The book of Lao Zi

multi-dozens
of
proofed
translations

老子道德經

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Underdog Way

老子道德經

or

Lao Zi

(*also known as* *Lao Tzu*)

Dao De Jing

(*also known as* *Tao Te Ching*)

or

Old Master

(*also known as* *Old Infant*)

The Way of Yielding-Strength Tractate

(*also known as* *The Great-Unity Potential Canon*)

An ancient chinese classic multi-translation high-error-free and high-quality edition.
This *Paragon(Diamant)* corpus of Lao Zi translations contains 42 English and 8 Russian so far, created by Sanmayce. Each translation here is spell-checked and is also compared at least once with respective source book. Dozens of originals' errors were fixed! It is intended for everyone who is interested in Laoism. No restrictions for using - it is a FREE DISTRIBUTION.
The great Friedrich Nietzsche has [down]written 'Thus Spake Zarathustra' as a: 'Book for All and None'. In this case, if even only one HUMAN BEING (a prisoner/she-prisoner or a youth/lad in some obscure village or a tormented man/woman) enters the realm of Lao Zi - this would be enough for me. So this electronic book is a: 'Book for a Human Being'.
I wish to thank to all translators and I hope that they will forgive me for copyright violation, but my intent is far from taking credits from their work, rather I will be delighted if 'UNDERDOG_WAY.PDF'(this book) becomes a starting document for disseminating Laoism.
I did my next-to-better to fix errors and bring an easy-to-eyes layout, but still, you may send feedback, suggestions at *sanmayce@hotmail.com* – and especially an error reports.

Eighth Edition, 11 April 2006

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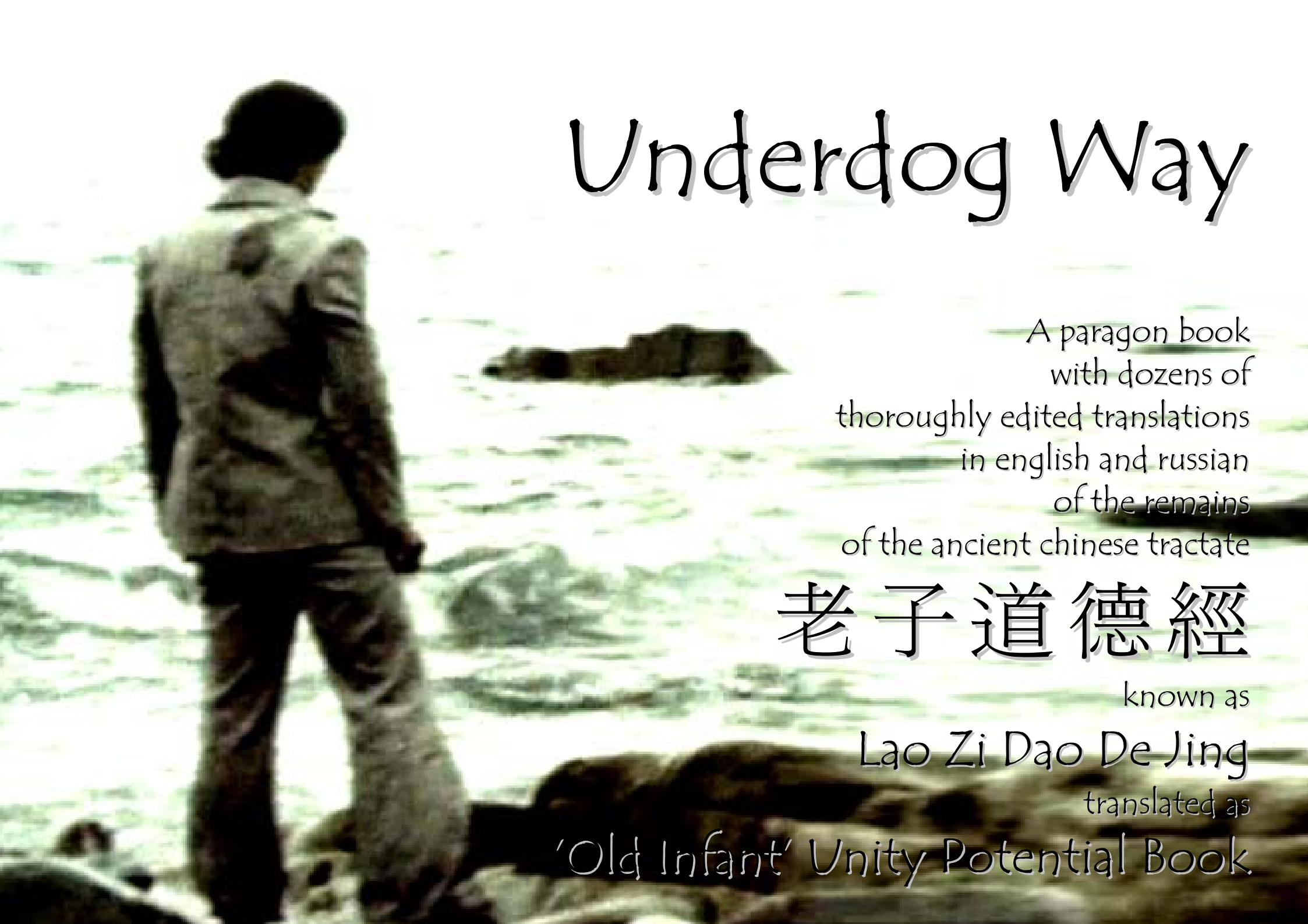

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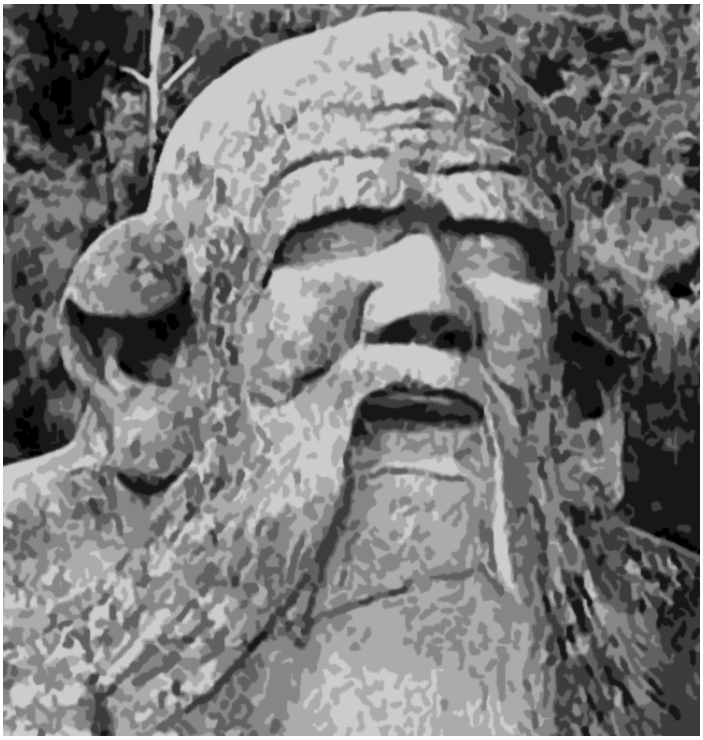
Introduction - УВОД

Този документ е за всички които искат да прочетат трактатъ на Лао Дзъ (така го произнесе китайка, на която показах дватъ йерогльифъ) познат като “Лао Дзъ” , “Тао Те Кинг”, “Дао Де Цзин” или “Даў Дъ Джинг”.



На снимката:
гольяма каменна статуя на Лао Дзъ в една от китайските провинции

Китай. Времето преди Исус, дори преди/сльед(хе-хе) Буда и Заратустра. Един мъдрец или митичен сборен образ на част от китайската традиция дава началото на Лаоизмъ. Много версии съществуват за живота на Лао Дзъ, има мнения че дори не е живял. Една от основните е че е написал някъде към VI-V век пр.н.е. единственийъ си трактат неносещ име, друга че трактатъ от около 5000 йерогльифа е компилация, правена от много хора между VI и III век преди новата ера, на древни дори за онова време китайски мъдрости.

Дали е така това не е толкова важно, понеже трактатите в Китай са били многократно преписвани(с грешки обикновено), допълвани, коментирани(като самийъ коментар е ставал част от коментираното), превеждани(древнийъ китайски е доста разльичен от съвременнийъ).

Но едно е сигурно: Лао не е философ, по-скоро е **ФОБОСОФ**, а трактатъ изобщо не е философски, и за никакво търсене(още по-малко за някаква обич или защита) на истината не става дума. Неистината, льицемерието във повечето му форми, себеналагането, себеугаждането, несъпричастността са отровите тровещи дальеч не само човекъ. Ученията на Лао, Буда и Исус са подобни, но такава краткост, ясност, неканоничност, **неидентификация** има най-вече в Лаоизма. Бхагаван Шри Раджниш в беседите си говори за срещи с йоги живеещи в калта, горди че са едно с калта и за среща с отречен от светъ живял половин век сам в Хималая и продължаващ да се идентифицира като индийски отшелник(човекъ се разплакал сльед осъзнаването че единството само му се е струвало постигнато). Така че гордоста и заблудата са много коварни замърсявания(отрови), и въпреки че Лао показва път за чистенето им, хората се тровят и тровят.

Най-старите намерени преписи са на бамбукови льетви и датират от 300+ години пр.н.е., а най-старийъ препис върху коприна е отпреди 200+ години пр.н.е. и той се явява базов за всички преводи тук. Но както и да се погльедне, хилядите преписвания и коментари май са променильи оригиналъ в незначителна степен, и макар и в друго време, друг език, друг словоред, друга звучност той си е останал завладяващ.

Документъ е в .PDF формат, името му е ‘UNDERDOG WAY’ и (ще) съдържа всички английски и руски преводи до които имам достъп и харесвам. Надявам се в бъдеще той да прерасне в един сериозен сборник от преводи и коментари.

Позорно, нагло, грозно и тъпо е такъв канон-класика да не бъде изнесен в *HIGH-ERROR-FREE-STATUS* при тази компютъризираност. Под ‘*HIGH-ERROR-FREE-STATUS*’ разбирам да съм *SCAN*-ирал и *SPELL-CHECK*-нал текстъ, и да съм го *COMPARE*-нал с книгата. Нито един от преводите тук не е като боклуците в интернет, дори грешките намерени в оригиналните са коригирани! Всяка нова ревизия ще бъде все по-изчистена и с допълнителни преводи.

Много оттенъци има за да се чете превод само от един преводач, още повече че има много разльични древно-китайски и китайски източници и съответните им преводи. Десетки са английските, като много от тях са изпълнени с груби изцепки - по мое мнение. И при руските има доста сдйелани изцепении. Но независимо от това – мисълта в разльичен изказ е интересна и даваща разширено разбиране(дори съркана).

И относно кóпирайтъ(запазените права). Наясно съм че разпространението на документъ е в разрез с бизнес правилата, но за да имат достъп до това богатство(преводите), особено хората от Русия, Азербайджан, Грузия, Осетия, Казахстан, Украйна съм готов да тествам *Санмайце* ***vs*** *Зельенчукарите*, тоест да си понеса отговорноста. Колко са жалки понякога законите: труд на човек отпреди 26 века е превърнат в собственост на някаква групичка петстотаци. Ама преводачъ ама издателството – ама аз не правя пари от чужд труд а точно преводачъ и издателството. Няма нищо лошо да взимат пари за трудъ си, но да забраняват на другите нещо което не е изцяло тяхно – не е льи отврат! **Ами авторъ(Лао Дзъ) дал льи им е льицензъ?** Сводническа история.

И така предимствата на една компилация като тази са много: и като цена, и като наличие на преводите, и като еднотипност на визията, и като спестено време. А, разбира се и качеството(то не е самоцел – заради важноста на зрителната памет): оригиналните книги са пълни с грешки(общо поне 50 съм изправил) и въобще и изобщо не могат да се сравняват с лазернийъ принтер, с две думи: боклучаци и пак боклучаци. Съвсем ама съвсем друго е мильони хора да платят единствено за отпечатването на .PDF-ъ си(свальен от INTERNET) под 12 USD = 240 pages x 5 cents, и съвсем друго е сегашното положение: непознат диамант-трактат в 21 век недостъпен за хората без възможности.

Засега са включени преводите на(included in revision 8):

Robert G. Henricks	David Hinton	Tolbert McCarroll	Paul J. Lin	Tang Zi-chang
John C. H. Wu	Chichung Huang	David H. Li	Michael LaFargue	Wing-tsit Chan
D. C. Lau	Ellen M. Chen	Yasuhiko Genku Kimura	Cheng Lin	И. И. Семененко
R. L. Wing	Lee Sun Chen Org	Chou-Wing Chohan	Yi Wu	А. А. Маслов
Ren Jiyu	Tien Cong Tran	Man-Ho Kwok	Han Hiong Tan	Е. А. Торчинов
Gia-fu Feng	Thomas Z. Zhang	Gu Zhengkun	Hua-Ching Ni	А. Е. Лукьянов
Lok Sang Ho	Arthur Waley	Chao-Hsiu Chen	Chang Chung-yuan	Ян Хин-шун
Xiaolin Yang	Richard John Lynn	Liu Qixuan	Henry Wei	Д. П. Конисси
Walter Gorn	Lin Yutang	Shi Fu Hwang	На Poong Kim	В. В. Малявин
James Legge	Victor H. Mair	Ch’u Ta-Kao	Tao Huang	Б. Б. Виногродский

Няма да давам оценка на работата им, защото гльедам на всеки превод като на ценен документ, дори да има само един верен израз. Позвольявам си да добавям само такива на които имам оригиналъ.

Вече съм купил(то be included in revision 9):

Tienzen (Jeh-Tween) Gong	**J. Chalmers**	**Léon Wieger**	**W. Bynner**	**Moss Roberts**
John Bright-Fey	**Dwight Goddard**	**Richard Wilhelm**	**Thomas Cleary**	**E. H. C. Parker**
Hu Xuehzi	**I. W. Heysinger**	**G. G. Alexander**	**Derek Lin**	**Brian Browne Walker**
The Shrine of Wisdom	**Keping Wang**	**Raymond B. Blakney**	**John R. Mabry**	

Като в ‘Underdog Way’ revision 10 ще включа(поръчани са - under way) и евентуално още 18 превода:

Sum Nung Au-Young	Orde Poynton	Philip J. Ivanhoe	Charles Muller	C. Spurgeon Medhurst
Lionel Giles	Patrick M. Byrne	R. Iyer	J.J.L. Duyvendak	A.C. Graham
Isabella Mears	Paul Carus	Liping Yang	Frank J. Machovec	
Patrick Edwin Moran	Paulos Huang	H. Ould	Frederic H Balfour	

Забельежка1:

Тук в този документ се ползва льеко модифициран български, като не съществува пълен чльен(‘ят -> йъ’, ‘тте -> те’, ‘тта -> та’); мъжки род винаги завършва на **ъ**; и има два вида **ʌ** (с небцето се пише винаги с **ь**).

Забельежка2:

Десетки грешки в оригиналните оправих, но мислья че останаха още няколко(почти сигурно една в преводъ на **Lee Sun Chen Org**). При руските преводи макар да съм с ўърдльист(wordlist) с над 560,000 думи има много думи *не вльизащи* в него, така че и там може да има скрити няколко грешки. Разбира се ще се радвам някой да ми прати по пощата някоя и друга грешка. За мен ‘*не вльизащи*’ и ‘*невльизащи*’ са еднакво допустими изписвания(част от мойъ синтаксис, дори действаща и за руските текстове).

* * *

Svalqyatchx “Kaze”, sanmayce@hotmail.com, 2007 October 13.

Thoughts related to meaning of 'UNDERDOG' word

'Благ като шекеръ и издръжльив като златото'.

/От изказване на Вангелия(Ванга) за това какъв да бъде човек/

- - -

A master is teaching a pupil about virtue,
"One ought to exhibit cleverness and strength--",
and Lao-Tsu comes along and says,
"That is not the way. One should appear weak, poor and helpless--".

/От коментар за книга за Лао Дзъ с карикатури/

- - -

Защо? Защото той може да мисли. Защото може да си измисли надежда. Защото се надява, че пак ще му стане по-добре. Това е неговото проклятие не благословия. Състрадание към робите? Състрадание към войниците и инвалидите от войната? Омраза срещу тираните? Не! Не! Не!

/B. Traven от 'Корабът на Мъртвите'/

- - -

- Добре ми е така.

/Ichi Zato(Shintaro Katsu) на пътйъ в крайъ на филмъ 'Zatoichi: The Festival Of Fire', 1970/

- - -

Не е важно какво казваш на тревата. Можеш и да си измисльяш разни думи; важното е чувството, че й се радваш и че се отнасяш с нея като с равна.

/дон Хуан от 'Journey to Ixtlan'/

- - -

Песента която искам да ви изпея е за льюбовта и омразата, по-задушевно казано за силата: силата на льюбовта, говоря за силата на льюбовта, за силата на туй сладко цвете което над светъ ще властва и в нова сила ще прераства, ей свят да знаеш само как вониш, размърдай се приятелью че окъсняхме това е шансъ да се проявиш, силата на льюбовта е силата на малко цвете, но не цветя са във умъ ви а с пушки искате да се окичите, и ако вместо тях цветенца вий затъкнете, светъ ще бъде без войни и вред ухание ще се разнася… ей цветята ми, какво направихте с цветята ми, както и със всичко останало, със всичко останало, цветята, цветята.

/От филмъ 'Продуцентите'/

- - -

Don Juan Matus gave us the formidable example of a man who lived according to what he said. And I say it is a formidable example because it is the most difficult thing to emulate; to be monolithic and at the same time have the flexibility to face anything. This was the way don Juan lived his life. Within these premises, the only thing one can be is an impeccable mediator. One is not the player in this cosmic match of chess, one is simply a pawn on the chessboard. What decides everything is a conscious impersonal energy that sorcerers call intent or the Spirit.

/An interview with Carlos Castaneda, 1997/

- - -

It is imperative to leave aside what he called "personal history". To get away from the "me" is something extremely annoying and difficult. What shamans like don Juan seek is a state of fluidity where the personal "me" does not count.

/An interview with Carlos Castaneda, 1997/

- - -

What is Underdog? A man of unconditioned kindness. Devoid of ambition. He searches change not. "Yield and Overcome. Merge with dust." – motto of Underdog. This is an ultimate state of man, a state which preserves, I have known so far.

Какво е Подкучето? Това е човек на необусловената мекота; недостигнала още, но на прагъ да се превърне в благост. Той е празен от страсти и амбиции и не търси по-добро, не търси промяна. Това е крайното състояние постижимо за човекъ можещо да спасява, познато ми досега.

/Sanmayce Svalqyatchx 'KAZE'/

- - -

Смисълъ който влагам в *подкучето* е бльизък с *карма йоги* така както го разбирам от Хейдакхан Баба, но мощно обогатен с '*Accept disgrace willingly.*' и '*He who takes upon himself the humiliation of the people is fit to …*' вижданията на Лао Дзъ. Ильи както казва подкучето Чьанг Сан в льюбимийъ ми филм 'Chinese Hercules' относно трудностите: "**Don't worry. It's a good exercise.**".

И все пак нараняването му се изразява в мъка, а не в гняв, обида, желание за възмездие ильи в желание за утеха. И тук се вижда междинното му положение: грубо, при Кунг Дзъ '*repay injury with righteousness*(отвръщай на нараняването със справедльивост)', при Лао Дзъ '*repay injury with kindness*(отвръщай на нараняването с грижа)', при Исус '*repay injury with love*(отвръщай на нараняването с льюбов)'. Оттук , една моя интерпретация: 'repay injury with sorrowfullness(отвръщай на нараняването с мъка)' - по-льесно изпълнима от Лао Дзъ и Исус, но по-трудно изпълнима от Кунг Дзъ. Най-най-трудното идва обаче когато се дойде до въпросъ: 'Льичното ильи чуждото нараняване?'.

Предвид горното мога да кажа че '(пре)изпълненийъ с мъка' е по-бльизко за мен описание на 'Underdog' отколкото силнийъ оригинал 'kindness', ильи още повече 'love'.

Подкучето е НЕИДЕНТИФИЦИРАЩ СЕ, НЕИДЕНТИФИЦИРАЩ и НЕОБУСЛОВЕН. По-скоро той е в състояние на НЕИДЕНТИФИКАЦИЯ, НЕИДЕНТИФИЦИРАНЕ, НЕОБУСЛОВЕНОСТ. Ако нямаш първото те наричат мухльйо(безхарактерен загубеняк, нищожество), ако нямаш второто - тъпанар(неразбиращ глупак). Да действаш в името на нещо(някакъв идеал) е пример за идентифициране(раздельяне, съдене) тоест обусловеността прави действието непрямо(льицемерно) понеже е свързано с неприемане(отсъждане). Мисльиш льи се за нещо, съдиш льи за и не, очакваш льи резултатъ, тези трите нямат нищо общо с човекъ стъпил на пътйъ на подкучето.

/Георги Тодоров Маринов/

- - -

Какво ви засягат моите дрипи?
По тях има радост и много сълзи.
Какво ви е грижа дали аз ридая?
За вашата милост аз не пълзя.
Защо ви е грижа какво ми харесва?
Тук вече е мойт, не вашият свят.
Небето ви аз не искам да зная,
добре ми е само в горещия ад.
За вашата милост не искам да зная.
И мъртви ли нося или богове,
не ще ви призная. Какво ви засяга?
С проклятие никой не ще ви зове.
Аз плюя на мита за бога възкръснал.
Не вярвам в небето и Страшния съд.
Възмездие адско не ще ме уплаши.
За мен е единствен широкият път,
Хопла, хей, в открито море, хопла,
хопла, хей!

/Б. Травен, Корабът на Мъртвите/

- - -

На човек тепърва му предстои да се научи да се доверява на богъ.

/Виссарион/

- - -

Щом погльеднеш идващите пред тебе небесни апсари и не се роди в теб мисъл за дракони, играещи пред вратата ти, щом не се уплашиш от острийъ меч, който свисти около главата ти, в своето спокойствие си подобен на дзюндзи, който се разхожда в дебрите на планините.

/Древно-китайска пословица/

- - -

Знаете льи колко е свещен трепетъ на душата? Знаете льи колко е нежна човешката душа? В душата няма абсольютно никаква грубост. Тя е готова да раздельи посльедната хапка със свойъ приятел, с най-беднийъ човек. Тя не прави никаква разльика между мравката и себе си. Когато душата отправи един свой нежен трепет към някое малко същество, то трепва и казва: 'Ето една душа, която ме разбира.'

/Дънов-Учительйъ/

- - -

Прекальено сериозно възприемаш себе си. В собствените си очи ти си дяволски важна льичност. Това трябва да се промени! Тъй кошмарно си важен, че се чувстваш прав да се дразниш от всичко. Тъй дяволски си важен, че си позволяваш дори да си тръгнеш, щом нещата не вървят по твоему. Предполагам, дори си мисльиш, че по този начин проявяваш характер. Чиста глупост! Ти си слаб и надут!

/дон Хуан от 'Journey to Ixtlan'/

- - -

Войнъ съзнава своята болка, но не й се отдава. Затова един войн не навльиза в непознаваемото с тъжно настроение. Напротив той е радостен, защото се чувства смирен пред вельикийъ си шанс, уверен, че духъ му е безпогрешен, и, най-важното - напълно съзнава своите отговорности. Радоста на войнъ е в това да приеме съдбата си и истински да оцени онова, което му предстои.

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Thoughts related to meaning of 'UNDERDOG' word

1/7

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Thoughts related to meaning of 'UNDERDOG' word

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/дон Хуан от 'Tales of power'/

- - -

Знанието е по-добро от механичната практика. По-добра от знанието е медитацията. Но най-добър е отказът от привързаността към резултатите, защото при него веднага настъпва покой.

/Бхагавад Гита, Пътйъ на Лыобовта/

- - -

Веднъж Кунг-цзъ бил в Джоу. Той посетил Лао-цзъ и му задал въпрос за същноста на 'льи'. Лао-цзъ му отговорил: 'Това за което вие говорите ми напомня човекъ на който костите отдавна са изгнильи в гробъ и само се помнят неговите думи. Оставете вашата надменност и извънмерни желания, надути маниери и ниски страсти - те няма да ви донесат никаква полза.'

/Льегенда/

- - -

I know how birds can fly, how fish can swim, how animals can run; yet the runner may be trapped, the swimmer may be hooked, and the flyer may be shot by an arrow; but who knows how dragons ride on winds through clouds into heaven? Today I have seen Lao-tzu and can compare him only to a dragon.

/Kung-Tzu/

- - -

Истина льи е, че човек никога не може да се промени? Дориан почувства стремеж към неопетнената чистота на своята младост. Тя замина и се посвети на работа отдавайки безкористно времето си на нуждаещите се и никога не пожела пак да изкушава невинноста. Щеше да опита да изкупи вината си. ... Дориан се бе опитала да убие миналото, ужасната си душа. Сега освободена от всичко тя почиваше в мир.

/От филмъ 'Греховете на Дориан Грей'/

- - -

Постигнальите пълно отречение са освободени от всякакво усещане за двойственост. Те, Арджуна, не са засегнати от симпатии и антипатии и са свободни от веригите на собственото си упорство. Незрельите си мисльят, че знание и постъпка са нещо разльично, ала мъдрите осъзнават, че всъщност това не е така. Човекъ, поел по единийъ път, ще получи облагите и от двата. Целта на знанието и целта на служенето съвпадат - сльепи са тези, които не успеят да проумеят това.

/Бхагавад Гита/

- - -

И какво право има човек да се надява, че ще постигне в друг свят това, към което не се стреми в този?

/От „Трите златни перли”/

- - -

1. Знай мъдроста да си търпельив през времето на бездействие.
2. Избирай справедльивоста за път в животъ си.
3. Не позволявай на сърцето да бъде контрольирано от желанията, удоволствията ильи зависимоста.
4. Тъгата, болката и злобата са естествени качества, срещани в делничнийъ живот. Въпреки всичко, работи за да култивираш просветльението на твърдийъ, безпристрастен дух.
5. Запази в сърцето си уважението към семейството и изучавай льитературата и бойните изкуства с балансирана решителност.

/Шинрюкен Масамицу Тода, 32-ри патриарх на Тогакуре Рю Нинджуцу, 1891/

- - -

Един Дзен-учител на име Рйокан живеел по най-прост начин в малка хижа в подножието на планината. Една вечер в хижата се промъкнал крадец, но само за да открие, че няма какво да задигне оттам. Рйокан се върнал и заварил крадеца. 'Ти сигурно си извървял доста дълъг път, за да ме посетиш', казал той на злостворникъ, 'и затова не бива да си тръгваш с празни ръце. Молья те, вземи дрехите ми като подаръкъ'. Крадецъ се объркал. Грабнал дрехите и побягнал. А Рйокан седял гол и съзерцавал луната. 'Торкичкийъ', унесъл се в мисльите си той, 'как бих искал да мога да му даря тази красива луна'.

/Луната не може да бъде откраднатa. Zen Flesh, Zen Bones/

- - -

Нека в едно движение се осъществи одухотвореноста на цялото тяло, а движенията се нанижат на една нишка. Нека ци да извира свободно, а духъ се насочи навътре. Понякога отстъпваш, понякога вървиш напред, понякога се влачиш. Основата е в стъпалата, същноста в бедрата, господарйъ е в кръстъ, формата е в пръстите. Краката, бедрата и кръстъ трябва да бъдат в единство с ци. Източникъ на движенията е във вольята, а не в това, което се намира навън. Бъдейки на върхъ, бъди и в ниското, стремейки се напред, връщай се и назад, отивайки нальяво, отбивай се и вдясно, издигайки се към върхъ, имай волья да се спуснеш в ниското. Нека ясно се разграничат пълно и празно, всеки момент трябва да има свое особено пълно и празно. Бъди като опъната нишка и не позволявай тя да се скъса.

/Чан Сан Фен, 18 век/

- - -

За мен има само пътуване по пътища, които имат сърце. По всеки път, който има сърце. По него аз пътувам и единственото предизвикателство, което си струва, е да измина пълната дължина. Там аз пътувам и гльедам, гльедам, останал без дъх.

/дон Хуан от 'The teachings of don Juan'/

- - -

И это является феноменом водоворота: на поверхности водоворот велик, но чем глубже вы идете, тем меньше и меньше водоворот становится - сильнее, но меньше. И почти у дна воронка так мала, что вы можете очень просто выйти из нее без всякой борьбы. Фактически, около дна воронка сама выбросит вас. Но вы дождитесь дна. Если вы боретесь на поверхности, если делаете что-либо для этого, вы не сможете выжить. Я пробовал со многими водоворотами: это переживание прекрасно.

/Бхагаван Шри Раджниш/

- - -

Няма ‘себе си’, което да бъде защитавано!

/От „Трите златни перли”/

- - -

Колко е гольяма разльиката между неприятноста, неприязънта, презрението, ненависта, непоносимоста, омразата? ... Ильи: НЕПРИЯТНОСТ ... ПРЕЗРЕНИЕ ... ОМРАЗА ... Всъщност разльика няма, тя е само кольичествена, разбира се! Подкучето няма допир с цялата верига развита индукционно сльед НЕПРИЯТНОСТА!

/Въпросъ в Лао стил: Георги Тодоров Маринов/

- - -

'You told me, don Juan, that the devil's weed tests men. What did you mean by that?'

'The devil's weed is like a woman, and like a woman she flatters men. She sets traps for them at every turn. She did it to you when she forced you to rub the paste on your forehead. She will try it again, and you will probably fall for it. I warn you against it. Don't take her with passion; the devil's weed is only one path to the secrets of a man of knowledge. There are other paths. But her trap is to make you believe that hers is the only way. I say it is useless to waste your life on one path, especially if that path has no heart.'

'But how do you know when a path has no heart, don Juan?'

'Before you embark on it you ask the question: Does this path have a heart? If the answer is no, you will know it, and then you must choose another path.'

'But how will I know for sure whether a path has a heart or not?'

'Anybody would know that. The trouble is nobody asks the question; and when a man finally realizes that he has taken a path without a heart, the path is ready to kill him. At that point very few men can stop to deliberate, and leave the path.'

'How should I proceed to ask the question properly, don Juan?'

'Just ask it.'

'I mean, is there a proper method, so I would not lie to myself and believe the answer is yes when it really is no?'

'Why would you lie?'

'Perhaps because at the moment the path is pleasant and enjoyable.'

'That is nonsense. A path without a heart is never enjoyable. You have to work hard even to take it. On the other hand, a path with heart is easy; it does not make you work at liking it.'

Don Juan suddenly changed the direction of the conversation and bluntly confronted me with the idea that I liked the devil's weed. I had to admit that I had at least a preference for it. He asked me how I felt about his ally, the smoke, and I had to tell him that just the idea of it frightened me out of my senses.

'I have told you that to choose a path you must be free from fear and ambition. But the smoke blinds you with fear, and the devil's weed blinds you with ambition.'

I argued that one needs ambition even to embark on any path, and that his statement that one had to be free from ambition did not make sense. A person has to have ambition in order to learn.

'The desire to learn is not ambition,' he said. 'It is our lot as men to want to know, but to seek the devil's weed is to bid for power, and that is ambition, because you are not bidding to know. Don't let the devil's weed blind you. She has hooked you already. She entices men and gives them a sense of power; she makes them feel they can do things that no ordinary man can. But that is her trap. And, the next thing, the path without a heart will turn against men and destroy them. It does not take much to die, and to seek death is to seek nothing.'

/The Teachings of DON JUAN, A Yaqui Way of Knowledge, CARLOS CASTANEDA/

- - -

'The smoke really terrifies me, don Juan. I don't know exactly why, but I don't have a good feeling about it.'

'You like flattery, and the devil's weed flatters you. Like a woman, she makes you feel good. The smoke, on the other hand, is the most noble power; he has the purest heart. He does not entice men or make them prisoners, nor does he love or hate. All he requires is strength. The devil's weed also requires strength, but of a different kind. It is closer to being virile with women. On the other hand, the strength required by the smoke is strength of the heart. You don't have that! But very few men have it. That is why I recommend that you learn more about the smoke. He reinforces the heart. He is not like the devil's weed, full of passions,

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jealousies, and violence. The smoke is constant. You don't have to worry about forgetting something along the line.'

/The Teachings of DON JUAN, A Yaqui Way of Knowledge, CARLOS CASTANEDA/

- - -

Come forward. I'm glad to meet Godfrey's son. He was one of my greatest teachers.
He was there when playing with the other boys, my arm was cut.
And it was he, not my father's physicians who noticed that I felt no pain.
He wept when he gave my father the news. That I am a leper.
The Saracens say that this disease is God's vengeance against the vanity of our kingdom.
As ratchet as I am these Arabs believe that the time that waits me in hell is far more severe and lasting.
If that's true, I call it unfare.
Come, sit. When I was 16 I won a great victory. I felt in that moment I would live to be hundred. Now I know I shall not see thirty.
You see, none of us choose our end really.
The King may move men. A father may claim a son.
But remember that even when those who move you be kings or men of power, your soul is in your keeping alone.
When you stand before God you cannot say but I was told by others to do thus.
Or that virtue was not convenient at the time. This will not suffice. Remember that.
I will.
Then go now to your father's house at Ibelin and from there protect the piligrim road.
Protect the helpless. And then perhaps one day when I am helpless you will come and protect me.

/King of Jerusalem from 'Kingdom Of Heaven' movie/

- - -

And the wicked shall inherit the Earth.
You judging me now, John?
Betrayal, murder, genocide, call me provincial.
I am simply seeking to inspire mankind to all that was intended.
By handing Earth over to the son of the devil? Help me here.
You're handed this precious gift, right?
Each one of you granted redemption from the Creator.
Murderers, rapists and molesters, all of you, you just have to repent and God takes you into his bosom.
In all the worlds in all the universe, no other creature can make such a boast, save man. It's not fair.
If sweet, sweet God loves you so, then I'll make you worthy of his love.
I've been watching you for a long time.
It's only in the face of horror that you truly find your nobler selves. And you can be so noble.
So…
I'll bring you pain. I'll bring you horror. So that you may rise above it.
So that those of you who survive this reign of hell on Earth will be worthy of God's love.

/Angel Gabriel from 'Constantine' movie/

- - -

Oh, my God! What happened to your face?
Nothing.
You have got to stop destroying yourself. You know, it wasn't always like this, Butch. You were the most wonderful children in the world. Wasn't until you all got started with those goddamn drugs. Don't you know how much potential you had?
Ma, I love you. Don't cry. I love him, too. You know, I know things ain't been easy for you. Ma, it hurts to see what happened to us. I don't hate Louis. I hate what he turned into. And I hate myself because I wasn't there for him. Could you tell Louis one day that I love him, and that I'm sorry about things? You know, Ma, I want to see Ruby get the fuck out. Ruby's special, Ma, you know? He's got a strong mind, and one day, you're going to be proud of him. I got to go.

/Mickey Rourke from 'Bullet' movie/

- - -

Listen, Pop, there's worse things than prison -- your mind.
All three of you should be in jail, where you don't have to work for a living.
I don't think so. You try watching some young cherry from the neighborhood getting his asshole reamed out by a bunch of murderers and rapists. You look at that. It don't matter how bad you think you are. If these motherfuckers want you, they're going to take you. You try living with that.
Welcome home, convict. You're a very touching story. My hemorrhoids bleed for you. Pop... now, why can't you find me a job? I think it's really funny that the horrible convict over here ain't out of jail for 24 hours and you managed to find him a fucking job.
Louis, are you going to have dinner tonight?
What ever happened to death before dishonor?

/Mickey Rourke from 'Bullet' movie/

- - -

Hey there, handsome boy. Stop. Amazing! Do you know you have a special aura?
You're so young, but you have the bone structure… and chi flow of a kung-fu genius.
If your chi flow can be channeled, then you will be invincible!
Like the old saying: You cannot escape your destiny.
The duty of upholding world peace and punishing evil will be yours. Sure.
This is the scroll of the Buddhist Palm. It's priceless. But as it's fate, I'll let you have it for $10.
BUDDHIST PALM MANUAL
- You gave him your life savings?
- Yes.
I was saving to study to be a doctor or lawyer… but this was world peace.
Let go of the girl!
Hey! It's the Buddhist Palm! "The 20-Cent Kung Fu Manual."
You must be loaded. Have you killed anyone lately? He's a fool, and she's mute. Losers!
I realized then that good guys never win. I want to be bad. I want to be the killer!

/From 'Kung Fu Hustle' movie/

- - -

I declare that I am in every one, in every being. So do not hate any one, or cavil at any one. Spread prema always, everywhere. That is the best way of revering Me. Do not seek to measure Me or evaluate Me. I am beyond your understanding. Pray or worship for your own satisfaction and contentment. But to say that I will respond only if I am called or that I will save only if I am thought of is wrong. Have you not heard the declaration "Sarvathaah paani paadham?" You can hear My Footsteps, for, I walk with you, behind you, beside you. When you cry out in agony, "Don't you hear my heart's plaint? Have you become so stony-hearted?" My ear will be there to listen. Ask that I should protect you like the apple of the eye, My eye will be there to watch over you and guard you. Have dhoopam (incense) and scent-sticks for the puuja, and I smell them. I answer to whatever Name you use; I respond to whatever request you make with a pure heart and a sanctified motive.

/Sai Baba, 1963/

- - -

The day they got the light I AM surprised that you read out a Welcome Address to Me and extolled Me as jnaana swaruupa, Prema swaruupa (embodiment of Supreme Knowledge and of Love), etc. I must tell you that I am no stranger and therefore need no welcome. I am no stranger anywhere, much less here, of all places where I took birth. I belong to you, I am very near to you. Besides, I do not like this praise, for praise places you at some distance, whereas I take delight in being with you, beside you, around you. No father likes his sons to praise him! No son approaches the father with a Welcome Address, in which his scholarship, wealth, strength, virtues are listed and extolled. Kinship evokes kindliness; there is no need or chance for formal ceremonial behaviour.

/Sai Baba, 1963/

- - -

- I can't believe it. Your romantic vision of death with all that grass growing everywhere. I must admit you have a big imagination. But maybe not big enough. Death is much more… simple. After a few months, it gets more interesting. Then after a year, it finally becomes… romantic.
- *Who are you?*
- You don't like my face? Maybe you'd prefer this one. Too young, maybe. How about this one? Better, no? But incomplete.
- *Get thee behind me, Satan.*
- Who are you to even think you can know the difference between good and evil? Are you God?
- *I'm just a messenger. He needs me.*
- How can you imagine that God, the creator of Heaven and Earth… the source of all life… could possibly need you?
- *I don't know.*
- You don't think He can deliver His own messages?
- *What do you want from me?*
- Nothing. I'm here to set you free.

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. . .

- Don't abandon me. Please. Where are You? Where are You? Please. Is this what You want? Is this what You want? Do You want me to... to burn... without... being confessed?

. . .

- You know what you just signed? You just signed away His existence.

- I didn't mean to.

- For you... He's a lie. An illusion.

- No, no. He told me that I would be confessed.

- In the end it was you who abandoned Him.

. . .

- You want to confess? I'm listening.

- I've committed sins, my Lord. So many sins. I saw... so many signs.

- Many signs.

- The ones I wanted to see. I fought... out of revenge... and despair. I was all the things... that people believe... they are allowed to be... when they're fighting for... a cause.

- For a cause.

- I was... proud... and stubborn.

- Selfish.

- Selfish.

- Cruel.

- Yes. Cruel.

- You think you are ready now?

- Yes.

- Good.

/THE CONSCIENCE scenes, 'Joan of Arc' movie, 1999/

- - -

... бойното ти име ... Господин Дундйо. Господин Дундйо, който се бие по най-хитрийъ начин, смазвайки юмруците на противниците със собственото си лице. Господин Дундйо никога не напада.

/МАКО from 'Sidekicks' movie/

- - -

Изкусното тъкане прави многото нишки на скъпоценната одежда да изглеждат едно цяло. Такава е природата на ДАО.

/От „Трите златни перли"/

- - -

„Не минава ден дори сьед 55 години да не мислья за това какво си обеща(ва)х: ДА НЕ ПРИЕМАМ НИЩО ЗА МОЕ ПРАВО (nothing for my right)."

/Дж. Брадльи – избягал военно-пльенник от каторга на льинията Тайланд-Бирма, сьед 8 седмици преход заловен от японците и държан 2 месеца в лагер, специално отношение за показанийъ дух. От филм на BBC Bristol „Extreme Survival" on Discovery Channel/

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Isaiah 53: [1] Who has believed what we have heard? And to whom has the arm of the LORD been revealed?
Isaiah 53: [2] For he grew up before him like a young plant, and like a root out of dry ground; he had no form or comeliness that we should look at him, and no beauty that we should desire him.
Isaiah 53: [3] He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.
Isaiah 53: [4] Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted.
Isaiah 53: [5] But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed.
Isaiah 53: [6] All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all.
Isaiah 53: [7] He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth.

/Bible, Revised Standard Version, OLD TESTAMENT, Isaiah/

- - -

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53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?
53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him.
53:3 He is despised and rejected by men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not.
53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten by God, and afflicted.
53:5 But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed.
53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
53:7 He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.
53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off from the land of the living: for the transgression of my people was he stricken.
53:9 And he made his grave with the wicked, and with the rich in his death: because he had done no violence, neither [was any] deceit in his mouth.
53:10 Yet it pleased the LORD to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand.
53:11 He shall see of the travail of his soul, [and] shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.
53:12 Therefore I will divide to him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul to death: and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors.

/Isaiah, Bible, Old Testament, Webster version/

- - -

- ... do you believe in it?

- I know it Fay.

/Jason Patric в крайъ на филмъ „After Dark, My Sweet", 1990/

- - -

"ZARATHUSTRA" IS MY BROTHER'S most personal work; it is the history of his most individual experiences, of his friendships, ideals, raptures, bitterest disappointments and sorrows. Above it all, however, there soars, transfiguring it, the image of his greatest hopes and remotest aims. My brother had the figure of Zarathustra in his mind from his very earliest youth: he once told me that even as a child he had dreamt of him.

"Заратустра" е най-личното дело на брат ми, историята на неговите най-съкровени преживявания, приятелства, идеали, възторзи, на най-горчивите му разочарования и скърби, над които се възземa светлият образ на неговата висша надежда и най-далечна цел. Образът на Заратустра се е вестявал пред брат ми в най-ранна младост; той веднъж ми писа, че още като дете го е виждал насън.

. . .

The second part of "Zarathustra" was written between the 26th of June and the 6th July. "This summer, finding myself once more in the sacred place where the first thought of 'Zarathustra' flashed across my mind, I conceived the second part. Ten days sufficed. Neither for the second, the first, nor the third part, have I required a day longer."

Втората част на Заратустра е написана между 26 юни и 6 юли в Силс-Мария: „През лятото, като се върнах пак на светòто място, дето ми светна в мисълта първата мълния на Заратустра, намерих втория Заратустра. Десет дни бяха доста; аз в никой случай нито при първия, нито при третия и последния не съм имал нужда от повече време."

He often used to speak of the ecstatic mood in which he wrote "Zarathustra"; how in his walks over hill and dale the ideas would crowd into his mind, and how he would note them down hastily in a note-book from which he would transcribe them on his return, sometimes working till midnight. He says in a letter to me: "You can have no idea of the vehemence of such composition," and in "Ecce Homo" (autumn 1888) he describes as follows with passionate enthusiasm the incomparable mood in which he created Zarathustra:—

Той често говореше за екстазното състояние, в което е писал Заратустра, как при своите скитания надолу-нагоре е бивал връхлитан от обилие на мисли, които с молив бързо е отбелязвал в тетрадката си, и които сетне, у дома, до късна нощ е преписвал с мастило. В едно писмо той ми казва: „Ти не можеш си представи стихията на подобни зараждания" и със страстно въодушевление той описва в автобиографичната скица „Ecce homo" (есента на 1888г.) несравнимото настроение, в което Заратустра е бил създаден:

"—Has any one at the end of the nineteenth century any distinct notion of what poets of a stronger age understood by the word inspiration? If not, I will describe it. If one had the smallest vestige of superstition in one, it would hardly be possible to set aside completely the idea that one is the mere incarnation, mouthpiece or medium of an almighty power. The idea of revelation in the sense that something becomes suddenly visible and audible with indescribable certainty and accuracy, which profoundly convulses and upsets one—describes simply the matter of fact. One hears—one does not seek; one takes—one does not ask who gives; a thought suddenly flashes up like lightning, it comes with necessity, unhesitatingly—I have never had any choice in the matter. There is an ecstasy such that the immense strain of it is sometimes relaxed by a flood of tears, along with which one's steps either rush or involuntarily lag, alternately. There is the feeling that one is completely out of hand, with the very distinct consciousness of an endless number of fine thrills and quiverings to the very toes;—there is a depth of

Thoughts related to meaning of 'UNDERDOG' word

happiness in which the painfullest and gloomiest do not operate as antitheses, but as conditioned, as demanded in the sense of necessary shades of colour in such an overflow of light. There is an instinct for rhythmic relations which embraces wide areas of forms (length, the need of a wide-embracing rhythm, is almost the measure of the force of an inspiration, a sort of counterpart to its pressure and tension). Everything happens quite involuntarily, as if in a tempestuous outburst of freedom, of absoluteness, of power and divinity. The involuntariness of the figures and similes is the most remarkable thing; one loses all perception of what constitutes the figure and what constitutes the simile; everything seems to present itself as the readiest, the correctest and the simplest means of expression. It actually seems, to use one of Zarathustra's own phrases, as if all things came unto one, and would fain be similes: 'Here do all things come caressingly to thy talk and flatter thee, for they want to ride upon thy back. On every simile dost thou here ride to every truth. Here fly open unto thee all being's words and wordcabinets; here all being wanteth to become words, here all becoming wanteth to learn of thee how to talk.' This is my experience of inspiration. I do not doubt but that one would have to go back thousands of years in order to find some one who could say to me: It is mine also!—"

„Има ли някой в края на XIX век ясно понятие за това, което поетите от силните векове са наричали вдъхновение? Ако ли не, аз ще го опиша. При най-малкия остатък от суеверие човек едва ли би отърсил от себе си мисълта, че той е само въплъщение, само уста или медиум на свръхестествени сили. Понятието откровение – в този смисъл, че внезапно, с неизразима сигурност и тънкота, нещо става видимо и достъпно за слуха, нещо, което покъртва до глъбини – изразява същността на тоя факт. Човек слуша – не дири; взема – не пита кой дава; като мълния блесне мисъл, налага формата си – избор аз никога не съм имал и не съм се колебал. Един възторг, чийто напън се излива някога в сълзи, при който стъпката ту бърза, ту се бави; едно съвършено излизане извън себе си с най-ясно съзнание за безброй тънки тръпки чак до пръстите на нозете; една бездна от щастие, в която най-мъчителното и най-мрачното не действат като противовес, но като необходимо условие, като необходим цвят в един такъв поток от светлина, един инстинкт за ритмически отношения, който обхваща широки пространства от форми(продължителността, потребността от един напрегнат ритъм е почти мяра за силата на вдъхновението, един вид изравнение спрямо неговия натиск и напрегнатост). Всичко става до висша степен недоброволно, ала като буря от чувство за свобода и необходимост, на мощ, на божественост. Непроизволността на образа, на символа е най-чудното; човек няма вече понятие що е образ, що е символ, всичко се представя като най-близък, най-прав, най-прост израз. Като че ли наистина, както казва Заратустра, нещата идат от само себе си и искат да бъдат символи: „Тук идат всички неща, умилкващи се при твоята реч и те ласкаят, защото искат да яздят на твоя гръб. На всеки символ яздиш ти към всяка истина. Тук се разтварят словата на всяко битие и вратите на всяко слово; всяко битие иска да бъде слово, всяко създаване иска от теб да се научи да говори." Това е моят опит от вдъхновението; не се съмнявам, че трябва човек да се върне хилядолетия назад, за да намери някого, който би могъл да ми каже: това също е и моят!"

/A part from introduction to 'Thus Spake Zarathustra' by Mrs Forster-Nietzsche, 1905/
/Част от зараждането на „Тъй рече Заратустра" от Фьорстер-Ницше, 1910/

- - -

Who hates killing. The corrected text of Yŭ Yüeh would make this read, "The man who yields wins."

/A note to last verse of chapter 69 from 'The Wisdom of Laotse' by Lin Yutang/

- - -

Then it's the one who feels grief that will win.

/Robert G. Henricks, last verse of chapter 69/

Therefore, when opposing troops meet in battle, victory belongs to the grieving side.

/John C. H. Wu, last verse of chapter 69/

It is the one that is sorrow-stricken that wins.

/D. C. Lau, last verse of chapter 69/

The one who feels sorrow will triumph.

/R. L. Wing, last verse of chapter 69/

Therefore the side in grief conquers in case of the balance of the forces of two sides.

/Ren Jiyu, last verse of chapter 69/

The underdog will win.

/Gia-fu Feng, last verse of chapter 69/

It is the army that considers itself weak that will win.

/Lok Sang Ho, last verse of chapter 69/

When two fighting armies have similar strength, the side that is sorrowful and cautious will win.

/Xiaolin Yang, last verse of chapter 69/

Thus it happens that when opposing forces meet in battle, he who feels the pity of it assuredly conquers.

/Walter Gorn Old, last verse of chapter 69/

Thus it is that when opposing weapons are (actually) crossed, he who deplores (the situation) conquers.

/James Legge, last verse of chapter 69/

When armies face one another in battle, ~ it's always the tender-hearted one that prevails.

/David Hinton, last verse of chapter 69/

The compassionate party wins.

/Chichung Huang, last verse of chapter 69/

The sorrowful party will win.

/Ellen M. Chen, last verse of chapter 69/

Therefore, when two combatant forces encounter each other, the one with mourning soldiers will prevail.

/Lee Sun Chen Org, last verse of chapter 69/

Therefore, when opposing troops meet in battle, victory belongs to the grieving side.

/Tien Cong Tran, last verse of chapter 69/

Thus, when two comparable armies fight, the lamenting one wins.

/Thomas Z. Zhang, last verse of chapter 69/

Therefore when armies are raised and issues joined it is he who does not delight in war that wins.

/Arthur Waley, last verse of chapter 69/

Thus, when they raise armies that are equally matched, he who feels pity will be the victor.

/Richard John Lynn, last verse of chapter 69/

It is the man of sorrow who wins.

/Lin Yutang, last verse of chapter 69/

The one who is saddened will be victorious.

/Victor H. Mair, last verse of chapter 69/

Thus it is that when opposing forces meet, ~ victory will go to those who take no delight in the situation.

/Tolbert McCarroll, last verse of chapter 69/

Thus, when two equal-size armies are in combat, the one that is grieved wins.

/David H. Li, last verse of chapter 69/

The one who yields with caution will triumph in the end.

/Yasuhiko Genku Kimura, last verse of chapter 69/

The one that possesses the treasure will triumph.

/Chou-Wing Chohan, last verse of chapter 69/

It is the one who seems weakest that will win.

/Man-Ho Kwok, last verse of chapter 69/

That is why the sorrow-laden side wins ~ When two armies are at war.

/Gu Zhengkun, last verse of chapter 69/

That is why when two forces fight against each other, the one that is full of sorrow will win.

/Chao-Hsiu Chen, last verse of chapter 69/

The army that fights out of love and sadness wins.

/Liu Qixuan, last verse of chapter 69/

That is why when opposing armies meet, the sorrowful side conquers.

/Shi Fu Hwang, last verse of chapter 69/

Therefore when opposing armies meet in the field the ruthful will win.

/Ch'u Ta-Kao, last verse of chapter 69/

The one with pity will win.

/Paul J. Lin, last verse of chapter 69/

Yes, when they cross weapons and attack each other, ~ the one in mourning will win.

/Michael LaFargue, last verse of chapter 69/

In the event of war, those who regard it as a lamentable necessity will win.

/Cheng Lin, last verse of chapter 69/

One who sorrows will win.

/Yi Wu, last verse of chapter 69/

The aggrieved side that feels poignantly oppressed will win.

/Han Hiong Tan, last verse of chapter 69/

Therefore, when opposing troops meet in battle, ~ it is the side with the greatest caution that wins.

/Hua-Ching Ni, last verse of chapter 69/

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Thoughts related to meaning of 'UNDERDOG' word

The one that is compassionate wins.

/Chang Chung-yuan, last verse of chapter 69/

The side that laments war will win.

/Henry Wei, last verse of chapter 69/

The one who grieves wins.

/Ha Poong Kim, last verse of chapter 69/

When opposing armies clash, those who cry win!

/Tao Huang, last verse of chapter 69/

When an army of resistance engages, the mournful one – the army of resistance, wins.

/Tang Zi-chang, last verse of chapter 69/

The man who is sorry over the fact will win.

/Wing-tsit Chan, last verse of chapter 69/

Поэтому когда идут войною друг на друга, то побеждает тот, кто сострадает погибающим на поле боя.

/И. И. Семененко, last verse of chapter 69/

Когда две враждующие стороны вступают в поединок, побеждает преисполненный милосердия.

/А. А. Маслов, last verse of chapter 69/

Поэтому, когда в битве войска скрещивают свои клинки, побеждает скорбящий.

/Е. А. Торчинов, last verse of chapter 69/

Выигрывает милосердный.

/А. Е. Лукьянов, last verse of chapter 69/

В результате сражений те, кто скорбит, одерживают победу.

/Ян Хин-шун, last verse of chapter 69/

Плачущий об увеличении своего войска всегда будет победителем.

/Д. П. Конисси, last verse of chapter 69/

Посему, когда войска сходятся для жестокой битвы, ~ Кто скорбит, тот победит.

/В. В. Малявин, last verse of chapter 69/

Когда скрещивают оружие при равных силах, побеждает сожалеющий.

/Б. Б. Виногродский, last verse of chapter 69/

To be continued . . .

- - -

1:[1] The words of the Preacher, the son of David, king in Jerusalem.
...
3:[18] I said in my heart with regard to the sons of men that God is testing them to show them that they are but beasts.
3:[19] For the fate of the sons of men and the fate of beasts is the same; as one dies, so dies the other. They all have the same breath, and man has no advantage over the beasts; for all is vanity.
3:[20] All go to one place; all are from the dust, and all turn to dust again.
3:[21] Who knows whether the spirit of man goes upward and the spirit of the beast goes down to the earth?

/Bible, Revised Standard Version, Ecclesiastes/

- - -

3:[18] I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.
3:[19] For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.
3:[20] All go unto one place; all are of the dust, and all turn to dust again.
3:[21] Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

/Bible, King James Version, Ecclesiastes/

- - -

[Longman Dictionary of Contemporary English]
underdog:
a person, team etc that is weaker than the others, is always expected to be unsuccessful, and that is often treated badly.

Sentences from books, newspapers, etc.:
And the underdogs fully deserved their win over the Galway men.
As the underdog here, they have nothing to lose and everything to gain.
But the vice-president is now the underdog in this race.
Did they make fun of him for speaking up for the underdog in school?
Pepsi has responded to this multi-pronged assault by playing the underdog card.
They like to believe they are underdogs.
Whether his party is a double winner ... or remains the underdog ... is in the hands of the voters.
Yes, they are the underdog.

- - -

[Merriam-Webster's Unabridged Dictionary]
Main Entry: underdog
Etymology: under + dog

1. a loser in a struggle.
2. a victim of social injustice or of ruthless persecution.
3. the predicted loser of a game or match: one not favored in the odds.

- - -

[Random House Webster's Unabridged Dictionary]
underdog

1. a person who is expected to lose in a contest or conflict.
2. a victim of social or political injustice: The underdogs were beginning to organize their protests.
[1875-80, Amer.; UNDER- + DOG]

- - -

[The Oxford Advanced Learner's Dictionary, 7th Edition]
underdog:
a person, team, country, etc. that is thought to be in a weaker position than others and therefore not likely to be successful, win a competition, etc.

- Before the game we were definitely the underdogs.
- In politics, he was a champion of the underdog (= always fought for the rights of weaker people).

- - -

[Longman Advanced American Dictionary]
underdog, noun [C]

1. a person or team in a competition that is expected to lose.
2. a person, country etc. that is weak and is always treated badly.

- - -

[The American Heritage Dictionary, Third Edition]
underdog

1. One that is expected to lose a contest or struggle, as in sports or politics.
2. One that is at a disadvantage.

- - -

I do not want to see the old grudge.
Не искам да виждам враждебност.
The most important is a strong oneself.
Най-важното нещо е вие самите да укрепнете.

/'Fearless' movie 2006, Хуо Юан Цзя/

- - -

- Една грешка може да те провалъи.

/От филмъ „Китайски Херкульес”/

- - -

- I should like to know …

/James Earl Jones в крайъ на филмъ „The Great White Hope”, 1970/

- - -

For me the word 'Underdog' represents the true meaning of 'sage', 'true person', 'shi[h]', 'wise man' because of yielding and compassion(shown outstandingly in 'Chinese Hercules' movie); and because of thought-word-deed unity in such a being.

/Sanmayce/

- - -

The Morioka cherry blossom splits through rock to bloom.
The Morioka magnolia blooms even facing north.
So I don't want you to wait until spring comes…
…and it's nice and warm.
Split that rock.
Run ahead of the times.
Go wild. Bloom.

/Yoshimura-sensei a low-ranked samurai, from 'When the Last Sword Is Drawn' movie 2003/

- - -

Съдбата крие едно огромно изпитание за всички нас, дальи моето настъпи? И не се льи провальих? Веднъж стореното не може да се върне, но вероятно може да се смекчи. … Въпросъ който ми тежеше намери свойъ отговор, бъдещето не е заковано и изборъ е пак мой и все пак каква ирония защото всъщност аз не виждам избор.

/Диноботот от 'Code of Hero' BEAST WARS part #35/

- - -

- Търсите льи нещо?
-*Да.*
- Какво?
- *Не знам, учудващо е колко неща изскачат, ако просто си търсиш.*

/Lee Van Cleef from 'Captain Apache'/

- - -

Тревата може да изсъхне, ала кореният нейни не умират.
И когато пролъета се върне, тя възкръсва за живот.
Единствено тъгата само, има льи ги кореният нейни,
себе си сама възражда и дори да няма пролъет.

/Чен Шанмин, династия Сун/

- - -

Now everyone feels insecure.
I want to raise the character of man so high that people as different as the lion and the goat can live together without jealousy or hatred - only in love.

Бабаji\

- - -

What the country needs today is not wealth and prosperity.
Human life is sacred, valuable and worth living.
Without human values,
spirituality will reach its abysmal depths;
morality, integrity and peace will become extinct;
sweet experience of right conduct will be destroyed;
idealism will reach its rock bottom.
Have faith that you are born to foster human values.
Keep the welfare of society as your ideal and sanctify your time.

Sathya Sai Baba\

- - -

7/7
2007-10-14
Thoughts related to meaning of 'UNDERDOG' word

[99т01с] **интерпретация, r.4**
ДАО КОЕТО МОЖЕ ДА БЪДЕ ИЗКАЗАНО НЕ Е ВЕЧНОТО ДАО;
ИМЕ КОЕТО МОЖЕ ДА СЕ НАЗОВЕ НЕ Е ВЕЧНОТО ИМЕ;
БЕЗИМЕННОТО Е НАЧАЛО НА НЕБЕТО И ЗЕМЯТА;
НАЗОВАНОТО Е МАЙКАТА НА ДЕСЕТЕ ХИЛЬЯДИ НЕЩА;
КОГАТО Е ЛЬИШЕН ОТ ЖЕЛАНИЯ, ЧОВЕК МОЖЕ ДА СЪЗРЕ ТАЙНОТО;
КОГАТО Е ИЗПЪЛНЕН С ЖЕЛАНИЯ, ЧОВЕК МОЖЕ ДА СЪЗРЕ ПРОЯВЕНОТО;
И ПЪРВОТО И ВТОРОТО ИЗБЛЬИКВАТ ОТ ЕДИН И СЪЩИ ИЗТОЧНИК, НО СЕ РАЗЛЬИЧАВАТ ПО ИМЕ;
ТОВА СЕ ПРОЯВЯВА КАТО ТЪМНИНА;
ТЪМНИНА СРЕД ТЪМНИНА;
ПОРТАТА КЪМ ВСИЧКИ ТАЙНИ;
—
[99т02с] **интерпретация, r.4**
ПОД НЕБЕТО ВСЕКИ ВИЖДА КРАСОТАТА КАТО КРАСОТА САМО ЗАЩОТО ИМА ГРОЗОТА;
ВСЕКИ ПОЗНАВА ДОБРОТО КАТО ДОБРО САМО ЗАЩОТО ИМА ЗЛО;
ЕТО ЗАЩО ДА ИМАШ И ДА НЯМАШ ВЪЗНИКВАТ ЗАЕДНО;
ТРУДНО И ЛЬЕСНО СЕ ДОПЪЛВАТ;
ДЪЛГО И КЪСО КОНТРАСТИРАТ ПОМЕЖДУ СИ;
ВИСОКО И НИСКО ЗАВИСЯТ ЕДНО ОТ ДРУГО;
ГЛАС И ЗВУК СА В ХАРМОНИЯ;
ЗАДНОТО СЛЬЕДВА ПРЕДНОТО;
ЕТО ЗАЩО МЪДРЕЦЪ НЕ ПРАВИ НИЩО, А САМО УЧИ НА МЪЛЧАНИЕ;
ДЕСЕТЕ ХИЛЬЯДИ НЕЩА СЕ ВЪЗДИГАТ И ПАДАТ БЕЗСПИРНО;
СЪЗДАВАШ, НО НЕ ПРИТЕЖАВАШ;
РАБОТИШ, НО БЕЗ ВЪЗНАГРАЖДЕНИЕ;
СВЪРШЕНАТА РАБОТА СЕ ЗАБРАВЯ, ЗАТОВА ОСТАВА ВЕЧНА;
—
[99т03с] **интерпретация, r.4**
ЩОМ НЕ ВЕЛЬИЧАЕШ НЕЧИИ ДАРБИ - НЯМА И СВАДИ;
ЩОМ НЕ ТРУПАШ СЪКРОВИЩА - НЯМА И ОБИР;
ЩОМ НЕ ВИЖДАШ ПРИМАМЛЬИВИ НЕЩА СЪРЦЕТО ТИ НЕ СЕ ОБЪРКВА;
ЕТО ЗАЩО МЪДРИТЕ УПРАВЛЬЯВАТ КАТО ИЗПРАЗВАТ СЪРЦАТА СИ И ТЪПЧАТ КОРЕМЪ СИ, КАТО ОТСЛАБВАТ АМБИЦИИТЕ СИ И УКРЕПВАТ КОСТИТЕ СИ;
АКО НА ХОРАТА ЛЬИПСВА ЗНАНИЕ И ЖЕЛАНИЕ, ТОГАВА УМНИТЕ НЯМА ДА СЕ МЕСЯТ;
АКО НИЩО НЕ СЕ ПРАВИ, ВСИЧКО ЩЕ Е НАРЕД;
—
[99т04с] **интерпретация, r.4**
ДАО Е ПРАЗЕН СЪД, ИЗПОЛЗВАТ ГО, НО НИКОГА НЕ ГО НАПЪЛВАТ;
О, БЕЗДЪНЕН ИЗВОР НА ДЕСЕТЕ ХИЛЬЯДИ НЕЩА!
ОСТРОТО НАПРАВИ ТЪПО, РАЗВЪРЖИ ВЪЗЕЛЪ, СМЕКЧИ БЛЬЯСЪКЪ, СМЕСИ СЕ С ПРАХТА;
О, ДЪЛБОКО СКРИТО, НО ВИНАГИ ПРИСЪСТВАЩО!
НЕ ЗНАЯ ОТ КОЕ ВРЕМЕ ИДВА;
ТО Е ПРАОТЕЦ НА БОГОВЕТЕ;
—
[99т05с] **интерпретация, r.4**
НЕБЕТО И ЗЕМЯТА СА БЕЗЖАЛОСТНИ, ЗА ТЯХ ДЕСЕТЕ ХИЛЬЯДИ НЕЩА СА КАТО ЧУЧЕЛА;
МЪДРИТЕ СА БЕЗЖАЛОСТНИ;
ЗА ТЯХ ХОРАТА СА КАТО ЧУЧЕЛА;
ПРОСТРАНСТВОТО МЕЖДУ НЕБЕТО И ЗЕМЯТА Е КАТО МЯХ;
ИЗГЛЬЕДЪ СЕ ПРОМЕНЯ НО НЕ И ФОРМАТА;
КОЛКОТО ПОВЕЧЕ СЕ ДВИЖИ, ТОЛКОВА ПОВЕЧЕ РАЖДА;
МНОГОТО ДУМИ ВАЖАТ ПО-МАЛКО;
ПРИДЪРЖАЙ СЕ ЗДРАВО КЪМ ЦЕНТЪРЪ;
—
[99т06с] **интерпретация, r.4**
ДУХЪ НА ДОЛЬИНАТА НИВГА НЕ УМИРА;
ТОЙ Е ЖЕНАТА, ПЪРВОНАЧАЛНАТА МАЙКА;
ПОРТАТА Й Е КОРЕНЪ НА НЕБЕТО И ЗЕМЯТА, ПРИЛЬИЧА НА ЕДВА РАЗЛЬИЧИМ ВОАЛ;
ВЛЬЕЗ, ТОЙ НИКОГА НЕ ЩЕ ПАДНЕ;
—
[99т07с] **интерпретация, r.4**
НЕБЕТО И ЗЕМЯТА СА ВЕЧНИ;
ЗАЩО СА ВЕЧНИ?
ТЕ СА НЕРОДЕНИ, ЗАТОВА И ВЕЧНО ЖИВИ;
МЪДРЕЦЪ ВЪРВИ СЛЬЕД ВСИЧКИ, И ТАКА Е ПРЕД ВСИЧКИ;
КАТО ДЕЙСТВА БЕЗ СВОЕТО ЕГО, ТОЙ ПОСТИГА ПЪЛНОТА;
—
[99т08с] **интерпретация, r.4**
НАЙ-ВИСШЕТО ДОБРО Е КАТО ВОДА;
ВОДАТА ДАВА ЖИВОТ НА ДЕСЕТКИ ХИЛЬЯДИ НЕЩА И НЕ ПРЕСЪХВА;
ТЯ ТЕЧЕ И В МЕСТАТА КОИТО ХОРАТА ОТХВЪРЛЬЯТ И Е СЪЩО КАТО ДАО;
В МЯСТОТО КЪДЕТО ПРЕБИВАВАШ, ДРЪЖ СЕ ЗДРАВО ЗА ЗЕМЯТА;
В МЕДИТАЦИЯТА, ВЛЬИЗАЙ НАВЪТРЕ В СЪРЦЕТО;
В ПОВЕДЕНИЕТО СИ КЪМ ДРУГИТЕ, БЪДИ МИЛ И УЧТИВ;
В ДУМИТЕ, БЪДИ ИСКРЕН;
В УПРАВЛЬЕНИЕТО - СПРАВЕДЛЬИВ;
В РАБОТАТА - КОМПЕТЕНТЕН;
В ДЕЙСТВИЕТО, СЪБЛЬЮДАВАЙ ВРЕМЕТО;
НЯМА БОРБА: НЯМА ВИНА;
—
[99т09с] **интерпретация, r.4**
ПО-ДОБРЕ СПРИ ПРЕДИ ДА НАПЪЛНИШ ОТКОЛКОТО ДА ПРЕПЪЛНИШ;
НАПРАВИШ ЛЬИ ОСТРИЕТО ТВЪРДЕ ОСТРО, ТО СКОРО ЩЕ СТАНЕ ТЪПО;
СТРУПАЙ КУП ЗЛАТО И НЕФРИТ, И НИКОЙ НЕ ЩЕ ГО ОПАЗИ;
СТРЕМИ СЕ КЪМ БОГАТСТВА И ЗВАНИЯ, И ЩЕ ТЕ СПОЛЬЕТИ БЕДА;
ЩОМ СВЪРШИШ РАБОТАТА СЕ ОТТЕГЛЬИ, ТОВА Е НЕБЕСНИЙЪ ПЪТ;
—
[99т10с] **интерпретация, r.4**
КАТО НОСИШ ТЯЛО И ДУША И ПРЕГРЪЩАШ ЕДИНСТВЕНИЙЪ, МОЖЕШ ЛЬИ ДА ИЗБЕГНЕШ РАЗДЯЛАТА?
КАТО ПРИСЪСТВАШ ДОКРАЙ И СТАВАШ ГЪВКАВ, МОЖЕШ ЛЬИ ДА БЪДЕШ КАТО НОВОРОДЕНО?
КАТО ИЗМИЕШ И ИЗЧИСТИШ ПЪРВИЧНОТО ЗРЕНИЕ, МОЖЕШ ЛЬИ ДА СИ НЕОПЕТНЕН?
КАТО ОБИЧАШ ВСИЧКИ И УПРАВЛЬЯВАШ СТРАНАТА, МОЖЕШ ЛЬИ ДА СИ БЕЗ СПОСОБНОСТИ?
КАТО ОТВАРЯШ И ЗАТВАРЯШ НЕБЕСНИТЕ ВРАТИ, МОЖЕШ ЛЬИ ДА ИГРАЕШ ЖЕНСКАТА РОЛЬЯ?
КАТО РАЗБИРАШ И ОТКЛЬИКВАШ НА ВСИЧКИ НЕЩА, МОЖЕШ ЛЬИ ДА НЕ ПРАВИШ НИЩО?
ДА РАЖДАШ И ДА ОТХРАНВАШ, ДА НОСИШ АЛА ДА НЕ ПРИТЕЖАВАШ, ДА РАБОТИШ БЕЗ ДА ПОЛУЧАВАШ ПОХВАЛЬИ, ДА ВОДИШ НО БЕЗ ДА ГОСПОДСТВАШ, ЕТО ТОВА Е ИЗНАЧАЛНАТА ДОБРОДЕТЕЛ;
—
[99т11с] **интерпретация, r.4**
ТРИДЕСЕТ СПИЦИ ДЕЛЬЯТ ГЛАВИНАТА НА КОЛЬЕЛОТО, ДУПКАТА В ЦЕНТЪРЪ Й ГИ ПРАВИ ПОЛЬЕЗНИ;
НАПРАВИ СЪД ОТ ГЛЬИНАТА, ПРАЗНИНАТА ВЪТРЕ В НЕГО ГО ПРАВИ ПОЛЬЕЗЕН;
ИЗБИЙ ВРАТИ И ПРОЗОРЦИ В СТАЯ, ДУПКИТЕ ГИ ПРАВЯТ ПОЛЬЕЗНИ;
ЕТО ЗАЩО ИЗГОДАТА ИДВА ОТ ОНОВА КОЕТО ГО ИМА, ПОЛЬЕЗНОСТА - ОТ ОНОВА КОЕТО ГО НЯМА;
—
[99т12с] **интерпретация, r.4**
ПЕТЕ ЦВЯТА ЗАСЛЬЕПЯВАТ ОКОТО;
ПЕТЕ ТОНА ОГЛУШАВАТ УХОТО;
ПЕТЕ ВКУСА ПРИТЪПЯВАТ ВКУСЪ;
ГОНИТБАТА И ПРЕСЛЬЕДВАНЕТО ПОДЛУДЯВАТ УМЪ;
ЦЕННИТЕ НЕЩА ОТКЛОНЯВАТ ОТ ПЪТЙЪ;
ЕТО ЗАЩО МЪДРЕЦЪ СЕ ВОДИ ОТ ОНОВА КОЕТО ЧУВСТВА А НЕ ОТ ОНОВА КОЕТО ВИЖДА;
ТОЙ ОСТАВЯ ОНОВА И ИЗБИРА ТОВА;
—
[99т13с] **интерпретация, r.4**
ПРИЕМАЙ НЕБЛАГОДАРНОСТА С ЖЕЛАНИЕ;
ПРИЕМАЙ НЕЩАСТИЕТО КАТО СЪСТОЯНИЕ НА ЧОВЕКЪ;
КАКВО ИСКАШ ДА КАЖЕШ С "ПРИЕМАЙ НЕБЛАГОДАРНОСТА С ЖЕЛАНИЕ"?
ПРИЕМИ НЕЗНАЧИТЕЛНОСТА СИ;
ЗАГУБАТА И ПЕЧАЛБАТА ДА НЕ ТЕ ЗАСЯГАТ;
ТОВА СЕ НАРИЧА "ДА ПРИЕМАШ НЕБЛАГОДАРНОСТА С ЖЕЛАНИЕ";
КАКВО ИСКАШ ДА КАЖЕШ С "ПРИЕМАЙ НЕЩАСТИЕТО КАТО СЪСТОЯНИЕ НА ЧОВЕКЪ"?
НЕЩАСТИЕТО ИДВА ОТ ТОВА ЧЕ ИМАШ ТЯЛО;
БЕЗ ТЯЛО, МОЖЕ ЛЬИ ДА ИМА НЕЩАСТИЕ?
ПРЕДАЙ СЕ СМИРЕНО, ТОГАВА ЩЕ ЗАСЛУЖИШ ДОВЕРИЕТО ДА СЕ ГРИЖИШ ЗА ВСИЧКО;
ОБИЧАЙ СВЕТЪ КАТО САМИЙЪ СЕБЕ СИ, ТОГАВА НАИСТИНА ЩЕ МОЖЕШ ДА СЕ ГРИЖИШ ЗА ВСИЧКО;
—
[99т14с] **интерпретация, r.4**
ВИЖ, ТО НЕ МОЖЕ ДА СЕ ВИДИ, ТО Е ОТВЪД ФОРМАТА;
ЧУЙ, ТО НЕ МОЖЕ ДА СЕ ЧУЕ, ТО Е ОТВЪД ЗВУКЪ;
СГРАБЧИ ГО, НЕ МОЖЕШ ДА ГО ХВАНЕШ, ТО Е НЕУЛОВИМО;
ТЕЗИ ТРИ НЕЩА СА НЕОПРЕДЕЛЬИМИ, ЕТО ЗАЩО СА ОБЕДИНЕНИ В ЕДНО;
ПОГЛЬЕДНАТО ОТГОРЕ НЕ Е СВЕТЛО;
ПОГЛЬЕДНАТО ОТДОЛУ НЕ Е ТЪМНО;
НЕПРЕКЪСВАНА НИШКА, НЕОПИСУЕМА;
ТЯ СЕ ВРЪЩА КЪМ НИЩОТО;
ФОРМА НА БЕЗФОРМЕНОТО, ОБРАЗ НА БЕЗОБРАЗНОТО, НАРИЧА СЕ НЕОПРЕДЕЛЬИМА И ОТВЪД ВЪОБРАЖЕНИЕТО;
ЗАСТАНИ ОТПРЕДЕ Й - НЯМА НАЧАЛО;
ПОСЛЬЕДВАЙ Я - НЯМА КРАЙ;
ОСТАНИ С ДРЕВНОТО ДАО, ДВИЖИ С ДНЕШНОТО;
ПОЗНАНИЕТО НА ДРЕВНОТО ИЗНАЧАЛЬИЕ Е САМАТА СЪЩНОСТ НА ДАО;
—
[99т15с] **интерпретация, r.4**
ДРЕВНИТЕ МАЙСТОРИ СА БИЛЬИ КРЕХКИ, ТАЙНСТВЕНИ, ДЪЛБОКИ, ОТКЛЬИКВАЩИ;
ДЪЛБИНАТА НА ЗНАНИЕТО ИМ Е БЕЗДЪННА;
ЗАЩОТО Е БЕЗДЪННА, МОЖЕМ САМО ДА ОПИШЕМ КАК ИЗГЛЬЕЖДАТ;
НАБЛЬЮДАТЕЛНИ, КАТО ХОРА КОИТО ПРЕКОСЯВАТ ЗИМЕН ПОТОК;
НАЩРЕК, КАТО ХОРА КОИТО УСЕЩАТ ОПАСНОСТ;
ЛЬЮБЕЗНИ, КАТО ГОСТИ;
ОТСТЪПЧИВИ, КАТО ЛЬЕД ТРЪГНАЛ ДА СЕ ТОПИ;
ПРОСТИ, КАТО ГЛАДКИ ДЪРВЕНИ ПЛОЧКИ;
ПРАЗНИ, КАТО ПЕЩЕРИ;
НЕПРОНИЦАЕМИ, КАТО КАЛНИ ЛОКВИ;
КОЙ МОЖЕ ТИХО ДА ИЗЧАКА ДОКАТО КАЛТА СЕ УТАЛОЖИ?
КОЙ МОЖЕ ДА ОСТАНЕ НЕПОДВИЖЕН ДОКАТО НАСТЪПИ ВРЕМЕТО ДА СЕ ДЕЙСТВА?
ТЕЗИ КОИТО СЪБЛЬЮДАВАТ ДАО НЕ ТЪРСЯТ УДОВЛЬЕТВОРЕНИЕ;
КАТО НЕ ТЪРСЯТ УДОВЛЬЕТВОРЕНИЕ, НЕ СЕ ОГЪВАТ ПРЕД ЖЕЛАНИЕТО ЗА ПРОМЯНА;
—
[99т16с] **интерпретация, r.4**
ИЗПРАЗНИ СЕБЕ СИ ОТ ВСИЧКО, ОСТАВИ УМЪ СИ ДА ПОЧИВА В ПОКОЙ;
ДЕСЕТЕ ХИЛЬЯДИ НЕЩА СЕ НАДИГАТ И ПАДАТ, ДОКАТО АЗЪ НАБЛЬЮДАВА КРЪГОВРАТЪ ИМ;
ТЕ ИЗРАСТВАТ И РАЗЦЪФВАТ И ПОСЛЬЕ СЕ ВРЪЩАТ КЪМ ИЗТОЧНИКЪ;
ВРЪЩАНЕТО КЪМ ИЗТОЧНИКЪ Е НЕПОДВИЖНОСТ - ТОВА Е ПЪТЙЪ НА ПРИРОДАТА;
ПЪТЙЪ НА ПРИРОДАТА НЕ СЕ ПРОМЕНЯ;
ДА ПОЗНАВАШ ПОСТОЯНСТВОТО Е ПРОНИКНОВЕНИЕ;
НЕПОЗНАВАНЕТО НА ПОСТОЯНСТВОТО ВОДИ ДО БЕДИ;
ПОЗНАНИЕТО НА ПОСТОЯНСТВОТО, ОТВАРЯ СЪЗНАНИЕТО;
ЩОМ СЪЗНАНИЕТО Е ОТВОРЕНО, И СЪРЦЕТО ТИ ЩЕ СЕ ОТВОРИ;
С ОТВОРЕНО СЪРЦЕ, ЩЕ ДЕЙСТВАШ ЦАРСТВЕНО;
ЦАРСТВЕН, ЩЕ ПОСТИГНЕШ БОЖЕСТВЕНОТО;
БОЖЕСТВЕН, ЩЕ ОСТАНЕШ НАСАМЕ С ДАО;
НАСАМЕ С ДАО - ТОВА Е ВЕЧНОТО;
И МАКАР ЧЕ ТЯЛОТО ЗАГИВА, ДАО НИКОГА НЯМА ДА УМРЕ;
—
[99т17с] **интерпретация, r.4**
НАЙ-ВИСШЕТО Е ЕДВА-ЕДВА ПОЗНАТО НА ХОРАТА;
ПОСЛЬЕ ИДВА ОНОВА КОЕТО ТЕ ПОЗНАВАТ И ОБИЧАТ;
ПОСЛЬЕ ОНОВА ОТ КОЕТО СЕ СТРАХУВАТ;
ПОСЛЬЕ ОНОВА КОЕТО ТЕ ПРЕЗИРАТ;
ОНЗИ КОЙТО НЕ СЕ ДОВЕРЯВА ДОСТАТЪЧНО НЯМА ДА ПОЛУЧИ ДОВЕРИЕ;
КОГАТО ДЕЙСТВИЯТА СЕ ИЗВЪРШВАТ БЕЗ НЕНУЖНИ РЕЧИ, ХОРАТА КАЗВАТ "НАПРАВИХМЕ ГО!";
—
[99т18с] **интерпретация, r.4**
КОГАТО ВЕЛЬИКОТО ДАО Е ЗАБРАВЕНО, СЕ ПОЯВЯВА ЛЬЮБЕЗНОСТА И МОРАЛНОСТА;
КОГАТО СЕ ПОРОДЯТ МЪДРОСТА И ИНТЕЛЬИГЕНТНОСТА, ЗАПОЧВА ГОЛЬЯМОТО ПРЕСТРУВАНЕ;
КОГАТО НЯМА МИР В СЕМЕЙСТВОТО, СЕ ПОЯВЯВАТ СИНОВНАТА ОБИЧ И ПРЕДАНОСТ;
КОГАТО СТРАНАТА Е ОБЪРКАНА, В ХАОС, ИДВАТ ВЕРНИ ВЛАСТНИЦИ;
—
[99т19с] **интерпретация, r.4**
ОТКАЖИ СЕ ОТ СВЕТОСТА ОТРЕЧИ СЕ ОТ МЪДРОСТА, И ЩЕ БЪДЕ СТО ПЪТИ ПО-ДОБРЕ ЗА ВСЕКИ;
ОТКАЖИ СЕ ОТ ЛЬЮБЕЗНОСТА ОТРЕЧИ СЕ ОТ МОРАЛНОСТА, И ХОРАТА ЩЕ ПРЕОТКРИЯТ

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СИНОВНАТА ПРИВЪРЗАНОСТ И ОБИЧ;
ОТКАЖИ СЕ ОТ НАХОДЧИВОСТА ОТРЕЧИ СЕ ОТ ИЗГОДАТА, И ЩЕ ИЗЧЕЗНАТ ПРЕСТЪПНИЦИТЕ И КРАДЦИТЕ;
ТОВА СА САМО ВЪНШНИ ФОРМИ, ТЕ НЕ СА ДОСТАТЪЧНИ САМИ ПО СЕБЕ СИ;
ПО-ВАЖНО Е ДА ВИДИШ ПРОСТОТАТА, ДА РАЗБЕРЕШ ИСТИНСКАТА СИ ПРИРОДА, ДА ОТХВЪРЛИШ СЕБИЧНОСТА И ДА УКРОТИШ ЖЕЛАНИЕТО;
—
[99т20с] **ИНТЕРПРЕТАЦИЯ, R.4**
ОТКАЖИ СЕ ОТ УЧЕНЕТО, И ЩЕ СЛОЖИШ КРАЙ НА БЕДИТЕ СИ;
ИМА ЛИ РАЗЛИКА МЕЖДУ ДА И НЕ?
ИМА ЛИ РАЗЛИКА МЕЖДУ ДОБРО И ЗЛО?
ТРЯБВА ЛИ ДА СЕ СТРАХУВАМ ОТ ТОВА ОТ КОЕТО СЕ СТРАХУВАТ ДРУГИТЕ?
ЩО ЗА ГЛУПОСТ!
ДРУГИТЕ СА ДОВОЛНИ ЩОМ СЕ НАСЛАЖДАВАТ НА ЖЕРТВЕНИЙТЪ ПРАЗНИК НА ВОЛЪ, ПРЕЗ ПРОЛЕТА НЯКОИ ОТИВАТ В ПАРКЪ, И СЕ ИЗКАЧВАТ НА ТЕРАСАТА;
НО АЗ ЕДИНСТВЕН СЕ НОСЯ ПО ТЕЧЕНИЕТО, БЕЗ ДА ЗНАМ КЪДЕ СЪМ, КАТО НОВОРОДЕНО ПРЕДИ ДА СЕ НАУЧИ ДА СЕ СМЕЕ, АЗ СЪМ САМ, И НЯМА КЪДЕ ДА ОТИДА;
ДРУГИТЕ ИМАТ ПОВЕЧЕ ОТКОЛКОТО ИМ Е НУЖНО, А АЗ ЕДИНСТВЕН НЯМАМ НИЩО;
ГЛУПАК СЪМ АЗ;
О, ДА! ОБЪРКАН СЪМ;
ДРУГИТЕ СА ЯСНИ И СВЕТЛИ, А АЗ ЕДИНСТВЕН - СЛАБ И МРАЧЕН;
ДРУГИТЕ СА С ОСТЪР УМ И ХИТРИ, А АЗ ЕДИНСТВЕН - ТЪП И ГЛУПАВ;
О, АЗ СЕ НОСЯ КАТО МОРСКИТЕ ВЪЛНИ, БЕЗ ПОСОКА, КАТО НЕСПОКОЕН ВЯТЪР;
ВСИЧКИ ДРУГИ СА ЗАЕТИ, ЕДИНСТВЕН АЗ СЪМ БЕЗ ЦЕЛ И ПОТЪНАЛ В ТЪГА;
АЛА АЗ СЪМ РАЗЛИЧЕН, БЛАГОДАРЕН СЪМ НА ВЕЛИКАТА МАЙКА;
—
[99т21с] **ИНТЕРПРЕТАЦИЯ, R.4**
НАЙ-ВЕЛИКАТА ДОБРОДЕТЕЛ Е ДА СЛЕДВАШ ДАО И САМО ДАО;
ДАО Е НЕУЛОВИМО И НЕПОСТИЖИМО;
О, НЕПОСТИЖИМО И НЕУЛОВИМО Е, И ВСЕ ПАК ВЪТРЕ ИМА ОБРАЗ;
О, НЕУЛОВИМО И НЕПОСТИЖИМО Е, И ВСЕ ПАК ВЪТРЕ ИМА ФОРМА;
О, ТО Е ТЪМНО, МРАЧНО, И ВСЕ ПАК ВЪТРЕ ИМА СЪЩНОСТ;
ТАЗИ СЪЩНОСТ Е МНОГО ИСТИНСКА, И ВЪТРЕ В НЕЯ ИМА ВЯРА;
ОТ САМОТО НАЧАЛО ДО ДНЕС ИМЕТО Й НИКОГА НЕ Е БИЛО В ЗАБРАВА;
ТАКА РАЗБИРАМ ПЪТЙЪ НА СЪЗДАВАНЕТО;
КАК ПОЗНАВАМ ПЪТЙЪ НА СЪЗДАВАНЕТО?
ОТ ТОВА;
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[99т22с] **ИНТЕРПРЕТАЦИЯ, R.4**
ОТСТЪПВАЙ И ПРЕОДОЛЯВАЙ;
НАВЕЖДАЙ СЕ И СТОЙ ИЗПРАВЕН;
ИЗПРАЗВАЙ СЕ И БЪДИ ПЪЛЕН;
ИЗНОСВАЙ СЕ И БЪДИ НОВ;
ИМАШ ЛИ МАЛКО - ПРИДОБИВАШ;
ИМАШ ЛИ МНОГО - ОБЪРКВАШ;
ЕТО ЗАЩО МЪДРИТЕ ПРЕГРЪЩАТ ЕДИНСТВЕНОТО И СТАВАТ ПРИМЕР ЗА ВСЕКИ;
БЕЗ ДА СЕ ИЗЛАГАТ НА ПОКАЗ, ТЕ БЛЕСТЯТ ПРЕД ВСИЧКИ;
БЕЗ ДА СЕ ОПРАВДАВАТ, БИВАТ РАЗЛИЧАВАНИ;
БЕЗ ДА СЕ ХВАЛЯТ, ГИ РАЗПОЗНАВАТ;
БЕЗ ДА СЕ ИЗТЪКВАТ, ТЕ НИКОГА НЕ ГУБЯТ УВЕРЕНОСТ;
ТЕ НЕ СЕ КАРАТ, ТЪЙ ЧЕ НИКОЙ НЕ СЕ КАРА С ТЯХ;
ЕТО ЗАЩО ДРЕВНИТЕ КАЗВАТ "ОТСТЪПВАЙ И ПРЕОДОЛЯВАЙ";
ПРАЗНИ ДУМИ ЛИ СА ТОВА?
БЪДИ НАИСТИНА ЦЯЛОСТЕН, И ВСИЧКО ЩЕ ДОЙДЕ ПРИ ТЕБЕ;
—
[99т23с] **ИНТЕРПРЕТАЦИЯ, R.4**
ДА ГОВОРИШ МАЛКО Е ЕСТЕСТВЕНО;
СИЛНИТЕ ВЕТРОВЕ НЕ ДУХАТ ЦЯЛА СУТРИН;
ПРОЛЯВНИЙТЪ ДЪЖД НЕ ВАЛИ ЦЯЛ ДЕН;
ЗАЩО? НЕБЕ И ЗЕМЯ!
АКО НЕБЕТО И ЗЕМЯТА НЕ МОГАТ ДА НАПРАВЯТ НЕЩАТА ВЕЧНИ, КАК ТОВА ДА Е ВЪЗМОЖНО ЗА ЧОВЕКЪ?
ОНЗИ КОЙТО СЛЕДВА ДАО, Е НАСАМЕ С ДАО;
ОНЗИ КОЙТО Е ДОБРОДЕТЕЛЕН, ГО СТИГА ДОБРОДЕТЕЛ;
ОНЗИ КОЙТО ГУБИ ПЪТЙЪ, СЕ ЧУВСТВА ИЗГУБЕН;
КОГАТО СИ НАСАМЕ С ДАО, ДАО ТЕ ПРИВЕТСТВА;
КОГАТО СИ НАСАМЕ С ДОБРОДЕТЕЛТА, ДОБРОДЕТЕЛТА ВИНАГИ Е ТАМ;
КОГАТО СИ НАСАМЕ СЪС ЗАГУБАТА, ПРЕЖИВЯВАШ Я ДОБРОВОЛНО;
ОНЗИ КОЙТО НЕ СЕ ДОВЕРЯВА ДОСТАТЪЧНО, НЯМА ДА ПОЛУЧИ ДОВЕРИЕ;
—
[99т24с] **ИНТЕРПРЕТАЦИЯ, R.4**
ОНЗИ КОЙТО СТОИ НА ПРЪСТИ НЕ Е СТАБИЛЕН;
ОНЗИ КОЙТО КРАЧИ НАШИРОКО НЕ МОЖЕ ДА ПОДДЪРЖА КРАЧКА;
ОНЗИ КОЙТО СЕ ИЗТЪКВА НЕ Е ПРОСВЕТЛЕН;
ОНЗИ КОЙТО МИСЛИ САМО СЕБЕ СИ ЗА ПРАВ НЕ ПОЛУЧАВА УВАЖЕНИЕ;
ОНЗИ КОЙТО СЕ ХВАЛИ НЕ ПОСТИГА НИЩО;
ОНЗИ КОЙТО СЕ ПЕРЧИ НЯМА ДА ИЗДЪРЖИ;
СПОРЕД ПОСЛЕДОВАТЕЛИТЕ НА ДАО, "ТОВА Е ИЗЛИШНА ХРАНА И НЕНУЖЕН БАГАЖ";
ТЕ НЕ НОСЯТ ЩАСТИЕ;
ЕТО ЗАЩО ПОСЛЕДОВАТЕЛИТЕ НА ДАО ГИ ИЗБЯГВАТ;
—
[99т25с] **ИНТЕРПРЕТАЦИЯ, R.4**
НЕЩО ОФОРМИЛО СЕ ПО ТАЙНСТВЕН НАЧИН, РОДЕНО ПРЕДИ НЕБЕТО И ЗЕМЯТА;
В ТИШИНАТА И ПРАЗНОТАТА, САМО И НЕИЗМЕННО, ВИНАГИ ПРИСЪСТВАЩО И В ДВИЖЕНИЕ;
МОЖЕ БИ ТОВА Е МАЙКАТА НА ДЕСЕТЕ ХИЛЬЯДИ НЕЩА;
НЕ ЗНАМ ИМЕТО МУ, НАРЕЧЕТЕ ГО ДАО;
ПОРАДИ ЛЬИПСА НА ПО-ДОБРА ДУМА, ГО НАРИЧАМ ВЕЛИКО;
ВЕЛИКО ТО ТЕЧЕ;
ИЗТИЧА НАДАЛЕЧЕ;
ОТИШЛО ДАЛЕЧЕ, СЕ ВРЪЩА;
ЕТО ЗАЩО, "ДАО Е ВЕЛИКО, НЕБЕТО Е ВЕЛИКО, ЗЕМЯТА Е ВЕЛИКА, ЦАРЙЪ СЪЩО Е ВЕЛИК";
ТОВА СА ЧЕТИРИТЕ ВЕЛИКИ СИЛИ НА ВСЕЛЕНАТА, И ЦАРЙЪ Е ЕДНА ОТ ТЯХ;
ЧОВЕК СЛЕДВА ЗЕМЯТА, ЗЕМЯТА СЛЕДВА НЕБЕТО, НЕБЕТО СЛЕДВА ДАО, ДАО СЛЕДВА ОНОВА КОЕТО Е ЕСТЕСТВЕНО;
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[99т26с] **ИНТЕРПРЕТАЦИЯ, R.4**
ТЕЖКОТО Е КОРЕНЪ НА ЛЕКОТО;
НЕПОДВИЖНОТО Е ГОСПОДАР НА НЕУМОРНОТО;
ЕТО ЗАЩО МЪДРЕЦЪ, ПЪТУВАЙКИ ЦЯЛ ДЕН, НЕ ГУБИ ОТ ПОГЛЕД БАГАЖЪ СИ;
МАКАР ЧЕ ИМА ХУБАВИ НЕЩА ЗА ГЛЕДАНЕ, ТОЙ ОСТАВА БЕЗСТРАСТЕН И СПОКОЕН;
ЗАЩО ДА ТРЯБВА ГОСПОДАРЙЪТ НА ДЕСЕТЕ ХИЛЬЯДИ КОЛЕСНИЦИ ДА ИГРАЕ ЛЬЕКО ПРЕД ПУБЛИКА?
ДА СИ ЛЬЕК - ТОВА Е ДА ИЗГУБИШ КОРЕНЪ СИ;
ДА БЪДЕШ НЕСПОКОЕН ЗНАЧИ ДА ИЗГУБИШ КОНТРОЛ НАД СЕБЕ СИ;
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[99т27с] **ИНТЕРПРЕТАЦИЯ, R.4**
КОЙТО ХОДИ ДОБРЕ НЕ ОСТАВЯ СЛЕДИ;
КОЙТО ГОВОРИ ДОБРЕ ЕЗИКЪ МУ НЕ ГРЕШИ;
КОЙТО СМЯТА ДОБРЕ НЕ МУ ТРЯБВА РАБОШ;
НА ДОБРАТА ВРАТА НЕ И ТРЯБВА КЛЮЧАЛКА, И ВСЕ ПАК НИКОЙ НЕ МОЖЕ ДА Я ОТВОРИ;
ДОБРОТО ЗАВЪРЗВАНЕ НЕ ИСКА ВЪЗЛИ, И ВСЕ ПАК НИКОЙ НЕ МОЖЕ ДА ГО ОТХЛАБИ;
ЕТО ЗАЩО МЪДРЕЦЪ СЕ ГРИЖИ ЗА ВСИЧКИ И НИКОГО НЕ ИЗОСТАВЯ;
ТОЙ СЕ ГРИЖИ ЗА ВСИЧКО И НЕ ИЗОСТАВЯ НИЩО;
ТОВА СЕ НАРИЧА "ДА СЛЕДВАШ СВЕТЛИНАТА";
КАКВО Е ДОБЪР ЧОВЕК?
УЧИТЕЛ НА ЛОШИЙТЪ;
КАКВО Е ЛОШ ЧОВЕК?
ПОРЪЧЕНИЕ ЗА ДОБРИЙТЪ;
АКО УЧИТЕЛЯТ НЕ Е УВАЖАВАН, И УЧЕНИКЪ НЕЖЕЛАН, ЩЕ ВЪЗНИКНЕ ОБЪРКАНОСТ, КОЛКОТО И ДА Е УМЕН ЧОВЕК;
ТОВА Е ЗАГАДКАТА НА ТАЙНАТА;
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[99т28с] **ИНТЕРПРЕТАЦИЯ, R.4**
ПОЗНАЙ МЪЖКАТА СИЛА, НО ЗАДРЪЖ ЖЕНСКАТА ГРИЖА!
БЪДИ ПОТОК НА ВСЕЛЕНАТА!
КОГАТО СИ ПОТОК НА ВСЕЛЕНАТА, ВИНАГИ ВЕРЕН И НЕОТКЛОНЕН, СТАНИ МАЛКО ДЕТЕ ОЩЕ ВЕДНЪЖ!
ПОЗНАЙ БЯЛОТО, НО ЗАПАЗИ ЧЕРНОТО!
БЪДИ ПРИМЕР ЗА СВЕТЪ!
КОГАТО СИ ПРИМЕР ЗА СВЕТЪ, ВИНАГИ ВЕРЕН И НЕПОКОЛЕБИМ ВЪРНИ СЕ КЪМ БЕЗКРАЙНОТО;
ПОЗНАЙ ЧЕСТА, НО ЗАПАЗИ УНИЖЕНИЕТО!
БЪДИ ДОЛИНАТА НА ВСЕЛЕНАТА!
КОГАТО СИ ДОЛИНАТА НА ВСЕЛЕНАТА, ВИНАГИ ВЕРЕН И НАХОДЧИВ, ВЪРНИ СЕ В СЪСТОЯНИЕТО НА НЕДОКОСНАТ КАМЕНЕН БЛОК;
КОГАТО ОФОРМЯТ БЛОКЪ, ТОЙ СТАВА ПОЛЕЗЕН;
КОГАТО МЪДРЕЦЪ ГО ИЗПОЛЗВА, ТОЙ РЪКОВОДИ;
ТАКА, "ГОЛЕМИЙТЬ ШИВАЧ РЕЖЕ МАЛКО";
—
[99т29с] **ИНТЕРПРЕТАЦИЯ, R.4**
МИСЛИШ ЛИ ЧЕ МОЖЕШ ДА ЗАВЗЕМЕШ ВСЕЛЕНАТА И ДА Я НАПРАВИШ ПО-ДОБРА?
НЕ ВЯРВАМ ЧЕ ТОВА МОЖЕ ДА СТАНЕ;
ВСЕЛЕНАТА Е СВЕЩЕНА, НЕ МОЖЕШ ДА Я ПОДОБРИШ;
АКО СЕ ОПИТАШ ДА Я ПРОМЕНИШ, ЩЕ Я РАЗРУШИШ;
АКО СЕ ОПИТАШ ДА Я ЗАДЪРЖИШ, ЩЕ Я ИЗГУБИШ;
ТЪЙ ПОНЯКОГА НЕЩАТА СА НАПРЕД ПОНЯКОГА НАЗАД;
ПОНЯКОГА Е ТРУДНО ДА ДИШАШ ПОНЯКОГА СЕ ПОЛУЧАВА ЛЬЕСНО;
ПОНЯКОГА ИМА СИЛА ПОНЯКОГА СЛАБОСТ;
ПОНЯКОГА ЧОВЕК Е ДОБРЕ ПОНЯКОГА ЗЛЕ;
ЕТО ЗАЩО МЪДРЕЦЪ ИЗБЯГВА КРАЙНОСТИТЕ, ПРЕКАЛЯВАНЕТО И САМОДОВОЛСТВОТО;
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[99т30с] **ИНТЕРПРЕТАЦИЯ, R.4**
КОГАТО И ДА СЪВЕТВАШ УПРАВНИК ОТНОСНО ПЪТЙЪ НА ДАО, СЪВЕТВАЙ ГО ДА НЕ ИЗПОЛЗВА СИЛА ЗА ПОКОРЯВАНЕ НА ВСЕЛЕНАТА;
ЗАЩОТО ТОВА ЩЕ ПРИЧИНИ САМО СЪПРОТИВА;
ТРЪНЛИВИ ХРАСТИ ИЗНИКВАТ ТАМ ОТКЪДЕТО Е МИНАЛА АРМИЯ;
ГОДИНИ НА ОСКЪДИЦА СЛЕДВАТ ДИРЯТА НА ГОЛЯМАТА ВОЙНА;
ПРАВИ САМО ОНОВА КОЕТО Е НЕОБХОДИМО ДА СЕ ПРАВИ;
НИКОГА НЕ СЕ ВЪЗПОЛЗВАЙ ОТ СИЛАТА;
ПОСТИГАЙ РЕЗУЛТАТИ, НО НИКОГА НЕ ГИ ИЗПОЛЗВАЙ ЗА СЛАВА;
ПОСТИГАЙ РЕЗУЛТАТИ, НО НИКОГА НЕ СЕ ХВАЛЬИ;
ПОСТИГАЙ РЕЗУЛТАТИ, НО НИКОГА НЕ СЕ ГОРДЕЙ;
ПОСТИГАЙ РЕЗУЛТАТИ, ЗАЩОТО ТОВА Е ЕСТЕСТВЕНО;
ПОСТИГАЙ РЕЗУЛТАТИ, НО НЕ ЧРЕЗ НАСИЛИЕ;
СЛЕД НАСИЛИЕТО СЛЕДВА ЗАГУБА НА СИЛАТА;
ТОВА НЕ Е ПЪТЙЪ НА ДАО;
ОНОВА КОЕТО ВЪРВИ СРЕЩУ ДАО БЪРЗО МУ ИДВА КРАЙЪ;
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[99т31с] **ИНТЕРПРЕТАЦИЯ, R.4**
ДОБРИТЕ ОРЪЖИЯ СА ИНСТРУМЕНТИ НА СТРАХЪ, ВСИЧКО ЖИВО ОТ ТЯХ СЕ СТРАХУВА;
ЕТО ЗАЩО СЛЕДОВНИЦИТЕ НА ДАО НИКОГА НЕ ГИ ИЗПОЛЗВАТ;
МЪДРИЙЪ ПРЕДПОЧИТА ЛЬЯВОТО, ВОЙНИКЪ ПРЕДПОЧИТА ДЯСНОТО;
ОРЪЖИЯТА СА ИНСТРУМЕНТИ НА СТРАХЪ, МЪДРИЙЪ НЕ СИ СЛУЖИ С ТЯХ;
ТОЙ ГИ ИЗПОЛЗВА САМО КОГАТО НЯМА ИЗБОР;
МИРЪ И ТИШИНАТА СА СКЪПИ НА СЪРЦЕТО МУ, И ПОБЕДАТА НЕ Е ПРИЧИНА ЗА РАДОСТ;
АКО СЕ ЗАРАДВАШ НА ПОБЕДАТА, ТОГАВА ЩЕ СЕ НАСЛАЖДАВАШ НА УБИЙСТВОТО;
АКО СЕ НАСЛАЖДАВАШ НА УБИЙСТВОТО, НЕ МОЖЕШ ДА ИЗПЪЛНИШ ПРЕДНАЗНАЧЕНИЕТО СИ;
В ЩАСТЛИВИ СЛУЧАИ СЕ ДАВА ПРЕДИМСТВО НА ЛЬЯВОТО, В ТЪЖНИ СЛУЧАИ НА ДЯСНОТО;
В АРМИЯТА ГЕНЕРАЛЪТ СТОИ ОТЛЯВО, ГЛАВНИЙЪ КОМАНДИР ОТДЯСНО;
ТОВА ЗНАЧИ ЧЕ ВОЙНАТА СЕ УПРАВЛЯВА КАТО ПОГРЕБЕНИЕ;
КОГАТО СЕ ИЗБИВАТ МНОГО ХОРА, СЪРДЕЧНАТА БОЛКА ТРЯБВА ДА БЪДЕ НАШИЙТ ТРАУР;
ЕТО ЗАЩО ПОБЕДАТА ТРЯБВА ДА СЕ РАЗГЛЕЖДА КАТО ПОГРЕБЕНИЕ;
—
[99т32с] **ИНТЕРПРЕТАЦИЯ, R.4**
ДАО ЗАВИНАГИ ОСТАВА НЕОПРЕДЕЛИМО;
МАКАР ЧЕ Е МАЛКО, В БЕЗФОРМЕНО СЪСТОЯНИЕ, ТО НЕ МОЖЕ ДА БЪДЕ УЛОВЕНО;
АКО ЦАРЕТЕ И ГОСПОДАРИТЕ МОГАТ ДА ГО ОБУЗДАЯТ, ДЕСЕТЕ ХИЛЬЯДИ НЕЩА ЕСТЕСТВЕНО ЩЕ ИМ СЕ ПОДЧИНЯТ, НЕБЕТО И ЗЕМЯТА ЩЕ СЕ СЪБЕРАТ И НЕЖЕН ДЪЖД ЩЕ ПАДНЕ;
ХОРАТА НЯМА ДА ИМАТ НУЖДА ОТ НАСТАВЛЕНИЯ, И ВСИЧКИ НЕЩА ЩЕ ПОЕМАТ ПО ПЪТЙЪ СИ;
СЛЕД КАТО ВЕДНЪЖ ЦЯЛОТО Е РАЗДЕЛЕНО, ЧАСТИТЕ МУ СЕ НУЖДАЯТ ОТ ИМЕНА;
ВЕЧЕ ИМА ДОСТАТЪЧНО ИМЕНА;
ЧОВЕК ТРЯБВА ДА ЗНАЕ КОГА ДА СПРЕ;
ДА ЗНАЕШ КОГА ДА СПРЕШ - ТОВА ОТКЛОНЯВА БЕДАТА;
ДАО В СВЕТЪ Е КАТО РЕКА КОЯТО ТЕЧЕ КЪМ СВОЙТЪ ДОМ - МОРЕТО;
—
[99т33с] **ИНТЕРПРЕТАЦИЯ, R.4**
ДА ПОЗНАВАШ ДРУГИТЕ Е МЪДРОСТ;

ДА ПОЗНАВАШ СЕБЕ СИ Е ПРОСВЕТЛЬЕНИЕ;
ДА УПРАВЛЬЯВАШ ДРУГИТЕ ИЗИСКВА СИЛА;
ДА УПРАВЛЬЯВАШ СЕБЕ СИ - НУЖНА Е МОЩ;
ОНЗИ КОЙТО ЗНАЕ ЧЕ ИМА ДОСТАТЪЧНО Е БОГАТ;
УСТОЙЧИВОСТА Е ЗНАК ЗА СИЛА НА ВОЛЬЯТА;
ОНЗИ КОЙТО ОСТАВА ТАМ КЪДЕТО Е - УСТОЯВА;
ДА УМРЕШ НО НЕ И ДА ЗАГИНЕШ, ТОВА ЗНАЧИ ДА ПРИСЪСТВАШ ВЕЧНО;
—
[99т34с] **ИНТЕРПРЕТАЦИЯ, R.4**
ВЕЛЬИКОТО ДАО ТЕЧЕ НАВСЯКЪДЕ, И НАЛЬЯВО И НАДЯСНО;
ДЕСЕТЕ ХИЛЬЯДИ НЕЩА ЗАВИСЯТ ОТ НЕГО, ТО НИЩО НЕ ЗАДЪРЖА;
ТО ИЗПЪЛНЯВА ЦЕЛТА СИ ТИХО И НИЩО НЕ ИЗИСКВА;
ТО ХРАНИ ДЕСЕТЕ ХИЛЬЯДИ НЕЩА, И ВСЕ ПАК НЕ Е ТЕХЕН ГОСПОДАР;
ТО НЯМА ЦЕЛ, ТО Е МНОГО МАЛКО;
ДЕСЕТЕ ХИЛЬЯДИ НЕЩА СЕ ВРЪЩАТ КЪМ НЕГО, И ВСЕ ПАК ТО НЕ Е ТЕХЕН ГОСПОДАР;
ТО Е МНОГО ГОЛЬЯМО;
ТО НЕ ДЕМОНСТРИРА ВЕЛЬИЧИЕ, И ЗАТОВА Е НАИСТИНА ВЕЛЬИКО;
—
[99т35с] **ИНТЕРПРЕТАЦИЯ, R.4**
ВСИЧКИ ХОРА ИДВАТ ПРИ ОНЗИ КОЙТО СЕ ПРИДЪРЖА КЪМ ЕДИНСТВЕНОТО, ЗАЩОТО ТАМ СА ПОЧИВКАТА, ЩАСТИЕТО И ПОКОЙТЪ;
МИНУВАЧИТЕ МОГАТ ДА СПРАТ ЗАРАДИ МУЗИКАТА И ДОБРАТА ХРАНА, НО ОПИСАНИЕТО НА ДАО Е СЯКАШ БЕЗПЛЪТНО И БЕЗ МИРИС;
НЕ МОЖЕ ДА СЕ ВИДИ, НЕ МОЖЕ ДА СЕ ЧУЕ, И ВСЕ ПАК Е НЕИЗТОЩИМО;
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[99т36с] **ИНТЕРПРЕТАЦИЯ, R.4**
ОНОВА КОЕТО СЕ СВИВА ПЪРВО ТРЯБВА ДА СЕ РАЗПРОСТРЕ;
ОНОВА КОЕТО СЕ ПРОВАЛЬЯ ПЪРВО ТРЯБВА ДА БЪДЕ СИЛНО;
ОНОВА КОЕТО СЕ ИЗХВЪРЛЯ ПЪРВО ТРЯБВА ДА СЕ ОТГЛЬЕДА;
ПРЕДИ ДА ПОЛУЧИШ ТРЯБВА ДА ДАДЕШ;
ТОВА СЕ НАРИЧА "ДА РАЗБИРАШ ПРИРОДАТА НА НЕЩАТА";
МЕКОТО И СЛАБОТО НАДВИВАТ НА ТВЪРДОТО И СИЛНОТО;
РИБАТА НЕ МОЖЕ ДА НАПУСНЕ ДЪЛБОКИТЕ ВОДИ, ОРЪЖИЯТА НА СТРАНАТА НЕ ТРЯБВА ДА СЕ ВАДЯТ НА ПОКАЗ;
—
[99т37с] **ИНТЕРПРЕТАЦИЯ, R.4**
ДАО СЪЩЕСТВУВА В НЕ-ДЕЙСТВИЕТО, И ВСЕ ПАК НИЩО НЕ ОСТАВА НЕСВЪРШЕНО;
АКО ЦАРЕТЕ И ГОСПОДАРИТЕ МОЖЕХА ДА ПРОЗРЯТ ТОВА, ДЕСЕТЕ ХИЛЬЯДИ НЕЩА БИХА СЕ РАЗВИВАЛЬИ ЕСТЕСТВЕНО;
АКО ТЕ ВСЕ ОЩЕ ИМАХА ЖЕЛАНИЕ ДА ДЕЙСТВАТ, БИХА СЕ ВЪРНАЛЬИ КЪМ ПРОСТОТАТА НА БЕЗФОРМЕНОТО ВЕЩЕСТВО;
БЕЗ ФОРМА НЯМА ЖЕЛАНИЕ;
НЯМА ЛЬИ ЖЕЛАНИЕ ИМА СПОКОЙСТВИЕ;
ПО ТОЗИ НАЧИН ВСИЧКО ЩЕ БЪДЕ В ПОКОЙ;
—
[99т38с] **ИНТЕРПРЕТАЦИЯ, R.4**
ИСТИНСКИ ДОБРИЙЪ НЕ ОСЪЗНАВА ДОБРОТАТА СИ, И ЗАТОВА Е ДОБЪР;
ГЛУПАКЪ СЕ ОПИТВА ДА БЪДЕ ДОБЪР, И ЗАТОВА НЕ Е;
ИСТИНСКИ ДОБРИЙЪ НЕ ПРАВИ НИЩО, И ВСЕ ПАК НЕ ОСТАВЯ НИЩО НЕСВЪРШЕНО;
ГЛУПАКЪ ВСЕ НЕЩО ПРАВИ, И ВИНАГИ ОСТАВЯ МНОГО ЗА ВЪРШЕНЕ;
КОГАТО НАИСТИНА МИЛ ЧОВЕК ПРАВИ НЕЩО, НИЩО НЕ ОСТАВЯ НЕСВЪРШЕНО;
КОГАТО СПРАВЕДЛЬИВ ЧОВЕК ВЪРШИ НЕЩО, ОСТАВЯ МНОГО ЗА ВЪРШЕНЕ;
КОГАТО СТРОГ НАЧАЛНИК НАПРАВИ НЕЩО И НИКОЙ НЕ ОТГОВОРИ, ТОЙ НАВИВА РЪКАВИ И СЕ ОПИТВА ДА ВЪВЕДЕ РЕД ЧРЕЗ СИЛА;
ЕТО ЗАЩО КОГАТО СЕ ЗАГУБИ ДАО, СЕ ПОЯВЯВА ДОБРОТА;
КОГАТО ДОБРОТАТА Е ЗАГУБЕНА, СЕ ПОЯВЯВА МИЛОСТ;
КОГАТО МИЛОСТА Е ЗАГУБЕНА СЕ ПОЯВЯВА СПРАВЕДЛЬИВОСТ;
КОГАТО СПРАВЕДЛЬИВОСТА Е ЗАГУБЕНА СЕ ПОЯВЯВА РИТУАЛ;
СЕГА РИТУАЛЪ Е ОБВИВКА НА ВЯРАТА И ВЕРНОСТА, НАЧАЛО НА ОБЪРКВАНЕТО;
ПОЗНАНИЕТО НА БЪДЕЩЕТО Е САМО ЦВЕТИСТ КАПАН ЗА ДАО;
ТО Е НАЧАЛО НА ГЛУПОСТА;
ЕТО ЗАЩО ИСТИНСКИ ГОЛЬЕМИЙЪ МИСЛЬИ ЗА ИСТИНСКОТО, А НЕ ЗА ПОВЪРХНОСТНОТО, ЗА ПЛОДЪ А НЕ ЗА ЦВЕТЪ;
ЕТО ЗАЩО ПРИЕМЕТЕ ЕДНОТО И ОТХВЪРЛЯТЕ ДРУГОТО;
—
[99т39с] **ИНТЕРПРЕТАЦИЯ, R.4**
ОТ ДРЕВНОСТА НЕЩАТА ВЪЗНИКВАТ ОТ ЕДНО;
НЕБЕТО Е ЦЯЛО И ЯСНО;
ЗЕМЯТА Е ЦЯЛА И ЗДРАВА;
ДУХЪ Е ЦЯЛ И СИЛЬЕН;
ДОЛЬИНАТА Е ЦЯЛА И ПЪЛНА;
ДЕСЕТЕ ХИЛЬЯДИ НЕЩА СА ЦЕЛЬИ И ЖИВИ;
ЦАРЕТЕ И ГОСПОДАРИТЕ СА ЦЕЛЬИ, И СТРАНАТА Е НА КРАКА;
ВСИЧКИ ТЕЗИ НЕЩА СЕ ДЪЛЖАТ НА ЦЕЛОСТА;
ЯСНОТАТА НА НЕБЕТО ГО ПАЗИ ОТ ПАДАНЕ;
ЗДРАВИНАТА НА ЗЕМЯТА Я ПАЗИ ОТ РАЗЦЕПВАНЕ;
СИЛАТА НА ДУХЪ ГО ПАЗИ ОТ ИЗТОЩАВАНЕ;
ПЪЛНОТАТА НА ДОЛЬИНАТА Я ПАЗИ ОТ ПРЕСЪХВАНЕ;
РАСТЕЖЪ НА ДЕСЕТЕ ХИЛЬЯДИ НЕЩА ГИ ПАЗИ ОТ ИЗМИРАНЕ;
ВОДАЧЕСТВОТО НА ЦАРЕТЕ И ГОСПОДАРИТЕ ПАЗИ СТРАНАТА ОТ УПАДЪК;
ЕТО ЗАЩО В СКРОМНОТО СЕ КОРЕНИ БЛАГОРОДНОТО;
НИСКОТО Е ОСНОВА НА ВИСОКОТО;
КНЯЗЕ И ГОСПОДАРИ СЕ СМЯТАТ ЗА "ОСИРОТЕЛЬИ", "ОВДОВЕЛЬИ" И "НЕНУЖНИ";
НЕ ЗАВИСЯТ ЛЬИ ТЕ ОТ СВОЯТА СКРОМНОСТ?
ТВЪРДЕ МНОГО УСПЕХ НЕ Е ПРЕДИМСТВО;
ЗАТОВА НЕ ЗВЪНИ КАТО НЕФРИТ, НЕ ТРАКАЙ КАТО КАМЕННИ КАМБАНКИ;
—
[99т40с] **ИНТЕРПРЕТАЦИЯ, R.4**
ЗАВРЪЩАНЕТО Е ДВИЖЕНИЕТО НА ДАО;
ОТСТЪПВАНЕТО Е ПЪТЙЪ НА ДАО;
ДЕСЕТЕ ХИЛЬЯДИ НЕЩА СА РОДЕНИ ОТ СЪЩЕСТВУВАЩОТО;
СЪЩЕСТВУВАЩОТО Е РОДЕНО ОТ НЕ-СЪЩЕСТВУВАЩОТО;
—
[99т41с] **ИНТЕРПРЕТАЦИЯ, R.4**
МЪДРИЙЪ УЧЕНИК ЧУВА ЗА ДАО И ГО УПРАЖНЯВА ПРИЛЬЕЖНО;
ПОСРЕДСТВЕНИЙЪ УЧЕНИК ЧУВА ЗА ДАО И СЕ СЕЩА ЗА НЕГО ОТ ВРЕМЕ НА ВРЕМЕ;
ГЛУПАВИЙЪ УЧЕНИК ЧУВА ЗА ДАО И СЕ РАЗСМИВА ВИСОКО;
АКО ГО НЯМАШЕ СМЕХЪ, ДАО НЯМАШЕ ДА БЪДЕ ТОВА КОЕТО Е;
И ЗАТОВА Е КАЗАНО;
СВЕТЛАТА ПЪТЕКА ИЗГЛЬЕЖДА НЕЯСНА;
ВЪРВЕНЕТО НАПРЕД ИЗГЛЬЕЖДА КАТО ОТСТЪПЛЬЕНИЕ;
ЛЬЕСНИЙЪ НАЧИН ИЗГЛЬЕЖДА ТРУДЕН;
ВИСШАТА ДОБРОДЕТЕЛ ИЗГЛЬЕЖДА ПРАЗНА;
ГОЛЬЯМАТА ЧИСТОТА ИЗГЛЬЕЖДА ОМЪРСЕНА;
БОГАТСТВОТО НА ДОБРОДЕТЕЛТА ИЗГЛЬЕЖДА НЕ НА МЯСТО;
СИЛАТА НА ДОБРОДЕТЕЛТА ИЗГЛЬЕЖДА КРЕХКА;
ИСТИНСКАТА ДОБРОДЕТЕЛ ИЗГЛЬЕЖДА НЕИСТИНСКА;
СЪВЪРШЕНИЙЪ КВАДРАТ НЯМА ЪГЛЬИ;
ГОЛЬЕМИТЕ ТАЛАНТИ КЪСНО СЪЗРЯВАТ;
НАЙ-ВИСОКИТЕ НОТИ ТРУДНО СЕ ЧУВАТ;
НАЙ-ВЕЛЬИКАТА ФОРМА НЯМА ВИДИМА ФОРМА;
ДАО Е СКРИТО И НЯМА ИМЕ;
ДАО ЕДИНСТВЕНО ХРАНИ ВСИЧКО И ГО ДОВЕЖДА ДО ОСЪЩЕСТВЯВАНЕ;
—
[99т42с] **ИНТЕРПРЕТАЦИЯ, R.4**
ДАО РОДИ ЕДНОТО;
ЕДНОТО РОДИ ДВЕТЕ;
ДВЕТЕ РОДИХА ТРИТЕ;
А ТРИТЕ РОДИХА ДЕСЕТЕ ХИЛЬЯДИ НЕЩА;
ДЕСЕТЕ ХИЛЬЯДИ НЕЩА НОСЯТ ИН И ПРЕГРЪЩАТ ЯНГ;
ТЕ ПОСТИГАТ ХАРМОНИЯ КАТО СЪЧЕТАВАТ ТЕЗИ СИЛЬИ;
ХОРАТА МРАЗЯТ ДА БЪДАТ "ОСИРОТЕЛЬИ", "ОВДОВЕЛЬИ" ИЛЬИ "НЕНУЖНИ", НО ТОЧНО ТАКА ОПИСВАТ СЕБЕ СИ ЦАРЕТЕ И ГОСПОДАРИТЕ;
ЗАЩОТО ЧОВЕК ПЕЧЕЛЬИ КАТО ГУБИ, И ГУБИ КОГАТО ПЕЧЕЛЬИ;
НА КОЕТО УЧАТ ДРУГИТЕ НА ТОВА УЧА И АЗ, А ТО Е "НАСИЛНИКЪ ЩЕ УМРЕ ОТ НАСИЛЬИЕ!";
ТОВА ЩЕ БЪДЕ СЪЩНОСТА НА МОЕТО УЧЕНИЕ;
—
[99т43с] **ИНТЕРПРЕТАЦИЯ, R.4**
НАЙ-МЕКОТО НЕЩО ВЪВ ВСЕЛЬЕНАТА, НАДВИВА НАЙ-ТВЪРДОТО;
ОНОВА КОЕТО Е НЕВЕЩЕСТВЕНО МОЖЕ ДА ВЛЬЕЗЕ ТАМ КЪДЕТО НЯМА ПРОСТРАНСТВО;
СЛЬЕДОВАТЕЛНО АЗ ПОЗНАВАМ СТОЙНОСТА НА НЕ-ДЕЙСТВИЕТО;
ДА УЧИШ БЕЗ ДУМИ, ДА РАБОТИШ БЕЗ ДА ПРАВИШ, ТОВА ГО РАЗБИРАТ МАЛЦИНА;
—
[99т44с] **ИНТЕРПРЕТАЦИЯ, R.4**
СЛАВАТА ИЛЬИ АЗЪ, КОЕ Е ПО-ВАЖНО?
АЗЪ ИЛЬИ БОГАТСТВОТО, КОЕ Е ПО-ЦЕННО?
ПЕЧАЛБАТА ИЛЬИ ЗАГУБАТА, ОТ КОЕ БОЛЬИ ПОВЕЧЕ?
ОНЗИ КОЙТО Е ПРИВЪРЗАН КЪМ НЕЩАТА ЩЕ СТРАДА МНОГО;
ОНЗИ КОЙТО ПЕСТИ ЩЕ ПРЕТЪРПИ ТЕЖКА ЗАГУБА;
ДОВОЛНИЙЪ ЧОВЕК НИКОГА НЕ СЕ РАЗОЧАРОВА;
ОНЗИ КОЙТО ЗНАЕ КЪДЕ ДА СПРЕ НЕ СИ НАВЛЬИЧА БЕДИ;
ТОЙ ВИНАГИ ЩЕ БЪДЕ В БЕЗОПАСНОСТ;
—
[99т45с] **ИНТЕРПРЕТАЦИЯ, R.4**
ГОЛЬЯМОТО СЪВЪРШЕНСТВО ИЗГЛЬЕЖДА НЕСЪВЪРШЕНО, И ВСЕ ПАК НЕ ГУБИ ПОЛЬЕЗНОСТА СИ;
ГОЛЬЯМАТА ПЪЛНОТА ИЗГЛЬЕЖДА ПРАЗНА, И ВСЕ ПАК НЕ МОЖЕ ДА СЕ ИЗЧЕРПИ;
ГОЛЬЯМАТА ПРАВОТА ИЗГЛЬЕЖДА ИЗКРИВЕНА;
ГОЛЬЕМИЙЪ УМ ИЗГЛЬЕЖДА ГЛУПАВ;
ГОЛЬЯМОТО КРАСНОРЕЧИЕ ИЗГЛЬЕЖДА НЕЛОВКО;
ДВИЖЕНИЕТО НАДВИВА СТУДЪ, НЕПОДВИЖНОСТА НАДВИВА ГОРЕЩИНАТА;
НЕПОДВИЖНОСТА И ПОКОЙТЪ ПОДРЕЖДАТ НЕЩАТА ВЪВ ВСЕЛЬЕНАТА;
—
[99т46с] **ИНТЕРПРЕТАЦИЯ, R.4**
КОГАТО ДАО ПРИСЪСТВА ВЪВ ВСЕЛЬЕНАТА, КОНЕТЕ ГИ ПОЛЗВАТ НА ПОЛЬЕТО;
КОГАТО ДАО ОТСЪСТВА ОТ ВСЕЛЬЕНАТА, ВОЕННИТЕ КОНЕ ИЗХВЪРЛЬЯТ ТОР В ПУСТОШТА;
НЯМА ПО-ГОЛЬЯМ ГРЯХ ОТ ЖЕЛАНИЕТО, НЯМА ПО-ГОЛЬЯМО ПРОКЛЬЯТИЕ ОТ НЕДОВОЛСТВОТО, НЯМА ПО-ГОЛЬЯМО НЕЩАСТИЕ ОТ ТОВА ДА ИСКАШ НЕЩО ЗА СЕБЕ СИ;
ЕТО ЗАЩО ОНЗИ КОЙТО ЗНАЕ ЧЕ ДОСТАТЪЧНОТО Е ДОСТАТЪЧНО, ВИНАГИ ЩЕ ИМА ДОСТАТЪЧНО;
—
[99т47с] **ИНТЕРПРЕТАЦИЯ, R.4**
БЕЗ ДА ИЗЛИЗАШ НАВЪН, МОЖЕШ ДА ПОЗНАВАШ ЦЕЛЬИЙЪ СВЯТ;
БЕЗ ДА ПОГЛЬЕЖДАШ ПРЕЗ ПРОЗОРЕЦЪ, МОЖЕШ ДА ВИЖДАШ НЕБЕСНИТЕ ПЪТИЩА;
КОЛКОТО ПО-ДАЛЬЕЧЕ ОТИВАШ, ТОЛКОВА ПО-МАЛКО ЗНАЕШ;
ТАКА МЪДРЕЦЪ ЗНАЕ БЕЗ ДА ПЪТУВА, ТОЙ ВИЖДА БЕЗ ДА ГЛЬЕДА, ТОЙ РАБОТИ БЕЗ ДА ПРАВИ;
—
[99т48с] **ИНТЕРПРЕТАЦИЯ, R.4**
В ПРЕСЛЬЕДВАНЕТО НА ЗНАНИЯ, ВСЕКИ ДЕН СЕ СДОБИВАШ С НЕЩО;
В ПРЕСЛЬЕДВАНЕТО НА ДАО, ВСЕКИ ДЕН ИЗПУСКАШ ПО НЕЩО;
ВСЕ ПО-МАЛКО ПРАВИШ, ДОКАТО ДОСТИГНЕШ НЕ-ДЕЙСТВИЕТО;
КОГАТО НИЩО НЕ СЕ ПРАВИ, НИЩО НЕ ОСТАВА НЕСВЪРШЕНО;
СВЕТЪ СЕ УПРАВЛЬЯВА КАТО ОСТАВЯШ НЕЩАТА ДА ВЪРВЯТ ПО ПЪТЙЪ СИ;
НЕ МОЖЕ ДА СЕ УПРАВЛЬЯВА ЧРЕЗ НАМЕСА;
—
[99т49с] **ИНТЕРПРЕТАЦИЯ, R.4**
МЪДРЕЦЪ НЯМА СОБСТВЕН УМ;
ТОЙ ОСЪЗНАВА НУЖДИТЕ НА ДРУГИТЕ;
ДОБЪР СЪМ С ХОРАТА КОИТО СА ДОБРИ;
ДОБЪР СЪМ И С ОНЕЗИ КОИТО НЕ СА;
ЗАЩОТО ДОБРОДЕТЕЛТА Е ДОБРОТА;
ВЯРВАМ ВЪВ ВЕРНИТЕ ХОРА;
ВЯРВАМ И В ОНЕЗИ КОИТО НЕ СА;
ЗАЩОТО ДОБРОДЕТЕЛТА Е ВЯРНОСТ;
МЪДРЕЦЪ Е СКРОМЕН И СВИТ, ЗА СВЕТЪ ТОЙ ИЗГЛЬЕЖДА ОБЪРКВАЩО;
ХОРАТА ГО ГЛЬЕДАТ И СЛУШАТ;
ТОЙ СЕ ДЪРЖИ КАТО МАЛКО ДЕТЕ;
—
[99т50с] **ИНТЕРПРЕТАЦИЯ, R.4**
МЕЖДУ РОЖДЕНИЕТО И СМЪРТА ТРИМА ОТ ДЕСЕТ СЛЬЕДВАТ ЖИВОТЪ, ТРИМА ОТ ДЕСЕТ СЛЬЕДВАТ СМЪРТА, А ОНЕЗИ КОИТО ПРОСТО ПРЕМИНАВАТ ОТ РАЖДАНЕТО ДО СМЪРТА, СЪЩО НАБРОЯВАТ ТРИМА ОТ ДЕСЕТ;
ЗАЩО Е ТАКА?
ЗАЩОТО ЖИВЕЯТ НА ЕДРО;
ОНЗИ КОЙТО ЗНАЕ КАК ДА ЖИВЕЕ МОЖЕ ДА ХОДИ ИЗ ЧУЖДИТЕ ЗЕМИ БЕЗ ДА СЕ СТРАХУВА ОТ НОСОРОГ И ТИГЪР, НЯМА ДА ГО РАНЯТ В БИТКА;
ЗАЩОТО В НЕГО НОСОРОГЪ НЕ МОЖЕ ДА ОТКРИЕ МЯСТО ЗА ДА ГО НАМУШИ С РОГЪ СИ, ТИГРИТЕ - МЯСТО ЗА ДА ГО ОДЕРАТ С НОКТИ, ОРЪЖИЯТА - МЯСТО ЗА ДА ГО ПРОНИЖАТ;
ЗАЩО Е ТАКА?

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ЗАЩОТО В НЕГО НЯМА МЯСТО ПРЕЗ КОЕТО ДА МИНЕ СМЪРТА;
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[99т51с] **ИНТЕРПРЕТАЦИЯ, R.4**
ВСИЧКИ НЕЩА ВЪЗНИКВАТ ОТ ДАО;
ДОБРОДЕТЕЛТА ГИ ХРАНИ;
МАТЕРИЯТА ИМ ДАВА ФОРМА, ОКОЛНАТА СРЕДА ИМ ПРИДАВА ИЗГЛЕД, ТАКА ДЕСЕТЕ ХИЛЬЯДИ НЕЩА УВАЖАВАТ ДАО И ПОЧИТАТ ДОБРОДЕТЕЛТА;
УВАЖЕНИЕТО КЪМ ДАО И ПОЧИТА КЪМ ДОБРОДЕТЕЛТА НЕ СЕ ИЗИСКВАТ, НО ТЕ СА В ПРИРОДАТА НА НЕЩАТА;
И ЗАТОВА ВСИЧКИ НЕЩА ВЪЗНИКВАТ ОТ ДАО;
ДОБРОДЕТЕЛТА ГИ ХРАНИ, РАЗВИВА ГИ И СЕ ГРИЖИ ЗА ТЯХ, ДАВА ИМ ПОДСЛОН И УТЕХА, ОТГЛЕЖДА ГИ И ГИ ПАЗИ;
ДА СЪЗДАВАШ БЕЗ ДА ИЗИСКВАШ, ДА ПРАВИШ И ДА НЕ СЕ ВЪЗПОЛЗВАШ, ДА ВОДИШ БЕЗ ДА СЕ НАМЕСВАШ, ТОВА Е ПЪРВОНАЧАЛНАТА ДОБРОДЕТЕЛ;
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[99т52с] **ИНТЕРПРЕТАЦИЯ, R.4**
НАЧАЛОТО НА ВСЕЛЬЕНАТА Е МАЙКА НА ВСИЧКИ НЕЩА;
ПОЗНАВАШ ЛЬИ МАЙКАТА, ПОЗНАВАШ И СИНОВЕТЕ;
АКО ПОЗНАВАШ СИНОВЕТЕ, НО ОСТАВАШ ВЪВ ВРЪЗКА И С МАЙКАТА, ТОВА ТЕ ОСВОБОЖДАВА ОТ СТРАХЪ ОТ СМЪРТА;
ДРЪЖ УСТАТА СИ ЗАТВОРЕНА, ДРЪЖ ПОД СТРАЖА СЕТИВАТА СИ, И ЖИВОТЪ ТИ ВСЕ ЩЕ Е ПЪЛЕН;
ОТВОРИ УСТАТА СИ, БЪДИ ВСЕ ЗАЕТ, И ЖИВОТЪ ТИ ЩЕ Е ОТВЪД НАДЕЖДАТА;
ДА ВИЖДАШ МАЛКОТО, ТОВА Е ПРОНИКНОВЕНИЕ, ДА СЕ ОТКАЖЕШ ДА НАСИЛВАШ, ТОВА Е МОЩ;
КАТО ИЗПОЛЗВАШ ВЪНШНАТА СВЕТЛЬИНА, ВЪРНИ СЕ КЪМ ПРОНИКНОВЕНИЕТО, И ТАКА СЕ СПАСИ ОТ ВРЕДАТА;
ТАКА СЕ УЧИШ НА ПОСТОЯНСТВО;
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[99т53с] **ИНТЕРПРЕТАЦИЯ, R.4**
АКО ИМАМ САМО МАЛКО РАЗУМ, ЩЕ ВЪРВЯ ПО ГЛАВНИЯ ПЪТ, И ЩЕ СЕ СТРАХУВАМ ЕДИНСТВЕНО ДА НЕ СЕ ОТКЛОНЯ ОТ НЕГО;
ЛЬЕСНО Е ДА ДЪРЖИШ ГЛАВНИЯ ПЪТ, НО ХОРАТА ОБИЧАТ ДА БЪДАТ ОТКЛОНЯВАНИ ВСТРАНИ;
КОГАТО ДВОРЪ БЛЬЕСТИ ОТ ВЕЛЬИКОЛЬЕПИЕ, НИВИТЕ СА ПЪЛНИ С ПЛЬЕВЕЛЬИ, ЖИТНИЦИТЕ СА ПУСТИ;
НЯКОИ СЕ ОБЛЬИЧАТ В ЛЪСКАВИ ДРЕХИ, НОСЯТ ОСТРИ МЕЧОВЕ, ЗАТЪВАТ В ЯДЕНЕ И ПИЕНЕ;
ТЕ ПРИТЕЖАВАТ ПОВЕЧЕ ОТКОЛКОТО МОГАТ ДА ИЗПОЛЗВАТ;
ТЕ СА РАЗБОЙНИЧЕСКИ БАРОНИ;
СЪС СИГУРНОСТ ТОВА НЕ Е ПЪТЙЪ НА ДАО;
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[99т54с] **ИНТЕРПРЕТАЦИЯ, R.4**
КОЕТО Е СЪС ЗДРАВА ОСНОВА НЕ МОЖЕ ДА БЪДЕ ИЗКОРЕНЕНО;
КОЕТО Е СГРАБЧЕНО ЗДРАВО НЕ МОЖЕ ДА СЕ ИЗПЛЪЗНЕ;
ЩЕ ГО ПОЧИТА ПОКОЛЬЕНИЕ СЛЬЕД ПОКОЛЬЕНИЕ;
ОТГЛЕЖДАЙ ДОБРОДЕТЕЛТА В СЕБЕ СИ, И ТЯ ЩЕ СТАНЕ РЕАЛНОСТ;
ОТГЛЕЖДАЙ Я В СЕМЕЙСТВОТО, И ДОБРОДЕТЕЛТА ЩЕ ИЗОБИЛСТВА;
ОТГЛЕЖДАЙ Я В СЕЛОТО, И ДОБРОДЕТЕЛТА ЩЕ НАРАСТНЕ;
ОТГЛЕЖДАЙ Я В НАЦИЯТА, И ДОБРОДЕТЕЛТА ЩЕ Е ИЗОБИЛНА;
ОТГЛЕЖДАЙ Я ВЪВ ВСЕЛЬЕНАТА, И ДОБРОДЕТЕЛТА ЩЕ Е НАВСЯКЪДЕ;
ЕТО ЗАЩО ГЛЬЕДАЙ НА ТЯЛОТО КАТО НА ТЯЛО;
ГЛЬЕДАЙ НА СЕМЕЙСТВОТО КАТО НА СЕМЕЙСТВО;
ГЛЬЕДАЙ НА СЕЛОТО КАТО НА СЕЛО;
ГЛЬЕДАЙ НА НАЦИЯТА КАТО НА НАЦИЯ;
ГЛЬЕДАЙ НА ВСЕЛЬЕНАТА КАТО НА ВСЕЛЬЕНА;
КАК МОГА ДА РАЗБЕРА ЧЕ ВСЕЛЬЕНАТА Е ТАКАВА?
КАТО ГЛЬЕДАМ!
—
[99т55с] **ИНТЕРПРЕТАЦИЯ, R.4**
ИЗПЪЛНЕНИЙЪ С ДОБРОДЕТЕЛ Е КАТО НОВОРОДЕНО ДЕТЕ;
ОСИТЕ И ЗМИИТЕ НЕ ГО ХАПЯТ;
ДИВИ ЗВЕРОВЕ НЕ СЕ НАХВЪРЛЯТ ВЪРХУ НЕГО;
ХИЩНИ ПТИЦИ НЕ ГО НАПАДАТ;
КОСТИТЕ МУ СА МЕКИ, МУСКУЛИТЕ - СЛАБИ, НО ХВАТКАТА МУ Е ЗДРАВА;
НЕ Е ИЗЖИВЯЛ ЕДИНЕНИЕТО МЕЖДУ МЪЖЪ И ЖЕНАТА, НО Е ЦЯЛ, МЪЖЕСТВЕНОСТА МУ Е СИЛНА;
ТОЙ ЦЯЛ ДЕН ВИКА БЕЗ ДА ПРЕСИПНЕ;
ТОВА Е СЪВЪРШЕНА ХАРМОНИЯ;
ДА ПОЗНАВАШ ХАРМОНИЯТА Е ПОСТОЯНСТВО;
ДА ПОЗНАВАШ ПОСТОЯНСТВОТО Е ПРОСВЕТЛЬЕНИЕ;
НЕ Е МЪДРО ДА СЕ СУЕТИШ НАСАМ-НАТАМ;
КОНТРОЛЬИРАНЕТО НА ДЪХЪ ВОДИ ДО НАПРЯГАНЕ;
АКО ИЗПОЛЗВАШ ТВЪРДЕ МНОГО ЕНЕРГИЯ, СЛЬЕДВА ИЗТОЩЕНИЕ;
ТОВА НЕ Е ПЪТЙЪ НА ДАО;
ОНОВА КОЕТО ВЪРВИ ПРОТИВ ДАО НЕ Е ДЪЛГОВЕЧНО;
—
[99т56с] **ИНТЕРПРЕТАЦИЯ, R.4**
КОИТО ЗНАЯТ НЕ ГОВОРЯТ;
КОИТО ГОВОРЯТ НЕ ЗНАЯТ;
ДРЪЖ УСТАТА СИ ЗАТВОРЕНА, ДРЪЖ ПОД СТРАЖА СЕТИВАТА СИ, СМЕКЧАВАЙ ОСТРОТАТА СИ, ОПРОСТЯВАЙ ПРОБЛЬЕМИТЕ СИ;
МАСКИРАЙ ЯРКОСТА СИ, БЪДИ ЕДНО СЪС ЗЕМНИЯ ПРАХ;
ТОВА Е ПЪРВОНАЧАЛНИЯТ СЪЮЗ;
КОЙТО Е ПОСТИГНАЛ ТОВА СЪСТОЯНИЕ, НЕ ГО Е ГРИЖА ЗА ПРИЯТЕЛЬИ И ВРАГОВЕ, ЗА ДОБРО И ЗА ВРЕДА, ЗА ЧЕСТ И ПОЗОР;
ТАКА ТОВА Е ВИСШЕТО СЪСТОЯНИЕ НА ЧОВЕКЪ;
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[99т57с] **ИНТЕРПРЕТАЦИЯ, R.4**
УПРАВЛЬЯВАЙ НАРОДЪ СЪС СПРАВЕДЛЬИВОСТ;
ВОДИ ВОЙНА С НЕОЧАКВАНИ ДЕЙСТВИЯ;
СТАНИ ГОСПОДАР НА ВСЕЛЬЕНАТА БЕЗ ДА СЕ СТРЕМИШ КЪМ ТОВА;
ОТКЪДЕ ЗНАМ ЧЕ ТОВА Е ТАКА?
ЗАЩОТО!
КОЛКОТО ПОВЕЧЕ ЗАКОНИ И ЗАБРАНИ ИМА, ТОЛКОВА ПО-БЕДНИ СТАВАТ ХОРАТА;
КОЛКОТО ПО-ОСТРИ СА ХОРСКИТЕ ОРЪЖИЯ, ТОЛКОВА ПО-НЕСПОКОЙНА Е СТРАНАТА;
КОЛКОТО ПО-УМНИ И ИЗОБРЕТАТЕЛНИ СА ХОРАТА, ТОЛКОВА ПО-СТРАННИ НЕЩА СТАВАТ;
КОЛКОТО ПОВЕЧЕ ЗАКОНИ И ЗАБРАНИ, ТОЛКОВА ПОВЕЧЕ КРАДЦИ И РАЗБОЙНИЦИ;
ЕТО ЗАЩО МЪДРЕЦЪ КАЗВА;
НЕ ПРЕДПРИЕМАМ ДЕЙСТВИЯ И ХОРАТА СЕ ПРОМЕНЯТ;
НАСЛАЖДАВАМ СЕ НА ПОКОЙ Ъ И ХОРАТА СТАВАТ ЧЕСТНИ;
НИЩО НЕ ПРАВЯ И ХОРАТА ЗАБОГАТЯВАТ;
НЯМАМ ЖЕЛАНИЯ И ХОРАТА СЕ ВРЪЩАТ КЪМ ДОБЪР И ПРОСТ ЖИВОТ;
—
[99т58с] **ИНТЕРПРЕТАЦИЯ, R.4**
КОГАТО СТРАНАТА СЕ УПРАВЛЬЯВА С ЛЬЕКА РЪКА, ХОРАТА СА ПРОСТОДУШНИ;
КОГАТО СТРАНАТА СЕ УПРАВЛЬЯВА СЪС СТРОГОСТ, ХОРАТА ХИТРУВАТ;
ЩАСТИЕТО СЕ КОРЕНИ В НЕЩАСТИЕТО;
НЕЩАСТИЕТО СЕ ПРОМЪКВА ПОД ЩАСТИЕТО;
КОЙ ЗНАЕ КАКВО ГО ЧАКА В БЪДЕЩЕТО?
НЯМА ЧЕСТНОСТ;
ЧЕСТНОСТА СТАВА БЕЗЧЕСТНА;
ДОБРОТАТА СТАВА МАГИЯ;
ЧОВЕК ОСТАВА ДЪЛГО ОМАГЙОСАН;
ЕТО ЗАЩО МЪДРЕЦЪ Е ОСТЪР НО НЕ РЕЖЕ, ПРИЦЕЛЬЕН БЕЗ ДА ПРОНИЗВА, ПРЯМ Е НО НЕ БЕЗ ЗАДРЪЖКИ, БЛЬЕСТЯЩ Е НО НЕ ЗАСЛЬЕПЯВА;
—
[99т59с] **ИНТЕРПРЕТАЦИЯ, R.4**
В ГРИЖАТА ЗА ДРУГИТЕ И В СЛУЖЕНЕТО НА НЕБЕТО, НИЩО НЕ Е ПОДОБНО НА ВЪЗДЪРЖАНИЕТО;
ВЪЗДЪРЖАНИЕТО ЗАПОЧВА С ОТКАЗ ОТ СОБСТВЕНИТЕ ИДЕИ;
ТОВА ЗАВИСИ ОТ ДОБРОДЕТЕЛТА СЪБРАНА В МИНАЛОТО;
АКО ИМАШ ДОБЪР ЗАПАС ОТ ДОБРОДЕТЕЛ, НИЩО НЕ Е НЕВЪЗМОЖНО;
АКО НИЩО НЕ Е НЕВЪЗМОЖНО, ТОГАВА НЯМА ГРАНИЦИ;
АКО ЧОВЕК НЕ ПОЗНАВА ГРАНИЦИ, ТОЙ Е ГОДЕН ДА СТАНЕ УПРАВНИК;
ПРИНЦИПЪ, МАЙКА НА УПРАВЛЬЕНИЕТО, ДЪРЖИ ДОБРОТО ДЪЛГО ВРЕМЕ;
ТОВА СЕ НАРИЧА ДА ИМАШ ДЪЛБОКИ КОРЕНИ И ЗДРАВА ОСНОВА, ДАО НА ДЪЛГИЙЪ ЖИВОТ И ВЕЧНОТО ПРОЗРЕНИЕ;
—
[99т60с] **ИНТЕРПРЕТАЦИЯ, R.4**
ДА УПРАВЛЬЯВАШ ДЪРЖАВАТА Е КАТО ДА СГОТВИШ МАЛКА РИБА;
ПРИБЛЬИЖИ ВСЕЛЬЕНАТА С ДАО, И ЗЛОТО ЩЕ ЗАГУБИ СИЛА, НЕ ЧЕ ЗЛОТО ЩЕ СТАНЕ БЕЗСИЛНО, НО СИЛАТА МУ НЯМА ДА МОЖЕ ДА БЪДЕ ИЗПОЛЗВАНА ВЪВ ВРЕДА НА ДРУГИТЕ;
НЕ САМО НЯМА ДА НАВРЕДИ НА ДРУГИТЕ, НО И САМИЙЪ МЪДРЕЦ СЪЩО ЩЕ БЪДЕ ПОД ЗАКРИЛА;
ТАКА ТЕ НЕ СЕ НАРАНЯВАТ ВЗАИМНО, И ДОБРОДЕТЕЛТА ВЪВ ВСЕКИ ЕДИН ОБОДРЯВА И ДВАМАТА;
—
[99т61с] **ИНТЕРПРЕТАЦИЯ, R.4**
ГОЛЬЯМАТА ДЪРЖАВА ПРИЛЬИЧА НА НИЗИНА;
ТЯ Е МЯСТОТО ЗА СРЕЩИ ВЪВ ВСЕЛЬЕНАТА, МАЙКАТА НА ВСЕЛЬЕНАТА;
ЖЕНСКОТО НАДВИВА МЪЖКОТО С НЕПОДВИЖНОСТ, ЛЬЕЖИ НИСКО ДОЛУ В НЕПОДВИЖНОСТ;
ЕТО ЗАЩО АКО ГОЛЬЯМА СТРАНА ДАДЕ ПЪТ НА ПО-МАЛКА, ТЯ ЩЕ ЗАВЛАДЕЕ ПО-МАЛКАТА;
А АКО МАЛКА СТРАНА СЕ ПОДЧИНИ НА ГОЛЬЯМА, ТЯ МОЖЕ ДА ЗАВЛАДЕЕ ГОЛЬЯМАТА;
ЕТО ЗАЩО ОНЕЗИ КОИТО ЩЕ ЗАВЛАДЕЯТ ТРЯБВА ДА ОТСТЪПЯТ, И ТЕЗИ КОИТО ЗАВЛАДЯВАТ ГО ПРАВЯТ ПОНЕЖЕ ОТСТЪПВАТ;
ГОЛЬЯМАТА НАЦИЯ СЕ НУЖДАЕ ОТ ОЩЕ ХОРА, МАЛКАТА СТРАНА ИМА НУЖДА ДА СЛУЖИ;
ВСЕКИ ПОЛУЧАВА ТОВА КОЕТО ИСКА;
НА ГОЛЬЯМАТА НАЦИЯ ПОДХОЖДА ДА ОТСТЪПВА;
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[99т62с] **ИНТЕРПРЕТАЦИЯ, R.4**
ДАО Е ИЗТОЧНИКЪ НА ДЕСЕТЕ ХИЛЬЯДИ НЕЩА;
ТО Е СЪКРОВИЩЕ ЗА ДОБРИЙЪ И УБЕЖИЩЕ ЗА ЛОШИЙЪ;
СЛАДКИТЕ ДУМИ МОГАТ ДА КУПЯТ ЧЕСТ, ДОБРИТЕ ДЕЛА МОГАТ ДА СПЕЧЕЛЬЯТ УВАЖЕНИЕ;
АКО ЧОВЕК Е ЛОШ, НЕ ГО ИЗОСТАВЯЙ;
ЕТО ЗАЩО В ДЕНЙЪ КОГАТО КОРОНЯСВАТ ИМПЕРАТОРЪ, ИЛЬИ НАЗНАЧАВАТ ТРИМАТА ВОЕНАЧАЛНИЦИ НА ДЪРЖАВАТА, НЕ ИЗПРАЩАЙ НЕФРИТОВ ДАР И ЧЕТИРИ ОТБРАНИ КОНЯ, НО ОСТАНИ НЕПОДВИЖЕН И ПРЕДЛОЖИ ДАО;
ЗАЩО ОТНАЧАЛО ВСЕКИ ХАРЕСВА ТОЛКОВА ДАО?
НЕ Е ЛЬИ ЗАЩОТО НАМИРА КАКВОТО ТЪРСИ, И МУ Е ПРОСТЕНО КОГАТО СГРЕШИ?
ЕТО ЗАЩО ТОВА Е НАЙ-ГОЛЬЯМОТО СЪКРОВИЩЕ ВЪВ ВСЕЛЬЕНАТА;
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[99т63с] **ИНТЕРПРЕТАЦИЯ, R.4**
ПРАКТИКУВАЙ НЕ-ДЕЙСТВИЕТО;
РАБОТИ БЕЗ ДА ПРАВИШ;
ВКУСИ ОНОВА КОЕТО НЯМА ВКУС;
УГОЛЬЕМИ МАЛКОТО, УВЕЛЬИЧИ МАЛОБРОЙНОТО;
КОМПЕНСИРАЙ ГОРЧИВИНАТА С ГРИЖА;
ВИЖДАЙ ПРОСТОТАТА В СЛОЖНОТО;
ПОСТИГАЙ ВЕЛЬИЧИЕ В МАЛКИТЕ НЕЩА;
ВЪВ ВСЕЛЬЕНАТА ТРУДНИТЕ НЕЩА СЕ ВЪРШАТ ВСЕ ЕДНО СА ЛЬЕСНИ;
ВЪВ ВСЕЛЬЕНАТА ГОЛЬЕМИТЕ ДЕЛА СА ИЗГРАДЕНИ ОТ МАЛКИ ДЕЙСТВИЯ;
МЪДРЕЦЪ НЕ СЕ ОПИТВА ДА ПРАВИ НИЩО ВЕЛЬИКО, И ТАКА ПОСТИГА ВЕЛЬИЧИЕ;
ЛЬЕСНИТЕ ОБЕЩАНИЯ ПЕЧЕЛЬЯТ МАЛКО ДОВЕРИЕ;
ПРИЕМАШ ЛЬИ ЛЬЕКО НЕЩАТА СТИГАШ ДО ГОЛЬЕМИ ТРУДНОСТИ;
ТЪЙ КАТО МЪДРЕЦЪ ВИНАГИ ПРОТИВОСТОИ НА ТРУДНОСТИТЕ, ТОЙ НИКОГА НЕ ГИ ИЗЖИВЯВА;
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[99т64с] **ИНТЕРПРЕТАЦИЯ, R.4**
ЛЬЕСНО СЕ ПОДДЪРЖА МИР, ЛЬЕСНО Е ДА ПРЕОДОЛЬЕЕШ БЕДАТА ПРЕДИ ДА Е ДОШЛА;
ЛЬЕСНО Е ДА РАЗТРОШИШ КРЕХКОТО, ЛЬЕСНО Е ДА РАЗПРЪСНЕШ ДРЕБНОТО;
СПРАВЯЙ СЕ С ВСИЧКО ПРЕДИ ДА СЕ СЛУЧИ;
НАРЕЖДАЙ НЕЩАТА ПРЕДИ ДА СЕ ОБЪРКАТ;
ДЪРВО КОЕТО ЧОВЕК ЕДВА ОБХВАЩА ПОНИКВА ОТ МАЛЪК КЪЛН;
ДЕВЕТЕТАЖНА ТЕРАСА ЗАПОЧВА ОТ КУПЧИНА ПРЪСТ;
ПЪТ ДЪЛЪГ ДЕСЕТ МИЛЬИ ЗАПОЧВА С ЕДНА СТЪПКА;
ОНЗИ КОЙТО ДЕЙСТВА, ЗАЩИТАВА СОБСТВЕНАТА СИ ЦЕЛ;
ОНЗИ КОЙТО СГРАБЧВА, ГУБИ;
МЪДРЕЦЪ НЕ ДЕЙСТВА, И ЗАТОВА НЕ ГО ПОБЕЖДАВАТ;
ТОЙ НЕ ГРАБВА И ЗАТОВА НЕ ГУБИ;
ХОРАТА ОБИКНОВЕНО СЕ ПРОВАЛЬЯТ НА РЪБЪ НА УСПЕХЪ;
ТЪЙ ЧЕ ПОЛАГАЙ ТОЛКОВА ГРИЖА ЗА КРАЙЪ КОЛКОТО И ЗА НАЧАЛОТО, ТОГАВА НЯМА ДА ТЕ СТИГНЕ ПРОВАЛ;
ЕТО ЗАЩО МЪДРЕЦЪ ТЪРСИ ОСВОБОЖДАВАНЕ ОТ ЖЕЛАНИЯТА;
ТОЙ НЕ СЪБИРА ЦЕННИ ВЕЩИ;
НЕ СЕ УЧИ ДА СЕ ПРИДЪРЖА КЪМ ИДЕИ, ТОЙ ВРЪЩА ХОРАТА ПРИ ОНОВА КОЕТО СА ЗАГУБИЛЬИ;
ТОЙ ПОМАГА НА ДЕСЕТЕ ХИЛЬЯДИ НЕЩА ДА НАМЕРЯТ СОБСТВЕНАТА СИ ПРИРОДА, НО СЕ ВЪЗДЪРЖА ОТ ДЕЙСТВИЯ;
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2007-10-13
Дао Де Джинг, превод на преводъ на Gia-fu Feng, ревизия 4

[99т65с] **интерпретация, r.4**
В НАЧАЛОТО ТЕЗИ КОИТО ПОЗНАВАЛЬИ ДАО, НЕ СЕ ОПИТВАЛЬИ ДА ПРОСВЕТЯТ ДРУГИТЕ, А ГИ ДЪРЖАЛЬИ В ТЪМА;
ЗАЩО Е ТОЛКОВА ТРУДНО ДА УПРАВЛЬЯВАШ?
ЗАЩОТО ХОРАТА СА ТЪЙ ХИТРИ;
УПРАВНИЦИ КОИТО СЕ ОПИТВАТ ДА ИЗПОЛЗВАТ ИНТЕЛЬИГЕНТНОСТ, МАМЯТ ДЪРЖАВАТА;
ОНЕЗИ КОИТО УПРАВЛЬЯВАТ БЕЗ ИНТЕЛЬИГЕНТНОСТ, СА БЛАГОСЛОВИЯ ЗА ЗЕМИТЕ СИ;
ТОВА СА ДВЕТЕ АЛТЕРНАТИВИ;
ДА РАЗБИРАШ ТОВА Е ПЪРВИЧНАТА ДОБРОДЕТЕЛ;
ПЪРВИЧНАТА ДОБРОДЕТЕЛ Е ДЪЛБОКА И СЕ ПРОСТИРА НАДАЛЬЕЧ, ТЯ ВОДИ ВСИЧКО ОБРАТНО КЪМ ВЕЛЬИКОТО ЕДИНСТВО;

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[99т66с] **интерпретация, r.4**
ЗАЩО МОРЕТО Е ЦАР НА СТОТЕ ПОТОКА?
ЗАЩОТО ЛЬЕЖИ ПОД ТЯХ, ЗАТОВА Е ЦАР НА СТОТЕ ПОТОКА;
АКО МЪДРЕЦЪ ПОВЕДЕ ХОРАТА, ТРЯБВА ДА СЛУЖИ СЪС СМИРЕНОСТ;
АКО ЩЕ ГИ ВОДИ, ТРЯБВА ДА ГИ СЛЬЕДВА ОТЗАД;
ТАКА КОГАТО МЪДРЕЦЪ УПРАВЛЬЯВА, ХОРАТА НЕ СЕ ЧУВСТВАТ ПОТИСКАНИ;
КОГАТО ТОЙ ЗАСТАНЕ ПРЕД ТЯХ, НЯМА ДА ИМ НАВРЕДИ;
ЦЕЛЬИЙЪ СВЯТ ЩЕ ГО ПОДДЪРЖА И НЯМА ДА СЕ ОТЕГЧИ ОТ НЕГО;
ТЪЙ КАТО ТОЙ НЕ СЕ СЪСТЕЗАВА, НЯМА ДА СРЕЩНЕ СЪПЕРНИК;

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[99т67с] **интерпретация, r.4**
ВСЕКИ ПОД НЕБЕТО КАЗВА ЧЕ МОЕТО ДАО Е ВЕЛЬИКО, И Е ОТВЪД ВСЯКАКВИ СРАВНЕНИЯ;
ТЪЙ КАТО Е ВЕЛЬИКО, ТО ИЗГЛЬЕЖДА РАЗЛЬИЧНО;
АКО НЕ БЕ РАЗЛЬИЧНО, ЩЕЩЕ ДА ИЗЧЕЗНЕ ОТДАВНА;
ИМАМ ТРИ СЪКРОВИЩА КОИТО ЦЕНЯ И ПАЗЯ;
ПЪРВОТО Е МИЛОСТА, ВТОРОТО Е СКРОМНОСТА, ТРЕТОТО Е ДА НЕ СЕ ОСМЕЛЬЯВАШ ДА ОГЛАВЯВАШ ДРУГИТЕ;
ОТ МИЛОСТА ИДВА СМЕЛОСТА, ОТ СКРОМНОСТА ИДВА ЩЕДРОСТА, ОТ СМИРЕНИЕТО ИДВА ВОДАЧЕСТВОТО;
ДНЕС ХОРАТА БЯГАТ ОТ МИЛОСТА, И СТАВАТ САМО ПО-НАГЛЬИ;
ИЗОСТАВЯТ СКРОМНОСТА, И СТАВАТ САМО ПО-АЛЧНИ;
НЕ ВЯРВАТ В ПОЧИТАНИЕТО, НО ВСЕ СЕ ОПИТВАТ ДА БЪДАТ ПЪРВИ;
ТОВА Е СИГУРНА СМЪРТ;
МИЛОСТА НОСИ ПОБЕДА В БИТКАТА И СИЛА В ЗАЩИТАТА;
ТОВА Е СРЕДСТВОТО ЧРЕЗ КОЕТО НЕБЕТО СПАСЯВА И ПАЗИ;

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[99т68с] **интерпретация, r.4**
ДОБРИЙЪ КОМАНДИР НЕ Е НАДУТ;
ДОБРИЙЪ БОЕЦ НЕ Е ГНЕВЕН;
ДОБРИЙЪ ПОБЕДИТЕЛ НЕ Е ОТМЪСТИТЕЛЬЕН;
ДОБРИЙЪ ГОСПОДАР Е СНИЗХОДИТЕЛЬЕН;
ТОВА Е ПОЗНАТО КАТО ДОБРОДЕТЕЛТА ДА НЕ СЕ СТРЕМИШ;
ТОВА Е ПОЗНАТО КАТО СПОСОБНОСТА ДА СЕ СПРАВЯШ С ХОРАТА;
ТОВА ОТ ДРЕВНИ ВРЕМЕНА Е ПОЗНАТО КАТО ОКОНЧАТЕЛНОТО ЕДИНСТВО С НЕБЕТО;

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[99т69с] **интерпретация, r.4**
СРЕД ВЕЛЬИКИТЕ ВОИНИ ИМА ПОГОВОРКА;
НЕ СЕ ОСМЕЛЬЯВАМ ДА НАПРАВЯ ПЪРВОТО ДВИЖЕНИЕ, ПО-СКОРО ЩЕ СЕ ДЪРЖА КАТО ГОСТ;
НЕ СЕ ОСМЕЛЬЯВАМ ДА НАПРЕДНА С ИНЧ, ПО-СКОРО ЩЕ ОТСТЪПЯ КРАЧКА;
ТОВА СЕ НАРИЧА МАРШ БЕЗ ВИДИМО ДВИЖЕНИЕ, НАВИВАНЕ НА РЪКАВ БЕЗ РЪКАТА ТИ ДА СЕ ПОКАЖЕ, ПЛЬЕНЯВАНЕ НА ВРАГЪ БЕЗ НАПАДЕНИЕ, ВЪОРЪЖАВАНЕ БЕЗ ОРЪЖИЕ;
НЯМА ПО-ГОЛЬЯМА КАТАСТРОФА ОТ ТОВА ДА ПОДЦЕНИШ ВРАГЪ;
КАТО ПОДЦЕНЯВАМ ВРАГЪ, ПОЧТИ ГУБЯ ОНОВА КОЕТО ЦЕНЯ;
ЕТО ЗАЩО КОГАТО СЕ ВКЛЬЮЧИ В БИТКАТА, ПЕЧЕЛЬИ ИЗПЪЛНЕНИЙЪ С МЪКА ОТ ПРОТИВОСТОЯНИЕТО!

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[99т70с] **интерпретация, r.4**
ДУМИТЕ МИ СА ЛЬЕСНИ ЗА РАЗБИРАНЕ И ЛЬЕСНИ ЗА ИЗПЪЛНЕНИЕ, И ВСЕ ПАК НИКОЙ ПОД НЕБЕТО НИТО ГИ ЗНАЕ НИТО ДЕЙСТВА СПОРЕД ТЯХ;
ДУМИТЕ МИ ИМАТ ДРЕВНО НАЧАЛО;
ДЕЙСТВИЯТА МИ СА ДИСЦИПЛЬИНИРАНИ;
ТЪЙ КАТО ХОРАТА НЕ МЕ РАЗБИРАТ, ТЕ НЕ МЕ ПОЗНАВАТ;
ОНЕЗИ КОИТО МЕ ПОЗНАВАТ СА МАЛЦИНА;
ОНЕЗИ КОИТО МЕ ОБИЖДАТ СА НА ПОЧИТ;
ЕТО ЗАЩО МЪДРЕЦЪ НОСИ ГРУБИ ДРЕХИ, А БЕЗЦЕННИЙЪ КАМЪК ДЪРЖИ В СЪРЦЕТО СИ;

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[99т71с] **интерпретация, r.4**
ДА ПОЗНАВАШ НЕВЕЖЕСТВОТО, ТОВА Е НАЙ-ДОБРОТО ОТ ПОЗНАНИЕТО;
ДА ПРЕНЕБРЕГВАШ ТАКОВА ПОЗНАНИЕ, ТОВА Е БОЛЬЕСТ;
АКО НЯКОЙ ВИЖДА НЕВЕЖЕСТВОТО КАТО БОЛЬЕСТ, СКОРО ТОЙ НЯМА ДА Е БОЛЬЕН;
МЪДРЕЦЪ НЕ Е БОЛЬЕН ЗАЩОТО Е ОСВОБОДЕН ОТ БОЛЬЕСТА;
ЗАТОВА ТОЙ НЕ Е БОЛЬЕН;

—

[99т72с] **интерпретация, r.4**
ЩОМ НА НЯКОЙ ЛЬИПСВА ЧУВСТВО ЗА БЛАГОГОВЕНИЕ, ИДВА БЕДА;
НЕ НАХЛУВАЙ В ДОМОВЕТЕ ИМ;
НЕ ГИ ТОРМОЗИ КОГАТО РАБОТЯТ;
АКО НЕ СЕ МЕСИШ, НЯМА ДА СЕ ОТЕГЧАТ ОТ ТЕБЕ;
ЕТО ЗАЩО МЪДРЕЦЪ СЕ ПОЗНАВА НО НЕ СЕ ИЗТЪКВА, ТОЙ УВАЖАВА СЕБЕ СИ НО НЕ Е НАДМЕНЕН, ТОЙ ОСТАВЯ ГОРДОСТА, И Е УДОВЛЬЕТВОРЕН;

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[99т73с] **интерпретация, r.4**
ХРАБЪР И СТРАСТЕН ЧОВЕК ЩЕ УБИЕ ИЛЬИ ЩЕ БЪДЕ УБИТ;
ХРАБЪР И СПОКОЕН ЧОВЕК ВИНАГИ ПАЗИ ЖИВОТЪ;
ОТ ТЕЗИ ДВЕТЕ КОЕ Е ДОБРО КОЕ ВРЕДНО?
КЪМ НЯКОИ НЕЩА НЕБЕТО НЕ Е БЛАГОСКЛОННО;
КОЙ ЗНАЕ ЗАЩО Е ТАКА?
ДОРИ И МЪДРЕЦЪ НЕ Е СИГУРЕН В ТОВА;
НЕБЕСНОТО ДАО НЕ СЕ СТРЕМИ, И ВСЕ ПАК НАДВИВА;
ТО НЕ ГОВОРИ, И ВСЕ ПАК МУ ОТГОВАРЯТ;
ТО НЕ МОЛЬИ, НО ВСИЧКИТЕ МУ НУЖДИ СА ЗАДОВОЛЬЕНИ;
ТО ИЗГЛЬЕЖДА БЕЗГРИЖНО, НО ВСЕ ПАК СЛЬЕДВА ПЛАН;
МРЕЖИТЕ НА НЕБЕТО СА ХВЪРЛЬЕНИ НАШИРОКО, МАКАР ЧЕ СА ГРУБИ, НИЩО НЕ СЕ ИЗПЛЪЗВА ОТ ТЯХ;

—

[99т74с] **интерпретация, r.4**
АКО ХОРАТА НЕ СЕ СТРАХУВАТ ДА УМРАТ, БЕЗМИСЛЬЕНО Е ДА ГИ ПЛАШИШ СЪС СМЪРТ;
АКО ХОРАТА ЖИВЕЯТ В ПОСТОЯНЕН СТРАХ ОТ СМЪРТА, И АКО ДА НАРУШИШ ЗАКОНЪ ОЗНАЧАВА ЧЕ ЩЕ ТЕ УБИЯТ, КОЙ ЩЕ СЕ ОСМЕЛЬИ ДА НАРУШИ ЗАКОНЪ?
ВИНАГИ ИМА ВЕЛЬИК ЕКЗЕКУТОР;
АКО СЕ ОПИТАШ ДА ЗАСТАНЕШ НА МЯСТОТО МУ, ВСЕ ЕДНО ДА СЕ ОПИТАШ ДА БЪДЕШ МАЙСТОР-ДЪРВОДЕЛЬЕЦ И ДА ДЯЛАШ ДЪРВО;
АКО СЕ ОПИТАШ ДА ДЯЛАШ ДЪРВО КАТО МАЙСТОР-ДЪРВОДЕЛЬЕЦ, САМО ЩЕ СИ УДАРИШ РЪКАТА;

—

[99т75с] **интерпретация, r.4**
ЗАЩО ХОРАТА ГЛАДУВАТ?
ЗАЩОТО УПРАВНИЦИТЕ ИЗЯЖДАТ ПАРИТЕ ОТ ДАНЪЦИТЕ;
ЗАТОВА ГЛАДУВАТ ХОРАТА;
ЗАЩО ХОРАТА СЕ БУНТУВАТ?
ЗАЩОТО УПРАВНИЦИТЕ ИМ СЕ МЕСЯТ ТВЪРДЕ МНОГО;
ЗАТОВА СЕ БУНТУВАТ;
ЗАЩО ХОРАТА ТАКА ОМАЛОВАЖАВАТ СМЪРТА?
ЗАЩОТО УПРАВНИЦИТЕ ИЗИСКВАТ ТВЪРДЕ МНОГО ОТ ЖИВОТЪ;
ЗАТОВА ХОРАТА ПРИЕМАТ СМЪРТА ЛЬЕКО;
КОГАТО ЖИВЕЕ С МАЛКО, ЧОВЕК ЗНАЕ ПО-ДОБРЕ ОТ ТОВА ДА ЦЕНИ ЖИВОТЪ ТВЪРДЕ МНОГО;

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[99т76с] **интерпретация, r.4**
ЧОВЕК СЕ РАЖДА КРЕХЪК И СЛАБ, КОГАТО УМИРА Е КОРАВ И ВДЪРВЕН;
ЗЕЛЬЕНИТЕ РАСТЕНИЯ СА НЕЖНИ И ПЪЛНИ С МЪЗГА, КОГАТО УМИРАТ СА ПОВЕХНАЛЬИ И СУХИ;
ЕТО ЗАЩО ВДЪРВЕНОТО И ВТВЪРДЕНОТО Е ПОСЛУШНИК НА СМЪРТА, КРЕХКОТО И ОТСТЪПВАЩОТО Е ПОСЛУШНИК НА ЖИВОТЪ;
ТАКА АРМИЯ БЕЗ ГЪВКАВОСТ НИКОГА НЕ ЩЕ ПЕЧЕЛЬИ БИТКА;
ДЪРВО КОЕТО НЕ СЕ ОГЪВА ЛЬЕСНО СЕ ПРЕКЪРШВА;
ТВЪРДОТО И СИЛНОТО ЩЕ ПАДНЕ, МЕКОТО И СЛАБОТО ЩЕ НАДВИЕ;

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[99т77с] **интерпретация, r.4**
НЕБЕСНОТО ДАО Е КАТО ОПЪВАНЕ НА ЛЪК;
ВИСОКОТО СЕ СПУСКА, НИСКОТО СЕ ИЗДИГА;
АКО ТЕТИВАТА Е ТВЪРДЕ ДЪЛГА - СКЪСЯВАТ Я;
АКО НЕ Е ДОСТАТЪЧНО ДЪЛГА - УДЪЛЖАВАТ Я;
НЕБЕСНОТО ДАО - ТОВА Е ДА ВЗЕМЕШ ОТ ОНЕЗИ КОИТО ИМАТ ТВЪРДЕ МНОГО, И ДА ДАДЕШ НА ОНЕЗИ КОИТО НЯМАТ ДОСТАТЪЧНО;
ПЪТЙЪ НА ЧОВЕКЪ Е ДРУГ;
ТОЙ ВЗЕМА ОТ ОНЕЗИ КОИТО НЯМАТ ДОСТАТЪЧНО, ЗА ДА ДАДЕ НА ОНЕЗИ КОИТО ВЕЧЕ ИМАТ ТВЪРДЕ МНОГО;
КОЙ ЧОВЕК ИМА ПОВЕЧЕ ОТ ДОСТАТЪЧНО И ГО ДАВА НА СВЕТЪ?
САМО ЧОВЕК СЛЬЕДВАЩ ДАО;
ЕТО ЗАЩО МЪДРЕЦЪ ДЕЙСТВА БЕЗ ПРИЗНАНИЕ, ТОЙ ПОСТИГА ОНОВА КОЕТО ТРЯБВА БЕЗ ДА СЕ ЗАДЪРЖА ВЪРХУ НЕГО;
ТОЙ НЕ СЕ ОПИТВА ДА ПОКАЗВА ЗНАНИЯТА СИ;

—

[99т78с] **интерпретация, r.4**
ПОД НЕБЕТО НИЩО НЕ Е ПО-МЕКО И ПО-ГЪВКАВО ОТ ВОДАТА;
И ВСЕ ПАК НИЩО НЕ Е ПО-ДОБРО, ЗА ДА СЕ АТАКУВА ТВЪРДОТО И СИЛНОТО;
ТЯ НЯМА РАВНА;
СЛАБОТО МОЖЕ ДА НАДВИЕ СИЛНОТО, ГЪВКАВОТО МОЖЕ ДА НАДВИЕ ТВЪРДОТО;
ПОД НЕБЕТО ВСЕКИ ЗНАЕ ТОВА, И ВСЕ ПАК НИКОЙ НЕ ДЕЙСТВА СПОРЕД НЕГО;
ЕТО ЗАЩО МЪДРЕЦЪ КАЗВА;
ОНЗИ КОЙТО ПОЕМА ВЪРХУ СЕБЕ СИ ХОРСКОТО УНИЖЕНИЕ, Е ГОДЕН ДА УПРАВЛЬЯВА;
ОНЗИ КОЙТО ПОЕМА ВЪРХУ СЕБЕ СИ БЕДИТЕ НА ДЪРЖАВАТА, ЗАСЛУЖАВА ДА Е ЦАР НА ВСЕЛЬЕНАТА;
ИСТИНАТА ВИНАГИ ЗВУЧИ ПАРАДОКСАЛНО;

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[99т79с] **интерпретация, r.4**
СЛЬЕД ТЕЖКА КАРАНИЦА, СРЪДНЯТА ОСТАВА;
КАКВО МОЖЕ ДА НАПРАВИ ЧОВЕК?
ЕТО ЗАЩО МЪДРЕЦЪ СПАЗВА СВОЯТА ПОЛОВИНА ОТ СДЕЛКАТА, НО НЕ СИ ИСКА ДЪЛЖИМОТО;
ЧОВЕКЪ С ДОБРОДЕТЕЛ ИЗПЪЛНЯВА СВОЯТА ЧАСТ, НО ЧОВЕКЪ БЕЗ ДОБРОДЕТЕЛ ИЗИСКВА ПОСТОЯННО ОТ ДРУГИТЕ ДА ИЗПЪЛНЯВАТ ЗАДЪЛЖЕНИЯТА СИ;
НЕБЕСНОТО ДАО Е БЕЗПРИСТРАСТНО;
ТО ВИНАГИ Е С ДОБРИТЕ;

—

[99т80с] **интерпретация, r.4**
МАЛКАТА ДЪРЖАВА ИМА ПО-МАЛЪК НАРОД, МАКАР ЧЕ ИМА МАШИНИ КОИТО РАБОТЯТ ОТ ДЕСЕТ ДО СТО ПЪТИ ПО-БЪРЗО ОТ ЧОВЕКЪ, НЯМА НУЖДА ОТ ТЯХ;
ХОРАТА ПРИЕМАТ СМЪРТА СЕРИОЗНО И НЕ ПЪТУВАТ НАДАЛЬЕЧЕ;
МАКАР ЧЕ ИМАТ ЛОДКИ И КАРУЦИ, НИКОЙ НЕ ГИ ИЗПОЛЗВА;
МАКАР ЧЕ ИМАТ БРОНИ И ОРЪЖИЯ, НИКОЙ НЕ ГИ ИЗЛАГА НА ПОКАЗ;
ХОРАТА СЕ ВРЪЩАТ КЪМ ВРЪЗВАНЕТО НА ВЪЗЛЬИ ВМЕСТО ПИСАНЕ;
ХРАНАТА ИМ Е ПРОСТА И ДОБРА, ДРЕХИТЕ ИМ - ХУБАВИ, НО ПРОСТИ, ДОМОВЕТЕ ИМ СА СИГУРНИ;
ТЕ СА ЩАСТЛЬИВИ ПО СВОЙ НАЧИН;
МАКАР ЧЕ ЖИВЕЯТ ПРЕД ПОГЛЬЕДЪ НА СЪСЕДИТЕ, И ПРЕЗ УЛЬИЦАТА СЕ ЧУВА КУКУРИГАНЕ НА ПЕТЛЬИ И КУЧЕШКИ ЛАЙ, НИКОЙ НЕ ПРЕЧИ НА ДРУГИЙЪ, И ТАКА ДОКАТО ОСТАРЕЯТ И УМРАТ;

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[99т81с] **интерпретация, r.4**
ИСТИНСКИТЕ СЛОВА НЕ СА КРАСИВИ, КРАСИВИТЕ СЛОВА НЕ СА ИСТИНСКИ;
ДОБРИТЕ ХОРА НЕ СПОРЯТ, ОНЕЗИ КОИТО СПОРЯТ НЕ СА ДОБРИ;
ОНЕЗИ КОИТО ЗНАЯТ НЕ СА УЧЕНИ, УЧЕНИТЕ НЕ ЗНАЯТ;
МЪДРЕЦЪ НИКОГА НЕ СЕ ОПИТВА ДА ТРУПА ВЕЩИ;
КОЛКОТО ПОВЕЧЕ РАБОТИ ЗА ДРУГИТЕ, ТОЛКОВА ПОВЕЧЕ ИМА;
КОЛКОТО ПОВЕЧЕ ДАВА НА ДРУГИТЕ, ТОЛКОВА ПО-ГОЛЬЯМО Е НЕГОВОТО ИЗОБИЛЬИЕ;
НЕБЕСНОТО ДАО Е ПРИЦЕЛЬЕНО, НО НЕ ПРИЧИНЯВА ВРЕДА;
ТОВА Е ПЪТЙЪ НА МЪДРЕЦЪ, КОЙТО ДЕЙСТВА БЕЗ ДА СЕ СТРЕМИ.

5/5
2007-10-13
Дао Де Джинг, превод на преводъ на Gia-fu Feng, ревизия 4

Underdog_way.pdf, revision 8, sanmayce@hotmail.com, a corpus of 50(42 english, 8 russian) proofed(many originals' bugs crushed) translations of 老子道德經 or Lao Zi Dao De Jing

PSEUDO-CHAPTER **One**

* * *

[01c01T] **Robert G. Henricks** ~ As for the Way, the Way that can be spoken of is not the constant Way; ~ As for names, the name that can be named is not the constant name. ~ The nameless is the beginning of the ten thousand things; ~ The named is the mother of the ten thousand things. ~ Therefore, those constantly without desires, by this means will perceive its subtlety. ~ Those constantly with desires, by this means will see only that which they yearn for and seek. ~ These two together emerge; ~ They have different names yet they're called the same; ~ That which is even more profound than the profound - ~ The gateway of all subtleties.

* * *

[01c02T] **John C. H. Wu** ~ TAO can be talked about, but not the Eternal Tao. ~ Names can be named, but not the Eternal Name. ~ As the origin of heaven-and-earth, it is nameless: ~ As "the Mother" of all things, it is nameable. ~ So, as ever hidden, we should look at its inner essence: ~ As always manifest, we should look at its outer aspects. ~ These two flow from the same source, though differently named; ~ And both are called mysteries. ~ The Mystery of mysteries is the Door of all essence.

* * *

[01c03T] **D. C. Lau** ~ The way that can be spoken of ~ Is not the constant way; ~ The name that can be named ~ Is not the constant name. ~ The nameless was the beginning of heaven and earth; ~ The named was the mother of the myriad creatures. ~ Hence always rid yourself of desires in order to observe its secrets; ~ But always allow yourself to have desires in order to observe its manifestations. ~ These two are the same ~ But diverge in name as they issue forth. ~ Being the same they are called mysteries, ~ Mystery upon mystery - ~ The gateway of the manifold secrets.

* * *

[01c04T] **R. L. Wing** ~ The Tao that can be expressed ~ Is not the Tao of the Absolute. ~ The name that can be named ~ Is not the name of the Absolute. ~ The nameless originated Heaven and Earth. ~ The named is the Mother of All Things. ~ Thus, without expectation, ~ One will always perceive the subtlety; ~ And, with expectation, ~ One will always perceive the boundary. ~ The source of these two is identical, Yet their names are different. ~ Together they are called profound, ~ Profound and mysterious, ~ The gateway to the Collective Subtlety.

* * *

[01c05T] **Ren Jiyu** ~ The Tao that can be spoken of is not the eternal Tao; ~ The name that can be named is not the eternal name. ~ The nameless is the origin of Heaven and Earth; ~ The named is the root of all things. ~ Therefore, the subtleties of Tao are always apprehended through their formlessness, ~ The limits of things are always seen through their form. ~ These two (the form and the formless) have the same source but different names. ~ Both of them can be called deep and profound, ~ The deepest and the most profound, the door of all mysteries.

* * *

[01c06T] **Gia-fu Feng** ~ The Tao that can be told is not the eternal Tao. ~ The name that can be named is not the eternal name. ~ The nameless is the beginning of heaven and earth. ~ The named is the mother of ten thousand things. ~ Ever desireless, one can see the mystery. ~ Ever desiring, one can see the manifestations. ~ These two spring from the same source but differ in name; this appears as darkness. ~ Darkness within darkness. ~ The gate to all mystery.

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[01c07T] **Lok Sang Ho** ~ Ways that can be spelled out ~ cannot be the eternal way. ~ Names that can be named ~ must change with time and place. ~ Emptiness is the origin of heaven and earth; ~ Existence is the mother of everything that had a birth. ~ Appreciate Emptiness, that we may see the nature of the Dao's versatility; ~ Appreciate Existence, that we may see the extent of the Dao's possibilities. ~ These two, Emptiness and Existence, came from the same source. ~ Though they bear different names, they serve the same mystical cause. ~ A mystery within a mystery, ~ such is the gateway to all versatility.

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[01c08T] **Xiaolin Yang** ~ The DAO can be talked about, but that is not the ever-lasting DAO. ~ The NAME can be called, but that is not the ever-lasting NAME. ~ Nothingness is called the origin of the world. ~ Existence is called the root of everything. ~ Therefore, ~ you should stay in nothingness if you want to see the real essence of the world; ~ you should stay in existence if you want to see the different entities of the world. ~ They are from the same source but named differently: both are called XUAN. ~ Understanding the XUANs is the key to the kingdom of truth.

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[01c09T] **Walter Gorn Old**, MARKING OUT THE PATH ~ The Tao that is the subject of discussion is not the true Tao. ~ The quality which can be named is not its true attribute. ~ That which was before Heaven and Earth is called the Non-Existent. ~ The Existent is the mother of all things. ~ Therefore doth the wise man seek after the first mystery of the Non-Existent, while seeing in that which exists the Ultimates thereof. ~ The Non-Existent and Existent are identical in all but name. ~ This identity of apparent opposites I call the profound, the great deep, the open door of bewilderment.

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[01c10T] **James Legge** ~ The Tao that can be trodden is not the enduring and unchanging Tao. ~ The name that can be named is not the enduring and unchanging name. ~ (Conceived of as) having no name, it is the Originator of heaven and earth; ~ (conceived of as) having a name, it is the Mother of all things. ~ Always without desire we must be found, ~ If its deep mystery we would sound; ~ But if desire always within us be, ~ Its outer fringe is all that we shall see. ~ Under these two aspects, it is really the same; ~ but as development takes place, it receives the different names. ~ Together we call them the Mystery. ~ Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

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[01c11T] **David Hinton** ~ A Way become Way isn't the perennial Way. ~ A name become name isn't the perennial name: ~ the named is mother to the ten thousand things, ~ but the unnamed is origin to all heaven and earth. ~ In perennial nonbeing you see mystery, and in perennial being you see appearance. ~ Though the two are one and the same, once they arise, they differ in name. ~ One and the same they're called dark-enigma, ~ dark-enigma deep within dark-enigma, ~ gateway of all mystery.

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[01c12T] **Chichung Huang** ~ A tao that can be spoken about ~ Is not the constant Tao; ~ A name that can be named ~ Is not the constant name. ~ Nonbeing names ~ The ten thousand things' beginning; ~ Being names ~ The ten thousand things' mother. ~ Therefore, constantly be desireless, ~ Whereby to observe its minutiae; ~ Constantly be desirous, ~ Whereby to observe where it ends. ~ The two issued from the same origin, ~ And, though different in name, ~ Refer to the same thing. ~ Deep and remote, doubly deep and remote, ~ Gate of multitudinous minutiae.

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[01c13T] **Ellen M. Chen** ~ Tao that can be spoken of, ~ Is not the Everlasting (ch'ang) Tao. ~ Name that can be named, ~ Is not the Everlasting (ch'ang) name. ~ Nameless (wu-ming), the origin (shih) of heaven and earth; ~ Named (yu-ming), the mother (mu) of ten thousand things. ~ Alternate, ~ Non-being (wu), to name (ming) the origin (shih) of heaven and earth; ~ Being (yu), to name (ming) the mother of ten thousand things. ~ Therefore, always (ch'ang) without desire (wu-yü), ~ In order to observe (kuan) the hidden mystery (miao); ~ Always (ch'ang) with desire (yu-yü), ~ In order to observe the manifestations (chiao). ~ Alternate, ~ Therefore, by the Everlasting (ch'ang) Non-Being (wu), ~ We desire (yü) to observe (kuan) its hidden mystery (miao); ~ By the Everlasting (ch'ang) Being (yu), ~ We desire (yü) to observe the manifestations (chiao). ~ These two issue from the same origin, ~ Though named differently. ~ Both are called the dark (hsüan). ~ Dark and even darker, ~ The door to all hidden mysteries (miao).

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[01c14T] **Lee Sun Chen Org** ~ Tao (Truth) can be talked about (theorized in any manner each person considers viable), though hardly of these theories will be eternally valid; ~ Names (Descriptions) can be ascribed [to Tao in any fashion each person deems workable], yet hardly of these names (descriptions) will last forever. ~ The beginning of the Universe (Heaven and Earth) [is beyond us, so in all honesty it] is indescribable; ~ [Nevertheless,] whatever is namable (describable) by us served as the mother (origin) of [our knowledge of] myriad (all and every) things and creatures. ~ Accordingly, ~ I constantly refrain from my selfish (subjective) desires for the purpose of exploring its (Nature's) manifested (apparent) wonder; ~ I also constantly maintain my will [to seek objective knowledge] in order to pursue its (Nature's) deep-seated enigma. ~ These two (Tao and Te) were originated from the same source, but they were described with different names by us. ~ They are both depicted as profound [as each is intricate in its own right]; ~ The profundity (complexity) intensifies as we fathom its mystery further and deeper; ~ Eventually, it will [lead us] to the gateway of all mysteries.

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[01c15T] **Tien Cong Tran** ~ The way that can be talked about is not the eternal Way. ~ The name that can be named is not the eternal name. ~ "Nothing" is the name of the origin of Heaven and Earth. ~ "Being" is the name of "the mother" of all things. ~ So, in eternal Nothing, we should look at the wonderfulness of the Way. ~ In eternal Being, we should look at its outer aspects. ~ These two flow from the same source, though differently named; and both are called mysteries. ~ Mysterious and more mysterious. ~ That is the door of all wonders.

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[01c16T] **Thomas Z. Zhang** ~ If Tao can be described, then it is not general Tao. ~ If a name can be denned, then it is not a general name. ~ The invisible is the origin of the universe. ~ The visible is the mother of all things. ~ By constantly thinking the invisible, we understand the universe; ~ By constantly observing the visible, we can see how the natural laws work. ~ Thinking and observing are two different things. ~ Yet they serve the same goal: to theorize. ~ Theorizing and evolving these theories is the gate to marvels.

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[01c17T] **Arthur Waley** ~ The Way that can be told of is not an Unvarying Way; ~ The names that can be named are not unvarying names. ~ It was from the Nameless that Heaven and Earth sprang; ~ The named is but the mother that rears the ten thousand creatures, each after its kind. ~ Truly, 'Only he that rids himself forever of desire can see the Secret Essences'; ~ He that has never rid himself of desire can see only the Outcomes. ~ These two things issued from the same mould, but nevertheless are different in name. ~ This 'same mould' we can but call the Mystery, ~ Or rather the 'Darker than any Mystery', ~ The Doorway whence issued all Secret Essences.

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[01c18T] **Richard John Lynn** ~ The Dao that can be described in language is not the constant Dao; ~ the name that can be given it is not its constant name. ~ Nameless, it is the origin of the myriad things; ~ named, it is the mother of the myriad things. ~ Therefore, always be without desire so as to see their subtlety. ~ And always have desire so as to see their ends. ~ These two emerge together but have different names. ~ Together, we refer to them as mystery: the mystery upon mystery and gateway of all subtleties.

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[01c19T] **Lin Yutang** ~ ON THE ABSOLUTE TAO ~ The Tao that can be told of ~ Is not the Absolute Tao; ~ The Names that can be given ~ Are not Absolute Names. ~ The Nameless is the origin of Heaven and Earth; ~ The Named is the Mother of All Things. ~ Therefore: ~ Oftentimes, one strips oneself of passion ~ In order to see the Secret of Life; ~ Oftentimes, one regards life with passion ~ In order to see its manifest forms. ~ These two (the Secret and its manifestations) ~ Are (in their nature) the same; ~ They are given different names ~ When they become manifest. ~ They may both be called the Cosmic Mystery: ~ Reaching from the Mystery into the Deeper Mystery ~ Is the Gate to the Secret of All Life.

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[01c20T] **Victor H. Mair** ~ The ways that can be walked are not the eternal Way; ~ The names that can be named are not the eternal name. ~ The nameless is the origin of the myriad creatures; ~ The named is the mother of the myriad creatures. ~ Therefore, ~ Always be without desire in order to observe its wondrous subtleties; ~ Always have desire so that you may observe its manifestations. ~ Both of these derive from the same source; ~ They have different names but the same designation. ~ Mystery of mysteries, ~ The gate of all wonders!

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[01c21T] **Tolbert McCarroll** ~ The Tao that can be spoken of is not the eternal Tao. ~ The name that can be named is not the eternal name. ~ The nameless is the beginning of heaven and earth. ~ The named is the mother of the ten thousand things. ~ Send your desires away and you will see the mystery. ~ Be filled with desire and you will see only the manifestation. ~ As these two come forth they differ in name. ~ Yet at their source they are the same. ~ This source is called a

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mystery. ~ Darkness within darkness, ~ the gateway to all mystery.

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[01c22T] **David H. Li** ~ Direction, as expressed, is no ordinary direction; ~ as named, no ordinary name. ~ Null identifies the universe at the beginning. ~ Ull identifies the mother of myriad matters. ~ Thus, visit Null to observe its intricateness. ~ Visit Ull to observe its limitlessness. ~ These two spring from the same source; ~ only their identifications differ. ~ Both are profound. ~ Profound upon profound, it is the portal to all intricacies.

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[01c23T] **Yasuhiko Genku Kimura** ~ The Tao Eternal is beyond definition. ~ No name given can capture its eternality. ~ Nameless, it is the origin of the Kosmos. ~ Named, it is the beginning of all things. ~ Nothingness, it is the inner being of the Kosmos. ~ Thingness, it is the outer distinctions of the Kosmos. ~ These two, though different in names, arise from the same source: ~ The source called the Invisible. ~ Invisible beyond the invisible, ~ It is the entry into the myriad wonders of the Eternal Kosmos.

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[01c24T] **Chou-Wing Chohan** ~ The Tao that can be expressed in words is not the eternal Tao. ~ The name that can be defined in words is not the name that never changes. ~ Non-existence is what we will call the source of heaven and earth. ~ Existence is the mother of all things. ~ From eternal non-existence, therefore, we observe the beginning of the existence of the many hidden qualities of the universe. ~ From eternal existence, therefore, we clearly observe the overt qualities of the universe. ~ These two, the hidden and the overt, are originally the same at source, and become different when they manifest themselves. ~ This same origin is "the smallest of the small." ~ The absolute "smallest of the small" is the gate from which the beginning of all the parts of the universe emerges.

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[01c25T] **Man-Ho Kwok** ~ The Tao that can be talked about is not the true Tao. ~ The name that can be named is not the eternal Name. ~ Everything in the universe comes out of Nothing. ~ Nothing - the nameless is the beginning; ~ While Heaven, the mother is the creatrix of all things. ~ Follow the nothingness of the Tao, ~ and you can be like it, not needing anything, ~ seeing the wonder and the root of everything. ~ And even if you cannot grasp this nothingness, ~ you can still see something of the Tao in everything. ~ These two are the same only called by different names ~ - and both are mysterious and wonderful. ~ All mysteries are Tao, and Heaven is their mother: ~ She is the gateway and the womb-door.

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[01c26T] **Gu Zhengkun** ~ The Tao that is utterable ~ Is not the eternal Tao; ~ The name that is namable ~ Is not the eternal Name. ~ The Nothingness is the name of the beginning of heaven and earth; ~ The Being (substance) is the name of the mother of all things. ~ Hence one should gain an insight into the beginning of the Tao by constantly observing the Nothingness, ~ And should perceive the end of the Tao by constantly observing the Being. ~ These two things, the Nothingness and the Being, are of the same origin but different in name. ~ They are both so profound as to be a key to the door of myriad secrets.

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[01c27T] **Chao-Hsiu Chen** ~ The Tao that can be named is not the eternal Tao. ~ The Name that can be spoken is not the eternal name. ~ The Nameless is the beginning of Heaven and Earth. ~ The Named is the mother of all creatures. ~ Observe the mysteries of the Tao without longing. ~ Survey its appearance with desire. ~ Both mysteries and appearance come from the same origin but wear a different name; ~ they are enigmatic. ~ The greatest mystery is the gate to all mysteries.

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[01c28T] **Liu Qixuan** ~ There are ways to follow, ~ But what is followed is not the true Way. ~ There are names to give, ~ But what is given is not the true Name. ~ Let us call non-being the beginning of the universe ~ And let us call being the development of all things. ~ When we follow non-being ~ We approach the wonder of the Way. ~ When we follow being ~ We approach the farther-end manifestation of the Way. ~ Each has the same origin, ~ And here exists a metaphysical door to true wisdom.

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[01c29T] **Shi Fu Hwang** ~ Understanding The Tao ~ Lao Tze says, ~ The Tao is that on which one can always tread. ~ That on which one cannot always tread is not the Tao. ~ And fame is that of which one can always remember. ~ That of which one cannot always remember is not fame. ~ All things are without names prior to the formation of Heaven and Earth. ~ And names are brought out to classify various things. ~ Since there is no name in the very beginning, why should one care about fame! ~ Hence, those who are constantly free of desire of fame shall see the Tao's subtle secret. ~ Those who bear desire shall see the end lying in front of them. ~ Both two types of men ferment their thinking in the same place, yet they will experience different fates. ~ Both their fates shall be up to Heaven. ~ Beyond our heaven, there are other heavens: whoever knows this shall find the gate of the Tao.

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[01c30T] **Ch'u Ta-Kao** ~ The Tao that can be expressed is not the eternal Tao; ~ The name that can be defined is not the unchanging name. ~ Non-existence is called the antecedent of heaven and earth; ~ Existence is the mother of all things. ~ From eternal non-existence, therefore, we serenely observe the mysterious beginning of the Universe; ~ From eternal existence we clearly see the apparent distinctions. ~ These two are the same in source and become different when manifested. ~ This sameness is called profundity. ~ Infinite profundity is the gate whence comes the beginning of all parts of the Universe.

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[01c31T] **Paul J. Lin** ~ The Tao that can be spoken of is not the eternal Tao; ~ The Name that can be named is not the eternal Name. ~ The Nameless [non-being] is the origin of heaven and earth; ~ The Namable [being] is the mother of all things. ~ Therefore constantly without desire, ~ There is the recognition of subtlety; ~ But constantly with desire, ~ Only the realization of potentiality. ~ The two come from the same source, ~ Having different names. ~ Both are called mysteries, ~ More mystical than the most mystical, ~ The gate of all subtleties.

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[01c32T] **Michael LaFargue** ~ The Tao that can be told is not the invariant Tao, ~ the names that can be named are not the invariant Names. ~ Nameless, it is the source of the thousands of things ~ (named, it is 'Mother' of the thousands of things). ~ Yes: ~ Always: ~ being desireless, ~ one sees the hidden essentials. ~ Always: ~ having desires, ~ one sees only what is sought. ~ These two lines are about The Merging - ~ it is when things develop and emerge from this that the different names appear. ~ The Merging is something mysterious - ~ mysterious, and more mysterious, ~ the abode of all the hidden essences.

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[01c33T] **Cheng Lin** ~ The truth that may be told is not the everlasting Truth. ~ The name given to a thing is not the everlasting Name. ~ Nothingness is used to denote the state that existed before the birth of heaven and earth. ~ Reality is used to denote the state where the multitude of things begins to have a separate existence. ~ Therefore, ~ when the mind rests in the state of Nothingness, the enigma can be understood; ~ when the mind rests in the state of Reality, the bounds can be reached. ~ These two states, though bearing different names, have a common origin. ~ Both are mysterious and metaphysical. ~ They are the most mysterious, and form the gateway to all mysteries.

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[01c34T] **Yi Wu** ~ The way that can be talked about is not the constant Way. ~ The name that can be named is not the constant Name. ~ Non-being is the name of the origin of Heaven and Earth; ~ Being is the name of the mother of all things. ~ Therefore: ~ Constantly in Non-being, one wishes to contemplate its (the Way's) subtlety. ~ Constantly in Being, one wishes to contemplate its path. ~ These two come from the same source, but are different in name. ~ The same source is called Mystery. ~ Mystery and more mystery. ~ It is the gateway to myriad subtleties.

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[01c35T] **Han Hiong Tan** ~ Dao that can be expressed in words is not the absolute Dao. ~ The names that can be given are not the absolute names. ~ Non-being is before the dawn of time, ~ Being is when everything begins to emerge. ~ Therefore, maintaining a passive and receptive mode, ~ You can watch the secret of life; ~ Maintaining an active and attentive mode, ~ You can perceive the rhythm of life. ~ These two cognitive processes, though differing in names, ~ Are in the same continuum. ~ Both are known as the inscrutable Mystery, ~ Which is the greatest of all mysteries. ~ And it is through these perspectives that we can observe the marvellous phenomena of Nature.

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[01c36T] **Hua-Ching Ni** ~ Tao, the subtle reality of the universe cannot be described. ~ That which can be described in words is merely a conception of the mind. ~ Although names and descriptions have been applied to it, the subtle reality is beyond the description. ~ One may use the word "Nothingness" to describe the Origin of the universe, and "Beingness" to describe the Mother of the myriad things, ~ but Nothingness and Beingness are merely conceptions. ~ From the perspective of Nothingness, ~ one may perceive the expansion of the universe. ~ From the perspective of Beingness, ~ one may distinguish individual things. ~ Both are for the conceptual convenience of the mind. ~ Although different concepts can be applied, ~ Nothingness and Beingness and other conceptual activity of the mind all come from the same indescribable subtle Originalness. ~ The Way is the unfoldment of such subtle reality. ~ Having reached the subtlety of the universe, ~ one may see the ultimate subtlety, ~ the Gate of All Wonders.

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[01c37T] **Chang Chung-yuan** ~ The Tao that can be spoken of is not the Tao itself. ~ The name that can be given is not the name itself. ~ The unnameable is the source of the universe. ~ The nameable is the originator of all things. ~ Therefore, oftentimes without intention I see the wonder of Tao. ~ Oftentimes with intention I see its manifestations. ~ Its wonder and its manifestations are one and the same. ~ Since their emergence, they have been called by different names. ~ Their identity is called the mystery. ~ From mystery to further mystery: ~ The entry of all wonders!

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[01c38T] **Henry Wei** ~ Realization of Tao ~ T'i Tao ~ The Tao that can be stated is not the Eternal Tao. ~ The name that can be named is not the Eternal Name. ~ The Unnameable is originator of Heaven and Earth. ~ The Nameable is mother of the ten thousand things. ~ Therefore, ~ Always be desireless, so as to discern Tao's wonderful essence; ~ Always have some desire, so as to discern its manifestations. ~ These two come out from the same source, ~ But are different in name. ~ Their identical nature is a mystery. ~ Mystery of mysteries - ~ That is the gate of all wonderful essence.

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[01c39T] **Ha Poong Kim** ~ No Tao that may be Tao is the constant Tao; ~ No name that may be a name is the constant name. ~ By non-being you name the beginning of Heaven and Earth; ~ By being you name the mother of the ten thousand things. ~ Therefore, always free of desire you see the secret; ~ Always with desire you see its appearance. ~ These two ~ Are the same in origin yet different in name. ~ Their sameness may be called a mystery. ~ It is the mystery beyond mysteries, ~ The gate to myriad secrets.

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[01c40T] **Tao Huang** ~ The Tao that is voiced is no longer that of eternal Tao. ~ The name that has been written is no longer that of eternal name. ~ The nameless is the beginning of the cosmic universe. ~ The named is the mother of the myriad creatures. ~ Being at peace, one can see into the subtle. ~ Engaging with passion, one can see into the manifest. ~ They both arise from a common source but have different names. ~ Both are called the mystery within the mystery. ~ They are the door to all wonders.

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[01c41T] **Tang Zi-chang** ~ Dao that can be talked about is not the eternal Dao itself; ~ A name that can be given is not the eternal thing itself. ~ The nameless existed ~ Before the birth of birth of Heaven and Earth - Universe; ~ The names which were given were after ~ The birth of All Things. ~ By the eternity of unknown existence ~ Comprehend the common essence of things; ~ By the eternity of Existence ~ Observe the apparent differences. ~ These two came from the same origin - the unknown, ~ But with different names. ~ They all are called the "profoundness", ~ Profoundly and profoundly it is the entrance ~ From which come all wonders.

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[01c42T] **Wing-tsit Chan** ~ The Tao that can be told of is not the eternal Tao; ~ The name that can be named is not the eternal name. ~ The Nameless is the origin of Heaven and Earth; ~ The Named is the mother of all things. ~ Therefore let there always be non-being, so we may see their subtlety, ~ And let there always be being, so we may see their outcome. ~ The two are the same, ~ But after they are produced, they have different names. ~ They both may be called deep and profound. ~ Deeper and more profound, ~ The door of all subtleties!

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[01c91т] **И. И. Семененко ~** Если Дао могут высказать, Дао не является незыблемым; ~ если могут назвать имя, имя не является незыблемым. ~ Безымянность - вот начало Неба и Земли, ~ в наличии же имени таится мать десяти тысяч вещей. ~ Незыблемое неналичие - желаю поглядеть на скрытые в нем чудеса; ~ наличие в незыблемости - желаю осмотреть его окраину. ~ Выходит эта пара вместе, но именами различается. ~ Даю одно им имя сокровенного. ~ За сокровенным - сокровенное, врата множества чудес.

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[01c92т] **А. А. Маслов ~** Дао, которое может быть выражено словами, не есть постоянное Дао. ~ Имя, которое может быть поименовано, не есть постоянное имя. ~ Небытие зовётся началом Неба и Земли. ~ Бытие зовётся Матерью мириад созданий. ~ Поэтому, желая узреть его утончённо-неуловимую сущность, обрети постоянство небытия. ~ Желая наблюдать его проявления, пребывай в постоянстве бытия. ~ Оба они произрастают вместе и различаются лишь именем. ~ Будучи тождественными, они зовутся сокровенным. ~ Сокровенное и ещё раз сокровенное - врата ко множеству потаённого.

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[01c93т] **Е. А. Торчинов ~** Путь, что может быть пройден, не есть постоянный Путь-Дао. ~ Имя, что может быть поименовано, не есть постоянное имя. ~ Безымянное - Неба, Земли начало. ~ Именуемое - Матерью сущего стало. ~ В отсутствии тайну вещей созерцать стремись. ~ В наличии предел бытия созерцать стремись. ~ Те двое родятся вместе, но их имена различны. ~ Их вместе назову я Сокровенным. ~ И Сокровенное вновь Сокровенным стало. ~ Таковы врата всех тайн.

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[01c94т] **А. Е. Лукьянов ~** Дао, которое может быть высказано, не есть постоянное Дао. ~ Имя, которое может быть названо, не есть постоянное имя. ~ Небытием именуется начало Неба и Земли, ~ Бытием именуется Мать мириад вещей. ~ Поэтому: ~ обращаясь к постоянному небытию, стремлюсь к тому, чтобы увидеть его тайну; ~ обращаясь к постоянному бытию, стремлюсь к тому, чтобы увидеть его предел (спиральный путь). ~ Оба они (небытие и бытие) из тождества происходят, но различно именуются. ~ В тождестве они называются первоначалом. ~ Первоначало и еще первоначало - вот дверь ко всем тайнам.

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[01c95т] **Ян Хин-шун ~** Дао, которое может быть выражено словами, не есть постоянное дао. ~ Имя, которое может быть названо, не есть постоянное имя. ~ Безымянное есть начало неба и земли, ~ обладающее именем - мать всех вещей. ~ Поэтому тот, кто свободен от страстей, видит чудесную тайну [дао], ~ а кто имеет страсти, видит его только в конечной форме. ~ Оба они одного и того же происхождения, но с разными названиями. ~ Вместе они называются глубочайшими. ~ [Переход] от одного глубочайшего к другому - ~ дверь ко всему чудесному.

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[01c96т] **Д. П. Конисси ~** Тао, которое должно быть действительным, не есть обыкновенное Тао. ~ Имя, которое должно быть действительным, не есть обыкновенное имя. ~ То, что не имеет имени, - есть начало неба и земли; ~ то, что имеет имя, - есть мать всех вещей. ~ Вот почему свободный от всех страстей видит величественное проявление Тао, ~ а находящийся под влиянием какой-нибудь страсти видит только незначительное его проявление. ~ Эти оба происходят из одного и того же начала, но только носят разное название. ~ Они называются непостижимыми. ~ Непостижимое из непостижимых и есть ворота всего таинственного.

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[01c97т] **В. В. Малявин ~** Путь, о котором можно поведать, - не постоянный Путь. ~ Имя, которое можно назвать, - не постоянное Имя. ~ Где имени нет - там начало всех вещей, ~ Где имя есть - там мать всех вещей. ~ Посему, постоянно не имея желания, видишь его исток, ~ А постоянно имея желание, видишь его исход. ~ То и другое является совместно, ~ Они имеют разные имена, но одинаково сказываются. ~ В сокровенном есть еще сокровенность: ~ Вот откуда исходит все утонченное.

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[01c98т] **Б. Б. Виногродский ~** Постоянный Путь составляется из возможности выбора Пути и невозможности выбора Пути. ~ Постоянное имя составляется из возможности выбора имени и невозможности выбора имени. ~ Отсутствием именуется начальное действие Неба-Земли. ~ Наличием именуется рождение-материнство мириад сущностей. ~ Причинность: ~ Стремление к постоянному отсутствию осуществляет созерцание тончайшей тайны. ~ Стремление к постоянному наличию осуществляет созерцание его внешнего проявления. ~ Эта пара представляет собой общность исхода при различии наименования. ~ Если определить вместе, то это будет непостижимая тайна. ~ Пытаясь проникнуть в эту тайну, придешь только к тайне. ~ Это врата для появления множества тончайших начал.

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PSEUDO-CHAPTER **Two**

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[02c01т] **Robert G. Henricks ~** When everyone in the world knows the beautiful as beautiful, ugliness comes into being; ~ When everyone knows the good, then the not good comes to be. ~ The mutual production of being and nonbeing, ~ The mutual completion of difficult and easy, ~ The mutual formation of long and short, ~ The mutual filling of high and low, ~ The mutual harmony of tone and voice, ~ The mutual following of front and back - ~ These are all constants. ~ Therefore the Sage dwells in nonactive affairs and practices the wordless teaching. ~ The ten thousand things arise, but he doesn't begin them; ~ He acts on their behalf, but he doesn't make them dependent; ~ He accomplishes his tasks, but he doesn't dwell on them; ~ It is only because he doesn't dwell on them, that they therefore do not leave him.

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[02c02т] **John C. H. Wu ~** WHEN all the world recognizes beauty as beauty, this in itself is ugliness. ~ When all the world recognizes good as good, this in itself is evil. ~ Indeed, the hidden and the manifest give birth to each other. ~ Difficult and easy complement each other. ~ Long and short exhibit each other. ~ High and low set measure to each other. ~ Voice and sound harmonize each other. ~ Back and front follow each other. ~ Therefore, the Sage manages his affairs without ado, ~ And spreads his teaching without talking. ~ He denies nothing to the teeming things. ~ He rears them, but lays no claim to them. ~ He does his work, but sets no store by it. ~ He accomplishes his task, but does not dwell upon it. ~ And yet it is just because he does not dwell on it ~ That nobody can ever take it away from him.

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[02c03т] **D. C. Lau ~** The whole world recognizes the beautiful as the beautiful, yet this is only the ugly; ~ the whole world recognizes the good as the good, yet this is only the bad. ~ Thus Something and Nothing produce each other; ~ The difficult and the easy complement each other; ~ The long and the short offset each other; ~ The high and the low incline towards each other; ~ Note and sound harmonize with each other; ~ Before and after follow each other. ~ Therefore the sage keeps to the deed that consists in taking no action and practises the teaching that uses no words. ~ The myriad creatures rise from it yet it claims no authority; ~ It gives them life yet claims no possession; ~ It benefits them yet exacts no gratitude; ~ It accomplishes its task yet lays claim to no merit. ~ It is because it lays claim to no merit ~ That its merit never deserts it.

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[02c04т] **R. L. Wing ~** When all the world knows beauty as beauty, There is ugliness. ~ When they know good as good, There there is evil. ~ In this way ~ Existence and nonexistence produce each other. ~ Difficult and easy complete each other. ~ Long and short contrast each other. ~ High and low attract each other. ~ Pitch and tone harmonize each other. ~ Future and past follow each other. ~ Therefore, Evolved Individuals ~ Hold their position without effort, ~ Practice their philosophy without words, ~ Are a part of All Things and overlook nothing. ~ They produce but do not possess, Act without expectation, Succeed without taking credit. ~ Since, indeed, they take no credit, it remains with them.

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[02c05т] **Ren Jiyu ~** When all people in the world know the beautiful as beauty, ~ There appears ugliness; ~ When they know goodness as good, ~ There appears evil. ~ Therefore, by opposing each other, ~ Existence and nonexistence come into being, ~ Difficult and easy form themselves, ~ Long and short are distinct, ~ High and low contrast, ~ Sound and voice harmonize, ~ Front and back emerge. ~ Thus, the sage manages affairs by "nonaction," ~ And teaches by "saying nothing." ~ He leaves all things to grow and change without initiation; ~ Raises all things without making claim for his ownership; ~ Promotes all things without attributing them to his contribution; ~ And takes no credit for himself when the work is done. ~ It is because no claim is made that his credit cannot be forfeited.

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[02c06т] **Gia-fu Feng ~** Under heaven all can see beauty as beauty only because there is ugliness. ~ All can know good as good only because there is evil. ~ Therefore having and not having arise together. ~ Difficult and easy complement each other. ~ Long and short contrast each other; ~ High and low rest upon each other; ~ Voice and sound harmonize each other; ~ Front and back follow one another. ~ Therefore the sage goes about doing nothing, teaching no-talking. ~ The ten thousand things rise and fall without cease, ~ Creating, yet not possessing, ~ Working, yet not taking credit. ~ Work is done, then forgotten. ~ Therefore it lasts forever.

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[02c07т] **Lok Sang Ho ~** People under heaven see beauty in what they call "beauty," ~ that way they know of the "ugly." ~ Similarly people see good in what they call "good," ~ that way they know of the "bad." ~ Existence and Emptiness are concepts that make sense by comparison. ~ Similarly, long lends meaning to short, and high to low. ~ Harmony is produced when sounds combine in unison. ~ Because the fore goes, so the back follows. ~ Thus the Sage would not act as if he could act on his will. ~ He teaches the unspoken teaching. ~ No word is ever spoken, yet living things thrive. ~ No ownership is claimed, though Nature begets all creation. ~ Humility is maintained even as achievement is made. ~ No credit is claimed even as work is done. ~ Because no credit is claimed, so no credit is ever lost.

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[02c08т] **Xiaolin Yang ~** Everyone knows that beauty is good, but ugliness exists as well. ~ Everyone knows that kindness is good, but unkindness exists as well. ~ Therefore, nothingness and existence always coexist; ~ As do difficulty and easiness, long and short, high and low, and sound and hearing. ~ For this reason, the great men practiced WUWEI. ~ They wordlessly taught people and let the world develop by itself. ~ Create but do not control, nurture but do not own, accomplish but do not claim. ~ Only when you do not claim the accomplishment, will it never leave.

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[02c09т] **Walter Gorn Old**, SELF-PERFECTION ~ When the world speaks of beauty as being beautiful, ugliness is at once defined. ~ When goodness is seen to be good, evil is at once apparent. ~ So do existence and non-existence mutually give rise to one another, as that which is difficult and that which is easy, distant and near, high and low, shrill and bass, preceding and following. ~ The Sage therefore is occupied only with that which is without prejudice. ~ He teaches without verbosity, he acts without effort; he produces without possessing, he acts without regard to the fruit of action; he brings his work to perfection without assuming credit; and claiming nothing as his own, he cannot at any time be said to lose.

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[02c10т] **James Legge ~** All in the world know the beauty of the beautiful, ~ and in doing this they have (the idea of) what ugliness is; ~ they all know the skill of the skilful, ~ and in doing this they have (the idea of) what the want of skill is. ~ So it is that existence and non-existence give birth the one to (the idea of) the other; ~ that difficulty and ease produce the one (the idea of) the other; ~ that length and shortness fashion out the one the figure of the other; ~ that (the ideas of) height and lowness arise from the contrast of the one with the other; ~ that the musical notes and tones become harmonious through the relation of one with another; ~ and that being before and behind give the idea of one following another. ~ Therefore the sage manages affairs without doing anything, ~ and conveys his instructions without the use of speech. ~ All things spring up, and there is not one which declines to show itself; ~ they grow, and there is no claim made for their ownership; ~ they go through their processes, and there is no expectation (of a reward for the results). ~ The work is accomplished, and there is no resting in it (as an achievement). ~ The work is done, but how no one can see; ~ 'Tis this that makes the power not cease to be.

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[02c11т] **David Hinton ~** All beneath heaven knows beauty is beauty only because there's ugliness, and knows good is good only because there's evil. ~ Being and nonbeing give birth to one another, ~ difficult and easy complete one another, ~ long and short measure one another, ~ high and low fill one another, ~ music

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and noise harmonize one another, ~ before and after follow one another: ~ that's why a sage abides in the realm of nothing's own doing, ~ living out that wordless teaching. ~ The ten thousand things arise without beginnings there, ~ abide without waiting there, ~ come to perfection without dwelling there. ~ Without dwelling there: that's the one way you'll never lose it.

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[02c12T] **Chichung Huang** ~ When all under heaven know beauty as beauty, ~ There is ugliness; ~ When all know goodness, ~ There is evil. ~ That being and nonbeing mutually generate, ~ Difficult and easy mutually complement, ~ Long and short mutually formulate, ~ High and low mutually fulfill, ~ Music and voice mutually harmonize, ~ Front and back mutually follow ~ Is constant. ~ Hence, the sage man ~ Assumed the office of nonaction, ~ Conducted speechless instruction. ~ When the ten thousand things rose, ~ He did not initiate. ~ He assisted without taking credit; ~ Scored merits without claiming. ~ Precisely because he claimed not, ~ They never vanished.

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[02c13T] **Ellen M. Chen** ~ When all under heaven know beauty (mei) as beauty, ~ There is then ugliness (o); ~ When all know the good (shan) good, ~ There is then the not good (pu shan). ~ Therefore being and non-being give rise to each other, ~ The difficult and easy complement each other, ~ The long and short shape each other, ~ The high and low lean on each other, ~ Voices and instruments harmonize with one another, ~ The front and rear follow upon each other. ~ Therefore the sage manages affairs without action, ~ Carries out (hsing) teaching without speech (yen). ~ Ten thousand things arise and he does not initiate them, ~ They come to be and he claims no possession (yu) of them, ~ He works (wei) without holding on, ~ Accomplishes (ch'eng) without claiming merit. ~ Because he does not claim merit, ~ His merit does not go away.

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[02c14T] **Lee Sun Chen Org** ~ In our world: ~ When there was a consensus on what should be judged as beautiful, a convention on what should be disliked [as ugly] was reciprocally brought in [inadvertently]. ~ When there was an agreement on what should be deemed good, an agreement on what was evil (not good) was correspondingly decided upon. ~ Accordingly, [the following contrasting concepts were formulated because of their relative relations]: ~ Existence (being) and non-existence (nothing) are inter-dependent [concepts]; ~ Difficulty and easiness are determined by comparison; ~ Long and short are conjointly formulated; ~ High and low owe their existences to their relative positions [to the observer]; ~ Tune and sound are distinguished by [the rule whether a stream of sounds has internal harmonization]; ~ Front and back are joined together by perspective positions [of objects to the observer]. ~ Accordingly, a Sage (leader) [adopts the following measure to lead]: ~ When comes to managing the government, he would practice the policy of non-interference; ~ When comes to educating the population, he would avoid making speeches (through using tantalizing rhetoric); ~ Even after having had activated and motivated all and every things and creatures to embark their potentialities on the best possible course, he will never withdraw from his continuous and painstaking support. ~ [A Sage] would help [all creatures] to relish their lives without being possessive; ~ [He] would carry out good deeds without asserting his authority; ~ [He] would not claim his merit after each success; ~ It is just because of his avoiding appropriating his contributions, nothing whatsoever can take away from him his achievements [of Te].

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[02c15T] **Tien Cong Tran** ~ When the entire world recognizes beauty as beauty, there is ugliness. ~ When the entire world recognizes good as good, there is evil. ~ Indeed, "nothing" and "being" give birth to each other. ~ Difficult and easy complement each other. ~ Long and short exhibit each other. ~ High and low set measure to each other. ~ Voice and sound harmonize each other. ~ Back and front follow each other. ~ Therefore, the sage manages his affairs by "non-doing", and spreads his teaching by "non-talking". ~ The Way makes all things and denies nothing; it gives birth to them, but lays no claim to them; it does its work, but does not say by its work; it accomplishes his work, but does not dwell on things. ~ And yet it is just because he does not dwell on things that nobody can ever take them away from it.

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[02c16T] **Thomas Z. Zhang** ~ People know what beauty is, because there is ugliness; ~ people know what good is, because there is bad. ~ Likewise, empty and full, difficulty and ease, long and short, high and low, sound and tone, front and rear, all go side by side. ~ Thus, ~ the sage handles affairs without the intention for fame, and teaches without preaching, ~ lets things develop without initialize them, ~ lets things grow without interfering them, ~ lets things move ahead without forcing them, ~ lets things succeed without boast about them. ~ Because the sage does not brag his success, he would continue to be successful.

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[02c17T] **Arthur Waley** ~ It is because every one under Heaven recognizes beauty as beauty, that the idea of ugliness exists. ~ And equally if every one recognized virtue as virtue, this would merely create fresh conceptions of wickedness. ~ For truly 'Being and Not-being grow out of one another; ~ Difficult and easy complete one another. ~ Long and short test one another; ~ High and low determine one another. ~ Pitch and mode give harmony to one another. ~ Front and back give sequence to one another'. ~ Therefore the Sage relies on actionless activity, ~ Carries on wordless teaching, ~ But the myriad creatures are worked upon by him; he does not disown them. ~ He rears them, but does not lay claim to them, ~ Controls them, but does not lean upon them, ~ Achieves his aim, but does not call attention to what he does; ~ And for the very reason that he does not call attention to what he does ~ He is not ejected from fruition of what he has done.

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[02c18T] **Richard John Lynn** ~ Once all under Heaven knew beauty as "beauty"; at that moment "ugliness" was already there. ~ Once all knew goodness as "goodness"; at that moment "not good" was already there. ~ Thus it is that presence and absence generate each other; ~ difficulty and ease determine the sense of the other; ~ long and short give proportion to the other; ~ highs and lows are a matter of relative inclination; ~ instrumental sounds and voice tones depend on one other for harmony; ~ and before and after result from their relative places in a sequence. ~ Therefore, the sage [sheng] tends to matters without conscious effort ~ And practices the teaching that is not expressed in words. ~ The myriad folk model their behavior on him, yet he does not tell them to do so. ~ He gives them life, yet he possesses them not. ~ He acts, yet they do not depend on him. ~ And he achieves success yet takes no pride in it. ~ It is just because he is not proprietary that he does not lose it.

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[02c19T] **Lin Yutang** ~ THE RISE OF RELATIVE OPPOSITES ~ When the people of the Earth all know beauty as beauty, ~ There arises (the recognition of) ugliness. ~ When the people of the Earth all know the good as good, ~ There arises (the recognition of) evil. ~ Therefore: ~ Being and non-being interdepend in growth; ~ Difficult and easy interdepend in completion; ~ Long and short interdepend in contrast; ~ High and low interdepend in position; ~ Tones and voice interdepend in harmony; ~ Front and behind interdepend in company. ~ Therefore the Sage: ~ Manages affairs without action; ~ Preaches the doctrine without words; ~ All things take their rise, but he does not turn away from them; ~ He gives them life, but does not take possession of them; ~ He acts, but does not appropriate; ~ Accomplishes, but claims no credit. ~ It is because he lays claim to no credit ~ That the credit cannot be taken away from him.

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[02c20T] **Victor H. Mair** ~ When all under heaven know beauty as beauty, already there is ugliness; ~ When everyone knows goodness, this accounts for badness. ~ Being and nonbeing give birth to each other, ~ Difficult and easy complete each other, ~ Long and short form each other, ~ High and low fulfill each other, ~ Tone and voice harmonize with each other, ~ Front and back follow each other - it is ever thus. ~ For these reasons, ~ The sage dwells in affairs of nonaction, carries out a doctrine without words. ~ He lets the myriad creatures rise up but does not instigate them; ~ He acts but does not presume; ~ He completes his work but does not dwell on it. ~ Now, ~ Simply because he does not dwell on them, his accomplishments never leave him.

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[02c21T] **Tolbert McCarroll** ~ All under heaven see beauty as beauty only because they also see ugliness. ~ All announce that good is good only because they also denounce what is bad. ~ Therefore, ~ something and nothing give birth to one another. ~ Difficult and easy complete one another. ~ Long and short fashion one another. ~ High and low arise from one another. ~ Notes and tones harmonize with one another. ~ Front and back follow one another. ~ Thus, ~ the True Person acts without striving and teaches without words. ~ Deny nothing to the ten thousand things. ~ Nourish them without claiming authority, ~ Benefit them without demanding gratitude, ~ Do the work, then move on. ~ And, the fruits of your labor will last forever.

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[02c22T] **David H. Li** ~ For [people in] the world to know [only] beauty and what is beautiful is ugly; ~ to know [only] goodness and what is good is not good. ~ Ull and Null complement in generation, ~ difficult and easy complement in completion; ~ long and short complement in form, ~ high and low complement in norm; ~ voice and sound complement in harmony, ~ front and rear complement in company; ~ - they are ever so. ~ Thus, ~ a sage practices laissez-faire governance and provides wordless instructions. ~ [A sage] neither interferes with myriad matters' generation, ~ nor takes possession of [their] cultivation, ~ nor expects approbation of [his/her] provision, ~ nor seeks acclamation for [their] accomplishments. ~ It is because [the sage] does not seek acclamation for [his/her] accomplishments that they do not disappear.

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[02c23T] **Yasuhiko Genku Kimura** ~ When the world recognizes beauty as beauty, ugliness arises. ~ When the world recognizes good as good, evil arises. ~ Being and non-being create each other. ~ Difficult and easy define each other. ~ Long and short form each other. ~ High and low support each other. ~ Tone and voice accompany each other. ~ Before and after follow each other. ~ Hence, ~ the sage lives in the state of non-action - of eternal balance, ~ And teaches by the precept of silence - and through his silent deed. ~ He accepts things as they arise, ~ Creates without possessing, ~ Performs without depending, ~ Accomplishes without claiming credit. ~ Because he does not claim credit for himself, ~ His virtues endure forever more.

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[02c24T] **Chou-Wing Chohan** ~ When the world understands that beauty is beautiful, ugliness will exist. ~ When the world understands that goodness is good, evil will exist. ~ From that we learn that: ~ Existence affirms non-existence, ~ Ease affirms difficulty, ~ Short derives from long, because that is what it is compared to, ~ Low derives from high, because according to that it is measured, ~ Echo affirms sound, ~ After follows before. ~ Accordingly, ~ The sage operates without action, ~ And teaches his pupils without words. ~ Everything in the universe, when defined, is relative to everything else. ~ The sage does not try to differentiate things, he does not try to show his preference for things either in deed or in speech. ~ This does not mean that the sage does nothing or says nothing; ~ rather, it means that he "accepts things as they are," easily and naturally, without making any demands.

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[02c25T] **Man-Ho Kwok** ~ Beauty and mercy are only recognized by people ~ Because they know the opposite, which is ugly and mean. ~ If the people think they know goodness ~ Then all they really know is what evil is like! ~ Nothing, and Heaven share the same root - ~ Difficulty and ease are a part of all work. ~ The long and the short are in your hands, ~ Above and below exist because they each do, ~ What you want and what you say should be the same ... ~ Neither future nor past can exist alone. ~ The sage has no attachment to anything, ~ and he therefore does what is right without speaking by simply being in the Tao. ~ Life, all life began without words. ~ Life is made - and no one owns it. ~ The Tao is neither selfish nor proud. ~ The Tao is generous and graceful in what it does ~ Without ever claiming any merit ~ And the sage's greatness lies in taking no credit.

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[02c26T] **Gu Zhengkun** ~ The whole world knows the beautiful as beautiful ~ Only because of the existence of the ugly; ~ The whole world knows the good as good ~ Only because of the existence of the bad. ~ Hence the Being and the Nothingness exist in opposition; ~ The difficult and the easy complement each other; ~ The long and the short manifest themselves by comparison; ~ The high and the low are inclined as well as opposed to each other; ~ The consonants and vowels harmonize with each other; ~ The front and the back follow each other. ~ Thus the sage behaves ~ Without taking active action, ~ Teaches without using words, ~ Lets all things rip without interference, ~ Gives them life without claiming to be their owner, ~ Benefits them without claiming to be their benefactor, succeeds without claiming credit. ~ Because he does not claim credit, ~ His credit is never lost.

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[02c27T] **Chao-Hsiu Chen** ~ The whole world can see the beautiful as the beautiful only because of the ugly. ~ The whole world can recognize the good as the good only because of the bad. ~ Something and nothing create each

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other. ~ The difficult and the easy complement each other. ~ The long and the short define each other. ~ The high and the low counterbalance each other. ~ Before and after follow each other. ~ Therefore the sage acts without action, teaches without words. ~ The myriad creatures keep on going without an end, ~ creating life without possessing it, ~ performing deeds without expectations, ~ fulfilling the mission without claiming a victory, ~ because the sage does not ask for praise, ~ therefore the praise remains with him for ever.

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[02c28T] **Liu Qixuan** ~ We know beauty because there is ugliness. ~ We know goodness because there are evils. ~ Therefore, being and non-being are relative to each other ~ As are what is difficult and what is easy; ~ What is long and what is short; ~ What is high and what is low; ~ What sounds and what resonates; ~ And what precedes and what follows. ~ The wise do good by doing nothing ~ And teach well by teaching nothing. ~ Things work without intruding on the natural process, ~ Develop and produce without desiring willfully, ~ And are successful without feeling success. ~ Only those who possess nothing ~ Will lose nothing.

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[02c29T] **Shi Fu Hwang** ~ The Rise Of Relative Opposites ~ Lao Tze says, ~ When the people in the world gain a knowledge of that which is beautiful, ~ they will also gain a knowledge of that which is ugly. ~ When they gain a knowledge of that which belongs to the realm of the good, ~ they will also gain a knowledge of that which belongs to the realm of the bad. ~ Existence and non-existence shall rotate to take place; ~ difficulty and ease impress people by the prepossession; ~ length long and short are acknowledged in comparison; ~ tallness and lowness confront to make contrast; ~ harmonious musical pieces, the notes and tones interdepend; ~ that which is before or behind leads or follows the other. ~ Therefore, there is a sage who likes to do business without the intent to control fate and conveys his instruction without speech. ~ All things make an effort to prosper, and there is no one who comes to interfere with them. ~ Moreover, the one who gives life to all things does not claim ownership of them; ~ works laboriously for them, and does not expect a reward in return; ~ establishes the feat for them, and does not confess the achievement. ~ Because it does not confess the achievement, no one can forget the achievement.

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[02c30T] **Ch'u Ta-Kao** ~ When all in the world understand beauty to be beautiful, then ugliness exists. ~ When all understand goodness to be good, then evil exists. ~ Thus existence suggests non-existence; ~ Easy gives rise to difficult; ~ Short is derived from long by comparison; ~ Low is distinguished from high by position; ~ Resonance harmonizes sound; ~ After follows before. ~ Therefore, the Sage carries on his business without action, and gives his teaching without words.

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[02c31T] **Paul J. Lin** ~ When all in the world recognize beauty as beauty, it is ugliness. ~ When they recognize good as good, it is not good. ~ Therefore, ~ being and non-being beget each other, ~ hard and easy complement each other, ~ long and short shape each other, ~ high and low rely on each other, ~ sound and voice harmonize with each other, ~ front and back follow each other. ~ Therefore, the Sage administers without action and instructs without words. ~ He lets all things rise without dominating them, ~ produces without attempting to possess, ~ acts without asserting, ~ achieves without taking credit. ~ And because he does not take credit, it will never leave him.

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[02c32T] **Michael LaFargue** ~ When everyone in the world recognizes the elegant as elegant ... ~ then ugliness has just appeared. ~ When all recognize goodness as good ... ~ then the not-good has just appeared. ~ Yes: ~ 'Being' and 'nothing' give birth one to the other; ~ 'the difficult' and 'the easy' give full shape to one another; ~ 'what excels' and 'what falls short' form one another; ~ 'the noble' and 'the lowly' give content to one another; ~ the music and the voice harmonize with one another; ~ the back and the front follow one another. ~ Always. ~ And so the Wise Person: ~ Settles into his job of Not Doing, ~ carries on his teaching done without talking. ~ The thousands of things arise and are active - ~ and he rejects none of them. ~ He is a doer but does not rely on this, ~ he achieves successes but does not dwell in them. ~ He just does not dwell in them, and so they cannot be taken away.

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[02c33T] **Cheng Lin** ~ As soon as the world regards some thing as beautiful, forthwith also appears ugliness. ~ As soon as the world regards some deed as good, forthwith also appears evil. ~ Thus we have the alternation of existence and non-existence; ~ the succession of the difficult and the easy; ~ the comparison of the long and the short; ~ the contrast between the high and the low; ~ the variation of pitch notes; ~ the order of precedence and sequence. ~ The Sage is ever free from artifice, and practises the precept of silence. ~ He dose things without the desire for control. ~ He lives without the thought of private ownership. ~ He gives without the wish for return. ~ He achieves without claiming credit for himself. ~ Because he does not claim credit for himself, he is always given credit.

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[02c34T] **Yi Wu** ~ When all in the world know beauty as beauty, ~ then ugliness already has arisen. ~ When all know good as good, ~ then bad already has arisen. ~ Therefore: ~ existence and non-existence give birth to each other, ~ difficult and easy complement each other, ~ long and short contrast with each other, ~ high and low rely on each other, ~ sound and voice harmonize with each other, ~ front and back follow each other. ~ Therefore: ~ the sage manages his affairs by non-action and spreads his teachings without words. ~ All things arise, he does not reject them. ~ He produces, but does not possess; ~ acts, but does not take credit; ~ achieves merit, but does not dwell [on it]. ~ Because he does not dwell on it, it does not leave him.

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[02c35T] **Han Hiong Tan** ~ When everyone knows what beauty is, ~ There must also be ugliness. ~ When everybody knows what goodness is, ~ Then evil must also exist. ~ Therefore, the haves and the have-nots coexist. ~ Easy and hard become complementary. ~ Long and short differ in length. ~ High and low contrast in height. ~ Tone and pitch harmonise with each other. ~ The past is followed by the present. ~ Hence, the sage manages his affairs with non-action, ~ Teaches without utterance, ~ And lets everything develop without any interference. ~ Dao procreates but does not possess. ~ It facilitates development but does not gloat. ~ When it accomplishes his task, it does not claim credit. ~ As the sage does not claim credit for his success, ~ The credit cannot be taken away from him.

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[02c36T] **Hua-Ching Ni** ~ As soon as the world regards something as beautiful, ~ ugliness simultaneously becomes apparent. ~ As soon as the world regards something as good, ~ evil simultaneously becomes apparent. ~ In exactly the same manner, ~ existence and nonexistence give birth to each other. ~ Difficult and easy define each other. ~ Long and short form each other. ~ High and low make each other distinguishable. ~ Silence and sound make each other conspicuous. ~ Front and back connect each other. ~ Realizing this, one does not separate one's being from the subtle essence of the universe. ~ One holds no preconceptions, and does things without insisting on personal conditions. ~ One guides people by living in accord with the essence of life. ~ One brings good things about, but has no intention of possessing them. ~ One performs work, but has no intention to acquire personal power. ~ When one's task is accomplished, ~ one lets go of it and seeks no reward or recognition. ~ Because one does not claim credit for oneself, ~ one does not do any damage to oneself.

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[02c37T] **Chang Chung-yuan** ~ When beauty is universally affirmed as beauty, therein is ugliness. ~ When goodness is universally affirmed as goodness, therein is evil. ~ Therefore: being and non-being are mutually posited in their emergence. ~ Difficult and easy are mutually posited in their complementariness. ~ Long and short are mutually posited in their positions. ~ High and low are mutually posited in their contradiction. ~ Voice and tone are mutually posited in their unity. ~ Front and back are mutually posited in their succession. ~ Thus, the wise deals with things through non-interference and teaches through no-words. ~ All things flourish without interruption. ~ They grow by themselves, and no one possesses them. ~ Work is done, and no one depends on it. ~ Achievements are made, but no one claims credit. ~ Because no one claims credit, achievements are always there.

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[02c38T] **Henry Wei** ~ Self-Culture ~ Yang Shen ~ When all the world knows beauty as beauty, ~ Then ugliness comes into being; ~ When all the world knows goodness as goodness, ~ Then evil comes into being. ~ Therefore, ~ Being and Non-Being condition each other; ~ Difficult and Easy give rise to each other; ~ Long and Short set off each other; ~ High and Low contrast each other; ~ Tone and Voice harmonize each other; ~ Front and Rear succeed each other. ~ Thus the Sage handles affairs non-assertively, ~ And imparts his teaching without words. ~ The ten thousand things grow apace, ~ But he does not let them down. ~ He produces but does not claim ownership; ~ He acts but does not presume on the result; ~ He achieves success but does not take the credit. ~ For the very reason that he takes no credit, ~ Credit does not separate from him.

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[02c39T] **Ha Poong Kim** ~ All under Heaven recognize beautiful as beautiful, ~ But this is none other than ugly. ~ Everyone recognizes good as good, ~ But this is none other than bad. ~ Therefore being and non-being rise together; ~ Difficult and easy complete each other; ~ Long and short shape each other; ~ High and low lean on each other; ~ Sound and voice come in harmony; ~ Front and back accompany each other. ~ Therefore the sage ~ Relies on no-action, ~ Practices wordless teaching. ~ There rise the ten thousand things, but he disowns nothing, ~ He gives them life, yet does not possess them; ~ Rules them, yet does not depend on them; ~ His work is done, but he never dwells in it. ~ Truly, since he never dwells, ~ He never departs.

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[02c40T] **Tao Huang** ~ In the world, ~ Everyone recognizes beauty as beauty, ~ Since the ugly is also there. ~ Everyone recognizes goodness as goodness, ~ Since evil is also there. ~ Since being and nonbeing give birth to each other, ~ Difficulty and ease complete each other, ~ Long and short measure each other, ~ High and low overflow into each other, ~ Voice and sound harmonize with each other, ~ And before and after follow each other, ~ Therefore the sage ~ Lives in actionless engagement, ~ And preaches wordless doctrine. ~ The myriad creatures ~ Act without beginning, ~ Nourish without possessing, ~ Accomplish without claiming credit. ~ It is accomplishment without claiming credit that makes the outcome self-sustaining.

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[02c41T] **Tang Zi-chang** ~ When the whole world recognizes that beauty is beautiful, ~ It may be not beautiful at all. ~ When the whole world recognizes that goodness is good, ~ It may not be good at all. ~ Thus, existence and nonexistence produce each other. ~ The high and the low are compared with each other. ~ The long and the short show off each other. ~ The high and the low compliment each other. ~ The front and the rear follow each other. ~ Thus the Sage ruler administered state affairs by non-interference and carried out education by non-preaching. ~ All things are resolved in order and nothing is rejected. ~ It produces All Things but it does not possess them. ~ It provides everything for them but it does not take anything from them. ~ He accomplished deeds for them, but he did not claim the deeds. ~ Since he did not claim the deeds, they did not leave him.

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[02c42T] **Wing-tsit Chan** ~ When the people of the world all know beauty as beauty, ~ There arises the recognition of ugliness. ~ When they all know the good as good, ~ There arises the recognition of evil. ~ Therefore: ~ Being and non-being produce each other; ~ Difficult and easy complete each other; ~ Long and short contrast each other; ~ High and low distinguish each other; ~ Sound and voice harmonize each other; ~ Front and behind accompany each other. ~ Therefore the sage manages affairs without action ~ And spreads doctrines without words. ~ All things arise, and he does not turn away from them. ~ He produces them but does not take possession of them. ~ He acts but does not rely on his own ability. ~ He accomplishes his task but does not claim credit for it. ~ It is precisely because he does not claim credit that his accomplishment remains with him.

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[02c91T] **И. И. Семененко** ~ Когда все в Поднебесной знают, что прекрасное прекрасно, то вот и безобразное; ~ когда все знают, что добро является добром, то вот и зло. ~ Наличие и неналичие друг друга порождают, ~ трудное и легкое друг друга образуют, ~ короткое и длинное друг друга формируют, ~ высокое и низкое взаимно соотносятся, ~ тона звучат в гармонии, ~ переднее и заднее друг за другом следуют. ~ Вот почему Премудрый человек пребывает в деле недеяния, ~ проводит в жизнь учение, невыразимое в словах. ~ От десяти тысяч вещей, хотя они и возрастают, он не отказывается; ~ чему дает жизнь, не имеет, что делает, на то не опирается, свершая подвиги, к себе их не относит. ~ Лишь потому, что не относит, и остается с ними неразлучен.

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[02c92т] **А. А. Маслов ~** Лишь только в Поднебесной узнали, что красивое - красиво, тотчас появилось и уродство. ~ Как только все узнали, что добро - это добро, тотчас появилось и зло. ~ Ибо наличие и отсутствие порождают друг друга. ~ Сложное и простое создают друг друга. ~ Длинное и короткое поверяют друг друга. ~ Высокое и низкое тянутся друг к другу. ~ Голоса и звуки приходят в гармонию друг с другом. ~ "До" и "после" следуют друг за другом. ~ Поэтому мудрец действует недеянием и учит молчанием. ~ Мириады созданий возникают из этого, а он не правит ими. ~ Он порождает их и не обладает ими; ~ действует, не имея воздаяния; ~ достигая совершенства, не считает это успехом; ~ в силу того, что он никогда не стремится к успеху, тот никогда не покидает его.

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[02c93т] **Е. А. Торчинов ~** Когда в Поднебесной все узнают, что прекрасно прекрасное, - это уже безобразно. ~ Когда в Поднебесной все узнают, что добро есть добро, - это уже не добро. ~ Поэтому отсутствие и наличие друг друга порождают, ~ легкое и трудное друг друга определяют, ~ длинное и короткое друг друга измеряют, ~ высокое и низкое друг друга исчисляют, ~ мелодия и ритм друг с другом гармонируют, ~ начало и конец друг с другом чередуются. ~ Поэтому совершенный мудрец пребывает в делах недеяния, не прибегая к словам, он осуществляет учение. ~ Все сущее творит, не полагая начала творению, и действует, не замышляя ничего преднамеренно. ~ И Дао-Путь - рождает, но не обладает, действует, но не предумышляет, благими качествами и свойствами обладает, к ним не привязываясь никогда. ~ Поскольку в них он к ним не привязан, то их он и не теряет.

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[02c94т] **А. Е. Лукьянов ~** Когда в Поднебесной все узнают, что прекрасное есть прекрасное, то появляется и безобразное. ~ [Когда в Поднебесной] все узнают, что добро есть добро, то появляется и не добро. ~ Это происходит потому, что бытие и небытие друг друга порождают, ~ трудное и легкое друг друга создают, ~ длинное и короткое друг с другом соизмеряются, ~ высокое и низкое друг с другом сопоставляются, ~ звук и мелодия друг с другом согласуются, ~ переднее и заднее друг за другом следуют. ~ Вот почему совершенномудрый человек правит службу недеяния, ведет учение без слов. ~ Мириады вещей творит и не уклоняется от этого. ~ Рождает и не обладает [ими]. ~ Возделывает и ни на что не опирается, ~ Успешно завершает и не ставит себе это в заслугу. ~ А поскольку не ставит в заслугу, постольку и не отвергается.

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[02c95т] **Ян Хин-шун ~** Когда все в Поднебесной узнают, что прекрасное является прекрасным, появляется и безобразное. ~ Когда все узнают, что доброе является добром, возникает и зло. ~ Поэтому ~ бытие и небытие порождают друг друга, ~ трудное и легкое создают друг друга, ~ длинное и короткое взаимно соотносятся, ~ высокое и низкое взаимно определяются, ~ звуки, сливаясь, приходят в гармонию, ~ предыдущее и последующее следуют друг за другом. ~ Поэтому совершенномудрый, ~ совершая дела, предпочитает недеяние; ~ осуществляя учение, не прибегает к словам; ~ вызывая изменения вещей, [он] не осуществляет их сам; ~ создавая, не обладает [тем, что создано]; ~ приводя в движение, не прилагает к этому усилий; ~ успешно завершая [что-либо], не гордится. ~ Поскольку он не гордится, его заслуги не могут быть отброшены.

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[02c96т] **Д. П. Конисси ~** Под небом все (люди) знают, что красивое есть красивое, но оно только безобразное. ~ Точно также все знают, что добро есть добро, но оно только зло. ~ Из бытия и небытия произошло все; ~ из невозможного и возможного - исполнение; ~ из длинного и короткого - форма. ~ Высокое подчиняет себе низшее; ~ высшие голоса вместе с низшими производят гармонию; ~ предшествующее подчиняет себе последующее. ~ Святой муж, будучи бездеятельным, распространяет свое учение. ~ Вся тварь повинуется ему и никогда не откажется от исполнения его воли. ~ Он производит много, но ничего не имеет; ~ делает много, но не хвалится сделанным; ~ совершает подвиги, но их не приписывает себе. ~ Он нигде не останавливается, поэтому ему не будет надобности удаляться туда, куда он не желает.

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[02c97т] **В. В. Малявин ~** Когда в мире узнают, что прекрасное - прекрасно, тотчас появляется уродство. ~ Когда в мире узнают, что доброе - добро, появляется зло. ~ Наличное и отсутствующее друг друга порождают. ~ Трудное и легкое друг друга создают. ~ Длинное и короткое друг друга выявляют. ~ Высокое и низкое друг друга устанавливают. ~ Музыка и голос друг другу откликаются. ~ Предыдущее и последующее друг за другом следуют. ~ Так будет всегда. ~ Посему премудрый человек предается делу недеяния ~ И претворяет бессловесное учение. ~ Десять тысяч вещей созидают - и он ничего не отвергает, ~ Рождают - и он ничем не владеет. ~ Все свершают - и он за это не держится. ~ Успехи приходят - и он не помещает себя в них. ~ Он ни в чем не пребывает - и от него ничто не уходит!

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[02c98т] **Б. Б. Виногродский ~** В Поднебесной всегда, узнав о красоте, начинают осуществлять красивое. ~ И вот - уже безобразное. ~ Всегда, узнав о совершенствовании, начинают осуществлять совершенствование. ~ И вот - уже не-совершенствование. ~ Причинность: ~ В контакте наличия и отсутствия происходит рождение. ~ В контакте трудного и легкого происходит становление-завершение. ~ В контакте длинного и короткого появляется форма. ~ В контакте высокого и низкого происходит потеря равновесия. ~ В контакте звука и голоса осуществляется согласие. ~ В контакте переднего и заднего появляется следование. ~ Это дает: ~ Человек мудрости пребывает в осуществлении отсутствия. ~ Таково его дело. ~ Совершает действия без пояснений словами. ~ Таково его учение. ~ Ведь мириады сущностей совершают работу, а нет оформления в словах. ~ Происходит рождение, а нет обладания. ~ В осуществлении нет отождествления. ~ При успешном завершении нет пребывания в этом. ~ А коли нет пребывания в этом, то нет и исчезновения.

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PSEUDO-CHAPTER **Three**

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[03c01т] **Robert G. Henricks ~** By not elevating the worthy, you bring it about that people will not compete. ~ By not valuing goods that are hard to obtain, you bring it about that people will not act like thieves. ~ By not displaying the desirable you bring it about that people will not be confused. ~ Therefore, in the government of the Sage: ~ He empties their minds, ~ And fills their bellies. ~ Weakens their ambition, ~ And strengthens their bones. ~ He constantly causes the people to be without knowledge and without desires. ~ If he can bring it about that those with knowledge simply do not dare to act, ~ Then there is nothing that will not be in order.

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[03c02т] **John C. H. Wu ~** By not exalting the talented you will cause the people to cease from rivalry and contention. ~ By not prizing goods hard to get, you will cause the people to cease from robbing and stealing. ~ By not displaying what is desirable, you will cause the people's hearts to remain undisturbed. ~ Therefore, the Sage's way of governing begins by ~ Emptying the heart of desires, ~ Filling the belly with food, ~ Weakening the ambitions, ~ Toughening the bones. ~ In this way he will cause the people to remain without knowledge and without desire, and prevent the knowing ones from any ado. ~ Practice Non-Ado, and everything will be in order.

* * *

[03c03т] **D. C. Lau ~** Not to honour men of worth will keep the people from contention; ~ not to value goods which are hard to come by will keep them from theft; ~ not to display what is desirable will keep them from being unsettled of mind. ~ Therefore in governing the people, the sage empties their minds but fills their bellies, weakens their wills but strengthens their bones. ~ He always keeps them innocent of knowledge and free from desire, and ensures that the clever never dare to act. ~ Do that which consists in taking no action, and order will prevail.

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[03c04т] **R. L. Wing ~** Do not exalt the very gifted, And people will not contend. ~ Do not treasure goods that are hard to get, And people will not become thieves. ~ Do not focus on desires, And people's minds will not be confused. ~ Therefore, Evolved Individuals lead others by Opening their minds, ~ Reinforcing their centers, Relaxing their desires, Strengthening their characters. ~ Let the people always act without strategy or desire; ~ Let the clever not venture to act. ~ Act without action, And nothing is without order.

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[03c05т] **Ren Jiyu ~** Refrain from exalting capable men, so that the people shall not compete. ~ Refrain from valuing rare goods, so that the people shall not steal. ~ Refrain from displaying anything which arouses desires, so that the people's hearts will not be disturbed. ~ Therefore the government of (under Heaven) the sage lies in: ~ Simplifying the people's minds, ~ Filling their bellies, ~ Weakening their ambitions, ~ Strengthening their bones, ~ And always keeping the people innocent of knowledge and desires. ~ (Thus) anyone who thinks himself clever is afraid of meddling. ~ By handling affairs on the principle of nonaction everyone will do well.

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[03c06т] **Gia-fu Feng ~** Not exalting the gifted prevents quarreling. ~ Not collecting treasures prevents stealing. ~ Not seeing desirable things prevents confusion of the heart. ~ The wise therefore rule by emptying hearts and stuffing bellies, ~ by weakening ambitions and strengthening bones. ~ If people lack knowledge and desire, then intellectuals will not try to interfere. ~ If nothing is done, then all will be well.

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[03c07т] **Lok Sang Ho ~** The wise ruler treats able men the same as he would treat others. ~ In so doing he avoids strife. ~ He plays down precious goods. ~ In so doing he discourages the emergence of thieves. ~ He makes an effort to stem the emergence of objects of desire. ~ In so doing he ensures that his citizens' minds will not be thrown into disarray. ~ Thus the Sage's governance satisfies the real needs of people, ~ while emptying their minds of desires; ~ Builds up the inner strengths (bones) of people ~ while weakening their vain ambitions. ~ He would preserve the natural simplicity of his citizens' minds and reduce their desires. ~ In so doing the clever people will learn that their contrivance will not work. ~ Because the Sage does nothing but following the law of nature ~ nothing will deviate from their natural and orderly places.

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[03c08т] **Xiaolin Yang ~** If you do not worship the nobility, there will be no fighting among people. ~ If you do not value scarce items, there will be no stealing. ~ If you do not show people temptations, their hearts will not be wild. ~ Therefore, the great men's ways of governing people were: ~ To remove their greed but fill their stomachs, ~ To weaken their ambition but strengthen their bodies. ~ Always keep them without knowledge and without desires, ~ And this prevents those clever manipulators from doing anything.

* * *

[03c09т] **Walter Gorn Old**, RESTING THE PEOPLE ~ Avoiding distinctions of merit among the people prevents jealousy. ~ Not setting a value on rare things prevents theft. ~ Not seeking the things of sense keeps the mind in peace. ~ Thus the Sage governs by ridding the heart of its desires, giving the stomach due satisfaction, by resting the muscles and strengthening the bones, by preserving the world from a knowledge of evil and hence from its desire, and by making those who have such knowledge afraid to use it. ~ He acts by non-action, and by this he governs all.

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[03c10т] **James Legge ~** Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves; ~ not to prize articles which are difficult to procure is the way to keep them from becoming thieves; ~ not to show them what is likely to excite their desires is the way to keep their minds from disorder. ~ Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones. ~ He constantly (tries to) keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from presuming to act (on it). ~ When there is this abstinence from action, good order is universal.

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[03c11т] **David Hinton ~** Never bestow honors and people won't quarrel. ~ Never prize rare treasures and people won't steal. ~ Never flaunt alluring things and people won't be confused. ~ This is how a sage governs. ~ Fill bellies and empty minds, ~ strengthen bones and weaken ambition, ~ always keep the people from knowing and wanting, ~ then those who know are those who never presume to act. ~ If you're nothing doing what you do all things will be governed well.

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[03c12т] **Chichung Huang ~** Do not exalt talents ~ So that the people will not contend; ~ Do not treasure goods hard to come by ~ So that the people will not steal; ~ Do not parade enviable things ~ So that the people will not rebel. ~ Hence, when the sage man ruled, ~ He emptied their minds, ~ Filled their stomachs, ~ Weakened their ambitions, ~ Strengthened their bones. ~ He

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constantly made the people ~ Uncrafty and unlustful, ~ And made them know not to be daring. ~ He acted not, that is all. ~ Thus, the state cannot but become well-ruled.

* * *

[03c13T] **Ellen M. Chen** ~ Do not honor (shang) the worthy (hsien), ~ So that the people will not contend (cheng) with one another. ~ Do not value (kuei) hard-to-get goods, ~ So that the people will not turn robbers. ~ Do not show objects of desire (k'o yü), ~ So that the people's minds (hsin) are not disturbed. ~ Therefore, when the sage rules: ~ He empties the minds (hsin) of his people, ~ Fills their bellies, ~ Weakens their wills (chih), ~ And strengthens their bones. ~ Always he keeps his people in no-knowledge (wu-chih) and no-desire (wu-yü), ~ Such that he who knows dares not act. ~ Act by no-action (wu-wei), ~ Then, nothing is not in order.

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[03c14T] **Lee Sun Chen Org** ~ [A Sage] would not exalt sages [with honor and benefit] for the purpose of preventing sapiens from [connivingly] contending [for the title out of vanity]; ~ [He] would not promote hard-to-get goods so that people will not [be tempted to] rob and steal; ~ [He] would keep sense-appealing objects out of people's sight so that people's hearts (minds) will not be confused. ~ Accordingly, ~ A Sage rules with the following measure: ~ Humbling people's heart [to weed out prejudices and conceit from their minds, so that they are prepared for the reception of true knowledge]; ~ Filling up people's stomachs; ~ Weakening people's [selfish and improper] desires; ~ Strengthening people's backbones [for the quest of truth]. ~ [A Sage] would constantly keep people away from [unaccountable] knowledge and [selfish] desires; ~ By doing so, sly and artful people will not dare to muddle through; ~ Practicing the principle of non-interference with utmost diligence will bring about orderly and even-handed management.

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[03c15T] **Tien Cong Tran** ~ Do not exalt the talented, and the people cease from rivalry and contention. ~ Do not prize goods hard to get, and the people cease from robbing and stealing. ~ Do not display what is desirable, and the people's hearts remain undisturbed. ~ Therefore, the sage's way of governing is: emptying the mind, filling the belly, weakening the will, toughening the bones. ~ In this way he will cause the people to remain without knowledge and without desire, and prevent the knowing ones from any doing. ~ Doing "non-doing", and everything will be in order.

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[03c16T] **Thomas Z. Zhang** ~ Do not glorify the elite, and people will not compete. ~ Do not treasure rare things, and people will not steal them. ~ Do not let people see things that induce desire, and people will not commit crimes. ~ Thus, ~ the sage will make people know less, but feed them well; ~ make them less ambitious, but physically strong; ~ make people less knowledgeable and have less desire. ~ This way, even knowledgeable people would not dare to have ambition. ~ Do not coerce people, and then they are not difficult to rule.

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[03c17T] **Arthur Waley** ~ If we stop looking for 'persons of superior morality' (hsien) to put in power, there will be no more jealousies among the people. ~ If we cease to set store by products that are hard to get, there will be no more thieves. ~ If the people never see such things as excite desire, their hearts will remain placid and undisturbed. ~ Therefore the Sage rules ~ By emptying their hearts ~ And filling their bellies, ~ Weakening their intelligence ~ And toughening their sinews ~ Ever striving to make the people knowledgeless and desireless. ~ Indeed he sees to it that if there be any who have knowledge, they dare not interfere. ~ Yet through his actionless activity all things are duly regulated.

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[03c18T] **Richard John Lynn** ~ Do not exalt the worthy [xian], and so keep the common folk from contention. ~ Do not value goods hard to get, and so stop the common folk from becoming thieves. ~ Do not let them see desirable things, and so spare the hearts/minds of the common folk from disorder. ~ Therefore the way the sage governs is to keep their hearts/minds empty and their bellies full. ~ He keeps their wills weak and their bones strong. ~ He always keeps the common folk free from the capacity for knowing and from feeling desire. ~ And prevents the knowledgeable from ever daring to act. ~ Because he acts without conscious effort, nothing remains ungoverned.

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[03c19T] **Lin Yutang** ~ ACTION WITHOUT DEEDS ~ Exalt not the wise, ~ So that the people shall not scheme and contend; ~ Prize not rare objects, ~ So that the people shall not steal; ~ Shut out from sight the things of desire, ~ So that the people's hearts shall not be disturbed. ~ Therefore in the government of the Sage: ~ He keeps empty their hearts, ~ Makes full their bellies, ~ Discourages their ambitions, ~ Strengthens their frames; ~ So that the people may be innocent of knowledge and desires, ~ And the cunning ones shall not presume to interfere. ~ By action without deeds ~ May all live in peace.

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[03c20T] **Victor H. Mair** ~ Not exalting men of worth prevents the people from competing; ~ Not putting high value on rare goods prevents the people from being bandits; ~ Not displaying objects of desire prevents the people from being disorderly. ~ For these reasons, ~ The sage, in ruling, ~ hollows their hearts, ~ stuffs their stomachs, ~ weakens their wills, ~ builds up their bones, ~ Always causing the people to be without knowledge and desire. ~ He ensures that the knowledgeable dare not be hostile, ~ and that is all. ~ Thus, ~ His rule is universal.

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[03c21T] **Tolbert McCarroll** ~ Not exalting the talented prevents rivalry. ~ Not valuing goods that are hard to obtain prevents stealing. ~ Not displaying desirable things prevents confusion of the heart. ~ Therefore, ~ the True Person governs by ~ emptying the heart of desire ~ and filling the belly with food, ~ weakening ambitions ~ and strengthening bones. ~ If the people are simple and free from desire, ~ then the clever ones never dare to interfere. ~ Practice action without striving and all will be in order.

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[03c22T] **David H. Li** ~ Where admiration is not bestowed upon the wise, ~ the populace will not compete for recognition. ~ Where premium is not placed on rare goods, ~ the populace will not engage in robbery. ~ Where desirable items are not on display, ~ the populace will not be tempted. ~ Thus, ~ the sage governs by cleansing [the populace's] hearts, ~ filling their stomachs, ~ taming their will, ~ and strengthening their bodies ~ - to induce the populace, in time, not to indulge in knowledge nor to cultivate avarice. ~ So prepared, those with wisdom dare not offer schemes, and laissez-faire governance follows. ~ With that, no affair is beyond governance.

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[03c23T] **Yasuhiko Genku Kimura** ~ When the learned is not over esteemed, ~ There will not be unnecessary competition amongst people. ~ When the treasure is not over valued, ~ There will not be acts of stealing amongst people. ~ When we do not show people things that stir up their wants, ~ Their minds will not be disturbed. ~ Therefore, the sage governs the people by ~ Restoring balance in value and worth, through ~ Emptying people's minds and filling their essence, ~ Weakening their ambition and strengthening their character, ~ Freeing them from knowledge and wants, and ~ Keeping the learned from over exercising their authority. ~ Act in accordance with the principle of non-action - of eternal balance, ~ Then order will arise of itself.

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[03c24T] **Chou-Wing Chohan** ~ If the exalted are not praised, the humble will not put on airs. ~ When rare things are not assigned a value, the thief has no reason to steal them. ~ When the desired object is not shown, the heart has no reason to covet it. ~ Therefore the sage says: ~ By emptying their hearts ~ By filling their stomachs ~ By weakening their ambition ~ By strengthening their bones, ~ He prevents them from knowing what evil is and yearning for good, and this also prevents the knowledgeable ones from acting according to their knowledge. ~ He governs by non-action, ~ And therefore, there is nothing that cannot be done. ~ Non-quiet and non-order in the world are caused by ambition to attain the unattainable, ~ and by plotting to go from the undesired to the desired. ~ If people would obey the laws of the world the way the sage does, there would always be balance between body and soul, and peace and serenity would abound in the world.

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[03c25T] **Man-Ho Kwok** ~ If the sage refuses to be proud ~ Then people won't compete for his attention; ~ If the sage does not buy treasures ~ Then the people won't want to steal them; ~ If the sage governs with vision ~ Then his people will not go wrong. ~ So in his wisdom, he restrains himself: ~ - by not being greedy for food ~ - by not dominating the State ~ - by keeping himself healthy and fit. ~ The sage always makes sure that the people don't know what he's done, so they never want to be in control - and are never driven by ambition. ~ He keeps them in truth like this acting invisibly. ~ You see, if there is nothing to fight for ~ then there is nothing that can break the flow.

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[03c26T] **Gu Zhengkun** ~ Keep the people from contention by disregarding men of abilities; ~ Keep the people from theft by not valuing rare goods; ~ Keep the people from the disturbed state of mind by concealing what is desirable. ~ That is why in governing the people ~ The sage simplifies their minds but fills up their stomachs; ~ weakens their wills, but strengthens their bones. ~ By keeping the people from knowledge and desires, ~ He disables wise men from taking any active action. ~ Act in accordance with this principle of inaction ~ And the world will be kept in order everywhere.

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[03c27T] **Chao-Hsiu Chen** ~ Not to value one's own virtues is the way to restrain people from striving for wealth. ~ Not to value the precious is the way to restrain people from theft. ~ Not to see the desirable is the way to restrain confusion in the mind. ~ Therefore the wise way to rule is: ~ not to give importance to oneself, ~ or try to enrich one's spirit and virtue; ~ not to be inordinately proud of one's ability, ~ or try to make unceasing efforts to improve oneself. ~ Let the people stay free from desire and knowledge in order to avoid the pitfalls that knowledge may bring. ~ Rule by doing nothing, then everything will be as it should.

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[03c28T] **Liu Qixuan** ~ Worship no sage, ~ And people will not struggle for vanity. ~ Treasure no rare goods, ~ And people will not steal them. ~ Dangle no tantalizer, ~ And people will not be confused in mind and will. ~ Therefore, ~ The wise politics fills the stomach rather than the mind, ~ Strengthens the bones and muscles rather than the will, ~ And enables people to be rather than to desire to be. ~ Indeed, it is through doing nothing misleading ~ That the greatest political success can be achieved.

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[03c29T] **Shi Fu Hwang** ~ Acting Without The Intent To Control Fate ~ Lao Tze says, ~ When I don't promote those men of high character to the position of authority and give them gifts, then people will not strive to follow their examples. ~ When I don't value those things which are difficult to attain, then people will be kept from becoming thieves. ~ When I don't let people see things which will excite evil desires, their minds will be kept from becoming disordered. ~ Therefore, when a sage is in charge of the government, he prefers to humble people's minds, feed their stomachs, weaken their ambitions, and make their frames strong. ~ He constantly keeps them from knowledge and from desire, and those who have knowledge would not presume to act against this rule. ~ When practicing acting without the intent to control fate, there is no evil which can't be cured.

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[03c30T] **Ch'u Ta-Kao** ~ Not exalting the worthy keeps the people from emulation. ~ Not valuing rare things keeps them from theft. ~ Not showing what is desirable keeps their hearts from confusion. ~ Therefore the Sage rules ~ By emptying their hearts, ~ Filling their stomachs, ~ Weakening their ambitions ~ And strengthening their bones. ~ He always keeps them from knowing what is evil and desiring what is good; thus he gives the crafty ones no chance to act. ~ He governs by non-action; consequently there is nothing un-governed.

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[03c31T] **Paul J. Lin** ~ Exalt not the worthy, so that the people will not fight. ~ Prize not the rare treasure, so that they will not steal. ~ Exhibit not the desirable, so that their hearts will not be distracted. ~ Therefore in governing, the Sage ~ empties the people's hearts and fills their stomachs, ~ weakens their will and strengthens their bones. ~ He always keeps them void of knowledge and desire, so that those who know will not dare to act. ~ Acting through inaction, he leaves nothing ungoverned.

* * *

[03c32T] **Michael LaFargue** ~ Not promoting the wise and worthy, ~ brings it about that the people are not contentious. ~ Not prizing goods hard to come by, ~ brings it about that the people do not become thieves. ~ Not paying attention to the desirable, ~ brings it about that the people's minds do not become disordered. ~ And so, the government of the Wise Person: ~ Empty their minds, fill their bellies, ~ weaken their ambitions, strengthen their bones. ~ Always bring it about that the people ~ are without knowledge and without desires. ~

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Bring it about that the clever ones ~ do not presume to set about doing. ~ Do Not Doing, ~ and nothing will be left un-governed.

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[03c33t] **Cheng Lin** ~ When talents are not esteemed, men will not strive to excel one another. ~ When wealth is not treasured, men will not attempt to rob one another. ~ When the objects of sensual satisfaction disappear, men's minds are free from distraction and confusion. ~ Wherefore the Sage, as regards government, wishes only that it will enable men to be humble at heart, well-fed in body, free from sensuous desires, and strong in physique. ~ When the people are free of cunning, desires, and artifice, there must be good order.

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[03c34t] **Yi Wu** ~ [The ruler] not exalting talent, the people will not compete; ~ [The ruler] not valuing rare goods, the people will not steal; ~ [The ruler] not displaying desirable things, the people's hearts will not be disturbed. ~ Therefore, the sage's government: ~ empties their hearts, ~ fills their bellies, ~ weakens their wills, ~ strengthens their bones. ~ He always causes the people to have no knowledge and no desires ~ And causes those who are clever to not dare to act. ~ Acting by non-action, nothing will not be governed well.

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[03c35t] **Han Hiong Tan** ~ Do not venerate the intelligentsia, ~ So that people will not rival. ~ Do not value rare objects, ~ So that people will not steal. ~ Do not display any desirable goods, ~ So that people will not be tempted. ~ Therefore, the sage rules the people by ~ Emptying their hearts, filling their stomachs, ~ Diminishing their desires and strengthening their bones. ~ He constantly makes people devoid of cunning and ambition, ~ So much so that even a rabid rabble-rouser among them ~ Is not able to stir up any trouble. ~ By practising non-action, ~ The rule will be peaceful.

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[03c36t] **Hua-Ching Ni** ~ When the superior are not exalted, envy will not be aroused. ~ Then there will be no rivalry or contention among people. ~ When wealth is not treasured, desire for possessions will not be stirred up. ~ Then people will not be tempted to rob one another. ~ By shutting that which is desirable out of sight, the heart will remain undisturbed. ~ Then there will be no confusion in the hearts of people. ~ The guidance of the Universal One of natural wholeness is therefore: ~ Empty your mind. ~ Enjoy good health. ~ Weaken your ambitions. ~ Strengthen your essence. ~ When people are free from cunning, desire, and artifice, everything will be well-ordered of its own accord.

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[03c37t] **Chang Chung-yuan** ~ If no one esteems the best, men will be free from contention. ~ If no one values the precious, men will be free from illegal gain. ~ If men see nothing to desire, their minds will be free from confusion. ~ Therefore, the wise guides men by relaxing their minds and keeping their bellies firm; ~ By reducing their wills and letting their physiques become strong. ~ He always frees men from the search for knowing and demanding. ~ This means that the knower dares not act for the known. ~ When action is through non-action, no one is uncultivated.

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[03c38t] **Henry Wei** ~ Peace to the People ~ An Min ~ Do not exalt the worthy, ~ So that the people will not contend. ~ Do not treasure hard-to-get objects, ~ So that the people will not become thieves. ~ Keep what is desirable out of sight, ~ So that their heart will not get excited. ~ Therefore, in ruling the people the Sage ~ Empties their hearts, ~ Fills their bellies, ~ Weakens their aspirations, ~ Strengthens their bones. ~ He always makes them guileless and desireless, ~ And makes the guileful ones afraid to interfere. ~ Practice non-interference, ~ And there will never be any misrule.

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[03c39t] **Ha Poong Kim** ~ If you do not exalt the worthy, ~ You will keep the people from contention. ~ If you do not treasure rare goods, ~ You will keep them from stealing. ~ If you do not exhibit things that may arouse their desire, ~ You will keep their minds in peace. ~ Therefore the sage, in governing the people, ~ Makes their minds empty, ~ Their stomachs full, ~ Their ambitions weak, ~ Their bones strong.

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[03c40t] **Tao Huang** ~ Do not exalt intelligence and people will not compete; ~ Do not value rare goods and people will not steal; ~ Do not display for public view and people will not desire. ~ So the sage's governing methods are: ~ Emptying the mind, ~ Vitalizing the stomach, ~ Softening the will, ~ Strengthening the character. ~ This always makes people not know and not desire. ~ This always makes the knower dare not act. ~ Therefore, nothing is beyond ruling.

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[03c41t] **Tang Zi-chang** ~ Promote no exalted persons, thus enabling the people to cease competition. ~ Prize no rare goods, thus enabling the people to cease robbery. ~ Don't display desirable things. ~ Let people's minds be undisturbed. ~ A Sage ruler enabled them to be tranquil in their hearts; ~ be filled in their stomachs; ~ be weakened in their ambitions; ~ be strengthened in their will. ~ He made them less intelligent and less desirous. ~ If intelligent people are made afraid of doing wrong, then no one in the world can not be governed.

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[03c42t] **Wing-tsit Chan** ~ Do not exalt the worthy, so that the people shall not compete. ~ Do not value rare treasures, so that the people shall not steal. ~ Do not display objects of desire, so that the people's hearts shall not be disturbed. ~ Therefore in the government of the sage, ~ He keeps their hearts vacuous, ~ Fills their bellies, ~ Weakens their ambitions, ~ And strengthens their bones. ~ He always causes his people to be without knowledge (cunning) or desire, ~ And the crafty to be afraid to act. ~ By acting without action, all things will be in order.

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[03c91t] **И. И. Семененко** ~ Когда не возвышают лучших, в народе нет соперничества; ~ когда не ценят редкие товары, в народе не бывает воровства; ~ когда устраняют все соблазны, сердце народа не находится в смятении. ~ Вот почему Премудрый человек при наведении порядка делает сердца людей пустыми, а желудки полными, стремления слабыми, а кости крепкими. ~ Он неизменно побуждает народ пребывать без знаний и желаний. ~ А на знающих влияет так, что они не смеют действовать. ~ Когда приводят в действие бездействие, то неизбежно добиваются порядка.

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[03c92t] **А. А. Маслов** ~ Не превозноси мудрых - и люди не будут соперничать. ~ Не цени редкие вещи - и не будут красть. ~ Не гляди на то, что возбуждает желания, и сердца людей не придут в смятение. ~ Поэтому, управляя людьми, мудрец опустошает их сердца и наполняет желудки; ~ ослабляет их волю, но усиливает их кости; ~ постоянно стремится к тому, чтобы они были незатронуты знаниями и свободны от желаний, ~ а те, кто освящён мудростью, не помышляли о действии. ~ Действуй недеянием - и не будет того, что не управлялось бы тобой.

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[03c93t] **Е. А. Торчинов** ~ Не почитайте мудрецов, и ссор не будет меж людьми. ~ Не цените труднодоступные товары, и люди не пойдут разбойничать и грабить. ~ Не устремляйте взор на вожделенное, и не смутится ваше сердце. ~ Вот совершенномудрый управляет так: ~ опустошает подданных сердца, но наполняет животы им, ~ их волю-самочинность ослабляет, взамен их кости укрепляя. ~ Всегда стремится он, чтоб у народа не было ни знаний, ни желаний, а знающие чтобы действовать не смели. ~ Творит недеяние он, но нет на свете ничего, не приведенного им в порядок.

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[03c94t] **А. Е. Лукьянов** ~ Не превозносите достойных (талантливых), чтобы люди не соперничали. ~ Не цените трудно добываемого богатства, чтобы люди не становились разбойниками. ~ Не показывайте могущее вызвать страсть, чтобы сердца людей не трепетали. ~ Вот почему правление совершенномудрого человека состоит в следующем: ~ опустошай свое сердце, ~ наполняй свой живот, ~ ослабляй свою волю, ~ укрепляй свои кости. ~ Постоянство ведет к тому, что люди не будут иметь знаний, не будут иметь страстей; ~ ведет к тому, что мужи мудрствующие не посмеют деять. ~ Деяй недеяние, и тогда не будет неуправляемого.

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[03c95t] **Ян Хин-шун** ~ Если не почитать мудрецов, то в народе не будет ссор. ~ Если не ценить редких предметов, то не будет воров среди народа. ~ Если не показывать того, что может вызвать зависть, то не будут волноваться сердца народа. ~ Поэтому, управляя [страной], совершенномудрый делает сердца [подданных] пустыми, а желудки - полными. ~ [Его управление] ослабляет их волю и укрепляет их кости. ~ Оно постоянно стремится к тому, чтобы у народа не было знаний и страстей, а имеющие знания не смели бы действовать. ~ Осуществление недеяния всегда приносит спокойствие.

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[03c96t] **Д. П. Конисси** ~ Чтобы не было ссор в народе, нужно не уважать мудрецов. ~ Чтобы люди не сделались ворами, нужно не придавать никакого значения трудно добываемым (ценным) предметам, потому что когда люди не будут иметь тех предметов, которые бы прельстили их сердца, они никогда не соблазнятся ими. ~ Отсюда, когда святой муж управляет страной, то сердце его пусто, а тело его полно; ~ (он) ослабляет желания и укрепляет (свои) кости. ~ Он старается, чтобы народ был в невежестве и без страстей. ~ Также он старается, чтобы мудрые не смели сделать чего-нибудь. ~ Когда все сделаются бездеятельными, то (на земле) будет полное спокойствие.

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[03c97t] **В. В. Малявин** ~ Не возвышайте "достойных" - тогда люди не будут соперничать. ~ Не цените редкостные товары - тогда люди не будут разбойничать. ~ Не выставляйте напоказ привлекательные вещи - тогда в людских сердцах не будет смущения. ~ Вот почему премудрый человек, управляя людьми, ~ Опустошает их головы ~ И наполняет их животы, ~ Ослабляет их стремления ~ И укрепляет их кости. ~ Он всегда делает так, что у людей нет ни знаний, ни желаний, ~ А знающие не осмеливаются что-либо предпринять. ~ Действуй неделанием - и во всем будет порядок.

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[03c98t] **Б. Б. Виногродский** ~ Если не восхвалять умелость, тогда народ не соперничает. ~ Если не придавать ценности трудно достающимся товарам, тогда в народе не будет воровства. ~ Если не смотреть на то, что может вызвать стремление, тогда в сердце-сознании народа не будет смуты. ~ Это дает: ~ Человек мудрости, упорядочивая - ~ Поддерживает состояние пустоты в своем сердце-сознании. ~ Поддерживает ощущение полноты в своем животе. ~ Делает слабыми свои волеустремления. ~ Делает сильными свои кости. ~ Постоянство позволяет народу пребывать в отсутствии знания и отсутствии стремления. ~ Это приводит к тому, что даже знающий не осмеливается осуществлять-действовать. ~ Когда осуществляется осуществление отсутствия, тогда отсутствует беспорядок.

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PSEUDO-CHAPTER **Four**

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[04c01t] **Robert G. Henricks** ~ The Way is empty; ~ Yet when you use it, you never need fill it again. ~ Like an abyss! It seems to be the ancestor of the ten thousand things. ~ It files down sharp edges; ~ Unties the tangles; ~ Softens the glare; ~ And settles the dust. ~ Submerged! It seems perhaps to exist. ~ We don't know whose child it is; ~ It seems to have [even] preceded the Lord.

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[04c02t] **John C. H. Wu** ~ THE Tao is like an empty bowl, ~ Which in being used can never be filled up. ~ Fathomless, it seems to be the origin of all things. ~ It blunts all sharp edges, ~ It unties all tangles, ~ It harmonizes all lights, ~ It unites the world into one whole. ~ Hidden in the deeps, ~ Yet it seems to exist forever. ~ I do not know whose child it is; ~ It seems to be the common ancestor of all, the father of things.

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[04c03t] **D. C. Lau** ~ The way is empty, yet use will not drain it. ~ Deep, it is like the ancestor of the myriad creatures. ~ Blunt the sharpness; ~ Untangle the knots; ~ Soften the glare; ~ Let your wheels move only along old ruts. ~ Darkly visible, it only seems as if it were there. ~ I know not whose son it is. ~ It images the forefather of God.

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[04c04t] **R. L. Wing** ~ The Tao is empty and yet useful; ~ Somehow it never fills up. ~ So profound! ~ It resembles the source of All Things. ~ It blunts the sharpness, ~ Unties the tangles, ~ And harmonizes the brightness. ~ It identifies with the ways of the world. ~ So deep! ~ It resembles a certain existence. ~ I do not know whose offspring it is, This Image in front of the source.

* * *

[04c05t] **Ren Jiyu** ~ Tao is invisible, but its usefulness cannot be exhausted. ~ It is so fathomless, like the ancestor of all things. ~ It covers its cutting edge, ~ It transcends entanglement, ~ It contains its light, ~ It mixes with its dust. ~ It has no form or image, but actually it exists. ~ I don't know where it was born of, ~ (I only know) it appeared before the Lord.

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[04c06T] **Gia-fu Feng** ~ The Tao is an empty vessel; it is used, but never filled. ~ Oh, unfathomable source of ten thousand things! ~ Blunt the sharpness, ~ Untangle the knot, ~ Soften the glare, ~ Merge with dust. ~ Oh, hidden deep but ever present! ~ I do not know from whence it comes. ~ It is the forefather of the emperors.

* * *

[04c07T] **Lok Sang Ho** ~ The Way (Dao) is like water that simmers slowly, ~ perpetually emitting its energy without boiling over. ~ It is like a deep, deep pool in the mountains, ~ unfathomable yet could well harbor the origin of all life forms. ~ It can blunt sharp angles, ~ resolve disputes, ~ soften light that otherwise dazzles, ~ re-establish concordance where there is discord. ~ Unfathomable, who would know its existence? ~ Today I know of no child of anyone ~ who resembles our ancient forefathers. ~ (Who followed the Dao).

* * *

[04c08T] **Xiaolin Yang** ~ The DAO looks empty, but it can last forever. ~ It is so deep, it can be the ancestor of everything. ~ It dulls its sharpness, unties itself from the outside world, ~ Dims its brightness, and makes itself like dust. ~ It is so elusive, yet seems present. ~ I do not know its origin; ~ It should exist before the God that people worship.

* * *

[04c09T] **Walter Gorn Old**, THE CAUSELESS ~ Tao is without limitation; its depth is the source of whatsoever is. ~ It makes sharp things round, it brings order out of chaos, it obscures the brilliant, it is wholly without attachment. ~ I know not who gave it birth; it is more ancient than God.

* * *

[04c10T] **James Legge** ~ The Tao is (like) the emptiness of a vessel; ~ and in our employment of it we must be on our guard against all fulness. ~ How deep and unfathomable it is, as if it were the Honoured Ancestor of all things! ~ We should blunt our sharp points, and unravel the complications of things; ~ we should attemper our brightness, and bring ourselves into agreement with the obscurity of others. ~ How pure and still the Tao is, as if it would ever so continue! ~ I do not know whose son it is. ~ It might appear to have been before God.

* * *

[04c11T] **David Hinton** ~ Way is empty. ~ Use it: it never needs filling. ~ An abyss so deep ~ it seems ancestor to the ten thousand things, ~ it blunts edges, loosens tangles, softens glare, mingles dust. ~ A clarity so clear it only seems real, ~ whose child could it be? ~ Apparently it precedes gods and creators.

* * *

[04c12T] **Chichung Huang** ~ The Tao is the empty space of a vessel, ~ Yet, when used, ~ Never brims over. ~ How deep, ~ Like the ten thousand things' progenitor! ~ It files its sharpness, ~ Unravels its entanglements, ~ Softens its brightness, ~ And mingles with the dust. ~ How transparent, ~ As if existing! ~ I do not know whose son it was; ~ Seemed to precede the Emperor.

* * *

[04c13T] **Ellen M. Chen** ~ Tao is a whirling emptiness (ch'ung), ~ Yet (erh) in use (yung) is inexhaustible (ying). ~ Fathomless (yuan), ~ It seems to be the ancestor (tsung) of ten thousand beings. ~ It blunts the sharp, ~ Unties the entangled, ~ Harmonizes the bright, ~ Mixes the dust. ~ Dark (chan), ~ It seems perhaps to exist (ts'un). ~ I do not know whose child it is, ~ It is an image (hsiang) of what precedes God (Ti).

* * *

[04c14T] **Lee Sun Chen Org** ~ Tao [in physical world] is like an empty vessel; ~ Yet when comes to making use of it, its usefulness would go on and on as if it will never be exhausted. ~ The profundity [of Tao] is as fathomless as an abyss; ~ It appears [to me] to be the source of all and every thing and creature [in this world]. ~ [Equilibrium is maintained by followers of Tao in the following fashion:] ~ It rounds off [hurtful] sharp [edges]; ~ It unties the entangled (disputes); ~ It tampers the [disturbing blazing] light; ~ It coalesces with the earthy. ~ [Tao] is so unfathomable [laying beneath the phenomenon] that in all likelihood it exists! ~ I do not know whose offspring it is; ~ But I know that it existed prior to, as well as surpassed, the [Five] Phenomenon Gods [who were worshipped as heavenly governors of changing of seasons].

* * *

[04c15T] **Tien Cong Tran** ~ The Way is like an empty bowl, which is never used up. ~ Fathomless, it seems to be the origin of all things. ~ It blunts all sharp edges; it unties all tangles; it harmonizes all lights; it unites the worldly dusts. ~ Hidden in the deeps, yet it seems to exist forever. ~ I do not know whose child it is; it seems to be the common ancestor of all, the father of things.

* * *

[04c16T] **Thomas Z. Zhang** ~ Tao is abstract, their applicability is inexhaustible. ~ Abyss appears to be the origin of everything. ~ Deepness appears to be where the intangible exists. ~ Smoothening sharp edges; ~ Resolving conflicts; ~ Harmonizing glares; ~ Blending into the earth. ~ I do not know from where the theory comes, it appears to come from our late ancestors.

* * *

[04c17T] **Arthur Waley** ~ The Way is like an empty vessel ~ That yet may be drawn from ~ Without ever needing to be filled. ~ It is bottomless; the very progenitor of all things in the world. ~ In it all sharpness is blunted, ~ All tangles untied, ~ All glare tempered, ~ All dust smoothed. ~ It is like a deep pool that never dries. ~ Was it too the child of something else? ~ We cannot tell. ~ But as a substanceless image it existed before the Ancestor.

* * *

[04c18T] **Richard John Lynn** ~ The vessel of the Dao is empty, so use it but do not try to refill it. ~ It is such an abyss, oh, that it appears to be the progenitor of the myriad things. ~ It blunts the sharp, cuts away the tangled, merges with the brilliant, and becomes one with the very dust. ~ Its depth is so deep, oh, that it seems somehow to exist. ~ I do not know whose child it could be, for it appears to have been born before the Lord.

* * *

[04c19T] **Lin Yutang** ~ THE CHARACTER OF TAO ~ Tao is a hollow vessel, ~ And its use is inexhaustible! ~ Fathomless! ~ Like the fountain head of all things. ~ Its sharp edges rounded off, ~ Its tangles untied, ~ Its light tempered, ~ Its turmoil submerged, ~ Yet dark like deep water it seems to remain. ~ I do not know whose Son it is, ~ An image of what existed before God.

* * *

[04c20T] **Victor H. Mair** ~ The Way is empty, yet never refills with use; ~ Bottomless it is, like the forefather of the myriad creatures. ~ It files away sharp points, ~ unravels tangles, ~ diffuses light, ~ mingles with the dust. ~ Submerged it lies, ~ seeming barely to subsist. ~ I know not whose child it is, ~ only that it resembles the predecessor of God.

* * *

[04c21T] **Tolbert McCarroll** ~ The Tao is like an empty bowl, ~ yet it may be used without ever needing to be filled. ~ It is the deep and unfathomable source of the ten thousand things. ~ Blunt the sharpness. ~ Untie the knot. ~ Soften the glare. ~ Settle with the dust. ~ It is hidden deep yet ever present. ~ I do not know whose child it is. ~ It existed before the common ancestor.

* * *

[04c22T] **David H. Li** ~ Direction is the hollow. ~ Regardless of use, it is inexhaustible. ~ So unfathomable, as if the source of all matters. ~ So deep, as if it exists. ~ I do not know whose offspring Direction is; ~ it precedes kings.

* * *

[04c23T] **Yasuhiko Genku Kimura** ~ Empty of all doctrines, ~ The Tao is wisdom eternally inexhaustible. ~ Fathomless for the mere intellect, ~ The Tao is the law wherewith all things come into being. ~ It blunts the edges of the intellect, ~ Untangles the knots of the mind, ~ Softens the glare of thinking, ~ And settles the dust of thought. ~ Transparent yet invisible, ~ The Tao exists like deep pellucid water. ~ Its origin is unknown, ~ For it existed before Heaven and Earth.

* * *

[04c24T] **Chou-Wing Chohan** ~ The Tao, if you examine it, will always be empty and will never be full. ~ In its infinite emptiness lies the source of all things, ~ It will remain in its depths forever. ~ I don't know whose seed it is, ~ But it looks like the predecessor of the universe itself.

* * *

[04c25T] **Man-Ho Kwok** ~ The Tao pours out everything into life - ~ it is a cornucopia that never runs dry. ~ It is the deep source of everything - ~ it is nothing, and yet in everything. ~ It smooths round sharpness and untangles the knots. ~ It glows like the lamp that draws the moth … ~ Tao exists, Tao is ~ but where It came from I do not know. ~ It has been shaping things from before the First Being, ~ from the before the Beginning of Time.

* * *

[04c26T] **Gu Zhengkun** ~ The Tao is invisibly empty, ~ But its use is extremely plentiful. ~ It is profound like the originator of all things. ~ It shows no sharpness, ~ stays away from entanglements, ~ glows with veiled radiance, ~ mingles with dust. ~ It is formless and invisible, but indeed exists. ~ I do not know where it comes, ~ It seems to have appeared before the existence of God.

* * *

[04c27T] **Chao-Hsiu Chen** ~ The Tao is based on harmony between emptiness and abundance. ~ It is the deep source of the myriad creatures. ~ It softens their sharpness. ~ It releases their confusion. ~ It lessens their lustre. ~ It merges with their dust. ~ The Tao is so clear and so transparent that it is nearly invisible, nearly formless; ~ no one can know its origin, ~ for it came before all creation.

* * *

[04c28T] **Liu Qixuan** ~ The Way is open for endless use ~ And will never fill up. ~ Like an endless valley ~ It blunts the sharpness, ~ Dissolves the currents, ~ Softens the intense light, ~ Assimilates all substances. ~ Is it being or non-being? ~ I don't know which son takes after which father.

* * *

[04c29T] **Shi Fu Hwang** ~ The Character Of The Tao ~ Lao Tze says, ~ The Tao in the void state works on everything. ~ It guards against fullness. ~ Its depth is unfathomable, as if it were the honored ancestor of all things. ~ It blunts the sharp points, sets in order the tangles, tempers the light, and agrees with the obscurity of others. ~ How pure and still the Tao is, as if it would ever stand. ~ I do not know its origin, and it seems to have existed before the coming of all gods.

* * *

[04c30T] **Ch'u Ta-Kao** ~ Tao, when put in use for its hollowness, is not likely to be filled. ~ In its profundity it seems to be the origin of all things. ~ In its depth it seems ever to remain. ~ I do not know whose offspring it is; ~ But it looks like the predecessor of Nature.

* * *

[04c31T] **Paul J. Lin** ~ Tao is empty, used yet never filled. ~ It is deep, like the forefather of all things. ~ It dulls sharpness, and sorts tangles, ~ Blends with the light, becoming one with the dust. ~ So serene, as if it hardly existed. ~ I do not know whose son it is. ~ It seems to have preceded God.

* * *

[04c32T] **Michael LaFargue** ~ Tao being Empty, ~ it seems one who uses it will lack solidity. ~ An abyss, ~ it seems something like the ancestor of the thousands of things. ~ It dampens the passion, ~ it unties the tangles, ~ it makes the flashing things harmonious, ~ it makes the dust merge together. ~ Deep, ~ it is perhaps like an enduring something. ~ I don't know of anything whose offspring it might be - ~ it appears to precede God.

* * *

[04c33T] **Cheng Lin** ~ Truth may appear hollow, but its usefulness is inexhaustible. ~ It is so profound that it comprehends all things. ~ It is so vague that its very existence may seem doubtful. ~ I do not know its origin, but I believe that its existence preceded that of the gods.

* * *

[04c34T] **Yi Wu** ~ The Way appears empty; ~ in use, it may not overflow. ~ Fathomless, it seems to be the ancestor of all things. ~ It blunts its own sharpness, ~ unties its own tangles, ~ tempers its own brightness, ~ unites itself with dust. ~ Deep but clear, it seems to exist and not to exist. ~ I do not know whose son it is. ~ It symbolizes that which precedes the Creator.

* * *

[04c35T] **Han Hiong Tan** ~ Dao is akin to an empty vessel. ~ It is inexhaustible, as if the vessel can never be filled completely. ~ So deep and unfathomable, ~ It must be from where all things come forth. ~ Dao blunts its own sharpness, ~ Simplifies its own complexity, ~ Attenuates its own brilliance, ~ And mingles with the dirt. ~ Vast and profound, it appears that it could go on forever. ~ I do not know whose progeny it is. ~ It was there before the existence of the creator.

* * *

[04c36T] **Hua-Ching Ni** ~ The subtle Way of the universe appears to lack strength, ~ yet its power is inexhaustible. ~ Fathomless, it could be the origin of all things. ~ It has no sharpness, ~ yet it rounds off all sharp edges. ~ It has no form, ~ yet it unties all tangles. ~ It has no glare, ~ yet it merges all lights. ~ It harmonizes all things and unites them as one integral whole. ~ It seems so obscure, ~ yet it is the Ultimate Clarity. ~ Whose offspring it is can never be known. ~ It is that which existed before any divinity.

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[04c37т] **Chang Chung-yuan** ~ Tao functions through its nothingness. ~ And can not be conceived of as full of things. ~ Profound indeed, it is the model of all things. ~ Dulling its sharpness, ~ Releasing its entanglements, ~ Tempering its light, and ~ Unifying with the earth, ~ Clearly, indeed, it remains. ~ I do not know who created it, ~ But it is likely that it existed prior to God.

* * *

[04c38т] **Henry Wei** ~ Source Non-Existent ~ Wu Yuan ~ Tao is hollow, yet its utility ~ Seems unlikely to reach the limit. ~ Profound indeed it is; ~ It seems to be the fount of all things. ~ It blunts the sharp; ~ It unravels the tangled; ~ It harmonizes with the light; ~ It mingles with the dust. ~ Calm like a deep pool it seems to remain. ~ I do not know whose son it is. ~ It apparently antecedes the Creator.

* * *

[04c39т] **Ha Poong Kim** ~ Tao is empty, ~ You may use it but never fill it. ~ Fathomless, it is like the progenitor of the ten thousand things. ~ [It] blunts the sharpness, ~ Unravels the tangles, ~ Softens the brilliance, ~ Identifies with the dust. ~ Deep and still, it seems as though existing forever. ~ I don't know whose son it is. ~ It bears the image of God's forefather.

* * *

[04c40т] **Tao Huang** ~ Tao functions in empty harmony. ~ When used, it remains full. ~ For sure, this source is the very ancestor of the myriad things. ~ Blunting the sharp edges, ~ Unraveling the tangles, ~ Husbanding into the light, ~ Being as ordinary as the dust. ~ Ah! Limpid, it seems to exist forever. ~ I do not know whose son it is, ~ This who is exceeding the Heavenly Emperor.

* * *

[04c41т] **Tang Zi-chang** ~ Dao is charged to produce these gases into orderly use. ~ The eternal capacity will never overflow. ~ Profoundly! ~ It is the ancestor of All Things! ~ It blunts all sharpness; ~ it settles all disputes; ~ it harmonizes all lights and it unites all lands. ~ The clear mind will be constantly receptive. ~ We do not know whose descent it is. ~ It existed before all phenomena and all lives.

* * *

[04c42т] **Wing-tsit Chan** ~ Tao is empty (like a bowl). ~ It may be used but its capacity is never exhausted. ~ It is bottomless, perhaps the ancestor of all things. ~ It blunts its sharpness. ~ It unties its tangles. ~ It softens its light. ~ It becomes one with the dusty world. ~ Deep and still, it appears to exist forever. ~ I do not know whose son it is. ~ It seems to have existed before the Lord.

* * *

[04c91т] **И. И. Семененко** ~ Дао совершенно пусто, но при пользовании им его, пожалуй, не наполнить. ~ Как оно глубоко! ~ Это прародитель десяти тысяч вещей. ~ Оно притупляет свою остроту, ~ смиряет всю свою запутанность, ~ смягчает силу своего сияния, ~ делает единой свою пыль. ~ И как же оно скрытно! ~ Но существует, кажется, на самом деле. ~ Я не знаю, чье оно дитя. ~ Похоже, что предшествует Владыке.

* * *

[04c92т] **А. А. Маслов** ~ Дао пустотно, но использованием не исчерпать его. ~ Глубочайшее! Оно подобно предку мириад существ. ~ Притупи лезвие, развяжи узлы, пригаси блеск, уподобь его пылинке. ~ Отсутствующее! Лишь кажущееся присутствующим здесь. ~ Мне не постичь, чьим сыном оно является. ~ Но кажется предком Владыки.

* * *

[04c93т] **Е. А. Торчинов** ~ Путь-Дао пуст, но при использовании неисчерпаем. ~ О как глубок он, словно предок всех существ! ~ Скрой остроту свою и развяжи узлы, умерь свой свет и уподобься пыли. ~ О! Тонет он в пучинах бытия и как бы существует в них и ныне! ~ Не знаю я, чье он дитя, но он предшествует Небесному Владыке.

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[04c94т] **А. Е. Лукьянов** ~ Дао пусто, и кто бы ни старался [наполнить] его, не наполнит. ~ О бездна-пучина, подобная Пращуру мириад вещей! ~ Стихает ее стремительность, ~ слабеют ее путы, ~ умеряется ее свечение, ~ осаждается ее пыль. ~ И тогда вот он, чистейший! ~ Подобие будущего существования! ~ Я не ведаю, чей это сын. ~ Видимо, родоначальник Первопредков.

* * *

[04c95т] **Ян Хин-шун** ~ Дао пусто, но в применении неисчерпаемо. ~ О глубочайшее! ~ Оно кажется праотцем всех вещей. ~ Если притупить его проницательность, ~ освободить его от хаотичности, ~ умерить его блеск, ~ уподобить его пылинке, ~ то оно будет казаться ясно существующим. ~ Я не знаю, чье оно порождение, [я лишь знаю, что] оно предшествует небесному владыке.

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[04c96т] **Д. П. Конисси** ~ Тао пусто, но когда его употребляют, то, кажется, оно неистощимо. ~ О, какая глубина! Оно начало всех вещей. ~ Оно притупляет свое острие, развязывает узлы, смягчает блеск и, наконец, соединяет между собою мельчайшие частицы. ~ О, как чисто! ~ Оно существует предвечно, но я не знаю, чей оно сын и предшествовало ли первому царю.

* * *

[04c97т] **В. В. Малявин** ~ Путь - все вмещающая в себя пустота, ~ Пользуйся ею - и она как будто не переполняется. ~ О, бездна! Предок десяти тысяч вещей! ~ Тупит свои острые края, ~ Развязывает свои узлы, ~ Смиряет свое свечение, ~ Уподобляется своему праху. ~ Неуловимое! Оно как будто существует вечно. ~ Я не ведаю, чье оно дитя. ~ Кажется, оно предшествует Верховному Владыке!

* * *

[04c98т] **Б. Б. Виногродский** ~ В срединной пульсации происходит функционирование Пути. ~ Невозможно, чтобы случилось заполнение. ~ В бездонности своей он - будто бы прародитель мириад сущностей. ~ Затупляет их остроту. ~ Разрубает их путы. ~ Смягчает их сияние. ~ Объединяет их прах. ~ В прозрачности своей он - будто бы возможность существования. ~ Сущность моя не знает, чье это порождение. ~ Предшествует первопредку всех образов.

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PSEUDO-CHAPTER **Five**

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[05c01т] **Robert G. Henricks** ~ Heaven and Earth are not humane; ~ They regard the ten thousand things as straw dogs. ~ The Sage is not humane; ~ He regards the common people as straw dogs. ~ The space between Heaven and Earth - is it not like a bellows? ~ It is empty and yet not depleted; ~ Move it and more [always] comes out. ~ Much learning means frequent exhaustion. ~ That's not so good as holding on to the mean.

* * *

[05c02т] **John C. H. Wu** ~ HEAVEN-and-Earth is not sentimental; ~ It treats all things as straw-dogs. ~ The Sage is not sentimental; ~ He treats all his people as straw-dogs. ~ Between Heaven and Earth, ~ There seems to be a Bellows: ~ It is empty, and yet it is inexhaustible; ~ The more it works, the more comes out of it. ~ No amount of words can fathom it: ~ Better look for it within you.

* * *

[05c03т] **D. C. Lau** ~ Heaven and earth are ruthless, and treat the myriad creatures as straw dogs; ~ the sage is ruthless, and treats the people as straw dogs. ~ Is not the space between heaven and earth like a bellows? ~ It is empty without being exhausted: ~ The more it works the more comes out. ~ Much speech leads inevitably to silence. ~ Better to hold fast to the void.

* * *

[05c04т] **R. L. Wing** ~ Heaven and Earth are impartial; ~ They regard All Things as straw dogs. ~ Evolved Individuals are impartial; ~ They regard all people as straw dogs. ~ Between Heaven and Earth, ~ The space is like a bellows. ~ The shape changes, ~ But not the form. ~ The more it moves, ~ The more it produces. ~ Too much talk will exhaust itself. ~ It is better to remain centered.

* * *

[05c05т] **Ren Jiyu** ~ Heaven and Earth cannot be called benevolent letting all things emerge or perish of themselves. ~ The sage cannot be called benevolent letting all people live or die by themselves. ~ Isn't between Heaven and Earth like a bellows? ~ While vacuous, it is not inexhaustible; ~ The more it is drawn off, the more air it sends forth. ~ Much talk is doomed to a dead end, ~ It is better to keep to moderation.

* * *

[05c06т] **Gia-fu Feng** ~ Heaven and earth are ruthless; ~ They see the ten thousand things as dummies. ~ The wise are ruthless; ~ They see the people as dummies. ~ The space between heaven and earth is like a bellows. ~ The shape changes but not the form; ~ The more it moves, the more it yields. ~ More words count less. ~ Hold fast to the center.

* * *

[05c07т] **Lok Sang Ho** ~ Heaven and earth are unkind. ~ They treat everything like the straw dogs used in sacrifice. ~ The Sages too are unkind. ~ In their eyes everyone is no different from a straw dog. ~ Within the bounds of Heaven and Earth, ~ There is plenty of space, ~ Much like there is space within a bellows. ~ Hollow but unyielding is this space. ~ The more you work on it, ~ The more air comes out. ~ Words are superfluous and soon reach their limits. ~ It is far better to adhere to impartiality and the middle way.

* * *

[05c08т] **Xiaolin Yang** ~ Nature is not charitable; it neglects everything like a used grass-dog after sacrifice. ~ Great men were not charitable; they neglected people like a used grass-dog after sacrifice. ~ Between heaven and earth, is it not like a pair of bellows? ~ Empty, but always able to produce wind; the more you push, the more wind comes out. ~ Talking too much will lead to embarrassment: be like the bellows and keep the wind inside.

* * *

[05c09т] **Walter Gorn Old**, THE VALUE OF NOTHING ~ Neither Heaven nor Earth has any predilections; they regard all persons and things as sacrificial images. ~ The wise man knows no distinctions; he beholds all men as things made for holy uses. ~ The celestial space is like unto bellows - though containing nothing that is solid, it does not at any time collapse; and the more it is set in motion, the more does it produce. ~ The inflated man, however, is soon exhausted. ~ Than self-restraint there is nothing better.

* * *

[05c10т] **James Legge** ~ Heaven and earth do not act from (the impulse of) any wish to be benevolent; ~ they deal with all things as the dogs of grass are dealt with. ~ The sages do not act from (any wish to be) benevolent; ~ they deal with the people as the dogs of grass are dealt with. ~ May not the space between heaven and earth be compared to a bellows? ~ 'Tis emptied, yet it loses not its power; ~ 'Tis moved again, and sends forth air the more. ~ Much speech to swift exhaustion lead we see; ~ Your inner being guard, and keep it free.

* * *

[05c11т] **David Hinton** ~ Heaven and earth are Inhumane: ~ they use the ten thousand things like straw dogs. ~ And the sage too is Inhumane; ~ he uses the hundred-fold people like straw dogs. ~ Is all heaven and earth ~ really so much like a bellows-chamber? ~ It's empty but never contracts, ~ just keeps bringing forth more and more. ~ Words go on failing and failing, nothing like abiding in its midst.

* * *

[05c12т] **Chichung Huang** ~ Heaven and earth are unfeeling, ~ Treating the ten thousand things like straw and dogs; ~ The sage man was unfeeling, ~ Treating the hundred family names like straw and dogs. ~ The space between heaven and earth - ~ Is it not like a bellows? ~ Empty yet inexhaustible. ~ The more it operates, the more it emits. ~ Much learning brings a quick end. ~ Better adhere to the middle.

* * *

[05c13т] **Ellen M. Chen** ~ Heaven and earth are not humane (jen), ~ They treat the ten thousand beings as straw dogs (ch'u kou). ~ The sage is not humane (jen), ~ He treats the hundred families as straw dogs (ch'u kou). ~ Between heaven and earth, ~ How like a bellows (t'o yo) it is! ~ Empty and yet inexhaustible, ~ Moving and yet it pours out ever more. ~ By many words one's reckoning (shu) is exhausted. ~ It is better to abide by the center (shou chung).

* * *

[05c14т] **Lee Sun Chen Org** ~ Heaven-and-Earth are not compassionate; ~ They created and destroyed myriad things and creatures [indiscriminately], in the same manner people made straw-dogs but routinely destroy them for ritual sacrifices [because they had no feeling attached to their destruction]; ~ Most of [so-called] sages (sapients) are not compassionate either; ~ They, too, treated people [without any feeling] as though they were [as cheap as] ritually disposable straw-dogs. ~ [The working of Tao] between Heaven and Earth is similar to the activities within a bellows. ~ A bellows is empty inside, yet a stream of forceful and inexhaustible air can be generated from within [the void]; ~ The more frequently the piston rod is worked up, the more forceful the stream of air is blown out [from the empty tube]. ~ Verbosity exhausts a person of his resources; ~ It is better to keep quiet and collect oneself and concentrate on individual self's inward serenity.

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[05c15т] **Tien Cong Tran** ~ Heaven and Earth are not sentimental; they treat all things as straw-dogs. ~ The sage is not sentimental; he treats all his people as straw-dogs. ~ Between Heaven and Earth, there seems to be a bellows: it is empty, and yet it is inexhaustible; the more it works, the more it produces. ~ No amount of words can fathom it: Better look for it in the middle.

* * *

[05c16т] **Thomas Z. Zhang** ~ Heaven and earth have no bias; they treat everything as if they are the straw dogs used in ritual; ~ Rulers have no biases; they treat citizens as if they are the straw dogs. ~ The world is like the bellows. ~ When it is static, its ability to blow is not lost. ~ When it is moving, it generates more and more wind. ~ To go extreme is not as good as to stay normal.

* * *

[05c17т] **Arthur Waley** ~ Heaven and Earth are ruthless; ~ To them the Ten Thousand Things are but as straw dogs. ~ The Sage too is ruthless; ~ To him the people are but as straw dogs. ~ Yet Heaven and Earth and all that lies between ~ Is like a bellows ~ In that it is empty, but gives a supply that never fails. ~ Work it, and more comes out. ~ Whereas the force of words is soon spent. ~ Far better is it to keep what is in the heart.

* * *

[05c18т] **Richard John Lynn** ~ Heaven and Earth are not benevolent and treat the myriad things as straw dogs ~ The sage is not benevolent and treats the common folk as straw dogs. ~ The space between Heaven and Earth, is it not just like a bellows or a mouth organ! ~ Empty, it can never be used up. ~ Active, it produces all the more. ~ Many words lead to quick exhaustion; better to maintain emptiness within.

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[05c19т] **Lin Yutang** ~ NATURE ~ Nature is unkind: ~ It treats the creation like sacrificial straw-dogs. ~ The Sage is unkind: ~ He treats the people like sacrificial straw-dogs. ~ How the universe is like a bellows! ~ Empty, yet it gives a supply that never fails; ~ The more it is worked, the more it brings forth. ~ By many words is wit exhausted. ~ Rather, therefore, hold to the core.

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[05c20т] **Victor H. Mair** ~ Heaven and earth are inhumane; ~ they view the myriad creatures as straw dogs. ~ The sage is inhumane; ~ he views the common people as straw dogs. ~ The space between heaven and earth, how like a bellows it is! ~ Empty but never exhausted, ~ The more it pumps, the more comes out. ~ Hearing too much leads to utter exhaustion; ~ Better to remain in the center.

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[05c21т] **Tolbert McCarroll** ~ Heaven and earth are not moved by offerings of straw-dogs. ~ The True Person is not moved by offerings of straw-dogs. ~ The space between heaven and earth is like a bellows. ~ It is empty and yet never exhausted. ~ The more it works the more comes out. ~ Many words lead to exhaustion. ~ Better to hold fast to your center.

* * *

[05c22т] **David H. Li** ~ The universe is ignoble; it regards myriad matters as straw dogs. ~ The sage is ignoble; he/she regards the gentry as straw dogs. ~ Is the universe not a wind tunnel? ~ Inexhaustible at rest; dynamic at its fiercest. ~ More rules yield faster demise. ~ Laissez-faire is a better device.

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[05c23т] **Yasuhiko Genku Kimura** ~ The Kosmos is not humane; ~ Impartially, it treats all things as transitory. ~ The sage is not humane; ~ Impartially, he treats all people as transitory. ~ Manifesting the Tao Eternal, ~ The kosmic space is like a bellows. ~ Empty, yet inexhaustible, ~ The more one activates it, the more it generates. ~ Being full, too many words lead one nowhere; ~ Impartially, keep to the silent core of emptiness.

* * *

[05c24т] **Chou-Wing Chohan** ~ Heaven and earth do not own all things, ~ For them, things are like straw dogs. ~ The sage does not own his words, ~ For him, all people are like straw dogs. ~ The hollow space that lies between heaven and earth is like the blacksmith's bellows. ~ Hollow in appearance, nothing is lacking, ~ And if it moves, a lot of what is in it moves. ~ The person who speaks a lot will be exhausted. ~ It would be better for him to keep his words to himself.

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[05c25т] **Man-Ho Kwok** ~ Heaven and earth are not like humans. ~ The Tao does not act like a human. ~ They don't expect to be thanked for making life, ~ so they view it without expectation. ~ Heaven and earth are like a pair of bellows: ~ they are empty, and yet they can never be exhausted. ~ Work them, and they produce more and more ~ - there's too much talking, it's really better to stay quiet. ~ There are too many laws, when all you have to do is to hold on to the centre.

* * *

[05c26т] **Gu Zhengkun** ~ Heaven and earth are not merciful, ~ They treat all things as straw dogs; ~ The sage is not merciful, ~ He treats the people as straw dogs. ~ Does not the space between heaven and earth form like a bellows? ~ It is empty but (the air in it) can never be exhausted; ~ The more air it expels, the more comes out. ~ That is why too many government decrees only result in more failures. ~ It is better, therefore, to hold fast to moderation and the void.

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[05c27т] **Chao-Hsiu Chen** ~ Heaven and Earth treat all creatures as they treat a straw dog: ~ with great kindness. ~ The sage treats the people as he treats a straw dog: ~ with great kindness. ~ Between Heaven and Earth there is a big void; ~ it is like a bag without a seam, ~ it is like the hole in a bamboo flute. ~ This void cannot be overpowered: ~ the more it moves, the more it yields. ~ Many words lead to less understanding, therefore it is best to guard the void.

* * *

[05c28т] **Liu Qixuan** ~ The universe benefits none ~ And takes every being for a straw dog. ~ The wise king benefits none ~ And takes all people for nothing dearer. ~ Should we say that ~ It is just like bellows between Heaven and Earth? ~ It is empty but well propped up, ~ And any stir in it will cause spilling. ~ After all moralization and calculation, ~ It is a better strategy to keep that bellows empty.

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[05c29т] **Shi Fu Hwang** ~ The Heaven And The Earth Are Not Benevolent ~ Lao Tze says, ~ When Heaven and Earth proceed their works, they do not consider benevolence, ~ they regard all things as straw-made dogs. ~ When the sage proceeds his work, he does not consider benevolence, ~ he regards all people as straw-made dogs. ~ Between Heaven and Earth, space functions like a blacksmith's bellow. ~ It is void, but is not out of function. ~ Once it is set in motion, a continuous stream of production will issue from it. ~ And the people who like to talk face the same consequence; ~ the more they talk, the more shortage others will know. ~ There is no better way than to model after the Tao, and keep oneself in the void state also.

* * *

[05c30т] **Ch'u Ta-Kao** ~ Heaven and earth do not own their benevolence; ~ To them all things are straw-dogs. ~ The Sage does not own his benevolence; ~ To him the people are straw-dogs. ~ The space between heaven and earth is like a (blacksmith's) bellows. ~ Hollow as it seems, nothing is lacking. ~ If it is moved, more will it bring forth. ~ He who talks more is sooner exhausted. ~ It is better to keep what is within himself.

* * *

[05c31т] **Paul J. Lin** ~ Without kindness heaven and earth treat all things as straw dogs. ~ Without kindness the Sage treats the people as straw dogs. ~ The space between heaven and earth is a vacuum like a bellows, ~ Emptied, but inexhaustible. ~ The more it moves, the more it yields. ~ Too much talk often brings exhaustion. ~ Is it not better to keep to the middle path?

* * *

[05c32т] **Michael LaFargue** ~ "Heaven and Earth are not Good, they treat the thousands of things like straw dogs. ~ The Wise Person is not Good, he treats the hundred clans like straw dogs." ~ The space between heaven and earth ~ isn't it like a bellows? ~ Empty, but not shrivelled up, ~ set it in motion and always more comes out. ~ Much talking, quickly exhausted. ~ It can't compare to watching over what is inside.

* * *

[05c33т] **Cheng Lin** ~ The universe is a-moral, and it regards all things as mere straw-dogs. ~ The Sage is a-moral, and he regards all men as mere straw-dogs. ~ The whole universe may be compared to a bellows. ~ It is hollow, but not empty. ~ It is moving and renewing without cease. ~ The more volubly one talks, the quicker will come his exhaustion. ~ It is best to abide by the old traditions.

* * *

[05c34т] **Yi Wu** ~ Heaven and Earth have no humanity; ~ They regard all things as straw-dogs. ~ The sage has no humanity; ~ He regards the people as straw-dogs. ~ Between Heaven and Earth, it is like a bellows or a flute! ~ Empty, but not exhausted; ~ With movement, more comes out. ~ Too much talk always exhausts; ~ It is better to keep to the inside.

* * *

[05c35т] **Han Hiong Tan** ~ Nature is impartial; ~ It treats everything like sacrificial straw dogs. ~ The sage is also indifferent; ~ He regards everyone as sacrificial straw dogs. ~ The universe is just like a bellows. ~ Though empty and intangible, it is never spent. ~ The more you use it, the more briskly it carries on. ~ But to argue excessively will definitely come to a dead end. ~ It is best to maintain the central core of human nature.

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[05c36т] **Hua-Ching Ni** ~ The subtle virtue of the universe is wholeness. ~ It regards all things as equal. ~ The virtue of the sage is wholeness. ~ He too regards all things as equal. ~ The universe may be compared to a bellows. ~ It is empty, yet it never fails to generate its products. ~ The more it moves, the more it brings forth. ~ Many words lead one nowhere. ~ Many pursuits in different directions bring only exhaustion. ~ Rather, embrace the subtle essence within.

* * *

[05c37т] **Chang Chung-yuan** ~ Heaven and earth are not benevolent: ~ They treat ten thousand things indifferently. ~ The wise is not benevolent: ~ He treats men indifferently. ~ The entire universe is basically void, like a bellows: ~ When it is in non-action, it does not lack anything; ~ When it is in action, it is even more productive. ~ Debating with words leads to limitations. ~ Therefore, nothing is better than to remain in the state before things are stirred.

* * *

[05c38т] **Henry Wei** ~ The Utility of Hollowness ~ Hsu Yung ~ Heaven and Earth are not kindly; ~ They equate the ten thousand things with straw dogs. ~ The Sage is not kindly; ~ He equates the people with straw dogs. ~ The space between Heaven and Earth, ~ Is it not like a bellows? ~ It is hollow, yet it never fails to supply. ~ The more it is worked, the more it gives forth. ~ Much talk often leads to exhaustion. ~ Better concentrate on the center.

* * *

[05c39т] **Ha Poong Kim** ~ Heaven and Earth are not humane: ~ They treat the ten thousand things as straw dogs. ~ The sage is not humane: ~ He treats the people as straw dogs. ~ The space between Heaven and Earth - ~ Is it not as though it were a bellows? ~ It is empty, yet inexhaustible. ~ Ever active, it gives off more and more. ~ Much talk inevitably leads to predicament. ~ It is better to hold on to the void.

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[05c40т] **Tao Huang** ~ Nature has no benevolence, ~ It treats all things like strawdogs; ~ The sage has no benevolence, ~ He treats his people like strawdogs. ~ Between heaven and earth it seems like a bellows: ~ Empty, yet inexhaustible, ~ The stronger it is activated, the greater the output. ~ Being overly informed leads to exhaustion, ~ Better to be centered.

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[05c41т] **Tang Zi-chang** ~ Heaven and earth are not benevolent because they make All Things sacrificial victims. ~ Sage rulers were not benevolent because they punished the people as sacrificial victims. ~ Between the heavens and the earth there is nothing but an empty space! ~ It may be compared to a bellow or pocket of vast capacity. ~ Humbly modest but not submissive. ~ The more it moves, changes, the more nearly perfect it becomes. ~ Excess means Extreme. ~ It is better to hold fast to perfection.

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[05c42т] **Wing-tsit Chan** ~ Heaven and Earth are not humane. ~ They regard all things as straw dogs. ~ The sage is not humane. ~ He regards all people as straw dogs. ~ How Heaven and Earth are like a bellows! ~ While vacuous, it is never exhausted. ~ When active, it produces even more. ~ Much talk will of course come to a dead end. ~ It is better to keep to the center.

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[05c91т] **И. И. Семененко** ~ Небо и Земля не человечны. ~ Они видят в десяти тысячах вещей лишь соломенных собак; ~ Премудрый человек не человечен, он видит в ста фамилиях лишь соломенных собак. ~ Промежуток между Небом и Землей - это как кузнечные мехи: ~ они пусты, но не иссякают, а движутся и все больше производят. ~ Многоречивость для числа - тупик, лучше придерживаться середины.

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[05c92т] **А. А. Маслов** ~ Небо и Земля не гуманны и относятся к мириадам

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существ, как к соломенным собачкам. ~ Мудрый человек не гуманен и относится к людям, как к соломенным собачкам. ~ Не подобно ли пространство между Небом и Землёй [кузнечным] мехам? ~ Будучи пустотным, оно неисчерпаемо. ~ Чем больше оно движется, тем больше ему прибавляется. ~ Произносящий бесчисленное множество речей не сравним со сберегающим это в себе.

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[05c93т] **Е. А. Торчинов** ~ Не милосердны Небо и Земля, ~ и сущее для них - соломенное чучело собаки. ~ Не милосерден и мудрец совершенный, ~ и для него все люди - соломенное чучело собаки. ~ Пространство между Небом и Землей, пожалуй, как кузнечные меха: ~ оно пустеет, но не знает искривленья, и чем сильнее в нем движенье, тем более вовне выходит ветра. ~ В тупик многословье ведет. ~ Не лучше ли тот, кто всегда середину блюдет?

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[05c94т] **А. Е. Лукьянов** ~ Небо и Земля не соотносятся через Жэнь (Человеколюбие), ~ и потому мириады вещей живут как трава и собаки. ~ Совершенномудрые люди не соотносятся через Жэнь (Человеколюбие), ~ и потому все роды человеческие живут как трава и собаки. ~ (Вариант перевода: Небо и Земля не проявляют Жэнь, ~ ибо все вещи превратятся в "соломенное чучело". ~ Совершенномудрые люди не проявляют Жэнь, ~ ибо все роды человеческие превратятся в "соломенное чучело"). ~ Пространство между Небом и Землей, не подобно ли оно кузнечному меху? ~ [Оно] пусто и не складывается, а сжимается и выдыхает. ~ Много слов - все напраслина, не лучше ли держаться середины?

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[05c95т] **Ян Хин-шун** ~ Небо и земля не обладают человеколюбием и предоставляют всем существам возможность жить собственной жизнью. ~ Совершенномудрый не обладает человеколюбием и предоставляет народу возможность жить собственной жизнью. ~ Разве пространство между небом и землей не похоже на кузнечный мех? ~ Чем больше [в нем] пустоты, тем дольше [он] действует, ~ чем сильнее [в нем] движение, тем больше [из него] выходит [ветер]. ~ Тот, кто много говорит, часто терпит неудачу, ~ поэтому лучше соблюдать меру.

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[05c96т] **Д. П. Конисси** ~ Небо и земля не суть любвеобильные существа. ~ Они поступают со всеми вещами, как с соломенною собакой. ~ Святой муж не любвеобилен: он поступает с земледельцами, как с соломенной собакой. ~ Все находящееся между небом и землей похоже на кузнечный мех. ~ Он (кузнечный мех) пуст, но неистощим: чем чаще надувается, тем больше выпускает воздух. ~ Кто много говорит, тот часто терпит неудачу; ~ поэтому лучше всего соблюдать средину.

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[05c97т] **В. В. Малявин** ~ Небо и Земля не обладают человечностью, ~ Для них вся тьма вещей - что соломенные собаки. ~ Премудрый человек не обладает человечностью, ~ Для него все люди - что соломенные собаки. ~ Пространство между Небом и Землей ~ Подобно кузнечным мехам: ~ Пустое - а нельзя его устранить, ~ Надави на него - и из него выйдет еще больше. ~ Кто копит знания, тот скоро утомится, ~ Так не лучше ли держаться срединности?

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[05c98т] **Б. Б. Виногродский** ~ Небо-Земля не вступают в контакт. ~ Из мириад сущностей они делают соломенную собаку. ~ Человек мудрости не вступает в контакт. ~ Из ста родов он делает соломенную собаку. ~ Пространство Неба-Земли можно уподобить кузнечным мехам. ~ При опустошении не истощаются. ~ Приводишь в движение, а выходит еще больше. ~ Избыточность в речах истощает возможности чисел. ~ Лучше всего удерживать срединность.

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PSEUDO-CHAPTER **Six**

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[06c01т] **Robert G. Henricks** ~ The valley spirit never dies; ~ We call it the mysterious female. ~ The gates of the mysterious female - ~ These we call the roots of Heaven and Earth. ~ Subtle yet everlasting! It seems to exist. ~ In being used, it is not exhausted.

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[06c02т] **John C. H. Wu** ~ THE Spirit of the Fountain dies not. ~ It is called the Mysterious Feminine. ~ The Doorway of the Mysterious Feminine ~ Is called the Root of Heaven-and-Earth. ~ Lingering like gossamer, it has only a hint of existence; ~ And yet when you draw upon it, it is inexhaustible.

* * *

[06c03т] **D. C. Lau** ~ The spirit of the valley never dies. ~ This is called the mysterious female. ~ The gateway of the mysterious female ~ Is called the root of heaven and earth. ~ Dimly visible, it seems as if it were there, ~ Yet use will never drain it.

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[06c04т] **R. L. Wing** ~ The mystery of the valley is immortal; ~ It is known as the Subtle Female. ~ The gateway of the Subtle Female ~ Is the source of Heaven and Earth. ~ Everlasting, endless, it appears to exist. ~ Its usefulness comes with no effort.

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[06c05т] **Ren Jiyu** ~ The spirit of the valley is an immortal being, ~ It is called the subtle and profound female. ~ The gate of the subtle and profound female is the root of Heaven and Earth. ~ It exists formlessly, But its utility is never worn out.

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[06c06т] **Gia-fu Feng** ~ The valley spirit never dies; ~ It is the woman, primal mother. ~ Her gateway is the root of heaven and earth. ~ It is like a veil barely seen. ~ Use it; it will never fail.

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[06c07т] **Lok Sang Ho** ~ The receptive, humble spirit ~ ("the valley spirit") lives on. ~ It is known as the Mystical Female. ~ The doorway of the Mystical Female is known as the root of heaven and earth. ~ From it, imperceptibly yet relentless, ~ Runs the energy.

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[06c08т] **Xiaolin Yang** ~ Nature's spirit never dies, so it is called the organ of reproducibility. ~ This organ functions as the root of the world. ~ It lasts forever and can never be used up.

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[06c09т] **Walter Gorn Old**, THE ORIGIN OF THINGS ~ Like the river in the valley, the spirit is never dried up. ~ I call it the Mother-Deep. ~ The motion of the Mother-Deep I regard as the origin of the Heaven and the Earth. ~ Forever it endures and moves without design.

* * *

[06c10т] **James Legge** ~ The valley spirit dies not, aye the same; ~ The female mystery thus do we name. ~ Its gate, from which at first they issued forth, ~ Is called the root from which grew heaven and earth. ~ Long and unbroken does its power remain, ~ Used gently, and without the touch of pain.

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[06c11т] **David Hinton** ~ The valley spirit never dies. ~ It's called dark female-enigma, ~ and the gateway of dark female-enigma ~ is called the root of heaven and earth, ~ gossamer so unceasing it seems real. ~ Use it: it's effortless.

* * *

[06c12т] **Chichung Huang** ~ The valley spirit never dies; ~ It is called the deep and remote female. ~ The gate of the deep and remote female ~ Is called the root of heaven and earth. ~ Continuous and unbroken, as if existing. ~ When used, it is inexhaustible.

* * *

[06c13т] **Ellen M. Chen** ~ The Valley Spirit (ku shen) is deathless, ~ It is called the Dark Mare (hsüan p'in). ~ The door of the Dark Mare, ~ Is called the root of heaven and earth. ~ Continuous (mien mien), it seems to exist (ts'un), ~ Yet in use (yung) it is inexhaustible.

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[06c14т] **Lee Sun Chen Org** ~ The valley (the void whence birth occurs) and the mysterious force [of growth] will not die out; ~ They were described [in I Ching] as the function of the "mysterious and inexplicable femininity" [which keeps everything in cosmos in motion]; ~ The unveiling of the mystery of the inexplicable femininity could lead to the roots (basics) which sustains all births and growths between Heaven-and-Earth; ~ Its existence is long, contiguous, detailed and endless; ~ Its application is inexhaustible.

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[06c15т] **Tien Cong Tran** ~ The never-dying spirit of the cave is called the mysterious mother. ~ The doorway of the mysterious mother is called the root of Heaven and Earth. ~ Lingering like a veil barely seen, it has only a hint of existence; and yet it is inexhaustibly used.

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[06c16т] **Thomas Z. Zhang** ~ God of food is eternal, so it is like the mother. ~ The nature mother is the root of everything. ~ Tao is long lasting and never exhausted in application.

* * *

[06c17т] **Arthur Waley** ~ The Valley Spirit never dies. ~ It is named the Mysterious Female. ~ And the Doorway of the Mysterious Female ~ Is the base from which Heaven and Earth sprang. ~ It is there within us all the while; ~ Draw upon it as you will, it never runs dry.

* * *

[06c18т] **Richard John Lynn** ~ The Valley Spirit never dies, and we call it the "Mysterious Female." ~ The gate of the Mysterious Female is referred to as the "root of Heaven and Earth." ~ On and on, with only apparent existence, it functions inexhaustibly.

* * *

[06c19т] **Lin Yutang** ~ THE SPIRIT OF THE VALLEY ~ The Spirit of the Valley never dies. ~ It is called the Mystic Female. ~ The Door of the Mystic Female ~ Is the root of Heaven and Earth. ~ Continuously, continuously, ~ It seems to remain. ~ Draw upon it ~ And it serves you with ease.

* * *

[06c20т] **Victor H. Mair** ~ The valley spirit never dies - ~ it is called "the mysterious female"; ~ The gate of the mysterious female ~ is called "the root of heaven and earth." ~ Gossamer it is, ~ seemingly insubstantial, ~ yet never consumed through use.

* * *

[06c21т] **Tolbert McCarroll** ~ The valley spirit never dies. ~ It is the unknown first mother, ~ whose gate is the root from which grew heaven and earth. ~ It is dimly seen, yet always present. ~ Draw from it all you wish; ~ it will never run dry.

* * *

[06c22т] **David H. Li** ~ The valley is undying. ~ It is the mystical womb. ~ The portal to the mystical womb is the root of the cosmos. ~ Continuous and unterminable, its use is inexhaustible.

* * *

[06c23т] **Yasuhiko Genku Kimura** ~ The Tao, the Spirit of the Valley, is immortal. ~ It is called the Primordial Female. ~ The Gate of the Primordial Female, ~ Through its opening and closing, ~ Performs the kosmic intercourse, ~ And is called the origin of Heaven and Earth, ~ Eternally existing, ~ Forever tireless.

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[06c24т] **Chou-Wing Chohan** ~ "The valley and the wind will never die." ~ They are the creators of the one who is the mystical mother, ~ The one whose hair is the source of heaven and earth. ~ This source will never end. ~ Even if it is exploited endlessly, it will never diminish.

* * *

[06c25т] **Man-Ho Kwok** ~ The Tao is the breath that never dies. ~ It is a Mother to All Creation. ~ It is the root and ground of every soul ~ - the fountain of Heaven and Earth, laid open. ~ Endless source, endless river ~ River of no shape, river of no water ~ Drifting invisibly from place to place … ~ it never ends and it never fails.

* * *

[06c26т] **Gu Zhengkun** ~ The Tao never dies; ~ It is a deep womb. ~ And the opening of the womb ~ Is called the root of heaven and earth. ~ It exists for ever, ~ And its use can never be exhausted.

* * *

[06c27т] **Chao-Hsiu Chen** ~ The spirit is as deep as a valley and will never fade. ~ It is the great mysterious mother. ~ The gateway of this mysterious creature is the root of Heaven and Earth. ~ Although it is invisible, it endures; it will never end.

* * *

[06c28т] **Liu Qixuan** ~ The totally unoccupied being never dies, ~ And is called the metaphysical mother. ~ Her door ~ Can be called the root of Heaven and Earth. ~ Uses that come in her grace are continuous, ~ Transcendental, and receivable with no effort.

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[06c29т] **Shi Fu Hwang** ~ The Not Dying Secret ~ Lao Tze says, ~ The man who knows the way of nourishing his spirit shall attain immortality. ~ The man who

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has attained immortality used his nose and mouth well. ~ The outlet of the nose and mouth can breathe the elements, ~ which are the roots of the Heaven and the Earth. ~ In gentleness and perpetuity, he shall proceed to breathe. ~ By diligence and attention, he shall practice the exercise.

* * *

[06c30t] **Ch'u Ta-Kao** ~ 'The Valley and the Spirit never die.' ~ They form what is called the Mystic Mother, ~ From whose gate comes the origin of heaven and earth. ~ This (the origin) seems ever to endure. ~ In use it can never be exhausted.

* * *

[06c31t] **Paul J. Lin** ~ The Valley Spirit never dies. ~ It is called the mystic female. ~ The door of the mystic female is the root of heaven and earth. ~ Being interminable and seeming to endure, ~ It can be used without toil.

* * *

[06c32t] **Michael LaFargue** ~ "The Valley Spirit is undying." ~ This is mysterious Femininity. ~ The Abode of mysterious Femininity: ~ This is the Root of Heaven and Earth. ~ It seems to endure on and on. ~ One who uses It never wears out.

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[06c33t] **Cheng Lin** ~ The spirit of life is immortal and may be compared to the mysterious productive power which forms the base of the universe. ~ It is imperceptible, and its usefulness is inexhaustible.

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[06c34t] **Yi Wu** ~ The spirit of the valley never dies; ~ It is called the mysterious female. ~ The gate of the mysterious female is called the root of Heaven and Earth. ~ Continuously it seems to exist. ~ There is no labor in its use.

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[06c35t] **Han Hiong Tan** ~ The spirit of the valley (Dao) is immortal. ~ It is known as the mystical female. ~ The birth canal of the mystical female ~ Opens to the universe. ~ Dao seems to be able to go on forever and continues to function effortlessly.

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[06c36t] **Hua-Ching Ni** ~ The subtle essence of the universe is active. ~ It is like an unfailing fountain of life which flows forever in a vast and profound valley. ~ It is called the Primal Female and the Subtle Origin. ~ The Gate of the Subtle Origin becomes the root of the universe. ~ It subtly and gently generates without exhausting itself.

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[06c37t] **Chang Chung-yuan** ~ The spiritual reality of the void never ceases to exist. ~ We call it the mystery of passivity. ~ The entry to the mystery of passivity is the origin of the universe. ~ Unceasing, it always remains. ~ Drawn upon, it is never exhausted.

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[06c38t] **Henry Wei** ~ Perfection of the Symbol ~ Ch'eng Hsiang ~ The Spirit of the Valley never dies. ~ Hence comes the name Mysterious Female. ~ The gateway of the Mysterious Female ~ Is the root of Heaven and Earth. ~ Continuous like a thread it seems to exist; ~ Its utility is inexhaustible.

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[06c39t] **Ha Poong Kim** ~ The spirit of the mountain gorge never dies. ~ It is called the mysterious female. ~ The gate of the mysterious female - ~ It is called the root of Heaven and Earth. ~ Never ceasing to be, it seems as though existing forever. ~ Use never exhausts it.

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[06c40t] **Tao Huang** ~ Valley spirit is deathless, ~ It is called the mystical female. ~ The gateway of the mystical female, ~ Is called the root of heaven and earth. ~ Hovering, it seems ever present. ~ Put to use, it is never exhausted.

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[06c41t] **Tang Zi-chang** ~ The unlimited capacity of valleys; ~ the unbelievable power of Spirits; ~ and the unending life of immortality are called the Profound Origin Mother. ~ The beginning of the Profound Origin Mother is the root of Heaven and Earth. ~ Endlessly, endlessly! ~ It is existing. ~ Yet its usefulness is invisible.

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[06c42t] **Wing-tsit Chan** ~ The spirit of the valley never dies. ~ It is called the subtle and profound female. ~ The gate of the subtle and profound female ~ Is the root of Heaven and Earth. ~ It is continuous, and seems to be always existing. ~ Use it and you will never wear it out.

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[06c91t] **И. И. Семененко** ~ Душа долины не подвластна смерти и зовется сокровенной самкой. ~ Врата же сокровенной самки - это корень Неба и Земли. ~ Она, такая непрерывная, вроде существует. ~ При ее использовании не требуется никаких усилий.

* * *

[06c92t] **А. А. Маслов** ~ Дух в долине никогда не умирает. ~ И зовётся это сокровенной самкой. ~ Врата сокровенной самки зовутся корнем Неба и Земли. ~ Едва различимое, лишь кажущееся присутствующим здесь, оно неисчерпаемо в использовании.

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[06c93t] **Е. А. Торчинов** ~ Ложбинный дух бессмертен. ~ Называют Сокровенной Самкою его. ~ Врата той Самки Сокровенной - корень бытия, из коего родятся Небо и Земля. ~ Как нить, в бесконечность тянется он. ~ Используй его без усилий!

* * *

[06c94t] **А. Е. Лукьянов** ~ Дух лона [рождения] бессмертен, это и есть Сокровенная Самка. ~ Врата Сокровенной Самки - корень Неба и Земли. ~ Непрерывно вьется, предвосхищая существование. ~ Действует он без усилий.

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[06c95t] **Ян Хин-шун** ~ Превращения невидимого [дао] бесконечны. ~ [Дао] - глубочайшие врата рождения. ~ Глубочайшие врата рождения - корень неба и земли. ~ [Оно] существует [вечно] подобно нескончаемой нити, и его действие неисчерпаемо.

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[06c96t] **Д. П. Конисси** ~ Чистейший дух бессмертен. ~ Он называется непостижимой матерью (самкой). ~ Ворота непостижимой матери - называются корнем неба и земли. ~ Он (т.е. чистейший дух) будет существовать без конца. ~ Кто хочет употреблять его, тот не устанет.

* * *

[06c97t] **В. В. Малявин** ~ Дух, клонящийся долу, не умирает; ~ Сие зовется Сокровенной Родительницей. ~ Врата Сокровенной Родительницы ~ Называются корнем Неба и Земли. ~ Вьется и вьется, такой переменчивый! ~ Пользу его исчерпать невозможно.

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[06c98t] **Б. Б. Виногродский** ~ Если движется дух по долинам, то нет смерти. ~ Это определяется: ~ Мистическая женственность. ~ Врата, ведущие в мистическую женственность - это определяется: ~ Корень Неба-Земли. ~ В движении - ниточкой тонкой, на грани существования. ~ Применяя, никогда не натягивай.

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PSEUDO-CHAPTER **Seven**

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[07c01t] **Robert G. Henricks** ~ Heaven endures; Earth lasts a long time. ~ The reason why Heaven and Earth can endure and last a long time - ~ Is that they do not live for themselves. ~ Therefore they can long endure. ~ Therefore the Sage: ~ Puts himself in the background yet finds himself in the foreground; ~ Puts self-concern out of [his mind], yet finds self-concern in the fore; ~ Puts self-concern out of [his mind], yet finds that his self-concern is preserved. ~ Is it not because he has no self-interest, ~ That he is therefore able to realize his self-interest?

* * *

[07c02t] **John C. H. Wu** ~ HEAVEN lasts long, and Earth abides. ~ What is the secret of their durability? ~ Is it not because they do not live for themselves ~ That they can live so long? ~ Therefore, the Sage wants to remain behind, ~ But finds himself at the head of others; ~ Reckons himself out, ~ But finds himself safe and secure. ~ Is it not because he is selfless ~ That his Self is realized?

* * *

[07c03t] **D. C. Lau** ~ Heaven and earth are enduring. ~ The reason why heaven and earth can be enduring is that they do not give themselves life. ~ Hence they are able to be long-lived. ~ Therefore the sage puts his person last and it comes first, ~ Treats it as extraneous to himself and it is preserved. ~ Is it not because he is without thought of self that he is able to accomplish his private ends?

* * *

[07c04t] **R. L. Wing** ~ Heaven is eternal, the Earth everlasting. ~ They can be eternal and everlasting Because they do not exist for themselves. ~ For that reason they can exist eternally. ~ Therefore, Evolved Individuals Put themselves last, ~ And yet they are first. ~ Put themselves outside, ~ And yet they remain. ~ Is it not because they are without self-interest That their interests succeed?

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[07c05t] **Ren Jiyu** ~ Heaven is eternal and Earth everlasting. ~ Heaven and Earth can be eternal and everlasting because they don't exist for themselves, ~ And for this reason they obtain longevity. ~ Therefore the sage puts himself last, ~ But actually he stands foremost. ~ He has no regard for himself, ~ But his life is well preserved. ~ Is it not because he has no personal interests that his private ends are fulfilled?

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[07c06t] **Gia-fu Feng** ~ Heaven and earth last forever. ~ Why do heaven and earth last forever? ~ They are unborn, ~ So ever living. ~ The sage stays behind, thus he is ahead. ~ He is detached, thus at one with all. ~ Through selfless action, he attains fulfillment.

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[07c07t] **Lok Sang Ho** ~ Heaven and earth last. ~ It is so because they do not give birth to themselves. ~ Similarly the last thing in the Sage's mind is to propagate his body. ~ Paradoxically, that is why his body advances. ~ The body to the Sage is like any external object. ~ For this very reason his body perpetuates. ~ Is it not true that because he is selfless, ~ That he realizes his true self?

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[07c08t] **Xiaolin Yang** ~ The heavens and the earth last forever. ~ They can do so because they do not exist for themselves. ~ Therefore, great men always let other people go first, but ended up being first themselves. ~ They put their lives out of consideration, but always survived. ~ Is it not because they were selfless, ~ That they benefited themselves at the end?

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[07c09t] **Walter Gorn Old**, HIDING THE LIGHT ~ Both Heaven and Earth endure a long time. ~ The cause of their endurance is their indifference to long life. ~ That is why they subsist. ~ Thus the wise man, indifferent to himself, is the greatest among men, and taking no care for himself, he is nevertheless preserved. ~ By being the most unselfish he is the most secure of all.

* * *

[07c10t] **James Legge** ~ Heaven is long-enduring and earth continues long. ~ The reason why heaven and earth are able to endure and continue thus long is because they do not live of, or for, themselves. ~ This is how they are able to continue and endure. ~ Therefore the sage puts his own person last, and yet it is found in the foremost place; ~ he treats his person as if it were foreign to him, and yet that person is preserved. ~ Is it not because he has no personal and private ends, that therefore such ends are realised?

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[07c11t] **David Hinton** ~ Heaven goes on forever. ~ Earth endures forever. ~ There's a reason heaven and earth go on enduring forever: ~ their life isn't their own so their life goes on forever. ~ Hence, in putting himself last the sage puts himself first, and in giving himself up he preserves himself. ~ If you aren't free of yourself ~ how will you ever become yourself?

* * *

[07c12t] **Chichung Huang** ~ Heaven is permanent and earth, everlasting. ~ The reason why heaven and earth ~ Can be permanent and everlasting ~ Is that they do not live for themselves. ~ Therefore, they can live permanently. ~ Hence, the sage man ~ Withdrew himself to the back, ~ Yet found himself in front; ~ Cast himself aside, ~ Yet found himself preserved. ~ Is it not because he was selfless ~ That he could fulfill the self?

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[07c13t] **Ellen M. Chen** ~ Heaven and earth are long lasting (chiu). ~ The reason why heaven and earth are long lasting: ~ Because they do not live for self (pu tzu sheng). ~ Therefore they last long. ~ Thus the sage puts his body (shen) behind, ~ Yet his body is in front. ~ He regards his body as external, ~ Yet his body remains in existence (ts'un). ~ Is it not because he is selfless (wu szu), ~ That he can fulfill himself (ch'eng ch'i szu).

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[07c14t] **Lee Sun Chen Org** ~ Heaven is long-drawn and Earth is enduring; ~ The reason that both Heaven and Earth can exist permanently is because they are

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not self serving; ~ Consequently, they are durable and will perpetuate [myriad creatures and things] for a long, long time. ~ Accordingly: ~ A Sage shall surrender his personal interests [in favor of the common good]; ~ It is by virtue of his renouncing his self-interests [for the good of people's welfare] that he is [in the rank of] genuine leaders; ~ He shall also think objectively, as though he is outside his physical self [to scrutinize himself as an observer]; ~ [By virtue of being unselfish and objective] he lives a meaningful existence. ~ Doesn't he have anything left for his private self [by being so thoroughly selfless]? ~ Isn't it because he is completely selfless that he has achieved the most exclusively his own fulfilling individual existence!

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[07c15T] **Tien Cong Tran** ~ Heaven lasts long, and Earth abides long. ~ What is the secret of their durability? ~ Is it not because they do not live for themselves that they can live so long? ~ Therefore, the sage wants to remain behind, but finds himself at the head of others; reckons himself out, but finds himself safe and secure. ~ Is it not because he is selfless that his self is realized?

* * *

[07c16T] **Thomas Z. Zhang** ~ The universe is long-lasting. ~ The reason it can last long is because it is not living for itself, therefore it can be enduring. ~ Following this, ~ the sage is modest and yet he is ahead of others; ~ he cares less for himself, and yet he gains respect from others; ~ is it not because he is not anxious for his goal, and yet his goal is achieved?

* * *

[07c17T] **Arthur Waley** ~ Heaven is eternal, the Earth everlasting. ~ How come they to be so? ~ It is because they do not foster their own lives; ~ That is why they live so long. ~ Therefore the Sage ~ Puts himself in the background; but is always to the fore. ~ Remains outside; but is always there. ~ Is it not just because he does not strive for any personal end ~ That all his personal ends are fulfilled?

* * *

[07c18T] **Richard John Lynn** ~ Heaven is everlasting, and Earth endless. ~ That they can last forever and go on without end is because they do not try to exist for themselves. ~ Thus they can exist forever. ~ As such, the sage places himself in the rear yet finds himself in front. ~ He puts aside his person, yet his person is preserved. ~ Is this not because he is utterly free of self-interest? ~ This is how he can achieve self-fulfillment.

* * *

[07c19T] **Lin Yutang** ~ LIVING FOR OTHERS ~ The universe is everlasting. ~ The reason the universe is everlasting ~ Is that it does not live for Self. ~ Therefore it can long endure. ~ Therefore the Sage puts himself last, ~ And finds himself in the foremost place; ~ Regards his body as accidental, ~ And his body is thereby preserved. ~ Is it not because he does not live for Self ~ That his Self is realized?

* * *

[07c20T] **Victor H. Mair** ~ Heaven is long and earth is lasting. ~ Heaven and earth can be long and lasting because they do not live for themselves. ~ Therefore, ~ They can be long-lived. ~ For this reason, ~ The sage withdraws himself but comes to the fore, ~ alienates himself but is always present. ~ Is this not because he is free of private interests? ~ Therefore, ~ He can accomplish his private interests.

* * *

[07c21T] **Tolbert McCarroll** ~ Heaven and earth last forever. ~ The reason why heaven and earth last forever is that they do not live for themselves. ~ Hence, they last forever. ~ Therefore, ~ the True Person leaves self behind and thus is found in front, ~ is not guarded and thus is preserved, ~ is self-free and thus is able to find fulfillment.

* * *

[07c22T] **David H. Li** ~ The cosmos is long. ~ The earth is lasting. ~ The reason the cosmos is long and the earth lasting is that they exist not for self-perpetuation. ~ Unconcerned with self-perpetuation, they perpetuate. ~ Thus, the sage, ~ by queuing himself/herself behind others, ends in being ahead; ~ by being unconcerned, endures. ~ Is it not so that the sage, without self-interest, satisfies his/her self-interest?

* * *

[07c23T] **Yasuhiko Genku Kimura** ~ Heaven is eternal and earth everlasting. ~ They thus endure forever, ~ Because they exist not for themselves ~ But for the whole, selflessly. ~ Whereby the sage, ~ Existing selflessly for the whole, ~ Puts himself behind and thereby finds himself foremost, ~ Holds himself outside and thereby finds himself inmost. ~ He has no self apart from the whole, ~ Wherefore he realizes the self that is the whole.

* * *

[07c24T] **Chou-Wing Chohan** ~ Heaven and earth will exist forever. ~ The reason they exist forever is that they do not live for themselves and they do not live because of themselves. ~ Therefore they live forever. ~ In the same way, the sage stays behind everything and finds himself in front of everything, he is not himself and he is preserved forever. ~ Since he has no self-interest, his self-interest can realize itself. ~ Even though it looks like heaven and earth give life to all creatures, they do not live in order to preserve their own existence, and therefore they live forever and never die. ~ In his rule over the kingdom, the sage does everything for people, ignoring his personal goals, and ultimately earns glory, honor, and everything he wanted for himself.

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[07c25T] **Man-Ho Kwok** ~ Heaven and earth are enduring. ~ The universe can live for ever, because it does not live for itself. ~ And so both last - outliving themselves. ~ The sage guides his people by putting himself last. ~ Desiring nothing for himself, ~ he knows how to channel desires. ~ And is it not because he wants nothing that he is able to achieve everything?

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[07c26T] **Gu Zhengkun** ~ Heaven and earth exist for ever. ~ This eternal existence is justified by the fact ~ That they do not exist for themselves. ~ Thus they enjoy an eternal life. ~ The sage similarly puts himself behind others, ~ Yet it turns out that he comes before others; ~ He completely disregards his own existence, ~ And yet it turns out that his existence is preserved.

* * *

[07c27T] **Chao-Hsiu Chen** ~ Heaven and Earth are enduring only because they have no ego; ~ therefore they can live for ever. ~ The sage does not try to be the first, and does not fight for fame. ~ Only through unselfishness can he achieve fulfilment.

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[07c28T] **Liu Qixuan** ~ The heaven lasts. ~ The earth lasts. ~ They last because they do not live to last. ~ The wise person lags behind in struggles for benefits ~ And finally benefits more than others; ~ The wise person does not live for himself, ~ And is therefore able to enjoy longevity. ~ Isn't it one's thorough selflessness ~ That makes one seem to be most successfully selfish?

* * *

[07c29T] **Shi Fu Hwang** ~ Being Selfless Can Fulfill The Selfishness ~ Lao Tze says, ~ The Heaven has endured a long existence, so has the Earth. ~ The reason they can last so long is that they never go out of their way to seek life, hence they can be everlasting. ~ The sage understood this secret, put himself last, and became first at length. ~ He treated himself as extraneous, preserving his person safe and sound. ~ Cannot one who is selfless fulfill the selfishness?

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[07c30T] **Ch'u Ta-Kao** ~ Heaven is lasting and earth enduring. ~ The reason why they are lasting and enduring is that they do not live for themselves; ~ Therefore they live long. ~ In the same way the Sage keeps himself behind and he is in the front; ~ He forgets himself and he is preserved. ~ Is it not because he is not self-interested ~ That his self-interest is established?

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[07c31T] **Paul J. Lin** ~ Heaven lasts; earth endures. ~ They last and endure because they do not live for themselves. ~ And thus can live forever. ~ Therefore, the Sage positions himself behind and yet stays ahead. ~ He denies himself and so is preserved. ~ Is it not because of his selflessness ~ That he completes his own?

* * *

[07c32T] **Michael LaFargue** ~ Heaven is lasting, Earth endures. ~ What enables Heaven and Earth to last and endure? ~ Because they do not live for themselves - ~ so it is that they can live so long. ~ And so, the Wise Person: ~ Puts himself last, and so finds himself in front. ~ Puts himself in the out group, and so maintains his place. ~ The personal does not exist for him - ~ isn't this how he can perfect what for him is most personal?

* * *

[07c33T] **Cheng Lin** ~ Heaven is everlasting, and earth is perpetual. ~ Their endurance is due to the fact that they exist without the consciousness of self, because of which they endure for ever. ~ Likewise, the Sage is most highly esteemed because he regards himself as the least important. ~ His life is long preserved because he has no thought about his personal security. ~ He is able to realize his complete self because he is always selfless.

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[07c34T] **Yi Wu** ~ Heaven is eternal and Earth is everlasting. ~ The reason they can last forever ~ Is because they do not live for themselves. ~ So, they can live long. ~ Therefore, the sage places himself behind, ~ But actually he goes ahead; ~ Neglects himself, ~ But actually preserves himself. ~ Is it not because he has no self ~ That his self is realized?

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[07c35T] **Han Hiong Tan** ~ The universe is everlasting. ~ It is eternal because it does not exist for its own sake. ~ Hence, it will be everlasting. ~ The sage safeguards his interest by always putting his personal interests last. ~ He regards his interests as inconsequential. ~ Yet, it is often preserved. ~ Is this because by not being self-serving that his interests are always preserved?

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[07c36T] **Hua-Ching Ni** ~ Heaven is everlasting and Earth is perpetual. ~ Why so? ~ Because they live without holding onto any consciousness of self. ~ Therefore, they can endure forever. ~ One who does not separate his being from the nature of universal wholeness lives with the universal virtue of wholeness. ~ He, too, dissolves all consciousness of self and lives as the universe. ~ By putting himself behind others, ~ he finds himself foremost. ~ By not considering his own personal ends, ~ his personal life is accomplished. ~ He finds himself safe, secure and preserved. ~ Because he does not hold a narrow concept of self, ~ his true nature can fully merge with the one universal life.

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[07c37T] **Chang Chung-yuan** ~ The existences of heaven and earth are long-lasting. ~ Their existences are long-lasting because they do not conceive of their existences as existences. ~ Therefore, their existences are long-lasting. ~ When the wise stays back, he steps forward. ~ When he forgets his self, he finds his self. ~ Is it not through selflessness that one achieves selfhood?

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[07c38T] **Henry Wei** ~ Dimming the Light ~ T'ao Kuang ~ Heaven is eternal, Earth is durable. ~ The reason why they are eternal and durable ~ Is that they do not exist for themselves. ~ This is why they can long endure. ~ Therefore, the Sage putting himself behind, ~ Finds himself in front; ~ And placing himself beyond his concern, ~ Finds himself well preserved. ~ Is this not because he is unselfish? ~ For the very reason that he is unselfish, ~ He is able to find Self-fulfilment.

* * *

[07c39T] **Ha Poong Kim** ~ Heaven and Earth are everlasting. ~ The reason why they are everlasting ~ Is that they do not live for themselves. ~ That is why they can live long. ~ Therefore the sage ~ Puts himself last and finds himself first; ~ He leaves himself out and finds himself preserved. ~ Is it not because he is selfless ~ That he can fulfill himself?

* * *

[07c40T] **Tao Huang** ~ Heaven is eternal, and earth is long lasting. ~ What makes heaven and earth eternal and long lasting is that they do not give birth to themselves. ~ It is this that makes them eternal and long lasting. ~ Hence the sage, ~ Relaxing the body, the body comes to the fore. ~ Beyond the body, the body comes to the fore. ~ Beyond the body, the body exists of itself. ~ Not even relying on selflessness ~ Enables the self to be fulfilled.

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[07c41T] **Tang Zi-chang** ~ Heaven is enduring and earth is lasting. ~ Why heaven and earth can be enduring and lasting is because they do not live for themselves, thus, they can endure and last. ~ So that a Sage ruler put himself behind others, and he came to the front; ~ he excluded himself from struggle with others and he survived. ~ It is because he was selfless that he fulfilled himself.

* * *

[07c42T] **Wing-tsit Chan** ~ Heaven is eternal and Earth everlasting. ~ They can be eternal and everlasting because they do not exist for themselves, ~ And for this reason can exist forever. ~ Therefore the sage places himself in the background but finds himself in the foreground. ~ He puts himself away, and yet he always remains. ~ Is it not because he has no personal interests? ~ This is

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the reason why his personal interests are fulfilled.

* * *

[07c91т] **И. И. Семененко** ~ Небеса с Землею долговечны. ~ Небо и Земля могут быть долговечны, так как не живут сами по себе, и поэтому они способны вечно жить. ~ Вот почему Премудрый человек предпочитает находиться сзади, а оказывается впереди и, отстраняясь от себя, себя сохраняет. ~ Не потому ли это, что у него нет личного? ~ Но именно поэтому он может свое личное осуществить.

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[07c92т] **А. А. Маслов** ~ Небо извечно, Земля - долговременна. ~ Небо и Земля могут быть извечны и долговременны, ибо они не порождают сами себя. ~ Вот почему они извечны и долговременны. ~ Поэтому мудрец, становясь позади всех, оказывается впереди всех, пренебрегает собой и потому сберегает себя. ~ Разве этим он не преследует личных целей? ~ Поэтому он и может достичь их.

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[07c93т] **Е. А. Торчинов** ~ Вековечно Небо и постоянна Земля. ~ Небо и Земля вековечны и постоянны потому, что не сами собой рождены. ~ Поэтому и могут быть они вековечными и постоянными. ~ Поэтому и совершенномудрый себя назад всенепременно ставит, но вдруг оказывается впереди. ~ Себя он чем-то внешним почитает, существованье в этом обретя. ~ И уж не потому ли это, что лишен он личных интересов? ~ Благодаря такому поведению он как раз и может всегда и полностью блюсти свой личный интерес.

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[07c94т] **А. Е. Лукьянов** ~ Небо вечно, Земля долговечна. ~ Небо и Земля оттого могут быть одно вечным, ~ а другая долговечной, что не сами себя породили. ~ Поэтому [они] могут вечно жить. ~ Вот почему совершенномудрый человек ставит себя позади, ~ но сам оказывается впереди; ~ забывает о себе самом, но сам существует. ~ Нельзя ли сказать, что тем самым ему не достичь своей личной цели? ~ Напротив, только так он и может осуществить задуманное.

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[07c95т] **Ян Хин-шун** ~ Небо и земля - долговечны. ~ Небо и земля долговечны потому, что они существуют не для себя. ~ Вот почему они могут быть долговечными. ~ Поэтому совершенномудрый ставит себя позади других, благодаря чему он оказывается впереди. ~ Он пренебрегает своей жизнью, и тем самым его жизнь сохраняется. ~ Не происходит ли это от того, что он пренебрегает личными [интересами]? ~ Напротив, [он действует] согласно своим личным [интересам].

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[07c96т] **Д. П. Конисси** ~ Небо и земля вечны. ~ Причина того, что небо и земля вечны, заключается в том, что они существуют не для самих себя. ~ Вот почему они вечны. ~ Святой муж заботится о себе после других, поэтому он легко достигает безопасности. ~ Он оставляет свое тело без всякой заботы, поэтому он будет жить долго. ~ Кто не заботится о себе, тот весьма удачно совершит и свое личное дело.

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[07c97т] **В. В. Малявин** ~ Небо вечно, Земля неизбывна. ~ Небо и Земля вечны и неизбывны благодаря тому, что не существуют для себя. ~ Вот почему они могут быть вечны и неизбывны. ~ Оттого премудрый человек ставит себя позади, а оказывается впереди; ~ Не думает о себе - и себя сохраняет. ~ Не желает ничего для себя - ~ Не потому ли может обрести все свое?

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[07c98т] **Б. Б. Виногродский** ~ Небо длит. ~ Земля продолжает. ~ Небо-Земля потому и способны длить и продолжать, что живут не сами по себе. ~ Причинность: ~ Способны длить жизнь. ~ Это дает: ~ Человек мудрости помещает свою личность позади, а его личность оказывается впереди. ~ Он отстраняется от своей личности, а личность сохраняется. ~ Именно через отсутствие личных устремлений он способен осуществлять свои личные устремления.

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PSEUDO-CHAPTER **Eight**

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[08c01т] **Robert G. Henricks** ~ The highest good is like water; ~ Water is good at benefiting the ten thousand things and yet it [does not] compete [with them]. ~ It dwells in places the masses of people detest, ~ Therefore it is close to the Way. ~ In dwelling, the good thing is the land; ~ In the mind, the good thing is depth; ~ In giving, the good thing is [being like] Heaven; ~ In speaking, the good thing is sincerity; ~ In governing, the good thing is order; ~ In affairs, the good thing is ability; ~ In activity, the good thing is timeliness. ~ It is only because it does not compete, that therefore it is without fault.

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[08c02т] **John C. H. Wu** ~ THE highest form of goodness is like water. ~ Water knows how to benefit all things without striving with them. ~ It stays in places loathed by all men. ~ Therefore, it comes near the Tao. ~ In choosing your dwelling, know how to keep to the ground. ~ In cultivating your mind, know how to dive in the hidden deeps. ~ In dealing with others, know how to be gentle and kind. ~ In speaking, know how to keep your words. ~ In governing, know how to maintain order. ~ In transacting business, know how to be efficient. ~ In making a move, know how to choose the right moment. ~ If you do not strive with others, ~ You will be free from blame.

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[08c03т] **D. C. Lau** ~ Highest good is like water. ~ Because water excels in benefiting the myriad creatures without contending with them and settles where none would like to be, it comes close to the way. ~ In a home it is the site that matters; ~ In quality of mind it is depth that matters; ~ In an ally it is benevolence that matters; ~ In speech it is good faith that matters; ~ In government it is order that matters; ~ In affairs it is ability that matters; ~ In action it is timeliness that matters. ~ It is because it does not contend that it is never at fault.

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[08c04т] **R. L. Wing** ~ The highest value is like water. ~ The value in water benefits All Things, And yet it does not contend. ~ It stays in places that others disdain, And therefore is close to the Tao. ~ The value in a dwelling is location. ~ The value in a mind is depth. ~ The value in relations is benevolence. ~ The value in words is sincerity. ~ The value in leadership is order. ~ The value in work is competence. ~ The value in effort is timeliness. ~ Since, indeed, they do not contend, There is no resentment.

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[08c05т] **Ren Jiyu** ~ The highest good is like water. ~ Water is apt to benefit all things and does not compete with them. ~ It dwells in places people disdain. ~ Thus it is closest to Tao. ~ (The best man should be like water) ~ In his dwelling he is at ease with lowness, ~ In his heart he is profound, ~ He is sincere in his dealings with others, ~ He is faithful in speech, ~ He is orderly in government, ~ He is competent in deeds, ~ He is timely in action. ~ It is because he is not competitive that he is without any faults.

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[08c06т] **Gia-fu Feng** ~ The highest good is like water. ~ Water gives life to the ten thousand things and does not strive. ~ It flows in places men reject and so is like the Tao. ~ In dwelling, be close to the land. ~ In meditation, go deep in the heart. ~ In dealing with others, be gentle and kind. ~ In speech, be true. ~ In ruling, be just. ~ In business, be competent. ~ In action, watch the timing. ~ No fight: No blame.

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[08c07т] **Lok Sang Ho** ~ The superior good man is like water. ~ Just as water enlivens all living creatures and never contests with them, ~ dwelling in places disdained by others, ~ so the superior good man is prepared to situate himself where nobody wants. ~ In this way he is close to the Dao. ~ To live on the good earth, ~ To cherish good thoughts, ~ To do a good turn to others, ~ To speak the good truth, ~ To let good governance find its right place, ~ To put the good ability to work, ~ To set in motion the good times, ~ Such is the way to live without contesting with others. ~ Such is the man free from complaints and anguish.

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[08c08т] **Xiaolin Yang** ~ The best is like water. ~ Water benefits everything without fighting for credit. ~ Only without fighting for credit, will water never get any trouble. ~ It flows to the lowest places where no one wants to stay, ~ So water is the closest to the DAO. ~ Therefore, one should have the traits of water: ~ Humble and lowly in his character, ~ Peaceful and deep in his heart, ~ Charitable in his treatment of everything, ~ Credible in his words, ~ Methodical in his ways of governing a country, ~ Capable of doing anything, ~ And able to catch opportunities when taking action. ~ Only without fighting for credit, will one never get any trouble.

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[08c09т] **Walter Gorn Old**, THE EASY NATURE ~ The greatest virtue is like water; it is good to all things. ~ It attains the most inaccessible places without strife. ~ Therefore it is like Tao. ~ It has the virtue of adapting itself to its place. ~ It is virtuous like the heart by being deep. ~ It is virtuous like speech by being faithful. ~ It is virtuous like government in regulating. ~ It is virtuous like a servant in its ability. ~ It is virtuous like action by being in season. ~ And because it does not strive it has no enemies.

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[08c10т] **James Legge** ~ The highest excellence is like (that of) water. ~ The excellence of water appears in its benefiting all things, ~ and in its occupying, without striving (to the contrary), the low place which all men dislike. ~ Hence (its way) is near to (that of) the Tao. ~ The excellence of a residence is in (the suitability of) the place; ~ that of the mind is in abysmal stillness; ~ that of associations is in their being with the virtuous; ~ that of government is in its securing good order; ~ that of (the conduct of) affairs is in its ability; ~ and that of (the initiation of) any movement is in its timeliness. ~ And when (one with the highest excellence) does not wrangle (about his low position), no one finds fault with him.

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[08c11т] **David Hinton** ~ Lofty nobility is like water. ~ Water's nobility is to enrich the ten thousand things ~ and yet never strive: ~ it just settles through places people everywhere loathe. ~ Therefore, it's nearly Way. ~ Dwelling's nobility is earth, ~ mind's nobility is empty depth, ~ giving's nobility is Humanity, ~ word's nobility is sincerity, ~ government's nobility is accord, ~ endeavor's nobility is ability, ~ action's nobility is timing. ~ When you never strive you never go wrong.

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[08c12т] **Chichung Huang** ~ The supreme good man is like water. ~ Water is good at benefiting ~ The ten thousand things without contending, ~ Lying where the multitude loathes to: ~ Therefore, close to the Tao. ~ In habitation, ~ He is good at choosing the place; ~ In mind, ~ Good at profundity; ~ In giving, ~ Good at imitating heaven; ~ In speech, ~ Good at honesty; ~ In government, ~ Good at bringing order; ~ In duties, ~ Good at exerting his ability; ~ In making moves, ~ Good at timeliness. ~ Being uncontentious, ~ There is no resentment.

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[08c13т] **Ellen M. Chen** ~ A person with superior goodness (shan) is like water, ~ Water is good in benefiting (li) all beings, ~ Without contending (cheng) with any. ~ Situated in places shunned (o) by many others, ~ Thereby it is near (chi) Tao. ~ (Such a person's) dwelling is the good earth, ~ (His/her) mind (hsin) is the good deep water (yuan), ~ (His/her) associates are good kind people (jen), ~ (His/her) speech shows good trust (hsin), ~ (His/her) governing is the good order, ~ (His/her) projects (shih) are carried out by good talents (neng), ~ (His/her) activities (tung) are good in timing. ~ Because he does not contend (pu cheng) with any, ~ He commits no wrong.

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[08c14т] **Lee Sun Chen Org** ~ [The performance of people with] the highest Te (arete) resembles the [working of] water; ~ Water benefits myriad things and creatures without vying [for control or profits]; ~ It, however, settles for the lowest position which is [customarily considered] disdainful by people. ~ Therefore, [the performance of] water comes very close to that of [people whose behaviors are] drawing closest to Tao. ~ [A Sage] withholds his principle [as unmovable] as the ground; ~ His heart tolerates as much (profoundly) as an abyss; ~ His actions are motivated by compassion; ~ His words are trustworthy; ~ His administration is efficient; ~ His performance is proficient; ~ His movements are timely; ~ Since he does not compete with people [for power or for profiting himself], so nobody has any good reason to accuse him.

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[08c15т] **Tien Cong Tran** ~ The man of the highest goodness is like water. ~ Water knows how to benefit all things without striving with them. ~ It stays in places loathed by all men. ~ Therefore, it comes near the Way. ~ In choosing your dwelling, know how to keep to the earth. ~ In cultivating your mind, know how to dive in the abyss. ~ In dealing with others, know how to be in relation to benevolence. ~ In speaking, know how to keep faithfulness. ~ In controlling the affairs of the state, know how to maintain good governing. ~ In working, know how to be suitable to ability. ~ In acting, know how to be suitable to time. ~ If

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you do not strive with others, you will be free from error.

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[08c16T] **Thomas Z. Zhang** ~ The best virtue is like water. ~ Water nurtures everything; yet, without rivaling, it flows towards lower grounds, where people would be reluctant to go. ~ Water behaves like following Tao. ~ Live in suitable place; ~ Think deeply; ~ Give generously; ~ Keep one's words; ~ Rule orderly; ~ Do things ably; ~ Act when the time is right. ~ Do not rival, then there would be no trouble.

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[08c17T] **Arthur Waley** ~ The highest good is like that of water. ~ The goodness of water is that it benefits the ten thousand creatures; yet itself does not scramble, but is content with the places that all men disdain. ~ It is this that makes water so near to the Way. ~ And if men think the ground the best place for building a house upon, ~ If among thoughts they value those that are profound, ~ If in friendship they value gentleness, ~ In words, truth; in government, good order; ~ In deeds, effectiveness; in actions, timeliness - ~ In each case it is because they prefer what does not lead to strife, ~ And therefore does not go amiss.

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[08c18T] **Richard John Lynn** ~ The highest good is like water. ~ The goodness of water lies in benefiting the myriad things without contention, while locating itself in places that common people scorn. ~ Therefore it is almost exactly like the Dao. ~ Goodness in position depends on location; ~ goodness in heart/mind depends on profundity; ~ goodness in association depends on benevolence; ~ goodness in words depends on sincerity; ~ goodness in government depends on order; ~ goodness in affairs depends on ability; ~ goodness in action depends on timeliness. ~ And it is only by avoiding contention that no blame occurs.

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[08c19T] **Lin Yutang** ~ WATER ~ The best of men is like water; ~ Water benefits all things ~ And does not compete with them. ~ It dwells in (the lowly) places that all disdain - ~ Wherein it comes near to the Tao. ~ In his dwelling, (the Sage) loves the (lowly) earth; ~ In his heart, he loves what is profound; ~ In his relations with others, he loves kindness; ~ In his words, he loves sincerity; ~ In government, he loves peace; ~ In business affairs, he loves ability; ~ In his actions, he loves choosing the right time. ~ It is because he does not contend ~ That he is without reproach.

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[08c20T] **Victor H. Mair** ~ The highest good is like water; ~ Water is good at benefiting the myriad creatures ~ but also struggles to occupy the place loathed by the masses. ~ Therefore, ~ It is near to the Way. ~ The quality of an abode is in its location, ~ The quality of the heart is in its depths, ~ The quality of giving lies in trust, ~ The quality of correct governance lies in orderly rule, ~ The quality of an enterprise depends on ability, ~ The quality of movement depends on timing. ~ Now, ~ It is precisely because one does not compete that there is no blame.

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[08c21T] **Tolbert McCarroll** ~ The highest good is like water. ~ For water benefits the ten thousand things without striving. ~ It settles in places that people avoid and so is like the Tao. ~ In choosing your home look to the land. ~ In preparing your heart go deep. ~ In associating with others value gentleness. ~ In speaking exhibit good faith. ~ In governing provide good order. ~ In the conduct of business be competent. ~ In action be timely. ~ When there is no strife, nothing goes amiss.

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[08c22T] **David H. Li** ~ Goodness at its best is like water. ~ Water benefits myriad matters but is not in competition with them. ~ Water stays at a level disliked by others, as if it were the Direction. ~ Wherever [the sage] stays, it is a good place; ~ whatever [the sage] thinks, it is good thought; ~ whomever [the sage] contacts, it is nobleness; ~ whatever [the sage] expresses, it is truthfulness; ~ however [the sage] governs, it is good administration; ~ whatever [the sage] does, it is good deed; ~ whenever [the sage] acts, it is timely action. ~ Being not in competition, [the sage] has no concern.

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[08c23T] **Yasuhiko Genku Kimura** ~ The highest good is like water, ~ Benefiting all but contending with none, ~ Flowing in low places which the masses disdain. ~ Hence, it is close to the goodness of the Tao. ~ In dwelling, be grounded, ~ In thinking, be deep, ~ In giving, be balanced, ~ In speaking, be truthful, ~ In governing, be orderly, ~ In working, be competent, ~ In action, be timely. ~ In following the virtues of water, ~ The sage contends with no one, ~ And therefore he invites no troubles in life.

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[08c24T] **Chou-Wing Chohan** ~ The best of the best is like water. ~ Water is beneficial to everything, ~ And does not demand anything for itself in return. ~ Water stays in places where nothing else stays. ~ Therefore, water is close to Tao. ~ At home, it is important for this to be a good place to live in. ~ In feeling, examine the depths of your heart. ~ In friendship, maintain good relations with others. ~ In words, have confidence. ~ In government, abide by good order. ~ In trade, taking things easy will be to your benefit. ~ In movement, use every opportunity. ~ Since there is no demand for anything, there is no blame, either. ~ This shows how the sage, the highest level of good, operates selflessly. ~ He does good for others but demands nothing of them. ~ He is satisfied with everything. ~ He does not covet anything that belongs to someone else. ~ When he serves as an example for us, the world enjoys peace and tranquillity.

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[08c25T] **Man-Ho Kwok** ~ The sage's way, ~ Tao is the way of water. ~ There must be water for life to be, and it can flow wherever. ~ And water, being true to being water is true to Tao. ~ Those on the Way of Tao, like water need to accept where they find themselves; ~ and that may often be where water goes to the lowest places, and that is right. ~ Like a lake the heart must be calm and quiet having great depth beneath it. ~ The sage rules with compassion, and his word needs to be trusted. ~ The sage needs to know like water ~ how to flow around the blocks ~ and how to find the way through without violence. ~ Like water, the sage should wait for the moment to ripen and be right: ~ water, you know, never fights ~ it flows around without harm.

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[08c26T] **Gu Zhengkun** ~ The perfect goodness is like water. ~ Water approaches all things instead of contending with them. ~ It prefers to dwell where no one would like to stay; ~ Hence it comes close to the Tao. ~ A man of perfect goodness chooses a low place to dwell as water, ~ He has a heart as deep as water, ~ He offers friendship as tender as water, ~ He speaks as sincerely as water, ~ He rules a state as orderly as water, ~ He does a thing as properly as water, ~ He takes action as timely as water. ~ Like water, he never contends with others, ~ So he never commits a mistake.

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[08c27T] **Chao-Hsiu Chen** ~ The greatest good is like water: it benefits all life without being noticed. ~ It flows even to the lowliest places where no one chooses to be and so it is very close to the Tao. ~ It settles only in quiet locations. ~ Its deepest heart is always clear. ~ It offers itself with great goodness. ~ It keeps its rhythm as it keeps its promises. ~ It governs tributaries as it governs its people. ~ It adapts to all necessities. ~ It moves at the right moment. ~ It never flaunts its goodness and so it never attracts any blame.

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[08c28T] **Liu Qixuan** ~ The perfect goodness is like the water. ~ Water benefits everything without caring for its own profit, ~ And lives in places that none would like. ~ As a good instance of the able Way, ~ Water is best at choosing places for its existence, ~ Freeing its mind for working up new wonders ~ Matching the heaven in generous grace ~ Speaking with the most persuasive power, ~ Governing supremely without verbalized policies ~ Crowning everything it does with success ~ And taking its actions at the best times. ~ For one who struggles for nothing ~ Will find no difficulty in everything.

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[08c29T] **Shi Fu Hwang** ~ On Water ~ Lao Tze says, ~ Ultimate goodness shall be found in water. ~ Water is good at helping all things, being free of conflict with them. ~ It stays in places that most people despise, so it is closest to the Tao. ~ It provides benefit wherever it stays, ~ illustrates the example of good men's hearts by forming the depth of the abyss, ~ distributes to the needy one to demonstrate benevolence, ~ reflects genuine images to interpret credibility, ~ removes dirty things to purify the government, ~ transforms to different shapes to display its capability, ~ moves as the seasons change to show timeliness. ~ Because water never competes with others, hence no one will resent it.

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[08c30T] **Ch'u Ta-Kao** ~ The highest goodness is like water. ~ Water is beneficent to all things but does not contend. ~ It stays in places which others despise. ~ Therefore it is near Tao. ~ In dwelling, think it a good place to live; ~ In feeling, make the heart deep; ~ In friendship, keep on good terms with men; ~ In words, have confidence; ~ In ruling, abide by good order; ~ In business, take things easy; ~ In motion, make use of the opportunity. ~ Since there is no contention, there is no blame.

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[08c31T] **Paul J. Lin** ~ The man of supreme goodness resembles water. ~ Water benefits all things ~ Without competing with them, ~ Staying in places that men despise; ~ Therefore, it is very close to Tao. ~ Dwelling in good places, ~ Having a heart that loves the profound, ~ Allying with benevolence, ~ Inviting trust with words, ~ Being righteous in governing, ~ Managing all things well, ~ Moving at the right time. ~ Just because he does not compete, ~ The man of supreme goodness frees himself of blame.

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[08c32T] **Michael LaFargue** ~ The highest Excellence is like water. ~ Water, Excellent at being of benefit to the thousands of things, does not contend - ~ it settles in places everyone else avoids. ~ Yes, it is just about Tao. ~ Excellence in a house: the ground; ~ "Excellence in a mind: depth; ~ Excellence in companions: Goodness; ~ Excellence in speaking: sincerity; ~ Excellence in setting things right: good management; ~ Excellence on the job: ability; ~ Excellence in making a move: good timing." ~ Simply do not contend ~ then there will be no fault.

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[08c33T] **Cheng Lin** ~ The way of a good man is like that of water which benefits all things without contention. ~ He is content to keep that which is discarded by the multitude. ~ Hence he is close to Truth. ~ He adapts himself to any environment; ~ he attunes his mind to what is profound; ~ he associates himself with the virtuous; ~ his words inspire confidence; ~ his rule brings about order; ~ he administers affairs with ability; ~ his actions are opportune. ~ Because he does not contend, he gives no cause for resentment.

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[08c34T] **Yi Wu** ~ The supremely good [man] is like water. ~ Water is good at benefiting all things ~ but does not compete with them. ~ It dwells in places that people dislike; ~ therefore, it is close to the Way. ~ In dwelling, he is good at living close to the ground. ~ In mind, he is good at making himself like an abyss. ~ In giving, he is good at practicing humanity. ~ In speaking, he is good at keeping his word. ~ In governing, he is good at managing. ~ In doing, he is good at using his abilities. ~ In moving, he is good at discerning the right time. ~ Because he does not compete with others, he will be free from blame.

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[08c35T] **Han Hiong Tan** ~ A person of great virtue behaves like water. ~ Water benefits everything but does not contend. ~ It resides at the lowest place that everyone loathes. ~ Thus this characteristic of water bears close resemblance to the typical trait of Dao. ~ A person of great virtue prefers to live on the lowest ground. ~ His heart is quiescent and serene. ~ His dealings with others are based on goodwill. ~ His utterances are forever sincere. ~ His rule is orderly and peaceful. ~ His managerial skills are superb. ~ His timing is always impeccable. ~ Because he is not contentious, nobody will ever hold a grudge against him.

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[08c36T] **Hua-Ching Ni** ~ One of universal nature is like water; ~ he benefits all things but does not contend with them. ~ He unprotestingly takes the lowest position; ~ thus, he is close to the universal truth. ~ One of universal virtue chooses to live in a suitable environment. ~ He attunes his mind to become profound. ~ He deals with others with kindness. ~ In his speech, he is sincere. ~ His rule brings about order. ~ His work is efficient. ~ His actions are opportune. ~ One of deep virtue does not contend with people; ~ thus, he is above reproach.

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[08c37T] **Chang Chung-yuan** ~ That which is best is similar to the water. ~ Water profits ten thousand things and does not oppose them. ~ It is always at rest in humble places that people dislike. ~ Thus, it is close to Tao. ~ Therefore, for staying, we prefer a humble place. ~ For minds, we prefer profundity. ~ For companions, we prefer the kindness. ~ For words, we prefer sincerity. ~ For government, we prefer good order. ~ For affairs, we prefer ability. ~ For actions, we prefer the right time. ~ Because we do not strive, ~ We are free from fault.

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[08c38т] **Henry Wei ~** Yielding Nature ~ I Hsing ~ A man of the superior type resembles water, ~ Whose goodness lies in benefiting all things without contention, ~ And staying in places detested by the masses. ~ This makes him closely akin to Tao. ~ The goodness of his abode is its low location. ~ The goodness of his heart is its cavern-like hollowness. ~ Benevolence is the goodness of his offerings. ~ Sincerity is the goodness of his speech. ~ The goodness of his rule means peace. ~ The goodness of his dealings means competence. ~ His moves are good because timely. ~ As he is not disposed to contend, ~ He causes little resentment.

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[08c39т] **На Poong Kim ~** The supreme good is like water. ~ Water benefits the ten thousand things, yet contends with nothing. ~ It dwells where everyone is loath to be. ~ That is why it is near to Tao. ~ In dwelling, the good is the ground, ~ In thought, the good is depth, ~ In association, the good is gentleness, ~ In speech, the good is truthfulness, ~ In government, the good is order, ~ In work, the good is ability, ~ In movement, the good is timeliness. ~ Truly, because it [water] contends with nothing, ~ It is beyond reproach.

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[08c40т] **Tao Huang ~** Eminent goodness is like water. ~ Water is good at benefiting all things, ~ Yet it actively competes. ~ It retires to undesirable places. ~ Thus it is near to Tao. ~ Dwelling in good places, ~ Drawing from good sources, ~ Supplying from good nature, ~ Speaking with good trust, ~ Governing with good rules, ~ Conducting with good ability, ~ And acting within good time. ~ For this reason, ~ There is no competition, ~ There is no concern.

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[08c41т] **Tang Zi-chang ~** Perfect excellence is like gentle water. ~ Gentle water benefits All Things and yet it does not struggle. ~ Do away with what all people hate. ~ Thus this is approaching Dao. ~ Give to what is of perfect personnel. ~ Stay in a perfect place, ~ think in a perfect way, ~ cooperate with perfect people, ~ speak perfect truth, ~ govern in perfect order, ~ work for perfect potentiality, ~ move when the time is perfect. ~ Because of non-struggle, therefore, there is no blame.

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[08c42т] **Wing-tsit Chan ~** The best (man) is like water. ~ Water is good; ~ It benefits all things and does not compete with them. ~ It dwells in (lowly) places that all disdain. ~ This is why it is so near to Tao. ~ (The best man) in his dwelling loves the earth. ~ In his heart, he loves what is profound. ~ In his associations, he loves humanity. ~ In his words, he loves faithfulness. ~ In government, he loves order. ~ In handling affairs, he loves competence. ~ In his activities, he loves timeliness. ~ It is because he does not compete that he is without reproach.

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[08c91т] **И. И. Семененко ~** Высшее добро сходно с водой. ~ Добро воды состоит в том, что она приносит пользу десяти тысячам вещей и при этом не соперничает. ~ Место, где она пребывает, ненавистно для толпы, поэтому она и близка к Дао. ~ Добрым местом обитания является Земля, ~ добром для сердца выступает глубина, ~ добро в общении составляет человечность, ~ добро в высказывании - это искренность, ~ добро в правлении исчерпывается порядком, ~ добро деяния заключается в способности, ~ добро движения есть время. ~ Не соперничает и поэтому не вызывает осуждения.

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[08c92т] **А. А. Маслов ~** Человек высшей Благости подобен воде, ~ ибо вода приносит пользу мириадам существ, не соперничая с ними, и находится в том месте, которое все ненавидят. ~ Поэтому она близка Дао. ~ В жилище он ценит землю, ~ в сердце ценит глубину, ~ в союзе ценит гуманность, ~ в словах ценит искренность, ~ в правлении ценит порядок, ~ в поступках ценит способности, ~ в делах ценит время. ~ В силу того, что он не соперничает, он и не допускает ошибок.

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[08c93т] **Е. А. Торчинов ~** Высшее благо словно вода. ~ Вода приносит благо и пользу всем существам, ни с кем вражды не зная. ~ Течет она в таких местах, где людям, да и тварям, жить нельзя. ~ Поэтому близка она Дао-Пути. ~ Живи в благих землях, пусть твое сердце станет полноводным водоемом блага. ~ Пусть милосердие твое всегда обрящет единение с благом, а речи проникнутся благом достоверности. ~ Всегда осуществляй благое исправление, свершай дела благие по возможности своей и действуй лишь во время должное, благое. ~ Лишь тот, кто не враждует, не будет ненавидим.

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[08c94т] **А. Е. Лукьянов ~** Верхняя доброта подобна воде. ~ Доброта воды приносит пользу вещам и не борется [с ними]. ~ [Вода] устремляется туда, где многие люди погрязли во зле. ~ Поэтому [она] почти как Дао. ~ Селясь где-нибудь, проявляй доброту к земле. ~ Сердцу повинуясь, проявляй доброту безмерно. ~ Завязывая дружбу, наполняй добротой Жэнь (Человеколюбие). ~ Говоря что-либо, наполняй добротой Синь (Доверие-Веру). ~ Управляя, согласовывай с добротой методы управления. ~ Отправляя службы, наполняй добротой способности. ~ Действуя, будь добр, следуй времени. ~ Ни в коем случае не соперничай и тогда не будешь повинен ни в чем.

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[08c95т] **Ян Хин-шун ~** Высшая добродетель подобна воде. ~ Вода приносит пользу всем существам и не борется [с ними]. ~ Она находится там, где люди не желали бы быть. ~ Поэтому она похожа на дао. ~ [Человек, обладающий высшей добродетелью, так же как и вода], должен селиться ближе к земле; ~ его сердце должно следовать внутренним побуждениям; ~ в отношениях с людьми он должен быть дружелюбным; ~ в словах должен быть искренним; ~ в управлении [страной] должен быть последовательным; ~ в делах должен исходить из возможностей; ~ в действиях должен учитывать время. ~ Поскольку [он], так же как и вода, не борется с вещами, [он] не совершает ошибок.

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[08c96т] **Д. П. Конисси ~** Высшая добродетель похожа на воду. ~ Вода, давая всем существам обильную пользу, не сопротивляется ничему. ~ Она находится на том месте, которого люди не видят, поэтому она похожа на Тао. ~ Жить хорошо - для земли; ~ сердце - для глубины; ~ союз - для любви; ~ слова - для доверия; ~ управление - для благодеянствия (страны); ~ дела - для умения; ~ движение - для жизни. ~ Не ссорящийся не осуждается.

* * *

[08c97т] **В. В. Малявин ~** Высшее благо подобно воде: ~ Вода приносит благо всей тьме вещей и ни с чем не борется. ~ Собирается в местах, которых люди избегают, ~ Вот почему она близка Пути. ~ Для жизни благотворна земля; ~ Для сердца благотворна глубина; ~ В общении благотворна доброта; ~ В речах благотворно доверие; ~ В правлении благотворно смирение; ~ В деяниях благотворно умение; ~ В движениях благотворно само время. ~ Лишь там, где нет соперничества, не будет и ущерба.

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[08c98т] **Б. Б. Виногродский ~** Продвижение к совершенству подобно воде. ~ Вода в своем совершенстве приносит пользу мириадам сущностей, не соперничая при этом. ~ Она находится в местах, которые неприятны множеству людей. ~ Причинность: ~ Она близка Пути. ~ Пребывание совершенствуется землей. ~ Сердце-сознание совершенствуется бездонностью. ~ Сопричастность совершенствуется контактностью. ~ Речь совершенствуется верой. ~ Управление совершенствуется порядком. ~ Ситуация-дело совершенствуется энергией-возможностью. ~ Движение совершенствуется временем. ~ И если только не соперничаешь, тогда - отсутствие просчетов.

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PSEUDO-CHAPTER **Nine**

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[09c01т] **Robert G. Henricks ~** To hold it upright and fill it, ~ Is not so good as stopping [in time]. ~ When you pound it out and give it a point, ~ It won't be preserved very long. ~ When gold and jade fill your rooms, ~ You'll never be able to protect them. ~ Arrogance and pride with wealth and rank, ~ On their own bring on disaster. ~ When the deed is accomplished you retire; ~ Such is Heaven's Way!

* * *

[09c02т] **John C. H. Wu ~** As for holding to fullness, ~ Far better were it to stop in time! ~ Keep on beating and sharpening a sword, ~ And the edge cannot be preserved for long. ~ Fill your house with gold and jade, ~ And it can no longer be guarded. ~ Set store by your riches and honour, ~ And you will only reap a crop of calamities. ~ Here is the Way of Heaven: ~ When you have done your work, retire!

* * *

[09c03т] **D. C. Lau ~** Rather than fill it to the brim by keeping it upright ~ Better to have stopped in time; ~ Hammer it to a point ~ And the sharpness cannot be preserved for ever; ~ There may be gold and jade to fill a hall ~ But there is none who can keep them. ~ To be overbearing when one has wealth and position ~ Is to bring calamity upon oneself. ~ To retire when the task is accomplished ~ Is the way of heaven.

* * *

[09c04т] **R. L. Wing ~** Holding to fullness Is not as good as stopping in time. ~ Sharpness that probes Cannot protect for long. ~ A house filled with riches Cannot be defended. ~ Pride in wealth and position Is overlooking one's collapse. ~ Withdrawing when success is achieved Is the Tao in Nature.

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[09c05т] **Ren Jiyu ~** To hold and fill is not as good as to give up. ~ If a sword edge is sharpened to its sharpest, ~ It is hard to last long. ~ If your hall is filled with gold and jade, ~ Whoever could keep them safe? ~ To be proud with honour and wealth will bring misfortune. ~ To withdraw as soon as the work is done ~ That is Heaven's right way (Tao).

* * *

[09c06т] **Gia-fu Feng ~** Better stop short than fill to the brim. ~ Oversharpen the blade, and the edge will soon blunt. ~ Amass a store of gold and jade, and no one can protect it. ~ Claim wealth and titles, and disaster will follow. ~ Retire when the work is done. ~ This is the way of heaven.

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[09c07т] **Lok Sang Ho ~** Holding a full load of what you desire in your hands ~ Is not as wise as putting it down. ~ Sharpening a knife edge to the extreme, ~ And it may chip off in use. ~ To have a house full of gold and jade, ~ And you will only invite thieves. ~ To succumb to conceit and arrogance upon getting wealth and status, ~ In the end you will regret it. ~ Retire once a task has been accomplished ~ And you are in consonance with Heaven's Way.

* * *

[09c08т] **Xiaolin Yang ~** To be overflowing is not as good as having just enough. ~ If a point is made too sharp, the sharpness will not last long. ~ A houseful of treasure is impossible to keep. ~ The rich and arrogant are destined for disaster. ~ When you are successful and famous, quickly back out, which is the heavens' way.

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[09c09т] **Walter Gorn Old**, MAKING THINGS EQUAL ~ It is advisable to refrain from continual reaching after wealth. ~ Continual handling and sharpening wears away the most durable thing. ~ If the house be full of jewels, who shall protect it? ~ Wealth and glory bring care along with pride. ~ To stop when good work is done and honour advancing is the way of Heaven.

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[09c10т] **James Legge ~** It is better to leave a vessel unfilled, than to attempt to carry it when it is full. ~ If you keep feeling a point that has been sharpened, the point cannot long preserve its sharpness. ~ When gold and jade fill the hall, their possessor cannot keep them safe. ~ When wealth and honours lead to arrogancy, this brings its evil on itself. ~ When the work is done, and one's name is becoming distinguished, to withdraw into obscurity is the way of Heaven.

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[09c11т] **David Hinton ~** Forcing it fuller and fuller can't compare to just enough, ~ and honed sharper and sharper means it won't keep for long. ~ Once it's full of jade and gold your house will never be safe. ~ Proud of wealth and renown you bring on your own ruin. ~ Just do what you do, and then leave: such is the Way of heaven.

* * *

[09c12т] **Chichung Huang ~** To hold and fill it to the brim - ~ You'd better stop it; ~ To hammer and sharpen it - ~ You cannot long preserve it; ~ To fill a room with gold and jade - ~ Nobody can safeguard it; ~ To be noble, rich but arrogant - ~ You will bring yourself calamity. ~ To withdraw yourself after scoring merits - ~ Heaven's Tao.

* * *

[09c13т] **Ellen M. Chen ~** To hold and fill (a vessel) to the full (ying), ~ It had better not be done. ~ To temper and sharpen a sword, ~ Its edge could not be kept (pao) long. ~ To fill the hall with gold and jade, ~ There is no way to guard (shou) them. ~ To be rich, exalted, and proud, ~ This is to invite blame (chiu) upon oneself. ~ When work is done (sui), the person (sheng) retires, ~ Such is the Tao of heaven.

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[09c14T] **Lee Sun Chen Org** ~ People who accumulate extravagantly are less fortunate than those who would voluntarily cease and desist [before the accumulation of wealth becomes an obsession]; ~ [It is similar to the fact that:] ~ If a person grinds and sharpens sword beyond reason he would run the risk of thinning off the blade, [not for long], he will be unable to keep the blade; ~ If a person has a house full of gold and jade, he will run into mounting problems of guarding them [against theft and robbery]; ~ If a person of wealth and power (fame) is arrogant, he will unquestionably incite hostility and criticism [against him]. ~ Retiring physically after deeds are accomplished and names (identification) are established is [a manifestation of] the heavenly Tao.

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[09c15T] **Tien Cong Tran** ~ You hold to fullness, and it is better to stop in time! ~ You keep on beating and sharpening a sword, and the edge cannot be preserved for long. ~ You fill your house with gold and jade, and it can no longer be guarded. ~ You put on airs by your riches and honor, and you will only reap a crop of calamities. ~ Here is the Way of Heaven: When you have done your work, retire.

* * *

[09c16T] **Thomas Z. Zhang** ~ To fill to its full is not as good as to leave it alone. ~ Why make things very sharp, if the edge can not keep long-lasting sharpness. ~ Greed for treasure cannot make the fortune last. ~ Rich and arrogant, one would bring troubles for oneself. ~ Retire when the goal is achieved; this conforms to Tao.

* * *

[09c17T] **Arthur Waley** ~ Stretch a bow to the very full, ~ And you will wish you had stopped in time; ~ Temper a sword-edge to its very sharpest, ~ And you will find it soon grows dull. ~ When bronze and jade fill your hall ~ It can no longer be guarded. ~ Wealth and place breed insolence ~ That brings ruin in its train. ~ When your work is done, then withdraw! ~ Such is Heaven's Way.

* * *

[09c18T] **Richard John Lynn** ~ With it firmly in hand, he goes on to fill it up, but it would be better to quit. ~ If, having forged it, one goes on to sharpen it, it could not last long. ~ Gold and jade fill the hall, but none can keep them safe. ~ If one is arrogant because of wealth and rank, he will give himself a blameworthy fate. ~ Once achievement has occurred, one retires, for such is the Dao of Heaven.

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[09c19T] **Lin Yutang** ~ THE DANGER OF OVERWEENING SUCCESS ~ Stretch (a bow) to the very full, ~ And you will wish you had stopped in time. ~ Temper (a sword-edge) to its very sharpest, ~ And the edge will not last long. ~ When gold and jade fill your hall, ~ You will not be able to keep them safe. ~ To be proud with wealth and honor ~ Is to sow the seeds of one's own downfall. ~ Retire when your work is done, ~ Such is Heaven's way.

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[09c20T] **Victor H. Mair** ~ Instead of keeping a bow taut while holding it straight, better to relax. ~ You may temper a sword until it is razor sharp, but you cannot preserve the edge for long. ~ When gold and jade fill your rooms, no one will be able to guard them for you. ~ If wealth and honor make you haughty, you bequeath misfortune upon yourself. ~ To withdraw when your work is finished, ~ that is the Way of heaven.

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[09c21T] **Tolbert McCarroll** ~ Better to stop in time than to fill to the brim. ~ Hone a blade to the sharpest point, ~ and it will soon be blunt. ~ Fill your house with gold and jade, ~ and no one can protect it. ~ Be prideful about wealth and position, ~ and you bring disasters upon yourself. ~ Retire when the work is done. ~ This is the way of heaven.

* * *

[09c22T] **David H. Li** ~ Filling to the brim is not as good as stopping short; ~ Polishing to the sharpest does not last long. ~ A roomful of gold and jade is hard to follow. ~ One prideful of wealth and fame sows the seeds of sorrow. ~ With mission accomplished, it is time to offer resignation. ~ This is cosmos's Direction.

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[09c23T] **Yasuhiko Genku Kimura** ~ To fill to the brim is to be out of balance, ~ Wherefore it is better to stop before overfilling. ~ To over-sharpen a sword is to be out of balance, ~ Wherefore its edge will not last long. ~ To line a hall with gold and jade is to be out of balance, ~ Wherefore no one can guard them. ~ If wealth and rank make a man haughty and clinging, ~ He will surely bequeath misfortune upon himself. ~ If success is achieved and honor bestowed, ~ Quietly withdraw from your position. ~ This is the Way of Heaven.

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[09c24T] **Chou-Wing Chohan** ~ It is better to leave a thing alone ~ Than to hold it and keep it full to the brim. ~ If you sharpen the blade and use it, ~ It will not remain sharp for long. ~ When gold and jade fill the temple, ~ No one can protect them. ~ When wealth and honor come together with pride ~ Self-destruction quickly joins them. ~ After the goal has been achieved and the objective has been honorably accomplished, ~ The Tao of heaven ~ Is to retire from everything.

* * *

[09c25T] **Man-Ho Kwok** ~ Hold yourself back from filling yourself up, or you'll tip off your stand. ~ You can hammer a blade until it's razor-sharp - and in seconds, it can blunt. ~ You may amass gold and jade in plenty ~ but then the more you have, the less safety ... ~ Are you strutting your wealth like a peacock? ~ Then you've set yourself up to be shot. ~ You bring about your own disaster ~ Because you've got too much. ~ Let go, when your work is done: ~ That is the Way of Heaven.

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[09c26T] **Gu Zhengkun** ~ One should stop in due time ~ Rather than fill it to the brim. ~ When a point is whittled too sharp, ~ Its sharpness cannot remains long. ~ When a hall is full of gold and jade, ~ Nobody can keep them long; ~ When a man of wealth and rank is arrogant, ~ He is looking for a calamity upon himself; ~ When one succeeds and subsequently retires, ~ He follows the true way of heaven.

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[09c27T] **Chao-Hsiu Chen** ~ To stop in time is better than to hold a full bowl with fear of spilling. ~ A knife cannot be kept constantly sharp, therefore it is wise not to flaunt the blade. ~ Amass a hoard of gold and jade and it cannot be possessed for ever. ~ Those who vaunt their position and worth risk attracting blame. ~ To retire when the goal is reached: this is the Tao of Heaven.

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[09c28T] **Liu Qixuan** ~ Rather than possessing more and more wealth, ~ One would do better to give it all up. ~ Rather than forging sharper and sharper weapons, ~ One would get better protection by throwing them away. ~ One who gets a whole house of gold can not keep it. ~ One who is proud of wealth and status will suffer for it. ~ It is in agreement with the spirit of the Way ~ That one duly withdraws with his successes achieved.

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[09c29T] **Shi Fu Hwang** ~ The Danger of Overweening Success ~ Lao Tze says, ~ A full utensil in hand has to be halted. ~ The blade sharpened to the thinnest edge, cannot be endured long. ~ A hall full of jewels and gold, can never be safely guarded. ~ A man who takes pride in richness and nobleness, has his downfall because of the seeds he sowed. ~ Recess at the day of success, such is the way of Heaven.

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[09c30T] **Ch'u Ta-Kao** ~ Holding and keeping a thing to the very full - it is better to leave it alone; ~ Handling and sharpening a blade - it cannot be long sustained; ~ When gold and jade fill the hall, no one can protect them; ~ Wealth and honour with pride bring with them destruction; ~ To have accomplished merit and acquired fame, then to retire - ~ This is the Tao of heaven.

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[09c31T] **Paul J. Lin** ~ Hold [a cup] and fill it to the brim; ~ Is it not better to stop in time? ~ Hammer and sharpen [an edge]; ~ It cannot last long. ~ Fill a hall with gold and jade; ~ They cannot be protected. ~ He who is rich, honored, and arrogant brings blame upon himself. ~ He who withdraws after achieving success and performing duty adheres to the Tao of heaven.

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[09c32T] **Michael LaFargue** ~ In filling, if you keep on and on - ~ better to have stopped. ~ In sharpening, if you keep trying - ~ the edge won't last long. ~ When gold and jade fill the halls, ~ no one can guard it all. ~ Rich, famous - and conceited: ~ leading to a downfall self-caused. ~ Achieve successes, win the fame, remove yourself: ~ Heaven's Way.

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[09c33T] **Cheng Lin** ~ Those who amass wealth without ceasing are comparable to one who continues to temper a weapon until it loses its keenness. ~ A house that is filled with gold and jades cannot long remain secure. ~ A man who proudly displays his riches invites trouble for himself. ~ The effacement of self after success has been achieved is the way of Heaven.

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[09c34T] **Yi Wu** ~ Holding [a cup] until it overflows, is not as good as stopping in time. ~ [A sword] beaten to its sharpest, will not last long. ~ A hall filled with gold and jade, cannot be kept forever. ~ Pride in riches and honors, creates trouble for oneself. ~ After achieving merit, retire. ~ It is the Way of Heaven.

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[09c35T] **Han Hiong Tan** ~ As brimming with pride will often lead to a downfall, ~ A timely halt is much preferred. ~ If you continue to hone the blade of a knife, ~ You will not be able to preserve its sharp edge. ~ It is impossible to safeguard a house full of treasures forever. ~ Wealthy people who are arrogantly extravagant, ~ Inevitably bring calamity upon themselves. ~ To retire after a successful career is to follow the way of Dao.

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[09c36T] **Hua-Ching Ni** ~ A bow that is stretched to its fullest capacity may certainly snap. ~ A sword that is tempered to its very sharpest may easily be broken. ~ A house that is full of jade and gold cannot remain secure for long. ~ One who proudly displays his wealth invites trouble. ~ Therefore, resign from a high position when your mission is complete. ~ This is the Universal Way of a life of deep virtue.

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[09c37T] **Chang Chung-yuan** ~ To hold things and to be proud of them is not as good as not to have them, ~ Because if one insists on an extreme, that extreme will not dwell long. ~ When a room is full of precious things, one will never be able to preserve them. ~ When one is wealthy, high ranking, and proud of himself, he invites misfortune. ~ When one's task is completed and his mission is fulfilled, he removes himself from his position. ~ This is indeed the way of Nature!

* * *

[09c38T] **Henry Wei** ~ Practice of Placidity ~ Yun Yi ~ To hold and fill a vessel to brimful ~ Is not so good as to stop before the limit. ~ Hone a tool to its sharpest state, ~ And its keenness cannot be long preserved. ~ A hall filled with gold and jade ~ Can hardly be safeguarded. ~ To show pride in one's wealth and high rank ~ Is to pave the way for one's own doom. ~ Retire after achieving success and winning renown! ~ This is the Way of Heaven.

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[09c39T] **Ha Poong Kim** ~ Rather than hold the bowl until it fills to the brim, ~ Better quit in time. ~ Hammer the blade to its sharpest, ~ And you will be unable to preserve it long. ~ Fill the hall with gold and jade, ~ And you will be unable to keep them safe. ~ He who is arrogant with his wealth and position ~ Will bring calamity upon himself. ~ To withdraw when the task is accomplished ~ Is the way of Heaven.

* * *

[09c40T] **Tao Huang** ~ Hanging on to it will cause overflow, better to let go. ~ Forced consent does not endure. ~ Filling the house with gold and jade will not bring safety. ~ Riches and royalty result in pride, they bring about their own punishment. ~ When the work is done, the body withdraws. ~ This is the Tao of heaven.

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[09c41T] **Tang Zi-chang** ~ Do not concentrate one's wealth in abundance. ~ It is far better for one to know where to stop. ~ Do not beat one's sword sharp, one can never keep its edge for ever. ~ If their houses are full of gold and jade, they have no way to keep them forever. ~ If they are proud of having great riches and honors, they just make more troubles for themselves. ~ When merits have been achieved, fame has been completed - one may withdraw himself. ~ That is to follow the law of Nature.

* * *

[09c42T] **Wing-tsit Chan** ~ To hold and fill a cup to overflowing ~ Is not as good as to stop in time. ~ Sharpen a sword-edge to its very sharpest, ~ And the (edge) will not last long. ~ When gold and jade fill your hall, ~ You will not be able to keep them. ~ To be proud with honor and wealth ~ Is to cause one's own downfall. ~ Withdraw as soon as your work is done. ~ Such is Heaven's Way.

* * *

[09c91T] **И. И. Семененко** ~ Наполнить до краев, придерживая, чтобы не разлить, - не идет в сравнение с тем, когда уже пусто. ~ Не сохранить надолго

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острым то, что натачивают все острее. ~ Когда забита вся палата златом и нефритом, никто не сможет их сберечь. ~ Кто гордится тем, что знатен и богат, сам обрекает себя на несчастье. ~ Дао Неба в том, чтобы успешно завершить свои труды и удалиться.

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[09c92т] **А. А. Маслов** ~ Лучше вовремя остановиться, чем наполнить [сосуд] до краёв. ~ Если заточить лезвие до предела, то долго его не сохранить. ~ Покои могут быть полны золота и каменьев, но не найдётся того, кто устерёг бы их. ~ Похваляться богатством и знатностью - значит накликать на себя беду. ~ Добившись успеха - отступай. ~ В этом - Путь Неба.

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[09c93т] **Е. А. Торчинов** ~ Не лучше ли ослабить натянутую тетиву, чем вечно напрягать ее? ~ И даже если бесконечно точить клинок, надолго сохранить остроту его, пожалуй, не удастся. ~ Когда нефритом или золотом наполнен зал, кто сможет уберечь его от вора? ~ Когда богатством или знатностью кичатся люди, не навлекают сами этим ли беду большую? ~ Богатство, почести и слава сгинут прочь, истлеет тело - вот небесное Дао, вот Путь!

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[09c94т] **А. Е. Лукьянов** ~ Можно взять да и наполнить что-либо, ~ но не лучше ли оставить его как есть? ~ Можно расплющить и отточить что-либо, ~ но невозможно надолго сохранить [остроту]. ~ Можно золотом и яшмой завалить палаты, ~ да разве найдется тот, кто сможет сберечь [все это]? ~ Можно осыпать себя драгоценностями и смотреть на всех свысока, ~ но ведь только накличешь беду на себя. ~ Поэтому для успешного достижения цели ты сам возьми да и уступи Небесному Дао.

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[09c95т] **Ян Хин-шун** ~ Лучше ничего не делать, чем стремиться к тому, чтобы что-либо наполнить. ~ Если [чем-либо] острым [все время] пользоваться, оно не сможет долго сохранить свою [остроту]. ~ Если зал наполнен золотом и яшмой, то никто не в силах их уберечь. ~ Если богатые и знатные проявляют кичливость, они сами навлекают на себя беду. ~ Когда дело завершено, человек [должен] устраниться. ~ В этом закон небесного дао.

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[09c96т] **Д. П. Конисси** ~ Чтобы посуда была наполнена чем-нибудь, нужно держать ее твердо (без малейшего движения) и ровно. ~ Чтобы лезвие наострилось, нужно долго продолжать натачивание. ~ Когда дом наполнен золотом и драгоценными камнями, то невозможно сохранить его в целости. ~ Кто достигнет чести и приобретет богатство, тот сделается гордым. ~ Он легко забудет, что существует наказание (за преступление). ~ Когда дела увенчаются блестящим успехом и будет приобретено доброе имя, то лучше всего удалиться (в уединение). ~ Вот это-то и есть небесное Тао (или естественное Тао).

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[09c97т] **В. В. Малявин** ~ Чем удерживать наполненное до краев, ~ Лучше вовремя остановиться. ~ Кто старается наточить острее, ~ Не сохранит достигнутого надолго. ~ Коли золото и яшма заполнили покои, ~ Никому не под силу их сберечь. ~ Тот, кто кичится богатством и знатностью, ~ Сам навлечет на себя беду. ~ Подвиг совершен, слава явилась, а сам скрылся - ~ Вот Путь Небесный.

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[09c98т] **Б. Б. Виногродский** ~ Удерживают и заполняют его. ~ А лучше бы прекратить это. ~ Куют и заостряют его. ~ Не смогут сохранить долго. ~ Золото и драгоценности заполнили залы. ~ Никто не сумеет уберечь. ~ Если в богатстве и знатности загордился, сам себе создаешь проблемы на будущее. ~ Приходит успех - личность отступает. ~ Таков Путь Неба.

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PSEUDO-CHAPTER **Ten**

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[10c01т] **Robert G. Henricks** ~ In nourishing the soul and embracing the One - can you do it without letting them leave? ~ In concentrating your breath and making it soft - can you [make it like that of] a child? ~ In cultivating and cleaning your profound mirror - can you do it so that it has no blemish? ~ In loving the people and giving life to the state - can you do it without using knowledge? ~ In opening and closing the gates of Heaven - can you play the part of the female? ~ In understanding all within the four reaches - can you do it without using knowledge? ~ Give birth to them and nourish them. ~ Give birth to them but don't try to own them; ~ Help them to grow but don't rule them. ~ This is called Profound Virtue.

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[10c02т] **John C. H. Wu** ~ IN keeping the spirit and the vital soul together, ~ Are you able to maintain their perfect harmony? ~ In gathering your vital energy to attain suppleness, ~ Have you reached the state of a new-born babe? ~ In washing and clearing your inner vision, ~ Have you purified it of all dross? ~ In loving your people and governing your state, ~ Are you able to dispense with cleverness? ~ In the opening and shutting of heaven's gate, ~ Are you able to play the feminine part? ~ Enlightened and seeing far into all directions, ~ Can you at the same time remain detached and non-active? ~ Rear your people! ~ Feed your people! ~ Rear them without claiming them for your own! ~ Do your work without setting any store by it! ~ Be a leader, not a butcher! ~ This is called hidden Virtue.

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[10c03т] **D. C. Lau** ~ When carrying on your head your perplexed bodily soul ~ Can you embrace in your arms the One and not let go? ~ In concentrating your breath can you become as supple ~ As a babe? ~ Can you polish your mysterious mirror ~ And leave no blemish? ~ Can you love the people and govern the state ~ Without resorting to action? ~ When the gates of heaven open and shut ~ Are you capable of keeping to the role of the female? ~ When your discernment penetrates the four quarters ~ Are you capable of not knowing anything? ~ It gives them life and rears them. ~ It gives them life yet claims no possession; ~ It benefits them yet exacts no gratitude; ~ It is the steward yet exercises no authority. ~ Such is called the mysterious virtue.

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[10c04т] **R. L. Wing** ~ In managing your instincts and embracing Oneness, Can you be undivided? ~ In focusing your Influence, Can you yield as a newborn child? ~ In clearing your insight, Can you become free of error? ~ In loving people and leading the organization, Can you take no action? ~ In opening and closing the gateway to nature, Can you not weaken? ~ In seeing clearly in all directions, Can you be without knowledge? ~ Produce things, cultivate things; Produce but do not possess. ~ Act without expectation. ~ Advance without dominating. ~ These are called the Subtle Powers.

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[10c05т] **Ren Jiyu** ~ Can you keep the unity of the soul and the body without separating them? ~ Can you concentrate the vital energy, keep the breath and achieve gentleness like an infant without any desires? ~ Can you cleanse and purify your profound insight without any flecks? ~ Can you love the people and govern the state without personal knowledge? ~ Can you recoil to take the feminine position in the course of Nature's opposition and change? ~ Can you perceive all and comprehend all without taking any action? ~ To let all things grow and increase, ~ To beget all things, but not to take possession of them, ~ To advance them, but not to take credit for doing so, ~ To be leader but not master of them, ~ - This is the most profound De (Te, or Virtue).

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[10c06т] **Gia-fu Feng** ~ Carrying body and soul and embracing the one, ~ Can you avoid separation? ~ Attending fully and becoming supple, ~ Can you be as a newborn babe? ~ Washing and cleansing the primal vision, ~ Can you be without stain? ~ Loving all men and ruling the country, ~ Can you be without cleverness? ~ Opening and closing the gates of heaven, ~ Can you play the role of woman? ~ Understanding and being open to all things, ~ Are you able to do nothing? ~ Giving birth and nourishing, ~ Bearing yet not possessing, ~ Working yet not taking credit, ~ Leading yet not dominating, ~ This is the Primal Virtue.

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[10c07т] **Lok Sang Ho** ~ Can you concentrate your mind and soul, ~ and not lapse a minute? ~ Can you keep your breath soft and smooth, ~ just as an infant would? ~ Can you cleanse the eye of your mind, ~ and keep it free from a speck of dust? ~ Can you love your citizens and govern your country, ~ selflessly and according to the Dao? ~ If you were asked to guard the Gate of Heaven, ~ would you be totally impartial? ~ Can you understand the four dimensions of the universe, ~ and be free from self-guided reasoning? ~ To give birth to life, and ~ To nurture it, yet claiming no ownership; ~ To act, yet without being arrogant, ~ To bring up life, yet not determining its destiny: ~ That is the Mystical Virtue.

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[10c08т] **Xiaolin Yang** ~ To devote your soul and body to the DAO, can you never leave it? ~ To focus your inner energy to the softest, can you be like a newborn? ~ To remove your inner dust and see the DAO, can your mind be as clean as a mirror? ~ To love your people and govern your country, can you practice WUWEI? ~ To control your desires, can you be as humble as a female? ~ To understand everything, can you stay without knowledge? ~ Create and nurture but do not own, ~ Do things but do not claim credit, ~ Lead but do not control. ~ These are real DE.

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[10c09т] **Walter Gorn Old**, WHAT IS POSSIBLE ~ By conserving the natural and spiritual powers it is possible to escape dissolution. ~ By restraining the passions and letting gentleness have sway it is possible to continue as a child. ~ By purging the mind of impurities it is possible to remain untainted. ~ By governing the people with love it is possible to remain unknown. ~ By continual use of the gates of Heaven it is possible to preserve them from rust. ~ By transparency on all sides it is possible to remain unrecognised. ~ To bring forth and preserve, to produce without possessing, to act without hope of reward, and to expand without waste, this is the supreme virtue.

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[10c10т] **James Legge** ~ When the intelligent and animal souls are held together in one embrace, they can be kept from separating. ~ When one gives undivided attention to the (vital) breath, and brings it to the utmost degree of pliancy, he can become as a (tender) babe. ~ When he has cleansed away the most mysterious sights (of his imagination), he can become without a flaw. ~ In loving the people and ruling the state, cannot he proceed without any (purpose of) action? ~ In the opening and shutting of his gates of heaven, cannot he do so as a female bird? ~ While his intelligence reaches in every direction, cannot he (appear to) be without knowledge? ~ (The Tao) produces (all things) and nourishes them; ~ it produces them and does not claim them as its own; ~ it does all, and yet does not boast of it; ~ it presides over all, and yet does not control them. ~ This is what is called 'The mysterious Quality' (of the Tao).

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[10c11т] **David Hinton** ~ Can you let your spirit embrace primal unity without drifting away? ~ Can you focus ch'i into such softness you're a newborn again? ~ Can you polish the dark-enigma mirror to a clarity beyond stain? ~ Can you make loving the people and ruling the nation nothing's own doing? ~ Can you be female opening and closing heaven's gate? ~ Can you fathom earth's four distances with radiant wisdom and know nothing? ~ Give birth and nurture. ~ Give birth without possessing and foster without dominating: ~ this is called dark-enigma Integrity.

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[10c12т] **Chichung Huang** ~ In making your soul embrace One, ~ Can you keep it from departing? ~ In concentrating your breath to make it utterly soft, ~ Can you do so as an infant does? ~ In cleaning and dusting the deep and remote mirror, ~ Can you make it spotless? ~ In loving the people and governing the state, ~ Can you practice nonaction? ~ In opening and closing the heavenly gate, ~ Can you play the feminine? ~ In keeping clear-sighted and all-perceptive, ~ Can you refrain from using craft? ~ Generate them; ~ Rear them. ~ Generate without possessing; ~ Lead without dominating - ~ This is called deep and remote virtue.

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[10c13т] **Ellen M. Chen** ~ In bringing your spiritual (ying) and bodily (p'o) souls to embrace the One, ~ Can (neng) you never depart (li) from it? ~ In concentrating your breath to attain softness, ~ Can you be like an infant (ying erh)? ~ In cleansing your mirror (lan) of the dark (hsüan), ~ Can you make it spotless? ~ In opening and closing heaven's gate (t'ien men), ~ Can you be the female (tz'u)? ~ In being enlightened (ming) and comprehending all, ~ Can you do it without knowledge? ~ In loving the people and governing the state, ~ Can you practice non-action? ~ To give birth, to nurture, ~ To give birth yet not to claim possession (yu), ~ To act (wei) yet not to hold on to, ~ To grow (chang) yet not to lord over (tsai), ~ This is called the dark virtue (yüan te).

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[10c14т] **Lee Sun Chen Org** ~ [Each individual] unifies in himself soul (aura) and vitality (physique), but are they always so inseparable? ~ [Each individual] can exert to collect himself, in order to concentrate [totally] inwardly, but can he thus be as thoroughly unassuming (flexible) as an infant? ~ When it comes to weeding out, as well as washing off, unsubstantiated faulty opinions, can an ordinary person comprehensively avoid being completely faultless? ~ When it

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comes to looking after people and governing a state, would an ordinary person carry out the principle of non-interference [steadfastly that he can resist the temptation of tampering with the natural course]? ~ When the portal of Heaven (passage which leads directly to Truth) opens and closes, would an ordinary person be as sensitive (perceptive) and unassuming (objective) as females? ~ If a person's knowledge is encyclopedic and comprehensive, would he still maintain his modesty and recognize that he still has a great deal more to learn [about the boundless world of knowledge]? ~ If an individual fulfills any of the following pursuits: ~ Helping [creatures] to survive and to raise them [to relish their potentialities]; ~ Sustaining [their fulfillment] without being possessive; ~ Accomplishing [good] deeds without claiming credit; ~ Supporting their growths without being manipulative; ~ This individual has thus [accomplished] the most profound Te (arete).

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[10c15T] **Tien Cong Tran** ~ In keeping the spirit and the vital soul together, are you able to maintain their perfect harmony? ~ In gathering your vital energy to attain suppleness, are you able to play the role of a newborn babe? ~ In washing and clearing the mysterious mirror, are you able to purify it of all dross? ~ In loving your people and governing your state, are you able to do nothing? ~ In the opening and shutting of heaven's gate, are you able to play the feminine part? ~ Enlightened and seeing far into all directions, can you at the same time know nothing? ~ Rearing, feeding, rearing without claiming for its own, doing the work without claiming doing it, raising without being master. ~ This is mysterious Virtue.

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[10c16T] **Thomas Z. Zhang** ~ Can you keep your mind and your action consistent? ~ Can you be simple and sincere like a baby? ~ Can you view things without bias? ~ Can you govern without imposing your will? ~ Can you be moderate in daily business? ~ Can you keep open mind when learning? ~ Birth and growth are natural. ~ Do not think birth is someone's achievements. ~ Do not be vainglorious for your accomplishments. ~ Do not impede growth. ~ This is called the profound virtue.

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[10c17T] **Arthur Waley** ~ Can you keep the unquiet physical-soul from straying, hold fast to the Unity, and never quit it? ~ Can you, when concentrating your breath, make it soft like that of a little child? ~ Can you wipe and cleanse your vision of the Mystery till all is without blur? ~ Can you love the people and rule the land, yet remain unknown? ~ Can you in opening and shutting the heavenly gates play always the female part? ~ Can your mind penetrate every corner of the land, but you yourself never interfere? ~ Rear them, then, feed them, ~ Rear them, but do not lay claim to them. ~ Control them, but never lean upon them; ~ Be chief among them, but do not manage them. ~ This is called the Mysterious Power.

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[10c18T] **Richard John Lynn** ~ Stay where your earthbound soul is protected, and embrace integrity: can you do this with never a deviation? ~ Rely exclusively on your vital force, and become perfectly soft: can you play the infant? ~ Cleanse your vision into the mystery of things: can you make it spotless? ~ Cherish the people and govern the state: can you do this without intelligence? ~ The gateway of Heaven, whether it is to be open or shut: can you play the female? ~ Your bright understanding casts its light over the four quarters: can you stay free of conscious effort? ~ He gives them life ~ And nurtures them. ~ He gives them life, yet he possesses them not. ~ He acts, yet does not make them dependent. ~ He matures them, yet he is not their steward. ~ This we call mysterious virtue.

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[10c19T] **Lin Yutang** ~ EMBRACING THE ONE ~ In embracing the One with your soul, ~ Can you never forsake the Tao? ~ In controlling your vital force to achieve gentleness, ~ Can you become like the new-born child? ~ In cleansing and purifying your Mystic vision, ~ Can you strive after perfection? ~ In loving the people and governing the kingdom, ~ Can you rule without interference? ~ In opening and shutting the Gate of Heaven, ~ Can you play the part of the Female? ~ In comprehending all knowledge, ~ Can you renounce the mind? ~ To give birth, to nourish, ~ To give birth without taking possession, ~ To act without appropriation, ~ To be chief among men without managing them - ~ This is the Mystic Virtue.

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[10c20T] **Victor H. Mair** ~ While you ~ Cultivate the soul and embrace unity, ~ can you keep them from separating? ~ Focus your vital breath until it is supremely soft, ~ can you be like a baby? ~ Cleanse the mirror of mysteries, ~ can you make it free of blemish? ~ Love the people and enliven the state, ~ can you do so without cunning? ~ Open and close the gate of heaven, ~ can you play the part of the female? ~ Reach out with clarity in all directions, ~ can you refrain from action? ~ It gives birth to them and nurtures them, ~ It gives birth to them but does not possess them, ~ It rears them but does not control them. ~ This is called "mysterious integrity."

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[10c21T] **Tolbert McCarroll** ~ While carrying your active life on your head ~ can you embrace the quiet spirit in your arms, and not let go? ~ While being fully focused on your vital breath ~ can you make it soft like that of a newborn babe? ~ While cleaning your inner mirror ~ can you leave it without blemish? ~ While loving the people and ruling the country ~ can you dispense with cleverness? ~ While opening and closing the gates of heaven ~ can you be like a mother bird? ~ While penetrating the four quarters with your insight ~ can you remain simple? ~ Help the people live! ~ Nourish the people! ~ Help them live yet lay no claim to them. ~ Benefit them yet seek no gratitude. ~ Guide them yet do not control them. ~ This is called the hidden Virtue.

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[10c22T] **David H. Li** ~ Unite physically and mentally to embrace One. ~ Can one be not separated from it? ~ Channel energy toward tenderness. ~ Can one emulate the infant? ~ Cleanse the deep mirror within. ~ Can one be without blemishes? ~ Love the populace in governance. ~ Can one practice laissez-faire? ~ Open and close the cosmic portal. ~ Can one assume the feminine role? ~ Discern and deliberate. ~ Can one be ignorant? ~ Cultivate, rear. ~ Cultivate, but possess not; ~ Provide, but claim not; ~ Nurture, but dominate not. ~ This is the Profoundest virtue.

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[10c23T] **Yasuhiko Genku Kimura** ~ In accordance with the Tao Eternal, ~ Embrace your body and mind in oneness without any diremption. ~ Enliven your vital energy until it reaches the suppleness of a baby. ~ Cleanse your mind to eliminate all unclarity. ~ Love your people and lead your community without unbalanced action. ~ Be receptive as a gentle female in the rhythmic intercourse of the Kosmos. ~ Remain in the state of not-knowing ~ while achieving knowledge in all fields. ~ This is the spiritual virtue of the Kosmos: ~ Birthing life without possessing, ~ Nurturing life without expecting, ~ Rearing life without dominating.

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[10c24T] **Chou-Wing Chohan** ~ Can you always keep your soul focused ~ So that nothing can divert it from the Tao? ~ Can you regulate your breathing ~ And be as soft and relaxed as a baby? ~ Can you purify yourself and eliminate the hidden ~ So that you are free of all blemish and error? ~ Can you love the people and govern the state by non-action? ~ Can you open and close the gates of nature ~ As a woman can? ~ Can you be enlightened and aware ~ And penetrate to the depths of everything, without knowledge?

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[10c25T] **Man-Ho Kwok** ~ Can you nurture your souls by holding them in unity with the One? ~ Can you focus your ch'i - your energy and become as supple, as yielding as a baby? ~ Can you clear your mind of all its dross without throwing out the Tao with it? ~ Can you do it without self-interest so you shine like a diamond? ~ Can you love the people of your nation without being pulled into action? ~ Can you turn yourself around and let Her rise up over you? ~ The world spans out in four directions - and can you be as embracing? ~ Birthing, nurturing and sustaining: ~ the Tao does this unceasingly ... ~ It gives without holding on to what it's made, ~ It gives everything essence, without reward ~ It knows, without flaunting it ~ It is serene, beyond desiring ~ - and this is its Virtue and its Source.

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[10c26T] **Gu Zhengkun** ~ Body and soul are one, ~ But can they avoid separation? ~ Though concentrating on breathing exercises to be supple, ~ Can you become as supple as a baby? ~ Though getting rid of your distracting thoughts for a deeper meditation, ~ Can you be devoid of blemish? ~ If you are to love the people and govern a state, ~ Can you avoid taking active action? ~ When the door of heaven opens or closes, ~ Can you remain inactive as a female? ~ When your power of perception penetrates every corner, ~ Are you capable of knowing nothing? ~ Giving all things life and propagation ~ Without claiming to be their owner, ~ Benefiting them without claiming to be their benefactor, ~ And being their head without ruling them, ~ All these are called the most intrinsic Teh (virtue).

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[10c27T] **Chao-Hsiu Chen** ~ Can one hold the soul in the body, hold the mind in the spirit, and keep them as one? ~ Can one concentrate the energy of life and keep it supple like a newborn child? ~ Can one study everything and really know everything without making a mistake? ~ Can one govern the nation with all the right actions and really love the people? ~ Can one always make a decision with the right mind? ~ Can one empty the mind and fill it with the brightness of wisdom and learn to step back from this knowledge? ~ Can one give life and grow life and yet claim no possession? ~ Can one supervise and benefit others, yet exercise no authority and rely on no pride? ~ This is what is called the mysterious virtue.

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[10c28T] **Liu Qixuan** ~ How is it ~ That you hold your soul and body together? ~ Is it like a quiet infant ~ That you soften your breath? ~ Is it without any dust ~ That you clear your mind as a metaphysical mirror? ~ Is it without willful actions ~ That you love and take care of your country and people? ~ Is it without any dark corner ~ That you sense what is happening in the world? ~ Is it without misguiding knowledge ~ That you understand the whole world? ~ The metaphysical getter is one ~ That lets be everything that is born, ~ Produces without possessing anything surplus, ~ Achieves successes without being proud of them, ~ And rules well without any executive power.

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[10c29T] **Shi Fu Hwang** ~ Embracing The True One ~ Lao Tze says, ~ By clothing a good frame and embracing the holy one, cannot your soul be kept from leaving? ~ In concentrating the breath and making the body supple, can't you turn into a baby again? ~ By taking the eyes' dirt and consulting scriptures, can't you become blemishless? ~ To love people and exercise government, can't this be kept from being publicly known? ~ Cannot your mouths, eyes, and ears, the gate of Heaven remain soft when opening and closing as females usually do? ~ When you understand the truth and fully discern them, do you not depend on acting without the intent to control fate? ~ The one which gives all things' lives, and thus rears them, gives the lives, but does not claim ownership; ~ it works laboriously for them, but does not expect reward in return. ~ Even when they are fully grown up, it does not dominate them. ~ I shall say this really can be regarded as the mystic virtue.

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[10c30T] **Ch'u Ta-Kao** ~ Can you keep the soul always concentrated from straying? ~ Can you regulate the breath and become soft and pliant like an infant? ~ Can you clear and get rid of the unforeseen and be free from fault? ~ Can you love the people and govern the state by non-action? ~ Can you open and shut the gates of nature like a female? ~ Can you become enlightened and penetrate everywhere without knowledge?

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[10c31T] **Paul J. Lin** ~ Keeping one's ying poh and embracing the One, ~ Can man not depart from it? ~ Breathing intensely to induce softness, ~ Can man be like an infant? ~ The mystic vision being pure and clean, ~ Can it be without flaw? ~ Loving the people and governing the state, ~ Can man be without action? ~ Opening and closing the gate of heaven, ~ Can it not be the female? ~ Discerning and understanding the four corners, ~ Can man do so without knowledge? ~ To produce and to raise; ~ To produce without possessing; ~ To act without asserting; ~ To develop without controlling; ~ This is called the profound virtue.

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[10c32T] **Michael LaFargue** ~ When 'carrying your soul', embracing the One Thing, can you be undivided? ~ When 'concentrating ch'i', bringing about Softness, can you be like an infant? ~ When 'cleansing and purifying the mysterious mirror', can you be without blemish? ~ When 'loving the people and caring for the kingdom', can you be without knowledge? ~ When 'the Doors of Heaven open and shut', can you remain Feminine? ~ When 'Clarity and bareness penetrate everywhere', can you remain not doing? ~ Produce and nourish. ~ Produce but don't possess, ~ work but don't rely on this, ~ preside but don't rule. ~ This is mysterious Te.

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[10c33T] **Cheng Lin** ~ When the spirit holds fast to the body, how can there be

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disunion! ~ When the vital force attains the utmost degree of pliancy, how can one fail to resemble a new-born babe! ~ When the mind is purified, how can there be blemishes! ~ When the ruler truly loves the people, how can he fail to accomplish things! ~ When the sensual organs are properly used, how can one fail to have strength! ~ When the intellectual faculties are properly employed, how can one fail to have understanding! ~ The mysterious Nature is that which produces, grows, lives without the desire for ownership, gives without the wish for return, rules without claiming lordship.

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[10c34t] **Yi Wu** ~ To keep the spirit and body embracing Oneness, ~ can you let them not be separate? ~ To concentrate the breath for attaining softness, ~ can you be like an infant? ~ To wash and clear the mysterious vision, ~ can you eliminate all flaws? ~ To love the people and govern the state, ~ can you be without knowledge? ~ To open and close the Heavenly gates, ~ can you be the female? ~ To understand all things in the four directions, ~ can you be in non-action? ~ To produce them and nourish them, ~ To produce without possessing, ~ To act without taking credit, ~ To [encourage] growth without controlling, ~ This is called mysterious virtue.

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[10c35t] **Han Hiong Tan** ~ In maintaining congruity of the mind and body, ~ Can you prevent your attention from wandering? ~ Can you breathe naturally and relax your entire body ~ Until it becomes as supple as an infant's? ~ Can you clear all errant thoughts and maintain an immaculate mind? ~ Can you rule benevolently by adhering to non-action? ~ In watching everything evolve and change, are you able to maintain quietude (a typical female trait)? ~ Can you learn intuitively rather than analytically? ~ Dao procreates and nourishes everything. ~ It engenders but does not claim possession. ~ It achieves but does not claim credit. ~ It lets things develop but does not exert control. ~ This is known as "inconspicuous virtue".

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[10c36t] **Hua-Ching Ni** ~ Can you always embrace Oneness without the slightest separation of body and mind? ~ Can you maintain undivided concentration until your vital force is as supple as a newborn baby's? ~ Can you clarify your inner vision to be flawless? ~ Can you love your people and serve your state with no self-exaltation? ~ As Life's Gate opens and closes in the performance of birth and death, ~ can you maintain the receptive, feminine principle when yin and yang are changing? ~ After achieving the crystal clear mind, ~ can you remain detached and innocent? ~ Give birth to and nourish all things without desiring to possess them. ~ Give of yourself, without expecting something in return. ~ Assist people, but do not attempt to control them. ~ This is how to realize the deep virtue of the universe.

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[10c37t] **Chang Chung-yuan** ~ Can you unify hun and p'o into one and not let them be divided? ~ Can you concentrate on your breathing to reach harmony and become as an innocent babe? ~ Can you clean the dark mirror within yourself and let nothing remain there? ~ Can you love the people and govern the state and do so without interference? ~ Can you enter and leave the realm of Non-being and let these actions take place by themselves? ~ Can the clear illumination radiate to all directions without your having knowledge of it? ~ Cultivate it, and nourish it, ~ Produce it, but do not possess it, ~ Labor on it, but do not depend on it, ~ Lead it, but do not manage it. ~ This is called the mystic attainment.

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[10c38t] **Henry Wei** ~ It Can Be Done ~ Neng Wei ~ In harmonizing your hun and p'o to embrace the One, ~ Can you concentrate without deviating? ~ In attuning your breath to induce tenderness, ~ Can you become like a new-born babe? ~ In cleansing and purifying your Mystic Mirror, ~ Can you make it free from all stain? ~ In loving the people and ruling the state, ~ Can you practice non-interference? ~ When the Heavenly Gate opens and closes, ~ Can you play the part of the Female? ~ When your light shines forth in all directions, ~ Can you ignore it with perfect equanimity? ~ To produce things and nourish them, ~ To produce but not to claim ownership, ~ To act but not to presume on the result, ~ To lead but not to manipulate, - ~ This is called Mystic Virtue.

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[10c39t] **Ha Poong Kim** ~ Rest your shining spirit and embrace the One. ~ Can you forever hold onto it? ~ Concentrate your breath and attain the utmost softness. ~ Can you become a baby? ~ Clean your mysterious mirror. ~ Can you keep it free of blemish? ~ Love the people and keep the state in peace. ~ Can you rule through no-action? ~ As the gate of Heaven opens and closes, ~ Can you play the female part? ~ As bright light reaches all four directions, ~ Can you remain unknowing? ~ To give people life and nurture them; ~ To give them life, without possessing them; ~ To rule them, without depending on them; ~ To lead them, without directing them - ~ This is called the mysterious Te.

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[10c40t] **Tao Huang** ~ Donning the spirit and soul, and drawing them into Oneness, ~ Can this come apart? ~ Gathering in Qi and making the body supple, ~ Is this not an infant? ~ Being clear-headed and eliminating any mystic vision, ~ Can even a speck exist? ~ Loving the people and governing the country, ~ Is this not inactive? ~ Opening and closing the Gate of Heaven, ~ Is this not the female? ~ Comprehending the four corners of the world, ~ Is this not knowledge? ~ Begetting and nourishing, ~ Begetting but not possessing, ~ Enhancing but not dominating. ~ This is Mysterious Action.

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[10c41t] **Tang Zi-chang** ~ By keeping the body and soul balanced, they can not be split. ~ By soft breathing and being tender, one can be innocent. ~ By purifying the mind and broadening views, one can be free from errors. ~ By loving the people and serving the country, one should not interfere. ~ If one's mind is indecisive, one should make it inactive. ~ By thoroughly understanding all angles, one can discard dogmatism. ~ It gives life, nourishes them. ~ It produces all things but it does not possess them. ~ It provides everything for them but it does not take anything from them. ~ It leads them but does not lord over them. ~ This is called the "incomprehensive Virtues".

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[10c42t] **Wing-tsit Chan** ~ Can you keep the spirit and embrace the One without departing from them? ~ Can you concentrate your vital force and achieve the highest degree of weakness like an infant? ~ Can you clean and purify your profound insight so it will be spotless? ~ Can you love the people and govern the state without knowledge (cunning)? ~ Can you play the role of the female in the opening and closing of the gates of Heaven? ~ Can you understand all and penetrate all without taking any action? ~ To produce things and to rear them, ~ To produce, but not to take possession of them, ~ To act, but not to rely on one's own ability, ~ To lead them, but not to master them - ~ This is called profound and secret virtue.

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[10c91t] **И. И. Семененко** ~ Возможно ль, сохраняя душу и в объятиях с единым, с ними не расстаться? ~ Возможно ль, как младенцу, сосредоточивать дыхание и быть предельно мягким? ~ Возможно ли избавиться от недостатков, если добиться чистоты и зреть сокровенное? ~ Возможно ли без знаний любить народ и управлять страной? ~ Возможно ли без самки открыть или закрыть Небесные врата? ~ Возможно ль, находясь в бездействии, все ясно понимать? ~ Рождать и взращивать, ~ чему давать жизнь - не иметь, ~ на свои действия не опираться, ~ быть старшим, но не властвовать ~ - это зовется сокровенной добродетелью.

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[10c92t] **А. А. Маслов** ~ Можно ли, соединив душу и плоть, объять Единое и не утратить это? ~ Можно ли, регулируя ци и становясь податливым, обрести состояние новорождённого? ~ Можно ли, отполировав сокровенное зеркало, не оставить на нём пятен? ~ Можно ли, любя народ и правя государством, пребывать в недеянии? ~ Можно ли, открывая и закрывая Небесные Врата, сохранять состояние самки? ~ Можно ли, постигнув четыре начала, пребывать вне знания? ~ Давать жизнь и вскармливать? ~ Давать жизнь и не обладать этим? ~ Действуя, не требовать воздаяния? ~ Взращивая, не править этим? ~ Это зовётся сокровенной Благостью.

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[10c93t] **Е. А. Торчинов** ~ Соедини воедино души земные и дух небес, ~ Одно обними - и не смогут они ввек расстаться! ~ Сосредоточь пневму-ци и мягкость этим обрети - ~ тогда сумеешь уподобиться дитяте! ~ Зерцало темное от скверны омой - ~ и беспорочен стань душой! ~ Цени народ, страну в порядок приведи - ~ тогда недеяние осуществить ты сможешь! ~ Небесные врата то отверзаются, то затворяются - ~ узри начало женственное в них! ~ Поняв четыре принципа, ты можешь пребывать в неведении полном! ~ Дао рождает сущее и его питает. ~ Рождает, но им не обладает и действует, не замышляя преднамеренно. ~ Оно все взращивает, но ничем не повелевает, и это Сокровенной Силой-Дэ зовется, знаю!

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[10c94t] **А. Е. Лукьянов** ~ Если сопрячь тело и душу и заключить в одно-единое, ~ могут ли остаться [они] нераздельны? ~ Если грубое семя-энергию довести до мягкости, ~ можно ли обратиться новорожденным? ~ Если начисто устранить видение сокровенного первоначала, ~ можно ли избежать изъяна? ~ Если любить народ и управлять страной, можно ли быть незнающим? ~ Если небесные врата открываются и закрываются, ~ может ли не быть Самки [Поднебесной]? ~ Если прояснить все в пределах четырех сторон, можно ли не деять? ~ [Оно] рождает все, размножает все. ~ Порождающее и не обладающее [порожденным], ~ возделывающее и ни на что не опирающееся, ~ главенствующее и не карающее - ~ это и есть изначально-сокровенное Дэ.

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[10c95t] **Ян Хин-шун** ~ Если душа и тело будут в единстве, можно ли сохранить его? ~ Если сделать дух мягким, можно ли стать [бесстрастным] подобно новорожденному? ~ Если созерцание станет чистым, возможны ли тогда заблуждения? ~ Можно ли любить народ и управлять страной, не прибегая к мудрости? ~ Возможны ли превращения в природе, если следовать мягкости? ~ Возможно ли осуществление недеяния, если познать все взаимоотношения в природе? ~ Создавать и воспитывать [сущее]; ~ создавая, не обладать [тем, что создано]; ~ приводя в движение, не прилагать к этому усилий; ~ руководя, не считать себя властелином - вот что называется глубочайшим дэ.

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[10c96t] **Д. П. Конисси** ~ Душа имеет единство, поэтому она не делится (на части). ~ Кто вполне духовен, тот бывает смирен, как младенец. ~ Кто свободен от всякого рода знаний, тот никогда не будет болеть. ~ Кто любит народ и управляет им, тот должен быть бездеятельным. ~ Кто хочет открыть небесные ворота, тот должен быть как самка. ~ Кто делает вид, что много знает и ко всему способен, тот ничего не знает и ни к чему не способен. ~ Кто производит (вещь) и постоянно держит ее, тот ничего не имеет. ~ Не хвалиться тем, что сделано, не начальствовать над другими, превосходя их, называется небесною добродетелью.

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[10c97t] **В. В. Малявин** ~ Пестуй душу, обнимай Единое - можешь ли не терять их? ~ Сосредоточь дух, приди к мягкости - можешь ли быть как младенец? ~ Очищай сокровенное зеркало - можешь ли быть без изъяна? ~ Люби народ, блюди порядок в царстве - можешь ли пребывать в недеянии? ~ Небесные врата отворяются и затворяются - можешь ли быть женственным? ~ Постигай все в четырех пределах - можешь ли обойтись без знания? ~ Порождает и вскармливает, ~ Все рождает и ничем не обладает. ~ Всему поспешествует, а не ищет в том опоры, ~ Всех старше, а ничем не повелевает: ~ Вот что зовется сокровенным совершенством.

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[10c98t] **Б. Б. Виногродский** ~ Практикуя осознание единности духовного и физического начал, способен ли пребывать в состоянии отсутствия рассеяния? ~ Концентрируя дыхание-ци, устремляясь к мягкости, способен ли быть в состоянии младенца? ~ Совершенствуя и очищая мистическое видение, способен ли быть в состоянии отсутствия изъянов? ~ В любви к народу и управлении государством, способен ли пребывать в состоянии отсутствия знаний? ~ Когда открываются и закрываются Небесные врата, способен ли быть в состоянии отсутствия иньской асимметрии? ~ Стремясь к полному постижению четырех пределов, способен ли пребывать в состоянии отсутствия осуществления? ~ Порождают и накапливают. ~ Порождая, не вступай в отношения обладания. ~ Осуществляя, не отождествляйся. ~ Возрастая, не главенствуй. ~ Это определяется: ~ Мистическая Потенция.

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PSEUDO-CHAPTER **Eleven**

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[11c01t] **Robert G. Henricks** ~ Thirty spokes unite in one hub; ~ It is precisely where there is nothing, that we find the usefulness of the wheel. ~ We fire clay and make vessels; ~ It is precisely where there's no substance, that we find the usefulness of clay pots. ~ We chisel out doors and windows; ~ It is precisely in these empty spaces, that we find the usefulness of the room. ~ Therefore, we regard having something as beneficial; ~ But having nothing as useful.

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Underdog_way.pdf, revision 8, sanmayce@hotmail.com, a corpus of 50(42 english, 8 russian) proofed(many originals' bugs crushed) translations of 老子 道德經 or Lao Zi Dao De Jing

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[11c02T] **John C. H. Wu** ~ THIRTY spokes converge upon a single hub; ~ It is on the hole in the center that the use of the cart hinges. ~ We make a vessel from a lump of clay; ~ It is the empty space within the vessel that makes it useful. ~ We make doors and windows for a room; ~ But it is these empty spaces that make the room livable. ~ Thus, while the tangible has advantages, ~ It is the intangible that makes it useful.

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[11c03T] **D. C. Lau** ~ Thirty spokes share one hub. ~ Adapt the nothing therein to the purpose in hand, and you will have the use of the cart. ~ Knead clay in order to make a vessel. ~ Adapt the nothing therein to the purpose in hand, and you will have the use of the vessel. ~ Cut out doors and windows in order to make a room. ~ Adapt the nothing therein to the purpose in hand, and you will have the use of the room. ~ Thus what we gain is Something, yet it is by virtue of Nothing that this can be put to use.

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[11c04T] **R. L. Wing** ~ Thirty spokes converge at one hub; ~ What is not there makes the wheel useful. ~ Clay is shaped to form a vessel; ~ What is not there makes the vessel useful. ~ Doors and windows are cut to form a room; ~ What is not there makes the room useful. ~ Therefore, take advantage of what is there, By making use of what is not.

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[11c05T] **Ren Jiyu** ~ Thirty spokes are united in one nave to make a wheel, ~ But it is on the hole of the nave that the use of the carriage depends. ~ Clay is mixed to mold a utensil, ~ But it is on its empty space that the use of utensils depends. ~ Doors and windows are cut out to form a room, ~ But it is on the vacancy within, that the use of the room depends. ~ Therefore, the advantage existence brings to people rests exclusively upon the decisive role of nonexistence.

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[11c06T] **Gia-fu Feng** ~ Thirty spokes share the wheel's hub; ~ It is the center hole that makes it useful. ~ Shape clay into a vessel; ~ It is the space within that makes it useful. ~ Cut doors and windows for a room; ~ It is the holes which make it useful. ~ Therefore profit comes from what is there; ~ Usefulness from what is not there.

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[11c07T] **Lok Sang Ho** ~ Thirty spokes make a wheel. ~ Forget about the spokes, ~ And we have the use of the wheel. ~ Working clay in the right way can produce a bowl. ~ Forget about the clay, ~ And we have the use of the bowl. ~ Carve a room off the side of a hill, ~ Forget about the hill, ~ And we have the use of the room. ~ We lay our hands on all kinds of materials for our advantage. ~ Yet we do not possess any of these materials ~ when we actually use their services.

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[11c08T] **Xiaolin Yang** ~ A wooden wheel has thirty spokes: ~ Carve out the center to make it useful for a carriage. ~ A piece of clay is used to make a container: ~ Take out some clay from the middle to form a pot. ~ A house has four walls: ~ Empty the inside to make a room. ~ Therefore, having materials provides the resources, ~ But getting rid of some of it makes the materials useful.

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[11c09T] **Walter Gorn Old**, THE USE OF NOTHING ~ The thirty spokes of a carriage wheel uniting at the nave are made useful by the hole in the centre, where nothing exists. ~ Vessels of moulded earth are useful by reason of their hollowness. ~ Doors and windows are useful by being cut out. ~ A house is useful because of its emptiness. ~ Existence, therefore, is like unto gain, but Non-Existence to use.

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[11c10T] **James Legge** ~ The thirty spokes unite in the one nave; ~ but it is on the empty space (for the axle), that the use of the wheel depends. ~ Clay is fashioned into vessels; ~ but it is on their empty hollowness, that their use depends. ~ The door and windows are cut out (from the walls) to form an apartment; ~ but it is on the empty space (within), that its use depends. ~ Therefore, what has a (positive) existence serves for profitable adaptation, and what has not that for (actual) usefulness.

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[11c11T] **David Hinton** ~ Thirty spokes gathered at each hub: absence makes the cart work. ~ A storage jar fashioned out of clay: absence makes the jar work. ~ Doors and windows cut in a house: absence makes the house work. ~ Presence gives things their value, but absence makes them work.

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[11c12T] **Chichung Huang** ~ Thirty spokes share a hub; ~ In its nothingness ~ Rests the carriage's usefulness. ~ One burns clay to make a pot; ~ In its nonbeing ~ Rests the clay pot's usefulness. ~ One cuts out doors and windows; ~ In its nonbeing ~ Rests the room's usefulness. ~ Therefore, being provides the advantage; ~ Nonbeing provides the usefulness.

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[11c13T] **Ellen M. Chen** ~ Thirty spokes share one hub to make a wheel. ~ Through its non-being (wu), ~ There is (yu) the use (yung) of the carriage. ~ Mold clay into a vessel (ch'i). ~ Through its non-being (wu), ~ There is (yu) the use (yung) of the vessel. ~ Cut out doors and windows to make a house. ~ Through its non-being (wu), ~ There is (yu) the use (yung) of the house. ~ Therefore in the being (yu-chih) of a thing, ~ There lies the benefit (li). ~ In the non-being (wu-chih) of a thing, ~ There lies its use (yun).

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[11c14T] **Lee Sun Chen Org** ~ A wheel was made through the process of assembling thirty spokes together, by befitting each spoke into individual holes (on the hub); ~ This illustrates that the holes (emptiness) are useful means in making carts; ~ A kitchen utensil (bowl) was made, because a hole was perforated (emptiness was created) in the middle of a lump of [solid] clay; ~ This again is an example that emptiness is useful for the shaping of a container; ~ Part of the solid walls of a room were cut out open so these openings could be used for either windows or doors; ~ Once again it is an example that emptiness (the voided sections of the wall) is useful in the completion of a room. ~ Accordingly: ~ Existence (Being) is advantageous; ~ While void (not to have the existence; Nothingness) is useful (significant) too.

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[11c15T] **Tien Cong Tran** ~ Thirty spokes converge upon one hub; but it is the center hole that is the use of the cart. ~ We shape a lump of clay into a vessel; but it is the empty space within the vessel that is its use. ~ We make doors and windows for a chamber; but it is the empty space within it that is its use. ~ Thus, while the beings are profitable, the non-being is useful.

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[11c16T] **Thomas Z. Zhang** ~ Thirty spokes connected to one hub with a hole (for shaft), can be used as a wheel. ~ Using clay to make a concave pottery, it can be used as a container. ~ Buildings with doors and windows can be houses. ~ Therefore, solidness provides the utility, and hollowness makes things useful.

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[11c17T] **Arthur Waley** ~ We put thirty spokes together and call it a wheel; ~ But it is on the space where there is nothing that the usefulness of the wheel depends. ~ We turn clay to make a vessel; ~ But it is on the space where there is nothing that the usefulness of the vessel depends. ~ We pierce doors and windows to make a house; ~ And it is on these spaces where there is nothing that the usefulness of the house depends. ~ Therefore just as we take advantage of what is, we should ~ recognize the usefulness of what is not.

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[11c18T] **Richard John Lynn** ~ Thirty spokes share one hub. ~ It is exactly where there is nothing of it that the functionality of the wheel resides. ~ Mix clay with water to make a vessel. ~ It is exactly where there is nothing of it that the functionality of the vessel resides. ~ Cut doors and windows to make a room. ~ It is exactly where there is nothing of it that the functionality of the room resides. ~ Therefore this is how what is there provides benefit and how what is not there provides functionality.

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[11c19T] **Lin Yutang** ~ THE UTILITY OF NOT-BEING ~ Thirty spokes unite around the nave; ~ From their not-being (loss of their individuality) ~ Arises the utility of the wheel. ~ Mold clay into a vessel; ~ From its not-being (in the vessel's hollow) ~ Arises the utility of the vessel. ~ Cut out doors and windows in the house(-wall), ~ From their not-being (empty space) arises the utility of the house. ~ Therefore by the existence of things we profit. ~ And by the non-existence of things we are served.

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[11c20T] **Victor H. Mair** ~ Thirty spokes converge on a single hub, ~ but it is in the space where there is nothing that the usefulness of the cart lies. ~ Clay is molded to make a pot, ~ but it is in the space where there is nothing that the usefulness of the clay pot lies. ~ Cut out doors and windows to make a room, ~ but it is in the spaces where there is nothing that the usefulness of the room lies. ~ Therefore, ~ Benefit may be derived from something, but it is in nothing that we find usefulness.

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[11c21T] **Tolbert McCarroll** ~ Thirty spokes connect to the wheel's hub; ~ yet, it is the center hole that makes it useful. ~ Clay is shaped into a vessel; ~ yet, it is the emptiness within that makes it useful. ~ Doors and windows are cut for a room; ~ yet it is the space where there is nothing that makes it useful. ~ Therefore, ~ though advantage comes from what is; ~ usefulness comes from what is not.

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[11c22T] **David H. Li** ~ Thirty spokes share one hub. ~ The hollow in the hub expresses the carriage's usefulness. ~ With clay, a vessel is molded. ~ The hollow within expresses the vessel's usefulness. ~ With doors and windows, a room is formed. ~ The hollow within expresses the room's usefulness. ~ Thus, visible provides the facility; hollow expresses its usefulness.

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[11c23T] **Yasuhiko Genku Kimura** ~ Thirty spokes share a hub; ~ The usefulness of the cart ~ lies in the space where there is nothing. ~ Clay is kneaded into a vessel; ~ The usefulness of the vessel ~ lies in the space where there is nothing. ~ A room is created by cutting out doors and windows; ~ The usefulness of the room ~ lies in the space where there is nothing. ~ Therefore, ~ The benefit of things lies in the usefulness of nothing.

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[11c24T] **Chou-Wing Chohan** ~ Thirty spokes unite in the middle of the wheel, ~ And because of the part between them where nothing exists, ~ We enjoy the use of the carriage wheel. ~ Clay is formed into bowls and vessels, ~ And because of the hollow in it where nothing exists, ~ We use them as vessels. ~ Doors and windows are cut into the walls of the house, ~ And since they are empty space, we can use them. ~ Therefore, on the one hand, we have the advantage of what exists, ~ And, on the other, we utilize the non-existent. ~ Without that which does not exist, we cannot take advantage of the wheel, the vessel, or the house. ~ Without wooden spokes, clay, and walls, we cannot take advantage of the space they contain. ~ Ultimately, existence and non-existence coexist and are intertwined.

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[11c25T] **Man-Ho Kwok** ~ Thirty spokes on a cartwheel ~ Go towards the hub that is the centre ~ - but look, there is nothing at the centre and that is precisely why it works! ~ If you mould a cup you have to make a hollow: ~ it is the emptiness within it that makes it useful. ~ In a house or room it is the empty spaces ~ - the doors, the windows - that make it useable. ~ They all use what they are made of to do what they do, ~ but without their nothingness they would be nothing.

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[11c26T] **Gu Zhengkun** ~ Thirty spokes share one hub. ~ It is just the space (the Nothingness) between them ~ That makes a cart function as a cart. ~ Knead clay to make a vessel ~ And you find within it the space ~ That makes a vessel as a vessel. ~ To build a house with doors and windows ~ And you find within them the space ~ That makes a house function as a house. ~ Hence the Being (substance) can provide a condition ~ Under which usefulness is found, ~ But the Nothingness (space) is the usefulness itself.

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[11c27T] **Chao-Hsiu Chen** ~ Thirty spokes share one hub, yet the spokes and the hub cannot make use of the carriage. ~ Mix water, mud and earth and they can be shaped into a vessel, yet they cannot make use of the vessel itself. ~ Cut out windows and doors to create a room, yet they cannot make use of the room itself. ~ Therefore take the useful as the useless, the useless as the useful.

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[11c28T] **Liu Qixuan** ~ Thirty strokes radiate from the axle, ~ And there is a good working cart when it is empty. ~ Clay is given shapes for holding things, ~ And there is a good working ware when it is not full. ~ Windows and doors have been made, ~ And there is a good working house when it is not occupied. ~ Therefore, in general principle, ~ Seeking after being is for profit, ~ Keeping non-being is for use.

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[11c29T] **Shi Fu Hwang** ~ The Utility of The Void ~ Lao Tze says, ~ It takes thirty spokes to share one nave. ~ Because a nave is a void space, we can have the use of the cart. ~ People knead clay to make a bowl. ~ Because a bowl is void in the center, we can use the bowl. ~ People cut out of a wall to make a door and a

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window. ~ Because they are void spaces, we can have the use of apartments. ~ Thus, this is something we can gain, that the positive existence shall serve for profitable adaption, ~ and that which has no existence shall serve for its purpose.

* * *

[11c30т] **Ch'u Ta-Kao** ~ Thirty spokes unite in one nave, ~ And because of the part where nothing exists we have the use of a carriage wheel. ~ Clay is moulded into vessels, ~ And because of the space where nothing exists we are able to use them as vessels. ~ Doors and windows are cut out in the walls of a house, ~ And because they are empty spaces, we are able to use them. ~ Therefore, on the one hand we have the benefit of existence, and on the other, we make use of non-existence.

* * *

[11c31т] **Paul J. Lin** ~ Thirty spokes converge in a nave; ~ just because of its nothingness [void] the usefulness of the cart exists. ~ Molded clay forms a vessel; ~ just because of its nothingness [hollowness] the usefulness of the utensil exists. ~ Doors and windows are cut into a house; ~ just because of their nothingness [emptiness] the usefulness of the house exists. ~ Therefore, profit from that which exists and utilize that which is absent.

* * *

[11c32т] **Michael LaFargue** ~ Thirty spokes unite in one hollow hub - ~ in this 'nothing' lies the wheel's usefulness. ~ Knead clay to make a jar - ~ in its 'nothing' lies the jar's usefulness. ~ Cut out doors and windows in making a house - ~ in their 'nothing' lies the house's usefulness. ~ Yes: ~ 'Being' makes for profit, ~ 'Nothing' makes for usefulness.

* * *

[11c33т] **Cheng Lin** ~ Thirty spokes share the space of one nave. ~ The substance and the void are both essential to the usefulness of a carriage. ~ Clay is moulded to make vessels. ~ The substance and the void are both essential to the usefulness of a vessel. ~ Doors and windows are hewn in a house. ~ The substance and the void are both essential to the usefulness of a house. ~ Thus, the presence of something may prove beneficial, just as the absence of something may prove useful.

* * *

[11c34т] **Yi Wu** ~ Join thirty spokes at one hub; ~ in its emptiness, the carriage has its use. ~ Mold clay into a vessel; ~ in its emptiness, the vessel has its use. ~ Make doors and windows for a room; ~ in its emptiness, the room has its use. ~ Therefore, to have existence is beneficial; ~ not to have it is useful.

* * *

[11c35т] **Han Hiong Tan** ~ Thirty spokes come together at the hub. ~ The empty hub houses the axle of the wheel, and this allows the cart to move. ~ You mould clay to make utensils. ~ The empty space of the container makes it useful. ~ While building a house, you put in windows and doors. ~ The empty space gives us the room to use. ~ The substantial part creates the space, and thus provides us the benefit. ~ However, it is in the empty space that the actual utility lies.

* * *

[11c36т] **Hua-Ching Ni** ~ Thirty spokes together make a wheel for a cart. ~ It is the empty space in the center which enables it to be used. ~ Mold clay into a vessel; ~ it is the emptiness within that creates the usefulness of the vessel. ~ Cut out doors and windows in a house; ~ it is the empty space inside that creates the usefulness of the house. ~ Thus, what we have may be something substantial, ~ but its usefulness lies in the unoccupied, empty space. ~ The substance of your body is enlivened by maintaining the part of you that is unoccupied.

* * *

[11c37т] **Chang Chung-yuan** ~ Thirty spokes are joined at the hub. ~ From their non-being arises the function of the wheel. ~ Lumps of clay are shaped into a vessel. ~ From their non-being arises the function of the vessel. ~ Doors and windows are constructed together to make a chamber. ~ From their non-being arises the function of the chamber. ~ Therefore, as individual beings, these things are useful materials. ~ Constructed together in their non-being, they give rise to function.

* * *

[11c38т] **Henry Wei** ~ Utility of Non-Being ~ Wu Yung ~ Thirty spokes converge on the nave of a wheel: ~ It is where there is non-being (hollow space) ~ That the usefulness of the wheel lies. ~ Clay is molded into a vessel: ~ It is where there is non-being ~ That the usefulness of the vessel lies. ~ Doors and windows are hewn out to make a room: ~ It is where there is non-being ~ That the usefulness of the room lies. ~ Therefore, while being is valuable, ~ It is non-being that is useful.

* * *

[11c39т] **Ha Poong Kim** ~ Thirty spokes share one hub; ~ On its non-being depends the usefulness of the wheel. ~ You make a vessel, kneading clay; ~ On its non-being depends the usefulness of the vessel. ~ You make a room, carving out doors and windows; ~ On its non-being depends the usefulness of the room. ~ Therefore, being's advantage ~ Is non-being's usefulness.

* * *

[11c40т] **Tao Huang** ~ Thirty spokes join at one hub, ~ Yet it is the emptiness inside the hub that makes the vehicle useful; ~ Clay is molded into a vessel, ~ Yet it is the hollowness that makes the vessel useful; ~ Windows and doors are cut out, ~ Yet it is their empty space that makes the room usable. ~ So, any having makes for excess, ~ Any not-having makes for usefulness.

* * *

[11c41т] **Tang Zi-chang** ~ To combine two thirty-spoke wheels makes a cart. ~ Where there is a capacity in it, it possesses the function of a cart. ~ A lump of clay can be made into pottery. ~ Where there is a capacity within it, it possesses the function of a vessel. ~ A house is built with windows and doors. ~ Where there is a capacity in it, it possesses the function of a house. ~ Thus to possess a thing is for its utility, while its capacity is its function.

* * *

[11c42т] **Wing-tsit Chan** ~ Thirty spokes are united around the hub to make a wheel, ~ But it is on its non-being that the utility of the carriage depends. ~ Clay is molded to form a utensil, ~ But it is on its non-being that the utility of the utensil depends. ~ Doors and windows are cut out to make a room, ~ But it is on its non-being that the utility of the room depends. ~ Therefore turn being into advantage, and turn non-being into utility.

* * *

[11c91т] **И. И. Семененко** ~ Ступицу окружают 30 спиц, но пользоваться повозкой позволяет пустота отверстия в ступице. ~ Мнут глину, чтобы вылепить сосуд, но пользоваться сосудом позволяет его пустота. ~ Строя дом, проделывают дверь и окна, но пользоваться домом позволяет его пустота. ~ Приносит пользу то, что в них имеется, но пользоваться ими позволяет то, чего в них нет.

* * *

[11c92т] **А. А. Маслов** ~ Тридцать спиц соединяются в одной ступице. ~ Использование же повозки обуславливается пустотой между ними. ~ Для того, чтобы изготовить сосуд, размешивают глину. ~ Использование же сосуда обуславливается пустотой в нём. ~ Для того, чтобы соорудить жилище, прорубают двери и окна. ~ Использование же жилища обуславливается пустотой в нём. ~ Поэтому ту выгоду, которую получаем благодаря "наличию", мы можем использовать лишь благодаря "отсутствию".

* * *

[11c93т] **Е. А. Торчинов** ~ Тридцать спиц вместе - одно колесо. ~ Но то, что в нем - отсутствие, определяет наличие возможности использования телеги. ~ Стенки из глины - это сосуд. ~ Но то, что в нем - отсутствие, определяет наличие возможности использования сосуда. ~ В стенах пробиты окна и двери - это дом. ~ Но то, что в нем - отсутствие, определяет наличие возможности использования дома. ~ Поэтому наличие чего-либо определяет характер использования вещи, а отсутствие - принципиальную возможность использовать ее.

* * *

[11c94т] **А. Е. Лукьянов** ~ Тридцать спиц сходятся в одной ступице, а используется она в колесе за счет своего небытия и бытия (пустоты и полноты). ~ Формуют глину, чтобы изготовить сосуд, а используется он за счет своего небытия и бытия. ~ Пробивают окна и двери, чтобы устроить жилище, а используется оно за счет своего небытия и бытия. ~ Следовательно: ~ бытием приносится польза, небытием создается использование.

* * *

[11c95т] **Ян Хин-шун** ~ Тридцать спиц соединяются в одной ступице, [образуя колесо], ~ но употребление колеса зависит от пустоты между [спицами]. ~ Из глины делают сосуды, ~ но употребление сосудов зависит от пустоты в них. ~ Пробивают двери и окна, чтобы сделать дом, ~ но пользование домом зависит от пустоты в нем. ~ Вот почему полезность [чего-либо] имеющегося зависит от пустоты.

* * *

[11c96т] **Д. П. Конисси** ~ Тридцать спиц соединяются в одной ступице (колесницы), но если они недостаточны для предназначенной цели, то их можно употребить для другой (воза). ~ Из глины делают домашний сосуд; ~ но если она недостаточна для известной цели, то годится для другой. ~ Связывая рамы и двери, устраивают дом; ~ но если они недостаточны для этого, то из них можно делать домашнюю утварь. ~ Отсюда видно, что если вещь не годна для одной цели, то можно употребить ее для другой.

* * *

[11c97т] **В. В. Малявин** ~ Тридцать спиц колеса сходятся в одной ступице, ~ Но польза от колеса в том, что в ступице нет ничего. ~ Лепят из глины сосуд, ~ Но польза от сосуда в том, что внутри него нет ничего. ~ Прорезывают окна и двери, чтобы получился дом: ~ А польза от дома там, где дома нет. ~ Поистине: ~ То, что имеешь, приносит выгоду. ~ А то, чего не имеешь, приносит пользу.

* * *

[11c98т] **Б. Б. Виногродский** ~ Тридцать спиц сходятся в одной ступице. ~ Наличие в ней отсутствия делает возможным функциональное применение повозки. ~ Придают форму глине, изготовляя утварь. ~ Наличие в ней отсутствия делает возможным функциональное применение утвари. ~ Прорубают двери и окна, делая комнату. ~ Наличие в ней отсутствия делает возможным функциональное применение комнаты. ~ Причинность: ~ Наличие - посредством этого осуществляют использование плодов. ~ Отсутствие - посредством этого осуществляют функциональное применение.

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PSEUDO-CHAPTER **Twelve**

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[12c01т] **Robert G. Henricks** ~ The five colors cause one's eyes to go blind. ~ Racing horses and hunting cause one's mind to go mad. ~ Goods that are hard to obtain pose an obstacle to one's travels. ~ The five flavors confuse one's palate. ~ The five tones cause one's ears to go deaf. ~ Therefore, in the government of the Sage: ~ He's for the belly and not for the eyes. ~ Thus he rejects that and takes this.

* * *

[12c02т] **John C. H. Wu** ~ THE five colours blind the eye. ~ The five tones deafen the ear. ~ The five flavours cloy the palate. ~ Racing and hunting madden the mind. ~ Rare goods tempt men to do wrong. ~ Therefore, the Sage takes care of the belly, not the eye. ~ He prefers what is within to what is without.

* * *

[12c03т] **D. C. Lau** ~ The five colours make man's eyes blind; ~ The five notes make his ears deaf; ~ The five tastes injure his palate; ~ Riding and hunting ~ Make his mind go wild with excitement; ~ Goods hard to come by ~ Serve to hinder his progress. ~ Hence the sage is ~ For the belly ~ Not for the eye. ~ Therefore he discards the one and takes the other.

* * *

[12c04т] **R. L. Wing** ~ The five colors will blind one's eye. ~ The five tones will deafen one's ear. ~ The five flavors will jade one's taste. ~ Racing and hunting will derange one's mind. ~ Goods that are hard to get will obstruct one's way. ~ Therefore, Evolved Individuals ~ Regard the center and not the eye. ~ Hence they discard one and receive the other.

* * *

[12c05т] **Ren Jiyu** ~ Iridescent colours cause blindness. ~ Beautiful music causes deafness. ~ Delicious food causes loss of taste. ~ Racing and hunting cause madness. ~ Rare goods tempt people to rob and steal. ~ Therefore the sage only wants to feed the people rather than to dazzle them. ~ That's why he goes for the former and turns down the latter.

* * *

[12c06т] **Gia-fu Feng** ~ The five colors blind the eye. ~ The five tones deafen the ear. ~ The five flavors dull the taste. ~ Racing and hunting madden the mind. ~ Precious things lead one astray. ~ Therefore the sage is guided by what he feels and not by what he sees. ~ He lets go of that and chooses this.

* * *

[12c07т] **Lok Sang Ho** ~ Just as the five colors that we see can blind us, ~ So the five sounds that we hear can deafen us, ~ And the five tastes that we taste can

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dull our sense of taste. ~ As we hunt and chase after a moving target, our minds go wild. ~ So goods that are difficult to get become hurdles in our life journey. ~ For this reason the Sage seeks to fill only the true needs("the needs of the stomach") ~ Rather than to satisfy his senses("the needs of the eyes"). ~ He gives up the one, ~ And gains the other.

* * *

[12c08T] **Xiaolin Yang** ~ Too much color makes one blind; ~ Too much sound makes one deaf; ~ Too much flavor makes one lose his appetite. ~ Horse racing and hunting makes one's heart wild; ~ Scarce and valuable things makes one want to steal. ~ Therefore, great men made people value basic needs, not luxuries. ~ So, they kept the former and threw away the latter.

* * *

[12c09T] **Walter Gorn Old**, SHUTTING THE DOORS ~ Light will blind a man, sound will make him deaf, taste will ruin his palate, the chase will make him wild, and precious things will tempt him. ~ Therefore does the wise man provide for the soul and not for the senses. ~ He ignores the one and takes the other with both hands.

* * *

[12c10T] **James Legge** ~ Colour's five hues from th' eyes their sight will take; ~ Music's five notes the ears as deaf can make; ~ The flavours five deprive the mouth of taste; ~ The chariot course, and the wild hunting waste ~ Make mad the mind; and objects rare and strange, ~ Sought for, men's conduct will to evil change. ~ Therefore the sage seeks to satisfy (the craving of) the belly, and not the (insatiable longing of the) eyes. ~ He puts from him the latter, and prefers to seek the former.

* * *

[12c11T] **David Hinton** ~ The five colors blind eyes. ~ The five tones deafen ears. ~ The five tastes blur tongues. ~ Fast horses and breathtaking hunts make minds wild and crazy. ~ Things rare and expensive make people lose their way. ~ That's why a sage tends to the belly, not the eye, always ignores that and chooses this.

* * *

[12c12T] **Chichung Huang** ~ The five colors make people's eyes blind; ~ Galloping and hunting make people's heart go wild; ~ Goods hard to come by make people's acts injurious. ~ The five flavors make people's mouth numb; ~ The five notes make people's ears deaf. ~ Hence, when the sage man ruled, ~ He supported the stomach, but not the eye. ~ Therefore, he abandoned that and chose this.

* * *

[12c13T] **Ellen M. Chen** ~ The five colors blind a person's eyes; ~ The five musical notes deafen a person's ears; ~ The five flavors ruin a person's taste buds. ~ Horse-racing, hunting and chasing, ~ Drive a person's mind (hsin) to madness. ~ Hard-to-get goods, ~ Hinder a person's actions. ~ Therefore the sage is for the belly, not for the eyes. ~ Therefore he leaves this and chooses that.

* * *

[12c14T] **Lee Sun Chen Org** ~ If a person is shown five (many) colors [around the same time], he will be so confused that he would become blind to colors [temporarily]; ~ If a person is presented with multiple sounds [simultaneously], he will be so perplexed that he is [virtually] deafened [to their distinctions]; ~ If a person tastes various flavors [within short intervals], he would be so confused that his tongue will be numbed; ~ If a person indulges in racing and hunting by riding on horses, he will lose his serenity through such frenzy; ~ If an individual [is inspired to] be satisfied with nothing less to hard-to-get goods, he will sacrifice common decency [for his costly tantalization]. ~ Therefore, when a Sage governs, he is concerned more about filling up people's stomachs (satisfying their basic needs) than about pleasing their eyes (sensual and non-essential needs); ~ He rejects that (the appearance), but accepts this (the substance).

* * *

[12c15T] **Tien Cong Tran** ~ The five colors blind the eye. ~ The five tones deafen the ear. ~ The five flavors cloy the palate. ~ Racing and hunting madden the mind. ~ Rare goods tempt men to do wrong. ~ Therefore, the sage takes care of the belly, not the eye. ~ He prefers what is within to what is without.

* * *

[12c16T] **Thomas Z. Zhang** ~ Five colors harm the eyes. ~ Five tones impair the ear. ~ Five flavors numb the taste. ~ Horse racing and hunting make people exuberant. ~ Hard-to-get things burden people. ~ Therefore, the sage seeks inner satisfaction, rather than showy appearance. ~ That is, emphasizing what is on the inside, instead of what is on the outside.

* * *

[12c17T] **Arthur Waley** ~ The five colours confuse the eye, ~ The five sounds dull the ear, ~ The five tastes spoil the palate. ~ Excess of hunting and chasing ~ Makes minds go mad. ~ Products that are hard to get ~ Impede their owner's movements. ~ Therefore the Sage ~ Considers the belly not the eye. ~ Truly, 'he rejects that but takes this'.

* * *

[12c18T] **Richard John Lynn** ~ The five colors make one's eyes blind; ~ the five notes make one's ears deaf; ~ the five flavors make one's mouth fail; ~ and sport hunting on horseback makes one's heart/mind go crazy. ~ Goods hard to get cause one to travel the road to harm. ~ This is why the sage provides for the belly but not for the eye. ~ Thus he rejects the one and keeps the other.

* * *

[12c19T] **Lin Yutang** ~ THE SENSES ~ The five colors blind the eyes of man; ~ The five musical notes deafen the ears of man; ~ The five flavors dull the taste of man; ~ Horse-racing, hunting and chasing madden the minds of man; ~ Rare, valuable goods keep their owners awake at night. ~ Therefore the Sage: ~ Provides for the belly and not for the eye. ~ Hence, he rejects the one and accepts the other.

* * *

[12c20T] **Victor H. Mair** ~ The five colors ~ make a man's eyes blind; ~ Horseracing and hunting ~ make a man's mind go mad; ~ Goods that are hard to obtain ~ make a man's progress falter; ~ The five flavors ~ make a man's palate dull; ~ The five tones ~ make a man's ears deaf. ~ For these reasons, ~ In ruling, the sage ~ attends to the stomach, not to the eye. ~ Therefore, ~ He rejects the one and adopts the other.

* * *

[12c21T] **Tolbert McCarroll** ~ The five colors blind the eye. ~ The five notes deafen the ear. ~ The five flavors dull the palate. ~ Racing and hunting drive the heart wild. ~ Goods that are hard to obtain hinder the journey. ~ Therefore, ~ the True Person is guided more by the belly than the eye, ~ and prefers this within to that without.

* * *

[12c22T] **David H. Li** ~ Five colors blind the eye; ~ Five tones deafen the ear; ~ Five flavors dull the palate. ~ Prancing and hunting render one restless; ~ Rare goods render one senseless. ~ Thus, ~ a sage aims at the stomach and not at the eye, discarding the latter in favor of the former.

* * *

[12c23T] **Yasuhiko Genku Kimura** ~ The five colors blind the inner eye. ~ The five tones deafen the inner ear. ~ The five flavors dull the inner tongue. ~ In pursuit of outer pleasures, ~ Racing and hunting madden the inner mind, ~ Rare goods obstruct inner progress. ~ Therefore, ~ The sage attends to that which is within, not that which is without. ~ He lives from the center, not from the periphery.

* * *

[12c24T] **Chou-Wing Chohan** ~ The five colors blind a person's sight. ~ The five sounds deafen a person's hearing. ~ The five tastes dull a person's palate. ~ Races and hunting trips make a person wild. ~ Things that are hard to attain are detrimental to a person's conduct. ~ For this reason, the sage ~ Prepares his food according to the size of his stomach and not according to the size of his eyes. ~ He rejects surfeit, and opts for less.

* * *

[12c25T] **Man-Ho Kwok** ~ The five colours blind the eye; ~ The five notes deafen the ear; ~ The five tastes deaden the mouth; ~ Riding the chase on horseback over the fields drives you crazy when you overdo it; ~ And wanting what's precious you do what distorts your being. ~ The sage knows this in his gut, ~ And is guided by his instinct and not by what his eyes want.

* * *

[12c26T] **Gu Zhengkun** ~ The five colours make man blind; ~ The five sounds make man deaf; ~ The five tastes make man lose his sense of taste; ~ Riding and hunting make man wild with excitement; ~ Rare goods goad man into stealing; ~ Thus the sage does not satisfy his eyes with colours ~ But satisfy his stomach with enough food. ~ He discards the former and takes the latter.

* * *

[12c27T] **Chao-Hsiu Chen** ~ The five colours blind man's eye. ~ The five tones deafen man's ears. ~ The five flavours dull man's taste. ~ Riding and hunting drive man's mind mad. ~ Precious goods alter man's behaviour. ~ Therefore the sage tries to fill the belly (the virtuous character) and not the eyes (the gateway to the emotions). ~ And so he discards one and keeps the other.

* * *

[12c28T] **Liu Qixuan** ~ Loud colors blind the eye. ~ Wild hunting maddens the mind. ~ Precious objects cause thefts. ~ Delicious food confuses the taste. ~ Beautiful sounds deafen the ear. ~ That's why wise politics chooses the essentials ~ In all its matters ~ Instead of contriving impressive shows.

* * *

[12c29T] **Shi Fu Hwang** ~ Senses ~ Lao Tze says, ~ A variety of colors (five colors) can blind the eyes. ~ A variety of sounds (five tones) can deafen the ears. ~ A mixture of flavors (five flavors) can vitiate the mouth of taste. ~ Hunting and horse chasing will make men's minds wild with excitement. ~ Goods hard to procure will bring character with harm. ~ Hence, the sage seeks to satisfy one's belly, rather than one's eyes. ~ Of the former one he does approve, of the latter he does reject.

* * *

[12c30T] **Ch'u Ta-Kao** ~ The five colours will blind a man's sight. ~ The five sounds will deaden a man's hearing. ~ The five tastes will spoil a man's palate. ~ Chasing and hunting will drive a man wild. ~ Things hard to get will do harm to a man's conduct. ~ Therefore the Sage makes provision for the stomach and not for the eye. ~ He rejects the latter and chooses the former.

* * *

[12c31T] **Paul J. Lin** ~ The five colors blind man's eyes. ~ The five notes deafen his ears. ~ The five tastes spoil his palate. ~ The chase and the hunt make his heart go mad. ~ The rare treasures constrain his actions. ~ Therefore, the Sage provides for the belly and not for the eyes; ~ He rejects that to prefer this.

* * *

[12c32T] **Michael LaFargue** ~ The five colors make people's eyes go blind, ~ the five tones make people's ears go deaf, ~ the five flavors make people's mouths turn sour. ~ Galloping and racing, hunting and chasing, ~ make people's minds go mad. ~ Goods hard to come by corrupt people's ways. ~ And so the Wise Person: ~ Goes by the belly, not by the eye. ~ Yes: ~ He leaves 'that' aside, and attends to 'this'.

* * *

[12c33T] **Cheng Lin** ~ The five colours blind the eyes of man. ~ The five tones deafen the ears of man. ~ The five flavours vitiate the palate of man. ~ The pursuit of pleasures deranges the mind of man. ~ The love for wealth perverts the conduct of man. ~ Wherefore the Sage attends to the inner self, and not to the outward appearance.

* * *

[12c34T] **Yi Wu** ~ The five colors cause people's eyes to become blind. ~ The five tones cause people's ears to become deaf. ~ The five flavors cause people's mouths to become taste-less. ~ Racing and hunting cause people's minds to become mad. ~ Rare goods cause people's actions to become obstructed. ~ Therefore, the sage is for the belly, not for the eye. ~ He renounces that and takes this.

* * *

[12c35T] **Han Hiong Tan** ~ Excessive colours impair your sight. ~ Excessive noise affects your hearing. ~ Excessive tastes will dull your taste buds. ~ Galloping and hunting on horseback will drive you crazy. ~ Coveting rare objects will impel people to commit crime. ~ Therefore, the sage aims to satiate the people's hunger. ~ He does not intend to feast their visual desires. ~ Hence, he rejects the latter but embraces the former.

* * *

[12c36T] **Hua-Ching Ni** ~ The five basic colors can be made into countless combinations to perplex the eyes. ~ The five basic tones can be made into infinite compositions to bewilder the ears. ~ The five basic flavors can be made into numerous stimulations to confuse the tongue. ~ The pursuit of worldly pleasures can make the mind wild and uncontrollable. ~ The one who sees the deep nature of life would rather embrace the simple subtle essence of life.

* * *

[12c37T] **Chang Chung-yuan** ~ Numerous colors make man sightless. ~ Numerous sounds make man unable to hear. ~ Numerous tastes make man tasteless. ~ Racing and pursuing game make man's heart violent. ~ Valuing rare things makes man worry about their safety. ~ Therefore, the wise concentrates on the belly

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and not on the temptations of the senses. ~ Thus, he abides in the one and foregoes the other.

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[12c38t] **Henry Wei** ~ Examination of Desires ~ Chien Yu ~ The five colors blind man's eyes; ~ The five tones deafen man's ears; ~ The five flavors vitiate man's taste; ~ Racing and hunting make man's heart go wild; ~ Hard-to-get articles impede man's movement. ~ Thus the Sage cares for the belly, not the eye. ~ Indeed, he rejects this and adopts that.

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[12c39t] **Ha Poong Kim** ~ The five colors make man's eyes go blind. ~ The five tones make man's ears go deaf. ~ The five tastes injure man's palate. ~ Hunting on horseback ~ Makes man's mind go crazy. ~ Rare goods ~ Impede man's action. ~ That is why the sage ~ Cares for the stomach, not for the eye. ~ Therefore he discards that and takes this.

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[12c40t] **Tao Huang** ~ Five colors blind the eyes. ~ Racing and hunting madden the heart. ~ Pursuing what is rare makes action deceitful. ~ Five flavors dull the palate. ~ Five tones deafen the ears. ~ So, the sage's method is for the belly, not for the eyes. ~ He abandons the latter and chooses the former.

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[12c41t] **Tang Zi-chang** ~ Five excessive colors make people blind; ~ five excessive sounds make people deaf; ~ five excessive flavors rob people's taste; ~ racing and hunting make people mad; ~ and rare goods make people steal. ~ Thus a Sage ruler took care of people's basic-needs (stomachs), not their excessive-desires (luxuries). ~ Thus he eliminated desires and supplied needs.

* * *

[12c42t] **Wing-tsit Chan** ~ The five colors cause one's eyes to be blind. ~ The five tones cause one's ears to be deaf. ~ The five flavors cause one's palate to be spoiled. ~ Racing and hunting cause one's mind to be mad. ~ Goods that are hard to get injure one's activities. ~ For this reason the sage is concerned with the belly and not the eyes. ~ Therefore he rejects the one but accepts the other.

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[12c91t] **И. И. Семененко** ~ Пять цветов ведут к утрате зрения, ~ пять тонов ведут к потере слуха, ~ пять ощущений вкуса расстраивают вкус, ~ охотничий азарт приводит к умопомрачению, ~ редкие товары делают людей преступниками. ~ Именно поэтому Премудрый человек заботится о чреве и пренебрегает тем, что можно лицезреть очами. ~ Он отбрасывает то и берет это.

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[12c92t] **А. А. Маслов** ~ Пять цветов слепят глаза человека. ~ Пять тонов музыки притупляют его слух. ~ Пять вкусовых ощущений ранят его рот. ~ Скачка на лошадях и охота делают необузданым его сердце. ~ Редкие вещи влекут человека к совершению зла. ~ Поэтому мудрец заботится о желудке, а не о глазах; ~ отказывается от одного, дабы достичь другого.

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[12c93t] **Е. А. Торчинов** ~ Пять цветов глаза ослепляют. ~ Пять звуков уши оглушают. ~ Пять вкусов рот ощущений лишают. ~ Стремительные скачки по полям и пустошам до безумия доводят. ~ Труднодоступные товары препятствуют благим свершениям. ~ Поэтому совершенномудрый заботится о полном животе, а не о том, что приятно для глаза. ~ Отбрасывая то, берет он это.

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[12c94t] **А. Е. Лукьянов** ~ Пять цветов ослепляют человека. ~ Пять звуков оглушают человека. ~ Пять вкусов забивают рот человека. ~ Погоня и охота приводят сердце человека в бешенство. ~ Трудно добываемое богатство вредит человеческим поступкам. ~ Вот почему совершенномудрый человек занят животом (внутренним), а не занят глазами (внешним). ~ Вот почему отбрасывает одно, избирает другое.

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[12c95t] **Ян Хин-шун** ~ Пять цветов притупляют зрение. ~ Пять звуков притупляют слух. ~ Пять вкусовых ощущений притупляют вкус. ~ Быстрая езда и охота волнуют сердце. ~ Драгоценные вещи заставляют человека совершать преступления. ~ Поэтому совершенномудрый стремится к тому, чтобы сделать жизнь сытой, а не к тому, чтобы иметь красивые вещи. ~ Он отказывается от последнего и ограничивается первым.

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[12c96t] **Д. П. Конисси** ~ Пять цветов ослепляют человека. ~ Пять звуков оглушают его. ~ Пять вкусов пресыщают его. ~ Верховая гонка и охота одуряют душу (сердце) человека. ~ Стремление к обладанию редкими драгоценностями влечет человека к преступлению. ~ Отсюда святой муж делает исключительно нравственное, а не для глаз. ~ Поэтому он удаляется от того и приближается к этому.

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[12c97t] **В. В. Малявин** ~ От пяти цветов у людей слепнут глаза. ~ От пяти звуков у людей глохнут уши. ~ От пяти ароматов люди не чувствуют вкуса. ~ Тот, кто гонится во весь опор за добычей, теряет разум. ~ Редкостные товары портят людские нравы. ~ Вот почему премудрый человек ~ Служит утробе и не служит глазам ~ И потому отвергает то и берет это.

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[12c98t] **Б. Б. Виногродский** ~ Как раз из-за пяти цветов человеческие глаза и слепнут. ~ Как раз из-за пяти звуков человеческие уши и глохнут. ~ Как раз из-за пяти вкусов рот человеческий и теряет способность восприятия вкусовых ощущений. ~ Как раз из-за азарта гонок и пыла охоты в человеческом сердце и возникает безумие. ~ Как раз из-за трудно достающихся товаров и возникают помехи в движениях человека. ~ Это дает: ~ Человек мудрости осуществляет внутренними органами; не осуществляет глазами. ~ Причинность: ~ Отбрасывает то, берет это.

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PSEUDO-CHAPTER **Thirteen**

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[13c01t] **Robert G. Henricks** ~ "Regard favor and disgrace with alarm." ~ "Respect great distress as you do your own person." ~ What do I mean when I say "Regard favor and disgrace with alarm"? ~ Favor is inferior. ~ If you get it - be alarmed! ~ If you lose it - be alarmed! ~ This is what I mean when I say "Regard favor and disgrace with alarm." ~ What do I mean when I say "Respect great distress as you do your own person"? ~ The reason why I have great distress ~ Is that I have a body. ~ If I had no body, what distress would I have? ~ Therefore, to one who values acting for himself over acting on behalf of the world, ~ You can entrust the world. ~ And to one who in being parsimonious regards his person as equal to the world, ~ You can turn over the world.

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[13c02t] **John C. H. Wu** ~ "WELCOME disgrace as a pleasant surprise. ~ Prize calamities as your own body." ~ Why should we "welcome disgrace as a pleasant surprise"? ~ Because a lowly state is a boon: ~ Getting it is a pleasant surprise, ~ And so is losing it! ~ That is why we should "welcome disgrace as a pleasant surprise." ~ Why should we "prize calamities as our own body"? ~ Because our body is the very source of our calamities. ~ If we have no body, what calamities can we have? ~ Hence, only he who is willing to give his body for the sake of the world is fit to be entrusted with the world. ~ Only he who can do it with love is worthy of being the steward of the world.

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[13c03t] **D. C. Lau** ~ Favour and disgrace are things that startle; ~ High rank is, like one's body, a source of great trouble. ~ What is meant by saying favour and disgrace are things that startle? ~ Favour when it is bestowed on a subject serves to startle as much as when it is withdrawn. ~ This is what is meant by saying that favour and disgrace are things that startle. ~ What is meant by saying that high rank is, like one's body, a source of great trouble? ~ The reason I have great trouble is that I have a body. ~ When I no longer have a body, what trouble have I? ~ Hence he who values his body more than dominion over the empire can be entrusted with the empire. ~ He who loves his body more than dominion over the empire can be given the custody of the empire.

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[13c04t] **R. L. Wing** ~ There is alarm in both favor and disgrace. ~ Esteem and fear are identified with the self. ~ What is the meaning of "alarm in both favor and disgrace?" ~ Favor ascends; disgrace descends. ~ To attain them brings alarm. ~ To lose them brings alarm. ~ That is the meaning of "alarm in both favor and disgrace." ~ What is the meaning of "esteem and fear are identified with the self?" ~ The reason for our fear Is the presence of our self. ~ When we are selfless, What is there to fear? ~ Therefore those who esteem the world as self ~ Will be committed to the world. ~ Those who love the world as self ~ Will be entrusted with the world.

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[13c05t] **Ren Jiyu** ~ (People) love vanity so much as to be easily alarmed, ~ And they consider the great trouble (vanity) as precious as their lives. ~ What does it mean "to love vanity so much as to be easily alarmed"? ~ Vanity is inferior in itself. ~ (And yet people) are pleasantly surprised when they receive it, ~ And also frightened when they lose it. ~ This is what it means "to love vanity so much as to be easily alarmed." ~ What does it mean "to consider the great trouble as precious as their lives"? ~ The reason why I have the great trouble (vanity) is that I have a body. ~ If I have no body, What trouble could I have? ~ Therefore only those who value themselves above the world can undertake its important task. ~ Only those who love themselves above the world can be entrusted with its important task.

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[13c06t] **Gia-fu Feng** ~ Accept disgrace willingly. ~ Accept misfortune as the human condition. ~ What do you mean by "Accept disgrace willingly"? ~ Accept being unimportant. ~ Do not be concerned with loss or gain. ~ This is called "accepting disgrace willingly." ~ What do you mean by "Accept misfortune as the human condition"? ~ Misfortune comes from having a body. ~ Without a body, how could there be misfortune? ~ Surrender yourself humbly; then you can be trusted to care for all things. ~ Love the world as your own self; then you can truly care for all things.

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[13c07t] **Lok Sang Ho** ~ When the emperor bestows his favors, one feels wary; ~ When the emperor unleashes his anguish, one also feels wary. ~ In the same light we should be wary of our body. ~ Why is it that favor, or anguish from the emperor makes us wary? ~ Because we are under him, it is natural that we are wary when we gain or lose his favor. ~ Why is it that we should be wary of our bodies? ~ If we own our body, it is natural that we are wary if something should happen to our bodies. ~ If we disown our bodies, there will be nothing to fear! ~ We should give our bodies up to the world, ~ As if they could be entrusted to all under heaven. ~ Love is based on giving our bodies up to the world, ~ As if they could be entrusted to all under heaven.

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[13c08t] **Xiaolin Yang** ~ Mundane people say: "Patronage and insults are shocking; ~ Be extremely careful of big disasters that can fall on you." ~ What is "Patronage and insults are shocking"? ~ They believe that patronage is great and insults are horrible. ~ Therefore, when they receive patronage, they are shocked and delighted; ~ When they receive insults, they are shocked and frightened. ~ So they say, "Patronage and insults are shocking." ~ How can we comment on "Be extremely careful of big disasters that can fall on you"? ~ Disaster can fall on me only when I think of myself. ~ If I do not think about myself, what am I afraid of? ~ Therefore, those who value giving themselves to society the most can govern society. ~ Those who devote themselves to society can take care of society.

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[13c09t] **Walter Gorn Old**, PREVENTING A FALL ~ Honour and shame are the same as fear. ~ Fortune and disaster are the same as the person. ~ What is said of honour and shame is this: shame is abasement, which is feared whether it be absent or present. ~ So dignity and shame are inseparable from the fear which both occasion. ~ What is said of fortune and disaster is this: fortune and disaster are things which befall the person. ~ So without personality how should I suffer disaster or the reverse? ~ Therefore by the accident of good fortune a man may rule the world for a time. ~ But by virtue of love he may rule the world for ever.

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[13c10t] **James Legge** ~ Favour and disgrace would seem equally to be feared; ~ honour and great calamity, to be regarded as personal conditions (of the same kind). ~ What is meant by speaking thus of favour and disgrace? ~ Disgrace is being in a low position (after the enjoyment of favour). ~ The getting that (favour) leads to the apprehension (of losing it), and the losing it leads to the fear of (still greater calamity): ~ - this is what is meant by saying that favour and disgrace would seem equally to be feared. ~ And what is meant by saying that honour and great calamity are to be (similarly) regarded as personal conditions? ~ What makes me liable to great calamity is my having the body (which I call myself); ~ If I had not the body, what great calamity could come to me? ~ Therefore he who would administer the kingdom, honouring it as he honours his own person, may be employed to govern it, ~ and he who would administer it with the love which he bears to his own person may be entrusted with it.

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[13c11t] **David Hinton** ~ Honor is a contagion deep as fear, renown a calamity profound as self. ~ Why do I call honor a contagion deep as fear? ~ Honor always dwindles away, so earning it fills us with fear and losing it fills us with fear. ~ And why do I call renown a calamity profound as self? ~ We only know calamity because we have these selves. ~ If we didn't have selves what calamity could touch us? ~ When all beneath heaven is your self in renown you trust yourself to all beneath heaven, ~ and when all beneath heaven is your self in love you dwell throughout all beneath heaven.

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[13c12t] **Chichung Huang** ~ "People cherish humiliations like surprises; ~ They treasure great calamities like their lives." ~ What is meant by ~ "People cherish humiliations like surprises"? ~ Humiliations are degrading, ~ Yet they receive one like a surprise; ~ Lose one like a surprise. ~ This is what is meant by ~ "People cherish humiliations like surprises." ~ What is meant by ~ "They treasure great calamities like their lives"? ~ The reason why I have great calamities ~ Is because I have my life; ~ If I did not have my life, ~ What calamities would I have? ~ Therefore, if you treasure governing your life ~ More than governing the empire, ~ You deserve to be entrusted with the empire; ~ If you grudge using your life ~ To govern the empire, ~ You deserve to be charged with the empire.

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[13c13t] **Ellen M. Chen** ~ Accept honors and disgraces as surprises, ~ Treasure great misfortunes as the body. ~ Why say: "Accept honors and disgraces as surprises"? ~ Honors elevate (shang), ~ Disgraces depress (hsia). ~ One receives them surprised, ~ Loses them surprised. ~ Thus: "Accept honors and disgraces as surprises." ~ Why say: "Treasure great misfortunes as the body"? ~ I have great misfortunes, ~ Because I have a body. ~ If I don't have a body, ~ What misfortunes do I have? ~ Therefore treasure the body as the world, ~ As if the body can be entrusted to the world. ~ Love the body as the world, ~ As if the body can be entrusted to the world.

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[13c14t] **Lee Sun Chen Org** ~ Either to be honored or to be insulted are equally startling; ~ The fear of having disaster befallen upon one's physical self is the most appalling [distress]. ~ Why did I say that [when a person] was in the situation of receiving either honor or insult are coequally startling? ~ When one was honored, one felt being elevated and filled with excitement; ~ When one was insulted, one felt being knocked down and was wrapped in depression; ~ Receiving honor, as well as losing honor, were both associated with [emotional] agitation; ~ Therefore they are both startling. ~ Why the fear of disaster befalling upon one's body (physical self) is the mostly appalling fright? ~ The reason I, a person, who is vulnerable to disaster is because I have this physical body; ~ If I do not have a body, how then can disaster possibly take place in me? ~ Accordingly: ~ Only the individual, who values the welfare of the world, to the extent that he would even sacrifice his body (physical self) for it, is qualified to be enthroned with the trusteeship of the world; ~ Only the individual, who loves the world more than his physical self, deserves to be entrusted with the responsibility of the world.

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[13c15t] **Tien Cong Tran** ~ "Welcome disgrace as a fright. Prize calamities as your own body." ~ Why do we say "welcome disgrace as a fright"? ~ Welcome denotes "in the low place": Getting "welcome" is a fright, and so is losing it! ~ That is why we say "welcome disgrace as a fright". ~ Why do we say "prize calamity as your own self"? ~ Because our self is the very source of our calamity. ~ If we have no self, what calamities can we have? ~ Hence, only he who is willing to give his self for the sake of the world is fit to be entrusted with the world. ~ Only he who can love to give his self for the sake of the world is worthy of being the steward of the world.

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[13c16t] **Thomas Z. Zhang** ~ The honor and the disgrace are like emotional impacts. ~ The disaster is regarded as the threat to life. ~ What does it mean by "The honor and the disgrace are like emotional impacts?" ~ The honor is awarded to subordinates. ~ When the honor is obtained, people are thrilled; ~ when the honor is lost, people are depressed. ~ So they are emotionally impacted. ~ What does it mean by "The disaster is regarded as the threat to life?" ~ The reason we feel threatened because we care too much about ourselves. ~ If we are selfless, who can threaten us? ~ To those who can sacrifice themselves for the world, we can trust them with the world. ~ To those who love the people more than themselves, we can handle the ruling power.

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[13c17t] **Arthur Waley** ~ 'Favour and disgrace goad as it were to madness; high rank hurts keenly as our bodies hurt.' ~ What does it mean to say that favour and disgrace goad as it were to madness? ~ It means that when a ruler's subjects get it they turn distraught, when they lose it they turn distraught. ~ That is what is meant by saying favour and disgrace goad as it were to madness. ~ What does it mean to say that high rank hurts keenly as our bodies hurt? ~ The only reason that we suffer hurt is that we have bodies; if we had no bodies, how could we suffer? ~ Therefore we may accept the saying: ~ 'He who in dealing with the empire regards his high rank as though it were his body is the best person to be entrusted with rule; he who in dealing with the empire loves his subjects as one should love one's body is the best person to whom one can commit the empire'.

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[13c18t] **Richard John Lynn** ~ Favor and disgrace are enough cause for alarm, and self-importance is a great calamity that can cost one his person. ~ What is meant by "favor and disgrace are enough cause for alarm"? ~ Favor, when it is had by an inferior, is as alarming as when it is lost by him. ~ This is what is meant by "favor and disgrace are enough cause for alarm." ~ What is meant by self-importance being "a great calamity that can cost one his person"? ~ The reason I suffer such a great calamity is that I am bound by my own person. ~ When I am no longer bound by my own person, ~ What calamity could befall me? ~ Therefore, because such a one values his own person as much as anything under Heaven, he may be entrusted with all under Heaven. ~ Because such a one cherishes his own person as much as anything under Heaven, he may have all under Heaven rendered to his care.

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[13c19t] **Lin Yutang** ~ PRAISE AND BLAME ~ "Favor and disgrace cause one dismay; ~ What we value and what we fear are within our Self." ~ What does this mean: ~ "Favor and disgrace cause one dismay?" ~ Those who receive a favor from above ~ Are dismayed when they receive it, ~ And dismayed when they lose it. ~ What does this mean: ~ "What we value and what we fear are within our Self?" ~ We have fears because we have a self. ~ When we do not regard that self as self, ~ What have we to fear? ~ Therefore he who values the world as his self ~ May then be entrusted with the government of the world; ~ And he who loves the world as his self - ~ The world may then be entrusted to his care.

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[13c20t] **Victor H. Mair** ~ "Being favored is so disgraceful that it startles, ~ Being honored is an affliction as great as one's body." ~ What is the meaning of "Being favored is so disgraceful that it startles"? ~ Favor is debasing; ~ To find it is startling, ~ To lose it is startling. ~ This is the meaning of "Being favored is so disgraceful that it startles." ~ What is the meaning of "Being honored is an affliction as great as one's body"? ~ The reason I suffer great afflictions is because I have a body; ~ If I had no body, what affliction could I suffer? ~ Therefore, ~ When a man puts more emphasis on caring for his body than on caring for all under heaven, ~ then all under heaven can be entrusted to him. ~ When a man is sparing of his body in caring for all under heaven, ~ then all under heaven can be delivered to him.

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[13c21t] **Tolbert McCarroll** ~ Both favor and disgrace bring fear. ~ Great trouble comes from having a body. ~ What is meant by: ~ "Both favor and disgrace bring fear"? ~ Favor leads to a fear of losing it and disgrace leads to a fear of greater trouble. ~ What is meant by: ~ "Great trouble comes from having a body"? ~ The reason you have trouble is that you are self-conscious. ~ No trouble can befall a self-free person. ~ Therefore, surrender your self-interest. ~ Love others as much as you love yourself. ~ Then you can be entrusted with all things under heaven.

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[13c22t] **David H. Li** ~ Receiving favor and receiving disgrace are both causes for concern, ~ more so than being visited by a catastrophic disease. ~ Why are favors and disgraces causes for concern? ~ Favor is beneath one. ~ Receiving it is a cause for concern; losing it is a cause for concern. ~ Why [favors and disgraces] are more a cause for concern than being visited by a catastrophic disease? ~ When I have a catastrophic disease, ~ it is inflicted upon my body. ~ When I am beyond my body, how can I be visited by diseases? ~ Thus, ~ when one values one's body for the good of the world, ~ one may be consigned with the world's care. ~ When one treasures one's body for the good of the world, ~ one may be vested with the world's care.

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[13c23t] **Yasuhiko Genku Kimura** ~ Honor and disgrace both startle people. ~ Undue significance is attached to such tribulations ~ as though they were matters of life and death. ~ Honor and disgrace both startle people, ~ Because honor means higher and disgrace means lower in the opinion of others. ~ Hence, ~ they become startled with pleasure when honor is given, ~ And they become startled with displeasure when honor is taken away. ~ Undue significance is attached to such tribulations ~ as though they were matters of life and death, ~ For people think the physical self is real. ~ If people realize the unreality of the physical self, ~ How can they attach significance to such tribulations as honor or disgrace? ~ Therefore, ~ only one who values the world as oneself is fit to tend the world; ~ Only one who loves the world as oneself can be entrusted with the care of the world.

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[13c24t] **Chou-Wing Chohan** ~ "Honor and disgrace are like fear. ~ Fortune and disaster are like our body." ~ What does "Honor and disgrace are like fear" mean? ~ Honor is located in a high place, and disgrace is located in a low place. ~ When you have them, it is as if you are in a state of fear, and when you no longer have them, it is also as if you are in a state of fear. ~ Therefore, honor and disgrace are like fear. ~ What does "Fortune and disaster are like our body" mean? ~ We have fortune and disaster because we have a body. ~ When we do not have a body, how can fortune and disaster affect us? ~ Therefore, the person who relates to the world like he relates to the good fortune of his body can rule the world. ~ The world can be safely entrusted to the person who loves it like he loves his body.

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[13c25t] **Man-Ho Kwok** ~ Most people fret about themselves and their status, but you don't have to do this. ~ What is success and what is failure? ~ If you have prestige and favour, ~ all you worry about is that it'll get taken away. ~ And if you have a lowly place, ~ you are still basically afraid. ~ So both, at the root, make for fear. ~ What does it mean that success is a problem? ~ It means people are too bound up in themselves. ~ If they weren't so self-obsessed they'd have no need to be worried. ~ If you can put yourself aside - ~ then you can do things for the whole of the world. ~ And if you love the world, like this - ~ then you are ready to serve it.

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[13c26t] **Gu Zhengkun** ~ Honor and disgrace are both startling. ~ It is like cherishing great trouble (vanity) as one's life and body. ~ What is meant by saying that honor and disgrace are startling? ~ Honor itself, though mean, gives pleasant surprise to those who obtain it ~ As well as startles them when they lose it. ~ What is meant by saying that it is like cherishing great trouble as one's life and body? ~ Because my life and body is the very source of great trouble. ~ If I have no body and life, ~ What trouble can I suffer? ~ Thus he who can value the empire as he values his own life and body ~ Can be entrusted with the care of the empire. ~ Thus he who can cherish the empire as he cherishes his own life and body ~ Can be entrusted with the care of the empire.

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[13c27t] **Chao-Hsiu Chen** ~ Accept favour and disgrace as a threat that troubles the body like a disease. ~ What does it mean to accept favour and disgrace as a threat? ~ Everyone seeks to be favoured. ~ No one seeks to be disgraced. ~ When one receives it, it causes alarm. ~ When one loses it, it causes alarm. ~ Therefore favour and disgrace are both threatening. ~ What does it mean that the disease troubles one's body? ~ One suffers from the disease because one treasures one's body. ~ If one does not love one's body, one will no longer suffer from the disease. ~ Therefore ~ entrust the land under Heaven to the one who does not treasure his body, ~ sanction the land under Heaven to the one who does not love his body. ~ He who does not love even his own body will not treasure rulership, and so he will truly care for all things.

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[13c28t] **Liu Qixuan** ~ Favor is invited and disgrace is feared, ~ As if they are a disastrous matter of life and death. ~ One is surprised when favor is bestowed. ~ One is again surprised when favor is lost ~ Or when one is afflicted with disgrace. ~ But why could they mean so much to us? ~ I would say I can have

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disasters ~ Only because I treasure my own life too much. ~ But if I live beyond my physical existence, ~ What disaster can matter to me? ~ Therefore, we should value our own life only to the extent ~ That we are supporting the world, ~ And love our physical existence only to the extent ~ That the world has been entrusted to us.

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[13c29t] **Shi Fu Hwang** ~ Honor And Disgrace ~ Lao Tze says, ~ Honor and disgrace alike give rise to fear, ~ because this is the fear that the great calamity might fall upon the corporeal self. ~ What is honor? ~ And what is disgrace? ~ Honor means that he who was low before has been promoted. ~ Since he has been promoted, he is afraid of losing his promotion, which is disgrace. ~ Thus he who has been promoted lives in fear that he may be degraded. ~ And he who has been degraded is haunted by the dread that his degradation may last forever. ~ That is why honor and disgrace alike give rise to fear. ~ What is the meaning of fearing the great calamity coming upon the corporeal self? ~ How we can sense that the great calamity is due to the fact that we inherit corporeal self. ~ If we don't inherit the corporeal self, what kind of calamity can afflict us? ~ Therefore, ~ one who has regard for his personal health is more important than he who governs the world, and is eligible to be trusted with the world; ~ one who loves himself should be put before he who governs the world, and is qualified to be handed over the world.

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[13c30t] **Ch'u Ta-Kao** ~ 'Favour and disgrace are like fear; fortune and disaster are like our body.' ~ What does it mean by 'Favour and disgrace are like fear'? ~ Favour is in a higher place, and disgrace in a lower place. ~ When you win them you are like being in fear, and when you lose them you are also like being in fear. ~ So favour and disgrace are like fear. ~ What does it mean by 'Fortune and disaster are like our body'? ~ We have fortune and disaster because we have a body. ~ When we have no body, how can fortune or disaster befall us? ~ Therefore he who regards the world as he does the fortune of his own body can govern the world. ~ He who loves the world as he does his own body can be entrusted with the world.

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[13c31t] **Paul J. Lin** ~ Favor and disgrace are likely to cause fear. ~ Highly respect great trouble as one respects his own body. ~ What is meant by "favor and disgrace are likely to cause fear"? ~ Favor is for the inferior: ~ Obtaining it, one will fear it. ~ Losing it, one will fear it. ~ This means that "favor and disgrace are likely to cause fear." ~ What is meant by "highly respecting great trouble as one respects his own body"? ~ "I have great trouble because I have a body; ~ When I no longer have a body, how can I have trouble?" ~ Therefore, one who respects himself for the world can be lodged with it; ~ One who loves himself for the world can be entrusted with it.

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[13c32t] **Michael LaFargue** ~ "Favor and disgrace: this means being upset, ~ high rank does great damage to your self." ~ What does it mean, "favor and disgrace: this means being upset"? ~ Favor is degrading: ~ Gaining it you will be upset, ~ losing it you will be upset. ~ This is what it means, "favor and disgrace: this means being upset." ~ What does it mean, "high rank does great damage to your self"? ~ What is the source of the great damage done me? ~ It is because I have a self. ~ If I had no self, what damage could be done me? ~ This is what it means, "high rank does great damage to your self." ~ Yes: ~ A valuing of one's self, ~ that regards the self the same as the world - ~ this means one can be entrusted with the world. ~ A loving of one's self, ~ that regards the self the same as the world - ~ this means one can be given the world.

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[13c33t] **Cheng Lin** ~ Honour and disgrace are alike a cause of excitement. ~ The great trouble of man lies in the love for self. ~ What is meant by saying that honour and disgrace are alike a cause of excitement? ~ Man prefers honour to disgrace. ~ When he has the one, he becomes excited; ~ when he loses the other, he becomes excited. ~ This means that honour and disgrace are alike a cause of excitement. ~ What is meant by saying that the great trouble of man lies in the love for self? ~ Man is beset with great trouble because of his consciousness of self. ~ If he is selfless, how can there be any trouble? ~ Wherefore, if a man esteems himself only as much as he esteems the whole world, he will find security therein. ~ If a man loves the world as much as he loves himself, he will find security therein.

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[13c34t] **Yi Wu** ~ Favor is like disgrace, which startles us. ~ Big troubles should be treated as seriously as our bodies. ~ What is meant by, "Favor is like disgrace, which startles us"? ~ Favor is lowly. ~ Getting it startles us; ~ Losing it startles us; ~ Thus, favor is like disgrace, which startles us. ~ What is meant by, "Big troubles are treated as seriously as our bodies"? ~ The reason that we have big troubles is that we possess bodies. ~ If we did not possess bodies, what troubles could we have? ~ Therefore, ~ only the man who values himself for the sake of the world ~ is worthy of being entrusted with the world; ~ only the man who loves himself for the sake of the world ~ is worthy of being relied on by the world.

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[13c35t] **Han Hiong Tan** ~ Whether you are exalted or disgraced, you are uneasy. ~ It is because you are fearful of imminent disaster. ~ Why should you be uneasy when you are exalted or disgraced? ~ Being exalted, you feel proud and elated. ~ In disgrace, you feel shameful and miserable. ~ Gaining honour, you fear losing it. ~ Losing honour, you suffer severe humiliation. ~ This is why you feel terribly uneasy when you are exalted or disgraced. ~ Why is there a fear of imminent disaster? ~ The fear exists because you are constantly worrying about when disaster will strike you. ~ If you can forget about yourself, then there is no fear. ~ However, if you manage the country with the same consideration as you have for yourself, ~ Then you can be entrusted for the job. ~ If you rule the country in the same manner as you love yourself, ~ You deserve to be the trustee of the nation.

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[13c36t] **Hua-Ching Ni** ~ Favor and disgrace are both causes of shock. ~ When one is favored, one is shocked. ~ When one is disgraced, one is also shocked. ~ That is because people forget the unadorned plainness of universal life. ~ If they knew this clearly, then what is meant by saying that favor and disgrace are both causes of shock? ~ Favor is no higher than disgrace. ~ What is meant by saying that the greatest trouble is the strong sense of individual self that people carry in all circumstances? ~ People are beset with great trouble because they define their lives so narrowly. ~ If they forsake their narrow sense of self and live wholly, then what can they call trouble? ~ Therefore, only one who dedicates himself to the wholeness of the world is fit to tend the world. ~ Only one who relinquishes the self can be entrusted with responsibility for the life of the world.

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[13c37t] **Chang Chung-yuan** ~ Honor and dishonor both move us ~ Because we are troubled by having a self. ~ Why do we say that honor and dishonor move us? ~ Because honor lifts us upward ~ And dishonor lowers us downward, ~ Thus, when we are honored we are moved. ~ When we are dishonored we are also moved. ~ That is why honor and dishonor are both said to move us. ~ Why do we say that the great trouble is having a self? ~ Because we have great trouble simply because we have a self. ~ If we are selfless, then where is the trouble? ~ If we identify our self with the world, ~ Then within our self there is the world. ~ If we love the world as we love our self, ~ Then within our self there is only the world.

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[13c38t] **Henry Wei** ~ Abhorrence of shame ~ Yen Ch'ih ~ Favor and disgrace both seem startling. ~ Honor is great trouble if identified with the self. ~ What does it mean by saying ~ That favor and disgrace both seem startling? ~ Favor descends from superior to inferior. ~ The recipient seems startled upon getting it; ~ He seems no less startled upon losing it. ~ This is what it means by saying ~ That favor and disgrace both seem startling. ~ What does it mean by saying ~ That honor is great trouble if identified with the self? ~ The reason why I have great trouble ~ Is that I have a self; ~ If I am selfless and unselfish, ~ What trouble do I have? ~ Therefore, he who feels honored ~ In offering himself for the world, ~ Can be assigned the rule of the world; ~ He who loves to offer himself for the world, ~ Can be trusted with the world.

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[13c39t] **Ha Poong Kim** ~ "Be alarmed by favor and disgrace; ~ High rank brings you great misfortune, as if your own body." ~ What is the meaning of "Be alarmed by favor and disgrace"? ~ Regard favor as low. ~ Be alarmed to receive it; ~ Be alarmed to lose it. ~ This is the meaning of "Be alarmed by favor and disgrace." ~ What is the meaning of "High rank brings you great misfortune, as if your own body"? ~ My reason for having great misfortune ~ Is my having a body. ~ If I had no body, ~ What misfortune would I have? ~ Therefore, if a man values the care of his body above ruling all under Heaven, ~ He may be given all under Heaven. ~ If a man cherishes his body more than ruling all under Heaven, ~ All under Heaven may be entrusted to him.

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[13c40t] **Tao Huang** ~ Favor and disgrace surprise the most. ~ Value the trouble as you do the body. ~ Why do "favor and disgrace surprise the most"? ~ Favor enhances only the inferior, ~ Receiving it is a surprise, ~ And losing it is also a surprise. ~ This is why "favor and disgrace surprise the most." ~ Why to "value the trouble as you do the body"? ~ It is only because I have a body that I have trouble. ~ If I did not have a body, where would the trouble be? ~ So, if you value the world as you do the body, ~ You can be entrusted with the world; ~ If you love the body as you love the beauty of the world, ~ You can be responsible for the world.

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[13c41t] **Tang Zi-chang** ~ Yet, honor and dishonor cause the same excitement. ~ Pleasure and worry affect the same body. ~ What does it mean by "honor and dishonor cause the same excitement"? ~ People look up to honor and look down upon dishonor. ~ They are excited when they get the honor; ~ they also are excited when they lose the honor. ~ What does it mean by "the great worry of man is because of love for self"? ~ The reason that we have worry is because we have ourselves. ~ If we could forget ourselves, what else remains to be our worry? ~ Hence, if one loves the world as much as himself, he may be able to rule the world. ~ If one treasures the world as much as himself, he may be trusted with the world.

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[13c42t] **Wing-tsit Chan** ~ Be apprehensive when receiving favor or disgrace. ~ Regard great trouble as seriously as you regard your body. ~ What is meant by being apprehensive when receiving favor or disgrace? ~ Favor is considered inferior. ~ Be apprehensive when you receive them and also be apprehensive when you lose them. ~ This is what is meant by being apprehensive when receiving favor or disgrace. ~ What does it mean to regard great trouble as seriously as you regard the body? ~ The reason why I have great trouble is that I have a body. ~ If I have no body, ~ What trouble could I have? ~ Therefore: ~ He who values the world as his body may be entrusted with the empire. ~ He who loves the world as his body may be entrusted with the empire.

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[13c91t] **И. И. Семененко** ~ Благоволение сменяется позором наподобие того, как конь трепещет. ~ В знатности, как в нашем теле, заключено великое несчастье. ~ Что подразумеваю, когда говорю: ~ благоволение сменяется позором наподобие того, как конь трепещет? ~ Благоволение проявляют к низшим. ~ При обретении его они походят на вострепетавшего коня и походят на вострепетавшего коня, когда лишаются благоволения. ~ В этом смысл высказывания: ~ благоволение сменяется позором наподобие того, как конь трепещет. ~ Что значит в знатности, как в нашем теле, заключено великое несчастье? ~ Я потому страдаю от великого несчастья, что у меня есть тело. ~ Но разве испытаю я несчастье, если у меня не будет тела? ~ Кто своим телом станет Поднебесной, когда знатен, тому можно ее поручить. ~ Кто своим телом станет Поднебесной, будучи любимцем, тому можно ее вверить.

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[13c92t] **А. А. Маслов** ~ Слава и позор подобны страху. ~ Ценить своё тело - то же самое, что ценить величайшие несчастья. ~ Что значит: "Слава и позор подобны страху?" ~ Даже при малейшей славе, достигая её - страшатся, утрачивая - страшатся тоже. ~ Это и значит: "Слава и позор подобны страху." ~ Что значит: "Ценить своё тело - то же самое, что ценить величайшие несчастья?" ~ Причина, по которой я сталкиваюсь с величайшими несчастьями, заключена в том, что я имею тело. ~ Если бы я не имел тела, откуда же взяться несчастьям? ~ Поэтому, тому, кто ценит Поднебесную больше, чем себя, может быть доверена Поднебесная. ~ Тот, кто любит Поднебесную больше, чем себя, встретит поддержку Поднебесной.

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[13c93t] **Е. А. Торчинов** ~ В почете быть столь же страшно, сколь и быть в позоре. ~ Быть почитаемым такая же беда, как обладать телесной самостью. ~ Почему так говорят о почестях и о позоре? ~ Позор нас унижает, ну а почести мы со страхом принимаем и со страхом же теряем. ~ А почему быть почитаемым такая же беда, как обладать телесной самостью? ~ Я потому в беде великой пребываю, что телом-самостью я обладаю. ~ И если б телом-

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самостью не обладал, то разве б были беды у меня? ~ Поэтому коль человек заботится о теле-самости своей, как о Поднебесной всей, ему и Поднебесная доверится не медля. ~ И если человек дорожит телом-самостью своей, как Поднебесной всей, его признает всякий в Поднебесной.

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[13c94т] **А. Е. Лукьянов** ~ Любовь и бесчестье подобны страху. ~ Почтение и величие приносят страдание, подобно телу. ~ Что значит "любовь и бесчестье подобны страху"? ~ Любовь идет от низов, ее обретают со страхом, ее и теряют со страхом. ~ Вот что значит "любовь и бесчестье подобны страху". ~ Что значит "почтение и величие приносят страдание, подобно телу"? ~ Я потому испытываю большие страдания, что имею тело. ~ Если бы у меня не было тела, разве я испытывал бы какие-либо страдания? ~ Вот почему, тому, кто ценит тело так же, как Поднебесную, ~ пожалуй, можно доверить Поднебесную. ~ Кто любит тело так же, как Поднебесную, ~ на того, пожалуй, можно возложить Поднебесную.

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[13c95т] **Ян Хин-шун** ~ Слава и позор подобны страху. ~ Знатность подобна великому несчастью в жизни. ~ Что значит, слава и позор подобны страху? ~ Это значит, что нижестоящие люди приобретают славу со страхом и теряют ее также со страхом. ~ Это и называется - слава и позор подобны страху. ~ Что значит, знатность подобна великому несчастью в жизни? ~ Это значит, что я имею великое несчастье, потому что я [дорожу] самим собой. ~ Когда я не буду дорожить самим собой, тогда у меня не будет и несчастья. ~ Поэтому знатный, самоотверженно служа людям, может жить среди них. ~ Гуманный, самоотверженно служа людям, может находиться среди них.

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[13c96т] **Д. П. Конисси** ~ Почесть и позор от сильных мира (для мудреца) одинаково странны. ~ Собственное тело тяготит его, как великое бремя. ~ Что значит: почесть и позор от сильных мира одинаково странны (для мудреца)? ~ Почесть от сильных мира - унижение (для мудреца), поэтому, когда она достанется (ему), то (он) относится к ней, как к совершенно призрачной; ~ когда она потеряется, то также к ней относится как к презренной. ~ Вот это-то и есть: к почести и позору от сильных мира относиться как к призрачному. ~ Что значит: собственное тело тяготит его (мудреца), как великое бремя? ~ Я имею потому великую печаль, что имею тело. ~ Когда я буду лишен тела, то не буду иметь никакой печали. ~ Поэтому когда мудрец боится управлять вселенной, то ему можно поручить ее; ~ когда он сожалеет, что управляет вселенной, то ему можно отдать ее.

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[13c97т] **В. В. Малявин** ~ Милость бесчестит: ее опасайся. ~ Цени великое несчастье как самого себя. ~ Что значит "милость бесчестит: ее опасайся"? ~ Милость для нас - униженье. ~ Бойся, когда ее получаешь, ~ Бойся, когда ее теряешь. ~ Вот что значит "милость бесчестит: ее опасайся". ~ Что значит "цени несчастье как самого себя"? ~ Оттого, что у меня есть "я", у меня есть и несчастье. ~ Не будь у меня моего "я", могу ли я быть несчастлив? ~ Поистине: тому, кто ценит себя больше мира, ~ Можно вверить мир. ~ Тому, кто любит себя, как мир, ~ Можно вручить мир.

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[13c98т] **Б. Б. Виногродский** ~ И к почестям, и к позору относись как к тревожному предупреждению. ~ Цени большую беду как собственное тело. ~ Что значит: и к почестям, и к позору относиться как к тревожному предупреждению? ~ Почести соответствуют движению вверх. ~ Позор соответствует движению вниз. ~ Обретению их сопутствует тревога. ~ Потере их сопутствует тревога. ~ Это определяется: ~ И к почестям, и к позору относись как к тревожному предупреждению. ~ Что значит: ценить большую беду как собственное тело? ~ Потому для твоей сущности может быть большая беда, что сущность осуществляет наличие тела. ~ И если бы у сущности отсутствовало тело, то откуда бы взялась беда? ~ Причинность: ~ Когда через придавание большого значения собственному телу осуществляешь действия в Поднебесной, тогда можно доверить Поднебесную. ~ Когда через любовь к своему телу осуществляешь действия в Поднебесной, тогда можно поручить Поднебесную.

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PSEUDO-CHAPTER **Fourteen**

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[14c01т] **Robert G. Henricks** ~ We look at it but do not see it; ~ We name this "the minute." ~ We listen to it but do not hear it; ~ We name this "the rarefied." ~ We touch it but do not hold it; ~ We name this "the level and smooth." ~ These three cannot be examined to the limit. ~ Thus they merge together as one. ~ "One" - there is nothing more encompassing above it, ~ And nothing smaller below it. ~ Boundless, formless! It cannot be named, ~ And returns to the state of no-thing. ~ This is called the formless form, ~ The substanceless image. ~ This is called the subtle and indistinct. ~ Follow it and you won't see its back; ~ Greet it and you won't see its head. ~ Hold on to the Way of the present - ~ To manage the things of the present, ~ And to know the ancient beginning. ~ This is called the beginning of the thread of the Way.

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[14c02т] **John C. H. Wu** ~ LOOK at it but you cannot see it! ~ Its name is Formless. ~ Listen to it but you cannot hear it! ~ Its name is Soundless. ~ Grasp it but you cannot get it! ~ Its name is Incorporeal. ~ These three attributes are unfathomable; ~ Therefore they fuse into one. ~ Its upper side is not bright: ~ Its under side not dim. ~ Continually the Unnameable moves on, ~ Until it returns beyond the realm of things. ~ We call it the formless Form, the imageless Image. ~ We call it the indefinable and unimaginable. ~ Confront it and you do not see its face! ~ Follow it and you do not see its back! ~ Yet, equipped with this timeless Tao, ~ You can harness present realities. ~ To know the origins is initiation into the Tao.

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[14c03т] **D. C. Lau** ~ What cannot be seen is called evanescent; ~ What cannot be heard is called rarefied; ~ What cannot be touched is called minute. ~ These three cannot be fathomed ~ And so they are confused and looked upon as one. ~ Its upper part is not dazzling; ~ Its lower part is not obscure. ~ Dimly visible, it cannot be named ~ And returns to that which is without substance. ~ This is called the shape that has no shape, ~ The image that is without substance. ~ This is called indistinct and shadowy. ~ Go up to it and you will not see its head; ~ Follow behind it and you will not see its rear. ~ Hold fast to the way of antiquity ~ In order to keep in control the realm of today. ~ The ability to know the beginning of antiquity ~ Is called the thread running through the way.

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[14c04т] **R. L. Wing** ~ Looked at but not seen: ~ Its name is formless. ~ Listened to but not heard: ~ Its name is soundless. ~ Reached for but not obtained: ~ Its name is intangible. ~ These three cannot be analyzed, So they mingle and act as one. ~ Its rising is not bright; ~ Its setting is not dark. ~ Endlessly, the nameless goes on, ~ Merging and returning to nothingness. ~ That is why it is called ~ The form of the formless, ~ The image of nothingness. ~ That is why it is called elusive. ~ Confronted, its beginning is not seen. ~ Followed, its end is not seen. ~ Hold on to the ancient Tao; ~ Control the current reality. ~ Be aware of the ancient origins; ~ This is called the Essence of Tao.

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[14c05т] **Ren Jiyu** ~ You look at it and it is not seen, ~ It is called the Formless. ~ You listen to it and it is not heard, ~ It is called the Soundless. ~ You grasp it and it is not to be held, ~ It is called the Intangible. ~ These three cannot be further inquired into. ~ It is the One in reality. ~ Its upper side is not bright, ~ Its underside is not dark, ~ Infinite and boundless, it is hardly namable, ~ It returns to a state with no shape or image. ~ This is called the shapeless shape, the bodiless image, ~ It is called the Vague and Elusive. ~ While meeting it, you cannot see its head, ~ While following it, you fail to see its back. ~ To hold on to the Tao of old in order to harness the things at present, ~ To be able to know the primeval beginning, ~ - This is called the law of Tao.

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[14c06т] **Gia-fu Feng** ~ Look, it cannot be seen - it is beyond form. ~ Listen, it cannot be heard - it is beyond sound. ~ Grasp, it cannot be held - it is intangible. ~ These three are indefinable; ~ Therefore they are joined in one. ~ From above it is not bright; ~ From below it is not dark: ~ An unbroken thread beyond description. ~ It returns to nothingness. ~ The form of the formless, ~ The image of the imageless, ~ It is called indefinable and beyond imagination. ~ Stand before it and there is no beginning. ~ Follow it and there is no end. ~ Stay with the ancient Tao, ~ Move with the present. ~ Knowing the ancient beginning is the essence of Tao.

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[14c07т] **Lok Sang Ho** ~ When we cast our eyes upon it yet cannot see it, ~ We call it yi (literally "flat", "peaceful", or "delighted") ~ When we turn our ears to it yet cannot hear it, ~ We call it xi (literally "rarefied") ~ When we stretch our hands to reach it yet cannot touch it, ~ We call it wei (literally "infinitesimally small") ~ Since we cannot distinguish these three, we equate them as one. ~ Its upper side does not dazzle like strong light. ~ Its under side does not dim like darkness. ~ It is beyond description, ~ And easily confused as nothing. ~ Its shape is shapeless. ~ Its appearance is that of nothing, ~ We call it the "as if." ~ When we greet it, we cannot see its face. ~ When we follow it, we cannot see its back. ~ (Since reality is impossible to track down) ~ I should only follow the Path walked by the ancient Sages. ~ That is how I can deal with situations of the now. ~ Knowing to follow the way of the ancient masters, ~ Can already be called following the Way.

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[14c08т] **Xiaolin Yang** ~ If you look at it but cannot see it, this is called YI. ~ If you listen to it but cannot hear it, this is called XI. ~ If you touch it but cannot feel it, this is called WEI. ~ These three things cannot be fully understood. ~ Therefore, they are mixed into one thing: the DAO. ~ Its top is not bright, its bottom is not dark; ~ It is so elusive it cannot be described. ~ It is not a physical entity, ~ Having a shape that is shapeless and an image without an object. ~ This is why it is so elusive and dynamic. ~ When you look at the front, it has no beginning. ~ When you look behind, it has no end. ~ It allows you to apply the real knowledge of the past to the present. ~ Therefore, if you understand the real knowledge of the past, ~ You understand the principles of the DAO.

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[14c09т] **Walter Gorn Old**, PRAISING THE VOID ~ Ie. Plainness is that which cannot be seen by looking at it. ~ He. Stillness is that which cannot be heard by listening to it. ~ We. Rareness is that which cannot be felt by handling it. ~ These, being indiscernible, may be regarded as an unity - I H W, Tao. ~ It is not bright above nor dark beneath. ~ Infinite in operation, it is yet without name. ~ Issuing forth it enters into Itself. ~ This is the appearance of the Non-Apparent, the form of the Non-Existent. ~ This is the unfathomable mystery. ~ Going before, its face is not seen; following after, its back is not observed. ~ Yet to regulate one's life by the ancient knowledge of Tao is to have found the path.

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[14c10т] **James Legge** ~ We look at it, and we do not see it, and we name it 'the Equable.' ~ We listen to it, and we do not hear it, and we name it 'the Inaudible.' ~ We try to grasp it, and do not get hold of it, and we name it 'the Subtle.' ~ With these three qualities, it cannot be made the subject of description; ~ and hence we blend them together and obtain The One. ~ Its upper part is not bright, and its lower part is not obscure. ~ Ceaseless in its action, it yet cannot be named, and then it again returns and becomes nothing. ~ This is called the Form of the Formless, and the Semblance of the Invisible; ~ this is called the Fleeting and Indeterminable. ~ We meet it and do not see its Front; ~ we follow it, and do not see its Back. ~ When we can lay hold of the Tao of old to direct the things of the present day, and are able to know it as it was of old in the beginning, this is called (unwinding) the clue of Tao.

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[14c11т] **David Hinton** ~ Looked at but never seen, it takes the name invisible. ~ Listened to but never heard, it takes the name ethereal. ~ Held tight but never felt, it takes the name gossamer. ~ You can't unravel these three ~ blurred so utterly they've become one, ~ rising without radiance and setting without darkness, ~ braided together beyond name, woven back always and forever into nothing: ~ this is called formless form or nothing's image, called spectral confusion, ~ something you meet without seeing a front and follow without seeing a back. ~ Abiding in the ancient Way ~ to master what has now come to be ~ and fathom its ancient source: ~ this is called thread of the Way.

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[14c12т] **Chichung Huang** ~ Looking at it, you do not see it - ~ This is called "invisible"; ~ Listening to it, you do not hear it - ~ This is called "inaudible"; ~ Trying to touch it, you do not feel it - ~ This is called "intangible." ~ These three, which defy thorough inquiry, ~ Long ago merged into One. ~ One is something ~ Whose past is not remote, ~ Whose future, not transient. ~ Continuous and unending, ~ It is unnameable, ~ And again reverts to nothingness. ~ This may be called the formless form, ~ The immaterial image. ~ This is called faint and dim: ~ Following it, you do not see its tail; ~ Meeting it, you do not see its head. ~ Hold on to the present Tao ~ To govern the present realm, ~ Whereby you know its primeval origin. ~ This is called the Tao's thread-head.

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[14c13t] **Ellen M. Chen** ~ What is looked at but not (pu) seen, ~ Is named the extremely dim (yi). ~ What is listened to but not heard, ~ Is named the extremely faint (hsi). ~ What is grabbed but not caught, ~ Is named the extremely small (wei). ~ These three cannot be comprehended, ~ Thus they blend into one. ~ As to the one, its coming up is not light, ~ Its going down is not darkness. ~ Unceasing, unnameable, ~ Again it reverts to nothing. ~ Therefore it is called the formless form, ~ The image (hsiang) of nothing. ~ Therefore it is said to be illusive and evasive (hu-huang). ~ Come toward it one does not see its head, ~ Follow behind it one does not see its rear. ~ Holding on to the Tao of old (ku chih tao), ~ So as to steer in the world of now (chin chih yu). ~ To be able to know the beginning of old, ~ It is to know the thread of Tao.

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[14c14t] **Lee Sun Chen Org** ~ [How do we determine the existence of things?] ~ When we exerted to look, but could not see any trace, ~ we described whatever it was as invisible; ~ When we listened attentively, but could not hear anything, ~ we named it as inaudible; ~ When we tried hard to grope, but could not grasp anything, ~ we depicted whatever it was as intangible. ~ When these three processes [of identification] could not yield any more evidences [of their perceptibility], ~ they were confused as one and same thing, i.e. nothing (having no existence). ~ [Furthermore:] ~ When we strove to look upward [for higher canons of Tao], we discovered that we cannot elucidate it [with any perfection]; ~ When we exerted to look downward [for worldly manifestation of Tao], we realized that we cannot scrutinize it [thoroughly]; ~ Constantly, it moved and changed boundlessly that hardly any of our descriptions was felicitous; ~ Subsequently, it was again [conveniently] grouped under the category "nothing" (devoid of existence). ~ [After much probing, the best we can describe is:] ~ If it (Tao) has some form (shape) that, however, can not be depicted [with felicity] by any of us (the searchers); ~ It has [anyhow] some image (phenomenon) that, however, cannot be perceived (formulated) [adequately] by us; ~ [A keen observer can only push to the edge by reporting as follows:] ~ [It is like] A shadowy being glimmers and quivers [and that is all we can perceive]; ~ Even though we have attempted to move to the front of its procession in order to meet it head on, we were still unable see its beginning; ~ We had also tried to follow it from behind, we were similarly unable to find its end. ~ [Nevertheless:] ~ If we would hold on to the venerable ways we have inherited, we could maneuver through present existence [sensibly]; ~ If we have succeeded to ascertain how and why the venerable ways were launched, then we are on our way to know the outline of Tao.

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[14c15t] **Tien Cong Tran** ~ Look at it but you cannot see it; its name is formless. ~ Listen to it but you cannot hear it; its name is soundless. ~ Grasp it but you cannot get it; its name is incorporeal. ~ These three attributes are unfathomable; therefore they mingle into one. ~ Its upper side is not bright; its under side not dim. ~ It continues endlessly, it is unnamable. ~ Until it returns beyond the realm of things, it is called the formless form, the non-material image; it is called the vague. ~ Confront it and you do not see its face! ~ Follow it and you do not see its back! ~ He who keeps with this timeless Way can dominate present events. ~ To know the timeless origin is to go into the Way.

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[14c16t] **Thomas Z. Zhang** ~ Tao cannot be seen, cannot be heard, and cannot be grasped. ~ We cannot detect them with our senses. ~ Therefore, they form an entirety of Tao. ~ It is neither too bright above, nor is it too dark below. ~ It exists everywhere and yet cannot be pointed out. ~ So it is ultimately abstract. ~ It is a state without concrete constitution; it is an image without concrete shape. ~ So it is evasive. ~ When you look at it, you cannot see the beginning; when you follow it, you cannot see the end. ~ Using the time-tested Tao, we can handle the present problems. ~ Therefore, whose who understand Tao understand the laws of the universe.

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[14c17t] **Arthur Waley** ~ Because the eye gazes but can catch no glimpse of it, ~ It is called elusive. ~ Because the ear listens but cannot hear it, ~ It is called the rarefied. ~ Because the hand feels for it but cannot find it, ~ It is called the infinitesimal. ~ These three, because they cannot be further scrutinized, ~ Blend into one. ~ Its rising brings no light; ~ Its sinking, no darkness. ~ Endless the series of things without name ~ On the way back to where there is nothing. ~ They are called shapeless shapes; ~ Forms without form; ~ Are called vague semblances. ~ Go towards them, and you can see no front; ~ Go after them, and you see no rear. ~ Yet by seizing on the Way that was ~ You can ride the things that are now. ~ For to know what once there was, in the Beginning, ~ This is called the essence of the Way.

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[14c18t] **Richard John Lynn** ~ When we look for it but see it not, we call it the invisible. ~ When we listen for it but hear it not, we call it the inaudible. ~ When we try to touch it but find it not, we call it the imperceptible. ~ Because these three aspects of it are impossible to probe, it remains a single amorphous unity. ~ Its risings cast no light, and its settings occasion no dark. ~ On and on it goes, unnamable, always reverting to nothingness. ~ This we refer to as the shape of that which has no shape, the image of that which has no physical existence. ~ This we refer to as dim and dark. ~ Try to meet it, but you will not see its head. ~ Try to follow it, but you will not see its tail, so hold on to the Dao of old to preside over what exists now. ~ It is possible to know how things were at the beginning of time. ~ This we refer to as holding the thread of the Dao.

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[14c19t] **Lin Yutang** ~ PREHISTORIC ORIGINS ~ Looked at, but cannot be seen - ~ That is called the Invisible (yi). ~ Listened to, but cannot be heard - ~ That is called the Inaudible (hsi). ~ Grasped at, but cannot be touched - ~ That is called the Intangible (wei). ~ These three elude all our inquiries ~ And hence blend and become One. ~ Not by its rising, is there light, ~ Nor by its sinking, is there darkness. ~ Unceasing, continuous, ~ It cannot be defined, ~ And reverts again to the realm of nothingness. ~ That is why it is called the Form of the Formless, ~ The Image of Nothingness. ~ That is why it is called the Elusive: ~ Meet it and you do not see its face; ~ Follow it and you do not see its back. ~ He who holds fast to the Tao of old ~ In order to manage the affairs of Now ~ Is able to know the Primeval Beginnings ~ Which are the continuity of Tao.

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[14c20t] **Victor H. Mair** ~ We look for it but do not see it; ~ we name it "subtle." ~ We listen for it but do not hear it; ~ we name it "rare." ~ We grope for it but do not grasp it; ~ we name it "serene." ~ These three cannot be fully fathomed, ~ Therefore, ~ They are bound together to make unity. ~ Of unity, ~ its top is not distant, ~ its bottom is not blurred. ~ Infinitely extended and unnameable, ~ It returns to nonentity. ~ This is called "the form of the formless, the image of nonentity." ~ This is called "the amorphous." ~ Following behind it, you cannot see its back; ~ Approaching it from the front, you cannot see its head. ~ Hold to the Way of today to manage the actualities of today, ~ thereby understanding the primeval beginning. ~ This is called "the thread of the Way."

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[14c21t] **Tolbert McCarroll** ~ Look at it, you cannot see it. ~ It is invisible. ~ Listen to it, you cannot hear it. ~ It is inaudible. ~ Reach for it, you cannot grasp it. ~ It is intangible. ~ These three qualities are unfathomable ~ and so they fuse together and become one. ~ The upper part is not bright. ~ The lower part is not dark. ~ Ceaselessly the Unnamed moves back to nothingness. ~ It has the form of the formless, the image of the imageless. ~ It is indefinable and shadowy. ~ Go up to it and you will not see its front. ~ Follow it and you will not see its back. ~ Yet, hold fast to this ancient Tao and you will experience the present now-moment. ~ Know its beginnings and you can follow the path of the Tao.

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[14c22t] **David H. Li** ~ Looking at it, it cannot be seen - label it invisible, ~ Listening to it, it cannot be heard - label it inaudible, ~ Holding onto it, it cannot be held - label it intangible. ~ All three are beyond comprehension; they are One. ~ Looking up, it is dim. ~ Looking down, it is dark. ~ It lacks clarity, ~ it defies a name; ~ it returns to Null. ~ This is formless form, this is imageless image. ~ This is elusiveness. ~ Confronting it, one cannot see its head; ~ Following it, one cannot see its tail. ~ Seize Direction of the past - this is to manage the Ull of the present. ~ Know it from the beginning - this is to understand the Direction's rhythm.

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[14c23t] **Yasuhiko Genku Kimura** ~ Looked at but not seen, it is thus called the invisible, ~ Listened to but not heard, it is thus called the inaudible, ~ Reached for but not grasped, it is thus called the intangible: ~ These three are beyond the reach of sense and reason, ~ Yet, in the moment of kosmic union, ~ They merge in spiritual awareness as the Universal One. ~ There is no above that is bright, nor below that is dark, ~ But only the infinite, forever indefinable, always reverting to nothingness. ~ Therefore, ~ it is called form of the formless, image of the imageless. ~ And it is known as the amorphous. ~ Confronting it, no head is seen from the front. ~ Following it, no rear is seen from behind. ~ Whereby one lives in the present in accordance with the Tao Eternal, ~ Thereby one comes to know the beginning of time. ~ This is called the Universal Law of the Tao.

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[14c24t] **Chou-Wing Chohan** ~ What we look at and do not see is called simplicity. ~ What we listen to and do not hear is called rarity. ~ What we clasp and do not catch is called delicateness. ~ These three cannot be discerned, ~ So they unite to become one. ~ When it is revealed, it does not dazzle, ~ When it is concealed, it is not dark, ~ When it is infinite, it is not defined. ~ It attains the non-existent. ~ Its name is the form of the formless ~ And its image is that which does not have an image. ~ It is mysterious. ~ Meet it, and you will not be able to see its face, ~ Follow it, and you will not be able to see its back. ~ By adhering to the ancient Tao, ~ You will be master of the essence of the present ~ And you will be aware of the origin of the past. ~ That is the clue to the Tao.

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[14c25t] **Man-Ho Kwok** ~ When you gaze at something ~ but see - nothing; ~ When you listen for a sound ~ but cannot hear it; ~ When you try to grasp it ~ and find it has no substance ~ - then these three things ~ That go beyond your mind ~ Are moulded together in the One. ~ Its surface doesn't shine, but nor is its base dull. ~ Given this, it is only knowable as no-thing. ~ Confront it - it has no head; ~ Come behind it, and it has no tail … ~ If people could follow the ancient way, then they would be masters of the moment. ~ And if you know this way ~ then you have seen the timeless way of the Tao.

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[14c26t] **Gu Zhengkun** ~ What cannot be seen is called "Yi" (without colour); ~ What cannot be heard is called "Xi" (without sound); ~ What cannot be touched is called "Wei" (without shape); ~ These three things can be in no way defined, ~ So they are combined into one. ~ Above it there is no light; ~ Below it there is no darkness; ~ So vague as to defy any description. ~ It is categorized as the Nothingness, ~ And is called the shape without shape as well as the image without substance. ~ It is hence named as "huhuang" (vague and dimly visible). ~ Facing it, you cannot see its front; ~ Following it, you cannot see its back. ~ To control the present Being (substance) by employing the Tao of ancient time, ~ One knows the beginning of the universe. ~ And this is called the law of the Tao.

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[14c27t] **Chao-Hsiu Chen** ~ That which cannot be seen is called invisible. ~ That which cannot be heard is called inaudible. ~ That which cannot be held is called intangible. ~ These three cannot be defined, therefore they are merged as one. ~ Look at its highest part - it is not bright. ~ Look at its lowest part - it is not dark. ~ It never ends and it cannot be named. ~ It returns to nothingness. ~ Therefore it is called the shape without shape and the substance without substance. ~ It is called indefinable. ~ One approaches it but cannot see its beginning. ~ One follows it but cannot see its end. ~ Hold fast to the original path in order to control the realm of the present. ~ To know the ancient origin is the discipline of Tao.

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[14c28t] **Liu Qixuan** ~ What you look at but can not see is called "formless." ~ What you listen to but can not hear is called "soundless." ~ What you grasp at but can not get is called "traceless." ~ Those three are an inseparable puzzle. ~ One can't know where it begins and where it ends. ~ Continuous and nameless, it returns to nothingness. ~ It is formless shape, imageless image, invisible vision. ~ One tries to meet it, but can see no head. ~ One tries to follow it, but can see no end. ~ In the domain of the Way, the past shapes the present, ~ And being able to feel the past is abiding by the Way.

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[14c29t] **Shi Fu Hwang** ~ Invisible, Inaudible, And Intangible ~ Lao Tze says, ~ Something which we look at, and cannot see, shall be called 'invisible'. ~ Something to which we listen, and cannot hear, shall be called 'inaudible'. ~ Something which we seize, and cannot grasp, shall be called 'intangible'. ~ These things are not available to be researched for realization when taken singly; ~ hence when we unite them again, we obtain the true one. ~ Its upper part is not bright, and its lower part is not obscure. ~ It works in its way perpetually without an end, but we can't know its motive. ~ Then this can be traced in the state of nothingness. ~ This is called the form of formlessness,

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and semblance of nothingness; ~ this is called the fleet of indeterminable. ~ We can neither retrace to see its beginning, nor can we expect to see its end. ~ When we hold the primordial Tao, we can rule today's being. ~ Since we can know the beginning of Heaven and Earth, we know the outline of the Tao.

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[14c30T] **Ch'u Ta-Kao ~** That which we look at and cannot see is called plainness. ~ That which we listen to and cannot hear is called rareness. ~ That which we grope for and cannot get is called minuteness. ~ These three cannot be closely examined; ~ So they blend into One. ~ Revealed, it is not dazzling; ~ Hidden, it is not dark. ~ Infinite, it cannot be defined. ~ It goes back to non-existence. ~ It is called the form of the formless, ~ And the image of non-existence. ~ It is called mystery. ~ Meet it, you cannot see its face; ~ Follow it, you cannot see its back. ~ By adhering to the Tao of the past ~ You will master the existence of the present ~ And be able to know the origin of the past. ~ This is called the clue of Tao.

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[14c31T] **Paul J. Lin ~** Looked at, it cannot be seen; ~ it is called colorless. ~ Listened to, it cannot be heard; ~ it is called soundless. ~ Grasped, it cannot be obtained; ~ it is called formless. ~ These three cannot be investigated further, ~ so they merge together to make one. ~ The upper part is not bright; ~ The lower part is not dark. ~ So subtle, it cannot be named, ~ But returns to nothingness. ~ This is called the shape without shape, ~ the image without image. ~ This is called indistinct: ~ confronting it, one cannot see the head; ~ following it, one cannot see the back. ~ Grasp the Ancient Tao to manage present existence. ~ Thus we may know the beginning of the Ancient. ~ This is called the record of Tao.

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[14c32T] **Michael LaFargue ~** "Look for It, you won't see It: It is called 'fleeting'. ~ Listen for It, you won't hear It: It is called 'thin'. ~ Grasp at It, you can't get It: It is called 'subtle'." ~ These three lines are about something that evades scrutiny. ~ Yes, in it everything blends and becomes one. ~ Its top is not bright, ~ Its underside is not dim. ~ Always unnameable, It turns back to nothingness. ~ This is the shape of something shapeless, ~ the form of a nothing, ~ this is elusive and evasive. ~ Encountering It, you won't see the front; ~ following It, you won't see Its back. ~ Keep to the Tao of the ancients, ~ and so manage things happening today. ~ The ability to know the ancient sources, ~ this is the main thread of Tao.

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[14c33T] **Cheng Lin ~** That which cannot be seen is formless. ~ That which cannot be heard is noiseless. ~ That which cannot be touched is bodiless. ~ These three cannot be examined in detail for they really constitute one indivisible whole. ~ This indivisible whole (Truth) does not appear bright when viewed at the summit, or dark when viewed at the nadir. ~ It is imperceptible and indescribable. ~ It is always changing, and reverting to the state of Nothingness. ~ It is formless, shapeless, vague, and indefinite. ~ Pacing it, one cannot see its head; pursuing it, one cannot see its tail. ~ Abide by this primordial Truth, and the States of today can be ruled. ~ Know the primary conditions, and you know the principles of Truth.

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[14c34T] **Yi Wu ~** Looking at it, one cannot see it; ~ it is named the invisible. ~ Listening to it, one cannot hear it; ~ it is named the inaudible. ~ Grasping at it, one cannot get it; ~ it is named the immaterial. ~ These three cannot be inquired into; ~ therefore, they are blended into one. ~ Above it, there is no light; ~ below it, there is no darkness. ~ Continually! ~ Infinitely! ~ Unnameable, it returns again to the no-thingness. ~ This is called the form of the formless, the image of nothingness. ~ This is called the vague, the elusive. ~ Meeting it, one does not see its face; ~ Following it, one does not see its back. ~ If one holds to the Way of ancient times, ~ one can manage existence in the present. ~ That one can know the origin, ~ is called the record of the Way.

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[14c35T] **Han Hiong Tan ~** That which cannot be seen is called Yi. ~ That which cannot be heard is Xi. ~ That which cannot be touched is Wei. ~ All these three qualities can hardly be analysed. ~ When amalgamated into one, ~ Its upper limit is not radiant, ~ And its lower limit is not dull. ~ It is as nebulous as it is indescribable. ~ Eventually it approaches to nothingness. ~ This is why it is called the formless form, or the immaterial material. ~ This is why it is called the illusory. ~ Try to meet it head-on, and you cannot see its face. ~ Try to follow it from behind, and you cannot see its back. ~ Following the way of ancient Dao, ~ You will be able to manage your affairs with great aplomb. ~ To be able to understand ancient Dao ~ Is to truly appreciate the immutable principles of Dao.

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[14c36T] **Hua-Ching Ni ~** Look at it, but you cannot see it. ~ Because it is formless, you call it invisible. ~ Listen to it, but you cannot hear it. ~ Because it is soundless, you call it inaudible. ~ Grasp it, but it is beyond your reach. ~ Because it is subtle, you call it intangible. ~ These three are indescribable and imperceptible, ~ but in the mystical moment you see it, hear it and grasp it, ~ the Unseen, Unheard and Unreachable presents itself as the indefinable essence. ~ Confront it, and you do not see its face. ~ Follow it, and you do not see its back. ~ It does not appear bright when viewed at the zenith, ~ nor does it appear dark when viewed at the nadir. ~ There is nothing that can make this subtle essence of the universe distinct. ~ When you try to make it clear to yourself, it evasively reverts to Nothingness. ~ You may call it the Form of the Formless or the Image of the Imageless. ~ Yet the elusive, subtle essence remains nameless. ~ If you hope to meet it, ~ it has no part you can call front. ~ If you hope to follow it, ~ it has no place you can call behind. ~ Yet it can be observed in the constant regularity of the universe. ~ The constancy of the universe of antiquity is the constancy of the present time. ~ If one knows the Primal Beginning, one may thus know the truth of the universal subtle Way.

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[14c37T] **Chang Chung-yuan ~** Gaze at it; there is nothing to see. ~ It is called the formless. ~ Heed it; there is nothing to hear. ~ It is called the soundless. ~ Grasp it; there is nothing to hold on to. ~ It is called the immaterial. ~ We cannot inquire into these three, ~ Hence, they interfuse into one. ~ Above, it is not light. ~ Below, it is not dark. ~ Invisible, it cannot be called by any name. ~ It returns again to nothingness. ~ Thus, we call it the form of the formless ~ The image of the imageless. ~ It is the evasive. ~ Approach it; you cannot see its face. ~ Go after it; you cannot see its back. ~ Adhere to the Tao of the remote past, ~ And apply it to the present. ~ This will enable you to understand the primordial beginning. ~ This is the essential Tao.

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[14c38T] **Henry Wei ~** In Praise of the Mysteries ~ Tsan Hsuan ~ What is invisible when looked at is called yi; ~ What is inaudible when listened to is called hsi; ~ What is elusive when grabbed at is called wei. ~ These three are not amenable to investigation; ~ Therefore, they mingle as One. ~ On rising, the One does not become bright; ~ On falling, it does not become dark. ~ Unnameable it goes on and on, ~ And again reverts to Non-Being. ~ This is called shape of the shapeless, ~ And form of the formless. ~ This is called winking-waning, as in a dream. ~ On greeting it, one cannot see its front; ~ On following it, one cannot see its back. ~ Taking hold of the Tao of antiquity ~ To cope with the problems of the present ~ Could make one know the ancient origins. ~ This is called the unbroken strand of Tao.

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[14c39T] **Ha Poong Kim ~** You look at it but don't see it. ~ So you name it the Invisible. ~ You listen to it but don't hear it. ~ So you name it the Inaudible. ~ You grasp at it but don't touch it. ~ So you name it the Intangible. ~ These three ~ Are beyond scrutiny. ~ Therefore, blend them into one. ~ No brightness above it, ~ No darkness below it - ~ Boundless, it cannot be named. ~ Return to the objectless object. ~ It is called the shapeless shape - ~ The formless form. ~ It is called the vague and dim. ~ You meet it but don't see its head. ~ You follow it but don't see its back. ~ Hold on to the Tao of old, ~ And thereby ride the being of now. ~ Know the old beginning, ~ Which is called the thread of Tao.

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[14c40T] **Tao Huang ~** Look for it and it can not be seen, it is called invisible; ~ Listen to it and it can not be heard, it is called inaudible; ~ Reach for it and it can not be touched, it is called intangible. ~ These three are beyond reckoning, so ~ When these three merge, they are One. ~ As for this One, ~ There is nothing above it remaining to be accounted for, ~ There is nothing below it that has been excluded. ~ Ever searching for it, it is beyond naming. ~ It returns to no-thing. ~ Its state is described as no state, ~ Its form is described as formless. ~ It is called the vision beyond focus. ~ Follow after it, and it proves endless. ~ Go before it, and no beginning can be found. ~ Employ the Tao of today in order to manage today's affairs and to know the ancient past. ~ This is called the principle of Tao.

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[14c41T] **Tang Zi-chang ~** Look at it, but it cannot be seen, it is called "the shapeless". ~ Listen to it, but it cannot be heard, it is called "the soundless". ~ Grasp it, but it cannot be held, it is called "the bodyless". ~ These three characteristics are incomprehensible, yet they uniquely constitute the oneness of Dao. ~ Look upward, it is not clear. ~ Look downward, it is not dim. ~ Continuously, continuously! ~ We are unable to trace it's original name because it returns to the state of Unknown existence. ~ It is called "the formless form" and "the imageless image". ~ That is why it is called "the indistinct and elusive". ~ To embrace Dao from ancient times is to know the original causes of the past in order to control what is going on in the present. ~ This is called "the Law of Dao".

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[14c42T] **Wing-tsit Chan ~** We look at it and do not see it; ~ Its name is The Invisible. ~ We listen to it and do not hear it; ~ Its name is The Inaudible. ~ We touch it and do not find it; ~ Its name is The Subtle (formless). ~ These three cannot be further inquired into, ~ And hence merge into one. ~ Going up high, it is not bright, and coming down low, it is not dark. ~ Infinite and boundless, it cannot be given any name; ~ It reverts to nothingness. ~ This is called shape without shape, ~ Form without objects. ~ It is The Vague and Elusive. ~ Meet it and you will not see its head. ~ Follow it and you will not see its back. ~ Hold on to the Tao of old in order to master the things of the present. ~ From this one may know the primeval beginning (of the universe). ~ This is called the bond of Tao.

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[14c91T] **И. И. Семененко ~** На что гляжу, но не могу увидеть, называю ровным; ~ что слушаю, но не могу услышать, называю редким; ~ что пробую схватить, но никак не удается, называю крошечным. ~ Эти три расследовать нельзя, и потому создам из них одно, смешав. ~ Что у него вверху, то не блестит, а что внизу, то не тускнеет; ~ оно бесконечно и ему нельзя дать имени. ~ Все время возвращается к отсутствию вещей. ~ Это вид невидного, образ отсутствия вещей. ~ Оно расплывчато, неясно. ~ При встрече с ним не видят его спереди, а следуя за ним, не видят сзади. ~ Владеют Дао древности, чтобы править нынешним наличием; ~ в способности знать древнее начало заключена разгадка Дао.

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[14c92T] **А. А. Маслов ~** Глядим на него и не видим. ~ Зовём это заурядным. ~ Слушаем его и не слышим. ~ Зовём это редким. ~ Пытаемся коснуться его и не достигаем. ~ Зовём это мельчайшим. ~ Эти три ипостаси невозможно разделить, ибо смешаны они и являют собой Единое. ~ Его верхняя часть не источает света. ~ Его нижняя часть не окутана мраком. ~ Едва различимое, его нельзя даже поименовать. ~ Оно возвращается к тому, что не имеет сущности. ~ Это зовётся формой, не имеющей форм; ~ образом, не имеющим сущности. ~ Это зовётся расплывчато-туманным. ~ Встретившись с ним, не увидим его начала. ~ Следуя за ним, не увидим его тыльной стороны. ~ Придерживайся пути древности, дабы контролировать дела сегодняшние. ~ Способность познать изначальную древность и зовётся принципом Дао.

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[14c93T] **Е. А. Торчинов ~** Смотрю на него и не вижу - называю его тончайшим. ~ Слушаю его и не слышу - называю его тишайшим. ~ Ловлю его, но схватить не могу - неуловимым его нареку. ~ Триаду эту словами объяснить не дано: хаотична она и едина. ~ Ее верх не освещен, ее низ не затемнен. ~ Тянется-вьется, но нельзя ее назвать; ~ вновь возвращается к отсутствию сущего она. ~ Поэтому говорят: безвидный облик, невещный образ. ~ Поэтому говорят: туманное и смутное. ~ Не вижу начала, когда ей навстречу иду, не вижу конца, когда следом за ней спешу. ~ Держусь за древний Путь-Дао и так управляю сущим ныне. ~ Могу постичь древнее первоначало и устоями Дао-Пути его называю.

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[14c94T] **А. Е. Лукьянов ~** Смотрю на него - не вижу, именем называю "невидимый". ~ Слушаю его - не слышу, именем называю "беззвучный". ~ Ловлю его - не обретаю, именем называю "сокрытый". ~ Эти три нельзя разграничить, потому как смешаны и образуют одно-единое. ~ Его верх не светлый, его низ не темный, непрерывно вьется, [его] невозможно наименовать. ~ [Оно] нашло пристанище в невещественном. ~ Это и есть изображение без изображения, образ без плоти. ~ Это и есть туманная смесь. ~ Иду навстречу ему - не вижу его лица (головы). ~ Следую за ним - не вижу его спины (хвоста). ~ Только неуклонно следуя древнему Дао, чтобы править

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ные существующим, можно познать древнее начало. ~ Это и есть уток (путеводная нить) Дао.

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[14c95т] **Ян Хин-шун** ~ Смотрю на него и не вижу, а поэтому называю его невидимым. ~ Слушаю его и не слышу, поэтому называю его неслышимым. ~ Пытаюсь схватить его и не достигаю, поэтому называю его мельчайшим. ~ Не надо стремиться узнать об источнике этого, потому что это едино. ~ Его верх не освещен, его низ не затемнен. ~ Оно бесконечно и не может быть названо. ~ Оно снова возвращается к небытию. ~ И вот называют его формой без форм, образом без существа. ~ Поэтому называют его неясным и туманным. ~ Встречаюсь с ним и не вижу лица его, следую за ним и не вижу спины его. ~ Придерживаясь древнего дао, чтобы овладеть существующими вещами, можно познать древнее начало. ~ Это называется принципом дао.

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[14c96т] **Д. П. Конисси** ~ (Предмет, на который) мы смотрим, но не видим, называется бесцветным. ~ (Звук, который) мы слушаем, но не слышим, - беззвучным. ~ (Предмет, который) мы хватаем, но не можем захватить, - мельчайшим. ~ Эти три (предмета) неисследимы, поэтому когда они смешаются между собой, то соединяются в одно. ~ Верх не ясен, низ не темен. ~ О, бесконечное! ~ Его нельзя назвать именем. ~ Оно существует, но возвращается к небытию. ~ Оно называется формою (или видом) бесформенною. ~ Оно также называется неопределенным. ~ Встречаясь с ним, не видать лица его, следуя же за ним, не видать спины его. ~ Посредством древнего Тао можно управлять жизнью настоящего времени. ~ Исследовать происхождение всего (или начало древности) называется нитью Тао.

* * *

[14c97т] **В. В. Малявин** ~ Смотрю на него и не вижу: называю его глубочайшим. ~ Вслушиваюсь в него и не слышу: называю его тишайшим. ~ Касаюсь его и не могу ухватить: называю его мельчайшим. ~ Эти три невозможно определить, ~ Посему я смешиваю их и рассматриваю как одно. ~ [Это одно] вверху не светло, внизу не темно, ~ Тянется без конца и без края, нельзя дать ему имя. ~ И вновь возвращается туда, где нет вещей. ~ Оно зовется бесформенной формой, невещественным образом, ~ Оно зовется туманным и смутным. ~ Встречаешь его - не видишь его главы, ~ Провожаешь его - не видишь его спины. ~ Держаться Пути древних, ~ Чтобы повелевать ныне сущим, ~ И знать Первозданное Начало - ~ Вот что такое основа и нить Пути.

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[14c98т] **Б. Б. Виногродский** ~ Смотришь на него, не видя. ~ Имя назови: "Рассеянное". ~ Слушаешь его, не слыша. ~ Имя назови: "Разреженное". ~ Ухватываешь его, не удерживая. ~ Имя назови: "Тончайшее". ~ Эту троицу нельзя определить, задавая вопросы. ~ Причинность: ~ Смешиваясь, осуществляют единое. ~ При движении вверх оно не светлое. ~ При движении вниз оно не темное. ~ Как ускользающая нить. ~ Нельзя его определить именем. ~ Повторяется возвращение в состояние отсутствия вещей. ~ Это определяется: ~ Трепетное и мерцающее. ~ Движешься ему навстречу, не видя его главы. ~ Следуешь за ним, не видя его спины. ~ Путь древности применяй для контроля наличия данного момента. ~ Будь способен знать начало древности. ~ Это определяют: ~ Путеводная нить.

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PSEUDO-CHAPTER **Fifteen**

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[15c01т] **Robert G. Henricks** ~ The one who was skilled at practicing the Way in antiquity, ~ Was subtle and profound, mysterious and penetratingly wise. ~ His depth cannot be known. ~ It is only because he cannot be known ~ That therefore were I forced to describe him I'd say: ~ Hesitant was he! Like someone crossing a river in winter. ~ Undecided was he! As though in fear of his neighbors on all four sides. ~ Solemn and polite was he! Like a guest. ~ Scattered and dispersed was he! Like ice as it melts. ~ Genuine, unformed was he! Like uncarved wood. ~ Merged, undifferentiated was he! Like muddy water. ~ Broad and expansive was he! Like a valley. ~ If you take muddy water and still it, it gradually becomes clear. ~ If you bring something to rest in order to move it, it gradually comes alive. ~ {The one who} preserves this Way does not desire to be full; ~ Therefore he can wear out with no need to be renewed.

* * *

[15c02т] **John C. H. Wu** ~ THE ancient adepts of the Tao were subtle and flexible, profound and comprehensive. ~ Their minds were too deep to be fathomed. ~ Because they are unfathomable, ~ One can only describe them vaguely by their appearance. ~ Hesitant like one wading a stream in winter; ~ Timid like one afraid of his neighbours on all sides; ~ Cautious and courteous like a guest; ~ Yielding like ice on the point of melting; ~ Simple like an uncarved block; ~ Hollow like a cave; ~ Confused like a muddy pool; ~ And yet who else could quietly and gradually evolve from the muddy to the clear? ~ Who else could slowly but steadily move from the inert to the living? ~ He who keeps the Tao does not want to be full. ~ But precisely because he is never full, ~ He can always remain like a hidden sprout, ~ And does not rush to early ripening.

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[15c03т] **D. C. Lau** ~ Of old he who was well versed in the way ~ Was minutely subtle, mysteriously comprehending, ~ And too profound to be known. ~ It is because he could not be known ~ That he can only be given a makeshift description: ~ Tentative, as if fording a river in winter, ~ Hesitant, as if in fear of his neighbours; ~ Formal like a guest; ~ Falling apart like thawing ice; ~ Thick like the uncarved block; ~ Vacant like a valley; ~ Murky like muddy water. ~ Who can be muddy and yet, settling, slowly become limpid? ~ Who can be at rest and yet, stirring, slowly come to life? ~ He who holds fast to this way ~ Desires not to be full. ~ It is because he is not full ~ That he can be worn and yet newly made.

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[15c04т] **R. L. Wing** ~ Those skillful in the ancient Tao Are subtly ingenious and profoundly intuitive. ~ They are so deep they cannot be recognized. ~ Since, indeed, they cannot be recognized, Their force can be contained. ~ So careful! As if wading a stream in winter. ~ So hesitant! As if respecting all sides in the community. ~ So reserved! As if acting as a guest. ~ So yielding! As if ice about to melt. ~ So candid! As if acting with simplicity. ~ So open! As if acting as a valley. ~ So integrated! As if acting as muddy water. ~ Who can harmonize with muddy water, And gradually arrive at clarity? ~ Who can move with stability, And gradually bring endurance to life? ~ Those who maintain the Tao ~ Do not desire to become full. ~ Indeed, since they are not full, ~ They can be used up and also renewed.

* * *

[15c05т] **Ren Jiyu** ~ The shi (Knower of Tao) in the old times is subtle, profound and generous, too deep to be understood by the common people. ~ As he is thus beyond people's knowledge, ~ I can only describe him arbitrarily. ~ (He is) cautious beforehand, like wading into a river in winter. ~ (He is) considering repeatedly, like one vigilant when threatened by neighbouring states' attack. ~ (He is) grave and reverent, like a visiting guest. ~ (He is) supple and pliant, like ice which is about to melt. ~ (He is) genuine and plain, like an uncarved block. ~ (He is) open and broad, like a quiet valley. ~ (He is) all-embracing, like a great muddy river. ~ Who can make the muddy water clear? ~ As it quiets down it will become clear. ~ Who can make stillness last? ~ It will gradually lose the peace as change arises. ~ He who preserves this Tao does not wish for overflowing. ~ It is precisely because there is no overflowing that he is able to succeed continually, ~ Though he looks conservative.

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[15c06т] **Gia-fu Feng** ~ The ancient masters were subtle, mysterious, profound, responsive. ~ The depth of their knowledge is unfathomable. ~ Because it is unfathomable, ~ All we can do is describe their appearance. ~ Watchful, like men crossing a winter stream. ~ Alert, like men aware of danger. ~ Courteous, like visiting guests. ~ Yielding, like ice about to melt. ~ Simple, like uncarved blocks of wood. ~ Hollow, like caves. ~ Opaque, like muddy pools. ~ Who can wait quietly while the mud settles? ~ Who can remain still until the moment of action? ~ Observers of the Tao do not seek fulfillment. ~ Not seeking fulfillment, they are not swayed by desire for change.

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[15c07т] **Lok Sang Ho** ~ The masters of the Dao in ancient times ~ had mystical, versatile, and unfathomable understanding. ~ As it is unfathomable, ~ Only a proximate description is possible. ~ They are prepared at all times, ~ as if taking on a river journey in winter. ~ They are alert and watchful, ~ as if they were wary of the surroundings. ~ They are respectful, ~ as if they were the guests of someone. ~ They are accommodating, ~ as if they were ice about to melt. ~ They are unpretentious, ~ as if they were the embodiment of simplicity. ~ They are open-minded, ~ as if they were a hollow valley. ~ They are murky, ~ as if they were a muddy stream, ~ They are unsettled, ~ as if they were an open sea; ~ They never stopped, ~ as if they were the winds of the earth. ~ Is there anyone who can be like ~ a murky stream cleaning up when given a rest? ~ Is there anyone who can be like ~ calm air gathering motion and becoming alive again? ~ The man who shuns full gratification of their desires, ~ is the man who has this ability. ~ He can rejuvenate.

* * *

[15c08т] **Xiaolin Yang** ~ People in the past who practiced the DAO understood the real essence of the world so deeply that the ordinary people could not appreciate them. ~ Because these people cannot be appreciated and understood, ~ I will try to give you a rough sketch of them. ~ They acted very cautiously, like walking on thin ice. ~ They behaved very carefully, like being watched by everybody. ~ They looked very dignified, like going to a banquet. ~ They were very warm and kind, like being able to melt ice. ~ They were very plain, like a block of uncarved wood. ~ They had a very big heart, like a deep valley. ~ They were very tolerant, like a flooding river that contains everything. ~ Who can get clear water from mud by letting the mud settle slowly? ~ Who can create new things gradually from stillness by taking the initiative? ~ These people who kept the DAO were never conceited. ~ Only because they were not conceited, ~ Were they able to create the future while preserving the past.

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[15c09т] **Walter Gorn Old**, EXHIBITING VIRTUE ~ The ancient wise men were skilful in their mysterious acquaintance with profundities. ~ They were fathomless in their depths; so profound, that I cannot bring them forth to my mind. ~ They were cautious, like one who crosses a swollen river. ~ They were reserved, like one who doubts his fellows. ~ They were watchful, like one who travels abroad. ~ They were retiring, like snow beneath the sun. ~ They were simple, like newly felled timber. ~ They were lowly, like the valley. ~ They were obscure, like muddy water. ~ May not a man take muddy water and make it clear by keeping still? ~ May not a man take a dead thing and make it alive by continuous motion? ~ Those who follow this Tao have no need of replenishing, and being devoid of all properties, they grow old without need of being filled.

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[15c10т] **James Legge** ~ The skilful masters (of the Tao) in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep (also) so as to elude men's knowledge. ~ As they were thus beyond men's knowledge, I will make an effort to describe of what sort they appeared to be. ~ Shrinking looked they like those who wade through a stream in winter; ~ irresolute like those who are afraid of all around them; ~ grave like a guest (in awe of his host); ~ evanescent like ice that is melting away; ~ unpretentious like wood that has not been fashioned into anything; ~ vacant like a valley, ~ and dull like muddy water. ~ Who can (make) the muddy water (clear)? ~ Let it be still, and it will gradually become clear. ~ Who can secure the condition of rest? ~ Let movement go on, and the condition of rest will gradually arise. ~ They who preserve this method of the Tao do not wish to be full (of themselves). ~ It is through their not being full of themselves that they can afford to seem worn and not appear new and complete.

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[15c11т] **David Hinton** ~ Ancient masters of Way ~ all subtle mystery and dark-enigma vision: ~ they were deep beyond knowing, ~ so deep beyond knowing ~ we can only describe their appearance: ~ perfectly cautious, as if crossing winter streams, ~ and perfectly watchful, as if neighbors threatened; ~ perfectly reserved, as if guests, ~ perfectly expansive, as if ice melting away, ~ and perfectly simple, as if uncarved wood; ~ perfectly empty, as if open valleys, ~ and perfectly shadowy, as if murky water. ~ Who's murky enough to settle slowly into pure clarity, ~ and who still enough to awaken slowly into life? ~ If you nurture this Way, you never crave fullness. ~ Never crave fullness ~ and you'll wear away into completion.

* * *

[15c12т] **Chichung Huang** ~ In antiquity, he who excelled in implementing the Tao ~ Was minutely discerning and subtly perceptive, ~ Profound beyond recognition. ~ As he was beyond recognition, ~ I reluctantly depict him thus: ~ "Undecided, as if in winter, wading through water; ~ Hesitant, as if fearing the four neighbors; ~ Awe-inspiring, like a guest; ~ Melting, like ice thawing; ~ Simple, like the unhewn log; ~ Turbid, like muddy water; ~ Expansive, like a valley. ~ In muddy water, he stilled it ~ And gradually made it limpid; ~ In

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comfort, he stirred it ~ And gradually made it vital." ~ Those who treasure this Tao ~ Do not wish to be full, ~ Hence, they can remain ragged and imperfect.

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[15c13t] **Ellen M. Chen** ~ Those in the past who were good at practicing Tao, ~ Were subtle, mysterious, dark, penetrating (wei miao yüan t'ung), ~ Deep and unrecognizable. ~ Because they were unrecognizable, ~ I am forced to describe their appearance (yung). ~ Careful, like crossing a river in winter, ~ Hesitating, like fearing neighbors on four sides, ~ Reverent, like being guests, ~ Dissolving, like ice beginning to melt, ~ Thick, like uncarved wood, ~ Open, like a valley, ~ Chaotic (hun), like murky (cho) water. ~ What can stop the murkiness? ~ Quieting (ching) down, gradually it clarifies (ch'ing). ~ What can keep still for long? ~ Moving, gradually it stirs into life. ~ Those who keep this Tao, ~ Do not want to be filled to the full (ying). ~ Because they are not full, ~ They can renew (hsin) themselves before being worn out (pi).

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[15c14t] **Lee Sun Chen Org** ~ In old days, excellent scholar-doers were comprehensive and detail-oriented, [for this reason] they could penetrate deeply into mysteries; ~ Their scholarships and attainments were so profound, vast, and subtle that ordinary people had difficulties to evaluate them; ~ Because of this, ordinary people had trouble to make out [the deep implication of] their performances; ~ They thus compulsively depicted them [in their own accustomed ways, which will be exemplified in the succeeding paragraphs]. ~ [In different occasions proficient ancient scholar-doers - men of thought and action - were summarily described as individuals behaved in the following manner:] ~ He was always cautiously prepared as though he was crossing a stream in the Winter time when it was blanketed by a layer of thin ice; ~ He was as worrisome and unassuming of his surroundings as monkeys were [in readiness for unseen future]; ~ He was as restrained and receptive as [an objective reticent] visitor; ~ He was in such readiness to accept changes, that his disposition was like the [fluxing] water which was about to escape from the [rigid] ice; ~ He was as simple and undecorated (unpretentious) as a piece of unprocessed wood; ~ He was as widely open-minded [to new knowledge] as a valley; ~ His demeanor was amiable that he would spontaneously mingle [with people of the world as readily as] dirt would blend and vanish in water. ~ Why did the turbid water, after being left to stand still for a long time, would clear up gradually? ~ [Because the natural tendency of water is to hold still]. ~ Why did the still [clear] water, after long, would progressively turn murky? ~ [Some untraceable activity must have taken place]. ~ A person, who intends to continue on the course of Tao, shall refrain from being contented with whatever vast [knowledge] he has already achieved; ~ Thence, being aware of the fact that his knowledge will never be adequately satisfactory [for advanced comprehensive elucidation of Tao], he would [constantly] discard negative elements and eke out new and better accomplishments.

* * *

[15c15t] **Tien Cong Tran** ~ In ancient times the wise men of the Way were subtle, divine, comprehensive and too profound to be known. ~ Because they are unfathomable, we try to describe their picture as following: ~ Hesitant like one crossing a stream in winter. ~ Timid like one afraid of his neighbors on all sides. ~ Serious like a guest. ~ Thawing like ice on the point of melting. ~ Simple like an uncarved block. ~ Hollow like a cave. ~ Muddled like muddy water. ~ Who knows he is muddled and settles down, then quietly and gradually becomes clear? ~ Who knows to move from inertia and gradually become living? ~ He who keeps the Way does not want to be full. ~ Precisely because he is never full, he can always remain hidden, and does not become new.

* * *

[15c16t] **Thomas Z. Zhang** ~ In history, those who mastered Tao are extremely knowledgeable with profound expertise. ~ Hence they are hard to describe. ~ Because of this, I can only roughly portray them as follows: ~ Being prudent as if walking across the thin ice of the river, ~ Being alert as if being surrounded with the danger, ~ Being dignified like a guest, ~ Being relaxed as if thawing, ~ Being sincere and natural like uncarved wood, ~ Being open-hearted like valley, ~ Being approachable like the earth, ~ Being broad like ocean, ~ Being active like wind blowing. ~ Can the murkiness be clarified slowly? ~ Can a halt start to move gradually? ~ Those who know Tao would never be complacent. ~ It is because of this they can be refreshing, creative, and innovative.

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[15c17t] **Arthur Waley** ~ Of old those that were the best officers of Court ~ Had inner natures subtle, abstruse, mysterious, penetrating, ~ Too deep to be understood. ~ And because such men could not be understood ~ I can but tell of them as they appeared to the world: ~ Circumspect they seemed, like one who in winter crosses a stream, ~ Watchful, as one who must meet danger on every side. ~ Ceremonious, as one who pays a visit; ~ Yet yielding, as ice when it begins to melt. ~ Blank, as a piece of uncarved wood; ~ Yet receptive as a hollow in the hills. ~ Murky, as a troubled stream - ~ Which of you can assume such murkiness, to become in the end still and clear? ~ Which of you can make yourself inert, to become in the end full of life and stir? ~ Those who possess this Tao do not try to fill themselves to the brim, ~ And because they do not try to fill themselves to the brim ~ They are like a garment that endures all wear and need never be renewed (?).

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[15c18t] **Richard John Lynn** ~ In antiquity, he who was good at being a leader was perfectly in step with mystery in all its subtlety and profundity; so recondite was he that it was impossible to understand him. ~ Now, because he defies understanding, all I can do is force a description of what he was like: he seemed hesitant, as one might be when fording a river in winter. ~ He seemed tentative, as one who fears his neighbors on all four sides. ~ He seemed solemn, oh, as if he were the guest. ~ He seemed yielding, oh, just like ice when about to break up. ~ He seemed solid and sturdy, oh, just like an uncarved block of wood. ~ He seemed empty and receptive, oh, just like a valley. ~ He seemed amorphous, oh, just like murky water. ~ Who can take his turbidity and, by stilling it, gradually become clear? ~ Who can take his quietude and, by stirring it long, gradually come alive? ~ One who keeps this Dao does not wish to be filled. ~ For it is only by not getting filled that one can avoid having the cover remade.

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[15c19t] **Lin Yutang** ~ THE WISE ONES OF OLD ~ The wise ones of old had subtle wisdom and depth of understanding, ~ So profound that they could not be understood. ~ And because they could not be understood, ~ Perforce must they be so described: ~ Cautious, like crossing a wintry stream, ~ Irresolute, like one fearing danger all around, ~ Grave, like one acting as guest, ~ Self-effacing, like ice beginning to melt, ~ Genuine, like a piece of undressed wood, ~ Open-minded, like a valley, ~ And mixing freely, like murky water. ~ Who can find repose in a muddy world? ~ By lying still, it becomes clear. ~ Who can maintain his calm for long? ~ By activity, it comes back to life. ~ He who embraces this Tao ~ Guards against being over-full. ~ Because he guards against being over-full, ~ He is beyond wearing out and renewal.

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[15c20t] **Victor H. Mair** ~ Those of old who were adept in the Way were subtly profound and mysteriously perceptive, ~ So deep they could not be recognized. ~ Now, ~ Because they could not be recognized, ~ One can describe their appearance only with effort: ~ hesitant, as though crossing a stream in winter; ~ cautious, as though fearful of their neighbors all around; ~ solemn, as though guests in someone else's house; ~ shrinking, as ice when it melts; ~ plain, as an unhewn log; ~ muddled, as turbid waters; ~ expansive, as a broad valley. ~ If turbid waters are stilled, ~ they will gradually become clear; ~ If something inert is set in motion, ~ it will gradually come to life. ~ Those who preserved this Way did not wish to be full. ~ Now, ~ Simply because they did not wish to be full, they could be threadbare and incomplete.

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[15c21t] **Tolbert McCarroll** ~ The ancient followers of the Tao were subtle, mysterious, and penetrating. ~ They were too deep to be fathomed. ~ All we can do is describe their appearance. ~ Hesitant, as if crossing a winter stream. ~ Watchful, as if aware of neighbors on all sides. ~ Respectful, like a visiting guest. ~ Yielding, like ice beginning to melt. ~ Simple, like an uncarved block. ~ Open, like a valley. ~ Obscure, like muddy water. ~ Who else can be still and let the muddy water slowly become clear? ~ Who else can remain at rest and slowly come to life? ~ Those who hold fast to the Tao do not try to fill themselves to the brim. ~ Because they do not try to be full they can be worn out and yet ever new.

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[15c22t] **David H. Li** ~ One who understood Direction in olden days knew the tiniest, appreciated the profoundest, and was deep beyond [our] comprehension. ~ Since such a person is beyond [our] comprehension, he/she can only be described superficially: ~ as deliberate as approaching a deep channel in the winter, ~ as alert as keeping watch over bordering states, ~ as diplomatic as an envoy in presenting, ~ as graceful as ice in slow melting, ~ as simple as a block of uncarved wood, ~ as calm as a valley's mood, ~ as accommodating as muddy water, ~ as expansive as the sea, ~ as unending as the wind. ~ Who can calm the muddy to let it distill? ~ Who can motivate the serene to let it instill? ~ One who understands Direction never fills to the brim. ~ Not filled to the brim, ~ one is at ready to remove the old and substitute it with new.

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[15c23t] **Yasuhiko Genku Kimura** ~ The embodiment of the Tao Eternal, ~ The ancient masters are wondrously subtle and profoundly penetrating. ~ The depth of their being is unfathomable and beyond comprehension. ~ As their depth is unfathomable and beyond comprehension, ~ Only their appearance can be incompletely described: ~ The master is as alert as a person fording a winter stream, ~ As careful as a person watchful of his surroundings, ~ As respectful as a thoughtful guest, ~ As flowing as melting ice, ~ As plain as an unhewn log, ~ As empty as an open valley, ~ As inclusive as turbid waters. ~ Who could keep still until turbid waters become clear of their own accord? ~ Who could stay calm until still waters become alive of their own accord? ~ Those who embody the Tao do not desire to extend themselves to the fullest. ~ For, the Tao is balance, ~ and there is no fullest, no extreme. ~ Therefore, through balance, they refill their essence and renew their life force forevermore.

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[15c24t] **Chou-Wing Chohan** ~ Long ago, the man of Tao was learned, incisive, ~ And so profound that it was difficult to comprehend him. ~ Since it is impossible to understand him, I will try to sketch his image: ~ He is cautious, like a person crossing a stream during the winter. ~ He is hesitant, like a person who fears his neighbors. ~ He is modest, like a person who is another's guest. ~ He is unassuming, like ice that slowly melts. ~ He is simple, like a log that has not been carved. ~ He is hollow, like a valley surrounded by mountains. ~ He is dim, like stagnant and murky water. ~ And who is the person who can clear the darkness until it begins to glow? ~ And who is the person who can purify the murky water until it becomes clear? ~ And who is the person who can nudge the stagnant along until it begins to move? ~ The one who follows the principles does not seek fullness. ~ Since he is not full, when he falls, he can renew himself.

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[15c25t] **Man-Ho Kwok** ~ In ancient times, the leaders were as subtle as sorcerers. ~ No one knew what they were about to do. ~ How can we describe them to you? ~ They were like soldiers about to cross a cold river, hesitant, watchful and uncertain. ~ They were cautious like people who know there is danger. ~ They were over-polite, like practised guests. ~ They gave way like ice, melting. ~ They were simple like uncarved wood. ~ They were empty like deserted valleys. ~ They were muddy like unreflecting water. ~ The mud will settle, and it is hard to wait for it. ~ But if you can, then you can act. ~ If you follow the Tao without pretension ~ you will never burn yourself out.

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[15c26t] **Gu Zhengkun** ~ Those ancients who were well versed in the Tao ~ Were so subtle, mysterious and profound ~ As to escape understanding. ~ As they were beyond comprehension, ~ The description of them is surely perfunctory; ~ careful as if fording a river barefoot in winter; ~ vigilant and hesitant as if in fear of the attacks from neighbours; ~ formal as if they were guests; ~ polishedly flowing like melting ice; ~ simple and natural like the uncarved block; ~ vacant and deep like a valley; ~ turbid like muddy water; ~ quiet and calm like the great sea; ~ drifting as if they would never stop. ~ Who can end the muddiness ~ And make the muddy settle and gradually become clear? ~ Who can be at rest and yet, stirring, slowly come to life? ~ He who is in possession of this Tao ~ Will not seek completeness. ~ Just because he will not seek completeness, ~ He can be both old and new.

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[15c27t] **Chao-Hsiu Chen** ~ Since ancient times, he who is versed in the Tao has been regarded as subtle, mysterious and obscurely discerning, too profound to be understood. ~ And because he is elusive, one is barely able to describe him. ~ Prudent as if fording a stream in winter. ~ Wary as if in fear of those around him. ~ Formal as if holding a memorial ceremony. ~ He lets his heart yield like melting ice. ~ He keeps his character rough like uncarved wood. ~ He makes his mind empty like a spacious valley. ~ He is opaque like muddy water. ~ There is one who remains still while the mud settles and the water clears itself. ~ There is one who remains quiet and finds that the moment of action

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arises of its own accord. ~ There is one who follows the Tao and does not seek plenitude simply because he is not fulfilled. ~ In that way he can be named and reach the Tao.

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[15c28t] **Liu Qixuan** ~ The ancient wise ones seemed unattainably profound. ~ Since they were such, I can describe them only this way: ~ Hesitant as if they were crossing a winter river; ~ Inhibited as if they were afraid of their neighbors; ~ Undisciplined like melting ice on flowing water; ~ Simple-minded like a piece of rough plank; ~ Void like a vast-spreading empty valley; ~ And unenlightened like a muddled pool. ~ If anyone keeps the muddled state still, ~ It will gradually clear up. ~ If anyone keeps it still for long, ~ There will gradually be new production. ~ One who keeps this Way will not try to become filled. ~ Keeping unfilled, one is always ready for new successes.

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[15c29t] **Shi Fu Hwang** ~ Tao-practician's Manner ~ Lao Tze says, ~ The Tao-practitioners of old times had subtle wisdom and depth of understanding, and could comprehend the will of Heaven. ~ They were so profound that they could not be understood: ~ I will make an effort to describe what sort of men they appeared to be. ~ Cautiously observed, they were like those in enemy territory; ~ dignified like a guest; ~ self-effacing like ice that is melting away; ~ unpretentious like a piece of undressed wood; ~ open-minded like a valley; ~ and mixing freely like turbulent water. ~ Who can make the turbulent water still and let it gradually become clear? ~ Who can settle down the perpetual movement and let the condition of rehabilitation gradually arise? ~ They are those who preserve this Tao guard against overdoing. ~ It is through guarding against overdoing that their previous possessions are not lost, and they will again procure newness.

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[15c30t] **Ch'u Ta-Kao** ~ In old times the perfect man of Tao was subtle, penetrating and so profound that he can hardly be understood. ~ Because he cannot be understood, I shall endeavour to picture him: ~ He is cautious, like one who crosses a stream in winter; ~ He is hesitating, like one who fears his neighbours; ~ He is modest, like one who is a guest; ~ He is yielding, like ice that is going to melt; ~ He is simple, like wood that is not yet wrought; ~ He is vacant, like valleys that are hollow; ~ He is dim, like water that is turbid. ~ Who is able to purify the dark till it becomes slowly light? ~ Who is able to calm the turbid till it slowly clears? ~ Who is able to quicken the stagnant till it slowly makes progress? ~ He who follows these principles does not desire fullness. ~ Because he is not full, therefore when he becomes decayed he can renew.

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[15c31t] **Paul J. Lin** ~ The Ancients who made themselves the best ~ Were subtle and penetrating ~ And deep beyond knowing. ~ Because they were beyond knowing, ~ we can only try to describe them: ~ Cautious, as if crossing the river in winter. ~ Circumspect, as if afraid of the neighbors on four sides. ~ Dignified, as if a guest. ~ Expansive, as melting ice. ~ Unspoiled, as unhewn wood. ~ Broad, as a valley. ~ Opaque, as turbid puddles. ~ Who can calm the turbid and clear it gradually? ~ Who can stir the inert and bring it gradually to life? ~ One who keeps this Tao does not wish to be filled. ~ And because he is not filled, ~ he can be sheltered and beyond renewal.

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[15c32t] **Michael LaFargue** ~ The Excellent shih of ancient times: ~ penetrated into the most obscure, the marvelous, the mysterious. ~ They had a depth beyond understanding. ~ They were simply beyond understanding, ~ the appearance of their forceful presence: ~ Cautious, like one crossing a stream in winter; ~ timid, like one who fears the surrounding neighbors; ~ reserved, like guests; ~ yielding, like ice about to melt; ~ unspecified, like the Uncarved Block; ~ all vacant space, like the Valley; ~ everything mixed together, like muddy water. ~ Who is able, as muddy water, ~ by Stilling to slowly become clear? ~ Who is able, at rest, ~ by long drawn-out movement to slowly come to life? ~ Whoever holds onto this Tao ~ does not yearn for solidity. ~ He simply lacks solidity, and so what he is capable of: ~ Remaining concealed, accomplishing nothing new.

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[15c33t] **Cheng Lin** ~ The ancients who knew how to live according to Truth possessed a subtle and penetrating intelligence. ~ The profundity of their character was immeasurable. ~ As it was immeasurable, we can only give a superficial description of them as follows: ~ They moved about cautiously as though they were fording a large stream of water. ~ They were retiring and hesitant as though they were shy of the men around them. ~ Their demeanour was reverent as though they were meeting honoured guests. ~ They quickly adapted themselves to any circumstance as though they were ice melting before fire. ~ Their manners were simple and artless as though they were unhewn wood. ~ Their minds were expansive and receptive as though they were hollow valley. ~ Their views were impartial and tolerant as though they were turbid puddles. ~ What is it that can end the turbidity of puddles? ~ When there is no disturbance, the impurities gradually settle, and the water becomes clear. ~ What is it that can perpetuate the continuity of things? ~ When there is constant change, life gradually undergoes growth. ~ Those who hold fast to Truth do not desire satiation. ~ Because there is no satiety, life is continually renewing itself.

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[15c34t] **Yi Wu** ~ In ancient times, the men who cultivated the Way shared its essence, subtlety, mystery, and penetration. ~ They were deep and beyond knowing. ~ Because they were beyond knowing, we try only to describe them: ~ Cautious, as if crossing a river in winter; ~ Hesitant, as if fearing the neighbors on all sides; ~ Serious, as if a guest; ~ Expansive, as if melting ice; ~ Sincere, as if an uncarved block; ~ Vast, as if a valley; ~ Chaotic, as if turbid [water]. ~ Who can stop turbidity, clarifies it gradually through tranquility. ~ Who can create lasting peace, produces it gradually through movement. ~ The men who protect this Way do not want to be too full; ~ only by not being too full can they remain under cover, ~ without new achievements.

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[15c35t] **Han Hiong Tan** ~ In antiquity, a person who followed the way of Dao, ~ Was as enigmatic as he was insightful. ~ He was also inscrutable. ~ Because of his inscrutability, I am compelled to describe his demeanour: ~ He acts cautiously, as if he were wading through a frigid stream in winter. ~ He conducts his affairs prudently, as if he were fearful of the gossiping of his nosy neighbours. ~ His behaviour is as majestic and proper as an honoured guest. ~ His demeanour is as spontaneous as the melting ice. ~ His character is as unsophisticated as a block of raw timber. ~ He is as open-minded as a valley. ~ He is as muddle-headed as a turbid stream. ~ Who can allow the turbid water to precipitate and gradually become clear? ~ Who can agitate the stillness and slowly bring vivacity back again? ~ He who follows the way of Dao does not become swollen-headed. ~ Consequently, he will endure.

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[15c36t] **Hua-Ching Ni** ~ The ancient ones who knew how to live with the subtle essence of the universe were gentle and flexible, profound and indistinguishable. ~ They were too deep to be known, thus we can only describe their appearance. ~ They did not rush into anything, ~ as if fording an icy stream in early winter. ~ They were retiring and hesitant, not assertive, ~ as if they were shy of people. ~ They were reverent in demeanor to everyone, ~ as if meeting honored guests. ~ They did not insist on imposing their views on others or interfering in worldly affairs, ~ as if they were passing travelers. ~ They adapted themselves to a circumstance like melting ice. ~ Simple and genuine, they were like virgin timber. ~ Empty and receptive, they were like a huge cave. ~ Comprehensive and unprejudiced, ~ they were equally kind to all things; ~ like the water of a stream flowing down a mountain, they benefitted all things. ~ Who else could move constantly from the gross and heavy to the light and pure? ~ Who else could evolve steadily from the inert and stagnant to everlasting life? ~ Those who hold fast to the subtle essence of the universe do not desire to extend themselves in climax. ~ Because there is no climax to one's extension and expansion, life is continually renewing itself.

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[15c37t] **Chang Chung-yuan** ~ In ancient times the best man of Tao was refined and deeply enlightened. ~ His depth can hardly be measured. ~ Because his depth can hardly be measured, ~ I will try to draw a picture of him. ~ Prudent, as if he were wading in a cold stream in the winter; ~ Calm, as if he did not want to disturb his neighbors; ~ Respectful, as if he were a guest; ~ Fluid, as if he were ice melting; ~ Solid, as if he were an uncarved block; ~ Vacant, as if he were a valley; ~ Lacking clear discriminations, as if he were impure; ~ Who is able to gradually reach purity from impurity through quiescence? ~ Who is able to gradually grow lively from motion through motionlessness? ~ One who abides in Tao never desires to reach an extreme. ~ Because he never desires to reach an extreme, ~ He can remain in the old, yet become the new.

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[15c38t] **Henry Wei** ~ Virtue Revealed ~ Hsien Teh ~ The good scholars of ancient times ~ Were keen, astute, mysterious, and intuitive. ~ They were so profound as to be incomprehensible. ~ Since they show themselves incomprehensible, ~ They must be depicted in some arbitrary way: ~ They were cautious as if fording a stream in winter, ~ Hesitant as if afraid of the neighbors around, ~ Dignified as if in the role of a guest; ~ They were easy-going, like ice about to melt, ~ Unpretentious, like wood in its virgin state, ~ Open-minded, like a valley, ~ And murky, like turbid water. ~ Who, being like turbid water, can remain calm, ~ So that quiescence will gradually lead to clarity? ~ Who can stay relaxed for a long while, ~ So that an impulse will gradually lead to Life? ~ He who conserves this Tao does not go to the limit. ~ For the reason that he does not go to the limit, ~ He can wear well and does not need renewal.

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[15c39t] **Ha Poong Kim** ~ Of old a man who practiced Tao best ~ Had insight into the subtlest and penetrated into the darkest. ~ His depth was not to be plumbed. ~ Truly, because his depth was not to be plumbed, ~ He could be portrayed only arbitrarily: ~ Hesitant as if crossing a river in winter; ~ Cautious as if fearing all four sides; ~ Inviolable like a guest; ~ Loose like ice about to thaw; ~ Simple like the uncarved block; ~ Empty like a valley; ~ Murky like muddy water. ~ Who can be muddy and yet, keeping still, slowly turn clear? ~ Who can be calm and yet, keeping active, slowly come to life? ~ He who embraces this Tao ~ Never wishes to be full. ~ Truly, because he is never full, ~ He decays yet renews himself.

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[15c40t] **Tao Huang** ~ The ancient sages of Tao are subtle and mysteriously penetrating. ~ Their depth is beyond the power of will. ~ Because it is beyond the power of will, ~ The most we can do is describe it: ~ Thus, full of care, as one crossing the wintry stream, ~ Attentive, as one cautious of the total environment, ~ Reserved, as one who is a guest, ~ Spread open, as when confronting a marsh, ~ Simple, like uncarved wood, ~ Opaque, like mud, ~ Magnificent, like a valley. ~ From within the murky comes the stillness. ~ The feminine enlivens with her milk. ~ Keeping such a Tao, excess is undesirable. ~ Desiring no excess, work is completed without exhaustion.

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[15c41t] **Tang Zi-chang** ~ The ancient scholar knew how to be perfect: ~ keep himself subtle, wonderful, profound and flexible. ~ He kept his mind so deep that it could not be fathomed! ~ Because it could not be fathomed, it could only be described superficially: ~ Hesitatingly, like one who is crossing a stream in winter; ~ Timidly, like one who is new to his surrounding neighbors; ~ Reservedly, like a new guest; ~ Yieldingly, like ice which is melting; ~ Honest, like Pure Matter; ~ Obscure, like muddy water; ~ and Capacious, like a deep valley. ~ Who can calmly make the muddy (chaotic) clear (orderly)? ~ Who can calmly change the static (matter) into dynamic (force)? ~ To return to Dao is to let the capacity of mind not be over-filled. ~ Only the mind which is not over-filled can renew the old and perfect the new.

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[15c42t] **Wing-tsit Chan** ~ Of old those who were the best rulers were subtly mysterious and profoundly penetrating; ~ Too deep to comprehend. ~ And because they cannot be comprehended, ~ I can only describe them arbitrarily: ~ Cautious, like crossing a frozen stream in the winter, ~ Being at a loss, like one fearing danger on all sides, ~ Reserved, like one visiting, ~ Supple and pliant, like ice about to melt, ~ Genuine, like a piece of uncarved wood, ~ Open and broad, like a valley, ~ Merged and undifferentiated, like muddy water. ~ Who can make muddy water gradually clear through tranquility? ~ Who can make the still gradually come to life through activity? ~ He who embraces this Tao does not want to fill himself to overflowing. ~ It is precisely because there is no overflowing that he is beyond wearing out and renewal.

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[15c91t] **И. И. Семененко** ~ Искусные мужи древнего времени были тонки, чудесны, сокровенны, проницательны. ~ Их глубины не различить. ~ А раз не различить, то опишу их через силу внешне. ~ Они выглядят такими нерешительными, словно зимою переходят реку. ~ И такими неуверенными, словно боятся окружающих соседей. ~ Своей учтивостью напоминают гостя. ~ Расхлябанны, как лед перед началом таяния. ~ Они просты, как дерева обрубок, и просторны, как долина. ~ У них все смешано, словно в грязи. ~ Кто

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может, успокаиваясь, постепенно добиваться чистоты в грязи? ~ Кто может при посредстве вечного движения постепенно воскрешать в покое? ~ Кто сберегает это Дао, не стремится к полноте; ~ ведь потому лишь, что не полон, он в состоянии, не прибегая к новому, достигнуть совершенства в ветхом.

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[15c92т] **А. А. Маслов** ~ С древности искушённый муж видел мельчайше-утончённое, проникал в сокровенное и был непостижим в своей глубине. ~ Из-за того, что он непостижим, можно лишь описать его. ~ Он робок, будто переходит реку зимой. ~ Он осмотрителен, словно опасается своих соседей. ~ Он серьёзен, как гость. ~ Он неоформленно-распылён, будто тающий лёд. ~ Он груб, подобно необработанному дереву; ~ пустотен, подобно долине; ~ неясен, словно мутная вода. ~ Кто способен посредством покоя мутное постепенно сделать прозрачным? ~ Кто способен посредством долгого движения постепенно породить к жизни безмятежное? ~ Сберегающий Дао и не стремящийся к избытку. ~ Лишь потому, что он не стремится к избытку, он способен сокрыться, не воплощаясь вновь.

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[15c93т] **Е. А. Торчинов** ~ Те древние мужи, что Дао-Путь постигли, были таинственны и утонченны, пронизанные Сокровенным. ~ И столь они были глубоки, что распознать их нельзя. ~ Поскольку нельзя распознать, с усилием попробую лишь указать на свойства их обличья: ~ О, они были столь же внимательны, как если бы зимой переходили реку вброд! ~ О, они были столь же осторожны, как если бы опасались соседей со всех четырех сторон! ~ О, они были столь же серьезны, как если бы чинно встречали гостей! ~ О, они были столь же мягки, как лед, что готов распасться! ~ О, они были столь же ровны, как простота необработанного чурбана! ~ О, они были столь же всеобъемлющи, как широкая долина! ~ О, они были столь же мутны, как взбаламученная вода! ~ Кто может мутную воду сделать чистой, когда она отстоится? ~ Кто может оживить покоящееся, приведя его в движение? ~ Блюдущий это Дао-Путь не стремится к полноте и избытку. ~ Поскольку он не стремится к полноте и избытку, он всегда остается бедным и не нуждающимся в обновлении и завершении.

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[15c94т] **А. Е. Лукьянов** ~ В древности те, кто, воплощая доброту (шань), стали учеными мужами (ши), проникли в сокровенно-тайное первоначало. ~ [Они] сокрылись в такой глубине, что [их] невозможно постичь. ~ А так как невозможно постичь, насколько способен, даю их описание в образах: ~ Предусмотрительно-чутки [они], будто зимой переходят реку [по тонкому льду]. ~ Осторожно-расчетливы, будто страшатся соседей со всех четырех сторон. ~ Благоговейно-почтенны они, подобно всеобъемлющему. ~ Светло-блестящи, словно подтаявший лед. ~ Сердечно-естественны, как духовная простота (пу). ~ Открыто-широки, подобно долине. ~ Как первозданный хаос, они подобны мутному. ~ Любой из них может, будучи мутным, успокоить себя и постепенно очиститься. ~ Любой из них может, будучи спокойным, привести себя в вечное движение и постепенно родиться. ~ Однако тот, кто хранит это Дао, не страждет наполнения. ~ А так как не наполняется, то может сокрыться и заново не рождаться.

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[15c95т] **Ян Хин-шун** ~ В древности те, кто были способны к учености, знали мельчайшие и тончайшие [вещи]. ~ Но другим их глубина неведома. ~ Поскольку она неведома, [я] произвольно даю [им] описание: ~ они были робкими, как будто переходили зимой поток; ~ они были нерешительными, как будто боялись своих соседей; ~ они были важными, как гости; ~ они были осторожными, как будто переходили по тающему льду; ~ они были простыми подобно неотделанному дереву; ~ они были необъятными подобно долине; ~ они были непроницаемыми подобно мутной воде. ~ Это были те, которые, соблюдая спокойствие, умели грязное сделать чистым. ~ Это были те, которые своим умением сделать долговечное движение спокойным содействовали жизни. ~ Они соблюдали дао и не желали многого. ~ Не желая многого, они ограничивались тем, что существует, и не создавали нового.

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[15c96т] **Д. П. Конисси** ~ Древние, выдававшиеся над толпой люди хорошо знали мельчайшее, чудесное и непостижимое. ~ Они глубоки - постигнуть их невозможно. ~ Они непостижимы, поэтому внешность их была величественная. ~ О, как они медленны, подобно переходящим зимой через реку! ~ О, как они нерешительны, подобно боящимся своих соседей! ~ О, как они осанисты, подобно гостящим в чужом доме! ~ О, как они осторожны, подобно ходящим на тающем льду! ~ О, как они просты, подобно необделанному дереву! ~ О, как они пусты, подобно пустой долине! ~ О, как они мрачны, подобно мутной воде! ~ Кто сумеет остановить их и сделать ясными? ~ Кто же сумеет успокоить их и продлить их тихую жизнь? ~ Исполняющий Тао не желает быть удовлетворенным. ~ Он же не удовлетворяется ничем, поэтому, довольствуясь старым и не обновляясь (душою), достигает совершенства.

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[15c97т] **В. В. Малявин** ~ Те, кто в древности претворял Путь, ~ Погружались в утонченное и изначальное, сокровенно все проницали. ~ Столь глубоки они были, что познать их нельзя. ~ Оттого, что познать их нельзя, ~ Коли придется описать их облик, скажу: ~ Сосредоточенные! Словно переходят реку в зимнюю пору. ~ Осторожные! Словно опасаются беспокоить соседей. ~ Сдержанные! Словно в гостях. ~ Податливые! Словно тающий на солнце лед. ~ Могучие! Словно один цельный ствол. ~ Все вмещают в себя, словно широкая долина. ~ Все вбирают в себя, словно мутные воды. ~ Если мутной воде дать отстояться, она станет чистой. ~ А то, что долго покоилось, сможет постепенно ожить. ~ Кто хранит этот Путь, не знает пресыщенья. ~ Не пресыщаясь, он лелеет старое и не ищет новых свершений.

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[15c98т] **Б. Б. Виногродский** ~ Воин, осуществляющий совершенствование, в древности находился в состоянии мистического проникновения в мельчайшее и тончайшее, в глубинах, не поддающихся познанию. ~ Поскольку это не поддается познанию, то постараемся описать через образы. ~ В бдительности - будто зимой переходишь поток. ~ В уподоблении - будто боишься соседей с четырех сторон. ~ В строгости - будто гость. ~ В распространении - будто тающий лед. ~ В искренности - будто необработанный кусок дерева. ~ В широте восприимчивости - будто долина. ~ В непроницаемости - будто мутная вода. ~ Кто способен, будучи мутным, стать неподвижным, посредством покоя постепенно очистится. ~ Кто способен, будучи тихим, постепенно переходить к движению, будет плавно жить. ~ Сохраняя этот Путь, не стремись к наполнению. ~ Если только не наполняешь, тогда будешь способен ветшать, не становясь новым.

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PSEUDO-CHAPTER **Sixteen**

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[16c01т] **Robert G. Henricks** ~ Take emptiness to the limit; ~ Maintain tranquility in the center. ~ The ten thousand things - side-by-side they arise; ~ And by this I see their return. ~ Things [come forth] in great numbers; ~ Each one returns to its root. ~ This is called tranquility. ~ "Tranquility" - This means to return to your fate. ~ To return to your fate is to be constant; ~ To know the constant is to be wise. ~ Not to know the constant is to be reckless and wild; ~ If you're reckless and wild, your actions will lead to misfortune. ~ To know the constant is to be all-embracing; ~ To be all-embracing is to be impartial; ~ To be impartial is to be kingly; ~ To be kingly is to be [like] Heaven; ~ To be [like] Heaven is to be [one with] the Tao; ~ If you're [one with] the Tao, to the end of your days you'll suffer no harm.

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[16c02т] **John C. H. Wu** ~ ATTAIN to utmost Emptiness. ~ Cling single-heartedly to interior peace. ~ While all things are stirring together, ~ I only contemplate the Return. ~ For flourishing as they do, ~ Each of them will return to its root. ~ To return to the root is to find peace. ~ To find peace is to fulfill one's destiny. ~ To fulfill one's destiny is to be constant. ~ To know the Constant is called Insight. ~ If one does not know the Constant, ~ One runs blindly into disasters. ~ If one knows the Constant, ~ One can understand and embrace all. ~ If one understands and embraces all, ~ One is capable of doing justice. ~ To be just is to be kingly; ~ To be kingly is to be heavenly; ~ To be heavenly is to be one with the Tao; ~ To be one with the Tao is to abide forever. ~ Such a one will be safe and whole ~ Even after the dissolution of his body.

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[16c03т] **D. C. Lau** ~ I do my utmost to attain emptiness; ~ I hold firmly to stillness. ~ The myriad creatures all rise together ~ And I watch their return. ~ The teeming creatures ~ All return to their separate roots. ~ Returning to one's roots is known as stillness. ~ This is what is meant by returning to one's destiny. ~ Returning to one's destiny is known as the constant. ~ Knowledge of the constant is known as discernment. ~ Woe to him who wilfully innovates ~ While ignorant of the constant, ~ But should one act from knowledge of the constant ~ One's action will lead to impartiality, ~ Impartiality to kingliness, ~ Kingliness to heaven, ~ Heaven to the way, ~ The way to perpetuity, ~ And to the end of one's days one will meet with no danger.

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[16c04т] **R. L. Wing** ~ Attain the highest openness; ~ Maintain the deepest harmony. ~ Become a part of All Things; ~ In this way, I perceive the cycles. ~ Indeed, things are numerous; ~ But each cycle merges with the source. ~ Merging with the source is called harmonizing; ~ This is known as the cycle of destiny. ~ The cycle of destiny is called the Absolute; ~ Knowing the Absolute is called insight. ~ To not know the Absolute ~ Is to recklessly become a part of misfortune. ~ To know the Absolute is to be tolerant. ~ What is tolerant becomes impartial; ~ What is impartial becomes powerful; ~ What is powerful becomes natural; ~ What is natural becomes Tao. ~ What has Tao becomes everlasting And free from harm throughout life.

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[16c05т] **Ren Jiyu** ~ Try the utmost to make the heart vacant, ~ Be sure to hold fast to quietude. ~ All things are growing and developing, ~ And I see thereby their cycles. ~ Though all things flourish with a myriad of variations, ~ Each one will eventually return to its root. ~ This return to its root means "tranquility," ~ It is called "returning to its destiny." ~ "To return to its destiny" is called "the eternal," ~ To know "the eternal" is called "enlightenment." ~ Not to know "the eternal" and to act blindly (will necessarily) result in disaster. ~ Only knowing "the eternal" can one embrace all, ~ Only embracing all can one be impartial. ~ Being impartial means you can be all-encompassing under Heaven, ~ By being all-encompassing under Heaven, you can be one with Nature. ~ Being one with Nature is in accord with Tao, ~ Being in accord with Tao is everlasting, ~ And you can be free from danger throughout your life.

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[16c06т] **Gia-fu Feng** ~ Empty yourself of everything. ~ Let the mind rest at peace. ~ The ten thousand things rise and fall while the Self watches their return. ~ They grow and flourish and then return to the source. ~ Returning to the source is stillness, which is the way of nature. ~ The way of nature is unchanging. ~ Knowing constancy is insight. ~ Not knowing constancy leads to disaster. ~ Knowing constancy, the mind is open. ~ With an open mind, you will be openhearted. ~ Being openhearted, you will act royally. ~ Being royal, you will attain the divine. ~ Being divine, you will be at one with the Tao. ~ Being at one with the Tao is eternal. ~ And though the body dies, the Tao will never pass away.

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[16c07т] **Lok Sang Ho** ~ Be after the Truthfulness of Emptiness; ~ Stick to the absolute stillness of the mind. ~ You will see all the living things around you in a new light. ~ You will observe their real, original faces. ~ All things under heaven with their diversity ~ shall fall back to their proper places and ~ shall rediscover their origins. ~ Going back to one's origin is the same as stilling the mind. ~ It can also be known as the Rediscovery of Life. ~ The Life Rediscovered is the Eternal. ~ Knowing the Eternal is true understanding. ~ One who does not know the Eternal ~ foolishly creates all kinds of ills for oneself. ~ One who knows the Eternal is accommodating and receptive. ~ Being accommodating and receptive is giving up possessiveness. ~ Giving up possessiveness, one becomes kingly and enlightened. ~ To be kingly and enlightened is heavenly; ~ To be heavenly is to follow the Dao. ~ Following the Dao one will become immortal. ~ Such a man will never die even though his body passes away.

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[16c08т] **Xiaolin Yang** ~ Be humble to the utmost and be peaceful wholeheartedly. ~ Everything in the world is functioning, and I see the cycle of life and death. ~ Everything in the world will eventually go back to the root. ~ Going back to the root means peace, or going to destiny. ~ Going to destiny means following nature's way. ~ Understanding nature's way makes your mind clear. ~ If you do not understand nature's way and you violate it, ~ You will meet with disaster. ~ Understanding nature's way makes you tolerant; ~ Tolerance makes you fair, ~ Fairness makes you a good ruler, ~ Being a good ruler makes you conform to nature, ~ Conformity with nature leads you to the DAO. ~ The DAO lets you last long and never be defeated in your lifetime.

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[16c09т] **Walter Gorn Old**, GOING HOME ~ Having emptied yourself of

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everything, remain where you are. ~ All things spring forth into activity with one accord, and whither do we see them return? ~ After blossoming for a while, everything dies down to its root. ~ This going back to one's origin is called peace; it is the giving of oneself over to the inevitable. ~ This giving of oneself over to the inevitable is called preservation. ~ He who knows this preservation is called enlightened. ~ He who knows it not continues in misery. ~ He who knows this preservation is great of soul. ~ He who is great of soul is prevailing. ~ Prevailing, he is a king. ~ Being a king, he is celestial. ~ Being celestial, he is of Tao. ~ Being of Tao, he endures for ever; for though his body perish, yet he suffers no hurt.

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[16c10t] **James Legge** ~ The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearying vigour. ~ All things alike go through their processes of activity, and (then) we see them return (to their original state). ~ When things (in the vegetable world) have displayed their luxuriant growth, we see each of them return to its root. ~ This returning to their root is what we call the state of stillness; ~ and that stillness may be called a reporting that they have fulfilled their appointed end. ~ The report of that fulfilment is the regular, unchanging rule. ~ To know that unchanging rule is to be intelligent; ~ not to know it leads to wild movements and evil issues. ~ The knowledge of that unchanging rule produces a (grand) capacity and forbearance, and that capacity and forbearance lead to a community (of feeling with all things). ~ From this community of feeling comes a kingliness of character; ~ and he who is king-like goes on to be heaven-like. ~ In that likeness to heaven he possesses the Tao. ~ Possessed of the Tao, he endures long; ~ and to the end of his bodily life, is exempt from all danger of decay.

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[16c11t] **David Hinton** ~ Inhabit the furthest peripheries of emptiness and abide in the tranquil center. ~ There the ten thousand things arise, and in them I watch the return: ~ all things on and ever on each returning to its root. ~ Returning to the root is called tranquility, ~ tranquility is called returning to the inevitable unfolding of things, ~ returning to the inevitable unfolding of things is called constancy, ~ and to understand constancy is called enlightenment. ~ Without understanding constancy, you stumble deceived. ~ But understanding constancy, you're all-embracing, ~ all-embracing and therefore impartial, ~ impartial and therefore imperial, ~ imperial and therefore heaven, ~ heaven and therefore Way, ~ Way and therefore enduring: ~ self gone, free of danger.

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[16c12t] **Chichung Huang** ~ Attain emptiness to the utmost; ~ Adhere to stillness indefatigably. ~ The ten thousand things rise everywhere; ~ I thereby observe their revolution. ~ While things grow exuberantly, ~ Each will again revert to its root, ~ Which means stillness; ~ Stillness means reverting to life; ~ Reverting to life is the constant. ~ Knowing the constant is clear-sighted. ~ Not knowing the constant is blind; ~ Acting blindly is disastrous. ~ Knowing the constant leads to all-embracingness; ~ All-embracingness leads to impartiality; ~ Impartiality leads to kingliness; ~ Kingliness leads to heaven; ~ Heaven leads to the Tao; ~ The Tao leads to permanence; ~ A lifetime without peril.

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[16c13t] **Ellen M. Chen** ~ Reach the pole of emptiness (hsü-chi), ~ Abide in genuine quietude (ching). ~ Ten thousand beings flourish together, ~ I am to contemplate (kuan) their return (fu). ~ Now things grow profusely, ~ Each again returns (kuei) to its root. ~ To return to the root is to attain quietude (ching), ~ It is called to recover life (ming). ~ To recover life is to attain the Everlasting (ch'ang), ~ To know the Everlasting (ch'ang) is to be illumined (ming). ~ Not knowing (chih) the Everlasting (ch'ang), ~ One commits evils wantonly. ~ Knowing the Everlasting one becomes all containing (yung). ~ To be all containing is to be public (kung). ~ To be public is to be kingly (wang). ~ To be kingly is to be like heaven. ~ To be like heaven is to be like Tao. ~ To be like Tao is to last long. ~ This is to lose the body without becoming exhausted (pu tai).

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[16c14t] **Lee Sun Chen Org** ~ [I adopt the following practice for self-improvement:] ~ To strive to be extremely humble and unassuming; ~ To retain Serenity single-mindedly; ~ [Through such effort, I shall be able to maintain a serene state of mind so that] ~ I can observe and judge [most efficiently] the simultaneous unfolding of activities of each and every creature and thing, as well as their recurrences. ~ Each and every innumerable individual living thing will flourish like weeds [every instant]; ~ Each and every [living thing] will eventually return to its root; ~ The returning of an individual to his (its) root is called Serenity; ~ Serenity means to respond to the determining forces (Tao); ~ Responding to the determining forces (Tao) leads to perpetuation; ~ Individuals who know how to perpetuate are brilliant; ~ Individuals who do not know how to perpetuate are prone to rash activities, hence they are doomed. ~ A person who [truly] knows is comprehensive (tolerant); ~ His comprehensiveness will make him an impartial [person]; ~ Impartiality is the essential quality of a [good and proper] king; ~ Kings [of good standing] came with the background of having recognized [the importance of being in harmony with] Heaven; ~ A person who recognizes [the significance of being in harmony with] Heaven is on the right path of Tao; ~ Being on the path of Tao, a person will perpetuate [his existence]; ~ Throughout my life I have never had, and will never have, any doubt about this (the above described progressive stages of existence).

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[16c15t] **Tien Cong Tran** ~ Attain to utmost emptiness. ~ Cling single-heartedly to stillness. ~ While all things are stirring together, I only contemplate the return; all things flourish, but each of them will return to its root. ~ To return to the root is to be still; that is to return to one's destiny. ~ To return to one's destiny is to return to the constant Way. ~ To know the constant Way is called enlightenment. ~ If one does not know the constant Way, one is blind and runs into disasters. ~ If one knows the constant Way, one is all-embracing. ~ If one is all-embracing, one is just. ~ To be just is to be king. ~ King is Heaven. ~ Heaven is the Way. ~ The Way is eternal. ~ It is safe all life.

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[16c16t] **Thomas Z. Zhang** ~ Without slightest prejudice and being extremely concentrated, one can handle the complex matters even they happen in parallel. ~ Various things have their roots. ~ When the root is found, we reach the goal. ~ This is the law of the nature, i.e. the nature of the universe. ~ It is wise to know the law of the nature. ~ Without the knowing it and act blindly would doom to fail. ~ Knowing the Tao makes people open-minded. ~ Open-mindedness leads to completeness. ~ Completeness is conformed to the nature. ~ Conforming to nature is Tao. ~ Tao means long-lasting. ~ Therefore, those who know Tao would be always successful.

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[16c17t] **Arthur Waley** ~ Push far enough towards the Void, ~ Hold fast enough to Quietness, ~ And of the ten thousand things none but can be worked on by you. ~ I have beheld them, whither they go back. ~ See, all things howsoever they flourish ~ Return to the root from which they grew. ~ This return to the root is called Quietness; ~ Quietness is called submission to Fate; ~ What has submitted to Fate has become part of the always-so. ~ To know the always-so is to be Illumined; ~ Not to know it, means to go blindly to disaster. ~ He who knows the always-so has room in him for everything; ~ He who has room in him for everything is without prejudice. ~ To be without prejudice is to be kingly; ~ To be kingly is to be of heaven; ~ To be of heaven is to be in Tao. ~ Tao is forever and he that possesses it, ~ Though his body ceases, is not destroyed.

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[16c18t] **Richard John Lynn** ~ Their attainment of emptiness absolute and their maintenance of quietude guileless, ~ The myriad things interact. ~ I, as such, observe their return. ~ All things flourish, but each reverts to its roots. ~ To return to the root is called "quietude," which means to revert to one's destiny, and reversion to one's destiny is called "constancy." ~ To understand constancy is called "perspicacity." ~ Not to understand constancy results in errant behavior and, with it, misfortune. ~ To understand constancy is to embrace all things. ~ To embrace things is to be impartial. ~ Such impartiality means true kingship. ~ With true kingship, he is one with Heaven. ~ To be one with Heaven means to be one with the Dao. ~ To be one with the Dao is to be everlasting. ~ As long as he lives, no danger shall befall him.

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[16c19t] **Lin Yutang** ~ KNOWING THE ETERNAL LAW ~ Attain the utmost in Passivity, ~ Hold firm to the basis of Quietude. ~ The myriad things take shape and rise to activity, ~ But I watch them fall back to their repose. ~ Like vegetation that luxuriantly grows ~ But returns to the root (soil) from which it springs. ~ To return to the root is Repose; ~ It is called going back to one's Destiny. ~ Going back to one's Destiny is to find the Eternal Law. ~ To know the Eternal Law is Enlightenment. ~ And not to know the Eternal Law ~ Is to court disaster. ~ He who knows the Eternal Law is tolerant; ~ Being tolerant, he is impartial; ~ Being impartial, he is kingly; ~ Being kingly, he is in accord with Nature; ~ Being in accord with Nature, he is in accord with Tao; ~ Being in accord with Tao, he is eternal, ~ And his whole life is preserved from harm.

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[16c20t] **Victor H. Mair** ~ Attain utmost emptiness, ~ Maintain utter stillness. ~ The myriad creatures arise side by side, thus I observe their renewal. ~ Heaven's creatures abound, ~ but each returns to its roots, which is called "stillness." ~ This is termed "renewal of fate." ~ Renewal of fate is perpetual - ~ To know the perpetual is to be enlightened; ~ Not to know the perpetual is to be reckless - recklessness breeds evil. ~ To know the perpetual is to be tolerant - ~ tolerance leads to ducal impartiality, ~ ducal impartiality to kingliness, ~ kingliness to heaven, ~ heaven to the Way, ~ the Way to permanence. ~ To the end of his days, ~ he will not be imperiled.

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[16c21t] **Tolbert McCarroll** ~ Empty everything out; ~ hold fast to your stillness. ~ Even though all things are stirring together, ~ watch for the movement of return. ~ The ten thousand things flourish and then each returns to the root from which it came. ~ Returning to the root is stillness. ~ Through stillness each fulfills its destiny. ~ That which has fulfilled its destiny becomes part of the Always-so. ~ To be aware of the Always-so is to awaken. ~ Those who innovate while in ignorance of the Always-so move toward disaster. ~ Those who act with awareness of the Always-so embrace all, are not possessed by particular desire and move toward the Tao. ~ Those who are at one with the Tao abide forever. ~ Even after their bodies waste away, ~ they are safe and whole.

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[16c22t] **David H. Li** ~ Aim at the supreme hollow, reach for the utmost serenity. ~ Matters bloom in myriad diversity. ~ I watch for periodicity. ~ Matters blossom and return to their roots. ~ Returning to roots leads to serenity. ~ Serenity leads to regeneration. ~ Regeneration leads to normalcy. ~ Knowing normalcy leads to comprehension. ~ Not knowing normalcy, indiscretion leads to misfortune. ~ Knowing normalcy is all-accommodating; ~ All-accommodating is non-discriminating. ~ Non-discriminating is all-encompassing. ~ All-encompassing is the cosmos. ~ Cosmos is Direction. ~ Direction is long lasting. ~ [One who follows Direction] is unlikely to encounter danger throughout life.

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[16c23t] **Yasuhiko Genku Kimura** ~ Attain utmost emptiness, ~ Maintain utter stillness. ~ Then, as ten thousand things arise together, ~ One will witness their returning to the source. ~ Though things abound in the universe, ~ They all return to the source. ~ Returning to the source is called stillness, ~ And stillness is called returning to destiny. ~ To return to destiny is to return to eternity, ~ And to know eternity is called enlightenment. ~ To act unawarely in the nescience of eternity ~ Is to bring disaster to your life. ~ To know eternity is to be all-inclusive, ~ To be all-inclusive is to be impartial, ~ To be impartial is to attain self-mastery, ~ To attain self-mastery is to be Heavenly, ~ And to be Heavenly is to be one with the Tao Eternal. ~ To be one with the Tao Eternal is to enjoy everlasting life, ~ Forever secure even after the enfolding of the physical self.

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[16c24t] **Chou-Wing Chohan** ~ Devote yourself to the goal of achieving absolute serenity, ~ Aspire to a state of perfect peace. ~ All things come into existence, ~ And we see them return. ~ Look at the things that bloomed and flowered, ~ Each of them returns to its source. ~ The return to the source is called serenity, ~ Which means following destiny, ~ Following destiny is eternal, it is eternity. ~ He who knows eternity is enlightened. ~ He who does not know eternity runs blindly ~ To his pain and suffering. ~ Knowledge of eternity, is all-embracing. ~ Since he embraces everything, he will achieve greatness. ~ Since he grasps greatness, he can attain perfection. ~ When he reaches perfection, he will attain supremacy. ~ When he is supreme, he will come to the Tao. ~ The person who achieves the Tao exists forever. ~ Even if his body decays, he will never perish.

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[16c25t] **Man-Ho Kwok** ~ The sage rules from the purest motives ~ Relying wholly on quiet and inner peace. ~ He watches the seasons rise and fall ~ And if he knows how things grow, he knows ~ They are fed by their roots ~ And they

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return to their roots; ~ To grow and flower and flow. ~ Every thing must have its roots, ~ and the tendrils work quietly underground. ~ This quiet feeding is the Way of Nature. ~ If you understand ch'ang - this principle of nurturing, ~ you can understand everything. ~ Not understanding it will lead you to disaster. ~ If a sage knows this, he can rule ~ And he will do so with patience and justice. ~ Any man can become wise in this ~ And he can walk the Way of Heaven ~ And if you walk that way ~ You will be royal in the mastery ~ Life can end in pain - ~ But if you live like this, ~ under the Tao ~ You will fill your days with breath.

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[16c26t] **Gu Zhengkun** ~ I try my best to be in an extreme emptiness of mind; ~ I try to keep myself in a state of stillness. ~ From the vigorous growth of all things I perceive the way they move in endless cycles. ~ All things, full of vitality, ~ Finally return to their own roots. ~ Returning to roots means stillness, ~ Also means a return to destiny. ~ A return to destiny is known as the law of eternity. ~ To understand the law is known as enlightening. ~ He who is ignorant of the law, if acting rashly, ~ Will be in great trouble. ~ But he who knows the law is tolerant, ~ And the tolerance leads to impartiality; ~ Impartiality to thoroughness; ~ Thoroughness to nature; ~ Nature to the Tao; ~ The Tao to eternity. ~ Thus he will not be endangered all his life.

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[16c27t] **Chao-Hsiu Chen** ~ Do one's best to achieve emptiness. ~ Hold firmly to stillness. ~ All things on earth follow the same cycle. ~ I observe their return. ~ All the teeming creatures return to their roots. ~ Returning to the root is called stillness. ~ Stillness means to return to life. ~ A return to life means constancy. ~ Understanding constancy means enlightenment. ~ Not knowing constancy leads to evil deeds. ~ Knowing constancy is knowing tolerance. ~ Tolerance is impartiality. ~ Impartiality is the skilful exercise of kingship. ~ Kingship is Heaven. ~ Heaven is Tao. ~ Tao is eternity. ~ Until the end of one's own life, one will meet no danger.

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[16c28t] **Liu Qixuan** ~ When one is extremely stilled and free of vain desires, ~ All things will work together ~ So that one can watch the changes, ~ For all things return to their roots: ~ Their original states without poles. ~ Returning is completing the cycle of life's work. ~ The cycling of life is absolute, ~ Awareness of that absoluteness is wisdom. ~ Without that wisdom, one may do things willfully ~ And may hence meet with an early death. ~ With the wisdom, one can be tolerant. ~ Being tolerant, one can be just to everything. ~ Being just, one can be a wise leader, ~ Being a wise leader, one can fulfill the greatest cause. ~ Being able to fulfill, one is serving the Way. ~ By serving the Way, the cause can last, ~ And will not vanish even after one's death.

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[16c29t] **Shi Fu Hwang** ~ Seek The Extremity of The Void ~ Lao Tze says, ~ Whoever seeks the extremity of the void will preserve genuine stillness. ~ When all existence alike goes through the process of transformation, it returns to its original state. ~ All existence is prosperous as prosperous flowers and leaves which finally decay and return to their roots. ~ This returning to their roots is what we call the action of being still; ~ and the action of being still is a response to the rule of relapsing to one's origin. ~ The rule of relapsing to one's origin is the absolute, the unchanging rule. ~ To know that unchanging rule is to be enlightened; ~ to know not the absolute rule leads to haphazard action and evil issues. ~ The knowledge of the absolute and the unchanging rule produces the capacity of inclusiveness, and the capacity of inclusiveness produces the character of justice. ~ The character of justice goes on to become the king-like character. ~ And the king-like character goes on to become the heaven-like character. ~ In that likeness to heaven, such character possesses the Tao. ~ He who possesses the Tao endures for a long time, and the end of his corporeal life is exempt from all danger of decay.

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[16c30t] **Ch'u Ta-Kao** ~ Attain to the goal of absolute vacuity; ~ Keep to the state of perfect peace. ~ All things come into existence, ~ And thence we see them return. ~ Look at the things that have been flourishing; ~ Each goes back to its origin. ~ Going back to the origin is called peace; ~ It means reversion to destiny. ~ Reversion to destiny is called eternity. ~ He who knows eternity is called enlightened. ~ He who does not know eternity is running blindly into miseries. ~ Knowing eternity he is all-embracing. ~ Being all-embracing he can attain magnanimity. ~ Being magnanimous he can attain omnipresence. ~ Being omnipresent he can attain supremacy. ~ Being supreme he can attain Tao. ~ He who attains Tao is everlasting. ~ Though his body may decay he never perishes.

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[16c31t] **Paul J. Lin** ~ Attain the ultimate emptiness; ~ Maintain the absolute tranquility. ~ All things rise together. ~ And I observe their return ... ~ The multitude of all things return each to their origin. ~ To return to the origin means repose; ~ It means return to their destiny. ~ To return to their destiny means eternity; ~ To know eternity means enlightenment. ~ Not knowing eternity is to do evil things blindly. ~ To know eternity means having capacity. ~ Capacity leads to justice. ~ Justice leads to kingship. ~ Kingship leads to Heaven. ~ Heaven leads to Tao. ~ Tao is everlasting. ~ Thus the entire life will be without danger.

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[16c32t] **Michael LaFargue** ~ Push Emptiness to the limit, ~ watch over Stillness very firmly. ~ The thousands of things all around are active - ~ I give my attention to Turning Back. ~ Things growing wild as weeds all turn back to the Root. ~ To turn back to The Root is called Stillness. ~ This is 'reporting in', ~ 'reporting in' is becoming Steady. ~ Experiencing Steadiness is Clarity. ~ Not to experience Steadiness, ~ is to be heedless in one's actions - bad luck. ~ Experiencing Steadiness, ~ then one is all-embracing; ~ all-embracing, then an impartial Prince; ~ Prince, then King; ~ King, then Heaven; ~ Heaven, then Tao; ~ Tao, then one lasts very long. ~ As to destroying the self, ~ there will be nothing to fear.

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[16c33t] **Cheng Lin** ~ When one has attained the utmost humility and abided in the state of extreme quiescence, he can observe the cycle of changes in the simultaneous growth of all animate creation. ~ Things appear multitudinous and varied, but eventually they all return to the common root. ~ When they revert to the common root, there is quiescence. ~ The state of quiescence is called the fulfilment of destiny. ~ The fulfilment of destiny is called normalcy. ~ The knowledge of normalcy is called enlightenment. ~ The ignorance of normalcy causes haphazard action, and brings about calamities. ~ Knowing normalcy, a man becomes perspicacious. ~ Being perspicacious, he becomes altruistic, supreme, celestial, true, and everlasting. ~ Throughout his life nothing can do him harm.

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[16c34t] **Yi Wu** ~ Practice emptiness to its ultimate. ~ Maintain tranquility sincerely. ~ All things rise together; ~ I only contemplate their return. ~ All things flourish; ~ Each returns to its root. ~ To return to the root is tranquility; ~ It means to return to life. ~ To return to life is constancy; ~ To know constancy is enlightenment. ~ One who does not know constancy acts blindly and is in danger. ~ Knowing constancy, one's mind embraces all. ~ Embracing all, one treats all things equally. ~ Treating all things equally, one is kingly. ~ Being kingly, one is in accord with Heaven. ~ In accord with Heaven, one attains the Way. ~ Attaining the Way, one lives long. ~ One's entire life is without danger.

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[16c35t] **Han Hiong Tan** ~ I strenuously try to banish all errant thoughts from my mind, and assiduously attempt to maintain quietude. ~ Henceforth, while everything continues to develop and evolve, I silently watch its natural transformation. ~ Although there are multifarious things in the world, ~ Each and every one will go back to where it came from. ~ Returning back to where it came from is called 'jing'. ~ It is also called 'back to destiny'. ~ 'Back to destiny' is the eternal law. ~ You have insightful wisdom if you understand this eternal law. ~ Unable to grasp this will bring about calamity. ~ Knowing this, you will have great understanding. ~ Having great understanding will make you impartial. ~ Being impartial, you generally facilitate others to fulfil their potential. (accomplishment) ~ Accomplishment is in accordance with the law of nature. ~ The law of nature is called Dao. ~ Dao is everlasting. ~ Following the way of Dao, your whole life will be free from danger.

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[16c36t] **Hua-Ching Ni** ~ Attain the utmost unoccupiedness. ~ Maintain the utmost stillness, ~ and do not interfere with all the things that rush together in activity and grow luxuriantly. ~ Then you can see how living things flourish and renew themselves. ~ Yet, they all must return to the root again, each to its simple source. ~ Knowing to return to the root is to be refreshed. ~ This is called subtle revitalization. ~ To restore one's vitality is to constantly renew oneself. ~ To know constant renewal is to have achieved clarity. ~ If one does not know constant self renewal and thus acts foolishly, ~ disaster will soon occur. ~ Knowing constancy in renewing oneself, ~ one can extend the duration of one's life. ~ If one can deeply understand the extension of life's duration, ~ one is able to contain all things within oneself. ~ To be all-inclusive is to be impartial. ~ To be impartial is to realize the positive, creative virtues of Heaven. ~ To be Heavenly is to be one with the subtle essence of the universe. ~ To be one with the subtle essence of the universe is to enjoy everlasting life. ~ Such a one will be preserved, even after the dissolution of his physical body.

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[16c37t] **Chang Chung-yuan** ~ Contemplate the ultimate void. ~ Remain truly in quiescence. ~ All things are together in action, ~ But I look into their non-action. ~ Things are unceasingly moving and restless, ~ Yet each one is proceeding back to the origin. ~ Proceeding back to the origin is quiescence. ~ To be in quiescence is to return to the destiny of being. ~ The destiny of being is reality. ~ To understand reality is to be enlightened. ~ Not to understand it, and to act wrongly, leads to disaster. ~ Reality is all-embracing. ~ To be all-embracing is to be selfless. ~ To be selfless is to be all-pervading. ~ To be all-pervading is to be transcendent. ~ To be transcendent is to attain Tao. ~ To attain Tao is to be everlasting. ~ Even when the body dies, it is not the end.

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[16c38t] **Henry Wei** ~ Return to the Root ~ Kuei Ken ~ Empty the mind to the utmost extent. ~ Maintain quiescence with the whole being. ~ The ten thousand things are growing with one impulse, ~ Yet I can discern their cyclic return. ~ Luxuriant indeed are the growing things; ~ Yet each again will return to the root. ~ Returning to the root means quiescence; ~ Quiescence means renewal of life; ~ Renewal of life means in tune with the Immutable. ~ Knowing the Immutable brings enlightenment. ~ Not knowing the Immutable causes disaster. ~ Knowing the Immutable, one will be broad-minded; ~ Being broad-minded, one will be impartial; ~ Being impartial, one will be kingly; ~ Being kingly, one will attain the Divine; ~ Attaining the Divine, one will merge with Tao, ~ And become immortal and imperishable, ~ Even after the disappearance of the body.

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[16c39t] **Ha Poong Kim** ~ Attain the utmost emptiness, ~ Hold fast to stillness. ~ The ten thousand things rise together; ~ I see them return. ~ All things flourish; ~ Each reverts to its root. ~ Reverting to the root is called stillness. ~ It means submission to fate. ~ Submission to fate is called [submission to] the constant. ~ To know the constant is called enlightenment. ~ If you do not know the constant, ~ You act blindly, ruining yourself. ~ Knowing the constant, you will be all-embracing. ~ All-embracing, hence impartial; ~ Impartial, hence king; ~ King, hence Heaven; ~ Heaven, hence Tao; ~ Tao, hence long-lasting. ~ Thus, you will be free of danger until the end of your life.

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[16c40t] **Tao Huang** ~ Reaching the ultimate emptiness, ~ Concentrating on the central stillness, ~ All things work together. ~ From this I observe their returning. ~ All things under heaven flourish in their vitality, ~ Yet each returns to its own root. ~ This is stillness. ~ Stillness means returning to its destiny. ~ Returning to its destiny is steadfastness. ~ To know steadfastness means enlightenment. ~ Not to know steadfastness is to act forcefully. ~ Acting forcefully brings disaster. ~ Knowing the steadfast implies acceptance. ~ Acceptance is impartial. ~ Impartial is regal. ~ Regal is heaven. ~ Heaven is Tao. ~ Tao is beyond danger even when the body perishes.

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[16c41t] **Tang Zi-chang** ~ To have the greatest capacity of mind, keep it quiet and patient, ~ All things are resolved in order, ~ In order to understand the merit of Return. ~ While individual things are growing simultaneously yet all of them will return eventually to the original root (Pure Matter). ~ To return toward the original root is to see the static phenomenon. ~ To see the static phenomenon is to know the original order. ~ To know the original order is to know the eternal law. ~ If one does not know the eternal law and acts only by means of trial and error he will end in disaster. ~ By knowing the eternal law one can have capacity; ~ by having capacity one can be impartial; ~ by being impartial one can be perfect; ~ being perfect one can be superior; ~ by being superior one can be eternal; ~ and by being eternal one can approach Dao. ~ There will be no discontinuation of life, even though a human body will die.

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[16c42t] **Wing-tsit Chan** ~ Attain complete vacuity. ~ Maintain steadfast

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Underdog_way.pdf, revision 8, sanmayce@hotmail.com, a corpus of 50(42 english, 8 russian) proofed(many originals' bugs crushed) translations of 老子道德經 or Lao Zi Dao De Jing

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quietude. ~ All things come into being, ~ And I see thereby their return. ~ All things flourish, ~ But each one returns to its root. ~ This return to its root means tranquility. ~ It is called returning to its destiny. ~ To return to destiny is called the eternal (Tao). ~ To know the eternal is called enlightenment. ~ Not to know the eternal is to act blindly to result in disaster. ~ He who knows the eternal is all-embracing. ~ Being all-embracing, he is impartial. ~ Being impartial, he is kingly (universal). ~ Being kingly, he is one with Nature. ~ Being one with Nature, he is in accord with Tao. ~ Being in accord with Tao, he is everlasting ~ And is free from danger throughout his lifetime.

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[16c91т] **И. И. Семененко ~** В пределе достижения пустоты неколебимо сберегается покой. ~ В возрастании десяти тысяч вещей я зрю их возвращение. ~ Вещей несметно много, и каждая возвращается к своему корню. ~ Возвращение к корню называется покоем. ~ Это означает возвращение к судьбе. ~ Возвращение к судьбе делает незыблемым, ~ знание незыблемого называется просветом. ~ В незнании незыблемого - зло бессмысленного становления. ~ Знание незыблемого емко, в емком общее, общее есть царь, царь - это Небо, Небо означает Дао, а если - Дао, значит, вечен и в безопасности всю жизнь.

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[16c92т] **А. А. Маслов ~** Достигая предельной пустоты, я сохраняю полный покой. ~ Мириады вещей возникают вместе, я же взираю на их возвращение. ~ Из множества вещей каждая восходит к своему корню. ~ Возвращение к корню назову умиротворением. ~ Это то, что зовётся возвращением к судьбе. ~ Возвращение к судьбе назову постоянством. ~ Познавшего постоянство назову просветлённым. ~ Не познавший постоянства творит зло и коварен. ~ Тот, кто познал постоянство, - всеобъемлющ. ~ Всеобъемлющий беспристрастен, беспристрастный становится государем, государь единится с Небом, Небо единится с Дао. ~ Дао единится с вечностью. ~ Достигший этого до конца дней своих не встретит опасностей.

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[16c93т] **Е. А. Торчинов ~** Достигнув предела пустоты, блюдя покой и умиротворение, взирая на взаимопорождение сущего, я буду созерцать лишь постоянное его возвращение. ~ Все сущее в движении, то возникая, то снова уходя. ~ Но каждое из множества существ стремится неизменно к корню своему, а возвращение к корню я назову покоем. ~ Покой я назову возвратом к жизненности изначальной судьбы. ~ Возврат к жизненности назову я постоянством. ~ Знание постоянства назову я просветленной мудростью. ~ Тот, кто не знает постоянства, живет во мраке заблуждений и творит порочные дела. ~ Но постоянство знающий обширно всеохватен. ~ И эту всеохватность назову я всеобщностью. ~ Тот, кто обрел сию всеобщность, достоин быть царем. ~ А царственный по праву обретает Небо, а Небо обретает Дао-Путь. ~ А Дао-Путь - он вековечен. ~ Тот, кто стал к сей вековечности причастен, до самой смерти не узнает никаких несчастий.

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[16c94т] **А. Е. Лукьянов ~** Достиг предела пустоты, сохраняю покой и (душевную) чистоту. ~ Вещи попарно творятся, а я созерцаю их возвращение. ~ Вещей многое множество, но каждая возвращается к их общему корню. ~ Возвращение к корню называю покоем, ~ покой называю судьбой возвращения; ~ судьбу возвращения называю постоянством. ~ Знание постоянства называю просветленностью. ~ Незнание постоянства называю безрассудством, творящим зло. ~ Знающий постоянство всеобъемлющ. ~ Всеобъемлющий и есть гун-правитель. ~ Гун-правитель и есть Ван-царь. ~ Ван-царь и есть Небо. ~ Небо и есть Дао. ~ Дао и есть вечность. ~ Бестелесное не истощается.

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[16c95т] **Ян Хин-шун ~** Нужно сделать [свое сердце] предельно беспристрастным, твердо сохранять покой, и тогда все вещи будут изменяться сами собой, а нам останется лишь созерцать их возвращение. ~ [В мире] - большое разнообразие вещей, но [все они] возвращаются к своему началу. ~ Возвращение к началу называется покоем, а покой называется возвращением к сущности. ~ Возвращение к сущности называется постоянством. ~ Знание постоянства называется [достижением] ясности, а незнание постоянства приводит к беспорядку и [в результате] к злу. ~ Знающий постоянство становится совершенным; ~ тот, кто достиг совершенства, становится справедливым; ~ тот, кто обрел справедливость, становится государем. ~ Тот, кто становится государем, следует небу. ~ Тот, кто следует небу, следует дао. ~ Тот, кто следует дао, вечен и до конца жизни [такой государь] не будет подвергаться опасности.

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[16c96т] **Д. П. Конисси ~** Когда пустота будет доведена до последнего предела, то будет глубочайший покой. ~ Всякая вещь растет, в чем я вижу возвращение (или круговорот). ~ Правда, вещи чрезвычайно разнообразны, но все они возвращаются к своему началу. ~ Возвращение вещей к своему началу и есть покой. ~ Покой и есть возвращение к жизни. ~ Возвращение к жизни и есть постоянство. ~ Знающий постоянство (или вечность) - мудрец. ~ Незнающий постоянства будет действовать по своему произволу, поэтому он призывает к себе беду. ~ Знающий постоянство имеет всеобъемлющую душу. ~ Имеющий всеобъемлющую душу будет правосуден. ~ Правосудный будет царем. ~ Кто царь, тот соединяется с Небом. ~ Кто соединен с Небом, тот будет подобен Тао, которое существует от вечности. ~ Тело его погибнет (умрет, когда настанет время), но (дух его) никогда не уничтожится.

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[16c97т] **В. В. Малявин ~** Дойди в пустоте до предела. ~ Блюди покой со всем тщанием. ~ Все вещи в мире возникают совместно, ~ Я так прозреваю их возврат. ~ Вещи являются без порядка, без счета, ~ И каждая возвращается к своему корню. ~ Возвращение к корню - это покой, ~ Покой - это возвращение к судьбе. ~ Возвращение к судьбе - это постоянство, ~ Знание постоянства - это просветленность, ~ А не знать постоянства - значит слепотой навлечь беду. ~ Кто знает постоянство, тот все вместит в себя; ~ Кто все вместит в себя, тот беспристрастен. ~ Кто беспристрастен, тот царствен, ~ Кто царствен, тот подобен Небу. ~ Кто подобен Небу, тот претворяет Путь. ~ Кто претворяет Путь, ~ Тот пребудет долго ~ И до конца дней избегнет вреда.

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[16c98т] **Б. Б. Виногродский ~** Стремись к пределу пустоты. ~ Старайся удерживать состояние покоя. ~ Мириады сущностей действуют одномоментно. ~ Моя сущность - для того, чтобы созерцать возвращение. ~ Ведь сущностей беспорядочно много, а каждая возвращается, приходя к своему корню. ~ Приход к корню выражается покоем. ~ Покой выражается возвращением судьбы. ~ Возвращение судьбы выражается постоянством. ~ Знание постоянства выражается просветлением. ~ Не зная постоянства, суетишься, создавая неудачи. ~ Осознание постоянства делает восприимчивым. ~ Восприимчивость ведет к способности быть справедливым. ~ Если справедлив, то можешь быть правителем. ~ Будучи правителем, сообщаешься с Небом. ~ Сообщаясь с Небом, приходишь к Пути. ~ Двигаясь по Пути, способен бесконечно длить. ~ Тело исчезнет, а не погибнешь.

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PSEUDO-CHAPTER **Seventeen**

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[17c01т] **Robert G. Henricks ~** With the highest [kind of rulers], those below simply know they exist. ~ With those one step down - they love and praise them. ~ With those one further step down - they fear them. ~ And with those at the bottom - they ridicule and insult them. ~ When trust is insufficient, there will be no trust [in return]. ~ Hesitant, undecided! Like this is his respect for speaking. ~ He completes his tasks and finishes his affairs, ~ Yet the common people say, "These things all happened by nature."

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[17c02т] **John C. H. Wu ~** THE highest type of ruler is one of whose existence the people are barely aware. ~ Next comes one whom they love and praise. ~ Next comes one whom they fear. ~ Next comes one whom they despise and defy. ~ When you are lacking in faith, ~ Others will be unfaithful to you. ~ The Sage is self-effacing and scanty of words. ~ When his task is accomplished and things have been completed, ~ All the people say, "We ourselves have achieved it!"

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[17c03т] **D. C. Lau ~** The best of all rulers is but a shadowy presence to his subjects. ~ Next comes the ruler they love and praise; ~ Next comes one they fear; ~ Next comes one with whom they take liberties. ~ When there is not enough faith, there is lack of good faith. ~ Hesitant, he does not utter words lightly. ~ When his task is accomplished and his work done ~ The people all say, 'It happened to us naturally.'

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[17c04т] **R. L. Wing ~** Superior leaders are those whose existence is merely known; ~ The next best are loved and honored; The next are respected; ~ And the next are ridiculed. ~ Those who lack belief ~ Will not in turn be believed. ~ But when the command comes from afar ~ And the work is done, the goal achieved, ~ The people say, "We did it naturally."

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[17c05т] **Ren Jiyu ~** The best rulers are those about whom people know nothing but their existence. ~ The next best are those whom people love and praise, ~ The next are those whom people fear, ~ The next are those whom people despise. ~ Only when one is not faithworthy, will faithless events take place! ~ So idle, (the best rulers) seldom issue any orders. ~ When some affairs are accomplished, ~ All common people will say "We are in ourselves."

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[17c06т] **Gia-fu Feng ~** The very highest is barely known by men. ~ Then comes that which they know and love, ~ Then that which is feared, ~ Then that which is despised. ~ He who does not trust enough will not be trusted. ~ When actions are performed ~ Without unnecessary speech, ~ People say, "We did it!"

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[17c07т] **Lok Sang Ho ~** The Supreme stays with the one who is least clever. ~ Others, who merely pays tribute to the Supreme verbally, ~ stay further away from the Supreme. ~ Still others, who fear the Supreme, ~ are more distant from the Supreme. ~ Still others, who live in defilement of the Supreme, ~ are the worst. ~ There are people who believe inadequately. ~ There are people who do not believe at all. ~ Take things easy and spare your words. ~ When what needs done gets done ~ People will say "How natural and easy it is!"

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[17c08т] **Xiaolin Yang ~** The best ruler, the people do not feel his presence. ~ The second best, the people love and praise him. ~ The third best, the people fear him. ~ The worst, the people insult him. ~ If a ruler does not fully trust his people, ~ The people will not trust him. ~ A good ruler lets his people be free and rarely gives orders. ~ So, when things are accomplished, the people say, ~ "This is what we are suppose to do."

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[17c09т] **Walter Gorn Old**, BEING NATURAL **~** In the first age of mankind the people recognised their superiors. ~ In the second age they served and flattered them. ~ In the third age they feared them. ~ In the fourth age they despised them. ~ Where faith is lacking it does not inspire confidence. ~ How careful they were in their expressions! ~ When they had done a good thing they would say, "How very natural we are!"

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[17c10т] **James Legge ~** In the highest antiquity, (the people) did not know that there were (their rulers). ~ In the next age they loved them and praised them. ~ In the next they feared them; in the next they despised them. ~ Thus it was that when faith (in the Tao) was deficient (in the rulers) a want of faith in them ensued (in the people). ~ How irresolute did those (earliest rulers) appear, showing (by their reticence) the importance which they set upon their words! ~ Their work was done and their undertakings were successful, while the people all said, 'We are as we are, of ourselves!'

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[17c11т] **David Hinton ~** The loftiest ruler is barely known among those below. ~ Next comes a ruler people love and praise. ~ After that, one they fear, and then one they despise. ~ If you don't stand sincere by your words ~ how sincere can the people be? ~ Take great care over words, treasure them, ~ and when the hundred-fold people see ~ your work succeed in all they do ~ they'll say it's just occurrence appearing of itself.

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[17c12т] **Chichung Huang ~** The supreme sovereign - the people barely knew he was there; ~ The next - they loved and praised him; ~ The next - they feared him; ~ The lowest - they despised him. ~ Only when his trust became deficient ~ Was there distrust. ~ Hesitant, he grudged his words; ~ Merits scored, affairs accomplished, ~ The hundred family names said: "That's the way things are with us."

* * *

[17c13т] **Ellen M. Chen ~** The best government, the people know it is just there. ~ The next best, they love and praise it. ~ The next, they fear it. ~ The next, they revile against it. ~ When you don't trust (hsin) [the people] enough, ~ Then they

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are untrustworthy (pu hsin). ~ Quiet, why value words (yen)? ~ Work is accomplished, things are done. ~ People all say that I am natural (tzu-jan).

* * *

[17c14t] **Lee Sun Chen Org** ~ The best leaders were those whose dependents were not even aware of their existences [since they were free from the feeling of insecurity, they did not bother to seek recognition of their authority]; ~ Next were leaders who were loved by their people, [for they enjoyed to be recognized, as evidenced by their people's appreciation and love]; ~ Come next to it were leaders who loved to receive flatterings from their underlings, [because their attentiveness assured them of their power]; ~ Further down next [close to the bottom] were leaders who would intimidate their subordinates, [for they took pleasure out of displaying their control over others]; ~ The poorest leaders were those who were even insulted by their subjects, [because they were recognizable only as leaders through status quo, and people fan out their frustrations through their slurs]. ~ When there are not adequate evidences for credibility, distrust will grow; ~ [A ruler] should be pensive and refrain from announcing promises [which are not backed by comprehensive consideration and serious commitment]; ~ Thus when the deeds are accomplished successfully, people will construe that my performances were impelled by natural forces [which carries the most trustworthy fairness].

* * *

[17c15t] **Tien Cong Tran** ~ The best ruler is one of whose existence the people are barely aware. ~ Next comes one whom they love and praise. ~ Next comes one whom they fear. ~ Next comes one whom they despise and defy. ~ When sincerity is not enough, there is lack of faith. ~ With the ruler who is cautious and scanty of words, when his work is done and things are accomplished, all the people say, "We ourselves have naturally achieved it!"

* * *

[17c16t] **Thomas Z. Zhang** ~ The best government is one in which its citizens are unaware of its existence. ~ The next best rewards the citizens so that they are loyal. ~ A worse one, make the citizens fear. ~ The worst causes them to rebel. ~ Because such rulers lose credibility therefore people no longer trust them. ~ Take it easy and never abuse the power. ~ This will make rulers more successful and satisfied. ~ In turn, the citizen would praise such rulers who make them at ease.

* * *

[17c17t] **Arthur Waley** ~ Of the highest the people merely know that such a one exists; ~ The next they draw near to and praise. ~ The next they shrink from, intimidated; but revile. ~ Truly, 'It is by not believing people that you turn them into liars'. ~ But from the Sage it is so hard at any price to get a single word, ~ That when his task is accomplished, his work done, ~ Throughout the country every one says 'It happened of its own accord'.

* * *

[17c18t] **Richard John Lynn** ~ The "very highest" by those below is just known to exist. ~ The next is he who is a parent to them, in whom they rejoice. ~ The next is he whom they fear. ~ The next is he whom they treat with contempt. ~ If one fails to have trust, a corresponding lack of trust in him occurs. ~ He takes his time, oh, as he weighs his words carefully. ~ And, when success is had and the task accomplished, the common folk all say, "We just live naturally."

* * *

[17c19t] **Lin Yutang** ~ RULERS ~ Of the best rulers ~ The people (only) know that they exist; ~ The next best they love and praise; ~ The next they fear; ~ And the next they revile. ~ When they do not command the people's faith, ~ Some will lose faith in them, ~ And then they resort to oaths! ~ But (of the best) when their task is accomplished, their work done, ~ The people all remark, "We have done it ourselves."

* * *

[17c20t] **Victor H. Mair** ~ Preeminent is one whose subjects barely know he exists; ~ The next is one to whom they feel close and praise; ~ The next is one whom they fear; ~ The lowest is one whom they despise. ~ When the ruler's trust is wanting, ~ there will be no trust in him. ~ Cautious, he values his words. ~ When his work is completed and his affairs finished, ~ the common people say, "We are like this by ourselves."

* * *

[17c21t] **Tolbert McCarroll** ~ The best leader is one whose existence is barely known by the people. ~ Next comes one whom they love and praise. ~ Next comes one they fear. ~ Next comes one they defy. ~ If you do not trust enough, you will not be trusted. ~ True Persons do not offer words lightly. ~ When their task is accomplished and their work is completed, ~ the people say, "It happened to us naturally."

* * *

[17c22t] **David H. Li** ~ At the highest level, one is unseen. ~ At the next level, one is liked and praised. ~ At the next level, one is feared. ~ At the next level, one is ridiculed. ~ One lacking in trustworthiness loses the [populace's] trust. ~ Carefree, one values one's words. ~ With work accomplished and business done, the gentry say: "We do this naturally."

* * *

[17c23t] **Yasuhiko Genku Kimura** ~ The supreme leader is one whose existence is barely known. ~ Next best is one who is loved and praised. ~ Next is one who is feared. ~ The last is one who is contemned. ~ No trust will ever be accorded to a leader who lacks integrity. ~ Therefore, with deep commitment, ~ Honor your words and trust the words of others. ~ Then, when the work is done and success achieved, ~ The people will say, "We did it ourselves."

* * *

[17c24t] **Chou-Wing Chohan** ~ The greatest rulers are the ones whose existence the people do not notice at all, ~ The rulers who are inferior to them are the ones whom the people honor and praise, ~ And inferior to those are the ones of whom they are afraid, ~ And inferior to those are the ones whom they despise. ~ When there is a lack of faith in the ruler, ~ No one believes in his rule. ~ Now, learn how much importance must be attributed to words.

* * *

[17c25t] **Man-Ho Kwok** ~ The highest form of government ~ Is what people hardly even realize is there. ~ Next is that of the sage ~ Who is seen, and loved, and respected. ~ Next down is the dictatorship ~ That thrives on oppression and terror - ~ And the last is that of those who lie ~ And end up despised and rejected. ~ The sage says little - ~ and does not tie the people down; ~ And the people stay happy ~ Believing that what happens ~ happens, naturally.

* * *

[17c26t] **Gu Zhengkun** ~ The best ruler is unknown to his subjects; ~ Next comes the ruler loved and praised; ~ Next comes the ruler being feared; ~ Next comes the ruler disdained. ~ The lack of faith on the part of the ruler ~ Leads to the lack of confidence in him on the part of the people. ~ The best ruler is leisurely and carefree, seldom issuing orders. ~ When the state affairs are properly dealt with, ~ The people all say, "It should have happened to us like this."

* * *

[17c27t] **Chao-Hsiu Chen** ~ The best rulers are those whom the people barely know exist. ~ The next best are those whom the people love and praise. ~ Then there are those whom the people fear and despise. ~ If they do not rule the country with faith, the people will not respond to them with trust. ~ The best rulers do not need to rule the people with words. ~ If they have accomplished their task, the people will be ruled automatically.

* * *

[17c28t] **Liu Qixuan** ~ The best king rules so that people know that "there is a king." ~ The less wise king rules so that he is praised and loved. ~ The still less wise king rules so that he is feared. ~ The worst king rules so that he is cursed. ~ He who abides by nothing, ~ Who rules by saying and doing nothing misleading, ~ Achieves such political success that people all think ~ They are just following their own nature.

* * *

[17c29t] **Shi Fu Hwang** ~ The Ancient Government ~ Lao Tze says, ~ In the highest antiquity, people only knew that there were rulers. ~ Next were those they loved and praised. ~ Then there were those they feared. ~ And finally there were those they despised. ~ Thus it was when the ruler was deficient in the Tao faith that his people ensured him with want of faith. ~ How irresolute are those who appreciate reticence. ~ Although the work was completed and the undertaking successful, all the people would say, 'it happened to us naturally.'

* * *

[17c30t] **Ch'u Ta-Kao** ~ The great rulers - the people do not notice their existence; ~ The lesser ones - they attach to and praise them; ~ The still lesser ones - they fear them; ~ The still lesser ones - they despise them. ~ For where faith is lacking, ~ It cannot be met by faith. ~ Now how much importance must be attributed to words!

* * *

[17c31t] **Paul J. Lin** ~ Of the best, the people barely know of his existence. ~ Of the next best, the people love and praise him. ~ Of the next one, the people are afraid of him. ~ And of the next, the people despise him. ~ He who does not trust others enough will not be trusted by them. ~ Therefore, hesitating, one should carefully choose his words. ~ When he accomplishes his task and the things get done, ~ The people all say: "We have done it by ourselves."

* * *

[17c32t] **Michael LaFargue** ~ The greatest ruler: those under him only know he exists; ~ the next best kind: they love and praise him; ~ the next: they are in awe of him; ~ the next: they despise him. ~ When sincerity does not suffice, ~ it was not sincerity. ~ ("Reticent - he is sparing with words.") ~ He achieves successes, ~ he accomplishes his tasks, ~ and the hundred clans all say: ~ "We are just being natural."

* * *

[17c33t] **Cheng Lin** ~ Under the highest type of ruler, the subjects are hardly aware of his existence. ~ Under the next type of ruler, the subjects love his government. ~ Under the still next type of ruler, the subjects praise his government. ~ Under the still next type of ruler, the subjects stand in awe of his government. ~ Under the still next type of ruler, the subjects despise his government. ~ When one fails to inspire confidence, there must be cause for distrust. ~ Be quiet! ~ How can speech be of any avail! ~ When there are successes and achievements, the people believe that these are the natural results.

* * *

[17c34t] **Yi Wu** ~ The best ruler: the people merely know he exists. ~ Next best: the people love and praise him. ~ Next: the people fear him. ~ Lowest: the people despise him. ~ Because he does not trust enough, ~ he will not be trusted by others. ~ Silent, the best ruler values his words. ~ When he has achieved merit and completed his works, ~ the people all say, "We did it ourselves."

* * *

[17c35t] **Han Hiong Tan** ~ People take the great ruler for granted and are oblivious to his presence. ~ The good ruler is loved and acclaimed by his subjects. ~ The mediocre ruler is universally feared. ~ The bad ruler is generally despised; ~ Because he lacks credibility, the subjects do not trust him. ~ On the other hand, the great ruler seldom issues orders. ~ Yet he appears to accomplish everything effortlessly. ~ To his subjects everything he does is just a natural occurrence.

* * *

[17c36t] **Hua-Ching Ni** ~ High beings of deep universal virtue work unassertively. ~ They help all people, ~ yet people are barely aware of their existence. ~ Leaders of great achievement earn the friendship and praise of people. ~ Leaders of great strength make people afraid. ~ People despise and defy a leader who is untrustworthy. ~ One cannot inspire confidence in people through words alone; ~ it must be accompanied by correct deeds. ~ When one of subtle virtue has accomplished his task, all the people will say: ~ "It is we ourselves who made it so."

* * *

[17c37t] **Chang Chung-yuan** ~ The best leader is one whom no one knows. ~ The next best is one who is intimate with the people and is flattered by them. ~ The next is one who is feared by the people. ~ The next is one who is held in contempt by the people. ~ Therefore, when one's sincerity is not sufficient, one does not have the confidence of the people. ~ Be cautious! and spare words. ~ Then when work is done and things are accomplished, ~ People will say that things happened by themselves.

* * *

[17c38t] **Henry Wei** ~ The Atmosphere of Simplicity ~ Ch'un Feng ~ The best rulers are not known to the people; ~ Then come those who are loved and praised; ~ Then those who are held in awe; ~ And lastly those who are despised. ~ When one's faith is inadequate, ~ It will not evoke faith from other people. ~ (Wise rulers) are wary and treasure their words. ~ When their task is accomplished and their work done, ~ All the people would say: ~ "We did it of our free will."

* * *

[17c39t] **Ha Poong Kim** ~ Of the rulers, the best is one of whose existence his people are [merely] aware; ~ Next comes one whom they love and praise; ~ Next comes one whom they fear; ~ Next comes one whom they despise. ~ When you don't trust them, ~ They will not trust you. ~ Calm, I rarely speak. ~ Yet the task is accomplished; ~ The people call me tzu-jan.

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[17c40т] **Tao Huang** ~ The eminent has consciousness of self. ~ The next down are loved and praised. ~ The next down are feared, ~ At the bottom is the source. ~ When faith is weak, there is distrust. ~ Especially in the worth of speech. ~ Results speak for themselves. ~ This, people call me Nature.

* * *

[17c41т] **Tang Zi-chang** ~ The highest rule is that the people are not aware of being ruled. ~ The next is that they love and praise it. ~ The last is what they fear and defy. ~ Truth alone is not enough, some truth is not always true. ~ It is still better to have Economy of Words. ~ After personal duties were accomplished, and the state affairs were satisfied - all people said "He is natural".

* * *

[17c42т] **Wing-tsit Chan** ~ The best (rulers) are those whose existence is (merely) known by the people. ~ The next best are those who are loved and praised. ~ The next are those who are feared. ~ And the next are those who are despised. ~ It is only when one does not have enough faith in others that others will have no faith in him. ~ (The great rulers) value their words highly. ~ They accomplish their task, they complete their work. ~ Nevertheless their people say that they simply follow Nature.

* * *

[17c91т] **И. И. Семененко** ~ Наивысший - это когда низшие лишь знают о его существовании; ~ ниже его тот, кого с любовью хвалят; ~ еще более низкого - боятся, ~ самого же низкого - презирают. ~ Кто не способен доверять другим, тому не доверяют. ~ С какою неуверенностью наивысший относится к словам! ~ Он ими дорожит! ~ Когда же свершены дела, достигнуты успехи, то все в народе говорят: "Я самостен".

* * *

[17c92т] **А. А. Маслов** ~ Лучший из правителей - тот, о существовании которого низы не знают. ~ Следом за ним идут те правители, которых любят и почитают. ~ За ними следуют правители, которых низы боятся, вслед за коими идут правители, которых презирают. ~ Тот, в ком недостаточно искренности, сталкивается с неискренностью. ~ Сомневающиеся, они ценят свои слова. ~ Когда их цель достигнута, а дело завершено, простой народ говорит: "Это случилось с нами само собой".

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[17c93т] **Е. А. Торчинов** ~ О высочайшем правителе все подданные знают лишь одно: он есть. ~ Ему уступит тот, кого народ любит и хвалит. ~ Но еще ниже тот, кого народ боится. ~ Но хуже всех такой монарх, которого в народе презирают. ~ Когда правитель никому не доверяет, ему доверия не будет тоже никогда. ~ Но подлинный правитель осторожно относится к словам, ценя их. ~ Когда все славные дела его завершены, народ воскликнет: "О, так мы и сами точно таковы!"

* * *

[17c94т] **А. Е. Лукьянов** ~ Лучший правитель тот, о котором низы знают лишь то, что есть таковой. ~ Хуже его тот, с которым роднясь, превозносят его. ~ Хуже этого тот, которого боятся. ~ И всех хуже тот, которого презирают. ~ "Недоверие питает неверие!" ~ О, как трогательно глубоки эти драгоценные слова! ~ Успешно завершаю последовательность дел, и все сто родов человеческих называют меня естественностью (цзы жань).

* * *

[17c95т] **Ян Хин-шун** ~ Лучший правитель тот, о котором народ знает лишь то, что он существует. ~ Несколько хуже те правители, которые требуют от народа его любить и возвышать. ~ Еще хуже те правители, которых народ боится, и хуже всех те правители, которых народ презирает. ~ Поэтому, кто не заслуживает доверия, не пользуется доверием [у людей]. ~ Кто вдумчив и сдержан в словах, успешно совершает дела, и народ говорит, что он следует естественности.

* * *

[17c96т] **Д. П. Конисси** ~ Существует ли высочайшее бытие, я не знаю; ~ но можно (духом) приблизиться к нему и воздавать ему хвалу, потом - бояться его, а затем - пренебрегать им. ~ От недостатка веры происходит неверие. ~ О, как медленны слова, сказываемые с весом и со смыслом! ~ Когда совершены заслуги и сделаны подвиги, то все земледельцы скажут, что это достигнуто естественным ходом вещей.

* * *

[17c97т] **В. В. Малявин** ~ С наивысшими было так: низы просто знали, что они есть. ~ Ниже стояли те, кого все любили и прославляли. ~ Еще ниже стояли те, кого боялись, ~ А ниже всех - те, кого презирали. ~ Тому, кто в себе не имеет достаточно доверия, доверия не окажут. ~ Нерешительный! Вот так он ценит слова. ~ Добьется успеха, сделает дело, ~ А люди говорят: "У нас все получилось само собой".

* * *

[17c98т] **Б. Б. Виногродский** ~ Самый высший - внизу лишь осознают его существование. ~ Следующий - его любят и восхваляют. ~ Следующий - относятся со страхом. ~ Следующий - относятся с презрением. ~ Если в тебе недостаточно веры, то бытие не верит тебе. ~ Будь осторожным и цени свои слова. ~ Успехи достигаются, дела совершаются. ~ Представители ста родов всегда считают, что я в состоянии самопроизвольной естественности.

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PSEUDO-CHAPTER **Eighteen**

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[18c01т] **Robert G. Henricks** ~ Therefore, when the Great Way is rejected, it is then that we have the virtues of humanity and righteousness; ~ When knowledge and wisdom appear, it is then that there is great hypocrisy; ~ When the six relations are not in harmony, it is then that we have filial piety and compassion; ~ And when the country is in chaos and confusion, it is then that there are virtuous officials.

* * *

[18c02т] **John C. H. Wu** ~ WHEN the Great Tao was abandoned, ~ There appeared humanity and justice. ~ When intelligence and wit arose, ~ There appeared great hypocrites. ~ When the six relations lost their harmony, ~ There appeared filial piety and paternal kindness. ~ When darkness and disorder began to reign in a kingdom, ~ There appeared the loyal ministers.

* * *

[18c03т] **D. C. Lau** ~ When the great way falls into disuse ~ There are benevolence and rectitude; ~ When cleverness emerges ~ There is great hypocrisy; ~ When the six relations are at variance ~ There are filial children; ~ When the state is benighted ~ There are loyal ministers.

* * *

[18c04т] **R. L. Wing** ~ When the great Tao is forgotten, ~ Philanthropy and morality appear. ~ Intelligent strategies are produced, And great hypocrisies emerge. ~ When the Family has no Harmony, Piety and devotion appear. ~ The nation is confused by chaos, And loyal patriots emerge.

* * *

[18c05т] **Ren Jiyu** ~ When the Great Tao is abandoned, ~ The doctrines of benevolence and righteousness will come to light. ~ When knowledge and wisdom appear, Great hypocrisy will also emerge. ~ When a family falls into dispute, ~ Filial piety and parental affection to children will be advocated. ~ When a country falls into disorder, There will be loyal ministers.

* * *

[18c06т] **Gia-fu Feng** ~ When the great Tao is forgotten, ~ Kindness and morality arise. ~ When wisdom and intelligence are born, ~ The great pretense begins. ~ When there is no peace within the family, ~ Filial piety and devotion arise. ~ When the country is confused and in chaos, ~ Loyal ministers appear.

* * *

[18c07т] **Lok Sang Ho** ~ When the Way has been abandoned, ~ The talk about kindness and fairness emerges. ~ When clever people abound, ~ Fraudulence and pretentiousness become commonplace. ~ When there is discord in the family, ~ People will learn to become better parents and better children. ~ When the country falls into disarray, ~ Ministers who faithfully serve the country arise.

* * *

[18c08т] **Xiaolin Yang** ~ When the DAO is thrown away, charity and righteousness have to be used to govern people. ~ When simplicity is replaced by smartness and calculations, there will be a lot of wicked people. ~ Only when a family is not in harmony, will a good son or father become precious; ~ Only when a country is in ruins, will heroes appear.

* * *

[18c09т] **Walter Gorn Old**, PATCHING UP ~ When the great Tao is lost men follow after charity and duty to one's neighbour. ~ When wisdom has met with honours the world is full of pretenders. ~ When family ties are severed then filial duty and parental indulgence take their place. ~ When a nation is filled with strife then do patriots flourish.

* * *

[18c10т] **James Legge** ~ When the Great Tao (Way or Method) ceased to be observed, benevolence and righteousness came into vogue. ~ (Then) appeared wisdom and shrewdness, and there ensued great hypocrisy. ~ When harmony no longer prevailed throughout the six kinships, filial sons found their manifestation; ~ when the states and clans fell into disorder, loyal ministers appeared.

* * *

[18c11т] **David Hinton** ~ When the great Way is abandoned we're faced with Humanity and Duty. ~ When clever wisdom appears we're faced with duplicity. ~ When familial harmony ends we're faced with obedience and kindness. ~ And when chaos engulfs the nation we're faced with trustworthy ministers.

* * *

[18c12т] **Chichung Huang** ~ Therefore, only when the great Tao was abandoned ~ Was there humanity and righteousness; ~ Only when craft emerged ~ Was there great deception; ~ Only when the six blood relations became discordant ~ Was there filial piety and parental love; ~ Only when state and fief became chaotic ~ Were there upright officials.

* * *

[18c13т] **Ellen M. Chen** ~ On the decline of the great Tao, ~ There are humanity (jen) and righteousness (i). ~ When intelligence (hui) and knowledge (chih) appear, ~ There is great artificiality (wei). ~ When the six relations are not in harmony, ~ There are filial piety (hsiao) and parental love (tz'u). ~ When a nation is in darkness (hun) and disorder (lŭan), ~ There are loyal ministers.

* * *

[18c14т] **Lee Sun Chen Org** ~ When the great Tao was abandoned [by society], theories on humanitarianism and righteousness sprang up; ~ When the quest for wisdom was overlooked (discarded by people responsible for social agenda), sophisticated pretenders flourished; ~ When discords occurred between father and son, husband and wife, or among siblings, the exaltation of filial piety and parental benignancy became social rituals; ~ When there were chaos and confusions in a state, the (ceremonial) commendation of loyalty of government officers [became nothing more than formalities].

* * *

[18c15т] **Tien Cong Tran** ~ When the great Way was abandoned, there appeared benevolence and righteousness. ~ When intelligence arose, there appeared the great lying. ~ When the six relations lost their harmony, there appeared filial piety and paternal kindness. ~ When darkness and disorder began to reign in a kingdom, there appeared the loyal ministers.

* * *

[18c16т] **Thomas Z. Zhang** ~ Because morality is abandoned, good behavior becomes distinguished. ~ Because there is cleverness, cheating could accompany it. ~ Because family members do not get along, rules for respecting elderly and loving youngsters are created. ~ Because the country is in chaos, there is need for honest and able officers to uphold order.

* * *

[18c17т] **Arthur Waley** ~ It was when the Great Way declined ~ That human kindness and morality arose; ~ It was when intelligence and knowledge appeared ~ That the Great Artifice began. ~ It was when the six near ones were no longer at peace ~ That there was talk of 'dutiful sons'; ~ Nor till fatherland was dark with strife ~ Did we hear of 'loyal slaves'.

* * *

[18c18т] **Richard John Lynn** ~ It is when the great Dao is forsaken that benevolence and righteousness appear, ~ When wisdom and intelligence emerge that great falsehood occurs, ~ When the six relations exist in disharmony that the obedient and the kind appear, and when the state is in disorder that loyal ministers arise.

* * *

[18c19т] **Lin Yutang** ~ THE DECLINE OF TAO ~ On the decline of the great Tao, ~ The doctrines of "humanity" and "justice" arose. ~ When knowledge and cleverness appeared, ~ Great hypocrisy followed in its wake. ~ When the six relationships no longer lived at peace, ~ There was (praise of) "kind parents" and "filial sons." ~ When a country fell into chaos and misrule, ~ There was (praise of) "loyal ministers."

* * *

[18c20т] **Victor H. Mair** ~ Therefore, ~ When the great Way was forsaken, ~

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there was humaneness and righteousness; ~ When cunning and wit appeared, ~ there was great falsity; ~ When the six family relationships lacked harmony, ~ there were filial piety and parental kindness; ~ When the state and royal house were in disarray, ~ there were upright ministers.

* * *

[18c21т] **Tolbert McCarroll** ~ When the great Tao is forgotten, ~ benevolence and moral codes arise. ~ When shrewdness and cleverness appear, ~ great hypocrisy follows. ~ When there is no harmony in the family, ~ filial manners are developed. ~ When the country is in disorder, ~ ministers appear as loyal servants.

* * *

[18c22т] **David H. Li** ~ When Grand Direction is not in evidence, ~ nobleness and righteousness come to the fore. ~ When cleverness and glibness are in view, ~ grand pretenses come to the fore. ~ When family relations are in disharmony, ~ filiality and parental love come to the fore. ~ When a state is in disarray, ~ loyal ministers come to the fore.

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[18c23т] **Yasuhiko Genku Kimura** ~ When the inner truth of the Tao is lost, ~ The outer code of morality comes into being. ~ When cleverness reigns in the world, ~ Hypocrisy becomes rampant; ~ When discord arises in the family, ~ Filiality is emphasized; ~ When chaos befalls the nation, ~ Respect is accorded to loyal subjects alone.

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[18c24т] **Chou-Wing Chohan** ~ When the great Tao is lost, justice, righteousness and good will spring forth. ~ When wisdom and cunning emerge, hypocrisy raises its head. ~ When family ties are no longer harmonious, honoring parents and caring for children still remain. ~ When a nation is in a state of confusion and disorder, patriotism becomes evident. ~ When Tao is present, equilibrium is present. ~ When Tao is lost, the differences between things emerge.

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[18c25т] **Man-Ho Kwok** ~ When the Great Tao is lost sight of - ~ Then people have to try to be kind and gentle. ~ They try to compensate by being clever ~ But this only breeds hypocrisy and sleight-of-hand. ~ When families fall out ~ relationships sour into useless formality. ~ When the nation is misled and in chaos ministers mouth empty promises.

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[18c26т] **Gu Zhengkun** ~ The advocating of benevolence and rectitude ~ Stems from the disuse of the great Tao. ~ The great hypocrisy ~ Follows the emergence of cleverness and wisdom. ~ Filiality and benevolence come ~ Along with the family feud. ~ The loyal subjects show themselves ~ When the state is in great disorder.

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[18c27т] **Chao-Hsiu Chen** ~ When the Tao disappears, humanity and justice will appear by themselves. ~ When intelligence appears, falsity will appear too. ~ When relatives fall into disharmony, filial piety and kindheartedness will appear. ~ When the country falls into chaos, official loyalists will appear.

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[18c28т] **Liu Qixuan** ~ When the Way is lost ~ There needs to be grace and kindness. ~ When sophisticated knowledge is produced ~ There must be falsehood. ~ When relatives turn rude to each other, ~ There must be filial piety. ~ When a country is in chaos, ~ There will appear loyalty.

* * *

[18c29т] **Shi Fu Hwang** ~ The Tao Is Not In Use ~ Lao Tze says, ~ When the great Tao is not in use, benevolence and righteousness come into vogue. ~ When wisdom and shrewdness appear, there ensures great hypocrisy. ~ When six kinships no longer live at peace, filial piety and lenity find their manifestation. ~ When the state falls into chaos, loyal ministers appear.

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[18c30т] **Ch'u Ta-Kao** ~ When the great Tao is lost, spring forth benevolence and righteousness. ~ When wisdom and sagacity arise, there are great hypocrites. ~ When family relations are no longer harmonious, we have filial children and devoted parents. ~ When a nation is in confusion and disorder, patriots are recognized. ~ Where Tao is, equilibrium is. ~ When Tao is lost, out come all the differences of things.

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[18c31т] **Paul J. Lin** ~ When the Great Tao is abandoned, ~ There are human-heartedness and righteousness; ~ When knowledge and wisdom arise, ~ There is great hypocrisy; ~ When the six relations are not in accord, ~ There are filial piety and paternal affection; ~ When a country is in disorder, ~ There are loyal ministers.

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[18c32т] **Michael LaFargue** ~ When Great Tao vanished ~ we got 'Goodness and Morality'. ~ When 'Wisdom and Know-how' arose ~ we got the Great Shams. ~ When the six family relationships fell into disharmony ~ we got 'Respect and Caring'. ~ When the states and the great families became all benighted and disordered ~ we got 'Loyal Subjects'.

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[18c33т] **Cheng Lin** ~ When the great Truth is abandoned, the teachings of benevolence and righteousness become fashionable. ~ When wit and cunning are highly esteemed, the adepts in hypocrisy become fashionable. ~ When discord reigns in the family, the teachings of filial piety and fraternal love become fashionable. ~ When chaos prevails in the country, the loyal ministers become fashionable.

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[18c34т] **Yi Wu** ~ When the great Way was abandoned, ~ Humanity and righteousness appeared. ~ When the intelligent and knowledgeable arose, ~ Great hypocrisy appeared. ~ When the six relationships were not in harmony, ~ Filial piety and paternalistic kindness appeared. ~ When the state was in chaos and disorder, ~ Loyal ministers appeared.

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[18c35т] **Han Hiong Tan** ~ When the great Dao is in decline, ~ Benevolence and loyalty appear. ~ As wisdom arises, so does hypocrisy. ~ Only in a feuding family do filial piety and parental doting become conspicuous. ~ Loyal ministers emerge whenever the country is in chaos.

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[18c36т] **Hua-Ching Ni** ~ When humankind strayed from the natural way of life, ~ relative social disciplines began to appear. ~ When intelligence and cleverness of mind are admired, ~ great hypocrisy is born. ~ When disharmony manifested in family relations, ~ children who respected their parents and parents who loved their children became rare examples. ~ When chaos prevailed in the country, ~ only a few loyal ministers were recognized. ~ Let all people return to their true nature. ~ Love, kindness, wisdom, family harmony, and loyalty should not be taught one by one, ~ separately from an honest life. ~ Then, once again, people will regain the natural virtue of wholeness. ~ The world will be naturally ordered. ~ There will be no one who singly and cunningly works for personal interest alone.

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[18c37т] **Chang Chung-yuan** ~ As soon as the great Tao is cast aside, ~ There prevails the teaching of benevolence and righteousness. ~ As soon as intellection and prudence are esteemed, ~ There is produced the great falsehood. ~ As soon as the members of a family are no longer at peace, ~ There is a demand for filial piety and love. ~ As soon as a nation is in confusion and rebellion, ~ There is a claim for loyal officers.

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[18c38т] **Henry Wei** ~ Social Decadence ~ Su Po ~ The Great Tao having been abandoned, ~ There arise benevolence and righteousness. ~ With the emergence of wit and wisdom, ~ There comes into being monstrous hypocrisy. ~ When the six relatives fail to live in harmony, ~ There arise filial piety and parental love. ~ When the state falls into darkness and disorder, ~ There come into existence loyal ministers.

* * *

[18c39т] **Ha Poong Kim** ~ When the great Tao is abandoned, ~ You have humaneness and righteousness. ~ When wisdom appears, ~ You have great falsehood. ~ When the six relations are in disharmony, ~ You have filial piety and parental love. ~ When the state is in disorder, ~ You have loyal ministers.

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[18c40т] **Tao Huang** ~ When the Great Tao is abandoned, ~ There is benevolence and righteousness. ~ When intelligence arises, ~ There is a great deal of manipulation. ~ When there is disharmony in the family, ~ There comes about filial piety. ~ When the country is in big trouble, ~ There arises patriotism.

* * *

[18c41т] **Tang Zi-chang** ~ When the superior Dao was lost, benevolence and righteousness were created. ~ When intelligence and skills prevailed, superior hypocrisy was displayed. ~ When family relations were not in harmony, filial piety and parental kindness were encouraged. ~ When a country was in disorder and justice failed, loyalty and reliability were required.

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[18c42т] **Wing-tsit Chan** ~ When the great Tao declined, ~ The doctrine of humanity and righteousness arose. ~ When knowledge and wisdom appeared, ~ There emerged great hypocrisy. ~ When the six family relationships are not in harmony, ~ There will be the advocacy of filial piety and deep love to children. ~ When a country is in disorder, ~ There will be the praise of loyal ministers.

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[18c91т] **И. И. Семененко** ~ Лишь стоит пренебречь великим Дао, приходят с человечностью и справедливостью. ~ А возникает мудрость, и появляется большая ложь. ~ Когда враждует вся родня, то начинают исповедовать сыновнюю почтительность с родительской любовью. ~ Страна объята распрей, и тогда жалуют преданные подданные.

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[18c92т] **А. А. Маслов** ~ Когда Великое Дао утрачивается, возникают "гуманность" и "долг". ~ Когда появляется великое мудрствование, то возникает и великая фальшь. ~ Когда нет гармонии среди шести категорий родственников, то возникает "сыновняя почтительность". ~ Когда государство охвачено смутой, то появляются "преданные чиновники".

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[18c93т] **Е. А. Торчинов** ~ Великий Дао-Путь понес ущерб, и появились милосердие и справедливость, а мудрость видна лишь тогда, когда есть великая ложь. ~ Шесть родственников не в мире, и появляются сыновняя почтительность и материнская любовь. ~ Когда страна погружена в междоусобицы и смуты, то появляются и преданные подданные. ~ Отсеките совершенномудрие! ~ Отбросьте мудрость! ~ И тогда народ стократную выгоду обретет.

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[18c94т] **А. Е. Лукьянов** ~ Когда отбрасывается Великое Дао, ~ появляются Жэнь (Человеколюбие) и И (Долг). ~ Когда вылезают мудрствование и умничанье, ~ появляется большая ложь. ~ Когда шесть родственников в раздоре, ~ появляются сыновняя почтительность и отцовская любовь. ~ Когда в стране и царствующем доме смута и беспорядок, ~ появляются верные слуги.

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[18c95т] **Ян Хин-шун** ~ Когда устранили великое дао, появились "человеколюбие" и "справедливость". ~ Когда появилось мудрствование, возникло и великое лицемерие. ~ Когда шесть родственников в раздоре, тогда появляются "сыновняя почтительность" и "отцовская любовь". ~ Когда в государстве царит беспорядок, тогда появляются "верные слуги".

* * *

[18c96т] **Д. П. Конисси** ~ Когда великое Тао будет покинуто, то появится истинная человечность и справедливость. ~ Когда широко будет распространена мудрость, то появится великая печаль. ~ Когда шесть ближайших родственников находятся в раздоре, то является почитание родителей и любовь к детям. ~ Когда в государстве царит усобица, то являются верные слуги.

* * *

[18c97т] **В. В. Малявин** ~ Когда Великий Путь в упадке, являются "человечность" и "долг". ~ Когда возникают суемудрие и многознайство, является великая ложь. ~ Когда среди родичей нет согласия, являются почтительность и любовь. ~ Когда государство во мраке и в смуте, являются "преданные подданные".

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[18c98т] **Б. Б. Виногродский** ~ Исчезает великий Путь - появляется контактность и осознание. ~ Уходят мудрые и знающие - появляется большая искусственность. ~ Нет гармонии в шести родственных связях - появляется сыновья почтительность и братская любовь. ~ Смута и хаос в государстве и семьях - появляются верные слуги.

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PSEUDO-CHAPTER **Nineteen**

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[19c01т] **Robert G. Henricks** ~ Eliminate sageliness, throw away knowledge, ~ And the people will benefit a hundredfold. ~ Eliminate humanity, throw away

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righteousness, ~ And the people will return to filial piety and compassion. ~ Eliminate craftiness, throw away profit, ~ Then we will have no robbers and thieves. ~ These three sayings - ~ Regarded as a text are not yet complete. ~ Thus, we must see to it that they have the following appended: ~ Manifest plainness and embrace the genuine; ~ Lessen {self-interest} and make few your desires; ~ Eliminate learning and have no undue concern.

* * *

[19c02t] **John C. H. Wu** ~ DROP wisdom, abandon cleverness, ~ And the people will be benefited a hundredfold. ~ Drop humanity, abandon justice, ~ And the people will return to their natural affections. ~ Drop shrewdness, abandon sharpness, ~ And robbers and thieves will cease to be. ~ These three are the criss-cross of Tao, ~ And are not sufficient in themselves. ~ Therefore, they should be subordinated ~ To a Higher principle: ~ See the Simple and embrace the Primal, ~ Diminish the self and curb the desires!

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[19c03t] **D. C. Lau** ~ Exterminate the sage, discard the wise, ~ And the people will benefit a hundredfold; ~ Exterminate benevolence, discard rectitude, ~ And the people will again be filial; ~ Exterminate ingenuity, discard profit, ~ And there will be no more thieves and bandits. ~ These three, being false adornments, are not enough ~ And the people must have something to which they can attach themselves: ~ Exhibit the unadorned and embrace the uncarved block, ~ Have little thought of self and as few desires as possible.

* * *

[19c04t] **R. L. Wing** ~ Discard the sacred, abandon strategies; ~ The people will benefit a hundredfold. ~ Discard philanthropy, abandon morality; ~ The people will return to natural love. ~ Discard cleverness, abandon the acquisitive; ~ The thieves will exist no longer. ~ However, if these three passages are inadequate, Adhere to these principles: ~ Perceive purity; Embrace simplicity; Reduce self-interest; Limit desires.

* * *

[19c05t] **Ren Jiyu** ~ Only when sageness and wisdom are discarded, can the people benefit; ~ Only when benevolence and righteousness are discarded, can the people return to filial piety and parental affection; ~ Only when skill and profit are discarded, can there be thieves and robbers no more. ~ These three (negative principles) are, however, inadequate as a doctrine. ~ Therefore (as a positive instruction) we shall put people's understanding under this (guidance): ~ Manifest plainness, embrace simplicity, reduce selfishness, and hold few desires.

* * *

[19c06t] **Gia-fu Feng** ~ Give up sainthood, renounce wisdom, ~ And it will be a hundred times better for everyone. ~ Give up kindness, renounce morality, ~ And men will rediscover filial piety and love. ~ Give up ingenuity, renounce profit, ~ And bandits and thieves will disappear. ~ These three are outward forms alone; they are not sufficient in themselves. ~ It is more important ~ To see the simplicity, ~ To realize one's true nature, ~ To cast off selfishness ~ And temper desire.

* * *

[19c07t] **Lok Sang Ho** ~ When we stop talking about the Sages ~ and simply banish contrivance and clever reasoning ~ That is the time people will really benefit greatly. ~ When we stop talking about kindness and fairness ~ That is the time people rediscover their natural filial piety and their parental instincts. ~ When people forget about their clever ways and the pursuit of ease and comfort, ~ There will be no more thieves. ~ I cannot say adequately about these three things, ~ So I will add: ~ See simplicity; ~ Espouse simplicity; ~ Reduce your wild thoughts; ~ Reduce your desires. ~ When you have learnt how not to learn, ~ You will be free from worries.

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[19c08t] **Xiaolin Yang** ~ Get rid of the government and laws, and people will benefit a hundred times more. ~ Get rid of charity and righteousness, and people will return to the original human love. ~ Get rid of cleverness and materialism, and there will be no thieves and robbers. ~ In order to govern a country, it is not enough to just get rid of these three things; ~ Also let the people be simple on the outside and plain on the inside, selfless and desireless.

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[19c09t] **Walter Gorn Old**, REVERTING TO NATURE ~ By giving up their self-righteousness and abandoning their wisdom the people would be immensely improved. ~ Forsaking Charity and Duty to the neighbour, they might revert to their natural relations. ~ Abandoning excellence and foregoing gain, the people would have no more thieves. ~ The cultivation of these three things has been a failure, therefore should they go back whence they came. ~ As for you, do you come forth in your natural simplicity, lay hold on verities, restrain selfishness, and rid yourself of ambition.

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[19c10t] **James Legge** ~ If we could renounce our sageness and discard our wisdom, it would be better for the people a hundredfold. ~ If we could renounce our benevolence and discard our righteousness, the people would again become filial and kindly. ~ If we could renounce our artful contrivances and discard our (scheming for) gain, there would be no thieves nor robbers. ~ Those three methods (of government) ~ Thought olden ways in elegance did fail ~ And made these names their want of worth to veil; ~ But simple views, and courses plain and true ~ Would selfish ends and many lusts eschew.

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[19c11t] **David Hinton** ~ If you give up sagehood and abandon wisdom people will profit a hundred times over. ~ If you give up Humanity and abandon Duty people will return to obedience and kindness. ~ If you give up ingenuity and abandon profit bandits and thieves will roam no more. ~ But these three ~ are mere refinements, nowhere near enough. ~ They depend on something more: ~ observe origin's weave, ~ embrace uncarved simplicity, ~ self nearly forgotten, ~ desires rare.

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[19c12t] **Chichung Huang** ~ Eliminate sageness, abandon craft, ~ And the people shall benefit a hundredfold; ~ Eliminate humanity, abandon righteousness, ~ And the people shall revert to filial piety and parental love; ~ Eliminate adroitness, abandon profit, ~ And robbers and thieves there shall be none. ~ These three remarks are considered rhetorically inadequate, ~ Therefore, let us put them where they belong: ~ "Display the undyed silk and embrace the unhewn log; ~ Diminish selfishness and reduce lusts; ~ Eliminate learning and dispense with anxiety."

* * *

[19c13t] **Ellen M. Chen** ~ Eliminate sagacity (sheng), discard knowledge (chih), ~ People will be profited (li) a hundredfold. ~ Eliminate humanity (jen), discard righteousness (i), ~ People will again practice filial piety and parental love. ~ Abolish artistry (ch'iao), discard profit-seeking (li), ~ Robbers and thieves shall disappear. ~ These three pairs adorn (wen) what is deficient (pu tsu). ~ Therefore, let there be the advice: ~ Look to the undyed silk, hold on to the uncarved wood (p'u), ~ Reduce your sense of self (szu) and lessen your desires (yü).

* * *

[19c14t] **Lee Sun Chen Org** ~ If all the sapients and know-it-all intellectuals are banished, people will be benefited hundredfold; ~ If so-called humanitarianism and righteousness [which are currently twisted by sophistry] are abandoned, people will return to [the simple genuine] filial piety and parental benignancy; ~ If cunningness and profit-seeking are deterred, robbers and thieves will not have a chance to flourish; ~ However, the discussion on these three issues here is not adequate, I shall further exemplify them elsewhere. ~ [A proper leader would lead,] ~ By streamlining the social [structure], so people would adhere to Simplicity; ~ By reducing private possession [of goods], so people are discouraged [to indulge in selfish] desires; ~ By renouncing [sophists'] studies, so people would not be tantalized [by ostentatious studies].

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[19c15t] **Tien Cong Tran** ~ Drop sagacity, abandon intellection, and the people will be benefited a hundredfold. ~ Drop benevolence, abandon righteousness, and the people will return to filial piety and paternal kindness. ~ Drop shrewdness, abandon profit, and robbers and thieves will cease to be. ~ These three, being external adornments, are not enough. ~ Therefore, there must have something to which the people attach themselves: see the pure, embrace the unadorned, diminish the self and curb the desires.

* * *

[19c16t] **Thomas Z. Zhang** ~ Don't devise tricks to rule people and people will benefit enormously. ~ Don't artificially set the rules for family relations and people will return to their nature of loving each other. ~ Don't reward cleverness and profit, the robberies and the thefts will disappear. ~ The three measures stated above are not enough. ~ We must fill people's mind with frugality, honesty, selflessness, and abstinence.

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[19c17t] **Arthur Waley** ~ Banish wisdom, discard knowledge, ~ And the people will be benefited a hundredfold. ~ Banish human kindness, discard morality, ~ And the people will be dutiful and compassionate. ~ Banish skill, discard profit, ~ And thieves and robbers will disappear. ~ If when these three things are done they find life too plain and unadorned, ~ Then let them have accessories; ~ Give them Simplicity to look at, the Uncarved Block to hold, ~ Give them selflessness and fewness of desires.

* * *

[19c18t] **Richard John Lynn** ~ Repudiate sagehood and discard wisdom, and the people would benefit a hundredfold. ~ Repudiate benevolence and discard righteousness, and the people would again be obedient and kind to each other. ~ Repudiate cleverness and discard sharpness, and thieves and robbers would not exist. ~ As for these three pairs of terms, ~ Because they serve as mere decoration, ~ Give people the chance to identify with something else: ~ Exemplify simplicity, embrace the uncarved block ~ Curtail self-interest, and have few desires.

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[19c19t] **Lin Yutang** ~ REALIZE THE SIMPLE SELF ~ Banish wisdom, discard knowledge, ~ And the people shall profit a hundredfold; ~ Banish "humanity," discard "justice," ~ And the people shall recover love of their kin; ~ Banish cunning, discard "utility," ~ And the thieves and brigands shall disappear. ~ As these three touch the externals and are inadequate; ~ The people have need of what they can depend upon: ~ Reveal thy simple self, ~ Embrace thy original nature, ~ Check thy selfishness, ~ Curtail thy desires.

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[19c20t] **Victor H. Mair** ~ "Abolish sagehood and abandon cunning, the people will benefit a hundredfold; ~ Abolish humaneness and abandon righteousness, the people will once again be filial and kind; ~ Abolish cleverness and abandon profit, bandits and thieves will be no more." ~ These three statements are inadequate as a civilizing doctrine; ~ Therefore, ~ Let something be added to them: ~ Evince the plainness of undyed silk, ~ Embrace the simplicity of the unhewn log; ~ Lessen selfishness, ~ Diminish desires; ~ Abolish learning ~ and you will be without worries.

* * *

[19c21t] **Tolbert McCarroll** ~ Stop being learned and your troubles will end. ~ Give up wisdom, discard cleverness, ~ and the people will benefit a hundredfold. ~ Give up benevolence, discard moral judgments, and the people will rediscover natural compassion. ~ Give up shrewdness, discard gain, and thieves and robbers will disappear. ~ These three false adornments are not enough to live by. ~ They must give way to something more solid. ~ Look for what is simple and hold onto the Uncarved Block. ~ Diminish thoughts of self and restrain desires.

* * *

[19c22t] **David H. Li** ~ Renounce saintliness, shun cleverness - let the populace be better off by a hundredfold. ~ Renounce nobleness, shun righteousness - let the populace return to filiality and parental love. ~ Renounce scheming, shun profiteering - let robbers and thieves vanish. ~ The three are inadequate formulation. ~ Better channel [the populace] to Direction. ~ Welcome purity, embrace simplicity; ~ Minimize self-interest, reduce desire. ~ Renounce learning, eliminate apprehension.

* * *

[19c23t] **Yasuhiko Genku Kimura** ~ Abandon the relative notions of holiness and wisdom, ~ And people will benefit a hundred-fold. ~ Abandon the outer codes of benevolence and rectitude, ~ And people will return to natural filiality and kindness; ~ Abandon the unbalanced acts of cleverness and profiteering, ~ And there will be no robbers or thieves. ~ By looking within, ~ Evince the inner self, ~ Embrace the unadorned truth; ~ Diminish the outer self, ~ Demolish the phantasmic desire. ~ Abandon the external search for knowledge, ~ Abolish the internal worry for illusory matters.

* * *

[19c24t] **Chou-Wing Chohan** ~ Abandon learning, ~ And grief and sorrow will no longer be known. ~ Abandon learned volumes, cast off wisdom, ~ And people will be one hundred times better off. ~ Abandon righteousness, cast off justice, ~ And people will return to filial duty and birthing offspring. ~ Abandon cunning, cast off avarice, ~ And bandits and thieves will disappear from the earth. ~ These four principles, even if they form the foundation of human culture, are not sufficient. ~ Therefore, here are principles to which

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people can adhere: ~ Show integrity, adhere to simplicity, ~ Restrain selfishness, curtail lusts.

* * *

[19c25t] **Man-Ho Kwok** ~ If the sage could abandon his wisdom and skill, ~ Then everyone would be a hundred times better off. ~ If the sage could let go of holding the scales, ~ Then everyone would flow in the web of harmony ... ~ And if the sage can give up looking to gain, ~ Then there will be no theft or exploitation. ~ Now while these three things are important they are not enough: ~ The people themselves need to learn simplicity. ~ They shouldn't need to know more than they do, ~ And should have as few things as possible.

* * *

[19c26t] **Gu Zhengkun** ~ Discard cleverness and wisdom ~ And the people will benefit themselves a hundredfold; ~ Discard benevolence and rectitude ~ And the people will again become filial and loyal; ~ Discard ingenuity and profit ~ And theft will no longer exist. ~ It is not enough to have these points as governing principles, ~ So the people must be made subject to the following: ~ Keep being simple in nature and mind, ~ Discard selfishness and weaken desires, ~ Discard cultural knowledge and worries will disappear.

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[19c27t] **Chao-Hsiu Chen** ~ Eliminate the virtuous man, discard the wise, and the people will benefit a hundredfold. ~ Eliminate the goodhearted, discard justice, and the people will fulfil their filial duty with kindness. ~ Eliminate skilled workmen, discard profit, and the thief will not appear. ~ These three exist only as superficial forms. ~ Therefore this is the teaching to the people: ~ Embrace the simple, ~ hold the unadorned, ~ remove selfishness, ~ reduce desire.

* * *

[19c28t] **Liu Qixuan** ~ Advocate no sage knowledge, ~ And people can benefit one hundred times as much. ~ Advocate no public welfare, ~ And people will turn to good and kindly feelings again. ~ Advocate no art and profit, ~ And people will not commit theft. ~ Those three are just roughly relegated ~ And cannot be fully clarified through words: ~ The best policy is to strive for simplicity, ~ To reduce selfish desires, ~ And to apply no confusing knowledge.

* * *

[19c29t] **Shi Fu Hwang** ~ Realize The Simple Self ~ Lao Tze says, ~ If sanctified tenets can be renounced, and craftiness given up, people will thus profit hundredfold. ~ If worship of benevolence can be renounced, and adoration of righteousness given up, people will resume filial piety and lenience. ~ If artful contrivance and scheming for gain can be given up, there will be no thieves or robbers. ~ These three epigrams may not be enough for guidance. ~ I'd bid even more as: ~ Sight the simplicity, arms enfold plain and true, extinguish selfish mind and eschew lust.

* * *

[19c30t] **Ch'u Ta-Kao** ~ Do away with learning, and grief will not be known. ~ Do away with sageness and eject wisdom, and the people will be more benefited a hundred times. ~ Do away with benevolence and eject righteousness, and the people will return to filial duty and parental love. ~ Do away with artifice and eject gains, and there will be no robbers and thieves. ~ These four, if we consider them as culture, are not sufficient. ~ Therefore let there be what the people can resort to: ~ Appear in plainness and hold to simplicity; ~ Restrain selfishness and curtail desires.

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[19c31t] **Paul J. Lin** ~ Banish sagacity; forsake wisdom. ~ The people will benefit a hundredfold. ~ Banish human-heartedness; forsake righteousness. ~ The people will recover filial piety and paternal affection. ~ Banish craftiness; forsake profit. ~ Thieves and robbers will no longer exist. ~ Those three are superficial and inadequate. ~ Hence the people need something to abide by: ~ Discern plainness. ~ Embrace simplicity. ~ Reduce selfishness. ~ Restrain desires.

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[19c32t] **Michael LaFargue** ~ Discard "Wisdom", throw away "Knowledge" - ~ the people will benefit a hundredfold. ~ Discard "Goodness", throw away "Morality" - ~ the people will turn back to respect and caring. ~ Discard "Skill", throw away "Profit" - ~ robbers and thieves will disappear. ~ Taking these three lines as your text - ~ this is not sufficient. ~ Give them something to fasten on to: ~ Pay attention to the Raw, ~ embrace the Uncarved, ~ discount your personal interests, ~ make your desires few.

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[19c33t] **Cheng Lin** ~ Banish the witty and cunning, and the people will be benefited a hundred-fold. ~ Cease the teaching of benevolence and righteousness, and the people will again become filial and fraternal. ~ Discard deceit and greed, and the people will cease to rob one another. ~ The above three are based on artifice, and are insufficient for good government. ~ Hence the people should be asked to do the following: ~ Cherish simplicity and honesty. ~ Banish selfishness and desires. ~ Discard learning and fears.

* * *

[19c34t] **Yi Wu** ~ Transcend sagacity and abandon intellect; ~ The people will be benefited a hundredfold. ~ Transcend humanity and abandon righteousness; ~ The people will return to filial piety and paternal kindness. ~ Transcend craftiness and abandon profit; ~ Robbers and thieves no longer will exist. ~ These three are but ornaments, and inadequate; ~ Therefore, they should be subordinated. ~ Appear plain and embrace simplicity; ~ Reduce selfishness and restrain desires.

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[19c35t] **Han Hiong Tan** ~ If you discard sagacity and wisdom, ~ The populace will be better off a hundred-fold. ~ If you get rid of benevolence and righteousness, ~ Filial piety and doting affection will return. ~ If you dispense with ingenuity and profiteering, ~ There will be no thieves. ~ All these attributes are mere superficialities. ~ They are not substantial enough to run the country. ~ There are other ways: ~ Outwardly, be simple; and inwardly, you should maintain your pristine sincerity. ~ You should not be selfish or avaricious.

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[19c36t] **Hua-Ching Ni** ~ Abandon the separate concepts of holiness and unholiness. ~ Then all people will be benefitted a hundredfold. ~ Abandon the separate concepts of justice and humanism, ~ and all people will return to a natural state of harmony. ~ Abandon the cunning and cleverness of the mind, ~ and people will cease to rob and deceive one another. ~ These things are based on artifice and are thus inadequate to express the natural virtue of wholeness. ~ Hence, return to the true self to embrace only the one, unadorned nature. ~ Refine personal preference and desire. ~ End the endless search for segmented, intellectual knowledge, ~ and set your mind above worry and vexation. ~ In this way, one may restore one's unity with the perfection of one great universal life.

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[19c37t] **Chang Chung-yuan** ~ Let the people be free from discernment and relinquish intellection, ~ Then they will be many times better off. ~ Stop the teaching of benevolence and get rid of the claim of justice, ~ Then the people will love each other once more. ~ Cease the teaching of cleverness and give up profit, ~ Then there will be no more stealing and fraud. ~ Discernment and intellection, benevolence and justice, cleverness and profit are nothing but outward refinements. ~ Hence we must seek something other than these. ~ Reveal simplicity, ~ Hold to one's original nature, ~ Rid one's self of selfishness, ~ Cast away covetousness, ~ Eliminate artificial learning and one will be free from anxieties.

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[19c38t] **Henry Wei** ~ Return to Innocence ~ Huan Ch'un ~ Forswear wisdom, discard knowledge, ~ And the people will gain a hundredfold. ~ Forswear benevolence, discard righteousness, ~ And the people will recover filial and parental love. ~ Forswear skill, discard profit, ~ And thieves and robbers will not appear. ~ These three steps are inadequate for culture. ~ They, therefore, have to encompass some others, ~ Such as: ~ Display plainness, embrace simplicity, ~ Reduce selfishness, and decrease desires.

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[19c39t] **Ha Poong Kim** ~ Banish sagehood and wisdom, ~ And the people will benefit a hundredfold. ~ Banish humaneness and righteousness, ~ And the people will return to filial piety and parental love. ~ Banish cleverness and profit, ~ And there will be no more thieves and robbers. ~ These three ~ I take to be insufficient as maxims. ~ Therefore, let them be attached to the following: ~ Display plainness and embrace the uncarved block, ~ Diminish the self and reduce desires.

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[19c40t] **Tao Huang** ~ Get rid of wisdom, abandon intelligence, and ~ People will benefit a hundredfold. ~ Get rid of benevolence, abandon justice, and ~ People will return to filial piety and kindness. ~ Get rid of skill, abandon profit, and ~ Thieves will disappear. ~ These three are inadequate. ~ So just let things be. ~ Observe the plain and embrace the simple. ~ Do not think much and do not desire much, ~ Get rid of learning and worry will disappear.

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[19c41t] **Tang Zi-chang** ~ Abandon sagacity and drop intelligence, the welfare of people can be increased hundredfold; ~ abandon benevolence and drop righteousness, the people will rejoice in filial piety and parental love; ~ abandon crafts and profits, robbers and thieves will cease to exist. ~ These three are remedies for artificial civilization. ~ They can never bring about satisfaction: ~ people should be led to, where they belong - The Nature. ~ He stopped research, reduced desires, sought plainness, and embraced original simplicity.

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[19c42t] **Wing-tsit Chan** ~ Abandon sageliness and discard wisdom; ~ Then the people will benefit a hundredfold. ~ Abandon humanity and discard righteousness; ~ Then the people will return to filial piety and deep love. ~ Abandon skill and discard profit; ~ Then there will be no thieves or robbers. ~ However, these three things are ornaments (wen) and are not adequate. ~ Therefore let people hold on to these: ~ Manifest plainness, ~ Embrace simplicity, ~ Reduce selfishness, ~ Have few desires.

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[19c91t] **И. И. Семененко** ~ Когда отринут мудрость и отбросят знания, от этого народу польза возрастет во много раз. ~ Когда отринут человечность и отбросят справедливость, в народе воцарятся вновь сыновняя почтительность с родительской любовью. ~ Когда отринут изощренность и отбросят выгоду, то воры и разбойники переведутся. ~ Эти три дают лишь лоск и не годятся, ~ поэтому проникнись главным: будь безыскусен, неразлучен с первозданным, уменьши свое личное, умерь желания.

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[19c92t] **А. А. Маслов** ~ Устрани учения - и не будет более забот. ~ Устрани мудрецов и отвергни мудрость - и выгода народу возрастёт стократно. ~ Устрани гуманность, отвергни справедливость - и народ вернётся к сыновней почтительности и добрым делам. ~ Устрани хитроумие, отвергни выгоду - и не будет более воров и бандитов. ~ Эти три [начала] обманчиво приукрашены и не обладают достаточностью. ~ Поэтому надо сделать так, чтобы люди принадлежали к тем, кто прозревает неприукрашенное и объемлет простоту, мало думает о себе и уменьшает свои желания.

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[19c93t] **Е. А. Торчинов** ~ Отсеките гуманность, отбросьте справедливость - и народ к сыновней почтительности и материнской любви вернется вновь! ~ Отсеките изощренность, отбросьте выгоду - и воры и разбойники исчезнут! ~ С триадой этой не дано высокому покончить просвещению. ~ Поэтому указываю, что ведет к избавлению: ~ Смотрите на безыскусственную чистоту и обнимите первозданную простоту. ~ Умеряйте себялюбие, искореняйте страсти.

* * *

[19c94t] **А. Е. Лукьянов** ~ Когда отбросят мудрость, забудут умничанье, ~ народу польза во сто крат. ~ Когда отбросят Жэнь (Человеколюбие), забудут И (Долг), ~ народ возвратится к [естественной] сыновней почтительности и отцовской любви. ~ Когда отбросят искусность, забудут выгоду, ~ не будет воров и разбойников. ~ Эти три появляются от недостатка культуры (вэнь). ~ Поэтому владейте тем, что дано. ~ Внешне выглядите скромно, внутри сохраняйте первозданную духовную простоту, будьте бескорыстны и бесстрастны.

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[19c95t] **Ян Хин-шун** ~ Когда будут устранены мудрствование и ученость, народ будет счастливее во сто крат; ~ когда будут устранены "человеколюбие" и "справедливость", народ возвратится к сыновней почтительности и отцовской любви; ~ когда будут уничтожены хитрость и нажива, исчезнут воры и разбойники. ~ Все эти три вещи [происходят] от недостатка знаний. ~ Поэтому нужно указывать людям, что они должны быть простыми и скромными, уменьшать личные [желания] и освобождаться от страстей.

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[19c96t] **Д. П. Конисси** ~ Когда оставлены святость и мудрость, то польза народа увеличится во сто раз. ~ Когда оставлены человеколюбие и справедливость, то дети будут почитать своих родителей, а родители будут любить своих детей. ~ Когда покинуты всякого рода лукавство и выгоды, то

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воров не будет. ~ Одной только внешностью достигнуть этих трех (пунктов) невозможно. ~ Для этого необходимо быть более простым и менее способным и бесстрастным.

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[19c97т] **В. В. Малявин** ~ Устраните "мудрость", отбросьте "разумность", ~ И польза людям будет стократная. ~ Устраните "человечность", отбросьте "справедливость", ~ И люди вернутся к почитанию и любви. ~ Устраните ловкость, не ищите выгоды, ~ И в мире не станет воров и разбойников. ~ Три эти суждения не открывают всей истины, ~ Посему добавлю кое-что сюда относящееся: ~ Будь безыскусен, храни первозданную цельность; ~ Избавляйся от себялюбия, не угождай желаниям.

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[19c98т] **Б. Б. Виногродский** ~ Избавьтесь от мудрости, отбросьте знания. ~ Народ выгадает во сто крат. ~ Избавьтесь от контактности, отбросьте осознание-долг. ~ Народ вернется к сыновьей почтительности и братской любви. ~ Избавьтесь от умений, откажитесь от выгоды. ~ Больше не будет воров и разбойников. ~ Этой триады недостаточно, чтобы создать текст. ~ Причинность: ~ Можно свести к следующим установкам: ~ Проявляй простоту некрашеного холста. ~ Содержи в себе безыскусность необделанного куска дерева. ~ Уменьшай корысть. ~ Ограничивай желания.

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PSEUDO-CHAPTER **Twenty**

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[20c01т] **Robert G. Henricks** ~ Agreement and angry rejection; ~ How great is the difference between them? ~ Beautiful and ugly; ~ What's it like - the difference between them? ~ The one who is feared by others, ~ Must also because of this fear other men. ~ Wild, unrestrained! It will never come to an end! ~ The multitudes are peaceful and happy; ~ Like climbing a terrace in springtime to feast at the t'ai-lao sacrifice. ~ But I'm tranquil and quiet - not yet having given any sign. ~ Like a child who has not yet smiled. ~ Tired and exhausted - as though I have no place to return. ~ The multitudes all have a surplus. ~ I alone seem to be lacking. ~ Mine is the mind of a fool - ignorant and stupid! ~ The common people see things clearly; ~ I alone am in the dark. ~ The common people discriminate and make fine distinctions; ~ I alone am muddled and confused. ~ Formless am I! Like the ocean; ~ Shapeless am I! As though I have nothing in which I can rest. ~ The masses all have their reasons [for acting]; ~ I alone am stupid and obstinate like a rustic. ~ But my desires alone differ from those of others - ~ For I value drawing sustenance from the Mother.

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[20c02т] **John C. H. Wu** ~ HAVE done with learning, ~ And you will have no more vexation. ~ How great is the difference between "eh" and "o"? ~ What is the distinction between "good" and "evil"? ~ Must I fear what others fear? ~ What abysmal nonsense this is! ~ All men are joyous and beaming, ~ As though feasting upon a sacrificial ox, ~ As though mounting the Spring Terrace; ~ I alone am placid and give no sign, ~ Like a babe which has not yet smiled. ~ I alone am forlorn as one who has no home to return to. ~ All men have enough and to spare: ~ I alone appear to possess nothing. ~ What a fool I am! ~ What a muddled mind I have! ~ All men are bright, bright: ~ I alone am dim, dim. ~ All men are sharp, sharp: ~ I alone am mum, mum! ~ Bland like the ocean, ~ Aimless like the wafting gale. ~ All men settle down in their grooves: ~ I alone am stubborn and remain outside. ~ But wherein I am most different from others is ~ In knowing to take sustenance from my Mother!

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[20c03т] **D. C. Lau** ~ Exterminate learning and there will no longer be worries. ~ Between yea and nay ~ How much difference is there? ~ Between good and evil ~ How great is the distance? ~ What others fear ~ One must also fear. ~ And wax without having reached the limit. ~ The multitude are joyous ~ As if partaking of the {t'ai lao} offering ~ Or going up to a terrace in spring. ~ I alone am inactive and reveal no signs, ~ Like a baby that has not yet learned to smile, ~ Listless as though with no home to go back to. ~ The multitude all have more than enough. ~ I alone seem to be in want. ~ My mind is that of a fool - how blank! ~ Vulgar people are clear. ~ I alone am drowsy. ~ Vulgar people are alert. ~ I alone am muddled. ~ Calm like the sea; ~ Like a high wind that never ceases. ~ The multitude all have a purpose. ~ I alone am foolish and uncouth. ~ I alone am different from others ~ And value being fed by the mother.

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[20c04т] **R. L. Wing** ~ Discard the academic; have no anxiety. ~ How much difference is there between agreement and servility? ~ How much difference is there between good and evil? ~ That one should revere what others revere - how absurd and uncentered! ~ The Collective Mind is expansive and flourishing, ~ As if receiving a great sacrifice, ~ As if ascending a living observatory. ~ I alone remain uncommitted, ~ Like an infant who has not yet smiled, ~ Unattached, without a place to merge. ~ The Collective Mind is all-encompassing. ~ I alone seem to be overlooked. ~ I am unknowing to the core and unclear, unclear! ~ Ordinary people are bright and obvious; ~ I alone am dark and obscure. ~ Ordinary people are exacting and sharp; ~ I alone am subdued and dull. ~ Indifferent like the sea, ~ Ceaseless like a penetrating wind, ~ The Collective Mind is ever present. ~ And yet, I alone am unruly and remote. ~ I alone am different from the others ~ In treasuring nourishment from the Mother.

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[20c05т] **Ren Jiyu** ~ Abandon learning and there will be no sorrow. ~ How much difference is there between approval and denouncement? ~ How much difference is there between good and evil? ~ What others fear cannot but be feared. ~ It has been so from times of old and the practice doesn 't seem to end. ~ The multitude are so merry, as though going for a great banquet or ascending a height with a broad view in springtime. ~ I alone am indifferent, with no concern, like an infant that cannot laugh, wearied, indeed, as if I have no home to go to. ~ The multitude all have more than enough, ~ I alone seem to lack everything. ~ My mind is that of a stupid man totally in a muddle. ~ Common people are so brilliant, ~ I alone seem to be in the dark. ~ Common people are so demanding, ~ I alone seem to be tolerant: so broad as the boundless sea, so vigorous as the untiring blowing wind. ~ The multitude have their ability, ~ I alone seem to be clumsy and incapable. ~ I alone differ from others, essentially because I have acquired Tao.

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[20c06т] **Gia-fu Feng** ~ Give up learning, and put an end to your troubles. ~ Is there a difference between yes and no? ~ Is there a difference between good and evil? ~ Must I fear what others fear? What nonsense! ~ Other people are contented, enjoying the sacrificial feast of the ox. ~ In spring some go to the park, and climb the terrace, ~ But I alone am drifting, not knowing where I am. ~ Like a newborn babe before it learns to smile, ~ I am alone, without a place to go. ~ Others have more than they need, but I alone have nothing. ~ I am a fool. Oh, yes! I am confused. ~ Other men are clear and bright, ~ But I alone am dim and weak. ~ Other men are sharp and clever, ~ But I alone am dull and stupid. ~ Oh, I drift like the waves of the sea, ~ Without direction, like the restless wind. ~ Everyone else is busy, ~ But I alone am aimless and depressed. ~ I am different. ~ I am nourished by the great mother.

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[20c07т] **Lok Sang Ho** ~ What is the difference between saying yes because you agree and saying yes because you want to please? ~ What is the difference between good and evil? ~ When everybody avoids something, ~ Does it mean it must be avoided? ~ How ridiculous all this is! ~ This mode of thinking takes one far from the ultimate Truth! ~ The crowds are busily involved with their daily routines. ~ As if they are attending a feast, ~ or walking up a beautiful terrace in Spring. ~ I alone am deserted. ~ The future seems unknown, ~ Just as an infant's future is unknown. ~ I appear to be tired in a directionless journey. ~ When everybody appears to have more than enough ~ I alone seem like someone who has lost everything. ~ Is my mind that of a fool? ~ People in their mundane worlds look bright. ~ I on the other hand look dull. ~ People in the mundane worlds look clever, ~ I on the other hand look boring. ~ My mind is unsettled like the open sea and ever restless like the wind. ~ Everyone has his properties and status. ~ I alone look poor and lonely. ~ I am different from the crowd. ~ I alone value drawing my nutrients from Mother.

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[20c08т] **Xiaolin Yang** ~ Whether people listen to me or ignore me, what difference does it make? ~ Whether people treat me well or not well, what difference does it make? ~ Although things that others are afraid of I have to be afraid of too, ~ How big the difference is between them and me! ~ When everyone is excited, like going to a festival or spring outing, ~ Only I am quiet, like nothing has happened. ~ I am like a newborn infant that does not know how to laugh, ~ Bored and tired, that has no home to return to. ~ When everyone has so much excess energy, only I am left behind. ~ I have a fool's heart, so dumb! ~ Everyone seems bright, only I am dull. ~ Everyone seems to know everything, only I am confused. ~ My heart spreads like an endless ocean. ~ My mind wanders like a boundless wind. ~ Everyone seems competent, only I am slow and stupid. ~ I am so different from the others, because I am devoted to the DAO.

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[20c09т] **Walter Gorn Old**, HOLDING ALOOF ~ Dispense with your learning and save yourselves anxiety; the difference between certainly and perhaps is not much after all. ~ Do they help us to distinguish between good and evil? for one must always be careful of distinctions! ~ Alas! but the people will never be free from their folly. ~ They are filled with ambition, as the stallion ox is filled with lust. ~ I am singular in my bashfulness, I am devoid of ambition, I am undeveloped as a little child. ~ I am but a waif, a stray, a child without a home. ~ All others have an excess of good things, but I am as one abandoned. ~ How foolish and simple am I! I am bewildered. ~ Everyone sparkles with intelligence, I am alone in my obscurity. ~ The people are full of discernment; I alone am dull. ~ I am tossed about like the ocean; I roll and am never at rest. ~ Everyone has something to do; I alone am incapable and without merit. ~ I alone am estranged from the people, but I glory on the breast of my mother!

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[20c10т] **James Legge** ~ When we renounce learning we have no troubles. ~ The (ready) 'yes,' and (flattering) 'yea;' - ~ Small is the difference they display. ~ But mark their issues, good and ill; - ~ What space the gulf between shall fill? ~ What all men fear is indeed to be feared; ~ but how wide and without end is the range of questions (asking to be discussed)! ~ The multitude of men look satisfied and pleased; ~ as if enjoying a full banquet, as if mounted on a tower in spring. ~ I alone seem listless and still, my desires having as yet given no indication of their presence. ~ I am like an infant which has not yet smiled. ~ I look dejected and forlorn, as if I had no home to go to. ~ The multitude of men all have enough and to spare. ~ I alone seem to have lost everything. ~ My mind is that of a stupid man; ~ I am in a state of chaos. ~ Ordinary men look bright and intelligent, while I alone seem to be benighted. ~ They look full of discrimination, while I alone am dull and confused. ~ I seem to be carried about as on the sea, drifting as if I had nowhere to rest. ~ All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer. ~ (Thus) I alone am different from other men, but I value the nursing-mother (the Tao).

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[20c11т] **David Hinton** ~ If you give up learning, troubles end. ~ How much difference is there between yes and no? ~ And is there a difference between lovely and ugly? ~ If we can't stop fearing ~ those things people fear, ~ it's pure confusion, never-ending confusion. ~ People all radiate such joy, ~ happily offering a sacrificial ox ~ or climbing a tower in spring. ~ But I go nowhere and reveal nothing, ~ like a newborn child who has yet to smile, ~ aimless and worn out ~ as if the way home were lost. ~ People all have enough and more. ~ But I'm abandoned and destitute, ~ an absolute simpleton, this mind of mine so utterly ~ muddled and blank. ~ Others are bright and clear: ~ I'm dark and murky. ~ Others are confident and effective: ~ I'm pensive and withdrawn, ~ uneasy as boundless seas ~ or perennial mountain winds. ~ People all have a purpose in life, ~ but I'm inept, thoroughly useless and backward. ~ I'll never be like other people: ~ I keep to the nurturing mother.

* * *

[20c12т] **Chichung Huang** ~ Between "Yes, sir" and "Of course, not!" - ~ How much difference is there? ~ Between good and evil - ~ What difference it is! ~ He whom the people fear ~ Cannot but fear the people also. ~ Faintly, it seems boundless! ~ The multitude is jubilant, ~ As if feasting on the Grand Pen, ~ Or, in springtime, ascending a tower; ~ I am disinterested, showing no sign whatever, ~ Like an infant who cannot smile yet; ~ Fatigued, as if having nowhere to return. ~ The multitude all has enough and to spare; ~ I, alone, am destitute. ~ Mine is a fool's mind indeed, how stupid! ~ The vulgar are clear-sighted; ~ I alone am benighted. ~ The vulgar are discerning; ~ I alone am muddle-headed. ~ Dimly, like an ocean! ~ Faintly, as if endless! ~ The multitude is all enterprising; ~ I alone am slow and clumsy. ~ I wish to be uniquely different from others, ~ And cherish my nursing mother.

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[20c13т] **Ellen M. Chen** ~ Eliminate (chüeh) learning so as to have no worries, ~ Yes and no, how far apart are they? ~ Good and evil, how far apart are they? ~ What the sages (jen) fear, ~ I must not not fear. ~ I am the wilderness (huang)

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before the dawn (wei yang). ~ The multitude (chung jen) are busy and active, ~ Like partaking of the sacrificial feast, ~ Like ascending the platform in spring; ~ I alone (tu) am bland (p'o), ~ As if I have not yet emerged (chao) into form. ~ Like an infant who has not yet smiled (hai), ~ Lost, like one who has nowhere to return (wu so kuei). ~ The multitudes (chung jen) all have too much (yu yü); ~ I alone (tu) am deficient (i). ~ My mind (hsin) is that of a fool (yü), ~ Nebulous. ~ Worldly people (su jen) are luminous (chao); ~ I alone (tu) am dark (hun). ~ Worldly people are clear-sighted (ch'a); ~ I alone (tu) am dull (men), ~ I am calm like the sea, ~ Like the high winds I never stop (chih). ~ The multitudes (chung jen) all have their use (i); ~ I alone (tu) am untamable like lowly material. ~ I alone (tu) am different from others. ~ For I treasure feeding on the Mother (mu).

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[20c14t] **Lee Sun Chen Org** ~ How much difference in effort does it take between uttering a humble assertive "wei" and an angry blameful "ah" [in our speech]? ~ How much difference [of exertion] is there between praising and disparaging? ~ A person must fear that which is feared by most people; ~ A person should [take pre-emptive measure by being] apprehensive and prepared before danger starts brewing. ~ Most people would like to seek pleasures; ~ They found gormandizing on grand feasts (customarily served with beef, pork and goat) after each rite a great pleasure; ~ When they ascended [high] terraces for the rite of Spring, they were so merry [in such soaring high spirit]; ~ I, alone, was bothered [by such flippancy]; ~ I was as ignorant to their excitements as an [unexcitable] infant was before he turned into a child who began to recognize what did a smile mean to him; ~ [During these occasions] I was like a dispirited stray dog who could not find a home to return to; ~ The crowd [generally] felt [this kind life style was gratifying and] fulfilling, only I alone felt having lost [myself in it]; ~ I seemed to have the mind of a fool who is idiotic and uneducable; ~ General public were confident of their ostentatious intelligences; ~ But I felt my mind was befogged; ~ Most people were actively prying [for gains]; ~ I alone was immobilized by melancholy. ~ I felt like that I was fighting constantly with tumbling waves in the sea; ~ It also felt like I was struggling [to secure myself to the ground] against the seemingly endless hurricane! ~ Most people have some practical purpose to work for; ~ I alone am incorrigible and uncouth (unconventional)! ~ I am a loner who is different from others; ~ Nevertheless, I value the absorption (apprehension) of fundamental principles (Mother of all laws) [above all things].

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[20c15t] **Tien Cong Tran** ~ Give up learning, and you will have no more worry. ~ How great is the difference between "yes" and "no"? ~ What is the distinction between "good" and "evil"? ~ Must I fear what others fear? ~ What abysmal nonsense this is! ~ All men are joyous and beaming, as though feasting upon a sacrificial ox, as though mounting a spring terrace. ~ I alone am placid and get no mark, like a babe that has not yet smiled. ~ I alone am forlorn as one who has no home to return to. ~ All men have more than enough. ~ I alone appear to possess nothing. ~ What a fool I am! ~ What an obscure mind I have! ~ All men are shining. ~ I alone am dull. ~ All men are sharp. ~ I alone am blunt, riffling like the endless ocean, rambling like the ceaseless wind. ~ All men have their things. ~ I alone am stubborn and stupid. ~ But wherein I am most different from others is in knowing to prize my nourishing mother.

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[20c16t] **Thomas Z. Zhang** ~ Studying thoroughly makes people free of worries. ~ What is the difference between yes and no? ~ What is the difference between good and evil? ~ Don't fear when the crowd is afraid. ~ Why do people feel perplexed? ~ Because the universe is infinite! ~ People are cheerful, as if at banquets, and as if sight seeing from a tower in spring. ~ I show no emotion, like an infant, and as if wandering aimlessly. ~ People have plenty, but I am alone as if I have lost everything. ~ I look foolish and stupid. ~ Ordinary crowds look smart, while I appear naive. ~ Ordinary crowds look sharp, while I appear dull. ~ People look deft, while I appear awkward. ~ I am different from the crowd. ~ This is because I follow Tao.

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[20c17t] **Arthur Waley** ~ Banish learning, and there will be no more grieving. ~ Between wei and o ~ What after all is the difference? ~ Can it be compared to the difference between good and bad? ~ The saying 'what others avoid I too must avoid' ~ How false and superficial it is! ~ All men, indeed, are wreathed in smiles, ~ As though feasting after the Great Sacrifice, ~ As though going up to the Spring Carnival. ~ I alone am inert, like a child that has not yet given sign; ~ Like an infant that has not yet smiled. ~ I droop and drift, as though I belonged nowhere. ~ All men have enough and to spare; ~ I alone seem to have lost everything. ~ Mine is indeed the mind of a very idiot, ~ So dull am I. ~ The world is full of people that shine; ~ I alone am dark. ~ They look lively and self-assured; ~ I alone, depressed. ~ I seem unsettled as the ocean; ~ Blown adrift, never brought to a stop. ~ All men can be put to some use; ~ I alone am intractable and boorish. ~ But wherein I most am different from men ~ Is that I prize no sustenance that comes not from the Mother's breast.

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[20c18t] **Richard John Lynn** ~ Repudiate learning, and stay free of worry. ~ Really, how distant can approval be from disapproval? ~ Or, how far apart can praise and censure be? ~ One feared by others must also fear others accordingly. ~ A gulf so vast, oh, it is truly infinite! ~ Common people, caught up in the pursuit of happiness, behave as if feasting at a great sacrifice or ascending a springtime terrace. ~ I alone am quiet and indifferent, oh, in an entirely premanifest state [weizhao], just like an infant who has not yet smiled, ~ Utterly aimless, oh, just as if I had no place to go home. ~ Common people all have more than enough, but I alone seem to have lost all. ~ Mine is really the heart/mind of a stupid man! ~ Absolutely amorphous, oh! ~ Common people are clearly obvious. ~ But I alone am cryptically obscure. ~ Common people are meticulously discriminating, ~ But I alone muddle everything together. ~ Floating indifferently, oh, as if out on the sea, ~ Blown about by the wind, oh, I seem to have no place to stop. ~ Common people all would have purpose. ~ But I alone am doltish and rustic. ~ I alone wish to be different from others and so value drawing sustenance from the mother.

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[20c19t] **Lin Yutang** ~ THE WORLD AND I ~ Banish learning, and vexations end. ~ Between "Ah!" and "Ough!" ~ How much difference is there? ~ Between "good" and "evil" ~ How much difference is there? ~ That which men fear ~ Is indeed to be feared; ~ But, alas, distant yet is the dawn (of awakening)! ~ The people of the world are merry-making, ~ As if partaking of the sacrificial feasts, ~ As if mounting the terrace in spring; ~ I alone am mild, like one unemployed, ~ Like a new-born babe that cannot yet smile, ~ Unattached, like one without a home. ~ The people of the world have enough and to spare, ~ But I am like one left out, ~ My heart must be that of a fool, ~ Being muddled, nebulous! ~ The vulgar are knowing, luminous; ~ I alone am dull, confused. ~ The vulgar are clever, self-assured; ~ I alone, depressed. ~ Patient as the sea, ~ Adrift, seemingly aimless. ~ The people of the world all have a purpose; ~ I alone appear stubborn and uncouth. ~ I alone differ from the other people, ~ And value drawing sustenance from the Mother.

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[20c20t] **Victor H. Mair** ~ Between "yes sir" and "certainly not!" ~ how much difference is there? ~ Between beauty and ugliness, ~ how great is the distinction? ~ He whom others fear, ~ likewise cannot but fear others. ~ How confusing, ~ there is no end to it all! ~ Joyful are the masses, ~ as though feasting after the great sacrifice of oxen, or mounting a terrace in spring. ~ Motionless am I, without any sign, as a baby that has yet to gurgle. ~ How dejected! as though having nowhere to return. ~ The masses all have more than enough; ~ I alone am bereft. ~ I have the heart of a fool. ~ How muddled! ~ The ordinary man is luminously clear, I alone seem confused. ~ The ordinary man is searchingly exact, I alone am vague and uncertain. ~ How nebulous! as the ocean; ~ How blurred! as though without boundary. ~ The masses all have a purpose, I alone am stubborn and uncouth. ~ I desire to be uniquely different from others by honoring the mother who nourishes.

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[20c21t] **Tolbert McCarroll** ~ How great is the difference between "yea" and "yeah"? ~ How great is the distinction between "good" and "evil"? ~ Must I fear what others fear? ~ How silly! ~ Everyone else is joyous as if enjoying the greatest feast, or going up the terraces in spring. ~ I alone am drifting without direction, like a baby who has not yet smiled. ~ I alone am moping as if I had no home. ~ Everyone else has more than they need, ~ I alone seem in want. ~ I have the mind of a fool, how confused I am! ~ Other people are bright and clever, ~ I alone am dark. ~ Other people are alert and self-assured, ~ I alone am dull and muddled. ~ I am unsettled like the waves of the sea, like the restless wind. ~ Everyone else has a purpose, ~ I alone am stubborn and awkward. ~ I am different from other people, ~ Even so, ~ I am nourished by the Great.

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[20c22t] **David H. Li** ~ Between obsequiousness and authoritativeness - what is the difference? ~ Between beauty and ugliness - is there a difference? ~ What others fear, do not be unfearful. ~ Uncultivated, it is because it is unfinished. ~ Other people are happily gathered, as if readying to partake in an exquisite banquet, to view a spring parade. ~ I stand alone, quietly, inconspicuously. ~ Innocently, as if an infant not knowing how to smile; ~ Aimlessly, as if a wanderer not knowing where to go. ~ Other people have much to spare; ~ I, alone, am bare. ~ Perhaps my foolish heart. ~ Common people glow; ~ I, alone, am in the dark. ~ Common people are alert; ~ I, alone, am stark. ~ Other people are skillful; ~ I, alone, am clumsy and bashful. ~ I am different from others; ~ I treasure being embraced by Mother.

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[20c23t] **Yasuhiko Genku Kimura** ~ To cease unnecessary learning is to be free from unnecessary concerns. ~ How much difference is there between yes and no? ~ How much distinction is there between good and bad? ~ Must one fear what everyone fears or value what everyone values? ~ In all this, there is no universality, and thus no end to confusion. ~ Jolly are the masses in chasing after excitement, ~ As though feasting at a royal feast, or ~ Ascending a high tower on a spring day. ~ Quiet am I by abiding in the stillness of being, ~ Like a newborn babe as yet to even smile, ~ Being here and now, and having nowhere to go. ~ The masses all hoard more than they need. ~ Forgetful of possessing, I alone am bereft. ~ My mind is like that of a fool, for I know nothing. ~ The ordinary man is bright, while I alone seem dark. ~ The ordinary man is clear, while I alone seem muddled. ~ Without boundary, I am like the vast ocean, ~ Without restriction, I am like a gentle wind. ~ The masses all have things to do; ~ I alone remain stubbornly unoccupied. ~ Thus, I am uniquely different from the rest, ~ Honoring the Tao from which I take my sustenance.

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[20c24t] **Chou-Wing Chohan** ~ What is actually the difference between "yes" and "no"? ~ What is actually the difference between good and bad? ~ Must we fear what others fear? ~ The complexity is limitless! ~ In general, the people are happy, as if they were enjoying a royal feast, ~ Or as if they had climbed to the top of the tower on a spring day. ~ I alone am indifferent and quiet, I show no signs, ~ Like a baby who cannot smile yet, ~ Depressed as if I do not have a home to go back to. ~ All the others have more than enough, ~ And I alone, it seems, have a need to make up for what is missing. ~ Perhaps my thoughts are the thoughts of a fool, ~ Ignorant of knowledge, despised by everyone! ~ The vulgar person is bright, ~ I alone am so dull and toneless. ~ The vulgar person is clear, ~ I alone am so dull and opaque. ~ I am drifting, I am not anchored, ~ Swinging back and forth, I am not attached. ~ In general, everybody has something to do, ~ I alone am at a loose end, aimless. ~ I alone am different from the others, ~ But I value the quest for ~ Existence that comes from the big mother. ~ Good and bad, like "yes" and "no," are identical in the eyes of the omniscient sage. ~ But he is afraid of them, since they are infinite, and can therefore not be foreseen. ~ However, all told, he, the sage, is different from the people.

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[20c25t] **Man-Ho Kwok** ~ Listen, give up trying to be so learned ~ And things will be a lot easier. ~ Is there really any difference between a 'yes' and a 'no' said insincerely? ~ Is there really much of a difference ~ Between being angry and pretending not to be? ~ What the people are afraid of I also need to fear. ~ And what do most people do? ~ They go looking for a good time. ~ They go looking for fool's gold and auspicious signs. ~ Only, you see, I am lazy ~ And I don't give a damn about fame or money. ~ I am like a child who cannot bring himself to smile. ~ What do the people want? ~ Money and things. ~ And yet I find I have nothing, and I don't care. ~ I am as unambitious as any fool. ~ Most people seem to be bright and sharp ~ And how do I feel? ~ Like a blunted sword. ~ The people, the people are like waves of sea ~ And I am drifting between them wherever they are blown. ~ And the people, the people are so busy! ~ But I have nothing to bother about. ~ I am a bumpkin, a lout. ~ I am different, I am strange. ~ I live for the Mother.

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[20c26t] **Gu Zhengkun** ~ How much difference is seen ~ Between Yes and No? ~ How much disparity is shown ~ Between good and evil? ~ What other people fear ~ One must fear; ~ What a difference - so vast and endless! ~ The multitude are jubilant ~ As if enjoying a magnificent feast ~ Or ascending a terrace to command a view of spring scene. ~ While I, alone and inactive, remain

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aloof and indifferent, ~ Like a baby that has not yet learned to smile; ~ I am tired, like a homeless wanderer. ~ The multitude all have more than enough, ~ While I, alone, seem to have nothing. ~ I am one, indeed, with a heart of a fool. ~ Vulgar people all look sober and complacent, ~ While I alone seem muddleheaded. ~ The multitude all appear clever and capable, ~ While I alone seem slow-witted and clumsy. ~ I am indeed different from them all ~ Because I take the greatest interest in obtaining the Tao.

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[20c27t] **Chao-Hsiu Chen** ~ One who renounces learning has no sorrow. ~ Between the 'yea' and the 'nay', is there much difference? ~ Between the good and the bad, is there great distance? ~ Should one fear what other people fear? ~ If one does not cultivate one's virtue, it is like letting the land lie waste. ~ Everyone seeks the things that taste good, the joy in life. ~ I alone am detached and expressionless, like a newborn baby that has not yet learned knowledge or worry. ~ Everyone wishes for more than they need but I seek to avoid it. ~ I have the mind of a fool, but pure. ~ Everyone shows their intelligence; I show only stupidity. ~ Everyone tries to find profit with sharpness; I alone do not find it. ~ Others' desire has no end; like the sea, they drift without reaching a goal. ~ Everyone thinks that they are someone; I only think of myself as no one. ~ I behave differently to all the others, and only treasure being nourished by the mother of all creatures.

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[20c28t] **Liu Qixuan** ~ How much difference can there be ~ Between praise and criticism? ~ How similar goodness is to evil! ~ Why must one want and do ~ What everyone else wants and does? ~ What an absurd expanse of culture! ~ People hustle and bustle everywhere ~ As if they were enjoying a grand feast ~ Or climbing a spring tower. ~ I sit here, alone, like an infant that cannot giggle yet ~ And look forlorn as if I am homeless. ~ Everyone else is acquiring, possessing, ~ But I seem to be losing all the time. ~ Am I not foolish, indeed? ~ While others are decisive, ~ I am muddled. ~ While others are quick in judgment, ~ I am dull-minded. ~ I am like an ocean that cannot be easily stirred, ~ Or a wind that has nowhere to dwell. ~ Other people are intelligent, strong-minded, longheaded, ~ But I seem simple, foolish, slow. ~ I am different in that ~ I value only what provides my nourishment.

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[20c29t] **Shi Fu Hwang** ~ The World And I ~ Lao Tze says, ~ When knowledge is discarded, there will be no worries. ~ Yes, or pretending to say yes, how much are they different? ~ One is good the other is evil. ~ The difference is too great. ~ Most men fear the kings of knowledge, who are certainly formidable. ~ The world is full of fornication, and its motion cannot be discontinued. ~ Lasciviousness exceedingly holds people's minds, which they anticipate to enjoy as hungry men at full banquets, as men feel comfortable mounting towers in spring. ~ I alone keep quiet, as a baby who is not fully grown up, and has no desire in his mind. ~ To and fro, I walk; I can't find a place to stay. ~ People all have had sufficiency, while I still remain in destitution. ~ My behavior is like a fool in people's eyes. ~ Secular men are fast and make haste; but I do not intend to fetch anything. ~ Vast is the sea; its water flows to where there is no end. ~ People all seem to have had great achievement, while I am still naughty and stubborn. ~ I am different from others. ~ I rely on the Tao too much, as a baby longing for mother's milk.

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[20c30t] **Ch'u Ta-Kao** ~ Between yea and nay, how much difference is there? ~ Between good and evil, how much difference is there? ~ What are feared by others we must fear; ~ Vastly are they unlimited! ~ The people in general are as happy as if enjoying a great feast. ~ Or, as going up a tower in spring. ~ I alone am tranquil, and have made no signs, ~ Like a baby who is yet unable to smile; ~ Forlorn as if I had no home to go to. ~ Others all have more than enough, ~ And I alone seem to be in want. ~ Possibly mine is the mind of a fool, ~ Which is so ignorant! ~ The vulgar are bright, ~ And I alone seem to be dull. ~ The vulgar are discriminative, and I alone seem blunt. ~ I am negligent as if being obscure; ~ Drifting, as if being attached to nothing. ~ The people in general all have something to do, ~ And I alone seem to be impractical and awkward. ~ I alone am different from others. ~ But I value seeking sustenance from the Mother.

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[20c31t] **Paul J. Lin** ~ Abandon learning; then one has no sorrow. ~ Between "yes" and "no", what is the difference? ~ Between good and evil, what is the difference? ~ If I should fear what the people fear, ~ Then where is the end of my fear? ~ Lustily the people seem to be enjoying a feast ~ Or ascending a tower in the springtime. ~ I alone am unmoved, showing no sentiment, ~ Like a baby who does not yet know how to smile. ~ So weary, I seem not to know where to return. ~ While the multitudes have plenty, ~ I alone seem to be left out. ~ My heart is like a fool's. ~ How chaotic! ~ Chaotic! ~ While the common people are so bright, ~ I alone am so dull! ~ While the common people know how to differentiate, ~ I alone cannot see the difference. ~ Boundless as the sea, ~ Aimless as the breeze, ~ I seem to have no stop. ~ All the people have their purpose, ~ But I alone am stubborn and despicable. ~ I alone differ from the others ~ And value getting nourishment from the Mother.

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[20c32t] **Michael LaFargue** ~ Break with Learning, and there will be no trouble. ~ 'Yeah' and 'yes sir' - ~ is there a big difference between them? ~ 'Excellent' and 'despicable' - ~ what's the real difference between them? ~ "What others hold in respect, we can't fail to respect." ~ Craziness. ~ Aren't we over this yet? ~ "All the others are beaming and beaming like people enjoying a great ceremonial feast, ~ like people climbing an overlook tower in the spring. ~ I am alone still - ~ no indications at all yet, ~ like an infant who hasn't yet even smiled. ~ So sad. ~ Like someone with no place to go home to. ~ All the others have a superabundance, ~ I alone seem to have missed out. ~ Oh my simpleton's mind! ~ So confused. ~ Ordinary men are so bright, ~ I alone am so dull. ~ Ordinary men are so sharp, ~ I alone am so stupid. ~ Churned up like the ocean, blown about, like someone with no place to rest. ~ All the others all have their function, ~ I alone am thick-headed, ~ like someone from the back country." ~ I am alone, different from others - ~ treasuring the nourishing Mother.

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[20c33t] **Cheng Lin** ~ Respect and insolence, - are they really different? ~ Beauty and ugliness, - are they really different? ~ A man feels compelled to detest that which the multitude detest. ~ The multitude seem to be busy and merry as though they were celebrating a religious festival or attending a spring picnic. ~ I alone remain quiet and indifferent. ~ I roam about in a wide expanse as though I could never find an anchorage. ~ I am simple and ignorant like a new-born babe. ~ I fell weary and desolate like a homeless solitaire. ~ The multitude seem to have plenty. ~ I alone seem to have an insufficiency. ~ The multitude appear wise. ~ I alone look foolish. ~ The multitude appear bright. ~ I alone look dull. ~ I am like one tossed about on the wide sea or blown about in a high gale. ~ The multitude appear useful. ~ I alone look worthless. ~ I am different from other men, because I alone esteem the attainment of Truth.

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[20c34t] **Yi Wu** ~ Transcend learning; there will be no sorrow. ~ Between "yea" and "nay", what is the difference? ~ Between "good" and "evil", what is the distinction? ~ What other people fear, I cannot but fear. ~ Of wandering, there will be no end. ~ Most people are busy coming and going ~ As if enjoying a feast, ~ As if ascending a tower in the springtime. ~ I alone am unmoved, showing no sign, ~ Like a baby who has not yet become a child; ~ Weary, as if I have no home to return to. ~ Most people have more than enough; I alone seem to be left out. ~ My mind is like a fool's! Chaotic, chaotic! ~ Ordinary people are bright; I alone am dim. ~ Ordinary people inspect [everything]; I alone am obscurant, ~ Indifferent as the sea, endless as a high wind. ~ Most people are reasonable; I alone am stubborn and mean. ~ I am different from others; I value being fed by the Mother.

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[20c35t] **Han Hiong Tan** ~ Get rid of the knowledge and you eliminate your worry. ~ To say 'yes' or to howl 'yes', is there a big difference? ~ The concepts of good and bad, are they that much different? ~ Should I also be afraid of what other people are fearful about? ~ I am yet to make up my mind on these questions. ~ Nevertheless, everyone is happy, as if having a great feast or a nice picnic in spring. ~ Singularly, I am feeling tranquil and imperturbable. ~ I am as innocently naive as an infant. ~ Feeling lost as if I have no place to go back to. ~ Everyone seems to be smug while I alone feel inadequate. ~ I am just a clod and am very bewildered. ~ Everyone appears to be dazzling, but I am simply lacklustre. ~ Everyone is astute while I am befuddled. ~ My thoughts are drifting and ruffling, like an ocean. ~ My mind is blowing aimlessly like a gale. ~ Everyone is striving for success and prosperity ~ While I remain obstinately inane and insignificant. ~ I know I am different for I am devoted to the study of Dao.

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[20c36t] **Hua-Ching Ni** ~ In high truth, is there any difference between yes and no? ~ Between good and evil, is there any absolute distinction? ~ Must one fear what everyone fears? ~ It is still too early for the subtle truth to dawn on those who are so self-assertive. ~ The people of the world run about excitedly as if they were going to miss the yearly, royal, sacrificial feast, ~ or as if they were going to be the last one to climb a high tower on a beautiful spring day. ~ I alone remain quiet and indifferent. ~ I anchor my being to that which existed before Heaven and Earth were formed. ~ I alone am innocent and unknowing, like a newborn babe. ~ Unoccupied by worldly cares, I move forward to nowhere. ~ The people of the world have more than enough. ~ I alone appear to have nothing. ~ The people of the world appear shrewd and wise. ~ I alone look foolish. ~ I like to be forgotten by the world and left alone. ~ Indeed, I have the mind of a single person! ~ Calm and self-contained, I am like the vast ocean. ~ Free and seemingly aimless, I am like a gentle wind. ~ Everyone seems so clever and self-assured. ~ I alone appear unlearned and original, ~ Insistent upon a different direction than other people pursue. ~ I alone value taking my sustenance from the Mother.

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[20c37t] **Chang Chung-yuan** ~ What is the difference between the respectful "wei" and the disrespectful "o"? ~ What is the difference between good and bad? ~ Where others are afraid, must I be afraid, too? ~ How extremely ridiculous this is! ~ The people are rejoicing as if they are enjoying a sacrificial feast, ~ Or walking up a terrace in the blossoming spring. ~ How quiescent I am, alone unstirred, like a baby before he knows how to make pleasant expressions. ~ How aimlessly I wander, with no home to turn to. ~ People all have many ambitions and desires. ~ I, alone, seem to have left all of them. ~ How ignorant I am! ~ My mind must be that of a fool. ~ People are glorious and shining. ~ I, alone, am dark and dull. ~ People are clever and inquisitive. ~ I, alone, am obscure and blunt. ~ How tranquil I am, like the placid sea. ~ How loftily drifting, as if I am bound nowhere. ~ People all have their motives. ~ I, alone, am good for nothing and uncouth. ~ I am not like the others. ~ I am nourished by the Mother.

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[20c38t] **Henry Wei** ~ Different from the Madding Crowd ~ I Su ~ Forswear learning, and vexation will vanish. ~ Between an abrupt "Yes" and a gentle "Yea," ~ How much is the difference? ~ Between the good and the bad, ~ How much is the difference? ~ What others fear, one should also fear - ~ What a silly notion! ~ Whither will it lead? ~ Merrily, merrily, the multitude is rejoicing, ~ As if feasting after the Great Sacrifice, ~ As if mounting the Terrace of Love. ~ I alone remain indifferent and show no emotion, ~ Like an infant as yet unable to smile. ~ Wandering aimlessly, ~ I look like a homeless tramp. ~ The multitude all have enough and to spare; ~ I alone seem to be left on the wayside. ~ Oh, my mind is indeed like that of an idiot! ~ So dull, so dull I feel. ~ The worldlings are bright and cheerful; ~ I alone feel gloomy and dismal. ~ The worldlings are smart and self-confident; ~ I alone feel disgusted and depressed. ~ Restless like the sea, ~ I drift along as if never able to settle down. ~ The multitude all have some worthy employment; ~ I alone am stubborn and worthless. ~ I alone differ from other people, ~ And love to draw nourishment from the Mother.

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[20c39t] **Ha Poong Kim** ~ Banish learning, and you will have no worries. ~ "Yes" and "yeah" - ~ How far apart are they? ~ Good and bad - ~ How far apart are they? ~ "What others fear ~ You must fear." ~ How outlandish! ~ It will never end. ~ Everybody is cheerful, ~ As if enjoying a great feast; ~ As if going up to the terrace for the Spring Festival. ~ I alone am unexcited, giving no sign, ~ Like a baby who has not yet smiled; ~ Weary, as if nowhere to return. ~ Everybody has more than enough, ~ I alone seem dispossessed. ~ Mine is the mind of an ignorant man. ~ How indifferent! ~ Common folks are bright, ~ I alone am dark. ~ They are keen, ~ I alone am dull. ~ Adrift, I feel as if on the sea - ~ Blown by a high wind that seems never to come to rest. ~ Everybody is put to use, ~ I alone am stubborn and foolish like a boor. ~ Alone, different from others, I treasure the nursing mother.

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[20c40t] **Tao Huang** ~ How much difference is there between yea and nay? ~ How much difference is there between beautiful and ugly? ~ What one fears is what he cannot help but fear. ~ One is in the wilderness without central ground. ~ Ordinary people are fulfilled, ~ Eating delicious food, ~ Reaching the climax of romance. ~ I am desireless and without anticipation, ~ Like a baby who does

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not yet. ~ Gathering energy together, entering the abyss beyond the point of no return. ~ Ordinary people have more than enough, ~ I am a fool at heart, as a water droplet is to the spring. ~ People of affairs are bright and intelligent. ~ I alone am unintelligent. ~ People of affairs are cunning and clever. ~ I alone am dull and unsophisticated, ~ Unnoticed in the depth of the sea, ~ Looked for in an endless horizon. ~ Ordinary people are productive, ~ I alone maintain the living essence within. ~ I alone stay with a unitary source, as if stubborn. ~ I want to be wholly different from everyone else, ~ By taking my sustenance from the mother source.

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[20c41т] **Tang Zi-chang** ~ Abandon learning, there will be no worry! ~ What is the real meaning between Yes and No? ~ What is the clear distinction between good and bad? ~ What all men fear, one has to fear. ~ Most people are busy, busy and never know where to stop. ~ Most people are happy-go-lucky, as though they are attending a great feast or as though they are ascending a tower for sight-seeing in spring time. ~ My desire has not yet even started, like an infant who has not yet become a child. ~ They are rushing and rushing, and never know where to rest. ~ Most people desire more; ~ I alone prefer less. ~ I am simple, ~ Pure and calm. ~ Most people feel bright, bright; ~ I alone seem to be dull. ~ Most people are searching, searching; ~ I alone keep quiet, quiet. ~ Like a calm ocean moving without end. ~ Most people feel that they have merits; ~ I alone feel myself useless and worthless. ~ I alone am different from others and still prefer to drink mother's milk.

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[20c42т] **Wing-tsit Chan** ~ Abandon learning and there will be no sorrow. ~ How much difference is there between "Yes, sir," and "Of course not"? ~ How much difference is there between "good" and "evil"? ~ What people dread, do not fail to dread. ~ But, alas, how confused, and the end is not yet. ~ The multitude are merry, as though feasting on a day of sacrifice. ~ Or like ascending a tower in the springtime. ~ I alone am inert, showing no sign (of desires), ~ Like an infant that has not yet smiled. ~ Wearied, indeed, I seem to be without a home. ~ The multitude all possess more than enough. ~ I alone seem to have lost all. ~ Mine is indeed the mind of an ignorant man, ~ Indiscriminate and dull! ~ Common folks are indeed brilliant; ~ I alone seem to be in the dark. ~ Common folks see differences and are clear-cut; ~ I alone make no distinctions. ~ I seem drifting as the sea; ~ Like the wind blowing about, seemingly without destination. ~ The multitude all have a purpose; ~ I alone seem to be stubborn and rustic. ~ I alone differ from others, ~ And value drawing sustenance from Mother (Tao).

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[20c91т] **И. И. Семененко** ~ Не ведаешь заботы, когда перестаешь учиться. ~ Как мала разница между словами "да" и "ладно"! ~ И как же связаны между собой прекрасное и безобразное! ~ Чего страшатся люди, не может не страшить. ~ Какое запустение! ~ Нет этому конца! ~ Толпа находится в веселье, словно на пиру или на празднике весны. ~ Один я только пребываю безучастным и ни в чем себя не проявляю, ~ как новорожденный, который еще не научился улыбаться. ~ Я выгляжу понурым как бездомный. ~ В толпе у каждого имеется какой-либо излишек, и лишь у одного меня - словно все утеряно. ~ Какое сердце у меня, глупца! ~ В нем столько безрассудности! ~ Обыденные люди отличаются понятливостью, один я только ничего не смыслю. ~ Обыденные люди дотошно во всем разбираются, один только я остаюсь невеждой. ~ Какое у меня спокойствие! ~ Оно напоминает океан. ~ Несусь как ветер в вышине! ~ Словно не могу нигде остановиться! ~ Каждый из толпы находит себе применение, один я являюсь ни на что не годным неучем. ~ В отличие от остальных людей, я дорожу лишь тем, чтобы меня кормила грудью мать.

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[20c92т] **А. А. Маслов** ~ Велика ли разница между одобрением и хулой? ~ Велико ли расстояние между добром и злом? ~ Того, чего боятся люди, нельзя не бояться. ~ Пустынное! Оно не имеет границ. ~ Все люди радостны, будто захвачены праздником императорского угощения или прогулкой по весенним террасам. ~ Лишь я один безразличен и не подаю знаков, будто младенец, который ещё не научился улыбаться; ~ утомлённый, словно странник, не имеющий дома, куда бы мог возвратиться. ~ Люди всё имеют с избытком, лишь я один подобен отказавшемуся ото всего. ~ У меня сердце невежды - столь замутнено! ~ Простые люди пресветло-светлы, лишь я один погружён во тьму. ~ Простые люди пречисто-чисты, лишь я один невежественно-безыскусен, ~ безграничен, словно море, ~ неудержим, будто яростный ветер. ~ Все люди знают об использовании, но я один глуп и ограничен. ~ Лишь я один отличаюсь от других и ценю мать Благости.

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[20c93т] **Е. А. Торчинов** ~ Отбросьте ученость, и не будете знать печали. ~ "О да!" и "конечно нет" далеко ли друг от друга отстоят? ~ Ну а добро и зло друг от друга отстоят далеко ли? ~ Тот, кого люди боятся, сам не может людей не бояться. ~ О как все это путано и неясно, и конца ему не видно! ~ Все люди радостны-радостны, как будто они в ритуале участвуют жертвенном, как будто весенней порой на башню они восходят. ~ О! Только лишь я один спокоен-безгласен, подобно младенцу, еще не узнавшему детства. ~ О! Я весь обвит-перевязан, и мне некуда возвращаться. ~ У всех людей как будто излишек, лишь у меня одного как будто бы недостаток. ~ О! Так ведь я разум глупца! ~ О! Во мне все смешано-перемешано. ~ Все люди светлы-светлы, я один темен. ~ Все люди отчетливо-четки, я один скрыт и неявен. ~ О! Я колыхаюсь, как море. ~ О! Я парю в пространстве, и мне негде остановиться. ~ Все люди к чему-то стремятся, а я один остаюсь простец простецом. ~ О! Я обширен и глубок, как море. ~ Как ураган, в пространстве ношусь, и мне негде остановиться! ~ Я один отличаюсь от людей тем, что ценю мать-кормилицу.

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[20c94т] **А. Е. Лукьянов** ~ Отбросишь ученье, исчезнет и скорбь. ~ Насколько здесь одно отлично от другого? ~ Настолько ровно, насколько зло расходится с добром! ~ То, чего люди боятся, нельзя не бояться. ~ О ширь пустотная, без края и без центра! ~ Среди людей согласие, веселье, как будто делают Великое закланье в день наступления весны, когда она в свои владенья входит. ~ Один лишь я сокрыт в тиши без всяких признаков живого, подобный эмбриону, еще не ставшему ребенком. ~ В усталости скитаюсь по простору, как будто некуда пристать. ~ У всех людей достаток неизбывный, один лишь я как тот, кто все отверг. ~ Я сердце глупого. ~ О тьма космической утробы! ~ Миряне все сиянием полны, один лишь я во мраке мрачном. ~ Миряне любознательны в исканьях, один лишь я в безумной тьме. ~ [Вокруг] то безмятежность, которая подобна глади океана, ~ то ветра смерч, который не дает волнам остановиться. ~ В толпах людей везде есть применение разумным силам, ~ лишь я наивной глупостью подобен дикарю. ~ От всех других я отличаюсь тем, что Мать кормящую ценю.

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[20c95т] **Ян Хин-шун** ~ Когда будет уничтожена ученость, тогда не будет и печали. ~ Как ничтожна разница между обещанием и лестью и как велика разница между добром и злом! ~ Надо избегать того, чего люди боятся. ~ О! Как хаотичен [мир], где все еще не установлен порядок. ~ Все люди радостны, как будто присутствуют на торжественном угощении или празднуют наступление весны. ~ Только я один спокоен и не выставляю себя на свет. ~ Я подобен ребенку, который не явился в мир. ~ О! Я несусь! ~ Кажется, нет места, где мог бы остановиться. ~ Все люди полны желаний, только я один подобен тому, кто отказался от всего. ~ Я сердце глупого человека. ~ О, как оно пусто! ~ Все люди полны света. ~ Только я один подобен тому, кто погружен во мрак. ~ Все люди пытливы, только я один равнодушен. ~ Я подобен тому, кто несется в мирском просторе и не знает, где ему остановиться. ~ Все люди проявляют свою способность, и только я один похож на глупого и низкого. ~ Только я один отличаюсь от других тем, что вижу основу в еде.

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[20c96т] **Д. П. Конисси** ~ Когда уничтожено будет учение, то печали не будет. ~ Как велика разница между простым и сложным! ~ Как велика разница между добром и злом! ~ Необходимо бояться того, чего люди боятся. ~ О, дико! еще далеко до средины. ~ Многие держат себя важно, словно получают жертвенное мясо, словно весной восходят на башню. ~ О, как я прост! ~ Во мне нет ничего определенного, как в младенце, еще не достигшем детства. ~ Я как будто несусь, но не знаю куда и где остановлюсь. ~ Многие люди богаты, но я ничего не имею, как будто все потерял. ~ Я прост, как душа глупого человека, но люди света блестят. ~ Я один темен, но люди света просвещены. ~ Я один страдаю душевно; ~ волнуюсь, как море; ~ блуждаю и не знаю, где остановиться. ~ Многие люди делают то, к чему способны, но я один глуп и мужиковат. ~ Я один отличаюсь от других тем, что люблю питаться у матери.

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[20c97т] **В. В. Малявин** ~ Отбрось ученость, и не будешь знать печали. ~ "Конечно!" и "Ладно!" - далеки ль друг от друга? ~ Красота и уродство - что их разделяет? ~ Страхи людские - нельзя их не страшиться. ~ Темное! Пустынное! Не достать его дна! ~ Все люди исполнены радости, ~ словно празднуют великую жертву или весной восходят на башню. ~ Я один покоен, ничем не выдаю себя, как младенец, еще не улыбнувшийся, ~ Бессильно влачащийся путник - и некуда возвращаться! ~ Все вокруг имеют в избытке, ~ Я один как будто лишен всего. ~ У меня сердце глупца - смутное, простодушное! ~ Обыкновенные люди так скоры на суд, ~ Я один пребываю в неведении. ~ Обыкновенные люди судят так тщательно, ~ Я один отрешен и бездумен. ~ Покоен в волнении! Словно великое море. ~ Мчусь привольно! Словно нет мне пристанища. ~ У обыкновенных людей на все есть причина, ~ Я один прост и прям, словно неуч. ~ Я один не таков, как другие, ~ Потому что умею кормиться от Матери.

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[20c98т] **Б. Б. Виногродский** ~ Прекратите учиться, и тогда не будет беспокойств. ~ Как далеко отстоят друг от друга почтительность и пренебрежение? ~ Как далеко отстоят друг от друга добро и зло? ~ Если человека боятся, то и он не может не бояться. ~ Безграничное - это то, что еще не имеет центра. ~ Человек толпы радуется наслаждениям, как будто празднует жертвоприношение тай-лао, как будто взбирается на башню весной. ~ Я - один. ~ Прозрачно-безвкусен - нет еще никаких проявлений. ~ Подобен ребенку, который еще не начал и улыбаться. ~ Утомленно скитаюсь, будто некуда мне вернуться. ~ У человека толпы - всегда есть избыток. ~ А я - один, как будто утратил. ~ Я - глупость в человеческом сердце. ~ Непроницаемость тьмы. ~ Обычные люди светом сияют. ~ Я - один. ~ Сумрачно-мрачный. ~ Обычные люди всматриваются-внимают. ~ Я - один. ~ Скучный и хмурый. ~ Бесформенность - это напоминание о море. ~ Ветра круговорот - это напоминание об отсутствии остановки. ~ У человека толпы всегда есть мотивы. ~ Лишь я - один. ~ Тупой и грубый. ~ Я - один. ~ Отличаюсь от человека ~ и питаю в первую очередь то, что меня порождает.

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PSEUDO-CHAPTER **Twenty-One**

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[21c01т] **Robert G. Henricks** ~ The character of great virtue follows alone from the Way. ~ As for the nature of the Way - it's shapeless and formless. ~ Formless! Shapeless! Inside there are images. ~ Shapeless! Formless! Inside there are things. ~ Hidden! Obscure! Inside there are essences. ~ These essences are very real; ~ Inside them is the proof. ~ From the present back to the past, ~ Its name has never gone away. ~ It is by this that we comply with the father of the multitude [of things]. ~ How do I know that the father of the multitude is so? ~ By this.

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[21c02т] **John C. H. Wu** ~ It lies in the nature of Grand Virtue ~ To follow the Tao and the Tao alone. ~ Now what is the Tao? ~ It is Something elusive and evasive. ~ Evasive and elusive! ~ And yet It contains within Itself a Form. ~ Elusive and evasive! ~ And yet It contains within Itself a Substance. ~ Shadowy and dim! ~ And yet It contains within Itself a Core of Vitality. ~ The Core of Vitality is very real, ~ It contains within Itself an unfailing Sincerity. ~ Throughout the ages Its Name has been preserved ~ In order to recall the Beginning of all things. ~ How do I know the ways of all things at the Beginning? ~ By what is within me.

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[21c03т] **D. C. Lau** ~ In his every movement a man of great virtue ~ Follows the way and the way only. ~ As a thing the way is ~ Shadowy and indistinct. ~ Indistinct and shadowy, ~ Yet within it is an image; ~ Shadowy and indistinct, ~ Yet within it is a substance. ~ Dim and dark, ~ Yet within it is an essence. ~ This essence is quite genuine ~ And within it is something that can be tested. ~ From the present back to antiquity, ~ Its name never deserted it. ~ It serves as a means for inspecting the fathers of the multitude. ~ How do I know that the fathers of the multitude are like that? ~ By means of this.

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[21c04т] **R. L. Wing** ~ The natural expression of Power ~ Proceeds only through the Tao. ~ The Tao acts through Natural Law; ~ So formless, so intangible. ~ Intangible, formless! ~ At its center appears the Image. ~ Formless, intangible! ~ At its center appears Natural Law. ~ Obscure, mysterious! ~ At its center appears the Life Force. ~ The Life Force is very real; ~ At its center appears truth. ~ From ancient times to the present, ~ Its name ever remains, ~ Through

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the experience of the Collective Origin. ~ How do I know the way of the Collective Origin? ~ Through this.

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[21c05t] **Ren Jiyu** ~ The content of the great "De" (Virtue) is in conformity with Tao. ~ The thing that is called Tao has no definite form. ~ So vague and elusive is it, ~ Yet in it the image appears. ~ So elusive and vague is it, ~ Yet in it the real exists. ~ So profound and obscure is it, ~ Yet in it the subtle essence was contained. ~ The essence is very concrete, and very real. ~ From the old time till now, its name stands unworn, by which we may know the beginning of all things. ~ How do I know their beginnings? ~ Only by this (nature of Tao).

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[21c06t] **Gia-fu Feng** ~ The greatest Virtue is to follow Tao and Tao alone. ~ The Tao is elusive and intangible. ~ Oh, it is intangible and elusive, and yet within is image. ~ Oh, it is elusive and intangible, and yet within is form. ~ Oh, it is dim and dark, and yet within is essence. ~ This essence is very real, and therein lies faith. ~ From the very beginning until now its name has never been forgotten. ~ Thus I perceive the creation. ~ How do I know the ways of creation? ~ Because of this.

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[21c07t] **Lok Sang Ho** ~ To tell the virtuous from all the others. ~ You only need one criterion: does he follow the Dao? ~ The substance of the Dao is impalpable and intractable. ~ While it is impalpable and intractable, ~ It manifests itself in the phenomenal world, ~ And it is not without substance. ~ While it is shadowy and empty, ~ It shows itself in the spiritual realm. ~ The spiritual essence of the Dao is both truthful and dependable. ~ From the ancient times till now ~ The name of the Dao has persisted, ~ And it has pleased the wise masters. ~ How do I know about these wise masters? ~ I use the criterion mentioned above.

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[21c08t] **Xiaolin Yang** ~ Only the DAO has the behavior of the most magnificent DE. ~ The DAO looks elusive and vague. ~ It seems abstract, but it has the world as its foundation. ~ It appears intangible and far away, but it contains the basic elements of the world. ~ These elements are present everywhere, making its existence known. ~ From the beginning to the present, the name of the DAO has always existed, ~ Experiencing all generations. ~ How do I know everything in the past? Because I know the DAO.

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[21c09t] **Walter Gorn Old**, THE EMPTY SOURCE ~ The greatest virtue is in simply following Tao, the intangible, inscrutable. ~ Inscrutable, intangible, and yet containing forms. ~ Intangible, inscrutable, and yet containing things. ~ Profound and obscure, but having an essence, a veritable essence in which is consistence. ~ From eternity until now its nature has remained unchanged. ~ It inheres in all things from their beginnings. ~ How do I know of the origin of things? ~ I know by Tao.

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[21c10t] **James Legge** ~ The grandest forms of active force ~ From Tao come, their only source. ~ Who can of Tao the nature tell? ~ Our sight it flies, our touch as well. ~ Eluding sight, eluding touch, ~ The forms of things all in it crouch; ~ Eluding touch, eluding sight, ~ There are their semblances, all right. ~ Profound it is, dark and obscure; ~ Things' essences all there endure. ~ Those essences the truth enfold ~ Of what, when seen, shall then be told. ~ Now it is so; 'twas so of old. ~ Its name - what passes not away; ~ So, in their beautiful array, ~ Things form and never know decay. ~ How know I that it is so with all the beauties of existing things? ~ By this (nature of the Tao).

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[21c11t] **David Hinton** ~ The nature of great Integrity is to follow Way absolutely. ~ Becoming things, Way appears vague and hazy. ~ All hazy and impossibly vague it harbors the mind's images. ~ All vague and impossibly hazy it harbors the world's things. ~ All hidden and impossibly dark it harbors the subtle essence, ~ and being an essence so real it harbors the sincerity of facts. ~ Never, not since the beginning - its renown has never been far off. ~ Through it we witness all origins. ~ And how can we ever know the form of all origins? ~ Through this.

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[21c12t] **Chichung Huang** ~ The manifestations of grand virtue ~ Follow only the Tao. ~ The Tao is something ~ Faint and dim: ~ Dim and faint, ~ Therein lies an image; ~ Faint and dim, ~ Therein lies substance. ~ Deep and remote, ~ Therein lies quintessence. ~ Its quintessence is most genuine, ~ Therein lies truthfulness. ~ From the present to antiquity, ~ Its name has never vanished, ~ Whereby I trace back to ~ The father of the multitude. ~ How do I know ~ What the father of the multitude was like? ~ From this.

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[21c13t] **Ellen M. Chen** ~ The features (yung) of the vast (k'ung) Te, ~ Follows entirely (wei) from Tao. ~ Tao as a thing, ~ Is entirely illusive (huang) and evasive (hu). ~ Evasive and illusive, ~ In it there is image (hsiang). ~ Illusive and evasive, ~ In it there is thinghood (wu). ~ Dark and dim, ~ In it there is life seed (ching). ~ Its life seed being very genuine (chen), ~ In it there is growth power (hsin). ~ As it is today, so it was in the days of old (ku), ~ Its name goes not away (ch'ü), ~ So that we may survey (yüeh) the origins of the many (chung fu). ~ How do I know that the origins of the many are such? ~ Because of this.

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[21c14t] **Lee Sun Chen Org** ~ The containment (holding capacity) of the great Te is patterned after [the containment of] Tao [i.e. vastly immense]. ~ [The following experience was shared by people who had searched Tao in the darkness of ignorance:] ~ The physical manifestation of Tao [was like a shadow which] shimmers and vibrates [in front of us]; ~ Nevertheless beneath this evasive [emanation we could tell that] there was some concrete [form]; ~ Underlying this elusive shadow there was some [discernible] phenomenon [that can be construed]; ~ Lying deeply and obscurely beneath this phenomenon is something quintessential [that can be conjectured]; ~ This something quintessential is very real that it yields trustworthy results; ~ From ancient time until today the above description (name) has had never been refuted [successfully]; ~ This kind of descriptions were found in classics handed down by our forefathers; ~ On what account did I know that the description [of Tao] in ancient classics are the best elucidation of [Tao we have so far]? ~ I based my conclusion through my own personal confirmations of accounts (explication) given by our forefathers in venerable documents.

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[21c15t] **Tien Cong Tran** ~ Great Virtue shows itself only in following the Way. ~ The Way is something elusive and evasive. ~ Elusive and evasive, and yet it contains within itself an image. ~ Elusive and evasive, and yet it contains within itself a substance. ~ Unfathomable and hidden, and yet it contains within itself an essence. ~ The essence is very real, and contains within itself an unfailing sincerity. ~ Throughout the ages its name has been preserved because through it we see the beginning of all things. ~ How do I know the beginning of all things? ~ Through it.

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[21c16t] **Thomas Z. Zhang** ~ The state of the world follows the Tao. ~ What is Tao? ~ It is intangible. ~ Foggily and hazily there appears to be an image. ~ Hazily and foggily there seems to be an object. ~ Distantly and elusively it emerges over there. ~ It is the truth. ~ It is believable. ~ From ancient time, it has been there; everything is following it. ~ How do I know it is so? ~ From everything that is observable.

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[21c17t] **Arthur Waley** ~ Such the scope of the All-pervading Power ~ That it alone can act through the Way. ~ For the Way is a thing impalpable, incommensurable. ~ Incommensurable, impalpable. ~ Yet latent in it are forms; ~ Impalpable, incommensurable ~ Yet within it are entities. ~ Shadowy it is and dim; ~ Yet within it there is a force, ~ A force that though rarefied ~ Is none the less efficacious. ~ From the time of old till now ~ Its charge has not departed ~ But cheers onward the many warriors. ~ How do I know that the many warriors are so? ~ Through this.

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[21c18t] **Richard John Lynn** ~ A capacity for the virtue of emptiness, this alone allows conformance with the Dao. ~ The Dao as such is but dim, is but dark. ~ Dark, oh, dim, oh, but within it some image is there. ~ Dim, oh, dark, oh, but within it something is there. ~ Abstruse, oh, indistinct, oh, but within it the essence of things is there. ~ Its essence is most authentic, for within it authentication occurs. ~ From antiquity until now, its name has never been revoked. ~ We use it to convey what the father of everything is. ~ How do I know that the father of everything is so? ~ It is by this.

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[21c19t] **Lin Yutang** ~ MANIFESTATIONS OF TAO ~ The marks of great Character ~ Follow alone from the Tao. ~ The thing that is called Tao ~ Is elusive, evasive. ~ Evasive, elusive, ~ Yet latent in it are forms. ~ Elusive, evasive, ~ Yet latent in it are objects. ~ Dark and dim, ~ Yet latent in it is the life-force. ~ The life-force being very true, ~ Latent in it are evidences. ~ From the days of old till now ~ Its Named (manifested forms) have never ceased, ~ By which we may view the Father of All Things. ~ How do I know the shape of Father of All Things? ~ Through These!

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[21c20t] **Victor H. Mair** ~ The appearance of grand integrity is that it follows the Way alone. ~ The Way objectified is blurred and nebulous. ~ How nebulous and blurred! ~ Yet within it there are images. ~ How blurred and nebulous! ~ Yet within it there are objects. ~ How cavernous and dark! ~ Yet within it there is an essence. ~ Its essence is quite real; ~ Within it there are tokens. ~ From the present back to the past, ~ Its name has been imperishable. ~ Through it we conform to the father of the masses. ~ How do I know what the father of the masses is like? ~ Through this.

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[21c21t] **Tolbert McCarroll** ~ The Great Virtue is to follow the Tao and only the Tao. ~ The Tao is shadowy and intangible. ~ Intangible and evasive, and yet within it is a form. ~ Evasive and intangible, and yet within it is a substance. ~ Shadowy and dark, and yet within it is a vital force. ~ This vital force is real and can be relied upon. ~ From ancient times to the present the Tao's instructions have not been forgotten. ~ Through it can be perceived the beginning of the story of life. ~ How do I know how it was at the beginning of the story of life? ~ Because of what is within me.

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[21c22t] **David H. Li** ~ The Grand Virtue's complexion resembles that of Direction. ~ Direction, as a matter substantive, ~ is sometimes indistinct and other times elusive. ~ Elusive and indistinct, there is image within; ~ Indistinct and elusive, there is matter within. ~ Minuscule and mysterious, there are particles within; ~ These particles are real; there is reality within. ~ From the present back to the past, its name is never unacknowledged; ~ it is the foundation of all matters. ~ How do I know that it is the foundation of all matters? ~ Through Direction.

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[21c23t] **Yasuhiko Genku Kimura** ~ The outer expression of great virtue ~ follows the inner subtlety of the Tao. ~ Yet, ~ the inner subtlety of the Tao ~ is altogether elusive and ineffable. ~ Elusive and ineffable, yet there arises some image within; ~ Ineffable and elusive, yet there exists some thing within; ~ Cavernous and dark, yet there is some essence within; ~ This essence is entirely real; in it is Kosmic Integrity. ~ Hitherto, the name of Kosmic Integrity has endured, ~ And remains the Principle of Kosmic Creation and Decreation. ~ By what means do I know the Principle of Kosmic Creation and Decreation? ~ By means of Kosmic Integrity itself.

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[21c24t] **Chou-Wing Chohan** ~ The manifestation of the great virtue is to follow the way of the Tao. ~ Tao is a thing that is invisible, inaccessible. ~ Inaccessible, invisible, and yet it has image and form. ~ Cloudy and obscure, but there is essence in it, ~ And this essence is absolute truth, and there is belief in it. ~ From ancient times until now, it has not lost its nameless name, ~ Through it the source of all things has passed. ~ How do I know that the source of all things is in it? ~ From the Tao.

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[21c25t] **Man-Ho Kwok** ~ The Body of The Tao is a mist beyond your eyes ~ Tao of No Body, and yet within it is All Creation. ~ Like a seed in the dark, and a dim light ~ And from it, comes everything. ~ Root, stem, leaf … its essence is in everything. ~ Everything is born from this Tao ~ I say so, and I can prove it! ~ From the beginning of time until now the Tao is eternal because it is Creation. ~ How do I know the Tao is the root of all being? ~ Because ~ I know this.

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[21c26t] **Gu Zhengkun** ~ The forms of the great the Teh (virtue) ~ Exclusively depend on the Tao. ~ The Tao as a thing ~ Is vague and indefinite. ~ Vague and indefinite, ~ It presents images; ~ Indefinite and vague, ~ It embodies substance. ~ Distant and dark, ~ It embraces semen-like essence. ~ The essence is a genuine existence ~ That can be tested as true. ~ From ancient times to now, ~ Its name has always been accepted, ~ And with which, the beginning of all things can be surveyed. ~ How do I know the initial state of all things? ~ By means of the Tao.

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[21c27t] **Chao-Hsiu Chen** ~ A virtuous person comes into being only according to

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the Tao. ~ Tao is something which is obscure and indistinct. ~ Indistinct and obscure - ~ yet there is an appearance. ~ Obscure and indistinct - ~ yet there is a substance. ~ Vague and dim - ~ yet there is an essence within it. ~ This essence is genuine. ~ There is truth within it. ~ Since ancient times until now, its name never forsaken, it stands there to guard all the good deeds. ~ How do I know all the good deeds are guarded by this Tao? ~ I know.

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[21c28t] **Liu Qixuan** ~ To one who keeps the Way, nature bestows its richest gifts. ~ The working of the Way cannot be clearly stated, ~ But one can find an image in its vagueness, ~ Substance in its obscurity, ~ Essence in its vast, uncertain expanse, ~ And confirmable manifestations of that essence. ~ What existed at the earliest beginning ~ Is existing now, in the developments of all beings, ~ And that is what helps me to know the nature of all things.

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[21c29t] **Shi Fu Hwang** ~ The Tao Never Leaves This World ~ Lao Tze says, ~ The great Teh is comprehensive, and it follows the ways of the Tao. ~ The Tao is that which is vague and uncertain. ~ Within the vague and uncertain, there are pictures. ~ Within the vague and uncertain, there is substance. ~ Feeble and unclear as it is, there is spirit within. ~ The spirit is genuine, with credibility within. ~ From ancient times until now, the Tao has never left this world; it lives with and looks after all things. ~ How do I know the Tao lives with all things? ~ From their daily conduct I know.

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[21c30t] **Ch'u Ta-Kao** ~ The great virtue as manifested is but following Tao. ~ Tao is a thing that is both invisible and intangible. ~ Intangible and invisible, yet there are forms in it; ~ Invisible and intangible, yet there is substance in it; ~ Subtle and obscure, there is essence in it; ~ This essence being invariably true, there is faith in it. ~ From of old till now, it has never lost its (nameless) name, ~ Through which the origin of all things has passed. ~ How do I know that it is so with the origin of all things? ~ By this (Tao).

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[21c31t] **Paul J. Lin** ~ The feature of great virtue is to follow only Tao. ~ Tao is something elusive and vague! ~ Though vague and elusive, in it is the image. ~ Though elusive and vague, in it is the substance. ~ Obscure and dim, in it is the spirit. ~ The spirit is truly genuine; in it is credibility. ~ From ancient times until now, ~ Its name has never disappeared. ~ By this the beginning of all things is known. ~ How can I know the beginning of all things? ~ By this.

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[21c32t] **Michael LaFargue** ~ The impression made by magnificent Te ~ comes only from Tao. ~ Tao is a something ~ but elusive, but evasive. ~ Evasive, elusive, ~ inside it lies the mind's true form. ~ Elusive, evasive, ~ inside it lies something substantial. ~ Shadowy, dim. ~ Inside it lies vital energy. ~ This energy is very strong, ~ inside it lies true genuineness. ~ From ancient times until today ~ Its name has not been forgotten ~ allowing us to see the beginnings of everything. ~ How do I recognize the form of the beginnings of everything? ~ By this.

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[21c33t] **Cheng Lin** ~ The conduct of those who have attained perfection is always in accordance with the way of Truth. ~ Truth is vague and intangible. ~ Though vague and intangible, within it there is substance. ~ Though vague and intangible, within it there is form. ~ Though distant and vacuous, within it there is essence. ~ Its essence is real, and its validity can be proven. ~ It has existed from the earliest time, and only its name is new. ~ It is the primary origin of the whole of creation.

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[21c34t] **Yi Wu** ~ The attitude of grand virtue is to follow only the Way. ~ The Way is like something elusive and evasive. ~ Within it there is image, evasive and elusive. ~ Within it there is matter, elusive and evasive. ~ Within it there is essence, dim and dark. ~ The essence is very real, ~ Within it there is evidence of reality. ~ From ancient times to now, ~ Its name has not disappeared. ~ By it one can see the source of all things. ~ How could I know the source of all things? ~ By this.

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[21c35t] **Han Hiong Tan** ~ The demeanour of a man of great virtue is consistent with the way of Dao. ~ Dao, as an entity, is not tangible. ~ Though it is intangible, it appears to have some image. ~ Although it appears nebulous, it has some form. ~ Though inscrutable and indistinct, it appears to have some vitality. ~ This vitality is as real as it is creditable. ~ From antiquity until now, Dao has always existed. ~ Through following the way of Dao, one tries to understand the beginning of the world. ~ To understand the beginning of the universe is from the study of Dao.

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[21c36t] **Hua-Ching Ni** ~ One of deep virtue cherishes the subtle essence of the universe. ~ The subtle essence of the universe is elusive and evasive. ~ Though it is elusive and evasive, ~ it unveils itself as images and forms. ~ Evasive and elusive, ~ it discloses itself as indefinable substance. ~ Shadowy and indistinct, ~ it reveals itself as impalpable subtle essence. ~ This essence is so subtle, and yet so real. ~ It is the subtle origin of the whole of creation and non-creation. ~ It existed prior to the beginning of time as the single deep and subtle reality of the universe. ~ It brings all into being.

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[21c37t] **Chang Chung-yuan** ~ That which is inherent in the great attainment (void) is the echo of Tao. ~ That which is Tao is indistinct and ineffable. ~ Ineffable and indistinct, yet therein are forms. ~ Indistinct and ineffable, yet therein are objects. ~ Unfathomable and invisible, yet therein are essences. ~ The essence is indeed genuine, therein is the vivid reality. ~ From ancient times until the present, the name of Tao has never ceased to exist. ~ Through it we see the beginning of all things. ~ How do we understand the beginning of all things? ~ It is through this.

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[21c38t] **Henry Wei** ~ Hollow Heart ~ Hsu Hsin ~ The inherent quality of Grand Virtue (Teh) ~ Always conforms only to Tao. ~ Tao is something dreamily winking and waning. ~ Waning, winking, it embodies forms; ~ Winking, waning, it embodies things. ~ It may seem receding afar and darkening, ~ Yet within it there is an essence. ~ This essence is very real. ~ Inside is something invariably vital. ~ From hoary antiquity to the present time, ~ Its effect has never gone awry, ~ And serves as witness to the Creator of all things. ~ How do I know the way of the Creator? ~ Through this (witness).

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[21c39t] **Ha Poong Kim** ~ The look of the great Te ~ Follows from Tao alone. ~ It is Tao embodied. ~ How vague and dim it is! ~ Vague and dim - ~ In it are forms. ~ Vague and dim - ~ In it are things. ~ Deep and dark - ~ In it is the vital essence, ~ Which is most real. ~ In it is evidence. ~ From the time of old till today, ~ Its name has never departed. ~ By it you view the beginning of all. ~ How do I know the shape of the beginning of all? ~ By this.

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[21c40t] **Tao Huang** ~ The marks of profound action follow only from the Tao. ~ The substance of Tao is boundless and unfathomable. ~ Unfathomable and boundless, ~ In its center there is form; ~ Boundless and unfathomable, ~ In its center there is an object; ~ Embryonic and dark, ~ In its center there is essence; ~ The essence is very pure, ~ In its center there is trust. ~ From now to the days of old, ~ Its name never dies, ~ Because it creates all things in their beginning. ~ How do I know the source of all beginnings? ~ From this.

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[21c41t] **Tang Zi-chang** ~ The capacity of Grand Virtues is obtained only by following Dao. ~ Dao is a matter, even though it is indistinct and elusive. ~ It is elusive and indistinct, yet within it All Images are formed; ~ It is indistinct and elusive, yet within it All Things are created; ~ It is shadowy and obscure, yet within it All Vitalities are produced. ~ It's own vitality is real and valid. ~ Throughout the past and present the name of Dao has never been dropped. ~ It observes All Origins. ~ How do we know that All Origins are so? ~ By these observations.

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[21c42t] **Wing-tsit Chan** ~ The all-embracing quality of the great virtue follows alone from the Tao. ~ The thing that is called Tao is eluding and vague. ~ Vague and eluding, there is in it the form. ~ Eluding and vague, in it are things. ~ Deep and obscure, in it is the essence. ~ The essence is very real, in it are evidences. ~ From the time of old until now, its name (manifestations) ever remains. ~ By which we may see the beginning of all things. ~ How do I know that the beginnings of all things are so? ~ Through this (Tao).

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[21c91t] **И. И. Семененко** ~ Все вмещается великой добродетелью, и в этом она следует лишь Дао. ~ Дао в смысле вещи всецело смутно и расплывчато. ~ И в нем, таком смутном и расплывчатом, есть образы! ~ И в нем, таком расплывчатом и смутном, есть вещи! ~ И в нем, таком глубоком и неясном, есть сгущенность! ~ Его сгущенность обладает высшей подлинностью. ~ В нем все является реальным. ~ Издревле и доныне не исчезает его имя. ~ Так оно собирает множество великих. ~ Откуда мне известно, каким видом обладает множество великих? ~ Отсюда.

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[21c92t] **А. А. Маслов** ~ Облик великой Благости проистекает из Дао. ~ В вещах Дао неразличимо-туманно. ~ Неразличимо-туманное! Но в нём заключены образы. ~ Туманно-неразличимое! Но оно объемлет вещи. ~ Отдалённое и тёмное! Но оно содержит семя. ~ Семя это истинное, ибо оно освящено искренностью. ~ С древности и до наших дней имя его не высказано. ~ Оно известно как отец мириад созданий. ~ Откуда я знаю, что форма отца созданий такова? ~ Из него же самого.

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[21c93t] **Е. А. Торчинов** ~ Из пустоты Блага-Дэ Путь-Дао исходит вовне. ~ Дао - вещь такая: неясная и смутная, безликая и туманная. ~ О неясная! ~ О смутная! ~ В твоем средоточии есть образы. ~ О безликая! ~ О туманная! ~ В твоем средоточии есть вещи. ~ О загадочная! ~ О темная! ~ В твоем средоточии есть суть энергии жизни. ~ Эта суть энергии жизни предельно истинна, в ее средоточии сокрыто доверие. ~ С древности и доныне не исчезало ее имя и с помощью его обозреваю все множество множеств сущего. ~ Но откуда мне известно, что множество множеств сущего таково? ~ Из этого.

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[21c94t] **А. Е. Лукьянов** ~ Насыщенность пустого Дэ совпадает только с Дао. ~ Дао есть нечто туманное, неразличимое! ~ О, неразличимое! ~ О, туманное! ~ Внутри Его содержатся образы. ~ О, туманное! ~ О, неразличимое! ~ Внутри Его содержатся вещи. ~ О, глубокое! ~ О, сокровенное! ~ Внутри Его содержится семя-энергия (цзин). ~ Это семя-энергия в высшей степени подлинно, в нем содержится вера-доверие (синь). ~ С древности и поныне Его имя не исчезает, в Нем вижу Отца всего тварного. ~ Откуда я знаю, что Отец всего тварного таков? ~ Из того, что сказано.

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[21c95t] **Ян Хин-шун** ~ Содержание великого дэ подчиняется только дао. ~ Дао бестелесно. ~ Дао туманно и неопределенно. ~ Однако в его туманности и неопределенности содержатся образы. ~ Оно туманно и неопределенно. ~ Однако в его туманности и неопределенности скрыты вещи. ~ Оно глубоко и темно. ~ Однако в его глубине и темноте скрыты тончайшие частицы. ~ Эти тончайшие частицы обладают высшей действительностью и достоверностью. ~ С древних времен до наших дней его имя не исчезает. ~ Только следуя ему, можно познать начало всех вещей. ~ Каким образом мы познаем начало всех вещей? ~ Только благодаря ему.

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[21c96t] **Д. П. Конисси** ~ Высоконравственный повинуется только одному Тао. ~ Сущность Тао похожа на блеск света. ~ О, неуловим блеск света! но в нем есть изображение. ~ О, как он блестит! ~ Он решительно неуловим, но в нем есть вещество. ~ О, как призрачно и непостижимо (Тао)! ~ В нем есть сущность, которая достоверна. ~ От древности до ныне имя (его) никогда не исчезало. ~ Я обозрел многие начала, но не знаю, отчего такие начала, а не иные.

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[21c97t] **В. В. Малявин** ~ Сила всевмещающего совершенства исходит единственно от Пути. ~ Путь же вот что такое: туманное, смутное. ~ О, смутное! О, туманное! А в нем есть образы! ~ О, туманное! О, смутное! А в нем есть нечто! ~ О, сокрытое! О, темное! А в нем есть семена. ~ Эти семена такие подлинные! Они дают уверенность. ~ С древности и поныне имя его не преходит, ~ Благодаря ему опознаем величие превращений. ~ Откуда я знаю, что таково величие всех превращений? ~ Благодаря этому.

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[21c98t] **Б. Б. Виногродский** ~ Всеобъемлющий характер Потенции пространства определяется лишь тем, что вытекает из Пути. ~ Путь реализуется в вещах лишь как мерцание, лишь как трепетание. ~ Вот трепетание, вот мерцание. ~ А в сердцевине - наличие образа. ~ Вот мерцание, вот трепетание. ~ А в сердцевине - наличие вещи. ~ Вот мрак, вот тьма. ~ А в сердцевине - наличие семени. ~ Его семя является совершенно сущим. ~ А в сердцевине - наличие веры. ~ С древности до современности имя его не исчезает. ~ Тем самым он проявляется как прародитель множеств. ~ Откуда же известно сущности моей, что таковым является прародитель множеств? ~

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Через это.

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PSEUDO-CHAPTER **Twenty-Two**

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[22c01t] **Robert G. Henricks** ~ Bent over, you'll be preserved whole; ~ When twisted, you'll be upright; ~ When hollowed out, you'll be full; ~ When worn out, you'll be renewed; ~ When you have little, you'll attain [much]; ~ With much, you'll be confused. ~ Therefore the Sage holds on to the One and in this way becomes the shepherd of the world. ~ He does not show himself off; therefore he becomes prominent. ~ He does not put himself on display; therefore he brightly shines. ~ He does not brag about himself; therefore he receives credit. ~ He does not praise his own deeds; therefore he can long endure. ~ It is only because he does not compete that, therefore, no one is able to compete with him. ~ The so-called "Bent over you'll be preserved whole" of the ancients ~ Was an expression that was really close to it! ~ Truly "wholeness" will belong to him.

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[22c02t] **John C. H. Wu** ~ BEND and you will be whole. ~ Curl and you will be straight. ~ Keep empty and you will be filled. ~ Grow old and you will be renewed. ~ Have little and you will gain. ~ Have much and you will be confused. ~ Therefore, the Sage embraces the One, ~ And becomes a Pattern to all under Heaven. ~ He does not make a show of himself, ~ Hence he shines; ~ Does not justify himself, ~ Hence he becomes known; ~ Does not boast of his ability, ~ Hence he gets his credit; ~ Does not brandish his success, ~ Hence he endures; ~ Does not compete with anyone, ~ Hence no one can compete with him. ~ Indeed, the ancient saying: "Bend and you will remain whole" is no idle word. ~ Nay, if you have really attained wholeness, everything will flock to you.

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[22c03t] **D. C. Lau** ~ Bowed down then preserved; ~ Bent then straight; ~ Hollow then full; ~ Worn then new; ~ A little then benefited; ~ A lot then perplexed. ~ Therefore the sage embraces the One and is a model for the empire. ~ He does not show himself, and so is conspicuous; ~ He does not consider himself right, and so is illustrious; ~ He does not brag, and so has merit; ~ He does not boast, and so endures. ~ It is because he does not contend that no one in the empire is in a position to contend with him. ~ The way the ancients had it, 'Bowed down then preserved', is no empty saying. ~ Truly it enables one to be preserved to the end.

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[22c04t] **R. L. Wing** ~ What is curved becomes whole; ~ What is crooked becomes straight. ~ What is deep becomes filled; ~ What is exhausted becomes refreshed. ~ What is small becomes attainable; ~ What is excessive becomes confused. ~ Thus Evolved Individuals hold to the One And regard the world as their Pattern. ~ They do not display themselves; ~ Therefore they are illuminated. ~ They do not define themselves; ~ Therefore they are distinguished. ~ They do not make claims; ~ Therefore they are credited. ~ They do not boast; ~ Therefore they advance. ~ Since, indeed, they do not compete, The world cannot compete with them. ~ That ancient saying: "What is curved becomes whole" - Are these empty words? ~ To become whole, Turn within.

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[22c05t] **Ren Jiyu** ~ To yield is yet to be preserved wholly, ~ To be bent is yet to become straight, ~ To be hollow is yet to be filled up, ~ To be worn out is yet to be renewed, ~ To have little (knowledge) is yet to gain, ~ To have much (knowledge) is yet to be perplexed. ~ Therefore the sage takes Tao (the One) as the instrument to observe destiny under Heaven? ~ He does not merely rely on his own eyes, ~ Therefore he is wise and penetrating; ~ He does not consider himself always in the right, ~ Therefore he is able to tell right from wrong; ~ He does not boast of himself, ~ Therefore he is given credit; ~ He does not think himself superior, ~ Therefore he is qualified for leadership. ~ It is precisely because he does not compete that nobody under Heaven could compete with him. ~ How could such old sayings be false as "to yield is yet to be preserved wholly"? ~ Truly they will preserve people well.

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[22c06t] **Gia-fu Feng** ~ Yield and overcome; ~ Bend and be straight; ~ Empty and be full; ~ Wear out and be new; ~ Have little and gain; ~ Have much and be confused. ~ Therefore wise men embrace the one ~ And set an example to all. ~ Not putting on a display, ~ They shine forth. ~ Not justifying themselves, ~ They are distinguished. ~ Not boasting, ~ They receive recognition. ~ Not bragging, ~ They never falter. ~ They do not quarrel, ~ So no one quarrels with them. ~ Therefore the ancients say, "Yield and overcome." ~ Is that an empty saying? ~ Be really whole, ~ And all things will come to you.

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[22c07t] **Lok Sang Ho** ~ When something is bent, it is ready to be put straight; ~ When someone is wronged, one is ready to be redressed; ~ When a container is empty, it is ready to be filled; ~ When something gets old, it is ready to be renewed; ~ When you have just a little, you are ready to get more; ~ When you have got a lot, you are ready to be confused. ~ For this reason the Sage espouses one universal formula. ~ Do not be prejudiced by your own views, and your will see; ~ Do not think that you are right, and you will know the truth; ~ Do not boast about your achievements, and you will achieve; ~ Do not be self-contented; and you will grow. ~ Because (in-seeking growth) one never need to struggle or to contest with others, ~ One will never need to fear that one's achievements will be contested away by others. ~ The ancient saying that "When something is bent it is ready to be straightened" certainly is not idle talk. ~ To be whole, just follow the one formula.

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[22c08t] **Xiaolin Yang** ~ If you can bear unfairness, you can make yourself a complete person. ~ If you can bear overbending, you can be straightened out. ~ If you can bear the old, you can gain the new. ~ When you have too little, you will gain; ~ When you have too much, you will lose. ~ Therefore, the great men kept the DAO and made themselves the models for the world. ~ They were not stubborn, so they knew the right and the wrong. ~ They were not narrow-minded, so everyone accepted their opinions. ~ They did not show off, so everyone recognized their accomplishments. ~ They were not conceited, so they were able to lead the people. ~ Only because they did not fight for the credit, was no one able to claim it. ~ Is the old saying "bearing the unfairness makes you a complete man" an empty joke? ~ No, because it is completely consistent with the DAO.

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[22c09t] **Walter Gorn Old**, INCREASING THE SMALL ~ Whosoever adapteth himself shall be preserved to the end. ~ Whosoever bendeth himself shall be straightened. ~ Whosoever emptieth himself shall be filled. ~ Whosoever weareth himself away shall be renewed. ~ Whosoever humbleth himself shall be exalted. ~ Whosoever exalteth himself shall be abased. ~ Therefore doth the Sage cling to simplicity, and is an example to all men. ~ He is not ostentatious, and therefore he shines. ~ He is not egotistic, and therefore he is praised. ~ He is not vain, and therefore he is esteemed. ~ He is not haughty, and therefore he is honoured. ~ And because he does not compete with others, no man is his enemy. ~ The ancient maxim, "Whosoever adapteth himself shall be preserved to the end," verily it is no idle saying. ~ Without doubt he shall go back to his Home in peace.

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[22c10t] **James Legge** ~ The partial becomes complete; ~ the crooked, straight; ~ the empty, full; ~ the worn out, new. ~ He whose (desires) are few gets them; ~ he whose (desires) are many goes astray. ~ Therefore the sage holds in his embrace the one thing (of humility), and manifests it to all the world. ~ He is free from self-display, and therefore he shines; ~ from self-assertion, and therefore he is distinguished; ~ from self-boasting, and therefore his merit is acknowledged; ~ from self-complacency, and therefore he acquires superiority. ~ It is because he is thus free from striving that therefore no one in the world is able to strive with him. ~ That saying of the ancients that 'the partial becomes complete' was not vainly spoken: ~ - all real completion is comprehended under it.

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[22c11t] **David Hinton** ~ In yielding is completion. ~ In bent is straight. ~ In hollow is full. ~ In exhaustion is renewal. ~ In little is contentment. ~ In much is confusion. ~ This is how a sage embraces primal unity as the measure of all beneath heaven. ~ Give up self-reflection ~ and you're soon enlightened. ~ Give up self-definition ~ and you're soon apparent. ~ Give up self-promotion ~ and you're soon proverbial. ~ Give up self-esteem ~ and you're soon perennial. ~ Simply give up contention ~ and soon nothing in all beneath heaven contends with you. ~ It was hardly empty talk ~ when the ancients declared ~ In yielding is completion. ~ Once you perfect completion ~ you've returned home to it all.

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[22c12t] **Chichung Huang** ~ "Incomplete shall be complete; ~ Bent shall be straight; ~ Hollow shall be full; ~ Worn shall be new; ~ Little shall gain; ~ Much shall delude." ~ Hence, the sage man ~ Took hold of One to serve ~ As shepherd over all under heaven: ~ He did not look at himself, ~ Therefore, illustrious; ~ He did not parade himself, ~ Therefore, clear-sighted; ~ He did not brag about himself, ~ Therefore, meritorious; ~ He was not conceited, ~ Therefore, long-enduring. ~ It is precisely because he did not contend ~ That none could with him contend. ~ The ancient saying: ~ "Incomplete shall be complete" - ~ Is it mere words? ~ Truly, it shall end up complete.

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[22c13t] **Ellen M. Chen** ~ Bent, thus (tse) preserved whole, ~ Unjustly accused, thus exonerated (chih), ~ Hollow, thus filled (ying), ~ Battered (pi), thus renewed, ~ Scanty, thus receiving (te), ~ Much, thus perplexed. ~ Therefore the sage embraces the One (pao i). ~ He becomes the model (shih) of the world. ~ Not self-seeing, hence he is enlightened (ming). ~ Not self-justifying, hence he is outstanding. ~ Not showing off (fa) his deeds, hence he is meritorious. ~ Not boasting (ching) of himself, hence he leads (chang). ~ Because he is not contentious (pu cheng), ~ Hence no one under heaven can contend with him. ~ What the ancients say: "Bent, thus preserved whole," ~ Are these empty words? ~ Be preserved whole and return (kuei).

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[22c14t] **Lee Sun Chen Org** ~ [The working of Tao is to bring forth the ultimate fairness, so any individual could act in harmony with Tao by performing the following tasks:] ~ By assisting the wronged [person] to achieve full justice [through rectification]; ~ Through helping the twisted [people] to go straight; ~ Through sustaining the needy (in the manner of filling out potholes when needed); ~ Through shoring up (revigorating) the old and deteriorated [vitality]; ~ Through strengthening the underprivileged with the obtainment (of essentials); ~ Through halting [those who already have] too much until they cease and desist. ~ By doing so, a Sage exemplifies to the world how to strive for Oneness (equal opportunity for all). ~ A person who refrains from being self-opinionated is brilliant; ~ A person who is not self-righteous is extraordinary; ~ A person who is not self-promoting is genuinely distinguished; ~ A person who is not self-conceit is outstanding; ~ It is due to the fact that a Sage [, i.e. a person with the above described virtue,] does not rival people [for fame, honor, and profit] that people of the world can not strive against him; ~ Is the ancient saying that Tao had helped the wronged person to achieve full justice through rectification an empty talk? ~ Accordingly, if one is thoroughly sincere, he will succeed in whatever he endeavors.

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[22c15t] **Tien Cong Tran** ~ Bent but then whole. ~ Curled but then straight. ~ Empty but then full. ~ Worn but then new. ~ Little but then gain. ~ Much but then doubtful. ~ Therefore, the sage embraces the One, and becomes an example for the world. ~ He does not make a show of himself, hence he shines. ~ He does not justify himself, hence he becomes known. ~ He does not boast of his ability, hence he gets his credit. ~ He does not brandish his success, hence he endures. ~ He does not compete with anyone, hence no one can compete with him. ~ Indeed, the ancient saying "Bent but then whole" is not an empty word. ~ If you have really attained wholeness, everyone will flock to you.

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[22c16t] **Thomas Z. Zhang** ~ Malleability preserves entirety. ~ Mistakes teach lessons. ~ Empty containers can be filled. ~ Breakages cause replacement. ~ Less makes success. ~ Much leads to confusion. ~ Thus the sage believes Tao is the only law of the universe. ~ He does not brag himself so he can be held in great respect. ~ He does not assume he is always right so he can be unbiased. ~ He does not exaggerate so he can be right. ~ He is not vainglorious so he can keep making progress. ~ If you do not compete, then no one can compete with you in the world. ~ So how can the old saying, such as 'Malleability preserves entirety', be not without truth? ~ They all return to Tao.

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[22c17t] **Arthur Waley** ~ 'To remain whole, be twisted!' ~ To become straight, let yourself be bent. ~ To become full, be hollow. ~ Be tattered, that you may be renewed. ~ Those that have little, may get more, ~ Those that have much, are but perplexed. ~ Therefore the Sage ~ Clasps the Primal Unity, ~ Testing by it everything under heaven. ~ He does not show himself; therefore he is seen everywhere. ~ He does not define himself, therefore he is distinct. ~ He does not boast of what he will do, therefore he succeeds. ~ He is not proud of his

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work, and therefore it endures. ~ He does not contend, ~ And for that very reason no one under heaven can contend with him. ~ So then we see that the ancient saying 'To remain whole, be twisted!' was no idle word; for true wholeness can only be achieved by return.

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[22c18t] **Richard John Lynn** ~ Stepping aside keeps one's wholeness intact. ~ Bending makes one straight. ~ Being empty makes one full. ~ Being worn out keeps one new. ~ Having little gives one access. ~ Having much leads one astray. ~ In this way, the sage embraces the One and becomes a model for all under Heaven. ~ He does not flaunt himself, thus he shines. ~ He does not insist that he is right, thus his rightness is manifest. ~ He does not boast about himself, thus his merit is acknowledged. ~ He avoids self-importance, thus he long endures. ~ It is because he does not contend that none among all under Heaven can contend with him. ~ As the ancient saying has it, "Stepping aside keeps one's wholeness intact." ~ How could this ever be an empty saying! ~ Truly, such a one will revert to it [nonexistence] with his wholeness intact.

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[22c19t] **Lin Yutang** ~ FUTILITY OF CONTENTION ~ To yield is to be preserved whole. ~ To be bent is to become straight. ~ To be hollow is to be filled. ~ To be tattered is to be renewed. ~ To be in want is to possess. ~ To have plenty is to be confused. ~ Therefore the Sage embraces the One, ~ And becomes the model of the world. ~ He does not reveal himself, ~ And is therefore luminous. ~ He does not justify himself, ~ And is therefore far-famed. ~ He does not boast of himself, ~ And therefore people give him credit. ~ He does not pride himself, ~ And is therefore the chief among men. ~ It is because he does not contend ~ That no one in the world can contend against him. ~ Is it not indeed true, as the ancients say, ~ "To yield is to be preserved whole?" ~ Thus he is preserved and the world does him homage.

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[22c20t] **Victor H. Mair** ~ If it ~ Is bent, it will be preserved intact; ~ Is crooked, it will be straightened; ~ Is sunken, it will be filled; ~ Is worn-out, it will be renewed; ~ Has little, it will gain; ~ Has much, it will be confused. ~ For these reasons, ~ The sage holds on to unity and serves as the shepherd of all under heaven. ~ He is not self-absorbed, therefore he shines forth; ~ He is not self-revealing, therefore he is distinguished; ~ He is not self-assertive, therefore he has merit; ~ He does not praise himself, therefore he is long-lasting. ~ Now, ~ Simply because he does not compete, ~ No one can compete with him. ~ The old saying about the bent being preserved intact is indeed close to the mark! ~ Truly, he shall be returned intact.

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[22c21t] **Tolbert McCarroll** ~ Yield and overcome; ~ bend and be straight. ~ Empty out and be full; ~ wear out and be renewed. ~ Have little and gain; ~ have much and be confused. ~ Therefore, ~ the True Person embraces the One and becomes a model for all. ~ Do not look only at yourself, ~ and you will see much. ~ Do not justify yourself, ~ and you will be distinguished. ~ Do not brag, ~ and you will have merit. ~ Do not be prideful, ~ and your work will endure. ~ It is because you do not strive ~ that no one under heaven can strive with you. ~ The saying of the Old Ones, "Yield and Overcome," is not an empty phrase. ~ True wholeness is achieved by blending with life.

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[22c22t] **David H. Li** ~ Accommodate and be whole, bend and be straight; ~ Keep low and be fulfilled, replace old and be new; ~ Seek little and gain, seek plenty and be bewildered. ~ Thus, the sage embraces One to set an example for the people of the world. ~ Not self-touting, one shines; ~ Not self-justifying, one reassures; ~ Not self-aggrandizing, one accomplishes; ~ Not self-serving, one endures. ~ When one is not in competition, people in the world cannot engage him/her in competition. ~ Is the old saying "Accommodate and be whole" but empty words? ~ It can be realized fully.

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[22c23t] **Yasuhiko Genku Kimura** ~ To yield is to prevail; ~ To bend is to straighten; ~ To be hollow is to be full; ~ To die is to regenerate. ~ To have little is to receive much; ~ To have much is to be confused. ~ Wherefore, ~ The sage embraces the complementary oneness of existence, ~ And sets an exemplary pattern for the rest of the world. ~ He does not display his ability, ~ Therefore his being shines forth. ~ He is not self-righteous, ~ Therefore he becomes distinguished. ~ He does not take credit, ~ Therefore he becomes recognized. ~ He is not self-important, ~ Therefore he is made a leader. ~ He does not contend with the world, ~ Therefore the world does not contend with him. ~ The old admonition that "to yield is to prevail" is not an empty adage. ~ Truly, to yield is to prevail, and in prevailing, one returns to oneness.

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[22c24t] **Chou-Wing Chohan** ~ Be modest, and you will remain whole. ~ Be bent, and you will remain straight. ~ Be empty, and you will remain full. ~ Be worn out, and you will remain new. ~ The one who has little will receive. ~ The one who has a lot will be enslaved. ~ Therefore the sage guards the one, ~ And becomes a paradigm for the world. ~ He does not expose himself, therefore he shines. ~ He does not make a good name for himself, therefore he is known. ~ He does not praise himself, therefore he is dear to everyone. ~ He does not glorify himself, therefore his name is on everyone's lips. ~ And since he does not compete at all, ~ There is no one in the world who can compete with him. ~ The ancient ones said: ~ Be modest, and you will remain whole. ~ Can these be meaningless words? ~ Indeed, he will return home whole.

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[22c25t] **Man-Ho Kwok** ~ Learn to yield and be soft ~ If you want to survive. ~ Learn to bow ~ And you will stand in your full height. ~ Learn to empty yourself ~ and be filled by the Tao ~ ... the way a valley empties itself into a river. ~ Use up all you are ~ And then you can be made new. ~ Learn to have nothing ~ And you will have everything. ~ Sages always act like this, and are ~ Children of the Tao. ~ Never trying to impress, their being shines forth ~ Never saying 'this is it', people see what the truth is - ~ Never boasting, they leave the space they can be valued in ~ And never claiming to be who they are, people can see them ~ And since they never argue, no one argues with them either ... ~ So the ancient ones say 'Bend, and you will rule'. ~ Is this a lie? ~ You'll find it is true. ~ Be true to yourself, and all will go well with you.

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[22c26t] **Gu Zhengkun** ~ Bow down and you are preserved; ~ Bend and you can be straight; ~ Hollow, then full; ~ Worn, then new; ~ Seek a little and you get a lot; ~ Seek a lot and you get perplexed. ~ Thus the sage adheres to this One principle (Tao) ~ And regards it as the pattern of all things. ~ Show off yourself not and you become conspicuous; ~ Regard yourself not as infallible and you become illustrious; ~ Brag about yourself not and you gain achievement; ~ Boast of yourself not and you become a head. ~ One does not contend with others, ~ So nobody in the world can win him in contention. ~ The ancients' saying "Bow down and you are preserved" ~ Is surely not an empty saying, ~ Which can be really proved effective.

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[22c27t] **Chao-Hsiu Chen** ~ The tortured will seek for the snug. ~ The bent will seek for the straight. ~ The hollow will seek for the full. ~ The worn will seek for the new. ~ The minor will seek for the major. ~ The affluent will seek for the perplexed. ~ Therefore the virtuous man considers unity as the only model for the world. ~ He does not flaunt himself, therefore he is brilliant. ~ He does not consider himself right, therefore he is incontestable. ~ He does not require his fame, therefore he is meritorious. ~ He does not stick to his own knowledge, therefore he grows. ~ Only because he does not fight can no one under Heaven fight with him. ~ The ancient saying 'The tortured will be made snug' is very well put. ~ It truly enables one to preserve the unity.

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[22c28t] **Liu Qixuan** ~ What is adaptable can remain whole. ~ What is bendable can be straight. ~ What is empty can be replenished. ~ What is used can be renewed. ~ One is satisfied when one gets barely enough. ~ One is overburdened when one gets too much. ~ Therefore, ~ The wise keeps the humblest life style ~ As a basic model for the world. ~ Unoccupied with one's own views, one is objective. ~ Unoccupied with one's own merits, one is recommended. ~ Unoccupied with one's own deeds, one is successful. ~ Unoccupied with one's own superiority, one is obeyed. ~ One gets the most if one gets nothing for one's self. ~ The old saying about flexibility holds true. ~ One sticks to it heart and soul, and it will work.

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[22c29t] **Shi Fu Hwang** ~ Futility of Contention ~ Lao Tze says, ~ Be bendable, you will assure wholeness. ~ Be wronged, you will be proven right. ~ Be empty, you will be filled. ~ Be worn out, you will be renewed. ~ The scanty deserves to gain. ~ The superfluous becomes lost. ~ Thus the sage insists on recommending the true one for the world to model after. ~ A man sees clearly, because he doesn't claim self-righteousness. ~ A man gets credit because he doesn't boast his merit. ~ A man has longevity because he doesn't claim importance. ~ Therefore I say that whosoever gives up a contest, there will be no one who can compete with him. ~ The ancient epigram goes like this: ~ Be bendable, you will assure the wholeness. ~ Is this an airy saying? ~ Actually, this saying has already preserved many men.

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[22c30t] **Ch'u Ta-Kao** ~ 'Be humble, and you will remain entire.' ~ Be bent, and you will remain straight. ~ Be vacant, and you will remain full. ~ Be worn, and you will remain new. ~ He who has little will receive. ~ He who has much will be embarrassed. ~ Therefore the Sage keeps to One and becomes the standard for the world. ~ He does not display himself; therefore he shines. ~ He does not approve himself; therefore he is noted. ~ He does not praise himself; therefore he has merit. ~ He does not glory in himself; therefore he excels. ~ And because he does not compete; therefore no one in the world can compete with him. ~ The ancient saying 'Be humble and you will remain entire' - ~ Can this be regarded as mere empty words? ~ Indeed he shall return home entire.

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[22c31t] **Paul J. Lin** ~ To yield is to have the whole. ~ To be crooked is to be straightened. ~ To be hollow is to be filled. ~ To be worn out is to be renewed. ~ To have a little is to get more. ~ To have a lot is to be confused. ~ Therefore the Sage sets an example for the world ~ By embracing the One. ~ By not insisting on his view, he may become enlightened. ~ By not being self-righteous, he may become illustrious. ~ By not boasting, he may receive credit. ~ By not being arrogant, he may last long. ~ And just because he does not compete, the entire world cannot compete with him. ~ The Ancients say: "to yield is to have the whole." ~ Are these merely words? ~ Truly the whole will return to him.

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[22c32t] **Michael LaFargue** ~ "Bent - then mature." ~ Compromised - then upright, ~ Empty - then solid, ~ old and spent - then young and sprightly. ~ A little - then a gain, ~ a lot - then confusing. ~ And so the Wise Person: ~ Embraces The One Thing, ~ and becomes the Shepherd of the World. ~ He does not show off, so he shines; ~ he does not promote himself, so he becomes famous; ~ he does not boast of himself, so he gets the credit; ~ he does not glorify himself, so he becomes leader. ~ He just does not contend ~ and so no one can contend with him. ~ What the ancients said: "bent - then mature", ~ is this an empty saying? ~ This is true maturity, turn back to it.

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[22c33t] **Cheng Lin** ~ The imperfect becomes perfect. ~ The old becomes new. ~ The crooked becomes straight. ~ The empty becomes full. ~ Loss means gain. ~ Plenitude means confusion. ~ Wherefore, the Sage holds fast to Truth and thereby sets an example for the world. ~ Because he is not self-complacent, he becomes enlightened. ~ Because he is not self-important, he becomes illustrious. ~ Because he is not self-conceited, he becomes successful. ~ Because he is not self-assertive, he becomes supreme. ~ Because he himself does not strive for superiority, there is none in the world who can contend with his superiority. ~ There is an old saying: ~ "The imperfect becomes perfect." ~ How true are these words! ~ In order to revert to the whole, one must abide by what is normal and natural.

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[22c34t] **Yi Wu** ~ To bend is to be whole. ~ To crook is to be straightened. ~ To be hollow is to be filled. ~ To be worn out is to be renewed. ~ To have little is to gain more. ~ To wish for more is to be confused. ~ Therefore, the sage embraces oneness to become the pattern for the world. ~ By not being self-opinionated, he becomes enlightened. ~ By not being self-righteous, he becomes manifest. ~ By not being self-glorified, he has merit. ~ By not being self-satisfied, he develops well. ~ He alone does not compete with anyone; ~ so, no one can compete with him. ~ Is the ancient saying, "To bend is to be whole", an idle word? ~ Truly, the whole will return to him.

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[22c35t] **Han Hiong Tan** ~ To preserve your life, you have to be pliable. ~ That which is bent will soon be straightened. ~ The lowest ground will be filled by water. ~ Old and tattered things will soon be replaced. ~ To gain real insights, you must be focused. ~ Dealing with too many things concurrently can only lead to confusion. ~ The sage embraces the essence of Dao. ~ He thus sets an example for others to follow. ~ Not trying to be prominent is why he is famous. ~ Not pretending to be a know-all is why he is distinguished. ~ Not wanting to claim credit is why he is acclaimed. ~ Not bragging about his ability is why he has advanced. ~ Because he is not contending, no one can compete with him. ~

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The ancient saying that to be pliable is to preserve oneself is not just empty rhetoric. ~ It is through following the way of Dao that self-preservation is assured.

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[22c36т] **Hua-Ching Ni** ~ The yielding are preserved whole. ~ The crooked become straight. ~ The empty become filled. ~ The depleted are renewed. ~ What has little will gain. ~ What has much will become confused. ~ Therefore, one with a whole mind holds fast to the one essence and thereby becomes an example to the rest of the world. ~ Because he does not flaunt his brightness, ~ he becomes enlightened. ~ Because he is not self-important, ~ he becomes illustrious. ~ Because he does not boast of his accomplishments, ~ he becomes successful. ~ Because he is not self-assertive, ~ he becomes supreme. ~ Because he does not strive for superiority, ~ there is no one in the world who can contend with his superiority. ~ Indeed, the ancient teaching that "the yielding are preserved whole" is no empty saying. ~ Truly, they are preserved whole in order to attain one universal life.

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[22c37т] **Chang Chung-yuan** ~ To bend is to maintain integrity. ~ To deviate is to be direct. ~ To be concave is to be convex. ~ To be exhausted is to be rejuvenated. ~ To be wanting is to be endowed. ~ To have much is to be deprived. ~ Therefore, the wise identifies opposites as one, ~ And sets an example for the world. ~ He remains in concealment and spontaneously is unconcealed. ~ He does not assert himself, therefore he is eminent. ~ He does not claim credit, therefore he receives credit. ~ He is not vain, therefore he is the best. ~ Because he does not oppose anyone in the world, no one can oppose him. ~ Thus, the ancient saying "to bend is to maintain integrity" is the word of truth. ~ Indeed, integrity is attributed to this. ~ Through no words, ~ It takes place by itself.

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[22c38т] **Henry Wei** ~ Strength to the Humble ~ I Ch'ien ~ To be crooked is to become perfect; ~ To be bent is to become straight; ~ To be hollow is to become full; ~ To be worn out is to be renewed; ~ To have little is to receive more; ~ To have plenty is to be perplexed. ~ Therefore, the Sage embraces the One, ~ And serves as model for the world. ~ As he does not like to show off, he is enlightened; ~ As he is not prone to be self-righteous, he is distinguished; ~ As he does not blow his own horn, he acquires merit; ~ As he does not extol himself, he is fit to be a leader. ~ And it is precisely because he does not contend, ~ That no one under heaven can contend with him. ~ The ancient saying "To be crooked is to become perfect" ~ Surely is not an empty remark. ~ The world goes to him who is truly perfect.

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[22c39т] **Ha Poong Kim** ~ To yield is to remain whole; ~ To bend is to get up straight; ~ To be hollow is to be full; ~ To decay is to renew; ~ To be small is to gain; ~ To have many is to be perplexed. ~ Therefore the sage, ~ Embracing the One, becomes the model for all under Heaven. ~ He does not show himself, therefore his presence is bright. ~ He does not claim to be right, therefore his virtue shines. ~ He is not boastful of his act, therefore his merit is great. ~ He is not conceited, therefore he is long-lasting. ~ Only because he does not contend, ~ No one under Heaven can contend with him. ~ Can the old saying "To yield is to remain whole" ~ Be an empty phrase? ~ Truly, he remains whole, and the world returns to him.

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[22c40т] **Tao Huang** ~ Yield, and retain integrity. ~ In the depths of whirling, there is stillness. ~ The hollow enables the plentiful. ~ The old gives way to the new. ~ The small allows for increase. ~ Excess breeds confusion. ~ Therefore the sage holds oneness as the shepherd of the world. ~ He who does not display himself is seen. ~ He who does not justify himself is understood. ~ He who does not lash out succeeds. ~ He who does not build himself up endures. ~ Therefore, ~ Only the spirit of noncompetition makes things noncompetitive. ~ So the old saying, "yield, and retain integrity," is but a few words, ~ But when rightly understood, integrity returns.

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[22c41т] **Tang Zi-chang** ~ Through tolerance can perfection be attained. ~ By "indirect way" can "direct way" be reached. ~ Through lowness can highness be maintained. ~ Through old fashion can new fashion be created. ~ By "have less" can "have more" be possible. ~ By having plenty only confusion will result. ~ Hence one who does not show off is enlightened. ~ One who does not boast of himself has merit. ~ One who does not claim credit for himself is popular. ~ One who does not brandish his success thus leads all. ~ Because of non-struggle, therefore there is nothing under heaven which can struggle with him. ~ The ancient saying: ~ "Through tolerance can perfection be attained." ~ Is it an empty talk? ~ Thus, if one attains perfection everything under heaven will follow him.

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[22c42т] **Wing-tsit Chan** ~ To yield is to be preserved whole. ~ To be bent is to become straight. ~ To be empty is to be full. ~ To be worn out is to be renewed. ~ To have little is to possess. ~ To have plenty is to be perplexed. ~ Therefore the sage embraces the One ~ And becomes the model of the world. ~ He does not show himself, therefore he is luminous. ~ He does not justify himself, therefore he becomes prominent. ~ He does not boast of himself, therefore he is given credit. ~ He does not brag, therefore he can endure for long. ~ It is precisely because he does not compete that the world cannot compete with him. ~ Is the ancient saying, "To yield is to be preserved whole," empty words? ~ Truly he will be preserved and (prominence and credit) will come to him.

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[22c91т] **И. И. Семененко** ~ Изогнутое цело, ~ кривое прямо, ~ пустое полно, ~ ветхое ново, ~ в малом обретают, ~ при многом заблуждаются. ~ Поэтому Премудрый человек держит в объятиях единое и в этом выступает образцом для Поднебесной. ~ Себя не видит и поэтому находится в просвете; ~ не считает себя правым и поэтому заметен; ~ не хвастается и поэтому заслужен; ~ не зазнается и поэтому всех старше. ~ Он не соперничает и поэтому никто не может с ним соперничать. ~ Разве не имеют смысла сказанные в древности слова о том, что изогнутое цело? ~ К истинно целому и возвращаются.

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[22c92т] **А. А. Маслов** ~ Склоняясь, сохраняем целостность. ~ Сгибаемся, затем распрямляемся. ~ Опустошаемся, затем наполняемся. ~ Стареем, чтобы потом обновиться. ~ Уменьшаем, дабы затем достичь завершения. ~ Увеличиваем - и становимся жертвой заблуждения. ~ Таким образом, мудрецы объемлели Единое, делая его принципом Поднебесной; ~ не показывали себя и потому были разумны; ~ не считали себя правыми, потому их правота была очевидна; ~ не превозносили себя, потому достигали успеха; ~ не хвастали, потому могли прожить долго. ~ И лишь потому, что они ни с кем не соперничали, никто в Поднебесной не мог соперничать с ними. ~ Фраза древних: "Склоняясь, сохраняем целостность", - разве это пустые слова? ~ Достигший целостности, вернётся к этому.

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[22c93т] **Е. А. Торчинов** ~ Если нечто ущербно, то оно обретет целостность. ~ Если нечто согнуто, то оно выпрямится. ~ Если нечто пусто, то оно наполнится. ~ Если нечто одряхлело, то оно обновится. ~ Если чего-то недостаток, то будет прибавлено, ~ Если что-то в избытке, то наступит смятение. ~ Поэтому совершенный мудрец объемлет Одно и становится образцом для Поднебесной. ~ Он не поглощен сам собой и потому умудренно-просветлен. ~ Он не превозносит сам себя и потому прославлен. ~ Он сам ни на кого не нападает и потому свершает подвиги. ~ Он не занимается самовосхвалением и потому долговечен. ~ Ведь поскольку он не враждует ни с кем, с ним также никто не враждует. ~ Древние говорили: "Если нечто ущербно, то оно обретет целостность", - разве это пустые слова? ~ Когда целостность удается обрести, существо возвращается к этому Дао-Пути.

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[22c94т] **А. Е. Лукьянов** ~ Если есть ущербное, то есть и целостное. ~ Если есть кривое, то есть и прямое. ~ Если есть пустое, то есть и полное. ~ Если есть старое, то есть и новое. ~ Если есть недостаток, то есть и достаток, ~ Если есть большее, то есть и меньшее. ~ Вот почему совершенномудрый человек берет одно-единое за образец для Поднебесной. ~ Не выставляет себя эрудитом, поэтому просветлен. ~ Не считает себя правым, поэтому просвещен. ~ Не прославляет себя, поэтому доблестен. ~ Не восхваляет себя, поэтому главенствует. ~ Поскольку не соперничает, постольку и в Поднебесной нет таких, кто мог бы с ним соперничать. ~ В древности говорили: "Если есть ущербное, то есть и целостное". ~ Разве это пустые слова! ~ Поэтому искренне приемли совершенную целостность и возвращайся к ней.

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[22c95т] **Ян Хин-шун** ~ В древности говорили: ~ "Ущербное становится совершенным, ~ кривое - прямым, ~ пустое - наполненным, ~ ветхое сменяется новым; ~ стремясь к малому, достигаешь многого; ~ стремление получить многое ведет к заблуждениям". ~ Поэтому совершенномудрый внемлет этому поучению, коему необходимо следовать в Поднебесной. ~ Совершенномудрый исходит не только из того, что сам видит, поэтому может видеть ясно; ~ он не считает правым только себя, поэтому может обладать истиной; ~ он не прославляет себя, поэтому имеет заслуженную славу; ~ он не возвышает себя, поэтому он старший среди других. ~ Он ничему не противоборствует, поэтому он непобедим в Поднебесной. ~ Слова древних: "Ущербное становится совершенным..." - разве это пустые слова? ~ Они действительно указывают человеку путь к [истинному] совершенству.

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[22c96т] **Д. П. Конисси** ~ Из несовершенного происходит цельное. ~ Из кривого - прямое. ~ Из углубленного - гладкое. ~ Из старого - новое. ~ Если не много, то легко приобрести, а если много, то легко запутаться. ~ Поэтому святой муж имеет только одно, но он сделается примером для всего мира. ~ Он открыто не объявляет своих мыслей, поэтому он никогда не заблуждается (ясен). ~ Он никогда не выставляет себя, поэтому он всегда известен. ~ Он сам никогда не воюет, поэтому имеет заслуги. ~ Ничем он не гордится, поэтому он превозносится. ~ Ни с кем он не ссорится, поэтому вся вселенная никогда не сопротивляется ему. ~ Отсюда высказанные древними слова "из несовершенного происходит совершенное, из кривого - прямое" можно ли назвать лживым изречением?

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[22c97т] **В. В. Малявин** ~ Что скривилось - тому быть целым. ~ Что согнулось - тому быть прямым. ~ Порожнему - быть полным. ~ Ветхому - новым быть. ~ Кто имеет мало, получит много. ~ Кто имеет много, тот слеп. ~ Вот почему премудрый держится за Единое ~ И так становится мерилом мира. ~ Не имеет "своего взгляда" и потому просветлен. ~ Не имеет "своего мнения" и потому всем светит. ~ Не рвется вперед и потому имеет заслуги. ~ Не хвалит себя и потому живет долго. ~ Он ни с кем не соперничает, и никто в мире не соперничает с ним. ~ Поговорка древних: "Кривому - быть целым" разве пустые слова? ~ Быть воистину целым только ему дано.

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[22c98т] **Б. Б. Виногродский** ~ От ущербности проходят к целостности. ~ От кривды приходят к правде. ~ От пустоты приходят к наполненности. ~ От ветхости приходят к новому. ~ От уменьшения происходит обретение. ~ От умножения происходят сомнения. ~ Это дает: ~ Человек мудрости, охватывая единое, становится моделью Поднебесной. ~ Не выставляет себя, потому ясен. ~ Не утверждает себя, потому четок. ~ Не гордится собой, потому имеет заслуги. ~ Не превозносит себя, потому существует долго. ~ И именно потому, что не соперничает, поэтому никто в Поднебесной не способен вступить с ним в отношения соперничества. ~ Разве древнее высказывание: "От ущербности приходят к целостности" - это пустые слова? ~ Ведь все сходится в том, кто обладает действительной целостностью.

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PSEUDO-CHAPTER **Twenty-Three**

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[23c01т] **Robert G. Henricks** ~ To rarely speak - such is [the way of] Nature. ~ Fierce winds don't last the whole morning; ~ Torrential rains don't last the whole day. ~ Who makes these things? ~ If even Heaven and Earth can't make these last long - ~ How much the more is this true for man?! ~ Therefore, one who devotes himself to the Way is one with the Way; ~ One who [devotes himself to] Virtue is one with that Virtue; ~ And one who [devotes himself to] losing is one with that loss. ~ To the one who is one with Virtue, the Way also gives Virtue; ~ While for the one who is one with his loss, the Way also disregards him.

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[23c02т] **John C. H. Wu** ~ ONLY simple and quiet words will ripen of themselves. ~ For a whirlwind does not last a whole morning, ~ Nor does a sudden shower last a whole day. ~ Who is their author? Heaven-and-Earth! ~ Even Heaven-and-Earth cannot make such violent things last long; ~ How much truer is it of the rash endeavours of men? ~ Hence, he who cultivates the Tao is one with the Tao; ~ He who practices Virtue is one with Virtue; ~ And he who courts after Loss is one with Loss. ~ To be one with the Tao is to be a welcome accession to the Tao; ~ To be one with Virtue is to be a welcome accession to Virtue; ~ To be

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one with Loss is to be a welcome accession to Loss. ~ Deficiency of faith on your part ~ Entails faithlessness on the part of others.

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[23c03t] **D. C. Lau** ~ To use words but rarely ~ Is to be natural. ~ Hence a gusty wind cannot last all morning, and a sudden downpour cannot last all day. ~ Who is it that produces these? Heaven and earth. ~ If even heaven and earth cannot go on for ever, much less can man. ~ That is why one follows the way. ~ A man of the way conforms to the way; ~ A man of virtue conforms to virtue; ~ A man of loss conforms to loss. ~ He who conforms to the way is gladly accepted by the way; ~ He who conforms to virtue is gladly accepted by virtue; ~ He who conforms to loss is gladly accepted by loss. ~ When there is not enough faith, there is lack of good faith.

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[23c04t] **R. L. Wing** ~ Nature rarely speaks. ~ Hence the whirlwind does not last a whole morning, ~ Nor the sudden rainstorm last a whole day. ~ What causes these? ~ Heaven and Earth. ~ If Heaven and Earth cannot make them long lasting, ~ How much less so can humans? ~ Thus, those who cultivate the Tao ~ Identify with the Tao. ~ Those who cultivate Power ~ Identify with Power. ~ Those who cultivate failure ~ Identify with failure. ~ Those who identify with the Tao ~ Are likewise welcomed by the Tao. ~ Those who identify with Power ~ Are likewise welcomed by Power. ~ Those who identify with failure ~ Are likewise welcomed by failure. ~ Those who lack belief ~ Will not in turn be believed.

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[23c05t] **Ren Jiyu** ~ Saying few words fits in with Nature. ~ Therefore a whirlwind does not last a whole morning, ~ Nor does a rainstorm last a whole day. ~ Whoever makes them like this? ~ It is Heaven and Earth. ~ If (the fierce force of) Heaven and Earth cannot last long, ~ How much less man? ~ Therefore he who follows Tao (should know:) ~ The seeker of Tao is identified with Tao, ~ The seeker of De is identified with De, ~ He who seeks the loss (of Tao) is identified with loss. ~ He who is identified with Tao - ~ Tao is also happy to have him. ~ He who is identified with De - ~ De is also happy to have him. ~ He who is identified with the loss - ~ The loss is also happy to have him. ~ Only when one has no faith will faithless events take place.

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[23c06t] **Gia-fu Feng** ~ To talk little is natural. ~ High winds do not last all morning. ~ Heavy rain does not last all day. ~ Why is this? Heaven and earth! ~ If heaven and earth cannot make things eternal, ~ How is it possible for man? ~ He who follows the Tao ~ Is at one with the Tao. ~ He who is virtuous ~ Experiences Virtue. ~ He who loses the way ~ Feels lost. ~ When you are at one with the Tao, ~ The Tao welcomes you. ~ When you are at one with Virtue, ~ The Virtue is always there. ~ When you are at one with loss, ~ The loss is experienced willingly. ~ He who does not trust enough ~ Will not be trusted.

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[23c07t] **Lok Sang Ho** ~ To live with sparse words is to live with nature. ~ Occasional winds and showers will not last through the day. ~ Who is responsible for this result? ~ Heaven and earth. ~ Even heaven and earth take breaks. ~ So certainly should men. ~ (Why should anyone then talk too much?) ~ (Rather then just talk) ~ Those who follow the way will find the way. ~ Those who live virtuously will have a virtuous life. ~ Those who live not seeking the way will lose the way. ~ For those who seek the way, the way will seek them out. ~ For those who seek virtue, virtue will seek them out. ~ For those who do not find the way, ~ The way will not find them either. ~ Some people do not believe adequately. ~ Some people do not believe at all.

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[23c08t] **Xiaolin Yang** ~ Talking little is the way of nature. ~ A blustering wind cannot last a whole morning; ~ A downpour cannot last a whole day. ~ Who can control this? Only nature. ~ Even nature cannot make a storm last long, so how can people? ~ Therefore, one who believes in the DAO receives the DAO, ~ One who pursues the DE has the DE, ~ One who does not believe in anything is lost. ~ The one who gets the DAO will receive the blessings of the DAO, ~ The one who has the DE will receive the blessings of the DE, ~ The one who is lost will receive nothing. ~ If you do not have faith in the DAO, the DAO will not have faith in you.

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[23c09t] **Walter Gorn Old**, NON-IDENTIFICATION ~ Moderate your speech, and preserve yourself. ~ A hurricane will not outlast the morning, a heavy rain will not outlast the day. ~ Who have the power to make these things but Heaven and Earth? ~ And if Heaven and Earth cannot continue them long, how shall a man do so? ~ If a man accords with Tao in all things, he is identified with Tao by that agreement. ~ A virtuous man is identified with virtue, a vicious man is identified with vice. ~ Whoever is identified with Tao, him do the Taoists receive with gladness. ~ Whoever is identified with virtue, him do the virtuous receive with gladness. ~ But whoever is identified with vice, him do the vicious gladly serve with vice. ~ For wherever confidence is lacking, it is not met with trust.

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[23c10t] **James Legge** ~ Abstaining from speech marks him who is obeying the spontaneity of his nature. ~ A violent wind does not last for a whole morning; ~ a sudden rain does not last for the whole day. ~ To whom is it that these (two) things are owing? ~ To Heaven and Earth. ~ If Heaven and Earth cannot make such (spasmodic) actings last long, how much less can man! ~ Therefore when one is making the Tao his business, those who are also pursuing it, agree with him in it, and those who are making the manifestation of its course their object agree with him in that; ~ while even those who are failing in both these things agree with him where they fail. ~ Hence, those with whom he agrees as to the Tao have the happiness of attaining to it; ~ those with whom he agrees as to its manifestation have the happiness of attaining to it; ~ and those with whom he agrees in their failure have also the happiness of attaining (to the Tao). ~ (But) when there is not faith sufficient (on his part), a want of faith (in him) ensues (on the part of the others).

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[23c11t] **David Hinton** ~ Keeping words spare: occurrence appearing of itself. ~ Wild winds never last all morning ~ and fierce rains never last all day. ~ Who conjures such things if not heaven and earth, ~ and if heaven and earth can't make things last, ~ why should we humans try? ~ That's why masters devote themselves to Way. ~ To master Way is to become Way, ~ to master gain is to become gain, ~ to master loss is to become loss. ~ And whatever becomes Way, Way welcomes joyfully, ~ whatever becomes gain, gain welcomes joyfully, ~ whatever becomes loss, loss welcomes joyfully. ~ If you don't stand sincere by your words how sincere can the people be?

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[23c12t] **Chichung Huang** ~ Speechlessness conforms to the way things are. ~ A turbulent wind does not last a whole morning; ~ A torrential rain does not last a whole day. ~ Who does these? ~ Heaven and earth. ~ Even heaven and earth cannot last long, ~ How can man? ~ Therefore, he who pursues the Tao ~ Identifies with the Tao; ~ He who pursues virtue identifies with virtue; ~ He who pursues loss identifies with loss. ~ He who identifies with virtue - ~ The Tao, too, shall requite him with favor; ~ He who identifies with loss - ~ The Tao, too, shall requite him with loss.

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[23c13t] **Ellen M. Chen** ~ Nature speaks (yen) little. ~ Hence a squall lasts not a whole morning, ~ A rainstorm continues not a whole day. ~ What causes (wei) these? ~ Heaven and earth. ~ Even [the actions of] heaven and earth do not last long, ~ How much less [the works] of humans? ~ Therefore one who follows Tao identifies with Tao, ~ One who follows te (nature) identifies with te (nature). ~ One who follows shih (loss) identifies with shih. ~ One who identifies with Tao is glad to be with Tao. ~ One who identifies with te is glad to be with te. ~ One who identifies with shih is glad to be with shih. ~ When you don't trust (hsin) (the people) enough, ~ Then they are untrustworthy (pu hsin).

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[23c14t] **Lee Sun Chen Org** ~ Taciturnity is the way of Nature! ~ No whirlwind has lasted longer than the entire morning, ~ No thunderstorm has lasted longer than one full day; ~ These exemplifies that violence would not be sustained for a long period even by Nature, ~ How then can human [society] endure violence? ~ Accordingly: ~ People who are aspired to Tao shall associate with [people who are already on the path of questing for] Tao; ~ People who seek Te shall join [people who are committed to cultivating] Te; People who are losers [of Tao and Te] shall associate with losers; ~ People who are aspired to Tao shall be embraced by [people who are already on the path for] Tao; ~ People who seek Te shall be received warmly by [people who have already committed to pursuing] Te; ~ People who are lost will also be hailed by people of his kind, i.e. losers.

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[23c15t] **Tien Cong Tran** ~ Few words fit Nature. ~ For a whirlwind does not last a whole morning, nor does a sudden shower last a whole day. ~ Who is their author? ~ Heaven and earth. ~ Even Heaven and earth cannot make their things last long; how is it possible for the works of men? ~ Hence, he who cultivates the Way is one with the Way; he who practices Virtue is one with Virtue; and he who loses the Way is one with Loss. ~ To be one with the Way: the Way welcomes it. ~ To be one with Virtue: Virtue welcomes it. ~ To be one with Loss: Loss welcomes it. ~ If it is not enough to get faith, there is no faith.

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[23c16t] **Thomas Z. Zhang** ~ Preaching less conforms to the natural way. ~ A squall rarely lasts a whole morning. ~ A downpour rarely continues all the day. ~ Who makes the wind and rain? ~ It is the nature. ~ If the nature cannot have long-lasting stamina, how can people? ~ Therefore, those who follow Tao live with Tao. ~ Those who follow Te live with Te. ~ Those who follow nothing live with nothing. ~ Those who live with Tao are happy with Tao. ~ Those who live with Te are happy with Te. ~ Those who live with nothing abandon Tao. ~ There are people who are not whole-heartedly Tao-believer. ~ There are people who do not believe in Tao at all.

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[23c17t] **Arthur Waley** ~ To be always talking is against nature. ~ For the same reason a hurricane never lasts a whole morning, nor a rain-storm all day. ~ Who is it that makes the wind and rain? ~ It is Heaven-and-Earth. ~ And if even Heaven-and-Earth cannot blow or pour for long, how much less in his utterance should man? ~ Truly, ~ if one uses the Way as one's instrument, the results will be like the Way; ~ if one uses the 'power' as one's instrument, the results will be like the power; ~ if one uses what is the reverse of the 'power', the results will be the reverse of the 'power'. ~ For to those who have conformed themselves to the Way, the Way readily lends its power. ~ To those who have conformed themselves to the power, the power readily lends more power. ~ While to those who conform themselves to inefficacy, inefficacy readily lends its ineffectiveness. ~ 'It is by not believing in people that you turn them into liars'.

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[23c18t] **Richard John Lynn** ~ The "inaudible" is a way of referring to the Natural. ~ Thus a whirlwind does not last an entire morning, and a rainstorm does not last an entire day. ~ What is it that causes them? ~ It is Heaven and Earth. ~ If even Heaven and Earth cannot make them last long, how much less can man? ~ Thus, to undertake things in accordance with the Dao, the man of Dao becomes one with the Dao. ~ The man of virtue becomes one with virtue. ~ The man of failure becomes one with failure. ~ He who becomes one with virtue, the Dao also endows with virtue; ~ he who becomes one with failure, the Dao also endows with failure. ~ If one fails to have trust, a corresponding lack of trust in him occurs.

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[23c19t] **Lin Yutang** ~ IDENTIFICATION WITH TAO ~ Nature says few words: ~ Hence it is that a squall lasts not a whole morning, ~ A rainstorm continues not a whole day. ~ Where do they come from? ~ From Nature. ~ Even Nature does not last long (in its utterances), ~ How much less should human beings? ~ Therefore it is that: ~ He who follows the Tao is identified with the Tao. ~ He who follows Character (Teh) is identified with Character. ~ He who abandons (Tao) is identified with abandonment (of Tao). ~ He who is identified with Tao - ~ Tao is also glad to welcome him. ~ He who is identified with Character - ~ Character is also glad to welcome him. ~ He who is identified with abandonment - ~ Abandonment is also glad to welcome him. ~ He who has not enough faith ~ Will not be able to command faith from others.

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[23c20t] **Victor H. Mair** ~ To be sparing of speech is natural. ~ A whirlwind does not last the whole morning, ~ A downpour does not last the whole day. ~ Who causes them? ~ If even heaven and earth cannot cause them to persist, how much less can human beings? ~ Therefore, ~ In pursuing his affairs, ~ a man of the Way identifies with the Way, ~ a man of integrity identifies with integrity, ~ a man who fails identifies with failure. ~ To him who identifies with integrity, the Way awards integrity; ~ To him who identifies with failure, the Way awards failure.

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[23c21t] **Tolbert McCarroll** ~ To talk little is to follow nature. ~ A whirlwind does not last all morning. ~ A sudden shower does not last all day. ~ Who produces these things? ~ Heaven and earth! ~ Even heaven and earth cannot make wild things last long. ~ How then can people hope to do so? ~ People of

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the Tao ~ conform to the Tao. ~ People of Virtue ~ conform to Virtue. ~ People who lose the way ~ conform to the loss. ~ Those who conform to the Tao ~ are welcomed into the Tao. ~ Those who conform to Virtue ~ are welcomed into Virtue. ~ Those who conform to the loss ~ are welcomed into the loss. ~ Those who do not trust enough will not be trusted.

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[23c22T] **David H. Li** ~ To be reticent is natural. ~ Thus, a whirlwind does not last all morning, ~ a downpour does not last all day. ~ Why is this so? ~ Because this is the universe. ~ Even the universe cannot sustain; can humans? ~ Thus, one who follows Direction manages with Direction, ~ One who follows virtue manages with virtue, ~ One who does not follow Direction nor virtue manages with neither ~ Direction nor virtue. ~ One who manages with Direction is welcome by those with Direction, ~ One who manages with virtue is welcome by those with virtue, ~ One who manages with neither Direction nor virtue is welcome by those without Direction or virtue. ~ One lacking in trustworthiness loses [the populace's] trust.

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[23c23T] **Yasuhiko Genku Kimura** ~ To be silent is natural, for silence alone endures in Nature. ~ A whirlwind does not last the whole morning; ~ Nor does a downpour last the whole day. ~ Nature cannot make her commotion last; ~ Nor can human beings make their commotion last. ~ Therefore, in enduring silence, without commotion, ~ The master creates harmony with all humanity, ~ Sharing the experience of the Tao with those who embody the Tao; ~ Sharing the experience of virtue with those who practice virtue; ~ Sharing the experience of loss with those who lose virtue. ~ Thereby, in sharing the experience, ~ Those who embody the Tao enjoy his company; ~ Those who practice virtue enjoy his company; ~ Those who lose virtue enjoy his company. ~ The master is silent, for he knows the Tao and trusts the universe. ~ Therefore, be silent, then you will be enduring; ~ Trust, then you will be trusted.

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[23c24T] **Chou-Wing Chohan** ~ It is natural to be frugal with words. ~ A gale will not blow for an entire morning; ~ Pelting rain will not fall for a whole day. ~ Who causes all those? ~ Heaven and earth. ~ If (the fruit of) heaven and earth cannot last forever, ~ How can man? ~ The person who follows the Tao, ~ Is identified with the Tao. ~ The person who adheres to virtue, ~ Is identified with virtue. ~ The person who adheres to vice, ~ Is identified with vice. ~ When a person follows the Tao, ~ The Tao looks kindly upon him. ~ When the person adheres to virtue, ~ Virtue welcomes him. ~ When the person adheres to vice, ~ Vice opens its door to him.

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[23c25T] **Man-Ho Kwok** ~ It is a natural thing to talk sparingly. ~ And surely, this is right - because even a great wind and lashing rain do not go on forever. ~ It is naturally so. ~ Both Heaven and Earth know it. ~ And if neither can hold on to such an outpouring for long what makes people think they can? ~ If you follow the Tao, ~ all you do will belong to it. ~ If you act with Virtue, ~ all you do will have its power. ~ If you lose these - ~ then everyway you will be lost. ~ If you go the Way of Tao, it can only be with you. ~ If you go the Way of Virtue, its purity will sustain you. ~ But if you go the way of loss, then that will be your name; ~ And if you cannot trust, no one will trust you.

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[23c26T] **Gu Zhengkun** ~ To be taciturn is in accordance with nature, ~ So much as a wanton wind ~ Does not last all morning, ~ And a sudden rain does not last all day. ~ Who makes it? ~ Heaven and earth. ~ If heaven and earth cannot make it last long, ~ How can man? ~ So a man of Tao conforms to the Tao; ~ A man of Teh to the Teh; ~ A man of having neither to the principle of losing both above. ~ He who conforms to the Tao is readily received by the Tao; ~ He who conforms to the Teh is readily received by the Teh; ~ He who conforms to the principle of losing both above is readily discarded by the principle of loss. ~ The lack of faith on the part of the ruler ~ Leads to the lack of confidence in him on the part of the people.

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[23c27T] **Chao-Hsiu Chen** ~ Nature speaks rarely. ~ A stormy wind cannot blow for the whole morning, a passing heavy shower cannot fall for the whole day. ~ Even Heaven and Earth cannot show their sudden power for ever - much less can men. ~ That is the reason why one who follows the Tao ~ accords the Tao with the Tao, ~ accords the virtue with the virtue, ~ accords the loss with the loss. ~ He who accords with the Tao is gladly accepted by the Tao. ~ He who accords with the virtue is gladly accepted by the virtue. ~ He who accords with the loss is gladly accepted by the loss. ~ When there isn't enough faith from he who leads the people, the people who follow him will not have good faith.

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[23c28T] **Liu Qixuan** ~ The ruler by nature says few words. ~ A sudden wind cannot last the whole morning. ~ A sudden rain cannot last the whole day. ~ Who produces them? ~ Heaven and Earth. ~ Since even Heaven and Earth cannot start a lasting cause, ~ How can mankind achieve that? ~ Therefore, ~ Those choosing the Way identify themselves with the Way, ~ Those choosing uses identify themselves with using, ~ And those choosing losses identity themselves with losing. ~ One identified with the Way is gladly provided by the Way. ~ One identified with using is gladly provided with uses. ~ One identified with losing suffers from the loss of the Way. ~ One who does not believe will find one's self not believed.

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[23c29T] **Shi Fu Hwang** ~ Be Less, This Is The Spontaneous Rule ~ Lao Tze says, ~ Be less, this is the spontaneous rule. ~ Hence a gusty wind does not persist through all morning. ~ A sudden downpour does not persist through a whole day. ~ Who makes them so? ~ The Heaven and the Earth. ~ Even the Heaven and the Earth don't like to perform a long work, what more can be expected from men? ~ Thus, ~ Whoever devotes himself to the Tao will know the Tao's essence. ~ Whoever devotes himself to the Teh will know the Teh's essence. ~ Whoever devotes to the loss will know the loss's essence. ~ Whoever matches the Tao's essence will find pleasure in the Tao. ~ Whoever matches the Teh's essence will find pleasure in the Teh. ~ Whoever matches the loss will find pleasure in the loss. ~ Those men who can't believe what I said already have disbelieving hearts.

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[23c30T] **Ch'u Ta-Kao** ~ To be sparing of words is natural. ~ A violent wind cannot last a whole morning; pelting rain cannot last a whole day. ~ Who have made these things but heaven and earth? ~ Inasmuch as heaven and earth cannot last for ever, how can man? ~ He who engages himself in Tao is identified with Tao. ~ He who engages himself in virtue is identified with virtue. ~ He who engages himself in abandonment is identified with abandonment. ~ Identified with Tao he will be well received by Tao. ~ Identified with virtue he will be well received by virtue. ~ Identified with abandonment he will be well received by abandonment.

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[23c31T] **Paul J. Lin** ~ To spare words is to be natural. ~ Therefore a whirlwind does not last all morning, ~ And a sudden shower does not last all day. ~ Who causes this? ~ Heaven and earth. ~ If even Heaven and earth cannot last long, ~ What can man do? ~ Therefore one dealing with Tao will resemble Tao. ~ Dealing with virtue, one will resemble virtue. ~ Dealing with loss, one will resemble loss. ~ If one resembles Tao, Tao is pleased to accept him. ~ If one resembles virtue, virtue is pleased to accept him. ~ If one resembles loss, loss is also pleased to accept him. ~ By not having enough credibility, ~ One will not be trusted [by others].

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[23c32T] **Michael LaFargue** ~ Speaking little is what is natural. ~ Yes: ~ A whirlwind does not blow a whole morning, ~ a downpour does not fall a whole day. ~ And who causes these things? - ~ Heaven and Earth. ~ If even Heaven and Earth cannot make things last very long, ~ how much less can man. ~ Yes: ~ One devoted to Tao: ~ Is a Tao man, merges with Tao; ~ is a Te man, merges with Te; ~ is a man left out, merges with What Is Left Out. ~ One who merges with Tao, Tao welcomes him; ~ one who merges with Te, Te welcomes him; ~ one who merges with What Is Left Out, What Is Left Out welcomes him. ~ When sincerity does not suffice, ~ it was not sincerity.

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[23c33T] **Cheng Lin** ~ Boisterous gales do not continue unabated from morn till eve. ~ Torrential rainfalls do not continue unabated throughout the day and night. ~ Who is it that produces these phenomena? ~ Heaven and earth. ~ Since these phenomena cannot last for ever, how much less can the work of man! ~ Those who follow the way of Truth will meet in Truth. ~ Those who follow the way of virtue will meet in virtue. ~ Those who follow the way of Heaven will meet in Heaven. ~ Those who meet in Truth become one with Truth, and they rejoice in it. ~ Those who meet in virtue become virtuous, and they rejoice in it. ~ Those who meet in Heaven become heavenly, and they rejoice in it.

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[23c34T] **Yi Wu** ~ Nature rarely speaks. ~ So, a whirlwind does not last all morning, ~ Nor does a sudden shower last the whole day. ~ Who causes these? Heaven and earth. ~ If what Heaven and earth do cannot last long, ~ What can man do? ~ Therefore, one who follows the Way is in accord with the Way. ~ One who practices virtue is in accord with virtue. ~ One who loses is in accord with loss. ~ To be in accord with the Way is to be accepted gladly by the Way. ~ To be in accord with virtue is to be accepted gladly by virtue. ~ To be in accord with loss is to be accepted gladly by loss. ~ When a man is not sincere enough ~ He will not be trusted.

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[23c35T] **Han Hiong Tan** ~ To be reticent is consistent with the law of nature. ~ Usually the hurricane does not last more than half a day. ~ And torrential rain does not pour for a whole day. ~ The wind and rain are the result of the forces of nature. ~ Even the forces of nature do not endure for long, ~ So how can human efforts ever match that of nature? ~ Those devoted to Dao will follow Dao, and those devoted to De will follow De. ~ On the contrary, those who go against Dao will manifest it in their behaviours. ~ Following the path of Dao, Dao is glad to accept you. ~ Following the path of De, De is pleased to welcome you. ~ Following the alternative path, the alternative entity is also happy to receive you. ~ If the people in power have no credibility, then the ordinary people will not trust them.

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[23c36T] **Hua-Ching Ni** ~ The utterance of the universal subtle law is too loud to be audible. ~ Look at this: a squall does not last the whole morning, nor does a torrential shower last the whole day. ~ What determines this? ~ Even Nature cannot make such violence last for long. ~ How long, then, can the violent actions of human beings last? ~ Hence, one who follows gentleness becomes one with universal truth. ~ One who follows wholeness becomes one with universal virtue. ~ One who separates himself from universal nature and from universal virtue becomes separate and lost. ~ When one is one with universal nature, ~ universal nature is one with him. ~ When one is one with universal virtue, ~ universal virtue is one with him. ~ When one deviates from universal nature, ~ deviation keeps him from universal nature. ~ If one does not know and believe that the subtle law manifests in his own life, ~ how can he have faith that it pervades the entire universe?

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[23c37T] **Chang Chung-yuan** ~ Nature rarely expresses itself in words. ~ When a hurricane occurs, it does not last all morning. ~ Neither does a heavy shower last the whole day. ~ These are actions of heaven and earth. ~ Thus, even heaven and earth cannot maintain their actions for long. ~ How can man? ~ Therefore, the learner of Tao identifies with Tao. ~ When one achieves it, one identifies with one's achievement. ~ When one loses it, one identifies with one's losing. ~ When man identifies with achievement, achievement also willingly identifies with man. ~ When man identifies with losing, losing willingly identifies with man. ~ If one does not believe enough in this identity, then it will not take place.

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[23c38T] **Henry Wei** ~ Emptiness and Non-Being ~ Hsu Wu ~ Nature is brief in its speech. ~ Thus a tempest does not last a whole morning, ~ Nor does a rainstorm last a whole day. ~ What is it that causes the wind and rain? ~ It is Heaven and Earth. ~ Even Heaven and Earth cannot be long in their outbursts. ~ How much the less can man in his! ~ Therefore, in the pursuit of Tao, ~ Those tending toward Tao will identify with Tao; ~ Those tending toward virtue will identify with virtue; ~ Those tending toward failure will identify with failure. ~ To those identified with Tao, ~ Tao will gladly extend welcome; ~ To those identified with virtue, ~ Virtue will gladly extend welcome; ~ To those identified with failure, ~ Failure will gladly extend welcome. ~ When one's own faith is inadequate, ~ It will not evoke faith from other people.

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[23c39T] **Ha Poong Kim** ~ Tzu-jan rarely speaks. ~ Therefore no windstorm lasts all morning; ~ No rainstorm lasts all day. ~ Who causes these things? ~ Heaven and Earth. ~ If even Heaven and Earth can cause nothing to last forever, ~ How could man? ~ Therefore those who follow Tao ~ Are one with Tao. ~ Those who attain Te are one with Te; ~ Those who lose [Te] are one with the loss. ~ When a man is one with Tao, ~ Tao also rejoices at gaining him; ~ When a man is one with Te, ~ Te also rejoices at gaining him; ~ When a man is one with the loss, ~ The loss also rejoices at gaining him. ~ When you don't trust others, ~ They will

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not trust you.

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[23c40т] **Tao Huang ~** Natural speech consists of few words. ~ Gusty winds do not last all morning, ~ Cloudbursts do not last all day. ~ What makes this so? ~ Heaven and earth will not last forever, ~ How could a human being last! ~ So the person who works according to Tao unites with Tao. ~ In the same way he unites with action. ~ In the same way he unites with loss. ~ Uniting with action, the Tao becomes action. ~ Uniting with loss, the Tao becomes loss.

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[23c41т] **Tang Zi-chang ~** Let us observe nature: ~ A heavy rain can hardly outlast the morning; ~ a violent hurricane can hardly outlast the day. ~ Who is responsible for this? ~ The Heaven and the earth - the Nature. ~ If the Heaven and the earth however can not make things great and lasting, how could a man expect to do even more? ~ Thus one who practices Dao is in accord with Dao. ~ One who is in accord with virtues thus attains virtues. ~ One who is not in accord with Dao loses Dao. ~ One who is not in accord with virtues loses virtues. ~ Truth alone is not enough, nevertheless some truth is not true.

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[23c42т] **Wing-tsit Chan ~** Nature says few words. ~ For the same reason a whirlwind does not last a whole morning. ~ Nor does a rainstorm last a whole day. ~ What causes them? ~ It is Heaven and Earth (Nature). ~ If even Heaven and Earth cannot make them last long, ~ How much less can man? ~ Therefore he who follows Tao is identified with Tao. ~ He who follows virtue is identified with virtue. ~ He who abandons (Tao) is identified with the abandonment (of Tao). ~ He who is identified with Tao - Tao is also happy to have him. ~ He who is identified with virtue - virtue is also happy to have him. ~ And he who is identified with the abandonment (of Tao) - the abandonment (of Tao) is also happy to abandon him. ~ It is only when one does not have enough faith in others that others will have no faith in him.

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[23c91т] **И. И. Семененко ~** То слово самостно, что редко. ~ Поэтому-то вихрь не буйствует все утро, ливень не хлещет целый день. ~ Кто это делает? ~ Небо и Земля. ~ Коль даже Небо и Земля ничего не в силах делать вечно, то человек тем паче. ~ Поэтому и предаются Дао. ~ У кого Дао, тот ему тождествен; ~ добродетельный тождествен добродетели, ~ утративший тождествен утрате. ~ Кто отождествляет себя с Дао, того Дао тоже обретает с радостью; ~ кто отождествляет себя с добродетелью, того добродетель тоже обретает с радостью; ~ кто делает себя тождественным утрате, того утрата тоже обретает с радостью. ~ Кто не способен доверять другим, тому не доверяют.

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[23c92т] **А. А. Маслов ~** Редко пользоваться словами - значит следовать естественности. ~ Поэтому резкий ветер не может длиться всё утро, а проливной дождь не может хлестать весь день. ~ Кто делает всё это? Небо и Земля. ~ Если даже Небо и Земля не могут сделать что-то вечным, так что же требовать от человека?! ~ Поэтому он действует через Дао. ~ Действующий через Дао тождественен с Дао. ~ Обретший Благость тождественен с Благостью. ~ Утрачивающий тождественен с утратой. ~ Тождественный с Дао - радостно принимается Дао, ~ Тождественный с Благостью - радостно принимается Благостью. ~ Тождественный с утратой - радостно принимается утратой. ~ Тот, в ком недостаточно искренности, встретится с неискренностью.

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[23c93т] **Е. А. Торчинов ~** Тот, кто мало говорит, естественности следует. ~ Ураган не свирепствует целое утро, ливень не льет весь день напролет. ~ Кто сделал так? ~ Небо и Земля. ~ Уж если Небо и Земля не могут сделать долговечным то, что ими же самими порождено, то что уж говорить о человеке! ~ Поэтому те люди, что все свои дела отдали Дао, - едины с Дао! ~ Те, что отдали все Благу-Дэ, - едины с Благом-Дэ! ~ Но те, кто посвятили все лишь гибели, - те с гибелью едины! ~ Когда некто един с Дао, Дао само радуется, обретя его. ~ Когда некто един с Благом, Благо тоже радуется, обретя его. ~ Когда некто един с гибелью, гибель тоже радуется, обретя его. ~ Когда человек не верен слову, то ему не станут верить!

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[23c94т] **А. Е. Лукьянов ~** Примолкни и следуй естественности. ~ Ведь порывистый ветер не дует все утро, ливневый дождь не льет весь день. ~ Тот, кто посылает их, - Небо и Земля. ~ Но Небо и Земля и те не могут делать это вечно, так куда уж человеку равняться с ними. ~ Вот почему: ~ тот, кто ведет дела в соответствии с Дао, тождествен Дао. ~ [Тот, кто ведет дела в соответствии] с Дэ, тождествен Дэ. ~ [Тот, кто ведет дела в соответствии] с утратой, тождествен утрате. ~ Того, кто тождествен Дао, Дао с радостью принимает его. ~ Того, кто тождествен Дэ, Дэ с радостью принимает его. ~ Того, кто тождествен утрате, утрата с радостью принимает его. ~ "Недоверие питает неверие".

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[23c95т] **Ян Хин-шун ~** Нужно меньше говорить, следовать естественности. ~ Быстрый ветер не продолжается все утро, сильный дождь не продержится весь день. ~ Кто делает все это? ~ Небо и земля. ~ Даже небо и земля не могут сделать что-либо долговечным, тем более человек. ~ Поэтому он служит дао. ~ Кто [служит] дао, тот тождествен дао. ~ Кто [служит] дэ, тот тождествен дэ. ~ Тот, кто теряет, тождествен потере. ~ Тот, кто тождествен дао, приобретает дао. ~ Тот, кто тождествен дэ, приобретает дэ. ~ Тот, кто тождествен потере, приобретает потерянное. ~ Только сомнения порождают неверие.

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[23c96т] **Д. П. Конисси ~** Редкие слова заключают в себе самые достоверные мысли. ~ Редкие изречения сами собою правдивы. ~ Утренний сильный ветер не продолжается до полудня; сильный дождь не продолжается целый день. ~ Ни небо, ни земля вечно существовать не могут. ~ Тем более человек. ~ Живущий и поступающий по Тао равен ему; ~ нравственный человек равен добродетели; ~ потерявший все равен потере. ~ Тао любит находить равное себе; ~ нравственный - равное себе; ~ потерявший - также равное себе. ~ Где вера слаба, там не будет веры.

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[23c97т] **В. В. Малявин ~** Неслышное веление - то, что таково само собой. ~ Сильный ветер не продержится все утро. ~ Внезапный ливень не продержится весь день. ~ Кто создает их? Небо и Земля. ~ Даже Небу и Земле не сотворить ничего долговечного, ~ Тем менее это доступно человеку! ~ Посему тот, кто предан Пути, един с Путем. ~ Тот, кто предан совершенству, един с Совершенством. ~ А тот, кто предан утрате, един с утратой. ~ Того, кто един с Путем, Путь тоже принимает. ~ Тому, кто един с Совершенством, Путь дает Совершенство, ~ А того, кто един с утратой, Путь тоже теряет. ~ Лишь тому, кто недостаточно доверяет другим, ~ Тоже не будет доверия.

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[23c98т] **Б. Б. Виногродский ~** Разреженность в словах - это самопроизвольная естественность. ~ Ураганный ветер не длится все утро. ~ Проливной дождь не идет до конца дня. ~ Кто осуществляет это? ~ Небо-Земля. ~ Даже Небо-Земля не способны сделать их долгими. ~ Что уж тут сравнивать с человеком? ~ Причинность: ~ Если в ситуациях действуешь, исходя из Пути, тогда отождествляешься с Путем. ~ Если действуешь, исходя из Потенции, тогда отождествляешься с Потенцией. ~ Если действуешь, исходя из потери, тогда отождествляешься с потерей. ~ Когда отождествляешься с Путем, тогда и Путь, радуется, обретая тебя. ~ Когда отождествляешься с Потенцией, тогда и Потенция радуется, обретая тебя. ~ Когда отождествляешься с потерей, тогда и потеря радуется, обретая тебя. ~ Если в тебе недостаточно веры, то бытие не верит в тебя.

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PSEUDO-CHAPTER **Twenty-Four**

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[24c01т] **Robert G. Henricks ~** One who boasts is not established; ~ One who shows himself off does not become prominent; ~ One who puts himself on display does not brightly shine; ~ One who brags about himself gets no credit; ~ One who praises himself does not long endure. ~ In the Way, such things are called: ~ "Surplus food and redundant action." ~ And with things - there are those who hate them. ~ Therefore, the one with the Way in them does not dwell.

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[24c02т] **John C. H. Wu ~** ONE on tip-toe cannot stand. ~ One astride cannot walk. ~ One who displays himself does not shine. ~ One who justifies himself has no glory. ~ One who boasts of his own ability has no merit. ~ One who parades his own success will not endure. ~ In Tao these things are called "unwanted food and extraneous growths," ~ Which are loathed by all things. ~ Hence, a man of Tao does not set his heart upon them.

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[24c03т] **D. C. Lau ~** He who tiptoes cannot stand; he who strides cannot walk. ~ He who shows himself is not conspicuous; ~ He who considers himself right is not illustrious; ~ He who brags will have no merit; ~ He who boasts will not endure. ~ From the point of view of the way these are 'excessive food and useless excrescences'. ~ As there are Things that detest them, he who has the way does not abide in them.

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[24c04т] **R. L. Wing ~** Those who are on tiptoe cannot stand firm. ~ Those who straddle cannot walk. ~ Those who display themselves cannot illuminate. ~ Those who define themselves cannot be distinguished. ~ Those who make claims can have no credit. ~ Those who boast cannot advance. ~ To those who stay with the Tao, ~ These are like excess food and redundant actions ~ And are contrary to Natural Law. ~ Thus those who possess the Tao turn away.

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[24c05т] **Ren Jiyu ~** He who wants to stand higher on tiptoe is not steady; ~ He who wants to double his step is unable to hasten; ~ He who only rests on his own eyes cannot see clearly; ~ He who considers himself always in the right cannot tell right from wrong; ~ He who boasts himself will be given no credit; ~ He who considers himself superior is not qualified for leadership. ~ From the point of Tao, (all these) are nothing but remnants of food and tumours of action, which all creatures detest. ~ Therefore those who possess Tao will stay away from them.

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[24c06т] **Gia-fu Feng ~** He who stands on tiptoe is not steady. ~ He who strides cannot maintain the pace. ~ He who makes a show is not enlightened. ~ He who is self-righteous is not respected. ~ He who boasts achieves nothing. ~ He who brags will not endure. ~ According to followers of the Tao, "These are extra food and unnecessary luggage." ~ They do not bring happiness. ~ Therefore followers of the Tao avoid them.

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[24c07т] **Lok Sang Ho ~** He who stands on tip-toe cannot really stand. ~ He who takes big strides cannot really walk. ~ He who sees only through his own point of view cannot see clearly. ~ He who thinks he is always right will not see the truth. ~ He who boasts of his own achievements will achieve nothing, ~ He who is self-contented will not grow. ~ Such people to the Dao are like those who eat too much or do too much, ~ They will be fed up with what they eat or what they do. ~ Hence those who follow the Dao will not fall into the "too much" mode.

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[24c08т] **Xiaolin Yang ~** You cannot stand firm by standing on tiptoes. ~ You cannot go far by taking big steps. ~ If you are stubborn, you cannot know the right and the wrong. ~ If you are narrow-minded, no one will accept your opinions. ~ If you show off, no one will recognize your accomplishments. ~ If you are conceited, you will not be able to lead the people. ~ Speaking in terms of the DAO, these are useless extras that are very annoying. ~ Therefore, one who practices the DAO never behaves like this.

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[24c09т] **Walter Gorn Old**, UNDESIRABLE HONOURS **~** By standing on tiptoe one cannot keep still. ~ Astride of one's fellow one cannot progress. ~ By displaying oneself one does not shine. ~ By self-approbation one is not esteemed. ~ In self-praise there is no merit. ~ He who exalts himself does not stand high. ~ Such things are to Tao what refuse and excreta are to the body. ~ They are everywhere detested. ~ Therefore the man of Tao will not abide with them.

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[24c10т] **James Legge ~** He who stands on his tiptoes does not stand firm; ~ he who stretches his legs does not walk (easily). ~ (So), he who displays himself does not shine; ~ he who asserts his own views is not distinguished; ~ he who vaunts himself does not find his merit acknowledged; ~ he who is self-conceited has no superiority allowed to him. ~ Such conditions, viewed from the standpoint of the Tao, are like remnants of food, or a tumour on the body, which all dislike. ~ Hence those who pursue (the course) of the Tao do not adopt and allow them.

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[24c11т] **David Hinton ~** Stretch onto tiptoes and you never stand firm. ~ Hurry long strides and you never travel far. ~ Keep up self-reflection ~ and you'll never be enlightened. ~ Keep up self-definition ~ and you'll never be apparent. ~ Keep up self-promotion ~ and you'll never be proverbial. ~ Keep up self-esteem

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~ and you'll never be perennial. ~ Travelers of the Way call such striving too much food and useless baggage. ~ Things may not all despise such striving, but a master of the Way stays clear of it.

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[24c12T] **Chichung Huang** ~ He who boasts cannot stand; ~ He who looks at himself is not illustrious; ~ He who parades himself is not clear-sighted; ~ He who brags about himself has no merit; ~ He who is conceited does not last long. ~ These, according to the Tao, are ~ Leftover food and improper deeds ~ Which people all loathe. ~ Therefore, he who possesses the Tao ~ Does not accumulate.

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[24c13T] **Ellen M. Chen** ~ One who tiptoes cannot stand. ~ One who straddles cannot walk. ~ One who sees himself is not enlightened (ming). ~ One who justifies himself is not outstanding. ~ One who shows off (fa) his deeds is not meritorious. ~ One who boasts (ching) of himself does not lead (chang). ~ These to a Taoist are called: ~ Excess nature (yü te) and superfluous actions (shui hsing), ~ Avoided (o) even by things. ~ Therefore the Taoist does not indulge (ch'u) in them.

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[24c14T] **Lee Sun Chen Org** ~ A person who tiptoes will not be able to stand [steadily after a short while]; ~ A person who bestrides will not [be able to] walk [a long distance in the same manner]; ~ [Therefore:] ~ A person who is self-opinionated is not [truly] brilliant; ~ A person who is self-righteous is not [truly] outstanding; ~ A person who is self-conceited is not [truly] superior. ~ One of the old-timers on the trail of Tao said: ~ "[Even] Animals dislike over-eating and [carrying out] the excessive physical activities which serve no [significant] purpose." ~ Therefore one who pursues Tao would not commit himself [to any kind of excessiveness] either.

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[24c15T] **Tien Cong Tran** ~ One on tip-toe cannot stand. ~ One astride cannot walk. ~ One who displays himself does not shine. ~ One who justifies himself has no glory. ~ One who boasts of his own work has no merit. ~ One who is proud of himself will not endure. ~ From the point of view of the Way, these things are called "unwanted food and extraneous growths," which are loathed by all things. ~ Hence, a man of the Way does not set his heart upon them.

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[24c16T] **Thomas Z. Zhang** ~ On tiptoes, one cannot stand steadily. ~ Astride, one cannot walk ahead. ~ Those who brag about themselves cannot be held in great respect. ~ Those who assume they are always right cannot be outstanding. ~ Those who go to the extreme cannot achieve goals. ~ Those who are vainglorious cannot keep making progress. ~ This is Tao. ~ Those behaviors, like leftover food or an overweight person, are unattractive to everyone. ~ Thus Tao followers avoid them.

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[24c17T] **Arthur Waley** ~ 'He who stands on tip-toe, does not stand firm; ~ He who takes the longest strides, does not walk the fastest.' ~ He who does his own looking sees little, ~ He who defines himself is not therefore distinct. ~ He who boasts of what he will do succeeds in nothing; ~ He who is proud of his work, achieves nothing that endures. ~ Of these, from the standpoint of the Way, it is said: ~ 'Pass round superfluous dishes to those that have already had enough, ~ And no creature but will reject them in disgust.' ~ That is why he that possesses Tao does not linger.

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[24c18T] **Richard John Lynn** ~ One up on tiptoes does not stand firm. ~ One who takes big strides does not move. ~ One who flaunts himself does not shine. ~ One who insists that he is right is not commended. ~ One who boasts about himself has no acknowledged merit. ~ One filled with self-importance does not last long. ~ In respect to the Dao, we can say about such behavior, too much food is an excrescence making the rounds. ~ The people always hate this, so one who has the Dao has nothing to do with it.

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[24c19T] **Lin Yutang** ~ THE DREGS AND TUMORS OF VIRTUE ~ He who stands on tiptoe does not stand (firm); ~ He who strains his strides does not walk (well); ~ He who reveals himself is not luminous; ~ He who justifies himself is not far-famed; ~ He who boasts of himself is not given credit; ~ He who prides himself is not chief among men. ~ These in the eyes of Tao ~ Are called "the dregs and tumors of Virtue," ~ Which are things of disgust. ~ Therefore the man of Tao spurns them.

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[24c20T] **Victor H. Mair** ~ Who is puffed up cannot stand, ~ Who is self-absorbed has no distinction, ~ Who is self-revealing does not shine, ~ Who is self-assertive has no merit, ~ Who is self-praising does not last long. ~ As for the Way, we may say these are "excess provisions and extra baggage." ~ Creation abhors such extravagances. ~ Therefore, ~ One who aspires to the Way, does not abide in them.

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[24c21T] **Tolbert McCarroll** ~ The person on tiptoe is not steady. ~ The person with legs astride cannot walk. ~ Those who look only at themselves see little. ~ Those who justify themselves are not distinguished. ~ Those who brag have no merit. ~ The work of prideful people will not endure. ~ From the standpoint of the Tao, ~ these things are "excessive food and tumors of the body." ~ As they bring sickness, ~ followers of the Tao do not linger around them.

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[24c22T] **David H. Li** ~ One who tiptoes to stand taller does not stand firm; ~ One who strides to walk faster does not walk long; ~ One who self-touts does not shine; ~ One who self-justifies does not reassure; ~ One who self-aggrandizes does not accomplish; ~ One who self-serves does not endure. ~ They, in relation to Direction, are the equivalent of leftover food and excess fat. ~ They are unattractive; ~ they are not held by those with Direction.

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[24c23T] **Yasuhiko Genku Kimura** ~ A man who tiptoes cannot stand. ~ A man who straddles cannot walk. ~ A man who flaunts himself cannot shine. ~ A man who is self-righteous is not respected. ~ A man who is self-boasting is not acknowledged. ~ A man who is self-conceited is not promoted. ~ From the viewpoint of the Tao, ~ These behaviors are like excess food and excrescent flesh. ~ Creation abhors such imbalance, ~ And thus the man of the Tao does not abide in them.

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[24c24T] **Chou-Wing Chohan** ~ A person who stands on tiptoe cannot stand firmly on his feet. ~ A person who spreads his legs cannot walk steadily. ~ A person who displays himself cannot shine (like a star in the sky). ~ A person who praises himself will not be praised by others. ~ A person who glorifies himself will not be famous. ~ A person who makes himself mighty cannot excel. ~ All these, in comparison to the Tao, are called: ~ "A surfeit of food and an excess of action." ~ They will be tiresome to everyone in other things, too. ~ Therefore, the man of Tao is not found in their company. ~ All these are examples of living in a way that goes against nature.

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[24c25T] **Man-Ho Kwok** ~ A man on tiptoe can't walk easily. ~ The man who strides on ahead is bound to tire. ~ The kind of person who always insists on his way of seeing things can never learn anything from anyone. ~ Those who always want to be seen will never help others to be. ~ The showman is never secretly respected by anyone. ~ People like these, say the Wise Ones are as useless as the left-over food at a feast: ~ No true follower can relate to them.

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[24c26T] **Gu Zhengkun** ~ He who stands on tiptoes cannot stand well; ~ He who walks with great strides cannot walk well; ~ He who shows off himself cannot become conspicuous; ~ He who regards himself infallible cannot become illustrious; ~ He who brags about himself cannot gain achievement; ~ He who boasts of himself cannot become a head. ~ From the point of view of the Tao, ~ These behaviours are like leftover food and superfluous excrescence, ~ So disgusting that a man of Tao ~ Never behaves like that.

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[24c27T] **Chao-Hsiu Chen** ~ He who tiptoes cannot stand. ~ He who strides cannot walk. ~ He who sees only himself is not enlightened. ~ He who is self-righteous is not notable. ~ He who boasts about himself will have no merit. ~ He who praises himself will have no improvement. ~ The way he takes the Tao, as if eating with a full stomach and moving with excess baggage, will be disliked. ~ Therefore he who follows the Tao will not abide this.

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[24c28T] **Liu Qixuan** ~ A long stander would not stand on tiptoe. ~ A far walker would not walk with long strides. ~ A wise observer would not observe self-preoccupations. ~ A true celebrity would not brag about self. ~ A successful doer would not show off his/her deeds. ~ A good ruler would not look superior to others. ~ It is the Way that is enabling and disabling. ~ Eating too much will result in obesity in form, ~ Which is avoided even by the public, ~ And is therefore not preferred by Way servers.

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[24c29T] **Shi Fu Hwang** ~ Those Which Are Against The Tao ~ Lao Tze says, ~ He who stands on tiptoe can't persist long. ~ He who walks by striding can't go far. ~ He who sees everything in his eyes can never be shrewd. ~ He who claims self-righteousness will never be exalted by others. ~ He who steals others' feats for himself is a worthless person. ~ He who boasts of his merit can't enjoy a long life. ~ Viewed from the Tao's standpoint, these men are like remains of a meal, or a tumor on the body, which no one would like. ~ Hence, a Tao-practician should not become one of them.

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[24c30T] **Ch'u Ta-Kao** ~ A man on tiptoe cannot stand firm; ~ A man astride cannot walk on; ~ A man who displays himself cannot shine; ~ A man who approves himself cannot be noted; ~ A man who praises himself cannot have merit; ~ A man who glories in himself cannot excel: ~ These, when compared with Tao, are called: ~ 'Excess in food and overdoing in action.' ~ Even in other things, mostly, they are rejected; ~ Therefore the man of Tao does not stay with them.

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[24c31T] **Paul J. Lin** ~ Those who rise on tiptoe cannot stand. ~ Those who stride cannot walk. ~ Those who hold to their views cannot be enlightened. ~ Those who are self-righteous cannot shine. ~ Those who boast cannot receive credit. ~ Those who are arrogant cannot last long. ~ In the light of Tao, they are like left-over food and burdensome wens, ~ Even despised by all creatures. ~ So those with Tao do not want to stay with them.

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[24c32T] **Michael LaFargue** ~ "A person on tiptoe is not firmly planted, ~ a person in a rush will not go far." ~ One who shows off will not shine, ~ one who promotes himself won't become famous, ~ one who boasts of himself will get no credit, ~ one who glorifies himself will not become leader. ~ In Tao, this is called 'stuffing oneself', 'overdoing it'. ~ Things seem to detest this, ~ so the ambitious man does not dwell here.

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[24c33T] **Cheng Lin** ~ Those who raise themselves on tiptoe cannot stand firm; ~ those who walk with long steps cannot travel far. ~ Those who are self-complacent are not enlightened. ~ Those who are self-important are not illustrious. ~ Those who are self-conceited are not successful. ~ Those who are self-assertive are not supreme. ~ Those who abide by Truth say: ~ "When one has a surplus of food and an excess of clothing, he causes envy in other men. ~ Therefore, the followers of Truth eschew these."

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[24c34T] **Yi Wu** ~ One who is on tiptoe cannot stand. ~ One who strides cannot walk. ~ One who is self-opinionated is not enlightened. ~ One who is self-righteous is not brightened. ~ One who is self-glorified is without merit. ~ One who is self-satisfied cannot develop. ~ To the Way, all of them are known as ~ "Unwanted food and useless actions." ~ They may be despised by all things; ~ Therefore, one who practices the Way does not dwell on them.

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[24c35T] **Han Hiong Tan** ~ He who stands tiptoed will soon fall over. ~ He who walks with huge strides will not go very far. ~ By trying to show off, you will not be eminent. ~ By acting like a know-all, you will not be distinguished. ~ If you brag about your success, you will end up with no credit. ~ If you are conceited, you will not make any further advancement. ~ From the perspective of Dao, ~ Even animals will find all extravagant deeds disgusting. ~ He who follows the path of Dao does not subscribe to these actions.

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[24c36T] **Hua-Ching Ni** ~ One who stands on tiptoe cannot stand firmly. ~ One who strides cannot walk far. ~ One who flaunts himself is not illumined. ~ One who insists that he is right is self-righteous. ~ One who boasts of his accomplishments undoes his merit. ~ One who takes pride in himself impedes his own growth. ~ These things are normally detested by people who nurture virtue and the truthfulness of life, ~ for they do not set their eyes and hearts upon anything that is equal to "the greed for excessive food which fosters morbid growth." ~ Thus, such things are not agreeable to them.

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[24c37T] **Chang Chung-yuan** ~ To lift the heel is not to stand. ~ To take long strides is not to walk. ~ To show off is not to shine. ~ To insist that one is right

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is not to be distinct. ~ To claim credit is to have no credit. ~ To be proud of oneself is not to be the best. ~ From the point of view of Tao, all of these are extras which things themselves do not like. ~ Therefore, the man of Tao does not abide with them.

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[24c38t] **Henry Wei** ~ Bitter Favors ~ K'u En ~ He who stands on tip-toe will totter; ~ He who takes long strides is a poor walker. ~ He who likes to show off is not enlightened; ~ He who is prone to be self-righteous is not distinguished; ~ He who blows his own horn will acquire no merit; ~ He who extols himself is not fit to be a leader. ~ From the standpoint of Tao, it can be said: ~ "Eating excessive food or to walk with a burden ~ May be disgusting to creatures." ~ People possessed of Tao, therefore, reject them.

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[24c39t] **Ha Poong Kim** ~ He who tiptoes cannot remain standing; ~ He who strides cannot travel; ~ He who shows himself has no bright presence; ~ He who claims to be right does not shine; ~ The boastful have no merit; ~ The conceited do not last long. ~ From Tao's standpoint ~ Such things may be called excess food and superfluous action. ~ Creatures abhor them. ~ Therefore the man of Tao stays away from them.

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[24c40t] **Tao Huang** ~ Those who boast of themselves lose their stance. ~ He who displays himself is not seen. ~ He who justifies himself is not understood. ~ He who lashes out does not succeed. ~ He who builds himself up does not endure. ~ In the sense of Tao, ~ This is said to be eating too much and acting too much. ~ It results in disgust. ~ Those who desire will not endure.

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[24c41t] **Tang Zi-chang** ~ One on tiptoe can not stand well. ~ One with hard breathing can not live long. ~ One astride can not walk well. ~ A self-displayer is not enlightened. ~ A self-asserter is not popular. ~ A self-approver has no merit. ~ A self-boaster can not lead. ~ From the point of view of Dao this is called "surfeit of food and a tumour on the body". ~ It is hated by everything! ~ Thus a man of Dao will never resort to it.

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[24c42t] **Wing-tsit Chan** ~ He who stands on tiptoe is not steady. ~ He who strides forward does not go. ~ He who shows himself is not luminous. ~ He who justifies himself is not prominent. ~ He who boasts of himself is not given credit. ~ He who brags does not endure for long. ~ From the point of view of Tao, these are like remnants of food and tumors of action, ~ Which all creatures detest. ~ Therefore those who possess Tao turn away from them.

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[24c91t] **И. И. Семененко** ~ Долго на носках не устоять, далеко широким шагом не пройти. ~ Кто себя видит, тот не ведает просвета; ~ кто считает себя правым, не заметен; ~ кто хвастается, не заслужен; ~ кто зазнается, тот других не старше. ~ У кого Дао, тот этого не делает, ибо такое поведение, согласно Дао, равняется тому, когда переедают или впустую ходят, а этого не любит, кажется, никто.

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[24c92t] **А. А. Маслов** ~ Стоящему на цыпочках долго не простоять. ~ Идущему большими шагами далеко не уйти. ~ Демонстрирующий себя - не просветлён. ~ Считающий себя правым - не очевиден. ~ Кичащийся собой не имеет заслуг. ~ Заносчивому не стать властителем. ~ Рассуждая с позиций Дао, про это говорят: "Излишество в пище и непристойность в поступках в сочетании с вещами несут вред". ~ Поэтому, обладающий Дао, свободен от пребывания в этом.

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[24c93t] **Е. А. Торчинов** ~ Стоящий на кончиках пальцев долго не простоит, ~ Оставляющий отчетливые следы далеко не уйдет. ~ Поглощенный сам собой не станет умудренно-просветленным, ~ Превозносящий сам себя не будет подлинно прославлен, ~ Нападающему на всех не дано свершить великий подвиг, ~ Самовосхваляющийся не станет долговечным. ~ Ну а для Дао это все - протухшая еда и тягостная ноша. ~ Все сущее такие нравы ненавидит. ~ Поэтому обретший Дао-Путь так не живет.

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[24c94t] **А. Е. Лукьянов** ~ Вставший на цыпочки не устоит прямо. ~ Сдвинувший ноги не тронется с места. ~ Кто выставляет себя эрудитом, не просветлен. ~ Кто считает себя правым, не просвещен. ~ Кто прославляет себя, не доблестен. ~ Кто восхваляет себя, не главенствует. ~ Все это, с позиции Дао, зовется избытком достатка и поведением раба. ~ Всяк ненавидит таких. ~ Поэтому тот, кто обладает Дао, с такими рядом не живет.

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[24c95t] **Ян Хин-шун** ~ Кто поднялся на цыпочки, не может [долго] стоять. ~ Кто делает большие шаги, не может [долго] идти. ~ Кто сам себя выставляет на свет, тот не блестит. ~ Кто сам себя восхваляет, тот не добудет славы. ~ Кто нападает, не достигает успеха. ~ Кто сам себя возвышает, не может стать старшим среди других. ~ Если исходить из дао, все это называется лишним желанием и бесполезным поведением. ~ Таких ненавидят все существа. ~ Поэтому человек, обладающий дао, не делает этого.

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[24c96t] **Д. П. Конисси** ~ Сухоногий не может встать. ~ Сидящий не может ходить. ~ Кто думает, что постиг все, тот ничего не знает. ~ Кто доволен самим собою, тот не может прославиться. ~ Кто хвастается, тот не может иметь заслуги. ~ Кто горд, тот не может возвыситься. ~ Такие люди, с точки зрения Тао, называются питающимися излишеством и творящими напрасное. ~ Поэтому когда они находят Тао, то оставаться в нем решительно не могут.

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[24c97t] **В. В. Малявин** ~ Кто встал на цыпочки, долго не простоит. ~ Кто широко шагает, далеко не уйдет. ~ Кто имеет свой взгляд, немного сможет понять. ~ Кто имеет свою правду, немногих сможет убедить. ~ Кто рвется вперед, славы не стяжает. ~ Кто радеет за себя, долго не проживет. ~ Для Пути это только "лишнее угощение, напрасное хождение". ~ Для людей это только повод для ненависти. ~ Посему претворяющий Путь так не поступает.

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[24c98t] **Б. Б. Виногродский** ~ На цыпочках не простоишь. ~ Широко расставив ноги, не пойдешь. ~ Выставляя себя, не будешь ясен. ~ Утверждая себя, не будешь четок. ~ Гордясь собой, не будешь иметь заслуги. ~ Превознося себя, не сможешь просуществовать долго. ~ В пространстве Пути это называется избытком в пище и лишними движениями. ~ Всем сущностям от этого только зло. ~ Причинность: ~ При наличии Пути не застаиваются.

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PSEUDO-CHAPTER **Twenty-Five**

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[25c01t] **Robert G. Henricks** ~ There was something formed out of chaos, ~ That was born before Heaven and Earth. ~ Quiet and still! Pure and deep! ~ It stands on its own and doesn't change. ~ It can be regarded as the mother of Heaven and Earth. ~ I do not yet know its name: ~ I "style" it "the Way." ~ Were I forced to give it a name, I would call it "the Great." ~ "Great" means "to depart"; ~ "To depart" means "to be far away"; ~ And "to be far away" means "to return." ~ The Way is great; ~ Heaven is great; ~ Earth is great; ~ And the king is also great. ~ In the country there are four greats, and the king occupies one place among them. ~ Man models himself on the Earth; ~ The Earth models itself on Heaven; ~ Heaven models itself on the Way; ~ And the Way models itself on that which is so on its own.

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[25c02t] **John C. H. Wu** ~ THERE was Something undefined and yet complete in itself, ~ Born before Heaven-and-Earth. ~ Silent and boundless, ~ Standing alone without change, ~ Yet pervading all without fail, ~ It may be regarded as the Mother of the world. ~ I do not know its name; ~ I style it "Tao"; ~ And, in the absence of a better word, call it "The Great." ~ To be great is to go on, ~ To go on is to be far, ~ To be far is to return. ~ Hence, "Tao is great, ~ Heaven is great, ~ Earth is great, ~ King is great." ~ Thus, the king is one of the great four in the Universe. ~ Man follows the ways of the Earth. ~ The Earth follows the ways of Heaven, ~ Heaven follows the ways of Tao, ~ Tao follows its own ways.

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[25c03t] **D. C. Lau** ~ There is a thing confusedly formed, ~ Born before heaven and earth. ~ Silent and void ~ It stands alone and does not change, ~ Goes round and does not weary. ~ It is capable of being the mother of the world. ~ I know not its name ~ So I style it 'the way'. ~ I give it the makeshift name of 'the great'. ~ Being great, it is further described as receding, ~ Receding, it is described as far away, ~ Being far away, it is described as turning back. ~ Hence the way is great; ~ Heaven is great; ~ Earth is great; ~ And the king is also great. ~ Within the realm there are four things that are great, ~ And the king counts as one. ~ Man models himself on earth, ~ Earth on heaven, ~ Heaven on the way, ~ And the way on that which is naturally so.

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[25c04t] **R. L. Wing** ~ There was something in a state of fusion Before Heaven and Earth were born. ~ Silent, vast, Independent, and unchanging; Working everywhere, tirelessly; ~ It can be regarded as Mother of the world. ~ I do not know its name; ~ The word I say is Tao. ~ Forced to give it a name, ~ I say Great. ~ Great means continuing. ~ Continuing means going far. ~ Going far means returning. ~ Therefore the Tao is Great. ~ Heaven and Earth are Great. ~ A leader is likewise Great. ~ In the universe there are four Greatnesses, ~ And leadership is one of them. ~ Humans are modeled on the earth. ~ The earth is modeled on heaven. ~ Heaven is modeled on the Tao. ~ The Tao is modeled on nature.

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[25c05t] **Ren Jiyu** ~ There was something undifferentiated and yet complete, which existed before Heaven and Earth. ~ Soundless and formless, it depends upon nothing external, operating in a circular motion ceaselessly. ~ It may be considered the root (Mother) of all beings under Heaven. ~ I don't know its name, ~ And call it Tao. ~ Inadequately giving it another name, I call it the Great. ~ The Great moves on, ~ The moving-on becomes remote, ~ The remote returns to the original point. ~ Therefore Tao is great, ~ Heaven is great, ~ Earth is great, ~ And Man is also great. ~ There are four great things in the universe, ~ And Man is one of them. ~ Man follows the way of Earth, ~ Earth follows the way of Heaven, ~ Heaven follows the way of Tao, ~ Tao follows the way of itself.

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[25c06t] **Gia-fu Feng** ~ Something mysteriously formed, ~ Born before heaven and earth. ~ In the silence and the void, ~ Standing alone and unchanging, ~ Ever present and in motion. ~ Perhaps it is the mother of ten thousand things. ~ I do not know its name. ~ Call it Tao. ~ For lack of a better word, I call it great. ~ Being great, it flows. ~ It flows far away. ~ Having gone far, it returns. ~ Therefore, "Tao is great; ~ Heaven is great; ~ Earth is great; ~ The king is also great." ~ These are the four great powers of the universe, ~ And the king is one of them. ~ Man follows earth. ~ Earth follows heaven. ~ Heaven follows the Tao. ~ Tao follows what is natural.

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[25c07t] **Lok Sang Ho** ~ In the beginning, before the formation of heaven and earth, ~ Something had already existed amid the confusion. ~ This lonely existence was totally independent of anything else, ~ And it would not change, ~ It only moved in its own way tirelessly. ~ Only it could have been the mother of heaven and earth. ~ I do not know its name, ~ I would just call it "the Dao." ~ I could also call it "the great something." ~ This great something has now about disappeared from the world as we know it. ~ It has been getting more and more remote from us. ~ It has become more and more contrary from the world as we know it. ~ The Dao is great, ~ Heaven is great, ~ Earth is great, ~ The man who knows the Dao (the Way) is great. ~ In the domain we know there are four "greats." ~ The man who knows the Dao is one of them. ~ The great man emulates the great Earth. ~ The great earth emulates the great Heaven, ~ The great heaven emulates the great Dao. ~ The great Dao emulates the great Nature.

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[25c08t] **Xiaolin Yang** ~ It started in chaos, before the heavens and the earth existed. ~ It makes no sound and has no shape, ~ But it is independent and never changes. ~ It is always functioning and never stops, ~ So it can be the root of the world. ~ I do not know its name, so I name it the DAO, ~ And I will also call it the BIG. ~ BIG means broad, broad means far-reaching, ~ Far-reaching means everywhere. ~ Therefore, the DAO is BIG, the heavens is BIG, ~ The earth is BIG, and people are BIG, too. ~ The universe has four BIGs, and people are only one of them. ~ People follow the earth, the earth follows the heavens, ~ The heavens follows the DAO, and the DAO follows nature.

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[25c09t] **Walter Gorn Old**, APPREHENDING THE VOID ~ Before Heaven and Earth existed there was in Nature a primordial substance. ~ It was serene, it was fathomless. ~ It was self-existent, it was homogeneous. ~ It was omnipresent, nor suffered any limitation. ~ It is to be regarded as the universal mother. ~ I do not know its name, but I call it Tao. ~ If forced to qualify it, I call it the boundless. ~ Being boundless, I call it the inconceivable. ~ Being inscrutable, I call it the inaccessible. ~ Being inaccessible, I call it the

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omnipresent. ~ Tao is supreme, Heaven is supreme, Earth is supreme, the King is supreme. ~ There are in the universe four kinds of supremacy, and their rulership is one. ~ Man is ruled by the Earth, the Earth is ruled by Heaven, Heaven is ruled by Tao, and Tao is ruled by itself.

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[25c10t] **James Legge** ~ There was something undefined and complete, coming into existence before Heaven and Earth. ~ How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger (of being exhausted)! ~ It may be regarded as the Mother of all things. ~ I do not know its name, and I give it the designation of the Tao (the Way or Course). ~ Making an effort (further) to give it a name I call it The Great. ~ Great, it passes on (in constant flow). ~ Passing on, it becomes remote. ~ Having become remote, it returns. ~ Therefore the Tao is great; ~ Heaven is great; ~ Earth is great; ~ and the (sage) king is also great. ~ In the universe there are four that are great, and the (sage) king is one of them. ~ Man takes his law from the Earth; ~ the Earth takes its law from Heaven; ~ Heaven takes its law from the Tao. ~ The law of the Tao is its being what it is.

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[25c11t] **David Hinton** ~ There was something all murky shadow, born before heaven and earth: ~ o such utter silence, utter emptiness. ~ Isolate and changeless, ~ it moves everywhere without fail: ~ picture the mother of all beneath heaven. ~ I don't know its name. ~ I'll call it Way, ~ and if I must name it, name it Vast. ~ Vast means it's passing beyond, ~ passing beyond means it's gone far away, ~ and gone far away means it's come back. ~ Because Way is vast ~ heaven is vast, ~ earth is vast, ~ and the true emperor too is vast. ~ In this realm, there are four vast things, ~ and the true emperor is one of them. ~ Human abides by earth. ~ Earth abides by heaven. ~ Heaven abides by Way. ~ Way abides by occurrence appearing of itself.

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[25c12t] **Chichung Huang** ~ There was something ~ That into an indistinguishable mass had wrought itself, ~ Born before heaven and earth. ~ Desolate and formless, ~ It stood alone, unchanging, ~ And may be regarded as ~ The mother of heaven and earth. ~ Not knowing its name, ~ I gave it the alias "Tao," ~ And reluctantly named it "vast." ~ Vast and moving; ~ Moving and far-reaching; ~ Far-reaching and reverting. ~ The Tao is vast; ~ Heaven is vast; ~ Earth is vast; ~ The king is also vast. ~ In the empire, there are four vasts, ~ And the king constitutes one. ~ Man imitates earth; ~ Earth imitates heaven; ~ Heaven imitates the Tao; ~ The Tao imitates the way things are.

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[25c13t] **Ellen M. Chen** ~ There was something nebulous existing (yu wu hun ch'eng), ~ Born before heaven and earth. ~ Silent, empty, ~ Standing alone (tu), altering not (pu kai), ~ Moving cyclically without becoming exhausted (pu tai), ~ Which may be called the mother of all under heaven. ~ I know not its name, ~ I give its alias (tzu), Tao. ~ If forced to picture it, ~ I say it is "great" (ta). ~ To say it is "great" is to say it is "moving away" (shih), ~ To say it is "moving away" is to say it is "far away" (yüan), ~ To say it is "far away" is to say it is "returning" (fan). ~ Therefore Tao is great, ~ Heaven is great, ~ Earth is great, ~ The king is also great. ~ In the realm there are four greats, ~ And the king is one of them. ~ Humans follow (fa) earth, ~ Earth follows heaven, ~ Heaven follows Tao, ~ Tao follows self-becoming (tzu-jan).

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[25c14t] **Lee Sun Chen Org** ~ Prior to the coming-into-being of Heaven-Earth, there was the existence of something that was [highly and immensely] commixed; ~ It was completely silent and void; ~ It was self-contained and unalterable; ~ It rotated sweepingly and ceaselessly; ~ Perhaps it was the Mother (origin) of the world. ~ I do not know how to describe it; ~ I use the character "Tao" to name it and describe it perforce as "great" (big); ~ "Great" means that it had spreaded out so vastly that it disappeared in somewhere beyond our observation; ~ It is described as "moving away towards the beyond" because wherever it went to was immeasurably remote; ~ It is depicted as remote means [that after it completes its course] it will move back to us. ~ Accordingly: ~ Tao is great; ~ Universe (Heaven) is great; ~ Earth is great; ~ Kingliness (authentic) is also great; ~ There are four greatness within the realm we are confined to, and [authentic] kingliness is one of them! ~ Human beings live by the Laws of Earth (world); ~ The Laws of Earth (world) subordinates to the Laws of Universe; ~ Universe is governed by the maxims of Tao; ~ Tao, per se, is self-subsistent and self-contained.

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[25c15t] **Tien Cong Tran** ~ There was something chaotic and yet complete in itself, born before Heaven and Earth. ~ Silent and empty, standing alone and unchanging, pervading everywhere and inexhaustible, it may be regarded as the mother of the world. ~ I do not know its name, so I simply call it "the Way". ~ I reluctantly call it "the great." ~ To be great is to go on. ~ To go on is to go far. ~ To go far is to return. ~ Hence, "The Way is great. Heaven is great. Earth is great. Man is great." Thus, man is one of the great four in the universe. ~ Man follows Earth, Earth follows Heaven, Heaven follows the Way, the Way follows Nature.

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[25c16t] **Thomas Z. Zhang** ~ There had been a chaotic object before the universe was born. ~ It is quiet and intangible. ~ It stays alone without changing. ~ It moves around without stopping. ~ It may be the mother of the universe. ~ I do not know the object's name. ~ I have attempted to designate it Tao, and to call it great. ~ The great constantly moves. ~ Constantly moving it reaches far. ~ Far-reaching causes it to return. ~ Therefore, Tao is great, the heaven is great, the earth is great, and the human is also great. ~ There are four greats in the universe, and the human is one of them. ~ The human follows the earth, the earth follows the heaven, the heaven follows Tao, and Tao goes naturally.

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[25c17t] **Arthur Waley** ~ There was something formless yet complete, ~ That existed before heaven and earth; ~ Without sound, without substance, ~ Dependent on nothing, unchanging, ~ All pervading, unfailing. ~ One may think of it as the mother of all things under heaven. ~ Its true name we do not know; ~ 'Way' is the by-name that we give it. ~ Were I forced to say to what class of things it belongs I should call it Great (ta). ~ Now ta also means passing on, ~ And passing on means going Far Away, ~ And going far away means returning. ~ Thus just as Tao has 'this greatness' and as earth has it and as heaven has it, so may the ruler also have it. ~ Thus 'within the realm there are four portions of greatness', and one belongs to the king. ~ The ways of men are conditioned by those of earth. ~ The ways of earth, by those of heaven. ~ The ways of heaven by those of Tao, and the ways of Tao by the Self-so.

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[25c18t] **Richard John Lynn** ~ There is something, amorphous and complete, that was born before Heaven and Earth. ~ Obscure, oh, and, immaterial, oh, it stands alone, unchanged. ~ It operates everywhere but stays free from danger, thus we may consider it the mother of all under Heaven. ~ We do not know its name ~ So style it "Dao" [Way]. ~ Forced to give it a name, we call it "great." ~ "Great" refers to the way it goes forth. ~ "Goes forth" describes how it is far-reaching, and "far-reaching" describes its reflexivity. ~ Thus the Dao is great, Heaven is great, Earth is great, and the king is also great. ~ Within the realm of existence there are the four greats, ~ And the king has title to one of these. ~ Man takes his models from Earth; ~ Earth takes its models from Heaven; ~ Heaven takes its models from the Dao; ~ and the Dao takes its models from the Natural.

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[25c19t] **Lin Yutang** ~ THE FOUR ETERNAL MODELS ~ Before the Heaven and Earth existed ~ There was something nebulous: ~ Silent, isolated, ~ Standing alone, changing not, ~ Eternally revolving without fail, ~ Worthy to be the Mother of All Things. ~ I do not know its name ~ And address it as Tao. ~ If forced to give it a name, ~ I shall call it "Great." ~ Being great implies reaching out in space, ~ Reaching out in space implies far-reaching, ~ Far-reaching implies reversion to the original point. ~ Therefore: ~ Tao is Great, ~ The Heaven is great, ~ The Earth is great, ~ The King is also great. ~ These are the Great Four in the universe, ~ And the King is one of them. ~ Man models himself after the Earth; ~ The Earth models itself after Heaven; ~ The Heaven models itself after Tao; ~ Tao models itself after Nature.

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[25c20t] **Victor H. Mair** ~ There was something featureless yet complete, ~ born before heaven and earth; ~ Silent - amorphous - it stood alone and unchanging. ~ We may regard it as the mother of heaven and earth. ~ Not knowing its name, ~ I style it the "Way." ~ If forced to give it a name, ~ I would call it "great." ~ Being great implies flowing ever onward, ~ Flowing ever onward implies far-reaching, ~ Far-reaching implies reversal. ~ The Way is great, ~ Heaven is great, ~ Earth is great, ~ The king, too, is great. ~ Within the realm there are four greats, and the king is one among them. ~ Man patterns himself on earth, ~ Earth patterns itself on heaven, ~ Heaven patterns itself on the Way, ~ The Way patterns itself on nature.

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[25c21t] **Tolbert McCarroll** ~ Something formless yet complete, ~ existing before heaven and earth. ~ Silent and limitless, ~ it stands alone and does not change. ~ Reaching everywhere, it does not tire. ~ Perhaps it is the Mother of all things under heaven. ~ I do not know its name ~ so I call it "Tao." ~ When I have to describe it I call it "great." ~ Being great it flows. ~ It flows far away. ~ Having gone far away, it returns. ~ Therefore, ~ the Tao is great. ~ Heaven is great. ~ Earth is great. ~ People are also great. ~ Thus, ~ people constitute one of the four great things of the universe. ~ People conform to the earth. ~ The earth conforms to heaven. ~ Heaven conforms to the Tao. ~ The Tao conforms to its own nature.

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[25c22t] **David H. Li** ~ A matter is molded; ~ it comes into being before the universe, noiseless and formless. ~ It stands by itself, unwaveringly; ~ it is in motion, unendingly. ~ It may be the Mother to the universe. ~ I do not know its name. ~ Tentatively, [I] label it Direction and call it Grand. ~ Grand is unending motion; ~ unending motion is far-reaching; ~ Far-reaching is periodicity. ~ Thus, ~ Direction is grand, ~ the cosmos is grand, ~ the earth is grand, ~ the human is also grand. ~ There are four Grands in the universe, and the human is one of them. ~ The human follows the earth, ~ The earth follows the cosmos, ~ The cosmos follows Direction, ~ Direction follows Nature.

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[25c23t] **Yasuhiko Genku Kimura** ~ Before the birth of Heaven and Earth is Being, formless yet complete. ~ Silent and still, ~ All one and unchanging, all present and unending, ~ It may be regarded as the Matrix of the Universe. ~ Its true name is unknown, ~ So we call it by its alias, the Tao, ~ And name it by its designation, the Great. ~ Being great, it extends without limit, ~ Extending without limit, it is far-reaching, ~ Being far-reaching, it returns to itself. ~ The Tao is great, ~ Heaven is great, ~ Earth is great, ~ And Man is also great. ~ These are the four greatnesses of the Kosmos, ~ And of them Man is one. ~ Man patterns after Earth, ~ Earth patterns after Heaven, ~ Heaven patterns after the Tao, ~ And the Tao patterns after that which is natural.

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[25c24t] **Chou-Wing Chohan** ~ There is something that is overt and hidden, ~ That exists beyond heaven and earth. ~ Formless, motionless, ~ It stands alone, forever, it does not change, ~ It exists in every place, it never tires. ~ It can be called "Mother of the universe," ~ Because I don't know its name. ~ If I am compelled to call it by a name, ~ I will call it Tao, "all-embracing." ~ "All-embracing" exists forever, ~ "All-embracing" is far-reaching, ~ "All-embracing" returns to every beginning. ~ Therefore Tao is "all-embracing," ~ Heaven is "all-embracing," ~ Earth is "all-embracing," ~ Man is "all-embracing." ~ In the universe, four things are "all-embracing," ~ And man is one of them. ~ Man adheres to the laws of earth, ~ Earth adheres to the laws of heaven, ~ Heaven adheres to the laws of Tao, ~ Tao adheres to the laws of its nature.

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[25c25t] **Man-Ho Kwok** ~ Before the world was ~ And the sky was filled with stars … ~ There was a strange, unfathomable Body. ~ This Being, this Body is silent and beyond all substance and sensing. ~ It stretches beyond everything spanning the empyrean. ~ It has always been here, and it always will be. ~ Everything comes from it, and then it is the Mother of Everything. ~ I do not know its name. ~ So I call it TAO. ~ I am loath to call it 'greater than everything', but it is. ~ And being greater, it infuses all things moving far out and returning to the Source. ~ Tao is Great, ~ Tao, the Great! ~ It is greater than Heaven, ~ Greater than the Earth - ~ Greater than the king. ~ These are the four great things, and the ruler is the least of them. ~ Humanity is schooled by the Earth, ~ Earth is taught by Heaven, ~ And Heaven is guided by the Tao. ~ And the Tao goes with what is absolutely natural.

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[25c26t] **Gu Zhengkun** ~ There is a thing integratedly formed ~ And born earlier than heaven and earth. ~ Silent and empty, ~ It relies on nothing, ~ Moving around for ever. ~ We may regard it as the mother of all things. ~ I do not know its name, ~ So I name it as the Tao, ~ And further name it as the Great. ~ The Great is moving forward without stopping, ~ Extending to the remotest distance, ~ And then returning to where it was. ~ That is why I say ~ The Tao is Great; ~ Heaven is Great; ~ Earth is Great; ~ And man is also Great. ~ There are four things that are Great, ~ Of them man is one. ~ Man takes earth as his

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model; ~ Earth takes heaven as its model; ~ Heaven takes the Tao as its model; ~ The Tao takes what is natural as its model.

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[25c27t] **Chao-Hsiu Chen** ~ There is matter formed of confusion, born earlier than Heaven and Earth. ~ In the silence and the void it stands alone and does not change. ~ It turns around without worry. ~ It is capable of being the mother of all creatures under Heaven. ~ I do not know its name, but call it Tao. ~ It is compelled to be named 'great'. ~ 'Great' means passing away, ~ passing away means far away, ~ far away means returning. ~ That is why the Tao is great. ~ Heaven is great. ~ Earth is great. ~ The emperor is great. ~ Within the realm there are four great things; the emperor is one of the four. ~ Human beings follow the Earth. ~ The Earth follows Heaven. ~ Heaven follows the Tao. ~ The Tao follows Nature.

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[25c28t] **Liu Qixuan** ~ There is a mixture of substances ~ That is born before Heaven and Earth. ~ Quiet, far and wide, it turns round and round by itself. ~ It can be taken as the mother of Heaven and Earth. ~ I don't know what its name is, ~ But for the purpose here, let's call it the Way ~ And describe it as "big." ~ By "big," I mean it is the most expansive. ~ What is expansive extends the farthest. ~ What goes farthest will turn round. ~ Therefore, the Way is big, ~ The heaven is big, ~ The earth is big, ~ And mankind is big. ~ In the universe, there are four big growth domains, ~ With mankind being one of them. ~ Mankind's nature is determined by Earth, ~ Earth's nature is determined by Heaven, ~ Heaven's nature is determined by the Way. ~ And the Way, being the biggest of all, ~ Copies its own growth nature.

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[25c29t] **Shi Fu Hwang** ~ The Four Eternal Models ~ Lao Tze says, ~ There was something nebulous and complete which came into existence before the Heaven and the Earth. ~ It was soundless and formless, stood alone, and would not change, reached everywhere and was in no danger of being exhausted. ~ It is capable of being the mother of the world. ~ I do not know its name, and I give it the designation of the Tao, and it is further described as the great. ~ Being great it receded. ~ Receding, it became remote. ~ Having become remote, it turns back. ~ Therefore, ~ the Tao is great, ~ the Heaven is great, ~ the Earth is great, ~ and the Kingship is also great. ~ In the universe there are four elements that are great, and the Mankind is one of them. ~ The Mankind takes his law from the Earth, ~ the Earth takes its law from the Heaven, ~ and the Heaven takes its law from the Tao. ~ The law of the Tao is its being what it is.

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[25c30t] **Ch'u Ta-Kao** ~ There is a thing inherent and natural, ~ Which existed before heaven and earth. ~ Motionless and fathomless, ~ It stands alone and never changes; ~ It pervades everywhere and never becomes exhausted. ~ It may be regarded as the Mother of the Universe. ~ I do not know its name. ~ If I am forced to give it a name, ~ I call it Tao, and I name it as supreme. ~ Supreme means going on; ~ Going on means going far; ~ Going far means returning. ~ Therefore Tao is supreme; heaven is supreme; earth is supreme; and man is also supreme. ~ There are in the universe four things supreme, and man is one of them. ~ Man follows the laws of earth; ~ Earth follows the laws of heaven; ~ Heaven follows the laws of Tao; ~ Tao follows the laws of its intrinsic nature.

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[25c31t] **Paul J. Lin** ~ There is a thing formed in chaos ~ Existing before Heaven and Earth. ~ Silent and solitary, it stands alone, unchanging. ~ It goes around without peril. ~ It may be the Mother of the world. ~ Not knowing its name, I can only style it Tao. ~ With reluctance, I would call it Great. ~ Great means out-going. ~ Out-going means far-reaching. ~ Far-reaching means returning. ~ Therefore, Tao is great. ~ Heaven is great. ~ Earth is great. ~ The king is great. ~ In the universe, there are four great things, ~ and the king is one of them. ~ Man abides by earth, ~ Earth abides by heaven, ~ Heaven abides by Tao, ~ Tao abides by nature.

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[25c32t] **Michael LaFargue** ~ There was a chaotic something, yet lacking nothing, ~ born before Heaven and Earth. ~ Alone. ~ Still. ~ Standing alone, unchanging. ~ Revolving, endlessly. ~ It can be thought of as Mother of the World. ~ I do not know its name, ~ one can call it 'Tao'. ~ The name of its powerful presence: ~ One can call it 'The Great One'. ~ Great means going forth, ~ going forth means going far away, ~ going far away means turning back. ~ Yes: ~ Tao is great, ~ Heaven is great, ~ Earth is great, ~ (the king is also great, ~ In the universe there are four great ones, and the king takes his place as one of them). ~ Earth gives the rule for people, ~ Heaven gives the rule for Earth, ~ Tao gives the rule for Heaven, ~ the rule for Tao: things as they are.

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[25c33t] **Cheng Lin** ~ There is something evolved from chaos, which was born before heaven and earth. ~ It is inaudible and invisible. ~ It is independent and immutable. ~ It is all-pervasive and ceaseless. ~ It may be regarded as the mother of heaven and earth. ~ I do not know its name and call it Truth or Daw. ~ If I must describe it, I will say that it is great, active, far-reaching, and cyclical in its motion. ~ Thus Truth is great, heaven is great, earth is great, and the king is also great. ~ Within the universe there are four great ones, and the king is one of them. ~ The king must follow the examples of earth, heaven, Truth, and Nature.

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[25c34t] **Yi Wu** ~ There was something formed in chaos; ~ It existed before heaven and earth. ~ Still and solitary, ~ It alone stands without change. ~ It is all-pervasive without being exhausted. ~ It may be the mother of the world. ~ I do not know its name, but name it the Way. ~ With reluctance, I call it Great. ~ Great means on-going; ~ On-going means far-reaching; ~ Far-reaching means reversing; ~ Therefore, the Way is great. ~ Heaven is great; ~ Earth is great; ~ The king also is great. ~ In this realm there are four great things, ~ And the king is one of them. ~ Man follows Earth; ~ Earth follows Heaven; ~ Heaven follows the Way; ~ The Way follows its nature.

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[25c35t] **Han Hiong Tan** ~ There is an admixture, ~ Which existed before heaven and earth. ~ As silent as it is nebulous, ~ It exists alone and it is permanent. ~ It moves around a circle unceasingly. ~ It is the mother of the universe. ~ I do not know its name and I have decided to call it Dao. ~ Arbitrarily, I describe it as great. ~ So great that it begins to permeate everywhere. ~ Permeating outwards, it goes farther and farther away. ~ Nevertheless, it will soon return to its original state again. ~ Therefore, Dao is great. ~ Heaven is great. ~ Earth is great. ~ Humanity is great. ~ In the universe, humanity is one of the four greats. ~ Man models earth; ~ Earth models heaven; ~ Heaven models Dao. ~ And Dao models nature.

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[25c36t] **Hua-Ching Ni** ~ Before Heaven and Earth are born, there is something formless and complete in itself. ~ Impalpable and everlasting, ~ silent and undisturbed, ~ standing alone and unchanging, ~ it exercises itself gently, ~ and generates itself inexhaustively in all dimensions. ~ It may be regarded as the Mother of all things. ~ Far beyond humankind's relative conception, ~ it cannot be referred to by a specific name, ~ yet it may be identified as the subtle essence of the universe. ~ In the absence of an accurate word, ~ I shall call it "the Great." ~ Being great, it extends itself without limit. ~ Extending itself without limit, it is far-reaching. ~ Being far-reaching, it ultimately reverts to itself, ~ returning to its self-sufficient origin. ~ Indeed, it had never really left itself! ~ This indefinable subtle energy flow is truly the greatest of all. ~ Expressing its integral nature, ~ the universal subtle essence remains intangible, yielding, and uncontrollable: ~ the ultimate expression of the cosmos. ~ As an expression of its unceasing creativeness, ~ it manifests as the spaciousness of the sky. ~ As an expression of its receptiveness, ~ it manifests as the great massiveness of galaxies, stars, and planets. ~ As an expression of harmonious reintegration, ~ it manifests as human life. ~ Thus, in the natural flow of energy transformation, human life becomes one of the four great expressions of the subtle essence of the universe. ~ It is the way of universal subtle integration. ~ Humankind conforms to Earth. ~ Earth conforms to the sky. ~ The sky conforms to the Subtle Origin. ~ The Subtle Origin conforms to its own nature. ~ These are the four peaks of manifestation from the great transformation of one universal subtle energy. ~ Taking an individual human life as example, ~ the intangible body with its fluids and nervous system construct a field of intangible, but functioning mind and super consciousness.

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[25c37t] **Chang Chung-yuan** ~ There was a thing, a "gathering" chaos, ~ Which existed prior to heaven and earth. ~ Silent! ~ Empty! ~ Existing by itself, unchanging, ~ Pervading everywhere, inexhaustible, ~ It might be called the mother of the world. ~ Its name is unknown; ~ I simply call it Tao. ~ If I were to exert myself to define it, ~ I might call it great. ~ Great means extending to the limitless. ~ Extending to the limitless means reaching the extreme distance. ~ Reaching the extreme distance means returning to "nearness." ~ Thus, Tao is great, ~ Heaven is great, earth is great, and man is great, too. ~ In the universe we have four greatnesses, and man is but one. ~ Man is in accordance with earth. ~ Earth is in accordance with heaven. ~ Heaven is in accordance with Tao. ~ Tao is in accordance with that which is.

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[25c38t] **Henry Wei** ~ Symbol of the Great Origin ~ Hsiang Yuan ~ There is something formless and perfect, ~ Ever-existing, even before birth of Heaven and Earth. ~ How still it is! ~ How quiet! ~ Abiding alone and unchanging, ~ It pervades everywhere without fail. ~ Well may it be the mother of the world. ~ I do not know its name, ~ But label it Tao, ~ And arbitrarily name it Great. ~ Great means going incessantly; ~ Going incessantly means reaching far; ~ Reaching far means completing the cycle. ~ Therefore, ~ Tao is Great; ~ Heaven is Great; ~ Earth is Great; ~ Kingliness is Great. ~ In the cosmos there are four Greats, ~ And Kingliness constitutes one of them. ~ Man patterns after Earth; ~ Earth patterns after Heaven; ~ Heaven patterns after Tao; ~ Tao patterns after Innate Freedom.

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[25c39t] **Ha Poong Kim** ~ There is something undifferentiated ~ That precedes the birth of Heaven and Earth. ~ Silent and still, ~ It stands by itself and never changes - ~ All-pervading and never in danger. ~ One may regard it as the mother of Heaven and Earth. ~ I don't know its proper name; ~ I address it as Tao. ~ Were I forced to name it, I would call it Great. ~ "Great" means "to go." ~ "To go" means "far away." ~ "Far away" means "to return." ~ Therefore Tao is great, ~ Heaven is great, ~ Earth is great, ~ The king is also great. ~ In the universe there are four greats. ~ King is one of them. ~ The measure for man is Earth; ~ The measure for Earth is Heaven; ~ The measure for Heaven is Tao; ~ The measure for Tao is tzu-jan.

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[25c40t] **Tao Huang** ~ Matter is formed from chaos. ~ It was born before heaven and earth. ~ Silent and void. ~ Standing alone, without territory, ~ Able to be mother to the world. ~ I do not yet know its name, ~ I call it Tao. ~ With reluctance I deem it to be Great. ~ Great refers to the symbol. ~ The symbol refers to what is remote. ~ What is remote refers to returning. ~ Tao is great. ~ Heaven is great. ~ Earth is great. ~ Kingship is great. ~ These are the four great things in the world, ~ Kingship is one of them. ~ Humankind takes its origin from earth. ~ Earth takes her origin from heaven. ~ Heaven takes its origin from Tao. ~ Tao takes its origin from Nature.

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[25c41t] **Tang Zi-chang** ~ There was something unique manifesting from chaos before the birth of Heaven and Earth. ~ Remotely! ~ It stands alone without deviation! ~ Cyclically! ~ It moves without an end! ~ It may be called the mother of the Heaven and the Earth. ~ We do not know its eternal name but give it the name Dao. ~ Constrained to give a name, it may be called "Movement". ~ After moving it is called "Departure". ~ After departing it is called "Extreme". ~ To avoid remaining in the extreme, it may be called "Return". ~ Dao is superior; ~ the universe is superior; ~ the world is superior; ~ and the ruler is superior. ~ There are four superiors in existence among which the ruler is one. ~ Thus, the ruler should follow the law of the world. ~ The world should follow the law of the universe. ~ The universe should follow the law of Dao. ~ Dao follows its own law - the law of Nature.

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[25c42t] **Wing-tsit Chan** ~ There was something undifferentiated and yet complete, ~ Which existed before heaven and earth. ~ Soundless and formless, it depends on nothing and does not change. ~ It operates everywhere and is free from danger. ~ It may be considered the mother of the universe. ~ I do not know its name, I call it Tao. ~ If forced to give it a name, I shall call it Great. ~ Now being great means functioning everywhere. ~ Functioning everywhere means far-reaching. ~ Being far-reaching means returning to the original point. ~ Therefore Tao is great. ~ Heaven is great. ~ Earth is great. ~ And the king is also great. ~ There are four great things in the universe, and the king is one of them. ~ Man models himself after Earth. ~ Earth models itself after Heaven. ~ Heaven models itself after Tao. ~ And Tao models itself after Nature.

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[25c91t] **И. И. Семененко** ~ Существует одна вещь, совершенная по смеси. ~ Она родилась прежде Неба и Земли. ~ О, как она безмолвна и бесформенна! ~ Стоит одна и неизменна, ходит кругом, и ей ничто не угрожает. ~ Она может быть для Поднебесной матерью. ~ Мне не известно ее имя. ~ Наделяю эту

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вещь прозванием "Дао" и через силу отыскиваю для него имя "Великое". ~ Великим называю уходящее, ~ уходит - значит далеко находится, ~ а далеко находится - значит возвращается. ~ Поэтому-то Дао и велико, велико Небо, велика Земля, велик и царь. ~ Во вселенной пребывают четверо великих, и место одного из них занимает царь. ~ Примером для людей является Земля, ~ для Земли примером служит Небо, ~ для Небес примером выступает Дао, ~ Дао свой пример находит в самости.

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[25c92т] **А. А. Маслов** ~ Существует нечто, из Хаоса возникшее, рождённое прежде Неба и Земли. ~ Беззвучно-пустотное, одиноко-неизменчивое. ~ Двигаясь по кругу, не устаёт и способно быть матерью Неба и Земли. ~ Я не знаю его имени, а иероглифом обозначу это "Дао". ~ Через силу назову его ещё и "Великим". ~ Великое назову скоротечным. ~ Быстротечное назову отдалённым. ~ Отдалённое назову обращающимся вспять. ~ Поэтому Дао - велико. ~ Небо - велико. ~ Земля - велика. ~ Человек также велик. ~ Во Вселенной пребывают эти четыре великих, и человек - одно из них. ~ Человек следует Земле. ~ Земля следует Небу. ~ Небо следует Дао. ~ Дао же естественно.

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[25c93т] **Е. А. Торчинов** ~ Вот Вещь, в Хаосе свершившаяся, прежде Неба и Земли родившаяся! ~ О безмолвная! ~ О безвидная! ~ Одиноко стоишь и не меняешься, окружаешь все сущее и не гибнешь! ~ Тебя можно назвать Матерью Поднебесной. ~ Я не знаю твоего имени, но, обозначая знаком, называю тебя Путем-Дао. ~ Делая усилие, называю тебя Великим. ~ Великое называю уходящим, уходящее называю далеким, далекое называю возвращающимся. ~ Поэтому Дао велико, Небо велико, Земля велика, Монарх также велик. ~ Таким образом, в мире четверо великих, но Монарх из них - на первом месте. ~ Человек берет за образец Землю. ~ Земля берет за образец Небо. ~ Небо берет за образец Дао. ~ А Дао берет за образец свою самоестественность.

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[25c94т] **А. Е. Лукьянов** ~ Есть нечто, хаос образующее, прежде Неба и Земли живущее. ~ Беззвучное! ~ Пустое! ~ Одиноко стоит, не изменяется, в себе самом вращается без устали. ~ Можно считать его Матерью Поднебесной. ~ Я не знаю его имени. ~ Даю ему прозвище - называю Дао. ~ Подбираю для него имя - называю Великим (Высоким). ~ Великое называю уходящим, уходящее называю удаляющимся, ~ удаляющееся называю возвращающимся. ~ Поэтому Дао велико, Небо велико, Земля велика, Ван-царь тоже велик. ~ Среди границ есть четверо великих, и Ван-царь один из них. ~ Человек берет за образец Землю. ~ Земля берет за образец Небо. ~ Небо берет за образец Дао. ~ Дао берет за образец естественность (цзы жань).

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[25c95т] **Ян Хин-шун** ~ Вот вещь, в хаосе возникающая, прежде неба и земли родившаяся! ~ О беззвучная! ~ О лишенная формы! ~ Одиноко стоит она и не изменяется. ~ Повсюду действует и не имеет преград. ~ Ее можно считать матерью Поднебесной. ~ Я не знаю ее имени. ~ Обозначая иероглифом, назову ее дао; произвольно давая ей имя, назову ее великое. ~ Великое - оно в бесконечном движении. ~ Находящееся в бесконечном движении не достигает предела. ~ Не достигая предела, оно возвращается [к своему истоку]. ~ Вот почему велико дао, велико небо, велика земля, велик также и государь. ~ Во вселенной имеются четыре великих, и среди них - государь. ~ Человек следует [законам] земли. ~ Земля следует [законам] неба. ~ Небо следует [законам] дао, а дао следует самому себе.

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[25c96т] **Д. П. Конисси** ~ Вещество произошло из хаоса. ~ Есть бытие, которое существует раньше, нежели небо и земля. ~ Оно недвижимо, бестелесно, самобытно и не знает переворота. ~ Оно идет, совершая бесконечный круг, и не знает предела. ~ Оно одно только может быть матерью (самкой) неба и земли. ~ Я не знаю его имени, но (люди) называют его Тао. ~ Могущество его называется величием; ~ величие его - безграничным; ~ безграничное - бесконечным; ~ бесконечное - возвращением. ~ Тао велико, небо велико, земля велика, и, наконец, царь велик. ~ Итак, в мире существуют четыре величия, одно из которых составляет царь. ~ Земля несет людей; небо несет землю; Тао несет небо, и, наконец, естественность несет Тао.

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[25c97т] **В. В. Малявин** ~ Есть нечто, в хаосе завершенное, ~ Прежде Неба и Земли рожденное. ~ Пустотное! Безбрежное! ~ Само в себе пребывает и не меняется. ~ Растекается повсюду и не знает преград. ~ Можно считать это Матерью Поднебесной. ~ Я не знаю, как называть его. ~ Давая ему прозвание, скажу: "Путь". ~ Если придется дать ему имя, скажу: "Великий". ~ "Великое" значит "распространяющееся повсюду", ~ "Распространяться повсюду" значит "уходить далеко", ~ "Уходить далеко" значит "возвращаться". ~ Воистину: ~ Путь велик, ~ Небо велико, ~ Земля велика ~ И Господин человека тоже велик. ~ Во вселенной есть четыре великих, и Господин человека - один из них. ~ Человеку образец - Земля. ~ Земле образец - Небо. ~ Небу образец - Путь. ~ А Пути образец - то, что таково само по себе.

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[25c98т] **Б. Б. Виногродский** ~ Вещь в наличии формируется из бесформенного завихрения. ~ Рождается прежде Неба-Земли. ~ В беззвучности, в безмятежности. ~ Стоит независимо, не изменяясь. ~ Движется в циклах, не погибая. ~ Так можно осуществлять порождающее начало в Поднебесной. ~ Сущность моя не знает этому имени. ~ Обозначим его знаком "Путь". ~ Постараясь подобрать ему имя, определим его как "великое". ~ Великое определим как преходящее. ~ Преходящее определим как далекое. ~ Далекое определим как обратное. ~ Причинность: ~ Путь - великий. ~ Небо - великое. ~ Земля - великая. ~ Человек - тоже великий. ~ Средь сфер есть четыре "великих", а человек из них занимает первое место. ~ Для человека образец - Земля. ~ Для Земли образец - Небо. ~ Для Неба образец - Путь. ~ Для Пути образец - самопроизвольная естественность.

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PSEUDO-CHAPTER **Twenty-Six**

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[26c01т] **Robert G. Henricks** ~ The heavy is the root of the light; ~ Tranquility is the lord of agitation. ~ Therefore the gentleman, in traveling all day, does not get far away from his luggage carts. ~ When he's safely inside a walled-in [protected] hostel and resting at ease - only then does he transcend all concern. ~ How can the king of ten thousand chariots treat his own person more lightly than the whole land?! ~ If you regard things too lightly, then you lose the basic; ~ If you're agitated, you lose the "lord."

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[26c02т] **John C. H. Wu** ~ HEAVINESS is the root of lightness. ~ Serenity is the master of restlessness. ~ Therefore, the Sage, travelling all day, ~ Does not part with the baggage-wagon; ~ Though there may be gorgeous sights to see, ~ He stays at ease in his own home. ~ Why should a lord of ten thousand chariots ~ Display his lightness to the world? ~ To be light is to be separated from one's root; ~ To be restless is to lose one's self-mastery.

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[26c03т] **D. C. Lau** ~ The heavy is the root of the light; ~ The still is the lord of the restless. ~ Therefore the gentleman when travelling all day ~ Never lets the heavily laden carts out of his sight. ~ It is only when he is safely behind walls and watch-towers ~ That he rests peacefully and is above worries. ~ How, then, should a ruler of ten thousand chariots ~ Make light of his own person in the eyes of the empire? ~ If light, then the root is lost; ~ If restless, then the lord is lost.

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[26c04т] **R. L. Wing** ~ Gravity is the foundation of levity. ~ Stillness is the master of agitation. ~ Thus Evolved Individuals can travel the whole day Without leaving behind their baggage. ~ However arresting the views, ~ They remain calm and unattached. ~ How can leaders with ten thousand chariots ~ Have a light-hearted position in the world? ~ If they are light-hearted, they lose their foundation. ~ If they are agitated, they lose their mastery.

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[26c05т] **Ren Jiyu** ~ The heavy is the root of the light, ~ The tranquil is the master of the hasty, ~ Therefore the sage travels all day, without leaving his baggage wagon. ~ Although enjoying a magnificent and comfortable life, he does not indulge himself in it. ~ How is it that a lord with ten thousand chariots belittles his own importance under Heaven? ~ Lightness necessarily leads to the loss of root, ~ Hastiness necessarily results in the loss of mastery.

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[26c06т] **Gia-fu Feng** ~ The heavy is the root of the light; ~ The still is the master of unrest. ~ Therefore the sage, traveling all day, ~ Does not lose sight of his baggage. ~ Though there are beautiful things to be seen, ~ He remains unattached and calm. ~ Why should the lord of ten thousand chariots act lightly in public? ~ To be light is to lose one's root. ~ To be restless is to lose one's control.

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[26c07т] **Lok Sang Ho** ~ We keep our weight, so we will not lose our roots. ~ We keep our serenity, so we will not lose our poise. ~ For these reasons when the Sage travels all day, ~ he does not part from his heavy luggage wagon. ~ He sits quietly, untouched by the magnificent views. ~ What a pity it is then to see the lord of ten thousand chariots losing his weight in front of his people! ~ If one loses one's weight, one also loses one's base. ~ If one loses one's serenity, one also loses one's poise.

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[26c08т] **Xiaolin Yang** ~ Heaviness is the base of lightness, ~ Peace is the master of commotion. ~ Therefore, when the great men traveled, ~ They never let their carriages out of sight. ~ No matter how beautiful and entertaining the scenery was, ~ They acted as though they did not even see it. ~ How can the rulers of today behave more carelessly than anyone? ~ Lightness will cause the loss of the base, ~ Commotion will cause the loss of the master.

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[26c09т] **Walter Gorn Old**, THE VIRTUE OF GRAVITY ~ Weight underlies lightness, quiescence underlies motion. ~ Therefore the Sage never loses his gravity and quiescence from day to day. ~ Though glorious palaces should belong to him, he would dwell in them peacefully, without attachment. ~ Alas that a king with many chariots should conduct himself with frivolity in the midst of his kingdom! ~ By levity he loses his ministers, and by inconstancy his throne.

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[26c10т] **James Legge** ~ Gravity is the root of lightness; ~ stillness, the ruler of movement. ~ Therefore a wise prince, marching the whole day, does not go far from his baggage waggons. ~ Although he may have brilliant prospects to look at, he quietly remains (in his proper place), indifferent to them. ~ How should the lord of a myriad chariots carry himself lightly before the kingdom? ~ If he do act lightly, he has lost his root (of gravity); ~ if he proceed to active movement, he will lose his throne.

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[26c11т] **David Hinton** ~ Heavy is the root of light, ~ and tranquil the ruler of reckless. ~ A sage traveling all day is never far from the supplies in his cart, and however spectacular the views he remains calm and composed. ~ How can a lord having ten thousand chariots act lightly in governing all beneath heaven? ~ Act lightly and you lose your source-root. ~ Act recklessly and you lose your rule.

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[26c12т] **Chichung Huang** ~ Heaviness is the root of lightness; ~ Stillness is the sovereign of restlessness. ~ Hence, the gentleman journeyed all day ~ Without leaving his luggage vans. ~ Though having imperial guards, ~ In leisure, he was as clear as day. ~ How could a ten-thousand-chariot king ~ Conduct himself lightly over all under heaven? ~ Light, he would lose his root; ~ Restless, he would lose his sovereignty.

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[26c13т] **Ellen M. Chen** ~ The heavy (chung) is root (ken) to the light (ch'ing); ~ The tranquil (ching) is master (chün) to the agitated (tsao). ~ Therefore the sage travels all day, ~ Without leaving (li) his baggage wagon (tzu chung). ~ Although he has glorious palaces (yung kuan), ~ He avoids its sumptuous apartments (yen-ch'u). ~ How could the Lord of ten thousand chariots, ~ Conduct himself lightly in the world? ~ One who acts lightly loses his foundation (pen); ~ One who is agitated loses his master (chün).

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[26c14т] **Lee Sun Chen Org** ~ If a person is serious-minded, it would hold down [his penchant for] flippancy [like roots are holding down upward growing plants]; ~ [A person's] Serenity controls [his inclination for] impetuousness; ~ Therefore, a gentleman is weighted down with Tao, day and night, like an army, burdened with its full load of [well-prepared] supplies, when it marches [for battles]; ~ Even if he is being tempted by grandeur, he shall still [adhere steadfastly to Tao and] stay aloof [on a morally high ground] as a swallow who nests high above the ground. ~ Does it make any sense, if a ruler of a country of ten thousand war-wagons takes the task of governing light-heartedly, only because he loves his physical self? ~ [A person's being] Light-hearted

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Underdog_way.pdf, revision 8, sanmayce@hotmail.com, a corpus of 50(42 english, 8 russian) proofed(many originals' bugs crushed) translations of 老子 道德經 or Lao Zi Dao De Jing

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(frivolous) will result in the loss of his roots; ~ [A person's being] Impetuous will lead to the loss of his ability to master [even himself].

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[26c15T] **Tien Cong Tran** ~ The heavy is the root of the light. ~ The still is the master of the active. ~ Therefore, the sage, travelling all day, never separates himself from the baggage-wagon. ~ Though there are splendid sights to see, he stays quiescently in his own place. ~ Why should a king of ten thousand chariots display his lightness to the world? ~ To be light is to be separated from one's root; to be active is not to be master.

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[26c16T] **Thomas Z. Zhang** ~ Prudence is more stable than frivolity. ~ Rationality is superior to impatience. ~ Therefore, the sage always behaves prudently and rationally. ~ Even when successful, he is not carried away. ~ How could the king of a big kingdom rule without prudence? ~ Frivolity results in the loss of stability. ~ Impatience leads to the loss of superiority.

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[26c17T] **Arthur Waley** ~ As the heavy must be the foundation of the light, ~ So quietness is lord and master of activity. ~ Truly, ~ 'A man of consequence though he travels all day ~ Will not let himself be separated from his baggage-wagon, ~ However magnificent the view, he sits quiet and dispassionate'. ~ How much less, then, must be the lord of ten thousand chariots ~ Allow himself to be lighter than these he rules! ~ If he is light, the foundation is lost; ~ If he is active, the lord and master is lost.

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[26c18T] **Richard John Lynn** ~ The heavy is the foundation of the light, and quietude is the sovereign of activity. ~ This is why the sage travels throughout the day yet does not separate himself from his retinue. ~ So despite the presence of glorious scenery, he remains relaxed and detached. ~ How could one be the master of ten thousand war chariots and yet treat his own person lighter than all under Heaven! ~ If he treats it lighter, he will lose his foundation. ~ If he engages in activity, he will lose his sovereignty.

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[26c19T] **Lin Yutang** ~ HEAVINESS AND LIGHTNESS ~ The Solid is the root of the light; ~ The Quiescent is the master of the Hasty. ~ Therefore the Sage travels all day ~ Yet never leaves his provision-cart. ~ In the midst of honor and glory, ~ He lives leisurely, undisturbed. ~ How can the ruler of a great country ~ Make light of his body in the empire? ~ In light frivolity, the Center is lost; ~ In hasty action, self-mastery is lost.

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[26c20T] **Victor H. Mair** ~ Heavy is the root of light; ~ Calm is the ruler of haste. ~ For these reasons, ~ The superior man may travel the whole day without leaving his heavy baggage cart. ~ Though inside the courtyard walls of a noisy inn, ~ he placidly rises above it all. ~ How then should a king with ten thousand chariots conduct himself lightly before all under heaven? ~ If he treats himself lightly, ~ he will lose the taproot; ~ If he is hasty, ~ he will lose the rulership.

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[26c21T] **Tolbert McCarroll** ~ The solid must be the root of the light. ~ The still must be the master of the restless. ~ Therefore, ~ wise people when traveling all day do not lose sight of their baggage cart. ~ Although there are beautiful scenes to see, they remain quietly in their own place. ~ Should a lord of ten thousand chariots appear more frivolous than a simple traveler? ~ To be light is to lose the root. ~ To be restless is to lose the master.

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[26c22T] **David H. Li** ~ Earnestness is the foundation of frivolity; ~ serenity is in control of rashness. ~ Thus, a gentleman, in the course of a day, does not depart from serenity and earnestness. ~ He refrains from extravagance [in public] and lives plainly at home. ~ Why would the sovereign of a ten-thousand-carriage state govern the world with frivolity? ~ Frivolity loses foundation; rashness loses control.

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[26c23T] **Yasuhiko Genku Kimura** ~ Heaviness is the center of lightness. ~ Stillness is the master of commotion. ~ For this reason, ~ The sage may travel the whole day, ~ Yet stays centered, without leaving his heavy baggage cart. ~ Or he may enjoy a splendid view, ~ Yet stays serene, calmly transcending all outward pleasures. ~ Why should the lord of ten thousand chariots behave lightly before all under Heaven? ~ One who behaves lightly loses one's center. ~ One who behaves agitatedly loses one's mastery.

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[26c24T] **Chou-Wing Chohan** ~ Heaviness is the basis of lightness, ~ The passing is the basis of movement, ~ Therefore the sage, even when traveling all day long, ~ Never abandons the baggage wagon, ~ Therefore the sage, even when surrounded by splendor and luxury, ~ Is shrouded in indifference that stems from serenity. ~ How can this great emperor, with a thousand chariots, ~ Move easily throughout his kingdom? ~ If he is light, he will lose his basis, ~ If he is hasty, he will lose his serenity. ~ Wang-Pi comments: ~ The light cannot bear the heavy; the small cannot contain the large; the sedentary controls the moving, the one who does not move from his place controls the one who moves from his place. ~ Therefore heaviness is the basis of lightness, and serenity is the secret of control.

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[26c25T] **Man-Ho Kwok** ~ What holds, what you can trust ~ Is the same as this quietness - ~ And it is light-hearted. ~ This quiet light-hearted silence ~ Is the key to being free from emotion. ~ The sage never abandons the Tao, ~ He never lets its weight out of his sight. ~ He may live in a fabulous house ~ But he never gets caught up wanting to - ~ And though there are always temptations, ~ He stays unswayed, and smiles. ~ So why is it that our rulers ~ Seem so bright, but are glib and insubstantial? ~ Losing the weight of the Tao ~ Means you lose your root; ~ And when you can't sit still ~ You lose the source.

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[26c26T] **Gu Zhengkun** ~ Heaviness is the root of lightness. ~ Tranquillity is the lord of movement. ~ That is why the sage is always accompanied by his heavily laden cart ~ When he travels all day long. ~ Though he has a luxurious life to enjoy, ~ He never indulges himself in it. ~ Why should a ruler of ten thousand chariots ~ Take reckless action to govern the empire? ~ Lightness leads to the loss of the root; ~ Restlessness leads to the loss of the lord.

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[26c27T] **Chao-Hsiu Chen** ~ The heavy is the root of the light. ~ Stillness is the sovereign of restless movement. ~ Therefore a virtuous man will not lose sight of his impedimenta during the whole day. ~ Although he has splendour, he stands aloof. ~ Unfortunately the great ruler of ten thousand chariots governs the country indiscreetly. ~ To act abruptly is to lose the trust of his officials. ~ To act restlessly is to lose his respect as a sovereign.

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[26c28T] **Liu Qixuan** ~ Weight anchors lightness, and peace controls turmoil. ~ Thus, the wise person travels always with heavy provisions, ~ Is indifferent, like a swallow, to all the glory and grandeur. ~ What if a king treats the world lightly? ~ Being light, he will lose his root in the world. ~ Being changeable, he loses peace for the society.

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[26c29T] **Shi Fu Hwang** ~ Gravity and Serenity ~ Lao Tze says, ~ Gravity is the root of lightness. ~ Serenity is the ruler of hastiness. ~ Hence the sage practices the Tao all day long, ~ leaving no serene mind and heavy attitude. ~ Though a king can have seraglios and harems, he has to avoid approaching them. ~ Regretful are kings nowadays, they are very powerful, having ten thousand chariots and riders; ~ yet their attitude is light before the eyes of the people. ~ Light attitude will cause the loss of their subordinates; ~ hasty mind will cause the loss of their thrones.

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[26c30T] **Ch'u Ta-Kao** ~ Heaviness is the basis of lightness; ~ Calmness is the controlling power of hastiness. ~ Therefore the Sage, though travelling all day long, ~ Never separates from his baggage-wagon; ~ Though surrounded with magnificent sights, ~ He lives in tranquillity. ~ How is it, then, that a king of ten thousand chariots ~ Should conduct himself so lightly in the empire? ~ To be light is to lose the basis; ~ To be hasty is to lose the controlling power.

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[26c31T] **Paul J. Lin** ~ Heaviness is the foundation of lightness. ~ Serenity is the lord of rashness. ~ Therefore the Sage who travels the whole day never leaves his heavily covered carts. ~ Though there are spectacles of splendor, he stays composed and aloof. ~ Why as a ruler of ten thousand chariots would he treat himself lightly in the world? ~ Lightness will lose the foundation. ~ Rashness will lose the lord.

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[26c32T] **Michael LaFargue** ~ Heaviness is the root of lightness; ~ Stillness is the master of agitation. ~ And so the Wise Person: ~ Travels all day, not departing from the heavy baggage wagon ~ although there are grand sights, he sits calmly aloof. ~ Why is this? ~ A 10,000-chariot lord, mindful of his self, takes the world lightly. ~ Light, then lose the Root; ~ agitated, then lose the mastery.

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[26c33T] **Cheng Lin** ~ That which is weighty has its source in that which is light. ~ That which is tranquil can subdue that which is disquiet. ~ Wherefore, the Sage always conducts himself gravely and tranquilly. ~ Though he may be surrounded by splendour and comfort, he is always reposeful and disinterested. ~ When the ruler conducts himself lightly, he loses the respect of his ministers. ~ When he conducts himself with disquietude, he loses the support of his people.

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[26c34T] **Yi Wu** ~ Heaviness is the root of lightness. ~ Tranquility is the master of restlessness. ~ Therefore, the sage travels all day without parting from his baggage wagon. ~ Although there are splendid palaces, ~ he lives transcendentally at ease. ~ Why would a ruler of ten thousand chariots treat himself so lightly in the world? ~ Being light, one would lose one's foundation. ~ Being restless, one would lose one's mastery.

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[26c35T] **Han Hiong Tan** ~ Frivolity should be anchored to solemnity. ~ Tranquillity should keep a tight rein on agitation. ~ Therefore, the sage carries out his daily tasks with gravity and equanimity. ~ He is oblivious to the honour that has been bestowed upon him. ~ Although he lives in luxury, he is unaffected by all the trappings. ~ How could any national leader behave in a cavalier fashion in governing the country? ~ In fickle frivolity, he will lose the foundations. ~ In great haste, he will lose control.

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[26c36T] **Hua-Ching Ni** ~ Centeredness is the cure for impulsiveness. ~ Serenity is the master of restlessness. ~ Knowing this, one of universal nature is placid and never departs from the center of his own being. ~ Though he may move about all day, ~ he never loses his poise. ~ Though he may be surrounded by splendor and comfort, ~ he is always dispassionate and undistracted. ~ For one with great responsibility, ~ to conduct himself lightly is perilous. ~ In frivolity, one's root is lost. ~ In restlessness, one's self-mastery could go with the wind!

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[26c37T] **Chang Chung-yuan** ~ The weighty is the origin of the weightless. ~ Stillness is the fountain of restlessness. ~ Therefore, the ruler journeys from morning until night and never separates himself from his heavy supply cart. ~ Although he is in a glorious atmosphere, he remains quiescent and above it. ~ How can a leader "with ten thousand chariots" take himself lightly before the world? ~ To take himself lightly is to lose the origin. ~ Restlessness means that the fountain is lost.

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[26c38T] **Henry Wei** ~ Gravity as a Virtue ~ Chung Teh ~ Heaviness is the root of lightness; ~ Quiescence is the master of hastiness. ~ Thus the Sage traveling all day ~ Will not stay away from his loaded cart. ~ Though glorious prospects are in view, ~ He remains serene in a transcendental atmosphere. ~ For what reason should it be ~ That a weighty person like the lord of ten thousand chariots ~ Would consider himself lighter than worldly vanities? ~ In making light of himself, he loses his ministers; ~ In being hasty, he loses his kingly command.

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[26c39T] **Ha Poong Kim** ~ The heavy is the root of the light; ~ Stillness is the lord of bustle. ~ Therefore the prince, ~ Traveling all day, ~ Never parts with his baggage-wagon. ~ Even at a magnificent sight, ~ He remains at ease, unmoved. ~ How could the lord of ten thousand chariots ~ Regard his own body more lightly than all under Heaven? ~ If you act lightly, the root is lost; ~ If you bustle, the lord is lost.

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[26c40T] **Tao Huang** ~ The heavy is the root of the light. ~ Tranquility is the master of the restless. ~ Thus, the noble person will travel all day without leaving his seat. ~ Though the center of the highest authority, ~ And surrounded by luxury, ~ He remains clear-minded. ~ How could the king of myriad chariots treat his body with less care than he gives the country? ~ Being careless loses the foundation. ~ Being restless loses mastery.

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[26c41т] **Tang Zi-chang** ~ Heaviness is the cause of lightness. ~ Serenity is the effect of restlessness. ~ Therefore, a commanding officer does not risk parting with his supply trains even for a single day journey. ~ Even though he had honors and respect from others, he stayed at ease and on high. ~ How could a ruler of "ten thousand chariots" (the King), take a risk lightly before the world? ~ To be light will then lose the effect.

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[26c42т] **Wing-tsit Chan** ~ The heavy is the root of the light. ~ The tranquil is the ruler of the hasty. ~ Therefore the sage travels all day ~ Without leaving his baggage. ~ Even at the sight of magnificent scenes, ~ He remains leisurely and indifferent. ~ How is it that a lord with ten thousand chariots ~ Should behave lightheartedly in his empire? ~ If he is lighthearted, the minister will be destroyed. ~ If he is hasty, the ruler is lost.

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[26c91т] **И. И. Семененко** ~ Тяжесть составляет коренb легковесности, ~ покой есть государь поспешности. ~ Вот почему Премудрый человек, даже когда он цельый день идет, не разлучается с тяжелою поклажей. ~ И даже разместившись в царственных чертогах, он остается беззаботен и далек от мира. ~ Да и как может властелин десятка тысяч колесниц относиться к себе легковеснее, чем к Поднебесной? ~ При легковесности утрачивают коренb, из-за поспешности теряют государя.

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[26c92т] **А. А. Маслов** ~ Тяжёлое - это коренb лёгкого. ~ Покой - это правитель движения. ~ Поэтому мудрец, странствуя повседневно, не отходит от гружёной повозки. ~ Хотя он владеет роскошными дворцами, в своём умиротворении он отстранён от них. ~ Может ли властитель десяти тысяч колесниц пренебрегать Поднебесной ради себя? ~ То, что лёгко, - не имеет корней. ~ То, что пребывает в движении, - утрачивает правителя.

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[26c93т] **Е. А. Торчинов** ~ Тяжелое - коренb легкого. ~ Покой - властелин поспешности. ~ Поэтому совершенномудрый весь день в движении пребывает, не покидая той телеги, что в обозе. ~ Хотя бывает так, что он живет средь роскоши и блеска, он непременно выше их и их не замечает. ~ Так может ли правитель царства, в коем десять тысяч колесниц, пренебрегать покоем Поднебесной во имя собственного блага? ~ Если он пренебрежет - потеряет подданных. ~ Если он поспешит - потеряет правление.

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[26c94т] **А. Е. Лукьянов** ~ Тяжелое есть основа легкого. ~ Покой есть господин беспокойного. ~ Вот почему совершенномудрый человек, шагая весь день, не отходит от груженой повозки. ~ Хотя его и зовут во дворцы, он селится подобно свободно гнездящейся ласточке. ~ И что тут поделать, если хозяин десяти тысяч колесниц сам облегчает Поднебесную? ~ Если облегчает, то теряет основу. ~ Если спешит, то теряет царственность.

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[26c95т] **Ян Хин-шун** ~ Тяжелое является основой легкого. ~ Покой есть главное в движении. ~ Поэтому совершенномудрый, шагая весь день, не отходит от [телеги] с тяжелым грузом. ~ Хотя он живет прекрасной жизнью, но он в нее не погружается. ~ Почему властитель десяти тысяч колесниц, занятый собой, так пренебрежительно смотрит на мир? ~ Пренебрежение разрушает его основу, а его торопливость приводит к потере власти.

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[26c96т] **Д. П. Конисси** ~ Тяжелое лежит в основании легкого. ~ Тишина господствует над движением. ~ Хотя мудрец бывает занят целый день, но относится к своим делам внимательно и с большой осторожностью. ~ Хотя ему будет слава и внешнее великолепие, но он никогда не прельстится ими, ибо он стоит выше их. ~ Что случится с тем царем, который, имея 10 000 колесниц, презирает заботу о своей стране и думает только о своем удовольствии? ~ Презирающий заботу о своей стране потеряет лучших слуг - опору государства. ~ Где легкомысленное движение в народе, там царь легко упразднится.

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[26c97т] **В. В. Малявин** ~ Тяжелое - коренb легкого. ~ Покой - господин подвижности. ~ Вот почему мудрец, проведя в странствии целый день, ~ Не отлучится от своей поклажи. ~ Даже обладая прекрасным дворцом, ~ Он сидит безмятежно, воспаряя привольно над миром. ~ Как может господин тысяч колесниц ~ Относиться к себе легкомысленнее, чем к царству? ~ Кто легкомыслен, лишится корня. ~ Кто спешит, потеряет в себе господина.

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[26c98т] **Б. Б. Виногродский** ~ Тяжелое является корнем легкого. ~ Покой является владыкой подвижности. ~ Это дает: ~ Человек мудрости в движении до конца дней не забывает о связи легкого и тяжелого. ~ Хотя есть шикарные перспективы, живет спокойно, минуя их все. ~ Отчего же хозяин десяти тысяч колесниц считает, что для тела его Поднебесная легка? ~ Легкость ведет к потере основы. ~ Подвижность ведет к потере владыки.

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PSEUDO-CHAPTER **Twenty-Seven**

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[27c01т] **Robert G. Henricks** ~ The good traveler leaves no track behind; ~ The good speaker [speaks] without blemish or flaw; ~ The good counter doesn't use tallies or chips; ~ The good closer of doors does so without bolt or lock, and yet the door cannot be opened; ~ The good tier of knots ties without rope or cord, yet his knots can't be undone. ~ Therefore the Sage is constantly good at saving men and never rejects anyone; ~ And with things, he never rejects useful goods. ~ This is called Doubly Bright. ~ Therefore the good man is the teacher of the good, ~ And the bad man is the raw material for the good. ~ To not value one's teacher and not cherish the raw goods - ~ Though one had great knowledge, he would still be greatly confused. ~ This is called the Essential of the Sublime.

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[27c02т] **John C. H. Wu** ~ GOOD walking leaves no track behind it; ~ Good speech leaves no mark to be picked at; ~ Good calculation makes no use of counting-slips; ~ Good shutting makes no use of bolt and bar, ~ And yet nobody can undo it; ~ Good tying makes no use of rope and knot, ~ And yet nobody can untie it. ~ Hence, the Sage is always good at saving men, ~ And therefore nobody is abandoned; ~ Always good at saving things, ~ And therefore nothing is wasted. ~ This is called "following the guidance of the Inner Light." ~ Hence, good men are teachers of bad men, ~ While bad men are the charge of good men. ~ Not to revere one's teacher, ~ Not to cherish one's charge, ~ Is to be on the wrong road, however intelligent one may be. ~ This is an essential tenet of the Tao.

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[27c03т] **D. C. Lau** ~ One who excels in travelling leaves no wheel tracks; ~ One who excels in speech makes no slips; ~ One who excels in reckoning uses no counting rods; ~ One who excels in shutting uses no bolts yet what he has shut cannot be opened; ~ One who excels in tying uses no cords yet what he has tied cannot be undone. ~ Therefore the sage always excels in saving people, and so abandons no one; ~ Always excels in saving things, and so abandons nothing. ~ This is called following one's discernment. ~ Hence the good man is the teacher the bad learns from; ~ And the bad man is the material the good works on. ~ Not to value the teacher ~ Nor to love the material ~ Though it seems clever, betrays great bewilderment. ~ This is called the essential and the secret.

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[27c04т] **R. L. Wing** ~ A good path has no ruts. ~ A good speech has no flaws. ~ A good analysis uses no schemes. ~ A good lock has no bar or bolt, ~ And yet it cannot be opened. ~ A good knot does not restrain, ~ And yet it cannot be unfastened. ~ Thus Evolved Individuals are always good at saving others; ~ Hence no one is wasted. ~ They are always good at saving things; ~ Hence nothing is wasted. ~ This is called Doubling the Light. ~ Therefore a good person is the teacher of an inferior person; ~ And an inferior person is the resource of a good person. ~ One who does not treasure a teacher, or does not cherish a resource, ~ Although intelligent, is greatly deluded. ~ This is called Significant Subtlety.

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[27c05т] **Ren Jiyu** ~ One who is skilled at travelling leaves no traces of his wheels or footsteps; ~ One who is skilled at speaking says nothing that can be found fault with; ~ One who is skilled at counting uses no tallies; ~ One who is skilled at closing needs no bolts, while it is impossible to open what he has shut; ~ One who is skilled at binding has no strings, while it is impossible to undo what he has bound. ~ Therefore the sage is always skillful at saving men, ~ And so no man is uselessly cast away. ~ (The sage) is always skillful at saving things, ~ And so nothing is uselessly cast away. ~ This is called the hidden wisdom. ~ Therefore the good man is the teacher of the bad, ~ And the bad man is the material from which the good man learns. ~ He who does not honour his teacher and who does greatly care for the material is greatly confused though he thinks himself wise. ~ Such is called yao-miao (subtle).

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[27c06т] **Gia-fu Feng** ~ A good walker leaves no tracks; ~ A good speaker makes no slips; ~ A good reckoner needs no tally. ~ A good door needs no lock, ~ Yet no one can open it. ~ Good binding requires no knots, ~ Yet no one can loosen it. ~ Therefore the sage takes care of all men ~ And abandons no one. ~ He takes care of all things ~ And abandons nothing. ~ This is called "following the light." ~ What is a good man? ~ A teacher of a bad man. ~ What is a bad man? ~ A good man's charge. ~ If the teacher is not respected, ~ And the student not cared for, ~ Confusion will arise, however clever one is. ~ This is the crux of mystery.

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[27c07т] **Lok Sang Ho** ~ Perfect deeds leave no tracks behind it. ~ Perfect speech leaves no flaws to find fault with. ~ Those adept in counting do not require counting chips. ~ Those adept in sealing require no door latches, ~ yet what is sealed cannot be opened. ~ Those adept in tying need produce no knots, ~ yet the strings cannot be untied. ~ The Sage who is adept in saving people will abandon no one. ~ He is adept in saving creatures and will abandon no creature. ~ This is known as the Tradition of the Light. ~ The perfect man is the teacher of the imperfect. ~ The imperfect man is the assets of the perfect. ~ Those who do not value their teachers, ~ And those who do not take good care of their own assets, ~ However clever they are, they are really lost. ~ This is a key point that is often not understood.

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[27c08т] **Xiaolin Yang** ~ Skillful driving leaves no tracks. ~ Skillful talking contains no blunders. ~ Skillful calculating needs no instruments. ~ Skillful securing requires no lock, but cannot be opened. ~ Skillful tying uses no knots, but cannot be untied. ~ Therefore, the great men were always good at making all people useful, so no one was left out; ~ They were very good at making all other things useful, so nothing was wasted. ~ This is why they were considered to be genuinely wise. ~ So, the kind are the teachers of the unkind; ~ The unkind are the resources of the kind. ~ If a person does not value the teachers or the resources, ~ No matter how smart he is, he is completely lost. ~ Therefore, this is an extremely important wisdom.

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[27c09т] **Walter Gorn Old**, THE USE OF SKILL ~ The good walker makes no dust after him. ~ The good speaker incurs no discussion. ~ The good reckoner needs no arithmetic. ~ The good keeper needs no bolts or bars, and none can open after him. ~ The good binder needs no rope, and none can loose after him. ~ The wise man is a constant and good helper of his fellows. He rejects none. ~ He is a continual good preserver of things. He disdains nothing. ~ His intelligence is all-embracing. ~ Good men instruct one another; and bad men are the materials they delve in. ~ Whoever, therefore, does not honour his teacher and cherish his material, though he be called wise, is yet in a state of delusion. ~ This is no less important than strange.

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[27c10т] **James Legge** ~ The skilful traveller leaves no traces of his wheels or footsteps; ~ the skilful speaker says nothing that can be found fault with or blamed; ~ the skilful reckoner uses no tallies; ~ the skilful closer needs no bolts or bars, while to open what he has shut will be impossible; ~ the skilful binder uses no strings or knots, while to unloose what he has bound will be impossible. ~ In the same way the sage is always skilful at saving men, and so he does not cast away any man; ~ he is always skilful at saving things, and so he does not cast away anything. ~ This is called 'Hiding the light of his procedure.' ~ Therefore the man of skill is a master (to be looked up to) by him who has not the skill; ~ and he who has not the skill is the helper of (the reputation of) him who has the skill. ~ If the one did not honour his master, and the other did not rejoice in his helper, an (observer), though intelligent, might greatly err about them. ~ This is called 'The utmost degree of mystery.'

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[27c11т] **David Hinton** ~ Perfect travels leave no tracks. ~ Perfect words leave no doubts. ~ Perfect accounts need no counting. ~ Perfect gates close without locks and so cannot be opened. ~ Perfect knots bind without rope and so cannot be loosened. ~ A sage is always perfect in rescuing people and so abandons no one, ~ always perfect in rescuing things and so abandons nothing. ~ This is

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called the bequest of enlightenment, ~ so one who possesses this perfection is a teacher of those who don't, ~ and those who don't possess it are the resource of one who does. ~ Without honoring the teacher ~ and loving the resource, ~ no amount of wisdom can prevent vast confusion. ~ This is called the essential mystery.

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[27c12T] **Chichung Huang** ~ A good traveler leaves neither ruts nor footprints; ~ A good speaker makes neither slips nor errors; ~ A good calculator uses neither wooden chips nor bamboo chips; ~ A good door-shutter has neither latch nor lock, ~ Yet, the door he shuts cannot be opened; ~ A good knot-tier has neither rope nor string, ~ Yet, the knot he ties cannot be untied. ~ Hence, the sage man ~ Was constantly good at rescuing men ~ So that there were no cast-off men; ~ As for things, ~ There were no cast-off goods. ~ This is called surpassing insight. ~ Hence, good men are good men's teachers; ~ Evil men, good men's wealth. ~ He who neither values his teachers, ~ Nor cherishes his wealth, ~ Though crafty, is but a big fool. ~ This is called subtle essence.

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[27c13T] **Ellen M. Chen** ~ Good (shan) running leaves no tracks, ~ Good speech has no flaws, ~ Good counting uses no counters, ~ A good lock uses no bolts yet cannot be opened, ~ A good knot uses no rope yet cannot be untied. ~ Hence the sage is always good at saving people, ~ Therefore no one is rejected. ~ He is always good at saving things, ~ Therefore nothing is rejected. ~ This is called following the light (ming). ~ Therefore the good person, ~ Is the not-good (pu-shan) person's teacher. ~ The not-good (pu-shan) person, ~ Is the good person's capital. ~ One who does not honor (kuei) the teacher, ~ Or love (ai) the capital, ~ Is greatly confounded though knowledgeable (chih). ~ This is called the important mystery (miao).

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[27c14T] **Lee Sun Chen Org** ~ A carriage which rides excellently does not leave any trace of wheel tracks; ~ A superior talk (speech) leaves no room for fault-finding and accusation; ~ An efficient strategy does not involve ostentatious planning; ~ A marvelously closed door, which though was not bolted, yet cannot be opened; ~ Splendidly fastened together ropes, with which though no knot was tied, yet cannot be disconnected. ~ For this reason; ~ A Sage is so proficient at saving people that he abandons nobody; ~ He is so efficient at saving creatures and things that he forsakes no one; ~ This is called "to glow with the brilliance" [of Tao]. ~ Therefore: ~ Good people serve as both teachers and models for people who are not good; ~ People who are not good are the stocks (capitals) for good people [to work with]; ~ The person, who does not respect his teachers, as well as the person who does not value his capitals, despite their cleverness, will still remain grossly perplexed. ~ The above fact illustrates how subtly and amazingly exact [Tao] works.

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[27c15T] **Tien Cong Tran** ~ Good walking leaves no track behind it. ~ Good speech leaves no mark to be picked at. ~ Good calculation makes no use of counting-slips. ~ Good shutting makes no use of bolt and bar, and yet nobody can undo it. ~ Good tying makes no use of cord, and yet nobody can untie it. ~ Hence, the sage is always good at saving men, and therefore nobody is forgotten; always good at saving things, and therefore nothing is wasted. ~ This is called illumination. ~ Hence, good men are teachers of bad men. ~ Bad men are the property of good men. ~ Not to revere one's teacher, not to cherish one's property, is to be on the wrong road, however intelligent one may be. ~ This is called the essential and the mysterious.

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[27c16T] **Thomas Z. Zhang** ~ An able driver leaves no ruts and tracks. ~ An eloquent speaking is flawlessly fluent. ~ A smart counter uses no tools. ~ A superb lock cannot be opened, yet it has not bolts. ~ A good tie cannot get loose, yet there is no rope used. ~ The sage constantly saves people, so nobody is abandoned; ~ And constantly saves things, so nothing is wasted. ~ This is intelligent. ~ Thus, able people can be the teachers of incompetent people. ~ The failure of incompetent people can serve as lessons for the able people. ~ Ignoring the teachers and neglecting the lessons make even the smart people blunder. ~ This is an extremely important point.

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[27c17T] **Arthur Waley** ~ Perfect activity leaves no track behind it; ~ Perfect speech is like a jade-worker whose tool leaves no mark. ~ The perfect reckoner needs no counting-slips; ~ The perfect door has neither bolt nor bar, ~ Yet cannot be opened. ~ The perfect knot needs neither rope nor twine, ~ Yet cannot be untied. ~ Therefore the Sage ~ Is all the time in the most perfect way helping men, ~ He certainly does not turn his back on men; ~ Is all the time in the most perfect way helping creatures, ~ He certainly does not turn his back on creatures. ~ This is called resorting to the Light. ~ Truly, 'the perfect man is the teacher of the imperfect; ~ But the imperfect is the stock-in-trade of the perfect man'. ~ He who does not respect his teacher, ~ He who does not take care of his stock-in-trade, ~ Much learning though he may possess, is far astray. ~ This is the essential secret.

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[27c18T] **Richard John Lynn** ~ One good at traveling leaves no tracks or prints. ~ One good at words says nothing flawed or blameworthy. ~ One good at reckoning does not use bamboo tallies. ~ One good at locking up has no lock yet what is locked cannot be opened. ~ One good at tying up has no cord yet what is tied cannot be untied. ~ This is how the sage is always good at saving people, so no one is discarded, ~ Always good at saving things, and so nothing is discarded. ~ This is what is known as maintaining the light. ~ Thus the good man is the teacher of men who are not good. ~ Men who are not good are material for the good man. ~ But if they do not value their teacher, and he does not cherish his material, no matter how wise, one will become greatly lost. ~ This is called the "profoundly subtle."

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[27c19T] **Lin Yutang** ~ ON STEALING THE LIGHT ~ A good runner leaves no track. ~ A good speech leaves no flaws for attack. ~ A good reckoner makes use of no counters. ~ A well-shut door makes use of no bolts, ~ And yet cannot be opened. ~ A well-tied knot makes use of no rope, ~ And yet cannot be untied. ~ Therefore the Sage is good at helping men; ~ For that reason there is no rejected (useless) person. ~ He is good at saving things; ~ For that reason there is nothing rejected. ~ This is called stealing the Light. ~ Therefore the good man is the Teacher of the bad. ~ And the bad man is the lesson of the good. ~ He who neither values his teacher ~ Nor loves the lesson ~ Is one gone far astray, ~ Though he be learned. ~ Such is the subtle secret.

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[27c20T] **Victor H. Mair** ~ He who is skilled at traveling leaves neither tracks nor traces; ~ He who is skilled at speaking is flawless in his delivery; ~ He who is skilled in computation uses neither tallies nor counters; ~ He who is skilled at closing things tightly has neither lock nor key, but what he closes cannot be opened; ~ He who is good at binding has neither cord nor string, but what he binds cannot be untied. ~ For these reasons, ~ The sage is always skilled at saving others and does not abandon them, ~ nor does he abandon resources. ~ This is called "inner intelligence." ~ Therefore, ~ Good men are teachers for the good man, ~ Bad men are foils for the good man. ~ He who values not his teacher ~ and loves not his foil, ~ Though he be knowledgeable, ~ is greatly deluded. ~ This is called "the wondrous essential."

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[27c21T] **Tolbert McCarroll** ~ A skillful traveler leaves no track. ~ A skillful speaker makes no slip. ~ A skillful reckoner needs no counting rod. ~ A skillfully made door requires no bolts, ~ yet it cannot be opened. ~ A skillful binding has no cords or knots, ~ yet it cannot be untied. ~ Therefore, ~ the True Person is skillful in assisting people, and abandons nobody; ~ Is skillful in assisting things, and abandons nothing. ~ This is called "Following the Inner Light." ~ Therefore, ~ the skillful person is the teacher of the person without skill. ~ The person without skill is the material for the skillful person. ~ If you do not respect the teacher, ~ if you do not care for the material, ~ you are on the road to confusion ~ and your cleverness will not save you. ~ This is an essential principle.

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[27c22T] **David H. Li** ~ A good traveler leaves no trails; ~ A good speaker allows no slips; ~ A good planner needs no tallies; ~ A good carpenter needs no bolts in securing a door from opening; ~ A good packager needs no strings in preventing a knot from untying. ~ Thus, ~ the sage cares for everyone and abandons no one, ~ cares for everything and abandons nothing. ~ This is unrevealed wisdom. ~ Thus, ~ a good person serves as the teacher to a not-so-good person; ~ a not-so-good person serves as the mirror to a good person. ~ One who neither respects one's teacher nor cares for one's mirror, even if wise, will be bewildered. ~ This is the innermost intricacy.

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[27c23T] **Yasuhiko Genku Kimura** ~ The master in his action is so complete ~ that he leaves no trace behind. ~ The master in his conversation is so balanced ~ that he leaves no discord behind. ~ The master in his thinking is so original ~ that he depends on no external authority. ~ The master in protecting people is so skillful ~ that, without any visible means, he renders all attempts for invasion ineffectual. ~ The master in uniting people is so adept ~ that, without any visible means, he renders all efforts for disunity ineffectual. ~ Thus, the master, without abandoning anyone, is always good at empowering people ~ And, without abandoning anything, is always good at utilizing things. ~ This is the all-embracing wisdom of the Tao. ~ Hence, the virtuous is the teacher of the non-virtuous, ~ While the non-virtuous serves as the lessons for the virtuous. ~ If you value not your teacher or cherish not your lessons, ~ No matter how intelligent and informed you are, you are greatly deluded. ~ This is the essential, subtle truth of the Tao.

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[27c24T] **Chou-Wing Chohan** ~ The good traveler leaves no tracks, ~ The good speaker leaves no doubt, ~ The good accountant needs no abacus, ~ The good builder needs no lock and bolt, ~ And the door he closes will not open behind him. ~ The good fastener needs no ropes or knots, ~ And it is still impossible to untie after him. ~ Even if people are bad, why should they be rejected? ~ Therefore the sage is always the good savior of the people, ~ And nobody will reject him. ~ He is good to all creatures, ~ He spurns nothing. ~ This state is called "to see and to come to the light." ~ Therefore, good people are guides to bad people, ~ And many people are like matter in good people's hands. ~ And the person who does not appreciate his guide, ~ And the person who does not love the matter in his hand, ~ All their success comes from blindness. ~ This is the main principle of the secret.

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[27c25T] **Man-Ho Kwok** ~ The sage who goes by the way leaves no traces ~ The sage who speaks the true law never slips up - ~ He never calculates what profit he can make from what he does. ~ He keeps out thieves with wisdom! ~ He's never robbed - ~ He makes sure the rules are binding, then no one can undo them; ~ He is aware of everyone, leaving no one uncounted; ~ He cares like a parent, and wastes nothing. ~ This is the essence of harmony. ~ So, a good man is a model for a bad one ~ And, misguided, he is touched by his goodness. ~ Not to follow a teacher here ~ Or to love his precious message ~ Is to lose the Way, however clever you are - ~ This is the essence of the matter.

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[27c26T] **Gu Zhengkun** ~ He who is good at walking leaves no traces; ~ He who is good at speaking leaves no slips; ~ He who is good at counting uses no counting tools; ~ He who is good at shutting renders all efforts of opening in vain though he uses no bolts; ~ He who is good at tying renders all efforts of untying in vain though he uses no ropes. ~ That is why the sage ~ Is always good at saving people ~ And abandoning no one; ~ That is why the sage is always good at saving things ~ And abandoning nothing. ~ This is called the intrinsic wisdom. ~ Thus the good man is the bad man's teacher; ~ The bad man is the material from which the good draws lessons. ~ If honouring not one's teacher, ~ Or loving not one's material, ~ One is a big fool though he seems clever. ~ Here lies the vital secret.

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[27c27T] **Chao-Hsiu Chen** ~ He who knows how to travel does not leave any trace. ~ He who knows how to use words does not make any errors. ~ He who knows stratagems needs not any plans. ~ He who knows how to lock uses no bolts, yet what has been locked cannot be opened. ~ He who knows how to tie uses no rope, yet what has been tied cannot be released. ~ Therefore the sage always knows how to take care of people, and so no one is abandoned. ~ He knows how to take care of all things, and so no thing is abandoned. ~ This is what is called following discernment. ~ That is why good men are the teachers of bad men, and bad men are the sources of warning of good men. ~ Not to value the teacher, not to care for the sources, ~ this reveals foolishness, however clever one may be. ~ This is the essential secret.

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[27c28T] **Liu Qixuan** ~ A good walker leaves no trace. ~ A good speaker uses no blasphemy. ~ A good calculator uses no counting aids. ~ A good door-keeper needs no bars. ~ A good knot uses no strings. ~ Similarly, ~ A wise saver will part with no one. ~ A wise user will waste nothing. ~ It is the subtle insight that gives such abilities. ~ The wise person will be seen as the teacher for the unwise. ~ The unwise will be regarded as the resources for the wise. ~ One may

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be a mental genius, ~ But if he appreciates no teacher or other resources, ~ He is only a blundering fool. ~ The key is such teaching/learning.

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[27c29T] **Shi Fu Hwang** ~ Procuring Enlightenment ~ Lao Tze says, ~ The skillful traveller leaves no wheel track; ~ the skillful speaker makes no slip of the tongue; ~ the skillful reckoner uses no tallies; ~ the skillful closer needs no bolts, while it is impossible to open what he has shut; ~ the skillful binder uses no strings or knots, while it is impossible to loosen what he has bound. ~ In the same way the sage is always skillful at saving men, and there is no rejected person; ~ he is always skillful at saving things, and there is no rejected thing. ~ This is called 'procuring enlightenment.' ~ Therefore the man of skill is a master of he who has no skill; ~ and he who has no skill is the servant of he who has skill. ~ If one does not value his master, and the other does not love his servant, intelligent as they are, they might be perplexed.

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[27c30T] **Ch'u Ta-Kao** ~ A good traveller leaves no track; ~ A good speaker leaves no error; ~ A good reckoner needs no counter; ~ A good closer needs no bars or bolts, ~ And yet it is impossible to open after him. ~ A good fastener needs no cords or knots, ~ And yet it is impossible to untie after him. ~ Even if men be bad, why should they be rejected? ~ Therefore the Sage is always a good saviour of men, ~ And no man is rejected; ~ He is a good saviour of things, ~ And nothing is rejected: ~ This is called double enlightenment. ~ Therefore good men are bad men's instructors, ~ And bad men are good men's materials. ~ Those who do not esteem their instructors, ~ And those who do not love their materials, ~ Though expedient, are in fact greatly confused. ~ This is essential subtlety.

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[27c31T] **Paul J. Lin** ~ A good walker leaves no trail. ~ A good speaker leaves no grounds for blame. ~ A good counter needs no calculator. ~ A well-closed door needs no bolt ~ and still cannot be opened. ~ A well-tied knot needs no binding ~ and still cannot be untied. ~ Therefore the Sage is always able to save his people ~ and there is no one forsaken. ~ He is able to save all things ~ and there is nothing wasted. ~ This is called inherited enlightenment. ~ Therefore the good man is the teacher of the bad. ~ And the bad man is the material for the good. ~ He who fails to value the teacher and cherish the material, ~ Is utterly lost in spite of his knowledge. ~ This is called crucial subtlety.

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[27c32T] **Michael LaFargue** ~ Excellent traveling: no tracks or traces. ~ Excellent speaking: no blemish or blame. ~ Excellent counting does not use counting slips. ~ Excellent locking: no bolt or bar, but the door cannot be opened. ~ Excellent tying: no cord or rope, but the knots cannot be undone. ~ And so the Wise Person: ~ Always Excels at rescuing people, ~ and so does not turn anyone away. ~ Always Excels at resolving things, ~ and so does not turn away from anything. ~ This is called 'being clothed in Clarity'. ~ The Excellent person ~ is the teacher of the person who is not Excellent. ~ The person who is not Excellent ~ is material for the Excellent person. ~ Not to treasure one's teacher, ~ not to love one's material, ~ though 'smart', is a great mistake. ~ This is an important secret.

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[27c33T] **Cheng Lin** ~ Good conduct leaves behind no traces. ~ Good words afford no room for criticism. ~ Good mathematicians require no calculating apparatus. ~ Good lids need no bolts, and they cannot be opened. ~ Good fasteners need no cords, and they cannot be released. ~ The Sage, by his abiding goodness, saves mankind because he spurns no one. ~ He, by his abiding goodness, saves the inanimate creation because he spurns nothing. ~ This is called mutual understanding. ~ Wherefore, ~ the good man should be the teacher of the bad man; ~ the bad man should serve as a lesson for the good man. ~ When one fails to esteem his teacher, or the other fails to value his lesson, each is under a great illusion, though each may possess erudition. ~ This is called obscure conception.

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[27c34T] **Yi Wu** ~ Good walkers leave no track. ~ Good speakers leave no opening for criticism. ~ Good counters use no calculators. ~ Good closers use no bolts, but the doors cannot be opened. ~ Good tiers use no rope, but their knots cannot be untied. ~ Therefore, the sage is constantly good at saving people; no one is forsaken. ~ He is constantly good at saving things; nothing is abandoned. ~ This is called inherent enlightenment. ~ Therefore, good men are teachers of men who are not good; ~ Men who are not good are the good man's materials. ~ He who does not respect his teacher nor love his materials, ~ However intelligent, is greatly confused. ~ This is called essential subtlety.

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[27c35T] **Han Hiong Tan** ~ A good traveller leaves no tracks. ~ A good debater never makes a slip. ~ A good strategist does not require chips to formulate a plan. ~ A good leader does not confine his men to ensure that they stay. ~ A good employer does not need rope to bind his men to their jobs. ~ Therefore, the sage always assists but never abandons people. ~ He always aids all creatures and he never forsakes them. ~ This is called "covert enlightenment". ~ While a good person could be a bad person's teacher, ~ A bad person could provide a salutary lesson to a good person. ~ A learned person remains a befuddled one if he neither values the teacher nor learns from this salutary lesson. ~ The subtlety of Dao can only be appreciated by an intuitive mind.

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[27c36T] **Hua-Ching Ni** ~ One who is good at running leaves no tracks. ~ One who is good at talking has no flaws in his speech. ~ One who is good at calculating makes no use of counting tools. ~ One who is good at shutting things makes no use of bolt and bar, yet no one can open what he has shut. ~ One who is good at tying makes no use of cords and knots, yet no one can untie what he has fastened. ~ One of natural, integral virtue is good at helping all people impartially. ~ Thus, no one is abandoned. ~ Because he is good at protecting and preserving all things, ~ nothing is ever thrown away. ~ This is called "embodying the light of the subtle truth." ~ Hence, the people on the Universal Integral Way are teachers of those off the Way. ~ However, if the student does not value the teacher, ~ and the teacher does not tend the student well, ~ though they both may be intelligent enough, ~ this leads only to further separation.

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[27c37T] **Chang Chung-yuan** ~ The best action is free from marks [either good or evil]. ~ The best words are free from stains [either good or bad]. ~ The best calculator is free from calculation and measure. ~ The best closure has no bolts, yet it cannot be opened. ~ The best knot has no cord, yet it cannot be untied. ~ Thus, the wise knows how to rescue men; hence, no one is excluded. ~ He also knows how to rescue things; hence, nothing is excluded. ~ This is called penetration to illumination. ~ Therefore, the virtuous is the model for the unvirtuous. ~ The unvirtuous is the origin of the virtuous. ~ If one does not appreciate the virtuous or cherish the unvirtuous, ~ Although one is intelligent, one is not free from confusion. ~ This is called the indispensable wonder.

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[27c38T] **Henry Wei** ~ Skillful Application ~ Ch'iao Yung ~ A good walker leaves no traces behind; ~ A good speaker leaves no blemishes for criticism; ~ A good counter does not use counting chips; ~ A good lock has no bolt, yet cannot be opened; ~ A good knot has no string, yet cannot be untied. ~ Thus the Sage (in his silent and subtle way) ~ Is always good in saving people, ~ Thereby leaving no people unsaved; ~ And always good in saving things, ~ Thereby leaving nothing unsaved. ~ This is called "Passing the light." ~ Hence the good man is the teacher of the bad, ~ And the bad is object lesson for the good. ~ He who does not honor his teacher, ~ Nor loves any object lesson, ~ Is lost in a great maze, clever though he may be. ~ Such is called Significant Subtlety.

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[27c39T] **Ha Poong Kim** ~ Perfect going leaves no tracks. ~ Perfect speech has no flaws. ~ Perfect counting uses no counters. ~ The perfect lock uses no bolt; it is impossible to open. ~ The perfect knot uses no rope; it is impossible to untie. ~ Therefore the sage ~ Is always perfect in delivering people from distress. ~ Thus he abandons no one. ~ He is always perfect in delivering creatures from distress. ~ Thus he abandons no creature. ~ This is called following the light. ~ Therefore the perfect man ~ Is the leader of the imperfect man; ~ The imperfect man ~ Is the asset of the perfect man. ~ He who does not treasure his leader, ~ He who does not cherish his asset, ~ Though he may be wise, is greatly deluded. ~ This is called the fundamental secret.

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[27c40T] **Tao Huang** ~ A good traveler leaves no tracks. ~ A good speaker is without flaw. ~ A good planner does not calculate. ~ A good doorkeeper does not lock, yet it cannot be opened. ~ A good knotter does not use binding, yet it cannot be undone. ~ Therefore, the sage is good at his earnest demands upon people. ~ So no one is left out. ~ No talent is wasted. ~ This is called being in the tow of enlightenment, ~ And it ensures the good person. ~ For everything that is good is the teacher of the good person. ~ Everything that is bad becomes a resource for the good person. ~ No need to honor the teachers. ~ No need to love the resources. ~ Though knowing this is a great paradox, ~ It is the subtle principle.

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[27c41T] **Tang Zi-chang** ~ The perfect traveler does not need a trail. ~ The perfect speaker does not leave any argument. ~ The perfect planner does not need a sketch. ~ The perfect door does not need a latch. ~ The perfect binder does not need string. ~ Hence Sage rulers always perfectly saved people, thus nobody was abandoned; ~ and always perfectly saved things, thus nothing was wasted. ~ This is called "blocking enlightenment". ~ The good person is the teacher of the bad person. ~ A bad person is a lesson for the good person. ~ Esteem the teacher and be aware of the lesson. ~ Otherwise even though one is intelligent, he will be misguided. ~ These are the marvelous functions of Dao.

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[27c42T] **Wing-tsit Chan** ~ A good traveler leaves no track or trace. ~ A good speech leaves no flaws. ~ A good reckoner uses no counters. ~ A well-shut door needs no bolts, and yet it cannot be opened. ~ A well-tied knot needs no rope and yet none can untie it. ~ Therefore the sage is always good in saving men and consequently no man is rejected. ~ He is always good in saving things and consequently nothing is rejected. ~ This is called following the light (of Nature). ~ Therefore the good man is the teacher of the bad, ~ And the bad is the material from which the good may learn. ~ He who does not value the teacher, ~ Or greatly care for the material, ~ Is greatly deluded although he may be learned. ~ Such is the essential mystery.

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[27c91T] **И. И. Семененко** ~ Умелая езда не оставляет следа, ~ от умелых слов не остается крапин, ~ умея сосчитать, не прибегают к счетным биркам; ~ когда умело запирают дверь, не применяют никаких замков, но ее не отпереть; ~ когда с умением завязывают узел, не используют веревки, но его не развязать. ~ Так и Премудрый человек проявляет неизменное умение спасать других, и потому нет брошенных людей; ~ умеет с неизменностью спасать вещи, и потому они не брошены. ~ Это зовут внезапно набегающим просветом. ~ Поэтому-то добрый человек недоброму наставник, ~ недобрый же для доброго опора. ~ Когда не дорожат своим наставником и не щадят своей опоры, то пусть бы были даже и умны, но пребывают в тяжком заблуждении. ~ В этом заключается вся суть и тайна.

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[27c92T] **А. А. Маслов** ~ Умеющий путешествовать не оставляет колеи. ~ Умеющий говорить не делает оговорок. ~ Умеющий считать не пользуется счётными палочками. ~ Умеющий закрывать двери не пользуется засовами, а то, что он закрыл, невозможно открыть. ~ Умеющий связывать не использует верёвок, а то, что он завязал, невозможно распутать. ~ Поэтому мудрецу часто удаётся спасать людей, не оставляя ни одного из них. ~ Это зовётся сокрытой мудростью. ~ Поэтому добрый человек - учитель злых людей. ~ Злой человек - материал для добрых людей. ~ Если не ценить учителей, если не любить материала для них, то даже умудрённые впадут в величайшие заблуждения. ~ Это зовётся глубочайшей утончённостью.

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[27c93T] **Е. А. Торчинов** ~ Ходить умеющий следов не оставляет, ~ В речах хороших не бывает оговорок, ~ Не пользуется палочками тот, кто хорошо считать умеет, ~ Тот, кто умеет запирать, и без замка запрет так, что не откроешь, ~ Тот, кто связывает умело, веревки не возьмет, но его узел не развяжешь. ~ Поэтому-то совершенномудрый готов всегда к спасению людей и потому никогда не теряет людей. ~ Поэтому-то совершенномудрый всегда готов спасать существ и потому никогда не теряет существ. ~ И это его глубокой просветленной мудростью зовут. ~ Поэтому хороший человек - учитель дурных людей, а дурные люди - сокровище хорошего человека. ~ Если человек не ценит свое сокровище, то даже если он многомудр, все ж пребывает в великом заблуждении. ~ Это называется важнейшей тайной.

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[27c94T] **А. Е. Лукьянов** ~ Искусный в передвижении не оставляет колеи и следов. ~ Искусный в речах не допускает изъянов и ошибок. ~ Искусный в счете не пользуется счетными таблицами. ~ Искусный закрывать не запирает на ключ, но открыть невозможно. ~ Искусный связывать не вяжет веревкой,

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но развязать невозможно. ~ Вот почему совершенномудрый человек искусностью постоянства (постоянным добром) спасает людей и таким образом не отвергает людей; ~ искусностью постоянства (постоянным добром) спасает вещи и таким образом не отвергает вещи. ~ Это и есть практическое осуществление просветленности. ~ Вот почему искусные люди - учителя неискусных людей, ~ неискусные люди - ученики искусных людей. ~ Не почитайте своих учителей, не любите своих учеников. ~ Хотя это и разумеют как большое заблуждение, в действительности [оно] есть требование сокровенно-тайного [Дао].

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[27c95т] **Ян Хин-шун** ~ Умеющий шагать не оставляет следов. ~ Умеющий говорить не допускает ошибок. ~ Кто умеет считать, тот не пользуется инструментом для счета. ~ Кто умеет закрывать двери, не употребляет затвор и закрывает их так крепко, что открыть их невозможно. ~ Кто умеет завязывать узлы, не употребляет веревку, [но завязывает так прочно], что развязать невозможно. ~ Поэтому совершенномудрый постоянно умело спасает людей и не покидает их. ~ Он всегда умеет спасать существа, поэтому он не покидает их. ~ Это называется глубокой мудростью. ~ Таким образом, добродетель является учителем недобрых, а недобрые - ее опорой. ~ Если [недобрые] не ценят своего учителя и добродетель не любит свою опору, то они, хотя и [считают себя] разумными, погружены в слепоту. ~ Вот что наиболее важно и глубоко.

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[27c96т] **Д. П. Конисси** ~ Нравственный человек не оставляет после себя никаких следов. ~ Красноречивый не сделает ошибки в своих речах. ~ Победоносный полководец не употребляет никакой хитрости. ~ Если что крепко заперто, то (оно), хотя и без замков, не отпирается. ~ Если что крепко связано, то (оно), хотя и без замысловатых узлов, не развязывается. ~ Мудрецы спасают погибающих и не оставляют нуждающихся в чем-нибудь без помощи. ~ Они всегда очень бережно сохраняют вещи и не выкидывают их. ~ Это называется двойным просвещением. ~ Отсюда нравственный человек есть учитель (или руководитель) безнравственных; ~ безнравственные люди суть орудие нравственного. ~ Кто не уважает своего учителя и кто не любит своего орудия, тот, хотя умен, очень заблуждается. ~ Это называется важным отступлением от Тао.

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[27c97т] **В. В. Малявин** ~ Умеющий ходить не оставляет следов. ~ Умеющий говорить никого не заденет словом. ~ Умеющий считать не пользуется счетами. ~ Умеющий запирать не пользуется засовом, а запертое им не отпереть. ~ Умеющий связывать не пользуется веревкой, а связанное им не развязать. ~ Вот почему премудрый человек всегда спасает людей и никого не отвергает. ~ Всегда спасает вещи и ничего не отвергает. ~ Это зовется "сокрытое преемствование просветленности". ~ Посему добрый человек - учитель недоброму человеку, ~ А недобрый человек - орудие доброму человеку. ~ Не чтить учителя, не любить орудие - ~ Тут и великий ум впадет в заблуждение. ~ Вот что такое предел утонченности.

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[27c98т] **Б. Б. Виногродский** ~ Совершенствование в движении - в отсутствии колеи и следа. ~ Совершенствование в речи - в отсутствии заминок и оговорок. ~ Совершенствование в числах - в отсутствии бирок и фишек. ~ Совершенствование в запорах - в отсутствии замка и щеколды, а открыть не смогут. ~ Совершенствование в завязывании - в отсутствии веревок и узлов, а распутать не смогут. ~ Это дает: ~ Человек мудрости постоянно совершенствуется, помогая людям, поэтому не отвергает людей. ~ Постоянно совершенствуется, помогая вещам, поэтому не отвергает вещи. ~ Это определяется: ~ Преемственность ясности. ~ Причинность: ~ Совершенствующийся человек является наставником для несовершенствующегося человека. ~ Несовершенствующийся человек является средством для совершенствующегося человека. ~ Если не чтят своих наставников и не любят свои средства, то даже обладая знаниями, пребывают в великом заблуждении. ~ Это определяется: ~ Сущностная тайна.

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PSEUDO-CHAPTER **Twenty-Eight**

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[28c01т] **Robert G. Henricks** ~ When you know the male yet hold on to the female, ~ You'll be the ravine of the country. ~ When you're the ravine of the country, ~ Your constant virtue will not leave. ~ And when your constant virtue doesn't leave, ~ You'll return {to} the state of the infant. ~ When you know the pure yet hold on to the soiled, ~ You'll be the valley of the country. ~ When you're the valley of the country, ~ Your constant virtue is complete. ~ And when your constant virtue is complete, ~ You'll return to the state of uncarved wood. ~ When you know the white yet hold on to the black, ~ You'll be the model for the country. ~ And when you're the model for the country, ~ Your constant virtue will not go astray. ~ And when your constant virtue does not go astray, ~ You'll return to the condition which has no limit. ~ When uncarved wood is cut up, it's turned into vessels; ~ When the Sage is used, he becomes the Head of Officials. ~ Truly, great carving is done without splitting up.

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[28c02т] **John C. H. Wu** ~ KNOW the masculine, ~ Keep to the feminine, ~ And be the Brook of the World. ~ To be the Brook of the World is ~ To move constantly in the path of Virtue ~ Without swerving from it, ~ And to return again to infancy. ~ Know the white, ~ Keep to the black, ~ And be the Pattern of the World. ~ To be the Pattern of the World is ~ To move constantly in the path of Virtue ~ Without erring a single step, ~ And to return again to the Infinite. ~ Know the glorious, ~ Keep to the lowly, ~ And be the Fountain of the World. ~ To be the Fountain of the World is ~ To live the abundant life of Virtue, ~ And to return again to Primal Simplicity. ~ When Primal Simplicity diversifies, ~ It becomes useful vessels, ~ Which, in the hands of the Sage, become officers. ~ Hence, "a great tailor does little cutting."

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[28c03т] **D. C. Lau** ~ Know the male ~ But keep to the role of the female ~ And be a ravine to the empire. ~ If you are a ravine to the empire, ~ Then the constant virtue will not desert you ~ And you will again return to being a babe. ~ Know the white ~ But keep to the role of the black ~ And be a model to the empire. ~ If you are a model to the empire, ~ Then the constant virtue will not be wanting ~ And you will return to the infinite. ~ Know honour ~ But keep to the role of the disgraced ~ And be a valley to the empire. ~ If you are a valley to the empire, ~ Then the constant virtue will be sufficient ~ And you will return to being the uncarved block. ~ When the uncarved block shatters it becomes vessels. ~ The sage makes use of these and becomes the lord over the officials. ~ Hence the greatest cutting does not sever.

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[28c04т] **R. L. Wing** ~ Know the male, ~ Hold to the female; ~ Become the world's stream. ~ By being the world's stream, ~ The Power will never leave. ~ This is returning to Infancy. ~ Know the white, ~ Hold to the black; ~ Become the world's pattern. ~ By becoming the world's pattern, The Power will never falter. ~ This is returning to Limitlessness. ~ Know the glory, ~ Hold to the obscurity; ~ Become the world's valley. ~ By being the world's valley, ~ The Power will be sufficient. ~ This is returning to Simplicity. ~ When Simplicity is broken up, ~ It is made into instruments. ~ Evolved Individuals who employ them, ~ Are made into leaders. ~ In this way the Great System is united.

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[28c05т] **Ren Jiyu** ~ He who knows the masculine but keeps to the feminine, is ready to be the ravine under Heaven. ~ Being the ravine under Heaven, he is not parted from constant "De" (Virtue), ~ He returns to the simple state, like an infant. ~ He who knows the white (glory) but keeps to the black (obscure), is ready to be the (divination) instrument of under Heaven. ~ Being the instrument of under Heaven, he rests upon constant "De," ~ He returns to the ultimate truth. ~ He who knows glory but keeps to disgrace, is ready to be the valley under Heaven. ~ Being the valley under Heaven, he will have plenty of the eternal "De," ~ He returns to simplicity. ~ When the simplicity is broken up, it is turned into concrete vessels. ~ By using the breaking up of simplicity, the sage sets up government and leadership. ~ Therefore the perfect government does not arise out of artificiality.

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[28c06т] **Gia-fu Feng** ~ Know the strength of man, ~ But keep a woman's care! ~ Be the stream of the universe! ~ Being the stream of the universe, ~ Ever true and unswerving, ~ Become as a little child once more. ~ Know the white, ~ But keep the black! ~ Be an example to the world! ~ Being an example to the world, ~ Ever true and unwavering, ~ Return to the infinite. ~ Know honor, ~ Yet keep humility! ~ Be the valley of the universe! ~ Being the valley of the universe, ~ Ever true and resourceful, ~ Return to the state of the uncarved block. ~ When the block is carved, it becomes useful. ~ When the sage uses it, he becomes the ruler. ~ Thus, "A great tailor cuts little."

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[28c07т] **Lok Sang Ho** ~ Keep one's place however humble, while knowing one's real strength. ~ Stay low, like the rivers that gather water from the higher grounds. ~ Be that lowly river: ~ Depart not from the eternal virtue, ~ Emulate the unpretentiousness of infants. ~ Keep one's color, though it be black, ~ while knowing about the white. ~ Be an example for the world. ~ Be an example for the world, ~ Do not disgrace the eternal virtue, ~ Emulate the Eternal. ~ Take the blames from the world without complaint, ~ Yet never forgetting the need for honor, ~ Be the lowly valley of the world. ~ This way, the eternal virtue is fulfilled. ~ And simplicity is restored. ~ Simplicity is valuable. ~ From simple substances we have all our useful tools. ~ When simple men are used by the Sages, ~ They become great statesmen. ~ Great people never go out of their way to make themselves great, ~ Just as the great artists will not do superfluous things to draw the attention of others.

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[28c08т] **Xiaolin Yang** ~ Knowing you can be strong, but choosing to be weak, ~ Is like being the creeks and streams of the world. ~ If you can be the creeks and streams of the world, ~ The DE will never leave you, and you will return to the natural state of a newborn. ~ Knowing you can be bright, but choosing to be dull, ~ Is like being the model of perfection for the world. ~ If you can be the model of perfection for the world, ~ The DE will not stray from you, and you will return to the unlimited state. ~ Knowing you can be glorious, but choosing to be humiliated, ~ Is like being the valleys and canyons of the world. ~ If you can be the valleys and the canyons of the world, ~ The DE will always be sufficient for you, and you will return to the plain and simple state. ~ Being simple and relaxed makes things useful, so the great men used it to lead the people. ~ Therefore, a great system is one that does not hurt anything.

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[28c09т] **Walter Gorn Old**, BECOMING A CHILD ~ He who, being a man, remains a woman, will become an universal channel. ~ As an universal channel the eternal virtue will never forsake him. He will re-become a child. ~ He who, being in the light, remains in obscurity, will become an universal model. ~ As an universal model the eternal virtue will not pass him by. He will go back to the all-perfect. ~ He who, being glorious, continues in humility, will become an universal valley. ~ As an universal valley the eternal virtue will fill him. He will revert to the first essence. ~ This first essence is that which, being differentiated, gives rise to innumerable vessels of life. ~ A wise man, by embracing it, becomes the wisest of governors. ~ A liberal government is that which neither disregards nor hurts anyone.

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[28c10т] **James Legge** ~ Who knows his manhood's strength, ~ Yet still his female feebleness maintains; ~ As to one channel flow the many drains, ~ All come to him, yea, all beneath the sky. ~ Thus he the constant excellence retains; ~ The simple child again, free from all stains. ~ Who knows how white attracts, ~ Yet always keeps himself within black's shade, ~ The pattern of humility displayed, ~ Displayed in view of all beneath the sky; ~ He in the unchanging excellence arrayed, ~ Endless return to man's first state has made. ~ Who knows how glory shines, ~ Yet loves disgrace, nor e'er for it is pale; ~ Behold his presence in a spacious vale, ~ To which men come from all beneath the sky. ~ The unchanging excellence completes its tale; ~ The simple infant man in him we hail. ~ The unwrought material, when divided and distributed, forms vessels. ~ The sage, when employed, becomes the Head of all the Officers (of government); ~ and in his greatest regulations he employs no violent measures.

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[28c11т] **David Hinton** ~ Knowing the masculine ~ and nurturing the feminine ~ you become the river of all beneath heaven. ~ River of all beneath heaven ~ you abide by perennial Integrity ~ and so return to infancy. ~ Knowing the white ~ and nurturing the black ~ you become the pattern of all beneath heaven. ~ Pattern of all beneath heaven ~ you abide by perennial Integrity ~ and so return to the boundless. ~ Knowing splendor ~ and nurturing ruin ~ you become the valley of all beneath heaven. ~ Valley of all beneath heaven ~ you rest content in perennial Integrity ~ and so return to the simplicity of uncarved wood. ~ When uncarved wood is split apart ~ it becomes mere implements. ~ But when a sage is employed ~ he becomes a true minister, ~ for the great governing

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blade carves nothing.

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[28c12t] **Chichung Huang** ~ Knowing his masculinity, ~ Adhering to his femininity, ~ He remained to all under heaven a brook. ~ Being to all under heaven a brook, ~ His constant virtue never departed. ~ His constant virtue never departed, ~ He again reverted to infancy. ~ Knowing his whiteness ~ Adhering to his blackness, ~ He remained to all under heaven a valley. ~ Being to all under heaven a valley, ~ His constant virtue was sufficient. ~ His constant virtue being sufficient, ~ He again reverted to the unhewn log. ~ [Knowing his whiteness, ~ Adhering to his blackness, ~ He remained to all under heaven a horizontal bar ~ Being to all under heaven a horizontal bar, ~ His constant virtue never changed. ~ His constant virtue never changed, ~ He again reverted to Infinity.] ~ When the unhewn log dispersed, ~ It became vessels; ~ When the sage man was employed, ~ He became chief of the officialdom. ~ A great tailor does no cutting.

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[28c13t] **Ellen M. Chen** ~ To know (chih) the male, ~ But to abide (shou) by the female (tz'u), ~ Is to be the valley (ch'i) of the world. ~ Being the valley of the world, ~ And departing (li) not from the everlasting power (ch'ang te), ~ One again returns to the infant (ying erh). ~ To know (chih) the white (pe), ~ But to abide (shou) by the black (heh), ~ Is to be the model (shih) of the world. ~ Being the model of the world, ~ And deviating (t'eh) not from the everlasting power, ~ One again returns to the unlimited (wu-chi). ~ To know (chih) the illustrious (yung), ~ But to abide (shou) by the obscure (ju), ~ Is to be the valley (ku) of the world. ~ Being the valley of the world, ~ One's everlasting power (ch'ang te) being full, ~ One again returns to the uncarved wood (p'u). ~ The uncarved wood disperses to become vessels (ch'i), ~ To be used (yung) by the sage as officials. ~ Therefore a great institution does not mutilate (ko).

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[28c14t] **Lee Sun Chen Org** ~ [A pursuer of Tao] would, as a rule, keeps himself docile and accommodating, even though he is not ignorant of [advantages] of being valiant and intrepid; ~ Because he is [aimed at being a civil] servant of the world; ~ Since he strives to make himself useful to the world, the perpetual Te will always be with him; ~ Thenceforth, he is able to return to the infant-like [purity and clarity, i.e. the disposition of being totally unassuming and unbiased]. ~ [One who pursues Tao] shall settle for the commonly undesirable status of obscurity, even though he is not unaware of the popular desirability of being distinctive; ~ Because he wants to set an example to the world; ~ By setting a [proper] example to the world means that his adherence to the perpetual Te is steadfastly whole-hearted; ~ [In this manner] he will return to the state of [pre-creation] nothingness (Tao). ~ [Tao pursuers] were not unaware of the grandeur [of being prominent], still they chose to settle in obscurity; ~ They intended to do services for the world like downstream valleys [accommodating abundant waterways]; ~ Each of them accumulated Te [humbly] like a downstream valley receiving waterways, so such individual would consequently cultivate perpetual Te sufficiently; ~ Thenceforth, [this individual will have adequate Te] to return to Simplicity (the true Tao). ~ When Simplicity (Tao) emerges [in the world] it develops into a device (instrument); ~ When a Sage applies it, it serves well in governing people; ~ Accordingly, the great laws of a government shall not be truncated [for private uses].

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[28c15t] **Tien Cong Tran** ~ To know the masculine, to keep to the feminine, that is to be the brook of the world. ~ To be the brook of the world is to move constantly in the path of Virtue without swerving from it, and to return again to infancy. ~ To know the white, to keep to the black, that is to be the model of the world. ~ To be the model of the world is to move constantly in the path of Virtue without erring a single step, and to return again to infinite nothingness. ~ To know the glorious, to keep to the humble, that is to be the fountain of the world. ~ To be the fountain of the world is to live the abundant life of Virtue, and to return again to the uncarved block. ~ When the uncarved block stops being uncarved, it becomes useful vessels. ~ When the sage uses them, they become officials. ~ Hence, "A great tailor does not cut."

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[28c16t] **Thomas Z. Zhang** ~ Knowing what nobility is, the sage stays with the lowly, as if the creek of the world. ~ As the creek of the world he flows without leaving the general Te until he reaches a status as innocent as a baby. ~ Knowing what cleanliness is, he does not mind staying dirty, He acts as the norm of the world. ~ As the norm of the world, he makes no mistakes, until he approaches Tao. ~ Knowing what honor is, he tolerates insults. ~ He acts as the valley of the world. ~ As the valley of the world, he is filled with general Te, until he returns to simplicity. ~ Wood that has been naturally broken can be made into utensils. ~ When sages are employed, they can be officers. ~ Great systems do not need to be carved.

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[28c17t] **Arthur Waley** ~ 'He who knows the male, yet cleaves to what is female ~ Becomes like a ravine, receiving all things under heaven,' ~ And being such a ravine ~ He knows all the time a power that he never calls upon in vain. ~ This is returning to the state of infancy. ~ He who knows the white, yet cleaves to the black ~ Becomes the standard by which all things are tested; ~ And being such a standard ~ He has all the time a power that never errs, ~ He returns to the Limitless. ~ He who knows glory, yet cleaves to ignominy ~ Becomes like a valley that receives into it all things under heaven, ~ And being such a valley ~ He has all the time a power that suffices; ~ He returns to the state of the Uncarved Block. ~ Now when a block is sawed up it is made into implements; ~ But when the Sage uses it, it becomes Chief of all Ministers. ~ Truly, 'The greatest carver does the least cutting'.

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[28c18t] **Richard John Lynn** ~ He who knows the male yet sustains the female will be a river valley for all under Heaven. ~ He who is a river valley for all under Heaven never separates himself from constant virtue and always reverts to the infant. ~ He who knows the white yet sustains the black will be a model for all under Heaven. ~ He who is a model for all under Heaven never deviates from constant virtue ~ And always reverts to the infinite. ~ He who knows glory yet sustains disgrace will be a valley for all under Heaven. ~ He who is a valley for all under Heaven is filled completely by constant virtue, for he always reverts to the uncarved block. ~ When the uncarved block fragments, it turns into implements. ~ As the sage would make use of them, he stands as chief of officials over them. ~ Thus the great carver never cuts.

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[28c19t] **Lin Yutang** ~ KEEPING TO THE FEMALE ~ He who is aware of the Male ~ But keeps to the Female ~ Becomes the ravine of the world. ~ Being the ravine of the world, ~ He has the original character which is not cut up, ~ And returns again to the (innocence of the) babe. ~ He who is conscious of the white (bright) ~ But keeps to the black (dark) ~ Becomes the model for the world. ~ Being the model for the world, ~ He has the eternal power which never errs, ~ And returns again to the Primordial Nothingness. ~ He who is familiar with honor and glory ~ But keeps to obscurity ~ Becomes the valley of the world. ~ Being the valley of the world, ~ He has an eternal power which always suffices, ~ And returns again to the natural integrity of uncarved wood. ~ Break up this uncarved wood ~ And it is shaped into vessel, ~ In the hands of the Sage ~ They become the officials and magistrates. ~ Therefore the great ruler does not cut up.

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[28c20t] **Victor H. Mair** ~ Know masculinity, ~ Maintain femininity, ~ and be a ravine for all under heaven. ~ By being a ravine for all under heaven, ~ Eternal integrity will never desert you. ~ If eternal integrity never deserts you, ~ You will return to the state of infancy. ~ Know you are innocent, ~ Remain steadfast when insulted, ~ and be a valley for all under heaven. ~ By being a valley for all under heaven, ~ Eternal integrity will suffice. ~ If eternal integrity suffices, ~ You will return to the simplicity of the unhewn log. ~ Know whiteness, ~ Maintain blackness, ~ and be a model for all under heaven. ~ By being a model for all under heaven, ~ Eternal integrity will not err. ~ If eternal integrity does not err, ~ You will return to infinity. ~ When the unhewn log is sawn apart, ~ it is made into tools; ~ When the sage is put to use, ~ he becomes the chief of officials. ~ For ~ Great carving does no cutting.

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[28c21t] **Tolbert McCarroll** ~ Develop the strength of a man, but live as gently as a woman. ~ Become a brook and receive all things under heaven. ~ If you are such a brook then Virtue will constantly flow into you and you will become a simple child again. ~ Know the pure but live the life of the sullied. ~ Become a fountain to all things under heaven. ~ If you become such a fountain then you will have abundant Virtue ~ and you will return to the state of the Uncarved Block. ~ When the Uncarved Block is cut up into pieces, ~ it is turned into specialized instruments. ~ But the True Person makes use of it whole ~ and becomes the master of the instruments. ~ Hence, it is said, "The finest carver cuts little."

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[28c22t] **David H. Li** ~ Know steeliness, but prefer tenderness. ~ Be the brook to the world. ~ The brook to the world is never disunited from virtue. ~ It aims to return to infancy. ~ Know limelight, but prefer shadow. ~ Be the standard to the world. ~ The standard to the world never deviates from virtue. ~ It aims to return to the Infinite. ~ Know fame, but prefer humility. ~ Be the valley to the world. ~ The valley to the world is filled with virtue. ~ It aims to return to simplicity. ~ Simplicity dissipates when [a block] is carved into a vessel. ~ A sage diminishes when [he/she] is used as a leader. ~ Thus, a great system is not cut up.

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[28c23t] **Yasuhiko Genku Kimura** ~ Knowing the strength of the masculine principle, ~ Yet remaining in the lovingness of feminine virtue, ~ One becomes the stream of life to which other streams conjoin. ~ In thus becoming the stream of life for the world, ~ One comes to embody perennial virtue, ~ And returns to pristine innocence. ~ Knowing the purity of kosmic harmony, ~ Yet remaining in the impurity of worldly discord, ~ One becomes the standard of life by which other people can live. ~ In thus becoming the standard of life for the world, ~ One comes to reaffirm perennial virtue, ~ And returns to inner infinity. ~ Knowing the glory of public acclaim, ~ Yet remaining in the obscurity of personal humility, ~ One becomes the valley of life in which other people can repose. ~ In thus becoming the valley of life for the world, ~ One comes to fulfill perennial virtue, ~ And returns to undivided simplicity. ~ Undivided simplicity is reduced to mere usefulness through division. ~ Remaining undivided, the sage makes masterful use of the divided, ~ And is made the leader of an organization. ~ Thus, the great organization led by a sage is undivided and whole.

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[28c24t] **Chou-Wing Chohan** ~ The person who holds on to masculinity but also preserves femininity ~ Will be a channel that draws the entire world through it, ~ And, being a channel for the entire world, will not lack eternal heroism, ~ And can then return to the purity of his childhood. ~ The person who holds on to white, but also preserves black ~ Will be a sign and an example for the world, ~ And, being a sign and an example for the world, will not lack eternal heroism, ~ And can then return to the infinite absolute. ~ The person who holds on to honor but also preserves humility ~ Will be a valley that absorbs the whole world into it, ~ And, being a valley that absorbs the whole world into it, will not lack eternal heroism, ~ And can then return to fundamental perfection. ~ Fundamental perfection, when divided up, will become vessels of many uses, ~ And these will be used by the sage, officers, and ministers. ~ However, in order to be great and ruling and supreme, there is no need for division.

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[28c25t] **Man-Ho Kwok** ~ Understand the thrust of the yang - ~ But be more like the yin in your being. ~ Be like a valley that parts to its stream; ~ Be like a stream for the earth ... ~ And channel it, so it flows - to the sea. ~ Be newborn - be free of yourself, be humble, be earthy, be a valley for the whole world. ~ Be a channel for the energies here - ~ weave them in a true and practical way so they can link up with the Way and become one again. ~ Oneness generates everything: ~ When the sage rules in the light of it, ~ He rules everything. ~ A wise man never tries to break up the Whole.

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[28c26t] **Gu Zhengkun** ~ Though knowing what is masculine, ~ You are ready to play the role of female ~ And content to be a stream in the world. ~ Content to be a stream in the world, ~ You will be accompanied by the eternal virtue, ~ And return to being a baby. ~ Though knowing what is white, ~ You are ready to play the role of black, ~ And content to be a model of the world. ~ Content to be a model of the world, ~ You will be no longer at odds with the eternal virtue, ~ And return to the final truth. ~ Though knowing what is honor, ~ You are ready to play the role of the disgraced ~ And content to be a valley in the world. ~ Content to be a valley in the world, ~ You will no longer lack the eternal virtue, ~ And return to simplicity (Tao). ~ When simplicity gets shattered and becomes materialized, ~ The sage makes use of it to be the lord over other officials. ~ One should know ~ The greatest system is not separable.

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[28c27t] **Chao-Hsiu Chen** ~ Recognize the male - the yang, ~ guard the female -

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the yin. ~ Be a valley under Heaven. ~ Be a valley under Heaven and the constant virtue will not fade away. ~ One will become like a little child again. ~ Recognize the white - the yang, ~ guard the black - the yin. ~ Be a model under Heaven. ~ Be a model under Heaven and the constant virtue will not fade away. ~ One will return to the infinite. ~ Recognize the glory, guard the disgrace. ~ Be a valley under Heaven. ~ Be the valley under Heaven and return again to the uncarved block. ~ When the block is carved up it is transformed into useful wares. ~ The sage will use them with equal heart. ~ Therefore the great law will not crumble.

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[28c28t] **Liu Qixuan** ~ One keeps weakness while knowing what strength is, ~ And serves as the humblest brook for the world. ~ Being the humblest, one can receive best ~ Until one returns to be the weakest infant. ~ One keeps black while knowing what white is, ~ And serves as a basic model for the world. ~ Being the basic model, one can receive properly ~ Until one returns to the oneness without polar opposition. ~ One keeps disgrace while knowing what glory is, ~ And serves as the lowest valley for the world. ~ Being the lowest, one can receive enough ~ To return to the most original simplicity. ~ Followed by people, this simplicity can shape the world ~ The wise use it as the example for the government. ~ The big system is, therefore, an indivisible simple whole.

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[28c29t] **Shi Fu Hwang** ~ Keeping to Pristine Simplicity ~ Lao Tze says, ~ He who has manhood's strength and takes upon him the female's feebleness; ~ his inclusiveness is worthy of being looked up to as the world's dale. ~ Being the world's dale, absolute virtue will not leave him; ~ further he will enter into a baby's attribute. ~ He who has the reputation of the pure, and takes upon him the reputation of the unclean; ~ he is worthy of being looked up to as the world's model. ~ Being the world's model, absolute virtue will not be in short, further he will be able to attain extreme bliss. ~ He who has a glorious status, and takes upon himself a humble situation; ~ is worthy of being looked up to as the world's valley. ~ Being the world's valley, absolute virtue is sufficient in him; ~ he will enter into the state of pristine simplicity. ~ When pristine simplicity is broken off, it turns to appear in various utensil's shapes. ~ The sage who realizes the importance of pristine simplicity thereby selects the officers. ~ Therefore the great perfection shouldn't be cut into pieces.

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[28c30t] **Ch'u Ta-Kao** ~ He who knows the masculine and yet keeps to the feminine ~ Will become a channel drawing all the world towards it; ~ Being a channel of the world, he will not be severed from the eternal virtue, ~ And then he can return again to the state of infancy. ~ He who knows the white and yet keeps to the black ~ Will become the standard of the world; ~ Being the standard of the world, with him eternal virtue will never falter, ~ And then he can return again to the absolute. ~ He who knows honour and yet keeps to humility ~ Will become a valley that receives all the world into it; ~ Being a valley of the world, with him eternal virtue will be complete, ~ And then he can return again to wholeness. ~ Wholeness, when divided, will make vessels of utility; ~ These when employed by the Sage will become officials and chiefs. ~ However, for a great function no discrimination is needed.

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[28c31t] **Paul J. Lin** ~ Knowing the male and keeping the female, ~ One will become the river of the world. ~ Being the river of the world, ~ One will not digress from constant virtue, ~ And will return to being a baby. ~ Knowing the white and keeping the black, ~ One will become a model of the world. ~ Being a model of the world, ~ One will not deviate from constant virtue, ~ And will return to the infinite. ~ Knowing honor and keeping disgrace, ~ One will become the valley of the world. ~ Being the valley of the world, ~ One will be content with constant virtue, ~ And return to the unhewn wood. ~ Unhewn wood when scattered will become vessels. ~ The Sage makes use of them to become the chief officer. ~ Therefore the great system will not be cut apart.

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[28c32t] **Michael LaFargue** ~ Be familiar with Masculinity, ~ but watch over Femininity - ~ and become the Valley of the World. ~ Being the Valley of the World, ~ invariant Te will not leave you. ~ Turn back to being an infant. ~ Be familiar with what is pure and white, ~ but watch over what is dark and black - ~ and become the Pattern for the World. ~ Being the Pattern for the World, ~ your invariant Te will be constant. ~ Turn back to being limitless. ~ Be familiar with what is praiseworthy, ~ but watch over what is disgraceful - ~ and become the Valley of the World. ~ Being the Valley of the World, ~ your invariant Te will be sufficient. ~ Turn back to being an Uncarved Block. ~ When the Uncarved Block is cut up ~ then it becomes a government tool. ~ When the Wise Person instead uses it ~ then it becomes head of the government. ~ Yes: ~ A great carver does no cutting, a great ruler makes no rules.

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[28c33t] **Cheng Lin** ~ When a man, though aware of his manly strength, abides by a womanly meekness, ~ he is content to occupy the most humble position in the world. ~ When he is content to occupy the most humble position in the world, and when he always abides by his true nature, ~ he becomes again like a new-born babe. ~ When a man, though aware of his own purity, does not spurn the impure, ~ he is content to dwell in the lowest place in the world. ~ When he is content to dwell in the lowest place in the world, and when he always abides by his true nature, ~ he reverts to the natural simplicity. ~ The original qualities are destroyed when a thing is turned into some useful vessel. ~ The Sage, by preserving the original qualities, becomes the supreme ruler. ~ Hence, the great institutions are those which do not violate the nature of man.

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[28c34t] **Yi Wu** ~ Knowing the male and keeping to the female, ~ One will be the stream bed of the world. ~ To be the stream bed of the world, ~ One will not depart from the constant virtue ~ But will return again to infancy. ~ Knowing the white and keeping to the black, ~ One will be the pattern of the world. ~ To be the pattern of the world, ~ One will not deviate from the constant virtue ~ But will return to the non-ultimate. ~ Knowing the honor and keeping to the mean, ~ One will be the valley of the world. ~ Being the valley of the world, ~ One's constant virtue is complete; ~ One returns to simplicity. ~ When the uncarved block is divided, it becomes vessels. ~ The sage uses it to become a leader. ~ Therefore, the great system will not cut apart.

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[28c35t] **Han Hiong Tan** ~ Knowing the excitement of proactivity, you settle for quietude. ~ Everyone will converge to you like water flowing towards the valley. ~ Thus, you are like the valley to the world. ~ Holding fast to the "absolute virtue" (Dao), ~ You try to return to the pristine innocence of an infant. ~ You know the benefit of the limelight, but choose to be anonymous. ~ You set this example for others to follow. ~ Holding fast to the "absolute virtue" unerringly, ~ You hope to return to the path of Dao. ~ Knowing the lure of fame and glory, you choose humility instead. ~ By your taking a low profile, everyone converges to you like water flowing towards the ravine. ~ Thus, you are the ravine to the world. ~ The "absolute virtue" is bountiful. ~ Finally, it returns to the naturalness of a raw timber. ~ The natural block once carved becomes useful utensils. ~ The sage utilises them as leaders. ~ The system set up by the sage should cause no harm.

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[28c36t] **Hua-Ching Ni** ~ Know that you possess the strong masculine principle, ~ yet abide by the meek, feminine principle. ~ Thus, become the flowing stream of the world. ~ As the flowing stream of the world, ~ never swerve from your true nature. ~ In this way, you return to the originality of a newborn babe. ~ Know the bright, yet keep to the dark. ~ Never wavering from the subtle truth, ~ you will conform to the pattern of an integral being. ~ In this way, you return again to the infinite. ~ Know how to be honored and glorified, ~ yet maintain unadorned plainness. ~ Thus, become the abundant valley of the world. ~ As the abundant valley of the world, ~ you realize the sufficiency of the constant, subtle virtue of the integral universe. ~ In this way, you return to the original simplicity of an uncarved block of wood with undamaged potential. ~ An integral individual, by preserving the original qualities of his being, ~ maintains his supreme, integral nature. ~ When the uncarved block is shaped into various single tools and vessels, ~ its original qualities are destroyed. ~ This is called "the great Oneness that cannot be divided."

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[28c37t] **Chang Chung-yuan** ~ To be aware of the positive, yet to abide in the negative is to be the abyss of the universe. ~ To be the abyss of the universe is to not deviate from real attainment and to remain like an innocent child. ~ To be aware of the white, yet to abide in the black is to be the chasm of the universe. ~ To be the chasm of the universe is to have sufficient real attainment, and to remain in the state of original non-differentiation. ~ When original non-differentiation is differentiated, things are produced. ~ Yet when the wise makes use of original non-differentiation, he becomes the leader of the people. ~ Therefore, great governing is non-discriminating.

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[28c38t] **Henry Wei** ~ Return to Simplicity ~ Fan P'u ~ He, who knows the Male ~ And yet holds on to the Female, ~ Becomes the ravine of the world. ~ Being the ravine of the world, ~ He is always in union with Eternal Virtue, ~ And returns to the state of the new-born babe. ~ He, who knows the white (Yang) ~ And yet holds on to the black (Yin), ~ Becomes a model for the world. ~ Being a model for the world, ~ His Eternal Virtue becomes unerring, ~ And he returns to the Infinite. ~ He, who is aware of glory ~ And yet holds on to ignominy, ~ Becomes the valley of the world. ~ Being the valley of the world, ~ His Eternal Virtue becomes sufficient, ~ And he returns to the state of virgin wood (simplicity). ~ The virgin wood, on being cut up, is used as implements. ~ Sages, who make use of the implements, ~ Become high officials and leaders. ~ The Supreme Ruler uses the wood without cutting it.

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[28c39t] **Ha Poong Kim** ~ He knows the male, ~ Yet holds fast to the female, ~ And thus becomes the ravine of all under Heaven. ~ When he becomes the ravine of all under Heaven, ~ The constant Te will never desert him. ~ He returns to the baby. ~ He knows white, ~ Yet holds fast to black, ~ And thus becomes the model for all under Heaven. ~ When he becomes the model for all under Heaven, ~ The constant Te will never fail him. ~ He returns to the infinite. ~ He knows glory, ~ Yet holds fast to ignominy, ~ And thus becomes the valley of all under Heaven. ~ When he becomes the valley of all under Heaven, ~ His constant Te will be sufficient, ~ He returns to the uncarved block. ~ When the uncarved block scatters, it turns into vessels. ~ When the sage uses them, ~ He becomes chief of ministers. ~ Therefore great cutting does not split.

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[28c40t] **Tao Huang** ~ Understanding the male and holding onto the female ~ Enables the flow of the world. ~ This being the flow of the world, the eternal action abides. ~ Knowing that the eternal action abides is to return to childhood. ~ Understanding the pure and holding on to the impure ~ Enables the cleansing of the world. ~ With the cleansing of the world, ongoing action suffices. ~ When ongoing action suffices, it returns to simplicity. ~ Understanding the white and holding on to the black ~ Enables the formation of the world. ~ Being the formation of the world, ongoing action does not stray. ~ When ongoing action does not stray, it returns to the infinite. ~ This simplicity takes shape as a mechanism. ~ The sage makes it the head ruler. ~ Great ruling never divides.

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[28c41t] **Tang Zi-chang** ~ Know what is the Male - Positive and know what is the Female - Negative. ~ Be a servant of the world, be a servant of the world, by never departing from virtues in order to lead the world to return to the state of innocent infancy. ~ Know what is known and reserve what is unknown. ~ Be a model of the world, be a model of the world, by never failing to attain virtues in order to lead the world to return to a state of "void" - trouble free. ~ Know what is honorable and know what is dishonorable. ~ Be the destiny of the world, be the destiny of the world, by constantly accumulating virtues in order to return again to purity Pure Matter. ~ Ever since Pure Matter purity was changed into civilization, ~ Sage rulers have used officials as the instruments of rule. ~ The superior system of rule may exercise no division.

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[28c42t] **Wing-tsit Chan** ~ He who knows the male and keeps to the female ~ Becomes the ravine of the world. ~ Being the ravine of the world, ~ He will never depart from eternal virtue, ~ But returns to the state of infancy. ~ He who knows the white and yet keeps to the black ~ Becomes the model for the world. ~ Being the model for the world, ~ He will never deviate from eternal virtue, ~ But returns to the state of the non-ultimate. ~ He who knows glory but keeps to humility ~ Becomes the valley of the world. ~ Being the valley of the world, ~ He will be proficient in eternal virtue, ~ And returns to the state of simplicity (uncarved wood). ~ When the uncarved wood is broken up, it is turned into concrete things. ~ But when the sage uses it, he becomes the leading official. ~ Therefore the great ruler does not cut up.

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[28c91t] **И. И. Семененко** ~ Кто, зная о своем мужском начале, сберегает в себе женское, становится ущельем Поднебесной? ~ А став ущельем Поднебесной, не разлучается с незыблемою добродетелью и возвращается к младенцу. ~ Кто, зная, что он светел, сберегает свою темноту, становится для

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Поднебесной образцом. ~ А став для Поднебесной образцом, не вносит изменения в незыблемую добродетель и возвращается к бескрайности. ~ Кто, зная что он славен, сберегает свою опозоренность, становится долиной Поднебесной. ~ А став долиной Поднебесной, преисполняется незыблемою добродетелью и возвращается к тому, что первозданно. ~ Первозданное же рассыпается на чаши. ~ Когда Премудрый человек для них находит применение, то становится главой чинов. ~ Великое кроят не разрезая.

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[28c92т] **А. А. Маслов ~** Познав мужское, сохраняй и женское, становясь лощиной Поднебесной. ~ Будь лощиной Поднебесной, - тогда постоянная Благость не покинет тебя, и вернёшься в состояние новорождённого. ~ Познав белое, сохраняй и чёрное, становясь образчиком Поднебесной. ~ Будь образчиком Поднебесной, - тогда в постоянной Благости не будет недостатка, и вернёшься к Беспредельному. ~ Познав славу, сохраняй безвестность, становясь долиной Поднебесной. ~ Будь долиной Поднебесной, - тогда постоянная Благость будет в избытке, и вернёшься к изначальной простоте. ~ Когда изначальная простота рассеивается, то возникают инструменты. ~ Мудрец использует их и становится правителем чиновников. ~ Поэтому даже великие уложения не несут вреда.

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[28c93т] **Е. А. Торчинов ~** Знай мужественность свою и женственность свою храни, ~ Тогда долиной пустоты для Поднебесной станешь ты. ~ Долиною для Поднебесной став, ты не лишишься этого вечного обретения. ~ Тогда ты вновь вернешься к состоянию младенца. ~ Знай белое свое и черное свое блюди, ~ Тогда бессменным образцом для Поднебесной станешь ты. ~ Когда ты станешь образцом для Поднебесной, ~ Благая Сила-Дэ у тебя не убудет и ты снова вернешься к Беспредельному. ~ Знай славу свою и позор свой храни, ~ Тогда ложбиною пустой для Поднебесной станешь ты. ~ Ложбиной пустоты для Поднебесной став, ~ Ты сделаешь достаточной свою Благую Силу-Дэ и вновь вернешься к изначальной простоте-первозданности. ~ Первозданность рассеивается, и появляются орудия. ~ Совершенные мудрецы используют их и становятся начальниками чиновников. ~ Поэтому Великий Порядок не может понести ущерб.

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[28c94т] **А. Е. Лукьянов ~** Кто знает свое женское, хранит свое мужское, становится ложбиной Поднебесной. ~ Ставшего ложбиной Поднебесной постоянное Дэ не оставляет и возвращает в [состояние] младенца. ~ Кто знает свое белое, хранит свое черное, становится образцом для Поднебесной. ~ Ставшему образцом Поднебесной постоянное Дэ не наносит вреда и возвращает в беспредельное. ~ Кто знает свою славу, хранит свой позор, становится руслом Поднебесной. ~ Ставшим руслом Поднебесной постоянное Дэ овладевает во всей полноте и возвращает в духовную простоту (пу). ~ Духовная простота рассеивается и становится правилом-предметом. ~ Совершенномудрый человек использует его и становится чиновным вождем. ~ Вот почему Великое правление не разрушается.

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[28c95т] **Ян Хин-шун ~** Кто, зная свою храбрость, сохраняет скромность, тот, [подобно] горному ручью, становится [главным] в стране. ~ Кто стал главным в стране, тот не покидает постоянное дэ и возвращается к состоянию младенца. ~ Кто, зная праздничное, сохраняет для себя будничное, тот становится примером для всех. ~ Кто стал примером для всех, тот не отрывается от постоянного дэ и возвращается к изначальному. ~ Кто, зная свою славу, сохраняет для себя безвестность, тот становится главным в стране. ~ Кто стал главным в стране, тот достигает совершенства в постоянном дэ и возвращается к естественности. ~ Когда естественность распадается, она превращается в средство, при помощи которого совершенномудрый становится вождем и великий порядок не разрушается.

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[28c96т] **Д. П. Конисси ~** Тот, кто знает свою силу и сохраняет свою слабость, сделается долиной вселенной. ~ Когда он будет долиной вселенной, то в нем будет пребывать вечная добродетель. ~ Человек вторично возвращается в состояние младенца (Тао). ~ Кто знает глубину своего просвещения и остается в невежестве, тот сделается примером всего мира. ~ Кто будет примером всего мира, тот не изменит вечной добродетели и возвратится к совершенству (Тао): он познает славу Его. ~ Находясь в презрении, он сделается долиной вселенной. ~ Кто долина вселенной, тот будет доволен только добродетелью и возвратится в совершенную простоту. ~ Когда эта простота будет удалена, то из него выйдет превосходный сосуд. ~ Если святый муж употребит его, то сделается начальником. ~ Вот почему великое установление никогда не уничтожится.

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[28c97т] **В. В. Малявин ~** Знай свое мужское, но блюди свое женское: ~ Станешь ущельем Поднебесного мира. ~ Если уподобишься ущелью мира, ~ Превечное Совершенство не оставит тебя. ~ Тогда будешь как новорожденный младенец. ~ Знай свое светлое, но блюди свое темное: ~ Станешь образцом для Поднебесного мира. ~ Если станешь образцом для мира, ~ Превечное Совершенство не потерпит ущерба. ~ Тогда вернешься к Беспредельному. ~ Зная свою славу, но блюдя себя в умалении, ~ Станешь долиной Поднебесного мира. ~ Если уподобишься долине мира, ~ Превечное Совершенство будет в достатке. ~ Тогда будешь как Цельный Ствол. ~ Когда Цельный Ствол разрубят, появляются предметы; ~ А пользование премудрого таково, что он встает во главе чинов: ~ Великий резчик ничего не разрезает.

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[28c98т] **Б. Б. Виногродский ~** Осознавая свою мужскую асимметрию, удерживай свою женскую асимметрию, - ~ и станешь руслом ручья для нисхождения Небес. ~ Став руслом ручья для нисхождения Небес, не будешь терять связь с Потенцией постоянства; вернувшись, придешь в состояние ребенка. ~ Осознавая белое в себе, руководствуйся черным в себе, - станешь моделью для нисхождения Небес. ~ Став моделью для нисхождения Небес, не допустишь чрезмерности в Потенции постоянства; ~ вернувшись, придешь в состояние Отсутствия пределов. ~ Осознавая благородное в себе, руководствуйся низким в себе, - и станешь долиной для нисхождения Небес. ~ Если станешь долиной для нисхождения Небес, тогда Потенции постоянства будет достаточно; ~ вернувшись, придешь в состояние необделанного куска дерева. ~ В результате воздействия на целостную простоту дерева получается утварь. ~ Применяя это, человек мудрости становится властителем функций. ~ Причинность: ~ В большом порядке нет разделения.

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PSEUDO-CHAPTER **Twenty-Nine**

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[29c01т] **Robert G. Henricks ~** For those who would like to take control of the world and act on it - ~ I see that with this they simply will not succeed. ~ The world is a sacred vessel; ~ It is not something that can be acted upon. ~ Those who act on it destroy it; ~ Those who hold on to it lose it. ~ With things - some go forward, others follow; ~ Some are hot, others submissive and weak; ~ Some rise up while others fall down. ~ Therefore the Sage: ~ Rejects the extreme, the excessive, and the extravagant.

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[29c02т] **John C. H. Wu ~** DOES anyone want to take the world and do what he wants with it? ~ I do not see how he can succeed. ~ The world is a sacred vessel, which must not be tampered with or grabbed after. ~ To tamper with it is to spoil it, and to grasp it is to lose it. ~ In fact, for all things there is a time for going ahead, and a time for following behind; ~ A time for slow-breathing and a time for fast-breathing; ~ A time to grow in strength and a time to decay; ~ A time to be up and a time to be down. ~ Therefore, the Sage avoids all extremes, excesses and extravagances.

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[29c03т] **D. C. Lau ~** Whoever takes the empire and wishes to do anything to it I see will have no respite. ~ The empire is a sacred vessel and nothing should be done to it. ~ Whoever does anything to it will ruin it; ~ whoever lays hold of it will lose it. ~ Hence some things lead and some follow; ~ Some breathe gently and some breathe hard; ~ Some are strong and some are weak; ~ Some destroy and some are destroyed. ~ Therefore the sage avoids excess, extravagance, and arrogance.

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[29c04т] **R. L. Wing ~** Those who would take hold of the world and act on it, Never, I notice, succeed. ~ The world is a mysterious instrument, ~ Not made to be handled. ~ Those who act on it, spoil it. ~ Those who seize it, lose it. ~ So, in Natural Law ~ Some lead, some follow; ~ Some agitate, some remain silent; ~ Some are firm, some are weak; ~ Some carry on, some lose heart. ~ Thus, Evolved Individuals Avoid extremes, Avoid extravagance, Avoid excess.

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[29c05т] **Ren Jiyu ~** He who desires to govern under Heaven and build up achievements will not succeed, which I assert. ~ "The under Heaven," which is a queer thing, cannot be handled arbitrarily. ~ He who acts arbitrarily will harm it, ~ He who holds on to it will lose it. ~ Therefore of all creatures (in themselves) ~ some lead and some follow, ~ some breathe and some blow, ~ some are strong and some weak, ~ some are baffled and some destroyed. ~ For this reason, the sage should discard the extremes, the extravagant and the excessive.

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[29c06т] **Gia-fu Feng ~** Do you think you can take over the universe and improve it? ~ I do not believe it can be done. ~ The universe is sacred. ~ You cannot improve it. ~ If you try to change it, you will ruin it. ~ If you try to hold it, you will lose it. ~ So sometimes things are ahead and sometimes they are behind; ~ Sometimes breathing is hard, sometimes it comes easily; ~ Sometimes there is strength and sometimes weakness; ~ Sometimes one is up and sometimes down. ~ Therefore the sage avoids extremes, excesses, and complacency.

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[29c07т] **Lok Sang Ho ~** Someone who sets out to win the world and contrives to make his way will never make it. ~ The world is holy, and is beyond contrivance and possession. ~ He who contrives to win will only lose. ~ He who only aspires to possess will be dispossessed. ~ The Sage never contrives to do anything and so he fails in nothing. ~ He never possesses anything and so he never loses anything. ~ Among the living things, some lead, while others follow. ~ Some sigh, while others shout. ~ Some display their strengths, while others show their weaknesses. ~ Some lend support, while others destroy. ~ In contrast, the Sage will discard the excessive, the extravagant, and the extreme.

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[29c08т] **Xiaolin Yang ~** Whoever wants to fiddle with the world for his own purposes, ~ I expect that he will fail. ~ The world is something sacred that cannot be fiddled with. ~ Whoever fiddles with it will ruin it, whoever obtains it will lose it. ~ Therefore, among the things in the world, some go first, ~ some follow behind; ~ Some are slow, some are fast; ~ Some are strong, some are weak; ~ Some are helpful, some are destructive. ~ So, the great men removed the excess, the extra, and the extreme.

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[29c09т] **Walter Gorn Old**, NON-ACTION ~ When a man who wishes to reform the world takes it in hand, I perceive that there will be no end to it! ~ Spiritual vessels are not fashioned in the world. ~ Whoever makes destroys; whoever grasps loses. ~ For perforce if one advances another is left behind; if one blows hot another will blow cold; if one be strengthened another will be weakened; if one be supported another will be undermined. ~ Therefore the Sage gives up all enthusiasm, levity, and pomp.

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[29c10т] **James Legge ~** If any one should wish to get the kingdom for himself, and to effect this by what he does, I see that he will not succeed. ~ The kingdom is a spirit-like thing, and cannot be got by active doing. ~ He who would so win it destroys it; ~ he who would hold it in his grasp loses it. ~ The course and nature of things is such that ~ What was in front is now behind; ~ What warmed anon we freezing find. ~ Strength is of weakness oft the spoil; ~ The store in ruins mocks our toil. ~ Hence the sage puts away excessive effort, extravagance, and easy indulgence.

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[29c11т] **David Hinton ~** Longing to take hold of all beneath heaven and improve it... ~ I've seen such dreams invariably fail. ~ All beneath heaven is a sacred vessel, ~ something beyond all improvement. ~ Try to improve it and you ruin it. ~ Try to hold it and you lose it. ~ For things sometimes lead and sometimes follow, ~ sometimes sigh and sometimes storm, ~ sometimes strengthen and sometimes weaken, ~ sometimes kill and sometimes die. ~ And so the sage steers clear of extremes, clear of extravagance, clear of exaltation.

* * *

[29c12т] **Chichung Huang ~** He who wishes to win all under heaven, ~ And act upon them - ~ In my view, he cannot prevail. ~ All under heaven are sacred vessels ~ That cannot be acted upon. ~ He who acts upon them ruins them; ~ He who holds on to them loses them. ~ For people - ~ Some walk; some follow; ~ Some blow warm; some blow cold; ~ Some are strong; some weak; ~ Some safe; some in danger. ~ Hence, the sage man ~ Abandoned excessiveness; ~ Abandoned arrogance; ~ Abandoned extravagance.

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[29c13t] **Ellen M. Chen** ~ One who desires to take the world and act (wei) upon it, ~ I see that it cannot be done. ~ The world (t'ien hsia) is a spirit vessel (shen ch'i), ~ Which cannot be acted (wei) upon. ~ One who acts (wei) on it fails, ~ One who holds on to it loses (shih). ~ Therefore things either move forward or follow behind; ~ They blow hot or blow cold; ~ They are strong (ch'iang) or weak; ~ They get on or they get off. ~ Therefore the sage gets rid of over-doing, ~ Gets rid of extravagances, ~ Gets rid of excesses.

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[29c14t] **Lee Sun Chen Org** ~ If there is someone who aspires to conquer the world in order to manipulate it, I have seen enough to declare that he will never succeed; ~ Because the world is a device for the manifestation of the heavenly greatness; ~ There is no room for any tampering; ~ It is not a device for personal possession; ~ Those who attempt to tamper with it will fail; ~ Those who try to possess it will lose. ~ [Therefore, in handling world affairs a Sage adopts the following measure:] ~ He may either lead or follow [depending on the circumstance]; ~ He may either keep his lips tight or blow out air (speak up) [according to the need]; ~ He may either strengthen (build-up) or weaken (bring down) someone's standings [depending on the situation]; ~ He may either support or abandon some proceedings [whichever he deems proper]. ~ In summary: ~ A Sage would expel all elements of excessiveness, extravagance and exorbitance.

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[29c15t] **Tien Cong Tran** ~ If anyone wants to take the world and directs it at his will, I do not see how he can succeed. ~ The world is a sacred vessel, which cannot be directed at one's will. ~ To direct it is to fail. ~ To grasp it is to lose it. ~ Some things go ahead, some follow, some breathe slowly, some breathe fast, some are strong, some are weak, some grow in strength, some decay. ~ Therefore, the sage avoids "very", "too" and "extreme".

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[29c16t] **Thomas Z. Zhang** ~ To conquer and rule the world, I think, is not achievable. ~ The world is like a sacred utensil, which cannot be taken and held. ~ Whoever tries to conquer it will fail. ~ Whoever tries to hold it will lose it. ~ Thus, the sage does not try this, so he can avoid failure. ~ The sage does not try to own the world, so he loses nothing. ~ Things can be fast or slow, warm or cool, strong or weak, light or heavy. ~ The sage avoids the excessive, extravagant, and grandiose.

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[29c17t] **Arthur Waley** ~ Those that would gain what is under heaven by tampering with it - I have seen that they do not succeed. ~ For that which is under heaven is like a holy vessel, dangerous to tamper with. ~ Those that tamper with it, harm it. ~ Those that grab at it, lose it. ~ For among the creatures of the world some go in front, some follow; ~ Some blow hot when others would be blowing cold. ~ Some are feeling vigorous just when others are worn out. ~ Some are loading just when others would be tilting out. ~ Therefore the Sage 'discards the absolute, the all-inclusive, the extreme'.

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[29c18t] **Richard John Lynn** ~ As for those who would like to take all under Heaven and act on it, the way I see it, such action would never end, because all under Heaven is the numinous vessel, ~ Which cannot be acted on. ~ One who acts on it will destroy it; ~ one who tries to grasp it will lose it. ~ Thus some people tend to lead and some follow; ~ some breathe in through the nose and some blow out through the mouth; ~ some are strong and some weak; ~ and some are energetic and some lazy. ~ As this is so, the sage rids them of extremism, extravagance, and complaisance.

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[29c19t] **Lin Yutang** ~ WARNING AGAINST INTERFERENCE ~ There are those who will conquer the world ~ And make of it (what they conceive or desire). ~ I see that they will not succeed. ~ (For) the world is God's own Vessel ~ It cannot be made (by human interference). ~ He who makes it spoils it. ~ He who holds it loses it. ~ For: ~ Some things go forward, ~ Some things follow behind; ~ Some blow hot, ~ And some blow cold; ~ Some are strong, ~ And some are weak; ~ Some may break, ~ And some may fall. ~ Hence the Sage eschews excess, eschews extravagance, eschews pride.

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[29c20t] **Victor H. Mair** ~ Of those who wish to take hold of all-under-heaven and act upon it, ~ I have seen that they do not succeed. ~ Now, ~ All-under-heaven is a sacred vessel, ~ Not something that can be acted upon; ~ Who acts upon it will be defeated, ~ Who grasps it will lose it. ~ Of creatures, ~ some march forward, others follow behind; ~ some are shiveringly silent, others are all puffed up; ~ some are strong, others are meek; ~ some pile up, others collapse. ~ For these reasons, ~ The sage ~ rejects extremes, rejects excess, rejects extravagance.

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[29c21t] **Tolbert McCarroll** ~ Whoever wishes to take over the world will not succeed. ~ The world is a sacred vessel and nothing should be done to it. ~ Whoever tries to tamper with it will mar it. ~ Whoever tries to grab it will lose it. ~ Hence, ~ there is a time to go ahead and a time to stay behind. ~ There is a time to breathe easy and a time to breathe hard. ~ There is a time to be vigorous and a time to be gentle. ~ There is a time to gather and a time to release. ~ Therefore, ~ the True Person avoids extremes, self-indulgence, and extravagance.

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[29c22t] **David H. Li** ~ One who plans to govern the people in the world with coercion is, ~ in my view, unlikely to succeed. ~ The people in the world are revered specimens, ~ They cannot be coerced; they cannot be dominated. ~ One who seeks to coerce is defeated; ~ One who seeks to dominate loses. ~ The sage practices laissez-faire. ~ Thus, the sage will not be defeated, the sage will not lose. ~ Among matters, ~ some lead and others follow; ~ some breathe slowly and others fast; ~ some are robust and others slim; ~ some play safe and others blast. ~ Thus, ~ the sage discards extremes, discards extravagances, discards excesses.

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[29c23t] **Yasuhiko Genku Kimura** ~ Those who want to take control of the world by force can never succeed, ~ For the world is a sacred vessel of dynamic energy, not meant to be controlled. ~ Those who try to forcibly control it will ruin it. ~ Those who try to forcibly keep it will lose it. ~ Because life is not a static entity but a dynamic process, ~ Sometimes one moves ahead and sometimes follows behind. ~ Sometimes one works hard and sometimes takes rest. ~ Sometimes one grows strong and sometimes grows weak. ~ Sometimes one is supported and sometimes is unsupported. ~ Wherefore, the sage, knowingly moving with the dynamic flow of life, ~ Avoids extremes, avoids extravagance, and avoids excess.

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[29c24t] **Chou-Wing Chohan** ~ When a person undertakes to hold and mold the world, ~ I see that he will fail in this task. ~ Since the world is an instrument of God: ~ It cannot be molded, ~ It cannot be held. ~ He who tries to mold it damages it, ~ He who insists on holding it loses it. ~ Therefore the sage does not mold it, and therefore he does not damage it, ~ He does not try to hold it, and therefore he does not lose it. ~ With all things, some move forward while others lag behind, ~ Some hold their tongues, while others speak a lot, ~ Some are strong, while others are weak, ~ Some are on the wagon, while others fall off. ~ Therefore the sage avoids excess, extremism, haughtiness, lust, and arrogance.

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[29c25t] **Man-Ho Kwok** ~ If a ruler behaves as if he's invented the world, ~ He will do no good at all. ~ The earth is a sacred vessel - ~ and it cannot be owned or improved. ~ If you try to possess it, you will destroy it; ~ If you try to hold on to it, you will lose it. ~ Some are leaders, then, and others follow. ~ Some drift like the wind, and others drive hard. ~ Some are thick-skinned, and others have no armour. ~ And some are the destroyers, and others they destroy. ~ So now you know why the sage abandons greed, all false charm - ~ and every last iota of pride.

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[29c26t] **Gu Zhengkun** ~ He who wants to gain the kingship by force ~ Can never be successful, I think. ~ The kingship is so sacred ~ That cannot be obtained through force. ~ Those who try to obtain it by force will ruin it; ~ Those who keep it by force will lose it. ~ Because things are different: ~ Some go ahead or follow; ~ Some breathe gently or hard; ~ Some are strong or weak; ~ Some are in safety or in danger. ~ Hence the sage does away with extremity, extravagance and excess.

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[29c27t] **Chao-Hsiu Chen** ~ To rule the country with force is a matter that cannot be avoided - as I see. ~ Yet to hold the land under Heaven with force cannot be done. ~ Whoever does it will fail. ~ Whoever tries to control it will lose it. ~ If there is something that goes in the front, there will be something that follows behind. ~ If there is something that makes warmth, there will be something that cools it down. ~ If there is something that creates strength, there will be something that makes it weak. ~ If there is something that reaches its goal, there will be something that breaks it. ~ Therefore the sage stays away from opposing the rule of Nature, ~ from seeking luxuriousness, from doing what is against his own duty.

* * *

[29c28t] **Liu Qixuan** ~ A willful doer cannot, as I see it, win the world, ~ The world cannot be willfully manipulated or controlled. ~ One who tries to manipulate it will destroy it. ~ One who tries to control it will lose it. ~ The wise does nothing to manipulate or control ~ And will, therefore, neither destroy nor lose. ~ For there are forever subtle changes in the world. ~ People walk either in front or behind. ~ They are either inhaling or exhaling, ~ Either strengthening or weakening, ~ And doing either good or harm. ~ That is why the wise will never desire too much.

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[29c29t] **Shi Fu Hwang** ~ Warning Against Interference ~ Lao Tze says, ~ If there is a king who wishes to take over the world and establishes a man-made order, I can predict that he will not make it at all. ~ For the world is of divine entity and it can't be subjugated to a man-made order. ~ Whoever wants to try will result in failure. ~ Whoever insists on his point of view will plunge in loss. ~ Because, ~ when one wishes to march forward, others just follow reluctantly; ~ when one wishes to breathe making a thing warm, others blow it cold; ~ when one wishes to strengthen it, others wish to weaken it; ~ when one wishes to sustain it, others wish to destroy it. ~ Hence the sage puts away excessive effort, extravagance, and easy indulgence.

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[29c30t] **Ch'u Ta-Kao** ~ When a man is to take the world over and shape it, ~ I see that he must be obliged to do it. ~ For the world is a divine vessel: ~ It cannot be shaped; ~ Nor can it be insisted upon. ~ He who shapes it damages it; ~ He who insists upon it loses it. ~ Therefore the Sage does not shape it, so he does not damage it; ~ He does not insist upon it, so he does not lose it. ~ For, among all things, some go ahead, while others lag behind; ~ Some keep their mouth shut, while others give forth puffs; ~ Some are strong, while others are weak; ~ Some are on the cart, while others fall off. ~ Therefore the Sage avoids excess, extravagance and indulgence.

* * *

[29c31t] **Paul J. Lin** ~ He who wants to take the world and act on it will not be able to achieve, I know. ~ The world is a sacred vessel ~ Which cannot be acted on. ~ To act on it is to destroy it. ~ To seize it is to lose it. ~ So the things ~ Either lead or follow; ~ Either whistle or blow; ~ Either are strong or weak; ~ Either defeat or fall. ~ That is why the Sage abandons the excessive, the extravagant, and the extreme.

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[29c32t] **Michael LaFargue** ~ When someone wants to take over the world ~ and do some work on it, I can see he won't be able. ~ The world is a spirit-thing, it can't be 'worked' on. ~ One who works ruins, ~ one who grasps loses. ~ Yes, things: ~ Sometimes they will go ahead, sometimes follow after; ~ sometimes they will be snorting wildly, sometimes breathing easily; ~ sometimes they will be strong, sometimes weak; ~ sometimes they will break, sometimes destroy. ~ And so the Wise Person: ~ Avoids excess, avoids extravagance, avoids being grandiose.

* * *

[29c33t] **Cheng Lin** ~ When one desires to win over an Empire by action, I find that he will never have a moment of rest. ~ The possession of an Empire is something ordained by the gods. ~ It cannot be gained by action, or held. ~ Those who try to gain by action are sure to fail; ~ those who try to hold are sure to lose. ~ As regards the things of this world, they are constantly alternating: ~ they lead, they follow; ~ they inhale, they exhale; ~ they are strong, they are weak; ~ they rise, they fall. ~ Wherefore, the Sage eschews that which is excessive, extravagant, or superfluous.

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[29c34t] **Yi Wu** ~ If one wants to possess the world and act upon it, ~ I know that he cannot get it. ~ The world is a sacred vessel; ~ It cannot be acted upon. ~ To act upon it is to destroy it. ~ To grasp it is to lose it. ~ Therefore, in all things, ~ Some lead, some follow, ~ Some blow warm, some blow cool, ~ Some are

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strong, some are weak, ~ Some destroy, some are destroyed. ~ Therefore, the sage avoids the extreme, ~ The extravagant, and the excessive.

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[29c35т] **Han Hiong Tan** ~ If you want to rule the world according to your own whims, ~ It is unlikely to be successful. ~ Governing a country is a sacred mission. ~ You must not be meddlesome or intransigent. ~ He who is meddlesome will flounder in his job. ~ He who is rigid and foolhardy will lose the plot. ~ It takes all sorts to make the world. ~ Some are leaders and some are followers. ~ Some are highly excitable and some are calm. ~ Some are strong and some are weak. ~ Some feel secure and some feel threatened. ~ Nevertheless, the sage forsakes excess, extravagance and arrogance.

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[29c36т] **Hua-Ching Ni** ~ Those who want to conquer the world and make it conform to their own desires will never have success, ~ for the sovereignty of the world is a subtle thing. ~ He who tries to shape it spoils it. ~ He who tries to hold it loses it. ~ The things of the world are constantly changing. ~ There is a time for things to move ahead, ~ and a following time for things to retreat; ~ a time to withdraw internally, ~ and a following time to expand externally; ~ a time to grow luxuriantly, ~ and a following time to decay; ~ a time to rise up, ~ and a following time to sink down low. ~ Therefore, one who does not separate his being from the deep nature of the universe avoids all extremes, extravagance and excess.

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[29c37т] **Chang Chung-yuan** ~ If one undertakes the task of governing the kingdom and engages in governing it, ~ I see that he cannot lead it anywhere. ~ A kingdom is a spiritual vessel and should not be manipulated. ~ Manipulating it leads to failure. ~ To grasp it is to miss it. ~ Because the natures of things vary, one acts, another copies; ~ One breathes lightly, another breathes heavily; ~ One is vigorous, one is meek; ~ One carries on, another fails. ~ Thus, the wise is not excessive, overindulgent, or extreme.

* * *

[29c38т] **Henry Wei** ~ Non-Action ~ Wu Wei ~ One might wish to get hold of the world, ~ And wilfully interfere with it. ~ In my view, this is bound to fail. ~ The world is a Divine Vessel. ~ It cannot be interfered with. ~ He who interferes with it spoils it; ~ He who grasps it loses it. ~ For among the creatures of the world, ~ Some are leaders, some are followers; ~ Some tend to condone, some to condemn; ~ Some are strong, some are weak; ~ Some are forward-looking, some are downcast. ~ The Sage, therefore, eschews the excessive, ~ Eschews the extravagant, and eschews the extreme.

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[29c39т] **Ha Poong Kim** ~ Do you wish to conquer all under Heaven and rule it? ~ I see you will never succeed. ~ All under Heaven is a sacred vessel; ~ No one can rule it by action. ~ Whoever rules it by action destroys it; ~ Whoever seizes it loses it. ~ Therefore, among the creatures, ~ Some go, some follow; ~ Some breathe lightly, some blow hard; ~ Some are strong, some are weak; ~ Some break, some fall. ~ Therefore the sage ~ Shuns extremes, ~ Shuns extravagance, ~ Shuns vanity.

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[29c40т] **Tao Huang** ~ I see that those who want to take over the world and manipulate it do not succeed. ~ The sacred mechanism of the world cannot be manipulated. ~ Those who manipulate it will fail, ~ Those who hold on to it will lose it. ~ Matter ~ Either leads or follows, ~ Either heats or chills, ~ Either strengthens or weakens, ~ Either enhances or destroys. ~ So the sage abandons extremes, extravagance, multiplicity.

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[29c41т] **Tang Zi-chang** ~ Will anybody want to lead the world according to his selfish design? ~ I see that he will never attain his end. ~ The sacred instrument of the world cannot be grasped or intervened: ~ one who intervenes will be defeated; ~ one who grasps will lose it. ~ Among things: ~ some are moving ahead, others are following behind; ~ some are breathing in air, others are breathing in water; ~ some are strong, others are weak; ~ some are still carried on and some are dropped. ~ Therefore, a Sage ruler avoided: ~ Extreme, Extravagance and Indulgence.

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[29c42т] **Wing-tsit Chan** ~ When one desires to take over the empire end act on it (interfere with it), I see that he will not succeed. ~ The empire is a spiritual thing, and should not be acted on. ~ He who acts on it harms it. ~ He who holds on to it loses it. ~ Among creatures some lead and some follow. ~ Some blow hot and some blow cold. ~ Some are strong and some are weak. ~ Some may break and some may fall. ~ Therefore the sage discards the extremes, the extravagant, and the excessive.

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[29c91т] **И. И. Семененко** ~ Кто вознамерится взять Поднебесную и ею заниматься, на мой взгляд, это ему не удастся. ~ Поднебесная - чаша душевная, и сформовать ее нельзя. ~ Формуя, ее только портят, владея же, утрачивают. ~ Средь сущего одни ведут, другие следуют; ~ одни выдыхают медленно, другие - быстро; ~ одни становятся сильны, другие чахнут; ~ одни поднимаются, другие гибнут. ~ Именно поэтому Премудрый человек отбрасывает крайность, отвергает неумеренность, отказывается от излишества.

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[29c92т] **А. А. Маслов** ~ Тому, кто хочет править Поднебесной и при этом предается деяниям, я думаю, не достичь успеха. ~ Поднебесная - это священный сосуд, с которым ничего нельзя сделать. ~ Действующий - потерпит неудачу. ~ Желающий обрести это - утратит. ~ Поэтому одни существа идут впереди, другие следуют за ними. ~ Одни выдыхают через нос, другие дуют ртом. ~ Одни разрушают, другие уничтожаются. ~ Вот почему мудрец сторонится избыточности, избегает чрезмерности и отбрасывает бахвальство.

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[29c93т] **Е. А. Торчинов** ~ Если кто-либо возжелает овладеть Поднебесной, то я знаю, что он не возьмет ее. ~ Поднебесная - божественный сосуд, и нельзя воздействовать на нее. ~ Воздействующий на нее потерпит поражение, и хватающий ее потеряет ее. ~ Поэтому среди существ есть такие, которые идут вперед, есть и такие, что идут следом за ними; ~ бывают существа, которые молчат, бывают существа, которые кричат; ~ бывают сильные, бывают слабые; ~ бывают надежно защищенные, бывают беззащитно обнаженные. ~ Поэтому совершенномудрый уходит от чрезмерности, уходит от избытка, уходит от излишества.

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[29c94т] **А. Е. Лукьянов** ~ [Положим, некто] одержим страстью овладеть Поднебесной и воздействовать на нее. ~ А мне ясно: у него ничего не получится. ~ Поднебесная - это духовный сосуд, на него нельзя воздействовать. ~ Тот же, кто будет воздействовать, разрушит его. ~ А тот, кто будет удерживать, потеряет его. ~ Ведь искони устроено так: ~ из существ одни идут, другие следуют за ними, ~ одни фыркают, другие трубят, ~ одни усиливаются, другие истощаются, ~ одни хищники, другие жертвы. ~ Вот почему совершенномудрый человек отказывается от излишеств, ~ отказывается от роскоши, отказывается от расточительности.

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[29c95т] **Ян Хин-шун** ~ Если кто-нибудь силой пытается овладеть страной, то, вижу я, он не достигает своей цели. ~ Страна подобна таинственному сосуду, к которому нельзя прикоснуться. ~ Если кто-нибудь тронет [его], то потерпит неудачу. ~ Если кто-нибудь схватит [его], то его потеряет. ~ Поэтому ~ одни существа идут, другие - следуют за ними; ~ одни расцветают, другие высыхают; ~ одни укрепляются, другие слабеют; ~ одни создаются, другие разрушаются. ~ Поэтому совершенномудрый отказывается от излишеств, устраняет роскошь и расточительность.

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[29c96т] **Д. П. Конисси** ~ Кто действует, сильно желая завладеть вселенной, тот никогда не достигнет желаемого, потому что вселенная есть божественное орудие, поэтому распоряжаться ее судьбою никто не вправе. ~ Отсюда, кто покушается на это, тот нарушает порядок мира; ~ кто хочет завладеть им, тот немедленно потеряет его. ~ Вообще вещи идут вперед или назад; воют или дуют; сильны или слабы; несутся или же останавливаются на одном месте. ~ Поэтому мудрец избегает всякой крайности, роскоши и великолепия.

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[29c97т] **В. В. Малявин** ~ Когда кто-то хочет завладеть миром и переделать его, ~ Я вижу, что он не добьется своей цели. ~ Мир - божественный предмет, переделать его нельзя. ~ Кто будет его переделывать, погубит его; ~ Кто будет держаться за него, потеряет его. ~ Среди вещей одни действуют, другие следуют, ~ Одни пышут жаром, другие источают холод, ~ Одни сильны, другие слабы, ~ Одни расцветают, другие клонятся к упадку. ~ Вот почему премудрый человек отвергает крайности, отвергает излишества, отвергает роскошь.

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[29c98т] **Б. Б. Виногродский** ~ Если заранее стремишься взять себе Поднебесную и осуществляешь это, то для сущности моей очевидно, что не обретя, прекратишь. ~ Поднебесная - божественная утварь. ~ Нельзя осуществлять. ~ Нельзя удерживать. ~ Кто осуществляет - потерпит поражение. ~ Кто удерживает - потеряет ее. ~ Причинность: ~ Для вещей существует чередование - движения и следования, вдоха и выдоха, усиления и ослабления, возвышения и падения. ~ Эта дает: ~ Человек мудрости отвергает крайность, излишество, полноту.

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PSEUDO-CHAPTER **Thirty**

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[30c01т] **Robert G. Henricks** ~ Those who assist their rulers with the Way, ~ Don't use weapons to commit violence in the world. ~ Such {deeds easily rebound}. ~ In places where {armies} are stationed, thorns and brambles will grow. ~ The good [general] achieves his result and that's all; ~ He does not use the occasion to seize strength from it. ~ He achieves his result but does not become arrogant; ~ He achieves his result but does not praise his deeds; ~ He achieves his result and yet {does not} brag. ~ He achieves his result, yet he abides with the result because he has no choice. ~ This is called achieving one's result [without] using force. ~ When things reach their prime, they get old; ~ We call this "not the Way." ~ What is not the Way will come to an early end.

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[30c02т] **John C. H. Wu** ~ He who knows how to guide a ruler in the path of Tao ~ Does not try to override the world with force of arms. ~ It is in the nature of a military weapon to turn against its wielder. ~ Wherever armies are stationed, thorny bushes grow. ~ After a great war, bad years invariably follow. ~ What you want is to protect efficiently your own state, ~ But not to aim at self-aggrandisement. ~ After you have attained your purpose, ~ You must not parade your success, ~ You must not boast of your ability, ~ You must not feel proud, ~ You must rather regret that you had not been able to prevent the war. ~ You must never think of conquering others by force. ~ For to be over-developed is to hasten decay, ~ And this is against Tao, ~ And what is against Tao will soon cease to be.

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[30c03т] **D. C. Lau** ~ One who assists the ruler of men by means of the way does not intimidate the empire by a show of arms. ~ This is something which is liable to rebound. ~ Where troops have encamped ~ There will brambles grow; ~ In the wake of a mighty army ~ Bad harvests follow without fail. ~ One who is good aims only at bringing his campaign to a conclusion and dare not thereby intimidate. ~ Bring it to a conclusion but do not boast; ~ Bring it to a conclusion but do not brag; ~ Bring it to a conclusion but do not be arrogant; ~ Bring it to a conclusion but only when there is no choice; ~ Bring it to a conclusion but do not intimidate. ~ A creature in its prime doing harm to the old ~ Is known as going against the way. ~ That which goes against the way will come to an early end.

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[30c04т] **R. L. Wing** ~ Those who use the Tao to guide leaders Do not use forceful strategies in the world. ~ Such matters tend to recoil. ~ Where armies are positioned, ~ Thorny brambles are produced. ~ A great military always brings years of hunger. ~ Those who are skillful Succeed and then stop. ~ They dare not hold on with force. ~ They succeed and do not boast. ~ They succeed and do not make claims. ~ They succeed and are not proud. ~ They succeed and do not acquire in excess. ~ They succeed and do not force. ~ Things overgrown will always decline. ~ This is not the Tao. ~ What is not the Tao will soon end.

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[30c05т] **Ren Jiyu** ~ He who assists the rulers with Tao does not dominate under Heaven by force. ~ The use of force will soon incur requital. ~ Wherever armies are stationed, briers and thorns grow wild. ~ Great wars are always followed by famines. ~ Content yourselves with your success and stop. ~ Do not seek to dominate under Heaven by force of arms. ~ Succeed but don't boast about it, ~ Succeed but don't brag about it, ~ Succeed but don't be arrogant, ~ Succeed and take it as you have to do, ~ Succeed and don't attempt to dominate. ~ Things must grow old after reaching their prime, which is contrary to Tao. ~

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Whatever is contrary to Tao will soon perish.

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[30c06t] **Gia-fu Feng** ~ Whenever you advise a ruler in the way of Tao, ~ Counsel him not to use force to conquer the universe. ~ For this would only cause resistance. ~ Thorn bushes spring up wherever the army has passed. ~ Lean years follow in the wake of a great war. ~ Just do what needs to be done. ~ Never take advantage of power. ~ Achieve results, ~ But never glory in them. ~ Achieve results, ~ But never boast. ~ Achieve results, ~ But never be proud. ~ Achieve results, ~ Because this is the natural way. ~ Achieve results, ~ But not through violence. ~ Force is followed by loss of strength. ~ This is not the way of Tao. ~ That which goes against the Tao comes to an early end.

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[30c07t] **Lok Sang Ho** ~ The person who through the Dao helps a ruler ~ Will advise against using sheer military force to conquer the world. ~ Such military activity will invite its own counter-effects. ~ For where the military force goes, ~ farmlands will give way to thorns and brambles. ~ In the wake of military conquest, ~ A year of misfortune inevitably follows. ~ Good results are the natural outcome of good deeds. ~ They are not achieved by force or contrivance. ~ In the face of good results, ~ One must not indulge in conceit; ~ Nor must one boast about one's success; ~ Nor must one succumb to pride. ~ Remember that good results follow the natural law. ~ Good results are not brought about by forcing the course of events. ~ Anything that has seen the prime of its age will soon get old. ~ Going past the prime is going against the Dao. ~ Going against the Dao, one soon perishes.

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[30c08t] **Xiaolin Yang** ~ Those who use the DAO to assist their monarchs do not rely on force to conquer the world. ~ If you use force, it so easily comes back and haunts you. ~ Thorns will grow where the army camped, ~ A year of starvation will follow a big war. ~ A person who understands war will only fight to win a war, ~ Not to use force to conquer the world. ~ After winning a war, do not be self-satisfied. ~ After winning a war, do not show off. ~ After winning a war, do not be conceited. ~ After winning a war, treat it like you were forced to fight. ~ After winning a war, do not use force to conquer the world. ~ When things become too strong, they start to decay, ~ Which is against the DAO. ~ Being against the DAO will lead to an early destruction.

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[30c09t] **Walter Gorn Old**, DECLINING FROM STRIFE ~ The man who aids the King by the use of Tao forces the people into submission without resort to the use of arms. He will not regard the fruit of his actions. ~ Prickly briars and thorns flourish where battalions have quartered. ~ Bad years follow on the heels of armies in motion. ~ The good soldier is brave when occasion requires, but he does not risk himself for power. ~ Brave is he when occasion requires, but he does not oppress. ~ Brave is he when occasion requires, but he does not boast. ~ Brave is he when occasion requires, but he is not haughty. ~ Brave is he when occasion requires, but he is not mean. ~ Brave is he when occasion requires, but he does not rage. ~ Things become old through excess of vigour. This is called Non-Tao; and what is Non-Tao is soon wasted!

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[30c10t] **James Legge** ~ He who would assist a lord of men in harmony with the Tao will not assert his mastery in the kingdom by force of arms. ~ Such a course is sure to meet with its proper return. ~ Wherever a host is stationed, briars and thorns spring up. ~ In the sequence of great armies there are sure to be bad years. ~ A skilful (commander) strikes a decisive blow, and stops. ~ He does not dare (by continuing his operations) to assert and complete his mastery. ~ He will strike the blow, but will be on his guard against being vain or boastful or arrogant in consequence of it. ~ He strikes it as a matter of necessity; ~ he strikes it, but not from a wish for mastery. ~ When things have attained their strong maturity they become old. ~ This may be said to be not in accordance with the Tao: and what is not in accordance with it soon comes to an end.

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[30c11t] **David Hinton** ~ If you use the Way to help a ruler of people ~ you never use weapons to coerce all beneath heaven. ~ Such things always turn against you: ~ fields where soldiers camp turn to thorn and bramble, and vast armies on the march leave years of misery behind. ~ The noble prevail if they must, then stop: they never press on to coerce the world. ~ Prevail, but never presume. ~ Prevail, but never boast. ~ Prevail, but never exult. ~ Prevail, but never when there's another way. ~ This is to prevail without coercing. ~ Things grown strong soon grow old. ~ This is called losing the Way: Lose the Way and you die young.

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[30c12t] **Chichung Huang** ~ Use the Tao to assist your sovereign lord; ~ Do not use military power ~ To flaunt your strength over all under heaven. ~ Such things are apt to boomerang: ~ Where an army has encamped, ~ Brambles and thorns grow. ~ A good commander stops ~ Once his end is achieved, ~ And does not thereby seek military superiority. ~ His end achieved, he is not arrogant; ~ His end achieved, he is not conceited; ~ His end achieved, he does not brag; ~ His end achieved, he accepts it reluctantly. ~ This is called ~ Achieving the end without seeking military superiority. ~ Something ages while still in its prime ~ Is contrary to the Tao; ~ What is contrary to the Tao perishes early.

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[30c13t] **Ellen M. Chen** ~ One who assists the ruler with Tao, ~ Does not overpower (ch'iang) the world by military conquests. ~ Such affairs have a way of returning (huan): ~ Where armies are stationed, ~ Briars and thorns grow, ~ After great campaigns, ~ Bad years are sure to follow. ~ The good person is resolute (kuo) only, ~ But dares not (kan) take the path of the strong (ch'iang). ~ Be resolute (kuo) yet do not boast (ching), ~ Be resolute yet do not show off (fa), ~ Be resolute yet do not be haughty, ~ Be resolute because you have no choice, ~ Be resolute yet do not overpower (ch'iang). ~ When things are full grown, they age. ~ This is called not following Tao. ~ Not following Tao they perish early.

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[30c14t] **Lee Sun Chen Org** ~ A person who assists a ruler to lead should [adopt the policy of] avoiding to intimidate other countries with its military might; ~ [If military action is deemed necessary] he should think hard [about consequences and weighing non-violent alternatives]; ~ Because, weeds and thistles grew wild every time after armies march through the land, ~ Every time there was a big military operation, [several] years of famine followed afterwards. ~ An excellent military man only seeks [all in all] the effect [of deflating the enemy's aggression]; ~ After having achieved the result [of defeating the enemy] he would not be self-pleased; ~ He would not glorify his victory; ~ He would avoid being arrogant; ~ Nor would he intimidate [the losing side]. ~ Because he has acted out of necessity, he does not dare [to take advantage of the situation] to terrorize the beaten party. ~ When a living thing starts turning rigid and inflexible, it is a sign of its approaching old age; ~ This is what I describe as acting against Tao; ~ Those who proceed on courses leading away from Tao will perish prematurely.

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[30c15t] **Tien Cong Tran** ~ He who knows how to guide a ruler in the path of the Way does not try to override the world with force of arms. ~ It is in the nature of arms to turn against its wielder. ~ Wherever armies are stationed, thorny bushes grow. ~ After a great war, bad harvests follow. ~ After victory, to protect efficiently one's own state, one should not to rely on force. ~ Victory without claiming ability. ~ Victory without claiming success. ~ Victory without being proud. ~ Victory but saying it is not one's will. ~ Victory with no longer relying on force. ~ A thing at its strength begins to become old; this is against the Way; what is against the Way will soon cease to be.

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[30c16t] **Thomas Z. Zhang** ~ Those who aid the ruler with Tao do not use military power to win the world. ~ This is because such action is likely to backfire: ~ Where armies camp, thorny problems arise, ~ Where troops march, fatal years follow. ~ The competent general stops when the goal is reached, and never flaunts. ~ Never be vainglorious when the goal is achieved. ~ Never be haughty when the goal is achieved. ~ Never be arrogant when the goal is achieved. ~ Never do more than necessary when the goal is achieved. ~ Never flaunt when the goal is achieved. ~ It is not following Tao if things wilt while still in their prime. ~ Not following Tao results in an untimely end.

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[30c17t] **Arthur Waley** ~ He who by Tao purposes to help a ruler of men ~ Will oppose all conquest by force of arms; ~ For such things are wont to rebound. ~ Where armies are, thorns and brambles grow. ~ The raising of a great host ~ Is followed by a year of dearth. ~ Therefore a good general effects his purpose and then stops; he does not take further advantage of his victory. ~ Fulfils his purpose and does not glory in what he has done; ~ Fulfils his purpose and does not boast of what he has done; ~ Fulfils his purpose, but takes no pride in what he has done; ~ Fulfils his purpose, but only as a step that could not be avoided; ~ Fulfils his purpose, but without violence; ~ For what has a time of vigour also has a time of decay. ~ This is against Tao, ~ And what is against Tao will soon perish.

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[30c18t] **Richard John Lynn** ~ One who would assist the ruler of men in accordance with the Dao does not use military force to gain power over all under Heaven. ~ As for such matters, he is wont to let them revert. ~ Where armies deploy, there thistles and thorns grow. ~ The aftermath of great military operations is surely a year of famine. ~ One good at this desists when result is had and dares not use the opportunity to seize military supremacy. ~ Have result but do not take credit for it; ~ have result but do not boast about it; ~ have result but do not take pride in it; ~ have result but only when there is no choice; ~ have result but do not try to gain military supremacy. ~ Once a thing reaches its prime, it grows old. ~ We say it goes against the Dao, and what is against the Dao comes to an early end.

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[30c19t] **Lin Yutang** ~ WARNING AGAINST THE USE OF FORCE ~ He who by Tao purposes to help the ruler of men ~ Will oppose all conquest by force of arms. ~ For such things are wont to rebound. ~ Where armies are, thorns and brambles grow. ~ The raising of a great host ~ Is followed by a year of dearth. ~ Therefore a good general effects his purpose and stops. ~ He dares not rely upon the strength of arms; ~ Effects his purpose and does not glory in it; ~ Effects his purpose and does not boast of it; ~ Effects his purpose and does not take pride in it; ~ Effects his purpose as a regrettable necessity; ~ Effects his purpose but does not love violence. ~ (For) things age after reaching their prime. ~ That (violence) would be against the Tao. ~ And he who is against the Tao perishes young.

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[30c20t] **Victor H. Mair** ~ One who assists the ruler of men with the Way ~ does not use force of arms against all under heaven; ~ Such a course is likely to boomerang. ~ Where armies have been stationed, briars and brambles will grow. ~ A good general fulfills his purpose ~ and that is all. ~ He does not use force to seize for himself. ~ He fulfills his purpose, but is not proud; ~ He fulfills his purpose, but is not boastful; ~ He fulfills his purpose, but does not brag; ~ He fulfills his purpose only because he has no other choice. ~ This is called "fulfilling one's purpose without using force." ~ If something grows old while still in its prime, ~ This is called "not being in accord with the Way." ~ Not being in accord with the Way leads to an early demise.

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[30c21t] **Tolbert McCarroll** ~ If you would assist leaders of people by way of the Tao, ~ you will oppose the use of armed force to overpower the world. ~ Those who use weapons will be harmed by them. ~ Where troops have camped only thorn bushes grow. ~ Bad harvests follow in the wake of a great army. ~ The skillful person strikes the blow and stops, ~ without taking advantage of victory. ~ Bring it to a conclusion but do not be vain. ~ Bring it to a conclusion but do not be boastful. ~ Bring it to a conclusion but do not be arrogant. ~ Bring it to a conclusion but only when there is no choice. ~ Bring it to a conclusion but without violence. ~ When force is used, youthful strength decays. ~ This is not the way of Tao. ~ And that which goes against the Tao will quickly pass away.

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[30c22t] **David H. Li** ~ One guided by Direction does not use military power to subdue the people in the world. ~ It boomerangs. ~ Where armies visit, thorns grow. ~ After a great war, famines follow. ~ One who knows war stops after the objective is reached. ~ He dares not flaunt power. ~ Reach objective, but boast not; ~ reach objective, but tout not; ~ reach objective, but show arrogance not; ~ Reaching objective is because there is no alternative; ~ Reaching objective does not call for flaunting power. ~ Matter withers after saturation. ~ This is not in line with Direction. ~ Not in line with Direction, early demise is the expectation.

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[30c23t] **Yasuhiko Genku Kimura** ~ Those who assist national leaders by means of the Tao, ~ Never use military force to make their nations world powers. ~ No action is ever without a repercussion: ~ Wherever an army is stationed, there grow briars and brambles. ~ Wherever a battle is fought, there follows a famine. ~ A good general in the direst necessity of a war ~ Achieves his purpose

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of winning the war, ~ But never seeks to gain power over others. ~ Therefore, ~ achieve your purpose, but only if it is called for; ~ Achieve your purpose, but never be haughty; ~ Achieve your purpose, but never be boastful; ~ Achieve your purpose, but never be supercilious; ~ Achieve your purpose, but never be overpowering. ~ Whenever something reaches an extreme in strength, it will inevitably decline. ~ This is called the way against the Tao. ~ The way against the Tao always leads to an early demise.

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[30c24t] **Chou-Wing Chohan** ~ The person who helps a ruler of men with the Tao ~ Does not force the world with weapons. ~ He aims only to redeem the Tao, ~ And does not attempt to force his strength on others. ~ Bringing redemption, he does not attribute it to himself, ~ He does not boast much, he is not proud, ~ He thinks that it is his obligation to do so. ~ This is how redemption will be, without force. ~ When things reach their full power, ~ They begin their process of aging. ~ This goes against the Tao. ~ Whatever goes against the Tao will quickly come to an end.

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[30c25t] **Man-Ho Kwok** ~ The Emperor's advisors will never recommend violence ~ if they know what the Tao is. ~ If you use the strategy of warfare ~ it can only result in revenge. ~ After troops have tramped by ~ only weeds and nettles grow in the broken ground. ~ There can be no harvest, ~ and everyone is left starving. ~ If you need to take action, only do what is necessary. ~ Never abuse your power. ~ And if you're successful, don't be smug; ~ If you are a success, don't trumpet it - ~ If you think you've won, never overdo it - ~ Those who use force soon end up without it - ~ And this is not the Way. ~ And if you do not follow the Way, you will die.

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[30c26t] **Gu Zhengkun** ~ He who assists the ruler by means of the Tao ~ Does not conquer other countries by the military force. ~ Military actions usually invite retaliatory aftermath: ~ Wherever armies station, ~ Thistles and thorns grow; ~ A great war is always followed ~ By a great famine. ~ He who is well versed in the art of war ~ Only uses the force to win the war, ~ And not to bully or conquer other countries. ~ Win the war but do not boast; ~ Win the war but do not brag; ~ Win the war but do not show arrogance; ~ Win the war but do know it is out of necessity; ~ Win the war but do not thereby bully and conquer other countries. ~ Whatever is in its prime is bound to decline; ~ For, being in prime is against the Tao; ~ Whatever goes against the Tao ~ Will come to an early end.

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[30c27t] **Chao-Hsiu Chen** ~ The ruler who rules his people with Tao ~ need not show his force with an army. ~ If he who rules does so with the force of an army the others will return with the force of an army. ~ Wherever armies have marched, ~ thistles and thorns grow. ~ Whenever a great war has begun, ~ crop failure and famine follow. ~ That is why a good ruler would not dare to flaunt the power of his army. ~ He would not use the force to glory in the force. ~ He uses the army, yet with reserve and dignity. ~ He uses the army, yet with politeness. ~ He uses the army just because he is forced to do so. ~ That is what 'to show consideration and not force' means. ~ A strong army is like a creature in its prime: ~ it will only grow older. ~ This is the rule of Tao and that is the reason why one should not oppose the Tao. ~ He who opposes the Tao will meet an early end.

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[30c28t] **Liu Qixuan** ~ Those who aid a government with the Way ~ Will not threaten the world with military power, ~ And are therefore returned with kindness in all affairs. ~ Where armies have stayed will grow only thorns and bush. ~ When military force dominates, an inauspicious year follows. ~ Wise leaders prefer natural results than uses of force. ~ And win victories that would result naturally. ~ They win without boasting about their valor, ~ Or feeling proud of their victories, ~ Or looking triumphant everywhere. ~ They win but feel guilty as if they were forced to it. ~ They win without military reinforcement. ~ Things that have become strong will begin to weaken. ~ That which weakens is against the Way. ~ What is against the Way cannot last long.

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[30c29t] **Shi Fu Hwang** ~ Warning Against The Use of Force ~ Lao Tze says, ~ If the king assists himself with the Tao, he will not assert his mastery in the world by force of arms. ~ He always seeks a consummate result. ~ Whenever a host has encamped, there will be briars and thorns grown. ~ In the sequences of great armies there are sure to be bad years. ~ The skillful ruler knows to attain a good result, he doesn't dare continue his operations to complete his mastery. ~ In anticipating a good result, being self-opinioned is not appropriate. ~ In anticipating a good result, take action only when there is no alternative course. ~ In anticipating a good result, being masterful is not appropriate. ~ When things have attained strong maturity, they become old. ~ This may be said to be not in accordance with the Tao. ~ And what is not in accordance with the Tao soon comes to an end.

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[30c30t] **Ch'u Ta-Kao** ~ He who assists a ruler of men with Tao does not force the world with arms. ~ He aims only at carrying out relief, and does not venture to force his power upon others. ~ When relief is done, he will not be assuming, ~ He will not be boastful; he will not be proud; ~ And he will think that he was obliged to do it. ~ So it comes that relief is done without resorting to force. ~ When things come to the summit of their vigour, they begin to grow old. ~ This is against Tao. ~ What is against Tao will soon come to an end.

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[30c31t] **Paul J. Lin** ~ Those who aid the ruler with Tao do not use military force to conquer the world. ~ Because this will invite retaliation. ~ Where the army stays, briers and thorns grow. ~ After a great war comes the year of adversity. ~ The good man stops after getting results. ~ Without daring to conquer. ~ He achieves results without bragging, ~ Achieves results without exalting, ~ Achieves results without arrogance, ~ Achieves results with reluctance, ~ Achieves results without conquering. ~ A thing in its prime soon becomes old; ~ This is not Tao. ~ Not being Tao, it is sure to die early.

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[30c32t] **Michael LaFargue** ~ One who assists the people's rulers with Tao, ~ does not use weapons to force changes in the world. ~ "Such action usually backfires." ~ Where troops camp, thorns and brambles grow. ~ Excellence consists in: ~ Being resolute, that is all, not venturing to take control by force; ~ being resolute, but not boastful; ~ being resolute, but not overbearing; ~ being resolute, but not arrogant; ~ being resolute, when you have no choice; ~ being resolute, but not forcing. ~ Things are vigorous, then grow old and weak: ~ A case of 'not-Tao'. ~ Not-Tao, soon gone.

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[30c33t] **Cheng Lin** ~ Those who use Truth in assisting the ruler do not resort to war for the conquest of an Empire. ~ War is a most calamitous evil. ~ Wherever armies are quartered, briars and thorns become rampant. ~ Famines inevitably follow in the wake of great wars. ~ The good rulers are satisfied when an attack is stopped, and they do not venture to pursue conquest for supremacy. ~ Victories do not make them vainglorious, aggressive, arrogant, or anxious to pursue conquest for supremacy. ~ It is contrary to Truth for the strong to do harm to the weak. ~ Those who act contrary to Truth are sure to perish early.

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[30c34t] **Yi Wu** ~ One who aids the ruler with the Way ~ Does not use military force to be strong in the world. ~ It brings retribution. ~ Where an army is stationed, ~ Briers and thorns grow. ~ After a great war, ~ A bad year invariably follows. ~ The good one gets a result and stops; ~ He dares not attribute it to his strength. ~ He gets results but does not brag, ~ gets results but does not boast, ~ gets results but is not arrogant, ~ gets results but does not make choices, ~ gets results but does not use force. ~ Anything that grows strong grows old. ~ This is called, "Not being with the Way". ~ Whatever is not with the Way will die early.

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[30c35t] **Han Hiong Tan** ~ An enlightened minister prefers applying the principles of Dao to assist his sovereign in governing. ~ He is extremely reluctant to use force to subjugate others. ~ Using force always has repercussions. ~ Wherever the army passes through, the land is laid to waste and brambles grow. ~ After a major battle, there will be a famine the following year. ~ A moral person will only accomplish his task. ~ He will not be heavy-handed. ~ Achieving success, he is not ostentatious. ~ Accomplishing his task, he does not gloat. ~ Scoring victory, he is not arrogantly intransigent. ~ He goes to war in order to achieve his objective, only when he has no other choice. ~ Even after winning, he does not brutalise the vanquished. ~ Whenever anything reaches its peak, it starts to decline. ~ Moreover, excessive use of force is not in accordance with Dao. ~ Anything that goes against Dao will suffer an early demise.

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[30c36t] **Hua-Ching Ni** ~ One who assists a leader with the subtle truth of the universe advises him not to use the force of arms to try to conquer the world, ~ for such things will always rebound. ~ It is generally the nature of weapons to turn against their wielders. ~ Whenever armies touch the land, ~ they turn it into a wasteland. ~ Moreover, plague and death invariably follow in the wake of a great war. ~ Therefore, a leader should be allowed to effect only a right purpose and not rely on the force of arms once his goal has been achieved. ~ He effects his right purpose, ~ but does not take pride in it. ~ He effects his right purpose as a regrettable necessity. ~ He effects his right purpose, ~ but does not delight in violence, ~ for he knows that to be excessively strong is to hasten decay and that violence is against the integral nature of the universe. ~ Whoever goes against the nature of the universe will soon perish.

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[30c37t] **Chang Chung-yuan** ~ Aiding in governing the kingdom through Tao means not depending on the superiority of arms. ~ Depending on the superiority of arms creates consequences. ~ Wherever there are armies, disorder occurs. ~ After a great battle, there is a year of deprivation. ~ Victory is merely the outcome of a contest. ~ One should not dare to claim superiority of power. ~ As victory is merely an outcome, one should not boast about it. ~ As it is merely an outcome, one should not show off because of it. ~ As it is merely an outcome, one should not be proud of it. ~ As it is merely an outcome, one cannot help but have it. ~ As it is merely an outcome, one should not claim superiority of power. ~ Claiming to be strong leads to decay. ~ This violates Tao. ~ That which violates Tao will not last long.

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[30c38t] **Henry Wei** ~ Moderate Use of Force ~ Chien Wu ~ He who uses Tao to assist the ruler of a people ~ Will not employ armed force to dominate the world. ~ For such a scheme is apt to boomerang. ~ Where armies are quartered, ~ Briers and brambles abound. ~ After a great war, famine inevitably happens. ~ Therefore, ~ A good-natured man attains his objective and stops; ~ He dares not grab by violence. ~ He wants to attain his objective, ~ But does not extol it, ~ Nor brag about it, nor take pride in it. ~ He attains his objective as if it could not be helped, ~ And does not use it to practice violence. ~ For things, after their prime, will begin to decay. ~ Decay indicates disregard of Tao. ~ Whatever disregards Tao soon vanishes.

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[30c39t] **Ha Poong Kim** ~ He who assists the ruler by Tao ~ Does not resort to arms to dominate all under Heaven by force. ~ This thing loves to rebound. ~ Where troops have encamped, ~ Brambles grow; ~ After the raising of great armies ~ A famine follows invariably. ~ A good man merely lets it bear fruit; ~ He does not seek to force it. ~ He lets it bear fruit; he is not vainglorious. ~ He lets it bear fruit; he is not boastful. ~ He lets it bear fruit; he is not arrogant. ~ He lets it bear fruit, out of necessity. ~ He lets it bear fruit and does not force it. ~ When a thing reaches its prime, it becomes old. ~ Forcing is called contrary to Tao. ~ What is contrary to Tao expires early.

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[30c40t] **Tao Huang** ~ Using the Tao as the rule for governing the people, ~ Do not employ the army as the power of the world. ~ For this is likely to backfire. ~ Where the army has marched, thorns and briars grow. ~ Being good has its own consequence, ~ Which cannot be seized by power. ~ Achieving without arrogance, ~ Achieving without bragging, ~ Achieving without damage, ~ Achieving without taking ownership. ~ This is called achieving without force. ~ Matter becomes strong, then old. ~ This is called "Not-Tao." ~ Dying young is "Not-Tao."

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[30c41t] **Tang Zi-chang** ~ A ruler who is in accord with Dao will never use military force to override the world, ~ Because this kind of affair ensures reciprocal killing. ~ Once an army has operated in the field there is nothing left growing but thorny bushes. ~ Once a great war is over, invariably there are horrible years following. ~ The perfect fighter is decisive, yet he does not allow himself to be violent. ~ Decisive but not proud; ~ decisive but not boastful and decisive when he is obliged to fight. ~ Be decisive but not aggressive. ~ A matured living body will soon grow old. ~ That is called "aberration of Dao". ~ Aberration of Dao will cause early death.

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[30c42t] **Wing-tsit Chan** ~ He who assists the ruler with Tao does not dominate the world with force. ~ The use of force usually brings requital. ~ Wherever

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armies are stationed, briers and thorns grow. ~ Great wars are always followed by famines. ~ A good (general) achieves his purpose and stops, ~ But dares not seek to dominate the world. ~ He achieves his purpose but does not brag about it. ~ He achieves his purpose but does not boast about it. ~ He achieves his purpose but is not proud of it. ~ He achieves his purpose but only as an unavoidable step. ~ He achieves his purpose but does not aim to dominate. ~ (For) after things reach their prime, they begin to grow old, ~ Which means being contrary to Tao. ~ Whatever is contrary to Tao will soon perish.

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[30c91т] **И. И. Семененко ~** Кто помогает государю на основе Дао, не подминает Поднебесную оружием. ~ В противном случае лишь ожидает крах. ~ Где стоит войско, там растут колючие кустарники. ~ После прохода большой армии настают голодные годы. ~ У искусного сбывается, и только! ~ Он не смеет брать оружием и подминать. ~ У него сбывается, и он не зазнается; ~ сбывается, и не кичится; ~ сбывается, и не гордится; ~ сбывается как неизбежное; ~ сбывается при том, что он не подминает. ~ На смену возмужалости, когда находятся в расцвете сил, приходит старость. ~ Это значит действовать вопреки Дао. ~ А тому, кто действует вопреки Дао, конец приходит рано.

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[30c92т] **А. А. Маслов ~** Тот, кто помогает правителю людей посредством Дао, не понуждает Поднебесную силой оружия. ~ Этому делу предначертано доброе воздаяние. ~ Там, где стояли лагерем войска, растут лишь терновники да колючки. ~ После большого сражения неизбежно грядёт неурожайный год. ~ Умелый [полководец] достигает цели и на этом останавливается. ~ Он не смеет прибегать к принуждению. ~ Он достигает цели и не восхваляет себя; ~ достигает цели и не кичится этим; ~ достигает цели и не проявляет высокомерия; ~ достигает цели лишь тогда, когда у него нет другого выбора; ~ достигает цели, но не принуждает. ~ Когда вещи, исполняясь силы, стареют, то это зовётся противоречащим Дао. ~ То, что противоречит Дао, сгинет до срока.

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[30c93т] **Е. А. Торчинов ~** Тот, кто, обладая Дао-Путем, оказывает как советник помощь государю, оружие не применяет, дабы силой взять Поднебесную, ибо к нам возвращаются плоды деяний наших. ~ Там, где прошли войска, родится только терновник да репей колючий, а по пятам за войском следуют голодные годы. ~ Благому следующий полководец лишь цели должной достигает, и все. ~ Не смеет брать он то, что взять лишь силой можно. ~ Он достигает только должной цели и не гордится этим. ~ Он достигает только должной цели и не воюет более. ~ Он достигает только должной цели и не кичится этим. ~ Он достигает только должной цели и не более того. ~ Он достигает только должной цели и не творит насилий. ~ Когда живое существо сильно и крепко, но вдруг дряхлеет, говорят, что это результат утраты Дао. ~ Кто истинный теряет Дао-Путь, тот гибнет рано.

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[30c94т] **А. Е. Лукьянов ~** Тот, кто посредством Дао помогает государю, ~ не использует солдат, чтобы насиловать Поднебесную, ~ ибо такое действие вызывает противодействие. ~ Места, где побывали войска, зарастают колючками и терновником, ~ после скопища армий непременно наступают лихие годы. ~ Искусный (добрый) добился успеха - и все, ~ [он] не дерзнет прибегнуть к насилию. ~ Добился успеха и не бахвалится. ~ Добился успеха и не карает. ~ Добился успеха и не своевольничает. ~ Добился успеха и не взимает. ~ Добился успеха и не прибегает к насилию. ~ Если вещь должна быть в расцвете сил, а стара, ~ значит, она не-Дао. ~ Не-Дао рано умирает.

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[30c95т] **Ян Хин-шун ~** Кто служит главе народа посредством дао, не покоряет другие страны при помощи войск, ибо это может обратиться против него. ~ Где побывали войска, там растут терновник и колючки. ~ После больших войн наступают голодные годы. ~ Искусный [полководец] побеждает и на этом останавливается, и он не осмеливается осуществлять насилие. ~ Он побеждает и себя не прославляет. ~ Он побеждает и не нападает. ~ Он побеждает и не гордится. ~ Он побеждает потому, что к этому его вынуждают. ~ Он побеждает, но он не воинствен. ~ Когда существо, полное сил, становится старым, то это называется [отсутствием] дао. ~ Кто не соблюдает дао, погибнет раньше времени.

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[30c96т] **Д. П. Конисси ~** Кто помогает царю по Тао, тот не будет заботиться о процветании страны посредством военной силы: что бы вы ни сделали людям, они тем же воздадут вам. ~ Где войско стоит, там будет расти колючая трава (вместо хлеба). ~ После великой войны бывает неурожайный год. ~ Отсюда когда нравственный человек управляет (страной), то никогда не прибегает к грубой силе, не ищет тщеславия, не воюет, не гордится ничем, не останавливается нигде и не усиливается. ~ Когда вещь дойдет до полноты своего развития, то она ослабеет и дряхлеет. ~ То, что не Тао, быстро уничтожается.

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[30c97т] **В. В. Малявин ~** Тот, кто берет Путь в помощь господину людей, ~ Не подчиняет мир силой оружия: ~ Ибо это навлечет скорое возмездие. ~ Где стояло войско, там вырастут бурьян и колючки, ~ Где прошла война, там будет голодный год. ~ Искусный [стратег] ценит только плод ~ И не пользуется случаем, чтобы стать сильнее. ~ Одержав победу, не кичится; ~ Одержав победу, не бахвалится; ~ Одержав победу, не гордится. ~ Он побеждает словно поневоле. ~ Он побеждает - и не показывает силы. ~ Кто накопил силу, быстро одряхлеет, ~ Это означает "противиться Пути". ~ А кто противится Пути, скоро погибнет.

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[30c98т] **Б. Б. Виногродский ~** Если с мотивацией Пути помогаешь правителю людей, то не будешь посредством оружия усиливать Поднебесную. ~ В таких делах сильно воздаяние. ~ Там, где стоят войска, вырастают колючки и тернии. ~ За большими ратями следуют годы неудач и бедствий. ~ Наилучшее - добившись успеха, устраниться. ~ Не старайся через это получить силу. ~ В успехе не гордись. ~ В успехе не хвастай. ~ В успехе не возносись. ~ В успехе оказывайся против своей воли. ~ В успехе не будь сильным. ~ Сущность, достигнув пика силы, начинает стареть. ~ Это определяется: ~ Не Путь. ~ Если не Путь, то устраняйся пораньше.

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PSEUDO-CHAPTER **Thirty-One**

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[31c01т] **Robert G. Henricks ~** As for weapons - they are instruments of ill omen. ~ And among things there are those that hate them. ~ Therefore, the one who has the Way, with them does not dwell. ~ When the gentleman is at home, he honors the left; ~ When at war, he honors the right. ~ Therefore, weapons are not the instrument of the gentleman - ~ Weapons are instruments of ill omen. ~ When you have no choice but to use them, it's best to remain tranquil and calm. ~ You should never look upon them as things of beauty. ~ If you see them as beautiful things - this is to delight in the killing of men. ~ And when you delight in the killing of men, you'll not realize your goal in the land. ~ Therefore, in happy events we honor the left, ~ But in mourning we honor the right. ~ Therefore, the lieutenant general stands on the left; ~ And the supreme general stands on the right. ~ Which is to say, they arrange themselves as they would at a funeral. ~ When multitudes of people are killed, we stand before them in sorrow and grief. ~ When we're victorious in battle, we treat the occasion like a funeral ceremony.

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[31c02т] **John C. H. Wu ~** FINE weapons of war augur evil. ~ Even things seem to hate them. ~ Therefore, a man of Tao does not set his heart upon them. ~ In ordinary life, a gentleman regards the left side as the place of honour: ~ In war, the right side is the place of honour. ~ As weapons are instruments of evil, ~ They are not properly a gentleman's instruments; ~ Only on necessity will he resort to them. ~ For peace and quiet are dearest to his heart, ~ And to him even a victory is no cause for rejoicing. ~ To rejoice over a victory is to rejoice over the slaughter of men! ~ Hence a man who rejoices over the slaughter of men cannot expect to thrive in the world of men. ~ On happy occasions the left side is preferred: ~ On sad occasions the right side. ~ In the army, the Lieutenant Commander stands on the left, ~ While the Commander-in-Chief stands on the right. ~ This means that war is treated on a par with a funeral service. ~ Because many people have been killed, it is only right that survivors should mourn for them. ~ Hence, even a victory is a funeral.

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[31c03т] **D. C. Lau ~** It is because arms are instruments of ill omen and there are Things that detest them that one who has the way does not abide by their use. ~ The gentleman gives precedence to the left when at home, but to the right when he goes to war. ~ Arms are instruments of ill omen, not the instruments of the gentleman. ~ When one is compelled to use them, it is best to do so without relish. ~ There is no glory in victory, and to glorify it despite this is to exult in the killing of men. ~ One who exults in the killing of men will never have his way in the empire. ~ On occasions of rejoicing precedence is given to the left; ~ On occasions of mourning precedence is given to the right. ~ A lieutenant's place is on the left; ~ The general's place is on the right. ~ This means that it is mourning rites that are observed. ~ When great numbers of people are killed, one should weep over them with sorrow. ~ When victorious in war, one should observe the rites of mourning.

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[31c04т] **R. L. Wing ~** The finest weapons can be the instruments of misfortune, ~ And thus contrary to Natural Law. ~ Those who possess the Tao turn away from them. ~ Evolved leaders occupy and honor the left; ~ Those who use weapons honor the right. ~ Weapons are instruments of misfortune ~ That are used by the unevolved. ~ When their use is unavoidable, ~ The superior act with calm restraint. ~ Even when victorious, let there be no joy, ~ For such joy leads to contentment with slaughter. ~ Those who are content with slaughter ~ Cannot find fulfillment in the world.

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[31c05т] **Ren Jiyu ~** Weapons are instruments of evil, ~ They are disdained by everyone. ~ Therefore those who possess Tao stay away from them. ~ When at home jun-zi honours the left; ~ When at war he honours the right. ~ Weapons are the instruments of evil, not the instruments of jun-zi. ~ When he uses them unavoidably, he maintains an indifferent attitude. ~ Even when he is victorious, he doesn't think himself praiseworthy. ~ If he praises his victory, he is the man delighting in the slaughter of people. ~ He who delights in the slaughter of people will not succeed under Heaven. ~ On happy occasions, the left is honoured, ~ On unhappy occasions, the right is honoured. ~ The lieutenant-general stands on the left, ~ The senior general stands on the right. ~ That is to say that the arrangement of war affairs follows that of funeral ceremonies. ~ The war will slaughter the multitude of people, ~ So we should go to the battleground with sorrow and grief. ~ Even if it is won, we observe the occasion with funeral ceremonies.

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[31c06т] **Gia-fu Feng ~** Good weapons are instruments of fear; all creatures hate them. ~ Therefore followers of Tao never use them. ~ The wise man prefers the left. ~ The man of war prefers the right. ~ Weapons are instruments of fear; they are not a wise man's tools. ~ He uses them only when he has no choice. ~ Peace and quiet are dear to his heart, ~ And victory no cause for rejoicing. ~ If you rejoice in victory, then you delight in killing; ~ If you delight in killing, you cannot fulfill yourself. ~ On happy occasions precedence is given to the left, ~ On sad occasions to the right. ~ In the army the general stands on the left, ~ The commander-in-chief on the right. ~ This means that war is conducted like a funeral. ~ When many people are being killed, ~ They should be mourned in heartfelt sorrow. ~ That is why a victory must be observed like a funeral.

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[31c07т] **Lok Sang Ho ~** Fine weapons are ominous objects ~ And are detested by all living things. ~ For this reason the man who follows the Dao ~ will stay away from them when possible. ~ The refined man respects life in his daily life. ~ (he "follows the left"). ~ If he should resort to military force, he unavoidably ~ destroys life (he "follows the right"). ~ Weapons are ominous objects and are never the instruments of a refined person. ~ If ever he cannot avoid using them, ~ he must not make a big thing out of it. ~ Even if he wins the war, ~ he must not glorify the victory. ~ He who glorifies military victories ~ takes pleasure in killing. ~ He who takes pleasure in killing ~ will not win the support of the world. ~ Auspicious events are symbolized by the left; ~ Ominous events are symbolized by the right. ~ The next-in-command should take the left seat; ~ The chief-in-command should take the right seat. ~ This is to say that a military victory should be treated like a ceremony to honor the dead. ~ For those who kill, let us shed our tears upon them. ~ Upon winning a war, let us pay tribute to those who die with the rites of mourning.

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[31c08т] **Xiaolin Yang ~** Weapons are not auspicious, but very annoying. ~ So, people who follow the DAO do not use them. ~ Noble men value their left side in daily life and their right side in battle. ~ Weapons are not auspicious, not something noble men like to use. ~ They use them only when they have to, and

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they treat them like they do not matter. ~ After winning a war, do not be delighted. ~ Those who are delighted love to kill. ~ The people who love to kill cannot be allowed to control the country. ~ At celebrations, the left side is respected; at funerals, the right side is respected. ~ In a war, the subordinate is on the left side and the commander is on the right side. ~ Therefore, a war should be talked about like a funeral. ~ When many are killed, people should cry to show sadness. ~ Winning a war should be treated like a funeral.

* * *

[31c09T] **Walter Gorn Old**, CEASING FROM WAR ~ Weapons, however ornamental, are not a source of happiness, but are dreaded by all. ~ Therefore the man of Tao will not abide where such things are. ~ A respectable man at home sets the place of honour at his left hand; but the warrior on going forth to battle gives honour to the right hand. For weapons are things of ill omen, and the man of enlightenment does not use them except when he cannot help it. ~ His great desire is peace, and he does not take joy in conquest. ~ To joy in conquest is to joy in the loss of human life. ~ He who joys in bloodshed is not fit to govern the country. ~ When affairs are prosperous the left side is preferred, but when things are adverse the right is esteemed. ~ The adjutant-general is therefore on the left side, while the general-in-chief is on the right. ~ This I perceive is the manner also observed at a funeral! ~ He who has occasion to kill many people has cause for deep sorrow and tears. ~ Therefore a victorious army observes the order of a funeral.

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[31c10T] **James Legge** ~ Now arms, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures. ~ Therefore they who have the Tao do not like to employ them. ~ The superior man ordinarily considers the left hand the most honourable place, but in time of war the right hand. ~ Those sharp weapons are instruments of evil omen, and not the instruments of the superior man; ~ - he uses them only on the compulsion of necessity. ~ Calm and repose are what he prizes; ~ victory (by force of arms) is to him undesirable. ~ To consider this desirable would be to delight in the slaughter of men; ~ and he who delights in the slaughter of men cannot get his will in the kingdom. ~ On occasions of festivity to be on the left hand is the prized position; ~ on occasions of mourning, the right hand. ~ The second in command of the army has his place on the left; ~ the general commanding in chief has his on the right; ~ - his place, that is, is assigned to him as in the rites of mourning. ~ He who has killed multitudes of men should weep for them with the bitterest grief; ~ and the victor in battle has his place (rightly) according to those rites.

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[31c11T] **David Hinton** ~ Auspicious weapons are the tools of misfortune. ~ Things may not all despise such tools, ~ but a master of the Way stays clear of them. ~ The noble-minded treasure the left when home and the right when taking up weapons of war. ~ Weapons are tools of misfortune, ~ not tools of the noble-minded. ~ When there's no other way, ~ they take up weapons with tranquil calm, ~ finding no glory in victory. ~ To find glory in victory is to savor killing people, ~ and if you savor killing people you'll never guide all beneath heaven. ~ We honor the left in celebrations ~ and honor the right in lamentations, ~ so captains stand on the left ~ and generals on the right. ~ But use them both as if conducting a funeral: ~ when so many people are being killed ~ it should be done with tears and mourning. ~ And victory too should be conducted like a funeral.

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[31c12T] **Chichung Huang** ~ Weapons are inauspicious instruments ~ Which people all loathe. ~ Therefore, he who possesses the Tao ~ Does not accumulate. ~ The gentleman ordinarily honors the left; ~ At war, he honors the right. ~ Therefore, weapons are not the gentleman's instruments. ~ Weapons being inauspicious instruments, ~ If you cannot but use them, ~ It is best to cover up their sharp blades; ~ Do not relish them. ~ If you relish them, ~ It means you enjoy killing men. ~ He who enjoys killing men ~ Cannot be allowed to prevail in the empire. ~ Hence, on auspicious occasions, ~ Precedence is given to the left; ~ In mourning, ~ Precedence is given to the right. ~ Hence, a lieutenant general stands left; ~ A senior general stands right, ~ Meaning it is handled with mourning rituals. ~ If the number of men killed is multitudinous, ~ Preside over it in grief. ~ After winning a war, ~ Handle it with mourning rituals.

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[31c13T] **Ellen M. Chen** ~ Military weapons are implements (ch'i) of ill omen, ~ Avoided (o) even by natural creatures (wu). ~ Hence the Taoist does not indulge (ch'u) in them. ~ The princely person (chün-tzu) in dwelling honors the left, ~ In military campaigns honors the right. ~ Hence military weapons are not implements of a princely person. ~ Military weapons, being implements of ill omen, ~ Are to be employed only in dire necessity. ~ Better to regard them with lack of interest. ~ Do not admire (mei) them. ~ If one admires (mei) them, ~ One would be rejoicing in the killing of people. ~ But whoever rejoices in the killing of people, ~ Will not be successful (chih) in the world. ~ Therefore in joyful affairs the left is honored, ~ In mournful affairs the right is honored. ~ The Second-in-Command takes the place of the left, ~ The Commander-in-Chief takes the place of the right, ~ Meaning that this is his place in the funeral rite. ~ When many people have been killed, ~ Wail them with sorrow and lamentations. ~ When victorious in battle, ~ Mark the occasion with the rite (li) of funeral.

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[31c14T] **Lee Sun Chen Org** ~ Excellent armaments and proficient armies are ominous instruments, even animals detest them [because of their violent disposition]; ~ Therefore a person who quests for Tao shall not make much use of them [unless it is the last resort]. ~ [By decree of the traditional Propriety Ritual (Li)] In court: ~ In times of peace, the left side of the king is considered the superior placement; ~ But, in times of battles, the right side of the king is deemed superior. ~ Military devices are ominous instruments, so they are not instruments for gentlemen; ~ A Gentleman only employs them when he has exhausted all other options, even so he would still struggle hard to avert the situation; ~ He does not celebrate victory, for the glorification of victory would condone the killing of people; ~ Whoever endorses killing of people can never become a leader of the world. ~ [According to the traditional Propriety Ritual (Li):] ~ Ceremonies for fortunate (happy) occasions designates the left side as superior, ~ whereas ceremonies for unfortunate (unhappy) occasions assigns the right side as superior. ~ However, for military ceremonies [the representation is reversed]: ~ [the inferior] deputy (strategic) generals are placed on the left side, while the leading (combating) generals are placed on the right side; ~ [After each battle the commander-in-chief] must cry out with moan and tears to mourn the dead in the ceremony, because many people were killed. ~ Accordingly, even the [happy] ceremony for celebrating the victory was modeled after the rituals of funerals.

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[31c15T] **Tien Cong Tran** ~ Good weapons are instruments of evil. ~ Even things seem to hate them. ~ Therefore the man of the Way does not set his heart upon them. ~ A superior man prefers the left side when at home, prefers the right side when in war. ~ Weapons are instruments of evil. ~ They are not the instruments of the superior man. ~ He uses them when he has no choice. ~ He prefers peace and quiet. ~ To him victory is not beautiful. ~ To glorify a victory is to rejoice over killing men. ~ If one rejoices over killing men, one will not conquer the will of the world. ~ Many people have been killed, one should weep over them with sorrow. ~ A victory is also a funeral.

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[31c16T] **Thomas Z. Zhang** ~ Weapons are destructive. ~ They are generally disliked. ~ Therefore, Tao-followers avoid them. ~ At home, Gentlemen are happy in left seats. ~ When in war, gentlemen prefer to the right. ~ Since weapons are destructive, they are not gentlemen's tools. ~ They are used as a last resort. ~ It is better to be cautious. ~ After winning, one should not glorify the victory. ~ By glorifying war, one takes delight in killing. ~ Those who take delight in killing will not win the world. ~ In joyful events the left is honored. ~ In funerals the right side is honored. ~ The lieutenant commander positions to the left. ~ The command-in-chief positions to the right. ~ This is following funeral convention. ~ When casualties are heavy, honor the deaths with grief. ~ Treat victory as if it is a funeral.

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[31c17T] **Arthur Waley** ~ Fine weapons are none the less ill-omened things. ~ That is why, among people of good birth, in peace the left-hand side is the place of honour, but in war this is reversed and the right-hand side is the place of honour. ~ The Quietist, even when he conquers, does not regard weapons as lovely things. ~ For to think them lovely means to delight in them, and to delight in them means to delight in the slaughter of men. ~ And he who delights in the slaughter of men will never get what he looks for out of those that dwell under heaven. ~ A host that has slain men is received with grief and mourning; he that has conquered in battle is received with rites of mourning.

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[31c18T] **Richard John Lynn** ~ Weapons are instruments of ill omen. ~ The people always hate them, so one who has the Dao has nothing to do with them. ~ When the noble man is at home, he honors the left and, when employing troops, honors the right. ~ Weapons are instruments of ill omen; ~ they are not the instruments of the noble man, who uses them only when there is no choice. ~ It is best to be utterly dispassionate [tiandan] about them, and, even if they bring victory, one should not praise them. ~ Nevertheless, to praise them means that one delights in slaughtering people, and one who delights in slaughtering people, of course, can never achieve the goal of ruling all under Heaven. ~ For auspicious matters, one honors the left, and, for inauspicious matters, one honors the right. ~ A deputy general takes his place on the left, but a general-in-chief takes his place on the right, where mourning rites are observed. ~ When masses of people are slaughtered, one should weep for them with utmost sadness, so, when victorious in war, one should observe it with mourning rites.

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[31c19T] **Lin Yutang** ~ WEAPONS OF EVIL ~ Of all things, soldiers are instruments of evil, ~ Hated by men. ~ Therefore the religious man (possessed of Tao) avoids them. ~ The gentleman favors the left in civilian life, ~ But on military occasions favors the right. ~ Soldiers are weapons of evil. ~ They are not the weapons of the gentleman. ~ When the use of soldiers cannot be helped, ~ The best policy is calm restraint. ~ Even in victory, there is no beauty, ~ And who calls it beautiful ~ Is one who delights in slaughter. ~ He who delights in slaughter ~ Will not succeed in his ambition to rule the world. ~ [The things of good omen favor the left. ~ The things of ill omen favor the right. ~ The lieutenant-general stands on the left, ~ The general stands on the right. ~ That is to say, it is celebrated as a Funeral Rite.] ~ The slaying of multitudes should be mourned with sorrow. ~ A victory should be celebrated with the Funeral Rite.

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[31c20T] **Victor H. Mair** ~ Now, ~ Weapons are instruments of evil omen; ~ Creation abhors them. ~ Therefore, ~ One who aspires to the Way does not abide in them. ~ The superior man at home honors the left, on the battlefield honors the right. ~ Therefore, ~ Weapons are not instruments of the superior man; ~ Weapons are instruments of evil omen, ~ to be used only when there is no other choice. ~ He places placidity above all and refuses to prettify weapons; ~ If one prettifies weapons, this is to delight in the killing of others. ~ Now, ~ One who delights in the killing of others ~ Cannot exercise his will over all under heaven. ~ For this reason, ~ On occasions for celebration, the left is given priority; ~ On occasions for mourning, the right is given priority. ~ Therefore, ~ A deputy general stands on the left, ~ The general-in-chief stands on the right. ~ In other words, ~ They stand in accordance with mourning ritual. ~ The killing of masses of human beings, ~ we bewail with sorrow and grief; ~ Victory in battle, ~ we commemorate with mourning ritual.

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[31c21T] **Tolbert McCarroll** ~ Weapons are ill-omened things. ~ Among gentle people the left side is the place of honor when at home, ~ but in war the right side is the place of honor. ~ Weapons are not proper instruments for gentle people; ~ they use them only when they have no other choice. ~ Peace and quiet are what they value. ~ They do not glory in victory. ~ To glorify it is to delight in the slaughter of people. ~ Those who delight in the slaughter of people will never thrive among all that dwell under heaven. ~ The army that has killed people should be received with sorrow. ~ Conquerors should be received with the rites of mourning.

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[31c22T] **David H. Li** ~ Weaponry are not instruments of the good; ~ they are disliked by everyone. ~ One with Direction does not harbor them. ~ A gentleman, ~ at home, takes the left position; ~ in war, the right position. ~ Weaponry are not instruments of the good; ~ they are not a gentleman's instruments. ~ Use them only because there is no alternative; ~ use them with restraint. ~ After victory, beautify it not. ~ One who beautifies [war] is one who delights in killing. ~ One who delights in killing is unfit to be entrusted with people of the world. ~ On celebratory occasions, prefer left; ~ On sad occasions, prefer right. ~ The adjutant stays left; ~ the commander-in-chief stays right. ~ Thus, treat war as funeral. ~ Those who have killed, return with remorse. ~ Treat victory as funeral.

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[31c23T] **Yasuhiko Genku Kimura** ~ Weapons are instruments of ill omen; all

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creatures abhor them. ~ Therefore, the man of the Tao never abides in them. ~ The virtuous man usually honors the left, the positive, ~ But, when called to be in a battlefield, honors the right, the negative. ~ Weapons are instruments of ill omen, ~ Not instruments of the virtuous man. ~ Therefore, when he is compelled to resort to them, ~ He uses them with utmost restraint and calmness. ~ He does not glorify victory, for glorifying victory means to take delight in killing. ~ And whosoever takes delight in killing will never find success in this world. ~ On occasions for celebration, the positive left is given priority, ~ On occasions for mourning, the negative right is given priority. ~ The lieutenant stands on the left, and the general on the right. ~ That is, they stand in accordance with mourning ritual. ~ The killing of masses of human beings we bewail with deep sorrow and grief. ~ The victory in battle we observe with rites of mourning.

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[31c24T] **Chou-Wing Chohan** ~ As far as weapons are concerned, they are instruments of suffering. ~ They are not the instruments of the man of Tao. ~ For the actions of weapons will be repaid: ~ In a place where armies are stationed, only thorns and thistles grow. ~ Years of misery always accompany great wars. ~ When the man of Tao stays at home, ~ His left is his place of honor, ~ And when using weapons, ~ His right is his place of honor. ~ He uses weapons ~ Only when he cannot avoid doing so. ~ He does not rejoice in his conquests. ~ If he rejoices in his conquests, ~ It means that he enjoys killing and slaughter. ~ The person who enjoys killing people, ~ Cannot realize his aspirations in the world. ~ In matters of bringing honor, the place of honor is on the left; ~ In the opposite matters, the place of honor is on the right. ~ The adjutant-general takes his place on the left, ~ The general's place is on the right, ~ And this means that it is a funeral procession. ~ The slaughter of many people leads to deep and protracted mourning. ~ Victory in battle is immortalized in a funeral procession.

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[31c25T] **Man-Ho Kwok** ~ The guide who walks the Way ~ Never resorts to violence. ~ The sage goes to the left side of the Emperor; ~ while the man of war goes to the right. ~ Weapons are terrible things - ~ and no sage will have anything to do with them, ~ unless there is no alternative. ~ The sage wants peace and quiet. ~ No victory is free of grief, ~ and so to celebrate one is to glory in the death of innocent people. ~ No one who revels in death like this ~ can be true to the Way ~ or is fit to rule in our world. ~ At glad times, the place of honour is on the left: ~ after disaster, it is on the right. ~ So in the army, the officers stand to the left while the general stands to the right. ~ So the whole thing is staged like a funeral. ~ When a war kills many, we must mourn for them - ~ And if you win the war, you must grieve it.

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[31c26T] **Gu Zhengkun** ~ Arms are tools of ill omen, ~ Detested by everybody. ~ And a man of the Tao does not use them. ~ The gentleman usually favours the left, ~ But when being at war, he favours the right. ~ Arms are tools of ill omen, ~ Not the instruments of the gentleman. ~ Even if compelled to use them, ~ The gentleman does not use them with pleasure. ~ Even if being the victor, ~ The gentleman does not glorify the victory. ~ He who glorifies the victory ~ Is such one as takes delight in killing. ~ He who takes delight in killing ~ Can never be successful in winning the empire. ~ On occasions of auspicious celebration the left is favoured; ~ On occasions of mourning the right is favoured. ~ A lieutenant's position is on the left; ~ A general's position is on the right. ~ That is to say, mourning rites should be observed in military operations. ~ War brings about heavy casualties, ~ So one should take part in it with deep sorrow. ~ When winning the victory, victors should treat the dead by observing the rites of mourning.

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[31c27T] **Chao-Hsiu Chen** ~ Weapons are cursed instruments. ~ They are something to hate. ~ Therefore he who holds the Tao will not use them. ~ A virtuous man keeps to the left position in his daily life, but values the right in times of war. ~ Weapons are cursed instruments and not made for virtuous men. ~ He who uses them against his will will handle them with great concern. ~ One should regard victory as something ugly. ~ He who regards it as beautiful enjoys killing and will not achieve his ambition under Heaven. ~ A lucky event is honoured by the left position, ~ an unlucky event by the right. ~ In preparation for war, a lieutenant stands on the left, ~ a general stands on the right. ~ This means that the matter is treated as a funeral. ~ Cry with sorrow when many people are killed. ~ Regard it as a period of mourning when the battle is won.

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[31c28T] **Liu Qixuan** ~ The weapon is a disliked inauspicious object. ~ One who serves the Way will not take up a weapon. ~ A gentleman values the left in the dwelling place ~ And a general the right in the battlefield. ~ One serving the Way uses the inauspicious weapon ~ Only when there is the extreme necessity. ~ It is best to be indifferent to military achievements. ~ Having achieved a victory, one should not beautify it. ~ Those who beautify wars like killing. ~ Those who like killing cannot be accepted by the world. ~ The left is valued on auspicious occasions. ~ And the right on inauspicious occasions. ~ On the battle field, the assistant general is on the left. ~ And the general on the right. ~ Such positioning treats the war as a burial ceremony. ~ The wise person mourns when too many have died, ~ Holds a burial ceremony rather than victory celebration.

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[31c29T] **Shi Fu Hwang** ~ The Unlucky Emblem ~ Lao Tze says, ~ The strong military force is an unlucky emblem to the state, thus all living creatures would abhor it. ~ The Tao practicians should not promote it too. ~ The upright man ordinarily considers the left hand the most honorable place, but in time of war the right hand. ~ The military force is an unlucky emblem, it is not the emblem for the upright man. ~ It is manipulated on the compulsion of necessity. ~ Calm and repose should be prized; ~ victory is not regarded as a beautiful work. ~ Whoever regards victory as a beautiful work, he is one who takes delight in killing men. ~ Whoever likes to kill men will not succeed in his ambition to rule the world. ~ On occasion of rejoicing, precedence is given to the left; ~ on occasion of mourning, precedence is given to the right. ~ The second in command of an army has his place on the left; ~ the chief commander has position of the right; ~ this says: a funeral is taking place. ~ The lamentation is observed for the numerous dead who were killed on the battlefield. ~ Thus, a victory ceremony is being held in the funeral rite.

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[31c30T] **Ch'u Ta-Kao** ~ So far as arms are concerned, they are implements of ill-omen. ~ They are not implements for the man of Tao. ~ For the actions of arms will be well requited; where armies have been quartered brambles and thorns grow. ~ Great wars are for certain followed by years of scarcity. ~ The man of Tao when dwelling at home makes the left as the place of honour, and when using arms makes the right as the place of honour. ~ He uses them only when he cannot avoid it. ~ In his conquests he takes no delight. ~ If he take delight in them, it would mean that he enjoys in the slaughter of men. ~ He who takes delight in the slaughter of men cannot have his will done in the world.

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[31c31T] **Paul J. Lin** ~ Fine weapons are the tools of evil; ~ All things are likely to hate them. ~ So those with Tao do not want to deal with them. ~ The gentleman who stays at home values the left; ~ In war, he values the right. ~ Weapons are the tools of evil, ~ not the tools of the gentleman. ~ When he uses them unavoidably, he is most calm and detached ~ And does not glorify his victory. ~ To glorify means to relish the murder of people, ~ Relishing the murder of people, ~ One cannot exercise his will in the world. ~ Happy occasions prefer the left. ~ Sorrowful occasions prefer the right. ~ The lieutenant-general is placed on the left. ~ The general-in-chief is placed on the right. ~ This means observing this occasion with funeral rites. ~ Having killed many people, one should lament with sorrow and grief. ~ Victory in war must be observed with funeral rites.

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[31c32T] **Michael LaFargue** ~ 'Fine weapons' are ill-omened instruments. ~ Things seem to detest them, so the ambitious man does not dwell here. ~ "The gentleman at home favors the left, ~ when at war he favors the right." ~ Weapons are ill-omened instruments, ~ not instruments for the gentleman, ~ he uses them when he has no choice. ~ What is calm and quiet is highest. ~ When victorious, he does not think this a fine thing, ~ because to think it fine is to delight in slaughtering people. ~ One who delights in slaughtering people cannot achieve his purposes in the world. ~ "In fortunate times, prefer the left; ~ in mourning, prefer the right." ~ The lower officer takes his stand on the left, ~ the higher officer takes his stand on the right. ~ This says: ~ He takes his stand as at a mourning ceremony. ~ At the slaughter of such masses of men, ~ he weeps for them, mourning and lamenting. ~ When victorious in the battle - ~ he takes his stand as at a mourning ceremony.

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[31c33T] **Cheng Lin** ~ The weapons of war are implements of disaster, and they should not be employed by the rulers except when it is unavoidable. ~ They should not show enthusiasm for their employment, and even when they are victorious, they should not glorify them. ~ To glorify them means taking delight in the killing of men. ~ Those who take delight in the killing of men cannot win the approval of the whole Empire. ~ The weapons of war are the implements of disaster, and they are detestable. ~ Therefore they are spurned by the followers of Truth. ~ Ordinarily the ruler esteems the left hand, but in war he esteems the right hand. ~ On joyful occasions, the left-hand side is the place of honour, ~ but on mournful occasions, the right-hand side is the place of honour. ~ The general second in command is seated on the left-hand side, and the general-in-chief is seated on the right-hand side. ~ All these indicate that war should be regarded as a mournful occasion. ~ When many people are killed, it should be an occasion for the expression of bitter grief. ~ Even when a victory is scored, the occasion should be regarded as lamentable.

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[31c34T] **Yi Wu** ~ Fine weapons are things of ill omen. ~ All beings may dislike them; ~ Therefore, one who follows the Way does not live with them. ~ Ordinarily, a superior man values the left side; ~ Using an army, he values the right side. ~ Weapons are things of ill omen, not a superior man's things. ~ He uses them only when unavoidable. ~ He regards contentment as best. ~ Even if he wins, victory is not beautiful. ~ To find a victory beautiful is to rejoice at killing people. ~ One who rejoices at killing people can never attain his will in the world. ~ On fortunate occasions, the left side is elevated; ~ On unfortunate occasions, the right side is elevated. ~ The lieutenant-general stays on the left; ~ The supreme general stays on the right. ~ Deal with military affairs as if they were funeral rites. ~ Mourn for the killing of many people. ~ Observe funeral rites for the winning of a war.

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[31c35T] **Han Hiong Tan** ~ Sharp weapons are inauspicious instruments. ~ Everyone dislikes them. ~ Hence, those who follow the way of Dao avoid using them. ~ In times of peace, a person of virtue favours the left side. ~ Only during war does the right side become the preferred choice. ~ A weapon is an instrument of bad omen. ~ It is never the favourite object of the man of virtue. ~ Even as the last resort when military force has to be used, ~ It should be used with great restraint and equanimity. ~ In victory, one should not glorify the war. ~ He who glorifies war must be a bloodthirsty person. ~ No bloodthirsty person has ever won universal respect or approval. ~ The left side represents good auspices. ~ The right side augurs bad omen. ~ The second-in-command resides on the left side, whereas the commander-in-chief resides on the right. ~ In conducting the war, the mood is as dark and solemn as that of a funeral rite. ~ During the conflict, you should still mourn for the heavy casualties you have inflicted. ~ In victory, you should bury the dead with appropriate ceremony.

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[31c36T] **Hua-Ching Ni** ~ Weapons are instruments of killing and destruction, ~ which are contrary to the nature of life. ~ Thus, they are avoided by those who follow the subtle Way of the universe. ~ According to ancient social custom, ~ in times of peace a gentleman regards the left side, the soft hand, as the place of honor; ~ in times of war, the right side, the strong hand, is considered the place of honor. ~ Because weapons are inauspicious, ~ they are not the instruments of a gentleman. ~ Only when one has no other choice may one resort to using them, and, if their use is necessary, one must employ calmness and restraint, ~ for peace and quiet are the normal nature of universal life. ~ Even in victory there is no cause for excitement and rejoicing. ~ To rejoice over a victory is to delight in killing and destruction. ~ He who delights in killing and destruction cannot be expected to thrive for long in the world. ~ Therefore, on happy occasions the left side has precedence, ~ while on sad occasions, it is the right side. ~ When this rite was applied in the army, the lieutenant-commander stood at the left, while the commander-in-chief stood on the right. ~ This indicates that war is treated as the equivalent of a funeral service. ~ Because many people have been caused an unnatural death in war, ~ it is only right that the survivors should mourn them. ~ Even when a victory is won, ~ the occasion should be regarded as lamentable.

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[31c37T] **Chang Chung-yuan** ~ Arms are implements of ill omen which are abhorred by men. ~ Therefore, the man of Tao does not abide them. ~ Arms are

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implements of ill omen. ~ One uses them only when one cannot avoid it. ~ Even if one engages in fighting, one should remain quiescent and indifferent. ~ Even if the war is won, one should not glorify it. ~ To glorify it means that one enjoys slaying men. ~ If one enjoys slaying men, one will never be successful in the world.

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[31c38т] **Henry Wei** ~ Banning the Use of Force ~ Yen Wu ~ Fine weapons are inauspicious instruments. ~ They are probably detested by the people. ~ Therefore, he who is possessed of Tao rejects them. ~ The superior man honors the left in time of peace; ~ In time of war he honors the right. ~ Weapons are inauspicious instruments; ~ They are not instruments for the superior man. ~ He uses them only under dire necessity, ~ And in this case priority is given to moderation. ~ He does not consider victory a fine thing. ~ Those who consider victory a fine thing ~ Are those who delight in slaughtering people. ~ Those who delight in slaughtering people ~ Can never gratify their ambition to win the world. ~ Therefore, the left is favored for felicitous occasions; ~ For mournful occasions, the right is favored. ~ The second-in-command stands on the left, ~ While the commander-in-chief stands on the right; ~ For according to funeral rites are they treated. ~ Mass slaughter is to be bewailed with grief and sorrow. ~ Victory is to be mourned with funeral rites.

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[31c39т] **На Poong Kim** ~ Dazzling arms ~ Are instruments of ill omen. ~ All creatures detest them. ~ Therefore the man of Tao does not keep company with them. ~ At home, the prince honors the left; ~ At war, the right. ~ Arms ~ Are instruments of ill omen - ~ No instruments for the prince. ~ When necessary to use them, ~ It's best to do so in calm disinterestedness. ~ You do not celebrate a victory. ~ To celebrate a victory ~ Is to delight in the slaughter of people. ~ He who delights in the slaughter of people ~ Will never realize his ambition under Heaven. ~ At times of good fortune, you honor the left; ~ At times of misfortune, you honor the right. ~ The second in command stands on the left; ~ The supreme commander stands on the right. ~ This means they stand as if observing funeral rites. ~ Having committed mass killings, ~ Let us weep with deep sorrow; ~ For a victory, let us observe funeral rites.

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[31c40т] **Tao Huang** ~ The army is the mechanism of bad luck. ~ The elements of the world may oppose. ~ So those who have ambitions cannot rest. ~ Therefore the nobleman takes his place on the left side, ~ And the commander on the right side. ~ So the army is not the nobleman's weapon. ~ As a mechanism of bad luck, ~ He uses it only as the last resort. ~ Then the best way is to use it quickly and destructively. ~ Do not enjoy this. ~ To take delight in it is to enjoy killing people. ~ Those who enjoy killing people do not attract the favor of the world. ~ The good inclines to the left, ~ The bad inclines to the right. ~ Thus the intelligent officer stays on the left, ~ The army commander stays on the right. ~ Speaking in an image of sadness, ~ After killing the people, every one stands in mourning. ~ Victory is celebrated as a funeral service.

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[31c41т] **Tang Zi-chang** ~ War is an unlucky instrument. ~ It is hated by everything! ~ Thus a man of Dao will never resort to use it. ~ A position taken by a gentle official is on the right - honorable side; ~ the position taken by a war conductor is on the left - less honorable side. ~ War is an unlucky instrument, it is not the instrument of a gentle ruler. ~ They are obligated to die and utilized by the authority. ~ To keep calm and have peace of mind is to be superior. ~ Victory of war is not delightful: ~ if one delights in war, he delights in killing people; ~ if one delights in killing people, it will never be possible for him to be at peace with the world. ~ Thus on happy occasions the right side is honored. ~ On sad occasions the left side is honored. ~ During a war, many people are killed, ~ It should be taken mournfully. ~ Even a victory should be treated as a funeral.

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[31c42т] **Wing-tsit Chan** ~ Fine weapons are instruments of evil. ~ They are hated by men. ~ Therefore those who possess Tao turn away from them. ~ The good ruler when at home honors the left. ~ When at war he honors the right. ~ Weapons are instruments of evil, not the instruments of a good ruler. ~ When he uses them unavoidably, he regards calm restraint as the best principle. ~ Even when he is victorious, he does not regard it as praiseworthy, ~ For to praise victory is to delight in the slaughter of men. ~ He who delights in the slaughter of men will not succeed in the empire. ~ In auspicious affairs, the left is honored. ~ In inauspicious affairs, the right is honored. ~ The lieutenant general stands on the left. ~ The senior general stands on the right. ~ This is to say that the arrangement follows that of funeral ceremonies. ~ For the slaughter of the multitude, let us weep with sorrow and grief. ~ For a victory, let us observe the occasion with funeral ceremonies.

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[31c91т] **И. И. Семененко** ~ Отличное оружие - несчастья инструмент. ~ Его, кажется, никто не любит. ~ И им не ведает, у кого Дао. ~ Благородный муж обычно самой ценной стороной считает левую, ~ когда же он берется за оружие, то ценит правую. ~ Оружие - несчастья инструмент, ~ и благородный муж его своим не признает. ~ Он пользуется им лишь по необходимости. ~ Считает наилучшим сохранять невозмутимость и не восторгаться победой на войне. ~ Ведь ею восторгаться - значит радоваться убиению людей. ~ А кто радуется убиению людей - не может быть главою Поднебесной. ~ В праздничной обрядности дорожат левой стороной, в траурной предпочитают правую. ~ Подчиненные военачальника находятся на левой стороне, сам он занимает место справа. ~ Значит, они размещаются согласно погребальному обряду, ~ и им при множестве убитых следует оплакивать их с горечью и скорбью. ~ Победа на войне заслуживает погребального обряда.

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[31c92т] **А. А. Маслов** ~ Оружие - инструмент зла. ~ Даже вещи - и те ненавидят его. ~ Поэтому ему нет места у того, кто овладел Дао. ~ Благородный муж, будучи дома, предпочитает левую сторону, а отправляясь в поход - правую. ~ Оружие - инструмент зла, а не орудие благородного мужа. ~ И он не пользуется им, пока его к этому не принудят; ~ а главное - делает это в равнодушии к славе и выгоде, побеждает, но не стремится к славе. ~ Стремящийся же к славе получает удовольствие, убивая людей. ~ Тот, кто получает удовольствие, убивая людей, никогда не сможет повелевать Поднебесной. ~ В случае радостного события обращайся влево, в случае печального события - вправо. ~ Место помощника полководца - слева, место полководца - справа. ~ Это значит, что приходит время погребальных обрядов. ~ Когда гибнет великое множество людей, кто-то должен оплакивать их, скорбя. ~ Даже когда достигнута победа в сражении, должно найтись место и погребальным обрядам.

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[31c93т] **Е. А. Торчинов** ~ Оружие недоброго знамения вестник. ~ Поэтому все существа оружие и брань всем сердцем ненавидят. ~ Поэтому тот муж, что Дао обладает, его не применяет никогда. ~ Муж благородный, пребывая дома, ценит левую сторону, а применяя оружие, предпочитает правую. ~ Оружие недоброго знамения вестник. ~ Оно не есть орудие благородных мужей. ~ И только если нет иного выбора, его возможно применить. ~ Муж благородный ценит всего превыше мир и покой. ~ И даже коль в войне он побеждает, тому не радуется он нимало: ведь радоваться ей - то же самое, что наслаждаться убиением людей. ~ А тот, кто наслаждается смертоубийством, неспособен направить свою волю на благо Поднебесной. ~ Ведь когда празднуют нечто хорошее, то выбирают левую сторону, а когда оплакивают и скорбят, то выбирают правую. ~ Вот почему генерал-адъютант слева, а главнокомандующий войском справа. ~ Их расположение соответствует траурному ритуалу. ~ В войне погибло много людей, о них надо скорбеть, печалиться и плакать. ~ А победу в войне достойно отмечать лишь погребальным ритуалом.

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[31c94т] **А. Е. Лукьянов** ~ Превосходное войско - орудие несчастья, любой из людей ненавидит его. ~ Поэтому обладающие Дао не состоят в нем. ~ Если благородный муж на мирной службе, то поддерживает левых. ~ Если на военной службе, то поддерживает правых. ~ Войско - орудие несчастья и не орудие благородного мужа. ~ Если вопреки желанию приходится все-таки использовать его, ~ то сверх всего ставь равнодушие к славе и выгоде. ~ Одержав победу, не считай это прекрасным. ~ А если сочтешь это прекрасным, то, значит, радуешься убийству людей. ~ Кто радуется убийству людей, тот не сможет добиться своих целей в Поднебесной. ~ Служение счастью относится к левому. ~ Служение злу относится к правому. ~ Противостоящие командующим войсками занимают позицию левых. ~ Идущие в командующие войсками занимают позицию правых. ~ Правильно говорят, что следует встречать их (войско) похоронным ритуалом. ~ Всех убитых людей следует горестно и скорбно оплакивать. ~ Военную победу нужно встречать похоронным ритуалом.

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[31c95т] **Ян Хин-шун** ~ Хорошее войско - средство, [порождающее] несчастье, его ненавидят все существа. ~ Поэтому человек, следующий дао, его не употребляет. ~ Благородный [правитель] во время мира предпочитает быть уступчивым [в отношении соседних стран] и лишь на войне применяет насилие. ~ Войско - орудие несчастья, поэтому благородный [правитель] не стремится использовать его, он применяет его, только когда его к этому вынуждают. ~ Главное состоит в том, чтобы соблюдать спокойствие, а в случае победы себя не прославлять. ~ Прославлять себя победой - это значит радоваться убийству людей. ~ Тот, кто радуется убийству людей, не может завоевать сочувствия в стране. ~ Благополучие создается уважением, а несчастье происходит от насилия. ~ Слева строятся военачальники флангов, справа стоит полководец. ~ Говорят, что их нужно встретить похоронной процессией. ~ Если убивают многих людей, то об этом нужно горько плакать. ~ Победу следует отмечать похоронной процессией.

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[31c96т] **Д. П. Конисси** ~ Благоустроенное войско есть нечестивое орудие, есть предмет по своему существу злой. ~ Мудрец предпочитает левую сторону правой, ибо употребляющие войско предпочитают правую сторону левой. ~ Войско есть нечестивое орудие, поэтому оно не может быть орудием для (истинно) мудрых. ~ Отсюда, оно и употребляется только в неизбежных случаях. ~ Хотя война ставит, быть может, целью спокойствие, но она несомненное зло. ~ Если б она была добро, то нужно было бы радоваться ей, но радуется ей лишь любящий убивать людей. ~ Любящий убивать людей не может осуществить свой добрый замысел в мире. ~ При добром деле левая сторона предпочитается правой, а при беде - правая левой. ~ Подчиненные генералы останавливаются на левой стороне, а начальствующие - на правой. ~ Когда сделается известной победа, то следует встретить эту весть с траурным обрядом, ибо на войне очень многие погибают. ~ Так как на войне очень многие погибают, то следует оплакивать войну. ~ Когда война окончится победою, следует объявить всеобщий траур.

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[31c97т] **В. В. Малявин** ~ Доброе оружие - зловещее орудие. ~ Многим вещам оно ненавистно, ~ И тот, кто имеет Путь, его не держит. ~ Благой государь в своем доме чтит левое, ~ А, идя войной, чтит правое. ~ Оружие - зловещее орудие, благородный муж его не держит, ~ Применяют его, только если к тому принудят, ~ И применять его нужно сдержанно и бесстрастно. ~ Одержав победу, не гордись содеянным, ~ Кто гордится победой, тот радуется убийству. ~ А кто рад убийству, тот не преуспеет в мире. ~ В счастливых событиях ценится левое, ~ В несчастных событиях ценится правое. ~ Младший полководец стоит слева, ~ Старший полководец стоит справа: ~ Значит, они стоят как на похоронах. ~ На убийство множества людей откликайтесь скорбным плачем, ~ Победу на войне отмечайте траурным обрядом.

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[31c98т] **Б. Б. Виногродский** ~ Даже самое хорошее оружие - это инструмент, который не предвещает блага. ~ Любая вещь может пострадать от него. ~ Причинность: ~ При наличии Пути, его не применяют. ~ Правитель-мудрец, пребывая в мире, ценит левое; ~ применяя оружие, ценит правое. ~ Оружие - это инструмент, который не предвещает блага. ~ Это инструмент - не для правителя-мудреца. ~ Лишь против своей воли применяют его. ~ Высшее осуществляется безмятежностью и бесстрастностью. ~ Побеждая, не восторгаются. ~ Если восторгаешься, значит радуешься гибели людей. ~ А ведь тот, кто радуется гибели людей, не сможет добиться, чтобы устремления Поднебесной сошлись в нем. ~ В счастливых делах возвышают правое. ~ Заместитель командующего располагается слева. ~ Главнокомандующий располагается справа. ~ Говорят, что так располагают для траурного ритуала. ~ При гибели множества людей следует в печали и горести оплакивать их. ~ После победы в битве следует устраивать траурные ритуалы.

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PSEUDO-CHAPTER **Thirty-Two**

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[32c01т] **Robert G. Henricks** ~ The Tao is constantly nameless. ~ Though in its natural state it seems small, no one in the world dares to treat it as a subject. ~ Were marquises and kings able to maintain it, ~ The ten thousand things would submit to them on their own, ~ And Heaven and Earth would unite to send forth

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sweet dew. ~ By nature it would fall equally on all things, with no one among the people ordering that it be so. ~ As soon as we start to establish a system, we have names. ~ And as soon as there are set names, ~ Then you must also know that it's time to stop. ~ By knowing to stop - in this way you'll come to no harm. ~ The Way's presence in the world ~ Is like the relationship of small valley [streams] to rivers and seas.

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[32c02t] **John C. H. Wu** ~ TAO is always nameless. ~ Small as it is in its Primal Simplicity, ~ It is inferior to nothing in the world. ~ If only a ruler could cling to it, ~ Everything will render homage to him. ~ Heaven and Earth will be harmonized ~ And send down sweet dew. ~ Peace and order will reign among the people ~ Without any command from above. ~ When once the Primal Simplicity diversified, ~ Different names appeared. ~ Are there not enough names now? ~ Is this not the time to stop? ~ To know when to stop is to preserve ourselves from danger. ~ The Tao is to the world what a great river or an ocean is to the streams and brooks.

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[32c03t] **D. C. Lau** ~ The way is for ever nameless. ~ Though the uncarved block is small ~ No one in the world dare claim its allegiance. ~ Should lords and princes be able to hold fast to it ~ The myriad creatures will submit of their own accord, ~ Heaven and earth will unite and sweet dew will fall, ~ And the people will be equitable, though no one so decrees. ~ Only when it is cut are there names. ~ As soon as there are names ~ One ought to know that it is time to stop. ~ Knowing when to stop one can be free from danger. ~ The way is to the world as the River and the Sea are to rivulets and streams.

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[32c04t] **R. L. Wing** ~ The Tao of the Absolute has no name. ~ Although infinitesimal in its Simplicity, ~ The world cannot master it. ~ If leaders would hold on to it, ~ All Things would naturally follow. ~ Heaven and Earth would unite to rain Sweet Dew, ~ And people would naturally cooperate without commands. ~ Names emerge when institutions begin. ~ When names emerge, know likewise to stop. ~ To know when to stop is to be free of danger. ~ The presence of the Tao in the world ~ Is like the valley stream joining the rivers and seas.

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[32c05t] **Ren Jiyu** ~ Tao has no name forever. ~ Though the simplicity seems small, it may be subordinated to nothing under Heaven. ~ If kings and princes can preserve it, all creatures would submit of themselves to them. ~ (Yin and Yang between) Heaven and Earth unite to drip sweet dew, ~ Without the command of the people, it drips evenly over all. ~ Once there was government, there were names appearing. ~ Once there were names, one has to know where and when to stop. ~ By practising moderation one can be free from danger. ~ Everything under Heaven is embraced by Tao, just like every river or stream running into the sea.

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[32c06t] **Gia-fu Feng** ~ The Tao is forever undefined. ~ Small though it is in the unformed state, it cannot be grasped. ~ If kings and lords could harness it, ~ The ten thousand things would naturally obey. ~ Heaven and earth would come together ~ And gentle rain fall. ~ Men would need no more instruction and all things would take their course. ~ Once the whole is divided, the parts need names. ~ There are already enough names. ~ One must know when to stop. ~ Knowing when to stop averts trouble. ~ Tao in the world is like a river flowing home to the sea.

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[32c07t] **Lok Sang Ho** ~ The Dao has always been nameless and simple. ~ Though humble, it is never subservient to anyone under heaven. ~ Still, if kings and barons would follow the Dao steadfastly ~ All the living things on earth would benefit and pay them homage. ~ It is the interaction of heaven and earth that brings rain to all the living things. ~ Heaven and earth are not at the command of anyone. ~ Yet all living things benefit from their actions. ~ Humans since the beginning of time have established all kinds of traditions and have named names. ~ Should they then not know when to stop? ~ Those who know when to stop know no death. ~ Just as the rivers and valleys bring water to the sea, ~ So the Dao brings all living things to the Ultimate.

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[32c08t] **Xiaolin Yang** ~ The DAO has no name, but it is always present. ~ It is simple and small, but no one can conquer it. ~ If the kings are able to practice it, everybody will come and obey by themselves. ~ The heavens and the earth will be in harmony, ~ And rain will pour down from the sky. ~ People will take care of themselves without need of the law. ~ Since there were names, everything got its own place. ~ People should know when to stop; ~ If they know when to stop, they can avoid disasters. ~ The world comes to the DAO like every stream and river comes to the ocean.

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[32c09t] **Walter Gorn Old**, INTELLIGENT VIRTUE ~ Tao the absolute has no name. ~ But although insignificant in its original simplicity, the world does not presume to bemean it. ~ If a king could lay hold on it, the world would of itself submit to him. ~ Heaven and Earth would conspire to nourish him. ~ The people without pressure would peacefully fall into their own places. ~ If he should dispose them by titles and names, he would be making a name for himself. ~ Yet he would wisely stop short of the name, and thus avoid the evil of distinctions. ~ Tao is to the world what the streams and valleys are to the great rivers and seas.

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[32c10t] **James Legge** ~ The Tao, considered as unchanging, has no name. ~ Though in its primordial simplicity it may be small, the whole world dares not deal with (one embodying) it as a minister. ~ If a feudal prince or the king could guard and hold it, all would spontaneously submit themselves to him. ~ Heaven and Earth (under its guidance) unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord. ~ As soon as it proceeds to action, it has a name. ~ When it once has that name, (men) can know to rest in it. ~ When they know to rest in it, they can be free from all risk of failure and error. ~ The relation of the Tao to all the world is like that of the great rivers and seas to the streams from the valleys.

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[32c11t] **David Hinton** ~ Way is perennially nameless, ~ an uncarved simplicity. ~ Though small, ~ it's subject to nothing in all beneath heaven. ~ But when lords or emperors foster it, ~ the ten thousand things gladly become their guests, ~ heaven mingling with earth sends down sweet dew, ~ and the people free of mandates share justice among themselves. ~ When a governing blade begins carving it up, names arise. ~ Once names arise, ~ know that it's time to stop. ~ Knowing when to stop, you can avoid danger. ~ Way flowing through all beneath heaven: ~ it's like valley streams flowing into rivers and seas.

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[32c12t] **Chichung Huang** ~ The Tao is constant and nameless. ~ The unhewn log, though tiny, ~ None under heaven dare subjugate. ~ If marquises and kings can adhere to it, ~ The ten thousand things will submit to them spontaneously. ~ When heaven and earth integrate ~ To drip sweet dew, ~ Without anyone ordering them, ~ It is evenly distributed spontaneously. ~ With the first cutting, ~ Names emerged. ~ Names having emerged, ~ One should also know where to stop. ~ Knowing where to stop ~ Will thereby exempt one from peril. ~ The Tao's relation to all under heaven ~ Is like small valley streams ~ To a river or an ocean.

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[32c13t] **Ellen M. Chen** ~ Tao everlasting (ch'ang) is the nameless uncarved wood (p'u). ~ Though small, ~ Nothing under heaven can subjugate it (mo neng ch'en). ~ If kings and barons can abide by (shou) it, ~ All creatures will arrive as guests (pin) to a banquet. ~ Heaven and earth unite, ~ To send down the sweet rain. ~ Without being commanded by the people (mo chih ling), ~ It falls evenly (chün) by itself. ~ At the beginning of institution names come to be. ~ Once there are names, ~ One must know when to stop (chih chih). ~ One who knows when to stop does not become exhausted (pu tai). ~ Tao in the world is like ~ Valley streams flowing into rivers and seas.

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[32c14t] **Lee Sun Chen Org** ~ Tao [in its entirety] is always indescribable; ~ Simplicity (the fundamental Truth) is though too subtle [to be detectable], yet nobody on earth can afford not to subject to its command; ~ If kings and lords can maintain it (Tao), myriad things and creatures will subordinate to them voluntarily as [acquiescent] visitors; ~ If Heaven and Earth (human world) are corroborating harmoniously, then [like the legend had described], there will be "sweet [timely] dews befall on Earth"; ~ [In other words, a proper society thus formed is impelled by principles of seeking] "fairness and equal opportunity for all the people even though people did not call out for it." ~ Originally, the initiation of our system (government) is [necessitated by practical need which is] describable; ~ Since there is justification [of government's existence] we shall draw a line to limit [its power]; ~ In spite of the fact that we recognize the necessity for the limitation of [power of government and each system of government has its limitation], we still should not let it suspend [our quest for eking out better systems]. ~ This illustrates that Tao is to be manifested in this world [little by little gradually], like numerous [tiny] streams and waterways converged together [one by one] to form huge rivers and seas.

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[32c15t] **Tien Cong Tran** ~ The Way is always nameless. ~ Small as it is in its uncarved block, it is inferior to nothing in the world. ~ If only a king or a prince could abide with it, all things in the world will render homage to him. ~ Heaven and Earth are in harmony and send down sweet dew. ~ Without being commanded to do so, the people live in peace and order. ~ When the original diversifies, different names arise. ~ When names arise, one should know it is time to stop. ~ To know when to stop is to be free from danger. ~ The Way is to the world what a great river or an ocean is to the streams and brooks.

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[32c16t] **Thomas Z. Zhang** ~ Tao does not have a name and is simple. ~ It is small, but no one can rule it. ~ If kings and nobles can follow it, the people themselves would be submissive. ~ When heaven and earth work together, rain is produced. ~ Nobody gives the order, it is produced naturally. ~ When a regulation is initiated, it should have a reason. ~ When there is a reason, we need to know where to stop. ~ If we know where to stop, we may avoid failure. ~ Tao to the world is like the sea to the rivers.

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[32c17t] **Arthur Waley** ~ Tao is eternal, but has no fame (name); ~ The Uncarved Block, though seemingly of small account, ~ Is greater than anything that is under heaven. ~ If kings and barons would but possess themselves of it, ~ The ten thousand creatures would flock to do them homage; ~ Heaven-and-earth would conspire ~ To send Sweet Dew, ~ Without law or compulsion, men would dwell in harmony. ~ Once the block is carved, there will be names, ~ And so soon as there are names ~ Know that it is time to stop. ~ Only by knowing when it is time to stop can danger be avoided. ~ To Tao all under heaven will come ~ As streams and torrents flow into a great river or sea.

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[32c18t] **Richard John Lynn** ~ The Dao in its constancy is "nameless." ~ Although the uncarved block is small, none under Heaven can make it his servitor [chen], but, if any lord or prince could hold on to it, the myriad folk would submit spontaneously. ~ As when Heaven and Earth unite to send down sweet dew, though not one of the people are ordered to do so, they live in harmony of their own accord. ~ When the cutting of it starts, names come into existence. ~ Once names exist, one should know to stop. ~ It is by knowing to stop that danger can be avoided. ~ As an analogy, the relationship between the Dao and all under Heaven is similar to the way streams and tributaries respond to the river and the sea.

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[32c19t] **Lin Yutang** ~ TAO IS LIKE THE SEA ~ Tao is absolute and has no name. ~ Though the uncarved wood is small, ~ It cannot be employed (used as vessel) by anyone. ~ If kings and barons can keep (this unspoiled nature), ~ The whole world shall yield them lordship of their own accord. ~ The Heaven and Earth join, ~ And the sweet rain falls, ~ Beyond the command of men, ~ Yet evenly upon all. ~ Then human civilization arose and there were names. ~ Since there were names, ~ It were well one knew where to stop. ~ He who knows where to stop ~ May be exempt from danger. ~ Tao in the world ~ May be compared to rivers that run into the sea.

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[32c20t] **Victor H. Mair** ~ The Way is eternally nameless. ~ Though the unhewn log is small, ~ No one in the world dares subjugate it. ~ If feudal lords and kings could maintain it, ~ The myriad creatures would submit of themselves. ~ Heaven and earth unite to suffuse sweet dew. ~ Without commanding the people, ~ equality will naturally ensue. ~ As soon as one begins to divide things up, there are names; ~ Once there are names, one should also know when to stop; ~ Knowing when to stop, one thereby avoids peril. ~ In metaphorical terms, ~ The relationship of all under heaven to the Way is like that of valley streams to the river and sea.

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[32c21t] **Tolbert McCarroll** ~ The Tao is forever nameless. ~ Though the Uncarved Block is small, ~ it is not inferior to anything under heaven. ~ If

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leaders could keep hold of it, ~ the ten thousand things would submit to them freely. ~ Heaven and earth would unite and sweet dew would fall. ~ The people would live in harmony without any law or decree. ~ Only when the Block is carved are there names. ~ As soon as there are names it is time to stop. ~ Knowing when to stop prevents trouble. ~ All under heaven will return to the Tao ~ as brooks and streams flow home to the sea.

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[32c22t] **David H. Li** ~ Direction frequently needs no name. ~ It is simple. ~ It is small. ~ Still, it submits to nothing in the world. ~ Were a Duke or a Prince to embrace Direction, ~ myriad matters would submit on own volition. ~ With the cosmos and the earth in harmony, sweet dew accrues. ~ It self-regulates without the need of intervention. ~ As the system begins, names are assigned. ~ When names are assigned, know when to stop. ~ Knowing when to stop averts danger. ~ Direction in relation to people of the world is like the sea to rivers.

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[32c23t] **Yasuhiko Genku Kimura** ~ The Tao remains eternally unnamable. ~ As undivided simplicity, ~ If it resides in an ordinary person, ~ nobody in the world can subjugate him; ~ If an influential person abides by it, ~ everybody in the world will be drawn to him. ~ When heaven and earth come together in harmony, ~ Showering the world equally with the sweet rain of undivided simplicity, ~ People cooperate voluntarily without any governing rules. ~ When simplicity is divided, names come into existence. ~ When names are already there, the process of further division should stop, ~ For to know when to stop ~ is to avoid the danger of complexity. ~ The Tao is to the world ~ what the ocean is to the rivers of the earth.

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[32c24t] **Chou-Wing Chohan** ~ The Tao was always nameless. ~ When it was expressed for the first time, ~ It was given a name. ~ And once it has already been given a name, it is necessary to stop. ~ The knowledge of where to stop makes a person immune to any danger.

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[32c25t] **Man-Ho Kwok** ~ The Tao has no name it is a cloud that has no shape. ~ If a ruler follows it faithfully, ~ then every living thing under heaven will say yes to him. ~ Heaven and earth make love, ~ And a sweet dew-rain falls. ~ The people do not know why, ~ But they are gathered together like music. ~ Things have been given names from the beginning. ~ We need to know when we have enough names: this is wisdom. ~ At the beginning of time ~ The sage gave names to everything - seen, and unseen. ~ A ruler who walks the Way ~ Is like a river reaching the sea ~ Gathering the waters of the streams into himself, as he goes.

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[32c26t] **Gu Zhengkun** ~ The Tao is nameless for ever. ~ Though it is very small, ~ It is subject to no one in the world. ~ If lords and kings can keep it, ~ They can bring all things in the world under subjection. ~ When the Yin and Yang between heaven and earth unite, ~ Sweet dew will fall, so equally scattered down ~ Without any interference on the part of the people. ~ The administration of the empire demands names; ~ Names are once given, ~ Limitations are thereby known. ~ The knowledge of limitations helps avoid danger. ~ The Tao is to the world what the river and the sea ~ Are to the countless streamlets.

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[32c27t] **Chao-Hsiu Chen** ~ The Tao has no name, like an uncarved block. ~ But no one under Heaven dares claim its allegiance. ~ Should lords and princes be able to hold fast to it, ~ the myriad creatures will submit to their own accord. ~ Heaven and Earth will unite and the sweet dewdrop will fall. ~ People will live in peace, even though no one is seeking for it. ~ When the block is carved it will be named. ~ It will also be time to stop. ~ Knowing to stop in time avoids danger. ~ The Tao runs under Heaven as the river and the water of the valley run into the sea.

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[32c28t] **Liu Qixuan** ~ The eternal Way has no name. ~ The earliest simplicity has no significance, ~ But its function is supreme. ~ If kings and officials can keep the Way, ~ The whole world will become their guest. ~ Harmony between heaven and earth creates rains and dews, ~ Which all share equally without laws or rules. ~ With the growth of the earliest system, ~ There appeared names, which are therefore conventional. ~ Knowing what is conventional, ~ One can also understand where and when to stop. ~ Knowing where and when to stop, ~ One will never meet with countering forces. ~ The Way is to the world what rivers are to the ocean.

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[32c29t] **Shi Fu Hwang** ~ Tao Is Like The Sea ~ Lao Tze says, ~ The Tao is not designated as a certain type. ~ The pristine simplicity is just a small display of the Tao. ~ Though it is small, whoever in exercise of this method, will make no man in the world daring to treat him as a servant. ~ If the duke or the king knows to exercise this method; all existence will express obedience and loyalty to him. ~ Heaven and Earth unite and send down sweet dew which without the direction of men, reaches equally everywhere as of its own accord. ~ As soon as it proceeds to action, it has a way. ~ When it once has that way, men can know to rest in it. ~ When they know to rest in it, they can be free from all risk of failure and error. ~ The relation of the Tao to all the world is like that of great rivers and sea to streams and valleys.

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[32c30t] **Ch'u Ta-Kao** ~ Tao was always nameless. ~ When for the first time applied to function, it was named. ~ Inasmuch as names are given, one should also know where to stop. ~ Knowing where to stop one can become imperishable.

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[32c31t] **Paul J. Lin** ~ Tao is constantly nameless. ~ Though the unhewn wood is small, ~ No one in the world dares to subjugate it. ~ If dukes and kings can keep it, ~ All things will become guests by themselves. ~ Heaven and earth conjugate in dropping sweet dew; ~ People without being ordered are fair to each other. ~ In the beginning of creation, all were given names. ~ Having names, they know their limits. ~ Knowing their limits keeps them from danger. ~ Thus Tao is to the world ~ As brooks and valleys are to rivers and seas.

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[32c32t] **Michael LaFargue** ~ Tao will always be nameless, an Uncarved Block, ~ although it is a thing of no account, ~ no one in the world can make it his subject. ~ If the princes and kings could watch over It, ~ the thousands of things would on their own be as deferential as guests. ~ Heaven and Earth would join together to send sweet dew. ~ The people on their own would share equally, ~ without anyone giving orders. ~ When you begin making decisions and cutting it up, ~ rules and names appear. ~ And once names appear, you should know to stop. ~ Knowing to stop, you can be without fear. ~ A comparison: ~ Tao's presence in the world, ~ is like the relation of small river valleys to the Yang-tze and the ocean.

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[32c33t] **Cheng Lin** ~ Truth is the name given to that which was originally nameless and simple. ~ Though small, the whole world cannot subjugate it. ~ When the rulers abide by it, all animate creation will of their own accord become their servants. ~ Because heaven and earth are one with Truth, they produce rains and dews which benefit all mankind alike without their asking. ~ The name was fabricated by man. ~ Since it has been given a name, the rulers ought to know it. ~ When they know it, they will be free from danger. ~ Truth is to the universe as rivers and seas are to the earth.

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[32c34t] **Yi Wu** ~ The Way constantly is nameless. ~ Although its simplicity makes it seem trivial, ~ No one can subjugate it. ~ If dukes and kings can keep to it, ~ All things will naturally behave as guests. ~ Heaven and earth will unite with each other, ~ And sweet dew will fall. ~ People, without being commanded, ~ Will be equal to each other. ~ In the beginning of creation, ~ All things were given names. ~ When names are given, ~ One must know when to stop. ~ Knowing when to stop, ~ One will be free from danger. ~ The Way is to the world ~ As the great rivers and oceans ~ Are to streams in the valleys.

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[32c35t] **Han Hiong Tan** ~ Dao is often referred to as "the nameless". ~ Although this "pristine simplicity" (Dao) appears to be insignificant, ~ Nothing in the world can subjugate it. ~ If a ruler can follow the way of Dao, ~ Everyone will naturally come to join him. ~ When Yin and Yang harmonise, rain begins to fall. ~ Similarly, people will live in harmony without any coercion. ~ Whenever a system is set up, new terminology appears. ~ (A new system will bring about new disputes.) ~ However, it is important to simplify the system. ~ Knowing when to stop, you can avert a calamity. ~ What Dao is to the people is similar to what the ocean is to the rivers.

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[32c36t] **Hua-Ching Ni** ~ The universal subtle essence is unnameable and omnipresent. ~ Although it appears even in the plainest and most ordinary of things, ~ it is inferior to nothing. ~ It maintains itself as a model of indivisible integrity. ~ If people would embrace it as their own true nature, ~ everything would settle down in right order and peace of its own accord. ~ Harmonious relationship can be illustrated by the cycle of the seasons which produces rain and dew at exactly the right times. ~ People do not need to do anything to insure the harmony between Heaven and Earth. ~ All names were given for the purpose of distinction when the original simplicity was diversified. ~ When one departs from simplicity, the result is perplexity. ~ When one returns to simplicity, one is saved from destruction by confusion. ~ The universal subtle essence is to human beings what the great ocean is to the rivers and streams of the earth.

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[32c37t] **Chang Chung-yuan** ~ Tao is real, yet unnameable. ~ It is original non-differentiation and invisible. ~ Nevertheless, nothing in the universe can dominate it. ~ If rulers and lords were able to abide with it, all things in the universe would yield to them naturally. ~ Heaven and earth are unified and rain the dew of peace. ~ Without being ordered to do so, people become harmonious by themselves. ~ When discrimination begins, names arise. ~ After names arise, one should know where to abide. ~ When one knows where to abide, one is never exhausted. ~ To abide with Tao in the world is to be the same as mountain streams flowing to the rivers and to the sea.

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[32c38t] **Henry Wei** ~ Holy Virtue ~ Sheng Teh ~ Tao is eternal and has no name. ~ Though P'u (Simplicity) may appear puny, ~ Yet the world dare not dominate it. ~ If kings and nobles can preserve it intact, ~ The ten thousand things will gladly pay them homage. ~ Heaven and Earth unite in harmony ~ To pour down showers of sweet dew, ~ To benefit all mankind graciously and evenly. ~ Institutions once begun, names come into being. ~ Names having come into being, ~ One should know where to rest. ~ To know where to rest is to forestall peril. ~ Tao differentiated in the world (will return to One), ~ Like streams and rivers flowing to the sea.

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[32c39t] **Ha Poong Kim** ~ Tao is forever nameless. ~ Though the uncarved block is small, ~ No one under Heaven can make it his subject. ~ If kings and princes hold fast to it, ~ The ten thousand things will submit of their own accord; ~ Heaven and Earth will unite to send sweet dew; ~ The people will be fair of themselves, without being ordered. ~ When the cutting begins, names come to be. ~ As soon as names appear, ~ Know that it's time to stop. ~ By knowing this, you will be free from danger. ~ To draw an analogy, the working of Tao under Heaven ~ Is like streams and rapids flowing into great rivers and seas.

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[32c40t] **Tao Huang** ~ Tao is eternally nameless. ~ Though simplicity is small, ~ The world cannot treat it as subservient. ~ If lords and rulers can hold on to it, ~ Everything becomes self-sufficient. ~ Heaven and earth combine and allow sweet dew. ~ Without rules, people will naturally become equal. ~ At the outset, the rule must be expressed. ~ Once it exists, stop speaking of it. ~ The result of not speaking of it is to eliminate danger. ~ In a manner of speaking, Tao is to the world ~ As the rivers are to oceans and seas.

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[32c41t] **Tang Zi-chang** ~ The eternity of Dao has no name: ~ Even though Pure Matter is infinitely small, its function is so superior that it is next to none, ~ If rulers can follow the model of nature, everything under the heaven will render homage to them, ~ Then the people would automatically be equally sufficient without being directed. ~ It was named after the initiation of regulations, when names were given, ~ Then one will know how to rest. ~ To know how to stop will not reach a perilous end. ~ The application of Dao to the world is like the relation of oceans to rivers.

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[32c42t] **Wing-tsit Chan** ~ Tao is eternal and has no name. ~ Though its simplicity seems insignificant, none in the world can master it. ~ If kings and barons would hold on to it, all things would submit to them spontaneously. ~ Heaven and earth unite to drip sweet dew. ~ Without the command of men, it drips evenly over all. ~ As soon as there were regulations and institutions, there were names. ~ As soon as there are names, know that it is time to stop. ~ It is by knowing when to stop that one can be free from danger. ~ Analogically, Tao in the world may be compared to rivers and streams running into the sea.

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[32c91т] **И. И. Семененко** ~ Дао, будучи незыблемым, не имеет имени. ~ И хоть первозданное ничтожно, никто под Небесами его сделать своим подданным не в силах. ~ Если владетели и царь смогут ему следовать, все десять тысяч вещей сами сочтут себя гостями, Небеса с Землей соединятся и снизойдет сладчайшая роса. ~ Народ, не получив ни от кого приказа, сам меж собою уравняется. ~ С началом кройки возникает имя; ~ а возникает имя, узнают, когда остановиться. ~ Узнав, когда остановиться, можно избежать опасности. ~ Дао Поднебесной напоминает горную долину со стремящимся по ней в реку к морям потоком.

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[32c92т] **А. А. Маслов** ~ Дао неизменно и безымянно. ~ Хотя простота и мала, никто в Поднебесной не может править ею. ~ Если бы правитель и князья могли придерживаться её, мириады существ сами повиновались бы ей. ~ Когда Небо и Земля взаимосочетаются, то выпадают сладкие росы и народ безо всяких указов умиротворяется. ~ Когда начинается управление, - возникают и имена. ~ Коль скоро возникают имена, - муж должен знать, что настало время остановиться. ~ Знающий, где надо остановиться, избежит гибели. ~ Дао в Поднебесной подобно рекам и морям, куда впадают долинные ручьи.

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[32c93т] **Е. А. Торчинов** ~ Дао-Путь постоянно и безымянно. ~ Хотя оно столь просто и так мало, никто в Поднебесной не смеет сделать его своим слугой. ~ Если князья и цари смогут блюсти его, все сущее упокоится и умиротворится. ~ Тогда Небо и Земля в согласии и гармонии пребудут, с небес прольется сладкая роса и весь народ без всякого приказа сам обретет равновесие. ~ Когда все вещи обрели раздельное существование, тогда установились имена. ~ С тех пор как появились имена, необходимо Поднебесной познать, где следует остановиться в своих стремлениях. ~ И зная, где остановиться, мы избегаем гибели и бедствий. ~ Ведь Дао-Путь для Поднебесной - как море-океан для всех ручьев и рек.

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[32c94т] **А. Е. Лукьянов** ~ Дао постоянно и безымянно. ~ (Вариант перевода: Дао именуется постоянным небытием.) ~ Духовное естество хотя и младенчески слабое (маленькое), ~ никто в Поднебесной не может подчинить [его] себе. ~ Если хоу и ваны смогут блюсти его, то мириады вещей сами покорятся. ~ Небо сочетается в браке с Землей, ниспадая сладкой росой. ~ Людям никто не приказывает, и все само по себе уравновешивается. ~ С началом насильственного правления появились имена. ~ И поскольку имена уже есть, постольку нужно знать, как пресечь (искоренить) [их]. ~ Зная то, как пресечь [имена], можем избежать гибели. ~ Тому пример: когда Дао находится в Поднебесной, это подобно стоку ручьев и рек в Цзян и Море.

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[32c95т] **Ян Хин-шун** ~ Дао вечно и безымянно. ~ Хотя оно ничтожно, но никто в мире не может его подчинить себе. ~ Если знать и государи могут его соблюдать, то все существа сами становятся спокойными. ~ Тогда небо и земля сольются в гармонии, наступят счастье и благополучие, а народ без приказания успокоится. ~ При установлении порядка появились имена. ~ Поскольку возникли имена, нужно знать предел [их употребления]. ~ Знание предела позволяет избавиться от опасности. ~ Когда дао находится в мире, [все сущее вливается в него], подобно тому, как горные ручьи текут к рекам и морям.

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[32c96т] **Д. П. Конисси** ~ Вечное Тао не имеет имени. ~ Оно незначительно, как щепка, но мир не может подчинить его себе. ~ Когда цари и князья заботятся о защите (своей страны), то сама природа сделается помощницей их. ~ Когда небо совокупляется с землей, то спускается роса на землю, чего человек не в состоянии устроить. ~ Когда Тао разделилось на части, то получило имя. ~ Если имя известно, то нужно воздерживаться. ~ (Каждому) следует знать, где ему нужно оставаться. ~ Кто соблюдает во всем воздержание, тот не будет знать (нравственного) падения. ~ Это - Тао, которое существует во всей вселенной.

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[32c97т] **В. В. Малявин** ~ Путь вечно безымянен; ~ Цельный Ствол хотя и невелик, ~ В мире над ним никто не властен. ~ Если князья и цари смогут держаться его, ~ Все вещи им покорятся сами, ~ Небо и Земля в согласии соединятся и породят сладкую росу, ~ И та сама, без приказания, извергнется поровну на всех. ~ Где есть порядок, есть и имена. ~ Как только появляются имена, ~ Надобно знать, где в знании остановиться. ~ Кто знает, где остановиться в знании, ~ Сможет избежать большой беды. ~ Великий Путь для мира ~ Все равно что полноводная река и море для ручья.

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[32c98т] **Б. Б. Виногродский** ~ Постоянство Пути - в отсутствии имени. ~ Первозданную целостность даже и в малом никто в Поднебесной не может заставить служить себе. ~ Удельные князья и правители если способны руководствоваться этим, тогда мириады сущностей сами стремятся следовать их воле. ~ Образуется контакт меж Небом и Землей, в результате чего выпадают медовые росы. ~ Начало систематизации - это наличие имен. ~ Имя и есть приближение к наличию. ~ И здесь нужно уметь вовремя останавливаться. ~ Умеешь останавливаться - тем самым не подвергаешься опасности. ~ Чтобы образно определить Путь в пространстве Поднебесной, уподобим его потокам в долинах, стремящимся в пространство рек и морей.

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PSEUDO-CHAPTER **Thirty-Three**

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[33c01т] **Robert G. Henricks** ~ To understand others is to be knowledgeable; ~ To understand yourself is to be wise. ~ To conquer others is to have strength; ~ To conquer yourself is to be strong. ~ To know when you have enough is to be rich. ~ To go forward with strength is to have ambition. ~ To not lose your place is to last long. ~ To die but not be forgotten - that's [true] long life.

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[33c02т] **John C. H. Wu** ~ HE who knows men is clever; ~ He who knows himself has insight. ~ He who conquers men has force; ~ He who conquers himself is truly strong. ~ He who knows when he has got enough is rich, ~ And he who adheres assiduously to the path of Tao is a man of steady purpose. ~ He who stays where he has found his true home endures long, ~ And he who dies but perishes not enjoys real longevity.

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[33c03т] **D. C. Lau** ~ He who knows others is clever; ~ He who knows himself has discernment. ~ He who overcomes others has force; ~ He who overcomes himself is strong. ~ He who knows contentment is rich; ~ He who perseveres is a man of purpose; ~ He who does not lose his station will endure; ~ He who lives out his days has had a long life.

* * *

[33c04т] **R. L. Wing** ~ Those who know others are intelligent; ~ Those who know themselves have insight. ~ Those who master others have force; ~ Those who master themselves have strength. ~ Those who know what is enough are wealthy. ~ Those who persevere have direction. ~ Those who maintain their position endure. ~ And those who die and yet do not perish, live on.

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[33c05т] **Ren Jiyu** ~ He who knows others can be called wise, ~ He who knows himself is enlightened. ~ He who conquers others can be called physically strong, ~ He who conquers himself is mighty. ~ He who is content is rich, ~ He who acts with persistence has will, ~ He who does not lose his root will endure, ~ He who dies physically, but preserves Tao will enjoy a long life.

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[33c06т] **Gia-fu Feng** ~ Knowing others is wisdom; ~ Knowing the self is enlightenment. ~ Mastering others requires force; ~ Mastering the self needs strength. ~ He who knows he has enough is rich. ~ Perseverance is a sign of will power. ~ He who stays where he is endures. ~ To die but not to perish is to be eternally present.

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[33c07т] **Lok Sang Ho** ~ He who knows others is wise, ~ He who knows himself is wiser. ~ He who conquers others is strong. ~ He who conquers himself is stronger. ~ He who knows what is adequate lives a rich life. ~ He who overcomes difficulties knows what he wants. ~ He who will not lose his place endures. ~ He who dies and yet lives lasts.

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[33c08т] **Xiaolin Yang** ~ If you can understand others, you are wise; ~ If you can understand yourself, your mind is clear. ~ If you can overcome others, you are powerful; ~ If you can overcome yourself, you are strong. ~ If you can be satisfied, you are rich; ~ If you can be persistent, you are determined. ~ If you never lose your goals, you can last long; ~ If you die but you are not forgotten, then you live forever.

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[33c09т] **Walter Gorn Old**, DISCERNING VIRTUE ~ He is wise who knows others. ~ He who knows himself is enlightened. ~ He is strong who conquers others. ~ He who conquers himself is mighty. ~ He is rich who is well satisfied. ~ He walks fast who has an object. ~ He who fills his place remains secure. ~ He who dies without being corrupted enjoys a good old age.

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[33c10т] **James Legge** ~ He who knows other men is discerning; ~ he who knows himself is intelligent. ~ He who overcomes others is strong; ~ he who overcomes himself is mighty. ~ He who is satisfied with his lot is rich; ~ he who goes on acting with energy has a (firm) will. ~ He who does not fail in the requirements of his position, continues long; ~ he who dies and yet does not perish, has longevity.

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[33c11т] **David Hinton** ~ To know people is wisdom, ~ but to know yourself is enlightenment. ~ To master people takes force, ~ but to master yourself takes strength. ~ To know contentment is wealth, and to live with strength resolve. ~ To never leave whatever you are is to abide, ~ and to die without getting lost - that is to live on and on.

* * *

[33c12т] **Chichung Huang** ~ He who knows others is crafty; ~ He who knows himself is clear-sighted. ~ He who overcomes others has strength; ~ He who overcomes himself has stamina. ~ He who knows content is rich; ~ He who practices strenuously achieves his aspiration; ~ He who does not lose his base is long-enduring; ~ He who dies without forgetting is long-lived.

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[33c13т] **Ellen M. Chen** ~ One who knows (chih) others is knowledgeable (chih); ~ One who knows (chih) the self is enlightened (ming). ~ One who overcomes others has physical might; ~ One who overcomes the self (tzu sheng) is strong (ch'iang). ~ One who knows contentment (chih tsu) is rich; ~ One who acts strongly (ch'iang) has will power (chih). ~ One who does not lose where one belongs lasts long; ~ One who dies without perishing (wang) has longevity.

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[33c14т] **Lee Sun Chen Org** ~ A person who understands others is intelligent; ~ A person who knows himself is brilliant; ~ A person who exceeds others is powerful; ~ A person who has self-control is strong; ~ A person who knows what is properly sufficient is [morally] rich; ~ A person who is diligent has will power; ~ A person who never loses his roots has endurance; ~ A person who dies but [whose deeds] will not perish has longevity.

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[33c15т] **Tien Cong Tran** ~ He who knows men is intelligent. ~ He who knows himself has insight. ~ He who conquers men is strong. ~ He who conquers himself is vigorous. ~ He who knows how to be enough is rich. ~ He who goes on assiduously is a man of steady will. ~ He who does not lose his dwelling endures long. ~ He who dies but perishes not has a long life.

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[33c16т] **Thomas Z. Zhang** ~ Knowing others is smart. ~ Knowing oneself is clearheaded. ~ Winning others is forceful. ~ Winning oneself is powerful. ~ Content people are rich. ~ Diligent people are of high purpose. ~ Those, who stay their grounds, stand out. ~ Those, who die without being forgotten, are perpetual.

* * *

[33c17т] **Arthur Waley** ~ To understand others is to have knowledge; ~ To understand oneself is to be illumined. ~ To conquer others needs strength; ~ To conquer oneself is harder still. ~ To be content with what one has is to be rich. ~ He that works through violence may get his way; ~ But only what stays in its place ~ Can endure. ~ When one dies one is not lost; there is no other longevity.

* * *

[33c18т] **Richard John Lynn** ~ One who knows others is wise, but one who knows himself is perspicacious. ~ One who conquers others has strength, but one who conquers himself is powerful. ~ One who knows contentment is rich. ~ One who acts with power has his goal fulfilled. ~ One who does not lose his place lasts long. ~ One who dies but is not destroyed has longevity.

* * *

[33c19т] **Lin Yutang** ~ KNOWING ONESELF ~ He who knows others is learned; ~

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He who knows himself is wise. ~ He who conquers others has power of muscles; ~ He who conquers himself is strong. ~ He who is contented is rich. ~ He who is determined has strength of will. ~ He who does not lose his center endures, ~ He who dies yet (his power) remains has long life.

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[33c20t] **Victor H. Mair** ~ Understanding others is knowledge, ~ Understanding oneself is enlightenment; ~ Conquering others is power, ~ Conquering oneself is strength; ~ Contentment is wealth, ~ Forceful conduct is willfulness; ~ Not losing one's rightful place is to endure, ~ To die but not be forgotten is longevity.

* * *

[33c21t] **Tolbert McCarroll** ~ Knowing others is to be clever. ~ Knowing yourself is to be enlightened. ~ Overcoming others requires force. ~ Overcoming yourself requires strength. ~ To know that you have enough is to be rich. ~ Push through and you may get your way, but return home and you will endure. ~ Live out your days and you have had a long life.

* * *

[33c22t] **David H. Li** ~ Knowing others is wisdom; ~ knowing self is discernment. ~ Winning over others shows prowess; ~ winning over self shows strength. ~ With contentment, one is wealthy. ~ With persistence, one shows determination. ~ Holding on without losing ground, one is strong; ~ Dying without giving up Direction, one lives long.

* * *

[33c23t] **Yasuhiko Genku Kimura** ~ To know others is wisdom; ~ To know one's self is enlightenment. ~ To conquer others is power; ~ To conquer one's self is strength. ~ One who knows what is enough is wealthy; ~ One who does what is required is committed. ~ One who stays in one's destiny endures; ~ One who dies without perishing lives forever.

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[33c24t] **Chou-Wing Chohan** ~ The person who knows others is wise, ~ The person who knows himself is enlightened. ~ The person who conquers others is strong, ~ The person who conquers himself is powerful. ~ The person who knows his lot is rich. ~ The person who maintains his path with energy has a strong will. ~ The person who does not stray from his proper place will have a long life. ~ The person who dies but does not perish will exist forever. ~ Feo-tzu says: ~ "The difficulty in knowing is not learning others, but learning ourselves. ~ Therefore, the person who learns himself is enlightened."

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[33c25t] **Man-Ho Kwok** ~ When you know the true being of another, ~ You can judge - ~ And if you truly know the Tao you will be in the light. ~ It takes force to control people: ~ but if I am humble, I can never be overcome. ~ If you know what you have is enough you will be satisfied. ~ But if you think you don't have enough then you will never have enough! ~ If you follow the Tao, what you are will last. ~ You will live, and live, and outlive yourself again.

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[33c26t] **Gu Zhengkun** ~ He who knows others is wise; ~ He who knows himself is clever; ~ He who conquers others is forceful; ~ He who conquers himself is powerful; ~ He who knows contentment is rich; ~ He who perseveres is a man of will; ~ He who does not lose his root can endure; ~ He whose Tao survives him is long-lived.

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[33c27t] **Chao-Hsiu Chen** ~ He who knows others is resourceful; he who knows himself is enlightened. ~ He who surpasses others has power; he who surpasses himself is strong. ~ He who is content is rich. ~ He who keeps going has will. ~ He who maintains his own position will last long. ~ He who dies, yet whose natural character remains, will live a long life.

* * *

[33c28t] **Liu Qixuan** ~ One who knows others is clever. ~ One who knows one's self is wise. ~ One who can defeat others has energy. ~ One who can defeat one's self is strong. ~ One who is easily satisfied is rich. ~ One who drives one's self forth has will. ~ One who never loses one's place lives long. ~ One who never vanishes after death is eternal.

* * *

[33c29t] **Shi Fu Hwang** ~ Knowing Oneself ~ Lao Tze says, ~ He who knows others is intelligent, while he who knows himself is enlightened. ~ He who conquers others has the power of muscles, but he who conquers himself is strong. ~ He who knows contentment is rich, but he who is determined has strength of will. ~ He who does not leave the resource will endure, but he who knows to keep as still as a dead body but remain dynamic will enjoy longevity.

* * *

[33c30t] **Ch'u Ta-Kao** ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who conquers others is strong; ~ He who conquers himself is mighty. ~ He who knows contentment is rich. ~ He who keeps on his course with energy has will. ~ He who does not deviate from his proper place will long endure. ~ He who may die but not perish has longevity.

* * *

[33c31t] **Paul J. Lin** ~ To know others is to be clever. ~ To know oneself is to have discernment. ~ To overcome others takes force. ~ To overcome oneself takes strength. ~ To be content is riches. ~ To act perseveringly takes will. ~ Not to lose one's place means one can last long. ~ To die without extinction means longevity.

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[33c32t] **Michael LaFargue** ~ One who understands others is clever; ~ one who understands himself has Clarity. ~ One who wins out over others has power; ~ one who wins out over himself is strong. ~ One who is content is wealthy; ~ one strong in his practice is self-possessed. ~ One who does not leave his place is lasting; ~ one who dies and does not perish is truly long lived.

* * *

[33c33t] **Cheng Lin** ~ He who knows others is wise; he who knows himself is enlightened. ~ He who overcomes others is powerful; he who overcomes himself is strong. ~ He who feels self-contentment is rich; he who practises self-cultivation is resolute. ~ He who abides by his original nature endures; he who follows Truth throughout life enjoys immortality.

* * *

[33c34t] **Yi Wu** ~ One who knows another is intelligent; ~ One who knows himself is enlightened. ~ One who overcomes another has power; ~ One who overcomes himself is strong. ~ One who is contented is rich. ~ One who acts forcefully has will. ~ One who does not lose his place will endure long. ~ One who dies but does not perish will live long.

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[33c35t] **Han Hiong Tan** ~ He who understands others is wise. ~ He who knows himself is sagacious. ~ To defeat others, you are powerful. ~ To prevail upon yourself, you are resolute. ~ To be contented is to be wealthy. ~ To diligently follow the way of Dao means you have great determination. ~ By not deviating from the path of Dao, you will perpetuate. ~ When a person dies but his spirituality persists, this is the essence of immortality.

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[33c36t] **Hua-Ching Ni** ~ One who knows others is clever. ~ One who knows himself has insight. ~ One who overcomes others is forceful. ~ One who overcomes himself is truly strong. ~ One who knows he has enough is rich. ~ One who does not divert his mind from the realization of integral virtue is wisely willful. ~ One who preserves his natural integrity will endure. ~ One who embraces the subtle essence dies yet does not perish and thus enjoys true immortality.

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[33c37t] **Chang Chung-yuan** ~ To know others is to be intelligent. ~ To be aware of one's self is to be awakened. ~ To overcome others is to have superior strength. ~ To overcome one's self is to be vigorous. ~ To be satisfied is to be wealthy. ~ To act with power is to be aspiring. ~ To retain one's source is to be long-lasting. ~ To die yet not to be deceased is to have longevity.

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[33c38t] **Henry Wei** ~ Discriminating Virtue ~ Pien Teh ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who conquers others is strong; ~ He who conquers himself is valiant. ~ He who knows contentment is rich; ~ He who acts with determination has high aims. ~ He who has not lost his proper abode endures; ~ He who dies and yet does not perish becomes immortal.

* * *

[33c39t] **Ha Poong Kim** ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who overcomes others has strength; ~ He who overcomes himself is strong. ~ He who knows to be content is rich. ~ He who persists in his action is strong-willed. ~ He who does not lose his place is long-lasting. ~ He who dies but does not perish is long-lived.

* * *

[33c40t] **Tao Huang** ~ To know others is to be knowledgeable, ~ To know oneself is enlightenment; ~ To master others is to have strength, ~ To master oneself is to be powerful. ~ To know what is sufficient is to be rich. ~ To act with determination is to have will. ~ Not to lose one's substance is to endure. ~ To die, but not be forgotten is to be immortal.

* * *

[33c41t] **Tang Zi-chang** ~ One who knows others is intelligent. ~ One who knows himself is enlightened. ~ One who overcomes others has power. ~ One who disciplines himself has will power. ~ One who knows satisfaction is rich. ~ One who overcomes himself is strong. ~ One who does not lose one's personality, endures. ~ One who is dead and never forgotten has longevity.

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[33c42t] **Wing-tsit Chan** ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who conquers others has physical strength; ~ He who conquers himself is strong. ~ He who is contented is rich. ~ He who acts with vigor has will. ~ He who does not lose his place (with Tao) will endure. ~ He who dies but does not really perish enjoys long life.

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[33c91t] **И. И. Семененко** ~ Знающий людей умен, ~ знающий себя находится в просвете. ~ Одолевающий других обладает силой, ~ одолевающий себя становится могучим. ~ Кто знает то, что для него достаточно, - богат; ~ кто действует с настойчивостью, когда могуч, тот обладает волей. ~ Кто не утрачивает своего места, долговечен; ~ кто не уходит, когда умирает, продолжает жить вечно.

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[33c92t] **А. А. Маслов** ~ Познавший людей - мудр. ~ Познавший себя - просветлён. ~ Побеждающий людей - силён. ~ Победивший себя - могущественен. ~ Познавший меру - богат. ~ Упорный - целеустремлён. ~ Тот, кто не утратит этого, обретёт долговечность и будет жить долго, не умирая.

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[33c93t] **Е. А. Торчинов** ~ Знающий людей - мудр. ~ Знающий самого себя - просветлен. ~ Побеждающий самого себя - могуч. ~ Знающий меру - богат. ~ Заставляющий себя идти вперед - наделен волей. ~ Не теряющий своего места - долговечен. ~ Тот, кто умер, но не исчез, - долголетен.

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[33c94t] **А. Е. Лукьянов** ~ Познавший других - мудр, познавший себя - просветлен. ~ Победивший других - силен, победивший себя - могущественен. ~ Познавший достаток - богат, вынуждающий действовать - обладает волей. ~ Не потерявший своего места [в жизни] - вечен, ~ отдавший жизнь, но не забытый - увековечен.

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[33c95t] **Ян Хин-шун** ~ Знающий людей благоразумен. ~ Знающий себя просвещен. ~ Побеждающий людей силен. ~ Побеждающий самого себя могущественен. ~ Знающий достаток богат. ~ Кто действует с упорством, обладает волей. ~ Кто не теряет свою природу, долговечен. ~ Кто умер, но не забыт, тот бессмертен.

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[33c96t] **Д. П. Конисси** ~ Знающий людей разумен, а знающий себя самого прозорлив. ~ Побеждающий других силен, а побеждающий самого себя могущественен. ~ Довольствующийся самим собой - богач. ~ Твердый в своих действиях имеет твердую волю. ~ Не отступающий от своего назначения долговечен. ~ Неуничтожимый после смерти вечен.

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[33c97t] **В. В. Малявин** ~ Знающий других умен. ~ Знающий себя просветлен. ~ Победивший других силен. ~ Победивший себя могуч. ~ Кто знает, в чем достаток, богат. ~ Кто действует решительно, имеет волю. ~ Кто не теряет того, что имеет, долговечен. ~ А кто не гибнет в смерти, живет вечно.

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[33c98t] **Б. Б. Виногродский** ~ Осознающий людей - познает. ~ Осознающий себя - просветляется. ~ Побеждающий людей - обладает силой. ~ Побеждающий себя - становится сильным. ~ Осознающий достаток - богат. ~ Движение сильного - это наличие волеустремлений. ~ Не терять свою позицию - это способность длить. ~ Умирая, не исчезать - это долгожительство.

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PSEUDO-CHAPTER **Thirty-Four**

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[34c01T] **Robert G. Henricks** ~ The Way floats and drifts; ~ It can go left or right. ~ It accomplishes its tasks and completes its affairs, and yet for this it is not given a name. ~ The ten thousand things entrust their lives to it, and yet it does not act as their master. ~ Thus it is constantly without desires. ~ It can be named with the things that are small. ~ The ten thousand things entrust their lives to it, and yet it does not act as their master. ~ It can be named with the things that are great. ~ Therefore the Sage's ability to accomplish the great ~ Comes from his not playing the role of the great. ~ Therefore he is able to accomplish the great.

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[34c02T] **John C. H. Wu** ~ THE Great Tao is universal like a flood. ~ How can it be turned to the right or to the left? ~ All creatures depend on it, ~ And it denies nothing to anyone. ~ It does its work, ~ But it makes no claims for itself. ~ It clothes and feeds all, ~ But it does not lord it over them: ~ Thus, it may be called "the Little." ~ All things return to it as to their home, ~ But it does not lord it over them: ~ Thus, it may be called "the Great." ~ It is just because it does not wish to be great ~ That its greatness is fully realized.

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[34c03T] **D. C. Lau** ~ The way is broad, reaching left as well as right. ~ The myriad creatures depend on it for life yet it claims no authority. ~ It accomplishes its task yet lays claim to no merit. ~ It clothes and feeds the myriad creatures yet lays no claim to being their master. ~ For ever free of desire, it can be called small; ~ Yet, as it lays no claim to being master when the myriad creatures turn to it, it can be called great. ~ It is because it never attempts itself to be great that it succeeds in becoming great.

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[34c04T] **R. L. Wing** ~ The Great Tao extends everywhere. ~ It is on the left and the right. ~ All Things depend on it for growth, ~ And it does not deny them. ~ It achieves its purpose, ~ And it does not have a name. ~ It clothes and cultivates All Things, ~ And it does not act as master. ~ Always without desire, It can be named Small. ~ All Things merge with it, And it does not act as master. ~ It can be named Great. ~ In the end it does not seek greatness, And in that way the Great is achieved.

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[34c05T] **Ren Jiyu** ~ The great Tao is like a river overflowing, ~ It can go left, it can go right. ~ All things owe their existence to it, ~ But it never interferes with them. ~ When its work is accomplished, it is unable to say where its credit is. ~ It protects and nourishes all, but it does not claim to be master over them. ~ Always without its desire, it may be called small. ~ All things come to it as to their home, ~ And yet it does not pose as their master, ~ It may be called great. ~ It is precisely because it never claims to be great, that it can achieve its greatness.

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[34c06T] **Gia-fu Feng** ~ The great Tao flows everywhere, both to the left and to the right. ~ The ten thousand things depend upon it; it holds nothing back. ~ It fulfills its purpose silently and makes no claim. ~ It nourishes the ten thousand things, ~ And yet is not their lord. ~ It has no aim; it is very small. ~ The ten thousand things return to it, ~ Yet it is not their lord. ~ It is very great. ~ It does not show greatness, ~ And is therefore truly great.

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[34c07T] **Lok Sang Ho** ~ The Great Dao is all-encompassing. ~ Its influences pervade all directions. ~ All living things depend on it. ~ But the Dao works quietly. ~ It accomplishes yet makes no claims. ~ It provides clothing and nourishments yet does not take command over anything. ~ Ever aspiring for non-existence, ~ It can be called little. ~ Providing a home to all the living things yet claiming no ownership, ~ It can be called great. ~ Exactly because the Dao never takes itself as great, ~ It is truly great.

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[34c08T] **Xiaolin Yang** ~ The big DAO is like a flood, going everywhere. ~ Everything depends on it to grow, but it never refuses to help. ~ When things are accomplished, it never claims credit. ~ It nurtures everything, but never tries to control them. ~ It never has desires, so it can be called the SMALL. ~ Everything depends on it, but it never tries to be their master, so it can be called the BIG. ~ Only because it never wants to be the BIG, so it becomes the BIG.

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[34c09T] **Walter Gorn Old**, THE PERFECT CONDITION ~ Mighty Tao is all-pervading. ~ It is simultaneously on this side and on that. ~ All living things subsist from it, and all are in its care. ~ It works, it finishes, and knows not the name of merit. ~ In love it nurtures all things, and claims no excellence therein. ~ It knows neither ambition nor desire. ~ It can be classed with the humblest of things. ~ All things finally revert to it, and it is not thereby increased. ~ It can be mentioned with the greatest of things. ~ Thus does the wise man continually refrain from self-distinction.

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[34c10T] **James Legge** ~ All-pervading is the Great Tao! ~ It may be found on the left hand and on the right. ~ All things depend on it for their production, which it gives to them, not one refusing obedience to it. ~ When its work is accomplished, it does not claim the name of having done it. ~ It clothes all things as with a garment, and makes no assumption of being their lord; ~ - it may be named in the smallest things. ~ All things return (to their root and disappear), and do not know that it is it which presides over their doing so; ~ - it may be named in the greatest things. ~ Hence the sage is able (in the same way) to accomplish his great achievements. ~ It is through his not making himself great that he can accomplish them.

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[34c11T] **David Hinton** ~ Way is vast, a flood ~ so utterly vast it's flowing everywhere. ~ The ten thousand things depend on it: ~ giving them life and never leaving them it performs wonders but remains nameless. ~ Feeding and clothing the ten thousand things ~ without ruling over them, ~ perennially that free of desire, ~ it's small in name. ~ And being what the ten thousand things return to ~ without ruling over them, ~ it's vast in name. ~ It never makes itself vast and so becomes utterly vast.

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[34c12T] **Chichung Huang** ~ How the Tao overflows! ~ It may be found left and right. ~ The ten thousand things relying on it for their living, ~ It does not decline; ~ Having scored successes, ~ It claims no possession; ~ Clothing and feeding the ten thousand things, ~ It does not assume masterdom; ~ Meaning it is constantly lustless, ~ And may be named among the tiny. ~ When the ten thousand things return, ~ They do not know who their master is; ~ Hence, it may be named among the vast. ~ That is why the sage man ~ Was able to achieve vastness. ~ As he never assumed vastness, ~ He was able to achieve vastness.

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[34c13T] **Ellen M. Chen** ~ The great Tao floods over, ~ To the left, to the right. ~ Ten thousand beings live by it, ~ And it does not reject them. ~ Work is accomplished (ch'eng), yet it has no name. ~ It clothes and nourishes ten thousand beings, ~ But does not lord over them. ~ Always without desire, ~ It may be named the small; ~ Ten thousand beings return (kuei) to it, ~ Yet it does not lord over them, ~ It may be named the great. ~ Because it never considers itself great, ~ Therefore it can accomplish (ch'eng) its greatness.

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[34c14T] **Lee Sun Chen Org** ~ When the great Tao runs its course, it moves forcefully like floods; ~ Nothing can resist its power and must flow with it, right or left, ~ Everything relies on it to survive, and it never fails to sustain their needs; ~ It does not claim merit for deeds it has accomplished; ~ It shelters and nourishes everything, yet it shuns away from domination. ~ [Tao] never has any [selfish] intentions, so we may describe it as small [as far as its ego is concerned]; ~ [On the other hand:] ~ Despite the fact that myriad things and creatures must comply [with its rule], ~ It does not [take advantage of the situation to] dominate them; ~ Furthermore, it never manifests [its magnificence], ~ We may therefore describe it as great. ~ For this reason, ~ A Sage seeks greatness not for [the vain splendor of] greatness, [but for the substantial accomplishment of good deeds], ~ He thenceforth achieves [the genuine] greatness.

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[34c15T] **Tien Cong Tran** ~ The great Way is all-pervading, it can reach the right or the left. ~ All things depend on it, and none is excluded. ~ It does its work, but it makes no claims for itself. ~ It clothes and feeds all things, but it makes no claims to be their master. ~ Because it does not have desire, it may be called "the little." ~ All things return to it as to their home, but it does not lord over them: Thus, it may be called "the great." ~ It is just because it does not attempt to be great that its greatness is fully realized.

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[34c16T] **Thomas Z. Zhang** ~ Tao is everywhere. ~ It can be guidance. ~ Everything lives depending on it without exception, With such accomplishment, it claims none. ~ Providing clothing and food to everything, it does not govern them: this is called lowliness. ~ Guiding everything, it does not master, this can be called greatness. ~ Because it does not proclaim to be great, it can actually be great.

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[34c17T] **Arthur Waley** ~ Great Tao is like a boat that drifts; ~ It can go this way; it can go that. ~ The ten thousand creatures owe their existence to it and it does not disown them; ~ Yet having produced them, it does not take possession of them. ~ Tao, though it covers the ten thousand things like a garment, ~ Makes no claim to be master over them, ~ And asks for nothing from them. ~ Therefore it may be called the Lowly. ~ The ten thousand creatures obey it, ~ Though they know not that they have a master; ~ Therefore it is called the Great. ~ So too the Sage just because he never at any time makes a show of greatness in fact achieves greatness.

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[34c18T] **Richard John Lynn** ~ The way the great Dao floods, oh, it can go left or right. ~ The myriad folk rely on it for life, but it does not tell them to do so. ~ It achieves success but enjoys no reputation for doing so. ~ It clothes and feeds the myriad folk but does not become their master. ~ It is always without desire and so can be named among the small. ~ The myriad things return to it, but it does not become their master, so it can be named among the great. ~ Therefore it is because he himself never tries to be great that he fulfills his greatness.

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[34c19T] **Lin Yutang** ~ THE GREAT TAO FLOWS EVERYWHERE ~ The Great Tao flows everywhere, ~ (Like a flood) it may go left or right. ~ The myriad things derive their life from it, ~ And it does not deny them. ~ When its work is accomplished, ~ It does not take possession. ~ It clothes and feeds the myriad things, ~ Yet does not claim them as its own. ~ Often (regarded) without mind or passion, ~ It may be considered small. ~ Being the home of all things, yet claiming not, ~ It may be considered great. ~ Because to the end it does not claim greatness, ~ Its greatness is achieved.

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[34c20T] **Victor H. Mair** ~ Rippling is the Way, flowing left and right! ~ Its tasks completed, its affairs finished, ~ Still it does not claim them for its own. ~ The myriad creatures return to it, ~ But it does not act as their ruler. ~ Eternally without desire, ~ It may be named among the small; ~ The myriad creatures return to it, ~ But it does not act as their ruler; ~ It may be named among the great. ~ For these reasons, ~ The sage can achieve greatness, ~ Because he does not act great. ~ Therefore, ~ He can achieve greatness.

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[34c21T] **Tolbert McCarroll** ~ The great Tao covers everything like a flood. ~ It flows to the left and to the right. ~ The ten thousand things depend upon it and it denies none of them. ~ It accomplishes its task yet claims no reward. ~ It clothes and feeds the ten thousand things yet it does not attempt to control them. ~ Therefore, ~ it may be called "the little." ~ The ten thousand things return to it, ~ even though it does not control them. ~ Therefore, ~ it may be called "the great." ~ So it is that the True Person does not wish to be great and therefore becomes truly great.

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[34c22T] **David H. Li** ~ The Grand Direction permeates, left and right. ~ With myriad matters depending on it for growth, it declines none. ~ Accomplishing much, it accepts no limelight. ~ Nurturing myriad matters without claiming, it may be labeled Small; ~ Receiving myriad matters without claiming, it may be labeled Grand. ~ By not self-claiming Grand, it is thus Grand.

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[34c23T] **Yasuhiko Genku Kimura** ~ The Great Tao overflows everywhere in the universe. ~ It suffuses with life all beings that depend on it for their existence. ~ It accomplishes everything while remaining nameless. ~ It nurtures everything while claiming no mastership. ~ It desires nothing for itself, and is therefore called the Small. ~ It is the source whereto everything returns, and is therefore called the Vast. ~ Thus, the sage never thinks of claiming greatness for himself, ~ Yet, for this very reason, achieves true greatness.

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[34c24T] **Chou-Wing Chohan** ~ The great Tao is in everything, both on the left and on the right. ~ Through it, all things come into being, and it does not abandon them. ~ When its work is completed, it does not possess them. ~ It

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loves and nurtures all things, ~ But does not rule them. ~ It never exists, so it can be called small, apparently. ~ All things return home to it, ~ And it does not claim to own them, ~ So it can be called great, apparently. ~ It never aspires to greatness, ~ And therefore it accomplishes greatness.

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[34c25t] **Man-Ho Kwok ~** The Great Tao goes everywhere ~ past your left hand and your right - ~ filling the whole of space. ~ It is breath to every thing, and yet it asks for nothing back. ~ It feeds and creates everything, but it will never tell you so. ~ It nurtures all things without lording it over anything. ~ It names itself in the lowest of the low. ~ It holds what it makes, ~ Yet never fights to do so: ~ that is why we call it Great. ~ Why? ~ Because it never tries to be so.

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[34c26t] **Gu Zhengkun ~** The great Tao is felt everywhere ~ Extending in all directions. ~ All things grow on it and it never declines them. ~ It accomplishes its great task without claiming to merit. ~ It breeds all things without claiming to be their master; ~ It can be called the Small. ~ All things finally return to it ~ And it never claims to be their master; ~ And it can be called the Great. ~ It becomes the Great ~ Because it never claims to be the Great.

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[34c27t] **Chao-Hsiu Chen ~** The Tao is floating everywhere, to the left and to the right. ~ The lives of the myriad creatures depend on it, no one can live without it. ~ It accomplishes its task, yet claims no honour. ~ It nourishes the myriad creatures, yet claims no possession. ~ It is always free from desire; ~ it can be called small. ~ The myriad creatures turn to it, yet it does not master them; it can be called great. ~ That is why the sage never boasts to be the great one, therefore he is the great one.

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[34c28t] **Liu Qixuan ~** The Way extends and expands. ~ One is in it wherever one is. ~ By trusting it, all beings grow and develop. ~ The Way enables successes but possesses no name. ~ It provides for all but rules over nothing. ~ It is free of personal desires ~ And can therefore be named as insignificant. ~ It is obeyed by all, though it has no political power. ~ Therefore, it can be named as the greatest. ~ One who never wants to be great can therefore grow great.

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[34c29t] **Shi Fu Hwang ~** The Great Tao Flows Everywhere ~ Lao Tze says, ~ The great Tao flows everywhere. ~ There is no discrimination of what is the right and what is the left. ~ All existence lives up to it, and it denies no one. ~ It doesn't claim credit, though there is achievement. ~ It loves and nourishes all existence but does not lord over them. ~ It appears ambitionless and is regarded as less important. ~ All existence returns to it, and it doesn't dominate them. ~ Certainly this is great. ~ This is the reason that the sage never regards himself as great, ~ thus he deserves to be titled as great.

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[34c30t] **Ch'u Ta-Kao ~** The great Tao pervades everywhere, both on the left and on the right. ~ By it all things came into being, and it does not reject them. ~ Merits accomplished, it does not possess them. ~ It loves and nourishes all things but does not dominate over them. ~ It is always non-existent; therefore it can be named as small. ~ All things return home to it, and it does not claim mastery over them; therefore it can be named as great. ~ Because it never assumes greatness, therefore it can accomplish greatness.

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[34c31t] **Paul J. Lin ~** The great Tao overflows, ~ able to move left and right. ~ All things rely on it for life, ~ But it does not dominate them. ~ Completing its task without possession, ~ Clothing and feeding all things, ~ Without wanting to be their master. ~ Always void of desire, ~ It can be called Small. ~ All things return to it ~ Without its being their master; ~ It can be called Great. ~ Just because the Sage would never regard himself as great, ~ He is able to attain his own greatness.

* * *

[34c32t] **Michael LaFargue ~** Great Tao drifts - it can go right or go left. ~ The thousands of things depend on it for life, ~ it rejects nothing. ~ It achieves successes, ~ but does not hold tight to the fame. ~ It clothes and feeds the thousands of things, ~ but does not act the ruler. ~ Always: ~ Desiring nothing, it can be called 'of no account'. ~ The thousands of things turn back to it, ~ but it does not act the ruler - it can be called 'Great'. ~ Because in the end, ~ it does not insist on its own greatness, yes, it is able to achieve its full greatness.

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[34c33t] **Cheng Lin ~** The great Truth is all-pervasive and may be found everywhere. ~ It gives life to all animate creation, and yet it does not claim lordship over them. ~ It accomplishes all things, and yet it does not claim anything for itself. ~ It embraces all things, and yet it has no fixed abode. ~ It abides by inaction, and may be considered minute. ~ It is the ultimate destiny of all animate creation though it is not conscious of it, and it may be considered great. ~ Because it is never conscious of its greatness, it becomes truly great.

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[34c34t] **Yi Wu ~** The great Way is universal, ~ It exists on the left and the right. ~ All things rely on it for life, ~ And it does not refuse them. ~ It achieves without possessing. ~ It clothes and feeds all things ~ Without being their master. ~ Constantly desireless, it may be called "the small". ~ All things return to it, ~ But it is not their master. ~ It may be called "the great". ~ Because it does not consider itself great, ~ It is able to be great.

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[34c35t] **Han Hiong Tan ~** The great Dao flows everywhere. ~ It goes to the right and it goes to the left. ~ Myriad beings depend on it to survive, ~ But it does not interfere with them. ~ It facilitates but does not gloat. ~ It nourishes everything, but does not exert control. ~ Dao has no goal and appears to be insignificant. ~ Nevertheless, everything relies on it for sustenance, but it exerts no control. ~ Such action seems to be magnificently great. ~ Dao has no intention to be great, yet it attains greatness.

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[34c36t] **Hua-Ching Ni ~** The subtle essence of the universe is omnipresent. ~ It may go to the left or the right. ~ All things derive their life from it, ~ and it holds nothing back from them, ~ yet it takes possession of nothing. ~ It accomplishes its purpose, ~ but it claims no merit. ~ It clothes and feeds all, ~ but has no ambition to be master over anyone. ~ Thus it may be regarded as "the Small." ~ All things return to it, and it contains them, ~ yet it claims no authority over them. ~ Thus it may be recognized as "the Great." ~ The wise one who never attempts to be emotionally great and who accomplishes each small task with full devotion, ~ as if it were the greatest of tasks, is naturally recognized as great.

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[34c37t] **Chang Chung-yuan ~** The magnificent Tao is all-pervading. ~ It may penetrate to either this side or that side. ~ All creatures abide with it and grow; none are excluded from it. ~ When its work is done, it does not demand merit. ~ It nurtures all things, but does not rule them. ~ When it is without intention, it may be called lesser. ~ When all things return to it, yet it does not possess them, it may be called greater. ~ Therefore, the wise does not endeavor to be great. ~ Hence, his attainment is great.

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[34c38t] **Henry Wei ~** Natural Perfection ~ Ren Ch'eng ~ The Great Tao is all pervasive; ~ It could be on your right or on your left. ~ The ten thousand things depend on it for growth, ~ And it never lets them down. ~ It achieves success but is not possessive. ~ It enfolds and nourishes the ten thousand things, ~ Yet it does not claim ownership. ~ Always desireless and covetous of nothing, ~ It could be termed small. ~ But as the ten thousand things return to it, ~ And it does not care to be their lord, ~ It could be termed great. ~ Thus the Sage never in life tries to be great, ~ And for this very reason becomes truly great.

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[34c39t] **Ha Poong Kim ~** The great Tao overflows left and right, ~ The ten thousand things depend on it for their lives, and it never disowns them. ~ Its work is done, but it has no name. ~ It clothes and nurtures the ten thousand things, yet it makes no claim to be lord over them. ~ It is always free of desire. ~ It may be called small. ~ The ten thousand things return to it, yet it makes no claim to be lord over them. ~ It may be called great. ~ Because it never regards itself as great, ~ It can accomplish its greatness.

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[34c40t] **Tao Huang ~** As the Tao is all-pervading, ~ It operates on both the left and the right. ~ Success is consequent to all affairs. ~ It does not proclaim its own existence. ~ All things return. ~ Yet there is no claim of ownership, ~ So it is forever desireless. ~ This can be called small. ~ All things return. ~ Yet there is no claim of ownership, ~ This can he called great. ~ The sage accomplishes greatness in not acting great. ~ Thus can he accomplished what is great.

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[34c41t] **Tang Zi-chang ~** How all-pervading the superior Dao is! ~ It could be on the left, it could be on the right. ~ Upon it the life of all things depends and it does not deny anyone. ~ It accomplishes merits but it does not possess fame. ~ It shields and nourishes All Things but it does not lord over them. ~ It may be called the Superior. ~ Hence, a Sage ruler never wishes to be superior. ~ Therefore he eventually became superior.

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[34c42t] **Wing-tsit Chan ~** The Great Tao flows everywhere. ~ It may go left or right. ~ All things depend on it for life, and it does not turn away from them. ~ It accomplishes its task, but does not claim credit for it. ~ It clothes and feeds all things but does not claim to be master over them. ~ Always without desires, it may be called The Small. ~ All things come to it and it does not master them, it may be called The Great. ~ Therefore (the sage) never strives himself for the great, and thereby the great is achieved.

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[34c91t] **И. И. Семененко ~** Какая широта в великом Дао! ~ Он может находиться слева, справа. ~ Опираясь на него, вещей родится десять тысяч. ~ И от них он не отказывается. ~ Но его заслуги не приносят ему славы. ~ Дает одежду, пищу всем вещам, но не становится их господином. ~ У него незыблемо отсутствие желаний, и он может находиться в унижении. ~ Все вещи к нему возвращаются, но он не становится их господином и может получить имя великого. ~ Он потому может осуществить свою великость, что не признает себя великим.

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[34c92t] **А. А. Маслов ~** Великое Дао всеохватно и распростёрто и влево, и вправо. ~ Мириады созданий опираются на него, а оно порождает их и не отрекается от них, но достигая успеха, остаётся безвестным. ~ Оно одевает и вскармливает мириады созданий, не правя ими. ~ Неизменно остаётся свободным от желаний и может быть названо Малым. ~ Мириады созданий возвращаются к нему, и посему оно может быть названо Великим. ~ В силу того, что оно никогда не считает себя великим, ему удаётся достичь величия.

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[34c93t] **Е. А. Торчинов ~** Великий Путь, безбрежное Дао, повсюду растекается оно. ~ Вот оно слева, но оно и справа. ~ Все сущее, опираясь на него, рождается, но Дао им не обладает. ~ Благие качества и свойства свои оно не выставляет напоказ для прославления, оно питает, пестует все сущее, но не становится над сущим властелином. ~ Когда мудрец в бесстрастии все время пребывает, он Дао даже в самом малом созерцает. ~ Все сущее к нему стремится возвратиться, но не становится оно над ним владыкой. ~ Его поэтому назвать Великим можно! ~ Поэтому и совершенномудрый до самого конца к величию нисколько не стремится. ~ Поэтому он может стать поистине великим!

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[34c94t] **А. Е. Лукьянов ~** Великое Дао разлито повсюду, оно может быть и слева и справа. ~ Мириадам вещей оно служит опорой и, порождая [их], не уклоняется от этого; ~ успешно завершает и остается безвестным; ~ одевает и пестует мириады вещей и не становится их властелином. ~ [Оно] постоянно остается бесстрастным, ~ (Вариант перевода: [Оно] стремится к постоянному небытию,) ~ можно назвать его маленьким. ~ Мириады вещей возвращаются к нему и не считают его властелином, ~ можно назвать его великим. ~ Оно вообще не считает себя великим, ~ поэтому и может возвышаться в своем величии.

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[34c95t] **Ян Хин-шун ~** Великое дао растекается повсюду. ~ Оно может находиться и справа и слева. ~ Благодаря ему все сущее рождается и не прекращает [своего роста]. ~ Оно совершает подвиги, но славы себе не желает. ~ С любовью воспитывая все существа, оно не считает себя их властелином. ~ Оно никогда не имеет собственных желаний, поэтому его можно назвать ничтожным. ~ Все сущее возвращается к нему, но оно не рассматривает себя их властелином. ~ Его можно назвать великим. ~ Оно становится великим, потому что никогда не считает себя таковым.

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[34c96t] **Д. П. Конисси ~** О, беспредельно великое Тао! ~ Оно справа и слева. ~ Вся тварь появилась на свет, благодаря ему; оно не отталкивает ее от себя. ~ Заслуги Тао велики, но оно ими не хвалится. ~ Оно промышляет о всех вещах с любовью, но не желает быть господином их. ~ Так как оно не имеет никакой страсти, то оно называется ничтожным. ~ Его можно назвать маленьким, ибо

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мельчайшая вещь возвращается в него. ~ Все существа подчиняются ему, но оно не считает себя господином их; ~ поэтому его можно назвать великим. ~ Мудреца нельзя назвать великим, хотя он совершает великие дела. ~ Причина того, что святой легко достигает величия, заключается в том, что он не величает самого себя.

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[34c97т] **В. В. Малявин** ~ Великий Путь разливается привольно! ~ Он может быть и слева, и справа. ~ Все вещи опираются на него, чтобы жить, ~ И он их не отвергает, ~ Во всем достигает успеха, ~ И не имеет славы. ~ Он одевает и кормит все вещи, ~ Но им не хозяин, ~ Вечно лишенный желаний - ~ Его можно причислить к тому, что мало. ~ Все вещи вверяют себя ему, ~ А он все же им не хозяин - ~ Его можно причислить к тому, что велико. ~ Оттого, что он никогда не считает себя великим, ~ Он и может воистину быть велик.

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[34c98т] **Б. Б. Виногродский** ~ В разливе великого Пути можно быть и слева, и справа. ~ Мириады сущностей, отождествляясь с этим, рождаются-живут, не облекаясь при этом в слова. ~ Успех дела - не в прославлении наличия. ~ Одевай и вскармливай мириады сущностей, но не осуществляй роль хозяина. ~ Устремляясь к постоянству отсутствия, можешь прославиться в малом. ~ Мириады сущностей приходят, но не осуществляй роль хозяина. ~ Можешь прославиться в великом. ~ Так как до конца не возвеличиваешь себя в осуществлении. ~ Причинность: можешь реализовать свое великое.

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PSEUDO-CHAPTER **Thirty-Five**

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[35c01т] **Robert G. Henricks** ~ Hold on to the Great Image and the whole world will come to you. ~ Come to you and suffer no harm; but rather know great safety and peace. ~ Music and food - for these passing travelers stop. ~ Therefore, of the Tao's speaking, we say: ~ Insipid, it is! It's lack of flavor. ~ When you look at it, it's not sufficient to be seen; ~ When you listen to it, it's not sufficient to be heard; ~ Yet when you use it, it can't be used up.

* * *

[35c02т] **John C. H. Wu** ~ HE who holds the Great Symbol will attract all things to him. ~ They flock to him and receive no harm, for in him they find peace, security and happiness. ~ Music and dainty dishes can only make a passing guest pause. ~ But the words of Tao possess lasting effects, ~ Though they are mild and flavourless, ~ Though they appeal neither to the eye nor to the ear.

* * *

[35c03т] **D. C. Lau** ~ Have in your hold the great image ~ And the empire will come to you. ~ Coming to you and meeting with no harm ~ It will be safe and sound. ~ Music and food ~ Will induce the wayfarer to stop. ~ The way in its passage through the mouth is without flavour. ~ It cannot be seen, ~ It cannot be heard, ~ Yet it cannot be exhausted by use.

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[35c04т] **R. L. Wing** ~ Hold fast to the Great Image, ~ And all the world will come. ~ Yet its coming brings no harm, Only peace and order. ~ When there is music together with food, ~ The audience will linger. ~ But when the Tao is expressed, ~ It seems without substance or flavor. ~ We observe and there is nothing to see. ~ We listen and there is nothing to hear. ~ We use it and it is without end.

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[35c05т] **Ren Jiyu** ~ Whoever holds fast to the great image will become that one to whom all people under Heaven will come. ~ (Even if all people under Heaven) come to him they will not hinder each other, ~ And all enjoy comfort, peace and health. ~ Music and dainties will make passing guests stop, ~ (But) Tao, if spoken out, will be insipid and tasteless. ~ Being looked at, it is imperceptible, ~ Being listened to, it is inaudible, ~ Being utilized, it is inexhaustible.

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[35c06т] **Gia-fu Feng** ~ All men will come to him who keeps to the one, ~ For there lie rest and happiness and peace. ~ Passersby may stop for music and good food, ~ But a description of the Tao ~ Seems without substance or flavor. ~ It cannot be seen, it cannot be heard, ~ And yet it cannot be exhausted.

* * *

[35c07т] **Lok Sang Ho** ~ He who holds the great sign ~ Attracts a great following. ~ He who helps the followers avoid harm ~ Enjoys great peace. ~ Music and good food can stop passers-by on their way. ~ The Dao, on the contrary, offers only a bland taste. ~ It can hardly be seen or heard. ~ Yet if one uses it, it is inexhaustible.

* * *

[35c08т] **Xiaolin Yang** ~ If you have the DAO, everything will come to you. ~ They come to you because they will not be hurt anymore, and they will become secure and peaceful. ~ Pleasant music and tasteful food will make even the passerby stop. ~ When being talked about, the DAO is tasteless. ~ When you look at it, you will not see it; when you listen to it, you will not hear it; ~ However, when you use it, it will never run out.

* * *

[35c09т] **Walter Gorn Old**, THE VIRTUE OF BOUNTY ~ Attain to the Great Idea, and all the world will flock to you. ~ It will flock to you and will not be hurt therein, for it will rest in a wonderful peace. ~ Where there is a festival the wayfarer will stay. ~ To the palate the Tao is insipid and tasteless. ~ In regarding it the eye is not impressed. ~ In listening to it the ear is not filled. ~ But in its uses it is inexhaustible.

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[35c10т] **James Legge** ~ To him who holds in his hands the Great Image (of the invisible Tao), the whole world repairs. ~ Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease. ~ Music and dainties will make the passing guest stop (for a time). ~ But though the Tao as it comes from the mouth, seems insipid and has no flavour, though it seems not worth being looked at or listened to, the use of it is inexhaustible.

* * *

[35c11т] **David Hinton** ~ Holding to the great image all beneath heaven sets out: ~ sets out free of risk, peace tranquil and vast. ~ Music and savory food ~ entice travelers to stop, ~ but the Way uttered forth ~ isn't even the thinnest of bland flavors. ~ Look at it: not enough to see. ~ Listen to it: not enough to hear. ~ Use it: not enough to use up.

* * *

[35c12т] **Chichung Huang** ~ Take hold of the great image, ~ And all under heaven will flock to you. ~ Once there, unharmed, ~ They will settle down in peace and prosperity. ~ Music and pastries ~ Make the wayfarers pause. ~ Therefore, when the Tao utters words, ~ They say: "How bland and tasteless! ~ Looked at, ~ It is not worth seeing; ~ Listened to, ~ Not worth hearing." ~ When used, however, ~ It is inexhaustible.

* * *

[35c13т] **Ellen M. Chen** ~ Hold aloft the Great Image (hsiang), ~ The whole world will go to it. ~ Going to it, they will meet with no harm, ~ Only safety, peace, and contentment (an p'ing t'ai). ~ When music and dainty dishes are offered, ~ The passers-by stop. ~ Tao, when it is uttered by the mouth, ~ Is so bland it has no flavor. ~ When looked at, it is not enough to be seen. ~ When listened to, it is not enough to be heard, ~ When used (yung), it is inexhaustible.

* * *

[35c14т] **Lee Sun Chen Org** ~ If someone is successful in capturing the grandest phenomenon [of cosmos with his description]; ~ He may then be the right man for the world to follow; ~ Furthermore, if the world is processing [on this right course] unobstructed; ~ The world will enjoy peace, justice and prosperity. ~ The pleasure of listening to good music, and eating delicious food, were as transient as travelers passed by; ~ [When Tao was discussed]: ~ As far as mouth was concerned, the discussion gave off nothing more than tastelessness; ~ As far as eyes were concerned, the discussion offered nothing worthwhile to look at; ~ As far as ears were concerned, the discussion rendered nothing [musical which] deserves our making an effort to listen to it. ~ Nevertheless, when comes to the utilizations of discussions [about Tao], we shall discover that their applications are inexhaustible.

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[35c15т] **Tien Cong Tran** ~ He who holds the great image will attract all things to him. ~ They flock to him and receive no harm, for in him they find peace, security and happiness. ~ Music and dainty dishes make a passing guest pause. ~ But being said in the words, the Way is tasteless, flavorless, not seen, not heard, but it cannot be used up.

* * *

[35c16т] **Thomas Z. Zhang** ~ Those who grasp Tao will be followed by the whole world. ~ Following without worries, the world becomes secure, peaceful, and prosperous. ~ Music and banquet make the travelers stop by. ~ But when Tao is said, it is plain and flavorless. ~ It is invisible when it is looked at. ~ It is inaudible when it is listened to. ~ It is inexhaustible when it is utilized.

* * *

[35c17т] **Arthur Waley** ~ He who holding the Great Form goes about his work in the empire ~ Can go about his work, yet do no harm. ~ All is peace, quietness and security. ~ Sound of music, smell of good dishes ~ Will make the passing stranger pause. ~ How different the words that Tao gives forth! ~ So thin, so flavourless! ~ If one looks for Tao, there is nothing solid to see; ~ If one listens for it, there is nothing loud enough to hear. ~ Yet if one uses it, it is inexhaustible.

* * *

[35c18т] **Richard John Lynn** ~ Grasp the great image, and all under Heaven will turn to you. ~ Turning to you means not harm but safety and peace in great measure. ~ Music and fine food make the passing visitor stay. ~ When the Dao is spoken of, how bland: it has no flavor at all! ~ We look for it, but not enough is there to see anything. ~ We listen for it, but not enough is there to hear anything. ~ We try to use it, but not enough is there to use up.

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[35c19т] **Lin Yutang** ~ THE PEACE OF TAO ~ Hold the Great Symbol ~ And all the world follows, ~ Follows without meeting harm, ~ (And lives in) health, peace, commonwealth. ~ Offer good things to eat ~ And the wayfarer stays. ~ But Tao is mild to the taste. ~ Looked at, it cannot be seen; ~ Listened to, it cannot be heard; ~ Applied, its supply never fails.

* * *

[35c20т] **Victor H. Mair** ~ Hold fast to the great image and all under heaven will come; ~ They will come but not be harmed, rest in safety and peace; ~ Music and fine food will make the passerby halt. ~ Therefore, ~ When the Way is expressed verbally, ~ We say such things as ~ "how bland and tasteless it is!" ~ "We look for it, but there is not enough to be seen." ~ "We listen for it, but there is not enough to be heard." ~ Yet, when put to use, it is inexhaustible!

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[35c21т] **Tolbert McCarroll** ~ Hold on to the Great Image ~ and all under heaven will approach you. ~ Coming to you and not being harmed, ~ they will find rest, peace, and security. ~ A passing guest will pause at the sound of music and the smell of fancy food. ~ By comparison the Tao is mild and flavorless. ~ It is not solid enough to be seen, ~ nor loud enough to be heard. ~ Yet, it lasts forever.

* * *

[35c22т] **David H. Li** ~ Whoever embraces the Grand Image attracts people in the world. ~ Attracting but not discriminating, they live in peace. ~ Hearing music and seeing food, visitors linger. ~ Direction, [as a subject] for discussion, is plain and flavorless. ~ Looking at it, it is invisible; ~ Listening to it, it is inaudible; ~ using it, it is inexhaustible.

* * *

[35c23т] **Yasuhiko Genku Kimura** ~ From the great formless imagining the world emerges into existence, ~ Without obstruction, but with balance, harmony, and peace. ~ Music and feast provide fleeting pleasures in this ephemeral world. ~ The Tao in its utterance brings no such pleasures to the senses. ~ The Tao, when looked at, cannot be seen by the eye. ~ The Tao, when listened to, cannot be heard by the ear. ~ Yet, when used, it is forever inexhaustible.

* * *

[35c24т] **Chou-Wing Chohan** ~ The person who holds the great thing ~ Will go through a whole world. ~ He will go along the path straightforwardly without seeing danger, ~ But finds tranquillity, friendship, and equality. ~ The sounds of a tune and the scent of delicacies will cause the stranger passing by to stop. ~ But Tao, when it is expressed in words, is pure, devoid of all taste. ~ When someone looks at it, he won't see it. ~ When someone listens to it, he won't hear it. ~ However, when someone uses it, it is everything.

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[35c25т] **Man-Ho Kwok** ~ Everyone will gather to the man ~ Who rules in the light of the One. ~ To trust such a being is to live ~ In true happiness and healing. ~ Good food and sweet music ~ May make you stop - ~ You listen, in passing. ~ But the Tao: how does it seem? ~ Oh, tasteless and shapeless by comparison. ~ You cannot even hear it. ~ Is it even worth trying to? ~ Yes, my friend because it is unending.

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[35c26т] **Gu Zhengkun** ~ He who holds the great image (Tao) ~ Attracts all the people to him. ~ Coming to him and not harming each other, ~ They all live in

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peace and happiness. ~ Music and food ~ Can allure passersby to stop, ~ But the Tao, coming out of the mouth, ~ Is tasteless. ~ It cannot be seen, ~ It cannot be heard, ~ But when using it, you can never exhaust its use.

* * *

[35c27t] **Chao-Hsiu Chen** ~ Embrace the appearance of Tao. ~ Everyone under the great Heaven will follow it, ~ yet no one tries to cause harm to it. ~ Peace and safety and equality will arise. ~ Banquets and delicacies are like passing guests: they cannot last. ~ The Tao passes the mouth, it cannot be tasted. ~ The Tao passes the eyes, it cannot be seen. ~ The Tao passes the ears, it cannot be heard. ~ Yet it can never be exhausted by use.

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[35c28t] **Liu Qixuan** ~ The owner of the biggest image attracts the whole world. ~ When all who come have been safely settled, ~ The world will then be peaceful. ~ Melodious music and delicious food ~ Can only attract passers-by. ~ But the Way is, when put into one's mouth, tasteless, ~ When looked at, colorless, ~ When listened to, uninteresting, ~ And, when used, limitlessly bountiful.

* * *

[35c29t] **Shi Fu Hwang** ~ The Peace In The Tao ~ Lao Tze says, ~ When the king of men holds the great image, the whole world's people turn to rally round him. ~ When people turn to rally round him, and do not commit loss and harm, then the world shall become peaceful and secure. ~ He who takes delight in the Tao, and enjoys it, the true one will stay with him. ~ The Tao's teaching is as dry as a course of tasteless dish. ~ It cannot be seen, nor can't be heard. ~ However, it will never be exhausted in its application.

* * *

[35c30t] **Ch'u Ta-Kao** ~ To him who holds to the Great Form all the world will go. ~ It will go and see no danger, but tranquillity, equality and community. ~ Music and dainties will make the passing stranger stop. ~ But Tao when uttered in words is so pure and void of flavour; ~ When one looks at it, one cannot see it; ~ When one listens to it, one cannot hear it. ~ However, when one uses it, it is inexhaustible.

* * *

[35c31t] **Paul J. Lin** ~ Hold on to the great image ~ And the whole world will follow. ~ Following without harm, in safety, peace, and comfort. ~ Music and viand will cause the traveler to stop. ~ But Tao spoken by mouth is flavorless and bland. ~ Looked at, it cannot be seen. ~ Listened to, it cannot be heard. ~ Used, it will never be exhausted.

* * *

[35c32t] **Michael LaFargue** ~ Grasp the Great Image and the world will come, ~ it will come and not be harmed - a great peace and evenness. ~ For music and cakes, passing strangers stop, ~ Tao flowing from the lips - flat. ~ No taste to it. ~ Look for it: you will not be satisfied looking; ~ listen for it: you will not be satisfied listening; ~ put it into practice: you will not be satisfied stopping.

* * *

[35c33t] **Cheng Lin** ~ He who abides by the great Simulacrum (Truth) finds the people of the whole world eager to follow him. ~ By following him they are rendered free from harm, and peace prevails. ~ Like music and baits, he attracts all passers-by. ~ The utterance of Truth is insipid. ~ It cannot be seen with the eyes; ~ it cannot be heard with the ears; ~ it cannot be exhausted from constant use.

* * *

[35c34t] **Yi Wu** ~ He who holds to the great image ~ Will be followed by the people of the world. ~ They will go unharmed, ~ In safety, calm, and peace. ~ Music and good food tempt passing guests to pause; ~ [But,] the Way that is tasted has no flavor, ~ Looked at, it cannot be seen, ~ Listened to, it cannot be heard, ~ Used, it cannot be exhausted.

* * *

[35c35t] **Han Hiong Tan** ~ When the ruler follows the way of Dao, ~ People will flock to him. ~ They become the beneficiaries and enjoy peace and harmony. ~ Beautiful music and sumptuous foods allure all passers-by. ~ They linger and then decide to stay. ~ How is Dao best described? ~ Dao is tasteless, invisible and inaudible, ~ But its use is inexhaustible.

* * *

[35c36t] **Hua-Ching Ni** ~ When the subtle Way of the universe is taught, people know where to go and what to learn, ~ because they know that they will not be harmed but will receive great peace. ~ The teacher of the universal Way is like one who gives real food to people. ~ He does not feed them colorful bait with the intention of catching them. ~ The subtle Way of the universe is flavorless, with nothing much to offer the mouth. ~ Neither does it offer much to be enjoyed by the eyes or entertain the ears, yet its usefulness is inexhaustible.

* * *

[35c37t] **Chang Chung-yuan** ~ When one maintains the great image in dealing with the world, ~ One deals with the world without harming it. ~ Instead, one makes the world serene, tranquil, and peaceful. ~ Music and delicacies may attract passersby to remain momentarily, ~ But the taste of Tao is plain and without flavor. ~ Look at it, nothing can be seen. ~ Listen to it, nothing can he heard. ~ Employ it, it cannot be depleted.

* * *

[35c38t] **Henry Wei** ~ Virtue of Benevolence ~ Ren Teh ~ Hold fast to the Great Form, ~ And wherever in the world you go, ~ You will meet with no harm, ~ But enjoy security, peace, and well-being. ~ Where there is music with good food, ~ The passers-by will pause and linger. ~ But Tao, on being set forth orally, ~ Is insipid and tasteless. ~ It is invisible when looked at, ~ And inaudible when listened to, ~ Yet its utility will never come to an end.

* * *

[35c39t] **Ha Poong Kim** ~ Holding fast to the great form, ~ Go anywhere under Heaven. ~ Wherever you go, nothing will harm you - ~ You will be safe and in peace. ~ Music and fine food ~ Make the passing stranger stop. ~ When Tao comes out from the mouth, ~ How flavorless it is! ~ You look at it, but it is invisible. ~ You listen to it, but it is inaudible. ~ You use it, but it is inexhaustible.

* * *

[35c40t] **Tao Huang** ~ Holding on to the great Symbol, ~ The whole world carries on. ~ On and on without doing harm. ~ Being happy at peace, ~ Enjoying greatly the music and food, ~ Travelers stop by. ~ When the Tao is spoken forth plainly ~ It has no flavor at all. ~ Look, but that is not sufficient for seeing. ~ Listen, but that is not sufficient for hearing. ~ Use it, but it is not exhausted.

* * *

[35c41t] **Tang Zi-chang** ~ He who holds fast to the superior model, the whole world may follow him without ado. ~ They follow him without harm, but with comfort, equality and prosperity. ~ Musical temptation and food's flavor can stop a traveler on the road. ~ When Dao is tasted by mouth, it is mild and without flavor. ~ When it is looked at, it cannot be entirely seen; ~ when it is listened to, it cannot be entirely heard; ~ and when it is taken, it cannot be eaten.

* * *

[35c42t] **Wing-tsit Chan** ~ Hold fast to the great form (Tao), ~ And all the world will come. ~ They come and will encounter no harm; ~ But enjoy comfort, peace, and health. ~ When there are music and dainties, ~ Passing strangers will stay. ~ But the words uttered by Tao, ~ How insipid and tasteless! ~ We look at it, it is imperceptible. ~ We listen to it, it is inaudible. ~ We use it, it is inexhaustible.

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[35c91t] **И. И. Семененко** ~ К держащему великий образ уходит Поднебесная. ~ Уход к нему не причиняет ей вреда, но приносит мир, спокойствие и благоденствие. ~ Музыка и яства останавливают проходящих странников. ~ Но как же пресно, как безвкусно Дао, когда источается из уст! ~ Глядя на него, в нем не вполне найдешь, чего увидеть; ~ слушая его, в нем не вполне найдешь, чего услышать; ~ когда же пользуешься им, его не исчерпать.

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[35c92t] **А. А. Маслов** ~ К тому, кто овладел Великим образом, приходит Поднебесная. ~ Приходит - и устраняются бедствия, наступают умиротворение и покой. ~ Музыка и изысканная пища остановят уходящего путника. ~ Когда "Дао" исходит изо рта, оно не имеет запаха, не видимо и не слышимо, но в использовании неисчерпаемо.

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[35c93t] **Е. А. Торчинов** ~ К тому, кто держит великий образ, стекается вся Поднебесная. ~ Стекается, и ничто не причиняет ей вреда; она в покое, мире и благоденствии великом пребывает. ~ Всюду радость и обильные яства, что путника влекут остановиться и их вкусить. ~ Когда Дао-Путь исходит из наших уст, он пресен и лишен вкуса. ~ Смотришь на него - и не можешь узреть. ~ Слушаешь его - и никак не услышать. ~ Используешь его - и никак не исчерпать его возможностей.

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[35c94t] **А. Е. Лукьянов** ~ К тому, кто держит Великий Образ, приходит вся Поднебесная. ~ Приходит и не испытывает вреда, находит благополучие, мир, уважение, радость и угощение; ~ забредший путник и тот остается. ~ Дао выходит изо рта, пресное, оно без вкуса. ~ Смотришь на него и не можешь увидеть. ~ Слушаешь его и не можешь услышать. ~ Используешь его и не можешь исчерпать.

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[35c95t] **Ян Хин-шун** ~ К тому, кто представляет собой великий образ [дао], приходит весь народ. ~ Люди приходят, и он им не причиняет вреда. ~ Он приносит им мир, спокойствие, музыку и пищу. ~ Даже путешественник у него останавливается. ~ Когда дао выходит изо рта, оно пресное, безвкусное. ~ Оно незримо, и его нельзя услышать. ~ В действии оно неисчерпаемо.

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[35c96t] **Д. П. Конисси** ~ (Святой) берет великого слона и идет по всему миру. ~ Ходит, но не делает никакого вреда. ~ От удовольствия, спокойствия, тишины и величия дает ему (миру) пищу. ~ Проходящий пришелец остановился. ~ Когда он говорит о Тао, то как просты его слова! ~ (Когда) они произнесены, (то бывают) без всякого вкуса. ~ (Люди) смотрят на него (Тао), но не видят; они слушают его, но не слышат; они употребляют его, но оно не истощается.

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[35c97t] **В. В. Малявин** ~ Держись Великого Образа, ~ И Поднебесная к тебе придет, ~ Придет - и знать не будет зла, ~ Всюду будет царить великий мир, ~ Где музыка звучит и яства на столе, ~ Там всякий путник мимо не пройдет. ~ Но слово, которое исходит от Пути, ~ Так блекло! Различишь его едва ли. ~ Смотришь на него - не можешь его видеть. ~ Слушаешь его - не можешь слышать. ~ Пользуйся им - за целый век не исчерпаешь.

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[35c98t] **Б. Б. Виногродский** ~ Держи великий образ. ~ Тогда Поднебесная уходит, а уходя, не вредит. ~ В этом великий мир и покой. ~ Музыка и яства задерживают мимолетного гостя. ~ На Пути то, что выходит изо рта, становится пресным - в нем отсутствует вкус. ~ Смотреть на него недостаточно, чтобы увидеть. ~ Слушать его недостаточно, чтобы услышать. ~ Использовать его недостаточно, чтобы исчерпать.

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PSEUDO-CHAPTER **Thirty-Six**

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[36c01t] **Robert G. Henricks** ~ If you wish to shrink it, ~ You must certainly stretch it. ~ If you wish to weaken it, ~ You must certainly strengthen it. ~ If you wish to desert it, ~ You must certainly work closely with it. ~ If you wish to snatch something from it, ~ You must certainly give something to it. ~ This is called the Subtle Light. ~ The submissive and weak conquer the strong. ~ Fish should not be taken out of the depths; ~ The state's sharp weapons should not be shown to the people.

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[36c02t] **John C. H. Wu** ~ WHAT is in the end to be shrunken, ~ Begins by being first stretched out. ~ What is in the end to be weakened, ~ Begins by being first made strong. ~ What is in the end to be thrown down, ~ Begins by being first set on high. ~ What is in the end to be despoiled, ~ Begins by being first richly endowed. ~ Herein is the subtle wisdom of life: ~ The soft and weak overcomes the hard and strong. ~ Just as the fish must not leave the deeps, ~ So the ruler must not display his weapons.

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[36c03t] **D. C. Lau** ~ If you would have a thing shrink, ~ You must first stretch it; ~ If you would have a thing weakened, ~ You must first strengthen it; ~ If you would have a thing laid aside, ~ You must first set it up; ~ If you would take from a thing, ~ You must first give to it. ~ This is called subtle discernment: ~ The submissive and weak will overcome the hard and strong. ~ The fish must not be allowed to leave the deep; ~ The instruments of power in a state must not be revealed to anyone.

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[36c04t] **R. L. Wing** ~ In order to deplete it, ~ It must be thoroughly extended. ~ In order to weaken it, ~ It must be thoroughly strengthened. ~ In order to reject it, ~ It must be thoroughly promoted. ~ In order to take away from it, ~ It must be thoroughly endowed. ~ This is called a Subtle Insight. ~ The yielding can triumph over the inflexible; ~ The weak can triumph over the strong. ~ Fish

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should not be taken from deep waters; ~ Nor should organizations make obvious their advantages.

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[36c05t] **Ren Jiyu** ~ In order to contract it, it is necessary to expand it for the time being. ~ In order to weaken it, it is necessary to strengthen it for the time being. ~ In order to destroy it, it is necessary to promote it for the time being. ~ In order to grasp it, it is necessary to give to it for the time being. ~ This is called profound insight (and also the reason why) the soft and weak overcome the hard and strong. ~ (Just like) fish cannot be taken away from deep water, ~ Effective weapons of the state cannot be easily displayed to others.

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[36c06t] **Gia-fu Feng** ~ That which shrinks ~ Must first expand. ~ That which fails ~ Must first be strong. ~ That which is cast down ~ Must first be raised. ~ Before receiving ~ There must be giving. ~ This is called perception of the nature of things. ~ Soft and weak overcome hard and strong. ~ Fish cannot leave deep waters, ~ And a country's weapons should not be displayed.

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[36c07t] **Lok Sang Ho** ~ In order to fold, one must first unfold; ~ In order to weaken, one must first strengthen; ~ In order to banish, one must first establish; ~ In order to deprive, one must first provide. ~ The following is called refined understanding: ~ That the weak will outperform the strong. ~ Just as fish should stay inside their deep pools. ~ So the best gadgets and tools of a country should not be displayed in front of others.

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[36c08t] **Xiaolin Yang** ~ If it wants to shrink something, it always first expands it. ~ If it wants to weaken something, it always first strengthens it. ~ If it wants to get rid of something, it always first promotes it. ~ If it wants to take something, it always first gives it away. ~ These are delicate wisdoms, which is that the weak overcome the strong. ~ Big fish cannot leave deep water; ~ National security secrets cannot be shown to outsiders.

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[36c09t] **Walter Gorn Old**, THE COVERT AGREEMENT ~ When Nature is about to withhold a thing it is first sure to increase it. ~ When about to weaken it is first sure to strengthen. ~ When about to debase it is certain first to exalt. ~ When about to deprive it is first sure to give. ~ This is what I call the covert agreement. ~ The soft and the weak overcome the hard and the strong. ~ As a fish out of water is in danger, so a nation is in peril when its armaments are revealed to the people.

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[36c10t] **James Legge** ~ When one is about to take an inspiration, he is sure to make a (previous) expiration; ~ when he is going to weaken another, he will first strengthen him; ~ when he is going to overthrow another, he will first have raised him up; ~ when he is going to despoil another, he will first have made gifts to him: ~ - this is called 'Hiding the light (of his procedure).' ~ The soft overcomes the hard; ~ and the weak the strong. ~ Fishes should not be taken from the deep; ~ instruments for the profit of a state should not be shown to the people.

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[36c11t] **David Hinton** ~ To gather ~ you must scatter. ~ To weaken ~ you must strengthen. ~ To abandon ~ you must foster. ~ To take ~ you must give. ~ This is called dusky enlightenment. ~ Soft and weak overcome hard and strong. ~ Fish should be kept in their watery depths: ~ a nation's honed instruments of power should be kept well-hidden from the people.

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[36c12t] **Chichung Huang** ~ That which shall contract ~ Must have long expanded; ~ That which shall weaken ~ Must have long strengthened; ~ That which shall depart ~ Must have long partaken; ~ That which shall take ~ Must have long given. ~ This is called subtle insight. ~ Softness and weakness overcome strength: ~ Fish cannot leap out of deep water; ~ So cannot the state's sharp weapons ~ Be displayed to men.

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[36c13t] **Ellen M. Chen** ~ What is to be reduced, ~ Must first be expanded. ~ What is to be weakened, ~ Must first be made strong (ch'iang). ~ What is to be abolished, ~ Must first be established. ~ What is to be taken away, ~ Must first be given. ~ This is called the subtle illumination (wei ming). ~ The soft and weak overcome the hard and strong. ~ Fish must not leave the stream. ~ Sharp weapons (ch'i) of a state, ~ Must not be displayed.

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[36c14t] **Lee Sun Chen Org** ~ [Machination is often played out with following preemptive measures:] ~ In order to dwindle [an enemy], a predator would induce the targeted victim to bloat up his illusory assessment of himself; ~ In order to weaken [an enemy], a wrecker would make it utterly convincing that [he is too feeble] to confront him; ~ In order to eliminate [a rival], a schemer would make him believe that [the schemer's work would enhance] his rival's prosperity; ~ In order to take [power or possession away from someone], a conspirator would use favors and gifts to win the trust of his targeted victim [first to win his confidence]; ~ All of the above exemplifies what I called "the subtle and veiled brilliance" [which explains why the weak ones will eventually prevail over the strong ones]. ~ People who are pliable (flexible) will [ultimately] excel people who are rigid (obstinate); ~ A person who [regards himself] weaker [than he actually is] will [eventually] prevail over a person who [considers himself] stronger [than he truly is]; ~ Fish should not surface from the depth of the abyss [for the sake of safekeeping]; ~ Efficient instruments (weaponry) of a country should not be shown to [unreasonable] people.

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[36c15t] **Tien Cong Tran** ~ In order to shrink it, it must first be stretched out. ~ In order to weaken it, it must first be made strong. ~ In order to throw down it, it must first be set on high. ~ In order to obtain it, it must first be given. ~ That is subtle and wise. ~ The soft overcomes the hard. ~ The weak overcomes the strong. ~ The fish cannot leave the deep. ~ The useful instruments of the nation must not be displayed to the people.

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[36c16t] **Thomas Z. Zhang** ~ In order to reduce it, first expand it. ~ In order to weaken it, first strengthen it. ~ In order to abolish it, first establish it. ~ In order to take it, first give it. ~ This is called subtle wisdom. ~ Flexibility and compromise win out over stiffness and aggressiveness. ~ Fish cannot leave water. ~ Never show the country's best weapons to the enemy.

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[36c17t] **Arthur Waley** ~ What is in the end to be shrunk ~ Must first be stretched. ~ Whatever is to be weakened ~ Must begin by being made strong. ~ What is to be overthrown ~ Must begin by being set up. ~ He who would be a taker ~ Must begin as a giver. ~ This is called 'dimming' one's light. ~ It is thus that the soft overcomes the hard ~ And the weak, the strong. ~ 'It is best to leave the fish down in his pool; ~ Best to leave the State's sharpest weapons where none can see them.'

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[36c18t] **Richard John Lynn** ~ If you would like to gather him in, you must resolve yourself to let him aggrandize himself. ~ If you would like to weaken him, you must resolve yourself to let him grow strong. ~ If you would like to nullify him, you must resolve yourself to let him flourish. ~ If you would like to take him, you must resolve yourself to let him have his way. ~ Such an approach is called subtle and perspicacious. ~ Softness and pliancy conquer hardness and forcefulness. ~ Fish must not be allowed to escape to the depths. ~ The sharp instruments of the state may not be disclosed to the people.

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[36c19t] **Lin Yutang** ~ THE RHYTHM OF LIFE ~ He who is to be made to dwindle (in power) ~ Must first be caused to expand. ~ He who is to be weakened ~ Must first be made strong. ~ He who is to be laid low ~ Must first be exalted to power. ~ He who is to be taken away from ~ Must first be given. ~ This is the Subtle Light. ~ Gentleness overcomes strength: ~ Fish should be left in the deep pool, ~ And sharp weapons of the state should be left ~ Where none can see them.

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[36c20t] **Victor H. Mair** ~ When you wish to contract something, ~ you must momentarily expand it; ~ When you wish to weaken something, ~ you must momentarily strengthen it; ~ When you wish to reject something, ~ you must momentarily join with it; ~ When you wish to seize something, ~ you must momentarily give it up. ~ This is called "subtle insight." ~ The soft and weak conquer the strong. ~ Fish cannot be removed from the watery depths; ~ The profitable instruments of state cannot be shown to the people.

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[36c21t] **Tolbert McCarroll** ~ That which is to be shrunk must first be stretched out. ~ That which is to be weakened must first be strengthened. ~ That which is to be cast down must first be raised up. ~ That which is to be taken must first be given. ~ There is wisdom in dimming your light. ~ For the soft and gentle will overcome the hard and powerful. ~ Fish are best left in deep waters. ~ And, weapons are best kept out of sight.

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[36c22t] **David H. Li** ~ Before contracting [an object], let it expand; ~ Before weakening [an object], let it solidify; ~ Before abandoning [an object], let it flourish; ~ Before seizing [an object], let it aggregate. ~ This is discernment at its micro best. ~ Tenderness overcomes bruteness. ~ Fish cannot survive away from water. ~ A state does not boast her weaponry before the people.

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[36c23t] **Yasuhiko Genku Kimura** ~ What is ultimately to be compressed must first be expanded. ~ What is ultimately to be weakened must first be strengthened. ~ What is ultimately to be discarded must first be promoted. ~ What is ultimately to be taken away must first be given. ~ This is the subtle light of wisdom. ~ The soft overcomes the hard. ~ The weak overcomes the strong. ~ The fish should never leave the water. ~ The formed should never leave the formless.

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[36c24t] **Chou-Wing Chohan** ~ In order to reduce something, it must first be expanded. ~ In order to weaken something, it must first be strengthened. ~ In order to drop something, it must first be lifted. ~ "In order to take, a man must first give." ~ This is what is called the wisdom of light. ~ The soft and weak can overcome the hard and strong. ~ Just as the fish should not leave the depths, ~ The sharp instruments of control should not leave their hiding-place.

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[36c25t] **Man-Ho Kwok** ~ What is going to be diminished ~ Must first be allowed to inflate. ~ Whatever you want to weaken ~ Must first be convinced of its strength. ~ What you want to overcome ~ You must first of all submit to ... ~ What you want to take over ~ You must first of all give to - ~ This is called discerning. ~ You see, what is yielding and weak ~ Overcomes what is hard and strong: ~ (And just as a fish can't be seen when he stays down in the deep don't show your power to anyone).

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[36c26t] **Gu Zhengkun** ~ If you want a thing to contract, ~ You should stretch it first; ~ If you want a thing weakened, ~ You should strengthen it first; ~ If you want a thing gotten rid of, ~ You should promote it first; ~ If you want a thing taken away, ~ You should give to it first. ~ These are called subtle wisdom. ~ The supple and weak overcomes the rigid and strong. ~ Fish should not be allowed to leave the deep water; ~ The instruments of power of a state ~ Should not be shown to the public.

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[36c27t] **Chao-Hsiu Chen** ~ To gather things, one must first disseminate them. ~ To weaken things, one must first strengthen them. ~ To abolish things, one must first prevail upon them. ~ To seize things, one must first grant them. ~ That is what 'profound understanding' means. ~ The soft will overcome the hard. ~ The weak will overcome the strong. ~ The fish shall not leave deep waters. ~ The weapons of a country should not be displayed in public.

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[36c28t] **Liu Qixuan** ~ To compress something, one must first prop it. ~ To weaken something, one must first strengthen it. ~ To stop something, one must first advocate it. ~ To take something, one must first give it. ~ Subtle wisdom depends on the Way ~ In enabling the weak to defeat the strong killers. ~ A fish cannot go out of deep water for its existence. ~ A nation's effective system should be kept unknown.

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[36c29t] **Shi Fu Hwang** ~ The Doctrine of Reversion ~ Lao Tze says, ~ A man who wants his opponent to become a greedy man should allow him the chance to expand his benefit first. ~ He who wants to weaken his competitor should let his ambitions grow first. ~ He who wants to demolish his adversary should let him achieve first. ~ He who wants to plunder his enemy should let him have the storage place first. ~ These are subtle but effective stratagems. ~ The feeble will overcome the strong. ~ But fishes shouldn't leave the deep; a state's strategy shouldn't be shown to any person who is not concerned with it.

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[36c30t] **Ch'u Ta-Kao** ~ In order to contract a thing, one should surely expand it first. ~ In order to weaken, one will surely strengthen first. ~ In order to overthrow, one will surely exalt first. ~ 'In order to take, one will surely give first.' ~ This is called subtle wisdom. ~ The soft and weak can overcome the

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hard and strong. ~ As the fish should not leave the deep ~ So should the sharp implements of a nation not be shown to anyone.

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[36c31t] **Paul J. Lin** ~ About to shut it, let it first be opened. ~ About to weaken it, let it first be strengthened. ~ About to destroy it, let it first be advanced. ~ About to snatch it, let it first be given away. ~ This is called the subtle wisdom. ~ The soft overcomes the hard; ~ The weak overcomes the strong. ~ As fish cannot be separated from deep water, ~ The state's sharp weapons cannot be shown to the people.

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[36c32t] **Michael LaFargue** ~ When you want to shrink something, ~ you must always enlarge it. ~ When you want to weaken something, ~ you must always strengthen it. ~ When you want to neglect something, ~ you must always involve yourself with it. ~ When you want to deprive something, ~ you must always give to it. ~ This is called 'Subtle Clarity'. ~ Softness and Weakness overcome what is hard and strong. ~ "The fish must not leave the depths; ~ the state's 'sharp weapons' must not be shown to others."

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[36c33t] **Cheng Lin** ~ When one wishes to expand, one must first contract. ~ When one wishes to be strong, one must first be weak. ~ When one wishes to rise, one must first fall. ~ When one wishes to take, one must first give. ~ This is called mere truism. ~ Meekness can overcome hardness, and weakness can overcome strength. ~ Fishes cannot survive after leaving deep waters. ~ The State must not leave the weapons of war in the hands of the people.

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[36c34t] **Yi Wu** ~ If it wants to close anything, surely it will first open it. ~ If it wants to weaken anything, surely it will first strengthen it. ~ If it wants to abandon anything, surely it will first allow it to arise. ~ If it wants to take away anything, surely it will first give it. ~ This is called the subtle enlightenment. ~ The soft and the weak win over the hard and the strong. ~ Fish cannot leave the deep water. ~ The state's sharpest weapons cannot be shown to people.

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[36c35t] **Han Hiong Tan** ~ If you want to contract something, you must first stretch it. ~ You must first strengthen his power before you can weaken him. ~ Similarly, you have to build up something first before you can demolish it. ~ You can only take something away from somebody after they have possessed it. ~ This sort of platitudes is known as "subtle discernment". ~ The soft and the weak can overcome the hard and the strong. ~ Just like the fish should not leave the deep, ~ The machination in politics must not be revealed to the public.

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[36c36t] **Hua-Ching Ni** ~ If you hope to expand, you should first contract. ~ If you hope to become strong, you should first weaken yourself. ~ If your ambition is to be exalted, humiliation will follow. ~ If you hold fast to something, it will surely be taken away from you. ~ This is the operation of the subtle law of the universe. ~ The law of the universe is subtle, but it can be known. ~ The soft and meek can overcome the hard and strong. ~ The strength of a country must not be displayed. ~ Just as fish cannot leave the deep, ~ one must never stray from one's true nature.

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[36c37t] **Chang Chung-yuan** ~ That which is to be condensed must first be dispersed. ~ That which is to be enervated must first be vitalized. ~ That which is to be devastated must first be produced. ~ That which is to be obtained must first be yielded. ~ This is called invisible illumination. ~ The soft overcomes the unshakable; ~ The weak overcomes the strong. ~ Just as fish stay deep in the pond, ~ The best arms in the nation are those that remain invisible.

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[36c38t] **Henry Wei** ~ Faint Light ~ Wei Ming ~ Wishing to restrict anything, ~ One must first expand it; ~ Wishing to weaken anything, ~ One must first strengthen it; ~ Wishing to abolish anything, ~ One must first set it up; ~ Wishing to take from anything, ~ One must first supply it. ~ This is called Faint Light. ~ The soft conquers the hard; ~ The weak conquers the strong. ~ Fish should not break forth from the deep; ~ Deadly weapons of the state must not be shown off.

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[36c39t] **Ha Poong Kim** ~ When you want to shrink it, ~ You must first stretch it. ~ When you want to make it weak, ~ You must first make it strong. ~ When you want to make it fall, ~ You must first make it rise. ~ When you want to rob it, ~ You must first give it. ~ This is called subtle light. ~ The soft and weak prevails over the hard and strong. ~ The fish may not leave the depths. ~ The sharp instrument of the state ~ May not be shown to the people.

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[36c40t] **Tao Huang** ~ When you want to constrict something, ~ You must first let it expand; ~ When you want to weaken something, ~ You must first enable it; ~ When you want to eliminate something, ~ You must first allow it; ~ When you want to conquer something, ~ You must first let it be. ~ This is called the Fine Light. ~ The weak overcomes the strong. ~ Fish cannot live away from the source. ~ The sharp weapon of the nation should never be displayed.

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[36c41t] **Tang Zi-chang** ~ What is to be contracted may need to be expanded; ~ what is to be weakened may need to be strengthened; ~ what is to be reduced may need to be increased; ~ and what is to be reformed may need to be impaired. ~ This is called "Starting enlightenment". ~ A fish cannot live out of water. ~ A country with deadly weapons should never demonstrate them before others.

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[36c42t] **Wing-tsit Chan** ~ In order to contract, ~ It is necessary first to expand. ~ In order to weaken, ~ It is necessary first to strengthen. ~ In order to destroy, ~ It is necessary first to promote. ~ In order to grasp, ~ It is necessary first to give. ~ This is called subtle light. ~ The weak and the tender overcome the hard and the strong. ~ Fish should not be taken away from water. ~ And sharp weapons of the state should not be displayed to the people.

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[36c91t] **И. И. Семененко** ~ Прежде чем что-либо сжать, следует сначала его растянуть; ~ прежде чем что-либо ослабить, следует сначала его укрепить; ~ прежде чем что-либо низринуть, следует сначала дать ему подняться; ~ прежде чем у кого-либо отнять, следует сначала ему предоставить. ~ Это зовут неуловимым крошечным просветом. ~ Мягкое и слабое одерживает верх над твердостью и силой. ~ Рыбе не годится выплывать из глубины. ~ Бразды правления не следует показывать.

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[36c92t] **А. А. Маслов** ~ Желая что-то сжать, сначала растяни его. ~ Желая что-то ослабить, сначала усиль его. ~ Желая что-то уничтожить, позволь этому сначала расцвести. ~ Желая что-то отнять, сначала дай это. ~ Это и зовётся утончённо-искусным просветлением. ~ Мягкое и слабое одолевают твёрдое и сильное. ~ Рыба не может покинуть глубину. ~ Равно и государству нельзя показывать инструменты управления народу.

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[36c93t] **Е. А. Торчинов** ~ Если хочешь нечто сжать - прежде растяни его. ~ Если хочешь нечто ослабить - прежде усиль его. ~ Если хочешь нечто погубить - прежде дай расцвести ему. ~ Если хочешь нечто отнять - вначале нечто дай. ~ Это и называют утонченной просветленностью: ~ Ведь мягкое и слабое побеждает сильное и крепкое. ~ Острое оружие Поднебесной ни в коем случае нельзя показывать людям.

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[36c94t] **А. Е. Лукьянов** ~ Чтобы нечто сжать, необходимо прежде расширить его. ~ Чтобы нечто ослабить, необходимо прежде усилить его. ~ Чтобы нечто уничтожить, необходимо прежде взрастить его. ~ Чтобы нечто отнять, необходимо прежде дать его. ~ Это и называется сокровенно-глубокой просветленностью. ~ Мягкое и слабое побеждает твердое и сильное. ~ Как рыбе нельзя уйти из глубин, так и методам управления государством не должно обучать людей.

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[36c95t] **Ян Хин-шун** ~ Чтобы нечто сжать, необходимо прежде расширить его. ~ Чтобы нечто ослабить, нужно прежде укрепить его. ~ Чтобы нечто уничтожить, необходимо прежде дать ему расцвести. ~ Чтобы нечто у кого-то отнять, нужно прежде дать ему. ~ Это называется глубокой истиной. ~ Мягкое и слабое побеждает твердое и сильное. ~ Как рыба не может покинуть глубину, так и государство не должно выставлять напоказ людям свои совершенные методы [управления].

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[36c96t] **Д. П. Конисси** ~ То, что сжимается, - расширяется. ~ То, что ослабевает, - усиливается. ~ То, что уничтожается, - восстановляется. ~ То, что лишается всего, - имело все. ~ Все это называется то скрытым, то ясным. ~ Мягкое побеждает твердое, слабое - сильное. ~ Как рыба не может покинуть глубины, так страна не может оставаться без орудия. ~ Сильное орудие правления не должно быть показываемо народу.

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[36c97t] **В. В. Малявин** ~ Если хочешь сжать, ~ Прежде нужно растянуть. ~ Если хочешь ослабить, ~ Прежде нужно усилить. ~ Если хочешь развалить, ~ Прежде нужно возвеличить. ~ Если хочешь отнять, ~ Прежде нужно дать. ~ Вот что зовется "опережающим прозрением". ~ Мягкое и слабое одолеет твердое и сильное. ~ Рыбе лучше не покидать глубины, ~ А то, что приносит царству благо, нельзя показывать людям.

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[36c98t] **Б. Б. Виногродский** ~ Стремишься сжать - необходимо сильно растянуть. ~ Стремишься ослабить - необходимо сильно укрепить. ~ Стремишься разрушить - необходимо сильно возвысить. ~ Стремишься завладеть - необходимо сильно дать. ~ Это определяется: ~ Просветление в тончайшем. ~ Мягкое и слабое побеждает твердое и сильное. ~ Рыбу нельзя вытаскивать из пучины. ~ Функциональные инструменты управления обществом нельзя показывать народу.

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PSEUDO-CHAPTER **Thirty-Seven**

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[37c01t] **Robert G. Henricks** ~ The Tao is constantly nameless. ~ Were marquises and kings able to maintain it, ~ The ten thousand things would transform on their own. ~ Having transformed, were their desires to become active, ~ I would subdue them with the nameless simplicity. ~ Having subdued them with the nameless simplicity, ~ I would not disgrace them. ~ By not being disgraced, they will be tranquil. ~ And Heaven and Earth will of themselves be correct and right.

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[37c02t] **John C. H. Wu** ~ TAO never makes any ado, ~ And yet it does everything. ~ If a ruler can cling to it, ~ All things will grow of themselves. ~ When they have grown and tend to make a stir, ~ It is time to keep them in their place by the aid of the nameless Primal Simplicity, ~ Which alone can curb the desires of men. ~ When the desires of men are curbed, there will be peace, ~ And the world will settle down of its own accord.

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[37c03t] **D. C. Lau** ~ The way never acts yet nothing is left undone. ~ Should lords and princes be able to hold fast to it, ~ The myriad creatures will be transformed of their own accord. ~ After they are transformed, should desire raise its head, ~ I shall press it down with the weight of the nameless uncarved block. ~ The nameless uncarved block ~ Is but freedom from desire, ~ And if I cease to desire and remain still, ~ The empire will be at peace of its own accord.

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[37c04t] **R. L. Wing** ~ The Tao never acts, And yet is never inactive. ~ If leaders can hold on to it, ~ All Things will be naturally influenced. ~ Influenced and yet desiring to act, ~ I would calm them with Nameless Simplicity. ~ Nameless Simplicity is likewise without desire; ~ And without desire there is harmony. ~ The world will then be naturally stabilized.

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[37c05t] **Ren Jiyu** ~ Tao invariably does nothing, ~ And yet there is nothing left undone. ~ If kings and princes can preserve it, ~ All things will submit to them spontaneously. ~ (After their) submission if any desires occur, ~ I should subdue them with the nameless simplicity. ~ The nameless simplicity is nothing but eradication of desires. ~ Eradication of desires will lead to quietude, ~ Thus the world will naturally find its equilibrium.

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[37c06t] **Gia-fu Feng** ~ Tao abides in non-action, ~ Yet nothing is left undone. ~ If kings and lords observed this, ~ The ten thousand things would develop naturally. ~ If they still desired to act, ~ They would return to the simplicity of formless substance. ~ Without form there is no desire. ~ Without desire there is tranquillity. ~ And in this way all things would be at peace.

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[37c07t] **Lok Sang Ho** ~ The Dao neither contrives to do something ~ nor abstains from doing anything. ~ If only the kings and barons would follow the Dao, ~ all the living things would be transformed. ~ If the transformed living things ~ should contrive to do anything, ~ I would restrain them with the natural simplicity of the Unnamed. ~ I would have them freed from desires. ~ Freedom from desires is achieved by stilling the mind. ~ Everything under

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heaven will then fall back into their natural places.

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[37c08t] **Xiaolin Yang ~** The DAO always practices WUWEI, but there is nothing that it cannot do. ~ If the kings can use the DAO, people will take care of themselves. ~ When people get freedom, they begin to have desires; ~ I will then use this nameless and simple DAO to guide them. ~ This nameless and simple DAO will make them have no desires. ~ Without desires, they will be peaceful, and the country will keep stability by itself.

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[37c09t] **Walter Gorn Old**, THE ART OF GOVERNMENT ~ Tao remains quiescent, and yet leaves nothing undone. ~ If a ruler or a king could hold it, all things would of their own accord assume the desired shape. ~ If in the process of transformation desire should arise, I would check it by the ineffable simplicity. ~ The ineffable simplicity would bring about an absence of desire, and rest would come back again. ~ Thus the world would regenerate itself.

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[37c10t] **James Legge ~** The Tao in its regular course does nothing (for the sake of doing it), and so there is nothing which it does not do. ~ If princes and kings were able to maintain it, all things would of themselves be transformed by them. ~ If this transformation became to me an object of desire, I would express the desire by the nameless simplicity. ~ Simplicity without a name ~ Is free from all external aim. ~ With no desire, at rest and still, ~ All things go right as of their will.

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[37c11t] **David Hinton ~** Way is perennially doing nothing so there's nothing it doesn't do. ~ When lords and emperors abide by this ~ the ten thousand things follow change of themselves. ~ Desire drives change, ~ but I've stilled it with uncarved nameless simplicity. ~ Uncarved nameless simplicity ~ is the perfect absence of desire, ~ and the absence of desire means repose: ~ all beneath heaven at rest of itself.

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[37c12t] **Chichung Huang ~** The Tao is constant and nameless. ~ If marquises and kings can adhere to it, ~ The ten thousand things will live and grow spontaneously. ~ While they live and grow spontaneously, ~ If lusts arise, ~ I shall fill them with the nameless unhewn log. ~ Being filled with the nameless unhewn log, ~ They shall become lustless. ~ Lustlessness leads to stillness; ~ Heaven and earth shall turn aright spontaneously.

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[37c13t] **Ellen M. Chen ~** Tao everlasting (ch'ang) does not act (wu wei), ~ And yet nothing is not done (erh wu pu wei). ~ If kings and barons can abide by (shou) it, ~ The ten thousand things will transform by themselves (tzu hua). ~ If in transforming desire (yü) is aroused, ~ I shall suppress it by the nameless uncarved wood (p'u). ~ With the nameless uncarved wood, ~ There shall be no desire (wu yü). ~ Without desire there is thus quietude (ching). ~ The world shall be self-ordered (tzu ting).

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[37c14t] **Lee Sun Chen Org ~** Tao does not intervene [with the natural course of events], ~ Still its predominance is on all phases of every thing (events); ~ If kings and lords can hold on to natural courses, everything [on Earth] will go his way spontaneously; ~ However, if kings and lords, after they have gained the subordination [of the world], would entertain the idea of tampering with Tao in order to satisfy their improper demand], I must warn them about the power of the inexplicable Simplicity (Tao); ~ Simplicity (Tao), though difficult to describe, is learned through the elimination of [subjective and selfish] desires; ~ The elimination of [subjective and selfish] desires leads to Serenity; ~ A [serene] world shall embark on the course of righteousness (peace and nobility).

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[37c15t] **Tien Cong Tran ~** The Way does not do, but does do (does not do nothing). ~ If kings and princes can cling to it, all things will change by themselves. ~ When they change and tend to stir, it is time to keep them in their place by the aid of the nameless uncarved. ~ It is the uncarved that curbs the desires. ~ Without desires, there will be stillness; the world will be in peace by itself.

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[37c16t] **Thomas Z. Zhang ~** Tao normally does not interfere, yet it plays a role everywhere. ~ If the kings and nobles can follow it, everything would become submissive. ~ If rebellion is attempted, I will use Tao's extreme honesty to suppress it. ~ Using Tao's extreme honesty to suppress it, people would have no ambition. ~ With no ambition, people would be peaceful. ~ Thus, the world would go back to normal.

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[37c17t] **Arthur Waley ~** Tao never does; ~ Yet through it all things are done. ~ If the barons and kings would but possess themselves of it, ~ The ten thousand creatures would at once be transformed. ~ And if having been transformed they should desire to act, ~ We must restrain them by the blankness of the Unnamed. ~ The blankness of the Unnamed ~ Brings dispassion; ~ To be dispassionate is to be still. ~ And so, of itself, the whole empire will be at rest.

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[37c18t] **Richard John Lynn ~** The Dao in its constancy engages in no conscious action, ~ Yet nothing remains undone. ~ If any lord or prince could hold on to it, the myriad folk would undergo moral transformation spontaneously. ~ Once nurtured, should desire arise, I would press down on it with the nameless uncarved block. ~ With the nameless uncarved block, they too would stay free of desire. ~ Achieving tranquillity by keeping them free of desire, all under Heaven would govern themselves.

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[37c19t] **Lin Yutang ~** WORLD PEACE ~ The Tao never does, ~ Yet through it everything is done, ~ If princes and dukes can keep the Tao, ~ The world will of its own accord be reformed. ~ When reformed and rising to action, ~ Let it be restrained by the Nameless pristine simplicity. ~ The Nameless pristine simplicity ~ Is stripped of desire (for contention). ~ By stripping of desire quiescence is achieved, ~ And the world arrives at peace of its own accord.

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[37c20t] **Victor H. Mair ~** The Way is eternally nameless. ~ If feudal lords and kings preserve it, ~ The myriad creatures will be transformed by themselves. ~ After transformation, if they wish to rise up, ~ I shall restrain them with the nameless unhewn log. ~ By restraining them with the nameless unhewn log, ~ They will not feel disgraced; ~ Not feeling disgraced, ~ They will be still, ~ Whereupon heaven and earth will be made right by themselves.

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[37c21t] **Tolbert McCarroll ~** The Tao never strives, ~ yet nothing is left undone. ~ If leaders were able to adhere to it the ten thousand things would develop of their own accord. ~ If after they have developed ~ they experience desires to strive, ~ they can bury those desires under the nameless Uncarved Block. ~ The nameless Uncarved Block can protect against desire. ~ When desires are restrained there will be peace, ~ and then all under heaven will be at rest.

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[37c22t] **David H. Li ~** Direction is laissez-faire at all times; it is all-permeating. ~ Were a Duke or a Prince to govern with Direction, ~ Myriad matters would develop on own volition. ~ As self-development degenerates into avarice in complexity, ~ I suppress it with Direction's simplicity. ~ Suppressing with Direction's simplicity, ~ avarice disappears. ~ Without avarice, serenity visits with ease; ~ The world self-governs in peace.

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[37c23t] **Yasuhiko Genku Kimura ~** The Tao does nothing, ~ Yet it leaves nothing undone. ~ If the leaders of the world abide by it, ~ All beings of their own accord will transform themselves. ~ If in the course of self-transformation discordant desires arise, ~ Calm them with the unnameable simplicity of the Tao. ~ If calmed with the nameless simplicity of the Tao, ~ Discordant desires of their own accord will disappear. ~ If discordant desires disappear and quietude is restored, ~ The world of its own accord will order itself.

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[37c24t] **Chou-Wing Chohan ~** Tao is never active, but there is nothing it does not do. ~ If princes and kings could hold onto it, all things would develop by themselves. ~ When they develop, the desire in them would emerge, ~ I would restrain them with simplicity, ~ So simple that it does not even have a name, ~ In order to liberate them from desire. ~ Free of desire, they would be soaked in tranquillity, ~ And thus the world would attain purity and virtue. ~ Simplicity, however unimportant it may be, ~ Cannot be subdued even by the entire world. ~ If princes and kings could hold onto it, ~ Everything in the world, of its own accord, would pay homage. ~ Heaven and earth would unite to sprinkle dew, sweeter than honey, on the ground. ~ Without anyone ordering them to do so, people would attain harmony by themselves. ~ With the mission accomplished and the objectives achieved, ~ People would see themselves as following in nature's footsteps.

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[37c25t] **Man-Ho Kwok ~** The Tao goes on forever wu-wei - doing nothing ~ And yet everything gets done. ~ How? ~ It does it by being, ~ And by being everything it does. ~ If people and rulers go by this then every living thing will be well. ~ And if parts still want to separate the true leader will use the centrifugal weight of this original unnameable Oneness. ~ It is simple: ~ If no one wants anything for themselves then there can be peace and all things will know peace the way music ends in peace.

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[37c26t] **Gu Zhengkun ~** The Tao always remains inactive, ~ Yet it acts upon everything in the world. ~ If lords and kings can keep it, ~ All creatures will grow and develop naturally. ~ When desires are kindled in the growth and development, ~ I can suppress them with the nameless Simplicity of the Tao. ~ Once I do so ~ Desires will be repressed. ~ Once desires are repressed, ~ The whole world will be naturally at peace.

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[37c27t] **Chao-Hsiu Chen ~** The Tao always does nothing but nothing remains undone. ~ If the ruler observes this the myriad creatures will act of their own accord. ~ After their metamorphosis, desire will arise. ~ It will press them down with the power of the uncarved block, the Tao. ~ The nameless uncarved block is free from desire. ~ Absence of desire will lead to stillness and the world under Heaven will be harmonized by itself.

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[37c28t] **Liu Qixuan ~** The eternal Way serves everything by doing nothing. ~ If the kings can keep the model, ~ A natural order will appear in the world. ~ Should something undesirable grow after that, ~ Prevent it with the nameless simplicity. ~ By saying "the nameless simplicity," ~ I mean the reduction of vain desires. ~ Vain desires can be reduced by serenity of mind, ~ And the world can then be back in the Way.

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[37c29t] **Shi Fu Hwang ~** The World In Peace ~ Lao Tze says, ~ The Tao's accomplishment is constantly made through acting without the intent to control fate, yet leaving nothing undone. ~ If the king of men insists on practicing the Tao, all existence will transform themselves in their natural courses. ~ When they transform and go out of their way, the king of men should guide them back to a pristine simplicity which was unknown to the world before. ~ Namely, the pristine simplicity of being desireless. ~ To be desireless is cultivated by being still. ~ It is by this stillness that this world is settled down in peace naturally.

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[37c30t] **Ch'u Ta-Kao ~** Tao is ever inactive, and yet there is nothing that it does not do. ~ If princes and kings could keep to it, all things would of themselves become developed. ~ When they are developed, desire would stir in them; ~ I would restrain them by the nameless Simplicity, ~ In order to make them free from desire. ~ Free from desire, they would be at rest; ~ And the world would of itself become rectified. ~ However insignificant Simplicity seems, the whole world cannot make it submissive. ~ If princes and kings could keep to it, ~ All things in the world would of themselves pay homage. ~ Heaven and earth would unite to send down sweet dew. ~ The people with no one to command them would of themselves become harmonious. ~ When merits are accomplished and affairs completed, ~ The people would speak of themselves as following nature.

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[37c31t] **Paul J. Lin ~** Tao is always inactive. ~ But it leaves nothing undone. ~ If dukes and kings can keep it, ~ Then all things will be naturally transformed. ~ If transformation raises desires, ~ I would suppress them with nameless simplicity. ~ Nameless simplicity means being without desires. ~ Being without desires and with tranquility, ~ The world will keep peace by itself.

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[37c32t] **Michael LaFargue ~** Tao invariably Does Nothing, ~ and nothing remains not done. ~ If the princes and kings can watch over it, ~ the thousands of things will change by themselves. ~ If they change, and become desirous and active, ~ I will restrain them with the Nameless One's Simplicity. ~ Restraining them with the Nameless One's Simplicity will cause them no disgrace. ~ Not being disgraced, they will be Still. ~ The world will order itself.

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[37c33t] **Cheng Lin ~** Truth abides by inaction, and yet nothing is left undone. ~ If the rulers abide by Truth, all animate creation will of their own accord come under their influence. ~ When they of their own accord come under their influence, and if selfish desires arise, I would tranquillize them with the nameless simplicity (Truth). ~ Once tranquillized by the nameless simplicity, they will again be free from selfish desires. ~ Thus free from selfish desires, they will be calm, and the world will of its own accord become peaceful.

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[37c34t] **Yi Wu ~** The Way is constantly in non-action, ~ But it leaves nothing undone. ~ If dukes and kings can keep to it, ~ All things will be transformed by themselves. ~ But, in transforming, desires arise. ~ I will subdue them by the nameless simplicity; ~ With nameless simplicity, ~ There will be no desires. ~ Being desireless is to be tranquil. ~ All the world will become calm by itself.

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[37c35t] **Han Hiong Tan ~** Dao always sticks to non-action, yet everything develops spontaneously. ~ If the rulers could follow the way of Dao, ~ Everything under the sun will function properly. ~ If desire begins to creep in during the developing process, ~ It should be constrained by the "nameless simplicity". ~ The "nameless simplicity" has no designs. ~ Without designs, it will not create any disturbance. ~ Hence, peace will again prevail in the world.

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[37c36t] **Hua-Ching Ni ~** The subtle essence of the universe is always unoccupied, ~ yet it leaves nothing undone. ~ If the people of the world were wise enough to plant the root of their lives deep within the Subtle Origin, ~ then the worldly affairs of life would coherently follow their own natural course, ~ and harmony would abound of its own accord. ~ When confusion takes place in one's surroundings, ~ it can be dissolved with the power of undisturbable Simplicity. ~ When life is ruled by undisturbable Simplicity, ~ desire and passion naturally fall away and reveal people's true, original nature. ~ Then the peaceful order of the universe prevails and unity manifests again of its own accord.

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[37c37t] **Chang Chung-yuan ~** Tao is real and free from action, yet nothing is not acted upon. ~ If rulers abide with it, all things transmute by themselves. ~ If, in the process of transmutation, intention emerges, it must be overcome by the original non-differentiation of the nameless. ~ To experience the original non-differentiation of the nameless, one should also be free from intending to have no-intention. ~ To be free from intending to have no-intention is to be quiescent. ~ Thereby, the world is naturally led to tranquillity.

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[37c38t] **Henry Wei ~** The Way of Government ~ Wei Cheng ~ Tao is eternal and devoid of action, ~ Yet there is nothing it does not do. ~ If kings and nobles can preserve it intact, ~ The ten thousand things will reform of themselves. ~ If after the reform they desire to be active, ~ I shall calm them with the Nameless Simplicity (p'u), ~ The Nameless Simplicity will induce desirelessness, ~ Desirelessness will tend to quiescence, ~ And the world will set itself on the right course.

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[37c39t] **Ha Poong Kim ~** Tao never does, ~ Yet leaves nothing undone. ~ If kings and princes hold fast to this, ~ The ten thousand things will transform of themselves. ~ Should desires arise after transformation, ~ I shall calm them with the nameless, uncarved block. ~ The nameless, uncarved block ~ Brings desirelessness. ~ With desirelessness comes stillness, ~ And all under Heaven will be at peace by itself.

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[37c40t] **Tao Huang ~** Tao is eternally nameless. ~ If lords and rulers would abide by it, ~ All things would evolve of themselves. ~ What evolves desires to act. ~ I, then, suffuse this with nameless simplicity. ~ Suffusing with nameless simplicity is eliminating humiliation. ~ Without humiliation, peace arises. ~ Heaven and earth regulate themselves.

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[37c41t] **Tang Zi-chang ~** The eternity of Dao contrives nothing, yet it provides everything. ~ If rulers can cling to it - Dao, ~ All Things will transform (change) themselves. ~ Any artificial desire occurring during the transformation, shall be suppressed by the nameless "Purity" (Pure Matter). ~ Nameless "Purity" (Pure Matter) will do away with artificial desires. ~ When artificial desires have been done away with, all peoples will be at peace and the world order will be established automatically.

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[37c42t] **Wing-tsit Chan ~** Tao invariably takes no action, and yet there is nothing left undone. ~ If kings and barons can keep it, all things will transform spontaneously. ~ If, after transformation, they should desire to be active, ~ I would restrain them with simplicity, which has no name. ~ Simplicity, which has no name, is free of desires. ~ Being free of desires, it is tranquil. ~ And the world will be at peace of its own accord.

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[37c91t] **И. И. Семененко ~** Дао, будучи незыблемым, находится в бездействии, но оно при этом непременно действует. ~ Если владетели и царь смогут ему следовать, то десять тысяч вещей сами же преобразуются. ~ Когда они, преобразовываясь, пожелают возрасти, я их укрощу посредством приведения к безымянной первозданности. ~ В состоянии безымянной первозданности не появится желаний. ~ А при отсутствии желаний и в покое Поднебесная сама придет к стабильности.

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[37c92t] **А. А. Маслов ~** Дао извечно пребывает в недеянии, но нет того, чего бы оно ни совершало. ~ Если правители и князья могли бы соблюдать его, мириады существ обрели бы самопреображение. ~ Если же после того, как они обретут преображение, родятся желания, то я погашу их безымянной простотой. ~ Безымянная простота свободна от желаний. ~ И если, избавясь от желаний, я обрету спокойствие, то Поднебесная сама придёт в порядок.

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[37c93t] **Е. А. Торчинов ~** Дао-Путь постоянен, в недеянии он пребывает, но нет ничего, не сделанного им. ~ И если князья и цари умеют его блюсти, все сущее будет изменяться само по себе. ~ Но если изменяясь, оно возжелает творить самочинно, я буду давить на него простотой первозданной. ~ После того как я надавлю на него простотой первозданной, оно желать перестанет. ~ Без вожделений оно обретет покой, и тогда Поднебесная исправится сама собой.

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[37c94t] **А. Е. Лукьянов ~** Дао постоянно не деяет и не не-деяет. ~ Если хоу и ваны смогут блюсти его, то мириады вещей будут сами собою развиваться. ~ [Но если кто] наравне с развитием вдруг возжелает еще и мастерить, ~ я обуздаю того безымянным духовным естеством (пу). ~ Само же безымянное духовное естество по-прежнему останется бесстрастным. ~ [Его] бесстрастие приведет к покою, и Поднебесная сама собою утвердится.

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[37c95t] **Ян Хин-шун ~** Дао постоянно осуществляет недеяние, однако нет ничего такого, что бы оно не делало. ~ Если знать и государи будут его соблюдать, то все существа будут изменяться сами собой. ~ Если те, которые изменяются, захотят действовать, то я буду подавлять их при помощи простого бытия, не обладающего именем. ~ Не обладающее именем - простое бытие - для себя ничего не желает. ~ Отсутствие желания приносит покой, и тогда порядок в стране сам собой установится.

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[37c96t] **Д. П. Конисси ~** Тао ничего не делает, но нет того, чего бы оно не сделало. ~ Если царь и князья хорошо будут управлять страной, то все существа преобразуются так, как они желают. ~ Если все существа придут в сильное движение, то я удержу их посредством безымянной простоты. ~ Безымянная простота не имеет страсти. ~ Когда (в мире) не будет страстей, то будет спокойствие повсеместное и на всей земле будет правда.

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[37c97t] **В. В. Малявин ~** Путь вечно в недеянии, ~ А в мире все делается. ~ Если князья и цари смогут блюсти его, ~ Вещи сами себя претворят. ~ Если потом они возымеют желание действовать, ~ Я сдержу их безымянной простотой. ~ Безымянная простота не таит никаких желаний. ~ Когда в покое не родится желаний, ~ Поднебесный мир выправится сам собой.

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[37c98t] **Б. Б. Виногродский ~** Постоянство Пути - в отсутствии осуществления. ~ В результате отсутствует не-осуществленное. ~ Если удельные князья и правители способны придерживаться этого, тогда мириады сущностей сами стремятся к преобразованиям. ~ Если в преобразованиях желают действовать, то сущность моя удержит их посредством первозданной целостности отсутствия имен. ~ Состояние первозданной целостности отсутствия имен также ориентирует на отсутствие стремлений. ~ Когда состояние отсутствия стремлений осуществляется посредством покоя, тогда выправление Поднебесной будет происходить само собой.

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PSEUDO-CHAPTER **Thirty-Eight**

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[38c01t] **Robert G. Henricks ~** The highest virtue is not virtuous; therefore it truly has virtue. ~ The lowest virtue never loses sight of its virtue; therefore it has no true virtue. ~ The highest virtue takes no action, yet it has no reason for acting this way; ~ The highest humanity takes action, yet it has no reason for acting this way; ~ The highest righteousness takes action, and it has its reasons for acting this way; ~ The highest propriety takes action, and when no one responds to it, then it angrily rolls up its sleeves and forces people to comply. ~ Therefore, when the Way is lost, only then do we have virtue; ~ When virtue is lost, only then do we have humanity; ~ When humanity is lost, only then do we have righteousness; ~ And when righteousness is lost, only then do we have propriety. ~ As for propriety, it's but the thin edge of loyalty and sincerity, and the beginning of disorder. ~ And foreknowledge is but the flower of the Way, and the beginning of stupidity. ~ Therefore the Great Man ~ Dwells in the thick and doesn't dwell in the thin; ~ Dwells in the fruit and doesn't dwell in the flower. ~ Therefore, he rejects that and takes this.

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[38c02t] **John C. H. Wu ~** HIGH Virtue is non-virtuous; ~ Therefore it has Virtue. ~ Low Virtue never frees itself from virtuousness; ~ Therefore it has no Virtue. ~ High Virtue makes no fuss and has no private ends to serve: ~ Low Virtue not only fusses but has private ends to serve. ~ High humanity fusses but has no private ends to serve: ~ High morality not only fusses but has private ends to serve. ~ High ceremony fusses but finds no response; ~ Then it tries to enforce itself with rolled-up sleeves. ~ Failing Tao, man resorts to Virtue. ~ Failing Virtue, man resorts to humanity. ~ Failing humanity, man resorts to morality. ~ Failing morality, man resorts to ceremony. ~ Now, ceremony is the merest husk of faith and loyalty; ~ It is the beginning of all confusion and disorder. ~ As to foreknowledge, it is only the flower of Tao, ~ And the beginning of folly. ~ Therefore, the full-grown man sets his heart upon the substance rather than the husk; ~ Upon the fruit rather than the flower. ~ Truly, he prefers what is within to what is without.

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[38c03t] **D. C. Lau ~** A man of the highest virtue does not keep to virtue and that is why he has virtue. ~ A man of the lowest virtue never strays from virtue and that is why he is without virtue. ~ The former never acts yet leaves nothing undone. ~ The latter acts but there are things left undone. ~ A man of the highest benevolence acts, but from no ulterior motive. ~ A man of the highest rectitude acts, but from ulterior motive. ~ A man most conversant in the rites acts, but when no one responds rolls up his sleeves and resorts to persuasion by force. ~ Hence when the way was lost there was virtue; ~ When virtue was lost there was benevolence; ~ When benevolence was lost there was rectitude; ~ When rectitude was lost there were the rites. ~ The rites are the wearing thin of loyalty and good faith ~ And the beginning of disorder; ~ Foreknowledge is the flowery embellishment of the way ~ And the beginning of folly. ~ Hence the man of large mind abides in the thick not in the thin, in the fruit not in the flower. ~ Therefore he discards the one and takes the other.

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[38c04t] **R. L. Wing ~** Superior Power is never Powerful, thus it has Power. ~ Inferior Power is always Powerful, thus it has no Power. ~ Superior Power takes no action and acts without motive. ~ Inferior Power takes action and acts with motive. ~ Superior philanthropy takes action and acts without motive. ~ Superior morality takes action and acts with motive. ~ Superior propriety takes action and there is no response; ~ So it raises its arm to project itself. ~ Therefore, lose the Tao and Power follows. ~ Lose the Power and philanthropy follows. ~ Lose philanthropy and morality follows. ~ Lose morality and propriety follows. ~ One who has propriety has the veneer of truth ~ And yet is the leader of confusion. ~ One who knows the future has the luster of the Tao ~ And yet is ignorant of its origins. ~ Therefore those with the greatest endurance ~ Can enter the substantial, ~ Not occupy its veneer; ~ Can enter reality, ~ Not occupy its luster. ~ Hence they discard one and receive the other.

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[38c05t] **Ren Jiyu** ~ The superior virtue does not show itself in formal virtue, ~ In this way it really possesses virtue. ~ The inferior virtue rigidly sticks to formal virtue, ~ In this way it loses virtue. ~ The superior virtue takes no action to show itself, and need not do so purposely. ~ The inferior virtue takes action to show itself, and does so purposely. ~ The superior benevolence takes action to show itself, and does not do so on purpose. ~ The superior righteousness takes action to show itself, and does so on purpose. ~ The superior propriety takes action to show itself, ~ And when it gets no response, it will stretch its arms and retaliate. ~ Therefore, only when Tao is lost does De arise, ~ Only when De is lost does benevolence arise, ~ Only when benevolence is lost does righteousness arise, ~ Only when righteousness is lost does propriety arise. ~ The thing that is called propriety is really the want of loyalty and faithfulness and the beginning of disorder. ~ The thing that is called foresight is really the ornament of Tao and the beginning of ignorance. ~ For this reason the great man dwells in the thick and keeps away from the thin, ~ He dwells in plainness and keeps away from the ornament. ~ Therefore he rejects the latter and accepts the former.

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[38c06t] **Gia-fu Feng** ~ A truly good man is not aware of his goodness, ~ And is therefore good. ~ A foolish man tries to be good, ~ And is therefore not good. ~ A truly good man does nothing, ~ Yet leaves nothing undone. ~ A foolish man is always doing, ~ Yet much remains to be done. ~ When a truly kind man does something, he leaves nothing undone. ~ When a just man does something, he leaves a great deal to be done. ~ When a disciplinarian does something and no one responds, ~ He rolls up his sleeves in an attempt to enforce order. ~ Therefore when Tao is lost, there is goodness. ~ When goodness is lost, there is kindness. ~ When kindness is lost, there is justice. ~ When justice is lost, there is ritual. ~ Now ritual is the husk of faith and loyalty, the beginning of confusion. ~ Knowledge of the future is only a flowery trapping of the Tao. ~ It is the beginning of folly. ~ Therefore the truly great man dwells on what is real and not what is on the surface, ~ On the fruit and not the flower. ~ Therefore accept the one and reject the other.

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[38c07t] **Lok Sang Ho** ~ The refined virtuous never attempts to be virtuous. ~ For this reason they are truly virtuous. ~ The unrefined virtuous always adheres to what is virtuous. ~ For this reason they are not really virtuous. ~ The refined virtuous will not contrive to do anything ~ and do not act for gain. ~ The unrefined virtuous contrives to act ~ and does so for gain. ~ The refined kindly man lives a kindly life not for benefit. ~ The refined fair man acts fairly and does so for benefit. ~ The refined gentlemanly person acts gentlemanly ~ and expects to be so treated. ~ If he is not treated the way he expects, ~ he would push away and thrust aside his counterpart. ~ The man who has lost the Dao ~ finds refuge in being virtuous. ~ The man who has lost the virtuous way of life ~ finds refuge in being kindly. ~ The man who has lost the kindly way of life ~ finds refuge in being fair. ~ The man who has lost the fair way of life ~ finds refuge in being gentlemanly. ~ Ceremony and gentlemanly behavior is the result of the thinness of faith and trust, and is the origin of many ills. ~ Learning to tell what is "virtuous" and "fair" ~ is merely the showy flower(not the fruit) of the Dao. ~ It could be the beginning of folly. ~ The fully grown person chooses a life that offers substance and satisfaction, ~ not one that is thin and superficial. ~ He knows what he opts for and what he gives up.

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[38c08t] **Xiaolin Yang** ~ The people who have high DE do not purposely show the DE, but ultimately have the DE. ~ The people who have low DE are always afraid of not showing the DE, but ultimately lose the DE. ~ The people who have high DE practice WUWEI, but ultimately get everything done. ~ The people who have low DE do things purposely, but ultimately fail in many things. ~ The kind people do not do things purposely, but get everything done well. ~ The highly righteous people do things purposely, but ultimately fail in many things. ~ The people who follow courtesy and orders do everything purposely, but when no one follows them, they rudely force people to do so. ~ Therefore, when the DAO is lost, charity appears; ~ When charity is lost, righteousness appears; ~ When righteousness is lost, courtesy and order appear. ~ Courtesy and order have little loyalty and faith, and they are the source of chaos. ~ Therefore, they are the end of the DAO and the beginning of a dark age. ~ Noble men always stay sturdy, not shallow; solid, not flimsy. ~ So one should keep the former and get rid of the latter.

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[38c09t] **Walter Gorn Old**, OF VIRTUE ~ The superior virtue is not recognised as such, and it is therefore the very essence of virtue. ~ The inferior virtue has the distinction of virtue, and therefore it lacks the essence. ~ The superior virtue is spontaneous, and makes no claim to merit. ~ The inferior virtue is designing, and lays claim to recognition. ~ The higher benevolence acts without pretension to merit. ~ The inferior justice acts, and also makes pretensions. ~ The inferior expediency is designing, and therefore no one honours it. ~ Therefore does it bare its arm and assert itself by force. ~ Thus it transpires that when virtue is lost, benevolence takes its place. ~ When benevolence is lost, justice ensues. ~ When justice is lost, then expediency follows. ~ But expediency is the mere shadow of what is right and true, and is portentous of confusion. ~ Superficial virtue is the mere tinsel of Tao, and the fool makes use of it. ~ But the truly great man establishes himself on that which is solid, and will not lean upon a shadow. ~ He keeps to the real, and avoids display. ~ He rejects the one, and takes the other with both hands.

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[38c10t] **James Legge** ~ (Those who) possessed in highest degree the attributes (of the Tao) did not (seek) to show them, and therefore they possessed them (in fullest measure). ~ (Those who) possessed in a lower degree those attributes (sought how) not to lose them, and therefore they did not possess them (in fullest measure). ~ (Those who) possessed in the highest degree those attributes did nothing (with a purpose), and had no need to do anything. ~ (Those who) possessed them in a lower degree were (always) doing, and had need to be so doing. ~ (Those who) possessed the highest benevolence were (always seeking) to carry it out, and had no need to be doing so. ~ (Those who) possessed the highest righteousness were (always seeking) to carry it out, and had need to be so doing. ~ (Those who) possessed the highest (sense of) propriety were (always seeking) to show it, and when men did not respond to it, they bared the arm and marched up to them. ~ Thus it was that when the Tao was lost, its attributes appeared; ~ when its attributes were lost, benevolence appeared; ~ when benevolence was lost, righteousness appeared; ~ and when righteousness was lost, the proprieties appeared. ~ Now propriety is the attenuated form of leal-heartedness and good faith, and is also the commencement of disorder; ~ swift apprehension is (only) a flower of the Tao, and is the beginning of stupidity. ~ Thus it is that the Great man abides by what is solid, and eschews what is flimsy; ~ dwells with the fruit and not with the flower. ~ It is thus that he puts away the one and makes choice of the other.

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[38c11t] **David Hinton** ~ High Integrity never has Integrity and so is indeed Integrity. ~ Low Integrity never loses Integrity and so is not at all Integrity. ~ High Integrity does nothing ~ and has no motives. ~ Low Integrity does something ~ and has sure motives. ~ High Humanity does something ~ and has no motives. ~ High Duty does something ~ and has sure motives. ~ High Ritual does something, ~ and when no one follows along ~ it rolls up its sleeves ~ and forces them into line. ~ Lose Way, and Integrity appears. ~ Lose Integrity, and Humanity appears. ~ Lose Humanity, and Duty appears. ~ Lose Duty, and Ritual appears. ~ Ritual is the thinning away of loyalty and sincerity, the beginning of chaos, ~ and prophecy is the flowery semblance of Way, the beginning of folly. ~ This is why a great elder ~ inhabits thick rather than thin, ~ fruitful substance rather than flowery semblance, ~ always ignores that and chooses this.

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[38c12t] **Chichung Huang** ~ The man of supreme virtue ~ Claimed no virtue, ~ Hence, he possessed virtue; ~ The man of the lowest virtue ~ Would not lose virtue, ~ Hence, he possessed no virtue. ~ The man of supreme virtue did not act, ~ And had no intention to act; ~ The man of supreme humanity acted, ~ But had no intention to act; ~ The man of supreme righteousness acted, ~ And had the intention to act; ~ The man of supreme rituals acted, ~ And as none responded to him, ~ He rolled up his sleeves to drag them along. ~ Hence, only when the Tao was lost ~ Did virtue emerge; ~ Only when virtue was lost ~ Did humanity emerge; ~ Only when humanity was lost ~ Did righteousness emerge; ~ Only when righteousness was lost ~ Did the rituals emerge. ~ Now, the rituals represent ~ The thinness of wholehearted sincerity and truthfulness ~ And the beginning of chaos; ~ Foresight represents ~ The flower of the Tao ~ And the beginning of folly. ~ Hence, the great man abided by its thickness, ~ And not its thinness; ~ He abided by its substance, ~ And not its flower. ~ Therefore, he abandoned that and chose this.

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[38c13t] **Ellen M. Chen** ~ A person of high te is not te, ~ Therefore such a person has te; ~ A person of low te does not lose (shih) te, ~ Therefore such a person has no te. ~ A person of high te does not act (wei), ~ For such a person has no cause for action; ~ A person of low te acts, ~ For such a person has cause for action. ~ A person of high jen (humanity) acts, ~ Yet such a person has no cause for action; ~ A person of high i (righteousness) acts, ~ For such a person has cause for action. ~ A person of high li (propriety) acts, ~ Yet finding no response, ~ Proceeds to bare the arms and throw a rope. ~ Therefore when Tao is lost (shih), then there is te. ~ When te is lost, then there is jen (humanity). ~ When jen is lost, then there is i (righteousness). ~ When i is lost, then there is li (propriety). ~ As to li, it is the thin edge of loyalty and faithfullness, ~ And the beginning of disorder; ~ As to foreknowledge (ch'ien shih), it is the flowering of Tao, ~ And the beginning of stupidity (yü). ~ Thus a great person, abiding in the thick, ~ Does not dwell in the thin; ~ Abiding in the kernel, ~ Does not dwell in the flower. ~ Therefore such a person leaves that and takes this.

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[38c14t] **Lee Sun Chen Org** ~ People, who set their sights on the supreme Te (Arete) do not cultivate Te for the purpose of achieving [social reputation], ~ They are individuals who really have [bona fide achievement of] Te; ~ People, who focus on not losing their [overt] possession of Te, ~ They are individuals who possess Te of the lowest rank, that is not Te [in truth but in appearances]; ~ A person of superior Te does not interfere [with other people's affairs], yet he has strong sense of responsibility and never dodges [other people's] problems; ~ A person of inferior Te takes actions [to publicize his appearance of being responsible and diligent], whereas he is unwilling to execute any project [which could not have the benefit of enhancing his public image]. ~ A noble act of kindness is carried out solely for being kind, not for any other purposes; ~ A regal effort for justice is performed only for the purpose of maintaining justice, it should not be used for any other ends; ~ If [even] excellent observations of [the social formality] Li (Propriety Ritual) were practiced, the expected result [of maintaining social order] was not realized, then we should roll up sleeves and cast it (Li) far away. ~ Therefore, Te becomes important after Tao is lost [in society]; ~ If Te is lost, then compassion turns out to be the best [cohesive force in society]; ~ If compassion is lost, then [the principle of] justice becomes the most important [unifying force in society]; ~ If [the principle of] justice is lost, then Li (Propriety Ritual) is promoted as the device [to maintain orders in society]! ~ Li (Propriety Ritual) is the peripheral (superficial formality) of loyalty and trust, it signalizes the onset of a chaotic society; ~ Those talks about predicting the future are also but splendorous [and unsubstantiated idle] discussions about Tao; ~ They are principle factors leading to stupidity (imposture)! ~ Therefore a man of nobility settles with the substantiated [knowledge] and avoids superficial [theories]; ~ He seeks facts and is uncomfortable with flowery explanations; ~ [In other words] He accepts this (the substantiated theories) and rejects that (haughty and idle speculations).

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[38c15t] **Tien Cong Tran** ~ The man of high virtue has no virtue; therefore he is virtuous. ~ The man of low virtue never loses virtue; therefore he is not virtuous. ~ The man of high virtue does not do and has nothing to do. ~ The man of low virtue does and has something to do. ~ The man of high benevolence does, and has nothing to do. ~ The man of high righteousness does, and has something to do. ~ The man of high propriety does and is not responded, therefore he rolls up his sleeves and forces people to follow him. ~ Hence, losing the Way, man resorts to Virtue. ~ Losing Virtue, man resorts to benevolence. ~ Losing benevolence, man resorts to righteousness. ~ Losing righteousness, man resorts to propriety. ~ Propriety is the merest husk of faith and loyalty, and the beginning of disorder. ~ Foreknowledge is the flower (outside beauty) of the Way, and the beginning of foolishness. ~ Therefore, the great man sets his heart upon the thick rather than the thin, upon the fruit rather than the flower. ~ Hence, he drops what is without and keeps what is within.

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[38c16t] **Thomas Z. Zhang** ~ High Te is Te because it is not showy. ~ Low Te is not Te because it is showy. ~ People with high Te do not force their way but they

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have their way. ~ People with low Te have no way except to force their way. ~ Top benevolence standard has its way without forcing it. ~ Top moral conduct has its way with efforts. ~ Top ritual rules have their way with rare response. ~ Then force is used to make people comply. ~ Therefore, when Tao is lost, Te is established. ~ When Te is lost, a benevolent standard is established. ~ When the benevolent standard is lost, moral conduct is established. ~ When moral conduct is lost, ritual rules are established. ~ So-called ritual rules do not advocate honesty and trustworthiness. ~ Thus, they are the source of disorder. ~ Boasting scholars are the flashy decorations of Tao; they are the origin of stupidity. ~ Consequently, great men stay with profoundness, avoid superficiality. ~ They stay with substance, avoid flashy superficies. ~ That is, they take former and avoid latter.

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[38c17t] **Arthur Waley** ~ The man of highest 'power' does not reveal himself as a possessor of 'power'; ~ Therefore he keeps his 'power'. ~ The man of inferior 'power' cannot rid it of the appearance of 'power'; ~ Therefore he is in truth without 'power'. ~ The man of highest 'power' neither acts nor is there any who so regards him; ~ The man of inferior 'power' both acts and is so regarded. ~ The man of highest humanity, though he acts, is not so regarded; ~ Whereas a man of even the highest morality both acts and is so regarded. ~ While even he who is best versed in ritual not merely acts, but if people fail to respond ~ Then he will pull up his sleeves and advance upon them. ~ That is why it is said: ~ 'After Tao was lost, then came the "power"; ~ After the "power" was lost, then came human kindness. ~ After human kindness was lost, then came morality, ~ After morality was lost, then came ritual. ~ Now ritual is the mere husk of loyalty and promise-keeping, ~ And is indeed the first step towards brawling.' ~ Foreknowledge may be the 'flower of doctrine', ~ But it is the beginning of folly. ~ Therefore the full-grown man takes his stand upon the solid substance and not upon the mere husk, ~ Upon the fruit and not upon the flower. ~ Truly, 'he rejects that and takes this'.

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[38c18t] **Richard John Lynn** ~ A person of superior virtue is not virtuous, and this is why he has virtue. ~ A person of inferior virtue never loses virtue, and this is why he lacks virtue. ~ A person of superior virtue takes no conscious action and so acts out of nothing. ~ A person of inferior virtue takes conscious action and so acts out of something. ~ When a person of superior benevolence takes action, he acts out of nothing. ~ When a person of superior righteousness takes action, he acts out of something. ~ When a person of superior propriety takes action and no one responds, he pushes up his sleeves and leads them to it. ~ Therefore one resorts to virtue only after losing the Dao, resorts to benevolence only after losing virtue, resorts to righteousness only after losing benevolence, and resorts to propriety only after losing righteousness. ~ Propriety consists of the superficial aspects of loyalty and trust and is thus the beginning of disorder. ~ Foresight consists of the flower of the Dao and is thus the origin of duplicity. ~ This is why the really great man involves himself with its substance and not with its superficial aspects. ~ He involves himself with its fruit and not with its flower. ~ Therefore he rejects the one and takes the other.

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[38c19t] **Lin Yutang** ~ DEGENERATION ~ The man of superior character is not (conscious of his) character, ~ Hence he has character. ~ The man of inferior character (is intent on) not losing character, ~ Hence he is devoid of character. ~ The man of superior character never acts, ~ Nor ever (does so) with an ulterior motive. ~ The man of inferior character acts, ~ And (does so) with an ulterior motive. ~ The man of superior kindness acts, ~ But (does so) without an ulterior motive. ~ The man of superior justice acts, ~ And (does so) with an ulterior motive. ~ (But when) the man of superior li acts and finds no response, ~ He rolls up his sleeves to force it on others. ~ Therefore: ~ After Tao is lost, then (arises the doctrine of) humanity. ~ After humanity is lost, then (arises the doctrine of) justice. ~ After justice is lost, then (arises the doctrine of) li. ~ Now li is the thinning out of loyalty and honesty of heart ~ And the beginning of chaos. ~ The prophets are the flowering of Tao ~ And the origin of folly. ~ Therefore the noble man dwells in the heavy (base) ~ And not in the thinning (end). ~ He dwells in the fruit ~ And not in the flowering (expression). ~ Therefore he rejects the one and accepts the other.

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[38c20t] **Victor H. Mair** ~ The person of superior integrity ~ does not insist upon his integrity; ~ For this reason, he has integrity. ~ The person of inferior integrity ~ never loses sight of his integrity; ~ For this reason, he lacks integrity. ~ The person of superior integrity takes no action, ~ nor has he a purpose for acting. ~ The person of superior humaneness takes action, ~ but has no purpose for acting. ~ The person of superior righteousness takes action, ~ and has a purpose for acting. ~ The person of superior etiquette takes action, ~ but others do not respond to him; ~ Whereupon he rolls up his sleeves and coerces them. ~ Therefore, ~ When the Way is lost, ~ afterward comes integrity. ~ When integrity is lost, ~ afterward comes humaneness. ~ When humaneness is lost, ~ afterward comes righteousness. ~ When righteousness is lost, ~ afterward comes etiquette. ~ Now, ~ Etiquette is the attenuation of trustworthiness, and the source of disorder. ~ Foreknowledge is but the blossomy ornament of the Way, and the source of ignorance. ~ For this reason, ~ The great man resides in substance, not in attenuation. ~ He resides in fruitful reality, not in blossomy ornament. ~ Therefore, ~ He rejects the one and adopts the other.

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[38c21t] **Tolbert McCarroll** ~ A person of high virtue is not conscious of virtue ~ and therefore possesses Virtue. ~ A person of little virtue tries to be virtuous ~ and therefore lacks Virtue. ~ A person of high virtue does not make a fuss ~ and is not seen. ~ A person of little virtue always makes a fuss ~ and is always seen. ~ A truly good person functions without ulterior motive. ~ A moralist acts out of private desires. ~ A ritualist acts and, when no one responds, rolls up a sleeve and marches. ~ When we lose the Tao, we turn to Virtue. ~ When we lose Virtue, we turn to kindness. ~ When we lose kindness, we turn to morality. ~ When we lose morality, we turn to ritual. ~ Ritual is the mere husk of good faith and loyalty and the beginning of disorder. ~ Knowledge of what is to come may be a flower of the Tao, ~ but it is the beginning of folly. ~ Hence, ~ the well-formed person relies ~ on what is solid and not on what is flimsy, ~ on the fruit and not the flower. ~ Therefore, ~ such a person lets go of that without and is content with this within.

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[38c22t] **David H. Li** ~ By not displaying one's high virtue, one is virtuous; ~ By parading one's little virtue, one is not virtuous. ~ One with high virtue follows laissez-faire with carefree ease; ~ One with little virtue follows laissez-faire to parade one's virtue. ~ One with high nobleness practices nobleness with carefree ease; ~ One with high righteousness practices righteousness to parade one's righteousness. ~ One with high Conduct decrees; ~ With no followers, one uses force to twist others into following. ~ Thus, ~ virtue comes to the fore when Direction is not in evidence, ~ nobleness comes to the fore when virtue is not in evidence, ~ righteousness comes to the fore when nobleness is not in evidence, ~ Conduct comes to the fore when righteousness is not in evidence. ~ Conduct comes to the fore when loyalty and trustworthiness lack; ~ it brings about confusion. ~ Foreknowledge addresses but Direction's superficialities; ~ it initiates folly. ~ Thus, ~ a great man seeks fullness, not lack; ~ seeks substance, not facade. ~ He forsakes the latter [Conduct and foreknowledge] and accepts the former [loyalty, trustworthiness, and Direction].

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[38c23t] **Yasuhiko Genku Kimura** ~ The person of authentic virtue makes no issue of his virtue. ~ Therefore, he is virtuous, wholly and completely. ~ The person of inauthentic virtue makes much issue of his virtue. ~ Therefore, he is not virtuous, wholly and completely. ~ Authentic virtue is a matter of being, not of doing. ~ Therefore, the person of authentic virtue makes no claims for his virtuous action. ~ Inauthentic virtue is a matter of doing, not of being. ~ Therefore, the person of inauthentic virtue makes claims for his virtuous action. ~ Superior benevolence is a matter of doing. ~ Yet the person of superior benevolence makes no claims for his benevolent deeds. ~ Superior rectitude is a matter of doing. ~ And the person of superior rectitude makes claims for his righteous deeds. ~ Superior etiquette is a matter of doing. ~ But the person of superior etiquette, ~ If people do not conform to his standard, ~ Will pull their elbows and force them to conform. ~ When the Tao is lost, then comes virtue. ~ When virtue is lost, then comes benevolence. ~ When benevolence is lost, then comes rectitude. ~ When rectitude is lost, then comes etiquette. ~ Etiquette is but the attenuation of probity and the beginning of disorder. ~ Prescience is but a flower of the Tao and the beginning of nescience. ~ For this reason, ~ The person of character dwells in the depths within, not in the shallows without. ~ He dwells in the fruitful substance within, not in the flowery embellishment without. ~ He thus chooses the inner and discards the outer.

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[38c24t] **Chou-Wing Chohan** ~ Superior virtue is not aware of being a superior virtue, ~ So it has virtue. ~ Inferior virtue never discards the virtue, ~ Therefore it has no virtue. ~ Superior virtue seems inactive, but it does everything. ~ Inferior virtue operates, but ultimately its work is incomplete. ~ Superior love operates without motive. ~ Superior justice operates without motive. ~ The superior system operates, even though nothing responds to it at first, ~ And gradually people raise their arms and join it. ~ Thus, when the Tao is lost, virtue is lost. ~ If virtue is lost, love is lost. ~ If love is lost, justice is lost. ~ If justice is lost, the superior system comes into being. ~ The superior system, therefore, is the expression of impatience and disloyalty, the result of confusion of the senses. ~ Knowledge that contains no knowledge is only the flower of Tao and the beginning of folly. ~ Therefore, the truly great person keeps the concrete and rejects the transient, ~ He keeps the fruit and does not take the flower. ~ Therefore he rejects the flower and takes the fruit.

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[38c25t] **Man-Ho Kwok** ~ The highest kind of man ~ Has innate goodness, ~ And that is what he rules with. ~ The lesser man brags about how good he is - ~ And isn't much good, I can tell you. ~ A Man of Te rules by wu-wei ~ Doing nothing for himself or of himself. ~ The lesser man acts from his ego ~ And what he wants is gratification. ~ A man who rules with compassion ~ Acts through it - and no one even realizes. ~ A legal man acts judiciously ~ But he is still serving his own ends. ~ And the rigid man uses laws ~ And if people don't like it, force. ~ If the true Tao is lost then morality takes its place. ~ If that fails, we have 'conscience'. ~ When that fades, we get 'justice'. ~ When that disappears, we have the status quo. ~ Confusion reigns. ~ No one knows what's going on. ~ Forecasts and prophecies abound - ~ and they are merely a gloss on the Tao, ~ they are the root of all twisted guidance. ~ So the sage only looks at what is really real. ~ He doesn't just look at the surface - ~ He blows away the dust and drinks the water ... ~ He doesn't just go for the flower ~ But also for the roots and the fruit. ~ Blow away the dust, now: ~ Come to the living water.

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[38c26t] **Gu Zhengkun** ~ A man of the great virtue (Teh) does not claim to be of virtue, ~ Thus he is of the true virtue. ~ A man of the small virtue always holds fast to the virtue in form, ~ Thus he is actually of no virtue. ~ A man of the great virtue remains inactive, ~ Without deliberately manifesting his virtue; ~ A man of the small benevolence keeps being active, ~ Always deliberately manifesting his virtue. ~ A man of the great benevolence acts but never deliberately shows his benevolence; ~ A man of great justice acts and also deliberately shows his justice; ~ A man of rigid rites acts and even rolls up his sleeves to force people to conform to rites when no one responds to him. ~ Therefore ~ Virtue comes after the loss of Tao; ~ Benevolence comes after the loss of virtue; ~ Justice comes after the loss of benevolence; ~ Rites come after the loss of justice. ~ Thus rites result from the lack of loyalty and good faith, ~ And function as the beginning of the great disorder. ~ Foresight is only the flowery embellishment of the Tao ~ As well as the beginning of ignorance. ~ Hence the true man sets store by the thick rather than by the thin, ~ And values the fruit rather than the flower. ~ That is why he takes the former and discards the latter.

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[38c27t] **Chao-Hsiu Chen** ~ A man of great virtue is not aware of virtue; that is the reason why he has virtue. ~ A man of little virtue does not miss virtue; that is the reason why he has no virtue. ~ The great virtue is when one does not do anything, yet everything is done. ~ The little virtue is when one does everything, yet something remains undone. ~ A man of great humanity acts, yet he acts without purpose. ~ A man of great justice acts, yet he acts with purpose. ~ A man of great courtesy acts, and if no one responds he rolls up his sleeves and tries to persuade them to respond. ~ That is why when the Tao is lost, virtue appears. ~ When virtue is lost, humanity appears. ~ When humanity is lost, justice appears. ~ When justice is lost, courtesy appears. ~ Courtesy is the superficial form of faith and trust; it is the beginning of disorder. ~ A man of much knowledge results in the flourishing of the Tao; it is the beginning of foolishness. ~ Therefore a true man lives with magnanimity, renounces the frivolous, lives with simplicity, renounces the luxuriant. ~ That is why he chooses the one and renounces the other.

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[38c28t] **Liu Qixuan ~** The virtuous getter does not get, ~ And is therefore getting something better. ~ The worst getter does not give what he/she gets ~ And is therefore getting something worse. ~ The best getter does nothing for nothing. ~ The kind giver does something for nothing. ~ The faithful contractor does something for something. ~ The ceremony holder does things but is not responded to, ~ For ceremony means lack of faithfulness ~ And the start of social disorders. ~ Predictive knowledge is the turbulence of the Way ~ And the beginning of folly. ~ Therefore, the reasonable person ~ Will stay in the thick center of the Way ~ Instead of its tumbling thin edge, ~ And will prefer the solid spot of the Way ~ Instead of its turbulence.

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[38c29t] **Shi Fu Hwang ~** Degeneration ~ Lao Tze says, ~ The superior Teh is not conscious of virtue, thus it matches the essence of virtue. ~ The secondary Teh is conscious of virtue, thus it leaves the essence of virtue. ~ The man of the superior Teh works by acting without the intent to control fate; the people think he has done nothing else. ~ The man of the secondary Teh does work by acting with the intent to control fate and the people think he has done a lot of work. ~ The man of benevolence has done a lot of work, but through acting without the intent to control fate. ~ The man of righteousness has done a lot of work, this is through acting with intent to control fate. ~ The man of ritualism has done a lot of work, however he can't get the resonance of approval, thus he would force others to express their appreciation. ~ Therefore, ~ when the Tao is not in use, they seek benevolence; ~ when the benevolence is not in use, they seek ritualism. ~ However, the ritualism is the production of the lack of the loyalty and the faith, and it is even the beginning of confusion. ~ The above mentioned men understand Tao's extravagance only. ~ They are the founders of stupidity. ~ Henceforth, a true great man should choose Tao's abundance instead of Tao's deficiency. ~ He should choose Tao's essence instead of Tao's extravagance. ~ Thus, a Tao practician should learn to choose the former, and despise the latter.

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[38c30t] **Ch'u Ta-Kao ~** The superior virtue is not conscious of itself as virtue; ~ Therefore it has virtue. ~ The inferior virtue never lets off virtue; ~ Therefore it has no virtue. ~ The superior virtue seems inactive, and yet there is nothing that it does not do. ~ The inferior virtue acts and yet in the end leaves things undone. ~ The superior benevolence acts without a motive. ~ The superior righteousness acts with a motive. ~ The superior ritual acts, but at first no one responds to it; ~ Gradually people raise their arms and follow it. ~ Therefore when Tao is lost, virtue follows. ~ When virtue is lost, benevolence follows. ~ When benevolence is lost, righteousness follows. ~ When righteousness is lost, ritual follows. ~ Ritual, therefore, is the attenuation of loyalty and faith and the outset of confusion. ~ Fore-knowledge is the flower of Tao and the beginning of folly. ~ Therefore the truly great man keeps to the solid and not to the tenuous; ~ Keeps to the fruit and not to the flower. ~ Thus he rejects the latter and takes the former.

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[38c31t] **Paul J. Lin ~** He with the highest virtue ~ Does not display his virtue ~ And so has virtue. ~ He with the lowest virtue ~ Does not let go of virtue ~ And so has no virtue. ~ He with the highest virtue does not act ~ And nothing is left undone. ~ He with the lowest virtue acts ~ And has intent to act. ~ He with the highest human-heartedness acts ~ And has no intent to act. ~ He with the highest righteousness acts ~ And has intent to act. ~ He with the highest propriety acts ~ And if there is no response, ~ Bares his arms to apply force. ~ Therefore, ~ When Tao is lost, virtue appears. ~ When virtue is lost, human-heartedness appears. ~ When human-heartedness is lost, righteousness appears. ~ When righteousness is lost, propriety appears. ~ Propriety is the thinness of loyalty and honesty, ~ And the beginning of disorder; ~ Foreknowledge is the ornament of Tao, ~ And the beginning of ignorance. ~ Therefore, great gentlemen stay in the thick, and not in the thin. ~ They stay with the substance, and not with the ornament. ~ So they reject that to prefer this.

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[38c32t] **Michael LaFargue ~** The finest Te is not Te-like, so it is Te; ~ the poorest Te never leaves off being Te-like, so it is not Te. ~ The finest Te: no working at it, no goal in mind; ~ the poorest Te: people work at it, with a goal in mind. ~ The finest Goodness: people work at it, but with no goal in mind; ~ the finest Morality: people work at it, with a goal in mind; ~ the finest Etiquette: people work at it, and, when none pay attention, they roll up their sleeves and go on the attack. ~ Yes: ~ Losing Tao, next comes Te; ~ losing Te, next comes Goodness; ~ losing Goodness, next comes Morality; ~ losing Morality, next comes Etiquette. ~ And now Etiquette is loyalty and sincerity spread thin, ~ and the first sign of disorders. ~ Foreknowledge is the flower of Tao, ~ and the beginning of folly. ~ And so the great man: ~ Resides with the substance, ~ does not stay with what is thin. ~ Resides with the fruit, ~ does not stay with the flower. ~ Yes: ~ He leaves 'that' aside and attends to 'this'.

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[38c33t] **Cheng Lin ~** The most virtuous is not conscious of being virtuous, and therefore he attains virtue. ~ The least virtuous is always afraid of losing virtue, and therefore he fails to attain virtue. ~ The most virtuous abides by inaction, and nothing is left undone. ~ The least virtuous is always employed with action, and much is left undone. ~ When benevolence is most highly esteemed, people practise it for its own sake. ~ When righteousness is most highly esteemed, people practise it for their own good. ~ When propriety is most highly esteemed, people practise it because they are compelled to. ~ Thus, ~ virtue becomes fashionable when people fail to follow Truth; ~ benevolence becomes fashionable when people fail to attain virtue; ~ righteousness becomes fashionable when people fail to practise benevolence; ~ propriety becomes fashionable when people fail to practise righteousness. ~ The rules of propriety are brought about by the lack of loyalty and sincerity, and by the prevalence of confusion. ~ Learning is pushed to the fore when Truth is disregarded as a matter of no importance, and when hypocrisy begins to prevail. ~ Therefore the truly great men dwell in what is fundamental, and shun what is trivial; ~ they abide by what is real, and discard what is ornamental.

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[38c34t] **Yi Wu ~** One with supreme virtue is not attached to virtue, so has virtue. ~ One with lower virtue does not lose virtue, so has no virtue. ~ One with supreme virtue is in non-action and acts without purpose. ~ One with lower virtue is in action and has purpose in his actions. ~ One with high humanity is in action but acts without purpose. ~ One with high righteousness is in action and acts with purpose. ~ One with high propriety is in action but, if people do not respond, ~ He raises armies to draw others to him. ~ Therefore, when people lose the Way, they resort to virtue. ~ Losing virtue, they resort to humanity. ~ Losing humanity, they resort to righteousness. ~ Losing righteousness, they resort to propriety. ~ Propriety marks the lack of loyalty and trust ~ And the beginning of disorder! ~ The man with foreknowledge is only an ornament of the Way ~ And the beginning of stupidity. ~ Therefore, the great man dwells on the thick but not on the thin. ~ Dwells on the substance, but not on the ornament. ~ So, he renounces that and takes this.

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[38c35t] **Han Hiong Tan ~** The ruler with great virtue never reveals his virtue. ~ Hence, he truly possesses real virtue. ~ An ordinary ruler deliberately tries to show off his virtue. ~ He therefore does not possess any real virtue. ~ The ruler with great virtue goes with the flow. ~ His action encapsulates the essence of wu-wei. ~ The ordinary ruler deliberately tries to go with the flow. ~ He thus achieves the antithesis of wu-wei. ~ The ruler with great compassion rules benevolently without ulterior motives. ~ He thus captures the essence of wu-wei. ~ The ruler of righteousness deliberately sets out to rule benevolently. ~ He thus misses the essence of wu-wei. ~ The ruler of propriety (rites) imposes rules and regulations. ~ When the people do not conform, he responds with punitive measures. ~ Therefore, when Dao is in decline, virtue supplants it. ~ When virtue is in decline, benevolence replaces it. ~ When benevolence fails, righteousness takes its place. ~ When righteousness does not prevail, rites begin to exert their authority. ~ The prevalence of rites is the sign that loyalty and trust are wearing very thin and that serious trouble is brewing. ~ Clever people with prescience to foretell events represent the superficiality of Dao. ~ This heralds the beginning of ignorance. ~ Therefore, a man of substance is unsophisticated but not shallow. ~ He resides on the fundamental but not on the superficial. ~ He thus embraces the substance and rejects the trimmings.

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[38c36t] **Hua-Ching Ni ~** One of subtle universal virtue is not conscious of being virtuous, ~ therefore, he is truly virtuous. ~ One of partial virtue attempts to live up to an external standard of virtue, ~ therefore, he is not truly virtuous. ~ One of whole virtue does not need to do anything in order to be virtuous, ~ because virtue is the very essence of one's true nature. ~ But, one of partial virtue believes that something must be done in order to prove that he is virtuous. ~ Thus, partial virtue becomes prevalent when people fail to follow their own true nature. ~ Benevolence becomes prevalent when people fail to be naturally kind. ~ Etiquette becomes prevalent when people fail to be righteous and considerate. ~ When people find no response with etiquette, ~ they roll up their sleeves and force others to respond to them. ~ When people stray from the subtle way of universal nature, ~ they can no longer perceive their own true nature. ~ Thus, they emphasize relative virtue. ~ When natural virtue is lost, ~ society depends on the doctrine of humanism. ~ When humanity becomes corrupted, ~ social and religious teachings appear and become powerful forces. ~ When social and religious teachings become corrupted, ~ what is left behind is the empty shell of superficial ceremonies and artificial etiquette. ~ When etiquette is emphasized, ~ it is because people lack the simple qualities of fairness and kindness. ~ This is the starting point of people of confusion. ~ All of these man-made, partial virtues are merely superficial flowers, a false nature. ~ When people begin to move away from their own true nature, ~ it is the beginning of hypocrisy. ~ Therefore, one who integrates his own individual being with the deep nature of the universe sets his heart upon the root of reality rather than the husk, and upon the nourishment of the fruit rather than the fleeting beauty of the flowers. ~ Truly, he cherishes what is deep within rather than what is shallow without. ~ Knowing this, he knows what to accept and what to reject.

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[38c37t] **Chang Chung-yuan ~** The highest attainment (Tê) is free from attainment. ~ Therefore, there is attainment. ~ The lowest attainment is never free from attainment. ~ Therefore, there is no attainment. ~ The highest attainment never acts and is purposeless. ~ The lowest attainment acts and is purposeful. ~ The highest benevolence (jen) acts and is purposeless. ~ The highest righteousness (yi) acts and is purposeful. ~ The highest propriety (li) acts and no one follows it. ~ One bares one's arms and throws one's opponents away. ~ Therefore, when Tao is lost, we have attainment. ~ When attainment is lost, we have benevolence. ~ When benevolence is lost, we have righteousness. ~ When righteousness is lost, we have propriety. ~ Propriety is due to a lack of trustworthiness and is the beginning of disorder. ~ Anticipated knowledge is the superficiality of Tao and is the beginning of foolishness. ~ Hence, the great man chooses reality and not superficiality. ~ He acts according to reality and not appearance. ~ Thus, he grasps the one and foregoes the other.

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[38c38t] **Henry Wei ~** Discourse on Virtue ~ Lun Teh ~ Superior virtue is not virtue-conscious, ~ Therefore it has virtue. ~ Inferior virtue never forgets virtue, ~ Therefore it has no virtue. ~ Superior virtue does not interfere, ~ And has no motive to interfere. ~ Inferior virtue interferes, ~ And has a motive to interfere. ~ Superior benevolence interferes without motive; ~ Superior righteousness interferes from motive; ~ Superior propriety interferes, ~ And failing to evoke any response, ~ Lifts its arm and resorts to violence. ~ Therefore, ~ After the loss of Tao, virtue appears; ~ After the loss of virtue, benevolence appears; ~ After the loss of benevolence, righteousness appears; ~ After the loss of righteousness, propriety appears. ~ Propriety is a mere veneer of loyalty and sincerity, ~ And constitutes the prime cause of confusion. ~ Traditional knowledge is the flower (outward show) of Tao, ~ And has become the origin of folly. ~ Therefore, men of the heroic type abide by depth, ~ And stay away from shallowness; ~ Abide by the fruit and stay away from the flower. ~ Forsooth, they reject this and adopt that.

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[38c39t] **Ha Poong Kim ~** The man of superior virtue [te] is not virtuous; ~ Therefore he has virtue. ~ The man of inferior virtue never fails to be virtuous; ~ Therefore he has no virtue. ~ A man of superior virtue never acts; ~ He seeks nothing through action. ~ A man of inferior virtue acts; ~ He seeks [virtue] through action. ~ A man of superior humaneness [jen] acts; ~ Yet he seeks nothing through action. ~ A man of superior righteousness [i] acts; ~ He seeks [righteousness] through action. ~ A man of superior ritual propriety [li] acts; ~ And when others fail to respond accordingly, ~ He stretches his arm and charges at them. ~ Therefore, when Tao is lost, virtue appears; ~ When virtue is lost, humaneness appears; ~ When humaneness is lost, righteousness appears; ~ When righteousness is lost, ritual propriety appears. ~ Truly, ritual propriety means ~ The thinning of loyalty and truthfulness, ~ And the origin of

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disorder. ~ Foresight ~ Is the flower of Tao, ~ The beginning of folly. ~ Therefore the great man ~ Dwells in the thick, ~ Not in the thin, ~ In the fruit, ~ Not in the flower. ~ Therefore he discards that and takes this.

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[38c40т] **Tao Huang** ~ Eminent action is inaction, ~ For that action it is active. ~ Inferior action never stops acting, ~ For that reason it is inactive. ~ Eminent action is disengaged, ~ Yet nothing is left unfulfilled; ~ Eminent humanness engages, ~ Yet nothing is left unfulfilled; ~ When eminent righteousness engages, ~ It reduces the results of engagements; ~ Eminent justice engages, but does not respond adequately to situations. ~ For that reason it is frustrated. ~ When Tao is lost, ~ It becomes Action; ~ When Action is lost, ~ It becomes benevolence; ~ When benevolence is lost, ~ It becomes justice. ~ When justice is lost, ~ It becomes propriety. ~ Propriety is the veneer of faith and loyalty, ~ And the forefront of troubles. ~ Foresight is the vain display of Tao, ~ And the forefront of foolishness. ~ Therefore, the man of substance ~ Dwells in wholeness rather than veneer, ~ Dwells in the essence rather than the vain display. ~ He rejects the latter, and accepts the former.

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[38c41т] **Tang Zi-chang** ~ When conduct is of high virtue, one is unconscious of virtue, thus he can accomplish virtue. ~ When conduct is of low virtue, one is conscious of virtue, thus he cannot accomplish virtue. ~ High virtue does not contrive and has no desire for gain. ~ Low virtue also does not contrive but has desire for gain. ~ High benevolence does contrive yet it has no desire for gain. ~ High righteousness does contrive and also has desire for gain. ~ High ritual does not only contrive and desire, but is also violent: ~ if it finds no response at all, it resorts to fighting its way out with stretched arms. ~ Hence when Dao is losing, then its virtues are losing. ~ When virtues are losing, benevolence is encouraged. ~ When benevolence is losing, the righteousness is encouraged. ~ When righteousness is losing, then rituals are encouraged. ~ Rituals stand for the lack of loyalty and reliability and are the beginning of disorder. ~ Divination stands for the emotional performance of Dao and is the beginning of stupidity. ~ Therefore the superior man prefers to possess few things rather than an abundance, to have insight rather than to see superficially. ~ Thus he prefers insight to superficiality.

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[38c42т] **Wing-tsit Chan** ~ The man of superior virtue is not (conscious of) his virtue, ~ And in this way he really possesses virtue. ~ The man of inferior virtue never loses (sight of) his virtue, ~ And in this way he loses his virtue. ~ The man of superior virtue takes no action, but has no ulterior motive to do so. ~ The man of inferior virtue takes action, and has an ulterior motive to do so. ~ The man of superior humanity takes action, but has no ulterior motive to do so. ~ The man of superior righteousness takes action, and has an ulterior motive to do so. ~ The man of superior propriety takes action, ~ And when people do not respond to it, he will stretch his arms and force it on them. ~ Therefore: ~ When Tao is lost, only then does the doctrine of virtue arise. ~ When virtue is lost, only then does the doctrine of humanity arise. ~ When humanity is lost, only then does the doctrine of righteousness arise. ~ When righteousness is lost, only then does the doctrine of propriety arise. ~ Now, propriety is a superficial expression of loyalty and faithfulness, and the beginning of disorder. ~ Those who are the first to know have the flowers of Tao but are the beginning of ignorance. ~ For this reason the great man dwells in the thick, and does not rest with the thin. ~ He dwells in the fruit, and does not rest with the flower. ~ Therefore he rejects the one, and accepts the other.

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[38c91т] **И. И. Семененко** ~ Верх добродетели - ее не проявлять и потому быть добродетелью проникнутым. ~ При низшей добродетели стараются ее не упустить и потому не обладают добродетелью. ~ При высшей добродетели бездействуют и лишены намерения действовать. ~ При низшей добродетели берутся за дела и преисполнены намерения действовать. ~ При высшей человечности берутся за дела, но лишены намерения действовать. ~ При высшей справедливости берутся за дела и преисполнены намерения действовать. ~ При высшей ритуальности берутся за дела, и если не встречают отклика, то тащат с пылом за собой. ~ Поэтому с утратой Дао и обретают добродетель; ~ с утратой добродетели овладевают человечностью; ~ с утратой человечности усваивают справедливость; ~ с утратой справедливости вверяют себя ритуалу. ~ Ритуальность составляет мелочь в проявлении преданности и доверия. ~ В ней заключается начало смуты. ~ Различать заранее - это цветок Дао и начало глупости. ~ Именно поэтому великий муж довольствуется сутью и не гонится за мелочами, предпочитает плод цветку, отбрасывает то и берет это.

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[38c92т] **А. А. Маслов** ~ Человек высшей Благости не проявляет свою Благость, и потому он обладает Благостью. ~ Человек низкой Благости не отклоняется от Благости, и потому он не обладает Благостью. ~ Человек высшей Благости пребывает в недеянии и не имеет намерения действовать. ~ Человек низкой Благости погружён в деяния и к тому же имеет намерение действовать. ~ Человек высокой гуманности действует, и нет того, чего бы он ни сделал. ~ Человек высокой справедливости действует, но всё же остаётся то, что ещё надо сделать. ~ Человек высоких ритуалов погружён в деяния, но когда он не достигает желаемого, то закатывает рукава и прибегает к силе. ~ Поэтому, когда утрачивается Дао, - приходит Благость. ~ Когда утрачивается Благость, - приходит гуманность. ~ Когда утрачивается гуманность, - приходит справедливость. ~ Когда утрачивается справедливость, - приходят ритуалы. ~ Ритуалы - это тончайшая ширма для преданности и искренности и предвестник смуты. ~ Предзнание - это цветок Дао и начало невежества. ~ Поэтому великий муж пребывает в плотно-возвышенном и отвергает тонко-ничтожное. ~ Он принимает плоды и отвергает цветы. ~ Поэтому он отказывается от первого ради второго.

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[38c93т] **Е. А. Торчинов** ~ Высшее Благо не благо, и благодаря этому оно наделено благом. ~ Низшее Благо не теряет блага, и благодаря этому оно лишено блага. ~ Высшее Благо пребывает в недеянии, и ему незачем действовать. ~ Низшее Благо деятельно, и оно имеет цель для своих деяний. ~ Высшее милосердие деятельно, но ему незачем действовать. ~ Высшая справедливость деятельна, и она имеет цель для своих деяний. ~ Высшее ритуальное благоговение деятельно, но ему не соответствует ничего во всем мире; ~ поэтому следующие ритуалу тогда закатывают рукава до плеч и силой принуждают народ идти за ними. ~ Поэтому люди утрачивают Дао-Путь и обретают Благо; ~ теряют Благо и обретают милосердие; ~ теряют милосердие и обретают справедливость; ~ теряют справедливость и обретают ритуальное благоговение. ~ Но ритуальное благоговение - свидетельство того, что у людей оскудевают преданность и верность слову. ~ Поэтому оно - начало смуты. ~ Предвидение будущего - не только цвет Дао-Пути, но и начало глупости. ~ Поэтому великий муж пребывает в том, что обильно, а не в том, что скудно. ~ Он не пребывает в цветущих верхушках сущего. ~ Отбрасывая то, берет он это.

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[38c94т] **А. Е. Лукьянов** ~ Верхняя Дэ не Дэ, поэтому обладает Дэ. ~ Нижняя Дэ не теряет Дэ, поэтому не обладает Дэ. ~ Верхняя Дэ не деяет и не обладает деянием. ~ Нижняя Дэ деяет и обладает деянием. ~ Верхняя Жэнь деяет и не обладает деянием. ~ Верхняя И деяет и обладает деянием. ~ Если верхняя Ли что-то деяет, но никто ей не откликается, то засучи рукава и выброси ее. ~ Вот почему после потери Дао следует Дэ; ~ после потери Дэ следует Жэнь; ~ после потери Жэнь следует И; ~ после потери И следует Ли. ~ Ли - это ничтожность преданности Синь (Доверию) и начало смуты. ~ Только что представленная [вам норма Ли] - это цветок Дао и начало тупости. ~ Поэтому великий муж там, где Дао обильно, а не там, где ничтожно; ~ там, где плод, а не там, где его цветок. ~ Вот почему отбрасывает одно, избирает другое.

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[38c95т] **Ян Хин-шун** ~ Человек с высшим дэ не стремится делать добрые дела, поэтому он добродетелен; ~ человек с низшим дэ не оставляет [намерения] совершать добрые дела, поэтому он не добродетелен; ~ человек с высшим дэ бездеятелен и осуществляет недеяние; ~ человек с низшим дэ деятелен, и его действия нарочиты; ~ обладающий высшим человеколюбием действует, осуществляя недеяние; ~ человек высшей справедливости деятелен, и его действия нарочиты; ~ человек, во всем соблюдающий ритуал, действует, [надеясь на взаимность]. ~ Если он не встречает взаимности, то он прибегает к наказаниям. ~ Вот почему дэ появляется только после утраты дао; ~ человеколюбие - после утраты дэ; ~ справедливость - после утраты человеколюбия; ~ ритуал - после утраты справедливости. ~ Ритуал - это признак отсутствия доверия и преданности. ~ [В ритуале] - начало смуты. ~ Внешний вид - это цветок дао, начало невежества. ~ Поэтому [великий человек] берет существенное и оставляет ничтожное. ~ Он берет плод и отбрасывает его цветок. ~ Он предпочитает первое и отказывается от второго.

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[38c96т] **Д. П. Конисси** ~ Люди высшей нравственности не считают себя нравственными, поэтому они имеют высшую нравственность. ~ Люди низшей нравственности не в состоянии потерять свою нравственность и поэтому безнравственны. ~ Люди высшей нравственности, находясь в бездеятельности, не делают ничего. ~ Люди низшей нравственности делают то, что делают. ~ Люди высшего человеколюбия, находясь в бездеятельности, совершают дела, но не признают их (за свои). ~ Люди высшей справедливости делают то, что делают. ~ Люди высшей почтительности уважают других, но другие не уважают их, поэтому они принудят их к почтению. ~ Отсюда когда потеряно Тао, то является нравственность; ~ когда нравственность забыта, то является человеколюбие; ~ когда человеколюбие оставлено, то является справедливость; ~ когда справедливость покинута, то является почтительность. ~ Вот почему почтительность есть последствие ослабления верности и преданности (господину) и начало всякого рода беспорядков в стране. ~ Поэтому великий человек держится существенного и оставляет ничтожное. ~ Он все делает по правде, но никогда не будет опираться на законы. ~ Берите первое и бросьте последнее.

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[38c97т] **В. В. Малявин** ~ Высшее совершенство не хочет совершенства, ~ Вот почему в нем есть совершенство. ~ Низшее совершенство хочет совершенства, ~ Вот почему в нем нет совершенства. ~ Высшее совершенство ничего не делает и не имеет на то причин. ~ Низшее совершенство действует и имеет на то причины. ~ Высшая человечность действует, но не имеет на то причин. ~ Низшая человечность действует и имеет на то причины. ~ Высшая справедливость действует и имеет на то причины. ~ Высшее благочестие действует, и, если отклика нет, ~ Оно засучит рукава и принудит к покорности. ~ А посему: ~ Когда утратили Путь, появилось совершенство; ~ Когда утратили совершенство, появилась человечность; ~ Когда утратили человечность, появилась справедливость; ~ Когда утратили справедливость, появилось благочестие. ~ Благочестие - истощенье преданности и доверия и начало всякой смуты. ~ Знать наперед - это только цветочки Пути и начало невежества. ~ Вот почему великий муж находит приют в глубоком и не живет мелким, ~ Он находит приют в корне и не живет цветочками. ~ Он не принимает второе и берет первое.

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[38c98т] **Б. Б. Виногродский** ~ Направляя вверх Потенцию, отрицаешь Потенцию. ~ Это дает: ~ Наличие Потенции. ~ Направляя вниз Потенцию, не утрачиваешь Потенцию. ~ Это дает: ~ Отсутствие Потенции. ~ Направляя вверх Потенцию, осуществляют отсутствие. ~ При этом отсутствует не-осуществленное. ~ Направляя вниз Потенцию, осуществляют ее при наличии мотивов осуществления. ~ Направляя вверх контактность, осуществляют ее при отсутствии мотивов осуществления. ~ Направляя вверх осознание, осуществляют его при наличии мотивов осуществления. ~ Направляя вверх ритуал, осуществляют его, но никто ему не соответствует. ~ Тогда усердствуют в сохранении его. ~ Причинность: ~ Утрачивают Путь, и следует Потенция. ~ Утрачивают Потенцию, и следует контактность. ~ Утрачивают контактность, и следует осознание. ~ Утрачивают осознание, и следует ритуал. ~ Ведь ритуал - это ослабление чести и веры, он является началом смуты. ~ Предварительное знание - это цветы на Пути, которые порождают глупость. ~ Это дает: ~ Великий муж основывается на том, что является мощным, и не пребывает в том, что ослаблено. ~ Основывается на том, что является плодами, и не пребывает в том, что является цветами. ~ Причинность: ~ Отбрасывает то, берет это.

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PSEUDO-CHAPTER **Thirty-Nine**

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[39c01т] **Robert G. Henricks** ~ Of those in the past that attained the One - ~ Heaven, by attaining the One became clear; ~ Earth, by attaining the One became stable; ~ Gods, by attaining the One became divine; ~ Valleys, by attaining the One became full; ~ Marquises and kings, by attaining the One made the whole land ordered and secure. ~ Taking this to its logical conclusion we would say - ~ If Heaven were not by means of it clear, it would, I'm afraid, shatter; ~ If the Earth were not by means of it stable, it would, I'm afraid, let go. ~ If the gods were not by means of it divine, they would, I'm afraid, be powerless. ~ If valleys were not by means of it full, they would, [I'm afraid] dry

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up. ~ And if marquises and kings were not by means of it noble and high, they would, I'm afraid, topple and fall. ~ Therefore, it must be the case that the noble has the base as its root; ~ And it must be the case that high has the low for its foundation. ~ Thus, for this reason, marquises and kings call themselves "The Orphan," "The Widower," and "The One Without Grain." ~ This is taking the base as one's root, is it not?! ~ Therefore, they regard their large numbers of carriages as having no carriage. ~ And because of this, they desire not to dazzle and glitter like jade, ~ But to remain firm and strong like stone.

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[39c02t] **John C. H. Wu** ~ FROM of old there are not lacking things that have attained Oneness. ~ The sky attained Oneness and became clear; ~ The earth attained Oneness and became calm; ~ The spirits attained Oneness and became charged with mystical powers; ~ The fountains attained Oneness and became full; ~ The ten thousand creatures attained Oneness and became reproductive; ~ Barons and princes attained Oneness and became sovereign rulers of the world. ~ All of them are what they are by virtue of Oneness. ~ If the sky were not clear, it would be likely to fall to pieces; ~ If the earth were not calm, it would be likely to burst into bits; ~ If the spirits were not charged with mystical powers, they would be likely to cease from being; ~ If the fountains were not full, they would be likely to dry up; ~ If the ten thousand creatures were not reproductive, they would be likely to come to extinction; ~ If the barons and princes were not the sovereign rulers, they would be likely to stumble and fall. ~ Truly, humility is the root from which greatness springs, ~ And the high must be built upon the foundation of the low. ~ That is why barons and princes style themselves "The Helpless One," "The Little One," and "The Worthless One." ~ Perhaps they too realize their dependence upon the lowly. ~ Truly, too much honour means no honour. ~ It is not wise to shine like jade and resound like stone-chimes.

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[39c03t] **D. C. Lau** ~ Of old, these came to be in possession of the One: ~ Heaven in virtue of the One is limpid; ~ Earth in virtue of the One is settled; ~ Gods in virtue of the One have their potencies; ~ The valley in virtue of the One is full; ~ The myriad creatures in virtue of the One are alive; ~ Lords and princes in virtue of the One become leaders in the empire. ~ It is the One that makes these what they are. ~ Without what makes it limpid heaven might split; ~ Without what makes it settled earth might sink; ~ Without what gives them their potencies gods might spend themselves; ~ Without what makes it full the valley might run dry; ~ Without what keeps them alive the myriad creatures might perish; ~ Without what makes them leaders lords and princes might fall. ~ Hence the superior must have the inferior as root; ~ The high must have the low as base. ~ Thus lords and princes refer to themselves as 'solitary', 'desolate', and 'hapless'. ~ This is taking the inferior as root, is it not? ~ Hence the highest renown is without renown, ~ Not wishing to be one among many like jade ~ Nor to be aloof like stone.

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[39c04t] **R. L. Wing** ~ From old, these may have harmony with the One: ~ Heaven in harmony with the One becomes clear. ~ Earth in harmony with the One becomes stable. ~ Mind in harmony with the One becomes inspired. ~ Valleys in harmony with the One become full. ~ All Things in harmony with the One become creative. ~ Leaders in harmony with the One become incorruptible in the world. ~ These were attained through Oneness. ~ Heaven without clarity would probably crack. ~ Earth without stability would probably quake. ~ Mind without inspiration would probably sleep. ~ Valleys without fullness would probably dry up. ~ All Things without creativity would probably die off. ~ Leaders without incorruptible ways would probably stumble and fall. ~ Indeed, the high-placed stem from the humble; ~ The elevated are based upon the lowly. ~ This is why leaders call themselves ~ Alone, lonely, and unfavored. ~ Is this not because they stem from the humble and common? ~ Is it not? ~ Therefore, attain honor without being honored. ~ Do not desire to shine like jade; wear ornaments as if they were stone.

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[39c05t] **Ren Jiyu** ~ From of old those that attained one principle (Tao) - ~ Heaven attained the One and became clear, ~ Earth attained the One and became tranquil, ~ Spirits attained the One and became divine, ~ Valleys attained the One and became full, ~ All things attained the One and became luxuriant, ~ Kings and princes attained the One and became heads of the Kingdom. ~ What they strove to achieve was fulfilled by the principle (the One). ~ If Heaven couldn't have become clear it would soon crack. ~ If Earth couldn't have become tranquil it would soon be shaken. ~ If spirits couldn't have become divine they would soon perish. ~ If valleys couldn't have become full they would soon be exhausted. ~ If all things couldn't have become luxuriant they would soon be extinct. ~ If kings and princes couldn't have maintained their majesty and nobility they would soon lose their kingdoms and states. ~ Therefore the noble takes the humble as its root, ~ And the high takes the low as its ground. ~ Just for this reason kings and princes call themselves the orphaned, the solitary and the unworthy. ~ Is it not regarding the humble as the root of the noble? ~ Is it not so? ~ Therefore to seek too much honour means to lose honour wholly. ~ So neither the noble jade, nor the humble rocks should one strive to be.

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[39c06t] **Gia-fu Feng** ~ These things from ancient times arise from one: ~ The sky is whole and clear. ~ The earth is whole and firm. ~ The spirit is whole and strong. ~ The valley is whole and full. ~ The ten thousand things are whole and alive. ~ Kings and lords are whole, and the country is upright. ~ All these are in virtue of wholeness. ~ The clarity of the sky prevents its falling. ~ The firmness of the earth prevents its splitting. ~ The strength of the spirit prevents its being used up. ~ The fullness of the valley prevents its running dry. ~ The growth of the ten thousand things prevents their dying out. ~ The leadership of kings and lords prevents the downfall of the country. ~ Therefore the humble is the root of the noble. ~ The low is the foundation of the high. ~ Princes and lords consider themselves "orphaned," "widowed," and "worthless." ~ Do they not depend on being humble? ~ Too much success is not an advantage. ~ Do not tinkle like jade ~ Or clatter like stone chimes.

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[39c07t] **Lok Sang Ho** ~ There is one universal formula that always works: ~ The sky had followed the universal formula, ~ and it became clear. ~ The earth had followed the universal formula, ~ and became calm and safe. ~ The gods follow the universal formula, ~ and they have become effective. ~ The valleys follow the universal formula, ~ and they now harbor copious vegetation and creatures. ~ The living things follow the universal formula, ~ and they live; ~ When barons and kings follow the universal formula, ~ they become the object of emulation by their peoples. ~ All these achievements are due to the universal formula. ~ If the sky were not clear it could be torn apart. ~ If the earth were not calm and safe ~ it could burst into chaos. ~ If the gods were not effective ~ they could wear out. ~ If the valleys were not copious ~ they could become empty. ~ If the living things could not live ~ they would be doomed. ~ If barons and kings could not keep their high and respected positions, ~ they could be toppled. ~ The noble must be based on the ignoble. ~ The highly positioned must be buttressed by the lowly. ~ Barons and kings call themselves the "lonely one" the "widowed one", or the "under provided one". ~ Don't these practices demonstrate loud and clear ~ that it is through the lowly ~ that kings and barons hold their positions? ~ Merely counting the number of carriages ~ will not give you any carriage. ~ It is no use showing the shiny look of jade ~ if the substance is merely an ordinary stone.

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[39c08t] **Xiaolin Yang** ~ From the beginning, everything has needed to become natural and harmonic, which is called ONE. ~ When the sky becomes ONE, it is clear; ~ When the earth becomes ONE, it is peaceful; ~ When the spirits become ONE, they grant all wishes; ~ When the riverbeds and valleys become ONE, they fill with water; ~ When all living things become ONE, they grow; ~ When the kings become ONE, they can govern their countries. ~ This is because of the DAO. ~ If the sky is not clear, it will collapse; ~ If the earth is not peaceful, it will explode; ~ If spirits cannot grant wishes, they will disappear; ~ If all living things cannot grow, they will die; ~ If kings cannot govern their countries, they will be overthrown. ~ Therefore, the cheap is the base of the noble; the low is the foundation of the high. ~ So the kings always called themselves bad names like the single, the widower, and the unkind. ~ Is this proof that the cheap is the base of the noble? Is it not? ~ Therefore, pursuing fame will get you no fame. ~ Do not be like a beautiful jade; be instead like a plain stone.

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[39c09t] **Walter Gorn Old**, TRACING THE SOURCE ~ Certain things have, by unity, lasted from most ancient times, namely:- ~ The transparency of Heaven; ~ The steadfastness of Earth; ~ The incorporeality of spirits; ~ The watery plenitude of valleys; ~ The life of all creations; ~ The government of kings and princes; ~ All these endure by unity. ~ But for the cause of its transparency Heaven would be in danger of obscuration. ~ But for the cause of its steadfastness the Earth would be in danger of disintegration. ~ But for the cause of their incorporeality spirits would be in danger of decease. ~ But for the cause of their plenitude the valleys would be in danger of sterility. ~ But for the cause of their vitality all creations would be in danger of destruction. ~ But for the cause of their honour and greatness princes and kings would be in danger of an overthrow. ~ Herein we see how honour is derived from that which is without distinction; and how greatness rests upon, and is sustained by, that which is insignificant. ~ Hence do princes and kings call themselves "orphans," "solitary men," and "chariots without wheels." ~ Do they not thereby acknowledge their authority to be vested in, and supported by, their superiors? ~ Who can deny it? ~ Surely "a chariot without wheels" is no chariot at all! ~ It is as hard for a man to be isolated like a single gem as to be lost in the crowd like a common pebble.

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[39c10t] **James Legge** ~ The things which from of old have got the One (the Tao) are - ~ Heaven which by it is bright and pure; ~ Earth rendered thereby firm and sure; ~ Spirits with powers by it supplied; ~ Valleys kept full throughout their void; ~ All creatures which through it do live; ~ Princes and kings who from it get ~ The model which to all they give. ~ All these are the results of the One (Tao). ~ If heaven were not thus pure, it soon would rend; ~ If earth were not thus sure, 'twould break and bend; ~ Without these powers, the spirits soon would fail; ~ If not so filled, the drought would parch each vale; ~ Without that life, creatures would pass away; ~ Princes and kings, without that moral sway, ~ However grand and high, would all decay. ~ Thus it is that dignity finds its (firm) root in its (previous) meanness, and what is lofty finds its stability in the lowness (from which it rises). ~ Hence princes and kings call themselves 'Orphans,' 'Men of small virtue,' and as 'Carriages without a nave.' ~ Is not this an acknowledgment that in their considering themselves mean they see the foundation of their dignity? ~ So it is that in the enumeration of the different parts of a carriage we do not come on what makes it answer the ends of a carriage. ~ They do not wish to show themselves elegant-looking as jade, but (prefer) to be coarse-looking as an (ordinary) stone.

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[39c11t] **David Hinton** ~ Ancients who realized primal unity: ~ Heaven realized primal unity ~ and so came to clarity. ~ Earth realized primal unity ~ and so came to tranquility. ~ Gods realized primal unity ~ and so came to spirit. ~ Valleys realized primal unity ~ and so came to fullness. ~ The ten thousand things realized primal unity ~ and so came to life. ~ Lords and emperors realized primal unity ~ and so came to rectify all beneath heaven. ~ It's their very existence: ~ without clarity heaven cracks open, ~ without tranquility earth bursts forth, ~ without spirit gods cease, ~ without fullness valleys run dry, ~ without life the ten thousand things perish, ~ without high nobility lords and emperors stumble and fall. ~ Nobility is rooted in humility, ~ and high founded on low. ~ This is why true lords and emperors call themselves ~ orphaned, destitute, ill-fated. ~ Isn't this rooted in humility? ~ Isn't it counting the world's praise as no praise, ~ refusing to tinkle like delicate jade bells or clatter like ponderous stone chimes?

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[39c12t] **Chichung Huang** ~ Long, long ago, those that acquired One were: ~ Heaven, which acquired One ~ And thereby became clear; ~ Earth, which acquired One ~ And thereby became tranquil; ~ Spirits, which acquired One ~ And thereby became miraculous; ~ Valley streams, which acquired One ~ And thereby became full; ~ Marquises and kings, who acquired One ~ And thereby became chieftains over all under heaven. ~ Going to the extreme would mean: ~ If heaven were excessively clear, ~ It would crack; ~ If earth were excessively tranquil, ~ It would quake; ~ If spirits were excessively miraculous, ~ They would cease to be so; ~ If valley streams were excessively full, ~ They would go dry; ~ If marquises and kings were endlessly noble and high, ~ They would collapse. ~ Therefore, the noble must take the humble to be their roots; ~ The high must take the low to be their basis. ~ Hence, marquises and kings call themselves "The inadequate one," "the deficient one" and "the unworthy one." ~ This means taking the humble to be their roots, ~ Does it not? ~ Therefore, the highest praise is no praise. ~ Hence, do not wish to be as noble as jade, ~ Nor as high as a mountain rock.

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[39c13t] **Ellen M. Chen** ~ Those of old that attain the One: ~ Heaven attains the

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One thus is clear, ~ Earth attains the One thus is peaceful, ~ Spirits attain the One thus are efficacious, ~ Valleys attain the One thus are replenished, ~ Ten thousand beings attain the One thus come to be, ~ Princes and barons attain the One thus are exalted in the world. ~ All because they attain the One. ~ Heaven, without that which renders it clear, might crack, ~ Earth, without that which renders it peaceful, might explode, ~ Spirits, without that which makes them efficacious, might cease, ~ Valleys, without that which replenishes them, might become empty, ~ Ten thousand beings, without that which sustains them in existence, might become extinct, ~ Barons and kings, without that which exalts them to high positions, might be toppled. ~ Therefore the exalted is rooted in the humble, ~ The high has the low for foundation. ~ Therefore barons and kings call themselves orphaned, widowed and unworthy. ~ Is this not taking the humble for one's root? ~ Is it not? ~ Therefore the most famous has no fame. ~ Do not tinkle like jade, ~ Or chime like stones!

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[39c14t] **Lee Sun Chen Org** ~ In the past it did happen that Oneness was achieved: ~ When Oneness was realized in Universe, there was pure Serenity; ~ When Oneness was materialized on Earth, there was peace; ~ When Oneness was apprehended by Spirits, they became efficacious; ~ When Oneness was incorporated in valleys (life-support resources), they were fully filled [with water]; ~ When Oneness was attained by [myriad] creatures and things, their lives were perpetuated; ~ When Oneness was absorbed by kings and lords, they led the world on the right course. ~ The importance of striving for Oneness is because: ~ If Heaven cannot maintain pure and entire Serenity, it may crack; ~ If Earth cannot maintain unification, it may burst with cracks; ~ If spirits are not efficacious, their existence may be threatened; ~ If valleys are not filled, they will soon dry up; ~ If [myriad] creatures and things can not obtain proper support for existence, they will vanish; ~ If kings and lords cannot set on the right course, their institution will stumble [and collapse]. ~ Therefore, nobility must be built up from lowliness; ~ A high position must be supported by something of lower position; ~ That is why kings and lords used to refer to themselves [as documented in ancient records] as: "I, the misfit", "I, the morally light-weight" and "I, the good-for-nothing individual"; ~ Doesn't this exemplify "Nobility is built up from lowliness"? ~ You still disagree? ~ To be called a misfit, a morally light-weight or a good-for-nothing person are all undesirable, but kings and lords addressed themselves as such [to indicate that they are willing to carry the unpleasant burden of these miserable people]. ~ Therefore, people who seek reputation for the sake of fame really are in truth the people who have no sense of honor; ~ [A truly honorable person] would neither present himself as a piece of rare jade; ~ Nor would he be satisfied to be [as morally mediocre as] a one of the colossal of [undistinguished] ornamental stones.

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[39c15t] **Tien Cong Tran** ~ In the remote past there were those who attained the One. ~ Attaining the One, heaven is clear. ~ Attaining the One, earth is calm. ~ Attaining the One, God is holy. ~ Attaining the One, the cave is full. ~ Attaining the One, ten thousand creatures come into life. ~ Attaining the One, kings and princes become sovereign rulers of the world. ~ All of them are what they are by virtue of the one. ~ If heaven were not clear, it would fall to pieces. ~ If earth were not calm, it would quake. ~ If God were not holy, he would cease from being. ~ If the fountain were not full, it would dry up. ~ If ten thousand creatures did not come to life, they would perish. ~ If kings and princes were not supreme, they would stumble and fall. ~ Hence, humility is the root of greatness. ~ The high is built upon the foundation of the low. ~ That is why kings and princes style themselves "the solitary one," "the little one," and "the worthless one". ~ Is this not enough to prove that humility serves as root? ~ Therefore extreme honor means no honor. ~ Do not wish to shine like jade and be aloof like stone.

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[39c16t] **Thomas Z. Zhang** ~ Previously those who have integrity are as follows: ~ Heaven has integrity, so it is clear. ~ Earth has integrity, so it is peaceful. ~ Gods have integrity, so they are responsive. ~ Valleys have integrity, so they are full. ~ All living creatures have integrity, so they can live. ~ Kings and lords have integrity, so they can govern normally. ~ Why is it so? ~ If Heaven is not clear, it could split. ~ If Earth is not peaceful, it could collapse. ~ If Gods are not responsive, nobody would worship. ~ If valleys are not full, they could be depleted. ~ If living creatures cannot live, they would become extinct. ~ If Kings and lords cannot govern normally, they would fall. ~ Therefore, humbleness is the root from which nobleness grows. ~ Low is the foundation on which high is built. ~ It is because of this, kings and lord call themselves lonely persons, friendless persons, and worthless persons. ~ This is for the sake of being humble, is it not? ~ The extremely honorable is the one without being honored. ~ They do not want to be like glittering jades, but like solid rocks.

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[39c17t] **Arthur Waley** ~ As for the things that from of old have understood the Whole - ~ The sky through such understanding remains limpid, ~ Earth remains steady, ~ The spirits keep their holiness, ~ The abyss is replenished, ~ The ten thousand creatures bear their kind, ~ Barons and princes direct their people. ~ It is the Whole that causes it. ~ Were it not so limpid, the sky would soon get torn, ~ Were it not for its steadiness, the earth would soon tip over, ~ Were it not for their holiness, the spirits would soon wither away, ~ Were it not for this replenishment, the abyss would soon go dry, ~ Were it not that the ten thousand creatures can bear their kind, ~ They would soon become extinct. ~ Were the barons and princes no longer directors of their people and for that reason honoured and exalted, they would soon be overthrown. ~ Truly, ~ 'The humble is the stem upon which the mighty grows, ~ The low is the foundation upon which the high is laid.' ~ That is why barons and princes refer to themselves as 'The Orphan', 'The Needy', 'The Ill-provided'. ~ Is this not indeed a case of might rooting itself upon humility? ~ True indeed are the sayings: ~ 'Enumerate the parts of a carriage, and you still have not explained what a carriage is', and ~ 'They did not want themselves to tinkle like jade-bells, while others resounded like stone-chimes'.

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[39c18t] **Richard John Lynn** ~ As for those who obtained the One long, long ago, ~ Heaven is pure by having obtained the One; ~ Earth is stable by having obtained the One; ~ the gods have their spiritual power by having obtained the One; ~ valleys can be filled by having obtained the One; ~ the myriad things live by having obtained the One; ~ lords and princes provide constancy to all under Heaven by having obtained the One. ~ This is how they attain to these states. ~ If Heaven had not this means to be pure, it would, we fear, deteriorate. ~ If Earth had not this means to be stable, it would, we fear, disintegrate. ~ If the gods had not this means to have spiritual power, they would, we fear, terminate. ~ If valleys had not this means to achieve fullness, they would, we fear, dry up. ~ If the myriad things had not this means to live, they would, we fear, expire. ~ If lords and princes did not have this means to achieve loftiness and nobility, they would, we fear, collapse. ~ Thus it is that nobility uses humility as its roots and loftiness uses lowliness as its foundation. ~ This is why lords and princes refer to themselves as "the orphan," "the widower," or "the unworthy." ~ Is this not using humility as the roots? ~ Is this not so? ~ Therefore the ultimate number of praises amounts to no praise, so one wants neither "he glows with luster like the jade" nor "he is as hard as hard can be like the stone."

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[39c19t] **Lin Yutang** ~ UNITY THROUGH COMPLEMENTS ~ There were those in ancient times possessed of the One: ~ Through possession of the One, the Heaven was clarified, ~ Through possession of the One, the Earth was stabilized, ~ Through possession of the One, the gods were spiritualized, ~ Through possession of the One, the valleys were made full, ~ Through possession of the One, all things lived and grew, ~ Through possession of the One, the princes and dukes became the ennobled of the people. ~ That was how each became so. ~ Without clarity, the Heavens would shake, ~ Without stability, the Earth would quake, ~ Without spiritual power, the gods would crumble, ~ Without being filled, the valleys would crack, ~ Without the life-giving power, all things would perish, ~ Without the ennobling power, the princes and dukes would stumble. ~ Therefore the nobility depend upon the common man for support, ~ And the exalted ones depend upon the lowly for their base. ~ That is why the princes and dukes call themselves "the orphaned," "the lonely one," "the unworthy." ~ Is it not true then that they depend upon the common man for support? ~ Truly, take down the parts of a chariot, ~ And there is no chariot (left). ~ Rather than jingle like the jade, ~ Rumble like the rocks.

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[39c20t] **Victor H. Mair** ~ In olden times, these attained unity: ~ Heaven attained unity, and thereby became pure. ~ Earth attained unity, and thereby became tranquil. ~ The spirits attained unity, and thereby became divine. ~ The valley attained unity, and thereby became full. ~ Feudal lords and kings attained unity, and thereby all was put right. ~ Yet, pushed to the extreme, ~ It implies that, ~ If heaven were ever pure, it would be likely to rend. ~ It implies that, ~ If earth were ever tranquil, it would be likely to quake. ~ It implies that, ~ If the spirits were ever divine, they would be likely to dissipate. ~ It implies that, ~ If the valley were ever full, it would be likely to run dry. ~ It implies that, ~ If feudal lords and kings were ever noble and thereby exalted, they would be likely to fall. ~ Therefore, ~ It is necessary to be noble, and yet take humility as a basis. ~ It is necessary to be exalted, and yet take modesty as a foundation. ~ Now, for this reason, ~ Feudal lords and kings style themselves ~ "orphaned," "destitute," and "hapless." ~ Is this not because they take humility as their basis? ~ Therefore, ~ Striving for an excess of praise, one ends up without praise. ~ Consequently, ~ Desire not to be jingling as jade nor stolid as stone.

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[39c21t] **Tolbert McCarroll** ~ From ancient times these things have arisen from the One: ~ Heaven is clear because of the One, ~ The earth is firm because of the One, ~ The Spirit is strong because of the One, ~ The valley is full because of the One, ~ The ten thousand things reproduce because of the One, ~ Leaders are able to lead because of the One. ~ All of this comes from the One. ~ If heaven were not clear it would soon split. ~ If the earth were not firm it would soon bend and break. ~ If the Spirit were not strong it would soon wear out. ~ If the valley were not full it would soon dry up. ~ If the ten thousand things did not reproduce they would soon die out. ~ If leaders could not lead they would soon fall. ~ Therefore, greatness has its source in the little. ~ The low is the foundation of the high. ~ Princes call themselves "alone," "helpless," "worthless." ~ Is this not acknowledging a humble root? ~ Enumerate the parts of a carriage and you have not defined a carriage. ~ Better to resound like stone chimes than to tinkle like jade bells.

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[39c22t] **David H. Li** ~ Among those with One in the past: ~ The cosmos, with One, produced cleanliness; ~ The earth, with One, produced calmness; ~ A shen, with One, produced responsiveness; ~ The valley, with One, produced fullness; ~ Myriad matters, with One, generated; ~ A Duke or Prince, with One, at the center of the world was seated. ~ Extending, ~ The cosmos, without One and without cleanliness, would be separated; ~ The earth, without One and without calmness, would be barren; ~ A shen, without One and without responsiveness, would be deserted; ~ The valley, without One and without fullness, would be depleted; ~ Myriad matters, without One and without growth, would stall; ~ Dukes and princes, without One and without being in the center, would fall. ~ Thus, ~ humbleness is the root of esteem; ~ lowness is the foundation of height. ~ Thus, ~ a Duke or Prince calls himself My Loneliness, The Isolated Person, The Ungracious Person. ~ Is this not humbleness as the root of esteem? ~ Is it not so? ~ Thus, the supreme honor requires no honor. ~ Aim not at jade's attractiveness, but at rock's solidness.

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[39c23t] **Yasuhiko Genku Kimura** ~ In ancient times, these attained wholeness: ~ Heaven attained wholeness and thereby became pure. ~ Earth attained wholeness and thereby became tranquil. ~ Spirits attained wholeness and thereby became divine. ~ Valleys attained wholeness and thereby became full. ~ Beings attained wholeness and thereby became alive. ~ Leaders attained wholeness and thereby all was put aright. ~ Everything is what it is by virtue of its wholeness. ~ Heaven without purity would rend. ~ Earth without tranquility would collapse. ~ Spirits without divinity would dissipate. ~ Valleys without fullness would desiccate. ~ Beings without aliveness would perish. ~ Leaders without magnanimity would fall. ~ Humility is the basis of magnanimity. ~ Modesty is the fundament of exaltation. ~ Those in high position call themselves powerless, unworthy, or destitute. ~ Is this not because they take humility as the basis of magnanimity? ~ There is no honor in displaying your honor. ~ Desire not either to be jingling like jade or to be stolid like stone.

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[39c24t] **Chou-Wing Chohan** ~ Among things, these are the ones that received the One in ancient times: ~ Heaven, that is made clear by the One, ~ Earth, that is stabilized by the One, ~ The soul, that is made spiritual by the One, ~ The valley, that is made full by the One. ~ Through the One, all things came into being and were realized, ~ Princes and kings, through the One, became rulers of the world. ~ If heaven were not clear, it could tear, ~ If earth were not stable, it could collapse, ~ If the soul were not active, it could dissolve, ~ If

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the valley were not full, it could dry up. ~ If things did not exist, they would be as if they had never been, ~ If princes and kings did not rule, ~ They would be thrown from their thrones. ~ The nobleman must measure himself in terms of the humble and simple man, ~ The dignitary must use the lowly as his basis. ~ Therefore, princes and kings call themselves "ignorant," "cowardly," "worthless." ~ Does that not mean that they consider humility to be the root of their nature? ~ For what does a person hate more than "ignorant," "cowardly," or "worthless"? ~ Yet princes and kings still choose these words to describe themselves. ~ Therefore there is no exaltation in this dignitary. ~ Thus kings rise by lowering their value, ~ And disappear by raising their value. ~ It is not good to be conspicuous, like a single gemstone, ~ Or monotonous and invisible like one of the countless stones in a field.

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[39c25t] **Man-Ho Kwok** ~ From its first days, the universe came from the One: ~ The heavens are one, and clear, and round because of it; ~ The earth is one, and is its firm infused foundation; ~ The spirit force is one, with all it brings into being; ~ The valley is a oneness, and so it flows and renews all things; ~ Everything is one - every living thing is one, and alive! ~ Kings and lords are one in a kingdom that is one and they can only rule truly because of the One. ~ If Heaven wasn't clear, then the sky would fall down; ~ If the earth cannot be peaceful, it will tear itself apart; ~ If the Spirit cannot bless, then no one will believe in it; ~ If the valley can't rebirth, then the valley will run dry; ~ If life can't be itself, then life will be nothing; ~ And if the king is nothing, then the world will be at war. ~ Everything has both yin and yang in it - ~ and from their rise-and-fall-coupling comes new life. ~ The highest authority needs the basement as its base, ~ And the depths are the foundation of the heights. ~ That is why rulers call themselves lonely, like souls in a wilderness who have no home. ~ And, in doing so, don't they see then that their roots lie with the people? ~ To see yourself as extraordinary is to stand out like jade among ordinary stones; ~ but what people ignore - the lonely, and the worthless - is the rock a true leader finds himself on. ~ You see, you win by losing - and you lose by succeeding.

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[39c26t] **Gu Zhengkun** ~ Among the ancient holders of the One: ~ Heaven that holds the One becomes clear and bright; ~ Earth that holds the One becomes steady; ~ Gods that hold the One become efficacious; ~ Valleys that hold the One become full; ~ All creatures that hold the One become alive; ~ Lords and leaders who hold the One become leaders of the human world. ~ By inference Heaven might split without what makes it clear and bright; ~ Earth might shake without what makes it steady; ~ Gods might disappear without what makes them efficacious; ~ Valleys might go dry without what makes them full; ~ All creatures might die out without what makes them alive; ~ Lords and kings might fall without what makes them leaders. ~ That is why the humble is the root of the noble, ~ And the high is based on the low. ~ That is why lords and kings call themselves "the solitary", "the few" and "the unkind". ~ Does not this take the humble as the root (of the noble)? ~ Does this not? ~ Hence the highest honor does not need honoring. ~ It is better, therefore, to be a hard stone than a beautiful piece of jade.

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[39c27t] **Chao-Hsiu Chen** ~ Since ancient times, what comes into possession is the 'One'. ~ Heaven in possession of the 'One' is clear. ~ The Earth in possession of the 'One' is tranquil. ~ The gods in possession of the 'One' are efficacious. ~ The valley in possession of the 'One' is full. ~ The myriad creatures in possession of the 'One' are alive. ~ The rulers in possession of the 'One' are faithful to their country. ~ Although they are different, they are the same 'One'. ~ When Heaven is not clear, it risks cracking. ~ When the Earth is not tranquil, it risks exploding. ~ When the gods are not efficacious, they risk ceasing to exist. ~ When the valley is not full, it risks drying up. ~ When the myriad creatures possess no life, they risk extinction. ~ When rulers are not faithful, they risk a fall from their heights. ~ Therefore the humble is the basis of the precious. ~ The low is the basis of the high. ~ The rulers shall humiliate themselves. ~ That is why one grows the root at the base - isn't it? ~ That is why one prefers to be the wheel instead of the carriage, ~ one chooses to be a stone instead of jade.

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[39c28t] **Liu Qixuan** ~ Achievement of oneness in the past includes: ~ The heaven that became clear, ~ The earth that became peaceful, ~ The soul that became sensitive, ~ And kings that became the world's leaders. ~ The following can be inferred: ~ The heaven will break ~ If it can by no means clear up; ~ The earth will be wasteland ~ If it can by no means be peaceful; ~ The soul will die out ~ If it can by no means be sensitive; ~ And kings will go rampant ~ If they can by no means lead the world. ~ Therefore, ~ Nobility is rooted in the ordinary people, ~ And the high is based on the low. ~ The kings take names ~ Like "the Isolated," "the Helpless," or "the Wicked," ~ Just because they appreciate their roots and bases. ~ Therefore, ~ The most glorious does not seek after glory, ~ And the wisest does not seek to be the beautiful jade ~ But the unrefined rough rock.

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[39c29t] **Shi Fu Hwang** ~ The Power of The Tao ~ Lao Tze says, ~ Old things which have the correctness are: ~ It is by correctness that ~ the Heaven becomes bright and pure, and the Earth firm and sure; ~ the spirits divine; ~ the valleys full; ~ all existence lively; ~ and the kings just for the world's model. ~ All these are the results of correctness. ~ If the Heaven were not so pure, it would soon rend. ~ If the Earth were not so sure, it would break and bend. ~ If the spirits were not so divine, they would lose their prophesy. ~ If the valleys were not so full, they would parch. ~ If all existence were not so lively, they would be extinct. ~ If the kings had no morality, they would collapse from their throne. ~ Therefore, dignity finds root in meanness, and the lofty find their stability in lowness. ~ Therefore, the kings self-styled themselves by the solitary, the unworthy, and the virtueless. ~ Didn't these mean that dignity finds its root in its meanness? ~ Didn't these? ~ So, when we analyze a cart's construction, we can't find a part named cart. ~ As for me, I would neither appreciate being regarded as a jade rare and expensive, nor as a stone popular and cheap.

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[39c30t] **Ch'u Ta-Kao** ~ From of old the things that have acquired Unity are these: ~ Heaven by Unity has become clear; ~ Earth by Unity has become steady; ~ The Spirit by Unity has become spiritual; ~ The Valley by Unity has become full; ~ All things by Unity have come into existence; ~ Princes and kings by Unity have become rulers of the world. ~ If heaven were not clear, it would be rent; ~ If earth were not steady, it would be tumbled down; ~ If the Spirit were not active, it would pass away; ~ If the Valley were not full, it would be dried up; ~ If all things were not existing, they would be extinct; ~ If princes and kings were not rulers, they would be overthrown. ~ The noble must be styled in the terms of the humble; ~ The high must take the low as their foundation. ~ Therefore princes and kings call themselves 'the ignorant', 'the virtueless' and 'the unworthy'. ~ Does this not mean that they take the humble as their root? ~ What men hate most are 'the ignorant', 'the virtueless' and 'the unworthy'. ~ And yet princes and kings choose them as their titles. ~ Therefore the highest fame is to have no fame. ~ Thus kings are increased by being diminished; ~ They are diminished by being increased. ~ It is undesirable to be as prominent as a single gem, ~ Or as monotonously numerous as stones.

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[39c31t] **Paul J. Lin** ~ Those of ancient times obtained the One: ~ Heaven obtained the One for its clarity; ~ Earth obtained the One for its tranquility; ~ The Spirit obtained the One for its divinity; ~ The Valley obtained the One for its repletion; ~ All things obtained the One for their lives; ~ Dukes and kings obtained the One for the rectitude of the world. ~ What causes these is the One. ~ Without clarity, Heaven could not avoid disrupting. ~ Without tranquility, Earth could not avoid explosion. ~ Without divinity, The Spirit could not avoid dissolving. ~ Without repletion, The Valley could not avoid dissipating. ~ Without life, All things could not avoid perishing. ~ Without rectitude and dignity, Dukes and kings could not avoid falling. ~ Therefore, distinction has humility as its root; ~ The high regards the low as its foundation. ~ Therefore dukes and kings call themselves ~ Orphans, widowers, and starvers. ~ Does this not mean regarding humility as a base? ~ Doesn't it? ~ He who is most praise-worthy ~ Does not need any praise. ~ He prefers to be neither rare as jade, ~ Nor as common as rocks.

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[39c32t] **Michael LaFargue** ~ Those that of old got The One Thing: ~ The sky got The One Thing, and by this became clear. ~ The earth got The One Thing, and by this became steady. ~ The spirits got The One Thing, and by this obtained their powers. ~ The rivers got The One Thing, and by this became full. ~ The thousands of things got The One Thing, and by this came to life. ~ The princes and kings got The One Thing, and by this became the Standard for the World. ~ This is how things came about. ~ The sky, without what makes it clear, is likely to crack. ~ The earth, without what makes it steady, is likely to quake. ~ The spirits, without what gives them powers, are likely to vanish. ~ The rivers, without what makes them full, are likely to dry up. ~ The thousands of things, without what gives them life, are likely to perish. ~ The princes and kings, without what makes them eminent and noble, are likely to fall. ~ Yes, the eminent takes the common and ignored as a root, ~ the noble takes the lowly as a foundation. ~ And so the princes and kings call themselves: 'the orphan ...', 'the poor ...', 'the destitute ...' ~ Is this not using the common and ignored as a root? ~ Is it not so? ~ Yes, enumerate the carriage parts - still not a carriage. ~ He doesn't wish to glitter and glitter like jade; ~ he falls like a stone, falling into oblivion.

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[39c33t] **Cheng Lin** ~ Since antiquity the following may be said to have attained Truth: ~ Heaven, which by Truth is clear. ~ Earth, which by Truth is secure. ~ The gods, which by Truth are divine. ~ The valleys, which by Truth are full. ~ All animate creation, which by Truth are alive. ~ The rulers, which by Truth are capable of rectifying the Empire. ~ Conversely, the following inferences may be stated: ~ Without that which renders it clear, heaven stands the danger of disruption. ~ Without that which renders it secure, earth stands the danger of depression. ~ Without that which renders them divine, the gods stand the danger of impotence. ~ Without that which renders them full, the valleys stand the danger of desiccation. ~ Without that which renders them life, all animate creation stand the danger of annihilation. ~ Without that which renders them capable of rectification, the rulers stand the danger of being overthrown. ~ Humility forms the basis of honour, just as the low ground forms the foundation of a high elevation. ~ Wherefore, the sovereigns are content to call themselves "The Virtueless" and "The Unworthy." ~ Does not this show that they regard humility as a matter of utmost importance? ~ Hence, the most praiseworthy are indifferent about praise. ~ It matters not to them whether they are admired as are beautiful jades, or despised as are rugged stones.

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[39c34t] **Yi Wu** ~ Those of ancient times attained oneness. ~ Heaven attained oneness and became clear; ~ Earth attained oneness and became calm; ~ Spirits attained oneness and became divine; ~ Valleys attained oneness and became full; ~ All things attained oneness and came to life; ~ Dukes and kings attained oneness and became models for the world. ~ All was achieved by oneness. ~ Heaven, without [oneness], becoming clear, might crack; ~ Earth, without [oneness], becoming calm, might explode; ~ Spirits, without [oneness], becoming divine, might be exhausted; ~ Valleys, without [oneness], becoming full, might dry up; ~ All things, without [oneness], receiving life, might perish; ~ Dukes and kings, without [oneness], becoming honorable, might fall. ~ Therefore, the superior takes the inferior as its root. ~ The high recognizes the low as its foundation. ~ Therefore, dukes and kings call themselves ~ "the lonely one", "the little one", and "the worthless one". ~ Is this not to recognize the lowly as the root? ~ Is not this? ~ Therefore, those who wish for great reputation have no reputation. ~ We do not want to be bright as jade or hard as stone.

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[39c35t] **Han Hiong Tan** ~ In antiquity, the person who follows Dao said: ~ If the sky is harmonised with Dao, it will be clear. ~ When the Earth harmonises with Dao, it will be settled. ~ Similarly, the spirits will retain their magic power; ~ The valley will be filled with water. ~ When the ruler follows the way of Dao, his reign will be peaceful. ~ All these are achieved by following the way of Dao. ~ If the sky is not clear, it will split. ~ If the Earth is not settled, it will erupt. ~ When the spirits lose their power, they will become extinct. ~ The valley without water will dry up. ~ All forms of life without nourishment will perish. ~ A ruler who fails to maintain peace will be toppled. ~ Dignitaries rely on the support from commoners. ~ A tall building depends entirely on its base to stay erect. ~ Hence, the rulers customarily use self-deprecating words when referring to themselves. ~ Is this not an acknowledgement that everything originates from a humble beginning? ~ Everyone dislikes words like orphaned, widowed, and unworthy. ~ Yet, the rulers customarily use these terms to describe themselves. ~ The irony is that if you crave for fame, you will end up losing it. ~ The person who follows Dao has no desire to be valued like a beautiful jade. ~ Nor would he like to be rejected as an ugly stone.

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[39c36t] **Hua-Ching Ni** ~ Since ancient times there have been those who have

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attained the subtle essence of the universe and thus become what they are. ~ Heaven attained the subtle essence of the universe and became clear. ~ Earth attained the subtle essence of the universe and became stable. ~ Divine spirits attained the subtle essence of the universe and became powerful. ~ The Valley of the Universe attained the subtle essence of the universe and became productive. ~ The myriad things attained the subtle essence of the universe and became prosperous. ~ The sages attained the subtle essence of the universe and became wise. ~ All became what they are by attaining the subtle essence of the universe and hence their true nature. ~ Extinction happens to one who violates his true nature. ~ Without being pure, Heaven would cease to be. ~ Without being stable, Earth would burst into bits. ~ Without maintaining their potency, spirits would disperse. ~ Without being productive, the vast Valley of the Universe would become exhausted. ~ Without being reproductive, the myriad things would perish. ~ Without fortifying themselves with integral virtue, sages would stumble and fall. ~ Greatness is rooted in plainness, ~ just as the low forms the foundation of the high. ~ Realizing this, the ancient sovereigns were content to style themselves as desolate, unworthy, and needy. ~ Therefore, one who does not separate his being from the nature of the universe follows the Integral Way. ~ He has no wish to sound like jingling jade pendants in order to court a good name, ~ nor like the rumbling of a stone rolling from a cliff in order to create a bad name. ~ Each one should work on one's own subtle spiritual integration with the subtle essence of the universe.

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[39c37т] **Chang Chung-yuan** ~ In the remote past there were those who attained the One. ~ Attaining the One, heaven became pure. ~ Attaining the One, earth became peaceful. ~ Attaining the One, God became spiritual. ~ Attaining the One, the ocean became full. ~ Attaining the One, ten thousand things came into life. ~ Attaining the One, rulers became the models of the world. ~ All of them became so through the One. ~ Without becoming pure, heaven would have broken. ~ Without becoming peaceful, the earth would have quaked. ~ Without becoming spiritual, God would have crumbled. ~ Without becoming full, the ocean would have drained. ~ Without coming into life, ten thousand things would have perished. ~ Without becoming the models of the world, rulers would have stumbled. ~ Therefore, the worthless serves as the foundation of the worthy. ~ The inferior serves as the basis of the superior. ~ Thus, rulers call themselves isolated men, without merit, and worthless. ~ Is this not enough to prove that the worthless serve as the foundation of the worthy? ~ Hence, the perfect fame is no fame. ~ Rulers do not want to be esteemed as tingling jade; they would rather be plain, solid rock.

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[39c38т] **Henry Wei** ~ Foundation of the Law ~ Fa Pen ~ Since antiquity, these have possessed the One - ~ Heaven in possession of the One has become clear; ~ Earth in possession of the One has become steady; ~ Spirits in possession of the One have become divine; ~ Valleys in possession of the One have become full; ~ Creatures in possession of the One have become alive; ~ Kings and nobles in possession of the One have become exemplary. ~ All the above became what they are in the same way. ~ Heaven without the One to make it clear ~ Is apt to crack; ~ Earth without the One to make it steady ~ Is apt to quake; ~ Spirits without the One to make them divine ~ Are apt to cease operation; ~ Valleys without the One to make them full ~ Are apt to become dry; ~ Creatures without the One to make them alive ~ Are apt to become extinct; ~ Kings and nobles without the One to make them exemplary ~ Are apt to lose their prestige and eminence. ~ Forsooth, the honorable is rooted in the humble, ~ And the high is founded on the low. ~ So kings and nobles call themselves orphaned, lonely, and unworthy. ~ Does not this indicate that the honorable is rooted in the humble? ~ Indeed, if a chariot is taken apart, ~ There will no longer be any chariot. ~ Desire not to be like polished jade, ~ But rather to be like rough rocks.

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[39c39т] **Ha Poong Kim** ~ The things of old that have attained the One: ~ Heaven, having attained the One, is clear; ~ Earth, having attained the One, is steady; ~ Spirits, having attained the One, possess their numinous power; ~ Valleys, having attained the One, are full; ~ The ten thousand things, having attained the One, come to life; ~ Kings and princes, having attained the One, become the model for all under Heaven. ~ It is by virtue of the One that they become what they are. ~ Were Heaven not clear by virtue of that, ~ I fear it would soon shatter; ~ Were Earth not steady by virtue of that, ~ I fear it would soon collapse; ~ Were spirits not to possess their numinous power by virtue of that, ~ I fear they would soon cease to be; ~ Were valleys not full by virtue of that, ~ I fear they would soon dry up; ~ Were the ten thousand things not to come to life by virtue of that, ~ I fear they would soon perish; ~ Were kings and princes not noble and high by virtue of that, ~ I fear they would soon fall. ~ Therefore, for the noble the humble is the root; ~ For the high the low is the foundation. ~ For this reason, kings and princes ~ Refer to themselves as "the orphaned one," "the widowed one," and "the ill-provided one." ~ Isn't this because the humble is the root? ~ Is it not? ~ Therefore, if you tally your honors you will count none. ~ Don't try to jingle like jade-bells, ~ Rather, sound like rolling rocks.

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[39c40т] **Tao Huang** ~ Those from the past have attained Oneness. ~ By attaining Oneness, heaven is clear. ~ By attaining Oneness, earth is at peace. ~ By attaining Oneness, the spirit is quickened. ~ By attaining Oneness, the valley is filled. ~ By attaining Oneness, the king puts order in the whole world. ~ All these result from Oneness. ~ Without its clarity, heaven is liable to explode. ~ Without its peace, earth is liable to erupt. ~ Without its quickening, the spirit is liable to die out. ~ Without its fullness, valleys are liable to dry out. ~ Without proper esteem, the king is liable to fall. ~ Esteem is rooted in the humble. ~ The high is founded upon the low. ~ This is why the lords and rulers call themselves widows and orphans without support. ~ Is this is not the root of being humble? ~ Much praise amounts to no praise. ~ Without preference, Being is as resonant as Jade and as gravelly as stone.

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[39c41т] **Tang Zi-chang** ~ Since the beginning of Heaven and Earth, there were things attaining balance: ~ through attaining balance, Heavens equilibrated; ~ through attaining balance, the Earth became secure; ~ through attaining balance, minds became calm; ~ through attaining balance, valleys became capacious; ~ through attaining balance, All Things became productive; ~ through attaining balance, rulers achieved justice throughout the world. ~ Were the heavens are not equilibrated, they might collapse; ~ were the Earth not secure, it might quake to bits; ~ were minds not calm, they might be disrupted; ~ were valleys not capacious, they might dry up; ~ were All Things non-productive, they might become extinct; ~ were rulers not obtaining justice throughout the world, they might fall. ~ Hence, the rulers established the rule based on the ruled; ~ and the highness was built upon the foundation of the lowness. ~ When rulers called themselves "orphans", "widows" and "indigents" reminds that they established the rule according to the needs of the ruled. ~ Did they not? ~ Thus frequent flattery becomes no flattery. ~ Therefore, a perfect gentleman has no excessive desires: ~ He is smooth like smooth jade! ~ He is solid like solid rock!

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[39c42т] **Wing-tsit Chan** ~ Of old those that obtained the One: ~ Heaven obtained the One and became clear. ~ Earth obtained the One and became tranquil. ~ The spiritual beings obtained the One and became divine. ~ The valley obtained the One and became full. ~ The myriad things obtained the One and lived and grew. ~ Kings and barons obtained the One and became rulers of the empire. ~ What made them so is the One. ~ If heaven had not thus become clear, ~ It would soon crack. ~ If the earth had not thus become tranquil, ~ It would soon be shaken. ~ If the spiritual beings had not thus become divine, ~ They would soon wither away. ~ If the valley had not thus become full, ~ It would soon become exhausted. ~ If the myriad things had not thus lived and grown, ~ They would soon become extinct. ~ If kings and barons had not thus become honorable and high in position, ~ They would soon fall. ~ Therefore humble station is the basis of honor. ~ The low is the foundation of the high. ~ For this reason kings and barons call themselves children without parents, lonely people without spouses, and men without food to eat. ~ Is this not regarding humble station as the basis of honor? ~ Is it not? ~ Therefore enumerate all the parts of a chariot as you may, and you still have no chariot. ~ Rather than jingle like the jade, ~ Rumble like the rocks.

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[39c91т] **И. И. Семененко** ~ Есть издавна обретшие единое. ~ Благодаря ему Небо и делается чистым, ~ Земля хранит устойчивость, ~ души обретают чудотворность, ~ долины наполняются, ~ вещей родится десять тысяч, ~ владетели и царь становятся для Поднебесной образцом. ~ Достигнуть этого им помогает именно единое. ~ Когда у Неба нет того, что доставляет чистоту, оно, пожалуй, разломается; ~ Земля, не обладая тем, что придает устойчивость, пожалуй, станет шаткой; ~ души, не имея того, что сохраняет чудодейственность, пожалуй, перестанут проявляться; ~ долины при отсутствии того, что позволяет им наполниться, пожалуй, пересохнут; ~ десяти тысячам вещей по неимению того, чем можно жить, не избежать, пожалуй, истребления; ~ владетели и царь, не обладая тем, что обеспечивает знатностью и высшим положением, пожалуй, этого лишатся. ~ Знатность коренится в худородстве, высокому основой служит низкое. ~ Именно поэтому владетели и царь называют себя: "сирый", "вдовый" и "убогий". ~ Не значит ли это, что в худородстве заключается их корень? Разве не так? ~ Отсюда и выходит, что все части, из которых состоит повозка, повозкой еще не являются. ~ Не стремись быть редким словно яшма или многим как простые камни.

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[39c92т] **А. А. Маслов** ~ Вот то, что с древности пребывало в Едином: ~ Небо пребывало в Едином и потому достигало чистоты. ~ Земля пребывала в Едином и потому достигала покоя. ~ Духи пребывали в Едином и потому были одухотворённо-подвижны. ~ Долина пребывала в Едином и потому достигала расцвета. ~ Мириады вещей пребывали в Едином и потому обретали рождение. ~ Правитель и князья пребывали в Едином и потому были честны с Поднебесной. ~ Лишь благодаря Единому они достигали этого. ~ Если Небо не чисто, оно разверзается. ~ Если Земля не спокойна, она опускается. ~ Если духи не одухотворённо-подвижны, они истощаются. ~ Если долина не расцветает, она иссыхает. ~ Если мириады вещей не обретают рождения, они обречены на уничтожение. ~ Если знать и правители не честны, они будут свергнуты. ~ Поэтому в основе ценного лежит дешёвое. ~ Благородный муж рассматривает подданных в качестве своего корня. ~ Высшие рассматривают низших в качестве своей основы. ~ Поэтому правитель и князья называют себя "сирыми", "покинутыми", "неудачниками". ~ Так разве это не значит: "Рассматривать подданных в качестве своего корня"? ~ Разве это не так? ~ Поэтому они и достигают величайшего признания вне признания, не желая быть прекраснейшими, словно яшма, и твердейшими, будто камень.

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[39c93т] **Е. А. Торчинов** ~ Вот те, кто некогда причастны стали Одному: ~ Небо стало причастно Одному - и очистилось, ~ Земля стала причастна Одному - и упокоилась, ~ Божественное стало причастно Одному - и одухотворилось, ~ Долины стали причастны Одному - и наполнились, ~ Все сущее стало причастно Одному - и стало порождать, ~ Цари и князья стали причастны Одному - и Поднебесная выправилась. ~ А вот что было бы в противном случае: ~ Не стало бы Небо чистым и распалось бы на куски, ~ Не упокоилась бы Земля и раскололась бы на части, ~ Не одухотворилось бы божественное и истощилось бы немедленно, ~ Не наполнились бы долины и пересохли бы тотчас, ~ Не стало порождать бы сущее и тотчас бы погибло, ~ Не ценили бы цари и князья высокое и были бы низложены внезапно. ~ Поэтому цените униженное, считая его корнем, поскольку для всего высокого низкое будет всегда основанием. ~ Вот поэтому-то цари и князья и называют себя "сирыми", "одинокими" и "недостойными". ~ Разве это не означает "считать униженное корнем"? ~ Не так ли? ~ Поэтому стремящийся быть владельцем многих колесниц остается без колесницы. ~ И я не стремлюсь быть блестящим и сияющим, как яшма, а хочу быть столь же простым и незаметным, как простой булыжник.

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[39c94т] **А. Е. Лукьянов** ~ Вот те, кто в древности обрели единство: ~ Небо обрело единство чистотой, ~ Земля обрела единство незыблемостью, ~ дух обрел единство духовностью (лин), ~ лоно [Поднебесной] обрело единство полнотой, ~ мириады вещей обрели единство рождением, ~ хоу и ваны обрели единство, став воплощением честности для Поднебесной. ~ Они достигли этого. ~ Небо, не став чистым, боюсь, может лопнуть. ~ Земля, не став незыблемой, боюсь, может рассыпаться. ~ Дух, не став одухотворенным, боюсь, может истощиться. ~ Мириады вещей, не рождаясь, боюсь, могут исчезнуть. ~ Хоу и ваны, не став ценимыми и высокопочитаемыми, боюсь, могут оступиться. ~ Основой дорогого (благородного) является дешевое (худородное). ~ Основой высокого является низкое. ~ Поэтому хоу и ваны называют себя сирыми, одинокими, несчастными. ~ Это не оттого ли, что дешевое (худородное) является основой? ~ А разве нет?! ~ Однако если за несколькими колесницами погонишься, ни одну не догонишь. ~ Не желай сверкать словно драгоценная яшма, будь блеклым, как простой камень.

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Underdog_way.pdf, revision 8, sanmayce@hotmail.com, a corpus of 50(42 english, 8 russian) proofed(many originals' bugs crushed) translations of 老子道德經 or Lao Zi Dao De Jing

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[39c95т] **Ян Хин-шун ~** Вот те, которые с древних времен находятся в единстве. ~ Благодаря единству небо стало чистым, земля - незыблемой, дух - чутким, долина - цветущей и начали рождаться все существа. ~ Благодаря единству знать и государи становятся образцом в мире. ~ Вот что создает единство. ~ Если небо не чисто, оно разрушается; ~ если земля зыбка, она раскалывается; ~ если дух не чуток, он исчезает; ~ если долины не цветут, они превращаются в пустыню; ~ если вещи не рождаются, они исчезают; ~ если знать и государи не являются примером благородства, они будут свергнуты. ~ Незнатные являются основой для знатных, а низкое - основанием для высокого. ~ Поэтому знать и государи сами называют себя "одинокими", "сирыми", "несчастливыми". ~ Это происходит оттого, что они не рассматривают незнатных как свою основу. ~ Это ложный путь. ~ Если разобрать колесницу, от нее ничего не останется. ~ Нельзя считать себя "драгоценным", как яшма, а нужно быть простым, как камень.

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[39c96т] **Д. П. Конисси ~** В древности всякое существо достигало единства. ~ Небо, достигши единства, стало чистым. ~ Земля, достигши единства, стала спокойной. ~ Дух, достигши единства, стал разумным. ~ Долина, достигши единства, стала полной. ~ Всякая вещь, достигши единства, стала существовать. ~ Цари и князья, достигши единства, стали образцами для мира. ~ Все это было достигнуто, благодаря единству. ~ Достижение единства во всем этом одно и то же. ~ Если бы небо было не чисто, то казалось бы, что оно боится взрыва. ~ Если бы земля потеряла спокойствие, то она была бы в опасности разрушения. ~ Если бы дух лишился разумности, то он потерял бы (свойство) быть духом. ~ Если бы пустота долины наполнилась чем-нибудь, то она перестала бы быть долиной. ~ Всякая вещь, если бы перестала расти, уничтожилась бы. ~ Если бы цари и князья потеряли верность и преданность (своих подданных), то были бы свергнуты. ~ Отсюда благородные люди смотрят на неблагородных, как на свое начало; высшие смотрят на низших, как на свое основание. ~ Цари и князья заботятся о бедных сиротах и вдовах. ~ Этим же они могли бы свидетельствовать о своем происхождении. ~ Ужели это неправда? ~ Если разобрать телегу по частям, то не останется телеги. ~ Я не желаю быть гордым, как драгоценный камень. ~ Также я не желаю быть презираемым, как дикий камень.

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[39c97т] **В. В. Малявин ~** Из тех, кто в древности обрел единое: ~ Небо, обретя единое, стало чистым; ~ Земля, обретя единое, стала покойной; ~ Духи, обретя единое, стали божественными; ~ Долины, обретя единое, стали полны; ~ Вся тьма вещей, обретя единое, живет; ~ Князья и цари, обретя единое, правят Поднебесной. ~ Так все происходит благодаря единому. ~ Небо, не будучи чистым, не расколется ли? ~ Земля, не будучи покойной, не растрясется ли? ~ Духи, не будучи божественными, не обессилят ли? ~ Долины, не будучи наполненными, не оскудеют ли? ~ Вся тьма вещей, не имея в себе жизни, не исчезнет ли? ~ Князья и цари, не имея почета и славы, не падут ли? ~ Посему корень почета - униженность. ~ Основа славы - безвестность. ~ Оттого князья и цари зовут себя сиротами, одинокими, беспомощными. ~ Не значит ли это, что для них униженность - корень? ~ Разве нет? ~ Имея множество колесниц, считай, что у тебя нет колесниц. ~ Не желай ни блестеть, словно прекрасная яшма, ~ Ни быть твердым, словно простой булыжник.

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[39c98т] **Б. Б. Виногродский ~** Изначально так обретают единство: ~ Небо обретает единство способностью чистоты. ~ Земля обретает единство способностью покоя. ~ Дух обретает единство способностью божественной тайны. ~ Долина обретает единство способностью наполнения. ~ Мириады сущностей обретают единство способностью жить. ~ Удельные князья и правители обретают единство способностью осуществлять исправление Поднебесной. ~ Это и приводит их к единству. ~ Если у Неба отсутствует способность чистоты, может и расколоться. ~ Если у Земли отсутствует способность покоя, может прийти в движение. ~ Если у духа отсутствует способность божественной тайны, может и иссякнуть. ~ Если у долины отсутствует способность наполнения, может и истощиться. ~ Если у мириад сущностей отсутствует способность жить, могут и исчезнуть. ~ Если у удельных князей и правителей отсутствует способность к исправлению посредством почитания высокого, могут и рухнуть. ~ Причинность: ~ Основой для благородного является подлое. ~ Опорой для высокого является низкое. ~ Это дает: ~ Удельные князья и правители называют себя сирыми, вдовыми, неприкаянными. ~ Разве это не потому, что подлое является основой? ~ Разве нет? ~ Причинность: ~ В частом выражении восхваления - отсутствие восхваления. ~ Не стремись к блеску драгоценного камня, будь заурядным, как простой булыжник.

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PSEUDO-CHAPTER **Forty**

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[40c01т] **Robert G. Henricks ~** "Reversal" is the movement of the Tao; ~ "Weakness" is the function of the Tao. ~ The things of the world originate in being, ~ And being {originates} in nonbeing.

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[40c02т] **John C. H. Wu ~** THE movement of the Tao consists in Returning. ~ The use of the Tao consists in softness. ~ All things under heaven are born of the corporeal: ~ The corporeal is born of the Incorporeal.

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[40c03т] **D. C. Lau ~** Turning back is how the way moves; ~ Weakness is the means the way employs. ~ The myriad creatures in the world are born from ~ Something, and Something from Nothing.

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[40c04т] **R. L. Wing ~** Polarity is the movement of the Tao. ~ Receptivity is the way it is used. ~ The world and All Things were produced from its existence. ~ Its existence was produced from nonexistence.

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[40c05т] **Ren Jiyu ~** Reversion is the movement of Tao, ~ Weakness is the function of Tao. ~ All things under Heaven come into being from (visible) concrete beings, ~ And all beings come into being from invisible nonexistence (Tao).

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[40c06т] **Gia-fu Feng ~** Returning is the motion of the Tao. ~ Yielding is the way of the Tao. ~ The ten thousand things are born of being. ~ Being is born of not being.

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[40c07т] **Lok Sang Ho ~** The reverse of expectations is the Dao in action. ~ The weak in appearance is the Dao in application. ~ All living things are born of interactions in the world of existence. ~ Interactions in the world of existence are born of emptiness or non-existence.

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[40c08т] **Xiaolin Yang ~** Cycling is how the DAO moves; ~ The weak is where the DAO functions. ~ Everything comes from existence; ~ Existence comes from nothingness.

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[40c09т] **Walter Gorn Old**, RESIGNING WORK ~ The path of Tao is backward. ~ The characteristic of Tao is gentleness. ~ Everything in the universe comes from existence, and existence from non-existence.

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[40c10т] **James Legge ~** The movement of the Tao ~ By contraries proceeds; ~ And weakness marks the course ~ Of Tao's mighty deeds. ~ All things under heaven sprang from It as existing (and named); ~ that existence sprang from It as non-existent (and not named).

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[40c11т] **David Hinton ~** Return is the movement of Way, and yielding the method of Way. ~ All beneath heaven, the ten thousand things: it's all born of being, and being is born of nonbeing.

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[40c12т] **Chichung Huang ~** Opposition characterizes the Tao's movement; ~ Weakness characterizes the Tao's function. ~ All things under heaven are generated from being; ~ Being is generated from nonbeing.

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[40c13т] **Ellen M. Chen ~** Returning (fan) is the movement (tung) of Tao. ~ Weak (jo) is the functioning (yung) of Tao. ~ Ten thousand things under heaven are born of being (yu). ~ Being is born of non-being (wu).

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[40c14т] **Lee Sun Chen Org ~** The movement of Tao [in the course of time] is to return [to Simplicity]; ~ The working of Tao is so subtle [that is ostensible effect may not be immediately] noticeable. ~ Myriad things and creatures on Earth [as we can conjecture] were originated from something; ~ This something [describable by us] was launched [ultimately] from nothing [which is beyond our description].

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[40c15т] **Tien Cong Tran ~** Return is the movement of the Way. ~ Weakness is the use of the Way. ~ All things under heaven are born from being. ~ Being is born from non-being.

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[40c16т] **Thomas Z. Zhang ~** According to Tao, recurrence is the way of motion. ~ According to Tao, flexibility is the way of application. ~ The all things in the world come from the visible, which comes from the invisible.

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[40c17т] **Arthur Waley ~** In Tao the only motion is returning; ~ The only useful quality, weakness. ~ For though all creatures under heaven are the products of Being, ~ Being itself is the product of Not-being.

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[40c18т] **Richard John Lynn ~** Reversion is the action of the Dao. ~ Softness is the function of the Dao. ~ The myriad things under Heaven achieve life in existence. ~ Existence arises from nothingness.

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[40c19т] **Lin Yutang ~** THE PRINCIPLE OF REVERSION ~ Reversion is the action of Tao. ~ Gentleness is the function of Tao. ~ The things of this world come from Being, ~ And Being (comes) from Non-being.

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[40c20т] **Victor H. Mair ~** Reversal is the movement of the Way; ~ Weakness is the usage of the Way. ~ All creatures under heaven are born from being; ~ Being is born from nonbeing.

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[40c21т] **Tolbert McCarroll ~** Returning is the direction of the Tao. ~ Yielding is the way of the Tao. ~ The ten thousand things are born of Being and Being is born of Nonbeing.

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[40c22т] **David H. Li ~** Periodicity is Direction in motion; ~ Frailty is Direction in application. ~ Myriad matters in the world are born out of Ull. ~ Ull is born out of Null.

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[40c23т] **Yasuhiko Genku Kimura ~** Cyclic returning to the source is the rhythmic movement of the Tao. ~ Gentle spontaneity is the nature of its function. ~ All beings derive their beingness from Being, which is the Tao. ~ And Being arises in and as Nothingness, which is the Tao.

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[40c24т] **Chou-Wing Chohan ~** Going back is the movement of the Tao, ~ Weakening is the expression of the Tao. ~ Everything in the universe springs from within existence, ~ And existence springs from non-existence.

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[40c25т] **Man-Ho Kwok ~** The Tao moves in every direction at once - ~ its essence is fluid and yielding. ~ It is the maker of everything under the sun: ~ And everything comes out of nothing.

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[40c26т] **Gu Zhengkun ~** Cycling is the movement of the Tao; ~ Being weak is the function of the Tao. ~ All things of the world are born from the Being, ~ And the Being from the Nothingness.

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[40c27т] **Chao-Hsiu Chen ~** Returning is the movement of Tao. ~ Weakness is the use of the Tao. ~ The myriad creatures under Heaven are born from something. ~ The something is born from nothing.

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[40c28т] **Liu Qixuan ~** Polar opposition helps the movement of the Way. ~ Weakness is the condition for the use of the Way. ~ Everything is developed from being, ~ And being is developed from non-being.

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[40c29т] **Shi Fu Hwang ~** Being and Non-Being ~ Lao Tze says, ~ Reverse movement is how the Tao does go; ~ gentleness is the course it chooses to show. ~ All existence under heaven sprang from Being; ~ that Being sprang from Non-being.

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[40c30т] **Ch'u Ta-Kao ~** Returning is the motion of Tao, ~ Weakness is the appliance of Tao. ~ All things in the Universe come from existence, ~ And

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existence from non-existence.

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[40c31t] **Paul J. Lin** ~ Returning is Tao's motion. ~ Weakness is Tao's function. ~ All things in the world are produced by being. ~ And being is produced by non-being.

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[40c32t] **Michael LaFargue** ~ Turning Back is Tao movement; ~ being Weak is Tao practice. ~ "The thousands of things in the world are born of Being." ~ Being is born of Nothing.

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[40c33t] **Cheng Lin** ~ The motion of Truth is cyclical. ~ The way of Truth is pliant. ~ The multitude of things in this world have their origin in Reality. ~ Before the birth of Reality there was Nothingness.

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[40c34t] **Yi Wu** ~ Reversal is the movement of the Way. ~ Weakness is the function of the Way. ~ All things in the world live in Being, ~ And Being lives in Non-being.

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[40c35t] **Han Hiong Tan** ~ Reversal is the action of Dao. ~ Soft and weak is the function of Dao. ~ Everything comes from being. ~ And being comes from non-being.

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[40c36t] **Hua-Ching Ni** ~ Returning to itself is how the subtle Way of the universe exercises itself. ~ Being gentle and yielding is how the subtle Way of the universe employs itself. ~ All things of the world come from the Manifest. ~ The Manifest comes from the unmanifest, subtle essence of the universe.

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[40c37t] **Chang Chung-yuan** ~ Reverse is the movement of Tao. ~ Yielding is the action of Tao. ~ Ten thousand things in the universe are created from being. ~ Being is created from non-being.

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[40c38t] **Henry Wei** ~ Movement and Function ~ Ch'u Yung ~ Cyclic reversion is Tao's movement. ~ Weakness is Tao's function. ~ All things in the universe are derived from Being. ~ Being is derived from Non-Being.

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[40c39t] **Ha Poong Kim** ~ Turning back is Tao's motion. ~ Being weak is Tao's function. ~ The ten thousand things under Heaven are born from being; ~ Being is born from non-being.

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[40c40t] **Tao Huang** ~ Tao moves by returning. ~ Tao functions by weakness. ~ All things under heaven are born of being. ~ Being is born of nonbeing.

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[40c41t] **Tang Zi-chang** ~ To return is to complete the movement - change. ~ To be tender is a virtue of Dao. ~ Universe (Heaven and Earth) and All Things were given birth by Existence. ~ Existence was given birth by Unknown-Existence.

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[40c42t] **Wing-tsit Chan** ~ Reversion is the action of Tao. ~ Weakness is the function of Tao. ~ All things in the world come from being. ~ And being comes from non-being.

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[40c91t] **И. И. Семененко** ~ В обратном ходе заключается движение Дао, в слабости - его использование. ~ Десяти тысячам вещей под Небесами жизнь дает наличие, а само наличие рождается от неналичия.

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[40c92t] **А. А. Маслов** ~ Обращение вспять - это движение Дао. ~ Ослабление - это использование Дао. ~ Мириады существ в Поднебесной рождаются из бытия. ~ Бытие же рождается из небытия.

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[40c93t] **Е. А. Торчинов** ~ Возвращение к самому себе - вот принцип движения Дао-Пути. ~ Ослабление - вот в чем использование Дао-Пути. ~ Все в Поднебесной сущее рождается из наличия, но само наличие рождается из отсутствия.

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[40c94t] **А. Е. Лукьянов** ~ Переход в противоположность (опрокидывание) - движение Дао, ослабление - действие Дао. ~ Мириады вещей Поднебесной рождаются в бытии, бытие рождается в небытии.

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[40c95t] **Ян Хин-шун** ~ Превращение в противоположное есть действие дао, ~ слабость есть свойство дао. ~ В мире все вещи рождаются в бытии, ~ а бытие рождается в небытии.

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[40c96t] **Д. П. Конисси** ~ Движение Тао происходит от сопротивления (всему вещественному). ~ Слабость есть отличительная черта действия Тао. ~ Все вещи произошли от бытия (что), и бытие от небытия (ничто).

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[40c97t] **В. В. Малявин** ~ Возвращение - это действие Пути. ~ Слабость - это применение Пути. ~ Все вещи в мире исходят из сущего, ~ А сущее исходит из отсутствующего.

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[40c98t] **Б. Б. Виногродский** ~ От обратного - таково движение Пути. ~ От слабости - таково применение Пути. ~ В Поднебесной мириады сущностей рождаются в наличии. ~ Наличие рождается в отсутствии.

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PSEUDO-CHAPTER **Forty-One**

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[41c01t] **Robert G. Henricks** ~ When the highest type of {men hear} the Way, with diligence they're able to practice it; ~ When average men hear the Way, some things they retain and others they lose; ~ When the lowest type of men hear the Way, they laugh out loud at it. ~ If they didn't laugh at it, {it couldn't} be regarded as the Way. ~ Therefore, there is a set saying about this that goes: ~ The bright Way appears to be dark; ~ The Way that goes forward appears to retreat; ~ The smooth Way appears to be uneven; ~ The highest virtue [is empty] like a valley; ~ The purest white appears to be soiled; ~ Vast virtue appears to be insufficient; ~ Firm virtue appears {thin and weak}; ~ The simplest {reality appears to change}. ~ The Great Square has no corners; ~ The Great Vessel takes long to complete; ~ The Great Tone makes little sound; ~ The Great Image has no shape. ~ The Way is Great but has no name. ~ Only the Way is good at beginning things and also good at bringing things to completion.

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[41c02t] **John C. H. Wu** ~ WHEN a wise scholar hears the Tao, ~ He practices it diligently. ~ When a mediocre scholar hears the Tao, ~ He wavers between belief and unbelief. ~ When a worthless scholar hears the Tao, ~ He laughs boisterously at it. ~ But if such a one does not laugh at it, ~ The Tao would not be the Tao! ~ The wise men of old have truly said: ~ The bright Way looks dim. ~ The progressive Way looks retrograde. ~ The smooth Way looks rugged. ~ High Virtue looks like an abyss. ~ Great whiteness looks spotted. ~ Abundant Virtue looks deficient. ~ Established Virtue looks shabby. ~ Solid Virtue looks as though melted. ~ Great squareness has no corners. ~ Great talents ripen late. ~ Great sound is silent. ~ Great Form is shapeless. ~ The Tao is hidden and nameless; ~ Yet it alone knows how to render help and to fulfill.

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[41c03t] **D. C. Lau** ~ When the best student hears about the way ~ He practises it assiduously; ~ When the average student hears about the way ~ It seems to him one moment there and gone the next; ~ When the worst student hears about the way ~ He laughs out loud. ~ If he did not laugh ~ It would be unworthy of being the way. ~ Hence the {Chien yen} has it: ~ The way that is bright seems dull; ~ The way that leads forward seems to lead backward; ~ The way that is even seems rough. ~ The highest virtue is like the valley; ~ The sheerest whiteness seems sullied; ~ Ample virtue seems defective; ~ Vigorous virtue seems indolent; ~ Plain virtue seems soiled; ~ The great square has no corners. ~ The great vessel takes long to complete; ~ The great note is rarefied in sound; ~ The great image has no shape. ~ The way conceals itself in being nameless. ~ It is the way alone that excels in bestowing and in accomplishing.

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[41c04t] **R. L. Wing** ~ When superior leaders hear of the Tao, ~ They diligently try to practice it. ~ When average leaders hear of the Tao, ~ They appear both aware and unaware of it. ~ When inferior leaders hear of the Tao, ~ They roar with laughter. ~ Without sufficient laughter, it could not be the Tao; ~ Hence the long-established sayings: ~ The Tao illuminated appears to be obscure; ~ The Tao advancing appears to be retreating; ~ The Tao leveled appears to be uneven. ~ Superior Power appears to be low; ~ Great clarity appears to be spotted; ~ Extensive Power appears to be insufficient; ~ Established Power appears to be stolen; ~ Substantial Power appears to be spurious. ~ The greatest space has no corners; ~ The greatest talents are slowly mastered; ~ The greatest music has the rarest sound; ~ The Great Image has no form. ~ The Tao is hidden and nameless, ~ Yet it is the Tao that skillfully supports and completes.

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[41c05t] **Ren Jiyu** ~ When the highest shi hear Tao, they diligently practise it. ~ When the average shi hear Tao, they half believe it. ~ When the lowest shi hear Tao, {thinking it empty} they laugh greatly at it. ~ If they didn't laugh, it would be contrary to Tao. ~ Therefore there are some old sayings: ~ "The Tao that is bright seems to be dark; ~ The Tao that goes forward seems to retreat; ~ The Tao that is level seems to be uneven; ~ The lofty De (Virtue) looks like a humble valley; ~ The greatest glory looks like disgrace; ~ The greatest De looks insufficient; ~ The vigorous De looks inert; ~ The simple purity looks changeable; ~ The great square has no corners; ~ The valuable vessel is always completed lastly; ~ The greatest sound sounds faint; ~ The greatest form looks formless." ~ Tao is hidden and nameless, ~ It is only Tao that initiates all beings and brings them to completion.

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[41c06t] **Gia-fu Feng** ~ The wise student hears of the Tao and practices it diligently. ~ The average student hears of the Tao and gives it thought now and again. ~ The foolish student hears of the Tao and laughs aloud. ~ If there were no laughter, the Tao would not be what it is. ~ Hence it is said: ~ The bright path seems dim; ~ Going forward seems like retreat; ~ The easy way seems hard; ~ The highest Virtue seems empty; ~ Great purity seems sullied; ~ A wealth of Virtue seems inadequate; ~ The strength of Virtue seems frail; ~ Real Virtue seems unreal; ~ The perfect square has no corners; ~ Great talents ripen late; ~ The highest notes are hard to hear; ~ The greatest form has no shape. ~ The Tao is hidden and without name. ~ The Tao alone nourishes and brings everything to fulfillment.

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[41c07t] **Lok Sang Ho** ~ Superior men, hearing about the Dao, ~ Will work diligently under its guidance. ~ Mediocre men, hearing about the Dao, ~ Remembers and then forgets about it. ~ Inferior men, hearing about the Dao, ~ Laughs and jeers at it. ~ If people do not laugh or jeer at it, ~ It is unlikely to be the Dao. ~ Thus it is said: ~ Those whose mind shines with the Dao ~ Appear to be dull and stupid. ~ Those who make progress along the Dao ~ Appear to be falling behind. ~ Those who go astray ~ Appear to be following the Dao. ~ The truly virtuous are humble like a valley, ~ The truly stainless souls appear sullied. ~ A man with many virtues ~ appears to be inadequate. ~ Those who are establishing their virtues ~ look like thieves. ~ The truthful look like good quality turned bad, ~ An infinite space will have no corners. ~ A man who is a great instrument never aspires or strives to be such. ~ A big voice sounds like it is soft. ~ A big symbol has no shape. ~ The Dao is hidden and nameless. ~ Yet nothing is better than the Dao ~ In lending support and helping people accomplish.

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[41c08t] **Xiaolin Yang** ~ When people who have high DE learn about the DAO, they practice it diligently; ~ When people who have medium DE learn about the DAO, they sometimes treat it seriously, sometimes do not; ~ When people who have low DE learn about the DAO, they give it a big laugh. ~ If they do not laugh, the DAO is not the DAO. ~ Therefore, the great men once said, ~ "People who understand the DAO look dull; ~ The more you learn about the DAO, the more you feel like you are retreating; ~ The DAO looks like a smooth road, but when you walk on it, it is rough." ~ The people who have high DE always look as low as the valleys and riverbeds. ~ The people who have broad DE always look incomplete. ~ The people who have strong DE always look lazy. ~ The people who have real DE always look empty. ~ The whitest looks tainted, ~ The squarest looks like it has no right angle, ~ The greatest piece takes the longest time, ~ The biggest sound has no sound, ~ The biggest shape has no shape. ~ The DAO likes to hide and be anonymous. ~ Because the DAO always gives, it accomplishes everything.

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[41c09t] **Walter Gorn Old**, LIKE AND UNLIKE ~ When a wise man hears the Tao, he follows it. ~ When one of average mind hears it, he holds to it a while and presently loses it. ~ When a foolish man hears it, he only laughs at it. ~ If it were not held in derision by such men, it could not rightly be called Tao. ~ Therefore, as the verse-makers would say:- ~ Who shines with Tao is lost in

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shade; ~ His path in Tao is retrograde, ~ And all his actions are obscure. ~ The highest virtue has no name, ~ The greatest pureness seems but shame; ~ True wisdom seems the least secure. ~ Inherent goodness seems most strange; ~ What most endures is changeless Change; ~ And squareness doth no angles make. ~ The largest vessel none can gird; ~ The loudest voice was never heard; ~ The greatest thing no form doth take. ~ For Tao is hidden, and it has no name; but it is good at beginning and finishing.

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[41c10t] **James Legge** ~ Scholars of the highest class, when they hear about the Tao, earnestly carry it into practice. ~ Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it. ~ Scholars of the lowest class, when they have heard about it, laugh greatly at it. ~ If it were not (thus) laughed at, it would not be fit to be the Tao. ~ Therefore the sentence-makers have thus expressed themselves: - ~ 'The Tao, when brightest seen, seems light to lack; ~ Who progress in it makes, seems drawing back; ~ Its even way is like a rugged track. ~ Its highest virtue from the vale doth rise; ~ Its greatest beauty seems to offend the eyes; ~ And he has most whose lot the least supplies. ~ Its firmest virtue seems but poor and low; ~ Its solid truth seems change to undergo; ~ Its largest square doth yet no corner show; ~ A vessel great, it is the slowest made; ~ Loud is its sound, but never word it said; ~ A semblance great, the shadow of a shade.' ~ The Tao is hidden, and has no name; ~ but it is the Tao which is skilful at imparting (to all things what they need) and making them complete.

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[41c11t] **David Hinton** ~ When the lofty hear of Way ~ they devote themselves. ~ When the common hear of Way ~ they wonder if it's real or not. ~ And when the lowly hear of Way ~ they laugh out loud. ~ Without that laughter, it wouldn't be Way. ~ Hence the abiding proverbs: ~ Luminous Way seems dark. ~ Advancing Way seems retreating. ~ Formless Way seems manifold. ~ High Integrity seems low-lying. ~ Great whiteness seems tarnished. ~ Abounding Integrity seems lacking. ~ Abiding Integrity seems missing. ~ True essence seems protean. ~ The great square has no corners, ~ and the great implement completes nothing. ~ The great voice sounds faint, ~ and the great image has no shape. ~ Way remains hidden and nameless, ~ but it alone nourishes and brings to completion.

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[41c12t] **Chichung Huang** ~ When the superior scholar hears the Tao, ~ He does his utmost to practice it; ~ When the middling scholar hears the Tao, ~ It seems existent, seems non-existent; ~ When the inferior scholar hears the Tao, ~ He bursts out laughing. ~ If he did not burst out laughing, ~ It would not deserve to be the Tao. ~ Hence, "Established Sayings" has it: ~ "The clear Tao seems obscure; ~ The advancing Tao seems receding; ~ The even Tao seems rugged; ~ Supreme virtue is like a valley; ~ Great white seems black; ~ Abundant virtue seems deficient; ~ Robust virtue seems flabby; ~ Honest truth seems capricious; ~ The great square has no corners; ~ The great vessel is imperfect; ~ The great voice has no sound; ~ The celestial image has no form." ~ The Tao is invisible and nameless; ~ The Tao alone ~ Begins well and ends well.

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[41c13t] **Ellen M. Chen** ~ When a superior person (shan shih) hears Tao, ~ He diligently practices it. ~ When a middling person (chung shih) hears Tao, ~ He hears it, he doesn't hear it. ~ When the inferior person (hsia shih) hears Tao, he roars. ~ If Tao were not laughed at, ~ It would not be Tao. ~ Therefore, established sayings (chien yen) have it this way: ~ "The illuminating (ming) Tao appears (jo) dark, ~ The advancing Tao appears retreating, ~ The level Tao appears knotty (lei). ~ High (shan) te appears like a valley, ~ Great whiteness (po) appears spotted (ju), ~ Expansive te appears insufficient, ~ Well-established te appears weak, ~ The genuine in substance appears hollow. ~ Great (ta) square has no corners, ~ Great vessel (ch'i) is late in completion, ~ Great voice (yin) has hardly (hsi) any sound, ~ Great image is formless, ~ Tao is hidden and without name." ~ Yet it is Tao alone, ~ That is good in lending help and fulfilling all.

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[41c14t] **Lee Sun Chen Org** ~ When a superior scholar-doer learned about Tao, he would diligently study and practice it; ~ When a mediocre scholar-doer learned about Tao, he was only partially convinced, for this reason he would be indifferent to either retaining it or letting it go; ~ When an inferior scholar-doer learned about Tao, he would burst into loud laughter; ~ It sounds as if [he] did not laugh at it, it cannot be pertaining to Tao. ~ Accordingly, It says in Chian Yan: ~ "When [a person] engages in the course of elucidating Tao, he may be disappointed by the intensified realization of his ignorance; ~ When [a person] embarks on the course of advancing [knowledge] of Tao, he may be thwarted by mounting hardships of proceeding [for higher and more comprehensive knowledge]; ~ When [a person] struggles to smooth the path of Tao, he may be disgruntled by [seemingly] infinite bumps and hills (obstacles); ~ When [a person] strives to elevate his [level of accomplishment of] Te, he may be frustrated by the hardship, ~ Because it is as unfulfilling as filling up a [vast] valley with water; ~ When [a person] attempts to explain the universality and immensity of Tao, he may feel antagonized by his swelling humiliation [through recognizing how little he knows about the powerful and complicated Tao]." ~ "In order to broaden one's [accrual of] Te, one should never be satisfied [of whatever accomplishments one has achieved]; ~ In order to establish one's [standing on] Te, one should have the patience [like a brick layer], i.e. fetching [bricks piece by piece]; ~ In order to substantiate one's [retention of] Te, one should reinvigorate [one's achievements constantly]." ~ "An immensely huge land has no [visible] corners; ~ A person of great talent has belated success; ~ A piece of great work of music has minimum dissonance; ~ A grand phenomenon has no shape [perceptible to untrained eyes]; ~ Tao is covert that it can hardly be described with perfection." ~ Tao is the one and the only one which lends itself [to everyone and everything] and sustains every one to its fulfillment.

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[41c15t] **Tien Cong Tran** ~ When a man of high learning hears the Way, he diligently practices it. ~ When a man of ordinary learning hears the Way, he seems to remember it and not to remember it. ~ When a man of little learning hears the Way, he laughs loud. ~ If this man did not laugh, the Way would not be enough to be the Way. ~ Hence, the men of old have truly said: ~ "The Way that is bright seems dull. ~ The Way that advances seems to move backward. ~ The Way that is smooth seems rugged. ~ High Virtue seems like an abyss. ~ Great whiteness seems spotted. ~ Abundant Virtue seems deficient. ~ Rigorous Virtue seems shabby. ~ Real essence seems empty. ~ Great squareness has no corners. ~ Great vessel takes long to complete. ~ Great voice has no sound. ~ The great image is formless." ~ The Way is hidden and nameless. ~ Yet it alone knows how to render help and to fulfill.

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[41c16t] **Thomas Z. Zhang** ~ When hearing Tao, the intelligent people practice it diligently. ~ The average people practice it casually. ~ Ignorant people laugh at it. ~ If it were not laughed at, it would not be Tao. ~ It is said that true Tao-followers appear to be ignorant. ~ Although they are making progress, they appear to be receding. ~ The perfect Tao appears to be blemished. ~ High Te is like the valleys. ~ Bright white appears to be tarnished. ~ Broad kindness appears to be insufficient. ~ Diligent people could look lazy. ~ Authentic qualities could look faked. ~ A great square appears to have no corner. ~ Great success does not achieve early. ~ Great music does not sound loud. ~ Great image does not have form. ~ Tao is invisible and nameless. ~ It is only Tao that can lend help and make endeavors successful.

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[41c17t] **Arthur Waley** ~ When the man of highest capacities hears Tao ~ He does his best to put it into practice. ~ When the man of middling capacity hears Tao ~ He is in two minds about it. ~ When the man of low capacity hears Tao ~ He laughs loudly at it. ~ If he did not laugh, it would not be worth the name of Tao. ~ Therefore the proverb has it: ~ 'The way out into the light often looks dark, ~ The way that goes ahead often looks as if it went back.' ~ The way that is least hilly often looks as if it went up and down, ~ The 'power' that is really loftiest looks like an abyss, ~ What is sheerest white looks blurred. ~ The 'power' that is most sufficing looks inadequate, ~ The 'power' that stands firmest looks flimsy, ~ What is in its natural, pure state looks faded, ~ The largest square has no corners, ~ The greatest vessel takes the longest to finish, ~ Great music has the faintest notes, ~ The Great Form is without shape. ~ For Tao is hidden and nameless. ~ Yet Tao alone supports all things and brings them to fulfilment.

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[41c18t] **Richard John Lynn** ~ When the superior man hears the Dao, he diligently practices it. ~ When the average man hears the Dao, sometimes he retains it, sometimes he forgets it. ~ When the inferior man hears the Dao, he laughs loudly at it. ~ If he did not laugh, what he heard would not be worthy of being the Dao. ~ Therefore, as the established adage has it: ~ The bright Dao seems dark. ~ Advancing on the Dao seems retreat. ~ The smooth Dao seems rough. ~ Superior Virtue is like a valley. ~ Great whiteness seems soiled. ~ Vast virtue seems wanting. ~ Established virtue seems stealthy. ~ Simple authenticity seems compromised. ~ The great square has no corners. ~ The great vessel is slow to form. ~ The great note is inaudible. ~ The great image is formless. ~ The Dao may be hidden and nameless, but it alone is good at bestowing and completing.

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[41c19t] **Lin Yutang** ~ QUALITIES OF THE TAOIST ~ When the highest type of men hear the Tao (truth), ~ They try hard to live in accordance with it, ~ When the mediocre type hear the Tao, ~ They seem to be aware and yet unaware of it. ~ When the lowest type hear the Tao, ~ They break into loud laughter - ~ If it were not laughed at, it would not be Tao. ~ Therefore there is the established saying: ~ "Who understands Tao seems dull of comprehension; ~ Who is advanced in Tao seems to slip backwards; ~ Who moves on the even Tao (Path) seems to go up and down." ~ Superior character appears like a hollow (valley); ~ Sheer white appears like tarnished; ~ Great character appears like insufficient; ~ Solid character appears like infirm; ~ Pure worth appears like contaminated; ~ Great space has no corners; ~ Great talent takes long to mature; ~ Great music is faintly heard; ~ Great form has no contour; ~ And Tao is hidden without a name. ~ It is this Tao that is adept at lending (its power) and bringing fulfilment.

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[41c20t] **Victor H. Mair** ~ When the superior man hears the Way, ~ he is scarcely able to put it into practice. ~ When the middling man hears the Way, ~ he appears now to preserve it, now to lose it. ~ When the inferior man hears the Way, ~ he laughs at it loudly. ~ If he did not laugh, ~ it would not be fit to be the Way. ~ For this reason, ~ There is a series of epigrams that says: ~ "The bright Way seems dim. ~ The forward Way seems backward. ~ The level Way seems bumpy. ~ Superior integrity seems like a valley. ~ The greatest whiteness seems grimy. ~ Ample integrity seems insufficient. ~ Robust integrity seems apathetic. ~ Plain truth seems sullied. ~ The great square has no corners. ~ The great vessel is never completed. ~ The great note sounds muted. ~ The great image has no form. ~ The Way is concealed and has no name." ~ Indeed, ~ The Way alone is good at beginning and good at completing.

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[41c21t] **Tolbert McCarroll** ~ The wise student on hearing the Tao ~ diligently puts it into practice. ~ The average student on hearing the Tao ~ keeps it one minute and loses it the next. ~ The mediocre student on hearing the Tao ~ laughs at it loudly. ~ If this student did not laugh it would not be the Tao. ~ Therefore, the ancient proverb says: ~ The bright path seems dull. ~ The path that goes forward seems to lead backward. ~ The even path seems up and down. ~ The greatest whiteness seems soiled. ~ High Virtue seems like a canyon. ~ Abundant Virtue seems deficient. ~ Vigorous Virtue seems limp. ~ Simple Virtue seems faded. ~ The greatest square has no corners. ~ The greatest vessel takes long to complete. ~ The greatest note is hard to hear. ~ The greatest image has no shape. ~ The Tao is hidden and nameless; ~ yet, it is the Tao alone that supports all things and brings them to completion.

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[41c22t] **David H. Li** ~ Hearing Direction, ~ a scholar with high intelligence follows it with diligence; ~ a scholar with average intelligence greets it with mixed seriousness and doubt; ~ a scholar with low intelligence ridicules it. ~ Direction will not be Direction without being ridiculed. ~ It is said: ~ A bright Direction appears unilluminating; ~ An advancing Direction appears retreating; ~ A straight-forward Direction appears uninviting; ~ Highest virtue appears as valley impoverished; ~ Purest white appears blemished; ~ Broadest virtue appears diminished; ~ Strong virtue appears slack; ~ Fine quality appears flawed; ~ The supreme square has no corners; ~ The supreme vessel is cast last; ~ The supreme sound is inaudible; ~ The supreme image is formless. ~ Direction is unrevealed and anonymous. ~ Through Direction, help is given and work is completed.

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[41c23t] **Yasuhiko Genku Kimura** ~ When a superior person hears the Tao, ~ He practices it committedly. ~ When a mediocre person hears the Tao, ~ He practices it sometimes, but just as often ignores it. ~ When an inferior person hears the Tao, ~ He roars with disparaging laughter. ~ If he did not laugh, it would not be the Tao. ~ Thus the age-old epigrams state: ~ The enlightening way appears dark. ~ The advancing way appears retreating. ~ The level way appears bumpy. ~ The highest virtue appears ordinary. ~ The purest goodness

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appears sullied. ~ The abundant virtue appears deficient. ~ The perfect virtue appears defective. ~ The most genuine appears insincere. ~ The greatest space has no corners. ~ The greatest talent ripens late. ~ The greatest voice is silent. ~ The greatest image is formless. ~ The Tao is hidden and has no name. ~ Yet the Tao alone bestows the power and fulfills the destiny of everything.

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[41c24T] **Chou-Wing Chohan** ~ Non-existence can penetrate the hardest of all. ~ Therefore I know that there is usefulness to non-action. ~ Learning without words, usefulness without action, ~ Only a few in the world have achieved this.

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[41c25T] **Man-Ho Kwok** ~ When the wisest student hears about the Tao, ~ He follows it without ceasing ~ When the average student hears about it ~ He follows too, but not all of the time ... ~ And when the poor student gets wind of it ~ he laughs at it like an idiot! ~ And if he didn't, then it wouldn't be the Tao! ~ That is why the ancient ones said: ~ The path that is bright seems dull, ~ And the one who is going towards the Tao ~ Seems, in fact, to be going backwards - ~ And those who think that the Way is easy ~ Will find it extremely hard. ~ The greatest virtue is to be empty like a valley. ~ Those who think they are perfect never are - ~ those who feel that they are feel inadequate to the task, and morals seem to be no more than a contrivance. ~ A great square has no corners; ~ A great work is never done with; ~ A great shout comes from a whisper, ~ And the greatest of forms is beyond shape. ~ Tao without substance - ~ Invisible - ~ Ever-creating ~ Forever creating.

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[41c26T] **Gu Zhengkun** ~ Hearing the Tao, the best scholar assiduously practices it; ~ The average scholar half believes and half doubts it; ~ The worst scholar bursts into laughter about it. ~ If the worst scholar does not laugh about it, ~ The Tao is not worthy of being called the Tao. ~ That is why the ancients say: ~ The bright Tao seems dark; ~ The advancing Tao seems to be retreating; ~ The even Tao seems rough; ~ The great virtue resembles the valley; ~ The pure whiteness seems black; ~ The infinite virtue seems lacking; ~ The virile virtue seems idle; ~ The pure simplicity seems turbid; ~ The great square has no corners; ~ Of the utensils the most precious takes the longest time to be finished; ~ The great sound seems soundless; ~ The great image seems formless. ~ The Tao always conceals itself without a name, ~ But it is the Tao alone that helps and completes everything.

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[41c27T] **Chao-Hsiu Chen** ~ A first-rate scholar hears the Tao and practises it conscientiously. ~ A second-rate scholar hears the Tao and follows it just at that moment. ~ A poor scholar hears the Tao and laughs out loud. ~ If the poor scholar does not laugh, it cannot be the Tao. ~ That is why it is said: ~ One who knows the Tao clearly seems ignorant. ~ One who improves himself according to the Tao seems backward. ~ One who moves with the Tao is equal to the Tao. ~ The highest virtue feels empty, like the valley. ~ The purest whiteness feels tainted. ~ The brightest virtue never seems adequate. ~ He who is virtuous feels like a thief. ~ The purest nature seems polluted. ~ The truest square has no corners. ~ The greatest abilities mature slowly. ~ The greatest tone has no sound. ~ The greatest shape has no form. ~ The Tao hides within the nameless. ~ Only the Tao is able to change and to bring everything to completion.

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[41c28T] **Liu Qixuan** ~ Upon hearing the Way, ~ First-class people stand up and go with it. ~ Second-class people go around in circles about it. ~ Third-class people laugh loudly at it, ~ And if they don't laugh, it won't be the true Way. ~ Therefore we may say: ~ He/She who is wise on the Way seems foolish; ~ He/She who progresses towards the Way seems to retreat; ~ He/She who walks the Way evenly ~ Seems to climb a mountain; ~ Those who receive most from the Way seem totally deprived; ~ The pure white person seems a soiled disgrace; ~ The richest person seems the poorest; ~ The strongest person seems the weakest; ~ The truest person seems the most false; ~ The biggest square has no corner; ~ The loudest sound can not be heard; ~ And the largest image cannot be seen; ~ For what the Way gives and achieves best is nameless.

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[41c29T] **Shi Fu Hwang** ~ The Qualities of Tao-practicians ~ Lao Tze says, ~ The students of the highest class, when they hear about the Tao, try hard to put it into practice. ~ The students of middle class, when they hear about the Tao, seem to be aware and yet unaware of it. ~ The students of the lowest class, when they hear about it, laugh greatly at it. ~ If it were not thus laughed at, it would not be the Tao. ~ Therefore, I try to give a few words about the Tao-practicians: ~ Those who are advancing in the Tao seem drawing back. ~ The Tao's way is even but seems like a rugged track. ~ The superior Teh is inclusive to anything as a valley. ~ The purest character seems humiliating. ~ The abundant Teh seems destitute. ~ And the Teh is established secretly as a thief proceeding to do his work. ~ Its solid truth seems to undergo change. ~ Its largest square does no corner show. ~ The great masterpieces are slow in completion. ~ The hugest note is seldom sounded. ~ The greatest image has no certain form. ~ The Tao is hidden, and has no name, but it is adept at lending its power and bringing fulfillment.

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[41c30T] **Ch'u Ta-Kao** ~ When the superior scholar is told of Tao, ~ He works hard to practise it. ~ When the middling scholar is told of Tao, ~ It seems that sometimes he keeps it and sometimes he loses it. ~ When the inferior scholar is told of Tao, ~ He laughs aloud at it. ~ If it were not laughed at, it would not be sufficient to be Tao. ~ Therefore the proverb says: ~ 'Tao in enlightenment seems obscure; ~ Tao in progress seems regressive; ~ Tao in its straightness seems rugged; ~ The highest virtue seems like a valley; ~ The purest white seems discoloured; ~ The most magnificent virtue seems insufficient; ~ The solidest virtue seems frail; ~ The simplest nature seems changeable; ~ The greatest square has no angles; ~ The largest vessel is never complete; ~ The loudest sound can scarcely be heard; ~ The biggest form cannot be visualized. ~ Tao, while hidden, is nameless.' ~ Yet it is Tao alone that is good at imparting and completing.

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[41c31T] **Paul J. Lin** ~ The superior man, on hearing Tao, ~ Practices it diligently. ~ The average man, on hearing Tao, ~ Regards it both as existing and not existing. ~ The inferior man, on hearing Tao, ~ Laughs aloud at it. ~ Without his laughter, it would not be Tao. ~ Therefore the established word says: ~ The luminous Tao seems obscure. ~ The advancing Tao seems retreating. ~ The even Tao seems rough. ~ The highest virtue seems empty. ~ Great whiteness seems blackened. ~ Broad virtue seems insufficient. ~ Established virtue seems secret. ~ Pure substance seems fluid. ~ The great square has no corners. ~ The great vessel is late in completing. ~ The great voice sounds faint. ~ The great image has no shape. ~ Tao is concealed and has no name. ~ Yet only Tao is good in giving and completing.

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[41c32T] **Michael LaFargue** ~ "When the best shih hears Tao, ~ he puts out great effort to practice it. ~ When the average shih hears Tao, ~ he will keep it sometimes, and sometimes forget about it. ~ When the poorest shih hears Tao, ~ he just has a big laugh." ~ If he does not laugh, it must not quite be Tao. ~ Yes, the 'Well-Founded Sayings' has it: ~ The bright Tao seems dark; ~ the Tao going forward seems to be going backward; ~ the smooth Tao seems rough. ~ The loftiest Te seems like a valley; ~ great purity seems sullied; ~ abundant Te seems insufficient. ~ Well-founded Te seems flimsy; ~ what is pure and natural seems faded; ~ the best square has no corners. ~ A great bronze takes long to finish; ~ great music has a delicate sound; ~ the Great Image has no shape. ~ Tao is something concealed, nameless. ~ It is just Tao, ~ good at sustaining a person and completing him.

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[41c33T] **Cheng Lin** ~ When the highest type of men hear of Truth, they forthwith sedulously practise it. ~ When the average type of men hear of Truth, they are unimpressed. ~ When the lowest type of men hear of Truth, they greatly deride it. ~ Indeed, if these men do not deride it, it is surely not Truth. ~ Wherefore it is said in the Book of Jiann-Yan: ~ "The one who understands Truth appears as though he did not understand it. ~ The one who advances toward Truth appears as though he were retreating from it. ~ The one who finds the way of Truth easy appears as though he found it difficult." ~ The most virtuous appear as though they were devoid of virtue. ~ The virtuous who can impart virtue to others appear as though they were incapable. ~ The virtuous who are strong appear as though they were weak. ~ The virtuous who are solid appear as though they were unreal. ~ The most pure appears as though it were impure. ~ The perfect square is cornerless. ~ The greatest achievement is slow of completion. ~ The highest note is inaudible. ~ The great Simulacrum is formless. ~ The great Truth is nameless. ~ It is only Truth that excels both in giving and achieving.

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[41c34T] **Yi Wu** ~ When the highest scholars hear of the Way, they practice it diligently. ~ When average scholars hear of the Way, they doubt its existence. ~ When the lowest scholars hear of the Way, they laugh loudly at it. ~ Without their laughing, it would not be the Way. ~ Therefore, the established words say: ~ The bright way looks dim, ~ The advancing way looks as if retreating, ~ The level way looks rough, ~ Supreme virtue looks like a valley, ~ Great whiteness looks soiled, ~ Abundant virtue looks deficient, ~ Established virtue looks like cowardice, ~ True essence looks changeable, ~ The greatest square has no corners, ~ The greatest vessel is completed late, ~ The greatest music is seldom heard, ~ The greatest image has no shape, ~ The Way is hidden in namelessness. ~ Yet, only the Way is good in lending itself, and is complete.

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[41c35T] **Han Hiong Tan** ~ When a consummate scholar learns about Dao, ~ He studies it diligently and puts it into practice. ~ When a mediocre scholar hears about Dao, ~ He becomes totally perplexed. ~ When a lowly scholar hears about Dao, ~ He instantaneously bursts into laughter. ~ If it is not sneered at, ~ It cannot have been the real Dao. ~ Therefore, there was an ancient saying: ~ A person who knows about Dao appears to be dull. ~ A person who is advanced in Dao appears to be backward. ~ A person who travels smoothly along the path of Dao appears to be on a bumpy ride. ~ A person with excellent virtue appears to be quite shallow. ~ A person with immaculate virtue appears tarnished. ~ A person with great virtue appears to be inadequate. ~ A person with substantial virtue seems to be flimsy. ~ A person with genuine virtue appears to be shifty. ~ The greatest space has no corners. ~ A prodigal talent takes time to actualise. ~ The greatest sound is nature's sound of silence. ~ Dao has no form. ~ Dao is subtle, obscure, and indescribable. ~ Only Dao will give generously and help others to accomplish.

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[41c36T] **Hua-Ching Ni** ~ When people of the highest awareness hear the subtle Way of the universe, ~ they cultivate themselves diligently in order to live in accord with it. ~ When mediocre people hear the subtle Way of the universe, ~ they are unimpressed. ~ When people who are low hear the subtle Way of the universe, ~ they break into loud laughter. ~ If it were not laughed at, ~ it would not be the subtle Way of the universe. ~ Thus there is a traditional saying that he who understands the subtle Way of the universe seems dull of comprehension. ~ He who approaches the subtle Way of the universe seems to move away from it. ~ He who moves on the smooth path of the universe seems to go up and down as if traveling a rough road. ~ The deeply virtuous are like an empty, receptive valley. ~ The innocent appear to be sullied. ~ The abundant appear to be deficient. ~ The perfect appear to be defective. ~ The honest appear to be corrupt. ~ Hence, great space has no corners. ~ Great talent ripens late. ~ Great eloquence is silent. ~ Great form is shapeless. ~ The subtle essence of the universe is hidden and indefinable, yet its benefit is always subtly bestowed.

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[41c37T] **Chang Chung-yuan** ~ When a man of superior talent listens to Tao, he earnestly applies it. ~ When an ordinary man listens to Tao, he seems to believe it and yet not to believe it. ~ When the worst man listens to Tao, he greatly ridicules it. ~ If he did not ridicule it, it would not be Tao. ~ Therefore, in Ch'ien-yen we have: ~ Understand Tao as if you do not understand it; ~ Enter into Tao as if you are coming out of it; ~ Move smoothly with Tao as if you are having difficulties. ~ The highest attainment is as if it is no attainment. ~ All-embracing attainment is as if it is lacking attainment. ~ Rigorous attainment is as if it is indolent loafing. ~ Real essence is as if it is empty. ~ The great white is as if it is black. ~ The great square is without corners. ~ Great capacity is successful in its later days. ~ Great music is without sound. ~ The great image is without form. ~ Tao is concealed and without name. ~ Nevertheless, Tao furnishes all things and fulfills them.

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[41c38T] **Henry Wei** ~ Similarity and Difference ~ T'ung I ~ The first-rate scholar, on hearing Tao, ~ Is diligent in practicing it; ~ The second-rate scholar, on hearing Tao, ~ Wavers between faith and forgetfulness; ~ The third-rate scholar, on hearing Tao, ~ Bursts into loud laughter. ~ If not laughed at, it would not be Tao! ~ Hence the following proverbs - ~ He who understands Tao seems confounded by it. ~ He who advances toward Tao seems retreating from it. ~ He who follows plain Tao seems treading on rugged ground. ~ Superior virtue appears to be hollow. ~ Perfect purity appears to be tainted. ~ Vast virtue appears to be inadequate. ~ Solid virtue appears to be

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INFIRM. ~ GENUINE SUBSTANCE APPEARS TO BE SPURIOUS. ~ VAST SPACE IS DEVOID OF CORNERS. ~ GREAT TALENT IS LATE IN MATURING. ~ A HIGH NOTE CAN HARDLY BE HEARD. ~ THE GREAT FORM HAS NO SIGN. ~ TAO IS HIDDEN AND HAS NO NAME; ~ YET ONLY TAO EXCELS IN CONTRIBUTING TO ACHIEVEMENT.

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[41c39т] **НА POONG KIM** ~ WHEN THE HIGHEST TYPE OF MAN HEARS TAO, ~ HE PRACTICES IT DILIGENTLY. ~ WHEN THE MIDDLE TYPE HEARS TAO, ~ HE HALF BELIEVES AND HALF DISBELIEVES IT. ~ WHEN THE LOWEST TYPE HEARS TAO, ~ HE LAUGHS OUT LOUD. ~ IF HE DIDN'T, ~ IT COULDN'T POSSIBLY BE CONSIDERED TAO. ~ THEREFORE THE CHIEN YEN HAS IT: ~ "THE BRIGHT TAO LOOKS DARK; ~ THE FORWARD-MOVING TAO SEEMS RETREATING; ~ THE LEVEL TAO SEEMS BUMPY; ~ THE HIGHEST TE IS LIKE A VALLEY; ~ PERFECT WHITE LOOKS SOILED; ~ THE BROAD TE SEEMS INSUFFICIENT; ~ THE FIRM TE SEEMS PRECARIOUS; ~ THE PURE TE SEEMS DISCOLORED; ~ THE GREAT SQUARE HAS NO CORNERS; ~ THE GREAT VESSEL TAKES LONG TO COMPLETE; ~ THE GREAT SOUND IS INAUDIBLE; ~ THE GREAT FORM IS SHAPELESS." ~ TAO IS HIDDEN AND NAMELESS. ~ TRULY, TAO ALONE SUPPORTS [ALL THINGS] AND BRINGS THEM TO COMPLETION.

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[41c40т] **TAO HUANG** ~ WHEN EMINENT PERSONS HEAR OF TAO, ~ THEY PRACTICE IT FAITHFULLY; ~ WHEN AVERAGE PERSONS HEAR OF TAO, ~ IT SEEMS THAT THEY PRACTICE IT, AND IT SEEMS THEY DO NOT; ~ WHEN INFERIOR PERSONS HEAR OF TAO, ~ THEY RIDICULE IT. ~ WITHOUT SUCH RIDICULE, IT WOULD NOT BE TAO. ~ THUS, THE APHORISM THAT SUGGESTS THE WAY IS: ~ KNOWING THE TAO SEEMS COSTLY. ~ ENTERING TAO SEEMS LIKE RETREATING. ~ BECOMING EQUAL WITH TAO GIVES BIRTH TO PARADOXES. ~ EMINENT ACTION IS LIKE A VALLEY. ~ COMPLETE UNDERSTANDING RESEMBLES BEING DISGRACED. ~ VAST ACTION SEEMS YIELDING. ~ ACTION THAT BUILDS UP SEEMS REMISS. ~ PURE INTEGRITY SEEMS PERVERSE. ~ THE GREAT SQUARE HAS NO ANGLES. ~ THE GREAT TALENT MATURES LATE. ~ THE GREAT VOICE SOUNDS FAINT. ~ THE GREAT IMAGE HAS NO FORM. ~ THE TAO IS PRAISED BUT IS UNNAMEABLE. ~ ONLY TAO IS GOOD AT BEGINNING AND GOOD AT COMPLETION.

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[41c41т] **TANG ZI-CHANG** ~ THE SUPERIOR SCHOLAR HEARS OF DAO, HE MAY DEVOTE HIMSELF TO IT AND FOLLOW IT; ~ THE AVERAGE SCHOLAR HEARS OF DAO, HE SOMETIMES UNDERSTANDS IT AND SOMETIMES HE IGNORES IT; ~ AND THE INFERIOR SCHOLAR HEARS OF DAO, HE GREATLY RIDICULES IT. ~ IF IT IS NOT SUPERIOR, IT WOULD NOT BE DAO. ~ THUS, THERE ARE SAYINGS IN THE BOOK OF ESTABLISHMENT: ~ ENLIGHTENED DAO LOOKS AS IF OBSCURED; ~ ADVANCED DAO LOOKS AS IF RETREATING AND THE SMOOTH WAY OF DAO LOOKS AS IF RUGGED; ~ HIGH VIRTUE LOOKS AS IF COMMON; ~ THE SUPERIOR DISTINCTION MAY SEEM INDISTINCT; ~ ABUNDANT VIRTUE LOOKS AS IF INSUFFICIENT; ~ VIGOROUS VIRTUE LOOKS AS IF EASY-GOING AND PURE VIRTUE LOOKS AS IF STUPIDITY. ~ THE SUPERIOR SQUARE MAY SEEM TO BE CORNERLESS. ~ THE SUPERIOR PERSONALITY MAY BE ESTABLISHED LATE. ~ THE SUPERIOR SOUND MAY HAVE NO WAY TO BE HEARD. ~ THE SUPERIOR MODEL MAY SEEM TO BE INSIGNIFICANT. ~ THE FUNCTION OF DAO HAS NO NAME. ~ IT IS DAO - THE IMPARTIAL LAW OF NATURE THAT KNOWS BEST HOW TO HELP AND ACCOMPLISH.

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[41c42т] **WING-TSIT CHAN** ~ WHEN THE HIGHEST TYPE OF MEN HEAR TAO, ~ THEY DILIGENTLY PRACTICE IT. ~ WHEN THE AVERAGE TYPE OF MEN HEAR TAO, ~ THEY HALF BELIEVE IN IT. ~ WHEN THE LOWEST TYPE OF MEN HEAR TAO, ~ THEY LAUGH HEARTILY AT IT. ~ IF THEY DID NOT LAUGH AT IT, IT WOULD NOT BE TAO. ~ THEREFORE THERE IS THE ESTABLISHED SAYING: ~ THE TAO WHICH IS BRIGHT APPEARS TO BE DARK. ~ THE TAO WHICH GOES FORWARD APPEARS TO FALL BACKWARD. ~ THE TAO WHICH IS LEVEL APPEARS UNEVEN. ~ GREAT VIRTUE APPEARS LIKE A VALLEY (HOLLOW). ~ GREAT PURITY APPEARS LIKE DISGRACE. ~ FAR-REACHING VIRTUE APPEARS AS IF INSUFFICIENT. ~ SOLID VIRTUE APPEARS AS IF UNSTEADY. ~ TRUE SUBSTANCE APPEARS TO BE CHANGEABLE. ~ THE GREAT SQUARE HAS NO CORNERS. ~ THE GREAT IMPLEMENT (OR TALENT) IS SLOW TO FINISH (OR MATURE). ~ GREAT MUSIC SOUNDS FAINT. ~ GREAT FORM HAS NO SHAPE. ~ TAO IS HIDDEN AND NAMELESS. ~ YET IT IS TAO ALONE THAT SKILLFULLY PROVIDES FOR ALL AND BRINGS THEM TO PERFECTION.

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[41c91т] **И. И. СЕМЕНЕНКО** ~ ВЫСШИЙ ИЗ МУЖЕЙ, СЛЫША О ДАО, УСЕРДНО ПРЕТВОРЯЕТ ЕГО В ЖИЗНЬ; ~ СРЕДНИЙ ИЗ МУЖЕЙ, СЛЫША О ДАО, ПРЕБЫВАЕТ В ЗАМЕШАТЕЛЬСТВЕ; ~ НИЗШИЙ ИЗ МУЖЕЙ, СЛЫША О ДАО, НАД НИМ НАСМЕХАЕТСЯ. ~ НАД ЧЕМ НЕ СМЕЯЛИСЬ БЫ, ТО НЕ БЫЛО БЫ ДАО. ~ ПОЭТОМУ ЕСТЬ ВЕСКИЕ СУЖДЕНИЯ. ~ ДАО УЯСНЯЮТ, СЛОВНО ПОМРАЧАЮТСЯ; ~ ПО НЕМУ ИДУТ ВПЕРЕД, КАК ПЯТЯТСЯ НАЗАД; ~ ОНО РОВНО, БУДТО ВСЕ В УХАБАХ; ~ ВЕРХ ДОБРОДЕТЕЛИ НАПОМИНАЕТ ВПАДИНУ ДОЛИНЫ; ~ ПРЕЧИСТОЕ ПОХОДИТ НА ЗАПЯТНАННОЕ; ~ БЕСКРАЙНОСТЬ ДОБРОДЕТЕЛИ УПОДОБЛЯЕТСЯ ИЗЪЯНУ; ~ ДОБРОДЕТЕЛЬ ДЕЛАЮТ НЕЗЫБЛЕМОЙ КАК БЫ НЕВЗНАЧАЙ; ~ БЕЗЫСКУСНАЯ ПРАВДИВОСТЬ КАЖЕТСЯ ЧЕМ-ТО ПРЕВРАТНЫМ. ~ У ВЕЛИКОГО КВАДРАТА НЕТ УГЛОВ, ~ ВЕЛИКОЕ ИЗДЕЛИЕ НЕ СКОРО СОЗДАЕТСЯ, ~ ВЕЛИКАЯ МЕЛОДИЯ ЯВЛЯЕТСЯ БЕЗЗВУЧНОЙ, ~ ВЕЛИКИЙ ОБРАЗ НЕ ИМЕЕТ ФОРМЫ. ~ ДАО СКРЫТНО, У НЕГО НЕТ ИМЕНИ, НО ЛИШЬ ОНО УМЕЕТ ДАТЬ ВЗАЙМЫ И ДОВЕСТИ ДО САМОГО КОНЦА.

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[41c92т] **А. А. МАСЛОВ** ~ КОГДА МУЖ ВЫСОКИХ СПОСОБНОСТЕЙ СЛЫШИТ О ДАО, ОН УСЕРДНО СЛЕДУЕТ ЕМУ. ~ КОГДА МУЖ СРЕДНИХ СПОСОБНОСТЕЙ СЛЫШИТ О ДАО, ОН ПОРОЙ СОХРАНЯЕТ ЕГО, ПОРОЙ УТРАЧИВАЕТ. ~ КОГДА МУЖ НИЗКИХ СПОСОБНОСТЕЙ СЛЫШИТ О ДАО, ОН ГРОМКО СМЕЁТСЯ НАД НИМ. ~ ЕСЛИ БЫ НАД НИМ НЕ СМЕЯЛИСЬ, БЫЛО БЫ НЕДОСТАТОЧНО, ЧТОБЫ ОНО СЧИТАЛОСЬ ИСТИННЫМ ДАО. ~ ПОЭТОМУ "ИЗВЕЧНЫЕ СУЖДЕНИЯ" ГЛАСЯТ: ~ "ПРЕСВЕТЛОЕ ДАО КАЖЕТСЯ ТЁМНЫМ. ~ ДАО, ВЕДУЩЕЕ ВПЕРЁД, КАЖЕТСЯ ВЛЕКУЩИМ НАЗАД. ~ ОБЫДЕННОЕ ДАО КАЖЕТСЯ ИСКЛЮЧИТЕЛЬНЫМ. ~ ВЫСШАЯ БЛАГОСТЬ ПОДОБНА ДОЛИНЕ. ~ ВЕЛИКАЯ БЕЛИЗНА КАЖЕТСЯ ПОКРЫТОЙ ПЯТНАМИ. ~ ВСЕОХВАТНАЯ БЛАГОСТЬ КАЖЕТСЯ НЕДОСТАТОЧНОЙ. ~ ПОДЛИННАЯ БЛАГОСТЬ КАЖЕТСЯ СОКРЫТОЙ. ~ ИЗВЕЧНАЯ ИСТИНА КАЖЕТСЯ ПУСТОЙ. ~ ВЕЛИКИЙ КВАДРАТ НЕ ИМЕЕТ УГЛОВ. ~ ВЕЛИКИЙ СОСУД ДОЛОГ В ИЗГОТОВЛЕНИИ. ~ ВЕЛИКИЙ ЗВУК НЕ ЧАСТО УСЛЫШИШЬ. ~ ВЕЛИКИЙ ОБРАЗ НЕ ИМЕЕТ ФОРМЫ". ~ ДАО ПОТАЁННО И БЕЗЫМЯННО. ~ И ЛИШЬ ПОТОМУ, ЧТО ЭТО - ДАО, ОНО МОЖЕТ БЫТЬ СОВЕРШЕННЫМ И В ВОЗДАЯНИИ, И В ВОПЛОЩЕНИИ.

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[41c93т] **Е. А. ТОРЧИНОВ** ~ КОГДА МУЖ ВЫСШЕГО УМА О ДАО СЛЫШИТ, ТО СТРЕМИТСЯ С УСЕРДИЕМ ОСУЩЕСТВЛЯТЬ ЕГО. ~ КОГДА МУЖ СРЕДНЕГО УМА О ДАО СЛЫШИТ, ТО СОМНЕВАЕТСЯ - ТО ЛИ ОНО ЕСТЬ, ТО ЛИ ЕГО И НЕТ ВОВСЕ. ~ КОГДА МУЖ НИЗШЕГО УМА О ДАО СЛЫШИТ, ТО НАД НИМ СМЕЕТСЯ ГРОМКО! ~ И ЕСЛИ БЫ ТОТ ХОХОТ НЕ РАЗДАЛСЯ, ОНО БЫ НЕДОСТОЙНО БЫЛО ДАО, ПУТЕМ ВЕЛИКИМ, НАЗЫВАТЬСЯ! ~ ПОЭТОМУ ПОПРОБУЮ СВЯЗАТЬ СЛОВА, ЧТОБЫ СКАЗАТЬ ОБ ЭТОМ: ~ ПРОЗРЕНИЕ ДАО - СЛОВНО ОМРАЧЕНИЕ, ~ ПРИБЛИЖЕНИЕ К НЕМУ - СЛОВНО ОТСТУПЛЕНИЕ ОТ НЕГО, ~ РОВНАЯ ПОВЕРХНОСТЬ ПУТИ - КАК КОЧКИ И УХАБЫ; ~ ВЫСШЕЕ БЛАГО-ДЭ - СЛОВНО ЛОЖБИНА, ~ БЕЛИЗНА ВЕЛИКАЯ - КАК ОЧЕРНЕНИЕ, ~ ОБШИРНОСТЬ СИЛЫ БЛАГОСТНОЙ - КАК НЕДОСТАТОК, ~ УТВЕРЖДЕННАЯ БЛАГАЯ СИЛА - СЛОВНО ОСЛАБЛЕННАЯ, ~ НЕЗАПЯТНАННОЕ СУЩЕСТВО ИСТИНЫ - КАК ЗАГРЯЗНЕННОЕ. ~ ВЕЛИКИЙ КВАДРАТ НЕ ИМЕЕТ УГЛОВ, ~ ВЕЛИКИЙ СОСУД ИЗГОТОВЛЯЕТСЯ ПОСЛЕДНИМ, ~ ГОЛОС ВЕЛИКОГО ЗВУКА СТОЛЬ УТОНЧЕН, ~ ВЕЛИКИЙ ОБРАЗ НЕ ИМЕЕТ ТЕЛЕСНОЙ ФОРМЫ И САМО ДАО СОКРЫТО В БЕЗЫМЯННОСТИ СВОЕЙ. ~ О, ТОЛЬКО ДАО-ПУТЬ ХОРОШ БЫВАЕТ И ВНАЧАЛЕ, И ПРИ ЗАВЕРШЕНИИ!

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[41c94т] **А. Е. ЛУКЬЯНОВ** ~ МУЖ ВЫСОКОЙ УЧЕНОСТИ, УСЛЫШАВ О ДАО, УСЕРДНО СЛЕДУЕТ ЕМУ. ~ МУЖ СРЕДНЕЙ УЧЕНОСТИ, УСЛЫШАВ О ДАО, ТО СОХРАНЯЕТ, ТО ТЕРЯЕТ ЕГО. ~ МУЖ НИЗКОЙ УЧЕНОСТИ, УСЛЫШАВ О ДАО, ГРОМКО НАСМЕХАЕТСЯ НАД НИМ. ~ НЕ ОСМЕЯВ, И НЕ БУДЕТ СЧИТАТЬ ЗА ДАО, ИБО СРЕДИ НЕЗЫБЛЕМЫХ СУЖДЕНИЙ ЕСТЬ ТАКОВЫЕ: ~ СВЕТЛОЕ ДАО ПОДОБНО ТЕМНОМУ. ~ НАСТУПАЮЩЕЕ ДАО ПОДОБНО ОТСТУПАЮЩЕМУ. ~ СОВЕРШЕННОЕ ДАО ПОДОБНО УЩЕРБНОМУ. ~ ВЕРХНЕЕ ДЭ ПОДОБНО [НИЖНЕМУ] РУСЛУ. ~ ГРОМКАЯ СЛАВА ПОДОБНА ПОЗОРУ. ~ ОБШИРНОЕ ДЭ ПОДОБНО НЕДОСТАТОЧНОМУ. ~ ЗАКРЫТОЕ ДЭ ПОДОБНО ПОХИЩЕННОМУ. ~ ЧИСТАЯ ПРАВДА ПОДОБНА МУТНОЙ СМЕСИ. ~ ВЕЛИКИЙ КВАДРАТ НЕ ИМЕЕТ УГЛОВ. ~ ВЕЛИКИЕ ЗАМЫСЛЫ РОЖДАЮТСЯ В СУМЕРКИ. ~ ВЕЛИКИЙ ЗВУК НЕ ГРОМОГЛАСЕН. ~ ВЕЛИКИЙ ОБРАЗ НЕ ИМЕЕТ ФОРМЫ. ~ ДАО СОКРЫТО И БЕЗЫМЯННО. ~ ТОЛЬКО ДАО ОДАРИВАЕТ ДОБРОТОЙ И ЗАВЕРШАЕТСЯ [ПРИРОДОЙ].

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[41c95т] **Ян Хин-шун** ~ ЧЕЛОВЕК ВЫСШЕЙ УЧЕНОСТИ, УЗНАВ О ДАО, СТРЕМИТСЯ К ЕГО ОСУЩЕСТВЛЕНИЮ. ~ ЧЕЛОВЕК СРЕДНЕЙ УЧЕНОСТИ, УЗНАВ О ДАО, ТО СОБЛЮДАЕТ ЕГО, ТО ЕГО НАРУШАЕТ. ~ ЧЕЛОВЕК НИЗШЕЙ УЧЕНОСТИ, УЗНАВ О ДАО, ПОДВЕРГАЕТ ЕГО НАСМЕШКЕ. ~ ЕСЛИ ОНО НЕ ПОДВЕРГАЛОСЬ БЫ НАСМЕШКЕ, НЕ ЯВЛЯЛОСЬ БЫ ДАО. ~ ПОЭТОМУ СУЩЕСТВУЕТ ПОГОВОРКА: ~ КТО УЗНАЕТ ДАО, ПОХОЖ НА ТЕМНОГО; ~ КТО ПРОНИКАЕТ В ДАО, ПОХОЖ НА ОТСТУПАЮЩЕГО; ~ КТО НА ВЫСОТЕ ДАО, ПОХОЖ НА ЗАБЛУЖДАЮЩЕГОСЯ; ~ ЧЕЛОВЕК ВЫСШЕЙ ДОБРОДЕТЕЛИ ПОХОЖ НА ПРОСТОГО; ~ ВЕЛИКИЙ ПРОСВЕЩЕННЫЙ ПОХОЖ НА ПРЕЗИРАЕМОГО; ~ БЕЗГРАНИЧНАЯ ДОБРОДЕТЕЛЬНОСТЬ ПОХОЖА НА ЕЕ НЕДОСТАТОК; ~ РАСПРОСТРАНЕНИЕ ДОБРОДЕТЕЛЬНОСТИ ПОХОЖЕ НА ЕЕ РАСХИЩЕНИЕ; ~ ИСТИННАЯ ПРАВДА ПОХОЖА НА ЕЕ ОТСУТСТВИЕ. ~ ВЕЛИКИЙ КВАДРАТ НЕ ИМЕЕТ УГЛОВ; ~ БОЛЬШОЙ СОСУД ДОЛГО ИЗГОТОВЛЯЕТСЯ; ~ СИЛЬНЫЙ ЗВУК НЕЛЬЗЯ УСЛЫШАТЬ; ~ ВЕЛИКИЙ ОБРАЗ НЕ ИМЕЕТ ФОРМЫ. ~ ДАО СКРЫТО [ОТ НАС] И НЕ ИМЕЕТ ИМЕНИ. ~ НО ТОЛЬКО ОНО СПОСОБНО ПОМОЧЬ [ВСЕМ СУЩЕСТВАМ] И ПРИВЕСТИ ИХ К СОВЕРШЕНСТВУ.

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[41c96т] **Д. П. КОНИССИ** ~ КОГДА УЧЕНЫЙ УСЛЫШИТ О ТАО, ТО БУДЕТ СТАРАТЬСЯ ОСУЩЕСТВИТЬ УСЛЫШАННОЕ (В ЖИЗНИ). ~ КОГДА ЧЕЛОВЕК СРЕДНЕЙ РУКИ УСЛЫШИТ О ТАО, ТО НЕ БУДЕТ СОБЛЮДАТЬ ЕГО ДО КОНЦА ЖИЗНИ. ~ КОГДА МАЛОУЧЕНЫЙ УСЛЫШИТ О ТАО, ТО ОН БУДЕТ ГЛУМИТЬСЯ НАД НИМ. ~ ЕСЛИ БЫ НАД НИМ НЕ ГЛУМИЛИСЬ, ТО ОНО И НЕ ЗАСЛУЖИЛО БЫ ИМЕНИ ТАО. ~ ПОЭТОМУ СКАЗАНО СЛЕДУЮЩЕЕ: ~ ТОТ, КТО РАЗУМЕЕТ ОЧЕВИДНОЕ ТАО, КАЖЕТСЯ ОБЛЕЧЕННЫМ МРАКОМ; ~ ТОТ, КТО ИДЕТ ВПЕРЕД, ДЕРЖАСЬ ТАО, КАЖЕТСЯ ИДУЩИМ НАЗАД; ~ ТОТ, КТО НА ВЫСОТЕ ТАО, КАЖЕТСЯ ОБЫКНОВЕННЫМ СМЕРТНЫМ. ~ ЧЕЛОВЕК ВЫСШЕЙ ДОБРОДЕТЕЛИ ПОХОЖ НА ДОЛИНУ. ~ ЧЕЛОВЕК ВЫСШЕЙ ЧИСТОТЫ ПОХОЖ НА ПРЕЗИРАЕМОГО. ~ ЧЕЛОВЕК ВЫСШЕЙ НРАВСТВЕННОСТИ ПОХОЖ НА НЕСПОСОБНОГО. ~ СОВЕРШАЮЩИЙ ДОБРОДЕТЕЛЬ ПОХОЖ НА ВОРА. ~ ИСПЫТЫВАЮЩИЙ ПРАВДУ ПОХОЖ НА ПОХИЩАЮЩЕГО ВЕЩИ. ~ У БОЛЬШОГО ЧЕТЫРЕХУГОЛЬНИКА НЕ ВИДНО УГЛОВ. ~ БОЛЬШОЙ СОСУД НЕ СКОРО ДЕЛАЕТСЯ. ~ САМЫЙ ГРОМКИЙ ГОЛОС НЕ СЛЫШЕН. ~ БОЛЬШОЕ ИЗОБРАЖЕНИЕ НЕ ИМЕЕТ НИКАКОЙ ФОРМЫ. ~ ТАО СКРЫТО ОТ НАС, ПОЭТОМУ ОНО НЕ ИМЕЕТ ИМЕНИ. ~ ОНО СНАБЖАЕТ ВСЕ СУЩЕСТВА (СИЛОЙ) И ВЕДЕТ ИХ К УСОВЕРШЕНСТВОВАНИЮ.

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[41c97т] **В. В. МАЛЯВИН** ~ ВЫСШИЕ ЛЮДИ, УЗНАВ О ПУТИ, ЯВЛЯЮТ УСЕРДИЕ И ПРЕТВОРЯЮТ ЕГО. ~ ОБЫЧНЫЕ ЛЮДИ, УЗНАВ О ПУТИ, ОТЧАСТИ СЛЕДУЮТ ЕМУ, ОТЧАСТИ НЕТ. ~ НИЗШИЕ ЛЮДИ, УЗНАВ О ПУТИ, ГРОМКО СМЕЮТСЯ НАД НИМ. ~ ЕСЛИ Б ОНИ НЕ СМЕЯЛИСЬ, ЭТО НЕ БЫЛ БЫ ПУТЬ. ~ А ПОТОМУ ИЗДАВНА ГОВОРЯТ ТАК: ~ ПРЕСВЕТЛЫЙ ПУТЬ КАЖЕТСЯ МРАКОМ. ~ ПУТЬ, ВЕДУЩИЙ ВПЕРЕД, КАЖЕТСЯ ОТСТУПЛЕНИЕМ. ~ РОВНЫЙ ПУТЬ САМЫЙ ТРУДНОПРОХОДИМЫЙ. ~ ВЫСШЕЕ СОВЕРШЕНСТВО ПОДОБНО ДОЛИНЕ. ~ ВЕЛИКАЯ ЧИСТОТА КАЖЕТСЯ ПОЗОРОМ. ~ БЕСПРЕДЕЛЬНОЕ СОВЕРШЕНСТВО КАЖЕТСЯ УЩЕРБНОСТЬЮ. ~ НЕЗЫБЛЕМОЕ СОВЕРШЕНСТВО КАЖЕТСЯ ПОТВОРСТВОМ. ~ НАСТОЯЩАЯ ИСКРЕННОСТЬ КАЖЕТСЯ ПРИТВОРСТВОМ. ~ ВЕЛИКИЙ КВАДРАТ НЕ ИМЕЕТ УГЛОВ. ~ ВЕЛИКИЙ СОСУД ДЕЛАЕТСЯ ВСЕГО ДОЛЬШЕ. ~ ВЕЛИКАЯ МУЗЫКА СЛЫШНА ВСЕГО МЕНЬШЕ. ~ ВЕЛИКИЙ ОБРАЗ НЕ ИМЕЕТ ФОРМЫ. ~ НО ТОЛЬКО ВЕЛИКИЙ ПУТЬ СОКРЫТ И БЕЗЫМЯНЕН, ~ ОН ВСЕ ДАЕТ И ВСЕ ЗАВЕРШАЕТ.

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[41c98т] **Б. Б. ВИНОГРОДСКИЙ** ~ ВЫСШИЙ ВОИН, ВНИМАЯ ПУТИ, УСЕРДНО ДВИЖЕТСЯ ПО НЕМУ. ~ СРЕДНИЙ ВОИН, ВНИМАЯ ПУТИ, ТО ХРАНИТ, ТО УТРАЧИВАЕТ. ~ НИЗШИЙ ВОИН, ВНИМАЯ ПУТИ, ГРОМКО СМЕЕТСЯ НАД НИМ. ~ ЕСЛИ НЕ БУДЕТ СМЕЯТЬСЯ, НЕ СМОЖЕТ ОСУЩЕСТВЛЯТЬ ПУТЬ. ~ ПРИЧИННОСТЬ: ~ ОБ ЭТОМ ГОВОРИТСЯ В УСТОЙЧИВЫХ ВЫРАЖЕНИЯХ. ~ ПРОСВЕТЛЕНИЕ ПУТИ ОТРАЖАЕТСЯ В ТЬМЕ. ~ ПРОДВИЖЕНИЕ ПО ПУТИ ОТРАЖАЕТСЯ В ОТСТУПЛЕНИИ. ~ РАВНОМЕРНОСТЬ ПУТИ ОТРАЖАЕТСЯ В ИЗЪЯНАХ. ~ ОРИЕНТАЦИЮ ВВЕРХ ПОТЕНЦИИ ОТРАЖАЕТ ДОЛИНА. ~ ВЕЛИКАЯ БЕЛИЗНА ОТРАЖАЕТСЯ В СРАМЕ. ~ ОБШИРНАЯ ПОТЕНЦИЯ ОТРАЖАЕТСЯ В НЕДОСТАТОЧНОСТИ. ~ НАПРЯЖЕННОСТЬ ПОТЕНЦИИ ОТРАЖАЕТСЯ В ХАЛАТНОСТИ. ~ ПРОСТЕЙШАЯ ИСТИНА ОТРАЖАЕТСЯ В ТЕКУЧЕСТИ. ~ В БОЛЬШОМ КВАДРАТЕ - ОТСУТСТВИЕ УГЛОВ. ~ ДЛЯ БОЛЬШОГО ИНСТРУМЕНТА - ПОЗДНЕЕ ЗАВЕРШЕНИЕ. ~ В БОЛЬШОМ ЗВУКЕ - РАЗРЕЖЕННОСТЬ ГОЛОСА. ~ БОЛЬШОЙ ОБРАЗ - ОТСУТСТВИЕ ФОРМЫ. ~ ПУТЬ СОКРЫТ В ОТСУТСТВИИ ИМЕНИ. ~ ВЕДЬ ТОЛЬКО НА ПУТИ, СОВЕРШЕНСТВУЯСЬ В ЗАЧИНЕ, ЕЩЕ И ЗАВЕРШАЮТ.

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PSEUDO-CHAPTER **FORTY-TWO**

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[42c01т] **ROBERT G. HENRICKS** ~ THE WAY GAVE BIRTH TO THE ONE. ~ THE ONE GAVE BIRTH TO THE TWO. ~ THE TWO GAVE BIRTH TO THE THREE. ~ AND THE THREE GAVE BIRTH TO {THE TEN THOUSAND THINGS}. ~ {THE TEN THOUSAND THINGS CARRY YIN ON THEIR BACKS AND WRAP THEIR ARMS AROUND YANG}. ~ THROUGH THE BLENDING OF CH'I THEY ARRIVE AT A STATE OF HARMONY. ~ THE THINGS THAT ARE HATED BY THE WHOLE WORLD ~ ARE TO BE ORPHANED, WIDOWED, AND HAVE NO GRAIN. ~ YET KINGS AND DUKES TAKE THESE AS THEIR NAMES. ~ THUS WITH ALL THINGS - SOME {ARE INCREASED} BY TAKING AWAY; ~ WHILE SOME ARE DIMINISHED BY {ADDING ON}. ~ THEREFORE, {WHAT} OTHER MEN TEACH, ~ [I] WILL ALSO CONSIDER AND THEN TEACH TO OTHERS. ~ THUS, "THE STRONG AND VIOLENT DO NOT COME TO A NATURAL END." ~ I WILL TAKE THIS AS THE FATHER OF MY STUDIES.

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[42c02т] **JOHN C. H. WU** ~ TAO GAVE BIRTH TO ONE, ~ ONE GAVE BIRTH TO TWO, ~ TWO GAVE BIRTH TO THREE, ~ THREE GAVE BIRTH TO ALL THE MYRIAD THINGS. ~ ALL THE MYRIAD THINGS CARRY THE YIN ON THEIR BACKS AND HOLD THE YANG IN THEIR EMBRACE, ~ DERIVING THEIR VITAL HARMONY FROM THE PROPER BLENDING OF THE TWO VITAL BREATHS. ~ WHAT IS MORE LOATHED BY MEN THAN TO BE "HELPLESS," "LITTLE," AND "WORTHLESS"? ~ AND YET THESE ARE THE VERY NAMES THE PRINCES AND BARONS CALL THEMSELVES. ~ TRULY, ONE MAY GAIN BY LOSING; ~ AND ONE MAY LOSE BY GAINING. ~ WHAT ANOTHER HAS TAUGHT LET ME REPEAT: ~ "A MAN OF VIOLENCE WILL COME TO A VIOLENT END." ~ WHOEVER SAID THIS CAN BE MY TEACHER AND MY FATHER.

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Underdog_way.pdf, revision 8, sanmayce@hotmail.com, a corpus of 50(42 english, 8 russian) proofed(many originals' bugs crushed) translations of 老子 道德經 or Lao Zi Dao De Jing 100/208

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[42c03t] **D. C. Lau** ~ The way begets one; ~ One begets two; ~ Two begets three; ~ Three begets the myriad creatures. ~ The myriad creatures carry on their backs the yin and embrace in their arms the yang and are the blending of the generative forces of the two. ~ There are no words which men detest more than 'solitary', 'desolate', and 'hapless', yet lords and princes use these to refer to themselves. ~ Thus a thing is sometimes added to by being diminished and diminished by being added to. ~ What others teach I also teach. ~ 'The violent will not come to a natural end.' ~ I shall take this as my precept.

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[42c04t] **R. L. Wing** ~ The Tao produced the One. ~ The One produced the Two. ~ The Two produced the Three. ~ The Three produced All Things. ~ All Things carry Yin and hold to Yang; ~ Their blended Influence brings Harmony. ~ People hate to be alone, lonely, and unfavored; ~ And yet leaders take these names. ~ Thus in Natural Law ~ Some lose and in this way profit. ~ Some profit and in this way lose. ~ What others have taught, I also teach: ~ Those who are violent do not die naturally. ~ I will make this my chief teaching.

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[42c05t] **Ren Jiyu** ~ Tao gives birth to the unified thing (One), ~ The One splits itself into two opposite aspects (Two), ~ The Two gives birth to another (Three), ~ The newborn Third produces a myriad of things. ~ The myriad of things contain the Yin and Yang within themselves as opposite forces, ~ Both of them (Yin and Yang) are unified with harmony in the invisible breath. ~ People disdain the "orphaned," "solitary" or "unworthy," ~ And yet they are the very names by which kings and dukes call themselves. ~ Therefore all things may increase when purposely diminished, ~ And they may diminish when increased. ~ What people teach each other, I also teach: ~ "The violent and strong does not die his natural death," ~ I will make that fact the beginning of my teaching.

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[42c06t] **Gia-fu Feng** ~ The Tao begot one. ~ One begot two. ~ Two begot three. ~ And three begot the ten thousand things. ~ The ten thousand things carry yin and embrace yang. ~ They achieve harmony by combining these forces. ~ Men hate to be "orphaned," "widowed," or "worthless," ~ But this is how kings and lords describe themselves. ~ For one gains by losing ~ And loses by gaining. ~ What others teach, I also teach; that is: ~ "A violent man will die a violent death!" ~ This will be the essence of my teaching.

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[42c07t] **Lok Sang Ho** ~ The Dao gives birth to the One. ~ The One gives birth to the Two(yin and yang). ~ The Two give birth to the Three(heaven, earth, and man). ~ The Three give birth to all things as we know them. ~ All living things bear the female nature ~ And espouse the male nature. ~ In interacting with each other ~ these two natures result in a new harmony. ~ It is well known that people generally hate ~ to be lonely, widowed, or under-provided. ~ Yet kings and people who wield power ~ call themselves lonely, widowed, or under-provided. ~ Things may benefit people through imposing losses on them, ~ And may hurt them through bestowing apparent benefits. ~ I teach the same kind of people that others teach. ~ But by a single maxim that I teach, that ~ "Those who use sheer force to make their ways ~ Will not die a good death" ~ I should become the teacher of all teachers.

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[42c08t] **Xiaolin Yang** ~ The DAO produces ONE; ~ ONE produces the YIN and YANG (TWO), ~ the YIN and YANG produce harmonic spirit (THREE), ~ harmonic spirit produces everything. ~ Everything is based on the YIN-YANG and is filled with harmonic spirit. ~ The things people dislike the most are the singles, the widowers, and the unkind. ~ However, the kings call themselves these bad names. ~ So, things sometimes get hurt but benefit, sometimes benefit but get hurt. ~ What others taught me I will now teach you: The bullies will die unnaturally. ~ I treat this as the base of my teaching.

* * *

[42c09t] **Walter Gorn Old**, THE CHANGES OF TAO ~ Tao emaned the One; the one emaned the Two; and the two emaned the Three. ~ From the Three all things have proceeded. ~ All things are backed by the Unmanifest and faced by the Manifest. ~ That which unites them is the immaterial breath. ~ Orphanage, isolation, and a chariot without wheels are shunned by the people; but kings and great men appropriate these names to themselves. ~ For things are increased by being deprived; and being added to they are diminished. ~ That which people teach by their actions I make use of to instruct them. ~ Those who are violent and headstrong, for example, do not die a natural death. ~ They teach a good lesson, and so I make use of them.

* * *

[42c10t] **James Legge** ~ The Tao produced One; ~ One produced Two; ~ Two produced Three; ~ Three produced All things. ~ All things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonised by the Breath of Vacancy. ~ What men dislike is to be orphans, to have little virtue, to be as carriages without naves; ~ and yet these are the designations which kings and princes use for themselves. ~ So it is that some things are increased by being diminished, and others are diminished by being increased. ~ What other men (thus) teach, I also teach. ~ The violent and strong do not die their natural death. ~ I will make this the basis of my teaching.

* * *

[42c11t] **David Hinton** ~ Way gave birth to one, ~ and one gave birth to two. ~ Two gave birth to three, ~ and three gave birth to the ten thousand things. ~ Then the ten thousand things shouldered yin and embraced yang, ~ blending ch'i to establish harmony. ~ People all hate scraping by orphaned, destitute, ill-fated, but true dukes and emperors call themselves just that. ~ Some things gain by loss, and some lose by gain. ~ I only teach ~ what the people teach: ~ Tyranny and force never come to a natural end. ~ I've taken the people as my schoolmaster.

* * *

[42c12t] **Chichung Huang** ~ The Tao generated one; ~ One generated two; ~ Two generated three; ~ Three generated the ten thousand things. ~ The ten thousand things, ~ Carrying yin and embracing yang, ~ Used the empty vapor to achieve harmony. ~ What people loathe most are ~ Inadequacy, deficiency and unworthiness, ~ Yet, kings and dukes use them ~ To refer to themselves. ~ People sometimes gain through losing; ~ Sometimes lose through gaining. ~ Therefore, what kings teach, ~ I also choose to teach kings: ~ "A brute does not die a natural death." ~ I shall use it as the father of learning.

* * *

[42c13t] **Ellen M. Chen** ~ Tao gives birth to one, ~ One gives birth to two, ~ Two gives birth to three, ~ Three gives birth to ten thousand beings. ~ Ten thousand beings carry yin on their backs and embrace yang in their front, ~ Blending these two vital breaths (ch'i) to attain harmony (ho). ~ What people hate most, ~ Are to be orphaned, widowed and unworthy. ~ Yet kings and dukes call themselves by these. ~ Thus things are either decreased so as to be increased, ~ Or increased (i) so as to be decreased (sun). ~ What others teach, ~ I also teach: ~ "The strong and violent (ch'iang liang) do not die a natural death." ~ This I shall hold as the father (fu) of my teaching.

* * *

[42c14t] **Lee Sun Chen Org** ~ In the beginning, Tao is Oneness [per se]; ~ Out of Oneness [after the inner split] twofold [contrasts, such as odd and even or steeliness and flexibility] were originated; ~ From these twofold threefold (odd, even and odd-even) were brought into existence; ~ Thence myriad things and creatures evolved ad infinitum through [combination] of threefold (odd, even and odd-even). ~ All things and creatures hold inwardly propensities (Yin), while they carry outwardly manifestations (Yang); ~ These two forces are amalgamated and harmonized [within a person to form his personal] bearings (vitality). ~ Therefore, the weakening of [either steeliness or flexibility elements] from a thing (project) may benefit it; ~ The strengthening [of either steeliness and flexibility elements] from a thing (project) may damage it. [It all depends on circumstances]. ~ My teaching is the unified theory based on my knowledge of [various] learnings of our forefathers taught to me [by scholars in court]; ~ [My motto is] "One who imposes his way by force to sit on top of others will die of unnatural causes (by violence)." ~ I shall always adopt this as the guideline of my teaching.

* * *

[42c15t] **Tien Cong Tran** ~ The Way gives birth to one. ~ One gives birth to two. ~ Two gives birth to three. ~ Three gives birth to ten thousand things. ~ All things carry the yin on their backs and embrace the yang in their arms. ~ They are harmony with each other because of these two null ethers. ~ What is more loathed by men than to be "solitary," "little," and "worthless"? ~ Yet these are the very names the kings and lords call themselves. ~ Therefore, one may gain by losing; and one may lose by gaining. ~ What ancients taught I repeat: "A man of violence will die an unnatural death." ~ Whoever said this is my teacher.

* * *

[42c16t] **Thomas Z. Zhang** ~ Tao produce unity. ~ Unity splits into two. ~ Two gives birth to three. ~ Three produces everything. ~ Everything carries Yin and embraces Yang. ~ Yin and Yang work together makes harmony. ~ Loneliness, friendlessness, and worthlessness are generally disliked. ~ Yet, kings and lords use these terms to describe themselves. ~ Things can benefit from damages. ~ Things can also be damaged from benefits. ~ Therefore, I can teach what the other taught me: ~ Those who act against the law of the Nature will never get what they want. ~ This is a basic principle for me to teach.

* * *

[42c17t] **Arthur Waley** ~ Tao gave birth to the One; the One gave birth successively to two things, three things, up to ten thousand. ~ These ten thousand creatures cannot turn their backs to the shade without having the sun on their bellies, and it is on this blending of the breaths that their harmony depends. ~ To be orphaned, needy, ill-provided is what men most hate; yet princes and dukes style themselves so. ~ Truly, 'things are often increased by seeking to diminish them and diminished by seeking to increase them.' ~ The maxims that others use in their teaching I too will use in mine. ~ Show me a man of violence that came to a good end, and I will take him for my teacher.

* * *

[42c18t] **Richard John Lynn** ~ The Dao begets the One; ~ the One begets two; ~ two beget three; ~ and three beget the myriad things. ~ The myriad things, bearing yin and embracing yang, form a unified harmony through the fusing of these vital forces. ~ What people most hate are "the orphan," "the widower," and "the unworthy," yet lords and princes use these terms to refer to themselves. ~ Thus it is that some are augmented by being diminished, and others are diminished by being augmented. ~ What others teach, I also teach. ~ The dangerously bold do not get to die a natural death, so I am going to use them as the fathers of my teaching.

* * *

[42c19t] **Lin Yutang** ~ THE VIOLENT MAN ~ Out of Tao, One is born; ~ Out of One, Two; ~ Out of Two, Three; ~ Out of Three, the created universe. ~ The created universe carries the yin at its back and the yang in front; ~ Through the union of the pervading principles it reaches harmony. ~ To be "orphaned," "lonely" and "unworthy" is what men hate most. ~ Yet the princes and dukes call themselves by such names. ~ For sometimes things are benefited by being taken away from, ~ And suffer by being added to. ~ Others have taught this maxim, ~ Which I shall teach also: ~ "The violent man shall die a violent death." ~ This I shall regard as my spiritual teacher.

* * *

[42c20t] **Victor H. Mair** ~ The Way gave birth to unity, ~ Unity gave birth to duality, ~ Duality gave birth to trinity, ~ Trinity gave birth to the myriad creatures. ~ The myriad creatures bear yin on their backs and embrace yang in their bosoms. ~ They neutralize these vapors ~ and thereby achieve harmony. ~ That which all under heaven hate most ~ Is to be orphaned, destitute, and hapless. ~ Yet kings and dukes call themselves thus. ~ Things may be diminished by being increased, increased by being diminished. ~ Therefore, ~ That which people teach, ~ After deliberation, I also teach people. ~ Therefore, ~ "The tyrant does not die a natural death." ~ I take this as my mentor.

* * *

[42c21t] **Tolbert McCarroll** ~ The Tao gives birth to the One. ~ The One gives birth to two. ~ Two gives birth to three. ~ And three gives birth to the ten thousand things. ~ The ten thousand things have their backs in the shadow while they embrace the light. ~ Harmony is achieved by blending the breaths of these two forces. ~ People dislike the words "alone," "helpless," "worthless," yet this is how Princes describe themselves. ~ So it is that sometimes a thing is increased by being diminished and diminished by being increased. ~ What others teach I also teach: ~ "A violent person will not die a natural death." ~ I shall make this the basis of my teaching.

* * *

[42c22t] **David H. Li** ~ From Direction, One is born. ~ From One, Two is born. ~ From Two, Three is born. ~ From Three, myriad matters are born. ~ Myriad matters turn their backs on yin and embrace yang. ~ The complement of their energy produces harmony. ~ What people dislike are loneliness, isolation, and ungraciousness, ~ yet this is how Dukes and Princes self-address. ~ Thus, a matter expands through contraction; ~ contracts through expansion. ~ This is what others have taught me; ~ let me teach others the same: "A violent person does not die in place." ~ This is the theme of my teaching.

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[42c23t] **Yasuhiko Genku Kimura ~** The Tao, the wholeness, gives rise to oneness. ~ Oneness gives rise to complementary unity. ~ Complementary unity gives rise to complementary trinity. ~ Complementary trinity gives rise to everything in existence. ~ Everything consists of the complementarity of yang in the center and yin surrounding it. ~ From the balanced interchange between the two arises equilibrium in disequilibrium. ~ Ordinary people hate nothing more than to be powerless, unworthy, or destitute. ~ Yet this is what people in high position call themselves. ~ This means, in accordance with the principle of complementarity, ~ That to lose is to gain and to gain is to lose. ~ Let me repeat what others have taught: ~ The strong and violent, being out of balance, do not die natural deaths. ~ This is the very foundation of my teaching.

* * *

[42c24t] **Chou-Wing Chohan ~** Your reputation or your person, which is closer to you? ~ Your person or your property, which is dearer to you? ~ Profit or loss, which is worse for you? ~ Over-eagerness leads to over-spending. ~ Too much property leads to too much loss. ~ Therefore, the person who is content with his lot will not know disgrace, ~ And the person who knows where to stop will never disappear, ~ He will exist forever.

* * *

[42c25t] **Man-Ho Kwok ~** The Tao gives birth to the One; ~ The One gives birth to the two; ~ The Two give birth to the three - ~ The Three give birth to every living thing. ~ All things are held in yin, and carry yang: ~ And they are held together in the ch'i of teeming energy.

* * *

[42c26t] **Gu Zhengkun ~** The Tao begets the One; ~ The One consists of Two in opposition (the Yin and Yang); ~ The Two begets the Three; ~ The Three begets all things of the world. ~ All things connote the Yin and Yang. ~ The Yin and Yang keep acting upon each other ~ And thus things keep changing and unifying themselves. ~ Words like "the solitary", "the few" and "the unkind" ~ Are usually detested by people, ~ Yet lords and kings use them to call themselves. ~ That is why ~ A thing is sometimes added to when being reduced, ~ Or is reduced when being added to. ~ So I teach what I am taught: ~ "The violent will not come to a good end." ~ This I will take as the first lesson when I teach.

* * *

[42c27t] **Chao-Hsiu Chen ~** The Tao bears the 'One'. ~ The 'One' bears the 'Two'. ~ The 'Two' bears the 'Three'. ~ The 'Three' bears the myriad creatures. ~ The myriad creatures carry yin and embrace yang, which both melt into 'chi' - the energy of life - to achieve harmony. ~ People detest above all orphanhood and widowhood, yet the rulers use these titles to describe themselves. ~ That is why in losing much is gained, and in gaining much is lost. ~ What others teach, I teach also: ~ He who is a ferocious adversary does nothing else but cause his own death. ~ With these words I will maintain my teaching.

* * *

[42c28t] **Liu Qixuan ~** The Way produces one. ~ One produces two. ~ Two produces three. ~ Three produces everything. ~ Everything has polar elements in it ~ That interact to achieve harmony. ~ People all hate being isolated, helpless and wicked, ~ But kings use these words as their titles. ~ Therefore, things can gain from losses ~ And can lose because of gainings. ~ I just teach what I have been taught. ~ Those who willfully go against the Way ~ Will die an undue death, ~ And are fit to be my textbook.

* * *

[42c29t] **Shi Fu Hwang ~** Violent Man's Fate ~ Lao Tze says, ~ From Tao arises one; ~ from one arises two; ~ from two arises three, and from three arise all things. ~ All things leave behind them the obscurity (Ying), and go forward to embrace the brightness (Yang) and inherit the blending property of the two harmonized polarities. ~ What men dislike is to be called solitary, unworthy, virtueless; ~ and yet those kings and princes regard them matching to their status. ~ So those things are benefitted by being harmed, others are harmed by being benefitted. ~ While other men have taught their precept, I have my own, ~ - the violent man shall die a violent death. ~ I will make this the basis of my teaching.

* * *

[42c30t] **Ch'u Ta-Kao ~** Tao begets One; one begets two; two begets three; three begets all things. ~ All things are backed by the Shade (yin) and faced by the Light (yang), and harmonized by the immaterial Breath (ch'i). ~ What others teach, I also teach: ~ 'The daring and violent do not die a natural death.' ~ This (maxim) I shall regard as my instructor.

* * *

[42c31t] **Paul J. Lin ~** Tao begets One. ~ One begets Two. ~ Two begets Three. ~ Three begets all things. ~ All things carry the female and embrace the male. ~ And by breathing together, they live in harmony. ~ What the people hate is being orphaned, widowed, and starved. ~ But kings and dukes call themselves these names. ~ Therefore everything can be augmented when diminished, and diminished when augmented. ~ What the people teach, I teach too. ~ The violent and fierce cannot die a natural death. ~ I will become the father of teaching.

* * *

[42c32t] **Michael LaFargue ~** Tao produced The One; ~ The One produced Two; ~ Two produced Three; ~ Three produced the thousands of things. ~ The thousands of things: ~ Turn their backs on the quiet and dark, ~ and embrace the aggressive and bright. ~ An Empty ch'i brings Harmony. ~ What people look down upon: ~ to be orphaned, poor, destitute. ~ But the kings and princes ~ make these names into titles. ~ Yes, things: ~ Sometimes you reduce them, and they are enlarged; ~ sometimes you enlarge them, and they are reduced. ~ What another has taught, I also teach: ~ "A violent man will not reach his natural end." ~ I will make of this the father of my teaching.

* * *

[42c33t] **Cheng Lin ~** Truth gave birth to one; ~ one gave birth to two; ~ two gave birth to three; ~ three gave birth to the multitude of things which attain the state of harmony when the opposite elements of Ying and Yang are mingled in a well-balanced manner. ~ Men dislike to be called "The Virtueless" or "The Unworthy." ~ But these are the names with which the sovereigns style themselves. ~ Hence, a thing may seem diminished when it is actually augmented, and it may seem augmented when it is actually diminished. ~ What other men teach, I also teach: ~ "The violent and overbearing men will die an unnatural death." ~ This will form the main theme of my teaching.

* * *

[42c34t] **Yi Wu ~** The Way brings forth one, ~ One brings forth two, ~ Two bring forth three, ~ Three bring forth all things. ~ All things carry the dark and embrace the light ~ and make them harmonize with empty energy. ~ People dislike "the lonely one", "the little one", and "the worthless one", ~ But kings and dukes call themselves by these names. ~ Therefore, everything may gain by losing ~ and may lose by gaining. ~ What people teach, I also teach: ~ "The man of violence will not die well." ~ I will take this as the father of my teaching.

* * *

[42c35t] **Han Hiong Tan ~** Dao engenders one. (Tai-chi) ~ One engenders two. (Yin and Yang) ~ Two engenders three. (combinations of Yin and Yang) ~ Three engenders everything. ~ Everything carries Yin and embraces Yang. ~ The mixing of Yin and Yang becomes an entity. ~ People dislike words like orphaned, widowed and unworthy. ~ Nevertheless, the lords use these terms as their titles. ~ An affair may finally turn out well despite a very bad start. ~ Conversely, it could turn out badly with a good start. ~ That is what I have learnt: nothing is certain in life. ~ I will use this to teach others. ~ However, I will still use ~ "Those who resort to violence will die by violence" as my principal teaching.

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[42c36t] **Hua-Ching Ni ~** The universal subtle essence gave birth to One. ~ One gave birth to Two. ~ Two gave birth to Three. ~ Three gave birth to the Myriad Things. ~ All lives have their backs to the yin and embrace the yang. ~ There is nothing more loathed by people than to be orphaned, desolate, and hapless. ~ Yet the wise ancient kings, princes, and barons used such titles to refer to themselves. ~ A thing is sometimes benefitted by being humbled, ~ and diminished by being expanded. ~ What the ancients have taught, I also shall teach: ~ "A man of force and violence will come to a violent end." ~ Whoever said this can be my teacher and father.

* * *

[42c37t] **Chang Chung-yuan ~** From the Tao, one is created; ~ From one, two; ~ From two, three; ~ From three, ten thousand things. ~ All of them achieve harmony through the unification of affirmation and negation ~ Which is embraced by everything. ~ No one likes to be isolated (ku), without merit (kua), or worthless (pu ku), ~ Yet rulers refer to themselves with these names. ~ Thus, some things add to their value by reducing their value. ~ Some things reduce their value by adding to their value. ~ Other ancients have taught this; I teach it too. ~ "The man of violence will end his life in violence." ~ This is a basic motto.

* * *

[42c38t] **Henry Wei ~** Tao and Transformation ~ Tao Hua ~ Tao gave birth to One; ~ One gave birth to Two; ~ Two gave birth to Three; ~ Three gave birth to the ten thousand things. ~ The ten thousand things carry Yin and embrace Yang. ~ The two primordial breaths blend and produce harmony. ~ To be orphaned or lonely or unworthy ~ Is what all people detest; ~ Yet kings and nobles apply those terms to themselves. ~ Indeed, things sometimes benefit by an intended injury, ~ And sometimes receive injury from an intended benefit. ~ What others teach, I shall also teach: ~ "The strong and violent will die an unnatural death." ~ This will serve as my chief lesson.

* * *

[42c39t] **Ha Poong Kim ~** Tao gives birth to One; ~ One gives birth to Two; ~ Two give birth to Three, ~ Three give birth to the ten thousand things. ~ The ten thousand things carry the yin on their backs and hold the yang in their arms; ~ And attain harmony through the blending of the two energies. ~ What people detest most ~ Is to be orphaned, widowed and ill-provided. ~ But that is how kings and princes call themselves. ~ Therefore, of things, some gain by losing, ~ Some lose by gaining. ~ What others teach ~ I also teach. ~ "The violent one will not attain his death." ~ I will take this to be my teacher.

* * *

[42c40t] **Tao Huang ~** Tao gives rise to one. ~ One gives rise to two. ~ Two gives rise to three. ~ Three gives rise to all things. ~ All things carry yin and embrace yang, ~ Drawing Chi together into harmony. ~ What the world hates is the widow and orphan without support. ~ But lords and rulers name themselves these. ~ Do not seek gain from losing, nor loss from gaining. ~ What people teach, after discussion becomes doctrine. ~ Those who excel in strength do not prevail over death. ~ I would use this as the father of teaching.

* * *

[42c41t] **Tang Zi-chang ~** Dao gave birth to One - Existence: Heaven; ~ One gave birth to Two - Coexistence: Heaven and Earth; ~ Two gave birth to Three: Heaven, Earth and Life; ~ and Three gave birth to All Things. ~ All Things are sustained by Yin - the inactive cosmic gas, and are embraced by Yang - the active cosmic gas. ~ To produce these gases into orderly use is to harmonize them. ~ What the people hate are: "orphanhood", "widowhood" and "indigence". ~ Yet these terms are used as designations by rulers. ~ Materialistically, one may gain by losing, ~ Similarly, one may lose by gaining. ~ What people preach I also preach. ~ Then I shall be the master of preaching. ~ A violent person cannot die a natural death.

* * *

[42c42t] **Wing-tsit Chan ~** Tao produced the One. ~ The One produced the two. ~ The two produced the three. ~ And the three produced the ten thousand things. ~ The ten thousand things carry the yin and embrace the yang, and through the blending of the material force they achieve harmony. ~ People hate to be children without parents, lonely people without spouses, or men without food to eat, ~ And yet kings and lords call themselves by these names. ~ Therefore it is often the case that things gain by losing and lose by gaining. ~ What others have taught, I teach also: ~ "Violent and fierce people do not die a natural death." ~ I shall make this the father of my teaching.

* * *

[42c91t] **И. И. Семененко ~** Дао порождает единицу, ~ единица родит двойку, ~ два рождает тройку, ~ три дает жизнь десяти тысячам вещей. ~ Все вещи, прислоняясь спиной к Тени (Инь), обнимают Свет (Ян), и дыхание (ци) пустоты приводит их к гармонии. ~ Что людям ненавистно - это оказаться "сирым", "вдовым" и "убогим", но так зовут себя цари с князьями. ~ Выходит, что ущербность может доставлять прибыток, прибыток - приносить ущерб. ~ Такое наставление я получаю от людей. ~ И я их тоже наставляю: за произвол, насилие ждет преждевременная смерть. ~ Это будет моим самым главным наставлением.

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[42c92t] **А. А. Маслов ~** Дао порождает одно. ~ Одно порождает два. ~ Два порождает три. ~ Три порождает мириады существ. ~ Мириады существ несут в себе инь и объемлют ян, а пустотное ци приводит их в гармонию. ~ Нет слов, которых бы человек страшился больше, чем "сирый", "покинутый", "неудачник". ~ А ведь знать и правители именно так называют себя. ~ Поэтому вещи то принижаются, возвышаясь, то возвышаются, принижаясь. ~ Тому, чему учат другие, учу и я: "Сильные и жестокие не умирают своей смертью", ~ считаю это своим первейшим наставлением.

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[42c93т] **Е. А. Торчинов** ~ Дао рождает Одно. ~ Одно Двоих рождает. ~ Двое рождают Трех. ~ Трое рождают все сущее. ~ Все сущее носит на себе инь - силу темную и обнимает ян - силу светлую, так достигая гармонии энергий жизни и сил равновесия. ~ Теми именами, что люди так не любят: "сирыми", "одинокими", "недостойными", - цари и правящие князья сами себя зовут. ~ Поэтому таков существования принцип: вещь, умаляясь, возрастает, а возрастая - умаляется. ~ Тому же я учу, чему все люди учат: "Насильник и тиран своей не умирает смертью". ~ Вот мудрость эту я и сделаю своим учителем.

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[42c94т] **А. Е. Лукьянов** ~ Дао рождает один. ~ Один рождает два. ~ Два рождает три. ~ Три рождает десять тысяч вещей. ~ Вещи несут за плечами инь и на руках держат ян. ~ Пустота-энергия образует [условие их] гармонии (согласия). ~ То, что люди ненавидят, это быть сирыми, одинокими, несчастными. ~ А ваны и гуны называют себя так. ~ Это потому, что из вещей одни, ослабляя себя, усиливают себя, ~ другие, усиливая себя, ослабляют себя. ~ Чему надо научить людей, тому именно я и учу. ~ Тот же, кто препятствует [этому], не умирает своей смертью. ~ Я вскоре стану Отцом Учения.

* * *

[42c95т] **Ян Хин-шун** ~ Дао рождает одно, одно рождает два, два рождают три, а три рождают все существа. ~ Все существа носят в себе инь и ян, наполнены ци и образуют гармонию. ~ Люди не любят [имена] "одинокий", "сирый", "несчастливый". ~ Между тем гуны и ваны этими [именами] называют себя. ~ Поэтому вещи возвышаются, когда их принижают, и принижаются, когда их возвышают. ~ Чему учат люди, тому обучаю и я: ~ сильные и жестокие не умирают своей смертью. ~ Этим я руководствуюсь в своем обучении.

* * *

[42c96т] **Д. П. Конисси** ~ Тао произвело одно, одно - два, два - три, а три - все вещи. ~ Всякая вещь носит на себе инь и заключает в себе ян. ~ Находящийся в исступленном состоянии легко умиротворяется. ~ Люди ненавидят тех, которые оставляют сирот и бедняков без помощи. ~ Поэтому умные цари и князья помогают сиротам и беднякам; они же сделаются предметом похвалы (народа). ~ Потеря есть начало размножения, множество - начало потери. ~ Чему другие учили и учат по справедливости, тому и я учу людей. ~ Очень сильный не умирает естественною смертью. ~ Я сделаюсь отцом учения.

* * *

[42c97т] **В. В. Малявин** ~ Путь рождает Одно, ~ Одно рождает Два, ~ Два рождает Три, ~ А Три рождает всю тьму вещей. ~ Все вещи несут в себе Инь и обнимают Ян, ~ Пустотное дыхание приводит их к согласию. ~ То, чего люди не любят, - ~ Это быть "сиротой", "одиноким", "беспомощным", ~ Но так называют себя цари и князья. ~ Посему тот, кто теряет, порою приобретает, ~ А кто приобретает - тот теряет. ~ Чему люди учили, я тоже учу: ~ "Злой и сильный умрет не своей смертью". ~ Пусть это будет мне отцом моих поучений.

* * *

[42c98т] **Б. Б. Виногродский** ~ Путь рождает один. ~ Один рождает два. ~ Два рождает три. ~ Три рождает мириады сущностей. ~ Для мириад сущностей то, что давит на спину - Инь, а что обнимают спереди - Ян. ~ Через срединность дыхания-ци осуществляют гармонию. ~ Люди в первую очередь не любят быть сирыми, вдовыми, не-прикаянными, а правители и удельные князья так и называют себя. ~ Причинность: ~ Для сущности и убыль может обернуться прибылью. ~ А может и прибыль обернуться убылью. ~ Чему люди учат, тому учу и я. ~ Коль сильный хребет, то умрешь, так и не обретя. ~ Сущность моя - это и делает родителем своего учения.

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PSEUDO-CHAPTER **Forty-Three**

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* * *

[43c01т] **Robert G. Henricks** ~ The softest, most pliable thing in the world runs roughshod over the firmest thing in the world. ~ That which has no substance gets into that which has no spaces or cracks. ~ I therefore know {that there is} benefit in taking no action. ~ The {wordless} teaching, the benefit of taking no action - ~ Few in the world can realize these!

* * *

[43c02т] **John C. H. Wu** ~ THE softest of all things ~ Overrides the hardest of all things. ~ Only Nothing can enter into no-space. ~ Hence I know the advantages of Non-Ado. ~ Few things under heaven are as instructive as the lessons of Silence, ~ Or as beneficial as the fruits of Non-Ado.

* * *

[43c03т] **D. C. Lau** ~ The most submissive thing in the world can ride roughshod over the hardest in the world - ~ That which is without substance entering that which has no crevices. ~ That is why I know the benefit of resorting to no action. ~ The teaching that uses no words, the benefit of resorting to no action, these are beyond the understanding of all but a very few in the world.

* * *

[43c04т] **R. L. Wing** ~ The most yielding parts of the world ~ Overtake the most rigid parts of the world. ~ The insubstantial can penetrate continually. ~ Therefore I know that without action there is advantage. ~ This philosophy without words, ~ This advantage without action - ~ It is rare, in the world, to attain them.

* * *

[43c05т] **Ren Jiyu** ~ The softest thing under Heaven is able to run in and out of the hardest. ~ The invisible force is able to penetrate that in which there is no crevice. ~ Thereby I come to know the advantage of doing nothing. ~ The instructiveness of not speaking and the benefits of nonaction are incomparable under Heaven.

* * *

[43c06т] **Gia-fu Feng** ~ The softest thing in the universe ~ Overcomes the hardest thing in the universe. ~ That without substance can enter where there is no room. ~ Hence I know the value of non-action. ~ Teaching without words and work without doing ~ Are understood by very few.

* * *

[43c07т] **Lok Sang Ho** ~ The most gentle and the most flexible of the world ~ Certainly outperforms the strongest and the hardest. ~ What appears intangible and without substance ~ Can penetrate the narrowest gaps. ~ From this we can appreciate the benefits of not contriving. ~ The wordless teaching, and the benefits of not contriving, ~ Certainly find no match under heaven.

* * *

[43c08т] **Xiaolin Yang** ~ The DAO is the softest thing in the world, ~ But it can ride freely into the hardest places, ~ And there is nowhere it cannot go. ~ I thus know the benefits of WUWEI. ~ The DAO educates without lecturing, benefits with WUWEI; ~ There is nothing in the world that can compare with the DAO.

* * *

[43c09т] **Walter Gorn Old**, UNLIMITED USEFULNESS ~ The gentlest thing in the world will override the strongest. ~ The Non-Existent pervades everything, though there be no inlet. ~ By this I comprehend how effectual is non-action. ~ To teach without words and to be useful without action, few among men are capable of this.

* * *

[43c10т] **James Legge** ~ The softest thing in the world dashes against and overcomes the hardest; ~ that which has no (substantial) existence enters where there is no crevice. ~ I know hereby what advantage belongs to doing nothing (with a purpose). ~ There are few in the world who attain to the teaching without words, and the advantage arising from non-action.

* * *

[43c11т] **David Hinton** ~ The weakest in all beneath heaven gallops through the strongest, and vacant absence slips inside solid presence. ~ I know by this the value of nothing's own doing. ~ The teaching without words, the value of nothing's own doing: few indeed master such things.

* * *

[43c12т] **Chichung Huang** ~ The softest under heaven ~ Gallops over the hardest under heaven; ~ The formless penetrates into the spaceless. ~ I thereby know the benefit of nonaction. ~ The edification of speechlessness ~ The benefit of nonaction - ~ Nothing under heaven can match it.

* * *

[43c13т] **Ellen M. Chen** ~ The softest (chih jou) in the world, ~ Gallops (ch'ih ch'eng) in the hardest (chih chien) in the world. ~ That which is not penetrates that which has no crevice (wu yu ju wu chien). ~ I thereby know the benefit of no-action (wu-wei). ~ The teaching without words, ~ The benefit of no-action, ~ Hardly anything in the world can compare with them.

* * *

[43c14т] **Lee Sun Chen Org** ~ [Water] is the softest and most adaptive thing in the world, but it can flow around, over, and even through the hardest thing, i.e. rocks; ~ Furthermore, it can run around, over, and even through rocks like racing horses; ~ Its force came from nothing [we can describe]; ~ [All we know is that in due course] It can pierce through solid seamless rocks; ~ I therefore learn about the advantage of carrying out the principle of non-interference (abiding by natural forces). ~ [The above paragraph illustrates that:] ~ The [effectiveness of] educating people [through deeds] rather than through speeches, ~ And the advantage of helping [people] through non-interference [i.e. making use of natural propensities], ~ [All of the above are the best policies executed by Sages] ~ Hardly any other practice in this world can match [the extent of their conformity with Tao].

* * *

[43c15т] **Tien Cong Tran** ~ The softest in the world surpasses the hardest in the world. ~ Only Nothing can enter into no-space. ~ Hence, I know the advantages of non-doing. ~ The teaching of no-word, the beneficial of non-doing, - a very few in the world know.

* * *

[43c16т] **Thomas Z. Zhang** ~ The most flexible wins out over the stiffest. ~ The shapeless can be omnipresent. ~ I know it is beneficial not use brute force. ~ The best in the world teach without preaching, and act without using force.

* * *

[43c17т] **Arthur Waley** ~ What is of all things most yielding ~ Can overwhelm that which is of all things most hard. ~ Being substanceless it can enter even where there is no space; ~ That is how I know the value of action that is actionless. ~ But that there can be teaching without words, ~ Value in action that is actionless, ~ Few indeed can understand.

* * *

[43c18т] **Richard John Lynn** ~ The softest things under Heaven gallop through the hardest things. ~ That which has no physical existence can squeeze through where there is no space, so from this I know how advantageous it is to act without conscious purpose. ~ The teaching that is not expressed in words, the advantage that is had by acting without conscious purpose, rare is it that anyone under Heaven ever reaches them.

* * *

[43c19т] **Lin Yutang** ~ THE SOFTEST SUBSTANCE ~ The softest substance of the world ~ Goes through the hardest. ~ That-which-is-without-form penetrates that-which-has-no-crevice; ~ Through this I know the benefit of taking no action. ~ The teaching without words ~ And the benefit of taking no action ~ Are without compare in the universe.

* * *

[43c20т] **Victor H. Mair** ~ The softest thing under heaven gallops triumphantly over ~ The hardest thing under heaven. ~ Nonbeing penetrates nonspace. ~ Hence, ~ I know the advantages of nonaction. ~ The doctrine without words, ~ The advantage of nonaction - ~ few under heaven can realize these!

* * *

[43c21т] **Tolbert McCarroll** ~ The most yielding of all things ~ overcomes the hardest of all things. ~ That which has no substance ~ enters where there is no crevice. ~ Hence, I know the value of action without striving. ~ Few things under heaven bring more benefit than the lessons learned from silence and the actions taken without striving.

* * *

[43c22т] **David H. Li** ~ The world's tenderest is the master of the world's steeliest. ~ Null permeates Ull. ~ I thus know the benefits of laissez-faire. ~ Instructions without words and benefits of laissez-faire - few things in the world can top them.

* * *

[43c23т] **Yasuhiko Genku Kimura** ~ The softest under heaven always prevails over the hardest. ~ For, having no fixed form, ~ It can penetrate even where there is no visible opening. ~ This is the power of balanced action through nonaction. ~ This is the benefit of balanced action through nonaction. ~ Nonaction teaches without words, and benefits without actions. ~ No power in the world can even come close to it.

* * *

[43c24т] **Chou-Wing Chohan** ~ When the learned scholar hears the Tao ~ He makes every effort to master it. ~ When the mediocre scholar hears the Tao ~ It will seem as if he grasps and loses it, alternately. ~ When the weak scholar hears the Tao ~ He laughs wildly, ~ If he had not laughed at it, it would not be

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worthy to be Tao. ~ Therefore it is written: ~ "The enlightened Tao seems dark, ~ The advanced Tao seems backward, ~ The direct Tao seems obscure, ~ The most exalted quality looks like a valley, ~ The most pristine white looks colorless, ~ The most superior virtue looks insufficient, ~ The most solid quality is like a fragile stalk, ~ The simplest nature looks changeable, ~ The largest square has no angles, ~ The largest vessel is never whole, ~ The loudest sound is hardly heard, ~ The largest image cannot be imagined. ~ Tao, since it is hidden, is nameless." ~ But only the Tao can improve and mend. ~ To separate is to be constructive; to be constructive is to be destructive. ~ All things, whether they are constructive or destructive, lead to the One again.

* * *

[43c25t] **Man-Ho Kwok ~** The very softest thing of all can ride like a galloping horse through the hardest of things. ~ Like water, like water penetrating rock. ~ And so the invisible enters in. ~ That is why I know it is wise to act by doing nothing. ~ And how few, how very few understand this! ~ People teach in the world what I know to be true: ~ if you live violently that is how you will die.

* * *

[43c26t] **Gu Zhengkun ~** The most supple in the world ~ Can go through the hardest in the world. ~ What consists of no substance can enter what has no crevices. ~ I thus know the benefit of inaction. ~ Teaching without words, ~ The benefit of inaction, ~ Are what few people in the world can perform and obtain.

* * *

[43c27t] **Chao-Hsiu Chen ~** The softest under Heaven can ride roughshod over the hardest. ~ That without substance can enter even into the smallest space. ~ That is why I know the benefit of doing nothing. ~ Teaching without words, benefiting without doing: ~ there are unfortunately very few people under Heaven who can reach these goals.

* * *

[43c28t] **Liu Qixuan ~** The feeblest is the strongest ~ That can run everywhere in the world, ~ It can go through being and non-being alike ~ Without any effort. ~ I therefore come to know the good ~ Of doing nothing willfully. ~ The efficiency of wordless teaching and doing nothing ~ Is rarely matched.

* * *

[43c29t] **Shi Fu Hwang ~** The Softest Thing ~ Lao Tze says, ~ The softest thing in the world dashes against and overwhelms the hardest; ~ that which is without form can go through where there is no crevice. ~ Through this I know that acting without the intent to control fate can be advantageous. ~ The advantage of teaching without speech and acting without the intent to control fate is incomparable in the world.

* * *

[43c30t] **Ch'u Ta-Kao ~** The non-existent can enter into the impenetrable. ~ By this I know that non-action is useful. ~ Teaching without words, utility without action - ~ Few in the world have come to this.

* * *

[43c31t] **Paul J. Lin ~** The world's softest thing gallops to and fro through the world's hardest thing. ~ Things without substance can penetrate things without crevices. ~ Thus I know the benefit of inaction. ~ But teaching without words and benefitting without action are understood by few in the entire world.

* * *

[43c32t] **Michael LaFargue ~** The Softest thing in the world, ~ rides right over the Hardest things in the world. ~ What-has-No-Being, ~ enters what-leaves-no-opening. ~ This makes me realize the advantage of Not Doing. ~ Teaching done by not talking, ~ the advantage gained by Not Doing - ~ few things in the world can match this.

* * *

[43c33t] **Cheng Lin ~** The softest thing in the world can overcome the hardest. ~ Such a thing seems to issue forth from nowhere, and yet it penetrates everywhere. ~ From this I have learned the advantage of inaction. ~ Few men in this world have learned the precept of silence, and the advantage of inaction.

* * *

[43c34t] **Yi Wu ~** That which is softest in the world overrides that which is hardest in the world. ~ Only that which has no existence can enter that which has no crevice. ~ Therefore, I know the benefit of non-action. ~ Teaching without words ~ And benefit without action; ~ Few in the world attain it.

* * *

[43c35t] **Han Hiong Tan ~** The world's softest can ride roughshod over the world's hardest. ~ The pervasive force which has no form (thickness) ~ Can penetrate through the substance that has no breach (crevice). ~ Hence, I understand the advantage of non-action. ~ The principles of teaching without words (speechless tuition) and the benefits of non-action (laissez faire) are peerless under the sun.

* * *

[43c36t] **Hua-Ching Ni ~** The softest of all things can overcome the hardest of all things. ~ Only the insubstantial can penetrate the spaceless. ~ Thus, we know the benefit of non-interference and the teaching of the subtle Way of the universe that does not rely on words. ~ Few people under Heaven can attain it.

* * *

[43c37t] **Chang Chung-yuan ~** The meekest in the world ~ Penetrates the strongest in the world. ~ As nothingness enters into that-which-has-no-opening. ~ Hence, I am aware of the value of non-action ~ And of the value of teaching with no words, ~ As for the value of non-action, ~ Nothing in the world can match it.

* * *

[43c38t] **Henry Wei ~** Universal Application ~ Pien Yung ~ The softest things in the world ~ Can match and overcome the hardest. ~ Non-being penetrates even the crackless. ~ Thus the value of non-interference is clear to me. ~ The teaching without words, ~ And the virtue of non-interference, ~ Can hardly be matched in the world.

* * *

[43c39t] **Ha Poong Kim ~** The softest under Heaven ~ Rides roughshod over the hardest under Heaven. ~ The beingless [wu yu] penetrates the spaceless [wu chien]. ~ From this I know the advantage of no-action [wu-wei]. ~ The wordless teaching, ~ The advantage of no-action - ~ Nothing under Heaven exemplifies them better.

* * *

[43c40t] **Tao Huang ~** What is softest in the world penetrates what is hardest in the world. ~ Nonbeing enters where there is no room. ~ From this I know the riches of nonaction. ~ Wordless teaching and the riches of nonaction is matched by very little in the world.

* * *

[43c41t] **Tang Zi-chang ~** The world's softest can over-run the world's hardest. ~ It comes from the unknown (non-existence) and it enters no space. ~ From this we know how advantageous is non-interference! ~ Thus, education by non-preaching and the policy of non-interference have merits with which nothing under heaven can compare.

* * *

[43c42t] **Wing-tsit Chan ~** The softest things in the world overcome the hardest things in the world. ~ Non-being penetrates that in which there is no space. ~ Through this I know the advantage of taking no action. ~ Few in the world can understand the teaching without words and the advantage of taking no action.

* * *

[43c91t] **И. И. Семененко ~** Мягчайшее под Небесами проскакивает сквозь твердейшее. ~ Неналичие проходит в то, что не имеет промежутка. ~ Именно поэтому я знаю о полезности бездействия. ~ В Поднебесной редко кому удается овладеть учением, невыразимым в слове, и полезностью бездействия.

* * *

[43c92t] **А. А. Маслов ~** Самое мягкое в Поднебесной может одолеть самое твёрдое в Поднебесной. ~ То, что не имеет сущности, проникает туда, где нет даже щели. ~ Потому-то я и постиг пользу недеяния. ~ Но учение вне слов и пользу недеяния крайне редко встретишь в Поднебесной.

* * *

[43c93t] **Е. А. Торчинов ~** В Поднебесной предельно мягкое управляет предельно твердым. ~ А не имеющее наличия входит в плотное, не имеющее промежутков. ~ Вот и я обладаю знанием того, что польза проистекает из недеяния. ~ Бессловесное учение, польза недеяния - о, как мало в Поднебесной людей, которые могут этого достичь!

* * *

[43c94t] **А. Е. Лукьянов ~** То, что в Поднебесной стало мягким, гонит то, что в Поднебесной стало твердым. ~ Небытие и бытие входят в неразрывное пространственно-временное единство. ~ Вот откуда я знаю, что недеяние имеет пользу. ~ Обучать без слов, приносить пользу недеянием - ~ редко кто в Поднебесной достиг этого.

* * *

[43c95t] **Ян Хин-шун ~** В Поднебесной самые слабые побеждают самых сильных. ~ Небытие проникает везде и всюду. ~ Вот почему я знаю пользу от недеяния. ~ В Поднебесной нет ничего, что можно было бы сравнивать с учением, не прибегающим к словам, и пользой от недеяния.

* * *

[43c96t] **Д. П. Конисси ~** Мир смирен: все люди едят и бегают над его твердынею. ~ Небытие поглощается беспромежуточным. ~ Поэтому я знаю, что бездеятельность имеет высокое достоинство. ~ Бессловесное учение и бездеятельность полезнее всего существующего между небом и землей.

* * *

[43c97t] **В. В. Малявин ~** Самое мягкое в мире покроет самое твердое. ~ Невещественное войдет в то, что не имеет пустот. ~ Так узнаем, что от недеяния есть выгода. ~ Учение без слов, выгоду недеяния ~ В мире способны понять немногие.

* * *

[43c98t] **Б. Б. Виногродский ~** Предельно мягкое в Поднебесной опережает в гонке предельно твердое в Поднебесной. ~ Отсутствие наличия приникает в пространство отсутствия. ~ Сущность моя посредством этого знает наличие прибыли-пользы в осуществлении отсутствия. ~ Учение, не выраженное в словах, прибыль-польза от не-осуществления, - в Поднебесной редко достигают этого.

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PSEUDO-CHAPTER **Forty-Four**

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* * *

[44c01t] **Robert G. Henricks ~** Fame or your health - which is more dear? ~ Your health or possessions - which is worth more? ~ Gain or loss - in which is there harm? ~ {If your desires} are great, {you're bound to be extravagant}; ~ {If you store much away, you're bound} to lose {a great deal}. ~ Therefore, if you know contentment, you'll not be disgraced. ~ If you know when to stop, you'll suffer no harm. ~ And in this way you can last a very long time.

* * *

[44c02t] **John C. H. Wu ~** As for your name and your body, which is the dearer? ~ As for your body and your wealth, which is the more to be prized? ~ As for gain and loss, which is the more painful? ~ Thus, an excessive love for anything will cost you dear in the end. ~ The storing up of too much goods will entail a heavy loss. ~ To know when you have enough is to be immune from disgrace. ~ To know when to stop is to be preserved from perils. ~ Only thus can you endure long.

* * *

[44c03t] **D. C. Lau ~** Your name or your person, ~ Which is dearer? ~ Your person or your goods, ~ Which is worth more? ~ Gain or loss, ~ Which is a greater bane? ~ That is why excessive meanness ~ Is sure to lead to great expense; ~ Too much store ~ Is sure to end in immense loss. ~ Know contentment ~ And you will suffer no disgrace; ~ Know when to stop ~ And you will meet with no danger. ~ You can then endure.

* * *

[44c04t] **R. L. Wing ~** Which is dearer, ~ Name or life? ~ Which means more, ~ Life or wealth? ~ Which is worse, ~ Gain or loss? ~ The stronger the attachments, ~ The greater the cost. ~ The more that is hoarded, ~ The deeper the loss. ~ Know what is enough; ~ Be without disgrace. ~ Know when to stop; ~ Be without danger. ~ In this way one lasts for a very long time.

* * *

[44c05t] **Ren Jiyu ~** Which is more dear to me, credit or life? ~ Which is more valuable, life or wealth? ~ Which is more harmful, gain or loss? ~ Therefore the excessive stint must cause enormous expenses, ~ The rich hoard must suffer a serious loss. ~ Whoever is contented will meet no disgrace, ~ Whoever knows when and where to stop will meet no danger, ~ And he is able to endure long without worry.

* * *

[44c06t] **Gia-fu Feng ~** Fame or self: Which matters more? ~ Self or wealth: Which is more precious? ~ Gain or loss: Which is more painful? ~ He who is attached to things will suffer much. ~ He who saves will suffer heavy loss. ~ A contented man is never disappointed. ~ He who knows when to stop does not find himself in trouble. ~ He will stay forever safe.

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* * *

[44c07T] **Lok Sang Ho** ~ Which is the dearer, ~ Fame or the body? ~ Which means more, ~ The body or wealth? ~ Which can be called an ill, ~ To gain or to lose? ~ Greater cost comes with greater craving. ~ Greater loss comes with greater accumulation. ~ He who knows what he needs ~ will attract no dishonor. ~ He who knows when to stop ~ will come to no grief. ~ Such people can have a lasting life.

* * *

[44c08T] **Xiaolin Yang** ~ Fame or health, which is dearer to you? ~ Health or wealth, which is more important to you? ~ Gain or loss, which hurts you more? ~ The more you love something, the more you have to pay. ~ The more wealth you accumulate, the more likely you will lose it. ~ If you know when to be satisfied, you will not be insulted, ~ If you know when to stop, you will not be hurt, ~ This is how you last long.

* * *

[44c09T] **Walter Gorn Old**, STANDING STILL ~ Which is the nearer to you, your name or your person? ~ Which is the more precious, your person or your wealth? ~ Which is the greater evil, to gain or to lose? ~ Great devotion requires great sacrifice. ~ Great wealth implies great loss. ~ He who is content can never be ruined. ~ He who stands still will never meet danger. ~ These are the people who endure.

* * *

[44c10T] **James Legge** ~ Or fame or life, ~ Which do you hold more dear? ~ Or life or wealth, ~ To which would you adhere? ~ Keep life and lose those other things; ~ Keep them and lose your life: - which brings ~ Sorrow and pain more near? ~ Thus we may see, ~ Who cleaves to fame ~ Rejects what is more great; ~ Who loves large stores ~ Gives up the richer state. ~ Who is content ~ Needs fear no shame. ~ Who knows to stop ~ Incurs no blame. ~ From danger free ~ Long live shall he.

* * *

[44c11T] **David Hinton** ~ Name or self: which is precious? ~ Self or wealth: which is treasure? ~ Gain or loss: which is affliction? ~ Indulge love and the cost is dear. ~ Keep treasures and the loss is lavish. ~ Knowing contentment you avoid tarnish, and knowing when to stop you avoid danger. ~ Try it and your life will last and last.

* * *

[44c12T] **Chichung Huang** ~ Fame and life - which is dearer? ~ Life and wealth - which is weightier? ~ Gain and loss - which is drearier? ~ Excessive love entails enormous costs; ~ Abundant stores entail heavy losses. ~ Therefore, knowing content ~ Will exempt you from humiliation; ~ Knowing where to stop ~ Will exempt you from peril. ~ You may long endure.

* * *

[44c13T] **Ellen M. Chen** ~ Your name and your body (shen), which is dearer? ~ Your body and material goods, which is more abundant? ~ Gain and loss, which is illness? ~ Therefore in excessive love one necessarily goes to great expenses, ~ In hoarding much one necessarily loses heavily. ~ Knowing contentment (chih tsu) one does not suffer disgrace, ~ Knowing when to stop one does not become exhausted (tai). ~ This way one may last long.

* * *

[44c14T] **Lee Sun Chen Org** ~ Which is the dearest [to a person], fame or body? ~ Which is more important, body or goods? ~ Which is more sickening, gain or loss? ~ Therefore, the more a person would indulge in the love [of fame and body], the more will he be excessively wasteful; ~ The more a person would aggregates goods, the more will he be worried about losing them. ~ A person will live a long and perpetuated life if and only if: ~ He would free himself from the inferiority [complex of not having enough goods] by conscientiously drawing a line when his obtainment [of goods and wealth] provides him modestly comfortable life; ~ And he would also break off from the insecurity [complex] by ceasing and desisting [from accumulation of goods and wealth].

* * *

[44c15T] **Tien Cong Tran** ~ As for your name and your self, which is the dearer? ~ As for your self and your wealth, which is the more to be prized? ~ As for gain or loss, which is more painful? ~ Thus, extreme love leads to great cost. ~ Much storage leads to heavy loss. ~ To know when to have enough is to be immune from disgrace. ~ To know when to stop is to be preserved from danger. ~ Only thus can you last long.

* * *

[44c16T] **Thomas Z. Zhang** ~ Which is dearer, fame or health? ~ Which is more important, wealth or health? ~ Which is more damaging, obtaining the former or losing the latter? ~ Excessively loving results in great expense. ~ Excessive stocking leads to huge losses. ~ Therefore those who are not greedy can avoid disgrace. ~ Those who know where to stop can avoid failure. ~ They can have long-lasting success.

* * *

[44c17T] **Arthur Waley** ~ Fame or one's own self, which matters to one most? ~ One's own self or things bought, which should count most? ~ In the getting or the losing, which is worse? ~ Hence he who grudges expense pays dearest in the end; ~ He who has hoarded most will suffer the heaviest loss. ~ Be content with what you have and are, and no one can despoil you; ~ Who stops in time nothing can harm. ~ He is forever safe and secure.

* * *

[44c18T] **Richard John Lynn** ~ Reputation or one's person, which is dear? ~ One's person or what he possesses, which is more? ~ Gain or loss, which is harm? ~ Thus it is that extreme meanness is sure to result in great expense, and much hoarding is sure to result in heavy loss. ~ One who knows contentment will not suffer damage to his reputation, and one who knows how to stop will not place himself in danger. ~ As such, he will last long.

* * *

[44c19T] **Lin Yutang** ~ BE CONTENT ~ Fame or one's own self, which does one love more? ~ One's own self or material goods, which has more worth? ~ Loss (of self) or possession (of goods), which is the greater evil? ~ Therefore: ~ He who loves most spends most, ~ He who hoards much loses much. ~ The contented man meets no disgrace; ~ Who knows when to stop runs into no danger - ~ He can long endure.

* * *

[44c20T] **Victor H. Mair** ~ Name or person, which is nearer? ~ Person or property, which is dearer? ~ Gain or loss, which is drearier? ~ Many loves entail great costs, ~ Many riches entail heavy losses. ~ Know contentment and you shall not be disgraced, ~ Know satisfaction and you shall not be imperiled; ~ then you will long endure.

* * *

[44c21T] **Tolbert McCarroll** ~ Your integrity or your body: ~ Which is more important? ~ Your body or your possessions: ~ Which is worth more? ~ Gain or loss: ~ Which is more harmful? ~ Thus it is that the miser will pay much. ~ The hoarder will suffer great loss. ~ Be content with what you have ~ and you will not be disgraced. ~ Know when to stop ~ and you will be preserved from danger. ~ Only in this way will you long endure.

* * *

[44c22T] **David H. Li** ~ Fame and health - which is dearer? ~ Health and wealth - which is more valuable? ~ Gain and loss - which is more damaging? ~ Excessive love demands large outlay. ~ Overabundant wealth results in heavy loss. ~ Thus, ~ knowing contentment brings about no disgrace; ~ knowing moderation brings about no danger. ~ One lasts long.

* * *

[44c23T] **Yasuhiko Genku Kimura** ~ Which is more precious, fame or health? ~ Which is more important, health or wealth? ~ Which is more painful, gaining or losing? ~ The more excessive is your attachment, ~ The greater is your suffering. ~ The more excessive is your possession, ~ The heavier is your loss. ~ To know what is enough is to be free from disgrace. ~ To know when to stop is to be free from danger. ~ Those who practice this will long endure.

* * *

[44c24T] **Chou-Wing Chohan** ~ Tao begets one, ~ One begets two, ~ Two begets three, ~ Three begets all things. ~ All things, back to the shade, front to the light, ~ The harmony between them is the breath of life. ~ What others teach, I also teach: ~ "The cruel and violent do not die a natural death." ~ I will use that sentence as my guide.

* * *

[44c25T] **Man-Ho Kwok** ~ What really matters most, ~ Your image or your soul? ~ What do you care about, ~ Your money, or your life? ~ What's actually the best, ~ Making it - or losing? ~ If you pour all your energy into one thing, ~ You're sure to harm the rest of your being ~ And if you invest it all in profit - ~ You'll end up losing the whole lot. ~ If you're not always wanting, you can be at peace. ~ And if you're not always trying to be someone ~ You can be who you really are and go the whole way.

* * *

[44c26T] **Gu Zhengkun** ~ Which is dearer, your name or your body? ~ Which is more important, your body or your goods? ~ Which is more harmful, gain or loss? ~ Excessive stinginess will result in great expense; ~ Too much amassment leads to great loss; ~ Knowing contentment avoids disgrace; ~ Knowing when to stop avoids danger. ~ Thus one can be long in safety.

* * *

[44c27T] **Chao-Hsiu Chen** ~ Fame or your self: which is dearer? ~ Your self or your possessions: which is more precious? ~ To have or to lose: which is more detrimental? ~ That is why the most beloved will cost a great deal. ~ The more one stores, the more one will lose. ~ He who is content will not meet disgrace. ~ He who knows when to stop will not face danger. ~ Only then is there longevity.

* * *

[44c28T] **Liu Qixuan** ~ Which is more precious, the body or the name? ~ Which is more important, the body or the goods? ~ Which is more harmful, gains or losses? ~ One who cares for reputation pays more. ~ One who possesses much fears death most. ~ Therefore, ~ One who is easily satisfied is not a disgrace. ~ One who knows where to stop is not stopped in life.

* * *

[44c29T] **Shi Fu Hwang** ~ Gain And Loss ~ Lao Tze says, ~ Which means more to you, fame or self? ~ Which brings more to you, self or property? ~ Which ails you more, gain or loss? ~ The cost of the thing which you love is dear. ~ The treasure unscrupulously laid up shall result in heavy loss. ~ However, the contented man will not suffer disgrace. ~ A man who knows his limitations will not incur danger. ~ Namely, he can survive forever.

* * *

[44c30T] **Ch'u Ta-Kao** ~ Fame or your person, which is nearer to you? ~ Your person or wealth, which is dearer to you? ~ Gain or loss, which brings more evil to you? ~ Over-love of anything will lead to wasteful spending; ~ Amassed riches will be followed by heavy plundering. ~ Therefore, he who knows contentment can never be humiliated; ~ He who knows where to stop can never be perishable; ~ He will long endure.

* * *

[44c31T] **Paul J. Lin** ~ Of fame and life, which is more dear? ~ Of life and wealth, which is more worthy? ~ Of gain and loss, which is more distressing? ~ Therefore, loving in excess incurs great cost. ~ Overhoarding brings heavy loss. ~ To know what is enough means to avoid disgrace. ~ To know where to stop is to avoid danger. ~ Thus one can last long and endure.

* * *

[44c32T] **Michael LaFargue** ~ Your fame or your self, which is closer to you? ~ Your self or your possessions, which counts for more? ~ Gaining or losing, which brings the pain? ~ Indeed: ~ Very fond, much expended; ~ much hoarding, heavy loss. ~ Be content and there will be no disgrace. ~ Know to stop and there will be no danger. ~ And you can last very long.

* * *

[44c33T] **Cheng Lin** ~ Fame and life, - which is the more precious? ~ Life and property, - which is the more important? ~ Gain and loss, - which is the more to be preferred? ~ Inordinate love will surely result in abandonment. ~ Over-hoarding will surely end in heavy loss. ~ He who knows contentment will not suffer disgrace. ~ He who knows when to stop will not incur danger.

* * *

[44c34T] **Yi Wu** ~ Of fame and body, which is dearer? ~ Of body and property, which is worth more? ~ Of gain and loss, which is more troublesome? ~ Therefore, excessive love surely is great waste. ~ Much storing up surely is a heavy loss. ~ To know when you have enough ~ is to avoid disgrace. ~ To know when to stop ~ is to be free from danger. ~ Only thus can one long endure.

* * *

[44c35T] **Han Hiong Tan** ~ Personal glory or your life, ~ Which do you treasure more? ~ Your life or worldly possessions, ~ Which is more precious to you? ~ Gaining one but losing the other, which is more deleterious? ~ Therefore, wanting something badly can cost you dearly. ~ The more goods you hoard, the more you can possibly lose. ~ By being contented, you will never suffer any humiliation. ~ Knowing when to stop, you will never put your life in jeopardy. ~ Hence, you will have a long and wonderful life.

* * *

[44c36T] **Hua-Ching Ni** ~ As for your fame and your life, which matters more? ~ As for your life and your wealth, which is more precious? ~ As for gain or loss,

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which is more damaging? ~ He who is most endeared to something must pay dearest for it. ~ He who has hoarded much will suffer great loss. ~ He who knows when enough is enough saves himself from humiliation. ~ He who knows when to stop protects himself from peril. ~ To know this is to be long enduring.

* * *

[44c37t] **Chang Chung-yuan** ~ Man's name or man's self - which is closer to him? ~ Man's self or his property - which is more valuable to him? ~ Success or failure - which is more harmful to him? ~ Things that are cherished more, cost more. ~ The more that is kept, the more that is missed. ~ The man who is easily contented is free from shame. ~ The man who knows the right time to stop is free from danger. ~ Thus, he will last long.

* * *

[44c38t] **Henry Wei** ~ Self-Imposed Abstinences ~ Li Chieh ~ Which is more dear: ~ Fame or health? ~ Which is more valuable: ~ Health or wealth? ~ Which is more baneful: ~ Gain or loss? ~ Excessive love is bound to cause great expense. ~ Immense hoarding is bound to end in heavy loss. ~ He who knows contentment is free from disgrace; ~ He who knows when to quit will be free from peril. ~ He can endure a long time.

* * *

[44c39t] **Ha Poong Kim** ~ Your name or your body, which is dearer? ~ Your body or your possessions, which is more valuable? ~ Gaining or losing, which worries you more? ~ Therefore, when your craving is excessive, your spending is extravagant. ~ When you store much, you are bound to lose much. ~ Know how to be content, and you will not be disgraced. ~ Know when to stop, and you will be free from danger. ~ Thus you will be long-lasting.

* * *

[44c40t] **Tao Huang** ~ Which is more cherished, the name or the body? ~ Which is worth more, the body or possessions? ~ Which is more beneficial, to gain or to lose? ~ Extreme fondness is necessarily very costly. ~ The more you cling to, the more you lose. ~ So knowing what is sufficient averts disgrace. ~ Knowing when to stop averts danger. ~ This can lead to a longer life.

* * *

[44c41t] **Tang Zi-chang** ~ Between your fame and yourself, which is closer to you? ~ Between yourself and your wealth, which is more dear to you? ~ Between gain and loss, which is more of a burden to you? ~ Thus, excessive lust will cost one a great deal in the end. ~ Excessive wealth will make one suffer a heavy loss. ~ One who knows satisfaction will not be disgraced. ~ One who knows when to stop will not reach a perilous end. ~ Then he can rule everywhere and forever.

* * *

[44c42t] **Wing-tsit Chan** ~ Which does one love more, fame or one's own life? ~ Which is more valuable, one's own life or wealth? ~ Which is worse, gain or loss? ~ Therefore he who has lavish desires will spend extravagantly. ~ He who hoards most will lose heavily. ~ He who is contented suffers no disgrace. ~ He who knows when to stop is free from danger. ~ Therefore he can long endure.

* * *

[44c91t] **И. И. Семененко** ~ Милее славу заиметь или живым остаться? ~ Ценней живым остаться иль разбогатеть? ~ Больней приобрести или утратить? ~ Это объясняет, как дорого приходится расплачиваться за свою привязанность, ~ и сколь велик убыток, приносимый накопительством. ~ Кто знает то, что для него является достаточным, не подвергается бесчестью; ~ кто ведает, когда остановиться, пребывает в безопасности и может долго жить.

* * *

[44c92t] **А. А. Маслов** ~ Что дороже - славное имя или жизнь? ~ Что ценнее - жизнь или богатство? ~ Что мучительнее - достигать или утрачивать? ~ Вот почему великие пристрастия неизбежно ведут к большим потерям, а неуёмное накопление оборачивается огромной утратой. ~ Знай меру - и не придётся испытать стыд. ~ Умей остановиться - и не столкнёшься с опасностями. ~ И сумеешь прожить долго.

* * *

[44c93t] **Е. А. Торчинов** ~ Слава или собственное тело - что нам роднее? ~ Собственное тело или имущество - о чем заботимся мы больше? ~ Обретение или утрата - что уязвляет нас больнее? ~ Чем сильнее любовь, тем мучительнее утрата. ~ И чем больше храним, тем тяжелее потеря. ~ Знающий меру не узнает позора; знающий, когда надо остановиться, не попадет в беду. ~ Такой человек сможет стать долговечным!

* * *

[44c94t] **А. Е. Лукьянов** ~ Имя или тело, что роднее? ~ Тело или богатство, что дороже? ~ Обретение или утрата, что больнее? ~ Вот почему кто чрезмерно скуп, непременно понесет большие убытки; ~ кто безмерно накапливает, непременно потерпит немалую утрату. ~ Знающий меру не опозорится. ~ Знающий предел не подвергнется опасности. ~ Такие смогут быть долговечными.

* * *

[44c95t] **Ян Хин-шун** ~ Что ближе - слава или жизнь? ~ Что дороже - жизнь или богатства? ~ Что тяжелее пережить - приобретение или потерю? ~ Кто многое сберегает, тот понесет большие потери. ~ Кто много накапливает, тот потерпит большие убытки. ~ Кто знает меру, у того не будет неудачи. ~ Кто знает предел, тот не будет подвергаться опасности. ~ Он может стать долговечным.

* * *

[44c96t] **Д. П. Конисси** ~ Что ближе к себе: свое имя или собственное тело? ~ Что больше: свое тело или богатство? ~ Что тяжелее испытать: приобретение или потерю? ~ Кто увлекается, тот потерпит большой убыток. ~ Кто имеет много, тот может потерять больше, нежели имеющий мало. ~ Кто знает, чем человек должен быть довольным, тот никогда не потерпит позора. ~ Кто, зная границы своей деятельности, не приблизится к опасностям, тот будет жить долго.

* * *

[44c97t] **В. В. Малявин** ~ Что каждому ближе: слава или жизнь? ~ Что дороже: жизнь или богатство? ~ Что хуже: иметь или потерять? ~ Вот почему кто многое любит, тот много потратит, ~ А у того, кто много скопил, будут велики и потери. ~ Если знаешь, как быть довольным, не изведаешь позора. ~ Если знаешь, где остановиться, избегнешь опасности ~ И сможешь жить долго.

* * *

[44c98t] **Б. Б. Виногродский** ~ Что роднее, имя или тело? ~ Чего больше, тела или предметов? ~ Что больнее, обретенье или потеря? ~ Вот причинность: ~ От сильной любви будут большие утраты. ~ Коль много накопишь, то много исчезнет. ~ Зная достаточность, не посрамишься. ~ Умея останавливаться, не погибнешь. ~ Сможешь тем самым тянуть и длить.

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PSEUDO-CHAPTER **Forty-Five**

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[45c01t] **Robert G. Henricks** ~ Great completion seems incomplete; ~ Yet its usefulness is never exhausted. ~ Great fullness seems to be empty; ~ Yet its usefulness is never used up. ~ Great straightness seems to be bent. ~ Great skill seems to be clumsy. ~ Great surplus seems to stammer. ~ Activity overcomes cold; ~ Tranquility overcomes heat. ~ If you're quiet and tranquil you can become the ruler of the world.

* * *

[45c02t] **John C. H. Wu** ~ THE greatest perfection seems imperfect, ~ And yet its use is inexhaustible. ~ The greatest fullness seems empty, ~ And yet its use is endless. ~ The greatest straightness looks like crookedness. ~ The greatest skill appears clumsy. ~ The greatest eloquence sounds like stammering. ~ Restlessness overcomes cold, ~ But calm overcomes heat. ~ The peaceful and serene ~ Is the Norm of the World.

* * *

[45c03t] **D. C. Lau** ~ Great perfection seems chipped, ~ Yet use will not wear it out; ~ Great fullness seems empty, ~ Yet use will not drain it; ~ Great straightness seems bent; ~ Great skill seems awkward; ~ Great eloquence seems tongue-tied. ~ Restlessness overcomes cold; ~ Stillness overcomes heat. ~ Limpid and still, ~ One can be a leader in the empire.

* * *

[45c04t] **R. L. Wing** ~ If the greatest achievement is incomplete, ~ Then its usefulness is unimpaired. ~ If the greatest fullness is empty, ~ Then its usefulness is inexhaustible. ~ The greatest directness is flexible. ~ The greatest skillfulness is awkward. ~ The greatest eloquence is hesitant. ~ Agitation triumphs over the cold. ~ Stillness triumphs over the heated. ~ Clarity and stillness bring order to the world.

* * *

[45c05t] **Ren Jiyu** ~ What is most perfect seems to be incomplete, ~ But its utility cannot be impaired. ~ What is most full seems to be empty, ~ But its utility cannot be exhausted. ~ The most straight seems to be crooked, ~ The greatest skill seems to be clumsy, ~ The greatest eloquence seems to stammer. ~ Rapid walking overcomes cold, ~ Being quiet overcomes heat. ~ By remaining quiet and tranquil, one will be the chief under Heaven.

* * *

[45c06t] **Gia-fu Feng** ~ Great accomplishment seems imperfect, ~ Yet it does not outlive its usefulness. ~ Great fullness seems empty, ~ Yet it cannot be exhausted. ~ Great straightness seems twisted. ~ Great intelligence seems stupid. ~ Great eloquence seems awkward. ~ Movement overcomes cold. ~ Stillness overcomes heat. ~ Stillness and tranquillity set things in order in the universe.

* * *

[45c07t] **Lok Sang Ho** ~ The greatest accomplishment appears incomplete, ~ Yet it can meet the needs of the most demanding occasions. ~ The greatest fulfillment appears to be weak and restrained. ~ Yet its use is limitless. ~ What is most straight appears to be bent. ~ What is most dexterous appears to be clumsy. ~ The most skilled of debaters use words sparingly. ~ Motion overcomes cold. ~ Stillness overcomes hot. ~ Clearing up the muddiness of the mind ~ By allowing it to settle down to its natural stillness, ~ Will restore all things to their proper places.

* * *

[45c08t] **Xiaolin Yang** ~ The greatest accomplishment seems incomplete, but when you use it, it never has trouble. ~ The completely filled object seems empty, but when you use it, it never runs out. ~ The straightest looks crooked; ~ The cleverest looks clumsy; ~ The best debater sounds awkward. ~ Tranquility overcomes commotion, coolness overcomes hotness. ~ Coolness and tranquility are the real essence of the world.

* * *

[45c09t] **Walter Gorn Old**, INDEFINITE VIRTUE ~ He who sees that his highest attainments are always incomplete may go on working indefinitely. ~ He who sees his greatest possessions to be inadequate may go on acquiring for ever. ~ His highest rectitude is but crookedness. ~ His greatest wisdom is but foolishness. ~ His sweetest eloquence is but stammering. ~ Action overcomes cold; inaction overcomes heat. ~ With virtue and quietness one may conquer the world.

* * *

[45c10t] **James Legge** ~ Who thinks his great achievements poor ~ Shall find his vigour long endure. ~ Of greatest fulness, deemed a void, ~ Exhaustion ne'er shall stem the tide. ~ Do thou what's straight still crooked deem; ~ Thy greatest art still stupid seem, ~ And eloquence a stammering scream. ~ Constant action overcomes cold; ~ being still overcomes heat. ~ Purity and stillness give the correct law to all under heaven.

* * *

[45c11t] **David Hinton** ~ Great perfection seems flawed, but its usefulness never falters. ~ Great fullness seems empty, but its usefulness never runs dry. ~ Great rectitude seems bent low, ~ great skill seems clumsy, ~ great eloquence seems quiet. ~ Bustling around may overcome cold, but tranquility overcomes heat. ~ Master lucid tranquility and you'll govern all beneath heaven.

* * *

[45c12t] **Chichung Huang** ~ Great perfection seems imperfect - ~ Its function is unfailing; ~ Great fullness seems empty - ~ Its function is inexhaustible. ~ Great straightness seems bent; ~ Great eloquence seems tongue-tied; ~ Great adroitness seems clumsy; ~ Great affluence seems deficient. ~ Restlessness overcomes cold; ~ Stillness overcomes heat. ~ Emptiness and stillness ~ May serve as the norm of the empire.

* * *

[45c13t] **Ellen M. Chen** ~ Great perfection appears lacking (ch'üeh), ~ Its use is unending. ~ Great fullness appears empty, ~ Its use is inexhaustible. ~ Great straightness appears bent, ~ Great ingenuity (ch'iao) appears crude, ~ Great eloquence (pien) appears inarticulate. ~ When agitation (tsao) wins (sheng), the cold arrives, ~ When tranquillity (ching) wins (sheng), the hot arrives. ~ Clear and tranquil the world is in the right mode (cheng).

* * *

[45c14t] **Lee Sun Chen Org** ~ A splendidly constructed device may appear defective, yet [what counts is that] its applications are endless; ~ It will take

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forever to fill up a vast valley, yet [what matters is] its containment is inexhaustible, so that we can fetch water from it whenever we have the need; ~ Straightness [on a grand scale] may appear warped [to the either physically tiny or disadvantageously positioned observer]; ~ A man of sublime dexterity may appear to be deceitfully clumsy; ~ A skilled debater may sound like suffering from speech impediment [to an indiscreet observer]. ~ A restless radiant fire in the stove [produces heat that] can warm up the cold air [surrounding it]; ~ [On the other side, a person who can retain his] Serenity can overpower the heat (the restlessness generated by the surrounding environment); ~ [By the same token] if a ruler would uphold Simplicity and Serenity [unruffled], he will be able to set the right standard for the world.

* * *

[45c15t] **Tien Cong Tran** ~ The greatest perfection seems imperfect; yet its use is inexhaustible. ~ The greatest fullness seems empty; yet its use is endless. ~ The greatest straightness seems bent. ~ The greatest skill appears clumsy. ~ The greatest eloquence seems stammering. ~ Active overcomes cold. ~ Calmness overcomes heat. ~ Tranquillity is the norm of the world.

* * *

[45c16t] **Thomas Z. Zhang** ~ Great achievement appears imperfect, Its application is limitless. ~ Complete fullness appears empty, It cannot be used up. ~ Perfect straightness appears bent. ~ Adept skills appear awkward. ~ Great eloquence appears dull. ~ The calm wins out over the impatient. ~ The cold wins out over the heat. ~ Serenity makes the world orderly.

* * *

[45c17t] **Arthur Waley** ~ What is most perfect seems to have something missing; ~ Yet its use is unimpaired. ~ What is most full seems empty; ~ Yet its use will never fail. ~ What is most straight seems crooked; ~ The greatest skill seems like clumsiness, ~ The greatest eloquence like stuttering. ~ Movement overcomes cold; ~ But staying still overcomes heat. ~ So he by his limpid calm ~ Puts right everything under heaven.

* * *

[45c18t] **Richard John Lynn** ~ Great completion seems incomplete, but its functioning is never exhausted. ~ Great fullness seems empty, but its functioning is limitless. ~ Great straightness seems crooked. ~ Great skill seems clumsy. ~ Great eloquence seems inarticulate. ~ Although the heat of activity conquers cold, quietude conquers heat, so pure quietude is the right way to govern all under Heaven.

* * *

[45c19t] **Lin Yutang** ~ CALM QUIETUDE ~ The highest perfection is like imperfection, ~ And its use is never impaired. ~ The greatest abundance seems meager, ~ And its use will never fail. ~ What is most straight appears devious, ~ The greatest skill appears like clumsiness; ~ The greatest eloquence seems like stuttering. ~ Movement overcomes cold, ~ (But) keeping still overcomes heat. ~ Who is calm and quiet becomes the guide for the universe.

* * *

[45c20t] **Victor H. Mair** ~ Great perfection appears defective, ~ but its usefulness is not diminished. ~ Great fullness appears empty, ~ but its usefulness is not impaired. ~ Great straightness seems crooked, ~ Great cleverness seems clumsy, ~ Great triumph seems awkward. ~ Bustling about vanquishes cold, ~ Standing still vanquishes heat. ~ Pure and still, one can put things right everywhere under heaven.

* * *

[45c21t] **Tolbert McCarroll** ~ Great accomplishment seems incomplete, ~ yet its use is not impaired. ~ Great fullness seems empty, ~ yet it will never be drained. ~ Great straightness looks crooked. ~ Great skill appears clumsy. ~ Great eloquence sounds like stammering. ~ Movement overcomes cold, stillness overcomes heat. ~ The calm and quiet set right everything under heaven.

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[45c22t] **David H. Li** ~ Great Perfection appears flawed; its use is endless. ~ Great Fullness appears less; its use is limitless. ~ Great Straightness appears warped, ~ Great Dexteriousness appears handicapped, ~ Great Eloquence appears reticent. ~ Serenity wins over rashness; coolness wins over heatedness. ~ Serenity governs the world.

* * *

[45c23t] **Yasuhiko Genku Kimura** ~ Great perfection appears imperfect, ~ Yet there is no end to its process of perfecting. ~ Great fullness appears empty, ~ Yet there is no limit to its process of fulfilling. ~ Great uprightness appears bent, ~ Great mastery seems clumsy, ~ Great eloquence sounds awkward, ~ Yet they keep growing without limitations. ~ Movement overcomes stagnation. ~ Stillness overcomes discordance. ~ Movement and stillness in balance ~ Set the world in evolutionary order.

* * *

[45c24t] **Chou-Wing Chohan** ~ The greatest perfection looks flawed, ~ And even so, it never perishes. ~ The greatest fullness looks empty, ~ And even so, it will never run out. ~ The straightest road looks crooked. ~ The greatest vigor looks like laziness, ~ The greatest eloquence looks like stammering. ~ Action overcomes cold, ~ Tranquillity overcomes heat. ~ Only through purity and tranquillity of spirit ~ Can order be imposed on the world.

* * *

[45c25t] **Man-Ho Kwok** ~ A great thing done is never perfect - ~ But that doesn't mean it fails: it does what it is. ~ Real richness means to act as if you had nothing, ~ Because then you will never be drained of it. ~ The greatest straightness seems bent, ~ The greatest ability seems awkward, ~ And the greatest speech, like a stammering. ~ Act calmly, not coldly. ~ Peace is greater than anger. ~ Tranquillity and harmony are the true order of things.

* * *

[45c26t] **Gu Zhengkun** ~ The complete perfection seems flawed, ~ But its use can never be exhausted; ~ The fullest seems empty, ~ But its use can never come to an end; ~ The straightest seems bent; ~ The most skillful seems clumsy; ~ The most eloquent seems tongue-tied. ~ Movement overcomes cold; ~ Quiet overcomes heat. ~ So inaction and quiet help one ~ Become a leader of the world.

* * *

[45c27t] **Chao-Hsiu Chen** ~ Great achievement seems imperfect, yet its usefulness is not diminished. ~ Great fullness seems empty, yet it is inexhaustible. ~ Great frankness seems to succumb. ~ Great discussion seems silent. ~ Activity overcomes coldness. ~ Stillness overcomes heat. ~ Purity and stillness are the ideal for the world.

* * *

[45c28t] **Liu Qixuan** ~ The perfect seems defective, but can be used limitlessly. ~ The truly full seems empty, but can be used endlessly. ~ The straight seems crooked. ~ The truly artful seems clumsy. ~ The most eloquent seems tongue-tied. ~ Peace outdoes turmoil, and cold heat. ~ Peace is therefore the best policy.

* * *

[45c29t] **Shi Fu Hwang** ~ Purity And Stillness ~ Lao Tze says, ~ The greatest accomplishment seems to have blemishes, but when applied, it is long enduring. ~ The greatest fullness seems to be vacant, but when applied, it is inexhaustible. ~ The greatest straightness seems crooked. ~ The greatest craftiness seems stupid. ~ The greatest eloquence seems dumb. ~ Restlessness overcomes the cold; ~ being still overcomes the heat. ~ Purity and stillness give correct law to all in the world.

* * *

[45c30t] **Ch'u Ta-Kao** ~ The greatest perfection seems imperfect; ~ Yet its use will last without decay. ~ The greatest fullness seems empty; ~ Yet its use cannot be exhausted. ~ The greatest straightness seems crooked; ~ The greatest dexterity seems awkward; ~ The greatest eloquence seems stammering. ~ Activity overcomes cold; ~ Quietness overcomes heat. ~ Only through purity and quietude can the world be ruled.

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[45c31t] **Paul J. Lin** ~ Great completion appears to be imperfect, ~ Yet its usefulness is never exhausted. ~ Great fullness appears to be empty, ~ Yet its usefulness is unlimited. ~ Great straightness seems bent. ~ Great craftiness seems clumsy. ~ Great eloquence seems to be stuttering. ~ Hastiness overcomes the cold. ~ Serenity overcomes the hot. ~ Calmness and serenity become the rectitude of the world.

* * *

[45c32t] **Michael LaFargue** ~ The greatest perfection will seem lacking in something, ~ but its usefulness never ends. ~ The greatest solidity will seem Empty, ~ but its usefulness is inexhaustible. ~ The greatest uprightness will seem compromised, ~ the greatest ability will seem clumsy, ~ the greatest eloquence will seem tongue-tied. ~ "Agitation overcomes cold; ~ Stillness overcomes heat." ~ Purity and Stillness are the Norm of the World.

* * *

[45c33t] **Cheng Lin** ~ The most perfect appears as though he were imperfect, and his beneficence is inexhaustible. ~ The most complete appears as though he were incomplete, and his usefulness is limitless. ~ The most upright appears as though he were crooked. ~ The most skillful appears as though he were stupid. ~ The most eloquent appears as though he were inarticulate. ~ Calm can overcome unrest; heat can overcome cold. ~ With purity and quiescence of mind, one may rule supreme in this world.

* * *

[45c34t] **Yi Wu** ~ The greatest achievement seems imperfect, yet its usefulness is never exhausted. ~ The greatest fullness seems empty, yet its usefulness is endless. ~ The greatest straightness seems bent. ~ The greatest skill seems clumsy. ~ The greatest eloquence seems like stammering. ~ Restlessness wins over cold. ~ Tranquility wins over heat. ~ Pure tranquility is the norm of the world.

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[45c35t] **Han Hiong Tan** ~ The greatest accomplishment appears imperfect, but its utility is limitless. ~ Immense fullness appears inadequate, yet its use is inexhaustible. ~ Though as straight as an arrow, it appears crooked. ~ Polished agility appears awkwardly clumsy. ~ Great eloquence appears haltingly hesitant. ~ Tranquillity prevails upon rashness. ~ Coldness overcomes heat. ~ The sage maintains quietude and practises non-action. ~ He sets an example for everyone to follow.

* * *

[45c36t] **Hua-Ching Ni** ~ The great perfection seems imperfect, yet its usefulness is unfailing. ~ The great fullness appears to be void, yet its usefulness is boundless. ~ The great accomplishment seems unfinished. ~ The ultimate straightness appears crooked. ~ Profound skillfulness appears clumsy. ~ Fluent eloquence seems mute. ~ Movement overcomes cold. ~ Stillness overcomes heat. ~ Maintain clarity and purity, ~ and be a model of deep virtue for all people.

* * *

[45c37t] **Chang Chung-yuan** ~ When accomplishment reaches its utmost, ~ It is as if nothing is accomplished. ~ Its application is never exhausted. ~ When fullness reaches its utmost, ~ It is as if it is still vacant. ~ Its application leads to limitlessness. ~ Thus the perfectly straight is as if it were bent. ~ The most skilled is as if it were stupid. ~ The greatest ability of debate is as if it were speechless. ~ Hence, quiescence surpasses movement, ~ Coldness surpasses heat, ~ Tranquillity sets the example for the world.

* * *

[45c38t] **Henry Wei** ~ Grand Virtue ~ Hung Teh ~ Great perfection seems imperfect; ~ Its utility will never deteriorate. ~ Great fullness seems hollow; ~ Its utility will be inexhaustible. ~ The most straight appears to be bent; ~ The most skillful appears to be awkward; ~ The most eloquent appears to be stammering. ~ Hastiness subdues cold; ~ Quiescence subdues heat. ~ Purity and quiescence are the norms of the universe.

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[45c39t] **Ha Poong Kim** ~ Great accomplishment looks incomplete; ~ Use will not wear it out. ~ Great fullness looks empty; ~ Use will not exhaust it. ~ Great straightness looks crooked; ~ Great skill looks clumsy; ~ Great eloquence sounds stuttering; ~ "Being in motion overcomes cold; ~ Being still overcomes heat." ~ Be clear and still, and you will be the lord of all under Heaven.

* * *

[45c40t] **Tao Huang** ~ Grand perfection seems lacking, yet its use is never exhausted. ~ Grand fullness seems empty, yet its use never comes to an end. ~ Grand straightforwardness seems bent. ~ Grand skill seems clumsy. ~ Grand surplus seems deficient. ~ Activity overcomes cold. ~ Stillness overcomes heat. ~ Peace and tranquility can be the measure of the world.

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[45c41t] **Tang Zi-chang** ~ The superior perfection may seem imperfect. ~ Because of its vast capacity, its function is never exhausted. ~ Because of its vast capacity, its function is never limited. ~ The superior fulness may seem empty. ~ The superior straightness may look like crookedness. ~ The superior skill may appear clumsy. ~ The superior eloquence may sound like stammering. ~ Inaction overcomes restlessness. ~ Inaction overcomes impulsiveness. ~ Quiescence overcomes irritation. ~ He kept purity and tranquility to be the model of the world.

* * *

[45c42t] **Wing-tsit Chan** ~ What is most perfect seems to be incomplete; ~ But its

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utility is unimpaired. ~ What is most full seems to be empty; ~ But its usefulness is inexhaustible. ~ What is most straight seems to be crooked. ~ The greatest skill seems to be clumsy. ~ The greatest eloquence seems to stutter. ~ Hasty movement overcomes cold, ~ (But) tranquility overcomes heat. ~ By being greatly tranquil, ~ One is qualified to be the ruler of the world.

* * *

[45c91т] **И. И. Семененко** ~ Верх совершенства кажется изъяном, но польза от него не умаляется; ~ верх полноты напоминает пустоту, но польза от нее не иссякает. ~ Верх прямоты походит на извилистость, ~ верх мастерства напоминает неуклюжесть, ~ верх красноречия уподобляется косноязычию. ~ Поспешность преодолевает холод, покой одолевает жар. ~ Покой, невозмутимость - главное в Поднебесной.

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[45c92т] **А. А. Маслов** ~ Великое совершенство кажется ущербным, но в использовании неистощимо. ~ Великая наполненность кажется пустой, но в использовании бесконечна. ~ Великая прямизна кажется изогнутой. ~ Великое мастерство кажется грубым. ~ Великое красноречие кажется косноязычным. ~ Покой побеждает движение, а холод одолевает жару. ~ Лишь тот, кто умиротворён и спокоен, способен править Поднебесной.

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[45c93т] **Е. А. Торчинов** ~ Великое совершенство подобно ущербности, но использование его не знает ограничений. ~ Великая полнота подобна пустоте, но использование ее не знает предела. ~ Великая прямота подобна кривизне. ~ Великая изощренность подобна неумелости. ~ Великое красноречие подобно косноязычию. ~ Возбуждение преодолевает холод, покой преодолевает жар. ~ Чистота и покой - вот секрет исправления Поднебесной.

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[45c94т] **А. Е. Лукьянов** ~ Великое совершенство подобно несовершенству, они действуют неустанно. ~ Великая полнота подобна пустоте, они действуют неистощимо. ~ Великая прямота подобна кривизне. ~ Великая искусность подобна неискусности. ~ Великое красноречие подобно косноязычию. ~ Движение побеждает холод, покой побеждает жару. ~ Чистота и покой образуют прямизну Поднебесной.

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[45c95т] **Ян Хин-шун** ~ Великое совершенство похоже на несовершенное, но его действие [не может быть] нарушено; ~ великая полнота похожа на пустоту, но ее действие неисчерпаемо. ~ Великая прямота похожа на кривизну; ~ великое остроумие похоже на глупость; ~ великий оратор похож на заику. ~ Ходьба побеждает холод, покой побеждает жару. ~ Спокойствие создает порядок в мире.

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[45c96т] **Д. П. Конисси** ~ Великое совершенство похоже на несовершенство, но оно неистощимо (хотя беспрестанно употребляется). ~ Великая полнота похожа на пустоту, но польза ее неизмерима. ~ Великая прямота кажется непрямой. ~ Великий мастер кажется тупым. ~ Великий оратор кажется заикающимся. ~ Когда беготня преодолевает (тишину), то бывает холодно; ~ когда тишина преодолевает беготню, то бывает тепло. ~ Полная тишина есть пример всего мира.

* * *

[45c97т] **В. В. Малявин** ~ Великое достижение кажется ущербным, ~ Но польза его беспредельна. ~ Великая наполненность кажется пустой, ~ Но польза ее неистощима. ~ Великая прямота не дает ходить прямо. ~ Великое искусство не дает сделать искусно. ~ Великое красноречие не дает сказать красиво. ~ Быстрые движения одолеют холод, ~ Но покой одолеет жару. ~ Кто чист и покоен, сможет выправить мир.

* * *

[45c98т] **Б. Б. Виногродский** ~ Великая завершенность отражает изъяны. ~ В своем применении неразрушима. ~ Великая полнота отражает срединность. ~ В своем применении неистощима. ~ Великая прямота отражает кривизну. ~ Великая смекалка отражает глупость. ~ Великое красноречие отражает бормотанье. ~ Подвижность побеждает холод. ~ Покой побеждает жар. ~ Чистота и покой осуществляют исправление Нисхождения Небес.

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PSEUDO-CHAPTER **Forty-Six**

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[46c01т] **Robert G. Henricks** ~ When the world has the Way, ambling horses are retired to fertilize [fields]. ~ When the world lacks the Way, war horses are reared in the suburbs. ~ Of crimes - none is greater than having things that one desires; ~ Of disasters - none is greater than not knowing when one has enough. ~ Of defects - none brings more sorrow than the desire to attain. ~ {Therefore, the contentment one has when he knows that he has enough,} is abiding contentment indeed.

* * *

[46c02т] **John C. H. Wu** ~ WHEN the world is in possession of the Tao, ~ The galloping horses are led to fertilize the fields with their droppings. ~ When the world has become Taoless, ~ War horses breed themselves on the suburbs. ~ There is no calamity like not knowing what is enough. ~ There is no evil like covetousness. ~ Only he who knows what is enough will always have enough.

* * *

[46c03т] **D. C. Lau** ~ When the way prevails in the empire, fleet-footed horses are relegated to ploughing the fields; ~ When the way does not prevail in the empire, war-horses breed on the border. ~ There is no crime greater than having too many desires; ~ There is no disaster greater than not being content; ~ There is no misfortune greater than being covetous. ~ Hence in being content, one will always have enough.

* * *

[46c04т] **R. L. Wing** ~ When the world possesses the Tao, ~ Even fast horses are used for their dung. ~ When the world is without the Tao, ~ War-horses are raised in the suburbs. ~ There is no greater misfortune ~ Than not knowing what is enough. ~ There is no greater fault ~ Than desiring to acquire. ~ Therefore know that enough is enough. ~ There will always be enough.

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[46c05т] **Ren Jiyu** ~ When state politics are on the right track, war horses are used in farming. ~ When state politics are off track, even mares with foal have to be used in battle. ~ There is no calamity greater than discontentment. ~ There is no guilt greater than covetousness. ~ Therefore the contentment with knowing contentment is always contented.

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[46c06т] **Gia-fu Feng** ~ When the Tao is present in the universe, ~ The horses haul manure. ~ When the Tao is absent from the universe, ~ War horses are bred outside the city. ~ There is no greater sin than desire, ~ No greater curse than discontent, ~ No greater misfortune than wanting something for oneself. ~ Therefore he who knows that enough is enough will always have enough.

* * *

[46c07т] **Lok Sang Ho** ~ When things under heaven follow the Dao, ~ Horses will roam freely, and their droppings will be found anywhere. ~ When things under heaven have departed from the Dao, ~ The horses will be reared in special stables away from the city. ~ No wrong is greater than having objects to crave for. ~ No disaster is greater than not knowing one's true needs. ~ No greater ill is invited than by craving to possess. ~ Thus, the satisfaction from knowing one's true needs and asking for no more is eternal.

* * *

[46c08т] **Xiaolin Yang** ~ When the DAO rules, even the great war horses are used to plow the field, ~ When the DAO is overruled, even the pregnant horses are used in battle. ~ The biggest disaster is not knowing when to be satisfied, ~ The biggest mistake is to always want more. ~ Therefore, knowing when to be satisfied is the ever-lasting satisfaction.

* * *

[46c09т] **Walter Gorn Old**, CURBING DESIRE ~ When Tao is in the world, horses are used in the pasture land. ~ When Tao has left the world, chargers are reared in the wilderness. ~ There is no greater sin than indulging desire. ~ There is no greater pain than discontent. ~ There is nothing more disastrous than the greed of gain. ~ Hence the satisfaction of contentment is an everlasting competence.

* * *

[46c10т] **James Legge** ~ When the Tao prevails in the world, they send back their swift horses to (draw) the dung-carts. ~ When the Tao is disregarded in the world, the war-horses breed in the border lands. ~ There is no guilt greater than to sanction ambition; ~ no calamity greater than to be discontented with one's lot; ~ no fault greater than the wish to be getting. ~ Therefore the sufficiency of contentment is an enduring and unchanging sufficiency.

* * *

[46c11т] **David Hinton** ~ When all beneath heaven abides in Way, fast horses are kept to work the fields. ~ When all beneath heaven forgets Way, war horses are bred among the fertility altars. ~ What calamity is greater than no contentment, and what flaw greater than the passion for gain? ~ The contentment of fathoming contentment - there lies the contentment that endures.

* * *

[46c12т] **Chichung Huang** ~ When the empire possessed the Tao, ~ Galloping horses were turned back to manure the fields; ~ When the empire has lost the Tao, ~ War-horses are bred on the frontier. ~ No crime is greater than indulging in greed; ~ No misfortune is greater than not knowing content; ~ No catastrophe is more grievous than thirsting for gain. ~ Therefore, the content of knowing content ~ Makes one constantly content.

* * *

[46c13т] **Ellen M. Chen** ~ When the world practices Tao, ~ Fast horses are used for their dung. ~ When the world does not practice Tao, ~ War horses give birth at the borders. ~ Among offenses (tsui), none is greater than having what is desirable. ~ Among calamities (huo), none is greater than not knowing contentment. ~ Among blames (chiu), none is greater than the desire for gain. ~ Therefore the contentment that comes from knowing contentment ~ Is a long lasting contentment.

* * *

[46c14т] **Lee Sun Chen Org** ~ When the world was on the right course, the best way people could make use of their good running horses was to walk them, so that they could collect their manure [as fertilizer or fuels]; ~ When the world was not on the right course, [even pregnant] horses were used for combat that they were compelled to give births amidst ruins in battlefields. ~ There is no greater sin than the sin caused by over-indulging oneself; ~ There is no more serious misfortune [one may have than being suffered from] greed; ~ There is no more condemnable fault one has committed than being obsessed with obtainment. ~ Accordingly, one who knows what is reasonably enough shall always hold adequate [Te to be in harmony with Tao].

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[46c15т] **Tien Cong Tran** ~ When the world is reigned by the Way, the galloping horses are led to fertilize the fields with their droppings. ~ When the world is wayless, war horses breed themselves on the suburbs. ~ There is no greater calamity than not knowing "enough". ~ There is no greater evil than will to gain. ~ Therefore "enough" of knowing "enough" is constant "enough".

* * *

[46c16т] **Thomas Z. Zhang** ~ When Tao is dominant, the fast horse is used for farming. ~ When Tao is lost, the female horse is used for war and gives birth in the field. ~ The worst misfortune is insatiability. ~ The worst mistake is rapacity. ~ Therefore, content from knowing enough makes people always satisfied.

* * *

[46c17т] **Arthur Waley** ~ When there is Tao in the empire ~ The galloping steeds are turned back to fertilize the ground by their droppings. ~ When there is not Tao in the empire ~ War horses will be reared even on the sacred mounds below the city walls. ~ No lure is greater than to possess what others want, ~ No disaster greater than not to be content with what one has, ~ No presage of evil greater than that men should be wanting to get more. ~ Truly: 'He who has once known the contentment that comes simply through being content, will never again be otherwise than contented'.

* * *

[46c18т] **Richard John Lynn** ~ When the Dao prevails among all under Heaven, one relegates coursers to producing manure. ~ When the Dao does not prevail among all under Heaven, war horses are born in the fields outside towns. ~ Nothing causes greater disaster than not being content, and nothing brings about greater blame than craving something. ~ When contentment fills one perfectly, this is indeed constant contentment!

* * *

[46c19т] **Lin Yutang** ~ RACING HORSES ~ When the world lives in accord with Tao, ~ Racing horses are turned back to haul refuse carts. ~ When the world lives not in accord with Tao, ~ Cavalry abounds in the countryside. ~ There is no greater curse than the lack of contentment. ~ No greater sin than the desire for possession. ~ Therefore he who is contented with contentment shall be always content.

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* * *

[46c20т] **Victor H. Mair** ~ When the Way prevails under heaven, ~ swift horses are relegated to fertilizing fields. ~ When the Way does not prevail under heaven, ~ war-horses breed in the suburbs. ~ No guilt is greater than giving in to desire, ~ No disaster is greater than discontent, ~ No crime is more grievous than the desire for gain. ~ Therefore, ~ Contentment that derives from knowing when to be content is eternal contentment.

* * *

[46c21т] **Tolbert McCarroll** ~ When the Tao prevails in the world ~ swift horses are used to fertilize the fields. ~ When the Tao is unheeded ~ war horses are bred on the border lands. ~ There is no greater offense than harboring desires. ~ There is no greater disaster than discontent. ~ There is no greater misfortune than wanting more. ~ Hence, if you are content ~ You will always have enough.

* * *

[46c22т] **David H. Li** ~ When the world is governed by Direction, horses haul manure. ~ When the world is not governed by Direction, mares foal near [war] location. ~ No calamity is greater than not being content; ~ No fault is greater than the desire to gain at any cost. ~ Thus, one who is content in being content is always content.

* * *

[46c23т] **Yasuhiko Genku Kimura** ~ When the world follows the Tao, ~ Horses are used to fertilize the farm fields. ~ When the world does not follow the Tao, ~ Even mares are expended to breed in the battlefields. ~ When the individual follows the Tao, ~ Energy is used in his harmonious inner development. ~ When the individual does not follow the Tao, ~ Energy is expended in his continuous inner conflict. ~ There is no greater vice than giving in to greed, ~ No greater calamity than not knowing contentment, ~ No greater imputation than succumbing to covetousness. ~ Therefore, know and be content with what is enough, ~ Then you will always have enough.

* * *

[46c24т] **Chou-Wing Chohan** ~ When Tao rules the world ~ Racehorses are harnessed to the garbage cart in the fields. ~ When Tao does not rule the world ~ War-horses graze in the meadows on the outskirts of the city. ~ There is no greater sin than going after what man desires, ~ There is no greater sorrow than not knowing a measure of contentment, ~ There is no greater obstacle than falling into the pit of greed. ~ Therefore, it is sufficient for you to know a measure of contentment in order to know contentment in proportion, so as to satisfy your measure.

* * *

[46c25т] **Man-Ho Kwok** ~ 'When the Tao runs the world, the horses work the farms.' ~ Without Tao the horses are led into war along the borders. ~ You see, if people want more and more it can only lead to disaster. ~ Greed is the seed of apocalypse - ~ it is the rocket-fuel of selfishness: me, me, me! ~ If people could only be glad with all they have, if they only knew it, they'd be happy.

* * *

[46c26т] **Gu Zhengkun** ~ When the Tao prevails in the world, ~ The battle steeds are returned to farmers for tilling the fields; ~ When the Tao does not prevail in the world, ~ Even pregnant mares are taken over for wars. ~ No crime is greater than greediness; ~ No disaster is greater than the lack of contentment; ~ Thus the contentment of feeling content ~ Is an eternal contentment.

* * *

[46c27т] **Chao-Hsiu Chen** ~ When there is Tao under Heaven, fleet-footed horses are working in the fields. ~ When there is no Tao under Heaven, war horses appear outside the city. ~ There is no greater crime than having wrong desires. ~ There is no greater hardship than being discontent. ~ There is no greater misfortune than obtaining one's own triumph. ~ That is why he who feels content is always content.

* * *

[46c28т] **Liu Qixuan** ~ With the Way, horses are used for farming. ~ With the Way lost, horses give births in battlefields. ~ No disaster is worse than greed. ~ No fault is worse than desire. ~ Therefore, one who can be easily satisfied ~ Will be always satisfied.

* * *

[46c29т] **Shi Fu Hwang** ~ On Contentment ~ Lao Tze says, ~ When the world lives in accord with the Tao, racing horses are sent to the dung-cart. ~ When the world lives not in accord with the Tao, the war-horses breed on the border. ~ There is no sin greater than to sanction ambition; ~ no calamity greater than not being contented; ~ no fault greater than the wish to obtain. ~ Therefore, he who is content with contentment shall be always content.

* * *

[46c30т] **Ch'u Ta-Kao** ~ When Tao reigns in the world, ~ Swift horses are curbed for hauling the dung-carts (in the field). ~ When Tao does not reign in the world, ~ War horses are bred on the commons (outside the cities). ~ There is no greater crime than seeking what men desire; ~ There is no greater misery than knowing no content; ~ There is no greater calamity than indulging in greed. ~ Therefore the contentment of knowing content will ever be contented.

* * *

[46c31т] **Paul J. Lin** ~ In a world with Tao, ~ racing horses are drawn back [to the fields] for dung. ~ In a world without Tao, ~ war horses are raised outside the city. ~ No crime is greater than having desires. ~ No calamity is greater than not knowing contentment. ~ No fault is greater than longing for gain. ~ Therefore, the contentment of knowing contentment is always contentment.

* * *

[46c32т] **Michael LaFargue** ~ When the world has Tao, ~ they have no use for saddle horses, ~ using them to haul manure. ~ When the world has no Tao, ~ they raise war horses on sacred ground. ~ Nothing is more crime producing than desirable things; ~ nothing is a worse misfortune than not being content; ~ nothing makes for more guilt than desire for gain. ~ Yes: ~ Be content with enough, and there will always be enough.

* * *

[46c33т] **Cheng Lin** ~ When Truth prevails in this world, horses are employed to work on the farm. ~ When Truth fails to prevail in this world, horses employed in war are bred on the outskirts of the metropolis. ~ There is no error greater than that of having many desires. ~ There is no calamity greater than the feeling of discontent. ~ There is no fault greater than the desire for gain. ~ Therefore, he who knows contentment is always contented.

* * *

[46c34т] **Yi Wu** ~ When the world is with the Way, ~ Galloping horses are sent back for dung. ~ When the world is without the Way, ~ War horses are raised in the suburbs. ~ No calamity is greater than not knowing contentment; ~ No trouble is greater than desiring gain. ~ Therefore, the contentment of knowing contentment is constant contentment.

* * *

[46c35т] **Han Hiong Tan** ~ When Dao prevails, thoroughbred horses plough the land. ~ When Dao is in decline, cavalry horses give birth near the battlefields. ~ There is no curse worse than insatiable greed. ~ There is no misfortune worse than unquenchable desire. ~ Only a person who knows when enough is enough is always contented.

* * *

[46c36т] **Hua-Ching Ni** ~ When the people of the world live in accord with the subtle Way of the universe, ~ horses are used for agricultural purposes. ~ When the people of the world do not live in accord with the subtle Way of the universe, ~ then horses, even pregnant mares, are driven into the battlefield and bred there. ~ There is no greater calamity for a nation, or for an individual, ~ than not finding contentment with one's own sufficiency. ~ There is no greater mistake for a nation, or for an individual, ~ than to be covetous. ~ Hence, when one is content within one's own nature, one will always have enough.

* * *

[46c37т] **Chang Chung-yuan** ~ When the world is governed according to Tao, ~ Horses are used to work on the farm. ~ When the world is not governed according to Tao, ~ Horses and weapons are produced for the frontier. ~ No crime is greater than that of ambition. ~ No misfortune is greater than that of discontentment. ~ No fault is greater than that of conquering. ~ Therefore, to know contentment through contentment ~ Is to always have enough.

* * *

[46c38т] **Henry Wei** ~ Moderation of Desire ~ Chien Yu ~ When the world goes in accord with Tao, ~ Horses are used for hauling manure. ~ When the world is out of keeping with Tao, ~ Horses are reared in the suburbs for war. ~ No sin is greater than yielding to desires; ~ No misfortune greater than not knowing contentment; ~ No fault greater than hankering after wealth. ~ Therefore, know contentment! ~ He who knows contentment is always content.

* * *

[46c39т] **Ha Poong Kim** ~ When Tao prevails under Heaven, ~ Fleet-footed horses are taken out [of service] to fertilize the fields. ~ When Tao fails to prevail under Heaven, ~ War horses breed on the sacred mounds outside the city walls. ~ No misfortune is greater than not knowing contentment; ~ No calamity is greater than wanting to possess. ~ Therefore, he who knows the sufficiency of contentment ~ Is always contented.

* * *

[46c40т] **Tao Huang** ~ When there is Tao in the world, work horses are used to fertilize the land. ~ Without Tao in the world, the war horse flourishes in the countryside. ~ There is no crime greater than fostering desire. ~ There is no disaster greater than not knowing when there is enough. ~ There is no fault greater than wanting to possess. ~ Knowing that sufficiency is enough always suffices.

* * *

[46c41т] **Tang Zi-chang** ~ When the world was under the rule of Dao, horses were distributed to cultivate farms. ~ When the world was without the rule of Dao, horses were armed and brought to battlefields. ~ No fault if greater than excessive desire. ~ No calamity is greater than to know no satisfaction. ~ No sin is greater than excessive gain. ~ To know satisfaction is to be always satisfied.

* * *

[46c42т] **Wing-tsit Chan** ~ When Tao prevails in the world, galloping horses are turned back to fertilize (the fields with their dung). ~ When Tao does not prevail in the world, war horses thrive in the suburbs. ~ There is no calamity greater than lavish desires. ~ There is no greater guilt than discontentment. ~ And there is no greater disaster than greed. ~ He who is contented with contentment is always contented.

* * *

[46c91т] **И. И. Семененко** ~ Когда Дао в Поднебесной есть, то скакунов отводят унавоживать поля; ~ когда Дао в Поднебесной нет, то боевых коней растят в походах. ~ Нет худшего несчастья, чем незнание того, что для тебя является достаточным; ~ нет тяжелее бедствия, чем страсть к приобретению. ~ Когда же ведают о том, что то, чего достаточно, является достаточным, находятся в незыблемом достатке.

* * *

[46c92т] **А. А. Маслов** ~ Когда Поднебесная следует Дао, боевых лошадей отправляют унавоживать поля. ~ Когда Поднебесная не следует Дао, боевых лошадей приводят к городским стенам. ~ Нет большей беды, чем не знать меры. ~ Нет большего зла, чем быть в плену у желаний. ~ Поэтому, познавший меру в мере, неизменно хранит её.

* * *

[46c93т] **Е. А. Торчинов** ~ Когда в Поднебесной есть Дао-Путь, кони спокойно унавоживают землю. ~ Когда в Поднебесной нет Дао-Пути, боевые кони родятся в предместьях. ~ Нет больше вины, чем страстям поддаться. ~ Нет больше беды, чем меры не знать. ~ Нет больше преступления, чем желание обладать. ~ Поэтому знающий меру сам является мерой; он всегда всему мера.

* * *

[46c94т] **А. Е. Лукьянов** ~ Когда Дао находится в Поднебесной, пасущиеся кони унавоживают землю. ~ Когда в Поднебесной нет Дао, боевые кони кормятся в предместье. ~ Нет большей беды, чем незнание меры. ~ Нет большего бедствия, чем страсть к выгоде. ~ Вот почему знание меры в мере есть постоянная мера.

* * *

[46c95т] **Ян Хин-шун** ~ Когда в стране существует дао, лошади унавоживают землю; ~ когда в стране отсутствует дао, боевые кони пасутся в окрестностях. ~ Нет больше несчастья, чем незнание границы своей страсти, ~ и нет большей опасности, чем стремление к приобретению [богатств]. ~ Поэтому, кто умеет удовлетворяться, всегда доволен [своей жизнью].

* * *

[46c96т] **Д. П. Конисси** ~ Когда во всем мире соблюдается Тао, то быстрые кони забудутся и вся нива будет обрабатываться. ~ Когда на всей земле не соблюдается Тао, то военные кони будут расти в окрестностях города. ~ Нет греха тяжелее страстей. ~ Нет беды тяжелее незнания удовлетворения. ~ Нет преступления тяжелее жадного хотения приобрести много. ~ Вот почему знающий меру бывает доволен своим положением.

* * *

[46c97т] **В. В. Малявин** ~ Когда в мире есть Путь, ~ Верховых лошадей отводят

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унавоживать поля. ~ Когда в мире нет Пути, ~ Боевых коней растят на дальних заставах. ~ Нет большего преступления, чем потакать вожделению. ~ Нет больше беды, чем не знать, что имеешь довольно. ~ Нет большего порока, чем страсть к обладанию. ~ Посему удовлетворенность знанием того, что имеешь в достатке, - вот неизбывное довольство.

* * *

[46c98т] **Б. Б. Виногродский** ~ При наличии Пути в Поднебесной и скаковых жеребцов отправляют для унавоживания полей. ~ При отсутствии Пути в Поднебесной и кобылы, обряженные в боевую упряжь, живут в предместьях. ~ Нет большего преступления, чем попустительствовать стремлениям. ~ Нет большей беды, чем неосознание достаточности. ~ Нет большей проблемы, чем стремление обрести. ~ Причинность: ~ Осознание достаточности достаточного - это постоянная достаточность.

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PSEUDO-CHAPTER **Forty-Seven**

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[47c01т] **Robert G. Henricks** ~ No need to leave your door to know the whole world; ~ No need to peer through your windows to know the Way of Heaven. ~ The farther you go, the {less} you know. ~ {Therefore the Sage knows without going}, ~ Names {without seeing}, ~ And completes without doing a thing.

* * *

[47c02т] **John C. H. Wu** ~ WITHOUT going out of your door, ~ You can know the ways of the world. ~ Without peeping through your window, ~ You can see the Way of Heaven. ~ The farther you go, ~ The less you know. ~ Thus, the Sage knows without travelling, ~ Sees without looking, ~ And achieves without Ado.

* * *

[47c03т] **D. C. Lau** ~ Without stirring abroad ~ One can know the whole world; ~ Without looking out of the window ~ One can see the way of heaven. ~ The further one goes ~ The less one knows. ~ Therefore the sage knows without having to stir, ~ Identifies without having to see, ~ Accomplishes without having to act.

* * *

[47c04т] **R. L. Wing** ~ Without going out of doors, ~ Know the world. ~ Without looking through the window, ~ See the Tao in Nature. ~ One may travel very far, ~ And know very little. ~ Therefore, Evolved Individuals ~ Know without going about, Recognize without looking, Achieve without acting.

* * *

[47c05т] **Ren Jiyu** ~ Without going out of the door, one can know things under Heaven. ~ Without looking through the window, one can see the Way (Tao) of Heaven. ~ The farther one goes, the less one knows. ~ Therefore the sage knows without going through, ~ Understands without seeing, ~ And accomplishes without doing anything.

* * *

[47c06т] **Gia-fu Feng** ~ Without going outside, you may know the whole world. ~ Without looking through the window, you may see the ways of heaven. ~ The farther you go, the less you know. ~ Thus the sage knows without traveling; ~ He sees without looking; ~ He works without doing.

* * *

[47c07т] **Lok Sang Ho** ~ Without stepping out of the door, ~ One can know the universal truth that pervades the universe. ~ Without peeping through the window, ~ One can see the Dao of Nature. ~ He who goes to a distant land in search of the Truth ~ Will only distant himself from the Truth. ~ The Sage knows it all without traveling afar. ~ He is illuminated without seeing with his physical eyes. ~ He accomplishes without ever contriving to accomplish.

* * *

[47c08т] **Xiaolin Yang** ~ Without traveling, you can know what happens in the world. ~ Without looking out the window, you can know what happens in the universe. ~ The more you travel, the less you know. ~ Therefore, the great men knew everything without traveling, ~ Recognized everything without seeing it personally, ~ Accomplished everything by WUWEI.

* * *

[47c09т] **Walter Gorn Old**, LOOKING ABROAD ~ A man may know the world without leaving his own home. ~ Through his windows he can see the supreme Tao. ~ The further afield he goes the less likely is he to find it. ~ Therefore the wise man knows without travelling, names things without seeing them, and accomplishes everything without action.

* * *

[47c10т] **James Legge** ~ Without going outside his door, one understands (all that takes place) under the sky; ~ without looking out from his window, one sees the Tao of Heaven. ~ The farther that one goes out (from himself), the less he knows. ~ Therefore the sages got their knowledge without travelling; ~ gave their (right) names to things without seeing them; ~ and accomplished their ends without any purpose of doing so.

* * *

[47c11т] **David Hinton** ~ You can know all beneath heaven though you never step out the door, ~ and you can see the Way of heaven though you never look out the window. ~ The further you explore, the less you know. ~ So it is that a sage knows by going nowhere, names by seeing nothing, perfects by doing nothing.

* * *

[47c12т] **Chichung Huang** ~ Without leaving the door, ~ You may know everything under heaven; ~ Without peeping through the window, ~ You may know heaven's Tao. ~ The farther you venture abroad, ~ The less you know. ~ Hence, the sage man ~ Knew without traveling, ~ Understood without seeing, ~ Accomplished without acting.

* * *

[47c13т] **Ellen M. Chen** ~ Without stepping (ts'u) out the door, ~ Know (chih) the world. ~ Without looking out the window, ~ See (chien) the Tao of Heaven. ~ The farther one comes out, ~ The less one knows. ~ Therefore the sage knows (chih) without travelling, ~ Names (ming) things without seeing (chien) them, ~ Accomplishes (cheng) without work (wei).

* * *

[47c14т] **Lee Sun Chen Org** ~ We do not necessarily have to leave our house to learn about the world; ~ It is possible to understand heavenly Tao without looking through windows; ~ For the farther one travels, the less one knows; ~ Therefore, ~ A Sage would know the situation without necessarily being there himself - he can size up the circumstance without being needfully there; ~ [Most important of all] he can accomplish deeds without tampering with [Nature].

* * *

[47c15т] **Tien Cong Tran** ~ Without going out of your door, you are aware of the world. ~ Without looking out of your window, you see the Way of Heaven. ~ The farther one goes, the less one knows. ~ Thus, the sage knows without going out, sees without looking, and achieves without doing.

* * *

[47c16т] **Thomas Z. Zhang** ~ Without leaving home, one can know the world. ~ Without watching through window, one can know astronomy. ~ The farther one travels, the less one understands. ~ Therefore, the sage knows without traveling, understands without seeing, and succeeds without forcing.

* * *

[47c17т] **Arthur Waley** ~ Without leaving his door ~ He knows everything under heaven. ~ Without looking out of his window ~ He knows all the ways of heaven. ~ For the further one travels ~ The less one knows. ~ Therefore the Sage arrives without going, ~ Sees all without looking, ~ Does nothing, yet achieves everything.

* * *

[47c18т] **Richard John Lynn** ~ Know all under Heaven without even leaving your gate; ~ see the Dao of Heaven without even peering out your window. ~ The farther one goes out, the less he will know. ~ Thus it is that the sage knows without making a move and names without seeing. ~ He brings about the completion of things without taking action.

* * *

[47c19т] **Lin Yutang** ~ PURSUIT OF KNOWLEDGE ~ Without stepping outside one's doors, ~ One can know what is happening in the world, ~ Without looking out of one's windows, ~ One can see the Tao of Heaven. ~ The farther one pursues knowledge, ~ The less one knows. ~ Therefore the Sage knows without running about, ~ Understands without seeing, ~ Accomplishes without doing.

* * *

[47c20т] **Victor H. Mair** ~ Without going out-of-doors, ~ one may know all under heaven; ~ Without peering through windows, ~ one may know the Way of heaven. ~ The farther one goes, ~ The less one knows. ~ For this reason, ~ The sage ~ knows without journeying, ~ understands without looking, ~ accomplishes without acting.

* * *

[47c21т] **Tolbert McCarroll** ~ Without going outside ~ you can know the ways of the world. ~ Without looking through the window ~ you can see the way of heaven. ~ The farther you go the less you know. ~ Therefore, ~ the True Person arrives without traveling, perceives without looking, and acts without striving.

* * *

[47c22т] **David H. Li** ~ Without leaving home, one knows the world; ~ Without looking through the window, one discerns the cosmos's Direction. ~ The farther one moves about, the less one knows. ~ Thus, ~ the sage knows without moving about, ~ discerns without looking through the window, ~ accomplishes with laissez-faire.

* * *

[47c23т] **Yasuhiko Genku Kimura** ~ Without going out the door, ~ You can know the ways of the world. ~ Without looking out the window, ~ You can know the ways of heaven. ~ The farther you go outward, the less you know. ~ Thus, the sage knows without going outward, ~ Understands without looking outward, ~ Accomplishes without acting outward.

* * *

[47c24т] **Chou-Wing Chohan** ~ Without crossing the threshold of the gate ~ It is possible to know the entire world. ~ Without looking through the window ~ It is possible to see the Tao of heaven. ~ The further the person goes, ~ The less he knows. ~ Therefore the sage ~ Knows everything without going through the streets, ~ Names everything without seeing it, ~ Accomplishes every task without doing anything.

* * *

[47c25т] **Man-Ho Kwok** ~ Without going anywhere, ~ you can know the whole world. ~ Without even opening your window, ~ you can know the ways of Heaven. ~ You see: the further away you go, the less you know ... ~ The sage doesn't need to travel around: ~ Why? ~ Because he can still understand. ~ He sees without needing 'to see', ~ He never does anything, and yet it all happens.

* * *

[47c26т] **Gu Zhengkun** ~ Without stirring out of the house, ~ One can know everything in the world; ~ Without looking out of the window, ~ One can see the Tao of heaven. ~ The further one travels, ~ The less one knows. ~ That is why the sage ~ Knows everything without going out; ~ Sees the Tao of heaven without looking out of the window; ~ Succeeds without resorting to action.

* * *

[47c27т] **Chao-Hsiu Chen** ~ Without going outside ~ one can know the whole world. ~ Without looking out of the window ~ one can see the Tao of Heaven. ~ The further one goes, the less one knows. ~ Therefore the sage ~ without walking, knows everything, ~ without seeing, identifies everything, ~ without doing, accomplishes everything.

* * *

[47c28т] **Liu Qixuan** ~ Without going out of the door, ~ One can feel the world. ~ Without looking out of the window, ~ One can feel the universe. ~ The farther one goes, ~ The less one knows. ~ Therefore, ~ The wise person arrives without traveling, ~ Knows without seeing, ~ And achieves without willful actions.

* * *

[47c29т] **Shi Fu Hwang** ~ Pursuit of Knowledge ~ Lao Tze says, ~ Without stepping outside the door, a man can know what has taken place in the world. ~ Without looking out the window, a man can discern the Tao of Heaven. ~ The farther a man goes out, the less he knows. ~ Therefore, the sages got their knowledge not through visiting there; ~ gave their names to things not because they had seen them; ~ and accomplished their ends not because they ever had intent to control fate.

* * *

[47c30т] **Ch'u Ta-Kao** ~ Without going out of the door ~ One can know the whole world; ~ Without peeping out of the window ~ One can see the Tao of heaven. ~ The further one travels ~ The less one knows. ~ Therefore the Sage knows everything without travelling; ~ He names everything without seeing it; ~ He accomplishes everything without doing it.

* * *

[47c31т] **Paul J. Lin** ~ Without going out-of-doors, ~ One can know the whole world. ~ Without looking out of windows, ~ One can see the Tao of heaven. ~ The farther one goes, the less one knows. ~ Therefore, the Sage does not go and yet knows, ~ Doesn't see and yet names, ~ Doesn't act and yet completes.

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[47c32т] **Michael LaFargue ~** Understanding the world ~ without going out the door. ~ Understanding Heaven's Way ~ without looking out the window. ~ Traveling very widely, understanding very little. ~ And so the Wise Person: ~ Knows without any going, ~ names without any looking, ~ accomplishes without any doing.

* * *

[47c33т] **Cheng Lin ~** Without leaving the house, one may know everything about the world. ~ Without looking through the window, one may see the way of Heaven. ~ The further one travels, the less he knows. ~ Thus, the Sage possesses wisdom without seeking; ~ becomes famous without display; ~ achieves success without effort.

* * *

[47c34т] **Yi Wu ~** Without going out of doors, one can know the world. ~ Without looking out of windows, one can see the Way of Heaven. ~ The more one goes, the less one knows. ~ Therefore, the sage ~ knows without travelling, ~ names without looking, ~ achieves without action.

* * *

[47c35т] **Han Hiong Tan ~** Without stepping out of the house, ~ You can know what is going on in the world. ~ Without peering out the window, ~ You can understand the way of Dao. ~ The farther you travel, the less you really know. ~ Therefore, the sage knows without having to travel. ~ Without seeing for himself, he can understand the law of nature. ~ Without meddling, he accomplishes easily.

* * *

[47c36т] **Hua-Ching Ni ~** Without going out of your door, you can know the ways of the world. ~ Without looking through your window, you can see the Way of Heaven. ~ The farther you go, the less you know. ~ Thus, one of deep virtue knows without going, ~ sees without looking, ~ and accomplishes without doing.

* * *

[47c37т] **Chang Chung-yuan ~** Without going out of the gate, ~ One is aware of the world. ~ Without peering outside, ~ One sees the way of heaven. ~ The farther away one is, ~ The less one is aware. ~ Therefore, the wise is aware of all things ~ Without moving a step. ~ He identifies all things ~ Without looking at them. ~ He completes all things ~ Without action.

* * *

[47c38т] **Henry Wei ~** Far Seeing ~ Chien Yuan ~ Without going out of doors, ~ One can know the world; ~ Without looking through the window, ~ One can realize the Way of Heaven. ~ The farther one goes, ~ The less one knows. ~ Therefore, the Sage knows without going out, ~ Discriminates without seeing, ~ And accomplishes without action.

* * *

[47c39т] **Ha Poong Kim ~** Without leaving the door, ~ You may know all under Heaven. ~ Without looking out the window, ~ You may know the way of Heaven. ~ The further you go, ~ The less you know. ~ Therefore the sage ~ Knows without going, ~ Sees without looking, ~ Fulfills without doing.

* * *

[47c40т] **Tao Huang ~** In order to know the world, do not step outside the door. ~ In order to know the Tao of heaven, do not peer through the window. ~ The further out you go, the less you know. ~ So the sage knows without moving, identifies without seeing, accomplishes without acting.

* * *

[47c41т] **Tang Zi-chang ~** Without leaving the door one may know the course of the world. ~ Without looking through the window one may see the law of nature. ~ The maximum extreme possesses a minimum of knowledge. ~ Hence a sage ruler knew without traveling; ~ designated without seeing; ~ and accomplished without interfering.

* * *

[47c42т] **Wing-tsit Chan ~** One may know the world without going out of doors. ~ One may see the Way of Heaven without looking through the windows. ~ The further one goes, the less one knows. ~ Therefore the sage knows without going about, ~ Understands without seeing, ~ And accomplishes without any action.

* * *

[47c91т] **И. И. Семененко ~** Знают Поднебесную, не выходя за дверь, и видят Дао Неба, не подглядывая из окна. ~ Чем далее уходят, тем меньше знают. ~ Именно поэтому Премудрый человек не делает ни шагу, а все знает, он прозревает в то, чего не видит, и добивается успеха, находясь в бездействии.

* * *

[47c92т] **А. А. Маслов ~** Не выходя со двора, можно познать весь мир. ~ Не выглядывая в окно, можно узреть Путь Неба. ~ Чем дальше идёшь - тем меньше узнаёшь. ~ Поэтому мудрецы познавали, никуда не отправляясь; ~ постигали, не видя; ~ свершали, не действуя.

* * *

[47c93т] **Е. А. Торчинов ~** Не выходя со двора, я познаю Поднебесную. ~ Не открывая окна, зрю я небесный Путь-Дао. ~ Чем дальше мы ходим, тем меньше мы знаем. ~ Поэтому совершенномудрый никуда не ходит, но все знает; ~ Он ни на что не смотрит, но все постигает; ~ Он ничего не творит, но все свершает.

* * *

[47c94т] **А. Е. Лукьянов ~** Не выходя за дверь, познаю Поднебесную. ~ Не выглядывая в окно, вижу небесное Дао. ~ Чем дальше идешь, тем меньше знаешь. ~ Вот почему совершенномудрый человек не ходит, а познает; ~ не смотрит, но именует; ~ не деяет, но создает.

* * *

[47c95т] **Ян Хин-шун ~** Не выходя со двора, можно познать мир. ~ Не выглядывая из окна, можно видеть естественное дао. ~ Чем дальше идешь, тем меньше познаешь. ~ Поэтому совершенномудрый не ходит, но познает [все]. ~ Не видя [вещей], он проникает в их [сущность]. ~ Не действуя, он добивается успеха.

* * *

[47c96т] **Д. П. Конисси ~** Не выходя из дома, (мудрецы) знают, что делается на свете. ~ Не глядя в окно, они видят Небесное Тао. ~ Чем больше удаляешься от дома, тем меньше знаешь. ~ Поэтому, святые (мудрецы) достигают знания, не выходя никуда; ~ не видя предмета, они знают название его. ~ Не делая ничего, они совершают много.

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[47c97т] **В. В. Малявин ~** Не выходя со двора, можешь познать мир. ~ Не открывая окна, можешь узреть Небесный Путь. ~ Чем дальше уходишь, тем меньше узнаешь. ~ Вот почему премудрый человек ~ Никуда не ходит - а все знает, ~ Ни на что не смотрит - а все понимает, ~ Ничего не делает - а все свершает.

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[47c98т] **Б. Б. Виногродский ~** Не выходя в двери, осознаешь Нисхождение Небес. ~ Не выглядывая в окна, видишь небесный Путь. ~ Чем дальше ты выходишь, тем меньше ты осознаешь. ~ Это дает: ~ Человек мудрости не движется, а осознает. ~ Не видит, а именует. ~ Не осуществляет, а совершает.

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PSEUDO-CHAPTER **Forty-Eight**

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[48c01т] **Robert G. Henricks ~** Those who work at their studies increase day after day; ~ Those who have heard the Tao decrease day after day. ~ The decrease and decrease, till they get to the point where they {do} nothing. ~ {They do nothing and yet there's nothing left undone}. ~ {When someone wants to} take control of the world, he must always be unconcerned with affairs. ~ For in a case where he's concerned with affairs, ~ {He'll be un}worthy, {as well}, of taking control of the {world}.

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[48c02т] **John C. H. Wu ~** LEARNING consists in daily accumulating; ~ The practice of Tao consists in daily diminishing. ~ Keep on diminishing and diminishing, ~ Until you reach the state of No-Ado. ~ No-Ado, and yet nothing is left undone. ~ To win the world, one must renounce all. ~ If one still has private ends to serve, ~ One will never be able to win the world.

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[48c03т] **D. C. Lau ~** In the pursuit of learning one knows more every day; ~ In the pursuit of the way one does less every day. ~ One does less and less until one does nothing at all, and when one does nothing at all there is nothing that is undone. ~ It is always through not meddling that the empire is won. ~ Should you meddle, then you are not equal to the task of winning the empire.

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[48c04т] **R. L. Wing ~** To pursue the academic, add to it daily. ~ To pursue the Tao, subtract from it daily. ~ Subtract and subtract again, ~ To arrive at nonaction. ~ Through nonaction nothing is left undone. ~ The world is always held without effort. ~ The moment there is effort, The world is beyond holding.

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[48c05т] **Ren Jiyu ~** The pursuit of learning is to increase (knowledge) day after day. ~ The pursuit of Tao is to decrease (knowledge) day after day. ~ Decreasing and decreasing again, till one has reached nonaction (wu-wei). ~ Nonaction and yet there is nothing that is not done by it. ~ To govern all under Heaven one usually should not take any arbitrary action. ~ If one tends to do anything arbitrarily, ~ One is not qualified to govern all under Heaven.

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[48c06т] **Gia-fu Feng ~** In the pursuit of learning, every day something is acquired. ~ In the pursuit of Tao, every day something is dropped. ~ Less and less is done ~ Until non-action is achieved. ~ When nothing is done, nothing is left undone. ~ The world is ruled by letting things take their course. ~ It cannot be ruled by interfering.

* * *

[48c07т] **Lok Sang Ho ~** The more we learn, ~ The more things are plowed into our minds; ~ The more we follow the Dao, ~ The more things are taken out of our minds. ~ As we take more and more things out of our mind, ~ We finally arrive at the state of losing the sense of contriving and action. ~ At that point we be in the state of non-action. ~ At that point all actions will be done in the state of non-action. ~ To win the hearts of all under heaven, ~ We must always leave people alone. ~ If we do not leave them alone, ~ We will not win their adherence.

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[48c08т] **Xiaolin Yang ~** The more you study a subject, the more you know; ~ the more you study the DAO, the less you know; ~ Less and less, until at the end you achieve WUWEI. ~ By WUWEI, you can accomplish everything. ~ If you want to govern a country, always try to let nothing happen; ~ If you make things happen, you are not suitable for governing the country.

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[48c09т] **Walter Gorn Old**, THE DISTRESS OF KNOWLEDGE ~ Bodily and mental distress is increased every day in the effort to get knowledge. ~ But this distress is daily diminished by the getting of Tao. ~ Do you continually curtail your effort till there be nothing of it left? ~ By non-action there is nothing which cannot be effected. ~ A man might, without the least distress, undertake the government of the world. ~ But those who distress themselves about governing the world are not fit for it.

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[48c10т] **James Legge ~** He who devotes himself to learning (seeks) from day to day to increase (his knowledge); ~ he who devotes himself to the Tao (seeks) from day to day to diminish (his doing). ~ He diminishes it and again diminishes it, till he arrives at doing nothing (on purpose). ~ Having arrived at this point of non-action, there is nothing which he does not do. ~ He who gets as his own all under heaven does so by giving himself no trouble (with that end). ~ If one take trouble (with that end), he is not equal to getting as his own all under heaven.

* * *

[48c11т] **David Hinton ~** To work at learning brings more each day. ~ To work at Way brings less each day, ~ less and still less ~ until you're doing nothing yourself. ~ And when you're doing nothing yourself, there's nothing you don't do. ~ To grasp all beneath heaven, leave it alone. ~ Leave it alone, that's all, ~ and nothing in all beneath heaven will elude you.

* * *

[48c12т] **Chichung Huang ~** He who pursues learning daily increases; ~ He who hears the Tao daily decreases. ~ He decreases and decreases ~ Until he acts not ~ And has no intention to act. ~ He who wishes to win all under heaven ~ Never creates disturbances. ~ If he creates disturbances, ~ He is no longer fit to win all under heaven.

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[48c13т] **Ellen M. Chen ~** To pursue (wei) learning one increases daily. ~ To pursue (wei) Tao one decreases daily. ~ To decrease and again to decrease, ~ Until one arrives at not doing (wu-wei). ~ Not doing (wu-wei) and yet nothing is not done. ~ Always take the empire when there are no businesses. ~ If there are businesses, ~ It is not worthwhile to take the empire.

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[48c14т] **Lee Sun Chen Org ~** In order to enhance his scholarship, a person must strive for improvement all the time; ~ To enrich his cultivation of Te, a person

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must chip off [his selfishness] day after day; ~ [A Sage] reduces his [selfishness] bit by bit, until he is finally capable of practicing the principle of non-interference; ~ [After he has habitually internalized the above three self-improvements] he will be able to administer whatever tasks properly [without transgressing the principle of non-interference]. ~ Those [kings and lords], who had won over the world did not originally set out [with the intention] to triumph over the world; ~ [On the other hand] Those [kings and lords], who primarily intended to conquer the world, had for this reason have their arete pared too much that they are not able to accomplish such grand tasks of winning over the whole world.

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[48c15t] **Tien Cong Tran** ~ By learning, one advances day by day. ~ By practicing the Way, one reduces day by day. ~ Reducing and reducing, until you reach the state of non-doing. ~ Non-doing, and yet not not doing. ~ To win over the world, one must "have no work". ~ If one still has work, one will never be able to win over the world.

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[48c16t] **Thomas Z. Zhang** ~ Studying can be of benefit from day to day. ~ Following Tao one uses less force day after day. ~ Less and less, one uses no force. ~ Yet, he succeeds in everything. ~ To govern the world, one interferes nothing. ~ If he interferes, he is unqualified to govern the world.

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[48c17t] **Arthur Waley** ~ Learning consists in adding to one's stock day by day; ~ The practice of Tao consists in ~ 'Subtracting day by day, ~ Subtracting and yet again subtracting ~ Till one has reached inactivity. ~ But by this very inactivity ~ Everything can be activated.' ~ Those who of old won the adherence of all who live under heaven ~ All did so by not interfering. ~ Had they interfered, ~ They would never have won this adherence.

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[48c18t] **Richard John Lynn** ~ The pursuit of learning means having more each day, ~ But the pursuit of the Dao means having less each day. ~ Having less upon having less, eventually one reaches the point where one engages in no conscious action, yet nothing remains undone. ~ One who takes all under Heaven as his charge always tends to matters without deliberate action. ~ But when it comes to one who does take conscious action, ~ Such a one is not worthy to take all under Heaven as his charge.

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[48c19t] **Lin Yutang** ~ CONQUERING THE WORLD BY INACTION ~ The student of knowledge (aims at) learning day by day; ~ The student of Tao (aims at) losing day by day. ~ By continual losing ~ One reaches doing nothing (laissez-faire). ~ By doing nothing everything is done. ~ He who conquers the world often does so by doing nothing. ~ When one is compelled to do something, ~ The world is already beyond his conquering.

* * *

[48c20t] **Victor H. Mair** ~ The pursuit of learning results in daily increase, ~ Hearing the Way leads to daily decrease. ~ Decrease and again decrease, until you reach nonaction. ~ Through nonaction, no action is left undone. ~ Should one desire to gain all under heaven, ~ One should remain ever free of involvements. ~ For, ~ Just as surely as one becomes involved, ~ One is unfit for gaining all under heaven.

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[48c21t] **Tolbert McCarroll** ~ In the pursuit of learning, ~ every day something is added. ~ In the pursuit of the Tao, ~ every day something is dropped. ~ Less and less is done ~ until you come to action with striving. ~ When you follow this practice, ~ nothing remains undone. ~ All under heaven is won by letting things take their course. ~ Nothing can be gained by interfering.

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[48c22t] **David H. Li** ~ Aiming at study, one's avarice gains day by day; ~ Aiming at Direction, one's avarice loses day by day. ~ Losing [avarice] upon losing [avarice], one ends with laissez-faire. ~ Laissez-faire permeates everything. ~ To govern the world, one always practices laissez-faire. ~ Without laissez-faire, one is unfit to govern the world.

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[48c23t] **Yasuhiko Genku Kimura** ~ The practice of ordinary learning increases complexity daily. ~ The practice of the Tao increases simplicity daily. ~ Simplicity leads to more simplicity, ~ Until it reaches the state of pristine nonaction. ~ Then nothing is done, yet nothing remains undone. ~ Thus, one who wins the world does so ~ By not meddling with it, through nonaction, with simplicity. ~ One who loses the world does so ~ By meddling with it, through action, with complexity.

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[48c24t] **Chou-Wing Chohan** ~ The person who pursues his studies ~ Will be wiser with every passing day, ~ The person who seeks the Tao ~ Will decrease with every passing day. ~ Less and less, he will continue to decrease, ~ Until he reaches the state of non-action, ~ And by non-action it is possible to do everything. ~ Li Chia-mou said: ~ "He who pursues learning acquires knowledge; he who seeks the Tao casts off his ignorance. ~ The more the person knows, the more he has to get rid of. ~ Therefore, adding means nothing more than decreasing."

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[48c25t] **Man-Ho Kwok** ~ Usually, people read because they want to know - ~ but the more you study the Tao, the less you want knowledge. ~ And as you want less and less, you come closer to not-doing. ~ Wu-wei - this is the way to get things done. ~ The best way to run the world is to let it take its course ~ - and to get yourself out of the way of it!

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[48c26t] **Gu Zhengkun** ~ He who seeks learning must increase his knowledge every day; ~ He who seeks the Tao must reduce his knowledge every day; ~ He reduces and reduces until he reaches the state of inaction. ~ When reaching the state of inaction, one can succeeds in everything. ~ To govern the world well, one must take inaction as the principle. ~ If one governs with too much action, one is not a worthy governor.

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[48c27t] **Chao-Hsiu Chen** ~ In the course of learning, one increases every day. ~ In the course of Tao, one decreases every day. ~ Decreasing and decreasing, until doing nothing. ~ Doing nothing, yet everything is done. ~ That is why he who aims at rulership should let things take their course. ~ Should he try to interfere, he is not worthy of aiming at rulership.

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[48c28t] **Liu Qixuan** ~ Those who approach being academically ~ Will become filled in mind day by day. ~ Those who approach non-being for the Way ~ Will become freed in mind day by day. ~ When one is freed of all wanton ideas and desires ~ One arrives at the state of no willful action. ~ One who does nothing out of personal will ~ Can achieve all purposes at the same time. ~ It is only when no willful actions are needed, ~ That one can win the world. ~ When a person must act willfully to achieve a purpose, ~ That person has not the sufficient conditions to be a leader.

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[48c29t] **Shi Fu Hwang** ~ Govern The World By No Business ~ Lao Tze says, ~ He who devotes himself to learning from day to day increases his knowledge. ~ He who devotes himself to the Tao from day to day diminishes his intention. ~ He diminishes it and again diminishes it, till he arrives at doing without intention. ~ Having arrived at this point of doing without intention, there is nothing left undone. ~ He who manages the world's affairs does so by giving himself no trouble. ~ If he troubles himself, he is not qualified to manage the world's affairs.

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[48c30t] **Ch'u Ta-Kao** ~ He who pursues learning will increase every day; ~ He who pursues Tao will decrease every day. ~ He will decrease and continue to decrease, ~ Till he comes to non-action; ~ By non-action everything can be done.

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[48c31t] **Paul J. Lin** ~ The pursuit of learning increases daily. ~ The pursuit of Tao decreases daily, ~ Decreasing more and more ~ Until it reaches the point of inaction. ~ Inaction: then nothing cannot be done by it, ~ Therefore the capture of the world should always be done by inactivity. ~ As for activity, it is insufficient to capture the world.

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[48c32t] **Michael LaFargue** ~ "Doing Learning, one profits everyday." ~ Doing Tao, one suffers a loss everyday - ~ loses, and loses some more, ~ and so arrives at not doing anything. ~ Doing nothing, nothing will remain not done. ~ Taking over the world: only by not working. ~ A person who sets to working, ~ doesn't have what it takes to take over the world.

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[48c33t] **Cheng Lin** ~ With learning one aims at constant augmentation. ~ With Truth one aims at constant diminution. ~ The diminution continues and continues until the state of inaction is reached. ~ Because of inaction, nothing is left undone. ~ When one constantly abides by inaction, he can win an Empire. ~ If he does not abide by inaction, he will never be able to win an Empire.

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[48c34t] **Yi Wu** ~ To pursue learning is to increase daily. ~ To practice the Way is to decrease daily. ~ Decreasing and more decreasing, ~ One arrives at non-action. ~ Non-action, but nothing is left undone. ~ To have the world, one always should be in doing nothing. ~ If one is busy in doing something, ~ One cannot have the world.

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[48c35t] **Han Hiong Tan** ~ In the pursuit of knowledge, your rapacity increases every day. ~ In the pursuit of Dao, your desire decreases daily. ~ It will continue to decrease until it reaches a state of wu-wei. ~ Adhering to non-action, you can accomplish everything easily. ~ You must stick to the principle of non-interference in order to rule a nation. ~ Once you become meddlesome, you become unfit to govern a nation.

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[48c36t] **Hua-Ching Ni** ~ Learning builds daily accumulation, ~ but the practice of the Way of spiritual integration with the subtle essence of the universe builds daily simplification. ~ Simplify and simplify, until all contamination from relative, contradictory thinking is eliminated. ~ Then one does nothing, yet nothing is left undone. ~ One who wins the world does so by not meddling with it. ~ One who meddles with the world loses it.

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[48c37t] **Chang Chung-yuan** ~ To learn, ~ One accumulates day by day. ~ To study Tao, ~ One reduces day by day. ~ Through reduction and further reduction ~ One reaches non-action, ~ And everything is acted upon. ~ Therefore, one often wins over the world ~ Through non-action. ~ Through action, one may not win over the world.

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[48c38t] **Henry Wei** ~ Forgetting Knowledge ~ Wang Chih ~ To learn, one increases day by day; ~ To cultivate Tao, one reduces day by day. ~ Reduce and reduce and keep on reducing, ~ Till the state of non-action is reached. ~ With non-action there is nothing that cannot be done. ~ Therefore, he who wins the world ~ Always resorts to non-action. ~ Once he resorts to action, ~ He will not be qualified to win the world.

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[48c39t] **Ha Poong Kim** ~ When you pursue learning, you gain day by day. ~ When you pursue Tao, you lose day by day. ~ You lose more and more, ~ Until you reach thereby the point of no-action. ~ You do nothing yet leave nothing undone. ~ You take all under Heaven ~ Always through no activity. ~ Should you rely on activity, ~ You will find it insufficient to take all under Heaven.

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[48c40t] **Tao Huang** ~ Having a zest for learning yields an increase day by day. ~ Hearing the Tao brings a loss day by day. ~ Losing more and more until inaction results. ~ Inaction results, yet everything is done. ~ Managing the world always involves nonengagement. ~ As soon as there is engagement, there is never enough of it to manage the world.

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[48c41t] **Tang Zi-chang** ~ To learn daily will increase desires. ~ To follow Dao will daily reduce desires. ~ Reduce and reduce desires until there is no coveting. ~ Dao contrives nothing yet it provides everything. ~ Therefore to lead the world is to be persistently with no intervention. ~ If there is any intervention, it will be impossible to lead the world.

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[48c42t] **Wing-tsit Chan** ~ The pursuit of learning is to increase day after day. ~ The pursuit of Tao is to decrease day after day. ~ It is to decrease and further decrease until one reaches the point of taking no action. ~ No action is undertaken, and yet nothing is left undone. ~ An empire is often brought to order by having no activity. ~ If one (likes to) undertake activity, he is not qualified to govern the empire.

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[48c91t] **И. И. Семененко** ~ Когда учатся, имеют каждый день прибыток, ~ а занимаясь Дао, ежедневно терпят умаление. ~ Умаление следует за умалением, и так доходят до бездействия. ~ Но в состоянии бездействия непременно действуют. ~ Поднебесную берут незыблемо посредством

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недеяния. ~ А кто при помощи деяний собирается взять Поднебесную, тому для этого их никогда не хватит.

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[48c92т] **А. А. Маслов** ~ Следуя учению, день ото дня обретают. ~ Следуя Дао, день ото дня теряют. ~ Теряя и вновь теряя, достигают недеяния. ~ В недеянии нет того, что не вершилось бы само собой. ~ Не свершая дел, неизменно овладевают Поднебесной. ~ Лишь предашься делам - как станешь недостоин овладеть Поднебесной.

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[48c93т] **Е. А. Торчинов** ~ Кто следует учености, тот день за днем возрастает. ~ Кто следует Дао-Пути, тот день за днем умаляется: так достигает он недеяния. ~ Он пребывает в недеянии, но нет ничего им не сделанного. ~ Такой человек, дел никаких не делая, легко берет Поднебесную: ведь совершения дел недостаточно, чтобы взять Поднебесную.

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[48c94т] **А. Е. Лукьянов** ~ Кто посвящает себя учебе, с каждым днем прибавляет. ~ Кто посвящает себя Дао, с каждым днем уменьшает. ~ Уменьшает и уменьшает до тех пор, пока не достигнет недеяния: недеяния и не недеяния. ~ Чтобы овладеть Поднебесной, постоянно осуществляй неслужение (бездействие). ~ А кто прибегнет к службе (делам), тому не достанет того, чтобы овладеть Поднебесной.

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[48c95т] **Ян Хин-шун** ~ Кто учится, с каждым днем увеличивает [свои знания]. ~ Кто служит дао, изо дня в день уменьшает [свои желания]. ~ В непрерывном уменьшении [человек] доходит до недеяния. ~ Нет ничего такого, что бы не делало недеяние. ~ Поэтому овладение Поднебесной всегда осуществляется посредством недеяния. ~ Кто действует, не в состоянии овладеть Поднебесной.

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[48c96т] **Д. П. Конисси** ~ Учение прибавляется со дня на день, но Тао теряется со дня на день. ~ Эта потеря увеличится и дойдет до желания неделания. ~ Когда человек дойдет до неделания, то нет того, чего бы не было сделано. ~ Если в мире все в порядке, то следует завладеть им, но если нет, то не следует.

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[48c97т] **В. В. Малявин** ~ Посвящать себя учению - значит каждый день приобретать. ~ Посвящать себя Пути - значит каждый день терять. ~ Потеряй и еще потеряй - так дойдешь до недеяния. ~ Ничего не будешь делать - и все будет делаться. ~ Завладеет миром тот, кто никогда не занимается делами, ~ А тот, кто занимается делами, никогда не завладеет миром.

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[48c98т] **Б. Б. Виногродский** ~ Осуществляя учение, ежедневно прибавляют. ~ Осуществляя Путь, ежедневно убавляют. ~ Убавляя еще и от убавления, достигают отсутствия осуществления. ~ В отсутствии осуществления отсутствует не-осуществленное. ~ Овладевая нисхождением Небес, будь постоянно в отсутствии ситуаций. ~ Когда же возникает состояние наличия ситуаций, этого недостаточно для овладения нисхождением Небес.

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PSEUDO-CHAPTER **Forty-Nine**

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[49c01т] **Robert G. Henricks** ~ {The Sage} constantly has no [set] mind; ~ He takes the mind of the common people as his mind. ~ Those who are good he regards as good; ~ Those who are not good he also regards as good. ~ [In this way] {he attains} goodness. ~ Those who are trustworthy he trusts; ~ And those who are not trustworthy he also trusts. ~ [In this way] he gets their trust. ~ As for the Sage's presence in the world - he is one with it. ~ And with the world he merges his mind. ~ The common people all fix their eyes and ears on him. ~ And the Sage treats them all as his children.

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[49c02т] **John C. H. Wu** ~ THE Sage has no interests of his own, ~ But takes the interests of the people as his own. ~ He is kind to the kind; ~ He is also kind to the unkind: ~ For Virtue is kind. ~ He is faithful to the faithful; ~ He is also faithful to the unfaithful: ~ For Virtue is faithful. ~ In the midst of the world, the Sage is shy and self-effacing. ~ For the sake of the world he keeps his heart in its nebulous state. ~ All the people strain their ears and eyes: ~ The Sage only smiles like an amused infant.

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[49c03т] **D. C. Lau** ~ The sage has no mind of his own. ~ He takes as his own the mind of the people. ~ Those who are good I treat as good. ~ Those who are not good I also treat as good. ~ In so doing I gain in goodness. ~ Those who are of good faith I have faith in. ~ Those who are lacking in good faith I also have faith in. ~ In so doing I gain in good faith. ~ The sage in his attempt to distract the mind of the empire seeks urgently to muddle it. ~ The people all have something to occupy their eyes and ears, and the sage treats them all like children.

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[49c04т] **R. L. Wing** ~ Evolved Individuals have no fixed mind; ~ They make the mind of the People their mind. ~ To those who are good, I am good; ~ To those who are not good, I am also good. ~ Goodness is Power. ~ Of those who trust, I am trusting; ~ Of those who do not trust, I am also trusting. ~ Trust is Power. ~ The Evolved Individuals in the world ~ Attract the world and merge with its mind. ~ The People all focus their eyes and ears; ~ Evolved Individuals all act as infants.

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[49c05т] **Ren Jiyu** ~ The sage has no fixed personal will, ~ He regards the people's will as his own. ~ I take the people's will, if it is good, as good. ~ I take the people's will, if it is not good, as good too. ~ Thus goodness is attained. ~ I believe the people's will, if it is believable. ~ I also believe the people's will, even if it is unbelievable. ~ Thus faith is attained. ~ The sage dwells under Heaven, harmoniously keeping all the people under Heaven in confusion, ~ (While all the people concentrate upon their own eyes and ears). ~ Thus the sage treats them all as ignorant infants without desires.

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[49c06т] **Gia-fu Feng** ~ The sage has no mind of his own. ~ He is aware of the needs of others. ~ I am good to people who are good. ~ I am also good to people who are not good. ~ Because Virtue is goodness. ~ I have faith in people who are faithful. ~ I also have faith in people who are not faithful. ~ Because Virtue is faithfulness. ~ The sage is shy and humble - to the world he seems confusing. ~ Men look to him and listen. ~ He behaves like a little child.

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[49c07т] **Lok Sang Ho** ~ The Sage does not have a fixed mind different from that of others. ~ He takes the mind of any of his people as his own mind. ~ If people are good, I shall be good to them. ~ If people are not good, I shall also be good to them. ~ This way I am really good. ~ If people are truthful, I shall be truthful to them. ~ If people are not truthful, I shall also be truthful to them. ~ This way I am really truthful. ~ The Sage keeps an undiscriminating mind ~ for the sake of all under heaven. ~ While people use their eyes and ears to discriminate, ~ The Sage's mind is always unsuspecting and innocent like an infant's.

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[49c08т] **Xiaolin Yang** ~ The great men did not have a fixed will; ~ they made the people's will their own. ~ When people are kind, I treat them kindly; ~ when people are unkind, I still treat them kindly; ~ this is called the kindness of DE. ~ When people are credible, I have faith in them; ~ when people are not credible, I still have faith in them; ~ this is called the faith of DE. ~ The great men were very cautious when governing their country; ~ They made the people simple and plain. ~ The people focused on their every movement, and the great men treated them like their children.

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[49c09т] **Walter Gorn Old**, THE VIRTUE OF CONCESSION ~ The wise man has no fixed opinions to call his own. ~ He accommodates himself to the minds of others. ~ I would return good for good; I would also return good for evil. ~ Virtue is good. ~ I would meet trust with trust; I would likewise meet suspicion with confidence. ~ Virtue is trustful. ~ The wise man lives in the world with modest restraint, and his heart goes out in sympathy to all men. ~ The people give him their confidence, and he regards them all as his children.

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[49c10т] **James Legge** ~ The sage has no invariable mind of his own; ~ he makes the mind of the people his mind. ~ To those who are good (to me), I am good; ~ and to those who are not good (to me), I am also good; ~ - and thus (all) get to be good. ~ To those who are sincere (with me), I am sincere; ~ and to those who are not sincere (with me), I am also sincere; ~ - and thus (all) get to be sincere. ~ The sage has in the world an appearance of indecision, and keeps his mind in a state of indifference to all. ~ The people all keep their eyes and ears directed to him, and he deals with them all as his children.

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[49c11т] **David Hinton** ~ A sage's mind is never his own: ~ he makes the hundred-fold people's mind his mind. ~ I treat the noble with nobility ~ and the ignoble too: ~ such is the nobility of Integrity. ~ I treat the sincere with sincerity ~ and the insincere too: ~ such is the sincerity of Integrity. ~ A sage dwells within all beneath heaven ~ at ease, mind mingled through it all. ~ The hundred-fold people devote their eyes and ears, ~ but a sage inhabits it all like a child.

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[49c12т] **Chichung Huang** ~ The sage man never had a predisposed heart, ~ Taking the hundred family's heart ~ To be the concern of his heart. ~ Good people - he was good to them; ~ Evil people - he was also good to them. ~ Goodness was attained. ~ Honest people - he was honest to them; ~ Dishonest people - he was also honest to them. ~ Honesty was attained. ~ When the sage man presided over the empire, ~ Unbiased, he muddled their hearts ~ For all under heaven. ~ The hundred family names ~ All lent him their ears and eyes; ~ The sage man turned them all into infants.

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[49c13т] **Ellen M. Chen** ~ The sage has no set mind (ch'ang hsin), ~ He takes the mind of the people as his mind. ~ The good (shan) I am good to them, ~ The not good I am also good to them. ~ This is the goodness of nature (te). ~ The trustworthy (hsin) I trust them, ~ The not trustworthy I also trust them. ~ This is the trust of nature (te). ~ The sage in the world, ~ Mixes (hun) the minds (hsin) of all. ~ The people lift up their eyes and ears, ~ The sage treats them all like children.

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[49c14т] **Lee Sun Chen Org** ~ A Sage's heart (will) is not fixed on any permanent intentions, ~ His heart is attuned to the desires [for survival] of his people. ~ [A Sage maintains the following guiding principles:] ~ "I am good to good people, as well as to people who are not good; ~ Because virtuous behavior will induce more Te among people! ~ I keep my promise to trustworthy people, as well as to untrustworthy people; ~ Because virtuous behavior will incite people to be truthful!" ~ When a Sage takes action in the world, he harmonizes people's hearts (desires) with great caution and sensitivity; ~ People, in return, will collect and inform him all their observations and opinions; ~ A Sage will then [weigh all options and] treat all people equally as if they were all his own children.

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[49c15т] **Tien Cong Tran** ~ The sage has no heart of his own, but takes the heart of the people as his own. ~ He is good to the good; he is also good to the not-good: for Virtue is good. ~ He is faithful to the faithful; he is also faithful to the unfaithful: for Virtue is faithful. ~ In the midst of the world, the sage recoils. ~ For the sake of the world he keeps his heart nebulous. ~ All the people strain their ears and eyes: he treats them as innocent children.

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[49c16т] **Thomas Z. Zhang** ~ Sages have no mind-set. ~ They take common people's concerns as theirs. ~ Good people, I treat them well. ~ Bad people, I also treat them well. ~ This is the virtue of kindness. ~ Good people, I trust them properly. ~ Bad people, I also trust them properly. ~ This is virtue of trust. ~ Sages in the world have no bias. ~ They mix their mind with that of common people. ~ This is why people follow them. ~ Sages treat people as if they were their own children.

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[49c17т] **Arthur Waley** ~ The Sage has no heart of his own; ~ He uses the heart of the people as his heart. ~ Of the good man I approve, ~ But of the bad I also approve, ~ And thus he gets goodness. ~ The truthful man I believe, but the liar I also believe, ~ And thus he gets truthfulness. ~ The Sage, in his dealings with the world, seems like one dazed with fright; ~ For the world's sake he dulls his wits. ~ The Hundred Families all the time strain their eyes and ears, ~ The Sage all the time sees and hears no more than an infant sees and hears.

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[49c18т] **Richard John Lynn** ~ The sage has no constant heart/mind [changxin] but takes the heart/mind of the common folk as his heart/mind. ~ The good I regard as good; ~ those who are not good I also regard as good. ~ This is to transform goodness into virtue. ~ The trustworthy I trust; ~ those who are not trustworthy I also trust. ~ This is to transform trust into virtue. ~ The sage resides among all under Heaven with perfect equanimity and impartiality and

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for the sake of all under Heaven merges his heart/mind with theirs. ~ [The common folk all fix their ears and eyes on him,] ~ And the sage treats them all as his children.

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[49c19t] **Lin Yutang** ~ THE PEOPLE'S HEARTS ~ The Sage has no decided opinions and feelings, ~ But regards the people's opinions and feelings as his own. ~ The good ones I declare good; ~ The bad ones I also declare good. ~ That is the goodness of Virtue. ~ The honest ones I believe; ~ The liars I also believe. ~ That is the faith of Virtue. ~ The Sage dwells in the world peacefully, harmoniously. ~ The people of the world are brought into a community of heart, ~ And the Sage regards them all as his own children.

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[49c20t] **Victor H. Mair** ~ The sage never has a mind of his own; ~ He considers the minds of the common people to be his mind. ~ Treat well those who are good, ~ Also treat well those who are not good; ~ thus is goodness attained. ~ Be sincere to those who are sincere, ~ Also be sincere to those who are insincere; ~ thus is sincerity attained. ~ The sage is self-effacing in his dealings with all under heaven, and bemuddles his mind for the sake of all under heaven. ~ The common people all rivet their eyes and ears upon him, ~ And the sage makes them all chuckle like children.

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[49c21t] **Tolbert McCarroll** ~ The True Person does not have an individual heart but uses the heart of the people. ~ I am kind to those who are kind. ~ I am also kind to those who are not kind. ~ Thus, ~ there is an increase in kindness. ~ I keep faith with those who are in good faith. ~ I also keep faith with those who lack good faith. ~ Thus, ~ there is an increase of good faith. ~ The True Person is detached and humble and to the world appears confusing. ~ The people all strain their eyes and ears, yet the True Person remains childlike.

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[49c22t] **David H. Li** ~ The sage has no preconceived notion at any time; ~ the people's notion is the sage's notion. ~ I treat a person, who is good, well; ~ I treat a person, who is not good, also well. ~ This is for goodness's sake. ~ I trust a person who is worthy of trust; ~ I also trust a person who is not worthy of trust. ~ This is for trustworthiness's sake. ~ The sage, in governing the world, holds back personal notions in favor of the people's. ~ The sage treats the people, focusing on themselves, as infants.

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[49c23t] **Yasuhiko Genku Kimura** ~ The sage does not have a set mind. ~ His mind is unconditioned, and ~ He regards the minds of all people as his own. ~ He is good to those who are good. ~ He is good to those who are not good. ~ For his virtue is goodness itself. ~ He is in integrity with those of integrity. ~ He is in integrity with those without integrity. ~ For his virtue is integrity itself. ~ The sage, to serve this world, ~ In compassion merges his mind with all minds. ~ People rivet their eyes and ears upon differences amongst them. ~ The sage, with childlike innocence, sees one humanity in all.

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[49c24t] **Chou-Wing Chohan** ~ The sage has no self that he can call "mine," ~ He turns the self of the people into his own. ~ I act with goodness toward the good, ~ I act with goodness toward the bad, too, ~ And so the good is contagious. ~ I relate with trust to the person who is worthy of trust, ~ I relate with trust to the person who is not worthy of trust, too, ~ And so trust is contagious. ~ The sage lives in the world in his victory and rules the world with his simplicity. ~ But when all the people look at him and listen to him, ~ The sage takes care of them, like a mother takes care of her children.

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[49c25t] **Man-Ho Kwok** ~ 'The sage is never opinionated, ~ He listens to the mind of the people.' ~ I am kind to people when they are kind to me. ~ I am kind to them even if they hate me. ~ Virtue - te - is its own reward. ~ I trust those who trust me, ~ I also trust those who have no faith in me: ~ What I give, I receive. ~ A sage is self-effacing and mindful of offence. ~ He sets himself as his own example. ~ How shall I treat you, my son? ~ Like a child.

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[49c26t] **Gu Zhengkun** ~ The sage often has no will, ~ He takes the people's will as his own. ~ What is good I treat with goodness; ~ What is not good I also treat with goodness. ~ Thus I obtain goodness. ~ Those who are of faith, I put faith in; ~ Those who are of no faith, I also put faith in. ~ Thus I obtain faith. ~ When the sage governs the world, ~ He simplifies his as well as the people's minds. ~ The people are all preoccupied with their eyes and ears, ~ The sage helps them return to the childhood state.

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[49c27t] **Chao-Hsiu Chen** ~ The sage has no mind of his own. ~ He takes the minds of the people as his own. ~ Whatever others like, he likes too. ~ Whatever others dislike, he likes too. ~ This is what is meant by virtuous goodness. ~ Whatever others trust, he trusts too. ~ Whatever others mistrust, he trusts too. ~ This is what is meant by virtuous trust. ~ The sage leads his life with vigilance. ~ He merges his mind with all others' under Heaven. ~ People are used to hearing and seeing the behaviour of the sage and so they are influenced, and become pure again, as a newborn child.

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[49c28t] **Liu Qixuan** ~ The best ruler has no personal ideas ~ And what the people think is what he/she thinks. ~ He/She is good to people that are good. ~ He/She is also good to people that are not good. ~ It is the goodness typical of the Way server. ~ He/She trusts people that are trustworthy. ~ He/She also trusts people that are not trustworthy. ~ It is the trust typical of the Way server. ~ The best ruler gives each breath of his/her life to the world. ~ He/She holds to just a simple mind, ~ But is looked up to and listened to. ~ He/She takes the whole world to be his/her children.

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[49c29t] **Shi Fu Hwang** ~ People's Minds ~ Lao Tze says, ~ The sage doesn't have an invariable mind, he takes people's minds as his own mind. ~ Those who are good to him; ~ he treats well; ~ and those who are not good to him; ~ he treats well too; ~ thus all become good to each other. ~ To those who are sincere; ~ he is sincere; ~ and to those who are not sincere; ~ he is also sincere; ~ thus all become sincere. ~ The sage in the world pays scrupulous attention to everything. ~ However, he treats his living with indifference. ~ The people all offer their eyes and ears to help him, and he deals with them all as his children.

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[49c30t] **Ch'u Ta-Kao** ~ The Sage has no self (to call his own); ~ He makes the self of the people his self. ~ To the good I act with goodness; ~ To the bad I also act with goodness: ~ Thus goodness is attained. ~ To the faithful I act with faith; ~ To the faithless I also act with faith: ~ Thus faith is attained. ~ The Sage lives in the world in concord, and rules over the world in simplicity. ~ Yet what all the people turn their ears and eyes to, ~ The Sage looks after as a mother does her children.

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[49c31t] **Paul J. Lin** ~ The Sage has no constant heart [mind]. ~ He takes the people's heart as his heart. ~ Good men, I treat well. ~ Bad men, I also treat well. ~ Therein I attain goodness. ~ Honest men, I trust. ~ Dishonest men, I also trust. ~ Therein I attain trust. ~ The Sage in his position in the world, ~ Yieldingly harmonizes the people's heart with simplicity. ~ The people all strain their ears and eyes. ~ And the Sage regards them all as infants.

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[49c32t] **Michael LaFargue** ~ The Wise Person is always a man without a mind - ~ he takes the mind of the hundred clans as his mind. ~ Those who are good, I am good to them; ~ those who are not good, I am also good to them - ~ Te is good. ~ Those who are honest, I am honest with them; ~ those who are not honest, I am also honest with them - ~ Te is honest. ~ The Wise Person, ~ lives in the world all drawn in, ~ for the world's sake he keeps his mind muddled. ~ The hundred clans, ~ all strain their eyes and ears toward him. ~ The Wise Person treats them all as his children.

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[49c33t] **Cheng Lin** ~ The Sage has no fixed prejudices, but always regards the hearts of all mankind as his own. ~ Those who are good, he treats well; ~ those who are not good, he also treats well. ~ Thus he finds only good men. ~ Those who are sincere, he believes; ~ those who are not sincere, he also believes. ~ Thus he finds only sincere men. ~ The Sage wishes that all men in this world will soon return to simplicity. ~ While people in general strain their ears and eyes, the Sage wishes to have them all sealed.

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[49c34t] **Yi Wu** ~ The sage's mind is not unchangeable; ~ He regards the people's mind as his mind. ~ He is good to those who are good; ~ He also is good to those who are not good. ~ This is the virtue of goodness. ~ He trusts those who are trustworthy; ~ He also trusts those who are not trustworthy. ~ This is the virtue of trustfulness. ~ The sage, in the world, ~ Harmoniously merges his mind with the world's. ~ The people all strain their ears and eyes; ~ The sage regards them as children.

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[49c35t] **Han Hiong Tan** ~ The sage has no preconceived ideas. ~ He simply takes the lead from his subjects. ~ He treats the good people with kindness. ~ He also treats the bad people with kindness. ~ He thus cultivates the virtue of kindness. ~ He treats those who are trustworthy with sincerity. ~ He also treats those who are not trustworthy with sincerity. ~ Thus, he is cultivating the virtue of sincerity. ~ The sage always handles his affairs in an amicable way. ~ He steers his subjects towards a simple and unpretentious life. ~ Everyone pays attention to him and asks for guidance. ~ He nurtures them tenderly as if caring for babies.

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[49c36t] **Hua-Ching Ni** ~ One with wholeness of virtue has an unconditioned mind. ~ He regards the mind of all being as his own mind. ~ He is kind to the kind. ~ He is also kind to the unkind, ~ for the subtle nature of the universe is kind. ~ He is faithful to the faithful. ~ He is also faithful to the unfaithful, ~ for the integral virtue of the universe is undeceiving. ~ In the midst of the world, ~ he dissolves all minds into harmonious Oneness. ~ All people strain their eyes and ears for excitement. ~ One of deep virtue brings all people back to their childlike-heartedness.

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[49c37t] **Chang Chung-yuan** ~ The wise man is free from his own mind, ~ But identifies the people's minds as mind. ~ He considers good as good, ~ But he also considers not-good as good. ~ Thus, his attainment of non-differentiation is successful. ~ He considers truth as truth, ~ But he also considers not-truth as truth. ~ Thus, his attainment of non-differentiation is perfected. ~ In the world, the wise conscientiously non-differentiates ~ The minds of the people. ~ Because people rely on their senses of hearing and seeing, ~ The wise treats them as innocent children.

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[49c38t] **Henry Wei** ~ Trust in Virtue ~ Ren Teh ~ The Sage has no fixed state of mind; ~ His reflects the state of mind of the people. ~ To the good, I show goodness; ~ To the not good, I also show goodness; ~ Hence goodness is realized. ~ To the sincere, I show sincerity; ~ To the insincere, I also show sincerity; ~ Hence sincerity is realized. ~ While in the world, the Sage is very anxious ~ To harmonize his mind for the harmony of the world. ~ To him all the people turn their eyes and ears; ~ He treats them all alike as children.

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[49c39t] **Ha Poong Kim** ~ The sage has no fixed mind; ~ He takes the people's mind as his own. ~ I accept as good those who are good; ~ I also accept as good those who are not good. ~ Such is Te's goodness. ~ I trust those who trust; ~ I also trust those who do not trust. ~ Such is Te's trust. ~ The sage, in ruling all under Heaven, ~ Makes his mind one with it. ~ All his subjects set their ears and eyes on him. ~ He regards them all as his children.

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[49c40t] **Tao Huang** ~ The sage is always without his own mind. ~ He uses people's minds as his mind. ~ He is kind to those who are kind. ~ He is also kind to those who are not kind. ~ It is the kindness of Action itself. ~ He is trustworthy to those who are trustworthy. ~ He is also trustworthy to those who are not trustworthy. ~ It is the trust of Action itself. ~ In the world, the sage inhales. ~ For the world, the sage keeps the mind simple. ~ All people are fixated on the ears and eyes, ~ While the sage always smiles like a child.

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[49c41t] **Tang Zi-chang** ~ The sage ruler had no prejudice of his own. ~ He made his mind to be based on the mind of the people. ~ If it was perfect, he liked it; ~ if it was not perfect, he also liked it: ~ then perfection was attained. ~ If it was true, he understood it; ~ if it was not true, he also understood it: ~ then truth was attained. ~ Indifferently, indifferently sage rulers were in the world. ~ Effortlessly, effortlessly they ruled the world. ~ The people turned their eyes and ears toward them. ~ Sage rulers treated all people like their own children.

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[49c42t] **Wing-tsit Chan** ~ The sage has no fixed (personal) ideas. ~ He regards the people's ideas as his own. ~ I treat those who are good with goodness, ~ And I also treat those who are not good with goodness. ~ Thus goodness is attained. ~ I am honest to those who are honest, ~ And I am also honest to those

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who are not honest. ~ Thus honesty is attained. ~ The sage, in the government of his empire, has no subjective viewpoint. ~ His mind forms a harmonious whole with that of his people. ~ They all lend their eyes and ears, and he treats them all as infants.

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[49c91т] **И. И. Семененко** ~ Премудрый человек не ведает незыблемости сердца. ~ Сердцем для него являются сердца простых людей. ~ С добрыми я добр, но и с недобрыми я тоже добр. ~ К добру приводит добродетель. ~ Кто честен, тем я доверяю, но и нечестным я тоже доверяю. ~ К честности приводит добродетель. ~ Премудрый человек под Небесами беспристрастен и ради Поднебесной мутит свое сердце. ~ При нем все по-детски улыбаются.

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[49c92т] **А. А. Маслов** ~ Мудрец не имеет постоянного сердца. ~ Его сердце - сердце людей. ~ Для добрых я добр. ~ Для недобрых я тоже добр. ~ И так достигаю добра. ~ Искренним я верю. ~ Неискренним я верю тоже. ~ И так достигаю искренности. ~ Мудрец, правя в Поднебесной, делает своё сердце безыскусным и приводит его в согласие с Поднебесной. ~ Люди внемлют ему слухом и взором. ~ Он же смотрит на них как на своих детей.

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[49c93т] **Е. А. Торчинов** ~ Нет постоянного разума-сердца у совершенномудрого. ~ Сердца всех людей Поднебесной образуют его разум-сердце. ~ Добрым людям я делаю добро, и злым людям я также делаю добро: ~ Благая Сила преисполнена добра. ~ Достойным доверия я верю, и недостойным доверия я также верю: ~ Благая Сила преисполнена доверия. ~ Совершенный мудрец спокойно и мирно живет в Поднебесной; ~ все чаяния народа стекаются в его глаза и уши, и всех людей считает совершенномудрый детьми своими.

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[49c94т] **А. Е. Лукьянов** ~ Совершенномудрый человек не имеет обычного сердца ~ и сердца ста родов человеческих делает [своим] сердцем. ~ Кто добр, я к тому отношусь с добром. ~ Кто не добр, я к тому также отношусь с добром. ~ В этом проявляется доброта Дэ. ~ Кто доверяет, я к тому отношусь с доверием. ~ Кто не доверяет, я к тому также отношусь с доверием. ~ В этом проявляется доверие Дэ. ~ Когда совершенномудрые люди находятся в Поднебесной, [они] ради Поднебесной вдыхают хаос своим сердцем, ~ и все совершенномудрые люди становятся ее детьми.

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[49c95т] **Ян Хин-шун** ~ Совершенномудрый не имеет постоянного сердца. ~ Его сердце состоит из сердец народа. ~ Добрым я делаю добро и недобрым также делаю добро. ~ Таким образом и воспитывается добродетель. ~ Искренним я верен и неискренним также верен. ~ Таким образом и воспитывается искренность. ~ Совершенномудрый живет в мире спокойно и в своем сердце собирает мнения народа. ~ Он смотрит на народ, как на своих детей.

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[49c96т] **Д. П. Конисси** ~ Святые люди не имеют определенного (чувства), ибо они принимают чувство простолюдина как свое. ~ Добрых людей я принимаю уже потому одному, что они добры. ~ Злых принимаю, как добрых. ~ Искренним людям я верю; ~ также и верю неискренним, ~ ибо в этом и состоит верх искренности. ~ Когда святые живут на земле, то они просты и тихи; ~ они питают ко всем одинаковое чувство. ~ Для (блага) мира они делают свои сердца темными. ~ Простые люди будут смотреть на них (как на своих учителей) и будут слушать сказание о их делах. ~ Святые смотрят на народ, как на младенца.

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[49c97т] **В. В. Малявин** ~ У премудрого человека нет постоянного мнения. ~ Его помышления таковы же, как помышления всех. ~ Тех, кто добр, я считаю добрыми, ~ Тех, кто недобр, я тоже считаю добрыми: ~ Так торжествует добро. ~ Тем, кто заслуживает доверия, я верю, ~ Тем, кто доверия не заслуживает, я тоже верю: ~ Так торжествует доверие. ~ Премудрый человек, царствуя в мире, ~ Все вмещает в себя и ради мира замутняет свое сердце. ~ Все люди напрягают зрение и слух, ~ А он привечает их, словно детей.

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[49c98т] **Б. Б. Виногродский** ~ В сердце-сознании человека мудрости - постоянство отсутствия. ~ Способен осуществлять сердцем-сознанием сердца-сознания ста родов. ~ С совершенствующимися сущность моя совершенствуется. ~ С несовершенствующимися сущность моя тоже совершенствуется. ~ Это Потенция совершенствования. ~ С верующими сущность моя верует. ~ С неверующими сущность моя тоже верует. ~ Это Потенция веры. ~ Человек мудрости в пространстве нисхождения Небес воспринимает-впитывает, осуществляя нисхождение Небес в завихрении своего сердца-сознания. ~ Сто родов всегда направляют внимание в свои уши и глаза. ~ Человек мудрости всегда ограждается от этого.

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PSEUDO-CHAPTER **Fifty**

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[50c01т] **Robert G. Henricks** ~ {We come out into} life and go back into death. ~ {The companions} of life {are thirteen}; ~ The companions of {death} are thirteen; ~ And yet people, because they regard life as LIFE, in all of their actions move toward the thirteen that belong to the realm of death. ~ Now, why is this so? ~ It's because they regard life as LIFE. ~ You've no doubt heard of those who are good at holding on to life: ~ When walking through hills, they don't avoid rhinos and tigers; ~ When they go into battle, they don't put on armor or shields; ~ The rhino has no place to probe with its horn; ~ The tiger finds no place to put its claws. ~ And weapons find no place to hold {their blades}. ~ {Now}, why is this so? ~ Because there is no place for death in them.

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[50c02т] **John C. H. Wu** ~ WHEN one is out of Life, one is in Death. ~ The companions of life are thirteen; ~ the companions of Death are thirteen; ~ and, when a living person moves into the Realm of Death, his companions are also thirteen. ~ How is this? ~ Because he draws upon the resources of Life too heavily. ~ It is said that he who knows well how to live meets no tigers or wild buffaloes on his road, and comes out from the battle-ground untouched by the weapons of war. ~ For, in him, a buffalo would find no butt for his horns, a tiger nothing to lay his claws upon, and a weapon of war no place to admit its point. ~ How is this? ~ Because there is no room for Death in him.

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[50c03т] **D. C. Lau** ~ When going one way means life and going the other means death, three in ten will be comrades in life, three in ten will be comrades in death, and there are those who value life and as a result move into the realm of death, and these also number three in ten. ~ Why is this so? Because they set too much store by life. ~ I have heard it said that one who excels in safeguarding his own life does not meet with rhinoceros or tiger when travelling on land nor is he touched by weapons when charging into an army. ~ There is nowhere for the rhinoceros to pitch its horn; ~ There is nowhere for the tiger to place its claws; ~ There is nowhere for the weapon to lodge its blade. ~ Why is this so? Because for him there is no realm of death.

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[50c04т] **R. L. Wing** ~ As life goes out, death comes in. ~ Life has thirteen paths; ~ Death has thirteen paths. ~ Human life arrives at the realm of death ~ Also in thirteen moves. ~ Why is this so? ~ Because life is lived lavishly. ~ Now, as it is well known, ~ Those skilled in attracting life Can travel across the land ~ And not meet a rhinoceros or tiger. ~ When the military comes in, ~ Their defense cannot be attacked. ~ The rhinoceros is without a place to thrust its horn. ~ The tiger is without a place to affix its claw. ~ The military is without a place to admit its blade. ~ Why is this so? ~ Because they are without the realm of death.

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[50c05т] **Ren Jiyu** ~ When one is born, he will eventually naturally meet his death. ~ Three out of every ten people will enjoy long life, ~ While three out of every ten people will meet premature death. ~ Chances that one strives to live and will die are also three out of ten. ~ And for what reason? ~ Because that one intensively craves life (and contrarily he fails to attain his objective). ~ I heard that one who is good at preserving his life is not afraid of meeting tigers or rhinoceroses when traveling on the land, and he will not be injured or killed in fighting battles. ~ (To those who are good at preserving their lives) ~ The rhinoceros cannot butt its horns against him, ~ The tiger cannot fasten its claws in him, ~ And weapons cannot thrust their blades into him. ~ For what reason are all these? ~ Because he is out of the range of death.

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[50c06т] **Gia-fu Feng** ~ Between birth and death, ~ Three in ten are followers of life, ~ Three in ten are followers of death, ~ And men just passing from birth to death also number three in ten. ~ Why is this so? ~ Because they live their lives on the gross level. ~ He who knows how to live can walk abroad ~ Without fear of rhinoceros or tiger. ~ He will not be wounded in battle. ~ For in him rhinoceroses can find no place to thrust their horn, ~ Tigers no place to use their claws, ~ And weapons no place to pierce. ~ Why is this so? ~ Because he has no place for death to enter.

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[50c07т] **Lok Sang Ho** ~ Anyone who is born dies. ~ If 13 people are born ~ All 13 people will eventually die. ~ From birth to life, ~ From life to death, ~ The great earth will afford the places to live and to die for exactly 13. ~ Why is this so? ~ It is because the mind cherishes the belief ~ that living is a privilege and not a natural right. ~ I have heard that those who are good at conserving and preserving life ~ Seldom meet tigers and horned animals when they move around. ~ If they should join the military forces, ~ They would not have the need to combat. ~ Horned animals will have no way to cast their horns on their bodies, ~ Nor will tigers find a place to lay their claws. ~ Even soldiers' swords will not hurt them. ~ Why is this so? ~ Because such people will never die.

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[50c08т] **Xiaolin Yang** ~ Of people's lives from beginning to end, ~ One-third live long, ~ One-third die young, ~ And one-third live in the beginning, but cause their deaths half way by themselves. ~ Why do people die in the middle of their lives? ~ Because they live too well and do not cherish their lives. ~ It is said that those who know how to live long never come across a rhinoceros or a tiger; ~ When they are in battle, they never get hurt. ~ The rhinoceros has no place to impale them with its horn, ~ The tiger has no place to attack them with its claws, ~ And the weapon has no place to hurt them with its blade. ~ Why is this? Because they never get themselves into these deadly places.

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[50c09т] **Walter Gorn Old**, THE VALUE OF LIFE ~ Men go forth from Life and enter into Death. ~ The Gates of Life are thirteen in number; and the same are the Gates of Death. ~ By as many ways does Life pass quickly into Death. And wherefore? ~ Because men strive only after the Sensuous Life. ~ It has been said that one who knows how to safeguard Life can go through the country without protection against the rhinoceros and tiger. ~ He may enter into battle without fear of the sword. ~ The rhinoceros finds no place wherein to drive his horn. ~ The tiger finds no place wherein to fix his claws. ~ The sword finds no place wherein to thrust itself. ~ Why is this? ~ It is because he has overcome Death.

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[50c10т] **James Legge** ~ Men come forth and live; ~ they enter (again) and die. ~ Of every ten three are ministers of life (to themselves); ~ and three are ministers of death. ~ There are also three in every ten whose aim is to live, but whose movements tend to the land (or place) of death. ~ And for what reason? ~ Because of their excessive endeavours to perpetuate life. ~ But I have heard that he who is skilful in managing the life entrusted to him for a time travels on the land without having to shun rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon. ~ The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point. ~ And for what reason? ~ Because there is in him no place of death.

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[50c11т] **David Hinton** ~ People born into life enter death. ~ Constant companion in life ~ and in death, ~ this body is the kill-site animating their lives. ~ And isn't that because ~ they think life is the fullness of life? ~ I've heard those who encompass the whole of life ~ could walk on and on without meeting rhinoceros or tiger, ~ could charge into armies without feeling shield or sword. ~ A rhinoceros would find nowhere to gore them, ~ a tiger nowhere to claw them, ~ a sword nowhere to slice them. ~ And isn't that because ~ for them there's no kill-site?

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[50c12т] **Chichung Huang** ~ People emerge into life and enter into death. ~ The category of life constitutes three tenths; ~ The category of death constitutes three tenths; ~ And those who, seeking extravagant living, ~ All move to the realm of death ~ Also constitute three tenths. ~ Why so? ~ Because they seek extravagant living. ~ I hear that those who excel in preserving life, ~ Walking in mountains, ~ Shun neither rhinoceros nor tiger; ~ Entering a battle, ~ Incur wounds from neither weapon nor armor. ~ The rhinoceros has nowhere to

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thrust its horn; ~ The tiger has nowhere to press its claws; ~ Weapons have nowhere to lodge their blades. ~ Why so? ~ Because they do not belong to the realm of death.

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[50c13t] **Ellen M. Chen** ~ From coming out to life to going back to death: ~ Those companions (t'u) of life, ~ They are one-third (shih-yu-san); ~ Those companions of death, ~ They are one-third; ~ Those living but moving toward the place of death, ~ They are also one-third. ~ Why? ~ Because of the intense (hou) life-producing activity. ~ I have heard that one who knows how to nourish life, ~ On land meets no tigers or wild buffaloes, ~ In battle needs to wear no armors or weapons, ~ A wild buffalo has nowhere to butt its horns, ~ A tiger has nowhere to sink its claws, ~ A weapon has nowhere to enter its blade. ~ Why? ~ Because such a one has no place of death.

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[50c14t] **Lee Sun Chen Org** ~ Birth is the movement of coming out [of the obscurity to join the world]; ~ Death is the movement of going in [to the obscurity from this world]; ~ For every ten people [of the existing population], three more new-borns will join them; ~ For every ten people [of the existing population], three will die [naturally]; ~ Among the living, due to rash movements (wars and bad governments), three out of ten will also die unnaturally; ~ Why is the living condition of most people so [lamentable]? ~ It is all because people, in order to survive, must suffer enormously merely to make ends meet! ~ I have heard that those, who know how to conserve life, would evade [confrontation with] fierce rhinos and tigers when walking in the wild; ~ They would also avoid wearing armor and carrying weapons when they were in the army; ~ In this manner: ~ Fierce rhinos have no chance to use their horns, ~ Ferocious tigers have no occasion to brandish their claws, ~ And enemies have no opportunity to utilize their blades (weapons). ~ Why? ~ All of the above are examples of enhancing people's chances of survival through evading deadly situations.

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[50c15t] **Tien Cong Tran** ~ "Out" is life; "In" is death. ~ Three in ten are followers of life. ~ Three in ten are followers of death. ~ Three in ten live as man but act in the realm of death. ~ How is this? ~ Because they all crave life. ~ It is said that he who knows well how to live meets no tigers or rhinoceroses on his road, and comes into the battlefield untouched by the weapons. ~ For, in him, a rhinoceros would find no place for his horns, a tiger no place to lay his claws upon, and a weapon no place to lodge its point. ~ How is this? ~ Because there is no room for death in him.

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[50c16t] **Thomas Z. Zhang** ~ In the life and death cycle, ~ Three in ten enjoy natural longevity, ~ Three in ten die normally. ~ There are some, three in ten, who die unnaturally. ~ Why it is so? ~ Because they indulge themselves excessively. ~ It is well known that those who are good at protect themselves steer clear of rhinos and tigers when walking, And hardly hurt by armed enemy. ~ This is because rhinos cannot find them to gore, ~ Tigers cannot find them to claw, ~ Enemies cannot get a chance to use weapons upon them. ~ What is the reason? ~ They never put themselves into a fatal situation.

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[50c17t] **Arthur Waley** ~ He who aims at life achieves death. ~ If the 'companions of life' are thirteen, so likewise are the 'companions of death' thirteen. ~ How is it that the 'death-spots' in man's life and activity are also thirteen? ~ It is because men feed life too grossly. ~ It is said that he who has a true hold on life, when he walks on land does not meet tigers or wild buffaloes; in battle he is not touched by weapons of war. ~ Indeed, a buffalo that attacked him would find nothing for its horns to butt, a tiger would find nothing for its claws to tear, a weapon would find no place for its point to enter in. ~ And why? ~ Because such men have no 'death-spot' in them.

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[50c18t] **Richard John Lynn** ~ We emerge into life, enter into death. ~ Three out of ten are adherents of life; ~ three out of ten are adherents of death; ~ and there are three out of ten whose way of life also leads them to death. ~ Why is this so? ~ It is due to placing too much emphasis on life. ~ For I have heard that one good at preserving life, when traveling by land, does not encounter the wild buffalo and, when entering the army, suffers no wound from weapons. ~ The wild water buffalo has no way to strike at him with horn, the tiger has no way to strike at him with claw, and weapons of war have no way to use point or edge against him. ~ Why is this so? ~ It is due to the fact that he stays free of the land of death.

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[50c19t] **Lin Yutang** ~ THE PRESERVING OF LIFE ~ Out of life, death enters. ~ The companions (organs) of life are thirteen; ~ The companions (organs) of death are (also) thirteen. ~ What send man to death in this life are also (these) thirteen. ~ How is it so? ~ Because of the intense activity of multiplying life. ~ It has been said that he who is a good preserver of his life ~ Meets no tigers or wild buffaloes on land, ~ Is not vulnerable to weapons in the field of battle. ~ The horns of the wild buffalo are powerless against him; ~ The paws of the tiger are useless against him; ~ The weapons of the soldier cannot avail against him. ~ How is it so? ~ Because he is beyond death.

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[50c20t] **Victor H. Mair** ~ A person comes forth to life and enters into death. ~ Three out of ten are partners of life, ~ Three out of ten are partners of death, ~ And the people whose every movement leads them to the land of death because they cling to life ~ Are also three out of ten. ~ Now, ~ What is the reason for this? ~ It is because they cling to life. ~ Indeed, ~ I have heard that ~ One who is good at preserving life does not avoid tigers and rhinoceroses when he walks in the hills; ~ nor does he put on armor and take up weapons when he enters a battle. ~ The rhinoceros has no place to jab its horn, ~ The tiger has no place to fasten its claws, ~ Weapons have no place to admit their blades. ~ Now, ~ What is the reason for this? ~ Because on him there are no mortal spots.

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[50c21t] **Tolbert McCarroll** ~ When going off one way means living ~ and going off the other way means dying, ~ three in ten are companions of Life, ~ three in ten are companions of Death, ~ and three in ten value Life but drift toward Death. ~ Why is all this so? ~ Because, these people are too greedy about living. ~ It is said: ~ People who are skillful in caring ~ for the life that has been given to them ~ travel abroad without fear of wild ox or tiger, ~ and enter a battle without concern for sharp weapons. ~ There is no place for the wild ox to thrust its horns, ~ there is no place for the tiger to put its claws, ~ there is no place for a weapon to lodge. ~ How is this so? ~ Because, there is no place for Death to enter in!

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[50c22t] **David H. Li** ~ People are born and people die. ~ Three in ten live long; ~ Three in ten die young; ~ Three in ten move [prematurely] into death's realm. ~ Why so? ~ Because they care for their lives too well. ~ Those who care for themselves, it is said, are unlikely to encounter rhinoceroses or tigers on land, or face weaponry and soldiers in war. ~ Rhinoceroses have no occasion to use their horns; ~ tigers have no occasion to use their claws; ~ soldiers have no occasion to use their bayonets. ~ Why so? ~ Because they care for themselves to not move into death's realm.

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[50c23t] **Yasuhiko Genku Kimura** ~ Life is appearance; death is disappearance. ~ Three out of ten live a long life. ~ Three out of ten live a short life. ~ Three out of ten bring upon themselves an untimely death, ~ Because they cling too much to outer pleasures of life. ~ He who maintains a balanced life in accordance with the Tao, ~ Does not meet tigers or rhinoceroses in the wilderness, ~ Does not suffer attacks from the enemy in the battlefield. ~ Upon him the tiger has no place to fasten its claws, ~ The rhinoceros has no place to jab its horn, ~ The weapon has no place to pierce its blade. ~ Why is this so? ~ Because in him there is no room for death to enter.

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[50c24t] **Chou-Wing Chohan** ~ It is easy to hold something that is motionless, ~ It is easy to create a mold for something that is not lacking, ~ It is easy to break something that is breakable, ~ It is easy to scatter a thing that is small. ~ Take care of a thing before it happens, ~ Arrange a thing before it gets out of hand. ~ The simple man generally fails in his affairs on the verge of success. ~ Take care of the end as you do of the beginning, ~ And you will not fail.

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[50c25t] **Man-Ho Kwok** ~ In the normal way of things every three in ten live long, ~ while every three in ten die young - ~ and for those just passing through their lives (that is, every three in ten) the chances are the same. ~ Why is this? ~ Well, it all depends on how identified they are with the mundane world of matter. ~ People who know how to live will never do things that threaten their lives, ~ any more than a traveller who knows will run into a tiger or a wild buffalo. ~ Living well is like wearing a kind of armour that nothing can penetrate. ~ Living badly is like being attacked! ~ A practised sage is invulnerable to attacks ~ that punch like a buffalo's horn, ~ that claw like a leaping tiger - ~ or that stab like a knife in the back. ~ And why is this? ~ Because he is impeccable.

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[50c26t] **Gu Zhengkun** ~ Men live when given to birth ~ And die when being buried. ~ One third of them are long-lived; ~ One third of them are short-lived; ~ One third of them die from their own choices though they could have lived longer; ~ Why in such cases? ~ Because they are too eager to live longer. ~ It is heard that he who is good at preserving his life ~ Does not meet with the rhinoceros or tiger when traveling on land, ~ Nor is he wounded in war, ~ For the rhinoceros has no use for its horns ~ And the tiger has no use for its claws; ~ The weapons have no use for their blades. ~ Why in such cases? ~ Because there is no realm of death for him to enter.

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[50c27t] **Chao-Hsiu Chen** ~ Emotions and longings are life. ~ Passions and desires are death. ~ There are thirteen kinds of life: ~ seven are emotions and they refer to the gates of the mind; ~ six are longings and they refer to the gates of the body. ~ There are also thirteen kinds of death: ~ seven are passions and they refer to the gates of the mind; ~ six are desires and they refer to the gates of the body. ~ These thirteen kinds of life and death rule also human beings, because one treasures life. ~ He who is good at conserving his life will not meet the rhinoceros and the tiger on his journey. ~ He can enter a battle without being hurt. ~ The rhinoceros cannot attack him with its horn, ~ the tiger cannot scratch him with its claws, ~ troops cannot use their swords against him. ~ That is only because he has no place for death to enter.

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[50c28t] **Liu Qixuan** ~ Life and death co-exist in the same process. ~ The chance for life is thirty percent. ~ The chance for death is thirty percent. ~ The chance for death in the life's area is also thirty percent. ~ Why? ~ Because some live too actively for their lives. ~ It has been said that people good at living ~ Do not meet with tigers on land, ~ Or receive hits in battle. ~ Tigers can have no chance to apply their paws. ~ Weapons can have no chance to exert their edges. ~ Why? ~ Because people good at living have no chance of death.

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[50c29t] **Shi Fu Hwang** ~ The Preserving of Life ~ Lao Tze says, ~ Men come forth from their mothers' wombs and live; ~ and they enter dust, and die. ~ Those men who depend on the three and ten to live; ~ die by the three and ten also. ~ Those who were living will be sent to the place of death by the three and ten. ~ And for what reason? ~ Because they made excessive stores to perpetuate their life. ~ For I have heard it is said that one who excels in safeguarding his own life does not shun the rhinoceros or tiger when travelling on land, nor does he avoid buff coat and sharp weapon at entering a host. ~ The rhinoceros finds no place to fix its claw on him, nor the weapon a place to admit its point on him. ~ And for what reason? ~ Because there is no place of death on him.

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[50c30t] **Ch'u Ta-Kao** ~ Men go out of life and enter into death. ~ The parts (proportions) of life are three in ten; the parts of death are also three in ten. ~ Men that from birth move towards the region of death are also three in ten. ~ Why is it so? ~ Because of their redundant effort in seeking to live. ~ But only those who do nothing for the purpose of living are better than those who prize their lives. ~ For I have heard that he who knows well how to conserve life, when travelling on land, does not meet the rhinoceros or the tiger; when going to a battle he is not attacked by arms and weapons. ~ The rhinoceros can find nowhere to drive his horn; the tiger can find nowhere to put his claws; the weapons can find nowhere to thrust their blades. ~ Why is it so? ~ Because he is beyond the region of death.

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[50c31t] **Paul J. Lin** ~ Coming out means life; going in means death. ~ Three-tenths of men are disciples of life. ~ Three-tenths of men are disciples of death. ~ Three-tenths of men actually have life, but strive for death through activity. ~ Why is this so? ~ Because they over-nourish themselves. ~ So I have heard that he who is capable of sustaining life ~ Can travel on land without ever encountering a rhinoceros or tiger; ~ Can enter a battle without ever being touched by arms and weapons. ~ The rhinoceros cannot charge him with its horns. ~ The tiger cannot attack him with its claws. ~ Weapons have no place

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to lodge their blades. ~ Why is this so? ~ Because he has no grounds for death.

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[50c32т] **Michael LaFargue** ~ "Setting out to live is entering into death." ~ "Thirteen are the life givers, ~ thirteen are the death bringers." ~ The thirteen body parts are also death spots in people's life and activity. ~ Why? ~ Because they live life so lavishly. ~ So we hear: ~ One who Excels at fostering life, ~ "travels on land without meeting rhinoceros or tiger, ~ enters combat without armor or weapon." ~ The rhinoceros finds no place to jab its horn, ~ the tiger finds no place to lay its claws, ~ a weapon finds no place where its point can enter. ~ Why? ~ Because he has no death spot.

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[50c33т] **Cheng Lin** ~ Man begins with life, and ends with death. ~ During the span of man's existence, ~ three-tenths of it are passed in the processes of growth; ~ three-tenths are passed in the processes of decay. ~ That which is meant for the development of life but which is passed in the processes of decay also constitutes three-tenths. ~ Why is this so? ~ Because man over-taxes the life force. ~ It has been said that he who knows how to preserve life avoids the rhinoceros and tigers when travelling by land; ~ dodges arms and weapons when engaged in battle with a hostile army. ~ He sees to it that the rhinoceros have no opportunity to use their horns; ~ that tigers have no opportunity to use their claws; ~ that enemies have no opportunity to use their weapons. ~ Why is this so? ~ Because man avoids the risks of death.

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[50c34т] **Yi Wu** ~ From birth to death, ~ One-third are fellows of life, ~ One-third are fellows of death, ~ And one-third are fellows of life who move to grounds for death. ~ Why is this? ~ Because they are overly attached to their lives. ~ It is said that those who are good at sustaining life ~ Travel on land without meeting wild buffalos or tigers, ~ Enter battle without protection of armor or weapons. ~ In them, a wild buffalo finds no place to gore with its horns, ~ A tiger finds no place to seize with its claws, ~ A weapon finds no place to pierce with its blade. ~ Why is this? ~ Because they have no grounds for death.

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[50c35т] **Han Hiong Tan** ~ From the time you were born, you are dying. ~ About one-third of people are luxuriating in longevity, ~ Another third are enjoying a normal life span but travelling along the path towards a natural death. ~ The other third are heading on the path towards a premature death. ~ The cause of premature death is due to overindulgence in life. ~ I have heard that people, who master the art of living, ~ Can avoid meeting a rhinoceros or tiger in the jungle. ~ They can avoid getting hurt by any sharp weapons in a battle. ~ The rhinoceros cannot employ its horn against them. ~ The tiger cannot attack them with its paws. ~ Sharp weapons cannot inflict injury on them. ~ Why is this so? ~ They simply manage to stay away from the circle of death.

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[50c36т] **Hua-Ching Ni** ~ That one's physical life will begin with birth and end in death seems a surety. ~ Also, in an individual life, the special opportunities of life and death are very much equal. ~ When there is an opportunity for death, ~ there is an opportunity for life also. ~ When there is an unusual opportunity for life, ~ it pulls one's life closer to death. ~ Aside from such opportunities, ~ there is the personal effort to maintain normalcy. ~ This is much more reliable than the special opportunities which place one's life on the verge of life and death. ~ People of awareness value normalcy and forsake seeking special opportunities which hold the promise of increasing the strength of living. ~ Such things are eventually only ways to speed up one's life. ~ One who can enjoy his natural life is content with the life of simple normalcy. ~ As I was told, one who knows how to tend his life with simple normalcy, ~ does not meet wild animals on the road or know the touch of weapons during war. ~ The mighty horns of the rhinoceros, ~ the powerful claws of the tiger, ~ the sharp blades of weapons, ~ find nowhere to pierce him. ~ Why is this so? ~ Because his mind holds no uncanny thoughts he gives death no opportunity.

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[50c37т] **Chang Chung-yuan** ~ To live or to die: ~ Three out of ten men live, ~ While three out of ten men die. ~ Further, three out of ten men cling to life, ~ But they lose it. ~ Why? ~ Because they all crave life. ~ He who knows how to safeguard his life ~ Does not encounter tigers or rhinoceroses. ~ In the battlefield ~ He does not avoid dangerous weapons. ~ Rhinoceroses cannot gore him, ~ Tigers cannot claw him, ~ Dangerous weapons cannot harm him. ~ Why? ~ Because there is no place in him for death.

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[50c38т] **Henry Wei** ~ Importance of Life ~ Kuei Sheng ~ As life emerges, death enters. ~ The agents of life are thirteen; ~ The agents of death are likewise thirteen; ~ The thirteen also may make men move in a death spot. ~ Why so? ~ Because life is lived in too intense a manner. ~ I have heard that - ~ He, who is adept in guarding his life, ~ Will not come across rhinoceros and tigers, ~ When travelling on land; ~ And when in the armed forces, ~ Will not get wounded by deadly weapons. ~ In him the rhinoceros can find no place to butt, ~ Nor can the tiger find any place to claw, ~ Nor can the weapons find any place to injure. ~ Why so? ~ Because there is no death spot in him.

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[50c39т] **Ha Poong Kim** ~ You come out to life and enter death. ~ The companions of life are three in ten; ~ The companions of death are three in ten: ~ The way humans live, ~ There are those who move into death-spots. ~ They too are three in ten. ~ Why is this so? ~ It is because of their hoarding of life. ~ I hear that those who nurture life well, ~ When traveling on land, do not meet wild buffaloes or tigers, ~ Nor do they, when going into battle, put on armor or shields. ~ The wild buffalo would find no place to thrust its horns; ~ The tiger would find no place to place its claws; ~ The sword would find no place to lodge its blade. ~ Why is this so? ~ Because for such men there are no death-spots.

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[50c40т] **Tao Huang** ~ We live, we die. ~ The companions of life are three and ten. ~ The companions of death are three and ten. ~ That people live their active life necessarily leading to the ground of death is three and ten. ~ Why so? ~ It is the nature of life itself. ~ As a matter of fact, I hear of those who are good at preserving their lives: ~ Walking through, not avoiding rhinos and tigers. ~ Entering battle without wearing armaments. ~ The rhino has no place to dig its horns. ~ The tiger has no place to drag its claws. ~ The soldier has no place to thrust his blade. ~ Why is this so? ~ Because they have no place to die.

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[50c41т] **Tang Zi-chang** ~ Throughout human life, from birth to death: ~ There are one third who die naturally; ~ There are one third who die from disease; ~ And the other one third who die by speeding to death. ~ For what reasons have they done so? ~ Because they live by overdrawing upon their lives heavily. ~ As I used to hear that: ~ "One who takes good care of his life will not meet a rhinoceros or a tiger when he is traveling on land. ~ He does not need to wear armour or carry weapons when he is leading an army." ~ The rhinoceros finds no place to insert its horn. ~ The tiger finds no place to put its claws. ~ Weapons of war find no place to thrust their blades. ~ For what reasons? ~ Because one never lets himself be in a vulnerable situation.

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[50c42т] **Wing-tsit Chan** ~ Man comes in to life and goes out to death. ~ Three out of ten are companions of life. ~ Three out of ten are companions of death. ~ And three out of ten in their lives lead from activity to death. ~ And for what reason? ~ Because of man's intensive striving after life. ~ I have heard that one who is a good preserver of his life will not meet tigers or wild buffaloes, ~ And in fighting will not try to escape from weapons of war. ~ The wild buffalo cannot butt its horns against him, ~ The tiger cannot fasten its claws in him, ~ And weapons of war cannot thrust their blades into him. ~ And for what reason? ~ Because in him there is no room for death.

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[50c91т] **И. И. Семененко** ~ Выходят, чтобы жить; ~ входя обратно, умирают. ~ Из каждых десяти лишь три вступают в жизнь и три, уж находясь в конце ее, вышагивают к смерти. ~ И те, чья человеческая жизнь является лишь местом смерти, по которому им двигаться, тоже составляют три из десяти. ~ Чем это объясняется? ~ Тем, что они всего превыше ценят жизнь. ~ Говорят, есть человек, умеющий заботиться о жизни. ~ Когда идет по суше, на него не нападает носорог и тигр, вступая в войско, он не запасается оружием и латами. ~ Носорогу некуда его ударить рогом, тигру негде в него впиться когтями, мечу некуда в него вонзиться острием. ~ Чем это объясняется? ~ Тем, что в нем нет места для смерти.

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[50c92т] **А. А. Маслов** ~ Появляясь - живём, уходя - умираем. ~ Трое из десяти последуют жизни. ~ Трое из десяти последуют смерти. ~ Тех, кто стремится к жизни и потому часто сталкивается со смертью, - также трое из десяти. ~ Почему это так? ~ Потому что они излишне стремятся к жизни. ~ Я слышал, что искушённый в сбережении своей жизни, в своих странствиях не столкнётся с носорогами и тиграми. ~ В сражении его не задеть ударом оружия. ~ Носорогам некуда воткнуть свой рог. ~ Тиграм некуда вонзить свои когти. ~ Воину некуда направить своё оружие. ~ Почему это так? ~ Потому что в нём нет места смерти.

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[50c93т] **Е. А. Торчинов** ~ Рождаясь, чтобы жить, люди устремляются к смерти. ~ Учеников жизни - трое из десятка. ~ Учеников смерти - трое из десятка. ~ Тех людей, что рождены для жизни, но стремятся в царство смерти, - трое из десятка. ~ И по какой причине это? ~ По той причине, что жадны до жизни люди. ~ Я слышал, что умеющий жизнь свою беречь, идя по суше, не столкнется с тигром или носорогом, а вступая в войско, может он не опасаться оружия и лат. ~ Ведь носорогу некуда свой рог вонзить, тигру некуда когти свои запустить, оружию некуда клинок вонзить. ~ И по какой причине это? ~ По той причине, что для таких людей не существует царства смерти.

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[50c94т] **А. Е. Лукьянов** ~ Приходят жизнью, уходят смертью. ~ Придут жизнью тринадцать, уйдут смертью тринадцать, из живущих людей движущихся к месту смерти тоже тринадцать. ~ Почему это так? ~ Из-за их обильного рождения и размножения. ~ Как-то слыхал, что тот, кто искусно (посредством добра-шань) управляет жизнью, идя по суше, не избегает носорогов и тигров, ~ вступая в бой, неуязвим для латников. ~ Носорогу некуда вонзить свой рог, тигру некуда запустить свои когти, ~ латнику некуда ударить своим мечом. ~ Почему это так? ~ Потому что у него нет места смерти [ни на нем, ни на земле].

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[50c95т] **Ян Хин-шун** ~ [Существа] рождаются и умирают. ~ Из десяти человек три [идут] к жизни, три - к смерти. ~ Из каждых десяти еще имеются три человека, которые умирают от своих деяний. ~ Почему это так? ~ Это происходит оттого, что у них слишком сильно стремление к жизни. ~ Я слышал, что, кто умеет овладевать жизнью, идя по земле, не боится носорога и тигра, вступая в битву, не боится вооруженных солдат. ~ Носорогу некуда вонзить в него свой рог, тигру негде наложить на него свои когти, а солдатам некуда поразить его мечом. ~ В чем причина? ~ Это происходит оттого, что для него не существует смерти.

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[50c96т] **Д. П. Конисси** ~ (Все существа), уходя из жизни, входят в смерть. ~ Жизнь имеет 13 ступеней своего развития; смерть также имеет 13 ступеней. ~ Ступеней человеческой жизни, которая постоянно стремится к смерти, опять 13. ~ Это почему? ~ Потому что стремление к жизни слишком сильно. ~ Я слышал, что ведущий воздержную жизнь не боится ни носорога, ни тигра, ни быть на поле сражения без воинского наряда, ибо на нем нет места, куда носорог мог бы ударить рогом, тигр мог бы вонзить свои острые когти и воин мог бы нанести удар мечом. ~ Это почему? ~ Потому что для ведущего жизнь воздержную не существует смерти.

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[50c97т] **В. В. Малявин** ~ Вот: выходят в жизнь и входят в смерть. ~ Товарищей по жизни - три из десяти, ~ Товарищей по смерти - три из десяти. ~ Жизнь свою в смерть обращающих - тоже три из десяти. ~ А почему? ~ Все из-за жажды быть живым в этой жизни. ~ Известно: тот, кто постиг премудрость сбереженья жизни, ~ В пути не встретит тигра или носорога, ~ Вступив в сраженье, избежит разящего клинка. ~ В нем носорогу некуда воткнуть свой рог, ~ Тигру некуда вонзить свои когти, ~ Воину некуда направить свой меч. ~ Почему так? ~ Потому что смерти негде поселиться в нем.

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[50c98т] **Б. Б. Виногродский** ~ Выход - рождение. ~ Вход - смерть. ~ Попутчиков рождения - на десять есть три. ~ Попутчиков смерти - на десять есть три. ~ Людей, рождающих движение, ведущее в Землю смерти, тоже - на десять есть три. ~ И какова же причинность? ~ Это мощность порождения порождающего. ~ Так, внимающий совершенствованию накопления порождающего, он, двигаясь по суше, не встретит носорога и тигра. ~ Войдя в войско, он не столкнется с вооруженным воином. ~ Для носорога отсутствует место, куда приложить свой рог. ~ Для тигра отсутствует место, куда применить свои когти. ~ Для воина отсутствует место, куда вонзить свой клинок. ~ И какова же причинность: ~ Из-за отсутствия в нем Земли смерти.

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PSEUDO-CHAPTER **Fifty-One**

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[51c01t] **Robert G. Henricks** ~ The Way gives birth to them and Virtue nourishes them; ~ Substance gives them form and their unique capacities complete them. ~ Therefore the ten thousand things venerate the Way and honor Virtue. ~ As for their veneration of the Way and their honoring of Virtue - ~ No one rewards them for it; it's constantly so on its own. ~ The Way gives birth to them, nourishes them, matures them, completes them, rests them, rears them, supports them, and protects {them}. ~ {It gives birth to them but} doesn't try to own them; ~ It acts on their behalf but doesn't make them dependent; ~ It matures them but doesn't rule them. ~ This we call Profound Virtue.

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[51c02t] **John C. H. Wu** ~ TAO gives them life, ~ Virtue nurses them, ~ Matter shapes them, ~ Environment perfects them. ~ Therefore all things without exception worship Tao and do homage to Virtue. ~ They have not been commanded to worship Tao and do homage to Virtue, ~ But they always do so spontaneously. ~ It is Tao that gives them life: ~ It is Virtue that nurses them, grows them, fosters them, shelters them, comforts them, nourishes them, and covers them under her wings. ~ To give life but to claim nothing, ~ To do your work but to set no store by it, ~ To be a leader, not a butcher, ~ This is called hidden Virtue.

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[51c03t] **D. C. Lau** ~ The way gives them life; ~ Virtue rears them; ~ Things give them shape; ~ Circumstances bring them to maturity. ~ Therefore the myriad creatures all revere the way and honour virtue. ~ Yet the way is revered and virtue honoured not because this is decreed by any authority but because it is natural for them to be treated so. ~ Thus the way gives them life and rears them; ~ Brings them up and nurses them; ~ Brings them to fruition and maturity; ~ Feeds and shelters them. ~ It gives them life yet claims no possession; ~ It benefits them yet exacts no gratitude; ~ It is the steward yet exercises no authority. ~ Such is called the mysterious virtue.

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[51c04t] **R. L. Wing** ~ The Tao produces; ~ Its Power supports; Its Natural Law forms; Its influence completes. ~ Thus All Things without exception ~ Respect the Tao and value its Power. ~ To respect the Tao and value its Power - ~ No one demands this, and it comes naturally. ~ Therefore the Tao produces and its Power supports; ~ It advances, cultivates, comforts, matures, nourishes, and protects. ~ Produce but do not possess. ~ Act without expectation. ~ Advance without dominating. ~ These are called the Subtle Powers.

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[51c05t] **Ren Jiyu** ~ Tao begets all beings, ~ And De fosters them. ~ The physical gives them forms, ~ And the vessels mark them accomplished. ~ Therefore all beings without exception venerate Tao and value De. ~ The veneration of Tao and valuing of De, is not out of obedience to any orders, but is always like this. ~ Therefore Tao begets all beings, ~ And De fosters them, grows and raises them, makes them fruitful and mature, breeds them and protects them. ~ To give birth to them without taking possession of them, ~ To put them in motion without vaunting this as its merits, ~ And to be their sovereign without controlling them, ~ - These are called the profound De.

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[51c06t] **Gia-fu Feng** ~ All things arise from Tao. ~ They are nourished by Virtue. ~ They are formed from matter. ~ They are shaped by environment. ~ Thus the ten thousand things all respect Tao and honor Virtue. ~ Respect of Tao and honor of Virtue are not demanded, ~ But they are in the nature of things. ~ Therefore all things arise from Tao. ~ By Virtue they are nourished, ~ Developed, cared for, ~ Sheltered, comforted, ~ Grown, and protected. ~ Creating without claiming, ~ Doing without taking credit, ~ Guiding without interfering, ~ This is Primal Virtue.

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[51c07t] **Lok Sang Ho** ~ The Dao gives them birth. ~ The Virtue rears them. ~ They get their shapes from substance. ~ They become what they are from the working of various forces. ~ For these reasons all living things pay homage to the Dao, ~ And respect the Virtue. ~ The stately status of the Dao and that of the Virtue ~ Are such that they are at the command of no one, ~ And are always in their natural states. ~ The Dao gives birth; ~ The Virtue rears them; ~ Raises and nourishes them; ~ Brings them up and lets them down; ~ Claims no ownership even though it brings them to life. ~ The Dao accomplishes but is never arrogant; ~ It lets them grow but never dictates their fates. ~ This is known as the Mystical Virtue.

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[51c08t] **Xiaolin Yang** ~ The DAO gives birth to everything, the DE looks after everything, ~ The elements give a shape to everything, and nature makes everything grow and mature. ~ Therefore, everything respects the DAO and values the DE. ~ The dignity of the DAO and the nobleness of the DE are not forced upon anything, but allow everything to be natural. ~ So, the DAO gives birth to everything, the DE looks after everything; ~ They grow and cultivate everything, making them complete and mature; ~ They bring everything up and protect them. ~ Giving birth to everything but not owning them, ~ Taking care of everything but not claiming the credit, ~ Leading everything but not controlling them; ~ This is called real DE.

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[51c09t] **Walter Gorn Old**, CHERISHING VIRTUE ~ Tao brings forth, and Teh nourishes. ~ All things take up their several forms, and natural forces bring them to perfection. ~ Therefore all things conspire to exalt Tao and to cherish virtue. ~ But this regard of Tao and Teh is not in deference to any mandate. ~ It is unconstrained, and therefore it endures for ever. ~ For Tao produces all things, and Teh nourishes, increases, feeds, matures, protects, and watches over them. ~ To produce without possessing; to work without expecting; to enlarge without usurping; this is the sublime virtue!

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[51c10t] **James Legge** ~ All things are produced by the Tao, and nourished by its outflowing operation. ~ They receive their forms according to the nature of each, and are completed according to the circumstances of their condition. ~ Therefore all things without exception honour the Tao, and exalt its outflowing operation. ~ This honouring of the Tao and exalting of its operation is not the result of any ordination, but always a spontaneous tribute. ~ Thus it is that the Tao produces (all things), nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them, and overspreads them. ~ It produces them and makes no claim to the possession of them; ~ it carries them through their processes and does not vaunt its ability in doing so; ~ it brings them to maturity and exercises no control over them; ~ - this is called its mysterious operation.

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[51c11t] **David Hinton** ~ Way gives birth to them and Integrity nurtures them. ~ Matter shapes them and conditions complete them. ~ That's why the ten thousand things always honor Way and treasure Integrity. ~ Honoring Way and treasuring Integrity ~ isn't obedience to command, ~ it's occurrence perennially appearing of itself. ~ Way gives birth to them and Integrity nurtures them: ~ it fosters and sustains them, harbors and succors them, nourishes and shelters them. ~ Giving birth without possessing, ~ animating without subjecting, ~ fostering without dominating: ~ this is called dark-enigma Integrity.

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[51c12t] **Chichung Huang** ~ The Tao generates them, ~ Virtue nurtures them, ~ Matter forms them, ~ And instruments complete them. ~ Hence, the ten thousand things ~ Honor the Tao and treasure virtue. ~ That the Tao is honored ~ And virtue is treasured is not because ~ Anyone has conferred titles upon them; ~ It is constantly the way things are. ~ The Tao generates them, ~ Nurtures them, ~ Grows them, ~ Raises them, ~ Shapes them, ~ Solidifies them, ~ Stores them, ~ Covers them. ~ It generates without possessing, ~ Assists without taking credit, ~ Leads without dominating. ~ This is called deep and remote virtue.

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[51c13t] **Ellen M. Chen** ~ Tao gives birth, ~ Te rears (hsü), ~ Things (wu) shape, ~ Circumstances (shih) complete. ~ Therefore the ten thousand things, ~ None do not respect Tao and treasure te. ~ Tao is respected, ~ Te is treasured, ~ Not by decree (ming), ~ But by spontaneity (tzu-jan). ~ Therefore Tao gives birth, ~ Te keeps, grows, nurtures, matures, ripens, covers and buries. ~ To give birth without possession, ~ To act (wei) without holding on to, ~ To grow (chang) without lording over, ~ This is called the dark te.

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[51c14t] **Lee Sun Chen Org** ~ Tao originates [each and every thing]; ~ Te cultivates [each and every thing]; ~ The material world gives the form [to each and every thing]; ~ The situation completes the formation [of each and every thing]. ~ For this reason, each and every thing must resort to venerating Tao and treasuring Te; ~ The omnipotence of Tao and the invaluableness of Te [are so compelling]; ~ Even though people are not required to recognize the omnipotence of Tao and the invaluableness of Te, they shall always [propelled to] follow their rules, because this is the way of Nature. ~ Accordingly, Tao originates [each and everything]; ~ Te cultivates, grows, nourishes, fulfills, ripens, nurtures and shelters [each and everything]. ~ [I have therefore said before, if a person carries out any of the following practices:] ~ Helping [others] to live [better lives] without being possessive; ~ Stimulating [others] (to maximize their potentials) without claiming the contribution; ~ Leading [others with the best guidance] without being manipulative; ~ This person has performed [successfully in accord with] the profound Te!

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[51c15t] **Tien Cong Tran** ~ The Way gives birth [to all things]; Virtue nourishes; matter shapes; environment perfects. ~ Therefore all things without exception revere the Way and honor Virtue, although they are not commanded, but left to do so naturally. ~ Hence, the Way gives birth; Virtue nurses, grows, fosters, shelters, comforts, nourishes, and guards. ~ It gives birth but does not claim as its own; it does but does not claim its doing; it grows but does not claim to be master. ~ This is called hidden Virtue.

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[51c16t] **Thomas Z. Zhang** ~ Everything is born from Tao, and nurtured by Te; shaped by substance, and completed by environment. ~ Thus, everything follows Tao and is guided by Te. ~ Tao is honored. ~ Te is valued. ~ This is not the result of promotion, but occurs naturally. ~ This is why everything is born by Tao and nurtured by Te. ~ Te raises, educates, mentors, coaches, nourishes, and protects everything. ~ Giving lives without possessing them, ~ Guiding without forcing, ~ Developing without controlling, ~ This is called Profound Te.

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[51c17t] **Arthur Waley** ~ Tao gave them birth; ~ The 'power' of Tao reared them, ~ Shaped them according to their kinds, ~ Perfected them, giving to each its strength. ~ Therefore of the ten thousand things there is not one that does not worship Tao and do homage to its 'power'. ~ No mandate ever went forth that accorded to Tao the right to be worshipped, nor to its 'power' the right to receive homage. ~ It was always and of itself so. ~ Therefore as Tao bore them and the 'power' of Tao reared them, made them grow, fostered them, harboured them, brewed for them, so you must ~ 'Rear them, but not lay claim to them, ~ Control them, but never lean upon them, ~ Be chief among them, but not manage them. ~ This is called the mysterious power.'

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[51c18t] **Richard John Lynn** ~ The Dao gives life to them; virtue nurtures them, matter gives them physical form, and characteristic potential completes them. ~ This is why the myriad things without exception must honor the Dao and esteem virtue. ~ This honoring of the Dao and this esteeming of virtue, none are ordered to do so, yet it always happens spontaneously. ~ The Dao gives them life, and virtue nurtures them, that is, grows them, rears them, ensures them their proper shapes, matures them, and protects them. ~ He gives them life yet possesses them not. ~ He acts, yet they do not depend on him. ~ They mature, yet he is not their steward. ~ This we call mysterious virtue.

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[51c19t] **Lin Yutang** ~ THE MYSTIC VIRTUE ~ Tao gives them birth, ~ Teh (character) fosters them. ~ The material world gives them form. ~ The circumstances of the moment complete them. ~ Therefore all things of the universe worship Tao and exalt Teh. ~ Tao is worshipped and Teh is exalted ~ Without anyone's order but is so of its own accord. ~ Therefore Tao gives them birth, ~ Teh fosters them, ~ Makes them grow, develops them, ~ Gives them a harbor, a place to dwell in peace, ~ Feeds them and shelters them. ~ It gives them birth and does not own them, ~ Acts (helps) and does not appropriate them, ~ Is superior, and does not control them. ~ This is the Mystic Virtue.

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[51c20t] **Victor H. Mair** ~ The Way gives birth to them and integrity nurtures them. ~ Matter forms them and function completes them. ~ For this reason, ~ The myriad creatures respect the Way and esteem integrity. ~ Respect for the Way and esteem for integrity are by no means conferred upon them but always occur naturally. ~ The Way ~ gives birth to them, ~ nurtures them, ~ rears

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them, ~ follows them, ~ shelters them, ~ toughens them, ~ sustains them, ~ protects them. ~ It ~ gives birth but does not possess, ~ acts but does not presume, ~ rears but does not control. ~ This is what is called "mysterious integrity."

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[51c21t] **Tolbert McCarroll** ~ The Tao gives life to all things, ~ and its Virtue nourishes them, forms each according to its nature and gives to each its inner strength. ~ Therefore, ~ the ten thousand things all venerate the Tao and honor its Virtue. ~ It has never been decreed that the Tao be venerated and its Virtue be honored; ~ they have always been so treated spontaneously. ~ Thus, ~ the Tao gives life to all things; ~ and its Virtue raises them, nourishes them, brings them to their full growth, feeds, shelters, and protects them. ~ Giving life without claiming authority, ~ benefiting without demanding gratitude, ~ guiding without control. ~ This is called hidden Virtue.

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[51c22t] **David H. Li** ~ Cultivated by Direction, reared by virtue; ~ formed by matter, completed by interaction. ~ Thus, myriad matters revere Direction and value virtue. ~ The reason Direction is revered and virtue valued is that they do not command but let myriad matters visit Nature. ~ Thus, ~ Direction cultivates, ~ virtue rears, nurtures, guides, comforts, protects, cares, shelters. ~ Cultivating without possessing, ~ providing without claiming, ~ nurturing without dominating, ~ This is the Profoundest Virtue.

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[51c23t] **Yasuhiko Genku Kimura** ~ The Tao begets existence. ~ Intelligence nurtures existence. ~ Substance forms existence. ~ Forces complete existence. ~ For this reason, ~ Everything in existence, without exception, ~ Reveres the Tao and honors Intelligence, ~ Not by any decree, but with utter spontaneity. ~ Thus, the Tao begets everything in existence, ~ And Intelligence nurtures it, ~ Rears it, ~ Develops it, ~ Completes it, ~ Ripens it, ~ Sustains it, ~ Protects it. ~ Giving birth without possessing, ~ Availing life without claiming, ~ Promoting growth without controlling, ~ These are the Profound Virtues of Kosmic Intelligence.

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[51c24t] **Chou-Wing Chohan** ~ The Tao created all things, ~ The way of the Tao nourished them, ~ All things emerge in different forms, ~ Each of them is perfect in the nature of the Tao within it. ~ Therefore, there is not one among the myriad of things ~ That does not honor the Tao and cherish its way. ~ Honoring the Tao and cherishing its way are not dictated by law, ~ But rather come from within. ~ Therefore the Tao creates them, makes them grow, nourishes them, ~ Guards them, lifts them, and protects them. ~ When all things are created, the Tao does not reject them. ~ It creates them without owning them. ~ It operates without depending on them, and raises them without controlling them. ~ When its work is completed, it does not lay any claim to them. ~ Since it does not lay claim to them, it does not lose them.

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[51c25t] **Man-Ho Kwok** ~ Everything streams from the Tao, ~ Everything is nurtured by Te, ~ Everything is made out of substance, ~ Everything is created by the Tao of Nature ~ - and from everything on earth that surrounds it. ~ So every living thing should bow to the Tao, the Tao and its Virtue because they are what it is. ~ Everything that breathes comes from the Tao, ~ And the Virtue feeds and takes care of it. ~ They grace things without possessing them, ~ They benefit everything but ask for nothing back, ~ They give themselves into everything without seeking control. ~ This is the essence of the original intention.

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[51c26t] **Gu Zhengkun** ~ The Tao begets all creatures; ~ The virtue rears them; ~ Substance gives them shape; ~ Forces in opposition accomplish them. ~ Therefore all creatures worship the Tao and honor virtue. ~ This worship and honor stems from the fact ~ That the Tao and virtue never unnaturally ~ Impose their influence on all creatures. ~ In this way ~ The Tao begets all creatures; ~ The virtue rears them, ~ Promotes them, natures them, ~ Brings them to fruition and maturity, ~ Meanwhile maintains and defends them. ~ Giving them life without claiming to be their owner; ~ Availing them without claiming to be their benefactor; ~ And being their head without ruling them; ~ All these are called the most intrinsic Teh (virtue).

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[51c27t] **Chao-Hsiu Chen** ~ The Tao creates. ~ The virtue nourishes. ~ The things form. ~ The environment shapes them to completion. ~ That is why the myriad creatures all respect the Tao, and value virtue. ~ When the Tao is respected, virtue is valued. ~ No one can command them but the Tao. ~ That is why the Tao creates myriad creatures. ~ Virtue nourishes them, cultivates them, educates them, completes them, ripens them, supports them, carries them. ~ The Tao creates them without possessing them, benefits them without profiting from them, guides them without commanding them. ~ That is what profound virtue means.

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[51c28t] **Liu Qixuan** ~ Things are produced by the Way, ~ Cultivated by their accumulation through time, ~ Realized in their forms by substances, ~ And guided in their development ~ By the potential in specific circumstances. ~ Therefore, everything respects the Way ~ And values what has been accumulated in the culture. ~ In the respected Way and valued accumulation, ~ Things grow and develop ~ By following their natural courses. ~ That's why we say that things are produced by the Way, ~ And, through diachronic accumulation, reared, ~ Cultivated, developed, matured, and protected naturally. ~ That process is the basic moral model for providers: ~ Produce without possessing anything, ~ Achieve without showing off anything, ~ And lead without making personal decisions.

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[51c29t] **Shi Fu Hwang** ~ The Mystic Virtue ~ Lao Tze says, ~ The Tao is the one to give existence; ~ and its attribute, the Teh, is responsible for nurturing it. ~ In this way all things are formed. ~ They are brought forth to maturity according to their condition. ~ Therefore, all existence without exception honors the Tao and exalts the Teh. ~ This honoring of the Tao and exalting of the Teh is not decreed through an authority, but through spontaneous tribute. ~ So it is that the Tao gives existence; ~ and its attribute, the Teh, completes, matures, maintains and shelters. ~ It gives life but doesn't claim the possession of it. ~ It carries all things through their processes but does not boast its ability. ~ It brings them to maturity, but does not control them. ~ This is called the mystic virtue.

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[51c30t] **Ch'u Ta-Kao** ~ Tao produces them (all things); ~ Virtue feeds them; ~ All of them appear in different forms; ~ Each is perfected by being given power. ~ Therefore none of the numerous things does not honour Tao and esteem virtue. ~ The honouring of Tao and the esteem of virtue are done, not by command, but always of their own accord. ~ Therefore Tao produces them, makes them grow, nourishes them, shelters them, brings them up and protects them. ~ When all things come into being Tao does not reject them. ~ It produces them without holding possession of them. ~ It acts without depending upon them, and raises without lording it over them. ~ When merits are accomplished it does not lay claim to them. ~ Because it does not lay claim to them, therefore it does not lose them.

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[51c31t] **Paul J. Lin** ~ Tao begets them. ~ Virtue nurtures them. ~ Matter gives them form. ~ Circumstances bring them into completion. ~ Therefore all things not only respect Tao but also value virtue. ~ Yet Tao is respected and virtue is valued. ~ Without being ordered, they come naturally. ~ Therefore Tao begets them. ~ Virtue nurtures them, grows them and rears them, perfects them and ripens them, nourishes them and shelters them. ~ Begetting without possessing; ~ Acting without asserting; ~ Developing without controlling; ~ This is called mystical virtue.

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[51c32t] **Michael LaFargue** ~ Tao produces them, ~ Te rears them, ~ events shape them, ~ talents complete their development. ~ And so: ~ Among the thousands of things, ~ there are none that do not honor Tao and treasure Te. ~ This honoring Tao and treasuring Te - ~ no one commands it, it always happens naturally. ~ Tao produces them, ~ Te rears them, makes them grow, nurses them, settles them, heals them, sustains them, protects them. ~ Produces but does not possess; ~ works but does not rely on this; ~ presides but doesn't rule. ~ This is mysterious Te.

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[51c33t] **Cheng Lin** ~ It is Truth that gives both life and form to things. ~ The nature of a thing determines its individuality and perfection. ~ Therefore, as regards all things, Truth and Nature are the most important. ~ The importance of Truth and Nature is a matter of course, and requires no comment. ~ Truth gives birth to life. ~ Nature determines the individuality, growth, development, completion, maturity, protection, and security of a thing. ~ The mysterious Nature is that which lives without the desire for ownership, gives without the wish for return, rules without claiming lordship.

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[51c34t] **Yi Wu** ~ The Way brings them forth, ~ Virtue nurtures them, ~ Matter shapes them, ~ Environment forms them. ~ Therefore, all things without exception venerate the Way and value virtue. ~ The Way's venerability and virtue's value ~ are that they do not command but constantly are natural. ~ Therefore, the Way brings them forth, ~ Virtue nurtures them, ~ Grows them and rears them, ~ Matures them and ripens them, ~ Nourishes them and shelters them. ~ Producing without possessing, ~ Acting without taking credit, ~ Growing without controlling, -- ~ This is called mystical virtue.

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[51c35t] **Han Hiong Tan** ~ Dao produces everything. ~ De nourishes everything. ~ Dao and De work in tandem and things begin to take shape. ~ Things begin to evolve according to the circumstances. ~ Hence, all beings respect and venerate Dao and De. ~ Dao and De are so venerated because they do not exert control. ~ Everything is allowed to develop naturally. ~ Therefore, Dao procreates everything; De nurtures. ~ De facilitates growth, development, fruition and ripening. ~ It also nourishes and protects. ~ Dao procreates but does not possess. ~ De accomplishes but does not claim credit. ~ It facilitates growth but does not exert control. ~ This is known as "inconspicuous virtue".

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[51c36t] **Hua-Ching Ni** ~ The natural essence of the universe gives life to all things. ~ Virtue nurses them. ~ Matter shapes them. ~ The natural environment brings them to maturity. ~ Therefore, all things without exception revere the subtle essence and honor virtue. ~ Though the subtle essence deserves reverence, ~ it does not demand it. ~ And though virtue ought to be honored, ~ it, too, does not demand it. ~ Thus, it is the subtle essence that gives life to all things, and with its virtue nurses them, grows them, fosters them, shelters them, comforts them, nourishes them and embraces them. ~ It does all this, yet it claims no possession, ~ expects no gratitude, and desires no lordship. ~ This is called the subtle virtue of the universe.

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[51c37t] **Chang Chung-yuan** ~ Tao creates all things; ~ Tê cultivates them. ~ Things are shaped according to their natures; ~ Relational conditions fulfill them. ~ Therefore, ten thousand things all venerate the source of Tao ~ And value the potentialities of Tê. ~ Tao is venerated and Tê is valued spontaneously; ~ No one orders that it be so. ~ Thus, Tao creates all things; ~ Tê cultivates them. ~ They give them birth. ~ They nourish them. ~ They give them shape. ~ They give them quality. ~ They shelter them. ~ They guard them. ~ They create them but do not possess them. ~ They work for them but expect no reward. ~ They bring them to maturity but do not control them. ~ This is called invisible attainment.

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[51c38t] **Henry Wei** ~ Nourishing Virtue ~ Yang Teh ~ Tao produces all things; ~ Teh (virtue) rears them; ~ Material elements shape them; ~ Environmental forces perfect them. ~ That's why of the ten thousand things, ~ None does not honor Tao and exalt Teh. ~ Tao is honored and Teh is exalted, ~ Not in obedience to anyone's command, ~ But always in accord with Innate Freedom. ~ Thus while Tao produces things, Teh rears them, ~ Brings them up, develops them, perfects them, ~ Matures them, feeds them, and shelters them. ~ To produce but not to claim ownership, ~ To act but not to presume on the result, ~ To lead but not to manipulate - ~ This is called Mystic Virtue.

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[51c39t] **Ha Poong Kim** ~ Tao gives life [to the ten thousand things]; ~ Te nurtures them. ~ Materiality shapes them; ~ The circumstances fulfill them. ~ Therefore, of the ten thousand things ~ None fails to revere Tao and honor Te. ~ The revering of Tao, ~ The honoring of Te - ~ No one orders it. ~ It is always so of itself [tzu-jan]. ~ Therefore Tao gives them life; ~ Te nurtures them. ~ Makes them flourish and grow; ~ Gives them security and comfort; ~ Feeds and shelters them. ~ To give them life, without possessing them; ~ To rule them, without depending on them; ~ To lead them, without presiding over them - ~ This is called the mysterious Te.

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[51c40t] **Tao Huang** ~ Tao enlivens. ~ Action nourishes. ~ Matter forms. ~ Mechanism completes. ~ For that reason, all things worship Tao and exalt

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Action. ~ The worship of Tao and exaltation of Action are not conferred, but always arise naturally. ~ Tao enlivens and nourishes, develops and cultivates, integrates and completes, raises and sustains. ~ It enlivens without possessing. ~ It acts without relying. ~ It develops without controlling. ~ Such is called mystic Action.

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[51c41т] **Tang Zi-chang** ~ Dao gives birth to All Things. ~ Its virtue nourishes them. ~ Its Matter forms them, and its Forces perfect them. ~ Thus among All Things there is none which does not esteem Dao and envy its virtues. ~ To esteem Dao and envy its Virtues do not take any order whatever, but follow the eternity of Nature. ~ Since Dao gives life; ~ and its virtues nourish it, grow it, cultivate it, accomplish it, mature it, nurse it, and protect it. ~ It produces All Things but it does not possess them. ~ It provides everything for them but it does not take anything from them. ~ It leads them but does not lord over them. ~ It is called "the Profound Virtue".

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[51c42т] **Wing-tsit Chan** ~ Tao produces them. ~ Virtue fosters them. ~ Matter gives them physical form. ~ The circumstances and tendencies complete them. ~ Therefore the ten thousand things esteem Tao and honor virtue. ~ Tao is esteemed and virtue is honored without anyone's order! ~ They always come spontaneously. ~ Therefore Tao produces them and virtue fosters them. ~ They rear them and develop them. ~ They give them security and give them peace. ~ They nurture them and protect them. ~ (Tao) produces them but does not take possession of them. ~ It acts, but does not rely on its own ability. ~ It leads them but does not master them. ~ This is called profound and secret virtue.

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[51c91т] **И. И. Семененко** ~ Дао рождает, добродетель взращивает, вещь оформляется, обстоятельства приводят к завершению. ~ Поэтому-то среди десяти тысяч вещей нет ни одной, которая не почитала бы Дао и не ценила добродетель. ~ Чтить Дао, ценить добродетель - это не чей-либо приказ, а незыблемая самость. ~ Дао рождает, добродетель взращивает. ~ Она растит, лелеет, совершенствует, делает зрелым, содержит, укрывает. ~ Чему давать жизнь, не иметь, ~ на свои действия не опираться, ~ быть старшим, но не властвовать ~ - это называют сокровенной добродетелью.

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[51c92т] **А. А. Маслов** ~ Дао порождает, Благость вскармливает. ~ В вещах оформляется, в обстоятельствах воплощается. ~ Поэтому мириады существ не только почитают Дао, но и ценят Благость. ~ Почитают Дао и ценят Благость не за то, что они предопределяют судьбу, а потому, что извечно следуют естественности. ~ Вот поэтому Дао порождает, Благость вскармливает. ~ Взращивает и воспитывает, классифицирует и укрепляет, пестует и оберегает, порождает, но не обладает этим, свершает и не требует воздаяния, взращивает [мириады вещей] и не властвует над ними. ~ Оттого и зовётся это сокровенной Благостью.

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[51c93т] **Е. А. Торчинов** ~ Дао-Путь все порождает. ~ Благая Сила-Дэ все вскармливает. ~ Вещественность все оформляет. ~ Сила все доводит до свершения. ~ Таким образом, среди всего сущего нет ни одного существа, что не почитало бы Дао-Пути и не ценило бы Благой Силы-Дэ. ~ Дао-Путь почитаем, а Благая Сила-Дэ ценима потому, что никому они не отдают велений, но постоянно пребывают в самоестественности свободной. ~ Поэтому Дао-Путь все порождает, Благая Сила-Дэ все вскармливает. ~ Они все взращивают и все пестуют, все завершают и все до зрелости доводят; ~ они все выхаживают и все собою покрывают; ~ рождают, но не обладают; ~ вершат, но преднамеренно не замышляют своих свершений; ~ взращивают все, но не господствуют над ним. ~ Вот что такое Сокровенная Благая Сила-Дэ!

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[51c94т] **А. Е. Лукьянов** ~ Дао рождает их, Дэ пестует их, вещество оформляет их, условия завершают их. ~ Поэтому среди мириад вещей нет таких, которые не почитали бы Дао и не ценили Дэ. ~ Дао почитаемо, Дэ ценимо, нет над ними судьбы, они в постоянной естественности. ~ Дао рождает вещи, Дэ пестует их, растит их, воспитывает их, классифицирует их, упорядочивает их, вскармливает и оберегает их. ~ Порождающее и не обладающее [ими], ~ возделывающее и ни на что не опирающееся, ~ главенствующее и не карающее - ~ это и есть изначально-сокровенное Дэ.

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[51c95т] **Ян Хин-шун** ~ Дао рождает [вещи], дэ вскармливает [их]. ~ Вещи оформляются, формы завершаются. ~ Поэтому нет вещи, которая не почитала бы дао и не ценила бы дэ. ~ Дао почитаемо, дэ ценимо, потому что они не отдают приказаний, а следуют естественности. ~ Дао рождает [вещи], дэ вскармливает [их], взращивает их, воспитывает их, совершенствует их, делает их зрелыми, ухаживает за ними, поддерживает их. ~ Создавать и не присваивать, творить и не хвалиться, являясь старшим, не повелевать - вот что называется глубочайшим дэ.

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[51c96т] **Д. П. Конисси** ~ Тао производит существа, добродетель кормит их; ~ они дают им вещественную форму, а могущество их совершенствует вещи. ~ Поэтому все существа почитают Тао и добродетель. ~ Никто не сообщал Тао его достоинства, а добродетели - ее ценности, но они сами собой вечно обладают ими. ~ Поэтому Тао производит вещи, питает их, дает им расти, совершенствует, делает зрелыми, кормит и защищает. ~ Оно производит их и не делает их своими; ~ делает их тем, что они есть, и не хвалится ими; ~ оно царствует над ними и оставляет их свободными. ~ Вот что называют глубокой добродетелью.

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[51c97т] **В. В. Малявин** ~ Путь рождает их, Совершенство взращивает, ~ Вещество придает им формы, сила обстоятельств их завершает: ~ Вот почему все вещи почитают Путь и ценят Совершенство. ~ Путь почитают и Совершенство ценят не по приказу: ~ Так всегда происходит само собой; ~ Посему Путь рождает их, Совершенство взращивает, ~ Они вынашивают их и вскармливают их, ~ Дают им вырасти, дают им созреть, ~ Пестуют их, оберегают их. ~ Все рождает и ничем не обладает. ~ Всему поспешествует, а не ищет в том опоры, ~ Всех старше, а ничем не повелевает: ~ Вот что зовется сокровенным совершенством.

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[51c98т] **Б. Б. Виногродский** ~ Путь порождает это. ~ Потенция накапливает это. ~ Сущности-вещи оформляют это. ~ Энергия-сила завершает это. ~ Это дает: ~ Из мириад сущностей нет не почитающих Путь и не возвышающих Потенцию. ~ Почитание Пути и возвышение Потенции делается не по чьему-то наставлению, а является самопроизвольной естественностью постоянства. ~ Причинность: ~ Путь порождает это, Потенция накапливает это, взращивает это, питает это, распределяет это, регулирует это, вскармливает это, покрывает это. ~ Порождая, не вступай в отношения обладания. ~ Осуществляя, не отождествляйся. ~ Возрастая, не главенствуй. ~ Это определяется: ~ Мистическая потенция.

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PSEUDO-CHAPTER **Fifty-Two**

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[52c01т] **Robert G. Henricks** ~ The world had a beginning, ~ Which can be considered the mother of the world. ~ Having attained the mother, in order to understand her children, ~ If you return and hold on to the mother, till the end of your life you'll suffer no harm. ~ Block up the holes; ~ Close the doors; ~ And till the end of your life you'll not labor. ~ Open the holes; ~ Meddle in affairs; ~ And till the end of your life you'll not be saved. ~ To perceive the small is called "discernment." ~ To hold on to the pliant is called "strength." ~ If you use the rays to return to the bright light, ~ You'll not abandon your life to peril. ~ This is called Following the Constant.

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[52c02т] **John C. H. Wu** ~ ALL-under-Heaven have a common Beginning. ~ This Beginning is the Mother of the world. ~ Having known the Mother, ~ We may proceed to know her children. ~ Having known the children, ~ We should go back and hold on to the Mother. ~ In so doing, you will incur no risk ~ Even though your body be annihilated. ~ Block all the passages! ~ Shut all the doors! ~ And to the end of your days you will not be worn out. ~ Open the passages! ~ Multiply your activities! ~ And to the end of your days you will remain helpless. ~ To see the small is to have insight. ~ To hold on to weakness is to be strong. ~ Use the lights, but return to your insight. ~ Do not bring calamities upon yourself. ~ This is the way of cultivating the Changeless.

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[52c03т] **D. C. Lau** ~ The world had a beginning ~ And this beginning could be the mother of the world. ~ When you know the mother ~ Go on to know the child. ~ After you have known the child ~ Go back to holding fast to the mother, ~ And to the end of your days you will not meet with danger. ~ Block the openings, ~ Shut the doors, ~ And all your life you will not run dry. ~ Unblock the openings, ~ Add to your troubles, ~ And to the end of your days you will be beyond salvation. ~ To see the small is called discernment; ~ To hold fast to the submissive is called strength. ~ Use the light ~ But give up the discernment. ~ Bring not misfortune upon yourself. ~ This is known as following the constant.

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[52c04т] **R. L. Wing** ~ The beginning of the world ~ May be regarded as the Mother of the world. ~ To apprehend the Mother, ~ Know the offspring. ~ To know the offspring ~ Is to remain close to the Mother, ~ And free from harm throughout life. ~ Block the passages, Close the doors; ~ In the end, life is idle. ~ Open the passages, ~ Increase undertakings; ~ In the end, life is hopeless. ~ To perceive the small is called insight. ~ To remain yielding is called strength. ~ If, in using one's brightness, ~ One returns to insight, ~ Life will be free of misfortune. ~ This is called learning the Absolute.

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[52c05т] **Ren Jiyu** ~ All the things in the world have their origin in something, which is their foundation (mother). ~ Having grasped the Mother as the foundation of all things, one can know her children as all things. ~ Having grasped the children as the thing, one must hold to the Mother as the foundation of all things. ~ Thus one will never encounter danger all his life. ~ Blocking the vent (of knowledge) and closing the door (of knowledge) can keep one from sickness all his life. ~ Opening the vent (of knowledge) and completing the enterprise (of knowledge) will make one helpless all his life. ~ So, perceiving the minute is "sagaciousness," ~ Remaining soft and weak is "powerfulness." ~ Using one's contained light and reverting to one's sagaciousness of knowing the minute, ~ And thus keeping oneself from disaster, is to become accustomed to the eternal Way.

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[52c06т] **Gia-fu Feng** ~ The beginning of the universe ~ Is the mother of all things. ~ Knowing the mother, one also knows the sons. ~ Knowing the sons, yet remaining in touch with the mother, ~ Brings freedom from the fear of death. ~ Keep your mouth shut, ~ Guard the senses, ~ And life is ever full. ~ Open your mouth, ~ Always be busy, ~ And life is beyond hope. ~ Seeing the small is insight; ~ Yielding to force is strength. ~ Using the outer light, return to insight, ~ And in this way be saved from harm. ~ This is learning constancy.

* * *

[52c07т] **Lok Sang Ho** ~ Everything under heaven has a beginning. ~ That beginning we take as our mother. ~ Now that we know our mother, ~ We can begin to know our role as sons(and daughters). ~ Since we know our role as sons(and daughters), ~ We must guard and stay with our mother, ~ This way, even if our bodies perish, ~ We will never die. ~ Let the passages be blocked. ~ Let the doors be closed. ~ (So long as we stay with our mother,) ~ Till the end of life no worry need bother us. ~ (If we do the contrary,) ~ Then even though the roads are opened up, ~ And help is available, ~ Till the end of our lives we will still be doomed. ~ To be able to see the small things is to be illuminated; ~ To adhere to the principle of flexibility and suppleness is to be strong. ~ Let people use their own light to illuminate and restore their understanding. ~ Let them leave nothing to regret about when their bodies perish. ~ This is called the gradual realization of the Eternal.

* * *

[52c08т] **Xiaolin Yang** ~ Since the beginning of the world, the DAO has been the mother of everything. ~ If you know the mother, the DAO, you know the child, the world. ~ Knowing the world, but also keeping the DAO, will prevent disasters throughout your life. ~ If you shut off your senses and desires, you will not have any trouble throughout your life; ~ If you open your senses and you do things for your own purposes, you cannot be saved throughout your life. ~ By focusing on the minor and subtle, your vision is clear; ~ By staying on the side of weak, you are strong. ~ Using the "light" of the world, but also keeping the "light source" of the DAO, ~ Will bring no harm to you and make you natural and long-lasting.

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[52c09т] **Walter Gorn Old**, GOING BACK TO THE CAUSE ~ That from which the universe sprang may be looked upon as its Mother. ~ By knowing the Mother you have access to the child. ~ And if, knowing the child, you prefer the Mother, though your body perish, yet you will come to no harm. ~ Keep your

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mouth shut, and close up the doors of sight and sound, and as long as you live you will have no vexation. ~ But open your mouth, or become inquisitive, and you will be in trouble all your life long. ~ To perceive things in the germ is intelligence. ~ To remain gentle is to be invincible. ~ Follow the light that guides you homeward, and do not get lost in the darkness. ~ This I call using the eternal.

* * *

[52c10t] **James Legge** ~ (The Tao) which originated all under the sky is to be considered as the mother of them all. ~ When the mother is found, we know what her children should be. ~ When one knows that he is his mother's child, and proceeds to guard (the qualities of) the mother that belong to him, to the end of his life he will be free from all peril. ~ Let him keep his mouth closed, and shut up the portals (of his nostrils), and all his life he will be exempt from laborious exertion. ~ Let him keep his mouth open, and (spend his breath) in the promotion of his affairs, and all his life there will be no safety for him. ~ The perception of what is small is (the secret of) clear-sightedness; ~ the guarding of what is soft and tender is (the secret of) strength. ~ Who uses well his light, ~ Reverting to its (source so) bright, ~ Will from his body ward all blight, ~ And hides the unchanging from men's sight.

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[52c11t] **David Hinton** ~ There's a source all beneath heaven shares: call it the mother of all beneath heaven. ~ Once you fathom the mother you understand the child, and once you understand the child you abide in the mother, ~ self gone, free of danger. ~ If you block the senses and close the mind, you never struggle. ~ If you open the senses and expand your endeavors, nothing can save you. ~ Seeing the small is called enlightenment, and abiding in the gentle strength. ~ Wielding radiance return to enlightenment, then you're beyond all harm. ~ This is the cultivation of constancy.

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[52c12t] **Chichung Huang** ~ All under heaven have a beginning, ~ Which is considered the mother of all under heaven. ~ Having found their mother, ~ You thereby know her children. ~ Having known her children, ~ You revert and adhere to their mother, ~ A lifetime without peril. ~ Stop your hole, ~ Close your door, ~ A lifetime without end. ~ Open your hole, ~ Increase your disturbances, ~ A lifetime without remedy. ~ Seeing tiny things is clear-sightedness. ~ Adhering to softness is strength. ~ Use its light, ~ Withdraw your own clear-sightedness, ~ And you shall bring yourself no calamity. ~ This is called following the constant.

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[52c13t] **Ellen M. Chen** ~ The world (t'ien hsia) has an origin (shih), ~ Which is the world's (t'ien hsia) mother (mu). ~ Having reached the mother, ~ (We) know her child. ~ Having known the child, ~ Return and abide by its mother. ~ (In this way) one loses the body without becoming exhausted. ~ Stop the apertures (tui), ~ Close the doors, ~ (In this way) one's whole life (shen) is without toil (ch'in). ~ Open the apertures, ~ Going about the affairs, ~ (In this way) one's whole life (shen) cannot be saved. ~ To see the small is called illumination (ming). ~ To abide by the soft is called strength. ~ Use the bright light (kuang), ~ But return to the dim light (ming), ~ Do not expose your life (shen) to perils, ~ Such is to follow (hsi) the everlasting (ch'ang).

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[52c14t] **Lee Sun Chen Org** ~ This world must have begun in certain way; ~ We may thenceforth consider it the origin (mother) of our world; ~ Once we manage to ascertain the origin, we could [apply it] to study its offsprings; ~ After we learn more about the offsprings, we may reciprocally eke out our knowledge about the mother (the origin); ~ This is my never-ending life-long quest. ~ If paths and openings of one's connections [to the outside world] are blocked, he will never be aroused to do anything in life; ~ If paths and openings of one's connections [to the outside world] are unlocked and he is properly motivated, he will never cease [from the quest described above]. ~ One who perceives subtleties is brilliant; ~ One who maintains humility is strong. ~ One who would use [the light of Tao] to illuminate his [potential] brilliance will thus leave behind nothing that could cause misfortune to later generations. ~ A person, who achieves all of the above described fulfillment, is what I called the person with embodiment of the perpetual [Te].

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[52c15t] **Tien Cong Tran** ~ The world has its root. ~ This root is the mother of the world. ~ If you know the mother, you know her children. ~ If you know the children, you should go back and hold on to the mother. ~ In so doing, to the end of your days you will incur no risk. ~ Block all the passages, shut all the doors: to the end of your days you will not be worn out. ~ Open the passages, multiply your activities: to the end of your days you will remain helpless. ~ To see the small is to have insight. ~ To hold on to weakness is to be strong. ~ To use the lights, to return to insight, not to bring calamities upon oneself, this is the way of cultivating the constant.

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[52c16t] **Thomas Z. Zhang** ~ The world has an origin. ~ The origin is the mother. ~ Knowing the mother, we know the son. ~ Knowing the son, we deduce the mother. ~ This way, we can be successful. ~ Plugging leakages, ~ Closing openings, ~ We can never be depleted. ~ Opening leakages, ~ Making too many commitments, ~ We can be hopeless. ~ Those who pay attention to details are wise. ~ Those who exercise flexibility are strong. ~ Use the light, ~ Things are illuminated. ~ Thus we can avoid mistakes. ~ This is called normal behavior.

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[52c17t] **Arthur Waley** ~ That which was the beginning of all things under heaven ~ We may speak of as the 'mother' of all things. ~ He who apprehends the mother ~ Thereby knows the sons. ~ And he who has known the sons ~ Will hold all the tighter to the mother, ~ And to the end of his days suffer no harm: ~ 'Block the passages, shut the doors, ~ And till the end your strength shall not fail. ~ Open up the passages, increase your doings, ~ And till your last day no help shall come to you.' ~ As good sight means seeing what is very small ~ So strength means holding on to what is weak. ~ He who having used the outer-light can return to the inner-light ~ Is thereby preserved from all harm. ~ This is called resorting to the always-so.

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[52c18t] **Richard John Lynn** ~ All under Heaven has a generatrix, which we regard as the mother of all under Heaven. ~ Once one has access to the mother, through it he can know the child. ~ Once one knows the child, if he again holds on to the mother, as long as he lives, no danger shall befall him. ~ Block up your apertures; close your door, ~ And to the end of your life you will never be exhausted. ~ But if you open your apertures and deal consciously with things, to the end of your life you will never have relief. ~ To see the small is called "perspicacious." ~ To hold on to softness is called "strength." ~ Make use of its brightness, ~ But always let its brightness revert. ~ Never let one's person be exposed to disaster: this is a matter of practicing constancy.

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[52c19t] **Lin Yutang** ~ STEALING THE ABSOLUTE ~ There was a beginning of the universe ~ Which may be regarded as the Mother of Universe. ~ From the Mother, we may know her sons. ~ After knowing the sons, keep to the Mother. ~ Thus one's whole life may be preserved from harm. ~ Stop its apertures, ~ Close its doors, ~ And one's whole life is without toil. ~ Open its apertures, ~ Be busy about its affairs, ~ And one's whole life is beyond redemption. ~ He who can see the small is clear-sighted; ~ He who stays by gentility is strong. ~ Use the light, ~ And return to clear-sightedness - ~ Thus cause not yourself later distress. ~ This is to rest in the Absolute.

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[52c20t] **Victor H. Mair** ~ Everything under heaven has a beginning which may be thought of as the mother of all under heaven. ~ Having realized the mother, you thereby know her children. ~ Knowing her children, go back to abide with the mother. ~ To the end of your life, you will not be imperiled. ~ Stopple the orifices of your heart, ~ Close your doors; ~ your whole life you will not suffer. ~ Open the gate of your heart, ~ Meddle with affairs; ~ your whole life you will be beyond salvation. ~ Seeing what is small is called insight, ~ Abiding in softness is called strength. ~ Use your light to return to insight, ~ Be not an inheritor of personal calamity. ~ This is called "following the constant."

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[52c21t] **Tolbert McCarroll** ~ All things under heaven had a common beginning, ~ and that beginning could be considered the Mother of all things. ~ When you know the Mother you will also know the children. ~ Know the children, yet hold fast to the Mother, ~ and to the end of your days you will be free from danger. ~ Block the passages! ~ Shut the doors! ~ And, to the end of your days your strength will not fail you. ~ Open the passages! ~ Increase your activities! ~ And, to the end of your days you will be beyond help. ~ See the small and develop clear vision. ~ Practice yielding and develop strength. ~ Use the outer light to return to the inner light, and save yourself from harm. ~ This is known as following the Always-so.

* * *

[52c22t] **David H. Li** ~ The world has a beginning; it is the mother to the world. ~ By knowing the mother, one knows her children. ~ By knowing the children, one returns to their mother. ~ One is without danger in life. ~ Stuffing channels to block portals [to avarice], one is without concern in life. ~ Opening channels to facilitate contact [with avarice], one is without hope in life. ~ Seeing the tiniest is discernment. ~ Holding onto tenderness is strength. ~ Use one's light, reflect upon one's discernment, leave nothing to one's regret. ~ This is Eternal Direction.

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[52c23t] **Yasuhiko Genku Kimura** ~ The universe has an origin, the Matrix of Creation, ~ Functioning as the Mother of the world. ~ If you know the Mother, you will know her children. ~ If you know her children while abiding with the Mother, ~ Though your body may be dissolved, ~ Your life-energy will remain inexhaustible. ~ Close the cracks, close the doors of the senses, ~ Then, till the end of your life you will not be drained of energy. ~ Open the cracks and react to external stimulations, ~ Then, till the end of your life you will not be saved from suffering. ~ To perceive the subtle is enlightenment. ~ To abide in gentleness is strength. ~ Use your inner light to return to enlightenment ~ And you will not inherit any harm. ~ This is called "learning the eternal lesson."

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[52c24t] **Chou-Wing Chohan** ~ People leave life and enter death. ~ Life's portion is three out of ten. ~ Death's portion is also three out of ten. ~ People who move from the day of birth into the realm of death, ~ Their portion is also three out of ten. ~ Why is that? ~ Because of their futile efforts to seek eternal life. ~ However, only those who do nothing to prolong their life, ~ Are better off than those who do everything in order to live longer. ~ I have heard that the person who knows how to preserve his life ~ When traveling the earth, ~ Will not encounter a rhinoceros or a tiger, ~ And when he goes into battle, ~ He will not be wounded by a weapon or an arrow. ~ The rhinoceros will not target him with its horn, ~ The tiger will not tear him apart with its claws, ~ Weapons will not find their mark on his body ~ Where they can pierce him with their blades and arrowheads. ~ Why is that? ~ Because he is out of the realm of death.

* * *

[52c25t] **Man-Ho Kwok** ~ Every living thing ~ Comes from the Mother of Us All: ~ If we can understand the Mother ~ Then we can understand her children; ~ And if we know ourselves as children ~ We can see the source is Her. ~ And, well, if your body dies - ~ there's nothing to be frightened about. ~ If you keep your mouth shut ~ And stay inside - ~ Then you'll live a long time. ~ If you blurt out ~ What you think to everyone, ~ Then you won't last long. ~ Value littleness. ~ This is wisdom. ~ To bend like a reed in the wind ~ - that is real strength. ~ Use your mind, but stay close to the light ~ And it will lengthen its glow right through your life.

* * *

[52c26t] **Gu Zhengkun** ~ The universe has a beginning (Tao); ~ The beginning functions as the mother of all things. ~ If you know the mother, ~ You can get to know her children (all things); ~ If, while knowing the children, ~ You keep the mother, ~ You will be a sage all your life. ~ Block the openings (of knowledge), ~ Shut the door (of desires), ~ And you will be free from illness all your life. ~ Unlock the openings, ~ Add to your cares, ~ And you will be incurable all your life. ~ To be able to perceive the minute is called discernment; ~ To be able to play the role of the weak is called the strong. ~ Use the light ~ To return to the intrinsic discernment ~ And you will be free from disasters. ~ This is called the eternal Tao.

* * *

[52c27t] **Chao-Hsiu Chen** ~ The world had a beginning. ~ This beginning is the mother of the world. ~ Once you know the mother ~ you know the children. ~ When you know the children ~ you will return to embrace the mother. ~ Then you will live lifelong without danger. ~ Close the mouth, and the spirit will not escape. ~ Seal the ears, and the mind will not escape. ~ You will live lifelong without struggle. ~ Open the mouth, and take action for every matter, and you will live lifelong beyond hope. ~ To see the small is called clarity. ~ To know how to yield is called strength. ~ Use virtue outside the mind but return to virtue in the mind, ~ and you will live lifelong without danger. ~ This is what is called practising constancy.

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[52c28т] **Liu Qixuan** ~ The earliest beginning we can trace ~ Can be taken as the mother. ~ When we have come to know the mother, ~ We can then trace the son. ~ When we have found the son, ~ We should go back to stay with the mother. ~ Staying with the mother, ~ We are on the safest spot for our life. ~ Shut the eyes and cover the ears, ~ And one can stay away from worry all one's life. ~ Opening the door and rushing about all the time ~ Will not help save one from cares and trouble. ~ One who understands subtle details is wise. ~ One who keeps weakness is strong. ~ By adopting that subtle insight in the world, ~ One can avoid any danger. ~ That is called the inheritance of what is eternal.

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[52c29т] **Shi Fu Hwang** ~ Learning The Absolute ~ Lao Tze says, ~ Since the beginning of the universe, there was the Tao which may be regarded as the mother of all existence. ~ When a man knows about the mother, he has to know about the son. ~ When he knows about the son, he proceeds to guard the mother that belongs to him, to the end of his life he will be free from all peril. ~ Let him keep his mouth closed, and shut up his eyes, and all his life he will be exempt from toil. ~ Let him keep his mouth open, and his eyes be used to examine the affairs, and all his life there will not be safety for him. ~ The perception of smallness is clear-sighted; ~ the guard of the soft and tender grows strong. ~ He who uses his light reverting to become bright, will ward all blight from his eyesight. ~ This is the so-called learning of the absolute.

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[52c30т] **Ch'u Ta-Kao** ~ The beginning of the Universe, when manifested, may be regarded as its Mother. ~ When a man has found the Mother, he will know the children accordingly; ~ Though he has known the children, he still keeps to the Mother: ~ Thus, however his body may decay, he will never perish. ~ If he shuts his mouth and closes his doors, ~ He can never be exhausted. ~ If he opens his mouth and increases his affairs, ~ He can never be saved. ~ To see the minuteness of things is called clarity of sight; ~ To keep to what is weak is called power. ~ Use your light, but dim your brightness; ~ Thus you will cause no harm to yourself. ~ This is called following the eternal (Tao).

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[52c31т] **Paul J. Lin** ~ The world had a beginning ~ Which was the mother of the world. ~ Having known the mother, we know the son. ~ Having known the son, we keep the mother. ~ Thus, through life, we are without danger. ~ Block the passage; ~ Shut the door; ~ Throughout life there will be no toil. ~ Open the passage; ~ Multiply the activities; ~ Throughout life there will be no cure. ~ To discern the small is called enlightenment; ~ To preserve weakness is called strength. ~ Use the light; ~ Return to enlightenment; ~ Leave nothing to harm the body; ~ This is called practicing the constant.

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[52c32т] **Michael LaFargue** ~ The world has a Source, the Mother of the World. ~ Once you get the Mother, ~ then you understand the children. ~ Once you understand the children, ~ turn back and watch over the Mother. ~ As to destroying the self, ~ there will be nothing to fear. ~ Close your eyes, ~ shut your doors, ~ till the end of your life you will not get tired. ~ Open your eyes, ~ carry on your business, ~ till the end of your life you will not be safe. ~ Keeping your eyes on the Small Thing is called Clarity; ~ watching over Weakness is called strength. ~ Engage with the flashing things, ~ turn back to Clarity, ~ do not deliver yourself to disaster. ~ This is cultivating Steadiness.

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[52c33т] **Cheng Lin** ~ There was something which preceded the birth of the universe. ~ When the primary cause is grasped, the effects may be understood. ~ One's whole life can be secure if knowing the effects, one still holds fast to the primary cause. ~ Stop up all the orifices of lust, shut out all forms of distraction, - then one's whole life will be free from harm. ~ Open all the orifices of lust, attend to the gratification of desires, - then one's whole life will be beyond salvation. ~ The clear-sighted is he who can discern even the minute things. ~ The strong is he who can abide by meekness. ~ Following the light, reverting to the source of illumination, doing no harm to oneself, - these are the ways of attaining what is normal.

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[52c34т] **Yi Wu** ~ The world has a beginning; ~ It is the mother of the world. ~ Having the mother, ~ One can know the son. ~ Having known the son, ~ One should stay with the mother; ~ Then, to the end of one's life, there will be no danger. ~ Block the passages; ~ Shut the doors; ~ To the end of one's life, there will be no toil. ~ Open the passages; ~ Do all things; ~ To the end of one's life, there will be no salvation. ~ To know the small is called enlightenment; ~ To keep to the soft is called strength. ~ Use brightness and return to enlightenment. ~ Do not bring calamities upon oneself. ~ This is to practice constancy.

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[52c35т] **Han Hiong Tan** ~ The world has its beginning. ~ It is the mother of the world (Dao). ~ Once you have understood the mother, ~ You should then begin to learn more about the son (evolution). ~ While learning more about the son, ~ You must always stick to the principles of Dao (mother). ~ Thus, you will never be in any danger in your whole life. ~ If you block out your senses, you will be calm and insouciant. ~ If you allow your cognitive processes to intervene with your daily affairs, you will be irremediably mired by harassment. ~ You have insightful wisdom if you are able to discern the minutiae in every affair. ~ Adhering to the principle of yielding, you are resolutely strong. ~ Igniting the spark of intuitive mindfulness, you thus rekindle your insightful wisdom. ~ Consequently, you will never court any disaster. ~ This is simply following the way of Dao.

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[52c36т] **Hua-Ching Ni** ~ All of creation has a common beginning. ~ This common beginning is the Mysterious Mother of all. ~ If we know the Mother, we may know her offspring. ~ Know the offspring, yet stay with the Mother, ~ and the essence of your life will never be exhausted, even though your body be dissolved. ~ Block the openings, shut the doors, ~ and to the end of your days, you will not be worn out. ~ Unblock the openings, multiply your activities, ~ and to the end of your days, you will be beyond remedy. ~ Thus it is said: ~ To perceive the subtle is to have true vision. ~ To be soft is to be truly strong. ~ Use the outer light, but return to the inner. ~ In this way, you will restore your integral virtue, ~ and be preserved from all harm.

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[52c37т] **Chang Chung-yuan** ~ The world has its beginning, ~ Which may be called the origin of the world. ~ When one is aware of the origin, ~ One knows its manifestations. ~ When one is aware of its manifestations, ~ Yet abides with its origin, ~ One never falls short in all of one's life. ~ Ceasing verbal expressions, ~ Stopping the entry of sensations, ~ One is never exhausted. ~ On the contrary, when one is full of words ~ And entangled with one's affairs, ~ One is never able to save one's self. ~ To see what is invisible is to be awakened. ~ To remain gentle is to be strong. ~ Apply illumination and return to awakening. ~ Then one is free from disaster. ~ This is called living in accordance with reality.

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[52c38т] **Henry Wei** ~ Return to the Origin ~ Kuei Yuan ~ The world has a beginning as its mother. ~ Having got hold of the mother, ~ Know her children; ~ And having known the children, ~ Further hold on to the mother, ~ And you will survive the disappearance of the body. ~ Stop up the aperture of the vessel (tui), ~ And shut the doors (of the senses), ~ And you will not be devitalized all your life. ~ Open the aperture of the vessel, ~ And fulfill your carnal affairs, ~ And your whole life will be beyond salvation. ~ To be able to see the minute is to have keen vision; ~ To be able to remain docile is to be strong. ~ Make use of the light, ~ Withdraw its brilliance inward, ~ Cause no injury to your body - ~ This is called "Abide by the Immutable."

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[52c39т] **Ha Poong Kim** ~ All under Heaven has its beginning, ~ Which may be regarded as the mother of all under Heaven. ~ Having recognized its mother, ~ You know the child, also; ~ Having known the child, ~ You hold fast to its mother, also. ~ Thus you will be free of danger till the end of your life. ~ Block the holes, ~ Shut the gates, ~ And you will never be spent till your last day. ~ Open up the holes, ~ Busy yourself with activities, ~ And you will never be saved till your last day. ~ To see what is small is called clear sight; ~ To hold fast to what is soft is called strength. ~ Use the light, ~ Return to clear sight, ~ And you will never bring misfortune upon yourself. ~ This is called following the constant.

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[52c40т] **Tao Huang** ~ The world begins with the mother as its source. ~ When you have the mother, you know the son. ~ When you know the son, return to preserve the mother. ~ Although the body dies, there is no harm. ~ By closing your mouth and shutting the door, there would be no wearing down of life. ~ When opening the mouth and pursuing your affairs, life cannot be preserved. ~ Seeing what is small is discernment. ~ Preserving subtleness is strength. ~ Using the light enables one to return to discernment. ~ Without losing the center of the body is called penetrating the eternal.

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[52c41т] **Tang Zi-chang** ~ The universe has its mother - Dao, ~ The world has its mother - the universe. ~ As we already know the mother of the universe - Dao, we should know how to rule her son - the world. ~ As we already know her son - the world, we should know how to follow his mother - Dao. ~ By so doing, there will be no discontinuation of life even though a human body will die. ~ Close the entrances to attractions and control the excess of desires, till the end of life, there will be no effort to work. ~ Open the entrances to attractions, multiply excess of desires, till the end of life, there will be no completion of work. ~ One who knows a limited truth is intelligent. ~ To be gentle is to be strengthened. ~ One who uses his bright senses and recovers his enlightenment will not let himself be in a perilous situation. ~ This is called the awareness of eternity.

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[52c42т] **Wing-tsit Chan** ~ There was a beginning of the universe ~ Which may be called the Mother of the universe. ~ He who has found the mother (Tao) ~ And thereby understands her sons (things), ~ And having understood the sons, ~ Still keeps to its mother, ~ Will be free from danger throughout his lifetime. ~ Close the mouth. ~ Shut the doors (of cunning and desires). ~ And to the end of life there will be (peace) without toil. ~ Open the mouth. ~ Meddle with affairs. ~ And to the end of life there will be no salvation. ~ Seeing what is small is called enlightenment. ~ Keeping to weakness is called strength. ~ Use the light. ~ Revert to enlightenment. ~ And thereby avoid danger to one's life - ~ This is called practicing the eternal.

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[52c91т] **И. И. Семененко** ~ У Поднебесной есть начало, и оно становится ей матерью. ~ Дитя, только окажется пред матерью, и мать сразу же его узнает, а узнает, и дитя вновь будет ее слушаться и до скончания жизни не изведает опасности. ~ Закрыв отверстия и заперев врата, до самого конца избавишься от тягот, ~ а если распахнешь их и возьмешься за дела, не испытаешь никогда спасения. ~ Видеть малое значит быть в просвете, ~ в сбереженной мягкости заключено могущество. ~ Пользуясь сиянием Дао, вновь возвращаются в его просвет и не причиняют себе зла. ~ Это называют навыком к незыблемому.

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[52c92т] **А. А. Маслов** ~ Поднебесная имеет начало. ~ которое является Матерью Поднебесной. ~ Когда достигнута мать,- познаёшь и её детей. ~ Когда познаны дети, - вновь возвращаешься для сбережения матери. ~ И тогда до конца дней своих не встретишь опасности. ~ Закрой отверстия, запри двери - и в твоём теле более не родятся болезни. ~ Открой отверстия, предайся делам - и твоё тело уже не спасти. ~ То, что видится малым, назову пресветлым. ~ Сохраняющее гибкость назову укреплённым. ~ Используй его сияние, возвращайся к его свету - и не причинишь себе вреда. ~ Это и зовётся овладением постоянством.

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[52c93т] **Е. А. Торчинов** ~ У Поднебесной есть начало, и оно - Мать Поднебесной. ~ И тот, кто знает Мать, знает и дитя ее. ~ А тот, кто знает дитя ее, тот может блюсти и Мать. ~ Тогда до самой смерти он не узнает никаких несчастий. ~ О, заслони свои отверстия, запри свои врата, и до конца жизни не будешь изнурен. ~ А того, кто отверзает свои отверстия и вмешивается во все дела на свете, не спасет ничто, пока он не умрет. ~ Того, кто созерцает мельчайшее, зовут просветленно-мудрым. ~ Того, кто блюдет мягкое, зовут сильным. ~ Используй свой свет - и возвратишься к просветленности, а также не подвергай себя невзгодам - это называют "упражнением в постоянстве".

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[52c94т] **А. Е. Лукьянов** ~ Поднебесная имеет начало, и оно есть Мать Поднебесной. ~ Достигнешь Матери - познаешь и ее детей. ~ Познаешь ее детей - вернешься и к сохранению их Матери. ~ Бестелесное не истощается. ~ Закроешь своих чувств отверстия, запрешь к ним доступ извне - ~ до конца жизни не будешь испытывать страданий. ~ Откроешь своих чувств отверстия, направишь их на пользу дела, - ~ вовек не отыщешь спасения. ~ Видение малого называю просветленностью. ~ Сохранение мягкости называю могуществом. ~ Пользуйся этим светом, возвращайся к этой просветленности ~ (Вариант перевода: ~ Станешь младенцем - назову просветленным. ~ Сохранишь мягкость - назову могущественным. ~ Пользуйся его светом, возвращайся к его просветленности) ~ и тогда не обречешь себя на погибель.

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~ Это и есть овладение постоянством.

* * *

[52c95т] **Ян Хин-шун** ~ В Поднебесной имеется начало, и оно - мать Поднебесной. ~ Когда будет постигнута мать, то можно узнать и ее детей. ~ Когда уже известны ее дети, то снова нужно помнить о их матери. ~ В таком случае до конца жизни [у человека] не будет опасности. ~ Если [человек] оставляет свои желания и освобождается от страстей, то до конца жизни не будет у него усталости. ~ Если же он распускает свои страсти и поглощен своими делами, то не будет спасения [от бед]. ~ Видение мельчайшего называется зоркостью. ~ Сохранение слабости называется могуществом. ~ Следовать сиянию [дао], постигать его глубочайший смысл, не навлекать [на людей] несчастья - это и есть соблюдение постоянства.

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[52c96т] **Д. П. Конисси** ~ Вселенная имеет начало, которое и есть мать всего мира. ~ По матери можно знать ее сына. ~ Когда сын известен, то и мать будет сохранена невредимо. ~ Хотя тело умирает, но (сущность его) никогда не уничтожается. ~ Кто закрывает уши и глаза, тот останется без употребления во всю жизнь. ~ Кто прислушивается ко всему изящному и старается удовлетворить страстям, тот никогда не спасется. ~ Могущий разбирать мельчайшие вещи называется ясновидцем. ~ Сохраняющий мягкость называется могущественным. ~ Употребляющий свет называется блестящим. ~ Тело истлевает, не оставляя ничего после себя. ~ Это и есть наследие вечности.

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[52c97т] **В. В. Малявин** ~ В мире есть начало, ~ Его можно считать Матерью вселенной. ~ Тот, кто постигает мать, чтобы знать ее дитя, ~ И познает дитя, чтобы держаться за мать, ~ До конца своих дней избежит опасности. ~ Завали свои дыры, затвори свои ворота - ~ И до конца жизни не будешь знать забот. ~ Раскрой дыры, нагрузи себя делами - ~ И до конца жизни себя не спасешь. ~ Прозреть малое зовется просветленностью, ~ Держаться мягкости зовется силой. ~ Воспользуйся свечением, чтобы вернуться к светочу - ~ Так избавишься от опасности для жизни: ~ Вот что значит претворять постоянство.

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[52c98т] **Б. Б. Виногродский** ~ При наличии начала в Поднебесной тем самым осуществляется материнская функция Поднебесной. ~ Когда же постигают свою материнскую функцию, тогда узнают о своей детской функции. ~ Узнав свою детскую функцию, возвращаются к тому, чтобы руководствоваться своей материнской функцией. ~ Тело исчезнет, а не погибнешь. ~ Закрываешь свои отверстия; ~ запираешь свои врата. ~ До кончины тела не будет напряжения. ~ Открываешь свои отверстия; ~ улаживаешь свои дела-ситуации. ~ До кончины тела не будет избавления. ~ Видение малого выражает ясность. ~ Руководство слабостью выражает силу. ~ Применяй свой свет. ~ Возвращаясь, приходи к своей ясности. ~ Отсутствует беда утраты тела. ~ Это определяется: ~ Постоянство преемственности.

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PSEUDO-CHAPTER **Fifty-Three**

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[53c01т] **Robert G. Henricks** ~ Were I to have the least bit of knowledge, in walking on a Great Road, it's only going astray that I would fear. ~ The Great Way is very level; ~ But people greatly delight in tortuous paths. ~ The courts are swept very clean; ~ While the fields are full of weeds; ~ And the granaries are all empty. ~ Their clothing - richly embroidered and colored; ~ While at their waists they carry sharp swords. ~ They gorge themselves on food, and of possessions and goods {they have plenty}. ~ {This is called} thievery! ~ {And thievery} certainly isn't {the Way}!

* * *

[53c02т] **John C. H. Wu** ~ IF only I had the tiniest grain of wisdom, ~ I should walk in the Great Way, ~ And my only fear would be to stray from it. ~ The Great Way is very smooth and straight; ~ And yet the people prefer devious paths. ~ The court is very clean and well garnished, ~ But the fields are very weedy and wild, ~ And the granaries are very empty! ~ They wear gorgeous clothes, ~ They carry sharp swords, ~ They surfeit themselves with food and drink, ~ They possess more riches than they can use! ~ They are the heralds of brigandage! ~ As for Tao, what do they know about it?

* * *

[53c03т] **D. C. Lau** ~ Were I possessed of the least knowledge, I would, when walking on the great way, fear only paths that lead astray. ~ The great way is easy, yet people prefer by-paths. ~ The court is corrupt, ~ The fields are overgrown with weeds, ~ The granaries are empty; ~ Yet there are those dressed in fineries, ~ With swords at their sides, ~ Filled with food and drink, ~ And possessed of too much wealth. ~ This is known as taking the lead in robbery. ~ Far indeed is this from the way.

* * *

[53c04т] **R. L. Wing** ~ Using only a little knowledge, I would travel the Great Way And fear only of letting go. ~ The Great Way is very even; Yet people love the byways. ~ When an organization is divided, Fields are overgrown, Stores are empty, ~ Clothes are extravagant, Sharp swords are worn, Food and drink are excessive, ~ Wealth and treasure are hoarded. ~ This is called stealing and exaggeration And certainly not the Way!

* * *

[53c05т] **Ren Jiyu** ~ If I have a certain knowledge, ~ I will go along the highway (Great Tao), ~ And I will be afraid of nothing but the oblique way. ~ The highway is very even, ~ But the people are fond of the shortcut. ~ (Those who make) ~ the palace very clear and neat, ~ the field uncultivated and weedy, ~ the granary empty and vacant, ~ wearing glorious and coloured clothes, ~ carrying precious and sharp swords, ~ satiated with exquisite food and drink, ~ possessing an abundance of wealth and property, ~ can be called chieftains of robbers. ~ That is contrary to rationality (Tao).

* * *

[53c06т] **Gia-fu Feng** ~ If I have even just a little sense, ~ I will walk on the main road and my only fear ~ will be of straying from it. ~ Keeping to the main road is easy, ~ But people love to be sidetracked. ~ When the court is arrayed in splendor, ~ The fields are full of weeds, ~ And the granaries are bare. ~ Some wear gorgeous clothes, ~ Carry sharp swords, ~ And indulge themselves with food and drink; ~ They have more possessions than they can use. ~ They are robber barons. ~ This is certainly not the way of Tao.

* * *

[53c07т] **Lok Sang Ho** ~ What makes me know what I know, ~ And adhere to the Dao ~ Is the fear of departing from it. ~ The Dao is level and straight. ~ Yet people prefer to go on their devious paths. ~ When the court is busy with granting honors to its dignitaries, ~ And not caring for the fields that are overgrown by weeds, ~ While the granaries are empty; ~ When the officers of the nation dress themselves up beautifully, ~ And carry sharp swords with an air of superiority and power; ~ While excessive dining and drinking go hand in hand with excessive consumption and waste, ~ You know this is arrogance at the Dao. ~ This is certainly not the Dao.

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[53c08т] **Xiaolin Yang** ~ If one day I am to have desires, ~ As I am walking along a big road, I am only afraid of straying into the small alleys. ~ The big road is so smooth, but people prefer to take the small alleys. ~ The government is a mess, the fields are barren, and the barns are empty, ~ But they wear bright and colorful clothing, carrying sharp swords, overeat and overdrink; ~ They steal countless treasures, so they are the heads of thieves. ~ This is completely against the DAO!

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[53c09т] **Walter Gorn Old**, INCREASING EVIDENCE ~ Ah that I were wise enough to follow the great Tao! ~ Administration is a great undertaking. ~ The great Tao is extremely simple, but the people prefer the complex ways. ~ While the palace is extremely well appointed, the fields may be full of tares, and the granaries may be empty. ~ To dress grandly, to carry sharp swords, to eat and drink excessively, and to amass great wealth, this I call stylish theft. ~ That it is not Tao is certain.

* * *

[53c10т] **James Legge** ~ If I were suddenly to become known, and (put into a position to) conduct (a government) according to the Great Tao, what I should be most afraid of would be a boastful display. ~ The great Tao (or way) is very level and easy; but people love the by-ways. ~ Their court(-yards and buildings) shall be well kept, but their fields shall be ill-cultivated, and their granaries very empty. ~ They shall wear elegant and ornamented robes, carry a sharp sword at their girdle, pamper themselves in eating and drinking, and have a superabundance of property and wealth; ~ - such (princes) may be called robbers and boasters. ~ This is contrary to the Tao surely!

* * *

[53c11т] **David Hinton** ~ Understanding sparse and sparser still I travel the great Way, nothing to fear unless I stray. ~ The great Way is open and smooth, but people adore twisty paths: ~ Government in ruins, fields overgrown and graineries bare, ~ they indulge in elegant robes ~ and sharp swords, ~ lavish food and drink, ~ all those trappings of luxury. ~ It's vainglorious thievery - ~ not the Way, not the Way at all.

* * *

[53c12т] **Chichung Huang** ~ Were I but firmly enlightened, ~ Walking along the great Tao, ~ My only fear would be going astray. ~ The great Tao is exceedingly even, ~ But the sovereign is exceedingly fond of gullies. ~ While the court is exceedingly well-kept, ~ The fields are exceedingly weedy, ~ And the granaries exceedingly empty. ~ Clad in elegant and colorful attire, ~ Wearing a sharp sword, ~ And sated with food, ~ He has enough wealth and to spare. ~ Such a man is called the chieftain of bandits; ~ Being the chieftain of bandits goes against the Tao.

* * *

[53c13т] **Ellen M. Chen** ~ If I have a little (chieh-jan) knowledge (chih), ~ To walk the great path (Tao), ~ I shall fear this: ~ The great path (Tao) is very flat and easy, ~ Yet others (jen) are fond of bypaths. ~ The courts are very neat, ~ The fields are very weedy, ~ The granaries are very empty. ~ Wearing embroidered clothes, ~ Carrying sharp swords, ~ Being surfeited with foods and drinks. ~ To accumulate wealth and treasures in excess, ~ This is called robbery and crime. ~ This is not to follow Tao.

* * *

[53c14т] **Lee Sun Chen Org** ~ Even if I realize that I am unmistakably proceeding on the [right path of] the great Tao; ~ I still would be vigilant since I may go astray [inadvertently]. ~ The path of the great Tao is fundamentally very flat, still people prefer to take by-paths; ~ [For instance:] ~ In the Court, officers are frequently replaced, ~ In outskirts, fields are inadequately planted, ~ National granaries are running empty, ~ [Civil servants implore the fashion of] wearing beautifully embroidered clothes, ~ [Military officers pride themselves on] carrying sharp swords, ~ [People indulge on] gourmandizing endlessly; ~ [General public rush to] accumulate personal wealth and goods excessively. ~ All of the above signifies nothing but shameless vanities of the superficial people, ~ Behaviors of the above exemplified pattern signalize the repudiation of Tao (the right way for the survival of humanity)!

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[53c15т] **Tien Cong Tran** ~ If only I had a slight wisdom, I should walk in the great Way, and my only fear would be to stray from it. ~ The great Way is very smooth and straight; and yet the people prefer circuitous paths. ~ Nowadays people like circuitous paths, even though these paths bring many evil crimes. ~ The court is extremely elegant; but the fields are extremely weedy and wild, and the granaries are extremely empty. ~ They wear gorgeous clothes, they carry sharp swords, they surfeit themselves with food and drink, they possess more riches than they can use. ~ This is boastful robbery. ~ And it is indeed against the Way.

* * *

[53c16т] **Thomas Z. Zhang** ~ I firmly believe that I must follow Tao. ~ What I fear is to wander astray. ~ Tao is like a boulevard. ~ Yet, some people prefer small trails. ~ The yards are excessively clean, the fields full of weeds, and the warehouses nearly empty. ~ Dressing extravagantly, carrying sharp swords, wasting food, excessively collecting money or properties are the worst sins. ~ These do not conform to Tao.

* * *

[53c17т] **Arthur Waley** ~ He who has the least scrap of sense, once he has got started on the great highway has nothing to fear so long as he avoids turnings. ~ For great highways are safe and easy. ~ But men love by-paths. ~ So long as the Court is in order ~ They are content to let their fields run to weed ~ And their granaries stand empty. ~ They wear patterns and embroideries, ~ Carry sharp swords, glut themselves with drink and food, have more possessions than they can use. ~ These are the riotous ways of brigandage; they are not the Highway.

* * *

[53c18т] **Richard John Lynn** ~ If, with firm resolve, I had the knowledge to travel on the great Dao [Way], I need only fear that I might try to meddle with it. ~ The great Dao [Way] might be very smooth, yet the common folk prefer

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byways. ~ The court is kept in good order, ~ But the fields are overgrown with weeds, the granaries empty. ~ Garbed in patterned and colorful clothes, wearing sharp swords, satiated with food and drink, and overflowing with wealth and goods: all this is stolen extravagance and has nothing to do with the Dao!

* * *

[53c19t] **Lin Yutang** ~ BRIGANDAGE ~ If I were possessed of Austere Knowledge, ~ Walking on the Main Path (Tao), ~ I would avoid the by-paths. ~ The Main Path is easy to walk on, ~ Yet people love the small by-paths. ~ The (official) courts are spic and span, ~ (While) the fields go untilled, ~ And the (people's) granaries are very low. ~ (Yet) clad in embroidered gowns, ~ And carrying fine swords, ~ Surfeited with good food and drinks, ~ (They are) splitting with wealth and possessions. ~ This is to lead the world toward brigandage. ~ Is it not the corruption of Tao?

* * *

[53c20t] **Victor H. Mair** ~ If I were possessed of the slightest knowledge, traveling on the great Way, ~ My only fear would be to go astray. ~ The great Way is quite level, ~ but the people are much enamored of mountain trails. ~ The court is thoroughly deserted, ~ The fields are choked with weeds, ~ The granaries are altogether empty. ~ Still there are some who wear clothes with fancy designs and brilliant colors, ~ sharp swords hanging at their sides, ~ are sated with food, ~ overflowing with possessions and wealth. ~ This is called "the brazenness of a bandit." ~ The brazenness of a bandit is surely not the Way!

* * *

[53c21t] **Tolbert McCarroll** ~ If I have even a little sense, ~ I will walk upon the great path of Tao and only fear straying from it. ~ This Great Way is straight and smooth ~ yet people often prefer the side roads. ~ The courtyard is well kept ~ but the fields are full of weeds, and the granaries stand empty. ~ Still, there are those of us ~ who wear elegant clothes, carry sharp swords, pamper ourselves with food and drink and have more possessions than we can use. ~ These are the actions of robbers. ~ This is certainly far from the Tao.

* * *

[53c22t] **David H. Li** ~ This little I know: ~ In moving toward the Grand Direction, the only fear is moving astray. ~ The Grand Direction is straight forward; still, people go astray. ~ The court is not filled; the field is not tilled. ~ Storehouses are empty, but gorgeous gowns are aplenty. ~ Bearing sharp swords, tired of exquisite boards, ~ With wealth to the burst, they are bandits at their worst. ~ This is not Direction.

* * *

[53c23t] **Yasuhiko Genku Kimura** ~ With clear, appreciative discernment, ~ I choose to walk the great way of the Tao, ~ And fear naught save going astray. ~ The great way is very smooth and straight, ~ Yet people prefer uneven and winding by-paths, and thus go astray. ~ Therefore, in the world that has gone astray, ~ While the courts are clean and decorated, ~ The fields are untilled and the granaries are empty. ~ If the ruler wears fancy clothes, ~ Carries around sharp swords, ~ Indulges in extravagant food and drink, ~ And possesses more riches than he needs, ~ He is indeed a brazen bandit. ~ This is contrary to the great way of the Tao.

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[53c24t] **Chou-Wing Chohan** ~ The beginning of the universe, when materialized, is considered to be a mother. ~ When a man finds the mother, he will know the children, accordingly. ~ Even though he knows the children, he still clings to the mother: ~ Therefore, although his body wanes, he never perishes. ~ The person who shuts his mouth and closes his doors ~ Will never perish. ~ If he opens his mouth and increases his affairs, ~ He will never be saved. ~ The person who sees the tiniest thing possesses clear vision, ~ The person who adheres to the weak possesses strength. ~ Use your light, but dim your brightness, ~ In this way you will not do yourself any harm. ~ This is called following the eternal Tao.

* * *

[53c25t] **Man-Ho Kwok** ~ If all I know is a fraction - ~ then my only fear is of losing the thread ... ~ The Great Way is easy ~ but people are forever being taken down sidetracks. ~ They look after the palaces, ~ But ignore the fields! ~ The granaries are empty ~ - but they wear wonderful clothes! ~ They go about with arms and gorge themselves on fine food and drink. ~ How rich they are - ~ and they have stolen it all from the poor. ~ They are the robber barons of now - ~ This is not the real Tao!

* * *

[53c26t] **Gu Zhengkun** ~ If I have acquired a little knowledge, ~ I will be afraid of going astray ~ When I walk on the road. ~ The road is even, ~ Yet people prefer to take by-paths. ~ While the court is corrupt, ~ The fields lie waste; ~ The granaries are empty; ~ There are persons who are still dressed gaudily, ~ Wearing ornamented swords, ~ Satiated with fine food and drink, ~ In possession of extravagant goods. ~ They can be called the chieftains of robbers. ~ What a phenomenon against the Tao!

* * *

[53c27t] **Chao-Hsiu Chen** ~ Should I know just a fraction of Tao, ~ I would walk on the great way, fearing to impose upon the people. ~ The main road is smooth to walk but the people prefer the smaller footpath. ~ That is why the court is corrupt, ~ the fields lie in waste, the granaries are empty. ~ Yet the rulers wear clothes adorned with finery, ~ carry sharp swords decorated with patterns, ~ possess storehouses overflowing with goods and wealth. ~ This is to rule by stealing. ~ This is not the Tao.

* * *

[53c28t] **Liu Qixuan** ~ Unless an utter fool, a person should know that ~ It is not wise to wander here and there ~ While walking on a wide road. ~ The wide road is the flattest and safest, ~ But rulers like to stray from this safe road. ~ Their courts are luxuriously constructed; ~ And, while the fields are neglected, ~ The barns are empty. ~ They fuss about clothes and ornaments, ~ Carry sharp swords wherever they go, ~ Gobble down best food to excess, ~ And care only for goods and money. ~ They are robbers rather than rulers. ~ Being robbers, they are doing things against the Way.

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[53c29t] **Shi Fu Hwang** ~ Taoku or Tao ~ Lao Tze says, ~ Make me have sudden enlightenment, ~ I can implement great Tao in government. ~ Still I am afraid I might go astray. ~ Great Tao is a smooth and easy highway, ~ My noblemen like to walk on its trails. ~ Your courtyards are new and pretty, ~ Your people's farms are still unfilled. ~ There is nothing in their barns. ~ You wear your embroidered gowns, ~ Walk with sharp-bladed swords. ~ You satiate with good food and drink, ~ Collect abundant wealth beyond your deserving. ~ I shall call you Taoku, the bandit's chief, ~ For you have never practiced the way of the Tao.

* * *

[53c30t] **Ch'u Ta-Kao** ~ Let me have sound knowledge and walk on the great way (Tao); ~ Only I am in fear of deviating. ~ The great way is very plain and easy, ~ But the people prefer by-paths. ~ While the royal palaces are very well kept, ~ The fields are left weedy ~ And the granaries empty. ~ To wear embroidered clothes, ~ To carry sharp swords, ~ To be satiated in drink and food, ~ To be possessed of redundant riches - ~ This is called encouragement to robbery. ~ Is it not deviating from Tao?

* * *

[53c31t] **Paul J. Lin** ~ If only I could have a little knowledge, I would walk in the Great Tao, ~ Being afraid only of acting on it. ~ The Great Tao is very smooth, ~ But people prefer the by-paths; ~ The court is very well kept; ~ The fields are full of weeds; ~ And the granaries are extremely empty. ~ To wear embroidered clothes, ~ To carry sharp weapons, ~ To be satiated in food and drink, ~ And to have excessive treasures and goods - ~ This is called robbery and extravagance. ~ Really, this is not Tao.

* * *

[53c32t] **Michael LaFargue** ~ If I had the least bit of understanding, ~ I would walk on the great Way. ~ Only display will be dangerous. ~ The great Way is very smooth, ~ but people love bypaths. ~ The court is very well kept, ~ the fields are very weedy, ~ the granaries very empty. ~ "Their clothes are fine and colorful, on their belts are sharp swords, they are filled with food and drink" - ~ a superabundance of expensive goods. ~ This is robbers boasting, ~ certainly not the Way.

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[53c33t] **Cheng Lin** ~ If I am truly enlightened and travel the way of great Truth, I should always feel apprehensive lest I deviate from it. ~ The way of great Truth is most easy to travel, yet men prefer the by-paths. ~ The Court is very corrupt, the fields are much neglected, the granaries are much depleted; ~ yet there are men who still don expensive dresses, carry sharp swords, gorge themselves with food and wine, and wallow in superfluous wealth. ~ These men may be called the captains of robbers.

* * *

[53c34t] **Yi Wu** ~ If I, subtly, have knowledge, ~ Walking in the great Way, ~ My only fear is to act on it. ~ The great Way is very level, ~ But the people prefer short cuts. ~ The court is very remote; ~ The fields are very weedy; ~ The storehouses are very empty. ~ But officials wear gorgeous garments, ~ Carry sharp swords, ~ Are surfeited with food and drink, ~ And possess more money and goods than they can use. ~ This is called, "to steal reputation." ~ This is not the Way!

* * *

[53c35t] **Han Hiong Tan** ~ Even if I confidently know that I am on the right path, I will still tread gingerly for fear of deviating from it. ~ The correct path of Dao is smooth and easily accessible. ~ However, people still choose to travel on the small paths. ~ While the magnificent imperial palace is immaculate and pristine, ~ The paddy fields are neglected and the granaries empty. ~ Yet, the ruler still dresses elegantly, wears fine swords and feasts in style. ~ He continues to amass great personal wealth. ~ This is the behaviour of a chief of robbers. ~ He is not following the way of Dao.

* * *

[53c36t] **Hua-Ching Ni** ~ If I had even the tiniest grain of insight, ~ I should live in accordance with the subtle Way of the universe; ~ my only fear would be to stray from it. ~ The Integral Way of the universe is very smooth and straight, yet people's minds prefer devious bypaths. ~ The courts are polished and decorated, ~ while the fields are untilled, ~ and the granaries are empty. ~ People wear fine clothes to adorn their external appearance. ~ They carry sharp swords at their sides and worship might rather than righteousness. ~ They know only to make merry by indulging in food and drink. ~ They crave to possess more riches than they could ever use. ~ This is the committing of robbery and is not the Universal Integral Way of natural life.

* * *

[53c37t] **Chang Chung-yuan** ~ If I had even a slight awareness, ~ And practiced the great Way, ~ What I would fear would be deviating from it. ~ The great Way is a very level road, ~ But men like to take circuitous paths. ~ Thus, the palaces are extremely elegant, ~ But the people's farms are extremely desolate, ~ And there is no grain reserved in the storehouses. ~ The rulers wear expensive garments, ~ Carry fine swords, ~ Satiate themselves with food and drink, ~ And possess inordinate riches and precious things. ~ This is the greatest robbery, ~ And is indeed against the great Way.

* * *

[53c38t] **Henry Wei** ~ Increasing Evidence ~ I Cheng ~ If I were determined, with the knowledge I have, ~ To walk along the Great Highway, ~ My only fear would be to stray from it. ~ The Great Highway is very safe and plain; ~ Yet people prefer the bypaths. ~ While the Court is very magnificent, ~ The fields have become very barren, ~ And the granaries have become very empty; ~ Yet officials are dressed in gorgeous garments, ~ Carry sharp swords, ~ Gorge themselves with sumptuous food and drink, ~ And possess a superabundance of precious articles. ~ Such patent robbery is the usher of other robberies. ~ Verily it goes contrary to Tao.

* * *

[53c39t] **Ha Poong Kim** ~ Let me have even the slightest of wisdom. ~ Traveling the great way [Tao], ~ I will only fear going astray. ~ The great way is level. ~ Yet people prefer small paths. ~ The court is overrun with corruption; ~ The fields are overgrown with weeds; ~ The granaries are utterly empty; ~ Yet the officials wear embroidered clothes, ~ Carry sharp swords, ~ Feast on food and wine, ~ Possess more goods than they need. ~ This is called the robber's extravagance. ~ It is indeed contrary to Tao!

* * *

[53c40t] **Tao Huang** ~ Through discrimination, I have the knowledge to walk in the great Tao. ~ The only fear is what is other than that. ~ The great Tao is quite smooth, yet people prefer a short-cut. ~ The court is so busy legislating that the fields go uncultivated and granaries are all empty. ~ They wear the magnificent clothing, girdle the sharp swords. ~ They are gorged with food and possess many brides. ~ Their bounty suffices but they continue to steal. ~ This is opposite of Tao.

* * *

[53c41t] **Tang Zi-chang** ~ If I have just a little wisdom to lead me to approach the superior way of Dao, I fear that I may stray from it. ~ The superior way of Dao is plain and yet man prefers devious paths. ~ When government officers are very neglected; ~ farm lands are very weedy; ~ public granaries are very empty; ~

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yet, brilliant clothes are displayed; ~ sharp swords are carried; ~ and excessive food and drinks are over used, and personal wealth and treasures are abundant. ~ This is called "Exhibition of Robbery". ~ Really it is aberration of Dao!

* * *

[53c42t] **Wing-tsit Chan** ~ If I had but little knowledge ~ I should, in walking on a broad way, ~ Fear getting off the road. ~ Broad ways are extremely even, ~ But people are fond of bypaths. ~ The courts are exceedingly splendid, ~ While the fields are exceedingly weedy, ~ And the granaries are exceedingly empty. ~ Elegant clothes are worn, ~ Sharp weapons are carried, ~ Foods and drinks are enjoyed beyond limit, ~ And wealth and treasures are accumulated in excess. ~ This is robbery and extravagance. ~ This is indeed not Tao (the Way).

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[53c91т] **И. И. Семененко** ~ Знай я совсем немного, вступил бы на Великий Путь и лишь боялся бы с него сойти. ~ Великий Путь отменно ровен, но людям нравятся тропинки. ~ Когда дворец блещет убранством, поля заполоняют сорняки и житницы стоят совсем пустые. ~ И надевать при этом яркие наряды, ~ носить отборные клинки, ~ чревоугодничать, ~ купаться в роскоши ~ - это зовется воровской кичливостью. ~ В ней все противоречит Дао.

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[53c92т] **А. А. Маслов** ~ Когда я обрету мельчайшее знание, я буду следовать Великому Пути, не боясь заблудиться. ~ Великое Дао просто, но люди предпочитают узкие тропинки. ~ Когда двор роскошествует, а поля поросли сорняками и амбары пусты; ~ когда знать, опоясавшись драгоценными мечами, излишествует в напитках и еде, в избытке владея всяким добром, - это зовётся грабительством и бахвальством. ~ О, сколь отлично это от Дао!

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[53c93т] **Е. А. Торчинов** ~ Если бы я знанием обладал, то шел бы по Великому Пути. ~ Единственное, чего я боюсь, это сбиться с пути. ~ Великий Путь сокрыт и неуловим, но народ ему предпочитает тропы. ~ Если при дворе роскошествуют, то поля покрываются сорняками и пустеют амбары. ~ Знать одевается в одежды из узорчатых тканей, ~ носит у пояса острые мечи, ~ вкушает только изысканные яства и увеличивает имущество свое сверх всякой меры. ~ Это называется разбоем и бахвальством. ~ О, это не истинный Путь!

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[53c94т] **А. Е. Лукьянов** ~ Для того чтобы я твердо овладел знанием, последую за Великим Дао. ~ И только петляний надо бояться. ~ Великое Дао - словно широкий путь, а люди любят тропинки. ~ Аудиенции совсем прекращены, поля сплошь заросли, амбары до дна опустели. ~ [А правители] одеваются в красочные шелка, ~ препоясываются острыми мечами, пресыщаются питьем и едой, богатства копят с излишком. ~ Все это - грабеж и разврат, не-Дао.

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[53c95т] **Ян Хин-шун** ~ Если бы я владел знанием, то шел бы по большой дороге. ~ Единственная вещь, которой я боюсь, - это узкие тропинки. ~ Большая дорога совершенно ровна, но народ любит тропинки. ~ Если дворец роскошен, то поля покрыты сорняками и хлебохранилища совершенно пусты. ~ [Знать] одевается в роскошные ткани, носит острые мечи, не удовлетворяется [обычной] пищей и накапливает излишние богатства. ~ Все это называется разбоем и бахвальством. ~ Оно является нарушением дао.

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[53c96т] **Д. П. Конисси** ~ Я беззаботен, но имею ум, поэтому живу в великом Тао. ~ Я раздаю милостыню в великом страхе. ~ Большая дорога (Тао) гладка и ровна, но люди любят ходить по тропинкам. ~ Когда правительство перестанет заботиться о благосостоянии народа, то поля опустеют и государственное хлебохранилище не наполнится никогда; ~ люди будут надевать на себя разноцветные одежды, носить острые мечи и питаться изысканными блюдами. ~ Все это совокупно называется разбойничьею гордостью. ~ Ужели это есть Тао?!

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[53c97т] **В. В. Малявин** ~ Имей я толику знания, то, идя Путем, ~ Боялся бы только сбиться с него. ~ Великий Путь так ровен, так широк, ~ Но люди любят кривые тропинки. ~ Палаты царские так чисто прибраны, ~ Поля же заросли бурьяном, житницы пусты. ~ Носят шелка, расшитые узорами, на поясе мечи, ~ Вкусно едят и пьют, в домах избыток всякого добра. ~ Вот что я зову великим разбоем, ~ Великого Пути здесь нет в помине!

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[53c98т] **Б. Б. Виногродский** ~ Ниспошли мне четкого наличия знания, как двигаться по великому Пути. ~ Страшусь лишь отклониться от него. ~ Великий Путь максимально рассеян, и народ предпочитает дорожки. ~ Приемные очень опрятны. ~ Поля совсем заросли. ~ Хранилища совершенно пусты. ~ Одежда в цветных узорах. ~ На поясе острые мечи. ~ Пресыщение питьем и пищей. ~ Наличие избытка товаров, предметов. ~ Это определяется: ~ Воровской беспредел. ~ Но ведь это же отрицание Пути.

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PSEUDO-CHAPTER **Fifty-Four**

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[54c01т] **Robert G. Henricks** ~ What is firmly set up {can't be} pulled down; ~ {What is firmly embraced cannot slip free}. ~ And your sons and grandsons, as a result, will sacrifice without end. ~ When you cultivate it in your person, your virtue will then be genuine; ~ When you cultivate it in your family, your virtue will then overflow; ~ When you cultivate it in your village, your virtue will then be long lasting; ~ When you cultivate it in your state, your virtue will then be abundant; ~ And when you cultivate it throughout the world, your virtue will then be widespread. ~ Use the individual to examine the individual; ~ Use the family to examine the family; ~ Use the village to examine the village; ~ Use the state to examine the state; ~ And use the world to examine the world; ~ How do I know that the world is so? ~ By {this}.

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[54c02т] **John C. H. Wu** ~ WHAT is well planted cannot be uprooted. ~ What is well embraced cannot slip away. ~ Your descendants will carry on the ancestral sacrifice for generations without end. ~ Cultivate Virtue in your own person, ~ And it becomes a genuine part of you. ~ Cultivate it in the family, ~ And it will abide. ~ Cultivate it in the community, ~ And it will live and grow. ~ Cultivate it in the state, ~ And it will flourish abundantly. ~ Cultivate it in the world, ~ And it will become universal. ~ Hence, a person must be judged as person; ~ A family as family; ~ A community as community; ~ A state as state; ~ The world as world. ~ How do I know about the world? ~ By what is within me.

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[54c03т] **D. C. Lau** ~ What is firmly rooted cannot be pulled out; ~ What is tightly held in the arms will not slip loose; ~ Through this the offering of sacrifice by descendants will never come to an end. ~ Cultivate it in your person ~ And its virtue will be genuine; ~ Cultivate it in the family ~ And its virtue will be more than sufficient; ~ Cultivate it in the hamlet ~ And its virtue will endure; ~ Cultivate it in the state ~ And its virtue will abound; ~ Cultivate it in the empire ~ And its virtue will be pervasive. ~ Hence look at the person through the person; ~ Look at the family through the family; ~ Look at the hamlet through the hamlet; ~ Look at the state through the state; ~ Look at the empire through the empire. ~ How do I know that the empire is like that? ~ By means of this.

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[54c04т] **R. L. Wing** ~ What is skillfully established will not be uprooted; ~ What is skillfully grasped will not slip away. ~ Thus it is honored for generations. ~ Cultivate the inner self; Its Power becomes real. ~ Cultivate the home; Its Power becomes abundant. ~ Cultivate the community; Its Power becomes greater. ~ Cultivate the organization; Its Power becomes prolific. ~ Cultivate the world; Its Power becomes universal. ~ Therefore through the inner self, ~ The inner self is conceived. ~ Through the home, ~ The home is conceived. ~ Through the community, ~ The community is conceived. ~ Through the organization, ~ The organization is conceived. ~ Through the world, ~ The world is conceived. ~ How do I know the world? ~ Through this.

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[54c05т] **Ren Jiyu** ~ He who is good at building cannot be shaken, ~ And he who is good at holding can lose nothing. ~ (According to the principle,) he can enjoy the sacrifice for posterity forever. ~ His "De" can be pure and true by carrying out the principle in his person; ~ His "De" can be abundant by carrying it out in the family; ~ His "De" can lead by carrying it out in the neighbourhood; ~ His "De" can be powerful by carrying it out in the state; ~ His "De" can be universal by carrying it out in the kingdom; ~ So (we should) ~ Know a person in the perspective of a person, ~ Know a family in the perspective of a family, ~ Know a neighbourhood in the perspective of a neighbourhood, ~ Know a state in the perspective of a state, ~ Know the kingdom in the perspective of a kingdom. ~ How do I know the situation of all the things under Heaven? ~ By the method mentioned above.

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[54c06т] **Gia-fu Feng** ~ What is firmly established cannot be uprooted. ~ What is firmly grasped cannot slip away. ~ It will be honored from generation to generation. ~ Cultivate Virtue in your self, ~ And Virtue will be real. ~ Cultivate it in the family, ~ And Virtue will abound. ~ Cultivate it in the village, ~ And Virtue will grow. ~ Cultivate it in the nation, ~ And Virtue will be abundant. ~ Cultivate it in the universe, ~ And Virtue will be everywhere. ~ Therefore look at the body as body; ~ Look at the family as family; ~ Look at the village as village; ~ Look at the nation as nation; ~ Look at the universe as universe. ~ How do I know the universe is like this? ~ By looking!

* * *

[54c07т] **Lok Sang Ho** ~ Those skilled in building will build sturdy buildings. ~ Those skilled in hugging will hug fast. ~ Because they are serious and excel in what they do ~ they are remembered and honored by all their descendents. ~ He who applies the same seriousness to serve his own body has true virtue. ~ He who applies the same seriousness to serve his family ~ has virtue beyond himself. ~ He who applies the same seriousness to serve his village ~ has virtue that grows further afield. ~ He who applies the same seriousness to serve the nation ~ has virtue that is profuse. ~ He who applies to same seriousness to serve all under heaven, ~ has virtue that pervades the world. ~ Thus we see our body as our body is; ~ See our family as our family is; ~ We see our village as our village is; ~ See our nation as our nation is; ~ And we see everything under heaven as everything is. ~ How may we know the nature of everything under heaven? ~ With this (same and serious attitude).

* * *

[54c08т] **Xiaolin Yang** ~ The people who are good at building things do not budge, ~ The people who are good at protecting thing do not lose any part, ~ So their descendents can celebrate and remember them forever. ~ If a person can build such a DE, the DE will be real; ~ If a family can build such a DE, the DE will be plentiful; ~ If a town can build such a DE, the DE will last long; ~ If a country can build such a DE, the DE will be bountiful; ~ If the entire world can build such a DE, the DE will be everywhere. ~ Therefore, you know others by looking at yourself; ~ You know other families by looking at your family; ~ You know other towns by looking at your town; ~ You know other countries by looking at your country; ~ You know the past and future by looking at the present. ~ How do I know everything in the world? This is how.

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[54c09т] **Walter Gorn Old**, THE ROOT AND ITS BRANCHES ~ He who plants rightly never uproots. ~ He who lays hold rightly never relinquishes. ~ His posterity will honour him continually. ~ Whoever develops the Tao in himself will be rooted in virtue. ~ Whoever develops the Tao in his family will cause his virtue to spread. ~ Whoever develops the Tao in his village will increase prosperity. ~ Whoever develops the Tao in the kingdom will make good fortune prevalent. ~ Whoever develops Tao in the world will make virtue universal. ~ I observe myself, and so I come to know others. ~ I observe my family, and all others grow familiar. ~ I study this world, and others come within my knowledge. ~ How else should I come to know the laws which govern all things, save thus, that I observe them in myself?

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[54c10т] **James Legge** ~ What (Tao's) skilful planter plants ~ Can never be uptorn; ~ What his skilful arms enfold, ~ From him can ne'er be borne. ~ Sons shall bring in lengthening line, ~ Sacrifices to his shrine. ~ Tao when nursed within one's self, ~ His vigour will make true; ~ And where the family it rules ~ What riches will accrue! ~ The neighbourhood where it prevails ~ In thriving will abound; ~ And when 'tis seen throughout the state, ~ Good fortune will be found. ~ Employ it the kingdom o'er, ~ And men thrive all around. ~ In this way the effect will be seen in the person, by the observation of different cases; ~ in the family; ~ in the neighbourhood; ~ in the state; ~ and in the kingdom. ~ How do I know that this effect is sure to hold thus all under the sky? ~ By this (method of observation).

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[54c11т] **David Hinton** ~ Something planted so deep it's never rooted up, ~ something held so tight it's never stolen away: ~ children and grandchildren will pay it homage always. ~ Cultivated in yourself it makes Integrity real. ~ Cultivated in your family it makes Integrity plentiful. ~ Cultivated in your village it makes Integrity enduring. ~ Cultivated in your nation it makes

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Integrity abundant. ~ Cultivated in all beneath heaven it makes Integrity all-encompassing. ~ So look through self into self, ~ through family into family, ~ through village into village, ~ through nation into nation, ~ through all beneath heaven into all beneath heaven. ~ How can I know all beneath heaven as it is? ~ Through this.

* * *

[54c12t] **Chichung Huang** ~ He who excels in planting something - ~ Nobody can pull it up; ~ He who excels in embracing something - ~ Nobody can snatch it away. ~ His offspring will thereby offer sacrifices without end. ~ Cultivate it in your own person, ~ Your virtue will be genuine; ~ Cultivate it in your own fief, ~ Your virtue will be more than enough; ~ Cultivate it in your own prefecture, ~ Your virtue will be long-enduring; ~ Cultivate it in your own state, ~ Your virtue will be abundant; ~ Cultivate it in the empire, ~ Your virtue will be universal. ~ Observe other persons from your own person; ~ Observe other fiefs from your own fief; ~ Observe other prefectures from your own prefecture; ~ Observe other states from your own state; ~ Observe the empire from all under heaven. ~ How do I know what the empire is like? ~ From this.

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[54c13t] **Ellen M. Chen** ~ One who is well established is not uprooted, ~ One who embraces firmly cannot be separated from, ~ Thus sons and grandsons shall perform sacrifices without interruptions. ~ In cultivating this in one's person, ~ The person's te becomes genuine; ~ In cultivating this in the family, ~ The family's te has more to spare (yû); ~ In cultivating this in the village, ~ The village's te grows strong; ~ In cultivating this in the state, ~ The state's te becomes abundant; ~ In cultivating this in the world (t'ien hsia), ~ The world's te becomes universal. ~ Therefore observe (kuan) the person by the person, ~ Observe the family by the family, ~ Observe the village by the village, ~ Observe the state by the state, ~ Observe the world by the world. ~ How do I know such is the case in the world? ~ Through this.

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[54c14t] **Lee Sun Chen Org** ~ An excellent builder would make sure that houses he builds can not be knocked over [even by hurricanes]; ~ A person with a strong grip [of his project] makes it impossible to slip out of his grasp; ~ Consequently, to such a thoughtful person [whose solid accomplishments] will be offered thanks by later generations ceaselessly. ~ If a person cultivates the above mentioned practice for his own personal satisfaction, his Te is genuine; ~ If a person advances it within his family, their [jointly aggregated] Te will be more than enough to benefit other families; ~ If it is promoted in a village, the villagers' [reciprocally enhanced] Te will extend its growth [to other villages]; ~ If this practice thrives in a country, the [collective] Te of its people will further flourish [that their Te will spill over to other countries]; ~ When it is upheld in the world, their [jointly summative] Te will spread universally [in Universe]. ~ Accordingly: ~ [The cultivation of Te] by an individual sets a good example to his family; ~ [The promotion of Te] within a family exemplifies Te to other families; ~ [The advancement of Te] in a village manifests [the goodness of Te] to other villages; ~ [The broadening of Te] in a country demonstrates [the benefit of Te] to other countries; ~ [The expansion of Te] in a world would manifest [the greatness of Te] to other worlds. ~ How do I know that things work this way? ~ It is all because of this (the observation stated in the previous paragraphs of this Chapter).

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[54c15t] **Tien Cong Tran** ~ What is well planted cannot be uprooted. ~ What is well embraced cannot slip away. ~ The descendants will carry on the ancestral sacrifice from generation to generation. ~ Cultivate Virtue in your own person, and it will be genuine. ~ Cultivate it in the family, and it will be more than sufficient. ~ Cultivate it in the village, and it will last long. ~ Cultivate it in the state, and it will flourish abundantly. ~ Cultivate it in the world, and it will become universal. ~ Hence, a person must be perceived as person; a family as family; a village as village; a state as state; the world as world. ~ How do I know about the world? ~ It is through this.

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[54c16t] **Thomas Z. Zhang** ~ What is established cannot be uprooted. ~ What is well held cannot slip. ~ Likewise, descendents will continue to perform traditional rituals. ~ Cultivating oneself, Te is genuine. ~ Cultivating the family, Te is plentiful. ~ Cultivating the village, Te is long lasting. ~ Cultivating the kingdom, Te is prevailing. ~ Cultivating the world, Te is ubiquitous. ~ Therefore, observe all individuals through one individual. ~ Observe all families through one family. ~ Observe all villages through one village. ~ Observe all kingdoms through one kingdom. ~ Observe all worlds through the world. ~ How do I know the world is so? ~ By using the above observation(s).

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[54c17t] **Arthur Waley** ~ What Tao plants cannot be plucked, ~ What Tao clasps, cannot slip. ~ By its virtue alone can one generation after another carry on the ancestral sacrifice. ~ Apply it to yourself and by its power you will be freed from dross. ~ Apply it to your household and your household shall thereby have abundance. ~ Apply it to the village, and the village will be made secure. ~ Apply it to the kingdom, and the kingdom shall thereby be made to flourish. ~ Apply it to an empire, and the empire shall thereby be extended. ~ Therefore just as through oneself one may contemplate Oneself, ~ So through the household one may contemplate the Household, ~ And through the village, one may contemplate the Village, ~ And through the kingdom, one may contemplate the Kingdom, ~ And through the empire, one may contemplate the Empire. ~ How do I know that the empire is so? ~ By this.

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[54c18t] **Richard John Lynn** ~ The well-founded will not be pulled up. ~ The well-embraced will not get dropped. ~ Such a one's descendants, accordingly, will never let sacrifices to him cease. ~ If you cultivate it within your own person, your virtue will be authentic. ~ If you cultivate it within your family, your virtue will exceed all need. ~ If you cultivate it within your village, your virtue will endure. ~ If you cultivate it within your state, your virtue will be abundant. ~ If you cultivate it among all under Heaven, your virtue will reach everywhere. ~ Look at the person from the point of view of the person. ~ Look at the family from the point of view of the family. ~ Look at the village from the point of view of the village. ~ Look at the state from the point of view of the state. ~ Look at all under Heaven from the point of view of all under Heaven. ~ How do I know that all under Heaven is so? ~ It is by this.

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[54c19t] **Lin Yutang** ~ THE INDIVIDUAL AND THE STATE ~ Who is firmly established is not easily shaken. ~ Who has a firm grasp does not easily let go. ~ From generation to generation his ancestral sacrifices ~ Shall be continued without fail. ~ Cultivated in the individual, character will become genuine; ~ Cultivated in the family, character will become abundant; ~ Cultivated in the village, character will multiply; ~ Cultivated in the state, character will prosper; ~ Cultivated in the world, character will become universal. ~ Therefore: ~ According to (the character of) the individual, judge the individual; ~ According to (the character of) the family, judge the family; ~ According to (the character of) the village, judge the village; ~ According to (the character of) the state, judge the state; ~ According to (the character of) the world, judge the world. ~ How do I know the world is so. ~ By this.

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[54c20t] **Victor H. Mair** ~ What is firmly established cannot be uprooted; ~ What is tightly embraced cannot slip away. ~ Thus sacrificial offerings made by sons and grandsons will never end. ~ Cultivated in the person, integrity is true. ~ Cultivated in the family, integrity is ample. ~ Cultivated in the village, integrity lasts long. ~ Cultivated in the state, integrity is abundant. ~ Cultivated everywhere under heaven, integrity is vast. ~ Observe other persons through your own person. ~ Observe other families through your own family. ~ Observe other villages through your own village. ~ Observe other states through your own state. ~ Observe all under heaven through all under heaven. ~ How do I know the nature of all under heaven? ~ Through this.

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[54c21t] **Tolbert McCarroll** ~ What is well rooted cannot be pulled up. ~ What is firmly grasped will not slip loose. ~ It will be honored from generation to generation. ~ When cultivated in your person, Virtue will be real. ~ When cultivated in your household, Virtue will be plentiful. ~ When cultivated in your village, Virtue will endure. ~ When cultivated in your country, Virtue will abound. ~ When cultivated in your world, Virtue will be universal. ~ Hence, ~ through yourself look at Self. ~ Through your household look at Household. ~ Through your community look at Community. ~ Through your country look at Country. ~ Through your world look at World. ~ How do I know that the world is like this? ~ Because of what is within me.

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[54c22t] **David H. Li** ~ What is well planted will not uproot; ~ What is firmly held will not drop. ~ Descendants will not discontinue remembrance ceremonies. ~ Cultivating it in self, virtue is true; ~ Cultivating it in the family, virtue overflows; ~ Cultivating it in the village, virtue lasts; ~ Cultivating it in the state, virtue is abundant; ~ Cultivating it in the world, virtue is universal. ~ Thus, ~ look at self through self; ~ look at the family through the family; ~ look at the village through the village; ~ look at the state through the state; ~ look at the world through the world. ~ How do I know the world? ~ Because it is so.

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[54c23t] **Yasuhiko Genku Kimura** ~ What is firmly established within cannot be uprooted. ~ What is firmly embraced within cannot be disengaged. ~ The Tao, thus firmly established and embraced within you, ~ Will be respected for generations to come. ~ Cultivate the Tao in your character, ~ Then its virtues will be genuine. ~ Cultivate the Tao in your family, ~ Then its virtues will abound. ~ Cultivate the Tao in your community, ~ Then its virtues will endure. ~ Cultivate the Tao in your country, ~ Then its virtues will flourish. ~ Cultivate the Tao in the world, ~ Then its virtues will pervade. ~ Therefore, you can observe the virtues of the Tao, ~ In your character, if you cultivate it in your character; ~ In your family, if you cultivate it in your family; ~ In your community, if you cultivate it in your community; ~ In your country, if you cultivate it in your country; ~ And in the world, if you cultivate it in the world. ~ How can you know how the state of the world is? ~ Simply by thus observing.

* * *

[54c24t] **Chou-Wing Chohan** ~ Let me have knowledge and follow the great way of the Tao, ~ I alone am afraid of straying from this path. ~ The great way is easy and simple, ~ But people prefer byways. ~ The royal palaces are wonderfully maintained, ~ But the people's fields are full of thorns, ~ And the barns are empty. ~ There are those who wear expensive clothes, ~ There are those who carry polished swords, ~ There are those who gorge themselves on food and drink, ~ There are those who amass property and possessions: ~ This is called encouraging the robbers. ~ Is this not straying from the path of the Tao?

* * *

[54c25t] **Man-Ho Kwok** ~ What is built on rock cannot be pulled down; ~ What is held lightly can never be lost. ~ Meditate on virtue within yourself, and you will find the benefit of virtue. ~ Use it as the ground for the family, ~ and your virtue will last for generations. ~ Take it as your guidance for the village, ~ and the place will blossom for years to come. ~ Use it to guide the nation, ~ and that nation will create abundance. ~ Be guided by it for the Whole, ~ and it will flood its way over the world. ~ So, look at someone else as you would yourself ~ And treat other families as you would your own; ~ See your community in other communities, ~ Think of all countries as part of your being ~ And treasure the world as the round centre of everything. ~ How can I see the world like this? ~ Because I have eyes.

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[54c26t] **Gu Zhengkun** ~ What is well planted cannot be pulled out; ~ What is well held cannot be disengaged; ~ The principle being observed, ~ The offering of sacrifice by descendants will be kept making for ever. ~ Similarly cultivating the principle in oneself, ~ One can purify his virtue; ~ Cultivating it in the family, ~ One makes his own virtue more than enough; ~ Cultivating it in the village, ~ One can have the virtue to be the leader; ~ Cultivating it in the state, ~ One can have the prodigious virtue; ~ Cultivating it in the world, ~ One can have the virtue widely known. ~ Hence I can have an insight ~ Into other individuals by examining myself; ~ Into other families by examining my family; ~ Into other villages by examining my village; ~ Into other states by examining my state; ~ Into other worlds by examining my world. ~ How do I know about the whole world? ~ By employing the method above.

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[54c27t] **Chao-Hsiu Chen** ~ He who is well established cannot be uprooted. ~ He who is holding tight cannot slip away. ~ His descendants will never cease to honour him. ~ He who cultivates the moral character, his virtue will be clear. ~ He who cultivates his own family, his virtue will flourish. ~ He who cultivates the village, his virtue will endure. ~ He who cultivates the country, his virtue will be abundant. ~ He who cultivates the land, his virtue will be widespread. ~ Therefore look at others as at your own person. ~ Look at other families as at your own family. ~ Look at other villages as at your own village. ~ Look at other countries as at your own country. ~ Look at other lands as at your own land. ~ How do I know it is like this under Heaven? ~ By means of this.

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[54c28t] **Liu Qixuan** ~ A well-founded establishment cannot be uprooted, ~ And a well-preserved tradition can not be dissolved: ~ Each will go on generation after generation. ~ One has true being when one keeps the Way body and soul, ~ Effective being when one extends the Way over the family, ~ Long being when one extends the Way over the community, ~ Rich being when one extends the Way over a nation, ~ Universal being when one extends the Way over the world. ~ Therefore, one knows others by looking at one's self, ~ Other communities by looking at one's own community, ~ Other states through the comparison with one's own state ~ And other worlds by inferring from one's own world. ~ That's how I come to know the world.

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[54c29t] **Shi Fu Hwang** ~ The Individual and The World ~ Lao Tze says, ~ He who is skillful in establishment shall establish the Tao in his heart so that no one can pluck it. ~ He who is skillful in enfolding arms shall enfold the Teh in his arms so that no one can take it. ~ From generation to generation his ancestral sacrifices shall be continued without fail. ~ When this precept is applied by whomever to instruct himself, his character will be made true; ~ applied to his neighborhood, his neighborhood will thrive; ~ applied to the state, his state will find good fortune; ~ applied to the world, the world will inherit with good traditions. ~ In this way he can observe the others in comparison with the self; ~ observe others' families in comparison with his own family; ~ observe others' neighborhoods in comparison with his own neighborhood; ~ observe others' states in comparison with his own state; ~ observe the world before in comparison with what it is now. ~ How do I know that this effect is sure to hold all in the world? ~ By observation.

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[54c30t] **Ch'u Ta-Kao** ~ What is planted by the best planter can never be removed; ~ What is embraced by the best embracer can never be loosened. ~ Thus his children and grandchildren will be able to continue their ancestral sacrifice for endless generations. ~ If he applies Tao to himself his virtue will be genuine; ~ If he applies it to his family his virtue will be abundant; ~ If he applies it to his village his virtue will be lasting; ~ If he applies it to his country his virtue will be full; ~ If he applies it to the world his virtue will be universal. ~ Therefore by one's person one may observe persons; ~ By one's family one may observe families; ~ By one's village one may observe villages; ~ By one's country one may observe countries; ~ By one's world one may observe worlds. ~ How do I know that the world may be so (governed by Tao)? ~ By this (observation).

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[54c31t] **Paul J. Lin** ~ To be built well is not to be toppled. ~ To be held fast is not to slip. ~ With this, children and grandchildren will never stop offering sacrifice to their ancestors. ~ With this to cultivate oneself, one's virtue will be true; ~ With this to cultivate the family, its virtue will be plentiful; ~ With this to cultivate the community, its virtue will last long; ~ With this to cultivate the nation, its virtue will be abundant; ~ With this to cultivate the world, its virtue will be good. ~ Therefore, ~ Examine a person with a person, ~ Examine a family with a family, ~ Examine a community with a community, ~ Examine a nation with a nation, ~ Examine a world with a world. ~ How can I know this is the way of the world? ~ By this.

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[54c32t] **Michael LaFargue** ~ Excellently founded: it will not be uprooted; ~ Excellently embraced and cared for: it will not slip away; ~ so sons and grandsons will never cease to offer the sacrifices. ~ Cultivate It in your person, its Te will be pure; ~ cultivate It in the clan, its Te will be abundant; ~ cultivate It in the village, its Te will be lasting; ~ cultivate It in the state, its Te will be ample; ~ cultivate It in the empire, its Te will be all-embracing. ~ Yes: ~ Judge a person taking that person as the measure, ~ judge a clan taking that clan as the measure, ~ judge a village taking that village as the measure, ~ judge a state taking that state as the measure, ~ judge the world taking the world as the measure. ~ How do I know the nature of the world? ~ By this.

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[54c33t] **Cheng Lin** ~ He who knows how to establish himself cannot be uprooted. ~ He who knows how to hold fast cannot lose his grip. ~ The descendants of such a man will worship him without cease. ~ When one's conduct is in accordance with Truth, the inherent qualities become real. ~ When a whole family follows Truth, the inherent qualities become abundant. ~ When a whole village follows Truth, the inherent qualities become enduring. ~ When the whole State follows Truth, the inherent qualities become superabundant. ~ When a whole Empire follows Truth, the inherent qualities become universal. ~ Thus, ~ one man is the measure of other men, ~ one family is the measure of other families, ~ one village is the measure of other villages, ~ one State is the measure of other States, ~ and one Empire is the measure of other Empires.

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[54c34t] **Yi Wu** ~ What is well established cannot be uprooted. ~ What is well embraced cannot slip away. ~ [Practicing these], one's descendants will offer sacrifices without end. ~ Cultivate them in oneself, one's virtue will be true. ~ Cultivate them in the family, one's virtue will increase. ~ Cultivate them in the community, one's virtue will develop. ~ Cultivate them in the country, one's virtue will be abundant. ~ Cultivate them in the world, one's virtue will be universal. ~ Therefore, ~ by the self, contemplate the self; ~ by the family, contemplate the family; ~ by the community, contemplate the community; ~ by the country, contemplate the country; ~ by the world, contemplate the world. ~ How can I know about the world as such? ~ By these.

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[54c35t] **Han Hiong Tan** ~ A person who is adept at increasing virtue will adhere to it unswervingly. ~ A person who holds steadfastly to his virtue will resolutely persist with it. ~ His deeds will endure because his progeny will continue to commemorate him for generations to come. ~ If he diligently cultivates his personal virtue, the virtue will be genuine. ~ Diligently cultivating virtue in a family, the virtue will be abundant. ~ Diligently cultivating virtue in a community, the virtue will be expansive. ~ Diligently cultivating virtue throughout the country, the virtue will be prolific. ~ Diligently cultivating virtue throughout the world, the virtue will be ubiquitous. ~ Therefore, looking from the individual perspective, you can see the benefit. ~ From the respective viewpoints of family, community, country or the world, the benefits are also obvious. ~ How do you know cultivating virtue will benefit the world? ~ It is through this inference.

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[54c36t] **Hua-Ching Ni** ~ What is well planted cannot be pulled up. ~ What is closely embraced cannot slip away. ~ The wise establish virtue firmly within themselves, and are honored for generations ever after. ~ Apply natural, integral virtue to your own character, ~ and it will be genuine. ~ Apply natural, integral virtue to the family, ~ and it will abound. ~ Apply natural, integral virtue to the state, ~ and it will flourish abundantly. ~ Apply natural, integral virtue to the world, ~ and it will be pervasive. ~ Understand other people's lives by means of your own life. ~ Understand other people's families by means of your own family. ~ Understand other societies by means of your own society. ~ Understand other countries by means of your own country. ~ How can you know what is right for the world? ~ By knowing what is right for your own life.

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[54c37t] **Chang Chung-yuan** ~ Nothing can be taken away if it is well-founded. ~ Nothing can be lost if it is well-grasped. ~ For generations to come, the worship will not be discontinued. ~ To cultivate (Tao) in one's self makes attainment real. ~ To cultivate (Tao) in one's family makes attainment a surplus. ~ To cultivate (Tao) in one's community makes attainment long-lasting. ~ To cultivate (Tao) in one's nation makes attainment abundant. ~ To cultivate (Tao) in one's world makes attainment all-embracing. ~ Thus, through the self, one contemplates the self. ~ Through the family, one contemplates the family. ~ Through the community, one contemplates the community. ~ Through the nation, one contemplates the nation. ~ Through the world, one contemplates the world. ~ How do I know the world as world? ~ It is through this.

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[54c38t] **Henry Wei** ~ Rectifying Viewpoints ~ Hsiu Kuan ~ Those adept in establishing themselves ~ Cannot be plucked up; ~ Those adept in the act of embracing ~ Cannot be made to relax their hold. ~ They are worshipped for generations in a row. ~ Cultivate Tao in one's person, ~ And its virtue will be genuine; ~ Cultivate Tao in one's family, ~ And its virtue will be overflowing; ~ Cultivate Tao in one's village, ~ And its virtue will be long enduring; ~ Cultivate Tao in one's state, ~ And its virtue will be abundant; ~ Cultivate Tao in one's empire, ~ And its virtue will be pervasive. ~ Therefore, ~ By one's person, one sizes up other persons; ~ By one's family, one sizes up other families; ~ By one's village, one sizes up other villages; ~ By one's state, one sizes up other states; ~ By one's empire, one sizes up other empires. ~ How do I know this is so with the empire? ~ By this.

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[54c39t] **Ha Poong Kim** ~ What is firmly planted cannot be pulled out; ~ What is tightly held in the arms cannot slip away, ~ So that the descendants will never stop offering ancestral sacrifice. ~ Cultivate it in yourself, ~ And its Te will be genuine. ~ Cultivate it in the household, ~ And its Te will be more than sufficient. ~ Cultivate it in the village, ~ And its Te will be long-lasting. ~ Cultivate it in the state, ~ And its Te will be plentiful. ~ Cultivate it in all under Heaven, ~ And its Te will be all-encompassing. ~ Therefore, observe yourself through yourself; ~ The household through the household; ~ The village through the village; ~ The state through the state; ~ All under Heaven through all under Heaven. ~ How do I know that all under Heaven is so? ~ With this.

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[54c40t] **Tao Huang** ~ What is well-built is not pulled down. ~ What is well-fastened is not separated. ~ Sons and grandsons worship unceasingly. ~ Cultivate the self, and the Action is pure. ~ Cultivate the family, the Action is plentiful. ~ Cultivate the community, the Action endures. ~ Cultivate the nation, the Action is fruitful. ~ Cultivate the world, the Action is all-pervading. ~ Treat the self by the standard of self. ~ Treat the family by the standard of family. ~ Treat the community by the standard of community. ~ Treat the nation by the standard of nation. ~ Treat the world by the standard of world. ~ How do I know how the world is such? ~ Thus.

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[54c41t] **Tang Zi-chang** ~ What is perfectly planted will not be uprooted. ~ What is perfectly held will not slip away. ~ Through generations the family's memorial service will not be discontinued. ~ Thus, ~ by cultivating Dao in a person, virtues become manifest; ~ by cultivating Dao in a family, virtues become abundant; ~ by cultivating Dao in the community, virtues become enduring; ~ by cultivating Dao in a country, virtues become flourishing; ~ and by cultivating Dao in the world, virtues become universal. ~ Thus, ~ by taking care of one's self, one takes care of others; ~ by taking care of one's family, one takes care of others' families; ~ by taking care of one's own community, one takes care of others' communities; ~ by taking care of one's own country, one takes care of others' countries; ~ and by taking care of the world, one takes care of the universe. ~ How do we know in what way the world should be ruled? ~ Through this.

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[54c42t] **Wing-tsit Chan** ~ He who is well established (in Tao) cannot be pulled away. ~ He who has a firm grasp (of Tao) cannot be separated from it. ~ Thus from generation to generation his ancestral sacrifice will never be suspended. ~ When one cultivates virtue in his person, it becomes genuine virtue. ~ When one cultivates virtue in his family, it becomes overflowing virtue. ~ When one cultivates virtue in his community, it becomes lasting virtue. ~ When one cultivates virtue in his country, it becomes abundant virtue. ~ When one cultivates virtue in the world, it becomes universal. ~ Therefore the person should be viewed as a person. ~ The family should be viewed as a family. ~ The community should be viewed as a community. ~ The country should be viewed as a country. ~ And the world should be viewed as the world. ~ How do I know this to be the case in the world? ~ Through this.

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[54c91t] **И. И. Семененко** ~ Умеющего крепко встать не шелохнуть, ~ умеющего охватить не оторвать. ~ Сыновья и внуки будут непрестанно поминать их жертвами. ~ У того, кто это совершенствует в себе, добродетель делается подлинной; ~ у того, кто это совершенствует в семье, добродетель достигает изобилия; ~ у того, кто это совершенствует в селении, добродетель возрастает; ~ у того, кто это совершенствует в уделе, добродетель процветает; ~ у того, кто это совершенствует и в Поднебесной, добродетель делается всеобъемлющей. ~ Поэтому-то зрят себя собою, семью семьей, селение селением, удел уделом, Поднебесную всей Поднебесной. ~ Откуда мне известно истинное состояние Поднебесной? ~ Отсюда.

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[54c92t] **А. А. Маслов** ~ То, что глубоко посадил, нельзя выдернуть. ~ То, что крепко обхватил, трудно отнять. ~ Поэтому нельзя положить конец ритуальным подношениям сыновей и внуков своим предкам. ~ Пестуй это в своём теле - и Благость [в тебе] обретёт истинность. ~ Пестуй это в семье - и Благость будет в достатке. ~ Пестуй это в своём государстве - и Благости

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будет в избытке. ~ Пестуй это в Поднебесной - и Благость станет повсеместной. ~ Поэтому смотри на других людей через самого себя. ~ Смотри на другие семьи через свою семью. ~ Смотри на другие деревни через свою деревню. ~ Смотри на другие государства через своё государство. ~ Смотри на Поднебесную через Поднебесную. ~ Откуда мне знать, что Поднебесная такова? ~ Из неё же самой.

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[54c93т] **Е. А. Торчинов** ~ Умеющего стоять - не опрокинуть. ~ Из обхвата умеющего обхватить - не высвободиться. ~ Жертвоприношения предкам, приносимые детьми и внуками такого умельца, никогда не оскудеют. ~ Кто это умение в себе совершенствует, у того Благая Сила станет истинной. ~ Кто это умение в семье совершенствует, у того Благая Сила станет обильной. ~ Кто это умение в селении совершенствует, у того Благая Сила станет взращенной. ~ Кто это умение в государстве совершенствует, у того Благая Сила станет превеликой. ~ Кто это умение во всей Поднебесной совершенствует, Благая Сила того распространится повсюду. ~ Поэтому ~ если я посредством себя самого буду зреть себя, ~ если я посредством семьи буду зреть семью, ~ если я посредством селения буду зреть селение, ~ если я посредством государства буду зреть государство, ~ если я посредством Поднебесной буду зреть Поднебесную, ~ то откуда я узнаю, что Поднебесная именно такова? ~ Именно из этого созерцания.

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[54c94т] **А. Е. Лукьянов** ~ Что установлено твердыней - того не искоренить. ~ Что незыблемо соблюдается - с тем не порвать. ~ Вот почему сыновья и внуки продолжают непрестанно приносить ритуальные жертвы предкам. ~ Кто совершенствует это в себе - его Дэ подлинно. ~ Кто совершенствует это в семье - его Дэ еще полнее. ~ Кто совершенствует это в селении - его Дэ еще больше. ~ Кто совершенствует это в царстве - его Дэ еще пышнее. ~ Кто совершенствует это в Поднебесной - его Дэ всеобще. ~ Поэтому: ~ по себе сужу о себе, ~ по семье сужу о семье, ~ по селению сужу о селении, ~ по царству сужу о царстве, ~ по Поднебесной сужу о Поднебесной. ~ Откуда я знаю, что Поднебесная такова? ~ Из того, что сказано.

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[54c95т] **Ян Хин-шун** ~ Кто умеет крепко стоять, того нельзя опрокинуть. ~ Кто умеет опереться, того нельзя свалить. ~ Сыновья и внуки вечно сохранят память о нем. ~ Кто совершенствует [дао] внутри себя, у того добродетель становится искренней. ~ Кто совершенствует [дао] в семье, у того добродетель становится обильной. ~ Кто совершенствует [дао] в деревне, у того добродетель становится обширной. ~ Кто совершенствует [дао] в царстве, у того добродетель становится богатой. ~ Кто совершенствует [дао] в Поднебесной, у того добродетель становится всеобщей. ~ По себе можно познать других; ~ по одной семье можно познать остальные; ~ по одной деревне можно познать остальные; ~ по одному царству можно познать другие; ~ по одной стране можно познать всю Поднебесную. ~ Каким образом я узнаю, что Поднебесная такова? ~ Поступая так.

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[54c96т] **Д. П. Конисси** ~ Крепко стоящего нельзя вынуть. ~ Хорошо связанного нельзя развязать. ~ Дни кончины предков празднуются потомками. ~ Кто совершает это для самого себя, тот делает добро только для одного себя; ~ кто совершает это для своего дома, тот делает добро для своего дома; ~ кто совершает это для своей деревни, тот будет начальником в ней; ~ кто совершает это для своей страны, тот делает добро для страны; ~ кто совершает это для всего мира, тот делает добро для всего мира. ~ Я изучаю тело по телу, дом - по дому, деревню - по деревне, страну - по стране и, наконец, весь мир - по всему миру. ~ Но могу ли я знать, почему вселенная такая, а не иная?

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[54c97т] **В. В. Малявин** ~ Того, кто прочно стоит, нельзя повалить. ~ Того, кто крепко обнимает, нельзя оторвать: ~ Тому дети и внуки не перестанут приносить жертвы. ~ У того, кто это пестует в себе, совершенство будет подлинным. ~ У того, кто это пестует в семье, совершенство будет в избытке. ~ У того, кто это пестует в селении, совершенство будет долгим. ~ У того, кто это пестует в царстве, совершенство будет неизбывным. ~ У того, кто это пестует в мире, совершенство будет всеобъемлющим. ~ А потому смотри на себя исходя из себя, ~ Смотри на семью исходя из семьи, ~ Смотри на селение исходя из селения, ~ Смотри на царство исходя из царства, ~ Смотри на мир исходя из мира. ~ Откуда я знаю, что мир таков? ~ Благодаря этому.

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[54c98т] **Б. Б. Виногродский** ~ Если хорошо водрузить, то не вырвешь. ~ Если хорошо охватить, то не отнимешь. ~ Посредством этого от детей к внукам непрерывно передается культ поклонения предкам. ~ Если совершенствовать это в теле, тогда его Потенция будет истинной. ~ Если совершенствовать это в семье, тогда ее Потенция будет избыточной. ~ Если совершенствовать это в округе, тогда его Потенция, возрастет. ~ Если совершенствовать это в государстве, тогда его Потенция создаст изобилие. ~ Если совершенствовать это в Поднебесной, тогда эта Потенция распространится повсюду. ~ Причинность: ~ Тело следует рассматривать как тело. ~ Семью следует рассматривать как семью. ~ Округ следует рассматривать как округ. ~ Государство следует рассматривать как государство. ~ Поднебесную следует рассматривать как Поднебесную. ~ Посредством чего сущность моя осознает такой характер Поднебесной? ~ Посредством этого.

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PSEUDO-CHAPTER **Fifty-Five**

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[55c01т] **Robert G. Henricks** ~ One who embraces the fulness of Virtue, ~ Can be compared to a newborn babe. ~ Wasps and scorpions, snakes and vipers do not sting him; ~ Birds of prey and fierce beasts do not seize him; ~ His bones and muscles are weak and pliant, yet his grasp is firm; ~ He does not yet know the meeting of male and female, yet his organ is aroused - ~ This is because his essence is at its height. ~ He can scream all day, yet he won't become hoarse - ~ This is because his harmony is at its height. ~ To {know} harmony is called "the constant"; ~ To know the constant is called "being wise"; ~ To add on to life is called a "bad omen"; ~ For the mind to control the breath - that's called "forcing things." ~ When things {reach their prime} they get old; ~ This is called "not the Way." ~ What is not the Way will come to an early end.

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[55c02т] **John C. H. Wu** ~ ONE who is steeped in Virtue is akin to the new-born babe. ~ Wasps and poisonous serpents do not sting it, ~ Nor fierce beasts seize it, ~ Nor birds of prey maul it. ~ Its bones are tender, its sinews soft, ~ But its grip is firm. ~ It has not known the union of the male and the female, ~ Growing in its wholeness, and keeping its vitality in its perfect integrity. ~ It howls and screams all day long without getting hoarse, ~ Because it embodies perfect harmony. ~ To know harmony is to know the Changeless. ~ To know the Changeless is to have insight. ~ To hasten the growth of life is ominous. ~ To control the breath by the will is to overstrain it. ~ To be overgrown is to decay. ~ All this is against Tao, ~ And whatever is against Tao soon ceases to be.

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[55c03т] **D. C. Lau** ~ One who possesses virtue in abundance is comparable to a new born babe: ~ Poisonous insects will not sting it; ~ Ferocious animals will not pounce on it; ~ Predatory birds will not swoop down on it. ~ Its bones are weak and its sinews supple yet its hold is firm. ~ It does not know of the union of male and female yet its male member will stir: ~ This is because its virility is at its height. ~ It howls all day yet does not become hoarse: ~ This is because its harmony is at its height. ~ To know harmony is called the constant; ~ To know the constant is called discernment. ~ To try to add to one's vitality is called ill-omened; ~ For the mind to egg on the breath is called violent. ~ A creature in its prime doing harm to the old ~ Is known as going against the way. ~ That which goes against the way will come to an early end.

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[55c04т] **R. L. Wing** ~ To possess Power that runs deep Is to be like a newborn child. ~ Poisonous insects do not sting it, ~ Fierce beasts do not seize it, ~ Birds of prey do not strike it. ~ Its bones are yielding, Its muscles are relaxed, Its grip is strong. ~ It does not yet know the union of male and female, Yet its virility is active. ~ Its Life Force is at its greatest. ~ It can scream all day, ~ Yet it does not become hoarse. ~ Its Harmony is at its greatest. ~ To know Harmony is called the Absolute. ~ To know the Absolute is called insight. ~ To enhance life is called propitious. ~ To be conscious of Influence is called strength. ~ Things overgrown must decline. ~ This is not the Tao. ~ What is not the Tao will soon end.

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[55c05т] **Ren Jiyu** ~ The profundity of De contained should be compared to an ignorant infant without desires, ~ Whom poisonous insects will not sting, ~ Whom fierce brutes will not seize, ~ Whom birds of prey will not attack; ~ Whose bones are weak and whose sinews are soft, but whose grasp is firm; ~ Who does not yet know about intercourse of male and female but whose virile member may be excited, because it is full of physical essence; ~ Who cries all day long without its throat becoming hoarse, because it is peaceful and without desires. ~ To know the peace is called the eternal, ~ To know the eternal is called wisdom. ~ The desire for life enjoyment is a disaster, ~ And to subject physical essence to desire is to boast of powerfulness. ~ Things begin to become old when they have grown strong, which may be said to be contrary to Tao. ~ Contrariness to Tao brings death with it very soon.

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[55c06т] **Gia-fu Feng** ~ He who is filled with Virtue is like a newborn child. ~ Wasps and serpents will not sting him; ~ Wild beasts will not pounce upon him; ~ He will not be attacked by birds of prey. ~ His bones are soft, his muscles weak, ~ But his grip is firm. ~ He has not experienced the union of man and woman, but is whole. ~ His manhood is strong. ~ He screams all day without becoming hoarse. ~ This is perfect harmony. ~ Knowing harmony is constancy. ~ Knowing constancy is enlightenment. ~ It is not wise to rush about. ~ Controlling the breath causes strain. ~ If too much energy is used, exhaustion follows. ~ This is not the way of Tao. ~ Whatever is contrary to Tao will not last long.

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[55c07т] **Lok Sang Ho** ~ To be receptive to the benefit of the Virtue, ~ Like an infant is receptive to the mother, ~ One would be spared of the stings and bites from bees, scorpions, and snakes; ~ One would be spared of being harmed by fierce beasts; ~ And of being clawed by the predatory birds. ~ To be so receptive, ~ Then even if one has weak bones and soft sinews ~ One can grip things firmly. ~ People do not realize that the union of the male and female with moderation ~ Represents energy at its height; and that ~ Being together all day sounding natural calls ~ and not losing voice through screaming ~ Represents harmony at its best. ~ To know the harmony of the universe is be congruent with the Eternal; ~ To know the Eternal is to be illuminated. ~ To preserve and to promote life is to bring good fortune; ~ To let the mind take command of the life-breath is to be strong. ~ Any living thing that indulges in excesses soon gets old. ~ Indulging in excesses is against the Dao. ~ Going against the Dao, one soon dies.

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[55c08т] **Xiaolin Yang** ~ The people who have the thickest DE are like a naked newborn boy. ~ The snake does not sting him, the wild animal does not bite him, and the fierce bird does not claw him. ~ His bones are soft and his muscles are weak, but his grip is very strong. ~ He has no idea of making love, but his manhood is always rigid, ~ Because his body is in the purest state. ~ He cries all day, but does not go hoarse, ~ Because his body is in the most harmonic state. ~ Understanding this harmonic state makes you natural, ~ Understanding the natural way makes your mind clear. ~ Trying hard to make your life last longer only brings you bad luck, ~ Trying to be strong-willed against nature only makes you lifeless. ~ When things become strong, they start to break down, ~ Which is not in accordance with the DAO. ~ Not being in accordance with the DAO leads to an early death.

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[55c09т] **Walter Gorn Old**, THE WONDERFUL HARMONY ~ The man who is saturated with Virtue is like a little child. ~ Scorpions will not sting him, wild beasts will not seize him, nor will birds of prey pluck at him. ~ His young bones are not hard, neither are his sinews strong, yet his grasp is firm and sure. ~ He is full of virility, though unconscious of his sex. ~ Though he should cry out all day, yet he is never hoarse. ~ Herein is shown his harmony with Nature. ~ The knowledge of this harmony is the eternal Tao. ~ The knowledge of the eternal Tao is illumination. ~ Habits of excess grow upon a man, and the mind, giving way to the passions, they increase day by day. ~ And when the passions have reached their climax, they also fail. ~ This is against the nature of Tao. ~ What is contrary to Tao soon comes to an end.

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[55c10т] **James Legge** ~ He who has in himself abundantly the attributes (of the Tao) is like an infant. ~ Poisonous insects will not sting him; ~ fierce beasts will not seize him; ~ birds of prey will not strike him. ~ (The infant's) bones are weak and its sinews soft, but yet its grasp is firm. ~ It knows not yet the union of male and female, and yet its virile member may be excited; ~ - showing the perfection of its physical essence. ~ All day long it will cry without its throat becoming hoarse; ~ - showing the harmony (in its constitution). ~ To him by whom this

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harmony is known, ~ (The secret of) the unchanging (Tao) is shown, ~ And in the knowledge wisdom finds its throne. ~ All life-increasing arts to evil turn; ~ Where the mind makes the vital breath to burn, ~ (False) is the strength, (and o'er it we should mourn.) ~ When things have become strong, they (then) become old, which may be said to be contrary to the Tao. ~ Whatever is contrary to the Tao soon ends.

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[55c11t] **David Hinton** ~ Embody Integrity's abundance and you're like a vibrant child ~ hornets and vipers can't bite, ~ savage beasts can't maul and fierce birds can't claw, ~ bones supple and muscles tender, but still gripping firmly. ~ Knowing nothing of male and female mingling ~ and yet aroused: ~ this is the utmost essence. ~ Wailing all day without getting hoarse: ~ this is the utmost harmony. ~ To understand harmony is called constancy, ~ and to understand constancy is called enlightenment. ~ To enhance your life is called tempting fate, ~ and to control ch'i with the mind is called violence. ~ Things grown strong soon grow old. ~ This is called losing the Way: Lose the Way and you die young.

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[55c12t] **Chichung Huang** ~ He who embodies abundant virtue ~ May be likened to a ruddy infant: ~ Wasps, venomous insects, scorpions, and snakes ~ Do not sting him; ~ Birds of prey and ferocious beasts ~ Do not seize him. ~ Bones weak, muscles soft, ~ Its grip is firm. ~ Knowing nothing about the copulation ~ Between female and male, ~ Its little penis erects, ~ Which manifests sublime virility; ~ It howls all day without becoming hoarse, ~ Which manifests sublime harmony. ~ Knowing harmony means constancy; ~ Knowing constancy means clear-sightedness. ~ Extravagant living means calamity; ~ The heart dominating the breath means collapse. ~ Something ages while still in its prime ~ Is contrary to the Tao. ~ What is contrary to the Tao perishes early.

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[55c13t] **Ellen M. Chen** ~ One who contains te in fullness, ~ Is to be compared to an infant. ~ Wasps, scorpions, and snakes do not bite it, ~ Fierce beasts do not attack it, ~ Birds of prey do not pounce upon it. ~ Its bones weak, its sinews tender, ~ But its grip is firm; ~ Knowing not the union of the female and male animals, ~ Yet its organ stirs. ~ Such is the perfection of its life-force (ching). ~ Crying all day, yet it does not get hoarse. ~ Such is the Perfection of its harmony (ho). ~ To know harmony is to know the everlasting (ch'ang); ~ To know the everlasting is to be illumined (ming). ~ To help life along is to bring ill portend; ~ To use mind (hsin) to direct the life breath (ch'i) is called the strong (ch'iang). ~ When things are full-grown they become old, ~ It is called not following the Way (Tao). ~ Not following the Way one dies early.

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[55c14t] **Lee Sun Chen Org** ~ The marvel of the rich embodiment of Te [in a person] is comparable to the [marvel] of young infants who are not yet exposed to the worldly desires; ~ [Because a young infant poses no menace to others:] ~ Poisonous insects are less likely to sting him; ~ Fierce beasts are less likely to prey on him; ~ Birds of prey are less likely to pounce on him. ~ Though his bones are soft and his muscles are weak, yet the grasp of his little fist is firm; ~ Though he does not know about sex, yet he can maneuver his infant reproduction organ; ~ It is because he concentrated intensely on applying his vitality. ~ He can cry out all day long without failing to catch his breath; ~ It is because he is doing extremely well in harmonizing his [inner self with the external world]. ~ [A person who] knows how to harmonize [inner self with the external world] also understands what will perpetuate; ~ [A person who] understands what will perpetuate is brilliant; ~ Knowing how to enhance lives of others is a blessing; ~ Knowing how to control one's own vitality (bearing) with will makes one a strong person. ~ Fast paces hasten the exhaustion of the vitality of living things, this is called going against Tao; ~ Anything which goes against Tao will come to a pre-matured end!

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[55c15t] **Tien Cong Tran** ~ One who is enriched with Virtue is like the new-born babe. ~ Wasps and poisonous serpents do not sting him. ~ Nor fierce beasts seize him, nor birds of prey maul him. ~ His bones are tender, his sinews soft, but his grip is firm. ~ He has not known the union of the male and the female, but he grows in his wholeness, and his spirit is at its highest point. ~ He screams all day long without getting hoarse, because he embodies supreme harmony. ~ To know harmony is to be constant. ~ To know the constant is to have insight. ~ To hasten life is harmful. ~ To use the belly to direct the ether is to suppress it. ~ Things become big, thus they will be old soon. ~ That is against the Way. ~ To be against the Way is to die soon.

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[55c16t] **Thomas Z. Zhang** ~ People with profound Te are like babies. ~ Poisonous insects cannot bite them. ~ Ferocious beasts cannot grab them. ~ Birds of prey cannot pounce on them. ~ With tough bones and flexible muscles they can hold firmly. ~ Without knowing male and female union, sexual organs can function, because the hormone comes into play. ~ They can cry a whole day without getting hoarse, because harmony comes into play. ~ Knowing harmony is called normalcy. ~ Knowing normalcy is called wisdom. ~ Fortifying oneself is ominous. ~ Things become old while still in their golden time. ~ This does not conform to Tao. ~ Departing from Tao leads to a premature end.

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[55c17t] **Arthur Waley** ~ The impunity of things fraught with the 'power' ~ May be likened to that of an infant. ~ Poisonous insects do not sting it, ~ Nor fierce beasts seize it, ~ Nor clawing birds maul it. ~ Its bones are soft, its sinews weak; but its grip is strong. ~ Not yet to have known the union of male and female, but to be completely formed, ~ Means that the vital force is at its height; ~ To be able to scream all day without getting hoarse ~ Means that harmony is at its perfection. ~ To understand such harmony is to understand the always-so. ~ To understand the always-so is to be illumined. ~ But to fill life to the brim is to invite omens. ~ If the heart makes calls upon the life-breath, rigidity follows. ~ Whatever has a time of vigour also has a time of decay. ~ Such things are against Tao, ~ And whatever is against Tao is soon destroyed.

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[55c18t] **Richard John Lynn** ~ One who has profoundly internalized virtue is comparable to the infant. ~ Wasps, scorpions, adders, and vipers do not sting or bite him. ~ Fierce animals do not attack him. ~ Birds of prey do not seize him. ~ His bones are soft and sinews pliant, but his grip is firm. ~ That he is ignorant of the union of male and female yet completely erect ~ Is because his semen is at the full. ~ That he can cry all day long yet never grow hoarse ~ Is because his bodily balance is perfect. ~ To know how to maintain balance is called "constancy." ~ To understand constancy is called "perspicacity." ~ To extend life beyond its natural span is called "inauspicious." ~ For the heart/mind to control the vital force is called "forcing strength." ~ Once a thing reaches its prime, it grows old. ~ We say it goes against the Dao, and what is against the Dao comes to an early end.

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[55c19t] **Lin Yutang** ~ THE CHARACTER OF THE CHILD ~ Who is rich in character ~ Is like a child. ~ No poisonous insects sting him, ~ No wild beasts attack him, ~ And no birds of prey pounce upon him. ~ His bones are soft, his sinews tender, yet his grip is strong. ~ Not knowing the union of male and female, yet his organs are complete, ~ Which means his vigor is unspoiled. ~ Crying the whole day, yet his voice never runs hoarse, ~ Which means his (natural) harmony is perfect. ~ To know harmony is to be in accord with the eternal, ~ (And) to know eternity is called discerning. ~ (But) to improve upon life is called an ill-omen; ~ To let go the emotions through impulse is called assertiveness. ~ (For) things age after reaching their prime; ~ That (assertiveness) would be against Tao. ~ And he who is against Tao perishes young.

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[55c20t] **Victor H. Mair** ~ He who embodies the fullness of integrity is like a ruddy infant. ~ Wasps, spiders, scorpions, and snakes will not sting or bite him; ~ Rapacious birds and fierce beasts will not seize him. ~ His bones are weak and his sinews soft, yet his grip is tight. ~ He knows not the joining of male and female, yet his penis is aroused. ~ His essence has reached a peak. ~ He screams the whole day without becoming hoarse; ~ His harmony has reached perfection. ~ Harmony implies constancy; ~ Constancy requires insight. ~ Striving to increase one's life is ominous; ~ To control the vital breath with one's mind entails force. ~ Something that grows old while still in its prime is said to be not in accord with the Way; ~ Not being in accord with the Way leads to an early demise.

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[55c21t] **Tolbert McCarroll** ~ A person who is filled with Virtue is like a newborn child. ~ Poisonous insects will not sting, ~ wild animals will not pounce, ~ birds of prey will not swoop down. ~ Although bones are soft and sinews weak, ~ a child's grip is firm. ~ The union of man and woman is not known, ~ yet there is completeness, ~ because a child's vital force is at its height. ~ Crying all day will not produce hoarseness, ~ because there is perfect harmony. ~ To know harmony is to know the Always-so. ~ To know the Always-so is to be awakened. ~ Trying to fill life to the brim invites a curse. ~ For the mind to make demands upon the breath of life brings strain. ~ Whatever has been forced to a peak of vigor approaches its decay. ~ This is not the way of Tao. ~ And that which goes against the Tao will quickly pass away.

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[55c22t] **David H. Li** ~ One possessing virtue may be compared to an infant. ~ Poisonous insects will not bite, ferocious animals will not pounce, ~ Fetching birds will not prey. ~ Though weak in bones and soft in muscles, his hold is firm; ~ Though ignorant of union, his instrument is turgid. ~ This is supreme energy. ~ Crying all day without turning hoarse, this is supreme harmony. ~ Knowing harmony is normalcy; ~ knowing normalcy is discernment. ~ Enriching oneself is ominous; ~ overexerting oneself is ruinous. ~ Matter withers after saturation; ~ This is not in line with Direction. ~ Not in line with Direction, early demise is the expectation.

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[55c23t] **Yasuhiko Genku Kimura** ~ He who embodies the fullness of the Tao is like a ruddy infant. ~ No poisonous wasps will sting him. ~ No fierce beasts will seize him. ~ No rapacious birds will maul him. ~ His bones are tender and muscles soft, ~ Yet his grip is tight. ~ He knows not of the union of male and female, ~ Yet, filled with vitality, ~ His manhood becomes vigorously erect. ~ He can howl all day without becoming hoarse, ~ Because he is the embodiment of perfect balance. ~ To know balance is to know the eternal. ~ To know the eternal is to be illumined. ~ To overprotect life is to invite sure disaster. ~ To overuse the mind is to invite lopsided strength. ~ To overdevelop a thing is to invite early decay. ~ All are out of balance, and thus contrary to the Tao. ~ Being contrary to the Tao, things soon cease to be.

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[55c24t] **Chou-Wing Chohan** ~ What is sown by the best sower will never be uprooted, ~ What is fastened by the best fastener will never be loosened. ~ And so his children and grandchildren can continue the ancestral ritual for many generations. ~ If he nurtures the Tao by himself, his virtue is genuine, ~ If he nurtures the Tao in his family, his virtue is abundant, ~ If he nurtures the Tao in his village, his virtue is inestimable, ~ If he nurtures the Tao in his country, his virtue fills the country, ~ If he nurtures the Tao in the world, his virtue fills the universe. ~ Therefore, when you observe the individual, know individuals, ~ When you observe the family, know families, ~ When you observe the village, know villages, ~ When you observe the country, know countries, ~ When you observe the world, know the universe. ~ How do I know that it is possible to rule the world with the Tao? ~ From this observation.

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[55c25t] **Man-Ho Kwok** ~ 'Those who have true te ~ Are like a newborn baby.' ~ - and if they seem like this, they will not be stung by wasps or snakes, or pounced on by animals in the wild or birds of prey. ~ A baby is weak and supple, but his hand can grasp your finger. ~ He has no desire as yet, and yet he can be erect - ~ he can cry day and night without even getting hoarse such is the depth of his harmony. ~ It's stupid to rush around. ~ When you fight against yourself, it shows in your face. ~ But if you draw your sap from your heart then you will be truly strong. ~ You will be great.

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[55c26t] **Gu Zhengkun** ~ A man of prodigious virtue is just like a newly-born baby: ~ Poisonous insects will not sting it; ~ Beasts of prey will not harm it; ~ Birds of prey will not swoop down upon it. ~ Its bones and muscles are weak and supple, ~ Yet its hold is tight. ~ It does not know sexual intercourse between the male and female, ~ Yet its little penis often erects itself; ~ This is because it is at the height of virility. ~ It cries all day long, ~ Yet its throat does not become hoarse; ~ This is because it is at the height of harmonious vim and vigor. ~ To know harmony is to know the law of unity; ~ To know the law of unity is to know discernment; ~ To indulge in sensual pleasures is to look for disasters; ~ To let virility driven by desires is to give free rein to strength. ~ A creature in its prime is at the turning-point of being old, ~ For it is against the Tao. ~ What is against the Tao comes to an early end.

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[55c27t] **Chao-Hsiu Chen** ~ He who cherishes deep virtue is comparable to a newborn baby. ~ Poisonous insects will not sting him. ~ Ferocious animals will not pounce upon him. ~ Predatory birds will not swoop down upon him. ~ His

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bones are weak and his muscles are soft. ~ He does not know of the union between male and female. ~ He has the highest spirit. ~ He can cry all day but never become hoarse. ~ He has perfect harmony. ~ He knows harmony as constancy. ~ He knows constancy as clarity. ~ To nourish the body with abundant food and clothing means to borrow the outer energy. ~ To command the 'chi' with the mind means to use force. ~ When reaching their prime, creatures begin to age. ~ He who tries to oppose this rule means to go against the Tao.

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[55c28t] **Liu Qixuan** ~ The truest being can be illustrated by the infant. ~ Infants are not attacked by poisonous insects ~ Or by the birds and beasts of prey. ~ Though they are weak and fragile, ~ They have a firm grasp. ~ Though they don't know about sexual intercourse, ~ The male penises can naturally erect ~ (Which is the best embodiment of energy). ~ Though they can cry the whole day, ~ Their voices never crack ~ (Which is the best function of harmony). ~ Keeping harmony is keeping eternity. ~ The keeper of eternity can attain true wisdom. ~ Exertion of will beyond harmony is strength. ~ What is strong will soon weaken, ~ What is weakening is against the Way. ~ What is against the Way will die early.

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[55c29t] **Shi Fu Hwang** ~ The Character of The Child ~ Lao Tze says, ~ He who has in himself abundant Teh, the attribute of the Tao, is like a baby. ~ Poisonous insects will not sting him; ~ fierce beasts will not seize him; ~ and birds of prey will not pounce upon him. ~ A baby is weak with tender bones and feeble sinews, but his grasp is firm and tight. ~ He doesn't know men and women's affairs, yet his virile member may be excited, showing the perfection of his vigor. ~ He cries all day long without his throat becoming hoarse, thus showing the perfection of his harmonious constitution. ~ When one knows harmony, he knows the absolute. ~ When he knows the absolute, he deserves to be called the enlightened. ~ But he who knows the life-increasing arts transforms himself by having an evil heart. ~ He who lets his emotions go through impulse is called strong. ~ When things become strong in maturity, they become old, ~ which may be said to be contrary to the Tao. ~ Whatever is contrary to the Tao ends soon.

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[55c30t] **Ch'u Ta-Kao** ~ He who is endowed with ample virtue may be compared to an infant. ~ No venomous insects sting him; ~ Nor fierce beasts seize him; ~ Nor birds of prey strike him. ~ His bones are frail, his sinews tender, but his grasp is strong. ~ He does not know the conjugation of male and female, and yet he has sexual development; ~ It means he is in the best vitality. ~ He may cry all day long without growing hoarse; ~ It means that he is in the perfect harmony. ~ To know this harmony is to approach eternity; ~ To know eternity is to attain enlightenment. ~ To increase life is to lead to calamity; ~ To let the heart exert the breath is to become stark.

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[55c31t] **Paul J. Lin** ~ Maintaining an abundance of virtue is comparable to being an infant. ~ Poisonous insects will not sting; ~ Ferocious beasts will not seize; ~ Predatory birds will not pounce; ~ The bones are tender, the sinews are soft, but the grasp is firm. ~ Not knowing the union of male and female, ~ The organ is fully formed; ~ This is the zenith of essence. ~ Howling and screaming all day without getting hoarse; ~ This is the zenith of harmony. ~ To know harmony means to be constant; ~ To know constancy means enlightenment; ~ To benefit one's own life is ill-fated. ~ To let one's heart direct vigor is to become stark. ~ Things in their prime will become old; ~ This is not Tao. ~ Being not Tao means to die early.

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[55c32t] **Michael LaFargue** ~ One who has an abundance of Te, ~ is like a newborn child: ~ Poisonous bugs will not bite it, ~ fierce beasts will not snatch it, ~ birds of prey will not attack it. ~ Its bones are Soft, its sinews Weak, ~ but its grip is firm. ~ It has not known the union of man and woman, ~ but its organs get aroused: ~ Vital energy at its height. ~ It will scream all day without getting hoarse: ~ Harmony at its height. ~ To experience Harmony is called being Steady, ~ to experience Steadiness is called Clarity. ~ 'Increasing life': ominous; ~ 'the mind controlling the ch'i': forcing. ~ Things are vigorous, then grow old: ~ A case of 'not-Tao'. ~ Not-Tao, soon gone.

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[55c33t] **Cheng Lin** ~ When the inherent qualities are completely preserved, one is like a new-born babe. ~ Poisonous insects will not bite him, ferocious beasts will not crouch in wait for him, predatory birds will not attack him. ~ Though his body is weak and supple, yet he has a firm grip. ~ Though he is ignorant about the reproductive organs, yet he possesses them all. ~ This is because he is full of the elemental force. ~ He may cry all day, yet he never loses his voice. ~ This is because he attains the perfect harmony. ~ When the elemental force is in perfect harmony, there is normalcy. ~ When one knows normalcy, there is enlightenment. ~ When one tampers with life, there is calamity. ~ When the heart is subservient to the will, there is compulsion.

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[55c34t] **Yi Wu** ~ One who has an abundance of virtue is like a newborn baby. ~ Wasps and serpents do not sting it; ~ Fierce beasts do not seize it; ~ Birds of prey do not pounce on it. ~ Its bones are weak, its sinews are soft, but its grasp is firm. ~ Not yet knowing the union of female and male, its spirit is whole. ~ This is perfect essence. ~ It howls all day without getting hoarse. ~ This is perfect harmony. ~ To know harmony is to be constant; ~ To know constancy is to be enlightened. ~ To increase one's life span is ominous. ~ To control one's energy by mind is called strength; ~ To become strong is to become old. ~ This cannot be called the Way. ~ Not being in the Way, one will soon die.

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[55c35t] **Han Hiong Tan** ~ The person of great virtue is akin to an infant. ~ Poison snakes and insects will not bite him. ~ Ferocious animals will not harm him. ~ Birds of prey will not attack him. ~ The infant is weak and floppy, ~ But his grip is firm and tight. ~ Although he does not knows anything about copulation, ~ He has a strong erection and this signifies the pinnacle of vitality. ~ He can scream all day without suffering from hoarseness. ~ This epitomises that his vital energy is in harmony. ~ When the energy is harmonised, it is acting in accord with Dao. ~ If you understand the way of Dao, you have transcendental wisdom. ~ Overindulgence in life is harmful. ~ Forcing the body to work beyond its limits is excessive. ~ Whenever anything reaches its peak, it then begins to decline. ~ Action that is unnatural is contrary to Dao. ~ Action contrary to Dao will lead to an early demise.

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[55c36t] **Hua-Ching Ni** ~ One who is steeped in natural virtue is akin to a newborn babe. ~ Wasps and poisonous serpents do not sting it. ~ Fierce beasts do not seize it. ~ Birds of prey do not maul it. ~ Its bones are tender, its muscles soft, yet its grip is firm. ~ It has not known the union of male and female, yet its male member will stir naturally. ~ This is because its vitality is perfectly whole. ~ It can howl and scream all day long without becoming hoarse. ~ This is because it embodies perfect harmony. ~ To know harmony is to know natural virtue. ~ To recognize the natural virtue of the universe is to have insight. ~ To overprotect one's life is to invite danger. ~ To follow the fantasy of the mind is to drain away one's life energy. ~ To hasten growth is to hasten decay. ~ All of this is against the Way of natural virtue. ~ Whatever is against the Universal Way of life soon ceases to be.

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[55c37t] **Chang Chung-yuan** ~ When man is enriched with Tê, ~ He may be identified with an innocent child. ~ He is free from the stings of insects, ~ Free from the claws of wild beasts, ~ Free from the attacks of devouring birds. ~ None of his bones or muscles are said to be strong, ~ But the grip of his hand is always firm. ~ Nothing concerning the union of male and female is yet known, ~ But potentiality is evident. ~ The essence of his life is perfect. ~ He can cry all the time without losing his voice. ~ His inner harmony is supreme. ~ To be aware of inner harmony is to abide with reality. ~ To abide with reality is to be enlightened. ~ However, to push life to the full leads to evil. ~ The mind forcing one's potential is artificial. ~ When things are artificial, they lead to decay. ~ This deviates from Tao. ~ That which deviates from Tao ends life soon.

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[55c38t] **Henry Wei** ~ The Mystic Charm ~ Hsuan Fu ~ He who is profoundly endowed with virtue ~ May be compared to an infant. ~ Poisonous insects do not sting him; ~ Wild beasts do not seize hold of him; ~ Birds of prey do not pounce upon him. ~ Weak in bone and soft in sinews, ~ He yet has a firm grip. ~ Though ignorant of intercourse between the sexes, ~ His genital organ is yet firm and strong, ~ Indicating the plenitude of his vital essence. ~ He may scream all day, ~ Yet his voice does not become hoarse, ~ Indicating the plenitude of his inner harmony. ~ To know harmony is to accord with the Immutable; ~ To accord with the Immutable means enlightenment. ~ Improvement in health is a good omen; ~ Mental control of the breath means strength. ~ Things begin to decay after reaching the prime. ~ Decay indicates disregard of Tao. ~ Whatever disregards Tao soon vanishes.

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[55c39t] **Ha Poong Kim** ~ He who possesses Te in abundance ~ May be likened to a newborn baby. ~ Bees, scorpions and vipers do not sting it; ~ Ferocious beasts do not seize it; ~ Birds of prey do not attack it. ~ Its bones are weak and its sinews soft, yet its grip is firm. ~ It doesn't yet know the union of male and female, yet its organ is erect. ~ Its vital energy is perfect. ~ It screams all day yet never becomes hoarse. ~ Its harmony is perfect. ~ To know harmony is called [to know the] constant. ~ To know the constant is called enlightenment. ~ To improve upon one's life is called ill omen. ~ When the mind dictates the vital breath, it is called forcing. ~ When a thing reaches its prime, it becomes old. ~ Forcing is called contrary to Tao. ~ What is contrary to Tao expires early.

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[55c40t] **Tao Huang** ~ Action in its profundity is like a newborn baby. ~ Poisonous insects and venomous snakes do not sting it. ~ Predatory birds and ferocious animals do not seize it. ~ Its bones are soft and its sinews supple, yet its grasp is firm; ~ Without knowing the union of male and female, its organs become aroused. ~ Its vital essence comes to the point; ~ Crying all day, its voice never becomes hoarse. ~ Its harmony comes to the point. ~ Harmony is eternal. ~ Knowing harmony is discernment. ~ Enhancing life is equanimity. ~ Generating vitality through mind is strength. ~ When things reach their climax, they are suddenly old. ~ This is "Non-Tao." ~ "Non-Tao" dies young.

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[55c41t] **Tang Zi-chang** ~ The inherited abundance of tender virtues is comparable to a new-born baby: ~ the poisonous insects may not sting him; ~ the fierce animals may not touch him; ~ and birds of prey may not snatch him. ~ His bones are soft and his muscles are tender, yet, he can hold firm. ~ It is like an infant who has the organ of reproduction but does not know its function. ~ This is the perfection of natural vitality. ~ It is like an infant who cries all day without growing hoarse. ~ This is the perfection of natural harmony. ~ To comprehend this harmony is to know the eternal function of Dao. ~ One who knows the eternities is enlightened. ~ One who overdoes his living is unlucky. ~ One whose will overcomes his temper is strong. ~ A matured living body will soon grow old. ~ These are called "the aberration of Dao". ~ The aberration of Dao leads to early extinction.

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[55c42t] **Wing-tsit Chan** ~ He who possesses virtue in abundance ~ May be compared to an infant. ~ Poisonous insects will not sting him. ~ Fierce beasts will not seize him. ~ Birds of prey will not strike him. ~ His bones are weak, his sinews tender, but his grasp is firm. ~ He does not yet know the union of male and female, ~ But his organ is aroused, ~ This means that his essence is at its height. ~ He may cry all day without becoming hoarse, ~ This means that his (natural) harmony is perfect. ~ To know harmony means to be in accord with the eternal. ~ To be in accord with the eternal means to be enlightened. ~ To force the growth of life means ill omen. ~ For the mind to employ the vital force without restraint means violence. ~ After things reach their prime, they begin to grow old, ~ Which means being contrary to Tao. ~ Whatever is contrary to Tao will soon perish.

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[55c91t] **И. И. Семененко** ~ Кто преисполнен добродетели, походит на младенца. ~ Его не ужалит ядовитая змея, не схватит лютый зверь, не заклюет пернатый хищник. ~ Его кости слабы, сухожилия мягки, но держит в горсти крепко. ~ Хотя ему еще неведома связь самца и самки, он всецело развит. ~ Его сгущенность совершенна. ~ Он может целый день кричать и не охрипнуть. ~ Гармония в нем совершенна. ~ Знание гармонии зовут незыблемым, знание незыблемого называется просветом. ~ Становиться взрослым, отходя от состояния младенца, значит предрекать себе несчастье. ~ Когда сердце властвует дыханием, это говорит о силе возмужалости. ~ Но ей на смену спешит старость. ~ Это значит действовать вопреки Дао. ~ А тому, кто действует вопреки Дао, конец приходит рано.

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[55c92t] **А. А. Маслов** ~ Постигший глубину Благости уподобляется новорождённому. ~ Ядовитые насекомые не жалят его. ~ Дикие звери не бросаются на него. ~ Хищные птицы не клюют его. ~ Его кости слабы, а мышцы податливы, но хватка крепка. ~ Он не знает о союзе мужского и женского, но пенис его уже воспрял, ибо семя его достигло совершенства. ~

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Он кричит весь день, но голос его не хрипнет, ибо гармония его достигла совершенства. ~ Познание гармонии зовётся достижением постоянства. ~ Познание постоянства зовётся просветлением. ~ Избыток жизни зовётся [недобрым] знамением. ~ Регулирование [круговорота] ци сердцем зовётся укреплением. ~ Вещи, исполняясь силы, стареют, и это считается противоречащим Дао. ~ То, что противоречит Дао, рано приходит к своему концу.

* * *

[55c93т] **Е. А. Торчинов** ~ Того, кто крепко держится за Силу-Дэ благую, сравню я с новорожденным младенцем. ~ Пчелы, пауки и змеи ядовитые его не жалят. ~ Хищные звери его не тронут, хищные птицы его не клюнут. ~ Его кости мягки, его мышцы слабы, но хватает он крепко. ~ Ничего не знает он о союзе самца и самки, но уд его вздымается, ибо его семя-энергия предельно совершенно. ~ Гармония - источник постоянства, а постоянство - корень просветления. ~ Стремление к пестованию жизни зовется благовещим. ~ Контроль сознания над жизненной энергией дарит силу. ~ Коль существо сильно и вдруг стареет - оно отвергло истинный Путь-Дао, значит. ~ Тот, кто с Пути сворачивает, гибнет рано.

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[55c94т] **А. Е. Лукьянов** ~ Таящий в себе полноту Дэ подобен новорожденному: ~ ядовитые насекомые и змеи не ужалят, свирепые звери не схватят, хищные птицы не унесут. ~ Кости [у него] нежные, мышцы мягкие, но цепляется [он] накрепко. ~ Не знает союза самца и самки, но все творит - ~ это совершенство семени-энергии (цзин). ~ Весь день голосит, но не хрипнет - ~ это совершенство созвучия (гармонии). ~ Знание созвучия называю постоянством. ~ Знание постоянства называю просветленностью. ~ Богатую жизнь называю счастьем. ~ Управление сердцем (разумом) энергией (ци) называю могуществом. ~ Если вещь в расцвете сил, а стара, называю это не-Дао. ~ Не-Дао рано умирает.

* * *

[55c95т] **Ян Хин-шун** ~ Кто содержит в себе совершенное дэ, тот похож на новорожденного. ~ Ядовитые насекомые и змеи его не ужалят, свирепые звери его не схватят, хищные птицы его не заклюют. ~ Кости у него мягкие, мышцы слабые, но он держит [дао] крепко. ~ Не зная союза двух полов, он обладает животворящей способностью. ~ Он очень чуток. ~ Он кричит весь день, и его голос не изменяется. ~ Он совершенно гармоничен. ~ Знание гармонии называется постоянством. ~ Знание постоянства называется мудростью. ~ Обогащение жизни называется счастьем. ~ Стремление управлять чувствами называется упорством. ~ Существо, полное сил, стареет - это называется нарушением дао. ~ Кто дао не соблюдает, тот погибает раньше времени.

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[55c96т] **Д. П. Конисси** ~ Достигший нравственного совершенства похож на младенца. ~ Вредоносные насекомые не укусят его; дикие звери не сделают ему вреда; ~ хищные птицы не вопьются в него своими когтями. ~ Хотя у него кости мягки и мышцы слабы, но он будет держать предмет очень крепко. ~ Хотя он не знает, как совокупляется самец с самкою и как образуется зачаток во чреве, но ему известно до подробности все, что совершается в мире. ~ Хотя он кричит целый день, но голос его никогда не ослабеет, ибо в нем (голосе) существует полнейшая гармония. ~ Знание гармонии называется постоянством. ~ Знание постоянства называется очевидностью. ~ Творить приятное только для плоти называется нечистотою. ~ Душа, могущая господствовать над своим настроением, есть сильная (душа). ~ Вообще, цветущее отцветает, ибо в нем нет Тао. ~ Где нет Тао, там скоро наступит конец.

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[55c97т] **В. В. Малявин** ~ Тот, кто хранит в себе глубину совершенства, ~ Подобен новорожденному младенцу: ~ Ни скорпионы, ни осы, ни змеи его не ужалят, ~ Хищные птицы и дикие звери его не схватят. ~ Его кости и сухожилия мягки, а хватка крепка, ~ О соитии не знает, а мужская сила в нем есть - ~ Ибо семя в нем пребывает сполна. ~ Целый день кричит, а не хрипнет - ~ Ибо согласие в нем не имеет изъяна. ~ Знать согласие означает "быть постоянным", ~ Пребывать в постоянстве означает "быть просветленным", ~ Прибавлять что-то к жизни - это предвестье несчастья, ~ Когда ум повелевает жизненной силой - это насилие. ~ Кто накопит силу, тот одряхлеет: ~ Это означает "противиться Пути". ~ А кто противится Пути, тот быстро погибнет.

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[55c98т] **Б. Б. Виногродский** ~ Если вмещаешь полноту Потенции, то приближаешься к состоянию новорожденного. ~ Ядовитые твари не ужалят. ~ Лютые звери не утащат. ~ Хищные птицы не вцепятся. ~ Кости мягкие, сухожилия слабые, а хватает крепко. ~ Еще не осознает единения самки и самца, а в действиях целостен. ~ Это предельное выражение семени. ~ До конца дня кричит, а горло не садится. ~ Это предельное выражение гармонии. ~ Осознание гармонии выражается в постоянстве. ~ Осознание постоянства выражается в ясности. ~ Прибыль в жизни выражается благими знамениями. ~ Управление дыхания-ци сердцем выражается в силе. ~ Сущность, став крепкой, начинает стареть. ~ Это определяется: ~ Не Путь. ~ Если не Путь, устраняйся пораньше.

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PSEUDO-CHAPTER **Fifty-Six**

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[56c01т] **Robert G. Henricks** ~ Those who know don't talk about it; those who talk don't know it. ~ He blocks up his holes, ~ Closes his doors, ~ Softens the glare, ~ Settles the dust, ~ Files down the sharp edges, ~ And unties the tangles. ~ This is called Profound Union. ~ Therefore, there is no way to get intimate with him, ~ But there is also no way to shun him. ~ There is no way to benefit him, ~ But there is also no way to harm him. ~ There is no way to ennoble him, ~ But there is also no way to debase him. ~ For this very reason he's the noblest thing in the world.

* * *

[56c02т] **John C. H. Wu** ~ HE who knows does not speak. ~ He who speaks does not know. ~ Block all the passages! ~ Shut all the doors! ~ Blunt all edges! ~ Untie all tangles! ~ Harmonize all lights! ~ Unite the world into one whole! ~ This is called the Mystical Whole, ~ Which you cannot court after nor shun, ~ Benefit nor harm, honour nor humble. ~ Therefore, it is the Highest of the world.

* * *

[56c03т] **D. C. Lau** ~ One who knows does not speak; ~ One who speaks does not know. ~ Block the openings; ~ Shut the doors. ~ Blunt the sharpness; ~ Untangle the knots; ~ Soften the glare; ~ Let your wheels move only along old ruts. ~ This is known as mysterious sameness. ~ Hence you cannot get close to it, nor can you keep it at arm's length; ~ You cannot bestow benefit on it, nor can you do it harm; ~ You cannot ennoble it, nor can you debase it. ~ Therefore it is valued by the empire.

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[56c04т] **R. L. Wing** ~ Those who know do not speak. ~ Those who speak do not know. ~ Block the passages. ~ Close the door. ~ Blunt the sharpness. ~ Untie the tangles. ~ Harmonize the brightness. ~ Identify with the ways of the world. ~ This is called Profound Identification. ~ It cannot be gained through attachment. ~ It cannot be gained through detachment. ~ It cannot be gained through advantage. ~ It cannot be gained through disadvantage. ~ It cannot be gained through esteem. ~ It cannot be gained through humility. ~ Hence it is the treasure of the world.

* * *

[56c05т] **Ren Jiyu** ~ He who knows does not speak, ~ And he who speaks does not know. ~ Blocking the vent (of knowledge), ~ closing the door (of knowledge), ~ covering the cutting-edge, ~ going beyond entanglement, ~ containing the light, ~ and mixing with the dust, ~ - These can be called "the mysterious agreement." ~ So, (the person with "the mysterious agreement") ~ Cannot be treated intimately, ~ Cannot be estranged, ~ Cannot be given profits, ~ Cannot be injured, ~ Cannot be raised to nobility, ~ And cannot be made humble, ~ And can therefore be esteemed by all the people under Heaven.

* * *

[56c06т] **Gia-fu Feng** ~ Those who know do not talk. ~ Those who talk do not know. ~ Keep your mouth closed. ~ Guard your senses. ~ Temper your sharpness. ~ Simplify your problems. ~ Mask your brightness. ~ Be at one with the dust of the earth. ~ This is primal union. ~ He who has achieved this state ~ Is unconcerned with friends and enemies, ~ With good and harm, with honor and disgrace. ~ This therefore is the highest state of man.

* * *

[56c07т] **Lok Sang Ho** ~ Those who know do not speak much. ~ Those who speak much do not know. ~ Block the passage of exchange with the outside world. ~ Close the doors; ~ Blunt the protruding points; ~ Absolve the disputes; ~ Tone down the dazzling light; ~ Receive outside stimuli with an equanimous mind. ~ This is called the mystical union. ~ With a non-possessive mind we get together; ~ With a non-possessive mind we separate. ~ With a non-possessive mind we experience what seems advantageous to us; ~ With a non-possessive mind we experience what seems disadvantageous; ~ With a non-possessive mind we experience high positions; ~ With a non-possessive mind we experience low positions. ~ This way we achieve the most valuable under heaven.

* * *

[56c08т] **Xiaolin Yang** ~ People who have knowledge do not talk about it; ~ people who like to talk about it do not have knowledge. ~ Shut off your senses, block your desires, ~ Dull your sharpness, untie your knots with the outside world, ~ Dim your brightness, and make yourself as low as dust; ~ This will lead you to the world of the DAO. ~ Therefore, no one can own the DAO, ~ No one can cast it away, ~ No one can benefit it, ~ No one can hurt it, ~ No one can make it noble, ~ No one can make it low; ~ This is why the DAO is the noblest.

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[56c09т] **Walter Gorn Old**, THE MYSTERIOUS VIRTUE ~ He who knows the Tao does not discuss it, and those who babble about it do not know it. ~ To keep the lips closed, to shut the doors of sight and sound, to smooth off the corners, to temper the glare, and to be on a level with the dust of the earth, this is the mysterious virtue. ~ Whoever observes this will regard alike both frankness and reserve, kindness and injury, honour and degradation. ~ For this reason he will be held in great esteem of all men.

* * *

[56c10т] **James Legge** ~ He who knows (the Tao) does not (care to) speak (about it); ~ he who is (ever ready to) speak about it does not know it. ~ He (who knows it) will keep his mouth shut and close the portals (of his nostrils). ~ He will blunt his sharp points and unravel the complications of things; ~ he will attemper his brightness, and bring himself into agreement with the obscurity (of others). ~ This is called 'the Mysterious Agreement.' ~ (Such an one) cannot be treated familiarly or distantly; ~ he is beyond all consideration of profit or injury; ~ of nobility or meanness: ~ - he is the noblest man under heaven.

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[56c11т] **David Hinton** ~ Those who know don't talk, and those who talk don't know. ~ Block the senses and close the mind, ~ blunt edges, loosen tangles, soften glare, mingle dust: ~ this is called dark-enigma union. ~ It can't be embraced and can't be ignored, ~ can't be enhanced and can't be harmed, ~ can't be treasured and can't be despised, ~ for it's the treasure of all beneath heaven.

* * *

[56c12т] **Chichung Huang** ~ He who knows does not speak; ~ He who speaks does not know. ~ Stop your hole, ~ Close your door, ~ Soften your brightness, ~ Mingle with the dust, ~ File your sharpness, ~ And unravel your entanglements. ~ This is called deep and remote concord. ~ Therefore, neither can anyone become intimate with you, ~ Nor can anyone become alienated from you; ~ Neither can anyone benefit you, ~ Nor can anyone harm you; ~ Neither can anyone exalt you, ~ Nor can anyone debase you. ~ Therefore, you are exalted by all under heaven.

* * *

[56c13т] **Ellen M. Chen** ~ One who knows does not speak, ~ One who speaks does not know. ~ Stop the apertures, ~ Close the door; ~ Blunt the sharp, ~ Untie the entangled; ~ Harmonize the bright, ~ Make identical the dust. ~ This is called the mystical identity (hsüan t'ung). ~ Therefore with this person you cannot get intimate (ch'in), ~ Cannot get distant, ~ Cannot benefit, ~ Cannot harm, ~ Cannot exalt, ~ Cannot humiliate. ~ Therefore such person is the exalted of the world.

* * *

[56c14т] **Lee Sun Chen Org** ~ A person who knows [comprehensively] would not be garrulous; ~ A person who is garrulous is not wise [he may likely base his bloated talks on his incomprehensive knowledge]. ~ [People's garrulity, as described above, can be equalized in the following fashion:] ~ By blocking their passages and openings [i.e. connections to the outside world]; ~ By blunting [their excessive] sharpness [i.e. their arrogance]; ~ By untying entanglements [i.e. disputes they have produced]; ~ By tempering the disturbing ray [i.e. harms they have caused]; ~ By pushing [sophistry to] where it belongs, i.e. the dust. ~ All of this is meant to accentuate [our knowledge after Tao] in a profound manner. ~ Therefore: ~ One shall not wanting to achieve Tao for the purpose of

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practicing favoritism; ~ One shall not use Tao for the purpose of distancing himself from people he dislikes; ~ One shall not exploit Tao for the purpose of profiting himself; ~ One shall not employ Tao for the purpose of harming others; ~ One shall not gain Tao for the purpose of promoting himself; ~ One shall not apply Tao for the purpose of debasing others. ~ This is why Tao originates the most valuable [canon for] the world.

* * *

[56c15T] **Tien Cong Tran** ~ He who knows does not speak. ~ He who speaks does not know. ~ Blocking all the passages; shutting all the doors, blunting all edges, untying all tangles, harmonizing all lights, uniting the worldly dusts. ~ This is called the mysterious One. ~ Hence, you cannot have it by nearness, by distance, by benefit, by harm, by praise, by dislike. ~ Therefore, it is the most prized of the world.

* * *

[56c16T] **Thomas Z. Zhang** ~ Knowledgeable people rarely show off. ~ Boastful people are not truly knowledgeable. ~ Block up leakages; ~ Close doors; ~ Smooth out sharp edges; ~ Resolve conflicts; ~ Harmonize glares; ~ And blend into the base. ~ These are profound concords. ~ Do not become intimate when receiving the desired. ~ Do not become alienating when receiving the undesired. ~ Do not become greedy when obtaining profit. ~ Do not retaliate when receiving hostility. ~ Do not prize when obtaining the precious. ~ Do not debase when receiving humility. ~ Doing so can gain respect from others.

* * *

[56c17T] **Arthur Waley** ~ Those who know do not speak; ~ Those who speak do not know. ~ Block the passages, ~ Shut the doors, ~ Let all sharpness be blunted, ~ All tangles untied, ~ All glare tempered, ~ All dust smoothed. ~ This is called the mysterious levelling. ~ He who has achieved it cannot either be drawn into friendship or repelled, ~ Cannot be benefited, cannot be harmed, ~ Cannot either be raised or humbled, ~ And for that very reason is highest of all creatures under heaven.

* * *

[56c18T] **Richard John Lynn** ~ He who knows does not speak. ~ He who speaks does not know. ~ Block up your apertures; ~ Close your door; ~ Blunt your sharpness; ~ Cut away the tangled; ~ Merge with the brilliant; ~ Become one with the very dust. ~ We call this "one with mystery." ~ Thus one can neither get close to such a one nor get distant from him. ~ One can neither benefit nor harm him. ~ One can neither ennoble him nor debase him. ~ Thus such a one is esteemed by all under Heaven.

* * *

[56c19T] **Lin Yutang** ~ BEYOND HONOR AND DISGRACE ~ He who knows does not speak; ~ He who speaks does not know. ~ Fill up its apertures, ~ Close its doors, ~ Dull its edges, ~ Untie its tangles, ~ Soften its light, ~ Submerge its turmoil - ~ This is the Mystic Unity. ~ Then love and hatred cannot touch him. ~ Profit and loss cannot reach him. ~ Honor and disgrace cannot affect him. ~ Therefore is he always the honored one of the world.

* * *

[56c20T] **Victor H. Mair** ~ One who knows does not speak; ~ One who speaks does not know. ~ He ~ Stopples the openings of his heart, ~ Closes his doors, ~ Diffuses the light, ~ Mingles with the dust, ~ Files away his sharp points, ~ Unravels his tangles. ~ This is called "mysterious identity." ~ Therefore, ~ Neither can one attain intimacy with him, ~ Nor can one remain distant from him; ~ Neither can one profit from him, ~ Nor can one be harmed by him; ~ Neither can one achieve honor through him, ~ Nor can one be debased by him. ~ Therefore, ~ He is esteemed by all under heaven.

* * *

[56c21T] **Tolbert McCarroll** ~ Those who know do not speak. ~ Those who speak do not know. ~ Block the passages! ~ Shut the doors! ~ Blunt the sharpness! ~ Untangle the knots! ~ Soften the glare! ~ Settle with the dust! ~ This is the Mystery of Evenness. ~ Those who have achieved this cannot be enclosed nor kept at a distance; ~ they cannot be benefited nor harmed, honored nor disgraced. ~ Therefore, ~ this is the noblest state under heaven.

* * *

[56c22T] **David H. Li** ~ One who knows is reticent; one who glibs is ignorant. ~ Stuff channels, block portals; ~ blunt sharpness, resolve conflicts; ~ harmonize brightness, mingle with dust. ~ This is the Profoundest Assimilation. ~ Thus, after gaining possession, ~ one does not patronize, nor slight, nor take advantage of, nor damage, nor treasure, nor debase. ~ Thus, one is treasured by the world.

* * *

[56c23T] **Yasuhiko Genku Kimura** ~ Those who know do not talk. ~ Those who talk do not know. ~ Close the openings of your senses, ~ Blunt the sharpness of your intellect, ~ Untie the tangles of your attachment, ~ Soften the brightness of your knowledge. ~ Be one with the dust of the world. ~ This is to be one with the Tao. ~ He who is one with the Tao cannot be courted, cannot be distanced, cannot be bought, cannot be harmed, cannot be honored, cannot be humiliated. ~ For this reason, he becomes the true treasure of the world.

* * *

[56c24T] **Chou-Wing Chohan** ~ The person who is blessed with great virtue can be compared to a child. ~ He will not be bitten by an insect or a snake, ~ He will not be devoured by wild animals, ~ Birds of prey will not swoop down on him. ~ His bones are fragile, his tendons soft, but his grip is strong. ~ He is not familiar with the union of man and woman, but he possesses reproductive powers. ~ This means that he is at the peak of his vitality. ~ He can weep all day and not become hoarse. ~ This means that he is in perfect harmony. ~ Being familiar with this harmony brings him closer to eternity, ~ Being familiar with eternity enables man to attain enlightenment. ~ Increasing life invites trouble, ~ Let your heart become addicted to the breath of the spirit, and you will be filled with potency.

* * *

[56c25T] **Man-Ho Kwok** ~ If you know what it is, don't talk it away: ~ If you do, then you don't understand. ~ Hush, keep it in, and your doorway shut - ~ Steer clear of sharpness and untangle the knots. ~ Feel your lightness and let it merge with others, ~ This, we say, is our basic oneness. ~ The sage who does this doesn't have to worry about people called 'friends' or 'enemies', with profit or loss, honour or disgrace - ~ He is a Master of Life, instead.

* * *

[56c26T] **Gu Zhengkun** ~ He who is wise will not speak; ~ He who speaks is not wise. ~ When one blocks the openings (of knowledge), ~ Shuts the door (of desires), ~ Dulls sharpness, ~ Stays away from entanglements, ~ Glows with veiled radiance, ~ Mingles with dust, ~ That is called subtle identification. ~ Hence you are in no way ~ To be friends with him, ~ To estrange him, ~ To benefit him, ~ To harm him, ~ To honor him, ~ To debase him. ~ That is why he is held in esteem in the world.

* * *

[56c27T] **Chao-Hsiu Chen** ~ One who knows does not speak. ~ One who speaks does not know. ~ He closes his mouth, seals his ears. ~ He subdues his sharpness, releases his worries. ~ He blends himself with the light, he becomes one with the dust. ~ This is what is called mysterious identity. ~ Therefore he regards things out of his reach as dear. ~ He regards things out of his reach as distant, ~ he perceives unreachable things with harm, ~ he perceives unreachable things with value, ~ he perceives unreachable things with humbleness. ~ That is why he values everything under Heaven.

* * *

[56c28T] **Liu Qixuan** ~ One who knows says nothing. ~ One who says knows nothing. ~ Cover the ears, close the eyes; ~ Blunt the sharpness, dissolve the currents; ~ Soften the light, blend the substances. ~ And the result is called the profound sameness. ~ One who holds that sameness cannot be ~ Approached too close, ~ Or estranged too far, ~ Or favored too much, ~ Or harmed too badly, ~ Or valued too high, ~ Or degraded too low. ~ And is therefore the most appreciated in the world.

* * *

[56c29T] **Shi Fu Hwang** ~ The Noblest One ~ Lao Tze says, ~ He who knows the Tao does not care to speak about it; ~ he who is ever ready to speak about it does not know it. ~ Therefore the Tao practician would rather close his eyes and shut up his mouth, in order to frustrate his ambition and untie the confused knot in his heart. ~ Further, he proceeds to temper his brightness, and brings himself into agreement with obscurity. ~ Then he deserves to be called the one in accordance with Heaven. ~ Such a one cannot be treated familiarly nor distantly, rendered with profit or injury, made noble or mean. ~ Hence he is regarded as the noblest one in the world.

* * *

[56c30T] **Ch'u Ta-Kao** ~ Blunt all that is sharp; ~ Cut all that is divisible; ~ Blur all that is brilliant; ~ Mix with all that is humble as dust; ~ This is called absolute equality. ~ Therefore it cannot be made intimate; ~ Nor can it be alienated. ~ It cannot be benefited; ~ Nor can it be harmed. ~ It cannot be exalted; ~ Nor can it be debased. ~ Therefore it is the most valuable thing in the world.

* * *

[56c31T] **Paul J. Lin** ~ The one who knows does not speak. ~ The one who speaks does not know. ~ Block the passage. ~ Close the door. ~ Dull the sharpness. ~ Loosen the tangles. ~ Blend with light. ~ Become one with the dust. ~ This is called mystical identity. ~ Hence, ~ One can be neither close to it, nor far from it; ~ One can neither benefit it, nor harm it; ~ One can neither value it, nor despise it. ~ Therefore, it is valued by the world.

* * *

[56c32T] **Michael LaFargue** ~ Those who understand are not talkers, ~ talkers don't understand. ~ Close your eyes, ~ shut your doors. ~ Dampen the passion, ~ untie the tangles, ~ make the flashing things harmonious, ~ make the dust merge together. ~ This is called the mysterious Merging. ~ Yes: ~ You cannot get close, ~ you cannot stay away, ~ you cannot help It, ~ you cannot harm It, ~ you cannot treasure It, ~ you cannot look down on It. ~ Yes: ~ It is the Treasure of the World.

* * *

[56c33T] **Cheng Lin** ~ Those who know do not speak; those who speak do not know. ~ Stop up all the orifices of lust, ~ shut out all forms of distraction, ~ repress all manner of cunning, ~ unravel all causes of confusion, ~ eliminate all opportunities for rivalry, ~ remove all kinds of inequality, ~ - then there is great harmony. ~ When there is no cause for favour or disfavour, gain or loss, honour or disgrace, ~ the world will become rectified.

* * *

[56c34T] **Yi Wu** ~ One who is wise does not speak; ~ One who speaks is not wise. ~ Blocking the passages, ~ Shutting the doors, ~ Blunting the sharpness, ~ Untying the tangles, ~ Tempering the brightness, ~ Uniting with the dust, -- ~ This is called the mystical union. ~ Therefore, ~ There is no way to get close to it; ~ There is no way to leave it; ~ There is no way to benefit it; ~ There is no way to harm it; ~ There is no way to value it; ~ There is no way to despise it; ~ Therefore, it is revered in the world.

* * *

[56c35T] **Han Hiong Tan** ~ He who really knows does not speak. ~ He who speaks does not know. ~ You must block the portals to your sensory organs. ~ You must also blunt the sharp edge and reduce the complexity. ~ You must attenuate the glares and mix with commoners. ~ This is to attain "the divine oneness". ~ Henceforth, you are not concerned about intimacy or estrangement. ~ You have no concerns about advantage and disadvantage. ~ You have no concerns about nobility and lowliness. ~ Everyone treasures you.

* * *

[56c36T] **Hua-Ching Ni** ~ One who knows does not speak. ~ One who speaks does not know. ~ The one who knows is the one whose doors are shut, whose openings are blocked, whose sharpness is blunted, and whose glare is softened. ~ He is one with the subtle truth of the universe. ~ Thus you cannot get close to such a person by your love to do so, ~ nor can you keep away from him by your desire to do so. ~ You cannot bestow benefit on him, ~ nor can you do him harm, ~ because he holds the subtle essence of the universe.

* * *

[56c37T] **Chang Chung-yuan** ~ One who is aware does not talk. ~ One who talks is not aware. ~ Ceasing verbal expressions, ~ Stopping the entry of sensations, ~ Dulling its sharpness, ~ Releasing its entanglements, ~ Tempering its brightness, ~ And unifying with the earth: ~ This is called the identity of Tao. ~ Hence, no nearness can reach him nor distance affect him. ~ No gain can touch him nor loss disturb him. ~ No esteem can move him nor shame distress him. ~ Thus, he is the most valuable man in the world.

* * *

[56c38T] **Henry Wei** ~ Mystic Virtue ~ Hsuan Teh ~ Those who know do not speak; ~ Those who speak do not know. ~ Stop up the aperture of the vessel, ~ Shut the doors of the senses, ~ Blunt the sharp, ~ Unravel the tangled, ~ Harmonize with the light, ~ Merge with the dust, - ~ This is called Mystic Assimilation. ~ Men with this attainment, therefore, are ~ Above endearment or estrangement, ~ Above enrichment or impoverishment, ~ And above exaltation or degradation. ~ Therefore they are highly honored by the world.

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[56c39T] **Ha Poong Kim** ~ He who knows does not speak; ~ He who speaks does not know. ~ Block the holes, ~ Shut the gates. ~ [He] blunts the sharpness, ~

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Unravels the tangles, ~ Softens the brilliance, ~ Identifies with the dust. ~ This is called mysterious identity. ~ Therefore you can neither befriend him, ~ Nor alienate him, ~ Nor benefit him, ~ Nor harm him, ~ Nor exalt him, ~ Nor humble him. ~ That is why he is the noblest of all under Heaven.

* * *

[56c40т] **Tao Huang** ~ Those who know, do not say. ~ Those who say, do not know. ~ Close the mouth. ~ Shut the door. ~ Merge into light. ~ As ordinary as dust. ~ Blunt the sharpness. ~ Unravel the entanglements. ~ This is called mysterious sameness. ~ You are not intimate by acquiring it; ~ You are not distant in not acquiring it. ~ You do not profit by acquiring it; ~ You do not lose it by not acquiring it. ~ You are not ennobled by acquiring it; ~ You are not disgraced by not acquiring it. ~ This enables the nobility of the world.

* * *

[56c41т] **Tang Zi-chang** ~ One who knows may not preach. ~ One who preaches may not know. ~ Close the entrances to attractions and control the excess of desires. ~ It blunts all sharpness. ~ It settles all disputes. ~ It harmonizes all lights. ~ It unites all lands. ~ They are the "Profound Similarities" of Dao. ~ Thus, ~ It cannot be involved, nor can it be ignored. ~ It cannot be utilized, nor can it be harmed. ~ It cannot be honored, nor can it be disgraced. ~ Thus, it is cherished by all things under the heaven.

* * *

[56c42т] **Wing-tsit Chan** ~ He who knows does not speak. ~ He who speaks does not know. ~ Close the mouth. ~ Shut the doors. ~ Blunt the sharpness. ~ Untie the tangles. ~ Soften the light. ~ Become one with the dusty world. ~ This is called profound identification. ~ Therefore: ~ It is impossible either to be intimate and close to him or to be distant and indifferent to him. ~ It is impossible either to benefit him or to harm him. ~ It is impossible either to honor him or to disgrace him. ~ For this reason he is honored by the world.

* * *

[56c91т] **И. И. Семененко** ~ Кто знает, тот не говорит; ~ кто говорит, не знает. ~ Закрыть свои отверстия и запереть свои ворота, ~ умерить свою остроту, ~ смирить свою запутанность, ~ ослабить силу своего сияния и сделать единой свою пыль ~ - это значит находиться в сокровенном тождестве. ~ Кто в нем, того нельзя приблизить, нельзя и отдалить, нельзя сделать ему что-либо полезное, нельзя и навредить, нельзя его возвысить и нельзя принизить. ~ Поэтому он в Поднебесной и становится превыше всех.

* * *

[56c92т] **А. А. Маслов** ~ Знающий не говорит. ~ Говорящий не знает. ~ Закрой отверстия, запри двери, притупи лезвие, распутай узлы, пригаси свет, уподобься пылинке. ~ Это зовётся сокровенным единением. ~ Поэтому ты не можешь, достигнув его, сродниться с ним. ~ И не можешь, достигнув его, пренебречь им. ~ Не можешь, достигнув его, извлечь пользу. ~ И не можешь, достигнув его, причинить вред. ~ Не можешь, достигнув его, облагородить его. ~ И не можешь, достигнув его, унизить его. ~ Потому оно и почитается в Поднебесной.

* * *

[56c93т] **Е. А. Торчинов** ~ Знающий не говорит, говорящий не знает. ~ Заслони свои отверстия, ~ запри свои врата, ~ притупи свою остроту, ~ развяжи свои узлы, ~ умерь свой свет и ~ уподобься пыли. ~ Зовется это Сокровенным Единением. ~ Поэтому с человеком, обретшим его, нельзя сблизиться, чтобы с ним сродниться, и с ним нельзя сблизиться, чтобы его отбросить. ~ С ним нельзя сблизиться, чтобы извлечь из этого пользу, и с ним нельзя сблизиться, чтобы другим причинить с его помощью вред. ~ С ним нельзя сблизиться, чтобы стать знатным, и с ним нельзя сблизиться, чтобы стать низкородным. ~ Поэтому он почитается всей Поднебесной.

* * *

[56c94т] **А. Е. Лукьянов** ~ Знающий не говорит, говорящий не знает. ~ [О бездна-пучина, подобная Пращуру мириад вещей!] ~ Закрывает свое лоно, затворяет свои врата, ~ стихает ее стремительность, слабеют ее путы, ~ умеряется ее свечение, осаждается ее пыль - ~ это и называется изначально-сокровенным тождеством. ~ А потому: ~ [с Ним] невозможно соединиться, ~ [от Него] невозможно и отделиться. ~ [Ему] нельзя принести пользу, ~ [Ему] невозможно нанести и вред. ~ [Его] невозможно сделать дорогим, ~ [Его] невозможно сделать и дешевым. ~ Поэтому [изначально-сокровенное тождество] и является ценностью для Поднебесной.

* * *

[56c95т] **Ян Хин-шун** ~ Тот, кто знает, не говорит. ~ Тот, кто говорит, не знает. ~ То, ~ что оставляет свои желания, ~ отказывается от страстей, ~ притупляет свою проницательность, ~ освобождает себя от хаотичности, ~ умеряет свой блеск, ~ уподобляет себя пылинке, ~ представляет собой глубочайшее. ~ Его нельзя приблизить для того, чтобы с ним сродниться; ~ его нельзя приблизить для того, чтобы им пренебрегать; ~ его нельзя приблизить для того, чтобы им воспользоваться; ~ его нельзя приблизить для того, чтобы его возвысить; ~ его нельзя приблизить для того, чтобы его унизить. ~ Вот почему оно уважаемо в Поднебесной.

* * *

[56c96т] **Д. П. Конисси** ~ Знающий много молчалив, а говорящий много не знает ничего. ~ Тао закрывает свои глаза, затворяет ворота, ослабляет острие, развязывает узлы, смягчает свет, собирает мелочь. ~ Это называется непостижимым единством. ~ Сродниться с Тао невозможно; ~ пренебрегать им нельзя; ~ воспользоваться им непозволительно; ~ повредить ему никто не может; ~ чтить его нет основания; ~ презирать его также нет причины. ~ Отсюда видно, что Тао благороднее всего существующего в мире.

* * *

[56c97т] **В. В. Малявин** ~ Знающий не говорит, ~ Говорящий не знает. ~ Завали дыры, ~ Затвори ворота, ~ Затупи острые края, ~ Развяжи узлы, ~ Смири сияние, ~ Уподобься праху. ~ Вот что зовется "сокровенным уподоблением". ~ Посему нельзя его обрести и быть ему родным; ~ Нельзя его обрести и быть ему далеким. ~ Нельзя его обрести и ему угодить; ~ Нельзя его обрести и ему навредить. ~ Нельзя его обрести и его почитать, ~ Нельзя его обрести и его унизить. ~ Вот чем оно ценно в мире.

* * *

[56c98т] **Б. Б. Виногродский** ~ Познание - не речь. ~ Речь - не познание. ~ Закрывают их отверстия. ~ Запирают их врата. ~ Затупляют их остроту. ~ Разрубают их путы. ~ Смягчают их сияние. ~ Объединяют их прах. ~ Это определяется: ~ Мистическое объединение. ~ Причинность: ~ Нельзя, захотев, быть родственным. ~ Нельзя, захотев, быть отчужденным. ~ Нельзя, захотев, иметь выгоду. ~ Нельзя, захотев, причинить вред. ~ Нельзя, захотев, быть благородным. ~ Нельзя, захотев, быть подлым. ~ Причинность: ~ Осуществляют благородное в Поднебесной.

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PSEUDO-CHAPTER **Fifty-Seven**

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[57c01т] **Robert G. Henricks** ~ Use the upright and correct to order the state; ~ Use surprise tactics when you use troops; ~ Use unconcern with affairs to take control of the world. ~ How do I know that this is so? ~ Well, the more taboos and prohibitions there are in the world, the poorer the people will be; ~ The more sharp weapons the people possess, the more muddled the states will be; ~ The more knowledge {and skill} people have, the more novel things {will appear}; ~ The more {legal} matters are made prominent, {the more} robbers and thieves {there will be}. ~ Therefore, the words of the {Sage} say: ~ I do nothing, and the people of themselves are transformed; ~ I love tranquility, and the people of themselves are upright; ~ I'm unconcerned with affairs, and the people of themselves become rich; ~ I desire not to desire, and the people of themselves are [genuine and simple, like] uncarved wood.

* * *

[57c02т] **John C. H. Wu** ~ You govern a kingdom by normal rules; ~ You fight a war by exceptional moves; ~ But you win the world by letting alone. ~ How do I know that this is so? ~ By what is within me! ~ The more taboos and inhibitions there are in the world, ~ The poorer the people become. ~ The sharper the weapons the people possess, ~ The greater confusion reigns in the realm. ~ The more clever and crafty the men, ~ The oftener strange things happen. ~ The more articulate the laws and ordinances, ~ The more robbers and thieves arise. ~ Therefore, the Sage says: ~ I do not make any fuss, and the people transform themselves. ~ I love quietude, and the people settle down in their regular grooves. ~ I do not engage myself in anything, and the people grow rich. ~ I have no desires, and the people return to Simplicity.

* * *

[57c03т] **D. C. Lau** ~ Govern the state by being straightforward; ~ Wage war by being crafty; ~ But win the empire by not being meddlesome. ~ How do I know that it is like that? ~ By means of this. ~ The more taboos there are in the empire ~ The poorer the people; ~ The more sharpened tools the people have ~ The more benighted the state; ~ The more skills the people have ~ The further novelties multiply; ~ The better known the laws and edicts ~ The more thieves and robbers there are. ~ Hence the sage says, ~ I take no action and the people are transformed of themselves; ~ I prefer stillness and the people are rectified of themselves; ~ I am not meddlesome and the people prosper of themselves; ~ I am free from desire and the people of themselves become simple like the uncarved block.

* * *

[57c04т] **R. L. Wing** ~ Lead the organization with correctness. ~ Direct the military with surprise tactics. ~ Take hold of the world with effortlessness. ~ How do I know it is so? ~ Through this: ~ Too many prohibitions in the world, ~ And people become insufficient. ~ Too many sharp weapons among people, ~ And the nation grows confused. ~ Too much cunning strategy among people, ~ And strange things start to happen. ~ Too obvious a growth in laws and regulations, ~ And too many criminals emerge. ~ Thus Evolved Individuals say: ~ Look to nonaction, ~ And people will be naturally influenced. ~ Look to refined tranquillity, ~ And people will be naturally correct. ~ Look to effortlessness, ~ And people will be naturally affluent. ~ Look to nondesire, ~ And people will be naturally simple.

* * *

[57c05т] **Ren Jiyu** ~ A state should be governed in a normal way, ~ A war should be prosecuted in an unusual way, ~ And the kingdom should be controlled by doing nothing. ~ How do I know that it is so? ~ On the grounds: ~ In the kingdom the more prohibitive enactments there are, the poorer the people become; ~ The more weapons the people have, the greater disorder the state and clan fall into; ~ The more crafts and technics men possess, the more strange contrivances appear; ~ The more display of statutes there is, the more robbers and thieves there are. ~ So the sage said: ~ "I do nothing, then the people submit spontaneously, ~ I am fond of keeping still, then the people are righteous spontaneously, ~ I take no trouble, and the people naturally enrich themselves, ~ I have no desires, then the people naturally remain in primitive simplicity."

* * *

[57c06т] **Gia-fu Feng** ~ Rule a nation with justice. ~ Wage war with surprise moves. ~ Become master of the universe without striving. ~ How do I know that this is so? ~ Because of this! ~ The more laws and restrictions there are, ~ The poorer people become. ~ The sharper men's weapons, ~ The more trouble in the land. ~ The more ingenious and clever men are, ~ The more strange things happen. ~ The more rules and regulations, ~ The more thieves and robbers. ~ Therefore the sage says: ~ I take no action and people are reformed. ~ I enjoy peace and people become honest. ~ I do nothing and people become rich. ~ I have no desires and people return to the good and simple life.

* * *

[57c07т] **Lok Sang Ho** ~ We rule a nation with the straight mind. ~ We deploy the military forces with surprises. ~ We win the hearts of all under heaven with non-intervention. ~ How do I know that this should be so, with this: ~ The more prohibitions that are imposed by the emperor, ~ The poorer the people become. ~ The more clever products that people own, ~ The less clever the nation becomes. ~ The more people use their tricks and knacks, ~ The more odd products there are, and ~ The more rules and laws there are, ~ It is likely that there are the more thieves and bandits. ~ The Sage says: "I do not contrive, and people automatically become cultured and well-mannered. ~ I keep still, and people automatically become straight; ~ I do not intervene, and people automatically become rich; ~ I do not crave, and people automatically lead a simple life."

* * *

[57c08т] **Xiaolin Yang** ~ When governing a country you must be fair and just; ~ When fighting a battle, you must use tricks; ~ When taking over the world, you must practice WUWEI. ~ How do I know everything in this world? This is how. ~ The more restrictions the government sets, the more people become poor; ~ The more people have dangerous weapons, the more the country falls into chaos; ~ The more people become clever, the more bizarre things happen; ~ The more severe the law becomes, the more thieves there are. ~ So the great men said: "If I practice WUWEI, the people will govern themselves; ~ If I am always peaceful, the people will be upright by themselves; ~ If I do not initiate things for my own purposes, the people will become rich by themselves; ~ If I do not have desires, the people will become simple and plain by themselves."

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[57c09t] **Walter Gorn Old**, THE GENUINE GOVERNMENT ~ The righteous man may rule the nation. ~ The strategic man may rule the army. ~ But the man who refrains from active measures should be the king. ~ How do I know how things should be? ~ I know by this:- ~ When the actions of the people are controlled by prohibited laws, the country becomes more and more impoverished. ~ When the people are allowed the free use of arms, the Government is in danger. ~ The more crafty and dexterous the people become, the more do artificial things come into use. ~ And when these cunning arts are publicly esteemed, then do rogues prosper. ~ Therefore the wise man says:- ~ I will design nothing; and the people will shape themselves. ~ I will keep quiet; and the people will find their rest. ~ I will not assert myself; and the people will come forth. ~ I will discountenance ambition; and the people will revert to their natural simplicity.

* * *

[57c10t] **James Legge** ~ A state may be ruled by (measures of) correction; ~ weapons of war may be used with crafty dexterity; ~ (but) the kingdom is made one's own (only) by freedom from action and purpose. ~ How do I know that it is so? ~ By these facts: ~ - In the kingdom the multiplication of prohibitive enactments increases the poverty of the people; ~ the more implements to add to their profit that the people have, the greater disorder is there in the state and clan; ~ the more acts of crafty dexterity that men possess, the more do strange contrivances appear; ~ the more display there is of legislation, the more thieves and robbers there are. ~ Therefore a sage has said, ~ 'I will do nothing (of purpose), and the people will be transformed of themselves; ~ I will be fond of keeping still, and the people will of themselves become correct. ~ I will take no trouble about it, and the people will of themselves become rich; ~ I will manifest no ambition, and the people will of themselves attain to the primitive simplicity.'

* * *

[57c11t] **David Hinton** ~ You may govern the nation through principle ~ and lead armies to victory through craft, ~ but you win all beneath heaven through indifference. ~ How can I know this to be so? ~ Through this. ~ The more prohibitions rule all beneath heaven the deeper poverty grows among the people. ~ The more shrewd leaders there are the faster dark confusion fills the nation. ~ The more cleverness people learn the faster strange things happen. ~ The faster laws and decrees are issued the more bandits and thieves appear. ~ Therefore a sage says: ~ I do nothing ~ and the people transform themselves. ~ I cherish tranquility ~ and the people rectify themselves. ~ I cultivate indifference ~ and the people enrich themselves. ~ I desire nothing ~ and the people return of themselves to uncarved simplicity.

* * *

[57c12t] **Chichung Huang** ~ Use the norm to govern the state; ~ Use the abnormal to conduct warfare; ~ Use nondisturbance to win all under heaven. ~ How do I know it should be so? ~ For the more prohibitions and taboos in the empire, ~ The poorer the people; ~ The more sharp weapons the sovereign has, ~ The more chaotic state and fief; ~ The craftier the sovereign, ~ The more perverse things will arise; ~ The more ostentatious royal processions, ~ The more robbers and thieves there will be. ~ Hence, the sage man's saying goes: ~ "If I implement nonaction, ~ The people will live and grow spontaneously; ~ If I love stillness, ~ The people will turn aright spontaneously; ~ If I create no disturbances, ~ The people will become rich spontaneously; ~ If I desire to be desireless, ~ The people will turn into unhewn logs spontaneously."

* * *

[57c13t] **Ellen M. Chen** ~ Govern a state by (i) the normal (cheng); ~ Conduct warfare as (i) the abnormal (ch'i); ~ Take the empire when (i) there is no business. ~ How do I know such should be the case? ~ By the following: ~ In an empire with many prohibitions, ~ People are often poor; ~ When people have many sharp weapons, ~ The state is in great darkness (tzu hun); ~ When persons abound in ingenuity (ch'iao), ~ Abnormal (ch'i) objects multiply (tzu ch'i); ~ When laws are abundantly promulgated (tzu chang), ~ There are many thieves and brigands. ~ Therefore the sage says: ~ I do not act (wei), ~ Hence the people transform by themselves (tzu-hua); ~ I love tranquillity (ching), ~ Hence the people are normal by themselves (tzu-cheng); ~ I have no business, ~ Hence the people grow rich by themselves; ~ I have no desire, ~ Hence the people are like the uncarved wood by themselves (tzu-p'u).

* * *

[57c14t] **Lee Sun Chen Org** ~ A country is [most properly] governed by a ruler who believes in the principle of righteousness; ~ A military operation is [most efficiently] executed with the strategy which generates surprises; ~ The world has been [most often] won by leaders who were not motivated by the desire to conquer others. ~ How do I know that the above statements are accountable? ~ [I shall explain next.] ~ In this world, the more restrictions and prohibition [a government imposes], the poorer its people are; ~ The more people possessing lethal weapons, the more chaotic the country is; ~ The more cunning and artful people are, the more outrageous occurrences flourish; ~ The more laws and their [hairsplitting] multiplication [a state has], the more beneficial will it be for robbers and thieves to thrive. ~ Therefore a Sage once said: ~ "If I practice the principle of non-interference, people shall yield voluntarily to the influence of the natural force; ~ If I demonstrate that I love Serenity [,i.e. I'll restrain myself from using my power,] people will choose right courses spontaneously; ~ If I do not use my power to control people, people will prosper naturally; ~ If I diminish my selfish desires, people will be motivated to be simple and truthful accordingly."

* * *

[57c15t] **Tien Cong Tran** ~ You govern a state by straightness. ~ You engage in war by rare operations. ~ It is by non-doing that you win the world. ~ How do I know that this is so? ~ By the fact it is so. ~ The more restrictions and inhibitions there are in the world, the poorer the people become. ~ The sharper the weapons the people possess, the more disordered the nation is. ~ The more skills the people have, the more strange things happen. ~ The more articulate the laws and rules, the more thieves and robbers there are. ~ Therefore, the sage says: ~ I do not do, and the people transform themselves. ~ I love quietude, and the people become straight by themselves. ~ I do not engage myself in anything, and the people grow rich by themselves. ~ I have no desires, and the people return to simplicity.

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[57c16t] **Thomas Z. Zhang** ~ Govern the kingdom by the normal way. ~ Fight the battle by the unexpected way. ~ And one can win the world without using force. ~ How do I know this is so? ~ By the following: ~ When there are too many restrictions and regulations, people become poor. ~ When there are too many weapons, the kingdom is in disarray. ~ When there are too many tricks, bizarre things happen. ~ When there are too many decrees, the crime rate increases. ~ This is why the sage says: ~ "I do not force my way, and people live peacefully. ~ I keep quiet, and people live normally. ~ I do not interfere, and people become rich. ~ I do not covet anything, and people would be honest."

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[57c17t] **Arthur Waley** ~ 'Kingdoms can only be governed if rules are kept; ~ Battles can only be won if rules are broken.' ~ But the adherence of all under heaven can only be won by letting-alone. ~ How do I know that it is so? ~ By this. ~ The more prohibitions there are, the more ritual avoidances, ~ The poorer the people will be. ~ The more 'sharp weapons' there are, ~ The more benighted will the whole land grow. ~ The more cunning craftsmen there are, ~ The more pernicious contrivances will be invented. ~ The more laws are promulgated, ~ The more thieves and bandits there will be. ~ Therefore a sage has said: ~ So long as I 'do nothing' the people will of themselves be transformed. ~ So long as I love quietude, the people will of themselves go straight. ~ So long as I act only by inactivity the people will of themselves become prosperous. ~ So long as I have no wants the people will of themselves return to the 'state of the Uncarved Block'.

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[57c18t] **Richard John Lynn** ~ If one governs the state with governance, he will use the military with perversity. ~ It is by tending to matters without conscious purpose that one takes all under Heaven as his charge. ~ How do I know that this is so? ~ It is by this: ~ The more all under Heaven are beset with taboos and prohibitions, the poorer the common folk grow. ~ The more the common folk are beset with sharp instruments, the more muddled the state becomes. ~ The more people have skill and cleverness, the more often perverse [ji] things will happen. ~ The more laws and ordinances are displayed, the more thieves and robbers there will be. ~ Thus the sage says: ~ I engage in no conscious effort, and the common folk undergo moral transformation spontaneously. ~ I love quietude, and the common folk govern themselves. ~ I tend to matters without conscious purpose, and the common folk enrich themselves. ~ I am utterly free of desire, and the common folk achieve pristine simplicity by themselves.

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[57c19t] **Lin Yutang** ~ THE ART OF GOVERNMENT ~ Rule a kingdom by the Normal. ~ Fight a battle by (abnormal) tactics of surprise. ~ Win the world by doing nothing. ~ How do I know it is so? ~ Through this: ~ The more prohibitions there are, ~ The poorer the people become. ~ The more sharp weapons there are, ~ The greater the chaos in the state. ~ The more skills of technique, ~ The more cunning things are produced. ~ The greater the number of statutes, ~ The greater the number of thieves and brigands. ~ Therefore the Sage says: ~ I do nothing and the people are reformed of themselves. ~ I love quietude and the people are righteous of themselves. ~ I deal in no business and the people grow rich by themselves. ~ I have no desires and the people are simple and honest by themselves.

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[57c20t] **Victor H. Mair** ~ Rule the state with uprightness, ~ Deploy your troops with craft, ~ Gain all under heaven with noninterference. ~ How do I know this is actually so? ~ Now, ~ The more taboos under heaven, the poorer the people; ~ The more clever devices people have, the more confused the state and ruling house; ~ The more knowledge people have, the more strange things spring up; ~ The more legal affairs are given prominence, the more numerous bandits and thieves. ~ For this reason, ~ The sage has a saying: ~ "I take no action, yet the people transform themselves; ~ I am fond of stillness, yet the people correct themselves; ~ I do not interfere in affairs, yet the people enrich themselves; ~ I desire not to desire, yet the people of themselves become simple as unhewn logs."

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[57c21t] **Tolbert McCarroll** ~ Govern the country by being straightforward. ~ Wage war by being crafty. ~ Win all under heaven by not meddling. ~ How do I know that this is so? ~ By what is within me. ~ The more restrictions there are, ~ the poorer are the people. ~ The more pointed the people's weapons, ~ the more disorder there is in the country. ~ The more ingenious and clever the people, ~ the more strange the contrivances that appear. ~ The more laws and edicts that are posted, ~ the more thieves and robbers that arise. ~ Hence an Old One has said: ~ I act without striving and the people transform themselves. ~ I love stillness and the people straighten themselves. ~ I do not meddle and the people prosper by themselves. ~ I am free from desires and the people themselves return to the simplicity of the Uncarved Block.

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[57c22t] **David H. Li** ~ Govern a state with orthodoxy; ~ fight a war with heterodoxy; ~ take the world with laissez-faire. ~ How do I know this is so? ~ Because: ~ The world is full of prohibitions, yet the populace is poor; ~ People are stacked with weapons, yet the states are in turmoil; ~ People are loaded with cleverness, yet strange schemes sprout; ~ Rules are stringent and well known, yet robbers and thieves abound. ~ Thus, the sage says: ~ Let me practice laissez-faire, and the populace self-develop; ~ Let me seek serenity, and the populace self-manage; ~ Let me be without fanfare, and the populace self-prosper; ~ Let me discard avarice, and the populace self-simplify.

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[57c23t] **Yasuhiko Genku Kimura** ~ Govern a nation with enduring justice. ~ Command troops with unpredictable moves. ~ Lead the world with empowering noninterference. ~ How do I know this to be so? ~ From witnessing the following: ~ The more restrictions there are in the world, the poorer people become. ~ The more weapons people possess, the darker nations become. ~ The more cunning and cleverness there is, the more there are anomalous things. ~ The more rules and regulations there are, the more there are thieves and robbers. ~ Therefore the sage says: ~ I take no action, and people are naturally transformed. ~ I delight in stillness, and people naturally do what is right. ~ I do not interfere, and people on their own prosper. ~ I have no greed, and people on their own return to simplicity.

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[57c24t] **Chou-Wing Chohan** ~ Make all the weapons blunt, ~ Cut everything that is tangled, ~ Make everything that is shiny dull, ~ Mix with anything that is as humble as dust, ~ And this is called absolute equality. ~ Therefore ~ One cannot get close to it ~ Nor can one get away from it. ~ It is impossible to derive benefit from it, ~ Nor to be harmed by it. ~ It does not publicize a person's honor, ~ Nor does it publicize a person's shame. ~ Therefore it is the most exalted thing in the world.

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[57c25t] **Man-Ho Kwok** ~ To rule a nation, use justice ~ To win a battle - cunning, ~ But remember: wu-wei is the only true way. ~ How do I know this? ~ I will explain: ~ The more rules you have, the more unhappy people are; ~ And the

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more weapons there are, the worse things happen. ~ The more we want luxuries, the more we abandon simplicity; ~ And the more laws you pass, the more we will break them. ~ So the sage says: ~ I do nothing, and the people come together; ~ By leaving them alone I let them be on the path; ~ By not using my power, they become rich in themselves; ~ And if I want nothing, they will return to the essence of their being.

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[57c26t] **Gu Zhengkun** ~ Rule the state with peace and inaction; ~ Wage a war with crafty tricks; ~ Governing the world by not troubling the people. ~ How do I know it is the right way? ~ The reason is as follows: ~ The more prohibitions there are in the world, ~ The poorer the people; ~ The more weapons the people own, ~ The more chaotic the state; ~ The more skills the people have, ~ The more strange things occur; ~ The more laws and orders are issued, ~ The more thieves and robbers there are. ~ Thus the sage says, ~ If I prefer inaction, ~ The people will naturally crave for peace; ~ If I act little, ~ The people will be naturally rectified; ~ If I am not meddlesome, ~ The people will naturally become rich; ~ If I get rid of desires, ~ The people will naturally become simple.

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[57c27t] **Chao-Hsiu Chen** ~ Govern the nation with correctness. ~ Resort to arms with surprise manoeuvres. ~ Obtain the land under Heaven without tiring out the people. ~ How do I know this? ~ Because: ~ The more rules there are in the country, ~ the poorer the people will become. ~ The more power the people hold, ~ the more confused the country will become. ~ The more skills and intelligence the people possess, ~ the more valuable goods will be created and the more strict the laws will become, ~ yet the more thieves and robbers will breed. ~ That is why the sage says: ~ 'I do nothing, and the people are nurtured by themselves.' ~ 'I do not tire people and drain the treasury, and the people become rich by themselves.' ~ 'I prefer quietness, and the people behave correctly by themselves.' ~ 'I have no desire, and the people return to the simple life by themselves.' ~ 'I have no emotions, and the people become pure by themselves.'

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[57c28t] **Liu Qixuan** ~ A nation should be governed with simplicity. ~ A war should be directed with sophistication. ~ The world should be won without any action. ~ Why should I think that? ~ Here are the reasons: ~ The more prohibitions there are, ~ The poorer people are; ~ The more weapons there are, ~ The more confused the social order is; ~ The more skills and tricks there are, ~ The more confusing machines are invented; ~ The more laws there are, ~ The more thieves there can appear. ~ That is why the wise would say: ~ "I stay idle, and the world will be naturally changed; ~ I stay quiet, and the world will be naturally restrained; ~ I do nothing, and the world will be naturally provided; ~ I desire nothing, and the world will be naturally simplified."

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[57c29t] **Shi Fu Hwang** ~ The Art of Government ~ Lao Tze says, ~ A state may be ruled by measures of justice; ~ the military force may be handled with tactics of surprise; ~ but the world is kept in peace by freedom from action and purpose. ~ How do I know that is so? ~ Through these: ~ In the world the multiplication of prohibitive enactments increases the poverty of the people. ~ The more assertions are put into influencing the people's thinking, the greater chaos there is in the state. ~ The more acts of crafty dexterity men possess, the more cunning things are produced. ~ The larger the number of statues displayed, the more thieves and robbers there are. ~ That is why a sage has said, ~ 'I will do by acting without intent to control fate, and the people will be transformed of themselves. ~ I will be fond of keeping still, and the people will be righteous of themselves. ~ I will take no trouble about it, and the people will become rich of themselves. ~ I have no desire, and the people will strive for the pristine simplicity of themselves.'

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[57c30t] **Ch'u Ta-Kao** ~ Albeit one governs the country by rectitude, ~ And carries on wars by stratagems, ~ Yet one must rule the empire by meddling with no business. ~ The empire can always be ruled by meddling with no business. ~ Otherwise, it can never be done. ~ How do I know it is so? ~ By this: ~ The more restrictions and avoidances are in the empire, ~ The poorer become the people; ~ The more sharp implements the people keep, ~ The more confusions are in the country; ~ The more arts and crafts men have, ~ The more are fantastic things produced; ~ The more laws and regulations are given, ~ The more robbers and thieves there are. ~ Therefore the Sage says: ~ Inasmuch as I betake myself to non-action, the people of themselves become developed. ~ Inasmuch as I love quietude, the people of themselves become righteous. ~ Inasmuch as I make no fuss, the people of themselves become wealthy. ~ Inasmuch as I am free from desire, the people of themselves remain simple.

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[57c31t] **Paul J. Lin** ~ Rule the state with rectitude. ~ Direct the army with trickery. ~ Capture the world through inactivity. ~ How can I know it shall be so? ~ By this: ~ When the world is full of taboos and prohibitions, ~ The people will become very poor. ~ When the people possess many sharp weapons, ~ The nation will become more chaotic. ~ When the people possess much craftiness, ~ Trickery will flourish. ~ When law and order become more conspicuous, ~ There will be more robbers and thieves. ~ Therefore the Sage says: ~ I do not act and the people reform themselves; ~ I love serenity and the people rectify themselves; ~ I employ inactivity and the people become prosperous themselves; ~ I have no desires and the people become simple by themselves.

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[57c32t] **Michael LaFargue** ~ "Rule the kingdom by the norm; ~ wage war by the unexpected." ~ Take over the world by Not Working. ~ How do I know it is so? ~ By this. ~ In the world: ~ The more rules and restrictions there are, ~ the poorer the people will be. ~ The people: ~ The more 'sharp weapons' they have, ~ the more disordered the state and the clans will be. ~ Men: ~ The more clever and skillful they are, ~ the more weird things will start to happen. ~ The more you publicize rules and laws, ~ the more robbers and thieves you will have. ~ Yes, the Wise Person says: ~ I Do Nothing, ~ and the people transform themselves. ~ I love Stillness, ~ and the people bring themselves to correctness. ~ I do No Work, ~ and the people enrich themselves. ~ I have no desires, ~ and the people by themselves become Simple.

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[57c33t] **Cheng Lin** ~ When one rules the State with uprightness, and uses stratagem in war, ~ he cannot hope to win over a whole Empire. ~ How do I know that this is true? ~ Because of the following: ~ When there are many prohibitory statutes in the Empire, the people become the more impoverished. ~ When the people possess numerous weapons of war, the State becomes more chaotic. ~ When men possess much skill and cunning, there is an increase of fanciful goods. ~ When there is a profusion of laws and regulations, banditry becomes rife. ~ Therefore, one of the Sages said: ~ "I abide by inaction, and the people reform themselves. ~ I esteem quietude, and the people rectify themselves. ~ I make no effort, and the people enrich themselves. ~ I have no desires, and the people of their own accord practise simplicity."

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[57c34t] **Yi Wu** ~ Govern the country correctly, ~ Use the army trickily, ~ Have the world by doing nothing. ~ How can I know that is so? ~ By these: ~ The more taboos and prohibitions there are in the world, ~ the poorer the people are. ~ The more sharp weapons the people have, ~ the more chaotic the nation is. ~ The more craft and skill people have, ~ the more strange things happen. ~ The more laws and commands a nation has, ~ the more robbers and thieves there are. ~ Therefore, the sage says: ~ I am in non-action, and the people transform themselves. ~ I like to be tranquil, and the people correct themselves. ~ I do not interfere, and the people prosper naturally. ~ I have no desires, and the people return naturally to simplicity.

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[57c35t] **Han Hiong Tan** ~ You should govern a country by moral rectitude. ~ You should fight a war by employing stratagems. ~ You should follow the principle of non-intervention to rule a country. ~ How do I know all these are going to work? ~ Let us look at the followings: ~ The more rules and regulations you establish, the more destitute the people become. ~ The more intense the machination amongst the ruling classes, the more discordant the country will become. ~ The more cunning the people, the more outlandish things they do. ~ The more laws you proclaim, the more thieves you produce. ~ Therefore, the sage says: ~ "I follow non-action, and thus my people will live harmoniously. ~ I remain calm, and thus my people become righteous. ~ I do not meddle, and thus my people become more prosperous. ~ I have no desire, and thus my people will be simple and contented."

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[57c36t] **Hua-Ching Ni** ~ When serving the public, use upright means. ~ When commanding troops in war, employ the principle of surprise. ~ To win the world, do nothing to interfere with it. ~ Why? ~ Because the more prohibitions and inhibitions that are imposed on people, ~ the more difficult their lives become. ~ The more destructive weapons a nation or its people possess, ~ the poorer the people of that country become, ~ and the greater is the chaos that occurs in the world. ~ The more clever and crafty people become, ~ the more often strange things happen. ~ The more laws and ordinances there are, ~ the more criminals and dissidents will arise. ~ Therefore, the ancient sages of natural virtue said: ~ "I do nothing, and people's contention dissolves by itself. ~ I enjoy serenity, and people rectify themselves. ~ I make no effort, and people enrich themselves. ~ I have no desire, and people return to simplicity."

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[57c37t] **Chang Chung-yuan** ~ Guide the country through tranquillity. ~ Engage in war with rare operations. ~ Win over the world through non-action. ~ How am I aware that this ought to be so? ~ Because of this, the more restrictions and limitations there are, ~ The more impoverished men will be. ~ The more arms men possess, ~ The more disordered the country will be. ~ The more scheming and deceitful men are, ~ The more strange things will occur. ~ The more rules and precepts are enforced, ~ The more bandits and crooks will be produced. ~ Hence, we have the words of the wise: ~ Through my non-action, ~ Men are spontaneously transformed. ~ Through my quiescence, ~ Men spontaneously become tranquil. ~ Through my non-interfering, ~ Men spontaneously increase their wealth. ~ Through my non-willing, ~ Men spontaneously return to original simplicity.

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[57c38t] **Henry Wei** ~ Atmosphere of Innocence ~ Ch'un Feng ~ Use justice to rule a country; ~ Use strange tactics to conduct battles; ~ Use non-assertion to win the world. ~ How do I know this should be the case? ~ By this - ~ When the world abounds in prohibitions, ~ The people will become impoverished. ~ When men have plenty of weapons in hand, ~ The state will be in great confusion. ~ When men have plenty of techniques and skills, ~ Queer articles will crop up in abundance. ~ When laws and decrees are numerous and manifest, ~ Bandits and robbers will increase and multiply. ~ Therefore, the Sage has said - ~ I practice non-interference, ~ And the people reform themselves; ~ I love to be quiescent, ~ And the people become upright; ~ I do not assert myself, ~ And the people become wealthy; ~ I cherish no desires, ~ And the people become simple and innocent.

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[57c39t] **Ha Poong Kim** ~ "Govern the state according to what is right; ~ Use the troops by surprise tactics." ~ But take all under Heaven through no-action. ~ How do I know this is so? ~ Because of this - ~ The more bans and taboos under Heaven, ~ The poorer the people; ~ The more sharp instruments in the hands of the people, ~ The more trouble for the state; ~ The more skills the people have, ~ The more fanciful inventions appear; ~ The more laws and decrees, ~ The more thieves and robbers. ~ Therefore the sage says: ~ "I engage in no-action, and the people transform of themselves; ~ I love stillness, and the people correct themselves; ~ I engage in no work, and the people prosper of themselves; ~ I am free from desire, and the people turn into the uncarved block of themselves."

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[57c40t] **Tao Huang** ~ Using the right lawfulness to govern the country. ~ Using unexpectancy to conduct the battle. ~ Using disengagement to take over the world. ~ How do I know this is so? ~ Thus. ~ The more prohibitions there are in the world, the poorer people will be. ~ The more destructive weapons people have, the more chaotic the nation will become. ~ The more know-how people have, the more bizarre things will appear. ~ The more rules and demands that flourish, the more thefts there will be. ~ Therefore the sage says: ~ When I am inactive, people transform themselves. ~ When I abide in stillness, people organize themselves lawfully. ~ When I am disengaged, people enrich themselves. ~ When I choose nondesire, people remain simple.

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[57c41t] **Tang Zi-chang** ~ By positive policy rule the kingdom, by negative strategy conduct the war and by unselfish design lead the world. ~ How do we know that is so? ~ By this: ~ Where there were more taboos and inhibitions in the country, the general public was getting poorer and poorer. ~ Where there were more new tools and techniques in the hands of certain people, there were more confusions and injustices in the government. ~ The more laws and decrees were issued, the more robbers and crooks were propagated. ~ Thus a Sage ruler said: ~ "If I do not interfere, the people will cultivate themselves

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naturally. ~ If I love to be inactive, the people will govern themselves automatically. ~ If I do not look for display, the people will enrich themselves automatically. ~ If I have no excessive desires, the people will return themselves to the Pure Matter naturally. ~ If I have no emotional needs, the people will tranquilize themselves automatically."

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[57c42т] **Wing-tsit Chan** ~ Govern the state with correctness. ~ Operate the army with surprise tactics. ~ Administer the empire by engaging in no activity. ~ How do I know that this should be so? ~ Through this: ~ The more taboos and prohibitions there are in the world, ~ The poorer the people will be. ~ The more sharp weapons the people have, ~ The more troubled the state will be. ~ The more cunning and skill man possesses, ~ The more vicious things will appear. ~ The more laws and orders are made prominent, ~ The more thieves and robbers there will be. ~ Therefore the sage says: ~ I take no action and the people of themselves are transformed. ~ I love tranquility and the people of themselves become correct. ~ I engage in no activity and the people of themselves become prosperous. ~ I have no desires and the people of themselves become simple.

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[57c91т] **И. И. Семененко** ~ Порядок в княжестве наводят прямо, в военном деле прибегают к хитрости, ~ Поднебесную берут посредством недеяния. ~ Откуда это мне известно? ~ Отсюда. ~ В Поднебесной множатся запреты, и народ все более беднеет; ~ в народе много острого оружия, и в стране усиливается разлад; ~ у людей искусность увеличивается, и каверзы становятся в почете; ~ законы и приказы возрастают, и воров с разбойниками появляется все больше. ~ Поэтому Премудрый человек и говорит: ~ "Я нахожусь в бездействии, и народ сам преобразуется; ~ я предаюсь покою, и народ сам исправляется; ~ я пребываю в недеянии, и народ сам богатеет; ~ у меня не появляется желаний, и народ сам обретает первозданность".

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[57c92т] **А. А. Маслов** ~ Управляй государством строгостью. ~ Используй армию с умением. ~ Но покоряй Поднебесную, не действуя. ~ Откуда я знаю это? ~ Из него же самого. ~ Чем больше запретов в Поднебесной, тем беднее становится народ. ~ Чем больше оружия у народа, тем сильнее смута в государстве. ~ Чем больше люди искусны в ремесле своём, тем больше творится неправедных дел. ~ Чем лучше знают законы, тем больше становится воров и бандитов. ~ Поэтому мудрец говорит: ~ "Я пребываю в недеянии, а народ сам преображается. ~ Я люблю покой, а народ сам исправляется. ~ Я не предпринимаю действий, а народ сам богатеет. ~ Я не имею желаний, а народ сам опрощается".

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[57c93т] **Е. А. Торчинов** ~ Прямотою упорядочивается государство, хитростью война ведется, а бездействием берется Поднебесная. ~ Откуда знаю я, что это так и есть? ~ Отсюда знаю это: ~ Когда в Поднебесной много запретов и ограничений, народ нищает и беднеет; ~ когда у людей много смертоносного оружия, государство и семья погружаются в брань и смуты; ~ когда среди людей много искусников-умельцев, влечение к дорогим диковинам растет; ~ когда закон издается за законом, разбойники и воры множатся на воле. ~ Поэтому совершенный мудрец так говорит: ~ Я буду пребывать в недеянии, ~ и народ начнет самоизменяться. ~ Я буду любить покой, ~ и народ исправится сам собой. ~ Я буду в бездействии, ~ и народ тогда разбогатеет. ~ Я буду в бесстрастии, ~ и народ сам вернется к исконной простоте.

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[57c94т] **А. Е. Лукьянов** ~ Царство управляется прямотой. ~ Война ведется хитростью. ~ Поднебесная берется бездействием. ~ Откуда я знаю, что это так? ~ Исходя из следующего: ~ когда в Поднебесной растет число запретов и табу, ~ народ все более беднеет; ~ когда у народа растет число острого оружия, ~ в царстве и царствующем доме все больше смут; ~ когда растет число людей умелых и искусных, ~ все больше возникает невиданных вещей; ~ когда множатся статьи законов и приказов, ~ все больше появляется воров и разбойников. ~ Вот почему совершенномудрый человек говорит: ~ "Я не деяю, и народ сам развивается. ~ Я совершенно спокоен, и народ сам выпрямляется. ~ Я не служу, и народ сам богатеет. ~ Я бесстрастен, и народ сам становится простым".

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[57c95т] **Ян Хин-шун** ~ Страна управляется справедливостью, война ведется хитростью. ~ Поднебесную получают во владение посредством недеяния. ~ Откуда я знаю все это? ~ Вот откуда: ~ когда в стране много запретительных законов, народ становится бедным. ~ Когда у народа много острого оружия, в стране увеличиваются смуты. ~ Когда много искусных мастеров, умножаются редкие предметы. ~ Когда растут законы и приказы, увеличивается число воров и разбойников. ~ Поэтому совершенномудрый говорит: ~ "Если я не действую, народ будет находиться в самоизменении; ~ если я спокоен, народ сам будет исправляться. ~ Если я пассивен, народ сам становится богатым; ~ если я не имею страстей, народ становится простодушным".

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[57c96т] **Д. П. Конисси** ~ Без справедливости нельзя управлять страной. ~ Для того чтобы вести войну успешно, необходима ловкость. ~ Когда в стране нет (еще) беспорядка, (тогда) следует им овладеть. ~ Как я могу постигнуть, почему в мире такой порядок, а не иной? ~ Когда в стране много такого, что должно быть уничтожено, народ обеднеет. ~ Когда в стране много удобных машин, то народ перестает работать. ~ Когда в народе много искусных мастеров, то увеличится число чудовищных вещей. ~ Когда в государстве много законов и постановлений, то число преступников увеличится. ~ Отсюда учит и святой: ~ "Когда я ничего не делаю (т.е. не предпринимаю ничего нового), то народ делается лучше; ~ когда я спокоен, то народ делается справедливым; ~ когда я не предпринимаю ничего нового, то народ обогащается; ~ когда во мне не будет никакой страсти, то народ сделается простодушным".

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[57c97т] **В. В. Малявин** ~ Государством управляй прямо, ~ На войне применяй хитрость ~ И посредством бездействия завладевай Поднебесной. ~ Отчего мне известно, что это так? ~ Вот отчего: ~ Чем больше в мире запретов, тем люди беднее. ~ Чем больше народ знает о выгоде, тем больше в царстве смуты. ~ Чем больше в народе мастерства и сноровки, тем больше безделиц. ~ Чем больше в стране законов и приказов, тем больше разбойников. ~ Посему премудрые люди говорили: ~ Я не действую, а люди сами становятся лучше, ~ Я приверженпокою, а люди сами себя выправляют, ~ Я не вмешиваюсь в дела, а люди сами богатеют, ~ Я не имею желаний, а люди сами блюдут простоту.

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[57c98т] **Б. Б. Виногродский** ~ Посредством нормального упорядочивают государство. ~ Посредством аномального применяют оружие. ~ Посредством отсутствия дел-ситуаций овладевают Поднебесной. ~ Каким образом сущность моя знает, что это так? ~ А так оно и есть. ~ В Поднебесной растет количество запретов и табу, а народ становится беднее. ~ У народа увеличивается количество полезной утвари, а в государстве и семье все больше беспорядка. ~ Чем больше у людей мастерства и хитрых приемов, тем больше возникает аномальных явлений. ~ Чем больше издают указов и распоряжений, тем больше появляется воров и разбойников. ~ Причинность: ~ Человек мудрости говорит: ~ Я - в отсутствии осуществления, и народ сам изменяется. ~ Я - в стремлении к покою, и народ сам себя исправляет. ~ Я - в отсутствии дел-ситуаций, и народ сам богатеет. ~ Я - в отсутствии стремлений, и народ сам приходит к изначальной целостности.

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PSEUDO-CHAPTER **Fifty-Eight**

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[58c01т] **Robert G. Henricks** ~ When the government is muddled and confused, ~ The people are genuine and sincere. ~ When the government is discriminate and clear, ~ The state is crafty and cunning. ~ Disaster is that on which good fortune depends. ~ Good fortune is that in which disaster's concealed. ~ Who knows where it will end? ~ {For} there is no [fixed] "correct." ~ The "correct" {turns into the "deviant"}; ~ And "good" turns into {"evil."} ~ {People's} state of confusion ~ Has certainly existed for a long time. ~ Therefore be square but don't cut; ~ Be sharp but don't stab; ~ Be straightforward but not unrestrained; ~ Be bright but don't dazzle.

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[58c02т] **John C. H. Wu** ~ WHERE the ruler is mum, mum, ~ The people are simple and happy. ~ Where the ruler is sharp, sharp, ~ The people are wily and discontented. ~ Bad fortune is what good fortune leans on, ~ Good fortune is what bad fortune hides in. ~ Who knows the ultimate end of this process? ~ Is there no norm of right? ~ Yet what is normal soon becomes abnormal, ~ And what is auspicious soon turns ominous. ~ Long indeed have the people been in a quandary. ~ Therefore, the Sage squares without cutting, carves without disfiguring, straightens without straining, enlightens without dazzling.

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[58c03т] **D. C. Lau** ~ When the government is muddled ~ The people are simple; ~ When the government is alert ~ The people are cunning. ~ It is on disaster that good fortune perches; ~ It is beneath good fortune that disaster crouches. ~ Who knows the limit? Does not the straightforward exist? ~ The straightforward changes again into the crafty, and the good changes again into the monstrous. ~ Indeed, it is long since the people were perplexed. ~ Therefore the sage is square-edged but does not scrape, ~ Has corners but does not jab, ~ Extends himself but not at the expense of others, ~ Shines but does not dazzle.

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[58c04т] **R. L. Wing** ~ If the administration is subdued, The people are sincere. ~ If the administration is exacting, The people are deficient. ~ Misfortune! Good fortune supports it. ~ Good Fortune! Misfortune hides within. ~ Who knows where it ends? ~ Is there no order? ~ Order can revert to the unusual; ~ Good can revert to the abnormal; ~ And people indeed are bewildered For a long, long time. ~ Thus Evolved Individuals are Square without dividing; ~ Honest without offending; ~ Straightforward without straining; ~ Bright without dazzling.

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[58c05т] **Ren Jiyu** ~ When the government is generous, the people will be honest and loyal; ~ When the government is severe, the people will complain. ~ O Misery! Happiness lies by its side; ~ O Happiness! Misery lurks beneath it. ~ Who knows the destination? ~ There is no master indeed. ~ The normal can at anytime become the abnormal, ~ The good can at anytime become the evil. ~ The delusion of the people (on this point) has persisted for a long time. ~ Therefore, the sage is right as a square, but not stiff, has edges, but cuts nobody. ~ He is straightforward, but not aggressive, bright, but not dazzling.

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[58c06т] **Gia-fu Feng** ~ When the country is ruled with a light hand ~ The people are simple. ~ When the country is ruled with severity, ~ The people are cunning. ~ Happiness is rooted in misery. ~ Misery lurks beneath happiness. ~ Who knows what the future holds? ~ There is no honesty. ~ Honesty becomes dishonest. ~ Goodness becomes witchcraft. ~ Man's bewitchment lasts for a long time. ~ Therefore the sage is sharp but not cutting, ~ Pointed but not piercing, ~ Straightforward but not unrestrained, ~ Brilliant but not blinding.

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[58c07т] **Lok Sang Ho** ~ When the government appears dull and boring, ~ The people enjoy a good and rich life. ~ When the government appears clever and innovative, ~ The people suffer a shortage. ~ What appears to be misfortune may pave the way for fortune. ~ What appears to be fortune may pave the way for misfortune. ~ Who knows the absolute? ~ The right that we know is often not right. ~ What is right may prove to be wrong. ~ What is good may prove to be bad. ~ Mankind has been lost in the maze since the old days. ~ The Sage has an open mind and is unpretentious. ~ He is incorruptible and will not succumb to bribery. ~ He is straight but is not arrogant. ~ He shines but not dazzles.

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[58c08т] **Xiaolin Yang** ~ When the government is low-key, the people are sturdy and simple; ~ When the government is harsh, the people are selfish and heartless. ~ Fortune is followed by disaster, ~ Disaster is followed by fortune. ~ Who knows the ultimate outcome of this cycle? No one knows. ~ The straight can become crooked; the kind can become wicked. ~ People have not figured out this puzzle for a long time. ~ So the great men were square but not rigid, self-abstaining but did not hurt people, upright but not blunt, glowing but not blinding.

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[58c09т] **Walter Gorn Old**, LETTING OTHERS REFORM THEMSELVES ~ A free and generous government gives the people a chance to develop. ~ When the government is rigid and exacting the people are cramped and miserable. ~ Misery is but the shadow of happiness. ~ Happiness is but the cloak of misery. ~ When will there be an end to them? ~ If we dispense with rectitude, distortion will assert itself; and what was good in its way will give place to what is evil. ~ Verily the people have been under a cloud for a long time. ~ Therefore the wise man is full of rectitude, but he does not chip and carve at others. ~ He is just, but does not admonish others. ~ He is upright, but he does not straighten others. ~ He is enlightened, but he does not offend with his brightness.

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[58c10T] **James Legge** ~ The government that seems the most unwise, ~ Oft goodness to the people best supplies; ~ That which is meddling, touching everything, ~ Will work but ill, and disappointment bring. ~ Misery! - happiness is to be found by its side! ~ Happiness! - misery lurks beneath it! ~ Who knows what either will come to in the end? ~ Shall we then dispense with correction? ~ The (method of) correction shall by a turn become distortion, and the good in it shall by a turn become evil. ~ The delusion of the people (on this point) has indeed subsisted for a long time. ~ Therefore the sage is (like) a square which cuts no one (with its angles); ~ (like) a corner which injures no one (with its sharpness). ~ He is straightforward, but allows himself no license; ~ he is bright, but does not dazzle.

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[58c11T] **David Hinton** ~ When government is pensive and withdrawn people are pure and simple. ~ When government is confident and effective people are cunning and secretive. ~ Prosperity springs from calamity and calamity lurks in prosperity. ~ Who knows where it will all end ~ without leaders of principle? ~ And principle always reverts to sinister trickery, ~ virtue to depraved sorcery. ~ People have been confused for such a long long time. ~ That's why a sage is sharp but never cuts, ~ austere but never grates, ~ forthright but never provokes, ~ bright but never dazzles.

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[58c12T] **Chichung Huang** ~ If your government is muddled, ~ Your people will be simple; ~ If your government is exacting, ~ Your people will be daring. ~ Against misfortune leans good fortune; ~ In good fortune lurks misfortune. ~ Who knows its extremity? ~ There is no norm. ~ Normal reverts to abnormal; ~ Good reverts to evil. ~ The perplexity of rulers ~ Has been long indeed! ~ Hence, be square without cutting, ~ Angular without pricking; ~ Straight without binding; ~ Bright without dazzling.

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[58c13T] **Ellen M. Chen** ~ When the government (cheng) is dull, ~ Its people are wholesome; ~ When the government is efficient (ch'a), ~ Its people are deficient (ch'üeh). ~ Calamities (huo) are what blessings depend on, ~ In blessings are latent calamities (huo). ~ Who knows where is the turning point (chi)? ~ Because there is no longer the normal (cheng), ~ The normal reverts and appears as the strange (ch'i), ~ The good reverts and appears as the uncanny. ~ Rulers (jen) have lost their way, ~ For a long stretch of days. ~ Therefore the sage is square but not cutting (ko), ~ Sharp but not injurious, ~ Straight but not overreaching, ~ Bright (kuang) but not dazzling.

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[58c14T] **Lee Sun Chen Org** ~ If a ruler [is diligent but] keeps a low profile, his people shall remain simple and truthful; ~ If a ruler is [harsh and] censorious, his people shall be deceptive and dishonest. ~ Misfortune may be a blessing in disguise; ~ [On the other hand] under the surface of good luck may lie the seeds of misfortune. ~ [Accordingly, the question is] how can we be certain that ultimately an occurrence is [leading to good or to bad] consequence? ~ If there is no standard for righteousness: ~ What is [righteously] right-minded may be turned upside down to be called weird; ~ What is [righteously] good may be distorted to be referred to as sorcerous. ~ People definitely have had been bewitched [and perplexed by such trickery] for a long time already! ~ Accordingly: ~ A Sage keeps his integrity fair and square, still he does not truncate (impinge on) rights of others; ~ He is scrupulous and thrifty, yet he hurts nobody; ~ He is straightforward, but immune from being unrestrained [so he does not harm innocent people]; ~ He is open but free from being showy.

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[58c15T] **Tien Cong Tran** ~ Where the government is dull, the people are simple. ~ Where the government is sharp, the people are deceitful. ~ Bad fortune is what good fortune leans on. ~ Good fortune is what bad fortune hides in. ~ Who knows the ultimate end of bad fortune and good fortune? ~ Is there the right? ~ The right changes into the strange. ~ The good changes into the monstrous. ~ Long indeed have the people been ignorant. ~ Therefore, the sage squares without cutting, sharpens without disfiguring, straightens without straining, enlightens without dazzling.

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[58c16T] **Thomas Z. Zhang** ~ If the policy is liberal, people are honest. ~ If the policy is stringent, people play tricks. ~ Misfortune is where fortune can build upon. ~ Fortune is where misfortune can loom. ~ Who knows where is the extreme? ~ There is no such a thing as normal. ~ Normalcy can become an anomaly. ~ Good can become evil. ~ This has puzzled people for a long time. ~ This is why the sage is righteous yet not annoying. ~ He is just, yet not harsh. ~ He is outspoken, yet not offensive. ~ He is shiny, yet not glaring.

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[58c17T] **Arthur Waley** ~ When the ruler looks depressed the people will be happy and satisfied; ~ When the ruler looks lively and self-assured the people will be carping and discontented. ~ 'It is upon bad fortune that good fortune leans, upon good fortune that bad fortune rests.' ~ But though few know it, there is a bourn where there is neither right nor wrong; ~ In a realm where every straight is doubled by a crooked, and every good by an ill, surely mankind has gone long enough astray? ~ Therefore the Sage: ~ Squares without cutting, ~ Shapes the corners without lopping, ~ Straightens without stretching, ~ Gives forth light without shining.

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[58c18T] **Richard John Lynn** ~ When the government is completely muddled, the common folk become pure and simple. ~ When the government conducts meticulous scrutiny, the common folk become devious and inscrutable. ~ It is on disaster that good fortune depends; ~ it is in good fortune that disaster lurks. ~ Who understands what the very best is? ~ It is to have no government at all! ~ Correctness turns into perversion. ~ Goodness turns into deviancy. ~ The people's confusion has certainly lasted a long time. ~ This is why the sage is square but does not cut, ~ He is pointed but does not stab. ~ He is straight but does not align. ~ He is bright but does not shine.

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[58c19T] **Lin Yutang** ~ LAZY GOVERNMENT ~ When the government is lazy and dull, ~ Its people are unspoiled; ~ When the government is efficient and smart, ~ Its people are discontented. ~ Disaster is the avenue of fortune, ~ (And) fortune is the concealment for disaster. ~ Who would be able to know its ultimate results? ~ (As it is), there would never be the normal, ~ But the normal would (immediately) revert to the deceitful, ~ And the good revert to the sinister. ~ Thus long has mankind gone astray! ~ Therefore the Sage is square (has firm principles), but not cutting (sharp-cornered), ~ Has integrity, but does not hurt (others), ~ Is straight, but not high-handed, ~ Bright, but not dazzling.

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[58c20T] **Victor H. Mair** ~ When government is anarchic, the people are honest; ~ When government is meddlesome, the state is lacking. ~ Disaster is that whereon good fortune depends, ~ Good fortune is that wherein disaster lurks. ~ Who knows their limits? ~ When there is no uprightness, correct reverts to crafty, good reverts to gruesome. ~ The delusion of mankind, ~ How long have been its days! ~ For this reason, be ~ Square but not cutting, ~ Angular but not prickly, ~ Straight but not arrogant, ~ Bright but not dazzling.

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[58c21T] **Tolbert McCarroll** ~ When the government is unseen ~ the people are simple and happy. ~ When the government is lively ~ the people are cunning and discontented. ~ On misery perches happiness. ~ Beneath happiness crouches misery. ~ Who knows when this will cease? ~ The straight changes into the crooked. ~ The good becomes the ominous. ~ Surely the people have been confused for a long time. ~ Therefore, ~ the True Person squares without cutting, carves without hacking, straightens without dislocating, gives forth light without blinding.

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[58c22T] **David H. Li** ~ When policies are broad, the populace live simply; ~ When policies are rigid, the populace complain roundly. ~ Facing disaster, is fortune not in the wing? ~ Experiencing fortune, is disaster not ready to spring? ~ Who knows the limit? ~ There is no norm. ~ Orthodoxy turns into heterodoxy, good turns into evil. ~ People have been bewildered long. ~ Thus, ~ the sage is square without infringing upon others, ~ fair without harming others, ~ straight without imposing upon others, ~ bright without overshadowing others.

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[58c23T] **Yasuhiko Genku Kimura** ~ When the government is inwardly contained and disciplined, ~ The people become wholesome and good. ~ When the government is outwardly demanding and exacting, ~ The people become tense and cunning. ~ Fortune rests on misfortune. ~ Misfortune hides in fortune. ~ There is no end to their perpetual cyclic interchange. ~ Likewise, there is nothing that is permanently fitting. ~ What is fitting eventually becomes unfitting. ~ What is proper eventually becomes improper. ~ Not knowing the complementarity inherent in cyclic interchange, ~ People's delusion of permanence tends to last for a long time. ~ Thus, knowing the dynamic balance existing in complementarity, ~ The sage chooses what is right without being divisive, ~ Points out what is true without being critical, ~ Straightens out distortions without overextending them, ~ Enlightens others without dazzling them.

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[58c24T] **Chou-Wing Chohan** ~ Although the wise man rules the country with integrity, ~ And wages war cunningly, ~ He who wishes to rule the empire ~ Must not interfere with anything. ~ His wish is unattainable in any other way. ~ How do I know this? ~ Thus: ~ The more limitations and prohibitions there are, ~ The more poor people there will be. ~ The more weapons people possess, ~ The more riots there will be throughout the country. ~ The more artists and artisans there are among the people, ~ The greater the desire to create things that belong to the imagination. ~ The more rules and regulations there are, ~ The more robbers and thieves there will be. ~ Therefore the sage says: ~ When I choose non-action of my own accord, ~ The people reach the path of their own accord. ~ When I love peace and quiet of my own accord, ~ The people behave with integrity of their own accord. ~ When I desist from all occupation of my own accord, ~ The people become very wealthy of their own accord. ~ When I am free of all desire of my own accord, ~ The people remain simple of their own accord.

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[58c25T] **Man-Ho Kwok** ~ 'If you govern with a generous hand - ~ then your people will be good people. ~ But if your system is too constricting ~ then your people will outwit you ...' ~ Good fortune, we say, can come from disaster: ~ And the reverse is true as well. ~ Who knows where all this will lead? ~ Honesty can flip into deceit in a moment, ~ People trying to be good can fall into the dark ~ And it can take them years to get out of it. ~ So the sage is like a razor, but he doesn't cut ~ He is straight as a die, but not pointedly so - ~ He is bright, but not blindingly so ...

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[58c26T] **Gu Zhengkun** ~ When the governor is magnanimous, ~ The people will become simple; ~ When the governor is harsh, ~ The people will become cunning. ~ Disaster hides itself behind good fortune; ~ Good fortune leans against disaster. ~ Who knows the secret? ~ There is no definite answer. ~ The normal changes into the abnormal; ~ The good changes into the evil. ~ People have been long perplexed. ~ Thus the sage is square and upright ~ But does not wound the people; ~ He is edged but does not cut the people; ~ He is candid but does not behave wantonly; ~ He gives light but does not dazzle.

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[58c27T] **Chao-Hsiu Chen** ~ When the government is unobtrusive, the people will be simple and honest. ~ When the government is dictatorial, the people will be seized with panic. ~ Fortune depends on misfortune. ~ Misfortune is hidden in fortune. ~ He who knows how to stay within the limits will not have misfortune. ~ Correctness will lead to deceit. ~ Good will lead to evil. ~ Nothing can remain always the same. ~ People have been confused by this since ancient times. ~ That is why the sage ~ behaves correctly without hurting others, ~ behaves honestly without damaging others, ~ behaves straightforwardly without vilifying others, ~ behaves brightly without dazzling others.

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[58c28T] **Liu Qixuan** ~ If the government seems dark and tolerant, ~ The people will be honest and friendly; ~ If the government seems bright and sophisticated, ~ The people will be sly and cold-hearted. ~ What is bad goes with what is good; ~ What is good lies in what is bad. ~ Who can tell the exact difference ~ When all factors are considered? ~ The positive changes into the negative ~ And the negative changes into the positive. ~ Changing over and over again is the action of evil souls. ~ Such action has long been a confusing force in the world. ~ The wise person therefore prefers to be a simple square ~ That points in no directions, ~ A cutting tool that has no edge, ~ A straight line that goes nowhere, ~ And a light source that causes no fire.

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[58c29T] **Shi Fu Hwang** ~ An Easy Government ~ Lao Tze says, ~ When the government is dull and drowsy, its people are simple and sincere. ~ When the government is sharp and shrewd, its people are dishonest and deceitful. ~ Disaster is that by which side fortune is to be found. ~ Fortune is that beneath which disaster lurks. ~ Who would be able to know its ultimate results? ~ If a

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king of men cannot dispense with correction, correct subjects will in their turn become distorted, and a good government will in its turn become evil. ~ The delusion of the ruler on this point has indeed subsisted for a long time. ~ Therefore the sage inherits correctitude like a square symbol, but punishes no one. ~ He inherits honest property, but tells no tales. ~ He is straightforward, but allows himself no license. ~ He is bright, but does not dazzle.

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[58c30т] **Ch'u Ta-Kao** ~ When the government is blunt and inactive, the people will be happy and prosperous; ~ When the government is discriminative, the people will be dissatisfied and restless. ~ It is upon misery that happiness rests; ~ It is under happiness that misery lies. ~ Who then can know the supremacy (good government)? ~ Only when the government does no rectifying. ~ Otherwise, rectitude will again become stratagem, ~ And good become evil. ~ Men have been ignorant of this, since long ago. ~ Therefore the Sage is square but does not cut others; ~ He is angled but does not chip others; ~ He is straight but does not stretch others; ~ He is bright but does not dazzle others.

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[58c31т] **Paul J. Lin** ~ When the government is sluggish and dull, ~ The people are honest and content; ~ When the government is discriminating and exacting, ~ The people are wily and restless. ~ Calamity is what good fortune depends on. ~ Good fortune is what calamity hides in. ~ Who knows their utmost? ~ Is it not better to have no rectitude? ~ Rectitude returns to trickery; ~ And goodness returns to evil. ~ The people's delusion has long existed. ~ Therefore, the Sage is square but not cutting; ~ is honest but does not hurt; ~ is straight but does not bully; ~ is bright but does not shine.

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[58c32т] **Michael LaFargue** ~ When the ruler is dull and incompetent, ~ the people are pure and simple. ~ When the ruler is sharp and alert, ~ the people are a bad lot. ~ "Bad luck: good luck depends on it; ~ good luck: bad luck hides in it." ~ Who knows where this ends? ~ There is no norm. ~ What accords with the norm turns around and becomes weird; ~ what is excellent turns around and becomes ominous. ~ "People's blindness - ~ it has been going on so long now." ~ And so the Wise Person: ~ Is square and honest but does not cut, ~ is pointed and exact but does not hurt, ~ is straight and direct but not tactless, ~ shines but does not dazzle.

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[58c33т] **Cheng Lin** ~ When the government is simple, the people are honest. ~ When the government is complicate, the people are wily. ~ What one calls calamity is often a fortune under disguise. ~ What one calls fortune is often a cause of calamity. ~ Who knows what the final outcome will be? ~ How can there be absolute right! ~ The right may turn out to be wrong. ~ How can there be absolute goodness! ~ The good may turn out to be evil. ~ Indeed, men have been under a delusion for such a long time. ~ The Sage, ~ though he is strict in his own conduct, does not require other men to conform; ~ though he is honest, does not hurt other men; ~ though he is upright, does not condemn other men; ~ though he is glorious, he does not dazzle other men.

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[58c34т] **Yi Wu** ~ When the government is obscure and withdrawn, ~ The people are simple and honest. ~ When the government inspects and reinspects, ~ The people lack [morality and virtue]. ~ Bad fortune is what good fortune depends on; ~ Good fortune is what bad fortune hides in. ~ Who knows the ultimate end? ~ There is no norm. ~ Normality turns out to be odd; ~ Goodness turns out to be bad. ~ People's confusion has been long. ~ Therefore, the sage is ~ upright but not cutting, ~ incorruptible but not harmful, ~ straight but not reckless, ~ bright but not dazzling.

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[58c35т] **Han Hiong Tan** ~ When the government is magnanimous, the people are contented and unsophisticated. ~ When the government is overbearing and mean-spirited, the people are resentful and miserable. ~ Whenever calamity occurs, boon is also lurking around the corner. ~ Whenever good fortune strikes, misfortune is always stalking in its shadow. ~ Nobody will ever know how things will end in any given situation, as there are no fixed patterns. ~ Sometimes, a normal affair can turn out to become exceptionally eventful. ~ Sometimes, an apparently good thing can go terribly wrong. ~ For a very long time, these things continue to befuddle the ordinary people. ~ Nevertheless, the sage is always sharp but not cutting. ~ He is incorruptible but not contemptuous of others. ~ He is upright and direct but not repugnant. ~ He is brilliant but not dazzling.

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[58c36т] **Hua-Ching Ni** ~ When the government does not interfere, the people are simple and happy. ~ When the government does interfere, the people are tense and cunning. ~ Disaster is what blessing perches on. ~ Blessing is where disaster abides. ~ Who can say what the ultimate end of all possibilities will be? ~ Appropriate means soon become unfitting. ~ Good means soon turn to evil. ~ Long indeed have the people been perplexed by the endless, topsy-turvy movement of life. ~ Therefore, one of subtle virtue dissolves and eliminates the vicious cycle of duality. ~ He may have sharp corners, but he does not jab. ~ He may extend himself, but not at the expense of others. ~ He may shine, but he does not dazzle.

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[58c37т] **Chang Chung-yuan** ~ When the country is governed through simplicity and leniency, ~ The people are genuine and honest. ~ When the country is governed through harshness and sharp investigation, ~ The people are more deceitful and dishonest. ~ From misfortune, good fortune is derived. ~ In good fortune, misfortune is conceived. ~ Who can determine the ultimate truth? ~ Or is there no ultimate truth at all? ~ As truth often turns out to be untruth, ~ Goodness often turns out to be evil. ~ This has long confused the people. ~ Thus, when the wise deals with things he is firm in his principles, ~ Yet not sharp. ~ He is pure, yet not harmful. ~ He is straightforward, yet not violent. ~ He is illuminated, yet not glittery.

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[58c38т] **Henry Wei** ~ Transformation Without Friction ~ Shun Hua ~ When the government is shrouded in gloom, ~ The people will be simple and honest. ~ When the government is sharp and officious, ~ The people will get disgusted and discontented. ~ Misfortune is what fortune leans on; ~ Fortune is where misfortune conceals itself. ~ Who can know the ultimate result? ~ Is there no justice? ~ Anyway, justice will become injustice again, ~ And good will turn into evil once more. ~ Mankind has been thus deluded for a long time. ~ That's why the Sage acts four-square, ~ But does not "cut" people to his own shape; ~ He has a high sense of integrity, ~ But is not offensive to people; ~ He is upright and straightforward, ~ But does not push people around; ~ He is bright and brilliant, ~ But does not outshine people.

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[58c39т] **Ha Poong Kim** ~ When the government is dull, ~ The people are simple. ~ When the government is keen, ~ The people are discontented. ~ Bad fortune is what good fortune leans on; ~ Good fortune is where bad fortune lurks. ~ Who knows the fortune's end? ~ There is nothing straight. ~ What is straight turns monstrous. ~ What is beautiful turns grotesque. ~ Man has been deluded ~ From time immemorial. ~ Therefore the sage ~ Is square without cutting; ~ Honest without scraping; ~ Straight without overbearing; ~ Bright without dazzling.

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[58c40т] **Tao Huang** ~ When the government is silent, people are sincere. ~ When the government is intrusive, the state is decisive. ~ Disaster is what fortune depends upon, ~ Fortune is what disaster subdues. ~ Who knows a final outcome? ~ There is no right lawfulness. ~ Justice tends towards the extreme. ~ Kindness tends towards evil. ~ People have been familiar with this for a long time. ~ So, ~ Be rounded without cutting. ~ Be compatible without puncturing. ~ Be straightforward without trapping. ~ Be bright without dazzling.

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[58c41т] **Tang Zi-chang** ~ Modest, and modest will be the government, then prosperous, and prosperous will be the people! ~ Shrewd will be the government, then discontented, and discontented will be the people! ~ Catastrophe rests upon fortune. ~ Fortune underlies catastrophe. ~ Who knows the ultimate answers? ~ What is normal soon becomes abnormal. ~ What is auspicious soon becomes ominous. ~ Do away with dogmatism! ~ Indeed, it is a long, long time ago since Man lost his way of Dao! ~ Therefore, a Sage is: ~ solidly square but has no sharp corners; ~ purely austere but not harmful; ~ straightly upright but not offensive; ~ humbly modest but not submissive; ~ and harmoniously bright but not dazzling.

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[58c42т] **Wing-tsit Chan** ~ When the government is non-discriminative and dull, ~ The people are contented and generous. ~ When the government is searching and discriminative, ~ The people are disappointed and contentious. ~ Calamity is that upon which happiness depends; ~ Happiness is that in which calamity is latent. ~ Who knows when the limit will be reached? ~ Is there no correctness (used to govern the world)? ~ Then the correct again becomes the perverse. ~ And the good will again become evil. ~ The people have been deluded for a long time. ~ Therefore the sage is as pointed as a square but does not pierce. ~ He is as acute as a knife but does not cut. ~ He is as straight as an unbent line but does not extend. ~ He is as bright as light but does not dazzle.

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[58c91т] **И. И. Семененко** ~ При несведущем правительстве народ бесхитростен и добр, ~ при въедливом правительстве народ корежит недовольство. ~ В несчастье коренится счастье, ~ в счастье укрывается несчастье. ~ Кто знает их пределы? ~ В них нет определенности. ~ Прямолинейность переходит в хитрость, ~ добро приносит пагубу. ~ Люди заблуждаются уже очень давно. ~ Вот почему Премудрый человек, квадратным делаясь, не режет; ~ остер углами, но не колок, ~ прям, но не задирист, ~ ярок, но не затмевает.

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[58c92т] **А. А. Маслов** ~ Когда власть пассивно-отстранённа, то и народ чистосердечно-прост. ~ Когда правительство жестокосердно-строго, то и народ хитёр и убог. ~ Несчастье - вот что является опорой счастья. ~ Счастье - вот где кроется несчастье. ~ И кто знает, где положен предел этому? ~ И нет в этом правильности. ~ Правильность оборачивается ловкостью. ~ Добро оборачивается коварством. ~ Людские заблуждения, о сколь стары и неизменны они! ~ Вот почему мудрец хотя и прям, но не груб; ~ остёр, но не колет; ~ прямолинеен, но не своеволен; ~ ярок, но не слепит.

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[58c93т] **Е. А. Торчинов** ~ Когда правление беспомощно и слабо, народ прост и добродушен. ~ Когда правление активно и всевластно, народ испытывает нужду и недостаток. ~ О горе, ты - опора счастья! ~ О счастье, в тебе таится горе! ~ И кто пределы ваши знает? ~ Нет прямоты, она хитростью обернулась, а добро превратилось в злобу. ~ Заблуждения людские, о как они долговечны! ~ Поэтому совершенномудрый угловат, но не вонзится в человека. ~ Он остер, но зла не содеет. ~ Он прям, но не заносчив. ~ Он словно свет, но блистать не хочет.

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[58c94т] **А. Е. Лукьянов** ~ Кто правит, сокрывшись и молча, у того и народ добр и прост. ~ Кто правит, взыскуя с пристрастием, у того и народ в непомерной нужде. ~ О, несчастье - опора счастья! ~ О, счастье - ложе несчастья! ~ Кто знает этому предел? ~ Он в отсутствующей здесь прямоте. ~ Прямота превратилась в хитрость, добро превратилось в зло. ~ Людские заблуждения день ото дня все более укореняются и дольше держатся. ~ Вот почему совершенномудрый человек образует квадрат-(совершенство) без выкройки по образцу, ~ [он] бескорыстен и не алчен, справедлив и не своеволен, светел и не блестит.

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[58c95т] **Ян Хин-шун** ~ Когда правительство спокойно, народ становится простодушным. ~ Когда правительство деятельно, народ становится несчастным. ~ О несчастье! Оно является опорой счастья. ~ О счастье! В нем заключено несчастье. ~ Кто знает их границы? ~ Они не имеют постоянства. ~ Справедливость снова превращается в хитрость, добро - в зло. ~ Человек уже давно находится в заблуждении. ~ Поэтому совершенномудрый справедлив и не отнимает ничего у другого. ~ Он бескорыстен и не вредит другим. ~ Он правдив и не делает ничего плохого. ~ Он светел, но не желает блестеть.

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[58c96т] **Д. П. Конисси** ~ Когда не будет мелочности в управлении государством, то народ обогатится. ~ А когда управление государством мелочно, то народ обеднеет. ~ О, беда! Где благо, там и несчастье. ~ О, благо! Где беда, там и счастье. ~ Но я не знаю, где оканчивается беда и где начинается счастье. ~ Где нет правды, там люди будут относиться к правде как к чему-то странному, к добру - как к призрачному. ~ Издавна люди находятся в заблуждении, поэтому святой муж никогда не сделает им уступки. ~ Он не корыстолюбив, но ничего не раздает им. ~ Он - праведник, поэтому он ничего не сделает своевольно. ~ Хотя он - светило для всего мира, но не любит блеска.

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[58c97т] **В. В. Малявин** ~ Когда миром правят отстраненно-покойно, ~ Люди просты и добродушны. ~ Когда миром правят придирчиво-строго, ~ Люди

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хитры и коварны. ~ Беда - вот где счастья опора, ~ Счастье - вот откуда приходит беда. ~ Кто знает, где их предел? ~ В них нет ничего навек "правильного". ~ Правильное станет неправильным, ~ Доброе станет худым, ~ И люди пребывают в заблуждении с давних пор. ~ Вот почему премудрый человек ~ Ровен, а ничего не срезает, ~ Остер, а ничего не ранит, ~ Прям, а не идет напролом, ~ Ярко сияет, а никого не слепит.

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[58c98т] **Б. Б. Виногродский** ~ Его управление невежественно, а народ его бесхитростен. ~ Его управление проницательно, а народ его хитер и коварен. ~ Несчастье пусть станет опорой для счастья. ~ Счастье пусть таит в себе несчастье. ~ Кто осознает свой предел? ~ Нормальное обращается, становясь аномальным. ~ Добро обращается, становясь нечистью. ~ Человек потерял свое солнце в глубокой древности. ~ Это дает: ~ Человек мудрости, ~ упорядочивая по квадрату, не разделяет; выделяя грани, не режет; ~ будучи прямым, не жесток; будучи светлым, не слепит.

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PSEUDO-CHAPTER **Fifty-Nine**

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[59c01т] **Robert G. Henricks** ~ For ordering humanity and serving Heaven, nothing's so good as being sparing. ~ For only if you are sparing can you, therefore, early submit [to the Way]. ~ Early submission - this is called to repeatedly accumulate {Virtue}. ~ {If you repeatedly accumulate Virtue, then there is nothing you can't overcome}. ~ {When there is nothing you can't overcome}, no one knows {where} it will {end}. ~ {When no one knows where it will end}, you can possess the state. ~ And when you possess the mother of the state, you can last a very long time. ~ This is called [having] deep roots and a firm base, ~ It's the Way of long life and long-lasting vision.

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[59c02т] **John C. H. Wu** ~ IN governing a people and in serving Heaven, ~ There is nothing like frugality. ~ To be frugal is to return before straying. ~ To return before straying is to have a double reserve of virtue. ~ To have a double reserve of virtue is to overcome everything. ~ To overcome everything is to reach an invisible height. ~ Only he who has reached an invisible height can have a kingdom. ~ Only he who has got the Mother of a kingdom can last long. ~ This is the way to be deep-rooted and firm-planted in the Tao. ~ The secret of long life and lasting vision.

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[59c03т] **D. C. Lau** ~ In ruling the people and in serving heaven it is best for a ruler to be sparing. ~ It is because he is sparing ~ That he may be said to follow the way from the start; ~ Following the way from the start he may be said to accumulate an abundance of virtue; ~ Accumulating an abundance of virtue there is nothing he cannot overcome; ~ When there is nothing he cannot overcome, no one knows his limit; ~ When no one knows his limit ~ He can possess a state; ~ When he possesses the mother of a state ~ He can then endure. ~ This is called the way of deep roots and firm stems by which one lives to see many days.

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[59c04т] **R. L. Wing** ~ In leading people and serving Nature, ~ There is nothing better than moderation. ~ Since, indeed, moderation means yielding early; ~ Yielding early means accumulating Power. ~ When Power is accumulated, ~ Nothing is impossible. ~ When nothing is impossible, ~ One knows no limits. ~ One who knows no limits ~ Can possess the organization. ~ An organization that possesses the Mother ~ Can endure and advance. ~ This means deep roots and firm foundation: ~ Durability and longevity through observation of the Tao.

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[59c05т] **Ren Jiyu** ~ For the rule of the people and the service of Heaven, there is nothing better than the principle of "parsimony." ~ Only by "parsimony" can one be unhurried and get ready early. ~ Being unhurried and getting ready early is what I call the repeated accumulation of the "De" of "parsimony." ~ With the repeated accumulation of De, one can victoriously overcome any obstacles. ~ The power which can overcome any obstacles is immeasurable. ~ With immeasurable power one can govern a state. ~ Having the foundation of government, one can maintain sovereignty very long. ~ This is called the Way in which one can plant the roots deep and make the stalks firm and maintain a long life.

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[59c06т] **Gia-fu Feng** ~ In caring for others and serving heaven, ~ There is nothing like using restraint. ~ Restraint begins with giving up one's own ideas. ~ This depends on Virtue gathered in the past. ~ If there is a good store of Virtue, then nothing is impossible. ~ If nothing is impossible, then there are no limits. ~ If a man knows no limits, then he is fit to be a ruler. ~ The mother principle of ruling holds good for a long time. ~ This is called having deep roots and a firm foundation, ~ The Tao of long life and eternal vision.

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[59c07т] **Lok Sang Ho** ~ To rule over men or to serve heaven ~ Nothing works better than following the farmer's example. ~ The farmer does his preparatory work early. ~ To be like him, one must pay attention to the accumulation of virtue. ~ That way one can overcome all difficulties. ~ That way one's ability knows no limit. ~ That way one can sustain a nation. ~ Virtue being the mother of a nation, ~ With virtue the nation can last a long time. ~ With deep roots and secure trunks, one is on the way to a long life and a long view.

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[59c08т] **Xiaolin Yang** ~ The best thing in life is to be thrifty. ~ Only when you are thrifty, can you be prepared ahead of time. ~ Preparing ahead of time allows you to accumulate more DE. ~ Accumulating more DE allows you to overcome everything. ~ Overcoming everything allows you to have unmeasurable limits. ~ Having unmeasurable limits allows you to control a country. ~ When a country has the DAO, it can last long. ~ This is how you deepen and secure your roots, live long and last forever.

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[59c09т] **Walter Gorn Old**, PRESERVING THE TAO ~ In ruling men and in serving Heaven there is nothing like moderation. ~ By means of it one attains to his first estate. ~ When this is attained a man is possessed of an indefinite store of virtue. ~ With such a store of virtue he will overcome everything. ~ And of this mastery there will be no limit. ~ Thus, without hindrance, he may possess the Kingdom. ~ Such a man has the mother-constitution, and will endure indefinitely. ~ He is like the plant whose roots are deep and whose stem is firm. ~ Thus may a man live long and see many days.

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[59c10т] **James Legge** ~ For regulating the human (in our constitution) and rendering the (proper) service to the heavenly, there is nothing like moderation. ~ It is only by this moderation that there is effected an early return (to man's normal state). ~ That early return is what I call the repeated accumulation of the attributes (of the Tao). ~ With that repeated accumulation of those attributes, there comes the subjugation (of every obstacle to such return). ~ Of this subjugation we know not what shall be the limit; ~ and when one knows not what the limit shall be, he may be the ruler of a state. ~ He who possesses the mother of the state may continue long. ~ His case is like that (of the plant) of which we say that its roots are deep and its flower stalks firm: ~ - this is the way to secure that its enduring life shall long be seen.

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[59c11т] **David Hinton** ~ To govern people and serve heaven ~ there's nothing like thrift. ~ Thrift means submitting early, ~ and submitting early means storing up Integrity. ~ Store up Integrity and nothing is beyond you. ~ Once nothing is beyond you, ~ no one knows where it will all end. ~ Once no one knows where it will end, ~ you can nurture a nation. ~ And nurturing the nation's mother too ~ you can last and last. ~ This is called rooted deep and solid, ~ the Way of long life and enduring insight.

* * *

[59c12т] **Chichung Huang** ~ In governing the people and serving heaven, ~ There is nothing like sparingness. ~ Sparingness alone ~ Can lead you to early submission. ~ Early submission means accumulating virtue repeatedly. ~ If you accumulate virtue repeatedly, ~ There is nothing you cannot overcome. ~ If there is nothing you cannot overcome, ~ Nobody knows its limit. ~ If nobody knows its limit, ~ You are fit to possess a state. ~ If you possess the mother of governing a state, ~ You may long endure. ~ This is called the way ~ To deepen the roots and strengthen the base, ~ To lengthen life and perpetuate vision.

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[59c13т] **Ellen M. Chen** ~ In governing people and serving heaven, ~ Nothing is better than being sparing (se). ~ Being sparing, ~ Is called early adherence [to Tao]. ~ Adhering early, ~ Is called being heavy with accumulated te (chung chi te). ~ To be heavy with accumulated te, ~ Then [such a person is] all overcoming. ~ Being all overcoming, ~ Then there is no knowing the limit (chi). ~ Not knowing the limit, ~ One may rule a state. ~ Having the mother of a state, ~ It may last long. ~ This is called being deeply rooted and firmly founded, ~ The way to long life and enduring vision (chiu shih).

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[59c14т] **Lee Sun Chen Org** ~ In order to carry out the heavenly Tao, it is most important for [a leader to be] well-prepared, i.e. he must know more than what is fundamentally required, before he takes charge of people's affairs; ~ In order to be so well prepared, [a leader] should start early in his life to seriously pursue [Tao and aggravated Te]; ~ [In other words] those who starts early will have accumulated adequately [knowledge and arete before he takes charge of other people's affairs]; ~ Consequently, [his well-rounded knowledge and arete] will facilitate him to overcome all kinds of obstacles; ~ It is difficult for others to determine the limits of a person who can overcome all kinds of obstacles; ~ [Therefore] one whose limits are difficult to be ascertained can be entrusted with the sovereign responsibility of a country; ~ A country which has a creative resource (mother) will last for a long time. ~ This is what I described as the [growth of the main root was perceived through its] deeper and deeper penetration into the ground, ~ So that the main root [of a tree] could support the [gradual] expansion and strengthening (hardening) of its branch roots; ~ If one would make improvement in this way, he shall look far ahead and his establishment will thus exist for a very long time.

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[59c15т] **Tien Cong Tran** ~ In governing a people and in serving Heaven, there is nothing like frugality. ~ To be frugal is to return early. ~ To return early is to accumulate an abundance of Virtue. ~ Accumulating an abundance of Virtue, everything can be overcome. ~ Overcoming everything, the unknown height is reached. ~ He who has reached an unknown height can reign a state. ~ He who reigns a state from its root can last long. ~ This is the Way of the deep root and the firm foot, of the of long life and not-getting-old.

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[59c16т] **Thomas Z. Zhang** ~ Frugality is the best for governing people or serving heaven. ~ With frugality, we can be prepared in advance. ~ Advanced preparation is to emphasize accumulating Te. ~ Accumulating Te, we can accomplish any endeavor. ~ Accomplishing any endeavor means there is not limit. ~ With no limit we can have a kingdom. ~ With frugality as the mother of the kingdom, the kingdom can last long. ~ This is called deep root and firm foundation. ~ With such root and foundation we can enjoy longevity.

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[59c17т] **Arthur Waley** ~ You cannot rule men nor serve heaven unless you have laid up a store; ~ This 'laying up a store' means quickly absorbing, ~ And 'quickly absorbing' means doubling one's garnered 'power'. ~ Double your garnered power and it acquires a strength that nothing can overcome. ~ If there is nothing it cannot overcome, it knows no bounds, ~ And only what knows no bounds ~ Is huge enough to keep a whole kingdom in its grasp. ~ But only he who having the kingdom goes to the Mother ~ Can keep it long. ~ This is called the art of making the roots strike deep by fencing the trunk, of making life long by fixed staring.

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[59c18т] **Richard John Lynn** ~ For ordering the people and serving Heaven, nothing is better than husbandry. ~ Only husbandry can be called the quick way to submission. ~ By "quick way to submission" we mean the repetitive accumulation of virtue. ~ If one repetitively accumulates virtue, there is nothing that he cannot conquer. ~ As there is nothing that he cannot conquer, no one knows the limits he can reach. ~ As no one knows his limits, he can, accordingly, keep his state. ~ If one maintains the mother of the state, he can, accordingly, long endure. ~ This we refer to as having deep roots firmly established, for it is the Dao of long life and enduring oversight.

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[59c19т] **Lin Yutang** ~ BE SPARING ~ In managing human affairs, there is no better rule than to be sparing. ~ To be sparing is to forestall; ~ To forestall is to be prepared and strengthened; ~ To be prepared and strengthened is to be ever-victorious; ~ To be ever-victorious is to have infinite capacity; ~ He who has infinite capacity is fit to rule a country, ~ And the Mother (principle) of a ruling country can long endure. ~ This is to be firmly rooted, to have deep strength, ~ The road to immortality and enduring vision.

* * *

[59c20т] **Victor H. Mair** ~ To rule men and serve heaven, there is nothing like

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thrift. ~ Now, ~ Only through thrift can one be prepared; ~ Being prepared means having a heavy store of integrity; ~ With a heavy store of integrity, he can overcome everything. ~ Able to overcome everything, no one knows his limits; ~ If no one knows his limits, he can have the kingdom; ~ Having the mother of the kingdom, he can long endure. ~ This is called "sinking roots firm and deep, the Way of long life and lasting vision."

* * *

[59c21t] **Tolbert McCarroll** ~ For governing others and serving heaven there is nothing better than moderation. ~ A person who is moderate returns to the path. ~ Returning to the path brings an abundance of Virtue. ~ This good store of Virtue cannot be conquered. ~ Virtue that cannot be conquered knows no limit. ~ Only a person who has limitless Virtue is fit to lead. ~ Only the leader who possesses the Mother of the country will long endure. ~ This is called making the roots go deep by restraining the trunk. ~ Learn to focus your life and you will see many days.

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[59c22t] **David H. Li** ~ In governing people and in taking care of the cosmos, the best is restraint. ~ With restraint, one is ever ready. ~ Ever ready, one focuses on virtue. ~ Focusing on virtue, one overcomes everything. ~ Overcoming everything, one's limit does not come into being. ~ With one's limit not coming into being, one gains the state. ~ Having the foundation to governance, one lasts long. ~ This is deep root and solid foundation. ~ This is Direction - long lasting and long living.

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[59c23t] **Yasuhiko Genku Kimura** ~ In governing people and serving heaven, ~ There is nothing better than thrift. ~ Thrift means expeditiously regaining balance after expending resources. ~ Expeditiously regaining balance means continually accumulating virtue. ~ Continually accumulating virtue means increasingly becoming invincible. ~ Increasingly becoming invincible means knowing that everything is possible. ~ One who knows that everything is possible is fit to govern people. ~ The mother principle of governing people holds good for a long time. ~ This is called deepening the root and firming the foundation, ~ Which is the way of long life and lasting vision.

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[59c24t] **Chou-Wing Chohan** ~ When the government is indifferent and inactive, ~ The people will be happy and wealthy, ~ When the government discriminates and divides, ~ The people will be restless and dissatisfied. ~ Happiness is borne on the back of sorrow, ~ Sorrow dwells beneath happiness. ~ Therefore, who can know the virtues of good government? ~ Only when the government does not rectify anything. ~ Otherwise, the rectification becomes a strategy, ~ And good becomes evil. ~ People have been aware of this for a long time. ~ Therefore the sage is square and does not cut others, ~ He has a point, but he does not pierce others, ~ He is straight, but he does not straighten others, ~ He shines, but he does not dazzle others.

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[59c25t] **Man-Ho Kwok** ~ When ruling the world and serving Heaven, ~ The sage uses simplicity in everything he does. ~ Simplicity comes from letting go of what you want. ~ If you've been true to yourself earlier in your life ~ Then te builds up in you like a well that never fails. ~ Nothing is impossible, then - and nothing can stop you. ~ And if you have no limits - then you can hold the State. ~ If the sage can find the Mother of a Nation ~ Then he will govern for a long, long time. ~ All this comes from his rootedness in the Tao, ~ The Tao of Ages, the Mountain Of Vision And Of Wings.

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[59c26t] **Gu Zhengkun** ~ The best way to govern the state and keep in good health ~ Is to stint vitality. ~ To stint vitality means to attempt an early preparation; ~ The early preparation means to keep accumulating virtue; ~ Keep accumulating virtue and one can become all-conquering; ~ Be all-conquering and one's power will be beyond measure; ~ When one's power is beyond measure, ~ He can be entrusted with the duty of defending the state. ~ When there is the principle of governing the state, ~ The government can long endure. ~ This is called the Tao of deep roots and sturdy stems ~ By which one can live and see longer time.

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[59c27t] **Chao-Hsiu Chen** ~ The best way to rule the people and serve Heaven is to be frugal. ~ To be frugal means to return to the beginning of creation. ~ To know the beginning of creation means to accumulate virtue. ~ Accumulating virtue means to overcome everything. ~ To overcome everything means to reach the limit. ~ By reaching the limit, one can possess a kingdom. ~ When one has possessed the mother of the kingdom, ~ the kingdom will then live long. ~ This is called the deep-rooted foundation. ~ This is the way to long life.

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[59c28t] **Liu Qixuan** ~ To govern the world to cultivate one's nature, ~ One should stick to frugality. ~ For being frugal, ~ One will not stray from the Way as others do. ~ Staying with the Way, one can accumulate earlier. ~ Since one has stayed and accumulated longer in the Way, ~ One can overcome more wanton desires. ~ When one has overcome all desires, ~ Others would by no means be able to know ~ The limits of one's abilities. ~ One can then be qualified to lead a nation. ~ With a qualified leader, a nation can be long. ~ The Way is therefore the longest-rooted system ~ That supports the longest life span.

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[59c29t] **Shi Fu Hwang** ~ A Way To The Longevity ~ Lao Tze says, ~ If a king of men knows to regulate human affairs by using the way of Heaven, he should know there is nothing better than to be sparing. ~ It is only by being sparing that an early obedience to the Tao is effected. ~ That early obedience is what I call the repeated accumulation of the attributes. ~ With the repeated accumulation of those attributes, there comes the conquest of every obstacle in the way. ~ Of this conquest he knows not what shall be the limit, and when he knows not what the limit shall be, he is qualified to be the ruler of a state. ~ He who possesses this motherly method of governing may continue to hold his rulership. ~ This method may be compared to a giant tree with its roots deep and its flower stalks firm; ~ and it is also a way which leads to enjoy long life and eternal gazing.

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[59c30t] **Ch'u Ta-Kao** ~ In ruling men and in serving Heaven, the Sage uses only moderation. ~ By moderation alone he is able to have conformed early (to Tao). ~ This early conformity is called intensive accumulation of virtue. ~ With this intensive accumulation of virtue, there is nothing that he cannot overcome. ~ Because there is nothing that he cannot overcome, no one will be able to know his supremacy. ~ Because no one knows his supremacy he can take possession of a country. ~ Because what he does is identified with the Mother in taking possession of a country, he can long endure. ~ This means that he is deep rooted and firmly based, and knows the way of longevity and immortality.

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[59c31t] **Paul J. Lin** ~ In governing the people and serving heaven, ~ There is nothing like thriftiness. ~ Only through thriftiness can one submit [to Tao] early; ~ Having submitted early, one accumulates virtue. ~ Having accumulated virtue, one can overcome everything. ~ Having overcome everything, one can know no limits. ~ Knowing no limits, one is able to rule a nation. ~ Possessing the mother of the nation, he may last long. ~ This is called the deep root and firm stalks, ~ And the way to longevity and everlasting vision.

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[59c32t] **Michael LaFargue** ~ "When it comes to governing the people and serving Heaven, there's no one like a farmer." ~ Just being a farmer - ~ this means getting dressed early. ~ Getting dressed early means increasing one's store of Te; ~ increasing one's store of Te, then nothing is impossible; ~ nothing impossible, then no telling the limit; ~ no telling the limit, then one can possess the state. ~ One who possesses the Mother of the state, ~ can last a long time. ~ This means having deep roots and strong foundations, ~ the Way of 'lasting life, good eyesight into old age'.

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[59c33t] **Cheng Lin** ~ In governing men and serving Heaven, there is nothing better than temperance. ~ In order to practise temperance, one must first follow Truth, and this means adherence to the inherent qualities. ~ When one adheres to the inherent qualities, he becomes invincible. ~ When he is invincible, he also becomes unfathomable. ~ When he is unfathomable, he also becomes one with Truth. ~ When he is one with Truth, he becomes everlasting. ~ This is the way to attain immortality.

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[59c34t] **Yi Wu** ~ In governing people and serving Heaven, ~ There is nothing better than thrift. ~ Only by thrift can one submit early. ~ To submit early is to fully accumulate virtue. ~ With a full accumulation of virtue, ~ there is nothing that cannot be overcome. ~ With nothing that cannot be overcome, ~ one's limits are beyond knowing. ~ With limits beyond knowing, ~ one can rule a nation. ~ If one has the country's mother, ~ one can long endure. ~ This is called deep-root and firm-stalk. ~ This is the way of long life and lasting vision.

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[59c35t] **Han Hiong Tan** ~ Nothing beats frugality in governing a country or following the way of Dao. ~ Frugality compels you to get ready in advance. ~ To get ready in advance means you start to amass virtues straightaway. ~ The accumulation of virtues will enable you to achieve practically anything in life. ~ Ability to accomplish anything means you have incredible power. ~ With this limitless power, you can govern a country. ~ Governing the country by following the way of Dao, you will endure. ~ A plant can bear great fruit only if it has deep roots. ~ Building deep roots is the way to perpetuate.

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[59c36t] **Hua-Ching Ni** ~ In managing people and serving Heaven, there is nothing better than sparing unnecessary activities and expense. ~ To be thrifty means to return to the simple essence of life. ~ To return to the simple essence of life is to nourish subtle virtue. ~ To nourish subtle virtue is to be able to overcome any difficulty. ~ Being able to overcome difficulties, ~ one can break through all limitations. ~ One's limitlessness is derived from whole and boundless virtue. ~ The source of such virtue can support one to serve a nation. ~ Then one's benevolence can be enduring. ~ This is the way to firmly plant and deeply root oneself in the subtle path of universal integration. ~ This is the achievement of the Way of immortality.

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[59c37t] **Chang Chung-yuan** ~ In guiding people and working according to nature, ~ It is best to follow renunciation. ~ Following renunciation means returning soon. ~ Returning soon means accumulating attainment. ~ Accumulating attainment, everything can be dealt with. ~ Dealing with everything leads to limitlessness. ~ With limitlessness, one can govern the country. ~ Governing the country through its origin leads to endurance. ~ This means that to root deeply and to plant firmly leads to longevity and eternal consciousness. ~ Therefore, governing a large nation is as simple as preparing a dish of food.

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[59c38t] **Henry Wei** ~ Adherence to Tao ~ Shou Tao ~ In ruling men and serving Heaven, ~ Nothing is comparable to a prudent economy. ~ A prudent economy means early preparation; ~ Early preparation means further accumulation of virtue; ~ Further accumulation of virtue can subdue everything; ~ The ability to subdue everything knows no bounds; ~ Knowing no bounds (in subduing opposition) ~ Can lead to the possession of a kingdom; ~ Possession of a kingdom along with its Mother ~ Can endure a long time. ~ This is called "deep roots and strong stalks." ~ It is the way to eternal life and everlasting vision.

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[59c39t] **Ha Poong Kim** ~ In ruling the people and serving Heaven ~ Nothing is better than being sparing. ~ Truly, being sparing ~ Means submitting early. ~ Submitting early ~ Means accumulating Te heavily. ~ If you accumulate Te heavily, ~ There will be nothing you cannot overcome. ~ If there is nothing you cannot overcome, ~ You will find no limit. ~ If you find no limit, ~ You will be fit to rule a state. ~ If you possess the mother of the state, ~ You will be long-lasting. ~ This is called deeply rooted and firmly planted. ~ It is the way of long life and lasting sight.

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[59c40t] **Tao Huang** ~ For governing people and serving the heaven, nothing is better than frugality. ~ Only frugality enables the pre-empty measures. ~ Pre-empty measures mean a great accumulation of Action. ~ A great accumulation of Action leaves nothing to be conquered. ~ When nothing needs to be conquered, ~ No-boundary is known. ~ When no-boundary is known, it allows the country to exist. ~ The country, existing from its source, can endure. ~ This is the Tao of having a deep root, a strong stem, a long life, and an enduring vision.

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[59c41t] **Tang Zi-chang** ~ To rule the people and serve the world there is nothing better than to follow the model of nature. ~ To follow the model of nature is to be the early appreciation of Dao. ~ To be the early appreciation of Dao is to give emphasis to the accumulation of Virtues. ~ To give emphasis to the accumulation of Virtues there is nothing that cannot be overcome. ~ When one has nothing that cannot be overcome, then nobody knows his limit. ~ When nobody knows his limit, then he may have a kingdom to rule. ~ When one has a kingdom to rule, he may mother (rule) the world. ~ He may rule everywhere and forever. ~ This is called the way of deepening the root; ~ consolidating the

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sprout; ~ prolonging the life; ~ and enduring the rule.

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[59c42т] **Wing-tsit Chan** ~ To rule people and to serve Heaven there is nothing better than to be frugal. ~ Only by being frugal can one recover quickly. ~ To recover quickly means to accumulate virtue heavily. ~ By the heavy accumulation of virtue one can overcome everything. ~ If one can overcome everything, then he will acquire a capacity the limit of which is beyond anyone's knowledge. ~ When his capacity is beyond anyone's knowledge, he is fit to rule a state. ~ He who possesses the Mother (Tao) of the state will last long. ~ This means that the roots are deep and the stalks are firm, ~ Which is the way of long life and everlasting vision.

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[59c91т] **И. И. Семененко** ~ Для управления людьми и службы Небу нет лучше бережливости. ~ А бережливость - это когда загодя посвящают себя Дао. ~ Загодя посвятить ему себя значит скопить вдвое больше добродетели. ~ Кто скапливает ее вдвое больше, становится непобедим. ~ Когда становится непобедим, его предел перестает кому-либо быть ведом. ~ А чей предел становится неведом, тот может иметь княжество. ~ Мать, обладающая княжеством, может достигнуть долговечности, ~ и это называется глубоким корнем, прочным основанием, Дао вечной жизни и нескончаемого видения.

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[59c92т] **А. А. Маслов** ~ В правлении людьми и служении Небу ничто не сравнится с воздержанностью. ~ Тот, кто воздержан, зовётся изначально готовым [следовать Дао]. ~ Тот, кто готов изначально, зовётся собравшим Благость в избытке. ~ Для того, в ком Благость собрана в избытке, нет ничего, способного противостоять ему. ~ Если ему ничто не может противостоять, то нет ему предела. ~ Если нет ему предела, то он может владеть государством. ~ Обладая Матерью государства, можно стать долговечным. ~ Это зовётся глубокими и крепкими корнями нетленного и долговечного Дао.

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[59c93т] **Е. А. Торчинов** ~ Управлять людьми и служить Небу ничто так не способствует, как умеренность. ~ Ведь только про умеренность говорят, что она помогает рано приготовиться. ~ Рано приготовиться - значит обладать обильным накоплением Благой Силы. ~ Для обладающего обильным накоплением Благой Силы нет ничего непреодолимого. ~ Что касается того, для кого нет ничего непреодолимого, то никто не знает его предела. ~ Тот, предела которого никто не знает, может обладать царством. ~ Мать царства обретя, можно стать долговечным и непреходящим. ~ Этот принцип называют корнем глубоким и черенком крепким. ~ В нем путь продления жизни и вечного видения.

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[59c94т] **А. Е. Лукьянов** ~ В управлении людьми и служении Небу-Отечеству нет ничего лучшего, чем бережливость. ~ Если проявить бережливость - значит, заблаговременно позаботиться. ~ Заблаговременно позаботиться - значит, вдвое приумножить Дэ. ~ Если вдвое приумножить Дэ, то не будет непреодолимого. ~ Если не будет непреодолимого, ~ то никому не будет известен и его предел. ~ Если никому не будет известен его предел, ~ то можно овладеть царством. ~ Овладев Матерью-Родиной царства, ~ можно стать долговечным [вождем]. ~ (Вариант перевода: можно обеспечить долговечность [царству].) ~ Это и называется глубоким истоком, прочным корнем, вечно живущим и вечно существующим Дао.

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[59c95т] **Ян Хин-шун** ~ Управляя людьми и служа небу, лучше всего соблюдать воздержание. ~ Воздержание должно стать главной заботой. ~ Оно называется совершенствованием дэ. ~ Совершенствование дэ - всепобеждающее. ~ Всепобеждающее обладает неисчерпаемой силой. ~ Неисчерпаемая сила дает возможность овладеть страной. ~ Начало, при помощи которого управляется страна, долговечно и называется глубоким и прочным, вечно существующим дао.

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[59c96т] **Д. П. Конисси** ~ Для того чтобы служить небу и управлять людьми, всего лучше соблюдать воздержание. ~ Воздержание - это первая ступень добродетели, которая и есть начало нравственного совершенства. ~ Человек высокой нравственности преодолеет всякую трудность. ~ Глубина и могущество силы преодолевшего всякую трудность неизмеримы. ~ Он может быть владыкою мира. ~ Владыка мира и есть мать вселенной. ~ Мать вселенной будет жить вечно, ибо она имеет глубокий корень и крепкое основание.

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[59c97т] **В. В. Малявин** ~ В управлении людьми и служении Небу ~ Нет ничего лучше, чем быть бережливым. ~ Кто умеет беречь, первым изготовится. ~ Первым изготовиться означает копить Совершенство. ~ Кто умеет копить Совершенство, тот все превзойдет. ~ Если он все превзойдет, никто не будет знать, где его предел. ~ Кто не имеет предела, может владеть царством. ~ А кто владеет матерью царства, будет жить долго. ~ Вот что такое "глубокий корень, прочная основа", ~ Это Путь вечной жизни и долгого взгляда.

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[59c98т] **Б. Б. Виногродский** ~ Упорядочивание - люди. ~ Дела - Небо. ~ Нет ничего, что сравнится с бережливостью. ~ Будь только бережливым. ~ Это определяется: ~ Заранее воспринимать. ~ Заранее воспринимать. ~ Это определяется: ~ Двойное накопление Потенции. ~ Двойное накопление Потенции - тогда отсутствие не-преодолимого. ~ Отсутствие не-преодолимого - тогда никто не знает своего Предела. ~ Никто не знает своего предела - может быть наличие государства. ~ Наличие материнского принципа в государстве позволяет достичь длительности и долготы. ~ Это определяется: Глубокий корень, прочный ствол. ~ Путь длинной жизни и долгого видения.

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PSEUDO-CHAPTER **Sixty**

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[60c01т] **Robert G. Henricks** ~ Ruling a large state is like cooking small fish. ~ When you use the Way to govern the world, evil spirits won't have godlike power. ~ Actually, it's not that evil spirits won't have godlike power, ~ It's that their power will not harm men. ~ But it's not [just] that their power won't harm men, ~ The Sage, also, will not harm them. ~ Since these two do not harm others, ~ Therefore their Virtues intermingle and return to them.

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[60c02т] **John C. H. Wu** ~ RULING a big kingdom is like cooking a small fish. ~ When a man of Tao reigns over the world, demons have no spiritual powers. ~ Not that the demons have no spiritual powers, but the spirits themselves do no harm to men. ~ Not that the spirits do no harm to men, but the Sage himself does no harm to his people. ~ If only the ruler and his people would refrain from harming each other, all the benefits of life would accumulate in the kingdom.

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[60c03т] **D. C. Lau** ~ Governing a large state is like boiling a small fish. ~ When the empire is ruled in accordance with the way, ~ The spirits lose their potencies. ~ Or rather, it is not that they lose their potencies, ~ But that, though they have their potencies, they do not harm the people. ~ It is not only they who, having their potencies, do not harm the people, ~ The sage, also, does not harm the people. ~ As neither does any harm, each attributes the merit to the other.

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[60c04т] **R. L. Wing** ~ Leading a large organization is like cooking a small fish. ~ If the Tao is present in the world, ~ The cunning are not mysterious. ~ Not only are the cunning not mysterious, ~ Their mystery does not harm others. ~ Not only does their mystery not harm others, ~ The Evolved also do not harm others. ~ Since together they do no harm, ~ The Power returns and accumulates.

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[60c05т] **Ren Jiyu** ~ Governing a great state is like frying small fish (so frequent disturbance should be avoided). ~ Applying Tao to the kingdom can render ghosts harmless. ~ It is not that the ghosts cannot function, ~ But that the function cannot harm men. ~ It is not that the function cannot harm men, ~ But that the sage never harms men at all. ~ So, men and ghosts will not harm each other, ~ Therefore both (men and ghosts) praise the De of the sage.

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[60c06т] **Gia-fu Feng** ~ Ruling the country is like cooking a small fish. ~ Approach the universe with Tao, ~ And evil will have no power. ~ Not that evil is not powerful, ~ But its power will not be used to harm others. ~ Not only will it do no harm to others, ~ But the sage himself will also be protected. ~ They do not hurt each other, ~ And the Virtue in each one refreshes both.

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[60c07т] **Lok Sang Ho** ~ To govern a great nation ~ Is not much different from frying a small fish. ~ To govern a nation according to the Dao, ~ Even the demons will not show their influences. ~ Not that they have lost all their influences, ~ But their influences will do people no harm. ~ Not only do the influences of the evil spirits do people no harm. ~ The Sage will also do people no harm. ~ Since demons at one extreme, ~ through the Sage at the other extreme, ~ All do people no harm. ~ We can conclude that the Virtue has perfected its job.

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[60c08т] **Xiaolin Yang** ~ Governing a big country is like carefully cooking a small fish. ~ When the DAO rules, ghosts will not show their spirits. ~ Not only will the ghosts not show their spirits, but also the spirits will not hurt people. ~ Not only will the spirits not hurt people, but also the great men will not hurt people. ~ When neither the spirits nor the great men hurt people, the DE becomes natural and lasts long.

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[60c09т] **Walter Gorn Old**, FILLING THE THRONE ~ The state should be governed as we cook small fish, without much business. ~ Bringing the Tao to the governing of the Kingdom will give rest to the shades of the dead. ~ Not that the Spirits will be inactive, but that they will cease to trouble the people. ~ But what is of more importance, the wise ruler of the people will not hurt them. ~ And in so far as they do not interfere with one another, their influences conspire to the general good!

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[60c10т] **James Legge** ~ Governing a great state is like cooking small fish. ~ Let the kingdom be governed according to the Tao, and the manes of the departed will not manifest their spiritual energy. ~ It is not that those manes have not that spiritual energy, but it will not be employed to hurt men. ~ It is not that it could not hurt men, but neither does the ruling sage hurt them. ~ When these two do not injuriously affect each other, their good influences converge in the virtue (of the Tao).

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[60c11т] **David Hinton** ~ Govern a great nation as you would cook a small fish. ~ Use Way to rule all beneath heaven and spirits never become ghosts. ~ When spirits don't become ghosts, ghosts do people no harm. ~ When ghosts do people no harm, sages do them no harm. ~ And once humans and ghosts do each other no harm, they return together to Integrity.

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[60c12т] **Chichung Huang** ~ Governing a large state ~ Is like frying small fish. ~ Use the Tao to preside over the empire, ~ And its spirits will not be mischievous; ~ Not that its spirits will not be mischievous, ~ But that their mischief will not harm the people; ~ Not that their mischief will not harm the people, ~ But that a sage man never does any harm. ~ Since neither harms anyone, ~ Their favors will converge.

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[60c13т] **Ellen M. Chen** ~ Governing a great state, ~ Is like cooking small fish. ~ If you rule the world by Tao, ~ The ghosts (kuei) will lose their spiritual (shen) power. ~ Not that the ghosts lose their spiritual power, ~ But their spiritual power will not harm the people. ~ Not that their spiritual power will not harm the people, ~ But neither does the sage harm the people. ~ Since both are harmless, ~ Te flows back and forth [without impediment].

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[60c14т] **Lee Sun Chen Org** ~ Governing a big country is like cooking small fish unscathed [,as both are delicate matters that requires extraordinary caution]. ~ If one leads the world in accordance with Tao, his ghosts (antagonists) cannot be efficacious [in such a righteous society]; ~ Even if his ghosts are efficacious, [yet under the influence of Tao] they still cannot harm people; ~ A Sage would [under no circumstance] harm them either; ~ Because neither one would harm the other side, their Te shall be reciprocally beneficial to each other.

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[60c15т] **Tien Cong Tran** ~ Governing a big state is like cooking a small fish. ~ When a man of the Way reigns over the world, demons no longer have spiritual powers. ~ Not that the demons have no spiritual powers, but the spirits themselves do no harm to men. ~ Not that the spirits do no harm to men, but the sage himself does no harm to his people. ~ If the sage and his people refrain from harming each other, Virtue will return.

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[60c16t] **Thomas Z. Zhang** ~ Governing a big kingdom is like cooking small seafood. ~ With Tao as guidance, evils will never have their way. ~ It is actually not that the evils do not have their way, but that the evils will not hurt people. ~ Not only do Evils not hurt people, but also do not hurt the sage. ~ When both people and the sage are not hurt, Te is in dominance.

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[60c17t] **Arthur Waley** ~ Ruling a large kingdom is indeed like cooking small fish. ~ They who by Tao ruled all that is under heaven did not let an evil spirit within them display its powers. ~ Nay, it was not only that the evil spirit did not display its powers; neither was the Sage's good spirit used to the hurt of other men. ~ Nor was it only that his good spirit was not used to harm other men, the Sage himself was thus saved from harm. ~ And so, each being saved from harm, their 'powers' could converge towards a common end.

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[60c18t] **Richard John Lynn** ~ Ruling a large state is like cooking a small fish. ~ If one uses the Dao to oversee all under Heaven, the malign spirits there will lose their numinous power. ~ It is not that these malign spirits have no numinous power; ~ it is just that they will do no harm to the people. ~ It is not these numinous powers that do not harm the people but the sage, in fact, who does not harm the people. ~ It is because neither of these two cause any harm that they unite their virtues and revert to it.

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[60c19t] **Lin Yutang** ~ RULING A BIG COUNTRY ~ Rule a big country as you would fry small fish. ~ Who rules the world in accord with Tao ~ Shall find that the spirits lose their power. ~ It is not that the spirits lose their power, ~ But that they cease to do people harm. ~ It is not (only) that they cease to do people harm, ~ The Sage (himself) also does no harm to the people. ~ When both do not do each other harm, ~ The original character is restored.

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[60c20t] **Victor H. Mair** ~ Ruling a big kingdom is like cooking a small fish. ~ If one oversees all under heaven in accord with the Way, demons have no spirit. ~ It is not that the demons have no spirit, but that their spirits do not harm people. ~ It is not merely that their spirits do not harm people, but that the sage also does not harm them. ~ Now, ~ When neither harms the other, integrity accrues to both.

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[60c21t] **Tolbert McCarroll** ~ Governing a big country is like cooking a small fish. ~ Let all under heaven be governed in accordance with the Tao, ~ and demons will not manifest their power. ~ It is not that they lack power but rather they will not use their power to harm the people. ~ They are not the only ones who have power and do not use it to harm the people. ~ The True Person does not harm the people. ~ Whenever there is no harm done, ~ that power flows into the common Virtue.

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[60c22t] **David H. Li** ~ Govern a large state is like frying a small fish. ~ With Direction embracing the world, ghosts become ineffective. ~ It is not because ghosts become ineffective; ~ it is because their effect becomes inoffensive. ~ Not only have ghosts become inoffensive; ~ The sage has also become inoffensive. ~ With the two not inflicting harm, the people are showered with virtue.

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[60c23t] **Yasuhiko Genku Kimura** ~ Governing a big country is like cooking a small fish. ~ The more you stir the pot, the less the fish stays intact. ~ If the world is guided by the Tao, ~ Even evil spirits are rendered spiritless. ~ Not that evil spirits are in themselves spiritless, ~ But their spirits do not harm people. ~ Not only do evil spirits not harm people, ~ But powerful rulers also do not harm people. ~ When no harm is done from either side, ~ Virtue accrues to both and all return to pristine oneness.

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[60c24t] **Chou-Wing Chohan** ~ When ruling people, like serving heaven, the sage acts only in moderation. ~ Only with moderation can he learn the Tao in an instant. ~ This study is called "the rapid accumulation of a virtue." ~ Through the rapid accumulation of a virtue ~ He can overcome everything. ~ Since there is nothing he cannot overcome, ~ No one can know of his superiority. ~ Since no one knows of his superiority, ~ He can rule the country. ~ Since what he does when he acquires everything is identified with the mother, his days are extended. ~ Thus his roots are deep and his foundations strong, and he knows the way of longevity and immortality.

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[60c25t] **Man-Ho Kwok** ~ Ruling a big country ~ Is like cooking a small fish: ~ You have to handle it with care. ~ If a sage uses the Tao ~ Then evil forces have no power: ~ He doesn't harm people either. ~ Through te, you see ~ We have harmony.

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[60c26t] **Gu Zhengkun** ~ Ruling a large state resembles frying a small fish ~ (It is inappropriate to turn it over frequently). ~ When the Tao prevails in the world, ~ Even ghosts and spirits become harmless. ~ It is not that ghosts become harmless ~ But that their potencies can no longer harm people. ~ Not only ghosts become harmless, ~ Sages harm no people either. ~ Hence neither does any harm to the people ~ And both sages and ghosts help the people to enjoy the benefit of virtue.

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[60c27t] **Chao-Hsiu Chen** ~ Governing a large country is like cooking a small fish. ~ It is spoiled by too much interference. ~ When the ruler presents his country with Tao, Heaven will not harm him. ~ Not only will the curse not fall upon him, but it will not even cause harm to the people. ~ As the curse will not hurt the people, neither will the sage cause harm to the people. ~ Only because they do not hurt one another, will they blend their virtue.

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[60c28t] **Liu Qixuan** ~ Governing a big country is like cooking small fish: ~ Too much stirring will spoil the whole dish. ~ If the ruler governs the country by the Way, ~ The evil souls will not work against the society. ~ It is not that evil souls will have lost their influence, ~ But that their influence can do no harm to the living. ~ When evil souls can exert no bad influence from below, ~ Nor rulers harm people from above, ~ Then the Way will have extended far enough ~ To bring all the living back to their nature.

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[60c29t] **Shi Fu Hwang** ~ Governing A Great State ~ Lao Tze says, ~ Governing a great state is like cooking small fish. ~ The king of men knows to pacify his kingdom by using the Tao; ~ the dead men's ghosts will not manifest their spiritual energy. ~ Not only will those ghosts not manifest their spiritual energy, but they will not hurt men. ~ Not only will they hurt men, even the sage in exercise of his government will not disturb those ghosts. ~ As these two do not injuriously affect each other, so in the Tao's attribute, the living and the departed both find their rest places.

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[60c30t] **Ch'u Ta-Kao** ~ Govern a great state as you would cook a small fish (do it gently). ~ Let Tao reign over the world, and no spirits will show their ghostly powers. ~ Not that the spirits have no more powers, ~ But their powers will not harm men. ~ Neither will they harm men, ~ Nor will the Sage harm the people. ~ Inasmuch as none of them harms anybody, ~ Therefore virtue belongs to them both.

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[60c31t] **Paul J. Lin** ~ To rule a large nation is as to cook a small fish. ~ In a world with Tao prevailing, ~ Ghosts will not become goblins. ~ Not that ghosts will not become goblins, ~ But God will not hurt the people; ~ Not that God will not hurt the people, ~ But the Sage will not hurt them either. ~ When both will not hurt each other, ~ All virtue will converge to them.

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[60c32t] **Michael LaFargue** ~ Governing a large state is like cooking a small fish. ~ Rule the world by Tao, ~ then ghosts will not take to haunting. ~ It is not that the ghosts will not haunt, ~ their haunting will cause no hurt to humankind. ~ (It's not only that their haunting will not hurt humankind, ~ the Wise Person also does not cause hurt to them. ~ These two do not hurt each other.) ~ Yes, Te unifies and restores.

* * *

[60c33t] **Cheng Lin** ~ To govern a large State is as easy as frying small fishes. ~ When one rules an Empire according to Truth, the spirits become powerless. ~ Not only the spirits, but also the gods are powerless to do harm to men. ~ Not only the gods, but also the Sages are powerless to do harm to men. ~ When these do not do harm to one another, their inherent qualities will enable them to arrive at a common end.

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[60c34t] **Yi Wu** ~ Govern a big country as if cooking a small fish. ~ Reign over the world with the Way, ~ Then its demons will have no spiritual power. ~ Not that demons are not spiritually powerful, ~ But their spiritual powers will not harm people. ~ Not that their spiritual powers cannot harm people, ~ But, because the sage also will not harm people, ~ Neither harms the other. ~ Therefore, they return to virtue together.

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[60c35t] **Han Hiong Tan** ~ Governing a big country is akin to frying a small fish. ~ When the power of Dao is prevalent, ~ Even the demons become impotent. ~ Although the demons continue to possess magical power, ~ Their power is rendered innocuous. ~ Hence, the demons cannot harm people. ~ The sage also does not harm people. ~ Both do not interfere with people. ~ Thus by sticking to non-intervention, both let their virtues merge together.

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[60c36t] **Hua-Ching Ni** ~ Managing a big country is like cooking small fish. ~ The more you stir them, the less their shape can be maintained. ~ When one applies the subtle Way of the universe to the world, ~ all high spirits unite and harmonize their potencies. ~ Thus, they do not harm people. ~ All the world's leaders know to merge with the great Oneness, ~ thus all people are preserved from harm. ~ When the subtle Way of the universe is all pervading, ~ there is no longer any distinction between subject and object, ~ between spiritual and material, ~ between holy and unholy. ~ All energies merge into harmonious Oneness.

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[60c37t] **Chang Chung-yuan** ~ When Tao prevails in the world, evil loses its power. ~ It is not that evil no longer possesses spiritual power. ~ It is that its power does not damage men. ~ Indeed, it is not that its power does not damage men. ~ It is primarily that the ruler does not become harmful to men. ~ When opposites no longer damage each other, ~ Both are benefitted through the attainment of Tao.

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[60c38t] **Henry Wei** ~ Maintaining One's Position ~ Chu Wei ~ Ruling a big country is like frying a little fish. ~ When Tao is made to prevail in the world, ~ Evil spirits will lose their supernal power. ~ Not that they lose their supernal power, ~ But rather that the supernal power does no harm to people. ~ Not only the supernal power does no harm to people, ~ The Sage (Ruler) also will do no harm. ~ As both do not mutually cause any harm, ~ Virtue reverts to all parties respectively.

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[60c39t] **Ha Poong Kim** ~ Governing a large state ~ Is like boiling a small fish. ~ When you rule all under Heaven according to Tao, ~ The spirits of the dead cease to exercise supernatural power. ~ It is not that they cease to exercise supernatural power. ~ Their supernatural power does not harm the people. ~ It is not simply that their supernatural power does not harm the people. ~ The sage, too, does not harm the people. ~ Since neither of them harms the people, ~ Their Te, united, returns.

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[60c40t] **Tao Huang** ~ Governing a large country is like cooking a small fish. ~ If Tao is utilized to manage the society, its ghost will not become spirit. ~ Not that ghost is not spiritual, but that the spirit harms no people; ~ Not only does the spirit harm not the people, but that the sage is harmless. ~ As those two cause no harm, they are united in Action.

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[60c41t] **Tang Zi-chang** ~ To rule a big country should be so simple like cooking small fish. ~ When the world rule is approaching Dao: ~ The Ghost and Spirit will not necessarily be divine. ~ It is not that the Ghost and Spirit will not necessarily be divine but the divine will not be utilized to threaten people with harm. ~ Not only the divine should not threaten people with harm, the Sage ruler should not threaten people with harm either. ~ When those two (state and religion) do no harm to each other, both will achieve the same goal - Return to Nature.

* * *

[60c42t] **Wing-tsit Chan** ~ Ruling a big country is like cooking a small fish. ~ If Tao is employed to rule the empire, ~ Spiritual beings will lose their supernatural power. ~ Not that they lose their spiritual power, ~ But their spiritual power can no longer harm people. ~ Not only will their supernatural power not harm people, ~ But the sage also will not harm people. ~ When both do not harm each other, ~ Virtue will be accumulated in both for the benefit

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(of the people).

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[60c91т] **И. И. Семененко** ~ Править великим государством - это как готовить кушанье из мелкой рыбы. ~ Когда правят Поднебесной на основе Дао, души умерших не имеют чудотворной силы. ~ Они не только не имеют чудотворной силы, но и не наносят вреда людям. ~ Не только души не наносят вреда людям, но и Премудрый человек не причиняет вреда людям. ~ А так как обе стороны друг другу не чинят вреда, их добродетели между собой соединяются.

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[60c92т] **А. А. Маслов** ~ Управление большим государством подобно варке мелкой рыбёшки. ~ Когда управление Поднебесной согласно с Дао, даже духи утрачивают своё могущество. ~ Но даже если они и не теряют своего могущества, то хотя бы не вредят людям. ~ И если даже духи не вредят людям, то и мудрецы не могут им повредить. ~ А поскольку они не вредят друг другу, то и Благость их, сочетаясь, восходит [к Дао].

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[60c93т] **Е. А. Торчинов** ~ Управлять большим государством - все равно что готовить блюдо из мелкой рыбы. ~ Если посредством Дао-Пути власть над всей Поднебесной обрести, то нави не будут обладать божественностью. ~ И не только нави Поднебесной не будут обладать божественностью, но и сами божества не смогут навредить народу. ~ Но не только сами божества не смогут навредить народу, совершенномудрый тоже не сможет навредить народу. ~ А коль эти двое навредить народу не смогут, благие силы их соединятся и возвратятся к людям на их благо.

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[60c94т] **А. Е. Лукьянов** ~ Управление великим царством подобно приготовлению мелкой рыбы. ~ Тот, кто посредством Дао служит Поднебесной, ~ у того душа не [ранит (?)] дух. ~ И не только его душа не [ранит (?)] дух, ~ но и его дух не ранит людей. ~ Да и не только его дух не ранит людей, ~ но и совершенномудрый человек тоже не ранит людей. ~ А поскольку обе стороны не ранят друг друга, ~ то они связаны друг с другом Дэ (Добродетелью).

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[60c95т] **Ян Хин-шун** ~ Управление большим царством напоминает приготовление блюда из мелких рыб. ~ Если Поднебесной управлять, следуя дао, то злые духи [умерших] не будут действовать. ~ Но злые духи не только не будут действовать, они также не смогут вредить людям. ~ Не только они не смогут вредить людям, но и совершенномудрые не смогут вредить людям. ~ Поскольку и те и другие не смогут вредить людям, их дэ соединятся друг с другом.

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[60c96т] **Д. П. Конисси** ~ Управление великой страной напоминает приготовление вкусного блюда из мелких рыб. ~ Когда святой муж будет управлять страною, то злой дух перестанет быть богом. ~ Это, впрочем, не значит, что злой дух перестанет быть богом (или духом), - но люди не будут терпеть вреда от него. ~ Святой муж никому не сделает вреда и никто не повредит ему. ~ Поэтому нравственность святого мужа все более и более усовершенствуется.

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[60c97т] **В. В. Малявин** ~ Управлять большим царством - все равно что варить мелкую рыбу. ~ Если мир упорядочивать посредством Пути, ~ Злые духи лишатся власти над душами. ~ Не то чтобы в них не было духовной силы, ~ Но их сила не сможет больше вредить людям. ~ И не только их сила не будет вредить людям, ~ Но и премудрый человек не будет вредить им. ~ Коль эти оба не будут причинять друг другу вред, ~ Их совершенства сольются и в себе упокоятся.

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[60c98т] **Б. Б. Виногродский** ~ Порядок в большом государстве отражается в приготовлении мелкой рыбешки. ~ Посредством Пути управляют Поднебесной - ~ их бесы не обожествляются. ~ Суть не в том, чтобы их бесы не обожествлялись, а в том, чтобы их божественность не вредила людям. ~ Суть не в том, чтобы их божественность не вредила людям, а в том, чтобы человек мудрости тоже не вредил людям. ~ Пусть в паре не возникают отношения взаимного уничтожения. ~ Причинность: ~ Тогда Потенция, соединившись, возвращается.

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PSEUDO-CHAPTER **Sixty-One**

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[61c01т] **Robert G. Henricks** ~ The large state is like the lower part of a river; ~ It is the female of the world; ~ It is the meeting point of the world. ~ The female constantly overcomes the male with tranquility. ~ Because she is tranquil, therefore she is fittingly underneath. ~ The large state - if it is below the small state, then it takes over the small state; ~ The small state - if it is below the large state, then it is taken over by the large state. ~ Therefore some by being low take over, ~ And some by being low are taken over. ~ Therefore the large state merely desires to unite and rear others; ~ While the small state merely desires to enter and serve others. ~ If both get what they want, ~ Then the large {state} should fittingly be underneath.

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[61c02т] **John C. H. Wu** ~ A GREAT country is like the lowland toward which all streams flow. ~ It is the Reservoir of all under heaven, the Feminine of the world. ~ The Feminine always conquers the Masculine by her quietness, by lowering herself through her quietness. ~ Hence, if a great country can lower itself before a small country, it will win over the small country; ~ and if a small country can lower itself before a great country, it will win over the great country. ~ The one wins by stooping; the other, by remaining low. ~ What a great country wants is simply to embrace more people; ~ and what a small country wants is simply to come to serve its patron. ~ Thus, each gets what it wants. ~ But it behooves a great country to lower itself.

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[61c03т] **D. C. Lau** ~ A large state is the lower reaches of a river - ~ The place where all the streams of the world unite. ~ In the union of the world, ~ The female always gets the better of the male by stillness. ~ Being still, she takes the lower position. ~ Hence the large state, by taking the lower position, annexes the small state; ~ The small state, by taking the lower position, affiliates itself to the large state. ~ Thus the one, by taking the lower position, annexes; ~ The other, by taking the lower position, is annexed. ~ All that the large state wants is to take the other under its wing; ~ All that the small state wants is to have its services accepted by the other. ~ If each of the two wants to find its proper place, ~ It is meet that the large should take the lower position.

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[61c04т] **R. L. Wing** ~ A large organization should flow downward ~ To intersect with the world. ~ It is the female of the world. ~ The female always overcomes the male by stillness; ~ Through stillness, she makes herself low. ~ Thus if a large organization ~ Is lower than a small organization, ~ It can receive the small organization. ~ And if a small organization ~ Stays lower than a large organization, It can receive the large organization. ~ Therefore one receives by becoming low; Another receives by being low. ~ Yet what a large organization desires ~ Is to unite and support others. ~ And what a small organization desires ~ Is to join and serve others. ~ So for both to gain the position they desire, The larger should place itself low.

* * *

[61c05т] **Ren Jiyu** ~ A great state lies lower (like rivers and seas into which all streams run), ~ To it all things under Heaven tend, It considers itself as the female under Heaven. ~ The female always overcomes the male by stillness, because it is still and lies lower. ~ Therefore, a great state can, by lowering itself to small states, make the small states rely upon the big states. ~ Small states can, by lowering themselves to a great state, win trust from it. ~ Thus a great state sometimes makes small states rely upon it by lowering itself, ~ And sometimes, small states win the trust from a great state only by lowering themselves. ~ What the great state desires is to lead the small states, ~ And what the small states desire is to serve the great state. ~ Then each side gets what it desires, ~ But the great state should especially learn to lower itself.

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[61c06т] **Gia-fu Feng** ~ A great country is like low land. ~ It is the meeting ground of the universe, ~ The mother of the universe. ~ The female overcomes the male with stillness, ~ Lying low in stillness. ~ Therefore if a great country gives way to a smaller country, ~ It will conquer the smaller country. ~ And if a small country submits to a great country, ~ It can conquer the great country. ~ Therefore those who would conquer must yield, ~ And those who conquer do so because they yield. ~ A great nation needs more people; ~ A small country needs to serve. ~ Each gets what it wants. ~ It is fitting for a great nation to yield.

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[61c07т] **Lok Sang Ho** ~ Big nations should be like a stream that flows low. ~ In relating to other nations under heaven. ~ They should be like a female animal. ~ Female animals often lie low and still. ~ By doing so they win over male animals. ~ Big nations that take on a lower profile than small nations ~ will win the adherence of small nations. ~ Small nations that take on a lower profile than big nations ~ will win the assistance from the big nations. ~ Big nations keep low and get what they want. ~ Small nations keep low and get what they want. ~ Big nations(with an abundance of land) want to have a bigger population. ~ Small nations(with a shortage of land) want to have more jobs. ~ If big nations keep low, both the needs of big nations ~ and those of the small will be fulfilled.

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[61c08т] **Xiaolin Yang** ~ When governing a big country, you should be humble, ~ Like the lowest point where water meets, or like the females of the world. ~ Females always overcome males by being peaceful; being peaceful is humble. ~ Therefore, if a big country humbles itself to a small country, it can lead the small country; ~ If a small country humbles itself to a big country, it can get help from the big country. ~ So, humbleness leads either to leading a small country or to getting help from a big country. ~ A big country always wants to lead a small country, ~ A small country always wants to get help from a big country; ~ They can achieve their goals by being humble. ~ So the big should be humble.

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[61c09т] **Walter Gorn Old**, THE VIRTUE OF HUMILITY ~ The kingdom, like a river, becomes great by being lowly; it is thereby the centre to which all the world tends. ~ It is similar in the case of woman: ~ She conquers man by continual quietness. ~ And quietness is the same as submission. ~ Therefore a great state, by condescension to those beneath it, may gain the government of them. ~ Likewise a small state, by submission to one that is greater, may secure its alliance. ~ Thus the one gains adherence, and the other obtains favours. ~ Although the great state desires to annex and to nourish others, yet the small state desires to be allied to and serve the greater. ~ Thus both will be satisfied, if only the greater will condescend.

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[61c10т] **James Legge** ~ What makes a great state is its being (like) a low-lying, down-flowing (stream); ~ - it becomes the centre to which tend (all the small states) under heaven. ~ (To illustrate from) the case of all females: ~ - the female always overcomes the male by her stillness. ~ Stillness may be considered (a sort of) abasement. ~ Thus it is that a great state, by condescending to small states, gains them for itself; ~ and that small states, by abasing themselves to a great state, win it over to them. ~ In the one case the abasement leads to gaining adherents, in the other case to procuring favour. ~ The great state only wishes to unite men together and nourish them; ~ a small state only wishes to be received by, and to serve, the other. ~ Each gets what it desires, but the great state must learn to abase itself.

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[61c11т] **David Hinton** ~ A great nation flows down into ~ the place where all beneath heaven converges, ~ the female of all beneath heaven. ~ In its stillness, female lies perpetually low, and there perpetually conquers male. ~ A great nation that puts itself below a small nation takes over the small nation, ~ and a small nation that puts itself below a great nation gives itself over to the great nation. ~ Some lie low to take over, and some lie low to give over. ~ A great nation wanting nothing more than to unite and nurture the people and a small nation wanting nothing more than to join and serve the people: they both succeed in what they want. ~ Great things lie low and rest content.

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[61c12т] **Chichung Huang** ~ A large state is the lower stream, ~ The female to all under heaven, ~ The converging point of all under heaven. ~ The female constantly uses stillness ~ To overcome the male. ~ As she is still, ~ It is proper that she stay low. ~ Therefore, if a large state ~ Stays low to a small state, ~ It wins the small state; ~ If a small state ~ Stays low to a large state, ~ It is won by the large state. ~ Therefore, one stays low to win; ~ One stays low to be won. ~ Therefore, the large state ~ Merely wishes to annex and feed the other; ~ The small state ~ Merely wishes to join and serve the other. ~ If each

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is to have its wish, ~ The large state should stay lower.

* * *

[61c13t] **Ellen M. Chen** ~ A large state is down stream (hsia liu). ~ Where the rivers under heaven (t'ien hsia) converge, ~ Is the female (p'in) under heaven. ~ The female always wins the male (mou) by stillness (ching), ~ By stillness it is low-lying (hsia). ~ Therefore, by being low-lying (hsia) to a small state, ~ A large state acquires (ch'ü) a small state. ~ By lowering (hsia) itself to a large state, ~ A small state acquires a large state. ~ The one acquires by being low-lying (hsia), ~ The other acquires by lowering (hsia). ~ A large state without overstepping its boundary (pu kuo), ~ Wishes to keep others under its wings. ~ A small state without overstepping its boundary (pu kuo), ~ Wishes to offer service to others. ~ Now both are granted their proper wishes, ~ It is fitting that a large state takes the low (hsia) place.

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[61c14t] **Lee Sun Chen Org** ~ A big country was formed by being at the right position, i.e. like the waterway at the lowest position where other waterways (small countries) converged together spontaneously; ~ Diplomacy in this world was generally conducted similar to the manner a cow took an initiative to tempt an ox; ~ The fact was that the ox was led to believe deceptively that serenely passive cow was the weaker [party to be mastered]. ~ Therefore: ~ If a big country deals with small countries by taking the lower position [for currents to flow in], then it would secure small countries [with ease]; ~ If a small country negotiates with a big country, by positioning itself in the lower [passive] position, it could insinuate big country to yield to its needs; ~ One country may lower itself in order to take possession of another country, or one country may insinuate itself into favor through submissiveness [it all depends on the circumstance]. ~ A big country should not press onward too far its intention to lord over people of small countries; ~ A small country should not let itself be overridden by its intention to yield to the big country; ~ Accordingly, when a big country and a small country each has achieved its intended purpose respectfully, the big country should try harder to be modest.

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[61c15t] **Tien Cong Tran** ~ A great country is like the low stream. ~ It is where the world flows together. ~ It is the feminine of the world. ~ The feminine always conquers the masculine by her quietness; she is in a lower place by her quietness. ~ Hence, if a big state is below a small state, it will win over the small state. ~ If a small is below a big state, it will win over the big state. ~ The one wins by lowering itself; the other, by remaining low. ~ What a great state wants is simply to embrace and protect more people. ~ What a small country wants is simply to participate and to submit its patron. ~ Thus, each gets what it wants. ~ But it behooves a big state to lower itself.

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[61c16t] **Thomas Z. Zhang** ~ A great kingdom is like the mouth of rivers; it is like the female, or the hub of the world. ~ Females frequently win males with their serenity. ~ Serenity means humbleness. ~ Therefore when a great kingdom is humble, it wins small kingdoms. ~ When a small kingdom is humble, it wins great kingdoms. ~ This is why with humbleness one can win and will win. ~ A great kingdom should not excessively conquer. ~ A small kingdom should avoid undue vassalage. ~ In order for both great and small kingdoms to have their wishes, it is better for great kingdoms to be humble.

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[61c17t] **Arthur Waley** ~ A large kingdom must be like the low ground towards which all streams flow down. ~ It must be a point towards which all things under heaven converge. ~ Its part must be that of the female in its dealings with all things under heaven. ~ The female by quiescence conquers the male; by quiescence gets underneath. ~ If a large kingdom can in the same way succeed in getting underneath a small kingdom then it will win the adherence of the small kingdom; ~ and it is because small kingdoms are by nature in this way underneath large kingdoms that they win the adherence of large kingdoms. ~ The one must get underneath in order to do it; ~ the other is underneath and therefore does it. ~ What large countries really need is more inhabitants; ~ and what small countries need is some place where their surplus inhabitants can go and get employment. ~ Thus each gets what it needs. ~ That is why I say the large kingdom must 'get underneath'.

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[61c18t] **Richard John Lynn** ~ A large state is a catchment into which flow occurs. ~ It is where all under Heaven unite. ~ It is the female for all under Heaven. ~ The female always conquers the male because of quietude. ~ She is able to take the low position because of quietude. ~ Thus the large state, by placing itself beneath the small state, ~ Consequently takes over the small state. ~ The small state, by placing itself beneath the large state, subsequently is taken over by the large state. ~ Thus some, by taking a place beneath, take over, and some, by taking a place beneath, are taken over. ~ The large state should desire nothing more than to bring people together and nurture them, and the small state should desire nothing more than to join in and serve people. ~ In order that both obtain what they desire, it is fitting that the large one place itself beneath.

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[61c19t] **Lin Yutang** ~ BIG AND SMALL COUNTRIES ~ A big country (should be like) the delta low-regions, ~ Being the concourse of the world, ~ (And) the Female of the world. ~ The Female overcomes the Male by quietude, ~ And achieves the lowly position by quietude. ~ Therefore if a big country places itself below a small country, ~ It absorbs the small country; ~ (And) if a small country places itself below a big country, ~ It absorbs the big country. ~ Therefore some place themselves low to absorb (others), ~ Some are (naturally) low and absorb (others). ~ What a big country wants is but to shelter others, ~ And what a small country wants is but to be able to come in and be sheltered. ~ Thus (considering) that both may have what they want, ~ A big country ought to place itself low.

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[61c20t] **Victor H. Mair** ~ A large state is like a low-lying estuary, ~ the female of all under heaven. ~ In the congress of all under heaven, ~ the female always conquers the male through her stillness. ~ Because she is still, it is fitting for her to lie low. ~ By lying beneath a small state, ~ a large state can take over a small state. ~ By lying beneath a large state, ~ a small state can be taken over by a large state. ~ Therefore, ~ One may either take over or be taken over by lying low. ~ Therefore, ~ The large state wishes only to annex and nurture others; ~ The small state wants only to join with and serve others. ~ Now, ~ Since both get what they want, ~ It is fitting for the large state to lie low.

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[61c21t] **Tolbert McCarroll** ~ A great country is like the low lands where all the streams unite. ~ In all things under heaven the female overcomes the male by her stillness, ~ and because she is still she lies below. ~ Hence, ~ if the great country will take the low place ~ it will win over the little country. ~ If the little country will take the low place ~ it will win over the great country. ~ Thus, ~ the one gets below and prospers ~ and the other remains below and prospers. ~ All that the great country wants is more people. ~ All that the little country wants is a place for its people to go and to be employed. ~ If each is to get what it wants ~ it is necessary for the great country to take the low place.

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[61c22t] **David H. Li** ~ A great nation is like a down-stream - the feminine to the world, the rendezvous of the world. ~ The feminine frequently wins over the masculine with serenity. ~ Serenity is obsequiousness. ~ Thus, ~ a great nation, obsequious to a small nation, gains the small nation; ~ a small nation, obsequious to a great nation, gains the great nation. ~ Thus, one is obsequious in order to gain. ~ Or, one is obsequious because it needs to gain. ~ A great nation is not to be too keen on conquering. ~ A small nation is not to be too keen on acquiescing. ~ Since each gains what each desires, it is better for the great nation to be obsequious.

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[61c23t] **Yasuhiko Genku Kimura** ~ A great country is like a low-lying estuary, ~ A place where the myriad streams of the world come together. ~ She is also like a receptive female drawing in an eager male. ~ The female always conquers the male through her stillness, ~ Because she knows how to lie low through her stillness. ~ Thus, ~ a great country can win over a small country by lying low. ~ A small country can also win over a great country by lying low. ~ Therefore, one may either win over or be won over by taking the lower position. ~ A great country only wants to embrace and nourish more people. ~ A small country only wants to be embraced and serve her benefactor. ~ Thus, both can achieve their ends by practicing humility. ~ Therefore, especially a great country must practice humility.

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[61c24t] **Chou-Wing Chohan** ~ Govern a large country as you would cook a small fish, gently. ~ Let the Tao govern the world, and spirits will not roam freely. ~ This does not mean that spirits will not have powers, ~ But rather that their powers will not harm people. ~ They will not harm people, ~ Nor will the sage harm people. ~ When neither he nor they harm anybody, ~ The virtue belongs to both of them. ~ When the Tao governs the world, the spirits are not known as spirits and the sage is not considered a sage, says Wang-Pi.

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[61c25t] **Man-Ho Kwok** ~ A great country is like a low-lying estuary - ~ It is a place where all the lesser streams mingle and merge. ~ Everything comes together there … ~ And a woman wins her man: how does she do it? ~ By using the power of her yin like an anchor, ~ A still deep bowl into which it all flows. ~ This is passiveness. ~ So if a great country takes a low place ~ It wins over the trust of a smaller state; ~ And if a small country shows humility ~ It wins the trust of a whole nation. ~ And it's like this: ~ those who want to win must yield, ~ And those who are yielding should stay where they are. ~ A great country needs to grow: ~ A small one needs protection. ~ That way, everyone gets what they want - ~ when the greater learns to be below.

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[61c26t] **Gu Zhengkun** ~ A large state should play the role of female, ~ Just like the lowest reaches of a river ~ Where all the other streams meet. ~ The female always conquers the male by motionlessness, ~ Because the motionless female always takes the lower position. ~ Hence the large state can annex the small one by taking the lower position (being modest); ~ The small state can gain the trust of the large one by taking the lower position, ~ The case being either the former or vice versa. ~ The large state wants to put the small one under its protection, ~ The small state wants to be shielded by the large one, ~ Thus both can satisfy their wishes, ~ But the large state should be more willing to take the lower position.

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[61c27t] **Chao-Hsiu Chen** ~ When a large country is like water, ~ which runs towards lower places, ~ all the other countries will unite with it. ~ In the unity of the world, the female always overcomes the male with stillness. ~ The stillness is akin to the lower position - that is how a large country can be respected by a small country and conquer it. ~ And if a small country takes the lower position and allows itself to be influenced by the large country, the small can conquer the large. ~ That is why by being lower to take, or lower to be taken, ~ a large country only tries to annex a small one and a small country only tries to protect its people. ~ They both find what they want. ~ Therefore it is fitting for a large country to be the lower one.

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[61c28t] **Liu Qixuan** ~ A big country should position itself low ~ So as to be the world's mother ocean. ~ The biggest producer is for ever still and peaceful, ~ Dissolves all the commotions with her stillness, ~ And keeps her lowness with her stillness, too. ~ Therefore, if a big country can be humble toward a small one, ~ It will win over the small country. ~ If a small country can be humble toward a big one, ~ It will win over the big country. ~ Thus, countries either lower themselves to win over others ~ Or lower themselves to be tolerated by others. ~ A big country's purpose is to support all kinds of people. ~ A small country's purpose is to gain support to serve people. ~ To satisfy the two purposes, ~ The big country should be more yielding in attitude.

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[61c29t] **Shi Fu Hwang** ~ The Large And Small States ~ Lao Tze says, ~ Like water, a large state should keep a low profile as it goes down stream, in order that it becomes the pivot of the world. ~ The female is the master of the world. ~ The female always overcomes the male by being still. ~ Stillness may be considered as a sort of abasement. ~ Thus a large state, by abasing itself to smaller states, annexes the small states; ~ while small states, by abasing themselves, affiliate themselves with larger states. ~ In one case the abasement leads to gaining allies, in the other case it procures favors. ~ The large state wishes only to increase population; ~ small states wish only to be guarded. ~ Each gets what it desires, but the large state must learn to abase itself first.

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[61c30t] **Ch'u Ta-Kao** ~ A great state is the world's low-stream (to which all the river flows down), the world's field and the world's female. ~ The female always conquers the male by quietude, which is employed as a means to lower oneself. ~ Thus a great state lowers itself towards a small state before it

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takes over the small state. ~ A small state lowers itself towards a great state before it takes over the great state. ~ Therefore some lower themselves to take, while others lower themselves to gather. ~ A great state wishes nothing more than to have and keep many people, and a small state wishes nothing more than to get more things to do. ~ When the two both mean to obtain their wishes, the greater one should lower itself.

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[61c31t] **Paul J. Lin** ~ A large state is like the low land; ~ It is the focus point of the world ~ And the female of the world. ~ The female always conquers the male by serenity. ~ In serenity, she puts herself low. ~ Therefore, the large state puts itself beneath the small state, ~ And thereby absorbs the small state. ~ The small state puts itself under the large state, ~ And thereby joins with the large state. ~ Therefore, one either puts himself beneath to absorb others, ~ Or puts himself under to join with others. ~ What the large state wants is no more than to feed the people. ~ What the small state wants is no more than to join and serve the people. ~ Both have their needs satisfied. ~ Thus the large ought to stay low.

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[61c32t] **Michael LaFargue** ~ The great state is a low and easy, ~ woman for the world, ~ the one the whole world unites with. ~ Femininity always overcomes Masculinity, by Stillness, ~ in Stillness it takes the low place. ~ Yes: ~ A great state, ~ by putting itself lower than the smaller state, ~ will win out over the smaller state. ~ A small state, ~ by putting itself lower than the great state, ~ will win out over the great state. ~ Yes: ~ One puts itself lower so it will win out, ~ if the other gets lower, then it will win. ~ (A great state has no further desire, ~ than to embrace and protect other states. ~ A small state has no further desire, ~ than to enter and serve other states. ~ So both get what they want.) ~ The greatest should be the lowest.

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[61c33t] **Cheng Lin** ~ In order to govern a large State, one must practise humility. ~ The father of an Empire should behave as though he were the mother. ~ The female willing to occupy a subordinate position uses quietude to subjugate the male. ~ Thus, ~ when a large State is humble, it can win over the small States; ~ when a small State is humble, it can win over the large States. ~ In the case of the large States, humility makes them desirous of protecting all men, and no more. ~ In the case of the small States, humility makes them desirous of serving all men, and no more. ~ These obtain what they desire because they practise humility.

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[61c34t] **Yi Wu** ~ A big state puts itself in the low place: ~ It is the focal point of the world ~ And the female of the world. ~ The female constantly wins over the male by her tranquility. ~ Tranquility is regarded as the low place; ~ Therefore, a big state, by lowering itself beneath a small state, ~ Can have the small state. ~ The small state, by lowering itself beneath a big state, ~ Can be taken to the big state's heart. ~ Therefore, one puts itself low to take, ~ and the other puts itself low to be accepted. ~ The big state wants only to embrace more people; ~ The small state wants only to join and serve the big state; ~ Thus, both have satisfied their needs. ~ The big one is right to put itself in the low place.

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[61c35t] **Han Hiong Tan** ~ When a great nation takes a low profile, it becomes the hub of small nations. ~ Dao is the world's mystic female. ~ The mystic female triumphs over the male by her quietude. ~ Her characteristics are quietude and humility. ~ If the larger nation is humble, it will gain the trust of the smaller nations and absorb them. ~ By being compliant, the smaller nations will gain protection from the larger nation. ~ Both need to take a lowly position to gain control or to be protected. ~ The large nation aims to embrace and expand. ~ The smaller nation wishes to gain protection and to prosper. ~ Although they both aim to achieve their respective objectives, the larger nation should still take the lower profile.

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[61c36t] **Hua-Ching Ni** ~ A great country is like the lower regions of a river: a place where all the streams of the world unite. ~ She is the mother of the world. ~ The peaceful and feminine always overpowers the masculine. ~ Being peaceable, one takes the lower position. ~ Hence, if a great country can lower itself to greet a small country, ~ it will win the friendship and trust of the small country. ~ If a small country can lower itself to greet a great country, ~ it will win the friendship and support of the great country. ~ One wins by taking the lower position, ~ while the other wins by remaining low. ~ Thus, if each is to find its proper place, ~ the one that is great must place itself low and offer help.

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[61c37t] **Chang Chung-yuan** ~ A greater nation must be humble and like a reservoir ~ Where all the waters join together. ~ It is the passivity of the universe. ~ Passivity always prevails over activity through quiescence. ~ Quiescence is humble before activity. ~ When a greater nation is humble before a lesser nation, ~ It prevails over the lesser nation. ~ When a lesser nation is humble before a greater nation, ~ It prevails over the greater nation. ~ Thus, by being humble one prevails over others. ~ Or, by being originally in a lower position, ~ One prevails over others. ~ A greater nation simply likes to bring people together ~ And to nurture them. ~ A lesser nation simply likes to participate ~ And work together with others. ~ In this way, both have what they like, ~ But the greater nation must be humble.

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[61c38t] **Henry Wei** ~ Virtue of Humility ~ Ch'ien Teh ~ A great country should assume a low position. ~ Being the hub of the world, ~ It should play the part of the Female. ~ The Female always employs quiescence ~ To subdue the Male, and takes a low position. ~ Therefore, a big country, stooping low, ~ Will win over a small country; ~ And a small country, staying low, ~ Will win over a big country. ~ Therefore, some stoop low to conquer, ~ And some stay low to conquer. ~ What a big country wants is merely ~ To absorb and support more people; ~ What a small country wants is merely ~ To enter a big country to offer services. ~ For each of the two to get what it wants, ~ The big country, therefore, should be lowly.

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[61c39t] **Ha Poong Kim** ~ The large state is the lower reaches of a river, ~ The place where all under Heaven meets - ~ The female of all under Heaven. ~ The female always overcomes the male by stillness. ~ With stillness she plays the lower part. ~ Therefore, when the large state plays the lower part toward the small state, ~ It takes the small state. ~ When the small state plays the lower part toward the large state, ~ It takes the large state. ~ Therefore some take by playing the lower part; ~ Some are taken by playing the lower part. ~ The large state merely wants to unite with the other and nurture it; ~ The small state merely wants to join and serve the other. ~ Each gets what it wants. ~ It is right that the large state should play the lower part.

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[61c40t] **Tao Huang** ~ A great nation flows downwardly, it is the mother of the world and the integration of the world. ~ The mother is always tranquil and overcomes the male by her tranquility, so she benefits the world. ~ A great nation relies on a low position to take over a small nation. ~ A small nation, being in a low position, is taken over by a great nation. ~ So being lower allows taking over or being taken over. ~ Being a great nation only desires to unify the people. ~ Being a small nation only seeks people's business. ~ They both get what they want, but the greater is being lower.

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[61c41t] **Tang Zi-chang** ~ To conduct a policy of a large country should be like a valley staying in the lower ground. ~ To conduct international affairs the best policy, is to be humble and non-aggressive (inactive). ~ Everyplace under the sun, all females outsmart the males by inaction. ~ Be inactive and be humble. ~ Therefore, the large country which is humble before the small country will lead the small country. ~ The small country which is humble before the large country will please the large country. ~ Thus sometimes a country unites the world by being humble and sometimes a country becomes humble in order to unite the world. ~ What a great country wants is no more than to lead more people. ~ What the small country wants is no more than to serve others. ~ To let both of them get what they want is simply to insure that the large country be humble.

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[61c42t] **Wing-tsit Chan** ~ A big country may be compared to the lower part of a river. ~ It is the converging point of the world; ~ It is the female of the world. ~ The female always overcomes the male by tranquility, ~ And by tranquility she is underneath. ~ A big state can take over a small state if it places itself below the small state; ~ And the small state can take over a big state if it places itself below the big state. ~ Thus some, by placing themselves below, take over (others), ~ And some, by being (naturally) low, take over (other states). ~ After all, what a big state wants is but to annex and herd others, ~ And what a small state wants is merely to join and serve others. ~ Since both big and small states get what they want, ~ The big state should place itself low.

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[61c91t] **И. И. Семененко** ~ Великая держава образует нижнее течение реки. ~ Это скрепа Поднебесной, ее самка. ~ Самке неизменно в состоянии покоя удается побеждать самца. ~ Покой ей позволяет быть внизу. ~ Когда великая держава ставит себя ниже небольшого государства, то она его берет; ~ когда небольшое государство принижается перед великою державой, то оно ее берет. ~ Так берут тем, что ставят себя ниже, либо находятся внизу. ~ Не пожелай великая держава, когда что-либо захватывает, большего, чем взращивать людей, ~ а небольшое государство - большего, чем вступить в то, где служат людям, ~ то оба обрели бы исполнение своих желаний. ~ Великому пристало быть внизу.

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[61c92t] **А. А. Маслов** ~ Великое государство подобно низовью реки, где сходятся [воды] Поднебесной, и самке Поднебесной. ~ Самка всегда одолевает самца своим покоем. ~ Пребывая в покое, она занимает нижнюю позицию. ~ Поэтому великое государство, занимая нижнюю позицию, завоёвывает доверие малого государства. ~ Малое государство, занимая нижнюю позицию, оказывает доверие великому государству. ~ Поэтому то, что занимает нижнюю позицию, либо завоёвывает доверие, либо оказывает его. ~ Всё, к чему стремится большое государство, - лишь принимать людей под своё крыло. ~ Всё, к чему стремится малое государство, - это вникать в людские дела. ~ Если оба хотят достичь желаемого, большее должно занять нижнюю позицию.

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[61c93t] **Е. А. Торчинов** ~ Великое государство стремится в низину подобно потоку воды. ~ Оно - средоточие всей Поднебесной, оно самка Поднебесной. ~ Самка постоянно посредством покоя самца побеждает, покой ее вниз опускает. ~ Поэтому великое государство опускается под малые царства и так берет эти малые царства. ~ Если же малое царство опустится под великое государство, то оно возьмет великое государство. ~ Поэтому одни опускаются вниз, чтобы взять, а другие опускаются вниз, чтобы их взяли. ~ Великое государство не должно желать ничего сверх возможности равно пестовать свой народ. ~ Малое царство не должно желать ничего сверх возможности равным образом служить своим людям. ~ Поэтому и то и другое получают желаемое, когда великое соглашается опуститься под малое.

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[61c94t] **А. Е. Лукьянов** ~ Великое царство - это низовье реки, ~ это связь Поднебесной, это Самка Поднебесной. ~ Самка всегда спокойствием побеждает самца, тихо ложась внизу. ~ Поэтому если великое царство ляжет под малое царство, ~ то овладеет малым царством. ~ Если малое царство ляжет под великое царство, ~ то овладеет великим царством. ~ Поэтому одно стремится лечь внизу, чтобы овладеть, другое лежит внизу и овладевает. ~ Великое царство желает лишь принять заботу о людях, ~ малое царство желает лишь впустить людей для дела. ~ Из них каждое получает то, что желает. ~ Великому полагается быть внизу.

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[61c95t] **Ян Хин-шун** ~ Великое царство - это низовье реки, узел Поднебесной, самка Поднебесной. ~ Самка всегда невозмутимостью одолевает самца, а по своей невозмутимости [она] стоит ниже [самца]. ~ Поэтому великое царство располагает к себе маленькое тем, что ставит себя ниже последнего, а маленькое царство завоевывает симпатию великого царства тем, что стоит ниже последнего. ~ Поэтому располагают к себе либо тем, что ставят себя ниже, либо тем, что сами по себе ниже. ~ Пусть великое царство будет желать не больше того, чтобы все одинаково были накормлены, а малое царство пусть будет желать не больше того, чтобы служить людям. ~ Тогда оба получат то, чего они желают. ~ Великому полагается быть внизу.

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[61c96t] **Д. П. Конисси** ~ Великая страна похожа на устье реки. ~ Совокупление вселенной есть начало всего мира. ~ Самка всегда побеждает самца потому, что она тиха и спокойно стоит ниже самца. ~ Когда большая страна стоит ниже маленькой, то первая завладеет последней. ~ Когда маленькая страна стоит ниже большой, то первая завладеет последней. ~ Отсюда видно, что стоящая ниже других страна будет владычествовать над всеми другими. ~ Что такое большая страна и маленькая? ~ Большая страна -

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вместилище многих народов, а маленькая - вместилище немногих. ~ Если правитель страны будет стоять ниже других, то он осуществит свой добрый замысел. ~ Отсюда ясно, что желающий быть великим должен быть ниже всех.

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[61c97т] **В. В. Малявин** ~ Большое царство - как низина, куда стекаются воды: ~ Средоточие мира, Сокровенная Родительница мира. ~ Самка всегда одолеет самца покоем, и, покоясь, пребывает внизу. ~ Посему большое царство возьмет малое, если будет ниже его, ~ Малое царство будет взято большим, ибо находится ниже его. ~ Вот так, себя ставя ниже, забирают других ~ И, стоя ниже, дают другим взять себя. ~ Большое царство хочет только объединить и пестовать других, ~ Малое царство хочет только примкнуть к другим и им послужить. ~ Чтобы те и другие смогли получить то, что хотят, ~ Большому царству подобает быть внизу.

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[61c98т] **Б. Б. Виногродский** ~ Большое государство - это нисходящий поток, фокус нисхождения Небес, ~ женский принцип нисхождения Небес. ~ Постоянство женского в том, что покой побеждает мужское. ~ Покой осуществляет нисхождение. ~ Причинность: ~ Большое государство способно нисходить к маленькому государству, и тогда берет маленькое государство. ~ Маленькое государство способно нисходить к большому государству, и тогда берет большое государство. ~ Причинность: ~ Или, нисходя, способен взять; или нисходишь и берешь. ~ Большое государство стремится только присоединить и накопить людей. ~ Маленькое государство стремится только подключиться к делам других людей. ~ Вот пара, в которой каждый обретает то, к чему стремится. ~ Большое - это необходимость осуществлять нисхождение.

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[62c01т] **Robert G. Henricks** ~ The Way is that toward which all things flow. ~ It is the treasure of the good man, ~ And that which protects the bad. ~ Beautiful words can be bought and sold; ~ Honored deeds can be presented to others as gifts; ~ [Even with] things that people regard as no good - will they be rejected? ~ Therefore, when the Son of Heaven is being enthroned or the Three Ministers installed, ~ Though you might salute them with disks of jade preceded by teams of four horses, ~ That's not so good as sitting still and offering this. ~ The reason why the ancients valued this - what was it? ~ Did they not say, "Those who seek, with this will attain, and those who commit offenses, with this will escape"?! ~ Therefore, it's the most valued thing in the world.

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[62c02т] **John C. H. Wu** ~ THE Tao is the hidden Reservoir of all things. ~ A treasure to the honest, it is a safeguard to the erring. ~ A good word will find its own market. ~ A good deed may be used as a gift to another. ~ That a man is straying from the right path ~ Is no reason that he should be cast away. ~ Hence, at the Enthronement of an Emperor, ~ Or at the Installation of the Three Ministers, ~ Let others offer their discs of jade, following it up with teams of horses; ~ It is better for you to offer the Tao without moving your feet! ~ Why did the ancients prize the Tao? ~ Is it not because by virtue of it he who seeks finds, ~ And the guilty are forgiven? ~ That is why it is such a treasure to the world.

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[62c03т] **D. C. Lau** ~ The way is the refuge for the myriad creatures. ~ It is that by which the good man protects, ~ And that by which the bad is protected. ~ Beautiful words when offered will win high rank in return; ~ Beautiful deeds can raise a man above others. ~ Even if a man is not good, why should he be abandoned? ~ Hence when the emperor is set up and the three ducal ministers are appointed, he who makes a present of the way without stirring from his seat is preferable to one who offers presents of jade disks followed by a team of four horses. ~ Why was this way valued of old? ~ Was it not said that by means of it one got what one wanted and escaped the consequences when one transgressed? ~ Therefore it is valued by the empire.

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[62c04т] **R. L. Wing** ~ The Tao is a refuge for All Things, ~ The treasure of the good, ~ The protector of the not good. ~ Honor can be bought with fine words; ~ Others can be joined with fine conduct. ~ So if some are not good, ~ Why waste them? ~ In this way the Emperor is established; ~ The three officials are installed. ~ And although the large jade disc ~ Is preceded by a team of horses, This is not as good as sitting, ~ Advancing in the Tao. ~ Why did those of old treasure the Tao? ~ Did they not say: ~ Seek it and it is attained; ~ Possess faults and they are released? ~ Thus it is the treasure of the world.

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[62c05т] **Ren Jiyu** ~ Tao, as the abyss where all the things are hidden, is effective and precious to good men, and also must be preserved by bad men. ~ Eloquent words can purchase honour from others, ~ And admirable deeds can put one above others, ~ How can it be abandoned by men, even in their evil deeds? ~ Therefore, when the Son of Heaven mounts the throne and the principal ministers come to their places, ~ It is better to offer Tao as a present (without any ceremonies), ~ Though there is the round jadeware, followed by the four-horse chariot. ~ Why is Tao so much valued from the old days on? ~ Can it not be said that (with it) one can get what he seeks for and be forgiven his sin? ~ Thus it is valued by all under Heaven.

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[62c06т] **Gia-fu Feng** ~ Tao is the source of the ten thousand things. ~ It is the treasure of the good man, and the refuge of the bad. ~ Sweet words can buy honor; ~ Good deeds can gain respect. ~ If a man is bad, do not abandon him. ~ Therefore on the day the emperor is crowned, ~ Or the three officers of state installed, ~ Do not send a gift of jade and a team of four horses, ~ But remain still and offer the Tao. ~ Why does everyone like the Tao so much at first? ~ Isn't it because you find what you seek and are forgiven when you sin? ~ Therefore this is the greatest treasure of the universe.

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[62c07т] **Lok Sang Ho** ~ The Dao is the deepest learning for all living things, ~ It is the good man's treasure ~ and the bad man's refuge. ~ Fine words attract respect; ~ Fine deeds make people look gallant. ~ (Because of such fine consequences that are expected) ~ even men who are bad ~ may not be stingy with fine words and good deeds! ~ On the occasion of the enthronement of the Emperor ~ or at the installation of three ministers of the state, therefore, ~ It is far better to follow the Dao (which certainly will bring good fortune) than to have a jade disc displayed, leading a chariot of four horses. ~ In the ancient times those people who value the Dao ~ do not do so for the consequences, ~ or in order to achieve atonement for their sins. ~ For this reason they are truly honored by all under heaven.

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[62c08т] **Xiaolin Yang** ~ The DAO is the protector of everything. ~ Kind people treat it like a treasure; ~ Unkind people also seek its protection. ~ The DAO makes people say nice words, and thus, they are respected. ~ The DAO makes people do good deeds, and thus, they are greater. ~ Even for the unkind people, have you ever seen the DAO neglect them? ~ Therefore, being an emperor or a minister, receiving jade gifts, or being equipped with fast carriers are not as precious as having the DAO. ~ Why did the ancient people value the DAO? ~ Did they not say that it is for gaining things and redeeming sins? ~ So the DAO is the most valuable thing in the world.

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[62c09т] **Walter Gorn Old**, PRACTICAL TAO ~ Tao is the secret guardian of all things. ~ It enriches the good man and forefends the evildoer. ~ Its counsel is always in season; its benevolence is always in demand. ~ Even those who are not good it does not forsake. ~ Therefore, when the Emperor takes his throne and appoints his nobles, he who comes before him bearing the insignia of a prince and escorted by a mounted retinue is not to be compared with one who humbly presents this Tao. ~ For why did the ancients hold it in such esteem? ~ Was it not because it could be had without much seeking, and because by means of it man might escape from sin? ~ For this it was esteemed the greatest thing in the world!

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[62c10т] **James Legge** ~ Tao has of all things the most honoured place. ~ No treasures give good men so rich a grace; ~ Bad men it guards, and doth their ill efface. ~ (Its) admirable words can purchase honour; ~ (its) admirable deeds can raise their performer above others. ~ Even men who are not good are not abandoned by it. ~ Therefore when the sovereign occupies his place as the Son of Heaven, and he has appointed his three ducal ministers, though (a prince) were to send in a round symbol-of-rank large enough to fill both the hands, and that as the precursor of the team of horses (in the court-yard), such an offering would not be equal to (a lesson of) this Tao, which one might present on his knees. ~ Why was it that the ancients prized this Tao so much? ~ Was it not because it could be got by seeking for it, and the guilty could escape (from the stain of their guilt) by it? ~ This is the reason why all under heaven consider it the most valuable thing.

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[62c11т] **David Hinton** ~ Way is the mystery of these ten thousand things. ~ It's a good person's treasure ~ and an evil person's refuge. ~ Its beautiful words are bought and sold ~ and its noble deeds are gifts enriching people. ~ It never abandons even the evil among us. ~ When the Son of Heaven is enthroned and the three dukes installed, parades with jade discs and stately horses can't compare to sitting still in Way's company. ~ Isn't it said that ~ the ancients exalted this Way because ~ in it whatever we seek we find, ~ and whatever seeks us we escape? ~ No wonder it's exalted throughout all beneath heaven.

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[62c12т] **Chichung Huang** ~ The Tao is where ~ The ten thousand things flow; ~ The good man's treasure, ~ That by which the evil man is preserved. ~ Good words can win one honor; ~ Good deeds can command esteem from others. ~ The evil among men - ~ Why should they be abandoned? ~ Therefore, in enthroning the Son of Heaven, ~ Or installing the Three Counselors, ~ Though one has a jade-disk ~ That fills one's arms, ~ Preceding a team of four horses, ~ It is better to prostrate oneself ~ And present this. ~ Why did the ancients treasure this Tao so? ~ Is it not said: ~ "What one seeks will thereby be obtained; ~ What one is guilty of will thereby be pardoned?" ~ Therefore it was treasured by all under heaven.

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[62c13т] **Ellen M. Chen** ~ To all beings Tao is the hidden secret (ao): ~ To the good persons it is their treasure (pao), ~ To the not good it is that by which they are preserved (pao). ~ Beautiful speech can go to the market. ~ Respectable conduct can be bestowed on others. ~ Those who are not good, ~ Why discard them? ~ Therefore on crowning the Son of Heaven, ~ On appointing the Three Ducal Ministers (kung), ~ Although there are tributes of jade, ~ Preceding teams of four horses, ~ It is better to kneel (tso) and present this Tao. ~ Why did the ancients honor this Tao? ~ One does not say that they did it for the purpose of gain, ~ Rather they wish to be free from offenses (tsui). ~ Therefore they were the honored under heaven.

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[62c14т] **Lee Sun Chen Org** ~ Tao provides the profound maxim for myriad things and creatures; ~ It provides security for all the good people; ~ Even people of no good [morality] must seek security through it. ~ Beautiful and appealing talks could buy appreciation; ~ Actions of celebrities could carry their weight around; ~ If people are not good [at discernment that they are deceived in the manner described above], would this be the reason [for me] to abandon them? ~ Accordingly [by reconciling the above two, I conclude as follows]: ~ Neither the honor of becoming an emperor, or being appointed as one of the Three Grand Dukes, ~ Nor [the prominence of] marching down the public street, surrounded by servants carrying jade cups and riding in carriages drawn by four horses, ~ Can match the fulfillment of the pursuit and advancement of this (Tao). ~ Why has [Tao] had being been valued ever since very ancient times? ~ Didn't someone say that [the apprehension of Tao] enabled us to achieve what we had prayed for? ~ And [practicing Tao] would purge us of our sins? ~ For all of the above reasons, [Tao] is extremely valuable for this world.

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[62c15т] **Tien Cong Tran** ~ The Way is the shelter of all things, the treasure of the good, and the refuge of the bad. ~ A beautiful word may bring admiration. ~ A precious deed may bring a high rank. ~ That a man is not good is not a reason that he should be cast away. ~ Hence, at the enthronement of an emperor, or at the appointment of the three ministers, the offering of jade and four-horsed carriages is not as good as the kneeling presentation of the Way. ~ Why did the ancients prize the Way? ~ Is it not because they said that "by virtue of it he who seeks finds, and the guilty are forgiven"? ~ That is why it is such a treasure to the world.

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[62c16т] **Thomas Z. Zhang** ~ Tao is the law of the universe. ~ For able people Tao is a treasure. ~ For less able people, Tao is a guardian. ~ Good words can win reverence. ~ Good behavior can win admiration. ~ For people who are inept,

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should they be abandoned? ~ Therefore for the emperor who is enthroned and the three senior administrators who are appointed, there may be priceless jades and fast carriages, none is as good as adopting Tao. ~ Why Tao is so treasured by generations? ~ Is it not because it helps us reach our goals and avoid mistakes? ~ Therefore it is treasured by the whole world.

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[62c17t] **Arthur Waley** ~ Tao in the Universe is like the south-west corner in the house. ~ It is the treasure of the good man, ~ The support of the bad. ~ There is a traffic in speakers of fine words; ~ Persons of grave demeanour are accepted as gifts; ~ Even the bad let slip no opportunity to acquire them. ~ Therefore on the day of an Emperor's enthronement ~ Or at the installation of the three officers of State ~ Rather than send a team of four horses, preceded by a disc of jade, ~ Better were it, as can be done without moving from one's seat, to send this Tao. ~ For what did the ancients say of this Tao, how did they prize it? ~ Did they not say of those that have it 'Pursuing, they shall catch; pursued, they shall escape?' ~ They thought it, indeed, most precious of all things under heaven.

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[62c18t] **Richard John Lynn** ~ The Dao is the shelter of the myriad things. ~ It is the treasure of the good man ~ And the protector of the man who is not good. ~ Fine words can be used to market it, and noble behavior can be used to influence others by it. ~ As for men who are not good, how could they ever be discarded? ~ Thus the son of Heaven is established, and the three dukes are installed. ~ Although one could promote it by providing them with disks of jade to hold and teams of four horses to lead, this falls short of promoting this Dao by just letting them sit quietly. ~ How did the ancients show their esteem for the Dao? ~ Did they not say: ~ "When beseeching it, one obtains, and, when in violation of it, one is forgiven"? ~ Thus it was that it was esteemed by all under Heaven.

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[62c19t] **Lin Yutang** ~ THE GOOD MAN'S TREASURE ~ Tao is the mysterious secret of the universe, ~ The good man's treasure, ~ And the bad man's refuge. ~ Beautiful sayings can be sold at the market, ~ Noble conduct can be presented as a gift. ~ Though there be bad people, ~ Why reject them? ~ Therefore on the crowning of an emperor, ~ On the appointment of the Three Ministers, ~ Rather than send tributes of jade and teams of four horses, ~ Send in the tribute of Tao. ~ Wherein did the ancients prize this Tao? ~ Did they not say, "to search for the guilty ones and pardon them"? ~ Therefore is (Tao) the treasure of the world.

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[62c20t] **Victor H. Mair** ~ The Way is the cistern of the myriad creatures; ~ It is the treasure of the good man, ~ And that which is treasured by the bad man. ~ Beautiful words can be traded, ~ Noble deeds can be used as gifts for others. ~ Why should we reject even what is bad about men? ~ Therefore, ~ When the son of heaven is enthroned or the three ministers are installed, ~ Although they may have large jade disks ~ And be preceded by teams of four horses, ~ It would be better for them to sit down and make progress in this. ~ What was the reason for the ancients to value this so highly? ~ Did they not say: ~ "Seek and thou shalt receive; ~ Sin and thou shalt be forgiven"? ~ Therefore, ~ It is valued by all under heaven.

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[62c21t] **Tolbert McCarroll** ~ The Tao is to the ten thousand things what the shrine is in the home. ~ It is the treasure of the virtuous ~ and the protection of the wrongdoer. ~ Good words are appreciated. ~ Good deeds are accepted as gifts. ~ Even the wrongdoers are not abandoned. ~ Hence, ~ on the day an Emperor is installed ~ and appoints the three ducal ministers, ~ remain where you are and make an offering of the Tao. ~ It will be preferable to a gift of jade discs followed by a team of four horses. ~ Why did the ancients value the Tao? ~ Was it not because through it ~ you can find what you seek, ~ and because of it ~ you can escape what is hounding you? ~ Therefore, it is the most valuable thing under heaven.

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[62c22t] **David H. Li** ~ Direction, ~ to myriad matters, is an enclosure; ~ to people who are good, it is a treasure; ~ to people who are not good, it can reassure. ~ Good words gain people's respect; ~ good deeds gain people's admiration. ~ Why abandon people who are not good? ~ Thus, when a King is enthroned, three senior positions are filled. ~ Though there are precious jades and speedy stallions, the best present is Direction. ~ Why, through the ages, is Direction so valued? ~ Is it not because whoever seeks it gets it, and whoever is guilty, with it, receives amnesty? ~ That is why it is so valued by the world.

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[62c23t] **Yasuhiko Genku Kimura** ~ The Tao is the Innermost of all life, ~ The treasure of the virtuous who is centered therein, ~ And the refuge of the non-virtuous who has gone astray. ~ Beautiful words arising from the Tao will find an appreciative audience, ~ Noble deeds arising from the Tao will make great contributions to people, ~ And even if a person may have gone astray, ~ the Tao will not abandon him. ~ Therefore, on the day a new emperor is crowned or new ministers installed, ~ Rather than rushing to offer them discs of jade or teams of horses, ~ Simply be still and show them the Tao. ~ Why did the ancients esteem the Tao so highly? ~ Did they not say that with the Tao, ~ Those who seek find what they seek ~ and those who go astray are forgiven? ~ This is why the Tao is esteemed as the greatest treasure of the world.

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[62c24t] **Chou-Wing Chohan** ~ A great country is like the drainage basin of the entire world, ~ Into which all the rivers flow, ~ It is the field of the entire world, ~ It is the femininity of the entire world. ~ Femininity always overcomes masculinity with its calmness of spirit, ~ Which it uses as a means to lower itself. ~ Thus the great country lowers itself before the small country, ~ Before it conquers the small country. ~ A small country lowers itself before a great country, ~ Before it conquers the great country. ~ Therefore some lower themselves to take, ~ And others lower themselves to gather. ~ The only wish of a great country is to hold on to and keep its endless subjects, ~ And the only wish of a small country is to engage in many occupations and tasks. ~ When they both wish to realize their aspirations, ~ Both of them together, ~ The greater of them must lower itself.

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[62c25t] **Man-Ho Kwok** ~ The Tao is the source of 'the ten thousand things', ~ It is the sage's priceless pearl, ~ And it redeems everything. ~ You know, people like to use nice words to impress you. ~ People act nicely to gain your respect - ~ but even if a person is bad, ~ neither the sage nor the Tao will desert him. ~ They accept him. ~ And when the Emperor is crowned and the three ministers appointed, ~ it's better to stay where you are and be with the Tao than to hurry off with gifts of jade and a team of four horses. ~ The old ones 'knew this gesture', ~ and by ruling this way they were never guilty of transgressions or errors. ~ Nothing under Heaven matters more than this kind of knowing.

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[62c26t] **Gu Zhengkun** ~ The Tao is the innermost recess of all things; ~ It is what the good man cherishes ~ As well as what the bad man wants to keep. ~ With the Tao, beautiful words can buy respect; ~ Beautiful deeds can be highly regarded. ~ How can the bad man desert the Tao? ~ Hence when the emperor ascends the throne and appoints three ducal ministers, ~ It would be better to present to the emperor the Tao than jade disks followed by a team of four horses. ~ Why did ancients value the Tao so much? ~ Was it not said that by making use of the Tao ~ One could get what one desired ~ Or avoid punishment when committing an offense? ~ That is why it is valued so mush in the world.

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[62c27t] **Chao-Hsiu Chen** ~ The Tao is the mystery of the myriad creatures. ~ It is the treasure of good men. ~ It is the protection of bad men. ~ Beautiful words of Tao can reach a high rank. ~ Respectful deeds of Tao can raise a man above others. ~ Even if a man is not good, why should he be abandoned? ~ That is why when the emperor takes office and the three ducal ministers are appointed, although gifts such as the ceremonial jade and the carriage and horses are usually given, it is better to offer the Tao. ~ And the Tao has been valued since ancient times, ~ so why shouldn't the emperor seek for it every day? ~ If he can follow this Tao, all sins will be absolved. ~ That is why the most valuable thing under Heaven is Tao.

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[62c28t] **Liu Qixuan** ~ The Way is the pacifier appreciated by all. ~ It is the treasure of the wise and the shelter for the unwise. ~ Eloquent words can win respect. ~ Kind deeds can win praises. ~ Since the unwise are not affected, ~ Why should they be given up as hopeless? ~ Therefore, ~ It is better to sit down and present the Way ~ Than to present a king and officials to the world ~ And to give them a precious jade ~ And a carriage and four horses at the ceremony. ~ Didn't the ancient wise ones rightly appreciate the Way ~ Because it can both satisfy our needs ~ And forgive us for our sins and folly? ~ That is why the Way is the most respected.

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[62c29t] **Shi Fu Hwang** ~ The Most Valuable Thing ~ Lao Tze says, ~ The Tao is the refuge for all existence, a treasure to men of correctitude, and a guard of less capable men. ~ Its admirable words can purchase honor; ~ its noble deeds can raise a man above others. ~ The less capable man should not be rejected. ~ That's why there is the king being selected as the Son of Heaven, and three premier ministers are arranged on their positions. ~ Although riding chariots pulled by four horses and studded with precious stones is a great honor, ~ it is even more honorable to ride on a chariot which is made of the Tao. ~ Why was it that the ancients prized this Tao so much? ~ Was it not because it could be found by seeking, and the guilty could be pardoned by it? ~ This is the reason why the whole world considered it the most valuable thing.

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[62c30t] **Ch'u Ta-Kao** ~ Tao is the source of all things, the treasure of good men, and the sustainer of bad men. ~ Therefore at the enthronement of an emperor and the appointment of the three ministers, better still than those, who present jewels followed by horses, is the one who sitting presents (propounds) this Tao. ~ Why did the ancients prize this Tao? ~ Was it not because it could be attained by seeking and thus sinners could be freed? ~ For this reason it has become the most valuable thing in the world. ~ Good words will procure one honour; good deeds will get one credit.

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[62c31t] **Paul J. Lin** ~ Tao is the refuge of all things: ~ The treasure of the good man and the shield of the bad man. ~ Beautiful words can be for sale. ~ Good deeds can become gifts to others. ~ If a man is bad, can he be forsaken? ~ Therefore when the king is crowned and the three dukes are installed, ~ Though large, priceless jade preceding a team of four horses can be offered, ~ It is not as good as sitting down and offering this Tao. ~ Why did the ancients treasure this Tao? ~ Wasn't it said: ~ "With this Tao, the seeker will obtain, and the guilty will be spared"? ~ Therefore it is valued by the world!

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[62c32t] **Michael LaFargue** ~ Tao is the honored center for the thousands of things. ~ The treasure of the good; ~ what protects the not good. ~ Elegant words can buy and sell; ~ fine conduct gets people promoted. ~ People who are not good, ~ why are they rejected? ~ Yes: ~ When they are enthroning the Son of Heaven or installing the Three Ministers - ~ although they are presenting in tribute jade medallions out in front of four-horse teams, ~ this cannot compare to sitting and setting forth this Tao. ~ What was the reason that the ancients treasured this Tao? ~ Is it not said: ~ "By it the seeker obtains; ~ by it the guilty escapes." ~ Yes: ~ It is the Treasure of the World.

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[62c33t] **Cheng Lin** ~ Truth is the abode of the whole of creation. ~ It is treasured by good men, and it should also be treasured by bad men. ~ Good words enable one to obtain honour, and good conduct enables one to receive respect. ~ When a man is bad, why should we spurn him? ~ Wherefore, it is better to advance toward Truth than to be an Emperor, or a Grand Minister, or a royal messenger wearing precious jades and riding in fine carriages. ~ Why did the ancients esteem Truth? ~ Was it not for the reason that by following Truth men could obtain what was desirable and avoid what was undesirable? ~ Because of Truth they could rule the whole Empire.

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[62c34t] **Yi Wu** ~ The Way is the refuge of all beings. ~ It is the good man's treasure ~ And the safeguard of the man who is not good. ~ Fine words can buy, ~ Respectable conduct can win people over. ~ If a man is not good, ~ How could he abandon the Way? ~ Therefore, if one is crowned king, ~ Installed by three dukes, ~ Although with hands full of jade, ~ Preceded by a four-horse team, ~ It is not as good as sitting here, advancing the Way. ~ Why, since ancient times, has the Way been thus valued? ~ Is it not because the one can get what he seeks ~ And the other can get rid of his sins? ~ Therefore, the Way is valued by the world.

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[62c35t] **Han Hiong Tan** ~ Dao is the safe haven for all beings. ~ The good people value it. ~ The bad people receive protection from it. ~ Words consistent with Dao will place you in a coveted position. ~ Deeds consistent with Dao will make you stand out from the crowd. ~ Even if people are bad, Dao will not reject

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them. ~ There are important events as such coronation and swearing in of ministers. ~ In these pompous ceremonies, officials carrying precious jade lead the procession followed by four thoroughbreds. ~ This largess becomes insignificant when compared to simply presenting Dao as a gift. ~ Why has Dao always been valued since antiquity? ~ It is as the saying goes: ~ "If you seek it, you will get it; if you make an error, you will be forgiven." ~ Hence, Dao is valued by all.

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[62c36т] **Hua-Ching Ni** ~ The subtle essence of the universe supports all things. ~ It is a treasure to virtuous people, ~ yet it is a refuge for unvirtuous people too. ~ Good words will find their market. ~ Good deeds may be presented as a gift to another. ~ Though a person has strayed from the right path, ~ the all-encompassing subtle essence of the universe will never abandon him. ~ Hence, at the enthronement of an emperor, ~ or the appointment of the three highest ministers of the empire, ~ rather than present them with discs of jade and teams of fine horses, ~ show them the priceless subtle Way of the universe. ~ Why did the ancients esteem the subtle Way of the universe? ~ Didn't they say that a seeker will find nothing, ~ but that he can be free from all transgression? ~ That is why it is such a treasure to the world.

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[62c37т] **Chang Chung-yuan** ~ Tao is concealed in the depths of all things. ~ The worthy value it. ~ The unworthy are protected by it. ~ Good words may be traded for honor. ~ Good works may impress men. ~ Even if a man is unworthy, Tao will never exclude him. ~ Although in a great nation an emperor is established, ~ Ministers are appointed, and ~ Jade and horses are all decorated, ~ None of these is a better offer to the nation than Tao. ~ Tao has been highly esteemed since the remote past. ~ Why? ~ Because not searching for it, one obtains it. ~ Even if one has faults, one is free from them. ~ Thus, the Tao is the most highly esteemed thing in the universe.

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[62c38т] **Henry Wei** ~ Practicing Tao ~ Wei Tao ~ Tao is a mystery within all things. ~ It is a treasure to the good men; ~ To the bad men it gives protection. ~ Fine words may be shown at the market place; ~ Noble deeds may serve as gifts to people. ~ Some people may not be good, ~ But why should any of them be discarded? ~ Therefore, when an emperor is enthroned, ~ Or when the three chief ministers are installed, ~ Though they may have fine pieces of jade ~ Respectfully presented before the team of horses, ~ There is nevertheless nothing better for them ~ Than to sit (in meditation) and advance in Tao. ~ For what reason did the ancients prize this Tao? ~ Did they not say: ~ "With Tao one finds what one seeks, ~ And can get pardoned for one's offenses"? ~ Hence Tao is highly prized by the world.

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[62c39т] **Ha Poong Kim** ~ Tao ~ Is the sanctuary of the ten thousand things, ~ The good man's treasure, ~ The bad man's refuge. ~ Beautiful words can buy honor, ~ Beautiful deeds can benefit people. ~ Though a man may be bad, ~ How can he be abandoned? ~ Therefore, on occasion of crowning the Son of Heaven ~ Or installing the three ministers of state, ~ Rather than present a large disc of jade, accompanied by a team of four horses, ~ Better remain in your seat and offer a tribute of this Tao. ~ Why did the ancients honor this Tao? ~ Did they not say: ~ "You get thereby what you seek; ~ You escape thereby when you have sinned." ~ Therefore they regarded it as the most precious of all things under Heaven.

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[62c40т] **Tao Huang** ~ Tao is the conductor of all things. ~ The treasure of the good. ~ The protector of the bad. ~ Beautiful words can advertise well. ~ Noble conduct brings praise to people. ~ As for those who conduct the bad, why reject them for it? ~ Therefore, after the crowning of the emperor comes the appointing of three administrations. ~ Being presented with jade in front of the team of four horses is not better than sitting and entering thus. ~ The reason why this is valued of old is, ~ It allows having without asking, and it allows forgiveness of wrong. ~ Thus, it is most valuable to the world.

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[62c41т] **Tang Zi-chang** ~ Dao is the wonder of All Things. ~ Perfection is what people like. ~ Imperfection is what people dislike. ~ Beautiful words may be used for markets. ~ Beautiful deeds may be used for pride. ~ If a person is imperfect why should he be ignored? ~ Hence, the "Son of Heaven" was installed and the three dukes (Ministers) were appointed, ~ Even though one has abundant jade and wealth to establish war horses and chariots, it is not as good as to consolidate and advance Dao. ~ For what reasons did the ancients bless this Dao? ~ Is it not said that: ~ "Whatever is prayed for is obtained. ~ Whoever has sin is forgiven."? ~ Thus Dao becomes the blessing of the world.

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[62c42т] **Wing-tsit Chan** ~ Tao is the storehouse of all things. ~ It is the good man's treasure and the bad man's refuge. ~ Fine words can buy honor, ~ And fine deeds can gain respect from others. ~ Even if a man is bad, when has (Tao) rejected him? ~ Therefore on the occasion of crowning an emperor or installing the three ministers, ~ Rather than present large pieces of jade preceded by teams of four horses, ~ It is better to kneel and offer this Tao. ~ Why did the ancients highly value this Tao? ~ Did they not say, "Those who seek shall have it and those who sin shall be freed"? ~ For this reason it is valued by the world.

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[62c91т] **И. И. Семененко** ~ Дао - это святыня десяти тысяч вещей, сокровище для людей добрых и то, что берегут недобрые. ~ Прекрасные слова могут найти непревзойденный спрос, ~ почтенному поступку могут все последовать. ~ Зачем отбрасывать людскую скверну? ~ Ведь именно для этого поставлены Сын Неба и три его советника. ~ Хотя они и выезжают на четверке лошадей с большой регалией из яшмы впереди, им лучше было бы сидя продвигаться в Дао. ~ Почему же в древности ценили это Дао? ~ Не потому ли, что, благодаря ему, успешно обретали то, к чему стремились, ~ и избегали наказания, когда были виноваты? ~ Поэтому нет ничего его ценнее в Поднебесной.

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[62c92т] **А. А. Маслов** ~ Дао - величайшее хранилище мириад существ. ~ Это то, что является сокровищем добрых людей и защитой для тех, в ком нет добра. ~ Прекрасные слова высоко ценятся при продаже. ~ Прекрасные поступки могут вызвать людское уважение. ~ Даже если в человеке нет добра, зачем же отвергать его? ~ Поэтому взошедший на трон правитель и три властвующих князя, хотя и имеют драгоценные кольца и сопровождаются четвёркой лошадей, не сравнятся с теми, кто, не сходя с места, снискал дары Дао. ~ Почему древние ценили Дао? ~ Разве не говорилось: "Устремись, дабы достичь его, и даже если ты имел пороки - избегнешь зла". ~ За это оно и ценится в Поднебесной.

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[62c93т] **Е. А. Торчинов** ~ Дао-Путь - глубинная тайна природы всего сущего. ~ Он есть сокровище добрых; он есть то, что хранят недобрые. ~ Хорошие речи могут прославить человека в городах и весях, достойное поведение может увеличить уважение людей к нему. ~ Но даже недоброго человека можно ль отбросить? ~ Поэтому, когда Сын Неба вступает на престол и трем великим князьям-советникам дарется их сан, то впереди процессии несут диск яшмы, за коим следует четверка лошадей. ~ Но эта церемония все же хуже поведения человека, который лишь сидит, чтобы к Пути Великому приблизиться. ~ За что же древние ценили так сей Дао-Путь? ~ Разве не говорили они: "С ним вы будете искать - и обрящете, будете виновны - и избежите кары". ~ Вот почему его ценит Поднебесная.

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[62c94т] **А. Е. Лукьянов** ~ Дао - таинственная основа мириад вещей, ~ драгоценность добрых людей, защита от недобрых людей. ~ Красивыми речами, конечно, можно заворожить толпу на базарной площади. ~ Благопристойным поведением, конечно, можно возвыситься над другими. ~ Однако как же избавиться от того недоброго, что глубоко таится в людях? ~ Для этого утверждают на престоле Сына Неба и назначают трех гунов. ~ Они хотя и держат в руках символы власти и ездят в экипажах, ~ запряженных четверками лошадей, но все же не лучше ли [им] воссесть и ехать на самом Дао! ~ Почему в древности ценили это Дао? ~ Безгласные через него получали необходимое, ~ а совершившие злодеяние через него искореняли вредное. ~ Вот почему [оно] было ценностью для Поднебесной.

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[62c95т] **Ян Хин-шун** ~ Дао - глубокая [основа] всех вещей. ~ Оно сокровище добрых и защита недобрых людей. ~ Красивые слова можно произносить публично, доброе поведение можно распространять на людей. ~ Но зачем же покидать недобрых людей? ~ В таком случае для чего же выдвигают государя и назначают ему трех советников? ~ Государь и советники хотя и имеют драгоценные камни и могут ездить на колесницах, но лучше будет им спокойно следовать дао. ~ Почему в древности ценили дао? ~ В то время люди не стремились к приобретению богатств и преступления прощались. ~ Поэтому [дао] в Поднебесной ценилось дорого.

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[62c96т] **Д. П. Конисси** ~ Тао есть глубина бытия. ~ Оно и есть сокровище добрых людей. ~ Оно также и есть то, что держат злые люди. ~ Изящные слова могут быть куплены ценою. ~ Добрые поступки могут быть совершаемы всеми. ~ Хотя люди злы, но нельзя совсем бросить их. ~ Выбирают царя и трех великих сановников. ~ Имея в руках драгоценный камень, они разъезжают в колесницах, но это бесконечно хуже, нежели проповедовать Тао, сидя на одном месте. ~ В чем заключается причина того, что в древности Тао глубоко уважалось? ~ Не в том ли заключается, что благодаря Тао прощались преступники? ~ Оттого, быть может, в древности Тао почиталось во всем мире.

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[62c97т] **В. В. Малявин** ~ Путь - это хранилище всех вещей, ~ Сокровищница для добрых людей и убежище для недобрых. ~ Красивыми речами можно торговать, ~ Славными поступками можно привлечь почитателей. ~ Пусть человек недобр - бывало ли так, чтоб его отвергали? ~ Посему, когда восходит Сын Неба или жалуют ~ Трех Князей, ~ Не подносите им яшмовые жезлы и четверки коней, ~ А лучше, сидя покойно, вручите им этот Путь. ~ Древние ценили этот Путь - что же он такое? ~ Разве не сказано: "Кто ищет с ним, тот обрящет, ~ Кто провинился, тот, обладая им, уцелеет"? ~ Вот почему его ценили в мире.

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[62c98т] **Б. Б. Виногродский** ~ Путь - красный угол мириад сущностей. ~ Сокровище для совершенствующихся людей. ~ Охраняющая сила для не-совершенствующихся людей. ~ Красивые слова подходят для базаров. ~ Благородные поступки нужны для репутации. ~ Есть в человеке несовершенное. ~ Как можно избавиться от этого? ~ Причинность: ~ Происходит интронизация сына Неба, инаугурация трех князей-гунов. ~ Хотя несут регалии двумя руками и впереди четверка лошадей, не лучше ли сидеть, чтобы продвигаться по этому Пути. ~ В древности то, из-за чего ценили этот Путь, разве не выражали таким образом: ~ Через это ищущий обрящет, а имеющий грехи будет прощен. ~ Причинность: ~ Осуществляют благородное в Поднебесной.

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PSEUDO-CHAPTER **Sixty-Three**

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[63c01т] **Robert G. Henricks** ~ Act without acting; ~ Serve without concern for affairs; ~ Find flavor in what has no flavor. ~ Regard the small as large and the few as many, ~ And repay resentment with kindness. ~ Plan for the difficult while {it is easy}; ~ {Act on the large} while it's minute. ~ The most difficult things in the world begin as things that are easy; ~ The largest things in the world arise from the minute. ~ Therefore the Sage, to the end does not strive to do the great, ~ And as a result, he is able {to accomplish the great}; ~ {Those who} too lightly agree {will necessarily be trusted by few}; ~ And those who regard many things as easy will necessarily [end up] with many difficulties. ~ Therefore, even the Sage regards things as difficult, ~ And as a result, in the end he has no difficulty.

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[63c02т] **John C. H. Wu** ~ DO the Non-Ado. ~ Strive for the effortless. ~ Savour the savourless. ~ Exalt the low. ~ Multiply the few. ~ Requite injury with kindness. ~ Nip troubles in the bud. ~ Sow the great in the small. ~ Difficult things of the world ~ Can only be tackled when they are easy. ~ Big things of the world ~ Can only be achieved by attending to their small beginnings. ~ Thus, the Sage never has to grapple with big things, ~ Yet he alone is capable of achieving them! ~ He who promises lightly must be lacking in faith. ~ He who thinks everything easy will end by finding everything difficult. ~ Therefore, the Sage, who regards everything as difficult, ~ Meets with no difficulties in the end.

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[63c03т] **D. C. Lau** ~ Do that which consists in taking no action; ~ Pursue that which is not meddlesome; ~ Savour that which has no flavour. ~ Make the small big and the few many; ~ Do good to him who has done you an injury. ~ Lay plans for the accomplishment of the difficult before it becomes difficult; ~ Make something big by starting with it when small. ~ Difficult things in the world

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must needs have their beginnings in the easy; ~ Big things must needs have their beginnings in the small. ~ Therefore it is because the sage never attempts to be great that he succeeds in becoming great. ~ One who makes promises rashly rarely keeps good faith; ~ One who is in the habit of considering things easy meets with frequent difficulties. ~ Therefore even the sage treats some things as difficult. ~ That is why in the end no difficulties can get the better of him.

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[63c04t] **R. L. Wing** ~ Act without action; work without effort. ~ Taste without savoring. ~ Magnify the small; increase the few. ~ Repay ill-will with kindness. ~ Plan the difficult when it is easy; ~ Handle the big where it is small. ~ The world's hardest work begins when it is easy; ~ The world's largest effort begins where it is small. ~ Evolved Individuals, finally, take no great action, ~ And in that way the great is achieved. ~ Those who commit easily, inspire little trust. ~ How easy to inspire hardness! ~ Therefore Evolved Individuals view all as difficult. ~ Finally they have no difficulty!

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[63c05t] **Ren Jiyu** ~ Consider nonaction as an action, having no trouble as an affair and flavourless as a flavour. ~ No matter how hostile others are towards me, I always repay them with "De." ~ Prepare for a difficult problem while it is easy, ~ Enter on a great task while it is small. ~ All the difficult things under Heaven necessarily arise from the state in which they were easy; ~ All the great tasks under Heaven arise from the state in which they were small. ~ For this reason, the sage never does great things, ~ And he can accomplish great things just on that account. ~ Light promising makes one lose one's credit, ~ And thinking things easy leads to difficulties. ~ So, the sage, though he is very wise, pays much attention to the difficulties, ~ Therefore he is free from difficulties in the end.

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[63c06t] **Gia-fu Feng** ~ Practice non-action. ~ Work without doing. ~ Taste the tasteless. ~ Magnify the small, increase the few. ~ Reward bitterness with care. ~ See simplicity in the complicated. ~ Achieve greatness in little things. ~ In the universe the difficult things are done as if they are easy. ~ In the universe great acts are made up of small deeds. ~ The sage does not attempt anything very big, ~ And thus achieves greatness. ~ Easy promises make for little trust. ~ Taking things lightly results in great difficulty. ~ Because the sage always confronts difficulties, ~ He never experiences them.

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[63c07t] **Lok Sang Ho** ~ Act in the state of non-action; ~ Work but do not work for gain; ~ Taste but do not taste for the taste. ~ Never mind if it is big, small, many, or few, ~ Just repay injury with benevolence. ~ To do the difficult we start with the easy. ~ To do the great thing we start with the small. ~ All the difficult tasks under heaven must begin with the easy parts. ~ All the great achievements under heaven must begin with the small steps. ~ The Sage never sets out to do great things. ~ That way he accomplishes great results. ~ Those who make easy promises will not be trusted. ~ Those who say everything is easy ~ will often have difficulty accomplishing their tasks, ~ The Sage, on the other hand, takes on the easy tasks as he takes on the difficult. ~ So in the end no difficulty will hold him up.

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[63c08t] **Xiaolin Yang** ~ Treat lack of achievement as the achievement, ~ treat lack of accomplishment as the accomplishment, ~ treat lack of flavor as the flavor. ~ Make the small big, make the less more, return hatred with DE. ~ Solve problems while they are simple; accomplish big things while they are small. ~ The most difficult tasks in the world can only be finished if you attack them while they are simple; ~ The most important things in the world can only be accomplished if you start them while they are small. ~ Therefore, the great men never started with big things, so they accomplished big things. ~ Promises made easily have no credibility; if you view everything as easy, you will meet many difficulties. ~ So, the great men tried to find as many difficulties as possible, so they never had difficulties.

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[63c09t] **Walter Gorn Old**, FORETHOUGHT ~ Acting without design, occupying oneself without making a business of it, finding the great in what is small, and the many in the few, repaying injury with kindness, effecting difficult things while they are easy, and managing great things in their beginnings, is the method of Tao. ~ All difficult things have their origin in that which is easy, and great things in that which is small. ~ Therefore the wise man can accomplish great things without even attempting them. ~ He who lightly assents will seldom keep his word. ~ He who accounts all things easy will have many difficulties. ~ Therefore the Sage takes great account of small things, and so never has any difficulty.

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[63c10t] **James Legge** ~ (It is the way of the Tao) to act without (thinking of) acting; ~ to conduct affairs without (feeling the) trouble of them; ~ to taste without discerning any flavour; ~ to consider what is small as great, and a few as many; ~ and to recompense injury with kindness. ~ (The master of it) anticipates things that are difficult while they are easy, and does things that would become great while they are small. ~ All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small. ~ Therefore the sage, while he never does what is great, is able on that account to accomplish the greatest things. ~ He who lightly promises is sure to keep but little faith; ~ he who is continually thinking things easy is sure to find them difficult. ~ Therefore the sage sees difficulty even in what seems easy, and so never has any difficulties.

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[63c11t] **David Hinton** ~ If you're nothing doing what you do, ~ you act without acting and savor without savoring, ~ you render the small vast and the few many, ~ use Integrity to repay hatred, ~ see the complexity in simplicity, ~ find the vast in the minute. ~ The complex affairs of all beneath heaven are there in simplicity, ~ and the vast affairs of all beneath heaven are there in the minute. ~ That's why a sage never bothers with vastness and so becomes utterly vast. ~ Easy promises breed little trust, and too much simplicity breeds too much complexity. ~ That's why a sage inhabits the complexity of things and so avoids all complexity.

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[63c12t] **Chichung Huang** ~ Act without action; ~ Disturb without disturbance; ~ Taste the tasteless. ~ Great, small, much, little, ~ Requite enmity with favor. ~ Tackle a difficult issue while it is easy; ~ Create a great enterprise while it is small. ~ All difficult issues under heaven ~ Begin from easy ones; ~ All great enterprises under heaven ~ Begin from small ones. ~ Hence, the sage man never presumed vastness, ~ So, he could achieve vastness. ~ For he who makes promises lightly ~ Must lack in trustworthiness; ~ He who takes many things easy ~ Must encounter many difficulties. ~ Hence, even the sage man ~ Considered the task difficult, ~ Therefore, eventually he had no difficulty.

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[63c13t] **Ellen M. Chen** ~ Do (wei) when there is nothing to do (wu-wei), ~ Manage affairs (shih) when there are none to manage, ~ Know (chih) by not knowing. ~ Regard the great as small, the much as little. ~ Repay injury (yüan) with te. ~ Plan the difficult while it is easy. ~ Accomplish (wei) the great when it is small. ~ Difficult affairs of the world, ~ Must be done while they are easy. ~ Great affairs of the world, ~ Must be done while they are small. ~ The sage never does anything great, ~ Therefore he can accomplish the great. ~ He who makes promises lightly seldom keeps his words. ~ He who takes much to be easy finds much to be difficult. ~ Therefore even the sage takes things to be difficult, ~ So that in the end they are not difficult.

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[63c14t] **Lee Sun Chen Org** ~ A person who quests for Tao must carry out the principle of non-interference; ~ He must restrain himself from implementing his selfish desires [particularly at the cost of others]; ~ He must examine facts thoroughly in spite of boredom; ~ He must requite all accusations and animosities with virtuous acts, no matter whether it is serious, minor, many, or few. ~ A difficult problem should be tackled from its easiest points; ~ To accomplish a great deed one should start from working on its minute details; ~ Difficult works in this world must be built up from easy points; ~ Grand tasks in this world should be started from within small scales. ~ Accordingly, a Sage did not [consciously] aim at accomplishing a grand task, yet he would eventually complete great deeds [with accrual of realistic achievements through working diligently step-by-step]. ~ A person who makes promises easily would keep only a few of them; ~ A person who seeks easy way out will confront more difficulties later; ~ Therefore, a Sage would think hard and keep in mind that each task could be more intricate than it appears to be; ~ Eventually no hardship can hampered him.

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[63c15t] **Tien Cong Tran** ~ Do non-doing. ~ Carry out no-work. ~ Taste the tasteless. ~ Make the small big. ~ Make the little much. ~ Render Virtue to enmity. ~ Plan the difficult when it is still easy. ~ Accomplish the great when it is still small. ~ Difficult things in the world can be achieved in what is easy. ~ Big things in the world can be achieved in what is minute. ~ Thus, the sage never does big things, yet by that he is capable of achieving them! ~ He who promises lightly must rarely fulfill it. ~ He who thinks a thing easy will find it difficult. ~ Therefore, the sage, who regards everything as difficult, meets with no difficulties in the end.

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[63c16t] **Thomas Z. Zhang** ~ Practice no forcing; undertake natural tasks; eat plain food. ~ No matter big or small, more or less, reply hostility with kindness. ~ When handling difficulties, one should start with the easiest first. ~ When eating the elephant, take one bite at a time. ~ In the world, difficult tasks are composed of easy ones; ~ Big tasks are formed by small ones. ~ This is why the sage never attempt big, but can achieve big. ~ Easily promising results in less credibility. ~ Broadly underestimating leads to a lot of difficulties. ~ This is why sages treat everything as if it was difficult. ~ So they never have difficulties.

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[63c17t] **Arthur Waley** ~ It acts without action, does without doing, finds flavour in what is flavourless, ~ Can make the small great and the few many, ~ 'Requites injuries with good deeds, ~ Deals with the hard while it is still easy, ~ With the great while it is still small.' ~ In the governance of empire everything difficult must be dealt with while it is still easy, ~ Everything great must be dealt with while it is still small. ~ Therefore the Sage never has to deal with the great; and so achieves greatness. ~ But again ~ 'Light assent inspires little confidence ~ And "many easies" means many a hard.' ~ Therefore the Sage knows too how to make the easy difficult, and by doing so avoid all difficulties!

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[63c18t] **Richard John Lynn** ~ Act by not acting; ~ do by not doing; ~ find flavor in that which has no flavor. ~ Deal with the small as if it were the great, and deal with the few as if it were the many, but respond to resentment in terms of virtue. ~ Plan for the difficult while it is still easy; ~ work on the great while it is still small. ~ Every difficult matter under Heaven surely originates in something easy, and every great matter under Heaven surely originates in something small. ~ Therefore it is because the sage never tries to be great that he fulfills his greatness. ~ Assent lightly given surely inspires little trust. ~ Regarding many things as easy is sure to result in many difficulties. ~ Therefore the sage still regards them as difficulties. ~ Thus he never has difficulties.

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[63c19t] **Lin Yutang** ~ DIFFICULT AND EASY ~ Accomplish do-nothing. ~ Attend to no-affairs. ~ Taste the flavorless. ~ Whether it is big or small, many or few, ~ Requite hatred with virtue. ~ Deal with the difficult while yet it is easy; ~ Deal with the big while yet it is small. ~ The difficult (problems) of the world ~ Must be dealt with while they are yet easy; ~ The great (problems) of the world ~ Must be dealt with while they are yet small. ~ Therefore the Sage by never dealing with great (problems) ~ Accomplishes greatness. ~ He who lightly makes a promise ~ Will find it often hard to keep his faith. ~ He who makes light of many things ~ Will encounter many difficulties. ~ Hence even the Sage regards things as difficult, ~ And for that reason never meets with difficulties.

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[63c20t] **Victor H. Mair** ~ Act through nonaction, ~ Handle affairs through noninterference, ~ Taste what has no taste, ~ Regard the small as great, the few as many, ~ Repay resentment with integrity. ~ Undertake difficult tasks by approaching what is easy in them; ~ Do great deeds by focusing on their minute aspects. ~ All difficulties under heaven arise from what is easy, ~ All great things under heaven arise from what is minute. ~ For this reason, ~ The sage never strives to do what is great. ~ Therefore, ~ He can achieve greatness. ~ One who lightly assents will seldom be believed; ~ One who thinks everything is easy will encounter much difficulty. ~ For this reason, ~ Even the sage considers things difficult. ~ Therefore, ~ In the end he is without difficulty.

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[63c21t] **Tolbert McCarroll** ~ Act without striving. ~ Work without interfering. ~ Find the flavor in what is flavorless. ~ Enlarge the small, increase the few. ~ Heal injury with goodness. ~ Handle the difficult while it is still easy. ~ Cultivate the great while it is still small. ~ All difficult things

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begin as easy things. ~ All great things begin as small things. ~ Therefore, ~ the True Person never attempts anything great, and accomplishes great things. ~ Lightly made promises inspire little faith. ~ Trying to make things easy results in great difficulties. ~ Therefore, ~ the True Person regards everything as difficult, and is never overcome by difficulties.

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[63c22t] **David H. Li** ~ Govern with laissez-faire. ~ Act without fanfare. ~ Dine with the commonest fare. ~ Big begins as small; many accrue from few. ~ In tackling difficult tasks, first tackle those easy; ~ In tackling big tasks, first tackle those flimsy. ~ The difficult tasks of the world begin as easy; ~ The big tasks of the world begin as flimsy. ~ Thus, the sage, who never considers self big, completes many big tasks. ~ Thus, ~ promise easily made leads to promise not fulfilled; ~ difficulty underestimated leads to difficulty multiplied. ~ Thus, the sage, in treating every task as difficult, encounters no difficulties.

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[63c23t] **Yasuhiko Genku Kimura** ~ Act from the still fulcrum of non-action, ~ Engage from the still fulcrum of non-engagement, ~ Experience from the still fulcrum of non-experience. ~ Regard the insignificant as significant, ~ Regard the minor as major, ~ Requite the unkind with kindness. ~ Meet the difficult while it is still easy, ~ Solve the major while it is still minor. ~ Difficult problems of the world always arise from easy ones, ~ Major issues of the world always arise from minor ones. ~ Therefore, the sage never deals with major issues, ~ Yet his action always leads to major accomplishment. ~ Those who commit lightly are seldom to be trusted. ~ Those who assume things to be easy are always met with difficulties. ~ Therefore, the sage assumes everything to be difficult, ~ And ends up having no difficulty at all.

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[63c24t] **Chou-Wing Chohan** ~ The Tao is the source of everything, ~ The treasure of the good man, ~ The sustainer of the bad man. ~ Therefore, ~ Even the ceremonial splendor of the coronation of the emperor and his three ministers, ~ And the value of the jewels and the knights' horses, ~ Are nothing compared to the splendor of this Tao. ~ Why did the ancients value the Tao? ~ Is it because it is possible to seek it and find it and liberate sinners with it? ~ For this reason, the Tao is the most valuable thing in the world. ~ Good words will nurture our honor, ~ Good deeds will give a person a good name.

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[63c25t] **Man-Ho Kwok** ~ The sage does nothing, and so he never fails - ~ He holds on to nothing, and so he never loses ... ~ Whereas the rest of us always seem to mess up our lives just at the moment when we seem to be succeeding! ~ That's why the sage wants nothing for himself. ~ He doesn't want precious things or possessions. ~ What is he? ~ A Student Of The Unknowable, so he doesn't make mistakes like the rest of us but always tries to help us to be true to who we are without ever standing in our way. ~ And so he says: ~ Do things wu-wei, by doing nothing; ~ Achieve without trying to achieve anything; ~ Savour the taste of what you cannot taste; ~ Make a small thing great, and the few into many; ~ Take on the largest things when they're still small, ~ Start the hardest things while they're still easy. ~ It's always the person who thinks things are easy that finds them the hardest in the end. ~ The way he sees it: everything's potentially tricky, so he never ends up out of his depth.

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[63c26t] **Gu Zhengkun** ~ Act by means of inaction; ~ Deal with matters by means of not being meddlesome; ~ Taste by means of tastelessness. ~ The big stems from the small; ~ The many is based on the few. ~ To overcome the difficult should begin with the easy; ~ To accomplish what is big should begin with the small. ~ The difficult things in the world must originate in the easy; ~ The big things in the world must take root in the small. ~ That is why the sage can accomplish what is great by never attempting to be great. ~ Light promise-giving, light promise-breaking; ~ The easier one considers things, the more difficult things become. ~ That is why the sage never meets with difficulty ~ Because he always considers things difficult.

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[63c27t] **Chao-Hsiu Chen** ~ Do that which takes no action. ~ Deal with that which engenders no effort. ~ Taste that which has no flavour. ~ Treat the small as the great. ~ Return enmity with virtue. ~ Plan the difficult as the easy. ~ Carry out the hard work as if it were the finer details. ~ The difficult things under Heaven come from the easy things. ~ Great matter is made up of minor matter. ~ Therefore the sage does not try to be great, and thus he can be great. ~ He who makes easy promises can be little trusted. ~ He who considers things to be easy will meet many difficulties. ~ That is why the sage expects difficulties, and therefore encounters none.

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[63c28t] **Liu Qixuan** ~ One does things so that one needs to do nothing. ~ One takes actions so that one needs no action. ~ One tastes so that one can appreciate tastelessness. ~ One values what is small or little, and returns good for evil. ~ One starts from the easiest to achieve the most difficult. ~ One starts from the most trivial to achieve the highest. ~ For it is only by taking easy measures ~ That one can achieve the most difficult in the world. ~ It is only by taking trivial steps ~ That one can achieve the highest in the world. ~ Therefore, the wise person who never looks important ~ Is able to be the most important. ~ Those who make hasty promises can rarely keep them. ~ Those who think nothing difficult will have many difficulties. ~ That is why the wise person worries about difficulties ~ And can therefore solve them successfully.

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[63c29t] **Shi Fu Hwang** ~ Difficult And Easy ~ Lao Tze says, ~ He who practices acting without intent to control fate will find that there is no business which is troubling him to manage. ~ He who can taste a tasteless thing will learn to regard what is small as great, and a few as many; ~ and to recompense injury with kindness. ~ He will deal with things that are difficult while they are easy, ~ and handle things that would become great while they are still small. ~ All difficult things in the world arise from an original state of having been easy, ~ and all great things arise from an original state of having been small. ~ Therefore the sage never attempts to achieve a great feat. ~ He who makes promises lightly rarely keeps good faith. ~ He who likes to think things will be easy will find them difficult. ~ Therefore the sage sees difficulty even in what seems easy, so they are always free of difficulties.

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[63c30t] **Ch'u Ta-Kao** ~ Act non-action; undertake no undertaking; taste the tasteless. ~ The Sage desires the desireless, and prizes no articles that are difficult to get. ~ He learns no learning, but reviews what others have passed through. ~ Thus he lets all things develop in their natural way, and does not venture to act. ~ Regard the small as great; regard the few as many. ~ Manage the difficult while they are easy; ~ Manage the great while they are small. ~ All difficult things in the world start from the easy; ~ All great things in the world start from the small. ~ The tree that fills a man's arms arises from a tender shoot; ~ The nine-storeyed tower is raised from a heap of earth; ~ A thousand miles' journey begins from the spot under one's feet. ~ Therefore the Sage never attempts great things, and thus he can achieve what is great. ~ He who makes easy promises will seldom keep his word; ~ He who regards many things as easy will find many difficulties. ~ Therefore the Sage regards things as difficult, and consequently never has difficulties.

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[63c31t] **Paul J. Lin** ~ Acting by inaction; ~ Doing by not doing; ~ Tasting by not tasting. ~ Whether it is great or small, whether it is much or little, ~ Always repaying malice with virtue. ~ Planning difficulties from the easier. ~ Employing the great from the small. ~ The world's difficult things surely begin with the easy. ~ The world's great things surely begin with the small. ~ Therefore, the Sage never does anything to be great ~ And so accomplishes greatness. ~ To take one's promises lightly results in little confidence. ~ To take things too easily results in much difficulty. ~ Therefore, even the Sage takes things seriously. ~ And never has any difficulty.

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[63c32t] **Michael LaFargue** ~ Be a Non Doer, ~ work at Not Working, ~ acquire a taste for that which has no taste. ~ Treat small things as though they were great; ~ treat few things as though they were many. ~ "Reward what is injurious, with kind Te." ~ Plan difficult things focusing on the easy parts; ~ do great things focusing on the small details. ~ Difficult tasks in the world always begin from what is easy, ~ great tasks in the world always begin from what is small. ~ And so the Wise Person: ~ Does not 'do great things', ~ and so is able to fulfill his greatness. ~ Yes: ~ Light agreement is never very trustworthy, ~ considering everything easy makes everything difficult. ~ And so the Wise Person: ~ Treats things as difficult, ~ and in the end has no difficulty.

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[63c33t] **Cheng Lin** ~ Abide by inaction. ~ Do not crave for accomplishment. ~ Discard learning. ~ Regard great, small, much and little as the same. ~ Deal with what is easy as though it were difficult; ~ with what is trivial as though it were important. ~ The world's difficult tasks may appear easy in the beginning, just as the world's great achievements may appear small in the beginning. ~ Because the Sage does not go about great undertakings, he is able to accomplish great things. ~ He who lightly makes promises will surely be found wanting in good faith. ~ He who often underestimates difficult tasks will surely be beset with difficulties. ~ Because the Sage is always aware of the existence of difficulties, he never encounters difficulties.

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[63c34t] **Yi Wu** ~ Act through non-action, ~ Serve through non-doing, ~ Taste through non-tasting, ~ Do the great through the small, ~ Deal with the myriad through the few, ~ Repay malice with virtue, ~ Solve the difficult problem at its easiest, ~ Do the great work at its smallest. ~ The difficult affairs of the world surely start from the easy, ~ The great works of the world surely begin from the small. ~ Therefore, the sage, never doing anything for greatness, ~ Is able to achieve greatness. ~ One who promises lightly surely will not be trustworthy; ~ One who thinks everything easy will end in more difficulty. ~ Therefore, the sage, taking everything as difficult, ~ Will have no difficulty in the end.

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[63c35t] **Han Hiong Tan** ~ Normal people act rashly, but the sage does not. ~ Normal people interfere freely, but the sage is different. ~ Normal people prefer tasty cuisine, but the sage prefers plain food. ~ The sage will deal with all matters, big or small, by always recompensing ill will with goodwill. ~ To solve a complex issue, you must first start working with the easy problems. ~ To accomplish a huge task, you must start and graduate from a series of simpler tasks. ~ To solve the most complex problem, you must tackle the simplest one first. ~ The greatest task in the world is often the aggregation of smaller tasks. ~ The sage has never endeavoured to accomplish a great task. ~ Yet, he accomplishes a great task. ~ A person who readily gives promises often fails to keep them. ~ A person who takes things too lightly will definitely be plagued with many problems. ~ The sage regards everything as potentially troublesome. ~ Consequently, he will never encounter any difficulty.

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[63c36t] **Hua-Ching Ni** ~ Do that which is not done by doing. ~ Make that which is not made by making. ~ Taste that which cannot be distinguished by taste. ~ Hold the same regard for the few and the many. ~ Requite the unkind with kindness. ~ Thus, one of subtle virtue desires what is not connected with desire, ~ sets no value on the rare goods of the world, ~ learns what is not learned through learning, ~ and induces people to return to that which they have overlooked.

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[63c37t] **Chang Chung-yuan** ~ Action or non-action, work or non-work, knowledge or non-knowledge, ~ Large or small, more or less: ~ It is just like returning hatred with love, ~ Contemplating the difficult with the easy, ~ Working on the great through the small. ~ Because the hard tasks in the world must be preceded by what is easy, ~ Great affairs in the world must begin with what is minute. ~ Hence, the wise never works on what is great; ~ He achieves what is great. ~ The easier it is to promise a thing, ~ The less one can fulfill. ~ The more lightly things are taken, ~ The more difficulties occur. ~ Therefore, the wise takes things as difficult; ~ He is always free from the difficult.

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[63c38t] **Henry Wei** ~ Origin of Favors ~ En Shih ~ Practice non-interference. ~ Assert non-assertion. ~ Taste the tasteless. ~ Regard small as great, little as much. ~ Requite evil with virtue. ~ Tackle difficult tasks while they are easy; ~ Perform great tasks while they are small. ~ Difficult tasks must be begun when yet easy; ~ Great tasks must be begun when yet small. ~ That's why the Sage, to the end of his days, ~ Does not have to tackle great tasks, ~ And for this very reason achieves greatness. ~ Promises lightly made show little good faith; ~ Duties neglected are bound to become difficult. ~ That's why the Sage assumes things to be difficult, ~ And never in life incurs any difficulty.

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[63c39t] **Ha Poong Kim** ~ Act through no-action, ~ Attend to no-affair, ~ Relish no-flavor, ~ Take the small as big and the few as many. ~ Repay hatred with Te. ~ Plan difficult things while they are easy. ~ Handle big things while they are small. ~ Difficult things under Heaven ~ Always arise from what is easy; ~ Big things under Heaven ~ Always arise from what is small. ~ For this reason the

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sage ~ Never intends big things, ~ And thus can accomplish big things. ~ He who agrees lightly invariably inspires little faith. ~ He who considers many things easy invariably encounters many difficulties. ~ For this reason even the sage considers things difficult; ~ Therefore he never encounters difficulties.

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[63c40т] **Tao Huang** ~ Do nondoing. ~ Engage in non-affairs. ~ Savor non-flavor. ~ Large or small, many or few, reward or punishment, are all being done through Action. ~ Seek what is difficult with ease. ~ Effect what is great while it is small. ~ The most difficult things in the world are done while they are easy. ~ The greatest things in the world are done while they are small. ~ The sage never plans to do a great thing. ~ Thus, he accomplishes what is great. ~ Facile promises necessarily result in little trust. ~ What is easy necessarily entails difficulty. ~ Thus the sage, through extreme trials, encounters no difficulty.

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[63c41т] **Tang Zi-chang** ~ Do not interfere; ~ prepare the unprepared; ~ and think the unthinkable. ~ No matter whether it is great or small, whether it is much or little, hatred must be met with love. ~ Therefore, resolve the difficulty when it is easy. ~ Change the graveness when it is insignificant. ~ A difficult world affair must be solved when it is still easy. ~ A grave world situation must be changed when it is insignificant. ~ However, the Sage ruler never wishes himself to be superior, therefore he eventually becomes superior. ~ Hence an easy promise must result in promise-breaking. ~ Frequent easy-goings meet more difficulties. ~ A Sage was always aware of difficulties, thus he met no difficulty at last.

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[63c42т] **Wing-tsit Chan** ~ Act without action. ~ Do without ado. ~ Taste without tasting. ~ Whether it is big or small, many or few, repay hatred with virtue. ~ Prepare for the difficult while it is still easy. ~ Deal with the big while it is still small. ~ Difficult undertakings have always started with what is easy. ~ And great undertakings have always started with what is small. ~ Therefore the sage never strives for the great, ~ And thereby the great is achieved. ~ He who makes rash promises surely lacks faith. ~ He who takes things too easily will surely encounter much difficulty. ~ For this reason even the sage regards things as difficult. ~ And therefore he encounters no difficulty.

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[63c91т] **И. И. Семененко** ~ Действовать в бездействии, заниматься делом недеяния и наслаждаться вкусом не имеющего вкуса. ~ Находить большое в малом, многое в немногом и воздавать добром за ненависть. ~ Добывают трудное из легкого, создают великое из незначительного. ~ Все, что в Поднебесной трудно делать, начинать легко, ~ и все великие дела берут начало в самом незначительном. ~ Именно поэтому Премудрый человек никогда не делает великого и потому он наделен способностью осуществить свою великость. ~ Кто много обещает, тому мало доверяют. ~ Большая легкость оборачивается великим затруднением. ~ Вот почему Премудрый человек как бы во всем испытывает затруднение, но именно поэтому он никогда не затрудняется.

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[63c92т] **А. А. Маслов** ~ Действуй недеянием. ~ Совершай дела недеянием. ~ Осязай то, что не имеет запаха. ~ Умаляй великое и делай большое малым. ~ И на зло воздавай Благостью. ~ Намеревайся свершить трудное, пока оно легко. ~ Осуществляй большое, пока оно мало. ~ Все трудные дела в Поднебесной должны вершиться, пока они легки. ~ Все великие дела в Поднебесной должны вершиться, пока они малы. ~ Вот почему мудрецы, никогда не начиная своих свершений с великого, могли достичь Великого. ~ В том, кто легко даёт обещания, мало искренности. ~ Тот, кто считает дела лёгкими, неизбежно столкнётся с великими трудностями. ~ Вот почему мудрецы, считая многие дела крайне трудными, от начала не сталкивались с трудностями.

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[63c93т] **Е. А. Торчинов** ~ Действуй в недеянии; ~ служи, не служа, ~ вкушай, не чувствуя вкуса; ~ в великом зри мелкое, ~ во многом зри малое. ~ На зло плати благом. ~ Стремись совершать трудное благодаря тому, что в нем легкое, и верши великое благодаря тому, что в нем незаметное. ~ Ведь трудные дела Поднебесной свершаются только исходя из легкого; ~ великие дела Поднебесной вершатся только благодаря незаметному. ~ Тот, кто может до конца не творить ничего великого, один лишь способен завершить великое. ~ Поэтому легкомысленному редко верят, поэтому во многом легком обязательно таится много трудного. ~ Поэтому совершенный мудрец считает свои дела трудными, но до самого их завершения не испытывает никаких затруднений.

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[63c94т] **А. Е. Лукьянов** ~ Деяй недеяние, служи неслужбу, вкушай безвкусное, ~ в величии и ничтожестве, в достатке и недостатке ~ на зло ответь Дэ (Добродетелью). ~ Планирование трудного начинается с самого легкого. ~ Созидание великого начинается с самого малого. ~ Трудные дела Поднебесной непременно начинаются с легкого. ~ Великие дела Поднебесной непременно начинаются с малого. ~ Вот почему совершенномудрый человек никогда не стремится к величию, поэтому может создать свое величие. ~ Кто легко обещает, непременно теряет доверие. ~ Кто умножает легкое, непременно умножает трудное. ~ Вот почему совершенномудрый человек относится ко всему как к трудному, поэтому никогда не испытывает трудностей.

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[63c95т] **Ян Хин-шун** ~ Нужно осуществлять недеяние, соблюдать спокойствие и вкушать безвкусное. ~ Великое состоит из малого, а многое - из немногого. ~ На ненависть нужно отвечать добром. ~ Преодоление трудного начинается с легкого, ~ осуществление великого начинается с малого, ~ ибо в мире трудное образуется из легкого, а великое - из малого. ~ Поэтому совершенномудрый начинает не с великого, тем самым он совершает великое. ~ Кто много обещает, тот не заслуживает доверия. ~ Где много легких дел, там много и трудных. ~ Поэтому совершенномудрый относится к делу как к трудному, поэтому он не испытывает трудности.

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[63c96т] **Д. П. Конисси** ~ Все должны быть бездеятельными. ~ Всем следует соблюдать полное спокойствие. ~ Все должны употреблять простейшую пищу. ~ Великое есть малое, многое - не многое. ~ Ненавидящим вас отмстите добром. ~ Когда вы благополучны, то подумайте, что нужно предпринять во время беды, так как великая беда начинается с незначительной. ~ Беда всего мира происходит из мелочи, как великое дело - из малых. ~ Святой муж не желает быть великим мира, поэтому и совершает великое дело. ~ Легко достигнутое согласие не заслуживает доверия. ~ Где много легких дел, там много и трудных. ~ Вот почему святой муж всегда живет как в беде, поэтому для него не существует беды.

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[63c97т] **В. В. Малявин** ~ Действуй, не действуя. ~ Делай, не делая. ~ Находи вкус там, где вкуса нет. ~ Находи большое в маленьком и многое в малом. ~ На зло отвечай совершенством. ~ Готовься к трудностям, пока легко, ~ Предвидь великое в пустячном: ~ Все трудное в мире происходит из легкого, ~ Все великое в мире происходит из ничтожного. ~ Премудрый человек никогда не стремится к величию - ~ И потому может стать великим. ~ Кто легко раздает обещания, тот не заслужит доверия, ~ Кто многое считает легким, познает много трудностей. ~ Вот почему премудрый человек все считает трудным - ~ И вовек не испытывает трудностей.

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[63c98т] **Б. Б. Виногродский** ~ Осуществляют отсутствие осуществления. ~ Действуют в отсутствии дел. ~ Вкушают отсутствие вкуса. ~ Большое - маленькое. ~ Многое - малое. ~ Отвечай на обиды посредством Потенции. ~ Замышляя трудное, будь в его легком. ~ Осуществляя большое, будь в его тонком. ~ В Поднебесной трудные дела обязательно складываются из легких. ~ В Поднебесной большие дела обязательно складываются из мелочей. ~ Это дает: ~ Человек мудрости заканчивает, не осуществляя большого. ~ Причинность: ~ Может совершить это большое. ~ Ведь, легко обещая, уменьшаешь веру. ~ Умножая легкое, обязательно умножаешь трудное. ~ Это дает: ~ Человек мудрости приближает к трудному. ~ Причинность: ~ Заканчивает в отсутствии трудного.

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PSEUDO-CHAPTER **Sixty-Four**

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[64c01т] **Robert G. Henricks** ~ What is at rest is easy to hold; ~ {What has not yet given a sign is} easy to plan for; ~ {The brittle is easily shattered}; ~ {The minute is easily scattered}; ~ {Act on it before it comes into being}; ~ {Order it before it turns into chaos}. ~ A tree {[so big] that it takes both arms to surround} starts out as the tiniest shoot; ~ A nine-story terrace rises up from a basket of dirt. ~ A high place one hundred, one thousand feet high begins from under your feet. ~ Those who act on it ruin it; ~ Those who hold on to it lose it. ~ Therefore the Sage does not act, ~ {And as a result}, he doesn't ruin [things]; ~ He does not hold on to [things], ~ And as a result, he doesn't lose [things]; ~ In people's handling of affairs, they always ruin things when they're right at the point of completion. ~ Therefore we say, "If you're as careful at the end as you were at the beginning, you'll have no failures." ~ Therefore the Sage desires not to desire and doesn't value goods that are hard to obtain; ~ He learns not to learn and returns to what the masses pass by; ~ He could help all things to be natural, yet he dare not do it.

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[64c02т] **John C. H. Wu** ~ WHAT is at rest is easy to hold. ~ What manifests no omens is easily forestalled. ~ What is fragile is easily shattered. ~ What is small is easily scattered. ~ Tackle things before they have appeared. ~ Cultivate peace and order before confusion and disorder have set in. ~ A tree as big as a man's embrace springs from a tiny sprout. ~ A tower nine stories high begins with a heap of earth. ~ A journey of a thousand leagues starts from where your feet stand. ~ He who fusses over anything spoils it. ~ He who grasps anything loses it. ~ The Sage fusses over nothing and therefore spoils nothing. ~ He grips at nothing and therefore loses nothing. ~ In handling affairs, people often spoil them just at the point of success. ~ With heedfulness in the beginning and patience at the end, nothing will be spoiled. ~ Therefore, the Sage desires to be desireless, ~ Sets no value on rare goods, ~ Learns to unlearn his learning, ~ And induces the masses to return from where they have overpassed. ~ He only helps all creatures to find their own nature, ~ But does not venture to lead them by the nose.

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[64c03т] **D. C. Lau** ~ It is easy to maintain a situation while it is still secure; ~ It is easy to deal with a situation before symptoms develop; ~ It is easy to break a thing when it is yet brittle; ~ It is easy to dissolve a thing when it is yet minute. ~ Deal with a thing while it is still nothing; ~ Keep a thing in order before disorder sets in. ~ A tree that can fill the span of a man's arms ~ Grows from a downy tip; ~ A terrace nine storeys high ~ Rises from hodfuls of earth; ~ A journey of a thousand miles ~ Starts from beneath one's feet. ~ Whoever does anything to it will ruin it; ~ Whoever lays hold of it will lose it. ~ Therefore the sage, because he does nothing, never ruins anything; ~ And, because he does not lay hold of anything, loses nothing. ~ In their enterprises the people ~ Always ruin them when on the verge of success. ~ Be as careful at the end as at the beginning ~ And there will be no ruined enterprises. ~ Therefore the sage desires not to desire ~ And does not value goods which are hard to come by; ~ Learns to be without learning ~ And makes good the mistakes of the multitude ~ In order to help the myriad creatures to be natural and to refrain from daring to act.

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[64c04т] **R. L. Wing** ~ What is at rest is easy to hold; ~ What is not yet begun is easy to plan. ~ What is thin is easy to melt; ~ What is minute is easy to disperse. ~ Deal with things before they emerge; ~ Put them in order before there is disorder. ~ A tree of many arm spans is produced from a tiny sprout. ~ A tower of nine stories is raised from a pile of earth. ~ A journey of a thousand miles begins with a footstep. ~ Those who act on things, spoil them; ~ Those who seize things, lose them. ~ Thus Evolved Individuals do nothing; ~ Hence they spoil nothing. ~ They seize nothing; ~ Hence they lose nothing. ~ People often spoil their work at the point of its completion. ~ With care at the end as well as the beginning, No work will be spoiled. ~ Thus Evolved Individuals desire to be desireless ~ And do not treasure goods that are hard to get. ~ They learn without learning, ~ By returning to the place where the Collective Mind passes. ~ In this way they assist All Things naturally Without venturing to act.

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[64c05т] **Ren Jiyu** ~ The stability of things is easy to hold while they are stable; ~ Things are easy to deal with while they show no sign of change; ~ Things are easily broken while they are fragile; ~ Things are easily dispersed while they are minute. ~ Deal with things before they have happened, ~ And get things in order before their disorder begins. ~ A huge tree which fills one's arms grows from a tiny seedling; ~ A high terrace which has nine storeys rises from a small heap of earth; ~ A journey of a thousand li begins with the first step. ~ He who takes action messes things up; ~ And he who holds things fast loses them. ~

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Therefore, the sage does not fail in anything since he does nothing; ~ Does not lose anything since he holds nothing. ~ People often fail when they are about to succeed in their business. ~ If they are as careful at the end as at the beginning, ~ They would not ruin their business. ~ Therefore the sage's desire is to have no desire, ~ And he doesn't value rare goods. ~ (The Sage's) learning is to learn nothing, in order to remedy the fault that people often have. ~ Thus he helps the natural development of all things, and does not dare to act constrainedly.

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[64c06t] **Gia-fu Feng** ~ Peace is easily maintained; ~ Trouble is easily overcome before it starts. ~ The brittle is easily shattered; ~ The small is easily scattered. ~ Deal with it before it happens. ~ Set things in order before there is confusion. ~ A tree as great as a man's embrace springs up from a small shoot; ~ A terrace nine stories high begins with a pile of earth; ~ A journey of a thousand miles starts under one's feet. ~ He who acts defeats his own purpose; ~ He who grasps loses. ~ The sage does not act, and so is not defeated. ~ He does not grasp and therefore does not lose. ~ People usually fail when they are on the verge of success. ~ So give as much care to the end as to the beginning; ~ Then there will be no failure. ~ Therefore the sage seeks freedom from desire. ~ He does not collect precious things. ~ He learns not to hold on to ideas. ~ He brings men back to what they have lost. ~ He helps the ten thousand things find their own nature, ~ But refrains from action.

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[64c07t] **Lok Sang Ho** ~ When the situation is peaceful and orderly, ~ Maintaining peace and order is not difficult; ~ When the situation has not yet developed to a mature stage, planning to change the outcome is easy; ~ What is brittle is easy to break; ~ What is minute is easy to scatter. ~ We set out to work before problems emerge. ~ We put things in order before they get out of order. ~ A tree that is big enough for one to embrace around it grew from a tiny seed. ~ A nine-story pagoda begins from a heap of earth. ~ A journey of a thousand miles ("li") begins with the first step. ~ Those who work for gain in the end will be frustrated. ~ Those who hold on to something in the end will lose it. ~ The Sage never works for gain and so will never be frustrated. ~ He never holds on to anything so he never loses anything. ~ People often fail in their tasks when they are about to accomplish them. ~ If only they take the same care in the end as they do in the beginning, ~ they will avoid many failures. ~ The Sage desires to be free of desires, so he will not value goods that most people value; ~ He learns to unlearn, ~ so he will value things that most people do not value. ~ The Sage only hopes that all living things will live out their inner nature. ~ He will not dare to go against Nature.

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[64c08t] **Xiaolin Yang** ~ When the situation is peaceful, it is easy to control; ~ when nothing has happened, it is easy to plan; ~ Brittle things are easily broken, thin things are easily dispersed. ~ Do things when they have not yet happened, control things when they are not yet out of control. ~ A full-grown tree began as a sapling; ~ A nine-story building began with a bucket of dirt; ~ A thousand-mile trip began with the first step. ~ If you fiddle with something for your own purposes, you will ruin it; ~ If you are stubborn, you will fail. ~ Therefore, the great men practiced WUWEI, so they did not fail anything; ~ They were not stubborn, so they did not make mistakes. ~ People often fail at the last step to success. ~ Be cautious at the end like you are at the beginning; then you will never fail. ~ Therefore, the great men treated having no desire as their desire, and did not value things that were precious. ~ They treated not learning as learning, and repaired the mistakes people had made. ~ They helped everything and made them natural, but did not dare to do things for their own purposes.

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[64c09t] **Walter Gorn Old**, GUARDING THE SMALL ~ What is still is easily held. ~ What is expected is easily provided for. ~ What is brittle is easily broken. ~ What is small is soon dispersed. ~ Transact your business before it takes shape. ~ Regulate things before confusion begins. ~ The tree which fills the arms grew from a tender shoot. ~ The castle of nine storeys was raised on a heap of earth. ~ The journey of a thousand miles begins with one step. ~ Whoever designs only destroys. ~ Whoever grasps, loses. ~ The Sage does not thus act, therefore he does no harm. ~ He does not grasp, and therefore he never loses. ~ But the common people, in their undertakings, fail on the eve of success. ~ If they were as prudent at the end as they are at the beginning, there would be no such failures. ~ Therefore the Sage is only ambitious of what others despise, and sets no value on things difficult to obtain. ~ He acquires no common learning, but returns to that which the people have passed by. ~ Thus he aims at simple development in all things, and acts without design.

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[64c10t] **James Legge** ~ That which is at rest is easily kept hold of; ~ before a thing has given indications of its presence, it is easy to take measures against it; ~ that which is brittle is easily broken; ~ that which is very small is easily dispersed. ~ Action should be taken before a thing has made its appearance; ~ order should be secured before disorder has begun. ~ The tree which fills the arms grew from the tiniest sprout; ~ the tower of nine storeys rose from a (small) heap of earth; ~ the journey of a thousand li commenced with a single step. ~ He who acts (with an ulterior purpose) does harm; ~ he who takes hold of a thing (in the same way) loses his hold. ~ The sage does not act (so), and therefore does no harm; ~ he does not lay hold (so), and therefore does not lose his hold. ~ (But) people in their conduct of affairs are constantly ruining them when they are on the eve of success. ~ If they were careful at the end, as (they should be) at the beginning, they would not so ruin them. ~ Therefore the sage desires what (other men) do not desire, and does not prize things difficult to get; ~ he learns what (other men) do not learn, and turns back to what the multitude of men have passed by. ~ Thus he helps the natural development of all things, and does not dare to act (with an ulterior purpose of his own).

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[64c11t] **David Hinton** ~ It's easy to embrace the tranquil ~ and easy to prevent trouble before omens appear. ~ It's easy for the trifling to melt away ~ and easy for the slight to scatter away. ~ Work at things before they've begun ~ and establish order before confusion sets in, ~ for a tree you can barely reach around ~ grows from the tiniest rootlet, ~ a nine-tiered tower ~ starts as a basket of dirt, ~ a thousand-mile journey ~ begins with a single step. ~ Work at things and you ruin them; cling to things and you lose them. ~ That's why a sage does nothing and so ruins nothing, clings to nothing and so loses nothing. ~ When people devote themselves to something they always ruin it on the verge of success. ~ Finish with the same care you took in beginning and you'll avoid ruining things. ~ This is why a sage desires without desire, ~ never longing for rare treasures, ~ learns without learning, ~ always returning to what people have passed by, ~ helps the ten thousand things occur of themselves by never presuming to work at them.

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[64c12t] **Chichung Huang** ~ When stable, ~ It is easy to maintain; ~ When no symptoms have emerged, ~ Easy to deal with; ~ When tender, ~ Easy to break; ~ When tiny, ~ Easy to disperse. ~ Tackle it before it takes shape; ~ Bring order before it becomes chaotic. ~ A tree the circumference of an embrace ~ Grows out of a downy tip; ~ A nine-storied tower ~ Rises from a basketful of earth; ~ A hundred-ren ascent ~ Begins from under one's foot. ~ He who acts upon them ruins them; ~ He who holds on to them loses them. ~ Hence, the sage man acted not ~ So that he ruined not; ~ He did not hold on to them ~ So that he did not lose them. ~ When people engage in a task, ~ They often ruin it at its completion. ~ Therefore, it is said: ~ "Be discreet in the end as in the beginning, ~ And you will not ruin your task." ~ Hence, the sage man ~ Desired to be desireless, ~ And treasured not goods hard to come by; ~ He learned to be unlearned, ~ And was exempted from the errors ~ Other rulers had committed; ~ He was able to assist the ten thousand things ~ To be the way they were ~ Without daring to act.

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[64c13t] **Ellen M. Chen** ~ What is at equilibrium is easy (i) to maintain; ~ What has not emerged is easy (i) to plan (mou); ~ What is fragile is easy (i) to dissolve; ~ What is minute is easy (i) to disperse. ~ Act (wei) when there is yet nothing to do. ~ Govern (chih) when there is yet no disorder (luan). ~ A tree whose trunk is of a man's embrace, ~ Begins from something extremely tiny. ~ A tower of nine stories high, ~ Is built from a heap of earth. ~ A trip of a thousand miles, ~ Begins right at one's feet. ~ He who acts (wei) fails, ~ He who holds on to loses. ~ Therefore the sage does not act (wei) so he does not fail, ~ He does not hold on to, so he does not lose. ~ The people in launching their projects, ~ Often fail when these are near completion. ~ Had they been as careful at the end as at the beginning, ~ There would have been no failures. ~ Therefore the sage desires not to desire, ~ He does not treasure hard-to-get goods; ~ Learns not to learn, ~ He recovers the transgressions (kuo) of many. ~ In assisting the self-becoming (tzu-jan) of all beings, ~ He dares not act (wei).

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[64c14t] **Lee Sun Chen Org** ~ A stable situation is easier to handle; ~ Before the situation [of danger or chaos] shapes up, it is easier to work out strategies for its disintegration; ~ When [its effect on] the environment is weak, it is easier to break it loose; ~ When its influence is still small, it is easier to dispense it; ~ Danger should be guarded against before it develops; ~ Chaos should be averted before it emerges. ~ A tree, with a trunk big enough for a person to encircle it with both arms stretched, was evolved primarily from something as tiny as a fine tip of its branch; ~ A nine-story terrace is elevated from the small beginning of a basket of dirt; ~ A journey of one thousand miles started out from one single step. ~ A person who tampers with [Tao] will fail; ~ A person who treats [Tao] as a possession has already lost it; ~ A Sage would not tamper with [Tao], so he will not flounder; ~ A Sage would not treat [Tao] as his possession, so he will not lose it; ~ Many people, when engaging in pursuing Tao, often failed at the point when they were just about to gain final success; ~ [Nevertheless] If one is [constantly] careful from beginning to end, he will never ruin his pursuit. ~ For reasons stated above: ~ A Sage shall extinguish [selfish] desires; ~ He shall not value hard-to-get goods; ~ He shall study the [lackluster fundamental] learnings most people [of the world] are reluctant to pursue; ~ He shall point out to people mistakes they have made; ~ He shall help myriad things and creatures to embark and stay on their natural courses but shall never dare to intervene.

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[64c15t] **Tien Cong Tran** ~ What is still is easy to keep. ~ What does not manifest yet is easy to deal with. ~ What is fragile is easily broken. ~ What is small is easily scattered. ~ Deal with a thing before it occurs. ~ Repair a thing before it is in disorder. ~ A tree as big as a man's embrace springs from a tiny sprout. ~ A nine story tower begins with a basket of earth. ~ A journey of a thousand miles starts from where one stands. ~ To do is to fail. ~ To grip is to lose. ~ Therefore the sage does not do and so does not fail, does not grip and so does not lose. ~ In handling affairs, people often fail just at the point of completion. ~ Be as careful at the end as at the beginning, then there will be no failure. ~ Therefore, the sage desires no-desire, does not prize rare goods, learns non-learning, helps the masses return from their ignorance. ~ He wants to help all creatures to live by their own nature, and does not interfere with them.

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[64c16t] **Thomas Z. Zhang** ~ When things are stable, it is easy to hold. ~ When problems have not occurred, they are easy to cope with. ~ When things are brittle, they break easily. ~ When things are tiny, they dissolve easily. ~ Prepare for problems before they appear. ~ Put things in order before they become chaotic. ~ Giant trees grow from tiny seeds. ~ High-rise buildings start from the first mound of earth. ~ Long journeys begin with a first step. ~ People often fail when the tasks are close to complete. ~ If they keep working as diligently as the beginning, then they would not fail. ~ Sages want things others do not want. ~ They do not treasure rare goods. ~ They study things others ignore. ~ They remind themselves of others' mistakes. ~ They let everything develops naturally and do not dare to force it.

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[64c17t] **Arthur Waley** ~ 'What stays still is easy to hold; ~ Before there has been an omen it is easy to lay plans. ~ What is tender is easily torn, ~ What is minute is easy to scatter.' ~ Deal with things in their state of not-yet-being, ~ Put them in order before they have got into confusion. ~ For 'The tree big as a man's embrace began as a tiny sprout, ~ The tower nine storeys high began with a heap of earth, ~ The journey of a thousand leagues began with what was under the feet'. ~ He who acts, harms; he who grabs, lets slip. ~ Therefore the Sage does not act, and so does not harm; ~ Does not grab, and so does not let slip. ~ Whereas the people of the world, at their tasks, ~ Constantly spoil things when within an ace of completing them. ~ 'Heed the end no less than the beginning,' ~ And your work will not be spoiled. ~ Therefore the Sage wants only things that are unwanted, ~ Sets no store by products difficult to get, ~ And so teaches things untaught, ~ Turning all men back to the things they have left behind, ~ That the ten thousand creatures may be restored to their Self-so. ~ This he does; but dare not act.

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[64c18t] **Richard John Lynn** ~ The secure is easy to maintain; the premanifest [weizhao] is easy to plan for. ~ The fragile is easy to melt; the tiny is easy to dissolve. ~ So take action while it still does not exist ~ And control it before it

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turns into disorder. ~ A tree that takes both arms to clasp grows from a tiny shoot; ~ a nine-story terrace starts from a pile of dirt; ~ a journey of a thousand li begins under one's feet. ~ One who takes deliberate action [wei] will become ruined; ~ one who consciously administers will become lost. ~ This is why the sage engages in no deliberate action and so never becomes ruined, does not consciously administer and so never becomes lost. ~ People pursue matters in such a way that they always suffer ruin just when they are about to succeed. ~ If one is as mindful of ends as he is of beginnings, his endeavors will never end in defeat. ~ This is why the sage desires to have no desire and does not value goods hard to get. ~ He learns not to learn and redeems the errors that the mass of common folk make. ~ Accordingly, he enhances the natural state of the myriad folk but dares not engage in deliberate action.

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[64c19t] **Lin Yutang** ~ BEGINNING AND END ~ That which lies still is easy to hold; ~ That which is not yet manifest is easy to forestall; ~ That which is brittle (like ice) easily melts; ~ That which is minute easily scatters. ~ Deal with a thing before it is there; ~ Check disorder before it is rife. ~ A tree with a full span's girth begins from a tiny sprout; ~ A nine-storied terrace begins with a clod of earth. ~ A journey of a thousand li begins at one's feet. ~ He who acts, spoils; ~ He who grasps, lets slip. ~ Because the Sage does not act, he does not spoil, ~ Because he does not grasp, he does not let slip. ~ The affairs of men are often spoiled within an ace of completion, ~ By being careful at the end as at the beginning ~ Failure is averted. ~ Therefore the Sage desires to have no desire, ~ And values not objects difficult to obtain. ~ Learns that which is unlearned, ~ And restores what the multitude have lost. ~ That he may assist in the course of Nature ~ And not presume to interfere.

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[64c20t] **Victor H. Mair** ~ What is secure is easily grasped, ~ What has no omens is easily forestalled, ~ What is brittle is easily split, ~ What is minuscule is easily dispersed. ~ Act before there is a problem; ~ Bring order before there is disorder. ~ A tree that fills the arms' embrace is born from a downy shoot; ~ A terrace nine layers high starts from a basketful of earth; ~ An ascent of a hundred strides begins beneath one's foot. ~ Who acts fails; ~ Who grasps loses. ~ For this reason, ~ The sage does not act. ~ Therefore, ~ He does not fail. ~ He does not grasp. ~ Therefore, ~ He does not lose. ~ In pursuing their affairs, people often fail when they are close to success. ~ Therefore, ~ If one is as cautious at the end as at the beginning, there will be no failures. ~ For this reason, ~ The sage desires to be without desire and does not prize goods that are hard to obtain; ~ He learns not to learn and reverts to what the masses pass by. ~ Thus, ~ he can help the myriad creatures be natural, but dares not act.

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[64c21t] **Tolbert McCarroll** ~ Peace is easily maintained while things are still at rest. ~ Trouble is easily handled before it starts. ~ What is brittle is easily broken. ~ What is minute is easily scattered. ~ Handle a problem before it appears. ~ Secure order before confusion begins. ~ A tree as big as a person's embrace begins as a tiny shoot. ~ A terrace nine stories high rises from a shovelful of earth. ~ A journey of a thousand miles begins under your feet. ~ A person who interferes does harm, ~ and those who grasp lose their hold. ~ Therefore, ~ the True Person acts without striving and does no harm, ~ avoids grabbing and never loses hold. ~ People often ruin their ventures when they are on the verge of success. ~ So, be as careful at the end as at the beginning, and your work will not be ruined. ~ Therefore, ~ the True Person ~ seeks freedom from desire, ~ does not value things that are hard to come by, ~ learns without scholarship, ~ brings people back to what they have passed by, ~ and assists the ten thousand things to find their own natures; ~ all without daring to interfere.

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[64c22t] **David H. Li** ~ Governing is easy when there is peace; ~ Planning is easy when there is time; ~ Nipping is easy when buds are young; ~ Reconciling is easy when issues are minor. ~ Handle matters before they come about; ~ Govern people before there is chaos. ~ A tree two-arms'-length wide grows from a seedling; ~ A tower nine stories high starts with a spadeful; ~ A journey a thousand miles long begins with a step. ~ The populace often fail when they are close to completing their tasks. ~ Be as deliberate at the end as at the beginning; then, there can be no failure. ~ Thus, the sage desires what others do not desire, and places no premium on rare goods. ~ [The sage] studies what others do not study, ~ and revisits people's faults. ~ [The sage] assists myriad matters to develop naturally but does not dare to interfere.

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[64c23t] **Yasuhiko Genku Kimura** ~ That which has balance is easy to maintain. ~ That which has not arisen is easy to forestall. ~ That which is brittle is easy to shatter. ~ That which is minuscule is easy to scatter. ~ Therefore, manage problems before they arise; ~ Create order before disorder sets in. ~ A tree as large as the arms' embrace grows from a downy shoot. ~ A terrace nine stories high rises from a shovelful of earth. ~ A journey of a thousand miles begins with a single step. ~ One who acts from the delusion of grandiosity fails. ~ One who clings to the delusion of grandiosity loses. ~ The sage does not act from delusion, and therefore he does not fail, ~ Nor does he cling to delusion, and therefore he does not lose. ~ Because of the delusion of grandiosity, ~ On the verge of success, people often fail. ~ If they would take as much care at the end as at the beginning, ~ They would not fail in their affairs. ~ The sage does not desire what the masses desire; ~ He does not treasure what the masses treasure. ~ He studies what the masses do not study; ~ He returns to the source of knowledge ignored by the masses. ~ Thus, without acting in delusion, ~ The sage supports all beings as they naturally exist.

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[64c24t] **Chou-Wing Chohan** ~ Do a non-deed, ~ Do a non-action, ~ Taste tastelessness. ~ The sage desires non-desire, ~ And does not value anything rare. ~ He learns the unlearnable, ~ But peruses what others have discarded. ~ Thus he enables all things ~ To develop in their natural way, ~ And he does not engage in hasty action. ~ See the small as big, ~ See the little as a lot. ~ Take care of the difficult when it is still easy, ~ Take care of the big when it is still small. ~ All difficult things in the world begin as easy things, ~ All big things in the world begin as small things. ~ The tree whose trunk cannot be encircled by a man's arms began as a sapling, ~ A nine-story tower rose from a heap of dirt, ~ A thousand-mile journey began with the earth under a man's foot. ~ Therefore the sage does not try to do big things, ~ And in that way can achieve greatness. ~ The person who makes casual promises ~ Will not keep them. ~ The person who perceives many things as easy ~ Will encounter many difficulties. ~ Therefore the sage perceives things as difficult, ~ And consequently never encounters difficulties.

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[64c25t] **Man-Ho Kwok** ~ When everything is peaceful, don't forget the danger; ~ When things are safe, don't lose your edge - ~ A brittle thing can break easily ~ And a small thing fragment. ~ So 'act before it happens', ~ 'order things before chaos breaks out'. ~ A great tree which takes a crowd to span its base ~ Started from being a tiny seed; ~ And a tower nine sections high began in the ground. ~ A journey of a thousand miles starts with the first step. ~ To act as if you know it all is catastrophic: and if you try to control it you will stare into your empty hand.

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[64c26t] **Gu Zhengkun** ~ A stable situation is easy to be maintained; ~ A condition without the sign of apparent change is easy to be coped with; ~ A fragile thing is easy to break; ~ A minute thing is easy to dissolve. ~ The proper treatment should be given to what has happened; ~ Keep things in order before disorder sets in. ~ A huge tree grows from a tiny seedling; ~ A nine-storey terrace rises from a mound of earth; ~ A journey of a thousand li starts from beneath one's feet. ~ Those who wants to obtain it by force will ruin it; ~ Those who hold it by force will lose it. ~ Thus the sage never ruins anything, ~ Because of his inaction; ~ He never loses anything. ~ In doing things, ~ People often fail on the verge of success. ~ If they are as prudent at the end as at the beginning, ~ They will never fail. ~ That is why the sage ~ Desires what others do not desire, ~ Values not rare goods, ~ Learns to lack learning, ~ Makes up for people's faults. ~ In this way he helps all things develop naturally ~ And refrains from interfering in them.

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[64c27t] **Chao-Hsiu Chen** ~ It is easy to control a situation when it is tranquil. ~ It is easy to deal with a matter before the omen is cast. ~ It is easy to break something when it is fragile. ~ It is easy to scatter something when it is minute. ~ Deal with things before they arise. ~ Govern a situation before it descends into disorder. ~ A huge tree as great as a man's arm-span grows from a tiny seed. ~ A nine-storey terrace rises from a pile of earth. ~ A thousand-mile journey starts from a single footstep. ~ He who acts to reach something will lead to its decline. ~ He who tries hard to hold on to something will lose it. ~ That is why the sage does nothing, and leads nothing to decline. ~ He does not hold on to anything, therefore he does not lose anything. ~ People often lead their actions to the verge of success, then fail. ~ Be careful to treat the end with equal care as the beginning. ~ Then you will not fail. ~ Therefore the sage desires not to desire, not to value precious goods, ~ to learn how not to learn, to cover the mistakes of the multitude, ~ to assist the myriad creatures according to the law of Nature. ~ Yet he dares not act.

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[64c28t] **Liu Qixuan** ~ What is still is easy to keep. ~ What has not developed is easy to guide. ~ What is fragile is easy to break. ~ What is little is easy to scatter. ~ One starts a project before things develop otherwise. ~ One prevents tumults before they happen otherwise. ~ A huge tree starts from a small sprout. ~ A nine-story tower starts from the first shovel full of dirt. ~ A long journey starts from the spot under the feet. ~ One who willfully starts a cause will ruin it. ~ One who willfully ends a cause will lose it. ~ The wise person does nothing willfully ~ And will therefore neither ruin nor lose. ~ People often fail when they are about to succeed. ~ If one is careful from start to end, one will not fail. ~ The wise ruler therefore desires what none would desire, ~ Values what none would value, learns what none can learn, ~ Remembers the useful experiences and lessons of all, ~ And does nothing willfully so as to help cultivate the natural.

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[64c29t] **Shi Fu Hwang** ~ Beginning And Ending ~ Lao Tze says, ~ That which remains still is easy to hold; ~ that which has not yet given indication of its presence is easy to measure against; ~ that which is brittle is easily broken; ~ and that which is minute is easily dispersed. ~ Deal with a thing before its disorder has made its appearance, and govern an affair before its confusion has begun. ~ A tree which fills the arms grows from a tiny sprout; ~ a tower of nine floors rises from a heap of earth; ~ a journey of a thousand li begins at one's feet. ~ He who acts with an intent to control fate does harm; ~ he who takes hold of a thing in the same way loses his hold. ~ The sage works without an intent to control fate, and therefore does no harm. ~ He does not lay hold so, and therefore does not lose his hold. ~ People who conduct their affairs often ruin them on the eve of their success. ~ If they are careful at the end, as they were careful at the beginning; ~ then there would be no ruined affairs. ~ Therefore, the sage desires what other men do not desire, and does not value objects which are difficult to obtain. ~ He learns what other men do not learn, and turns back to what the multitude of men have passed by. ~ Thus he assists all existence to develop in a natural course, and does not dare to act with an intent to control fate.

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[64c30t] **Ch'u Ta-Kao** ~ What is motionless is easy to hold; ~ What is not yet foreshadowed is easy to form plans for; ~ What is fragile is easy to break; ~ What is minute is easy to disperse. ~ Deal with a thing before it comes into existence; ~ Regulate a thing before it gets into confusion. ~ The common people in their business often fail on the verge of succeeding. ~ Take care with the end as you do with the beginning, ~ And you will have no failure.

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[64c31t] **Paul J. Lin** ~ Things at rest are easy to hold. ~ Things unbegun are easy to plan. ~ Fragile things are easy to shatter. ~ Tiny things are easy to scatter. ~ Manage things before they exist. ~ Set things in order before they become chaotic. ~ A tree as big as one's embrace originates from a rootlet. ~ A nine-story terrace begins with a heap of earth. ~ A thousand-li journey starts from beneath one's feet. ~ To act means to fail; ~ To insist means to lose. ~ The Sage does not act and therefore never fails; ~ He does not insist and therefore never loses. ~ When the people undertake to do something, ~ They almost always fail at the point of success. ~ One should be cautious at the end as at the beginning, ~ Then there will be no failure. ~ Therefore the Sage desires no desires, ~ Values not the rare treasures, ~ Learns from the unlearned, ~ Reverses the faults of the people, ~ And assists all things in their natural development, ~ Never daring to interfere.

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[64c32t] **Michael LaFargue** ~ When sitting still, they are easy to hold down; ~ no omens yet, it is easy to plan; ~ when fragile, they are easy to break; ~ when small, they are easy to scatter. ~ Work on it when it isn't yet; ~ put it in order when it is not yet disordered. ~ A tree you can barely get your arms around grows from a tiny shoot; ~ a nine-story tower begins as a heap of earth; ~ a

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thousand-mile journey begins under your feet. ~ Working ruins, grasping loses. ~ And so the Wise Person: ~ Does not work, so does not ruin; ~ does not grasp, so does not lose. ~ "When the people are engaged in some task, ~ they are always on the point of finishing when they ruin it." ~ Careful at the end just as at the beginning, ~ then there will be no ruining of the work. ~ And so the Wise Person: ~ Desires to be desireless, ~ does not prize goods hard to come by, ~ learns to be un-Learned, ~ turns back to the place all others have gone on from. ~ So as to help along the naturalness of the thousands of things without presuming to be a Worker.

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[64c33t] **Cheng Lin** ~ When chaos has not yet appeared, it is easy to maintain peace. ~ When portents have not yet appeared, it is easy to devise measures. ~ When a thing is brittle, it can be easily broken. ~ When a thing is minute, it can be easily dispersed. ~ Measures should be adopted to forestall future emergencies. ~ Action should be taken to safeguard against possible confusion. ~ A giant tree whose trunk measures several feet in diameter is grown from a tiny seed. ~ A tall tower nine storeys high is built upon basketfuls of earth. ~ A long journey of a thousand lii is covered step by step. ~ Those who try to gain by action are sure to fail; ~ those who try to hold are sure to lose. ~ Because the Sage abides by inaction, he does not fail. ~ Because he does not try to hold, he does not lose. ~ Men often fail in their undertakings when they are on the verge of success. ~ If the same care is exercised towards the end as at the beginning, they can never fail. ~ Wherefore, the Sage has no desires, covets not rarities, and acquires not learning in order that he may avoid the faults of the multitude. ~ He promotes the spontaneous development of all things, and does not venture to interfere by his own action.

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[64c34t] **Yi Wu** ~ What is at rest is easy to hold; ~ What has not yet appeared is easy to plan. ~ What is fragile is easy to shatter; ~ What is small is easy to scatter. ~ Act before the problem happens; ~ Manage before disorder arises. ~ A tree as big as one's embrace springs from a tiny sprout; ~ A tower with nine stories starts from a heap of earth; ~ A walk of a thousand miles begins from where one stands. ~ One who acts will fail; ~ One who becomes attached will lose. ~ Therefore, the sage, without acting, does not fail, ~ Without becoming attached, does not lose. ~ The people, in doing, fail at the point of success. ~ One should be as cautious at the end as at the beginning; ~ Then there will be no failure. ~ Therefore, the sage desires to be desireless ~ And does not value rare treasures, ~ Learns to be unlearned ~ And reforms the faults of people. ~ He aids all things in their natural development ~ And dares to not act on them.

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[64c35t] **Han Hiong Tan** ~ It is easier to maintain the status quo when things are established and stabilised. ~ It is easier to correct things when the incipient signs of trouble have just occurred. ~ Fragile things disintegrate quickly. ~ Minute things disperse readily. ~ You should act well before the rot has set in. ~ You should take effective measures before chaos arises. ~ A tree broader than a man's embrace grows from a tiny seedling. ~ The tallest tower starts from a clod of earth. ~ The longest journey begins with the first step. ~ He who schemes will fail, and he who grasps tightly will lose it. ~ Hence, the sage does not scheme and will not fail. ~ He does not hold fast so he will not lose it. ~ Failure usually occurs at the cusp of succeeding. ~ If you pay careful attention from start to finish, there will be few failures. ~ What the sage wants is the opposite of what others want. ~ Hence, the sage does not covet rare objects. ~ The sage learns what others don't want to learn. ~ Thus, he avoids making mistakes that others commonly make. ~ The sage only facilitates. ~ He lets things evolve, but he does not interfere.

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[64c36t] **Hua-Ching Ni** ~ Tackle difficulties when they are easy. ~ Accomplish great things when they are small. ~ Handle what is going to be rough when it is still smooth. ~ Control what has not yet formed its force. ~ Deal with a dangerous situation while it is safe. ~ Manage what is hard while it is soft. ~ Eliminate what is vicious before it becomes destructive. ~ This is called "attending to great things at small beginnings." ~ A tree so big it can fill the span of a man's arms grows from a tiny sprout. ~ A terrace nine stories high rises from a shovelful of earth. ~ A journey of a thousand miles begins with a single step. ~ Thus, one of integral virtue never sets about grandiose things, ~ yet he is able to achieve great things. ~ Lightly made promises inspire little confidence. ~ Making light of things at the beginning, ~ one will meet with failure in the end. ~ Being prepared for hardship, one will not be overcome by it. ~ In handling their affairs, people often ruin them just as they are on the verge of success. ~ With heedfulness in the beginning and all the way through to the end, ~ nothing is ruined.

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[64c37t] **Chang Chung-yuan** ~ That which is motionless is easy to maintain. ~ That which is prior to emergence is easy to deal with. ~ That which is just beginning is easy to destroy. ~ That which is minute is easy to disperse. ~ Act on what is before it occurs. ~ Manage things before they are in disorder. ~ Big trees grow out of small shoots. ~ A nine story tower begins to be built from one little lump. ~ A journey of a thousand miles begins from where one stays. ~ Those who proceed through action fail. ~ Those who grasp on to a thing lose it. ~ Therefore, the wise does not act on things and is free from failure. ~ He does not grasp on to things, and does not lose them. ~ People who are engaged with things often fail when they almost complete them. ~ Therefore, one should be as careful in the last stage of one's work as at the beginning. ~ Then one will be free from failure. ~ Hence, for the wise, willing is non-willing. ~ He never values things which are hard to attain. ~ He learns what is unlearned. ~ He avoids the mistakes that have been made by others. ~ He is in accordance with the nature of ten thousand things, yet he never interferes with them.

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[64c38t] **Henry Wei** ~ Attend to the Insignificant ~ Shou Wei ~ What is secure can be easily maintained. ~ What is yet unmanifest can be easily tackled. ~ What is brittle can be easily broken. ~ What is puny can be easily scattered. ~ Act before any trouble starts. ~ Enforce order before disorder arises. ~ A big tree, whose girth fills a man's embrace, ~ Springs from a tender shoot. ~ A terrace nine stories in height ~ Rises from a heap of earth. ~ A journey one thousand miles long ~ Begins with the first step. ~ He who interferes will fail; ~ He who grasps will lose. ~ Therefore, the Sage does not interfere, ~ And incurs no failure; ~ He does not grasp, ~ And suffers no loss. ~ People in handling their affairs ~ Often fail when within an ace of fulfilment. ~ Be circumspect at the end as at the beginning, ~ And there will be no failure. ~ Therefore the Sage desires what is not desired (by others), ~ And does not treasure hard-to-get objects. ~ He learns what is not learned (by others), ~ And restores what the multitude has skipped. ~ He assists the natural trend of all things, ~ But dares not venture to tamper with it.

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[64c39t] **Ha Poong Kim** ~ What is at rest is easy to hold; ~ What has not yet shown its sign is easy to prepare for. ~ What is tender is easy to break up; ~ What is minute is easy to scatter. ~ Deal with things before they become reality; ~ Put things in order before disorder arises. ~ A tree as big as a man's embrace ~ Grows from the tip of a fine hair. ~ A terrace nine stories high ~ Rises from a heap of earth. ~ A journey of a thousand miles ~ Starts from where one stands. ~ Whoever acts on it will ruin it; ~ Whoever lays hold of it will lose it. ~ For this reason the sage ~ Does nothing and therefore ruins nothing; ~ Lays hold of nothing and therefore loses nothing. ~ People, in handling their affairs, ~ Always ruin their work on the verge of completion. ~ Be careful at the end as at the start, ~ And you will never fail. ~ For this reason the sage ~ Desires not to desire, ~ Does not treasure rare goods, ~ Learns not to learn. ~ He returns to what the multitude passes by. ~ He thus helps the ten thousand things to be so of themselves [tzu jan], ~ And does not try to rule.

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[64c40t] **Tao Huang** ~ It is easy to sustain what is at rest. ~ It is easy to plan for that of which there is not even a sign. ~ What is fragile is easily broken. ~ What is minute is easily dispersed. ~ Act upon it before it exists. ~ Regulate it before it becomes chaos. ~ A massive tree grows from a little sprout. ~ A nine-story-building rises from a clod of earth. ~ A thousand fathoms begin with a single step. ~ Those who impose action upon it will fail. ~ Those who cling to it lose it. ~ So the sage, through nonaction, does not fail. ~ Not clinging, he does not lose. ~ The common people's engagement in affairs fails prior to success. ~ So the saying goes, ~ "Give as much careful attention to the end as to the beginning, then the affairs will not fail." ~ It is on that account that the sage desires not to desire and does not value goods that are hard to get. ~ He learns not to learn and restores the common people's losses. ~ He is able to support the nature of all things and, not by daring, to impose action.

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[64c41t] **Tang Zi-chang** ~ What is still at rest is easy to maintain. ~ What is still insignificant is easy to dispose of. ~ What is still fragile is easily shattered. ~ What is still not yet begun is easy to plan. ~ Action should be taken before the emergency occurs. ~ Measures should be taken before confusion is formed. ~ A large tree, so large arms can hardly go around, was grown from a tiny seed. ~ A tall tower, of nine stories height, was built first with a handful of dirt. ~ A long journey of a thousand miles can be finished by moving feet. ~ One who intervenes will be defeated. ~ One who grasps the world will lose it. ~ So the Sage ruler does not intervene, thus he does not fail. ~ He does not grasp, thus he never loses. ~ Sometimes people fail to reach the end when they are already on the verge of success. ~ A Sage was as cautious at the end as in the beginning, so he could avoid failure. ~ Thus a Sage ruler never desired what should not be desired, such as he never cherished rare goods. ~ He did not experience what should not be experienced, such as he never repeated the faults of others. ~ It gives supplementary help to the nature of All Things, and yet it dares not to assert itself.

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[64c42t] **Wing-tsit Chan** ~ What remains still is easy to hold. ~ What is not yet manifest is easy to plan for. ~ What is brittle is easy to crack. ~ What is minute is easy to scatter. ~ Deal with things before they appear. ~ Put things in order before disorder arises. ~ A tree as big as a man's embrace grows from a tiny shoot. ~ A tower of nine stories begins with a heap of earth. ~ The journey of a thousand li starts from where one stands. ~ He who takes action fails. ~ He who grasps things loses them. ~ For this reason the sage takes no action and therefore does not fail. ~ He grasps nothing and therefore he does not lose anything. ~ People in their handling of affairs often fail when they are about to succeed. ~ If one remains as careful at the end as he was at the beginning, there will be no failure. ~ Therefore the sage desires to have no desire, ~ He does not value rare treasures. ~ He learns to be unlearned, and returns to what the multitude has missed (Tao). ~ Thus he supports all things in their natural state but does not take any action.

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[64c91t] **И. И. Семененко** ~ Легко придерживаться безопасного, ~ легко замыслить еще не начавшееся, ~ легко разъединять непрочное, ~ легко рассеивать мельчайшее. ~ Начинают заниматься тем, что еще не возникло; ~ наводится порядок там, где он еще не нарушается. ~ Дерево в охват рождается из самой малости, ~ девятиярусная насыпь восстает из пригорошни земли, ~ далекий путь берет начало в пяди под стопой. ~ Кто действует, тот терпит поражение; ~ кто чем-то обладает, тот его теряет. ~ Вот почему Премудрый человек находится в бездействии и потому не знает поражения, ~ ничем не обладает и потому не ведает потерь. ~ В своих делах люди обычно накануне достижения успеха терпят поражение. ~ Не терпят поражения, когда в конце бывают так же осторожны, как в начале. ~ Поэтому Премудрый человек желает не иметь желаний и не ценит редкие товары, ~ он учится быть неученым и возвращается к тому, что скопище людей минует. ~ Помогая десяти тысячам вещей быть самостными, он не смеет действовать.

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[64c92t] **А. А. Маслов** ~ Легко сохранить то, что умиротворено. ~ Легко спланировать то, что ещё не получило развития. ~ Легко разломать то, что ещё хрупко. ~ Легко рассеять то, что ещё мало. ~ Действуй тогда, когда ещё ничего нет. ~ Правь там, где ещё нет смуты. ~ Полнокровное древо вырастает из мельчайшего ничто. ~ Башня в девять уступов поднимается из просеянной земли. ~ Путешествие в тысячу ли начинается с одного шага. ~ Действующий - терпит неудачу. ~ Стяжающий - утрачивает. ~ Поэтому мудрец, пребывая в недеянии, не терпит неудач и поскольку не стяжает - не утрачивает. ~ Зачастую люди терпят неудачу в делах, находясь на пороге успеха. ~ Будь в конце столь же осторожен, как и в начале, - и не будет неудачных дел. ~ Вот почему мудрецы желали не-желания и не ценили труднодостижимых предметов, учились вне учения и возвращались к ошибкам людей, дабы помочь мириадам существ пребывать в естественности и воздерживаться от деяний.

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[64c93t] **Е. А. Торчинов** ~ Пребывающее в умиротворении легко удерживать. ~ Когда признаки еще не проявились, положение легко исправить. ~ То, что хрупко, легко разбить. ~ Мелкое легко рассеять. ~ Действуй, пока положение еще не выявилось, ~ упорядочивай, пока смута еще не началась. ~ Дерево, ствол которого с трудом можно обхватить, вырастает из крошечного ростка. ~ Девятиэтажная башня возводится из комка земли. ~ Путешествие в десять

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Underdog_way.pdf, revision 8, sanmayce@hotmail.com, a corpus of 50(42 english, 8 russian) proofed(many originals' bugs crushed) translations of 老子道德經 or Lao Zi Dao De Jing

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тысяч верст начинается с одного шага. ~ Действуя, губишь дело. ~ Удерживая, теряешь удерживаемое. ~ Совершенный мудрец пребывает в недеянии и поэтому не знает поражений; он ничего не удерживает и поэтому ничего не теряет. ~ Люди в делах своих часто стремятся к завершенности и потому терпят поражение. ~ Если человек столь же внимателен в конце, как и в начале, он не будет знать поражений. ~ Поэтому совершенный мудрец, ~ желая не желать, ~ не ценит труднодоступные товары; ~ учась не учась, ~ возвращается к тому, что все люди уже прошли. ~ Он споспешествует самоестественности сущего и не смеет действовать.

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[64c94т] **А. Е. Лукьянов** ~ Умиротворенное состояние легко поддерживается. ~ Еще не проявившее признаков легко предугадывается. ~ Хрупкое легко растворяется. ~ Мелкое легко рассеивается. ~ Принимай меры, пока еще не произошло событие. ~ Наводи порядок, пока еще не наступил хаос. ~ Дерево толщиной в обхват вырастает из былинки. ~ Девятиэтажная башня начинается с горстки земли. ~ Путь в тысячу ли начинается с первого шага. ~ Кто деяет - вредит всему. ~ Кто удерживает - теряет все. ~ Вот почему совершенномудрый человек не деяет, ~ поэтому не терпит неудач, не удерживает, поэтому не теряет. ~ Люди, идя на дело, часто, еще только приступив, уже все портят. ~ Если будешь осторожным в конце, как и в начале, то не навредишь делу. ~ Вот почему совершенномудрый человек страждет бесстрастия, ~ не ценит трудно добываемого богатства, учит неучение, ~ возвращается к тому, что пройдено многими людьми, ~ опирается на естественность мириад вещей и не смеет деять.

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[64c95т] **Ян Хин-шун** ~ То, что спокойно, легко сохранить. ~ То, что еще не показало признаков, легко направить. ~ То, что слабо, легко разделить. ~ То, что мелко, легко рассеять. ~ Действие надо начать с того, чего еще нет. ~ Наведение порядка надо начать тогда, когда еще нет смуты. ~ Ибо большое дерево вырастает из маленького, девятиэтажная башня начинает строиться из горстки земли, путешествие в тысячу ли начинается с одного шага. ~ Кто действует - потерпит неудачу. ~ Кто чем-либо владеет - потеряет. ~ Вот почему совершенномудрый бездеятелен, и он не терпит неудачи. ~ Он ничего не имеет и поэтому ничего не теряет. ~ Те, кто, совершая дела, спешат достигнуть успеха, потерпят неудачу. ~ Кто осторожно заканчивает свое дело, подобно тому как он его начал, у того всегда будет благополучие. ~ Поэтому совершенномудрый не имеет страсти, не ценит труднодобываемые предметы, учится у тех, кто не имеет знаний, и идет по тому пути, по которому прошли другие. ~ Он следует естественности вещей и не осмеливается [самовольно] действовать.

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[64c96т] **Д. П. Конисси** ~ Не трудно держать легкую вещь. ~ Легко предотвратить (беду) до полного обнаружения. ~ Слабого легко разбить, мелкого легко рассеять. ~ Следует устраивать защиту тогда, когда еще нет (в том) надобности (т.е. нет врагов). ~ Следует заботится о спокойствии страны тогда, когда еще в ней все в порядке. ~ Дерево, которого нельзя обнять руками (т.е. большое), выросло из маленького. ~ Девятиэтажная башня созидается из клочков земли. ~ Чтобы пройти тысячу верст, нужно начать ходьбу с одного шага. ~ Кто может создать, тот может и разрушить. ~ Имеющий может потерять. ~ Святой муж ничего не создает, поэтому ничего не разрушает; ~ он ничего не имеет, поэтому ничего не потеряет. ~ Кто, предпринимая дело, спешит наскоро достигнуть результата, тот ничего не сделает. ~ Кто осторожно оканчивает свое дело, как начал, тот не потерпит неудачи. ~ Поэтому святой муж всегда старается быть беспристрастным, не придавать ценности труднодобываемым вещам и не слушать бесплодного учения. ~ Он повторяет то, что делалось многими. ~ Он будет стараться, чтобы пособить естественному течению вещей, но ни в каком случае, не препятствовать ему.

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[64c97т] **В. В. Малявин** ~ Что покоится, то легко удержать. ~ Что еще не проявилось, то легко упредить. ~ Что хрупко, то легко разбить. ~ Что мелко, то легко рассеять. ~ Действуй там, где еще ничего нет. ~ Упорядочивай там, где еще не разладилось. ~ Дерево толщиной в обхват вырастает из крошечного ростка, ~ Башня в девять этажей начинается с комка земли. ~ Путь в тысячу ли начинается с одного шага. ~ Тот, кто воздействует на это, разрушит его. ~ Тот, кто крепко держится за это, потеряет его. ~ Вот почему премудрый человек не действует и ничего не разрушает, ~ Ни за что не держится - и ничего не теряет. ~ Когда успех уже близок, люди часто все портят. ~ Кто в конце так же осмотрителен, как в начале, не изведает неудачи. ~ Посему премудрый человек желает нежелания и не ценит редкие в мире товары. ~ Он учится не быть ученым и уводит всех от заблуждений. ~ Посему он во всех вещах поддерживает то, что таково само по себе - и ничего не делает.

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[64c98т] **Б. Б. Виногродский** ~ Что спокойно, легко удержать. ~ Что еще не проявилось, легко проконтролировать. ~ Что хрупко, легко разрушить. ~ Что тонко, легко рассеять. ~ Осуществляй это, когда еще нет наличия. ~ Упорядочивай это, когда еще нет неурядиц. ~ Дерево толщиной в обхват рождается из тончайшего ростка. ~ Башня в девять этажей поднимается с кучки земли. ~ Движение в тысячу ли начинается под ступней. ~ Осуществляешь - испортишь это. ~ Удерживаешь - потеряешь это. ~ Это дает: ~ У человека мудрости - отсутствие осуществления. ~ Причинность: ~ Отсутствие порчи. ~ Отсутствие удержания. ~ Причинность: ~ Отсутствие потери. ~ Народ, делая дела, постоянно, приближаясь к завершению, портит их. ~ Если осторожен в конце так же, как и в начале, тогда не испортишь дело. ~ Это дает: ~ Человек мудрости стремится не стремиться. ~ Не придает ценности трудно достающимся товарам. ~ Учится не учиться. ~ Возвращается туда, где проходят большинство людей. ~ Тем самым поддерживает самопроизвольную естественность мириад сущностей и не осмеливается осуществлять.

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PSEUDO-CHAPTER **Sixty-Five**

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[65c01т] **Robert G. Henricks** ~ Those who practiced the Way in antiquity, ~ Did not use it to enlighten the people. ~ Rather, they used it to make them dumb. ~ Now the reason why people are difficult to rule is because of their knowledge; ~ As a result, to use knowledge to rule the state ~ Is thievery of the state; ~ To use ignorance to rule the state ~ Is kindness to the state. ~ One who constantly understands these two ~ Also [understands] the principle. ~ To constantly understand the principle - ~ This is called Profound Virtue. ~ Profound Virtue is deep, is far-reaching, ~ And together with things it returns. ~ Thus we arrive at the Great Accord.

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[65c02т] **John C. H. Wu** ~ IN the old days, those who were well versed in the practice of the Tao did not try to enlighten the people, but rather to keep them in the state of simplicity. ~ For, why are the people hard to govern? ~ Because they are too clever! ~ Therefore, he who governs his state with cleverness is its malefactor; ~ but he who governs his state without resorting to cleverness is its benefactor. ~ To know these principles is to possess a rule and a measure. ~ To keep the rule and the measure constantly in your mind is what we call Mystical Virtue. ~ Deep and far-reaching is Mystical Virtue! ~ It leads all things to return, till they come back to Great Harmony!

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[65c03т] **D. C. Lau** ~ Of old those who excelled in the pursuit of the way did not use it to enlighten the people but to hoodwink them. ~ The reason why the people are difficult to govern is that they are too clever. ~ Hence to rule a state by cleverness ~ Will be to the detriment of the state; ~ Not to rule a state by cleverness ~ Will be a boon to the state. ~ These two are models. ~ Always to know the models ~ Is known as mysterious virtue. ~ Mysterious virtue is profound and far-reaching, ~ But when things turn back it turns back with them. ~ Only then is complete conformity realized.

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[65c04т] **R. L. Wing** ~ Those skillful in the ancient Tao Are not obvious to the people. ~ They appear to be simple-minded. ~ People are difficult to lead ~ Because they are too clever. ~ Hence, to lead the organization with cleverness ~ Will harm the organization. ~ To lead the organization without cleverness ~ Will benefit the organization. ~ Those who know these two things ~ Have investigated the patterns of the Absolute. ~ To know and investigate the patterns ~ Is called the Subtle Power. ~ The Subtle Power is profound and far-reaching. ~ Together with the Natural Law of polarity, It leads to the Great Harmony.

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[65c05т] **Ren Jiyu** ~ From of old those who have carried out the principle of Tao do not enlighten the people with it, but make them foolish and simple with it. ~ What makes it difficult to govern the people is that they have too much knowledge, ~ Therefore to govern the state by wisdom is a disaster for the state, ~ And not to govern the state by wisdom is a blessing for the state. ~ It is a principle to know the two (by wisdom and not by wisdom). ~ Carrying out the principle forever is called the mysterious "De." ~ The mysterious "De" is very deep and far-reaching. ~ It is contrary to the nature of concrete things, ~ But leads to the greatest conformity.

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[65c06т] **Gia-fu Feng** ~ In the beginning those who knew the Tao did not try to enlighten others, ~ But kept them in the dark. ~ Why is it so hard to rule? ~ Because people are so clever. ~ Rulers who try to use cleverness ~ Cheat the country. ~ Those who rule without cleverness ~ Are a blessing to the land. ~ These are the two alternatives. ~ Understanding these is Primal Virtue. ~ Primal Virtue is deep and far. ~ It leads all things back ~ Toward the great oneness.

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[65c07т] **Lok Sang Ho** ~ In the ancient days the masters who succeed in following the Dao, ~ Rather than making people clever, ~ Would spare them from much acquired knowledge. ~ The reason why people may be difficult to rule over is that they are too clever. ~ The ruler who rules with his acquired knowledge ~ is (likely) to hurt the nation. ~ The ruler who rules not with his acquired knowledge ~ is (likely) to benefit the nation. ~ Knowing the difference between ruling with acquired knowledge and ruling with original knowledge ~ Is close to following the right formula. ~ Being always mindful of following the formula is the mystical virtue. ~ The mystical virtue is deep, ~ far from the crowds, ~ and opposite to what people expect. ~ Exactly because it is the reverse of what people expect, ~ it achieves great concordance.

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[65c08т] **Xiaolin Yang** ~ The ancient people who knew the DAO did not make people smart, but made them simple. ~ People are not easy to govern when they are too smart. ~ So, those who govern a country based on smartness are a disaster to the country. ~ Those who do not govern the country based on smartness are a fortune to the country. ~ These two ways are the long-lasting policies for governing a country. ~ Keeping these two policies is called real DE. ~ Real DE is so deep and far-reaching; it is opposite to what we know today. ~ However, it will eventually lead to the ultimate harmonic and natural state.

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[65c09т] **Walter Gorn Old**, SIMPLE VIRTUE ~ The ancients who practised the Tao did not make use of it to render the people brilliant, but to make them simple and natural. ~ The difficulty in governing the people is through overmuch policy. ~ He who tries to govern the kingdom by policy is only a scourge to it; while he who governs without it is a blessing. ~ To know these two things is the perfect knowledge of government, and to keep them continually in view is called the virtue of simplicity. ~ Deep and wide is this simple virtue; and though opposed to other methods it can bring about a perfect order.

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[65c10т] **James Legge** ~ The ancients who showed their skill in practising the Tao did so, not to enlighten the people, but rather to make them simple and ignorant. ~ The difficulty in governing the people arises from their having much knowledge. ~ He who (tries to) govern a state by his wisdom is a scourge to it; ~ while he who does not (try to) do so is a blessing. ~ He who knows these two things finds in them also his model and rule. ~ Ability to know this model and rule constitutes what we call the mysterious excellence (of a governor). ~ Deep and far-reaching is such mysterious excellence, showing indeed its possessor as opposite to others, but leading them to a great conformity to him.

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[65c11т] **David Hinton** ~ Ancient masters of Way ~ never enlightened people. ~ They kept people simple-minded. ~ It's impossible to govern ~ once you've filled people with knowing. ~ Use knowing to govern ~ and you plunder the nation, ~ but use not-knowing to govern ~ and you enrich the nation. ~ Once you understand this, the pattern is clear, ~ and always understanding the pattern is called dark-enigma Integrity. ~ Dark-enigma Integrity is deep and distant, is the return of things ~ back into the vast harmony.

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[65c12т] **Chichung Huang** ~ Therefore, it is said: ~ "Those who implemented the Tao ~ Did not use it to make the people shrewd; ~ Rather, they used it to make them simple." ~ The reason why the people are difficult to rule ~ Is that they

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are crafty. ~ Therefore, using craft to govern a state ~ Is a pest to the state; ~ Using noncraft to govern a state ~ Is a blessing to the state. ~ Constantly remember: these two constitute a guideline; ~ Constantly remembering this guideline ~ Is called a deep and remote virtue. ~ The deep and remote virtue ~ Is deep indeed, remote indeed; ~ And, though contrary to all things, ~ Will eventually reach Grand Harmony.

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[65c13t] **Ellen M. Chen** ~ Those in the past who were good at practicing Tao, ~ Did not want to enlighten (ming) the people, ~ But to keep them in ignorance (yŭ). ~ People are hard to rule, ~ Because they know (chih) too much. ~ Therefore, to rule a nation by knowledge, ~ Is to be the nation's thief. ~ Not to rule a nation by knowledge, ~ Is to be the nation's blessing. ~ To know these two is to know heaven's rule (chi shih). ~ Always knowing heaven's rule, ~ Is called the dark (hsüan) te. ~ The dark te clarifies (ch'ing) and is far away (yŭan). ~ It reverts (fan) with things. ~ Then there arrives the great harmony.

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[65c14t] **Lee Sun Chen Org** ~ In old days, when good practitioners of Tao led the country, they did not announce their plans to the public, because they wanted to keep a low profile [to protect innocent people from schemers]; ~ The reason populace was difficult to govern was because insidious people were compensated for their expertise [to take advantage of the situation]. ~ If a country is run with the policy which rewards people for their cunningness, its [fundamental principle of justice for all] would thus be robbed; ~ If a country is ruled with the policy discouraging cunning performances, the whole country is blessed with good fortune [of justice for all]. ~ The above mentioned are two modes of governing; ~ If one is able to recognize the [advantages and disadvantages] of these two modes then [we may describe that] he is unified with the profound Te; ~ The profound Te extends far and deep! ~ When [a Sage], together with myriad things and creatures, return to [the cultivation of the profound Te], [the world] will have peace and prosperity.

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[65c15t] **Tien Cong Tran** ~ In the old days, those who were well versed in the practice of the Way did not try to make the people know, but rather to keep them in the state of simplicity. ~ Why are the people hard to govern? ~ Because they are clever. ~ Therefore, he who governs his state with cleverness is its malefactor. ~ He who governs his state without resorting to cleverness is its benefactor. ~ To know these two principles is to possess a rule and a measure of governing. ~ To know the rule and the measure is mysterious Virtue. ~ Deep and far-reaching is mysterious Virtue! ~ It leads all things to return to great harmony.

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[65c16t] **Thomas Z. Zhang** ~ In the past, those who are good at Tao did not encourage people to be shrewd. ~ They encourage people to be honest. ~ People are difficult to govern if they are sly. ~ Advocating slyness in governing is the misfortune of a kingdom. ~ Opposing slyness in governing is the blessing of a kingdom. ~ Note that the above two points are also guidelines. ~ Constantly noticing the guidelines is Profound Te. ~ Profound Te is deep, broad, and against instinct. ~ But it can leads to great success.

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[65c17t] **Arthur Waley** ~ In the days of old those who practised Tao with success did not, by means of it, enlighten the people, but on the contrary sought to make them ignorant. ~ The more knowledge people have, the harder they are to rule. ~ Those who seek to rule by giving knowledge ~ Are like bandits preying on the land. ~ Those who rule without giving knowledge ~ Bring a stock of good fortune to the land. ~ To have understood the difference between these two things is to have a test and standard. ~ To be always able to apply this test and standard ~ Is called the mysterious 'power', ~ The mysterious 'power', so deep-penetrating, ~ So far-reaching, ~ That can follow things back - ~ All the way back to the Great Concordance.

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[65c18t] **Richard John Lynn** ~ Those in antiquity who were good at practicing the Dao did not use it to make the common folk intelligent but used it to make them stupid. ~ The reason the common folk are hard to govern is that they have too much knowledge. ~ Thus to use knowledge to govern the state is to bring about the theft of the state. ~ Not to use knowledge to govern the state is to enrich the state. ~ One should understand these two, for they constitute a consistent rule. ~ Constant understanding of this consistent rule is called "mysterious virtue." ~ Mysterious virtue is indeed profound, indeed far-reaching! ~ Such a one helps the people revert, ~ For only then will perfect compliance be attained.

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[65c19t] **Lin Yutang** ~ THE GRAND HARMONY ~ The ancients who knew how to follow the Tao ~ Aimed not to enlighten the people, ~ But to keep them ignorant. ~ The reason it is difficult for the people to live in peace ~ Is because of too much knowledge. ~ Those who seek to rule a country by knowledge ~ Are the nation's curse. ~ Those who seek not to rule a country by knowledge ~ Are the nation's blessing. ~ Those who know these two (principles) ~ Also know the ancient standard, ~ And to know always the ancient standard ~ Is called the Mystic Virtue. ~ When the Mystic Virtue becomes clear, far-reaching, ~ And things revert back (to their source), ~ Then and then only emerges the Grand Harmony.

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[65c20t] **Victor H. Mair** ~ The ancients who practiced the Way did not enlighten the people with it; ~ They used it, rather, to stupefy them. ~ The people are hard to rule because they have too much knowledge. ~ Therefore, ~ Ruling a state through knowledge is to rob the state; ~ Ruling a state through ignorance brings integrity to the state. ~ One who is always mindful of these two types grasps a paradigm; ~ Mindfulness of this paradigm is called "mysterious integrity." ~ Deep and distant is this mysterious integrity! ~ It runs counter to things until it reaches the great confluence.

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[65c21t] **Tolbert McCarroll** ~ The ancients who practiced the Tao ~ did not use it to enlighten the people, ~ but rather to assist them in gaining simplicity. ~ The reason people are difficult to govern is because they are too clever. ~ Hence, ~ a person who attempts to govern a country by cleverness will injure it. ~ Those who govern without cleverness will be a blessing to the land. ~ These are the two models. ~ Knowing these models is called the Mystic Virtue. ~ The Mystic Virtue is deep and so far-reaching ~ that it can lead all things back toward great harmony.

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[65c22t] **David H. Li** ~ Men who knew Direction in olden days did not teach the populace to be clever, but teach them to be simple. ~ A populace that is clever is difficult to govern. ~ Thus, ~ governing with cleverness robs a state; ~ governing not with cleverness benefits a state. ~ One who knows [the difference between] these two sets the standard. ~ Knowing the standard at all times is Profoundest Virtue. ~ Profoundest Virtue is deep; it is far. ~ Profoundest Virtue returns matters to naturalness, to the Grand Gentleness.

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[65c23t] **Yasuhiko Genku Kimura** ~ The ancients who mastered the Tao did not make the people sharp and clever. ~ Instead, they made the people simple and deep. ~ The people are hard to govern ~ When they are too clever and know too much. ~ To govern the people with cleverness is to bring about calamities. ~ To govern the people with simplicity is to bring about blessings. ~ To know these two alternatives is to have the standard of governance. ~ To understand the standard of governance is to have sublime virtue. ~ Sublime virtue is deep and far-reaching. ~ Though it runs counter to the common way, ~ It follows the great way of the Tao Eternal.

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[65c24t] **Chou-Wing Chohan** ~ In ancient times, the best Tao practitioners did not use it to educate the people, ~ But rather to restore them to simplicity. ~ It is difficult to govern people since they are very knowledgeable. ~ Therefore, ruling a country by increasing knowledge ~ Means destroying the country, ~ While ruling a country by reducing knowledge ~ Means blessing the country. ~ The person who is aware of these two ways knows the standard, ~ The person who keeps the standard in his mind is virtuous. ~ The highest virtue is profound and broad, ~ It goes back to the beginning of everything, ~ And in this way attains absolute peace.

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[65c25t] **Man-Ho Kwok** ~ In ancient times, the shrewdest rulers ~ Didn't try to give people too much know-how. ~ What did they do? ~ They kept them living simply. ~ So why are people so difficult to govern now? ~ Because they know too much in their so-called freedom. ~ If a leader works deviously, ~ He will turn the people against him - look and see. ~ But if you refuse to use that kind of knowing, ~ Your people will be blessed and happy. ~ This is where two streams divide: ~ And if you rule this way ~ You will be walking the great path of Te. ~ Deep Te - this Virtue is everywhere drawing us all into our final destiny: ~ Oneness Of The Source And The Sea ...

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[65c26t] **Gu Zhengkun** ~ Those ancient men of the profound Tao ~ Did not use the Tao to enlighten the people ~ But use the Tao to make them simple. ~ The people are unruly ~ Because they are too clever. ~ Thus to govern a state by cleverness ~ Is bound to ruin the state; ~ Not to govern the state by cleverness ~ Is a blessing to the state. ~ These are two models of government; ~ Keeping the knowledge of these two models ~ Is known as the mysterious virtue. ~ The mysterious virtue is profound and far-reaching, ~ Running counter to concrete things. ~ At their extremes there is the most complete conformity to nature.

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[65c27t] **Chao-Hsiu Chen** ~ In ancient times, those who knew well how to serve the Tao did not use it to enlighten the people but to fool them. ~ People are difficult to govern only because they are intelligent and resourceful. ~ Therefore to rule with intelligence harms the country. ~ To govern the country without intelligence is a blessing for the nation. ~ He who knows the difference, knows the principle. ~ To know the principle is called mysterious virtue. ~ Mysterious virtue is deep and far. ~ It might at first seem to go against the natural order but it will then lead to harmony.

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[65c28t] **Liu Qixuan** ~ The ancient wise persons who were good at keeping the Way ~ Did not try to achieve it by teaching sophisticated knowledge, ~ But by ridding people of the folly such knowledge holds. ~ A foolishly sophisticated nation is difficult to govern. ~ Therefore, there are two models which a ruler may follow: ~ One who rules with sophistication is stealing a nation, ~ One who rules with no sophistication is saving a nation. ~ To make the wise choice always is to be subtle and profound. ~ The subtle and profound wisdom is rooted far back in time ~ And such wisdom will also function far ahead into the future. ~ Therefore, such wisdom can be used ~ To help bring about what is natural in the world.

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[65c29t] **Shi Fu Hwang** ~ Mysterious Excellence ~ Lao Tze says, ~ In ancient times, those who learned the Tao in exercise of the government would work not to enlighten the people, but rather to make them ignorant. ~ The difficulty in governing the people arises from their having much craftiness. ~ He who tries to govern a state by his craftiness is a scourge to the state; ~ and he who does not try to do so is a boon to the state. ~ He who knows these two different results finds in them an absolute rule. ~ Ability to know this absolute rule constitutes what we call the mysterious excellence. ~ Profound and far-reaching is this mysterious excellence; ~ showing indeed its possessor to be contrary to others, but leading him to be completely obedient to the Tao.

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[65c30t] **Ch'u Ta-Kao** ~ In olden times the best practisers of Tao did not use it to awaken the people to knowledge, ~ But used it to restore them to simplicity. ~ People are difficult to govern because they have much knowledge. ~ Therefore to govern the country by increasing the people's knowledge is to be the destroyer of the country; ~ To govern the country by decreasing their knowledge is to be the blesser of the country. ~ To be acquainted with these two ways is to know the standard; ~ To keep the standard always in mind is to have sublime virtue. ~ Sublime virtue is infinitely deep and wide. ~ It goes reverse to all things; ~ And so it attains perfect peace.

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[65c31t] **Paul J. Lin** ~ The Ancients who were good in practicing Tao ~ Did not teach the people with intelligence ~ But kept them in ignorance. ~ The people are hard to govern when they know too much. ~ Therefore, one who rules the nation with knowledge robs the nation. ~ One who does not rule the nation with knowledge brings good fortune to the nation. ~ To know these two things means to know the standard. ~ To constantly know the standard is called mystical virtue. ~ Mystical virtue goes deep and far. ~ It returns with all things to reach great harmony.

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[65c32t] **Michael LaFargue** ~ Those Excellent at doing Tao in ancient times - ~ it was not to enlighten the people, but to keep them stupid. ~ The difficulty in governing the people - ~ because of their knowledge. ~ Yes: ~ By "Knowledge!" govern the state - ~ a crime against the state. ~ By "Ignorance!" govern the

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state - ~ a boon to the state. ~ Always: ~ To understand these two lines, ~ is also to understand the Ideal Pattern. ~ Always: ~ To understand the Ideal Pattern, ~ is to have mysterious Te. ~ Mysterious Te is deep, far-reaching, ~ in opposition to things - ~ only afterward comes the Great Harmony.

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[65c33t] **Cheng Lin** ~ The ancients who knew Truth well did not make the people acquire learning, but kept them in the state of simplicity. ~ The people become difficult to govern when they are full of wiles. ~ Therefore, ~ the ruler who relies on learning does harm to the State; ~ the ruler who relies not on learning does good to the State. ~ These two ways are the ways of government. ~ When one always follows the right course, he acts in accordance with the mysterious Nature. ~ The mysterious Nature is profound and far-reaching. ~ When things revert to it, there is great concord.

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[65c34t] **Yi Wu** ~ In ancient times, one who was good at practicing the Way ~ Did not make the people clever ~ But kept them in ignorance. ~ If the people are hard to govern, ~ It is because they have too much knowledge. ~ Therefore, ~ one who governs the state with knowledge is a malefactor to the state; ~ one who does not govern the state with knowledge is a benefactor to the state. ~ Knowing both of these is also knowing to follow the pattern. ~ Constantly knowing to follow the pattern ~ Is called mystical virtue. ~ Mystical virtue reaches deep and far; ~ It returns with all things, ~ After which, supreme harmony will be attained.

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[65c35t] **Han Hiong Tan** ~ The ancient ruler who followed the way of Dao, ~ Attempted to make people simple and unsophisticated, not clever and scheming. ~ People are unruly because they are too clever and devious. ~ Using sophisticated measures to run a country, you can only cause harm. ~ Using unsophisticated measures, you will bring prosperity to the country. ~ These two models are consistent with the immutable principles of Dao. ~ Understanding the immutable principles, you are a person of inconspicuous virtue. ~ Inconspicuous virtue is profound and enduring. ~ Inconspicuous virtue is the opposite of conventional wisdom. ~ By going with the flow, you will achieve great harmony.

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[65c36t] **Hua-Ching Ni** ~ In ancient times, those who were well-versed in the practice of the subtle Way of the universe did not lead people to disintegrate their minds through intellectual development for the sake of partial achievement. ~ Instead, they dissolved all contradictory concepts and images in order to maintain the natural state of simplicity. ~ Why are people so hard to manage? ~ Because they have become complicated. ~ He who leads others with a conditioned and complicated mind is the source of calamity. ~ He who leads others with simplicity is the source of blessing. ~ To know these two principles is to possess a rule and measure, the symbol of the ancient wise one. ~ To keep the rule and measure constantly in your mind, ~ is to spontaneously manifest integral virtue. ~ Deep and far-reaching is the subtle truth of integrity. ~ It leads all things to return from worldly divergence to one great and universal life.

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[65c37t] **Chang Chung-yuan** ~ In the remote past, the man who was good in Tao did not lead his people to calculative thinking, ~ But let them remain ignorant of it. ~ The difficulty in cultivating men is that they are full of intellectual discrimination. ~ Governing the nation through intellectual discrimination is harmful to it. ~ Not governing the nation through intellectual discrimination is a blessing to it. ~ Knowing the difference between these two sets a standard. ~ To be aware of this standard is profound attainment. ~ Profound attainment is deep and far-reaching. ~ It is the reversal of ordinary things, yet it leads to great harmony with Tao.

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[65c38t] **Henry Wei** ~ Virtue of Innocence ~ Ch'un Teh ~ The ancients who were adept in following Tao ~ Used it not to develop the people's intelligence, ~ But to keep the people simple-minded. ~ People are difficult to rule, ~ Because they have too much knowledge. ~ Therefore, to use knowledge to rule a country ~ Inflicts a curse on the country; ~ Not to use knowledge to rule a country ~ Confers a boon on the country. ~ He who is aware of these two rules ~ Also sets a standard pattern (as the ancients did). ~ Awareness of the standard pattern is called Mystic Virtue. ~ As Mystic Virtue goes deep and reaches far, ~ And leads creatures to revert to their origin, ~ Then Great Concord will prevail.

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[65c39t] **Ha Poong Kim** ~ Of old a man who practiced Tao best ~ Did not thereby seek to make the people bright, ~ But to make them ignorant. ~ The people are difficult to govern, ~ Because they are too clever. ~ Therefore, to govern a state through knowledge ~ Is the robbing of the state; ~ Not to govern a state through knowledge ~ Is a blessing to the state. ~ Those who know these two ~ Also know the standard. ~ Always to know the standard ~ Is called the mysterious Te. ~ Deep and far-reaching is the mysterious Te! ~ Turn away from things. ~ Only then will the great obedience be attained.

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[65c40t] **Tao Huang** ~ Those who practiced Tao in olden times did not enlighten people, ~ Rather they made them simple. ~ What makes it the hardest to govern the people is what they already know. ~ It becomes most difficult to govern people because of their knowledge. ~ So, using knowledge to govern the country, knowledge itself becomes the thief of the country. ~ Not using knowledge to govern the country, knowledge itself is the Action of the country. ~ Always realize that these two are the model for ruling. ~ Always be aware that this model is the mystic Action. ~ Mystic Action is deep and far-reaching. ~ It is the opposite of matter. ~ Only thus does it approach the Great Harmony.

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[65c41t] **Tang Zi-chang** ~ The perfect ruler of ancient times did not teach the people to be intelligent, but rather taught them to be simple, ~ Because the difficulty of ruling people is always due to their being too intelligent. ~ Thus to use intelligence and skills to rule a country is robbing the country; ~ not to use intelligence and skills to rule a country is blessing the country. ~ By knowing these two - Dao and virtues, both of them are the models of Nature. ~ By constantly following the models is called the "Profound Virtues". ~ The Incomprehensive is unfathomable and far-reaching. ~ It (Change) brings all things to return (from the extreme) until perfect harmony - "Grand Concord" is reached.

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[65c42t] **Wing-tsit Chan** ~ In ancient times those who practiced Tao well ~ Did not seek to enlighten the people, but to make them ignorant. ~ People are difficult to govern because they have too much knowledge. ~ Therefore he who rules the state through knowledge is a robber of the state; ~ He who rules a state not through knowledge is a blessing to the state. ~ One who knows these two things also (knows) the standard. ~ Always to know the standard is called profound and secret virtue. ~ Virtue becomes deep and far-reaching, ~ And with it all things return to their original state. ~ Then complete harmony will be reached.

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[65c91t] **И. И. Семененко** ~ Кто в древности умел следовать Дао, с его помощью не просвещал народ, а делал глупым. ~ Когда люди много знают, ими трудно управлять. ~ Править на основе знаний для государства - это подлинное бедствие; ~ когда в правлении не полагаются на знания, приносят государству счастье. ~ Кто ведает об этой паре истин, тот постигает вечный образец. ~ А знать неколебимо вечный образец - это называют сокровенной добродетелью. ~ Она глубока, далека и со всеми возвращается. ~ Но только так ей удается достигать великой слаженности.

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[65c92t] **А. А. Маслов** ~ Издревле совершенные в следовании Дао не просвещали народ, но оставляли его невежественным. ~ Причина того, что народом трудно управлять, заключена в избытке у него знаний. ~ Потому управление государством с помощью знания будет разрушительно для государства. ~ Отказ от управления государством с помощью знания будет благотворен для государства. ~ Два этих примера являются образчиками. ~ Неизменное понимание этих образчиков зовётся сокровенной Благостью. ~ О, сколь глубока, сколь отдалена сокровенная Благость! ~ Сколь противоположна она вещам! ~ Но лишь то, что идёт за ней, и есть Великое Следование.

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[65c93t] **Е. А. Торчинов** ~ Древние, умеющие следовать Дао-Пути, не просвещали народ, а оглупляли его. ~ Трудно управлять народом, когда он преисполнен многомудрия. ~ Тот, кто упорядочивает страну при помощи мудрости, - грабитель страны. ~ Тот, кто не упорядочивает страну при помощи мудрости, - счастье для страны. ~ Знание этих двух принципов создает образец для исполнения. ~ Постоянное знание сего образца называют Сокровенной Благой Силой-Дэ. ~ О сколь глубока Сокровенная Благая Сила! ~ О сколь она удалена от нас! ~ Но она возвращается к единству со всем сущим, и следующий ей обретает великий успех!

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[65c94t] **А. Е. Лукьянов** ~ В древности те, кто были совершенным воплощением Дао, ~ не просвещали народ и стремились держать его в темноте. ~ Народом трудно управлять, если у него много знаний. ~ Вот почему, если с помощью знаний управлять царством, то царство погибнет; ~ если без помощи знаний управлять царством, то царство будет процветать. ~ Знание этих двух положений и есть уставный образец [правления]. ~ Знание уставного образца с позиции постоянства (чан) - ~ это и есть изначально-сокровенное Дэ. ~ Изначально-сокровенное Дэ глубоко, далеко! ~ В сопоставлении с вещами - противоположность. ~ Вот только в таком [соположении] и достигается великое послушание (следование).

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[65c95t] **Ян Хин-шун** ~ В древности те, кто следовал дао, не просвещали народ, а делали его невежественным. ~ Трудно управлять народом, когда у него много знаний. ~ Поэтому управление страной при помощи знаний приносит стране несчастье, а без их помощи приводит страну к счастью. ~ Кто знает эти две вещи, тот становится примером для других. ~ Знание этого примера есть знание глубочайшего дэ. ~ Глубочайшее дэ, оно и глубоко и далеко. ~ Оно противоположно всем существам, но приводит их к полному соответствию [с ним].

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[65c96t] **Д. П. Конисси** ~ В древности исполнявшие Тао не старались просветить народ: они держали его в невежестве. ~ Причина того, что трудно управлять народом, заключается в том, что народ просвещается и в нем много умных. ~ Управляющий страною посредством умствования погубит ее. ~ Когда страна управляется без всякого умствования, то в ней будет благоденствие. ~ Знающий (сущность) этих двух пунктов будет образцом нравственной жизни (для народа). ~ Его будут называть (человеком) непостижимой добродетели. ~ О, глубока и непостижима нравственность! ~ Она противоположна по своему существу всему вещественному, но никогда не сопротивляется ничему. ~ Она соблюдает великое послушание.

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[65c97t] **В. В. Малявин** ~ В древности те, кто умел претворять Путь, ~ Не желали с его помощью просветить людей, ~ А применяли его так, чтобы сделать людей простодушными. ~ Людьми трудно управлять оттого, что они много знают. ~ А потому тот, кто знанием управляет царством, - вор царства. ~ А кто незнанием управляет царством - счастье царства. ~ Кто знает эти две истины, тот для всех образец. ~ Всегда знать образец называется "сокровенным совершенством". ~ Сокровенное совершенство так глубоко! ~ Простирается так далеко! ~ С ним все вещи вечно возвращаются. ~ Вот тогда воцарится Великое Согласие.

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[65c98t] **Б. Б. Виногродский** ~ Осуществляющие совершенствование на Пути древности отрицают применение просвещения народа, а скорее делают его невежественным. ~ Трудность управления народом объясняется избытком у него знаний. ~ Причинность: ~ Посредством знаний управлять государством - разграбление государства. ~ Не через знания управлять государством - благосостояние государства. ~ В осознании этой пары - суть следования идеалу. ~ Постоянно осознавай следование идеалу. ~ Это определяется: ~ Мистическая Потенция. ~ Мистическая Потенция и глубока, и далека. ~ В контакте с вещью - она от обратного. ~ Но именно так и достигается большая послушность.

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PSEUDO-CHAPTER **Sixty-Six**

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[66c01t] **Robert G. Henricks** ~ The reason why rivers and oceans are able to be the kings of the one hundred valleys is that they are good at being below them. ~ For this reason they are able to be the kings of the one hundred valleys. ~ Therefore in the Sage's desire to be above the people, ~ He must in his speech be below them. ~ And in his desire to be at the front of the people, ~ He must in

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his person be behind them. ~ Thus he dwells above, yet the people do not regard him as heavy; ~ And he dwells in front, yet the people do not see him as posing a threat. ~ The whole world delights in his praise and never tires of him. ~ Is it not because he is not contentious, ~ That, as a result, no one in the world can contend with him?!

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[66c02t] **John C. H. Wu** ~ HOW does the sea become the king of all streams? ~ Because it lies lower than they! ~ Hence it is the king of all streams. ~ Therefore, the Sage reigns over the people by humbling himself in speech; ~ And leads the people by putting himself behind. ~ Thus it is that when a Sage stands above the people, they do not feel the heaviness of his weight; ~ And when he stands in front of the people, they do not feel hurt. ~ Therefore all the world is glad to push him forward without getting tired of him. ~ Just because he strives with nobody, ~ Nobody can ever strive with him.

* * *

[66c03t] **D. C. Lau** ~ The reason why the River and the Sea are able to be king of the hundred valleys is that they excel in taking the lower position. ~ Hence they are able to be king of the hundred valleys. ~ Therefore, desiring to rule over the people, ~ One must in one's words humble oneself before them; ~ And, desiring to lead the people, ~ One must, in one's person, follow behind them. ~ Therefore the sage takes his place over the people yet is no burden; ~ takes his place ahead of the people yet causes no obstruction. ~ That is why the empire supports him joyfully and never tires of doing so. ~ It is because he does not contend that no one in the empire is in a position to contend with him.

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[66c04t] **R. L. Wing** ~ The rivers and seas lead the hundred streams ~ Because they are skillful at staying low. ~ Thus they are able to lead the hundred streams. ~ Therefore, to rise above people, ~ One must, in speaking, stay below them. ~ To remain in front of people, ~ One must put oneself behind them. ~ Therefore Evolved Individuals remain above, ~ And yet the people are not weighted down. ~ They remain in front, ~ And the people are not held back. ~ Therefore the world willingly elects them, ~ And yet it does not reject them. ~ Because they do not compete, ~ The world cannot compete with them.

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[66c05t] **Ren Jiyu** ~ The rivers and seas can become the leaders of many streams just because they skillfully stay in lower valleys. ~ So they can be the leaders of many streams. ~ Therefore (he) who wants to rule over the people should show his modesty by his words. ~ He who wants to lead the people should place himself behind them. ~ In this way, the sage is above the people, but the people do not feel him as a burden; ~ He is in front of the people (leading them), but the people do not feel him as a hindrance. ~ Therefore all the people under Heaven revere him and do not tire of him. ~ Just because he does not compete with others, ~ Nobody under Heaven can compete with him.

* * *

[66c06t] **Gia-fu Feng** ~ Why is the sea king of a hundred streams? ~ Because it lies below them. ~ Therefore it is the king of a hundred streams. ~ If the sage would guide the people, he must serve with humility. ~ If he would lead them, he must follow behind. ~ In this way when the sage rules, the people will not feel oppressed; ~ When he stands before them, they will not be harmed. ~ The whole world will support him and will not tire of him. ~ Because he does not compete, ~ He does not meet competition.

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[66c07t] **Lok Sang Ho** ~ The reason why the great rivers and the seas can claim ~ to be the kings of the hundred valleys ~ is that they lie low, ~ so the water in all valleys come to them. ~ The Sage who wants to be on top of his people must use humble words. ~ He who wants to lead his people must follow his people. ~ For these reasons, though the Sage is on top of his people, ~ his people are not burdensome. ~ Although he is ahead of his people, ~ his people will do him no harm. ~ He wins the heart of his people and ~ is never abandoned by the people. ~ Because he never struggles with anyone for favor, ~ none under heaven can out-struggle him.

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[66c08t] **Xiaolin Yang** ~ The great rivers and oceans can hold the water of all the streams. ~ Because they are lower, the water flows to them. ~ Therefore, if you want to be the head of the people, you must first humble yourself; ~ If you want to lead the people, you must first put yourself behind. ~ This is why the great men were above the people, but the people did not feel burdened; ~ They were in front of the people, but the people did not feel harmed. ~ So, the people were happy to make the great men their leaders, and did not feel tired of them. ~ Only because the great men did not fight, was there no one who could compete with them.

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[66c09t] **Walter Gorn Old**, GOING BEHIND ~ That by which the great rivers and seas receive the tribute of all the streams, is the fact of their being lowly; that is the cause of their superiority. ~ Thus the Sage, wishing to govern the people, speaks of himself as beneath them; and wishing to lead them, places himself behind them. ~ So, while he is yet above them, they do not feel his weight; and being before them, he yet causes no obstruction. ~ Therefore all men exalt him with acclamations, and none is offended. ~ And because he does not strive, no man is his enemy.

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[66c10t] **James Legge** ~ That whereby the rivers and seas are able to receive the homage and tribute of all the valley streams, is their skill in being lower than they; ~ - it is thus that they are the kings of them all. ~ So it is that the sage (ruler), wishing to be above men, puts himself by his words below them, and, wishing to be before them, places his person behind them. ~ In this way though he has his place above them, men do not feel his weight, nor though he has his place before them, do they feel it an injury to them. ~ Therefore all in the world delight to exalt him and do not weary of him. ~ Because he does not strive, no one finds it possible to strive with him.

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[66c11t] **David Hinton** ~ Oceans and rivers become emperors of the hundred valleys ~ because they stay so perfectly below them. ~ This alone makes them emperors of the hundred valleys. ~ So, wanting to rule over the people a sage speaks from below them, and wanting to lead the people he follows along behind them, ~ then he can reign above without weighing the people down and stay ahead without leading the people to ruin. ~ All beneath heaven rejoices in its tireless praise of such a sage. ~ And because he's given up contention, ~ nothing in all beneath heaven contends with him.

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[66c12t] **Chichung Huang** ~ The reason why rivers and oceans ~ Can become kings of a hundred valley streams ~ Is that they are good at lying below them; ~ Hence, they can become ~ Kings of a hundred valley streams. ~ Hence, when the sage man ~ Wished to be above the people, ~ He always placed himself below them in speech; ~ When he wished to be in front of the people, ~ He always stayed behind them in person. ~ Therefore, when he was above, ~ People did not consider him a burden; ~ When he was in front, ~ People did not consider him an obstacle. ~ All under heaven delighted in supporting him unwearily. ~ Is it not because he did not contend ~ That none under heaven could with him contend?

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[66c13t] **Ellen M. Chen** ~ Rivers and seas can be kings of the hundred valleys, ~ Because they are good at flowing downwards (hsia). ~ Therefore they can be kings of the hundred valleys. ~ Thus if you desire to be above the people, ~ Your words must reach down (hsia) to them. ~ If you desire to lead the people, ~ Your person (shen, body) must be behind them. ~ Thus the sage is above, ~ Yet the people do not feel his weight. ~ He stays in front, ~ Yet the people do not suffer any harm. ~ Thus all gladly praise him untiringly (pu yen). ~ Because he does not contend with any, ~ Therefore no one under heaven can contend with him.

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[66c14t] **Lee Sun Chen Org** ~ Rivers and seas (huge lake), to which hundreds of other streams feed in, are supported by vast valleys huge enough to accommodate [voluminous water of] hundreds of downstream; ~ The reason this huge valley can hold hundreds of waterways and support other valleys is because it is situated in the lowest position [so that it is natural for all the other rivers carrying water from huge lakes to flow into it]. ~ Therefore this huge valley is like the king presiding over hundreds of other smaller valleys. ~ Accordingly, if a Sage intends to be the master of people, he should talk in a humble manner; ~ If he wants to be the leader of people, he should put behind consideration of [either the benefit or the disadvantage of] his physical self; ~ Accordingly, even though he rides on top of people, his weight (the pressure of his administration) will not be felt by the people below him; ~ Being an [authentic] leader, his frontal position should pose no hindrance to people's [development]. ~ For this reason the world is happy to be driven [by a Sage], and people will not form any abhorrence towards him; ~ Because a Sage would not contend [for wealth and fame against people]; ~ So nobody in the world can [or want to] be his rival.

* * *

[66c15t] **Tien Cong Tran** ~ How do the river and the sea become the king of all streams? ~ Because they place themselves in low positions, they are the kings of all streams. ~ Therefore, to reign over the people, one must use humble words. ~ To wish to stand in front of the people, one must put oneself in back of them. ~ Therefore the sage is above the people, and they do not feel the heaviness of his weight; he stands in front of them, they do not feel hurt. ~ Therefore all the world is glad to adore him without getting tired of him. ~ Just because he contends with nobody, nobody contends with him.

* * *

[66c16t] **Thomas Z. Zhang** ~ The river and the sea can be the king of hundreds of valleys, because they are adept to place themselves low. ~ This is why they can be the kings of hundreds of valleys. ~ Therefore sages speak humbly in order to win people. ~ They put people before themselves in order to lead people. ~ This is why when sages are the superior, people do not feel oppressed. ~ When sages are leading, people would not be hurt. ~ Consequently, when world is happy to support them and is never tired. ~ Since the sage does not contend with anybody, nobody can compete with one.

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[66c17t] **Arthur Waley** ~ How did the great rivers and seas get their kingship over the hundred lesser streams? ~ Through the merit of being lower than they; that was how they got their kingship. ~ Therefore the Sage ~ In order to be above the people ~ Must speak as though he were lower than the people. ~ In order to guide them ~ He must put himself behind them. ~ Only thus can the Sage be on top and the people not be crushed by his weight. ~ Only thus can he guide, and the people not be led into harm. ~ Indeed in this way everything under heaven will be glad to be pushed by him and will not find his guidance irksome. ~ This he does by not striving; and because he does not strive, none can contend with him.

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[66c18t] **Richard John Lynn** ~ The reason the river and the sea are able to be kings of all the river valleys is that they are good at keeping below them. ~ Thus they are able to be kings of all the river valleys. ~ This is why, if one wishes to be above the common folk, he must use his words to place himself below them. ~ If one wishes to be at the front of the common folk, he must use his person in such a way that they think of him as behind them. ~ Therefore the sage positions himself above, yet the common folk do not regard him as heavy; ~ he positions himself in front, yet the common folk do not regard him as an obstacle. ~ Therefore all under Heaven happily promote him without ever tiring of it. ~ It is because he does not contend that none among all under Heaven can contend with him.

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[66c19t] **Lin Yutang** ~ THE LORDS OF THE RAVINES ~ How did the great rivers and seas become the Lords of the Ravines? ~ By being good at keeping low. ~ That was how they became the Lords of the Ravines. ~ Therefore in order to be the chief among the people, ~ One must speak like their inferiors. ~ In order to be foremost among the people, ~ One must walk behind them. ~ Thus it is that the Sage stays above, ~ And the people do not feel his weight; ~ Walks in front, ~ And the people do not wish him harm. ~ Then the people of the world are glad to uphold him forever. ~ Because he does not contend, ~ No one in the world can contend against him.

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[66c20t] **Victor H. Mair** ~ The river and sea can be kings of the hundred valley streams because they are good at lying below them. ~ For this reason, ~ They can be kings of the hundred valley streams. ~ For this reason, too, ~ If the sage wants to be above the people, ~ in his words, he must put himself below them; ~ If he wishes to be before the people, ~ in his person, he must stand behind them. ~ Therefore, ~ He is situated in front of the people, ~ but they are not offended; ~ He is situated above the people, ~ but they do not consider him a burden. ~ All under heaven happily push him forward without wearying. ~ Is this not because he is without contention? ~ Therefore, ~ No one under heaven can contend with him.

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[66c21t] **Tolbert McCarroll** ~ How did the sea gain kingship of a hundred streams? ~ Because it takes the lower position. ~ Hence, it is king of a hundred

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streams. ~ Therefore, ~ when True Persons are over the people ~ they put themselves below the people by their speech. ~ When they lead the people ~ they stand behind the people. ~ When True Persons are given places above the people ~ they do not crush the people with their weight. ~ When they take their place ahead of the people ~ they do not obstruct the people's progress. ~ That is why everything under heaven supports them gladly and does not tire of them. ~ Because they strive with no one, ~ no one can ever strive with them.

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[66c22t] **David H. Li** ~ The sea is the king to hundreds of streams. ~ Because it is good at lying low, it can be the king to hundreds of streams. ~ Thus, a sage, ~ desirous of being the populace's superior, must be obsequious to them; ~ desirous of being in front of the populace, must follow them. ~ Thus, a sage, ~ sitting high, in no way burdens the populace; ~ standing in front, in no way harms the populace. ~ Thus, the world is happy to support [the sage] and is not tired of doing so. ~ Because [the sage] is not in competition, the people in the world cannot engage him/her in competition.

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[66c23t] **Yasuhiko Genku Kimura** ~ The reason the sea is king of a hundred streams is because it lies below them. ~ Therefore, it is called king of a hundred streams. ~ When the sage wants to guide the people, in speech he always lies below them. ~ When the sage wants to lead the people, in deed he always follows behind them. ~ Thus, ~ even though he is above them, the people do not feel oppressed. ~ Even though he is ahead of them, the people do not feel obstructed. ~ Therefore, the people willingly and joyously put him in a leadership position. ~ Because he is above contention, the people never contend with him.

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[66c24t] **Chou-Wing Chohan** ~ The best soldier does not love war, ~ The best warrior is not bloodthirsty, ~ The best conqueror does not take part in the war, ~ The best employer places himself beneath his workers. ~ That is called the virtue of self-control, ~ That is called the ability to be helped by others, ~ That is called the enlightenment that comes from uniting with heaven.

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[66c25t] **Man-Ho Kwok** ~ Why is the sea the king of a hundred tributaries? ~ Because everything comes down to it - ~ So it is kingly ~ By this name. ~ So a sage that wants to rule the people must be below them. ~ If he wants to be their leader, he must be behind them. ~ If he has no desire to control then the people will not feel oppressed; ~ And if he stands before them for their own sake, and not his they will not harm him. ~ Trusted by everyone, no one will tire of him. ~ What is his secret? ~ He never competes. ~ So there is no one else but him.

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[66c26t] **Gu Zhengkun** ~ All the streamlets flow towards the river and the sea ~ Because the latter takes the lower positions, ~ Hence the latter becomes the king of countless valleys. ~ Therefore, if one wants to be the ruler of the people, ~ One must put oneself behind the people. ~ Thus the sage, though being placed high over the people, ~ Never burdens the people; ~ The sage, though going ahead of the people, ~ Never stands in the way of the people. ~ That is why the people hold him in esteem ~ And are never tired of him. ~ He contends with no one, ~ So no one in the world is able to contend with him.

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[66c27t] **Chao-Hsiu Chen** ~ Rivers and seas can be king of the hundred valleys, ~ only because they accept their lower position. ~ Therefore they can be king of the hundred valleys. ~ That is why the sage ~ who wishes to rule the people ~ must stay beneath them, ~ who wishes to lead the people ~ must follow behind them. ~ In this way the sage stays above the people, ~ yet does not oppress them. ~ He stays ahead of the people, ~ yet does not exhaust them. ~ Then the people will support him with joy and never tire of following him. ~ And because he does not fight, no one can fight against him.

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[66c28t] **Liu Qixuan** ~ The ocean can be the king of all deep places ~ Because it positions itself lowest in the world. ~ Similarly, the one who wants to be influential ~ Must first be humble in his speech and actions. ~ The one who wants to be the leader ~ Must first go back behind all others. ~ When such a leader is above, people will feel no weight. ~ When such a leader is in front, people will feel no hindrance. ~ He/She is therefore recommended without reservation, ~ For one who fights for nothing advances best.

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[66c29t] **Shi Fu Hwang** ~ The Lord of Waters ~ Lao Tze says, ~ That the reason whereby the rivers and sea can be the lord of a hundred streams is because they know to afford a low level, thus they can be the lord of hundreds of streams. ~ Hence the sage who intends to lead the people from above has to speak humbly to the people. ~ He who intends to walk ahead to guide the people has to seek his own benefit after seeking the people's. ~ In this way, ~ although he has placed himself above the people, the people do not feel his weight, ~ and though he has his place before the people, the people will not feel it is an injury to them. ~ Therefore, ~ all in the world are glad to enthrone him to be the lord, and do not weary of him. ~ Because he does not strive, no one finds it possible to strive with him.

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[66c30t] **Ch'u Ta-Kao** ~ As Tao is to the world so are streams and valleys to rivers and seas. ~ Rivers and seas can be kings to all valleys because the former can well lower themselves to the latter. ~ Thus they become kings to all valleys. ~ Therefore the Sage, in order to be above the people, must in words keep below them; ~ In order to be ahead of the people, he must in person keep behind them. ~ Thus when he is above, the people do not feel his burden; ~ When he is ahead, the people do not feel his hindrance. ~ Therefore all the world is pleased to hold him in high esteem and never get tired of him. ~ Because he does not compete; therefore no one competes with him.

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[66c31t] **Paul J. Lin** ~ Rivers and seas become the kings of one hundred valleys ~ Because they are able in putting themselves below; ~ So they can become their kings. ~ Therefore, for the sake of staying above the people, ~ The Sage must lower himself with words. ~ For the sake of staying ahead of the people, ~ He must put himself behind them. ~ Therefore, the Sage stays above and the people do not feel the burden. ~ He stays in front and the people do not consider him harmful. ~ Therefore the whole world delights in exalting him without tiring. ~ Because he does not compete, ~ The whole world cannot fight with him.

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[66c32t] **Michael LaFargue** ~ The Yang-tze and the ocean: ~ How are they able to be Kings of the hundred streams? ~ Because they excel at being low - ~ this is how they are able to be Kings of the hundred streams. ~ And so: ~ Wishing to be high above the people, ~ you must by your speech put yourself at the bottom. ~ Wishing to be out in front of the people, ~ you must put your self in the last place. ~ And so, the Wise Person: ~ Stands above, but the people are not weighed down; ~ stands out in front, but the people are not harmed; ~ and so the world delights in praising him, and does not tire. ~ Because of his not contending, ~ no one in the world can contend with him.

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[66c33t] **Cheng Lin** ~ That the rivers and seas are the lords of all waterways is because they occupy the lowest position, which fact is the cause of their lordship. ~ Wherefore, he who wishes to be above the people must be content to be at the bottom. ~ He who wishes to be at the head of the people must be content to be in the rear. ~ Thus the Sage occupies a superior position, and the people do not find it burdensome. ~ He occupies a leading position, and the people do not find it irksome. ~ Therefore the whole Empire takes delight, and is never weary of paying him homage. ~ Because he himself does not strive for superiority, there is none in this world who can contend with his superiority.

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[66c34t] **Yi Wu** ~ The reason rivers and seas are able to be the kings of all valleys ~ Is because they excel in taking the lowest places. ~ So, they become the kings of all valleys. ~ Therefore, one who wants to be above the people ~ Surely must, in words, be below them. ~ One who wants to stay before people ~ Surely must, in body, stay behind them. ~ Therefore, though the Sage's place is above, ~ The people are not burdened. ~ The Sage is ahead, ~ But the people are not obstructed. ~ Therefore, the world happily praises and does not tire of him. ~ Because he does not compete, ~ The world cannot compete with him.

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[66c35t] **Han Hiong Tan** ~ How does the sea become the king of all waters? ~ It is because it is good at lying low. ~ Hence, it is the king of all waters. ~ Therefore, the sage must be modest in order to reign successfully. ~ In order to lead, the sage must follow the people wishes. ~ Consequently, when the sage reigns, people are not oppressed. ~ When the sage leads, the people are not suppressed. ~ Hence, the sage is esteemed and not hated. ~ As the sage does not contend, ~ No one can contend with him.

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[66c36t] **Hua-Ching Ni** ~ How does the sea become the queen of all rivers and streams? ~ By lying lower than they do! ~ Hence, it is the queen of all rivers and streams. ~ One who humbles himself, therefore, can serve all people. ~ By putting himself last, he comes to be their leader. ~ Thus, when one of subtle virtue is set above people, ~ they do not feel that he is their burden. ~ And, when he stands in front of people, ~ they do not feel that he is an obstruction to them. ~ Therefore, the world follows one of subtle virtue joyfully, ~ and never tires of doing so. ~ He does not compete with anyone, ~ thus he is above all competition.

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[66c37t] **Chang Chung-yuan** ~ Rivers and seas become the leading powers over all the waters from the highlands ~ Because they place themselves in low positions before the other waters. ~ That is why rivers and seas become the leading powers over all the waters from the highlands. ~ Thus, when the ruler wishes to become the leader of his people, ~ He first humbles himself before them. ~ When he wishes to be in front of his people, ~ He first remains in back of them. ~ When he is in a high position, people do not feel his authority. ~ When he is in front of his people, they do not feel any obstruction. ~ Therefore, all the people want to support him, and no one dislikes him. ~ It is because he never contends with others that others are unable to quarrel with him.

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[66c38t] **Henry Wei** ~ Apres Vous ~ Hou Chi ~ That rivers and seas can be kings of all valleys ~ Is because they are good in staying low. ~ That's why they can be kings of all valleys. ~ Thus the Sage wishing to be above the people ~ Always speaks as if he were inferior to them; ~ And wishing to lead the people, ~ Always places himself behind them. ~ So when the Sage occupies a high position, ~ The people do not feel any oppression; ~ And when he occupies a leading position, ~ The people do not receive any harm. ~ Therefore the world is glad to support him, ~ And never gets tired of doing so. ~ Because he does not contend, ~ No one in the world can contend with him.

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[66c39t] **Ha Poong Kim** ~ The great rivers and seas are kings of hundred valleys, ~ Because they are good at keeping low. ~ That is why they can be kings of hundred valleys. ~ Therefore, if you want to stand above the people, ~ You must keep low in speaking to them. ~ If you want to stand ahead of the people, ~ You must put yourself behind them. ~ For this reason the sage ~ Is above the people yet does not weigh heavy on them; ~ He is ahead of the people yet causes no harm to them. ~ Therefore all under Heaven are happy to uphold him and never tire of him. ~ Because he does not contend, ~ No one under Heaven can contend with him.

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[66c40t] **Tao Huang** ~ The reason why rivers and seas have the capacity for kingship over all the valleys is that they excel in lowliness. ~ That is why they have the capacity for kingship over all valleys. ~ Thus, since the sage wants to elevate the people, his speech is down to earth. ~ Since the sage wants to advance the people, he positions himself at the back, ~ So that when he is at the front, people do not harm him. ~ When he stands above, people do not feel pressure. ~ The whole world supports him untiringly. ~ Since he does not rely on competition, the world has nothing with which to compete.

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[66c41t] **Tang Zi-chang** ~ Oceans and rivers can be the destinations of a hundred waters because the former place themselves just lower than the latter, thus they can be the destinations of a hundred waters. ~ Hence if one wishes to be on top of others he must place himself lower than others; ~ If he wishes to lead others he must put his own interest behind others. ~ Hence, when a Sage ruler was on top of others, yet, they did not feel pressure; ~ when he was in front of others, still, they did not feel hurt. ~ And the whole world was glad to have him on top, and did not weary of him. ~ Because of non-struggle, therefore, there is nothing under heaven which can struggle with him.

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[66c42t] **Wing-tsit Chan** ~ The great rivers and seas are kings of all mountain streams ~ Because they skillfully stay below them. ~ That is why they can be their kings. ~ Therefore, in order to be the superior of the people, ~ One must, in the use of words, place himself below them. ~ And in order to be ahead of the people, ~ One must, in one's own person, follow them. ~ Therefore the sage places himself above the people and they do not feel his weight. ~ He places himself in front of them and the people do not harm him. ~ Therefore the world

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rejoices in praising him without getting tired of it. ~ It is precisely because he does not compete that the world cannot compete with him.

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[66c91т] **И. И. Семененко** ~ Моря и реки потому способны царствовать над горными потоками, что умеют быть внизу. ~ Только поэтому они способны царствовать над горными потоками. ~ И при желании подняться над народом следует словесно перед ним принизиться, ~ при желании быть впереди народа следует поставить себя сзади его. ~ Именно поэтому, когда Премудрый человек встает над всеми, народу он не делается в тягость; ~ когда он пребывает впереди, народу не наносится вреда. ~ Все в Поднебесной с радостью его выдвигают и им не пресыщаются. ~ А так как сам он не соперничает, никто и не способен с ним соперничать.

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[66c92т] **А. А. Маслов** ~ Моря и реки лишь потому могут быть властителями сотен долин, что способны ставить себя ниже их. ~ Вот почему они могут быть властителями сотен долин. ~ Поэтому тот, кто желает возвыситься над людьми, в речах своих должен ставить себя ниже их. ~ Тот, кто желает идти впереди людей, должен встать позади них. ~ Вот почему мудрец стоит над людьми, но не бывает им в тягость; ~ находится впереди, но не вредит народу. ~ Оттого вся Поднебесная без устали и с радостью поддерживает его. ~ Он не вступает в борьбу, и потому нет в Поднебесной того, кто мог бы соперничать с ним.

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[66c93т] **Е. А. Торчинов** ~ Почему моря и реки царят над всеми долинами? ~ Они всегда стремятся быть внизу, поэтому и царят над всеми долинами. ~ Поэтому совершенномудрый, желая над народом вознестись, словами должен унижать себя; ~ желая стать впереди народа, ставить самого себя позади всех. ~ Поэтому, когда совершенномудрый возвышается над народом, народ не чувствует обузы; ~ находится впереди народа, народ не страдает. ~ Таким образом, вся Поднебесная, ликуя, несет его вперед, не чувствуя никакого гнета. ~ Поскольку он ни с кем не борется, и с ним никто в Поднебесной не борется.

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[66c94т] **А. Е. Лукьянов** ~ Реки и моря потому могут быть царями ста долин, ~ что они с легкостью ставят себя ниже их. ~ Вот почему [они] могут быть царями ста долин. ~ Поэтому, желая встать над народом, непременно говори, что ты ниже его. ~ Желая встать впереди народа, непременно ставь себя позади него. ~ Вот почему совершенномудрый человек, утверждаясь наверху, ~ народу не в тягость, находясь впереди, народу не вредит. ~ Оттого-то Поднебесная с радостью выдвигает [его], ~ не отворачивается [от него] и с ним не борется. ~ Поэтому в Поднебесной нет таких, кто мог бы с ним бороться.

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[66c95т] **Ян Хин-шун** ~ Реки и моря потому могут властвовать над равнинами, что они способны стекать вниз. ~ Поэтому они властвуют над равнинами. ~ Когда [совершенномудрый] желает возвыситься над народом, он должен ставить себя ниже других. ~ Когда он желает быть впереди людей, он должен ставить себя позади других. ~ Поэтому хотя он и стоит над народом, но народу он не в тягость; ~ хотя он находится впереди, народ ему не вредит. ~ Поэтому люди с радостью его выдвигают и от него не отворачиваются. ~ Он не борется, благодаря чему он в мире непобедим.

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[66c96т] **Д. П. Конисси** ~ Причина того, что реки и моря суть цари многочисленных долин (по которым текут речки), заключается в том, что первые находятся ниже последних. ~ Вот почему реки и моря суть цари многочисленных долин. ~ Когда святой желает поднять народ, то понижает его. ~ Когда он желает поставить его вперед, то ставит его назад. ~ Отсюда - когда народ займет высокое место, то не будет гордиться; ~ когда пойдет вперед, то никому не сделает вреда. ~ Когда осуществится все, что сказано мною, то на всей земле будет мир. ~ Когда будет мир на всей земле, то не будет ссоры.

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[66c97т] **В. В. Малявин** ~ Реки и моря потому могут быть господином горным ручьям, ~ Что они расположены ниже всего. ~ Вот так они владеют ручьями в горах. ~ Посему премудрый человек, желая быть над людьми, ~ Должен в речах своих быть ниже их. ~ А, желая быть прежде людей, ~ Должен в поступках своих быть позади их. ~ Вот почему премудрый человек стоит над людьми, а людям не тяжело. ~ Он стоит впереди всех, а людям не страшно. ~ Вот почему весь мир восхваляет его без пресыщения. ~ Он ни с кем не соперничает, и мир не соперничает с ним.

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[66c98т] **Б. Б. Виногродский** ~ Реки и моря оттого способны осуществлять функцию правителя ста долин, что они совершенны в их ориентации вниз. ~ Причинность: ~ Способны осуществлять функцию правителя ста долин. ~ Это дает: ~ Человек мудрости, стремясь продвинуться вверх в народе, посредством своих речей ориентирует его вниз. ~ Стремясь продвинуться вперед в народе, посредством своего тела ориентируется назад. ~ Это дает: ~ Человек мудрости находится наверху, а народу не тяжело. ~ Находится впереди, а народу нет вреда. ~ Это дает: ~ В Поднебесной рады продвигать, а не преграждать. ~ В связи с тем, что не соперничает. ~ Причинность: ~ В Поднебесной никто не способен вступить с ним в отношения соперничества.

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PSEUDO-CHAPTER **Sixty-Seven**

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[67c01т] **Robert G. Henricks** ~ The {whole} world says, I'm Great; ~ Great, yet unlike [everyone else]. ~ But it's precisely because I'm unlike [everyone else], that I'm therefore able to be Great. ~ Were I like [everyone else], for a long time now I'd have seemed insignificant and small. ~ I constantly have three treasures; ~ Hold on to them and treasure them. ~ The first is compassion; ~ The second is frugality; ~ And the third is not presuming to be at the forefront in the world. ~ Now, it's because I'm compassionate that I therefore can be courageous; ~ And it's because I'm frugal that I therefore can be magnanimous; ~ And it's because I don't presume to be at the forefront in the world that I therefore can be the head of those with complete talent. ~ Now, if you abandon this compassion and yet try to be courageous, ~ And if you abandon this frugality and yet try to be magnanimous, ~ And if you abandon this staying behind and yet go to the fore, ~ Then you will die. ~ If with compassion you attack, then you'll win; ~ If you defend, then you'll stand firm. ~ When Heaven's about to establish him, ~ It's as though he surrounds him with the protective wall of compassion.

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[67c02т] **John C. H. Wu** ~ ALL the world says that my Tao is great, but seems queer, like nothing on earth. ~ But it is just because my Tao is great that it is like nothing on earth! ~ If it were like anything on earth, how small it would have been from the very beginning! ~ I have Three Treasures, which I hold fast and watch over closely. ~ The first is Mercy. ~ The second is Frugality. ~ The third is Not Daring to Be First in the World. ~ Because I am merciful, therefore I can be brave. ~ Because I am frugal, therefore I can be generous. ~ Because I dare not be first, therefore I can be the chief of all vessels. ~ If a man wants to be brave without first being merciful, generous without first being frugal, a leader without first wishing to follow, he is only courting death! ~ Mercy alone can help you to win a war. ~ Mercy alone can help you to defend your state. ~ For Heaven will come to the rescue of the merciful, and protect him with its Mercy.

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[67c03т] **D. C. Lau** ~ The whole world says that my way is vast and resembles nothing. ~ It is because it is vast that it resembles nothing. ~ If it resembled anything, it would, long before now, have become small. ~ I have three treasures ~ Which I hold and cherish. ~ The first is known as compassion, ~ The second is known as frugality, ~ The third is known as not daring to take the lead in the empire; ~ Being compassionate one could afford to be courageous, ~ Being frugal one could afford to extend one's territory, ~ Not daring to take the lead in the empire one could afford to be lord over the vessels. ~ Now, to forsake compassion for courage, to forsake frugality for expansion, to forsake the rear for the lead, is sure to end in death. ~ Through compassion, one will triumph in attack and be impregnable in defence. ~ What heaven succours it protects with the gift of compassion.

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[67c04т] **R. L. Wing** ~ All the world thinks that my Tao is great; ~ And yet it seems inconceivable. ~ Only its greatness makes it seem inconceivable. ~ If it could be conceived of, ~ It would have become insignificant long ago. ~ I have Three Treasures that support and protect: ~ The first is compassion. ~ The second is moderation. ~ The third is daring not to be first in the world. ~ With compassion one becomes courageous; ~ With moderation one becomes expansive. ~ In daring not to be first in the world, ~ One becomes the instrument of leadership. ~ Now if one is courageous without compassion, Or expansive without moderation, ~ Or first without holding back, One is doomed! ~ Compassion always triumphs when attacked; ~ It brings security when maintained. ~ Nature aids its leaders ~ By arming them with compassion.

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[67c05т] **Ren Jiyu** ~ All the people under Heaven say that my Tao is great, ~ But it is not like anything concrete. ~ Just because it is great, ~ It is not like anything concrete. ~ If it is like something concrete, ~ It would have been very small for long. ~ I have three precious things which I hold up and preserve: ~ The first is "tolerance"; ~ The second is "economy"; ~ The third is "to dare not go ahead of all the people under Heaven." ~ With tolerance, one can be brave; ~ With economy, one can be generous; ~ With not daring to go ahead of all the people under Heaven, one can be a leader. ~ Now, ~ seeking bravery without tolerance, ~ seeking generosity without economy, ~ and seeking precedence without retreat will only end with death. ~ With tolerance, one can be victorious in war or strengthen himself in defense. ~ When Heaven is to save a person, it will protect him through tolerance.

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[67c06т] **Gia-fu Feng** ~ Everyone under heaven says that my Tao is great and beyond compare. ~ Because it is great, it seems different. ~ If it were not different, it would have vanished long ago. ~ I have three treasures which I hold and keep. ~ The first is mercy; the second is economy; ~ The third is daring not to be ahead of others. ~ From mercy comes courage; from economy comes generosity; ~ From humility comes leadership. ~ Nowadays men shun mercy, but try to be brave; ~ They abandon economy, but try to be generous; ~ They do not believe in humility, but always try to be first. ~ This is certain death. ~ Mercy brings victory in battle and strength in defense. ~ It is the means by which heaven saves and guards.

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[67c07т] **Lok Sang Ho** ~ All under heaven say that my Dao though great seems to be useless. ~ Exactly because it is great it seems to be useless. ~ If it seemed to be useful, in all likelihood ~ it would be small, not great. ~ I have three treasures that I keep and adhere to always. ~ The first is compassion. ~ The second is thrift. ~ The third is humility. ~ Because I am compassionate, I have courage. ~ Because I am thrifty, I am generous. ~ Because I am humble, my potential can be fully developed. ~ These days people have forgotten about compassion, ~ instead they are daring; ~ They have forgotten about thrift, ~ instead they are spendthrift; ~ They have forgotten about humility, ~ and they always want to be number one. ~ They are doomed. ~ He who fights a war with compassion will win the war. ~ He who defends with compassion will hold out against his enemy. ~ Heaven will help him and defend him with compassion.

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[67c08т] **Xiaolin Yang** ~ Everyone says my DAO is so great that it does not look like anything. ~ I say because it is so great, it does not look like anything. ~ If it were like anything, it would have disappeared long ago. ~ I have three treasures to keep and protect: ~ The first is kindness, the second is thrift, and the third is not fighting to be first. ~ Only if you are kind, can you be brave; ~ Only if you are thrifty, can you be generous; ~ Only if you do not fight to be first, can you be a leader. ~ However, the people today are not kind but brave, ~ Are not thrifty but generous, ~ Are not humble but want to be leaders. ~ These people are destined for failure. ~ With kindness, when you fight, you will win; when you defend, you will be strong. ~ If the heavens wants to save someone, it will always give him kindness as his defense.

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[67c09т] **Walter Gorn Old**, THREE PRECIOUS THINGS ~ All the world avows that while my Taoism is great, it is yet incompetent! ~ It is its greatness which makes it appear incompetent. ~ If it were like others, it would long ago have been recognised as incompetent. ~ But I hold fast to three precious things, which also I cherish. ~ The first is gentleness. ~ The second is economy. ~ The third is humility. ~ With such gentleness I can be daring. ~ With such economy I can be generous. ~ With such humility I can be great in service, as a vessel of honour. ~ But in these days men forsake gentleness and become only obtrusive. ~ They abandon economy and become only excessive. ~ They relinquish humility and strive for precedence, and thus for death. ~ Gentleness is ever victorious in attack and secure in defence. ~ Therefore when Heaven would preserve a

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man it enfolds him with gentleness.

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[67c10t] **James Legge** ~ All the world says that, while my Tao is great, it yet appears to be inferior (to other systems of teaching). ~ Now it is just its greatness that makes it seem to be inferior. ~ If it were like any other (system), for long would its smallness have been known! ~ But I have three precious things which I prize and hold fast. ~ The first is gentleness; ~ the second is economy; ~ and the third is shrinking from taking precedence of others. ~ With that gentleness I can be bold; ~ with that economy I can be liberal; ~ shrinking from taking precedence of others, I can become a vessel of the highest honour. ~ Now-a-days they give up gentleness and are all for being bold; ~ economy, and are all for being liberal; ~ the hindmost place, and seek only to be foremost; ~ - (of all which the end is) death. ~ Gentleness is sure to be victorious even in battle, and firmly to maintain its ground. ~ Heaven will save its possessor, by his (very) gentleness protecting him.

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[67c11t] **David Hinton** ~ People throughout all beneath heaven say ~ my Tao is so vast it's like nothing at all. ~ But it's only vast because it's like nothing at all: ~ if it were like anything else ~ it would have long since become trifling. ~ There are three treasures ~ I hold and nurture: ~ The first is called compassion, ~ the second economy, ~ and the third never daring to lead all beneath heaven. ~ Courage comes of compassion, generosity comes of economy, ~ and commanding leadership comes of never daring to lead all beneath heaven. ~ But these days it's all courage without compassion, generosity without economy, and leading without following. ~ There's nothing but death in that. ~ To overcome, attack with compassion. ~ To stand firm, defend with compassion. ~ Whatever heaven sustains it shelters with compassion.

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[67c12t] **Chichung Huang** ~ All under heaven say I am vast; ~ Vast, but resemble nothing. ~ It is precisely because I resemble nothing ~ That I can be vast. ~ If I had resembled anything, ~ Long ago I would have become tiny indeed. ~ I constantly have three treasures ~ Which I uphold and value: ~ First, compassion; ~ Second, frugality; ~ Third, not daring to precede all under heaven. ~ Being compassionate, ~ I can be courageous; ~ Being frugal, ~ I can be all-embracing; ~ Not daring to precede all under heaven, ~ I can serve as ~ Head of the great vessels. ~ Now, if I had abandoned compassion and chosen courage, ~ Abandoned frugality and chosen all-embracingness; ~ Abandoned the back and chosen the front, ~ It would have been the death of me. ~ For compassion, used in battle, ~ Will bring you victory; ~ Used in defence, ~ Will make you impregnable. ~ When heaven is about to establish someone, ~ It seems to wall him up with compassion.

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[67c13t] **Ellen M. Chen** ~ All under heaven say that my Tao is great, ~ That it seems useless (pu hsiao). ~ Because it is great, ~ Therefore it seems useless. ~ If it were useful, ~ It would have long been small. ~ I have three treasures (pao), ~ To hold and to keep: ~ The first is motherly love (tz'u), ~ The second is frugality (chien), ~ The third is daring not be at the world's front. ~ With motherly love one can be courageous, ~ With frugality one can be wide reaching, ~ Daring not be at the world's front, ~ One can grow to a full vessel (ch'i). ~ Now to discard motherly love, yet to be courageous, ~ To discard frugality, yet to be wide reaching, ~ To discard staying behind, yet to be at the front, ~ One dies! ~ One with motherly love is victorious in battle, ~ Invulnerable in defense. ~ When Heaven wills to save a people, ~ It guards them with motherly love.

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[67c14t] **Lee Sun Chen Org** ~ People in this world often complained: either that my theory was big and empty, or worse than that it does not appear to be about anything significant; ~ It is just because I discussed matters of great importance that it was difficult for [ordinary people] to comprehend its outline; ~ If its contents is familiar to [any kind of those superficial] discourses people were accustomed to, [then they could pick it up lightheartedly and argue about it frivolously]; ~ Before long, the meaning [of my theory] will be shifted [to satisfy their flippancy] that it will end up to be [nothing more than] trivial talks too! ~ I have three pieces of treasure which I maintain steadily; ~ The first one is compassion; ~ The second one is frugality; ~ The third one is "I would never dare to consider myself the first priority of the world." (I will always be selfless and humble). ~ Through being compassionate, a person will be brave; ~ Through being frugal, a person can [retain enough] to expand; ~ Through being selfless and humble, a person will complete [the proper development] to be an [authentic] leader of people; ~ Nowadays, leaders abandon compassion yet demand bravery from people; ~ They neglect the practice of frugality, yet seek expansion; ~ They discard humility, yet strive to lead the world. ~ All these performances are heading for end (death of their nation)! ~ Soldiers, who march to the battlefield with compassion in their hearts, will win the fight; ~ People, who stay behind to defend with compassion in their hearts, will resist [the aggression] firmly; ~ If Heaven will save a country, it will bestow its people with compassion in their hearts to protect it.

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[67c15t] **Tien Cong Tran** ~ All the world says that my Way is great, but seems queer, like nothing on earth. ~ But it is just because my Way is great that it is like nothing on earth. ~ If it were like anything on earth, it would have been small from the very beginning. ~ I have three treasures, which I hold fast and watch over closely. ~ The first is compassion; the second is frugality; the third is not daring to be first in the world. ~ Being compassionate, I can be brave; being frugal, I can be generous; daring not be first, I can be the chief. ~ If a man forsakes compassion for courage, forsakes frugality for expansiveness, forsakes the rear position for front position, he is only courting death! ~ Compassionate to engage in war, one wins; in defense, one is secure. ~ When Heaven wants to help a man, it takes compassion to protect him.

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[67c16t] **Thomas Z. Zhang** ~ People in the world say to me that Tao is great but it resembles nothing. ~ It is because of the greatness that nothing is like it. ~ If it were similar to anything, it would have turned trivial long ago. ~ I have three great treasures - Hold and maintain them. ~ The first is kindness. ~ The second is frugality. ~ The third is the reluctance to be prestigious in the world. ~ Being kind, one can have courage. ~ Being frugal, one can grow wide. ~ Reluctance to be prestigious, one can become the leader. ~ If one is courageous without kindness, expanding without frugality, and prestigious without modesty, he is doomed to fail. ~ With kindness, one would win in war, and be secure in defense. ~ When heaven come to rescue, it guards by using kindness.

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[67c17t] **Arthur Waley** ~ Every one under heaven says that our Way is greatly like folly. ~ But it is just because it is great, that it seems like folly. ~ As for things that do not seem like folly - ~ well, there can be no question about their smallness! ~ Here are my three treasures. ~ Guard and keep them! ~ The first is pity; the second, frugality; the third: refusal to be 'foremost of all things under heaven'. ~ For only he that pities is truly able to be brave; ~ Only he that is frugal is truly able to be profuse; ~ Only he that refuses to be foremost of all things ~ Is truly able to become chief of all Ministers. ~ At present your bravery is not based on pity, nor your profusion on frugality, nor your vanguard on your rear; and this is death. ~ But pity cannot fight without conquering or guard without saving. ~ Heaven arms with pity those whom it would not see destroyed.

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[67c18t] **Richard John Lynn** ~ All under Heaven say that my Dao is great but seems to have no likeness [buxiao]. ~ The reason why it seems to have no likeness is that greatness is its only attribute. ~ If it had a likeness, all this time it would have been insignificant! ~ I have three treasures, which I hold tight and protect. ~ The first is called "kindness," the second "frugality," and the third is "no presumption that I am first among all under Heaven." ~ It is thanks to kindness that one can be brave. ~ It is thanks to frugality that one can be generous. ~ It is by not presuming to be first among all under Heaven that one can make one's ready device last long. ~ Now, if one abandons kindness and takes bravery, abandons frugality and takes generosity, and abandons the back and takes first place, such a one will die! ~ Thanks to kindness, when one takes the field, he is victorious, and, when he takes a defensive position, he holds firm, for it is Heaven that will save him by protecting him with guards of kindness.

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[67c19t] **Lin Yutang** ~ THE THREE TREASURES ~ All the world says: ~ My teaching (Tao) greatly resembles folly. ~ Because it is great; therefore it resembles folly. ~ If it did not resemble folly, ~ It would have long ago become petty indeed! ~ I have Three Treasures; ~ Guard them and keep them safe: ~ The first is Love. ~ The second is, never too much. ~ The third is, never be the first in the world. ~ Through Love, one has no fear; ~ Through not doing too much, one has amplitude (of reserve power); ~ Through not presuming to be the first in the world, one can develop one's talent and let it mature. ~ If one forsakes love and fearlessness, forsakes restraint and reserve power, forsakes following behind and rushes in front, ~ He is doomed! ~ For love is victorious in attack, ~ And invulnerable in defense. ~ Heaven arms with love ~ Those it would not see destroyed.

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[67c20t] **Victor H. Mair** ~ All under heaven say that I am great, great but unconventional. ~ Now, ~ Precisely because I am unconventional, ~ I can be great; ~ If I were conventional, ~ I would long since have become a trifle. ~ I have always possessed three treasures that I guard and cherish. ~ The first is compassion, ~ The second is frugality, ~ The third is not daring to be ahead of all under heaven. ~ Now, ~ Because I am compassionate, I can be brave; ~ Because I am frugal, I can be magnanimous; ~ Because I dare not be ahead of all under heaven, I can be a leader in the completion of affairs. ~ If, today, I were to ~ Be courageous while forsaking compassion, ~ Be magnanimous while forsaking frugality, ~ Get ahead while forsaking the hindmost, ~ that would be death! ~ For compassion ~ In war brings victory, ~ In defense brings invulnerability. ~ Whomsoever heaven would establish, ~ It surrounds with a bulwark of compassion.

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[67c21t] **Tolbert McCarroll** ~ Everyone under heaven says my Tao is great and resembles nothing else. ~ It is because it is great that it seems different. ~ If it were like anything on earth ~ it would have been small from the beginning. ~ I have three treasures that I cherish and hold fast. ~ The first is gentleness, ~ the second is simplicity, ~ the third is daring not to be first among all things under heaven. ~ Because of gentleness I am able to be courageous. ~ Because of simplicity I am able to be generous. ~ Because of daring not to be first I am able to lead. ~ If people ~ forsake gentleness and attempt to be courageous, ~ forsake simplicity and attempt to be generous, ~ forsake the last place and attempt to get the first place, ~ this is certain death. ~ Gentleness conquers in battle and protects in defense. ~ What heaven guards, it arms with the gift of gentleness.

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[67c22t] **David H. Li** ~ People in the world say that my Direction is grand as if without a referent. ~ It is because it is grand that Direction is without a referent. ~ Were it capable of being referenced, it would not be grand. ~ I have three treasures - embrace and safeguard them. ~ One, affection. ~ Two, restraint. ~ Three, daring not to be at the front of [the people] of the world. ~ With affection, one becomes courageous; ~ With restraint, one becomes tolerant; ~ Daring not to be at the front of the world, one is at the head. ~ One courts death if one ~ forsakes affection for courage, ~ forsakes restraint for tolerance, ~ forsakes humility for prominence. ~ With affection, ~ in war, one wins; ~ in defense, strengthens. ~ When cosmos comes to the rescue, it shields with affection.

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[67c23t] **Yasuhiko Genku Kimura** ~ People say that my Tao is too immense and beyond compare. ~ However, because it is so immense, it is so different. ~ If it were not so different, ~ It would long ago have been reduced to something insignificant. ~ There are three treasures that I hold and cherish: ~ The first is tenderheartedness. ~ The second is thrift. ~ The third is daring not to be first in the world. ~ From tenderheartedness comes courage. ~ From thrift comes generosity. ~ From humility comes leadership. ~ If you try to be courageous without being tenderhearted, ~ If you try to be generous without being thrifty, ~ If you try to be a leader without learning humility, ~ You are courting your own self-destruction. ~ Venture with tenderheartedness and you will win the battle. ~ Defend with tenderheartedness and you will be invulnerable. ~ For tenderheartedness is the way Heaven guards you for your inner protection.

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[67c24t] **Chou-Wing Chohan** ~ What the Tao is to the world, ~ So the streams and valleys are to the rivers and seas. ~ Rivers and seas can be like kings to all the streams and valleys ~ Since the former can lower themselves before the latter. ~ Thus they are the kings of all the streams and valleys. ~ Therefore the sage, in order to be above the people, ~ Must lower himself before them in words, ~ And in order to head the people, ~ He must place himself behind them in body. ~ Thus, when he is above the people, the people do not suffer at his

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hand, ~ When he is at the head of the people, the people are not held back by him. ~ Therefore the whole world wants to carry him on its shoulders ~ And never tires of him. ~ He competes with nobody, ~ And therefore nobody competes with him.

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[67c25t] **Man-Ho Kwok** ~ I have three priceless treasures: ~ The first is Compassion ~ The second, thrift ~ And the third is that I never want to be ahead of you. ~ If I have compassion, you will die for me. ~ I know that. ~ If I waste nothing, I can give myself to you all - ~ And if I don't seem perfect, then you'll trust me to lead you. ~ These days people scorn compassion. ~ They try to be tough. ~ They spend all they have, and yet want to be generous. ~ They despise humility, and want to be the best. ~ I tell you that way is Death's. ~ If you have loved your people, you will know it ~ they will fight tooth and nail for you in attack or defence. ~ This is the protection of Heaven, and your harvest.

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[67c26t] **Gu Zhengkun** ~ The whole world says that my Tao is great, ~ Resembling nothing concrete, ~ Resembling nothing concrete, ~ Just because it is great. ~ If it resembled anything concrete, ~ It would have long become minute. ~ I have three magic weapons ~ Which I hold and treasure: ~ The first is mercy; ~ The second is thrift; ~ The third is unwillingness to take the lead in the world. ~ Being merciful, one can be brave; ~ Being thrifty, one can be generous; ~ Being unwilling to take the lead in the world, one can become the leader of the world. ~ Now seeking bravery by giving up mercy, ~ Seeking generosity by giving up thrift, ~ Seeking advance by giving up retreat, ~ One is bound to end in death. ~ Being merciful, one will triumph in the offensive ~ And be impregnable in defense. ~ If heaven wants to save one, ~ It must save him with mercy.

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[67c27t] **Chao-Hsiu Chen** ~ The whole world says that the Tao is great, and that it seems without form. ~ It is great - that is why it has no form. ~ It has existed for a long time, and can also seem small. ~ I have three treasures that I keep and protect: ~ the first is goodheartedness, ~ the second is frugality, ~ the third is not daring to take the lead. ~ Only goodheartedness can bring courage. ~ Only frugality can bring generosity. ~ Not daring to take the lead can bring leadership. ~ Now to give up goodheartedness for courage, frugality for generosity, the rear for the lead, ~ will surely lead to the end. ~ Goodheartedness in battle will lead to victory, ~ and defence will strengthen the territory. ~ Heaven will save the one who follows this and guard him with goodheartedness.

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[67c28t] **Liu Qixuan** ~ It is said that my Way is the biggest ~ And nothing could be like it. ~ Because it is the biggest, ~ There can be nothing like it. ~ If there were anything like it, ~ It wouldn't have been the Way. ~ I have three things to keep it: ~ One is motherly love; one is frugality, ~ And one is the courage to lag behind. ~ Cherishing motherly love, one can be the bravest. ~ Being frugal, one can give the most. ~ Lagging behind, one can grow to the fullest. ~ The absurdity of today is this: ~ Foolhardiness is preferred more than motherly love; ~ Wastefulness preferred more than frugality; ~ Front positions preferred more than growing to the fullest. ~ The result can be nothing other than death! ~ Cherishing motherly love, ~ An army is invincible, ~ And unconquerable, ~ Because it is protected by Heaven with love.

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[67c29t] **Shi Fu Hwang** ~ The Three Treasures ~ Lao Tze says, ~ All the people in the world would say that my Tao is too great and that there is nothing similar to compare it with. ~ Now it is just because of its greatness that nothing similar can be compared with it. ~ If anything can be found similar to it, for long its smallness has been known. ~ At the same time, there are three precious things which I prize and hold fast. ~ The first is charity; ~ the second is economy; ~ and the third is shrinking from being the first of the world. ~ With that charity I can be bold. ~ With that economy I can be liberal. ~ Shrinking from being the first of the world, I can become a vessel of the highest value. ~ Present day kings give up charity, and are all for being bold; ~ give up economy, and are all for being liberal; ~ give up following behind, and rush in front; ~ of which the end is death. ~ For the result of using charity in battle is sure to be victory, ~ and firm maintenance of its ground in defense. ~ Heaven will save its possessor, his charitable attribute will protect him.

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[67c30t] **Ch'u Ta-Kao** ~ All the world says to me: ~ 'Great as Tao is, it resembles no description (form).' ~ Because it is great, therefore it resembles no description. ~ If it resembled any description it would have long since become small. ~ I have three treasures, which I hold and keep safe: ~ The first is called love; ~ The second is called moderation; ~ The third is called not venturing to go ahead of the world. ~ Being loving, one can be brave; ~ Being moderate, one can be ample; ~ Not venturing to go ahead of the world, one can be the chief of all officials. ~ Instead of love, one has only bravery; ~ Instead of moderation, one has only amplitude; ~ Instead of keeping behind, one goes ahead: ~ These lead to nothing but death. ~ For he who fights with love will win the battle; ~ He who defends with love will be secure. ~ Heaven will save him, and protect him with love.

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[67c31t] **Paul J. Lin** ~ The whole world says that ~ My Tao is great but seems to resemble nothing. ~ Because it is great, it seems to resemble nothing. ~ If resembling anything, it would have become small long ago. ~ I have three treasures ~ To be kept and treasured; ~ One is compassion. ~ The second is thriftiness. ~ The third is not daring to be ahead of the world. ~ Through compassion, one can be brave. ~ Through thriftiness, one can be expansive. ~ Not daring to be ahead of the world, ~ One can be the master of the vessels. ~ Now to abandon compassion and to be brave, ~ To abandon thriftiness and to be expansive, ~ To abandon the rear and to be in front - ~ That means death! ~ Compassion, in attack, will bring victory; ~ In defense, it will hold firmly. ~ When heaven is going to save a person, ~ It will protect him with compassion.

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[67c32t] **Michael LaFargue** ~ Everyone in the world says of me: ~ 'Great - but doesn't seem normal'. ~ It's just 'greatness' - ~ that's why it does not seem normal. ~ If I were normal, I'd have been of little worth for a long time now. ~ I have three treasures, ~ I protect and keep hold of them. ~ The first is called 'gentleness', ~ the second is called 'frugality', ~ the third is called 'not presuming to act like leader of the world'. ~ Gentle, so able to be bold; ~ frugal, so able to be lavish; ~ not presuming to act like leader of the world, so able to become head of a government. ~ Now: ~ To be bold without being gentle, ~ to be lavish without being frugal, ~ to act like leader without putting oneself last: ~ This is death. ~ Yes, gentleness: ~ "Attack with it and you will win, ~ defend with it and you will stand firm." ~ When Heaven wants to rescue someone, ~ it surrounds him with a wall of gentleness.

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[67c33t] **Cheng Lin** ~ The world thinks that Truth which I describe is so great that it seems unreal. ~ It seems unreal because it is indeed so great. ~ If it were considered real, then it must be small. ~ There are three treasures which I cherish as the most precious. ~ The first is compassion. ~ The second is frugality. ~ The third is humility. ~ Because of compassion, there is courage. ~ Because of frugality, there is liberality. ~ Because of humility, there is supremacy. ~ Perdition will be the lot of those who choose courage, and abandon compassion; ~ who choose liberality, and abandon frugality; ~ who choose supremacy, and abandon humility. ~ When there is compassion, one can be victorious in an offensive war, and hold his position in a defensive war. ~ Because of the compassion of such a man, Heaven will deliver and protect him.

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[67c34t] **Yi Wu** ~ All the world says that my Way is too great to be like a thing. ~ It alone is great; so, it seems like no thing. ~ If it were like a thing, it would be already small. ~ I have three treasures to be kept and protected: ~ The first is called compassion; ~ The second is called thrift; ~ The third is called not daring to be ahead of the world. ~ Compassionate, one can be brave; ~ Thrifty, one can be expansive; ~ Not daring to be ahead of the world, one is able to be the leader. ~ Now, ~ Bravery without compassion, ~ Expansiveness without thrift, ~ Going ahead without retreat, ~ Is fatal. ~ Compassion, ~ In war, will result in victory; ~ In defense, will result in holding firm. ~ When Heaven is going to save someone, ~ It protects him with compassion.

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[67c35t] **Han Hiong Tan** ~ Everyone says that Dao is so huge that it does not resemble anything we know. ~ As it is so phenomenally huge, it becomes incomparable. ~ If it does remotely resemble something on earth, then with the passage of time, its uniqueness will evaporate and gradually become inconsequential. ~ I steadfastly hold on to my three treasures. ~ These are compassion, frugality and humility. ~ With compassion, I can arouse real courage from my subordinates. ~ With frugality, I would enjoy popular support. ~ With humility, I become the natural leader. ~ Let us examine the following scenarios. ~ Demanding bravery from the subjects without showing compassion towards them, ~ Expecting popular support without dispensing benefits, ~ And wanting to become the leader without exhibiting humility. ~ These are negative attributes that will lead to self-destruction. ~ By applying compassion in war, you will be triumphant in attack and invincible in defence. ~ When Providence wants to save a nation, ~ It does so by bestowing great compassion to its leader.

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[67c36t] **Hua-Ching Ni** ~ The world may say that the subtle Way of the universe which I describe is great, ~ but that it has little bearing on worldly life. ~ Truly, it is just that it is not definable, like the small ways of the world, thus it is indeed great. ~ There are three treasures which I embrace and follow closely: ~ the first is to be kind; ~ the second is to be simple; ~ the third is to not put one's own importance first in the world. ~ Because kindness and compassion can produce courage, ~ simplicity can thus be broadened to contain the world. ~ By not putting your own importance first in worldly affairs, ~ you will not impede the natural growth of all things. ~ If a person endeavors to be brave without first being kind, ~ great purposed, without first simplifying his life, ~ an authority, without first denying himself, ~ he cannot evolve freely from strife, and is only courting destruction. ~ Kindness can help to win a war. ~ Kindness can help to defend a fortification. ~ Kindness will invite the corresponding energy of kindness from Heaven through all the divine beings who support and protect.

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[67c37t] **Chang Chung-yuan** ~ The world says that I am beyond determination ~ And cannot be identified with anything. ~ It is because I am beyond determination that I cannot be identified with anything. ~ If I could be identified with anything, ~ I would no longer be beyond determination. ~ There are three essentials that I value and maintain: ~ One is compassion (tz'u), ~ Another is renunciation (ch'ien), ~ The third is never longing to be first in the world. ~ One who is compassionate is able to be valiant. ~ One who renounces is able to broaden one's self. ~ One who never longs to be first in the world ~ Is able to achieve the full growth of his capacity. ~ In the present day, people wish to be valiant, ~ But they are not compassionate. ~ They wish to broaden their selves, ~ But they do not renounce. ~ They wish to achieve the full growth of their capacities, ~ But they long to be first in the world. ~ This indeed leads to death. ~ Through compassion, engaging in war, one wins. ~ In self-defense, one is very well protected. ~ This type of person is saved by heaven. ~ Because he is compassionate, he is taken care of well.

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[67c38t] **Henry Wei** ~ Three Treasures ~ San Pao ~ All the world says I am great ~ But rather odd and different from the ordinary. ~ Be it noted that greatness itself is the very reason ~ Why it appears rather odd and different from the ordinary. ~ If it had resembled the ordinary, ~ It would have become pettiness long ago. ~ I have three treasures. ~ Keep them and treasure them. ~ The first is compassion; ~ The second is frugality; ~ The third is: ~ Dare not be first in the world. ~ Because compassionate, a person can be courageous; ~ Because frugal, he can expand his scope; ~ Because he dare not be first in the world, he can develop his gifts of leadership. ~ Nowadays people are courageous without compassion, ~ Expand their scope without frugality, ~ And assume leadership without being humble. ~ They are doomed! ~ Compassion is invincible in offense, ~ And in defense invulnerable. ~ When Heaven wants to deliver a person from harm, ~ It grants him compassion as a protective charm.

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[67c39t] **Ha Poong Kim** ~ All under Heaven says that ~ My Tao is great yet doesn't look like it [Tao]. ~ Truly, because it is great, ~ It doesn't look like it. ~ If it did, ~ It would have turned out a petty one long ago. ~ I have three treasures. ~ I hold and cherish them. ~ The first is called mercifulness; ~ The second, frugality; ~ The third, refusal to be ahead of all under Heaven. ~ Being merciful, you can therefore be brave; ~ Being frugal, you can therefore be liberal; ~ Refusing to be ahead of all under Heaven, ~ You can therefore become the leader of the vessels. ~ Now, to be brave, forsaking mercifulness, ~ To be liberal, forsaking frugality, ~ To be ahead, forsaking being behind ~ Is death. ~ With mercifulness - ~ If you fight, you will be triumphant, ~ If you defend, you will be invincible. ~ Whatever Heaven is about to save ~ Heaven will protect it with mercifulness.

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[67c40t] **Tao Huang** ~ Everyone in the world says I am great, great without

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parallel. ~ Being without parallel is what enables greatness. ~ If there is a long-standing parallel, it becomes small. ~ I always have three treasures: ~ First is compassion. ~ Second is frugality. ~ Third is to not dare act in front of the world. ~ So compassion enables courage. ~ Frugality enables abundance. ~ Not daring to act in front of the world enables the mechanism to endure. ~ Today there is courage without compassion. ~ There is abundance without frugality. ~ There is appearance alone without substance. ~ This means no-life. ~ Through compassion: fight and win, defend and be secure. ~ When the heaven establishes itself, it always relies upon compassion.

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[67c41т] **Tang Zi-chang** ~ All in the world may think that Dao is unlike to be so superior, that nothing in the world can compare to it. ~ If it were comparable to anything, it would be inferior. ~ If it is not superior, it would not be Dao. ~ I have three treasured strategies to which I hold fast and embrace them all: ~ the first is Mercy; ~ the second is Economy of Force; ~ and the third is Dare Not to Take Initiative Before the World. ~ Because of Mercy, one can be courageous. ~ Because of Economy of Force, one can have superior force. ~ Because of Dare Not To Take Initiative Before the World, one can be the master of instruments. ~ Alas! ~ Nowadays, rulers want to be brave without being merciful; ~ want to have superior force without knowing economy of force; ~ and want to take initiative without being able to be resistant. ~ They will surely die in the war. ~ Mercy helps one to win when on the offensive; ~ to consolidate when on the defensive. ~ If one guides oneself by mercy Heavens will protect him.

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[67c42т] **Wing-tsit Chan** ~ All the world says that my Tao is great and does not seem to resemble (the ordinary). ~ It is precisely because it is great that it does not resemble (the ordinary). ~ If it did resemble, it would have been small for a long time. ~ I have three treasures. ~ Guard and keep them: ~ The first is deep love, ~ The second is frugality, ~ And the third is not to dare to be ahead of the world. ~ Because of deep love, one is courageous. ~ Because of frugality, one is generous. ~ Because of not daring to be ahead of the world, one becomes the leader of the world. ~ Now, to be courageous by forsaking deep love, ~ To be generous by forsaking frugality, ~ And to be ahead of the world by forsaking following behind - ~ This is fatal. ~ For deep love helps one to win in the case of attack, ~ And to be firm in the case of defense. ~ When Heaven is to save a person, ~ Heaven will protect him through deep love.

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[67c91т] **И. И. Семененко** ~ Все говорят о том, как сходство Дао моего велико с недостойным сыном. ~ Но мое Дао потому-то и велико, что напоминает сына, не похожего на предков. ~ А было бы похожим, то уж давно бы измельчало. ~ У меня есть три сокровища, я их держусь и берегу. ~ Одно зовется материнскою любовью, ~ второе - бережливостью, ~ а третье - тем, когда не смеют находиться впереди других. ~ Люблю по-матерински и поэтому способен преисполниться бесстрашия, ~ обладаю бережливостью и потому способен обрести широкость, ~ не смею находиться впереди других и потому способен стать распорядителем готовых чаш. ~ Кто отрекается любить по-матерински и предпочитает быть бесстрашным, ~ отбрасывает бережливость и предпочитает широту, ~ отказывается быть сзади и предпочитает находиться впереди, ~ того ждет гибель. ~ Когда сражаются, преисполняясь материнскою любовью, побеждают, ~ а оборона с ее помощью становится незыблемой. ~ Спасение грядет от Неба, дающего защиту с материнскою любовью.

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[67c92т] **А. А. Маслов** ~ Все в мире говорят, что моё Дао велико и ни на что не похоже. ~ Лишь потому, что оно велико, оно и ни на что не похоже. ~ Если бы оно походило на что-нибудь, то давно бы стало едва приметным. ~ Я обладаю тремя сокровищами, [кои] храню и [коими] дорожу. ~ Первое - великодушие. ~ Второе - бережливость. ~ Третье - не смею быть первым в Поднебесной. ~ Благодаря великодушию могу быть храбрым. ~ Благодаря бережливости могу быть щедрым. ~ Благодаря тому, что не смею быть первым в Поднебесной, могу стать господином сосудов. ~ Сегодня те, кто жертвует великодушием ради храбрости, бережливостью ради щедрости, местом позади ради того, чтобы быть впереди, обречены на смерть. ~ Великодушием побеждаешь в наступлении и становишься неприступным в обороне. ~ Даже Небо спасает тех, кто бережёт себя великодушием.

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[67c93т] **Е. А. Торчинов** ~ В Поднебесной все говорят, что я велик. ~ Но я вовсе не похож на великого. ~ Ведь поскольку я велик, я вовсе не похож на великого. ~ Если бы я долго был бы похож на великого, то давно бы уже стал ничтожным. ~ Ведь у меня есть три драгоценности, которые я храню и ценю: ~ Первая - это сострадание, ~ Вторая - это бережливость, ~ Третья - я не смею поставить себя впереди Поднебесной и поэтому могу стать во главе всех на свете. ~ Поскольку есть сострадание, есть и храбрость. ~ Поскольку есть бережливость, есть и великодушие. ~ Поскольку я ставлю себя позади, то оказываюсь впереди. ~ И так до самой смерти. ~ Ведь сострадательный побеждает в сражениях, а в обороне становится неуязвимым. ~ Небо всегда спасает того, кого сострадание хранит само.

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[67c94т] **А. Е. Лукьянов** ~ В Поднебесной все называют мое Дао Великим, в подобии [ничему] не подобным. ~ А поскольку велико, поэтому в подобии [ничему] и не подобно. ~ Если уподобить [его] вечности, то и она будет крошечной. ~ Я имею три драгоценности, держусь их и дорожу ими. ~ Первая называется "милосердие", ~ вторая - "простота", ~ третья - "не смею встать впереди Поднебесной". ~ Милосерден, поэтому могу быть мужественным. ~ Прост, поэтому могу быть широким. ~ Не смею встать впереди Поднебесной, поэтому могу быть духовным вождем. ~ Ныне тому, ~ кто отбрасывает милосердие, а мужествен, ~ кто отбрасывает простоту, а широк, ~ кто отбрасывает то, чтобы встать сзади, а становится впереди, - ~ смерть! ~ Если, питая милосердие, начнешь войну - победишь. ~ Если организуешь оборону - будет крепка. ~ Небо поможет такому, милосердие защитит его.

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[67c95т] **Ян Хин-шун** ~ Все говорят о том, что мое дао велико и не уменьшается. ~ Если бы оно уменьшилось, то после долгого времени оно стало бы маленьким. ~ Не уменьшается потому, что оно является великим. ~ Я имею три сокровища, которыми дорожу: ~ первое - это человеколюбие, ~ второе - бережливость, ~ а третье состоит в том, что я не смею быть впереди других. ~ Я человеколюбив, поэтому могу стать храбрым. ~ Я бережлив, поэтому могу быть щедрым. ~ Я не смею быть впереди других, поэтому могу стать умным вождем. ~ Кто храбр без человеколюбия, щедр без бережливости, находясь впереди, отталкивает тех, кто находится позади, - тот погибает. ~ Кто ведет войну человеколюбиво, побеждает, ~ и возведенная им оборона неприступна. ~ Небо его спасает, человеколюбие его охраняет.

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[67c96т] **Д. П. Конисси** ~ На всей земле люди говорят, что мое Тао велико. ~ Правда, оно похоже на безумство, но несомненно велико. ~ Я имею три преимущества, которые я сохраняю как сокровище. ~ Первое из трех сокровищ есть человеколюбие. ~ Второе - бережливость. ~ Третье - смирение или то, благодаря чему я не желаю быть руководителем для всей земли. ~ Человеколюбивые храбры. ~ Бережливые щедры. ~ Смиренные или не желающие быть руководителями для всей земли будут полезны на долгое время. ~ Кто храбр, не зная человеколюбия, кто щедр, не зная бережливости, кто идет вперед, не зная смирения, тот погибнет. ~ Кто ведет войну ради человеколюбия, тот победит врагов. ~ Если он защитит народ, то оборона будет сильна. ~ Это потому, что его спасет Небо, которое дорожит подобным человеком.

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[67c97т] **В. В. Малявин** ~ Все в мире говорят, что мой Путь велик, да как будто ни на что не годен. ~ Да, велик - и оттого как будто ни на что не годен! ~ Будь он для всего пригоден, давно бы уже измельчал. ~ Есть у меня три сокровища, я бережно их храню: ~ Первое - это любовь, ~ Второе - бережливость, ~ Третье - нежелание быть первым в мире. ~ Благодаря любви я могу быть отважен. ~ Благодаря бережливости, я могу быть щедр. ~ Благодаря нежеланию быть первым, я могу главенствовать в мире. ~ А быть отважным, отбросив любовь, ~ Быть щедрым, забыв бережливость, ~ Быть впереди, не умея быть позади, - ~ Это верная гибель. ~ Ибо любовь приносит победу тому, кто нападает, ~ И оберегает того, кто защищается. ~ Когда Небо желает кого-то спасти, ~ Оно окружает его любовью, словно прочной стеной.

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[67c98т] **Б. Б. Виногродский** ~ В Поднебесной всегда называют мой Путь великим. ~ А он, похоже, ни с чем не сравним. ~ Ведь только потому и велик. ~ Причинность: ~ В схожести ни с чем не сравним. ~ Если уподоблять, то с течением времени он становится крошечным. ~ У меня в наличии три драгоценности. ~ Удерживаю и сберегаю их. ~ Первая выражается в милосердии. ~ Вторая выражается в умеренности. ~ Третья выражается в том, что не осмеливаюсь осуществлять впереди Поднебесной. ~ Милосердие - ~ Причинность: ~ Способность к мужеству. ~ Умеренность - ~ Причинность: ~ Способность к широте. ~ Не осмеливаюсь осуществлять впереди Поднебесной - ~ Причинность: ~ Способность главенствовать в сотворении инструментов. ~ Теперь же, если, оставив милосердие быть мужественным, ~ оставив умеренность быть широким, ~ оставив задних быть впереди - ~ это смерть. ~ Ведь, воюя с милосердием, побеждаешь. ~ Удерживая с милосердием, достигаешь крепости. ~ Когда Небо помогает тебе, оно посредством милосердия охраняет тебя.

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PSEUDO-CHAPTER **Sixty-Eight**

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[68c01т] **Robert G. Henricks** ~ Therefore, one who is good at being a warrior doesn't make a show of his might; ~ One who is good in battle doesn't get angry; ~ One who is good at defeating the enemy doesn't engage him. ~ And one who is good at using men places himself below them. ~ This is called the virtue of not competing; ~ This is called [correctly] using men; ~ This is called matching Heaven. ~ It's the high point of the past.

* * *

[68c02т] **John C. H. Wu** ~ A GOOD soldier is never aggressive; ~ A good fighter is never angry. ~ The best way of conquering an enemy ~ Is to win him over by not antagonizing him. ~ The best way of employing a man ~ Is to serve under him. ~ This is called the virtue of non-striving! ~ This is called using the abilities of men! ~ This is called being wedded to Heaven as of old!

* * *

[68c03т] **D. C. Lau** ~ One who excels as a warrior does not appear formidable; ~ One who excels in fighting is never roused in anger; ~ One who excels in defeating his enemy does not join issue; ~ One who excels in employing others humbles himself before them. ~ This is known as the virtue of non-contention; ~ This is known as making use of the efforts of others; ~ This is known as matching the sublimity of heaven.

* * *

[68c04т] **R. L. Wing** ~ A skillful leader does not use force. ~ A skillful fighter does not feel anger. ~ A skillful master does not engage the opponent. ~ A skillful employer remains low. ~ This is called the power in not contending. ~ This is called the strength to employ others. ~ This is called the highest emulation of Nature.

* * *

[68c05т] **Ren Jiyu** ~ He who is good at being a shi (officer) does not boast of his martialism; ~ He who is good at fighting does not resort to his rage; ~ He who is skillful in winning against the enemy does not wrestle with them; ~ He who is skillful in managing his men has a modest attitude towards them. ~ This is called the De of not contending with others; ~ This is called the power of making use of others' force; ~ This is called being in accord with the Way of Heaven, ~ Thus it has been a principle very long since.

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[68c06т] **Gia-fu Feng** ~ A good soldier is not violent. ~ A good fighter is not angry. ~ A good winner is not vengeful. ~ A good employer is humble. ~ This is known as the Virtue of not striving. ~ This is known as ability to deal with people. ~ This since ancient times has been known as the ultimate unity with heaven.

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[68c07т] **Lok Sang Ho** ~ He who can offer wise counsel will not display his wisdom. ~ He who is a fine fighter will not lose temper. ~ He who is good in contests will not struggle with his contestants. ~ He who knows how to use people stays low and underneath them. ~ This is the virtue of non-struggle. ~ This is making use of others' full abilities. ~ This can be said to match heaven ~ And is really the best art handed down from the ancient days.

* * *

[68c08т] **Xiaolin Yang** ~ A good general does not look intimidating, ~ A good fighter does not look fierce, ~ A good conqueror does not squabble, ~ A good leader is always humble. ~ This is the DE of not fighting with people; ~ This is the strength of using the power of others; ~ This is the state of being the most harmonic with nature.

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[68c09T] **Walter Gorn Old**, IMITATING HEAVEN ~ The good commander is not imperious. ~ The good fighter is not wrathful. ~ The greatest conqueror does not wage war. ~ The best master governs by condescension. ~ This is the virtue of not contending. ~ This is the virtue of persuasion. ~ This is the imitation of Heaven, and this was the highest aim of the ancients.

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[68c10T] **James Legge** ~ He who in (Tao's) wars has skill ~ Assumes no martial port; ~ He who fights with most good will ~ To rage makes no resort. ~ He who vanquishes yet still ~ Keeps from his foes apart; ~ He whose hests men most fulfil ~ Yet humbly plies his art. ~ Thus we say, 'He ne'er contends, ~ And therein is his might.' ~ Thus we say, 'Men's wills he bends, ~ That they with him unite.' ~ Thus we say, 'Like Heaven's his ends, ~ No sage of old more bright.'

* * *

[68c11T] **David Hinton** ~ A noble official is never warlike, ~ and a noble warrior is never angered. ~ A noble conqueror never faces an enemy, ~ and a noble leader stays below the people he wields. ~ This is called the Integrity of peacefulness, the power of wielding the people, ~ the fullest extent of our ancient accord with heaven.

* * *

[68c12T] **Chichung Huang** ~ Therefore, a good commander is not militant; ~ A good strategist is not irritable; ~ A good vanquisher of enemies is not confrontational; ~ A good employer of men stays low to them. ~ This is called the virtue of noncontention; ~ This is called the ability of employing men; ~ This is called a match for heaven, ~ A paragon among the ancients.

* * *

[68c13T] **Ellen M. Chen** ~ A good captain does not exhibit his martial prowess. ~ A good warrior does not get himself angry. ~ A good conqueror of enemies does not instigate a combat. ~ A good employer of people puts himself below them. ~ This is called the power (te) of non-contention. ~ This is called using the strength of others. ~ This is called perfection (chi) in matching the heaven of old.

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[68c14T] **Lee Sun Chen Org** ~ An ingenious soldier does not accept a challenge [frivolously]; ~ A dexterous fighter cannot be aroused to anger [easily]; ~ A shrewd victory-bound party defeats his enemy by avoiding direct confrontations; ~ A proficient manager situates himself in a humble position [to receive results of other people's efforts]. ~ This is what is called the virtue (achievement) of not contending; ~ This is what is called the power of utilizing people's labor [through delegating responsibilities]; ~ This is what is called matching the paragon of Heaven.

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[68c15T] **Tien Cong Tran** ~ A good warrior is not forceful. ~ A good fighter is not belligerent. ~ The best conqueror does not confront the enemy. ~ The best employer is under employees. ~ This is called non-striving Virtue. ~ This is called using the forces of others. ~ This is called being identified with the sublimity of old Heaven.

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[68c16T] **Thomas Z. Zhang** ~ Those who are good at management rarely use force. ~ Those who are good at battles rarely lose their tempers. ~ Those who are good at winning over their rivals never let rivals take control. ~ Those who are good at employing people are modest. ~ This is the noncompetitive virtue. ~ This is the use of people's abilities. ~ This is called the best conformation to nature and history.

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[68c17T] **Arthur Waley** ~ The best charioteers do not rush ahead; ~ The best fighters do not make displays of wrath; ~ The greatest conqueror wins without joining issue; ~ The best user of men acts as though he were their inferior. ~ This is called the power that comes of not contending, ~ Is called the capacity to use men, ~ The secret of being mated to heaven, to what was of old.

* * *

[68c18T] **Richard John Lynn** ~ One good at being a warrior is not warlike. ~ One good at warfare avoids anger. ~ One good at conquering the enemy does not join with him. ~ One good at using men places himself below them. ~ We refer to these as the virtue in not fighting and the power in using men. ~ Such a one is called a companion worthy of Heaven, the ultimate attainment achieved for all time.

* * *

[68c19T] **Lin Yutang** ~ THE VIRTUE OF NOT-CONTENDING ~ The brave soldier is not violent; ~ The good fighter does not lose his temper; ~ The great conqueror does not fight (on small issues); ~ The good user of men places himself below others. ~ This is the virtue of not-contending, ~ Is called the capacity to use men, ~ Is reaching to the height of being Mated to Heaven, to what was of old.

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[68c20T] **Victor H. Mair** ~ A good warrior is not bellicose, ~ A good fighter does not anger, ~ A good conqueror does not contest his enemy, ~ One who is good at using others puts himself below them. ~ This is called "integrity without competition," ~ This is called "using others," ~ This is called "parity with heaven," - the pinnacle of the ancients.

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[68c21T] **Tolbert McCarroll** ~ A skilled warrior does not rush ahead of others. ~ A skilled fighter does not make a show of anger. ~ A skilled victor does not seek revenge. ~ A skilled employer does not act superior. ~ This is known as the virtue of not competing. ~ This is known as making use of the abilities of others. ~ This is known as being united with heaven as it was in ancient times.

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[68c22T] **David H. Li** ~ One good at commandership does not easily use force, ~ one good at war is not easily provoked, ~ one good at winning does not easily engage in combat, ~ one good at deployment is obsequious. ~ This is the virtue of non-engagement; this is the ability at deployment. ~ This is fully consistent with the cosmos.

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[68c23T] **Yasuhiko Genku Kimura** ~ A good warrior is never pugnacious. ~ A good fighter is never angry. ~ A good winner is never combative. ~ A good commander is always humble. ~ This is called the virtue of non-contention. ~ This is called using the strength of others. ~ This is called perfect emulation of heavenly virtue.

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[68c24T] **Chou-Wing Chohan** ~ The whole world tells me: ~ "Great as the Tao is, it has no form." ~ Since it is great, ~ It has no form. ~ If it resembled any form, ~ It would have waned a long time ago. ~ I have three treasures that I keep and safeguard: ~ The first is called love, ~ The second is called moderation, ~ The third is called not jumping to the head of the entire world. ~ With love, a person can be courageous, ~ With moderation, a person can be generous, ~ And by not jumping to the head of the world, a person can be the master of all the ministers. ~ Without love, a person can only have courage, ~ Without moderation, a person can only have generosity, ~ And instead of staying behind, a person can go to the front. ~ This leads nowhere but to death. ~ The person who fights with love will win the battle, ~ The person who defends himself with love will be safe. ~ Heaven will save him and protect him with love.

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[68c25T] **Man-Ho Kwok** ~ A canny soldier never provokes anyone, ~ And is never made to lose his temper. ~ A good fighter never confronts his enemy head-on, ~ And those who know how to handle people do it humbly. ~ This comes from the virtue of not-striving, ~ and from knowing how to link with other people's energy. ~ Since time gone in the mists this has been the way to 'pair up' with Heaven.

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[68c26T] **Gu Zhengkun** ~ He who is good at being a commander ~ Does not display his bravery; ~ He who is good at fighting ~ Does not burst into anger; ~ He who is good at defeating his enemy ~ Does not brace himself to engage in a tough battle; ~ He who is good at employing men ~ Humbles himself before them; ~ This is called the virtue of non-contention; ~ This is called making use of others' strength; ~ This is called conformability to the Tao of heaven.

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[68c27T] **Chao-Hsiu Chen** ~ The perfect warrior does not flaunt his bravery. ~ The perfect fighter does not get angry. ~ The perfect winner does not reveal his tactics. ~ The perfect employer is humble before his employees. ~ This is called the virtue of non-fighting. ~ This is called the ability to manage others. ~ This is called uniting with the law of Heaven. ~ Since ancient times, it has been the highest goal.

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[68c28T] **Liu Qixuan** ~ A true gentleman admires no martial arts. ~ An invincible warrior never resorts to anger. ~ A true winner never appears in any encounter. ~ A wise employer never looks superior. ~ Holders of the true Way struggle for nothing of their own, ~ And depend on resources of strength other than their own. ~ The best ability of all time matches that of the heaven.

* * *

[68c29T] **Shi Fu Hwang** ~ The Way to Triumph ~ Lao Tze says, ~ He who is skillful as a good warrior assumes no martial posture. ~ He who is skillful as a good gladiator will not rise in anger. ~ He who is skillful in vanquishing his foes will keep apart from them. ~ He who is skillful in employing will keep a low profile. ~ All these are the attributes of non-contention, ~ the methods of using man's abilities, ~ the way of matching with Heaven's secret, ~ and the highest art of antiquity.

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[68c30T] **Ch'u Ta-Kao** ~ The best soldier is not soldierly; ~ The best fighter is not ferocious; ~ The best conqueror does not take part in war; ~ The best employer of men keeps himself below them. ~ This is called the virtue of not contending; ~ This is called the ability of using men; ~ This is called the supremacy of consorting with heaven.

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[68c31T] **Paul J. Lin** ~ One who makes a good general is not warlike; ~ One who makes a good fighter is not angry; ~ One who makes a great conqueror of his enemies does not strive; ~ One who knows how to manage the people well places himself under them. ~ This is called the virtue of not competing. ~ This is called the power of using people. ~ This is called the match of Heaven, the ultimate of the Ancients.

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[68c32T] **Michael LaFargue** ~ The best soldier is not warlike, ~ the best fighter shows no anger, ~ the one best at defeating the enemy does not engage him, ~ the one best at managing people puts himself below them. ~ This is the Te of not contending; ~ this is the power to manage people. ~ This is being the Counterpart of Heaven, ~ equalling the very best of the ancients.

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[68c33T] **Cheng Lin** ~ The best warriors are not warlike. ~ The best strategists are not impulsive. ~ The best winners are not quarrelsome. ~ The best rulers are not arrogant. ~ All these indicate the virtue of non-contention, ~ the ability to employ men, ~ compliance with Heaven's sublime way.

* * *

[68c34T] **Yi Wu** ~ One who excels as a knight is not warlike. ~ One who excels as a warrior is not angry. ~ One who excels at winning over enemies does not strive with them. ~ One who excels at managing people puts himself beneath them. ~ This is called the virtue of not being competitive. ~ This is called using the power of people. ~ This is called "matching Heaven", the ultimate state of the ancients.

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[68c35T] **Han Hiong Tan** ~ The accomplished general does not appear intimidating. ~ The consummate warrior does not exhibit any anger. ~ The victorious commander does not contend. ~ A good manager often appears meek and humble. ~ All the above examples display the virtue of non-contention. ~ With this virtue you can capitalise on others' expertise. ~ This is in accord with the way of Dao - the celestial way.

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[68c36T] **Hua-Ching Ni** ~ A good warrior is never violent. ~ A good fighter is never offensive. ~ A great victor defeats his opponent, but not by challenging him. ~ A great commander is humble. ~ This is called the power of non-contention. ~ This is also called making use of the effort of others. ~ To follow this is to follow the pattern of the subtle law of the universe.

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[68c37T] **Chang Chung-yuan** ~ A good soldier is free from violence. ~ A good fighter is free from rage. ~ A good winner is free from competition. ~ A good leader is humble before the people. ~ This is called the attainment of non-contention, ~ Or the application of the strength of others. ~ It is also called identity with the ultimate ~ Beyond space and time.

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[68c38T] **Henry Wei** ~ Harmony with Heaven ~ P'ei T'ien ~ A good warrior is not warlike; ~ A good fighter does not lose his temper; ~ A good conqueror is not pugnacious; ~ A good leader of men is humble. ~ This is called the virtue of non-contention, ~ Also called the use of other's strength, ~ Also called harmony with Heaven's Eternal Supreme Will.

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[68c39т] **На Poong Kim** ~ A good warrior is not belligerent; ~ A good fighter is not given to anger; ~ One who is good at winning does not engage the enemy; ~ One who is good at using others takes the lower position. ~ This is called the Te of non-contention; ~ This is called making use of the strength of others; ~ This is called fit to be Heaven's mate. ~ It is the ultimate [truth] of old.

* * *

[68c40т] **Tao Huang** ~ Being a good warrior does not entail power. ~ A good fighter is not angry. ~ One who is good at overcoming the enemy does not contact him. ~ One who is good at leading people acts humbly. ~ This is called the Action of noncompetition. ~ This is called leading people. ~ This is called the Ultimate as old as heaven.

* * *

[68c41т] **Tang Zi-chang** ~ In the ancient times: ~ The perfect warriors were not warlike. ~ The perfect fighters were not angry. ~ The perfect winners were not aggressive and the perfect diplomats were humble before the world. ~ This is called the practice of the virtue of non-struggle. ~ This is called the use of the wisdom of benevolence. ~ This is called to comply with the ultimate Nature.

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[68c42т] **Wing-tsit Chan** ~ A skillful leader of troops is not oppressive with his military strength. ~ A skillful fighter does not become angry. ~ A skillful conqueror does not compete with people. ~ One who is skillful in using men puts himself below them. ~ This is called the virtue of non-competing. ~ This is called the strength to use men. ~ This is called matching Heaven, the highest principle of old.

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[68c91т] **И. И. Семененко** ~ Умеющий быть воином не ведает воинственности, ~ умеющий сражаться - не бывает гневен, ~ умеющий одерживать победу над противником с ним не вступает в схватку, ~ умеющий использовать людей становится их ниже. ~ Это называют добродетелью отказа от соперничества, ~ способностью использовать людей и верхом сочетания с Небесной древностью.

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[68c92т] **А. А. Маслов** ~ Умелый полководец не воинственен. ~ Умелый воин не гневлив. ~ Умеющий побеждать врага не вступает [с ним в поединок]. ~ Умеющий использовать людей ставит себя ниже их. ~ Это зовётся Благостью без противостояния. ~ Это зовётся способностью использовать людей. ~ Это зовётся следованием Небу и Пределу древности.

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[68c93т] **Е. А. Торчинов** ~ Хороший воин не воинствен. ~ Хороший боец не гневлив. ~ Умеющий побеждать врагов не сражается с ними, ~ умеющий использовать людей ставит себя ниже их. ~ Вот что называют Благой Силой непротивоборствования. ~ Вот что называют силой использования людей. ~ Вот что называется быть соработником Неба, вот предел искусства древних мудрецов.

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[68c94т] **А. Е. Лукьянов** ~ Лучший из воинов не прибегает к силе. ~ Искусный в ратном деле не гневен. ~ Способный побеждать врага с ним не соприкасается. ~ Умелый в использовании людей ставит себя ниже их. ~ Это и называется не ведущей борьбы Дэ. ~ Это и называется использованием силы других. ~ Это и называется сочетанием с Древним Пределом Неба.

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[68c95т] **Ян Хин-шун** ~ Умный полководец не бывает воинствен. ~ Умелый воин не бывает гневен. ~ Умеющий побеждать врага не нападает. ~ Умеющий управлять людьми не ставит себя в низкое положение. ~ Это я называю дэ, избегающее борьбы. ~ Это сила в управлении людьми. ~ Это значит следовать природе и древнему началу [дао].

* * *

[68c96т] **Д. П. Конисси** ~ Истинно просвещенный человек никогда не воюет. ~ Превосходный воин никогда не разгневается. ~ Победитель никогда не попросит содействия постороннего. ~ Умеющий пользоваться людьми охотно занимает низкое место, что называется добродетелью без сопротивления, средством для (благоразумного) пользования (услугами) людей и, наконец, согласованием с Небом. ~ Таково древнее постановление.

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[68c97т] **В. В. Малявин** ~ Умеющий воевать не воинствен. ~ Умеющий сражаться не дает волю гневу. ~ Умеющий одерживать победу над противником не борется с ним. ~ Умеющий управлять людьми, ставит себя ниже их. ~ Это зовется совершенством миролюбия. ~ Это зовется силой использования людей. ~ Это зовется "соответствием Небу", пределом древности.

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[68c98т] **Б. Б. Виногродский** ~ Совершенствующийся в деле воина не воинствен. ~ Совершенствующийся в битвах не гневлив. ~ Совершенствующийся в победах над противником не вступает в контакт. ~ Совершенствующийся в использовании людей осуществляет ориентацию вниз. ~ Это определяется: ~ Потенция не-соперничания. ~ Это определяется: ~ Сила использования людей. ~ Это определяется: ~ Союз с пределом небесной древности.

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PSEUDO-CHAPTER **Sixty-Nine**

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[69c01т] **Robert G. Henricks** ~ Those who use weapons have a saying which goes: ~ "I don't presume to act like the host, and instead play the part of the guest; ~ I don't advance an inch, but rather retreat a foot." ~ This is called moving forward without moving forward - ~ Rolling up one's sleeves without baring one's arms - ~ Grasping firmly without holding a weapon - ~ And enticing to fight when there's no opponent. ~ Of disasters, none is greater than [thinking] you have no rival. ~ To think you have no rival is to come close to losing my treasures. ~ Therefore, when weapons are raised and [the opponents] are fairly well matched, ~ Then it's the one who feels grief that will win.

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[69c02т] **John C. H. Wu** ~ THE strategists have a saying: ~ I dare not be a host, but rather a guest; ~ I dare not advance an inch, but rather retreat a foot. ~ This is called marching without moving, ~ Rolling up one's sleeves without baring one's arms, ~ Capturing the enemy without confronting him, ~ Holding a weapon that is invisible. ~ There is no greater calamity than to under-estimate the strength of your enemy. ~ For to under-estimate the strength of your enemy is to lose your treasure. ~ Therefore, when opposing troops meet in battle, victory belongs to the grieving side.

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[69c03т] **D. C. Lau** ~ The strategists have a saying, ~ I dare not play the host but play the guest, ~ I dare not advance an inch but retreat a foot instead. ~ This is known as marching forward when there is no road, ~ Rolling up one's sleeves when there is no arm, ~ Dragging one's adversary by force when there is no adversary, ~ And taking up arms when there are no arms. ~ There is no disaster greater than taking on an enemy too easily. ~ So doing nearly cost me my treasure. ~ Thus of two sides raising arms against each other, ~ It is the one that is sorrow-stricken that wins.

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[69c04т] **R. L. Wing** ~ The strategists have a saying: ~ "I dare not act as a host, Yet I act as a guest. I dare not advance an inch, Yet I retreat a foot." ~ This is called ~ Traveling without moving, Rising up without arms, Projecting without resistance, Capturing without strategies. ~ No misfortune is greater than underestimating resistance; ~ Underestimating resistance will destroy my Treasures. ~ Thus when mutually opposing strategies escalate, ~ The one who feels sorrow will triumph.

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[69c05т] **Ren Jiyu** ~ A master of the art of war is very correct in saying: ~ "I dare not take the offensive, but prefer to take the defensive; ~ I dare not advance an inch, but prefer to retreat a foot." ~ This is called: ~ Disposing no lines of troops, ~ Raising no arms, ~ Confronting no enemy, ~ And grasping no weapons. ~ There is no disaster greater than underestimating the enemy, ~ Underestimating the enemy nearly makes me lose my "three precious things." ~ Therefore the side in grief conquers in case of the balance of the forces of two sides.

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[69c06т] **Gia-fu Feng** ~ There is a saying among soldiers: ~ I dare not make the first move but would rather play the guest; ~ I dare not advance an inch but would rather withdraw a foot. ~ This is called marching without appearing to move, ~ Rolling up your sleeves without showing your arm, ~ Capturing the enemy without attacking, ~ Being armed without weapons. ~ There is no greater catastrophe than underestimating the enemy. ~ By underestimating the enemy, I almost lose what I value. ~ Therefore when the battle is joined, ~ The underdog will win.

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[69c07т] **Lok Sang Ho** ~ Military strategists have this dictum: ~ "When I am not ready to take the role of the host (defend), ~ I will take the role of the guest (attack); ~ When I am not ready to advance an inch, ~ I will retreat a foot." ~ This is known as moving but not having a pattern of moving; ~ Pushing away, but not showing the arms to push with; ~ Dispelling, but not having visible enemies to dispel; ~ Taking command, but having no armies to take command over. ~ The greatest ill lies in slighting one's opponents; ~ Slighting my opponent, I could easily lose my treasure. ~ When two armies of equal strength meet in combat, ~ It is the army that considers itself weak that will win.

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[69c08т] **Xiaolin Yang** ~ There is a saying in the military: ~ "I dare not attack but would rather retreat; ~ I dare not move forward an inch but would rather move back a foot." ~ This is called advancing without appearing to advance, ~ Making a resolution without rolling up your sleeves, ~ Carrying a weapon without revealing the weapon, ~ Preparing to fight without showing the preparation. ~ The biggest disaster is to underestimate the enemy; ~ Underestimating the enemy will cause you to lose all your armies. ~ When two fighting armies have similar strength, the side that is sorrowful and cautious will win.

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[69c09т] **Walter Gorn Old**, THE USE OF SUPREME VIRTUE ~ A great warrior has said, "I dare not be the host, I would rather be the guest; I dare not advance an inch, I would rather retire a foot." ~ Now this I call filing in without marshalling the ranks; baring the arms without preparing to fight; grasping the sword without unsheathing it; and advancing upon the enemy without coming into conflict. ~ There is nothing so unfortunate as entering lightly into battle. ~ For by so doing we are in danger of losing that which is most precious. ~ Thus it happens that when opposing forces meet in battle, he who feels the pity of it assuredly conquers.

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[69c10т] **James Legge** ~ A master of the art of war has said, ~ 'I do not dare to be the host (to commence the war); ~ I prefer to be the guest (to act on the defensive). ~ I do not dare to advance an inch; ~ I prefer to retire a foot.' ~ This is called marshalling the ranks where there are no ranks; ~ baring the arms (to fight) where there are no arms to bare; ~ grasping the weapon where there is no weapon to grasp; ~ advancing against the enemy where there is no enemy. ~ There is no calamity greater than lightly engaging in war. ~ To do that is near losing (the gentleness) which is so precious. ~ Thus it is that when opposing weapons are (actually) crossed, he who deplores (the situation) conquers.

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[69c11т] **David Hinton** ~ There was once a saying among those who wielded armies: ~ I'd much rather be a guest than a host, ~ much rather retreat a foot than advance an inch. ~ This is called marching without marching, ~ rolling up sleeves without baring arms, ~ raising swords without brandishing weapons, ~ entering battle without facing an enemy. ~ There's no greater calamity than dishonoring an enemy. ~ Dishonor an enemy and you'll lose those treasures of mine. ~ When armies face one another in battle, ~ it's always the tender-hearted one that prevails.

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[69c12т] **Chichung Huang** ~ A strategist once said: ~ "I dare not play the host, ~ Rather, I'd play the guest; ~ I dare not advance one inch, ~ Rather, I'd retreat one foot. ~ Which means: ~ Marching without ranks, ~ Baring no arms, ~ Holding no weapons, ~ I will still emerge invincible. ~ No calamity is greater than being invincible; ~ Being invincible almost cost me my treasures." ~ Therefore, when two confronting armies are equally matched, ~ The compassionate party wins.

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[69c13т] **Ellen M. Chen** ~ In engaging in warfare it is said: ~ I dare not be the host but be the guest, ~ I dare not advance an inch but retreat a foot. ~ This is called to march without advancing, ~ To roll up one's sleeves without baring one's arms, ~ To throw a rope without an enemy, ~ To carry without a weapon. ~ Of all calamities (huo), ~ None is greater than underestimating one's enemy. ~ In underestimating my enemy, ~ I risk losing my treasure (pao). ~ Therefore when opposing armies are engaged in battle, ~ The sorrowful party will win.

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[69c14t] **Lee Sun Chen Org** ~ In ancient time a military strategist had once said: ~ "I do not dare to take the [subjective] position of a host in the battlefield, on the contrary, I adopt the [objective] position of a visitor; ~ I do not dare to advance one inch [counter-productively] at the cost of retreating one foot." ~ This game-plan was described [in military strategy] as: ~ "To march [in such secrecy] that the traces [of the procession of the army] are invisible; ~ To throw [so swiftly that observers] can not detect thrower's arms [in action]; ~ To file soldiers [so unconventionally that it misleads] people to draw the conclusion that the army is not ready for combat yet; ~ To disguise [soldiers' weapons so skillfully that] there is no clue." ~ The mistake which is most disastrous [in military operation] is underestimating one's enemy; ~ Underestimating one's enemy will lose almost all my [three] treasures; ~ Therefore, when two combatant forces encounter each other, the one with mourning soldiers will prevail.

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[69c15t] **Tien Cong Tran** ~ The strategists have a saying: I dare not be a host, but rather a guest; I dare not advance an inch, but rather retreat a foot. ~ This is called going without marching, rolling up one's sleeves without baring one's arms, capturing the enemy without confronting him, holding a weapon that is invisible. ~ There is no greater calamity than to underestimate the enemy. ~ To underestimate the enemy is to lose your treasure. ~ Therefore, when opposing troops meet in battle, victory belongs to the grieving side.

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[69c16t] **Thomas Z. Zhang** ~ It is a military saying that when engaging in war, we do not aggress but defend; we do not advance an inch but retreat a foot. ~ This is marching without formation. ~ Do not roll up sleeves. ~ Confront no enemy. ~ Commit to no weapons. ~ The most serious mistake is to underestimate the enemy. ~ Underestimating the enemy almost caused me to lose my treasures. ~ Thus, when two comparable armies fight, the lamenting one wins.

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[69c17t] **Arthur Waley** ~ The strategists have the sayings: ~ 'When you doubt your ability to meet the enemy's attack, take the offensive yourself', and ~ 'If you doubt your ability to advance an inch, then retreat a foot'. ~ This latter is what we call to march without moving, ~ To roll the sleeve, but present no bare arm, ~ The hand that seems to hold, yet has no weapon in it, ~ A host that can confront, yet presents no battle-front. ~ Now the greatest of all calamities is to attack and find no enemy. ~ I can have no enemy only at the price of losing my treasure. ~ Therefore when armies are raised and issues joined it is he who does not delight in war that wins.

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[69c18t] **Richard John Lynn** ~ Military specialists have a saying: ~ "I dare not play the host but instead play the guest. ~ I dare not advance an inch but instead retreat a foot." ~ In other words, ~ campaign in such a way that there is no campaign; ~ push up your sleeve so that no arm is exposed; ~ wield weapons in such a way that no weapons are involved; ~ and lead in such a way that you face no opponent. ~ There is no greater disaster than having no viable opponent. ~ If one has no viable opponent, he will soon lose my [the Laozi's] treasures. ~ Thus, when they raise armies that are equally matched, he who feels pity will be the victor.

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[69c19t] **Lin Yutang** ~ CAMOUFLAGE ~ There is the maxim of military strategists; ~ I dare not be the first to invade, but rather be the invaded. ~ Dare not press forward an inch, but rather retreat a foot. ~ That is, ~ To march without formations, ~ To roll not up the sleeves, ~ To charge not in frontal attacks, ~ To arm without weapons. ~ There is no greater catastrophe than to underestimate the enemy. ~ To underestimate the enemy might entail the loss of my treasures. ~ Therefore when two equally matched armies meet, ~ It is the man of sorrow who wins.

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[69c20t] **Victor H. Mair** ~ The strategists have a saying: ~ "I dare not be host, but would rather be guest; ~ I advance not an inch, but instead retreat a foot." ~ This is called ~ Marching without ranks, ~ Bearing nonexistent arms, ~ Flourishing nonexistent weapons, ~ Driving back nonexistent enemies. ~ There is no greater misfortune than not having a worthy foe; ~ Once I believe there are no worthy foes, I have well-nigh forfeited my treasures. ~ Therefore, ~ When opposing forces are evenly matched, ~ The one who is saddened will be victorious.

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[69c21t] **Tolbert McCarroll** ~ The master soldiers have a saying: ~ I dare not be the host but prefer to be the guest. ~ I dare not advance an inch but prefer to retreat a foot. ~ This is called ~ marching without moving, ~ rolling up a sleeve without baring an arm, ~ capturing a foe without a battlefront, ~ arming yourself without weapons. ~ There is no disaster greater than attacking and finding no enemy. ~ Doing so will cost you your treasure. ~ Thus it is that when opposing forces meet, ~ victory will go to those who take no delight in the situation.

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[69c22t] **David H. Li** ~ A saying among warriors: ~ I dare not play host, I prefer playing guest; ~ I dare not advance an inch, I prefer retreating a foot. ~ This is formless formation, ~ this is defenseless advancement, ~ this is oppositionless encounter, ~ this is weaponless display. ~ No disaster is greater than underestimating the enemy. ~ Underestimating the enemy verges on losing my treasures. ~ Thus, when two equal-size armies are in combat, the one that is grieved wins.

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[69c23t] **Yasuhiko Genku Kimura** ~ The strategist par excellence says: ~ Dare not to be the aggressor but rather to be the defender. ~ Dare not to advance an inch but rather to retreat a foot. ~ This is called ~ Letting the opponent march toward nowhere to which to march, ~ Letting the opponent capture nothing to be captured, ~ Letting the opponent attack none to be attacked, ~ Letting the opponent arm with weapons for nothing for which to arm. ~ There is no greater calamity than underestimating your opponent. ~ To underestimate your opponent is surely to lose your treasures. ~ Therefore, when opposing forces are engaged in conflict, ~ The one who yields with caution will triumph in the end.

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[69c24t] **Chou-Wing Chohan** ~ A tactician in ancient times said: ~ "I do not dare to act as a host, ~ I prefer to act as a guest, ~ I do not dare to advance an inch, ~ I prefer to retreat a foot." ~ This implies that he does not muster his armies, as if he has no armies, ~ He does not roll up his sleeves, as if his arms are not ready, ~ He does not go out to battle, as if he has no weapons, ~ He does not fight, as if he has no enemies. ~ The greatest calamity is to underestimate the strength of the enemy, ~ For underestimating the strength of the enemy leads to the loss of our treasure of love. ~ Therefore, when armies clash on the battlefield, ~ The one that possesses the treasure will triumph.

* * *

[69c25t] **Man-Ho Kwok** ~ There is a saying, you know, which soldiers have: ~ 'I never use my force before my enemy uses his. ~ I'd sooner go back a foot than advance an inch.' ~ This is called going forward without moving, ~ Rolling up your sleeve without showing your arm - ~ And by not, you defeat him without apparently doing anything. ~ This is like being armed, but no one sees what you have. ~ Never think your enemy is feeble. ~ That's disastrous. ~ If I do that, I'm bound to lose all I have! ~ So, you see, when the battle begins ~ It is the one who seems weakest that will win.

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[69c26t] **Gu Zhengkun** ~ A strategist says: ~ I dare not launch an attack but strengthen defense capabilities; ~ I dare not advance an inch but retreat a foot instead. ~ This means to deploy battle array by showing no battle array; ~ To wield one's arm to attack by showing no arm to lift; ~ To face the enemy by showing no enemy to attack; ~ To hold weapons by showing no weapons to hold. ~ No disaster is greater than underestimating the enemy. ~ Underestimating the enemy nearly cost me my treasure (i. e. three treasured weapons, see 67). ~ That is why the sorrow-laden side wins ~ When two armies are at war.

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[69c27t] **Chao-Hsiu Chen** ~ There is a saying among military strategists: ~ 'I dare not act as the host, but the guest. ~ I dare advance an inch, but retreat a foot.' ~ This is called conducting in non-conducting. ~ Pulling back without using force. ~ Facing the fight without engaging the enemy. ~ Holding no weapons. ~ The greatest danger is to undervalue the enemy. ~ To undervalue the enemy will cause loss of the three treasures. ~ That is why when two forces fight against each other, the one that is full of sorrow will win.

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[69c28t] **Liu Qixuan** ~ The ancient wise generals all held: ~ "Start no war. ~ Fight only when forced to. ~ A foot back instead of an inch forward." ~ Such military creeds all boil down to this: ~ Advance invisible ranks; ~ Raise invisible arms; ~ Poise invisible armies; ~ Fight as if one is not fighting with enemies. ~ The biggest military disaster is this: ~ To attack an enemy thoughtlessly ~ With threats, menaces and challenges. ~ For such an attack means the loss of all advantages. ~ When two armies battle, one against the other, ~ The army that fights out of love and sadness wins.

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[69c29t] **Shi Fu Hwang** ~ The Art of War ~ Lao Tze says, ~ A master of strategy once said, ~ 'I do not dare to be the first to arouse a war. ~ I prefer to be passive to rise against an invasion. ~ I do not dare to march an inch. ~ I prefer to withdraw a foot.' ~ This is called proceeding to make an action without walking, to resist without lifting arms; ~ to dart without facing enemies, and to seize them without combating. ~ There is no calamity greater than to lightly engage in war. ~ To do that nearly results in the loss of the three precious things I mentioned before. ~ That is why when opposing armies meet, the sorrowful side conquers.

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[69c30t] **Ch'u Ta-Kao** ~ An ancient tactician has said: ~ 'I dare not act as a host but would rather act as a guest; ~ I dare not advance an inch but would rather retreat a foot.' ~ This implies that he does not marshal the ranks as if there were no ranks; ~ He does not roll up his sleeves as if he had no arms; ~ He does not seize as if he had no weapons; ~ He does not fight as if there were no enemies. ~ No calamity is greater than under-estimating the enemy; ~ To under-estimate the enemy is to be on the point of losing our treasure (love). ~ Therefore when opposing armies meet in the field the ruthful will win.

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[69c31t] **Paul J. Lin** ~ The commander of war has said: ~ "I dare not be a host, but be a guest. ~ I dare not advance one inch, but withdraw a foot." ~ This means: ~ To set up a march as if without one. ~ To stretch the arm as if without one. ~ To confront the enemy as if without one. ~ To grasp war weapons as if without them. ~ No calamity is greater than taking the enemy lightly. ~ Taking the enemy lightly almost makes me lose my treasures. ~ Therefore, in raising arms against each other, ~ The one with pity will win.

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[69c32t] **Michael LaFargue** ~ Military men have a saying: ~ "I do not presume to act as master, I act as guest; ~ I do not presume to advance an inch, I retreat a foot." ~ This is like "going forward without going forward, ~ rolling up the sleeves but baring no arm, ~ attacking without showing hostility, ~ drawing with no sword." ~ Nothing brings greater disaster than the motto: ~ "The enemy is nothing." ~ Thinking, "the enemy is nothing": close to losing my Treasure. ~ Yes, when they cross weapons and attack each other, ~ the one in mourning will win.

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[69c33t] **Cheng Lin** ~ One of the ancient strategists said: ~ "I do not venture to fight an offensive war; ~ I prefer to be on the defensive. ~ I dare not advance an inch; ~ I prefer to retreat a foot." ~ This indicates the futility of possessing armaments, ~ the reluctance to send armed expeditions, ~ the inexistence of casus belli, ~ the absence of foes. ~ Nothing can be more calamitous than an underestimation of the enemy's strength. ~ To underestimate the enemy's strength may cost a man his life. ~ In the event of war, those who regard it as a lamentable necessity will win.

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[69c34t] **Yi Wu** ~ Military strategists have a saying, ~ "I dare not be a host; rather, a guest. ~ I dare not advance an inch; rather, retreat a foot." ~ This can be called ~ marching without formation, ~ striving without arms, ~ overthrowing without enmity, ~ capturing without weapons. ~ There is no greater calamity than to underestimate an enemy. ~ To underestimate an enemy is to lose one's treasures. ~ Therefore, when opposing armies try to overcome each other, ~ One who sorrows will win.

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[69c35t] **Han Hiong Tan** ~ There is a saying among the militarists: ~ "I would rather defend than initiate an attack. ~ I would be most reluctant to advance an inch but quite ready to retreat a foot." ~ The ultimate ideal is as follows: ~ Not having any battalions to form a configuration, ~ Not having to initiate an attack, ~ Not needing to take up arms, ~ And not having to fight a war. ~ There is no disaster worse than to underestimate your enemy, ~ For this could endanger your life. ~ Hence, if two evenly-matched armies fight against each other, ~ The aggrieved side that feels poignantly oppressed will win.

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[69c36t] **Hua-Ching Ni** ~ The strategist who has achieved excellence says: dare not to be the host, but rather be the guest. ~ Dare not to be the restless aggressor, but rather be the calm defender. ~ Dare not advance an inch, but rather retreat a foot. ~ March forward where there is no obstacle. ~ Stretch out your arm only where there is no confrontation. ~ Charge an opponent where there is no resistance. ~ Hold a weapon that is invisible. ~ There is no greater mistake than to underestimate the power of an opponent. ~ To underestimate the power of an opponent may cost a man his life. ~ Therefore, when opposing troops meet in battle, ~ it is the side with the greatest caution that wins.

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[69c37t] **Chang Chung-yuan** ~ On military operations we have: ~ "I do not boldly attack others first, ~ But take action only after being attacked." ~ "I do not boldly move forward even an inch, ~ But withdraw a foot." ~ This is called the operation of non-operation, ~ Bearing the arms of non-arms, ~ Charging the enemy of non-enemy, ~ Carrying the weapons of non-weapons. ~ There is no more serious misfortune ~ Than to engage in war lightly. ~ To engage in war lightly is to violate my essential teachings of compassion, renunciation, and never longing to be first in the world. ~ Therefore, when two armies join in battle, ~ The one that is compassionate wins.

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[69c38t] **Henry Wei** ~ Mystic Application ~ Hsuan Yung ~ Military strategists have said - ~ I dare not be the host, ~ But prefer to be the guest. ~ I dare not advance one inch, ~ But prefer to retreat a foot. ~ This is called - ~ Marching as if without motion; ~ Brandishing arms as if having none; ~ Attacking as if without enmity; ~ Seizing as if without weapons. ~ No disaster is greater than belittling the enemy. ~ Belittling the enemy almost ruins my treasures. ~ Therefore, when two armies encounter each other, ~ The side that laments war will win.

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[69c39t] **Ha Poong Kim** ~ The strategists'saying: ~ "I dare not play the host but play the guest, ~ I dare not advance an inch but retreat a foot." ~ This is called marching no-marching, ~ Stretching no-arms, ~ Arming with no-weapons, ~ Charging at no-enemy. ~ No disaster is greater than making light of the enemy. ~ When I make light of the enemy, I may lose my treasure. ~ Therefore, when two sides confront each other with arms, ~ The one who grieves wins.

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[69c40t] **Tao Huang** ~ There is a saying on using military force: ~ I dare not be the host, but rather a guest. ~ I dare not advance an inch, but rather retreat a foot. ~ This is called performing without performing, rolling up one's sleeves without showing the arms. ~ By not holding on to an enemy, there is no enemy. ~ There is no disaster greater than having no enemy. ~ Having no enemy almost destroys my treasure. ~ When opposing armies clash, those who cry win!

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[69c41t] **Tang Zi-chang** ~ The Conduct of War has this to say: ~ "I dare not take the initiative but rather to be resistant. ~ I dare not advance an inch but rather I withdraw a foot." ~ So that, engage the enemy without advancing. ~ Drive out the enemy without arms. ~ Subdue the enemy without battle. ~ Take the enemy with invincibility. ~ No fault is greater than to underestimate the enemy: ~ To underestimate the enemy is to destroy all my treasured principles. ~ When an army of resistance engages, the mournful one - the army of resistance, wins.

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[69c42t] **Wing-tsit Chan** ~ The strategists say: ~ "I dare not take the offensive but I take the defensive; ~ I dare not advance an inch but I retreat a foot." ~ This means: ~ To march without formation, ~ To stretch one's arm without showing it, ~ To confront enemies without seeming to meet them, ~ To hold weapons without seeming to have them. ~ There is no greater disaster than to make light of the enemy. ~ Making light of the enemy will destroy my treasures. ~ Therefore when armies are mobilized and issues joined, ~ The man who is sorry over the fact will win.

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[69c91t] **И. И. Семененко** ~ Стратеги говорят: ~ "Я смею быть лишь гостем, не хозяином, скорее отступлю назад, чем двинусь на вершок вперед". ~ Это называют маршированием без маршировки, ~ боевитостью без боевитости, ~ завоеванием при неналичии противника, ~ стратегией без войн. ~ Нет большего несчастья, чем пренебрежение противником. ~ Пренебрежение противником близко к утрате моего сокровища. ~ Поэтому когда идут войною друг на друга, то побеждает тот, кто сострадает погибающим на поле боя.

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[69c92t] **А. А. Маслов** ~ У стратегов есть поговорка: ~ "Я не посмею быть хозяином, буду лишь гостем. ~ Я не дерзну шагнуть и на цунь вперёд, но отступлю на чи назад". ~ Это зовётся продвижением вне движения, закатыванием рукавов, не имея рук, противостоянием врагу, не имея противника, победой без оружия. ~ Нет большего несчастья, чем легко одержать верх над слабым противником. ~ Слабый противник будет стоить мне всех моих сокровищ. ~ Когда две враждующие стороны вступают в поединок, побеждает преисполненный милосердия.

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[69c93t] **Е. А. Торчинов** ~ Полководцы говорят: ~ "Я не смею стать хозяином, а буду действовать как гость. ~ Я не смею продвинуться вперед и на дюйм, а буду отступать на фут". ~ Вот что называют маршем без шеренг, нанесением удара без использования кулака, противостоянием при отсутствии противника, владением оружием без оружия. ~ Среди бед большей нет, чем недооценить противника. ~ Недооценить противника - значит похоронить свои драгоценности. ~ Поэтому, когда в битве войска скрещивают свои клинки, побеждает скорбящий.

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[69c94t] **А. Е. Лукьянов** ~ У полководцев есть такое клятвенное изречение: ~ "Я не посмею стать хозяином, а буду гостем; ~ я не посмею двинуться на цунь вперед, а отступлю на чи назад". ~ Это означает: ~ двигаться без движения, ~ отбиваться без рукопашной, ~ метать в отсутствующего врага, ~ сдерживать без солдат. ~ Нет большей беды, чем опрометчивый противник. ~ Опрометчивый противник сводит на нет мою драгоценность [милосердия]. ~ Вот почему именно в обороне войска добиваются превосходства друг над другом. ~ Выигрывает милосердный.

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[69c95t] **Ян Хин-шун** ~ Военное искусство гласит: я не смею первым начинать, я должен ожидать. ~ Я не смею наступать хотя бы на вершок вперед, а отступаю на аршин назад. ~ Это называется действием посредством недеяния, ударом без усилия. ~ В этом случае не будет врага и я могу обходиться без солдат. ~ Нет беды тяжелее, чем недооценивать противника. ~ Недооценка противника повредит моему сокровенному средству [дао]. ~ В результате сражений те, кто скорбит, одерживают победу.

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[69c96t] **Д. П. Конисси** ~ В "военном искусстве" говорится, что на войне я никогда не бываю активным, а - пассивным. ~ Не сделав ни шага вперед, идти назад аршин - значит уступить врагам оспариваемое без сопротивления. ~ Когда нет врагов, то не бывает войны. ~ Нет беды тяжелее, чем презирать врагов. ~ Презирать врагов - все равно что бросить богатства без надобности. ~ Плачущий об увеличении своего войска всегда будет победителем.

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[69c97t] **В. В. Малявин** ~ У знатоков военного дела есть такое суждение: ~ "Я не смею быть хозяином, а лучше буду гостем. ~ Я не смею продвинуться на вершок, а лучше отступлю на шаг". ~ Это называется: "выступать, не выступая", ~ "Закатывать рукав, не обнажая руки". ~ "Побеждать, не враждуя", ~ "Держать в покорности, не применяя войск". ~ Нет большего несчастья, чем презирать противника. ~ Кто презирает противника, разбрасывает мои сокровища. ~ Посему, когда войска сходятся для жестокой битвы, ~ Кто скорбит, тот победит.

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[69c98t] **Б. Б. Виногродский** ~ У использующих оружие есть изречения: ~ "Сущность моя не осмеливается осуществлять функцию хозяина, а осуществляет функцию гостя; ~ Не осмеливается продвинуться на сантиметр, а отступает на метр. ~ Это определяется: ~ Движутся в отсутствии движения. ~ Закатывают рукава в отсутствии рук. ~ Бросаются на отсутствие противника. ~ Удерживают отсутствие оружия. ~ Нет большей беды, чем недооценивать противника. ~ Недооценивая противника, близок к потере драгоценностей сущности своей". ~ Причинность: ~ Когда скрещивают оружие при равных силах, побеждает сожалеющий.

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PSEUDO-CHAPTER **Seventy**

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[70c01t] **Robert G. Henricks** ~ My words are easy to understand, ~ And easy to put into practice. ~ Yet no one in the world can understand them, ~ And no one can put them into practice. ~ Now my words have an ancestor, and my deeds have a lord, ~ And it's simply because [people] have no understanding [of them], that they therefore don't understand me. ~ But when those who understand me are few, then I'm of great value. ~ Therefore the Sage wears coarse woolen cloth, but inside it he holds on to jade.

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[70c02t] **John C. H. Wu** ~ MY words are very easy to understand, and very easy to practise: ~ But the world cannot understand them, nor practise them. ~ My words have an Ancestor. ~ My deeds have a Lord. ~ The people have no knowledge of this. ~ Therefore, they have no knowledge of me. ~ The fewer persons know me, ~ The nobler are they that follow me. ~ Therefore, the Sage wears coarse clothes, ~ While keeping the jade in his bosom.

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[70c03t] **D. C. Lau** ~ My words are very easy to understand and very easy to put into practice, ~ Yet no one in the world can understand them or put them into practice. ~ Words have an ancestor and affairs have a sovereign. ~ It is because people are ignorant that they fail to understand me. ~ Those who understand me are few; ~ Those who harm(imitate) me are honoured. ~ Therefore the sage, while clad in homespun, conceals on his person a priceless piece of jade.

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[70c04t] **R. L. Wing** ~ My words are very easy to know, ~ Very easy to follow. ~ Yet the world is unable to know them, ~ Unable to follow them. ~ My words have a source, ~ My efforts have mastery. ~ Indeed, since none know this, They do not know me. ~ The rare ones who know me Must treasure me. ~ Therefore, Evolved Individuals Wear a coarse cloth covering With precious jade at the center.

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[70c05t] **Ren Jiyu** ~ My words are very easy to understand, and very easy to practise. ~ But no one under Heaven is able to understand them or to practise them. ~ Speeches should have their main principle, ~ And deeds should have their master. ~ Because of their ignorance, the people are not able to understand me. ~ Those who are able to understand me are very few, ~ And those who are able to follow me are very hard to meet. ~ Therefore the sage (who is not understood) looks like he is wearing coarse garb, but he has a precious jade in his heart.

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[70c06t] **Gia-fu Feng** ~ My words are easy to understand and easy to perform, ~ Yet no man under heaven knows them or practices them. ~ My words have ancient beginnings. ~ My actions are disciplined. ~ Because men do not understand, they have no knowledge of me. ~ Those that know me are few; ~ Those that abuse me are honored. ~ Therefore the sage wears rough clothing and holds the jewel in his heart.

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[70c07t] **Lok Sang Ho** ~ What I say is easy to understand and easy to practice ~ Yet few people under heaven understand and practice it. ~ What I preach has a respectable ancestry, ~ What I do serves a lord well. ~ Yet few people are aware of this, ~ And therefore few understand me. ~ The fewer people know about me. ~ The rarer and the better positioned are those who know and practice my teaching. ~ The Sage is like someone hiding a precious jade piece underneath his clothes.

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[70c08t] **Xiaolin Yang** ~ My teaching is very easy to understand and very easy to practice. ~ However, in this world, no one understands it and no one practices it. ~ Your speech must be based on facts, your actions must follow principles. ~ Only because people do not understand the DAO, do they not understand me. ~ Few people know my teaching; even fewer people follow my cause. ~ Therefore, the great men wore coarse clothing, but hid treasures inside.

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[70c09t] **Walter Gorn Old**, THE DIFFICULT RECOGNITION ~ Easy are my words to know, and also to practise. ~ Yet none is able to understand nor yet to practise them. ~ For there is a remote origin for my words, and a supreme law for my actions. ~ Not knowing these, men cannot know me. ~ Those who know me are few, and by them I am esteemed. ~ For the wise man is outwardly poor, but he carries his jewel in his bosom.

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[70c10T] **James Legge ~** My words are very easy to know, and very easy to practise; ~ but there is no one in the world who is able to know and able to practise them. ~ There is an originating and all-comprehending (principle) in my words, and an authoritative law for the things (which I enforce). ~ It is because they do not know these, that men do not know me. ~ They who know me are few, and I am on that account (the more) to be prized. ~ It is thus that the sage wears (a poor garb of) hair cloth, while he carries his (signet of) jade in his bosom.

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[70c11T] **David Hinton ~** My words are so simple to understand ~ and so easily put into practice ~ that no one in all beneath heaven understands them ~ and no one puts them into practice. ~ Words have their ancestral origins and actions their sovereign: ~ it's only because people don't understand this that they don't understand me. ~ And the less people understand me the more precious I become. ~ So it is that a sage wears sackcloth, keeping pure jade harbored deep.

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[70c12T] **Chichung Huang ~** My words are exceedingly easy to understand, ~ Exceedingly easy to practice. ~ Yet none under heaven can understand them, ~ None can practice them. ~ Words have their progenitor; ~ Affairs have their sovereign. ~ It is because of ignorance ~ That they do not me understand. ~ Those who understand being rare, ~ I become all the more valuable. ~ Hence, the sage man wore a coarse tunic, ~ But carried in his bosom a piece of jade.

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[70c13T] **Ellen M. Chen ~** My words (yen) are very easy to understand (i-chih), ~ Very easy to put into practice (i-hsing). ~ But no one under heaven can understand (chih) them, ~ No one can put them into practice. ~ Words (yen) have their ruler (chün); ~ Events (shih) have their progenitor (tsung). ~ Because people do not understand (chih) this, ~ Therefore they do not understand me. ~ Those who understand me are rare, ~ Those who follow (tsê) my teaching are (preciously) few (kuei). ~ Therefore the sage wears hair-cloth, ~ While carrying jade in his breast.

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[70c14T] **Lee Sun Chen Org ~** My theory is [basically] very easy to understand and to put to practice; ~ [Unfortunately majority people of] the world would not [make an effort to] learn about it, [let alone to] carry it out. ~ All my discussions have strong footings; ~ My theory is based on [venerable] practices. ~ People [in vogue] are ignorant, so they do not know me; ~ There are only a handful of people who [would make an effort to] understand me; ~ Those who understand me will discover that my theory is valuable; ~ The description, that ancient Sages were like men who carried priceless jades under coarse ragged cloaks, was not made from casual observation.

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[70c15T] **Tien Cong Tran ~** My words are very easy to understand, and very easy to practice. ~ But the world cannot understand them, nor practice them. ~ My words have a root. ~ My deeds have a lord. ~ Because people are not aware of this, they do not understand me. ~ Those who understand me are few, those who follow me are honored. ~ Therefore, the sage wears coarse clothes, while keeping the jade in his bosom.

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[70c16T] **Thomas Z. Zhang ~** My words are easy to understand and easy to practice. ~ However, people in the world rarely understand and practice them. ~ The words have their origins. ~ The events have their causes. ~ People can hardly understand this. ~ Therefore they rarely understand me. ~ Few people understand me. ~ Those who do follow me are prized. ~ This is why sages dress in crude clothes but carry jades.

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[70c17T] **Arthur Waley ~** My words are very easy to understand and very easy to put into practice. ~ Yet no one under heaven understands them; no one puts them into practice. ~ But my words have an ancestry, my deeds have a lord; and it is precisely because men do not understand this that they are unable to understand me. ~ Few then understand me; but it is upon this very fact that my value depends. ~ It is indeed in this sense that 'the Sage wears hair-cloth on top, but carries jade underneath his dress'.

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[70c18T] **Richard John Lynn ~** My words are very easy to understand, very easy to practice, yet none among all under Heaven can understand them, and none can practice them. ~ My words have a progenitor, and my undertakings have a sovereign. ~ It is just because there is no understanding of this that they do not understand me. ~ As long as those who understand me are rare, someone like me is precious. ~ Thus it is that the sage wears coarse woolen cloth but harbors jade in his bosom.

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[70c19T] **Lin Yutang ~** THEY KNOW ME NOT ~ My teachings are very easy to understand and very easy to practice, ~ But no one can understand them and no one can practice them. ~ In my words there is a principle. ~ In the affairs of men there is a system. ~ Because they know not these, ~ They also know me not. ~ Since there are few that know me, ~ Therefore I am distinguished. ~ Therefore the Sage wears a coarse cloth on top ~ And carries jade within his bosom.

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[70c20T] **Victor H. Mair ~** My words are very easy to understand, very easy to practice. ~ But no one is able to understand them, ~ And no one is able to practice them. ~ Words have authority. ~ Affairs have an ancestry. ~ It is simply because of their ignorance, that they do not understand me; ~ Those who understand me are few, thus I am ennobled. ~ For this reason, ~ The sage wears coarse clothing over his shoulders, but carries jade within his bosom.

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[70c21T] **Tolbert McCarroll ~** My words are easy to understand and easy to put into practice. ~ Yet no one under heaven understands them or puts them into practice. ~ My words have an ancestor. ~ My actions are governed. ~ Because people do not understand this they do not understand me. ~ Those who understand me are few. ~ Those who follow me should be respected. ~ Therefore, ~ the True Person wears homespun clothes and carries jade in the heart.

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[70c22T] **David H. Li ~** My words are easy to understand and easy to put into practice. ~ But no one in the world understands [my words], and no one puts them into practice. ~ Words must be principled; actions must be justified. ~ Because these are not understood, I am not understood. ~ With few who understand me, fewer will put [my words] into practice. ~ Thus, a sage dresses simply but bears a jade.

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[70c23T] **Yasuhiko Genku Kimura ~** My words are very easy to understand and very easy to practice, ~ Yet the people of the world can neither understand nor practice them. ~ My words point to a source and my deeds a master, ~ Yet the people of the world know neither the source nor the master. ~ Thus, they know not who and what I am. ~ But for the few who know, I am precious. ~ Therefore, the sage may wear coarse clothes, ~ But will always hold a luminous treasure within.

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[70c24T] **Chou-Wing Chohan ~** Words have an ancestor, deeds have a master. ~ It is easy to understand my words and practice them. ~ But all the people in the world do not know them, ~ And do not practice them. ~ Since they have knowledge, they do not know me. ~ When those that know me are few, I am beyond all praise. ~ Therefore the sage wears coarse woolen clothes but carries jade jewels in his bosom, ~ He knows himself, but does not present himself, ~ He loves himself, but does not act arrogantly. ~ Therefore he rejects the latter and adopts the former.

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[70c25T] **Man-Ho Kwok ~** My words are really very easy to understand ~ And be with, and walk in … but no one can! ~ My words have roots, my actions have precedents ~ But people don't see this, and so they don't see me. ~ So few of you know or understand me ~ And so the Tao becomes ever more important … ~ The sage goes round like a supertramp, ~ Hiding the jade, the jewel he carries in his inmost heart.

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[70c26T] **Gu Zhengkun ~** My words are very easy to understand, ~ And very easy to put into practice, ~ Yet there should have been no one in the world ~ Who can understand them ~ Or can put them into practice. ~ Words must be purpose-oriented, ~ Deeds must be reasonably grounded. ~ People cannot understand me ~ Because they fail to understand what is said above. ~ Those who understand me are few; ~ Those who can follow my advice are even less. ~ That is why the sage ~ Is always dressed in coarse cloth ~ But conceals about him a beautiful piece of jade (the Tao).

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[70c27T] **Chao-Hsiu Chen ~** My words are very easy to understand, very easy to practise. ~ Yet no one in the world can understand them and put them into practice. ~ The words have a root. ~ The affairs have a sovereign. ~ Because people are ignorant, they do not understand me. ~ Those who understand me are few. ~ That is why I become valued. ~ This is why the sage does not flaunt himself but holds the treasure in his heart.

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[70c28T] **Liu Qixuan ~** As it can happen, ~ What I say is easy to understand and to do, ~ But none can understand it and do it, ~ In spite of the fact that what I say has a source ~ And what I do has a reason. ~ Since people don't understand what I say and what I do, ~ They don't know me. ~ Since people don't know me, ~ I am special. ~ That explains why the wise person wears rough clothes ~ And cherishes a heart of jade.

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[70c29T] **Shi Fu Hwang ~** They Know Me Not ~ Lao Tze says, ~ My words are very easy to know and very easy to practice; ~ but there is no one in the world who is able to know and able to practice them. ~ In my words there is a traditional precept and a ruling art. ~ It is because that they do not know these, that men do not know me. ~ That is why there are few that know me, and there are even fewer that model after me. ~ There is a sage who wears coarse clothes and hides jade in his bosom, which anyone shall see.

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[70c30T] **Ch'u Ta-Kao ~** Words have an ancestor; deeds have a governor. ~ My words are very easy to know, and very easy to practise, ~ Yet all men in the world do not know them, nor do they practise them. ~ It is because they have knowledge that they do not know me. ~ When those who know me are few, eventually I am beyond all praise. ~ Therefore the Sage wears clothes of coarse cloth but carries jewels in his bosom; ~ He knows himself but does not display himself; ~ He loves himself but does not hold himself in high esteem. ~ Thus he rejects the latter and takes the former.

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[70c31T] **Paul J. Lin ~** My words are very easily understood, and very easily put into practice. ~ Yet no one in the world is able to understand and to practice them. ~ My words have their root; my deeds have their lord. ~ Just because the people do not know, they do not know me. ~ Those who know me are few. ~ Those who emulate me are rare. ~ Therefore, the Sage wears coarse clothes on the outside, ~ And bears precious jade near his breast.

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[70c32T] **Michael LaFargue ~** My words are very easy to understand, ~ very easy to practice. ~ No one in the world can understand, ~ no one can practice them. ~ The words have an ancestor, ~ the practice has a master. ~ They just do not understand ~ and so they do not understand me. ~ (So few understand me - a rare treasure indeed.) ~ And so the Wise Person: ~ Dressed in shabby clothes, jade under his shirt.

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[70c33T] **Cheng Lin ~** My teaching is very easy to understand and very easy to practise. ~ Yet the world does not understand or practise it! ~ My teaching has its basis, and my conduct has its reason. ~ Because the world is ignorant of them, I am misunderstood. ~ There are few who understand me, and those who abuse me are placed in positions of honour. ~ Therefore the Sage must dress in coarse robes while hiding precious jewels within his breast!

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[70c34T] **Yi Wu ~** My words are very easy to understand ~ and very easy to practice, ~ But the world cannot understand them ~ and cannot practice them. ~ My words have their primal meaning; ~ My deeds have their principle. ~ Only I am without knowledge; ~ Therefore, I am not known. ~ If those who know me are few, ~ Then, what I have is of value. ~ Therefore, the sage is covered by coarse clothes, but embraces jade.

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[70c35T] **Han Hiong Tan ~** Though my words are easily comprehended and easily followed, ~ People do not understand and do not want to follow. ~ My words are based on the principles of Dao. ~ I also follow the same principles in all my dealings. ~ Because people do not understand my teachings, they fail to understand me as well. ~ Few people understand me. ~ Fewer people follow my teachings. ~ The sage always dresses shabbily but still embraces the treasure in his bosom.

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[70c36T] **Hua-Ching Ni ~** My words are very easy to understand and easy to

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practice, ~ yet the world can neither understand nor practice them. ~ My words have only one source: the subtle truth of the universe. ~ My deeds have only one master: the natural virtue of the universe. ~ The people of the world have no knowledge of this. ~ Thus, they have no knowledge of me. ~ The fewer the persons that know me, ~ the nobler are they that follow me. ~ Therefore, the one of whole virtue wears coarse clothes superficially, ~ but holds a precious treasure within.

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[70c37T] **Chang Chung-yuan** ~ It is not difficult to grasp my words or to follow them. ~ Yet no one in the world can grasp them or follow them. ~ Because words must derive from the source of words, ~ Action requires an actor who acts. ~ Since you are not aware of this, you cannot know me. ~ The less people know me, the more valuable I am. ~ Thus, the wise is covered with tattered clothes which conceal precious jade.

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[70c38T] **Henry Wei** ~ Difficult to Understand ~ Chih Nan ~ My teaching is very easy to understand, ~ And very easy to carry out. ~ Yet the world is incapable of understanding it, ~ And incapable of carrying it out. ~ My teaching has an ancient source, ~ My practices have a ruling principle. ~ As people are ignorant of this, ~ So they fail to understand me. ~ When those who understand me are few, ~ Then I am distinguished indeed. ~ That's why the Sage wears a coarse cotton robe, ~ To conceal the jade ornament worn on his bosom.

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[70c39T] **Ha Poong Kim** ~ My words are very easy to understand, ~ Very easy to put into practice. ~ Yet no one under Heaven can understand them ~ Or put them into practice. ~ Words have their source, ~ Deeds have their lord. ~ Truly, because people don't know this, ~ They don't understand me. ~ Those who know me are few; ~ Those who follow me are rare. ~ For this reason the sage ~ Wears coarse cloth but carries jade inside.

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[70c40T] **Tao Huang** ~ My words are easy to understand and easy to apply. ~ Yet no one in the world can understand them and no one could apply them. ~ Words have their origin, and events have their leader. ~ Only because of prevailing ignorance am I not understood. ~ The fewer who understand me, the more precious I am. ~ So the sage wears shabby cloth, but holds a treasure within.

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[70c41T] **Tang Zi-chang** ~ My teaching is very easy to be understood and very easy to be followed, ~ Yet very few people in the world can understand and follow it. ~ My teaching is to trace the origin of all things and my service is to serve the fundamentals of Nature. ~ If one does not understand Nature, surely, he cannot understand me. ~ If I am known only by a few, I feel envious of it. ~ Therefore, the Sage ruler even wore coarse clothes but embraced his jadelike personality.

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[70c42T] **Wing-tsit Chan** ~ My doctrines are very easy to understand and very easy to practice, ~ But none in the world can understand or practice them. ~ My doctrines have a source (Nature), ~ My deeds have a master (Tao). ~ It is because people do not understand this that they do not understand me. ~ Few people know me, and therefore I am highly valued. ~ Therefore the sage wears a coarse cloth on top and carries jade within his bosom.

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[70c91T] **И. И. Семененко** ~ Мои слова понять так просто, так просто выполнить. ~ Но их понять никто не может, никто не может выполнить. ~ У слов имеется исток, а у поступков то, что ими управляет. ~ Их-то как раз не понимают и потому меня не знают. ~ Коль редкостен, кто меня знает, то я ценен. ~ Именно поэтому Премудрый человек таит под рубищем нефрит.

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[70c92T] **А. А. Маслов** ~ Мои слова легко понять и столь же легко им следовать. ~ И всё же никто в мире не способен их понять и тем более следовать им. ~ Слова имеют предка, дела имеют господина. ~ Из-за того, что люди сиры, им и не удаётся понять меня. ~ Как же мало тех, кто понимает меня! ~ Как же редки те, кто следует мне. ~ Поэтому мудрецы носили холщовые одежды, но в душе берегли драгоценную яшму.

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[70c93T] **Е. А. Торчинов** ~ Мои слова так легко понять, им так легко следовать, ~ Но в Поднебесной их никто не может понять, им никто не может следовать. ~ В словах есть главное, в делах есть первенствующее. ~ Ведь незнание людей заключается в том, что они не знают меня. ~ Поскольку знающих меня так мало, то я являюсь их сокровищем. ~ Поэтому на совершенномудром одежда из простой грубой ткани, но на груди у него скрыта драгоценная яшма.

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[70c94T] **А. Е. Лукьянов** ~ Мои слова очень легко понять, очень легко [им] следовать. ~ Но в Поднебесной нет таких, кто мог бы понять, кто мог бы последовать. ~ В словах есть предок, в делах есть царь. ~ Поскольку [этого] не знают, постольку и меня не понимают. ~ Понимающие меня - редки, подражающие мне - ценны. ~ Вот почему у совершенномудрого человека сверху рубище, внутри яшма.

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[70c95T] **Ян Хин-шун** ~ Мои слова легко понять и легко осуществить. ~ Но люди не могут понять и не могут осуществлять. ~ В словах имеется начало, в делах имеется главное. ~ Поскольку люди их не знают, то они не знают и меня. ~ Когда меня мало знают, тогда я дорог. ~ Поэтому совершенномудрый подобен тому, кто одевается в грубые ткани, а при себе держит яшму.

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[70c96T] **Д. П. Конисси** ~ Я говорю, что очень легко приобрести знание и творить благие дела. ~ Между тем на всей земле никто не знает этого и не делает благих дел. ~ В словах должен быть принцип, в делах - господин. ~ Нет знания. ~ Вот почему я не знаю ничего. ~ Знающих меня мало, поэтому я почтителен. ~ Отсюда святой муж надевает на себя худую одежду, но в себе имеет драгоценный камень.

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[70c97T] **В. В. Малявин** ~ Мои слова очень легко понять ~ И очень легко исполнить. ~ Но никто в мире не может их понять, ~ Не может их исполнить. ~ Мои слова имеют предка. ~ Мои дела имеют государя. ~ И оттого, что люди этого не понимают, ~ Они не понимают и меня. ~ И если тех, кто понимает меня, мало, ~ Значит, во мне есть что ценить. ~ Вот почему "премудрый ходит в рубище, но хранит яшму у груди".

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[70c98T] **Б. Б. Виногродский** ~ Речь сущности моей - ~ очень легка для осознания, ~ очень легка для действия-движения. ~ В Поднебесной никто не способен осознавать, никто не способен действовать-двигаться. ~ В речи - наличие предков. ~ В делах - наличие владыки. ~ Вот только отсутствует осознание. ~ Это дает: ~ Не "я" осознает. ~ Осознание "я" - это разреженность. ~ Подражание "я" - это придавание ценности. ~ Это дает: ~ Человек мудрости покрыт грубой шерстяной материей, а за пазухой яшма-нефрит.

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PSEUDO-CHAPTER **Seventy-One**

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[71c01T] **Robert G. Henricks** ~ To know you don't know is best. ~ Not to know you [don't] know is a flaw. ~ Therefore, the Sage's not being flawed ~ Stems from his recognizing a flaw as a flaw. ~ Therefore, he is flawless.

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[71c02T] **John C. H. Wu** ~ To realize that our knowledge is ignorance, ~ This is a noble insight. ~ To regard our ignorance as knowledge, ~ This is mental sickness. ~ Only when we are sick of our sickness ~ Shall we cease to be sick. ~ The Sage is not sick, being sick of sickness; ~ This is the secret of health.

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[71c03T] **D. C. Lau** ~ To know yet to think that one does not know is best; ~ Not to know yet to think that one knows will lead to difficulty. ~ It is by being alive to difficulty that one can avoid it. ~ The sage meets with no difficulty. ~ It is because he is alive to it that he meets with no difficulty.

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[71c04T] **R. L. Wing** ~ To know that you do not know is best. ~ To not know of knowing is a disease. ~ Indeed, to be sick of the disease, Is the way to be free of the disease. ~ Evolved Individuals are free of the disease. ~ Because they are sick of the disease ~ This is the way to be free of disease.

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[71c05T] **Ren Jiyu** ~ It is the best for one to know that he does not know; ~ It is an illness to pretend to know when he actually does not know. ~ Recognizing the illness as an illness prevents one from illness. ~ The sage is free from the illness, ~ Because he recognizes the illness as an illness. ~ He can prevent the illness thereby.

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[71c06T] **Gia-fu Feng** ~ Knowing ignorance is strength. ~ Ignoring knowledge is sickness. ~ If one is sick of sickness, then one is not sick. ~ The sage is not sick because he is sick of sickness. ~ Therefore he is not sick.

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[71c07T] **Lok Sang Ho** ~ One who knows what most people do not know is superior; ~ One who forgets what one by nature knows is sick. ~ The Sage is free from this sickness. ~ Because he avoids the sickness, he is not sick.

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[71c08T] **Xiaolin Yang** ~ If you have knowledge, but you feel like you do not have knowledge, this is super. ~ If you do not have knowledge, but you feel like you have knowledge, this is sick. ~ The great men were not sick because they knew what the sickness is. ~ Only when you know what the sickness is, will you not be sick.

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[71c09T] **Walter Gorn Old**, THE DISEASE OF KNOWING ~ To know one's ignorance is the best part of knowledge. ~ To be ignorant of such knowledge is a disease. ~ If one only regards it as a disease, he will soon be cured of it. ~ The wise man is exempt from this disease. ~ He knows it for what it is, and so is free from it.

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[71c10T] **James Legge** ~ To know and yet (think) we do not know is the highest (attainment); ~ not to know (and yet think) we do know is a disease. ~ It is simply by being pained at (the thought of) having this disease that we are preserved from it. ~ The sage has not the disease. ~ He knows the pain that would be inseparable from it, and therefore he does not have it.

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[71c11T] **David Hinton** ~ Knowing not-knowing is lofty. ~ Not knowing not-knowing is affliction. ~ A sage stays free of affliction. ~ Just recognize it as affliction and you're free of it.

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[71c12T] **Chichung Huang** ~ Knowing as if not knowing ~ Is peerless; ~ Not knowing as if knowing ~ Is a sickness. ~ Hence, the sage man was not sick: ~ Being sick of the sickness, ~ Hence, he was not sick.

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[71c13T] **Ellen M. Chen** ~ From knowing to not knowing (chih, pu chih), ~ This is superior. ~ From not knowing to knowing (pu chih, chih), ~ This is sickness. ~ It is by being sick of sickness, ~ That one is not sick. ~ The sage is not sick. ~ Because he is sick of sickness, ~ Therefore he is not sick.

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[71c14T] **Lee Sun Chen Org** ~ Recognizing that one is always in a position of not knowing [enough] is in character of a superior person; ~ Not knowing what [true] knowledge is a kind of sickness; ~ Only those who worry about being sick (ignorant) will be able to avoid the sickness [of ignorance].

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[71c15T] **Tien Cong Tran** ~ If we know that we do not know, this is a high insight. ~ If we do not know that we know, this is sickness. ~ When we are sick of our sickness, we will cease to be sick. ~ The sage is not sick. ~ He is sick of his sickness; thus he is not sick.

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[71c16T] **Thomas Z. Zhang** ~ Knowing what is not known is good. ~ Not knowing but pretending to know is bad. ~ Sages rarely ail, because they hate ills. ~ Thus, hating ills, one can be free of ills.

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[71c17T] **Arthur Waley** ~ 'To know when one does not know is best. ~ To think one knows when one does not know is a dire disease. ~ Only he who recognizes this disease as a disease ~ Can cure himself of the disease.' ~ The Sage's way of curing disease ~ Also consists in making people recognize their diseases as diseases and thus ceasing to be diseased.

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[71c18T] **Richard John Lynn** ~ To regard not knowing as knowing is the highest; ~ not to regard knowing as knowing is harmful. ~ It is only by regarding harm as harm that one suffers no harm. ~ That the sage suffers no harm is because he regards harm as harm, and this is why he suffers no harm.

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[71c19T] **Lin Yutang** ~ SICK-MINDEDNESS ~ Who knows that he does not know is the highest; ~ Who (pretends to) know what he does not know is sick-minded. ~

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And who recognizes sick-mindedness as sick-mindedness is not sick-minded. ~ The Sage is not sick-minded. ~ Because he recognizes sick-mindedness as sick-mindedness, ~ Therefore he is not sick-minded.

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[71c20T] **Victor H. Mair** ~ To realize that you do not understand is a virtue; ~ Not to realize that you do not understand is a defect. ~ The reason why ~ The sage has no defects, ~ Is because he treats defects as defects. ~ Thus, ~ He has no defects.

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[71c21T] **Tolbert McCarroll** ~ It is well to know that you do not know. ~ To think you know when you do not is sickness. ~ When you are sick of sickness you will no longer be sick. ~ True Persons are not sick because they are sick of sickness; ~ this is the way to health.

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[71c22T] **David H. Li** ~ Knowing that one does not know is best; ~ Not knowing but pretending to know is a fault. ~ A sage has no faults, because he/she is aware of his/her faults and works on these faults. ~ Because a sage is aware of faults and works on them, he/she has no faults.

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[71c23T] **Yasuhiko Genku Kimura** ~ Having knowledge, yet being aware of the unknown, is superior intelligence. ~ Not having knowledge, yet pretending to know, is intellectual stagnation. ~ To be aware of stagnation is to be free of it. ~ The sage is free of any stagnation, ~ because he is keenly aware of all stagnation. ~ Therefore, he is forever free of stagnation.

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[71c24T] **Chou-Wing Chohan** ~ Not knowing what one knows is the best, ~ To think that one knows when one does not know is sick. ~ Only when one becomes sick of this sickness, ~ Is it possible to get free of the sickness. ~ The sage is never sick, ~ Since he is sick of this sickness, ~ He is not sick.

* * *

[71c25T] **Man-Ho Kwok** ~ Those who know seem not to know ~ And those who don't pretend they do - ~ This is what it means to be flawed. ~ If you're sick at this, then you'll win through. ~ The sage is. ~ He is sick of all faults - ~ He is sick of being sick. ~ He is well.

* * *

[71c26T] **Gu Zhengkun** ~ Knowing one's ignorance of certain knowledge is the best attitude; ~ Not knowing certain knowledge yet pretending to know is a bad attitude. ~ The sage is of no shortcoming, ~ Because he considers shortcoming as shortcoming. ~ He considers shortcoming as shortcoming, ~ Thus he has no shortcoming.

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[71c27T] **Chao-Hsiu Chen** ~ Knowing ignorance is best. ~ Thinking one knows is foolish. ~ Only by being a fool can one avoid becoming a fool. ~ The sage does not think he knows, therefore he is not a fool.

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[71c28T] **Liu Qixuan** ~ The best knower knows how to know. ~ The worst knower knows that he/she knows. ~ The wise person knows how poor knowers stray ~ And can therefore keep himself/herself on the right path.

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[71c29T] **Shi Fu Hwang** ~ Exemption From Sick-Mindedness ~ Lao Tze says, ~ To know and yet think you don't know is the highest attainment; ~ not to know and yet think you know is sick-minded. ~ It is simply in being pained at the thought of having sick-mindedness that one is free from being sick-minded. ~ The sage is not sick-minded because he knows the pain that would be inseparable from sick-mindedness and therefore he is totally exempted from this sick-mindedness.

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[71c30T] **Ch'u Ta-Kao** ~ Not knowing that one knows is best; ~ Thinking that one knows when one does not know is sickness. ~ Only when one becomes sick of this sickness can one be free from sickness. ~ The Sage is never sick; because he is sick of this sickness, therefore he is not sick.

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[71c31T] **Paul J. Lin** ~ He who knows that he does not know is the best. ~ He who does not know but pretends to know is sick. ~ He who realizes the sickness is sickness ~ Doesn't have any sickness. ~ The Sage is without sickness ~ Because he realizes the sickness is sickness. ~ Therefore, he doesn't have any sickness.

* * *

[71c32T] **Michael LaFargue** ~ "Aware but not aware of it: a high thing." ~ Not aware but aware of it: sick of this. ~ Simply sick of the sickness - and so no longer sick. ~ The Wise Person's lack of this sickness: ~ He became sick of being sick, and so he's no longer sick.

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[71c33T] **Cheng Lin** ~ Those who know, and yet do not think they know, belong to the highest type of men. ~ Those who do not know, and yet think they know, are really at fault. ~ When one knows that he is at fault, he can be free of faults. ~ The Sage is free of faults because he knows when he is at fault.

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[71c34T] **Yi Wu** ~ One who knows, but does not know, is best. ~ One who does not know, but knows, is sick. ~ Only one who recognizes this sickness as sickness ~ Will not have the sickness. ~ The sage does not have this sickness ~ Because he recognizes this sickness as sickness. ~ Therefore, he has no sickness.

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[71c35T] **Han Hiong Tan** ~ Knowing but thinking you do not really know, you are a man of great virtue. ~ Not knowing but thinking that you know, you have a severe affliction. ~ Because you are aware of this fault, you can then try to avoid committing this mistake. ~ The sage has no flaws because he is cognizant of this malady. ~ Hence, he has no shortcomings.

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[71c36T] **Hua-Ching Ni** ~ He who regards his intellectual knowledge as ignorance has deep insight. ~ He who overrates his intellectual achievement as definite truth is deeply sick. ~ Only when one is sick of this sickness can one cease to be sick. ~ One who returns his mind to the simplicity of the subtle truth is not sick. ~ He knows to break through conceptual knowledge in order to directly reach the subtle truth of the universe. ~ This is the foundation of his health!

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[71c37T] **Chang Chung-yuan** ~ Knowing that which cannot be known is perfect. ~ Not being aware of this knowing is a defect. ~ To be aware of defects as defects is to be free from defects. ~ The wise is free from defects. ~ He is aware of defects as defects. ~ Therefore, he is free from defects.

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[71c38T] **Henry Wei** ~ Knowing the Disease ~ Chih Ping ~ He who knows what he does not know is superior. ~ He who does not know what he knows is diseased. ~ Only when a disease is recognized as a disease ~ Can the disease cease to be disease. ~ The Sage is free from disease; ~ He recognizes a disease as a disease, ~ Therefore he is free from disease.

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[71c39T] **Ha Poong Kim** ~ To know yet not to know is best; ~ Not to know yet to know is a disease. ~ Truly, when you recognize a disease as a disease, ~ You are free of disease. ~ The sage is free of disease. ~ Because he recognizes a disease as a disease, ~ He is free of disease.

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[71c40T] **Tao Huang** ~ Knowing that you don't know (everything) is superior. ~ Not knowing that you don't know (everything) is a sickness. ~ So the sage's being without sickness is that he knows sickness as sickness; ~ Thus, he is without sickness.

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[71c41T] **Tang Zi-chang** ~ One who knows the unknown is a high type of man. ~ One who does not know the known is at fault. ~ Thus a Sage was not at fault because he was aware of faults.

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[71c42T] **Wing-tsit Chan** ~ To know that you do not know is the best. ~ To pretend to know when you do not know is a disease. ~ Only when one recognizes this disease as a disease can one be free from the disease. ~ The sage is free from the disease. ~ Because he recognizes this disease to be disease, he is free from it.

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[71c91T] **И. И. Семененко** ~ Знать о том, чего не знаешь, всего выше; ~ а не знать, что знаешь, значит быть больным. ~ Перестают болеть, лишь когда болеют о своей болезни. ~ Премудрый человек не болен. ~ Он болеет о своей болезни и потому не болен.

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[71c92T] **А. А. Маслов** ~ Знать и при этом думать, что не знаешь, - это высшее достижение. ~ Не знать и при этом думать, что знаешь, - это ведёт к трудностям. ~ Мудрец не имеет трудностей лишь потому, что устранил [главную] трудность. ~ Лишь потому, что он осознает трудности, он устраняет их. ~ Вот потому он и не имеет трудностей.

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[71c93T] **Е. А. Торчинов** ~ Тот, кто знает, что он не знает, - превосходен. ~ Тот, кто не знает, что он знает, - недужен. ~ Но ведь тот, кто недужит свой недуг, - тот вовсе не недужен. ~ Совершенный мудрец не недужен, он недужит недуг свой и поэтому не недужен.

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[71c94T] **А. Е. Лукьянов** ~ Знание незнания - высшее, незнание знания - изъян. ~ Однако отношение к изъяну как изъяну не является изъяном. ~ Совершенномудрый человек без изъяна, ~ так как он относится к изъяну как изъяну. ~ Вот почему он без изъяна.

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[71c95T] **Ян Хин-шун** ~ Кто, имея знания, делает вид, что не знает, тот выше всех. ~ Кто, не имея знаний, делает вид, что знает, тот болен. ~ Кто, будучи больным, считает себя больным, тот не является больным. ~ Совершенномудрый не болен. ~ Будучи больным, он считает себя больным, поэтому он не болен.

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[71c96T] **Д. П. Конисси** ~ Кто, зная много, держит себя как незнающий ничего, тот - нравственный муж. ~ Кто, не зная ничего, держит себя, как знающий много, тот болен. ~ Кто болеет телесною болезнью, тот еще не (есть) действительно больной. ~ Святой муж никогда не болеет, ибо он не знает болезни, хотя болеет (телом).

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[71c97T] **В. В. Малявин** ~ Знать, а казаться незнающим, - вот совершенство. ~ Не знать, а думать, что знаешь - это болезнь. ~ Только тот, кто знает свою болезнь, способен не быть больным. ~ Премудрый человек не подвержен болезням. ~ Он знает, что такое болезнь, и потому не болеет.

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[71c98T] **Б. Б. Виногродский** ~ Осознание не-осознания - ориентация вверх. ~ Не-осознание осознания - болезнь. ~ Ведь только боление болезнью - ~ Это дает: ~ Не боление. ~ Человек мудрости не болеет - ~ Через боление своей болезнью. ~ Это дает: ~ Не боление.

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PSEUDO-CHAPTER **Seventy-Two**

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[72c01T] **Robert G. Henricks** ~ When the people don't respect those in power, then what they greatly fear is about to arrive. ~ Don't narrow the size of the places in which they live; ~ Don't oppress them in their means of livelihood. ~ It's simply because you do not oppress them, that they therefore will not be fed up. ~ Therefore the Sage knows himself but doesn't show himself; ~ He cherishes himself but doesn't value himself. ~ For this reason, he rejects that and takes this.

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[72c02T] **John C. H. Wu** ~ WHEN the people no longer fear your power, ~ It is a sign that a greater power is coming. ~ Interfere not lightly with their dwelling, ~ Nor lay heavy burdens upon their livelihood. ~ Only when you cease to weary them, ~ They will cease to be wearied of you. ~ Therefore, the Sage knows himself, ~ But makes no show of himself; ~ Loves himself, ~ But does not exalt himself. ~ He prefers what is within to what is without.

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[72c03T] **D. C. Lau** ~ When the people lack a proper sense of awe, then some awful visitation will descend upon them. ~ Do not constrict their living space; ~ Do not press down on their means of livelihood. ~ It is because you do not press down on them that they will not weary of the burden. ~ Hence the sage knows himself but does not display himself, ~ Loves himself but does not exalt himself. ~ Therefore he discards the one and takes the other.

* * *

[72c04T] **R. L. Wing** ~ If the people do not fear authority, ~ Then authority will expand. ~ Do not disrespect their position; ~ Do not reject their lives. ~ Since, indeed, they are not rejected, ~ They do not reject. ~ Therefore Evolved Individuals know themselves ~ But do not display themselves. ~ They love themselves ~ But do not treasure themselves. ~ Hence they discard one and receive the other.

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[72c05T] **Ren Jiyu** ~ When the people do not fear the force (of the ruler), ~ Something forceful and terrible would happen. ~ Don't force the people out of their houses, ~ Don't block their way of livelihood. ~ Only by not oppressing the people, can one make the people feel no oppression. ~ Therefore the sage seeks for self-knowledge, not for self-parade, for self-love, not for self-importance. ~ So, self-parade and self-importance should be abandoned and self-knowledge and self-love should be kept.

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[72c06T] **Gia-fu Feng** ~ When men lack a sense of awe, there will be disaster. ~ Do not intrude in their homes. ~ Do not harass them at work. ~ If you do not interfere, they will not weary of you. ~ Therefore the sage knows himself but makes no show, ~ Has self-respect but is not arrogant. ~ He lets go of that and chooses this.

* * *

[72c07T] **Lok Sang Ho** ~ Truly reverence-inspiring is he who displays nothing to intimidate his people. ~ Do not despise people for their humble residences; ~ Do not shun them for their modest births. ~ Because you do not despise and shun them, ~ They also will not despise and shun you. ~ The Sage knows himself and frees himself from prejudice. ~ He treasures and takes care of his own life but will not exalt himself. ~ He gives something up and gains something else.

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[72c08T] **Xiaolin Yang** ~ When the people are not afraid of the ruler, the ruler is in the most danger. ~ Do not bother the people, do not suppress the people. ~ Only when you do not suppress the people, will they not be annoyed with you. ~ So, the great men understood everything but did not let themselves be known. ~ They valued their lives but did not let themselves be worshipped. ~ Therefore, keep the former and discard the latter.

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[72c09T] **Walter Gorn Old**, LOVING ONESELF ~ When men do not have a right fear of present dangers, they run into extremes of peril. ~ Let them beware of enlarging the house, being weary of present conditions. ~ If they do not despise it, no such weariness will arise. ~ This is why the Sage, while possessed of self-knowledge, does not parade himself. ~ He loves, but does not value himself highly. ~ Thus he puts away pride, and is content.

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[72c10T] **James Legge** ~ When the people do not fear what they ought to fear, that which is their great dread will come on them. ~ Let them not thoughtlessly indulge themselves in their ordinary life; ~ let them not act as if weary of what that life depends on. ~ It is by avoiding such indulgence that such weariness does not arise. ~ Therefore the sage knows (these things) of himself, but does not parade (his knowledge); ~ loves, but does not (appear to set a) value on, himself. ~ And thus he puts the latter alternative away and makes choice of the former.

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[72c11T] **David Hinton** ~ When the people stop fearing the fearsome something truly fearsome will descend upon them. ~ Don't hem them in ~ and choke their lives with oppression. ~ That's all. ~ Just let them be, ~ and they'll never tire of you. ~ A sage sees through himself without revealing himself, ~ loves himself without exalting himself, ~ always ignores that and chooses this.

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[72c12T] **Chichung Huang** ~ If the people do not fear terror, ~ Greater terror shall arrive. ~ Do not squeeze their habitation; ~ Do not obstruct their livelihood. ~ Only when you stop oppressing them ~ Will they stop loathing you. ~ Hence, the sage man ~ Knew himself without parading himself, ~ Loved himself without exalting himself. ~ Therefore, he abandoned that and chose this.

* * *

[72c13T] **Ellen M. Chen** ~ When the people fear no power, ~ Then great power has indeed arrived. ~ Do not disturb them in their dwellings, ~ Do not weary them in their living. ~ It is because you do not weary (pu yen) them, ~ That they are not wearied of you. ~ Therefore the sage knows himself (tzu chih), ~ But does not see himself (tzu chien). ~ He loves himself (tzu ai), ~ But does not exalt himself (tzu kuei). ~ Therefore he leaves that and takes this.

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[72c14T] **Lee Sun Chen Org** ~ If people are not intimidated by the existing authority, then a more overbearing authority will be imposed on them. ~ [A leader] should not oppress people and leave them no room for personal freedom; ~ [He also should not be the cause for] people to feel that life is cheap and unbearable; ~ [In other words] people would not feel their lives are cheap and unbearable if they are not oppressed and restricted. ~ Therefore, ~ A Sage knows himself [so well that he is not] self-opinionated; ~ He loves himself [so appropriately that he is not] self-conceited; ~ He renounces that (being self-opinionated and self-conceited) and chooses this (truthfully pursuing self-knowledge and self-improvement).

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[72c15T] **Tien Cong Tran** ~ When the people no longer fear power, it is a sign that a great power is coming. ~ Do not constrict their dwelling, nor lay heavy burdens upon their life. ~ Only when you do not weary them, they will not be wearied of you. ~ Therefore, the sage knows himself, but makes no show of himself; loves himself, but does not exalt himself. ~ He prefers what is within to what is without.

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[72c16T] **Thomas Z. Zhang** ~ When people defy authority, great threat will come. ~ Do not disturb people's homes; do not interfere with people's lives. ~ Only this way, we can avoid getting weary. ~ Sages know themselves but are not presumptuous. ~ They have self-esteem but are not self-conceit. ~ That is, take the former and abandon the latter.

* * *

[72c17T] **Arthur Waley** ~ Never mind if the people are not intimidated by your authority. ~ A Mightier Authority will deal with them in the end. ~ Do not narrow their dwellings or harass their lives; and for the very reason that you do not harass them, they will cease to turn from you. ~ Therefore the Sage knows himself but does not show himself. ~ Knows his own value, but does not put himself on high. ~ Truly, 'he rejects that but takes this'.

* * *

[72c18T] **Richard John Lynn** ~ If the common folk do not fear force, then such great force will arrive that there will be no restricting them to the boundaries within which they should dwell, no satisfying them within the limits in which they should live. ~ It is just because one is insatiable ~ That there is no satisfying him. ~ Therefore what the sage himself knows he does not himself reveal. ~ He cherishes himself but does not value himself. ~ Thus he rejects the one and keeps the other.

* * *

[72c19T] **Lin Yutang** ~ ON PUNISHMENT (1) ~ When people have no fear of force, ~ Then (as is the common practice) great force descends upon them. ~ Despise not their dwellings, ~ Dislike not their progeny. ~ Because you do not dislike them, ~ You will not be disliked yourself. ~ Therefore the Sage knows himself, but does not show himself, ~ Loves himself, but does not exalt himself. ~ Therefore he rejects the one (force) and accepts the other (gentility).

* * *

[72c20T] **Victor H. Mair** ~ When the people do not fear the majestic, ~ Great majesty will soon visit them. ~ Do not limit their dwellings, ~ Do not suppress their livelihood. ~ Simply because you do not suppress them, they will not grow weary of you. ~ For this reason, ~ The sage is self-aware, but does not flaunt himself; ~ He is self-devoted, but does not glorify himself. ~ Therefore, ~ He rejects the one and adopts the other.

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[72c21T] **Tolbert McCarroll** ~ When the people lack a sense of awe disaster will descend upon them. ~ Do not constrict their living space. ~ Do not harass them in their work. ~ If you do not oppress them, they will not weary of you. ~ Therefore, ~ True Persons know themselves but make no show of themselves. ~ They know their value but do not exalt themselves. ~ They prefer this within to that without.

* * *

[72c22T] **David H. Li** ~ When the populace is unafraid of threats, major threats loom. ~ Do not harass their neighborhood; ~ Do not interfere with their livelihood. ~ Thus, without interference, people will not interfere. ~ Thus, the sage knows self without self-touting, respects self without self-aggrandizement. ~ Thus, ~ forsake self-touting and self-aggrandizement; ~ embrace self-knowledge and self-respect.

* * *

[72c23T] **Yasuhiko Genku Kimura** ~ If people do not revere the Law of Nature, ~ It will inexorably and adversely affect them. ~ If they accept it with knowledge and reverence, ~ It will accommodate them with balance and harmony. ~ Therefore, the sage, in harmony with the Law of Nature, ~ Knows himself but does not flaunt his knowledge, ~ Loves himself but does not exalt his status, ~ Accepts where he is without complaint, ~ Enjoys what he does without dislike. ~ Thus, he rejects imbalance and disharmony, ~ And chooses balance and harmony.

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[72c24T] **Chou-Wing Chohan** ~ If the people do not fear the ruling authority, ~ A much greater fear will befall them. ~ Be sure that you do not make them live in crowded quarters ~ Or make their lives unbearable. ~ Only when their living quarters are not crowded ~ Will their dissatisfaction disappear.

* * *

[72c25T] **Man-Ho Kwok** ~ When the people lack a sense of awe, ~ There is bound to be disorder or disaster. ~ Never oppress them in their own homes, or interfere with their means of livelihood. ~ If you don't oppose them, ~ They won't try to depose you. ~ So, the sage who really knows himself never shows himself off to his people - ~ loves himself, without false pride - ~ discards the mask, and wears his true face.

* * *

[72c26T] **Gu Zhengkun** ~ When the people are not afraid of the threatening might of the authority, ~ The great tumult will soon ensue. ~ Do not harass their living places; ~ Do not deprive them of their means of livelihood. ~ If you do not oppress the people, ~ The people will not be tired of you (the ruler). ~ Hence the sage knows himself but does not praise himself; ~ loves himself but does not honor himself. ~ That is why he discards the latter and takes the former.

* * *

[72c27T] **Chao-Hsiu Chen** ~ When people lack a sense of awe, then disaster will descend upon them. ~ Do not narrow the living space of the mind. ~ Do not reject the inherent character. ~ Because one does not reject, one will not be rejected. ~ That is why the sage knows himself but does not flaunt himself. ~ He loves himself but does not value himself. ~ Therefore he discards one and takes the other.

* * *

[72c28T] **Liu Qixuan** ~ When people revolt, ~ Governmental prestige ends. ~ The ruler should always bear this in mind: ~ Never narrow the roads of life; ~ Never cause people to be dissatisfied with their existence. ~ For, satisfied with life, ~ None would revolt against the government. ~ The moral for the ruler is: ~ Know one's own shortcomings ~ Instead of being occupied with one's own views. ~ Appreciate others' appreciation ~ Instead of imposing one's self upon others. ~ That is how the wise person makes choices.

* * *

[72c29T] **Shi Fu Hwang** ~ On Gentility ~ Lao Tze says, ~ The time when people do not fear punishment is the time when a great dread will descend upon them. ~ Let them not thoughtlessly indulge themselves in their ordinary life. ~ Let them not act as if they are weary of what life depends on. ~ It is by avoiding such indulgence that such weariness does not arise. ~ Therefore the sage knows himself, but does not parade his knowledge; ~ loves himself, but does not value himself. ~ Therefore he rejects the punishment and accepts the gentility.

* * *

[72c30T] **Ch'u Ta-Kao** ~ If the people have no fear of their ruling authority, still greater fear will come. ~ Be sure not to give them too narrow a dwelling; ~ Nor make their living scanty. ~ Only when their dwelling place is no longer narrow will their dissatisfaction come to an end.

* * *

[72c31T] **Paul J. Lin** ~ If the people do not dread power, ~ There will be the appearance of great power. ~ Do not restrict their living quarters. ~ Do not disturb their livelihood. ~ Just because one does not annoy them, ~ He will not be annoyed by them. ~ Therefore, the Sage knows himself but does not display himself. ~ He loves himself but does not distinguish himself. ~ Therefore, he rejects that to prefer this.

* * *

[72c32T] **Michael LaFargue** ~ When the people are not in awe of your majesty, ~ then great majesty has been achieved. ~ Do not restrict where they can live, ~ do not tire them out by taxing what they live on. ~ Simply do not tire them, ~ and they will not tire of you. ~ And so, the Wise Person: ~ Knows himself, ~ does not make a show of himself. ~ Loves himself, ~ does not exalt himself. ~ Yes, he leaves 'that' aside, and attends to 'this'.

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[72c33т] **Cheng Lin ~** When the people are not afraid of punishment, the exercise of authority will be hampered. ~ Do not oppress the people; do not make them weary of life. ~ When the ruler does not oppress the people, they will not be weary of life. ~ The Sage knows his own worth, but makes no self-display. ~ He has self-respect, but does not feel self-important.

* * *

[72c34т] **Yi Wu ~** When the people no longer fear authority, ~ Then the great authority will come. ~ Do not neglect their livelihood; ~ Do not scorn their spiritual lives. ~ If you do not scorn them, ~ They will not reject you. ~ Therefore, the sage ~ Knows himself, but is not opinionated; ~ Loves himself, but is not conceited. ~ So, he renounces that and chooses this.

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[72c35т] **Han Hiong Tan ~** When people do not respect the authority, ~ Legislation bearing stiff penalties will soon follow. ~ Nevertheless, the ruler should not make people's lives a living hell. ~ If the ruler is not oppressive, they will not loathe him. ~ Although the sage is conscious of his ability, he does not show off his talent. ~ While maintaining his self-righteousness, he does not flaunt his eminence. ~ He thus rejects parading his eminence, but he embraces his self-esteem.

* * *

[72c36т] **Hua-Ching Ni ~** When people lack a sense of pure spiritual piety toward natural life, ~ then awful things happen in their life. ~ Therefore, respect where you dwell. ~ Love your life and livelihood. ~ Because you do not disparage your life and livelihood, you will never become tired of life. ~ Thus, one of natural whole virtue respects his own life, but is not egotistical. ~ He loves his life, but does not exalt himself. ~ He holds a sense of spiritual serenity for all things, and disparages nothing. ~ Hence, he does what is right and gives up what is not right.

* * *

[72c37т] **Chang Chung-yuan ~** When people are free from fear, ~ They experience "basic dread." ~ Because they are not limited by the places in which they stay, ~ They are at peace with their lives. ~ Because they are at peace with their lives, ~ Their lives are peaceful. ~ Therefore, the wise is aware of himself, ~ But does not display himself. ~ He cultivates himself, ~ But is not proud of himself. ~ He leaves behind small fear, ~ But experiences basic dread.

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[72c38т] **Henry Wei ~** Self-Respect ~ Ai Chi ~ When people no longer fear authority, ~ Great Authority will come to them. ~ Do not pen them up in narrow surroundings; ~ Do not make them weary of life. ~ Only when they are not wearied, ~ Will they cease to be weary. ~ That's why the Sage has self-knowledge, ~ But does not display himself; ~ He maintains his self-respect, ~ But does not feel high and mighty. ~ Forsooth, he rejects this and adopts that.

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[72c39т] **Ha Poong Kim ~** When the people do not fear the authority [of the sovereign], ~ The supreme authority arrives. ~ They are neither contented in their abodes, ~ Nor satisfied with their lives. ~ Only because they are not satisfied, ~ They cannot be suppressed. ~ Therefore the sage ~ Knows himself but does not show himself, ~ Cherishes himself but does not exalt himself. ~ Therefore he discards that and takes this.

* * *

[72c40т] **Tao Huang ~** People are fearless before the power. ~ If fear arises, it will be a great fear. ~ Not constraining the living environment, ~ They do not get bored by life. ~ Because we do not get bored, there is no boredom. ~ Therefore the sage is self-aware but not introspective. ~ He has self-respect but does not price himself. ~ He rejects one and takes the other.

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[72c41т] **Tang Zi-chang ~** People are not afraid of punishment, yet capital punishment is enforced. ~ Do not force people into moving. ~ Do not weary people of living. ~ Hence, only non-interference prevents people from becoming weary. ~ Therefore, Sage rulers were aware of self but not self-displaying; ~ self-respecting but not self-exalting. ~ He eliminated the former and supplied the later.

* * *

[72c42т] **Wing-tsit Chan ~** When the people do not fear what is dreadful, ~ Then what is greatly dreadful will descend on them. ~ Do not reduce the living space of their dwellings. ~ Do not oppress their lives. ~ It is because you do not oppress them that they are not oppressed. ~ Therefore the sage knows himself but does not show himself. ~ He loves himself but does not exalt himself. ~ Therefore he rejects the one but accepts the other.

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[72c91т] **И. И. Семененко ~** Когда народу не страшны угрозы, грозит великая беда. ~ Не гнушайтесь его местом обитания, не пресыщайтесь тем, что он растит. ~ Не пресытетесь, и вам не будет тошно. ~ Именно поэтому Премудрый человек в своем самопознании себя не видит и при любви к себе не придает себе значения. ~ Он отвергает то и берет это.

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[72c92т] **А. А. Маслов ~** Если народ не трепещет перед властью, то власть достигает величайшего могущества. ~ Не сгоняйте народ с его мест, не презирайте устоев его жизни. ~ Тот, кто не презирает этого, не презрен будет. ~ Вот почему мудрецы, познав себя, не проявляли себя; ~ любили себя, не превознося себя. ~ И потому, отказываясь от одного, они достигали другого.

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[72c93т] **Е. А. Торчинов ~** Когда народ не боится грозной воинственной силы - грозная воинственная сила скоро настигнет его. ~ Пусть власти не утесняют народ в его жилищах, пусть власти не давят на жизнь народа. ~ Ведь если не давить, то и не нужны будут строгости и кары. ~ Поэтому совершенный мудрец знает сам себя, но не стремится из себя делать зрелище для людей. ~ Он ценит сам себя, но не понуждает других дорожить собой. ~ Отбрасывая то, берет он это.

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[72c94т] **А. Е. Лукьянов ~** Когда народ не боится власти, тогда и приходит великая власть. ~ Не оскверняй его жилища, не вреди тому, чем он живет. ~ Если не будешь вредить, не будет и вреда. ~ Вот почему совершенномудрый человек, ~ себя познав, себя не выставляет эрудитом; ~ собою дорожа, себя не ценит высоко. ~ И потому отбрасывает одно, избирает другое.

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[72c95т] **Ян Хин-шун ~** Когда народ не боится могущественных, тогда приходит могущество. ~ Не тесните его жилища, не презирайте его жизни. ~ Кто не презирает [народа], тот не будет презрен [народом]. ~ Поэтому совершенномудрый, зная себя, себя не выставляет. ~ Он любит себя и себя не возвышает. ~ Он отказывается от самолюбия и предпочитает невозвышение.

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[72c96т] **Д. П. Конисси ~** Когда народ перестает бояться сильного, то сильный нападет на него. ~ Каково бы ни было жилище, оно для святого не тесно. ~ Каково бы ни было место рождения, для святого все равно. ~ Никакой предмет не стесняет его, поэтому и он не стесняет никого. ~ Хотя святой хорошо знает свое достоинство, но никогда не обнаружить этого. ~ Хотя ему не чуждо самолюбие, но он никогда не гордится. ~ Вот почему все должны удалиться от первого и приблизиться к последнему.

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[72c97т] **В. В. Малявин ~** Когда в народе не страшатся грозной власти, ~ Придет великая гроза. ~ Не стесняй людей в их жилищах, ~ Не причиняй вред жизни других. ~ Лишь когда людям не вредят, ~ Они сами не вредят другим. ~ А посему премудрый человек знает себя, но не показывает себя, ~ Любит себя, но не ценит себя. ~ Итак, он отбрасывает то и берет себе это.

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[72c98т] **Б. Б. Виногродский ~** Если народ не боится власти, тогда придет еще большая власть. ~ Будьте в отсутствии привыкания к тому, что приносит покой. ~ Будьте в отсутствии пресыщения тем, что вас порождает. ~ Ведь только не пресыщение - ~ Это дает: ~ Не пресыщение. ~ Это дает: ~ Человек мудрости осознает себя, не показывая себя. ~ Любит себя, не предавая ценности себе. ~ Причинность: ~ Отбрасывает то, берет это.

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PSEUDO-CHAPTER **Seventy-Three**

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[73c01т] **Robert G. Henricks ~** If you're brave in being daring, you'll be killed; ~ If you're brave in not being daring, you'll live. ~ {With these} two things, in one case there's profit, in the other there's harm. ~ The things Heaven hates - who knows why? ~ The Way of Heaven is not to fight yet to be good at winning - ~ Not to speak yet skillfully respond - ~ No one summons it, yet it comes on its own - ~ To be at ease yet carefully plan. ~ Heaven's net is large and vast; ~ Its mesh may be coarse yet nothing slips through.

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[73c02т] **John C. H. Wu ~** He who is brave in daring will be killed; ~ He who is brave in not daring will survive. ~ Of these two kinds of bravery, one is beneficial, while the other proves harmful. ~ Some things are detested by Heaven, ~ But who knows the reason? ~ Even the Sage is baffled by such a question. ~ It is Heaven's Way to conquer without striving, ~ To get responses without speaking, ~ To induce the people to come without summoning, ~ To act according to plans without haste. ~ Vast is Heaven's net; ~ Sparse-meshed it is, and yet ~ Nothing can slip through it.

* * *

[73c03т] **D. C. Lau ~** He who is fearless in being bold will meet with his death; ~ He who is fearless in being timid will stay alive. ~ Of the two, one leads to good, the other to harm. ~ Heaven hates what it hates, ~ Who knows the reason why? ~ Therefore even the sage treats some things as difficult. ~ The way of heaven ~ Excels in overcoming though it does not contend, ~ In responding though it does not speak, ~ In attracting though it does not summon, ~ In laying plans though it appears slack. ~ The net of heaven is cast wide. ~ Though the mesh is not fine, yet nothing ever slips through.

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[73c04т] **R. L. Wing ~** Those bold in daring will die; ~ Those bold in not daring will survive. ~ Of these two, either may benefit or harm. ~ Nature decides which is evil, But who can know why? ~ Even Evolved Individuals regard this as difficult. ~ The Tao in Nature ~ Does not contend, ~ Yet skillfully triumphs. ~ Does not speak, ~ Yet skillfully responds. ~ Does not summon, ~ And yet attracts. ~ Does not hasten, ~ Yet skillfully designs. ~ Nature's network is vast, so vast. ~ Its mesh is coarse, yet nothing slips through.

* * *

[73c05т] **Ren Jiyu ~** He who is brave in daring everything will be killed, ~ And he who is brave in daring nothing will live on. ~ Of the results of the two kinds of braveness, one is advantageous, the other is harmful. ~ When Heaven has some detestation, Who can know its cause? ~ So even the sage feels it difficult to explain. ~ It is the Tao (Way) of Heaven: ~ Not to struggle and yet be good at winning, ~ Not to speak and yet be good at replying, ~ Without being called it comes of itself, ~ Though slow, it plans skillfully. ~ The net of Heaven is vast, ~ It has large meshes, but it lets nothing escape.

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[73c06т] **Gia-fu Feng ~** A brave and passionate man will kill or be killed. ~ A brave and calm man will always preserve life. ~ Of these two which is good and which is harmful? ~ Some things are not favored by heaven. Who knows why? ~ Even the sage is unsure of this. ~ The Tao of heaven does not strive, and yet it overcomes. ~ It does not speak, and yet is answered. ~ It does not ask, yet is supplied with all its needs. ~ It seems at ease, and yet it follows a plan. ~ Heaven's net casts wide. ~ Though its meshes are coarse, nothing slips through.

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[73c07т] **Lok Sang Ho ~** He who is brave enough to challenge the Dao perishes. ~ He who is brave enough to revere the Dao lives. ~ These two personalities, with their respective harms and benefits, ~ will invite favor or disfavor from heaven. ~ Does any one know the reason behind it? ~ The way of heaven, the Dao, is apt to win benefits ~ though it never struggles for any benefit. ~ He who follows the Dao, though he never asks for any favor, ~ receives the favor. ~ Results come of their own accord where results are due. ~ Without deliberating, heaven appears to have its plans. ~ Although its net appears to consist of course meshes, ~ No one can sneak through and escape the law.

* * *

[73c08т] **Xiaolin Yang ~** If you have the courage to be strong, you will fail; ~ If you have the courage to be weak, you will succeed. ~ These two courages have completely opposite results. ~ Who knows why the heavens does not like the strong? ~ Even the great men found this question difficult to answer. ~ The law of the heavens never fights but always wins, ~ Never speaks but always gets a response, ~ Never calls but always gets an answer, ~ Moves slowly but has everything arranged perfectly. ~ The law of the heavens is like a huge net; the net holes are large, but nothing can escape.

* * *

[73c09т] **Walter Gorn Old**, FREEDOM OF ACTION ~ He whose courage is expressed in daring will soon meet death. ~ He whose courage is shown in self-restraint will be preserved. ~ There are, then, two kinds of courage; the one is injurious and the other of advantage. ~ But who is to say why one of them

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should incur the judgment of Heaven? ~ That is why the Sage finds it difficult to act. ~ The celestial Tao does not strive, and yet overcomes everything. ~ It does not speak, yet it is skilful in replying. ~ It does not call, yet things come to it readily. ~ It is quiet in its methods, yet its plans are thoroughly effective. ~ The net of Heaven has large meshes, and yet nothing escapes it!

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[73c10T] **James Legge** ~ He whose boldness appears in his daring (to do wrong, in defiance of the laws) is put to death; ~ he whose boldness appears in his not daring (to do so) lives on. ~ Of these two cases the one appears to be advantageous, and the other to be injurious. ~ But ~ When Heaven's anger smites a man, ~ Who the cause shall truly scan? ~ On this account the sage feels a difficulty (as to what to do in the former case). ~ It is the way of Heaven not to strive, and yet it skilfully overcomes; ~ not to speak, and yet it is skilful in (obtaining) a reply; ~ does not call, and yet men come to it of themselves. ~ Its demonstrations are quiet, and yet its plans are skilful and effective. ~ The meshes of the net of Heaven are large; ~ far apart, but letting nothing escape.

* * *

[73c11T] **David Hinton** ~ To infuse daring with courage means death. ~ To infuse caution with courage means life. ~ The one enriches you, and the other ruins you. ~ No one knows why heaven ~ despises what it despises, ~ that's why a sage inhabits the complexity of things. ~ The Way of heaven never contends ~ and so overcomes perfectly, ~ never speaks ~ and so answers perfectly, ~ never summons ~ and so arrives of itself, ~ stays calm ~ and so plans perfectly. ~ The net of heaven is vast, woven so vast and wide open nothing slips through.

* * *

[73c12T] **Chichung Huang** ~ Brave in daring, one gets killed; ~ Brave in not daring, one lives. ~ Of these two - ~ One is beneficial, one harmful. ~ That which heaven loathes - ~ Who knows its reason? ~ Heaven's Tao, ~ Without battling, excels in triumphing; ~ Without speaking, excels in responding; ~ Without being summoned, comes spontaneously; ~ Though loose, excels in planning. ~ Heaven's net is vast: ~ Though wide-meshed, misses nothing.

* * *

[73c13T] **Ellen M. Chen** ~ One who is courageous out of daring (kan) is killed. ~ One who is courageous out of not daring lives. ~ Of these two, this is beneficial while that is harmful. ~ What heaven hates, who knows the reason? ~ Therefore even the sage takes it to be difficult. ~ The way of heaven: ~ Without contending (cheng), it is yet good at winning, ~ Without speaking, it is yet good in responding, ~ Without being beckoned, it yet comes of its own accord, ~ Unhurried, it is yet good at planning (mou). ~ The net of heaven is vast, ~ Widely spaced, yet missing nothing.

* * *

[73c14T] **Lee Sun Chen Org** ~ To be brave, to the extent of being reckless, a person will end up involving in the business of killing [people] or being killed; ~ To be brave, in the manner of opposing killing [people even if challenged], a person will end up staying alive; ~ Each of these two modes of being brave has its advantages and disadvantages. ~ There are matters which basically disagree with the heavenly (highest) good, but how can we ostensively see through their appearance [if we fail to examine them thoroughly and lay out a careful conjecture of their manifestation]? ~ [Not to mention the fact that even] Sages have difficulties to [pin-point the ultimate justification] after much fumbling. ~ The heavenly (the highest) Tao permeates in the following way: ~ It prevails with certainty, though it is not competitive [with anything or anyone]; ~ It responds with precision, though it is speechless; ~ It befalls spontaneously, though nobody calls for it; ~ Its plan has been laid out meticulously, though it is open and truthful; ~ [The heavenly Tao] is like a gigantic net whose snare covers and all and every thing exhaustively that nothing can slip through its [seemingly] loose mesh.

* * *

[73c15T] **Tien Cong Tran** ~ He who is brave in daring will be killed. ~ He who is brave in not daring will survive. ~ Of these two kinds of bravery, one is beneficial, while the other is harmful. ~ Some things are hated by Heaven, but who knows the reason? ~ Even the sage does not know it. ~ It is Heaven's Way not to contend but win, not to speak but respond, not to be summoned but come, to be relaxed but lay good plans. ~ Heaven's net is vast, sparse-meshed, and yet nothing can slip through it.

* * *

[73c16T] **Thomas Z. Zhang** ~ When courage is combined with boldness, one dies. ~ When courage is combined with prudence, one survives. ~ Of the two, which is beneficial and which is harmful? ~ It is hard to know what Heaven dislikes. ~ This is why even sages feel the difficulty. ~ The Tao of the nature is that: ~ The best winnings come without rivaling. ~ The best responses are not wordy. ~ The best friends come without formal invitation. ~ The best plans are made when relaxed. ~ Heaven's net is wide. ~ Although it has meshes, nothing escapes from it.

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[73c17T] **Arthur Waley** ~ He whose braveness lies in daring, slays. ~ He whose braveness lies in not daring, gives life. ~ Of these two, either may be profitable or unprofitable. ~ But 'Heaven hates what it hates; ~ None can know the reason why'. ~ Wherefore the Sage, too, disallows it. ~ For it is the way of Heaven not to strive but none the less to conquer, ~ Not to speak, but none the less to get an answer, ~ Not to beckon; yet things come to it of themselves. ~ Heaven is like one who says little, yet none the less has laid his plans. ~ Heaven's net is wide; ~ Coarse are the meshes, yet nothing slips through.

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[73c18T] **Richard John Lynn** ~ If one's bravery is expressed in daring, he will be killed. ~ If one's bravery is expressed in not daring, he will live. ~ But both these two sometimes result in benefit, sometimes in harm. ~ When Heaven is cruel, who understands why? ~ Therefore even the sage finds this fraught with danger. ~ The Dao of Heaven is such that one excels at winning without contending. ~ He excels at making people respond without speaking. ~ He spontaneously attracts without summoning. ~ He excels at planning while utterly at ease. ~ The net of Heaven spreads far and wide. ~ Though its mesh is coarse, it never loses anything.

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[73c19T] **Lin Yutang** ~ ON PUNISHMENT (2) ~ Who is brave in daring (you) kill, ~ Who is brave in not daring (you) let live. ~ In these two, ~ There is some advantage and some disadvantage. ~ (Even if) Heaven dislikes certain people, ~ Who would know (who are to be killed and) why? ~ Therefore even the Sage regards it as a difficult question. ~ Heaven's Way (Tao) is good at conquest without strife, ~ Rewarding (vice and virtue) without words, ~ Making its appearance without call, ~ Achieving results without obvious design. ~ The heaven's net is broad and wide. ~ With big meshes, yet letting nothing slip through.

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[73c20T] **Victor H. Mair** ~ He who is brave in daring will be killed, ~ He who is brave in not daring will survive. ~ One of these two courses is beneficial, ~ The other is harmful. ~ Who knows the reason for heaven's dislikes? ~ The Way of heaven ~ does not war yet is good at conquering, ~ does not speak yet is good at answering, ~ is not summoned yet comes of itself, ~ is relaxed yet good at making plans. ~ Heaven's net is vast; ~ Though its meshes are wide, nothing escapes.

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[73c21T] **Tolbert McCarroll** ~ A person whose courage lies in daring will meet death. ~ A person whose courage lies in not daring will encounter life. ~ Of the two courses, either may be beneficial or harmful. ~ Heaven dislikes what it dislikes. ~ Who knows the reason why? ~ Even the True Person has difficulty with such a question. ~ The Tao of Heaven ~ does not strive and yet it overcomes, ~ does not speak and yet it gets responses, ~ does not beckon and yet it attracts, ~ is at ease and yet it follows a plan. ~ The net of heaven is cast wide. ~ Though the mesh is coarse, ~ nothing ever slips through.

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[73c22T] **David H. Li** ~ Courageous in accepting dare results in demise; ~ courageous in declining dare results in survival. ~ Between these two, there are advantages and disadvantages. ~ The cosmos has dislikes, but no one knows the reason. ~ It is hard even for the sage to explain. ~ The Direction of the cosmos, ~ though does not compete, is good at winning; ~ though wordless, is good at responding; ~ needs no invitation and comes on own volition; ~ and is at ease and is good at planning. ~ The cosmos's net is immense; it is loose but it does not miss.

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[73c23T] **Yasuhiko Genku Kimura** ~ Courage in daring action will lead to death. ~ Courage in caring action will lead to life. ~ Of these two, one is beneficial and the other harmful. ~ Heaven does not favor harmful courage, ~ Yet, there are few who really know the reason. ~ Thus, the sage does not make light of this truth. ~ He who abides by the way of Heaven ~ Triumphs without fighting, ~ Responds without chattering, ~ Reaches out without being asked, ~ Plans ahead without being impetuous. ~ Though its meshes may appear wide, ~ Through the vast net of heavenly law, ~ Nothing can ever slip.

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[73c24T] **Chou-Wing Chohan** ~ The person who shows courage in daring will perish. ~ The person who shows courage in a lack of daring will live. ~ To know these two things means to differentiate between the one, which is beneficial, and the other, which is harmful. ~ Who knows that heaven loathes one of them? ~ The superior Tao does not fight, yet it wins for certain. ~ It does not speak, yet it responds to everything. ~ It does not call, yet everyone comes to hear it. ~ It is not a tactician, yet it makes plans. ~ Heaven's net is all-embracing, and its holes are wide, ~ And even so, nothing escapes its sweep.

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[73c25T] **Man-Ho Kwok** ~ A person who's brash and fearless will die, ~ A person who is cautious will survive - ~ These two are right, and they are wrong ~ Heaven looks down on both and who knows the truth? ~ So even the sage admits some things are beyond him. ~ The Tao of Heaven doesn't struggle, but it wins through ~ It doesn't ask yet it always hears the answer; ~ It doesn't demand yet things come, because they want to; ~ It has no desires and yet everything works out as if planned. ~ And though the Net Of Heaven is wide, ~ Not even the tiniest whisper escapes it.

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[73c26T] **Gu Zhengkun** ~ Bravery in being bold leads to death; ~ Bravery in being timid leads to life. ~ These two kinds of bravery, ~ One leads to good the other to harm, ~ Who knows why ~ Heaven hates what it hates? ~ Even the sage feels it difficult to understand. ~ This is the Tao of heaven: ~ To excel in triumphing by means of non-contention; ~ To be good at answering by means of taciturnity; ~ To attract people by using no summons; ~ To be quick in planning by acting slowly. ~ The net of heaven is spread wide and far, ~ Though the mesh is largely knit, ~ Nothing can slip through the net.

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[73c27T] **Chao-Hsiu Chen** ~ He who is brave and unscrupulous will meet his death. ~ He who is brave and cautious will stay alive. ~ Of these both, one leads to good, one leads to harm. ~ Everyone hates the bad - the reason why is clear. ~ That is why the sage is always cautious. ~ The Tao of Heaven does not fight but wins, ~ does not speak but is answered, ~ is not summoned but appears, ~ does not plan but consults. ~ The net of Heaven is widely cast; ~ the mesh is loose, yet nothing slips through.

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[73c28T] **Liu Qixuan** ~ One who is brave enough to dare gets death. ~ One who is brave enough not to dare gets life. ~ The big difference between the two ~ Is the result of heaven's intervention. ~ And that is where the ruler should hesitate. ~ Heaven's way wins without fighting, ~ Responds without being asked, ~ Comes to the rescue without being summoned, ~ And has wonderful schemes within a simple expanse. ~ Heaven's net of law is the most sparsely woven, ~ But it is the biggest and lets off no criminals.

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[73c29T] **Shi Fu Hwang** ~ On True Boldness ~ Lao Tze says, ~ He who is fearless in his daring to do wrong goes against the Tao, and meets with death. ~ He who is fearless in his not daring to do so, remains alive. ~ Of these two cases one is apparently advantageous, and the other harmful. ~ But when Heaven's hate imposes on a man, who would know why? ~ On this account even the sage feels it is difficult to understand. ~ The way of Heaven does not contend yet skillfully excels in overcoming; ~ it does not speak yet skillfully responds to asking; ~ it does not summon yet attracts men to it. ~ It is unselfish and magnanimous, yet its plans are skillful and effective. ~ The net of Heaven spreads wide with its meshes far apart; ~ yet it lets nothing slip through.

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[73c30T] **Ch'u Ta-Kao** ~ He who shows courage in daring will perish; ~ He who shows courage in not-daring will live. ~ To know these two is to distinguish the one, benefit, from the other, harm. ~ Who can tell that one of them should be loathed by heaven? ~ The Tao of heaven does not contend; yet it surely wins the victory. ~ It does not speak; yet it surely responds. ~ It does not call; yet all things come of their own accord. ~ It remains taciturn; yet it surely makes plans. ~ The net of heaven is vast, and its meshes are wide; ~ Yet from it nothing escapes.

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[73c31т] **Paul J. Lin ~** To be brave in daring is to be killed. ~ To be brave in not daring is to live. ~ Both of them are either beneficial or harmful. ~ Who knows the real reason for heaven's hatred? ~ Even the Sage would find it difficult. ~ The Tao of heaven does not compete, but is good in winning; ~ does not speak, but is good in responding; ~ does not summon, but things come by themselves; ~ behaves calmly, but is good in planning. ~ The net of heaven is so vast. ~ Although it is wide open, it loses nothing.

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[73c32т] **Michael LaFargue ~** "One who shows bravery by being daring will get killed; ~ one who shows bravery by not being daring will survive." ~ But in both these cases: ~ "Sometimes it helps, sometimes it harms." ~ "What Heaven picks to hate - who knows the reason?" ~ And so the Wise Person: ~ Treats things as difficult. ~ Heaven's Way: ~ Not contending, but excels at overcoming; ~ not speaking, but excels in getting answers; ~ not summoning, but people come of themselves; ~ lax, but excels at organization. ~ Heaven's net is very wide - ~ loosely woven, ~ but it lets nothing slip by.

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[73c33т] **Cheng Lin ~** When one is daring to the point of recklessness, he will meet with violent death. ~ When one's daring is tempered by caution, he will find his life secure. ~ Of these two types, one is beneficial and the other harmful. ~ Who knows the cause of Heaven's preference? ~ The way of Heaven is victorious, and there is no strife convincing, and there is no speech; ~ responsive, and there is no compulsion; ~ sure of success, and there is no haste. ~ The rule of Heaven is extensive and comprehensive, slow but sure.

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[73c34т] **Yi Wu ~** One who shows bravery in daring will be killed. ~ One who shows bravery in not daring will live. ~ Of them both, one is beneficial and the other is harmful. ~ About Heaven's dislike, ~ Who knows the reason? ~ Therefore, even a sage finds it difficult. ~ The way of Heaven ~ does not compete, but is good at winning; ~ does not speak, but is good at responding; ~ does not summon, but all things come of themselves; ~ is broad, but is good at planning. ~ Heaven's net is vast; ~ It is loose, but never misses.

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[73c35т] **Han Hiong Tan ~** Brave and reckless will be killed. ~ Brave but prudent will survive. ~ Two different types of bravery have dissimilar outcomes: ~ one is beneficial but the other is disastrous. ~ Why Providence dislikes one but not the other is a puzzle. ~ Even the sage is unable to fathom the reason. ~ The way of Dao is to accomplish without contention; ~ To evoke response without utterance; ~ All things come to pay homage without being told. ~ Dao does not resort to scheming but its plan is perfect. ~ The dragnet cast by Providence has wide meshes, ~ Yet, no wrongdoers ever slip through.

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[73c36т] **Hua-Ching Ni ~** He who is brave in daring will meet an unnatural death. ~ He who is brave in gentleness will be preserved. ~ Of these two kinds of bravery, one is beneficial, while the other proves harmful. ~ The subtle truth of the universe does not support those who are brave in daring, ~ yet there are still many people who do not understand such apparent truth. ~ So, even the one who integrates his being with the subtle essence of the universe, ~ dares not make light of the subtle law of life. ~ The subtle Way of the universe gave birth to a world of peace and order. ~ It responds to the order and harmony of all beings and things without needing to talk to them. ~ Without your summoning it, it comes to you. ~ Without scheming, its plan is perfect. ~ Vast is the subtle energy network of the universe. ~ Sparsely meshed it is, yet nothing can slip through it!

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[73c37т] **Chang Chung-yuan ~** Courageous but foolhardy, one perishes. ~ Courageous but not foolhardy, one's life is saved. ~ Between these two, one gains, the other loses. ~ Who knows what nature loathes? ~ Even the sage can hardly make a wise choice. ~ According to the way of heaven, ~ Without contending, one inevitably wins. ~ Without asking, one spontaneously receives a response. ~ Without invitation, success comes by itself. ~ Unintentionally, the heavenly way is well-devised. ~ The net of nature is all-embracing. ~ Although the spaces are large, nothing escapes it.

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[73c38т] **Henry Wei ~** Natural Action ~ Ren Wei ~ Courage in daring leads to slaughter; ~ Courage in daring not leads to life. ~ Either may have its advantage or disadvantage. ~ When Heaven detests anything, ~ Who can know the reason why? ~ Thus even the Sage feels some difficulty here. ~ Heaven's way does not contend, yet excels in winning; ~ It does not speak, yet excels in making response; ~ It receives no summons, yet would come of itself; ~ It is patient and easy-going, yet excels in planning. ~ The net of Heaven spreads far and wide; ~ Though its meshes are large, ~ Yet it allows nothing to slip through.

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[73c39т] **Ha Poong Kim ~** Being brave in daring leads to death, ~ Being brave in not daring leads to life. ~ Of these two, ~ One is advantageous and the other injurious. ~ What Heaven detests - ~ Who knows its reason? ~ Therefore even the sage finds it hard to tell. ~ The way of Heaven - ~ It never contends yet is good at winning, ~ It never speaks yet is good at responding. ~ It comes of itself without being invited, ~ It seems remiss yet good at planning. ~ Heaven's net is vast. ~ Though its meshes are coarse, nothing escapes it.

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[73c40т] **Tao Huang ~** Courage combined with daring promotes killing. ~ Courage not combined with daring promotes life. ~ These two can be either beneficial or harmful. ~ Who knows the reason for what heaven hates? ~ The Tao of heaven is ~ Good at winning without fighting, ~ Good at responding without speaking, ~ Appearing without being asked, ~ Good at strategizing while fighting. ~ The net of heaven is broad and loose, ~ Yet nothing slips through.

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[73c41т] **Tang Zi-chang ~** The courage of one daring to be aggressive will eventually kill his life. ~ The courage of one not daring to be aggressive will eventually ensure his life. ~ Between these two kinds of courage we know which one is good and which one is harmful. ~ Who knows the reason why? ~ Because it is hated by nature. ~ The law of Nature does not strive, yet achieves a perfect victory. ~ It does not use words, yet it is perfectly convincing. ~ It receives no call, yet it automatically responds. ~ It is plain and unnoticed, yet it is skillfully planned. ~ It covers every place all the time like a heavenly net, it seems to be wide meshed, yet it does not let anything slip away.

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[73c42т] **Wing-tsit Chan ~** He who is brave in daring will be killed. ~ He who is brave in not daring will live. ~ Of these two, one is advantageous and one is harmful. ~ Who knows why Heaven dislikes what it dislikes? ~ Even the sage considers it a difficult question. ~ The Way of Heaven does not compete, and yet it skillfully achieves victory. ~ It does not speak, and yet it skillfully responds to things. ~ It comes to you without your invitation. ~ It is not anxious about things and yet it plans well. ~ Heaven's net is indeed vast. ~ Though its meshes are wide, it misses nothing.

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[73c91т] **И. И. Семененко ~** Когда смелы в том, чтобы сметь, предают смерти; ~ когда смелы в том, чтобы не сметь, то воскрешают. ~ В обоих случаях приносится иной раз польза, а иной раз вред. ~ Кто знает, почему бывает Небу что-то ненавистно? ~ Именно поэтому Премудрый человек как бы во всем испытывает затруднение. ~ Дао Небес умеет без борьбы одерживать победу, ~ умеет молчаливо откликаться, ~ является само без зова, ~ умеет неумышленно замыслить. ~ Широко раскинута сеть Неба, и хоть она редка, но из нее не выскользнуть.

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[73c92т] **А. А. Маслов ~** Кто безрассуден в своём бесстрашии - погибает. ~ Кто не безрассуден в своём бесстрашии - остаётся жить. ~ Из этих двух начал одно ведёт к пользе, другое - к беде. ~ Кто знает, почему Небо презирает одно из них? ~ Даже мудрецы считали некоторые дела крайне трудными. ~ Путь Неба не соперничает, но побеждает; ~ не говорит, но даёт ответ; ~ не будучи призванным, приходит сам; ~ медлителен, но в намерениях всеобъемлющ. ~ Широка Небесная сеть, редки её ячейки, но не пропускают ничего.

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[73c93т] **Е. А. Торчинов ~** Когда храбрец безрассуден - он гибнет. ~ Когда храбрец осмотрителен - он продолжает жить. ~ В этих двух качествах скрываются и польза и вред. ~ По какой причине Небо ненавидит нечто - кто знает? ~ Поэтому совершенный мудрец считает этот вопрос трудным. ~ Небо не борется ни с кем, но умело всех побеждает. ~ Оно не говорит, но должным образом всем отвечает. ~ Его не успели позвать, а оно уже и само пришло. ~ Оно безмятежно-покойно, но искусно в создании планов. ~ Небесная сеть распростерта повсюду. ~ Ячейки ее широки, но ничего не упустят.

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[73c94т] **А. Е. Лукьянов ~** Храбрый и безрассудно-дерзкий останется без головы. ~ Храбрый, но не безрассудно-дерзкий останется в живых. ~ Из этих двух одно означает пользу, другое вред. ~ Небу нечто ненавистно, а разве кто знает причину этого? ~ Поэтому и совершенномудрый человек тоже затрудняется в ответе на это. ~ Дао Неба не борется, но легко побеждает; ~ не говорит, но дружески откликается; ~ не призывается, но само приходит; ~ чисто-спокойно, но искусно в замыслах. ~ Сеть Неба широка и редка, но ничего не упускает.

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[73c95т] **Ян Хин-шун ~** Кто храбр и воинствен - погибает, кто храбр и не воинствен - будет жить. ~ Эти две вещи означают: одна - пользу, а другая - вред. ~ Кто знает причины того, что небо ненавидит [воинственных]? ~ Объяснить это трудно и совершенномудрому. ~ Небесное дао не борется, но умеет побеждать. ~ Оно не говорит, но умеет отвечать. ~ Оно само приходит. ~ Оно спокойно и умеет управлять [вещами]. ~ Сеть природы редка, но ничего не пропускает.

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[73c96т] **Д. П. Конисси ~** Кто силен и дерзок, тот убьет людей. ~ Кто силен, но не дерзок, тот оживит людей. ~ Эти оба либо полезны, либо вредны. ~ Никто не знает, почему небо любит один предмет, а другой нет. ~ Решить этот вопрос даже святой муж не может. ~ Небесное Тао никогда не ссорится, поэтому оно побеждает всех. ~ Хотя оно мало говорит, но обсуждает лучше, нежели многоречивые. ~ Никто не вызывает (Тао), но оно присутствует везде. ~ Нам кажется, что оно ничего не делает, но на самом деле оно действует лучше всех. ~ Небесная сеть не плотна и как будто пропускает все предметы через себя; но из нее ничего не выйдет наружу.

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[73c97т] **В. В. Малявин ~** Тот, кто смел в удали, погибнет. ~ Тот, кто смел в скромности, будет жить. ~ Из этих двух одно полезно, другое вредно. ~ Небо чего-то не любит - кто знает тому причину? ~ Даже премудрый здесь затрудднится с ответом. ~ Путь Неба: не борется, зато искусно побеждает, ~ Не говорит, зато искусно откликается, ~ Не призывает, а все приходит само, ~ Не вдается в частности, а все искусно рассчитывает. ~ Небесная Сеть широка и редка, ~ Но из нее ничто не ускользает.

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[73c98т] **Б. Б. Виногродский ~** Храбрость в смелости ведет к гибели. ~ Храбрость в не-смелости ведет к жизни. ~ В этой паре может быть польза, может быть вред. ~ Если Небо не любит кого-то, кто знает причину этого? ~ Это дает: ~ Человек мудрости приближает процесс к трудности. ~ В Пути Небес - нет соперничества - а совершенствование в победах; нет речи - а совершенствование отклика; нет призывания - а само приходит; такая беспечность - а совершенствование замыслов. ~ Сеть Неба необъятно редка, а нет упущений.

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PSEUDO-CHAPTER **Seventy-Four**

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[74c01т] **Robert G. Henricks ~** If the people were constant [in their behavior] and yet did not fear death, ~ How could you use execution to intimidate them? ~ If you brought it about that the people were constant [in their behavior] and moreover feared death, and [we] took those who behaved in abnormal ways and killed them - who would dare act in this way?! ~ If the people are constant and moreover necessarily fear death, then we constantly have the one in charge of executions. ~ Now killing people in place of the one in charge of executions, this [is like] cutting wood in place of the head carpenter. ~ And of those who cut wood in place of the head carpenter, very few do not hurt their hands!

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[74c02т] **John C. H. Wu ~** WHEN the people are no longer afraid of death, ~ Why scare them with the spectre of death? ~ If you could make the people always afraid of death, ~ And they still persisted in breaking the law, ~ Then you might with reason arrest and execute them, ~ And who would dare to break the law? ~ Is not the Great Executor always there to kill? ~ To do the killing for the Great Executor ~ Is to chop wood for a master carpenter, ~ And you would be lucky indeed if you did not hurt your own hand!

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[74c03т] **D. C. Lau ~** When the people are not afraid of death, wherefore frighten them with death? ~ Were the people always afraid of death, and were I

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able to arrest and put to death those who innovate, then who would dare? ~ There is a regular executioner whose charge it is to kill. ~ To kill on behalf of the executioner is what is described as chopping wood on behalf of the master carpenter. ~ In chopping wood on behalf of the master carpenter, there are few who escape hurting their own hands instead.

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[74c04T] **R. L. Wing** ~ When people do not fear death, ~ How can they be threatened with death? ~ Suppose people fear death and still do not conform. ~ Who would dare seize them and put them to death? ~ There is always the Master Executioner who kills. ~ To substitute for the Master Executioner in killing ~ Is like substituting for the Master Carpenter who carves. ~ Whoever substitutes for the Master Carpenter in carving, ~ Rarely escapes injury to his hands.

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[74c05T] **Ren Jiyu** ~ Since the people do not fear death, ~ What is it for to frighten them with death? ~ If the people fear death and I can catch and kill those who make trouble, ~ Who dares to make trouble? ~ There is always someone who is in charge of inflicting death. ~ Inflicting death in place of those who are in charge of it can be described as hewing wood in place of a skillful carpenter. ~ Of those who hew wood in place of skillful carpenters, few have not cut their own hands.

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[74c06T] **Gia-fu Feng** ~ If men are not afraid to die, ~ It is of no avail to threaten them with death. ~ If men live in constant fear of dying, ~ And if breaking the law means that a man will be killed, ~ Who will dare to break the law? ~ There is always an official executioner. ~ If you try to take his place, ~ It is like trying to be a master carpenter and cutting wood. ~ If you try to cut wood like a master carpenter, you will only hurt your hand.

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[74c07T] **Lok Sang Ho** ~ People may not be afraid of death. ~ Why should we intimidate them with the threat of death? ~ If people are generally afraid of death, ~ And we are able to seize the exceptions and to kill them, ~ Why would anyone still disregard the death penalty? ~ The Lord of Killing does kill from time to time. ~ Yet anyone who kills in his place ~ is like someone who takes the place of the master carpenter and uses his sharp tools. ~ It is unlikely that he can avoid hurting his own hands.

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[74c08T] **Xiaolin Yang** ~ The people are not afraid of death; what is the purpose of using death to frighten them? ~ However, if the people are afraid of death, and very few people violate the law, catch and execute these criminals, and who will dare to do it again? ~ Killing people is the job of the heavens. ~ If you take over the job of the heavens, it is like carving wood for the carpenter. ~ If you carve wood for the carpenter, it is rare that you will not hurt your own hand.

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[74c09T] **Walter Gorn Old**, THE FAULT OF COERCION ~ When the people do not fear death, of what use is it to overawe them with it as a penalty? ~ And if they were always held in fear of death, and I could lay my hand upon all evil doers and slay them, would I dare to do it? ~ There is always the Great Executioner! ~ For one to usurp that office is like a novice cutting out the work of a great architect. ~ Such an one rarely fails to cut his own hands!

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[74c10T] **James Legge** ~ The people do not fear death; ~ to what purpose is it to (try to) frighten them with death? ~ If the people were always in awe of death, and I could always seize those who do wrong, and put them to death, who would dare to do wrong? ~ There is always One who presides over the infliction of death. ~ He who would inflict death in the room of him who so presides over it may be described as hewing wood instead of a great carpenter. ~ Seldom is it that he who undertakes the hewing, instead of the great carpenter, does not cut his own hands!

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[74c11T] **David Hinton** ~ In their misery, the people no longer fear death, so how can you threaten them even with death? ~ Let the people fear death always, ~ then if we seize those who follow sinister ways ~ and put them to death, ~ no one will dare live such lives. ~ The Executioner's killing is perennial, it's true. ~ But to undertake the killing yourself - ~ that's like trying to carve lumber for a master carpenter. ~ Try to carve lumber for a master carpenter ~ and you'll soon have blood on your hands.

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[74c12T] **Chichung Huang** ~ If the majority of people do not fear death, ~ Why use killing to intimidate them? ~ If the majority of people do fear death, ~ Those who act perversely - ~ I can arrest and kill them. ~ Who would dare then? ~ The Executioner is always the one in charge of killing; ~ To kill in place of the Executioner ~ Is to chop wood in place of a master carpenter. ~ To chop wood in place of a master carpenter, ~ One can hardly avoid injuring one's own hand.

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[74c13T] **Ellen M. Chen** ~ The people do not fear death, ~ Why threaten them with death? ~ Suppose the people always fear death, ~ One who does strange things (ch'i), ~ I shall seize and kill, ~ Then who dares [to do strange things]? ~ Killing is carried out by the executioner. ~ To replace the executioner and kill, ~ Is like chopping wood in place of the master carpenter. ~ To chop wood in place of the master carpenter, ~ Rarely one does not hurt one's own hand.

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[74c14T] **Lee Sun Chen Org** ~ If people [are driven to such extreme that they] are no longer afraid of death, then what is the point of frightening them with the threat of death? ~ [Someone may get the idea] "If I frequently scare people with the [terror of] death, and I would also make sure to arrest and execute disobedient ones to enforce it. ~ Subsequently, who would dare [to go against me]?" [This is rash and improper!] ~ Killings should be carried out by the naturally right administrator; ~ Whoever, other than the appropriate administrator commits killing [is under no circumstance justifiable, for he] has thus trespassed his appropriate role; ~ It is just as improper as an apprentice carver tampers with his master's work; ~ Hardly any apprentice carver, who tampers with his master's work, can avoid hurting his own hands.

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[74c15T] **Tien Cong Tran** ~ When the people are not afraid of death, why scare them with the specter of death? ~ If you could make the people always afraid of death, and when someone persisted in breaking the law, then we might arrest and execute him, and who would dare to break the law? ~ Is not the great executor always there to kill? ~ If we want to do the killing for the great executor, this is like to chop wood for a master carpenter. ~ To chop wood for a master carpenter: we would be lucky indeed if we did not hurt our own hand.

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[74c16T] **Thomas Z. Zhang** ~ If people are not afraid to die, how death can be used to threaten them? ~ If we make people afraid of death, and execute a few extreme offenders, who would dare to offend again? ~ It is normal to have executioners who kill. ~ Substituting an executioner in killing is like substituting a master lumberjack in chopping trees. ~ Chopping trees by non-professionals rarely results in no hand injuries.

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[74c17T] **Arthur Waley** ~ The people are not frightened of death. ~ What then is the use of trying to intimidate them with the death-penalty? ~ And even supposing people were generally frightened of death and did not regard it as an everyday thing, which of us would dare to seize them and slay them? ~ There is the Lord of Slaughter always ready for this task, and to do it in his stead is like thrusting oneself into the master-carpenter's place and doing his chipping for him. ~ Now 'he who tries to do the master-carpenter's chipping for him is lucky if he does not cut his hand'.

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[74c18T] **Richard John Lynn** ~ If the common folk did not fear death, trying to use death to intimidate them would have no effect. ~ If one caused the common folk always to fear death, there would still be those who behaved perversely, but these I could seize and put to death, so who would dare be perverse? ~ There is the constant executioner who puts people to death. ~ If one puts people to death instead of this executioner, this means that he is doing the hewing instead of the great carpenter. ~ It rarely happens that one who tries to do the hewing instead of the great carpenter does not injure his own hand.

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[74c19T] **Lin Yutang** ~ ON PUNISHMENT (3) ~ The people are not afraid of death; ~ Why threaten them with death? ~ Supposing that the people are afraid of death, ~ And we can seize and kill the unruly, ~ Who would dare to do so? ~ Often it happens that the executioner is killed. ~ And to take the place of the executioner ~ Is like handling the hatchet for the master carpenter. ~ He who handles the hatchet for the master carpenter ~ Seldom escapes injury to his hands.

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[74c20T] **Victor H. Mair** ~ If the people never fear death, ~ what is the purpose of threatening to kill them? ~ If the people ever fear death, ~ and I were to capture and kill those who are devious, ~ who would dare to be so? ~ If the people must be ever fearful of death, ~ then there will always be an executioner. ~ Now, ~ To kill in place of the executioner ~ Is like ~ Hewing wood in place of the master carpenter; ~ Few indeed will escape cutting their own hands!

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[74c21T] **Tolbert McCarroll** ~ When the people do not fear death, ~ of what use is it to threaten them with death? ~ If the people were always afraid of death ~ and if those who did wrong would always be arrested and put to death, ~ who would do wrong? ~ There is always a Lord of Execution whose duty it is to kill. ~ If you try to fill that function ~ it is like trying to hew wood in place of a master carpenter. ~ You will probably injure your own hands.

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[74c22T] **David H. Li** ~ When the populace are unafraid of death, what good is threatening them with death? ~ When the populace are afraid to die, hold devious ones and put them to death. ~ After that, who dares? ~ The official executioner is always there to do executions. ~ Doing executions by anyone else is like felling trees by other than an arborist. ~ A non-arborist, in felling trees, is unlikely not to hurt his hands.

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[74c23T] **Yasuhiko Genku Kimura** ~ If the people do not fear death, ~ For reasons of extreme poverty or suffering, ~ What is the point of threatening them with death? ~ If the people fear death, ~ And if the outlaws are captured and killed, ~ Who will dare to break the law? ~ Yet, the act of killing should always be ~ The exclusive province of the Great Executioner. ~ Therefore, to kill in place of the Great Executioner is ~ Like hewing wood in place of the master carpenter; ~ Few, if ever, will escape cutting their own hands.

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[74c24T] **Chou-Wing Chohan** ~ When people do not fear death, ~ What is the use of frightening them with the death penalty? ~ When people are constantly afraid of death, ~ And we can arrest and execute criminals, ~ Who would dare to commit crimes? ~ Only the executioner kills. ~ To kill instead of the executioner is like a woodcutter taking a master-carpenter's place. ~ When someone carves instead of the master-carpenter, ~ He can usually expect to injure his hand.

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[74c25T] **Man-Ho Kwok** ~ If the people are not afraid, ~ It is useless to try and scare them with death. ~ And if people are afraid of death ~ And you make a point of hanging every criminal, ~ Then who would dare to do anything? ~ Any killing must be done by an official executioner. ~ If someone else were to do it, ~ It would be like trying to copy a master carpenter - ~ And if you try to cut like him you will only bloody your own hands!

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[74c26T] **Gu Zhengkun** ~ When the people are not afraid of death, ~ What is the point of threatening them with death? ~ Should the people really fear death, ~ Who dare go against laws ~ If we put to death those who do evils? ~ It is the duty of a regular executioner to kill, ~ If one wants to kill on behalf of the executioner, ~ It is like chopping wood on behalf of the master carpenter. ~ There are few who can escape cutting their own hands ~ When they chop wood on behalf of the master carpenter.

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[74c27T] **Chao-Hsiu Chen** ~ If people are not afraid of death, ~ why threaten them with death to prevent them from committing a crime? ~ When people are afraid of death, ~ there are still those who are not afraid of it, ~ who will dare to commit a crime, and so why arrest and execute them? ~ There is an official executioner who is in charge of execution. ~ To kill on behalf of the executioner is like carving wood on behalf of the carpenter. ~ Those who cut wood on behalf of the carpenter can seldom escape from hurting their own hand.

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[74c28T] **Liu Qixuan** ~ Since people are not afraid of death, ~ Why should they be threatened with it? ~ If they were afraid of death, ~ Who would dare to be executioner ~ When the evil ones are captured and executed? ~ The best killer

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kills all the time. ~ One who kills in the most accurate and exacting way ~ Can seldom avoid injuring one's own hands.

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[74c29t] **Shi Fu Hwang** ~ On Punishment ~ Lao Tze says, ~ The people do not fear death; ~ what purpose is in trying to frighten them with death? ~ Supposing the people are afraid of death; ~ I could always seize those who do wrong, and put them to death. ~ Who would dare to do wrong? ~ There is a regular one who presides over the execution of death. ~ He who would execute death on behalf of the executioner is what is described as chopping wood on behalf of the great carpenter. ~ Seldom is it that he who undertakes the chopping on behalf of the great carpenter does not hurt his own hands.

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[74c30t] **Ch'u Ta-Kao** ~ When the people are not afraid of death, what use is it to frighten them with the punishment of death? ~ If the people were constantly afraid of death and we could arrest and kill those who commit treacheries, who then would dare to commit such? ~ Only the Supreme Executioner kills. ~ To kill in place of the Supreme Executioner is to hack instead of a greater carpenter. ~ Now if one hacks in place of a great carpenter one can scarcely avoid cutting one's own hand.

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[74c31t] **Paul J. Lin** ~ If the people do not fear death, ~ Why threaten them with death? ~ If we let the people always fear death, ~ And we capture and kill those who use trickery, ~ Who would dare [to use trickery]? ~ Those responsible for executions perform executions. ~ But those who perform executions for them ~ Are doing no more than carving wood for the greater carpenter. ~ And those who carve wood for the great carpenter ~ Can rarely fail to injure their own hands.

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[74c32t] **Michael LaFargue** ~ "The people are always lacking in the fear of death." ~ Then why frighten them with death? ~ Supposing the people always had the fear of death, ~ and we could catch law breakers and kill them - ~ who would dare? ~ There is always The Executioner - he does the killing. ~ Doing the killing in The Executioner's place, ~ this is like "doing the cutting in the master carpenter's place." ~ One who cuts in the master carpenter's place - ~ seldom it is he does not cut his hand.

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[74c33t] **Cheng Lin** ~ When the people are not afraid of death, why try to frighten them by capital punishment? ~ If the people are really afraid of death and when the wrongdoers are promptly executed, who will dare to do wrong? ~ There should be a certain authority to decide on the death of men. ~ If the decision of death is given to other men than the qualified party, it is comparable to asking a novice to do the work of a master-craftsman. ~ In so doing, the novice seldom escapes injuring his hands.

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[74c34t] **Yi Wu** ~ If the people no longer fear death, ~ How can one threaten them with death? ~ If one causes them constantly to fear death and captures and kills those who are tricky, ~ Who would dare to be tricky? ~ The one who constantly is the executioner can kill. ~ One who kills by taking the place of the great executioner ~ is like one who takes the place of the great carpenter in cutting wood. ~ Of those who have taken the place of the great carpenter, ~ Few have not hurt their own hands!

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[74c35t] **Han Hiong Tan** ~ If people are not afraid to die, why bother threatening them with death? ~ If people are afraid of dying, then death penalties should be summarily dished out to criminals. ~ Consequently, there will be no more offenders. ~ Normally, Nature usually does the job of the executioner. ~ If the government tries to do what Nature normally does, ~ It is akin to the apprentice trying to do the job of the master carpenter. ~ The apprentice usually ends up cutting his own hand.

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[74c36t] **Hua-Ching Ni** ~ If people are not afraid to die, what is the use of threatening them with the punishment of death? ~ On the other hand, ~ if people value their lives, and if outlaws are seized and killed or are killed by what they are doing, ~ who would dare risk a life of peace for the sake of an insecure future? ~ Yet it is always true that one who takes charge of killing is killed in turn. ~ To become the executioner of artificial righteousness is like the inexperienced lad who would brandish a sharp axe of a master carpenter. ~ He can seldom escape cutting himself.

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[74c37t] **Chang Chung-yuan** ~ Men are no longer afraid to die. ~ Why should we frighten them with dying? ~ If men were still as afraid of death as they used to be, ~ We could catch a criminal and put him to death. ~ Who would have the courage to commit a crime? ~ (In nature), there is always one who is responsible for ending the life of man. ~ If we take over the responsibility of killing, ~ It is just like taking over the great lumberjack's work of cutting wood. ~ If we take over the great lumberjack's work of cutting, ~ We can hardly help but hurt our hands.

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[74c38t] **Henry Wei** ~ Subdue Delusion ~ Chih Huo ~ When the people are not afraid of death, ~ What avails it to scare them with death? ~ Assuming that they often do fear death, ~ And that any pervert can be seized and killed, ~ Who dares to do the killing? ~ It is the job of the Director of Death to kill. ~ To take over the job of the Director of Death ~ Is like wielding the hammer for the master-builder. ~ He who wields the hammer for the master-builder ~ Seldom escapes wounding himself in the hand.

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[74c39t] **Ha Poong Kim** ~ When the people do not fear death, ~ How can you frighten them with death? ~ Suppose the people do always fear death, ~ And we can seize and kill ~ Those who are lawless. ~ But who would dare to do so? ~ There is always the one who administers killings, and he does the killing. ~ If you do the killing, taking his place, ~ This is called hewing wood taking the place of the master-carpenter. ~ If you hew wood taking the place of the master-carpenter, ~ You will seldom escape injuring your own hand.

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[74c40t] **Tao Huang** ~ Whenever people are unafraid of death, how can killing be used as a threat? ~ Whenever people are afraid of death and are acting contrary, I will catch and kill them, who else can act so? ~ When people are absolutely afraid of death but perform killing, they are the best qualified to be executioners. ~ This is like doing carving for a master craftsman. ~ Doing the carving for a master craftsman, how could one's hand not get cut?

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[74c41t] **Tang Zi-chang** ~ When people are no longer afraid of death, how can they be disciplined by death? ~ And if someone likes to be abnormal he may be arrested and punished, then who else would dare to be abnormal? ~ Since the one to kill is killed, a great professional killer is like a great professional chopper whose hands are subject to be hurt.

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[74c42t] **Wing-tsit Chan** ~ The people are not afraid of death. ~ Why, then, threaten them with death? ~ Suppose the people are always afraid of death and we can seize those who are vicious and kill them, ~ Who would dare to do so? ~ There is always the master executioner (Heaven) who kills. ~ To undertake executions for the master executioner is like hewing wood for the master carpenter. ~ Whoever undertakes to hew wood for the master carpenter rarely escapes injuring his own hands.

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[74c91t] **И. И. Семененко** ~ Когда народ не ощущает страха смерти, то как же можно смертью устрашать народ? ~ И кто посмел бы это делать, если бы народ незыблемо боялся смерти, а тех, кто строят козни, мне удалось бы взять и предать смерти? ~ В незыблемости пребывает ведающий убиением, который подвергает смерти. ~ Убивать вместо него - это все равно как попытаться что-либо вытесывать, вообразив себя великим плотником. ~ Скорей всего поранишь только свои руки.

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[74c92t] **А. А. Маслов** ~ Когда народ не боится смерти, зачем же угрожать ему смертью? ~ Если бы народ постоянно боялся смерти, а я хватал провинившихся и предавал их казни, кто посмел бы творить беззаконие? ~ Всегда существует Палач, который казнит. ~ Казнить от имени Палача - подобно тому, как рубить дерево от имени Великого мастера. ~ Редко найдётся тот, кто, рубя от имени Великого мастера, не поранил бы себе руки.

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[74c93t] **Е. А. Торчинов** ~ Если люди не боятся даже смерти, то чем же запугаешь их до смерти? ~ Если найдется такой, кто будет все время запугивать людей до смерти и этим тешиться, а я его поймаю и убью, кто еще посмеет так поступить? ~ Ведь в государстве есть всегда палач. ~ А подменять собою палача не то же самое ли, что вместо лесоруба идти рубить деревья? ~ Ведь тот, кто вместо лесоруба пойдет деревья рубить, тот всегда рискует собственную руку отрубить!

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[74c94t] **А. Е. Лукьянов** ~ Если люди не боятся смерти, то зачем же пугать их смертью? ~ Если было бы так, что люди постоянно боялись бы смерти и творили зло, ~ а я хватал бы и казнил, то кто посмел бы [нарушить закон]! ~ Всегда есть тот, кто отвечает за казнь и казнит. ~ Но если заменить собой того, кто отвечает за казнь и казнит, ~ то это все равно, что заменить великого мастера рубить. ~ Тот, кто заменит великого мастера рубить, редко когда не поранит себе руку.

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[74c95t] **Ян Хин-шун** ~ Если народ не боится смерти, то зачем же угрожать ему смертью? ~ Кто заставляет людей бояться смерти и считает это занятие увлекательным, того я захвачу и уничтожу. ~ Кто осмеливается так действовать? ~ Всегда существует носитель смерти, который убивает. ~ А если кто его заменит - это значит заменит великого мастера. ~ Кто, заменяя великого мастера, рубит [топором], повредит свою руку.

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[74c96t] **Д. П. Конисси** ~ Народ, не боящийся смерти, нельзя страшить смертью. ~ Народ, приученный бояться смерти, нельзя страшить делами, могущими причинить ему смерть. ~ Есть люди, должность которых - убивать. ~ Убивающий людей вместо палача называется наместником убийцы. ~ Наместник убийцы повредит свою руку, совершая убийство.

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[74c97t] **В. В. Малявин** ~ Люди не боятся смерти, ~ Как можно запугать их казнями? ~ Если сделать так, чтобы люди всегда жили в страхе перед смертью, ~ А мы могли бы поймать шальных и казнить их - ~ Кто бы тогда осмелился быть таким? ~ Всегда есть главный палач, который казнит. ~ Но казнить людей вместо главного палача - ~ Все равно что рубить деревья вместо старшего дровосека. ~ Из тех, кто возьмется рубить деревья вместо старшего дровосека, ~ Редко кто сумеет не поранить себе руку!

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[74c98t] **Б. Б. Виноградский** ~ Если народ не боится смерти, то что его смертью пугать? ~ А вот, если человек при постоянстве страха смерти осуществляет аномальное, то "сущность моя" должна схватить и убить его. ~ Кто осмелится? ~ Постоянно есть ведающий убийствами, который убивает. ~ А вот если убивать вместо ведающего убийствами - ~ Это определяется: ~ Заменить великого мастера-плотника. ~ Вот замените великого мастера-плотника, - и редко будет такой, кто не поранит себе руки.

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PSEUDO-CHAPTER **Seventy-Five**

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[75c01t] **Robert G. Henricks** ~ The reason why people starve, ~ Is because they take so much in tax-grain. ~ Therefore they starve. ~ The reason why the common people cannot be ruled, ~ Is because their superiors have their reasons for acting. ~ Therefore they cannot be ruled. ~ The reason why people take death lightly, ~ Is because they so avidly seek after life. ~ Therefore they take death lightly. ~ Only those who do not act for the purpose of living - ~ Only these are superior to those who value life.

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[75c02t] **John C. H. Wu** ~ WHY are the people starving? ~ Because those above them are taxing them too heavily. ~ That is why they are starving. ~ Why are the people hard to manage? ~ Because those above them are fussy and have private ends to serve. ~ That is why they are hard to manage. ~ Why do the people make light of death? ~ Because those above them make too much of life. ~ That is why they make light of death. ~ The people have simply nothing to live upon! ~ They know better than to value such a life!

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[75c03t] **D. C. Lau** ~ The people are hungry: ~ It is because those in authority eat up too much in taxes ~ That the people are hungry. ~ The people are difficult to govern: ~ It is because those in authority are too fond of action ~ That the people are difficult to govern. ~ The people treat death lightly: ~ It is because the people set too much store by life ~ That they treat death lightly. ~ It is just because one has no use for life that one is wiser than the man who values life.

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[75c04t] **R. L. Wing** ~ People are hungry. ~ Because those above consume too much in taxes, People are hungry. ~ People are difficult to lead. ~ Because those above interfere with them, People are difficult to lead. ~ People make light of death. ~ Because those above deeply seek survival, People make light of death. ~ Indeed, it is those who do not interfere with life ~ Who are capable of respecting life.

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[75c05t] **Ren Jiyu** ~ The people suffer from famine because too many of the taxes are swallowed by their rulers. ~ Thus they suffer from famine. ~ The people are difficult to rule because their rulers are fond of taking action. ~ Thus they are difficult to rule. ~ The people take risks with their lives because the rulers take good care of their own lives. ~ Thus the people are forced to risk their lives. ~ Those who do not value their lives are wiser than those who overvalue their lives.

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[75c06t] **Gia-fu Feng** ~ Why are the people starving? ~ Because the rulers eat up the money in taxes. ~ Therefore the people are starving. ~ Why are the people rebellious? ~ Because the rulers interfere too much. ~ Therefore they are rebellious. ~ Why do the people think so little of death? ~ Because the rulers demand too much of life. ~ Therefore the people take death lightly. ~ Having little to live on, one knows better than to value life too much.

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[75c07t] **Lok Sang Ho** ~ People are hungry. ~ That is because the government imposes too many taxes. ~ People are difficult to rule over. ~ That is because the government contrives and wants to do too much. ~ People do not think much of death. ~ That is because the government makes life a privilege ~ instead of treating it as a natural right. ~ Those who make living an unconditional right are good ~ in that they pay due respect to life.

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[75c08t] **Xiaolin Yang** ~ The people are hungry because the ruler taxes them too heavily, so they are hungry. ~ The people are difficult to control because the ruler is doing too many useless things, so they are difficult to control. ~ The people are not afraid of death because the ruler enjoys himself too much, so they are not afraid of death. ~ The ruler who does not care for his life is superior to the ruler who enjoys his life.

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[75c09t] **Walter Gorn Old**, THE EVIL OF AVARICE ~ The people suffer from famine on account of the heavy taxation put upon them. ~ This is the cause of their need. ~ The people are difficult to govern because of the overbearing of their superiors. ~ This is the cause of their trouble. ~ The people make light of dying because of the great hardships of trying to live. ~ This is the reason of their indifference to death. ~ Therefore to keep living in obscurity is better than making overmuch of it.

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[75c10t] **James Legge** ~ The people suffer from famine because of the multitude of taxes consumed by their superiors. ~ It is through this that they suffer famine. ~ The people are difficult to govern because of the (excessive) agency of their superiors (in governing them). ~ It is through this that they are difficult to govern. ~ The people make light of dying because of the greatness of their labours in seeking for the means of living. ~ It is this which makes them think light of dying. ~ Thus it is that to leave the subject of living altogether out of view is better than to set a high value on it.

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[75c11t] **David Hinton** ~ The people are starving, ~ and it's only because you leaders feast on taxes ~ that they're starving. ~ The people are impossible to rule, ~ and it's only because you leaders are masters of extenuation ~ that they're impossible to rule. ~ The people take death lightly, ~ and it's only because you leaders crave life's lavish pleasures ~ that they take death lightly, ~ they who act without concern for life: it's a wisdom far beyond treasuring life.

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[75c12t] **Chichung Huang** ~ The people are starving, ~ Because he takes too much grain tax, ~ Hence, they are starving. ~ The hundred family names are unruly, ~ Because their sovereign has the intention to act, ~ Hence, they are unruly. ~ The people take death lightly, ~ Because he seeks after extravagant living, ~ Hence, they take death lightly. ~ Only one who does not apply himself to living ~ Is worthier than those who exalt living.

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[75c13t] **Ellen M. Chen** ~ People are hungry. ~ Because their rulers levy too much grain tax, ~ Therefore they are hungry. ~ People are hard to rule. ~ Because their rulers rule by action (wei), ~ Therefore they are hard to rule. ~ People take death lightly. ~ Because they are in thick pursuit of life, ~ Therefore they take death lightly. ~ One who has nothing to pursue in life, ~ Is wiser than one who values life.

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[75c14t] **Lee Sun Chen Org** ~ The reason people suffer from hunger is because their superiors (government) taxed them heavily, so after the taxation not much was left to support their bare necessity; ~ The reason people were difficult to govern was because their superiors were meddling with their affairs [thus their sense of propriety was impeded]; ~ The reason people risked their lives for trivial causes was because their superiors (government officials) demand to lived affluently [at the cost of other people's survival], people thus were forced to risk their lives [even for meager livelihood]; ~ Accordingly, those [Solipsists] who did not get involve with other people's affairs were better human beings than those who wanted to live very well personally [at the cost of the survivals of other people]; ~ Even though the latter value the growth of the population (lives) for his community.

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[75c15t] **Tien Cong Tran** ~ The people are starving. ~ It is because those above them are taxing them too heavily. ~ That is why they are starving. ~ The people are hard to govern. ~ It is because those above them have a lot of interference. ~ That is why they are hard to govern. ~ The people make light of death. ~ It is because those above them live an extravagant life. ~ That is why they make light of death. ~ Only he who works not for life knows to value life.

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[75c16t] **Thomas Z. Zhang** ~ People starve because they pay heavy taxes. ~ People are hard to govern because the rulers force their wishes on people. ~ People are not afraid to rebel, because the rulers live extravagantly. ~ Therefore those who avoid extravagant life-style are wiser than those who live extravagantly.

* * *

[75c17t] **Arthur Waley** ~ The people starve because those above them eat too much tax-grain. ~ That is the only reason why they starve. ~ The people are difficult to keep in order because those above them interfere. ~ That is the only reason why they are so difficult to keep in order. ~ The people attach no importance to death, because those above them are too grossly absorbed in the pursuit of life. ~ That is why they attach no importance to death. ~ And indeed, in that their hearts are so little set on life they are superior to those who set store by life.

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[75c18t] **Richard John Lynn** ~ The reason the common folk starve is that the ruler eats too much grain tax. ~ This is why they starve. ~ The reason the common folk are hard to govern is that the ruler takes deliberate actions [you-wei]. ~ This is why they are hard to govern. ~ The reason the common folk take death lightly is that they place too much emphasis on life. ~ This is why they take death lightly. ~ It is only by acting without regard for life that one becomes more of a worthy than one who values life.

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[75c19t] **Lin Yutang** ~ ON PUNISHMENT (4) ~ When people are hungry, ~ It is because their rulers eat too much tax-grain. ~ Therefore the unruliness of hungry people ~ Is due to the interference of their rulers. ~ That is why they are unruly. ~ The people are not afraid of death, ~ Because they are anxious to make a living. ~ That is why they are not afraid of death. ~ It is those who interfere not with their living ~ That are wise in exalting life.

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[75c20t] **Victor H. Mair** ~ Human hunger is the result of overtaxation. ~ For this reason, ~ There is hunger. ~ The common people are not governable because of their superiors' actions. ~ For this reason, ~ They are not governable. ~ The people make light of death because of too much emphasis on the quest for life. ~ For this reason, ~ They make light of death. ~ Now, ~ Only she who acts not for the sake of life ~ Is wiser than those who value life highly.

* * *

[75c21t] **Tolbert McCarroll** ~ Why are the people starving? ~ Because their leaders eat up too much of the tax-grain; ~ that is why the people are starving. ~ Why are the people difficult to govern? ~ Because their leaders interfere; ~ that is why the people are difficult to govern. ~ Why do the people treat death lightly? ~ Because their leaders are so grossly absorbed in the pursuit of living; ~ that is why the people treat death lightly. ~ Indeed, it is wiser to ignore life altogether than to place too high a value on it.

* * *

[75c22t] **David H. Li** ~ Starvation in the populace is caused by excessive taxes. ~ Excessive taxes result in starvation. ~ Difficulty in governing the populace is caused by a governor's interferences. ~ Interferences result in difficulties in governance. ~ Indifference to death in the populace is caused by a governor's overindulgence. ~ A governor's overindulgence results in the populace's indifference to death. ~ One who does not overindulgence is wiser than one who overvalues one's life.

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[75c23t] **Yasuhiko Genku Kimura** ~ Why are the people starving? ~ Because the rulers eat up the money in taxes. ~ That is why. ~ Why are the people difficult to govern? ~ Because the rulers interfere too much. ~ That is why. ~ Why do the people think so little of death? ~ Because the rulers think too much of their own life. ~ That is why. ~ Those who do not overvalue their life are wiser than those who do.

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[75c24t] **Chou-Wing Chohan** ~ The people are starving, ~ Because their clerks impose heavy taxes on them. ~ That is why they are starving. ~ It is difficult to govern the people, ~ Because their clerks interfere in their affairs. ~ That is why they are difficult to govern. ~ The people do not respect death, ~ Because their clerks direct them to seek life. ~ That is why they do not respect death.

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[75c25t] **Man-Ho Kwok** ~ Why are the people hungry? ~ Because you crush them with your taxes; ~ That is why they have nothing. ~ Why are the people angry? ~ Because you endlessly impose your laws; ~ That is why they can't take any more. ~ And why aren't they scared of death? ~ Because you are voracious and you want everything. ~ So what have they got left to lose? ~ Those who only have a little really know how to value life.

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[75c26t] **Gu Zhengkun** ~ The hunger on the part of the people ~ Is the result of exorbitant taxes on the part of the ruler; ~ Thus the people are hungry. ~ The unruliness on the part of the people ~ Is the result of meddlesome actions on the part of the ruler; ~ Thus the people are unruly. ~ Making light of life on the part of the people ~ Is the result of setting too much store by life on the part of the ruler; ~ Thus the people make light of life. ~ Those who make light of their own life ~ Are wiser than those who overvalue their life.

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[75c27t] **Chao-Hsiu Chen** ~ The people are hungry. ~ It is because those who govern them consume too much in taxes. ~ That is why the people are hungry. ~ The people are hard to govern. ~ It is because those who govern them interfere too much. ~ That is why the people are hard to govern. ~ The people scorn death. ~ It is because they seek dearly for life. ~ That is why people treat death with disdain. ~ Only he who does not seek dearly for his life can value life worthily.

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[75c28t] **Liu Qixuan** ~ People are hungry because "the Above" tax too much. ~ People are disobedient because "the Above" do too much. ~ People would rather die because "the Above" live too high. ~ Therefore, one who does nothing to benefit one's own life ~ Is good at keeping and supporting lives.

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[75c29t] **Shi Fu Hwang** ~ On Valuing Life ~ Lao Tze says, ~ The people suffer from hunger because their superior agencies have imposed a heavy tax, thus they are hungry. ~ The people are difficult to govern because their superior agencies are too fond of meddling, thus they are difficult to govern. ~ The people make lightly of dying because of the excessive costs in seeking the means of living, thus they think lightly of dying. ~ Therefore the benevolent should be those who do not interfere with people's living; ~ instead of those who value people's living.

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[75c30t] **Ch'u Ta-Kao** ~ The people starve. ~ Because their officials take heavy taxes from them, therefore they starve. ~ The people are hard to rule. ~

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Because their officials meddle with affairs, therefore they are hard to rule. ~ The people pay no heed to death. ~ Because they endeavour to seek life; therefore they pay no heed to death.

* * *

[75c31t] **Paul J. Lin** ~ The people are starving ~ Because the man on top devours too much tax money. ~ So they are starving. ~ The people are hard to govern ~ Because the man on top is too active in governing. ~ So they are hard to govern. ~ The people think little of death ~ Because the man on top strives for a rich life. ~ So they think little of death. ~ Therefore it is better to do nothing for one's life ~ Than to value it.

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[75c32t] **Michael LaFargue** ~ 'The people are starving'. ~ It is because those high up eat too much tax grain, ~ this is why they are starving. ~ 'The people are hard to govern'. ~ It is because there is Working among those high up, ~ this is why they are hard to govern. ~ 'The people take death lightly'. ~ It is because they pursue a lavish life, ~ this is why they take death lightly. ~ Simply: ~ Those who do not Work at 'living' - ~ these are better men than those who 'love life'.

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[75c33t] **Cheng Lin** ~ The people suffer hunger because the rulers levy so many taxes. ~ That is why they starve. ~ The people become difficult to govern because the rulers demand too much action. ~ That is why they are difficult to govern. ~ The people risk death because the rulers have too many desires. ~ That is why they risk death. ~ He who does not occupy himself with the preservation of his own body is superior to those who regard it as a matter of utmost importance.

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[75c34t] **Yi Wu** ~ The people are starving ~ Because those above tax them too heavily. ~ Therefore, they starve. ~ The people are hard to govern ~ Because those above are too active. ~ Therefore, they are hard to govern. ~ The people make light of death ~ Because those above seek too much for their own lives. ~ Therefore, they make light of death. ~ To do nothing for one's life ~ Is better than to value it.

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[75c35t] **Han Hiong Tan** ~ People are starving because they are forced to pay onerous taxes. ~ That is why they are starving. ~ People are unruly because they are burdened by excessive rules. ~ This is why they become unruly. ~ Whilst living lavishly, the ruler extorts heavy taxes from the people, forcing them to risk their lives simply to eke out a living. ~ That is why the people are not afraid to die. ~ Hence, frugal rulers are infinitely better than those harsh ones who extort heavy taxes to live luxuriously.

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[75c36t] **Hua-Ching Ni** ~ Why are people starving and leading a difficult life? ~ Is it not because their rulers consume too much tax grain? ~ Is that why they are starving and leading a difficult life? ~ Why are people hard to manage? ~ Is it not because those above them create distress with their oppressive interference? ~ Is that why they are hard to manage? ~ Why do people make light of death? ~ Is it not because those above them demand too much for themselves and value only their own personal power and glory? ~ Is that why they take death so lightly? ~ One who is a guardian of people and does nothing for his own life knows how to value all lives well.

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[75c37t] **Chang Chung-yuan** ~ When men are deprived of food, ~ It is because their kings tax them too heavily. ~ Therefore, they are deprived of food. ~ When men are hard to govern, ~ It is because their kings interfere with their lives. ~ Therefore, they are hard to govern. ~ When men give up their lives lightly, ~ It is because their kings are anxious to live extravagantly. ~ Therefore, men give up their lives lightly. ~ Only one who disregards his own life ~ Knows how to value the lives of others.

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[75c38t] **Henry Wei** ~ The Harm of Greed ~ T'an Sun ~ The reason why the people are starving ~ Is that the officials "eat their taxes" too much. ~ That's why the people are starving. ~ The reason why the people are difficult to rule ~ Is that the authorities resort to interference. ~ That's why the people are difficult to rule. ~ The reason why the people make light of death ~ Is that they are too eager for high living. ~ That's why the people make light of death. ~ Those who have nothing to make life pleasurable ~ Are worthier than those who value high living.

* * *

[75c39t] **Ha Poong Kim** ~ The people starve ~ Because the ruler consumes too much tax-grain. ~ Because of this they starve. ~ The people are hard to govern ~ Because the ruler rules through action [yu wei]. ~ Because of this they are hard to govern. ~ The people take their death lightly ~ Because the ruler hoards his life. ~ Because of this they take their death lightly. ~ Truly, one who does nothing with life ~ Is wiser than one who prizes [the value of] life.

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[75c40t] **Tao Huang** ~ The reason people are starving is because the government taxes too much. ~ This is the reason for starvation. ~ The reason people are hard to govern is because their leaders are actively engaged. ~ This is why they are hard to govern. ~ The reason people are not serious about death is because they seek the burdens of life. ~ This is why they are not serious about death. ~ Only those who are not slaves to life are wise to the value of life.

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[75c41t] **Tang Zi-chang** ~ The hunger of people is caused by the ruler who levies too many taxes. ~ Thus they are hungry. ~ The difficulty of ruling people is due to the fact that the ruler interferes. ~ Thus they are difficult to rule. ~ The reason people take life lightly is because they live by overdrawing their lives heavily. ~ Therefore, they take life lightly. ~ Hence, only the one who has not overdone his living knows his life better.

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[75c42t] **Wing-tsit Chan** ~ The people starve because the ruler eats too much tax-grain. ~ Therefore they starve. ~ They are difficult to rule because their ruler does too many things. ~ Therefore they are difficult to rule. ~ The people take death lightly because their ruler strives for life too vigorously. ~ Therefore they take death lightly. ~ It is only those who do not seek after life that excel in making life valuable.

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[75c91t] **И. И. Семененко** ~ Народ голодает, ибо стоящие над ним объедают его податями. ~ Именно поэтому и голодает. ~ Народом трудно управлять, ибо стоящие над ним приверженны деянию. ~ Именно поэтому и трудно управлять. ~ Народ не придает значения смерти, ибо стоящие над ним всего превыше ценят жизнь. ~ Именно поэтому не придает значения смерти. ~ Но ведь не гонясь за жизнью сохраняют ее лучше, чем когда ею дорожат.

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[75c92t] **А. А. Маслов** ~ Народ голоден, ибо налоги верхов на зерно слишком велики, - оттого он и голоден. ~ Народом трудно управлять, ибо верхи творят деяния, - оттого им и трудно управлять. ~ Народ презирает смерть, ибо верхи слишком ценят свою жизнь, - оттого он и презирает смерть. ~ Те, кто не слишком заботится о своей жизни, стоят выше тех, кто переоценивает её.

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[75c93t] **Е. А. Торчинов** ~ Народ голодает, поскольку власти с его снеди берут так много налогов! ~ Поэтому он голодает. ~ Народом так трудно управлять потому, что власть предержащие активны и деятельны. ~ Поэтому им трудно управлять. ~ Народ потому так легкомысленно относится к смерти, что он привязан к жизни, жаждая ее утех. ~ Поэтому он легкомысленно относится к смерти. ~ И только тот, кто действует не ради лишь жизненных благ, мудрее тех, кто ценит жизнь одну.

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[75c94t] **А. Е. Лукьянов** ~ Народ голодает, потому что налоги на содержание верхов велики. ~ Вот почему [он] голодает. ~ Народом трудно управлять, если верхи деятельны. ~ Вот почему трудно управлять. ~ Народ презирает смерть, потому что требования стоящих над ним верхов к жизни чрезмерны. ~ Вот почему презирает смерть. ~ Только тот, кто не считается с жизнью, мудр в оценке жизни.

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[75c95t] **Ян Хин-шун** ~ Народ голодает оттого, что власти берут слишком много налогов. ~ Вот почему [народ] голодает. ~ Трудно управлять народом оттого, что власти слишком деятельны. ~ Вот почему трудно управлять. ~ Народ презирает смерть оттого, что у него слишком сильно стремление к жизни. ~ Вот почему презирают смерть. ~ Тот, кто пренебрегает своей жизнью, тем самым ценит свою жизнь.

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[75c96t] **Д. П. Конисси** ~ Оттого народ голодает, что слишком велики и тяжелы государственные налоги. ~ Это именно - причина бедствия народа. ~ Народ сделается непослушным, если правительство будет хлопотать о нем чрезмерно много. ~ Это именно - причина непослушания народа. ~ Когда народ слишком сильно ищет жизни, то он будет смотреть на смерть как на самое легкое дело. ~ Это и есть причина пренебрежительного отношения народа к смерти. ~ Вот почему не ищущий жизни мудрее ищущего ее.

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[75c97t] **В. В. Малявин** ~ Люди голодают оттого, что верхи забирают себе зерно. ~ Вот отчего голодают люди. ~ Людьми трудно управлять оттого, что верхи деятельны. ~ Вот отчего ими трудно управлять. ~ Люди ни во что не ставят смерть оттого, что верхи слишком любят жизнь. ~ Вот отчего люди ни во что не ставят смерть. ~ Поистине, те, кто живет без мысли о жизни, лучше тех, кто ценит жизнь.

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[75c98t] **Б. Б. Виногродский** ~ Голод в народе - это из-за того, что их высшие берут много налогов на зерно. ~ Это дает: ~ Голод. ~ Народом трудно управлять - это из-за того, что их высшие осуществляют наличие. ~ Это дает: ~ Трудно управлять. ~ Народ легко относится к смерти - это из-за того, что их высшие стремятся в толщу жизни. ~ Это дает: ~ Легко относится к смерти. ~ Ведь только в отсутствии осуществления за счет жизни заключается мудрая способность ценить жизнь.

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PSEUDO-CHAPTER **Seventy-Six**

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[76c01t] **Robert G. Henricks** ~ When people are born, they're supple and soft; ~ When they die, they end up stretched out firm and rigid; ~ When the ten thousand things and grasses and trees are alive, they're supple and pliant; ~ When they're dead, they're withered and dried out. ~ Therefore we say that the firm and rigid are companions of death, ~ While the supple, the soft, the weak, and the delicate are companions of life. ~ If a soldier is rigid, he won't win; ~ If a tree is rigid, it will come to its end. ~ Rigidity and power occupy the inferior position; ~ Suppleness, softness, weakness, and delicateness occupy the superior position.

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[76c02t] **John C. H. Wu** ~ WHEN a man is living, he is soft and supple. ~ When he is dead, he becomes hard and rigid. ~ When a plant is living, it is soft and tender. ~ When it is dead, it becomes withered and dry. ~ Hence, the hard and rigid belongs to the company of the dead: ~ The soft and supple belongs to the company of the living. ~ Therefore, a mighty army tends to fall by its own weight, ~ Just as dry wood is ready for the axe. ~ The mighty and great will be laid low; ~ The humble and weak will be exalted.

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[76c03t] **D. C. Lau** ~ A man is supple and weak when living, but hard and stiff when dead. ~ Grass and trees are pliant and fragile when living, but dried and shrivelled when dead. ~ Thus the hard and the strong are the comrades of death; ~ The supple and the weak are the comrades of life. ~ Therefore a weapon that is strong will not vanquish; ~ A tree that is strong will suffer the axe. ~ The strong and big takes the lower position, ~ The supple and weak takes the higher position.

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[76c04t] **R. L. Wing** ~ A man living is yielding and receptive. ~ Dying, he is rigid and inflexible. ~ All Things, the grass and trees: ~ Living, they are yielding and fragile; ~ Dying, they are dry and withered. ~ Thus those who are firm and inflexible ~ Are in harmony with dying. ~ Those who are yielding and receptive ~ Are in harmony with living. ~ Therefore an inflexible strategy will not triumph; ~ An inflexible tree will be attacked. ~ The position of the highly inflexible will descend; ~ The position of the yielding and receptive will ascend.

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[76c05t] **Ren Jiyu** ~ Man has a soft and weak body when he is alive, ~ Whereas his body becomes rigid after his death. ~ All things, grasses and trees have tender twigs and branches when they are alive, ~ Whereas they become dry and withered when they are dead. ~ Therefore the hard and strong belong to death, ~ Whereas the soft and weak belong to life. ~ Thus the armed forces will be shattered when they become strong, ~ And trees will be broken when they grow strong. ~ The hard and strong are in the inferior position, ~ And the soft and weak are in the superior position.

* * *

[76c06t] **Gia-fu Feng** ~ A man is born gentle and weak. ~ At his death he is hard

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and stiff. ~ Green plants are tender and filled with sap. ~ At their death they are withered and dry. ~ Therefore the stiff and unbending is the disciple of death. ~ The gentle and yielding is the disciple of life. ~ Thus an army without flexibility never wins a battle. ~ A tree that is unbending is easily broken. ~ The hard and strong will fall. ~ The soft and weak will overcome.

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[76c07t] **Lok Sang Ho** ~ People at birth are weak and supple. ~ People at death are strong and hard. ~ All living things including the trees and other plants are supple and weak. ~ When they die, however, they all turn dry and hard. ~ Being hard and strong is the way of the dead. ~ Being soft and weak is the way of the alive. ~ Armed forces that show their strength will not win. ~ Trees that hold strong against the wind are likely to be blown down. ~ To be strong is a disadvantage. ~ To be weak is an advantage.

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[76c08t] **Xiaolin Yang** ~ When people are alive, they are soft; when dead, they are hard. ~ When every living thing is alive, it is soft; when dead, it is hard. ~ So, the strong and hard have no vitality; the soft and weak have vitality. ~ Therefore, when an army is too strong and rigid, it will be extinguished; ~ when a tree is too stiff, it will break. ~ The strong and hard are inferior; the weak and soft are superior.

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[76c09t] **Walter Gorn Old**, THE DANGER OF STRENGTH ~ Man at his birth is supple and tender, but in death he is rigid and strong. ~ It is the same with everything. ~ Trees and plants in their early growth are pliant and soft, but at the end they are withered and tough. ~ Thus rigidity and strength are concomitants of death, but softness and gentleness are companions of life. ~ Therefore the warrior who relies on his strength cannot conquer death, while the powerful tree becomes a mere timber support. ~ For the place of the strong and the firm is below, while that of the gentle and yielding is above.

* * *

[76c10t] **James Legge** ~ Man at his birth is supple and weak; ~ at his death, firm and strong. ~ (So it is with) all things. ~ Trees and plants, in their early growth, are soft and brittle; ~ at their death, dry and withered. ~ Thus it is that firmness and strength are the concomitants of death; ~ softness and weakness, the concomitants of life. ~ Hence he who (relies on) the strength of his forces does not conquer; ~ and a tree which is strong will fill the out-stretched arms, (and thereby invites the feller.) ~ Therefore the place of what is firm and strong is below, and that of what is soft and weak is above.

* * *

[76c11t] **David Hinton** ~ People are soft and weak in life, ~ hard and strong in death. ~ The ten thousand plants and trees are soft and frail in life, ~ withered and brittle in death. ~ Things hard and strong follow death's ways and things soft and weak follow life's: ~ so it is that strong armies never overcome and strong trees always suffer the axe. ~ Things great and strong dwell below. ~ Things soft and weak dwell above.

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[76c12t] **Chichung Huang** ~ When born, man is soft and weak; ~ When dead, he is stiff, tough, hard and strong. ~ When born, the ten thousand things, ~ Grasses and trees are soft and tender; ~ When dead, they are withered and dry. ~ Therefore, it is said: ~ "The hard and strong belong to the category of death; ~ The soft and weak belong to the category of life." ~ Hence, if an army is strong, it perishes; ~ If a tree is strong, it breaks. ~ Therefore, the strong and big rank low; ~ The soft and weak rank high.

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[76c13t] **Ellen M. Chen** ~ At birth a person is soft (jou) and yielding (jo), ~ At death hard (chien) and unyielding (ch'iang). ~ All beings, grass and trees, when alive, are soft and bending, ~ When dead they are dry and brittle. ~ Therefore the hard and unyielding are companions of death, ~ The soft and yielding are companions of life. ~ Hence an unyielding army (ping) is destroyed (mieh). ~ An unyielding tree breaks (che). ~ The unyielding and great takes its place below, ~ The soft and yielding takes its place above.

* * *

[76c14t] **Lee Sun Chen Org** ~ When people are alive [their bodies] are soft (pliable) and flexible (supple), but when they are dead [their bodies] are stiff (rigid) and inflexible; ~ When plants are alive they are soft and flexible, but when they are dead they are withered and rigid; ~ Therefore: When [creatures are] soft and flexible, they are on the course of continuing to live; ~ When [creatures are turning] stiff and inflexible, they are on the course of dying. ~ The fact is: ~ When an army is strong [it worries its potential rivals], it is thus exposed to the risk of being annihilated; ~ When a tree is at the peak of its growth, its expansive spread [i.e. abundant branches and leaves] would catch strong wind quickly; ~ Consequently, it is in the higher danger of being blown down. ~ Accordingly, the strong (stiff) and inflexible ones [e.g. roots] would grow downward; ~ Whereas the soft (weak) and flexible ones [e.g. leaves] would grow and develop upward.

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[76c15t] **Tien Cong Tran** ~ When a man is living, he is soft and supple. ~ When he is dead, he becomes hard and rigid. ~ When a plant is living, it is soft and tender. ~ When it is dead, it becomes withered and dry. ~ Hence, the hard and rigid belongs to the company of the dead; the soft and supple belongs to the company of the living. ~ Therefore, a mighty army will not win, just as hard tree is ready for the axe. ~ The mighty and great are below; the soft and weak are above.

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[76c16t] **Thomas Z. Zhang** ~ When alive, people are pliable and soft; at death, people become rigid and hard. ~ When alive, grasses and trees are flexible and tender; at death, they become withered and rotten. ~ Therefore, rigidity leads to death, flexibility results in survival. ~ It is because of this, the inflexible army would be defeated, like stiff trees would be broken by wind. ~ The big and rigid would be overtaken by the nimble and flexible.

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[76c17t] **Arthur Waley** ~ When he is born, man is soft and weak; in death he becomes stiff and hard. ~ The ten thousand creatures and all plants and trees while they are alive are supple and soft, but when they are dead they become brittle and dry. ~ Truly, what is stiff and hard is a 'companion of death'; what is soft and weak is a 'companion of life'. ~ Therefore 'the weapon that is too hard will be broken, the tree that has the hardest wood will be cut down'. ~ Truly, the hard and mighty are cast down; the soft and weak set on high.

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[76c18t] **Richard John Lynn** ~ While alive, humans are soft and pliable, but, when dead, they are hard and stiff. ~ While alive, plants, trees, and all the other myriad things are also soft and fragile, but, when dead, they are dried up and withered. ~ Thus it is that the hard and stiff are adherents of death, and the soft and pliable are adherents of life. ~ This is why, if military power is stiff, it will not be victorious. ~ If a tree is stiff, it will be attacked. ~ The stiff [strong] and great occupy a position below. ~ The soft and pliant occupy a position above.

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[76c19t] **Lin Yutang** ~ HARD AND SOFT ~ When man is born, he is tender and weak; ~ At death, he is hard and stiff. ~ When the things and plants are alive, they are soft and supple; ~ When they are dead, they are brittle and dry. ~ Therefore hardness and stiffness are the companions of death, ~ And softness and gentleness are the companions of life. ~ Therefore when an army is headstrong, it will lose in battle. ~ When a tree is hard, it will be cut down. ~ The big and strong belong underneath. ~ The gentle and weak belong at the top.

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[76c20t] **Victor H. Mair** ~ Human beings are soft and supple when alive, stiff and straight when dead. ~ The myriad creatures, the grasses and trees are soft and fragile when alive, dry and withered when dead. ~ Therefore, it is said: ~ The rigid person is a disciple of death; ~ The soft, supple, and delicate are lovers of life. ~ An army that is inflexible will not conquer; ~ A tree that is inflexible will snap. ~ The unyielding and mighty shall be brought low; ~ The soft, supple, and delicate will be set above.

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[76c21t] **Tolbert McCarroll** ~ At birth you are supple and soft. ~ At death you are stiff and hard. ~ Grass and trees are pliant and tender when living, ~ but they are dry and brittle when dead. ~ Therefore, ~ the stiff and hard are attendants of death, ~ the supple and soft are attendants of life. ~ Thus, ~ the hard weapon will be broken. ~ The mighty tree will invite the axe. ~ Therefore, ~ the hard and mighty belong below; ~ the yielding and gentle belong above.

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[76c22t] **David H. Li** ~ At birth, one is soft and tender; ~ at death, hard and stiff. ~ At the beginning, flora are tender and crisp; ~ at the end, brittle and dry. ~ Thus, hardness and stiffness symbolize death; softness and tenderness, life. ~ Thus, an army, hard and stiff, is annihilated; a tree, hard and stiff, is cut. ~ Hard and stiff are inferior; soft and tender, superior.

* * *

[76c23t] **Yasuhiko Genku Kimura** ~ Human beings are soft and supple at birth, ~ But stiff and hard at death. ~ All things in Nature are soft and pliant when alive, ~ But dry and withered when dead. ~ Thus, the stiff and hard is the companion of death, ~ And the soft and supple is the companion of life. ~ Therefore, an army that is unyielding will soon perish, ~ And a tree that is unbending will soon break. ~ The hard and unyielding is an inferior quality; ~ The soft and yielding is a superior quality.

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[76c24t] **Chou-Wing Chohan** ~ The living person is soft and pliant, and is hard and rigid in death. ~ All creatures and plants, ~ Are soft and vulnerable in life, ~ And dry and brittle in death. ~ Therefore it is said: ~ The hard and the rigid are part of death, ~ The soft and gentle are part of life. ~ This is the reason why soldiers who are too rigid ~ Do not triumph. ~ When the tree is too rigid, it will break. ~ The stance of the strong and the great is stooped, ~ The stance of the weak and the small is erect.

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[76c25t] **Man-Ho Kwok** ~ When a body is alive, it is soft and supple ~ - it is cold and rigid when it dies. ~ When plants are alive, they are tender and trailing ~ - and burnt and brittle when they're dead. ~ What's iron hard is what is dead, then ~ And what is fluid and sensuous and rippling is alive ... ~ And that is why a huge army ~ With all its strength and complacency will be defeated: ~ Like a great tree axed down. ~ Everything hard and strong will come down, ~ And everything soft shall rise, shall overcome.

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[76c26t] **Gu Zhengkun** ~ While alive, a man's body is supple; ~ When dead, it becomes hard. ~ While alive, grass and trees are supple; ~ When dead, they become dry and stiff. ~ Thus the hard and strong is of the dying sort; ~ The supple and weak is of the living sort. ~ That is why the army, having grown strong, will be wiped out, ~ And the tree, when grown up, will be cut down. ~ Thus the strong and big is inferior ~ To the weak and supple.

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[76c27t] **Chao-Hsiu Chen** ~ A man is soft and weak when living. ~ But hard and rigid when dead. ~ The myriad creatures and grass and plants, when living, are soft and fragile. ~ When dead, they are dried and withered. ~ That is why the hard and the rigid are the disciples of death, the soft and the weak the disciples of the living. ~ Therefore an army which is inflexible cannot win. ~ A plant which is hard will break. ~ The strong and hard will fall. ~ The soft and weak will overcome.

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[76c28t] **Liu Qixuan** ~ Life is soft and weak, death is hard and strong. ~ Plants are soft or fragile while living ~ And wither and harden while dying. ~ Therefore death grows in strength and hardness, ~ And life grows in softness and weakness. ~ A strong army perishes and a strong tree breaks. ~ What is hard and strong should not be valued, ~ And "the Above" should keep soft and weak.

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[76c29t] **Shi Fu Hwang** ~ Strong and Weak ~ Lao Tze says, ~ A man at his living is tender and weak and at his death adamant and strong. ~ Living creatures and plants at their living are soft and supple and at their death dry and withered. ~ Thus those who are adamant and strong are the concomitant of death; ~ and soft and weak, the concomitant of life. ~ Hence he who relies on the strength of his forces can not win, ~ and a tree which grows to be strong will invite the feller. ~ Hence the rule: ~ The big and the strong stay underneath and the soft and the weak exist above.

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[76c30t] **Ch'u Ta-Kao** ~ Man when living is soft and tender; when dead he is hard and tough. ~ All animals and plants when living are tender and fragile; when dead they become withered and dry. ~ Therefore it is said: the hard and tough are parts of death; the soft and tender are parts of life. ~ This is the reason why the soldiers when they are too tough cannot carry the day; the tree when it is too tough will break. ~ The position of the strong and great is low, and the position of the weak and tender is high.

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[76c31t] **Paul J. Lin** ~ In life, man is supple and tender. ~ In death, he becomes

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rigid and stark. ~ Myriad things such as grass and trees are supple and frail in life, ~ And shrivelled and dry in death. ~ Therefore, the rigid and stark are disciples of death, ~ While the supple and weak are disciples of life. ~ Therefore the army that uses strength cannot win. ~ The tree that stands firm will break. ~ The strong and large are subordinate; ~ The soft and weak are superior.

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[76c32т] **Michael LaFargue ~** People begin life Soft and Weak, ~ when they are dead they are hard and firm. ~ Among the thousands of things: ~ Grass and trees begin life Soft and tender, ~ when they are dead they are withered and brittle. ~ Yes, strength and hardness accompany death; ~ Softness and Weakness accompany life. ~ And so: ~ With a battle axe too hardened, you cannot win; ~ when a tree becomes hard, then comes the axe. ~ The strong and the great stand lowest, ~ the Soft and Weak stand highest.

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[76c33т] **Cheng Lin ~** When a man is alive, his body is supple and pliant. ~ When he is dead, it is hard and stiff. ~ When a plant is alive, it is supple and pliant. ~ When it is dead, it is dry and brittle. ~ Therefore, ~ to be hard and stiff is the way of death; ~ to be supple and pliant is the way of life. ~ A stiff weapon may break, just as a stiff tree may crack. ~ That which is hard and stiff occupies a disadvantageous position. ~ That which is supple and pliant occupies an advantageous position.

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[76c34т] **Yi Wu ~** One who is living is soft and weak. ~ One who is dead is hard and rigid. ~ All living things, like grass and trees, are soft and frail. ~ With death, they become withered and dry. ~ Therefore, hardness and rigidity are associated with death. ~ Softness and weakness are associated with life. ~ Therefore, powerful weapons will not win; ~ Massive trees will be cut down; ~ The strong and great will be laid low; ~ The soft and weak will be exalted.

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[76c35т] **Han Hiong Tan ~** When a person is alive and kicking, his body is soft and pliable. ~ When he is dead, his body is rigid and stiff. ~ Living plants are soft and supple. ~ Dead plants become dried and stiff. ~ Therefore, hard and stiff epitomises the dead. ~ Soft and supple typifies the living. ~ Hence, when an army flaunts its might, it will be defeated. ~ As the tree grows big and tall, it will be felled. ~ The strong and powerful should occupy the lower position. ~ While the meek and weak should be sitting atop.

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[76c36т] **Hua-Ching Ni ~** When a person is alive, he is soft and supple. ~ When a person dies, he becomes hard and rigid. ~ When a plant is alive, it is pliant and tender. ~ When a plant is dead, it becomes dry and brittle. ~ Hence, the hard and rigid are companions of the dead. ~ The soft and supple are companions of the living. ~ Therefore, a mighty army is ready to be vanquished. ~ A tree that is dry is ready for the ax. ~ The mighty and the great will be laid low. ~ The soft and the gentle will outlive them all!

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[76c37т] **Chang Chung-yuan ~** When a man is alive, ~ His body is soft and frail. ~ After his death, ~ It is hard and solid. ~ When grass and trees are growing, ~ They are delicate and fragile. ~ After their deaths, ~ They are wizened and decayed. ~ Therefore, what is hard is close to death. ~ What is soft is close to life. ~ Thus, when troops are inflexible, they lose the war. ~ When a wood board is dried hard, it cracks. ~ What is strongest and most solid remains low. ~ What is softest and meekest remains high.

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[76c38т] **Henry Wei ~** Abstain from Hardness ~ Chieh Ch'iang ~ Man is soft and weak at birth; ~ At death he is hard and rigid. ~ The ten thousand things, herbs and trees, ~ Are soft and delicate when growing up; ~ In dying, they wither and look haggard. ~ Thus hardness and rigidity are companions of death; ~ Softness and weakness are companions of life. ~ Therefore armies, having become rigid, will not win; ~ Trees, having become rigid, will break asunder. ~ The big and rigid will be laid low; ~ The soft and weak will be lifted up.

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[76c39т] **Ha Poong Kim ~** People are soft and weak when born, ~ But bard and strong when dead. ~ Plants are soft and supple when born, ~ But dry and shriveled when dead. ~ Therefore the hard and strong are companions of death, ~ The soft and weak are companions of life. ~ Therefore a strong weapon loses, ~ A strong tree breaks. ~ The strong and big belong below, ~ The soft and weak belong above.

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[76c40т] **Tao Huang ~** When people are born, they are soft and gentle. ~ When they die, they are stiff and callous. ~ When myriad things, grasses and trees, are born, they are soft and tender. ~ When they die, they are withered. ~ So stiffness and callousness are the company of death. ~ Softness and suppleness are the company of life. ~ The powerful army will not win. ~ A stiff tree will break. ~ So stiffness and power stay below. ~ Softness and suppleness stay above.

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[76c41т] **Tang Zi-chang ~** A living person is gentle and tender, while a dying person is rigid and hard. ~ A living plant is gentle and tender, while a dying plant is dry and withered. ~ Thus, one who is rigid and hard is on the way to die. ~ One who is gentle and tender is on the way to live. ~ Thus, a strong army will soon be annihilated. ~ A hard stick of wood will soon be broken. ~ A piece of hard leather will soon be split. ~ Teeth are stronger than lips, yet the teeth decay first. ~ Therefore, hardness and strength are inferior, gentleness and tenderness are superior.

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[76c42т] **Wing-tsit Chan ~** When man is born, he is tender and weak. ~ At death, he is stiff and hard. ~ All things, the grass as well as trees, are tender and supple while alive. ~ When dead, they are withered and dried. ~ Therefore the stiff and the hard are companions of death. ~ The tender and the weak are companions of life. ~ Therefore if the army is strong, it will not win. ~ If a tree is stiff, it will break. ~ The strong and the great are inferior, while the tender and the weak are superior.

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[76c91т] **И. И. Семененко ~** Человек, когда родится, слаб и нежен; ~ умирая же он делается тверд и крепок. ~ Вся тьма существ, деревья, травы при своем рождении нежны и слабы, когда же гибнут - засыхают. ~ Твердое и сильное выступают спутниками смерти, нежное и слабое - спутниками жизни. ~ Поэтому, когда могуче войско, оно победы не одерживает, ~ когда крепким вырастает дерево, его срубают на оружие. ~ Великое и сильное низки, а слабое и нежное высоки.

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[76c92т] **А. А. Маслов ~** При рождении человек податлив и слаб. ~ Умирая - твёрд и крепок. ~ Трава и деревья гибки и податливы при жизни, а умирая, становятся сухи и ломки. ~ Поэтому твёрдое и сильное идут стезёй смерти, а податливое и слабое идут стезёй жизни. ~ Оттого сильное войско обречено на погибель, а крепкое дерево будет срублено. ~ Потому крепкое и сильное стоят ниже, а податливое и слабое - выше.

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[76c93т] **Е. А. Торчинов ~** Когда человек рождается, он мягок и слаб. ~ Когда человек умирает, он тверд и силен. ~ Так и среди всех существ: пока растения живут, они мягки и слабы. ~ Когда они гибнут, они сухи и тверды. ~ Поэтому удел твердого и сильного - смерть, ~ А мягкого и слабого - жизнь. ~ Поэтому мощное оружие не может победить, ~ Поэтому крепкое дерево должно упасть. ~ Люди, склонные к насилию, не умирают своей смертью. ~ Поэтому сильное и великое будет унижено, а мягкое и слабое будет возвышено.

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[76c94т] **А. Е. Лукьянов ~** Человек при рождении мягок и слаб, при наступлении смерти он крепок и силен. ~ Среди вещей трава и деревья при рождении мягкие и хрупкие, ~ при наступлении смерти пожухлые и сухие. ~ Поэтому крепкость и сила - спутники смерти, ~ мягкость и слабость - спутники жизни. ~ Вот почему, если войско сильное, оно не победит, ~ если дерево могучее, его срубят. ~ Сильное и большое уходит вниз, ~ мягкое и слабое пробивается наверх.

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[76c95т] **Ян Хин-шун ~** Человек при своем рождении нежен и слаб, а при наступлении смерти тверд и крепок. ~ Все существа и растения при своем рождении нежные и слабые, а при гибели сухие и гнилые. ~ Твердое и крепкое - это то, что погибает, а нежное и слабое - это то, что начинает жить. ~ Поэтому могущественное войско не побеждает и крепкое дерево гибнет. ~ Сильное и могущественное не имеют того преимущества, какое имеют нежное и слабое.

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[76c96т] **Д. П. Конисси ~** Новорожденный младенец нежен и слаб. ~ Труп мертвеца крепок и не гибок. ~ Только что распустившееся растение нежно и слабо. ~ Засохшее растение твердо и не гибко. ~ Отсюда ясно, что нежное и слабое живет. ~ Сильное войско не победоносно. ~ Нельзя поломать связку прутьев. ~ Сильное находится внизу, а слабое - наверху.

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[76c97т] **В. В. Малявин ~** Человек, рождаясь, мягок и нежен. ~ Умирая, он тверд и напряжен. ~ Когда все вещи, трава и деревья, живут, они мягки и гибки. ~ А умирают они сухими и жесткими. ~ Посему жесткость и напряженность - спутники смерти, ~ Мягкость и нежность - спутники жизни. ~ Вот почему, коли войско сильно, оно не победит. ~ А если дерево крепко, оно сломается. ~ Крепкое и большое будет внизу. ~ Мягкое и слабое будет вверху.

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[76c98т] **Б. Б. Виногродский ~** Человек в жизни - мягкость и слабость. ~ В его смерти - твердость и сила. ~ Из мириад сущностей травы и деревья в жизни - это мягкость и хрупкость. ~ В их смерти - сухость, крепость. ~ Причинность: ~ Твердость и сила - это попутчики смерти. ~ Мягкость и слабость - это попутчики жизни. ~ Это дает: ~ Сила оружия ведет к уничтожению. ~ Сила дерева ведет к перелому. ~ В сильном и большом находится ориентация вниз. ~ В мягком и слабом находится ориентация вверх.

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PSEUDO-CHAPTER **Seventy-Seven**

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[77c01т] **Robert G. Henricks ~** The Way of Heaven is like the flexing of a bow. ~ The high it presses down; the low it raises up. ~ From those with a surplus it takes away; to those without enough it adds on. ~ Therefore the Way of Heaven - ~ Is to reduce the excessive and increase the insufficient; ~ The Way of Man - ~ Is to reduce the insufficient and offer more to the excessive. ~ Now, who is able to have a surplus and use it to offer to Heaven? ~ Clearly, it's only the one who possesses the Way. ~ Therefore the Sage - ~ Takes actions but does not possess them; ~ Accomplishes his tasks but does not dwell on them. ~ Like this, is his desire not to make a display of his worthiness.

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[77c02т] **John C. H. Wu ~** PERHAPS the Way of Heaven may be likened to the stretching of a composite bow! ~ The upper part is depressed, while the lower is raised. ~ If the bow-string is too long, it is cut short: ~ if too short, it is added to. ~ The Way of Heaven diminishes the more-than-enough to supply the less-than-enough. ~ The way of man is different: ~ it takes from the less-than-enough to swell the more-than-enough. ~ Who except a man of the Tao can put his superabundant riches to the service of the world? ~ Therefore, the Sage does his work without setting any store by it, accomplishes his task without dwelling upon it. ~ He does not want his merits to be seen.

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[77c03т] **D. C. Lau ~** Is not the way of heaven like the stretching of a bow? ~ The high it presses down, ~ The low it lifts up; ~ The excessive it takes from, ~ The deficient it gives to. ~ It is the way of heaven to take from what has in excess in order to make good what is deficient. ~ The way of man is otherwise. It takes from those who are in want in order to offer this to those who already have more than enough. ~ Who is there that can take what he himself has in excess and offer this to the empire? ~ Only he who has the way. ~ Therefore the sage benefits them yet exacts no gratitude, ~ Accomplishes his task yet lays claim to no merit. ~ Is this not because he does not wish to be considered a better man than others?

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[77c04т] **R. L. Wing ~** The Tao in Nature ~ Is like a bow that is stretched. ~ The top is pulled down, ~ The bottom is raised up. ~ What is excessive is reduced, ~ What is insufficient is supplemented. ~ The Tao in Nature ~ Reduces the excessive ~ And supplements the insufficient. ~ The Tao in Man is not so; ~ He reduces the insufficient, ~ Because he serves the excessive. ~ Who then can use excess to serve the world? ~ Those who possess the Tao. ~ Therefore Evolved Individuals Act without expectation, ~ Succeed without taking credit, ~ And have no desire to display their excellence.

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[77c05т] **Ren Jiyu ~** Does not the Way (Tao) of Heaven resemble drawing a bow (and aiming an arrow at the target)? ~ When it is high, it will be brought down; ~ When it is low, it will be raised up; ~ When it is overfull, it will be diminished; ~ And when it is not full, it will be supplemented. ~ It is the Way of Heaven to

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diminish the excessive, so as to supplement the deficient. ~ This is not so with the Way of man - It takes away from those who have not enough so as to supply those who have superabundance. ~ Who can supply all the people under Heaven by diminishing the excessive? ~ Only the man who has "Tao." ~ Therefore the sage promotes all things, but does not think the effort as his own, ~ Achieves merit, but does not claim credit for himself, ~ And does not wish to parade his wisdom and ability.

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[77c06t] **Gia-fu Feng** ~ The Tao of heaven is like the bending of a bow. ~ The high is lowered, and the low is raised. ~ If the string is too long, it is shortened; ~ If there is not enough, it is made longer. ~ The Tao of heaven is to take from those who have too much and give to those who do not have enough. ~ Man's way is different. ~ He takes from those who do not have enough to give to those who already have too much. ~ What man has more than enough and gives it to the world? ~ Only the man of Tao. ~ Therefore the sage works without recognition. ~ He achieves what has to be done without dwelling on it. ~ He does not try to show his knowledge.

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[77c07t] **Lok Sang Ho** ~ The Dao of Heaven is like pulling a bow. ~ The top end comes down and the bottom end goes up. ~ It takes away from those with surplus to spare ~ and gives to those who are short. ~ The way of Heaven takes away from those with surplus to spare ~ and gives to those who are short. ~ The way of men is just the opposite. ~ It takes away from those who are short ~ and offers to those who have more than enough. ~ The Sage does his work but is not arrogant. ~ He accomplishes but will not dwell on his accomplishments. ~ He does not want to show off his accomplishments.

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[77c08t] **Xiaolin Yang** ~ Isn't the law of heavens like using a bow and arrow? ~ When it is aimed too high, it is lowered; when it is aimed too low, it is raised; ~ When it is aimed too far, it is loosened; when it is aimed too close, it is tightened. ~ The law of the heavens is to reduce the wealthy and give to the needy. ~ But the law of present-day people is just the opposite: they take from the needy to give to the wealthy. ~ Who can contribute the surplus to the needy? ~ Only the people who follow the DAO. ~ So the great men do not do things for themselves and do not claim credit when things are accomplished. ~ They just do not want to show their goodness.

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[77c09t] **Walter Gorn Old**, THE TAO OF HEAVEN ~ Like the bending of an archer's bow is the Tao of Heaven! ~ It brings down that which is high, and raises up that which is depressed. ~ It takes away where there is excess, and gives where there is deficiency. ~ The Tao of Heaven makes all things equal. ~ This Tao is not of man. ~ Man takes from the needy to add to his own excess. ~ Who is he that, having a superabundance, can bring it to the service of the world? ~ Only he who has the Tao. ~ This is why the wise man acts without expectation of reward, and completes his task without claiming merit. ~ For thus he hides his wealth.

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[77c10t] **James Legge** ~ May not the Way (or Tao) of Heaven be compared to the (method of) bending a bow? ~ The (part of the bow) which was high is brought low, and what was low is raised up. ~ (So Heaven) diminishes where there is superabundance, and supplements where there is deficiency. ~ It is the Way of Heaven to diminish superabundance, and to supplement deficiency. ~ It is not so with the way of man. ~ He takes away from those who have not enough to add to his own superabundance. ~ Who can take his own superabundance and therewith serve all under heaven? ~ Only he who is in possession of the Tao! ~ Therefore the (ruling) sage acts without claiming the results as his; ~ he achieves his merit and does not rest (arrogantly) in it: ~ - he does not wish to display his superiority.

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[77c11t] **David Hinton** ~ The Way of heaven is like a drawn bow pulling down the high and raising up the low: ~ it takes away where there's abundance and restores where there's want. ~ The Way of heaven takes away where there's abundance ~ and restores where there's want, ~ but the Way of humankind isn't like that: ~ it takes away where there's want ~ and gives where there's abundance. ~ Only a master of the Way can give abundance to all beneath heaven. ~ Such a sage acts without presumption and never dwells on success: ~ great worth has no need to be seen.

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[77c12t] **Chichung Huang** ~ Heaven's Tao ~ Is like the fixing of a bowstring: ~ Too high, lower it; ~ Too low, lift it. ~ More than enough, reduce it; ~ Not enough, replenish it. ~ Therefore, heaven's Tao ~ Takes from those who have more than enough ~ To replenish those who do not have enough; ~ Man's way ~ Takes from those who do not have enough ~ To offer to those who have more than enough. ~ Who can, having more than enough, ~ Offer some to heaven? ~ Perhaps only those who possess the Tao. ~ Hence, the sage man ~ Helped without possessing, ~ Scored merits without claiming. ~ That is how ~ He did not wish to parade his worth.

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[77c13t] **Ellen M. Chen** ~ The way of heaven, ~ Is it not like stretching a bow? ~ What is high up is pressed down, ~ What is low down is lifted up; ~ What has surplus (yu yŭ) is reduced, ~ What is deficient (pu tsu) is supplemented. ~ The way of heaven, ~ It reduces those who have surpluses, ~ To supplement those who are deficient. ~ The human way is just not so. ~ It reduces those who are deficient, ~ To offer those who have surpluses. ~ Who can offer his surpluses to the world? ~ Only a person of Tao. ~ Therefore the sage works (wei) without holding on to, ~ Accomplishes without claiming credit. ~ Is it not because he does not want to show off his merits?

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[77c14t] **Lee Sun Chen Org** ~ Doesn't the heavenly (highest) Tao work like the way we adjust bow and arrow in archery for coordination? ~ When the arrow aimed too high, [the archer] lowered it; ~ When the arrow aimed too low, [the archer] raised it; ~ When the loop was too big, [the archer] tensed the bow; ~ When the loop was too small, [the archer] loosened the bow. ~ The heavenly Tao draws away from the affluent people to assist the people in need; ~ Whereas human's way (natural impulse), on the contrary, is to deprive the people in need to serve the affluent. ~ Who [on Earth] would give away extra possessions [that exceeds the needs of his diminutive physical self] for the cause of relieving [the needy] of the world? ~ Only people who quest for Tao would respond to this [noble] calling. ~ That is why I have said: ~ "A Sage helps [creatures] to survive without being possessive; ~ He accomplishes [good] deeds without claiming credits." ~ The reason is that a Sage does not seek the celebrity status as a sage [or saint] [he seeks but the substantial deeds of being a sage or saint].

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[77c15t] **Tien Cong Tran** ~ Is the Way of Heaven similar to a stretched bow? ~ The upper part is pressed down, while the lower is raised. ~ The overfull part is reduced, the deficient part is supplemented. ~ The Way of Heaven is to reduce what is overfull and to supplement what is deficient. ~ The way of man is different: it reduces what is deficient and supplements what is overfull. ~ Who, except the man of the Way, can put his excessive riches to the service of the world? ~ Therefore, the sage does his work without saying it is done by him, accomplishes his task without dwelling upon it. ~ He does not want his merits to be seen.

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[77c16t] **Thomas Z. Zhang** ~ Tao of Nature is like tensing the string of a bow. ~ The high parts of the string comes down, the low parts lift up. ~ If it is too long, then we cut out excessive part. ~ If it is too short, then we add some. ~ It is Tao of Nature that excessive part is reduced and insufficient part is supplemented. ~ But Tao of People is opposite. ~ The poor become poorer. ~ The rich become richer. ~ Only those who have Te can donate their surplus to the world. ~ This is why sages work but do not force their way, and succeed but do not glorify their merits. ~ It is their modesty that is wise.

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[77c17t] **Arthur Waley** ~ Heaven's way is like the bending of a bow. ~ When a bow is bent the top comes down and the bottom-end comes up. ~ So too does Heaven take away from those who have too much, and give to those that have not enough. ~ But if it is Heaven's way to take from those who have too much and give to those who have not enough, this is far from being man's way. ~ He takes away from those that have not enough in order to make offering to those who already have too much. ~ One there is and one only, so rich that he can afford to make offerings to all under heaven. ~ Who is this? ~ It is the possessor of Tao. ~ If, then, the Sage 'though he controls does not lean, and when he has achieved his aim does not linger', it is because he does not wish to reveal himself as better than others.

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[77c18t] **Richard John Lynn** ~ The Dao of Heaven, is it not like when a bow is pulled? ~ As the high end gets pulled down, the low end gets pulled up: so those who have more than enough are diminished, and those who have less than enough get augmented. ~ The Dao of Heaven diminishes those who have more than enough and augments those who have less than enough, but the Dao of man is not like this, ~ For it diminishes those who have less than enough in order to give to those who have more than enough. ~ Who can take his more than enough and give it to all under Heaven? ~ It is only one who has the Dao. ~ Thus it is that the sage acts, yet they [the people] do not depend on him, and he achieves success yet takes no pride in it, for he does not want to appear as a worthy [xian].

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[77c19t] **Lin Yutang** ~ BENDING THE BOW ~ The Tao (way) of Heaven, ~ Is it not like the bending of a bow? ~ The top comes down and the bottom-end goes up, ~ The extra (length) is shortened, the insufficient (width) is expanded. ~ It is the Way of Heaven to take away from those that have too much ~ And give to those that have not enough. ~ Not so with man's way: ~ He takes away from those that have not ~ And gives it as tribute to those that have too much. ~ Who can have enough and to spare to give to the entire world? ~ Only the man of Tao. ~ Therefore the Sage acts, but does not possess, ~ Accomplishes but lays claim to no credit, ~ Because he has no wish to seem superior.

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[77c20t] **Victor H. Mair** ~ The Way of heaven is like the bending of a bow - ~ the upper part is pressed down, ~ the lower part is raised up, ~ the part that has too much is reduced, ~ the part that has too little is increased. ~ Therefore, ~ The Way of heaven ~ reduces surplus to make up for scarcity; ~ The Way of man ~ reduces scarcity and pays tribute to surplus. ~ Who is there that can have a surplus and take from it to pay tribute to heaven? ~ Surely only one who has the Way! ~ For this reason, ~ The sage ~ acts but does not possess, ~ completes his work but does not dwell on it. ~ In this fashion, ~ he has no desire to display his worth.

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[77c21t] **Tolbert McCarroll** ~ The way of heaven is like the bending of a bow. ~ The high end is pulled down and the low end is raised up. ~ The excessive is diminished and the deficient is supplemented. ~ It is the way of heaven to take where there is too much in order to give where there is not enough. ~ The way of people is otherwise. ~ They take where there is not enough in order to increase where there is already too much. ~ Who will take from their own excesses and give to all under heaven? ~ Only those who hold to the Tao. ~ Therefore, ~ the True Person ~ benefits yet expects no reward, ~ does the work and moves on. ~ There is no desire to be considered better than others.

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[77c22t] **David H. Li** ~ The cosmos's Direction is like extending a bow. ~ Aiming too high, it lowers; ~ aiming too low, it raises. ~ From the excessive, it takes; ~ to the insufficient, it augments. ~ The cosmos's Direction is to take from the excessive and augment the insufficient. ~ This is not so for the direction in humans, which is to take from the insufficient to augment the excessive. ~ Who is willing to augment [the insufficient of] the world with excesses? ~ Only ones with Direction. ~ Thus, ~ a sage provides without expecting approbation, ~ accomplishes without seeking acclamation, ~ does without flaunting wisdom.

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[77c23t] **Yasuhiko Genku Kimura** ~ The Way of Heaven is like the bending of a bow. ~ The upper is lowered, while the lower is raised. ~ The too long is shortened, while the too short is lengthened. ~ The Way of Heaven is the way of balance: ~ Take from that which has more ~ and give to that which has less. ~ The way of man is different: ~ Take from those who have less ~ and give to those who have more. ~ Who is so abundant that he can continue to give to the world? ~ Only the man who embodies the Tao and is thus inexhaustible. ~ Therefore, the sage, being the fulcrum of the world, ~ Benefits his people without proclaiming it, ~ Accomplishes his task without dwelling on it, ~ Enlightens his world without flaunting his wisdom.

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[77c24t] **Chou-Wing Chohan** ~ Is not the superior Tao like drawing a bow? ~ The high part moves downward, the low part moves upward, ~ What is full is reduced, what is insufficient is filled. ~ The superior Tao reduces the full, fills what is insufficient. ~ Man's Tao, in contrast, takes from the insufficient and gives to the full. ~ Who can take from the full and give to the insufficient?

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~ Only he who has the Tao can. ~ Therefore, the sage does not hoard anything for himself. ~ The more he helps others, the more he obtains for himself. ~ The superior Tao does good, and never does evil, ~ The sage's Tao acts, but never hurts others.

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[77c25t] **Man-Ho Kwok** ~ The Tao of Heaven is like the tensing of a bow: ~ - what is above is drawn down, ~ - and what's below is drawn up, ~ - what has plenty is drawn from and is given to what doesn't have enough. ~ The Heavenly Tao takes from those who have too much, ~ And it gives to those who have little or nothing. ~ Ah, but the human way is different. ~ Even the wealthiest leech the poor ~ So they can have even more. ~ What kind of person is it ~ Who has more than they need ~ And so gives it out, and gives it freely? ~ Only a being that is filled with the Tao.

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[77c26t] **Gu Zhengkun** ~ Does not the Tao of heaven resemble the bending of a bow (aiming): ~ Pressing down the high, ~ Lifting up the low, ~ Reducing the excessive, ~ Compensating the deficient? ~ So the Tao of heaven means to compensate the deficient by reducing the excess. ~ The Tao of man is different: ~ It gives to one who already has more than enough by taking from one who is in want. ~ Who can offer what he has in excess to the people? ~ Only the man of Tao. ~ Thus the sage ~ Benefits all things without claiming to be their benefactor; ~ Succeeds without claiming credit; ~ Because he does not want to show off his wisdom.

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[77c27t] **Chao-Hsiu Chen** ~ Isn't the Tao of Heaven like stretching a bow? ~ When it is high, it presses down, ~ when it is low, it lifts up. ~ When it is surplus, it reduces. ~ When it is deficient, it increases. ~ The Tao of Mankind is the opposite: it reduces the deficiency in order to add to the surplus. ~ Only the one who has the Tao offers his surplus to others. ~ Therefore the sage benefits others, yet claims no gratitude, ~ accomplishes his task, yet assumes no merit. ~ It is only because he does not want to be considered as a virtuous person.

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[77c28t] **Liu Qixuan** ~ The way of Heaven is like the opening of the bow, ~ Which flats the high, lifts the low, ~ Reduces the surplus, and compensates for losses. ~ The way of Heaven cuts the superfluous ~ To compensate the meager. ~ The way of Mankind cuts the meager ~ To add to the superfluous. ~ Who can have more than enough to provide for the world? ~ Only the ones who are good at keeping the Way. ~ Therefore, the wise person does but occupies nothing, ~ Achieves but does not feel successful, ~ Because he/she does not want to be praised as a sage.

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[77c29t] **Shi Fu Hwang** ~ Bending The Bow ~ Lao Tze says, ~ May not the way of Heaven be compared to bending a bow? ~ The upper end is where Heaven presses down, and the bottom end is where Heaven lifts up. ~ So the extra length is shortened; ~ the insufficient width is expanded. ~ It is the way of Heaven to reduce from those that have too much, and increase to those that have not enough. ~ It is not so with the way of Man. ~ He takes away from those who have not enough to add to those that have too much. ~ Who can have too much and spare to give to the entire world? ~ Only he who is enlightened in the Tao. ~ Therefore the sage works without claiming his endeavor. ~ He achieves his task and does not rest arrogantly in it. ~ For he does not wish to display his superiority.

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[77c30t] **Ch'u Ta-Kao** ~ Is not the Tao of heaven like the drawing of a bow? ~ It brings down the part which is high; it raises the part which is low; it lessens the part which is redundant (convex); it fills up the part which is insufficient (concave). ~ The Tao of heaven is to lessen the redundant and fill up the insufficient. ~ The Tao of man, on the contrary, is to take from the insufficient and give to the redundant. ~ Who can take from the redundant and give to the insufficient? ~ Only he who has Tao can. ~ Therefore the Sage does not hoard. ~ The more he helps others, the more he benefits himself; the more he gives to others, the more he gets himself. ~ The Tao of heaven does one good but never does one harm; the Tao of the Sage acts but never contends.

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[77c31t] **Paul J. Lin** ~ Perhaps the Tao of heaven resembles the drawing of a bow. ~ When it is high, lower it. ~ When low, raise it. ~ When excessive, diminish it. ~ When deficient, replenish it. ~ The Tao of heaven diminishes the excessive and replenishes the deficient. ~ The Tao of man is not so - while decreasing the deficient, it supplies the excessive. ~ Who can supply the world with overabundance? ~ Only the man with Tao. ~ Therefore the Sage acts without exalting his ability. ~ He achieves without dwelling upon it. ~ He does not want to display his superiority.

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[77c32t] **Michael LaFargue** ~ Heaven's Way is like the stringing of a bow: ~ It pulls down what is high, ~ it lifts up what is low, ~ it takes away from what has an abundance, ~ to give to what has not enough. ~ Heaven's Way: ~ Take away from what has an abundance, ~ help along what has not enough. ~ People's way is not like this: ~ Take away from what has not enough, ~ to offer it to what has an abundance. ~ Who can have an abundance to offer the world? ~ Only the one who has Tao. ~ And so the Wise Person: ~ Works but does not rely on this, ~ achieves successes but does not dwell in them, ~ has no desire to show off his worth.

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[77c33t] **Cheng Lin** ~ The way of Heaven is like the drawing of a bow! ~ The bulge is levelled; ~ the depression is raised; ~ the excess is diminished; ~ the deficiency is replenished. ~ The way of Heaven is to diminish excess, and replenish deficiency. ~ The way of man is the opposite. ~ He robs the poor to serve the rich. ~ Who can give all he has to serve the world? ~ Only the follower of Truth. ~ Thus the Sage gives without the wish for return; ~ he achieves without claiming credit. ~ Is this not because he wishes to conceal his worth?

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[77c34t] **Yi Wu** ~ Is not the way of Heaven like the stringing of a bow? ~ The upper part is depressed, ~ The lower part is raised; ~ The too-long string is shortened, ~ The too-short string is added to. ~ The way of Heaven reduces excesses and makes-up deficiencies. ~ The path of man is not so; ~ It decreases the deficient to supply the excessive. ~ Who can have more to offer to the world? ~ Only the man with the Way. ~ Therefore, the sage acts without taking credit, ~ Achieves without attachment. ~ He does not want to display his worthiness.

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[77c35t] **Han Hiong Tan** ~ The way of Dao operates like the art of archery. ~ When you aim too high, you have to adjust downwards. ~ When you aim too low, you have to adjust upwards. ~ If the tension is excessive, you lower it. ~ If the tension is inadequate, you augment it. ~ The way of Dao is to take from the excess and give it to the deficient. ~ In the human realm, it is totally different. ~ It is the case of robbing the poor and giving it to the rich. ~ Who would take from the haves and give it to the have-nots? ~ Only the people who follow the way of Dao would. ~ Therefore, the sage does things without ulterior motives. ~ When he accomplishes, he does not claim credit. ~ It is because he does not want to appear sagacious.

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[77c36t] **Hua-Ching Ni** ~ The subtle Way of the universe: is it not expressed in the stretching of a bow? ~ The high it presses down. ~ The low it lifts up. ~ The excessive it takes from. ~ The deficient it gives to. ~ It is the nature of this subtle truth to take from what is excessive and give to what is deficient. ~ The way of man, however, is otherwise. ~ It takes from those in need to give to those who already have more than enough. ~ Only one of whole virtue always has something to give to others. ~ Therefore, one of whole virtue does things, but does not keep them for himself; ~ accomplishes his tasks, but does not cling to them. ~ He has no desire to trade his virtue for people's worship.

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[77c37t] **Chang Chung-yuan** ~ The course of nature is similar to the curve of a bow: ~ That which is at the top is pulled down; ~ That which is at the bottom is brought up. ~ That which is overfull is reduced; ~ That which is deficient is supplemented. ~ The course of nature is to reduce what is overfull ~ And to supplement what is deficient. ~ The course of man is to reduce what is deficient ~ And to supplement what is overfull. ~ Who can supplement the overfull for the people of the world? ~ Only the man of Tao can do it. ~ Therefore, with the wise, work is done and no one depends on it. ~ Achievements are made, but no one claims credit. ~ Is he not free from wishing to show off his superiority?

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[77c38t] **Henry Wei** ~ The Way of Heaven ~ T'ien Tao ~ The Way of Heaven, ~ Is it not like stretching the bow? ~ What is high is brought low; ~ What is low is pulled up; ~ What is superfluous is taken off; ~ What is deficient is strengthened. ~ The Way of Heaven takes from what has a surplus ~ To supply what has a deficit. ~ The way of men acts differently. ~ It takes from what has a deficit ~ To serve what has a surplus. ~ Who will use his surplus to serve the world? ~ Only the man who is possessed of Tao. ~ Thus the Sage acts but does not presume on the result; ~ He achieves success but does not claim any credit. ~ Doesn't this show that he dislikes showing off his worth?

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[77c39t] **Ha Poong Kim** ~ The way of Heaven - ~ Isn't it like stretching a bow? ~ You press down the high, ~ Raise the low, ~ Take away the excess, ~ Add to the deficient. ~ The way of Heaven ~ Takes away from those who have too much and gives to those who have not enough. ~ The way of man ~ Is not so. ~ It takes away from those who have not enough and offers to those who have too much. ~ Who can have too much and offer to all under Heaven? ~ Only the man of Tao can. ~ Therefore the sage ~ Rules without depending on anyone. ~ His work is done, but he never dwells in it. ~ He does not wish to show his worthiness.

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[77c40t] **Tao Huang** ~ The Tao of heaven is like drawing a bow. ~ The high bends down, ~ The low rises up. ~ The surplus decreases, ~ Insufficiency is supplied. ~ So the Tao of heaven reduces what is surplus and enhances what is insufficient. ~ The human Tao reduces what is insufficient and caters to the surplus. ~ Who can use the surplus to benefit the heaven? ~ Only those who possess Tao. ~ So the sage ~ Exists without ownership, ~ Accomplishes without holding on. ~ It is thus, without desire, that the wise see.

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[77c41t] **Tang Zi-chang** ~ Is not the law of Nature like aiming with a bow? ~ It brings down the high and lifts up the low; ~ reduces the excessive, drawing strength; ~ and increases insufficient, drawing strength. ~ So that the law of Nature is to diminish the excess and supply the want. ~ But the way of Man is not so: ~ He robs the poor and serves the rich! ~ Who can give his excessive possessions to serve the world? ~ The man who possesses Dao. ~ Thus a Sage ruler provided everything but did not take anything. ~ He accomplished deeds but did not claim them. ~ That is, he did not display his sagacity.

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[77c42t] **Wing-tsit Chan** ~ Heaven's Way is indeed like the bending of a bow. ~ When (the string) is high, bring it down. ~ When it is low, raise it up. ~ When it is excessive, reduce it. ~ When it is insufficient, supplement it. ~ The Way of Heaven reduces whatever is excessive and supplements whatever is insufficient. ~ The way of man is different. ~ It reduces the insufficient to offer to the excessive. ~ Who is able to have excess to offer to the world? ~ Only the man of Tao. ~ Therefore the sage acts, but does not rely on his own ability. ~ He accomplishes his task, but does not claim credit for it. ~ He has no desire to display his excellence.

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[77c91t] **И. И. Семененко** ~ Не сходно ль Дао Неба с тем, как натягивают лук? ~ Сгибают его верхний конец и поднимают в то же время нижний, ~ отнимают от избытка и восполняют недостаток. ~ И Дао Неба восполняет недостаток, отнимая от избытка. ~ Людское Дао заключается в обратном: ~ ущемлять лишенного достатка и одаривать живущего в избытке. ~ Кто способен одарить своим избытком Поднебесную? ~ Лишь тот, кто обладает Дао. ~ Именно поэтому Премудрый человек не ищет для себя опоры в том, что делает, и не относит к себе совершенные им подвиги. ~ Он не желает выставлять на обозрение свои достоинства.

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[77c92t] **А. А. Маслов** ~ Разве не напоминает Путь Неба натягивание лука? ~ Что было вверху - опускается, а что было внизу - поднимается. ~ Что было в избытке - уменьшается, а что было в недостатке - дополняется. ~ В этом и заключается Путь Неба: уменьшать то, что в избытке, и дополнять то, что в недостатке. ~ Путь человека, увы, не таков. ~ Он уменьшает то, что и так в недостатке, и дополняет этим то, что и так в избытке. ~ Кто же может дополнить Поднебесную тем, чем он владеет в избытке? ~ Лишь тот, кто обладает Дао. ~ Именно так поступали мудрецы и не требовали воздаяния, достигали цели и не считали это заслугой. ~ Ибо они не хотели, чтобы их ставили выше других.

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[77c93t] **Е. А. Торчинов** ~ Разве природа небесного Дао-Пути не похожа на натягивание лука? ~ Возвышающееся он опускает, опускающееся он

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возвышает, когда есть избыток, он отнимает его, когда есть недостаток, он восполняет его. ~ Небесный Дао-Путь отнимает, когда есть излишек, и дает, когда есть недостаток. ~ Но не таков путь людской, ибо он в том, чтобы отнять, когда и так недостаток, и прибавить, когда и так излишек. ~ Кто сможет при помощи излишка прибавить нечто в Поднебесной? ~ Только тот, кто обладает Дао-Путем. ~ Поэтому совершенномудрый действует, не замышляя преднамеренно. ~ Он обладает благими качествами и свойствами, но к ним не привязан. ~ И он нисколько не намерен смотреться перед миром как мудрец.

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[77c94т] **А. Е. Лукьянов** ~ Небесное Дао подобно натягиванию лука: ~ верх в нем опускается, низ в нем поднимается, ~ излишек в нем сокращается, недостаток в нем восполняется. ~ Дао Неба сокращает излишек и восполняет недостаток. ~ Если же взять человеческое Дао, то здесь не так: ~ [оно] изымает, где недостаток, и отдает туда, где избыток. ~ Кто же может, имея избыток, отдать его Поднебесной? ~ Только тот, в ком [небесное] Дао. ~ Вот почему совершенномудрый человек возделывает и ни на что не опирается, ~ успешно завершает и не ставит себе это в заслугу. ~ Он не желает выглядеть мудрым (достойным).

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[77c95т] **Ян Хин-шун** ~ Небесное дао напоминает натягивание лука. ~ Когда понижается его верхняя часть, поднимается нижняя. ~ Оно отнимает лишнее и отдает отнятое тому, кто в нем нуждается. ~ Небесное дао отнимает у богатых и отдает бедным то, что у них отнято. ~ Человеческое же дао - наоборот. ~ Оно отнимает у бедных и отдает богатым то, что отнято. ~ Кто может отдать другим все лишнее? ~ Это могут сделать только те, которые следуют дао. ~ Поэтому совершенномудрый делает и не пользуется тем, что сделано, совершает подвиги и себя не прославляет. ~ Он благороден потому, что у него нет страстей.

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[77c96т] **Д. П. Конисси** ~ Небесное Тао похоже на человека, натягивающего тетиву на лук: ~ высокий поднимает лук наверх, а низкий поднимает взор наверх. ~ Имеющий избыток потерпит потерю. ~ Страдающий недостатком будет иметь избыток. ~ Потому что небесное Тао всегда отнимает у изобилующих и отдает страдающим недостатком. ~ Человеческое Тао, впрочем, наоборот: оно отнимает от не имеющих и отдает изобилующим. ~ Поэтому кто посвящает свой избыток всему миру, тот имеет Тао. ~ Святой муж делает много, но не хвалится сделанным; ~ совершает заслуги, но не признает их, потому что он не желает обнаружить свою мудрость.

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[77c97т] **В. В. Малявин** ~ Небесный Путь - это как натягивание на лук тетивы: ~ Верхний край надо опустить вниз, ~ Нижний край надо поднять вверх. ~ Если слишком длинно, укоротить, ~ Если слишком коротко, удлинить. ~ Так и Путь Небес: отнимает лишнее и прибавляет недостающее. ~ Путь же людей не таков: ~ Отнимают недостающее и добавляют к тому, что в избытке. ~ Кто способен, имея излишек, отдать его миру? ~ Только человек Пути. ~ Вот почему Премудрый человек ~ Действует - и не держится за сделанное, ~ Имеет успехи - и не привязан к ним, ~ И не имеет желания показывать свою мудрость.

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[77c98т] **Б. Б. Виногродский** ~ В небесном Пути нет ли подобия натягиванию лука? ~ Высокое - оно придавливается. ~ Низкое - оно приподнимается. ~ При наличии излишка его убавляют. ~ При недостаточности его восполняют. ~ В небесном Пути убавляют наличие излишка и восполняют не-достаточность. ~ Кто способен наличие излишка отдавать Поднебесной? ~ Только тот, у кого в наличии Путь. ~ Это дает: ~ Человек мудрости в осуществлении не отождествляется, ~ совершив дело, не пребывает в нем. ~ Нет у него стремления проявить умелость.

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PSEUDO-CHAPTER **Seventy-Eight**

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[78c01т] **Robert G. Henricks** ~ In the whole world, nothing is softer and weaker than water. ~ {And yet for attacking} the hard and strong, nothing can {beat} it, ~ Because there is nothing you can use to replace it. ~ That water can defeat the unyielding - ~ That the weak can defeat the strong - ~ There is no one in the whole world who doesn't know it, ~ And yet {there is no one who can} put {it} into practice. ~ For this reason, the words of the Sage say: ~ To take on yourself the disgrace of the state - this is called being the lord of [the altars of] earth and grain; ~ To assume responsibility for all ill-omened events in the state - this is called being the king of the world. ~ Correct words seem to say the reverse [of what you expect them to say].

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[78c02т] **John C. H. Wu** ~ NOTHING in the world is softer and weaker than water; ~ But, for attacking the hard and strong, there is nothing like it! ~ For nothing can take its place. ~ That the weak overcomes the strong, and the soft overcomes the hard, ~ This is something known by all, but practised by none. ~ Therefore, the Sage says: ~ To receive the dirt of a country is to be the lord of its soil-shrines. ~ To bear the calamities of a country is to be the prince of the world. ~ Indeed, Truth sounds like its opposite!

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[78c03т] **D. C. Lau** ~ In the world there is nothing more submissive and weak than water. ~ Yet for attacking that which is hard and strong nothing can surpass it. ~ This is because there is nothing that can take its place. ~ That the weak overcomes the strong, ~ And the submissive overcomes the hard, ~ Everyone in the world knows yet no one can put this knowledge into practice. ~ Therefore the sage says, ~ One who takes on himself the humiliation of the state ~ Is called a ruler worthy of offering sacrifices to the gods of earth and millet; ~ One who takes on himself the calamity of the state ~ Is called a king worthy of dominion over the entire empire. ~ Straightforward words seem paradoxical.

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[78c04т] **R. L. Wing** ~ Nothing in the world, ~ Is as yielding and receptive as water; ~ Yet in attacking the firm and inflexible, ~ Nothing triumphs so well. ~ Because of what it is not, ~ This becomes easy. ~ The receptive triumphs over the inflexible; ~ The yielding triumphs over the rigid. ~ None in the world do not know this. ~ None have the ability to practice it. ~ Therefore Evolved Individuals say: ~ One who accepts the disgrace of the organization ~ Can be called the leader of the grain shrine. ~ One who accepts the misfortunes of the organization ~ Can be called the leader of the world. ~ Right words appear to reverse themselves.

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[78c05т] **Ren Jiyu** ~ Nothing under Heaven is softer and weaker than water, ~ But in attacking the hard and strong, no force can compare with it, ~ For nothing can take its place. ~ The reason why the weak can overcome the strong and the soft can overcome the hard is known to all the people under Heaven, ~ But none would follow and practise it. ~ Therefore the sage said: ~ He who bears humiliation of the whole state can be the sovereign of the country. ~ He who bears the disaster of the whole state can be the king of all under Heaven. ~ Positive words seem to be negative.

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[78c06т] **Gia-fu Feng** ~ Under heaven nothing is more soft and yielding than water. ~ Yet for attacking the solid and strong, nothing is better; ~ It has no equal. ~ The weak can overcome the strong; ~ The supple can overcome the stiff. ~ Under heaven everyone knows this, ~ Yet no one puts it into practice. ~ Therefore the sage says: ~ He who takes upon himself the humiliation of the people is fit to rule them. ~ He who takes upon himself the country's disasters deserves to be king of the universe. ~ The truth often sounds paradoxical.

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[78c07т] **Lok Sang Ho** ~ Nothing under heaven is weaker than water. ~ Yet nothing however proficient in attacking the strong can win over water. ~ The reason is that nothing can lay a handle on water. ~ The weak overcomes the strong; ~ The soft overcomes the hard. ~ All under heaven know about this dictum ~ but few people can put it into practice. ~ That is why the Sage says: ~ "Those who take what other people discard as garbage ~ is the lord of Society. ~ Those who love the nation when it is in the grip of misfortune ~ can claim to be the king." ~ What is right often seems to be wrong.

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[78c08т] **Xiaolin Yang** ~ Nothing in this world is softer than water; ~ However, nothing in this world is more powerful than water in breaking the hardest things, ~ And nothing in this world can replace water. ~ Everyone knows this, but no one acts according to it. ~ So, the great men said: ~ "Those who can share the humiliation of the country can be the masters of the country; ~ Those who can share the disasters of the country can be the rulers of the country." ~ These truthful words sound like nonsense to present-day people.

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[78c09т] **Walter Gorn Old**, ACCEPTING THE TRUTH ~ Nothing on earth is so weak and yielding as water, but for breaking down the firm and strong it has no equal. ~ This admits of no alternative. ~ All the world knows that the soft can wear away the hard, and the weak can conquer the strong; but none can carry it out in practice. ~ Therefore the Sage says: He who bears the reproach of his country is really the lord of the land. He who bears the woes of the people is in truth their king. ~ The words of truth are always paradoxical!

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[78c10т] **James Legge** ~ There is nothing in the world more soft and weak than water, and yet for attacking things that are firm and strong there is nothing that can take precedence of it; ~ - for there is nothing (so effectual) for which it can be changed. ~ Every one in the world knows that the soft overcomes the hard, and the weak the strong, but no one is able to carry it out in practice. ~ Therefore a sage has said, ~ 'He who accepts his state's reproach, ~ Is hailed therefore its altars' lord; ~ To him who bears men's direful woes ~ They all the name of King accord.' ~ Words that are strictly true seem to be paradoxical.

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[78c11т] **David Hinton** ~ Nothing in all beneath heaven is so soft and weak as water. ~ And yet, for conquering the hard and strong, nothing succeeds like water. ~ And nothing can change it: ~ weak overcoming strong, ~ soft overcoming hard. ~ Everything throughout all beneath heaven knows this, ~ and yet nothing puts it into practice. ~ That's why the sage said: ~ Whoever assumes a nation's disgrace is called the sacred leader of a country, ~ and whoever assumes a nation's misfortune is called the emperor of all beneath heaven. ~ Words of clarity sound confused.

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[78c12т] **Chichung Huang** ~ Nothing under heaven is softer and weaker than water, ~ Yet, in attacking the hard and strong, ~ Nothing can surpass it, ~ Because nothing can replace it. ~ That the soft overcome the hard, ~ And the weak overcome the strong - ~ None under heaven does not know it, ~ Yet none can practice it. ~ Hence, the sage man's saying goes: ~ "He who bears the state's humiliations ~ Is called lord of the land; ~ He who bears the state's calamities ~ Is called king of the empire." ~ A positive statement sounds paradoxical.

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[78c13т] **Ellen M. Chen** ~ Nothing under heaven ~ Is softer (jou) and weaker (jo) than water, ~ Yet nothing can compare with it ~ In attacking the hard (chien) and strong (ch'iang). ~ Nothing can change (i) place with it. ~ That the weak overcomes the strong, ~ And the soft overcomes the hard, ~ No one under heaven does not know (chih), ~ Though none can put it into practice. ~ Therefore a sage said: ~ "One who receives the filth of a state, ~ Is called the Master of the Altar of the Soil and Grain; ~ One who shoulders the evils of a state, ~ Becomes the king under heaven." ~ Straightforward words (yen) appear to be their reverse.

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[78c14т] **Lee Sun Chen Org** ~ The most flexible and weak (pliable) thing on Earth is water; ~ But, when it comes to the feat of overpowering hardness, I have not come across anything better than it; ~ Nothing whatsoever can substitute it for its strength. ~ [The above stated fact demonstrates that] the weak (pliable) ones can win over the strong ones, and the flexible (adaptable) ones can conquer the rigid (steely) ones; ~ [Nevertheless] this principle is difficult [for ordinary people] in the world to comprehend and utilize. ~ Accordingly a Sage once said: ~ "The person who could bear the insult for the sake of a state is the one who mostly deserved to be the lord of the people; ~ The person who could endure the misfortune for the sake of a country is the most qualified one to be the king of the world." ~ This straight talk does appear antithetical [to the established belief]!

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[78c15т] **Tien Cong Tran** ~ Nothing in the world is softer and weaker than water; but, for attacking the hard and strong, there is nothing like it! ~ For nothing can take its place. ~ The weak overcomes the strong, and the soft overcomes the hard. ~ This is something known by all, but practiced by none. ~ Therefore, the sage says: To receive the blame of a country is to be the lord of its soil-shrines. ~ To bear the calamities of a country is to be the king of the world. ~ Indeed, the truth sounds like its opposite!

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[78c16т] **Thomas Z. Zhang** ~ Nothing in the world is more flexible and adaptable

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than water. ~ Yet, when conquering the hard and strong, nothing is better. ~ This is because water does not have definite shape. ~ The yielding wins over the strong. ~ Flexibility wins over rigidity. ~ Everybody understands this. ~ But few practice it. ~ Therefore the sage says: ~ "Those, who can endure disgrace for their kingdom, can be the head of the kingdom; ~ Those, who can accept misfortune for their kingdom, can be Emperor of the world." ~ These logical words appear to be controversial.

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[78c17t] **Arthur Waley** ~ Nothing under heaven is softer or more yielding than water; but when it attacks things hard and resistant there is not one of them that can prevail. ~ For they can find no way of altering it. ~ That the yielding conquers the resistant and the soft conquers the hard is a fact known by all men, yet utilized by none. ~ Yet it is in reference to this that the Sage said ~ 'Only he who has accepted the dirt of the country can be lord of its soil-shrines; only he who takes upon himself the evils of the country can become a king among those what dwell under heaven.' ~ Straight words seem crooked.

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[78c18t] **Richard John Lynn** ~ Of all under Heaven, nothing is more soft and pliable than water, yet for attacking the hard and stiff, nothing can beat it, so it is impossible to take its place. ~ That the soft conquers the stiff and the pliable conquers the hard, none among all under Heaven fails to know, yet none can practice it. ~ Therefore, according to what the sage says, he who sustains disgrace on behalf of the state is referred to as the master of altars dedicated to the soil and grain [its rightful ruler], and he who sustains misfortune on behalf of the state is referred to as a sovereign for all under Heaven. ~ These are true words that seem false.

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[78c19t] **Lin Yutang** ~ NOTHING WEAKER THAN WATER ~ There is nothing weaker than water ~ But none is superior to it in overcoming the hard, ~ For which there is no substitute. ~ That weakness overcomes strength ~ And gentleness overcomes rigidity, ~ No one does not know; ~ No one can put into practice. ~ Therefore the Sage says: ~ "Who receives unto himself the calumny of the world ~ Is the preserver of the state. ~ Who bears himself the sins of the world ~ Is the king of the world." ~ Straight words seem crooked.

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[78c20t] **Victor H. Mair** ~ Nothing under heaven is softer or weaker than water, ~ and yet nothing is better for attacking what is hard and strong, ~ because of its immutability. ~ The defeat of the hard by the soft, ~ The defeat of the strong by the weak - ~ this is known to all under heaven, yet no one is able to practice it. ~ Therefore, ~ in the words of the sage, it is said: ~ "He who bears abuse directed against the state is called 'lord of the altars for the gods of soil and grain'; ~ He who bears the misfortunes of the state is called the 'king of all under heaven.'" ~ True words seem contradictory.

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[78c21t] **Tolbert McCarroll** ~ Nothing under heaven is softer or more yielding than water. ~ Yet it has no equal for attacking things that are hard and stiff. ~ Nothing can withstand it. ~ Everyone knows that the yielding overcomes the stiff, ~ and the soft overcomes the hard. ~ Yet no one applies this knowledge. ~ Therefore, an Old One said: ~ Only a person who has accepted the country's dirt is a leader worthy to offer sacrifice at its shrines of earth and grain. ~ Only a person who takes up the country's burdens deserves to be a leader among those who dwell under heaven. ~ Straightforward words seem crooked.

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[78c22t] **David H. Li** ~ In the world, nothing is softer and weaker than water, yet, in combating the strong, nothing can win over it. ~ There is nothing to replace it. ~ The weak wins over the strong; the tender wins over the steely. ~ No one in the world is unaware of it, yet no one follows it. ~ Thus, the sage says: ~ "One accepting a state's disgrace is worthy of being her governor; ~ one accepting the state's misfortunes is worthy of being the king to the world." ~ Rightful words appear paradoxical.

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[78c23t] **Yasuhiko Genku Kimura** ~ Nothing under heaven is as soft and yielding as water. ~ Yet, for attacking the hard and strong, ~ Nothing is better and nothing is like it. ~ The yielding overcomes the unyielding; ~ the soft overcomes the hard. ~ Everyone under heaven knows this, ~ yet no one puts it into practice. ~ Therefore, the sage says: ~ He who absorbs as does water the detritus of the people ~ is the worthy master of the nation. ~ He who flows as does water with the tides of the troubled land ~ is the worthy king of the nation. ~ Truth seems often paradoxical and against common sense.

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[78c24t] **Chou-Wing Chohan** ~ The weakest thing in the world can overcome the strongest thing in the world. ~ Nothing in the world can compare with the weakness of water, whose nature is limp and submissive, ~ But when it attacks the hardest and strongest of all, there is nothing more efficient, ~ Since there is no alternative to it. ~ The weak can overcome the strong, and the soft can conquer the tough: ~ The whole world knows that, but does not abide by it. ~ Therefore the sage says: ~ The person who bears all the disgrace of the country can be the master of the land, ~ The person who bears all the troubles of the country can be the king of the world. ~ These are words of truth, ~ Even though they sound like nothing more than a paradox.

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[78c25t] **Man-Ho Kwok** ~ Nothing in the world is softer than water ... ~ - but we know it can wear away the hardest of things. ~ The supple overcomes the hard, ~ And the so-called weak, the strong. ~ People know this, but no one quite believes it. ~ The sage always shoulders the blame, and the grief ~ - that is why he is fit to rule. ~ He takes on his nation like a world as if it was the world ~ - and so it is. ~ And the truth is that the truth is often a paradox ...

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[78c26t] **Gu Zhengkun** ~ Nothing in the world is more supple than water, ~ Yet nothing is more powerful than water in attacking the hard and strong. ~ Why? ~ Because nothing can take its place. ~ Everyone in the world knows ~ That the weak is more powerful than the strong, ~ That the supple is more rigid than the hard, ~ Yet no one so far can put the knowledge into practice. ~ That is why the sage says, ~ Only he who can bear the humiliation on behalf of the state ~ Can be called the great priest of the state; ~ Only he who dare shoulder the responsibility for the calamity of the state ~ Can be called the king of the state. ~ Factual words seem ironical.

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[78c27t] **Chao-Hsiu Chen** ~ There is nothing under Heaven softer and weaker than water, ~ yet to attack the hard and the strong nothing can surpass it, nothing can take its place. ~ That is why the soft overcomes the hard, the weak surpasses the strong. ~ Everyone knows this, yet no one is able to practise it. ~ Therefore the sage says: ~ He who can take upon himself the humiliation and insults inflicted on the country is called the king of a state. ~ He who can take upon himself the bad luck suffered by the country is called the emperor of the land under Heaven. ~ Straightforward words often seem contrary.

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[78c28t] **Liu Qixuan** ~ Nothing is softer and weaker ~ And, at the same time, stronger, than water ~ While it is attacking the strong and hard in the world. ~ Only water can keep being the weakest steadfastly. ~ All the world knows the weak defeats the strong ~ And the soft defeats the hard, ~ But none can be courageous enough to do it. ~ Therefore, the wise person says: ~ "One who bears the worst disgrace ~ Is the glorious lord of a land; ~ One who suffers the worst disaster ~ Is the greatest savior of a nation." ~ The most truthful words always seem the most absurd.

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[78c29t] **Shi Fu Hwang** ~ Nothing Weaker Than Water ~ Lao Tze says, ~ There is nothing in the world softer and weaker than water, ~ and yet for attacking things that are hard and strong, there is nothing that can surpass it. ~ For there is nothing so effectual that can take its place. ~ Every one in the world knows that the soft overcomes the hard, ~ and the weak the strong, yet no one can put this knowledge into practice. ~ Therefore a sage has said, ~ 'He who receives unto himself the calumny of the nation entitles himself to the lordship of the state; ~ he who bears the nation's direful woes shall be looked up to as the king of the world.' ~ Words that are strictly true seem to be opposed to common senses.

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[78c30t] **Ch'u Ta-Kao** ~ The weakest things in the world can overmatch the strongest things in the world. ~ Nothing in the world can be compared to water for its weak and yielding nature; yet in attacking the hard and the strong nothing proves better than it. ~ For there is no other alternative to it. ~ The weak can overcome the strong and the yielding can overcome the hard: ~ This all the world knows but does not practise. ~ Therefore the Sage says: ~ He who sustains all the reproaches of the country can be the master of the land; ~ He who sustains all the calamities of the country can be the king of the world. ~ These are words of truth, ~ Though they seem paradoxical.

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[78c31t] **Paul J. Lin** ~ Nothing in the world is softer and weaker than water. ~ Yet, in attacking the hard and strong, nothing can surpass it. ~ Because nothing can exchange places with it, ~ Use weakness to overcome strength, ~ Use softness to overcome hardness. ~ None in the world do not know this. ~ But none can practice it. ~ Therefore the Sage says: ~ To suffer dishonor for the state ~ is to be the lord of the community; ~ To bear the calamity of the state ~ is to be the king of the world. ~ True words seem paradoxical.

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[78c32t] **Michael LaFargue** ~ Nothing in the world is Softer or Weaker than water. ~ But when it attacks what is hard and strong, ~ none of them can win out, ~ because they have no way of affecting it. ~ Softness overcomes what is hard, ~ Weakness overcomes what is unyielding. ~ Everyone in the world understands it, ~ no one can practice it. ~ And so the Wise Person says: ~ Taking on a state's dirt makes one lord of its earth altars, ~ taking on a state's misfortunes makes one King of the world. ~ Right words seem the opposite.

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[78c33t] **Cheng Lin** ~ There is nothing in this world more supple and pliant than water. ~ Yet even the most hard and stiff cannot overcome it. ~ This is an irrefutable truism. ~ That the meek can overcome the strong, just as the supple can overcome the hard, is known to all people. ~ Only they fail to practise it. ~ A Sage once said: ~ "He who can suffer humiliation for the sake of his country is qualified to rule over a State. ~ He who can suffer calamities for the sake of his country is qualified to rule over an Empire."

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[78c34t] **Yi Wu** ~ Nothing in the world is softer or weaker than water, ~ But those who attack the hard and strong cannot conquer it, ~ Because nothing can change it. ~ The weak wins over the strong, ~ The soft wins over the tough. ~ Everyone in the world knows this, ~ But no one can practice it. ~ Therefore, the sage says, ~ To accept the state's sordid aspects is to be the lord of the state. ~ To accept the state's ill omens is to be the king of the world. ~ True words sound like their opposite.

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[78c35t] **Han Hiong Tan** ~ Nothing in the world is softer and more yielding than water. ~ Nevertheless, among all things that can overcome the hard and strong, ~ None is more formidable than water and none can supplant it. ~ Everybody knows that the soft can overcome the hard, ~ And the weak can subdue the strong, ~ But few can put these into practice. ~ The ancient sage once said: ~ "A person who can withstand all the nation's insults, ~ Is fit to be the ruler. ~ A person who can endure all the misfortunes of the nation, ~ Is fit to be the king of the world." ~ Here lies the paradox: truthful words that are candid and self-evident may appear to be "trash talk".

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[78c36t] **Hua-Ching Ni** ~ Nothing in the world is softer or more yielding than water. ~ But, for wearing down the hard and strong, ~ there is nothing like it. ~ That yielding overcomes the strong and softness overcomes the hard is something that is known by all, ~ but is practiced by few. ~ An ancient developed one said: ~ "He who can take the troubles of the people of the world is qualified to rule the world. ~ He who can tend to calamities for the sake of all beings is the right person to be the sovereign of the world." ~ Indeed, truth seems paradoxical!

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[78c37t] **Chang Chung-yuan** ~ Water is the softest and meekest thing in the world, ~ Yet it is best able to overcome that which is strong and solid. ~ This is the truth and cannot be changed. ~ "The meek suppresses the solid, the soft suppresses the strong." ~ All the people in the world know this, ~ Yet they cannot apply it to their lives. ~ Therefore, the wise says: ~ "Those who can accept the blame for the entire nation ~ Will be the leaders of the nation. ~ Those who can endure the evil omens of the world ~ Will be the kings of the world." ~ Right expression is similar to its reversal.

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[78c38t] **Henry Wei** ~ Trust in Faith ~ Ren Hsin ~ Nothing in the world ~ Surpasses water in softness and weakness; ~ Yet among things that attack the hard and strong, ~ None can do a better job than water. ~ Nothing can serve as its substitute. ~ Therefore the weak overcomes the strong; ~ The soft overcomes the hard. ~ Few in the world do not know this; ~ Yet nobody is able

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to put it into practice. ~ Therefore the Sage says: ~ He who bears the blame for the ignominy of his country ~ Can be called lord of the state; ~ He who bears the blame for the misfortune of his country ~ Can become king of the world. ~ Statements of the truth seem paradoxical.

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[78c39t] **Ha Poong Kim** ~ Nothing under Heaven is softer and weaker than water. ~ Yet in attacking what is hard and strong ~ Nothing can surpass water, ~ Because nothing can destroy it. ~ That the weak prevails over the strong, ~ That the soft prevails over the hard - ~ This everyone under Heaven knows, ~ Yet none can practice it. ~ Therefore the sage says: ~ "He who takes on himself the shame of the state ~ Is called lord of the land; ~ He who takes on himself the misfortune of the state ~ Is called king of all under Heaven." ~ True words sound contrary.

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[78c40t] **Tao Huang** ~ Nothing in the world is softer and more supple than water. ~ When confronting strength and hardness nothing can overcome it. ~ Using nothing simplifies. ~ Using water overcomes hardness. ~ Using weakness overcomes strength. ~ There is no one in the world who does not know it, but no one can apply it. ~ So it is a saying of sages that: ~ Whoever can bear the disgrace of the country is the ruler of the country. ~ Whoever can bear the misfortune of the world is the ruler of the world. ~ Truthful speech seems paradoxical.

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[78c41t] **Tang Zi-chang** ~ Under heaven, there is nothing as soft as water, yet it can penetrate the hard; ~ while the strong things cannot overcome it. ~ Be not easy-going! ~ Thus, weakness overcomes strength and softness overcomes hardness. ~ Very few people in the world can understand and follow it. ~ Therefore, the Sage rulers said: ~ "One whose capacity can sustain blame from the whole kingdom, can be the ruler of the kingdom. ~ One whose capacity can bear the calamities of the world, can be the ruler of world." ~ Positive advice may use the opposite way.

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[78c42t] **Wing-tsit Chan** ~ There is nothing softer and weaker than water, ~ And yet there is nothing better for attacking hard and strong things. ~ For this reason there is no substitute for it. ~ All the world knows that the weak overcomes the strong and the soft overcomes the hard. ~ But none can practice it. ~ Therefore the sage says: ~ He who suffers disgrace for his country ~ Is called the lord of the land. ~ He who takes upon himself the country's misfortunes ~ Becomes the king of the empire. ~ Straight words seem to be their opposite.

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[78c91t] **И. И. Семененко** ~ Слабей и мягче, чем вода, нет ничего под Небесами, но в сокрушении твердости и силы ее не превзойти. ~ В этом ее нечем заменить. ~ Слабость побеждает силу, мягкость преодолевает твердость. ~ Это известно в Поднебесной всем, но претворить в деяние никто не может. ~ Премудрый человек так говорит: ~ Править страной - значит принять ее позор, ~ царить в Поднебесной - значит принять беду своей страны. ~ В правдивом слове есть подобие ему обратного.

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[78c92t] **А. А. Маслов** ~ В Поднебесной нет ничего податливее и слабее воды. ~ Но в противостоянии твёрдому и сильному ничто не сравнится с ней. ~ И в использовании ничто не может заменить её. ~ Слабое одолеет сильное, податливое одолеет твёрдое. ~ Нет в Поднебесной того, кто не знал бы об этом. ~ Но нет и того, кто мог бы следовать этому. ~ Именно об этом и говорили мудрецы: ~ "Принимающий на себя скверну государства, зовётся правителем алтарей и амбаров. ~ Принимающий на себя беды страны, зовётся властителем Поднебесной". ~ Истинные слова похожи на свою противоположность.

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[78c93t] **Е. А. Торчинов** ~ По мягкости и слабости своей ничто в Поднебесной не может воду превзойти. ~ Но ничто не может также превзойти ее по способности атаковать и побеждать то, что сильно и крепко. ~ И тут ничто не сможет заменить ее. ~ Слабое побеждает сильное, мягкое побеждает твердое. ~ И нет никого в Поднебесной, кто не мог бы этого понять, кто не мог бы этому следовать. ~ Поэтому совершенномудрый говорит: ~ "Кто принимает на себя всю скверну Поднебесной, становится владыкой над храмами зерна и предков. ~ Кто принимает на себя невзгоды Поднебесной, тот становится царем всей Поднебесной". ~ Правильные слова подобны их противоположности.

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[78c94t] **А. Е. Лукьянов** ~ В Поднебесной нет ничего мягче и слабее воды. ~ Но ничто из устойчивого, крепкого и сильного не может победить ее. ~ Согласно этому нет ничего, что могло бы изменить следующее: ~ "Слабое побеждает сильное, мягкое побеждает твердое". ~ В Поднебесной нет таких, кто не знал бы этого, но нет и таких, кто мог бы последовать этому. ~ Вот почему совершенномудрые люди говорят: ~ "Тот, кто принял на себя позор царства, ~ становится главой страны и трона (земли и злаков). ~ Тот, кто принял на себя беды царства, ~ становится ваном Поднебесной". ~ Истинное высказывание подобно парадоксу.

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[78c95t] **Ян Хин-шун** ~ Вода - это самое мягкое и самое слабое существо в мире, но в преодолении твердого и крепкого она непобедима, и на свете нет ей равного. ~ Слабые побеждают сильных, мягкое преодолевает твердое. ~ Это знают все, но люди не могут это осуществлять. ~ Поэтому совершенномудрый говорит: ~ "Кто принял на себя унижение страны - становится государем, ~ и, кто принял на себя несчастье страны - становится властителем". ~ Правдивые слова похожи на свою противоположность.

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[78c96t] **Д. П. Конисси** ~ Хотя в мире нет предмета, который был бы слабее и нежнее воды, но она может разрушить самый твердый предмет. ~ В мире нет вещи, которая победила бы воду, ибо она нежнее и слабее всех вещей. ~ Известно, что слабое существо побеждает сильное, нежное - крепкое, но никто этого не признает. ~ Святой муж говорит, что получивший (от царя) удел сделается господином; ~ но принимающий на себя несчастье страны сделается царем ее. ~ Голос истины противен слуху.

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[78c97t] **В. В. Малявин** ~ В целом мире нет ничего мягче и слабее воды, ~ Но вода лучше всего побеждает то, что прочно и твердо, ~ Ибо ничто не может ее изменить. ~ То, что слабое одолеет сильное, а мягкое - твердое, ~ Знает весь мир, а исполнить никто не может. ~ Вот почему премудрые люди говорили: ~ Кто берет на себя грязь царства, ~ Может быть господином его алтарей. ~ Кто берет на себя несчастья царства, ~ Может быть повелителем мира. ~ В прямых речах все говорится словно наоборот.

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[78c98t] **Б. Б. Виноградский** ~ В Поднебесной нет ничего мягче и слабее воды. ~ Но при столкновении с твердостью и силой никто не способен ее победить. ~ Посредством отсутствия в себе, посредством переменчивости. ~ Через слабость побеждают силу. ~ Через мягкость побеждают твердость. ~ В Поднебесной нет никого, кто не знает. ~ Нет никого, кто способен сделать. ~ Это дает: ~ Человек мудрости говорит: ~ Принимаешь на себя грязь государства. ~ Это определяется: ~ Хозяин главного алтаря. ~ Принимаешь на себя недобрые знамения в государстве. ~ Это определяется: ~ Правитель Поднебесной. ~ Правильность речи отталкивается от обратного.

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PSEUDO-CHAPTER **Seventy-Nine**

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[79c01t] **Robert G. Henricks** ~ To make peace where there has been great resentment, there is bound to be resentment left over. ~ How could this be regarded as good? ~ Therefore the Sage [holds] the right tally yet makes no demands of others. ~ For this reason, those who have virtue are in charge of the tally; ~ Those without virtue are in charge of the taxes. ~ The Way of Heaven has no favorites, ~ It's always with the good man.

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[79c02t] **John C. H. Wu** ~ WHEN a great wound is healed, ~ There will still remain a scar. ~ Can this be a desirable state of affairs? ~ Therefore, the Sage, holding the left-hand tally, ~ Performs his part of the covenant, ~ But lays no claims upon others. ~ The virtuous attends to his duties; ~ The virtueless knows only to levy duties upon the people. ~ The Way of Heaven has no private affections, ~ But always accords with the good.

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[79c03t] **D. C. Lau** ~ When peace is made between great enemies, ~ Some enmity is bound to remain undispelled. ~ How can this be considered perfect? ~ Therefore the sage takes the left-hand tally, but exacts no payment from the people. ~ The man of virtue takes charge of the tally; ~ The man of no virtue takes charge of execution(exaction). ~ It is the way of heaven to show no favouritism. ~ It is for ever on the side of the good man.

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[79c04t] **R. L. Wing** ~ Even when a great resentment is reconciled, ~ Some resentment must linger. ~ How can this be made good? ~ That is why Evolved Individuals ~ Hold the left side of the contract ~ And do not censure others. ~ Those with Power are in charge of the contract; ~ Those without Power are in charge of resolving it. ~ The Tao in Nature has no favorites. ~ It always works through the good person.

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[79c05t] **Ren Jiyu** ~ When an attempt has been made to reconcile two sides in great enmity, and there is surely some enmity remaining, ~ How can this be a good thing? ~ So, although the sage holds the counterfoil of receipt, ~ He does not force the debtor to pay back. ~ The moral man is as calm and unhurried as a bookkeeper is, ~ And the immoral man is as calculating as a rent collector is (while he is collecting the rent). ~ The Tao of Heaven has no partiality for any person, and always helps the good man.

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[79c06t] **Gia-fu Feng** ~ After a bitter quarrel, some resentment must remain. ~ What can one do about it? ~ Therefore the sage keeps his half of the bargain ~ But does not exact his due. ~ A man of Virtue performs his part, ~ But a man without Virtue requires others to fulfill their obligations. ~ The Tao of heaven is impartial. ~ It stays with good men all the time.

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[79c07t] **Lok Sang Ho** ~ Trying to neutralize a wrong with another wrong will never work, ~ because there is bound to be some wrong left over. ~ To return grievance or wrong with benevolence is ~ the way to absolve a grievance. ~ The Sage only sees to it that what is agreed is carried out; ~ He will not lay the blame on anyone. ~ The virtuous one only enforces contracts. ~ The non-virtuous one imposes his will. ~ The Way of Heaven will not favor any one in particular, ~ But it will favor those who do good deeds.

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[79c08t] **Xiaolin Yang** ~ If you have a big feud, no matter how much you make peace, the resentment still lingers. ~ How can this make you a nice person? ~ Therefore, the great men did not push and harass people. ~ Those who have DE do not harass people; those who do not have DE always push and harass people. ~ The law of the heavens does not practice nepotism; it gives the benefit to the nice people.

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[79c09t] **Walter Gorn Old**, KEEPING ONE'S BOND ~ When a compromise is effected after a long dispute, one of the parties retains a grudge: how can this be called a good settlement? ~ Therefore the wise man takes his part of the bond, and does not insist upon having the other. ~ The virtuous man attends only to his engagements in the bond, while the man without virtue contrives for his own advantage. ~ The Tao of Heaven has no favourites; it always aids the good man.

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[79c10t] **James Legge** ~ When a reconciliation is effected (between two parties) after a great animosity, there is sure to be a grudge remaining (in the mind of the one who was wrong). ~ And how can this be beneficial (to the other)? ~ Therefore (to guard against this), the sage keeps the left-hand portion of the record of the engagement, and does not insist on the (speedy) fulfilment of it by the other party. ~ (So), he who has the attributes (of the Tao) regards (only) the conditions of the engagement, while he who has not those attributes regards only the conditions favourable to himself. ~ In the Way of Heaven, there is no partiality of love; ~ it is always on the side of the good man.

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[79c11t] **David Hinton** ~ You can resolve great rancor, but rancor always lingers on. ~ Understanding the more noble way, ~ a sage holds the creditor's half of contracts ~ and yet asks nothing of others. ~ Those with Integrity tend to such contracts; ~ those without Integrity tend to the collection of taxes. ~ The Way of heaven is indifferent, always abiding with people of nobility.

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[79c12t] **Chichung Huang** ~ In pacifying a great enmity, ~ There must be some remnant enmity. ~ How could that be considered good? ~ Hence, the sage man ~ Held the left half of the deed ~ Without demanding payment from the people. ~

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Therefore, those who possess virtue administer deeds; ~ Those who possess no virtue administer tithing. ~ Heaven's Tao is unbiased; ~ It always supports good men.

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[79c13t] **Ellen M. Chen** ~ In reconciling a great injury (yüan), ~ There is sure to have some injury left. ~ How can this be good? ~ Therefore the sage holds the left tally, ~ He does not blame others. ~ One who has te is in charge of the tally, ~ One who has no te is in charge of the tax law. ~ The Tao of heaven has no partiality (ch'in), ~ It is always with the good people.

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[79c14t] **Lee Sun Chen Org** ~ Hardly any measure of reconciliation of strong animosities can drive out hostilities completely; ~ Then, is there anything more one can do to achieve a satisfactory settlement? ~ Accordingly, a Sage would [humble himself to] take the responsibility like a debtor, who is holding the left (obligatory) part of the loan contract [i.e. on a small piece of split wood or tortoise shell]; ~ Thus he chooses the obligatory position to fulfill his duty but renounces his right to collect from debtors. ~ A man with Te governs people as though he is a mortgagor; ~ Whereas a man without Te governs people as though he is a mortgagee, [e.g. the nationalization of land and taxation of its use by the Chou Empire]; ~ The heavenly Tao has no sensibility, it would not be swayed by human emotions [no matter how strong it is]; ~ Nonetheless it always sides with good people.

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[79c15t] **Tien Cong Tran** ~ When a great resentment is healed, there will still remain a scar. ~ Can this be a desirable situation? ~ Therefore, the sage, holding the left-hand tally, performs his part of the covenant, but lays no claims upon others. ~ The virtuous man holds to the tally; the virtueless man worries about collecting money of the people. ~ The Way of Heaven has no favoritism, but often is on the side of the good man.

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[79c16t] **Thomas Z. Zhang** ~ After big conflicts are reconciled, some hostility may remain. ~ Reply the resentment with kindness. ~ Is it not good? ~ Thus a sage keeps the creditor's deed but does not demand the payment. ~ People with Te are like creditors. ~ People without Te are like tax collectors. ~ Tao of the nature does not discriminate. ~ It constantly provides benefit to all people.

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[79c17t] **Arthur Waley** ~ To allay the main discontent, but only in a manner that will certainly produce further discontents can hardly be called successful. ~ Therefore the Sage behaves like the holder of the left-hand tally, who stays where he is and does not go round making claims on people. ~ For he who has the 'power' of Tao is the Grand Almoner; he who has not the 'power' is the Grand Perquisitor. ~ 'It is Heaven's way, without distinction of persons, to keep the good perpetually supplied.'

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[79c18t] **Richard John Lynn** ~ Bring harmony to great resentment, and some resentment is sure to remain. ~ How could this be considered good? ~ This is why the sage holds the left half of the tally ~ And does not place blame on the other party. ~ A person of virtue concerns himself with his contracts, ~ And the person of no virtue concerns himself with scrutinizing others. ~ The Dao of Heaven has no favorites but is always with the good man.

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[79c19t] **Lin Yutang** ~ PEACE SETTLEMENTS ~ Patching up a great hatred is sure to leave some hatred behind. ~ How can this be regarded as satisfactory? ~ Therefore the Sage holds the left tally, ~ And does not put the guilt on the other party. ~ The virtuous man is for patching up; ~ The vicious is for fixing guilt. ~ But "the way of Heaven is impartial; It sides only with the good man."

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[79c20t] **Victor H. Mair** ~ Compromise with great resentment will surely yield lingering resentment; ~ How can this be seen as good? ~ For this reason, ~ The sage holds the debtor's side of a contract and does not make claims upon others. ~ Therefore, ~ The man of integrity attends to his debts; ~ The man without integrity attends to his exactions. ~ The Way of heaven is impartial, yet is always with the good person.

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[79c21t] **Tolbert McCarroll** ~ Even though a truce is made between great enemies, ~ some enmity is bound to remain. ~ How can this be beneficial? ~ Therefore, the True Person ~ undertakes the obligations of the agreement but makes no claim upon others. ~ The person who has Virtue shares with others. ~ The person who lacks Virtue takes from others. ~ The way of heaven has no favorites; ~ it always remains with what is good.

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[79c22t] **David H. Li** ~ Settling a major enmity, residual enmity remains. ~ Responding enmity with virtue - how can this be good? ~ Thus, the sage holds the left half [of a promissory block] but does not demand payment. ~ One with virtue acts like that creditor; ~ one without virtue acts like the tax collector. ~ The cosmos's Direction does not play favoritism. ~ It [simply] provides people with goodness all the time.

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[79c23t] **Yasuhiko Genku Kimura** ~ After the reconciliation of great hostilities, ~ Lingering resentment always remains. ~ Can this be considered a true reconciliation? ~ Therefore, the sage returns injury with kindness. ~ He takes the position of a giver, ~ And does not make claims upon others. ~ The virtuous relates to the world as if he owes the world. ~ The non-virtuous relates to the world as if the world owes him. ~ Though the way of Heaven is impartial, ~ It always supports those who live in harmony with it.

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[79c24t] **Chou-Wing Chohan** ~ Give love in return for fierce hatred. ~ Otherwise, when the fierce hatred is forgotten, ~ A little of it will still remain. ~ And how can this end well? ~ Therefore the sage keeps the left half of a contract, ~ And does not check what the other holder has to do. ~ The virtuous person acts according to the contract, ~ The person who is not virtuous resorts to lawsuits and disputations. ~ "The superior Tao is not biased, ~ It always accompanies the virtuous person."

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[79c25t] **Man-Ho Kwok** ~ If you've had a real set-to with someone ~ And you've tried to patch it up - ~ And there's still some bitterness, what can you do? ~ I tell you: repay bitterness with good. ~ Those who practise Te hold credit ~ - but don't demand repayment. ~ Those who practise Virtue do their bit ~ - and those without it will expect you to. ~ The Tao of Heaven doesn't deal in nepotism - it just graces good people, like it always has and will.

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[79c26t] **Gu Zhengkun** ~ When the great enmity is allayed, ~ There must be some remaining hostility; ~ Even if one requites hostility with kindness, ~ How can that be considered perfect? ~ Therefore the sage keeps the stub of the receipt for a loan ~ But never presses for payment from people. ~ A man of virtue is as tolerant as the sage who keeps the stub of the receipt; ~ A man of no virtue is as harsh as tax collectors. ~ The Tao of heaven never shows favouritism; ~ It always helps those who are good.

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[79c27t] **Chao-Hsiu Chen** ~ When peace is made between two great rivals, ~ some resentment will surely remain. ~ How can this be considered a good deed? ~ That is why the sage keeps his half of the agreement, ~ but does not require the debt from the other party. ~ That is how a man with virtue takes charge of the agreement. ~ But a man without virtue requires the other to fulfil his obligation, ~ like a wheel running in a rut. ~ The Tao of Heaven shows no favouritism: it is always on the side of good men.

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[79c28t] **Liu Qixuan** ~ Suppression of an uprising does not eliminate the revolt. ~ How can one solve the problem by suppressing? ~ The wise person prefers to be the owner of debts ~ Who gives for ever but presses for no paying back. ~ The wise contractor gives but does not take. ~ The poor contractor takes but does not give. ~ The way of Heaven favors none. ~ It gives all the time and only the good ones can receive.

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[79c29t] **Shi Fu Hwang** ~ Peace Settlement ~ Lao Tze says, ~ When a reconciliation is made between two parties, surely a grudge still remains in one of them. ~ How can this be counted as a decent method? ~ Therefore the sage guards against this method. ~ He keeps the left-hand tally, and does not insist on the fulfillment of it by others. ~ So he who has the attribute of the Tao keeps the tally; ~ while he who has not the attribute of the Tao keeps the record of taxing. ~ In the way of Heaven, there is no partiality of love; ~ it is always on the side of a good man.

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[79c30t] **Ch'u Ta-Kao** ~ Return love for great hatred. ~ Otherwise, when a great hatred is reconciled, some of it will surely remain. ~ How can this end in goodness? ~ Therefore the Sage holds to the left half of an agreement but does not exact what the other holder ought to do. ~ The virtuous resort to agreement; ~ The virtueless resort to exaction. ~ 'The Tao of heaven shows no partiality; ~ It abides always with good men.'

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[79c31t] **Paul J. Lin** ~ The settlement of great grudge always leaves some residue grudge! ~ How can this be remedied? ~ Therefore, the Sage retains the left stub of the contract, ~ And does not make claims on others. ~ The man with virtue keeps the contract, ~ While the man without virtue collects the tax. ~ The Tao of heaven plays no favoritism; ~ It is always for the good man.

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[79c32t] **Michael LaFargue** ~ "When great hostilities are smoothed over, ~ there is always some hostility left." ~ How could this be considered good? ~ And so the Wise Person: ~ "Keeps hold of the left-hand contract tally, ~ and doesn't make demands on others." ~ One who has Te is concerned with fulfilling his contract, ~ one who does not have Te concerns himself with collecting his due. ~ Heaven's Way: ~ Not to have personal favorites, but to be invariably good to all.

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[79c33t] **Cheng Lin** ~ When one merely tries to allay anger, the feelings of resentment may always remain. ~ Only by returning injury with kindness can there be goodwill. ~ Wherefore, the Sage always gives without expecting gratitude. ~ The virtuous is preoccupied with the thought of how to benefit others. ~ The unvirtuous is preoccupied with the thought of how to injure others. ~ The way of Heaven is impartial, helping all men alike in doing good.

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[79c34t] **Yi Wu** ~ Reconciliation of a great grudge ~ Surely will leave some ill-will. ~ How can this be considered as good? ~ Therefore, the sage holds the left-hand part of the contract and does not blame the other person. ~ The man with virtue is likely to keep the contract; ~ The man without virtue is likely to collect the tax. ~ The way of Heaven has no favor; ~ It is constantly with the good man.

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[79c35t] **Han Hiong Tan** ~ To bury the hatchet following a bitter struggle does not necessarily dispel the residual hatred. ~ How can it be called a good resolution? ~ The sage only carries the credit note but does not ask for the repayment. ~ A person with great virtue holds the credit note but does not insist on remittance. ~ The immoral person relentlessly extracts exorbitant taxes from the people. ~ Although the way of Dao is impartial, it always gives succour to good people.

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[79c36t] **Hua-Ching Ni** ~ Even after settling a great dispute, some resentment is likely to remain. ~ Can this be considered a true settlement? ~ Only by cultivating the virtue of wholeness and by returning injury with kindness can there be true harmony. ~ Therefore, one of deep virtue always gives without expecting gratitude. ~ One whose virtue is deep treats the world as if he were the debtor, ~ holding the left side of the tally. ~ He willingly repays the world through serving his fellow man. ~ One who is partially virtuous treats the world as if he were the creditor, ~ holding the right side of the tally. ~ He thinks the world owes him something and should repay him. ~ Although the subtle Way of the universe holds no favoritism or partiality, ~ it always supports those who are naturally virtuous.

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[79c37t] **Chang Chung-yuan** ~ When a serious resentment is reconciled, ~ Some resentment certainly remains. ~ Thus, reconciliation cannot be considered the best way. ~ Although the wise holds to the contract prepared by the debtor, ~ He never forces the debtor to fulfill his responsibility. ~ Therefore, the man of Tê holds only to the contract, ~ While the man without Tê presses for taxes. ~ The way of nature is free from intimacy. ~ Yet it constantly stays with the good man.

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[79c38t] **Henry Wei** ~ Observance of Obligations ~ Ren Ch'i ~ In allaying a great grievance, ~ There is bound to be some grievance remaining. ~ How can this be called good? ~ Therefore the Sage holds the left tally, ~ But does not urge the other party to keep his word. ~ Thus the virtuous seeks to preserve the contract; ~ The unvirtuous seeks to blame the other party. ~ The Way of Heaven has no preferences, ~ But always suits the good man.

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[79c39т] **На Poong Kim** ~ You allay the great discontent, ~ Yet, surely, there will still remain some discontent. ~ How can this be considered good? ~ Therefore the sage ~ Holds the left-hand tally, ~ Makes no claims on the people. ~ The man of Te oversees the tally, ~ The man of no Te oversees tax-collection. ~ The way of Heaven favors none, ~ Always sides with the good man.

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[79c40т] **Tao Huang** ~ Reconciling a great hatred necessarily entails unsolved hatred. ~ How can this be kindful? ~ So the sage honors the left-hand tally but does not blame people. ~ Before the kind Action, hold onto the tally. ~ Before the kindless Action, hold onto the openness. ~ The Tao of heaven is impersonal. ~ It enhances those who are kind.

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[79c41т] **Tang Zi-chang** ~ When a great hatred is reconciled there must be some hatred remaining. ~ How can this be made into perfection? ~ Thus, the Sage ruler granted rights to the people and required no repayment from them. ~ Hence, the office of a virtuous ruler is established for welfare of the people; ~ while the office of a virtueless ruler is established for taxation of the people. ~ The law of Nature is impartial yet it is always with the good man.

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[79c42т] **Wing-tsit Chan** ~ To patch up great hatred is surely to leave some hatred behind. ~ How can this be regarded as good? ~ Therefore the sage keeps the left-hand portion (obligation) of a contract ~ And does not blame the other party. ~ Virtuous people attend to their left-hand portions, ~ While those without virtue attend to other people's mistakes. ~ "The Way of Heaven has no favorites. ~ It is always with the good man."

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[79c91т] **И. И. Семененко** ~ Большая ненависть, когда ее смягчают, лишь делается затаенной. ~ Как может это приводить к добру? ~ Именно поэтому Премудрый человек дает по соглашению взаймы и, владея левой половиной бирки, счета никому не предъявляет. ~ В ком добродетель, тот заботится о соглашении, ~ в ком ее нет, следит за тем, чтобы взыскать. ~ Дао Небес не ведает пристрастия и неизменно помогает добрым людям.

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[79c92т] **А. А. Маслов** ~ Даже когда утихнут великие несчастья, какая-то беда непременно останется. ~ Так можно ли назвать это благом? ~ Поэтому мудрецы, беря в руку левую часть [договорной] бирки, не требовали взыскания долгов с народа. ~ Благостный человек правит через договорённость. ~ Человек вне Благости правит через налоги. ~ Путь Неба беспристрастен, он лишь извечно воздаёт добрым людям.

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[79c93т] **Е. А. Торчинов** ~ Отвечайте на гнев воздействием Блага-Дэ. ~ Если смириться с великим гневом, часть гнева все еще останется непременно, разве это можно считать удачным приемом? ~ Поэтому совершенномудрый всегда держится за левую половину договорной бирки, не требуя мзды от людей. ~ Тот, кто владеет Благом-Дэ, тот держится за договорную бирку. ~ Тот, кто не обладает Благом-Дэ, тот взыскивает плату. ~ Небесный Дао-Путь не знает родственных симпатий, но постоянно творит добро для всех людей.

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[79c94т] **А. Е. Лукьянов** ~ После усмирения большого недовольства непременно остается недовольство. ~ Успокоить всех можно посредством добра. ~ Поэтому совершенномудрый человек, соблюдая договор, не взыскивает с людей. ~ Обладающий Дэ руководствуется договором. ~ Не обладающий Дэ руководствуется взиманием налогов. ~ Дао Неба не роднится с таким, [оно] постоянно с человеком добра.

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[79c95т] **Ян Хин-шун** ~ После успокоения большого возмущения непременно останутся его последствия. ~ Как можно назвать это добром? ~ Поэтому совершенномудрый дает клятву, что он не будет никого порицать. ~ Добрые стремятся к соглашению, а недобрые - к вымогательству. ~ Небесное дао относится ко всем одинаково, оно всегда на стороне добрых.

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[79c96т] **Д. П. Конисси** ~ После сильной ненависти останется слабая ненависть. ~ Ненавидящий, хоть слабо, не может творить добро для ненавистного. ~ Святой берет от всех клятвенное свидетельство, но не притесняет никого. ~ Нравственный человек соблюдает клятву, а безнравственный нарушает. ~ Небесное Тао не имеет родственников, поэтому оно всегда склоняется к добрым людям.

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[79c97т] **В. В. Малявин** ~ Когда мирятся после большой ссоры, ~ Непременно остается обида. ~ Как можно счесть это благом? ~ Вот почему премудрый человек держит левую часть договора ~ И ничего не требует от других. ~ Человек совершенства будет блюсти договор, ~ Человек без совершенства будет собирать подати. ~ "Небесный Путь не выказывает пристрастия, ~ Но он всегда с добрым человеком".

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[79c98т] **Б. Б. Виногродский** ~ Смирение в большой обиде обусловливает наличие остаточной обиды. ~ Как можно таким образом осуществлять совершенствование? ~ Это дает: ~ Человек мудрости держит левую половину контрактной бирки и не предъявляет претензий к людям. ~ При наличии Потенции отвечают за обязательства. ~ При отсутствии Потенции ведают взиманием податей. ~ В небесном Пути отсутствует родственность, а есть постоянство контакта с совершенствующимся человеком.

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PSEUDO-CHAPTER **Eighty**

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[80c01т] **Robert G. Henricks** ~ Let the states be small and people few - ~ Bring it about that there are weapons for "tens" and "hundreds," yet let no one use them; ~ Have the people regard death gravely and put migrating far from their minds. ~ Though they might have boats and carriages, no one will ride them; ~ Though they might have armor and spears, no one will display them. ~ Have the people return to knotting cords and using them. ~ They will relish their food, ~ Regard their clothing as beautiful, ~ Delight in their customs, ~ And feel safe and secure in their homes. ~ Neighboring states might overlook one another, ~ And the sounds of chickens and dogs might be overheard, ~ Yet the people will arrive at old age and death with no comings and goings between them.

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[80c02т] **John C. H. Wu** ~ AH, for a small country with a small population! ~ Though there are highly efficient mechanical contrivances, the people have no use for them. ~ Let them mind death and refrain from migrating to distant places. ~ Boats and carriages, weapons and armour there may still be, but there are no occasions for using or displaying them. ~ Let the people revert to communication by knotting cords. ~ See to it that they are contented with their food, pleased with their clothing, satisfied with their houses, and inured to their simple ways of living. ~ Though there may be another country in the neighbourhood so close that they are within sight of each other and the crowing of cocks and barking of dogs in one place can be heard in the other, ~ yet there is no traffic between them, and throughout their lives the two peoples have nothing to do with each other.

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[80c03т] **D. C. Lau** ~ Reduce the size and population of the state. ~ Ensure that even though the people have tools of war for a troop or a battalion they will not use them; ~ And also that they will be reluctant to move to distant places because they look on death as no light matter. ~ Even when they have ships and carts, they will have no use for them; ~ And even when they have armour and weapons, they will have no occasion to make a show of them. ~ Bring it about that the people will return to the use of the knotted rope, ~ Will find relish in their food ~ And beauty in their clothes, ~ Will be content in their abode ~ And happy in the way they live. ~ Though adjoining states are within sight of one another, ~ And the sound of dogs barking and cocks crowing in one state can be heard in another, ~ yet the people of one state will grow old and die without having had any dealings with those of another.

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[80c04т] **R. L. Wing** ~ In a small organization with few people; ~ Let there be ten or a hundred times ~ More tools than they can use. ~ Let the people value their lives ~ And yet not move far away. ~ Even though there are boats and carriages, ~ There is no occasion to use them. ~ Even though there are armor and weapons, ~ There is no occasion to display them. ~ Let the people again knot cords and use them. ~ Their food will be pleasing. ~ Their clothes will be fine. ~ Their homes will be secure. ~ Their customs will be joyful. ~ Nearby organizations may watch each other; ~ Their crowing and barking may be heard. ~ Yet the people may grow old and die ~ Without coming or going between them.

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[80c05т] **Ren Jiyu** ~ Let the state be small, and let the population be sparse. ~ Though there are various kinds of instruments, let them not be used; ~ Let the people not risk their lives, not move to distant places; ~ Though there are boats and carriages, ~ There is no occasion to ride in them; ~ Though there are weapons and military equipment, ~ There is no occasion to display them. ~ Let the people return to the use of knotted cords in recording events, ~ delight in their food, ~ dress in beauty, ~ dwell in comfort, ~ and enjoy their life. ~ The neighbouring states are within sight of each other, and the cries of roosters and dogs can be heard by one another, ~ But the people do not have any contact with each other until they die of old age.

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[80c06т] **Gia-fu Feng** ~ A small country has fewer people. ~ Though there are machines that can work ten to a hundred times faster than man, they are not needed. ~ The people take death seriously and do not travel far. ~ Though they have boats and carriages, no one uses them. ~ Though they have armor and weapons, no one displays them. ~ Men return to the knotting of rope in place of writing. ~ Their food is plain and good, their clothes fine but simple, their homes secure; ~ They are happy in their ways. ~ Though they live within sight of their neighbors, ~ And crowing cocks and barking dogs are heard across the way, ~ Yet they leave each other in peace while they grow old and die.

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[80c07т] **Lok Sang Ho** ~ For a small country with a small population, ~ Let there be no need to use labor-saving gadgets. ~ Let people love to die where they are born ~ and not want to migrate to a distant land. ~ Let there be no need to use boats for long trips. ~ Although the country has armed forces ready to protect the country, ~ Let there be no need to display the military strength. ~ Let the people find happiness in a simple life. ~ Let people enjoy their good foods and fine clothing. ~ Let them settle down peacefully and follow their traditions happily. ~ Let neighboring nations eye one another, ~ and hear the calls of poultry and dogs from the other nation. ~ Let their people find sufficiency in their own lands. ~ Till their death let there be no need to interact.

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[80c08т] **Xiaolin Yang** ~ The most ideal country has little land and few people; ~ The people have many technologies but do not use them; ~ They are afraid of death and do not migrate far. ~ Even though they have boats and carriages, they do not use them; ~ Even though they have weapons and soldiers, they do not fight battles. ~ People go back to the ancient ways of life. ~ They enjoy their own food, admire their own clothes, ~ Appreciate their own peaceful lives, and love their own traditions. ~ Even if the people can see neighboring countries and hear the sounds of their cocks and dogs, ~ Up to their deaths, they never go there.

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[80c09т] **Walter Gorn Old**, STANDING ALONE ~ If I had a small kingdom and but ten or a hundred men of ability, I would not administrate with them. ~ I would teach the people to look upon death as a grievous thing, and then they would not go abroad to meet it. ~ Though they had boats and carriages, yet they would not go away in them. ~ Though they had armour, yet they would never have occasion to wear it. ~ The people should return to the use of the quipu. ~ They should find their coarse food sweet, think their plain clothes grand, regard their homes as places of rest, and take delight in their own simple pleasures. ~ Though the neighbouring state could be seen by us, and the crowing of the cocks and the barking of the dogs could be heard, yet my people would grow old, and die before ever feeling the need of having intercourse with it.

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[80c10т] **James Legge** ~ In a little state with a small population, I would so order it, that, though there were individuals with the abilities of ten or a hundred men, there should be no employment of them; ~ I would make the people, while looking on death as a grievous thing, yet not remove elsewhere (to avoid it). ~ Though they had boats and carriages, they should have no occasion to ride in them; ~ though they had buff coats and sharp weapons, they should have no occasion to don or use them. ~ I would make the people return to the use of knotted cords (instead of the written characters). ~ They should think their (coarse) food sweet; ~ their (plain) clothes beautiful; ~ their (poor) dwellings places of rest; ~ and their common (simple) ways sources of enjoyment. ~ There should be a neighbouring state within sight, and the voices of the fowls and

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dogs should be heard all the way from it to us, but I would make the people to old age, even to death, not have any intercourse with it.

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[80c11t] **David Hinton** ~ Let nations grow smaller and smaller and people fewer and fewer, ~ let weapons become rare ~ and superfluous, ~ let people feel death's gravity again ~ and never wander far from home. ~ Then boat and carriage will sit unused ~ and shield and sword lie unnoticed. ~ Let people knot ropes for notation again and never need anything more, ~ let them find pleasure in their food and beauty in their clothes, peace in their homes and joy in their ancestral ways. ~ Then people in neighboring nations will look across to each other, ~ their chickens and dogs calling back and forth, ~ and yet they'll grow old and die without bothering to exchange visits.

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[80c12t] **Chichung Huang** ~ A small state with few people: ~ Let there be utensils ten, ~ A hundred times its population ~ Without being used; ~ Let the people take death seriously, ~ And stay away from migration; ~ Let there be boats and carriages ~ With no occasion to ride them; ~ Let there be armor and weapons ~ With no occasion to display them; ~ Let the sovereign revert to tying knots ~ With a rope and put it to use. ~ Make their food delicious, ~ Their clothes beautiful, ~ Their customs joyous, ~ Their habitations comfortable. ~ Neighboring states may be within sight of each other, ~ And sounds of roosters and dogs within hearing, ~ Yet the people, to their old age and death, ~ Never come and go visiting one another.

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[80c13t] **Ellen M. Chen** ~ A small state with few people. ~ Let the implements (ch'ih) for ten and hundred men be unused, ~ Let the people fear death such that they do not move far away. ~ Although there are boats and carriages, ~ There are no places to ride them to. ~ Although there are weapons and armours, ~ There are no occasions to display them. ~ Let the people again tie ropes and use them (as memory aids). ~ Let them enjoy their food, ~ Consider their clothing beautiful, ~ Be contented with their dwellings, ~ And happy with their customs. ~ The neighbouring states overlooking one another, ~ The dogs' barkings and cocks' crowings are heard from other states, ~ Yet till they are old and dying the people do not visit one another.

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[80c14t] **Lee Sun Chen Org** ~ An ideal state should be a small country sparsely populated; ~ Even though there are utensils big enough to serve tens or hundreds of people there is never any need to use them; ~ Its countrymen, passed from one generation to another, are too settled to move afar; ~ There are boats and wagons, yet there is never any need to ride on them; ~ Even though there are weapons and shields, there is no occasion calling for their deployment; ~ People will be encouraged to return to [such simplicity of] using knotted cords for record-keeping; ~ People are happy with their [simple] food and clothing; ~ As well as enjoying [plain] dwellings and lore; ~ Neighboring countries are within sights of one another, that even roosters' crowing and dogs' barking can be overheard in neighboring countries; ~ Citizens of different countries will not socialize with one another even until they become old and die away.

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[80c15t] **Tien Cong Tran** ~ [Suppose] there is (we establish) a small country with a small population. ~ Therefore there are enough tools of war for a troop or a battalion, but the people have no use for them. ~ So the people mind death and refrain from migrating to distant places. ~ Even though there are boats and carriages, they do not ride them; even though there are weapons and armor, they do not carry and wear them. ~ The people return to the use of the knotting cords. ~ They find relish with their food, beauty with their clothing, peace with their houses, and merriment with their ways of living. ~ There is another country in the neighborhood. ~ The two countries are so close that they are within sight of each other and the crowing of cocks and barking of dogs in one place can be heard in the other. ~ Yet throughout their lives the two peoples do not travel to and fro.

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[80c16t] **Thomas Z. Zhang** ~ In small countries with fewer people, ~ No delicate utensils are used. ~ Make people fear death so that they refuse to venture far away. ~ Although there are vehicles and boats, nobody uses them. ~ Although there are troops and weapons, they are not deployed. ~ Let people once again use knot-tying to keep records. ~ Let people enjoy their food, beautify their clothes, live peacefully, and be happy with their traditions. ~ Although neighboring kingdoms are within sight; and dog barks and roster crows can be heard over the border, but people never interfere with each other in their lifetime.

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[80c17t] **Arthur Waley** ~ Given a small country with few inhabitants, he could bring it about that though there should be among the people contrivances requiring ten times, a hundred times less labour, they would not use them. ~ He could bring it about that the people would be ready to lay down their lives and lay them down again in defence of their homes, rather than emigrate. ~ There might still be boats and carriages, but no one would go in them; ~ there might still be weapons of war but no one would drill with them. ~ He could bring it about that ~ 'The people should have no use for any form of writing save knotted ropes, should be contented with their food, pleased with their clothing, satisfied with their homes, should take pleasure in their rustic tasks. ~ The next place might be so near at hand that one could hear the cocks crowing in it, the dogs barking; ~ but the people would grow old and die without ever having been there'.

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[80c18t] **Richard John Lynn** ~ Let the state be small and the common folk few. ~ Let there be military equipment for a company, then it would not be used. ~ Let the common folk take death seriously, then they would not travel far. ~ Although they had boats and carriages, they would have no occasion to ride in them. ~ Although they had shields and weapons, they would have no occasion to array them for battle. ~ Let the people again knot cords, then they would use them. ~ They would find their food so delicious, their clothes so beautiful, their dwellings so satisfying, and their customs so delightful that, though neighboring states might provide distant views of each other and the sounds of each other's chickens and dogs might even be heard, the common folk would reach old age without ever going back and forth between such places.

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[80c19t] **Lin Yutang** ~ THE SMALL UTOPIA ~ (Let there be) a small country with a small population, ~ Where the supply of goods are tenfold or hundredfold, more than they can use. ~ Let the people value their lives and not migrate far. ~ Though there be boats and carriages, ~ None be there to ride them. ~ Though there be armor and weapons, ~ No occasion to display them. ~ Let the people again tie ropes for reckoning, ~ Let them enjoy their food, ~ Beautify their clothing, ~ Be satisfied with their homes, ~ Delight in their customs. ~ The neighboring settlements overlook one another ~ So that they can hear the barking of dogs and crowing of cocks of their neighbors, ~ And the people till the end of their days shall never have been outside their country.

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[80c20t] **Victor H. Mair** ~ Let there be a small state with few people, ~ where military devices find no use; ~ Let the people look solemnly upon death, ~ and banish the thought of moving elsewhere. ~ They may have carts and boats, ~ but there is no reason to ride them; ~ They may have armor and weapons, ~ but they have no reason to display them. ~ Let the people go back to tying knots to keep records. ~ Let ~ their food be savory, ~ their clothes beautiful, ~ their customs pleasurable, ~ their dwellings secure. ~ Though they may gaze across at a neighboring state, and hear the sounds of its dogs and chickens, ~ The people will never travel back and forth, till they die of old age.

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[80c21t] **Tolbert McCarroll** ~ In a small country with few people: ~ Though there are machines that would increase production ten to a hundred times they are not used. ~ The people take death seriously and do not travel about. ~ Though they have boats and carriages no one uses them. ~ Though they have armor and weapons, there is no occasion to display them. ~ The people give up writing and return to the knotting of cords. ~ They are satisfied with their food. ~ They are pleased with their clothes. ~ They are content with their homes. ~ They are happy in their simple ways. ~ Even though they live within sight of another country and can hear dogs barking and cocks crowing in it, ~ still the people grow old and die without ever coming into conflict.

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[80c22t] **David H. Li** ~ Small states. ~ Few people. ~ All sorts of utensils, not in use. ~ The populace value death, unwilling to move. ~ Vehicles available, not in use. ~ Weaponry available, not on display. ~ Tying knots for events. ~ Superbly governed. ~ Well fed, beautifully clad, serenely housed, happily serenad'd. ~ Neighboring states within sights. ~ Crowing and barking heard across states. ~ From birth to death, no interstate communication.

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[80c23t] **Yasuhiko Genku Kimura** ~ Let there be small countries with few people. ~ Let the people take the matter of life and death seriously, ~ And let them not move too far from their birthplaces. ~ Even if there are complicated devices, ~ Let there be no necessity to use them. ~ Even if there are boats and carriages, ~ Let there be no reason to ride them. ~ Even if there are armors and weapons, ~ Let there be no occasion to display them. ~ Let the life be so simple that ~ The people return to tying knots for keeping records. ~ Let them be delighted with plain food, pleased with simple clothes, satisfied with modest homes, joyous with natural customs. ~ Though they may gaze across at a neighboring country, ~ hearing the barking of its dogs and crowing of its roosters, ~ they are so happy and satisfied where they are ~ that they will not visit one another until the end of their days.

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[80c24t] **Chou-Wing Chohan** ~ Imagine a small land with few people. ~ Even if it contains plenty of vessels, I will not use them. ~ I will induce the people to respect death, and not to go wandering far afield. ~ Even if they have boats and chariots, they will not travel in them, ~ Even if they have weapons and armor, they will not bear them. ~ I will bring them back to knotted cords instead of writings. ~ Their food will satisfy them, ~ Their clothing will please them, ~ Their dwellings will be full of tranquillity, ~ Their customs will be full of happiness. ~ Even though the neighboring lands are within view, ~ And the crowing of the roosters and the barking of the dogs from there are audible, ~ The people of that small country will not go there in their lifetime.

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[80c25t] **Man-Ho Kwok** ~ If a nation could be small, with few enough people ~ Even if you had the means to produce more, they'd be useless. ~ Such a people would know that death is real, ~ And they wouldn't travel far, even if they were able to. ~ They would not vaunt their army or their weaponry. ~ They would count in their heads again and write by hand. ~ Their food would be simple, but it would feed them; ~ Their clothes would be fine, but homely ~ And they would have fires in their homes. ~ They would be happy with what they have! ~ And even though they'd live along the border within earshot ~ Of their neighbours' cocks at dawn, and the dogs barking, ~ They wouldn't mind if they never went there. ~ It is enough, for them, to live and let live.

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[80c26t] **Gu Zhengkun** ~ The state should be small; ~ The population should be sparse. ~ Tools, though of many kinds, ~ Should not be used. ~ Teach the people to fear death ~ And not to migrate to remote places; ~ Although they have ships and carts, ~ They will have no need to use them; ~ Although they are well armed with weapons, ~ They will have no place to make them effective. ~ Encourage the people to return to the condition ~ Under which the knotted rope was used to record things. ~ The world best ruled is a place where ~ The people will have delicious food, ~ beautiful clothes, ~ comfortable living quarters, ~ cheerful customs. ~ Though within easy reach of neighbouring states, ~ The dog's barking and the cock's crowing in one state are heard in another; ~ The people of one state will never have dealings with those of another, ~ Even if they get old and die.

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[80c27t] **Chao-Hsiu Chen** ~ A small country with a limited population ensures that even though the people may have many valuables, they do not need to use them. ~ The ruler lets the people consider death as a serious matter, ~ so that they will not wish to leave their homes. ~ Though they have ships and carriages, they will not use them; ~ and though they have soldiers and arms, there is no need to deploy them. ~ The ruler lets the people return to the time of knotting ropes to record information. ~ They will find pleasure in their tasteless food. ~ They will find beauty in their simple clothes. ~ They will find peace in their small houses. ~ They will enjoy their own customs. ~ They can see the neighbouring country. ~ They can even hear the sounds of each other's roosters and dogs. ~ They will grow old and die, but remain content never to go to the neighbouring country.

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[80c28t] **Liu Qixuan** ~ The wise person reduces the importance of governments ~ And simplifies the modes of living, ~ So that people use fewer tools and wares ~ And treasure simplicity in their lives, ~ So that, though there are vehicles, ~ People do not take them. ~ And, though there are weapons, ~ People do not

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carry them. ~ And, though there are records, ~ Tying knots will serve the record-keeping purpose. ~ Thus, the highest political achievement is one ~ In which people savor their food, ~ Like the beauty of their clothes, ~ Appreciate their safe and peaceful homes, ~ Enjoy their social customs; ~ And in which roosters and dogs ~ Can be heard between countries; ~ But people, all their lives, ~ Have no need to go across the borders.

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[80c29t] **Shi Fu Hwang** ~ Perfect Government ~ Lao Tze says, ~ The king of men should always think that his state is little, and his people a small population. ~ He would attribute the governing responsibility to ten or a hundred tribal elders. ~ His government would never consider to draft people's implements for government use. ~ Further, he would make his people's looking after departed ancestors estates an important duty, thus they would not move elsewhere. ~ Though the king of men has boats and carriages, he would have no occasion to ride on them. ~ Though he had buff coats and sharp weapons, he would have no occasion to use them. ~ He would make the people return to their pure custom which they used in antiquity - the knotted cord to remember events. ~ At that time, they thought their coarse food sweet; ~ their plain clothes beautiful; ~ their poor dwelling places restful; ~ and common simple ways sources of enjoyment. ~ There should be a neighboring state within sight, and the voices of fowls and dogs should be heard all the way from hither to thither, but the people to an old age, even to death, have no intention to visit each other.

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[80c30t] **Ch'u Ta-Kao** ~ Supposing here is a small state with few people. ~ Though there are various vessels I will not have them put in use. ~ I will make the people regard death as a grave matter and not go far away. ~ Though they have boats and carriages they will not travel in them; ~ Though they have armour and weapons they will not show them. ~ I will let them restore the use of knotted cords (instead of writing). ~ They will be satisfied with their food; ~ Delighted in their dress; ~ Comfortable in their dwellings; ~ Happy with their customs. ~ Though the neighbouring states are within sight ~ And their cocks' crowing and dogs' barking within hearing; ~ The people (of the small state) will not go there all their lives.

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[80c31t] **Paul J. Lin** ~ The state may be small; its people may be few. ~ Let the people have tenfold and one-hundredfold of utensils, ~ But never make use of them. ~ Let the people weigh death heavily ~ And have no desires to move far away. ~ Though there be boats and carriages, ~ No one will ride in them. ~ Though there be armour and weapons, ~ No one will exhibit them. ~ Let the people return to tying knots and using them. ~ Relish their food, ~ Appreciate their clothes, ~ Secure in their homes, ~ Happy with their customs. ~ The neighboring states will be so close that they can see each other, and hear the sounds of roosters and dogs. ~ But the people will grow old and die, ~ Without having visited each other.

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[80c32t] **Michael LaFargue** ~ Oh for a small country with few people! ~ Supposing there were men with the talents of dozens and hundreds, ~ but no one employed them. ~ Supposing the people took death seriously, ~ and did not travel far distances. ~ Although there exist boats and carriages, ~ they have no occasion to ride in them. ~ Although there exist armor and weapons, ~ they have no occasion to show them off. ~ Supposing people returned to knotting cords, ~ and using this as writing. ~ They find their food savory, ~ they find their clothes elegant, ~ they are content with their homes, ~ they are fond of their folkways. ~ Neighboring states are in sight of one another, ~ so they hear the sounds of each others' dogs and roosters - ~ but people reach old age and die with no comings and goings between them.

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[80c33t] **Cheng Lin** ~ The State should be small, and its inhabitants should be few. ~ Its ruler should teach the people to shun arms and weapons even though they are available. ~ He should teach the people to avoid the risks of death, and to be reluctant to travel in distant countries. ~ Thus though there might be ships and carriages, they would have no need to mount them. ~ Though there might be arms and weapons, they would have no need to use them. ~ He should make the people return to the state of pristine simplicity where the system of knotting threads was used. ~ Then they would relish the food they eat; ~ consider beautiful the clothes they wear; ~ regard as comfortable the houses they dwell in; ~ enjoy the customs they have. ~ The State may be so closely situated that the barking of dogs and the crowing of cocks in one may be heard in the other. ~ Thus the people would be content to live in their own country from the time of their birth until their death without thinking of foreign intercourse.

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[80c34t] **Yi Wu** ~ There can be a small state with few people. ~ Let it have many vessels; the people will not use them. ~ Let the people value death and not move to far places. ~ Though there are boats and carriages, there is no place to ride them. ~ Though there are arms and weapons, there is no place to display them. ~ Let the people again tie knots of rope and use them. ~ Sweet their food, ~ Beautiful their clothes, ~ Peaceful their living, ~ Happy their customs. ~ Neighboring states can see each other, ~ The sounds of cocks and dogs can be heard by each other, ~ But the people will grow old and die, never having visited each other.

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[80c35t] **Han Hiong Tan** ~ In a small and sparsely populated country, ~ Even if there are many talented military leaders, the nation does not require their services. ~ People treasure their lives and livelihoods that they loathe to emigrate. ~ Although there are boats and carriages, no one wants to use them. ~ While there are armour and weapons, there is no place to exhibit them. ~ People revert back to ancient way of recording events by tying knots on the string. ~ Their food is sumptuous. ~ Their garments are beautiful. ~ Their lodgings are comfortable. ~ Their social mores and customs are unsophisticated but joyous. ~ The neighbouring states can be sighted, and the noises of barking dogs and crowing cocks can be heard reciprocally. ~ Yet, people will never visit each other, never in a million years.

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[80c36t] **Hua-Ching Ni** ~ Let there be small communities with few inhabitants. ~ The supply of vessels may be more than enough, ~ yet no one would use them. ~ The inhabitants would love living there so dearly that they would never wish to move to another place. ~ They may have every kind of vehicle, ~ but they would not bother to ride them. ~ They may have powerful weapons, ~ but they would not resort to using them. ~ They would return to a simple system of cords and knots to record their simple events, ~ as was done in ancient times. ~ They would be content with plain food, ~ pleased with simple clothing, ~ satisfied with rustic but cozy homes, ~ and would cling to their natural way of life. ~ The neighboring country would be so close at hand that one could hear its roosters crowing and its dogs barking along the boundaries. ~ But, to the end of their days, people would rarely trespass the territory of another's life.

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[80c37t] **Chang Chung-yuan** ~ There is a kingdom which is small and sparsely populated. ~ There are numerous implements, but no one uses them. ~ The people love their lives and no one wants to move afar. ~ Boats and carriages are available, but no one rides them. ~ Fine weapons are in their possession, but no one uses them. ~ The people are back in the times when knotted cords were used to record things. ~ They enjoy fine delicacies and are handsome in their dress. ~ They are happy with their residences and are pleased with their traditions. ~ Although the next state is within sight, and the sounds of cocks crowing and dogs barking are heard, ~ The people live their whole lives without traveling to and fro.

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[80c38t] **Henry Wei** ~ Independence ~ Tu Li ~ A state should be small in size and population. ~ It should teach the people not to use arms, ~ Even though arms may be found in abundance. ~ It should teach the people ~ To view death as a serious matter, ~ And not to move to a far-away place. ~ Though there are boats and carriages, ~ There is no occasion to use them; ~ Though there are arms and soldiers, ~ There is no occasion to stage public reviews. ~ The people are taught - ~ To resume the practice of tying knots; ~ To enjoy their daily food; ~ To wear beautiful clothes; ~ To enhance the comfort of their homes; ~ And to take delight in their social customs. ~ Neighbor states may be within sight of one another, ~ And the barking of dogs and the crowing of cocks ~ In one of them may be heard in the others, ~ Yet the people to the end of their days, ~ Do not maintain intercourse with their neighbors.

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[80c39t] **Ha Poong Kim** ~ Let the state be small and its people few. ~ Let the thousand contrivances go idle. ~ Let the people take death seriously and not move to distant places. ~ Though they may have boats and carriages, ~ They will not ride in them. ~ Though they may have armor and weapons, ~ They will not display them. ~ Let the people return to the practice of knotting cords. ~ They will relish what they eat, ~ Find their clothes beautiful, ~ Be content in their homes, ~ Delight in their customs. ~ States may be within sight of one another, ~ So that one may hear cocks and dogs from a neighboring state; ~ Yet people will grow old and die ~ Without trafficking with another state.

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[80c40t] **Tao Huang** ~ A small country has few people. ~ Weapons are far more numerous than the people, but they are not used. ~ Let people be serious about death and enjoy a long journey. ~ Though there are carriages and boats, they are not useful for travel. ~ Let people return to: ~ Use the technique of knotting the rope, ~ Enjoying the food, ~ Appreciating the cloth, ~ Delighting in customs, ~ Settling into their living conditions. ~ The neighboring countries are in sight. ~ The sounds of dogs and chickens are heard. ~ People grow old and die without interference from each other.

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[80c41t] **Tang Zi-chang** ~ Prefer to rule a small kingdom with few people. ~ Even though there are abundant resources, prefer to use the one tenth or one hundredth. ~ Care only for their life and refrain from moving far away, even though there were war ships and chariots ready but no place to use them; ~ and there were arms and weapons ready but no front to deploy them. ~ He led them to a simple life even by use of "Knotted Cords" again, ~ To be contented with their foods, be beautiful with their clothes, be satisfied with their homes and be happy with their customs. ~ The neighboring countries are within sight of each other; ~ the voices of cocks and dogs were heard from both sides. ~ Yet the people might grow old and die before they would cross territories of each other.

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[80c42t] **Wing-tsit Chan** ~ Let there be a small country with few people. ~ Let there be ten times and a hundred times as many utensils ~ But let them not be used. ~ Let the people value their lives highly and not migrate far. ~ Even if there are ships and carriages, none will ride in them. ~ Even if there are arrows and weapons, none will display them. ~ Let the people again knot cords and use them (in place of writing). ~ Let them relish their food, beautify their clothing, be content with their homes, and delight in their customs. ~ Though neighboring communities overlook one another and the crowing of cocks and barking of dogs can be heard, ~ Yet the people there may grow old and die without ever visiting one another.

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[80c91t] **И. И. Семененко** ~ В небольшом и малолюдном государстве способствовать тому, чтобы таланты не использовались, даже если бы их было в десять, сто раз больше, чем обычно, и побуждать народ из почтения к смерти не ездить далеко. ~ Появись там лодки и повозки, им не нашлось бы места для использования, ~ появись там даже латы и оружие, их негде было бы расположить. ~ Пусть люди снова бы завязывали на веревках узелки вместо письма и было бы им сладко есть, прекрасно одеваться, удобно жить и радостно изведывать свои обычаи. ~ Со страною по соседству друг на друга бы глядели издалека и слушали бы друг у друга лай собак и крики петухов, ~ но меж собою не общались бы до самой старости и смерти.

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[80c92t] **А. А. Маслов** ~ Когда государство мало, а его население невелико, пусть даже у него будет огромное количество оружия, - некому будет воспользоваться им. ~ Люди же, в страхе смерти, не уедут в дальние места. ~ Даже если у них будут корабли и повозки, они не снарядят их. ~ Даже если у них будут доспехи и оружие, им не представится случая продемонстрировать их. ~ Чтобы народ вернулся к использованию узелковых веревок [для письма], пусть наслаждается пищей, красуется одеждами, будет доволен жилищем и радуется жизни. ~ Когда соседние владения находятся на расстоянии взаимной видимости, они слышат пение петухов и лай собак друг у друга, а народ доживает до старости и умирает, не ездя туда-сюда.

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[80c93t] **Е. А. Торчинов** ~ Пусть государство будет маленьким и редким население. ~ Орудия в нем, даже если есть, пусть не используются вовсе. ~ Пусть люди в нем относятся серьезно к смерти и не уходят далеко от дома. ~ Пусть даже есть там лодки или колесницы, но ездить в них не надо. ~ Пусть даже есть оружие и латы - не надо содержать их в порядке и готовности. ~ Пусть люди вновь начинают завязывать узелки и применять их вместо

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письмен. ~ Пусть будет для людей сладка их пища, и пусть одежда будет их красива. ~ Пусть мирными жилища будут их, и пусть они найдут усладу в своих обычаях и нравах. ~ Соседние страны пусть рядом глядят друг на друга и слушают крик петухов и лай псов у соседей, но люди пусть до самой старости не ходят друг к другу туда-сюда.

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[80c94т] **А. Е. Лукьянов** ~ Пусть царства станут маленькими, а население редким, ~ чтобы никакое имеющееся в неисчислимом множестве оружие не применялось, ~ чтобы люди под страхом смерти далеко не переселялись. ~ Хотя есть лодки и колесницы, пусть бы никто в них не садился. ~ Хотя есть латники, пусть бы никто не строился в боевые порядки. ~ Пусть люди вернутся к вязанию узелков на веревках и пользуются ими [вместо письма], ~ наслаждаются своей пищей и любуются своей одеждой, ~ спокойно себе живут и радуются своим обычаям. ~ Пусть соседние царства взирают друг на друга и слушают друг у друга пение петухов и лай собак, ~ а люди [этих царств] пусть доживают до глубокой старости и друг с другом не общаются.

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[80c95т] **Ян Хин-шун** ~ Пусть государство будет маленьким, а население редким. ~ Если [в государстве] имеются различные орудия, не надо их использовать. ~ Пусть люди до конца своей жизни не уходят далеко [от своих мест]. ~ Если [в государстве] имеются лодки и колесницы, не надо их употреблять. ~ Даже если имеются воины, не надо их выставлять. ~ Пусть народ снова начинает плести узелки и употреблять их вместо письма. ~ Пусть его пища будет вкусной, одеяние красивым, жилище удобным, а жизнь радостной. ~ Пусть соседние государства смотрят друг на друга, слушают друг у друга пение петухов и лай собак, а люди до самой старости и смерти не посещают друг друга.

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[80c96т] **Д. П. Конисси** ~ Так как в маленьком государстве мало народа, то хотя в нем много лучших орудий, но они останутся без употребления и без надобности. ~ Народ такого государства потеряет всякую предприимчивость и умрет на месте своего рождения, не двигаясь никуда. ~ Если у него много возов и кораблей, то они останутся без употребления. ~ Хотя он имеет благоустроенное войско, но негде выставить его. ~ Он будет плесть веревку, чтобы ею оградить свое государство. ~ Хотя он кушает хорошо, одевается красиво, устраивает покойное жилище и живет весело, но существование его будет бесполезно. ~ Хотя такое государство находится с соседним в таком близком расстоянии, что слышны пение петухов и лай собак в нем, но сообщения между ними никогда не будет.

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[80c97т] **В. В. Малявин** ~ Лучше царству быть маленьким, а населению - редким. ~ Пусть у людей будут десятки и сотни орудий, ~ Но пользы от них искать не нужно. ~ Пусть люди будут почтительны к смерти и не уезжают далеко от дома. ~ Даже если есть лодки и повозки, пусть на них никто не ездит. ~ Даже если есть пики и стрелы, пусть никто не берет их в руки. ~ Пусть люди завязывают узелки вместо письма. ~ Пусть люди наслаждаются едой и любуются своей одеждой, ~ Имеют покой в своем жилище и радуются своим обычаям. ~ Пусть будут видны соседние селения ~ И оттуда доносятся лай собак и крик петухов. ~ А люди до самой старости и смерти друг с другом не знаются.

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[80c98т] **Б. Б. Виногродский** ~ Маленькое государство, скудное население. ~ Пусть у народа будут десятки и сотни приспособлений-инструментов, а не применяют. ~ Пусть народ придает значение смерти и не путешествует далеко. ~ Хотя есть лодки и колесницы, а никто на них не ездит. ~ Хотя есть вооруженные воины, а никто их не строит. ~ Пусть народ вернется к письму через вязание узлов и использует его. ~ Сладка его пища. ~ Красива его одежда. ~ Мирны его покои. ~ Радостны его обычаи. ~ Соседние государства глядят друг на друга. ~ Петухи и собаки слышат голоса друг друга. ~ А народ до старости и смерти не общается друг с другом, не приходя и не уходя.

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PSEUDO-CHAPTER **Eighty-One**

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[81c01т] **Robert G. Henricks** ~ Sincere words are not showy; ~ Showy words are not sincere. ~ Those who know are not "widely learned"; ~ Those "widely learned" do not know. ~ The good do not have a lot; ~ Those with a lot are not good. ~ The Sage accumulates nothing. ~ Having used what he had for others, ~ He has even more. ~ Having given what he had to others, ~ What he has is even greater. ~ Therefore, the Way of Heaven is to benefit and not cause any harm; ~ The Way of Man is to act on behalf of others and not to compete with them.

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[81c02т] **John C. H. Wu** ~ SINCERE words are not sweet, ~ Sweet words are not sincere. ~ Good men are not argumentative, ~ The argumentative are not good. ~ The wise are not erudite, ~ The erudite are not wise. ~ The Sage does not take to hoarding. ~ The more he lives for others, the fuller is his life. ~ The more he gives, the more he abounds. ~ The Way of Heaven is to benefit, not to harm. ~ The Way of the Sage is to do his duty, not to strive with anyone.

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[81c03т] **D. C. Lau** ~ Truthful words are not beautiful; ~ Beautiful words are not truthful. ~ Good words are not persuasive; ~ Persuasive words are not good. ~ He who knows has no wide learning; ~ He who has wide learning does not know. ~ The sage does not hoard. ~ Having bestowed all he has on others, he has yet more; ~ Having given all he has to others, he is richer still. ~ The way of heaven benefits and does not harm; ~ The way of the sage is bountiful and does not contend.

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[81c04т] **R. L. Wing** ~ Sincere words are not embellished; ~ Embellished words are not sincere. ~ Those who are good are not defensive; ~ Those who are defensive are not good. ~ Those who know are not erudite; ~ Those who are erudite do not know. ~ Evolved Individuals do not accumulate. ~ The more they do for others, the more they gain; ~ The more they give to others, the more they possess. ~ The Tao of Nature ~ Is to serve without spoiling. ~ The Tao of Evolved Individuals ~ Is to act without contending.

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[81c05т] **Ren Jiyu** ~ Sincere words are not fine, ~ Fine words are not sincere. ~ A good man is not eloquent, ~ An eloquent man is not good. ~ He who knows does not show off his learning, ~ He who shows off his learning does not know. ~ The sage has nothing to reserve. ~ He gains more since he does his utmost to help others, ~ And gets richer since he gives all to others. ~ The Tao of Heaven is beneficial to all things, but not harmful. ~ The Tao of the sage is to compete against nobody in what he does.

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[81c06т] **Gia-fu Feng** ~ Truthful words are not beautiful. ~ Beautiful words are not truthful. ~ Good men do not argue. ~ Those who argue are not good. ~ Those who know are not learned. ~ The learned do not know. ~ The sage never tries to store things up. ~ The more he does for others, the more he has. ~ The more he gives to others, the greater his abundance. ~ The Tao of heaven is pointed but does no harm. ~ The Tao of the sage is work without effort.

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[81c07т] **Lok Sang Ho** ~ Truthful words may not be fine to hear. ~ Words that are fine to hear may not be truthful. ~ Good people will not want to argue ~ or to defend themselves by word of mouth. ~ Those who love to argue with others or to defend their beliefs ~ are likely to be not so good. ~ Those with insight need not be well versed in different things. ~ Those who are well versed in different kinds of knowledge may not really know. ~ The Sage does not set out to accumulate a fortune or merit. ~ Yet as he serves the people, he becomes richer; ~ and as he gives to people, he gets more. ~ The way of heaven is to benefit, not hurt. ~ The way of the Sage is to do his duty, and not to contest or struggle.

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[81c08т] **Xiaolin Yang** ~ Credible words do not sound pretty, pretty words are not credible. ~ A nice person is not good at arguing, a person who is good at arguing is not nice. ~ A person who has real knowledge does not show off, ~ A person who shows off does not have real knowledge. ~ Great men do not accumulate things for themselves. ~ The more they do for others, the more they have, ~ The more they give to others, the more they get. ~ The law of the heavens is to benefit everything without harming it, ~ The law of great men is to do things for the world without fighting for the credit.

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[81c09т] **Walter Gorn Old**, THE EVIDENCE OF SIMPLICITY ~ Sincere words are not grand. ~ Grand words are not faithful. ~ The man of Tao does not dispute. ~ They who dispute are not skilled in Tao. ~ Those who know it are not learned. ~ The learned do not know it. ~ The wise man does not lay up treasure. ~ The more he expends on others, the more he gains for himself. ~ The more he gives to others, the more he has for his own. ~ This is the Tao of Heaven, which penetrates but does not injure. ~ This is the Tao of the wise man, who acts but does not strive.

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[81c10т] **James Legge** ~ Sincere words are not fine; ~ fine words are not sincere. ~ Those who are skilled (in the Tao) do not dispute (about it); ~ the disputatious are not skilled in it. ~ Those who know (the Tao) are not extensively learned; ~ the extensively learned do not know it. ~ The sage does not accumulate (for himself). ~ The more that he expends for others, the more does he possess of his own; ~ the more that he gives to others, the more does he have himself. ~ With all the sharpness of the Way of Heaven, it injures not; ~ with all the doing in the way of the sage he does not strive.

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[81c11т] **David Hinton** ~ Sincere words are never beautiful and beautiful words never sincere. ~ The noble are never eloquent and the eloquent never noble. ~ The knowing are never learned and the learned never knowing. ~ A sage never hoards: ~ the more you do for others the more plenty is yours, ~ and the more you give to others the more abundance is yours. ~ The Way of heaven is to profit without causing harm, ~ and the Way of a sage to act without contending.

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[81c12т] **Chichung Huang** ~ Truthful words are not beautiful; ~ Beautiful words are not truthful. ~ He who knows is not widely informed; ~ He who is widely informed does not know. ~ He who is good does not have much; ~ He who has much is not good. ~ The sage man did not accumulate, ~ Exhausting himself to help the people, ~ He was fuller; ~ Exhausting himself to give the people, ~ He was richer. ~ Therefore, heaven's Tao ~ Benefits without harming; ~ Man's Tao ~ Assists without contending.

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[81c13т] **Ellen M. Chen** ~ Truthful (hsin) words (yen) are not beautiful, ~ Beautiful (mei) words are not truthful. ~ The good (shan) does not distinguish, ~ One who distinguishes (pien) is not good. ~ One who knows (chih) does not accumulate knowledge, ~ One who accumulates knowledge (po) does not know. ~ The sage does not hoard. ~ Having worked (wei) for his fellow beings, ~ The more he possesses. ~ Having donated himself to his fellow beings, ~ The more abundant he becomes. ~ The way of heaven, ~ It benefits (li), but does not harm. ~ The way of the sage, ~ He works (wei), but does not contend.

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[81c14т] **Lee Sun Chen Org** ~ Truthful talks may not be beautiful, inasmuch as beautiful talks may not be truthful; ~ A good person may not be good at debating, inasmuch as a good debater may not be a good person; ~ A person with sound knowledge may not be encyclopedic, inasmuch as an encyclopedic person may not be a person with sound knowledge. ~ A Sage does not accumulate [goods and properties]; ~ He adheres to the principle that the more he helps others, the more [Te] he gains; ~ The more he gives, the more abundant [Te] he aggregates; ~ The highest (heavenly) Tao is to do good to [others] without harming them; ~ The way of a Sage is to pursue [the happiness for others] without contesting them [for worldly gains].

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[81c15т] **Tien Cong Tran** ~ Sincere words are not beautiful; beautiful words are not sincere. ~ Good men are not argumentative, the argumentative are not good. ~ One who knows is not erudite; the erudite one does not know. ~ The sage does not take to hoarding. ~ The more he lives for others, the fuller is his life. ~ The more he gives, the more he abounds. ~ The Way of Heaven benefits and does not harm. ~ The Way of the sage works and does not compete with anyone.

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[81c16т] **Thomas Z. Zhang** ~ Credible words are not sweet; sweet words are not credible. ~ Honest people do not need to argue for themselves; those who argue for themselves are not honest. ~ Experts have deep knowledge about their specialties; those who try to learn everything would know little about each. ~ Sages never accumulate wealth. ~ They believe the more they give up, the more they have; ~ And the more they give away, the more they accumulate. ~ Tao of the Nature is this: benefiting without harming. ~ Tao of People is this: achieving without rivaling.

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[81c17т] **Arthur Waley** ~ True words are not fine-sounding; ~ Fine-sounding

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words are not true. ~ The good man does not prove by argument; ~ And he who proves by argument is not good. ~ True wisdom is different from much learning; ~ Much learning means little wisdom. ~ The Sage has no need to hoard; ~ When his own last scrap has been used up on behalf of others, ~ Lo, he has more than before! ~ When his own last scrap has been used up in giving to others, ~ Lo, his stock is even greater than before! ~ For Heaven's way is to sharpen without cutting, ~ And the Sage's way is to act without striving.

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[81c18T] **Richard John Lynn** ~ Sincere words are not beautiful. ~ Beautiful words are not sincere. ~ Those who are good do not engage in disputation; ~ those who engage in disputation are not good. ~ Those who know are not broadly learned; ~ those who are broadly learned do not know. ~ The sage is not acquisitive. ~ The more he does for others, the more he himself has. ~ The more he gives to others, the more he himself possesses. ~ The Dao of Heaven is to provide benefit without doing harm. ~ The Dao of the sage is to act without causing contention.

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[81c19T] **Lin Yutang** ~ THE WAY OF HEAVEN ~ True words are not fine-sounding; ~ Fine-sounding words are not true. ~ A good man does not argue; ~ He who argues is not a good man. ~ The wise one does not know many things; ~ He who knows many things is not wise. ~ The Sage does not accumulate (for himself). ~ He lives for other people, ~ And grows richer himself; ~ He gives to other people, ~ And has greater abundance. ~ The Tao of Heaven ~ Blesses, but does not harm. ~ The Way of the Sage ~ Accomplishes, but does not contend.

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[81c20T] **Victor H. Mair** ~ Sincere words are not beautiful, ~ Beautiful words are not sincere. ~ He who knows is not learned, ~ He who is learned does not know. ~ He who is good does not have much, ~ He who has much is not good. ~ The sage does not hoard. ~ The more he does for others, ~ the more he has himself; ~ The more he gives to others, ~ the more his own bounty increases. ~ Therefore, ~ The Way of heaven benefits but does not harm, ~ The Way of man acts but does not contend.

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[81c21T] **Tolbert McCarroll** ~ Sincere words are not elegant; ~ elegant words are not sincere. ~ The good person does not argue; ~ the person who argues is not good. ~ The wise do not have great learning; ~ those with great learning are not wise. ~ True Persons do not hoard. ~ Using all they have for others, they still have more. ~ Giving all they have to others, they are richer than before. ~ The way of heaven is to benefit and not to harm. ~ The way of the True Person is to assist without striving in the unfolding of the story of the earth.

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[81c22T] **David H. Li** ~ Sincere words are not pretty; ~ pretty words are not sincere. ~ Good people are not argumentative; ~ argumentative people are not good. ~ Learned people are not erudite; ~ erudite people are not learned. ~ A sage does not hoard. ~ The more he/she provides, the more he/she is enriched; ~ the more he/she gives, the more he/she gains. ~ The cosmos's Direction is to facilitate and not harm; ~ The sage's Direction is to provide and not compete.

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[81c23T] **Yasuhiko Genku Kimura** ~ Truthful words are not always beautiful. ~ Beautiful words are not always truthful. ~ Virtuous people do not argue at all. ~ Non-virtuous people argue incessantly. ~ Those who know are not full of information. ~ Those who are full of information do not know. ~ The sage does not hoard material goods. ~ The more he lives entirely for others, the richer his life becomes. ~ The more he gives to others, the more abundant his life becomes. ~ The way of Heaven is to benefit all but to harm none. ~ The way of the sage is to work for all but to contend with none.

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[81c24T] **Chou-Wing Chohan** ~ He who knows does not speak, ~ He who speaks does not know. ~ He who speaks the truth is not arrogant, ~ He who is arrogant does not speak the truth. ~ He who has good qualities does not argue, ~ He who argues does not have good qualities. ~ He who has learned a lot does not know, ~ He who knows has not learned a lot. ~ Therefore the sage does not display his qualities.

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[81c25T] **Man-Ho Kwok** ~ No one likes the honest truth, ~ And all fine talk falls short of it. ~ Real words are never used to seduce you, ~ And those that do are no good. ~ The one who really knows, knows without books - ~ the so-called learned know nothing. ~ The sage holds nothing of himself back - ~ He uses all he has for you, and that is his reward. ~ He gives all he is, and that is why he's rich. ~ And the Tao of Heaven ~ feeds everything, and harms nothing. ~ And the sage's Tao ~ completes it, without doing anything.

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[81c26T] **Gu Zhengkun** ~ True words are not embellished, ~ The embellished words are not true. ~ A good man does not quibble; ~ He who quibbles is not good. ~ A man of true learning does not show off his learning; ~ He who shows off his learning does not have true learning. ~ The sage does not store up. ~ Helping others as best as he can, ~ He is helped even more. ~ Giving others as much as he can, ~ He becomes richer and richer still. ~ The Tao of heaven benefits rather than harms all things; ~ The Tao of the sage is to give rather than rob the people.

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[81c27T] **Chao-Hsiu Chen** ~ Truthful words are not beautiful. ~ Beautiful words are not truthful. ~ Good men do not argue. ~ He who argues is not good. ~ He who knows, does not learn everything. ~ He who learns everything, does not know. ~ The sage does not hoard. ~ The more he does for others, the more he has. ~ The more he gives to others, the greater his abundance. ~ The Tao of Heaven gives benefit but no harm. ~ The Tao of the sage accomplishes good deeds but makes no claims.

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[81c28T] **Liu Qixuan** ~ Truthful words are not beautiful. ~ Beautiful words are not truthful. ~ Good words are not eloquent. ~ Eloquent words are not good. ~ One who knows will not show off. ~ One who shows off does not know. ~ The wise person accumulates nothing. ~ The more one does for others, the more one achieves. ~ The more one gives to others, the more one receives. ~ The way of Heaven benefits by harming nothing. ~ The way of the wise person achieves ~ And receives by accumulating nothing.

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[81c29T] **Shi Fu Hwang** ~ The Way of Heaven ~ Lao Tze says, ~ Sincere words are not charming and charming words are not sincere. ~ Those who know the Tao do not like to dispute; ~ and the disputing persons do not know the Tao. ~ Wise men do not have to own vast knowledge, those with vast knowledge are not wise. ~ The sage doesn't like to accumulate things for himself. ~ The more he works for others, the more he possesses of his own; ~ and the more he gives to others, the more blessings he receives in return. ~ The way of Heaven is full of sharpness but injures no one. ~ The way of sages is to make an effort but to consider not the competition.

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[81c30T] **Ch'u Ta-Kao** ~ He who knows does not speak; ~ He who speaks does not know. ~ He who is truthful is not showy; ~ He who is showy is not truthful. ~ He who is virtuous does not dispute; ~ He who disputes is not virtuous. ~ He who is learned is not wise; ~ He who is wise is not learned. ~ Therefore the Sage does not display his own merits.

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[81c31T] **Paul J. Lin** ~ Sincere words are not kind; ~ Kind words are not sincere. ~ One who is good will never argue; ~ One who argues is not good. ~ One who knows does not know all; ~ One who knows all does not know at all. ~ The Sage does not store things for himself. ~ The more one does for others, ~ The more he has for himself. ~ The more one gives to others, ~ The more he keeps for himself. ~ The Tao of heaven is to benefit others without hurting them. ~ The Tao of the Sage is to act without competing.

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[81c32T] **Michael LaFargue** ~ Sincere words are not elegant, ~ elegant words are not sincere. ~ Excellence is not winning arguments, ~ winning arguments is not being Excellent. ~ Understanding is not wide learning, ~ wide learning is not understanding. ~ The Wise Person does not store up for himself. ~ By working for others, ~ he increases what he himself possesses. ~ By giving to others, ~ he gets increase for himself more and more. ~ "Heaven's Way: to benefit and not to harm." ~ The Way of the Wise Person: to work and not contend.

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[81c33T] **Cheng Lin** ~ True words may not be specious, and specious words may not be true. ~ Good words may not be convincing, and convincing words may not be good. ~ Wise men may not be learned, and the learned may not be wise. ~ The Sage gives without reservation. ~ He offers all to others, and his life is more abundant. ~ He helps all men alike, and his life is more exuberant. ~ The way of Heaven is to benefit, and not to harm. ~ The way of the Sage is to give, and not to strive.

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[81c34T] **Yi Wu** ~ Sincere words are not sweet; ~ Sweet words are not sincere. ~ The good man is not argumentative; ~ The argumentative man is not good. ~ The wise man is not erudite; ~ The erudite man is not wise. ~ The sage does not hoard. ~ The more he does for others, ~ The more he has for himself. ~ The more he gives to others, ~ The more he gains for himself. ~ The way of Heaven is to benefit others, not to harm them. ~ The way of the sage is to act, but not to compete with others.

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[81c35T] **Han Hiong Tan** ~ Truthful words are usually plain and not flowery. ~ Embroidered words are not always truthful. ~ A person who abides to the principles of Dao does not resort to sophistry. ~ He who resorts to sophistry to win an argument does not follow the way of Dao. ~ The erudite scholar may only have circumscribed knowledge. ~ He who has extensive knowledge may not be erudite. ~ The sage does not hoard. ~ The more he serves others, the more he has in reserve. ~ The more he gives away, the more he has in abundance. ~ The predisposition of Dao is to benefit everything, and it does not cause any harm. ~ The way of the sage is to accomplish but not to compete.

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[81c36T] **Hua-Ching Ni** ~ True words are not necessarily beautiful. ~ Beautiful words are not necessarily truthful. ~ One who is achieved does not argue, ~ and one who argues is not achieved. ~ One who knows the deepest truth does not need segmented information. ~ One who knows vast amounts of information may not know the truth. ~ One of deep virtue is not occupied with amassing material goods, ~ yet the more he lives for others, the richer his life becomes. ~ The more he gives, the more his life abounds. ~ The subtle Way of the universe is beneficial, not harmful. ~ The integral nature of a person is to extend one's virtue unconditionally and to contend with no one.

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[81c37T] **Chang Chung-yuan** ~ When words express truth, they are not refined. ~ When words are refined, they do not express truth. ~ One who is proficient does not depend on verbal disputation. ~ One who depends on verbal disputation is not proficient. ~ One who knows is not encyclopedic. ~ One who is encyclopedic does not know. ~ The wise does not accumulate. ~ The more he works for other people, the more he gains. ~ The more he shares with other people, the more he receives. ~ The Tao followed by heaven is to do good and not to harm. ~ The Tao followed by the wise is to work and not to claim credit.

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[81c38T] **Henry Wei** ~ Expressing the Essential ~ Hsien Chih ~ Truthful words do not sound sweet; ~ Sweet words are not truthful. ~ Good men do not argue; ~ Those who argue are lacking in goodness. ~ The seers of truth are not vast in learning; ~ People with vast learning are not seers. ~ The Sage does not hoard. ~ The more he serves the people, ~ The more he gains. ~ The more he gives to the people, ~ The more he possesses. ~ The Way of Heaven is to benefit, not to harm; ~ The way of the Sage is to act, not to contend.

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[81c39T] **Ha Poong Kim** ~ Trustworthy words are not beautiful, ~ Beautiful words are not trustworthy. ~ The good are not eloquent, ~ The eloquent are not good. ~ The wise are not learned, ~ The learned are not wise. ~ The sage stocks up nothing. ~ After using for others what he has, ~ He finds himself with still more. ~ After giving to others what he has, ~ He finds his stock even greater. ~ The way of Heaven ~ Is to benefit and not to harm. ~ The way of the sage ~ Is to rule and not to contend.

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[81c40T] **Tao Huang** ~ Trustworthy words are not beautiful. ~ Beautiful words are not trustworthy. ~ The knower does not know everything. ~ The know-it-all knows nothing. ~ Kindness is not overindulgent. ~ Overindulgence is not kind. ~ The sage does not collect. ~ As soon as he exists for others, he has more. ~ As soon as he gives to others, he has more. ~ So the Tao of heaven benefits and does not harm. ~ The Tao of humankind exists and does not compete.

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[81c41T] **Tang Zi-chang** ~ Truth is not beautiful; ~ and beauty is not true. ~ One who is right may not argue; ~ and one who argues may not be right. ~ One who knows the special may not know the general; ~ and one who knows the general may not know the special. ~ Thus, a Sage ruler never concentrated his wealth:

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Underdog_way.pdf, revision 8, sanmayce@hotmail.com, a corpus of 50(42 english, 8 russian) proofed(many originals' bugs crushed) translations of 老子道德經 or Lao Zi Dao De Jing

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~ What has been done for others makes him feel even better himself. ~ What has been distributed to others makes him feel richer himself. ~ Dao of Nature is to benefit and is not to injure. ~ Dao of a Sage ruler is to serve, and is not aggressive.

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[81c42т] **Wing-tsit Chan** ~ True words are not beautiful; ~ Beautiful words are not true. ~ A good man does not argue; ~ He who argues is not a good man. ~ A wise man has no extensive knowledge; ~ He who has extensive knowledge is not a wise man. ~ The sage does not accumulate for himself. ~ The more he uses for others, the more he has himself. ~ The more he gives to others, the more he possesses of his own. ~ The Way of Heaven is to benefit others and not to injure. ~ The Way of the sage is to act but not to compete.

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[81c91т] **И. И. Семененко** ~ Нет красоты в правдивом слове, ~ нет правды в сказанном красиво. ~ Кто добр, не спорит, ~ кто спорит, тот не добр. ~ Пониманию чужда ученость, ~ ученость далека от понимания. ~ Премудрый человек не скопидом. ~ Но он все больше обретает, всецело помогая людям, и неизменно богатеет, когда все людям отдает. ~ Дао Неба, доставляя пользу, не вредит; ~ Дао Премудрого человека действует без противоборства.

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[81c92т] **А. А. Маслов** ~ Искренние речи не изящны, изящные речи не искренни. ~ Добрый не красноречив, красноречивый не добр. ~ Мудрый не образован, образованный не мудр. ~ Мудрец не накопительствует. ~ Но чем больше он делает для других, тем больше прибавляется ему. ~ Чем больше он даёт другим, тем богаче становится сам. ~ Путь Неба - в принесении пользы без причинения вреда. ~ Путь мудреца - в деянии без противостояния.

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[81c93т] **Е. А. Торчинов** ~ Достойные доверия слова не могут быть красивы. ~ Красивые слова достойными доверия быть не могут. ~ Достойный человек не красноречив. ~ Красноречивый не может быть достойным человеком. ~ Мудрец не обладает многознанием. ~ Многознающий - не мудр. ~ Совершенный мудрец ничего не копит. ~ И чем он больше людям отдает, тем больше достается и ему. ~ Чем больше у людей - тем больше у него. ~ Небесный Дао-Путь приносит пользу всем, вреда же никому не причиняет. ~ Путь совершенномудрого - действуя, ни с кем не враждовать.

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[81c94т] **А. Е. Лукьянов** ~ Доверительные речи не красивы, ~ красивые речи не вызывают доверия. ~ Добрый (искусный) не спорит, спорящий не добр (не искусен). ~ Знающий не многознающ, многознающий не знающ. ~ Совершенномудрый человек не накапливает, ~ чем больше он делает для других, тем больше приобретает сам; ~ чем больше он отдает другим, тем больше получает сам. ~ Дао Неба - приносить пользу и не вредить. ~ Дао совершенномудрого человека - деять, но не соперничать.

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[81c95т] **Ян Хин-шун** ~ Верные слова не изящны. ~ Красивые слова не заслуживают доверия. ~ Добрый не красноречив. ~ Красноречивый не может быть добрым. ~ Знающий не доказывает, доказывающий не знает. ~ Совершенномудрый ничего не накапливает. ~ Он все делает для людей и все отдает другим. ~ Небесное дао приносит всем существам пользу и им не вредит. ~ Дао совершенномудрого - это деяние без борьбы.

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[81c96т] **Д. П. Конисси** ~ Голос истины неизящен, а изящная речь лжива. ~ Нравственный человек не красноречив, а красноречивый - лжец. ~ Мудрец не знает многого, а знающий много - не мудрец. ~ Святой муж ничем не запасается. ~ Если запасается чем-нибудь, то для других. ~ Когда он имеет что-нибудь, то все раздает другому. ~ Поэтому запас его все более и более увеличивается. ~ Небесное Тао полезно: оно не имеет в себе ничего вредного для людей. ~ Тао святых - творить добро и не ссориться.

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[81c97т] **В. В. Малявин** ~ Правдивые слова не ласкают слух. ~ Ласкающие слух речи не правдивы. ~ Добрый человек не искусен в спорах. ~ Тот, кто искусен в споре, - не добрый человек. ~ Знающий человек не нагружен знаниями. ~ Тот, кто нагружен знаниями, - не знающий человек. ~ Премудрый человек не накапливает. ~ Чем больше он отдает другим, тем больше имеет сам. ~ Путь Неба - приносить пользу и ничему не вредить. ~ Путь мудрого - действовать и не мешать другим.

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[81c98т] **Б. Б. Виногродский** ~ Верные речи не красивы. ~ Красивые речи не верны. ~ Совершенствующийся не рассуждает. ~ Рассуждающий не совершенствуется. ~ Знание - это не эрудиция. ~ Эрудиция - это не знание. ~ Человек мудрости не накапливает. ~ Чем больше он делает для других, ~ тем больше у него в наличии для себя. ~ Отдавая другим, он умножает себе. ~ Путь Небес приносит пользу, а не вредит. ~ Путь человека мудрости в осуществлении без соперничества.

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ALL ENGLISH WORDS USED IN CORPUS: 345,854(OF THEM 11,933 DISTINCT)

A

A, A-MORAL, ABACUS, ABANDON, ABANDONED, ABANDONING, ABANDONMENT, ABANDONS, ABASE, ABASED, ABASEMENT, ABASING, ABERRATION, ABHOR, ABHORRED, ABHORRENCE, ABHORS, ABIDE, ABIDED, ABIDES, ABIDING, ABILITIES, ABILITY, ABLE, ABLY, ABNORMAL, ABODE, ABODES, ABOLISH, ABOLISHED, ABOUND, ABOUNDING, ABOUNDS, ABOUT, ABOVE, ABROAD, ABRUPT, ABRUPTLY, ABSENCE, ABSENT, ABSOLUTE, ABSOLUTELY, ABSOLUTENESS, ABSOLVE, ABSOLVED, ABSORB, ABSORBED, ABSORBING, ABSORBS, ABSORPTION, ABSTAIN, ABSTAINING, ABSTAINS, ABSTINENCE, ABSTINENCES, ABSTRACT, ABSTRUSE, ABSURD, ABSURDITY, ABUNDANCE, ABUNDANT, ABUNDANTLY, ABUSE, ABYSMAL, ABYSS, ACADEMIC, ACADEMICALLY, ACCENTUATE, ACCEPT, ACCEPTANCE, ACCEPTED, ACCEPTING, ACCEPTS, ACCESS, ACCESSIBLE, ACCESSION, ACCESSORIES, ACCIDENT, ACCIDENTAL, ACCLAIM, ACCLAIMED, ACCLAMATION, ACCLAMATIONS, ACCOMMODATE, ACCOMMODATES, ACCOMMODATING, ACCOMPANIED, ACCOMPANIES, ACCOMPANY, ACCOMPLISH, ACCOMPLISHED, ACCOMPLISHES, ACCOMPLISHING, ACCOMPLISHMENT, ACCOMPLISHMENTS, ACCORD, ACCORDANCE, ACCORDED, ACCORDING, ACCORDINGLY, ACCORDS, ACCOUNT, ACCOUNTABLE, ACCOUNTANT, ACCOUNTED, ACCOUNTS, ACCRUAL, ACCRUE, ACCRUES, ACCUMULATE, ACCUMULATED, ACCUMULATES, ACCUMULATING, ACCUMULATION, ACCURATE, ACCUSATION, ACCUSATIONS, ACCUSE, ACCUSED, ACCUSTOMED, ACE, ACHIEVABLE, ACHIEVE, ACHIEVED, ACHIEVEMENT, ACHIEVEMENTS, ACHIEVES, ACHIEVING, ACKNOWLEDGE, ACKNOWLEDGED, ACKNOWLEDGEMENT, ACKNOWLEDGING, ACKNOWLEDGMENT, ACQUAINTANCE, ACQUAINTED, ACQUIESCENT, ACQUIESCING, ACQUIRE, ACQUIRED, ACQUIRES, ACQUIRING, ACQUISITIVE, ACROSS, ACT, ACTED, ACTING, ACTINGS, ACTION, ACTION'S, ACTIONLESS, ACTIONS, ACTIVATED, ACTIVATES, ACTIVE, ACTIVELY, ACTIVITIES, ACTIVITY, ACTOR, ACTS, ACTUAL, ACTUALISE, ACTUALITIES, ACTUALLY, ACUTE, AD, ADAGE, ADAMANT, ADAPT, ADAPTABLE, ADAPTATION, ADAPTED, ADAPTETH, ADAPTING, ADAPTION, ADAPTIVE, ADAPTS, ADD, ADDED, ADDERS, ADDICTED, ADDING, ADDRESS, ADDRESSED, ADDRESSES, ADDS, ADEPT, ADEPTS, ADEQUATE, ADEQUATELY, ADHERE, ADHERENCE, ADHERENTS, ADHERES, ADHERING, ADJOINING, 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AGGREGATES, AGGREGATION, AGGRESS, AGGRESSION, AGGRESSIVE, AGGRESSIVENESS, AGGRESSOR, AGGRIEVED, AGILITY, AGING, AGITATE, AGITATED, AGITATEDLY, AGITATION, AGO, AGREE, AGREEABLE, AGREED, AGREEMENT, AGREES, AGRICULTURAL, AH, AHEAD, AI, AID, AIDING, AIDS, AIL, AILS, AIM, AIMED, AIMING, AIMLESS, AIMLESSLY, AIMS, AIR, AIRS, AIRY, AKIN, ALARM, ALARMED, ALARMING, ALAS, ALBEIT, ALERT, ALIAS, ALIENATE, ALIENATED, ALIENATES, ALIENATING, ALIGN, ALIKE, ALIVE, ALIVENESS, ALL, ALL-ACCOMMODATING, ALL-COMPREHENDING, ALL-CONQUERING, ALL-EMBRACING, ALL-EMBRACINGNESS, ALL-ENCOMPASSING, ALL-INCLUSIVE, ALL-PERCEPTIVE, ALL-PERFECT, ALL-PERMEATING, ALL-PERVADING, ALL-PERVASIVE, ALL-UNDER-HEAVEN, ALLAY, ALLAYED, ALLAYING, ALLEGIANCE, ALLEYS, ALLIANCE, ALLIED, ALLIES, ALLOW, ALLOWED, ALLOWING, ALLOWS, ALLURE, ALLURING, ALLY, ALLYING, ALMONER, ALMOST, ALOFT, ALONE, ALONG, ALOOF, ALOUD, ALREADY, ALSO, ALTAR, ALTARS, ALTER, ALTERING, ALTERNATE, ALTERNATELY, ALTERNATING, ALTERNATION, ALTERNATIVE, ALTERNATIVES, ALTHOUGH, ALTOGETHER, ALTRUISTIC, ALWAYS, ALWAYS-SO, AM, AMALGAMATED, AMASS, AMASSED, AMASSING, AMASSMENT, AMAZINGLY, AMBITION, AMBITIONLESS, AMBITIONS, AMBITIOUS, AMBLING, AMENABLE, AMIABLE, AMICABLE, AMID, AMIDST, AMISS, AMNESTY, AMONG, AMONGST, AMORPHOUS, AMOUNT, AMOUNTS, AMPLE, AMPLITUDE, AMUSED, AN, ANALOGICALLY, ANALOGY, ANALYSED, ANALYSIS, ANALYTICALLY, ANALYZE, ANALYZED, ANARCHIC, ANCESTOR, ANCESTORS, ANCESTRAL, ANCESTRY, ANCHOR, ANCHORAGE, ANCHORED, ANCHORS, ANCIENT, ANCIENTS, AND, ANGER, ANGERED, ANGLE, ANGLED, ANGLES, ANGRILY, ANGRY, ANGUISH, ANGULAR, ANIMAL, ANIMALS, ANIMATE, ANIMATING, ANIMOSITIES, ANIMOSITY, ANNEX, ANNEXED, ANNEXES, ANNIHILATED, ANNIHILATION, ANNOUNCE, ANNOUNCING, ANNOY, ANNOYED, ANNOYING, ANOMALOUS, ANOMALY, ANON, ANONYMOUS, ANOTHER, ANOTHER'S, ANSWER, ANSWERED, ANSWERING, ANSWERS, ANTAGONISTS, ANTAGONIZED, ANTAGONIZING, ANTECEDENT, ANTECEDES, ANTICIPATE, ANTICIPATED, ANTICIPATES, ANTICIPATING, ANTICIPATION, ANTIQUITY, ANTITHESIS, ANTITHETICAL, ANXIETIES, ANXIETY, ANXIOUS, ANY, ANYBODY, ANYHOW, ANYMORE, ANYONE, ANYONE'S, ANYTHING, ANYTIME, ANYWAY, ANYWHERE, AO, APACE, APART, APARTMENT, APARTMENTS, APATHETIC, APERTURE, APERTURES, APHORISM, APLENTY, APLOMB, APOCALYPSE, APPALLING, APPARATUS, APPARENT, APPARENTLY, APPEAL, APPEALING, APPEAR, APPEARANCE, APPEARANCES, APPEARED, APPEARING, APPEARS, APPENDED, APPETITE, APPLIANCE, APPLICABILITY, APPLICATION, APPLICATIONS, APPLIED, APPLIES, APPLY, APPLYING, APPOINTED, APPOINTING, APPOINTMENT, APPOINTS, APPRECIATE, APPRECIATED, APPRECIATES, APPRECIATING, APPRECIATION, APPRECIATIVE, APPREHEND, APPREHENDED, APPREHENDS, APPREHENSION, APPREHENSIVE, APPRENTICE, APPROACH, APPROACHABLE, APPROACHED, APPROACHES, APPROACHING, APPROBATION, APPROPRIATE, APPROPRIATELY, APPROPRIATING, APPROPRIATION, APPROVAL, APPROVE, APPROVES, APRES, APT, ARBITRARILY, ARBITRARY, ARBORIST, ARCHER, ARCHER'S, ARCHERY, ARCHITECT, ARE, AREA, AREN'T, ARETE, ARGUE, ARGUES, ARGUING, ARGUMENT, ARGUMENTATIVE, ARGUMENTS, ARIGHT, ARISE, ARISEN, ARISES, ARISING, ARITHMETIC, ARM, ARM'S, ARM-SPAN, ARMAMENTS, ARMED, ARMIES, ARMING, ARMOR, ARMORS, ARMOUR, ARMOURS, ARMS, ARMY, AROSE, AROUND, AROUSE, AROUSED, AROUSES, ARRANGE, ARRANGED, ARRANGEMENT, ARRAY, ARRAYED, ARREST, ARRESTED, ARRESTING, ARRIVE, ARRIVED, ARRIVES, ARROGANCE, ARROGANCY, ARROGANT, ARROGANTLY, ARROW, ARROWHEADS, ARROWS, ART, ARTFUL, ARTICLES, ARTICULATE, ARTIFICE, ARTIFICIAL, ARTIFICIALITY, ARTIFICIALLY, ARTISANS, ARTISTRY, ARTISTS, ARTLESS, ARTS, AS, ASCEND, ASCENDED, ASCENDING, ASCENDS, ASCENT, ASCERTAIN, ASCERTAINED, ASCRIBED, ASIDE, ASK, ASKED, ASKING, ASKS, ASPECTS, ASPIRATION, ASPIRATIONS, ASPIRE, ASPIRED, ASPIRES, ASPIRING, ASSEMBLING, ASSENT, ASSENTS, ASSERT, ASSERTING, ASSERTIONS, ASSERTIVE, ASSERTIVENESS, ASSERTS, ASSESSMENT, ASSET, ASSETS, ASSIDUOUSLY, ASSIGNED, ASSIGNS, ASSIMILATES, ASSIMILATION, ASSIST, ASSISTANCE, ASSISTANT, ASSISTED, ASSISTING, ASSISTS, ASSOCIATE, ASSOCIATED, ASSOCIATES, ASSOCIATING, ASSOCIATION, ASSOCIATIONS, ASSUME, ASSUMED, ASSUMES, ASSUMING, ASSUMPTION, ASSURE, ASSURED, ASSUREDLY, ASTRAY, ASTRIDE, ASTRONOMY, ASTUTE, ASUNDER, AT, ATMOSPHERE, ATONEMENT, ATOP, ATTACH, ATTACHED, ATTACHMENT, ATTACHMENTS, ATTACK, ATTACKED, ATTACKING, ATTACKS, ATTAIN, ATTAINABLE, ATTAINED, ATTAINING, ATTAINMENT, ATTAINMENTS, ATTAINS, ATTEMPER, ATTEMPT, ATTEMPTED, ATTEMPTING, ATTEMPTS, ATTEND, ATTENDANTS, ATTENDING, ATTENDS, ATTENTION, ATTENTIVE, ATTENTIVELY, ATTENTIVENESS, ATTENUATE, ATTENUATED, ATTENUATES, ATTENUATION, ATTIRE, ATTITUDE, ATTRACT, ATTRACTING, ATTRACTIONS, ATTRACTIVENESS, ATTRACTS, ATTRIBUTE, ATTRIBUTED, ATTRIBUTES, ATTRIBUTING, ATTUNED, ATTUNES, ATTUNING, AUDIBLE, AUDIENCE, AUGMENT, AUGMENTATION, AUGMENTED, AUGMENTS, AUGUR, AUGURS, AURA, AUSPICES, AUSPICIOUS, AUSTERE, AUTHENTIC, AUTHENTICATION, AUTHENTICITY, AUTHOR, AUTHORITATIVE, AUTHORITATIVENESS, AUTHORITIES, AUTHORITY, AUTOMATICALLY, AVAIL, AVAILABLE, AVAILING, AVAILS, AVARICE, AVARICIOUS, AVENUE, AVERAGE, AVERT, AVERTED, AVERTS, AVIDLY, AVOID, AVOIDANCES, AVOIDED, AVOIDING, AVOIDS, AVOWS, AWAKE, AWAKEN, AWAKENED, AWAKENING, AWARDED, AWARDS, AWARE, AWARENESS, AWAY, AWE, AWE-INSPIRING, AWFUL, AWKWARD, AWKWARDLY, AWRY, AX, AXE, AXED, AXLE, AYE

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BABBLE, BABE, BABIES, BABY, BABY'S, BACK, BACKBONES, BACKED, BACKFIRE, BACKFIRES, BACKGROUND, BACKS, BACKWARD, BACKWARDS, BAD, BADLY, BADNESS, BAFFLED, BAG, BAGGAGE, BAGGAGE-WAGON, BAIT, BAITS, BALANCE, BALANCED, BAMBOO, BANDIT, BANDIT'S, BANDITRY, BANDITS, BANE, BANEFUL, BANISH, BANISHED, BANNING, BANQUET, BANQUETS, BANS, BAR, BARD, BARE, BARED, BAREFOOT, BARELY, BARENESS, BARES, BARGAIN, BARING, BARKING, BARKINGS, BARKS, BARNS, BARONS, BARREN, BARS, BASE, BASED, BASEMENT, BASES, BASHFUL, BASHFULNESS, BASIC, BASIC-NEEDS, BASICALLY, BASICS, BASIN, BASIS, BASKET, BASKETFUL, BASKETFULS, BASS, BATTALION, BATTALIONS, BATTERED, BATTLE, BATTLE-FRONT, BATTLE-GROUND, BATTLEFIELD, BATTLEFIELDS, BATTLEFRONT, BATTLEGROUND, BATTLES, BATTLING, BAYONETS, BE, BEAMING, BEAR, BEARING, BEARINGS, BEARS, BEASTS, BEAT, BEATEN, BEATING, BEATS, BEAUTIES, BEAUTIFIES, BEAUTIFUL, BEAUTIFULLY, BEAUTIFY, BEAUTY, BECAME, BECAUSE, BECKON, BECKONED, BECOME, BECOMES, BECOMING, BED, BEEF, BEEN, BEES, BEFALL, BEFALLEN, BEFALLING, BEFALLS, BEFITTING, BEFOGGED, BEFORE, BEFOREHAND, BEFRIEND, BEFUDDLE, BEFUDDLED, BEGAN, BEGET, BEGETS, BEGETTING, BEGIN, BEGINNING, BEGINNINGS, BEGINS, BEGOT, BEGUN, BEHALF, BEHAVE, BEHAVED, BEHAVES, BEHAVIOR, BEHAVIORS, BEHAVIOUR, BEHAVIOURS, BEHELD, BEHIND, BEHOLD, BEHOLDS, BEHOOVES, BEING, BEING'S, BEINGLESS, BEINGNESS, BEINGS, BELATED, BELIEF, BELIEFS, BELIEVABLE, BELIEVE, BELIEVED, BELIEVES, BELIEVING, BELITTLES, BELITTLING, BELLI, BELLICOSE, BELLIES, BELLIGERENT, BELLOW, BELLOWS, BELLOWS-CHAMBER, BELLS, BELLY, BELONG, BELONGED, BELONGS, BELOVED, BELOW, BELTS, BEMEAN, BEMUDDLES, BEND, BENDABLE, BENDETH, BENDING, BENDS, BENEATH, BENEFACTOR, BENEFICENCE, BENEFICENT, BENEFICIAL, BENEFICIARIES, BENEFIT, BENEFITED, BENEFITING, BENEFITS, BENEFITTED, BENEFITTING, BENEVOLENCE, BENEVOLENT, BENEVOLENTLY, BENIGHTED, BENIGNANCY, BENT, BEQUEATH, BEQUEST, BEREFT, BESEECHING, BESET, BEST, BESTOW, BESTOWED, BESTOWING, BESTOWS, BESTRIDES, BETAKE, BETRAYS, BETTER, BETWEEN, BEWAIL, BEWAILED, BEWARE, BEWILDER, BEWILDERED, BEWILDERMENT, BEWITCHED, BEWITCHMENT, BEYOND, BIAS, BIASED, BIASES, BID, BIG, BIGGER, BIGGEST, BIGS, BIND, BINDER, BINDING, BINDS, BIRD, BIRDS, BIRTH, BIRTHING, BIRTHPLACES, BIRTHS, BIT, BITE, BITES, BITS, BITTEN, BITTER, BITTEREST, BITTERNESS, BIZARRE, BLACK, BLACK'S, BLACKENED, BLACKNESS, BLACKSMITH'S, BLADE, BLADES, BLAME, BLAMED, BLAMEFUL, BLAMES, BLAMEWORTHY, BLAND, BLANK, BLANKETED, BLANKNESS, BLASPHEMY, BLAST, BLAZING, BLEMISH, BLEMISHED, BLEMISHES, BLEMISHLESS, BLEND, BLENDED, BLENDING, BLENDS, BLESS, BLESSED, BLESSER, BLESSES, BLESSING, BLESSINGS, BLIGHT, BLIND, BLINDING, BLINDINGLY, BLINDLY, BLINDNESS, BLISS, BLOAT, BLOATED, BLOCK, BLOCKED, BLOCKING, BLOCKS, BLOOD, BLOODSHED, BLOODTHIRSTY, BLOODY, BLOOM, BLOOMED, BLOSSOM, BLOSSOMING, BLOSSOMY, BLOW, BLOWING, BLOWN, BLOWS, BLUNDER, BLUNDERING, BLUNDERS, BLUNT, BLUNTED, BLUNTING, BLUNTS, BLUR, BLURRED, BLURT, BLUSTERING, BOARD, BOARDS, BOAST, BOASTERS, BOASTFUL, BOASTING, BOASTS, BOAT, BOATS, BODIES, BODILESS, BODILY, BODY, BODYLESS, BOIL, BOILING, BOISTEROUS, BOISTEROUSLY, BOLD, BOLDLY, BOLDNESS, BOLT, BOLTED, BOLTS, BONA, BOND, BONE, BONES, BOOK, BOOKKEEPER, BOOKS, BOOMERANG, BOOMERANGS, BOON, BOOR, BOORISH, BORDER, BORDERER, BORDERING, BORDERS, BORE, BORED, BOREDOM, BORING, BORN, BORNE, BORROW, BOSOM, BOSOMS, BOTH, BOTHER, BOTHERED, BOTHERING, BOTHERS, BOTTOM, BOTTOM-END, BOTTOMLESS, BOUGHT, BOULEVARD, BOUND, BOUNDARIES, BOUNDARY, BOUNDLESS, BOUNDLESSLY, BOUNDS, BOUNTIFUL, BOUNTY, BOURN, BOW, BOW-STRING, BOWED, BOWL, BOWLS, BOWSTRING, BOY, BRACE, BRAG, BRAGGING, BRAGS, BRAIDED, BRAMBLE, BRAMBLES, BRANCH, BRANCHES, BRANDISH, BRANDISHING, BRASH, BRAVE, BRAVENESS, BRAVERY, BRAVEST, BRAWLING, BRAZEN, BRAZENNESS, BREACH, BREAK, BREAKABLE, BREAKAGES, BREAKERS, BREAKING, BREAKS, BREAST, BREATH, BREATHE, BREATHES, BREATHING, BREATHS, BREATHTAKING, BRED, BREED, BREEDS, BREEZE, BREWED, BREWING, BRIARS, BRIBERY, BRICK, BRICKS, BRIDES, BRIEF, BRIERS, BRIGANDAGE, BRIGANDS, BRIGHT, BRIGHTENED, BRIGHTEST, BRIGHTLY, BRIGHTNESS, BRILLIANCE, BRILLIANT, BRIM, BRIMFUL, BRIMMING, BRIMS, BRING, BRINGERS, BRINGING, BRINGS, BRISKLY, BRITTLE, BROAD, BROAD-MINDED, BROADEN, BROADENED, BROADENING, BROADER, BROADEST, BROADLY, BROKEN, BRONZE, BROOK, BROOKS, BROUGHT, BRUTALISE, BRUTE, BRUTENESS, BRUTES, BUCKET, BUD, BUDGE, BUDS, BUFF, BUFFALO, BUFFALO'S, BUFFALOES, BUFFALOS, BUGS, BUILD, BUILD-UP, BUILDER, BUILDING, BUILDINGS, BUILDS, BUILT, BULGE, BULLIES, BULLY, BULWARK, BUMPKIN, BUMPS, BUMPY, BURDEN, BURDENED, BURDENS, BURDENSOME, BURIAL, BURIED, BURIES, BURN, BURNS, BURNT, BURST, BURSTS, BURY, BUSH, BUSHES, BUSILY, BUSINESS, BUSINESSES, BUSTLE, BUSTLING, BUSY, BUT, BUTCHER, BUTT, BUTTRESSED, BUXIAO, BUY, BY, BY-NAME, BY-PATHS, BY-WAYS, BYPATHS, BYWAYS

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CAKES, CALAMITIES, CALAMITOUS, CALAMITY, CALCULATE, CALCULATES, CALCULATING, CALCULATION, CALCULATIONS, CALCULATIVE, CALCULATOR, CALCULATORS, CALL, CALLED, CALLING, CALLOUS, CALLOUSNESS, CALLS, CALM, CALMED, CALMLY, CALMNESS, CALUMNY, CAME, CAMOUFLAGE, CAMP, CAMPAIGN, CAMPAIGNS, CAMPED, CAN, CAN'T, CANAL, CANDID, CANNOT, CANNY, CANON, CANONS, CANYON, CANYONS, CAPABILITIES, CAPABILITY, CAPABLE, CAPACIOUS, CAPACITIES, CAPACITY, CAPITAL, CAPITALISE, CAPITALS, CAPRICIOUS, CAPTAIN, CAPTAINS, CAPTURE, CAPTURED, CAPTURES, CAPTURING, CARE, CARED, CAREER, CAREFREE, CAREFUL, CAREFULLY, CARELESS, CARELESSLY, CARES, CARING, CARNAL, CARNIVAL, CARPENTER, CARPENTER'S, CARPENTERS, CARPING, CARRIAGE, CARRIAGE'S, CARRIAGES, CARRIED, CARRIERS, CARRIES, CARRY, CARRYING, CART, CART'S, CARTS, CARTWHEEL, CARVE, CARVED, CARVER, CARVES, CARVING, CASE, CASES, CAST, CAST-OFF, CASTLE, CASTS, CASUAL, CASUALLY, CASUALTIES, CASUS, CATASTROPHE, CATASTROPHIC, CATCH, CATCHING, CATCHMENT, CATEGORIZED, CATEGORY, CATERS, CAUGHT, CAUSE, CAUSED, CAUSES, CAUSING, CAUTION, CAUTIOUS, CAUTIOUSLY, CAVALIER, CAVALRY, CAVE, CAVERN-LIKE, CAVERNOUS, CAVES, CEASE, CEASED, CEASELESS, CEASELESSLY, CEASES, CEASING, CELEBRATE, CELEBRATED, CELEBRATING, CELEBRATION, CELEBRATIONS, CELEBRATORY, CELEBRITIES, CELEBRITY, CELESTIAL, CENSORIOUS, CENSURE, CENTER, CENTERED, CENTEREDNESS, CENTERS, CENTRAL, CENTRE, CENTRIFUGAL, CEREMONIAL, CEREMONIES, CEREMONIOUS, CEREMONY, CERTAIN, CERTAINLY, CERTAINTY, CH'A, CH'ANG, CH'EN, CH'ENG, CH'I, CH'IANG, CH'IAO, CH'IEN, CH'IEN-YEN, CH'IH, CH'IN, CH'ING, CH'U, CH'Ü, CH'ÜEH, CH'UN, CH'UNG, CHALLENGE, CHALLENGED, CHALLENGES, CHALLENGING, CHAMBER, CHAN, CHANCE, CHANCES, CHANG, CHANGE, CHANGEABLE, CHANGED, CHANGELESS, CHANGES, CHANGING, CHANGXIN, CHANNEL, CHANNELS, CHAO, CHAOS, CHAOTIC, CHAPTER, CHARACTER, CHARACTERISTIC, CHARACTERISTICS, CHARACTERIZES, CHARACTERS, CHARGE, CHARGED, CHARGERS, CHARGES, CHARGING, CHARIOT, CHARIOTEERS, CHARIOTS, CHARITABLE, CHARITY, CHARM, CHARMING, CHASE, CHASING,

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CHASM, CHATTERING, CHE, CHEAP, CHEAT, CHEATING, CHECK, CHEERFUL, CHEERS, CHEN, CHENG, CHERISH, CHERISHED, CHERISHES, CHERISHING, CHI, CHIA-MOU, CHIAN, CHIAO, CHICKENS, CHIEF, CHIEF-IN-COMMAND, CHIEFS, CHIEFTAIN, CHIEFTAINS, CHIEH, CHIEH-JAN, CHIEN, CHIH, CHILD, CHILD'S, CHILDHOOD, CHILDLIKE, CHILDLIKE-HEARTEDNESS, CHILDREN, CHILLS, CHIME, CHIMES, CHIN, CHING, CHIP, CHIPPED, CHIPPING, CHIPS, CHISEL, CHIU, CHO, CHOICE, CHOICES, CHOKE, CHOKED, CHOOSE, CHOOSES, CHOOSING, CHOP, CHOPPER, CHOPPING, CHOSE, CHOSEN, CHOU, CHU, CHÜEH, CHÜN, CHÜN-TZU, CHUCKLE, CHUNG, CHURNED, CIRCLE, CIRCLES, CIRCUITOUS, CIRCULAR, CIRCUMFERENCE, CIRCUMSCRIBED, CIRCUMSPECT, CIRCUMSTANCE, CIRCUMSTANCES, CISTERN, CITIES, CITIZEN, CITIZENS, CITY, CIVIL, CIVILIAN, CIVILIZATION, CIVILIZING, CLAD, CLAIM, CLAIMED, CLAIMING, CLAIMS, CLAN, CLANS, CLARIFIED, CLARIFIES, CLARIFY, CLARITY, CLASH, CLASP, CLASPS, CLASS, CLASSED, CLASSES, CLASSICS, CLASSIFY, CLATTER, CLAW, CLAWED, CLAWING, CLAWS, CLAY, CLEAN, CLEANING, CLEANLINESS, CLEANSE, CLEANSED, CLEANSING, CLEAR, CLEAR-CUT, CLEAR-HEADED, CLEAR-MINDED, CLEAR-SIGHTED, CLEAR-SIGHTEDNESS, CLEARHEADED, CLEARING, CLEARLY, CLEARS, CLEAVES, CLERKS, CLEVER, CLEVEREST, CLEVERNESS, CLIFF, CLIMAX, CLIMB, CLIMBED, CLIMBING, CLING, CLINGING, CLINGS, CLOAK, CLOAKS, CLOD, CLOSE, CLOSED, CLOSELY, CLOSER, CLOSERS, CLOSES, CLOSEST, CLOSING, CLOSURE, CLOTH, CLOTHED, CLOTHES, CLOTHING, CLOUD, CLOUDBURSTS, CLOUDY, CLOY, CLUE, CLUMSINESS, CLUMSY, CO-EXIST, COACHES, COALESCES, COARSE, COARSE-LOOKING, COAT, COATS, COCK'S, COCKS, CODE, CODES, COEQUALLY, COERCE, COERCED, COERCES, COERCING, COERCION, COEXIST, COEXISTENCE, COGNITIVE, COGNIZANT, COHERENTLY, COHESIVE, COLD, COLD-HEARTED, COLDLY, COLDNESS, COLLAPSE, COLLECT, COLLECTING, COLLECTION, COLLECTIVE, COLLECTOR, COLLECTORS, COLLECTS, COLOR, COLORED, COLORFUL, COLORLESS, COLORS, COLOSSAL, COLOUR, COLOUR'S, COLOURED, COLOURS, COMBAT, COMBATANT, COMBATING, COMBATIVE, COMBINATION, COMBINATIONS, COMBINE, COMBINED, COMBINING, COME, COMES, COMFORT, COMFORTABLE, COMFORTED, COMFORTS, COMING, COMING-INTO-BEING, COMINGS, COMMAND, COMMAND-IN-CHIEF, COMMANDED, COMMANDER, COMMANDER-IN-CHIEF, COMMANDERSHIP, COMMANDING, COMMANDS, COMMEMORATE, COMMENCE, COMMENCED, COMMENCEMENT, COMMENDATION, COMMENDED, COMMENT, COMMENTS, COMMIT, COMMITMENT, COMMITMENTS, COMMITS, COMMITTED, COMMITTEDLY, COMMITTING, COMMIXED, COMMON, COMMONERS, COMMONEST, COMMONLY, COMMONPLACE, COMMONS, COMMONWEALTH, COMMOTION, COMMOTIONS, COMMUNICATION, COMMUNITIES, COMMUNITY, COMPANION, COMPANIONS, COMPANY, COMPARABLE, COMPARE, COMPARED, COMPARISON, COMPASSION, COMPASSIONATE, COMPATIBLE, COMPELLED, COMPELLING, COMPELS, COMPENSATE, COMPENSATED, COMPENSATES, COMPENSATING, COMPETE, COMPETENCE, COMPETENT, COMPETES, COMPETING, COMPETITION, COMPETITIVE, COMPETITOR, COMPLACENCY, COMPLACENT, COMPLAIN, COMPLAINED, COMPLAINT, COMPLAINTS, COMPLAISANCE, COMPLEMENT, COMPLEMENTARINESS, COMPLEMENTARITY, COMPLEMENTARY, COMPLEMENTS, COMPLETE, COMPLETED, COMPLETELY, COMPLETENESS, COMPLETES, COMPLETING, COMPLETION, COMPLEX, COMPLEXION, COMPLEXITY, COMPLIANCE, COMPLIANT, COMPLICATE, COMPLICATED, COMPLICATIONS, COMPLIMENT, COMPLY, COMPOSED, COMPOSITE, COMPOSITIONS, COMPREHEND, COMPREHENDED, COMPREHENDING, COMPREHENDS, COMPREHENSION, COMPREHENSIVE, COMPREHENSIVELY, COMPREHENSIVENESS, COMPRESS, COMPRESSED, COMPROMISE, COMPROMISED, COMPULSION, COMPULSIVELY, COMPUTATION, COMRADES, CONCAVE, CONCEAL, CONCEALED, CONCEALING, CONCEALMENT, CONCEALS, CONCEIT, CONCEITED, CONCEIVE, CONCEIVED, CONCENTRATE, CONCENTRATED, CONCENTRATES, CONCENTRATING, CONCENTRATION, CONCEPT, CONCEPTION, CONCEPTIONS, CONCEPTS, CONCEPTUAL, CONCERN, CONCERNED, CONCERNING, CONCERNS, CONCLUDE, CONCLUSION, CONCOMITANT, CONCOMITANTS, CONCORD, CONCORDANCE, CONCORDS, CONCOURSE, CONCRETE, CONCURRENTLY, CONDEMN, CONDEMNABLE, CONDENSED, CONDESCEND, CONDESCENDING, CONDESCENSION, CONDITION, CONDITIONED, CONDITIONS, CONDONE, CONDUCT, CONDUCTED, CONDUCTING, CONDUCTOR, CONDUCTS, CONFERRED, CONFERS, CONFESS, CONFIDENCE, CONFIDENT, CONFIDENTLY, CONFIGURATION, CONFINE, CONFINED, CONFIRMABLE, CONFIRMATIONS, CONFLICT, CONFLICTS, CONFLUENCE, CONFORM, CONFORMABILITY, CONFORMANCE, CONFORMATION, CONFORMED, CONFORMING, CONFORMITY, CONFORMS, CONFOUNDED, CONFRONT, CONFRONTATION, CONFRONTATIONAL, CONFRONTATIONS, CONFRONTED, CONFRONTING, CONFRONTS, CONFUSE, CONFUSED, CONFUSEDLY, CONFUSES, CONFUSING, CONFUSION, CONFUSIONS, CONGRESS, CONGRUENT, CONGRUITY, CONJECTURE, CONJECTURED, CONJOIN, CONJOINTLY, CONJUGATE, CONJUGATION, CONJURES, CONNECT, CONNECTED, CONNECTIONS, CONNIVINGLY, CONNOTE, CONQUER, CONQUERED, CONQUERING, CONQUEROR, CONQUERORS, CONQUERS, CONQUEST, CONQUESTS, CONSCIENCE, CONSCIENTIOUSLY, CONSCIOUS, CONSCIOUSLY, CONSCIOUSNESS, CONSENSUS, CONSENT, CONSEQUENCE, CONSEQUENCES, CONSEQUENT, CONSEQUENTLY, CONSERVATIVE, CONSERVE, CONSERVES, CONSERVING, CONSIDER, CONSIDERATE, CONSIDERATION, CONSIDERED, CONSIDERING, CONSIDERS, CONSIGNED, CONSIST, CONSISTENCE, CONSISTENT, 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COUNTERING, COUNTERPART, COUNTERS, COUNTING, COUNTING-SLIPS, COUNTLESS, COUNTRIES, COUNTRY, COUNTRY'S, COUNTRYMEN, COUNTRYSIDE, COUNTS, COURAGE, COURAGEOUS, COURAGES, COURSE, COURSERS, COURSES, COURT, COURT-YARD, COURTED, COURTEOUS, COURTESY, COURTING, COURTS, COURTYARD, COURTYARDS, COVENANT, COVER, COVERED, COVERING, COVERS, COVERT, COVET, COVETED, COVETING, COVETOUS, COVETOUSNESS, COVETS, COW, COWARDICE, COWARDLY, COZY, CRACK, CRACKING, CRACKLESS, CRACKS, CRAFT, CRAFTIER, CRAFTINESS, CRAFTS, CRAFTSMAN, CRAFTSMEN, CRAFTY, CRAMPED, CRAVE, CRAVES, CRAVING, CRAZINESS, CRAZY, CREATE, CREATED, CREATES, CREATING, CREATION, CREATIONS, CREATIVE, CREATIVENESS, CREATIVITY, CREATOR, CREATORS, CREATRIX, CREATURE, CREATURES, CREDIBILITY, CREDIBLE, CREDIT, CREDITABLE, CREDITED, CREDITOR, CREDITOR'S, CREDITORS, CREDITS, CREEDS, CREEK, CREEKS, CREEP, CREVICE, CREVICES, CRIES, CRIME, CRIMES, CRIMINAL, CRIMINALS, CRISP, CRISS-CROSS, CRITERION, CRITICAL, CRITICISM, CROOK, CROOKED, CROOKEDNESS, CROOKS, 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DISPUTE, DISPUTES, DISPUTING, DISQUIET, DISQUIETUDE, DISREGARD, DISREGARDED, DISREGARDING, DISREGARDS, DISRESPECT, DISRESPECTFUL, DISRUPTED, DISRUPTING, DISRUPTION, DISSATISFACTION, DISSATISFIED, DISSEMINATE, DISSIDENTS, DISSIMILAR, DISSIPATE, DISSIPATES, DISSIPATING, DISSOLUTION, DISSOLVE, DISSOLVED, DISSOLVES, DISSOLVING, DISSONANCE, DISTANCE, DISTANCED, DISTANCES, DISTANCING, DISTANT, DISTANTLY, DISTILL, DISTINCT, DISTINCTION, DISTINCTIONS, DISTINCTIVE, DISTINGUISH, DISTINGUISHABLE, DISTINGUISHED, DISTINGUISHES, DISTORTED, DISTORTION, DISTORTIONS, DISTORTS, DISTRACT, DISTRACTED, DISTRACTING, DISTRACTION, DISTRAUGHT, DISTRESS, DISTRESSING, DISTRIBUTED, DISTRIBUTES, DISTRUST, DISTURB, DISTURBANCE, DISTURBANCES, DISTURBED, DISTURBING, DISUNION, DISUNITED, DISUNITY, DISUSE, DIVE, DIVERGE, DIVERGENCE, DIVERSIFIED, DIVERSIFIES, DIVERSITY, DIVERT, DIVIDE, DIVIDED, DIVIDES, DIVIDING, DIVINATION, DIVINE, DIVINITY, DIVISIBLE, DIVISION, DIVISIVE, DO, DO-NOTHING, DOCILE, DOCTRINE, DOCTRINES, DOCUMENTED, DOCUMENTS, DODGES, DOER, DOERS, DOES, DOESN, DOESN'T, DOG, DOG'S, DOGMATISM, DOGS, DOING, DOINGS, DOLTISH, DOMAIN, DOMAINS, DOMINANCE, DOMINANT, DOMINATE, DOMINATED, DOMINATES, DOMINATING, DOMINATION, DOMINION, DON, DON'T, DONATE, DONATED, DONE, DONNING, DOOM, DOOMED, DOOR, DOOR-KEEPER, DOOR-SHUTTER, DOORKEEPER, DOORS, DOORWAY, DOSE, DOTH, DOTING, DOUBLE, DOUBLED, DOUBLING, DOUBLY, DOUBT, DOUBTFUL, DOUBTS, DOWN, DOWN-FLOWING, DOWN-STREAM, DOWNCAST, DOWNFALL, DOWNPOUR, DOWNSTREAM, DOWNWARD, DOWNWARDLY, DOWNWARDS, DOWNY, DOZENS, DRAFT, DRAG, DRAGGING, DRAGNET, DRAIN, DRAINAGE, DRAINED, DRAINS, DRAW, DRAWING, DRAWN, DRAWN-OUT, DRAWS, DREAD, DREADED, DREADFUL, DREAM, DREAMILY, DREAMS, DREARIER, DREGS, DRESS, DRESSED, DRESSES, DRESSING, DRIED, DRIES, DRIFT, DRIFTING, DRIFTS, DRILL, DRINK, DRINKING, DRINKS, DRIP, DRIPS, DRIVE, DRIVEN, DRIVER, DRIVES, DRIVING, DROOP, DROP, DROPLET, DROPPED, DROPPING, DROPPINGS, DROPS, DROSS, DROUGHT, DROWSY, DRY, DRYING, DUALITY, DUCAL, DUE, DUKE, DUKES, DULL, DULL-MINDED, DULLING, DULLS, DULY, DUMB, DUMMIES, DUNG, DUNG-CART, DUNG-CARTS, DUPLICITY, DURABILITY, DURABLE, DURATION, DURING, DUSKY, DUST, DUSTING, DUSTS, DUSTY, DUTIES, DUTIFUL, DUTY, DWELL, DWELLING, DWELLING'S, DWELLINGS, DWELLS, DWINDLE, DWINDLES, DYING, DYNAMIC

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ENTICING, ENTIRE, ENTIRELY, ENTIRETY, ENTITIES, ENTITLES, ENTITY, ENTRANCE, ENTRANCES, ENTRUST, ENTRUSTED, ENTRY, ENUMERATE, ENUMERATION, ENVIABLE, ENVIOUS, ENVIRONMENT, ENVIRONMENTAL, ENVOY, ENVY, EPHEMERAL, EPIGRAM, EPIGRAMS, EPITOMISES, EQUABLE, EQUAL, EQUAL-SIZE, EQUALITY, EQUALIZED, EQUALLING, EQUALLY, EQUANIMITY, EQUANIMOUS, EQUATE, EQUATES, EQUILIBRATED, EQUILIBRIUM, EQUIPMENT, EQUIPPED, EQUITABLE, EQUIVALENT, ERADICATION, ERECT, ERECTION, ERECTS, ERH, ERR, ERRANT, ERRING, ERROR, ERRORS, ERRS, ERUDITE, ERUDITION, ERUPT, ESCALATE, ESCAPE, ESCAPED, ESCAPES, ESCHEW, ESCHEWS, ESCORTED, ESPECIALLY, ESPOUSE, ESPOUSES, ESSENCE, ESSENCES, ESSENTIAL, ESSENTIALLY, ESSENTIALS, ESTABLISH, ESTABLISHED, ESTABLISHES, ESTABLISHING, ESTABLISHMENT, ESTATE, ESTATES, ESTEEM, ESTEEMED, ESTEEMING, ESTEEMS, ESTRANGE, ESTRANGED, ESTRANGEMENT, ESTUARY, ETERNAL, ETERNALITY, ETERNALLY, ETERNITIES, ETERNITY, ETHER, ETHEREAL, ETHERS, ETIQUETTE, EVADE, EVADES, EVADING, EVALUATE, EVANESCENT, EVAPORATE, EVASIVE, EVASIVELY, EVE, EVEN, EVEN-HANDED, EVENLY, EVENLY-MATCHED, EVENNESS, EVENT, EVENTFUL, EVENTS, EVENTUALLY, EVER, EVER-CREATING, EVER-EXISTING, EVER-LASTING, EVER-VICTORIOUS, EVERLASTING, EVERY, EVERYBODY, EVERYDAY, EVERYONE, EVERYONE'S, EVERYPLACE, EVERYTHING, EVERYTHING'S, EVERYWAY, EVERYWHERE, EVIDENCE, EVIDENCED, EVIDENCES, EVIDENT, EVIL, EVILDOER, EVILS, EVINCE, EVOKE, EVOLUTION, EVOLUTIONARY, EVOLVE, EVOLVED, EVOLVES, EVOLVING, EXACT, EXACTING, EXACTION, EXACTIONS, EXACTLY, EXACTS, EXAGGERATE, EXAGGERATION, EXALT, EXALTATION, EXALTED, EXALTETH, EXALTING, EXALTS, EXAMINATION, EXAMINE, EXAMINED, EXAMINING, EXAMPLE, EXAMPLES, EXCEED, EXCEEDING, EXCEEDINGLY, EXCEEDS, EXCEL, EXCELLED, EXCELLENCE, EXCELLENT, EXCELLENTLY, EXCELS, EXCEPT, EXCEPTION, EXCEPTIONAL, EXCEPTIONALLY, EXCEPTIONS, EXCESS, EXCESSES, EXCESSIVE, EXCESSIVE-DESIRES, EXCESSIVELY, EXCESSIVENESS, EXCHANGE, EXCITABLE, EXCITE, EXCITED, EXCITEDLY, EXCITEMENT, EXCITEMENTS, EXCLUDE, EXCLUDED, EXCLUSIVE, EXCLUSIVELY, EXCRESCENCE, EXCRESCENCES, EXCRESCENT, EXCRETA, EXECUTE, EXECUTED, EXECUTION, EXECUTIONER, EXECUTIONER'S, EXECUTIONERS, EXECUTIONS, EXECUTIVE, EXECUTOR, EXEMPLARY, EXEMPLIFIED, EXEMPLIFIES, EXEMPLIFY, EXEMPT, EXEMPTED, EXEMPTION, EXERCISE, EXERCISED, EXERCISES, EXERCISING, EXERT, EXERTED, EXERTING, EXERTION, EXERTS, EXHALE, EXHALING, EXHAUST, EXHAUSTED, EXHAUSTING, EXHAUSTION, EXHAUSTIVELY, EXHAUSTS, EXHIBIT, EXHIBITING, EXHIBITION, EXIST, EXISTED, EXISTENCE, EXISTENCES, EXISTENT, EXISTING, EXISTS, EXONERATED, EXORBITANCE, EXORBITANT, EXPAND, EXPANDED, EXPANDING, EXPANDS, EXPANSE, EXPANSION, EXPANSIVE, EXPANSIVENESS, EXPECT, EXPECTATION, EXPECTATIONS, EXPECTED, EXPECTING, EXPECTS, EXPEDIENCY, EXPEDIENT, EXPEDITIONS, EXPEDITIOUSLY, EXPEL, EXPELS, EXPENDED, EXPENDING, EXPENDS, EXPENSE, EXPENSES, EXPENSIVE, EXPERIENCE, EXPERIENCED, EXPERIENCES, EXPERIENCING, EXPERTISE, EXPERTS, EXPIRATION, EXPIRE, EXPIRES, EXPLAIN, EXPLAINED, EXPLAINS, EXPLANATIONS, EXPLICATION, EXPLODE, EXPLODING, EXPLOIT, EXPLOITATION, EXPLOITED, EXPLORE, EXPLORING, EXPLOSION, EXPOSE, EXPOSED, EXPRESS, EXPRESSED, EXPRESSES, EXPRESSING, EXPRESSION, EXPRESSIONLESS, EXPRESSIONS, EXQUISITE, EXTEND, EXTENDED, EXTENDING, EXTENDS, EXTENSION, EXTENSIVE, EXTENSIVELY, EXTENT, EXTENUATION, EXTERMINATE, EXTERNAL, EXTERNALLY, EXTERNALS, EXTINCT, EXTINCTION, EXTINGUISH, EXTINGUISHED, EXTOL, EXTOLS, EXTORT, EXTORTS, EXTRA, EXTRACTS, EXTRANEOUS, EXTRAORDINARY, EXTRAS, EXTRAVAGANCE, EXTRAVAGANCES, EXTRAVAGANT, EXTRAVAGANTLY, EXTREME, EXTREMELY, EXTREMES, EXTREMISM, EXTREMITY, EXUBERANT, EXUBERANTLY, EXULT, EXULTS, EYE, EYES, EYESIGHT

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FA, FABRICATED, FABULOUS, FACADE, FACE, FACED, FACES, FACILE, FACILITATE, FACILITATES, FACILITY, FACING, FACT, FACTORS, FACTS, FACTUAL, FACULTIES, FADE, FADED, FADES, FAIL, FAILED, FAILING, FAILS, FAILURE, FAILURES, FAINT, FAINTEST, FAINTLY, FAIR, FAIRE, FAIRLY, FAIRNESS, FAITH, FAITHFUL, FAITHFULLNESS, FAITHFULLY, FAITHFULNESS, FAITHLESS, FAITHLESSNESS, FAITHWORTHY, FAKED, FALL, FALLING, FALLS, FALSE, FALSEHOOD, FALSITY, FALTER, FALTERS, FAME, FAMILIAL, FAMILIAR, FAMILIARLY, FAMILIES, FAMILY, FAMILY'S, FAMINE, FAMINES, FAMOUS, FAN, FANCIFUL, FANCY, FANFARE, FANTASTIC, FANTASY, FAR, FAR-AWAY, FAR-FAMED, FAR-REACHING, FARE, FARM, FARMER, FARMER'S, FARMERS, FARMING, FARMLANDS, FARMS, FARTHER, FARTHER-END, FARTHEST, FASHION, FASHIONABLE, FASHIONED, FAST, FAST-BREATHING, FASTEN, FASTENED, FASTENER, FASTENERS, FASTER, FASTEST, FAT, FATAL, FATE, FATES, FATHER, FATHERLAND, FATHERS, FATHOM, FATHOMED, FATHOMING, FATHOMLESS, FATHOMS, FATIGUED, FAULT, FAULT-FINDING, FAULTLESS, FAULTS, FAULTY, FAVOR, FAVORED, FAVORITES, FAVORITISM, FAVORS, FAVOUR, FAVOURABLE, FAVOURED, FAVOURITE, FAVOURITES, FAVOURITISM, FAVOURS, FEAR, FEARED, FEARFUL, FEARING, FEARLESS, FEARLESSNESS, FEARS, FEARSOME, FEAST, FEASTING, FEASTS, FEAT, FEATS, FEATURE, FEATURELESS, FEATURES, FED, FEEBLE, FEEBLENESS, FEEBLEST, FEED, FEEDING, FEEDS, FEEL, FEELING, FEELINGS, FEELS, FEET, FELICITOUS, FELICITY, FELL, FELLED, FELLER, FELLING, FELLOW, FELLOWS, FELT, FEMALE, FEMALE'S, FEMALE-ENIGMA, FEMALES, FEMININE, FEMININITY, FENCING, FENG, FEO-TZU, FERMENT, FEROCIOUS, FERTILITY, FERTILIZE, FERTILIZER, FERTILIZING, FESTIVAL, FESTIVITY, FETCH, FETCHING, FEUD, FEUDAL, FEUDING, FEW, FEWER, FEWNESS, FICKLE, FIDDLE, FIDDLED, FIDDLES, FIDE, FIEF, FIEFS, FIELD, FIELDS, FIERCE, FIERCEST, FIGHT, FIGHTER, FIGHTERS, FIGHTING, FIGHTS, FIGURE, FIGURED, FILE, FILES, FILIAL, FILIALITY, FILING, FILL, FILLED, FILLING, FILLS, FILTH, FINAL, FINALLY, FIND, FINDING, FINDS, FINE, FINE-SOUNDING, FINER, FINERIES, FINERY, FINEST, FINGER, FINISH, FINISHED, FINISHES, FINISHING, FIRE, FIRES, FIRM, FIRM-PLANTED, FIRM-STALK, FIRMEST, FIRMING, FIRMLY, FIRMNESS, FIRST, FIRST-CLASS, FIRST-RATE, FISH, FISHES, FIST, FIT, FITS, FITTING, FITTINGLY, FIVE, FIX, FIXATED, FIXED, FIXING, FLABBY, FLASHING, FLASHY, FLAT, FLATS, FLATTERED, FLATTERING, FLATTERINGS, FLATTERY, FLATTEST, FLAUNT, FLAUNTING, FLAUNTS, FLAVOR, FLAVORLESS, FLAVORS, FLAVOUR, FLAVOURLESS, FLAVOURS, FLAW, FLAWED, FLAWLESS, FLAWLESSLY, FLAWS, FLECKS, FLEET, FLEET-FOOTED, FLEETING, FLESH, FLEXIBILITY, FLEXIBLE, FLEXING, FLIES, FLIMSY, FLIP, FLIPPANCY, FLOATING, FLOATS, FLOCK, FLOOD, FLOODING, FLOODS, FLOORS, FLOPPY, FLORA, FLOUNDER, FLOURISH, FLOURISHED, FLOURISHES, FLOURISHING, FLOW, FLOWER, FLOWERED, FLOWERING, FLOWERS, FLOWERY, FLOWING, FLOWS, FLUENT, FLUID, FLUIDS, FLUTE, FLUXING, FOAL, FOCAL, FOCUS, FOCUSED, FOCUSES, FOCUSING, FOE, FOES, FOGGILY, FOIL, FOILS, FOLD, FOLK, FOLKS, FOLKWAYS, FOLLOW, FOLLOWED, FOLLOWER, FOLLOWERS, FOLLOWING, FOLLOWINGS, FOLLOWS, FOLLY, FOND, FONDNESS, FOOD, FOOD'S, FOODS, FOOL, FOOL'S, FOOLHARDINESS, FOOLHARDY, FOOLISH, FOOLISHLY, FOOLISHNESS, FOOT, FOOTINGS, FOOTPATH, FOOTPRINTS, FOOTSTEP, FOOTSTEPS, FOR, FORBEARANCE, FORCE, FORCED, FORCEFUL, FORCEFULLY, FORCEFULNESS, FORCES, FORCIBLY, FORCING, FORDING, FORE, FORE-KNOWLEDGE, FORECASTS, FOREFATHER, FOREFATHERS, FOREFENDS, FOREFRONT, FOREGOES, FOREGOING, FOREGROUND, FOREIGN, FOREKNOWLEDGE, FOREMOST, FORESEEN, FORESHADOWED, FORESIGHT, FORESTALL, FORESTALLED, FORETELL, FOREVER, FOREVERMORE, FORFEITED, FORGED, FORGET, FORGETFUL, FORGETFULNESS, FORGETS, FORGETTING, FORGING, FORGIVE, FORGIVEN, FORGIVENESS, FORGOTTEN, FORLORN, FORM, FORMAL, FORMALITIES, FORMALITY, FORMATION, FORMATIONS, FORMED, FORMER, FORMIDABLE, FORMING, FORMLESS, FORMLESSLY, FORMLESSNESS, FORMS, FORMULA, FORMULATE, FORMULATED, FORMULATION, FORNICATION, FORSAKE, FORSAKEN, FORSAKES, FORSAKING, FORSOOTH, FORSWEAR, FORTH, FORTHRIGHT, FORTHWITH, FORTIFICATION, FORTIFYING, FORTUNATE, FORTUNE, FORTUNE'S, FORWARD, FORWARD-LOOKING, FORWARD-MOVING, FOSTER, FOSTERED, FOSTERING, FOSTERS, FOUGHT, FOUND, FOUNDATION, FOUNDATIONS, FOUNDED, FOUNDERS, FOUNT, FOUNTAIN, FOUNTAINS, FOUR, FOUR-HORSE, FOUR-HORSED, FOUR-SQUARE, FOURTH, FOWLS, FRACTION, FRAGILE, FRAGMENT, FRAGMENTS, FRAIL, FRAILTY, FRAME, FRAMES, FRANKNESS, FRATERNAL, FRAUD, FRAUDULENCE, FRAUGHT, FREE, FREED, FREEDOM, FREEING, FREELY, FREES, FREEZING, FRENZY, FREQUENT, FREQUENTLY, FRESH, FRET, FRICTION, FRIEND, FRIENDLESS, FRIENDLESSNESS, FRIENDLY, FRIENDS, FRIENDSHIP, FRIGHT, FRIGHTEN, FRIGHTENED, FRIGHTENING, FRIGID, FRINGE, FRIVOLITY, FRIVOLOUS, FRIVOLOUSLY, FRO, FROM, FRONT, FRONTAL, FRONTIER, FROZEN, FRUGAL, FRUGALITY, FRUIT, FRUITFUL, FRUITION, FRUITS, FRUSTRATE, FRUSTRATED, FRUSTRATIONS, FRY, FRYING, FU, FUELS, FULCRUM, FULFIL, FULFILL, FULFILLED, FULFILLING, FULFILLMENT, FULFILLS, FULFILMENT, FULFILS, FULL, FULL-GROWN, FULLER, FULLEST, FULLNESS, FULLY, FULNESS, FUMBLING, FUNCTION, FUNCTIONALITY, FUNCTIONING, FUNCTIONS, FUNDAMENT, FUNDAMENTAL, FUNDAMENTALLY, FUNDAMENTALS, FUNERAL, FUNERALS, FURNISHES, FURTHER, FURTHERMORE, FURTHEST, FUSE, FUSING, FUSION, FUSS, FUSSES, FUSSY, FUTILE, FUTILITY, FUTURE

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G, GADGETS, GAIN, GAINED, GAINING, GAININGS, GAINS, GALAXIES, GALE, GALES, GALLANT, GALLOP, GALLOPING, GALLOPS, GAME, GAME-PLAN, GAPS, GARB, GARBAGE, GARBED, GARMENT, GARMENTS, GARNERED, GARNISHED, GARRULITY, GARRULOUS, GAS, GASES, GATE, GATES, GATEWAY, GATHER, GATHERED, GATHERING, GAUDILY, GAVE, GAZE, GAZES, GAZING, GEM, GEMSTONE, GENERAL, GENERAL'S, GENERAL-IN-CHIEF, GENERALLY, GENERALS, GENERATE, GENERATED, GENERATES, GENERATING, GENERATION, GENERATIONS, GENERATIVE, GENERATRIX, GENEROSITY, GENEROUS, GENEROUSLY, GENITAL, GENIUS, GENTILITY, GENTLE, GENTLEMAN, GENTLEMAN'S, GENTLEMANLY, GENTLEMEN, GENTLEMEN'S, GENTLENESS, GENTLEST, GENTLY, GENTRY, GENUINE, GENUINELY, GENUINENESS, GERM, GESTURE, GET, GETS, GETTER, GETTING, GHOST, GHOSTLY, GHOSTS, GIANT, GIFT, GIFTED, GIFTS, GIGANTIC, GIGGLE, GINGERLY, GIRD, GIRDLE, GIRTH, GIVE, GIVEN, GIVER, GIVERS, GIVES, GIVING, GIVING'S, GLAD, GLADIATOR, GLADLY, GLADNESS, GLARE, GLARES, GLARING, GLIB, GLIBNESS, GLIBS, GLIMMERS, GLIMPSE, GLITTER, GLITTERING, GLITTERY, GLOAT, GLOOM, GLOOMY, GLORIES,

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GLORIFICATION, GLORIFIED, GLORIFIES, GLORIFY, GLORIFYING, GLORIOUS, GLORY, GLOSS, GLOW, GLOWING, GLOWS, GLUT, GO, GOAD, GOAL, GOALS, GOAT, GOBBLE, GOBLINS, GOD, GOD'S, GODLIKE, GODS, GOES, GOING, GOINGS, GOLD, GOLDEN, GONE, GOOD, GOOD-FOR-NOTHING, GOOD-NATURED, GOODHEARTED, GOODHEARTEDNESS, GOODNESS, GOODNESS'S, GOODS, GOODWILL, GORE, GORGE, GORGED, GORGEOUS, GORMANDIZING, GOSSAMER, GOSSIPING, GOT, GOTTEN, GOURMANDIZING, GOVERN, GOVERNABLE, GOVERNANCE, GOVERNED, GOVERNING, GOVERNMENT, GOVERNMENT'S, GOVERNMENTAL, GOVERNMENTS, GOVERNOR, GOVERNOR'S, GOVERNORS, GOVERNS, GOWNS, GRAB, GRABBED, GRABBING, GRABS, GRACE, GRACEFUL, GRACES, GRACIOUSLY, GRADUAL, GRADUALLY, GRADUATE, GRAIN, GRAINERIES, GRANARIES, GRANARY, GRAND, GRANDCHILDREN, GRANDEST, GRANDEUR, GRANDIOSE, GRANDIOSITY, GRANDLY, GRANDS, GRANDSONS, GRANT, GRANTED, GRANTING, GRANTS, GRAPPLE, GRASP, GRASPED, GRASPING, GRASPS, GRASS, GRASS-DOG, GRASSES, GRATES, GRATIFICATION, GRATIFY, GRATIFYING, GRATITUDE, GRAVE, GRAVELLY, GRAVELY, GRAVENESS, GRAVITY, GRAZE, GREAT, GREATER, GREATEST, GREATLY, GREATNESS, GREATNESSES, GREATS, GREED, GREEDINESS, GREEDY, GREEN, GREET, GREETING, GREETS, GREW, GRIEF, GRIEVANCE, GRIEVE, GRIEVED, GRIEVES, GRIEVING, GRIEVOUS, GRIMY, GRINDS, GRIP, GRIPPING, GRIPS, GROOVES, GROPE, GROSS, GROSSLY, GROTESQUE, GROUND, GROUNDED, GROUNDS, GROUP, GROUPED, GROW, GROWING, GROWN, GROWS, GROWTH, GROWTHS, GRUDGE, GRUDGED, GRUDGES, GRUESOME, GUARD, GUARDED, GUARDIAN, GUARDING, GUARDS, GUEST, GUESTS, GUIDANCE, GUIDE, GUIDED, GUIDELINE, GUIDELINES, GUIDES, GUIDING, GUILEFUL, GUILELESS, GUILT, GUILTY, GULF, GULLIES, GURGLE, GUSTY, GUT

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H, HABIT, HABITATION, HABITATIONS, HABITS, HABITUALLY, HACK, HACKING, HACKS, HAD, HAGGARD, HAI, HAIL, HAILED, HAIR, HAIR-CLOTH, HAIRSPLITTING, HALF, HALL, HALLS, HALT, HALTED, HALTING, HALTINGLY, HAMLET, HAMMER, HAMPERED, HAND, HANDED, HANDFUL, HANDICAPPED, HANDLE, HANDLED, HANDLES, HANDLING, HANDS, HANDSOME, HANGING, HANKERING, HAPHAZARD, HAPLESS, HAPPEN, HAPPENED, HAPPENING, HAPPENS, HAPPILY, HAPPINESS, HAPPY, HAPPY-GO-LUCKY, HARASS, HARASSMENT, HARBOR, HARBORED, HARBORING, HARBORS, HARBOURED, HARD, HARD-TO-GET, HARDEN, HARDENED, HARDENING, HARDER, HARDEST, HARDLY, HARDNESS, HARDSHIP, HARDSHIPS, HAREMS, HARM, HARMED, HARMFUL, HARMING, HARMLESS, HARMONIC, HARMONIOUS, HARMONIOUSLY, HARMONISE, HARMONISED, HARMONISES, HARMONIZATION, HARMONIZE, HARMONIZED, HARMONIZES, HARMONIZING, HARMONY, HARMS, HARNESS, HARNESSED, HARSH, HARSHNESS, HARVEST, HARVESTS, HAS, HASN'T, HASTE, HASTEN, HASTINESS, HASTY, HATCHET, HATE, HATED, HATEFUL, HATES, HATING, HATRED, HAUGHTINESS, HAUGHTY, HAUL, HAULING, HAUNT, HAUNTED, HAUNTING, HAUNTS, HAVE, HAVE-NOTS, HAVEN, HAVES, HAVING, HAZILY, HAZY, HE, HE'LL, HE'S, HEAD, HEAD-ON, HEADING, HEADS, HEADSTRONG, HEAL, HEALED, HEALING, HEALS, HEALTH, HEALTHY, HEAP, HEAR, HEARD, HEARING, HEARS, HEART, HEARTFELT, HEARTILY, HEARTLESS, HEARTS, HEAT, HEATED, HEATEDNESS, HEATS, HEAVEN, HEAVEN'S, HEAVEN-AND-EARTH, HEAVEN-EARTH, HEAVEN-LIKE, HEAVENLY, HEAVENS, HEAVIER, HEAVIEST, HEAVILY, HEAVINESS, HEAVY, HEAVY-HANDED, HEED, HEEDFULNESS, HEEDLESS, HEEL, HEELS, HEH, HEIGHT, HEIGHTS, HELD, HELL, HELP, HELPED, HELPER, HELPFUL, HELPING, HELPLESS, HELPS, HEM, HENCE, HENCEFORTH, HER, HERALDS, HERBS, HERD, HERE, HEREBY, HEREIN, HEROES, HEROIC, HEROISM, HERSELF, HESITANT, HESITATE, HESITATING, HESITATINGLY, HESTS, HETERODOXY, HEW, HEWING, HEWN, HID, HIDDEN, HIDE, HIDES, HIDING, HIDING-PLACE, HIGH, HIGH-HANDED, HIGH-PLACED, HIGH-RISE, HIGHER, HIGHEST, HIGHLANDS, HIGHLY, HIGHNESS, HIGHS, HIGHWAY, HIGHWAYS, HILL, HILLS, HILLY, HIM, HIMSELF, HINDER, HINDMOST, HINDRANCE, HINGES, HINT, HIS, HISTORY, HITHER, HITHERTO, HITS, HO, HOARD, HOARDED, HOARDER, HOARDING, HOARDS, HOARSE, HOARSENESS, HOARY, HODFULS, HOLD, HOLDER, HOLDERS, HOLDING, HOLDS, HOLE, HOLES, HOLINESS, HOLLOW, HOLLOWED, HOLLOWNESS, HOLLOWS, HOLY, HOMAGE, HOME, HOMELESS, HOMELY, HOMES, HOMESPUN, HOMEWARD, HOMOGENEOUS, HONE, HONED, HONEST, HONESTLY, HONESTY, HONEY, HONOR, HONORABLE, HONORABLY, HONORED, HONORING, HONORS, HONOUR, HONOURABLE, HONOURED, HONOURING, HONOURS, HOODWINK, HOPE, HOPELESS, HOPES, HORIZON, HORIZONTAL, HORMONE, HORN, HORNED, HORNETS, HORNS, HORRIBLE, HORSE, HORSE-RACING, HORSEBACK, HORSERACING, HORSES, HOST, HOSTEL, HOSTILE, HOSTILITIES, HOSTILITY, HOT, HOTNESS, HOU, HOUNDING, HOUSE, HOUSE'S, HOUSED, HOUSEFUL, HOUSEHOLD, HOUSES, HOVERING, HOW, HOWEVER, HOWL, HOWLING, HOWLS, HOWSOEVER, HSI, HSIA, HSIANG, HSIAO, HSIEN, HSIN, HSING, HSIU, HSU, HSÜ, HSÜ-CHI, HSÜAN, HSUAN, HU, HU-HUANG, HUA, HUAN, HUANG, HUB, HUES, HUG, HUGE, HUGEST, HUGGING, HUHUANG, HUI, HUMAN, HUMAN'S, HUMAN-HEARTEDNESS, HUMANE, HUMANENESS, HUMANISM, HUMANITARIANISM, HUMANITY, HUMANKIND, HUMANKIND'S, HUMANNESS, HUMANS, HUMBLE, HUMBLED, HUMBLENESS, HUMBLES, HUMBLEST, HUMBLETH, HUMBLING, HUMBLY, HUMILIATE, HUMILIATED, HUMILIATING, HUMILIATION, HUMILIATIONS, HUMILITY, HUN, HUNDRED, HUNDRED-FOLD, HUNDRED-REN, HUNDREDFOLD, HUNDREDS, HUNDREDTH, HUNG, HUNGER, HUNGRY, HUNT, HUNTING, HUNTS, HUO, HURDLES, HURRICANE, HURRICANES, HURRY, HURT, HURTFUL, HURTING, HURTS, HUSBAND, HUSBANDING, HUSBANDRY, HUSH, HUSK, HUSTLE, HYPOCRISIES, HYPOCRISY, HYPOCRITES

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I, I'D, I'LL, I'M, I'VE, I-CHIH, I-HSING, ICE, ICY, IDEA, IDEAL, IDEAS, IDENTICAL, IDENTIFICATION, IDENTIFICATIONS, IDENTIFIED, IDENTIFIES, IDENTIFY, IDENTITY, IDIOT, IDIOTIC, IDLE, IE, IF, IGNITING, IGNOBLE, IGNOMINY, IGNORANCE, IGNORANT, IGNORE, IGNORED, IGNORES, IGNORING, ILL, ILL-CULTIVATED, ILL-FATED, ILL-OMEN, ILL-OMENED, ILL-PROVIDED, ILL-WILL, ILLEGAL, ILLNESS, ILLS, ILLUMINATE, ILLUMINATED, ILLUMINATING, ILLUMINATION, ILLUMINED, ILLUSION, ILLUSIVE, ILLUSORY, ILLUSTRATE, ILLUSTRATED, ILLUSTRATES, ILLUSTRIOUS, IMAGE, IMAGELESS, IMAGES, IMAGINATION, IMAGINE, IMAGINED, IMAGINING, IMBALANCE, IMITATE, IMITATES, IMITATING, IMITATION, IMMACULATE, IMMATERIAL, IMMEASURABLE, IMMEASURABLY, IMMEDIATELY, IMMEMORIAL, IMMENSE, IMMENSELY, IMMENSITY, IMMINENT, IMMOBILIZED, IMMORAL, IMMORTAL, IMMORTALITY, IMMORTALIZED, IMMUNE, IMMUTABILITY, IMMUTABLE, IMPACTED, IMPACTS, IMPAIR, IMPAIRED, IMPALE, IMPALPABLE, IMPART, IMPARTIAL, IMPARTIALITY, IMPARTIALLY, IMPARTING, IMPARTS, IMPATIENCE, IMPATIENT, IMPECCABLE, IMPEDE, IMPEDED, IMPEDES, IMPEDIMENT, IMPEDIMENTA, IMPEL, IMPELLED, IMPENETRABLE, IMPERCEPTIBLE, IMPERCEPTIBLY, IMPERFECT, IMPERFECTION, IMPERIAL, IMPERILED, IMPERIOUS, IMPERISHABLE, IMPERSONAL, IMPERTURBABLE, IMPETUOUS, IMPETUOUSNESS, IMPINGE, IMPLEMENT, IMPLEMENTED, IMPLEMENTING, IMPLEMENTS, IMPLICATION, IMPLIES, IMPLORE, IMPORTANCE, IMPORTANT, IMPOSE, IMPOSED, IMPOSES, IMPOSING, IMPOSSIBLE, IMPOSSIBLY, IMPOSTURE, IMPOTENCE, IMPOTENT, IMPOVERISHED, IMPOVERISHMENT, IMPRACTICAL, IMPREGNABLE, IMPRESS, IMPRESSED, IMPRESSION, IMPRESSIVE, IMPROPER, IMPROVE, IMPROVED, IMPROVEMENT, IMPROVES, IMPULSE, IMPULSIVE, IMPULSIVENESS, IMPUNITY, IMPURE, IMPURITIES, IMPURITY, IMPUTATION, IN, IN-SEEKING, INACCESSIBLE, INACTION, INACTIVE, INACTIVITY, INADEQUACY, INADEQUATE, INADEQUATELY, INADVERTENTLY, INANE, INANIMATE, INAPPROPRIATE, INARTICULATE, INASMUCH, INAUDIBLE, INAUSPICIOUS, INAUTHENTIC, INCAPABLE, INCESSANTLY, INCH, INCIPIENT, INCISIVE, INCITE, INCLINATION, INCLINE, INCLINED, INCLINES, INCLUDES, INCLUDING, INCLUSIVE, INCLUSIVENESS, INCOMMENSURABLE, INCOMPARABLE, INCOMPETENT, INCOMPLETE, INCOMPLETELY, INCOMPREHENSIBLE, INCOMPREHENSIVE, INCONCEIVABLE, INCONSEQUENTIAL, INCONSPICUOUS, INCONSPICUOUSLY, INCONSTANCY, INCONTESTABLE, INCORPORATED, INCORPOREAL, INCORPOREALITY, INCORRIGIBLE, INCORRUPTIBLE, INCREASE, INCREASED, INCREASES, INCREASING, INCREASINGLY, INCREDIBLE, INCUR, INCURABLE, INCURS, INDECISION, INDECISIVE, INDEED, INDEFATIGABLY, INDEFINABLE, INDEFINITE, INDEFINITELY, INDEPENDENCE, INDEPENDENT, INDESCRIBABLE, INDETERMINABLE, INDICATE, INDICATES, INDICATING, INDICATION, INDICATIONS, INDIFFERENCE, INDIFFERENT, INDIFFERENTLY, INDIGENCE, INDIGENTS, INDIRECT, INDISCERNIBLE, INDISCREET, INDISCREETLY, INDISCRETION, INDISCRIMINATE, INDISCRIMINATELY, INDISPENSABLE, INDISTINCT, INDISTINGUISHABLE, INDIVIDUAL, INDIVIDUALITY, INDIVIDUALS, INDIVISIBLE, INDOLENT, INDUCE, INDUCES, INDULGE, INDULGENCE, INDULGES, INDULGING, INEFFABLE, INEFFECTIVE, INEFFECTIVENESS, INEFFECTUAL, INEFFICACY, INEPT, INEQUALITY, INERT, INERTIA, INESTIMABLE, INEVITABLE, INEVITABLY, INEXHAUSTIBLE, INEXHAUSTIBLY, INEXHAUSTIVELY, INEXISTENCE, INEXORABLY, INEXPERIENCED, INEXPLICABLE, INFALLIBLE, INFANCY, INFANT, INFANT'S, INFANT-LIKE, INFANTS, INFERENCE, INFERENCES, INFERIOR, INFERIORITY, INFERIORS, INFERRED, INFERRING, INFINITE, INFINITELY, INFINITESIMAL, INFINITESIMALLY, INFINITUM, INFINITY, INFIRM, INFLATE, INFLATED, INFLEXIBLE, INFLICT, INFLICTED, INFLICTING, INFLICTION, INFLICTS, INFLUENCE, INFLUENCED, INFLUENCES, INFLUENCING, INFLUENTIAL, INFORM, INFORMATION, INFORMED, INFRINGING, INFUSE, INFUSED, INFUSES, INGENIOUS, INGENUITY, INHABIT, INHABITANTS, INHABITS, INHALE, INHALES, INHALING, INHERENT, INHERES, INHERIT, INHERITANCE, INHERITED, INHERITOR, INHERITS, INHIBITED, INHIBITIONS, INHUMANE, INITIAL, INITIALIZE, INITIATE, INITIATED, INITIATES, INITIATION, INITIATIVE, INJURE, INJURED, INJURES, INJURIES, INJURING, INJURIOUS, INJURIOUSLY, INJURY, INJUSTICE, INJUSTICES, INLET, INMOST, INN, INNATE, INNER, INNER-LIGHT, INNERMOST, INNOCENCE, INNOCENT, INNOCENTLY, INNOCUOUS, INNOVATE, INNOVATES, INNOVATIVE, INNUMERABLE, INOFFENSIVE, INORDINATE, INORDINATELY, INQUIRE, INQUIRED, INQUIRIES, INQUIRY, INQUISITIVE, INSATIABILITY, INSATIABLE, INSCRUTABILITY, INSCRUTABLE, INSECT, INSECTS, INSECURE, INSECURITY, INSEPARABLE, INSERT, INSIDE, INSIDIOUS, INSIGHT, INSIGHTFUL, INSIGHTS, INSIGNIA, INSIGNIFICANT, INSINCERE, INSINCERELY, INSINUATE, INSIPID, INSIST, INSISTED, INSISTENT, INSISTING, INSISTS, INSOLENCE, INSOUCIANT, INSPECT, INSPECTING, INSPECTS, INSPIRATION, INSPIRE, INSPIRED, INSPIRES, INSTALLATION, INSTALLED, INSTALLING, INSTANCE, INSTANT, INSTANTANEOUSLY, INSTEAD, INSTIGATE, INSTILL, INSTINCT, INSTINCTS, INSTITUTION, INSTITUTIONS, INSTRUCT, INSTRUCTION, INSTRUCTIONS, INSTRUCTIVE, INSTRUCTIVENESS, INSTRUCTOR, INSTRUCTORS, INSTRUCTS, INSTRUMENT, INSTRUMENTAL, INSTRUMENTS, INSUBSTANTIAL, INSUFFICIENCY, INSUFFICIENT, INSULT, INSULTED, INSULTS, INSURE, INTACT, INTANGIBLE, INTEGRAL, INTEGRATE, INTEGRATED, INTEGRATEDLY, INTEGRATES, INTEGRATION, INTEGRITY, INTEGRITY'S, INTELLECT, INTELLECTION, INTELLECTUAL, INTELLECTUALS, INTELLIGENCE, INTELLIGENCES, INTELLIGENT, INTELLIGENTSIA, INTEND, INTENDED, INTENDING, INTENDS, INTENSE, INTENSELY, INTENSIFIED, INTENSIFIES, INTENSIVE, INTENSIVELY, INTENT, INTENTION, INTENTIONS, INTER-DEPENDENT, INTERACT, INTERACTING, INTERACTION, INTERACTIONS, INTERCHANGE, INTERCOURSE, INTERDEPEND, INTEREST, INTERESTS, INTERFERE, INTERFERED, INTERFERENCE, INTERFERENCES, INTERFERES, INTERFERING, INTERFUSE, INTERIOR, INTERMINABLE, INTERMINGLE, INTERNAL, INTERNALIZED, INTERNALLY, INTERNATIONAL, INTERPRET, INTERRUPTION, INTERRUPTIONS, INTERSECT, INTERSTATE, INTERTWINED, INTERVALS, INTERVENE, INTERVENED, INTERVENES, INTERVENTION, INTIMACY, INTIMATE, INTIMATELY, INTIMIDATE, INTIMIDATED, INTIMIDATING, INTO, INTRACTABLE, INTRANSIGENT, INTREPID, INTRICACIES, INTRICACY, INTRICATE, INTRICATENESS, INTRINSIC, INTROSPECTIVE, INTRUDE, INTRUDING, INTRUSIVE, INTUITIVE, INTUITIVELY, INURED, INVADE, INVADED, INVALUABLENESS, INVARIABLE, INVARIABLY, INVARIANT, INVASION, INVENTED, INVENTIONS, INVEST, INVESTIGATE, INVESTIGATED, INVESTIGATION, INVINCIBILITY, INVINCIBLE, INVIOLABLE, INVISIBLE, INVISIBLY, INVITATION, INVITE, INVITED, INVITES, INVITING, INVOLVE, INVOLVED, INVOLVEMENTS, INVOLVES, INVOLVING, INVULNERABILITY, INVULNERABLE, INWARD, INWARDLY, IOTA, IRIDESCENT, IRKSOME, IRON, IRONICAL, IRONY, IRREFUTABLE, IRREMEDIABLY, IRRESOLUTE, IRRITABLE, IRRITATION, IS, ISN'T, ISOLATE, ISOLATED, ISOLATION, ISSUE, ISSUED, ISSUES, ISSUING, IT, IT'LL, IT'S, ITEMS, ITS, ITSELF

J

JAB, JADE, JADE'S, JADE-BELLS, JADE-DISK, JADE-WORKER, JADELIKE, JADES, JADEWARE, JAN, JAR, JAR'S, JEALOUSIES, JEALOUSY, JEER, JEERS, JEN, JEOPARDY, JEWEL, JEWELS, JI, JIANN-YAN, JING, JINGLE, JINGLING, JO, JOB, JOBS, JOIN, JOINED, JOINING, JOINS, JOINTLY, JOKE, JOLLY, JOU, JOURNEY, JOURNEYED, JOURNEYING, JOURNEYS, JOY, JOYFUL, JOYFULLY, JOYOUS, JOYOUSLY, JOYS, JU, JUBILANT, JUDGE, JUDGED, JUDGMENT, JUDGMENTS, JUDICIOUSLY, JUMPING, JUN-ZI, JUNGLE, JUST, JUSTICE, JUSTIFIABLE, JUSTIFICATION, JUSTIFIED, JUSTIFIES, JUSTIFY, JUSTIFYING

K

K'O, K'U, K'UNG, KAI, KAN, KEEN, KEENLY, KEENNESS, KEEP, KEEPER, KEEPING, KEEPS, KEN, KEPT, KERNEL, KEY, KICKING, KILL, KILL-SITE, KILLED, KILLER, KILLERS, KILLING, KILLINGS, KILLS, KIN, KIND, KINDFUL, KINDHEARTEDNESS, KINDLED, KINDLESS, KINDLY, KINDNESS, KINDS, KING, KING-LIKE, KINGDOM, KINGDOMS, KINGLINESS, KINGLY, KINGS, KINGSHIP, KINSHIPS, KITCHEN, KNACKS, KNEAD, KNEADED, KNEADING, KNEEL, KNEELING, KNEES, KNEW, KNIFE, KNIGHT, KNIGHTS, KNIT, KNOCKED, KNOT, KNOT-TIER, KNOT-TYING, KNOTS, KNOTTED, KNOTTER, KNOTTING, KNOTTY, KNOW, KNOW-ALL, KNOW-HOW, KNOW-IT-ALL, KNOWABLE, KNOWER, KNOWERS, KNOWING, KNOWINGLY, KNOWLEDGE, KNOWLEDGEABLE, KNOWLEDGELESS, KNOWN, KNOWS, KO, KOSMIC, KOSMOS, KOU, KU, KUA, KUAN, KUANG, KUEI, KUNG, KUO

L

LABEL, LABELED, LABOR, LABOR-SAVING, LABORIOUS, LABORIOUSLY, LABOUR, LABOURS, LACK, LACKED, LACKING, LACKLUSTER, LACKLUSTRE, LACKS, LAD, LADEN, LAG, LAGGING, LAGS, LAID, LAISSEZ, LAISSEZ-FAIRE, LAKE, LAKES, LAMENT, LAMENTABLE, LAMENTATION, LAMENTATIONS, LAMENTING, LAMENTS, LAMP, LAN, LAND, LANDS, LANGUAGE, LAO, LAOZI'S, LAPSE, LARGE, LARGELY, LARGER, LARGESS, LARGEST, LASCIVIOUSNESS, LASH, LASHES, LASHING, LAST, LASTED, LASTING, LASTLY, LASTS, LATCH, LATCHES, LATE, LATENT, LATER, LATTER, LAUGH, LAUGHED, LAUGHING, LAUGHS, LAUGHTER, LAUNCH, LAUNCHED, LAUNCHING, LAVISH, LAVISHLY, LAW, LAWFULLY, LAWFULNESS, LAWLESS, LAWS, LAWSUITS, LAX, LAY, LAYER, LAYERS, LAYING, LAYS, LAZINESS, LAZY, LEAD, LEADER, LEADERS, LEADERSHIP, LEADING, LEADS, LEAF, LEAGUES, LEAKAGES, LEAL-HEARTEDNESS, LEAN, LEANS, LEAP, LEAPING, LEARN, LEARNED, LEARNER, LEARNING, LEARNINGS, LEARNS, LEARNT, LEAST, LEATHER, LEAVE, LEAVES, LEAVING, LECTURING, LED, LEECH, LEFT, LEFT-HAND, LEFT-OVER, LEFTOVER, LEGAL, LEGEND, LEGISLATING, LEGISLATION, LEGS, LEI, LEISURE, LEISURELY, LEND, LENDING, LENDS, LENGTH, LENGTHEN, LENGTHENED, LENGTHENING, LENIENCE, LENIENCY, LENITY, LENT, LESS, LESS-THAN-ENOUGH, LESSEN, LESSENS, LESSER, LESSON, LESSONS, LEST, LET, LET'S, LETHAL, LETS, LETTING, LETTING-ALONE, LEVEL, LEVELED, LEVELLED, LEVELLING, LEVIES, LEVITY, LEVY, LI, LIABLE, LIANG, LIAR, LIARS, LIBERAL, LIBERALITY, LIBERATE, LIBERTIES, LICENSE, LIDS, LIE, LIES, LIEUTENANT, LIEUTENANT'S, LIEUTENANT-COMMANDER, LIEUTENANT-GENERAL, LIFE, LIFE'S, LIFE-BREATH, LIFE-ENERGY, LIFE-FORCE, LIFE-GIVING, LIFE-INCREASING, LIFE-LONG, LIFE-PRODUCING, LIFE-STYLE, LIFE-SUPPORT, LIFELESS, LIFELONG, LIFETIME, LIFT, LIFTED, LIFTING, LIFTS, LIGHT, LIGHT-HEARTED, LIGHT-HEARTEDLY, LIGHT-WEIGHT, LIGHTER, LIGHTHEARTED, LIGHTHEARTEDLY, LIGHTLY, LIGHTNESS, LIGHTS, LII, LIKE, LIKED, LIKELIHOOD, LIKELY, LIKENED, LIKENESS, LIKES, LIKEWISE, LIMELIGHT, LIMIT, LIMITATION, LIMITATIONS, LIMITED, LIMITLESS, LIMITLESSLY, LIMITLESSNESS, LIMITS, LIMP, LIMPID, LINE,

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LINES, LING, LINGER, LINGERING, LINGERS, LINK, LIPS, LISTEN, LISTENED, LISTENING, LISTENS, LISTLESS, LITERALLY, LITTLE, LITTLENESS, LIU, LIVABLE, LIVE, LIVED, LIVELIHOOD, LIVELIHOODS, LIVELY, LIVES, LIVING, LO, LOAD, LOADED, LOADING, LOAFING, LOAN, LOATH, LOATHE, LOATHED, LOATHES, LOATHING, LOCATED, LOCATING, LOCATION, LOCATIONS, LOCK, LOCKED, LOCKING, LOCKS, LODGE, LODGED, LODGINGS, LOFTIEST, LOFTILY, LOFTINESS, LOFTY, LOG, LOGICAL, LOGS, LONELINESS, LONELY, LONER, LONG, LONG-DRAWN, LONG-ENDURING, LONG-ESTABLISHED, LONG-LASTING, LONG-LIVED, LONG-STANDING, LONGER, LONGEST, LONGEST-ROOTED, LONGEVITY, LONGHEADED, LONGING, LONGINGS, LONGS, LOOK, LOOKED, LOOKING, LOOKS, LOOM, LOOP, LOOSE, LOOSELY, LOOSEN, LOOSENED, LOOSENS, LOPPING, LOPSIDED, LORD, LORDING, LORDS, LORDSHIP, LORE, LOSE, LOSERS, LOSES, LOSING, LOSS, LOSS'S, LOSSES, LOST, LOT, LOUD, LOUDEST, LOUDLY, LOUT, LOVE, LOVED, LOVELY, LOVERS, LOVES, LOVING, LOVINGNESS, LOW, LOW-KEY, LOW-LYING, LOW-REGIONS, LOW-STREAM, LOWER, LOWERED, LOWERING, LOWERS, LOWEST, LOWLAND, LOWLIEST, LOWLINESS, LOWLY, LOWNESS, LOWS, LOYAL, LOYALISTS, LOYALTY, LŪAN, LUAN, LUCID, LUCK, LUCKY, LUGGAGE, LUMBER, LUMBERJACK, LUMBERJACK'S, LUMINOUS, LUMINOUSLY, LUMP, LUMPS, LUN, LURE, LURKING, LURKS, LUST, LUSTER, LUSTILY, LUSTLESS, LUSTLESSNESS, LUSTRE, LUSTS, LUXURIANT, LUXURIANTLY, LUXURIATING, LUXURIES, LUXURIOUS, LUXURIOUSLY, LUXURIOUSNESS, LUXURY, LYING

M

MACHINATION, MACHINES, MAD, MADDEN, MADDENS, MADDING, MADE, MADNESS, MAGIC, MAGICAL, MAGISTRATES, MAGNANIMITY, MAGNANIMOUS, MAGNIFICENCE, MAGNIFICENT, MAGNIFICENTLY, MAGNIFY, MAIN, MAINTAIN, MAINTAINED, MAINTAINING, MAINTAINS, MAINTENANCE, MAJESTIC, MAJESTY, MAJOR, MAJORITY, MAKE, MAKER, MAKES, MAKES-UP, MAKESHIFT, MAKING, MALADY, MALE, MALEFACTOR, MALES, MALICE, MALIGN, MALLEABILITY, MAN, MAN'S, MAN-MADE, MANAGE, MANAGEMENT, MANAGER, MANAGERIAL, MANAGES, MANAGING, MANDATE, MANDATES, MANES, MANEUVER, MANHOOD, MANHOOD'S, MANIFEST, MANIFESTATION, MANIFESTATIONS, MANIFESTED, MANIFESTING, MANIFESTS, MANIFOLD, MANIPULATE, MANIPULATED, MANIPULATING, MANIPULATION, MANIPULATIVE, MANIPULATORS, MANKIND, MANKIND'S, MANLY, MANNER, MANNERS, MANOEUVRES, MANURE, MANY, MAR, MARCH, MARCHED, MARCHES, MARCHING, MARE, MARES, MARK, MARKET, MARKETS, MARKS, MARQUISES, MARSH, MARSHAL, MARSHALLING, MARTIAL, MARTIALISM, MARVEL, MARVELLOUS, MARVELOUS, MARVELOUSLY, MARVELS, MASCULINE, MASCULINITY, MASK, MASS, MASSES, MASSIVE, MASSIVENESS, MASTER, MASTER'S, MASTER-BUILDER, MASTER-CARPENTER, MASTER-CARPENTER'S, MASTER-CRAFTSMAN, MASTERDOM, MASTERED, MASTERFUL, MASTERING, MASTERPIECES, MASTERS, MASTERSHIP, MASTERY, MATCH, MATCHED, MATCHES, MATCHING, MATE, MATED, MATERIAL, MATERIALISM, MATERIALISTICALLY, MATERIALITY, MATERIALIZED, MATERIALS, MATHEMATICIANS, MATRIX, MATTER, MATTERS, MATURE, MATURED, MATURES, MATURING, MATURITY, MAUL, MAXIM, MAXIMIZE, MAXIMS, MAXIMUM, MAY, MAZE, ME, MEADOWS, MEAGER, MEAL, MEAN, MEAN-SPIRITED, MEANING, MEANINGFUL, MEANINGLESS, MEANNESS, MEANS, MEANT, MEANWHILE, MEASURE, MEASURED, MEASURES, MECHANICAL, MECHANISM, MEDALLIONS, MEDDLE, MEDDLES, MEDDLESOME, MEDDLING, MEDIOCRE, MEDITATE, MEDITATION, MEDIUM, MEEK, MEEKEST, MEEKNESS, MEET, MEETING, MEETS, MEI, MELANCHOLY, MELODIOUS, MELT, MELTED, MELTING, MELTS, MEMBER, MEMBERS, MEMORIAL, MEMORY, MEN, MEN'S, MENACE, MENACES, MEND, MENTAL, MENTALLY, MENTION, MENTIONED, MENTOR, MENTORS, MERCIFUL, MERCIFULNESS, MERCY, MERE, MERELY, MEREST, MERGE, MERGED, MERGES, MERGING, MERIT, MERITORIOUS, MERITS, MERRILY, MERRIMENT, MERRY, MERRY-MAKING, MESH, MESHED, MESHES, MESS, MESSAGE, MESSENGER, MESSES, MET, METAMORPHOSIS, METAPHORICAL, METAPHYSICAL, METHOD, METHODICAL, METHODS, METICULOUS, METICULOUSLY, METROPOLIS, MIAO, MICRO, MIDDLE, MIDDLING, MIDST, MIEH, MIEN, MIGHT, MIGHTIER, MIGHTY, MIGRATE, MIGRATING, MIGRATION, MILD, MILES, MILITANT, MILITARISTS, MILITARY, MILK, MILLET, MILLION, MIN, MIND, MIND'S, MIND-SET, MINDFUL, MINDFULNESS, MINDS, MINE, MING, MINGLE, MINGLED, MINGLES, MINGLING, MINIMIZE, MINIMUM, MINISTER, MINISTERS, MINOR, MINUSCULE, MINUTE, MINUTELY, MINUTENESS, MINUTIAE, MIRACULOUS, MIRED, MIRROR, MISCHIEF, MISCHIEVOUS, MISER, MISERABLE, MISERIES, MISERY, MISFIT, MISFORTUNE, MISFORTUNES, MISGUIDED, MISGUIDING, MISLEADING, MISLEADS, MISLED, MISRULE, MISS, MISSED, MISSES, MISSING, MISSION, MIST, MISTAKE, MISTAKES, MISTRUST, MISTS, MISUNDERSTOOD, MIX, MIXED, MIXES, MIXING, MIXTURE, MO, MOAN, MOBILIZED, MOCKS, MODE, MODEL, MODELED, MODELS, MODERATE, MODERATION, MODES, MODEST, MODESTLY, MODESTY, MOLD, MOLDED, MOMENT, MOMENTARILY, MONARCHS, MONEY, MONKEYS, MONOTONOUS, MONOTONOUSLY, MONSTROUS, MOOD, MOPING, MORAL, MORALIST, MORALITY, MORALIZATION, MORALLY, MORALS, MORBID, MORE, MORE-THAN-ENOUGH, MOREOVER, MORES, MORN, MORNING, MORTAL, MORTGAGEE, MORTGAGOR, MOST, MOSTLY, MOTH, MOTHER, MOTHER'S, MOTHER-CONSTITUTION, MOTHER-DEEP, MOTHERLY, MOTHERS, MOTION, MOTIONLESS, MOTIONLESSNESS, MOTIVATE, MOTIVATED, MOTIVE, MOTIVES, MOTTO, MOU, MOULD, MOULDED, MOUND, MOUNDS, MOUNT, MOUNTAIN, MOUNTAINS, MOUNTED, MOUNTING, MOUNTS, MOURN, MOURNED, MOURNFUL, MOURNFULLY, MOURNING, MOURNS, MOUTH, MOUTHS, MOVE, MOVED, MOVEMENT, MOVEMENTS, MOVES, MOVING, MOVING-ON, MU, MUCH, MUD, MUDDINESS, MUDDLE, MUDDLE-HEADED, MUDDLED, MUDDLEHEADED, MUDDY, MULTIFARIOUS, MULTIPLE, MULTIPLICATION, MULTIPLICITY, MULTIPLIED, MULTIPLY, MULTIPLYING, MULTITUDE, MULTITUDES, MULTITUDINOUS, MUM, MUNDANE, MURDER, MURKINESS, MURKY, MUSCLES, MUSH, MUSIC, MUSIC'S, MUSICAL, MUST, MUSTER, MUTE, MUTED, MUTILATE, MUTUAL, MUTUALLY, MY, MYRIAD, MYSELF, MYSTERIES, MYSTERIOUS, MYSTERIOUSLY, MYSTERY, MYSTIC, MYSTICAL

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NADIR, NAIL, NAIVE, NAKED, NAMABLE, NAME, NAMEABLE, NAMED, NAMELESS, NAMELESSNESS, NAMELY, NAMES, NAMING, NAN, NARROW, NARROW-MINDED, NARROWEST, NARROWLY, NATION, NATION'S, NATIONAL, NATIONALIZATION, NATIONS, NATURAL, NATURALLY, NATURALNESS, NATURE, NATURE'S, NATURES, NAUGHT, NAUGHTY, NAVE, NAVES, NAY, NE'ER, NEAR, NEARBY, NEARER, NEARLY, NEARNESS, NEAT, NEBULOUS, NECESSARILY, NECESSARY, NECESSITATED, NECESSITIES, NECESSITY, NEED, NEEDED, NEEDFULLY, NEEDING, NEEDS, NEEDY, NEGATION, NEGATIVE, NEGLECT, NEGLECTED, NEGLECTING, NEGLECTS, NEGLIGENT, NEGOTIATES, NEIGHBOR, NEIGHBORHOOD, NEIGHBORHOODS, NEIGHBORING, NEIGHBORS, NEIGHBOUR, NEIGHBOURHOOD, NEIGHBOURING, NEIGHBOURS, NEITHER, NENG, NEPOTISM, NERVOUS, NESCIENCE, NESTS, NET, NETTLES, NETWORK, NEUTRALIZE, NEVER, NEVER-DYING, NEVER-ENDING, NEVERTHELESS, NEW, NEW-BORN, NEW-BORNS, NEWBORN, NEWLY, NEWLY-BORN, NEWNESS, NEXT, NEXT-IN-COMMAND, NICE, NICELY, NIGHT, NIMBLE, NINE, NINE-STOREY, NINE-STOREYED, NINE-STORIED, NINE-STORY, NINE-STORY-BUILDING, NINE-TIERED, NIP, NIPPING, NO, NO-ACTION, NO-ADO, NO-AFFAIR, NO-AFFAIRS, NO-ARMS, NO-BOUNDARY, NO-DESIRE, NO-ENEMY, NO-FLAVOR, NO-INTENTION, NO-KNOWLEDGE, NO-LIFE, NO-MARCHING, NO-SPACE, NO-TALKING, NO-THING, NO-THINGNESS, NO-WEAPONS, NO-WORD, NO-WORDS, NO-WORK, NOBILITY, NOBLE, NOBLE-MINDED, NOBLEMAN, NOBLEMAN'S, NOBLEMEN, NOBLENESS, NOBLER, NOBLES, NOBLEST, NOBODY, NOISE, NOISELESS, NOISES, NOISY, NON, NON-ACTION, NON-ACTIVE, NON-ADO, NON-AFFAIRS, NON-AGGRESSIVE, NON-APPARENT, NON-ARBORIST, NON-ARMS, NON-ASSERTION, NON-ASSERTIVELY, NON-BEING, NON-BEING'S, NON-COMPETING, NON-CONDUCTING, NON-CONTENTION, NON-CREATION, NON-DEED, NON-DESIRE, NON-DIFFERENTIATES, NON-DIFFERENTIATION, NON-DISCRIMINATING, NON-DISCRIMINATIVE, NON-DOING, NON-ENEMY, NON-ENGAGEMENT, NON-ESSENTIAL, NON-EXISTENCE, NON-EXISTENT, NON-EXPERIENCE, NON-FIGHTING, NON-FLAVOR, NON-INTERFERENCE, NON-INTERFERING, NON-INTERVENTION, NON-KNOWLEDGE, NON-LEARNING, NON-MATERIAL, NON-OPERATION, NON-ORDER, NON-POSSESSIVE, NON-PREACHING, NON-PRODUCTIVE, NON-PROFESSIONALS, NON-QUIET, NON-STRIVING, NON-STRUGGLE, NON-TALKING, NON-TAO, NON-TASTING, NON-ULTIMATE, NON-VIOLENT, NON-VIRTUOUS, NON-WEAPONS, NON-WILLING, NON-WORK, NONACTION, NONACTIVE, NONBEING, NONCOMPETITION, NONCOMPETITIVE, NONCONTENTION, NONCRAFT, NONDESIRE, NONDISTURBANCE, NONDOING, NONE, NONENGAGEMENT, NONENTITY, NONETHELESS, NONEXISTENCE, NONEXISTENT, NONINTERFERENCE, NONSENSE, NONSPACE, NOR, NORM, NORMAL, NORMALCY, NORMALITY, NORMALLY, NORMS, NOSE, NOSTRILS, NOSY, NOT, NOT-BEING, NOT-CONTENDING, NOT-DARING, NOT-DOING, NOT-GETTING-OLD, NOT-GOOD, NOT-HAVING, NOT-KNOWING, NOT-SO-GOOD, NOT-STRIVING, NOT-TAO, NOT-TRUTH, NOT-YET-BEING, NOTABLE, NOTATION, NOTE, NOTED, NOTES, NOTHING, NOTHING'S, NOTHINGNESS, NOTICE, NOTICEABLE, NOTICED, NOTICING, NOTION, NOTIONS, NOURISH, NOURISHED, NOURISHES, NOURISHING, NOURISHMENT, NOURISHMENTS, NOVEL, NOVELTIES, NOVICE, NOW, NOW-A-DAYS, NOW-MOMENT, NOWADAYS, NOWHERE, NUDGE, NULL, NULLIFY, NUMB, NUMBED, NUMBER, NUMBERS, NUMEROUS, NUMINOUS, NURSE, NURSED, NURSES, NURSING, NURSING-MOTHER, NURTURE, NURTURED, NURTURES, NURTURING, NUTRIENTS

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P'EI, P'IN, P'ING, P'O, P'U, PACE, PACES, PACIFIER, PACIFY, PACIFYING, PACING, PACKAGER, PADDY, PAGODA, PAIN, PAINED, PAINFUL, PAINSTAKING, PAIR, PAIRS, PALACE, PALACES, PALATE, PALE, PAMPER, PANIC, PAO, PAR, PARADE, PARADES, PARADIGM, PARADING, PARADOX, PARADOXES, PARADOXICAL, PARADOXICALLY, PARAGON, PARAGRAPH, PARAGRAPHS, PARALLEL, PARCH, PARDON, PARDONED, PARED, PARENT, PARENTAL, PARENTS, PARITY, PARK, PARSIMONIOUS, PARSIMONY, PART, PARTAKE, PARTAKEN, PARTAKING, PARTED, PARTIAL, PARTIALITY, PARTIALLY, PARTICIPATE, PARTICLES, PARTICULAR, PARTICULARLY, PARTIES, PARTING, PARTNERS, PARTS, PARTY, PASS, PASSAGE, PASSAGES, PASSED, PASSERBY, PASSERS-BY, PASSERSBY, PASSES, PASSING, PASSION, PASSIONATE, PASSIONS, PASSIVE, PASSIVENESS, PASSIVITY, PAST, PASTRIES, PASTURE, PATCH, PATCHING, PATENT, PATERNAL, PATERNALISTIC, PATH, PATHS, PATIENCE, PATIENT, PATRIOTISM, PATRIOTS, PATRON, PATRONAGE, PATRONIZE, PATTERN, PATTERNED, PATTERNS, PAUSE, PAVE, PAWS, PAY, PAYING, PAYMENT, PAYS, PE, PEACE, PEACEABLE, PEACEFUL, PEACEFULLY, PEACEFULNESS, PEACOCK, PEAK, PEAKS, PEARL, PEBBLE, PEEPING, PEER, PEERING, PEERLESS, PELLUCID, PELTING, PEN, PENALTIES, PENALTY, PENCHANT, PENDANTS, PENETRATE, PENETRATED, PENETRATES, PENETRATING, PENETRATINGLY, PENETRATION, PENIS, PENISES, PENSIVE, PEOPLE, PEOPLE'S, PEOPLES, PER, PERCEIVE, PERCEIVED, PERCEIVES, PERCEIVING, PERCENT, PERCEPTIBILITY, PERCEPTIBLE, PERCEPTION, PERCEPTIVE, PERCHES, PERDITION, PERENNIAL, PERENNIALLY, PERFECT, PERFECTED, PERFECTING, PERFECTION, PERFECTLY, PERFECTS, PERFORATED, PERFORCE, PERFORM, PERFORMANCE, PERFORMANCES, PERFORMED, PERFORMER, PERFORMING, PERFORMS, PERFUNCTORY, PERHAPS, PERIL, PERILOUS, PERILS, PERIOD, PERIODICITY, PERIPHERAL, PERIPHERIES, PERIPHERY, PERISH, PERISHABLE, PERISHED, PERISHES, PERISHING, PERMANENCE, PERMANENT, PERMANENTLY, PERMEATE, PERMEATES, PERMEATING, PERNICIOUS, PERPETUAL, PERPETUALLY, PERPETUATE, PERPETUATED, PERPETUATES, PERPETUATION, PERPETUITY, PERPLEX, PERPLEXED, PERPLEXITY, PERQUISITOR, PERSEVERANCE, PERSEVERE, PERSEVERES, PERSEVERINGLY, PERSIST, PERSISTED, PERSISTENCE, PERSISTENT, PERSISTENTLY, PERSISTS, PERSON, PERSON'S, PERSONAL, PERSONALITIES, PERSONALITY, PERSONALLY, PERSONNEL, PERSONS, PERSPECTIVE, PERSPECTIVES, PERSPICACIOUS, PERSPICACITY, PERSUADE, PERSUASION, PERSUASIVE, PERTAINING, PERUSES, PERVADE, PERVADES, PERVADING, PERVASIVE, PERVERSE,

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PERVERSELY, PERVERSION, PERVERSITY, PERVERT, PERVERTS, PEST, PETTINESS, PETTY, PHANTASMIC, PHASES, PHENOMENA, PHENOMENAL, PHENOMENALLY, PHENOMENON, PHILANTHROPY, PHILOSOPHY, PHRASE, PHYSICAL, PHYSICAL-SOUL, PHYSICALLY, PHYSIQUE, PHYSIQUES, PI, PICK, PICKED, PICKS, PICNIC, PICTURE, PICTURES, PIECE, PIECES, PIEN, PIERCE, PIERCING, PIETY, PILE, PIN, PIN-POINT, PING, PINNACLE, PISTON, PIT, PITCH, PITFALLS, PITIES, PITY, PIVOT, PLACE, PLACED, PLACEMENT, PLACES, PLACID, PLACIDITY, PLACIDLY, PLACING, PLAGUE, PLAGUED, PLAIN, PLAINEST, PLAINLY, PLAINNESS, PLAN, PLANETS, PLANK, PLANNED, PLANNER, PLANNING, PLANS, PLANT, PLANTED, PLANTER, PLANTING, PLANTS, PLATFORM, PLATITUDES, PLAY, PLAYED, PLAYING, PLAYS, PLEASANT, PLEASANTLY, PLEASE, PLEASED, PLEASING, PLEASURABLE, PLEASURE, PLEASURES, PLENITUDE, PLENTIFUL, PLENTY, PLIABLE, PLIANCY, PLIANT, PLIES, PLOT, PLOTTING, PLOUGH, PLOUGHING, PLOW, PLOWED, PLUCK, PLUCKED, PLUGGING, PLUMBED, PLUNDER, PLUNDERING, PLUNGE, PO, POCKET, POH, POIGNANTLY, POINT, POINTED, POINTEDLY, POINTS, POISE, POISON, POISONOUS, POLAR, POLARITIES, POLARITY, POLE, POLES, POLICIES, POLICY, POLISH, POLISHED, POLISHEDLY, POLISHING, POLITE, POLITENESS, POLITICAL, POLITICS, POLLUTED, POMP, POMPOUS, POND, PONDEROUS, POOL, POOLS, POOR, POORER, POOREST, POPULACE, POPULACE'S, POPULAR, POPULATED, POPULATION, PORK, PORT, PORTAL, PORTALS, PORTEND, PORTENTOUS, PORTENTS, PORTION, PORTIONS, PORTRAY, PORTRAYED, POSE, POSES, POSING, POSITED, POSITION, POSITIONED, POSITIONING, POSITIONS, POSITIVE, POSSESS, POSSESSED, POSSESSES, POSSESSING, POSSESSION, POSSESSIONS, POSSESSIVE, POSSESSIVENESS, POSSESSOR, POSSIBILITIES, POSSIBLE, POSSIBLY, POSTED, POSTERITY, POSTURE, POT, POT'S, POTENCIES, POTENCY, POTENTIAL, POTENTIALITIES, POTENTIALITY, POTENTIALLY, POTENTIALS, POTHOLES, POTS, POTTERY, POULTRY, POUNCE, POUNCED, POUND, POUR, POURS, POVERTY, POWER, POWERFUL, POWERFULNESS, POWERLESS, POWERS, PRACTICAL, PRACTICALLY, PRACTICE, PRACTICED, PRACTICES, PRACTICIAN, PRACTICIANS, 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PRESENTS, PRESERVATION, PRESERVE, PRESERVED, PRESERVER, PRESERVES, PRESERVING, PRESIDE, PRESIDED, PRESIDES, PRESIDING, PRESS, PRESSED, PRESSES, PRESSING, PRESSURE, PRESTIGE, PRESTIGIOUS, PRESUME, PRESUMED, PRESUMING, PRESUMPTION, PRESUMPTUOUS, PRETEND, PRETENDERS, PRETENDING, PRETENDS, PRETENSE, PRETENSES, PRETENSION, PRETENSIONS, PRETENTIOUSNESS, PRETTIFIES, PRETTIFY, PRETTY, PREVAIL, PREVAILED, PREVAILING, PREVAILS, PREVALENCE, PREVALENT, PREVENT, PREVENTING, PREVENTS, PREVIOUS, PREVIOUSLY, PREY, PREYING, PRICE, PRICELESS, PRICKING, PRICKLY, PRIDE, PRIDEFUL, PRIDES, PRIEST, PRIMAL, PRIMARILY, PRIMARY, PRIME, PRIMEVAL, PRIMITIVE, PRIMORDIAL, PRINCE, PRINCELY, PRINCES, PRINCIPAL, PRINCIPLE, PRINCIPLED, PRINCIPLES, PRINTS, PRIOR, PRIORITY, PRISTINE, PRIVATE, PRIVILEGE, PRIZE, PRIZED, PRIZES, PRIZING, PROACTIVITY, PROBABLY, PROBE, PROBES, PROBING, PROBITY, PROBLEM, PROBLEMS, PROCEDURE, PROCEED, PROCEEDED, PROCEEDING, PROCEEDINGS, PROCEEDS, PROCESS, PROCESSES, PROCESSING, PROCESSION, 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PROPORTIONS, PROPOUNDS, PROPPED, PROPRIETARY, PROPRIETIES, PROPRIETY, PROSECUTED, PROSPECTS, PROSPER, PROSPERITY, PROSPEROUS, PROSPERS, PROSTRATE, PROTEAN, PROTECT, PROTECTED, PROTECTING, PROTECTION, PROTECTIVE, PROTECTOR, PROTECTS, PROTRACTED, PROTRUDING, PROUD, PROUDLY, PROVE, PROVED, PROVEN, PROVERB, PROVERBIAL, PROVERBS, PROVES, PROVIDE, PROVIDED, PROVIDENCE, PROVIDERS, PROVIDES, PROVIDING, PROVINCE, PROVISION, PROVISION-CART, PROVISIONS, PROVOKED, PROVOKES, PROWESS, PROXIMATE, PRUDENCE, PRUDENT, PRUDENTLY, PRYING, PU, PU-SHAN, PUBLIC, PUBLICIZE, PUBLICLY, PUDDLES, PUFFED, PUFFS, PUGNACIOUS, PULL, PULLED, PULLING, PULLS, PUMPS, PUNCH, PUNCTURING, PUNISHED, PUNISHES, PUNISHMENT, PUNITIVE, PUNY, PUPILS, PURCHASE, PURE, PURELY, PURENESS, PUREST, PURGE, PURGING, PURIFIED, PURIFY, PURIFYING, PURITY, PURPOSE, PURPOSE-ORIENTED, PURPOSED, PURPOSEFUL, PURPOSELESS, PURPOSELY, PURPOSES, PURSUE, PURSUED, PURSUER, PURSUERS, PURSUES, PURSUING, PURSUIT, PURSUITS, PUSH, PUSHED, PUSHES, PUSHING, PUT, PUTS, PUTTING, PUZZLE, PUZZLED

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RABBLE-ROUSER, RABID, RACEHORSES, RACES, RACING, RADIANCE, RADIANT, RADIATE, RAGE, RAGGED, RAIN, RAIN-STORM, RAINFALLS, RAINS, RAINSTORM, RAISE, RAISED, RAISES, RAISING, RALLY, RAMBLING, RAMPANT, RANCOR, RANGE, RANK, RANKING, RANKS, RAPACIOUS, RAPACITY, RAPID, RAPIDS, RARE, RAREFIED, RARELY, RARENESS, RARER, RAREST, RARITIES, RARITY, RASH, RASHLY, RASHNESS, RATE, RATHER, RATIONALITY, RATIONALLY, RAVINE, RAVINES, RAW, RAY, RAYS, RAZOR, RAZOR-SHARP, RE-BECOME, RE-ESTABLISH, REACH, REACHED, REACHES, REACHING, REACT, READ, READILY, READINESS, READY, READYING, REAFFIRM, REAL, REALISED, REALISTIC, REALITIES, REALITY, REALIZATION, REALIZE, REALIZED, REALIZES, REALIZING, REALLY, REALM, REAP, REAR, REARED, REARING, REARS, REASON, REASONABLE, REASONABLY, REASONING, REASONS, REASSURE, REASSURES, REBEL, REBELLION, REBELLIOUS, REBIRTH, REBOUND, RECALL, RECEDED, RECEDING, RECEIPT, RECEIVABLE, RECEIVE, RECEIVED, RECEIVES, RECEIVING, RECEPTION, RECEPTIVE, RECEPTIVENESS, RECEPTIVITY, RECESS, RECIPIENT, 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REMOTE, REMOTELY, REMOTEST, REMOVE, REMOVED, REMOVES, REN, REND, RENDER, RENDERED, RENDERING, RENDERS, RENDEZVOUS, RENEW, RENEWAL, RENEWED, RENEWING, RENEWS, RENOUNCE, RENOUNCED, RENOUNCES, RENOUNCING, RENOWN, RENT, RENUNCIATION, REPAID, REPAIR, REPAIRED, REPAIRS, REPAY, REPAYING, REPAYMENT, REPAYS, REPEAT, REPEATED, REPEATEDLY, REPELLED, REPERCUSSION, REPERCUSSIONS, REPETITIVE, REPETITIVELY, REPLACE, REPLACED, REPLACEMENT, REPLACES, REPLENISH, REPLENISHED, REPLENISHES, REPLENISHING, REPLENISHMENT, REPLETION, REPLY, REPLYING, REPORT, REPORTING, REPOSE, REPOSEFUL, REPRESENT, REPRESENTATION, REPRESENTS, REPRESS, REPRESSED, REPROACH, REPROACHES, REPRODUCE, REPRODUCIBILITY, REPRODUCTION, REPRODUCTIVE, REPUDIATE, REPUDIATION, REPUGNANT, REPUTATION, REQUIRE, REQUIRED, REQUIREMENTS, REQUIRES, REQUIRING, REQUITAL, REQUITE, REQUITED, REQUITES, RESCUE, RESCUING, RESEARCH, RESEARCHED, RESEMBLANCE, RESEMBLE, RESEMBLED, RESEMBLES, RESEMBLING, RESENT, RESENTFUL, RESENTMENT, RESERVATION, RESERVE, 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RETRIBUTION, RETROGRADE, RETURN, RETURNED, RETURNING, RETURNS, REVEAL, REVEALED, REVEALING, REVEALS, REVELS, REVENGE, REVERE, REVERED, REVERENCE, REVERENCE-INSPIRING, REVERENT, REVERES, REVERING, REVERSAL, REVERSE, REVERSED, REVERSES, REVERSING, REVERSION, REVERT, REVERTED, REVERTING, REVERTS, REVIEWS, REVIGORATING, REVILE, REVISITS, REVITALIZATION, REVOKED, REVOLT, REVOLUTION, REVOLVING, REWARD, REWARDING, REWARDS, RHETORIC, RHETORICALLY, RHINO, RHINOCEROS, RHINOCEROSES, RHINOS, RHYTHM, RHYTHMIC, RICH, RICHER, RICHES, RICHEST, RICHLY, RICHNESS, RID, RIDDING, RIDE, RIDERS, RIDES, RIDICULE, RIDICULED, RIDICULES, RIDICULOUS, RIDING, RIDS, RIFE, RIFFLING, RIGHT, RIGHT-HAND, RIGHT-MINDED, RIGHTEOUS, RIGHTEOUSLY, RIGHTEOUSNESS, RIGHTFUL, RIGHTLY, RIGHTNESS, RIGHTS, RIGID, RIGIDITY, RIGIDLY, RIGOROUS, RIOTOUS, RIOTS, RIP, RIPEN, RIPENING, RIPENS, RIPPLING, RISE, RISE-AND-FALL-COUPLING, RISES, RISING, RISINGS, RISK, RISKED, RISKS, RITE, RITES, RITUAL, RITUALISM, RITUALIST, RITUALLY, RITUALS, RIVAL, RIVAL'S, RIVALING, RIVALRY, RIVALS, RIVER, RIVERBEDS, RIVERS, RIVET, RIVULETS, ROAD, ROADS, ROAM, ROAR, ROARS, ROB, ROBBED, ROBBER, ROBBER'S, ROBBERIES, ROBBERS, ROBBERY, ROBBING, ROBE, ROBES, ROBS, ROBUST, ROCK, ROCK'S, ROCKET-FUEL, ROCKS, ROD, RODS, ROGUES, ROLE, ROLL, ROLLED, ROLLED-UP, ROLLING, ROLLS, ROMANCE, ROOM, ROOM'S, ROOMFUL, ROOMS, ROOSTERS, ROOT, ROOTED, ROOTEDNESS, ROOTING, ROOTLET, ROOTS, ROPE, ROPES, ROSE, ROSTER, ROT, ROTATE, ROTATED, ROTTEN, ROUGH, ROUGHLY, ROUGHSHOD, ROUND, ROUNDED, ROUNDLY, ROUNDS, ROUSED, ROUTINELY, ROUTINES, ROW, ROYAL, ROYALLY, ROYALTY, RUDDY, RUDE, RUDELY, RUFFLING, RUGGED, RUIN, RUINED, RUINING, RUINOUS, RUINS, RULE, RULED, RULER, RULER'S, RULERS, RULERSHIP, RULES, RULING, RUMBLE, RUMBLING, RUN, RUNNER, RUNNING, RUNS, RUSH, RUSHES, RUSHING, RUST, RUSTIC, RUT, RUTHFUL, RUTHLESS, RUTS

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S, SACKCLOTH, SACRED, SACRIFICE, SACRIFICES, SACRIFICIAL, SAD, SADDENED, SADDLE, SADNESS, SAFE, SAFEGUARD, SAFEGUARDED, SAFEGUARDING, SAFEGUARDS, SAFEKEEPING, SAFELY, SAFEST, SAFETY, SAGACIOUS, SAGACIOUSNESS, SAGACITY, SAGE, SAGE'S, SAGEHOOD, SAGELINESS, SAGENESS, SAGES, SAID, SAINT, SAINTHOOD, SAINTLINESS, SAKE, SALE, SALUTARY, SALUTE, SALVATION, SAME, SAMENESS, SAN, SANCTIFIED, SANCTION, SANCTUARY, SAP, SAPIENS, SAPIENTS, SAPLING, SATED, SATIATE, SATIATED, SATIATION, SATIETY, SATISFACTION, SATISFACTORY, SATISFIED, SATISFIES, SATISFY, SATISFYING, SATURATED, SATURATION, SAVAGE, SAVE, SAVED, SAVER, SAVES, SAVING, SAVIOR, SAVIOUR, SAVOR, SAVORING, SAVORY, SAVOUR, SAVOURLESS, SAWED, SAWN, SAY, SAYING, SAYINGS, SAYS, SCALE, SCALES, SCAN, SCANTY, SCAR, SCARCE, SCARCELY, SCARCITY, SCARE, SCARED, SCATTER, SCATTERED, SCATTERS, SCENARIOS, SCENE, SCENERY, SCENES, SCENT, SCHEME, SCHEMER, SCHEMER'S, SCHEMERS, SCHEMES, SCHEMING, SCHOLAR, SCHOLAR-DOER, SCHOLAR-DOERS, SCHOLARS, SCHOLARSHIP, SCHOLARSHIPS, SCHOOLED, SCHOOLMASTER, SCOPE, SCORED, SCORING, SCORN, SCORPIONS, SCOURGE, SCRAMBLE, SCRAP, SCRAPE, SCRAPING, SCRATCH, SCREAM, SCREAMING, SCREAMS, SCRIPTURES, SCRUPULOUS, SCRUTINIZE, SCRUTINIZED, SCRUTINIZING, SCRUTINY, SE, SEA, SEAFOOD, SEAL, SEALED, SEALING, SEALS, SEAM, SEAMLESS, SEARCH, SEARCHED, SEARCHERS, SEARCHING, SEARCHINGLY, SEAS, SEASON, SEASONS, SEAT, SEATED, SEATS, SECOND, SECOND-CLASS, SECOND-IN-COMMAND, SECOND-RATE, SECONDARY, SECONDS, SECRECY, SECRET, SECRETIVE, SECRETLY, SECRETS, SECTIONS, SECULAR, SECURE, SECURED, SECURING, SECURITY, SEDENTARY, SEDUCE, SEDULOUSLY, SEE, SEED, SEEDLING, SEEDS, SEEING, SEEK, SEEKER, SEEKING, SEEKS, SEEM, SEEMED, SEEMING, SEEMINGLY, SEEMS, SEEN, SEERS, SEES, SEGMENTED, SEIZE, SEIZED, SEIZES, SEIZING, SELDOM, SELECTED, SELECTS, SELF, SELF'S, SELF-ABSORBED, SELF-ABSTAINING, SELF-ADDRESS, SELF-

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AGGRANDISEMENT, SELF-AGGRANDIZEMENT, SELF-AGGRANDIZES, SELF-AGGRANDIZING, SELF-APPROBATION, SELF-APPROVER, SELF-ASSERTER, SELF-ASSERTION, SELF-ASSERTIVE, SELF-ASSURED, SELF-AWARE, SELF-BECOMING, SELF-BOASTER, SELF-BOASTING, SELF-CAUSED, SELF-CLAIMING, SELF-COMPLACENCY, SELF-COMPLACENT, SELF-CONCEIT, SELF-CONCEITED, SELF-CONCERN, SELF-CONFIDENT, SELF-CONSCIOUS, SELF-CONTAINED, SELF-CONTENTED, SELF-CONTENTMENT, SELF-CONTROL, SELF-CULTIVATION, SELF-CULTURE, SELF-DEFENSE, SELF-DEFINITION, SELF-DEPRECATING, SELF-DESTRUCTION, SELF-DEVELOP, SELF-DEVELOPMENT, SELF-DEVOTED, SELF-DISPLAY, SELF-DISPLAYER, SELF-DISPLAYING, SELF-DISTINCTION, SELF-EFFACING, SELF-ESTEEM, SELF-EVIDENT, SELF-EXALTATION, SELF-EXALTING, SELF-EXISTENT, SELF-FREE, SELF-FULFILLMENT, SELF-FULFILMENT, SELF-GLORIFIED, SELF-GOVERNS, SELF-GUIDED, SELF-IMPORTANCE, SELF-IMPORTANT, SELF-IMPOSED, SELF-IMPROVEMENT, SELF-IMPROVEMENTS, SELF-INDULGENCE, SELF-INTEREST, SELF-INTERESTED, SELF-INTERESTS, SELF-JUSTIFIES, SELF-JUSTIFYING, SELF-KNOWLEDGE, SELF-LOVE, SELF-MANAGE, SELF-MASTERY, SELF-OBSESSED, SELF-OPINIONATED, SELF-OPINIONED, SELF-ORDERED, SELF-PARADE, SELF-PERPETUATION, SELF-PLEASED, SELF-POSSESSED, SELF-PRAISE, SELF-PRAISING, SELF-PREOCCUPATIONS, SELF-PRESERVATION, SELF-PROMOTING, SELF-PROMOTION, SELF-PROSPER, SELF-REFLECTION, SELF-REGULATES, SELF-RESPECT, SELF-RESPECTING, SELF-RESTRAINT, SELF-REVEALING, SELF-RIGHTEOUS, SELF-RIGHTEOUSNESS, SELF-SATISFIED, SELF-SEEING, SELF-SERVES, SELF-SERVING, SELF-SIMPLIFY, SELF-SO, SELF-STYLED, SELF-SUBSISTENT, SELF-SUFFICIENT, SELF-SUSTAINING, SELF-TOUTING, SELF-TOUTS, SELF-TRANSFORMATION, SELFHOOD, SELFISH, SELFISHNESS, SELFLESS, SELFLESSLY, SELFLESSNESS, SELL, SELVES, SEMBLANCE, SEMBLANCES, SEMEN, SEMEN-LIKE, SEND, SENDS, SENIOR, SENSATIONS, SENSE, SENSE-APPEALING, SENSELESS, SENSES, SENSIBILITY, SENSIBLY, SENSING, SENSITIVE, SENSITIVITY, SENSORY, SENSUAL, SENSUOUS, SENT, SENTENCE, SENTENCE-MAKERS, SENTIMENT, SENTIMENTAL, SEPARABLE, SEPARATE, SEPARATED, SEPARATELY, 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SHINE, SHINES, SHINING, SHINY, SHIPS, SHIRT, SHIVERINGLY, SHOCK, SHOCKED, SHOCKING, SHOOT, SHOOTS, SHORING, SHORT, SHORT-CUT, SHORT-LIVED, SHORTAGE, SHORTCOMING, SHORTCOMINGS, SHORTCUT, SHORTENED, SHORTNESS, SHOT, SHOU, SHOULD, SHOULDER, SHOULDERED, SHOULDERS, SHOULDN'T, SHOUT, SHOVEL, SHOVELFUL, SHOW, SHOWED, SHOWER, SHOWERED, SHOWERING, SHOWERS, SHOWING, SHOWMAN, SHOWN, SHOWS, SHOWY, SHREWD, SHREWDEST, SHREWDNESS, SHRILL, SHRINE, SHRINES, SHRINK, SHRINKING, SHRINKS, SHRIVELED, SHRIVELLED, SHROUDED, SHRUNK, SHRUNKEN, SHU, SHUI, SHUN, SHUNNED, SHUNS, SHUT, SHUTS, SHUTTING, SHY, SIBLINGS, SICK, SICK-MINDED, SICK-MINDEDNESS, SICKENING, SICKNESS, SIDE, SIDE-BY-SIDE, SIDES, SIDETRACKED, SIDETRACKS, SIGH, SIGHT, SIGHT-SEEING, SIGHTED, SIGHTLESS, SIGHTS, SIGN, SIGNALIZE, SIGNALIZES, SIGNET, SIGNIFICANCE, SIGNIFICANT, SIGNIFIES, SIGNS, SILENCE, SILENT, SILENTLY, SILK, SILLY, SIMILAR, SIMILARITIES, SIMILARITY, SIMILARLY, SIMMERS, SIMPLE, SIMPLE-MINDED, SIMPLER, SIMPLEST, SIMPLETON, SIMPLETON'S, SIMPLICITY, SIMPLIFICATION, SIMPLIFIED, SIMPLIFIES, SIMPLIFY, SIMPLIFYING, SIMPLY, SIMULACRUM, SIMULTANEOUS, SIMULTANEOUSLY, SIN, SINCE, SINCERE, SINCERELY, SINCERITY, SINEWS, SINGLE, SINGLE-HEARTEDLY, SINGLE-MINDEDLY, SINGLES, SINGLY, SINGULAR, SINGULARLY, SINISTER, SINK, SINKING, SINNED, SINNERS, SINS, SIR, SIT, SITE, SITS, SITTING, SITUATE, SITUATED, SITUATES, SITUATION, SITUATIONS, SIX, SIZE, SIZES, SKETCH, SKILFUL, SKILFULLY, SKILL, SKILLED, SKILLFUL, SKILLFULLY, SKILLFULNESS, SKILLS, SKIPPED, SKY, SLACK, SLAIN, SLAUGHTER, SLAUGHTERED, SLAUGHTERING, SLAVES, SLAY, SLAYING, SLAYS, SLEEP, SLEEVE, SLEEVES, SLEIGHT-OF-HAND, SLICE, SLIGHT, SLIGHTEST, SLIGHTING, SLIM, SLIP, SLIPS, SLOW, SLOW-BREATHING, SLOW-WITTED, SLOWEST, SLOWLY, SLUGGISH, SLURS, SLY, SLYNESS, SMALL, SMALLER, SMALLEST, SMALLNESS, SMART, SMARTNESS, SMELL, SMILE, SMILED, SMILES, SMITES, SMOOTH, SMOOTHED, SMOOTHENING, SMOOTHLY, SMOOTHS, SMUG, SNAKE, SNAKES, SNAP, SNARE, SNATCH, SNEAK, SNEERED, SNORTING, SNOW, SNUG, SO, SO-CALLED, SOAKED, SOARING, SOBER, SOCIAL, SOCIALIZE, SOCIETIES, SOCIETY, SOFT, SOFTEN, SOFTENED, SOFTENING, SOFTENS, SOFTER, SOFTEST, SOFTNESS, SOIL, SOIL-SHRINES, SOILED, SOLD, SOLDIER, SOLDIERLY, SOLDIERS, SOLELY, SOLEMN, SOLEMNITY, SOLEMNLY, SOLID, SOLIDEST, SOLIDIFIES, SOLIDIFY, SOLIDITY, SOLIDLY, SOLIDNESS, SOLIPSISTS, SOLITAIRE, SOLITARY, SOLVE, SOLVED, SOME, SOMEBODY, SOMEHOW, SOMEONE, SOMEONE'S, SOMETHING, SOMETIMES, SOMEWHERE, SON, SONS, SOON, SOONER, SOPHISTICATED, SOPHISTICATION, SOPHISTRY, SOPHISTS, SORCERERS, SORCEROUS, SORCERY, SORDID, SORROW, SORROW-LADEN, SORROW-STRICKEN, SORROWFUL, SORROWS, SORRY, SORT, SORTS, SOUGHT, SOUL, SOULS, SOUND, SOUNDED, SOUNDING, SOUNDLESS, SOUNDS, SOUR, SOURCE, SOURCE-ROOT, SOURCES, SOUTH-WEST, SOVEREIGN, SOVEREIGNS, SOVEREIGNTY, SOW, SOWED, SOWER, SOWN, SOWS, SPACE, SPACED, SPACELESS, SPACES, SPACIOUS, SPACIOUSNESS, SPADEFUL, SPAN, SPAN'S, SPANNING, SPANS, SPARE, SPARED, SPARING, SPARINGLY, SPARINGNESS, SPARK, SPARKLES, SPARSE, SPARSE-MESHED, SPARSELY, SPARSER, SPASMODIC, SPEAK, SPEAKER, SPEAKERS, SPEAKING, SPEAKS, SPEARS, SPECIAL, SPECIALISTS, SPECIALIZED, SPECIALTIES, SPECIFIC, SPECIMENS, SPECIOUS, SPECK, SPECTACLES, SPECTACULAR, SPECTER, SPECTRAL, SPECTRE, SPECULATIONS, SPEECH, SPEECHES, SPEECHLESS, SPEECHLESSNESS, SPEED, SPEEDING, SPEEDY, SPELLED, SPEND, SPENDING, SPENDS, SPENDTHRIFT, SPENT, SPHERES, SPIC, SPIDERS, SPILL, SPILLING, SPIRIT, SPIRIT-LIKE, SPIRIT-THING, SPIRITLESS, SPIRITS, SPIRITUAL, SPIRITUALITY, SPIRITUALIZED, SPIRITUALLY, SPITE, SPLENDID, SPLENDIDLY, SPLENDOR, SPLENDOROUS, SPLENDOUR, SPLIT, SPLITS, SPLITTING, SPOIL, SPOILED, SPOILING, SPOILS, SPOKE, SPOKEN, SPOKES, SPONTANEITY, SPONTANEOUS, SPONTANEOUSLY, SPORT, SPOT, SPOTLESS, SPOTS, SPOTTED, SPOUSES, SPRANG, SPREAD, SPREADED, SPREADS, SPRIGHTLY, SPRING, SPRINGS, SPRINGTIME, SPRINKLE, SPROUT, SPURIOUS, SPURN, SPURNED, SPURNS, SQUABBLE, SQUALL, SQUARE, SQUARE-EDGED, SQUARENESS, SQUARES, SQUAREST, SQUEEZE, STAB, STABILISED, STABILITY, STABILIZED, STABLE, STABLES, STACKED, STAGE, STAGED, STAGES, STAGNANT, STAGNATION, STAIN, STAINLESS, STAINS, STALK, STALKING, STALKS, STALL, STALLION, STALLIONS, STAMINA, STAMMER, STAMMERING, STANCE, STAND, STANDARD, STANDER, STANDING, STANDINGS, STANDPOINT, STANDS, STAR, STARE, STARING, STARK, STARS, START, STARTED, STARTING, STARTLE, STARTLED, STARTLES, STARTLING, STARTS, STARVATION, STARVE, STARVED, STARVERS, STARVING, STATE, STATE'S, STATED, STATELY, STATEMENT, STATEMENTS, STATES, STATESMEN, STATIC, STATION, STATIONED, STATUES, STATUS, STATUTES, STAY, STAYED, STAYING, STAYS, STEAD, STEADFAST, STEADFASTLY, STEADFASTNESS, STEADILY, STEADINESS, STEADY, STEAL, STEALING, STEALS, STEALTHY, STEEDS, STEELIEST, STEELINESS, STEELY, STEEPED, STEER, STEERS, STEM, STEMS, STEP, STEP-BY-STEP, STEPPING, STEPS, STERILITY, STEWARD, STICK, STICKING, STICKS, STIFF, STIFFEST, STIFFNESS, STILL, STILLED, STILLING, STILLNESS, STIMULATING, STIMULATIONS, STIMULI, STING, STINGINESS, STINGS, STINGY, STINT, 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STRIDES, STRIDING, STRIFE, STRIKE, STRIKES, STRING, STRINGENT, STRINGING, STRINGS, STRIPPED, STRIPPING, STRIPS, STRIVE, STRIVES, STRIVING, STROKES, STRONG, STRONG-MINDED, STRONG-WILLED, STRONGER, STRONGEST, STRONGLY, STROVE, STRUCTURE, STRUGGLE, STRUGGLES, STRUGGLING, STRUTTING, STUB, STUBBORN, STUBBORNLY, STUDDED, STUDENT, STUDENTS, STUDIES, STUDY, STUDYING, STUFF, STUFFING, STUFFS, STUMBLE, STUMBLED, STUNG, STUPEFY, STUPID, STUPIDITY, STURDY, STUTTER, STUTTERING, STYLE, STYLED, STYLISH, SU, SUBDUE, SUBDUED, SUBDUES, SUBDUING, SUBJECT, SUBJECTING, SUBJECTION, SUBJECTIVE, SUBJECTS, SUBJUGATE, SUBJUGATED, SUBJUGATION, SUBLIME, SUBLIMITY, SUBMERGE, SUBMERGED, SUBMISSION, SUBMISSIVE, SUBMISSIVENESS, SUBMIT, SUBMITS, SUBMITTED, SUBMITTING, SUBORDINATE, SUBORDINATED, SUBORDINATES, SUBORDINATION, SUBSCRIBE, SUBSEQUENTLY, SUBSERVIENT, SUBSIST, SUBSISTED, SUBSTANCE, SUBSTANCELESS, SUBSTANCES, SUBSTANTIAL, SUBSTANTIATE, SUBSTANTIATED, SUBSTANTIVE, SUBSTITUTE, SUBSTITUTES, SUBSTITUTING, SUBTLE, 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T, T'AI, T'AI-LAO, T'AN, T'AO, T'EH, T'I, T'IEN, T'O, T'U, T'UNG, TA, TABOOS, TACITURN, TACITURNITY, TACKLE, TACKLED, TACKLING, TACTICIAN, TACTICS, TACTLESS, TAI, TAI-CHI, TAIL, TAILOR, TAINTED, TAKE, TAKEN, TAKER, TAKES, TAKING, TALE, TALENT, TALENTED, TALENTS, TALES, TALK, TALKED, TALKERS, TALKING, TALKS, TALL, TALLER, TALLEST, TALLIES, TALLNESS, TALLY, TAMING, TAMPER, TAMPERED, TAMPERING, TAMPERS, TANDEM, TANGIBLE, TANGLED, TANGLES, TANTALIZATION, TANTALIZED, TANTALIZER, TANTALIZING, TAO, TAO'S, TAO-BELIEVER, TAO-FOLLOWERS, TAO-PRACTICIAN, TAO-PRACTICIAN'S, TAO-PRACTICIANS, TAO-PRACTITIONERS, TAOISM, TAOIST, TAOISTS, TAOKU, TAOLESS, TAPROOT, TARES, TARGET, TARGETED, TARNISH, TARNISHED, TASK, TASKS, TASTE, TASTE-LESS, TASTED, TASTEFUL, TASTELESS, TASTELESSNESS, TASTES, TASTING, TASTY, TATTERED, TAUGHT, TAUT, TAX, TAX-COLLECTION, TAX-GRAIN, TAXATION, TAXED, TAXES, TAXING, TE, TÊ, TE'S, TE-LIKE, TEACH, TEACHER, TEACHERS, TEACHES, TEACHING, TEACHINGS, TEAM, TEAMS, TEAR, TEARS, TECHNICS, TECHNIQUE, TECHNIQUES, TECHNOLOGIES, TEEMING, TEETH, TEH, TEH'S, TELL, TELLING, TELLS, TEMPER, TEMPERANCE, TEMPERED, TEMPERING, TEMPERS, TEMPEST, TEMPLE, TEMPORARILY, TEMPT, TEMPTATION, TEMPTATIONS, TEMPTED, TEMPTING, TEN, TEN-THOUSAND-CARRIAGE, TEN-THOUSAND-CHARIOT, TEND, TENDENCIES, TENDENCY, TENDER, TENDER-HEARTED, TENDEREST, TENDERHEARTED, TENDERHEARTEDNESS, TENDERLY, TENDERNESS, TENDING, TENDONS, TENDRILS, TENDS, TENET, TENETS, TENFOLD, TENS, TENSE, TENSED, TENSING, TENSION, TENTATIVE, TENTATIVELY, TENTH, TENTHS, TENUOUS, TERMED, TERMINATE, TERMINOLOGY, TERMS, TERRACE, TERRACES, TERRIBLE, TERRIBLY, TERRITORIES, TERRITORY, TERROR, TERRORIZE, TEST, TESTED, TESTING, TEXT, TEXTBOOK, TH, THAN, THANKED, THANKS, THAT, THAT'S, THAT-WHICH-HAS-NO-CREVICE, THAT-WHICH-HAS-NO-OPENING, THAT-WHICH-IS-WITHOUT-FORM, THAW, THAWING, THE, THEFT, THEFTS, THEIR, THEIRS, THEM, THEME, THEMSELVES, THEN, THENCE, THENCEFORTH, THEORIES, THEORIZE, THEORIZED, THEORIZING, THEORY, THERE, THERE'S, THEREBY, THEREFORE, THEREIN, THEREOF, THEREWITH, THESE, THEY, THEY'D, THEY'LL, THEY'RE, THEY'VE, THICK, THICK-HEADED, THICK-SKINNED, THICKEST, THICKNESS, THIEF, THIEVERY, THIEVES, THIN, THING, THINGHOOD, THINGNESS, THINGS, THINK, THINKING, THINKS, THINNESS, THINNEST, THINNING, THIRD, THIRD-CLASS, THIRD-RATE, THIRSTING, THIRTEEN, THIRTY, THIRTY-SPOKE, THIS, THISTLES, THITHER, THORN, THORNS, THORNY, THOROUGH, THOROUGHBRED, THOROUGHBREDS, THOROUGHLY, THOROUGHNESS, THOSE, THOU, THOUGH, THOUGHT, THOUGHTFUL, THOUGHTLESSLY, THOUGHTS, THOUSAND, THOUSAND-LI, THOUSAND-MILE, THOUSANDS, THREAD, THREAD-HEAD, THREADBARE, THREADS, THREAT, THREATEN, THREATENED, THREATENING, THREATS, THREE, THREE-TENTHS, THREEFOLD, THRESHOLD, THREW, THRIFT, THRIFTINESS, THRIFTY, THRILLED, THRIVE, THRIVES, THRIVING, THROAT, THRONE, THRONES, THROUGH, THROUGHOUT, THROW, THROWER'S, THROWING, THROWN, THROWS, THRUST, THRUSTING, THUNDERSTORM, THUS, THWARTED, THY, TI, TIANDAN, TIDE, TIDES, TIE, TIED, TIER, TIERS, TIES, TIGER, TIGERS, TIGHT, TIGHTENED, TIGHTER, TIGHTLY, TILL, TILLED, TILLING, TILTING, TIMBER, TIME, TIME-TESTED, TIMELESS, TIMELINESS, TIMELY, TIMES, TIMID, TIMIDLY, TIMING, TING, TINGLING, TINIEST, TINKLE, TINSEL, TINY, TIP, TIP-TOE, TIPTOE, TIPTOED, TIPTOES, TIRE, TIRED, TIRELESS, TIRELESSLY, TIRES, TIRESOME, TIRING, TIS, TITHING, TITLE, TITLED, TITLES, TO, TODAY, TODAY'S, TOGETHER, TOIL, TOKEN, TOKENS, TOLD, TOLERANCE, TOLERANT, TOLERATED, TOLERATES, TONE, TONELESS, TONES, TONGUE, TONGUE-TIED, TONGUES, TOO, TOO-LONG, TOO-SHORT, TOOK, TOOL, TOOLS, TOOTH, TOP, TOPPLE, TOPPLED, TOPSY-TURVY, TORN, TORRENTIAL, TORRENTS, TORTOISE, TORTUOUS, TORTURED, TOSSED, TOTAL, TOTALLY, TOTTER, TOUCH, TOUCHED, TOUCHING, TOUGH, TOUGHENING,

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TOUGHENS, TOUT, TOW, TOWARD, TOWARDS, TOWER, TOWERS, TOWN, TOWNS, TRACE, TRACED, TRACELESS, TRACES, TRACK, TRACKS, TRADE, TRADED, TRADITION, TRADITIONAL, TRADITIONS, TRAFFIC, TRAFFICKING, TRAIL, TRAILING, TRAILS, TRAIN, TRAINS, TRAIT, TRAITS, TRAMP, TRAMPED, TRANQUIL, TRANQUILITY, TRANQUILIZE, TRANQUILLITY, TRANQUILLIZE, TRANQUILLIZED, TRANQUILLY, TRANSACT, TRANSACTING, TRANSCEND, TRANSCENDENT, TRANSCENDENTAL, TRANSCENDENTALLY, TRANSCENDING, TRANSCENDS, TRANSFORM, TRANSFORMATION, TRANSFORMED, TRANSFORMING, TRANSFORMS, TRANSGRESSED, TRANSGRESSING, TRANSGRESSION, TRANSGRESSIONS, TRANSIENT, TRANSITORY, TRANSMUTATION, TRANSMUTE, TRANSPARENCY, TRANSPARENT, TRANSPIRES, TRAPPING, TRAPPINGS, TRASH, TRAVEL, TRAVELED, TRAVELER, TRAVELERS, TRAVELING, TRAVELLER, TRAVELLING, TRAVELS, TREACHERIES, TREAD, TREADING, TREASURE, TREASURED, TREASURES, TREASURING, TREASURY, TREAT, TREATED, TREATING, TREATMENT, TREATS, TREE, TREES, TREND, TRESPASS, TRESPASSED, TRIAL, TRIALS, TRIBAL, TRIBULATIONS, TRIBUTARIES, TRIBUTE, TRIBUTES, TRICKERY, TRICKILY, TRICKS, TRICKY, TRIED, TRIES, TRIFLE, TRIFLING, TRIMMINGS, TRINITY, TRIP, TRIPS, TRIUMPH, TRIUMPHANT, TRIUMPHANTLY, TRIUMPHING, TRIUMPHS, TRIVIAL, TRODDEN, TROOP, TROOPS, TROUBLE, TROUBLED, TROUBLES, TROUBLESOME, TROUBLING, TRUCE, TRUE, TRUER, TRUEST, TRUISM, TRULY, TRUMPET, TRUNCATE, TRUNCATED, TRUNK, TRUNKS, TRUST, TRUSTED, TRUSTEE, TRUSTEESHIP, TRUSTFUL, TRUSTFULNESS, TRUSTING, TRUSTS, TRUSTWORTHINESS, TRUSTWORTHINESS'S, TRUSTWORTHY, TRUTH, TRUTHFUL, TRUTHFULLY, TRUTHFULNESS, TRY, TRYING, TS'U, TS'UN, TSAI, TSAN, TSAO, TSE, TSÊ, TSO, TSU, TSUI, TSUNG, TU, TUBE, TUI, TUITION, TUMBLED, TUMBLING, TUMOR, TUMORS, TUMOUR, TUMOURS, TUMULT, TUMULTS, TUNE, TUNG, TUNIC, TUNNEL, TURBID, TURBIDITY, TURBULENCE, TURBULENT, TURGID, TURMOIL, TURN, TURNED, TURNING, TURNING-POINT, TURNINGS, TURNS, TWAS, TWIGS, TWINE, TWIST, TWISTED, TWISTY, TWO, TWO-ARMS, TWOFOLD, TWOULD, TYING, TYPE, TYPES, TYPICAL, TYPIFIES, TYRANNY, TYRANT, TZ'U, TZE, TZU, TZU-CHENG, TZU-HUA, TZU-JAN, TZU-P'U

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UBIQUITOUS, UGLINESS, UGLY, ULL, ULTERIOR, ULTIMATE, ULTIMATELY, ULTIMATES, UN, UN-GOVERNED, UN-LEARNED, UNABATED, UNABLE, UNACCOUNTABLE, UNACKNOWLEDGED, UNADORNED, UNAFFECTED, UNAFRAID, UNALTERABLE, UNAMBITIOUS, UNASSERTIVELY, UNASSUMING, UNATTACHED, UNATTAINABLE, UNATTAINABLY, UNATTRACTIVE, UNAVOIDABLE, UNAVOIDABLY, UNAWARE, UNAWARELY, UNBALANCED, UNBEARABLE, UNBEGUN, UNBELIEF, UNBELIEVABLE, UNBENDING, UNBENT, UNBIASED, UNBLOCK, UNBORN, UNBROKEN, UNCANNY, UNCARVED, UNCEASING, UNCEASINGLY, UNCENTERED, UNCERTAIN, UNCHANGEABLE, UNCHANGED, UNCHANGING, UNCLARITY, UNCLEAN, UNCLEAR, UNCOMFORTABLE, UNCOMMITTED, UNCONCEALED, UNCONCERN, UNCONCERNED, UNCONDITIONAL, UNCONDITIONALLY, UNCONDITIONED, UNCONQUERABLE, UNCONSCIOUS, UNCONSTRAINED, UNCONTENTIOUS, UNCONTROLLABLE, UNCONVENTIONAL, UNCONVENTIONALLY, UNCOUNTED, UNCOUTH, UNCRAFTY, UNCULTIVATED, UNDAMAGED, UNDECEIVING, UNDECIDED, UNDECORATED, UNDEFINED, UNDER, UNDER-ESTIMATE, UNDER-ESTIMATING, UNDER-PROVIDED, UNDERDOG, UNDERESTIMATE, UNDERESTIMATED, UNDERESTIMATES, UNDERESTIMATING, UNDERESTIMATION, UNDERGO, UNDERGOES, UNDERGOING, UNDERGROUND, UNDERLIES, UNDERLINGS, UNDERLYING, UNDERMINED, UNDERNEATH, UNDERPRIVILEGED, UNDERSIDE, UNDERSTAND, UNDERSTANDING, UNDERSTANDS, UNDERSTOOD, UNDERTAKE, UNDERTAKEN, UNDERTAKES, UNDERTAKING, UNDERTAKINGS, UNDERVALUE, UNDESIRABLE, UNDESIRED, UNDEVELOPED, UNDIFFERENTIATED, UNDISCIPLINED, UNDISCRIMINATING, UNDISPELLED, UNDISTINGUISHED, UNDISTRACTED, UNDISTURBABLE, UNDISTURBED, UNDIVIDED, UNDO, UNDOES, UNDONE, UNDRESSED, UNDUE, UNDYED, UNDYING, UNEASY, UNEDUCABLE, UNEMPLOYED, UNENDING, UNENDINGLY, UNENLIGHTENED, UNERRING, UNERRINGLY, UNEVEN, UNEVOLVED, UNEXCITABLE, UNEXCITED, UNEXPECTANCY, UNEXPECTED, UNFAILING, UNFAIRNESS, UNFAITHFUL, UNFASTENED, UNFATHOMABLE, UNFAVORED, UNFEARFUL, UNFEELING, UNFILLED, UNFINISHED, UNFIT, UNFITTING, UNFOLD, UNFOLDING, UNFOLDMENT, UNFORESEEN, UNFORMED, UNFORTUNATE, UNFORTUNATELY, UNFULFILLED, UNFULFILLING, UNGOVERNED, UNGRACIOUS, UNGRACIOUSNESS, UNHAPPY, UNHARMED, UNHEARD, UNHEEDED, UNHEWN, UNHOLINESS, UNHOLY, UNHURRIED, UNIFICATION, UNIFIED, UNIFIES, UNIFY, UNIFYING, UNILLUMINATING, UNIMAGINABLE, UNIMPAIRED, UNIMPORTANT, UNIMPRESSED, UNINTELLIGENT, UNINTENTIONALLY, UNINTERESTING, UNINVITING, UNION, UNIQUE, UNIQUELY, UNIQUENESS, UNISON, UNITARY, UNITE, UNITED, UNITES, UNITING, UNITY, UNIVERSAL, UNIVERSALITY, UNIVERSALLY, UNIVERSE, UNJUSTLY, UNKIND, UNKINDNESS, UNKNOWABLE, UNKNOWING, UNKNOWN, UNKNOWN-EXISTENCE, UNLEARN, UNLEARNABLE, UNLEARNED, UNLEASHES, UNLESS, UNLIKE, UNLIKELY, UNLIMITED, UNLOCK, UNLOCKED, UNLOOSE, UNLUCKY, UNLUSTFUL, UNMANIFEST, UNMEASURABLE, UNMISTAKABLY, UNMOVABLE, UNMOVED, UNNAMABLE, UNNAMEABLE, UNNAMED, UNNATURAL, UNNATURALLY, UNNECESSARY, UNNOTICED, UNOBSTRUCTED, UNOBTRUSIVE, UNOCCUPIED, UNOCCUPIEDNESS, UNPLEASANT, UNPREDICTABLE, UNPREJUDICED, UNPREPARED, UNPRETENTIOUS, UNPRETENTIOUSNESS, UNPROCESSED, UNPROFITABLE, UNPROTESTINGLY, UNQUALIFIED, UNQUENCHABLE, UNQUESTIONABLY, UNQUIET, UNRAVEL, UNRAVELING, UNRAVELS, UNREACHABLE, UNREAL, UNREALITY, UNREASONABLE, UNRECOGNISED, UNRECOGNIZABLE, UNREFINED, UNREFLECTING, UNREST, UNRESTRAINED, UNREVEALED, UNRUFFLED, UNRULINESS, UNRULY, UNSAVED, UNSCATHED, UNSCRUPULOUS, UNSCRUPULOUSLY, UNSEEN, UNSELFISH, UNSELFISHNESS, UNSETTLED, UNSHAKABLE, UNSHEATHING, UNSOLVED, UNSOPHISTICATED, UNSPECIFIED, UNSPOILED, UNSPOKEN, UNSTEADY, UNSTIRRED, UNSUBSTANTIATED, UNSUPPORTED, UNSURE, UNSUSPECTING, UNSWAYED, UNSWERVING, UNSWERVINGLY, UNTAINTED, UNTAMABLE, UNTANGLE, UNTANGLES, UNTAUGHT, UNTERMINABLE, UNTHINKABLE, UNTIE, UNTIED, UNTIES, UNTIL, UNTILLED, UNTIMELY, UNTIRING, UNTIRINGLY, UNTO, UNTOUCHED, UNTRACEABLE, UNTRAINED, UNTRUSTWORTHY, UNTRUTH, UNTYING, UNUSED, UNUSUAL, UNVARYING, UNVEILING, UNVEILS, UNVIRTUOUS, UNWANTED, UNWAVERING, UNWAVERINGLY, UNWEARILY, UNWEARYING, UNWILLING, UNWILLINGNESS, UNWINDING, UNWISE, UNWORN, UNWORTHINESS, UNWORTHY, UNWROUGHT, UNYIELDING, UP, UPHELD, UPHOLD, UPON, UPPER, UPRIGHT, UPRIGHTNESS, UPRISING, UPROOT, UPROOTED, UPROOTS, UPSET, UPSIDE, UPTORN, UPWARD, UPWARDS, URGE, URGENTLY, US, USABLE, USAGE, USE, USEABLE, USED, USEFUL, USEFULNESS, USELESS, USELESSLY, USER, USES, USHER, USING, USUALLY, USURP, USURPING, UTENSIL, UTENSIL'S, UTENSILS, UTILISES, UTILITY, UTILIZATIONS, UTILIZE, UTILIZED, UTILIZING, UTMOST, UTOPIA, UTTER, UTTERABLE, UTTERANCE, UTTERANCES, UTTERED, UTTERING, UTTERLY, UTTERS

V

VACANCY, VACANT, VACUITY, VACUOUS, VACUUM, VAGUE, VAGUELY, VAGUENESS, VAIN, VAINGLORIOUS, VAINLY, VALE, VALIANT, VALID, VALIDITY, VALLEY, VALLEY'S, VALLEYS, VALOR, VALUABLE, VALUABLES, VALUE, VALUED, VALUES, VALUING, VANGUARD, VANISH, VANISHED, VANISHES, VANITIES, VANITY, VANQUISH, VANQUISHED, VANQUISHER, VANQUISHES, VANQUISHING, VANS, VAPOR, VAPORS, VARIANCE, VARIATION, VARIATIONS, VARIED, VARIETY, VARIOUS, VARY, VASSALAGE, VAST, VAST-SPREADING, VASTLY, VASTNESS, VASTS, VAUNT, VAUNTING, VAUNTS, VEGETABLE, VEGETATION, VEHICLE, VEHICLES, VEIL, VEILED, VENEER, VENERABILITY, VENERABLE, VENERATE, VENERATED, VENERATING, VENERATION, VENGEFUL, VENOMOUS, VENT, VENTURE, VENTURES, VENTURING, VERBAL, VERBALIZED, VERBALLY, VERBOSITY, VERGE, VERGES, VERILY, VERITABLE, VERITIES, VERSA, VERSATILE, VERSATILITY, VERSE-MAKERS, VERSED, VERY, VESSEL, VESSEL'S, VESSELS, VESTED, VEXATION, VEXATIONS, VIABLE, VIAND, VIBRANT, VIBRATES, VICE, VICIOUS, VICTIM, VICTIMS, VICTOR, VICTORIES, VICTORIOUS, VICTORIOUSLY, VICTORS, VICTORY, VICTORY-BOUND, VIEW, VIEWED, VIEWPOINT, VIEWPOINTS, VIEWS, VIGILANCE, VIGILANT, VIGOR, VIGOROUS, VIGOROUSLY, VIGOUR, VILIFYING, VILLAGE, VILLAGE'S, VILLAGERS, VILLAGES, VIM, VIOLATE, VIOLATES, VIOLATION, VIOLENCE, VIOLENT, VIOLENTLY, VIPERS, VIRGIN, VIRILE, VIRILITY, VIRTUALLY, VIRTUE, VIRTUE'S, VIRTUE-CONSCIOUS, VIRTUELESS, VIRTUES, VIRTUOUS, VIRTUOUSLY, VIRTUOUSNESS, VISIBLE, VISION, VISIT, VISITATION, VISITED, VISITING, VISITOR, VISITORS, VISITS, VISUAL, VISUALIZED, VITAL, VITALITIES, VITALITY, VITALIZED, VITALIZING, VITIATE, VIVACITY, VIVID, VOGUE, VOICE, VOICED, VOICES, VOID, VOIDED, VOLITION, VOLUBLY, VOLUMES, VOLUMINOUS, VOLUNTARILY, VORACIOUS, VOUS, VOWELS, VULGAR, VULNERABLE, VYING

W

W, WADE, WADING, WAFTING, WAGE, WAGES, WAGGONS, WAGON, WAGONS, WAIF, WAIL, WAILING, WAISTS, WAIT, WAITING, WAKE, WALK, WALKED, WALKER, WALKERS, WALKING, WALKS, WALL, WALLED-IN, WALLOW, WALLS, WANDER, WANDERER, WANDERING, WANDERS, WANED, WANES, WANG, WANG-PI, WANING, WANT, WANTED, WANTING, WANTON, WANTONLY, WANTS, WAR, WAR-HORSES, WAR-WAGONS, WARD, WARE, WAREHOUSES, WARES, WARFARE, WARLIKE, WARM, WARMED, WARMLY, WARMTH, WARN, WARNING, WARPED, WARRIOR, WARRIORS, WARS, WARY, WAS, WASH, WASHING, WASN'T, WASPS, WASTE, WASTED, WASTEFUL, WASTEFULNESS, WASTELAND, WASTES, WASTING, WATCH, WATCH-TOWERS, WATCHED, WATCHES, WATCHFUL, WATCHING, WATER, WATER'S, WATERS, WATERWAY, WATERWAYS, WATERY, WAVERING, WAVERS, WAVES, WAX, WAY, WAY'S, WAYFARER, WAYFARERS, WAYLESS, WAYS, WAYSIDE, WE, WE'RE, WEAK, WEAKEN, WEAKENED, WEAKENING, WEAKENS, WEAKER, WEAKEST, WEAKNESS, WEAKNESSES, WEALTH, WEALTHIEST, WEALTHY, WEAPON, WEAPONLESS, WEAPONRY, WEAPONS, WEAR, WEARETH, WEARIED, WEARINESS, WEARING, WEARS, WEARY, WEARYING, WEAVE, WEB, WEDDED, WEED, WEEDING, WEEDS, WEEDY, WEEP, WEEPS, WEI, WEIGH, WEIGHED, WEIGHING, WEIGHS, WEIGHT, WEIGHTED, WEIGHTIER, WEIGHTLESS, WEIGHTY, WEIRD, WEIZHAO, WELCOME, WELCOMED, WELCOMES, WELFARE, WELL, WELL-BALANCED, WELL-BEING, WELL-BUILT, WELL-CLOSED, WELL-DEVISED, WELL-EMBRACED, WELL-ESTABLISHED, WELL-FASTENED, WELL-FED, WELL-FORMED, WELL-FOUNDED, WELL-GRASPED, WELL-HIDDEN, WELL-KEPT, WELL-MANNERED, WELL-NIGH, WELL-ORDERED, WELL-PREPARED, WELL-PRESERVED, WELL-ROUNDED, WELL-RULED, WELL-SHUT, WELL-TIED, WELL-VERSED, WEN, WENS, WENT, WERE, WEREN'T, WHAT, WHAT'S, WHAT-HAS-NO-BEING, WHAT-LEAVES-NO-OPENING, WHATEVER, WHATSOEVER, WHEEL, WHEEL'S, WHEELS, WHEN, WHENCE, WHENEVER, WHERE, WHEREAS, WHEREBY, WHEREFORE, WHEREIN, WHEREON, WHERETO, WHEREUPON, WHEREVER, WHEREWITH, WHETHER, WHICH, WHICHEVER, WHILE, WHILST, WHIMS, WHIRLING, WHIRLWIND, WHISPER, WHISTLE, WHITE, WHITENESS, WHITEST, WHITHER, WHITTLED, WHO, WHO'S, WHOEVER, WHOLE, WHOLE-HEARTED, WHOLE-HEARTEDLY, WHOLEHEARTED, WHOLEHEARTEDLY, WHOLENESS, WHOLESOME, WHOLLY, WHOM, WHOMEVER, WHOMSOEVER, WHOSE, WHOSOEVER, WHY, WICKED, WICKEDNESS, WIDE, WIDE-MESHED, WIDELY, WIDESPREAD, WIDOW, WIDOWED, WIDOWER, WIDOWERS, WIDOWHOOD, WIDOWS, WIDTH, WIELD, WIELDED, WIELDER, WIELDERS, WIELDING, WIELDS, WIFE, WILD, WILDERNESS, WILDLY, WILES, WILFULLY, WILL, WILLFUL, WILLFULLY, WILLFULNESS, WILLING, WILLINGLY, WILLS, WILT, WILY, WIN, WIND, WINDING, WINDOW, WINDOWS, WINDS, WINDSTORM, WINE, WING, WINGS, WINKING, WINKING-WANING, WINNER, WINNERS, WINNING, WINNINGS, WINS, WINTER, WINTRY, WIPE, WIPED, WISDOM, WISDOMS, WISE, WISELY, WISER, WISEST, WISH, WISHED, WISHES, WISHING, WIT, WITCHCRAFT, WITH, WITHDRAW, WITHDRAWING, WITHDRAWN, WITHDRAWS, WITHDREW, WITHER, WITHERED, WITHERS, WITHHOLD, WITHHOLDS, WITHIN, WITHOUT, WITHSTAND, WITNESS, WITNESSING, WITS, WITTY, WIZENED, WOE, WOES, WOMAN, WOMAN'S, WOMANLY, WOMB, WOMB-DOOR, WOMBS, WOMEN'S, WON, WON'T, WONDER, WONDERFUL, WONDERFULLY, WONDERFULNESS, WONDERS, WONDROUS, WONDROUSLY, WONT, WOOD, WOODCUTTER, WOODEN, WOOLEN, WORD, WORD'S, WORDLESS, WORDLESSLY, WORDS, WORDY, WORE, WORK, WORKABLE, WORKED, WORKER, WORKERS, WORKING, WORKMEN, WORKS, WORLD, WORLD'S, WORLDLINGS, WORLDLY, WORLDS, WORN, WORN-OUT, WORRIED, WORRIES, WORRISOME, WORRY, WORRYING, WORSE, WORSHIP, WORSHIPPED, WORST, WORTH, WORTHIER, WORTHILY, WORTHINESS, WORTHLESS, WORTHLESSNESS, WORTHWHILE, WORTHY, WOULD, WOULDN'T, WOUND, WOUNDED, WOUNDING, WOUNDS, WOVEN, WRANGLE, WRAP, WRAPPED, WRATH, WRATHFUL, WREATHED, WRECKER, WRESTLE, WRITE, WRITING, WRITINGS, WRITTEN, WRONG, WRONGDOER, WRONGDOERS, WRONGED, WRONGLY, WROUGHT, WU, WU-CHI, WU-CHIH, WU-MING, WU-WEI, WU-YÜ, WUWEI

X

XI, XIAN, XUAN, XUANS

Y

YAN, YANG, YANG-TZE, YAO-MIAO, YARDS, YEA, YEAH, YEAR, YEARLY, YEARN, YEARNING, YEARS, YEN, YEN-CH'U, YES, YET, YI, YIELD, YIELDED, YIELDING, YIELDINGLY, YIELDS, YIN, YIN-YANG, YING, YO, YOU, YOU'D, YOU'LL, YOU'RE, YOU'VE, YOU-WEI, YOUNG, YOUNGSTERS, YOUR, YOURS, YOURSELF, YOURSELVES, YOUTHFUL, YU, YU-CHIH, YU-MING, YU-YÜ, YÜ, YÜAN, YÜEH, YUAN, YUN, YUNG

Z

ZENITH, ZEST

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Underdog_way.pdf, revision 8, sanmayce@hotmail.com, a corpus of 50(42 english, 8 russian) proofed(many originals' bugs crushed) translations of 老子道德經 or Lao Zi Dao De Jing

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All Russian words used in corpus: 50,277(of them 9,692 distinct)

А

А, АЗАРТ, АЗАРТА, АКТИВНО, АКТИВНЫ, АКТИВНЫМ, АЛТАРЕЙ, АЛТАРЯ, АЛЧЕН, АМБАРОВ, АМБАРЫ, АНОМАЛЬНОГО, АНОМАЛЬНОЕ, АНОМАЛЬНЫМ, АНОМАЛЬНЫХ, АРМИИ, АРМИЙ, АРМИЮ, АРОМАТОВ, АРШИН, АСИММЕТРИИ, АСИММЕТРИЮ, АТАКОВАТЬ, АУДИЕНЦИИ

Б

Б, БАЗАРНОЙ, БАЗАРОВ, БАНДИТОВ, БАХВАЛИТСЯ, БАХВАЛЬСТВО, БАХВАЛЬСТВОМ, БАШНЮ, БАШНЯ, БДИТЕЛЬНОСТИ, БЕГАЮТ, БЕГОТНЮ, БЕГОТНЯ, БЕД, БЕДА, БЕДЕ, БЕДНЕЕ, БЕДНЕЕТ, БЕДНЫМ, БЕДНЫХ, БЕДНЯКАМ, БЕДНЯКОВ, БЕДСТВИЕ, БЕДСТВИЙ, БЕДСТВИЯ, БЕДУ, БЕДЫ, БЕЗ, БЕЗБРЕЖНОЕ, БЕЗВЕСТНОСТЬ, БЕЗВЕСТНЫМ, БЕЗВИДНАЯ, БЕЗВИДНЫЙ, БЕЗВКУСНО, БЕЗВКУСНОЕ, БЕЗГЛАСНЫЕ, БЕЗГРАНИЧЕН, БЕЗГРАНИЧНАЯ, БЕЗГРАНИЧНОЕ, БЕЗГРАНИЧНЫМ, БЕЗДЕЙСТВИЕ, БЕЗДЕЙСТВИЕМ, БЕЗДЕЙСТВИИ, БЕЗДЕЙСТВИЯ, БЕЗДЕЙСТВУЮТ, БЕЗДЕЛИЦ, БЕЗДЕЯТЕЛЕН, БЕЗДЕЯТЕЛЬНОСТИ, БЕЗДЕЯТЕЛЬНОСТЬ, БЕЗДЕЯТЕЛЬНЫМ, БЕЗДЕЯТЕЛЬНЫМИ, БЕЗДНА, БЕЗДНА-ПУЧИНА, БЕЗДОМНЫЙ, БЕЗДОННОСТИ, БЕЗДОННОСТЬЮ, БЕЗДУМЕН, БЕЗЗАБОТЕН, БЕЗЗАКОНИЕ, БЕЗЗАЩИТНО, БЕЗЗВУЧНАЯ, БЕЗЗВУЧНО-ПУСТОТНОЕ, БЕЗЗВУЧНОЕ, БЕЗЗВУЧНОЙ, БЕЗЗВУЧНОСТИ, БЕЗЗВУЧНЫЙ, БЕЗЗВУЧНЫМ, БЕЗЛИКАЯ, БЕЗМЕРНО, БЕЗМОЛВНА, БЕЗМОЛВНАЯ, БЕЗМЯТЕЖНО, БЕЗМЯТЕЖНО-ПОКОЙНО, БЕЗМЯТЕЖНОЕ, БЕЗМЯТЕЖНОСТИ, БЕЗМЯТЕЖНОСТЬ, БЕЗМЯТЕЖНОСТЬЮ, БЕЗНРАВСТВЕННЫ, БЕЗНРАВСТВЕННЫЕ, БЕЗНРАВСТВЕННЫЙ, БЕЗНРАВСТВЕННЫХ, БЕЗО, БЕЗОБРАЗНО, БЕЗОБРАЗНОЕ, БЕЗОПАСНОГО, БЕЗОПАСНОСТИ, БЕЗРАЗЛИЧЕН, БЕЗРАССУДЕН, БЕЗРАССУДНО-ДЕРЗКИЙ, БЕЗРАССУДНОСТИ, БЕЗРАССУДСТВОМ, БЕЗУМИЕ, БЕЗУМИЯ, БЕЗУМНОЙ, БЕЗУМСТВО, БЕЗУЧАСТНЫМ, БЕЗЫМЯНЕН, БЕЗЫМЯННАЯ, БЕЗЫМЯННО, БЕЗЫМЯННОЕ, БЕЗЫМЯННОЙ, БЕЗЫМЯННОСТИ, БЕЗЫМЯННОСТЬ, БЕЗЫМЯННЫМ, БЕЗЫСКУСЕН, БЕЗЫСКУСНАЯ, БЕЗЫСКУСНОСТЬ, БЕЗЫСКУСНЫМ, БЕЗЫСКУССТВЕННУЮ, БЕЛИЗНА, БЕЛОЕ, БЕРЕГЛИ, БЕРЕГУ, БЕРЕГУТ, БЕРЕЖЁТ, БЕРЕЖЛИВ, БЕРЕЖЛИВОСТИ, БЕРЕЖЛИВОСТЬ, БЕРЕЖЛИВОСТЬЮ, БЕРЕЖЛИВЫЕ, БЕРЕЖЛИВЫМ, БЕРЕЖНО, БЕРЕТ, БЕРЕТСЯ, БЕРЕЧЬ, БЕРЕШЬ, БЕРИТЕ, БЕРУТ, БЕРУТСЯ, БЕРЯ, БЕСКОНЕЧНА, БЕСКОНЕЧНО, БЕСКОНЕЧНОЕ, БЕСКОНЕЧНОМ, БЕСКОНЕЧНОСТЬ, БЕСКОНЕЧНЫ, БЕСКОНЕЧНЫЙ, БЕСКОНЕЧНЫМ, БЕСКОРЫСТЕН, БЕСКОРЫСТНЫ, БЕСКРАЙНОСТИ, БЕСКРАЙНОСТЬ, БЕСПЕЧНОСТЬ, БЕСПЛОДНОГО, БЕСПОКОИТЬ, БЕСПОКОЙНОГО, БЕСПОКОЙСТВ, БЕСПОЛЕЗНО, БЕСПОЛЕЗНЫМ, БЕСПОМОЩНО, БЕСПОМОЩНЫМ, БЕСПОМОЩНЫМИ, БЕСПОРОЧЕН, БЕСПОРЯДКА, БЕСПОРЯДКОВ, БЕСПОРЯДКУ, БЕСПОРЯДОК, БЕСПОРЯДОЧНО, БЕСПРЕДЕЛ, БЕСПРЕДЕЛЬНА, БЕСПРЕДЕЛЬНО, БЕСПРЕДЕЛЬНОЕ, БЕСПРЕДЕЛЬНОМУ, БЕСПРЕСТАННО, БЕСПРИСТРАСТЕН, БЕСПРИСТРАСТНЫЙ, БЕСПРИСТРАСТНЫМ, БЕСПРОМЕЖУТОЧНЫМ, БЕССИЛЬНО, БЕССЛОВЕСНОЕ, БЕССМЕННЫМ, БЕССМЕРТЕН, БЕССМЫСЛЕННОГО, БЕССТРАСТЕН, БЕССТРАСТИЕ, БЕССТРАСТИИ, БЕССТРАСТИЯ, БЕССТРАСТНО, БЕССТРАСТНОСТЬЮ, БЕССТРАСТНЫ, БЕССТРАСТНЫМ, БЕССТРАШИИ, БЕССТРАШИЯ, БЕССТРАШНЫМ, БЕСТЕЛЕСНО, БЕСТЕЛЕСНОЕ, БЕСФОРМЕННА, БЕСФОРМЕННОГО, БЕСФОРМЕННОЙ, БЕСФОРМЕННОСТЬ, БЕСФОРМЕННОЮ, БЕСХИТРОСТЕН, БЕСЦВЕТНЫМ, БЕСЧЕСТИТ, БЕСЧЕСТЬЕ, БЕСЧЕСТЬЮ, БЕСЧИСЛЕННОЕ, БЕСЫ, БЕШЕНСТВО, БИРКАМ, БИРКИ, БИРКУ, БИРОК, БИТВАХ, БИТВЕ, БИТВУ, БИТВЫ, БЛАГ, БЛАГА, БЛАГА-ДЭ, БЛАГАЯ, БЛАГИЕ, БЛАГИМ, БЛАГИМИ, БЛАГИХ, БЛАГО, БЛАГО-ДЭ, БЛАГОВЕЩИМ, БЛАГОВОЛЕНИЕ, БЛАГОВОЛЕНИЯ, БЛАГОГОВЕЙНО-ПОЧТЕННЫ, БЛАГОГОВЕНИЕ, БЛАГОДАРЯ, БЛАГОДЕНСТВИЕ, БЛАГОДЕНСТВИИ, БЛАГОДЕНСТВИЯ, БЛАГОЕ, БЛАГОЙ, БЛАГОМ, БЛАГОМ-ДЭ, БЛАГОМУ, БЛАГОПОЛУЧИЕ, БЛАГОПОЛУЧНЫ, БЛАГОПРИСТОЙНЫМ, БЛАГОРАЗУМЕН, БЛАГОРАЗУМНОГО, БЛАГОРОДЕН, БЛАГОРОДНЕЕ, БЛАГОРОДНОГО, БЛАГОРОДНОЕ, БЛАГОРОДНЫЕ, БЛАГОРОДНЫЙ, БЛАГОРОДНЫМ, БЛАГОРОДНЫХ, БЛАГОРОДСТВА, БЛАГОСОСТОЯНИЕ, БЛАГОСОСТОЯНИИ, БЛАГОСТИ, БЛАГОСТНОЙ, БЛАГОСТНЫЙ, БЛАГОСТЬ, БЛАГОСТЬЮ, БЛАГОТВОРЕН, БЛАГОТВОРНА, БЛАГОТВОРНО, БЛАГОУСТРОЕННОЕ, БЛАГОЧЕСТИЕ, БЛАГУ-ДЭ, БЛАГУЮ, БЛЕКЛО, БЛЕКЛЫМ, БЛЕСК, БЛЕСКА, БЛЕСКУ, БЛЕСТЕТЬ, БЛЕСТИТ, БЛЕСТЯТ, БЛЕСТЯЩИМ, БЛЕЩЕТ, БЛИЖАЙШИХ, БЛИЖЕ, БЛИЗКА, БЛИЗКО, БЛИЗКОМ, БЛИЗОК, БЛИСТАТЬ, БЛУЖДАЮ, БЛЮДА, БЛЮДАМИ, БЛЮДЕТ, БЛЮДИ, БЛЮДО, БЛЮДУТ, БЛЮДУЩИЙ, БЛЮДЯ, БЛЮСТИ, БОГАТ, БОГАТЕЕТ, БОГАТЕЮТ, БОГАТОЙ, БОГАТСТВ, БОГАТСТВА, БОГАТСТВЕ, БОГАТСТВО, БОГАТСТВОМ, БОГАТУЮ, БОГАТЫ, БОГАТЫЕ, БОГАТЫМ, БОГАТЫХ, БОГАЧ, БОГАЧЕ, БОГОМ, БОЕВИТОСТИ, БОЕВИТОСТЬЮ, БОЕВУЮ, БОЕВЫЕ, БОЕВЫХ, БОЕЦ, БОЖЕСТВА, БОЖЕСТВЕННАЯ, БОЖЕСТВЕННОЕ, БОЖЕСТВЕННОЙ, БОЖЕСТВЕННОСТЬ, БОЖЕСТВЕННОСТЬЮ, БОЖЕСТВЕННЫЙ, БОЖЕСТВЕННЫМИ, БОИТСЯ, БОИШЬСЯ, БОЙ, БОЙСЯ, БОЛЕЕ, БОЛЕЕТ, БОЛЕЗНИ, БОЛЕЗНЬ, БОЛЕЗНЬЮ, БОЛЕЗНЯМ, БОЛЕН, БОЛЕНИЕ, БОЛЕТЬ, БОЛЕЮТ, БОЛЬНЕЕ, БОЛЬНЕЙ, БОЛЬНОЙ, БОЛЬНЫМ, БОЛЬШАЯ, БОЛЬШЕ, БОЛЬШЕГО, БОЛЬШЕЕ, БОЛЬШЕЙ, БОЛЬШИЕ, БОЛЬШИМ, БОЛЬШИМИ, БОЛЬШИНСТВО, БОЛЬШИХ, БОЛЬШОГО, БОЛЬШОЕ, БОЛЬШОЙ, БОЛЬШОМ, БОЛЬШОМУ, БОЛЬШУЮ, БОРЕТСЯ, БОРМОТАНЬЕ, БОРОТЬСЯ, БОРЬБУ, БОРЬБЫ, БОЮСЬ, БОЯ, БОЯЛИСЬ, БОЯЛСЯ, БОЯСЬ, БОЯТСЯ, БОЯТЬСЯ, БОЯЩИЙСЯ, БОЯЩИМСЯ, БРАЗДЫ, БРАКЕ, БРАНЬ, БРАТСКАЯ, БРАТСКОЙ, БРАТЬ, БРЕМЯ, БРОСАЮТСЯ, БРОСИТЬ, БРОСЬТЕ, БРОШЕННЫХ, БРОШЕНЫ, БУДЕТ, БУДЕТЕ, БУДЕШЬ, БУДНИЧНОЕ, БУДТО, БУДУ, БУДУТ, БУДУЧИ, БУДУЩЕГО, БУДУЩЕЕ, БУДЬ, БУДЬТЕ, БУЙСТВУЕТ, БУЛЫЖНИК, БУРЬЯН, БУРЬЯНОМ, БЫ, БЫВАЕТ, БЫВАЛО, БЫВАЮ, БЫВАЮТ, БЫЛ, БЫЛА, БЫЛИ, БЫЛИНКИ, БЫЛО, БЫСТРАЯ, БЫСТРО, БЫСТРОТЕЧНОЕ, БЫСТРЫЕ, БЫСТРЫЙ, БЫТИЕ, БЫТИЕМ, БЫТИИ, БЫТИЮ, БЫТИЯ, БЫТЬ

В

В, ВАЖНЕЙШЕЙ, ВАЖНО, ВАЖНЫМ, ВАЖНЫМИ, ВАМ, ВАН-ЦАРЬ, ВАНОМ, ВАНЫ, ВАРИАНТ, ВАРИТЬ, ВАРКЕ, ВАС, ВАШЕ, ВАШИ, ВБИРАЮТ, ВБРОД, ВВЕК, ВВЕРИТЬ, ВВЕРХ, ВВЕРХУ, ВВЕРЯЮТ, ВДАЕТСЯ, ВДВОЕ, ВДОВАХ, ВДОВЫЙ, ВДОВЫМИ, ВДОХА, ВДРУГ, ВДУМЧИВ, ВДЫХАЮТ, ВЕДАЕТ, ВЕДАЕШЬ, ВЕДАЮ, ВЕДАЮТ, ВЕДАЮЩЕГО, ВЕДАЮЩИЙ, ВЕДЁТ, ВЕДЕТ, ВЕДЕТСЯ, ВЕДОМ, ВЕДУТ, ВЕДУЩЕГО, ВЕДУЩЕЕ, ВЕДУЩЕЙ, ВЕДУЩИЕ, ВЕДУЩИЙ, ВЕДЬ, ВЕЗДЕ, ВЕК, ВЕКОВЕЧЕН, ВЕКОВЕЧНО, ВЕКОВЕЧНОСТИ, ВЕКОВЕЧНЫ, ВЕКОВЕЧНЫМИ, ВЕЛЕНИЕ, ВЕЛЕНИЙ, ВЕЛИК, ВЕЛИКА, ВЕЛИКАЯ, ВЕЛИКИ, ВЕЛИКИЕ, ВЕЛИКИЙ, ВЕЛИКИМ, ВЕЛИКИМИ, ВЕЛИКИХ, ВЕЛИКО, ВЕЛИКОГО, ВЕЛИКОДУШИЕ, ВЕЛИКОДУШИЕМ, ВЕЛИКОДУШИЮ, ВЕЛИКОЕ, ВЕЛИКОЙ, ВЕЛИКОЛЕПИЕ, ВЕЛИКОЛЕПИЯ, ВЕЛИКОМ, ВЕЛИКОМУ, ВЕЛИКОСТЬ, ВЕЛИКОЮ, ВЕЛИКУЮ, ВЕЛИЧАЕТ, ВЕЛИЧАЙШЕГО, ВЕЛИЧАЙШЕЕ, ВЕЛИЧАЙШИЕ, ВЕЛИЧАЙШИМИ, ВЕЛИЧЕСТВЕННАЯ, ВЕЛИЧЕСТВЕННОЕ, ВЕЛИЧИЕ, ВЕЛИЧИЕМ, ВЕЛИЧИИ, ВЕЛИЧИЮ, ВЕЛИЧИЯ, ВЕРА, ВЕРА-ДОВЕРИЕ, ВЕРЁВОК, ВЕРЕВКАХ, ВЕРЕВКИ, ВЕРЕВКОЙ, ВЕРЕВКУ, ВЕРЕВОК, ВЕРЕН, ВЕРИТ, ВЕРИТЬ, ВЕРНАЯ, ВЕРНЁТСЯ, ВЕРНЁШЬСЯ, ВЕРНЕТСЯ, ВЕРНЕШЬСЯ, ВЕРНОСТИ, ВЕРНОСТЬ, ВЕРНУВШИСЬ, ВЕРНУЛСЯ, ВЕРНУТСЯ, ВЕРНУТЬСЯ, ВЕРНЫ, ВЕРНЫЕ, ВЕРОЙ, ВЕРСТ, ВЕРУ, ВЕРУЕТ, ВЕРУЮЩИМИ, ВЕРХ, ВЕРХИ, ВЕРХНЕЕ, ВЕРХНИЙ, ВЕРХНЯЯ, ВЕРХОВ, ВЕРХОВАЯ, ВЕРХОВНОМУ, ВЕРХОВЫХ, ВЕРХОМ, ВЕРХУШКАХ, ВЕРШАТ, ВЕРШАТСЯ, ВЕРШИ, ВЕРШИЛОСЬ, ВЕРШИТЬСЯ, ВЕРШОК, ВЕРЫ, ВЕРЮ, ВЕРЯТ, ВЕСЕЛО, ВЕСЕЛЬЕ, ВЕСЕННЕЙ, ВЕСЕННИМ, ВЕСКИЕ, ВЕСНОЙ, ВЕСНЫ, ВЕСОМ, ВЕСТИ, ВЕСТНИК, ВЕСТЬ, ВЕСЬ, ВЕСЬМА, ВЕСЯХ, ВЕТЕР, ВЕТРА, ВЕТХОЕ, ВЕТХОМ, ВЕТХОМУ, ВЕТХОСТИ, ВЕТШАТЬ, ВЕЧЕН, ВЕЧНАЯ, ВЕЧНО, ВЕЧНОГО, ВЕЧНОЕ, ВЕЧНОЙ, ВЕЧНОСТИ, ВЕЧНОСТЬ, ВЕЧНОСТЬЮ, ВЕЧНЫ, ВЕЧНЫЙ, ВЕЧНЫМ, ВЕЩАМ, ВЕЩАМИ, ВЕЩАХ, ВЕЩЕЙ, ВЕЩЕСТВЕННОМУ, ВЕЩЕСТВЕННОСТЬ, ВЕЩЕСТВЕННУЮ, ВЕЩЕСТВО, ВЕЩИ, ВЕЩЬ, ВЕЩЬЮ, ВЗАИМНО, ВЗАИМНОГО, ВЗАИМНОЙ, ВЗАИМНОСТИ, ВЗАИМНОСТЬ, ВЗАИМООТНОШЕНИЯ, ВЗАИМОПОРОЖДЕНИЕ, ВЗАИМОСОЧЕТАЮТСЯ, ВЗАЙМЫ, ВЗАМЕН, ВЗБАЛАМУЧЕННАЯ, ВЗБИРАЕТСЯ, ВЗГЛЯД, ВЗГЛЯДА, ВЗДЫМАЕТСЯ, ВЗИМАЕТ, ВЗИМАНИЕМ, ВЗИРАЮ, ВЗИРАЮТ, ВЗИРАЯ, ВЗОР, ВЗОРОМ, ВЗОШЕДШИЙ, ВЗРАСТИТЬ, ВЗРАЩЕННОЙ, ВЗРАЩИВАЕТ, ВЗРАЩИВАТЬ, ВЗРАЩИВАЮТ, ВЗРАЩИВАЯ, ВЗРОСЛЫМ, ВЗРЫВА, ВЗЫСКАНИЯ, ВЗЫСКАТЬ, ВЗЫСКИВАЕТ, ВЗЫСКУЯ, ВЗЯЛАСЬ, ВЗЯЛИ, ВЗЯТО, ВЗЯТЬ, ВЗЯТЬСЯ, ВИД, ВИДАТЬ, ВИДЕЛ, ВИДЕНИЕ, ВИДЕНИЯ, ВИДЕТЬ, ВИДИМ, ВИДИМО, ВИДИМОСТИ, ВИДИТ, ВИДИТСЯ, ВИДИШЬ, ВИДНА, ВИДНО, ВИДНЫ, ВИДОМ, ВИДЯ, ВИДЯТ, ВИЖУ, ВИНОВАТЫ, ВИНОВНЫ, ВИНЫ, ВИХРЬ, ВКУС, ВКУСА, ВКУСИТЬ, ВКУСНО, ВКУСНОГО, ВКУСНОЙ, ВКУСОВ, ВКУСОВЫХ, ВКУСОМ, ВКУШАЕТ, ВКУШАЙ, ВКУШАТЬ, ВКУШАЮТ, ВЛАДЕЕТ, ВЛАДЕЙТЕ, ВЛАДЕЛ, ВЛАДЕЛЬЦЕМ, ВЛАДЕНИЕ, ВЛАДЕНИЕМ, ВЛАДЕНИЯ, ВЛАДЕНЬЯ, ВЛАДЕТЕЛИ, ВЛАДЕТЬ, ВЛАДЕЮТ, ВЛАДЕЯ, ВЛАДЫКА, ВЛАДЫКЕ, ВЛАДЫКИ, ВЛАДЫКОЙ, ВЛАДЫКОЮ, ВЛАДЫЧЕСТВОВАТЬ, ВЛАСТВОВАТЬ, ВЛАСТВУЕТ, ВЛАСТВУЮТ, ВЛАСТВУЮЩИХ, ВЛАСТЕЛИН, ВЛАСТЕЛИНОМ, ВЛАСТЕН, ВЛАСТИ, ВЛАСТИТЕЛЕМ, ВЛАСТИТЕЛЬ, ВЛАСТИТЕЛЯМИ, ВЛАСТЬ, ВЛАСТЬЮ, ВЛАЧАЩИЙСЯ, ВЛЕВО, ВЛЕКУТ, ВЛЕКУЩИМ, ВЛЕЧЕНИЕ, ВЛЕЧЕТ, ВЛИВАЕТСЯ, ВЛИЯЕТ, ВЛИЯНИЕМ, ВМЕСТЕ, ВМЕСТИЛИЩЕ, ВМЕСТИТ, ВМЕСТО, ВМЕШИВАЕТСЯ, ВМЕШИВАЮСЬ, ВМЕЩАЕТ, ВМЕЩАЕТСЯ, ВМЕЩАЕШЬ, ВМЕЩАЮТ, ВМЕЩАЮЩАЯ, ВНАЧАЛЕ, ВНЕ, ВНЕЗАПНО, ВНЕЗАПНЫЙ, ВНЕМЛЕТ, ВНЕМЛЮТ, ВНЕШНЕ, ВНЕШНЕГО, ВНЕШНЕЕ, ВНЕШНИЙ, ВНЕШНИМ, ВНЕШНОСТЬ, ВНЕШНОСТЬЮ, ВНИЗ, ВНИЗУ, ВНИКАТЬ, ВНИМАНИЕ, ВНИМАТЕЛЕН, ВНИМАТЕЛЬНО, ВНИМАТЕЛЬНЫ, ВНИМАЮЩИЙ, ВНИМАЯ, ВНОВЬ, ВНОСИТ, ВНУКАМ, ВНУКАМИ, ВНУКИ, ВНУКОВ, ВНУТРЕННИМ, ВНУТРЕННИМИ, ВНУТРИ, ВО, ВОВЕК, ВОВНЕ, ВОВРЕМЯ, ВОВСЕ, ВОДА, ВОДЕ, ВОДОЕМОМ, ВОДОЙ, ВОДРУЗИТЬ, ВОДУ, ВОДЫ, ВОЕВАТЬ, ВОЕДИНО, ВОЕНАЧАЛЬНИКА, ВОЕНАЧАЛЬНИКИ, ВОЕННОГО, ВОЕННОЕ, ВОЕННОЙ, ВОЕННОМ, ВОЕННУЮ, ВОЕННЫЕ, ВОЖДЕЛЕНИЙ, ВОЖДЕЛЕНИЮ, ВОЖДЕЛЕННОЕ, ВОЖДЕМ, ВОЗА, ВОЗБУЖДАЕТ, ВОЗБУЖДЕНИЕ, ВОЗВЕДЕННАЯ, ВОЗВЕЛИЧИВАЕШЬ, ВОЗВЕЛИЧИТЬ, ВОЗВОДИТСЯ, ВОЗВРАТ, ВОЗВРАТИТСЯ, ВОЗВРАТИТЬСЯ, ВОЗВРАТИШЬСЯ, ВОЗВРАТОМ, ВОЗВРАТЯТСЯ, ВОЗВРАЩАЕТ, ВОЗВРАЩАЕТСЯ, ВОЗВРАЩАЕШЬСЯ, ВОЗВРАЩАЙСЯ, ВОЗВРАЩАЛИСЬ, ВОЗВРАЩАТЬСЯ, ВОЗВРАЩАЮТСЯ, ВОЗВРАЩАЮЩИМСЯ, ВОЗВРАЩАЯСЬ, ВОЗВРАЩЕНИЕ, ВОЗВРАЩЕНИЕМ, ВОЗВРАЩЕНИЯ, ВОЗВЫСИТЬ, ВОЗВЫСИТЬСЯ, ВОЗВЫШАЕТ, ВОЗВЫШАЕТСЯ, ВОЗВЫШАЙТЕ, ВОЗВЫШАТЬ, ВОЗВЫШАТЬСЯ, ВОЗВЫШАЮТ, ВОЗВЫШАЮТСЯ, ВОЗВЫШАЮЩЕЕСЯ, ВОЗВЫШАЮЩИХ, ВОЗВЫШАЯСЬ, ВОЗВЫШЕНИЕ, ВОЗВЫШЕНИЯ, ВОЗВЫШЕНО, ВОЗДАВАЙ, ВОЗДАВАТЬ, ВОЗДАДУТ, ВОЗДАЁТ, ВОЗДАЯНИЕ, ВОЗДАЯНИИ, ВОЗДАЯНИЯ, ВОЗДЕЙСТВИЕМ, ВОЗДЕЙСТВИЯ, ВОЗДЕЙСТВОВАТЬ, ВОЗДЕЙСТВУЕТ, ВОЗДЕЙСТВУЮЩИЙ, ВОЗДЕЛЫВАЕТ, ВОЗДЕЛЫВАЮЩЕЕ, ВОЗДЕРЖАН, ВОЗДЕРЖАНИЕ, ВОЗДЕРЖАННОСТЬЮ, ВОЗДЕРЖИВАТЬСЯ, ВОЗДЕРЖНУЮ, ВОЗДУХ, ВОЗЖЕЛАЕТ, ВОЗЛОЖИТЬ, ВОЗМЕЗДИЕ, ВОЗМОЖНО, ВОЗМОЖНОГО, ВОЗМОЖНОСТЕЙ, ВОЗМОЖНОСТИ, ВОЗМОЖНОСТЬ, ВОЗМОЖНЫ, ВОЗМОЖНЫМ, ВОЗМУЖАЛОСТИ, ВОЗМУЩЕНИЯ, ВОЗНАМЕРИТСЯ, ВОЗНЕСТИСЬ, ВОЗНИКАЕТ, ВОЗНИКАЮТ, ВОЗНИКАЮЩАЯ, ВОЗНИКАЯ, ВОЗНИКЛИ, ВОЗНИКЛО, ВОЗНИКШЕЕ, ВОЗНОСИСЬ, ВОЗОВ, ВОЗРАСТАЕТ, ВОЗРАСТАНИИ, ВОЗРАСТАЮТ, ВОЗРАСТАЯ, ВОЗРАСТЁТ, ВОЗРАСТЕТ, ВОЗРАСТИ, ВОЗЫМЕЮТ, ВОЗЬМЕТ, ВОЗЬМЕТСЯ, ВОЗЬМЕШЬСЯ, ВОЗЬМИ, ВОИН, ВОИНА, ВОИНОВ, ВОИНОМ, ВОИНСКОГО, ВОИНСТВЕН, ВОИНСТВЕННЕН, ВОИНСТВЕННАЯ, ВОИНСТВЕННОЙ, ВОИНСТВЕННОСТИ, ВОИНСТВЕННЫХ, ВОИНУ, ВОИНЫ, ВОИСТИНУ, ВОЙДЕТ, ВОЙДЯ, ВОЙН, ВОЙНА, ВОЙНЕ, ВОЙНОЙ, ВОЙНОЮ, ВОЙНУ, ВОЙНЫ, ВОЙСК, ВОЙСКА, ВОЙСКАМИ, ВОЙСКО, ВОЙСКОМ, ВОКРУГ, ВОЛЕ, ВОЛЕЙ, ВОЛЕУСТРЕМЛЕНИЙ, ВОЛЕУСТРЕМЛЕНИЯ, ВОЛИ, ВОЛНАМ, ВОЛНЕНИИ, ВОЛНОВАТЬСЯ, ВОЛНУЮСЬ, ВОЛНУЮТ, ВОЛЮ, ВОЛЮ-САМОЧИННОСТЬ, ВОНЗИТСЯ, ВОНЗИТЬ, ВОНЗИТЬСЯ, ВООБРАЗИВ, ВООБЩЕ, ВООРУЖЕННЫЕ, ВООРУЖЕННЫМ, ВООРУЖЕННЫХ, ВОПЛОЩАЕТСЯ, ВОПЛОЩАЯ, ВОПЛОЩАЯСЬ, ВОПЛОЩЕНИЕМ, ВОПЛОЩЕНИИ, ВОПРЕКИ, ВОПРОС, ВОПРОСЫ, ВОПЬЮТСЯ, ВОР, ВОРА, ВОРАМИ, ВОРОВ, ВОРОВСКОЙ, ВОРОВСТВА, ВОРОТА, ВОРЫ, ВОСКЛИКНЕТ, ВОСКРЕШАТЬ, ВОСКРЕШАЮТ, ВОСПАРЯЯ, ВОСПИТЫВАЕТ, ВОСПИТЫВАЕТСЯ, ВОСПИТЫВАТЬ, ВОСПИТЫВАЯ, ВОСПОЛНЯЕТ, ВОСПОЛНЯЕТСЯ, ВОСПОЛНЯЮТ, ВОСПОЛЬЗОВАТЬСЯ, ВОСПОЛЬЗУЙСЯ, ВОСПРИИМЧИВОСТИ, ВОСПРИИМЧИВОСТЬ, ВОСПРИИМЧИВЫМ, ВОСПРИНИМАЕТ-ВПИТЫВАЕТ, ВОСПРИНИМАТЬ, ВОСПРИЯТИЯ, ВОСПРЯЛ, ВОССЕСТЬ, ВОССТАЕТ, ВОССТАНОВЛЯЕТСЯ, ВОСТОРГАЕШЬСЯ, ВОСТОРГАТЬСЯ, ВОСТОРГАЮТСЯ, ВОСТРЕПЕТАВШЕГО, ВОСХВАЛЕНИЯ, ВОСХВАЛЯЕТ, ВОСХВАЛЯТЬ, ВОСХВАЛЯЮТ, ВОСХОДИТ, ВОСХОДЯТ, ВОТ, ВОТКНУТЬ, ВОЦАРИТСЯ, ВОЦАРЯТСЯ, ВОЮЕТ, ВОЮТ, ВОЮЯ, ВПАДАЮТ, ВПАДЕТ, ВПАДИНУ, ВПАДУТ, ВПЕРЁД, ВПЕРЕД, ВПЕРЕДИ, ВПИТЬСЯ, ВПОЛНЕ, ВПРАВЕ, ВПРАВО, ВПРОЧЕМ, ВПУСТИТЬ, ВПУСТУЮ, ВРАГА, ВРАГАМ, ВРАГОВ, ВРАГУ, ВРАЖДОВАТЬ, ВРАЖДУЕТ, ВРАЖДУЮЩИЕ, ВРАЖДУЯ, ВРАЖДЫ, ВРАТА, ВРАЩАЕТСЯ, ВРЕД, ВРЕДА, ВРЕДИ, ВРЕДИЛ, ВРЕДИЛА, ВРЕДИТ, ВРЕДИТЬ, ВРЕДНО, ВРЕДНОГО, ВРЕДНОЕ, ВРЕДНЫ, ВРЕДОНОСНЫЕ, ВРЕДЯТ, ВРЕМЕН, ВРЕМЕНЕМ, ВРЕМЕНИ, ВРЕМЯ, ВРОДЕ, ВРУЧИТЕ, ВРУЧИТЬ, ВСЕ, ВСЕ-ТАКИ, ВСЁ, ВСЕВЛАСТНО, ВСЕВМЕЩАЮЩЕГО, ВСЕГДА, ВСЕГО, ВСЕЙ, ВСЕЛЕННАЯ, ВСЕЛЕННОЙ, ВСЕМ, ВСЕМИ, ВСЕМУ, ВСЕНЕПРЕМЕННО, ВСЕОБЩЕ, ВСЕОБЩЕЙ, ВСЕОБЩИЙ, ВСЕОБЩНОСТЬ, ВСЕОБЩНОСТЬЮ, ВСЕОБЪЕМЛЮЩ, ВСЕОБЪЕМЛЮЩЕЙ, ВСЕОБЪЕМЛЮЩЕМУ, ВСЕОБЪЕМЛЮЩИ, ВСЕОБЪЕМЛЮЩИЙ, ВСЕОБЪЕМЛЮЩИМ, ВСЕОБЪЕМЛЮЩУЮ, ВСЕОХВАТЕН, ВСЕОХВАТНАЯ, ВСЕОХВАТНО, ВСЕОХВАТНОСТЬ, ВСЕПОБЕЖДАЮЩЕЕ, ВСЕХ, ВСЕЦЕЛО, ВСКАРМЛИВАЕТ, ВСКАРМЛИВАЙ, ВСКАРМЛИВАТЬ, ВСКАРМЛИВАЮТ, ВСКОРЕ, ВСЛЕД, ВСЛУШИВАЮСЬ, ВСМАТРИВАЮТСЯ-ВНИМАЮТ, ВСПЯТЬ, ВСТАВШИЙ, ВСТАЕТ, ВСТАЛ, ВСТАТЬ, ВСТРЕТИВШИСЬ, ВСТРЕТИТ, ВСТРЕТИТСЯ, ВСТРЕТИТЬ, ВСТРЕТИШЬ, ВСТРЕЧАЕТ, ВСТРЕЧАЕШЬ, ВСТРЕЧАЛИ, ВСТРЕЧАТЬ, ВСТРЕЧАЮСЬ, ВСТРЕЧАЮТ, ВСТРЕЧАЯСЬ, ВСТРЕЧЕ, ВСТУПАЕТ, ВСТУПАЙ, ВСТУПАЮТ, ВСТУПАЯ, ВСТУПИВ, ВСТУПИЛ, ВСТУПИТЬ, ВСЮ, ВСЮДУ, ВСЯ, ВСЯК, ВСЯКАЯ, ВСЯКИЙ, ВСЯКИМ, ВСЯКИХ, ВСЯКОГО, ВСЯКОЕ, ВСЯКОЙ, ВСЯКУЮ, ВТОРАЯ, ВТОРИЧНО, ВТОРОГО, ВТОРОЕ, ВХОД, ВХОДИТ, ВХОДЯ, ВХОДЯТ, ВЦЕПЯТСЯ, ВЪЕДЛИВОМ, ВЫ, ВЫБИРАЮТ, ВЫБОРА, ВЫБРОСИ, ВЫГАДАЕТ, ВЫГЛЯДЕТЬ, ВЫГЛЯДИТЕ, ВЫГЛЯДЫВАЯ, ВЫГЛЯДЯТ, ВЫГЛЯЖУ, ВЫГОДА, ВЫГОДЕ, ВЫГОДУ, ВЫГОДЫ, ВЫДАВАВШИЕСЯ, ВЫДАЮ, ВЫДВИГАЕТ, ВЫДВИГАЮТ, ВЫДЕЛЯЯ, ВЫДЕРНУТЬ, ВЫДОХА, ВЫДЫХАЕТ, ВЫДЫХАЮТ, ВЫЕЗЖАЮТ, ВЫЗВАТЬ, ВЫЗЫВАЕТ, ВЫЗЫВАЮТ, ВЫЗЫВАЯ, ВЫИГРЫВАЕТ, ВЫЙДЕТ, ВЫКАЗЫВАЕТ, ВЫКИДЫВАЮТ, ВЫКРОЙКИ, ВЫЛЕЗАЮТ, ВЫЛЕПИТЬ, ВЫМОГАТЕЛЬСТВУ, ВЫНАШИВАЮТ, ВЫНУЖДАЮТ, ВЫНУЖДАЮЩИЙ, ВЫНУТЬ, ВЫПАДАЮТ, ВЫПЛЫВАТЬ, ВЫПОЛНИТЬ, ВЫПРАВИЛАСЬ, ВЫПРАВИТСЯ, ВЫПРАВИТЬ, ВЫПРАВЛЕНИЕ, ВЫПРАВЛЯЮТ, ВЫПРЯМИТСЯ, ВЫПРЯМЛЯЕТСЯ, ВЫПУСКАЕТ, ВЫРАЖАЕТ, ВЫРАЖАЕТСЯ, ВЫРАЖАЛИ, ВЫРАЖЕНИЕ, ВЫРАЖЕНИИ, ВЫРАЖЕНИЯХ, ВЫРАЖЕННОЕ, ВЫРАЖЕНО, ВЫРАСТАЕТ, ВЫРАСТАЮТ, ВЫРАСТИ, ВЫРАСТУТ, ВЫРВЕШЬ, ВЫРОСЛО,

Underdog_way.pdf, revision 8, sanmayce@hotmail.com, a corpus of 50(42 english, 8 russian) proofed(many originals' bugs crushed) translations of 老子道德經 or Lao Zi Dao De Jing

ГЛУБИНУ, ГЛУБИНЫ, ГЛУБОК, ГЛУБОКА, ГЛУБОКАЯ, ГЛУБОКИ, ГЛУБОКИЙ, ГЛУБОКИМ, ГЛУБОКИМИ, ГЛУБОКО, ГЛУБОКОЕ, ГЛУБОКОЙ, ГЛУБОКОМ, ГЛУБОЧАЙШЕГО, ГЛУБОЧАЙШЕЕ, ГЛУБОЧАЙШЕЙ, ГЛУБОЧАЙШИЕ, ГЛУБОЧАЙШИЙ, ГЛУБОЧАЙШИМ, ГЛУБОЧАЙШИМИ, ГЛУМИЛИСЬ, ГЛУМИТЬСЯ, ГЛУП, ГЛУПОГО, ГЛУПОСТИ, ГЛУПОСТЬ, ГЛУПОСТЬЮ, ГЛУПЦА, ГЛУПЫМ, ГЛЯДЕЛИ, ГЛЯДИ, ГЛЯДИМ, ГЛЯДЯ, ГЛЯДЯТ, ГЛЯЖУ, ГНЕВ, ГНЕВА, ГНЕВЕН, ГНЕВЛИВ, ГНЕВОМ, ГНЕВУ, ГНЕЗДЯЩЕЙСЯ, ГНЕТА, ГНИЛЫЕ, ГНУШАЙТЕСЬ, ГОВОРИ, ГОВОРИЛИ, ГОВОРИЛОСЬ, ГОВОРИТ, ГОВОРИТСЯ, ГОВОРИТЬ, ГОВОРЮ, ГОВОРЯ, ГОВОРЯТ, ГОВОРЯЩИЙ, ГОД, ГОДЕН, ГОДИТСЯ, ГОДНА, ГОДНЫМ, ГОДЫ, ГОДЯТСЯ, ГОЛОВЫ, ГОЛОД, ГОЛОДАЕТ, ГОЛОДАЮТ, ГОЛОДЕН, ГОЛОДНЫЕ, ГОЛОДНЫЙ, ГОЛОС, ГОЛОСА, ГОЛОСЕ, ГОЛОСИТ, ГОНИТ, ГОНИТСЯ, ГОНКА, ГОНКЕ, ГОНОК, ГОНЯСЬ, ГОРАХ, ГОРД, ГОРДИСЬ, ГОРДИТСЯ, ГОРДИТЬСЯ, ГОРДОСТЬЮ, ГОРДЫМ, ГОРДЯСЬ, ГОРЕ, ГОРЕСТИ, ГОРЕСТНО, ГОРЕЧЬЮ, ГОРЛО, ГОРНОМУ, ГОРНУЮ, ГОРНЫЕ, ГОРНЫМ, ГОРНЫМИ, ГОРОДА, ГОРОДАХ, ГОРОДСКИМ, ГОРСТИ, ГОРСТКИ, ГОРЬКО, ГОСПОДИН, ГОСПОДИНА, ГОСПОДИНОМ, ГОСПОДИНУ, ГОСПОДСТВОВАТЬ, ГОСПОДСТВУЕТ, ГОСПОДСТВУЮТ, ГОСТЕЙ, ГОСТЕМ, ГОСТИ, ГОСТЬ, ГОСТЯ, ГОСТЯМИ, ГОСТЯХ, ГОСТЯЩИМ, ГОСУДАРЕМ, ГОСУДАРИ, ГОСУДАРСТВА, ГОСУДАРСТВЕ, ГОСУДАРСТВЕННОЕ, ГОСУДАРСТВЕННЫЕ, ГОСУДАРСТВО, ГОСУДАРСТВОМ, ГОСУДАРСТВУ, ГОСУДАРЬ, ГОСУДАРЮ, ГОСУДАРЯ, ГОТОВ, ГОТОВИТЬ, ГОТОВНОСТИ, ГОТОВЫМ, ГОТОВЫХ, ГОТОВЬСЯ, ГРАБЕЖ, ГРАБИТЕЛЬ, ГРАБИТЕЛЬСТВОМ, ГРАБИТЬ, ГРАНИ, ГРАНИЦ, ГРАНИЦЫ, ГРЕХА, ГРЕХИ, ГРОЗА, ГРОЗИТ, ГРОЗНАЯ, ГРОЗНОЙ, ГРОМКАЯ, ГРОМКИЙ, ГРОМКО, ГРОМОГЛАСЕН, ГРУБ, ГРУБОЕ, ГРУБОЙ, ГРУБЫЕ, ГРУБЫЙ, ГРУБЫМ, ГРУДИ, ГРУДЬЮ, ГРУЖЁНОЙ, ГРУЖЕНОЙ, ГРУЗОМ, ГРЯДЁТ, ГРЯДЕТ, ГРЯЗИ, ГРЯЗНОЕ, ГРЯЗЬ, ГУБИШЬ, ГУМАНЕН, ГУМАННОСТИ, ГУМАННОСТЬ, ГУМАННЫ, ГУМАННЫЙ, ГУН-ПРАВИТЕЛЬ, ГУНОВ, ГУНЫ

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ДА, ДАБЫ, ДАВАТЬ, ДАВАЯ, ДАВИТ, ДАВИТЬ, ДАВНИХ, ДАВНО, ДАВЯТ, ДАЁТ, ДАЕТ, ДАЖЕ, ДАЙ, ДАЛЕЕ, ДАЛЕК, ДАЛЕКА, ДАЛЕКИ, ДАЛЕКИЙ, ДАЛЕКИМ, ДАЛЕКО, ДАЛЕКОЕ, ДАЛЬНИЕ, ДАЛЬНИХ, ДАЛЬШЕ, ДАННОГО, ДАНО, ДАО, ДАО-ПУТЕМ, ДАО-ПУТИ, ДАО-ПУТЬ, ДАРИТ, ДАРУЕТСЯ, ДАРЫ, ДАТЬ, ДАЮ, ДАЮТ, ДАЮЩЕГО, ДВА, ДВЕ, ДВЕРИ, ДВЕРЬ, ДВИГАТЬСЯ, ДВИГАЯСЬ, ДВИЖЕНИЕ, ДВИЖЕНИЕМ, ДВИЖЕНИИ, ДВИЖЕНИЮ, ДВИЖЕНИЯ, ДВИЖЕНИЯМИ, ДВИЖЕНИЯХ, ДВИЖЕНЬЕ, ДВИЖЕТСЯ, ДВИЖЕШЬСЯ, ДВИЖУТСЯ, ДВИЖУЩИХСЯ, ДВИНУСЬ, ДВИНУТЬСЯ, ДВОЕ, ДВОИХ, ДВОЙКУ, ДВОЙНОЕ, ДВОЙНЫМ, ДВОР, ДВОРА, ДВОРЕ, ДВОРЕЦ, ДВОРЦАМИ, ДВОРЦОМ, ДВОРЦЫ, ДВУМЯ, ДВУХ, ДЕВЯТИЭТАЖНАЯ, ДЕВЯТИЯРУСНАЯ, ДЕВЯТЬ, ДЕЙСТВИЕ, ДЕЙСТВИЕМ, ДЕЙСТВИИ, ДЕЙСТВИЙ, ДЕЙСТВИТЕЛЬНО, ДЕЙСТВИТЕЛЬНОЙ, ДЕЙСТВИТЕЛЬНОСТИ, ДЕЙСТВИТЕЛЬНОСТЬЮ, ДЕЙСТВИТЕЛЬНЫМ, ДЕЙСТВИЯ, ДЕЙСТВИЯ-ДВИЖЕНИЯ, ДЕЙСТВИЯХ, ДЕЙСТВОВАТЬ, ДЕЙСТВОВАТЬ-ДВИГАТЬСЯ, ДЕЙСТВУЕТ, ДЕЙСТВУЕШЬ, ДЕЙСТВУЙ, ДЕЙСТВУЮ, ДЕЙСТВУЮТ, ДЕЙСТВУЮЩИЙ, ДЕЙСТВУЯ, ДЕЛ, ДЕЛ-СИТУАЦИЙ, ДЕЛА, ДЕЛА-СИТУАЦИИ, ДЕЛАЕТ, ДЕЛАЕТСЯ, ДЕЛАЙ, ДЕЛАЛ, ДЕЛАЛИ, ДЕЛАЛО, ДЕЛАЛОСЬ, ДЕЛАМ, ДЕЛАМИ, ДЕЛАТЬ, ДЕЛАТЬСЯ, ДЕЛАХ, ДЕЛАЮ, ДЕЛАЮТ, ДЕЛАЯ, ДЕЛАЯСЬ, ДЕЛЕ, ДЕЛИТСЯ, ДЕЛО, ДЕЛОМ, ДЕЛУ, ДЕМОНСТРИРУЮЩИЙ, ДЕНЬ, ДЕРЕВА, ДЕРЕВНЕ, ДЕРЕВНИ, ДЕРЕВНЮ, ДЕРЕВО, ДЕРЕВУ, ДЕРЕВЬЯ, ДЕРЖАВА, ДЕРЖАВОЙ, ДЕРЖАЛИ, ДЕРЖАСЬ, ДЕРЖАТ, ДЕРЖАТСЯ, ДЕРЖАТЬ, ДЕРЖАТЬСЯ, ДЕРЖАЩЕМУ, ДЕРЖИ, ДЕРЖИСЬ, ДЕРЖИТ, ДЕРЖИТСЯ, ДЕРЖУСЬ, ДЕРЗНЕТ, ДЕРЗНУ, ДЕРЗОК, ДЕСЯТИ, ДЕСЯТКА, ДЕСЯТКИ, ДЕСЯТЬ, ДЕТЕЙ, ДЕТИ, ДЕТСКОЙ, ДЕТСКУЮ, ДЕТСТВА, ДЕТЬМИ, ДЕТЯМ, ДЕШЁВОЕ, ДЕШЕВОЕ, ДЕШЕВЫМ, ДЕЯЕТ, ДЕЯЙ, ДЕЯНИЕ, ДЕЯНИЕМ, ДЕЯНИИ, ДЕЯНИЙ, ДЕЯНИЮ, ДЕЯНИЯ, ДЕЯНИЯМ, ДЕЯНИЯХ, ДЕЯТЕЛЕН, ДЕЯТЕЛЬНА, ДЕЯТЕЛЬНО, ДЕЯТЕЛЬНОСТИ, ДЕЯТЕЛЬНЫ, ДЕЯТЬ, ДЕЯЮ, ДИКАРЮ, ДИКИЕ, ДИКИЙ, ДИКО, ДИКОВИНАМ, ДИСК, ДИТЯ, ДИТЯТЕ, ДЛИННО, ДЛИННОГО, ДЛИННОЕ, ДЛИННОЙ, ДЛИТ, ДЛИТЕЛЬНОСТИ, ДЛИТСЯ, ДЛИТЬ, ДЛИТЬСЯ, ДЛЯ, ДНА, ДНЕЙ, ДНЕМ, ДНИ, ДНЯ, ДО, ДОБАВЛЮ, ДОБАВЛЯЮТ, ДОБИВАЕТСЯ, ДОБИВАТЬСЯ, ДОБИВАЮТСЯ, ДОБИВШИСЬ, ДОБИЛСЯ, ДОБИТЬСЯ, ДОБЛЕСТЕН, ДОБР, ДОБРА, ДОБРА-ШАНЬ, ДОБРО, ДОБРОГО, ДОБРОДЕТЕЛЕН, ДОБРОДЕТЕЛИ, ДОБРОДЕТЕЛЬ, ДОБРОДЕТЕЛЬНОСТИ, ДОБРОДЕТЕЛЬНОСТЬ, ДОБРОДЕТЕЛЬНЫЙ, ДОБРОДЕТЕЛЬЮ, ДОБРОДУШЕН, ДОБРОДУШНЫ, ДОБРОЕ, ДОБРОМ, ДОБРОМУ, ДОБРОТА, ДОБРОТОЙ, ДОБРОТУ, ДОБРУ, ДОБРЫ, ДОБРЫЕ, ДОБРЫЙ, ДОБРЫМ, ДОБРЫМИ, ДОБРЫХ, ДОБУДЕТ, ДОБЫВАЕМОГО, ДОБЫВАЕМОЕ, ДОБЫВАЕМЫМ, ДОБЫВАЮТ, ДОБЫЧЕЙ, ДОБЬЁТСЯ, ДОВЕДЕНА, ДОВЕРЕНА, ДОВЕРИЕ, ДОВЕРИЕ-ВЕРУ, ДОВЕРИЕМ, ДОВЕРИТЕЛЬНЫЕ, ДОВЕРИТСЯ, ДОВЕРИТЬ, ДОВЕРИЮ, ДОВЕРИЯ, ДОВЕРЯЕТ, ДОВЕРЯТЬ, ДОВЕРЯЮ, ДОВЕРЯЮТ, ДОВЕСТИ, ДОВОДИТ, ДОВОДЯТ, ДОВОЛЕН, ДОВОЛЬНО, ДОВОЛЬНЫМ, ДОВОЛЬСТВО, ДОВОЛЬСТВУЕТСЯ, ДОВОЛЬСТВУЮЩИЙСЯ, ДОВОЛЬСТВУЯСЬ, ДОГОВОР, ДОГОВОРА, ДОГОВОРЁННОСТЬ, ДОГОВОРНОЙ, ДОГОВОРНУЮ, ДОГОВОРОМ, ДОГОНИШЬ, ДОЖДЬ, ДОЖИВАЕТ, ДОЖИВАЮТ, ДОЙДЕТ, ДОЙДЕШЬ, ДОЙДИ, ДОКАЗЫВАЕТ, ДОКАЗЫВАЮЩИЙ, ДОЛГ, ДОЛГИМ, ДОЛГИМИ, ДОЛГО, ДОЛГОВ, ДОЛГОВЕЧЕН, ДОЛГОВЕЧНА, ДОЛГОВЕЧНО, ДОЛГОВЕЧНОГО, ДОЛГОВЕЧНОЕ, ДОЛГОВЕЧНОЙ, ДОЛГОВЕЧНОСТИ, ДОЛГОВЕЧНОСТЬ, ДОЛГОВЕЧНЫ, ДОЛГОВЕЧНЫМ, ДОЛГОВЕЧНЫМИ, ДОЛГОВРЕМЕННА, ДОЛГОВРЕМЕННЫ, ДОЛГОГО, ДОЛГОЕ, ДОЛГОЖИТЕЛЬСТВО, ДОЛГОЛЕТЕН, ДОЛГОТЫ, ДОЛЖЕН, ДОЛЖНА, ДОЛЖНО, ДОЛЖНОЕ, ДОЛЖНОЙ, ДОЛЖНОСТЬ, ДОЛЖНЫ, ДОЛЖНЫМ, ДОЛИН, ДОЛИНА, ДОЛИНАМ, ДОЛИНАМИ, ДОЛИНАХ, ДОЛИНЕ, ДОЛИННЫЕ, ДОЛИНОЙ, ДОЛИНОЮ, ДОЛИНУ, ДОЛИНЫ, ДОЛОГ, ДОЛУ, ДОЛЬШЕ, ДОМ, ДОМА, ДОМАХ, ДОМАШНИЙ, ДОМАШНЮЮ, ДОМЕ, ДОМОМ, ДОМУ, ДОНОСЯТСЯ, ДОНЫНЕ, ДОПОЛНИТЬ, ДОПОЛНЯЕТ, ДОПОЛНЯЕТСЯ, ДОПОЛНЯТЬ, ДОПУСКАЕТ, ДОПУСТИШЬ, ДОРОГ, ДОРОГА, ДОРОГЕ, ДОРОГИМ, ДОРОГО, ДОРОГОГО, ДОРОЖА, ДОРОЖАТ, ДОРОЖЕ, ДОРОЖИТ, ДОРОЖИТЬ, ДОРОЖКИ, ДОРОЖУ, ДОСПЕХИ, ДОСТАВЛЯЕТ, ДОСТАВЛЯТЬ, ДОСТАВЛЯЯ, ДОСТАЕТСЯ, ДОСТАНЕТ, ДОСТАНЕТСЯ, ДОСТАТКА, ДОСТАТКЕ, ДОСТАТОК, ДОСТАТОЧНО, ДОСТАТОЧНОГО, ДОСТАТОЧНОЙ, ДОСТАТОЧНОСТИ, ДОСТАТОЧНОСТЬ, ДОСТАТОЧНОСТЬЮ, ДОСТАТОЧНЫМ, ДОСТАТЬ, ДОСТАЮЩИМСЯ, ДОСТАЮЩИХСЯ, ДОСТИГ, ДОСТИГАЕМ, ДОСТИГАЕТ, ДОСТИГАЕТСЯ, ДОСТИГАЕШЬ, ДОСТИГАЛА, ДОСТИГАЛИ, ДОСТИГАЛО, ДОСТИГАТЬ, ДОСТИГАЮ, ДОСТИГАЮТ, ДОСТИГАЮТСЯ, ДОСТИГАЯ, ДОСТИГЛА, ДОСТИГЛИ, ДОСТИГЛО, ДОСТИГНЕТ, ДОСТИГНЕШЬ, ДОСТИГНУВ, ДОСТИГНУТА, ДОСТИГНУТО, ДОСТИГНУТОГО, ДОСТИГНУТОЕ, ДОСТИГНУТЫ, ДОСТИГНУТЬ, ДОСТИГШЕМ, ДОСТИГШИ, ДОСТИГШИЙ, ДОСТИЖЕНИЕ, ДОСТИЖЕНИЕМ, ДОСТИЖЕНИЯ, ДОСТИЧЬ, ДОСТОВЕРНА, ДОСТОВЕРНОСТИ, ДОСТОВЕРНОСТЬЮ, ДОСТОВЕРНЫЕ, ДОСТОИН, ДОСТОИНСТВА, ДОСТОИНСТВО, ДОСТОЙНО, ДОСТОЙНОЕ, ДОСТОЙНЫЕ, ДОСТОЙНЫЙ, ДОСТОЙНЫМ, ДОСТОЙНЫМИ, ДОСТОЙНЫХ, ДОСТУП, ДОСТУПНО, ДОТОШНО, ДОХОДИТ, ДОХОДЯТ, ДРАГОЦЕННАЯ, ДРАГОЦЕННОГО, ДРАГОЦЕННОСТЕЙ, ДРАГОЦЕННОСТИ, ДРАГОЦЕННОСТЬ, ДРАГОЦЕННОСТЯМИ, ДРАГОЦЕННУЮ, ДРАГОЦЕННЫЕ, ДРАГОЦЕННЫЙ, ДРАГОЦЕННЫМ, ДРАГОЦЕННЫМИ, ДРЕВНЕГО, ДРЕВНЕЕ, ДРЕВНЕМУ, ДРЕВНИЕ, ДРЕВНИЙ, ДРЕВНИМ, ДРЕВНИМИ, ДРЕВНИХ, ДРЕВНОСТИ, ДРЕВНОСТЬ, ДРЕВНОСТЬЮ, ДРЕВО, ДРОВОСЕКА, ДРУГ, ДРУГА, ДРУГАЯ, ДРУГИЕ, ДРУГИМ, ДРУГИМИ, ДРУГИХ, ДРУГОГО, ДРУГОЕ, ДРУГОЙ, ДРУГОМ, ДРУГОМУ, ДРУГУ, ДРУЖБУ, ДРУЖЕЛЮБНЫМ, ДРУЖЕСКИ, ДРЯХЛЕЕТ, ДУЕТ, ДУМАЕТ, ДУМАТЬ, ДУМАЮ, ДУРНЫЕ, ДУРНЫХ, ДУХ, ДУХА, ДУХИ, ДУХОВЕН, ДУХОВНАЯ, ДУХОВНОГО, ДУХОВНОЕ, ДУХОВНОЙ, ДУХОВНОСТЬЮ, ДУХОВНУЮ, ДУХОВНЫЙ, ДУХОВНЫМ, ДУХОМ, ДУША, ДУШАМИ, ДУШЕ, ДУШЕВНАЯ, ДУШЕВНО, ДУШЕВНУЮ, ДУШИ, ДУШОЙ, ДУШОЮ, ДУШУ, ДУЮТ, ДЫРЫ, ДЫХАНИЕ, ДЫХАНИЕ-ЦИ, ДЫХАНИЕМ, ДЫХАНИЯ-ЦИ, ДЭ, ДЮЙМ

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Е, ЕГО, ЕДА, ЕДВА, ЕДЕ, ЕДИН, ЕДИНА, ЕДИНЕНИЕ, ЕДИНЕНИЕМ, ЕДИНЕНИЯ, ЕДИНИТСЯ, ЕДИНИЦА, ЕДИНИЦУ, ЕДИННОСТИ, ЕДИНО, ЕДИНОЕ, ЕДИНОЙ, ЕДИНОМ, ЕДИНОМУ, ЕДИНСТВА, ЕДИНСТВЕ, ЕДИНСТВЕННАЯ, ЕДИНСТВЕННО, ЕДИНСТВЕННОЕ, ЕДИНСТВО, ЕДИНСТВОМ, ЕДИНСТВУ, ЕДИНЫ, ЕДИНЫМ, ЕДОЙ, ЕДЯТ, ЕЕ, ЕЁ, ЕЖЕДНЕВНО, ЕЗДА, ЕЗДИТ, ЕЗДИТЬ, ЕЗДЯ, ЕЗДЯТ, ЕЙ, ЕМКО, ЕМКОМ, ЕМУ, ЕСЛИ, ЕСТЕСТВЕННО, ЕСТЕСТВЕННОЕ, ЕСТЕСТВЕННОЙ, ЕСТЕСТВЕННОМУ, ЕСТЕСТВЕННОСТИ, ЕСТЕСТВЕННОСТЬ, ЕСТЕСТВЕННОСТЬЮ, ЕСТЕСТВЕННОЮ, ЕСТЕСТВЕННЫМ, ЕСТЕСТВО, ЕСТЕСТВОМ, ЕСТЬ, ЕХАТЬ, ЕЩЕ, ЕЩЁ, ЕЮ

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Ж, ЖАДНОГО, ЖАДНЫ, ЖАЖДАЯ, ЖАЖДЫ, ЖАЛУЮТ, ЖАЛЯТ, ЖАНЬ, ЖАР, ЖАРОМ, ЖАРУ, ЖДЕТ, ЖЕ, ЖЕЗЛЫ, ЖЕЛАЕМОГО, ЖЕЛАЕМОЕ, ЖЕЛАЕТ, ЖЕЛАЙ, ЖЕЛАЛИ, ЖЕЛАНИЕ, ЖЕЛАНИЕМ, ЖЕЛАНИИ, ЖЕЛАНИЙ, ЖЕЛАНИЮ, ЖЕЛАНИЯ, ЖЕЛАНИЯМ, ЖЕЛАТЬ, ЖЕЛАЮ, ЖЕЛАЮТ, ЖЕЛАЮЩИЕ, ЖЕЛАЮЩИЙ, ЖЕЛАЯ, ЖЕЛУДКЕ, ЖЕЛУДКИ, ЖЕНСКИЙ, ЖЕНСКОГО, ЖЕНСКОЕ, ЖЕНСКУЮ, ЖЕНСТВЕННОЕ, ЖЕНСТВЕННОСТЬ, ЖЕНСТВЕННЫМ, ЖЕРЕБЦОВ, ЖЕРТВАМИ, ЖЕРТВЕННОЕ, ЖЕРТВЕННОМ, ЖЕРТВОЙ, ЖЕРТВОПРИНОШЕНИЕ, ЖЕРТВОПРИНОШЕНИЯ, ЖЕРТВУ, ЖЕРТВУЕТ, ЖЕРТВЫ, ЖЕСТКИМИ, ЖЕСТКОСТЬ, ЖЕСТОК, ЖЕСТОКИЕ, ЖЕСТОКОЙ, ЖЕСТОКОСЕРДНО-СТРОГО, ЖИВЁМ, ЖИВЕТ, ЖИВИ, ЖИВОГО, ЖИВОЕ, ЖИВОТ, ЖИВОТВОРЯЩЕЙ, ЖИВОТЕ, ЖИВОТОМ, ЖИВОТЫ, ЖИВУ, ЖИВУТ, ЖИВУЩЕГО, ЖИВУЩЕЕ, ЖИВУЩИЙ, ЖИВУЩИМ, ЖИВУЩИХ, ЖИВЫМ, ЖИВЫХ, ЖИЗНЕННОЙ, ЖИЗНЕННОСТИ, ЖИЗНЕННЫХ, ЖИЗНИ, ЖИЗНЬ, ЖИЗНЬЮ, ЖИЛИ, ЖИЛИЩА, ЖИЛИЩАХ, ЖИЛИЩЕ, ЖИЛИЩЕМ, ЖИТНИЦЫ, ЖИТЬ, ЖЭНЬ

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ЗА, ЗАБИВАЮТ, ЗАБИРАЮТ, ЗАБИТА, ЗАБЛАГОВРЕМЕННО, ЗАБЛУДИТЬСЯ, ЗАБЛУЖДАЕТСЯ, ЗАБЛУЖДАЮТСЯ, ЗАБЛУЖДАЮЩЕГОСЯ, ЗАБЛУЖДЕНИЕ, ЗАБЛУЖДЕНИИ, ЗАБЛУЖДЕНИЙ, ЗАБЛУЖДЕНИЯ, ЗАБЛУЖДЕНИЯМ, ЗАБОТ, ЗАБОТИМСЯ, ЗАБОТИТСЯ, ЗАБОТИТЬСЯ, ЗАБОТОЙ, ЗАБОТУ, ЗАБОТЫ, ЗАБОТЯТСЯ, ЗАБРЕДШИЙ, ЗАБУДЕТ, ЗАБУДУТ, ЗАБУДУТСЯ, ЗАБЫВ, ЗАБЫВАЕТ, ЗАБЫТ, ЗАБЫТА, ЗАБЫТЫЙ, ЗАВАЛИ, ЗАВАЛИТЬ, ЗАВЕРШАЕТ, ЗАВЕРШАЕТСЯ, ЗАВЕРШАЮ, ЗАВЕРШАЮТ, ЗАВЕРШАЮТСЯ, ЗАВЕРШАЯ, ЗАВЕРШЕНИЕ, ЗАВЕРШЕНИИ, ЗАВЕРШЕНИЮ, ЗАВЕРШЕНИЯ, ЗАВЕРШЕННОЕ, ЗАВЕРШЕННОСТИ, ЗАВЕРШЕННОСТЬ, ЗАВЕРШЕНО, ЗАВЕРШЕНЫ, ЗАВЕРШИТЬ, ЗАВИСИТ, ЗАВИСТЬ, ЗАВИХРЕНИИ, ЗАВИХРЕНИЯ, ЗАВЛАДЕВАЙ, ЗАВЛАДЕЕТ, ЗАВЛАДЕТЬ, ЗАВОЁВЫВАЕТ, ЗАВОЕВАНИЕМ, ЗАВОЕВАТЬ, ЗАВОЕВЫВАЕТ, ЗАВОРОЖИТЬ, ЗАВЯЗАЛ, ЗАВЯЗЫВАЕТ, ЗАВЯЗЫВАЛИ, ЗАВЯЗЫВАНИИ, ЗАВЯЗЫВАТЬ, ЗАВЯЗЫВАЮТ, ЗАВЯЗЫВАЯ, ЗАГАДОЧНАЯ, ЗАГОДЯ, ЗАГОРДИЛСЯ, ЗАГРЯЗНЕННОЕ, ЗАДАВАЯ, ЗАДЕНЕТ, ЗАДЕРЖИВАЮТ, ЗАДЕТЬ, ЗАДИРИСТ, ЗАДНЕГО, ЗАДНЕЕ, ЗАДНИХ, ЗАДУМАННОЕ, ЗАЗНАЕТСЯ, ЗАИКАЮЩИМСЯ, ЗАИКУ, ЗАИМЕТЬ, ЗАЙМЕТ, ЗАКАНЧИВАЕТ, ЗАКАТЫВАЕТ, ЗАКАТЫВАНИЕМ, ЗАКАТЫВАТЬ, ЗАКАТЫВАЮТ, ЗАКЛАНЬЕ, ЗАКЛЮЕТ, ЗАКЛЮЧАЕТ, ЗАКЛЮЧАЕТСЯ, ЗАКЛЮЧАЮТ, ЗАКЛЮЧЕНА, ЗАКЛЮЧЕНО, ЗАКЛЮЧЕНЫ, ЗАКЛЮЧИТЬ, ЗАКЛЮЮТ, ЗАКОН, ЗАКОНАМ, ЗАКОНОВ, ЗАКОНОМ, ЗАКОНЫ, ЗАКРОЕШЬ, ЗАКРОЙ, ЗАКРЫВ, ЗАКРЫВАЕТ, ЗАКРЫВАЕШЬ, ЗАКРЫВАТЬ, ЗАКРЫВАЮТ, ЗАКРЫВАЮТСЯ, ЗАКРЫВАЯ, ЗАКРЫЛ, ЗАКРЫТОЕ, ЗАКРЫТЬ, ЗАЛ, ЗАЛЫ, ЗАМЕНИТ, ЗАМЕНИТЕ, ЗАМЕНИТЬ, ЗАМЕНЯЯ, ЗАМЕСТИТЕЛЬ, ЗАМЕТЕН, ЗАМЕЧАЕТ, ЗАМЕШАТЕЛЬСТВЕ, ЗАМИНОК, ЗАМКА, ЗАМКОВ, ЗАМУТНЕНО, ЗАМУТНЯЕТ, ЗАМЫСЕЛ, ЗАМЫСЛАХ, ЗАМЫСЛИТЬ, ЗАМЫСЛОВ, ЗАМЫСЛОВАТЫХ, ЗАМЫСЛЫ, ЗАМЫШЛЯЮТ, ЗАМЫШЛЯЯ, ЗАНИМАЕТ, ЗАНИМАЕТСЯ, ЗАНИМАТЬСЯ, ЗАНИМАЮТ, ЗАНИМАЯ, ЗАНИМАЯСЬ, ЗАНОВО, ЗАНОСЧИВ, ЗАНОСЧИВОМУ, ЗАНЯТ, ЗАНЯТИЕ, ЗАНЯТЫЙ, ЗАНЯТЬ, ЗАОСТРЯЮТ, ЗАПАС, ЗАПАСАЕТСЯ, ЗАПАХА, ЗАПЕРЕВ, ЗАПЕРЕТЬ, ЗАПЕРТО, ЗАПЕРТОЕ, ЗАПИРАЕТ, ЗАПИРАЕШЬ, ЗАПИРАТЬ, ЗАПИРАЮТ, ЗАПОЛНЕНИЕ, ЗАПОЛНИЛИ, ЗАПОЛНЯЮТ, ЗАПОЛОНЯЮТ, ЗАПОРАХ, ЗАПРЕТ, ЗАПРЕТИТЕЛЬНЫХ, ЗАПРЕТОВ, ЗАПРЕТЫ, ЗАПРЕШЬ, ЗАПРИ, ЗАПРЯЖЕННЫХ, ЗАПУГАЕШЬ, ЗАПУГАТЬ, ЗАПУГИВАТЬ, ЗАПУСТЕНИЕ, ЗАПУСТИТЬ, ЗАПУТАННОСТЬ, ЗАПУТАТЬСЯ, ЗАПЯТНАННОЕ, ЗАРАНЕЕ, ЗАРАСТАЮТ, ЗАРОСЛИ, ЗАСЛОНИ, ЗАСЛУГ, ЗАСЛУГИ, ЗАСЛУГОЙ, ЗАСЛУГУ, ЗАСЛУЖЕН, ЗАСЛУЖЕННУЮ, ЗАСЛУЖИВАЕТ, ЗАСЛУЖИВАЮТ, ЗАСЛУЖИЛО, ЗАСЛУЖИТ, ЗАСОВАМИ, ЗАСОВОМ, ЗАСОХШЕЕ, ЗАСТАВАХ, ЗАСТАВИТЬ, ЗАСТАВЛЯЕТ, ЗАСТАВЛЯЮТ, ЗАСТАВЛЯЮЩИЙ, ЗАСТАИВАЮТСЯ, ЗАСУЧИ, ЗАСУЧИТ, ЗАСЫХАЮТ, ЗАТАЕННОЙ, ЗАТВОР, ЗАТВОРИ, ЗАТВОРЯЕТ, ЗАТВОРЯЮТСЯ, ЗАТЕМ, ЗАТЕМНЕН, ЗАТМЕВАЕТ, ЗАТО, ЗАТОЧИТЬ, ЗАТРУДНЕНИЕ, ЗАТРУДНЕНИЕМ, ЗАТРУДНЕНИЙ, ЗАТРУДНИТСЯ, ЗАТРУДНЯЕТСЯ, ЗАТУПИ, ЗАТУПЛЯЕТ, ЗАТУПЛЯЮТ, ЗАУРЯДНЫМ, ЗАХВАТИТЬ, ЗАХВАТЫВАЕТ, ЗАХВАЧЕНЫ, ЗАХВАЧУ, ЗАХОТЕВ, ЗАХОТЯТ, ЗАЧАСТУЮ, ЗАЧАТОК, ЗАЧЕМ, ЗАЧИНЕ, ЗАЩИТА, ЗАЩИТЕ, ЗАЩИТИТ, ЗАЩИТОЙ, ЗАЩИТУ, ЗАЩИЩАЕТ, ЗАЩИЩАЕТСЯ, ЗАЩИЩЕННЫЕ, ЗВЕРИ, ЗВЕРЬ, ЗВУК, ЗВУКА, ЗВУКЕ, ЗВУКИ, ЗВУКОВ, ЗВУЧАТ, ЗВУЧИТ, ЗДЕСЬ, ЗЕМЛЕ, ЗЕМЛЁЙ, ЗЕМЛЕДЕЛЬЦАМИ, ЗЕМЛЕДЕЛЬЦЫ, ЗЕМЛЕЙ, ЗЕМЛЕЮ, ЗЕМЛИ, ЗЕМЛЮ, ЗЕМЛЯ, ЗЕМЛЯХ, ЗЕМНЫЕ, ЗЕРКАЛО, ЗЕРНА, ЗЕРНО, ЗЕРЦАЛО, ЗИМНЮЮ, ЗИМОЙ, ЗИМОЮ, ЗЛА, ЗЛАКОВ, ЗЛАТОМ, ЗЛЕ, ЗЛО, ЗЛОБУ, ЗЛОВЕЩЕЕ, ЗЛОДЕЯНИЕ, ЗЛОЙ, ЗЛОМ, ЗЛУ, ЗЛЫ, ЗЛЫЕ, ЗЛЫМ, ЗЛЫХ, ЗМЕИ, ЗМЕЯ, ЗНАЕМ, ЗНАЕТ, ЗНАЕШЬ, ЗНАЙ, ЗНАКОВ, ЗНАКОМ, ЗНАЛ, ЗНАЛИ, ЗНАМЕНИЕМ, ЗНАМЕНИЯ, ЗНАМЕНИЯМИ, ЗНАНИЕ, ЗНАНИЕМ, ЗНАНИИ, ЗНАНИЙ, ЗНАНИЯ, ЗНАНИЯМИ, ЗНАТЕН, ЗНАТНОСТИ, ЗНАТНОСТЬ, ЗНАТНОСТЬЮ, ЗНАТНЫЕ, ЗНАТНЫЙ, ЗНАТНЫМ, ЗНАТНЫХ, ЗНАТОКОВ, ЗНАТЬ, ЗНАЧЕНИЕ, ЗНАЧЕНИЯ, ЗНАЧИТ, ЗНАЮ, ЗНАЮТ, ЗНАЮТСЯ, ЗНАЮЩ, ЗНАЮЩИЕ, ЗНАЮЩИЙ, ЗНАЮЩИХ, ЗНАЯ, ЗОВА, ЗОВЁМ, ЗОВЁТСЯ, ЗОВЕТСЯ, ЗОВУ, ЗОВУТ, ЗОВУТСЯ, ЗОЛОТА, ЗОЛОТО, ЗОЛОТОМ, ЗОРКОСТЬЮ, ЗРЕЛИЩЕ, ЗРЕЛОСТИ, ЗРЕЛЫМ, ЗРЕЛЫМИ, ЗРЕНИЕ, ЗРЕНИЯ, ЗРЕТЬ, ЗРИ, ЗРЮ, ЗРЯТ, ЗЫБКА

И

И, ИБО, ИДЁТ, ИДЁШЬ, ИДЕАЛУ, ИДЕТ, ИДЕШЬ, ИДТИ, ИДУ, ИДУТ, ИДУЩЕМУ, ИДУЩИЕ, ИДУЩИМ, ИДЯ, ИЕРОГЛИФОМ, ИЗ, ИЗ-ЗА, ИЗБАВИТЬСЯ, ИЗБАВИШЬСЯ, ИЗБАВЛЕНИЮ, ИЗБАВЛЕНИЯ, ИЗБАВЛЯЙСЯ, ИЗБАВЬТЕСЬ, ИЗБАВЯСЬ, ИЗБЕГАЕМ, ИЗБЕГАЕТ, ИЗБЕГАЛИ, ИЗБЕГАТЬ, ИЗБЕГАЮТ, ИЗБЕГАЮЩЕЕ, ИЗБЕГНЕТ, ИЗБЕГНЕШЬ, ИЗБЕЖАТЬ, ИЗБЕЖИТ, ИЗБЕЖИТЕ, ИЗБИРАЕТ, ИЗБЫТКА, ИЗБЫТКЕ, ИЗБЫТКОМ, ИЗБЫТКУ, ИЗБЫТОК, ИЗБЫТОЧНОЙ, ИЗБЫТОЧНОСТИ, ИЗБЫТОЧНОСТЬ, ИЗВЕДАЕТ, ИЗВЕДАЕШЬ, ИЗВЕДЫВАТЬ, ИЗВЕРГНЕТСЯ, ИЗВЕСТЕН, ИЗВЕСТНО, ИЗВЕСТНОЙ, ИЗВЕСТНЫ, ИЗВЕЧНАЯ, ИЗВЕЧНО, ИЗВЕЧНЫ, ИЗВЕЧНЫЕ, ИЗВИЛИСТОСТЬ, ИЗВЛЕЧЬ, ИЗВНЕ, ИЗГОТОВИТСЯ, ИЗГОТОВИТЬ, ИЗГОТОВИТЬСЯ, ИЗГОТОВЛЕНИИ, ИЗГОТОВЛЯЕТСЯ, ИЗГОТОВЛЯ

Underdog_way.pdf, revision 8, sanmayce@hotmail.com, a corpus of 50(42 english, 8 russian) proofed(many originals' bugs crushed) translations of 老子道德經 or Lao Zi Dao De Jing

ИСПОЛЬЗУЕТСЯ, ИСПОЛЬЗУЕШЬ, ИСПОЛЬЗУЙ, ИСПОЛЬЗУЮТ, ИСПОЛЬЗУЮТСЯ, ИСПОЛЬЗУЮЩИХ, ИСПОРТИШЬ, ИСПРАВИТСЯ, ИСПРАВИТЬ, ИСПРАВЛЕНИЕ, ИСПРАВЛЕНИЮ, ИСПРАВЛЕНИЯ, ИСПРАВЛЯЕТ, ИСПРАВЛЯЕТСЯ, ИСПРАВЛЯТЬСЯ, ИСПЫТАЕШЬ, ИСПЫТАТЬ, ИСПЫТАЮ, ИСПЫТЫВАЕТ, ИСПЫТЫВАЛ, ИСПЫТЫВАТЬ, ИСПЫТЫВАЮ, ИСПЫТЫВАЮЩИЙ, ИССЛЕДОВАТЬ, ИССТУПЛЕННОМ, ИССЫХАЕТ, ИССЯКАЕТ, ИССЯКАЮТ, ИССЯКНУТЬ, ИСТИН, ИСТИНА, ИСТИННА, ИСТИННАЯ, ИСТИННО, ИСТИННОЕ, ИСТИННОЙ, ИСТИННОМУ, ИСТИННОСТЬ, ИСТИННЫЕ, ИСТИННЫЙ, ИСТИННЫМ, ИСТИНОЙ, ИСТИНЫ, ИСТЛЕВАЕТ, ИСТЛЕЕТ, ИСТОК, ИСТОКОМ, ИСТОКУ, ИСТОЧАЕТ, ИСТОЧАЕТСЯ, ИСТОЧАЮТ, ИСТОЧНИК, ИСТОЧНИКЕ, ИСТОЩАЕТ, ИСТОЩАЕТСЯ, ИСТОЩАЮТСЯ, ИСТОЩЕНЬЕ, ИСТОЩИЛОСЬ, ИСТОЩИТЬСЯ, ИСТРЕБЛЕНИЯ, ИСХОД, ИСХОДА, ИСХОДИТ, ИСХОДИТЬ, ИСХОДЯ, ИСХОДЯТ, ИСЧЕЗ, ИСЧЕЗАЕТ, ИСЧЕЗАЛО, ИСЧЕЗАТЬ, ИСЧЕЗАЮТ, ИСЧЕЗНЕТ, ИСЧЕЗНОВЕНИЯ, ИСЧЕЗНУТ, ИСЧЕЗНУТЬ, ИСЧЕРПАЕШЬ, ИСЧЕРПАТЬ, ИСЧЕРПЫВАЕТСЯ, ИСЧИСЛЯЮТ, ИТАК, ИХ, ИХ-ТО, ИЩЕТ, ИЩИТЕ, ИЩУЩЕГО, ИЩУЩИЙ

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К, КАВЕРЗЫ, КАЖДАЯ, КАЖДОГО, КАЖДОЕ, КАЖДОМУ, КАЖДЫЙ, КАЖДЫМ, КАЖДЫХ, КАЖЕТСЯ, КАЖУЩЕЕСЯ, КАЗАЛОСЬ, КАЗАТЬСЯ, КАЗНИ, КАЗНИЛ, КАЗНИТ, КАЗНИТЬ, КАЗНЬ, КАЗНЯМИ, КАК, КАК-ТО, КАКАЯ, КАКАЯ-ТО, КАКИЕ-ЛИБО, КАКИМ, КАКОВА, КАКОВО, КАКОЕ, КАКОЙ, КАКОЙ-ЛИБО, КАКОЙ-НИБУДЬ, КАКОМ, КАКОЮ, КАМЕНЬ, КАМЕНЬЕВ, КАМНИ, КАМНЯ, КАМНЯМИ, КАРАЕТ, КАРАЮЩЕЕ, КАРЫ, КАСАЕТСЯ, КАСАЮСЬ, КАТЕГОРИЙ, КАЧЕСТВА, КАЧЕСТВАМИ, КАЧЕСТВАХ, КАЧЕСТВЕ, КВАДРАТ, КВАДРАТА, КВАДРАТЕ, КВАДРАТНЫМ, КВАДРАТУ, КЕМ, КИЧАТСЯ, КИЧАЩИЙСЯ, КИЧИТСЯ, КИЧЛИВОСТЬ, КИЧЛИВОСТЬЮ, КЛАССИФИЦИРУЕТ, КЛИНКА, КЛИНКИ, КЛИНОК, КЛОНЯТСЯ, КЛОНЯЩИЙСЯ, КЛОЧКОВ, КЛЮНУТ, КЛЮЧ, КЛЮЮТ, КЛЯТВЕННОЕ, КЛЯТВУ, КНЯЖЕСТВЕ, КНЯЖЕСТВО, КНЯЖЕСТВОМ, КНЯЗЕЙ, КНЯЗЕЙ-ГУНОВ, КНЯЗЬЯ, КНЯЗЬЯМ-СОВЕТНИКАМ, КНЯЗЬЯМИ, КНЯЗЯ, КО, КОБЫЛЫ, КОВАРЕН, КОВАРНЫ, КОВАРСТВОМ, КОГДА, КОГО, КОГО-ЛИБО, КОГО-ТО, КОГТИ, КОГТЯМИ, КОЕ-ЧТО, КОЕГО, КОЕМ, КОЕМУ, КОЗНИ, КОИ, КОИМ, КОИМИ, КОЛЕИ, КОЛЕСА, КОЛЕСЕ, КОЛЕСНИЦ, КОЛЕСНИЦАМИ, КОЛЕСНИЦАХ, КОЛЕСНИЦУ, КОЛЕСНИЦЫ, КОЛЕСО, КОЛЕТ, КОЛИ, КОЛИЧЕСТВО, КОЛОК, КОЛЫХАЮСЬ, КОЛЬ, КОЛЬЦА, КОЛЮЧАЯ, КОЛЮЧИЕ, КОЛЮЧИЙ, КОЛЮЧКАМИ, КОЛЮЧКИ, КОМ, КОМАНДУЮЩЕГО, КОМАНДУЮЩИЕ, КОМАНДУЮЩИМ, КОМКА, КОМНАТУ, КОМНАТЫ, КОМУ, КОМУ-ЛИБО, КОНЕЙ, КОНЕЦ, КОНЕЧНО, КОНЕЧНОЙ, КОНИ, КОНТАКТ, КОНТАКТА, КОНТАКТЕ, КОНТАКТНОСТИ, КОНТАКТНОСТЬ, КОНТАКТНОСТЬЮ, КОНТРАКТНОЙ, КОНТРОЛИРОВАТЬ, КОНТРОЛЬ, КОНТРОЛЯ, КОНЦА, КОНЦЕ, КОНЦЕНТРИРУЯ, КОНЦУ, КОНЧИКАХ, КОНЧИНЫ, КОНЬ, КОНЯ, КОПИТ, КОПИТЬ, КОПЯТ, КОРАБЛЕЙ, КОРАБЛИ, КОРЕЖИТ, КОРЕНИТСЯ, КОРЕНЬ, КОРМИЛА, КОРМИТ, КОРМИТЬСЯ, КОРМЯТСЯ, КОРМЯЩУЮ, КОРНЕ, КОРНЕЙ, КОРНЕМ, КОРНЮ, КОРНЯ, КОРНЯМИ, КОРОТКО, КОРОТКОГО, КОРОТКОЕ, КОРЫСТОЛЮБИВ, КОРЫСТЬ, КОСМИЧЕСКОЙ, КОСНОЯЗЫЧИЮ, КОСНОЯЗЫЧНЫМ, КОСНУТЬСЯ, КОСТИ, КОТОРАЯ, КОТОРОГО, КОТОРОЕ, КОТОРОЙ, КОТОРОМ, КОТОРОМУ, КОТОРУЮ, КОТОРЫЕ, КОТОРЫЙ, КОТОРЫМ, КОТОРЫМИ, КОТОРЫХ, КОЧКИ, КРАЁВ, КРАЕВ, КРАЙ, КРАЙНЕ, КРАЙНОСТИ, КРАЙНОСТЬ, КРАПИН, КРАСИВА, КРАСИВО, КРАСИВОЕ, КРАСИВЫ, КРАСИВЫЕ, КРАСИВЫМ, КРАСИВЫМИ, КРАСНОРЕЧИВ, КРАСНОРЕЧИВЫЙ, КРАСНОРЕЧИЕ, КРАСНОРЕЧИЯ, КРАСНЫЙ, КРАСОТА, КРАСОТЕ, КРАСОТЫ, КРАСОЧНЫЕ, КРАСТЬ, КРАСУЕТСЯ, КРАТ, КРАХ, КРАЯ, КРЕПКА, КРЕПКИМ, КРЕПКИМИ, КРЕПКО, КРЕПКОГО, КРЕПКОЕ, КРЕПКОЙ, КРЕПКОСТЬ, КРЕПОК, КРЕПОСТИ, КРЕПОСТЬ, КРИВДЫ, КРИВИЗНЕ, КРИВИЗНУ, КРИВОГО, КРИВОЕ, КРИВОМУ, КРИВЫЕ, КРИК, КРИКИ, КРИЧАТ, КРИЧАТЬ, КРИЧИТ, КРОЕТСЯ, КРОЙКИ, КРОШЕЧНОГО, КРОШЕЧНОЙ, КРОШЕЧНЫМ, КРОЯТ, КРУГ, КРУГОВОРОТ, КРУГОВОРОТА, КРУГОМ, КРУГУ, КРЫЛО, КТО, КТО-ЛИБО, КТО-НИБУДЬ, КТО-ТО, КУДА, КУЗНЕЧНОМУ, КУЗНЕЧНЫЕ, КУЗНЕЧНЫЙ, КУЗНЕЧНЫМ, КУЛАКА, КУЛЬТ, КУЛЬТУРЫ, КУПАТЬСЯ, КУПЛЕНЫ, КУСКА, КУСКИ, КУСОК, КУСТАРНИКИ, КУЧКИ, КУШАЕНЬЕ, КУШАЕТ, КУЮТ

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ЛАГЕРЕМ, ЛАДНО, ЛАЙ, ЛАСКАЮТ, ЛАСКАЮЩИЕ, ЛАСТОЧКЕ, ЛАТ, ЛАТАМИ, ЛАТНИКИ, ЛАТНИКОВ, ЛАТНИКУ, ЛАТЫ, ЛЁГКИМИ, ЛЁГКО, ЛЁГКОГО, ЛЁД, ЛЕВАЯ, ЛЕВОЕ, ЛЕВОЙ, ЛЕВОМУ, ЛЕВУЮ, ЛЕВЫХ, ЛЕГКА, ЛЕГКИ, ЛЕГКИМ, ЛЕГКИХ, ЛЕГКО, ЛЕГКОВЕСНЕЕ, ЛЕГКОВЕСНОСТИ, ЛЕГКОГО, ЛЕГКОЕ, ЛЕГКОМ, ЛЕГКОМЫСЛЕН, ЛЕГКОМЫСЛЕННЕЕ, ЛЕГКОМЫСЛЕННО, ЛЕГКОМЫСЛЕННОЕ, ЛЕГКОМЫСЛЕННОМУ, ЛЕГКОСТЬ, ЛЕГКОСТЬЮ, ЛЕГКУЮ, ЛЕД, ЛЕЖИТ, ЛЕЗВИЕ, ЛЕЛЕЕТ, ЛЕПЯТ, ЛЕСОРУБА, ЛЕСТЬЮ, ЛЕЧЬ, ЛЖЕЦ, ЛЖИВА, ЛЖИВЫМ, ЛИ, ЛИБО, ЛИВЕНЬ, ЛИВНЕВЫЙ, ЛИКУЯ, ЛИН, ЛИХИЕ, ЛИЦА, ЛИЦЕЗРЕТЬ, ЛИЦЕМЕРИЕ, ЛИЧНОГО, ЛИЧНОЕ, ЛИЧНОЙ, ЛИЧНОСТИ, ЛИЧНОСТЬ, ЛИЧНЫЕ, ЛИЧНЫЙ, ЛИЧНЫМ, ЛИЧНЫМИ, ЛИЧНЫХ, ЛИШАЕТСЯ, ЛИШАТСЯ, ЛИШАЮТ, ЛИШАЮТСЯ, ЛИШЕН, ЛИШЕННАЯ, ЛИШЕННОГО, ЛИШЕННЫЙ, ЛИШЕНО, ЛИШЕНЫ, ЛИШИЛСЯ, ЛИШИТСЯ, ЛИШИШЬСЯ, ЛИШНЕЕ, ЛИШНИМ, ЛИШНИМИ, ЛИШЬ, ЛОВКОСТЬ, ЛОВКОСТЬЮ, ЛОВЛЮ, ЛОДКИ, ЛОЖАСЬ, ЛОЖБИНА, ЛОЖБИННЫЙ, ЛОЖБИНОЙ, ЛОЖБИНОЮ, ЛОЖЕ, ЛОЖНЫЙ, ЛОЖЬ, ЛОМКИ, ЛОНА, ЛОНО, ЛОПНУТЬ, ЛОСК, ЛОШАДЕЙ, ЛОШАДИ, ЛОШАДЯХ, ЛОЩИНОЙ, ЛУК, ЛУКА, ЛУКАВСТВО, ЛУЧШЕ, ЛУЧШЕГО, ЛУЧШИЙ, ЛУЧШИХ, ЛЬ, ЛЬДУ, ЛЬЕТ, ЛЮБАЯ, ЛЮБВЕОБИЛЕН, ЛЮБВЕОБИЛЬНЫЕ, ЛЮБВИ, ЛЮБИ, ЛЮБИЛИ, ЛЮБИМЦЕМ, ЛЮБИТ, ЛЮБИТЕ, ЛЮБИТЬ, ЛЮБЛЮ, ЛЮБОВЬ, ЛЮБОВЬЮ, ЛЮБОЗНАТЕЛЬНЫ, ЛЮБОЙ, ЛЮБУЮТСЯ, ЛЮБЯ, ЛЮБЯТ, ЛЮБЯЩИЙ, ЛЮДЕЙ, ЛЮДИ, ЛЮДСКИЕ, ЛЮДСКИХ, ЛЮДСКОЕ, ЛЮДСКОЙ, ЛЮДСКУЮ, ЛЮДЬМИ, ЛЮДЯМ, ЛЮДЯХ, ЛЮТЫЕ, ЛЮТЫЙ, ЛЯЖЕТ

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МАКСИМАЛЬНО, МАЛА, МАЛЕЙШЕГО, МАЛЕЙШЕЙ, МАЛЕНЬКАЯ, МАЛЕНЬКИМ, МАЛЕНЬКИМИ, МАЛЕНЬКОГО, МАЛЕНЬКОЕ, МАЛЕНЬКОЙ, МАЛЕНЬКОМ, МАЛЕНЬКОМУ, МАЛО, МАЛОГО, МАЛОЕ, МАЛОЛЮДНОМ, МАЛОМ, МАЛОМУ, МАЛОСТИ, МАЛОУЧЕНЫЙ, МАЛЫ, МАЛЫЕ, МАЛЫМ, МАЛЫХ, МАРШЕМ, МАРШИРОВАНИЕМ, МАРШИРОВКИ, МАСТЕР, МАСТЕРА, МАСТЕРА-ПЛОТНИКА, МАСТЕРИТЬ, МАСТЕРОВ, МАСТЕРСТВА, МАСТЕРСТВО, МАТЕРИ, МАТЕРИАЛ, МАТЕРИАЛА, МАТЕРИЕЙ, МАТЕРИНСКАЯ, МАТЕРИНСКОГО, МАТЕРИНСКОЙ, МАТЕРИНСКОЮ, МАТЕРИНСКУЮ, МАТЕРЬ, МАТЕРЬЮ, МАТЕРЬЮ-РОДИНОЙ, МАТЬ, МАТЬ-КОРМИЛИЦУ, МАШИН, МЕДЛЕННО, МЕДЛЕННЫ, МЕДЛИТЕЛЕН, МЕДЛЯ, МЕДОВЫЕ, МЕЖ, МЕЖДОУСОБИЦЫ, МЕЖДУ, МЕЛКИМ, МЕЛКИХ, МЕЛКО, МЕЛКОГО, МЕЛКОЕ, МЕЛКОЙ, МЕЛКУЮ, МЕЛОДИЯ, МЕЛОЧАМИ, МЕЛОЧЕЙ, МЕЛОЧИ, МЕЛОЧНО, МЕЛОЧНОСТИ, МЕЛОЧЬ, МЕЛЬЧАЙШАЯ, МЕЛЬЧАЙШЕ-УТОНЧЁННОЕ, МЕЛЬЧАЙШЕГО, МЕЛЬЧАЙШЕЕ, МЕЛЬЧАЙШИЕ, МЕЛЬЧАЙШИМ, МЕНЕЕ, МЕНЬШЕ, МЕНЬШЕЕ, МЕНЯ, МЕНЯЕТСЯ, МЕНЯЕШЬСЯ, МЕРА, МЕРЕ, МЕРИЛОМ, МЕРОЙ, МЕРТВЕЦА, МЕРУ, МЕРЦАНИЕ, МЕРЦАЮЩЕЕ, МЕРЫ, МЕСТ, МЕСТА, МЕСТАХ, МЕСТЕ, МЕСТО, МЕСТОМ, МЕСТУ, МЕТАТЬ, МЕТОДАМ, МЕТОДЫ, МЕТР, МЕХ, МЕХА, МЕХАМ, МЕХИ, МЕХУ, МЕЧ, МЕЧАМИ, МЕЧИ, МЕЧОМ, МЕЧУ, МЕШАТЬ, МЗДЫ, МИЛЕЕ, МИЛОСЕРДЕН, МИЛОСЕРДИЕ, МИЛОСЕРДИЕМ, МИЛОСЕРДИИ, МИЛОСЕРДИЯ, МИЛОСЕРДНЫ, МИЛОСЕРДНЫЙ, МИЛОСТЫНЮ, МИЛОСТЬ, МИМО, МИМОЛЕТНОГО, МИНУЕТ, МИНУЯ, МИР, МИРА, МИРЕ, МИРИАД, МИРИАДАМ, МИРИАДЫ, МИРНО, МИРНОЙ, МИРНЫ, МИРНЫМИ, МИРОЛЮБИЯ, МИРОМ, МИРСКОМ, МИРУ, МИРЯНЕ, МИРЯТСЯ, МИСТИЧЕСКАЯ, МИСТИЧЕСКОГО, МИСТИЧЕСКОЕ, МИСТИЧЕСКУЮ, МЛАДЕНЕЦ, МЛАДЕНЦА, МЛАДЕНЦЕ, МЛАДЕНЦЕМ, МЛАДЕНЦУ, МЛАДЕНЧЕСКИ, МЛАДШИЙ, МНЕ, МНЕНИЯ, МНОГИЕ, МНОГИМ, МНОГИМИ, МНОГИХ, МНОГО, МНОГОГО, МНОГОЕ, МНОГОЗНАЙСТВО, МНОГОЗНАНИЕМ, МНОГОЗНАЮЩ, МНОГОЗНАЮЩИЙ, МНОГОМ, МНОГОМУДР, МНОГОМУДРИЯ, МНОГОРЕЧИВОСТЬ, МНОГОРЕЧИВЫЕ, МНОГОСЛОВЬЕ, МНОГОЧИСЛЕННЫХ, МНОЖАТСЯ, МНОЖЕСТВ, МНОЖЕСТВА, МНОЖЕСТВЕ, МНОЖЕСТВО, МНОЖЕСТВУ, МНОЮ, МНУТ, МОГ, МОГЛИ, МОГЛО, МОГУ, МОГУТ, МОГУЧ, МОГУЧЕ, МОГУЧЕЕ, МОГУЧИЕ, МОГУЧИМ, МОГУЩАЯ, МОГУЩЕЕ, МОГУЩЕСТВА, МОГУЩЕСТВЕН, МОГУЩЕСТВЕНЕН, МОГУЩЕСТВЕННОЕ, МОГУЩЕСТВЕННЫМ, МОГУЩЕСТВЕННЫХ, МОГУЩЕСТВО, МОГУЩЕСТВОМ, МОГУЩИЙ, МОГУЩИМИ, МОДЕЛЬЮ, МОЕ, МОЁ, МОЕГО, МОЕЙ, МОЕМУ, МОЖЕМ, МОЖЕТ, МОЖЕШЬ, МОЖНО, МОИ, МОИМ, МОИХ, МОЙ, МОЛЧА, МОЛЧАЛИВ, МОЛЧАЛИВО, МОЛЧАНИЕМ, МОЛЧАТ, МОМЕНТА, МОНАРХ, МОРЕ, МОРЕ-ОКЕАН, МОРЕЙ, МОРЯ, МОРЯМ, МОТИВАЦИЕЙ, МОТИВОВ, МОТИВЫ, МОЩНОЕ, МОЩНОСТЬ, МОЩНЫМ, МОЮ, МОЯ, МРАК, МРАКЕ, МРАКОМ, МРАЧНОМ, МРАЧНЫ, МУДР, МУДРАЯ, МУДРЕЕ, МУДРЕЦ, МУДРЕЦА, МУДРЕЦОВ, МУДРЕЦУ, МУДРЕЦЫ, МУДРОГО, МУДРОСТИ, МУДРОСТЬ, МУДРОСТЬЮ, МУДРСТВОВАНИЕ, МУДРСТВУЮЩИЕ, МУДРЫЕ, МУДРЫЙ, МУДРЫМ, МУДРЫХ, МУЖ, МУЖА, МУЖАМИ, МУЖЕЙ, МУЖЕСТВЕН, МУЖЕСТВЕННОСТЬ, МУЖЕСТВЕННЫМ, МУЖЕСТВУ, МУЖИ, МУЖИКОВАТ, МУЖСКАЯ, МУЖСКОГО, МУЖСКОЕ, МУЖСКОМ, МУЖСКУЮ, МУЗЫКА, МУЗЫКИ, МУЗЫКУ, МУТИТ, МУТНАЯ, МУТНОЕ, МУТНОЙ, МУТНОМУ, МУТНУЮ, МУТНЫ, МУТНЫЕ, МУТНЫМ, МУЧИТЕЛЬНЕЕ, МЧУСЬ, МЫ, МЫСЛЕЙ, МЫСЛИ, МЫШЦЫ, МЯГКИ, МЯГКИЕ, МЯГКИМ, МЯГКОГО, МЯГКОЕ, МЯГКОМ, МЯГКОСТИ, МЯГКОСТЬ, МЯГОК, МЯГЧАЙШЕЕ, МЯГЧЕ, МЯСО

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НА, НАБЕГАЮЩИМ, НАБЛЮДАТЬ, НАВЕДЕНИЕ, НАВЕДЕНИИ, НАВЕК, НАВЕРХ, НАВЕРХУ, НАВИ, НАВЛЕКАТЬ, НАВЛЕКАЮТ, НАВЛЕЧЕТ, НАВЛЕЧЬ, НАВОДИ, НАВОДИТСЯ, НАВОДЯТ, НАВРЕДИТЬ, НАВРЕДИШЬ, НАВСТРЕЧУ, НАВЫКОМ, НАГРУЖЕН, НАГРУЗИ, НАД, НАДАВИ, НАДАВЛЮ, НАДЕВАЕТ, НАДЕВАТЬ, НАДЕЖНО, НАДЕЛЕН, НАДЕЛЕНО, НАДЕЛЯЮ, НАДЕЯСЬ, НАДО, НАДОБНО, НАДОБНОСТИ, НАДОЛГО, НАДУВАЕТСЯ, НАЖИВА, НАЗАД, НАЗВАНИЕ, НАЗВАНИЯМИ, НАЗВАНО, НАЗВАТЬ, НАЗНАЧАЮТ, НАЗНАЧЕНИЯ, НАЗОВИ, НАЗОВУ, НАЗЫВАЕТСЯ, НАЗЫВАТЬ, НАЗЫВАТЬСЯ, НАЗЫВАЮ, НАЗЫВАЮТ, НАЗЫВАЮТСЯ, НАИБОЛЕЕ, НАИВНОЙ, НАИВЫСШИЙ, НАИВЫСШИМИ, НАИЛУЧШЕЕ, НАИЛУЧШИМ, НАИМЕНОВАНИЯ, НАИМЕНОВАТЬ, НАЙДЁТСЯ, НАЙДЕТСЯ, НАЙДЕШЬ, НАЙДУТ, НАЙТИ, НАЙТИСЬ, НАКАЗАНИЕ, НАКАЗАНИЯ, НАКАЗАНИЯМ, НАКАНУНЕ, НАКАПЛИВАЕТ, НАКАПЛИВАЮТ, НАКЛИКАТЬ, НАКЛИЧЕШЬ, НАКОНЕЦ, НАКОПИЛ, НАКОПИТ, НАКОПИТЕЛЬСТВОМ, НАКОПИТЕЛЬСТВУЕТ, НАКОПИТЬ, НАКОПИШЬ, НАКОПЛЕНИЕ, НАКОПЛЕНИЕМ, НАКОПЛЕНИЯ, НАКОРМЛЕНЫ, НАКРЕПКО, НАЛИЧИЕ, НАЛИЧИЕМ, НАЛИЧИИ, НАЛИЧИЮ, НАЛИЧИЯ, НАЛИЧНОЕ, НАЛОГИ, НАЛОГОВ, НАЛОЖИТЬ, НАМ, НАМЕРЕВАЙСЯ, НАМЕРЕН, НАМЕРЕНИЕ, НАМЕРЕНИЯ, НАМЕРЕНИЯХ, НАМЕСТНИК, НАМЕСТНИКОМ, НАМИ, НАНЕСЕНИЕМ, НАНЕСТИ, НАНОСИТ, НАНОСИТСЯ, НАНОСЯТ, НАОБОРОТ, НАОСТРИЛОСЬ, НАПАДАЕТ, НАПАДАЮЩЕМУ, НАПАДЕТ, НАПЕРЕД, НАПИТКАХ, НАПОДОБИЕ, НАПОКАЗ, НАПОЛНЕН, НАПОЛНЕНА, НАПОЛНЕНИЮ, НАПОЛНЕНИЯ, НАПОЛНЕННОЕ, НАПОЛНЕННОСТИ, НАПОЛНЕННОСТЬ, НАПОЛНЕННЫМ, НАПОЛНЕННЫМИ, НАПОЛНЕНЫ, НАПОЛНИЛАСЬ, НАПОЛНИЛИСЬ, НАПОЛНИТ, НАПОЛНИТСЯ, НАПОЛНИТЬ, НАПОЛНИТЬСЯ, НАПОЛНЯЕМСЯ, НАПОЛНЯЕТ, НАПОЛНЯЕТСЯ, НАПОЛНЯЕШЬ, НАПОЛНЯЙ, НАПОЛНЯЮТСЯ, НАПОМИНАЕТ, НАПОМИНАНИЕ, НАПОМИНАЮТ, НАПРАВИТЬ, НАПРАВИШЬ, НАПРАВЛЯЮТ, НАПРАВЛЯЯ, НАПРАСЛИНА, НАПРАСНОЕ, НАПРОЛЕТ, НАПРОЛОМ, НАПРОТИВ, НАПРЯГАТЬ, НАПРЯГАЮТ, НАПРЯЖЕН, НАПРЯЖЕНИЯ, НАПРЯЖЕННОСТЬ, НАРАВНЕ, НАРЕКУ, НАРОД, НАРОДА, НАРОДЕ, НАРОДОВ, НАРОДОМ, НАРОДУ, НАРОЧИТЫ, НАРУЖУ, НАРУШАЕТ, НАРУШАЕТСЯ, НАРУШЕНИЕМ, НАРУШЕНО, НАРУШИТЬ, НАРЯДА, НАРЯДЫ, НАС, НАСЕКОМЫЕ, НАСЕЛЕНИЕ, НАСЕЛЕНИЕ, НАСЕЛЕНИЮ, НАСИЛИЕ, НАСИЛИЙ, НАСИЛИЮ, НАСИЛИЯ, НАСИЛОВАТЬ, НАСИЛЬНИК, НАСИЛЬСТВЕННОГО, НАСКОЛЬКО, НАСКОРО, НАСЛАЖДАЕТСЯ, НАСЛАЖДАТЬСЯ, НАСЛАЖДАЮТСЯ, НАСЛАЖДЕНИЯМ, НАСЛЕДИЕ, НАСМЕХАЕТСЯ, НАСМЕШКЕ, НАСТАВЛЕНИЕ, НАСТАВЛЕНИЕМ, НАСТАВЛЕНИЮ, НАСТАВЛЯЮ, НАСТАВНИК, НАСТАВНИКОВ, НАСТАВНИКОМ, НАСТАЛО, НАСТАНЕТ, НАСТАЮТ, НАСТИГНЕТ, НАСТОЙЧИВОСТЬЮ, НАСТОЛЬКО, НАСТОЯЩАЯ, НАСТОЯЩЕГО, НАСТРОЕНИЕМ, НАСТУПАТЬ, НАСТУПАЮТ, НАСТУПАЮЩЕЕ, НАСТУПИЛ, НАСТУПИТ, НАСТУПЛЕНИЕ, НАСТУПЛЕНИИ, НАСТУПЛЕНИЯ, НАСТУПЯТ, НАСЫПЬ, НАСЫЩЕННОСТЬ, НАТАЧИВАНИЕ, НАТАЧИВАЮТ, НАТОЧИТЬ, НАТЯГИВАЙ, НАТЯГИВАНИЕ, НАТЯГИВАНИЮ, НАТЯГИВАЮТ, НАТЯГИВАЮЩЕГО, НАТЯНУТУЮ, НАУЧИЛСЯ, НАУЧИТЬ, НАХОДИ, НАХОДИЛСЯ, НАХОДИТ, НАХОДИТСЯ, НАХОДИТЬ, НАХОДИТЬСЯ, НАХОДЯСЬ, НАХОДЯТ, НАХОДЯТСЯ, НАХОДЯЩЕЕСЯ, НАХОДЯЩИЙСЯ, НАХОЖУСЬ, НАЧАВШЕЕСЯ, НАЧАЛ, НАЧАЛА, НАЧАЛАСЬ, НАЧАЛЕ, НАЧАЛИ, НАЧАЛО, НАЧАЛОМ, НАЧАЛУ, НАЧАЛЬНИКАМИ, НАЧАЛЬНИКОМ, НАЧАЛЬНОЕ, НАЧАЛЬСТВОВАТЬ, НАЧАЛЬСТВУЮЩИЕ, НАЧАТЬ, НАЧИНАЕТ, НАЧИНАЕТСЯ, НАЧИНАТЬ, НАЧИНАЮТ, НАЧИНАЮТСЯ, НАЧИНАЯ, НАЧИСТО, НАЧНЕТ, НАЧНЕШЬ, НАШЕМ, НАШИХ, НАШЛО, НАШЛОСЬ, НЕ, НЕ-ДАО, НЕ-ДЕЯЕТ, НЕ-ДОСТАТОЧНОСТЬ, НЕ-ЖЕЛАНИЯ, НЕ-ОСОЗНАНИЯ, НЕ-ОСУЩЕСТВЛЕНИЯ, НЕ-ОСУЩЕСТВЛЕННОЕ, НЕ-ПРЕОДОЛИМОГО, НЕ-ПРИКАЯННЫМИ, НЕ-СМЕЛОСТИ, НЕ-СОВЕРШЕНСТВОВАНИЕ, НЕ-СОВЕРШЕНСТВУЮЩИХСЯ, НЕ-СОПЕРНИЧАНИЯ, НЁМ, НЕБА, НЕБА-ЗЕМЛИ, НЕБЕС, НЕБЕСА, НЕБЕСАМИ, НЕБЕСНАЯ, НЕБЕСНОГО, НЕБЕСНОЕ, НЕБЕСНОЙ, НЕБЕСНОМ, НЕБЕСНОЮ, НЕБЕСНЫЕ, НЕБЕСНЫЙ, НЕБЛАГОРОДНЫХ, НЕБО, НЕБО-ЗЕМЛЯ, НЕБОЛЬШОГО, НЕБОЛЬШОЕ, НЕБОЛЬШОМ, НЕБОМ, НЕБУ, НЕБУ-ОТЕЧЕСТВУ, НЕБЫТИЕ, НЕБЫТИЕМ, НЕБЫТИИ, НЕБЫТИЮ, НЕБЫТИЯ, НЕВЕДЕНИИ, НЕВЕДОМ, НЕВЕДОМА, НЕВЕЖДОЙ, НЕВЕЖДЫ, НЕВЕЖЕСТВА, НЕВЕЖЕСТВЕ, НЕВЕЖЕСТВЕННО, НЕВЕЖЕСТВЕННО-БЕЗЫСКУСЕН, НЕВЕЖЕСТВЕННЫМ, НЕВЕЛИК, НЕВЕЛИКО, НЕВЕРИЕ, НЕВЕРУЮЩИМИ, НЕВЕЩЕСТВЕННОЕ, НЕВЕЩЕСТВЕННОМ, НЕВЕЩЕСТВЕННЫМ, НЕВЕЩНЫЙ, НЕВЗГОДАМ, НЕВЗГОДЫ, НЕВЗНАЧАЙ, НЕВИДАННЫХ, НЕВИДИМОГО, НЕВИДИМЫЙ, НЕВИДИМЫМ, НЕВИДНОГО, НЕВОЗВЫШЕНИЕ, НЕВОЗМОЖНО, НЕВОЗМОЖНОГО, НЕВОЗМОЖНОСТИ, НЕВОЗМУТИМОСТИ, НЕВОЗМУТИМОСТЬ, НЕВОЗМУТИМОСТЬЮ, НЕВРЕДИМО, НЕВЫРАЗИМОЕ, НЕВЫРАЗИМЫМ, НЕГДЕ, НЕГО, НЕДВИЖИМО, НЕДЕЛАНИЕМ, НЕДЕЛАНИЯ, НЕДЕЯНИЕ, НЕДЕЯНИЕМ, НЕДЕЯНИИ, НЕДЕЯНИЯ, НЕДОБР, НЕДОБРОГО, НЕДОБРОМУ, НЕДОБРЫЕ, НЕДОБРЫЙ, НЕДОБРЫМ, НЕДОБРЫМИ, НЕДОБРЫХ, НЕДОВЕРИЕ, НЕДОВОЛЬСТВА, НЕДОВОЛЬСТВО, НЕДООЦЕНИВАТЬ, НЕДООЦЕНИВАЯ, НЕДООЦЕНИТЬ, НЕДООЦЕНКА, НЕДОСТАТКА, НЕДОСТАТКЕ, НЕДОСТАТКОВ, НЕДОСТАТКОМ, НЕДОСТАТОК, НЕДОСТАТОЧНА, НЕДОСТАТОЧНО, НЕДОСТАТОЧНОЙ, НЕДОСТАТОЧНОМУ, НЕДОСТАТОЧНОСТИ, НЕДОСТАТОЧНЫ, НЕДОСТАЮЩЕЕ, НЕДОСТОИН, НЕДОСТОЙНО, НЕДОСТОЙНЫМ, НЕДОСТОЙНЫМИ, НЕДУГ, НЕДУЖЕН, НЕДУЖИТ, НЕЕ, НЕЁ, НЕЖЕЛАНИЕ, НЕЖЕЛАНИЮ, НЕЖЕЛАНИЯ, НЕЖЕЛИ, НЕЖЕН, НЕЖНЕЕ, НЕЖНО, НЕЖНОЕ, НЕЖНОСТЬ, НЕЖНЫ, НЕЖНЫЕ, НЕЗАВИСИМО, НЕЗАМЕТНОЕ, НЕЗАМЕТНОМУ, НЕЗАМЕТНЫМ, НЕЗАПЯТНАННОЕ, НЕЗАТРОНУТЫ, НЕЗАЧЕМ, НЕЗНАНИЕ, НЕЗНАНИЕМ, НЕЗНАНИИ, НЕЗНАНИЯ, НЕЗНАТНЫЕ, НЕЗНАТНЫХ, НЕЗНАЧИТЕЛЬНО, НЕЗНАЧИТЕЛЬНОГО, НЕЗНАЧИТЕЛЬНОЕ, НЕЗНАЧИТЕЛЬНОЙ, НЕЗНАЧИТЕЛЬНОМ, НЕЗНАЮЩИЙ, НЕЗНАЮЩИМ, НЕЗРИМО, НЕЗЫБЛЕМАЯ, НЕЗЫБЛЕМО, НЕЗЫБЛЕМОГО, НЕЗЫБЛЕМОЕ, НЕЗЫБЛЕМОЙ, НЕЗЫБЛЕМОМ, НЕЗЫБЛЕМОМУ, НЕЗЫБЛЕМОСТИ, НЕЗЫБЛЕМОСТЬЮ, НЕЗЫБЛЕМОЮ, НЕЗЫБЛЕМУЮ, НЕЗЫБЛЕМЫМ, НЕЗЫБЛЕМЫХ, НЕИЗБЕЖНО, НЕИЗБЕЖНОЕ, НЕИЗБЕЖНЫХ, НЕИЗБЫВНА, НЕИЗБЫВНОЕ, НЕИЗБЫВНЫ, НЕИЗБЫВНЫЙ, НЕИЗБЫВНЫМ, НЕИЗМЕННА, НЕИЗМЕННО, НЕИЗМЕННОЕ, НЕИЗМЕННОСТЬЮ, НЕИЗМЕННЫ, НЕИЗМЕРИМА, НЕИЗМЕРИМЫ, НЕИЗЯЩЕН, НЕИМЕНИЮ, НЕИСКРЕННИМ, НЕИСКРЕННОСТЬЮ, НЕИСКУСНОСТИ, НЕИСКУСНЫЕ, НЕИСКУСНЫХ, НЕИССЛЕДИМЫ, НЕИСТОЩИМ, НЕИСТОЩИМА, НЕИСТОЩИМО, НЕИСЧЕРПАЕМ, НЕИСЧЕРПАЕМАЯ, НЕИСЧЕРПАЕМО, НЕИСЧЕРПАЕМОЙ, НЕИСЧИСЛИМОМ, НЕЙ, НЕКОГДА, НЕКОЛЕБИМО, НЕКОМУ, НЕКОТОРЫЕ, НЕКРАШЕНОГО, НЕКТО, НЕКУДА, НЕЛЬЗЯ, НЕМ, НЕМАЛУЮ, НЕМЕДЛЕННО

Underdog_way.pdf, revision 8, sanmayce@hotmail.com, a corpus of 50(42 english, 8 russian) proofed(many originals' bugs crushed) translations of 老子道德經 or Lao Zi Dao De Jing

НЕПОСТИЖИМЫ, НЕПОСТИЖИМЫМ, НЕПОСТИЖИМЫМИ, НЕПОСТИЖИМЫХ, НЕПРАВДА, НЕПРАВЕДНЫХ, НЕПРАВИЛЬНЫМ, НЕПРЕВЗОЙДЕННЫЙ, НЕПРЕМЕННО, НЕПРЕОДОЛИМОГО, НЕПРЕРЫВНАЯ, НЕПРЕРЫВНО, НЕПРЕРЫВНОМ, НЕПРЕСТАННО, НЕПРЕХОДЯЩИМ, НЕПРИКАЯННЫМИ, НЕПРИСТОЙНОСТЬ, НЕПРИСТУПНА, НЕПРИСТУПНЫМ, НЕПРИУКРАШЕННОЕ, НЕПРИЯТНЫ, НЕПРОНИЦАЕМОСТИ, НЕПРОНИЦАЕМОСТЬ, НЕПРОНИЦАЕМЫМИ, НЕПРОТИВОБОРСТВОВАНИЯ, НЕПРОЧНОЕ, НЕПРЯМОЙ, НЕРАЗДЕЛЬНЫ, НЕРАЗЛИЧИМО-ТУМАННО, НЕРАЗЛИЧИМО-ТУМАННОЕ, НЕРАЗЛИЧИМОЕ, НЕРАЗЛУЧЕН, НЕРАЗРУШИМА, НЕРАЗРЫВНОЕ, НЕРЕШИТЕЛЬНЫ, НЕРЕШИТЕЛЬНЫЙ, НЕРЕШИТЕЛЬНЫМИ, НЕСВЕДУЩЕМ, НЕСЕТ, НЕСЕТСЯ, НЕСКОЛЬКИМИ, НЕСКОЛЬКО, НЕСКОНЧАЕМОГО, НЕСКОНЧАЕМОЙ, НЕСЛУЖБУ, НЕСЛУЖЕНИЕ, НЕСЛЫШИМЫМ, НЕСЛЫШНОЕ, НЕСМЕТНО, НЕСОВЕРШЕННОГО, НЕСОВЕРШЕННОЕ, НЕСОВЕРШЕНСТВО, НЕСОВЕРШЕНСТВУ, НЕСОВЕРШЕНСТВУЮЩЕГОСЯ, НЕСОВЕРШЕНСТВУЮЩИЙСЯ, НЕСОВЕРШЕНСТВУЮЩИМИСЯ, НЕСОМНЕННО, НЕСОМНЕННОЕ, НЕСПОСОБЕН, НЕСПОСОБНОГО, НЕСУСЬ, НЕСУТ, НЕСУТСЯ, НЕСЧАСТИЙ, НЕСЧАСТЛИВ, НЕСЧАСТЛИВЫЙ, НЕСЧАСТЛИВЫМИ, НЕСЧАСТНЫМ, НЕСЧАСТНЫМИ, НЕСЧАСТНЫХ, НЕСЧАСТЬЕ, НЕСЧАСТЬЮ, НЕСЧАСТЬЯ, НЕСЧАСТЬЯМ, НЕСЧАСТЬЯМИ, НЕТ, НЕТЛЕННОГО, НЕУВЕРЕННОСТЬЮ, НЕУВЕРЕННЫМИ, НЕУДАЧ, НЕУДАЧИ, НЕУДАЧНИК, НЕУДАЧНИКАМИ, НЕУДАЧНЫХ, НЕУДАЧУ, НЕУДЕРЖИМ, НЕУЁМНОЕ, НЕУКЛОННО, НЕУКЛЮЖЕСТЬ, НЕУЛОВИМ, НЕУЛОВИМОЕ, НЕУЛОВИМЫМ, НЕУМЕЛОСТИ, НЕУМЕРЕННОСТЬ, НЕУМЫШЛЕННО, НЕУНИЧТОЖИМЫЙ, НЕУПРАВЛЯЕМОГО, НЕУРОЖАЙНЫЙ, НЕУРЯДИЦ, НЕУСТАННО, НЕУЧ, НЕУЧЕМ, НЕУЧЕНИЕ, НЕУЧЕНЫМ, НЕУЯЗВИМ, НЕУЯЗВИМЫМ, НЕФРИТ, НЕФРИТОМ, НЕЧЕМ, НЕЧЕСТИВОЕ, НЕЧЕСТНЫМ, НЕЧИСТОТОЮ, НЕЧИСТЬЮ, НЕЧТО, НЕЯВЕН, НЕЯСЕН, НЕЯСНАЯ, НЕЯСНО, НЕЯСНОМ, НЕЯСНЫМ, НИ, НИВА, НИГДЕ, НИЖЕ, НИЖЕСТОЯЩИЕ, НИЖНЕЕ, НИЖНЕМУ, НИЖНИЙ, НИЖНЮЮ, НИЖНЯЯ, НИЗ, НИЗИНА, НИЗИНУ, НИЗКИ, НИЗКИЙ, НИЗКИМ, НИЗКИХ, НИЗКОГО, НИЗКОЕ, НИЗКОЙ, НИЗКОРОДНЫМ, НИЗЛОЖЕНЫ, НИЗОВ, НИЗОВЬЕ, НИЗОВЬЮ, НИЗРИНУТЬ, НИЗШАЯ, НИЗШЕГО, НИЗШЕЕ, НИЗШЕЙ, НИЗШИЕ, НИЗШИЙ, НИЗШИМ, НИЗШИМИ, НИЗШИХ, НИЗЫ, НИКАК, НИКАКИХ, НИКАКОГО, НИКАКОЕ, НИКАКОЙ, НИКОГДА, НИКОГО, НИКОМУ, НИКТО, НИКУДА, НИМ, НИМАЛО, НИМИ, НИСКОЛЬКО, НИСПАДАЯ, НИСПОШЛИ, НИСХОДИТЬ, НИСХОДИШЬ, НИСХОДЯ, НИСХОДЯЩИЙ, НИСХОЖДЕНИЕ, НИСХОЖДЕНИЕМ, НИСХОЖДЕНИЯ, НИТИ, НИТОЧКОЙ, НИТЬ, НИТЬЮ, НИХ, НИЧЕГО, НИЧЕМ, НИЧЕМУ, НИЧТО, НИЧТОЖЕСТВЕ, НИЧТОЖНА, НИЧТОЖНО, НИЧТОЖНОГО, НИЧТОЖНОЕ, НИЧТОЖНОСТЬ, НИЧТОЖНЫМ, НИЩАЕТ, НО, НОВО, НОВОГО, НОВОЕ, НОВОМУ, НОВОРОЖДЁННОГО, НОВОРОЖДЁННОМУ, НОВОРОЖДЕННОГО, НОВОРОЖДЕННОМУ, НОВОРОЖДЕННЫЙ, НОВОРОЖДЕННЫМ, НОВЫМ, НОВЫХ, НОГИ, НОРМА, НОРМАЛЬНОГО, НОРМАЛЬНОЕ, НОС, НОСИЛИ, НОСИТ, НОСИТЕЛЬ, НОСИТЬ, НОСКАХ, НОСОРОГ, НОСОРОГА, НОСОРОГАМ, НОСОРОГАМИ, НОСОРОГОВ, НОСОРОГОМ, НОСОРОГУ, НОСЯТ, НОША, НОШУСЬ, НРАВАХ, НРАВСТВЕННОГО, НРАВСТВЕННОЕ, НРАВСТВЕННОЙ, НРАВСТВЕННОСТИ, НРАВСТВЕННОСТЬ, НРАВСТВЕННЫЙ, НРАВСТВЕННЫМИ, НРАВЫ, НРАВЯТСЯ, НУ, НУЖДАЕТСЯ, НУЖДАЮЩИМСЯ, НУЖДАЮЩИХСЯ, НУЖДЕ, НУЖДУ, НУЖНО, НУЖНЫ, НЫНЕ, НЫНЕШНИМ

О

О, ОБ, ОБА, ОБВИТ-ПЕРЕВЯЗАН, ОБЕ, ОБЕДНЕЕТ, ОБЕРЕГАЕТ, ОБЕРЕГАЮТ, ОБЕРНУЛАСЬ, ОБЕРНУТЬСЯ, ОБЕСПЕЧИВАЕТ, ОБЕСПЕЧИТЬ, ОБЕССИЛЯТ, ОБЕЩАЕТ, ОБЕЩАНИЕМ, ОБЕЩАНИЯ, ОБЕЩАЯ, ОБИДА, ОБИДЕ, ОБИДЫ, ОБИЛЬНО, ОБИЛЬНОГО, ОБИЛЬНОЙ, ОБИЛЬНУЮ, ОБИЛЬНЫЕ, ОБИЛЬНЫМ, ОБИТАНИЯ, ОБЛАГОРОДИТЬ, ОБЛАДАЕТ, ОБЛАДАЛ, ОБЛАДАНИЮ, ОБЛАДАНИЯ, ОБЛАДАТЬ, ОБЛАДАЮ, ОБЛАДАЮТ, ОБЛАДАЮЩАЯ, ОБЛАДАЮЩЕГО, ОБЛАДАЮЩЕЕ, ОБЛАДАЮЩИЕ, ОБЛАДАЮЩИЙ, ОБЛАДАЯ, ОБЛЕГЧАЕТ, ОБЛЕКАЯСЬ, ОБЛЕЧЕННЫМ, ОБЛИК, ОБЛИЧЬЯ, ОБМАНЧИВО, ОБНАЖАЯ, ОБНАЖЕННЫЕ, ОБНАРУЖЕНИЯ, ОБНАРУЖИТЬ, ОБНИМАЕТ, ОБНИМАЙ, ОБНИМАЮТ, ОБНИМИ, ОБНИМИТЕ, ОБНОВИТСЯ, ОБНОВИТЬСЯ, ОБНОВЛЕНИИ, ОБНОВЛЯЯСЬ, ОБНЯТЬ, ОБОГАТИТСЯ, ОБОГАЩАЕТСЯ, ОБОГАЩЕНИЕ, ОБОЖЕСТВЛЯЛИСЬ, ОБОЖЕСТВЛЯЮТСЯ, ОБОЗЕ, ОБОЗНАЧАЯ, ОБОЗНАЧИМ, ОБОЗНАЧУ, ОБОЗРЕВАЮ, ОБОЗРЕЛ, ОБОЗРЕНИЕ, ОБОИХ, ОБОЙТИСЬ, ОБОРАЧИВАЕТСЯ, ОБОРОНА, ОБОРОНЕ, ОБОРОНУ, ОБРАБАТЫВАТЬСЯ, ОБРАЗ, ОБРАЗА, ОБРАЗАХ, ОБРАЗЕЦ, ОБРАЗНО, ОБРАЗОВ, ОБРАЗОВАН, ОБРАЗОВАННЫЙ, ОБРАЗОМ, ОБРАЗУЕТ, ОБРАЗУЕТСЯ, ОБРАЗУЮТ, ОБРАЗУЮЩЕЕ, ОБРАЗУЯ, ОБРАЗЦА, ОБРАЗЦАМИ, ОБРАЗЦОМ, 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ОРГАНИЗУЕШЬ, ОРИЕНТАЦИИ, ОРИЕНТАЦИЮ, ОРИЕНТАЦИЯ, ОРИЕНТИРУЕТ, ОРИЕНТИРУЕТСЯ, ОРУДИЕ, ОРУДИЕМ, ОРУДИЙ, ОРУДИЯ, ОРУЖИЕ, ОРУЖИЕМ, ОРУЖИЮ, ОРУЖИЯ, ОСАЖДАЕТСЯ, ОСАНИСТЫ, ОСВЕЩЕН, ОСВОБОДИТЬ, ОСВОБОЖДАЕТ, ОСВОБОЖДАЕТСЯ, ОСВОБОЖДАТЬСЯ, ОСВЯЩЁН, ОСВЯЩЕНО, ОСКВЕРНЯЙ, ОСКУДЕВАЮТ, ОСКУДЕЮТ, ОСЛАБЕВАЕТ, ОСЛАБЕЕТ, ОСЛАБИТЬ, ОСЛАБЛЕНИЕ, ОСЛАБЛЕНИЯ, ОСЛАБЛЕННАЯ, ОСЛАБЛЕНО, ОСЛАБЛЯЕТ, ОСЛАБЛЯЙ, ОСЛАБЛЯЮТ, ОСЛАБЛЯЯ, ОСЛЕПЛЯЮТ, ОСМЕЛИВАЕТСЯ, ОСМЕЛИВАЮСЬ, ОСМЕЛИВАЮТСЯ, ОСМЕЛИЛСЯ, ОСМЕЛИТСЯ, ОСМЕЯВ, ОСМОТРЕТЬ, ОСМОТРИТЕЛЕН, ОСНОВА, ОСНОВАНИЕ, ОСНОВАНИЕМ, ОСНОВАНИИ, ОСНОВАНИЯ, ОСНОВЕ, ОСНОВОЙ, ОСНОВУ, ОСНОВЫ, ОСНОВЫВАЕТСЯ, ОСОЗНАВАЙ, ОСОЗНАВАТЬ, ОСОЗНАВАЯ, ОСОЗНАЕТ, ОСОЗНАЕШЬ, ОСОЗНАНИЕ, ОСОЗНАНИЕ-ДОЛГ, ОСОЗНАНИИ, ОСОЗНАНИЯ, ОСОЗНАЮТ, ОСОЗНАЮЩИЙ, ОСПАРИВАЕМОЕ, ОСТАВАТЬСЯ, ОСТАВИВ, ОСТАВИТ, ОСТАВИТЬ, ОСТАВЛЕНО, ОСТАВЛЕНЫ, ОСТАВЛЯЕТ, ОСТАВЛЯЛИ, ОСТАВЛЯЮТ, ОСТАВЛЯЮЩИЙ, ОСТАВЛЯЯ, ОСТАЁТСЯ, ОСТАЕТСЯ, ОСТАЛЬНЫЕ, ОСТАЛЬНЫХ, ОСТАНАВЛИВАЕТСЯ, ОСТАНАВЛИВАТЬСЯ, ОСТАНАВЛИВАЮТ, ОСТАНАВЛИВАЮТСЯ, ОСТАНЕТСЯ, ОСТАНОВИЛСЯ, ОСТАНОВИТЬ, ОСТАНОВИТЬСЯ, ОСТАНОВКИ, ОСТАНОВЛЮСЬ, ОСТАНОВЯТ, ОСТАНУТСЯ, ОСТАТОЧНОЙ, ОСТАТЬСЯ, ОСТАЮСЬ, ОСТЁР, ОСТЕР, ОСТОРОЖЕН, ОСТОРОЖНО, ОСТОРОЖНО-РАСЧЕТЛИВЫ, ОСТОРОЖНОСТЬЮ, ОСТОРОЖНЫ, ОСТОРОЖНЫЕ, ОСТОРОЖНЫМ, ОСТОРОЖНЫМИ, ОСТРЕЕ, ОСТРИЕ, ОСТРИЕМ, ОСТРОГО, ОСТРОЕ, ОСТРОТУ, ОСТРОУМИЕ, ОСТРЫЕ, ОСТРЫМ, ОСТРЫМИ, ОСТУПИТЬСЯ, ОСУЖДАЕТСЯ, ОСУЖДЕНИЯ, ОСУЩЕСТВИТ, ОСУЩЕСТВИТСЯ, ОСУЩЕСТВИТЬ, ОСУЩЕСТВЛЕНИЕ, ОСУЩЕСТВЛЕНИИ, ОСУЩЕСТВЛЕНИЮ, ОСУЩЕСТВЛЕНИЯ, ОСУЩЕСТВЛЯЕТ, ОСУЩЕСТВЛЯЕТСЯ, ОСУЩЕСТВЛЯЕШЬ, ОСУЩЕСТВЛЯЙ, ОСУЩЕСТВЛЯТЬ, ОСУЩЕСТВЛЯТЬ-ДЕЙСТВОВАТЬ, ОСУЩЕСТВЛЯЮТ, ОСУЩЕСТВЛЯЮЩИЕ, ОСУЩЕСТВЛЯЮЩИЙ, ОСУЩЕСТВЛЯЯ, ОСЫ, ОСЫПАТЬ, ОСЯЗАЙ, ОТ, ОТБИВАТЬСЯ, ОТБОРНЫЕ, ОТБРАСЫВАЕТ, ОТБРАСЫВАЕТСЯ, ОТБРАСЫВАТЬ, ОТБРАСЫВАЯ, ОТБРОСИВ, ОТБРОСИТЬ, ОТБРОСИШЬ, ОТБРОСЬ, ОТБРОСЬТЕ, ОТБРОСЯТ, ОТБРОШЕНЫ, ОТВАЖЕН, ОТВАЖНЫМ, ОТВЕРГ, ОТВЕРГАЕТ, ОТВЕРГАЕТСЯ, ОТВЕРГАЛИ, ОТВЕРГАТЬ, ОТВЕРГЛО, ОТВЕРГНИ, ОТВЕРЗАЕТ, ОТВЕРЗАЮТСЯ, ОТВЕРСТИЯ, ОТВЕТ, ОТВЕТЕ, ОТВЕТОМ, ОТВЕТЬ, ОТВЕЧАЕТ, ОТВЕЧАЙ, ОТВЕЧАЙТЕ, ОТВЕЧАТЬ, ОТВЕЧАЮТ, ОТВОДЯТ, ОТВОРАЧИВАЕТСЯ, ОТВОРАЧИВАЮТСЯ, ОТВОРЯЮТСЯ, ОТДАВАТЬ, ОТДАВАЯ, ОТДАВШИЙ, ОТДАЕТ, ОТДАЛЁННОЕ, ОТДАЛЁННЫМ, ОТДАЛЕНА, ОТДАЛИ, ОТДАЛИТЬ, ОТДАТЬ, ОТДАЮТ, ОТДЕЛИТЬСЯ, ОТЕЦ, ОТКАЖЕТСЯ, ОТКАЖИТЕСЬ, ОТКАЗ, ОТКАЗА, ОТКАЗАВШЕМУСЯ, ОТКАЗАЛСЯ, ОТКАЗЫВАЕТСЯ, ОТКАЗЫВАЯСЬ, ОТКЛИКА, ОТКЛИКАЕТСЯ, ОТКЛИКАЙТЕСЬ, ОТКЛИКАТЬСЯ, ОТКЛИКАЮТСЯ, ОТКЛОНИТСЯ, ОТКЛОНЯЕТСЯ, ОТКРОЕШЬ, ОТКРОЙ, ОТКРЫВАЕШЬ, ОТКРЫВАЮТ, ОТКРЫВАЮТСЯ, ОТКРЫВАЯ, ОТКРЫТО, ОТКРЫТО-ШИРОКИ, ОТКРЫТЬ, ОТКУДА, ОТЛИЧАЮСЬ, ОТЛИЧАЮТСЯ, ОТЛИЧИЕ, ОТЛИЧИТЕЛЬНАЯ, ОТЛИЧНО, ОТЛИЧНОЕ, ОТЛУЧИТСЯ, ОТМЕННО, ОТМЕЧАЙТЕ, ОТМЕЧАТЬ, ОТМСТИТЕ, ОТНИМАЕТ, ОТНИМАЮТ, ОТНИМАЯ, ОТНИМЕШЬ, ОТНОСИСЬ, ОТНОСИТ, ОТНОСИТСЯ, ОТНОСИТЬСЯ, ОТНОСЯТСЯ, ОТНОСЯЩЕЕСЯ, ОТНОШЕНИЕ, ОТНОШЕНИИ, ОТНОШЕНИЯ, ОТНОШЕНИЯХ, ОТНОШУСЬ, ОТНЯТО, ОТНЯТОЕ, ОТНЯТЬ, ОТО, ОТОЖДЕСТВЛЕНИЯ, ОТОЖДЕСТВЛЯЕТ, ОТОЖДЕСТВЛЯЕТСЯ, ОТОЖДЕСТВЛЯЕШЬСЯ, ОТОЖДЕСТВЛЯЙСЯ, ОТОЖДЕСТВЛЯЯСЬ, ОТОРВАТЬ, ОТПЕРЕТЬ, ОТПИРАЕТСЯ, ОТПОЛИРОВАВ, ОТПРАВЛЯЕТ, ОТПРАВЛЯЯ, ОТПРАВЛЯЯСЬ, ОТРАЖАЕТ, ОТРАЖАЕТСЯ, ОТРЕКАЕТСЯ, ОТРЕШЕН, ОТРИНУТ, ОТРИЦАЕШЬ, ОТРИЦАНИЕ, ОТРИЦАЮТ, ОТРУБИТЬ, ОТРЫВАЕТСЯ, ОТСЕКИТЕ, ОТСТОИТСЯ, ОТСТОЯТ, ОТСТОЯТЬСЯ, ОТСТРАНЁН, ОТСТРАНЕННО-ПОКОЙНО, ОТСТРАНЯЕТСЯ, ОТСТРАНЯЯСЬ, ОТСТУПАЕТ, ОТСТУПАЙ, ОТСТУПАТЬ, ОТСТУПАЮ, ОТСТУПАЮЩЕГО, ОТСТУПАЮЩЕМУ, ОТСТУПАЮЩИЙ, ОТСТУПЛЕНИЕ, ОТСТУПЛЕНИЕМ, ОТСТУПЛЕНИИ, ОТСТУПЛЮ, ОТСУТСТВИЕ, ОТСУТСТВИЕМ, ОТСУТСТВИИ, ОТСУТСТВИЮ, ОТСУТСТВИЯ, ОТСУТСТВОВАЛО, ОТСУТСТВУЕТ, ОТСУТСТВУЮЩЕГО, ОТСУТСТВУЮЩЕЕ, ОТСУТСТВУЮЩЕЙ, ОТСЮДА, ОТТАЛКИВАЕТ, ОТТАЛКИВАЕТСЯ, ОТТОГО, ОТТОГО-ТО, ОТТОЧИТЬ, ОТТУДА, ОТХОДИТ, ОТХОДЯ, ОТЦА, ОТЦВЕТАЕТ, ОТЦОВСКАЯ, ОТЦОВСКОЙ, ОТЦОМ, ОТЧАСТИ, ОТЧЕГО, ОТЧЕТЛИВО-ЧЕТКИ, ОТЧЕТЛИВЫЕ, ОТЧУЖДЕННЫМ, ОТЫСКИВАЮ, ОТЫЩЕШЬ, ОФОРМЛЕНИЯ, ОФОРМЛЯЕТ, ОФОРМЛЯЕТСЯ, ОФОРМЛЯЮТ, ОФОРМЛЯЮТСЯ, ОХВАТ, ОХВАТИТЬ, ОХВАТЫВАЯ, ОХВАЧЕНО, ОХОТА, ОХОТНИЧИЙ, ОХОТНО, ОХОТЫ, ОХРАНЯЕТ, ОХРАНЯЮЩАЯ, ОХРИПНУТЬ, ОЦЕНКЕ, ОЧАМИ, ОЧЕВИДЕН, ОЧЕВИДНА, ОЧЕВИДНО, ОЧЕВИДНОЕ, ОЧЕВИДНОСТЬЮ, ОЧЕНЬ, ОЧЕРЕДЬ, ОЧЕРНЕНИЕ, ОЧИСТИЛОСЬ, ОЧИСТИТСЯ, ОЧИСТИТЬСЯ, ОЧИЩАЙ, ОЧИЩАЯ, ОШИБКАМ, ОШИБКИ, ОШИБОК, ОЩУЩАЕТ, ОЩУЩЕНИЕ, ОЩУЩЕНИЙ

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ПАГУБУ, ПАДЕНИЯ, ПАДУТ, ПАЗУХОЙ, ПАЛАТА, ПАЛАТЫ, ПАЛАЧ, ПАЛАЧА, ПАЛОЧКАМИ, ПАЛЬЦЕВ, ПАМЯТЬ, ПАРА, ПАРАДОКСУ, ПАРЕ, ПАРЫ, ПАРЮ, ПАССИВЕН, ПАССИВНО-ОТСТРАНЁННА, ПАССИВНЫМ, ПАСУТСЯ, ПАСУЩИЕСЯ, ПАУКИ, ПАЧЕ, ПЕНИЕ, ПЕНИС, ПЕРВАЯ, ПЕРВЕЙШИМ, ПЕРВЕНСТВУЮЩЕЕ, ПЕРВОГО, ПЕРВОЕ, ПЕРВОЗДАННО, ПЕРВОЗДАННОЕ, ПЕРВОЗДАННОЙ, ПЕРВОЗДАННОСТИ, ПЕРВОЗДАННОСТЬ, ПЕРВОЗДАННУЮ, ПЕРВОЗДАННЫЙ, ПЕРВОЗДАННЫМ, ПЕРВОМ, ПЕРВОМУ, ПЕРВОНАЧАЛА, ПЕРВОНАЧАЛО, ПЕРВОНАЧАЛОМ, ПЕРВОПРЕДКОВ, ПЕРВОПРЕДКУ, ПЕРВУЮ, ПЕРВЫЕ, ПЕРВЫМ, ПЕРЕВЕДУТСЯ, ПЕРЕВОДА, ПЕРЕВОРОТА, ПЕРЕД, ПЕРЕДАЕТСЯ, ПЕРЕДВИЖЕНИИ, ПЕРЕДЕЛАТЬ, ПЕРЕДЕЛЫВАТЬ, ПЕРЕДНЕГО, ПЕРЕДНЕЕ, ПЕРЕЕДАЮТ, ПЕРЕЖИТЬ, ПЕРЕЛОМУ, ПЕРЕМЕНЧИВОСТИ, ПЕРЕМЕНЧИВЫЙ, ПЕРЕОЦЕНИВАЕТ, ПЕРЕПОЛНЯЕТСЯ, ПЕРЕСЕЛЯЛИСЬ, ПЕРЕСОХЛИ, ПЕРЕСОХНУТ, ПЕРЕСТАЕТ, ПЕРЕСТАЕШЬ, ПЕРЕСТАЛА, ПЕРЕСТАНЕТ, ПЕРЕСТАНУТ, ПЕРЕСТАЮТ, ПЕРЕХОД, ПЕРЕХОДИЛИ, ПЕРЕХОДИТ, ПЕРЕХОДИТЬ, ПЕРЕХОДИШЬ, ПЕРЕХОДЯТ, ПЕРЕХОДЯЩИМ, ПЕРНАТЫЙ, ПЕРСПЕКТИВЫ, ПЕСТОВАНИЮ, ПЕСТОВАТЬ, ПЕСТУЕТ, ПЕСТУЙ, ПЕСТУЮТ, ПЕТЛЯНИЙ, ПЕТУХИ, ПЕТУХОВ, ПЕЧАЛИ, ПЕЧАЛИТЬСЯ, ПЕЧАЛЬ, ПЕЧАЛЬНОГО, ПИКА, ПИКИ, ПИРУ, ПИСЬМА, ПИСЬМЕН, ПИСЬМУ, ПИТАЕТ, ПИТАТЬСЯ, ПИТАЮ, ПИТАЮТ, ПИТАЮЩИМИСЯ, ПИТАЯ, ПИТЬЕМ, ПИЩА, ПИЩЕ, ПИЩЕЙ, ПИЩУ, ПЛАВНО, ПЛАКАТЬ, ПЛАНИРОВАНИЕ, ПЛАНОВ, ПЛАТИ, ПЛАТУ, ПЛАЧЕМ, ПЛАЧУЩИЙ, ПЛЕНУ, ПЛЕСТИ, ПЛЕСТЬ, ПЛЕЧ, ПЛЕЧАМИ, ПЛОД, ПЛОДАМИ, ПЛОДОВ, ПЛОДЫ, ПЛОТИ, ПЛОТНА, ПЛОТНИКОМ, ПЛОТНО-ВОЗВЫШЕННОМ, ПЛОТНОЕ, ПЛОТЬ, ПЛОХОГО, ПЛОЩАДИ, ПНЕВМУ-ЦИ, ПО, ПО-ДЕТСКИ, ПО-МАТЕРИНСКИ, ПО-ПРЕЖНЕМУ, ПОБЕДА, ПОБЕДАХ, ПОБЕДИВШИЙ, ПОБЕДИЛА, ПОБЕДИТ, ПОБЕДИТЕЛЕМ, ПОБЕДИТЕЛЬ, ПОБЕДИТЬ, ПОБЕДИШЬ, ПОБЕДОЙ, ПОБЕДОНОСНО, ПОБЕДОНОСНЫЙ, ПОБЕДОЮ, ПОБЕДУ, ПОБЕДЫ, ПОБЕЖДАЕТ, ПОБЕЖДАЕШЬ, ПОБЕЖДАТЬ, ПОБЕЖДАЮТ, ПОБЕЖДАЮЩИЙ, ПОБЕЖДАЯ, ПОБУЖДАЕТ, ПОБУЖДАТЬ, ПОБУЖДЕНИЯМ, ПОБЫВАЛИ, ПОВАЛИТЬ, ПОВЕДАТЬ, ПОВЕДЕНИЕ, ПОВЕДЕНИЕМ, ПОВЕДЕНИЮ, ПОВЕДЕНИЯ, ПОВЕЛЕВАЕТ, ПОВЕЛЕВАТЬ,

Underdog_way.pdf, revision 8, sanmayce@hotmail.com, a corpus of 50(42 english, 8 russian) proofed(many originals' bugs crushed) translations of 老子道德經 or Lao Zi Dao De Jing

ПОДМЕНЯТЬ, ПОДМИНАЕТ, ПОДМИНАТЬ, ПОДНЕБЕСНАЯ, ПОДНЕБЕСНОГО, ПОДНЕБЕСНОЙ, ПОДНЕБЕСНУЮ, ПОДНЕБЕСНЫЙ, ПОДНИМАЕТ, ПОДНИМАЕТСЯ, ПОДНИМАЮТ, ПОДНИМАЮТСЯ, ПОДНОСИТЕ, ПОДНОШЕНИЯМ, ПОДНЯЛСЯ, ПОДНЯТЬ, ПОДНЯТЬСЯ, ПОДОБАЕТ, ПОДОБЕН, ПОДОБИЕ, ПОДОБИИ, ПОДОБИЯ, ПОДОБНА, ПОДОБНАЯ, ПОДОБНО, ПОДОБНЫ, ПОДОБНЫЙ, ПОДОБНЫМ, ПОДОБРАТЬ, ПОДРАЖАНИЕ, ПОДРАЖАЮЩИЕ, ПОДРАЗУМЕВАЮ, ПОДРОБНОСТИ, ПОДТАЯВШИЙ, ПОДУМАЙТЕ, ПОДХОДЯТ, ПОДЧИНЕННЫЕ, ПОДЧИНИТЬ, ПОДЧИНЯЕТ, ПОДЧИНЯЕТСЯ, ПОДЧИНЯЮТСЯ, ПОЕДИНОК, ПОЖАЛУЙ, ПОЖЕЛАЙ, ПОЖЕЛАЮТ, ПОЖУХЛЫЕ, ПОЗАБОТИТЬСЯ, ПОЗАДИ, ПОЗВАТЬ, ПОЗВОЛЬ, ПОЗВОЛЯЕТ, ПОЗДНЕЕ, ПОЗИЦИИ, ПОЗИЦИЙ, ПОЗИЦИЮ, ПОЗНАВ, ПОЗНАВАЛИ, ПОЗНАВШЕГО, ПОЗНАВШИЙ, ПОЗНАЁШЬ, ПОЗНАЕМ, ПОЗНАЕТ, ПОЗНАЕШЬ, ПОЗНАЛ, ПОЗНАНИЕ, ПОЗНАНИЮ, ПОЗНАНЫ, ПОЗНАТЬ, ПОЗНАЮ, ПОЗОР, ПОЗОРА, ПОЗОРЕ, ПОЗОРОМ, ПОЗОРУ, ПОИМЕНОВАНО, ПОИМЕНОВАТЬ, ПОИСТИНЕ, ПОЙДЕТ, ПОЙДЕШЬ, ПОЙДУТ, ПОЙМАТЬ, ПОЙМАЮ, ПОКА, ПОКАЗАЛО, ПОКАЗЫВАЕМО, ПОКАЗЫВАЕТ, ПОКАЗЫВАЙТЕ, ПОКАЗЫВАЛИ, ПОКАЗЫВАТЬ, ПОКАЗЫВАЯ, ПОКИДАЕТ, ПОКИДАТЬ, ПОКИДАЯ, ПОКИНЕТ, ПОКИНУТА, ПОКИНУТО, 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ПРИБЛИЖАЯСЬ, ПРИБЛИЖЕНИЕ, ПРИБЛИЗИТСЯ, ПРИБЛИЗИТЬ, ПРИБЛИЗИТЬСЯ, ПРИБРАНЫ, ПРИБЫЛИ-ПОЛЬЗЫ, ПРИБЫЛЬ, ПРИБЫЛЬ-ПОЛЬЗА, ПРИБЫЛЬЮ, ПРИБЫТОК, ПРИВЕДЕНИЯ, ПРИВЕДЕННОГО, ПРИВЕДЕТ, ПРИВЕДИ, ПРИВЕДЯ, ПРИВЕРЖЕН, ПРИВЕРЖЕНЫ, ПРИВЕСТИ, ПРИВЕЧАЕТ, ПРИВЛЕКАТЕЛЬНЫЕ, ПРИВЛЕЧЬ, ПРИВОДИТ, ПРИВОДИТЬ, ПРИВОДИШЬ, ПРИВОДЯ, ПРИВОДЯТ, ПРИВОЛЬНО, ПРИВЫКАНИЯ, ПРИВЯЗАН, ПРИВЯЗАННОСТЬ, ПРИВЯЗЫВАЯСЬ, ПРИГАСИ, ПРИГОДЕН, ПРИГОРОШНИ, ПРИГОТОВИТЬСЯ, ПРИГОТОВЛЕНИЕ, ПРИГОТОВЛЕНИИ, ПРИГОТОВЛЕНИЮ, ПРИДАВАНИЕ, ПРИДАВАТЬ, ПРИДАВЛИВАЕТСЯ, ПРИДАЕТ, ПРИДАЮТ, ПРИДЁТ, ПРИДЁТСЯ, ПРИДЕРЖИВАЙСЯ, ПРИДЕРЖИВАТЬСЯ, ПРИДЕРЖИВАЯ, ПРИДЕРЖИВАЯСЬ, ПРИДЕТ, ПРИДЕТСЯ, ПРИДЕШЬ, ПРИДИ, ПРИДИРЧИВО-СТРОГО, ПРИДУТ, ПРИЕМЛИ, ПРИЕМНЫЕ, ПРИЕМОВ, ПРИЕМОМ, ПРИЗВАННЫМ, ПРИЗНАЕТ, ПРИЗНАК, ПРИЗНАКИ, ПРИЗНАКОВ, ПРИЗНАНИЯ, ПРИЗНАЮТ, ПРИЗРАЧНО, ПРИЗРАЧНОЙ, ПРИЗРАЧНОМУ, ПРИЗЫВАЕТ, ПРИЗЫВАЕТСЯ, ПРИЗЫВАНИЯ, ПРИЙТИ, ПРИКАЗ, ПРИКАЗА, ПРИКАЗАНИЙ, ПРИКАЗАНИЯ, ПРИКАЗОВ, ПРИКАЗУ, ПРИКАЗЫ, ПРИКАЗЫВАЕТ, ПРИКОСНУТЬСЯ, ПРИЛАГАЕТ, ПРИЛАГАТЬ, ПРИЛОЖИТЬ, ПРИМЕНЕНИЕ, 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ПРОИЗРАСТАЮТ, ПРОИСТЕКАЕТ, ПРОИСХОДИТ, ПРОИСХОДИТЬ, ПРОИСХОДЯТ, ПРОИСХОЖДЕНИЕ, ПРОИСХОЖДЕНИИ, ПРОИСХОЖДЕНИЯ, ПРОЙДЕН, ПРОЙДЕНО, ПРОЙДЕТ, ПРОЙТИ, ПРОКОНТРОЛИРОВАТЬ, ПРОЛИВНОЙ, ПРОЛЬЕТСЯ, ПРОМЕЖУТКА, ПРОМЕЖУТКОВ, ПРОМЕЖУТОК, ПРОМЫШЛЯЕТ, ПРОНИЗАННЫЕ, ПРОНИКАЕТ, ПРОНИКАЛ, ПРОНИКЛИ, ПРОНИКНИСЬ, ПРОНИКНОВЕНИЯ, ПРОНИКНУТСЯ, ПРОНИКНУТЫМ, ПРОНИКНУТЬ, ПРОНИЦАЛИ, ПРОНИЦАТЕЛЬНО, ПРОНИЦАТЕЛЬНОСТЬ, ПРОНИЦАТЕЛЬНЫ, ПРОПОВЕДОВАТ

Underdog_way.pdf, revision 8, sanmayce@hotmail.com, a corpus of 50(42 english, 8 russian) proofed(many originals' bugs crushed) translations of 老子道德經 or Lao Zi Dao De Jing

ПРОЦВЕТАТЬ, ПРОЦЕСС, ПРОЦЕССИЕЙ, ПРОЦЕССИИ, ПРОЧНАЯ, ПРОЧНО, ПРОЧНОЙ, ПРОЧНЫЙ, ПРОЧНЫМ, ПРОЧЬ, ПРОШЛА, ПРОШЛИ, ПРОЩАЛИСЬ, ПРОЩЕН, ПРОЯВИВШЕЕ, ПРОЯВИЛИСЬ, ПРОЯВИЛОСЬ, ПРОЯВИТЬ, ПРОЯВЛЕНИЕ, ПРОЯВЛЕНИИ, ПРОЯВЛЕНИЙ, ПРОЯВЛЕНИЯ, ПРОЯВЛЯЕТ, ПРОЯВЛЯЕТСЯ, ПРОЯВЛЯЙ, ПРОЯВЛЯЛИ, ПРОЯВЛЯТЬ, ПРОЯВЛЯТЬСЯ, ПРОЯВЛЯЮ, ПРОЯВЛЯЮТ, ПРОЯСНИТЬ, ПРУТЬЕВ, ПРЯМ, ПРЯМИЗНА, ПРЯМИЗНУ, ПРЯМО, ПРЯМОЕ, ПРЯМОЛИНЕЕН, ПРЯМОЛИНЕЙНОСТЬ, ПРЯМОТА, ПРЯМОТЕ, ПРЯМОТОЙ, ПРЯМОТОЮ, ПРЯМОТЫ, ПРЯМЫМ, ПРЯМЫХ, ПСОВ, ПТИЦЫ, ПУ, ПУБЛИЧНО, ПУГАТЬ, ПУЛЬСАЦИИ, ПУНКТОВ, ПУСТ, ПУСТЕЕТ, ПУСТЕЮТ, ПУСТО, ПУСТОГО, ПУСТОЕ, ПУСТОЙ, ПУСТОТ, ПУСТОТА, ПУСТОТА-ЭНЕРГИЯ, ПУСТОТЕ, ПУСТОТЕН, ПУСТОТНАЯ, ПУСТОТНО, ПУСТОТНОЕ, ПУСТОТНЫМ, ПУСТОТОЙ, ПУСТОТУ, ПУСТОТЫ, ПУСТОШАМ, ПУСТЫ, ПУСТЫЕ, ПУСТЫМИ, ПУСТЫННОЕ, ПУСТЫНЮ, ПУСТЬ, ПУСТЯЧНОМ, ПУТАНО, ПУТЕВОДНАЯ, ПУТЕМ, ПУТЕМ-ДАО, ПУТЕШЕСТВЕННИК, ПУТЕШЕСТВИЕ, ПУТЕШЕСТВОВАТЬ, ПУТЕШЕСТВУЕТ, ПУТИ, ПУТНИК, ПУТНИКА, ПУТЫ, ПУТЬ, ПУТЬ-ДАО, ПУЧИНАХ, ПУЧИНЫ, ПЧЕЛЫ, ПЫЛА, ПЫЛИ, ПЫЛИНКЕ, ПЫЛОМ, ПЫЛЬ, ПЫТАЕМСЯ, ПЫТАЕТСЯ, ПЫТАЮСЬ, ПЫТАЯСЬ, ПЫТЛИВЫ, ПЫШНЕЕ, ПЫШУТ, ПЬЮТ, ПЯДИ, ПЯТАМ, ПЯТЕН, ПЯТИ, ПЯТНАМИ, ПЯТЬ, ПЯТЯТСЯ

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РАБА, РАБОТАТЬ, РАБОТУ, РАВЕН, РАВНИНАМИ, РАВНО, РАВНОВЕСИЕ, РАВНОВЕСИЯ, РАВНОГО, РАВНОДУШЕН, РАВНОДУШИЕ, РАВНОДУШИИ, РАВНОЕ, РАВНОМЕРНОСТЬ, РАВНЫМ, РАВНЫХ, РАВНЯЕТСЯ, РАВНЯТЬСЯ, РАД, РАДЕЕТ, РАДИ, РАДОВАТЬСЯ, РАДОСТИ, РАДОСТНО, РАДОСТНОГО, РАДОСТНОЙ, РАДОСТНЫ, РАДОСТНЫ-РАДОСТНЫ, РАДОСТЬ, РАДОСТЬЮ, РАДУЕТСЯ, РАДУЕШЬСЯ, РАДУЮТСЯ, РАДЫ, РАЗ, РАЗБИРАТЬ, РАЗБИРАЮТСЯ, РАЗБИТЬ, РАЗБОГАТЕЕТ, РАЗБОГАТЕТЬ, РАЗБОЕМ, РАЗБОЙНИКАМИ, РАЗБОЙНИКИ, РАЗБОЙНИКОВ, РАЗБОЙНИЧАТЬ, РАЗБОЙНИЧЬЕЮ, РАЗБРАСЫВАЕТ, РАЗВАЛИТЬ, РАЗВЕ, РАЗВЕРЗАЕТСЯ, РАЗВИВАЕТСЯ, РАЗВИВАТЬСЯ, РАЗВИТ, РАЗВИТИЕМ, РАЗВИТИЯ, РАЗВРАТ, РАЗВЯЖЕШЬ, РАЗВЯЖИ, РАЗВЯЗАТЬ, РАЗВЯЗЫВАЕТ, РАЗВЯЗЫВАЕТСЯ, РАЗГАДКА, РАЗГНЕВАЕТСЯ, РАЗГРАБЛЕНИЕ, РАЗГРАНИЧИТЬ, РАЗДАЕТ, РАЗДАЛСЯ, РАЗДАЮ, РАЗДЕЛЕНИЯ, РАЗДЕЛИЛОСЬ, РАЗДЕЛИТЬ, РАЗДЕЛЬНОЕ, РАЗДЕЛЯЕТ, РАЗДОРЕ, РАЗЛАД, РАЗЛАДИЛОСЬ, РАЗЛИВАЕТСЯ, РАЗЛИВЕ, РАЗЛИТО, РАЗЛИТЬ, РАЗЛИЧАЕТСЯ, РАЗЛИЧАТЬ, РАЗЛИЧАЮТСЯ, РАЗЛИЧИИ, РАЗЛИЧИМОЕ, РАЗЛИЧИТЬ, РАЗЛИЧИШЬ, РАЗЛИЧНО, РАЗЛИЧНЫ, РАЗЛИЧНЫЕ, РАЗЛОМАЕТСЯ, РАЗЛОМАТЬ, РАЗЛУЧАЕТСЯ, РАЗМЕСТИВШИСЬ, РАЗМЕШИВАЮТ, РАЗМЕЩАЮТСЯ, РАЗМНОЖАЕТ, РАЗМНОЖЕНИЯ, РАЗНИЦА, РАЗНОЕ, РАЗНООБРАЗИЕ, РАЗНООБРАЗНЫ, РАЗНОЦВЕТНЫЕ, РАЗНЫЕ, РАЗНЫМИ, РАЗОБРАТЬ, РАЗРЕЖЕННОЕ, РАЗРЕЖЕННОСТЬ, РАЗРЕЗАЕТ, РАЗРЕЗАЯ, РАЗРУБАЕТ, РАЗРУБАЮТ, РАЗРУБЯТ, РАЗРУШАЕТ, РАЗРУШАЕТСЯ, РАЗРУШАЮТ, РАЗРУШАЮТСЯ, РАЗРУШЕНИЯ, РАЗРУШИТ, РАЗРУШИТЕЛЬНО, РАЗРУШИТЬ, РАЗУМ, РАЗУМ-СЕРДЦЕ, РАЗУМА-СЕРДЦА, РАЗУМЕЕТ, РАЗУМЕН, РАЗУМЕЮТ, РАЗУМНОСТИ, РАЗУМНОСТЬ, РАЗУМНЫ, РАЗУМНЫМ, РАЗУМНЫМИ, РАЗУМОМ, РАЗЪЕДИНЯТЬ, РАЗЪЕЗЖАЮТ, РАЗЯЩЕГО, РАМЫ, РАНИТ, РАНО, РАНЬШЕ, РАНЯТ, РАСКАЛЫВАЕТСЯ, РАСКИНУТА, РАСКОЛЕТСЯ, РАСКОЛОЛАСЬ, РАСКОЛОТЬСЯ, РАСКРОЙ, РАСПАДАЕТСЯ, РАСПАЛОСЬ, РАСПАСТЬСЯ, РАСПАХНЕШЬ, РАСПЛАЧИВАТЬСЯ, РАСПЛЫВЧАТО, РАСПЛЫВЧАТО-ТУМАННЫМ, РАСПЛЫВЧАТОМ, РАСПЛЮЩИТЬ, РАСПОЗНАТЬ, РАСПОЛАГАЕТ, РАСПОЛАГАЕТСЯ, РАСПОЛАГАЮТ, РАСПОЛОЖЕНИЕ, РАСПОЛОЖЕНЫ, РАСПОЛОЖИТЬ, РАСПОРЯДИТЕЛЕМ, РАСПОРЯЖАТЬСЯ, РАСПОРЯЖЕНИЙ, РАСПРЕДЕЛЯЕТ, РАСПРЕЙ, РАСПРОСТЁРТО, РАСПРОСТЕРТА, РАСПРОСТРАНЕНА, РАСПРОСТРАНЕНИЕ, РАСПРОСТРАНЕНИИ, РАСПРОСТРАНИТСЯ, РАСПРОСТРАНЯЕТ, РАСПРОСТРАНЯТЬ, РАСПРОСТРАНЯТЬСЯ, РАСПРОСТРАНЯЮЩЕЕСЯ, РАСПРЯМЛЯЕМСЯ, РАСПУСКАЕТ, РАСПУСТИВШЕЕСЯ, РАСПУТАЙ, РАСПУТАТЬ, РАССЕИВАЕТСЯ, РАССЕИВАТЬ, РАССЕЯН, РАССЕЯНИЯ, РАССЕЯННОЕ, РАССЕЯТЬ, РАССЛЕДОВАТЬ, РАССМАТРИВАЕТ, РАССМАТРИВАТЬ, РАССМАТРИВАЮ, РАССМАТРИВАЮТ, РАССТАВИВ, РАССТАТЬСЯ, РАССТОЯНИЕ, РАССТОЯНИИ, РАССТРАИВАЮТ, РАССУЖДАЕТ, РАССУЖДАЮЩИЙ, РАССУЖДАЯ, РАССЧИТЫВАЕТ, РАССЫПАЕТСЯ, РАССЫПАТЬСЯ, РАСТВОРЯЕТСЯ, РАСТЕКАЕТСЯ, РАСТЕНИЕ, РАСТЕНИЯ, РАСТЕТ, РАСТИ, РАСТИТ, РАСТОЧИТЕЛЬНОСТИ, РАСТОЧИТЕЛЬНОСТЬ, РАСТРЯСЕТСЯ, РАСТУТ, РАСТЯНИ, РАСТЯНУТЬ, РАСТЯТ, РАСХИЩЕНИЕ, РАСХЛЯБАННЫ, РАСХОДИТСЯ, РАСЦВЕСТИ, РАСЦВЕТА, РАСЦВЕТАЕТ, РАСЦВЕТАЮТ, РАСЦВЕТЕ, РАСШИРИТЬ, РАСШИРЯЕТСЯ, РАСШИТЫЕ, РАТНОМ, РАТЯМИ, РВЕТСЯ, РЕАЛИЗОВАТЬ, РЕАЛИЗУЕТСЯ, РЕАЛЬНЫМ, РЕБЕНКА, РЕБЕНКОМ, РЕБЕНКУ, РЕГАЛИЕЙ, РЕГАЛИИ, РЕГУЛИРОВАНИЕ, РЕГУЛИРУЕТ, РЕГУЛИРУЯ, РЕДКА, РЕДКИ, РЕДКИЕ, РЕДКИМ, РЕДКИМИ, РЕДКИХ, РЕДКО, РЕДКОСТЕН, РЕДКОСТНЫЕ, РЕЖЕТ, РЕЗКИЙ, РЕЗУЛЬТАТ, РЕЗУЛЬТАТА, РЕЗУЛЬТАТЕ, РЕЗЧИК, РЕК, РЕКА, РЕКАМ, РЕКИ, РЕКУ, РЕМЕСЛЕ, РЕПЕЙ, РЕПУТАЦИИ, РЕЧАМИ, РЕЧАХ, РЕЧЕЙ, РЕЧИ, РЕЧКИ, РЕЧЬ, РЕШИТЕЛЬНО, РЕШИТЬ, РИСКУЕТ, РИТМ, РИТУАЛ, РИТУАЛА, РИТУАЛЕ, РИТУАЛОВ, РИТУАЛОМ, РИТУАЛУ, РИТУАЛЫ, РИТУАЛЬНОЕ, РИТУАЛЬНОСТИ, РИТУАЛЬНОСТЬ, РИТУАЛЬНЫЕ, РИТУАЛЬНЫМ, РОБКИМИ, РОБОК, РОВЕН, РОВНА, РОВНАЯ, РОВНО, РОВНЫ, РОВНЫЙ, РОВНЫМ, РОГ, РОГОМ, РОДА, РОДИВШАЯСЯ, РОДИЛАСЬ, РОДИТ, РОДИТЕЛЕЙ, РОДИТЕЛЕМ, РОДИТЕЛИ, РОДИТЕЛЬНИЦА, РОДИТЕЛЬНИЦЕЙ, РОДИТЕЛЬНИЦЫ, РОДИТЕЛЬСКОЙ, РОДИТСЯ, РОДИТЬСЯ, РОДИЧЕЙ, РОДНЕЕ, РОДНИТСЯ, РОДНЫМ, РОДНЯ, РОДНЯСЬ, РОДОВ, РОДОНАЧАЛЬНИК, РОДСТВЕННИКОВ, РОДСТВЕННОСТЬ, РОДСТВЕННЫМ, РОДСТВЕННЫХ, РОДЫ, РОДЯТСЯ, РОЖДАЕТ, РОЖДАЕТСЯ, РОЖДАТЬ, РОЖДАТЬСЯ, РОЖДАЮТ, РОЖДАЮТСЯ, РОЖДАЮТСЯ-ЖИВУТ, РОЖДАЮЩИХ, РОЖДАЯСЬ, РОЖДЁННОЕ, РОЖДЕНИЕ, РОЖДЕНИЕ-МАТЕРИНСТВО, РОЖДЕНИЕМ, РОЖДЕНИИ, РОЖДЕНИЯ, РОЖДЕННОЕ, РОЖДЕНЫ, РОЛЬ, РОСА, РОСКОШЕН, РОСКОШЕСТВУЕТ, РОСКОШЕСТВУЮТ, РОСКОШИ, РОСКОШНЫЕ, РОСКОШНЫМИ, РОСКОШЬ, РОСОЙ, РОСТА, РОСТКА, РОСУ, РОСЫ, РОТ, РТА, РТОМ, РУБИТ, РУБИТЬ, РУБИЩЕ, РУБИЩЕМ, РУБЯ, РУК, РУКАВ, РУКАВА, РУКАВОВ, РУКАМИ, РУКАХ, РУКИ, РУКОВОДИТЕЛЕМ, РУКОВОДИТЕЛЬ, РУКОВОДИТЕЛЯМИ, РУКОВОДСТВО, РУКОВОДСТВОВАТЬСЯ, РУКОВОДСТВУЕТСЯ, РУКОВОДСТВУЙСЯ, РУКОВОДСТВУЮСЬ, РУКОВОДЯ, РУКОПАШНОЙ, РУКУ, РУСЛОМ, РУСЛУ, РУХНУТЬ, РУЧЬЕВ, РУЧЬИ, РУЧЬЮ, РУЧЬЯ, РУЧЬЯМ, РУЧЬЯМИ, РЫБ, РЫБА, РЫБЕ, РЫБЁШКИ, РЫБЕШКИ, РЫБУ, РЫБЫ, РЯДОМ

С

С, САДИЛСЯ, САДИТСЯ, САМ, САМА, САМЕЦ, САМИ, САМИМ, САМИМИ, САМИХ, САМКА, САМКЕ, САМКИ, САМКОЙ, САМКОЮ, САМО, САМОБЫТНО, САМОВОЛЬНО, САМОВОСХВАЛЕНИЕМ, САМОВОСХВАЛЯЮЩИЙСЯ, САМОГО, САМОЕ, САМОЕСТЕСТВЕННОСТИ, САМОЕСТЕСТВЕННОСТЬ, САМОИЗМЕНЕНИИ, САМОИЗМЕНЯТЬСЯ, САМОЙ, САМОЛЮБИЕ, САМОЛЮБИЯ, САМОМ, САМОМУ, САМООТВЕРЖЕННО, САМОПОЗНАНИИ, САМОПРЕОБРАЖЕНИЕ, САМОПРОИЗВОЛЬНАЯ, САМОПРОИЗВОЛЬНОЙ, САМОПРОИЗВОЛЬНУЮ, САМОСТЕН, САМОСТИ, САМОСТНО, САМОСТНЫМИ, САМОСТЬ, САМОСТЬЮ, САМОЧИННО, САМЦА, САМЫЕ, САМЫЙ, САМЫМ, САМЫХ, САН, САНОВНИКОВ, САНТИМЕТР, СБЕРЕГАЕТ, СБЕРЕГАЕТСЯ, СБЕРЕГАЮ, СБЕРЕГАЮЩИЙ, СБЕРЕГАЮЩИМ, СБЕРЕЖЕНИИ, СБЕРЕЖЕНИЯ, СБЕРЕЖЕННОЙ, СБЕРЕЖЕНЬЯ, СБЕРЕЧЬ, СБИТЬСЯ, СБЛИЗИТЬСЯ, СБЫВАЕТСЯ, СВАЛИТЬ, СВЕРГНУТЫ, СВЕРКАТЬ, СВЕРХ, СВЕРХУ, СВЕРШАЕТ, СВЕРШАЙ, СВЕРШАЛИ, СВЕРШАЮТ, СВЕРШАЮТСЯ, СВЕРШАЯ, СВЕРШЕНИЙ, СВЕРШЕНИЯ, СВЕРШЕНИЯМ, СВЕРШЕНЫ, СВЕРШИВШАЯСЯ, СВЕРШИТЬ, СВЕСТИ, СВЕТ, СВЕТА, СВЕТЕ, СВЕТЕЛ, СВЕТИЛО, СВЕТИТ, СВЕТЛО, СВЕТЛО-БЛЕСТЯЩИ, СВЕТЛОЕ, СВЕТЛУЮ, СВЕТЛЫ-СВЕТЛЫ, СВЕТЛЫЙ, СВЕТЛЫМ, СВЕТОМ, 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СЕМЕНА, СЕМЕНИ, СЕМЕНИ-ЭНЕРГИИ, СЕМЬЕ, СЕМЬЕЙ, СЕМЬИ, СЕМЬЮ, СЕМЬЯ, СЕМЬЯХ, СЕМЯ, СЕМЯ-ЭНЕРГИЮ, СЕМЯ-ЭНЕРГИЯ, СЕРДЕЦ, СЕРДЕЧНО-ЕСТЕСТВЕННЫ, СЕРДЦА, СЕРДЦА-СОЗНАНИЯ, СЕРДЦАХ, СЕРДЦЕ, СЕРДЦЕ-СОЗНАНИЕ, СЕРДЦЕ-СОЗНАНИИ, СЕРДЦЕВИНЕ, СЕРДЦЕМ, СЕРДЦЕМ-СОЗНАНИЕМ, СЕРДЦУ, СЕРЕДИНУ, СЕРЕДИНЫ, СЕРЬЁЗЕН, СЕРЬЁЗНО, СЕРЬЁЗНЫ, СЕТЬ, СЖАТЬ, СЖИМАЕТСЯ, СЗАДИ, СИДЕТЬ, СИДИТ, СИДЯ, СИДЯЩИЙ, СИЕ, СИЛ, СИЛА, СИЛА-ДЭ, СИЛАМ, СИЛАХ, СИЛЕ, СИЛЁН, СИЛЕН, СИЛОЙ, СИЛОЙ-ДЭ, СИЛУ, СИЛУ-ДЭ, СИЛЫ, СИЛЫ-ДЭ, СИЛЬНА, СИЛЬНАЯ, СИЛЬНЕЕ, СИЛЬНО, СИЛЬНОГО, СИЛЬНОЕ, СИЛЬНОЙ, СИЛЬНОМ, СИЛЬНОМУ, СИЛЬНЫ, СИЛЬНЫЕ, СИЛЬНЫЙ, СИЛЬНЫМ, СИЛЬНЫМИ, СИЛЬНЫХ, СИМВОЛЫ, СИМПАТИЙ, СИМПАТИЮ, СИНЬ, СИРОТ, СИРОТАМ, СИРОТАМИ, СИРОТАХ, СИРОТОЙ, СИРЫ, СИРЫЙ, СИРЫМ, СИРЫМИ, СИСТЕМАТИЗАЦИИ, СИТУАЦИЙ, СИТУАЦИЯ-ДЕЛО, СИТУАЦИЯХ, СИЮ, СИЯЕТ, СИЯНИЕ, СИЯНИЕМ, СИЯНИЮ, СИЯНИЯ, СИЯЮТ, СИЯЮЩИМ, СКАЖУ, СКАЖУТ, СКАЗАНИЕ, СКАЗАННОМ, СКАЗАННЫЕ, СКАЗАНО, СКАЗАТЬ, СКАЗЫВАЕМЫЕ, СКАЗЫВАЮТСЯ, СКАКОВЫХ, СКАКУНОВ, СКАПЛИВАЕТ, СКАЧКА, СКАЧКИ, СКВЕРНУ, СКВЕРНЫ, СКВОЗЬ, 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Underdog_way.pdf, revision 8, sanmayce@hotmail.com, a corpus of 50(42 english, 8 russian) proofed(many originals' bugs crushed) translations of 老子道德經 or Lao Zi Dao De Jing

СОСУДУ, СОСУДЫ, СОСЧИТАТЬ, СОТВОРЕНИИ, СОТВОРИТЬ, СОТЕН, СОТНИ, СОХРАНЕНА, СОХРАНЕНИЕ, СОХРАНЕНИИ, СОХРАНЕНИЮ, СОХРАНИТ, СОХРАНИТЬ, СОХРАНИШЬ, СОХРАНЯЕМ, СОХРАНЯЕТ, СОХРАНЯЕТСЯ, СОХРАНЯЙ, СОХРАНЯЙТЕ, СОХРАНЯТ, СОХРАНЯТЬ, СОХРАНЯЮ, СОХРАНЯЮТ, СОХРАНЯЮЩЕЕ, СОХРАНЯЮЩИЙ, СОХРАНЯЯ, СОЧЕТАЕТСЯ, СОЧЕТАНИЕМ, СОЧЕТАНИИ, СОЧЕТАНИЯ, СОЧЕТАЯСЬ, СОЧТЕШЬ, СОЧТУТ, СОЧУВСТВИЯ, СОШЛИСЬ, СОЮЗ, СОЮЗА, СОЮЗЕ, СПАСАЕТ, СПАСАТЬ, СПАСАЮТ, СПАСЕНИЕ, СПАСЕНИЮ, СПАСЕНИЯ, СПАСЕТ, СПАСЕТСЯ, СПАСЕШЬ, СПАСТИ, СПЕРЕДИ, СПЕШАТ, СПЕШИТ, СПЕШУ, СПИНОЙ, СПИНУ, СПИНЫ, СПИРАЛЬНЫЙ, СПИЦ, СПИЦАМИ, СПЛАНИРОВАТЬ, СПЛОШЬ, СПОКОЕН, СПОКОЕН-БЕЗГЛАСЕН, СПОКОЙНА, СПОКОЙНО, СПОКОЙНОЙ, СПОКОЙНЫМ, СПОКОЙНЫМИ, СПОКОЙСТВИЕ, СПОКОЙСТВИЕМ, СПОКОЙСТВИИ, СПОКОЙСТВИЯ, СПОЛНА, СПОРАХ, СПОРЕ, СПОРИТ, СПОРЯЩИЙ, СПОСОБЕН, СПОСОБНО, СПОСОБНОГО, СПОСОБНОСТЕЙ, СПОСОБНОСТИ, СПОСОБНОСТЬ, СПОСОБНОСТЬЮ, СПОСОБНЫ, СПОСОБНЫЙ, СПОСОБНЫМ, СПОСОБСТВОВАТЬ, СПОСОБСТВУЕТ, СПОСПЕШЕСТВУЕТ, СПРАВА, СПРАВЕДЛИВ, СПРАВЕДЛИВОСТИ, СПРАВЕДЛИВОСТЬ, СПРАВЕДЛИВОСТЬЮ, СПРАВЕДЛИВЫМ, СПРОС, СПУСКАЕТСЯ, СПУТНИКАМИ, СПУТНИКИ, СРАВНЕНИЕ, СРАВНИВАТЬ, СРАВНИМ, СРАВНИТСЯ, СРАВНЮ, СРАВНЯТСЯ, СРАЖАЕТСЯ, СРАЖАТЬСЯ, СРАЖАЮТСЯ, СРАЖЕНИИ, СРАЖЕНИЙ, СРАЖЕНИЯ, СРАЖЕНИЯХ, СРАЖЕНЬЕ, СРАЗУ, СРАМЕ, СРЕДИ, СРЕДИННОЙ, СРЕДИННОСТИ, СРЕДИННОСТЬ, СРЕДИНУ, СРЕДИНЫ, СРЕДНЕГО, СРЕДНЕЙ, СРЕДНИЙ, СРЕДНИХ, СРЕДОТОЧИЕ, СРЕДОТОЧИИ, СРЕДСТВА, СРЕДСТВО, СРЕДСТВОМ, СРЕДСТВУ, СРЕДЬ, СРЕЗАЕТ, СРОДНИТЬСЯ, СРОКА, СРУБАЮТ, СРУБЛЕНО, СРУБЯТ, ССОР, ССОРИТСЯ, ССОРИТЬСЯ, ССОРЫ, ССОРЯЩИЙСЯ, СТА, СТАБИЛЬНОСТИ, СТАВ, СТАВИЛИ, СТАВИТ, СТАВИТЬ, СТАВЛЮ, СТАВШЕГО, СТАВШЕМУ, СТАВШИМ, СТАВЬ, СТАВЯ, СТАВЯТ, СТАЛ, СТАЛА, СТАЛИ, СТАЛКИВАЕТСЯ, СТАЛКИВАЛИСЬ, СТАЛКИВАЮСЬ, СТАЛО, СТАНЕТ, СТАНЕШЬ, СТАНОВИЛИСЬ, СТАНОВИМСЯ, СТАНОВИТСЯ, СТАНОВИТЬСЯ, СТАНОВИШЬСЯ, СТАНОВЛЕНИЕ-ЗАВЕРШЕНИЕ, СТАНОВЛЕНИЯ, СТАНОВЯСЬ, СТАНОВЯТСЯ, СТАНУ, СТАНУТ, СТАНЬ, СТАРА, СТАРАЕТСЯ, СТАРАЙСЯ, СТАРАЛИСЬ, СТАРАЛСЯ, СТАРАТЬСЯ, СТАРАЮТСЯ, СТАРЕЕМ, СТАРЕЕТ, СТАРЕТЬ, СТАРЕЮТ, СТАРОГО, СТАРОЕ, СТАРОСТИ, СТАРОСТЬ, СТАРШЕ, СТАРШЕГО, СТАРШИЙ, СТАРШИМ, СТАРЫ, СТАРЫМ, СТАТЬ, СТАТЬИ, СТВОЛ, СТЕЗЁЙ, СТЕКАЕТСЯ, СТЕКАТЬ, СТЕКАЮТСЯ, СТЕНАМ, СТЕНАХ, СТЕНКИ, СТЕНОЙ, СТЕПЕНИ, СТЕСНЯЕТ, СТЕСНЯЙ, СТИХАЕТ, СТО, СТОИТ, СТОИТЬ, СТОИШЬ, СТОКРАТНАЯ, СТОКРАТНО, СТОКРАТНУЮ, СТОКУ, СТОЛЕ, СТОЛКНЁТСЯ, СТОЛКНЁШЬСЯ, СТОЛКНЕТСЯ, СТОЛКНОВЕНИИ, СТОЛЬ, СТОЛЬКО, СТОПОЙ, СТОРОН, СТОРОНА, СТОРОНЕ, СТОРОНИТСЯ, СТОРОНОЙ, СТОРОНУ, СТОРОНЫ, СТОЯ, СТОЯЛИ, СТОЯЛО, СТОЯТ, СТОЯТЬ, СТОЯЩАЯ, СТОЯЩЕГО, СТОЯЩЕМУ, СТОЯЩИЕ, СТОЯЩИЙ, СТОЯЩИХ, СТРАДАЕТ, СТРАДАНИЕ, СТРАДАНИЙ, СТРАДАНИЯ, СТРАДАЮ, СТРАДАЮЩИЙ, СТРАДАЮЩИМ, СТРАЖДЕТ, СТРАН, СТРАНА, СТРАНЕ, СТРАННИК, СТРАННИКОВ, СТРАННОМУ, СТРАННЫ, СТРАНОЙ, СТРАНОЮ, СТРАНСТВИИ, СТРАНСТВИЯХ, СТРАНСТВУЯ, СТРАНУ, СТРАНЫ, СТРАСТЕЙ, СТРАСТИ, СТРАСТЬ, СТРАСТЬЮ, СТРАСТЯМ, СТРАТЕГ, СТРАТЕГИ, СТРАТЕГИЕЙ, СТРАТЕГОВ, СТРАХА, СТРАХЕ, СТРАХИ, СТРАХОМ, СТРАХУ, СТРАШАТСЯ, СТРАШИЛСЯ, СТРАШИТЬ, СТРАШИТЬСЯ, СТРАШНО, СТРАШНЫ, СТРАШУСЬ, СТРЕЛЫ, СТРЕМИЛИСЬ, СТРЕМИСЬ, СТРЕМИТЕЛЬНОСТЬ, СТРЕМИТЕЛЬНЫЕ, СТРЕМИТСЯ, СТРЕМИТЬСЯ, СТРЕМИШЬСЯ, СТРЕМЛЕНИЕ, СТРЕМЛЕНИИ, СТРЕМЛЕНИЙ, СТРЕМЛЕНИЯ, СТРЕМЛЕНИЯМ, СТРЕМЛЕНИЯХ, СТРЕМЛЮСЬ, СТРЕМЯСЬ, СТРЕМЯТСЯ, СТРЕМЯЩИЙСЯ, СТРЕМЯЩИМСЯ, СТРОГОСТИ, СТРОГОСТЬЮ, СТРОИЛСЯ, СТРОИТ, СТРОИТЬСЯ, СТРОЯ, СТРОЯТ, СТРОЯТСЯ, СТУПЕНЕЙ, СТУПЕНЬ, СТУПИЦЕ, СТУПИЦУ, СТУПНЕЙ, СТЫД, СТЯЖАЕТ, СТЯЖАЮЩИЙ, СУД, СУДЬБЕ, СУДЬБОЙ, СУДЬБОЮ, СУДЬБУ, СУДЬБЫ, СУДЯТ, СУЕМУДРИЕ, СУЕТИШЬСЯ, СУЖДЕНИЕ, СУЖДЕНИЙ, СУЖДЕНИЯ, СУЖУ, СУМЕЕТ, СУМЕЕШЬ, СУМЕРКИ, СУМРАЧНО-МРАЧНЫЙ, СУТЬ, СУТЬЮ, СУХИ, СУХИЕ, СУХИМИ, СУХОЖИЛИЯ, СУХОНОГИЙ, СУХОСТЬ, СУШЕ, СУЩЕГО, СУЩЕЕ, СУЩЕСТВ, СУЩЕСТВА, СУЩЕСТВАМ, СУЩЕСТВЕННОГО, СУЩЕСТВЕННОЕ, СУЩЕСТВО, СУЩЕСТВОВАНИЕ, СУЩЕСТВОВАНИИ, СУЩЕСТВОВАНИЯ, СУЩЕСТВОВАНЬЕ, СУЩЕСТВОВАТЬ, СУЩЕСТВУ, СУЩЕСТВУЕТ, СУЩЕСТВУЮТ, СУЩЕСТВУЮЩЕГО, СУЩЕСТВУЮЩИМ, СУЩЕСТВУЮЩИМИ, СУЩИМ, СУЩНОСТЕЙ, СУЩНОСТИ, СУЩНОСТИ-ВЕЩИ, СУЩНОСТНАЯ, СУЩНОСТЬ, СУЩНОСТЯМ, СФЕР, СФОРМОВАТЬ, СХВАТИТ, СХВАТИТЬ, СХВАТКУ, СХВАТЯТ, СХОДИТСЯ, СХОДНО, СХОДСТВО, СХОДЯ, СХОДЯТСЯ, СХОЖЕСТИ, СЧАСТЛИВЕЕ, СЧАСТЛИВЫХ, СЧАСТЬЕ, СЧАСТЬЕМ, СЧАСТЬЮ, СЧАСТЬЯ, СЧЁТНЫМИ, СЧЕСТЬ, СЧЕТ, СЧЕТА, СЧЕТАМИ, СЧЕТЕ, СЧЕТНЫМ, СЧЕТНЫМИ, СЧИТАЕТ, СЧИТАЕТСЯ, СЧИТАЙ, СЧИТАЛИ, СЧИТАЛОСЬ, СЧИТАТЬ, СЧИТАЮ, СЧИТАЮТ, СЧИТАЮЩИЙ, СЧИТАЯ, СЫН, СЫНА, СЫНОВЕЙ, СЫНОВНЕЙ, СЫНОВНЮЮ, СЫНОВНЯЯ, СЫНОВЬЕЙ, СЫНОВЬЯ, СЫНОМ, СЫТОЙ, СЮДА

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Т, ТА, ТАБЛИЦАМИ, ТАБУ, ТАИНСТВЕННАЯ, ТАИНСТВЕННОГО, ТАИНСТВЕННОМУ, ТАИНСТВЕННЫ, ТАИТ, ТАИТСЯ, ТАЙ-ЛАО, ТАЙН, ТАЙНА, ТАЙНАМ, ТАЙНЕ, ТАЙНОЙ, ТАЙНУ, ТАЙНЫ, ТАК, ТАКАЯ, ТАКЖЕ, ТАКИЕ, ТАКИМ, ТАКИМИ, ТАКИХ, ТАКОВ, ТАКОВА, ТАКОВО, ТАКОВОЙ, ТАКОВЫ, ТАКОВЫЕ, ТАКОВЫМ, ТАКОГО, ТАКОЕ, ТАКОЙ, ТАКОМ, ТАКОМУ, ТАЛАНТЛИВЫХ, ТАЛАНТЫ, ТАМ, ТАО, ТАЩАТ, ТАЮЩЕМ, ТАЮЩЕМУ, ТАЮЩИЙ, ТАЯНИЯ, ТАЯЩИЙ, ТВАРИ, ТВАРНОГО, ТВАРЬ, ТВАРЯМ, ТВЁРД, ТВЁРДОЕ, ТВЁРДОМУ, ТВЕРД, ТВЕРДЕЙШЕЕ, ТВЕРДЕЙШИМИ, ТВЕРДО, ТВЕРДОГО, ТВЕРДОЕ, ТВЕРДОСТИ, ТВЕРДОСТЬ, ТВЕРДОСТЬЮ, ТВЕРДУЮ, ТВЕРДЫ, ТВЕРДЫЙ, ТВЕРДЫМ, ТВЕРДЫНЕЙ, ТВЕРДЫНЕЮ, ТВОЕ, ТВОЁ, ТВОЁМ, ТВОЕГО, ТВОЕЙ, ТВОЕМ, ТВОРЕНИЮ, ТВОРИЛИ, ТВОРИТ, ТВОРИТСЯ, ТВОРИТЬ, ТВОРЯТ, ТВОРЯТСЯ, ТВОРЯЩИМ, ТВОРЯЩИМИ, ТЕ, ТЁМНОЕ, ТЁМНЫМ, ТЕБЕ, ТЕБЯ, ТЕКСТ, ТЕКУТ, ТЕКУЧЕСТИ, ТЕЛА, ТЕЛЕ, ТЕЛЕ-САМОСТИ, ТЕЛЕГИ, ТЕЛЕГУ, ТЕЛЕСНОЙ, ТЕЛЕСНОЮ, ТЕЛО, ТЕЛОМ, ТЕЛОМ-САМОСТЬЮ, ТЕЛУ, ТЕМ, ТЕМЕН, ТЕМИ, ТЕМНАЯ, ТЕМНО, ТЕМНОГО, ТЕМНОЕ, ТЕМНОМУ, ТЕМНОТЕ, ТЕМНОТУ, ТЕМНУЮ, ТЕМНЫЙ, ТЕМНЫМИ, ТЕНИ, ТЕПЕРЬ, ТЕПЛО, ТЕРНИИ, ТЕРНОВНИК, ТЕРНОВНИКИ, ТЕРНОВНИКОМ, ТЕРПЕТЬ, ТЕРПИТ, ТЕРПЯТ, ТЕРРАСАМ, ТЕРЯЕМ, ТЕРЯЕТ, ТЕРЯЕТСЯ, ТЕРЯЕШЬ, ТЕРЯТЬ, ТЕРЯЮТ, ТЕРЯЮЩИЙ, ТЕРЯЯ, ТЕСНИТЕ, ТЕСНО, ТЕТИВУ, ТЕТИВЫ, ТЕХ, ТЕЧЕНИЕ, ТЕЧЕНИЕМ, ТЕЧЕНИЮ, ТЕЧЕТ, ТЕШИТЬСЯ, ТИГР, ТИГРА, ТИГРАМ, ТИГРАМИ, ТИГРОВ, ТИГРОМ, ТИГРУ, ТИРАН, ТИХА, ТИХИ, ТИХИМ, ТИХО, ТИХУЮ, ТИШАЙШИМ, ТИШИ, ТИШИНА, ТИШИНУ, ТИШИНЫ, ТКАНЕЙ, ТКАНИ, ТО, ТОБОЙ, ТОВАРАМ, ТОВАРИЩЕЙ, ТОВАРОВ, ТОВАРЫ, ТОГДА, ТОГО, ТОЖДЕСТВА, ТОЖДЕСТВЕ, ТОЖДЕСТВЕН, ТОЖДЕСТВЕНЕН, ТОЖДЕСТВЕННЫЙ, ТОЖДЕСТВЕННЫМ, ТОЖДЕСТВЕННЫМИ, ТОЖДЕСТВО, ТОЖДЕСТВОМ, ТОЖЕ, ТОЙ, ТОЛИКУ, ТОЛПА, ТОЛПАХ, ТОЛПЕ, ТОЛПОЙ, ТОЛПУ, ТОЛПЫ, ТОЛЩИНОЙ, ТОЛЩУ, ТОЛЬКО, ТОМ, ТОМУ, ТОНА, ТОНЕТ, ТОНКИ, ТОНКО, ТОНКО-НИЧТОЖНОЕ, ТОНКОЙ, ТОНКОМ, ТОНКОМУ, ТОНОВ, ТОНЧАЙШАЯ, ТОНЧАЙШЕГО, ТОНЧАЙШЕЕ, ТОНЧАЙШЕЙ, ТОНЧАЙШЕМ, ТОНЧАЙШИЕ, ТОНЧАЙШИМ, ТОНЧАЙШИХ, ТОПОРОМ, ТОРГОВАТЬ, ТОРЖЕСТВЕННОМ, ТОРЖЕСТВУЕТ, ТОРОПЛИВОСТЬ, ТОТ, ТОТЧАС, ТОЧИТЬ, ТОЧКИ, ТОЧНО, ТОШНО, ТРАВА, ТРАВЫ, ТРАУР, ТРАУРНОГО, ТРАУРНОЙ, ТРАУРНОМУ, ТРАУРНЫЕ, ТРАУРНЫМ, ТРЕБОВАЛИ, ТРЕБОВАНИЕ, ТРЕБОВАНИЯ, ТРЕБОВАТЬ, ТРЕБУЕТ, ТРЕБУЕТСЯ, ТРЕБУЮТ, ТРЕБУЯ, ТРЕВОГА, ТРЕВОЖНОМУ, ТРЕМ, ТРЕМЯ, ТРЕПЕТАЛИ, ТРЕПЕТАНИЕ, ТРЕПЕТНОЕ, ТРЕПЕЩЕТ, ТРЕТЬЕ, ТРЕТЬЯ, ТРЕХ, ТРИ, ТРИАДОЙ, ТРИАДУ, ТРИАДЫ, ТРИДЦАТЬ, ТРИНАДЦАТЬ, ТРОГАТЕЛЬНО, ТРОЕ, ТРОИЦУ, ТРОЙКУ, ТРОН, ТРОНА, ТРОНЕТ, ТРОНЕТСЯ, ТРОНУТ, ТРОПИНКАМ, ТРОПИНКИ, ТРОПЫ, ТРУБЯТ, ТРУДНО, ТРУДНОГО, ТРУДНОДОБЫВАЕМЫЕ, ТРУДНОДОБЫВАЕМЫМ, ТРУДНОДОСТИЖИМЫХ, ТРУДНОДОСТУПНЫЕ, ТРУДНОЕ, ТРУДНОМУ, ТРУДНОПРОХОДИМЫЙ, ТРУДНОСТЕЙ, ТРУДНОСТИ, ТРУДНОСТЬ, ТРУДНОСТЯМ, ТРУДНОСТЯМИ, ТРУДНЫЕ, ТРУДНЫМ, ТРУДНЫМИ, ТРУДНЫХ, ТРУДОМ, ТРУДЫ, ТРУП, ТУ, ТУДА, ТУДА-СЮДА, ТУМАННАЯ, ТУМАННО, ТУМАННО-НЕРАЗЛИЧИМОЕ, ТУМАННОЕ, ТУМАННОСТИ, ТУМАННЫМ, ТУПИК, ТУПИТ, ТУПОЙ, ТУПОСТИ, ТУПЫМ, ТУСКНЕЕТ, ТУТ, ТЩАНИЕМ, ТЩАТЕЛЬНО, ТЩЕСЛАВИЯ, ТЫ, ТЫЛЬНОЙ, ТЫСЯЧ, ТЫСЯЧАМ, ТЫСЯЧАХ, ТЫСЯЧУ, ТЬМА, ТЬМЕ, ТЬМУ, ТЬМЫ, ТЯГОСТНАЯ, ТЯГОСТЬ, ТЯГОТ, ТЯГОТИТ, ТЯЖЁЛОЕ, ТЯЖЕЛЕЕ, ТЯЖЕЛО, ТЯЖЕЛОГО, ТЯЖЕЛОЕ, ТЯЖЕЛОЮ, ТЯЖЕЛЫ, ТЯЖЕЛЫМ, ТЯЖЕСТЬ, ТЯЖКОМ, ТЯНЕТСЯ, ТЯНЕТСЯ-ВЬЕТСЯ, ТЯНУТСЯ, ТЯНУТЬ

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УДОБНО, УДОБНЫМ, УДОБНЫХ, УДОВЛЕТВОРЕНИЯ, УДОВЛЕТВОРЕННОСТЬ, УДОВЛЕТВОРЕННЫМ, УДОВЛЕТВОРИТЬ, УДОВЛЕТВОРЯЕТСЯ, УДОВЛЕТВОРЯТЬСЯ, УДОВОЛЬСТВИЕ, УДОВОЛЬСТВИИ, УДОВОЛЬСТВИЯ, УЕДИНЕНИЕ, УЕДУТ, УЕЗЖАЮТ, УЖ, УЖАЛИТ, УЖАЛЯТ, УЖЕ, УЖЕЛИ, УЗЕЛ, УЗЕЛКИ, УЗЕЛКОВ, УЗЕЛКОВЫХ, УЗКИЕ, УЗЛОВ, УЗЛЫ, УЗНАВ, УЗНАВШЕМУ, УЗНАЁШЬ, УЗНАЕМ, УЗНАЕТ, УЗНАЕШЬ, УЗНАЛИ, УЗНАТЬ, УЗНАЮ, УЗНАЮТ, УЗОРАМИ, УЗОРАХ, УЗОРЧАТЫХ, УЗРЕТЬ, УЗРИ, УЙДЕТ, УЙДУТ, УЙТИ, УКАЗАТЬ, УКАЗОВ, УКАЗЫВАТЬ, УКАЗЫВАЮ, УКАЗЫВАЮТ, УКЛОНЯЕТСЯ, УКОРЕНЯЮТСЯ, УКОРОТИТЬ, УКРЕПИТЬ, УКРЕПЛЁННЫМ, УКРЕПЛЕНИЕМ, УКРЕПЛЯЕТ, УКРЕПЛЯЙ, УКРЕПЛЯЮТСЯ, УКРЕПЛЯЯ, УКРОЩУ, УКРЫВАЕТ, УКРЫВАЕТСЯ, УКУСЯТ, УЛАЖИВАЕШЬ, УЛОЖЕНИЯ, УЛЫБАТЬСЯ, УЛЫБАЮТСЯ, УЛЫБНУВШИЙСЯ, УМ, УМА, УМАЛЕНИЕ, УМАЛЕНИЕМ, УМАЛЕНИИ, УМАЛЯЕТСЯ, УМАЛЯЙ, УМАЛЯЯСЬ, УМЕЕТ, УМЕЕШЬ, УМЕЙ, УМЕЛ, УМЕЛАЯ, УМЕЛИ, УМЕЛО, УМЕЛОСТЬ, УМЕЛЫЙ, УМЕЛЫХ, УМЕЛЬЦА, УМЕН, УМЕНИЕ, УМЕНИЕМ, УМЕНИЙ, УМЕНИЯ, УМЕНЬШАЕМ, УМЕНЬШАЕТ, УМЕНЬШАЕТСЯ, УМЕНЬШАЕШЬ, УМЕНЬШАЙ, УМЕНЬШАТЬ, УМЕНЬШЕНИИ, УМЕНЬШЕНИЯ, УМЕНЬШИ, УМЕНЬШИЛОСЬ, УМЕР, УМЕРЕННОСТИ, УМЕРЕННОСТЬ, УМЕРИТЬ, УМЕРШИХ, УМЕРЬ, УМЕРЯЕТ, УМЕРЯЕТСЯ, УМЕРЯЙТЕ, УМЕТЬ, УМЕЮ, УМЕЮТ, УМЕЮЩЕГО, УМЕЮЩИЕ, УМЕЮЩИЙ, УМЕЯ, УМИРАЕМ, УМИРАЕТ, УМИРАЮТ, УМИРАЯ, УМИРОТВОРЁН, УМИРОТВОРЕНИЕ, УМИРОТВОРЕНИЕМ, УМИРОТВОРЕНИИ, УМИРОТВОРЕННОЕ, УМИРОТВОРЕНО, УМИРОТВОРИТСЯ, УМИРОТВОРЯЕТСЯ, УМНИЧАНЬЕ, УМНОЖАЕТ, УМНОЖАЕШЬ, УМНОЖАЮТСЯ, УМНОЖАЯ, УМНОЖЕНИЯ, УМНЫ, УМНЫЕ, УМНЫЙ, УМНЫМ, УМНЫХ, УМОПОМРАЧЕНИЮ, УМРЕТ, УМРЕШЬ, УМСТВОВАНИЯ, УМУДРЁННЫЕ, УМУДРЕННО-ПРОСВЕТЛЕН, УМУДРЕННО-ПРОСВЕТЛЕННЫМ, УНАВОЖИВАНИЯ, УНАВОЖИВАТЬ, УНАВОЖИВАЮТ, УНЕСУТ, УНИЖАЕТ, УНИЖАТЬ, УНИЖЕНИЕ, УНИЖЕНИИ, УНИЖЕННОЕ, УНИЖЕННОСТЬ, УНИЖЕНО, УНИЖЕНЬЕ, УНИЗИТЬ, УНИЧТОЖАЕТСЯ, УНИЧТОЖАЮТСЯ, УНИЧТОЖЕНА, УНИЧТОЖЕНИЕ, УНИЧТОЖЕНИЮ, УНИЧТОЖЕНИЯ, УНИЧТОЖЕНО, УНИЧТОЖЕНЫ, УНИЧТОЖИЛАСЬ, УНИЧТОЖИТСЯ, УНИЧТОЖИТЬ, УНИЧТОЖУ, УПАДКЕ, УПАДКУ, УПАСТЬ, УПОДОБИМ, УПОДОБИТЬ, УПОДОБИТЬСЯ, УПОДОБИШЬСЯ, УПОДОБЛЕНИЕМ, УПОДОБЛЕНИИ, УПОДОБЛЯЕТ, УПОДОБЛЯЕТСЯ, УПОДОБЛЯТЬ, УПОДОБЬ, УПОДОБЬСЯ, УПОКОИЛАСЬ, УПОКОИТСЯ, УПОКОЯТСЯ, УПОРНЫЙ, УПОРСТВОМ, УПОРЯДОЧИВАЕТ, УПОРЯДОЧИВАЕТСЯ, УПОРЯДОЧИВАЙ, УПОРЯДОЧИВАНИЕ, УПОРЯДОЧИВАЮТ, УПОРЯДОЧИВАЯ, УПОТРЕБИТ, УПОТРЕБИТЬ, УПОТРЕБЛЕНИЕ, УПОТРЕБЛЕНИЯ, УПОТРЕБЛЯЕТ, УПОТРЕБЛЯЕТСЯ, УПОТРЕБЛЯТЬ, УПОТРЕБЛЯЮТ, УПОТРЕБЛЯЮЩИЕ, УПОТРЕБЛЯЮЩИЙ, УПРАВЛЕНИЕ, УПРАВЛЕНИИ, УПРАВЛЕНИЯ, УПРАВЛЯЕТ, УПРАВЛЯЕТСЯ, УПРАВЛЯЙ, УПРАВЛЯЛОСЬ, УПРАВЛЯТЬ, УПРАВЛЯЮ, УПРАВЛЯЮТ, УПРАВЛЯЮЩИЙ, УПРАВЛЯЯ, УПРАЖНЕНИЕМ, УПРАЗДНИТСЯ, УПРЕДИТЬ, УПРЯЖЬ, УПУСКАЕТ, УПУСТИТЬ, УПУСТЯТ, УПУЩЕНИЙ, УРАВНОВЕШИВАЕТСЯ, УРАВНЯЕТСЯ, УРАГАН, УРАГАННЫЙ, УРОДСТВО, УСВАИВАЮТ, УСЕРДИЕ, УСЕРДИЕМ, УСЕРДНО, УСЕРДСТВУЮТ, УСИЛЕНИЯ, УСИЛИВАЕТ, УСИЛИВАЕТСЯ, УСИЛИВАТЬ, УСИЛИВАЮТ, УСИЛИВАЮТСЯ, УСИЛИВАЯ, УСИЛИЕ, УСИЛИЕМ, УСИЛИЙ, УСИЛИТЬ, УСИЛИЯ, УСИЛЬ, УСКОЛЬЗАЕТ, УСКОЛЬЗАЮЩАЯ, УСЛАДУ, УСЛОВИЕ, УСЛОВИЯ, УСЛУГАМИ, УСЛЫШАВ, УСЛЫШАННОЕ, УСЛЫШАТЬ, УСЛЫШИТ, УСЛЫШИШЬ, УСМИРЕНИЯ, УСОБИЦА, УСОВЕРШЕНСТВОВАНИЮ, УСОВЕРШЕНСТВУЕТСЯ, УСПЕЛИ, УСПЕХ, УСПЕХА, УСПЕХЕ, УСПЕХИ, УСПЕХОМ, УСПЕХУ, УСПЕШНО, УСПЕШНОГО, УСПЕШНОМ, УСПОКАИВАЯСЬ, УСПОКОЕНИЯ, УСПОКОИТСЯ, УСПОКОИТЬ, УСТ, УСТАВНОГО, УСТАВНЫЙ, УСТАЁТ, УСТАЛИ, УСТАЛОСТИ, УСТАНАВЛИВАЮТ, УСТАНЕТ, УСТАНОВИЛИСЬ, УСТАНОВИТСЯ, УСТАНОВКАМ, УСТАНОВЛЕН, УСТАНОВЛЕНИЕ, УСТАНОВЛЕНИИ, УСТАНОВЛЕНО, УСТЕРЁГ, УСТОЕВ, УСТОИТ, УСТОЙЧИВОГО, УСТОЙЧИВОСТЬ, УСТОЙЧИВЫХ, УСТОЯМИ, УСТОЯТЬ, УСТРАИВАЕТ, УСТРАИВАТЬ, УСТРАИВАЮТ, УСТРАНЕНЫ, УСТРАНИ, УСТРАНИЛ, УСТРАНИЛИ, УСТРАНИТЕ, УСТРАНИТЬ, УСТРАНИТЬСЯ, УСТРАНЯЕТ, УСТРАНЯЙСЯ, УСТРАНЯЮТ, УСТРАНЯЮТСЯ, УСТРАШАТЬ, УСТРЕМИСЬ, УСТРЕМЛЕНИЙ, УСТРЕМЛЕНИЯ, УСТРЕМЛЯЕТСЯ, УСТРЕМЛЯЙТЕ, УСТРЕМЛЯЮТСЯ, УСТРЕМЛЯЯСЬ, УСТРОЕНО, УСТРОИТЬ, УСТУПИ, УСТУПИТ, УСТУПИТЬ, УСТУПКИ, УСТУПОВ, УСТУПЧИВЫМ, УСТЬЕ, УТАЩАТ, УТВАРИ, УТВАРЬ, УТВЕРДИТСЯ, УТВЕРЖДАЕТ, УТВЕРЖДАЮТ, УТВЕРЖДАЯ, УТВЕРЖДАЯСЬ, УТВЕРЖДЕННАЯ, УТЕРЯНО, УТЕСНЯЮТ, УТЕХ, УТИХНУТ, УТОК, УТОМИТСЯ, УТОМЛЁННЫЙ, УТОМЛЕННО, УТОНЧЁННО-ИСКУСНЫМ, УТОНЧЁННО-НЕУЛОВИМУЮ, УТОНЧЁННОСТЬЮ, УТОНЧЕН, УТОНЧЕННОЕ, УТОНЧЕННОЙ, УТОНЧЕННОСТИ, УТОНЧЕННЫ, УТРАТА, УТРАТЕ, УТРАТИВШИЙ, УТРАТИЛ, УТРАТИЛИ, УТРАТИТ, УТРАТИТЬ, УТРАТОЙ, УТРАТУ, УТРАТЫ, УТРАЧИВАЕТ, УТРАЧИВАЕТСЯ, УТРАЧИВАЕШЬ, УТРАЧИВАТЬ, УТРАЧИВАЮТ, УТРАЧИВАЮЩИЙ, УТРАЧИВАЯ, УТРЕННИЙ, УТРО, УТРОБЕ, УТРОБЫ, УХАБАХ, УХАБЫ, УХАЖИВАЕТ, УХВАТИТЬ, УХВАТЫВАЕШЬ, УХОД, УХОДИТ, УХОДИТЬ, УХОДИШЬ, УХОДЯ, УХОДЯТ, УХОДЯЩЕГО, УХОДЯЩЕЕ, УХОДЯЩИМ, УЦЕЛЕЕТ, УЧАСТВУЮТ, УЧАСЬ, УЧАТ, УЧАТСЯ, УЧЕБЕ, УЧЕНИЕ, УЧЕНИЕМ, УЧЕНИКИ, УЧЕНИКОВ, УЧЕНИЮ, УЧЕНИЯ, УЧЕНОСТИ, УЧЕНОСТЬ, УЧЕНЫЙ, УЧЕНЫМ, УЧЕНЫМИ, УЧЕНЬЕ, УЧИЛИ, УЧИЛИСЬ, УЧИТ, УЧИТЕЛЕЙ, УЧИТЕЛЕМ, УЧИТЕЛЬ, УЧИТЕЛЯ, УЧИТСЯ, УЧИТЫВАТЬ, УЧИТЬСЯ, УЧИТИВОСТЬЮ, УЧУ, УШИ, УЩЕЛЬЕМ, УЩЕЛЬЮ, УЩЕМЛЯТЬ, УЩЕРБ, УЩЕРБА, УЩЕРБНО, УЩЕРБНОЕ, УЩЕРБНОМУ, УЩЕРБНОСТИ, УЩЕРБНОСТЬ, УЩЕРБНОСТЬЮ, УЩЕРБНЫМ, УЯЗВЛЯЕТ, УЯСНЯЮТ

Ф

ФАЛЬШЬ, ФАМИЛИЯХ, ФИЗИЧЕСКОГО, ФИШЕК, ФЛАНГОВ, ФОКУС, ФОРМ, ФОРМА, ФОРМЕ, ФОРМИРУЕТСЯ, ФОРМИРУЮТ, ФОРМОЙ, ФОРМОЮ, ФОРМУ, ФОРМУЮТ, ФОРМУЯ, ФОРМЫ, ФРАЗА, ФУНКЦИЕЙ, ФУНКЦИИ, ФУНКЦИЙ, ФУНКЦИОНАЛЬНОЕ, ФУНКЦИОНАЛЬНЫЕ, ФУНКЦИОНИРОВАНИЕ, ФУНКЦИЮ, ФУНКЦИЯ, ФУТ,

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Ц

ЦАРЕМ, ЦАРИ, ЦАРИТ, ЦАРИТЬ, ЦАРСКИЕ, ЦАРСТВ, ЦАРСТВА, ЦАРСТВЕ, ЦАРСТВЕН, ЦАРСТВЕННОСТЬ, ЦАРСТВЕННЫЙ, ЦАРСТВЕННЫХ, ЦАРСТВО, ЦАРСТВОВАТЬ, ЦАРСТВОМ, ЦАРСТВУ, ЦАРСТВУЕТ, ЦАРСТВУЮЩЕМ, ЦАРСТВУЯ, ЦАРЬ, ЦАРЮ, ЦАРЯ, ЦАРЯМИ, ЦАРЯТ, ЦВЕТ, ЦВЕТАМИ, ЦВЕТКУ, ЦВЕТНЫХ, ЦВЕТОВ, ЦВЕТОК, ЦВЕТОЧКАМИ, ЦВЕТОЧКИ, ЦВЕТУТ, ЦВЕТУЩЕЕ, ЦВЕТУЩЕЙ, ЦВЕТУЩИХ, ЦВЕТЫ, ЦЕЛЕЙ, ЦЕЛЕУСТРЕМЛЁН, ЦЕЛИ, ЦЕЛО, ЦЕЛОЕ, ЦЕЛОМ, ЦЕЛОМУ, ЦЕЛОСТЕН, ЦЕЛОСТИ, ЦЕЛОСТНОЕ, ЦЕЛОСТНОСТИ, ЦЕЛОСТНОСТЬ, ЦЕЛОСТНОСТЬЮ, ЦЕЛОСТНУЮ, ЦЕЛЫЙ, ЦЕЛЫМ, ЦЕЛЬ, ЦЕЛЬНОЕ, ЦЕЛЬНОСТЬ, ЦЕЛЬНЫЙ, ЦЕЛЬЮ, ЦЕНЕН, ЦЕНИ, ЦЕНИЛА, ЦЕНИЛИ, ЦЕНИЛО, ЦЕНИЛОСЬ, ЦЕНИМА, ЦЕНИМО, ЦЕНИМЫМИ, ЦЕНИТ, ЦЕНИТЕ, ЦЕНИТСЯ, ЦЕНИТЬ, ЦЕННЕЕ, ЦЕННЕЙ, ЦЕННО, ЦЕННОГО, ЦЕННОЙ, ЦЕННОСТИ, ЦЕННОСТЬЮ, ЦЕННЫ, ЦЕННЫМ, ЦЕНОЮ, ЦЕНТРА, ЦЕНЮ, ЦЕНЯ, ЦЕНЯТ, ЦЕНЯТСЯ, ЦЕПЛЯЕТСЯ, ЦЕРЕМОНИЯ, ЦЗИН, ЦЗЫ, ЦЗЯН, ЦИ, ЦИКЛАХ, ЦУНЬ, ЦЫПОЧКАХ, ЦЫПОЧКИ

Ч

ЧАН, ЧАСТИ, ЧАСТИЦЫ, ЧАСТНОСТИ, ЧАСТО, ЧАСТОМ, ЧАСТЬ, ЧАСТЯМ, ЧАХНУТ, ЧАШ, ЧАША, ЧАШИ, ЧАЩЕ, ЧАЯНИЯ, ЧЁРНОЕ, ЧЕГО, ЧЕГО-ЛИБО, ЧЕГО-НИБУДЬ, ЧЕГО-ТО, ЧЕЙ, ЧЕЙ-ЛИБО, ЧЕЛОВЕК, ЧЕЛОВЕКА, ЧЕЛОВЕКЕ, ЧЕЛОВЕКОЛЮБИВ, ЧЕЛОВЕКОЛЮБИВО, ЧЕЛОВЕКОЛЮБИВЫЕ, ЧЕЛОВЕКОЛЮБИЕ, ЧЕЛОВЕКОЛЮБИЕМ, ЧЕЛОВЕКОЛЮБИЯ, ЧЕЛОВЕКОМ, ЧЕЛОВЕКУ, ЧЕЛОВЕЧЕН, ЧЕЛОВЕЧЕСКАЯ, ЧЕЛОВЕЧЕСКИЕ, ЧЕЛОВЕЧЕСКИЙ, ЧЕЛОВЕЧЕСКИМ, ЧЕЛОВЕЧЕСКИХ, ЧЕЛОВЕЧЕСКОЕ, ЧЕЛОВЕЧЕСКОЙ, ЧЕЛОВЕЧЕСКОМ, ЧЕЛОВЕЧНОСТИ, ЧЕЛОВЕЧНОСТЬ, ЧЕЛОВЕЧНОСТЬЮ, ЧЕЛОВЕЧНЫ, ЧЕМ, ЧЕМ-ЛИБО, ЧЕМ-НИБУДЬ, ЧЕМ-ТО, ЧЕМУ, ЧЕМУ-ТО, ЧЕРЕДОВАНИЕ, ЧЕРЕДУЮТСЯ, ЧЕРЕЗ, ЧЕРЕНКОМ, ЧЕРНОЕ, ЧЕРНЫМ, ЧЕРТА, ЧЕРТОГАХ, ЧЕСТЕН, ЧЕСТИ, ЧЕСТНОСТИ, ЧЕСТНЫ, ЧЕТВЁРКОЙ, ЧЕТВЕРКА, ЧЕТВЕРКАМИ, ЧЕТВЕРКЕ, ЧЕТВЕРКИ, ЧЕТВЕРО, ЧЕТКОГО, ЧЕТОК, ЧЕТЫРЕ, ЧЕТЫРЕХ, ЧЕТЫРЕХУГОЛЬНИКА, ЧИ, ЧИННО, ЧИНОВ, ЧИНОВНИКИ, ЧИНОВНИКОВ, ЧИНОВНЫМ, ЧИНЯТ, ЧИСЕЛ, ЧИСЛА, ЧИСЛАХ, ЧИСЛО, ЧИСТ, ЧИСТАЯ, ЧИСТЕЙШИЙ, ЧИСТО, ЧИСТО-СПОКОЙНО, ЧИСТОЙ, ЧИСТОСЕРДЕЧНО-ПРОСТ, ЧИСТОТА, ЧИСТОТОЙ, ЧИСТОТУ, ЧИСТОТЫ, ЧИСТЫМ, ЧРЕВЕ, ЧРЕВОУГОДНИЧАТЬ, ЧРЕЗВЫЧАЙНО, ЧРЕЗМЕРНО, ЧРЕЗМЕРНОСТИ, ЧРЕЗМЕРНЫ, ЧТИТ, ЧТИТЬ, ЧТО, ЧТО-ЛИБО, ЧТО-НИБУДЬ, ЧТО-ТО, ЧТОБ, ЧТОБЫ, ЧТЯТ, ЧУВСТВ, ЧУВСТВА, ЧУВСТВАМИ, ЧУВСТВО, ЧУВСТВУЕТ, ЧУВСТВУЮТ, ЧУВСТВУЯ, ЧУДЕС, ЧУДЕСА, ЧУДЕСНОЕ, ЧУДЕСНОМУ, ЧУДЕСНУЮ, ЧУДЕСНЫ, ЧУДОВИЩНЫХ, ЧУДОДЕЙСТВЕННОСТЬ, ЧУДОТВОРНОЙ, ЧУДОТВОРНОСТЬ, ЧУЖДА, ЧУЖДО, ЧУЖОМ, ЧУРБАНА, ЧУТКИМ, ЧУТОК, ЧУЧЕЛО, ЧЬЕ, ЧЬЕМУ-ТО, ЧЬИМ, ЧЬЯ

Ш

ШАГ, ШАГА, ШАГАЕТ, ШАГАМИ, ШАГАТЬ, ШАГАЯ, ШАГИ, ШАГНУТЬ, ШАГОМ, ШАГУ, ШАЛЬНЫХ, ШАНЬ, ШАТКОЙ, ШЕЛ, ШЕЛКА, ШЕЛОХНУТЬ, ШЕРЕНГ, ШЕРСТЯНОЙ, ШЕСТИ, ШЕСТЬ, ШИ, ШИКАРНЫЕ, ШИРМА, ШИРОК, ШИРОКА, ШИРОКАЯ, ШИРОКИ, ШИРОКИЙ, ШИРОКИМ, ШИРОКО, ШИРОКОСТЬ, ШИРОТА, ШИРОТЕ, ШИРОТУ, ШИРЬ

Щ

ЩАДЯТ, ЩЕДР, ЩЕДРОСТИ, ЩЕДРЫ, ЩЕДРЫМ, ЩЕКОЛДЫ, ЩЕЛИ, ЩЕПКА

Э

ЭКИПАЖАХ, ЭМБРИОНУ, ЭНЕРГИЕЙ, ЭНЕРГИЕЙ-ВОЗМОЖНОСТЬЮ, ЭНЕРГИИ, ЭНЕРГИЙ, ЭНЕРГИЯ-СИЛА, ЭРУДИТОМ, ЭРУДИЦИЯ, ЭТА, ЭТАЖЕЙ, ЭТИ, ЭТИМ, ЭТИМИ, ЭТИХ, ЭТО, ЭТО-ТО, ЭТОГО, ЭТОЙ, ЭТОМ, ЭТОМУ, ЭТОТ, ЭТУ

Я

Я, ЯВИЛАСЬ, ЯВИЛСЯ, ЯВЛЕНИЙ, ЯВЛЯЕТСЯ, ЯВЛЯЛОСЬ, ЯВЛЯЮСЬ, ЯВЛЯЮТ, ЯВЛЯЮТСЯ, ЯВЛЯЯСЬ, ЯДОВИТАЯ, ЯДОВИТЫЕ, ЯН, ЯРКИЕ, ЯРКО, ЯРОК, ЯРОСТНЫЙ, ЯСЕН, ЯСНО, ЯСНОВИДЦЕМ, ЯСНОСТИ, ЯСНОСТЬ, ЯСНЫМ, ЯСНЫМИ, ЯСТВА, ЯЧЕЙКИ, ЯШМА, ЯШМА-НЕФРИТ, ЯШМОВЫЕ, ЯШМОЙ, ЯШМУ, ЯШМЫ

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БЕЗСТРАШЕН (Трактат на Торовозъ)

- Моите разбирания в моментъ са че мнозинството хора са потънальи до ушите в лайна, ильи казано просто имат още шанс да чуват(учат).
- Главното ми разбиране е че ние сме само една стъпка по осъзнати от маймуните и сме жалки, жалки във философиите си, жалки и отвратителни във ВСИЧКИ БЕЗ ИЗКЛЬЮЧЕНИЕ желания. Къде е така наречениjъ човек в цялата поредица от черепи?
- Разбирайки това като принцип(начало на всяка мисъл) идеите за богъ, дяволъ, карми, прераждания, души, добродетельи, грехове и дори за разумността и АБСОЛЬЮТНАТА справедльивост на всичко което познаваме са лайна с говна.
- Хората и лайната са едно, но просто имат имена за обозначаване.
- И коя е моята идея. Това е да видиш своята говняна същност и НИЩО ДРУГО! Това е истинското нещо и единственото за което да се живее и говори.
- Като извод: не е естествено да се говори и дори помислья за бъдещето, какво сльедва сльед това и онова, коя е причината за това и онова - просто се концентрирай върху себе си - БЪДИ НАЙ-ГОЛЬЕМИЙЪ ЕГОИСТ - това е и друго няма.
- Ти си истински важнийъ другите, другото да не те дообърквat.
- А най-доброто помощно средство да бъдеш майстор-егоист е да съпреживяваш (поставяш се на мястото на обектъ, симульиране, виртуальизиране, измисльяне на дори недопустими ситуации, да разширяваш до максимум вариациите, индуциране до промяна на кольичеството в качество т.е. намирането на Breakpoint ильи ПРОБИВ).
- Имам желание да сваляя(разтоваря) лайната от себе си.
- Аз съм торовоз(тъпанар), но ще напиша нещо за да покажа че единственото което има смисъл за торовозъ е чрез даденото ми (всичко) да изчистя ЛЬИЦЕМЕРИЕТО(непрямотата) СИ идващо от страхъ ми идващ от недоверието ми.
- Диабльо е нещото което помага за унищожението на най-гольямото зло: недоверието(и сльедващите го страх и льицемерие). То осакатява-лъекува, лъже-обяснява, ражда-убива, изнасилва-льюби, показва-скрива само и само да свальи недоверието.
- Тоест Диабльо не е противоположност, то е контрольиращото противоположностите. То ръководи Отделъ за Качество на богъ. То е тестеръ, сертификаторъ, пробнийъ камък дальи някой е някакъв.
- Всъщност недоверието е може би нонпльюсултра (повече отколкото не мога да си представя) манйовър на Диабльо. Слава на Диабльо, благодаря на Диабльо.
- А какво е доверието, то е приемането на всичко, като идеална среда за собственийъ ми живот.
- За човекъ изпълнен с доверие отльичителното е БЛАГОДАРНОСТА(уважението) понеже разбира че е обучаван(отхранван).
- Той приема всичко и лайната и Диабльо и най-гольямото зло и невидимите сильи за приятельи защото те му помагат да бъде ненещастен.
- Страхувам льи се от Диабльо, съм льицемер(страхльивец) и не мога да съм прям.
- Но връзката е НЕДОВЕРИЕ -> СТРАХ -> ЛЬИЦЕМЕРИЕ тоест:
  - ако съм прям(нельицемер) не води до нестрах(безстрашие);
  - ако съм безстрашен не води до приемащ(доверяващ се);
- Говоря льи за богъ(всичко) говоря безмисльици, плюя на богъ(всичко), ако се страхувам от Диабльо и се стремя към богъ то това е ВИСШЕТО ЛЬИЦЕМЕРИЕ, а да се стремя към богъ е СКРИТОТО ЛЬИЦЕМЕРИЕ.
- Изводъ е че страхъ и стремежъ са лайна(пречки).
- Главните черти на льицемерието са САМОИДЕНТИФИЦИРАНЕТО(ИДЕНТИФИКАЦИЯТА) и ИДЕНТИФИЦИРАНЕТО.
- Ако нямам първото ме наричат мухльйо(безхарактерен загубеняк, нищожество), ако нямам второто - тъпанар(неразбиращ глупак).
- Да действам в името на нещо(някакъв идеал) е пример за идентифициране(разделяне, съдене) тоест обусловеноста прави действието непрямо(льицемерно) понеже е свързано с неприемане(отсъждане).
- Нальице е синонимност за торовоз, тъпанар, льицемер, страхльивец, тоест ако искам да съм торовоз трябва да съм ИДЕНТИФИЦИРАЩ СЕ, ИДЕНТИФИЦИРАЩ и ОБУСЛОВЕН.
- Тоест мисльа льи се за нещо, съдя льи за и не, очаквам льи резултатъ. Тези трите са адъ.
- Виждам льи се във богъ(всичко), доверието(приемането) льи е моето възприятие, да не очаквам нищо(да не мислья че някой (ми) е длъжен). Тези трите са райъ.
- Адъ само с помощa на обучаващото Диабльо става рай.
- И доколкото продължава желанието за райъ това е сигурен знак за мръсотията ми - защо: защото адъ бил ад - а ако достойно анальизираш то АДЪ Е РАЙЪ.
- Аз съм още в адъ, дори не си представям да разбера Диабльо(нямам сила), а пък за райъ не мога дори глупости да мислья(толкова съм слаб).
- Недостигайки състояние на НЕИДЕНТИФИКАЦИЯ, НЕИДЕНТИФИЦИРАНЕ, НЕОБУСЛОВЕНОСТ адъ дори да достига с помощa на доброто Диабльо ниво на рай отново ще се превръща в нов ад.

Извод #1: Няма по-гольяма обида от недоверието(неприемането, неблагодарноста).
Извод #2: Няма по-гольяма глупост от стремежъ(желанието, съденето).
Извод #3: Колкото Диабльо е по-жестоко и отвратително толкова е по-добро.
Извод #4: Колкото Диабльо е по-мило и красиво толкова е по-добро.
Извод #5: НЕПРОСТИМО! Много наситено на отчаяние и повръщане е до къде са стигнальи повечето от мойте(по-силно от 'моите') братя-боклуци. ТЪПАНАРИ! Самовльюбени, нагльи, heartless, презрителни надменни льигави гадни индулгенти без капка желание за мекота(kindness). СГАН УБИЛА НЕБЕСНИЙЪ СИ ОТЕЦ(ильи БЛАГО СЪЩЕСТВО, все тая).
- Извод посльеден: Светъ макар и пълен с лайна и говнари е ИСТИНСКИ ДОБЪР.

Заглавието 'БЕЗСТРАШЕН' е взето от едноименнийъ филм с Джеф Бриджес. FEARLESS written within 2 days 1997-1998. Sanmayce Svalqyatchx 'KAZE'.

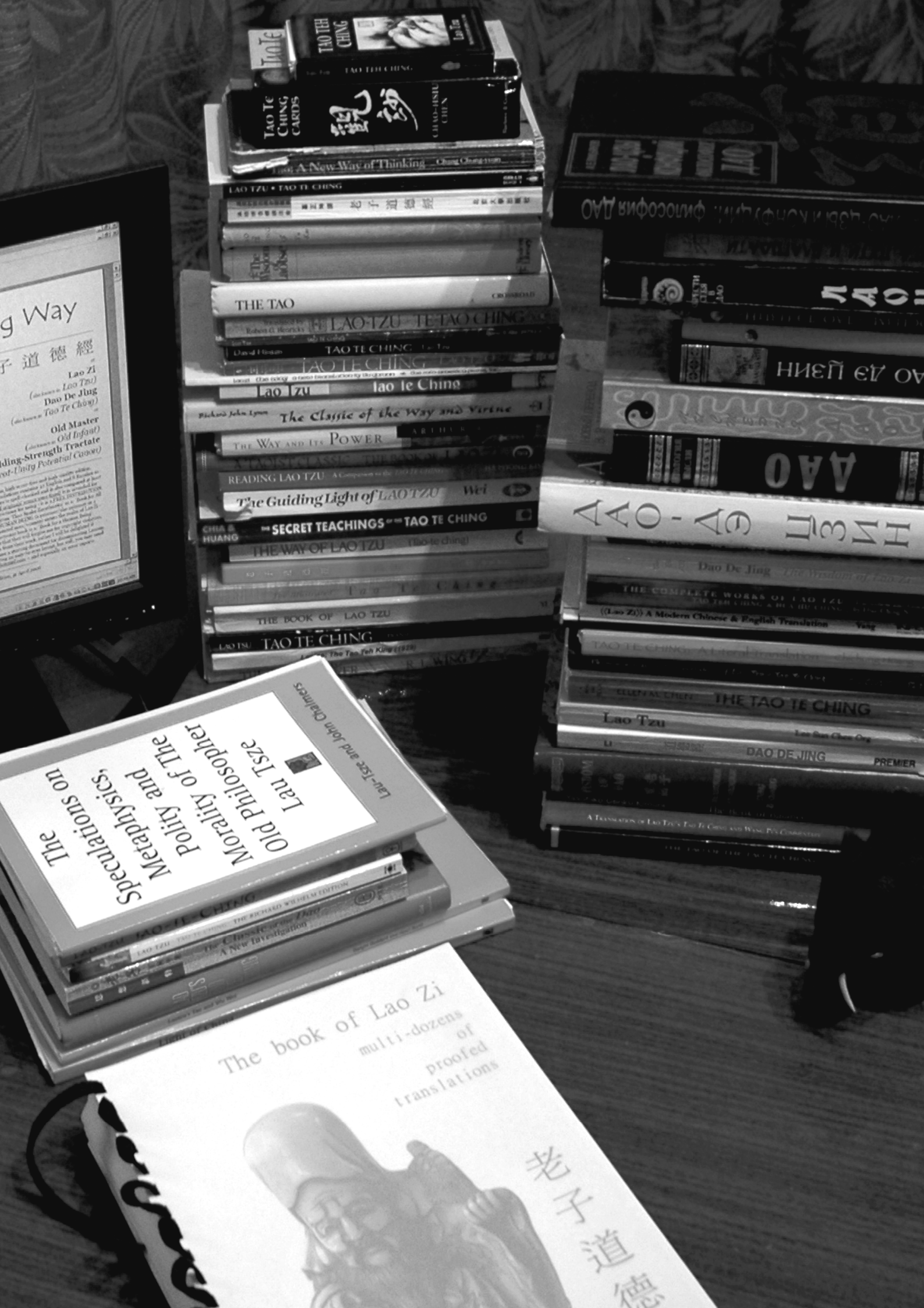
БЕЗСТРАШЕН II (Шахъ и Индукцията)

- *Вярвам льи в богъ?* Какво е вярвам? Какво е богъ? Какво значи този въпрос? Дальи мислья че съществува? Дальи имам доверие в него? Дальи че е непогрешим? Дальи че обича хората(в частност)?
- *Вярвам льи в слънцето?* Не е льи същийъ въпрос зададен по-конкретно?
- Едни хора казват 'има богъ'. Глупаци. Други хора казват 'няма богъ'. Глупаци.
- Подобен е въпросъ: 'Всичко предопределъено льи е ильи има свободен изборъ?'. Елементарна индукционна постановка: ако съществува нещо(някой) което може да изчисльи(предскаже) траекторията на топче пуснато да пада свободно до позицията му на покой то може да се допусне че има нещо по-мощно което да може да изчисльи за две топчета, и така може да се допусне че съществува нещо(богъ) което може да изчисльи(предскаже) траекторията на огромно кольичество топчета(респективно градивни частици на всельената) за неопределен период от време. Ако началната позиция е гольемийъ взрив а крайната е някъде в бъдещето то това нещо(богъ) ще знае точното положение на всички частици изграждащи всельената. Оттук свободнийъ избор ильи възможноста да въздействаш на градивните частици(ти си част от тях) може да бъде предсказана, което не значи предопределъеност. Знае се какво ще стане но то не е предначертано. Затова тъпотии като 'каквото е писано ще стане' са характерни за индулгенти. Там е работата че същества с по-слаб капацитет от това същество с описаната способност се опитват да предсказват бъдещето, но разбира се така както ракета прехваща самольет ильи го изпуска, така и тези същества не могат да не грешат понякога.

- *Идеята ми е проста: не е за човешкото ниво на развитие да се занимава с богъ.*
- *По-конкретно: не е за човешкото ниво на развитие да се занимава дори с шах.*

- Най-силнийъ шахматист Гари в няколко стари интервюта говори за креативноста и силата на човекъ в шахъ неосъзнавайки че тази проста игра с 64 квадратчета и 32 фигури се свежда до знането на всички възможни разигравания и съответнийъ избор на ходове до матъ с бельите, така че най-вероятно бельите печельят винаги ако са безгрешни, и играта е една решена задача за децата на някои извънземни в час по математика.
- Но Каспаров едва сльед 1997 взе да се съгласява че въпрос на двайсетина години е световнийъ шампион да е компютър, като така негласно каза сбогом на ильюзиите си че човекъ имал въображение а компютъръ "не виждал" играта. Разбира се за мен е очевидно че човекъ и компютъръ мисльят еднакво(споделяят общ принцип) но в разльични степени, тоест има само кольичествена но не и качествена разльика. Гари твърдеше че човекъ вижда стратегически а компютъръ само тактически, като не отчита че натрупването на тактика води до стратегия ильи тактиката е мини-стратегия.
- Но хубаво го казва един от създателите на компютъръ победил Гари през 1997(в отговор на Каспаровите изказвания-заблуди): "Да се каже че Дийпър Блу не разбира какво играе е като да се каже че самольетъ не може да льети защото не може да маха с крилата си." Това навежда на мисълта че шахъ е за удоволствие а не за компесаторни простотии.
- С горното имам за цел да покажа че щом за един от най-умните хора е трудно да играе с някакви си 16 фигурки колко по-трудно е да мисльи човек за живота на земята(в частност фигурите-хора) и сложните връзки между мириадите обекти?
- Да вземем едно извънземно дете за което ние сме това което за нас са маймуните. Човек срещу маймуна на шах е същото като развитото умствено извънземно дете срещу човек на шах. То сигурно ще играе с дъска с 640,000 квадратчета и 160,000 фигури за да му е интересно но и то като нас ще спре да вижда всички комбинации от един брой квадратчета нагоре. И тук идваме до идеята за същество(може би създало всички същества) което вижда играта на всички градивни частици(атоми ильи там каквото е). Под 'вижда' разбирам 'разбира'.
- Сега въпросъ е бог кибик(kibitzer) льи е на тази игра ильи е играч(player) тоест кукловод(атомовод)? Ильи четирите очевидни въпроса:
  Ако бог знае и командва траекторията на всички градивни частици? Ооо зоната на льицемерите, тук фалшивата(неминала още през Диабльо) вяра, тоест обусловеното доверие, и фалшивата почит веднага взимат място.
  Ако бог знае и не командва траекторията на всички градивни частици? Така усещам че е. Просто всельенскийъ отец (под небесен някои разбират създателяйъ само на земята) мислья че е оставил децата си (разльичните цивильизации) да се развиват без да им се пречка.
  Ако бог не знае и командва траекторията на всички градивни частици? Отново яка льицемерия.
  Ако бог не знае и не командва траекторията на всички градивни частици? Повечето ще кажат 'Къф е тойъ бастун тогава?'. Дальи ще има хора които ще гльедат още на него като на Небесен Отец. Има. Това са необусловените деца обичащи ПРЕКИЙЪ си родитель. Те не се занимават с първородителяйъ си. Като във филмъ с Джони Деп 'Защо тъгува ...' където нашето момче изобщо не се замисльи(посрами) да представи гърлфрендката си на супертежката си на льегло майка (която скоро умря, май е била и болна към този момент, и синъ й извика националната гвардия да разруши домъ им за да измъкнат с кран трупъ й). Сльед представянето вече насаме тя му каза "ти си мойъ рицар в ИСКРЯЩИ доспехи", а той я поправи че се казва в "бльестящи", но тя "не, не, ИСКРЯЩИ".
- Колко льесно се забравя че човек е малоумник, и хоп задал пак някой въпрос който не е за неговото черепче! Всичко това води до изводъ че човек трябва да бъде по-скромен и да се засрами ако компенсаторството му замъгльи погльедъ.
- И посльедна мисъл. Това че съм по-гольям брат на маймуните не значи че не мога да ценя. Дори според мен маймуната ЦЕНИ – нищо че я наричат тъпа когато я хващат с портокал в кутия, който тя пищи и не иска да пусне дори когато ловците вече са я хванальи.
- Ако съществува всельенска игра и кърльежъ, мухата са фигури както и аз, то кой(какъв авторитет) съм аз за да твърдя че тези две фигури са ненужни(безпольезни) в общийъ план? Май е като да се опитам някаква партия и да дойде някой маймун и да бутне и счупи стъкльенийъ топ от дъската щото не го харесал. Ами ако усилья примеръ с убиец-садист-фигура на семейството ти? Очевидно непознаването на гольямата игра се изразява в опасни оценко-действия за фигурите, за посльедствията от ходовете.

Заглавието 'БЕЗСТРАШЕН' е взето от едноименнийъ филм с Джеф Бриджес. FEARLESS II written 16-17 Feb 2004. Sanmayce Svalqyatchx 'KAZE'.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THE TAO TE CHING
THE BOOK OF LAO TZU
Lao Tsu
TAO TE CHING
Lao Tzu
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PREMIER
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Morality and
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Old Infant
Old Philosopher
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Tao Te Ching

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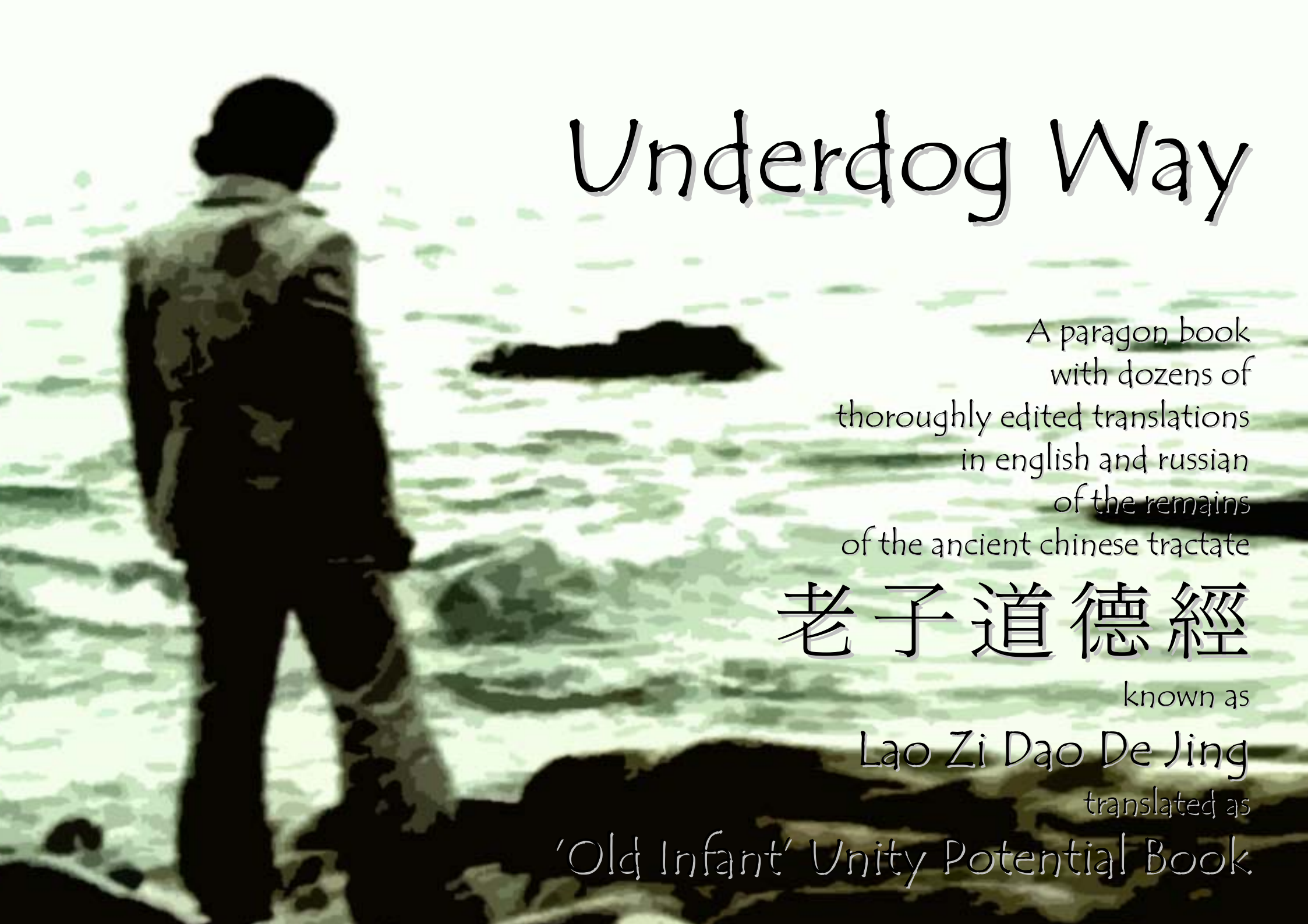

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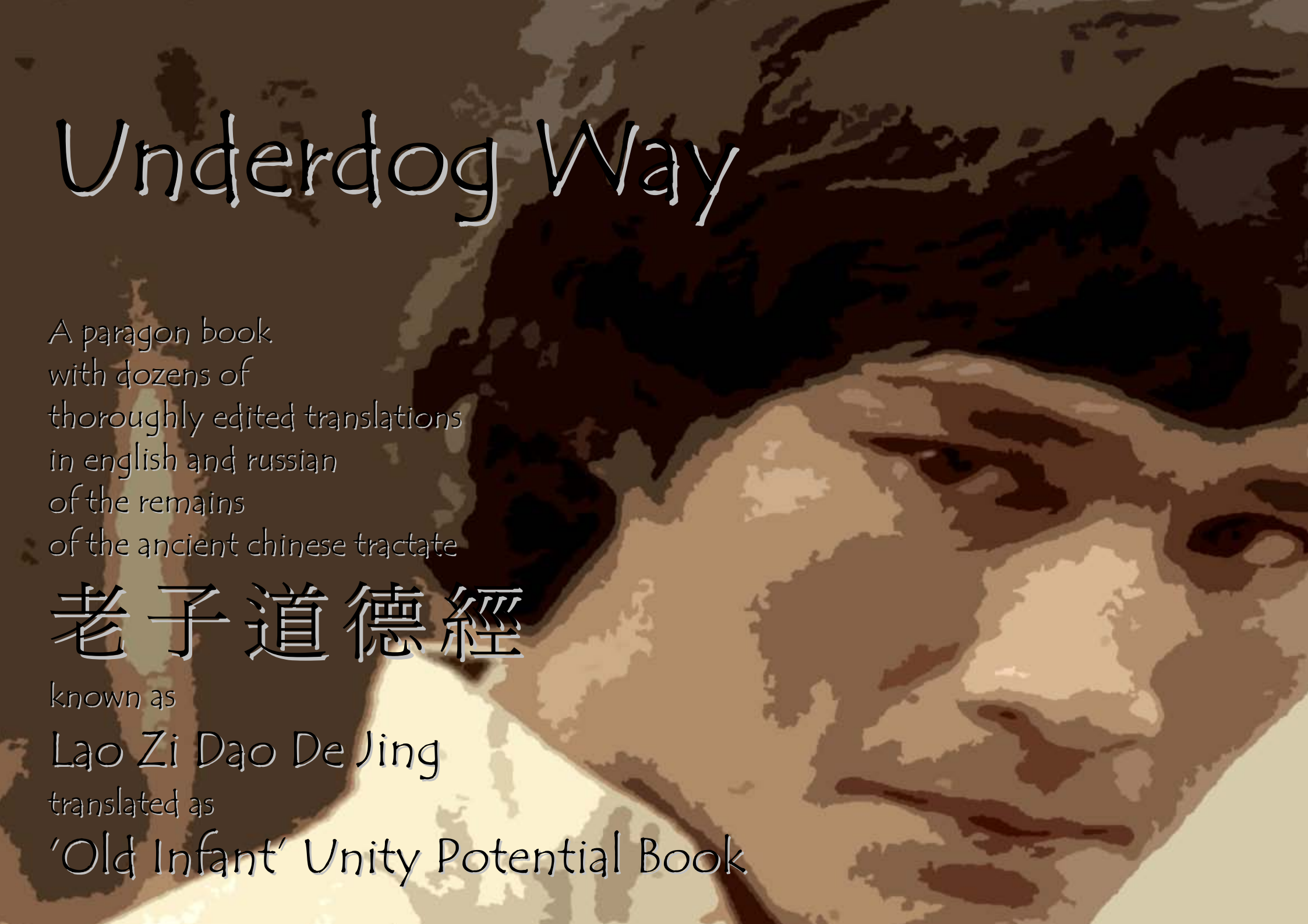

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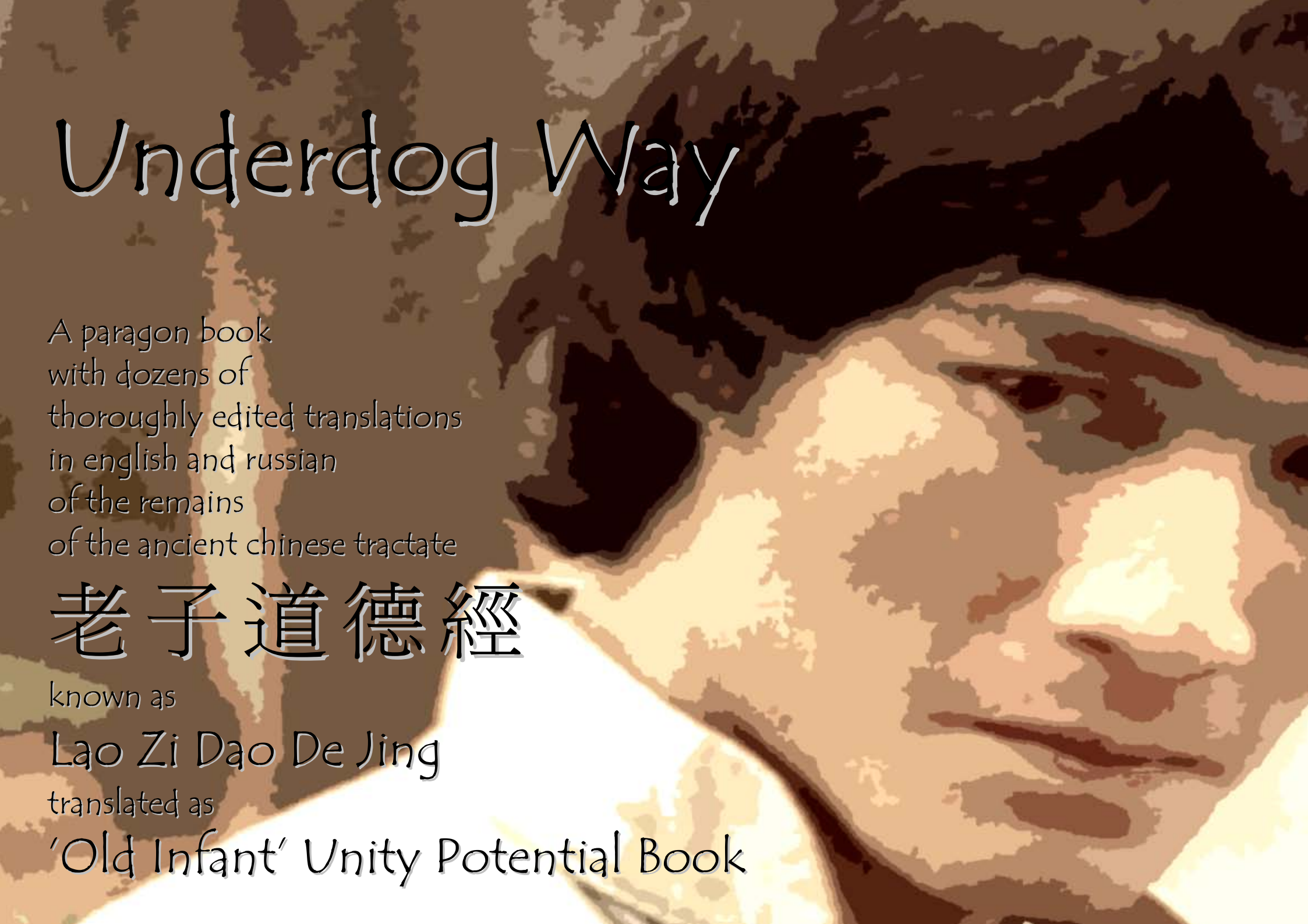

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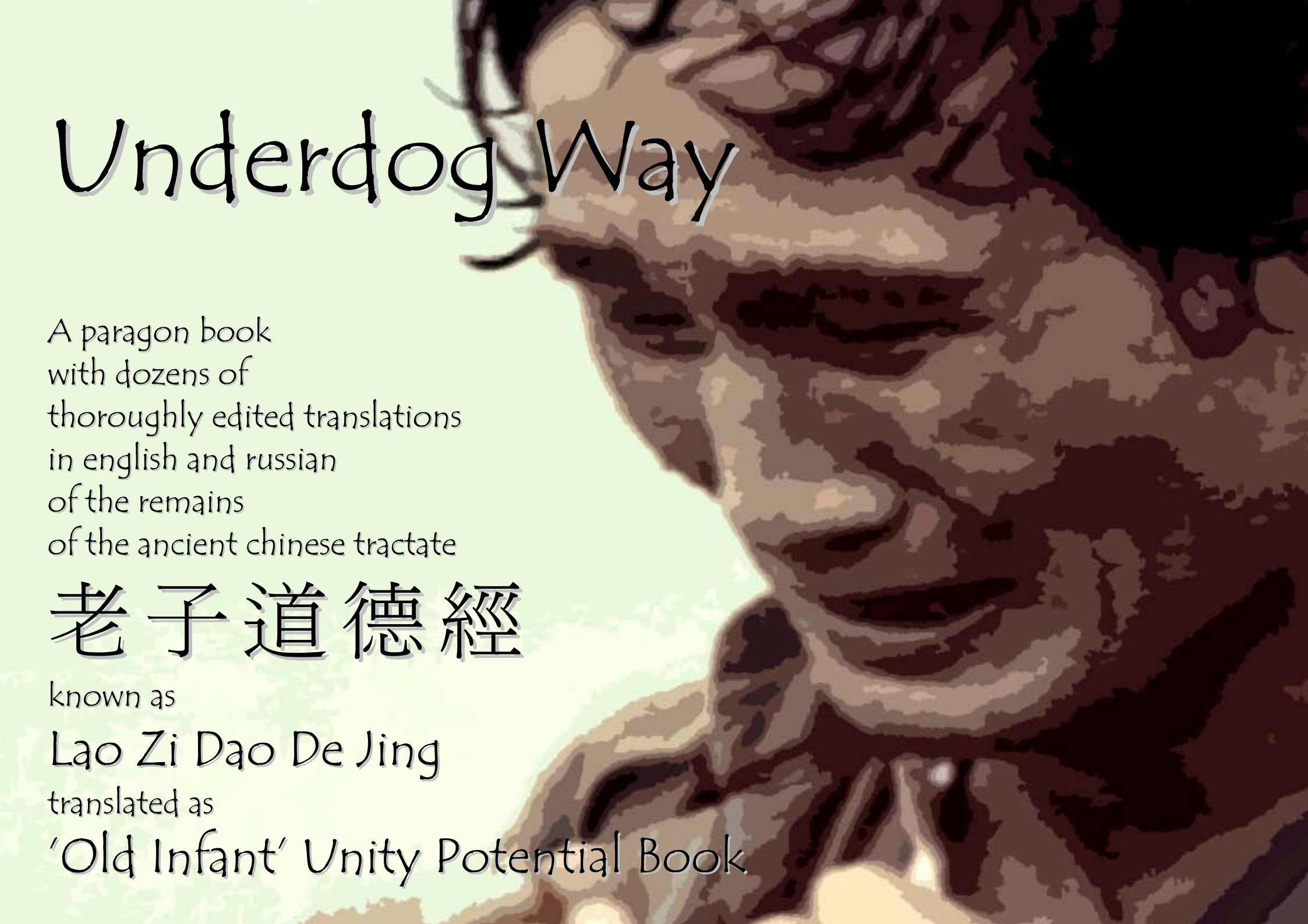

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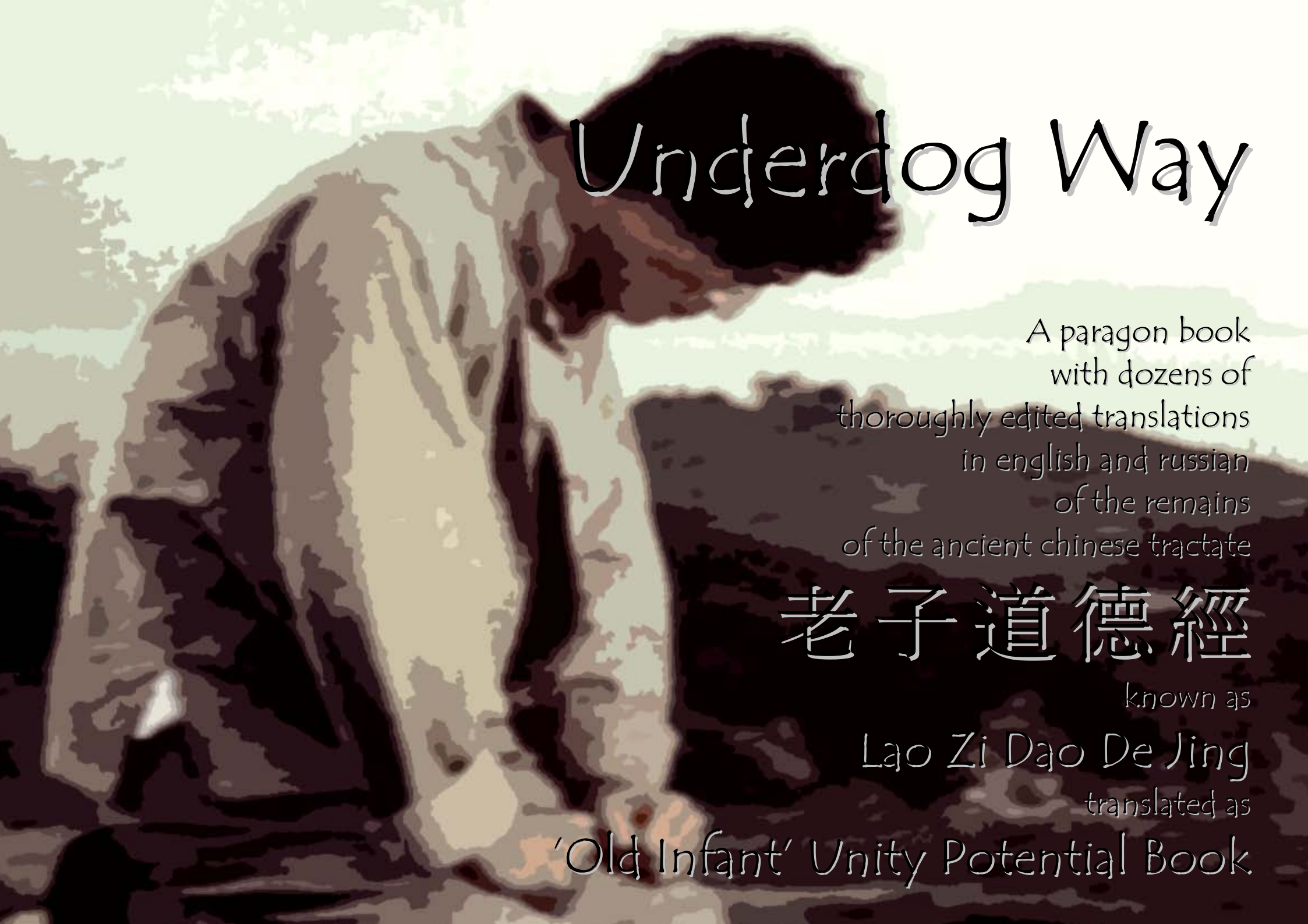

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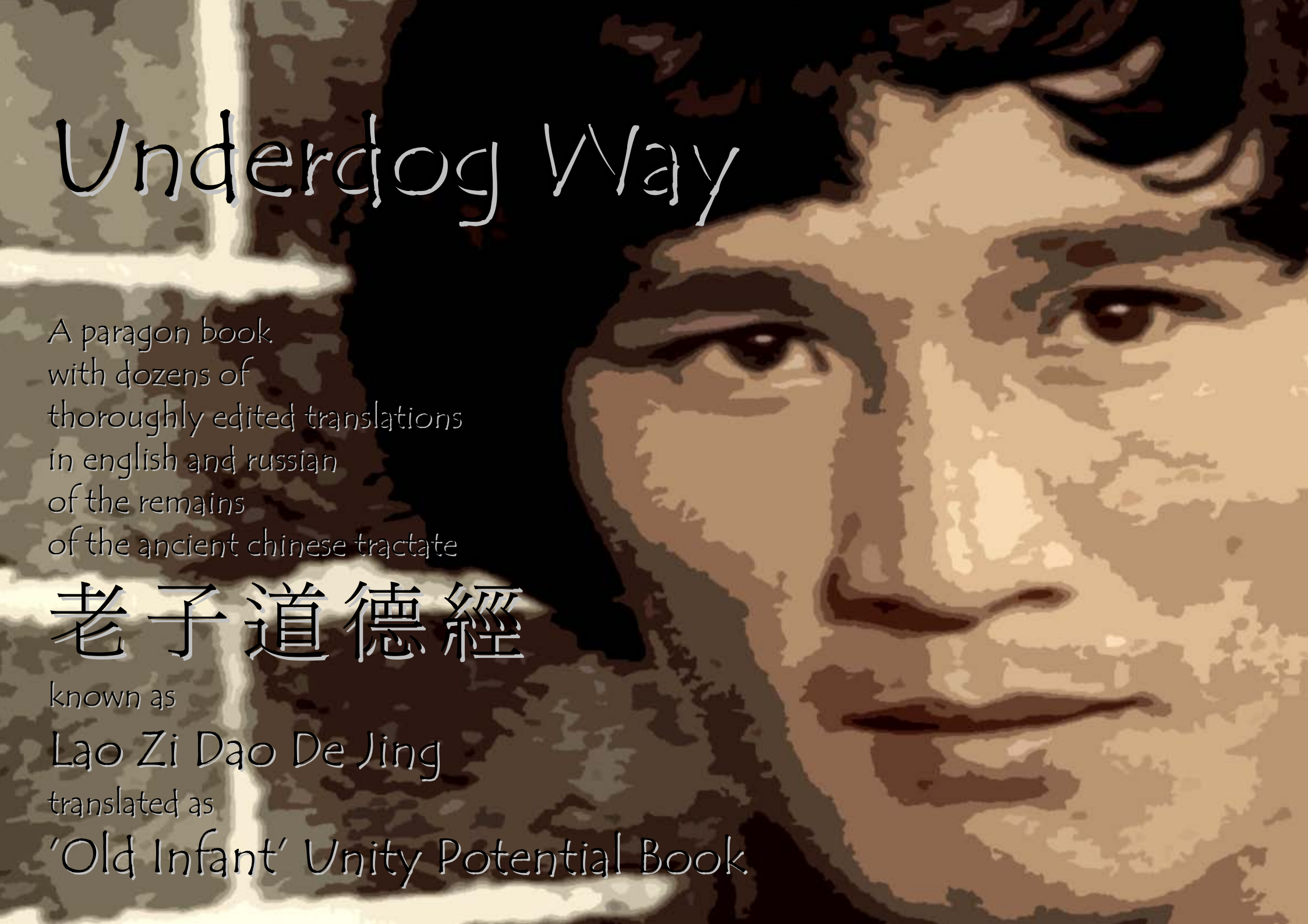

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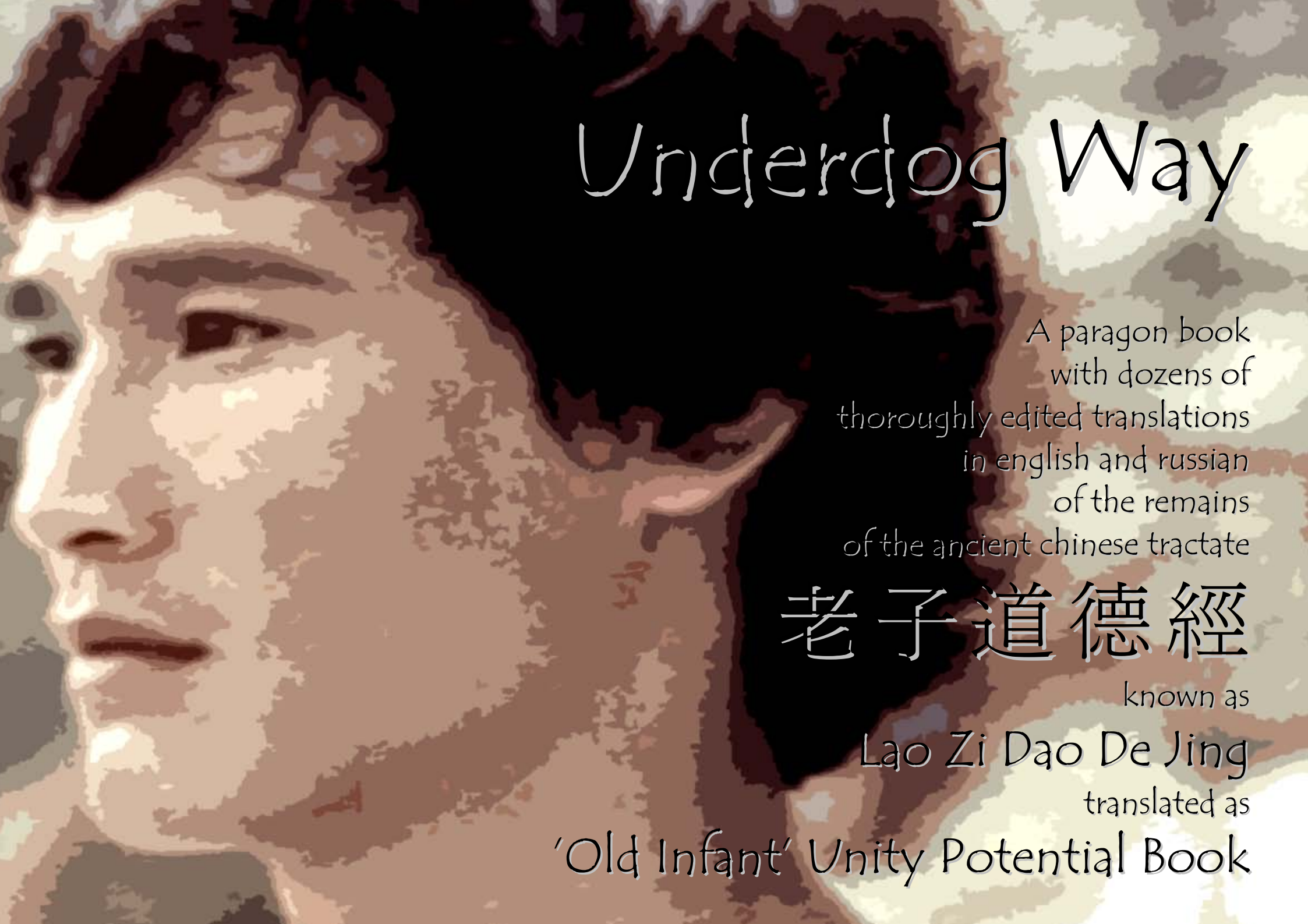

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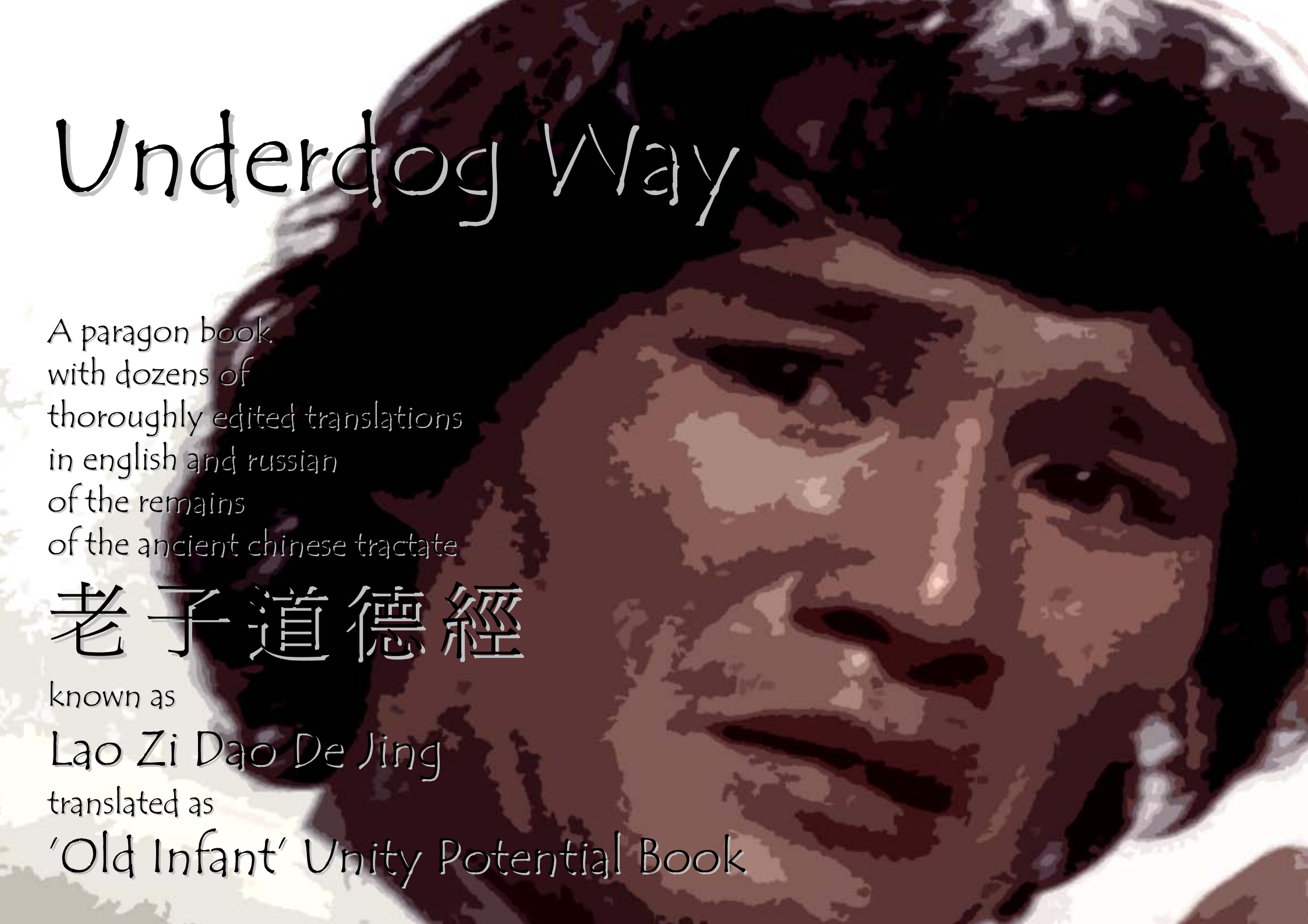

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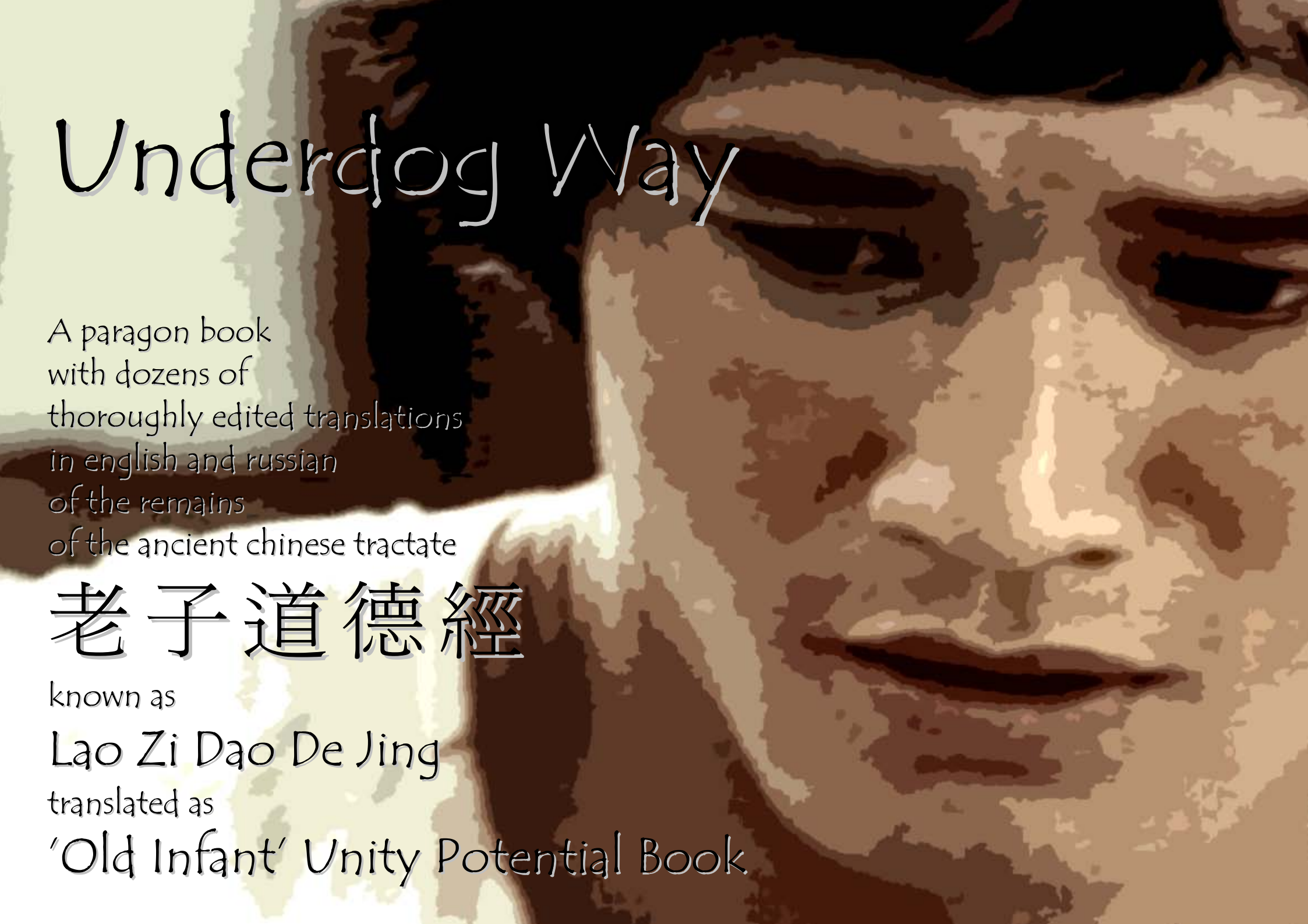

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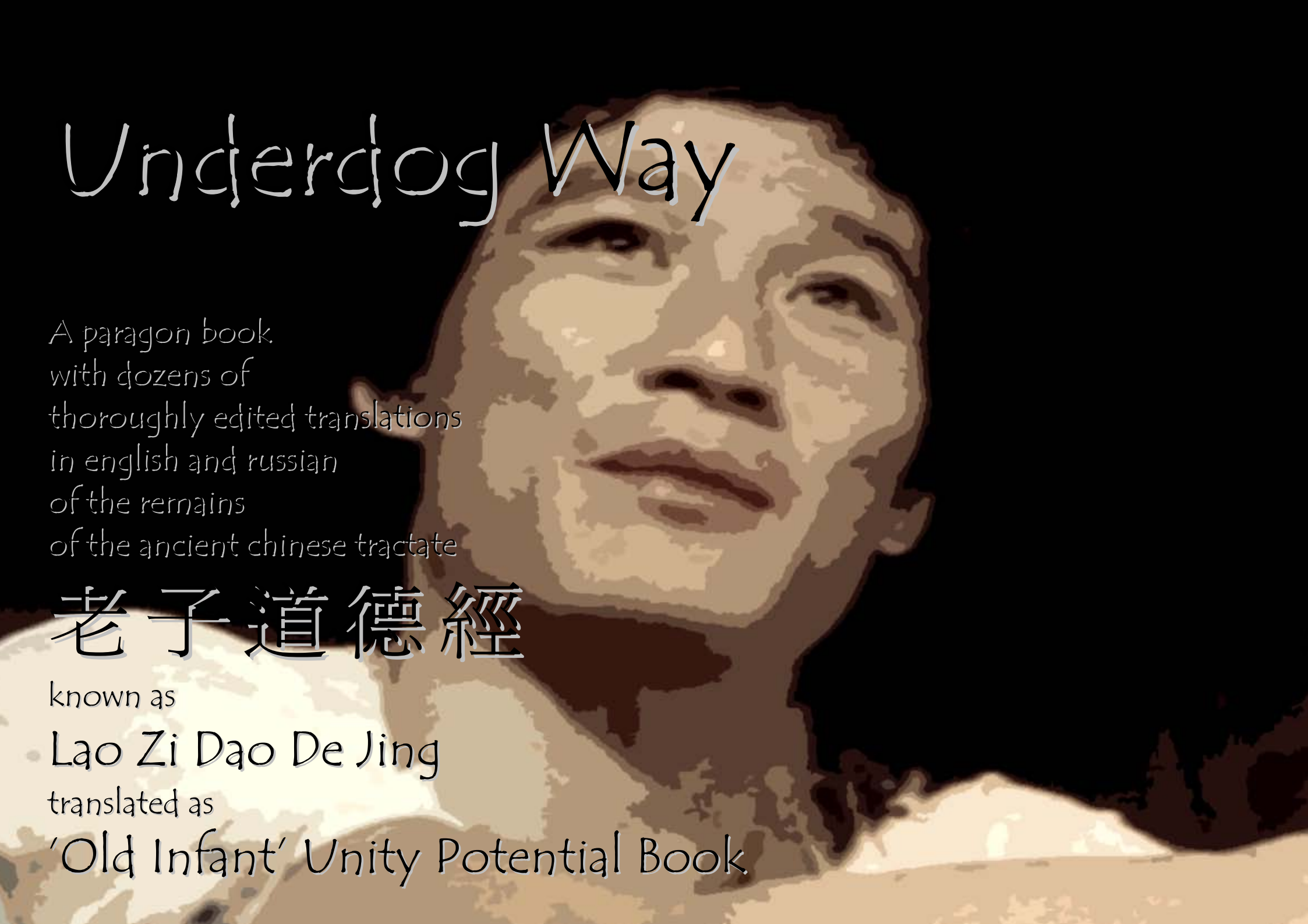

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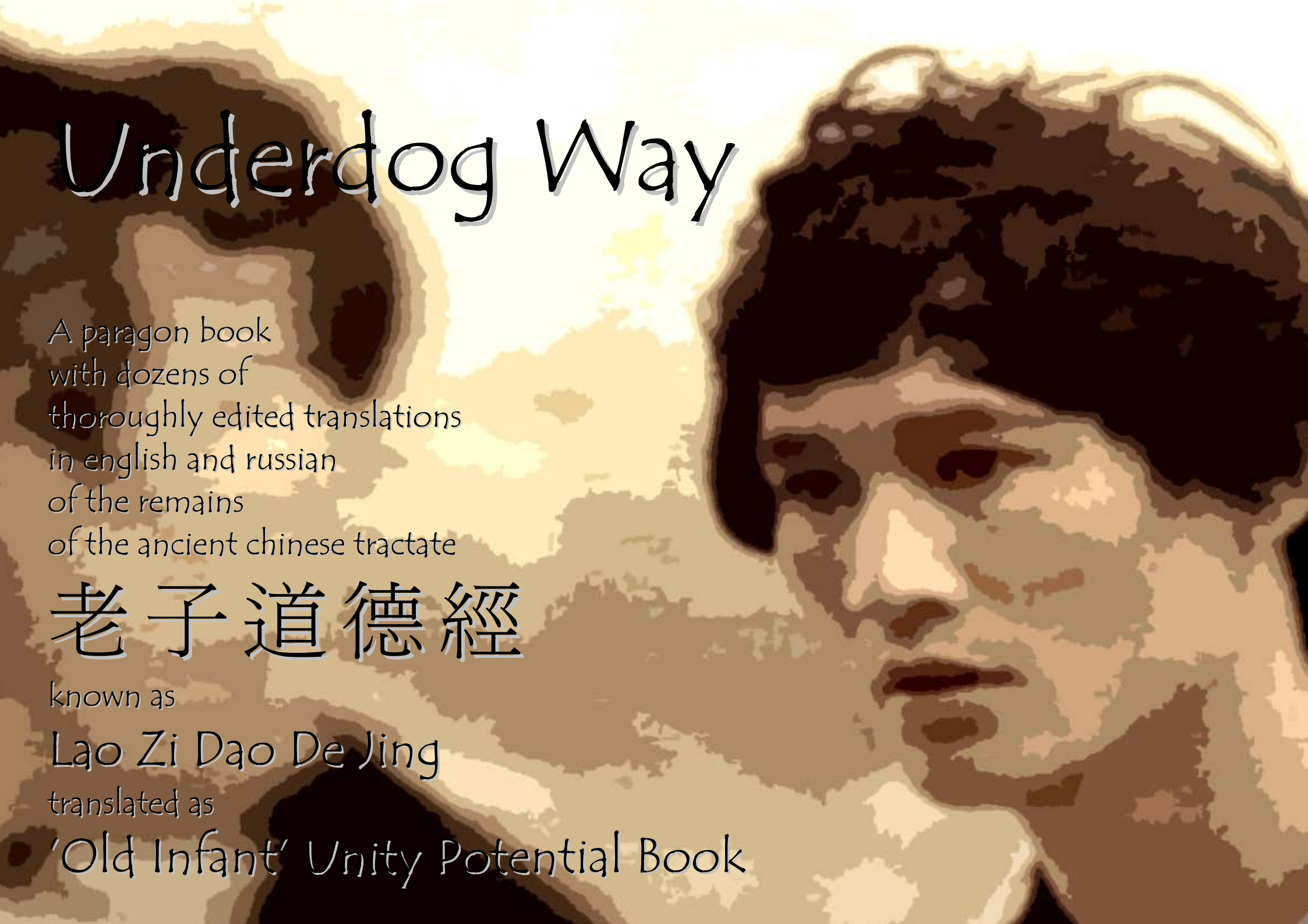

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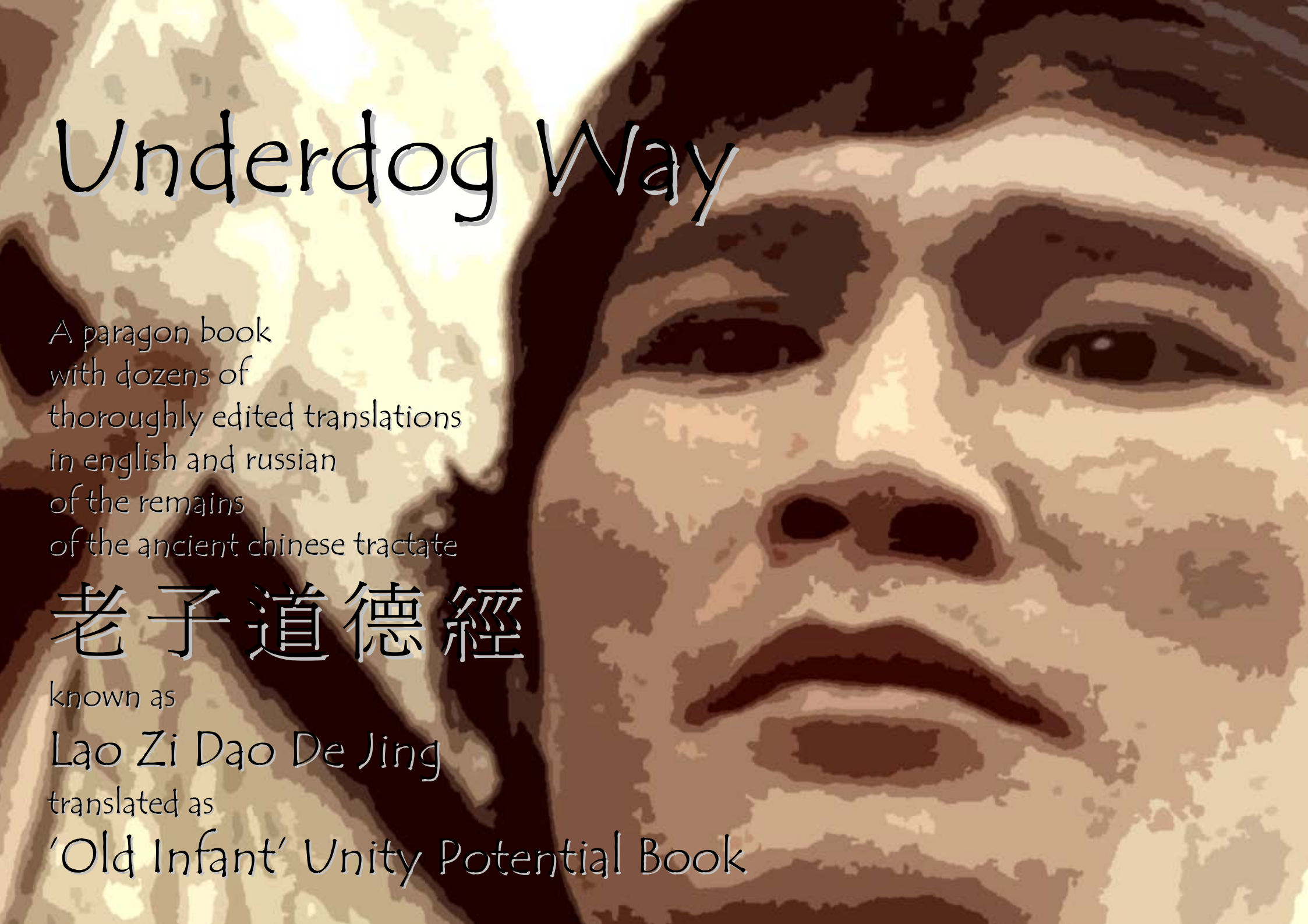

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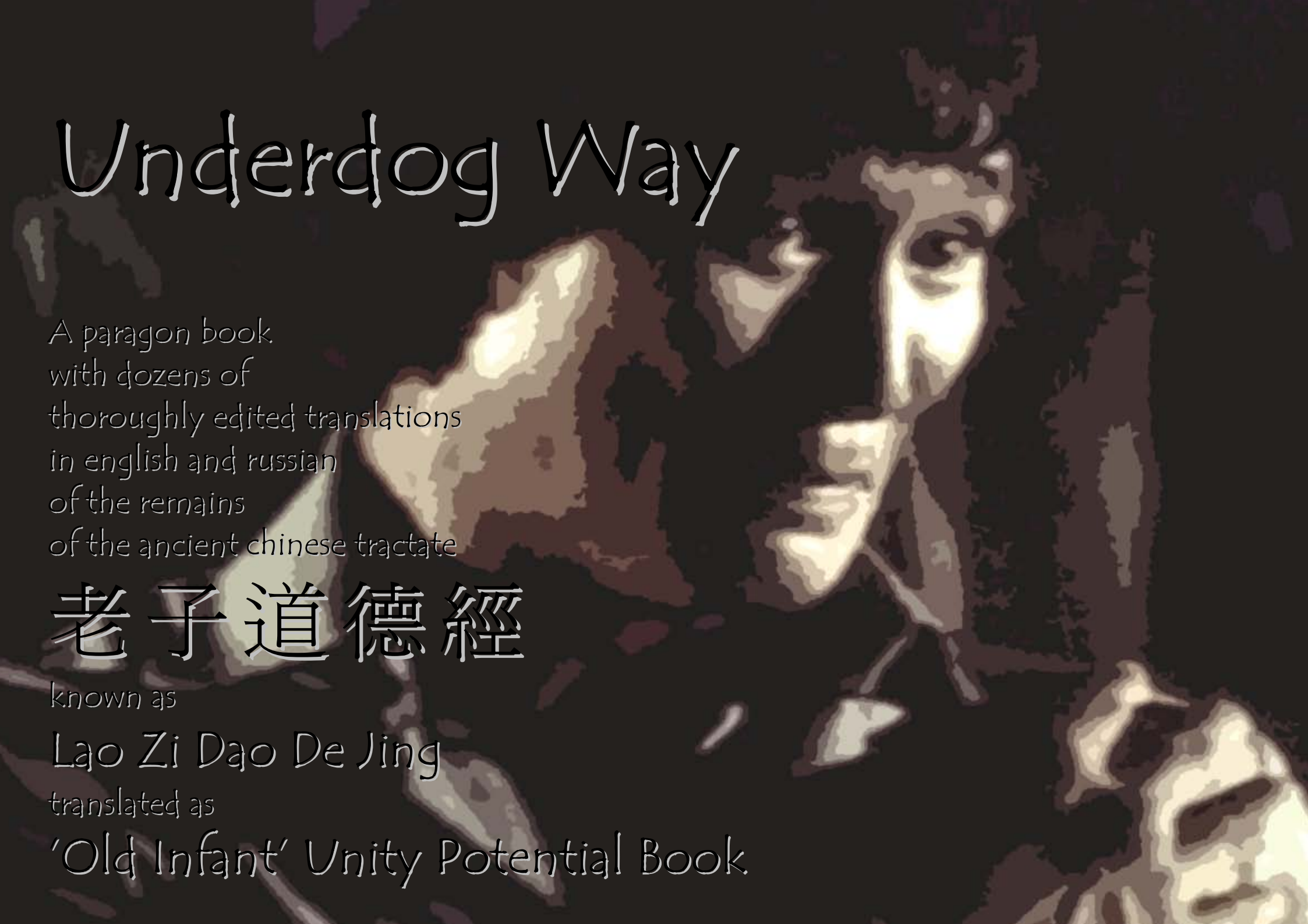

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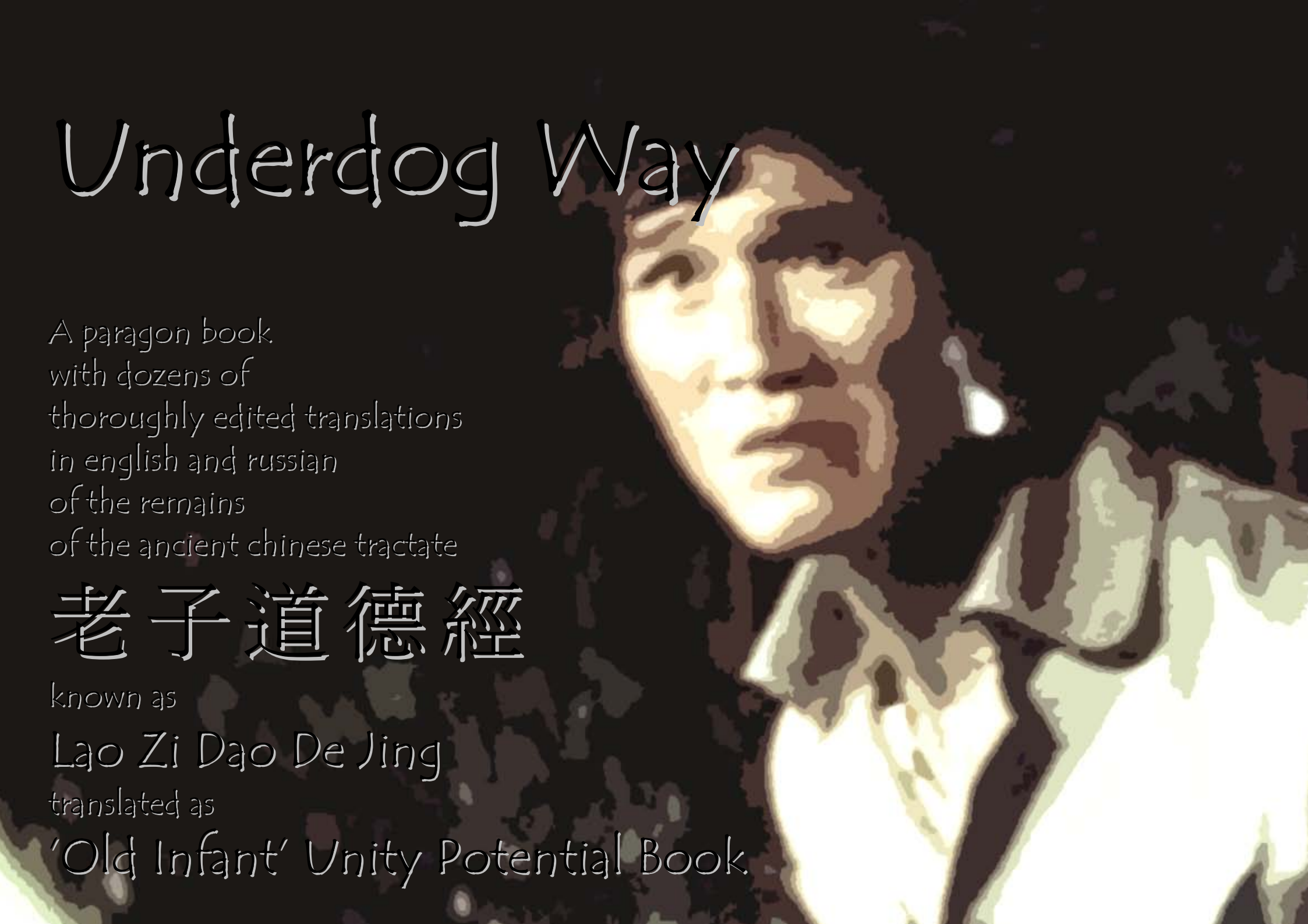

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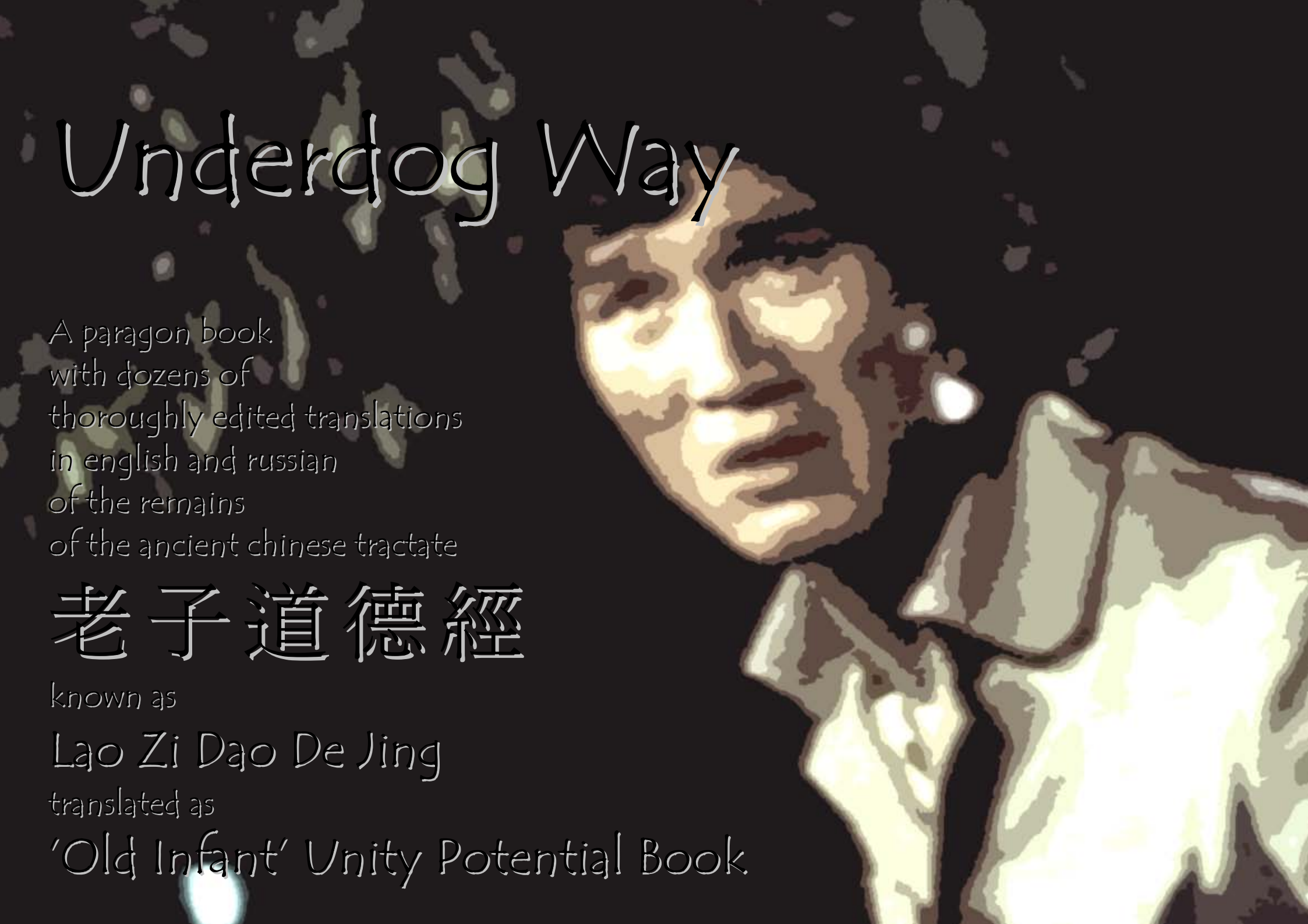

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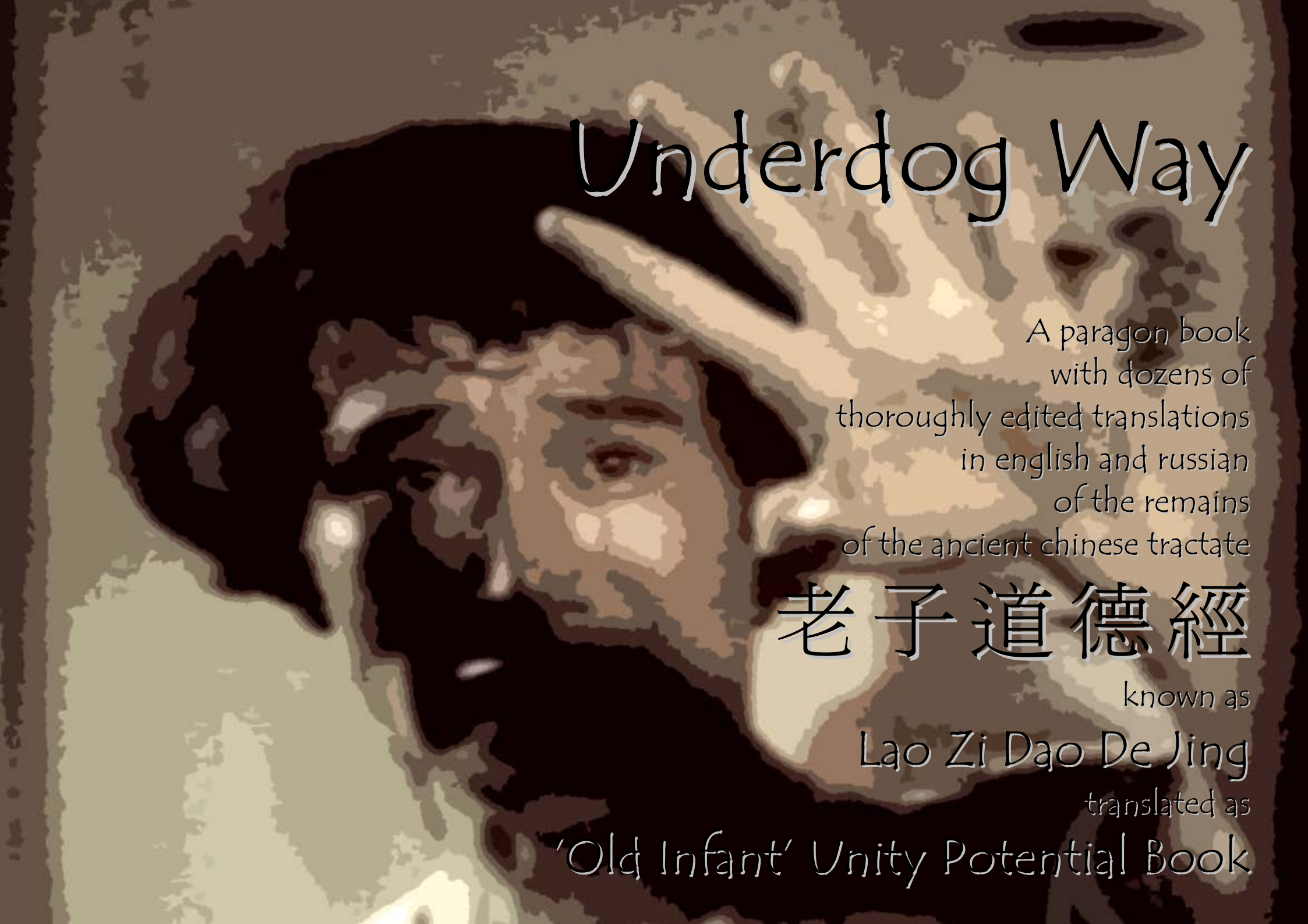

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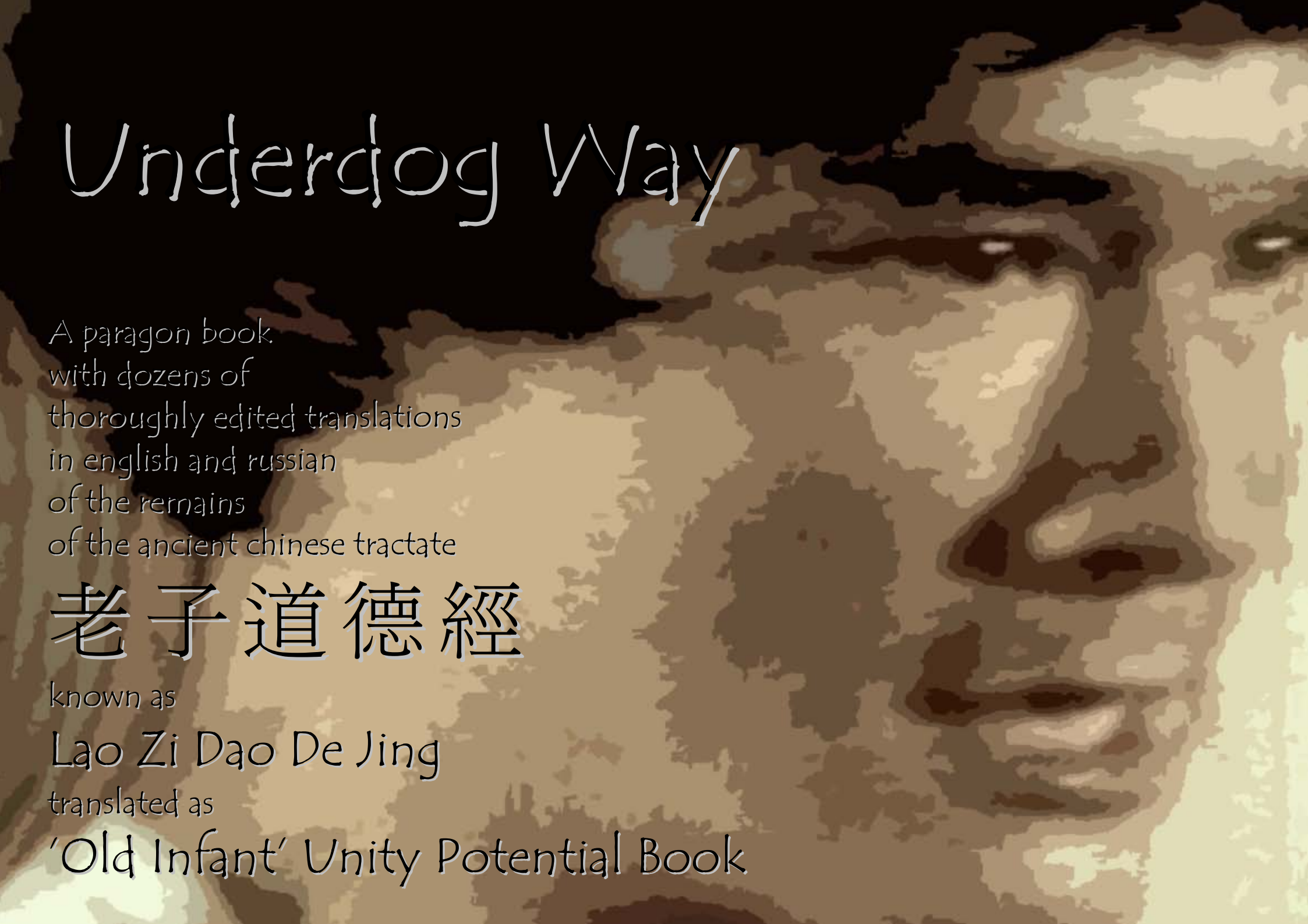

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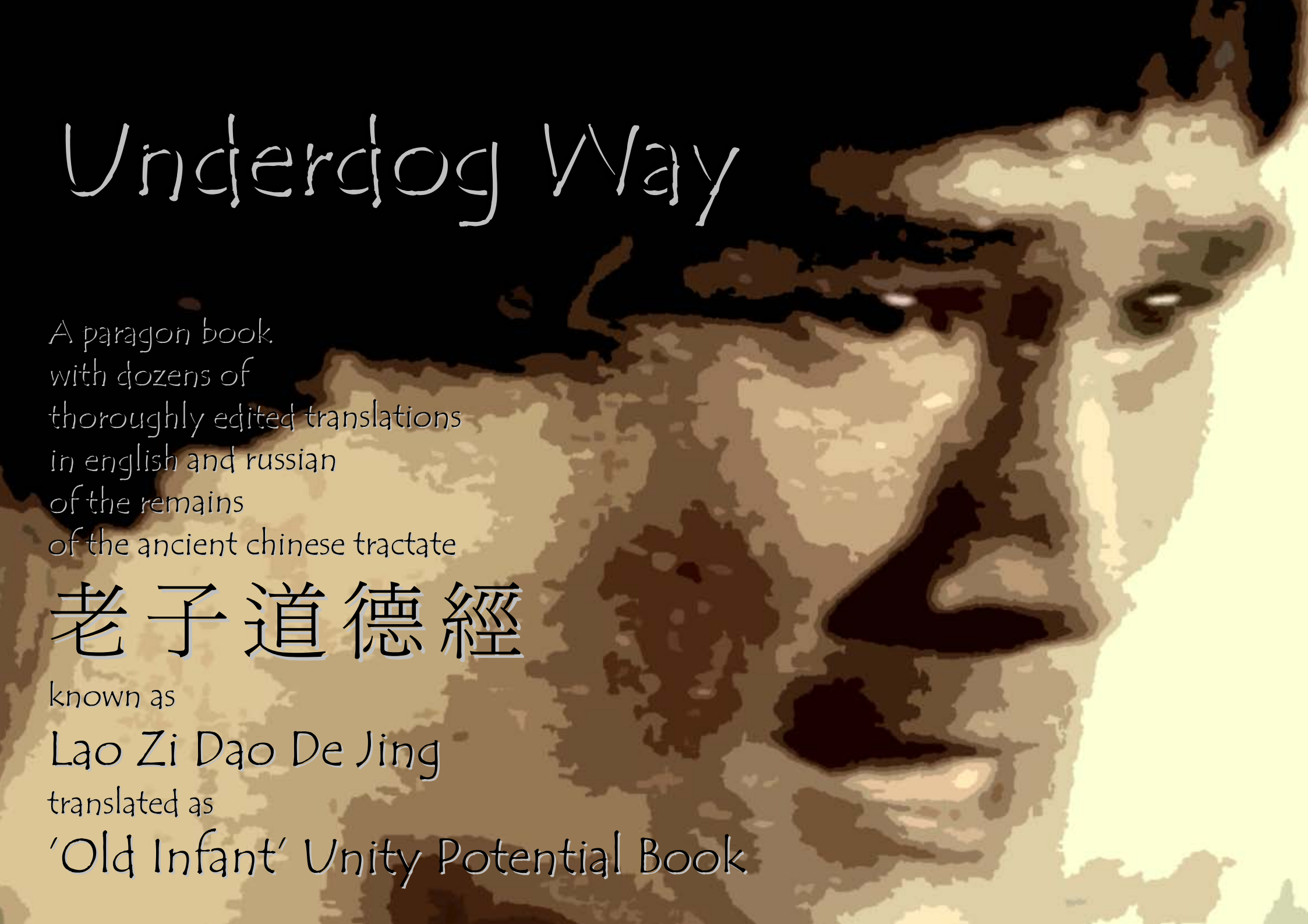

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PSEUDO-CHAPTER **One**

* * *

[01c01t] **Robert G. Henricks** ~ As for the Way, the Way that can be spoken of is not the constant Way; ~ As for names, the name that can be named is not the constant name. ~ The nameless is the beginning of the ten thousand things; ~ The named is the mother of the ten thousand things. ~ Therefore, those constantly without desires, by this means will perceive its subtlety. ~ Those constantly with desires, by this means will see only that which they yearn for and seek. ~ These two together emerge; ~ They have different names yet they're called the same; ~ That which is even more profound than the profound - ~ The gateway of all subtleties.

* * *

[01c02t] **John C. H. Wu** ~ TAO can be talked about, but not the Eternal Tao. ~ Names can be named, but not the Eternal Name. ~ As the origin of heaven-and-earth, it is nameless: ~ As "the Mother" of all things, it is nameable. ~ So, as ever hidden, we should look at its inner essence: ~ As always manifest, we should look at its outer aspects. ~ These two flow from the same source, though differently named; ~ And both are called mysteries. ~ The Mystery of mysteries is the Door of all essence.

* * *

[01c03t] **D. C. Lau** ~ The way that can be spoken of ~ Is not the constant way; ~ The name that can be named ~ Is not the constant name. ~ The nameless was the beginning of heaven and earth; ~ The named was the mother of the myriad creatures. ~ Hence always rid yourself of desires in order to observe its secrets; ~ But always allow yourself to have desires in order to observe its manifestations. ~ These two are the same ~ But diverge in name as they issue forth. ~ Being the same they are called mysteries, ~ Mystery upon mystery - ~ The gateway of the manifold secrets.

* * *

[01c04t] **R. L. Wing** ~ The Tao that can be expressed ~ Is not the Tao of the Absolute. ~ The name that can be named ~ Is not the name of the Absolute. ~ The nameless originated Heaven and Earth. ~ The named is the Mother of All Things. ~ Thus, without expectation, ~ One will always perceive the subtlety; ~ And, with expectation, ~ One will always perceive the boundary. ~ The source of these two is identical, Yet their names are different. ~ Together they are called profound, ~ Profound and mysterious, ~ The gateway to the Collective Subtlety.

* * *

[01c05t] **Ren Jiyu** ~ The Tao that can be spoken of is not the eternal Tao; ~ The name that can be named is not the eternal name. ~ The nameless is the origin of Heaven and Earth; ~ The named is the root of all things. ~ Therefore, the subtleties of Tao are always apprehended through their formlessness, ~ The limits of things are always seen through their form. ~ These two (the form and the formless) have the same source but different names. ~ Both of them can be called deep and profound, ~ The deepest and the most profound, the door of all mysteries.

* * *

[01c06t] **Gia-fu Feng** ~ The Tao that can be told is not the eternal Tao. ~ The name that can be named is not the eternal name. ~ The nameless is the beginning of heaven and earth. ~ The named is the mother of ten thousand things. ~ Ever desireless, one can see the mystery. ~ Ever desiring, one can see the manifestations. ~ These two spring from the same source but differ in name; this appears as darkness. ~ Darkness within darkness. ~ The gate to all mystery.

* * *

[01c07t] **Lok Sang Ho** ~ Ways that can be spelled out ~ cannot be the eternal way. ~ Names that can be named ~ must change with time and place. ~ Emptiness is the origin of heaven and earth; ~ Existence is the mother of everything that had a birth. ~ Appreciate Emptiness, that we may see the nature of the Dao's versatility; ~ Appreciate Existence, that we may see the extent of the Dao's possibilities. ~ These two, Emptiness and Existence, came from the same source. ~ Though they bear different names, they serve the same mystical cause. ~ A mystery within a mystery, ~ such is the gateway to all versatility.

* * *

[01c08t] **Xiaolin Yang** ~ The DAO can be talked about, but that is not the ever-lasting DAO. ~ The NAME can be called, but that is not the ever-lasting NAME. ~ Nothingness is called the origin of the world. ~ Existence is called the root of everything. ~ Therefore, ~ you should stay in nothingness if you want to see the real essence of the world; ~ you should stay in existence if you want to see the different entities of the world. ~ They are from the same source but named differently: both are called XUAN. ~ Understanding the XUANs is the key to the kingdom of truth.

* * *

[01c09t] **Walter Gorn Old**, MARKING OUT THE PATH ~ The Tao that is the subject of discussion is not the true Tao. ~ The quality which can be named is not its true attribute. ~ That which was before Heaven and Earth is called the Non-Existent. ~ The Existent is the mother of all things. ~ Therefore doth the wise man seek after the first mystery of the Non-Existent, while seeing in that which exists the Ultimates thereof. ~ The Non-Existent and Existent are identical in all but name. ~ This identity of apparent opposites I call the profound, the great deep, the open door of bewilderment.

* * *

[01c10t] **James Legge** ~ The Tao that can be trodden is not the enduring and unchanging Tao. ~ The name that can be named is not the enduring and unchanging name. ~ (Conceived of as) having no name, it is the Originator of heaven and earth; ~ (conceived of as) having a name, it is the Mother of all things. ~ Always without desire we must be found, ~ If its deep mystery we would sound; ~ But if desire always within us be, ~ Its outer fringe is all that we shall see. ~ Under these two aspects, it is really the same; ~ but as development takes place, it receives the different names. ~ Together we call them the Mystery. ~ Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

* * *

[01c11t] **David Hinton** ~ A Way become Way isn't the perennial Way. ~ A name become name isn't the perennial name: ~ the named is mother to the ten thousand things, ~ but the unnamed is origin to all heaven and earth. ~ In perennial nonbeing you see mystery, and in perennial being you see appearance. ~ Though the two are one and the same, once they arise, they differ in name. ~ One and the same they're called dark-enigma, ~ dark-enigma deep within dark-enigma, ~ gateway of all mystery.

* * *

[01c12t] **Chichung Huang** ~ A tao that can be spoken about ~ Is not the constant Tao; ~ A name that can be named ~ Is not the constant name. ~ Nonbeing names ~ The ten thousand things' beginning; ~ Being names ~ The ten thousand things' mother. ~ Therefore, constantly be desireless, ~ Whereby to observe its minutiae; ~ Constantly be desirous, ~ Whereby to observe where it ends. ~ The two issued from the same origin, ~ And, though different in name, ~ Refer to the same thing. ~ Deep and remote, doubly deep and remote, ~ Gate of multitudinous minutiae.

* * *

[01c13t] **Ellen M. Chen** ~ Tao that can be spoken of, ~ Is not the Everlasting (ch'ang) Tao. ~ Name that can be named, ~ Is not the Everlasting (ch'ang) name. ~ Nameless (wu-ming), the origin (shih) of heaven and earth; ~ Named (yu-ming), the mother (mu) of ten thousand things. ~ Alternate, ~ Non-being (wu), to name (ming) the origin (shih) of heaven and earth; ~ Being (yu), to name (ming) the mother of ten thousand things. ~ Therefore, always (ch'ang) without desire (wu-yü), ~ In order to observe (kuan) the hidden mystery (miao); ~ Always (ch'ang) with desire (yu-yü), ~ In order to observe the manifestations (chiao). ~ Alternate, ~ Therefore, by the Everlasting (ch'ang) Non-Being (wu), ~ We desire (yü) to observe (kuan) its hidden mystery (miao); ~ By the Everlasting (ch'ang) Being (yu), ~ We desire (yü) to observe the manifestations (chiao). ~ These two issue from the same origin, ~ Though named differently. ~ Both are called the dark (hsüan). ~ Dark and even darker, ~ The door to all hidden mysteries (miao).

* * *

[01c14t] **Lee Sun Chen Org** ~ Tao (Truth) can be talked about (theorized in any manner each person considers viable), though hardly of these theories will be eternally valid; ~ Names (Descriptions) can be ascribed [to Tao in any fashion each person deems workable], yet hardly of these names (descriptions) will last forever. ~ The beginning of the Universe (Heaven and Earth) [is beyond us, so in all honesty it'] is indescribable; ~ [Nevertheless,] whatever is namable (describable) by us served as the mother (origin) of [our knowledge of] myriad (all and every) things and creatures. ~ Accordingly, ~ I constantly refrain from my selfish (subjective) desires for the purpose of exploring its (Nature's) manifested (apparent) wonder; ~ I also constantly maintain my will [to seek objective knowledge] in order to pursue its (Nature's) deep-seated enigma. ~ These two (Tao and Te) were originated from the same source, but they were described with different names by us. ~ They are both depicted as profound [as each is intricate in its own right]; ~ The profundity (complexity) intensifies as we fathom its mystery further and deeper; ~ Eventually, it will [lead us] to the gateway of all mysteries.

* * *

[01c15t] **Tien Cong Tran** ~ The way that can be talked about is not the eternal Way. ~ The name that can be named is not the eternal name. ~ "Nothing" is the name of the origin of Heaven and Earth. ~ "Being" is the name of "the mother" of all things. ~ So, in eternal Nothing, we should look at the wonderfulness of the Way. ~ In eternal Being, we should look at its outer aspects. ~ These two flow from the same source, though differently named; and both are called mysteries. ~ Mysterious and more mysterious. ~ That is the door of all wonders.

* * *

[01c16t] **Thomas Z. Zhang** ~ If Tao can be described, then it is not general Tao. ~ If a name can be denned, then it is not a general name. ~ The invisible is the origin of the universe. ~ The visible is the mother of all things. ~ By constantly thinking the invisible, we understand the universe; ~ By constantly observing the visible, we can see how the natural laws work. ~ Thinking and observing are two different things. ~ Yet they serve the same goal: to theorize. ~ Theorizing and evolving these theories is the gate to marvels.

* * *

[01c17t] **Arthur Waley** ~ The Way that can be told of is not an Unvarying Way; ~ The names that can be named are not unvarying names. ~ It was from the Nameless that Heaven and Earth sprang; ~ The named is but the mother that rears the ten thousand creatures, each after its kind. ~ Truly, 'Only he that rids himself forever of desire can see the Secret Essences'; ~ He that has never rid himself of desire can see only the Outcomes. ~ These two things issued from the same mould, but nevertheless are different in name. ~ This 'same mould' we can but call the Mystery, ~ Or rather the 'Darker than any Mystery', ~ The Doorway whence issued all Secret Essences.

* * *

[01c18t] **Richard John Lynn** ~ The Dao that can be described in language is not the constant Dao; ~ the name that can be given it is not its constant name. ~ Nameless, it is the origin of the myriad things; ~ named, it is the mother of the myriad things. ~ Therefore, always be without desire so as to see their subtlety. ~ And always have desire so as to see their ends. ~ These two emerge together but have different names. ~ Together, we refer to them as mystery: the mystery upon mystery and gateway of all subtleties.

* * *

[01c19t] **Lin Yutang** ~ ON THE ABSOLUTE TAO ~ The Tao that can be told of ~ Is not the Absolute Tao; ~ The Names that can be given ~ Are not Absolute Names. ~ The Nameless is the origin of Heaven and Earth; ~ The Named is the Mother of All Things. ~ Therefore: ~ Oftentimes, one strips oneself of passion ~ In order to see the Secret of Life; ~ Oftentimes, one regards life with passion ~ In order to see its manifest forms. ~ These two (the Secret and its manifestations) ~ Are (in their nature) the same; ~ They are given different names ~ When they become manifest. ~ They may both be called the Cosmic Mystery: ~ Reaching from the Mystery into the Deeper Mystery ~ Is the Gate to the Secret of All Life.

* * *

[01c20t] **Victor H. Mair** ~ The ways that can be walked are not the eternal Way; ~ The names that can be named are not the eternal name. ~ The nameless is the origin of the myriad creatures; ~ The named is the mother of the myriad creatures. ~ Therefore, ~ Always be without desire in order to observe its wondrous subtleties; ~ Always have desire so that you may observe its manifestations. ~ Both of these derive from the same source; ~ They have different names but the same designation. ~ Mystery of mysteries, ~ The gate of all wonders!

* * *

[01c21t] **Tolbert McCarroll** ~ The Tao that can be spoken of is not the eternal Tao. ~ The name that can be named is not the eternal name. ~ The nameless is the beginning of heaven and earth. ~ The named is the mother of the ten thousand things. ~ Send your desires away and you will see the mystery. ~ Be filled with desire and you will see only the manifestation. ~ As these two come forth they differ in name. ~ Yet at their source they are the same. ~ This source is called a mystery. ~ Darkness within darkness, ~ the gateway to all mystery.

* * *

[01c22t] **David H. Li** ~ Direction, as expressed, is no ordinary direction; ~ as named, no ordinary name. ~ Null identifies the universe at the beginning. ~ Ull identifies the mother of myriad matters. ~ Thus, visit Null to observe its intricateness. ~ Visit Ull to observe its limitlessness. ~ These two spring from the same source; ~ only their identifications differ. ~ Both are profound. ~ Profound upon profound, it is the portal to all intricacies.

* * *

[01c23t] **Yasuhiko Genku Kimura** ~ The Tao Eternal is beyond definition. ~ No name given can capture its eternality. ~ Nameless, it is the origin of the Kosmos. ~ Named, it is the beginning of all things. ~ Nothingness, it is the inner being of the Kosmos. ~ Thingness, it is the outer distinctions of the Kosmos. ~ These two, though different in names, arise from the same source: ~ The source called the Invisible. ~ Invisible beyond the invisible, ~ It is the entry into the myriad wonders of the Eternal Kosmos.

* * *

[01c24t] **Chou-Wing Chohan** ~ The Tao that can be expressed in words is not the eternal Tao. ~ The name that can be defined in words is not the name that never changes. ~ Non-existence is what we will call the source of heaven and earth. ~ Existence is the mother of all things. ~ From eternal non-existence, therefore, we observe the beginning of the existence of the many hidden qualities of the universe. ~ From eternal existence, therefore, we clearly observe the overt qualities of the universe. ~ These two, the hidden and the overt, are originally the same at source, and become different when they manifest themselves. ~ This same origin is "the smallest of the small." ~ The absolute "smallest of the small" is the gate from which the beginning of all the parts of the universe emerges.

* * *

[01c25t] **Man-Ho Kwok** ~ The Tao that can be talked about is not the true Tao. ~ The name that can be named is not the eternal Name. ~ Everything in the universe comes out of Nothing. ~ Nothing - the nameless is the beginning; ~ While Heaven, the mother is the creatrix of all things. ~ Follow the nothingness of the Tao, ~ and you can be like it, not needing anything, ~ seeing the wonder and the root of everything. ~ And even if you cannot grasp this nothingness, ~ you can still see something of the Tao in everything. ~ These two are the same only called by different names ~ - and both are mysterious and wonderful. ~ All mysteries are Tao, and Heaven is their mother: ~ She is the gateway and the womb-door.

* * *

[01c26т] **Gu Zhengkun ~** The Tao that is utterable ~ Is not the eternal Tao; ~ The name that is namable ~ Is not the eternal Name. ~ The Nothingness is the name of the beginning of heaven and earth; ~ The Being (substance) is the name of the mother of all things. ~ Hence one should gain an insight into the beginning of the Tao by constantly observing the Nothingness, ~ And should perceive the end of the Tao by constantly observing the Being. ~ These two things, the Nothingness and the Being, are of the same origin but different in name. ~ They are both so profound as to be a key to the door of myriad secrets.

* * *

[01c27т] **Chao-Hsiu Chen ~** The Tao that can be named is not the eternal Tao. ~ The Name that can be spoken is not the eternal name. ~ The Nameless is the beginning of Heaven and Earth. ~ The Named is the mother of all creatures. ~ Observe the mysteries of the Tao without longing. ~ Survey its appearance with desire. ~ Both mysteries and appearance come from the same origin but wear a different name; ~ they are enigmatic. ~ The greatest mystery is the gate to all mysteries.

* * *

[01c28т] **Liu Qixuan ~** There are ways to follow, ~ But what is followed is not the true Way. ~ There are names to give, ~ But what is given is not the true Name. ~ Let us call non-being the beginning of the universe ~ And let us call being the development of all things. ~ When we follow non-being ~ We approach the wonder of the Way. ~ When we follow being ~ We approach the farther-end manifestation of the Way. ~ Each has the same origin, ~ And here exists a metaphysical door to true wisdom.

* * *

[01c29т] **Shi Fu Hwang ~** Understanding The Tao ~ Lao Tze says, ~ The Tao is that on which one can always tread. ~ That on which one cannot always tread is not the Tao. ~ And fame is that of which one can always remember. ~ That of which one cannot always remember is not fame. ~ All things are without names prior to the formation of Heaven and Earth. ~ And names are brought out to classify various things. ~ Since there is no name in the very beginning, why should one care about fame! ~ Hence, those who are constantly free of desire of fame shall see the Tao's subtle secret. ~ Those who bear desire shall see the end lying in front of them. ~ Both two types of men ferment their thinking in the same place, yet they will experience different fates. ~ Both their fates shall be up to Heaven. ~ Beyond our heaven, there are other heavens: whoever knows this shall find the gate of the Tao.

* * *

[01c30т] **Ch'u Ta-Kao ~** The Tao that can be expressed is not the eternal Tao; ~ The name that can be defined is not the unchanging name. ~ Non-existence is called the antecedent of heaven and earth; ~ Existence is the mother of all things. ~ From eternal non-existence, therefore, we serenely observe the mysterious beginning of the Universe; ~ From eternal existence we clearly see the apparent distinctions. ~ These two are the same in source and become different when manifested. ~ This sameness is called profundity. ~ Infinite profundity is the gate whence comes the beginning of all parts of the Universe.

* * *

[01c31т] **Paul J. Lin ~** The Tao that can be spoken of is not the eternal Tao; ~ The Name that can be named is not the eternal Name. ~ The Nameless [non-being] is the origin of heaven and earth; ~ The Namable [being] is the mother of all things. ~ Therefore constantly without desire, ~ There is the recognition of subtlety; ~ But constantly with desire, ~ Only the realization of potentiality. ~ The two come from the same source, ~ Having different names. ~ Both are called mysteries, ~ More mystical than the most mystical, ~ The gate of all subtleties.

* * *

[01c32т] **Michael LaFargue ~** The Tao that can be told is not the invariant Tao, ~ the names that can be named are not the invariant Names. ~ Nameless, it is the source of the thousands of things ~ (named, it is 'Mother' of the thousands of things). ~ Yes: ~ Always: ~ being desireless, ~ one sees the hidden essentials. ~ Always: ~ having desires, ~ one sees only what is sought. ~ These two lines are about The Merging - ~ it is when things develop and emerge from this that the different names appear. ~ The Merging is something mysterious - ~ mysterious, and more mysterious, ~ the abode of all the hidden essences.

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[01c33т] **Cheng Lin ~** The truth that may be told is not the everlasting Truth. ~ The name given to a thing is not the everlasting Name. ~ Nothingness is used to denote the state that existed before the birth of heaven and earth. ~ Reality is used to denote the state where the multitude of things begins to have a separate existence. ~ Therefore, ~ when the mind rests in the state of Nothingness, the enigma can be understood; ~ when the mind rests in the state of Reality, the bounds can be reached. ~ These two states, though bearing different names, have a common origin. ~ Both are mysterious and metaphysical. ~ They are the most mysterious, and form the gateway to all mysteries.

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[01c34т] **Yi Wu ~** The way that can be talked about is not the constant Way. ~ The name that can be named is not the constant Name. ~ Non-being is the name of the origin of Heaven and Earth; ~ Being is the name of the mother of all things. ~ Therefore: ~ Constantly in Non-being, one wishes to contemplate its (the Way's) subtlety. ~ Constantly in Being, one wishes to contemplate its path. ~ These two come from the same source, but are different in name. ~ The same source is called Mystery. ~ Mystery and more mystery. ~ It is the gateway to myriad subtleties.

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[01c35т] **Han Hiong Tan ~** Dao that can be expressed in words is not the absolute Dao. ~ The names that can be given are not the absolute names. ~ Non-being is before the dawn of time, ~ Being is when everything begins to emerge. ~ Therefore, maintaining a passive and receptive mode, ~ You can watch the secret of life; ~ Maintaining an active and attentive mode, ~ You can perceive the rhythm of life. ~ These two cognitive processes, though differing in names, ~ Are in the same continuum. ~ Both are known as the inscrutable Mystery, ~ Which is the greatest of all mysteries. ~ And it is through these perspectives that we can observe the marvellous phenomena of Nature.

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[01c36т] **Hua-Ching Ni ~** Tao, the subtle reality of the universe cannot be described. ~ That which can be described in words is merely a conception of the mind. ~ Although names and descriptions have been applied to it, the subtle reality is beyond the description. ~ One may use the word "Nothingness" to describe the Origin of the universe, and "Beingness" to describe the Mother of the myriad things, ~ but Nothingness and Beingness are merely conceptions. ~ From the perspective of Nothingness, ~ one may perceive the expansion of the universe. ~ From the perspective of Beingness, ~ one may distinguish individual things. ~ Both are for the conceptual convenience of the mind. ~ Although different concepts can be applied, ~ Nothingness and Beingness and other conceptual activity of the mind all come from the same indescribable subtle Originalness. ~ The Way is the unfoldment of such subtle reality. ~ Having reached the subtlety of the universe, ~ one may see the ultimate subtlety, ~ the Gate of All Wonders.

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[01c37т] **Chang Chung-yuan ~** The Tao that can be spoken of is not the Tao itself. ~ The name that can be given is not the name itself. ~ The unnameable is the source of the universe. ~ The nameable is the originator of all things. ~ Therefore, oftentimes without intention I see the wonder of Tao. ~ Oftentimes with intention I see its manifestations. ~ Its wonder and its manifestations are one and the same. ~ Since their emergence, they have been called by different names. ~ Their identity is called the mystery. ~ From mystery to further mystery: ~ The entry of all wonders!

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[01c38т] **Henry Wei ~** Realization of Tao ~ T'i Tao ~ The Tao that can be stated is not the Eternal Tao. ~ The name that can be named is not the Eternal Name. ~ The Unnameable is originator of Heaven and Earth. ~ The Nameable is mother of the ten thousand things. ~ Therefore, ~ Always be desireless, so as to discern Tao's wonderful essence; ~ Always have some desire, so as to discern its manifestations. ~ These two come out from the same source, ~ But are different in name. ~ Their identical nature is a mystery. ~ Mystery of mysteries - ~ That is the gate of all wonderful essence.

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[01c39т] **Ha Poong Kim ~** No Tao that may be Tao is the constant Tao; ~ No name that may be a name is the constant name. ~ By non-being you name the beginning of Heaven and Earth; ~ By being you name the mother of the ten thousand things. ~ Therefore, always free of desire you see the secret; ~ Always with desire you see its appearance. ~ These two ~ Are the same in origin yet different in name. ~ Their sameness may be called a mystery. ~ It is the mystery beyond mysteries, ~ The gate to myriad secrets.

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[01c40т] **Tao Huang ~** The Tao that is voiced is no longer that of eternal Tao. ~ The name that has been written is no longer that of eternal name. ~ The nameless is the beginning of the cosmic universe. ~ The named is the mother of the myriad creatures. ~ Being at peace, one can see into the subtle. ~ Engaging with passion, one can see into the manifest. ~ They both arise from a common source but have different names. ~ Both are called the mystery within the mystery. ~ They are the door to all wonders.

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[01c41т] **Tang Zi-chang ~** Dao that can be talked about is not the eternal Dao itself; ~ A name that can be given is not the eternal thing itself. ~ The nameless existed ~ Before the birth of birth of Heaven and Earth - Universe; ~ The names which were given were after ~ The birth of All Things. ~ By the eternity of unknown existence ~ Comprehend the common essence of things; ~ By the eternity of Existence ~ Observe the apparent differences. ~ These two came from the same origin - the unknown, ~ But with different names. ~ They all are called the "profoundness", ~ Profoundly and profoundly it is the entrance ~ From which come all wonders.

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[01c42т] **Wing-tsit Chan ~** The Tao that can be told of is not the eternal Tao; ~ The name that can be named is not the eternal name. ~ The Nameless is the origin of Heaven and Earth; ~ The Named is the mother of all things. ~ Therefore let there always be non-being, so we may see their subtlety, ~ And let there always be being, so we may see their outcome. ~ The two are the same, ~ But after they are produced, they have different names. ~ They both may be called deep and profound. ~ Deeper and more profound, ~ The door of all subtleties!

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[01c91т] **И. И. Семененко ~** Если Дао могут высказать, Дао не является незыблемым; ~ если могут назвать имя, имя не является незыблемым. ~ Безымянность - вот начало Неба и Земли, ~ в наличии же имени таится мать десяти тысяч вещей. ~ Незыблемое неналичие - желаю поглядеть на скрытые в нем чудеса; ~ наличие в незыблемости - желаю осмотреть его окраину. ~ Выходит эта пара вместе, но именами различается. ~ Даю одно им имя сокровенного. ~ За сокровенным - сокровенное, врата множества чудес.

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[01c92т] **А. А. Маслов ~** Дао, которое может быть выражено словами, не есть постоянное Дао. ~ Имя, которое может быть поименовано, не есть постоянное имя. ~ Небытие зовётся началом Неба и Земли. ~ Бытие зовётся Матерью мириад созданий. ~ Поэтому, желая узреть его утончённо-неуловимую сущность, обрети постоянство небытия. ~ Желая наблюдать его проявления, пребывай в постоянстве бытия. ~ Оба они произрастают вместе и различаются лишь именем. ~ Будучи тождественными, они зовутся сокровенным. ~ Сокровенное и ещё раз сокровенное - врата ко множеству потаённого.

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[01c93т] **Е. А. Торчинов ~** Путь, что может быть пройден, не есть постоянный Путь-Дао. ~ Имя, что может быть поименовано, не есть постоянное имя. ~ Безымянное - Неба, Земли начало. ~ Именуемое - Матерью сущего стало. ~ В отсутствии тайну вещей созерцать стремись. ~ В наличии предел бытия созерцать стремись. ~ Те двое родятся вместе, но их имена различны. ~ Их вместе назову я Сокровенным. ~ И Сокровенное вновь Сокровенным стало. ~ Таковы врата всех тайн.

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[01c94т] **А. Е. Лукьянов ~** Дао, которое может быть высказано, не есть постоянное Дао. ~ Имя, которое может быть названо, не есть постоянное имя. ~ Небытием именуется начало Неба и Земли, ~ Бытием именуется Мать мириад вещей. ~ Поэтому: ~ обращаясь к постоянному небытию, стремлюсь к тому, чтобы увидеть его тайну; ~ обращаясь к постоянному бытию, стремлюсь к тому, чтобы увидеть его предел (спиральный путь). ~ Оба они (небытие и бытие) из тождества происходят, но различно именуются. ~ В тождестве они называются первоначалом. ~ Первоначало и еще первоначало - вот дверь ко всем тайнам.

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[01c95т] **Ян Хин-шун ~** Дао, которое может быть выражено словами, не есть постоянное дао. ~ Имя, которое может быть названо, не есть постоянное имя. ~ Безымянное есть начало неба и земли, ~ обладающее именем - мать всех вещей. ~ Поэтому тот, кто свободен от страстей, видит чудесную тайну [дао], ~ а кто имеет страсти, видит его только в конечной форме. ~ Оба они одного и того же происхождения, но с разными названиями. ~ Вместе они называются глубочайшими. ~ [Переход] от одного глубочайшего к другому - ~ дверь ко всему чудесному.

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[01c96т] **Д. П. Конисси ~** Тао, которое должно быть действительным, не есть обыкновенное Тао. ~ Имя, которое должно быть действительным, не есть обыкновенное имя. ~ То, что не имеет имени, - есть начало неба и земли; ~ то, что имеет имя, - есть мать всех вещей. ~ Вот почему свободный от всех страстей видит величественное проявление Тао, ~ а находящийся под влиянием какой-нибудь страсти видит только незначительное его проявление. ~ Эти оба происходят из одного и того же начала, но только носят разное название. ~ Они называются непостижимыми. ~ Непостижимое из непостижимых и есть ворота всего таинственного.

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[01c97т] **В. В. Малявин ~** Путь, о котором можно поведать, - не постоянный Путь. ~ Имя, которое можно назвать, - не постоянное Имя. ~ Где имени нет - там начало всех вещей, ~ Где имя есть - там мать всех вещей. ~ Посему, постоянно не имея желания, видишь его исток, ~ А постоянно имея желание, видишь его исход. ~ То и другое является совместно, ~ Они имеют разные имена, но одинаково сказываются. ~ В сокровенном есть еще сокровенность: ~ Вот откуда исходит все утонченное.

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[01c98т] **Б. Б. Виногродский ~** Постоянный Путь составляется из возможности выбора Пути и невозможности выбора Пути. ~ Постоянное имя составляется из возможности выбора имени и невозможности выбора имени. ~ Отсутствием именуется начальное действие Неба-Земли. ~ Наличием именуется рождение-материнство мириад сущностей. ~ Причинность: ~ Стремление к постоянному отсутствию осуществляет созерцание тончайшей тайны. ~ Стремление к постоянному наличию осуществляет созерцание его внешнего проявления. ~ Эта пара представляет собой общность исхода при различии наименования. ~ Если определить вместе, то это будет непостижимая тайна. ~ Пытаясь проникнуть в эту тайну, придешь только к тайне. ~ Это врата для появления множества тончайших начал.

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PSEUDO-CHAPTER **Two**

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[02c01т] **Robert G. Henricks ~** When everyone in the world knows the beautiful as beautiful, ugliness

comes into being; ~ When everyone knows the good, then the not good comes to be. ~ The mutual production of being and nonbeing, ~ The mutual completion of difficult and easy, ~ The mutual formation of long and short, ~ The mutual filling of high and low, ~ The mutual harmony of tone and voice, ~ The mutual following of front and back - ~ These are all constants. ~ Therefore the Sage dwells in nonactive affairs and practices the wordless teaching. ~ The ten thousand things arise, but he doesn't begin them; ~ He acts on their behalf, but he doesn't make them dependent; ~ He accomplishes his tasks, but he doesn't dwell on them; ~ It is only because he doesn't dwell on them, that they therefore do not leave him.

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[02c02T] **John C. H. Wu** ~ WHEN all the world recognizes beauty as beauty, this in itself is ugliness. ~ When all the world recognizes good as good, this in itself is evil. ~ Indeed, the hidden and the manifest give birth to each other. ~ Difficult and easy complement each other. ~ Long and short exhibit each other. ~ High and low set measure to each other. ~ Voice and sound harmonize each other. ~ Back and front follow each other. ~ Therefore, the Sage manages his affairs without ado, ~ And spreads his teaching without talking. ~ He denies nothing to the teeming things. ~ He rears them, but lays no claim to them. ~ He does his work, but sets no store by it. ~ He accomplishes his task, but does not dwell upon it. ~ And yet it is just because he does not dwell on it ~ That nobody can ever take it away from him.

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[02c03T] **D. C. Lau** ~ The whole world recognizes the beautiful as the beautiful, yet this is only the ugly; ~ the whole world recognizes the good as the good, yet this is only the bad. ~ Thus Something and Nothing produce each other; ~ The difficult and the easy complement each other; ~ The long and the short offset each other; ~ The high and the low incline towards each other; ~ Note and sound harmonize with each other; ~ Before and after follow each other. ~ Therefore the sage keeps to the deed that consists in taking no action and practises the teaching that uses no words. ~ The myriad creatures rise from it yet it claims no authority; ~ It gives them life yet claims no possession; ~ It benefits them yet exacts no gratitude; ~ It accomplishes its task yet lays claim to no merit. ~ It is because it lays claim to no merit ~ That its merit never deserts it.

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[02c04T] **R. L. Wing** ~ When all the world knows beauty as beauty, There is ugliness. ~ When they know good as good, There there is evil. ~ In this way ~ Existence and nonexistence produce each other. ~ Difficult and easy complete each other. ~ Long and short contrast each other. ~ High and low attract each other. ~ Pitch and tone harmonize each other. ~ Future and past follow each other. ~ Therefore, Evolved Individuals ~ Hold their position without effort, ~ Practice their philosophy without words, ~ Are a part of All Things and overlook nothing. ~ They produce but do not possess, Act without expectation, Succeed without taking credit. ~ Since, indeed, they take no credit, it remains with them.

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[02c05T] **Ren Jiyu** ~ When all people in the world know the beautiful as beauty, ~ There appears ugliness; ~ When they know goodness as good, ~ There appears evil. ~ Therefore, by opposing each other, ~ Existence and nonexistence come into being, ~ Difficult and easy form themselves, ~ Long and short are distinct, ~ High and low contrast, ~ Sound and voice harmonize, ~ Front and back emerge. ~ Thus, the sage manages affairs by "nonaction," ~ And teaches by "saying nothing." ~ He leaves all things to grow and change without initiation; ~ Raises all things without making claim for his ownership; ~ Promotes all things without attributing them to his contribution; ~ And takes no credit for himself when the work is done. ~ It is because no claim is made that his credit cannot be forfeited.

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[02c06T] **Gia-fu Feng** ~ Under heaven all can see beauty as beauty only because there is ugliness. ~ All can know good as good only because there is evil. ~ Therefore having and not having arise together. ~ Difficult and easy complement each other. ~ Long and short contrast each other; ~ High and low rest upon each other; ~ Voice and sound harmonize each other; ~ Front and back follow one another. ~ Therefore the sage goes about doing nothing, teaching no-talking. ~ The ten thousand things rise and fall without cease, ~ Creating, yet not possessing, ~ Working, yet not taking credit. ~ Work is done, then forgotten. ~ Therefore it lasts forever.

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[02c07T] **Lok Sang Ho** ~ People under heaven see beauty in what they call "beauty," ~ that way they know of the "ugly." ~ Similarly people see good in what they call "good," ~ that way they know of the "bad." ~ Existence and Emptiness are concepts that make sense by comparison. ~ Similarly, long lends meaning to short, and high to low. ~ Harmony is produced when sounds combine in unison. ~ Because the fore goes, so the back follows. ~ Thus the Sage would not act as if he could act on his will. ~ He teaches the unspoken teaching. ~ No word is ever spoken, yet living things thrive. ~ No ownership is claimed, though Nature begets all creation. ~ Humility is maintained even as achievement is made. ~ No credit is claimed even as work is done. ~ Because no credit is claimed, so no credit is ever lost.

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[02c08T] **Xiaolin Yang** ~ Everyone knows that beauty is good, but ugliness exists as well. ~ Everyone knows that kindness is good, but unkindness exists as well. ~ Therefore, nothingness and existence always coexist; ~ As do difficulty and easiness, long and short, high and low, and sound and hearing. ~ For this reason, the great men practiced WUWEI. ~ They wordlessly taught people and let the world develop by itself. ~ Create but do not control, nurture but do not own, accomplish but do not claim. ~ Only when you do not claim the accomplishment, will it never leave.

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[02c09T] **Walter Gorn Old**, SELF-PERFECTION ~ When the world speaks of beauty as being beautiful, ugliness is at once defined. ~ When goodness is seen to be good, evil is at once apparent. ~ So do existence and non-existence mutually give rise to one another, as that which is difficult and that which is easy, distant and near, high and low, shrill and bass, preceding and following. ~ The Sage therefore is occupied only with that which is without prejudice. ~ He teaches without verbosity, he acts without effort; he produces without possessing, he acts without regard to the fruit of action; he brings his work to perfection without assuming credit; and claiming nothing as his own, he cannot at any time be said to lose.

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[02c10T] **James Legge** ~ All in the world know the beauty of the beautiful, ~ and in doing this they have (the idea of) what ugliness is; ~ they all know the skill of the skilful, ~ and in doing this they have (the idea of) what the want of skill is. ~ So it is that existence and non-existence give birth the one to (the idea of) the other; ~ that difficulty and ease produce the one (the idea of) the other; ~ that length and shortness fashion out the one the figure of the other; ~ that (the ideas of) height and lowness arise from the contrast of the one with the other; ~ that the musical notes and tones become harmonious through the relation of one with another; ~ and that being before and behind give the idea of one following another. ~ Therefore the sage manages affairs without doing anything, ~ and conveys his instructions without the use of speech. ~ All things spring up, and there is not one which declines to show itself; ~ they grow, and there is no claim made for their ownership; ~ they go through their processes, and there is no expectation (of a reward for the results). ~ The work is accomplished, and there is no resting in it (as an achievement). ~ The work is done, but how no one can see; ~ 'Tis this that makes the power not cease to be.

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[02c11T] **David Hinton** ~ All beneath heaven knows beauty is beauty only because there's ugliness, and knows good is good only because there's evil. ~ Being and nonbeing give birth to one another, ~ difficult and easy complete one another, ~ long and short measure one another, ~ high and low fill one another, ~ music and noise harmonize one another, ~ before and after follow one another: ~ that's why a sage abides in the realm of nothing's own doing, ~ living out that wordless teaching. ~ The ten thousand things arise without beginnings there, ~ abide without waiting there, ~ come to perfection without dwelling there. ~ Without dwelling there: that's the one way you'll never lose it.

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[02c12T] **Chichung Huang** ~ When all under heaven know beauty as beauty, ~ There is ugliness; ~ When all know goodness, ~ There is evil. ~ That being and nonbeing mutually generate, ~ Difficult and easy mutually complement, ~ Long and short mutually formulate, ~ High and low mutually fulfill, ~ Music and voice mutually harmonize, ~ Front and back mutually follow ~ Is constant. ~ Hence, the sage man ~ Assumed the office of nonaction, ~ Conducted speechless instruction. ~ When the ten thousand things rose, ~ He did not initiate. ~ He assisted without taking credit; ~ Scored merits without claiming. ~ Precisely because he claimed not, ~ They never vanished.

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[02c13T] **Ellen M. Chen** ~ When all under heaven know beauty (mei) as beauty, ~ There is then ugliness (o); ~ When all know the good (shan) good, ~ There is then the not good (pu shan). ~ Therefore being and non-being give rise to each other, ~ The difficult and easy complement each other, ~ The long and short shape each other, ~ The high and low lean on each other, ~ Voices and instruments harmonize with one another, ~ The front and rear follow upon each other. ~ Therefore the sage manages affairs without action, ~ Carries out (hsing) teaching without speech (yen). ~ Ten thousand things arise and he does not initiate them, ~ They come to be and he claims no possession (yu) of them, ~ He works (wei) without holding on, ~ Accomplishes (ch'eng) without claiming merit. ~ Because he does not claim merit, ~ His merit does not go away.

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[02c14T] **Lee Sun Chen Org** ~ In our world: ~ When there was a consensus on what should be judged as beautiful, a convention on what should be disliked [as ugly] was reciprocally brought in [inadvertently]. ~ When there was an agreement on what should be deemed good, an agreement on what was evil (not good) was correspondingly decided upon. ~ Accordingly, [the following contrasting concepts were formulated because of their relative relations]: ~ Existence (being) and non-existence (nothing) are inter-dependent [concepts]; ~ Difficulty and easiness are determined by comparison; ~ Long and short are conjointly formulated; ~ High and low owe their existences to their relative positions [to the observer]; ~ Tune and sound are distinguished by [the rule whether a stream of sounds has internal harmonization]; ~ Front and back are joined together by perspective positions [of objects to the observer]. ~ Accordingly, a Sage (leader) [adopts the following measure to lead]: ~ When comes to managing the government, he would practice the policy of non-interference; ~ When comes to educating the population, he would avoid making speeches (through using tantalizing rhetoric); ~ Even after having had activated and motivated all and every things and creatures to embark their potentialities on the best possible course, he will never withdraw from his continuous and painstaking support. ~ [A Sage] would help [all creatures] to relish their lives without being possessive; ~ [He] would carry out good deeds without asserting his authority; ~ [He] would not claim his merit after each success; ~ It is just because of his avoiding appropriating his contributions, nothing whatsoever can take away from him his achievements [of Te].

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[02c15T] **Tien Cong Tran** ~ When the entire world recognizes beauty as beauty, there is ugliness. ~ When the entire world recognizes good as good, there is evil. ~ Indeed, "nothing" and "being" give birth to each other. ~ Difficult and easy complement each other. ~ Long and short exhibit each other. ~ High and low set measure to each other. ~ Voice and sound harmonize each other. ~ Back and front follow each other. ~ Therefore, the sage manages his affairs by "non-doing", and spreads his teaching by "non-talking". ~ The Way makes all things and denies nothing; it gives birth to them, but lays no claim to them; it does its work, but does not say by its work; it accomplishes his work, but does not dwell on things. ~ And yet it is just because he does not dwell on things that nobody can ever take them away from it.

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[02c16T] **Thomas Z. Zhang** ~ People know what beauty is, because there is ugliness; ~ people know what good is, because there is bad. ~ Likewise, empty and full, difficulty and ease, long and short, high and low, sound and tone, front and rear, all go side by side. ~ Thus, ~ the sage handles affairs without the intention for fame, and teaches without preaching, ~ lets things develop without initialize them, ~ lets things grow without interfering them, ~ lets things move ahead without forcing them, ~ lets things succeed without boast about them. ~ Because the sage does not brag his success, he would continue to be successful.

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[02c17T] **Arthur Waley** ~ It is because every one under Heaven recognizes beauty as beauty, that the idea of ugliness exists. ~ And equally if every one recognized virtue as virtue, this would merely create fresh conceptions of wickedness. ~ For truly 'Being and Not-being grow out of one another; ~ Difficult and easy complete one another. ~ Long and short test one another; ~ High and low determine one another. ~ Pitch and mode give harmony to one another. ~ Front and back give sequence to one another'. ~ Therefore the Sage relies on actionless activity, ~ Carries on wordless teaching, ~ But the myriad creatures are worked upon by him; he does not disown them. ~ He rears them, but does not lay claim to them, ~ Controls them, but does not lean upon them, ~ Achieves his aim, but does not call attention to what he does; ~ And for the very reason that he does not call attention to what he does ~ He is not ejected from fruition of what he has done.

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[02c18T] **Richard John Lynn** ~ Once all under Heaven knew beauty as "beauty"; at that moment "ugliness" was already there. ~ Once all knew goodness as "goodness"; at that moment "not good" was already there. ~ Thus it is that presence and absence generate each other; ~ difficulty and ease determine the sense of the other; ~ long and short give proportion to the other; ~ highs and lows are a matter of relative inclination; ~ instrumental sounds and voice tones depend on one other for harmony; ~ and before and after result from their relative places in a sequence. ~ Therefore, the sage [sheng] tends to matters without conscious effort ~ And practices the teaching that is not expressed in words. ~ The myriad folk model their behavior on him, yet he does not tell them to do so. ~ He gives them life, yet he possesses them not. ~ He acts, yet they do not depend on him. ~ And he achieves success yet takes no pride in it. ~ It is just because he is not proprietary that he does not lose it.

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[02c19T] **Lin Yutang** ~ THE RISE OF RELATIVE OPPOSITES ~ When the people of the Earth all know beauty as beauty, ~ There arises (the recognition of) ugliness. ~ When the people of the Earth all know the good as good, ~ There arises (the recognition of) evil. ~ Therefore: ~ Being and non-being interdepend in growth; ~ Difficult and easy interdepend in completion; ~ Long and short interdepend in contrast; ~ High and low interdepend in position; ~ Tones and voice interdepend in harmony; ~ Front and behind interdepend in company. ~ Therefore the Sage: ~ Manages affairs without action; ~ Preaches the doctrine without words; ~ All things take their rise, but he does not turn away from them; ~ He gives them life, but does not take possession of them; ~ He acts, but does not appropriate; ~ Accomplishes, but claims no credit. ~ It is because he lays claim to no credit ~ That the credit cannot be taken away from him.

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[02c20T] **Victor H. Mair** ~ When all under heaven know beauty as beauty, already there is ugliness; ~ When everyone knows goodness, this accounts for badness. ~ Being and nonbeing give birth to each other, ~ Difficult and easy complete each other, ~ Long and short form each other, ~ High and low fulfill each other, ~ Tone and voice harmonize with each other, ~ Front and back follow each other - it is ever thus. ~ For these reasons, ~ The sage dwells in affairs of nonaction, carries out a doctrine without words. ~ He lets the myriad creatures rise up but does not instigate them; ~ He

acts but does not presume; ~ He completes his work but does not dwell on it. ~ Now, ~ Simply because he does not dwell on them, his accomplishments never leave him.

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[02c21T] **Tolbert McCarroll** ~ All under heaven see beauty as beauty only because they also see ugliness. ~ All announce that good is good only because they also denounce what is bad. ~ Therefore, ~ something and nothing give birth to one another. ~ Difficult and easy complete one another. ~ Long and short fashion one another. ~ High and low arise from one another. ~ Notes and tones harmonize with one another. ~ Front and back follow one another. ~ Thus, ~ the True Person acts without striving and teaches without words. ~ Deny nothing to the ten thousand things. ~ Nourish them without claiming authority, ~ Benefit them without demanding gratitude, ~ Do the work, then move on. ~ And, the fruits of your labor will last forever.

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[02c22T] **David H. Li** ~ For [people in] the world to know [only] beauty and what is beautiful is ugly; ~ to know [only] goodness and what is good is not good. ~ Ull and Null complement in generation, ~ difficult and easy complement in completion; ~ long and short complement in form, ~ high and low complement in norm; ~ voice and sound complement in harmony, ~ front and rear complement in company; ~ - they are ever so. ~ Thus, ~ a sage practices laissez-faire governance and provides wordless instructions. ~ [A sage] neither interferes with myriad matters' generation, ~ nor takes possession of [their] cultivation, ~ nor expects approbation of [his/her] provision, ~ nor seeks acclamation for [their] accomplishments. ~ It is because [the sage] does not seek acclamation for [his/her] accomplishments that they do not disappear.

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[02c23T] **Yasuhiko Genku Kimura** ~ When the world recognizes beauty as beauty, ugliness arises. ~ When the world recognizes good as good, evil arises. ~ Being and non-being create each other. ~ Difficult and easy define each other. ~ Long and short form each other. ~ High and low support each other. ~ Tone and voice accompany each other. ~ Before and after follow each other. ~ Hence, ~ the sage lives in the state of non-action - of eternal balance, ~ And teaches by the precept of silence - and through his silent deed. ~ He accepts things as they arise, ~ Creates without possessing, ~ Performs without depending, ~ Accomplishes without claiming credit. ~ Because he does not claim credit for himself, ~ His virtues endure forever more.

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[02c24T] **Chou-Wing Chohan** ~ When the world understands that beauty is beautiful, ugliness will exist. ~ When the world understands that goodness is good, evil will exist. ~ From that we learn that: ~ Existence affirms non-existence, ~ Ease affirms difficulty, ~ Short derives from long, because that is what it is compared to, ~ Low derives from high, because according to that it is measured, ~ Echo affirms sound, ~ After follows before. ~ Accordingly, ~ The sage operates without action, ~ And teaches his pupils without words. ~ Everything in the universe, when defined, is relative to everything else. ~ The sage does not try to differentiate things, he does not try to show his preference for things either in deed or in speech. ~ This does not mean that the sage does nothing or says nothing; ~ rather, it means that he "accepts things as they are," easily and naturally, without making any demands.

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[02c25T] **Man-Ho Kwok** ~ Beauty and mercy are only recognized by people ~ Because they know the opposite, which is ugly and mean. ~ If the people think they know goodness ~ Then all they really know is what evil is like! ~ Nothing, and Heaven share the same root - ~ Difficulty and ease are a part of all work. ~ The long and the short are in your hands, ~ Above and below exist because they each do, ~ What you want and what you say should be the same ... ~ Neither future nor past can exist alone. ~ The sage has no attachment to anything, ~ and he therefore does what is right without speaking by simply being in the Tao. ~ Life, all life began without words. ~ Life is made - and no one owns it. ~ The Tao is neither selfish nor proud. ~ The Tao is generous and graceful in what it does ~ Without ever claiming any merit ~ And the sage's greatness lies in taking no credit.

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[02c26T] **Gu Zhengkun** ~ The whole world knows the beautiful as beautiful ~ Only because of the existence of the ugly; ~ The whole world knows the good as good ~ Only because of the existence of the bad. ~ Hence the Being and the Nothingness exist in opposition; ~ The difficult and the easy complement each other; ~ The long and the short manifest themselves by comparison; ~ The high and the low are inclined as well as opposed to each other; ~ The consonants and vowels harmonize with each other; ~ The front and the back follow each other. ~ Thus the sage behaves ~ Without taking active action, ~ Teaches without using words, ~ Lets all things rip without interference, ~ Gives them life without claiming to be their owner, ~ Benefits them without claiming to be their benefactor, succeeds without claiming credit. ~ Because he does not claim credit, ~ His credit is never lost.

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[02c27T] **Chao-Hsiu Chen** ~ The whole world can see the beautiful as the beautiful only because of the ugly. ~ The whole world can recognize the good as the good only because of the bad. ~ Something and nothing create each other. ~ The difficult and the easy complement each other. ~ The long and the short define each other. ~ The high and the low counterbalance each other. ~ Before and after follow each other. ~ Therefore the sage acts without action, teaches without words. ~ The myriad creatures keep on going without an end, ~ creating life without possessing it, ~ performing deeds without expectations, ~ fulfilling the mission without claiming a victory, ~ because the sage does not ask for praise, ~ therefore the praise remains with him for ever.

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[02c28T] **Liu Qixuan** ~ We know beauty because there is ugliness. ~ We know goodness because there are evils. ~ Therefore, being and non-being are relative to each other ~ As are what is difficult and what is easy; ~ What is long and what is short; ~ What is high and what is low; ~ What sounds and what resonates; ~ And what precedes and what follows. ~ The wise do good by doing nothing ~ And teach well by teaching nothing. ~ Things work without intruding on the natural process, ~ Develop and produce without desiring willfully, ~ And are successful without feeling success. ~ Only those who possess nothing ~ Will lose nothing.

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[02c29T] **Shi Fu Hwang** ~ The Rise Of Relative Opposites ~ Lao Tze says, ~ When the people in the world gain a knowledge of that which is beautiful, ~ they will also gain a knowledge of that which is ugly. ~ When they gain a knowledge of that which belongs to the realm of the good, ~ they will also gain a knowledge of that which belongs to the realm of the bad. ~ Existence and non-existence shall rotate to take place; ~ difficulty and ease impress people by the prepossession; ~ length long and short are acknowledged in comparison; ~ tallness and lowness confront to make contrast; ~ harmonious musical pieces, the notes and tones interdepend; ~ that which is before or behind leads or follows the other. ~ Therefore, there is a sage who likes to do business without the intent to control fate and conveys his instruction without speech. ~ All things make an effort to prosper, and there is no one who comes to interfere with them. ~ Moreover, the one who gives life to all things does not claim ownership of them; ~ works laboriously for them, and does not expect a reward in return; ~ establishes the feat for them, and does not confess the achievement. ~ Because it does not confess the achievement, no one can forget the achievement.

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[02c30T] **Ch'u Ta-Kao** ~ When all in the world understand beauty to be beautiful, then ugliness exists. ~ When all understand goodness to be good, then evil exists. ~ Thus existence suggests non-existence; ~ Easy gives rise to difficult; ~ Short is derived from long by comparison; ~ Low is distinguished from high by position; ~ Resonance harmonizes sound; ~ After follows before. ~ Therefore, the Sage carries on his business without action, and gives his teaching without words.

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[02c31T] **Paul J. Lin** ~ When all in the world recognize beauty as beauty, it is ugliness. ~ When they recognize good as good, it is not good. ~ Therefore, ~ being and non-being beget each other, ~ hard and easy complement each other, ~ long and short shape each other, ~ high and low rely on each other, ~ sound and voice harmonize with each other, ~ front and back follow each other. ~ Therefore, the Sage administers without action and instructs without words. ~ He lets all things rise without dominating them, ~ produces without attempting to possess, ~ acts without asserting, ~ achieves without taking credit. ~ And because he does not take credit, it will never leave him.

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[02c32T] **Michael LaFargue** ~ When everyone in the world recognizes the elegant as elegant ... ~ then ugliness has just appeared. ~ When all recognize goodness as good ... ~ then the not-good has just appeared. ~ Yes: ~ 'Being' and 'nothing' give birth one to the other; ~ 'the difficult' and 'the easy' give full shape to one another; ~ 'what excels' and 'what falls short' form one another; ~ 'the noble' and 'the lowly' give content to one another; ~ the music and the voice harmonize with one another; ~ the back and the front follow one another. ~ Always. ~ And so the Wise Person: ~ Settles into his job of Not Doing, ~ carries on his teaching done without talking. ~ The thousands of things arise and are active - ~ and he rejects none of them. ~ He is a doer but does not rely on this, ~ he achieves successes but does not dwell in them. ~ He just does not dwell in them, and so they cannot be taken away.

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[02c33T] **Cheng Lin** ~ As soon as the world regards some thing as beautiful, forthwith also appears ugliness. ~ As soon as the world regards some deed as good, forthwith also appears evil. ~ Thus we have the alternation of existence and non-existence; ~ the succession of the difficult and the easy; ~ the comparison of the long and the short; ~ the contrast between the high and the low; ~ the variation of pitch notes; ~ the order of precedence and sequence. ~ The Sage is ever free from artifice, and practises the precept of silence. ~ He dose things without the desire for control. ~ He lives without the thought of private ownership. ~ He gives without the wish for return. ~ He achieves without claiming credit for himself. ~ Because he does not claim credit for himself, he is always given credit.

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[02c34T] **Yi Wu** ~ When all in the world know beauty as beauty, ~ then ugliness already has arisen. ~ When all know good as good, ~ then bad already has arisen. ~ Therefore: ~ existence and non-existence give birth to each other, ~ difficult and easy complement each other, ~ long and short contrast with each other, ~ high and low rely on each other, ~ sound and voice harmonize with each other, ~ front and back follow each other. ~ Therefore: ~ the sage manages his affairs by non-action and spreads his teachings without words. ~ All things arise, he does not reject them. ~ He produces, but does not possess; ~ acts, but does not take credit; ~ achieves merit, but does not dwell [on it]. ~ Because he does not dwell on it, it does not leave him.

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[02c35T] **Han Hiong Tan** ~ When everyone knows what beauty is, ~ There must also be ugliness. ~ When everybody knows what goodness is, ~ Then evil must also exist. ~ Therefore, the haves and the have-nots coexist. ~ Easy and hard become complementary. ~ Long and short differ in length. ~ High and low contrast in height. ~ Tone and pitch harmonise with each other. ~ The past is followed by the present. ~ Hence, the sage manages his affairs with non-action, ~ Teaches without utterance, ~ And lets everything develop without any interference. ~ Dao procreates but does not possess. ~ It facilitates development but does not gloat. ~ When it accomplishes his task, it does not claim credit. ~ As the sage does not claim credit for his success, ~ The credit cannot be taken away from him.

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[02c36T] **Hua-Ching Ni** ~ As soon as the world regards something as beautiful, ~ ugliness simultaneously becomes apparent. ~ As soon as the world regards something as good, ~ evil simultaneously becomes apparent. ~ In exactly the same manner, ~ existence and nonexistence give birth to each other. ~ Difficult and easy define each other. ~ Long and short form each other. ~ High and low make each other distinguishable. ~ Silence and sound make each other conspicuous. ~ Front and back connect each other. ~ Realizing this, one does not separate one's being from the subtle essence of the universe. ~ One holds no preconceptions, and does things without insisting on personal conditions. ~ One guides people by living in accord with the essence of life. ~ One brings good things about, but has no intention of possessing them. ~ One performs work, but has no intention to acquire personal power. ~ When one's task is accomplished, ~ one lets go of it and seeks no reward or recognition. ~ Because one does not claim credit for oneself, ~ one does not do any damage to oneself.

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[02c37T] **Chang Chung-yuan** ~ When beauty is universally affirmed as beauty, therein is ugliness. ~ When goodness is universally affirmed as goodness, therein is evil. ~ Therefore: being and non-being are mutually posited in their emergence. ~ Difficult and easy are mutually posited in their complementariness. ~ Long and short are mutually posited in their positions. ~ High and low are mutually posited in their contradiction. ~ Voice and tone are mutually posited in their unity. ~ Front and back are mutually posited in their succession. ~ Thus, the wise deals with things through non-interference and teaches through no-words. ~ All things flourish without interruption. ~ They grow by themselves, and no one possesses them. ~ Work is done, and no one depends on it. ~ Achievements are made, but no one claims credit. ~ Because no one claims credit, achievements are always there.

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[02c38T] **Henry Wei** ~ Self-Culture ~ Yang Shen ~ When all the world knows beauty as beauty, ~ Then ugliness comes into being; ~ When all the world knows goodness as goodness, ~ Then evil comes into being. ~ Therefore, ~ Being and Non-Being condition each other; ~ Difficult and Easy give rise to each other; ~ Long and Short set off each other; ~ High and Low contrast each other; ~ Tone and Voice harmonize each other; ~ Front and Rear succeed each other. ~ Thus the Sage handles affairs non-assertively, ~ And imparts his teaching without words. ~ The ten thousand things grow apace, ~ But he does not let them down. ~ He produces but does not claim ownership; ~ He acts but does not presume on the result; ~ He achieves success but does not take the credit. ~ For the very reason that he takes no credit, ~ Credit does not separate from him.

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[02c39T] **Ha Poong Kim** ~ All under Heaven recognize beautiful as beautiful, ~ But this is none other than ugly. ~ Everyone recognizes good as good, ~ But this is none other than bad. ~ Therefore being and non-being rise together; ~ Difficult and easy complete each other; ~ Long and short shape each other; ~ High and low lean on each other; ~ Sound and voice come in harmony; ~ Front and back accompany each other. ~ Therefore the sage ~ Relies on no-action, ~ Practices wordless teaching. ~ There rise the ten thousand things, but he disowns nothing, ~ He gives them life, yet does not possess them; ~ Rules them, yet does not depend on them; ~ His work is done, but he never dwells in it. ~ Truly, since he never dwells, ~ He never departs.

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[02c40T] **Tao Huang** ~ In the world, ~ Everyone recognizes beauty as beauty, ~ Since the ugly is also there. ~ Everyone recognizes goodness as goodness, ~ Since evil is also there. ~ Since being and nonbeing give birth to each other, ~ Difficulty and ease complete each other, ~ Long and short measure each other, ~ High and low overflow into each other, ~ Voice and sound harmonize with each other, ~ And before and after follow each other, ~ Therefore the sage ~ Lives in actionless engagement, ~ And preaches wordless doctrine. ~ The myriad creatures ~ Act without beginning, ~ Nourish without possessing, ~ Accomplish without claiming credit. ~ It is accomplishment without claiming credit that makes the outcome self-sustaining.

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[02c41T] **Tang Zi-chang** ~ When the whole world recognizes that beauty is beautiful, ~ It may be not

beautiful at all. ~ When the whole world recognizes that goodness is good, ~ It may not be good at all. ~ Thus, existence and nonexistence produce each other. ~ The high and the low are compared with each other. ~ The long and the short show off each other. ~ The high and the low compliment each other. ~ The front and the rear follow each other. ~ Thus the Sage ruler administered state affairs by non-interference and carried out education by non-preaching. ~ All things are resolved in order and nothing is rejected. ~ It produces All Things but it does not possess them. ~ It provides everything for them but it does not take anything from them. ~ He accomplished deeds for them, but he did not claim the deeds. ~ Since he did not claim the deeds, they did not leave him.

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[02c42t] **Wing-tsit Chan** ~ When the people of the world all know beauty as beauty, ~ There arises the recognition of ugliness. ~ When they all know the good as good, ~ There arises the recognition of evil. ~ Therefore: ~ Being and non-being produce each other; ~ Difficult and easy complete each other; ~ Long and short contrast each other; ~ High and low distinguish each other; ~ Sound and voice harmonize each other; ~ Front and behind accompany each other. ~ Therefore the sage manages affairs without action ~ And spreads doctrines without words. ~ All things arise, and he does not turn away from them. ~ He produces them but does not take possession of them. ~ He acts but does not rely on his own ability. ~ He accomplishes his task but does not claim credit for it. ~ It is precisely because he does not claim credit that his accomplishment remains with him.

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[02c91т] **И. И. Семененко** ~ Когда все в Поднебесной знают, что прекрасное прекрасно, то вот и безобразное; ~ когда все знают, что добро является добром, то вот и зло. ~ Наличие и неналичие друг друга порождают, ~ трудное и легкое друг друга образуют, ~ короткое и длинное друг друга формируют, ~ высокое и низкое взаимно соотносятся, ~ тона звучат в гармонии, ~ переднее и заднее друг за другом следуют. ~ Вот почему Премудрый человек пребывает в деле недеяния, ~ проводит в жизнь учение, невыразимое в словах. ~ От десяти тысяч вещей, хотя они и возрастают, он не отказывается; ~ чему дает жизнь, не имеет, что делает, на то не опирается, свершая подвиги, к себе их не относит. ~ Лишь потому, что не относит, и остается с ними неразлучен.

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[02c92т] **А. А. Маслов** ~ Лишь только в Поднебесной узнали, что красивое - красиво, тотчас появилось и уродство. ~ Как только все узнали, что добро - это добро, тотчас появилось и зло. ~ Ибо наличие и отсутствие порождают друг друга. ~ Сложное и простое создают друг друга. ~ Длинное и короткое поверяют друг друга. ~ Высокое и низкое тянутся друг к другу. ~ Голоса и звуки приходят в гармонию друг с другом. ~ "До" и "после" следуют друг за другом. ~ Поэтому мудрец действует недеянием и учит молчанием. ~ Мириады созданий возникают из этого, а он не правит ими. ~ Он порождает их и не обладает ими; ~ действует, не имея воздаяния; ~ достигая совершенства, не считает это успехом; ~ в силу того, что он никогда не стремится к успеху, тот никогда не покидает его.

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[02c93т] **Е. А. Торчинов** ~ Когда в Поднебесной все узнают, что прекрасно прекрасное, - это уже безобразно. ~ Когда в Поднебесной все узнают, что добро есть добро, - это уже не добро. ~ Поэтому отсутствие и наличие друг друга порождают, ~ легкое и трудное друг друга определяют, ~ длинное и короткое друг друга измеряют, ~ высокое и низкое друг друга исчисляют, ~ мелодия и ритм друг с другом гармонируют, ~ начало и конец друг с другом чередуются. ~ Поэтому совершенный мудрец пребывает в делах недеяния, не прибегая к словам, он осуществляет учение. ~ Все сущее творит, не полагая начала творению, и действует, не замышляя ничего преднамеренно. ~ И Дао-Путь - рождает, но не обладает, действует, но не предумышляет, благими качествами и свойствами обладает, к ним не привязываясь никогда. ~ Поскольку в них он к ним не привязан, то их он и не теряет.

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[02c94т] **А. Е. Лукьянов** ~ Когда в Поднебесной все узнают, что прекрасное есть прекрасное, то появляется и безобразное. ~ [Когда в Поднебесной] все узнают, что добро есть добро, то появляется и не добро. ~ Это происходит потому, что бытие и небытие друг друга порождают, ~ трудное и легкое друг друга создают, ~ длинное и короткое друг с другом соизмеряются, ~ высокое и низкое друг с другом сопоставляются, ~ звук и мелодия друг с другом согласуются, ~ переднее и заднее друг за другом следуют. ~ Вот почему совершенномудрый человек правит службу недеяния, ведет учение без слов. ~ Мириады вещей творит и не уклоняется от этого. ~ Рождает и не обладает [ими]. ~ Воздельвает и ни на что не опирается, ~ Успешно завершает и не ставит себе это в заслугу. ~ А поскольку не ставит в заслугу, постольку и не отвергается.

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[02c95т] **Ян Хин-шун** ~ Когда все в Поднебесной узнают, что прекрасное является прекрасным, появляется и безобразное. ~ Когда все узнают, что доброе является добром, возникает и зло. ~ Поэтому ~ бытие и небытие порождают друг друга, ~ трудное и легкое создают друг друга, ~ длинное и короткое взаимно соотносятся, ~ высокое и низкое взаимно определяются, ~ звуки, сливаясь, приходят в гармонию, ~ предыдущее и последующее следуют друг за другом. ~ Поэтому совершенномудрый, ~ совершая дела, предпочитает недеяние; ~ осуществляя учение, не прибегает к словам; ~ вызывая изменения вещей, [он] не осуществляет их сам; ~ создавая, не обладает [тем, что создано]; ~ приводя в движение, не прилагает к этому усилий; ~ успешно завершая [что-либо], не гордится. ~ Поскольку он не гордится, его заслуги не могут быть отброшены.

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[02c96т] **Д. П. Конисси** ~ Под небом все (люди) знают, что красивое есть красивое, но оно только безобразное. ~ Точно также все знают, что добро есть добро, но оно только зло. ~ Из бытия и небытия произошло все; ~ из невозможного и возможного - исполнение; ~ из длинного и короткого - форма. ~ Высокое подчиняет себе низшее; ~ высшие голоса вместе с низшими производят гармонию; ~ предшествующее подчиняет себе последующее. ~ Святой муж, будучи бездеятельным, распространяет свое учение. ~ Вся тварь повинуется ему и никогда не откажется от исполнения его воли. ~ Он производит много, но ничего не имеет; ~ делает много, но не хвалится сделанным; ~ совершает подвиги, но их не приписывает себе. ~ Он нигде не останавливается, поэтому ему не будет надобности удаляться туда, куда он не желает.

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[02c97т] **В. В. Малявин** ~ Когда в мире узнают, что прекрасное - прекрасно, тотчас появляется уродство. ~ Когда в мире узнают, что доброе - добро, появляется зло. ~ Наличное и отсутствующее друг друга порождают. ~ Трудное и легкое друг друга создают. ~ Длинное и короткое друг друга выявляют. ~ Высокое и низкое друг друга устанавливают. ~ Музыка и голос друг другу откликаются. ~ Предыдущее и последующее друг за другом следуют. ~ Так будет всегда. ~ Посему премудрый человек предается делу недеяния ~ И претворяет бессловесное учение. ~ Десять тысяч вещей созидают - и он ничего не отвергает, ~ Рождают - и он ничем не владеет. ~ Все свершают - и он за это не держится. ~ Успехи приходят - и он не помещает себя в них. ~ Он ни в чем не пребывает - и от него ничто не уходит!

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[02c98т] **Б. Б. Виногродский** ~ В Поднебесной всегда, узнав о красоте, начинают осуществлять красивое. ~ И вот - уже безобразное. ~ Всегда, узнав о совершенствовании, начинают осуществлять совершенствование. ~ И вот - уже не-совершенствование. ~ Причинность: ~ В контакте наличия и отсутствия происходит рождение. ~ В контакте трудного и легкого происходит становление-завершение. ~ В контакте длинного и короткого появляется форма. ~ В контакте высокого и низкого происходит потеря равновесия. ~ В контакте звука и голоса осуществляется согласие. ~ В контакте переднего и заднего появляется следование. ~ Это дает: ~ Человек мудрости пребывает в осуществлении отсутствия. ~ Таково его дело. ~ Совершает действия без пояснений словами. ~ Таково его учение. ~ Ведь мириады сущностей совершают работу, а нет оформления в словах. ~ Происходит рождение, а нет обладания. ~ В осуществлении нет отождествления. ~ При успешном завершении нет пребывания в этом. ~ А коли нет пребывания в этом, то нет и исчезновения.

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PSEUDO-CHAPTER **Three**

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[03c01т] **Robert G. Henricks** ~ By not elevating the worthy, you bring it about that people will not compete. ~ By not valuing goods that are hard to obtain, you bring it about that people will not act like thieves. ~ By not displaying the desirable you bring it about that people will not be confused. ~ Therefore, in the government of the Sage: ~ He empties their minds, ~ And fills their bellies. ~ Weakens their ambition, ~ And strengthens their bones. ~ He constantly causes the people to be without knowledge and without desires. ~ If he can bring it about that those with knowledge simply do not dare to act, ~ Then there is nothing that will not be in order.

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[03c02т] **John C. H. Wu** ~ BY not exalting the talented you will cause the people to cease from rivalry and contention. ~ By not prizing goods hard to get, you will cause the people to cease from robbing and stealing. ~ By not displaying what is desirable, you will cause the people's hearts to remain undisturbed. ~ Therefore, the Sage's way of governing begins by ~ Emptying the heart of desires, ~ Filling the belly with food, ~ Weakening the ambitions, ~ Toughening the bones. ~ In this way he will cause the people to remain without knowledge and without desire, and prevent the knowing ones from any ado. ~ Practice Non-Ado, and everything will be in order.

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[03c03т] **D. C. Lau** ~ Not to honour men of worth will keep the people from contention; ~ not to value goods which are hard to come by will keep them from theft; ~ not to display what is desirable will keep them from being unsettled of mind. ~ Therefore in governing the people, the sage empties their minds but fills their bellies, weakens their wills but strengthens their bones. ~ He always keeps them innocent of knowledge and free from desire, and ensures that the clever never dare to act. ~ Do that which consists in taking no action, and order will prevail.

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[03c04т] **R. L. Wing** ~ Do not exalt the very gifted, And people will not contend. ~ Do not treasure goods that are hard to get, And people will not become thieves. ~ Do not focus on desires, And people's minds will not be confused. ~ Therefore, Evolved Individuals lead others by Opening their minds, ~ Reinforcing their centers, Relaxing their desires, Strengthening their characters. ~ Let the people always act without strategy or desire; ~ Let the clever not venture to act. ~ Act without action, And nothing is without order.

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[03c05т] **Ren Jiyu** ~ Refrain from exalting capable men, so that the people shall not compete. ~ Refrain from valuing rare goods, so that the people shall not steal. ~ Refrain from displaying anything which arouses desires, so that the people's hearts will not be disturbed. ~ Therefore the government of (under Heaven) the sage lies in: ~ Simplifying the people's minds, ~ Filling their bellies, ~ Weakening their ambitions, ~ Strengthening their bones, ~ And always keeping the people innocent of knowledge and desires. ~ (Thus) anyone who thinks himself clever is afraid of meddling. ~ By handling affairs on the principle of nonaction everyone will do well.

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[03c06т] **Gia-fu Feng** ~ Not exalting the gifted prevents quarreling. ~ Not collecting treasures prevents stealing. ~ Not seeing desirable things prevents confusion of the heart. ~ The wise therefore rule by emptying hearts and stuffing bellies, ~ by weakening ambitions and strengthening bones. ~ If people lack knowledge and desire, then intellectuals will not try to interfere. ~ If nothing is done, then all will be well.

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[03c07т] **Lok Sang Ho** ~ The wise ruler treats able men the same as he would treat others. ~ In so doing he avoids strife. ~ He plays down precious goods. ~ In so doing he discourages the emergence of thieves. ~ He makes an effort to stem the emergence of objects of desire. ~ In so doing he ensures that his citizens' minds will not be thrown into disarray. ~ Thus the Sage's governance satisfies the real needs of people, ~ while emptying their minds of desires; ~ Builds up the inner strengths (bones) of people ~ while weakening their vain ambitions. ~ He would preserve the natural simplicity of his citizens' minds and reduce their desires. ~ In so doing the clever people will learn that their contrivance will not work. ~ Because the Sage does nothing but following the law of nature ~ nothing will deviate from their natural and orderly places.

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[03c08т] **Xiaolin Yang** ~ If you do not worship the nobility, there will be no fighting among people. ~ If you do not value scarce items, there will be no stealing. ~ If you do not show people temptations, their hearts will not be wild. ~ Therefore, the great men's ways of governing people were: ~ To remove their greed but fill their stomachs, ~ To weaken their ambition but strengthen their bodies. ~ Always keep them without knowledge and without desires, ~ And this prevents those clever manipulators from doing anything.

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[03c09т] **Walter Gorn Old**, RESTING THE PEOPLE ~ Avoiding distinctions of merit among the people prevents jealousy. ~ Not setting a value on rare things prevents theft. ~ Not seeking the things of sense keeps the mind in peace. ~ Thus the Sage governs by ridding the heart of its desires, giving the stomach due satisfaction, by resting the muscles and strengthening the bones, by preserving the world from a knowledge of evil and hence from its desire, and by making those who have such knowledge afraid to use it. ~ He acts by non-action, and by this he governs all.

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[03c10т] **James Legge** ~ Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves; ~ not to prize articles which are difficult to procure is the way to keep them from becoming thieves; ~ not to show them what is likely to excite their desires is the way to keep their minds from disorder. ~ Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones. ~ He constantly (tries to) keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from presuming to act (on it). ~ When there is this abstinence from action, good order is universal.

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[03c11т] **David Hinton** ~ Never bestow honors and people won't quarrel. ~ Never prize rare treasures and people won't steal. ~ Never flaunt alluring things and people won't be confused. ~ This is how a sage governs. ~ Fill bellies and empty minds, ~ strengthen bones and weaken ambition, ~ always keep the people from knowing and wanting, ~ then those who know are those who never presume to act. ~ If you're nothing doing what you do all things will be governed well.

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[03c12т] **Chichung Huang** ~ Do not exalt talents ~ So that the people will not contend; ~ Do not treasure goods hard to come by ~ So that the people will not steal; ~ Do not parade enviable things ~ So that the people will not rebel. ~ Hence, when the sage man ruled, ~ He emptied their minds, ~ Filled their stomachs, ~ Weakened their ambitions, ~ Strengthened their bones. ~ He constantly made the people ~ Uncrafty and unlustful, ~ And made them know not to be daring. ~ He acted not, that is all. ~ Thus, the state cannot but become well-ruled.

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[03c13т] **Ellen M. Chen** ~ Do not honor (shang) the worthy (hsien), ~ So that the people will not contend (cheng) with one another. ~ Do not value (kuei) hard-to-get goods, ~ So that the people will not turn robbers. ~ Do not show objects of desire (k'o yü), ~ So that the people's minds (hsin)

are not disturbed. ~ Therefore, when the sage rules: ~ He empties the minds (hsin) of his people, ~ Fills their bellies, ~ Weakens their wills (chih), ~ And strengthens their bones. ~ Always he keeps his people in no-knowledge (wu-chih) and no-desire (wu-yü), ~ Such that he who knows dares not act. ~ Act by no-action (wu-wei), ~ Then, nothing is not in order.

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[03c14t] **Lee Sun Chen Org** ~ [A Sage] would not exalt sages [with honor and benefit] for the purpose of preventing sapiens from [connivingly] contending [for the title out of vanity]; ~ [He] would not promote hard-to-get goods so that people will not [be tempted to] rob and steal; ~ [He] would keep sense-appealing objects out of people's sight so that people's hearts (minds) will not be confused. ~ Accordingly, ~ A Sage rules with the following measure: ~ Humbling people's heart [to weed out prejudices and conceit from their minds, so that they are prepared for the reception of true knowledge]; ~ Filling up people's stomachs; ~ Weakening people's [selfish and improper] desires; ~ Strengthening people's backbones [for the quest of truth]. ~ [A Sage] would constantly keep people away from [unaccountable] knowledge and [selfish] desires; ~ By doing so, sly and artful people will not dare to muddle through; ~ Practicing the principle of non-interference with utmost diligence will bring about orderly and even-handed management.

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[03c15t] **Tien Cong Tran** ~ Do not exalt the talented, and the people cease from rivalry and contention. ~ Do not prize goods hard to get, and the people cease from robbing and stealing. ~ Do not display what is desirable, and the people's hearts remain undisturbed. ~ Therefore, the sage's way of governing is: emptying the mind, filling the belly, weakening the will, toughening the bones. ~ In this way he will cause the people to remain without knowledge and without desire, and prevent the knowing ones from any doing. ~ Doing "non-doing", and everything will be in order.

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[03c16t] **Thomas Z. Zhang** ~ Do not glorify the elite, and people will not compete. ~ Do not treasure rare things, and people will not steal them. ~ Do not let people see things that induce desire, and people will not commit crimes. ~ Thus, ~ the sage will make people know less, but feed them well; ~ make them less ambitious, but physically strong; ~ make people less knowledgeable and have less desire. ~ This way, even knowledgeable people would not dare to have ambition. ~ Do not coerce people, and then they are not difficult to rule.

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[03c17t] **Arthur Waley** ~ If we stop looking for 'persons of superior morality' (hsien) to put in power, there will be no more jealousies among the people. ~ If we cease to set store by products that are hard to get, there will be no more thieves. ~ If the people never see such things as excite desire, their hearts will remain placid and undisturbed. ~ Therefore the Sage rules ~ By emptying their hearts ~ And filling their bellies, ~ Weakening their intelligence ~ And toughening their sinews ~ Ever striving to make the people knowledgeless and desireless. ~ Indeed he sees to it that if there be any who have knowledge, they dare not interfere. ~ Yet through his actionless activity all things are duly regulated.

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[03c18t] **Richard John Lynn** ~ Do not exalt the worthy [xian], and so keep the common folk from contention. ~ Do not value goods hard to get, and so stop the common folk from becoming thieves. ~ Do not let them see desirable things, and so spare the hearts/minds of the common folk from disorder. ~ Therefore the way the sage governs is to keep their hearts/minds empty and their bellies full. ~ He keeps their wills weak and their bones strong. ~ He always keeps the common folk free from the capacity for knowing and from feeling desire. ~ And prevents the knowledgeable from ever daring to act. ~ Because he acts without conscious effort, nothing remains ungoverned.

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[03c19t] **Lin Yutang** ~ ACTION WITHOUT DEEDS ~ Exalt not the wise, ~ So that the people shall not scheme and contend; ~ Prize not rare objects, ~ So that the people shall not steal; ~ Shut out from sight the things of desire, ~ So that the people's hearts shall not be disturbed. ~ Therefore in the government of the Sage: ~ He keeps empty their hearts, ~ Makes full their bellies, ~ Discourages their ambitions, ~ Strengthens their frames; ~ So that the people may be innocent of knowledge and desires, ~ And the cunning ones shall not presume to interfere. ~ By action without deeds ~ May all live in peace.

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[03c20t] **Victor H. Mair** ~ Not exalting men of worth prevents the people from competing; ~ Not putting high value on rare goods prevents the people from being bandits; ~ Not displaying objects of desire prevents the people from being disorderly. ~ For these reasons, ~ The sage, in ruling, ~ hollows their hearts, ~ stuffs their stomachs, ~ weakens their wills, ~ builds up their bones, ~ Always causing the people to be without knowledge and desire. ~ He ensures that the knowledgeable dare not be hostile, ~ and that is all. ~ Thus, ~ His rule is universal.

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[03c21t] **Tolbert McCarroll** ~ Not exalting the talented prevents rivalry. ~ Not valuing goods that are hard to obtain prevents stealing. ~ Not displaying desirable things prevents confusion of the heart. ~ Therefore, ~ the True Person governs by ~ emptying the heart of desire ~ and filling the belly with food, ~ weakening ambitions ~ and strengthening bones. ~ If the people are simple and free from desire, ~ then the clever ones never dare to interfere. ~ Practice action without striving and all will be in order.

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[03c22t] **David H. Li** ~ Where admiration is not bestowed upon the wise, ~ the populace will not compete for recognition. ~ Where premium is not placed on rare goods, ~ the populace will not engage in robbery. ~ Where desirable items are not on display, ~ the populace will not be tempted. ~ Thus, ~ the sage governs by cleansing [the populace's] hearts, ~ filling their stomachs, ~ taming their will, ~ and strengthening their bodies ~ - to induce the populace, in time, not to indulge in knowledge nor to cultivate avarice. ~ So prepared, those with wisdom dare not offer schemes, and laissez-faire governance follows. ~ With that, no affair is beyond governance.

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[03c23t] **Yasuhiko Genku Kimura** ~ When the learned is not over esteemed, ~ There will not be unnecessary competition amongst people. ~ When the treasure is not over valued, ~ There will not be acts of stealing amongst people. ~ When we do not show people things that stir up their wants, ~ Their minds will not be disturbed. ~ Therefore, the sage governs the people by ~ Restoring balance in value and worth, through ~ Emptying people's minds and filling their essence, ~ Weakening their ambition and strengthening their character, ~ Freeing them from knowledge and wants, and ~ Keeping the learned from over exercising their authority. ~ Act in accordance with the principle of non-action - of eternal balance, ~ Then order will arise of itself.

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[03c24t] **Chou-Wing Chohan** ~ If the exalted are not praised, the humble will not put on airs. ~ When rare things are not assigned a value, the thief has no reason to steal them. ~ When the desired object is not shown, the heart has no reason to covet it. ~ Therefore the sage says: ~ By emptying their hearts ~ By filling their stomachs ~ By weakening their ambition ~ By strengthening their bones, ~ He prevents them from knowing what evil is and yearning for good, and this also prevents the knowledgeable ones from acting according to their knowledge. ~ He governs by non-action, ~ And therefore, there is nothing that cannot be done. ~ Non-quiet and non-order in the world are caused by ambition to attain the unattainable, ~ and by plotting to go from the undesired to the desired. ~ If people would obey the laws of the world the way the sage does, there would always be balance between body and soul, and peace and serenity would abound in the world.

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[03c25t] **Man-Ho Kwok** ~ If the sage refuses to be proud ~ Then people won't compete for his attention; ~ If the sage does not buy treasures ~ Then the people won't want to steal them; ~ If the sage governs with vision ~ Then his people will not go wrong. ~ So in his wisdom, he restrains himself: ~ - by not being greedy for food ~ - by not dominating the State ~ - by keeping himself healthy and fit. ~ The sage always makes sure that the people don't know what he's done, so they never want to be in control - and are never driven by ambition. ~ He keeps them in truth like this acting invisibly. ~ You see, if there is nothing to fight for ~ then there is nothing that can break the flow.

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[03c26t] **Gu Zhengkun** ~ Keep the people from contention by disregarding men of abilities; ~ Keep the people from theft by not valuing rare goods; ~ Keep the people from the disturbed state of mind by concealing what is desirable. ~ That is why in governing the people ~ The sage simplifies their minds but fills up their stomachs; ~ weakens their wills, but strengthens their bones. ~ By keeping the people from knowledge and desires, ~ He disables wise men from taking any active action. ~ Act in accordance with this principle of inaction ~ And the world will be kept in order everywhere.

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[03c27t] **Chao-Hsiu Chen** ~ Not to value one's own virtues is the way to restrain people from striving for wealth. ~ Not to value the precious is the way to restrain people from theft. ~ Not to see the desirable is the way to restrain confusion in the mind. ~ Therefore the wise way to rule is: ~ not to give importance to oneself, ~ or try to enrich one's spirit and virtue; ~ not to be inordinately proud of one's ability, ~ or try to make unceasing efforts to improve oneself. ~ Let the people stay free from desire and knowledge in order to avoid the pitfalls that knowledge may bring. ~ Rule by doing nothing, then everything will be as it should.

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[03c28t] **Liu Qixuan** ~ Worship no sage, ~ And people will not struggle for vanity. ~ Treasure no rare goods, ~ And people will not steal them. ~ Dangle no tantalizer, ~ And people will not be confused in mind and will. ~ Therefore, ~ The wise politics fills the stomach rather than the mind, ~ Strengthens the bones and muscles rather than the will, ~ And enables people to be rather than to desire to be. ~ Indeed, it is through doing nothing misleading ~ That the greatest political success can be achieved.

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[03c29t] **Shi Fu Hwang** ~ Acting Without The Intent To Control Fate ~ Lao Tze says, ~ When I don't promote those men of high character to the position of authority and give them gifts, then people will not strive to follow their examples. ~ When I don't value those things which are difficult to attain, then people will be kept from becoming thieves. ~ When I don't let people see things which will excite evil desires, their minds will be kept from becoming disordered. ~ Therefore, when a sage is in charge of the government, he prefers to humble people's minds, feed their stomachs, weaken their ambitions, and make their frames strong. ~ He constantly keeps them from knowledge and from desire, and those who have knowledge would not presume to act against this rule. ~ When practicing acting without the intent to control fate, there is no evil which can't be cured.

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[03c30t] **Ch'u Ta-Kao** ~ Not exalting the worthy keeps the people from emulation. ~ Not valuing rare things keeps them from theft. ~ Not showing what is desirable keeps their hearts from confusion. ~ Therefore the Sage rules ~ By emptying their hearts, ~ Filling their stomachs, ~ Weakening their ambitions ~ And strengthening their bones. ~ He always keeps them from knowing what is evil and desiring what is good; thus he gives the crafty ones no chance to act. ~ He governs by non-action; consequently there is nothing un-governed.

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[03c31t] **Paul J. Lin** ~ Exalt not the worthy, so that the people will not fight. ~ Prize not the rare treasure, so that they will not steal. ~ Exhibit not the desirable, so that their hearts will not be distracted. ~ Therefore in governing, the Sage ~ empties the people's hearts and fills their stomachs, ~ weakens their will and strengthens their bones. ~ He always keeps them void of knowledge and desire, so that those who know will not dare to act. ~ Acting through inaction, he leaves nothing ungoverned.

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[03c32t] **Michael LaFargue** ~ Not promoting the wise and worthy, ~ brings it about that the people are not contentious. ~ Not prizing goods hard to come by, ~ brings it about that the people do not become thieves. ~ Not paying attention to the desirable, ~ brings it about that the people's minds do not become disordered. ~ And so, the government of the Wise Person: ~ Empty their minds, fill their bellies, ~ weaken their ambitions, strengthen their bones. ~ Always bring it about that the people ~ are without knowledge and without desires. ~ Bring it about that the clever ones ~ do not presume to set about doing. ~ Do Not Doing, ~ and nothing will be left un-governed.

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[03c33t] **Cheng Lin** ~ When talents are not esteemed, men will not strive to excel one another. ~ When wealth is not treasured, men will not attempt to rob one another. ~ When the objects of sensual satisfaction disappear, men's minds are free from distraction and confusion. ~ Wherefore the Sage, as regards government, wishes only that it will enable men to be humble at heart, well-fed in body, free from sensuous desires, and strong in physique. ~ When the people are free of cunning, desires, and artifice, there must be good order.

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[03c34t] **Yi Wu** ~ [The ruler] not exalting talent, the people will not compete; ~ [The ruler] not valuing rare goods, the people will not steal; ~ [The ruler] not displaying desirable things, the people's hearts will not be disturbed. ~ Therefore, the sage's government: ~ empties their hearts, ~ fills their bellies, ~ weakens their wills, ~ strengthens their bones. ~ He always causes the people to have no knowledge and no desires ~ And causes those who are clever to not dare to act. ~ Acting by non-action, nothing will not be governed well.

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[03c35t] **Han Hiong Tan** ~ Do not venerate the intelligentsia, ~ So that people will not rival. ~ Do not value rare objects, ~ So that people will not steal. ~ Do not display any desirable goods, ~ So that people will not be tempted. ~ Therefore, the sage rules the people by ~ Emptying their hearts, filling their stomachs, ~ Diminishing their desires and strengthening their bones. ~ He constantly makes people devoid of cunning and ambition, ~ So much so that even a rabid rabble-rouser among them ~ Is not able to stir up any trouble. ~ By practising non-action, ~ The rule will be peaceful.

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[03c36t] **Hua-Ching Ni** ~ When the superior are not exalted, envy will not be aroused. ~ Then there will be no rivalry or contention among people. ~ When wealth is not treasured, desire for possessions will not be stirred up. ~ Then people will not be tempted to rob one another. ~ By shutting that which is desirable out of sight, the heart will remain undisturbed. ~ Then there will be no confusion in the hearts of people. ~ The guidance of the Universal One of natural wholeness is therefore: ~ Empty your mind. ~ Enjoy good health. ~ Weaken your ambitions. ~ Strengthen your essence. ~ When people are free from cunning, desire, and artifice, everything will be well-ordered of its own accord.

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[03c37t] **Chang Chung-yuan** ~ If no one esteems the best, men will be free from contention. ~ If no one values the precious, men will be free from illegal gain. ~ If men see nothing to desire, their minds will be free from confusion. ~ Therefore, the wise guides men by relaxing their minds and keeping their bellies firm; ~ By reducing their wills and letting their physiques become strong. ~ He always frees men from the search for knowing and demanding. ~ This means that the knower dares not act for the known. ~ When action is through non-action, no one is uncultivated.

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[03c38t] **Henry Wei** ~ Peace to the People ~ An Min ~ Do not exalt the worthy, ~ So that the people will not contend. ~ Do not treasure hard-to-get objects, ~ So that the people will not become thieves. ~ Keep what is desirable out of sight, ~ So that their heart will not get excited. ~

Therefore, in ruling the people the Sage ~ Empties their hearts, ~ Fills their bellies, ~ Weakens their aspirations, ~ Strengthens their bones. ~ He always makes them guileless and desireless, ~ And makes the guileful ones afraid to interfere. ~ Practice non-interference, ~ And there will never be any misrule.

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[03c39т] **Ha Poong Kim** ~ If you do not exalt the worthy, ~ You will keep the people from contention. ~ If you do not treasure rare goods, ~ You will keep them from stealing. ~ If you do not exhibit things that may arouse their desire, ~ You will keep their minds in peace. ~ Therefore the sage, in governing the people, ~ Makes their minds empty, ~ Their stomachs full, ~ Their ambitions weak, ~ Their bones strong.

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[03c40т] **Tao Huang** ~ Do not exalt intelligence and people will not compete; ~ Do not value rare goods and people will not steal; ~ Do not display for public view and people will not desire. ~ So the sage's governing methods are: ~ Emptying the mind, ~ Vitalizing the stomach, ~ Softening the will, ~ Strengthening the character. ~ This always makes people not know and not desire. ~ This always makes the knower dare not act. ~ Therefore, nothing is beyond ruling.

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[03c41т] **Tang Zi-chang** ~ Promote no exalted persons, thus enabling the people to cease competition. ~ Prize no rare goods, thus enabling the people to cease robbery. ~ Don't display desirable things. ~ Let people's minds be undisturbed. ~ A Sage ruler enabled them to be tranquil in their hearts; ~ be filled in their stomachs; ~ be weakened in their ambitions; ~ be strengthened in their will. ~ He made them less intelligent and less desirous. ~ If intelligent people are made afraid of doing wrong, then no one in the world can not be governed.

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[03c42т] **Wing-tsit Chan** ~ Do not exalt the worthy, so that the people shall not compete. ~ Do not value rare treasures, so that the people shall not steal. ~ Do not display objects of desire, so that the people's hearts shall not be disturbed. ~ Therefore in the government of the sage, ~ He keeps their hearts vacuous, ~ Fills their bellies, ~ Weakens their ambitions, ~ And strengthens their bones. ~ He always causes his people to be without knowledge (cunning) or desire, ~ And the crafty to be afraid to act. ~ By acting without action, all things will be in order.

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[03c91т] **И. И. Семененко** ~ Когда не возвышают лучших, в народе нет соперничества; ~ когда не ценят редкие товары, в народе не бывает воровства; ~ когда устраняют все соблазны, сердце народа не находится в смятении. ~ Вот почему Премудрый человек при наведении порядка делает сердца людей пустыми, а желудки полными, стремления слабыми, а кости крепкими. ~ Он неизменно побуждает народ пребывать без знаний и желаний. ~ А на знающих влияет так, что они не смеют действовать. ~ Когда приводят в действие бездействие, то неизбежно добиваются порядка.

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[03c92т] **А. А. Маслов** ~ Не превозноси мудрых - и люди не будут соперничать. ~ Не цени редкие вещи - и не будут красть. ~ Не гляди на то, что возбуждает желания, и сердца людей не придут в смятение. ~ Поэтому, управляя людьми, мудрец опустошает их сердца и наполняет желудки; ~ ослабляет их волю, но усиливает их кости; ~ постоянно стремится к тому, чтобы они были незатронуты знаниями и свободны от желаний, ~ а те, кто освящён мудростью, не помышляли о действии. ~ Действуй недеянием - и не будет того, что не управлялось бы тобой.

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[03c93т] **Е. А. Торчинов** ~ Не почитайте мудрецов, и ссор не будет меж людьми. ~ Не цените труднодоступные товары, и люди не пойдут разбойничать и грабить. ~ Не устремляйте взор на вожделенное, и не смутится ваше сердце. ~ Вот совершенномудрый управляет так: ~ опустошает подданных сердца, но наполняет животы им, ~ их волю-самочинность ослабляет, взамен их кости укрепляя. ~ Всегда стремится он, чтоб у народа не было ни знаний, ни желаний, а знающие чтобы действовать не смели. ~ Творит недеяние он, но нет на свете ничего, не приведенного им в порядок.

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[03c94т] **А. Е. Лукьянов** ~ Не превозносите достойных (талантливых), чтобы люди не соперничали. ~ Не цените трудно добываемого богатства, чтобы люди не становились разбойниками. ~ Не показывайте могущее вызвать страсть, чтобы сердца людей не трепетали. ~ Вот почему правление совершенномудрого человека состоит в следующем: ~ опустошай свое сердце, ~ наполняй свой живот, ~ ослабляй свою волю, ~ укрепляй свои кости. ~ Постоянство ведет к тому, что люди не будут иметь знаний, не будут иметь страстей; ~ ведет к тому, что мужи мудрствующие не посмеют деять. ~ Деяй недеяние, и тогда не будет неуправляемого.

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[03c95т] **Ян Хин-шун** ~ Если не почитать мудрецов, то в народе не будет ссор. ~ Если не ценить редких предметов, то не будет воров среди народа. ~ Если не показывать того, что может вызвать зависть, то не будут волноваться сердца народа. ~ Поэтому, управляя [страной], совершенномудрый делает сердца [подданных] пустыми, а желудки - полными. ~ [Его управление] ослабляет их волю и укрепляет их кости. ~ Оно постоянно стремится к тому, чтобы у народа не было знаний и страстей, а имеющие знания не смели бы действовать. ~ Осуществление недеяния всегда приносит спокойствие.

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[03c96т] **Д. П. Конисси** ~ Чтобы не было ссор в народе, нужно не уважать мудрецов. ~ Чтобы люди не сделались ворами, нужно не придавать никакого значения трудно добываемым (ценным) предметам, потому что когда люди не будут иметь тех предметов, которые бы прельстили их сердца, они никогда не соблазнятся ими. ~ Отсюда, когда святой муж управляет страной, то сердце его пусто, а тело его полно; ~ (он) ослабляет желания и укрепляет (свои) кости. ~ Он старается, чтобы народ был в невежестве и без страстей. ~ Также он старается, чтобы мудрые не смели сделать чего-нибудь. ~ Когда все сделаются бездеятельными, то (на земле) будет полное спокойствие.

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[03c97т] **В. В. Малявин** ~ Не возвышайте "достойных" - тогда люди не будут соперничать. ~ Не цените редкостные товары - тогда люди не будут разбойничать. ~ Не выставляйте напоказ привлекательные вещи - тогда в людских сердцах не будет смущения. ~ Вот почему премудрый человек, управляя людьми, ~ Опустошает их головы ~ И наполняет их животы, ~ Ослабляет их стремления ~ И укрепляет их кости. ~ Он всегда делает так, что у людей нет ни знаний, ни желаний, ~ А знающие не осмеливаются что-либо предпринять. ~ Действуй неделанием - и во всем будет порядок.

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[03c98т] **Б. Б. Виногродский** ~ Если не восхвалять умелость, тогда народ не соперничает. ~ Если не придавать ценности трудно достающимся товарам, тогда в народе не будет воровства. ~ Если не смотреть на то, что может вызвать стремление, тогда в сердце-сознании народа не будет смуты. ~ Это дает: ~ Человек мудрости, упорядочивая - ~ Поддерживает состояние пустоты в своем сердце-сознании. ~ Поддерживает ощущение полноты в своем животе. ~ Делает слабыми свои волеустремления. ~ Делает сильными свои кости. ~ Постоянство позволяет народу пребывать в отсутствии знания и отсутствии стремления. ~ Это приводит к тому, что даже знающий не осмеливается осуществлять-действовать. ~ Когда осуществляется осуществление отсутствия, тогда отсутствует беспорядок.

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PSEUDO-CHAPTER **Four**

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[04c01т] **Robert G. Henricks** ~ The Way is empty; ~ Yet when you use it, you never need fill it again. ~ Like an abyss! It seems to be the ancestor of the ten thousand things. ~ It files down sharp edges; ~ Unties the tangles; ~ Softens the glare; ~ And settles the dust. ~ Submerged! It seems perhaps to exist. ~ We don't know whose child it is; ~ It seems to have [even] preceded the Lord.

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[04c02т] **John C. H. Wu** ~ THE Tao is like an empty bowl, ~ Which in being used can never be filled up. ~ Fathomless, it seems to be the origin of all things. ~ It blunts all sharp edges, ~ It unties all tangles, ~ It harmonizes all lights, ~ It unites the world into one whole. ~ Hidden in the deeps, ~ Yet it seems to exist forever. ~ I do not know whose child it is; ~ It seems to be the common ancestor of all, the father of things.

* * *

[04c03т] **D. C. Lau** ~ The way is empty, yet use will not drain it. ~ Deep, it is like the ancestor of the myriad creatures. ~ Blunt the sharpness; ~ Untangle the knots; ~ Soften the glare; ~ Let your wheels move only along old ruts. ~ Darkly visible, it only seems as if it were there. ~ I know not whose son it is. ~ It images the forefather of God.

* * *

[04c04т] **R. L. Wing** ~ The Tao is empty and yet useful; ~ Somehow it never fills up. ~ So profound! ~ It resembles the source of All Things. ~ It blunts the sharpness, ~ Unties the tangles, ~ And harmonizes the brightness. ~ It identifies with the ways of the world. ~ So deep! ~ It resembles a certain existence. ~ I do not know whose offspring it is, This Image in front of the source.

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[04c05т] **Ren Jiyu** ~ Tao is invisible, but its usefulness cannot be exhausted. ~ It is so fathomless, like the ancestor of all things. ~ It covers its cutting edge, ~ It transcends entanglement, ~ It contains its light, ~ It mixes with its dust. ~ It has no form or image, but actually it exists. ~ I don't know where it was born of, ~ (I only know) it appeared before the Lord.

* * *

[04c06т] **Gia-fu Feng** ~ The Tao is an empty vessel; it is used, but never filled. ~ Oh, unfathomable source of ten thousand things! ~ Blunt the sharpness, ~ Untangle the knot, ~ Soften the glare, ~ Merge with dust. ~ Oh, hidden deep but ever present! ~ I do not know from whence it comes. ~ It is the forefather of the emperors.

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[04c07т] **Lok Sang Ho** ~ The Way (Dao) is like water that simmers slowly, ~ perpetually emitting its energy without boiling over. ~ It is like a deep, deep pool in the mountains, ~ unfathomable yet could well harbor the origin of all life forms. ~ It can blunt sharp angles, ~ resolve disputes, ~ soften light that otherwise dazzles, ~ re-establish concordance where there is discord. ~ Unfathomable, who would know its existence? ~ Today I know of no child of anyone ~ who resembles our ancient forefathers. ~ (Who followed the Dao).

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[04c08т] **Xiaolin Yang** ~ The DAO looks empty, but it can last forever. ~ It is so deep, it can be the ancestor of everything. ~ It dulls its sharpness, unties itself from the outside world, ~ Dims its brightness, and makes itself like dust. ~ It is so elusive, yet seems present. ~ I do not know its origin; ~ It should exist before the God that people worship.

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[04c09т] **Walter Gorn Old**, THE CAUSELESS ~ Tao is without limitation; its depth is the source of whatsoever is. ~ It makes sharp things round, it brings order out of chaos, it obscures the brilliant, it is wholly without attachment. ~ I know not who gave it birth; it is more ancient than God.

* * *

[04c10т] **James Legge** ~ The Tao is (like) the emptiness of a vessel; ~ and in our employment of it we must be on our guard against all fulness. ~ How deep and unfathomable it is, as if it were the Honoured Ancestor of all things! ~ We should blunt our sharp points, and unravel the complications of things; ~ we should attemper our brightness, and bring ourselves into agreement with the obscurity of others. ~ How pure and still the Tao is, as if it would ever so continue! ~ I do not know whose son it is. ~ It might appear to have been before God.

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[04c11т] **David Hinton** ~ Way is empty. ~ Use it: it never needs filling. ~ An abyss so deep ~ it seems ancestor to the ten thousand things, ~ it blunts edges, loosens tangles, softens glare, mingles dust. ~ A clarity so clear it only seems real, ~ whose child could it be? ~ Apparently it precedes gods and creators.

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[04c12т] **Chichung Huang** ~ The Tao is the empty space of a vessel, ~ Yet, when used, ~ Never brims over. ~ How deep, ~ Like the ten thousand things' progenitor! ~ It files its sharpness, ~ Unravels its entanglements, ~ Softens its brightness, ~ And mingles with the dust. ~ How transparent, ~ As if existing! ~ I do not know whose son it was; ~ Seemed to precede the Emperor.

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[04c13т] **Ellen M. Chen** ~ Tao is a whirling emptiness (ch'ung), ~ Yet (erh) in use (yung) is inexhaustible (ying). ~ Fathomless (yuan), ~ It seems to be the ancestor (tsung) of ten thousand beings. ~ It blunts the sharp, ~ Unties the entangled, ~ Harmonizes the bright, ~ Mixes the dust. ~ Dark (chan), ~ It seems perhaps to exist (ts'un). ~ I do not know whose child it is, ~ It is an image (hsiang) of what precedes God (Ti).

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[04c14т] **Lee Sun Chen Org** ~ Tao [in physical world] is like an empty vessel; ~ Yet when comes to making use of it, its usefulness would go on and on as if it will never be exhausted. ~ The profundity [of Tao] is as fathomless as an abyss; ~ It appears [to me] to be the source of all and every thing and creature [in this world]. ~ [Equilibrium is maintained by followers of Tao in the following fashion:] ~ It rounds off [hurtful] sharp [edges]; ~ It unties the entangled (disputes); ~ It tampers the [disturbing blazing] light; ~ It coalesces with the earthy. ~ [Tao] is so unfathomable [laying beneath the phenomenon] that in all likelihood it exists! ~ I do not know whose offspring it is; ~ But I know that it existed prior to, as well as surpassed, the [Five] Phenomenon Gods [who were worshipped as heavenly governors of changing of seasons].

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[04c15т] **Tien Cong Tran** ~ The Way is like an empty bowl, which is never used up. ~ Fathomless, it seems to be the origin of all things. ~ It blunts all sharp edges; it unties all tangles; it harmonizes all lights; it unites the worlddy dusts. ~ Hidden in the deeps, yet it seems to exist forever. ~ I do not know whose child it is; it seems to be the common ancestor of all, the father of things.

* * *

[04c16т] **Thomas Z. Zhang** ~ Tao is abstract, their applicability is inexhaustible. ~ Abyss appears to be the origin of everything. ~ Deepness appears to be where the intangible exists. ~ Smoothening sharp edges; ~ Resolving conflicts; ~ Harmonizing glares; ~ Blending into the earth. ~ I do not know from where the theory comes, it appears to come from our late ancestors.

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[04c17т] **Arthur Waley** ~ The Way is like an empty vessel ~ That yet may be drawn from ~ Without ever needing to be filled. ~ It is bottomless; the very progenitor of all things in the world. ~ In it all sharpness is blunted, ~ All tangles untied, ~ All glare tempered, ~ All dust smoothed. ~ It is like a deep pool that never dries. ~ Was it too the child of something else? ~ We cannot tell. ~ But as a substanceless image it existed before the Ancestor.

* * *

[04c18т] **Richard John Lynn** ~ The vessel of the Dao is empty, so use it but do not try to refill it. ~ It is such an abyss, oh, that it appears to be the progenitor of the myriad things. ~ It blunts the sharp, cuts away the tangled, merges with the brilliant, and becomes one with the very dust. ~ Its depth is

so deep, oh, that it seems somehow to exist. ~ I do not know whose child it could be, for it appears to have been born before the Lord.

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[04c19т] **Lin Yutang** ~ THE CHARACTER OF TAO ~ Tao is a hollow vessel, ~ And its use is inexhaustible! ~ Fathomless! ~ Like the fountain head of all things. ~ Its sharp edges rounded off, ~ Its tangles untied, ~ Its light tempered, ~ Its turmoil submerged, ~ Yet dark like deep water it seems to remain. ~ I do not know whose Son it is, ~ An image of what existed before God.

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[04c20т] **Victor H. Mair** ~ The Way is empty, yet never refills with use; ~ Bottomless it is, like the forefather of the myriad creatures. ~ It files away sharp points, ~ unravels tangles, ~ diffuses light, ~ mingles with the dust. ~ Submerged it lies, ~ seeming barely to subsist. ~ I know not whose child it is, ~ only that it resembles the predecessor of God.

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[04c21т] **Tolbert McCarroll** ~ The Tao is like an empty bowl, ~ yet it may be used without ever needing to be filled. ~ It is the deep and unfathomable source of the ten thousand things. ~ Blunt the sharpness. ~ Untie the knot. ~ Soften the glare. ~ Settle with the dust. ~ It is hidden deep yet ever present. ~ I do not know whose child it is. ~ It existed before the common ancestor.

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[04c22т] **David H. Li** ~ Direction is the hollow. ~ Regardless of use, it is inexhaustible. ~ So unfathomable, as if the source of all matters. ~ So deep, as if it exists. ~ I do not know whose offspring Direction is; ~ it precedes kings.

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[04c23т] **Yasuhiko Genku Kimura** ~ Empty of all doctrines, ~ The Tao is wisdom eternally inexhaustible. ~ Fathomless for the mere intellect, ~ The Tao is the law wherewith all things come into being. ~ It blunts the edges of the intellect, ~ Untangles the knots of the mind, ~ Softens the glare of thinking, ~ And settles the dust of thought. ~ Transparent yet invisible, ~ The Tao exists like deep pellucid water. ~ Its origin is unknown, ~ For it existed before Heaven and Earth.

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[04c24т] **Chou-Wing Chohan** ~ The Tao, if you examine it, will always be empty and will never be full. ~ In its infinite emptiness lies the source of all things, ~ It will remain in its depths forever. ~ I don't know whose seed it is, ~ But it looks like the predecessor of the universe itself.

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[04c25т] **Man-Ho Kwok** ~ The Tao pours out everything into life - ~ it is a cornucopia that never runs dry. ~ It is the deep source of everything - ~ it is nothing, and yet in everything. ~ It smooths round sharpness and untangles the knots. ~ It glows like the lamp that draws the moth ... ~ Tao exists, Tao is ~ but where It came from I do not know. ~ It has been shaping things from before the First Being, ~ from the before the Beginning of Time.

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[04c26т] **Gu Zhengkun** ~ The Tao is invisibly empty, ~ But its use is extremely plentiful. ~ It is profound like the originator of all things. ~ It shows no sharpness, ~ stays away from entanglements, ~ glows with veiled radiance, ~ mingles with dust. ~ It is formless and invisible, but indeed exists. ~ I do not know where it comes, ~ It seems to have appeared before the existence of God.

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[04c27т] **Chao-Hsiu Chen** ~ The Tao is based on harmony between emptiness and abundance. ~ It is the deep source of the myriad creatures. ~ It softens their sharpness. ~ It releases their confusion. ~ It lessens their lustre. ~ It merges with their dust. ~ The Tao is so clear and so transparent that it is nearly invisible, nearly formless; ~ no one can know its origin, ~ for it came before all creation.

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[04c28т] **Liu Qixuan** ~ The Way is open for endless use ~ And will never fill up. ~ Like an endless valley ~ It blunts the sharpness, ~ Dissolves the currents, ~ Softens the intense light, ~ Assimilates all substances. ~ Is it being or non-being? ~ I don't know which son takes after which father.

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[04c29т] **Shi Fu Hwang** ~ The Character Of The Tao ~ Lao Tze says, ~ The Tao in the void state works on everything. ~ It guards against fullness. ~ Its depth is unfathomable, as if it were the honored ancestor of all things. ~ It blunts the sharp points, sets in order the tangles, tempers the light, and agrees with the obscurity of others. ~ How pure and still the Tao is, as if it would ever stand. ~ I do not know its origin, and it seems to have existed before the coming of all gods.

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[04c30т] **Ch'u Ta-Kao** ~ Tao, when put in use for its hollowness, is not likely to be filled. ~ In its profundity it seems to be the origin of all things. ~ In its depth it seems ever to remain. ~ I do not know whose offspring it is; ~ But it looks like the predecessor of Nature.

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[04c31т] **Paul J. Lin** ~ Tao is empty, used yet never filled. ~ It is deep, like the forefather of all things. ~ It dulls sharpness, and sorts tangles, ~ Blends with the light, becoming one with the dust. ~ So serene, as if it hardly existed. ~ I do not know whose son it is. ~ It seems to have preceded God.

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[04c32т] **Michael LaFargue** ~ Tao being Empty, ~ it seems one who uses it will lack solidity. ~ An abyss, ~ it seems something like the ancestor of the thousands of things. ~ It dampens the passion, ~ it unties the tangles, ~ it makes the flashing things harmonious, ~ it makes the dust merge together. ~ Deep, ~ it is perhaps like an enduring something. ~ I don't know of anything whose offspring it might be - ~ it appears to precede God.

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[04c33т] **Cheng Lin** ~ Truth may appear hollow, but its usefulness is inexhaustible. ~ It is so profound that it comprehends all things. ~ It is so vague that its very existence may seem doubtful. ~ I do not know its origin, but I believe that its existence preceded that of the gods.

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[04c34т] **Yi Wu** ~ The Way appears empty; ~ in use, it may not overflow. ~ Fathomless, it seems to be the ancestor of all things. ~ It blunts its own sharpness, ~ unties its own tangles, ~ tempers its own brightness, ~ unites itself with dust. ~ Deep but clear, it seems to exist and not to exist. ~ I do not know whose son it is. ~ It symbolizes that which precedes the Creator.

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[04c35т] **Han Hiong Tan** ~ Dao is akin to an empty vessel. ~ It is inexhaustible, as if the vessel can never be filled completely. ~ So deep and unfathomable, ~ It must be from where all things come forth. ~ Dao blunts its own sharpness, ~ Simplifies its own complexity, ~ Attenuates its own brilliance, ~ And mingles with the dirt. ~ Vast and profound, it appears that it could go on forever. ~ I do not know whose progeny it is. ~ It was there before the existence of the creator.

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[04c36т] **Hua-Ching Ni** ~ The subtle Way of the universe appears to lack strength, ~ yet its power is inexhaustible. ~ Fathomless, it could be the origin of all things. ~ It has no sharpness, ~ yet it rounds off all sharp edges. ~ It has no form, ~ yet it unties all tangles. ~ It has no glare, ~ yet it merges all lights. ~ It harmonizes all things and unites them as one integral whole. ~ It seems so obscure, ~ yet it is the Ultimate Clarity. ~ Whose offspring it is can never be known. ~ It is that which existed before any divinity.

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[04c37т] **Chang Chung-yuan** ~ Tao functions through its nothingness. ~ And can not be conceived of as full of things. ~ Profound indeed, it is the model of all things. ~ Dulling its sharpness, ~ Releasing its entanglements, ~ Tempering its light, and ~ Unifying with the earth, ~ Clearly, indeed, it remains. ~ I do not know who created it, ~ But it is likely that it existed prior to God.

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[04c38т] **Henry Wei** ~ Source Non-Existent ~ Wu Yuan ~ Tao is hollow, yet its utility ~ Seems unlikely to reach the limit. ~ Profound indeed it is; ~ It seems to be the fount of all things. ~ It blunts the sharp; ~ It unravels the tangled; ~ It harmonizes with the light; ~ It mingles with the dust. ~ Calm like a deep pool it seems to remain. ~ I do not know whose son it is. ~ It apparently antecedes the Creator.

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[04c39т] **Ha Poong Kim** ~ Tao is empty, ~ You may use it but never fill it. ~ Fathomless, it is like the progenitor of the ten thousand things. ~ [It] blunts the sharpness, ~ Unravels the tangles, ~ Softens the brilliance, ~ Identifies with the dust. ~ Deep and still, it seems as though existing forever. ~ I don't know whose son it is. ~ It bears the image of God's forefather.

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[04c40т] **Tao Huang** ~ Tao functions in empty harmony. ~ When used, it remains full. ~ For sure, this source is the very ancestor of the myriad things. ~ Blunting the sharp edges, ~ Unraveling the tangles, ~ Husbanding into the light, ~ Being as ordinary as the dust. ~ Ah! Limpid, it seems to exist forever. ~ I do not know whose son it is, ~ This who is exceeding the Heavenly Emperor.

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[04c41т] **Tang Zi-chang** ~ Dao is charged to produce these gases into orderly use. ~ The eternal capacity will never overflow. ~ Profoundly! ~ It is the ancestor of All Things! ~ It blunts all sharpness; ~ it settles all disputes; ~ it harmonizes all lights and it unites all lands. ~ The clear mind will be constantly receptive. ~ We do not know whose descent it is. ~ It existed before all phenomena and all lives.

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[04c42т] **Wing-tsit Chan** ~ Tao is empty (like a bowl). ~ It may be used but its capacity is never exhausted. ~ It is bottomless, perhaps the ancestor of all things. ~ It blunts its sharpness. ~ It unties its tangles. ~ It softens its light. ~ It becomes one with the dusty world. ~ Deep and still, it appears to exist forever. ~ I do not know whose son it is. ~ It seems to have existed before the Lord.

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[04c91т] **И. И. Семененко** ~ Дао совершенно пусто, но при пользовании им его, пожалуй, не наполнить. ~ Как оно глубоко! ~ Это прародитель десяти тысяч вещей. ~ Оно притупляет свою остроту, ~ смиряет всю свою запутанность, ~ смягчает силу своего сияния, ~ делает единой свою пыль. ~ И как же оно скрытно! ~ Но существует, кажется, на самом деле. ~ Я не знаю, чье оно дитя. ~ Похоже, что предшествует Владыке.

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[04c92т] **А. А. Маслов** ~ Дао пустотно, но использованием не исчерпать его. ~ Глубочайшее! Оно подобно предку мириад существ. ~ Притупи лезвие, развяжи узлы, пригаси блеск, уподобь его пылинке. ~ Отсутствующее! Лишь кажущееся присутствующим здесь. ~ Мне не постичь, чьим сыном оно является. ~ Но кажется предком Владыки.

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[04c93т] **Е. А. Торчинов** ~ Путь-Дао пуст, но при использовании неисчерпаем. ~ О как глубок он, словно предок всех существ! ~ Скрой остроту свою и развяжи узлы, умерь свой свет и уподобься пыли. ~ О! Тонет он в пучинах бытия и как бы существует в них и ныне! ~ Не знаю я, чье он дитя, но он предшествует Небесному Владыке.

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[04c94т] **А. Е. Лукьянов** ~ Дао пусто, и кто бы ни старался [наполнить] его, не наполнит. ~ О бездна-пучина, подобная Пращуру мириад вещей! ~ Стихает ее стремительность, ~ слабеют ее путы, ~ умеряется ее свечение, ~ осаждается ее пыль. ~ И тогда вот он, чистейший! ~ Подобие будущего существования! ~ Я не ведаю, чей это сын. ~ Видимо, родоначальник Первопредков.

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[04c95т] **Ян Хин-шун** ~ Дао пусто, но в применении неисчерпаемо. ~ О глубочайшее! ~ Оно кажется праотцем всех вещей. ~ Если притупить его проницательность, ~ освободить его от хаотичности, ~ умерить его блеск, ~ уподобить его пылинке, ~ то оно будет казаться ясно существующим. ~ Я не знаю, чье оно порождение, [я лишь знаю, что] оно предшествует небесному владыке.

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[04c96т] **Д. П. Конисси** ~ Тао пусто, но когда его употребляют, то, кажется, оно неистощимо. ~ О, какая глубина! Оно начало всех вещей. ~ Оно притупляет свое острие, развязывает узлы, смягчает блеск и, наконец, соединяет между собою мельчайшие частицы. ~ О, как чисто! ~ Оно существует предвечно, но я не знаю, чей оно сын и предшествовало ли первому царю.

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[04c97т] **В. В. Малявин** ~ Путь - все вмещающая в себя пустота, ~ Пользуйся ею - и она как будто не переполняется. ~ О, бездна! Предок десяти тысяч вещей! ~ Тупит свои острые края, ~ Развязывает свои узлы, ~ Смиряет свое свечение, ~ Уподобляется своему праху. ~ Неуловимое! Оно как будто существует вечно. ~ Я не ведаю, чье оно дитя. ~ Кажется, оно предшествует Верховному Владыке!

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[04c98т] **Б. Б. Виногродский** ~ В срединной пульсации происходит функционирование Пути. ~ Невозможно, чтобы случилось заполнение. ~ В бездонности своей он - будто бы прародитель мириад сущностей. ~ Затупляет их остроту. ~ Разрубает их путы. ~ Смягчает их сияние. ~ Объединяет их прах. ~ В прозрачности своей он - будто бы возможность существования. ~ Сущность моя не знает, чье это порождение. ~ Предшествует первопредку всех образов.

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PSEUDO-CHAPTER **Five**

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[05c01т] **Robert G. Henricks** ~ Heaven and Earth are not humane; ~ They regard the ten thousand things as straw dogs. ~ The Sage is not humane; ~ He regards the common people as straw dogs. ~ The space between Heaven and Earth - is it not like a bellows? ~ It is empty and yet not depleted; ~ Move it and more [always] comes out. ~ Much learning means frequent exhaustion. ~ That's not so good as holding on to the mean.

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[05c02т] **John C. H. Wu** ~ HEAVEN-and-Earth is not sentimental; ~ It treats all things as straw-dogs. ~ The Sage is not sentimental; ~ He treats all his people as straw-dogs. ~ Between Heaven and Earth, ~ There seems to be a Bellows: ~ It is empty, and yet it is inexhaustible; ~ The more it works, the more comes out of it. ~ No amount of words can fathom it: ~ Better look for it within you.

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[05c03т] **D. C. Lau** ~ Heaven and earth are ruthless, and treat the myriad creatures as straw dogs; ~ the sage is ruthless, and treats the people as straw dogs. ~ Is not the space between heaven and earth like a bellows? ~ It is empty without being exhausted: ~ The more it works the more comes out. ~ Much speech leads inevitably to silence. ~ Better to hold fast to the void.

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[05c04т] **R. L. Wing** ~ Heaven and Earth are impartial; ~ They regard All Things as straw dogs. ~ Evolved Individuals are impartial; ~ They regard all people as straw dogs. ~ Between Heaven and Earth, ~ The space is like a bellows. ~ The shape changes, ~ But not the form. ~ The more it moves, ~ The more it produces. ~ Too much talk will exhaust itself. ~ It is better to remain centered.

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[05c05т] **Ren Jiyu** ~ Heaven and Earth cannot be called benevolent letting all things emerge or perish of themselves. ~ The sage cannot be called benevolent letting all people live or die by themselves. ~ Isn't between Heaven and Earth like a bellows? ~ While vacuous, it is not inexhaustible; ~ The more it is drawn off, the more air it sends forth. ~ Much talk is doomed to a dead end, ~ It is better to keep to moderation.

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[05c06т] **Gia-fu Feng** ~ Heaven and earth are ruthless; ~ They see the ten thousand things as dummies.

~ The wise are ruthless; ~ They see the people as dummies. ~ The space between heaven and earth is like a bellows. ~ The shape changes but not the form; ~ The more it moves, the more it yields. ~ More words count less. ~ Hold fast to the center.

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[05c07t] **Lok Sang Ho** ~ Heaven and earth are unkind. ~ They treat everything like the straw dogs used in sacrifice. ~ The Sages too are unkind. ~ In their eyes everyone is no different from a straw dog. ~ Within the bounds of Heaven and Earth, ~ There is plenty of space, ~ Much like there is space within a bellows. ~ Hollow but unyielding is this space. ~ The more you work on it, ~ The more air comes out. ~ Words are superfluous and soon reach their limits. ~ It is far better to adhere to impartiality and the middle way.

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[05c08t] **Xiaolin Yang** ~ Nature is not charitable; it neglects everything like a used grass-dog after sacrifice. ~ Great men were not charitable; they neglected people like a used grass-dog after sacrifice. ~ Between heaven and earth, is it not like a pair of bellows? ~ Empty, but always able to produce wind; the more you push, the more wind comes out. ~ Talking too much will lead to embarrassment: be like the bellows and keep the wind inside.

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[05c09t] **Walter Gorn Old**, THE VALUE OF NOTHING ~ Neither Heaven nor Earth has any predilections; they regard all persons and things as sacrificial images. ~ The wise man knows no distinctions; he beholds all men as things made for holy uses. ~ The celestial space is like unto bellows - though containing nothing that is solid, it does not at any time collapse; and the more it is set in motion, the more does it produce. ~ The inflated man, however, is soon exhausted. ~ Than self-restraint there is nothing better.

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[05c10t] **James Legge** ~ Heaven and earth do not act from (the impulse of) any wish to be benevolent; ~ they deal with all things as the dogs of grass are dealt with. ~ The sages do not act from (any wish to be) benevolent; ~ they deal with the people as the dogs of grass are dealt with. ~ May not the space between heaven and earth be compared to a bellows? ~ 'Tis emptied, yet it loses not its power; ~ 'Tis moved again, and sends forth air the more. ~ Much speech to swift exhaustion lead we see; ~ Your inner being guard, and keep it free.

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[05c11t] **David Hinton** ~ Heaven and earth are Inhumane: ~ they use the ten thousand things like straw dogs. ~ And the sage too is Inhumane: ~ he uses the hundred-fold people like straw dogs. ~ Is all heaven and earth ~ really so much like a bellows-chamber? ~ It's empty but never contracts, ~ just keeps bringing forth more and more. ~ Words go on failing and failing, nothing like abiding in its midst.

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[05c12t] **Chichung Huang** ~ Heaven and earth are unfeeling, ~ Treating the ten thousand things like straw and dogs; ~ The sage man was unfeeling, ~ Treating the hundred family names like straw and dogs. ~ The space between heaven and earth - ~ Is it not like a bellows? ~ Empty yet inexhaustible. ~ The more it operates, the more it emits. ~ Much learning brings a quick end. ~ Better adhere to the middle.

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[05c13t] **Ellen M. Chen** ~ Heaven and earth are not humane (jen), ~ They treat the ten thousand beings as straw dogs (ch'u kou). ~ The sage is not humane (jen), ~ He treats the hundred families as straw dogs (ch'u kou). ~ Between heaven and earth, ~ How like a bellows (t'o yo) it is! ~ Empty and yet inexhaustible, ~ Moving and yet it pours out ever more. ~ By many words one's reckoning (shu) is exhausted. ~ It is better to abide by the center (shou chung).

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[05c14t] **Lee Sun Chen Org** ~ Heaven-and-Earth are not compassionate; ~ They created and destroyed myriad things and creatures [indiscriminately], in the same manner people made straw-dogs but routinely destroy them for ritual sacrifices [because they had no feeling attached to their destruction]; ~ Most of [so-called] sages (sapients) are not compassionate either; ~ They, too, treated people [without any feeling] as though they were [as cheap as] ritually disposable straw-dogs. ~ [The working of Tao] between Heaven and Earth is similar to the activities within a bellows. ~ A bellows is empty inside, yet a stream of forceful and inexhaustible air can be generated from within [the void]; ~ The more frequently the piston rod is worked up, the more forceful the stream of air is blown out [from the empty tube]. ~ Verbosity exhausts a person of his resources; ~ It is better to keep quiet and collect oneself and concentrate on individual self's inward serenity.

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[05c15t] **Tien Cong Tran** ~ Heaven and Earth are not sentimental; they treat all things as straw-dogs. ~ The sage is not sentimental; he treats all his people as straw-dogs. ~ Between Heaven and Earth, there seems to be a bellows: it is empty, and yet it is inexhaustible; the more it works, the more it produces. ~ No amount of words can fathom it: Better look for it in the middle.

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[05c16t] **Thomas Z. Zhang** ~ Heaven and earth have no bias; they treat everything as if they are the straw dogs used in ritual; ~ Rulers have no biases; they treat citizens as if they are the straw dogs. ~ The world is like the bellows. ~ When it is static, its ability to blow is not lost. ~ When it is moving, it generates more and more wind. ~ To go extreme is not as good as to stay normal.

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[05c17t] **Arthur Waley** ~ Heaven and Earth are ruthless; ~ To them the Ten Thousand Things are but as straw dogs. ~ The Sage too is ruthless; ~ To him the people are but as straw dogs. ~ Yet Heaven and Earth and all that lies between ~ Is like a bellows ~ In that it is empty, but gives a supply that never fails. ~ Work it, and more comes out. ~ Whereas the force of words is soon spent. ~ Far better is it to keep what is in the heart.

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[05c18t] **Richard John Lynn** ~ Heaven and Earth are not benevolent and treat the myriad things as straw dogs ~ The sage is not benevolent and treats the common folk as straw dogs. ~ The space between Heaven and Earth, is it not just like a bellows or a mouth organ! ~ Empty, it can never be used up. ~ Active, it produces all the more. ~ Many words lead to quick exhaustion; better to maintain emptiness within.

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[05c19t] **Lin Yutang** ~ NATURE ~ Nature is unkind: ~ It treats the creation like sacrificial straw-dogs. ~ The Sage is unkind: ~ He treats the people like sacrificial straw-dogs. ~ How the universe is like a bellows! ~ Empty, yet it gives a supply that never fails; ~ The more it is worked, the more it brings forth. ~ By many words is wit exhausted. ~ Rather, therefore, hold to the core.

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[05c20t] **Victor H. Mair** ~ Heaven and earth are inhumane; ~ they view the myriad creatures as straw dogs. ~ The sage is inhumane; ~ he views the common people as straw dogs. ~ The space between heaven and earth, how like a bellows it is! ~ Empty but never exhausted, ~ The more it pumps, the more comes out. ~ Hearing too much leads to utter exhaustion; ~ Better to remain in the center.

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[05c21t] **Tolbert McCarroll** ~ Heaven and earth are not moved by offerings of straw-dogs. ~ The True Person is not moved by offerings of straw-dogs. ~ The space between heaven and earth is like a bellows. ~ It is empty and yet never exhausted. ~ The more it works the more comes out. ~ Many words lead to exhaustion. ~ Better to hold fast to your center.

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[05c22t] **David H. Li** ~ The universe is ignoble; it regards myriad matters as straw dogs. ~ The sage is ignoble; he/she regards the gentry as straw dogs. ~ Is the universe not a wind tunnel? ~ Inexhaustible at rest; dynamic at its fiercest. ~ More rules yield faster demise. ~ Laissez-faire is a better device.

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[05c23t] **Yasuhiko Genku Kimura** ~ The Kosmos is not humane; ~ Impartially, it treats all things as transitory. ~ The sage is not humane; ~ Impartially, he treats all people as transitory. ~ Manifesting the Tao Eternal, ~ The kosmic space is like a bellows. ~ Empty, yet inexhaustible, ~ The more one activates it, the more it generates. ~ Being full, too many words lead one nowhere; ~ Impartially, keep to the silent core of emptiness.

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[05c24t] **Chou-Wing Chohan** ~ Heaven and earth do not own all things, ~ For them, things are like straw dogs. ~ The sage does not own his words, ~ For him, all people are like straw dogs. ~ The hollow space that lies between heaven and earth is like the blacksmith's bellows. ~ Hollow in appearance, nothing is lacking, ~ And if it moves, a lot of what is in it moves. ~ The person who speaks a lot will be exhausted. ~ It would be better for him to keep his words to himself.

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[05c25t] **Man-Ho Kwok** ~ Heaven and earth are not like humans. ~ The Tao does not act like a human. ~ They don't expect to be thanked for making life, ~ so they view it without expectation. ~ Heaven and earth are like a pair of bellows: ~ they are empty, and yet they can never be exhausted. ~ Work them, and they produce more and more ~ - there's too much talking, it's really better to stay quiet. ~ There are too many laws, when all you have to do is to hold on to the centre.

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[05c26t] **Gu Zhengkun** ~ Heaven and earth are not merciful, ~ They treat all things as straw dogs; ~ The sage is not merciful, ~ He treats the people as straw dogs. ~ Does not the space between heaven and earth form like a bellows? ~ It is empty but (the air in it) can never be exhausted; ~ The more air it expels, the more comes out. ~ That is why too many government decrees only result in more failures. ~ It is better, therefore, to hold fast to moderation and the void.

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[05c27t] **Chao-Hsiu Chen** ~ Heaven and Earth treat all creatures as they treat a straw dog: ~ with great kindness. ~ The sage treats the people as he treats a straw dog: ~ with great kindness. ~ Between Heaven and Earth there is a big void; ~ it is like a bag without a seam, ~ it is like the hole in a bamboo flute. ~ This void cannot be overpowered: ~ the more it moves, the more it yields. ~ Many words lead to less understanding, therefore it is best to guard the void.

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[05c28t] **Liu Qixuan** ~ The universe benefits none ~ And takes every being for a straw dog. ~ The wise king benefits none ~ And takes all people for nothing dearer. ~ Should we say that ~ It is just like bellows between Heaven and Earth? ~ It is empty but well propped up, ~ And any stir in it will cause spilling. ~ After all moralization and calculation, ~ It is a better strategy to keep that bellows empty.

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[05c29t] **Shi Fu Hwang** ~ The Heaven And The Earth Are Not Benevolent ~ Lao Tze says, ~ When Heaven and Earth proceed their works, they do not consider benevolence, ~ they regard all things as straw-made dogs. ~ When the sage proceeds his work, he does not consider benevolence, ~ he regards all people as straw-made dogs. ~ Between Heaven and Earth, space functions like a blacksmith's bellow. ~ It is void, but is not out of function. ~ Once it is set in motion, a continuous stream of production will issue from it. ~ And the people who like to talk face the same consequence; ~ the more they talk, the more shortage others will know. ~ There is no better way than to model after the Tao, and keep oneself in the void state also.

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[05c30t] **Ch'u Ta-Kao** ~ Heaven and earth do not own their benevolence; ~ To them all things are straw-dogs. ~ The Sage does not own his benevolence; ~ To him the people are straw-dogs. ~ The space between heaven and earth is like a (blacksmith's) bellows. ~ Hollow as it seems, nothing is lacking. ~ If it is moved, more will it bring forth. ~ He who talks more is sooner exhausted. ~ It is better to keep what is within himself.

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[05c31t] **Paul J. Lin** ~ Without kindness heaven and earth treat all things as straw dogs. ~ Without kindness the Sage treats the people as straw dogs. ~ The space between heaven and earth is a vacuum like a bellows, ~ Emptied, but inexhaustible. ~ The more it moves, the more it yields. ~ Too much talk often brings exhaustion. ~ Is it not better to keep to the middle path?

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[05c32t] **Michael LaFargue** ~ "Heaven and Earth are not Good, they treat the thousands of things like straw dogs. ~ The Wise Person is not Good, he treats the hundred clans like straw dogs." ~ The space between heaven and earth ~ isn't it like a bellows? ~ Empty, but not shrivelled up, ~ set it in motion and always more comes out. ~ Much talking, quickly exhausted. ~ It can't compare to watching over what is inside.

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[05c33t] **Cheng Lin** ~ The universe is a-moral, and it regards all things as mere straw-dogs. ~ The Sage is a-moral, and he regards all men as mere straw-dogs. ~ The whole universe may be compared to a bellows. ~ It is hollow, but not empty. ~ It is moving and renewing without cease. ~ The more volubly one talks, the quicker will come his exhaustion. ~ It is best to abide by the old traditions.

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[05c34t] **Yi Wu** ~ Heaven and Earth have no humanity; ~ They regard all things as straw-dogs. ~ The sage has no humanity; ~ He regards the people as straw-dogs. ~ Between Heaven and Earth, it is like a bellows or a flute! ~ Empty, but not exhausted; ~ With movement, more comes out. ~ Too much talk always exhausts; ~ It is better to keep to the inside.

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[05c35t] **Han Hiong Tan** ~ Nature is impartial; ~ It treats everything like sacrificial straw dogs. ~ The sage is also indifferent; ~ He regards everyone as sacrificial straw dogs. ~ The universe is just like a bellows. ~ Though empty and intangible, it is never spent. ~ The more you use it, the more briskly it carries on. ~ But to argue excessively will definitely come to a dead end. ~ It is best to maintain the central core of human nature.

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[05c36t] **Hua-Ching Ni** ~ The subtle virtue of the universe is wholeness. ~ It regards all things as equal. ~ The virtue of the sage is wholeness. ~ He too regards all things as equal. ~ The universe may be compared to a bellows. ~ It is empty, yet it never fails to generate its products. ~ The more it moves, the more it brings forth. ~ Many words lead one nowhere. ~ Many pursuits in different directions bring only exhaustion. ~ Rather, embrace the subtle essence within.

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[05c37t] **Chang Chung-yuan** ~ Heaven and earth are not benevolent: ~ They treat ten thousand things indifferently. ~ The wise is not benevolent: ~ He treats men indifferently. ~ The entire universe is basically void, like a bellows: ~ When it is in non-action, it does not lack anything; ~ When it is in action, it is even more productive. ~ Debating with words leads to limitations. ~ Therefore, nothing is better than to remain in the state before things are stirred.

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[05c38t] **Henry Wei** ~ The Utility of Hollowness ~ Hsu Yung ~ Heaven and Earth are not kindly; ~ They equate the ten thousand things with straw dogs. ~ The Sage is not kindly; ~ He equates the people with straw dogs. ~ The space between Heaven and Earth, ~ Is it not like a bellows? ~ It is hollow, yet it never fails to supply. ~ The more it is worked, the more it gives forth. ~ Much talk often leads to exhaustion. ~ Better concentrate on the center.

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[05c39t] **Ha Poong Kim** ~ Heaven and Earth are not humane: ~ They treat the ten thousand things as straw dogs. ~ The sage is not humane: ~ He treats the people as straw dogs. ~ The space between Heaven and Earth - ~ Is it not as though it were a bellows? ~ It is empty, yet inexhaustible. ~ Ever

active, it gives off more and more. ~ Much talk inevitably leads to predicament. ~ It is better to hold on to the void.

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[05c40t] **Tao Huang** ~ Nature has no benevolence, ~ It treats all things like strawdogs; ~ The sage has no benevolence, ~ He treats his people like strawdogs. ~ Between heaven and earth it seems like a bellows: ~ Empty, yet inexhaustible, ~ The stronger it is activated, the greater the output. ~ Being overly informed leads to exhaustion, ~ Better to be centered.

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[05c41t] **Tang Zi-chang** ~ Heaven and earth are not benevolent because they make All Things sacrificial victims. ~ Sage rulers were not benevolent because they punished the people as sacrificial victims. ~ Between the heavens and the earth there is nothing but an empty space! ~ It may be compared to a bellow or pocket of vast capacity. ~ Humbly modest but not submissive. ~ The more it moves, changes, the more nearly perfect it becomes. ~ Excess means Extreme. ~ It is better to hold fast to perfection.

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[05c42t] **Wing-tsit Chan** ~ Heaven and Earth are not humane. ~ They regard all things as straw dogs. ~ The sage is not humane. ~ He regards all people as straw dogs. ~ How Heaven and Earth are like a bellows! ~ While vacuous, it is never exhausted. ~ When active, it produces even more. ~ Much talk will of course come to a dead end. ~ It is better to keep to the center.

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[05c91t] **И. И. Семененко** ~ Небо и Земля не человечны. ~ Они видят в десяти тысячах вещей лишь соломенных собак; ~ Премудрый человек не человечен, он видит в ста фамилиях лишь соломенных собак. ~ Промежуток между Небом и Землей - это как кузнечные мехи: ~ они пусты, но не иссякают, а движутся и все больше производят. ~ Многоречивость для числа - тупик, лучше придерживаться середины.

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[05c92t] **А. А. Маслов** ~ Небо и Земля не гуманны и относятся к мириадам существ, как к соломенным собачкам. ~ Мудрый человек не гуманен и относится к людям, как к соломенным собачкам. ~ Не подобно ли пространство между Небом и Землёй [кузнечным] мехам? ~ Будучи пустотным, оно неисчерпаемо. ~ Чем больше оно движется, тем больше ему прибавляется. ~ Произносящий бесчисленное множество речей не сравним со сберегающим это в себе.

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[05c93t] **Е. А. Торчинов** ~ Не милосердны Небо и Земля, ~ и сущее для них - соломенное чучело собаки. ~ Не милосерден и мудрец совершенный, ~ и для него все люди - соломенное чучело собаки. ~ Пространство между Небом и Землей, пожалуй, как кузнечные меха: ~ оно пустеет, но не знает искривленья, и чем сильнее в нем движенье, тем более вовне выходит ветра. ~ В тупик многословье ведет. ~ Не лучше ли тот, кто всегда середину блюдет?

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[05c94t] **А. Е. Лукьянов** ~ Небо и Земля не соотносятся через Жэнь (Человеколюбие), ~ и потому мириады вещей живут как трава и собаки. ~ Совершенномудрые люди не соотносятся через Жэнь (Человеколюбие), ~ и потому все роды человеческие живут как трава и собаки. ~ (Вариант перевода: Небо и Земля не проявляют Жэнь, ~ ибо все вещи превратятся в "соломенное чучело". ~ Совершенномудрые люди не проявляют Жэнь, ~ ибо все роды человеческие превратятся в "соломенное чучело"). ~ Пространство между Небом и Землей, не подобно ли оно кузнечному меху? ~ [Оно] пусто и не складывается, а сжимается и выдыхает. ~ Много слов - все напраслина, не лучше ли держаться середины?

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[05c95t] **Ян Хин-шун** ~ Небо и земля не обладают человеколюбием и предоставляют всем существам возможность жить собственной жизнью. ~ Совершенномудрый не обладает человеколюбием и предоставляет народу возможность жить собственной жизнью. ~ Разве пространство между небом и землей не похоже на кузнечный мех? ~ Чем больше [в нем] пустоты, тем дольше [он] действует, ~ чем сильнее [в нем] движение, тем больше [из него] выходит [ветер]. ~ Тот, кто много говорит, часто терпит неудачу, ~ поэтому лучше соблюдать меру.

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[05c96t] **Д. П. Конисси** ~ Небо и земля не суть любвеобильные существа. ~ Они поступают со всеми вещами, как с соломенною собакой. ~ Святой муж не любвеобилен: он поступает с земледельцами, как с соломенной собакой. ~ Все находящееся между небом и землей похоже на кузнечный мех. ~ Он (кузнечный мех) пуст, но неистощим: чем чаще надувается, тем больше выпускает воздух. ~ Кто много говорит, тот часто терпит неудачу; ~ поэтому лучше всего соблюдать средину.

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[05c97t] **В. В. Малявин** ~ Небо и Земля не обладают человечностью, ~ Для них вся тьма вещей - что соломенные собаки. ~ Премудрый человек не обладает человечностью, ~ Для него все люди - что соломенные собаки. ~ Пространство между Небом и Землей ~ Подобно кузнечным мехам: ~ Пустое - а нельзя его устранить, ~ Надави на него - и из него выйдет еще больше. ~ Кто копит знания, тот скоро утомится, ~ Так не лучше ли держаться срединности?

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[05c98t] **Б. Б. Виногродский** ~ Небо-Земля не вступают в контакт. ~ Из мириад сущностей они делают соломенную собаку. ~ Человек мудрости не вступает в контакт. ~ Из ста родов он делает соломенную собаку. ~ Пространство Неба-Земли можно уподобить кузнечным мехам. ~ При опустошении не истощаются. ~ Приводишь в движение, а выходит еще больше. ~ Избыточность в речах истощает возможности чисел. ~ Лучше всего удерживать срединность.

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PSEUDO-CHAPTER **Six**

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[06c01t] **Robert G. Henricks** ~ The valley spirit never dies; ~ We call it the mysterious female. ~ The gates of the mysterious female - ~ These we call the roots of Heaven and Earth. ~ Subtle yet everlasting! It seems to exist. ~ In being used, it is not exhausted.

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[06c02t] **John C. H. Wu** ~ THE Spirit of the Fountain dies not. ~ It is called the Mysterious Feminine. ~ The Doorway of the Mysterious Feminine ~ Is called the Root of Heaven-and-Earth. ~ Lingering like gossamer, it has only a hint of existence; ~ And yet when you draw upon it, it is inexhaustible.

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[06c03t] **D. C. Lau** ~ The spirit of the valley never dies. ~ This is called the mysterious female. ~ The gateway of the mysterious female ~ Is called the root of heaven and earth. ~ Dimly visible, it seems as if it were there, ~ Yet use will never drain it.

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[06c04t] **R. L. Wing** ~ The mystery of the valley is immortal; ~ It is known as the Subtle Female. ~ The gateway of the Subtle Female ~ Is the source of Heaven and Earth. ~ Everlasting, endless, it appears to exist. ~ Its usefulness comes with no effort.

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[06c05t] **Ren Jiyu** ~ The spirit of the valley is an immortal being, ~ It is called the subtle and profound female. ~ The gate of the subtle and profound female is the root of Heaven and Earth. ~ It exists formlessly, But its utility is never worn out.

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[06c06t] **Gia-fu Feng** ~ The valley spirit never dies; ~ It is the woman, primal mother. ~ Her gateway is the root of heaven and earth. ~ It is like a veil barely seen. ~ Use it; it will never fail.

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[06c07t] **Lok Sang Ho** ~ The receptive, humble spirit ~ ("the valley spirit") lives on. ~ It is known as the Mystical Female. ~ The doorway of the Mystical Female is known as the root of heaven and earth. ~ From it, imperceptibly yet relentless, ~ Runs the energy.

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[06c08t] **Xiaolin Yang** ~ Nature's spirit never dies, so it is called the organ of reproducibility. ~ This organ functions as the root of the world. ~ It lasts forever and can never be used up.

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[06c09t] **Walter Gorn Old**, THE ORIGIN OF THINGS ~ Like the river in the valley, the spirit is never dried up. ~ I call it the Mother-Deep. ~ The motion of the Mother-Deep I regard as the origin of the Heaven and the Earth. ~ Forever it endures and moves without design.

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[06c10t] **James Legge** ~ The valley spirit dies not, aye the same; ~ The female mystery thus do we name. ~ Its gate, from which at first they issued forth, ~ Is called the root from which grew heaven and earth. ~ Long and unbroken does its power remain, ~ Used gently, and without the touch of pain.

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[06c11t] **David Hinton** ~ The valley spirit never dies. ~ It's called dark female-enigma, ~ and the gateway of dark female-enigma ~ is called the root of heaven and earth, ~ gossamer so unceasing it seems real. ~ Use it: it's effortless.

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[06c12t] **Chichung Huang** ~ The valley spirit never dies; ~ It is called the deep and remote female. ~ The gate of the deep and remote female ~ Is called the root of heaven and earth. ~ Continuous and unbroken, as if existing. ~ When used, it is inexhaustible.

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[06c13t] **Ellen M. Chen** ~ The Valley Spirit (ku shen) is deathless, ~ It is called the Dark Mare (hsüan p'in). ~ The door of the Dark Mare, ~ Is called the root of heaven and earth. ~ Continuous (mien mien), it seems to exist (ts'un), ~ Yet in use (yung) it is inexhaustible.

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[06c14t] **Lee Sun Chen Org** ~ The valley (the void whence birth occurs) and the mysterious force [of growth] will not die out; ~ They were described [in I Ching] as the function of the "mysterious and inexplicable femininity" [which keeps everything in cosmos in motion]; ~ The unveiling of the mystery of the inexplicable femininity could lead to the roots (basics) which sustains all births and growths between Heaven-and-Earth; ~ Its existence is long, contiguous, detailed and endless; ~ Its application is inexhaustible.

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[06c15t] **Tien Cong Tran** ~ The never-dying spirit of the cave is called the mysterious mother. ~ The doorway of the mysterious mother is called the root of Heaven and Earth. ~ Lingering like a veil barely seen, it has only a hint of existence; and yet it is inexhaustibly used.

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[06c16t] **Thomas Z. Zhang** ~ God of food is eternal, so it is like the mother. ~ The nature mother is the root of everything. ~ Tao is long lasting and never exhausted in application.

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[06c17t] **Arthur Waley** ~ The Valley Spirit never dies. ~ It is named the Mysterious Female. ~ And the Doorway of the Mysterious Female ~ Is the base from which Heaven and Earth sprang. ~ It is there within us all the while; ~ Draw upon it as you will, it never runs dry.

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[06c18t] **Richard John Lynn** ~ The Valley Spirit never dies, and we call it the "Mysterious Female." ~ The gate of the Mysterious Female is referred to as the "root of Heaven and Earth." ~ On and on, with only apparent existence, it functions inexhaustibly.

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[06c19t] **Lin Yutang** ~ THE SPIRIT OF THE VALLEY ~ The Spirit of the Valley never dies. ~ It is called the Mystic Female. ~ The Door of the Mystic Female ~ Is the root of Heaven and Earth. ~ Continuously, continuously, ~ It seems to remain. ~ Draw upon it ~ And it serves you with ease.

* * *

[06c20t] **Victor H. Mair** ~ The valley spirit never dies - ~ it is called "the mysterious female"; ~ The gate of the mysterious female ~ is called "the root of heaven and earth." ~ Gossamer it is, ~ seemingly insubstantial, ~ yet never consumed through use.

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[06c21t] **Tolbert McCarroll** ~ The valley spirit never dies. ~ It is the unknown first mother, ~ whose gate is the root from which grew heaven and earth. ~ It is dimly seen, yet always present. ~ Draw from it all you wish; ~ it will never run dry.

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[06c22t] **David H. Li** ~ The valley is undying. ~ It is the mystical womb. ~ The portal to the mystical womb is the root of the cosmos. ~ Continuous and unterminable, its use is inexhaustible.

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[06c23t] **Yasuhiko Genku Kimura** ~ The Tao, the Spirit of the Valley, is immortal. ~ It is called the Primordial Female. ~ The Gate of the Primordial Female, ~ Through its opening and closing, ~ Performs the kosmic intercourse, ~ And is called the origin of Heaven and Earth, ~ Eternally existing, ~ Forever tireless.

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[06c24t] **Chou-Wing Chohan** ~ "The valley and the wind will never die." ~ They are the creators of the one who is the mystical mother, ~ The one whose hair is the source of heaven and earth. ~ This source will never end. ~ Even if it is exploited endlessly, it will never diminish.

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[06c25t] **Man-Ho Kwok** ~ The Tao is the breath that never dies. ~ It is a Mother to All Creation. ~ It is the root and ground of every soul ~ - the fountain of Heaven and Earth, laid open. ~ Endless source, endless river ~ River of no shape, river of no water ~ Drifting invisibly from place to place ... ~ it never ends and it never fails.

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[06c26t] **Gu Zhengkun** ~ The Tao never dies; ~ It is a deep womb. ~ And the opening of the womb ~ Is called the root of heaven and earth. ~ It exists for ever, ~ And its use can never be exhausted.

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[06c27t] **Chao-Hsiu Chen** ~ The spirit is as deep as a valley and will never fade. ~ It is the great mysterious mother. ~ The gateway of this mysterious creature is the root of Heaven and Earth. ~ Although it is invisible, it endures; it will never end.

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[06c28t] **Liu Qixuan** ~ The totally unoccupied being never dies, ~ And is called the metaphysical mother. ~ Her door ~ Can be called the root of Heaven and Earth. ~ Uses that come in her grace are continuous, ~ Transcendental, and receivable with no effort.

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[06c29t] **Shi Fu Hwang** ~ The Not Dying Secret ~ Lao Tze says, ~ The man who knows the way of nourishing his spirit shall attain immortality. ~ The man who has attained immortality used his nose and mouth well. ~ The outlet of the nose and mouth can breathe the elements, ~ which are the roots of the Heaven and the Earth. ~ In gentleness and perpetuity, he shall proceed to breathe. ~ By diligence and attention, he shall practice the exercise.

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[06c30t] **Ch'u Ta-Kao** ~ 'The Valley and the Spirit never die.' ~ They form what is called the Mystic Mother, ~ From whose gate comes the origin of heaven and earth. ~ This (the origin) seems ever to endure. ~ In use it can never be exhausted.

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[06c31t] **Paul J. Lin** ~ The Valley Spirit never dies. ~ It is called the mystic female. ~ The door of the mystic female is the root of heaven and earth. ~ Being interminable and seeming to endure, ~ It can

be used without toil.

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[06c32t] **Michael LaFargue ~** "The Valley Spirit is undying." ~ This is mysterious Femininity. ~ The Abode of mysterious Femininity: ~ This is the Root of Heaven and Earth. ~ It seems to endure on and on. ~ One who uses It never wears out.

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[06c33t] **Cheng Lin ~** The spirit of life is immortal and may be compared to the mysterious productive power which forms the base of the universe. ~ It is imperceptible, and its usefulness is inexhaustible.

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[06c34t] **Yi Wu ~** The spirit of the valley never dies; ~ It is called the mysterious female. ~ The gate of the mysterious female is called the root of Heaven and Earth. ~ Continuously it seems to exist. ~ There is no labor in its use.

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[06c35t] **Han Hiong Tan ~** The spirit of the valley (Dao) is immortal. ~ It is known as the mystical female. ~ The birth canal of the mystical female ~ Opens to the universe. ~ Dao seems to be able to go on forever and continues to function effortlessly.

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[06c36t] **Hua-Ching Ni ~** The subtle essence of the universe is active. ~ It is like an unfailing fountain of life which flows forever in a vast and profound valley. ~ It is called the Primal Female and the Subtle Origin. ~ The Gate of the Subtle Origin becomes the root of the universe. ~ It subtly and gently generates without exhausting itself.

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[06c37t] **Chang Chung-yuan ~** The spiritual reality of the void never ceases to exist. ~ We call it the mystery of passivity. ~ The entry to the mystery of passivity is the origin of the universe. ~ Unceasing, it always remains. ~ Drawn upon, it is never exhausted.

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[06c38t] **Henry Wei ~** Perfection of the Symbol ~ Ch'eng Hsiang ~ The Spirit of the Valley never dies. ~ Hence comes the name Mysterious Female. ~ The gateway of the Mysterious Female ~ Is the root of Heaven and Earth. ~ Continuous like a thread it seems to exist; ~ Its utility is inexhaustible.

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[06c39t] **Ha Poong Kim ~** The spirit of the mountain gorge never dies. ~ It is called the mysterious female. ~ The gate of the mysterious female - ~ It is called the root of Heaven and Earth. ~ Never ceasing to be, it seems as though existing forever. ~ Use never exhausts it.

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[06c40t] **Tao Huang ~** Valley spirit is deathless, ~ It is called the mystical female. ~ The gateway of the mystical female, ~ Is called the root of heaven and earth. ~ Hovering, it seems ever present. ~ Put to use, it is never exhausted.

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[06c41t] **Tang Zi-chang ~** The unlimited capacity of valleys; ~ the unbelievable power of Spirits; ~ and the unending life of immortality are called the Profound Origin Mother. ~ The beginning of the Profound Origin Mother is the root of Heaven and Earth. ~ Endlessly, endlessly! ~ It is existing. ~ Yet its usefulness is invisible.

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[06c42t] **Wing-tsit Chan ~** The spirit of the valley never dies. ~ It is called the subtle and profound female. ~ The gate of the subtle and profound female ~ Is the root of Heaven and Earth. ~ It is continuous, and seems to be always existing. ~ Use it and you will never wear it out.

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[06c91t] **И. И. Семененко ~** Душа долины не подвластна смерти и зовется сокровенной самкой. ~ Врата же сокровенной самки - это корень Неба и Земли. ~ Она, такая непрерывная, вроде существует. ~ При ее использовании не требуется никаких усилий.

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[06c92t] **А. А. Маслов ~** Дух в долине никогда не умирает. ~ И зовётся это сокровенной самкой. ~ Врата сокровенной самки зовутся корнем Неба и Земли. ~ Едва различимое, лишь кажущееся присутствующим здесь, оно неисчерпаемо в использовании.

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[06c93t] **Е. А. Торчинов ~** Ложбинный дух бессмертен. ~ Называют Сокровенной Самкою его. ~ Врата той Самки Сокровенной - корень бытия, из коего родятся Небо и Земля. ~ Как нить, в бесконечность тянется он. ~ Используй его без усилий!

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[06c94t] **А. Е. Лукьянов ~** Дух лона [рождения] бессмертен, это и есть Сокровенная Самка. ~ Врата Сокровенной Самки - корень Неба и Земли. ~ Непрерывно вьется, предвосхищая существование. ~ Действует он без усилий.

* * *

[06c95t] **Ян Хин-шун ~** Превращения невидимого [дао] бесконечны. ~ [Дао] - глубочайшие врата рождения. ~ Глубочайшие врата рождения - корень неба и земли. ~ [Оно] существует [вечно] подобно нескончаемой нити, и его действие неисчерпаемо.

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[06c96t] **Д. П. Конисси ~** Чистейший дух бессмертен. ~ Он называется непостижимой матерью (самкой). ~ Ворота непостижимой матери - называются корнем неба и земли. ~ Он (т.е. чистейший дух) будет существовать без конца. ~ Кто хочет употреблять его, тот не устанет.

* * *

[06c97t] **В. В. Малявин ~** Дух, клонящийся долу, не умирает; ~ Сие зовется Сокровенной Родительницей. ~ Врата Сокровенной Родительницы ~ Называются корнем Неба и Земли. ~ Вьется и вьется, такой переменчивый! ~ Пользу его исчерпать невозможно.

* * *

[06c98t] **Б. Б. Виногродский ~** Если движется дух по долинам, то нет смерти. ~ Это определяется: ~ Мистическая женственность. ~ Врата, ведущие в мистическую женственность - это определяется: ~ Корень Неба-Земли. ~ В движении - ниточкой тонкой, на грани существования. ~ Применяя, никогда не натягивай.

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PSEUDO-CHAPTER **Seven**

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[07c01t] **Robert G. Henricks ~** Heaven endures; Earth lasts a long time. ~ The reason why Heaven and Earth can endure and last a long time - ~ Is that they do not live for themselves. ~ Therefore they can long endure. ~ Therefore the Sage: ~ Puts himself in the background yet finds himself in the foreground; ~ Puts self-concern out of [his mind], yet finds self-concern in the fore; ~ Puts self-concern out of [his mind], yet finds that his self-concern is preserved. ~ Is it not because he has no self-interest, ~ That he is therefore able to realize his self-interest?

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[07c02t] **John C. H. Wu ~** HEAVEN lasts long, and Earth abides. ~ What is the secret of their durability? ~ Is it not because they do not live for themselves ~ That they can live so long? ~ Therefore, the Sage wants to remain behind, ~ But finds himself at the head of others; ~ Reckons himself out, ~ But finds himself safe and secure. ~ Is it not because he is selfless ~ That his Self is realized?

* * *

[07c03t] **D. C. Lau ~** Heaven and earth are enduring. ~ The reason why heaven and earth can be enduring is that they do not give themselves life. ~ Hence they are able to be long-lived. ~ Therefore the sage puts his person last and it comes first, ~ Treats it as extraneous to himself and it is preserved. ~ Is it not because he is without thought of self that he is able to accomplish his private ends?

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[07c04t] **R. L. Wing ~** Heaven is eternal, the Earth everlasting. ~ They can be eternal and everlasting Because they do not exist for themselves. ~ For that reason they can exist eternally. ~ Therefore, Evolved Individuals Put themselves last, ~ And yet they are first. ~ Put themselves outside, ~ And yet they remain. ~ Is it not because they are without self-interest That their interests succeed?

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[07c05t] **Ren Jiyu ~** Heaven is eternal and Earth everlasting. ~ Heaven and Earth can be eternal and everlasting because they don't exist for themselves, ~ And for this reason they obtain longevity. ~ Therefore the sage puts himself last, ~ But actually he stands foremost. ~ He has no regard for himself, ~ But his life is well preserved. ~ Is it not because he has no personal interests that his private ends are fulfilled?

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[07c06t] **Gia-fu Feng ~** Heaven and earth last forever. ~ Why do heaven and earth last forever? ~ They are unborn, ~ So ever living. ~ The sage stays behind, thus he is ahead. ~ He is detached, thus at one with all. ~ Through selfless action, he attains fulfillment.

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[07c07t] **Lok Sang Ho ~** Heaven and earth last. ~ It is so because they do not give birth to themselves. ~ Similarly the last thing in the Sage's mind is to propagate his body. ~ Paradoxically, that is why his body advances. ~ The body to the Sage is like any external object. ~ For this very reason his body perpetuates. ~ Is it not true that because he is selfless, ~ That he realizes his true self?

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[07c08t] **Xiaolin Yang ~** The heavens and the earth last forever. ~ They can do so because they do not exist for themselves. ~ Therefore, great men always let other people go first, but ended up being first themselves. ~ They put their lives out of consideration, but always survived. ~ Is it not because they were selfless, ~ That they benefited themselves at the end?

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[07c09t] **Walter Gorn Old**, HIDING THE LIGHT ~ Both Heaven and Earth endure a long time. ~ The cause of their endurance is their indifference to long life. ~ That is why they subsist. ~ Thus the wise man, indifferent to himself, is the greatest among men, and taking no care for himself, he is nevertheless preserved. ~ By being the most unselfish he is the most secure of all.

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[07c10t] **James Legge ~** Heaven is long-enduring and earth continues long. ~ The reason why heaven and earth are able to endure and continue thus long is because they do not live of, or for, themselves. ~ This is how they are able to continue and endure. ~ Therefore the sage puts his own person last, and yet it is found in the foremost place; ~ he treats his person as if it were foreign to him, and yet that person is preserved. ~ Is it not because he has no personal and private ends, that therefore such ends are realised?

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[07c11t] **David Hinton ~** Heaven goes on forever. ~ Earth endures forever. ~ There's a reason heaven and earth go on enduring forever: ~ their life isn't their own so their life goes on forever. ~ Hence, in putting himself last the sage puts himself first, and in giving himself up he preserves himself. ~ If you aren't free of yourself ~ how will you ever become yourself?

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[07c12t] **Chichung Huang ~** Heaven is permanent and earth, everlasting. ~ The reason why heaven and earth ~ Can be permanent and everlasting ~ Is that they do not live for themselves. ~ Therefore, they can live permanently. ~ Hence, the sage man ~ Withdrew himself to the back, ~ Yet found himself in front; ~ Cast himself aside, ~ Yet found himself preserved. ~ Is it not because he was selfless ~ That he could fulfill the self?

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[07c13t] **Ellen M. Chen ~** Heaven and earth are long lasting (chiu). ~ The reason why heaven and earth are long lasting: ~ Because they do not live for self (pu tzu sheng). ~ Therefore they last long. ~ Thus the sage puts his body (shen) behind, ~ Yet his body is in front. ~ He regards his body as external, ~ Yet his body remains in existence (ts'un). ~ Is it not because he is selfless (wu szu), ~ That he can fulfill himself (ch'eng ch'i szu).

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[07c14t] **Lee Sun Chen Org ~** Heaven is long-drawn and Earth is enduring; ~ The reason that both Heaven and Earth can exist permanently is because they are not self serving; ~ Consequently, they are durable and will perpetuate [myriad creatures and things] for a long, long time. ~ Accordingly: ~ A Sage shall surrender his personal interests [in favor of the common good]; ~ It is by virtue of his renouncing his self-interests [for the good of people's welfare] that he is [in the rank of] genuine leaders; ~ He shall also think objectively, as though he is outside his physical self [to scrutinize himself as an observer]; ~ [By virtue of being unselfish and objective] he lives a meaningful existence. ~ Doesn't he have anything left for his private self [by being so thoroughly selfless]? ~ Isn't it because he is completely selfless that he has achieved the most exclusively his own fulfilling individual existence!

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[07c15t] **Tien Cong Tran ~** Heaven lasts long, and Earth abides long. ~ What is the secret of their durability? ~ Is it not because they do not live for themselves that they can live so long? ~ Therefore, the sage wants to remain behind, but finds himself at the head of others; reckons himself out, but finds himself safe and secure. ~ Is it not because he is selfless that his self is realized?

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[07c16t] **Thomas Z. Zhang ~** The universe is long-lasting. ~ The reason it can last long is because it is not living for itself, therefore it can be enduring. ~ Following this, ~ the sage is modest and yet he is ahead of others; ~ he cares less for himself, and yet he gains respect from others; ~ is it not because he is not anxious for his goal, and yet his goal is achieved?

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[07c17t] **Arthur Waley ~** Heaven is eternal, the Earth everlasting. ~ How come they to be so? ~ It is because they do not foster their own lives; ~ That is why they live so long. ~ Therefore the Sage ~ Puts himself in the background; but is always to the fore. ~ Remains outside; but is always there. ~ Is it not just because he does not strive for any personal end ~ That all his personal ends are fulfilled?

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[07c18t] **Richard John Lynn ~** Heaven is everlasting, and Earth endless. ~ That they can last forever and go on without end is because they do not try to exist for themselves. ~ Thus they can exist forever. ~ As such, the sage places himself in the rear yet finds himself in front. ~ He puts aside his person, yet his person is preserved. ~ Is this not because he is utterly free of self-interest? ~ This is how he can achieve self-fulfillment.

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[07c19t] **Lin Yutang ~** LIVING FOR OTHERS ~ The universe is everlasting. ~ The reason the universe is everlasting ~ Is that it does not live for Self. ~ Therefore it can long endure. ~ Therefore the Sage puts himself last, ~ And finds himself in the foremost place; ~ Regards his body as accidental, ~ And his body is thereby preserved. ~ Is it not because he does not live for Self ~ That his Self is realized?

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[07c20t] **Victor H. Mair ~** Heaven is long and earth is lasting. ~ Heaven and earth can be long and lasting because they do not live for themselves. ~ Therefore, ~ They can be long-lived. ~ For this reason, ~ The sage withdraws himself but comes to the fore, ~ alienates himself but is always

present. ~ Is this not because he is free of private interests? ~ Therefore, ~ he can accomplish his private interests.

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[07c21t] **Tolbert McCarroll** ~ Heaven and earth last forever. ~ The reason why heaven and earth last forever is that they do not live for themselves. ~ Hence, they last forever. ~ Therefore, ~ the True Person leaves self behind and thus is found in front, ~ is not guarded and thus is preserved, ~ is self-free and thus is able to find fulfillment.

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[07c22t] **David H. Li** ~ The cosmos is long. ~ The earth is lasting. ~ The reason the cosmos is long and the earth lasting is that they exist not for self-perpetuation. ~ Unconcerned with self-perpetuation, they perpetuate. ~ Thus, the sage, ~ by queuing himself/herself behind others, ends in being ahead; ~ by being unconcerned, endures. ~ Is it not so that the sage, without self-interest, satisfies his/her self-interest?

* * *

[07c23t] **Yasuhiko Genku Kimura** ~ Heaven is eternal and earth everlasting. ~ They thus endure forever, ~ Because they exist not for themselves ~ But for the whole, selflessly. ~ Whereby the sage, ~ Existing selflessly for the whole, ~ Puts himself behind and thereby finds himself foremost, ~ Holds himself outside and thereby finds himself inmost. ~ He has no self apart from the whole, ~ Wherefore he realizes the self that is the whole.

* * *

[07c24t] **Chou-Wing Chohan** ~ Heaven and earth will exist forever. ~ The reason they exist forever is that they do not live for themselves and they do not live because of themselves. ~ Therefore they live forever. ~ In the same way, the sage stays behind everything and finds himself in front of everything, he is not himself and he is preserved forever. ~ Since he has no self-interest, his self-interest can realize itself. ~ Even though it looks like heaven and earth give life to all creatures, they do not live in order to preserve their own existence, and therefore they live forever and never die. ~ In his rule over the kingdom, the sage does everything for people, ignoring his personal goals, and ultimately earns glory, honor, and everything he wanted for himself.

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[07c25t] **Man-Ho Kwok** ~ Heaven and earth are enduring. ~ The universe can live for ever, because it does not live for itself. ~ And so both last - outliving themselves. ~ The sage guides his people by putting himself last. ~ Desiring nothing for himself, ~ he knows how to channel desires. ~ And is it not because he wants nothing that he is able to achieve everything?

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[07c26t] **Gu Zhengkun** ~ Heaven and earth exist for ever. ~ This eternal existence is justified by the fact ~ That they do not exist for themselves. ~ Thus they enjoy an eternal life. ~ The sage similarly puts himself behind others, ~ Yet it turns out that he comes before others; ~ He completely disregards his own existence, ~ And yet it turns out that his existence is preserved.

* * *

[07c27t] **Chao-Hsiu Chen** ~ Heaven and Earth are enduring only because they have no ego; ~ therefore they can live for ever. ~ The sage does not try to be the first, and does not fight for fame. ~ Only through unselfishness can he achieve fulfilment.

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[07c28t] **Liu Qixuan** ~ The heaven lasts. ~ The earth lasts. ~ They last because they do not live to last. ~ The wise person lags behind in struggles for benefits ~ And finally benefits more than others; ~ The wise person does not live for himself, ~ And is therefore able to enjoy longevity. ~ Isn't it one's thorough selflessness ~ That makes one seem to be most successfully selfish?

* * *

[07c29t] **Shi Fu Hwang** ~ Being Selfless Can Fulfill The Selfishness ~ Lao Tze says, ~ The Heaven has endured a long existence, so has the Earth. ~ The reason they can last so long is that they never go out of their way to seek life, hence they can be everlasting. ~ The sage understood this secret, put himself last, and became first at length. ~ He treated himself as extraneous, preserving his person safe and sound. ~ Cannot one who is selfless fulfill the selfishness?

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[07c30t] **Ch'u Ta-Kao** ~ Heaven is lasting and earth enduring. ~ The reason why they are lasting and enduring is that they do not live for themselves; ~ Therefore they live long. ~ In the same way the Sage keeps himself behind and he is in the front; ~ He forgets himself and he is preserved. ~ Is it not because he is not self-interested ~ That his self-interest is established?

* * *

[07c31t] **Paul J. Lin** ~ Heaven lasts; earth endures. ~ They last and endure because they do not live for themselves. ~ And thus can live forever. ~ Therefore, the Sage positions himself behind and yet stays ahead. ~ He denies himself and so is preserved. ~ Is it not because of his selflessness ~ That he completes his own?

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[07c32t] **Michael LaFargue** ~ Heaven is lasting, Earth endures. ~ What enables Heaven and Earth to last and endure? ~ Because they do not live for themselves - ~ so it is that they can live so long. ~ And so, the Wise Person: ~ Puts himself last, and so finds himself in front. ~ Puts himself in the out group, and so maintains his place. ~ The personal does not exist for him - ~ isn't this how he can perfect what for him is most personal?

* * *

[07c33t] **Cheng Lin** ~ Heaven is everlasting, and earth is perpetual. ~ Their endurance is due to the fact that they exist without the consciousness of self, because of which they endure for ever. ~ Likewise, the Sage is most highly esteemed because he regards himself as the least important. ~ His life is long preserved because he has no thought about his personal security. ~ He is able to realize his complete self because he is always selfless.

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[07c34t] **Yi Wu** ~ Heaven is eternal and Earth is everlasting. ~ The reason they can last forever ~ Is because they do not live for themselves. ~ So, they can live long. ~ Therefore, the sage places himself behind, ~ But actually he goes ahead; ~ Neglects himself, ~ But actually preserves himself. ~ Is it not because he has no self ~ That his self is realized?

* * *

[07c35t] **Han Hiong Tan** ~ The universe is everlasting. ~ It is eternal because it does not exist for its own sake. ~ Hence, it will be everlasting. ~ The sage safeguards his interest by always putting his personal interests last. ~ He regards his interests as inconsequential. ~ Yet, it is often preserved. ~ Is this because by not being self-serving that his interests are always preserved?

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[07c36t] **Hua-Ching Ni** ~ Heaven is everlasting and Earth is perpetual. ~ Why so? ~ Because they live without holding onto any consciousness of self. ~ Therefore, they can endure forever. ~ One who does not separate his being from the nature of universal wholeness lives with the universal virtue of wholeness. ~ He, too, dissolves all consciousness of self and lives as the universe. ~ By putting himself behind others, ~ he finds himself foremost. ~ By not considering his own personal ends, ~ his personal life is accomplished. ~ He finds himself safe, secure and preserved. ~ Because he does not hold a narrow concept of self, ~ his true nature can fully merge with the one universal life.

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[07c37t] **Chang Chung-yuan** ~ The existences of heaven and earth are long-lasting. ~ Their existences are long-lasting because they do not conceive of their existences as existences. ~ Therefore, their existences are long-lasting. ~ When the wise stays back, he steps forward. ~ When he forgets his self, he finds his self. ~ Is it not through selflessness that one achieves selfhood?

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[07c38t] **Henry Wei** ~ Dimming the Light ~ T'ao Kuang ~ Heaven is eternal, Earth is durable. ~ The reason why they are eternal and durable ~ Is that they do not exist for themselves. ~ This is why they can long endure. ~ Therefore, the Sage putting himself behind, ~ Finds himself in front; ~ And placing himself beyond his concern, ~ Finds himself well preserved. ~ Is this not because he is unselfish? ~ For the very reason that he is unselfish, ~ He is able to find Self-fulfilment.

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[07c39t] **Ha Poong Kim** ~ Heaven and Earth are everlasting. ~ The reason why they are everlasting ~ Is that they do not live for themselves. ~ That is why they can live long. ~ Therefore the sage ~ Puts himself last and finds himself first; ~ He leaves himself out and finds himself preserved. ~ Is it not because he is selfless ~ That he can fulfill himself?

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[07c40t] **Tao Huang** ~ Heaven is eternal, and earth is long lasting. ~ What makes heaven and earth eternal and long lasting is that they do not give birth to themselves. ~ It is this that makes them eternal and long lasting. ~ Hence the sage, ~ Relaxing the body, the body comes to the fore. ~ Beyond the body, the body comes to the fore. ~ Beyond the body, the body exists of itself. ~ Not even relying on selflessness ~ Enables the self to be fulfilled.

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[07c41t] **Tang Zi-chang** ~ Heaven is enduring and earth is lasting. ~ Why heaven and earth can be enduring and lasting is because they do not live for themselves, thus, they can endure and last. ~ So that a Sage ruler put himself behind others, and he came to the front; ~ he excluded himself from struggle with others and he survived. ~ It is because he was selfless that he fulfilled himself.

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[07c42t] **Wing-tsit Chan** ~ Heaven is eternal and Earth everlasting. ~ They can be eternal and everlasting because they do not exist for themselves, ~ And for this reason can exist forever. ~ Therefore the sage places himself in the background but finds himself in the foreground. ~ He puts himself away, and yet he always remains. ~ Is it not because he has no personal interests? ~ This is the reason why his personal interests are fulfilled.

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[07c91t] **И. И. Семененко** ~ Небеса с Землею долговечны. ~ Небо и Земля могут быть долговечны, так как не живут сами по себе, и поэтому они способны вечно жить. ~ Вот почему Премудрый человек предпочитает находиться сзади, а оказывается впереди и, отстраняясь от себя, себя сохраняет. ~ Не потому ли это, что у него нет личного? ~ Но именно поэтому он может свое личное осуществить.

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[07c92t] **А. А. Маслов** ~ Небо извечно, Земля - долговременна. ~ Небо и Земля могут быть извечны и долговременны, ибо они не порождают сами себя. ~ Вот почему они извечны и долговременны. ~ Поэтому мудрец, становясь позади всех, оказывается впереди всех, пренебрегает собой и потому сберегает себя. ~ Разве этим он не преследует личных целей? ~ Поэтому он и может достичь их.

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[07c93t] **Е. А. Торчинов** ~ Вековечно Небо и постоянна Земля. ~ Небо и Земля вековечны и постоянны потому, что не сами собой рождены. ~ Поэтому и могут быть они вековечными и постоянными. ~ Поэтому и совершенномудрый себя назад всенепременно ставит, но вдруг оказывается впереди. ~ Себя он чем-то внешним почитает, существованье в этом обретя. ~ И уж не потому ли это, что лишен он личных интересов? ~ Благодаря такому поведению он как раз и может всегда и полностью блюсти свой личный интерес.

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[07c94t] **А. Е. Лукьянов** ~ Небо вечно, Земля долговечна. ~ Небо и Земля оттого могут быть одно вечным, ~ а другая долговечной, что не сами себя породили. ~ Поэтому [они] могут вечно жить. ~ Вот почему совершенномудрый человек ставит себя позади, ~ но сам оказывается впереди; ~ забывает о себе самом, но сам существует. ~ Нельзя ли сказать, что тем самым ему не достичь своей личной цели? ~ Напротив, только так он и может осуществить задуманное.

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[07c95t] **Ян Хин-шун** ~ Небо и земля - долговечны. ~ Небо и земля долговечны потому, что они существуют не для себя. ~ Вот почему они могут быть долговечными. ~ Поэтому совершенномудрый ставит себя позади других, благодаря чему он оказывается впереди. ~ Он пренебрегает своей жизнью, и тем самым его жизнь сохраняется. ~ Не происходит ли это от того, что он пренебрегает личными [интересами]? ~ Напротив, [он действует] согласно своим личным [интересам].

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[07c96t] **Д. П. Конисси** ~ Небо и земля вечны. ~ Причина того, что небо и земля вечны, заключается в том, что они существуют не для самих себя. ~ Вот почему они вечны. ~ Святой муж заботится о себе после других, поэтому он легко достигает безопасности. ~ Он оставляет свое тело без всякой заботы, поэтому он будет жить долго. ~ Кто не заботится о себе, тот весьма удачно совершит и свое личное дело.

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[07c97t] **В. В. Малявин** ~ Небо вечно, Земля неизбывна. ~ Небо и Земля вечны и неизбывны благодаря тому, что не существуют для себя. ~ Вот почему они могут быть вечны и неизбывны. ~ Оттого премудрый человек ставит себя позади, а оказывается впереди; ~ Не думает о себе - и себя сохраняет. ~ Не желает ничего для себя - ~ Не потому ли может обрести все свое?

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[07c98t] **Б. Б. Виногродский** ~ Небо длит. ~ Земля продолжает. ~ Небо-Земля потому и способны длить и продолжать, что живут не сами по себе. ~ Причинность: ~ Способны длить жизнь. ~ Это дает: ~ Человек мудрости помещает свою личность позади, а его личность оказывается впереди. ~ Он отстраняется от своей личности, а личность сохраняется. ~ Именно через отсутствие личных устремлений он способен осуществлять свои личные устремления.

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PSEUDO-CHAPTER **Eight**

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[08c01t] **Robert G. Henricks** ~ The highest good is like water; ~ Water is good at benefiting the ten thousand things and yet it [does not] compete [with them]. ~ It dwells in places the masses of people detest, ~ Therefore it is close to the Way. ~ In dwelling, the good thing is the land; ~ In the mind, the good thing is depth; ~ In giving, the good thing is [being like] Heaven; ~ In speaking, the good thing is sincerity; ~ In governing, the good thing is order; ~ In affairs, the good thing is ability; ~ In activity, the good thing is timeliness. ~ It is only because it does not compete, that therefore it is without fault.

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[08c02t] **John C. H. Wu** ~ THE highest form of goodness is like water. ~ Water knows how to benefit all things without striving with them. ~ It stays in places loathed by all men. ~ Therefore, it comes near the Tao. ~ In choosing your dwelling, know how to keep to the ground. ~ In cultivating your mind, know how to dive in the hidden deeps. ~ In dealing with others, know how to be gentle and kind. ~ In speaking, know how to keep your words. ~ In governing, know how to maintain order. ~ In transacting business, know how to be efficient. ~ In making a move, know how to choose the right moment. ~ If you do not strive with others, ~ You will be free from blame.

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[08c03t] **D. C. Lau** ~ Highest good is like water. ~ Because water excels in benefiting the myriad creatures without contending with them and settles where none would like to be, it comes close to the way. ~ In a home it is the site that matters; ~ In quality of mind it is depth that matters; ~ In an ally it is benevolence that matters; ~ In speech it is good faith that matters; ~ In government it is order that matters; ~ In affairs it is ability that matters; ~ In action it is timeliness that matters. ~ It

IS BECAUSE IT DOES NOT CONTEND THAT IT IS NEVER AT FAULT.

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[08c04T] **R. L. Wing ~** The highest value is like water. ~ The value in water benefits All Things, And yet it does not contend. ~ It stays in places that others disdain, And therefore is close to the Tao. ~ The value in a dwelling is location. ~ The value in a mind is depth. ~ The value in relations is benevolence. ~ The value in words is sincerity. ~ The value in leadership is order. ~ The value in work is competence. ~ The value in effort is timeliness. ~ Since, indeed, they do not contend, There is no resentment.

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[08c05T] **Ren Jiyu ~** The highest good is like water. ~ Water is apt to benefit all things and does not compete with them. ~ It dwells in places people disdain. ~ Thus it is closest to Tao. ~ (The best man should be like water) ~ In his dwelling he is at ease with lowness, ~ In his heart he is profound, ~ He is sincere in his dealings with others, ~ He is faithful in speech, ~ He is orderly in government, ~ He is competent in deeds, ~ He is timely in action. ~ It is because he is not competitive that he is without any faults.

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[08c06T] **Gia-fu Feng ~** The highest good is like water. ~ Water gives life to the ten thousand things and does not strive. ~ It flows in places men reject and so is like the Tao. ~ In dwelling, be close to the land. ~ In meditation, go deep in the heart. ~ In dealing with others, be gentle and kind. ~ In speech, be true. ~ In ruling, be just. ~ In business, be competent. ~ In action, watch the timing. ~ No fight: No blame.

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[08c07T] **Lok Sang Ho ~** The superior good man is like water. ~ Just as water enlivens all living creatures and never contests with them, ~ dwelling in places disdained by others, ~ so the superior good man is prepared to situate himself where nobody wants. ~ In this way he is close to the Dao. ~ To live on the good earth, ~ To cherish good thoughts, ~ To do a good turn to others, ~ To speak the good truth, ~ To let good governance find its right place, ~ To put the good ability to work, ~ To set in motion the good times, ~ Such is the way to live without contesting with others. ~ Such is the man free from complaints and anguish.

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[08c08T] **Xiaolin Yang ~** The best is like water. ~ Water benefits everything without fighting for credit. ~ Only without fighting for credit, will water never get any trouble. ~ It flows to the lowest places where no one wants to stay, ~ So water is the closest to the DAO. ~ Therefore, one should have the traits of water: ~ Humble and lowly in his character, ~ Peaceful and deep in his heart, ~ Charitable in his treatment of everything, ~ Credible in his words, ~ Methodical in his ways of governing a country, ~ Capable of doing anything, ~ And able to catch opportunities when taking action. ~ Only without fighting for credit, will one never get any trouble.

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[08c09T] **Walter Gorn Old**, THE EASY NATURE ~ The greatest virtue is like water; it is good to all things. ~ It attains the most inaccessible places without strife. ~ Therefore it is like Tao. ~ It has the virtue of adapting itself to its place. ~ It is virtuous like the heart by being deep. ~ It is virtuous like speech by being faithful. ~ It is virtuous like government in regulating. ~ It is virtuous like a servant in its ability. ~ It is virtuous like action by being in season. ~ And because it does not strive it has no enemies.

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[08c10T] **James Legge ~** The highest excellence is like (that of) water. ~ The excellence of water appears in its benefiting all things, ~ and in its occupying, without striving (to the contrary), the low place which all men dislike. ~ Hence (its way) is near to (that of) the Tao. ~ The excellence of a residence is in (the suitability of) the place; ~ that of the mind is in abysmal stillness; ~ that of associations is in their being with the virtuous; ~ that of government is in its securing good order; ~ that of (the conduct of) affairs is in its ability; ~ and that of (the initiation of) any movement is in its timeliness. ~ And when (one with the highest excellence) does not wrangle (about his low position), no one finds fault with him.

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[08c11T] **David Hinton ~** Lofty nobility is like water. ~ Water's nobility is to enrich the ten thousand things ~ and yet never strive: ~ it just settles through places people everywhere loathe. ~ Therefore, it's nearly Way. ~ Dwelling's nobility is earth, ~ mind's nobility is empty depth, ~ giving's nobility is Humanity, ~ word's nobility is sincerity, ~ government's nobility is accord, ~ endeavor's nobility is ability, ~ action's nobility is timing. ~ When you never strive you never go wrong.

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[08c12T] **Chichung Huang ~** The supreme good man is like water. ~ Water is good at benefiting ~ The ten thousand things without contending, ~ Lying where the multitude loathes to: ~ Therefore, close to the Tao. ~ In habitation, ~ He is good at choosing the place; ~ In mind, ~ Good at profundity; ~ In giving, ~ Good at imitating heaven; ~ In speech, ~ Good at honesty; ~ In government, ~ Good at bringing order; ~ In duties, ~ Good at exerting his ability; ~ In making moves, ~ Good at timeliness. ~ Being uncontentious, ~ There is no resentment.

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[08c13T] **Ellen M. Chen ~** A person with superior goodness (shan) is like water, ~ Water is good in benefiting (li) all beings, ~ Without contending (cheng) with any. ~ Situated in places shunned (o) by many others, ~ Thereby it is near (chi) Tao. ~ (Such a person's) dwelling is the good earth, ~ (His/her) mind (hsin) is the good deep water (yuan), ~ (His/her) associates are good kind people (jen), ~ (His/her) speech shows good trust (hsin), ~ (His/her) governing is the good order, ~ (His/her) projects (shih) are carried out by good talents (neng), ~ (His/her) activities (tung) are good in timing. ~ Because he does not contend (pu cheng) with any, ~ He commits no wrong.

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[08c14T] **Lee Sun Chen Org ~** [The performance of people with] the highest Te (arete) resembles the [working of] water; ~ Water benefits myriad things and creatures without vying [for control or profits]; ~ It, however, settles for the lowest position which is [customarily considered] disdainful by people. ~ Therefore, [the performance of] water comes very close to that of [people whose behaviors are] drawing closest to Tao. ~ [A Sage] withholds his principle [as unmovable] as the ground; ~ His heart tolerates as much (profoundly) as an abyss; ~ His actions are motivated by compassion; ~ His words are trustworthy; ~ His administration is efficient; ~ His performance is proficient; ~ His movements are timely; ~ Since he does not compete with people [for power or for profiting himself], so nobody has any good reason to accuse him.

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[08c15T] **Tien Cong Tran ~** The man of the highest goodness is like water. ~ Water knows how to benefit all things without striving with them. ~ It stays in places loathed by all men. ~ Therefore, it comes near the Way. ~ In choosing your dwelling, know how to keep to the earth. ~ In cultivating your mind, know how to dive in the abyss. ~ In dealing with others, know how to be in relation to benevolence. ~ In speaking, know how to keep faithfulness. ~ In controlling the affairs of the state, know how to maintain good governing. ~ In working, know how to be suitable to ability. ~ In acting, know how to be suitable to time. ~ If you do not strive with others, you will be free from error.

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[08c16T] **Thomas Z. Zhang ~** The best virtue is like water. ~ Water nurtures everything; yet, without rivaling, it flows towards lower grounds, where people would be reluctant to go. ~ Water behaves like following Tao. ~ Live in suitable place; ~ Think deeply; ~ Give generously; ~ Keep one's words; ~ Rule orderly; ~ Do things ably; ~ Act when the time is right. ~ Do not rival, then there would be no trouble.

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[08c17T] **Arthur Waley ~** The highest good is like that of water. ~ The goodness of water is that it benefits the ten thousand creatures; yet itself does not scramble, but is content with the places that all men disdain. ~ It is this that makes water so near to the Way. ~ And if men think the ground the best place for building a house upon, ~ If among thoughts they value those that are profound, ~ If in friendship they value gentleness, ~ In words, truth; in government, good order; ~ In deeds, effectiveness; in actions, timeliness - ~ In each case it is because they prefer what does not lead to strife, ~ And therefore does not go amiss.

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[08c18T] **Richard John Lynn ~** The highest good is like water. ~ The goodness of water lies in benefiting the myriad things without contention, while locating itself in places that common people scorn. ~ Therefore it is almost exactly like the Dao. ~ Goodness in position depends on location; ~ goodness in heart/mind depends on profundity; ~ goodness in association depends on benevolence; ~ goodness in words depends on sincerity; ~ goodness in government depends on order; ~ goodness in affairs depends on ability; ~ goodness in action depends on timeliness. ~ And it is only by avoiding contention that no blame occurs.

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[08c19T] **Lin Yutang ~** WATER ~ The best of men is like water; ~ Water benefits all things ~ And does not compete with them. ~ It dwells in (the lowly) places that all disdain - ~ Wherein it comes near to the Tao. ~ In his dwelling, (the Sage) loves the (lowly) earth; ~ In his heart, he loves what is profound; ~ In his relations with others, he loves kindness; ~ In his words, he loves sincerity; ~ In government, he loves peace; ~ In business affairs, he loves ability; ~ In his actions, he loves choosing the right time. ~ It is because he does not contend ~ That he is without reproach.

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[08c20T] **Victor H. Mair ~** The highest good is like water; ~ Water is good at benefiting the myriad creatures ~ but also struggles to occupy the place loathed by the masses. ~ Therefore, ~ It is near to the Way. ~ The quality of an abode is in its location, ~ The quality of the heart is in its depths, ~ The quality of giving lies in trust, ~ The quality of correct governance lies in orderly rule, ~ The quality of an enterprise depends on ability, ~ The quality of movement depends on timing. ~ Now, ~ It is precisely because one does not compete that there is no blame.

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[08c21T] **Tolbert McCarroll ~** The highest good is like water. ~ For water benefits the ten thousand things without striving. ~ It settles in places that people avoid and so is like the Tao. ~ In choosing your home look to the land. ~ In preparing your heart go deep. ~ In associating with others value gentleness. ~ In speaking exhibit good faith. ~ In governing provide good order. ~ In the conduct of business be competent. ~ In action be timely. ~ When there is no strife, nothing goes amiss.

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[08c22T] **David H. Li ~** Goodness at its best is like water. ~ Water benefits myriad matters but is not in competition with them. ~ Water stays at a level disliked by others, as if it were the Direction. ~ Wherever [the sage] stays, it is a good place; ~ whatever [the sage] thinks, it is good thought; ~ whomever [the sage] contacts, it is nobleness; ~ whatever [the sage] expresses, it is truthfulness; ~ however [the sage] governs, it is good administration; ~ whatever [the sage] does, it is good deed; ~ whenever [the sage] acts, it is timely action. ~ Being not in competition, [the sage] has no concern.

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[08c23T] **Yasuhiko Genku Kimura ~** The highest good is like water, ~ Benefiting all but contending with none, ~ Flowing in low places which the masses disdain. ~ Hence, it is close to the goodness of the Tao. ~ In dwelling, be grounded, ~ In thinking, be deep, ~ In giving, be balanced, ~ In speaking, be truthful, ~ In governing, be orderly, ~ In working, be competent, ~ In action, be timely. ~ In following the virtues of water, ~ The sage contends with no one, ~ And therefore he invites no troubles in life.

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[08c24T] **Chou-Wing Chohan ~** The best of the best is like water. ~ Water is beneficial to everything, ~ And does not demand anything for itself in return. ~ Water stays in places where nothing else stays. ~ Therefore, water is close to Tao. ~ At home, it is important for this to be a good place to live in. ~ In feeling, examine the depths of your heart. ~ In friendship, maintain good relations with others. ~ In words, have confidence. ~ In government, abide by good order. ~ In trade, taking things easy will be to your benefit. ~ In movement, use every opportunity. ~ Since there is no demand for anything, there is no blame, either. ~ This shows how the sage, the highest level of good, operates selflessly. ~ He does good for others but demands nothing of them. ~ He is satisfied with everything. ~ He does not covet anything that belongs to someone else. ~ When he serves as an example for us, the world enjoys peace and tranquillity.

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[08c25T] **Man-Ho Kwok ~** The sage's way, ~ Tao is the way of water. ~ There must be water for life to be, and it can flow wherever. ~ And water, being true to being water is true to Tao. ~ Those on the Way of Tao, like water need to accept where they find themselves; ~ and that may often be where water goes to the lowest places, and that is right. ~ Like a lake the heart must be calm and quiet having great depth beneath it. ~ The sage rules with compassion, and his word needs to be trusted. ~ The sage needs to know like water ~ how to flow around the blocks ~ and how to find the way through without violence. ~ Like water, the sage should wait for the moment to ripen and be right: ~ water, you know, never fights ~ it flows around without harm.

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[08c26T] **Gu Zhengkun ~** The perfect goodness is like water. ~ Water approaches all things instead of contending with them. ~ It prefers to dwell where no one would like to stay; ~ Hence it comes close to the Tao. ~ A man of perfect goodness chooses a low place to dwell as water, ~ He has a heart as deep as water, ~ He offers friendship as tender as water, ~ He speaks as sincerely as water, ~ He rules a state as orderly as water, ~ He does a thing as properly as water, ~ He takes action as timely as water. ~ Like water, he never contends with others, ~ So he never commits a mistake.

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[08c27T] **Chao-Hsiu Chen ~** The greatest good is like water: it benefits all life without being noticed. ~ It flows even to the lowliest places where no one chooses to be and so it is very close to the Tao. ~ It settles only in quiet locations. ~ Its deepest heart is always clear. ~ It offers itself with great goodness. ~ It keeps its rhythm as it keeps its promises. ~ It governs tributaries as it governs its people. ~ It adapts to all necessities. ~ It moves at the right moment. ~ It never flaunts its goodness and so it never attracts any blame.

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[08c28T] **Liu Qixuan ~** The perfect goodness is like the water. ~ Water benefits everything without caring for its own profit, ~ And lives in places that none would like. ~ As a good instance of the able Way, ~ Water is best at choosing places for its existence, ~ Freeing its mind for working up new wonders ~ Matching the heaven in generous grace ~ Speaking with the most persuasive power, ~ Governing supremely without verbalized policies ~ Crowning everything it does with success ~ And taking its actions at the best times. ~ For one who struggles for nothing ~ Will find no difficulty in everything.

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[08c29T] **Shi Fu Hwang ~** On Water ~ Lao Tze says, ~ Ultimate goodness shall be found in water. ~ Water is good at helping all things, being free of conflict with them. ~ It stays in places that most people despise, so it is closest to the Tao. ~ It provides benefit wherever it stays, ~ illustrates the example of good men's hearts by forming the depth of the abyss, ~ distributes to the needy one to demonstrate benevolence, ~ reflects genuine images to interpret credibility, ~ removes dirty things to purify the government, ~ transforms to different shapes to display its capability, ~ moves as the seasons change to show timeliness. ~ Because water never competes with others, hence no one will resent it.

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[08c30т] **Ch'u Ta-Kao ~** The highest goodness is like water. ~ Water is beneficent to all things but does not contend. ~ It stays in places which others despise. ~ Therefore it is near Tao. ~ In dwelling, think it a good place to live; ~ In feeling, make the heart deep; ~ In friendship, keep on good terms with men; ~ In words, have confidence; ~ In ruling, abide by good order; ~ In business, take things easy; ~ In motion, make use of the opportunity. ~ Since there is no contention, there is no blame.

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[08c31т] **Paul J. Lin ~** The man of supreme goodness resembles water. ~ Water benefits all things ~ Without competing with them, ~ Staying in places that men despise; ~ Therefore, it is very close to Tao. ~ Dwelling in good places, ~ Having a heart that loves the profound, ~ Allying with benevolence, ~ Inviting trust with words, ~ Being righteous in governing, ~ Managing all things well, ~ Moving at the right time. ~ Just because he does not compete, ~ The man of supreme goodness frees himself of blame.

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[08c32т] **Michael LaFargue ~** The highest Excellence is like water. ~ Water, Excellent at being of benefit to the thousands of things, does not contend - ~ it settles in places everyone else avoids. ~ Yes, it is just about Tao. ~ Excellence in a house: the ground; ~ "Excellence in a mind: depth; ~ Excellence in companions: Goodness; ~ Excellence in speaking: sincerity; ~ Excellence in setting things right: good management; ~ Excellence on the job: ability; ~ Excellence in making a move: good timing." ~ Simply do not contend ~ then there will be no fault.

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[08c33т] **Cheng Lin ~** The way of a good man is like that of water which benefits all things without contention. ~ He is content to keep that which is discarded by the multitude. ~ Hence he is close to Truth. ~ He adapts himself to any environment; ~ he attunes his mind to what is profound; ~ he associates himself with the virtuous; ~ his words inspire confidence; ~ his rule brings about order; ~ he administers affairs with ability; ~ his actions are opportune. ~ Because he does not contend, he gives no cause for resentment.

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[08c34т] **Yi Wu ~** The supremely good [man] is like water. ~ Water is good at benefiting all things ~ but does not compete with them. ~ It dwells in places that people dislike; ~ therefore, it is close to the Way. ~ In dwelling, he is good at living close to the ground. ~ In mind, he is good at making himself like an abyss. ~ In giving, he is good at practicing humanity. ~ In speaking, he is good at keeping his word. ~ In governing, he is good at managing. ~ In doing, he is good at using his abilities. ~ In moving, he is good at discerning the right time. ~ Because he does not compete with others, he will be free from blame.

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[08c35т] **Han Hiong Tan ~** A person of great virtue behaves like water. ~ Water benefits everything but does not contend. ~ It resides at the lowest place that everyone loathes. ~ Thus this characteristic of water bears close resemblance to the typical trait of Dao. ~ A person of great virtue prefers to live on the lowest ground. ~ His heart is quiescent and serene. ~ His dealings with others are based on goodwill. ~ His utterances are forever sincere. ~ His rule is orderly and peaceful. ~ His managerial skills are superb. ~ His timing is always impeccable. ~ Because he is not contentious, nobody will ever hold a grudge against him.

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[08c36т] **Hua-Ching Ni ~** One of universal nature is like water; ~ he benefits all things but does not contend with them. ~ He unprotestingly takes the lowest position; ~ thus, he is close to the universal truth. ~ One of universal virtue chooses to live in a suitable environment. ~ He attunes his mind to become profound. ~ He deals with others with kindness. ~ In his speech, he is sincere. ~ His rule brings about order. ~ His work is efficient. ~ His actions are opportune. ~ One of deep virtue does not contend with people; ~ thus, he is above reproach.

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[08c37т] **Chang Chung-yuan ~** That which is best is similar to the water. ~ Water profits ten thousand things and does not oppose them. ~ It is always at rest in humble places that people dislike. ~ Thus, it is close to Tao. ~ Therefore, for staying, we prefer a humble place. ~ For minds, we prefer profundity. ~ For companions, we prefer the kindness. ~ For words, we prefer sincerity. ~ For government, we prefer good order. ~ For affairs, we prefer ability. ~ For actions, we prefer the right time. ~ Because we do not strive, ~ We are free from fault.

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[08c38т] **Henry Wei ~** Yielding Nature ~ I Hsing ~ A man of the superior type resembles water, ~ Whose goodness lies in benefiting all things without contention, ~ And staying in places detested by the masses. ~ This makes him closely akin to Tao. ~ The goodness of his abode is its low location. ~ The goodness of his heart is its cavern-like hollowness. ~ Benevolence is the goodness of his offerings. ~ Sincerity is the goodness of his speech. ~ The goodness of his rule means peace. ~ The goodness of his dealings means competence. ~ His moves are good because timely. ~ As he is not disposed to contend, ~ He causes little resentment.

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[08c39т] **Ha Poong Kim ~** The supreme good is like water. ~ Water benefits the ten thousand things, yet contends with nothing. ~ It dwells where everyone is loath to be. ~ That is why it is near to Tao. ~ In dwelling, the good is the ground, ~ In thought, the good is depth, ~ In association, the good is gentleness, ~ In speech, the good is truthfulness, ~ In government, the good is order, ~ In work, the good is ability, ~ In movement, the good is timeliness. ~ Truly, because it [water] contends with nothing, ~ It is beyond reproach.

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[08c40т] **Tao Huang ~** Eminent goodness is like water. ~ Water is good at benefiting all things, ~ Yet it actively competes. ~ It retires to undesirable places. ~ Thus it is near to Tao. ~ Dwelling in good places, ~ Drawing from good sources, ~ Supplying from good nature, ~ Speaking with good trust, ~ Governing with good rules, ~ Conducting with good ability, ~ And acting within good time. ~ For this reason, ~ There is no competition, ~ There is no concern.

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[08c41т] **Tang Zi-chang ~** Perfect excellence is like gentle water. ~ Gentle water benefits All Things and yet it does not struggle. ~ Do away with what all people hate. ~ Thus this is approaching Dao. ~ Give to what is of perfect personnel. ~ Stay in a perfect place, ~ think in a perfect way, ~ cooperate with perfect people, ~ speak perfect truth, ~ govern in perfect order, ~ work for perfect potentiality, ~ move when the time is perfect. ~ Because of non-struggle, therefore, there is no blame.

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[08c42т] **Wing-tsit Chan ~** The best (man) is like water. ~ Water is good; ~ It benefits all things and does not compete with them. ~ It dwells in (lowly) places that all disdain. ~ This is why it is so near to Tao. ~ (The best man) in his dwelling loves the earth. ~ In his heart, he loves what is profound. ~ In his associations, he loves humanity. ~ In his words, he loves faithfulness. ~ In government, he loves order. ~ In handling affairs, he loves competence. ~ In his activities, he loves timeliness. ~ It is because he does not compete that he is without reproach.

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[08c91т] **И. И. Семененко ~** Высшее добро сходно с водой. ~ Добро воды состоит в том, что она приносит пользу десяти тысячам вещей и при этом не соперничает. ~ Место, где она пребывает, ненавистно для толпы, поэтому она и близка к Дао. ~ Добрым местом обитания является Земля, ~ добром для сердца выступает глубина, ~ добро в общении составляет человечность, ~ добро в высказывании - это искренность, ~ добро в правлении исчерпывается порядком, ~ добро деяния заключается в способности, ~ добро движения есть время. ~ Не соперничает и поэтому не вызывает осуждения.

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[08c92т] **А. А. Маслов ~** Человек высшей Благости подобен воде, ~ ибо вода приносит пользу мириадам существ, не соперничая с ними, и находится в том месте, которое все ненавидят. ~ Поэтому она близка Дао. ~ В жилище он ценит землю, ~ в сердце ценит глубину, ~ в союзе ценит гуманность, ~ в словах ценит искренность, ~ в правлении ценит порядок, ~ в поступках ценит способности, ~ в делах ценит время. ~ В силу того, что он не соперничает, он и не допускает ошибок.

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[08c93т] **Е. А. Торчинов ~** Высшее благо словно вода. ~ Вода приносит благо и пользу всем существам, ни с кем вражды не зная. ~ Течет она в таких местах, где людям, да и тварям, жить нельзя. ~ Поэтому близка она Дао-Пути. ~ Живи в благих землях, пусть твое сердце станет полноводным водоемом блага. ~ Пусть милосердие твое всегда обрящет единение с благом, а речи проникнутся благом достоверности. ~ Всегда осуществляй благое исправление, свершай дела благие по возможности своей и действуй лишь во время должное, благое. ~ Лишь тот, кто не враждует, не будет ненавидим.

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[08c94т] **А. Е. Лукьянов ~** Верхняя доброта подобна воде. ~ Доброта воды приносит пользу вещам и не борется [с ними]. ~ [Вода] устремляется туда, где многие люди погрязли во зле. ~ Поэтому [она] почти как Дао. ~ Селясь где-нибудь, проявляй доброту к земле. ~ Сердцу повинуясь, проявляй доброту безмерно. ~ Завязывая дружбу, наполняй добротой Жэнь (Человеколюбие). ~ Говоря что-либо, наполняй добротой Синь (Доверие-Веру). ~ Управляя, согласовывай с добротой методы управления. ~ Отправляя службы, наполняй добротой способности. ~ Действуя, будь добр, следуй времени. ~ Ни в коем случае не соперничай и тогда не будешь повинен ни в чем.

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[08c95т] **Ян Хин-шун ~** Высшая добродетель подобна воде. ~ Вода приносит пользу всем существам и не борется [с ними]. ~ Она находится там, где люди не желали бы быть. ~ Поэтому она похожа на дао. ~ [Человек, обладающий высшей добродетелью, так же как и вода], должен селиться ближе к земле; ~ его сердце должно следовать внутренним побуждениям; ~ в отношениях с людьми он должен быть дружелюбным; ~ в словах должен быть искренним; ~ в управлении [страной] должен быть последовательным; ~ в делах должен исходить из возможностей; ~ в действиях должен учитывать время. ~ Поскольку [он], так же как и вода, не борется с вещами, [он] не совершает ошибок.

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[08c96т] **Д. П. Конисси ~** Высшая добродетель похожа на воду. ~ Вода, давая всем существам обильную пользу, не сопротивляется ничему. ~ Она находится на том месте, которого люди не видят, поэтому она похожа на Тао. ~ Жить хорошо - для земли; ~ сердце - для глубины; ~ союз - для любви; ~ слова - для доверия; ~ управление - для благоденствия (страны); ~ дела - для умения; ~ движение - для жизни. ~ Не ссорящийся не осуждается.

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[08c97т] **В. В. Малявин ~** Высшее благо подобно воде: ~ Вода приносит благо всей тьме вещей и ни с чем не борется. ~ Собирается в местах, которых люди избегают, ~ Вот почему она близка Пути. ~ Для жизни благотворна земля; ~ Для сердца благотворна глубина; ~ В общении благотворна доброта; ~ В речах благотворно доверие; ~ В правлении благотворно смирение; ~ В деяниях благотворно умение; ~ В движениях благотворно само время. ~ Лишь там, где нет соперничества, не будет и ущерба.

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[08c98т] **Б. Б. Виногродский ~** Продвижение к совершенству подобно воде. ~ Вода в своем совершенстве приносит пользу мириадам сущностей, не соперничая при этом. ~ Она находится в местах, которые неприятны множеству людей. ~ Причинность: ~ Она близка Пути. ~ Пребывание совершенствуется землей. ~ Сердце-сознание совершенствуется бездонностью. ~ Сопричастность совершенствуется контактностью. ~ Речь совершенствуется верой. ~ Управление совершенствуется порядком. ~ Ситуация-дело совершенствуется энергией-возможностью. ~ Движение совершенствуется временем. ~ И если только не соперничаешь, тогда - отсутствие просчетов.

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PSEUDO-CHAPTER **Nine**

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[09c01т] **Robert G. Henricks ~** To hold it upright and fill it, ~ Is not so good as stopping [in time]. ~ When you pound it out and give it a point, ~ It won't be preserved very long. ~ When gold and jade fill your rooms, ~ You'll never be able to protect them. ~ Arrogance and pride with wealth and rank, ~ On their own bring on disaster. ~ When the deed is accomplished you retire; ~ Such is Heaven's Way!

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[09c02т] **John C. H. Wu ~** As for holding to fullness, ~ Far better were it to stop in time! ~ Keep on beating and sharpening a sword, ~ And the edge cannot be preserved for long. ~ Fill your house with gold and jade, ~ And it can no longer be guarded. ~ Set store by your riches and honour, ~ And you will only reap a crop of calamities. ~ Here is the Way of Heaven: ~ When you have done your work, retire!

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[09c03т] **D. C. Lau ~** Rather than fill it to the brim by keeping it upright ~ Better to have stopped in time; ~ Hammer it to a point ~ And the sharpness cannot be preserved for ever; ~ There may be gold and jade to fill a hall ~ But there is none who can keep them. ~ To be overbearing when one has wealth and position ~ Is to bring calamity upon oneself. ~ To retire when the task is accomplished ~ Is the way of heaven.

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[09c04т] **R. L. Wing ~** Holding to fullness Is not as good as stopping in time. ~ Sharpness that probes Cannot protect for long. ~ A house filled with riches Cannot be defended. ~ Pride in wealth and position Is overlooking one's collapse. ~ Withdrawing when success is achieved Is the Tao in Nature.

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[09c05т] **Ren Jiyu ~** To hold and fill is not as good as to give up. ~ If a sword edge is sharpened to its sharpest, ~ It is hard to last long. ~ If your hall is filled with gold and jade, ~ Whoever could keep them safe? ~ To be proud with honour and wealth will bring misfortune. ~ To withdraw as soon as the work is done ~ That is Heaven's right way (Tao).

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[09c06т] **Gia-fu Feng ~** Better stop short than fill to the brim. ~ Oversharpen the blade, and the edge will soon blunt. ~ Amass a store of gold and jade, and no one can protect it. ~ Claim wealth and titles, and disaster will follow. ~ Retire when the work is done. ~ This is the way of heaven.

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[09c07т] **Lok Sang Ho ~** Holding a full load of what you desire in your hands ~ Is not as wise as putting it down. ~ Sharpening a knife edge to the extreme, ~ And it may chip off in use. ~ To have a house full of gold and jade, ~ And you will only invite thieves. ~ To succumb to conceit and arrogance upon getting wealth and status, ~ In the end you will regret it. ~ Retire once a task has been accomplished ~ And you are in consonance with Heaven's Way.

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[09c08т] **Xiaolin Yang ~** To be overflowing is not as good as having just enough. ~ If a point is made too sharp, the sharpness will not last long. ~ A houseful of treasure is impossible to keep. ~ The rich and arrogant are destined for disaster. ~ When you are successful and famous, quickly back out, which is the heavens' way.

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[09c09т] **Walter Gorn Old**, MAKING THINGS EQUAL ~ It is advisable to refrain from continual reaching after wealth. ~ Continual handling and sharpening wears away the most durable thing. ~ If the house be full of jewels, who shall protect it? ~ Wealth and glory bring care along with pride. ~ To stop when good work is done and honour advancing is the way of Heaven.

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[09c10т] **James Legge** ~ It is better to leave a vessel unfilled, than to attempt to carry it when it is full. ~ If you keep feeling a point that has been sharpened, the point cannot long preserve its sharpness. ~ When gold and jade fill the hall, their possessor cannot keep them safe. ~ When wealth and honours lead to arrogancy, this brings its evil on itself. ~ When the work is done, and one's name is becoming distinguished, to withdraw into obscurity is the way of Heaven.

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[09c11т] **David Hinton** ~ Forcing it fuller and fuller can't compare to just enough, ~ and honed sharper and sharper means it won't keep for long. ~ Once it's full of jade and gold your house will never be safe. ~ Proud of wealth and renown you bring on your own ruin. ~ Just do what you do, and then leave: such is the Way of heaven.

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[09c12т] **Chichung Huang** ~ To hold and fill it to the brim - ~ You'd better stop it; ~ To hammer and sharpen it - ~ You cannot long preserve it; ~ To fill a room with gold and jade - ~ Nobody can safeguard it; ~ To be noble, rich but arrogant - ~ You will bring yourself calamity. ~ To withdraw yourself after scoring merits - ~ Heaven's Tao.

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[09c13т] **Ellen M. Chen** ~ To hold and fill (a vessel) to the full (ying), ~ It had better not be done. ~ To temper and sharpen a sword, ~ Its edge could not be kept (pao) long. ~ To fill the hall with gold and jade, ~ There is no way to guard (shou) them. ~ To be rich, exalted, and proud, ~ This is to invite blame (chiu) upon oneself. ~ When work is done (sui), the person (sheng) retires, ~ Such is the Tao of heaven.

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[09c14т] **Lee Sun Chen Org** ~ People who accumulate extravagantly are less fortunate than those who would voluntarily cease and desist [before the accumulation of wealth becomes an obsession]; ~ [It is similar to the fact that:] ~ If a person grinds and sharpens sword beyond reason he would run the risk of thinning off the blade, [not for long], he will be unable to keep the blade; ~ If a person has a house full of gold and jade, he will run into mounting problems of guarding them [against theft and robbery]; ~ If a person of wealth and power (fame) is arrogant, he will unquestionably incite hostility and criticism [against him]. ~ Retiring physically after deeds are accomplished and names (identification) are established is [a manifestation of] the heavenly Tao.

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[09c15т] **Tien Cong Tran** ~ You hold to fullness, and it is better to stop in time! ~ You keep on beating and sharpening a sword, and the edge cannot be preserved for long. ~ You fill your house with gold and jade, and it can no longer be guarded. ~ You put on airs by your riches and honor, and you will only reap a crop of calamities. ~ Here is the Way of Heaven: When you have done your work, retire.

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[09c16т] **Thomas Z. Zhang** ~ To fill to its full is not as good as to leave it alone. ~ Why make things very sharp, if the edge can not keep long-lasting sharpness. ~ Greed for treasure cannot make the fortune last. ~ Rich and arrogant, one would bring troubles for oneself. ~ Retire when the goal is achieved; this conforms to Tao.

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[09c17т] **Arthur Waley** ~ Stretch a bow to the very full, ~ And you will wish you had stopped in time; ~ Temper a sword-edge to its very sharpest, ~ And you will find it soon grows dull. ~ When bronze and jade fill your hall ~ It can no longer be guarded. ~ Wealth and place breed insolence ~ That brings ruin in its train. ~ When your work is done, then withdraw! ~ Such is Heaven's Way.

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[09c18т] **Richard John Lynn** ~ With it firmly in hand, he goes on to fill it up, but it would be better to quit. ~ If, having forged it, one goes on to sharpen it, it could not last long. ~ Gold and jade fill the hall, but none can keep them safe. ~ If one is arrogant because of wealth and rank, he will give himself a blameworthy fate. ~ Once achievement has occurred, one retires, for such is the Dao of Heaven.

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[09c19т] **Lin Yutang** ~ THE DANGER OF OVERWEENING SUCCESS ~ Stretch (a bow) to the very full, ~ And you will wish you had stopped in time. ~ Temper (a sword-edge) to its very sharpest, ~ And the edge will not last long. ~ When gold and jade fill your hall, ~ You will not be able to keep them safe. ~ To be proud with wealth and honor ~ Is to sow the seeds of one's own downfall. ~ Retire when your work is done, ~ Such is Heaven's way.

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[09c20т] **Victor H. Mair** ~ Instead of keeping a bow taut while holding it straight, better to relax. ~ You may temper a sword until it is razor sharp, but you cannot preserve the edge for long. ~ When gold and jade fill your rooms, no one will be able to guard them for you. ~ If wealth and honor make you haughty, you bequeath misfortune upon yourself. ~ To withdraw when your work is finished, ~ that is the Way of heaven.

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[09c21т] **Tolbert McCarroll** ~ Better to stop in time than to fill to the brim. ~ Hone a blade to the sharpest point, ~ and it will soon be blunt. ~ Fill your house with gold and jade, ~ and no one can protect it. ~ Be prideful about wealth and position, ~ and you bring disasters upon yourself. ~ Retire when the work is done. ~ This is the way of heaven.

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[09c22т] **David H. Li** ~ Filling to the brim is not as good as stopping short; ~ Polishing to the sharpest does not last long. ~ A roomful of gold and jade is hard to follow. ~ One prideful of wealth and fame sows the seeds of sorrow. ~ With mission accomplished, it is time to offer resignation. ~ This is cosmos's Direction.

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[09c23т] **Yasuhiko Genku Kimura** ~ To fill to the brim is to be out of balance, ~ Wherefore it is better to stop before overfilling. ~ To over-sharpen a sword is to be out of balance, ~ Wherefore its edge will not last long. ~ To line a hall with gold and jade is to be out of balance, ~ Wherefore no one can guard them. ~ If wealth and rank make a man haughty and clinging, ~ He will surely bequeath misfortune upon himself. ~ If success is achieved and honor bestowed, ~ Quietly withdraw from your position. ~ This is the Way of Heaven.

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[09c24т] **Chou-Wing Chohan** ~ It is better to leave a thing alone ~ Than to hold it and keep it full to the brim. ~ If you sharpen the blade and use it, ~ It will not remain sharp for long. ~ When gold and jade fill the temple, ~ No one can protect them. ~ When wealth and honor come together with pride ~ Self-destruction quickly joins them. ~ After the goal has been achieved and the objective has been honorably accomplished, ~ The Tao of heaven ~ Is to retire from everything.

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[09c25т] **Man-Ho Kwok** ~ Hold yourself back from filling yourself up, or you'll tip off your stand. ~ You can hammer a blade until it's razor-sharp - and in seconds, it can blunt. ~ You may amass gold and jade in plenty ~ but then the more you have, the less safety ... ~ Are you strutting your wealth like a peacock? ~ Then you've set yourself up to be shot. ~ You bring about your own disaster ~ Because you've got too much. ~ Let go, when your work is done: ~ That is the Way of Heaven.

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[09c26т] **Gu Zhengkun** ~ One should stop in due time ~ Rather than fill it to the brim. ~ When a point is whittled too sharp, ~ Its sharpness cannot remains long. ~ When a hall is full of gold and jade, ~ Nobody can keep them long; ~ When a man of wealth and rank is arrogant, ~ He is looking for a calamity upon himself; ~ When one succeeds and subsequently retires, ~ He follows the true way of heaven.

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[09c27т] **Chao-Hsiu Chen** ~ To stop in time is better than to hold a full bowl with fear of spilling. ~ A knife cannot be kept constantly sharp, therefore it is wise not to flaunt the blade. ~ Amass a hoard of gold and jade and it cannot be possessed for ever. ~ Those who vaunt their position and worth risk attracting blame. ~ To retire when the goal is reached: this is the Tao of Heaven.

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[09c28т] **Liu Qixuan** ~ Rather than possessing more and more wealth, ~ One would do better to give it all up. ~ Rather than forging sharper and sharper weapons, ~ One would get better protection by throwing them away. ~ One who gets a whole house of gold can not keep it. ~ One who is proud of wealth and status will suffer for it. ~ It is in agreement with the spirit of the Way ~ That one duly withdraws with his successes achieved.

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[09c29т] **Shi Fu Hwang** ~ The Danger of Overweening Success ~ Lao Tze says, ~ A full utensil in hand has to be halted. ~ The blade sharpened to the thinnest edge, cannot be endured long. ~ A hall full of jewels and gold, can never be safely guarded. ~ A man who takes pride in richness and nobleness, has his downfall because of the seeds he sowed. ~ Recess at the day of success, such is the way of Heaven.

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[09c30т] **Ch'u Ta-Kao** ~ Holding and keeping a thing to the very full - it is better to leave it alone; ~ Handling and sharpening a blade - it cannot be long sustained; ~ When gold and jade fill the hall, no one can protect them; ~ Wealth and honour with pride bring with them destruction; ~ To have accomplished merit and acquired fame, then to retire - ~ This is the Tao of heaven.

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[09c31т] **Paul J. Lin** ~ Hold [a cup] and fill it to the brim; ~ Is it not better to stop in time? ~ Hammer and sharpen [an edge]; ~ It cannot last long. ~ Fill a hall with gold and jade; ~ They cannot be protected. ~ He who is rich, honored, and arrogant brings blame upon himself. ~ He who withdraws after achieving success and performing duty adheres to the Tao of heaven.

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[09c32т] **Michael LaFargue** ~ In filling, if you keep on and on - ~ better to have stopped. ~ In sharpening, if you keep trying - ~ the edge won't last long. ~ When gold and jade fill the halls, ~ no one can guard it all. ~ Rich, famous - and conceited: ~ leading to a downfall self-caused. ~ Achieve successes, win the fame, remove yourself: ~ Heaven's Way.

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[09c33т] **Cheng Lin** ~ Those who amass wealth without ceasing are comparable to one who continues to temper a weapon until it loses its keenness. ~ A house that is filled with gold and jades cannot long remain secure. ~ A man who proudly displays his riches invites trouble for himself. ~ The effacement of self after success has been achieved is the way of Heaven.

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[09c34т] **Yi Wu** ~ Holding [a cup] until it overflows, is not as good as stopping in time. ~ [A sword] beaten to its sharpest, will not last long. ~ A hall filled with gold and jade, cannot be kept forever. ~ Pride in riches and honors, creates trouble for oneself. ~ After achieving merit, retire. ~ It is the Way of Heaven.

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[09c35т] **Han Hiong Tan** ~ As brimming with pride will often lead to a downfall, ~ A timely halt is much preferred. ~ If you continue to hone the blade of a knife, ~ You will not be able to preserve its sharp edge. ~ It is impossible to safeguard a house full of treasures forever. ~ Wealthy people who are arrogantly extravagant, ~ Inevitably bring calamity upon themselves. ~ To retire after a successful career is to follow the way of Dao.

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[09c36т] **Hua-Ching Ni** ~ A bow that is stretched to its fullest capacity may certainly snap. ~ A sword that is tempered to its very sharpest may easily be broken. ~ A house that is full of jade and gold cannot remain secure for long. ~ One who proudly displays his wealth invites trouble. ~ Therefore, resign from a high position when your mission is complete. ~ This is the Universal Way of a life of deep virtue.

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[09c37т] **Chang Chung-yuan** ~ To hold things and to be proud of them is not as good as not to have them, ~ Because if one insists on an extreme, that extreme will not dwell long. ~ When a room is full of precious things, one will never be able to preserve them. ~ When one is wealthy, high ranking, and proud of himself, he invites misfortune. ~ When one's task is completed and his mission is fulfilled, he removes himself from his position. ~ This is indeed the way of Nature!

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[09c38т] **Henry Wei** ~ Practice of Placidity ~ Yun Yi ~ To hold and fill a vessel to brimful ~ Is not so good as to stop before the limit. ~ Hone a tool to its sharpest state, ~ And its keenness cannot be long preserved. ~ A hall filled with gold and jade ~ Can hardly be safeguarded. ~ To show pride in one's wealth and high rank ~ Is to pave the way for one's own doom. ~ Retire after achieving success and winning renown! ~ This is the Way of Heaven.

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[09c39т] **Ha Poong Kim** ~ Rather than hold the bowl until it fills to the brim, ~ Better quit in time. ~ Hammer the blade to its sharpest, ~ And you will be unable to preserve it long. ~ Fill the hall with gold and jade, ~ And you will be unable to keep them safe. ~ He who is arrogant with his wealth and position ~ Will bring calamity upon himself. ~ To withdraw when the task is accomplished ~ Is the way of Heaven.

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[09c40т] **Tao Huang** ~ Hanging on to it will cause overflow, better to let go. ~ Forced consent does not endure. ~ Filling the house with gold and jade will not bring safety. ~ Riches and royalty result in pride, they bring about their own punishment. ~ When the work is done, the body withdraws. ~ This is the Tao of heaven.

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[09c41т] **Tang Zi-chang** ~ Do not concentrate one's wealth in abundance. ~ It is far better for one to know where to stop. ~ Do not beat one's sword sharp, one can never keep its edge for ever. ~ If their houses are full of gold and jade, they have no way to keep them forever. ~ If they are proud of having great riches and honors, they just make more troubles for themselves. ~ When merits have been achieved, fame has been completed - one may withdraw himself. ~ That is to follow the law of Nature.

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[09c42т] **Wing-tsit Chan** ~ To hold and fill a cup to overflowing ~ Is not as good as to stop in time. ~ Sharpen a sword-edge to its very sharpest, ~ And the (edge) will not last long. ~ When gold and jade fill your hall, ~ You will not be able to keep them. ~ To be proud with honor and wealth ~ Is to cause one's own downfall. ~ Withdraw as soon as your work is done. ~ Such is Heaven's Way.

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[09c91т] **И. И. Семененко** ~ Наполнить до краев, придерживая, чтобы не разлить, - не идет в сравнение с тем, когда уже пусто. ~ Не сохранить надолго острым то, что натачивают все острее. ~ Когда забита вся палата златом и нефритом, никто не сможет их сберечь. ~ Кто гордится тем, что знатен и богат, сам обрекает себя на несчастье. ~ Дао Неба в том, чтобы успешно завершить свои труды и удалиться.

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[09c92т] **А. А. Маслов** ~ Лучше вовремя остановиться, чем наполнить [сосуд] до краёв. ~ Если

заточить лезвие до предела, то долго его не сохранить. ~ Покои могут быть полны золота и каменьев, но не найдётся того, кто устерёг бы их. ~ Похваляться богатством и знатностью - значит накликать на себя беду. ~ Добившись успеха - отступай. ~ В этом - Путь Неба.

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[09c93т] **Е. А. Торчинов** ~ Не лучше ли ослабить натянутую тетиву, чем вечно напрягать ее? ~ И даже если бесконечно точить клинок, надолго сохранить остроту его, пожалуй, не удастся. ~ Когда нефритом или золотом наполнен зал, кто сможет уберечь его от вора? ~ Когда богатством или знатностью кичатся люди, не навлекают сами этим ли беду большую? ~ Богатство, почести и слава сгинут прочь, истлеет тело - вот небесное Дао, вот Путь!

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[09c94т] **А. Е. Лукьянов** ~ Можно взять да и наполнить что-либо, ~ но не лучше ли оставить его как есть? ~ Можно расплющить и отточить что-либо, ~ но невозможно надолго сохранить [остроту]. ~ Можно золотом и яшмой завалить палаты, ~ да разве найдется тот, кто сможет сберечь [все это]? ~ Можно осыпать себя драгоценностями и смотреть на всех свысока, ~ но ведь только накличешь беду на себя. ~ Поэтому для успешного достижения цели ты сам возьми да и уступи Небесному Дао.

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[09c95т] **Ян Хин-шун** ~ Лучше ничего не делать, чем стремиться к тому, чтобы что-либо наполнить. ~ Если [чем-либо] острым [все время] пользоваться, оно не сможет долго сохранить свою [остроту]. ~ Если зал наполнен золотом и яшмой, то никто не в силах их уберечь. ~ Если богатые и знатные проявляют кичливость, они сами навлекают на себя беду. ~ Когда дело завершено, человек [должен] устраниться. ~ В этом закон небесного дао.

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[09c96т] **Д. П. Конисси** ~ Чтобы посуда была наполнена чем-нибудь, нужно держать ее твердо (без малейшего движения) и ровно. ~ Чтобы лезвие наострилось, нужно долго продолжать натачивание. ~ Когда дом наполнен золотом и драгоценными камнями, то невозможно сохранить его в целости. ~ Кто достигнет чести и приобретет богатство, тот сделается гордым. ~ Он легко забудет, что существует наказание (за преступление). ~ Когда дела увенчаются блестящим успехом и будет приобретено доброе имя, то лучше всего удалиться (в уединение). ~ Вот это-то и есть небесное Тао (или естественное Тао).

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[09c97т] **В. В. Малявин** ~ Чем удерживать наполненное до краев, ~ Лучше вовремя остановиться. ~ Кто старается наточить острее, ~ Не сохранит достигнутого надолго. ~ Коли золото и яшма заполнили покои, ~ Никому не под силу их сберечь. ~ Тот, кто кичится богатством и знатностью, ~ Сам навлечет на себя беду. ~ Подвиг совершен, слава явилась, а сам скрылся - ~ Вот Путь Небесный.

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[09c98т] **Б. Б. Виногродский** ~ Удерживают и заполняют его. ~ А лучше бы прекратить это. ~ Куют и заостряют его. ~ Не смогут сохранить долго. ~ Золото и драгоценности заполнили залы. ~ Никто не сумеет уберечь. ~ Если в богатстве и знатности загордился, сам себе создаешь проблемы на будущее. ~ Приходит успех - личность отступает. ~ Таков Путь Неба.

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PSEUDO-CHAPTER **Ten**

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[10c01т] **Robert G. Henricks** ~ In nourishing the soul and embracing the One - can you do it without letting them leave? ~ In concentrating your breath and making it soft - can you [make it like that of] a child? ~ In cultivating and cleaning your profound mirror - can you do it so that it has no blemish? ~ In loving the people and giving life to the state - can you do it without using knowledge? ~ In opening and closing the gates of Heaven - can you play the part of the female? ~ In understanding all within the four reaches - can you do it without using knowledge? ~ Give birth to them and nourish them. ~ Give birth to them but don't try to own them; ~ Help them to grow but don't rule them. ~ This is called Profound Virtue.

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[10c02т] **John C. H. Wu** ~ IN keeping the spirit and the vital soul together, ~ Are you able to maintain their perfect harmony? ~ In gathering your vital energy to attain suppleness, ~ Have you reached the state of a new-born babe? ~ In washing and clearing your inner vision, ~ Have you purified it of all dross? ~ In loving your people and governing your state, ~ Are you able to dispense with cleverness? ~ In the opening and shutting of heaven's gate, ~ Are you able to play the feminine part? ~ Enlightened and seeing far into all directions, ~ Can you at the same time remain detached and non-active? ~ Rear your people! ~ Feed your people! ~ Rear them without claiming them for your own! ~ Do your work without setting any store by it! ~ Be a leader, not a butcher! ~ This is called hidden Virtue.

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[10c03т] **D. C. Lau** ~ When carrying on your head your perplexed bodily soul ~ Can you embrace in your arms the One and not let go? ~ In concentrating your breath can you become as supple ~ As a babe? ~ Can you polish your mysterious mirror ~ And leave no blemish? ~ Can you love the people and govern the state ~ Without resorting to action? ~ When the gates of heaven open and shut ~ Are you capable of keeping to the role of the female? ~ When your discernment penetrates the four quarters ~ Are you capable of not knowing anything? ~ It gives them life and rears them. ~ It gives them life yet claims no possession; ~ It benefits them yet exacts no gratitude; ~ It is the steward yet exercises no authority. ~ Such is called the mysterious virtue.

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[10c04т] **R. L. Wing** ~ In managing your instincts and embracing Oneness, Can you be undivided? ~ In focusing your Influence, Can you yield as a newborn child? ~ In clearing your insight, Can you become free of error? ~ In loving people and leading the organization, Can you take no action? ~ In opening and closing the gateway to nature, Can you not weaken? ~ In seeing clearly in all directions, Can you be without knowledge? ~ Produce things, cultivate things; Produce but do not possess. ~ Act without expectation. ~ Advance without dominating. ~ These are called the Subtle Powers.

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[10c05т] **Ren Jiyu** ~ Can you keep the unity of the soul and the body without separating them? ~ Can you concentrate the vital energy, keep the breath and achieve gentleness like an infant without any desires? ~ Can you cleanse and purify your profound insight without any flecks? ~ Can you love the people and govern the state without personal knowledge? ~ Can you recoil to take the feminine position in the course of Nature's opposition and change? ~ Can you perceive all and comprehend all without taking any action? ~ To let all things grow and increase, ~ To beget all things, but not to take possession of them, ~ To advance them, but not to take credit for doing so, ~ To be leader but not master of them, ~ - This is the most profound De (Te, or Virtue).

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[10c06т] **Gia-fu Feng** ~ Carrying body and soul and embracing the one, ~ Can you avoid separation? ~ Attending fully and becoming supple, ~ Can you be as a newborn babe? ~ Washing and cleansing the primal vision, ~ Can you be without stain? ~ Loving all men and ruling the country, ~ Can you be without cleverness? ~ Opening and closing the gates of heaven, ~ Can you play the role of woman? ~ Understanding and being open to all things, ~ Are you able to do nothing? ~ Giving birth and nourishing, ~ Bearing yet not possessing, ~ Working yet not taking credit, ~ Leading yet not dominating, ~ This is the Primal Virtue.

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[10c07т] **Lok Sang Ho** ~ Can you concentrate your mind and soul, ~ and not lapse a minute? ~ Can you keep your breath soft and smooth, ~ just as an infant would? ~ Can you cleanse the eye of your mind, ~ and keep it free from a speck of dust? ~ Can you love your citizens and govern your country, ~ selflessly and according to the Dao? ~ If you were asked to guard the Gate of Heaven, ~ would you be totally impartial? ~ Can you understand the four dimensions of the universe, ~ and be free from self-guided reasoning? ~ To give birth to life, and ~ To nurture it, yet claiming no ownership; ~ To act, yet without being arrogant, ~ To bring up life, yet not determining its destiny: ~ That is the Mystical Virtue.

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[10c08т] **Xiaolin Yang** ~ To devote your soul and body to the DAO, can you never leave it? ~ To focus your inner energy to the softest, can you be like a newborn? ~ To remove your inner dust and see the DAO, can your mind be as clean as a mirror? ~ To love your people and govern your country, can you practice WUWEI? ~ To control your desires, can you be as humble as a female? ~ To understand everything, can you stay without knowledge? ~ Create and nurture but do not own, ~ Do things but do not claim credit, ~ Lead but do not control. ~ These are real DE.

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[10c09т] **Walter Gorn Old**, WHAT IS POSSIBLE ~ By conserving the natural and spiritual powers it is possible to escape dissolution. ~ By restraining the passions and letting gentleness have sway it is possible to continue as a child. ~ By purging the mind of impurities it is possible to remain untainted. ~ By governing the people with love it is possible to remain unknown. ~ By continual use of the gates of Heaven it is possible to preserve them from rust. ~ By transparency on all sides it is possible to remain unrecognised. ~ To bring forth and preserve, to produce without possessing, to act without hope of reward, and to expand without waste, this is the supreme virtue.

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[10c10т] **James Legge** ~ When the intelligent and animal souls are held together in one embrace, they can be kept from separating. ~ When one gives undivided attention to the (vital) breath, and brings it to the utmost degree of pliancy, he can become as a (tender) babe. ~ When he has cleansed away the most mysterious sights (of his imagination), he can become without a flaw. ~ In loving the people and ruling the state, cannot he proceed without any (purpose of) action? ~ In the opening and shutting of his gates of heaven, cannot he do so as a female bird? ~ While his intelligence reaches in every direction, cannot he (appear to) be without knowledge? ~ (The Tao) produces (all things) and nourishes them; ~ it produces them and does not claim them as its own; ~ it does all, and yet does not boast of it; ~ it presides over all, and yet does not control them. ~ This is what is called 'The mysterious Quality' (of the Tao).

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[10c11т] **David Hinton** ~ Can you let your spirit embrace primal unity without drifting away? ~ Can you focus ch'i into such softness you're a newborn again? ~ Can you polish the dark-enigma mirror to a clarity beyond stain? ~ Can you make loving the people and ruling the nation nothing's own doing? ~ Can you be female opening and closing heaven's gate? ~ Can you fathom earth's four distances with radiant wisdom and know nothing? ~ Give birth and nurture. ~ Give birth without possessing and foster without dominating: ~ this is called dark-enigma Integrity.

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[10c12т] **Chichung Huang** ~ In making your soul embrace One, ~ Can you keep it from departing? ~ In concentrating your breath to make it utterly soft, ~ Can you do so as an infant does? ~ In cleaning and dusting the deep and remote mirror, ~ Can you make it spotless? ~ In loving the people and governing the state, ~ Can you practice nonaction? ~ In opening and closing the heavenly gate, ~ Can you play the feminine? ~ In keeping clear-sighted and all-perceptive, ~ Can you refrain from using craft? ~ Generate them; ~ Rear them. ~ Generate without possessing; ~ Lead without dominating - ~ This is called deep and remote virtue.

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[10c13т] **Ellen M. Chen** ~ In bringing your spiritual (ying) and bodily (p'o) souls to embrace the One, ~ Can (neng) you never depart (li) from it? ~ In concentrating your breath to attain softness, ~ Can you be like an infant (ying erh)? ~ In cleansing your mirror (lan) of the dark (hsüan), ~ Can you make it spotless? ~ In opening and closing heaven's gate (t'ien men), ~ Can you be the female (tz'u)? ~ In being enlightened (ming) and comprehending all, ~ Can you do it without knowledge? ~ In loving the people and governing the state, ~ Can you practice non-action? ~ To give birth, to nurture, ~ To give birth yet not to claim possession (yu), ~ To act (wei) yet not to hold on to, ~ To grow (chang) yet not to lord over (tsai), ~ This is called the dark virtue (yüan te).

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[10c14т] **Lee Sun Chen Org** ~ [Each individual] unifies in himself soul (aura) and vitality (physique), but are they always so inseparable? ~ [Each individual] can exert to collect himself, in order to concentrate [totally] inwardly, but can he thus be as thoroughly unassuming (flexible) as an infant? ~ When it comes to weeding out, as well as washing off, unsubstantiated faulty opinions, can an ordinary person comprehensively avoid being completely faultless? ~ When it comes to looking after people and governing a state, would an ordinary person carry out the principle of non-interference [steadfastly that he can resist the temptation of tampering with the natural course]? ~ When the portal of Heaven (passage which leads directly to Truth) opens and closes, would an ordinary person be as sensitive (perceptive) and unassuming (objective) as females? ~ If a person's knowledge is encyclopedic and comprehensive, would he still maintain his modesty and recognize that he still has a great deal more to learn [about the boundless world of knowledge]? ~ If an individual fulfills any of the following pursuits: ~ Helping [creatures] to survive and to raise them [to relish their potentialities]; ~ Sustaining [their fulfillment] without being possessive; ~ Accomplishing [good] deeds without claiming credit; ~ Supporting their growths without being manipulative; ~ This individual has thus [accomplished] the most profound Te (arete).

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[10c15т] **Tien Cong Tran** ~ In keeping the spirit and the vital soul together, are you able to maintain their perfect harmony? ~ In gathering your vital energy to attain suppleness, are you able to play the role of a newborn babe? ~ In washing and clearing the mysterious mirror, are you able to purify it of all dross? ~ In loving your people and governing your state, are you able to do nothing? ~ In the opening and shutting of heaven's gate, are you able to play the feminine part? ~ Enlightened and seeing far into all directions, can you at the same time know nothing? ~ Rearing, feeding, rearing without claiming for its own, doing the work without claiming doing it, raising without being master. ~ This is mysterious Virtue.

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[10c16т] **Thomas Z. Zhang** ~ Can you keep your mind and your action consistent? ~ Can you be simple and sincere like a baby? ~ Can you view things without bias? ~ Can you govern without imposing your will? ~ Can you be moderate in daily business? ~ Can you keep open mind when learning? ~ Birth and growth are natural. ~ Do not think birth is someone's achievements. ~ Do not be vainglorious for your accomplishments. ~ Do not impede growth. ~ This is called the profound virtue.

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[10c17т] **Arthur Waley** ~ Can you keep the unquiet physical-soul from straying, hold fast to the Unity, and never quit it? ~ Can you, when concentrating your breath, make it soft like that of a little child? ~ Can you wipe and cleanse your vision of the Mystery till all is without blur? ~ Can you love the people and rule the land, yet remain unknown? ~ Can you in opening and shutting the heavenly gates play always the female part? ~ Can your mind penetrate every corner of the land, but you yourself never interfere? ~ Rear them, then, feed them, ~ Rear them, but do not lay claim to them. ~ Control them, but never lean upon them; ~ Be chief among them, but do not manage them. ~ This is called the Mysterious Power.

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[10c18т] **Richard John Lynn** ~ Stay where your earthbound soul is protected, and embrace integrity: can you do this with never a deviation? ~ Rely exclusively on your vital force, and become perfectly soft: can you play the infant? ~ Cleanse your vision into the mystery of things: can you make it

spotless? ~ Cherish the people and govern the state: can you do this without intelligence? ~ The gateway of Heaven, whether it is to be open or shut: can you play the female? ~ Your bright understanding casts its light over the four quarters: can you stay free of conscious effort? ~ He gives them life ~ And nurtures them. ~ He gives them life, yet he possesses them not. ~ He acts, yet does not make them dependent. ~ He matures them, yet he is not their steward. ~ This we call mysterious virtue.

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[10c19т] **Lin Yutang** ~ EMBRACING THE ONE ~ In embracing the One with your soul, ~ Can you never forsake the Tao? ~ In controlling your vital force to achieve gentleness, ~ Can you become like the new-born child? ~ In cleansing and purifying your Mystic vision, ~ Can you strive after perfection? ~ In loving the people and governing the kingdom, ~ Can you rule without interference? ~ In opening and shutting the Gate of Heaven, ~ Can you play the part of the Female? ~ In comprehending all knowledge, ~ Can you renounce the mind? ~ To give birth, to nourish, ~ To give birth without taking possession, ~ To act without appropriation, ~ To be chief among men without managing them - ~ This is the Mystic Virtue.

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[10c20т] **Victor H. Mair** ~ While you ~ Cultivate the soul and embrace unity, ~ can you keep them from separating? ~ Focus your vital breath until it is supremely soft, ~ can you be like a baby? ~ Cleanse the mirror of mysteries, ~ can you make it free of blemish? ~ Love the people and enliven the state, ~ can you do so without cunning? ~ Open and close the gate of heaven, ~ can you play the part of the female? ~ Reach out with clarity in all directions, ~ can you refrain from action? ~ It gives birth to them and nurtures them, ~ It gives birth to them but does not possess them, ~ It rears them but does not control them. ~ This is called "mysterious integrity."

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[10c21т] **Tolbert McCarroll** ~ While carrying your active life on your head ~ can you embrace the quiet spirit in your arms, and not let go? ~ While being fully focused on your vital breath ~ can you make it soft like that of a newborn babe? ~ While cleaning your inner mirror ~ can you leave it without blemish? ~ While loving the people and ruling the country ~ can you dispense with cleverness? ~ While opening and closing the gates of heaven ~ can you be like a mother bird? ~ While penetrating the four quarters with your insight ~ can you remain simple? ~ Help the people live! ~ Nourish the people! ~ Help them live yet lay no claim to them. ~ Benefit them yet seek no gratitude. ~ Guide them yet do not control them. ~ This is called the hidden Virtue.

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[10c22т] **David H. Li** ~ Unite physically and mentally to embrace One. ~ Can one be not separated from it? ~ Channel energy toward tenderness. ~ Can one emulate the infant? ~ Cleanse the deep mirror within. ~ Can one be without blemishes? ~ Love the populace in governance. ~ Can one practice laissez-faire? ~ Open and close the cosmic portal. ~ Can one assume the feminine role? ~ Discern and deliberate. ~ Can one be ignorant? ~ Cultivate, rear. ~ Cultivate, but possess not; ~ Provide, but claim not; ~ Nurture, but dominate not. ~ This is the Profoundest virtue.

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[10c23т] **Yasuhiko Genku Kimura** ~ In accordance with the Tao Eternal, ~ Embrace your body and mind in oneness without any diremption. ~ Enliven your vital energy until it reaches the suppleness of a baby. ~ Cleanse your mind to eliminate all unclarity. ~ Love your people and lead your community without unbalanced action. ~ Be receptive as a gentle female in the rhythmic intercourse of the Kosmos. ~ Remain in the state of not-knowing ~ while achieving knowledge in all fields. ~ This is the spiritual virtue of the Kosmos: ~ Birthing life without possessing, ~ Nurturing life without expecting, ~ Rearing life without dominating.

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[10c24т] **Chou-Wing Chohan** ~ Can you always keep your soul focused ~ So that nothing can divert it from the Tao? ~ Can you regulate your breathing ~ And be as soft and relaxed as a baby? ~ Can you purify yourself and eliminate the hidden ~ So that you are free of all blemish and error? ~ Can you love the people and govern the state by non-action? ~ Can you open and close the gates of nature ~ As a woman can? ~ Can you be enlightened and aware ~ And penetrate to the depths of everything, without knowledge?

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[10c25т] **Man-Ho Kwok** ~ Can you nurture your souls by holding them in unity with the One? ~ Can you focus your ch'i - your energy and become as supple, as yielding as a baby? ~ Can you clear your mind of all its dross without throwing out the Tao with it? ~ Can you do it without self-interest so you shine like a diamond? ~ Can you love the people of your nation without being pulled into action? ~ Can you turn yourself around and let Her rise up over you? ~ The world spans out in four directions - and can you be as embracing? ~ Birthing, nurturing and sustaining: ~ the Tao does this unceasingly ... ~ It gives without holding on to what it's made, ~ It gives everything essence, without reward ~ It knows, without flaunting it ~ It is serene, beyond desiring ~ - and this is its Virtue and its Source.

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[10c26т] **Gu Zhengkun** ~ Body and soul are one, ~ But can they avoid separation? ~ Though concentrating on breathing exercises to be supple, ~ Can you become as supple as a baby? ~ Though getting rid of your distracting thoughts for a deeper meditation, ~ Can you be devoid of blemish? ~ If you are to love the people and govern a state, ~ Can you avoid taking active action? ~ When the door of heaven opens or closes, ~ Can you remain inactive as a female? ~ When your power of perception penetrates every corner, ~ Are you capable of knowing nothing? ~ Giving all things life and propagation ~ Without claiming to be their owner, ~ Benefiting them without claiming to be their benefactor, ~ And being their head without ruling them, ~ All these are called the most intrinsic Teh (virtue).

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[10c27т] **Chao-Hsiu Chen** ~ Can one hold the soul in the body, hold the mind in the spirit, and keep them as one? ~ Can one concentrate the energy of life and keep it supple like a newborn child? ~ Can one study everything and really know everything without making a mistake? ~ Can one govern the nation with all the right actions and really love the people? ~ Can one always make a decision with the right mind? ~ Can one empty the mind and fill it with the brightness of wisdom and learn to step back from this knowledge? ~ Can one give life and grow life and yet claim no possession? ~ Can one supervise and benefit others, yet exercise no authority and rely on no pride? ~ This is what is called the mysterious virtue.

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[10c28т] **Liu Qixuan** ~ How is it ~ That you hold your soul and body together? ~ Is it like a quiet infant ~ That you soften your breath? ~ Is it without any dust ~ That you clear your mind as a metaphysical mirror? ~ Is it without willful actions ~ That you love and take care of your country and people? ~ Is it without any dark corner ~ That you sense what is happening in the world? ~ Is it without misguiding knowledge ~ That you understand the whole world? ~ The metaphysical getter is one ~ That lets be everything that is born, ~ Produces without possessing anything surplus, ~ Achieves successes without being proud of them, ~ And rules well without any executive power.

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[10c29т] **Shi Fu Hwang** ~ Embracing The True One ~ Lao Tze says, ~ By clothing a good frame and embracing the holy one, cannot your soul be kept from leaving? ~ In concentrating the breath and making the body supple, can't you turn into a baby again? ~ By taking the eyes' dirt and consulting scriptures, can't you become blemishless? ~ To love people and exercise government, can't this be kept from being publicly known? ~ Cannot your mouths, eyes, and ears, the gate of Heaven remain soft when opening and closing as females usually do? ~ When you understand the truth and fully discern them, do you not depend on acting without the intent to control fate? ~ The one which gives all things' lives, and thus rears them, gives the lives, but does not claim ownership; ~ it works laboriously for them, but does not expect reward in return. ~ Even when they are fully grown up, it does not dominate them. ~ I shall say this really can be regarded as the mystic virtue.

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[10c30т] **Ch'u Ta-Kao** ~ Can you keep the soul always concentrated from straying? ~ Can you regulate the breath and become soft and pliant like an infant? ~ Can you clear and get rid of the unforeseen and be free from fault? ~ Can you love the people and govern the state by non-action? ~ Can you open and shut the gates of nature like a female? ~ Can you become enlightened and penetrate everywhere without knowledge?

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[10c31т] **Paul J. Lin** ~ Keeping one's ying poh and embracing the One, ~ Can man not depart from it? ~ Breathing intensely to induce softness, ~ Can man be like an infant? ~ The mystic vision being pure and clean, ~ Can it be without flaw? ~ Loving the people and governing the state, ~ Can man be without action? ~ Opening and closing the gate of heaven, ~ Can it not be the female? ~ Discerning and understanding the four corners, ~ Can man do so without knowledge? ~ To produce and to raise; ~ To produce without possessing; ~ To act without asserting; ~ To develop without controlling; ~ This is called the profound virtue.

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[10c32т] **Michael LaFargue** ~ When 'carrying your soul', embracing the One Thing, can you be undivided? ~ When 'concentrating ch'i', bringing about Softness, can you be like an infant? ~ When 'cleansing and purifying the mysterious mirror', can you be without blemish? ~ When 'loving the people and caring for the kingdom', can you be without knowledge? ~ When 'the Doors of Heaven open and shut', can you remain Feminine? ~ When 'Clarity and bareness penetrate everywhere', can you remain not doing? ~ Produce and nourish. ~ Produce but don't possess, ~ work but don't rely on this, ~ preside but don't rule. ~ This is mysterious Te.

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[10c33т] **Cheng Lin** ~ When the spirit holds fast to the body, how can there be disunion! ~ When the vital force attains the utmost degree of pliancy, how can one fail to resemble a new-born babe! ~ When the mind is purified, how can there be blemishes! ~ When the ruler truly loves the people, how can he fail to accomplish things! ~ When the sensual organs are properly used, how can one fail to have strength! ~ When the intellectual faculties are properly employed, how can one fail to have understanding! ~ The mysterious Nature is that which produces, grows, lives without the desire for ownership, gives without the wish for return, rules without claiming lordship.

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[10c34т] **Yi Wu** ~ To keep the spirit and body embracing Oneness, ~ can you let them not be separate? ~ To concentrate the breath for attaining softness, ~ can you be like an infant? ~ To wash and clear the mysterious vision, ~ can you eliminate all flaws? ~ To love the people and govern the state, ~ can you be without knowledge? ~ To open and close the Heavenly gates, ~ can you be the female? ~ To understand all things in the four directions, ~ can you be in non-action? ~ To produce them and nourish them, ~ To produce without possessing, ~ To act without taking credit, ~ To [encourage] growth without controlling, ~ This is called mysterious virtue.

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[10c35т] **Han Hiong Tan** ~ In maintaining congruity of the mind and body, ~ Can you prevent your attention from wandering? ~ Can you breathe naturally and relax your entire body ~ Until it becomes as supple as an infant's? ~ Can you clear all errant thoughts and maintain an immaculate mind? ~ Can you rule benevolently by adhering to non-action? ~ In watching everything evolve and change, are you able to maintain quietude (a typical female trait)? ~ Can you learn intuitively rather than analytically? ~ Dao procreates and nourishes everything. ~ It engenders but does not claim possession. ~ It achieves but does not claim credit. ~ It lets things develop but does not exert control. ~ This is known as "inconspicuous virtue".

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[10c36т] **Hua-Ching Ni** ~ Can you always embrace Oneness without the slightest separation of body and mind? ~ Can you maintain undivided concentration until your vital force is as supple as a newborn baby's? ~ Can you clarify your inner vision to be flawless? ~ Can you love your people and serve your state with no self-exaltation? ~ As Life's Gate opens and closes in the performance of birth and death, ~ can you maintain the receptive, feminine principle when yin and yang are changing? ~ After achieving the crystal clear mind, ~ can you remain detached and innocent? ~ Give birth to and nourish all things without desiring to possess them. ~ Give of yourself, without expecting something in return. ~ Assist people, but do not attempt to control them. ~ This is how to realize the deep virtue of the universe.

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[10c37т] **Chang Chung-yuan** ~ Can you unify hun and p'o into one and not let them be divided? ~ Can you concentrate on your breathing to reach harmony and become as an innocent babe? ~ Can you clean the dark mirror within yourself and let nothing remain there? ~ Can you love the people and govern the state and do so without interference? ~ Can you enter and leave the realm of Non-being and let these actions take place by themselves? ~ Can the clear illumination radiate to all directions without your having knowledge of it? ~ Cultivate it, and nourish it, ~ Produce it, but do not possess it, ~ Labor on it, but do not depend on it, ~ Lead it, but do not manage it. ~ This is called the mystic attainment.

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[10c38т] **Henry Wei** ~ It Can Be Done ~ Neng Wei ~ In harmonizing your hun and p'o to embrace the One, ~ Can you concentrate without deviating? ~ In attuning your breath to induce tenderness, ~ Can you become like a new-born babe? ~ In cleansing and purifying your Mystic Mirror, ~ Can you make it free from all stain? ~ In loving the people and ruling the state, ~ Can you practice non-interference? ~ When the Heavenly Gate opens and closes, ~ Can you play the part of the Female? ~ When your light shines forth in all directions, ~ Can you ignore it with perfect equanimity? ~ To produce things and nourish them, ~ To produce but not to claim ownership, ~ To act but not to presume on the result, ~ To lead but not to manipulate, - ~ This is called Mystic Virtue.

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[10c39т] **Ha Poong Kim** ~ Rest your shining spirit and embrace the One. ~ Can you forever hold onto it? ~ Concentrate your breath and attain the utmost softness. ~ Can you become a baby? ~ Clean your mysterious mirror. ~ Can you keep it free of blemish? ~ Love the people and keep the state in peace. ~ Can you rule through no-action? ~ As the gate of Heaven opens and closes, ~ Can you play the female part? ~ As bright light reaches all four directions, ~ Can you remain unknowing? ~ To give people life and nurture them; ~ To give them life, without possessing them; ~ To rule them, without depending on them; ~ To lead them, without directing them - ~ This is called the mysterious Te.

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[10c40т] **Tao Huang** ~ Donning the spirit and soul, and drawing them into Oneness, ~ Can this come apart? ~ Gathering in Qi and making the body supple, ~ Is this not an infant? ~ Being clear-headed and eliminating any mystic vision, ~ Can even a speck exist? ~ Loving the people and governing the country, ~ Is this not inactive? ~ Opening and closing the Gate of Heaven, ~ Is this not the female? ~ Comprehending the four corners of the world, ~ Is this not knowledge? ~ Begetting and nourishing, ~ Begetting but not possessing, ~ Enhancing but not dominating. ~ This is Mysterious Action.

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[10c41т] **Tang Zi-chang** ~ By keeping the body and soul balanced, they can not be split. ~ By soft breathing and being tender, one can be innocent. ~ By purifying the mind and broadening views, one can be free from errors. ~ By loving the people and serving the country, one should not interfere. ~ If one's mind is indecisive, one should make it inactive. ~ By thoroughly understanding all angles, one can discard dogmatism. ~ It gives life, nourishes them. ~ It produces all things but it does not possess them. ~ It provides everything for them but it does not take anything from them. ~ It leads them but does not lord over them. ~ This is called the "incomprehensive Virtues".

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[10c42т] **Wing-tsit Chan ~** Can you keep the spirit and embrace the One without departing from them? ~ Can you concentrate your vital force and achieve the highest degree of weakness like an infant? ~ Can you clean and purify your profound insight so it will be spotless? ~ Can you love the people and govern the state without knowledge (cunning)? ~ Can you play the role of the female in the opening and closing of the gates of Heaven? ~ Can you understand all and penetrate all without taking any action? ~ To produce things and to rear them, ~ To produce, but not to take possession of them, ~ To act, but not to rely on one's own ability, ~ To lead them, but not to master them - ~ This is called profound and secret virtue.

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[10c91т] **И. И. Семененко ~** Возможно ль, сохраняя душу и в объятиях с единым, с ними не расстаться? ~ Возможно ль, как младенцу, сосредоточивать дыхание и быть предельно мягким? ~ Возможно ли избавиться от недостатков, если добиться чистоты и зреть сокровенное? ~ Возможно ли без знаний любить народ и управлять страной? ~ Возможно ли без самки открыть или закрыть Небесные врата? ~ Возможно ль, находясь в бездействии, все ясно понимать? ~ Рождать и взращивать, ~ чему давать жизнь - не иметь, ~ на свои действия не опираться, ~ быть старшим, но не властвовать ~ - это зовется сокровенной добродетелью.

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[10c92т] **А. А. Маслов ~** Можно ли, соединив душу и плоть, объять Единое и не утратить это? ~ Можно ли, регулируя ци и становясь податливым, обрести состояние новорождённого? ~ Можно ли, отполировав сокровенное зеркало, не оставить на нём пятен? ~ Можно ли, любя народ и правя государством, пребывать в недеянии? ~ Можно ли, открывая и закрывая Небесные Врата, сохранять состояние самки? ~ Можно ли, постигнув четыре начала, пребывать вне знания? ~ Давать жизнь и вскармливать? ~ Давать жизнь и не обладать этим? ~ Действуя, не требовать воздаяния? ~ Взращивая, не править этим? ~ Это зовётся сокровенной Благостью.

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[10c93т] **Е. А. Торчинов ~** Соедини воедино души земные и дух небес, ~ Одно обними - и не смогут они ввек расстаться! ~ Сосредоточь пневму-ци и мягкость этим обрети - ~ тогда сумеешь уподобиться дитяте! ~ Зерцало темное от скверны омой - ~ и беспорочен стань душой! ~ Цени народ, страну в порядок приведи - ~ тогда недеяние осуществить ты сможешь! ~ Небесные врата то отверзаются, то затворяются - ~ узри начало женственное в них! ~ Поняв четыре принципа, ты можешь пребывать в неведении полном! ~ Дао рождает сущее и его питает. ~ Рождает, но им не обладает и действует, не замышляя преднамеренно. ~ Оно все взращивает, но ничем не повелевает, и это Сокровенной Силой-Дэ зовется, знаю!

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[10c94т] **А. Е. Лукьянов ~** Если сопрячь тело и душу и заключить в одно-единое, ~ могут ли остаться [они] нераздельны? ~ Если грубое семя-энергию довести до мягкости, ~ можно ли обратиться новорожденным? ~ Если начисто устранить видение сокровенного первоначала, ~ можно ли избежать изъяна? ~ Если любить народ и управлять страной, можно ли быть незнающим? ~ Если небесные врата открываются и закрываются, ~ может ли не быть Самки [Поднебесной]? ~ Если прояснить все в пределах четырех сторон, можно ли не деять? ~ [Оно] рождает все, размножает все. ~ Порождающее и не обладающее [порожденным], ~ возделывающее и ни на что не опирающееся, ~ главенствующее и не карающее - ~ это и есть изначально-сокровенное Дэ.

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[10c95т] **Ян Хин-шун ~** Если душа и тело будут в единстве, можно ли сохранить его? ~ Если сделать дух мягким, можно ли стать [бесстрастным] подобно новорожденному? ~ Если созерцание станет чистым, возможны ли тогда заблуждения? ~ Можно ли любить народ и управлять страной, не прибегая к мудрости? ~ Возможны ли превращения в природе, если следовать мягкости? ~ Возможно ли осуществление недеяния, если познать все взаимоотношения в природе? ~ Создавать и воспитывать [сущее]; ~ создавая, не обладать [тем, что создано]; ~ приводя в движение, не прилагать к этому усилий; ~ руководя, не считать себя властелином - вот что называется глубочайшим дэ.

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[10c96т] **Д. П. Конисси ~** Душа имеет единство, поэтому она не делится (на части). ~ Кто вполне духовен, тот бывает смирен, как младенец. ~ Кто свободен от всякого рода знаний, тот никогда не будет болеть. ~ Кто любит народ и управляет им, тот должен быть бездеятельным. ~ Кто хочет открыть небесные ворота, тот должен быть как самка. ~ Кто делает вид, что много знает и ко всему способен, тот ничего не знает и ни к чему не способен. ~ Кто производит (вещь) и постоянно держит ее, тот ничего не имеет. ~ Не хвалиться тем, что сделано, не начальствовать над другими, превосходя их, называется небесною добродетелью.

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[10c97т] **В. В. Малявин ~** Пестуй душу, обнимай Единое - можешь ли не терять их? ~ Сосредоточь дух, приди к мягкости - можешь ли быть как младенец? ~ Очищай сокровенное зеркало - можешь ли быть без изъяна? ~ Люби народ, блюди порядок в царстве - можешь ли пребывать в недеянии? ~ Небесные врата отворяются и затворяются - можешь ли быть женственным? ~ Постигай все в четырех пределах - можешь ли обойтись без знания? ~ Порождает и вскармливает, ~ Все рождает и ничем не обладает. ~ Всему поспешествует, а не ищет в том опоры, ~ Всех старше, а ничем не повелевает: ~ Вот что зовется сокровенным совершенством.

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[10c98т] **Б. Б. Виногродский ~** Практикуя осознание единности духовного и физического начал, способен ли пребывать в состоянии отсутствия рассеяния? ~ Концентрируя дыхание-ци, устремляясь к мягкости, способен ли быть в состоянии младенца? ~ Совершенствуя и очищая мистическое видение, способен ли быть в состоянии отсутствия изъянов? ~ В любви к народу и управлении государством, способен ли пребывать в состоянии отсутствия знаний? ~ Когда открываются и закрываются Небесные врата, способен ли быть в состоянии отсутствия иньской асимметрии? ~ Стремясь к полному постижению четырех пределов, способен ли пребывать в состоянии отсутствия осуществления? ~ Порождают и накапливают. ~ Порождая, не вступай в отношения обладания. ~ Осуществляя, не отождествляйся. ~ Возрастая, не главенствуй. ~ Это определяется: ~ Мистическая Потенция.

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PSEUDO-CHAPTER **Eleven**

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[11c01т] **Robert G. Henricks ~** Thirty spokes unite in one hub; ~ It is precisely where there is nothing, that we find the usefulness of the wheel. ~ We fire clay and make vessels; ~ It is precisely where there's no substance, that we find the usefulness of clay pots. ~ We chisel out doors and windows; ~ It is precisely in these empty spaces, that we find the usefulness of the room. ~ Therefore, we regard having something as beneficial; ~ But having nothing as useful.

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[11c02т] **John C. H. Wu ~** THIRTY spokes converge upon a single hub; ~ It is on the hole in the center that the use of the cart hinges. ~ We make a vessel from a lump of clay; ~ It is the empty space within the vessel that makes it useful. ~ We make doors and windows for a room; ~ But it is these empty spaces that make the room livable. ~ Thus, while the tangible has advantages, ~ It is the intangible that makes it useful.

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[11c03т] **D. C. Lau ~** Thirty spokes share one hub. ~ Adapt the nothing therein to the purpose in hand, and you will have the use of the cart. ~ Knead clay in order to make a vessel. ~ Adapt the nothing therein to the purpose in hand, and you will have the use of the vessel. ~ Cut out doors and windows in order to make a room. ~ Adapt the nothing therein to the purpose in hand, and you will have the use of the room. ~ Thus what we gain is Something, yet it is by virtue of Nothing that this can be put to use.

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[11c04т] **R. L. Wing ~** Thirty spokes converge at one hub; ~ What is not there makes the wheel useful. ~ Clay is shaped to form a vessel; ~ What is not there makes the vessel useful. ~ Doors and windows are cut to form a room; ~ What is not there makes the room useful. ~ Therefore, take advantage of what is there, By making use of what is not.

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[11c05т] **Ren Jiyu ~** Thirty spokes are united in one nave to make a wheel, ~ But it is on the hole of the nave that the use of the carriage depends. ~ Clay is mixed to mold a utensil, ~ But it is on its empty space that the use of utensils depends. ~ Doors and windows are cut out to form a room, ~ But it is on the vacancy within, that the use of the room depends. ~ Therefore, the advantage existence brings to people rests exclusively upon the decisive role of nonexistence.

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[11c06т] **Gia-fu Feng ~** Thirty spokes share the wheel's hub; ~ It is the center hole that makes it useful. ~ Shape clay into a vessel; ~ It is the space within that makes it useful. ~ Cut doors and windows for a room; ~ It is the holes which make it useful. ~ Therefore profit comes from what is there; ~ Usefulness from what is not there.

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[11c07т] **Lok Sang Ho ~** Thirty spokes make a wheel. ~ Forget about the spokes, ~ And we have the use of the wheel. ~ Working clay in the right way can produce a bowl. ~ Forget about the clay, ~ And we have the use of the bowl. ~ Carve a room off the side of a hill, ~ Forget about the hill, ~ And we have the use of the room. ~ We lay our hands on all kinds of materials for our advantage. ~ Yet we do not possess any of these materials ~ when we actually use their services.

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[11c08т] **Xiaolin Yang ~** A wooden wheel has thirty spokes: ~ Carve out the center to make it useful for a carriage. ~ A piece of clay is used to make a container: ~ Take out some clay from the middle to form a pot. ~ A house has four walls: ~ Empty the inside to make a room. ~ Therefore, having materials provides the resources, ~ But getting rid of some of it makes the materials useful.

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[11c09т] **Walter Gorn Old**, THE USE OF NOTHING ~ The thirty spokes of a carriage wheel uniting at the nave are made useful by the hole in the centre, where nothing exists. ~ Vessels of moulded earth are useful by reason of their hollowness. ~ Doors and windows are useful by being cut out. ~ A house is useful because of its emptiness. ~ Existence, therefore, is like unto gain, but Non-Existence to use.

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[11c10т] **James Legge ~** The thirty spokes unite in the one nave; ~ but it is on the empty space (for the axle), that the use of the wheel depends. ~ Clay is fashioned into vessels; ~ but it is on their empty hollowness, that their use depends. ~ The door and windows are cut out (from the walls) to form an apartment; ~ but it is on the empty space (within), that its use depends. ~ Therefore, what has a (positive) existence serves for profitable adaptation, and what has not that for (actual) usefulness.

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[11c11т] **David Hinton ~** Thirty spokes gathered at each hub: absence makes the cart work. ~ A storage jar fashioned out of clay: absence makes the jar work. ~ Doors and windows cut in a house: absence makes the house work. ~ Presence gives things their value, but absence makes them work.

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[11c12т] **Chichung Huang ~** Thirty spokes share a hub; ~ In its nothingness ~ Rests the carriage's usefulness. ~ One burns clay to make a pot; ~ In its nonbeing ~ Rests the clay pot's usefulness. ~ One cuts out doors and windows; ~ In its nonbeing ~ Rests the room's usefulness. ~ Therefore, being provides the advantage; ~ Nonbeing provides the usefulness.

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[11c13т] **Ellen M. Chen ~** Thirty spokes share one hub to make a wheel. ~ Through its non-being (wu), ~ There is (yu) the use (yung) of the carriage. ~ Mold clay into a vessel (ch'i). ~ Through its non-being (wu), ~ There is (yu) the use (yung) of the vessel. ~ Cut out doors and windows to make a house. ~ Through its non-being (wu), ~ There is (yu) the use (yung) of the house. ~ Therefore in the being (yu-chih) of a thing, ~ There lies the benefit (li). ~ In the non-being (wu-chih) of a thing, ~ There lies its use (yun).

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[11c14т] **Lee Sun Chen Org ~** A wheel was made through the process of assembling thirty spokes together, by befitting each spoke into individual holes (on the hub); ~ This illustrates that the holes (emptiness) are useful means in making carts; ~ A kitchen utensil (bowl) was made, because a hole was perforated (emptiness was created) in the middle of a lump of [solid] clay; ~ This again is an example that emptiness is useful for the shaping of a container; ~ Part of the solid walls of a room were cut out open so these openings could be used for either windows or doors; ~ Once again it is an example that emptiness (the voided sections of the wall) is useful in the completion of a room. ~ Accordingly: ~ Existence (Being) is advantageous; ~ While void (not to have the existence; Nothingness) is useful (significant) too.

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[11c15т] **Tien Cong Tran ~** Thirty spokes converge upon one hub; but it is the center hole that is the use of the cart. ~ We shape a lump of clay into a vessel; but it is the empty space within the vessel that is its use. ~ We make doors and windows for a chamber; but it is the empty space within it that is its use. ~ Thus, while the beings are profitable, the non-being is useful.

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[11c16т] **Thomas Z. Zhang ~** Thirty spokes connected to one hub with a hole (for shaft), can be used as a wheel. ~ Using clay to make a concave pottery, it can be used as a container. ~ Buildings with doors and windows can be houses. ~ Therefore, solidness provides the utility, and hollowness makes things useful.

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[11c17т] **Arthur Waley ~** We put thirty spokes together and call it a wheel; ~ But it is on the space where there is nothing that the usefulness of the wheel depends. ~ We turn clay to make a vessel; ~ But it is on the space where there is nothing that the usefulness of the vessel depends. ~ We pierce doors and windows to make a house; ~ And it is on these spaces where there is nothing that the usefulness of the house depends. ~ Therefore just as we take advantage of what is, we should ~ recognize the usefulness of what is not.

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[11c18т] **Richard John Lynn ~** Thirty spokes share one hub. ~ It is exactly where there is nothing of it that the functionality of the wheel resides. ~ Mix clay with water to make a vessel. ~ It is exactly where there is nothing of it that the functionality of the vessel resides. ~ Cut doors and windows to make a room. ~ It is exactly where there is nothing of it that the functionality of the room resides. ~ Therefore this is how what is there provides benefit and how what is not there provides functionality.

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[11c19т] **Lin Yutang ~** THE UTILITY OF NOT-BEING ~ Thirty spokes unite around the nave; ~ From their not-being (loss of their individuality) ~ Arises the utility of the wheel. ~ Mold clay into a vessel; ~ From its not-being (in the vessel's hollow) ~ Arises the utility of the vessel. ~ Cut out doors and windows in the house(-wall), ~ From their not-being (empty space) arises the utility of the house. ~ Therefore by the existence of things we profit. ~ And by the non-existence of things we are served.

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[11c20т] **Victor H. Mair ~** Thirty spokes converge on a single hub, ~ but it is in the space where there is nothing that the usefulness of the cart lies. ~ Clay is molded to make a pot, ~ but it is in the space where there is nothing that the usefulness of the clay pot lies. ~ Cut out doors and windows to

make a room, ~ but it is in the spaces where there is nothing that the usefulness of the room lies. ~ Therefore, ~ Benefit may be derived from something, but it is in nothing that we find usefulness.

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[11c21t] **Tolbert McCarroll ~** Thirty spokes connect to the wheel's hub; ~ yet, it is the center hole that makes it useful. ~ Clay is shaped into a vessel; ~ yet, it is the emptiness within that makes it useful. ~ Doors and windows are cut for a room; ~ yet it is the space where there is nothing that makes it useful. ~ Therefore, ~ though advantage comes from what is; ~ usefulness comes from what is not.

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[11c22t] **David H. Li ~** Thirty spokes share one hub. ~ The hollow in the hub expresses the carriage's usefulness. ~ With clay, a vessel is molded. ~ The hollow within expresses the vessel's usefulness. ~ With doors and windows, a room is formed. ~ The hollow within expresses the room's usefulness. ~ Thus, visible provides the facility; hollow expresses its usefulness.

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[11c23t] **Yasuhiko Genku Kimura ~** Thirty spokes share a hub; ~ The usefulness of the cart ~ lies in the space where there is nothing. ~ Clay is kneaded into a vessel; ~ The usefulness of the vessel ~ lies in the space where there is nothing. ~ A room is created by cutting out doors and windows; ~ The usefulness of the room ~ lies in the space where there is nothing. ~ Therefore, ~ The benefit of things lies in the usefulness of nothing.

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[11c24t] **Chou-Wing Chohan ~** Thirty spokes unite in the middle of the wheel, ~ And because of the part between them where nothing exists, ~ We enjoy the use of the carriage wheel. ~ Clay is formed into bowls and vessels, ~ And because of the hollow in it where nothing exists, ~ We use them as vessels. ~ Doors and windows are cut into the walls of the house, ~ And since they are empty space, we can use them. ~ Therefore, on the one hand, we have the advantage of what exists, ~ And, on the other, we utilize the non-existent. ~ Without that which does not exist, we cannot take advantage of the wheel, the vessel, or the house. ~ Without wooden spokes, clay, and walls, we cannot take advantage of the space they contain. ~ Ultimately, existence and non-existence coexist and are intertwined.

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[11c25t] **Man-Ho Kwok ~** Thirty spokes on a cartwheel ~ Go towards the hub that is the centre ~ - but look, there is nothing at the centre and that is precisely why it works! ~ If you mould a cup you have to make a hollow: ~ it is the emptiness within it that makes it useful. ~ In a house or room it is the empty spaces ~ - the doors, the windows - that make it useable. ~ They all use what they are made of to do what they do, ~ but without their nothingness they would be nothing.

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[11c26t] **Gu Zhengkun ~** Thirty spokes share one hub. ~ It is just the space (the Nothingness) between them ~ That makes a cart function as a cart. ~ Knead clay to make a vessel ~ And you find within it the space ~ That makes a vessel as a vessel. ~ To build a house with doors and windows ~ And you find within them the space ~ That makes a house function as a house. ~ Hence the Being (substance) can provide a condition ~ Under which usefulness is found, ~ But the Nothingness (space) is the usefulness itself.

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[11c27t] **Chao-Hsiu Chen ~** Thirty spokes share one hub, yet the spokes and the hub cannot make use of the carriage. ~ Mix water, mud and earth and they can be shaped into a vessel, yet they cannot make use of the vessel itself. ~ Cut out windows and doors to create a room, yet they cannot make use of the room itself. ~ Therefore take the useful as the useless, the useless as the useful.

* * *

[11c28t] **Liu Qixuan ~** Thirty strokes radiate from the axle, ~ And there is a good working cart when it is empty. ~ Clay is given shapes for holding things, ~ And there is a good working ware when it is not full. ~ Windows and doors have been made, ~ And there is a good working house when it is not occupied. ~ Therefore, in general principle, ~ Seeking after being is for profit, ~ Keeping non-being is for use.

* * *

[11c29t] **Shi Fu Hwang ~** The Utility of The Void ~ Lao Tze says, ~ It takes thirty spokes to share one nave. ~ Because a nave is a void space, we can have the use of the cart. ~ People knead clay to make a bowl. ~ Because a bowl is void in the center, we can use the bowl. ~ People cut out of a wall to make a door and a window. ~ Because they are void spaces, we can have the use of apartments. ~ Thus, this is something we can gain, that the positive existence shall serve for profitable adaption, ~ and that which has no existence shall serve for its purpose.

* * *

[11c30t] **Ch'u Ta-Kao ~** Thirty spokes unite in one nave, ~ And because of the part where nothing exists we have the use of a carriage wheel. ~ Clay is moulded into vessels, ~ And because of the space where nothing exists we are able to use them as vessels. ~ Doors and windows are cut out in the walls of a house, ~ And because they are empty spaces, we are able to use them. ~ Therefore, on the one hand we have the benefit of existence, and on the other, we make use of non-existence.

* * *

[11c31t] **Paul J. Lin ~** Thirty spokes converge in a nave; ~ just because of its nothingness [void] the usefulness of the cart exists. ~ Molded clay forms a vessel; ~ just because of its nothingness [hollowness] the usefulness of the utensil exists. ~ Doors and windows are cut into a house; ~ just because of their nothingness [emptiness] the usefulness of the house exists. ~ Therefore, profit from that which exists and utilize that which is absent.

* * *

[11c32t] **Michael LaFargue ~** Thirty spokes unite in one hollow hub - ~ in this 'nothing' lies the wheel's usefulness. ~ Knead clay to make a jar - ~ in its 'nothing' lies the jar's usefulness. ~ Cut out doors and windows in making a house - ~ in their 'nothing' lies the house's usefulness. ~ Yes: ~ 'Being' makes for profit, ~ 'Nothing' makes for usefulness.

* * *

[11c33t] **Cheng Lin ~** Thirty spokes share the space of one nave. ~ The substance and the void are both essential to the usefulness of a carriage. ~ Clay is moulded to make vessels. ~ The substance and the void are both essential to the usefulness of a vessel. ~ Doors and windows are hewn in a house. ~ The substance and the void are both essential to the usefulness of a house. ~ Thus, the presence of something may prove beneficial, just as the absence of something may prove useful.

* * *

[11c34t] **Yi Wu ~** Join thirty spokes at one hub; ~ in its emptiness, the carriage has its use. ~ Mold clay into a vessel; ~ in its emptiness, the vessel has its use. ~ Make doors and windows for a room; ~ in its emptiness, the room has its use. ~ Therefore, to have existence is beneficial; ~ not to have it is useful.

* * *

[11c35t] **Han Hiong Tan ~** Thirty spokes come together at the hub. ~ The empty hub houses the axle of the wheel, and this allows the cart to move. ~ You mould clay to make utensils. ~ The empty space of the container makes it useful. ~ While building a house, you put in windows and doors. ~ The empty space gives us the room to use. ~ The substantial part creates the space, and thus provides us the benefit. ~ However, it is in the empty space that the actual utility lies.

* * *

[11c36t] **Hua-Ching Ni ~** Thirty spokes together make a wheel for a cart. ~ It is the empty space in the center which enables it to be used. ~ Mold clay into a vessel; ~ it is the emptiness within that creates the usefulness of the vessel. ~ Cut out doors and windows in a house; ~ it is the empty space inside that creates the usefulness of the house. ~ Thus, what we have may be something substantial, ~ but its usefulness lies in the unoccupied, empty space. ~ The substance of your body is enlivened by maintaining the part of you that is unoccupied.

* * *

[11c37t] **Chang Chung-yuan ~** Thirty spokes are joined at the hub. ~ From their non-being arises the function of the wheel. ~ Lumps of clay are shaped into a vessel. ~ From their non-being arises the function of the vessel. ~ Doors and windows are constructed together to make a chamber. ~ From their non-being arises the function of the chamber. ~ Therefore, as individual beings, these things are useful materials. ~ Constructed together in their non-being, they give rise to function.

* * *

[11c38t] **Henry Wei ~** Utility of Non-Being ~ Wu Yung ~ Thirty spokes converge on the nave of a wheel: ~ It is where there is non-being (hollow space) ~ That the usefulness of the wheel lies. ~ Clay is molded into a vessel: ~ It is where there is non-being ~ That the usefulness of the vessel lies. ~ Doors and windows are hewn out to make a room: ~ It is where there is non-being ~ That the usefulness of the room lies. ~ Therefore, while being is valuable, ~ It is non-being that is useful.

* * *

[11c39t] **Ha Poong Kim ~** Thirty spokes share one hub; ~ On its non-being depends the usefulness of the wheel. ~ You make a vessel, kneading clay; ~ On its non-being depends the usefulness of the vessel. ~ You make a room, carving out doors and windows; ~ On its non-being depends the usefulness of the room. ~ Therefore, being's advantage ~ Is non-being's usefulness.

* * *

[11c40t] **Tao Huang ~** Thirty spokes join at one hub, ~ Yet it is the emptiness inside the hub that makes the vehicle useful; ~ Clay is molded into a vessel, ~ Yet it is the hollowness that makes the vessel useful; ~ Windows and doors are cut out, ~ Yet it is their empty space that makes the room usable. ~ So, any having makes for excess, ~ Any not-having makes for usefulness.

* * *

[11c41t] **Tang Zi-chang ~** To combine two thirty-spoke wheels makes a cart. ~ Where there is a capacity in it, it possesses the function of a cart. ~ A lump of clay can be made into pottery. ~ Where there is a capacity within it, it possesses the function of a vessel. ~ A house is built with windows and doors. ~ Where there is a capacity in it, it possesses the function of a house. ~ Thus to possess a thing is for its utility, while its capacity is its function.

* * *

[11c42t] **Wing-tsit Chan ~** Thirty spokes are united around the hub to make a wheel, ~ But it is on its non-being that the utility of the carriage depends. ~ Clay is molded to form a utensil, ~ But it is on its non-being that the utility of the utensil depends. ~ Doors and windows are cut out to make a room, ~ But it is on its non-being that the utility of the room depends. ~ Therefore turn being into advantage, and turn non-being into utility.

* * *

[11c91t] **И. И. Семененко ~** Ступицу окружают 30 спиц, но пользоваться повозкой позволяет пустота отверстия в ступице. ~ Мнут глину, чтобы вылепить сосуд, но пользоваться сосудом позволяет его пустота. ~ Строя дом, проделывают дверь и окна, но пользоваться домом позволяет его пустота. ~ Приносит пользу то, что в них имеется, но пользоваться ими позволяет то, чего в них нет.

* * *

[11c92t] **А. А. Маслов ~** Тридцать спиц соединяются в одной ступице. ~ Использование же повозки обуславливается пустотой между ними. ~ Для того, чтобы изготовить сосуд, размешивают глину. ~ Использование же сосуда обуславливается пустотой в нём. ~ Для того, чтобы соорудить жилище, прорубают двери и окна. ~ Использование же жилища обуславливается пустотой в нём. ~ Поэтому ту выгоду, которую получаем благодаря "наличию", мы можем использовать лишь благодаря "отсутствию".

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[11c93t] **Е. А. Торчинов ~** Тридцать спиц вместе - одно колесо. ~ Но то, что в нем - отсутствие, определяет наличие возможности использования телеги. ~ Стенки из глины - это сосуд. ~ Но то, что в нем - отсутствие, определяет наличие возможности использования сосуда. ~ В стенах пробиты окна и двери - это дом. ~ Но то, что в нем - отсутствие, определяет наличие возможности использования дома. ~ Поэтому наличие чего-либо определяет характер использования вещи, а отсутствие - принципиальную возможность использовать ее.

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[11c94t] **А. Е. Лукьянов ~** Тридцать спиц сходятся в одной ступице, а используется она в колесе за счет своего небытия и бытия (пустоты и полноты). ~ Формуют глину, чтобы изготовить сосуд, а используется он за счет своего небытия и бытия. ~ Пробивают окна и двери, чтобы устроить жилище, а используется оно за счет своего небытия и бытия. ~ Следовательно: ~ бытием приносится польза, небытием создается использование.

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[11c95t] **Ян Хин-шун ~** Тридцать спиц соединяются в одной ступице, [образуя колесо], ~ но употребление колеса зависит от пустоты между [спицами]. ~ Из глины делают сосуды, ~ но употребление сосудов зависит от пустоты в них. ~ Пробивают двери и окна, чтобы сделать дом, ~ но пользование домом зависит от пустоты в нем. ~ Вот почему полезность [чего-либо] имеющегося зависит от пустоты.

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[11c96t] **Д. П. Конисси ~** Тридцать спиц соединяются в одной ступице (колесницы), но если они недостаточны для предназначенной цели, то их можно употребить для другой (воза). ~ Из глины делают домашний сосуд; ~ но если она недостаточна для известной цели, то годится для другой. ~ Связывая рамы и двери, устраивают дом; ~ но если они недостаточны для этого, то из них можно делать домашнюю утварь. ~ Отсюда видно, что если вещь не годна для одной цели, то можно употребить ее для другой.

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[11c97t] **В. В. Малявин ~** Тридцать спиц колеса сходятся в одной ступице, ~ Но польза от колеса в том, что в ступице нет ничего. ~ Лепят из глины сосуд, ~ Но польза от сосуда в том, что внутри него нет ничего. ~ Прорезывают окна и двери, чтобы получился дом: ~ А польза от дома там, где дома нет. ~ Поистине: ~ То, что имеешь, приносит выгоду. ~ А то, чего не имеешь, приносит пользу.

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[11c98t] **Б. Б. Виногродский ~** Тридцать спиц сходятся в одной ступице. ~ Наличие в ней отсутствия делает возможным функциональное применение повозки. ~ Придают форму глине, изготовляя утварь. ~ Наличие в ней отсутствия делает возможным функциональное применение утвари. ~ Прорубают двери и окна, делая комнату. ~ Наличие в ней отсутствия делает возможным функциональное применение комнаты. ~ Причинность: ~ Наличие - посредством этого осуществляют использование плодов. ~ Отсутствие - посредством этого осуществляют функциональное применение.

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PSEUDO-CHAPTER **Twelve**

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[12c01t] **Robert G. Henricks ~** The five colors cause one's eyes to go blind. ~ Racing horses and hunting cause one's mind to go mad. ~ Goods that are hard to obtain pose an obstacle to one's travels. ~ The five flavors confuse one's palate. ~ The five tones cause one's ears to go deaf. ~ Therefore, in the government of the Sage: ~ He's for the belly and not for the eyes. ~ Thus he rejects that and takes this.

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[12c02t] **John C. H. Wu ~** THE five colours blind the eye. ~ The five tones deafen the ear. ~ The five flavours cloy the palate. ~ Racing and hunting madden the mind. ~ Rare goods tempt men to do

wrong. ~ Therefore, the Sage takes care of the belly, not the eye. ~ He prefers what is within to what is without.

* * *

[12c03t] **D. C. Lau** ~ The five colours make man's eyes blind; ~ The five notes make his ears deaf; ~ The five tastes injure his palate; ~ Riding and hunting ~ Make his mind go wild with excitement; ~ Goods hard to come by ~ Serve to hinder his progress. ~ Hence the sage is ~ For the belly ~ Not for the eye. ~ Therefore he discards the one and takes the other.

* * *

[12c04t] **R. L. Wing** ~ The five colors will blind one's eye. ~ The five tones will deafen one's ear. ~ The five flavors will jade one's taste. ~ Racing and hunting will derange one's mind. ~ Goods that are hard to get will obstruct one's way. ~ Therefore, Evolved Individuals ~ Regard the center and not the eye. ~ Hence they discard one and receive the other.

* * *

[12c05t] **Ren Jiyu** ~ Iridescent colours cause blindness. ~ Beautiful music causes deafness. ~ Delicious food causes loss of taste. ~ Racing and hunting cause madness. ~ Rare goods tempt people to rob and steal. ~ Therefore the sage only wants to feed the people rather than to dazzle them. ~ That's why he goes for the former and turns down the latter.

* * *

[12c06t] **Gia-fu Feng** ~ The five colors blind the eye. ~ The five tones deafen the ear. ~ The five flavors dull the taste. ~ Racing and hunting madden the mind. ~ Precious things lead one astray. ~ Therefore the sage is guided by what he feels and not by what he sees. ~ He lets go of that and chooses this.

* * *

[12c07t] **Lok Sang Ho** ~ Just as the five colors that we see can blind us, ~ So the five sounds that we hear can deafen us, ~ And the five tastes that we taste can dull our sense of taste. ~ As we hunt and chase after a moving target, our minds go wild. ~ So goods that are difficult to get become hurdles in our life journey. ~ For this reason the Sage seeks to fill only the true needs("the needs of the stomach") ~ Rather than to satisfy his senses("the needs of the eyes"). ~ He gives up the one, ~ And gains the other.

* * *

[12c08t] **Xiaolin Yang** ~ Too much color makes one blind; ~ Too much sound makes one deaf; ~ Too much flavor makes one lose his appetite. ~ Horse racing and hunting makes one's heart wild; ~ Scarce and valuable things makes one want to steal. ~ Therefore, great men made people value basic needs, not luxuries. ~ So, they kept the former and threw away the latter.

* * *

[12c09t] **Walter Gorn Old**, SHUTTING THE DOORS ~ Light will blind a man, sound will make him deaf, taste will ruin his palate, the chase will make him wild, and precious things will tempt him. ~ Therefore does the wise man provide for the soul and not for the senses. ~ He ignores the one and takes the other with both hands.

* * *

[12c10t] **James Legge** ~ Colour's five hues from th' eyes their sight will take; ~ Music's five notes the ears as deaf can make; ~ The flavours five deprive the mouth of taste; ~ The chariot course, and the wild hunting waste ~ Make mad the mind; and objects rare and strange, ~ Sought for, men's conduct will to evil change. ~ Therefore the sage seeks to satisfy (the craving of) the belly, and not the (insatiable longing of the) eyes. ~ He puts from him the latter, and prefers to seek the former.

* * *

[12c11t] **David Hinton** ~ The five colors blind eyes. ~ The five tones deafen ears. ~ The five tastes blur tongues. ~ Fast horses and breathtaking hunts make minds wild and crazy. ~ Things rare and expensive make people lose their way. ~ That's why a sage tends to the belly, not the eye, always ignores that and chooses this.

* * *

[12c12t] **Chichung Huang** ~ The five colors make people's eyes blind; ~ Galloping and hunting make people's heart go wild; ~ Goods hard to come by make people's acts injurious. ~ The five flavors make people's mouth numb; ~ The five notes make people's ears deaf. ~ Hence, when the sage man ruled, ~ He supported the stomach, but not the eye. ~ Therefore, he abandoned that and chose this.

* * *

[12c13t] **Ellen M. Chen** ~ The five colors blind a person's eyes; ~ The five musical notes deafen a person's ears; ~ The five flavors ruin a person's taste buds. ~ Horse-racing, hunting and chasing, ~ Drive a person's mind (hsin) to madness. ~ Hard-to-get goods, ~ Hinder a person's actions. ~ Therefore the sage is for the belly, not for the eyes. ~ Therefore he leaves this and chooses that.

* * *

[12c14t] **Lee Sun Chen Org** ~ If a person is shown five (many) colors [around the same time], he will be so confused that he would become blind to colors [temporarily]; ~ If a person is presented with multiple sounds [simultaneously], he will be so perplexed that he is [virtually] deafened [to their distinctions]; ~ If a person tastes various flavors [within short intervals], he would be so confused that his tongue will be numbed; ~ If a person indulges in racing and hunting by riding on horses, he will lose his serenity through such frenzy; ~ If an individual [is inspired to] be satisfied with nothing less to hard-to-get goods, he will sacrifice common decency [for his costly tantalization]. ~ Therefore, when a Sage governs, he is concerned more about filling up people's stomachs (satisfying their basic needs) than about pleasing their eyes (sensual and non-essential needs); ~ He rejects that (the appearance), but accepts this (the substance).

* * *

[12c15t] **Tien Cong Tran** ~ The five colors blind the eye. ~ The five tones deafen the ear. ~ The five flavors cloy the palate. ~ Racing and hunting madden the mind. ~ Rare goods tempt men to do wrong. ~ Therefore, the sage takes care of the belly, not the eye. ~ He prefers what is within to what is without.

* * *

[12c16t] **Thomas Z. Zhang** ~ Five colors harm the eyes. ~ Five tones impair the ear. ~ Five flavors numb the taste. ~ Horse racing and hunting make people exuberant. ~ Hard-to-get things burden people. ~ Therefore, the sage seeks inner satisfaction, rather than showy appearance. ~ That is, emphasizing what is on the inside, instead of what is on the outside.

* * *

[12c17t] **Arthur Waley** ~ The five colours confuse the eye, ~ The five sounds dull the ear, ~ The five tastes spoil the palate. ~ Excess of hunting and chasing ~ Makes minds go mad. ~ Products that are hard to get ~ Impede their owner's movements. ~ Therefore the Sage ~ Considers the belly not the eye. ~ Truly, 'he rejects that but takes this'.

* * *

[12c18t] **Richard John Lynn** ~ The five colors make one's eyes blind; ~ the five notes make one's ears deaf; ~ the five flavors make one's mouth fail; ~ and sport hunting on horseback makes one's heart/mind go crazy. ~ Goods hard to get cause one to travel the road to harm. ~ This is why the sage provides for the belly but not for the eye. ~ Thus he rejects the one and keeps the other.

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[12c19t] **Lin Yutang** ~ THE SENSES ~ The five colors blind the eyes of man; ~ The five musical notes deafen the ears of man; ~ The five flavors dull the taste of man; ~ Horse-racing, hunting and chasing madden the minds of man; ~ Rare, valuable goods keep their owners awake at night. ~ Therefore the Sage: ~ Provides for the belly and not for the eye. ~ Hence, he rejects the one and accepts the other.

* * *

[12c20t] **Victor H. Mair** ~ The five colors ~ make a man's eyes blind; ~ Horseracing and hunting ~ make a man's mind go mad; ~ Goods that are hard to obtain ~ make a man's progress falter; ~ The five flavors ~ make a man's palate dull; ~ The five tones ~ make a man's ears deaf. ~ For these reasons, ~ In ruling, the sage ~ attends to the stomach, not to the eye. ~ Therefore, ~ He rejects the one and adopts the other.

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[12c21t] **Tolbert McCarroll** ~ The five colors blind the eye. ~ The five notes deafen the ear. ~ The five flavors dull the palate. ~ Racing and hunting drive the heart wild. ~ Goods that are hard to obtain hinder the journey. ~ Therefore, ~ the True Person is guided more by the belly than the eye, ~ and prefers this within to that without.

* * *

[12c22t] **David H. Li** ~ Five colors blind the eye; ~ Five tones deafen the ear; ~ Five flavors dull the palate. ~ Prancing and hunting render one restless; ~ Rare goods render one senseless. ~ Thus, ~ a sage aims at the stomach and not at the eye, discarding the latter in favor of the former.

* * *

[12c23t] **Yasuhiko Genku Kimura** ~ The five colors blind the inner eye. ~ The five tones deafen the inner ear. ~ The five flavors dull the inner tongue. ~ In pursuit of outer pleasures, ~ Racing and hunting madden the inner mind, ~ Rare goods obstruct inner progress. ~ Therefore, ~ The sage attends to that which is within, not that which is without. ~ He lives from the center, not from the periphery.

* * *

[12c24t] **Chou-Wing Chohan** ~ The five colors blind a person's sight. ~ The five sounds deafen a person's hearing. ~ The five tastes dull a person's palate. ~ Races and hunting trips make a person wild. ~ Things that are hard to attain are detrimental to a person's conduct. ~ For this reason, the sage ~ Prepares his food according to the size of his stomach and not according to the size of his eyes. ~ He rejects surfeit, and opts for less.

* * *

[12c25t] **Man-Ho Kwok** ~ The five colours blind the eye; ~ The five notes deafen the ear; ~ The five tastes deaden the mouth; ~ Riding the chase on horseback over the fields drives you crazy when you overdo it; ~ And wanting what's precious you do what distorts your being. ~ The sage knows this in his gut, ~ And is guided by his instinct and not by what his eyes want.

* * *

[12c26t] **Gu Zhengkun** ~ The five colours make man blind; ~ The five sounds make man deaf; ~ The five tastes make man lose his sense of taste; ~ Riding and hunting make man wild with excitement; ~ Rare goods goad man into stealing; ~ Thus the sage does not satisfy his eyes with colours ~ But satisfy his stomach with enough food. ~ He discards the former and takes the latter.

* * *

[12c27t] **Chao-Hsiu Chen** ~ The five colours blind man's eye. ~ The five tones deafen man's ears. ~ The five flavours dull man's taste. ~ Riding and hunting drive man's mind mad. ~ Precious goods alter man's behaviour. ~ Therefore the sage tries to fill the belly (the virtuous character) and not the eyes (the gateway to the emotions). ~ And so he discards one and keeps the other.

* * *

[12c28t] **Liu Qixuan** ~ Loud colors blind the eye. ~ Wild hunting maddens the mind. ~ Precious objects cause thefts. ~ Delicious food confuses the taste. ~ Beautiful sounds deafen the ear. ~ That's why wise politics chooses the essentials ~ In all its matters ~ Instead of contriving impressive shows.

* * *

[12c29t] **Shi Fu Hwang** ~ Senses ~ Lao Tze says, ~ A variety of colors (five colors) can blind the eyes. ~ A variety of sounds (five tones) can deafen the ears. ~ A mixture of flavors (five flavors) can vitiate the mouth of taste. ~ Hunting and horse chasing will make men's minds wild with excitement. ~ Goods hard to procure will bring character with harm. ~ Hence, the sage seeks to satisfy one's belly, rather than one's eyes. ~ Of the former one he does approve, of the latter he does reject.

* * *

[12c30t] **Ch'u Ta-Kao** ~ The five colours will blind a man's sight. ~ The five sounds will deaden a man's hearing. ~ The five tastes will spoil a man's palate. ~ Chasing and hunting will drive a man wild. ~ Things hard to get will do harm to a man's conduct. ~ Therefore the Sage makes provision for the stomach and not for the eye. ~ He rejects the latter and chooses the former.

* * *

[12c31t] **Paul J. Lin** ~ The five colors blind man's eyes. ~ The five notes deafen his ears. ~ The five tastes spoil his palate. ~ The chase and the hunt make his heart go mad. ~ The rare treasures constrain his actions. ~ Therefore, the Sage provides for the belly and not for the eyes; ~ He rejects that to prefer this.

* * *

[12c32t] **Michael LaFargue** ~ The five colors make people's eyes go blind, ~ the five tones make people's ears go deaf, ~ the five flavors make people's mouths turn sour. ~ Galloping and racing, hunting and chasing, ~ make people's minds go mad. ~ Goods hard to come by corrupt people's ways. ~ And so the Wise Person: ~ Goes by the belly, not by the eye. ~ Yes: ~ He leaves 'that' aside, and attends to 'this'.

* * *

[12c33t] **Cheng Lin** ~ The five colours blind the eyes of man. ~ The five tones deafen the ears of man. ~ The five flavours vitiate the palate of man. ~ The pursuit of pleasures deranges the mind of man. ~ The love for wealth perverts the conduct of man. ~ Wherefore the Sage attends to the inner self, and not to the outward appearance.

* * *

[12c34t] **Yi Wu** ~ The five colors cause people's eyes to become blind. ~ The five tones cause people's ears to become deaf. ~ The five flavors cause people's mouths to become taste-less. ~ Racing and hunting cause people's minds to become mad. ~ Rare goods cause people's actions to become obstructed. ~ Therefore, the sage is for the belly, not for the eye. ~ He renounces that and takes this.

* * *

[12c35t] **Han Hiong Tan** ~ Excessive colours impair your sight. ~ Excessive noise affects your hearing. ~ Excessive tastes will dull your taste buds. ~ Galloping and hunting on horseback will drive you crazy. ~ Coveting rare objects will impel people to commit crime. ~ Therefore, the sage aims to satiate the people's hunger. ~ He does not intend to feast their visual desires. ~ Hence, he rejects the latter but embraces the former.

* * *

[12c36t] **Hua-Ching Ni** ~ The five basic colors can be made into countless combinations to perplex the eyes. ~ The five basic tones can be made into infinite compositions to bewilder the ears. ~ The five basic flavors can be made into numerous stimulations to confuse the tongue. ~ The pursuit of worldly pleasures can make the mind wild and uncontrollable. ~ The one who sees the deep nature of life would rather embrace the simple subtle essence of life.

* * *

[12c37t] **Chang Chung-yuan** ~ Numerous colors make man sightless. ~ Numerous sounds make man unable to hear. ~ Numerous tastes make man tasteless. ~ Racing and pursuing game make man's heart violent. ~ Valuing rare things makes man worry about their safety. ~ Therefore, the wise concentrates on the belly and not on the temptations of the senses. ~ Thus, he abides in the one and foregoes the other.

* * *

[12c38t] **Henry Wei** ~ Examination of Desires ~ Chien Yu ~ The five colors blind man's eyes; ~ The five tones deafen man's ears; ~ The five flavors vitiate man's taste; ~ Racing and hunting make man's heart go wild; ~ Hard-to-get articles impede man's movement. ~ Thus the Sage cares for the belly, not the eye. ~ Indeed, he rejects this and adopts that.

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[12c39t] **Ha Poong Kim** ~ The five colors make man's eyes go blind. ~ The five tones make man's ears go

deaf. ~ The five tastes injure man's palate. ~ Hunting on horseback ~ Makes man's mind go crazy. ~ Rare goods ~ Impede man's action. ~ That is why the sage ~ Cares for the stomach, not for the eye. ~ Therefore he discards that and takes this.

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[12c40т] **Tao Huang** ~ Five colors blind the eyes. ~ Racing and hunting madden the heart. ~ Pursuing what is rare makes action deceitful. ~ Five flavors dull the palate. ~ Five tones deafen the ears. ~ So, the sage's method is for the belly, not for the eyes. ~ He abandons the latter and chooses the former.

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[12c41т] **Tang Zi-chang** ~ Five excessive colors make people blind; ~ five excessive sounds make people deaf; ~ five excessive flavors rob people's taste; ~ racing and hunting make people mad; ~ and rare goods make people steal. ~ Thus a Sage ruler took care of people's basic-needs (stomachs), not their excessive-desires (luxuries). ~ Thus he eliminated desires and supplied needs.

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[12c42т] **Wing-tsit Chan** ~ The five colors cause one's eyes to be blind. ~ The five tones cause one's ears to be deaf. ~ The five flavors cause one's palate to be spoiled. ~ Racing and hunting cause one's mind to be mad. ~ Goods that are hard to get injure one's activities. ~ For this reason the sage is concerned with the belly and not the eyes. ~ Therefore he rejects the one but accepts the other.

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[12c91т] **И. И. Семененко** ~ Пять цветов ведут к утрате зрения, ~ пять тонов ведут к потере слуха, ~ пять ощущений вкуса расстраивают вкус, ~ охотничий азарт приводит к умопомрачению, ~ редкие товары делают людей преступниками. ~ Именно поэтому Премудрый человек заботится о чреве и пренебрегает тем, что можно лицезреть очами. ~ Он отбрасывает то и берет это.

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[12c92т] **А. А. Маслов** ~ Пять цветов слепят глаза человека. ~ Пять тонов музыки притупляют его слух. ~ Пять вкусовых ощущений ранят его рот. ~ Скачка на лошадях и охота делают необузданым его сердце. ~ Редкие вещи влекут человека к совершению зла. ~ Поэтому мудрец заботится о желудке, а не о глазах; ~ отказывается от одного, дабы достичь другого.

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[12c93т] **Е. А. Торчинов** ~ Пять цветов глаза ослепляют. ~ Пять звуков уши оглушают. ~ Пять вкусов рот ощущений лишают. ~ Стремительные скачки по полям и пустошам до безумия доводят. ~ Труднодоступные товары препятствуют благим свершениям. ~ Поэтому совершенномудрый заботится о полном животе, а не о том, что приятно для глаза. ~ Отбрасывая то, берет он это.

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[12c94т] **А. Е. Лукьянов** ~ Пять цветов ослепляют человека. ~ Пять звуков оглушают человека. ~ Пять вкусов забивают рот человека. ~ Погоня и охота приводят сердце человека в бешенство. ~ Трудно добываемое богатство вредит человеческим поступкам. ~ Вот почему совершенномудрый человек занят животом (внутренним), а не занят глазами (внешним). ~ Вот почему отбрасывает одно, избирает другое.

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[12c95т] **Ян Хин-шун** ~ Пять цветов притупляют зрение. ~ Пять звуков притупляют слух. ~ Пять вкусовых ощущений притупляют вкус. ~ Быстрая езда и охота волнуют сердце. ~ Драгоценные вещи заставляют человека совершать преступления. ~ Поэтому совершенномудрый стремится к тому, чтобы сделать жизнь сытой, а не к тому, чтобы иметь красивые вещи. ~ Он отказывается от последнего и ограничивается первым.

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[12c96т] **Д. П. Конисси** ~ Пять цветов ослепляют человека. ~ Пять звуков оглушают его. ~ Пять вкусов пресыщают его. ~ Верховая гонка и охота одуряют душу (сердце) человека. ~ Стремление к обладанию редкими драгоценностями влечет человека к преступлению. ~ Отсюда святой муж делает исключительно нравственное, а не для глаз. ~ Поэтому он удаляется от того и приближается к этому.

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[12c97т] **В. В. Малявин** ~ От пяти цветов у людей слепнут глаза. ~ От пяти звуков у людей глохнут уши. ~ От пяти ароматов люди не чувствуют вкуса. ~ Тот, кто гонится во весь опор за добычей, теряет разум. ~ Редкостные товары портят людские нравы. ~ Вот почему премудрый человек ~ Служит утробе и не служит глазам ~ И потому отвергает то и берет это.

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[12c98т] **Б. Б. Виногродский** ~ Как раз из-за пяти цветов человеческие глаза и слепнут. ~ Как раз из-за пяти звуков человеческие уши и глохнут. ~ Как раз из-за пяти вкусов рот человеческий и теряет способность восприятия вкусовых ощущений. ~ Как раз из-за азарта гонок и пыла охоты в человеческом сердце и возникает безумие. ~ Как раз из-за трудно достающихся товаров и возникают помехи в движениях человека. ~ Это дает: ~ Человек мудрости осуществляет внутренними органами; не осуществляет глазами. ~ Причинность: ~ Отбрасывает то, берет это.

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PSEUDO-CHAPTER **Thirteen**

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[13c01т] **Robert G. Henricks** ~ "Regard favor and disgrace with alarm." ~ "Respect great distress as you do your own person." ~ What do I mean when I say "Regard favor and disgrace with alarm"? ~ Favor is inferior. ~ If you get it - be alarmed! ~ If you lose it - be alarmed! ~ This is what I mean when I say "Regard favor and disgrace with alarm." ~ What do I mean when I say "Respect great distress as you do your own person"? ~ The reason why I have great distress ~ Is that I have a body. ~ If I had no body, what distress would I have? ~ Therefore, to one who values acting for himself over acting on behalf of the world, ~ You can entrust the world. ~ And to one who in being parsimonious regards his person as equal to the world, ~ You can turn over the world.

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[13c02т] **John C. H. Wu** ~ "WELCOME disgrace as a pleasant surprise. ~ Prize calamities as your own body." ~ Why should we "welcome disgrace as a pleasant surprise"? ~ Because a lowly state is a boon: ~ Getting it is a pleasant surprise, ~ And so is losing it! ~ That is why we should "welcome disgrace as a pleasant surprise." ~ Why should we "prize calamities as our own body"? ~ Because our body is the very source of our calamities. ~ If we have no body, what calamities can we have? ~ Hence, only he who is willing to give his body for the sake of the world is fit to be entrusted with the world. ~ Only he who can do it with love is worthy of being the steward of the world.

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[13c03т] **D. C. Lau** ~ Favour and disgrace are things that startle; ~ High rank is, like one's body, a source of great trouble. ~ What is meant by saying favour and disgrace are things that startle? ~ Favour when it is bestowed on a subject serves to startle as much as when it is withdrawn. ~ This is what is meant by saying that favour and disgrace are things that startle. ~ What is meant by saying that high rank is, like one's body, a source of great trouble? ~ The reason I have great trouble is that I have a body. ~ When I no longer have a body, what trouble have I? ~ Hence he who values his body more than dominion over the empire can be entrusted with the empire. ~ He who loves his body more than dominion over the empire can be given the custody of the empire.

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[13c04т] **R. L. Wing** ~ There is alarm in both favor and disgrace. ~ Esteem and fear are identified with the self. ~ What is the meaning of "alarm in both favor and disgrace?" ~ Favor ascends; disgrace descends. ~ To attain them brings alarm. ~ To lose them brings alarm. ~ That is the meaning of "alarm in both favor and disgrace." ~ What is the meaning of "esteem and fear are identified with the self?" ~ The reason for our fear Is the presence of our self. ~ When we are selfless, What is there to fear? ~ Therefore those who esteem the world as self ~ Will be committed to the world. ~ Those who love the world as self ~ Will be entrusted with the world.

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[13c05т] **Ren Jiyu** ~ (People) love vanity so much as to be easily alarmed, ~ And they consider the great trouble (vanity) as precious as their lives. ~ What does it mean "to love vanity so much as to be easily alarmed"? ~ Vanity is inferior in itself. ~ (And yet people) are pleasantly surprised when they receive it, ~ And also frightened when they lose it. ~ This is what it means "to love vanity so much as to be easily alarmed." ~ What does it mean "to consider the great trouble as precious as their lives"? ~ The reason why I have the great trouble (vanity) is that I have a body. ~ If I have no body, What trouble could I have? ~ Therefore only those who value themselves above the world can undertake its important task. ~ Only those who love themselves above the world can be entrusted with its important task.

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[13c06т] **Gia-fu Feng** ~ Accept disgrace willingly. ~ Accept misfortune as the human condition. ~ What do you mean by "Accept disgrace willingly"? ~ Accept being unimportant. ~ Do not be concerned with loss or gain. ~ This is called "accepting disgrace willingly." ~ What do you mean by "Accept misfortune as the human condition"? ~ Misfortune comes from having a body. ~ Without a body, how could there be misfortune? ~ Surrender yourself humbly; then you can be trusted to care for all things. ~ Love the world as your own self; then you can truly care for all things.

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[13c07т] **Lok Sang Ho** ~ When the emperor bestows his favors, one feels wary; ~ When the emperor unleashes his anguish, one also feels wary. ~ In the same light we should be wary of our body. ~ Why is it that favor, or anguish from the emperor makes us wary? ~ Because we are under him, it is natural that we are wary when we gain or lose his favor. ~ Why is it that we should be wary of our bodies? ~ If we own our body, it is natural that we are wary if something should happen to our bodies. ~ If we disown our bodies, there will be nothing to fear! ~ We should give our bodies up to the world, ~ As if they could be entrusted to all under heaven. ~ Love is based on giving our bodies up to the world, ~ As if they could be entrusted to all under heaven.

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[13c08т] **Xiaolin Yang** ~ Mundane people say: "Patronage and insults are shocking; ~ Be extremely careful of big disasters that can fall on you." ~ What is "Patronage and insults are shocking"? ~ They believe that patronage is great and insults are horrible. ~ Therefore, when they receive patronage, they are shocked and delighted; ~ When they receive insults, they are shocked and frightened. ~ So they say, "Patronage and insults are shocking." ~ How can we comment on "Be extremely careful of big disasters that can fall on you"? ~ Disaster can fall on me only when I think of myself. ~ If I do not think about myself, what am I afraid of? ~ Therefore, those who value giving themselves to society the most can govern society. ~ Those who devote themselves to society can take care of society.

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[13c09т] **Walter Gorn Old**, PREVENTING A FALL ~ Honour and shame are the same as fear. ~ Fortune and disaster are the same as the person. ~ What is said of honour and shame is this: shame is abasement, which is feared whether it be absent or present. ~ So dignity and shame are inseparable from the fear which both occasion. ~ What is said of fortune and disaster is this: fortune and disaster are things which befall the person. ~ So without personality how should I suffer disaster or the reverse? ~ Therefore by the accident of good fortune a man may rule the world for a time. ~ But by virtue of love he may rule the world for ever.

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[13c10т] **James Legge** ~ Favour and disgrace would seem equally to be feared; ~ honour and great calamity, to be regarded as personal conditions (of the same kind). ~ What is meant by speaking thus of favour and disgrace? ~ Disgrace is being in a low position (after the enjoyment of favour). ~ The getting that (favour) leads to the apprehension (of losing it), and the losing it leads to the fear of (still greater calamity): ~ - this is what is meant by saying that favour and disgrace would seem equally to be feared. ~ And what is meant by saying that honour and great calamity are to be (similarly) regarded as personal conditions? ~ What makes me liable to great calamity is my having the body (which I call myself); ~ if I had not the body, what great calamity could come to me? ~ Therefore he who would administer the kingdom, honouring it as he honours his own person, may be employed to govern it, ~ and he who would administer it with the love which he bears to his own person may be entrusted with it.

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[13c11т] **David Hinton** ~ Honor is a contagion deep as fear, renown a calamity profound as self. ~ Why do I call honor a contagion deep as fear? ~ Honor always dwindles away, so earning it fills us with fear and losing it fills us with fear. ~ And why do I call renown a calamity profound as self? ~ We only know calamity because we have these selves. ~ If we didn't have selves what calamity could touch us? ~ When all beneath heaven is your self in renown you trust yourself to all beneath heaven, ~ and when all beneath heaven is your self in love you dwell throughout all beneath heaven.

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[13c12т] **Chichung Huang** ~ "People cherish humiliations like surprises; ~ They treasure great calamities like their lives." ~ What is meant by ~ "People cherish humiliations like surprises"? ~ Humiliations are degrading, ~ Yet they receive one like a surprise; ~ Lose one like a surprise. ~ This is what is meant by ~ "People cherish humiliations like surprises." ~ What is meant by ~ "They treasure great calamities like their lives"? ~ The reason why I have great calamities ~ Is because I have my life; ~ If I did not have my life, ~ What calamities would I have? ~ Therefore, if you treasure governing your life ~ More than governing the empire, ~ You deserve to be entrusted with the empire; ~ If you grudge using your life ~ To govern the empire, ~ You deserve to be charged with the empire.

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[13c13т] **Ellen M. Chen** ~ Accept honors and disgraces as surprises, ~ Treasure great misfortunes as the body. ~ Why say: "Accept honors and disgraces as surprises"? ~ Honors elevate (shang), ~ Disgraces depress (hsia). ~ One receives them surprised, ~ Loses them surprised. ~ Thus: "Accept honors and disgraces as surprises." ~ Why say: "Treasure great misfortunes as the body"? ~ I have great misfortunes, ~ Because I have a body. ~ If I don't have a body, ~ What misfortunes do I have? ~ Therefore treasure the body as the world, ~ As if the body can be entrusted to the world. ~ Love the body as the world, ~ As if the body can be entrusted to the world.

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[13c14т] **Lee Sun Chen Org** ~ Either to be honored or to be insulted are equally startling; ~ The fear of having disaster befallen upon one's physical self is the most appalling [distress]. ~ Why did I say that [when a person] was in the situation of receiving either honor or insult are coequally startling? ~ When one was honored, one felt being elevated and filled with excitement; ~ When one was insulted, one felt being knocked down and was wrapped in depression; ~ Receiving honor, as well as losing honor, were both associated with [emotional] agitation; ~ Therefore they are both startling. ~ Why the fear of disaster befalling upon one's body (physical self) is the mostly appalling fright? ~ The reason I, a person, who is vulnerable to disaster is because I have this physical body; ~ If I do not have a body, how then can disaster possibly take place in me? ~ Accordingly: ~ Only the individual, who values the welfare of the world, to the extent that he would even sacrifice his body (physical self) for it, is qualified to be enthroned with the trusteeship of the world; ~ Only the individual, who loves the world more than his physical self, deserves to be entrusted with the responsibility of the world.

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[13c15т] **Tien Cong Tran** ~ "Welcome disgrace as a fright. Prize calamities as your own body." ~ Why do we say "welcome disgrace as a fright"? ~ Welcome denotes "in the low place": Getting "welcome" is a fright, and so is losing it! ~ That is why we say "welcome disgrace as a fright". ~ Why do we say "prize

calamity as your own self"? ~ Because our self is the very source of our calamity. ~ If we have no self, what calamities can we have? ~ Hence, only he who is willing to give his self for the sake of the world is fit to be entrusted with the world. ~ Only he who can love to give his self for the sake of the world is worthy of being the steward of the world.

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[13c16т] **Thomas Z. Zhang** ~ The honor and the disgrace are like emotional impacts. ~ The disaster is regarded as the threat to life. ~ What does it mean by "The honor and the disgrace are like emotional impacts?" ~ The honor is awarded to subordinates. ~ When the honor is obtained, people are thrilled; ~ when the honor is lost, people are depressed. ~ So they are emotionally impacted. ~ What does it mean by "The disaster is regarded as the threat to life?" ~ The reason we feel threatened because we care too much about ourselves. ~ If we are selfless, who can threaten us? ~ To those who can sacrifice themselves for the world, we can trust them with the world. ~ To those who love the people more than themselves, we can handle the ruling power.

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[13c17т] **Arthur Waley** ~ 'Favour and disgrace goad as it were to madness; high rank hurts keenly as our bodies hurt.' ~ What does it mean to say that favour and disgrace goad as it were to madness? ~ It means that when a ruler's subjects get it they turn distraught, when they lose it they turn distraught. ~ That is what is meant by saying favour and disgrace goad as it were to madness. ~ What does it mean to say that high rank hurts keenly as our bodies hurt? ~ The only reason that we suffer hurt is that we have bodies; if we had no bodies, how could we suffer? ~ Therefore we may accept the saying: ~ 'He who in dealing with the empire regards his high rank as though it were his body is the best person to be entrusted with rule; he who in dealing with the empire loves his subjects as one should love one's body is the best person to whom one can commit the empire'.

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[13c18т] **Richard John Lynn** ~ Favor and disgrace are enough cause for alarm, and self-importance is a great calamity that can cost one his person. ~ What is meant by "favor and disgrace are enough cause for alarm"? ~ Favor, when it is had by an inferior, is as alarming as when it is lost by him. ~ This is what is meant by "favor and disgrace are enough cause for alarm." ~ What is meant by self-importance being "a great calamity that can cost one his person"? ~ The reason I suffer such a great calamity is that I am bound by my own person. ~ When I am no longer bound by my own person, ~ What calamity could befall me? ~ Therefore, because such a one values his own person as much as anything under Heaven, he may be entrusted with all under Heaven. ~ Because such a one cherishes his own person as much as anything under Heaven, he may have all under Heaven rendered to his care.

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[13c19т] **Lin Yutang** ~ PRAISE AND BLAME ~ "Favor and disgrace cause one dismay; ~ What we value and what we fear are within our Self." ~ What does this mean: ~ "Favor and disgrace cause one dismay?" ~ Those who receive a favor from above ~ Are dismayed when they receive it, ~ And dismayed when they lose it. ~ What does this mean: ~ "What we value and what we fear are within our Self?" ~ We have fears because we have a self. ~ When we do not regard that self as self, ~ What have we to fear? ~ Therefore he who values the world as his self ~ May then be entrusted with the government of the world; ~ And he who loves the world as his self - ~ The world may then be entrusted to his care.

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[13c20т] **Victor H. Mair** ~ "Being favored is so disgraceful that it startles, ~ Being honored is an affliction as great as one's body." ~ What is the meaning of "Being favored is so disgraceful that it startles"? ~ Favor is debasing; ~ To find it is startling, ~ To lose it is startling. ~ This is the meaning of "Being favored is so disgraceful that it startles." ~ What is the meaning of "Being honored is an affliction as great as one's body"? ~ The reason I suffer great afflictions is because I have a body; ~ If I had no body, what affliction could I suffer? ~ Therefore, ~ When a man puts more emphasis on caring for his body than on caring for all under heaven, ~ then all under heaven can be entrusted to him. ~ When a man is sparing of his body in caring for all under heaven, ~ then all under heaven can be delivered to him.

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[13c21т] **Tolbert McCarroll** ~ Both favor and disgrace bring fear. ~ Great trouble comes from having a body. ~ What is meant by: ~ "Both favor and disgrace bring fear"? ~ Favor leads to a fear of losing it and disgrace leads to a fear of greater trouble. ~ What is meant by: ~ "Great trouble comes from having a body"? ~ The reason you have trouble is that you are self-conscious. ~ No trouble can befall a self-free person. ~ Therefore, surrender your self-interest. ~ Love others as much as you love yourself. ~ Then you can be entrusted with all things under heaven.

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[13c22т] **David H. Li** ~ Receiving favor and receiving disgrace are both causes for concern, ~ more so than being visited by a catastrophic disease. ~ Why are favors and disgraces causes for concern? ~ Favor is beneath one. ~ Receiving it is a cause for concern; losing it is a cause for concern. ~ Why [favors and disgraces] are more a cause for concern than being visited by a catastrophic disease? ~ When I have a catastrophic disease, ~ it is inflicted upon my body. ~ When I am beyond my body, how can I be visited by diseases? ~ Thus, ~ when one values one's body for the good of the world, ~ one may be consigned with the world's care. ~ When one treasures one's body for the good of the world, ~ one may be vested with the world's care.

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[13c23т] **Yasuhiko Genku Kimura** ~ Honor and disgrace both startle people. ~ Undue significance is attached to such tribulations ~ as though they were matters of life and death. ~ Honor and disgrace both startle people, ~ Because honor means higher and disgrace means lower in the opinion of others. ~ Hence, ~ they become startled with pleasure when honor is given, ~ And they become startled with displeasure when honor is taken away. ~ Undue significance is attached to such tribulations ~ as though they were matters of life and death, ~ For people think the physical self is real. ~ If people realize the unreality of the physical self, ~ How can they attach significance to such tribulations as honor or disgrace? ~ Therefore, ~ only one who values the world as oneself is fit to tend the world; ~ Only one who loves the world as oneself can be entrusted with the care of the world.

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[13c24т] **Chou-Wing Chohan** ~ "Honor and disgrace are like fear. ~ Fortune and disaster are like our body." ~ What does "Honor and disgrace are like fear" mean? ~ Honor is located in a high place, and disgrace is located in a low place. ~ When you have them, it is as if you are in a state of fear, and when you no longer have them, it is also as if you are in a state of fear. ~ Therefore, honor and disgrace are like fear. ~ What does "Fortune and disaster are like our body" mean? ~ We have fortune and disaster because we have a body. ~ When we do not have a body, how can fortune and disaster affect us? ~ Therefore, the person who relates to the world like he relates to the good fortune of his body can rule the world. ~ The world can be safely entrusted to the person who loves it like he loves his body.

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[13c25т] **Man-Ho Kwok** ~ Most people fret about themselves and their status, but you don't have to do this. ~ What is success and what is failure? ~ If you have prestige and favour, ~ all you worry about is that it'll get taken away. ~ And if you have a lowly place, ~ you are still basically afraid. ~ So both, at the root, make for fear. ~ What does it mean that success is a problem? ~ It means people are too bound up in themselves. ~ If they weren't so self-obsessed they'd have no need to be worried. ~ If you can put yourself aside - ~ then you can do things for the whole of the world. ~ And if you love the world, like this - ~ then you are ready to serve it.

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[13c26т] **Gu Zhengkun** ~ Honor and disgrace are both startling. ~ It is like cherishing great trouble (vanity) as one's life and body. ~ What is meant by saying that honor and disgrace are startling? ~ Honor itself, though mean, gives pleasant surprise to those who obtain it ~ As well as startles them when they lose it. ~ What is meant by saying that it is like cherishing great trouble as one's life and body? ~ Because my life and body is the very source of great trouble. ~ If I have no body and life, ~ What trouble can I suffer? ~ Thus he who can value the empire as he values his own life and body ~ Can be entrusted with the care of the empire. ~ Thus he who can cherish the empire as he cherishes his own life and body ~ Can be entrusted with the care of the empire.

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[13c27т] **Chao-Hsiu Chen** ~ Accept favour and disgrace as a threat that troubles the body like a disease. ~ What does it mean to accept favour and disgrace as a threat? ~ Everyone seeks to be favoured. ~ No one seeks to be disgraced. ~ When one receives it, it causes alarm. ~ When one loses it, it causes alarm. ~ Therefore favour and disgrace are both threatening. ~ What does it mean that the disease troubles one's body? ~ One suffers from the disease because one treasures one's body. ~ If one does not love one's body, one will no longer suffer from the disease. ~ Therefore ~ entrust the land under Heaven to the one who does not treasure his body, ~ sanction the land under Heaven to the one who does not love his body. ~ He who does not love even his own body will not treasure rulership, and so he will truly care for all things.

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[13c28т] **Liu Qixuan** ~ Favor is invited and disgrace is feared, ~ As if they are a disastrous matter of life and death. ~ One is surprised when favor is bestowed. ~ One is again surprised when favor is lost ~ Or when one is afflicted with disgrace. ~ But why could they mean so much to us? ~ I would say I can have disasters ~ Only because I treasure my own life too much. ~ But if I live beyond my physical existence, ~ What disaster can matter to me? ~ Therefore, we should value our own life only to the extent ~ That we are supporting the world, ~ And love our physical existence only to the extent ~ That the world has been entrusted to us.

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[13c29т] **Shi Fu Hwang** ~ Honor And Disgrace ~ Lao Tze says, ~ Honor and disgrace alike give rise to fear, ~ because this is the fear that the great calamity might fall upon the corporeal self. ~ What is honor? ~ And what is disgrace? ~ Honor means that he who was low before has been promoted. ~ Since he has been promoted, he is afraid of losing his promotion, which is disgrace. ~ Thus he who has been promoted lives in fear that he may be degraded. ~ And he who has been degraded is haunted by the dread that his degradation may last forever. ~ That is why honor and disgrace alike give rise to fear. ~ What is the meaning of fearing the great calamity coming upon the corporeal self? ~ How we can sense that the great calamity is due to the fact that we inherit corporeal self. ~ If we don't inherit the corporeal self, what kind of calamity can afflict us? ~ Therefore, ~ one who has regard for his personal health is more important than he who governs the world, and is eligible to be trusted with the world; ~ one who loves himself should be put before he who governs the world, and is qualified to be handed over the world.

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[13c30т] **Ch'u Ta-Kao** ~ 'Favour and disgrace are like fear; fortune and disaster are like our body.' ~ What does it mean by 'Favour and disgrace are like fear'? ~ Favour is in a higher place, and disgrace in a lower place. ~ When you win them you are like being in fear, and when you lose them you are also like being in fear. ~ So favour and disgrace are like fear. ~ What does it mean by 'Fortune and disaster are like our body'? ~ We have fortune and disaster because we have a body. ~ When we have no body, how can fortune or disaster befall us? ~ Therefore he who regards the world as he does the fortune of his own body can govern the world. ~ He who loves the world as he does his own body can be entrusted with the world.

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[13c31т] **Paul J. Lin** ~ Favor and disgrace are likely to cause fear. ~ Highly respect great trouble as one respects his own body. ~ What is meant by "favor and disgrace are likely to cause fear"? ~ Favor is for the inferior: ~ Obtaining it, one will fear it. ~ Losing it, one will fear it. ~ This means that "favor and disgrace are likely to cause fear." ~ What is meant by "highly respecting great trouble as one respects his own body"? ~ "I have great trouble because I have a body; ~ When I no longer have a body, how can I have trouble?" ~ Therefore, one who respects himself for the world can be lodged with it; ~ One who loves himself for the world can be entrusted with it.

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[13c32т] **Michael LaFargue** ~ "Favor and disgrace: this means being upset, ~ high rank does great damage to your self." ~ What does it mean, "favor and disgrace: this means being upset"? ~ Favor is degrading: ~ Gaining it you will be upset, ~ losing it you will be upset. ~ This is what it means, "favor and disgrace: this means being upset." ~ What does it mean, "high rank does great damage to your self"? ~ What is the source of the great damage done me? ~ It is because I have a self. ~ If I had no self, what damage could be done me? ~ This is what it means, "high rank does great damage to your self." ~ Yes: ~ A valuing of one's self, ~ that regards the self the same as the world - ~ this means one can be entrusted with the world. ~ A loving of one's self, ~ that regards the self the same as the world - ~ this means one can be given the world.

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[13c33т] **Cheng Lin** ~ Honour and disgrace are alike a cause of excitement. ~ The great trouble of man lies in the love for self. ~ What is meant by saying that honour and disgrace are alike a cause of excitement? ~ Man prefers honour to disgrace. ~ When he has the one, he becomes excited; ~ when he loses the other, he becomes excited. ~ This means that honour and disgrace are alike a cause of excitement. ~ What is meant by saying that the great trouble of man lies in the love for self? ~ Man is beset with great trouble because of his consciousness of self. ~ If he is selfless, how can there be any trouble? ~ Wherefore, if a man esteems himself only as much as he esteems the whole world, he will find security therein. ~ If a man loves the world as much as he loves himself, he will find security therein.

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[13c34т] **Yi Wu** ~ Favor is like disgrace, which startles us. ~ Big troubles should be treated as seriously as our bodies. ~ What is meant by, "Favor is like disgrace, which startles us"? ~ Favor is lowly. ~ Getting it startles us; ~ Losing it startles us; ~ Thus, favor is like disgrace, which startles us. ~ What is meant by, "Big troubles are treated as seriously as our bodies"? ~ The reason that we have big troubles is that we possess bodies. ~ If we did not possess bodies, what troubles could we have? ~ Therefore, ~ only the man who values himself for the sake of the world ~ is worthy of being entrusted with the world; ~ only the man who loves himself for the sake of the world ~ is worthy of being relied on by the world.

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[13c35т] **Han Hiong Tan** ~ Whether you are exalted or disgraced, you are uneasy. ~ It is because you are fearful of imminent disaster. ~ Why should you be uneasy when you are exalted or disgraced? ~ Being exalted, you feel proud and elated. ~ In disgrace, you feel shameful and miserable. ~ Gaining honour, you fear losing it. ~ Losing honour, you suffer severe humiliation. ~ This is why you feel terribly uneasy when you are exalted or disgraced. ~ Why is there a fear of imminent disaster? ~ The fear exists because you are constantly worrying about when disaster will strike you. ~ If you can forget about yourself, then there is no fear. ~ However, if you manage the country with the same consideration as you have for yourself, ~ Then you can be entrusted for the job. ~ If you rule the country in the same manner as you love yourself, ~ You deserve to be the trustee of the nation.

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[13c36т] **Hua-Ching Ni** ~ Favor and disgrace are both causes of shock. ~ When one is favored, one is shocked. ~ When one is disgraced, one is also shocked. ~ That is because people forget the unadorned plainness of universal life. ~ If they knew this clearly, then what is meant by saying that favor and disgrace are both causes of shock? ~ Favor is no higher than disgrace. ~ What is meant by saying that the greatest trouble is the strong sense of individual self that people carry in all circumstances? ~ People are beset with great trouble because they define their lives so narrowly.

~ If they forsake their narrow sense of self and live wholly, then what can they call trouble? ~ Therefore, only one who dedicates himself to the wholeness of the world is fit to tend the world. ~ Only one who relinquishes the self can be entrusted with responsibility for the life of the world.

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[13c37t] **Chang Chung-yuan** ~ Honor and dishonor both move us ~ Because we are troubled by having a self. ~ Why do we say that honor and dishonor move us? ~ Because honor lifts us upward ~ And dishonor lowers us downward, ~ Thus, when we are honored we are moved. ~ When we are dishonored we are also moved. ~ That is why honor and dishonor are both said to move us. ~ Why do we say that the great trouble is having a self? ~ Because we have great trouble simply because we have a self. ~ If we are selfless, then where is the trouble? ~ If we identify our self with the world, ~ Then within our self there is the world. ~ If we love the world as we love our self, ~ Then within our self there is only the world.

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[13c38t] **Henry Wei** ~ Abhorrence of shame ~ Yen Ch'ih ~ Favor and disgrace both seem startling. ~ Honor is great trouble if identified with the self. ~ What does it mean by saying ~ That favor and disgrace both seem startling? ~ Favor descends from superior to inferior. ~ The recipient seems startled upon getting it; ~ He seems no less startled upon losing it. ~ This is what it means by saying ~ That favor and disgrace both seem startling. ~ What does it mean by saying ~ That honor is great trouble if identified with the self? ~ The reason why I have great trouble ~ Is that I have a self; ~ If I am selfless and unselfish, ~ What trouble do I have? ~ Therefore, he who feels honored ~ In offering himself for the world, ~ Can be assigned the rule of the world; ~ He who loves to offer himself for the world, ~ Can be trusted with the world.

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[13c39t] **Ha Poong Kim** ~ "Be alarmed by favor and disgrace; ~ High rank brings you great misfortune, as if your own body." ~ What is the meaning of "Be alarmed by favor and disgrace"? ~ Regard favor as low. ~ Be alarmed to receive it; ~ Be alarmed to lose it. ~ This is the meaning of "Be alarmed by favor and disgrace." ~ What is the meaning of "High rank brings you great misfortune, as if your own body"? ~ My reason for having great misfortune ~ Is my having a body. ~ If I had no body, ~ What misfortune would I have? ~ Therefore, if a man values the care of his body above ruling all under Heaven, ~ He may be given all under Heaven. ~ If a man cherishes his body more than ruling all under Heaven, ~ All under Heaven may be entrusted to him.

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[13c40t] **Tao Huang** ~ Favor and disgrace surprise the most. ~ Value the trouble as you do the body. ~ Why do "favor and disgrace surprise the most"? ~ Favor enhances only the inferior, ~ Receiving it is a surprise, ~ And losing it is also a surprise. ~ This is why "favor and disgrace surprise the most." ~ Why to "value the trouble as you do the body"? ~ It is only because I have a body that I have trouble. ~ If I did not have a body, where would the trouble be? ~ So, if you value the world as you do the body, ~ You can be entrusted with the world; ~ If you love the body as you love the beauty of the world, ~ You can be responsible for the world.

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[13c41t] **Tang Zi-chang** ~ Yet, honor and dishonor cause the same excitement. ~ Pleasure and worry affect the same body. ~ What does it mean by "honor and dishonor cause the same excitement"? ~ People look up to honor and look down upon dishonor. ~ They are excited when they get the honor; ~ they also are excited when they lose the honor. ~ What does it mean by "the great worry of man is because of love for self"? ~ The reason that we have worry is because we have ourselves. ~ If we could forget ourselves, what else remains to be our worry? ~ Hence, if one loves the world as much as himself, he may be able to rule the world. ~ If one treasures the world as much as himself, he may be trusted with the world.

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[13c42t] **Wing-tsit Chan** ~ Be apprehensive when receiving favor or disgrace. ~ Regard great trouble as seriously as you regard your body. ~ What is meant by being apprehensive when receiving favor or disgrace? ~ Favor is considered inferior. ~ Be apprehensive when you receive them and also be apprehensive when you lose them. ~ This is what is meant by being apprehensive when receiving favor or disgrace. ~ What does it mean to regard great trouble as seriously as you regard the body? ~ The reason why I have great trouble is that I have a body. ~ If I have no body, ~ What trouble could I have? ~ Therefore: ~ He who values the world as his body may be entrusted with the empire. ~ He who loves the world as his body may be entrusted with the empire.

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[13c91t] **И. И. Семененко** ~ Благоволение сменяется позором наподобие того, как конь трепещет. ~ В знатности, как в нашем теле, заключено великое несчастье. ~ Что подразумеваю, когда говорю: ~ благоволение сменяется позором наподобие того, как конь трепещет? ~ Благоволение проявляют к низшим. ~ При обретении его они походят на вострепетавшего коня и походят на вострепетавшего коня, когда лишаются благоволения. ~ В этом смысл высказывания: ~ благоволение сменяется позором наподобие того, как конь трепещет. ~ Что значит в знатности, как в нашем теле, заключено великое несчастье? ~ Я потому страдаю от великого несчастья, что у меня есть тело. ~ Но разве испытаю я несчастье, если у меня не будет тела? ~ Кто своим телом станет Поднебесной, когда знатен, тому можно ее поручить. ~ Кто своим телом станет Поднебесной, будучи любимцем, тому можно ее вверить.

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[13c92t] **А. А. Маслов** ~ Слава и позор подобны страху. ~ Ценить своё тело - то же самое, что ценить величайшие несчастья. ~ Что значит: "Слава и позор подобны страху?" ~ Даже при малейшей славе, достигая её - страшатся, утрачивая - страшатся тоже. ~ Это и значит: "Слава и позор подобны страху." ~ Что значит: "Ценить своё тело - то же самое, что ценить величайшие несчастья?" ~ Причина, по которой я сталкиваюсь с величайшими несчастьями, заключена в том, что я имею тело. ~ Если бы я не имел тела, откуда же взяться несчастьям? ~ Поэтому, тому, кто ценит Поднебесную больше, чем себя, может быть доверена Поднебесная. ~ Тот, кто любит Поднебесную больше, чем себя, встретит поддержку Поднебесной.

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[13c93t] **Е. А. Торчинов** ~ В почете быть столь же страшно, сколь и быть в позоре. ~ Быть почитаемым такая же беда, как обладать телесной самостью. ~ Почему так говорят о почестях и о позоре? ~ Позор нас унижает, ну а почести мы со страхом принимаем и со страхом же теряем. ~ А почему быть почитаемым такая же беда, как обладать телесной самостью? ~ Я потому в беде великой пребываю, что телом-самостью я обладаю. ~ И если б телом-самостью не обладал, то разве б были беды у меня? ~ Поэтому коль человек заботится о теле-самости своей, как о Поднебесной всей, ему и Поднебесная доверится не медля. ~ И если человек дорожит телом-самостью своей, как Поднебесной всей, его признает всякий в Поднебесной.

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[13c94t] **А. Е. Лукьянов** ~ Любовь и бесчестье подобны страху. ~ Почтение и величие приносят страдание, подобно телу. ~ Что значит "любовь и бесчестье подобны страху"? ~ Любовь идет от низов, ее обретают со страхом, ее и теряют со страхом. ~ Вот что значит "любовь и бесчестье подобны страху". ~ Что значит "почтение и величие приносят страдание, подобно телу"? ~ Я потому испытываю большие страдания, что имею тело. ~ Если бы у меня не было тела, разве я испытывал бы какие-либо страдания? ~ Вот почему, тому, кто ценит тело так же, как Поднебесную, ~ пожалуй, можно доверить Поднебесную. ~ Кто любит тело так же, как Поднебесную, ~ на того, пожалуй, можно возложить Поднебесную.

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[13c95t] **Ян Хин-шун** ~ Слава и позор подобны страху. ~ Знатность подобна великому несчастью в жизни. ~ Что значит, слава и позор подобны страху? ~ Это значит, что нижестоящие люди приобретают славу со страхом и теряют ее также со страхом. ~ Это и называется - слава и позор подобны страху. ~ Что значит, знатность подобна великому несчастью в жизни? ~ Это значит, что я имею великое несчастье, потому что я [дорожу] самим собой. ~ Когда я не буду дорожить самим собой, тогда у меня не будет и несчастья. ~ Поэтому знатный, самоотверженно служа людям, может жить среди них. ~ Гуманный, самоотверженно служа людям, может находиться среди них.

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[13c96t] **Д. П. Конисси** ~ Почесть и позор от сильных мира (для мудреца) одинаково странны. ~ Собственное тело тяготит его, как великое бремя. ~ Что значит: почесть и позор от сильных мира одинаково странны (для мудреца)? ~ Почесть от сильных мира - унижение (для мудреца), поэтому, когда она достанется (ему), то (он) относится к ней, как к совершенно призрачной; ~ когда она потеряется, то также к ней относится как к презренной. ~ Вот это-то и есть: к почести и позору от сильных мира относиться как к призрачному. ~ Что значит: собственное тело тяготит его (мудреца), как великое бремя? ~ Я имею потому великую печаль, что имею тело. ~ Когда я буду лишен тела, то не буду иметь никакой печали. ~ Поэтому когда мудрец боится управлять вселенной, то ему можно поручить ее; ~ когда он сожалеет, что управляет вселенной, то ему можно отдать ее.

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[13c97t] **В. В. Малявин** ~ Милость бесчестит: ее опасайся. ~ Цени великое несчастье как самого себя. ~ Что значит "милость бесчестит: ее опасайся"? ~ Милость для нас - униженье. ~ Бойся, когда ее получаешь, ~ Бойся, когда ее теряешь. ~ Вот что значит "милость бесчестит: ее опасайся". ~ Что значит "цени несчастье как самого себя"? ~ Оттого, что у меня есть "я", у меня есть и несчастье. ~ Не будь у меня моего "я", могу ли я быть несчастлив? ~ Поистине: тому, кто ценит себя больше мира, ~ Можно вверить мир. ~ Тому, кто любит себя, как мир, ~ Можно вручить мир.

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[13c98t] **Б. Б. Виногродский** ~ И к почестям, и к позору относись как к тревожному предупреждению. ~ Цени большую беду как собственное тело. ~ Что значит: и к почестям, и к позору относиться как к тревожному предупреждению? ~ Почести соответствуют движению вверх. ~ Позор соответствует движению вниз. ~ Обретению их сопутствует тревога. ~ Потере их сопутствует тревога. ~ Это определяется: ~ И к почестям, и к позору относись как к тревожному предупреждению. ~ Что значит: ценить большую беду как собственное тело? ~ Потому для твоей сущности может быть большая беда, что сущность осуществляет наличие тела. ~ И если бы у сущности отсутствовало тело, то откуда бы взялась беда? ~ Причинность: ~ Когда через придавание большого значения собственному телу осуществляешь действия в Поднебесной, тогда можно доверить Поднебесную. ~ Когда через любовь к своему телу осуществляешь действия в Поднебесной, тогда можно поручить Поднебесную.

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PSEUDO-CHAPTER **Fourteen**

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[14c01t] **Robert G. Henricks** ~ We look at it but do not see it; ~ We name this "the minute." ~ We listen to it but do not hear it; ~ We name this "the rarefied." ~ We touch it but do not hold it; ~ We name this "the level and smooth." ~ These three cannot be examined to the limit. ~ Thus they merge together as one. ~ "One" - there is nothing more encompassing above it, ~ And nothing smaller below it. ~ Boundless, formless! It cannot be named, ~ And returns to the state of no-thing. ~ This is called the formless form, ~ The substanceless image. ~ This is called the subtle and indistinct. ~ Follow it and you won't see its back; ~ Greet it and you won't see its head. ~ Hold on to the Way of the present - ~ To manage the things of the present, ~ And to know the ancient beginning. ~ This is called the beginning of the thread of the Way.

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[14c02t] **John C. H. Wu** ~ LOOK at it but you cannot see it! ~ Its name is Formless. ~ Listen to it but you cannot hear it! ~ Its name is Soundless. ~ Grasp it but you cannot get it! ~ Its name is Incorporeal. ~ These three attributes are unfathomable; ~ Therefore they fuse into one. ~ Its upper side is not bright; ~ Its under side not dim. ~ Continually the Unnameable moves on, ~ Until it returns beyond the realm of things. ~ We call it the formless Form, the imageless Image. ~ We call it the indefinable and unimaginable. ~ Confront it and you do not see its face! ~ Follow it and you do not see its back! ~ Yet, equipped with this timeless Tao, ~ You can harness present realities. ~ To know the origins is initiation into the Tao.

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[14c03t] **D. C. Lau** ~ What cannot be seen is called evanescent; ~ What cannot be heard is called rarefied; ~ What cannot be touched is called minute. ~ These three cannot be fathomed ~ And so they are confused and looked upon as one. ~ Its upper part is not dazzling; ~ Its lower part is not obscure. ~ Dimly visible, it cannot be named ~ And returns to that which is without substance. ~ This is called the shape that has no shape, ~ The image that is without substance. ~ This is called indistinct and shadowy. ~ Go up to it and you will not see its head; ~ Follow behind it and you will not see its rear. ~ Hold fast to the way of antiquity ~ In order to keep in control the realm of today. ~ The ability to know the beginning of antiquity ~ Is called the thread running through the way.

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[14c04t] **R. L. Wing** ~ Looked at but not seen: ~ Its name is formless. ~ Listened to but not heard: ~ Its name is soundless. ~ Reached for but not obtained: ~ Its name is intangible. ~ These three cannot be analyzed, So they mingle and act as one. ~ Its rising is not bright; ~ Its setting is not dark. ~ Endlessly, the nameless goes on, ~ Merging and returning to nothingness. ~ That is why it is called ~ The form of the formless, ~ The image of nothingness. ~ That is why it is called elusive. ~ Confronted, its beginning is not seen. ~ Followed, its end is not seen. ~ Hold on to the ancient Tao; ~ Control the current reality. ~ Be aware of the ancient origins; ~ This is called the Essence of Tao.

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[14c05t] **Ren Jiyu** ~ You look at it and it is not seen, ~ It is called the Formless. ~ You listen to it and it is not heard, ~ It is called the Soundless. ~ You grasp it and it is not to be held, ~ It is called the Intangible. ~ These three cannot be further inquired into. ~ It is the One in reality. ~ Its upper side is not bright, ~ Its underside is not dark, ~ Infinite and boundless, it is hardly namable, ~ It returns to a state with no shape or image. ~ This is called the shapeless shape, the bodiless image, ~ It is called the Vague and Elusive. ~ While meeting it, you cannot see its head, ~ While following it, you fail to see its back. ~ To hold on to the Tao of old in order to harness the things at present, ~ To be able to know the primeval beginning, ~ - This is called the law of Tao.

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[14c06t] **Gia-fu Feng** ~ Look, it cannot be seen - it is beyond form. ~ Listen, it cannot be heard - it is beyond sound. ~ Grasp, it cannot be held - it is intangible. ~ These three are indefinable; ~ Therefore they are joined in one. ~ From above it is not bright; ~ From below it is not dark: ~ An unbroken thread beyond description. ~ It returns to nothingness. ~ The form of the formless, ~ The image of the imageless, ~ It is called indefinable and beyond imagination. ~ Stand before it and there is no beginning. ~ Follow it and there is no end. ~ Stay with the ancient Tao, ~ Move with the present. ~ Knowing the ancient beginning is the essence of Tao.

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[14c07t] **Lok Sang Ho** ~ When we cast our eyes upon it yet cannot see it, ~ We call it yi (literally "flat", "peaceful", or "delighted") ~ When we turn our ears to it yet cannot hear it, ~ We call it xi (literally "rarefied") ~ When we stretch our hands to reach it yet cannot touch it, ~ We call it wei (literally "infinitesimally small") ~ Since we cannot distinguish these three, we equate them as one. ~ Its upper side does not dazzle like strong light. ~ Its under side does not dim like darkness. ~ It is beyond description, ~ And easily confused as nothing. ~ Its shape is shapeless. ~ Its appearance is that of nothing, ~ We call it the "as if." ~ When we greet it, we cannot see its face. ~ When we follow it, we

cannot see its back. ~ (Since reality is impossible to track down) ~ I should only follow the Path walked by the ancient Sages. ~ That is how I can deal with situations of the now. ~ Knowing to follow the way of the ancient masters, ~ Can already be called following the Way.

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[14c08t] **Xiaolin Yang** ~ If you look at it but cannot see it, this is called YI. ~ If you listen to it but cannot hear it, this is called XI. ~ If you touch it but cannot feel it, this is called WEI. ~ These three things cannot be fully understood. ~ Therefore, they are mixed into one thing: the DAO. ~ Its top is not bright, its bottom is not dark; ~ It is so elusive it cannot be described. ~ It is not a physical entity, ~ Having a shape that is shapeless and an image without an object. ~ This is why it is so elusive and dynamic. ~ When you look at the front, it has no beginning. ~ When you look behind, it has no end. ~ It allows you to apply the real knowledge of the past to the present. ~ Therefore, if you understand the real knowledge of the past, ~ You understand the principles of the DAO.

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[14c09t] **Walter Gorn Old**, PRAISING THE VOID ~ Ie. Plainness is that which cannot be seen by looking at it. ~ He. Stillness is that which cannot be heard by listening to it. ~ We. Rareness is that which cannot be felt by handling it. ~ These, being indiscernible, may be regarded as an unity - I H W, Tao. ~ It is not bright above nor dark beneath. ~ Infinite in operation, it is yet without name. ~ Issuing forth it enters into Itself. ~ This is the appearance of the Non-Apparent, the form of the Non-Existent. ~ This is the unfathomable mystery. ~ Going before, its face is not seen; following after, its back is not observed. ~ Yet to regulate one's life by the ancient knowledge of Tao is to have found the path.

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[14c10t] **James Legge** ~ We look at it, and we do not see it, and we name it 'the Equable.' ~ We listen to it, and we do not hear it, and we name it 'the Inaudible.' ~ We try to grasp it, and do not get hold of it, and we name it 'the Subtle.' ~ With these three qualities, it cannot be made the subject of description; ~ and hence we blend them together and obtain The One. ~ Its upper part is not bright, and its lower part is not obscure. ~ Ceaseless in its action, it yet cannot be named, and then it again returns and becomes nothing. ~ This is called the Form of the Formless, and the Semblance of the Invisible; ~ this is called the Fleeting and Indeterminable. ~ We meet it and do not see its Front; ~ we follow it, and do not see its Back. ~ When we can lay hold of the Tao of old to direct the things of the present day, and are able to know it as it was of old in the beginning, this is called (unwinding) the clue of Tao.

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[14c11t] **David Hinton** ~ Looked at but never seen, it takes the name invisible. ~ Listened to but never heard, it takes the name ethereal. ~ Held tight but never felt, it takes the name gossamer. ~ You can't unravel these three ~ blurred so utterly they've become one, ~ rising without radiance and setting without darkness, ~ braided together beyond name, woven back always and forever into nothing: ~ this is called formless form or nothing's image, called spectral confusion, ~ something you meet without seeing a front and follow without seeing a back. ~ Abiding in the ancient Way ~ to master what has now come to be ~ and fathom its ancient source: ~ this is called thread of the Way.

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[14c12t] **Chichung Huang** ~ Looking at it, you do not see it - ~ This is called "invisible"; ~ Listening to it, you do not hear it - ~ This is called "inaudible"; ~ Trying to touch it, you do not feel it - ~ This is called "intangible." ~ These three, which defy thorough inquiry, ~ Long ago merged into One. ~ One is something ~ Whose past is not remote, ~ Whose future, not transient. ~ Continuous and unending, ~ It is unnameable, ~ And again reverts to nothingness. ~ This may be called the formless form, ~ The immaterial image. ~ This is called faint and dim: ~ Following it, you do not see its tail; ~ Meeting it, you do not see its head. ~ Hold on to the present Tao ~ To govern the present realm, ~ Whereby you know its primeval origin. ~ This is called the Tao's thread-head.

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[14c13t] **Ellen M. Chen** ~ What is looked at but not (pu) seen, ~ Is named the extremely dim (yi). ~ What is listened to but not heard, ~ Is named the extremely faint (hsi). ~ What is grabbed but not caught, ~ Is named the extremely small (wei). ~ These three cannot be comprehended, ~ Thus they blend into one. ~ As to the one, its coming up is not light, ~ Its going down is not darkness. ~ Unceasing, unnameable, ~ Again it reverts to nothing. ~ Therefore it is called the formless form, ~ The image (hsiang) of nothing. ~ Therefore it is said to be illusive and evasive (hu-huang). ~ Come toward it one does not see its head, ~ Follow behind it one does not see its rear. ~ Holding on to the Tao of old (ku chih tao), ~ So as to steer in the world of now (chin chih yu). ~ To be able to know the beginning of old, ~ It is to know the thread of Tao.

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[14c14t] **Lee Sun Chen Org** ~ [How do we determine the existence of things?] ~ When we exerted to look, but could not see any trace, ~ we described whatever it was as invisible; ~ When we listened attentively, but could not hear anything, ~ we named it as inaudible; ~ When we tried hard to grope, but could not grasp anything, ~ we depicted whatever it was as intangible. ~ When these three processes [of identification] could not yield any more evidences [of their perceptibility], ~ they were confused as one and same thing, i.e. nothing (having no existence). ~ [Furthermore:] ~ When we strove to look upward [for higher canons of Tao], we discovered that we cannot elucidate it [with any perfection]; ~ When we exerted to look downward [for worldly manifestation of Tao], we realized that we cannot scrutinize it [thoroughly]; ~ Constantly, it moved and changed boundlessly that hardly any of our descriptions was felicitous; ~ Subsequently, it was again [conveniently] grouped under the category "nothing" (devoid of existence). ~ [After much probing, the best we can describe is:] ~ If it (Tao) has some form (shape) that, however, can not be depicted [with felicity] by any of us (the searchers); ~ It has [anyhow] some image (phenomenon) that, however, cannot be perceived (formulated) [adequately] by us; ~ [A keen observer can only push to the edge by reporting as follows:] ~ [It is like] A shadowy being glimmers and quivers [and that is all we can perceive]; ~ Even though we have attempted to move to the front of its procession in order to meet it head on, we were still unable see its beginning; ~ We had also tried to follow it from behind, we were similarly unable to find its end. ~ [Nevertheless:] ~ If we would hold on to the venerable ways we have inherited, we could maneuver through present existence [sensibly]; ~ If we have succeeded to ascertain how and why the venerable ways were launched, then we are on our way to know the outline of Tao.

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[14c15t] **Tien Cong Tran** ~ Look at it but you cannot see it; its name is formless. ~ Listen to it but you cannot hear it; its name is soundless. ~ Grasp it but you cannot get it; its name is incorporeal. ~ These three attributes are unfathomable; therefore they mingle into one. ~ Its upper side is not bright; its under side not dim. ~ It continues endlessly, it is unnamable. ~ Until it returns beyond the realm of things, it is called the formless form, the non-material image; it is called the vague. ~ Confront it and you do not see its face! ~ Follow it and you do not see its back! ~ He who keeps with this timeless Way can dominate present events. ~ To know the timeless origin is to go into the Way.

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[14c16t] **Thomas Z. Zhang** ~ Tao cannot be seen, cannot be heard, and cannot be grasped. ~ We cannot detect them with our senses. ~ Therefore, they form an entirety of Tao. ~ It is neither too bright above, nor is it too dark below. ~ It exists everywhere and yet cannot be pointed out. ~ So it is ultimately abstract. ~ It is a state without concrete constitution; it is an image without concrete shape. ~ So it is evasive. ~ When you look at it, you cannot see the beginning; when you follow it, you cannot see the end. ~ Using the time-tested Tao, we can handle the present problems. ~ Therefore, whose who understand Tao understand the laws of the universe.

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[14c17t] **Arthur Waley** ~ Because the eye gazes but can catch no glimpse of it, ~ It is called elusive. ~ Because the ear listens but cannot hear it, ~ It is called the rarefied. ~ Because the hand feels for it but cannot find it, ~ It is called the infinitesimal. ~ These three, because they cannot be further scrutinized, ~ Blend into one. ~ Its rising brings no light; ~ Its sinking, no darkness. ~ Endless the series of things without name ~ On the way back to where there is nothing. ~ They are called shapeless shapes; ~ Forms without form; ~ Are called vague semblances. ~ Go towards them, and you can see no front; ~ Go after them, and you see no rear. ~ Yet by seizing on the Way that was ~ You can ride the things that are now. ~ For to know what once there was, in the Beginning, ~ This is called the essence of the Way.

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[14c18t] **Richard John Lynn** ~ When we look for it but see it not, we call it the invisible. ~ When we listen for it but hear it not, we call it the inaudible. ~ When we try to touch it but find it not, we call it the imperceptible. ~ Because these three aspects of it are impossible to probe, it remains a single amorphous unity. ~ Its risings cast no light, and its settings occasion no dark. ~ On and on it goes, unnamable, always reverting to nothingness. ~ This we refer to as the shape of that which has no shape, the image of that which has no physical existence. ~ This we refer to as dim and dark. ~ Try to meet it, but you will not see its head. ~ Try to follow it, but you will not see its tail, so hold on to the Dao of old to preside over what exists now. ~ It is possible to know how things were at the beginning of time. ~ This we refer to as holding the thread of the Dao.

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[14c19t] **Lin Yutang** ~ PREHISTORIC ORIGINS ~ Looked at, but cannot be seen - ~ That is called the Invisible (yi). ~ Listened to, but cannot be heard - ~ That is called the Inaudible (hsi). ~ Grasped at, but cannot be touched - ~ That is called the Intangible (wei). ~ These three elude all our inquiries ~ And hence blend and become One. ~ Not by its rising, is there light, ~ Nor by its sinking, is there darkness. ~ Unceasing, continuous, ~ It cannot be defined, ~ And reverts again to the realm of nothingness. ~ That is why it is called the Form of the Formless, ~ The Image of Nothingness. ~ That is why it is called the Elusive: ~ Meet it and you do not see its face; ~ Follow it and you do not see its back. ~ He who holds fast to the Tao of old ~ In order to manage the affairs of Now ~ Is able to know the Primeval Beginnings ~ Which are the continuity of Tao.

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[14c20t] **Victor H. Mair** ~ We look for it but do not see it; ~ we name it "subtle." ~ We listen for it but do not hear it; ~ we name it "rare." ~ We grope for it but do not grasp it; ~ we name it "serene." ~ These three cannot be fully fathomed, ~ Therefore, ~ They are bound together to make unity. ~ Of unity, ~ its top is not distant, ~ its bottom is not blurred. ~ Infinitely extended and unnameable, ~ It returns to nonentity. ~ This is called "the form of the formless, the image of nonentity." ~ This is called "the amorphous." ~ Following behind it, you cannot see its back; ~ Approaching it from the front, you cannot see its head. ~ Hold to the Way of today to manage the actualities of today, ~ thereby understanding the primeval beginning. ~ This is called "the thread of the Way."

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[14c21t] **Tolbert McCarroll** ~ Look at it, you cannot see it. ~ It is invisible. ~ Listen to it, you cannot hear it. ~ It is inaudible. ~ Reach for it, you cannot grasp it. ~ It is intangible. ~ These three qualities are unfathomable ~ and so they fuse together and become one. ~ The upper part is not bright. ~ The lower part is not dark. ~ Ceaselessly the Unnamed moves back to nothingness. ~ It has the form of the formless, the image of the imageless. ~ It is indefinable and shadowy. ~ Go up to it and you will not see its front. ~ Follow it and you will not see its back. ~ Yet, hold fast to this ancient Tao and you will experience the present now-moment. ~ Know its beginnings and you can follow the path of the Tao.

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[14c22t] **David H. Li** ~ Looking at it, it cannot be seen - label it invisible, ~ Listening to it, it cannot be heard - label it inaudible, ~ Holding onto it, it cannot be held - label it intangible. ~ All three are beyond comprehension; they are One. ~ Looking up, it is dim. ~ Looking down, it is dark. ~ It lacks clarity, ~ it defies a name; ~ it returns to Null. ~ This is formless form, this is imageless image. ~ This is elusiveness. ~ Confronting it, one cannot see its head; ~ Following it, one cannot see its tail. ~ Seize Direction of the past - this is to manage the Ull of the present. ~ Know it from the beginning - this is to understand the Direction's rhythm.

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[14c23t] **Yasuhiko Genku Kimura** ~ Looked at but not seen, it is thus called the invisible, ~ Listened to but not heard, it is thus called the inaudible, ~ Reached for but not grasped, it is thus called the intangible: ~ These three are beyond the reach of sense and reason, ~ Yet, in the moment of kosmic union, ~ They merge in spiritual awareness as the Universal One. ~ There is no above that is bright, nor below that is dark, ~ But only the infinite, forever indefinable, always reverting to nothingness. ~ Therefore, ~ it is called form of the formless, image of the imageless. ~ And it is known as the amorphous. ~ Confronting it, no head is seen from the front. ~ Following it, no rear is seen from behind. ~ Whereby one lives in the present in accordance with the Tao Eternal, ~ Thereby one comes to know the beginning of time. ~ This is called the Universal Law of the Tao.

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[14c24t] **Chou-Wing Chohan** ~ What we look at and do not see is called simplicity. ~ What we listen to and do not hear is called rarity. ~ What we clasp and do not catch is called delicateness. ~ These three cannot be discerned, ~ So they unite to become one. ~ When it is revealed, it does not dazzle, ~ When it is concealed, it is not dark, ~ When it is infinite, it is not defined. ~ It attains the non-existent. ~ Its name is the form of the formless ~ And its image is that which does not have an image. ~ It is mysterious. ~ Meet it, and you will not be able to see its face, ~ Follow it, and you will not be able to see its back. ~ By adhering to the ancient Tao, ~ You will be master of the essence of the present ~ And you will be aware of the origin of the past. ~ That is the clue to the Tao.

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[14c25t] **Man-Ho Kwok** ~ When you gaze at something ~ but see - nothing; ~ When you listen for a sound ~ but cannot hear it; ~ When you try to grasp it ~ and find it has no substance ~ - then these three things ~ That go beyond your mind ~ Are moulded together in the One. ~ Its surface doesn't shine, but nor is its base dull. ~ Given this, it is only knowable as no-thing. ~ Confront it - it has no head; ~ Come behind it, and it has no tail ... ~ If people could follow the ancient way, then they would be masters of the moment. ~ And if you know this way ~ then you have seen the timeless way of the Tao.

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[14c26t] **Gu Zhengkun** ~ What cannot be seen is called "Yi" (without colour); ~ What cannot be heard is called "Xi" (without sound); ~ What cannot be touched is called "Wei" (without shape); ~ These three things can be in no way defined, ~ So they are combined into one. ~ Above it there is no light; ~ Below it there is no darkness; ~ So vague as to defy any description. ~ It is categorized as the Nothingness, ~ And is called the shape without shape as well as the image without substance. ~ It is hence named as "huhuang" (vague and dimly visible). ~ Facing it, you cannot see its front; ~ Following it, you cannot see its back. ~ To control the present Being (substance) by employing the Tao of ancient time, ~ One knows the beginning of the universe. ~ And this is called the law of the Tao.

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[14c27t] **Chao-Hsiu Chen** ~ That which cannot be seen is called invisible. ~ That which cannot be heard is called inaudible. ~ That which cannot be held is called intangible. ~ These three cannot be defined, therefore they are merged as one. ~ Look at its highest part - it is not bright. ~ Look at its lowest part - it is not dark. ~ It never ends and it cannot be named. ~ It returns to nothingness. ~ Therefore it is called the shape without shape and the substance without substance. ~ It is called indefinable. ~ One approaches it but cannot see its beginning. ~ One follows it but cannot see its end. ~ Hold fast to the original path in order to control the realm of the present. ~ To know the ancient origin is the discipline of Tao.

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[14c28t] **Liu Qixuan** ~ What you look at but can not see is called "formless." ~ What you listen to but

can not hear is called "soundless." ~ What you grasp at but can not get is called "traceless." ~ Those three are an inseparable puzzle. ~ One can't know where it begins and where it ends. ~ Continuous and nameless, it returns to nothingness. ~ It is formless shape, imageless image, invisible vision. ~ One tries to meet it, but can see no head. ~ One tries to follow it, but can see no end. ~ In the domain of the Way, the past shapes the present, ~ And being able to feel the past is abiding by the Way.

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[14c29t] **Shi Fu Hwang** ~ Invisible, Inaudible, And Intangible ~ Lao Tze says, ~ Something which we look at, and cannot see, shall be called 'invisible'. ~ Something to which we listen, and cannot hear, shall be called 'inaudible'. ~ Something which we seize, and cannot grasp, shall be called 'intangible'. ~ These things are not available to be researched for realization when taken singly; ~ hence when we unite them again, we obtain the true one. ~ Its upper part is not bright, and its lower part is not obscure. ~ It works in its way perpetually without an end, but we can't know its motive. ~ Then this can be traced in the state of nothingness. ~ This is called the form of formlessness, and semblance of nothingness; ~ this is called the fleet of indeterminable. ~ We can neither retrace to see its beginning, nor can we expect to see its end. ~ When we hold the primordial Tao, we can rule today's being. ~ Since we can know the beginning of Heaven and Earth, we know the outline of the Tao.

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[14c30t] **Ch'u Ta-Kao** ~ That which we look at and cannot see is called plainness. ~ That which we listen to and cannot hear is called rareness. ~ That which we grope for and cannot get is called minuteness. ~ These three cannot be closely examined; ~ So they blend into One. ~ Revealed, it is not dazzling; ~ Hidden, it is not dark. ~ Infinite, it cannot be defined. ~ It goes back to non-existence. ~ It is called the form of the formless, ~ And the image of non-existence. ~ It is called mystery. ~ Meet it, you cannot see its face; ~ Follow it, you cannot see its back. ~ By adhering to the Tao of the past ~ You will master the existence of the present ~ And be able to know the origin of the past. ~ This is called the clue of Tao.

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[14c31t] **Paul J. Lin** ~ Looked at, it cannot be seen; ~ it is called colorless. ~ Listened to, it cannot be heard; ~ it is called soundless. ~ Grasped, it cannot be obtained; ~ it is called formless. ~ These three cannot be investigated further, ~ so they merge together to make one. ~ The upper part is not bright; ~ The lower part is not dark. ~ So subtle, it cannot be named, ~ But returns to nothingness. ~ This is called the shape without shape, ~ the image without image. ~ This is called indistinct: ~ confronting it, one cannot see the head; ~ following it, one cannot see the back. ~ Grasp the Ancient Tao to manage present existence. ~ Thus we may know the beginning of the Ancient. ~ This is called the record of Tao.

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[14c32t] **Michael LaFargue** ~ "Look for It, you won't see It: It is called 'fleeting'. ~ Listen for It, you won't hear It: It is called 'thin'. ~ Grasp at It, you can't get It: It is called 'subtle'." ~ These three lines are about something that evades scrutiny. ~ Yes, in it everything blends and becomes one. ~ Its top is not bright, ~ Its underside is not dim. ~ Always unnameable, It turns back to nothingness. ~ This is the shape of something shapeless, ~ the form of a nothing, ~ this is elusive and evasive. ~ Encountering It, you won't see the front; ~ following It, you won't see Its back. ~ Keep to the Tao of the ancients, ~ and so manage things happening today. ~ The ability to know the ancient sources, ~ this is the main thread of Tao.

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[14c33t] **Cheng Lin** ~ That which cannot be seen is formless. ~ That which cannot be heard is noiseless. ~ That which cannot be touched is bodiless. ~ These three cannot be examined in detail for they really constitute one indivisible whole. ~ This indivisible whole (Truth) does not appear bright when viewed at the summit, or dark when viewed at the nadir. ~ It is imperceptible and indescribable. ~ It is always changing, and reverting to the state of Nothingness. ~ It is formless, shapeless, vague, and indefinite. ~ Pacing it, one cannot see its head; pursuing it, one cannot see its tail. ~ Abide by this primordial Truth, and the States of today can be ruled. ~ Know the primary conditions, and you know the principles of Truth.

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[14c34t] **Yi Wu** ~ Looking at it, one cannot see it; ~ it is named the invisible. ~ Listening to it, one cannot hear it; ~ it is named the inaudible. ~ Grasping at it, one cannot get it; ~ it is named the immaterial. ~ These three cannot be inquired into; ~ therefore, they are blended into one. ~ Above it, there is no light; ~ below it, there is no darkness. ~ Continually! ~ Infinitely! ~ Unnameable, it returns again to the no-thingness. ~ This is called the form of the formless, the image of nothingness. ~ This is called the vague, the elusive. ~ Meeting it, one does not see its face; ~ Following it, one does not see its back. ~ If one holds to the Way of ancient times, ~ one can manage existence in the present. ~ That one can know the origin, ~ is called the record of the Way.

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[14c35t] **Han Hiong Tan** ~ That which cannot be seen is called Yi. ~ That which cannot be heard is Xi. ~ That which cannot be touched is Wei. ~ All these three qualities can hardly be analysed. ~ When amalgamated into one, ~ Its upper limit is not radiant, ~ And its lower limit is not dull. ~ It is as nebulous as it is indescribable. ~ Eventually it approaches to nothingness. ~ This is why it is called the formless form, or the immaterial material. ~ This is why it is called the illusory. ~ Try to meet it head-on, and you cannot see its face. ~ Try to follow it from behind, and you cannot see its back. ~ Following the way of ancient Dao, ~ You will be able to manage your affairs with great aplomb. ~ To be able to understand ancient Dao ~ Is to truly appreciate the immutable principles of Dao.

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[14c36t] **Hua-Ching Ni** ~ Look at it, but you cannot see it. ~ Because it is formless, you call it invisible. ~ Listen to it, but you cannot hear it. ~ Because it is soundless, you call it inaudible. ~ Grasp it, but it is beyond your reach. ~ Because it is subtle, you call it intangible. ~ These three are indescribable and imperceptible, ~ but in the mystical moment you see it, hear it and grasp it, ~ the Unseen, Unheard and Unreachable presents itself as the indefinable essence. ~ Confront it, and you do not see its face. ~ Follow it, and you do not see its back. ~ It does not appear bright when viewed at the zenith, ~ nor does it appear dark when viewed at the nadir. ~ There is nothing that can make this subtle essence of the universe distinct. ~ When you try to make it clear to yourself, it evasively reverts to Nothingness. ~ You may call it the Form of the Formless or the Image of the Imageless. ~ Yet the elusive, subtle essence remains nameless. ~ If you hope to meet it, ~ it has no part you can call front. ~ If you hope to follow it, ~ it has no place you can call behind. ~ Yet it can be observed in the constant regularity of the universe. ~ The constancy of the universe of antiquity is the constancy of the present time. ~ If one knows the Primal Beginning, one may thus know the truth of the universal subtle Way.

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[14c37t] **Chang Chung-yuan** ~ Gaze at it; there is nothing to see. ~ It is called the formless. ~ Heed it; there is nothing to hear. ~ It is called the soundless. ~ Grasp it; there is nothing to hold on to. ~ It is called the immaterial. ~ We cannot inquire into these three, ~ Hence, they interfuse into one. ~ Above, it is not light. ~ Below, it is not dark. ~ Invisible, it cannot be called by any name. ~ It returns again to nothingness. ~ Thus, we call it the form of the formless ~ The image of the imageless. ~ It is the evasive. ~ Approach it; you cannot see its face. ~ Go after it; you cannot see its back. ~ Adhere to the Tao of the remote past, ~ And apply it to the present. ~ This will enable you to understand the primordial beginning. ~ This is the essential Tao.

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[14c38t] **Henry Wei** ~ In Praise of the Mysteries ~ Tsan Hsuan ~ What is invisible when looked at is called yi; ~ What is inaudible when listened to is called hsi; ~ What is elusive when grabbed at is called wei. ~ These three are not amenable to investigation; ~ Therefore, they mingle as One. ~ On rising, the One does not become bright; ~ On falling, it does not become dark. ~ Unnameable it goes on and on, ~ And again reverts to Non-Being. ~ This is called shape of the shapeless, ~ And form of the formless. ~ This is called winking-waning, as in a dream. ~ On greeting it, one cannot see its front; ~ On following it, one cannot see its back. ~ Taking hold of the Tao of antiquity ~ To cope with the problems of the present ~ Could make one know the ancient origins. ~ This is called the unbroken strand of Tao.

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[14c39t] **Ha Poong Kim** ~ You look at it but don't see it. ~ So you name it the Invisible. ~ You listen to it but don't hear it. ~ So you name it the Inaudible. ~ You grasp at it but don't touch it. ~ So you name it the Intangible. ~ These three ~ Are beyond scrutiny. ~ Therefore, blend them into one. ~ No brightness above it, ~ No darkness below it - ~ Boundless, it cannot be named. ~ Return to the objectless object. ~ It is called the shapeless shape - ~ The formless form. ~ It is called the vague and dim. ~ You meet it but don't see its head. ~ You follow it but don't see its back. ~ Hold on to the Tao of old, ~ And thereby ride the being of now. ~ Know the old beginning, ~ Which is called the thread of Tao.

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[14c40t] **Tao Huang** ~ Look for it and it can not be seen, it is called invisible; ~ Listen to it and it can not be heard, it is called inaudible; ~ Reach for it and it can not be touched, it is called intangible. ~ These three are beyond reckoning, so ~ When these three merge, they are One. ~ As for this One, ~ There is nothing above it remaining to be accounted for, ~ There is nothing below it that has been excluded. ~ Ever searching for it, it is beyond naming. ~ It returns to no-thing. ~ Its state is described as no state, ~ Its form is described as formless. ~ It is called the vision beyond focus. ~ Follow after it, and it proves endless. ~ Go before it, and no beginning can be found. ~ Employ the Tao of today in order to manage today's affairs and to know the ancient past. ~ This is called the principle of Tao.

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[14c41t] **Tang Zi-chang** ~ Look at it, but it cannot be seen, it is called "the shapeless". ~ Listen to it, but it cannot be heard, it is called "the soundless". ~ Grasp it, but it cannot be held, it is called "the bodyless". ~ These three characteristics are incomprehensible, yet they uniquely constitute the oneness of Dao. ~ Look upward, it is not clear. ~ Look downward, it is not dim. ~ Continuously, continuously! ~ We are unable to trace it's original name because it returns to the state of Unknown existence. ~ It is called "the formless form" and "the imageless image". ~ That is why it is called "the indistinct and elusive". ~ To embrace Dao from ancient times is to know the original causes of the past in order to control what is going on in the present. ~ This is called "the Law of Dao".

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[14c42t] **Wing-tsit Chan** ~ We look at it and do not see it; ~ Its name is The Invisible. ~ We listen to it and do not hear it; ~ Its name is The Inaudible. ~ We touch it and do not find it; ~ Its name is The Subtle (formless). ~ These three cannot be further inquired into, ~ And hence merge into one. ~ Going up high, it is not bright, and coming down low, it is not dark. ~ Infinite and boundless, it cannot be given any name; ~ It reverts to nothingness. ~ This is called shape without shape, ~ Form without objects. ~ It is The Vague and Elusive. ~ Meet it and you will not see its head. ~ Follow it and you will not see its back. ~ Hold on to the Tao of old in order to master the things of the present. ~ From this one may know the primeval beginning (of the universe). ~ This is called the bond of Tao.

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[14c91t] **И. И. Семененко** ~ На что гляжу, но не могу увидеть, называю ровным; ~ что слушаю, но не могу услышать, называю редким; ~ что пробую схватить, но никак не удается, называю крошечным. ~ Эти три расследовать нельзя, и потому создам из них одно, смешав. ~ Что у него вверху, то не блестит, а что внизу, то не тускнеет; ~ оно бесконечно и ему нельзя дать имени. ~ Все время возвращается к отсутствию вещей. ~ Это вид невидного, образ отсутствия вещей. ~ Оно расплывчато, неясно. ~ При встрече с ним не видят его спереди, а следуя за ним, не видят сзади. ~ Владеют Дао древности, чтобы править нынешним наличием; ~ в способности знать древнее начало заключена разгадка Дао.

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[14c92t] **А. А. Маслов** ~ Глядим на него и не видим. ~ Зовём это заурядным. ~ Слушаем его и не слышим. ~ Зовём это редким. ~ Пытаемся коснуться его и не достигаем. ~ Зовём это мельчайшим. ~ Эти три ипостаси невозможно разделить, ибо смешаны они и являют собой Единое. ~ Его верхняя часть не источает света. ~ Его нижняя часть не окутана мраком. ~ Едва различимое, его нельзя даже поименовать. ~ Оно возвращается к тому, что не имеет сущности. ~ Это зовётся формой, не имеющей форм; ~ образом, не имеющим сущности. ~ Это зовётся расплывчато-туманным. ~ Встретившись с ним, не увидим его начала. ~ Следуя за ним, не увидим его тыльной стороны. ~ Придерживайся пути древности, дабы контролировать дела сегодняшние. ~ Способность познать изначальную древность и зовётся принципом Дао.

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[14c93t] **Е. А. Торчинов** ~ Смотрю на него и не вижу - называю его тончайшим. ~ Слушаю его и не слышу - называю его тишайшим. ~ Ловлю его, но схватить не могу - неуловимым его нареку. ~ Триаду эту словами объяснить не дано: хаотична она и едина. ~ Ее верх не освещен, ее низ не затемнен. ~ Тянется-вьется, но нельзя ее назвать; ~ вновь возвращается к отсутствию сущего она. ~ Поэтому говорят: безвидный облик, невещный образ. ~ Поэтому говорят: туманное и смутное. ~ Не вижу начала, когда ей навстречу иду, не вижу конца, когда следом за ней спешу. ~ Держусь за древний Путь-Дао и так управляю сущим ныне. ~ Могу постичь древнее первоначало и устоями Дао-Пути его называю.

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[14c94t] **А. Е. Лукьянов** ~ Смотрю на него - не вижу, именем называю "невидимый". ~ Слушаю его - не слышу, именем называю "беззвучный". ~ Ловлю его - не обретаю, именем называю "сокрытый". ~ Эти три нельзя разграничить, потому как смешаны и образуют одно-единое. ~ Его верх не светлый, его низ не темный, непрерывно вьется, [его] невозможно наименовать. ~ [Оно] нашло пристанище в невещественном. ~ Это и есть изображение без изображения, образ без плоти. ~ Это и есть туманная смесь. ~ Иду навстречу ему - не вижу его лица (головы). ~ Следую за ним - не вижу его спины (хвоста). ~ Только неуклонно следуя древнему Дао, чтобы править ныне существующим, можно познать древнее начало. ~ Это и есть уток (путеводная нить) Дао.

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[14c95t] **Ян Хин-шун** ~ Смотрю на него и не вижу, а поэтому называю его невидимым. ~ Слушаю его и не слышу, поэтому называю его неслышимым. ~ Пытаюсь схватить его и не достигаю, поэтому называю его мельчайшим. ~ Не надо стремиться узнать об источнике этого, потому что это едино. ~ Его верх не освещен, его низ не затемнен. ~ Оно бесконечно и не может быть названо. ~ Оно снова возвращается к небытию. ~ И вот называют его формой без форм, образом без существа. ~ Поэтому называют его неясным и туманным. ~ Встречаюсь с ним и не вижу лица его, следую за ним и не вижу спины его. ~ Придерживаясь древнего дао, чтобы овладеть существующими вещами, можно познать древнее начало. ~ Это называется принципом дао.

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[14c96t] **Д. П. Конисси** ~ (Предмет, на который) мы смотрим, но не видим, называется бесцветным. ~ (Звук, который) мы слушаем, но не слышим, - беззвучным. ~ (Предмет, который) мы хватаем, но не можем захватить, - мельчайшим. ~ Эти три (предмета) неисследимы, поэтому когда они смешаются между собой, то соединяются в одно. ~ Верх не ясен, низ не темен. ~ О, бесконечное! ~ Его нельзя назвать именем. ~ Оно существует, но возвращается к небытию. ~ Оно называется формою (или видом) бесформенною. ~ Оно также называется неопределенным. ~ Встречаясь с ним, не видать лица его, следуя же за ним, не видать спины его. ~ Посредством древнего Тао можно управлять жизнью настоящего времени. ~ Исследовать происхождение всего (или начало древности) называется нитью Тао.

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[14c97т] **В. В. Малявин** ~ Смотрю на него и не вижу: называю его глубочайшим. ~ Вслушиваюсь в него и не слышу: называю его тишайшим. ~ Касаюсь его и не могу ухватить: называю его мельчайшим. ~ Эти три невозможно определить, ~ Посему я смешиваю их и рассматриваю как одно. ~ [Это одно] вверху не светло, внизу не темно, ~ Тянется без конца и без края, нельзя дать ему имя. ~ И вновь возвращается туда, где нет вещей. ~ Оно зовется бесформенной формой, невещественным образом, ~ Оно зовется туманным и смутным. ~ Встречаешь его - не видишь его главы, ~ Провожаешь его - не видишь его спины. ~ Держаться Пути древних, ~ Чтобы повелевать ныне сущим, ~ И знать Первозданное Начало - ~ Вот что такое основа и нить Пути.

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[14c98т] **В. Б. Виногродский** ~ Смотришь на него, не видя. ~ Имя назови: "Рассеянное". ~ Слушаешь его, не слыша. ~ Имя назови: "Разреженное". ~ Ухватываешь его, не удерживая. ~ Имя назови: "Тончайшее". ~ Эту троицу нельзя определить, задавая вопросы. ~ Причинность: ~ Смешиваясь, осуществляют единое. ~ При движении вверх оно не светлое. ~ При движении вниз оно не темное. ~ Как ускользающая нить. ~ Нельзя его определить именем. ~ Повторяется возвращение в состояние отсутствия вещей. ~ Это определяется: ~ Трепетное и мерцающее. ~ Движешься ему навстречу, не видя его главы. ~ Следуешь за ним, не видя его спины. ~ Путь древности применяй для контроля наличия данного момента. ~ Будь способен знать начало древности. ~ Это определяют: ~ Путеводная нить.

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PSEUDO-CHAPTER **Fifteen**

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[15c01т] **Robert G. Henricks** ~ The one who was skilled at practicing the Way in antiquity, ~ Was subtle and profound, mysterious and penetratingly wise. ~ His depth cannot be known. ~ It is only because he cannot be known ~ That therefore were I forced to describe him I'd say: ~ Hesitant was he! Like someone crossing a river in winter. ~ Undecided was he! As though in fear of his neighbors on all four sides. ~ Solemn and polite was he! Like a guest. ~ Scattered and dispersed was he! Like ice as it melts. ~ Genuine, unformed was he! Like uncarved wood. ~ Merged, undifferentiated was he! Like muddy water. ~ Broad and expansive was he! Like a valley. ~ If you take muddy water and still it, it gradually becomes clear. ~ If you bring something to rest in order to move it, it gradually comes alive. ~ {The one who} preserves this Way does not desire to be full; ~ Therefore he can wear out with no need to be renewed.

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[15c02т] **John C. H. Wu** ~ THE ancient adepts of the Tao were subtle and flexible, profound and comprehensive. ~ Their minds were too deep to be fathomed. ~ Because they are unfathomable, ~ One can only describe them vaguely by their appearance. ~ Hesitant like one wading a stream in winter; ~ Timid like one afraid of his neighbours on all sides; ~ Cautious and courteous like a guest; ~ Yielding like ice on the point of melting; ~ Simple like an uncarved block; ~ Hollow like a cave; ~ Confused like a muddy pool; ~ And yet who else could quietly and gradually evolve from the muddy to the clear? ~ Who else could slowly but steadily move from the inert to the living? ~ He who keeps the Tao does not want to be full. ~ But precisely because he is never full, ~ He can always remain like a hidden sprout, ~ And does not rush to early ripening.

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[15c03т] **D. C. Lau** ~ Of old he who was well versed in the way ~ Was minutely subtle, mysteriously comprehending, ~ And too profound to be known. ~ It is because he could not be known ~ That he can only be given a makeshift description: ~ Tentative, as if fording a river in winter, ~ Hesitant, as if in fear of his neighbours; ~ Formal like a guest; ~ Falling apart like thawing ice; ~ Thick like the uncarved block; ~ Vacant like a valley; ~ Murky like muddy water. ~ Who can be muddy and yet, settling, slowly become limpid? ~ Who can be at rest and yet, stirring, slowly come to life? ~ He who holds fast to this way ~ Desires not to be full. ~ It is because he is not full ~ That he can be worn and yet newly made.

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[15c04т] **R. L. Wing** ~ Those skillful in the ancient Tao Are subtly ingenious and profoundly intuitive. ~ They are so deep they cannot be recognized. ~ Since, indeed, they cannot be recognized, Their force can be contained. ~ So careful! As if wading a stream in winter. ~ So hesitant! As if respecting all sides in the community. ~ So reserved! As if acting as a guest. ~ So yielding! As if ice about to melt. ~ So candid! As if acting with simplicity. ~ So open! As if acting as a valley. ~ So integrated! As if acting as muddy water. ~ Who can harmonize with muddy water, And gradually arrive at clarity? ~ Who can move with stability, And gradually bring endurance to life? ~ Those who maintain the Tao ~ Do not desire to become full. ~ Indeed, since they are not full, ~ They can be used up and also renewed.

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[15c05т] **Ren Jiyu** ~ The shi (Knower of Tao) in the old times is subtle, profound and generous, too deep to be understood by the common people. ~ As he is thus beyond people's knowledge, ~ I can only describe him arbitrarily. ~ (He is) cautious beforehand, like wading into a river in winter. ~ (He is) considering repeatedly, like one vigilant when threatened by neighbouring states' attack. ~ (He is) grave and reverent, like a visiting guest. ~ (He is) supple and pliant, like ice which is about to melt. ~ (He is) genuine and plain, like an uncarved block. ~ (He is) open and broad, like a quiet valley. ~ (He is) all-embracing, like a great muddy river. ~ Who can make the muddy water clear? ~ As it quiets down it will become clear. ~ Who can make stillness last? ~ It will gradually lose the peace as change arises. ~ He who preserves this Tao does not wish for overflowing. ~ It is precisely because there is no overflowing that he is able to succeed continually, ~ Though he looks conservative.

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[15c06т] **Gia-fu Feng** ~ The ancient masters were subtle, mysterious, profound, responsive. ~ The depth of their knowledge is unfathomable. ~ Because it is unfathomable, ~ All we can do is describe their appearance. ~ Watchful, like men crossing a winter stream. ~ Alert, like men aware of danger. ~ Courteous, like visiting guests. ~ Yielding, like ice about to melt. ~ Simple, like uncarved blocks of wood. ~ Hollow, like caves. ~ Opaque, like muddy pools. ~ Who can wait quietly while the mud settles? ~ Who can remain still until the moment of action? ~ Observers of the Tao do not seek fulfillment. ~ Not seeking fulfillment, they are not swayed by desire for change.

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[15c07т] **Lok Sang Ho** ~ The masters of the Dao in ancient times ~ had mystical, versatile, and unfathomable understanding. ~ As it is unfathomable, ~ Only a proximate description is possible. ~ They are prepared at all times, ~ as if taking on a river journey in winter. ~ They are alert and watchful, ~ as if they were wary of the surroundings. ~ They are respectful, ~ as if they were the guests of someone. ~ They are accommodating, ~ as if they were ice about to melt. ~ They are unpretentious, ~ as if they were the embodiment of simplicity. ~ They are open-minded, ~ as if they were a hollow valley. ~ They are murky, ~ as if they were a muddy stream, ~ They are unsettled, ~ as if they were an open sea; ~ They never stopped, ~ as if they were the winds of the earth. ~ Is there anyone who can be like ~ a murky stream cleaning up when given a rest? ~ Is there anyone who can be like ~ calm air gathering motion and becoming alive again? ~ The man who shuns full gratification of their desires, ~ is the man who has this ability. ~ He can rejuvenate.

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[15c08т] **Xiaolin Yang** ~ People in the past who practiced the DAO understood the real essence of the world so deeply that the ordinary people could not appreciate them. ~ Because these people cannot be appreciated and understood, ~ I will try to give you a rough sketch of them. ~ They acted very cautiously, like walking on thin ice. ~ They behaved very carefully, like being watched by everybody. ~ They looked very dignified, like going to a banquet. ~ They were very warm and kind, like being able to melt ice. ~ They were very plain, like a block of uncarved wood. ~ They had a very big heart, like a deep valley. ~ They were very tolerant, like a flooding river that contains everything. ~ Who can get clear water from mud by letting the mud settle slowly? ~ Who can create new things gradually from stillness by taking the initiative? ~ These people who kept the DAO were never conceited. ~ Only because they were not conceited, ~ Were they able to create the future while preserving the past.

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[15c09т] **Walter Gorn Old**, EXHIBITING VIRTUE ~ The ancient wise men were skilful in their mysterious acquaintance with profundities. ~ They were fathomless in their depths; so profound, that I cannot bring them forth to my mind. ~ They were cautious, like one who crosses a swollen river. ~ They were reserved, like one who doubts his fellows. ~ They were watchful, like one who travels abroad. ~ They were retiring, like snow beneath the sun. ~ They were simple, like newly felled timber. ~ They were lowly, like the valley. ~ They were obscure, like muddy water. ~ May not a man take muddy water and make it clear by keeping still? ~ May not a man take a dead thing and make it alive by continuous motion? ~ Those who follow this Tao have no need of replenishing, and being devoid of all properties, they grow old without need of being filled.

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[15c10т] **James Legge** ~ The skilful masters (of the Tao) in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep (also) so as to elude men's knowledge. ~ As they were thus beyond men's knowledge, I will make an effort to describe of what sort they appeared to be. ~ Shrinking looked they like those who wade through a stream in winter; ~ irresolute like those who are afraid of all around them; ~ grave like a guest (in awe of his host); ~ evanescent like ice that is melting away; ~ unpretentious like wood that has not been fashioned into anything; ~ vacant like a valley, ~ and dull like muddy water. ~ Who can (make) the muddy water (clear)? ~ Let it be still, and it will gradually become clear. ~ Who can secure the condition of rest? ~ Let movement go on, and the condition of rest will gradually arise. ~ They who preserve this method of the Tao do not wish to be full (of themselves). ~ It is through their not being full of themselves that they can afford to seem worn and not appear new and complete.

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[15c11т] **David Hinton** ~ Ancient masters of Way ~ all subtle mystery and dark-enigma vision: ~ they were deep beyond knowing, ~ so deep beyond knowing ~ we can only describe their appearance: ~ perfectly cautious, as if crossing winter streams, ~ and perfectly watchful, as if neighbors threatened; ~ perfectly reserved, as if guests, ~ perfectly expansive, as if ice melting away, ~ and perfectly simple, as if uncarved wood; ~ perfectly empty, as if open valleys, ~ and perfectly shadowy, as if murky water. ~ Who's murky enough to settle slowly into pure clarity, ~ and who still enough to awaken slowly into life? ~ If you nurture this Way, you never crave fullness. ~ Never crave fullness ~ and you'll wear away into completion.

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[15c12т] **Chichung Huang** ~ In antiquity, he who excelled in implementing the Tao ~ Was minutely discerning and subtly perceptive, ~ Profound beyond recognition. ~ As he was beyond recognition, ~ I reluctantly depict him thus: ~ "Undecided, as if in winter, wading through water; ~ Hesitant, as if fearing the four neighbors; ~ Awe-inspiring, like a guest; ~ Melting, like ice thawing; ~ Simple, like the unhewn log; ~ Turbid, like muddy water; ~ Expansive, like a valley. ~ In muddy water, he stilled it ~ And gradually made it limpid; ~ In comfort, he stirred it ~ And gradually made it vital." ~ Those who treasure this Tao ~ Do not wish to be full, ~ Hence, they can remain ragged and imperfect.

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[15c13т] **Ellen M. Chen** ~ Those in the past who were good at practicing Tao, ~ Were subtle, mysterious, dark, penetrating (wei miao yüan t'ung), ~ Deep and unrecognizable. ~ Because they were unrecognizable, ~ I am forced to describe their appearance (yung). ~ Careful, like crossing a river in winter, ~ Hesitating, like fearing neighbors on four sides, ~ Reverent, like being guests, ~ Dissolving, like ice beginning to melt, ~ Thick, like uncarved wood, ~ Open, like a valley, ~ Chaotic (hun), like murky (cho) water. ~ What can stop the murkiness? ~ Quieting (ching) down, gradually it clarifies (ch'ing). ~ What can keep still for long? ~ Moving, gradually it stirs into life. ~ Those who keep this Tao, ~ Do not want to be filled to the full (ying). ~ Because they are not full, ~ They can renew (hsin) themselves before being worn out (pi).

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[15c14т] **Lee Sun Chen Org** ~ In old days, excellent scholar-doers were comprehensive and detail-oriented, [for this reason] their could penetrate deeply into mysteries; ~ Their scholarships and attainments were so profound, vast, and subtle that ordinary people had difficulties to evaluate them; ~ Because of this, ordinary people had trouble to make out [the deep implication of] their performances; ~ They thus compulsively depicted them [in their own accustomed ways, which will be exemplified in the succeeding paragraphs]. ~ [In different occasions proficient ancient scholar-doers - men of thought and action - were summarily described as individuals behaved in the following manner:] ~ He was always cautiously prepared as though he was crossing a stream in the Winter time when it was blanketed by a layer of thin ice; ~ He was as worrisome and unassuming of his surroundings as monkeys were [in readiness for unseen future]; ~ He was as restrained and receptive as [an objective reticent] visitor; ~ He was in such readiness to accept changes, that his disposition was like the [fluxing] water which was about to escape from the [rigid] ice; ~ He was as simple and undecorated (unpretentious) as a piece of unprocessed wood; ~ He was as widely open-minded [to new knowledge] as a valley; ~ His demeanor was amiable that he would spontaneously mingle [with people of the world as readily as] dirt would blend and vanish in water. ~ Why did the turbid water, after being left to stand still for a long time, would clear up gradually? ~ [Because the natural tendency of water is to hold still]. ~ Why did the still [clear] water, after long, would progressively turn murky? ~ [Some untraceable activity must have taken place]. ~ A person, who intends to continue on the course of Tao, shall refrain from being contented with whatever vast [knowledge] he has already achieved; ~ Thence, being aware of the fact that his knowledge will never be adequately satisfactory [for advanced comprehensive elucidation of Tao], he would [constantly] discard negative elements and eke out new and better accomplishments.

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[15c15т] **Tien Cong Tran** ~ In ancient times the wise men of the Way were subtle, divine, comprehensive and too profound to be known. ~ Because they are unfathomable, we try to describe their picture as following: ~ Hesitant like one crossing a stream in winter. ~ Timid like one afraid of his neighbors on all sides. ~ Serious like a guest. ~ Thawing like ice on the point of melting. ~ Simple like an uncarved block. ~ Hollow like a cave. ~ Muddled like muddy water. ~ Who knows he is muddled and settles down, then quietly and gradually becomes clear? ~ Who knows to move from inertia and gradually become living? ~ He who keeps the Way does not want to be full. ~ Precisely because he is never full, he can always remain hidden, and does not become new.

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[15c16т] **Thomas Z. Zhang** ~ In history, those who mastered Tao are extremely knowledgeable with profound expertise. ~ Hence they are hard to describe. ~ Because of this, I can only roughly portray them as follows: ~ Being prudent as if walking across the thin ice of the river, ~ Being alert as if being surrounded with the danger, ~ Being dignified like a guest, ~ Being relaxed as if thawing, ~ Being sincere and natural like uncarved wood, ~ Being open-hearted like valley, ~ Being approachable like the earth, ~ Being broad like ocean, ~ Being active like wind blowing. ~ Can the murkiness be clarified slowly? ~ Can a halt start to move gradually? ~ Those who know Tao would never be complacent. ~ It is because of this they can be refreshing, creative, and innovative.

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[15c17т] **Arthur Waley** ~ Of old those that were the best officers of Court ~ Had inner natures subtle, abstruse, mysterious, penetrating, ~ Too deep to be understood. ~ And because such men could not be understood ~ I can but tell of them as they appeared to the world: ~ Circumspect they

seemed, like one who in winter crosses a stream, ~ Watchful, as one who must meet danger on every side. ~ Ceremonious, as one who pays a visit; ~ Yet yielding, as ice when it begins to melt. ~ Blank, as a piece of uncarved wood; ~ Yet receptive as a hollow in the hills. ~ Murky, as a troubled stream - ~ Which of you can assume such murkiness, to become in the end still and clear? ~ Which of you can make yourself inert, to become in the end full of life and stir? ~ Those who possess this Tao do not try to fill themselves to the brim, ~ And because they do not try to fill themselves to the brim ~ They are like a garment that endures all wear and need never be renewed (?).

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[15c18t] **Richard John Lynn** ~ In antiquity, he who was good at being a leader was perfectly in step with mystery in all its subtlety and profundity; so recondite was he that it was impossible to understand him. ~ Now, because he defies understanding, all I can do is force a description of what he was like: he seemed hesitant, as one might be when fording a river in winter. ~ He seemed tentative, as one who fears his neighbors on all four sides. ~ He seemed solemn, oh, as if he were the guest. ~ He seemed yielding, oh, just like ice when about to break up. ~ He seemed solid and sturdy, oh, just like an uncarved block of wood. ~ He seemed empty and receptive, oh, just like a valley. ~ He seemed amorphous, oh, just like murky water. ~ Who can take his turbidity and, by stilling it, gradually become clear? ~ Who can take his quietude and, by stirring it long, gradually come alive? ~ One who keeps this Dao does not wish to be filled. ~ For it is only by not getting filled that one can avoid having the cover remade.

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[15c19t] **Lin Yutang** ~ THE WISE ONES OF OLD ~ The wise ones of old had subtle wisdom and depth of understanding, ~ So profound that they could not be understood. ~ And because they could not be understood, ~ Perforce must they be so described: ~ Cautious, like crossing a wintry stream, ~ Irresolute, like one fearing danger all around, ~ Grave, like one acting as guest, ~ Self-effacing, like ice beginning to melt, ~ Genuine, like a piece of undressed wood, ~ Open-minded, like a valley, ~ And mixing freely, like murky water. ~ Who can find repose in a muddy world? ~ By lying still, it becomes clear. ~ Who can maintain his calm for long? ~ By activity, it comes back to life. ~ He who embraces this Tao ~ Guards against being over-full. ~ Because he guards against being over-full, ~ He is beyond wearing out and renewal.

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[15c20t] **Victor H. Mair** ~ Those of old who were adept in the Way were subtly profound and mysteriously perceptive, ~ So deep they could not be recognized. ~ Now, ~ Because they could not be recognized, ~ One can describe their appearance only with effort: ~ hesitant, as though crossing a stream in winter; ~ cautious, as though fearful of their neighbors all around; ~ solemn, as though guests in someone else's house; ~ shrinking, as ice when it melts; ~ plain, as an unhewn log; ~ muddled, as turbid waters; ~ expansive, as a broad valley. ~ If turbid waters are stilled, ~ they will gradually become clear; ~ If something inert is set in motion, ~ it will gradually come to life. ~ Those who preserved this Way did not wish to be full. ~ Now, ~ Simply because they did not wish to be full, they could be threadbare and incomplete.

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[15c21t] **Tolbert McCarroll** ~ The ancient followers of the Tao were subtle, mysterious, and penetrating. ~ They were too deep to be fathomed. ~ All we can do is describe their appearance. ~ Hesitant, as if crossing a winter stream. ~ Watchful, as if aware of neighbors on all sides. ~ Respectful, like a visiting guest. ~ Yielding, like ice beginning to melt. ~ Simple, like an uncarved block. ~ Open, like a valley. ~ Obscure, like muddy water. ~ Who else can be still and let the muddy water slowly become clear? ~ Who else can remain at rest and slowly come to life? ~ Those who hold fast to the Tao do not try to fill themselves to the brim. ~ Because they do not try to be full they can be worn out and yet ever new.

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[15c22t] **David H. Li** ~ One who understood Direction in olden days knew the tiniest, appreciated the profoundest, and was deep beyond [our] comprehension. ~ Since such a person is beyond [our] comprehension, he/she can only be described superficially: ~ as deliberate as approaching a deep channel in the winter, ~ as alert as keeping watch over bordering states, ~ as diplomatic as an envoy in presenting, ~ as graceful as ice in slow melting, ~ as simple as a block of uncarved wood, ~ as calm as a valley's mood, ~ as accommodating as muddy water, ~ as expansive as the sea, ~ as unending as the wind. ~ Who can calm the muddy to let it distill? ~ Who can motivate the serene to let it instill? ~ One who understands Direction never fills to the brim. ~ Not filled to the brim, ~ one is at ready to remove the old and substitute it with new.

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[15c23t] **Yasuhiko Genku Kimura** ~ The embodiment of the Tao Eternal, ~ The ancient masters are wondrously subtle and profoundly penetrating. ~ The depth of their being is unfathomable and beyond comprehension. ~ As their depth is unfathomable and beyond comprehension, ~ Only their appearance can be incompletely described: ~ The master is as alert as a person fording a winter stream, ~ As careful as a person watchful of his surroundings, ~ As respectful as a thoughtful guest, ~ As flowing as melting ice, ~ As plain as an unhewn log, ~ As empty as an open valley, ~ As inclusive as turbid waters. ~ Who could keep still until turbid waters become clear of their own accord? ~ Who could stay calm until still waters become alive of their own accord? ~ Those who embody the Tao do not desire to extend themselves to the fullest. ~ For, the Tao is balance, ~ and there is no fullest, no extreme. ~ Therefore, through balance, they refill their essence and renew their life force forevermore.

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[15c24t] **Chou-Wing Chohan** ~ Long ago, the man of Tao was learned, incisive, ~ And so profound that it was difficult to comprehend him. ~ Since it is impossible to understand him, I will try to sketch his image: ~ He is cautious, like a person crossing a stream during the winter. ~ He is hesitant, like a person who fears his neighbors. ~ He is modest, like a person who is another's guest. ~ He is unassuming, like ice that slowly melts. ~ He is simple, like a log that has not been carved. ~ He is hollow, like a valley surrounded by mountains. ~ He is dim, like stagnant and murky water. ~ And who is the person who can clear the darkness until it begins to glow? ~ And who is the person who can purify the murky water until it becomes clear? ~ And who is the person who can nudge the stagnant along until it begins to move? ~ The one who follows the principles does not seek fullness. ~ Since he is not full, when he falls, he can renew himself.

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[15c25t] **Man-Ho Kwok** ~ In ancient times, the leaders were as subtle as sorcerers. ~ No one knew what they were about to do. ~ How can we describe them to you? ~ They were like soldiers about to cross a cold river, hesitant, watchful and uncertain. ~ They were cautious like people who know there is danger. ~ They were over-polite, like practised guests. ~ They gave way like ice, melting. ~ They were simple like uncarved wood. ~ They were empty like deserted valleys. ~ They were muddy like unreflecting water. ~ The mud will settle, and it is hard to wait for it. ~ But if you can, then you can act. ~ If you follow the Tao without pretension ~ you will never burn yourself out.

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[15c26t] **Gu Zhengkun** ~ Those ancients who were well versed in the Tao ~ Were so subtle, mysterious and profound ~ As to escape understanding. ~ As they were beyond comprehension, ~ The description of them is surely perfunctory; ~ careful as if fording a river barefoot in winter; ~ vigilant and hesitant as if in fear of the attacks from neighbours; ~ formal as if they were guests; ~ polishedly flowing like melting ice; ~ simple and natural like the uncarved block; ~ vacant and deep like a valley; ~ turbid like muddy water; ~ quiet and calm like the great sea; ~ drifting as if they would never stop. ~ Who can end the muddiness ~ And make the muddy settle and gradually become clear? ~ Who can be at rest and yet, stirring, slowly come to life? ~ He who is in possession of this Tao ~ Will not seek completeness. ~ Just because he will not seek completeness, ~ He can be both old and new.

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[15c27t] **Chao-Hsiu Chen** ~ Since ancient times, he who is versed in the Tao has been regarded as subtle, mysterious and obscurely discerning, too profound to be understood. ~ And because he is elusive, one is barely able to describe him. ~ Prudent as if fording a stream in winter. ~ Wary as if in fear of those around him. ~ Formal as if holding a memorial ceremony. ~ He lets his heart yield like melting ice. ~ He keeps his character rough like uncarved wood. ~ He makes his mind empty like a spacious valley. ~ He is opaque like muddy water. ~ There is one who remains still while the mud settles and the water clears itself. ~ There is one who remains quiet and finds that the moment of action arises of its own accord. ~ There is one who follows the Tao and does not seek plenitude simply because he is not fulfilled. ~ In that way he can be named and reach the Tao.

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[15c28t] **Liu Qixuan** ~ The ancient wise ones seemed unattainably profound. ~ Since they were such, I can describe them only this way: ~ Hesitant as if they were crossing a winter river; ~ Inhibited as if they were afraid of their neighbors; ~ Undisciplined like melting ice on flowing water; ~ Simple-minded like a piece of rough plank; ~ Void like a vast-spreading empty valley; ~ And unenlightened like a muddled pool. ~ If anyone keeps the muddled state still, ~ It will gradually clear up. ~ If anyone keeps it still for long, ~ There will gradually be new production. ~ One who keeps this Way will not try to become filled. ~ Keeping unfilled, one is always ready for new successes.

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[15c29t] **Shi Fu Hwang** ~ Tao-practician's Manner ~ Lao Tze says, ~ The Tao-practitioners of old times had subtle wisdom and depth of understanding, and could comprehend the will of Heaven. ~ They were so profound that they could not be understood: ~ I will make an effort to describe what sort of men they appeared to be. ~ Cautiously observed, they were like those in enemy territory; ~ dignified like a guest; ~ self-effacing like ice that is melting away; ~ unpretentious like a piece of undressed wood; ~ open-minded like a valley; ~ and mixing freely like turbulent water. ~ Who can make the turbulent water still and let it gradually become clear? ~ Who can settle down the perpetual movement and let the condition of rehabilitation gradually arise? ~ They are those who preserve this Tao guard against overdoing. ~ It is through guarding against overdoing that their previous possessions are not lost, and they will again procure newness.

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[15c30t] **Ch'u Ta-Kao** ~ In old times the perfect man of Tao was subtle, penetrating and so profound that he can hardly be understood. ~ Because he cannot be understood, I shall endeavour to picture him: ~ He is cautious, like one who crosses a stream in winter; ~ He is hesitating, like one who fears his neighbours; ~ He is modest, like one who is a guest; ~ He is yielding, like ice that is going to melt; ~ He is simple, like wood that is not yet wrought; ~ He is vacant, like valleys that are hollow; ~ He is dim, like water that is turbid. ~ Who is able to purify the dark till it becomes slowly light? ~ Who is able to calm the turbid till it slowly clears? ~ Who is able to quicken the stagnant till it slowly makes progress? ~ He who follows these principles does not desire fullness. ~ Because he is not full, therefore when he becomes decayed he can renew.

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[15c31t] **Paul J. Lin** ~ The Ancients who made themselves the best ~ Were subtle and penetrating ~ And deep beyond knowing. ~ Because they were beyond knowing, ~ we can only try to describe them: ~ Cautious, as if crossing the river in winter. ~ Circumspect, as if afraid of the neighbors on four sides. ~ Dignified, as if a guest. ~ Expansive, as melting ice. ~ Unspoiled, as unhewn wood. ~ Broad, as a valley. ~ Opaque, as turbid puddles. ~ Who can calm the turbid and clear it gradually? ~ Who can stir the inert and bring it gradually to life? ~ One who keeps this Tao does not wish to be filled. ~ And because he is not filled, ~ he can be sheltered and beyond renewal.

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[15c32t] **Michael LaFargue** ~ The Excellent shih of ancient times: ~ penetrated into the most obscure, the marvelous, the mysterious. ~ They had a depth beyond understanding. ~ They were simply beyond understanding, ~ the appearance of their forceful presence: ~ Cautious, like one crossing a stream in winter; ~ timid, like one who fears the surrounding neighbors; ~ reserved, like guests; ~ yielding, like ice about to melt; ~ unspecified, like the Uncarved Block; ~ all vacant space, like the Valley; ~ everything mixed together, like muddy water. ~ Who is able, as muddy water, ~ by Stilling to slowly become clear? ~ Who is able, at rest, ~ by long drawn-out movement to slowly come to life? ~ Whoever holds onto this Tao ~ does not yearn for solidity. ~ He simply lacks solidity, and so what he is capable of: ~ Remaining concealed, accomplishing nothing new.

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[15c33t] **Cheng Lin** ~ The ancients who knew how to live according to Truth possessed a subtle and penetrating intelligence. ~ The profundity of their character was immeasurable. ~ As it was immeasurable, we can only give a superficial description of them as follows: ~ They moved about cautiously as though they were fording a large stream of water. ~ They were retiring and hesitant as though they were shy of the men around them. ~ Their demeanour was reverent as though they were meeting honoured guests. ~ They quickly adapted themselves to any circumstance as though they were ice melting before fire. ~ Their manners were simple and artless as though they were unhewn wood. ~ Their minds were expansive and receptive as though they were hollow valley. ~ Their views were impartial and tolerant as though they were turbid puddles. ~ What is it that can end the turbidity of puddles? ~ When there is no disturbance, the impurities gradually settle, and the water becomes clear. ~ What is it that can perpetuate the continuity of things? ~ When there is constant change, life gradually undergoes growth. ~ Those who hold fast to Truth do not desire satiation. ~ Because there is no satiety, life is continually renewing itself.

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[15c34t] **Yi Wu** ~ In ancient times, the men who cultivated the Way shared its essence, subtlety, mystery, and penetration. ~ They were deep and beyond knowing. ~ Because they were beyond knowing, we try only to describe them: ~ Cautious, as if crossing a river in winter; ~ Hesitant, as if fearing the neighbors on all sides; ~ Serious, as if a guest; ~ Expansive, as if melting ice; ~ Sincere, as if an uncarved block; ~ Vast, as if a valley; ~ Chaotic, as if turbid [water]. ~ Who can stop turbidity, clarifies it gradually through tranquility. ~ Who can create lasting peace, produces it gradually through movement. ~ The men who protect this Way do not want to be too full; ~ only by not being too full can they remain under cover, ~ without new achievements.

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[15c35t] **Han Hiong Tan** ~ In antiquity, a person who followed the way of Dao, ~ Was as enigmatic as he was insightful. ~ He was also inscrutable. ~ Because of his inscrutability, I am compelled to describe his demeanour: ~ He acts cautiously, as if he were wading through a frigid stream in winter. ~ He conducts his affairs prudently, as if he were fearful of the gossiping of his nosy neighbours. ~ His behaviour is as majestic and proper as an honoured guest. ~ His demeanour is as spontaneous as the melting ice. ~ His character is as unsophisticated as a block of raw timber. ~ He is as open-minded as a valley. ~ He is as muddle-headed as a turbid stream. ~ Who can allow the turbid water to precipitate and gradually become clear? ~ Who can agitate the stillness and slowly bring vivacity back again? ~ He who follows the way of Dao does not become swollen-headed. ~ Consequently, he will endure.

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[15c36t] **Hua-Ching Ni** ~ The ancient ones who knew how to live with the subtle essence of the universe were gentle and flexible, profound and indistinguishable. ~ They were too deep to be known, thus we can only describe their appearance. ~ They did not rush into anything, ~ as if fording an icy stream in early winter. ~ They were retiring and hesitant, not assertive, ~ as if they were shy of people. ~ They were reverent in demeanor to everyone, ~ as if meeting honored guests. ~ They did not insist on imposing their views on others or interfering in worldly affairs, ~ as if they were passing travelers. ~ They adapted themselves to a circumstance like melting ice. ~ Simple and genuine, they were like virgin timber. ~ Empty and receptive, they were like a huge cave. ~ Comprehensive and unprejudiced, ~ they were equally kind to all things; ~ like the water of a

stream flowing down a mountain, they benefitted all things. ~ Who else could move constantly from the gross and heavy to the light and pure? ~ Who else could evolve steadily from the inert and stagnant to everlasting life? ~ Those who hold fast to the subtle essence of the universe do not desire to extend themselves in climax. ~ Because there is no climax to one's extension and expansion, life is continually renewing itself.

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[15c37t] **Chang Chung-yuan** ~ In ancient times the best man of Tao was refined and deeply enlightened. ~ His depth can hardly be measured. ~ Because his depth can hardly be measured, ~ I will try to draw a picture of him. ~ Prudent, as if he were wading in a cold stream in the winter; ~ Calm, as if he did not want to disturb his neighbors; ~ Respectful, as if he were a guest; ~ Fluid, as if he were ice melting; ~ Solid, as if he were an uncarved block; ~ Vacant, as if he were a valley; ~ Lacking clear discriminations, as if he were impure; ~ Who is able to gradually reach purity from impurity through quiescence? ~ Who is able to gradually grow lively from motion through motionlessness? ~ One who abides in Tao never desires to reach an extreme. ~ Because he never desires to reach an extreme, ~ He can remain in the old, yet become the new.

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[15c38t] **Henry Wei** ~ Virtue Revealed ~ Hsien Teh ~ The good scholars of ancient times ~ Were keen, astute, mysterious, and intuitive. ~ They were so profound as to be incomprehensible. ~ Since they show themselves incomprehensible, ~ They must be depicted in some arbitrary way: ~ They were cautious as if fording a stream in winter, ~ Hesitant as if afraid of the neighbors around, ~ Dignified as if in the role of a guest; ~ They were easy-going, like ice about to melt, ~ Unpretentious, like wood in its virgin state, ~ Open-minded, like a valley, ~ And murky, like turbid water. ~ Who, being like turbid water, can remain calm, ~ So that quiescence will gradually lead to clarity? ~ Who can stay relaxed for a long while, ~ So that an impulse will gradually lead to Life? ~ He who conserves this Tao does not go to the limit. ~ For the reason that he does not go to the limit, ~ He can wear well and does not need renewal.

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[15c39t] **Ha Poong Kim** ~ Of old a man who practiced Tao best ~ Had insight into the subtlest and penetrated into the darkest. ~ His depth was not to be plumbed. ~ Truly, because his depth was not to be plumbed, ~ He could be portrayed only arbitrarily: ~ Hesitant as if crossing a river in winter; ~ Cautious as if fearing all four sides; ~ Inviolable like a guest; ~ Loose like ice about to thaw; ~ Simple like the uncarved block; ~ Empty like a valley; ~ Murky like muddy water. ~ Who can be muddy and yet, keeping still, slowly turn clear? ~ Who can be calm and yet, keeping active, slowly come to life? ~ He who embraces this Tao ~ Never wishes to be full. ~ Truly, because he is never full, ~ He decays yet renews himself.

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[15c40t] **Tao Huang** ~ The ancient sages of Tao are subtle and mysteriously penetrating. ~ Their depth is beyond the power of will. ~ Because it is beyond the power of will, ~ The most we can do is describe it: ~ Thus, full of care, as one crossing the wintry stream, ~ Attentive, as one cautious of the total environment, ~ Reserved, as one who is a guest, ~ Spread open, as when confronting a marsh, ~ Simple, like uncarved wood, ~ Opaque, like mud, ~ Magnificent, like a valley. ~ From within the murky comes the stillness. ~ The feminine enlivens with her milk. ~ Keeping such a Tao, excess is undesirable. ~ Desiring no excess, work is completed without exhaustion.

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[15c41t] **Tang Zi-chang** ~ The ancient scholar knew how to be perfect: ~ keep himself subtle, wonderful, profound and flexible. ~ He kept his mind so deep that it could not be fathomed! ~ Because it could not be fathomed, it could only be described superficially: ~ Hesitatingly, like one who is crossing a stream in winter; ~ Timidly, like one who is new to his surrounding neighbors; ~ Reservedly, like a new guest; ~ Yieldingly, like ice which is melting; ~ Honest, like Pure Matter; ~ Obscure, like muddy water; ~ and Capacious, like a deep valley. ~ Who can calmly make the muddy (chaotic) clear (orderly)? ~ Who can calmly change the static (matter) into dynamic (force)? ~ To return to Dao is to let the capacity of mind not be over-filled. ~ Only the mind which is not over-filled can renew the old and perfect the new.

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[15c42t] **Wing-tsit Chan** ~ Of old those who were the best rulers were subtly mysterious and profoundly penetrating; ~ Too deep to comprehend. ~ And because they cannot be comprehended, ~ I can only describe them arbitrarily: ~ Cautious, like crossing a frozen stream in the winter, ~ Being at a loss, like one fearing danger on all sides, ~ Reserved, like one visiting, ~ Supple and pliant, like ice about to melt, ~ Genuine, like a piece of uncarved wood, ~ Open and broad, like a valley, ~ Merged and undifferentiated, like muddy water. ~ Who can make muddy water gradually clear through tranquility? ~ Who can make the still gradually come to life through activity? ~ He who embraces this Tao does not want to fill himself to overflowing. ~ It is precisely because there is no overflowing that he is beyond wearing out and renewal.

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[15c91t] **И. И. Семененко** ~ Искусные мужи древнего времени были тонки, чудесны, сокровенны, проницательны. ~ Их глубины не различить. ~ А раз не различить, то опишу их через силу внешне. ~ Они выглядят такими нерешительными, словно зимою переходят реку. ~ И такими неуверенными, словно боятся окружающих соседей. ~ Своей учтивостью напоминают гостя. ~ Расхлябанны, как лед перед началом таяния. ~ Они просты, как дерева обрубок, и просторны, как долина. ~ У них все смешано, словно в грязи. ~ Кто может, успокаиваясь, постепенно добиваться чистоты в грязи? ~ Кто может при посредстве вечного движения постепенно воскрешать в покое? ~ Кто сберегает это Дао, не стремится к полноте; ~ ведь потому лишь, что не полон, он в состоянии, не прибегая к новому, достигнуть совершенства в ветхом.

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[15c92t] **А. А. Маслов** ~ С древности искушённый муж видел мельчайше-утончённое, проникал в сокровенное и был непостижим в своей глубине. ~ Из-за того, что он непостижим, можно лишь описать его. ~ Он робок, будто переходит реку зимой. ~ Он осмотрителен, словно опасается своих соседей. ~ Он серьёзен, как гость. ~ Он неоформленно-распылён, будто тающий лёд. ~ Он груб, подобно необработанному дереву; ~ пустотен, подобно долине; ~ неясен, словно мутная вода. ~ Кто способен посредством покоя мутное постепенно сделать прозрачным? ~ Кто способен посредством долгого движения постепенно породить к жизни безмятежное? ~ Сберегающий Дао и не стремящийся к избытку. ~ Лишь потому, что он не стремится к избытку, он способен сокрыться, не воплощаясь вновь.

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[15c93t] **Е. А. Торчинов** ~ Те древние мужи, что Дао-Путь постигли, были таинственны и утончены, пронизанные Сокровенным. ~ И столь они были глубоки, что распознать их нельзя. ~ Поскольку нельзя распознать, с усилием попробую лишь указать на свойства их обличья: ~ О, они были столь же внимательны, как если бы зимой переходили реку вброд! ~ О, они были столь же осторожны, как если бы опасались соседей со всех четырех сторон! ~ О, они были столь же серьезны, как если бы чинно встречали гостей! ~ О, они были столь же мягки, как лед, что готов распасться! ~ О, они были столь же ровны, как простота необработанного чурбана! ~ О, они были столь же всеобъемлющи, как широкая долина! ~ О, они были столь же мутны, как взбаламученная вода! ~ Кто может мутную воду сделать чистой, когда она отстоится? ~ Кто может оживить покоящееся, приведя его в движение? ~ Блюдущий это Дао-Путь не стремится к полноте и избытку. ~ Поскольку он не стремится к полноте и избытку, он всегда остается бедным и не нуждающимся в обновлении и завершении.

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[15c94t] **А. Е. Лукьянов** ~ В древности те, кто, воплощая доброту (шань), стали учеными мужами (ши), проникли в сокровенно-тайное первоначало. ~ [Они] сокрылись в такой глубине, что [их] невозможно постичь. ~ А так как невозможно постичь, насколько способен, даю их описание в образах: ~ Предусмотрительно-чутки [они], будто зимой переходят реку [по тонкому льду]. ~ Осторожно-расчетливы, будто страшатся соседей со всех четырех сторон. ~ Благоговейно-почтенны они, подобно всеобъемлющему. ~ Светло-блестящи, словно подтаявший лед. ~ Сердечно-естественны, как духовная простота (пу). ~ Открыто-широки, подобно долине. ~ Как первозданный хаос, они подобны мутному. ~ Любой из них может, будучи мутным, успокоить себя и постепенно очиститься. ~ Любой из них может, будучи спокойным, привести себя в вечное движение и постепенно родиться. ~ Однако тот, кто хранит это Дао, не страждет наполнения. ~ А так как не наполняется, то может сокрыться и заново не рождаться.

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[15c95t] **Ян Хин-шун** ~ В древности те, кто были способны к учености, знали мельчайшие и тончайшие [вещи]. ~ Но другим их глубина неведома. ~ Поскольку она неведома, [я] произвольно даю [им] описание: ~ они были робкими, как будто переходили зимой поток; ~ они были нерешительными, как будто боялись своих соседей; ~ они были важными, как гости; ~ они были осторожными, как будто переходили по тающему льду; ~ они были простыми подобно неотделанному дереву; ~ они были необъятными подобно долине; ~ они были непроницаемыми подобно мутной воде. ~ Это были те, которые, соблюдая спокойствие, умели грязное сделать чистым. ~ Это были те, которые своим умением сделать долговечное движение спокойным содействовали жизни. ~ Они соблюдали дао и не желали многого. ~ Не желая многого, они ограничивались тем, что существует, и не создавали нового.

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[15c96t] **Д. П. Конисси** ~ Древние, выдававшиеся над толпой люди хорошо знали мельчайшее, чудесное и непостижимое. ~ Они глубоки - постигнуть их невозможно. ~ Они непостижимы, поэтому внешность их была величественная. ~ О, как они медленны, подобно переходящим зимой через реку! ~ О, как они нерешительны, подобно боящимся своих соседей! ~ О, как они осанисты, подобно гостящим в чужом доме! ~ О, как они осторожны, подобно ходящим на тающем льду! ~ О, как они просты, подобно необделанному дереву! ~ О, как они пусты, подобно пустой долине! ~ О, как они мрачны, подобно мутной воде! ~ Кто сумеет остановить их и сделать ясными? ~ Кто же сумеет успокоить их и продлить их тихую жизнь? ~ Исполняющий Тао не желает быть удовлетворенным. ~ Он же не удовлетворяется ничем, поэтому, довольствуясь старым и не обновляясь (душою), достигает совершенства.

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[15c97t] **В. В. Малявин** ~ Те, кто в древности претворял Путь, ~ Погружались в утонченное и изначальное, сокровенно все проницали. ~ Столь глубоки они были, что познать их нельзя. ~ Оттого, что познать их нельзя, ~ Коли придется описать их облик, скажу: ~ Сосредоточенные! Словно переходят реку в зимнюю пору. ~ Осторожные! Словно опасаются беспокоить соседей. ~ Сдержанные! Словно в гостях. ~ Податливые! Словно тающий на солнце лед. ~ Могучие! Словно один цельный ствол. ~ Все вмещают в себя, словно широкая долина. ~ Все вбирают в себя, словно мутные воды. ~ Если мутной воде дать отстояться, она станет чистой. ~ А то, что долго покоилось, сможет постепенно ожить. ~ Кто хранит этот Путь, не знает пресыщенья. ~ Не пресыщаясь, он лелеет старое и не ищет новых свершений.

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[15c98t] **Б. Б. Виногродский** ~ Воин, осуществляющий совершенствование, в древности находился в состоянии мистического проникновения в мельчайшее и тончайшее, в глубинах, не поддающихся познанию. ~ Поскольку это не поддается познанию, то постараемся описать через образы. ~ В бдительности - будто зимой переходишь поток. ~ В уподоблении - будто боишься соседей с четырех сторон. ~ В строгости - будто гость. ~ В распространении - будто тающий лед. ~ В искренности - будто необработанный кусок дерева. ~ В широте восприимчивости - будто долина. ~ В непроницаемости - будто мутная вода. ~ Кто способен, будучи мутным, стать неподвижным, посредством покоя постепенно очистится. ~ Кто способен, будучи тихим, постепенно переходить к движению, будет плавно жить. ~ Сохраняя этот Путь, не стремись к наполнению. ~ Если только не наполняешь, тогда будешь способен ветшать, не становясь новым.

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PSEUDO-CHAPTER **Sixteen**

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[16c01t] **Robert G. Henricks** ~ Take emptiness to the limit; ~ Maintain tranquility in the center. ~ The ten thousand things - side-by-side they arise; ~ And by this I see their return. ~ Things [come forth] in great numbers; ~ Each one returns to its root. ~ This is called tranquility. ~ "Tranquility" - This means to return to your fate. ~ To return to your fate is to be constant; ~ To know the constant is to be wise. ~ Not to know the constant is to be reckless and wild; ~ If you're reckless and wild, your actions will lead to misfortune. ~ To know the constant is to be all-embracing; ~ To be all-embracing is to be impartial; ~ To be impartial is to be kingly; ~ To be kingly is to be [like] Heaven; ~ To be [like] Heaven is to be [one with] the Tao; ~ If you're [one with] the Tao, to the end of your days you'll suffer no harm.

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[16c02t] **John C. H. Wu** ~ ATTAIN to utmost Emptiness. ~ Cling single-heartedly to interior peace. ~ While all things are stirring together, ~ I only contemplate the Return. ~ For flourishing as they do, ~ Each of them will return to its root. ~ To return to the root is to find peace. ~ To find peace is to fulfill one's destiny. ~ To fulfill one's destiny is to be constant. ~ To know the Constant is called Insight. ~ If one does not know the Constant, ~ One runs blindly into disasters. ~ If one knows the Constant, ~ One can understand and embrace all. ~ If one understands and embraces all, ~ One is capable of doing justice. ~ To be just is to be kingly; ~ To be kingly is to be heavenly; ~ To be heavenly is to be one with the Tao; ~ To be one with the Tao is to abide forever. ~ Such a one will be safe and whole ~ Even after the dissolution of his body.

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[16c03t] **D. C. Lau** ~ I do my utmost to attain emptiness; ~ I hold firmly to stillness. ~ The myriad creatures all rise together ~ And I watch their return. ~ The teeming creatures ~ All return to their separate roots. ~ Returning to one's roots is known as stillness. ~ This is what is meant by returning to one's destiny. ~ Returning to one's destiny is known as the constant. ~ Knowledge of the constant is known as discernment. ~ Woe to him who wilfully innovates ~ While ignorant of the constant, ~ But should one act from knowledge of the constant ~ One's action will lead to impartiality, ~ Impartiality to kingliness, ~ Kingliness to heaven, ~ Heaven to the way, ~ The way to perpetuity, ~ And to the end of one's days one will meet with no danger.

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[16c04t] **R. L. Wing** ~ Attain the highest openness; ~ Maintain the deepest harmony. ~ Become a part of All Things; ~ In this way, I perceive the cycles. ~ Indeed, things are numerous; ~ But each cycle merges with the source. ~ Merging with the source is called harmonizing; ~ This is known as the cycle of destiny. ~ The cycle of destiny is called the Absolute; ~ Knowing the Absolute is called insight. ~ To not know the Absolute ~ Is to recklessly become a part of misfortune. ~ To know the Absolute is to be tolerant. ~ What is tolerant becomes impartial; ~ What is impartial becomes powerful; ~ What is powerful becomes natural; ~ What is natural becomes Tao. ~ What has Tao becomes everlasting And free from harm throughout life.

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[16c05t] **Ren Jiyu** ~ Try the utmost to make the heart vacant, ~ Be sure to hold fast to quietude. ~ All things are growing and developing, ~ And I see thereby their cycles. ~ Though all things flourish with a myriad of variations, ~ Each one will eventually return to its root. ~ This return to its root means "tranquility," ~ It is called "returning to its destiny." ~ "To return to its destiny" is called "the eternal," ~ To know "the eternal" is called "enlightenment." ~ Not to know "the eternal" and to act blindly (will necessarily) result in disaster. ~ Only knowing "the eternal" can one embrace all, ~ Only embracing all can one be impartial. ~ Being impartial means you can be all-encompassing under

Heaven, ~ By being all-encompassing under Heaven, you can be one with Nature. ~ Being one with Nature is in accord with Tao, ~ Being in accord with Tao is everlasting, ~ And you can be free from danger throughout your life.

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[16c06t] **Gia-fu Feng** ~ Empty yourself of everything. ~ Let the mind rest at peace. ~ The ten thousand things rise and fall while the Self watches their return. ~ They grow and flourish and then return to the source. ~ Returning to the source is stillness, which is the way of nature. ~ The way of nature is unchanging. ~ Knowing constancy is insight. ~ Not knowing constancy leads to disaster. ~ Knowing constancy, the mind is open. ~ With an open mind, you will be openhearted. ~ Being openhearted, you will act royally. ~ Being royal, you will attain the divine. ~ Being divine, you will be at one with the Tao. ~ Being at one with the Tao is eternal. ~ And though the body dies, the Tao will never pass away.

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[16c07t] **Lok Sang Ho** ~ Be after the Truthfulness of Emptiness; ~ Stick to the absolute stillness of the mind. ~ You will see all the living things around you in a new light. ~ You will observe their real, original faces. ~ All things under heaven with their diversity ~ shall fall back to their proper places and ~ shall rediscover their origins. ~ Going back to one's origin is the same as stilling the mind. ~ It can also be known as the Rediscovery of Life. ~ The Life Rediscovered is the Eternal. ~ Knowing the Eternal is true understanding. ~ One who does not know the Eternal ~ foolishly creates all kinds of ills for oneself. ~ One who knows the Eternal is accommodating and receptive. ~ Being accommodating and receptive is giving up possessiveness. ~ Giving up possessiveness, one becomes kingly and enlightened. ~ To be kingly and enlightened is heavenly; ~ To be heavenly is to follow the Dao. ~ Following the Dao one will become immortal. ~ Such a man will never die even though his body passes away.

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[16c08t] **Xiaolin Yang** ~ Be humble to the utmost and be peaceful wholeheartedly. ~ Everything in the world is functioning, and I see the cycle of life and death. ~ Everything in the world will eventually go back to the root. ~ Going back to the root means peace, or going to destiny. ~ Going to destiny means following nature's way. ~ Understanding nature's way makes your mind clear. ~ If you do not understand nature's way and you violate it, ~ You will meet with disaster. ~ Understanding nature's way makes you tolerant; ~ Tolerance makes you fair, ~ Fairness makes you a good ruler, ~ Being a good ruler makes you conform to nature, ~ Conformity with nature leads you to the DAO. ~ The DAO lets you last long and never be defeated in your lifetime.

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[16c09t] **Walter Gorn Old**, GOING HOME ~ Having emptied yourself of everything, remain where you are. ~ All things spring forth into activity with one accord, and whither do we see them return? ~ After blossoming for a while, everything dies down to its root. ~ This going back to one's origin is called peace; it is the giving of oneself over to the inevitable. ~ This giving of oneself over to the inevitable is called preservation. ~ He who knows this preservation is called enlightened. ~ He who knows it not continues in misery. ~ He who knows this preservation is great of soul. ~ He who is great of soul is prevailing. ~ Prevailing, he is a king. ~ Being a king, he is celestial. ~ Being celestial, he is of Tao. ~ Being of Tao, he endures for ever; for though his body perish, yet he suffers no hurt.

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[16c10t] **James Legge** ~ The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearying vigour. ~ All things alike go through their processes of activity, and (then) we see them return (to their original state). ~ When things (in the vegetable world) have displayed their luxuriant growth, we see each of them return to its root. ~ This returning to their root is what we call the state of stillness; ~ and that stillness may be called a reporting that they have fulfilled their appointed end. ~ The report of that fulfilment is the regular, unchanging rule. ~ To know that unchanging rule is to be intelligent; ~ not to know it leads to wild movements and evil issues. ~ The knowledge of that unchanging rule produces a (grand) capacity and forbearance, and that capacity and forbearance lead to a community (of feeling with all things). ~ From this community of feeling comes a kingliness of character; ~ and he who is king-like goes on to be heaven-like. ~ In that likeness to heaven he possesses the Tao. ~ Possessed of the Tao, he endures long; ~ and to the end of his bodily life, is exempt from all danger of decay.

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[16c11t] **David Hinton** ~ Inhabit the furthest peripheries of emptiness and abide in the tranquil center. ~ There the ten thousand things arise, and in them I watch the return: ~ all things on and ever on each returning to its root. ~ Returning to the root is called tranquility, ~ tranquility is called returning to the inevitable unfolding of things, ~ returning to the inevitable unfolding of things is called constancy, ~ and to understand constancy is called enlightenment. ~ Without understanding constancy, you stumble deceived. ~ But understanding constancy, you're all-embracing, ~ all-embracing and therefore impartial, ~ impartial and therefore imperial, ~ imperial and therefore heaven, ~ heaven and therefore Way, ~ Way and therefore enduring: ~ self gone, free of danger.

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[16c12t] **Chichung Huang** ~ Attain emptiness to the utmost; ~ Adhere to stillness indefatigably. ~ The ten thousand things rise everywhere; ~ I thereby observe their revolution. ~ While things grow exuberantly, ~ Each will again revert to its root, ~ Which means stillness; ~ Stillness means reverting to life; ~ Reverting to life is the constant. ~ Knowing the constant is clear-sighted. ~ Not knowing the constant is blind; ~ Acting blindly is disastrous. ~ Knowing the constant leads to all-embracingness; ~ All-embracingness leads to impartiality; ~ Impartiality leads to kingliness; ~ Kingliness leads to heaven; ~ Heaven leads to the Tao; ~ The Tao leads to permanence; ~ A lifetime without peril.

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[16c13t] **Ellen M. Chen** ~ Reach the pole of emptiness (hsŭ-chi), ~ Abide in genuine quietude (ching). ~ Ten thousand beings flourish together, ~ I am to contemplate (kuan) their return (fu). ~ Now things grow profusely, ~ Each again returns (kuei) to its root. ~ To return to the root is to attain quietude (ching), ~ It is called to recover life (ming). ~ To recover life is to attain the Everlasting (ch'ang), ~ To know the Everlasting (ch'ang) is to be illumined (ming). ~ Not knowing (chih) the Everlasting (ch'ang), ~ One commits evils wantonly. ~ Knowing the Everlasting one becomes all containing (yung). ~ To be all containing is to be public (kung). ~ To be public is to be kingly (wang). ~ To be kingly is to be like heaven. ~ To be like heaven is to be like Tao. ~ To be like Tao is to last long. ~ This is to lose the body without becoming exhausted (pu tai).

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[16c14t] **Lee Sun Chen Org** ~ [I adopt the following practice for self-improvement:] ~ To strive to be extremely humble and unassuming; ~ To retain Serenity single-mindedly; ~ [Through such effort, I shall be able to maintain a serene state of mind so that] ~ I can observe and judge [most efficiently] the simultaneous unfolding of activities of each and every creature and thing, as well as their recurrences. ~ Each and every innumerable individual living thing will flourish like weeds [every instant]; ~ Each and every [living thing] will eventually return to its root; ~ The returning of an individual to his (its) root is called Serenity; ~ Serenity means to respond to the determining forces (Tao); ~ Responding to the determining forces (Tao) leads to perpetuation; ~ Individuals who know how to perpetuate are brilliant; ~ Individuals who do not know how to perpetuate are prone to rash activities, hence they are doomed. ~ A person who [truly] knows is comprehensive (tolerant); ~ His comprehensiveness will make him an impartial [person]; ~ Impartiality is the essential quality of a [good and proper] king; ~ Kings [of good standing] came with the background of having recognized [the importance of being in harmony with] Heaven; ~ A person who recognizes [the significance of being in harmony with] Heaven is on the right path of Tao; ~ Being on the path of Tao, a person will perpetuate [his existence]; ~ Throughout my life I have never had, and will never have, any doubt about this [the above described progressive stages of existence).

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[16c15t] **Tien Cong Tran** ~ Attain to utmost emptiness. ~ Cling single-heartedly to stillness. ~ While all things are stirring together, I only contemplate the return; all things flourish, but each of them will return to its root. ~ To return to the root is to be still; that is to return to one's destiny. ~ To return to one's destiny is to return to the constant Way. ~ To know the constant Way is called enlightenment. ~ If one does not know the constant Way, one is blind and runs into disasters. ~ If one knows the constant Way, one is all-embracing. ~ If one is all-embracing, one is just. ~ To be just is to be king. ~ King is Heaven. ~ Heaven is the Way. ~ The Way is eternal. ~ It is safe all life.

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[16c16t] **Thomas Z. Zhang** ~ Without slightest prejudice and being extremely concentrated, one can handle the complex matters even they happen in parallel. ~ Various things have their roots. ~ When the root is found, we reach the goal. ~ This is the law of the nature, i.e. the nature of the universe. ~ It is wise to know the law of the nature. ~ Without the knowing it and act blindly would doom to fail. ~ Knowing the Tao makes people open-minded. ~ Open-mindedness leads to completeness. ~ Completeness is conformed to the nature. ~ Conforming to nature is Tao. ~ Tao means long-lasting. ~ Therefore, those who know Tao would be always successful.

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[16c17t] **Arthur Waley** ~ Push far enough towards the Void, ~ Hold fast enough to Quietness, ~ And of the ten thousand things none but can be worked on by you. ~ I have beheld them, whither they go back. ~ See, all things howsoever they flourish ~ Return to the root from which they grew. ~ This return to the root is called Quietness; ~ Quietness is called submission to Fate; ~ What has submitted to Fate has become part of the always-so. ~ To know the always-so is to be Illumined; ~ Not to know it, means to go blindly to disaster. ~ He who knows the always-so has room in him for everything; ~ He who has room in him for everything is without prejudice. ~ To be without prejudice is to be kingly; ~ To be kingly is to be of heaven; ~ To be of heaven is to be in Tao. ~ Tao is forever and he that possesses it, ~ Though his body ceases, is not destroyed.

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[16c18t] **Richard John Lynn** ~ Their attainment of emptiness absolute and their maintenance of quietude guileless, ~ The myriad things interact. ~ I, as such, observe their return. ~ All things flourish, but each reverts to its roots. ~ To return to the root is called "quietude," which means to revert to one's destiny, and reversion to one's destiny is called "constancy." ~ To understand constancy is called "perspicacity." ~ Not to understand constancy results in errant behavior and, with it, misfortune. ~ To understand constancy is to embrace all things. ~ To embrace things is to be impartial. ~ Such impartiality means true kingship. ~ With true kingship, he is one with Heaven. ~ To be one with Heaven means to be one with the Dao. ~ To be one with the Dao is to be everlasting. ~ As long as he lives, no danger shall befall him.

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[16c19t] **Lin Yutang** ~ KNOWING THE ETERNAL LAW ~ Attain the utmost in Passivity, ~ Hold firm to the basis of Quietude. ~ The myriad things take shape and rise to activity, ~ But I watch them fall back to their repose. ~ Like vegetation that luxuriantly grows ~ But returns to the root (soil) from which it springs. ~ To return to the root is Repose; ~ It is called going back to one's Destiny. ~ Going back to one's Destiny is to find the Eternal Law. ~ To know the Eternal Law is Enlightenment. ~ And not to know the Eternal Law ~ Is to court disaster. ~ He who knows the Eternal Law is tolerant; ~ Being tolerant, he is impartial; ~ Being impartial, he is kingly; ~ Being kingly, he is in accord with Nature; ~ Being in accord with Nature, he is in accord with Tao; ~ Being in accord with Tao, he is eternal, ~ And his whole life is preserved from harm.

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[16c20t] **Victor H. Mair** ~ Attain utmost emptiness, ~ Maintain utter stillness. ~ The myriad creatures arise side by side, thus I observe their renewal. ~ Heaven's creatures abound, ~ but each returns to its roots, which is called "stillness." ~ This is termed "renewal of fate." ~ Renewal of fate is perpetual - ~ To know the perpetual is to be enlightened; ~ Not to know the perpetual is to be reckless - recklessness breeds evil. ~ To know the perpetual is to be tolerant - ~ tolerance leads to ducal impartiality, ~ ducal impartiality to kingliness, ~ kingliness to heaven, ~ heaven to the Way, ~ the Way to permanence. ~ To the end of his days, ~ he will not be imperiled.

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[16c21t] **Tolbert McCarroll** ~ Empty everything out; ~ hold fast to your stillness. ~ Even though all things are stirring together, ~ watch for the movement of return. ~ The ten thousand things flourish and then each returns to the root from which it came. ~ Returning to the root is stillness. ~ Through stillness each fulfills its destiny. ~ That which has fulfilled its destiny becomes part of the always-so. ~ To be aware of the always-so is to awaken. ~ Those who innovate while in ignorance of the always-so move toward disaster. ~ Those who act with awareness of the always-so embrace all, are not possessed by particular desire and move toward the Tao. ~ Those who are at one with the Tao abide forever. ~ Even after their bodies waste away, ~ they are safe and whole.

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[16c22t] **David H. Li** ~ Aim at the supreme hollow, reach for the utmost serenity. ~ Matters bloom in myriad diversity. ~ I watch for periodicity. ~ Matters blossom and return to their roots. ~ Returning to roots leads to serenity. ~ Serenity leads to regeneration. ~ Regeneration leads to normalcy. ~ Knowing normalcy leads to comprehension. ~ Not knowing normalcy, indiscretion leads to misfortune. ~ Knowing normalcy is all-accommodating; ~ All-accommodating is non-discriminating. ~ Non-discriminating is all-encompassing. ~ All-encompassing is the cosmos. ~ Cosmos is Direction. ~ Direction is long lasting. ~ [One who follows Direction] is unlikely to encounter danger throughout life.

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[16c23t] **Yasuhiko Genku Kimura** ~ Attain utmost emptiness, ~ Maintain utter stillness. ~ Then, as ten thousand things arise together, ~ One will witness their returning to the source. ~ Though things abound in the universe, ~ They all return to the source. ~ Returning to the source is called stillness, ~ And stillness is called returning to destiny. ~ To return to destiny is to return to eternity, ~ And to know eternity is called enlightenment. ~ To act unawarely in the nescience of eternity ~ Is to bring disaster to your life. ~ To know eternity is to be all-inclusive, ~ To be all-inclusive is to be impartial, ~ To be impartial is to attain self-mastery, ~ To attain self-mastery is to be Heavenly, ~ And to be Heavenly is to be one with the Tao Eternal. ~ To be one with the Tao Eternal is to enjoy everlasting life, ~ Forever secure even after the enfolding of the physical self.

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[16c24t] **Chou-Wing Chohan** ~ Devote yourself to the goal of achieving absolute serenity, ~ Aspire to a state of perfect peace. ~ All things come into existence, ~ And we see them return. ~ Look at the things that bloomed and flowered, ~ Each of them returns to its source. ~ The return to the source is called serenity, ~ Which means following destiny, ~ Following destiny is eternal, it is eternity. ~ He who knows eternity is enlightened. ~ He who does not know eternity runs blindly ~ To his pain and suffering. ~ Knowledge of eternity, is all-embracing. ~ Since he embraces everything, he will achieve greatness. ~ Since he grasps greatness, he can attain perfection. ~ When he reaches perfection, he will attain supremacy. ~ When he is supreme, he will come to the Tao. ~ The person who achieves the Tao exists forever. ~ Even if his body decays, he will never perish.

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[16c25t] **Man-Ho Kwok** ~ The sage rules from the purest motives ~ Relying wholly on quiet and inner peace. ~ He watches the seasons rise and fall ~ And if he knows how things grow, he knows ~ They are fed by their roots ~ And they return to their roots; ~ To grow and flower and flow. ~ Every thing must have its roots, ~ and the tendrils work quietly underground. ~ This quiet feeding is the Way of Nature. ~ If you understand ch'ang - this principle of nurturing, ~ you can understand

everything. ~ Not understanding it will lead you to disaster. ~ If a sage knows this, he can rule ~ And he will do so with patience and justice. ~ Any man can become wise in this ~ And he can walk the Way of Heaven ~ And if you walk that way ~ You will be royal in the mastery ~ Life can end in pain - ~ But if you live like this, ~ under the Tao ~ You will fill your days with breath.

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[16c26т] **Gu Zhengkun** ~ I try my best to be in an extreme emptiness of mind; ~ I try to keep myself in a state of stillness. ~ From the vigorous growth of all things I perceive the way they move in endless cycles. ~ All things, full of vitality, ~ Finally return to their own roots. ~ Returning to roots means stillness, ~ Also means a return to destiny. ~ A return to destiny is known as the law of eternity. ~ To understand the law is known as enlightening. ~ He who is ignorant of the law, if acting rashly, ~ Will be in great trouble. ~ But he who knows the law is tolerant, ~ And the tolerance leads to impartiality; ~ Impartiality to thoroughness; ~ Thoroughness to nature; ~ Nature to the Tao; ~ The Tao to eternity. ~ Thus he will not be endangered all his life.

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[16c27т] **Chao-Hsiu Chen** ~ Do one's best to achieve emptiness. ~ Hold firmly to stillness. ~ All things on earth follow the same cycle. ~ I observe their return. ~ All the teeming creatures return to their roots. ~ Returning to the root is called stillness. ~ Stillness means to return to life. ~ A return to life means constancy. ~ Understanding constancy means enlightenment. ~ Not knowing constancy leads to evil deeds. ~ Knowing constancy is knowing tolerance. ~ Tolerance is impartiality. ~ Impartiality is the skilful exercise of kingship. ~ Kingship is Heaven. ~ Heaven is Tao. ~ Tao is eternity. ~ Until the end of one's own life, one will meet no danger.

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[16c28т] **Liu Qixuan** ~ When one is extremely stilled and free of vain desires, ~ All things will work together ~ So that one can watch the changes, ~ For all things return to their roots: ~ Their original states without poles. ~ Returning is completing the cycle of life's work. ~ The cycling of life is absolute, ~ Awareness of that absoluteness is wisdom. ~ Without that wisdom, one may do things willfully ~ And may hence meet with an early death. ~ With the wisdom, one can be tolerant. ~ Being tolerant, one can be just to everything. ~ Being just, one can be a wise leader, ~ Being a wise leader, one can fulfill the greatest cause. ~ Being able to fulfill, one is serving the Way. ~ By serving the Way, the cause can last, ~ And will not vanish even after one's death.

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[16c29т] **Shi Fu Hwang** ~ Seek The Extremity of The Void ~ Lao Tze says, ~ Whoever seeks the extremity of the void will preserve genuine stillness. ~ When all existence alike goes through the process of transformation, it returns to its original state. ~ All existence is prosperous as prosperous flowers and leaves which finally decay and return to their roots. ~ This returning to their roots is what we call the action of being still; ~ and the action of being still is a response to the rule of relapsing to one's origin. ~ The rule of relapsing to one's origin is the absolute, the unchanging rule. ~ To know that unchanging rule is to be enlightened; ~ to know not the absolute rule leads to haphazard action and evil issues. ~ The knowledge of the absolute and the unchanging rule produces the capacity of inclusiveness, and the capacity of inclusiveness produces the character of justice. ~ The character of justice goes on to become the king-like character. ~ And the king-like character goes on to become the heaven-like character. ~ In that likeness to heaven, such character possesses the Tao. ~ He who possesses the Tao endures for a long time, and the end of his corporeal life is exempt from all danger of decay.

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[16c30т] **Ch'u Ta-Kao** ~ Attain to the goal of absolute vacuity; ~ Keep to the state of perfect peace. ~ All things come into existence, ~ And thence we see them return. ~ Look at the things that have been flourishing; ~ Each goes back to its origin. ~ Going back to the origin is called peace; ~ It means reversion to destiny. ~ Reversion to destiny is called eternity. ~ He who knows eternity is called enlightened. ~ He who does not know eternity is running blindly into miseries. ~ Knowing eternity he is all-embracing. ~ Being all-embracing he can attain magnanimity. ~ Being magnanimous he can attain omnipresence. ~ Being omnipresent he can attain supremacy. ~ Being supreme he can attain Tao. ~ He who attains Tao is everlasting. ~ Though his body may decay he never perishes.

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[16c31т] **Paul J. Lin** ~ Attain the ultimate emptiness; ~ Maintain the absolute tranquility. ~ All things rise together. ~ And I observe their return ... ~ The multitude of all things return each to their origin. ~ To return to the origin means repose; ~ It means return to their destiny. ~ To return to their destiny means eternity; ~ To know eternity means enlightenment. ~ Not knowing eternity is to do evil things blindly. ~ To know eternity means having capacity. ~ Capacity leads to justice. ~ Justice leads to kingship. ~ Kingship leads to Heaven. ~ Heaven leads to Tao. ~ Tao is everlasting. ~ Thus the entire life will be without danger.

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[16c32т] **Michael LaFargue** ~ Push Emptiness to the limit, ~ watch over Stillness very firmly. ~ The thousands of things all around are active - ~ I give my attention to Turning Back. ~ Things growing wild as weeds all turn back to the Root. ~ To turn back to The Root is called Stillness. ~ This is 'reporting in', ~ 'reporting in' is becoming Steady. ~ Experiencing Steadiness is Clarity. ~ Not to experience Steadiness, ~ is to be heedless in one's actions - bad luck. ~ Experiencing Steadiness, ~ then one is all-embracing; ~ all-embracing, then an impartial Prince; ~ Prince, then King; ~ King, then Heaven; ~ Heaven, then Tao; ~ Tao, then one lasts very long. ~ As to destroying the self, ~ there will be nothing to fear.

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[16c33т] **Cheng Lin** ~ When one has attained the utmost humility and abided in the state of extreme quiescence, he can observe the cycle of changes in the simultaneous growth of all animate creation. ~ Things appear multitudinous and varied, but eventually they all return to the common root. ~ When they revert to the common root, there is quiescence. ~ The state of quiescence is called the fulfilment of destiny. ~ The fulfilment of destiny is called normalcy. ~ The knowledge of normalcy is called enlightenment. ~ The ignorance of normalcy causes haphazard action, and brings about calamities. ~ Knowing normalcy, a man becomes perspicacious. ~ Being perspicacious, he becomes altruistic, supreme, celestial, true, and everlasting. ~ Throughout his life nothing can do him harm.

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[16c34т] **Yi Wu** ~ Practice emptiness to its ultimate. ~ Maintain tranquility sincerely. ~ All things rise together; ~ I only contemplate their return. ~ All things flourish; ~ Each returns to its root. ~ To return to the root is tranquility; ~ It means to return to life. ~ To return to life is constancy; ~ To know constancy is enlightenment. ~ One who does not know constancy acts blindly and is in danger. ~ Knowing constancy, one's mind embraces all. ~ Embracing all, one treats all things equally. ~ Treating all things equally, one is kingly. ~ Being kingly, one is in accord with Heaven. ~ In accord with Heaven, one attains the Way. ~ Attaining the Way, one lives long. ~ One's entire life is without danger.

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[16c35т] **Han Hiong Tan** ~ I strenuously try to banish all errant thoughts from my mind, and assiduously attempt to maintain quietude. ~ Henceforth, while everything continues to develop and evolve, I silently watch its natural transformation. ~ Although there are multifarious things in the world, ~ Each and every one will go back to where it came from. ~ Returning back to where it came from is called 'jing'. ~ It is also called 'back to destiny'. ~ 'Back to destiny' is the eternal law. ~ You have insightful wisdom if you understand this eternal law. ~ Unable to grasp this will bring about calamity. ~ Knowing this, you will have great understanding. ~ Having great understanding will make you impartial. ~ Being impartial, you generally facilitate others to fulfil their potential. (accomplishment) ~ Accomplishment is in accordance with the law of nature. ~ The law of nature is called Dao. ~ Dao is everlasting. ~ Following the way of Dao, your whole life will be free from danger.

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[16c36т] **Hua-Ching Ni** ~ Attain the utmost unoccupiedness. ~ Maintain the utmost stillness, ~ and do not interfere with all the things that rush together in activity and grow luxuriantly. ~ Then you can see how living things flourish and renew themselves. ~ Yet, they all must return to the root again, each to its simple source. ~ Knowing to return to the root is to be refreshed. ~ This is called subtle revitalization. ~ To restore one's vitality is to constantly renew oneself. ~ To know constant renewal is to have achieved clarity. ~ If one does not know constant self renewal and thus acts foolishly, ~ disaster will soon occur. ~ Knowing constancy in renewing oneself, ~ one can extend the duration of one's life. ~ If one can deeply understand the extension of life's duration, ~ one is able to contain all things within oneself. ~ To be all-inclusive is to be impartial. ~ To be impartial is to realize the positive, creative virtues of Heaven. ~ To be Heavenly is to be one with the subtle essence of the universe. ~ To be one with the subtle essence of the universe is to enjoy everlasting life. ~ Such a one will be preserved, even after the dissolution of his physical body.

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[16c37т] **Chang Chung-yuan** ~ Contemplate the ultimate void. ~ Remain truly in quiescence. ~ All things are together in action, ~ But I look into their non-action. ~ Things are unceasingly moving and restless, ~ Yet each one is proceeding back to the origin. ~ Proceeding back to the origin is quiescence. ~ To be in quiescence is to return to the destiny of being. ~ The destiny of being is reality. ~ To understand reality is to be enlightened. ~ Not to understand it, and to act wrongly, leads to disaster. ~ Reality is all-embracing. ~ To be all-embracing is to be selfless. ~ To be selfless is to be all-pervading. ~ To be all-pervading is to be transcendent. ~ To be transcendent is to attain Tao. ~ To attain Tao is to be everlasting. ~ Even when the body dies, it is not the end.

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[16c38т] **Henry Wei** ~ Return to the Root ~ Kuei Ken ~ Empty the mind to the utmost extent. ~ Maintain quiescence with the whole being. ~ The ten thousand things are growing with one impulse, ~ Yet I can discern their cyclic return. ~ Luxuriant indeed are the growing things; ~ Yet each again will return to the root. ~ Returning to the root means quiescence; ~ Quiescence means renewal of life; ~ Renewal of life means in tune with the Immutable. ~ Knowing the Immutable brings enlightenment. ~ Not knowing the Immutable causes disaster. ~ Knowing the Immutable, one will be broad-minded; ~ Being broad-minded, one will be impartial; ~ Being impartial, one will be kingly; ~ Being kingly, one will attain the Divine; ~ Attaining the Divine, one will merge with Tao, ~ And become immortal and imperishable, ~ Even after the disappearance of the body.

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[16c39т] **Ha Poong Kim** ~ Attain the utmost emptiness, ~ Hold fast to stillness. ~ The ten thousand things rise together; ~ I see them return. ~ All things flourish; ~ Each reverts to its root. ~ Reverting to the root is called stillness. ~ It means submission to fate. ~ Submission to fate is called [submission to] the constant. ~ To know the constant is called enlightenment. ~ If you do not know the constant, ~ You act blindly, ruining yourself. ~ Knowing the constant, you will be all-embracing. ~ All-embracing, hence impartial; ~ Impartial, hence king; ~ King, hence Heaven; ~ Heaven, hence Tao; ~ Tao, hence long-lasting. ~ Thus, you will be free of danger until the end of your life.

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[16c40т] **Tao Huang** ~ Reaching the ultimate emptiness, ~ Concentrating on the central stillness, ~ All things work together. ~ From this I observe their returning. ~ All things under heaven flourish in their vitality, ~ Yet each returns to its own root. ~ This is stillness. ~ Stillness means returning to its destiny. ~ Returning to its destiny is steadfastness. ~ To know steadfastness means enlightenment. ~ Not to know steadfastness is to act forcefully. ~ Acting forcefully brings disaster. ~ Knowing the steadfast implies acceptance. ~ Acceptance is impartial. ~ Impartial is regal. ~ Regal is heaven. ~ Heaven is Tao. ~ Tao is beyond danger even when the body perishes.

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[16c41т] **Tang Zi-chang** ~ To have the greatest capacity of mind, keep it quiet and patient, ~ All things are resolved in order, ~ In order to understand the merit of Return. ~ While individual things are growing simultaneously yet all of them will return eventually to the original root (Pure Matter). ~ To return toward the original root is to see the static phenomenon. ~ To see the static phenomenon is to know the original order. ~ To know the original order is to know the eternal law. ~ If one does not know the eternal law and acts only by means of trial and error he will end in disaster. ~ By knowing the eternal law one can have capacity; ~ by having capacity one can be impartial; ~ by being impartial one can be perfect; ~ being perfect one can be superior; ~ by being superior one can be eternal; ~ and by being eternal one can approach Dao. ~ There will be no discontinuation of life, even though a human body will die.

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[16c42т] **Wing-tsit Chan** ~ Attain complete vacuity. ~ Maintain steadfast quietude. ~ All things come into being, ~ And I see thereby their return. ~ All things flourish, ~ But each one returns to its root. ~ This return to its root means tranquility. ~ It is called returning to its destiny. ~ To return to destiny is called the eternal (Tao). ~ To know the eternal is called enlightenment. ~ Not to know the eternal is to act blindly to result in disaster. ~ He who knows the eternal is all-embracing. ~ Being all-embracing, he is impartial. ~ Being impartial, he is kingly (universal). ~ Being kingly, he is one with Nature. ~ Being one with Nature, he is in accord with Tao. ~ Being in accord with Tao, he is everlasting ~ And is free from danger throughout his lifetime.

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[16c91т] **И. И. Семененко** ~ В пределе достижения пустоты неколебимо сберегается покой. ~ В возрастании десяти тысяч вещей я зрю их возвращение. ~ Вещей несметно много, и каждая возвращается к своему корню. ~ Возвращение к корню называется покоем. ~ Это означает возвращение к судьбе. ~ Возвращение к судьбе делает незыблемым, ~ знание незыблемого называется просветом. ~ В незнании незыблемого - зло бессмысленного становления. ~ Знание незыблемого емко, в емком общее, общее есть царь, царь - это Небо, Небо означает Дао, а если - Дао, значит, вечен и в безопасности всю жизнь.

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[16c92т] **А. А. Маслов** ~ Достигая предельной пустоты, я сохраняю полный покой. ~ Мириады вещей возникают вместе, я же взираю на их возвращение. ~ Из множества вещей каждая восходит к своему корню. ~ Возвращение к корню назову умиротворением. ~ Это то, что зовётся возвращением к судьбе. ~ Возвращение к судьбе назову постоянством. ~ Познавшего постоянство назову просветлённым. ~ Не познавший постоянства творит зло и коварен. ~ Тот, кто познал постоянство, - всеобъемлющ. ~ Всеобъемлющий беспристрастен, беспристрастный становится государем, государь единится с Небом, Небо единится с Дао. ~ Дао единится с вечностью. ~ Достигший этого до конца дней своих не встретит опасностей.

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[16c93т] **Е. А. Торчинов** ~ Достигнув предела пустоты, блюдя покой и умиротворение, взирая на взаимопорождение сущего, я буду созерцать лишь постоянное его возвращение. ~ Все сущее в движении, то возникая, то снова уходя. ~ Но каждое из множества существ стремится неизменно к корню своему, а возвращение к корню я назову покоем. ~ Покой я назову возвратом к жизненности изначальной судьбы. ~ Возврат к жизненности я постоянством. ~ Знание постоянства назову я просветленной мудростью. ~ Тот, кто не знает постоянства, живет во мраке заблуждений и творит порочные дела. ~ Но постоянство знающий обширно всеохватен. ~ И эту всеохватность назову я всеобщностью. ~ Тот, кто обрел сию всеобщность, достоин быть царем. ~ А царственный по праву обретает Небо, а Небо обретает Дао-Путь. ~ А Дао-Путь - он вековечен. ~ Тот, кто стал к сей вековечности причастен, до самой смерти не узнает никаких несчастий.

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[16c94т] **А. Е. Лукьянов** ~ Достиг предела пустоты, сохраняю покой и (душевную) чистоту. ~ Вещи попарно творятся, а я созерцаю их возвращение. ~ Вещей многое множество, но каждая

возвращается к их общему корню. ~ Возвращение к корню называю покоем, ~ покой называю судьбой возвращения; ~ судьбу возвращения называю постоянством. ~ Знание постоянства называю просветленностью. ~ Незнание постоянства называю безрассудством, творящим зло. ~ Знающий постоянство всеобъемлющ. ~ Всеобъемлющий и есть гун-правитель. ~ Гун-правитель и есть Ван-царь. ~ Ван-царь и есть Небо. ~ Небо и есть Дао. ~ Дао и есть вечность. ~ Бестелесное не истощается.

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[16c95т] **Ян Хин-шун ~** Нужно сделать [свое сердце] предельно беспристрастным, твердо сохранять покой, и тогда все вещи будут изменяться сами собой, а нам останется лишь созерцать их возвращение. ~ [В мире] - большое разнообразие вещей, но [все они] возвращаются к своему началу. ~ Возвращение к началу называется покоем, а покой называется возвращением к сущности. ~ Возвращение к сущности называется постоянством. ~ Знание постоянства называется [достижением] ясности, а незнание постоянства приводит к беспорядку и [в результате] к злу. ~ Знающий постоянство становится совершенным; ~ тот, кто достиг совершенства, становится справедливым; ~ тот, кто обрел справедливость, становится государем. ~ Тот, кто становится государем, следует небу. ~ Тот, кто следует небу, следует дао. ~ Тот, кто следует дао, вечен и до конца жизни [такой государь] не будет подвергаться опасности.

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[16c96т] **Д. П. Конисси ~** Когда пустота будет доведена до последнего предела, то будет глубочайший покой. ~ Всякая вещь растет, в чем я вижу возвращение (или круговорот). ~ Правда, вещи чрезвычайно разнообразны, но все они возвращаются к своему началу. ~ Возвращение вещей к своему началу и есть покой. ~ Покой и есть возвращение к жизни. ~ Возвращение к жизни и есть постоянство. ~ Знающий постоянство (или вечность) - мудрец. ~ Незнающий постоянства будет действовать по своему произволу, поэтому он призывает к себе беду. ~ Знающий постоянство имеет всеобъемлющую душу. ~ Имеющий всеобъемлющую душу будет правосуден. ~ Правосудный будет царем. ~ Кто царь, тот соединяется с Небом. ~ Кто соединен с Небом, тот будет подобен Тао, которое существует от вечности. ~ Тело его погибнет (умрет, когда настанет время), но (дух его) никогда не уничтожится.

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[16c97т] **В. В. Малявин ~** Дойди в пустоте до предела. ~ Блюди покой со всем тщанием. ~ Все вещи в мире возникают совместно, ~ Я так прозреваю их возврат. ~ Вещи являются без порядка, без счета, ~ И каждая возвращается к своему корню. ~ Возвращение к корню - это покой, ~ Покой - это возвращение к судьбе. ~ Возвращение к судьбе - это постоянство, ~ Знание постоянства - это просветленность, ~ А не знать постоянства - значит слепотой навлечь беду. ~ Кто знает постоянство, тот все вместит в себя; ~ Кто все вместит в себя, тот беспристрастен. ~ Кто беспристрастен, тот царствен, ~ Кто царствен, тот подобен Небу. ~ Кто подобен Небу, тот претворяет Путь. ~ Кто претворяет Путь, ~ Тот пребудет долго ~ И до конца дней избегнет вреда.

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[16c98т] **Б. Б. Виногродский ~** Стремись к пределу пустоты. ~ Старайся удерживать состояние покоя. ~ Мириады сущностей действуют одномоментно. ~ Моя сущность - для того, чтобы созерцать возвращение. ~ Ведь сущностей беспорядочно много, а каждая возвращается, приходя к своему корню. ~ Приход к корню выражается покоем. ~ Покой выражается возвращением судьбы. ~ Возвращение судьбы выражается постоянством. ~ Знание постоянства выражается просветлением. ~ Не зная постоянства, суетишься, создавая неудачи. ~ Осознание постоянства делает восприимчивым. ~ Восприимчивость ведет к способности быть справедливым. ~ Если справедлив, то можешь быть правителем. ~ Будучи правителем, сообщаешься с Небом. ~ Сообщаясь с Небом, приходишь к Пути. ~ Двигаясь по Пути, способен бесконечно длить. ~ Тело исчезнет, а не погибнешь.

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PSEUDO-CHAPTER **Seventeen**

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[17c01т] **Robert G. Henricks ~** With the highest [kind of rulers], those below simply know they exist. ~ With those one step down - they love and praise them. ~ With those one further step down - they fear them. ~ And with those at the bottom - they ridicule and insult them. ~ When trust is insufficient, there will be no trust [in return]. ~ Hesitant, undecided! Like this is his respect for speaking. ~ He completes his tasks and finishes his affairs, ~ Yet the common people say, "These things all happened by nature."

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[17c02т] **John C. H. Wu ~** THE highest type of ruler is one of whose existence the people are barely aware. ~ Next comes one whom they love and praise. ~ Next comes one whom they fear. ~ Next comes one whom they despise and defy. ~ When you are lacking in faith, ~ Others will be unfaithful to you. ~ The Sage is self-effacing and scanty of words. ~ When his task is accomplished and things have been completed, ~ All the people say, "We ourselves have achieved it!"

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[17c03т] **D. C. Lau ~** The best of all rulers is but a shadowy presence to his subjects. ~ Next comes the ruler they love and praise; ~ Next comes one they fear; ~ Next comes one with whom they take liberties. ~ When there is not enough faith, there is lack of good faith. ~ Hesitant, he does not utter words lightly. ~ When his task is accomplished and his work done ~ The people all say, 'It happened to us naturally.'

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[17c04т] **R. L. Wing ~** Superior leaders are those whose existence is merely known; ~ The next best are loved and honored; The next are respected; ~ And the next are ridiculed. ~ Those who lack belief ~ Will not in turn be believed. ~ But when the command comes from afar ~ And the work is done, the goal achieved, ~ The people say, "We did it naturally."

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[17c05т] **Ren Jiyu ~** The best rulers are those about whom people know nothing but their existence. ~ The next best are those whom people love and praise, ~ The next are those whom people fear, ~ The next are those whom people despise. ~ Only when one is not faithworthy, will faithless events take place! ~ So idle, (the best rulers) seldom issue any orders. ~ When some affairs are accomplished, ~ All common people will say "We are in ourselves."

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[17c06т] **Gia-fu Feng ~** The very highest is barely known by men. ~ Then comes that which they know and love, ~ Then that which is feared, ~ Then that which is despised. ~ He who does not trust enough will not be trusted. ~ When actions are performed ~ Without unnecessary speech, ~ People say, "We did it!"

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[17c07т] **Lok Sang Ho ~** The Supreme stays with the one who is least clever. ~ Others, who merely pays tribute to the Supreme verbally, ~ stay further away from the Supreme. ~ Still others, who fear the Supreme, ~ are more distant from the Supreme. ~ Still others, who live in defilement of the Supreme, ~ are the worst. ~ There are people who believe inadequately. ~ There are people who do not believe at all. ~ Take things easy and spare your words. ~ When what needs done gets done ~ People will say "How natural and easy it is!"

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[17c08т] **Xiaolin Yang ~** The best ruler, the people do not feel his presence. ~ The second best, the people love and praise him. ~ The third best, the people fear him. ~ The worst, the people insult him. ~ If a ruler does not fully trust his people, ~ The people will not trust him. ~ A good ruler lets his people be free and rarely gives orders. ~ So, when things are accomplished, the people say, ~ "This is what we are suppose to do."

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[17c09т] **Walter Gorn Old**, BEING NATURAL ~ In the first age of mankind the people recognised their superiors. ~ In the second age they served and flattered them. ~ In the third age they feared them. ~ In the fourth age they despised them. ~ Where faith is lacking it does not inspire confidence. ~ How careful they were in their expressions! ~ When they had done a good thing they would say, "How very natural we are!"

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[17c10т] **James Legge ~** In the highest antiquity, (the people) did not know that there were (their rulers). ~ In the next age they loved them and praised them. ~ In the next they feared them; in the next they despised them. ~ Thus it was that when faith (in the Tao) was deficient (in the rulers) a want of faith in them ensued (in the people). ~ How irresolute did those (earliest rulers) appear, showing (by their reticence) the importance which they set upon their words! ~ Their work was done and their undertakings were successful, while the people all said, 'We are as we are, of ourselves!'

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[17c11т] **David Hinton ~** The loftiest ruler is barely known among those below. ~ Next comes a ruler people love and praise. ~ After that, one they fear, and then one they despise. ~ If you don't stand sincere by your words ~ how sincere can the people be? ~ Take great care over words, treasure them, ~ and when the hundred-fold people see ~ your work succeed in all they do ~ they'll say it's just occurrence appearing of itself.

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[17c12т] **Chichung Huang ~** The supreme sovereign - the people barely knew he was there; ~ The next - they loved and praised him; ~ The next - they feared him; ~ The lowest - they despised him. ~ Only when his trust became deficient ~ Was there distrust. ~ Hesitant, he grudged his words; ~ Merits scored, affairs accomplished, ~ The hundred family names said: "That's the way things are with us."

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[17c13т] **Ellen M. Chen ~** The best government, the people know it is just there. ~ The next best, they love and praise it. ~ The next, they fear it. ~ The next, they revile against it. ~ When you don't trust (hsin) [the people] enough, ~ Then they are untrustworthy (pu hsin). ~ Quiet, why value words (yen)? ~ Work is accomplished, things are done. ~ People all say that I am natural (tzu-jan).

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[17c14т] **Lee Sun Chen Org ~** The best leaders were those whose dependents were not even aware of their existences [since they were free from the feeling of insecurity, they did not bother to seek recognition of their authority]; ~ Next were leaders who were loved by their people, [for they enjoyed to be recognized, as evidenced by their people's appreciation and love]; ~ Come next to it were leaders who loved to receive flatterings from their underlings, [because their attentiveness assured them of their power]; ~ Further down next [close to the bottom] were leaders who would intimidate their subordinates, [for they took pleasure out of displaying their control over others]; ~ The poorest leaders were those who were even insulted by their subjects, [because they were recognizable only as leaders through status quo, and people fan out their frustrations through their slurs]. ~ When there are not adequate evidences for credibility, distrust will grow; ~ [A ruler] should be pensive and refrain from announcing promises [which are not backed by comprehensive consideration and serious commitment]; ~ Thus when the deeds are accomplished successfully, people will construe that my performances were impelled by natural forces [which carries the most trustworthy fairness].

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[17c15т] **Tien Cong Tran ~** The best ruler is one of whose existence the people are barely aware. ~ Next comes one whom they love and praise. ~ Next comes one whom they fear. ~ Next comes one whom they despise and defy. ~ When sincerity is not enough, there is lack of faith. ~ With the ruler who is cautious and scanty of words, when his work is done and things are accomplished, all the people say, "We ourselves have naturally achieved it!"

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[17c16т] **Thomas Z. Zhang ~** The best government is one in which its citizens are unaware of its existence. ~ The next best rewards the citizens so that they are loyal. ~ A worse one, make the citizens fear. ~ The worst causes them to rebel. ~ Because such rulers lose credibility therefore people no longer trust them. ~ Take it easy and never abuse the power. ~ This will make rulers more successful and satisfied. ~ In turn, the citizen would praise such rulers who make them at ease.

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[17c17т] **Arthur Waley ~** Of the highest the people merely know that such a one exists; ~ The next they draw near to and praise. ~ The next they shrink from, intimidated; but revile. ~ Truly, 'It is by not believing people that you turn them into liars'. ~ But from the Sage it is so hard at any price to get a single word, ~ That when his task is accomplished, his work done, ~ Throughout the country every one says 'It happened of its own accord'.

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[17c18т] **Richard John Lynn ~** The "very highest" by those below is just known to exist. ~ The next is he who is a parent to them, in whom they rejoice. ~ The next is he whom they fear. ~ The next is he whom they treat with contempt. ~ If one fails to have trust, a corresponding lack of trust in him occurs. ~ He takes his time, oh, as he weighs his words carefully. ~ And, when success is had and the task accomplished, the common folk all say, "We just live naturally."

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[17c19т] **Lin Yutang ~** RULERS ~ Of the best rulers ~ The people (only) know that they exist; ~ The next best they love and praise; ~ The next they fear; ~ And the next they revile. ~ When they do not command the people's faith, ~ Some will lose faith in them, ~ And then they resort to oaths! ~ But (of the best) when their task is accomplished, their work done, ~ The people all remark, "We have done it ourselves."

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[17c20т] **Victor H. Mair ~** Preeminent is one whose subjects barely know he exists; ~ The next is one to whom they feel close and praise; ~ The next is one whom they fear; ~ The lowest is one whom they despise. ~ When the ruler's trust is wanting, ~ there will be no trust in him. ~ Cautious, he values his words. ~ When his work is completed and his affairs finished, ~ the common people say, "We are like this by ourselves."

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[17c21т] **Tolbert McCarroll ~** The best leader is one whose existence is barely known by the people. ~ Next comes one whom they love and praise. ~ Next comes one they fear. ~ Next comes one they defy. ~ If you do not trust enough, you will not be trusted. ~ True Persons do not offer words lightly. ~ When their task is accomplished and their work is completed, ~ the people say, "It happened to us naturally."

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[17c22т] **David H. Li ~** At the highest level, one is unseen. ~ At the next level, one is liked and praised. ~ At the next level, one is feared. ~ At the next level, one is ridiculed. ~ One lacking in trustworthiness loses the [populace's] trust. ~ Carefree, one values one's words. ~ With work accomplished and business done, the gentry say: "We do this naturally."

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[17c23т] **Yasuhiko Genku Kimura ~** The supreme leader is one whose existence is barely known. ~ Next best is one who is loved and praised. ~ Next is one who is feared. ~ The last is one who is contemned. ~ No trust will ever be accorded to a leader who lacks integrity. ~ Therefore, with deep commitment, ~ Honor your words and trust the words of others. ~ Then, when the work is done and success achieved, ~ The people will say, "We did it ourselves."

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[17c24т] **Chou-Wing Chohan ~** The greatest rulers are the ones whose existence the people do not notice at all, ~ The rulers who are inferior to them are the ones whom the people honor and praise, ~ And inferior to those are the ones of whom they are afraid, ~ And inferior to those are the ones

whom they despise. ~ When there is a lack of faith in the ruler, ~ No one believes in his rule. ~ Now, learn how much importance must be attributed to words.

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[17c25t] **Man-Ho Kwok** ~ The highest form of government ~ Is what people hardly even realize is there. ~ Next is that of the sage ~ Who is seen, and loved, and respected. ~ Next down is the dictatorship ~ That thrives on oppression and terror - ~ And the last is that of those who lie ~ And end up despised and rejected. ~ The sage says little - ~ and does not tie the people down; ~ And the people stay happy ~ Believing that what happens ~ happens, naturally.

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[17c26t] **Gu Zhengkun** ~ The best ruler is unknown to his subjects; ~ Next comes the ruler loved and praised; ~ Next comes the ruler being feared; ~ Next comes the ruler disdained. ~ The lack of faith on the part of the ruler ~ Leads to the lack of confidence in him on the part of the people. ~ The best ruler is leisurely and carefree, seldom issuing orders. ~ When the state affairs are properly dealt with, ~ The people all say, "It should have happened to us like this."

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[17c27t] **Chao-Hsiu Chen** ~ The best rulers are those whom the people barely know exist. ~ The next best are those whom the people love and praise. ~ Then there are those whom the people fear and despise. ~ If they do not rule the country with faith, the people will not respond to them with trust. ~ The best rulers do not need to rule the people with words. ~ If they have accomplished their task, the people will be ruled automatically.

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[17c28t] **Liu Qixuan** ~ The best king rules so that people know that "there is a king." ~ The less wise king rules so that he is praised and loved. ~ The still less wise king rules so that he is feared. ~ The worst king rules so that he is cursed. ~ He who abides by nothing, ~ Who rules by saying and doing nothing misleading, ~ Achieves such political success that people all think ~ They are just following their own nature.

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[17c29t] **Shi Fu Hwang** ~ The Ancient Government ~ Lao Tze says, ~ In the highest antiquity, people only knew that there were rulers. ~ Next were those they loved and praised. ~ Then there were those they feared. ~ And finally there were those they despised. ~ Thus it was when the ruler was deficient in the Tao faith that his people ensured him with want of faith. ~ How irresolute are those who appreciate reticence. ~ Although the work was completed and the undertaking successful, all the people would say, 'it happened to us naturally.'

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[17c30t] **Ch'u Ta-Kao** ~ The great rulers - the people do not notice their existence; ~ The lesser ones - they attach to and praise them; ~ The still lesser ones - they fear them; ~ The still lesser ones - they despise them. ~ For where faith is lacking, ~ It cannot be met by faith. ~ Now how much importance must be attributed to words!

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[17c31t] **Paul J. Lin** ~ Of the best, the people barely know of his existence. ~ Of the next best, the people love and praise him. ~ Of the next one, the people are afraid of him. ~ And of the next, the people despise him. ~ He who does not trust others enough will not be trusted by them. ~ Therefore, hesitating, one should carefully choose his words. ~ When he accomplishes his task and the things get done, ~ The people all say: "We have done it by ourselves."

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[17c32t] **Michael LaFargue** ~ The greatest ruler: those under him only know he exists; ~ the next best kind: they love and praise him; ~ the next: they are in awe of him; ~ the next: they despise him. ~ When sincerity does not suffice, ~ it was not sincerity. ~ ("Reticent - he is sparing with words.") ~ He achieves successes, ~ he accomplishes his tasks, ~ and the hundred clans all say: ~ "We are just being natural."

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[17c33t] **Cheng Lin** ~ Under the highest type of ruler, the subjects are hardly aware of his existence. ~ Under the next type of ruler, the subjects love his government. ~ Under the still next type of ruler, the subjects praise his government. ~ Under the still next type of ruler, the subjects stand in awe of his government. ~ Under the still next type of ruler, the subjects despise his government. ~ When one fails to inspire confidence, there must be cause for distrust. ~ Be quiet! ~ How can speech be of any avail! ~ When there are successes and achievements, the people believe that these are the natural results.

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[17c34t] **Yi Wu** ~ The best ruler: the people merely know he exists. ~ Next best: the people love and praise him. ~ Next: the people fear him. ~ Lowest: the people despise him. ~ Because he does not trust enough, ~ he will not be trusted by others. ~ Silent, the best ruler values his words. ~ When he has achieved merit and completed his works, ~ the people all say, "We did it ourselves."

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[17c35t] **Han Hiong Tan** ~ People take the great ruler for granted and are oblivious to his presence. ~ The good ruler is loved and acclaimed by his subjects. ~ The mediocre ruler is universally feared. ~ The bad ruler is generally despised; ~ Because he lacks credibility, the subjects do not trust him. ~ On the other hand, the great ruler seldom issues orders. ~ Yet he appears to accomplish everything effortlessly. ~ To his subjects everything he does is just a natural occurrence.

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[17c36t] **Hua-Ching Ni** ~ High beings of deep universal virtue work unassertively. ~ They help all people, ~ yet people are barely aware of their existence. ~ Leaders of great achievement earn the friendship and praise of people. ~ Leaders of great strength make people afraid. ~ People despise and defy a leader who is untrustworthy. ~ One cannot inspire confidence in people through words alone; ~ it must be accompanied by correct deeds. ~ When one of subtle virtue has accomplished his task, all the people will say: ~ "It is we ourselves who made it so."

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[17c37t] **Chang Chung-yuan** ~ The best leader is one whom no one knows. ~ The next best is one who is intimate with the people and is flattered by them. ~ The next is one who is feared by the people. ~ The next is one who is held in contempt by the people. ~ Therefore, when one's sincerity is not sufficient, one does not have the confidence of the people. ~ Be cautious! and spare words. ~ Then when work is done and things are accomplished, ~ People will say that things happened by themselves.

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[17c38t] **Henry Wei** ~ The Atmosphere of Simplicity ~ Ch'un Feng ~ The best rulers are not known to the people; ~ Then come those who are loved and praised; ~ Then those who are held in awe; ~ And lastly those who are despised. ~ When one's faith is inadequate, ~ It will not evoke faith from other people. ~ (Wise rulers) are wary and treasure their words. ~ When their task is accomplished and their work done, ~ All the people would say: ~ "We did it of our free will."

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[17c39t] **Ha Poong Kim** ~ Of the rulers, the best is one of whose existence his people are [merely] aware; ~ Next comes one whom they love and praise; ~ Next comes one whom they fear; ~ Next comes one whom they despise. ~ When you don't trust them, ~ They will not trust you. ~ Calm, I rarely speak. ~ Yet the task is accomplished; ~ The people call me tzu-jan.

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[17c40t] **Tao Huang** ~ The eminent has consciousness of self. ~ The next down are loved and praised. ~ The next down are feared, ~ At the bottom is the source. ~ When faith is weak, there is distrust. ~ Especially in the worth of speech. ~ Results speak for themselves. ~ This, people call me Nature.

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[17c41t] **Tang Zi-chang** ~ The highest rule is that the people are not aware of being ruled. ~ The next is that they love and praise it. ~ The last is what they fear and defy. ~ Truth alone is not enough, some truth is not always true. ~ It is still better to have Economy of Words. ~ After personal duties were accomplished, and the state affairs were satisfied - all people said "He is natural".

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[17c42t] **Wing-tsit Chan** ~ The best (rulers) are those whose existence is (merely) known by the people. ~ The next best are those who are loved and praised. ~ The next are those who are feared. ~ And the next are those who are despised. ~ It is only when one does not have enough faith in others that others will have no faith in him. ~ (The great rulers) value their words highly. ~ They accomplish their task, they complete their work. ~ Nevertheless their people say that they simply follow Nature.

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[17c91t] **И. И. Семененко** ~ Наивысший - это когда низшие лишь знают о его существовании; ~ ниже его тот, кого с любовью хвалят; ~ еще более низкого - боятся, ~ самого же низкого - презирают. ~ Кто не способен доверять другим, тому не доверяют. ~ С какою неуверенностью наивысший относится к словам! ~ Он ими дорожит! ~ Когда же свершены дела, достигнуты успехи, то все в народе говорят: "Я самостен".

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[17c92t] **А. А. Маслов** ~ Лучший из правителей - тот, о существовании которого низы не знают. ~ Следом за ним идут те правители, которых любят и почитают. ~ За ними следуют правители, которых низы боятся, вслед за коими идут правители, которых презирают. ~ Тот, в ком недостаточно искренности, сталкивается с неискренностью. ~ Сомневающиеся, они ценят свои слова. ~ Когда их цель достигнута, а дело завершено, простой народ говорит: "Это случилось с нами само собой".

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[17c93t] **Е. А. Торчинов** ~ О высочайшем правителе все подданные знают лишь одно: он есть. ~ Ему уступит тот, кого народ любит и хвалит. ~ Но еще ниже тот, кого народ боится. ~ Но хуже всех такой монарх, которого в народе презирают. ~ Когда правитель никому не доверяет, ему доверия не будет тоже никогда. ~ Но подлинный правитель осторожно относится к словам, ценя их. ~ Когда все славные дела его завершены, народ воскликнет: "О, так мы и сами точно таковы!"

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[17c94t] **А. Е. Лукьянов** ~ Лучший правитель тот, о котором низы знают лишь то, что есть таковой. ~ Хуже его тот, с которым роднясь, превозносят его. ~ Хуже этого тот, которого боятся. ~ И всех хуже тот, которого презирают. ~ "Недоверие питает неверие!" ~ О, как трогательно глубоки эти драгоценные слова! ~ Успешно завершаю последовательность дел, и все сто родов человеческих называют меня естественностью (цзы жань).

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[17c95t] **Ян Хин-шун** ~ Лучший правитель тот, о котором народ знает лишь то, что он существует. ~ Несколько хуже те правители, которые требуют от народа его любить и возвышать. ~ Еще хуже те правители, которых народ боится, и хуже всех те правители, которых народ презирает. ~ Поэтому, кто не заслуживает доверия, не пользуется доверием [у людей]. ~ Кто вдумчив и сдержан в словах, успешно совершает дела, и народ говорит, что он следует естественности.

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[17c96t] **Д. П. Конисси** ~ Существует ли высочайшее бытие, я не знаю; ~ но можно (духом) приблизиться к нему и воздавать ему хвалу, потом - бояться его, а затем - пренебрегать им. ~ От недостатка веры происходит неверие. ~ О, как медленны слова, сказываемые с весом и со смыслом! ~ Когда совершены заслуги и сделаны подвиги, то все земледельцы скажут, что это достигнуто естественным ходом вещей.

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[17c97t] **В. В. Малявин** ~ С наивысшими было так: низы просто знали, что они есть. ~ Ниже стояли те, кого все любили и прославляли. ~ Еще ниже стояли те, кого боялись, ~ А ниже всех - те, кого презирали. ~ Тому, кто в себе не имеет достаточно доверия, доверия не окажут. ~ Нерешительный! Вот так он ценит слова. ~ Добьется успеха, сделает дело, ~ А люди говорят: "У нас все получилось само собой".

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[17c98t] **Б. Б. Виногродский** ~ Самый высший - внизу лишь осознают его существование. ~ Следующий - его любят и восхваляют. ~ Следующий - относятся со страхом. ~ Следующий - относятся с презрением. ~ Если в тебе недостаточно веры, то бытие не верит тебе. ~ Будь осторожным и цени свои слова. ~ Успехи достигаются, дела совершаются. ~ Представители ста родов всегда считают, что я в состоянии самопроизвольной естественности.

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PSEUDO-CHAPTER **Eighteen**

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[18c01t] **Robert G. Henricks** ~ Therefore, when the Great Way is rejected, it is then that we have the virtues of humanity and righteousness; ~ When knowledge and wisdom appear, it is then that there is great hypocrisy; ~ When the six relations are not in harmony, it is then that we have filial piety and compassion; ~ And when the country is in chaos and confusion, it is then that there are virtuous officials.

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[18c02t] **John C. H. Wu** ~ WHEN the Great Tao was abandoned, ~ There appeared humanity and justice. ~ When intelligence and wit arose, ~ There appeared great hypocrites. ~ When the six relations lost their harmony, ~ There appeared filial piety and paternal kindness. ~ When darkness and disorder began to reign in a kingdom, ~ There appeared the loyal ministers.

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[18c03t] **D. C. Lau** ~ When the great way falls into disuse ~ There are benevolence and rectitude; ~ When cleverness emerges ~ There is great hypocrisy; ~ When the six relations are at variance ~ There are filial children; ~ When the state is benighted ~ There are loyal ministers.

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[18c04t] **R. L. Wing** ~ When the great Tao is forgotten, ~ Philanthropy and morality appear. ~ Intelligent strategies are produced, And great hypocrisies emerge. ~ When the Family has no Harmony, Piety and devotion appear. ~ The nation is confused by chaos, And loyal patriots emerge.

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[18c05t] **Ren Jiyu** ~ When the Great Tao is abandoned, ~ The doctrines of benevolence and righteousness will come to light. ~ When knowledge and wisdom appear, Great hypocrisy will also emerge. ~ When a family falls into dispute, ~ Filial piety and parental affection to children will be advocated. ~ When a country falls into disorder, There will be loyal ministers.

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[18c06t] **Gia-fu Feng** ~ When the great Tao is forgotten, ~ Kindness and morality arise. ~ When wisdom and intelligence are born, ~ The great pretense begins. ~ When there is no peace within the family, ~ Filial piety and devotion arise. ~ When the country is confused and in chaos, ~ Loyal ministers appear.

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[18c07t] **Lok Sang Ho** ~ When the Way has been abandoned, ~ The talk about kindness and fairness emerges. ~ When clever people abound, ~ Fraudulence and pretentiousness become commonplace. ~ When there is discord in the family, ~ People will learn to become better parents and better children. ~ When the country falls into disarray, ~ Ministers who faithfully serve the country arise.

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[18c08t] **Xiaolin Yang** ~ When the DAO is thrown away, charity and righteousness have to be used to govern people. ~ When simplicity is replaced by smartness and calculations, there will be a lot of

WICKED PEOPLE. ~ ONLY WHEN A FAMILY IS NOT IN HARMONY, WILL A GOOD SON OR FATHER BECOME PRECIOUS; ~ ONLY WHEN A COUNTRY IS IN RUINS, WILL HEROES APPEAR.

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[18c09T] **WALTER GORN OLD**, PATCHING UP ~ WHEN THE GREAT TAO IS LOST MEN FOLLOW AFTER CHARITY AND DUTY TO ONE'S NEIGHBOUR. ~ WHEN WISDOM HAS MET WITH HONOURS THE WORLD IS FULL OF PRETENDERS. ~ WHEN FAMILY TIES ARE SEVERED THEN FILIAL DUTY AND PARENTAL INDULGENCE TAKE THEIR PLACE. ~ WHEN A NATION IS FILLED WITH STRIFE THEN DO PATRIOTS FLOURISH.

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[18c10T] **JAMES LEGGE** ~ WHEN THE GREAT TAO (WAY OR METHOD) CEASED TO BE OBSERVED, BENEVOLENCE AND RIGHTEOUSNESS CAME INTO VOGUE. ~ (THEN) APPEARED WISDOM AND SHREWDNESS, AND THERE ENSUED GREAT HYPOCRISY. ~ WHEN HARMONY NO LONGER PREVAILED THROUGHOUT THE SIX KINSHIPS, FILIAL SONS FOUND THEIR MANIFESTATION; ~ WHEN THE STATES AND CLANS FELL INTO DISORDER, LOYAL MINISTERS APPEARED.

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[18c11T] **DAVID HINTON** ~ WHEN THE GREAT WAY IS ABANDONED WE'RE FACED WITH HUMANITY AND DUTY. ~ WHEN CLEVER WISDOM APPEARS WE'RE FACED WITH DUPLICITY. ~ WHEN FAMILIAL HARMONY ENDS WE'RE FACED WITH OBEDIENCE AND KINDNESS. ~ AND WHEN CHAOS ENGULFS THE NATION WE'RE FACED WITH TRUSTWORTHY MINISTERS.

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[18c12T] **CHICHUNG HUANG** ~ THEREFORE, ONLY WHEN THE GREAT TAO WAS ABANDONED ~ WAS THERE HUMANITY AND RIGHTEOUSNESS; ~ ONLY WHEN CRAFT EMERGED ~ WAS THERE GREAT DECEPTION; ~ ONLY WHEN THE SIX BLOOD RELATIONS BECAME DISCORDANT ~ WAS THERE FILIAL PIETY AND PARENTAL LOVE; ~ ONLY WHEN STATE AND FIEF BECAME CHAOTIC ~ WERE THERE UPRIGHT OFFICIALS.

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[18c13T] **ELLEN M. CHEN** ~ ON THE DECLINE OF THE GREAT TAO, ~ THERE ARE HUMANITY (JEN) AND RIGHTEOUSNESS (I). ~ WHEN INTELLIGENCE (HUI) AND KNOWLEDGE (CHIH) APPEAR, ~ THERE IS GREAT ARTIFICIALITY (WEI). ~ WHEN THE SIX RELATIONS ARE NOT IN HARMONY, ~ THERE ARE FILIAL PIETY (HSIAO) AND PARENTAL LOVE (TZ'U). ~ WHEN A NATION IS IN DARKNESS (HUN) AND DISORDER (LŪAN), ~ THERE ARE LOYAL MINISTERS.

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[18c14T] **LEE SUN CHEN ORG** ~ WHEN THE GREAT TAO WAS ABANDONED [BY SOCIETY], THEORIES ON HUMANITARIANISM AND RIGHTEOUSNESS SPRANG UP; ~ WHEN THE QUEST FOR WISDOM WAS OVERLOOKED (DISCARDED BY PEOPLE RESPONSIBLE FOR SOCIAL AGENDA), SOPHISTICATED PRETENDERS FLOURISHED; ~ WHEN DISCORDS OCCURRED BETWEEN FATHER AND SON, HUSBAND AND WIFE, OR AMONG SIBLINGS, THE EXALTATION OF FILIAL PIETY AND PARENTAL BENIGNANCY BECAME SOCIAL RITUALS; ~ WHEN THERE WERE CHAOS AND CONFUSIONS IN A STATE, THE (CEREMONIAL) COMMENDATION OF LOYALTY OF GOVERNMENT OFFICERS [BECAME NOTHING MORE THAN FORMALITIES].

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[18c15T] **TIEN CONG TRAN** ~ WHEN THE GREAT WAY WAS ABANDONED, THERE APPEARED BENEVOLENCE AND RIGHTEOUSNESS. ~ WHEN INTELLIGENCE AROSE, THERE APPEARED THE GREAT LYING. ~ WHEN THE SIX RELATIONS LOST THEIR HARMONY, THERE APPEARED FILIAL PIETY AND PATERNAL KINDNESS. ~ WHEN DARKNESS AND DISORDER BEGAN TO REIGN IN A KINGDOM, THERE APPEARED THE LOYAL MINISTERS.

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[18c16T] **THOMAS Z. ZHANG** ~ BECAUSE MORALITY IS ABANDONED, GOOD BEHAVIOR BECOMES DISTINGUISHED. ~ BECAUSE THERE IS CLEVERNESS, CHEATING COULD ACCOMPANY IT. ~ BECAUSE FAMILY MEMBERS DO NOT GET ALONG, RULES FOR RESPECTING ELDERLY AND LOVING YOUNGSTERS ARE CREATED. ~ BECAUSE THE COUNTRY IS IN CHAOS, THERE IS NEED FOR HONEST AND ABLE OFFICERS TO UPHOLD ORDER.

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[18c17T] **ARTHUR WALEY** ~ IT WAS WHEN THE GREAT WAY DECLINED ~ THAT HUMAN KINDNESS AND MORALITY AROSE; ~ IT WAS WHEN INTELLIGENCE AND KNOWLEDGE APPEARED ~ THAT THE GREAT ARTIFICE BEGAN. ~ IT WAS WHEN THE SIX NEAR ONES WERE NO LONGER AT PEACE ~ THAT THERE WAS TALK OF 'DUTIFUL SONS'; ~ NOR TILL FATHERLAND WAS DARK WITH STRIFE ~ DID WE HEAR OF 'LOYAL SLAVES'.

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[18c18T] **RICHARD JOHN LYNN** ~ IT IS WHEN THE GREAT DAO IS FORSAKEN THAT BENEVOLENCE AND RIGHTEOUSNESS APPEAR, ~ WHEN WISDOM AND INTELLIGENCE EMERGE THAT GREAT FALSEHOOD OCCURS, ~ WHEN THE SIX RELATIONS EXIST IN DISHARMONY THAT THE OBEDIENT AND THE KIND APPEAR, AND WHEN THE STATE IS IN DISORDER THAT LOYAL MINISTERS ARISE.

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[18c19T] **LIN YUTANG** ~ THE DECLINE OF TAO ~ ON THE DECLINE OF THE GREAT TAO, ~ THE DOCTRINES OF "HUMANITY" AND "JUSTICE" AROSE. ~ WHEN KNOWLEDGE AND CLEVERNESS APPEARED, ~ GREAT HYPOCRISY FOLLOWED IN ITS WAKE. ~ WHEN THE SIX RELATIONSHIPS NO LONGER LIVED AT PEACE, ~ THERE WAS (PRAISE OF) "KIND PARENTS" AND "FILIAL SONS." ~ WHEN A COUNTRY FELL INTO CHAOS AND MISRULE, ~ THERE WAS (PRAISE OF) "LOYAL MINISTERS."

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[18c20T] **VICTOR H. MAIR** ~ THEREFORE, ~ WHEN THE GREAT WAY WAS FORSAKEN, ~ THERE WAS HUMANENESS AND RIGHTEOUSNESS; ~ WHEN CUNNING AND WIT APPEARED, ~ THERE WAS GREAT FALSITY; ~ WHEN THE SIX FAMILY RELATIONSHIPS LACKED HARMONY, ~ THERE WERE FILIAL PIETY AND PARENTAL KINDNESS; ~ WHEN THE STATE AND ROYAL HOUSE WERE IN DISARRAY, ~ THERE WERE UPRIGHT MINISTERS.

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[18c21T] **TOLBERT MCCARROLL** ~ WHEN THE GREAT TAO IS FORGOTTEN, ~ BENEVOLENCE AND MORAL CODES ARISE. ~ WHEN SHREWDNESS AND CLEVERNESS APPEAR, ~ GREAT HYPOCRISY FOLLOWS. ~ WHEN THERE IS NO HARMONY IN THE FAMILY, ~ FILIAL MANNERS ARE DEVELOPED. ~ WHEN THE COUNTRY IS IN DISORDER, ~ MINISTERS APPEAR AS LOYAL SERVANTS.

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[18c22T] **DAVID H. LI** ~ WHEN GRAND DIRECTION IS NOT IN EVIDENCE, ~ NOBLENESS AND RIGHTEOUSNESS COME TO THE FORE. ~ WHEN CLEVERNESS AND GLIBNESS ARE IN VIEW, ~ GRAND PRETENSES COME TO THE FORE. ~ WHEN FAMILY RELATIONS ARE IN DISHARMONY, ~ FILIALITY AND PARENTAL LOVE COME TO THE FORE. ~ WHEN A STATE IS IN DISARRAY, ~ LOYAL MINISTERS COME TO THE FORE.

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[18c23T] **YASUHIKO GENKU KIMURA** ~ WHEN THE INNER TRUTH OF THE TAO IS LOST, ~ THE OUTER CODE OF MORALITY COMES INTO BEING. ~ WHEN CLEVERNESS REIGNS IN THE WORLD, ~ HYPOCRISY BECOMES RAMPANT; ~ WHEN DISCORD ARISES IN THE FAMILY, ~ FILIALITY IS EMPHASIZED; ~ WHEN CHAOS BEFALLS THE NATION, ~ RESPECT IS ACCORDED TO LOYAL SUBJECTS ALONE.

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[18c24T] **CHOU-WING CHOHAN** ~ WHEN THE GREAT TAO IS LOST, JUSTICE, RIGHTEOUSNESS AND GOOD WILL SPRING FORTH. ~ WHEN WISDOM AND CUNNING EMERGE, HYPOCRISY RAISES ITS HEAD. ~ WHEN FAMILY TIES ARE NO LONGER HARMONIOUS, HONORING PARENTS AND CARING FOR CHILDREN STILL REMAIN. ~ WHEN A NATION IS IN A STATE OF CONFUSION AND DISORDER, PATRIOTISM BECOMES EVIDENT. ~ WHEN TAO IS PRESENT, EQUILIBRIUM IS PRESENT. ~ WHEN TAO IS LOST, THE DIFFERENCES BETWEEN THINGS EMERGE.

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[18c25T] **MAN-HO KWOK** ~ WHEN THE GREAT TAO IS LOST SIGHT OF - ~ THEN PEOPLE HAVE TO TRY TO BE KIND AND GENTLE. ~ THEY TRY TO COMPENSATE BY BEING CLEVER ~ BUT THIS ONLY BREEDS HYPOCRISY AND SLEIGHT-OF-HAND. ~ WHEN FAMILIES FALL OUT ~ RELATIONSHIPS SOUR INTO USELESS FORMALITY. ~ WHEN THE NATION IS MISLED AND IN CHAOS MINISTERS MOUTH EMPTY PROMISES.

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[18c26T] **GU ZHENGKUN** ~ THE ADVOCATING OF BENEVOLENCE AND RECTITUDE ~ STEMS FROM THE DISUSE OF THE GREAT TAO. ~ THE GREAT HYPOCRISY ~ FOLLOWS THE EMERGENCE OF CLEVERNESS AND WISDOM. ~ FILIALITY AND BENEVOLENCE COME ~ ALONG WITH THE FAMILY FEUD. ~ THE LOYAL SUBJECTS SHOW THEMSELVES ~ WHEN THE STATE IS IN GREAT DISORDER.

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[18c27T] **CHAO-HSIU CHEN** ~ WHEN THE TAO DISAPPEARS, HUMANITY AND JUSTICE WILL APPEAR BY THEMSELVES. ~ WHEN INTELLIGENCE APPEARS, FALSITY WILL APPEAR TOO. ~ WHEN RELATIVES FALL INTO DISHARMONY, FILIAL PIETY AND KINDHEARTEDNESS WILL APPEAR. ~ WHEN THE COUNTRY FALLS INTO CHAOS, OFFICIAL LOYALISTS WILL APPEAR.

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[18c28T] **LIU QIXUAN** ~ WHEN THE WAY IS LOST ~ THERE NEEDS TO BE GRACE AND KINDNESS. ~ WHEN SOPHISTICATED KNOWLEDGE IS PRODUCED ~ THERE MUST BE FALSEHOOD. ~ WHEN RELATIVES TURN RUDE TO EACH OTHER, ~ THERE MUST BE FILIAL PIETY. ~ WHEN A COUNTRY IS IN CHAOS, ~ THERE WILL APPEAR LOYALTY.

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[18c29T] **SHI FU HWANG** ~ THE TAO IS NOT IN USE ~ LAO TZE SAYS, ~ WHEN THE GREAT TAO IS NOT IN USE, BENEVOLENCE AND RIGHTEOUSNESS COME INTO VOGUE. ~ WHEN WISDOM AND SHREWDNESS APPEAR, THERE ENSURES GREAT HYPOCRISY. ~ WHEN SIX KINSHIPS NO LONGER LIVE AT PEACE, FILIAL PIETY AND LENITY FIND THEIR MANIFESTATION. ~ WHEN THE STATE FALLS INTO CHAOS, LOYAL MINISTERS APPEAR.

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[18c30T] **CH'U TA-KAO** ~ WHEN THE GREAT TAO IS LOST, SPRING FORTH BENEVOLENCE AND RIGHTEOUSNESS. ~ WHEN WISDOM AND SAGACITY ARISE, THERE ARE GREAT HYPOCRITES. ~ WHEN FAMILY RELATIONS ARE NO LONGER HARMONIOUS, WE HAVE FILIAL CHILDREN AND DEVOTED PARENTS. ~ WHEN A NATION IS IN CONFUSION AND DISORDER, PATRIOTS ARE RECOGNIZED. ~ WHERE TAO IS, EQUILIBRIUM IS. ~ WHEN TAO IS LOST, OUT COME ALL THE DIFFERENCES OF THINGS.

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[18c31T] **PAUL J. LIN** ~ WHEN THE GREAT TAO IS ABANDONED, ~ THERE ARE HUMAN-HEARTEDNESS AND RIGHTEOUSNESS; ~ WHEN KNOWLEDGE AND WISDOM ARISE, ~ THERE IS GREAT HYPOCRISY; ~ WHEN THE SIX RELATIONS ARE NOT IN ACCORD, ~ THERE ARE FILIAL PIETY AND PATERNAL AFFECTION; ~ WHEN A COUNTRY IS IN DISORDER, ~ THERE ARE LOYAL MINISTERS.

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[18c32T] **MICHAEL LAFARGUE** ~ WHEN GREAT TAO VANISHED ~ WE GOT 'GOODNESS AND MORALITY'. ~ WHEN 'WISDOM AND KNOW-HOW' AROSE ~ WE GOT THE GREAT SHAMS. ~ WHEN THE SIX FAMILY RELATIONSHIPS FELL INTO DISHARMONY ~ WE GOT 'RESPECT AND CARING'. ~ WHEN THE STATES AND THE GREAT FAMILIES BECAME ALL BENIGHTED AND DISORDERED ~ WE GOT 'LOYAL SUBJECTS'.

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[18c33T] **CHENG LIN** ~ WHEN THE GREAT TRUTH IS ABANDONED, THE TEACHINGS OF BENEVOLENCE AND RIGHTEOUSNESS BECOME FASHIONABLE. ~ WHEN WIT AND CUNNING ARE HIGHLY ESTEEMED, THE ADEPTS IN HYPOCRISY BECOME FASHIONABLE. ~ WHEN DISCORD REIGNS IN THE FAMILY, THE TEACHINGS OF FILIAL PIETY AND FRATERNAL LOVE BECOME FASHIONABLE. ~ WHEN CHAOS PREVAILS IN THE COUNTRY, THE LOYAL MINISTERS BECOME FASHIONABLE.

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[18c34T] **YI WU** ~ WHEN THE GREAT WAY WAS ABANDONED, ~ HUMANITY AND RIGHTEOUSNESS APPEARED. ~ WHEN THE INTELLIGENT AND KNOWLEDGEABLE AROSE, ~ GREAT HYPOCRISY APPEARED. ~ WHEN THE SIX RELATIONSHIPS WERE NOT IN HARMONY, ~ FILIAL PIETY AND PATERNALISTIC KINDNESS APPEARED. ~ WHEN THE STATE WAS IN CHAOS AND DISORDER, ~ LOYAL MINISTERS APPEARED.

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[18c35T] **HAN HIONG TAN** ~ WHEN THE GREAT DAO IS IN DECLINE, ~ BENEVOLENCE AND LOYALTY APPEAR. ~ AS WISDOM ARISES, SO DOES HYPOCRISY. ~ ONLY IN A FEUDING FAMILY DO FILIAL PIETY AND PARENTAL DOTING BECOME CONSPICUOUS. ~ LOYAL MINISTERS EMERGE WHENEVER THE COUNTRY IS IN CHAOS.

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[18c36T] **HUA-CHING NI** ~ WHEN HUMANKIND STRAYED FROM THE NATURAL WAY OF LIFE, ~ RELATIVE SOCIAL DISCIPLINES BEGAN TO APPEAR. ~ WHEN INTELLIGENCE AND CLEVERNESS OF MIND ARE ADMIRED, ~ GREAT HYPOCRISY IS BORN. ~ WHEN DISHARMONY MANIFESTED IN FAMILY RELATIONS, ~ CHILDREN WHO RESPECTED THEIR PARENTS AND PARENTS WHO LOVED THEIR CHILDREN BECAME RARE EXAMPLES. ~ WHEN CHAOS PREVAILED IN THE COUNTRY, ~ ONLY A FEW LOYAL MINISTERS WERE RECOGNIZED. ~ LET ALL PEOPLE RETURN TO THEIR TRUE NATURE. ~ LOVE, KINDNESS, WISDOM, FAMILY HARMONY, AND LOYALTY SHOULD NOT BE TAUGHT ONE BY ONE, ~ SEPARATELY FROM AN HONEST LIFE. ~ THEN, ONCE AGAIN, PEOPLE WILL REGAIN THE NATURAL VIRTUE OF WHOLENESS. ~ THE WORLD WILL BE NATURALLY ORDERED. ~ THERE WILL BE NO ONE WHO SINGLY AND CUNNINGLY WORKS FOR PERSONAL INTEREST ALONE.

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[18c37T] **CHANG CHUNG-YUAN** ~ AS SOON AS THE GREAT TAO IS CAST ASIDE, ~ THERE PREVAILS THE TEACHING OF BENEVOLENCE AND RIGHTEOUSNESS. ~ AS SOON AS INTELLECTION AND PRUDENCE ARE ESTEEMED, ~ THERE IS PRODUCED THE GREAT FALSEHOOD. ~ AS SOON AS THE MEMBERS OF A FAMILY ARE NO LONGER AT PEACE, ~ THERE IS A DEMAND FOR FILIAL PIETY AND LOVE. ~ AS SOON AS A NATION IS IN CONFUSION AND REBELLION, ~ THERE IS A CLAIM FOR LOYAL OFFICERS.

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[18c38T] **HENRY WEI** ~ SOCIAL DECADENCE ~ SU PO ~ THE GREAT TAO HAVING BEEN ABANDONED, ~ THERE ARISE BENEVOLENCE AND RIGHTEOUSNESS. ~ WITH THE EMERGENCE OF WIT AND WISDOM, ~ THERE COMES INTO BEING MONSTROUS HYPOCRISY. ~ WHEN THE SIX RELATIVES FAIL TO LIVE IN HARMONY, ~ THERE ARISE FILIAL PIETY AND PARENTAL LOVE. ~ WHEN THE STATE FALLS INTO DARKNESS AND DISORDER, ~ THERE COME INTO EXISTENCE LOYAL MINISTERS.

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[18c39T] **HA POONG KIM** ~ WHEN THE GREAT TAO IS ABANDONED, ~ YOU HAVE HUMANENESS AND RIGHTEOUSNESS. ~ WHEN WISDOM APPEARS, ~ YOU HAVE GREAT FALSEHOOD. ~ WHEN THE SIX RELATIONS ARE IN DISHARMONY, ~ YOU HAVE FILIAL PIETY AND PARENTAL LOVE. ~ WHEN THE STATE IS IN DISORDER, ~ YOU HAVE LOYAL MINISTERS.

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[18c40T] **TAO HUANG** ~ WHEN THE GREAT TAO IS ABANDONED, ~ THERE IS BENEVOLENCE AND RIGHTEOUSNESS. ~ WHEN INTELLIGENCE ARISES, ~ THERE IS A GREAT DEAL OF MANIPULATION. ~ WHEN THERE IS DISHARMONY IN THE FAMILY, ~ THERE COMES ABOUT FILIAL PIETY. ~ WHEN THE COUNTRY IS IN BIG TROUBLE, ~ THERE ARISES PATRIOTISM.

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[18c41T] **TANG ZI-CHANG** ~ WHEN THE SUPERIOR DAO WAS LOST, BENEVOLENCE AND RIGHTEOUSNESS WERE CREATED. ~ WHEN INTELLIGENCE AND SKILLS PREVAILED, SUPERIOR HYPOCRISY WAS DISPLAYED. ~ WHEN FAMILY RELATIONS WERE NOT IN HARMONY, FILIAL PIETY AND PARENTAL KINDNESS WERE ENCOURAGED. ~ WHEN A COUNTRY WAS IN DISORDER AND JUSTICE FAILED, LOYALTY AND RELIABILITY WERE REQUIRED.

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[18c42T] **WING-TSIT CHAN** ~ WHEN THE GREAT TAO DECLINED, ~ THE DOCTRINE OF HUMANITY AND RIGHTEOUSNESS AROSE. ~ WHEN KNOWLEDGE AND WISDOM APPEARED, ~ THERE EMERGED GREAT HYPOCRISY. ~ WHEN THE SIX FAMILY RELATIONSHIPS ARE NOT IN HARMONY, ~ THERE WILL BE THE ADVOCACY OF FILIAL PIETY AND DEEP LOVE TO CHILDREN. ~ WHEN A COUNTRY IS IN DISORDER, ~ THERE WILL BE THE PRAISE OF LOYAL MINISTERS.

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[18c91T] **И. И. СЕМЕНЕНКО** ~ ЛИШЬ СТОИТ ПРЕНЕБРЕЧЬ ВЕЛИКИМ ДАО, ПРИХОДЯТ С ЧЕЛОВЕЧНОСТЬЮ И СПРАВЕДЛИВОСТЬЮ. ~ А ВОЗНИКАЕТ МУДРОСТЬ, И ПОЯВЛЯЕТСЯ БОЛЬШАЯ ЛОЖЬ. ~ КОГДА ВРАЖДУЕТ ВСЯ РОДНЯ, ТО НАЧИНАЮТ ИСПОВЕДОВАТЬ СЫНОВНЮЮ ПОЧТИТЕЛЬНОСТЬ С РОДИТЕЛЬСКОЙ ЛЮБОВЬЮ. ~ СТРАНА ОБЪЯТА РАСПРЕЙ, И ТОГДА ЖАЛУЮТ ПРЕДАННЫЕ ПОДДАННЫЕ.

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[18c92T] **А. А. МАСЛОВ** ~ КОГДА ВЕЛИКОЕ ДАО УТРАЧИВАЕТСЯ, ВОЗНИКАЮТ "ГУМАННОСТЬ" И "ДОЛГ". ~ КОГДА ПОЯВЛЯЕТСЯ ВЕЛИКОЕ МУДРСТВОВАНИЕ, ТО ВОЗНИКАЕТ И ВЕЛИКАЯ ФАЛЬШЬ. ~ КОГДА НЕТ ГАРМОНИИ СРЕДИ ШЕСТИ КАТЕГОРИЙ РОДСТВЕННИКОВ, ТО ВОЗНИКАЕТ "СЫНОВНЯЯ ПОЧТИТЕЛЬНОСТЬ". ~ КОГДА ГОСУДАРСТВО ОХВАЧЕНО СМУТОЙ, ТО ПОЯВЛЯЮТСЯ "ПРЕДАННЫЕ ЧИНОВНИКИ".

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[18c93T] **Е. А. ТОРЧИНОВ** ~ ВЕЛИКИЙ ДАО-ПУТЬ ПОНЕС УЩЕРБ, И ПОЯВИЛИСЬ МИЛОСЕРДИЕ И СПРАВЕДЛИВОСТЬ, А МУДРОСТЬ ВИДНА ЛИШЬ ТОГДА, КОГДА ЕСТЬ ВЕЛИКАЯ ЛОЖЬ. ~ ШЕСТЬ РОДСТВЕННИКОВ НЕ В МИРЕ, И ПОЯВЛЯЮТСЯ СЫНОВНЯЯ ПОЧТИТЕЛЬНОСТЬ И МАТЕРИНСКАЯ ЛЮБОВЬ. ~ КОГДА СТРАНА ПОГРУЖЕНА В МЕЖДОУСОБИЦЫ И СМУТЫ, ТО ПОЯВЛЯЮТСЯ И ПРЕДАННЫЕ ПОДДАННЫЕ. ~ ОТСЕКИТЕ СОВЕРШЕННОМУДРИЕ! ~ ОТБРОСЬТЕ МУДРОСТЬ! ~ И ТОГДА НАРОД СТОКРАТНУЮ ВЫГОДУ ОБРЕТЕТ.

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[18c94т] **А. Е. Лукьянов ~** Когда отбрасывается Великое Дао, ~ появляются Жэнь (Человеколюбие) и И (Долг). ~ Когда вылезают мудрствование и умничанье, ~ появляется большая ложь. ~ Когда шесть родственников в раздоре, ~ появляются сыновняя почтительность и отцовская любовь. ~ Когда в стране и царствующем доме смута и беспорядок, ~ появляются верные слуги.

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[18c95т] **Ян Хин-шун ~** Когда устранили великое дао, появились "человеколюбие" и "справедливость". ~ Когда появилось мудрствование, возникло и великое лицемерие. ~ Когда шесть родственников в раздоре, тогда появляются "сыновняя почтительность" и "отцовская любовь". ~ Когда в государстве царит беспорядок, тогда появляются "верные слуги".

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[18c96т] **Д. П. Конисси ~** Когда великое Тао будет покинуто, то появится истинная человечность и справедливость. ~ Когда широко будет распространена мудрость, то появится великая печаль. ~ Когда шесть ближайших родственников находятся в раздоре, то является почитание родителей и любовь к детям. ~ Когда в государстве царит усобица, то являются верные слуги.

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[18c97т] **В. В. Малявин ~** Когда Великий Путь в упадке, являются "человечность" и "долг". ~ Когда возникают суемудрие и многознайство, является великая ложь. ~ Когда среди родичей нет согласия, являются почтительность и любовь. ~ Когда государство во мраке и в смуте, являются "преданные подданные".

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[18c98т] **Б. Б. Виногродский ~** Исчезает великий Путь - появляется контактность и осознание. ~ Уходят мудрые и знающие - появляется большая искусственность. ~ Нет гармонии в шести родственных связях - появляется сыновья почтительность и братская любовь. ~ Смута и хаос в государстве и семьях - появляются верные слуги.

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PSEUDO-CHAPTER **Nineteen**

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[19c01т] **Robert G. Henricks ~** Eliminate sageliness, throw away knowledge, ~ And the people will benefit a hundredfold. ~ Eliminate humanity, throw away righteousness, ~ And the people will return to filial piety and compassion. ~ Eliminate craftiness, throw away profit, ~ Then we will have no robbers and thieves. ~ These three sayings - ~ Regarded as a text are not yet complete. ~ Thus, we must see to it that they have the following appended: ~ Manifest plainness and embrace the genuine; ~ Lessen {self-interest} and make few your desires; ~ Eliminate learning and have no undue concern.

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[19c02т] **John C. H. Wu ~** DROP wisdom, abandon cleverness, ~ And the people will be benefited a hundredfold. ~ Drop humanity, abandon justice, ~ And the people will return to their natural affections. ~ Drop shrewdness, abandon sharpness, ~ And robbers and thieves will cease to be. ~ These three are the criss-cross of Tao, ~ And are not sufficient in themselves. ~ Therefore, they should be subordinated ~ To a Higher principle: ~ See the Simple and embrace the Primal, ~ Diminish the self and curb the desires!

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[19c03т] **D. C. Lau ~** Exterminate the sage, discard the wise, ~ And the people will benefit a hundredfold; ~ Exterminate benevolence, discard rectitude, ~ And the people will again be filial; ~ Exterminate ingenuity, discard profit, ~ And there will be no more thieves and bandits. ~ These three, being false adornments, are not enough ~ And the people must have something to which they can attach themselves: ~ Exhibit the unadorned and embrace the uncarved block, ~ Have little thought of self and as few desires as possible.

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[19c04т] **R. L. Wing ~** Discard the sacred, abandon strategies; ~ The people will benefit a hundredfold. ~ Discard philanthropy, abandon morality; ~ The people will return to natural love. ~ Discard cleverness, abandon the acquisitive; ~ The thieves will exist no longer. ~ However, if these three passages are inadequate, Adhere to these principles: ~ Perceive purity; Embrace simplicity; Reduce self-interest; Limit desires.

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[19c05т] **Ren Jiyu ~** Only when sageness and wisdom are discarded, can the people benefit; ~ Only when benevolence and righteousness are discarded, can the people return to filial piety and parental affection; ~ Only when skill and profit are discarded, can there be thieves and robbers no more. ~ These three (negative principles) are, however, inadequate as a doctrine. ~ Therefore (as a positive instruction) we shall put people's understanding under this (guidance): ~ Manifest plainness, embrace simplicity, reduce selfishness, and hold few desires.

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[19c06т] **Gia-fu Feng ~** Give up sainthood, renounce wisdom, ~ And it will be a hundred times better for everyone. ~ Give up kindness, renounce morality, ~ And men will rediscover filial piety and love. ~ Give up ingenuity, renounce profit, ~ And bandits and thieves will disappear. ~ These three are outward forms alone; they are not sufficient in themselves. ~ It is more important ~ To see the simplicity, ~ To realize one's true nature, ~ To cast off selfishness ~ And temper desire.

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[19c07т] **Lok Sang Ho ~** When we stop talking about the Sages ~ and simply banish contrivance and clever reasoning ~ That is the time people will really benefit greatly. ~ When we stop talking about kindness and fairness ~ That is the time people rediscover their natural filial piety and their parental instincts. ~ When people forget about their clever ways and the pursuit of ease and comfort, ~ There will be no more thieves. ~ I cannot say adequately about these three things, ~ So I will add: ~ See simplicity; ~ Espouse simplicity; ~ Reduce your wild thoughts; ~ Reduce your desires. ~ When you have learnt how not to learn, ~ You will be free from worries.

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[19c08т] **Xiaolin Yang ~** Get rid of the government and laws, and people will benefit a hundred times more. ~ Get rid of charity and righteousness, and people will return to the original human love. ~ Get rid of cleverness and materialism, and there will be no thieves and robbers. ~ In order to govern a country, it is not enough to just get rid of these three things; ~ Also let the people be simple on the outside and plain on the inside, selfless and desireless.

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[19c09т] **Walter Gorn Old**, REVERTING TO NATURE ~ By giving up their self-righteousness and abandoning their wisdom the people would be immensely improved. ~ Forsaking Charity and Duty to the neighbour, they might revert to their natural relations. ~ Abandoning excellence and foregoing gain, the people would have no more thieves. ~ The cultivation of these three things has been a failure, therefore should they go back whence they came. ~ As for you, do you come forth in your natural simplicity, lay hold on verities, restrain selfishness, and rid yourself of ambition.

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[19c10т] **James Legge ~** If we could renounce our sageness and discard our wisdom, it would be better for the people a hundredfold. ~ If we could renounce our benevolence and discard our righteousness, the people would again become filial and kindly. ~ If we could renounce our artful contrivances and discard our (scheming for) gain, there would be no thieves nor robbers. ~ Those three methods (of government) ~ Thought olden ways in elegance did fail ~ And made these names their want of worth to veil; ~ But simple views, and courses plain and true ~ Would selfish ends and many lusts eschew.

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[19c11т] **David Hinton ~** If you give up sagehood and abandon wisdom people will profit a hundred times over. ~ If you give up Humanity and abandon Duty people will return to obedience and kindness. ~ If you give up ingenuity and abandon profit bandits and thieves will roam no more. ~ But these three ~ are mere refinements, nowhere near enough. ~ They depend on something more: ~ observe origin's weave, ~ embrace uncarved simplicity, ~ self nearly forgotten, ~ desires rare.

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[19c12т] **Chichung Huang ~** Eliminate sageness, abandon craft, ~ And the people shall benefit a hundredfold; ~ Eliminate humanity, abandon righteousness, ~ And the people shall revert to filial piety and parental love; ~ Eliminate adroitness, abandon profit, ~ And robbers and thieves there shall be none. ~ These three remarks are considered rhetorically inadequate, ~ Therefore, let us put them where they belong: ~ "Display the undyed silk and embrace the unhewn log; ~ Diminish selfishness and reduce lusts; ~ Eliminate learning and dispense with anxiety."

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[19c13т] **Ellen M. Chen ~** Eliminate sagacity (sheng), discard knowledge (chih), ~ People will be profited (li) a hundredfold. ~ Eliminate humanity (jen), discard righteousness (i), ~ People will again practice filial piety and parental love. ~ Abolish artistry (ch'iao), discard profit-seeking (li), ~ Robbers and thieves shall disappear. ~ These three pairs adorn (wen) what is deficient (pu tsu). ~ Therefore, let there be the advice: ~ Look to the undyed silk, hold on to the uncarved wood (p'u), ~ Reduce your sense of self (szu) and lessen your desires (yü).

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[19c14т] **Lee Sun Chen Org ~** If all the sapients and know-it-all intellectuals are banished, people will be benefited hundredfold; ~ If so-called humanitarianism and righteousness [which are currently twisted by sophistry] are abandoned, people will return to [the simple genuine] filial piety and parental benignancy; ~ If cunningness and profit-seeking are deterred, robbers and thieves will not have a chance to flourish; ~ However, the discussion on these three issues here is not adequate, I shall further exemplify them elsewhere. ~ [A proper leader would lead,] ~ By streamlining the social [structure], so people would adhere to Simplicity; ~ By reducing private possession [of goods], so people are discouraged [to indulge in selfish] desires; ~ By renouncing [sophists'] studies, so people would not be tantalized [by ostentatious studies].

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[19c15т] **Tien Cong Tran ~** Drop sagacity, abandon intellection, and the people will be benefited a hundredfold. ~ Drop benevolence, abandon righteousness, and the people will return to filial piety and paternal kindness. ~ Drop shrewdness, abandon profit, and robbers and thieves will cease to be. ~ These three, being external adornments, are not enough. ~ Therefore, there must have something to which the people attach themselves: see the pure, embrace the unadorned, diminish the self and curb the desires.

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[19c16т] **Thomas Z. Zhang ~** Don't devise tricks to rule people and people will benefit enormously. ~ Don't artificially set the rules for family relations and people will return to their nature of loving each other. ~ Don't reward cleverness and profit, the robberies and the thefts will disappear. ~ The three measures stated above are not enough. ~ We must fill people's mind with frugality, honesty, selflessness, and abstinence.

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[19c17т] **Arthur Waley ~** Banish wisdom, discard knowledge, ~ And the people will be benefited a hundredfold. ~ Banish human kindness, discard morality, ~ And the people will be dutiful and compassionate. ~ Banish skill, discard profit, ~ And thieves and robbers will disappear. ~ If when these three things are done they find life too plain and unadorned, ~ Then let them have accessories; ~ Give them Simplicity to look at, the Uncarved Block to hold, ~ Give them selflessness and fewness of desires.

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[19c18т] **Richard John Lynn ~** Repudiate sagehood and discard wisdom, and the people would benefit a hundredfold. ~ Repudiate benevolence and discard righteousness, and the people would again be obedient and kind to each other. ~ Repudiate cleverness and discard sharpness, and thieves and robbers would not exist. ~ As for these three pairs of terms, ~ Because they serve as mere decoration, ~ Give people the chance to identify with something else: ~ Exemplify simplicity, embrace the uncarved block ~ Curtail self-interest, and have few desires.

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[19c19т] **Lin Yutang ~** REALIZE THE SIMPLE SELF ~ Banish wisdom, discard knowledge, ~ And the people shall profit a hundredfold; ~ Banish "humanity," discard "justice," ~ And the people shall recover love of their kin; ~ Banish cunning, discard "utility," ~ And the thieves and brigands shall disappear. ~ As these three touch the externals and are inadequate; ~ The people have need of what they can depend upon: ~ Reveal thy simple self, ~ Embrace thy original nature, ~ Check thy selfishness, ~ Curtail thy desires.

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[19c20т] **Victor H. Mair ~** "Abolish sagehood and abandon cunning, the people will benefit a hundredfold; ~ Abolish humaneness and abandon righteousness, the people will once again be filial and kind; ~ Abolish cleverness and abandon profit, bandits and thieves will be no more." ~ These three statements are inadequate as a civilizing doctrine; ~ Therefore, ~ Let something be added to them: ~ Evince the plainness of undyed silk, ~ Embrace the simplicity of the unhewn log; ~ Lessen selfishness, ~ Diminish desires; ~ Abolish learning ~ and you will be without worries.

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[19c21т] **Tolbert McCarroll ~** Stop being learned and your troubles will end. ~ Give up wisdom, discard cleverness, ~ and the people will benefit a hundredfold. ~ Give up benevolence, discard moral judgments, and the people will rediscover natural compassion. ~ Give up shrewdness, discard gain, and thieves and robbers will disappear. ~ These three false adornments are not enough to live by. ~ They must give way to something more solid. ~ Look for what is simple and hold onto the Uncarved Block. ~ Diminish thoughts of self and restrain desires.

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[19c22т] **David H. Li ~** Renounce saintliness, shun cleverness - let the populace be better off by a hundredfold. ~ Renounce nobleness, shun righteousness - let the populace return to filiality and parental love. ~ Renounce scheming, shun profiteering - let robbers and thieves vanish. ~ The three are inadequate formulation. ~ Better channel [the populace] to Direction. ~ Welcome purity, embrace simplicity; ~ Minimize self-interest, reduce desire. ~ Renounce learning, eliminate apprehension.

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[19c23т] **Yasuhiko Genku Kimura ~** Abandon the relative notions of holiness and wisdom, ~ And people will benefit a hundred-fold. ~ Abandon the outer codes of benevolence and rectitude, ~ And people will return to natural filiality and kindness; ~ Abandon the unbalanced acts of cleverness and profiteering, ~ And there will be no robbers or thieves. ~ By looking within, ~ Evince the inner self, ~ Embrace the unadorned truth; ~ Diminish the outer self, ~ Demolish the phantasmic desire. ~ Abandon the external search for knowledge, ~ Abolish the internal worry for illusory matters.

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[19c24т] **Chou-Wing Chohan ~** Abandon learning, ~ And grief and sorrow will no longer be known. ~ Abandon learned volumes, cast off wisdom, ~ And people will be one hundred times better off. ~ Abandon righteousness, cast off justice, ~ And people will return to filial duty and birthing offspring. ~ Abandon cunning, cast off avarice, ~ And bandits and thieves will disappear from the earth. ~ These four principles, even if they form the foundation of human culture, are not sufficient. ~ Therefore, here are principles to which people can adhere: ~ Show integrity, adhere to simplicity, ~ Restrain selfishness, curtail lusts.

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[19c25т] **Man-Ho Kwok ~** If the sage could abandon his wisdom and skill, ~ Then everyone would be a hundred times better off. ~ If the sage could let go of holding the scales, ~ Then everyone would

flow in the web of harmony ... ~ And if the sage can give up looking to gain, ~ Then there will be no theft or exploitation. ~ Now while these three things are important they are not enough: ~ The people themselves need to learn simplicity. ~ They shouldn't need to know more than they do, ~ And should have as few things as possible.

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[19c26т] **Gu Zhengkun** ~ Discard cleverness and wisdom ~ And the people will benefit themselves a hundredfold; ~ Discard benevolence and rectitude ~ And the people will again become filial and loyal; ~ Discard ingenuity and profit ~ And theft will no longer exist. ~ It is not enough to have these points as governing principles, ~ So the people must be made subject to the following: ~ Keep being simple in nature and mind, ~ Discard selfishness and weaken desires, ~ Discard cultural knowledge and worries will disappear.

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[19c27т] **Chao-Hsiu Chen** ~ Eliminate the virtuous man, discard the wise, and the people will benefit a hundredfold. ~ Eliminate the goodhearted, discard justice, and the people will fulfil their filial duty with kindness. ~ Eliminate skilled workmen, discard profit, and the thief will not appear. ~ These three exist only as superficial forms. ~ Therefore this is the teaching to the people: ~ Embrace the simple, ~ hold the unadorned, ~ remove selfishness, ~ reduce desire.

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[19c28т] **Liu Qixuan** ~ Advocate no sage knowledge, ~ And people can benefit one hundred times as much. ~ Advocate no public welfare, ~ And people will turn to good and kindly feelings again. ~ Advocate no art and profit, ~ And people will not commit theft. ~ Those three are just roughly relegated ~ And cannot be fully clarified through words: ~ The best policy is to strive for simplicity, ~ To reduce selfish desires, ~ And to apply no confusing knowledge.

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[19c29т] **Shi Fu Hwang** ~ Realize The Simple Self ~ Lao Tze says, ~ If sanctified tenets can be renounced, and craftiness given up, people will thus profit hundredfold. ~ If worship of benevolence can be renounced, and adoration of righteousness given up, people will resume filial piety and lenience. ~ If artful contrivance and scheming for gain can be given up, there will be no thieves or robbers. ~ These three epigrams may not be enough for guidance. ~ I'd bid even more as: ~ Sight the simplicity, arms enfold plain and true, extinguish selfish mind and eschew lust.

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[19c30т] **Ch'u Ta-Kao** ~ Do away with learning, and grief will not be known. ~ Do away with sageness and eject wisdom, and the people will be more benefited a hundred times. ~ Do away with benevolence and eject righteousness, and the people will return to filial duty and parental love. ~ Do away with artifice and eject gains, and there will be no robbers and thieves. ~ These four, if we consider them as culture, are not sufficient. ~ Therefore let there be what the people can resort to: ~ Appear in plainness and hold to simplicity; ~ Restrain selfishness and curtail desires.

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[19c31т] **Paul J. Lin** ~ Banish sagacity; forsake wisdom. ~ The people will benefit a hundredfold. ~ Banish human-heartedness; forsake righteousness. ~ The people will recover filial piety and paternal affection. ~ Banish craftiness; forsake profit. ~ Thieves and robbers will no longer exist. ~ Those three are superficial and inadequate. ~ Hence the people need something to abide by: ~ Discern plainness. ~ Embrace simplicity. ~ Reduce selfishness. ~ Restrain desires.

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[19c32т] **Michael LaFargue** ~ Discard "Wisdom", throw away "Knowledge" - ~ the people will benefit a hundredfold. ~ Discard "Goodness", throw away "Morality" - ~ the people will turn back to respect and caring. ~ Discard "Skill", throw away "Profit" - ~ robbers and thieves will disappear. ~ Taking these three lines as your text - ~ this is not sufficient. ~ Give them something to fasten on to: ~ Pay attention to the Raw, ~ embrace the Uncarved, ~ discount your personal interests, ~ make your desires few.

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[19c33т] **Cheng Lin** ~ Banish the witty and cunning, and the people will be benefited a hundred-fold. ~ Cease the teaching of benevolence and righteousness, and the people will again become filial and fraternal. ~ Discard deceit and greed, and the people will cease to rob one another. ~ The above three are based on artifice, and are insufficient for good government. ~ Hence the people should be asked to do the following: ~ Cherish simplicity and honesty. ~ Banish selfishness and desires. ~ Discard learning and fears.

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[19c34т] **Yi Wu** ~ Transcend sagacity and abandon intellect; ~ The people will be benefited a hundredfold. ~ Transcend humanity and abandon righteousness; ~ The people will return to filial piety and paternal kindness. ~ Transcend craftiness and abandon profit; ~ Robbers and thieves no longer will exist. ~ These three are but ornaments, and inadequate; ~ Therefore, they should be subordinated. ~ Appear plain and embrace simplicity; ~ Reduce selfishness and restrain desires.

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[19c35т] **Han Hiong Tan** ~ If you discard sagacity and wisdom, ~ The populace will be better off a hundred-fold. ~ If you get rid of benevolence and righteousness, ~ Filial piety and doting affection will return. ~ If you dispense with ingenuity and profiteering, ~ There will be no thieves. ~ All these attributes are mere superficialities. ~ They are not substantial enough to run the country. ~ There are other ways: ~ Outwardly, be simple; and inwardly, you should maintain your pristine sincerity. ~ You should not be selfish or avaricious.

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[19c36т] **Hua-Ching Ni** ~ Abandon the separate concepts of holiness and unholiness. ~ Then all people will be benefitted a hundredfold. ~ Abandon the separate concepts of justice and humanism, ~ and all people will return to a natural state of harmony. ~ Abandon the cunning and cleverness of the mind, ~ and people will cease to rob and deceive one another. ~ These things are based on artifice and are thus inadequate to express the natural virtue of wholeness. ~ Hence, return to the true self to embrace only the one, unadorned nature. ~ Refine personal preference and desire. ~ End the endless search for segmented, intellectual knowledge, ~ and set your mind above worry and vexation. ~ In this way, one may restore one's unity with the perfection of one great universal life.

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[19c37т] **Chang Chung-yuan** ~ Let the people be free from discernment and relinquish intellection, ~ Then they will be many times better off. ~ Stop the teaching of benevolence and get rid of the claim of justice, ~ Then the people will love each other once more. ~ Cease the teaching of cleverness and give up profit, ~ Then there will be no more stealing and fraud. ~ Discernment and intellection, benevolence and justice, cleverness and profit are nothing but outward refinements. ~ Hence we must seek something other than these. ~ Reveal simplicity, ~ Hold to one's original nature, ~ Rid one's self of selfishness, ~ Cast away covetousness, ~ Eliminate artificial learning and one will be free from anxieties.

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[19c38т] **Henry Wei** ~ Return to Innocence ~ Huan Ch'un ~ Forswear wisdom, discard knowledge, ~ And the people will gain a hundredfold. ~ Forswear benevolence, discard righteousness, ~ And the people will recover filial and parental love. ~ Forswear skill, discard profit, ~ And thieves and robbers will not appear. ~ These three steps are inadequate for culture. ~ They, therefore, have to encompass some others, ~ Such as: ~ Display plainness, embrace simplicity, ~ Reduce selfishness, and decrease desires.

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[19c39т] **Ha Poong Kim** ~ Banish sagehood and wisdom, ~ And the people will benefit a hundredfold. ~ Banish humaneness and righteousness, ~ And the people will return to filial piety and parental love. ~ Banish cleverness and profit, ~ And there will be no more thieves and robbers. ~ These three ~ I take to be insufficient as maxims. ~ Therefore, let them be attached to the following: ~ Display plainness and embrace the uncarved block, ~ Diminish the self and reduce desires.

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[19c40т] **Tao Huang** ~ Get rid of wisdom, abandon intelligence, and ~ People will benefit a hundredfold. ~ Get rid of benevolence, abandon justice, and ~ People will return to filial piety and kindness. ~ Get rid of skill, abandon profit, and ~ Thieves will disappear. ~ These three are inadequate. ~ So just let things be. ~ Observe the plain and embrace the simple. ~ Do not think much and do not desire much, ~ Get rid of learning and worry will disappear.

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[19c41т] **Tang Zi-chang** ~ Abandon sagacity and drop intelligence, the welfare of people can be increased hundredfold; ~ abandon benevolence and drop righteousness, the people will rejoice in filial piety and parental love; ~ abandon crafts and profits, robbers and thieves will cease to exist. ~ These three are remedies for artificial civilization. ~ They can never bring about satisfaction: ~ people should be led to, where they belong - The Nature. ~ He stopped research, reduced desires, sought plainness, and embraced original simplicity.

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[19c42т] **Wing-tsit Chan** ~ Abandon sageliness and discard wisdom; ~ Then the people will benefit a hundredfold. ~ Abandon humanity and discard righteousness; ~ Then the people will return to filial piety and deep love. ~ Abandon skill and discard profit; ~ Then there will be no thieves or robbers. ~ However, these three things are ornaments (wen) and are not adequate. ~ Therefore let people hold on to these: ~ Manifest plainness, ~ Embrace simplicity, ~ Reduce selfishness, ~ Have few desires.

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[19c91т] **И. И. Семененко** ~ Когда отринут мудрость и отбросят знания, от этого народу польза возрастет во много раз. ~ Когда отринут человечность и отбросят справедливость, в народе воцарятся вновь сыновняя почтительность с родительской любовью. ~ Когда отринут изощренность и отбросят выгоду, то воры и разбойники переведутся. ~ Эти три дают лишь лоск и не годятся, ~ поэтому проникнись главным: будь безыскусен, неразлучен с первозданным, уменьши свое личное, умерь желания.

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[19c92т] **А. А. Маслов** ~ Устрани учения - и не будет более забот. ~ Устрани мудрецов и отвергни мудрость - и выгода народу возрастёт стократно. ~ Устрани гуманность, отвергни справедливость - и народ вернётся к сыновней почтительности и добрым делам. ~ Устрани хитроумие, отвергни выгоду - и не будет более воров и бандитов. ~ Эти три [начала] обманчиво приукрашены и не обладают достаточностью. ~ Поэтому надо сделать так, чтобы люди принадлежали к тем, кто прозревает неприукрашенное и объемлет простоту, мало думает о себе и уменьшает свои желания.

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[19c93т] **Е. А. Торчинов** ~ Отсеките гуманность, отбросьте справедливость - и народ к сыновней почтительности и материнской любви вернется вновь! ~ Отсеките изощренность, отбросьте выгоду - и воры и разбойники исчезнут! ~ С триадой этой не дано высокому покончить просвещению. ~ Поэтому указываю, что ведет к избавлению: ~ Смотрите на безыскусственную чистоту и обнимите первозданную простоту. ~ Умеряйте себялюбие, искореняйте страсти.

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[19c94т] **А. Е. Лукьянов** ~ Когда отбросят мудрость, забудут умничанье, ~ народу польза во сто крат. ~ Когда отбросят Жэнь (Человеколюбие), забудут И (Долг), ~ народ возвратится к [естественной] сыновней почтительности и отцовской любви. ~ Когда отбросят искусность, забудут выгоду, ~ не будет воров и разбойников. ~ Эти три появляются от недостатка культуры (вэнь). ~ Поэтому владейте тем, что дано. ~ Внешне выглядите скромно, внутри сохраняйте первозданную духовную простоту, будьте бескорыстны и бесстрастны.

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[19c95т] **Ян Хин-шун** ~ Когда будут устранены мудрствование и ученость, народ будет счастливее во сто крат; ~ когда будут устранены "человеколюбие" и "справедливость", народ возвратится к сыновней почтительности и отцовской любви; ~ когда будут уничтожены хитрость и нажива, исчезнут воры и разбойники. ~ Все эти три вещи [происходят] от недостатка знаний. ~ Поэтому нужно указывать людям, что они должны быть простыми и скромными, уменьшать личные [желания] и освобождаться от страстей.

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[19c96т] **Д. П. Конисси** ~ Когда оставлены святость и мудрость, то польза народа увеличится во сто раз. ~ Когда оставлены человеколюбие и справедливость, то дети будут почитать своих родителей, а родители будут любить своих детей. ~ Когда покинуты всякого рода лукавство и выгоды, то воров не будет. ~ Одной только внешностью достигнуть этих трех (пунктов) невозможно. ~ Для этого необходимо быть более простым и менее способным и бесстрастным.

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[19c97т] **В. В. Малявин** ~ Устраните "мудрость", отбросьте "разумность", ~ И польза людям будет стократная. ~ Устраните "человечность", отбросьте "справедливость", ~ И люди вернутся к почитанию и любви. ~ Устраните ловкость, не ищите выгоды, ~ И в мире не станет воров и разбойников. ~ Три эти суждения не открывают всей истины, ~ Посему добавлю кое-что сюда относящееся: ~ Будь безыскусен, храни первозданную цельность; ~ Избавляйся от себялюбия, не угождай желаниям.

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[19c98т] **Б. Б. Виногродский** ~ Избавьтесь от мудрости, отбросьте знания. ~ Народ выгадает во сто крат. ~ Избавьтесь от контактности, отбросьте осознание-долг. ~ Народ вернется к сыновьей почтительности и братской любви. ~ Избавьтесь от умений, откажитесь от выгоды. ~ Больше не будет воров и разбойников. ~ Этой триады недостаточно, чтобы создать текст. ~ Причинность: ~ Можно свести к следующим установкам: ~ Проявляй простоту некрашеного холста. ~ Содержи в себе безыскусность необделанного куска дерева. ~ Уменьшай корысть. ~ Ограничивай желания.

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PSEUDO-CHAPTER **Twenty**

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[20c01т] **Robert G. Henricks** ~ Agreement and angry rejection; ~ How great is the difference between them? ~ Beautiful and ugly; ~ What's it like - the difference between them? ~ The one who is feared by others, ~ Must also because of this fear other men. ~ Wild, unrestrained! It will never come to an end! ~ The multitudes are peaceful and happy; ~ Like climbing a terrace in springtime to feast at the t'ai-lao sacrifice. ~ But I'm tranquil and quiet - not yet having given any sign. ~ Like a child who has not yet smiled. ~ Tired and exhausted - as though I have no place to return. ~ The multitudes all have a surplus. ~ I alone seem to be lacking. ~ Mine is the mind of a fool - ignorant and stupid! ~ The common people see things clearly; ~ I alone am in the dark. ~ The common people discriminate and make fine distinctions; ~ I alone am muddled and confused. ~ Formless am I! Like the ocean; ~ Shapeless am I! As though I have nothing in which I can rest. ~ The masses all have their reasons [for acting]; ~ I alone am stupid and obstinate like a rustic. ~ But my desires alone differ from those of others - ~ For I value drawing sustenance from the Mother.

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[20c02т] **John C. H. Wu** ~ HAVE done with learning, ~ And you will have no more vexation. ~ How great is the difference between "eh" and "o"? ~ What is the distinction between "good" and "evil"? ~ Must I fear what others fear? ~ What abysmal nonsense this is! ~ All men are joyous and beaming, ~ As though feasting upon a sacrificial ox, ~ As though mounting the Spring Terrace; ~ I alone am placid and give no sign, ~ Like a babe which has not yet smiled. ~ I alone am forlorn as one who has no home to return to. ~ All men have enough and to spare: ~ I alone appear to possess nothing. ~ What a fool I am! ~ What a muddled mind I have! ~ All men are bright, bright: ~ I alone am dim, dim. ~ All men are

sharp, sharp: ~ I alone am mum, mum! ~ Bland like the ocean, ~ Aimless like the wafting gale. ~ All men settle down in their grooves: ~ I alone am stubborn and remain outside. ~ But wherein I am most different from others is ~ In knowing to take sustenance from my Mother!

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[20c03t] **D. C. Lau** ~ Exterminate learning and there will no longer be worries. ~ Between yea and nay ~ How much difference is there? ~ Between good and evil ~ How great is the distance? ~ What others fear ~ One must also fear. ~ And wax without having reached the limit. ~ The multitude are joyous ~ As if partaking of the {t'ai lao} offering ~ Or going up to a terrace in spring. ~ I alone am inactive and reveal no signs, ~ Like a baby that has not yet learned to smile, ~ Listless as though with no home to go back to. ~ The multitude all have more than enough. ~ I alone seem to be in want. ~ My mind is that of a fool - how blank! ~ Vulgar people are clear. ~ I alone am drowsy. ~ Vulgar people are alert. ~ I alone am muddled. ~ Calm like the sea; ~ Like a high wind that never ceases. ~ The multitude all have a purpose. ~ I alone am foolish and uncouth. ~ I alone am different from others ~ And value being fed by the mother.

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[20c04t] **R. L. Wing** ~ Discard the academic; have no anxiety. ~ How much difference is there between agreement and servility? ~ How much difference is there between good and evil? ~ That one should revere what others revere - how absurd and uncentered! ~ The Collective Mind is expansive and flourishing, ~ As if receiving a great sacrifice, ~ As if ascending a living observatory. ~ I alone remain uncommitted, ~ Like an infant who has not yet smiled, ~ Unattached, without a place to merge. ~ The Collective Mind is all-encompassing. ~ I alone seem to be overlooked. ~ I am unknowing to the core and unclear, unclear! ~ Ordinary people are bright and obvious; ~ I alone am dark and obscure. ~ Ordinary people are exacting and sharp; ~ I alone am subdued and dull. ~ Indifferent like the sea, ~ Ceaseless like a penetrating wind, ~ The Collective Mind is ever present. ~ And yet, I alone am unruly and remote. ~ I alone am different from the others ~ In treasuring nourishment from the Mother.

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[20c05t] **Ren Jiyu** ~ Abandon learning and there will be no sorrow. ~ How much difference is there between approval and denouncement? ~ How much difference is there between good and evil? ~ What others fear cannot but be feared. ~ It has been so from times of old and the practice doesn 't seem to end. ~ The multitude are so merry, as though going for a great banquet or ascending a height with a broad view in springtime. ~ I alone am indifferent, with no concern, like an infant that cannot laugh, wearied, indeed, as if I have no home to go to. ~ The multitude all have more than enough, ~ I alone seem to lack everything. ~ My mind is that of a stupid man totally in a muddle. ~ Common people are so brilliant, ~ I alone seem to be in the dark. ~ Common people are so demanding, ~ I alone seem to be tolerant: so broad as the boundless sea, so vigorous as the untiring blowing wind. ~ The multitude have their ability, ~ I alone seem to be clumsy and incapable. ~ I alone differ from others, essentially because I have acquired Tao.

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[20c06t] **Gia-fu Feng** ~ Give up learning, and put an end to your troubles. ~ Is there a difference between yes and no? ~ Is there a difference between good and evil? ~ Must I fear what others fear? What nonsense! ~ Other people are contented, enjoying the sacrificial feast of the ox. ~ In spring some go to the park, and climb the terrace, ~ But I alone am drifting, not knowing where I am. ~ Like a newborn babe before it learns to smile, ~ I am alone, without a place to go. ~ Others have more than they need, but I alone have nothing. ~ I am a fool. Oh, yes! I am confused. ~ Other men are clear and bright, ~ But I alone am dim and weak. ~ Other men are sharp and clever, ~ But I alone am dull and stupid. ~ Oh, I drift like the waves of the sea, ~ Without direction, like the restless wind. ~ Everyone else is busy, ~ But I alone am aimless and depressed. ~ I am different. ~ I am nourished by the great mother.

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[20c07t] **Lok Sang Ho** ~ What is the difference between saying yes because you agree and saying yes because you want to please? ~ What is the difference between good and evil? ~ When everybody avoids something, ~ Does it mean it must be avoided? ~ How ridiculous all this is! ~ This mode of thinking takes one far from the ultimate Truth! ~ The crowds are busily involved with their daily routines. ~ As if they are attending a feast, ~ or walking up a beautiful terrace in Spring. ~ I alone am deserted. ~ The future seems unknown, ~ Just as an infant's future is unknown. ~ I appear to be tired in a directionless journey. ~ When everybody appears to have more than enough ~ I alone seem like someone who has lost everything. ~ Is my mind that of a fool? ~ People in their mundane worlds look bright. ~ I on the other hand look dull. ~ People in the mundane worlds look clever, ~ I on the other hand look boring. ~ My mind is unsettled like the open sea and ever restless like the wind. ~ Everyone has his properties and status. ~ I alone look poor and lonely. ~ I am different from the crowd. ~ I alone value drawing my nutrients from Mother.

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[20c08t] **Xiaolin Yang** ~ Whether people listen to me or ignore me, what difference does it make? ~ Whether people treat me well or not well, what difference does it make? ~ Although things that others are afraid of I have to be afraid of too, ~ How big the difference is between them and me! ~ When everyone is excited, like going to a festival or spring outing, ~ Only I am quiet, like nothing has happened. ~ I am like a newborn infant that does not know how to laugh, ~ Bored and tired, that has no home to return to. ~ When everyone has so much excess energy, only I am left behind. ~ I have a fool's heart, so dumb! ~ Everyone seems bright, only I am dull. ~ Everyone seems to know everything, only I am confused. ~ My heart spreads like an endless ocean. ~ My mind wanders like a boundless wind. ~ Everyone seems competent, only I am slow and stupid. ~ I am so different from the others, because I am devoted to the DAO.

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[20c09t] **Walter Gorn Old**, HOLDING ALOOF ~ Dispense with your learning and save yourselves anxiety; the difference between certainly and perhaps is not much after all. ~ Do they help us to distinguish between good and evil? for one must always be careful of distinctions! ~ Alas! but the people will never be free from their folly. ~ They are filled with ambition, as the stallion ox is filled with lust. ~ I am singular in my bashfulness, I am devoid of ambition, I am undeveloped as a little child. ~ I am but a waif, a stray, a child without a home. ~ All others have an excess of good things, but I am as one abandoned. ~ How foolish and simple am I! I am bewildered. ~ Everyone sparkles with intelligence, I am alone in my obscurity. ~ The people are full of discernment; I alone am dull. ~ I am tossed about like the ocean; I roll and am never at rest. ~ Everyone has something to do; I alone am incapable and without merit. ~ I alone am estranged from the people, but I glory on the breast of my mother!

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[20c10t] **James Legge** ~ When we renounce learning we have no troubles. ~ The (ready) 'yes,' and (flattering) 'yea;' - ~ Small is the difference they display. ~ But mark their issues, good and ill; - ~ What space the gulf between shall fill? ~ What all men fear is indeed to be feared; ~ but how wide and without end is the range of questions (asking to be discussed)! ~ The multitude of men look satisfied and pleased; ~ as if enjoying a full banquet, as if mounted on a tower in spring. ~ I alone seem listless and still, my desires having as yet given no indication of their presence. ~ I am like an infant which has not yet smiled. ~ I look dejected and forlorn, as if I had no home to go to. ~ The multitude of men all have enough and to spare. ~ I alone seem to have lost everything. ~ My mind is that of a stupid man; ~ I am in a state of chaos. ~ Ordinary men look bright and intelligent, while I alone seem to be benighted. ~ They look full of discrimination, while I alone am dull and confused. ~ I seem to be carried about as on the sea, drifting as if I had nowhere to rest. ~ All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer. ~ (Thus) I alone am different from other men, but I value the nursing-mother (the Tao).

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[20c11t] **David Hinton** ~ If you give up learning, troubles end. ~ How much difference is there between yes and no? ~ And is there a difference between lovely and ugly? ~ If we can't stop fearing ~ those things people fear, ~ it's pure confusion, never-ending confusion. ~ People all radiate such joy, ~ happily offering a sacrificial ox ~ or climbing a tower in spring. ~ But I go nowhere and reveal nothing, ~ like a newborn child who has yet to smile, ~ aimless and worn out ~ as if the way home were lost. ~ People all have enough and more. ~ But I'm abandoned and destitute, ~ an absolute simpleton, this mind of mine so utterly ~ muddled and blank. ~ Others are bright and clear: ~ I'm dark and murky. ~ Others are confident and effective: ~ I'm pensive and withdrawn, ~ uneasy as boundless seas ~ or perennial mountain winds. ~ People all have a purpose in life, ~ but I'm inept, thoroughly useless and backward. ~ I'll never be like other people: ~ I keep to the nurturing mother.

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[20c12t] **Chichung Huang** ~ Between "Yes, sir" and "Of course, not!" - ~ How much difference is there? ~ Between good and evil - ~ What difference it is! ~ He whom the people fear ~ Cannot but fear the people also. ~ Faintly, it seems boundless! ~ The multitude is jubilant, ~ As if feasting on the Grand Pen, ~ Or, in springtime, ascending a tower; ~ I am disinterested, showing no sign whatever, ~ Like an infant who cannot smile yet; ~ Fatigued, as if having nowhere to return. ~ The multitude all has enough and to spare; ~ I, alone, am destitute. ~ Mine is a fool's mind indeed, how stupid! ~ The vulgar are clear-sighted; ~ I alone am benighted. ~ The vulgar are discerning; ~ I alone am muddle-headed. ~ Dimly, like an ocean! ~ Faintly, as if endless! ~ The multitude is all enterprising; ~ I alone am slow and clumsy. ~ I wish to be uniquely different from others, ~ And cherish my nursing mother.

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[20c13t] **Ellen M. Chen** ~ Eliminate (chüeh) learning so as to have no worries, ~ Yes and no, how far apart are they? ~ Good and evil, how far apart are they? ~ What the sages (jen) fear, ~ I must not not fear. ~ I am the wilderness (huang) before the dawn (wei yang). ~ The multitude (chung jen) are busy and active, ~ Like partaking of the sacrificial feast, ~ Like ascending the platform in spring; ~ I alone (tu) am bland (p'o), ~ As if I have not yet emerged (chao) into form. ~ Like an infant who has not yet smiled (hai), ~ Lost, like one who has nowhere to return (wu so kuei). ~ The multitudes (chung jen) all have too much (yu yü); ~ I alone (tu) am deficient (i). ~ My mind (hsin) is that of a fool (yü), ~ Nebulous. ~ Worldly people (su jen) are luminous (chao); ~ I alone (tu) am dark (hun). ~ Worldly people are clear-sighted (ch'a); ~ I alone (tu) am dull (men), ~ I am calm like the sea, ~ Like the high winds I never stop (chih). ~ The multitudes (chung jen) all have their use (i); ~ I alone (tu) am untamable like lowly material. ~ I alone (tu) am different from others. ~ For I treasure feeding on the Mother (mu).

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[20c14t] **Lee Sun Chen Org** ~ How much difference in effort does it take between uttering a humble assertive "wei" and an angry blameful "ah" [in our speech]? ~ How much difference [of exertion] is there between praising and disparaging? ~ A person must fear that which is feared by most people; ~ A person should [take pre-emptive measure by being] apprehensive and prepared before danger starts brewing. ~ Most people would like to seek pleasures; ~ They found gormandizing on grand feasts (customarily served with beef, pork and goat) after each rite a great pleasure; ~ When they ascended [high] terraces for the rite of Spring, they were so merry [in such soaring high spirit]; ~ I, alone, was bothered [by such flippancy]; ~ I was as ignorant to their excitements as an [unexcitable] infant was before he turned into a child who began to recognize what did a smile mean to him; ~ [During these occasions] I was like a dispirited stray dog who could not find a home to return to; ~ The crowd [generally] felt [this kind life style was gratifying and] fulfilling, only I alone felt having lost [myself in it]; ~ I seemed to have the mind of a fool who is idiotic and uneducable; ~ General public were confident of their ostentatious intelligences; ~ But I felt my mind was befogged; ~ Most people were actively prying [for gains]; ~ I alone was immobilized by melancholy. ~ I felt like that I was fighting constantly with tumbling waves in the sea; ~ It also felt like I was struggling [to secure myself to the ground] against the seemingly endless hurricane! ~ Most people have some practical purpose to work for; ~ I alone am incorrigible and uncouth (unconventional)! ~ I am a loner who is different from others; ~ Nevertheless, I value the absorption (apprehension) of fundamental principles (Mother of all laws) [above all things].

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[20c15t] **Tien Cong Tran** ~ Give up learning, and you will have no more worry. ~ How great is the difference between "yes" and "no"? ~ What is the distinction between "good" and "evil"? ~ Must I fear what others fear? ~ What abysmal nonsense this is! ~ All men are joyous and beaming, as though feasting upon a sacrificial ox, as though mounting a spring terrace. ~ I alone am placid and get no mark, like a babe that has not yet smiled. ~ I alone am forlorn as one who has no home to return to. ~ All men have more than enough. ~ I alone appear to possess nothing. ~ What a fool I am! ~ What an obscure mind I have! ~ All men are shining. ~ I alone am dull. ~ All men are sharp. ~ I alone am blunt, riffling like the endless ocean, rambling like the ceaseless wind. ~ All men have their things. ~ I alone am stubborn and stupid. ~ But wherein I am most different from others is in knowing to prize my nourishing mother.

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[20c16t] **Thomas Z. Zhang** ~ Studying thoroughly makes people free of worries. ~ What is the difference between yes and no? ~ What is the difference between good and evil? ~ Don't fear when the crowd is afraid. ~ Why do people feel perplexed? ~ Because the universe is infinite! ~ People are cheerful, as if at banquets, and as if sight seeing from a tower in spring. ~ I show no emotion, like an infant, and as if wandering aimlessly. ~ People have plenty, but I am alone as if I have lost everything. ~ I look foolish and stupid. ~ Ordinary crowds look smart, while I appear naive. ~ Ordinary crowds look sharp, while I appear dull. ~ People look deft, while I appear awkward. ~ I am different from the crowd. ~ This is because I follow Tao.

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[20c17t] **Arthur Waley** ~ Banish learning, and there will be no more grieving. ~ Between wei and o ~ What after all is the difference? ~ Can it be compared to the difference between good and bad? ~ The saying 'what others avoid I too must avoid' ~ How false and superficial it is! ~ All men, indeed, are wreathed in smiles, ~ As though feasting after the Great Sacrifice, ~ As though going up to the Spring Carnival. ~ I alone am inert, like a child that has not yet given sign; ~ Like an infant that has not yet smiled. ~ I droop and drift, as though I belonged nowhere. ~ All men have enough and to spare; ~ I alone seem to have lost everything. ~ Mine is indeed the mind of a very idiot, ~ So dull am I. ~ The world is full of people that shine; ~ I alone am dark. ~ They look lively and self-assured; ~ I alone, depressed. ~ I seem unsettled as the ocean; ~ Blown adrift, never brought to a stop. ~ All men can be put to some use; ~ I alone am intractable and boorish. ~ But wherein I most am different from men ~ Is that I prize no sustenance that comes not from the Mother's breast.

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[20c18t] **Richard John Lynn** ~ Repudiate learning, and stay free of worry. ~ Really, how distant can approval be from disapproval? ~ Or, how far apart can praise and censure be? ~ One feared by others must also fear others accordingly. ~ A gulf so vast, oh, it is truly infinite! ~ Common people, caught up in the pursuit of happiness, behave as if feasting at a great sacrifice or ascending a springtime terrace. ~ I alone am quiet and indifferent, oh, in an entirely premanifest state [weizhao], just like an infant who has not yet smiled, ~ Utterly aimless, oh, just as if I had no place to go home. ~ Common people all have more than enough, but I alone seem to have lost all. ~ Mine is really the heart/mind of a stupid man! ~ Absolutely amorphous, oh! ~ Common people are clearly obvious. ~ But I alone am cryptically obscure. ~ Common people are meticulously discriminating, ~ But I alone muddle everything together. ~ Floating indifferently, oh, as if out on the sea, ~ Blown about by the wind, oh, I seem to have no place to stop. ~ Common people all would have purpose. ~ But I alone am doltish and rustic. ~ I alone wish to be different from others and so value drawing sustenance from the mother.

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[20c19т] **Lin Yutang ~** THE WORLD AND I ~ Banish learning, and vexations end. ~ Between "Ah!" and "Ough!" ~ How much difference is there? ~ Between "good" and "evil" ~ How much difference is there? ~ That which men fear ~ Is indeed to be feared; ~ But, alas, distant yet is the dawn (of awakening)! ~ The people of the world are merry-making, ~ As if partaking of the sacrificial feasts, ~ As if mounting the terrace in spring; ~ I alone am mild, like one unemployed, ~ Like a new-born babe that cannot yet smile, ~ Unattached, like one without a home. ~ The people of the world have enough and to spare, ~ But I am like one left out, ~ My heart must be that of a fool, ~ Being muddled, nebulous! ~ The vulgar are knowing, luminous; ~ I alone am dull, confused. ~ The vulgar are clever, self-assured; ~ I alone, depressed. ~ Patient as the sea, ~ Adrift, seemingly aimless. ~ The people of the world all have a purpose; ~ I alone appear stubborn and uncouth. ~ I alone differ from the other people, ~ And value drawing sustenance from the Mother.

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[20c20т] **Victor H. Mair ~** Between "yes sir" and "certainly not!" ~ how much difference is there? ~ Between beauty and ugliness, ~ how great is the distinction? ~ He whom others fear, ~ likewise cannot but fear others. ~ How confusing, ~ there is no end to it all! ~ Joyful are the masses, ~ as though feasting after the great sacrifice of oxen, or mounting a terrace in spring. ~ Motionless am I, without any sign, as a baby that has yet to gurgle. ~ How dejected! as though having nowhere to return. ~ The masses all have more than enough; ~ I alone am bereft. ~ I have the heart of a fool. ~ How muddled! ~ The ordinary man is luminously clear, I alone seem confused. ~ The ordinary man is searchingly exact, I alone am vague and uncertain. ~ How nebulous! as the ocean; ~ How blurred! as though without boundary. ~ The masses all have a purpose, I alone am stubborn and uncouth. ~ I desire to be uniquely different from others by honoring the mother who nourishes.

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[20c21т] **Tolbert McCarroll ~** How great is the difference between "yea" and "yeah"? ~ How great is the distinction between "good" and "evil"? ~ Must I fear what others fear? ~ How silly! ~ Everyone else is joyous as if enjoying the greatest feast, or going up the terraces in spring. ~ I alone am drifting without direction, like a baby who has not yet smiled. ~ I alone am moping as if I had no home. ~ Everyone else has more than they need, ~ I alone seem in want. ~ I have the mind of a fool, how confused I am! ~ Other people are bright and clever, ~ I alone am dark. ~ Other people are alert and self-assured, ~ I alone am dull and muddled. ~ I am unsettled like the waves of the sea, like the restless wind. ~ Everyone else has a purpose, ~ I alone am stubborn and awkward. ~ I am different from other people, ~ Even so, ~ I am nourished by the Great.

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[20c22т] **David H. Li ~** Between obsequiousness and authoritativeness - what is the difference? ~ Between beauty and ugliness - is there a difference? ~ What others fear, do not be unfearful. ~ Uncultivated, it is because it is unfinished. ~ Other people are happily gathered, as if readying to partake in an exquisite banquet, to view a spring parade. ~ I stand alone, quietly, inconspicuously. ~ Innocently, as if an infant not knowing how to smile; ~ Aimlessly, as if a wanderer not knowing where to go. ~ Other people have much to spare; ~ I, alone, am bare. ~ Perhaps my foolish heart. ~ Common people glow; ~ I, alone, am in the dark. ~ Common people are alert; ~ I, alone, am stark. ~ Other people are skillful; ~ I, alone, am clumsy and bashful. ~ I am different from others; ~ I treasure being embraced by Mother.

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[20c23т] **Yasuhiko Genku Kimura ~** To cease unnecessary learning is to be free from unnecessary concerns. ~ How much difference is there between yes and no? ~ How much distinction is there between good and bad? ~ Must one fear what everyone fears or value what everyone values? ~ In all this, there is no universality, and thus no end to confusion. ~ Jolly are the masses in chasing after excitement, ~ As though feasting at a royal feast, or ~ Ascending a high tower on a spring day. ~ Quiet am I by abiding in the stillness of being, ~ Like a newborn babe as yet to even smile, ~ Being here and now, and having nowhere to go. ~ The masses all hoard more than they need. ~ Forgetful of possessing, I alone am bereft. ~ My mind is like that of a fool, for I know nothing. ~ The ordinary man is bright, while I alone seem dark. ~ The ordinary man is clear, while I alone seem muddled. ~ Without boundary, I am like the vast ocean, ~ Without restriction, I am like a gentle wind. ~ The masses all have things to do; ~ I alone remain stubbornly unoccupied. ~ Thus, I am uniquely different from the rest, ~ Honoring the Tao from which I take my sustenance.

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[20c24т] **Chou-Wing Chohan ~** What is actually the difference between "yes" and "no"? ~ What is actually the difference between good and bad? ~ Must we fear what others fear? ~ The complexity is limitless! ~ In general, the people are happy, as if they were enjoying a royal feast, ~ Or as if they had climbed to the top of the tower on a spring day. ~ I alone am indifferent and quiet, I show no signs, ~ Like a baby who cannot smile yet, ~ Depressed as if I do not have a home to go back to. ~ All the others have more than enough, ~ And I alone, it seems, have a need to make up for what is missing. ~ Perhaps my thoughts are the thoughts of a fool, ~ Ignorant of knowledge, despised by everyone! ~ The vulgar person is bright, ~ I alone am so dull and toneless. ~ The vulgar person is clear, ~ I alone am so dull and opaque. ~ I am drifting, I am not anchored, ~ Swinging back and forth, I am not attached. ~ In general, everybody has something to do, ~ I alone am at a loose end, aimless. ~ I alone am different from the others, ~ But I value the quest for ~ Existence that comes from the big mother. ~ Good and bad, like "yes" and "no," are identical in the eyes of the omniscient sage. ~ But he is afraid of them, since they are infinite, and can therefore not be foreseen. ~ However, all told, he, the sage, is different from the people.

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[20c25т] **Man-Ho Kwok ~** Listen, give up trying to be so learned ~ And things will be a lot easier. ~ Is there really any difference between a 'yes' and a 'no' said insincerely? ~ Is there really much of a difference ~ Between being angry and pretending not to be? ~ What the people are afraid of I also need to fear. ~ And what do most people do? ~ They go looking for a good time. ~ They go looking for fool's gold and auspicious signs. ~ Only, you see, I am lazy ~ And I don't give a damn about fame or money. ~ I am like a child who cannot bring himself to smile. ~ What do the people want? ~ Money and things. ~ And yet I find I have nothing, and I don't care. ~ I am as unambitious as any fool. ~ Most people seem to be bright and sharp ~ And how do I feel? ~ Like a blunted sword. ~ The people, the people are like waves of sea ~ And I am drifting between them wherever they are blown. ~ And the people, the people are so busy! ~ But I have nothing to bother about. ~ I am a bumpkin, a lout. ~ I am different, I am strange. ~ I live for the Mother.

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[20c26т] **Gu Zhengkun ~** How much difference is seen ~ Between Yes and No? ~ How much disparity is shown ~ Between good and evil? ~ What other people fear ~ One must fear; ~ What a difference - so vast and endless! ~ The multitude are jubilant ~ As if enjoying a magnificent feast ~ Or ascending a terrace to command a view of spring scene. ~ While I, alone and inactive, remain aloof and indifferent, ~ Like a baby that has not yet learned to smile; ~ I am tired, like a homeless wanderer. ~ The multitude all have more than enough, ~ While I, alone, seem to have nothing. ~ I am one, indeed, with a heart of a fool. ~ Vulgar people all look sober and complacent, ~ While I alone seem muddleheaded. ~ The multitude all appear clever and capable, ~ While I alone seem slow-witted and clumsy. ~ I am indeed different from them all ~ Because I take the greatest interest in obtaining the Tao.

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[20c27т] **Chao-Hsiu Chen ~** One who renounces learning has no sorrow. ~ Between the 'yea' and the 'nay', is there much difference? ~ Between the good and the bad, is there great distance? ~ Should one fear what other people fear? ~ If one does not cultivate one's virtue, it is like letting the land lie waste. ~ Everyone seeks the things that taste good, the joy in life. ~ I alone am detached and expressionless, like a newborn baby that has not yet learned knowledge or worry. ~ Everyone wishes for more than they need but I seek to avoid it. ~ I have the mind of a fool, but pure. ~ Everyone shows their intelligence; I show only stupidity. ~ Everyone tries to find profit with sharpness; I alone do not find it. ~ Others' desire has no end; like the sea, they drift without reaching a goal. ~ Everyone thinks that they are someone; I only think of myself as no one. ~ I behave differently to all the others, and only treasure being nourished by the mother of all creatures.

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[20c28т] **Liu Qixuan ~** How much difference can there be ~ Between praise and criticism? ~ How similar goodness is to evil! ~ Why must one want and do ~ What everyone else wants and does? ~ What an absurd expanse of culture! ~ People hustle and bustle everywhere ~ As if they were enjoying a grand feast ~ Or climbing a spring tower. ~ I sit here, alone, like an infant that cannot giggle yet ~ And look forlorn as if I am homeless. ~ Everyone else is acquiring, possessing, ~ But I seem to be losing all the time. ~ Am I not foolish, indeed? ~ While others are decisive, ~ I am muddled. ~ While others are quick in judgment, ~ I am dull-minded. ~ I am like an ocean that cannot be easily stirred, ~ Or a wind that has nowhere to dwell. ~ Other people are intelligent, strong-minded, longheaded, ~ But I seem simple, foolish, slow. ~ I am different in that ~ I value only what provides my nourishment.

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[20c29т] **Shi Fu Hwang ~** The World And I ~ Lao Tze says, ~ When knowledge is discarded, there will be no worries. ~ Yes, or pretending to say yes, how much are they different? ~ One is good the other is evil. ~ The difference is too great. ~ Most men fear the kings of knowledge, who are certainly formidable. ~ The world is full of fornication, and its motion cannot be discontinued. ~ Lasciviousness exceedingly holds people's minds, which they anticipate to enjoy as hungry men at full banquets, as men feel comfortable mounting towers in spring. ~ I alone keep quiet, as a baby who is not fully grown up, and has no desire in his mind. ~ To and fro, I walk; I can't find a place to stay. ~ People all have had sufficiency, while I still remain in destitution. ~ My behavior is like a fool in people's eyes. ~ Secular men are fast and make haste; but I do not intend to fetch anything. ~ Vast is the sea; its water flows to where there is no end. ~ People all seem to have had great achievement, while I am still naughty and stubborn. ~ I am different from others. ~ I rely on the Tao too much, as a baby longing for mother's milk.

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[20c30т] **Ch'u Ta-Kao ~** Between yea and nay, how much difference is there? ~ Between good and evil, how much difference is there? ~ What are feared by others we must fear; ~ Vastly are they unlimited! ~ The people in general are as happy as if enjoying a great feast. ~ Or, as going up a tower in spring. ~ I alone am tranquil, and have made no signs, ~ Like a baby who is yet unable to smile; ~ Forlorn as if I had no home to go to. ~ Others all have more than enough, ~ And I alone seem to be in want. ~ Possibly mine is the mind of a fool, ~ Which is so ignorant! ~ The vulgar are bright, ~ And I alone seem to be dull. ~ The vulgar are discriminative, and I alone seem blunt. ~ I am negligent as if being obscure; ~ Drifting, as if being attached to nothing. ~ The people in general all have something to do, ~ And I alone seem to be impractical and awkward. ~ I alone am different from others. ~ But I value seeking sustenance from the Mother.

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[20c31т] **Paul J. Lin ~** Abandon learning; then one has no sorrow. ~ Between "yes" and "no", what is the difference? ~ Between good and evil, what is the difference? ~ If I should fear what the people fear, ~ Then where is the end of my fear? ~ Lustily the people seem to be enjoying a feast ~ Or ascending a tower in the springtime. ~ I alone am unmoved, showing no sentiment, ~ Like a baby who does not yet know how to smile. ~ So weary, I seem not to know where to return. ~ While the multitudes have plenty, ~ I alone seem to be left out. ~ My heart is like a fool's. ~ How chaotic! ~ Chaotic! ~ While the common people are so bright, ~ I alone am so dull! ~ While the common people know how to differentiate, ~ I alone cannot see the difference. ~ Boundless as the sea, ~ Aimless as the breeze, ~ I seem to have no stop. ~ All the people have their purpose, ~ But I alone am stubborn and despicable. ~ I alone differ from the others ~ And value getting nourishment from the Mother.

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[20c32т] **Michael LaFargue ~** Break with Learning, and there will be no trouble. ~ 'Yeah' and 'yes sir' - ~ is there a big difference between them? ~ 'Excellent' and 'despicable' - ~ what's the real difference between them? ~ "What others hold in respect, we can't fail to respect." ~ Craziness. ~ Aren't we over this yet? ~ "All the others are beaming and beaming like people enjoying a great ceremonial feast, ~ like people climbing an overlook tower in the spring. ~ I am alone still - ~ no indications at all yet, ~ like an infant who hasn't yet even smiled. ~ So sad. ~ Like someone with no place to go home to. ~ All the others have a superabundance, ~ I alone seem to have missed out. ~ Oh my simpleton's mind! ~ So confused. ~ Ordinary men are so bright, ~ I alone am so dull. ~ Ordinary men are so sharp, ~ I alone am so stupid. ~ Churned up like the ocean, blown about, like someone with no place to rest. ~ All the others all have their function, ~ I alone am thick-headed, ~ like someone from the back country." ~ I am alone, different from others - ~ treasuring the nourishing Mother.

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[20c33т] **Cheng Lin ~** Respect and insolence, - are they really different? ~ Beauty and ugliness, - are they really different? ~ A man feels compelled to detest that which the multitude detest. ~ The multitude seem to be busy and merry as though they were celebrating a religious festival or attending a spring picnic. ~ I alone remain quiet and indifferent. ~ I roam about in a wide expanse as though I could never find an anchorage. ~ I am simple and ignorant like a new-born babe. ~ I fell weary and desolate like a homeless solitaire. ~ The multitude seem to have plenty. ~ I alone seem to have an insufficiency. ~ The multitude appear wise. ~ I alone look foolish. ~ The multitude appear bright. ~ I alone look dull. ~ I am like one tossed about on the wide sea or blown about in a high gale. ~ The multitude appear useful. ~ I alone look worthless. ~ I am different from other men, because I alone esteem the attainment of Truth.

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[20c34т] **Yi Wu ~** Transcend learning; there will be no sorrow. ~ Between "yea" and "nay", what is the difference? ~ Between "good" and "evil", what is the distinction? ~ What other people fear, I cannot but fear. ~ Of wandering, there will be no end. ~ Most people are busy coming and going ~ As if enjoying a feast, ~ As if ascending a tower in the springtime. ~ I alone am unmoved, showing no sign, ~ Like a baby who has not yet become a child; ~ Weary, as if I have no home to return to. ~ Most people have more than enough; I alone seem to be left out. ~ My mind is like a fool's! Chaotic, chaotic! ~ Ordinary people are bright; I alone am dim. ~ Ordinary people inspect [everything]; I alone am obscurant, ~ Indifferent as the sea, endless as a high wind. ~ Most people are reasonable; I alone am stubborn and mean. ~ I am different from others; I value being fed by the Mother.

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[20c35т] **Han Hiong Tan ~** Get rid of the knowledge and you eliminate your worry. ~ To say 'yes' or to howl 'yes', is there a big difference? ~ The concepts of good and bad, are they that much different? ~ Should I also be afraid of what other people are fearful about? ~ I am yet to make up my mind on these questions. ~ Nevertheless, everyone is happy, as if having a great feast or a nice picnic in spring. ~ Singularly, I am feeling tranquil and imperturbable. ~ I am as innocently naive as an infant. ~ Feeling lost as if I have no place to go back to. ~ Everyone seems to be smug while I alone feel inadequate. ~ I am just a clod and am very bewildered. ~ Everyone appears to be dazzling, but I am simply lacklustre. ~ Everyone is astute while I am befuddled. ~ My thoughts are drifting and ruffling, like an ocean. ~ My mind is blowing aimlessly like a gale. ~ Everyone is striving for success and prosperity ~ While I remain obstinately inane and insignificant. ~ I know I am different for I am devoted to the study of Dao.

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[20c36т] **Hua-Ching Ni ~** In high truth, is there any difference between yes and no? ~ Between good and evil, is there any absolute distinction? ~ Must one fear what everyone fears? ~ It is still too

early for the subtle truth to dawn on those who are so self-assertive. ~ The people of the world run about excitedly as if they were going to miss the yearly, royal, sacrificial feast, ~ or as if they were going to be the last one to climb a high tower on a beautiful spring day. ~ I alone remain quiet and indifferent. ~ I anchor my being to that which existed before Heaven and Earth were formed. ~ I alone am innocent and unknowing, like a newborn babe. ~ Unoccupied by worldly cares, I move forward to nowhere. ~ The people of the world have more than enough. ~ I alone appear to have nothing. ~ The people of the world appear shrewd and wise. ~ I alone look foolish. ~ I like to be forgotten by the world and left alone. ~ Indeed, I have the mind of a single person! ~ Calm and self-contained, I am like the vast ocean. ~ Free and seemingly aimless, I am like a gentle wind. ~ Everyone seems so clever and self-assured. ~ I alone appear unlearned and original, ~ insistent upon a different direction than other people pursue. ~ I alone value taking my sustenance from the Mother.

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[20c37т] **Chang Chung-yuan** ~ What is the difference between the respectful "wei" and the disrespectful "o"? ~ What is the difference between good and bad? ~ Where others are afraid, must I be afraid, too? ~ How extremely ridiculous this is! ~ The people are rejoicing as if they are enjoying a sacrificial feast, ~ Or walking up a terrace in the blossoming spring. ~ How quiescent I am, alone unstirred, like a baby before he knows how to make pleasant expressions. ~ How aimlessly I wander, with no home to turn to. ~ People all have many ambitions and desires. ~ I, alone, seem to have left all of them. ~ How ignorant I am! ~ My mind must be that of a fool. ~ People are glorious and shining. ~ I, alone, am dark and dull. ~ People are clever and inquisitive. ~ I, alone, am obscure and blunt. ~ How tranquil I am, like the placid sea. ~ How loftily drifting, as if I am bound nowhere. ~ People all have their motives. ~ I, alone, am good for nothing and uncouth. ~ I am not like the others. ~ I am nourished by the Mother.

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[20c38т] **Henry Wei** ~ Different from the Madding Crowd ~ I Su ~ Forswear learning, and vexation will vanish. ~ Between an abrupt "Yes" and a gentle "Yea," ~ How much is the difference? ~ Between the good and the bad, ~ How much is the difference? ~ What others fear, one should also fear - ~ What a silly notion! ~ Whither will it lead? ~ Merrily, merrily, the multitude is rejoicing, ~ As if feasting after the Great Sacrifice, ~ As if mounting the Terrace of Love. ~ I alone remain indifferent and show no emotion, ~ Like an infant as yet unable to smile. ~ Wandering aimlessly, ~ I look like a homeless tramp. ~ The multitude all have enough and to spare; ~ I alone seem to be left on the wayside. ~ Oh, my mind is indeed like that of an idiot! ~ So dull, so dull I feel. ~ The worldlings are bright and cheerful; ~ I alone feel gloomy and dismal. ~ The worldlings are smart and self-confident; ~ I alone feel disgusted and depressed. ~ Restless like the sea, ~ I drift along as if never able to settle down. ~ The multitude all have some worthy employment; ~ I alone am stubborn and worthless. ~ I alone differ from other people, ~ And love to draw nourishment from the Mother.

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[20c39т] **Ha Poong Kim** ~ Banish learning, and you will have no worries. ~ "Yes" and "yeah" - ~ How far apart are they? ~ Good and bad - ~ How far apart are they? ~ "What others fear ~ You must fear." ~ How outlandish! ~ It will never end. ~ Everybody is cheerful, ~ As if enjoying a great feast; ~ As if going up to the terrace for the Spring Festival. ~ I alone am unexcited, giving no sign, ~ Like a baby who has not yet smiled; ~ Weary, as if nowhere to return. ~ Everybody has more than enough, ~ I alone seem dispossessed. ~ Mine is the mind of an ignorant man. ~ How indifferent! ~ Common folks are bright, ~ I alone am dark. ~ They are keen, ~ I alone am dull. ~ Adrift, I feel as if on the sea - ~ Blown by a high wind that seems never to come to rest. ~ Everybody is put to use, ~ I alone am stubborn and foolish like a boor. ~ Alone, different from others, I treasure the nursing mother.

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[20c40т] **Tao Huang** ~ How much difference is there between yea and nay? ~ How much difference is there between beautiful and ugly? ~ What one fears is what he cannot help but fear. ~ One is in the wilderness without central ground. ~ Ordinary people are fulfilled, ~ Eating delicious food, ~ Reaching the climax of romance. ~ I am desireless and without anticipation, ~ Like a baby who does not yet. ~ Gathering energy together, entering the abyss beyond the point of no return. ~ Ordinary people have more than enough, ~ I am a fool at heart, as a water droplet is to the spring. ~ People of affairs are bright and intelligent. ~ I alone am unintelligent. ~ People of affairs are cunning and clever. ~ I alone am dull and unsophisticated, ~ Unnoticed in the depth of the sea, ~ Looked for in an endless horizon. ~ Ordinary people are productive, ~ I alone maintain the living essence within. ~ I alone stay with a unitary source, as if stubborn. ~ I want to be wholly different from everyone else, ~ By taking my sustenance from the mother source.

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[20c41т] **Tang Zi-chang** ~ Abandon learning, there will be no worry! ~ What is the real meaning between Yes and No? ~ What is the clear distinction between good and bad? ~ What all men fear, one has to fear. ~ Most people are busy, busy and never know where to stop. ~ Most people are happy-go-lucky, as though they are attending a great feast or as though they are ascending a tower for sight-seeing in spring time. ~ My desire has not yet even started, like an infant who has not yet become a child. ~ They are rushing and rushing, and never know where to rest. ~ Most people desire more; ~ I alone prefer less. ~ I am simple, ~ Pure and calm. ~ Most people feel bright, bright; ~ I alone seem to be dull. ~ Most people are searching, searching; ~ I alone keep quiet, quiet. ~ Like a calm ocean moving without end. ~ Most people feel that they have merits; ~ I alone feel myself useless and worthless. ~ I alone am different from others and still prefer to drink mother's milk.

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[20c42т] **Wing-tsit Chan** ~ Abandon learning and there will be no sorrow. ~ How much difference is there between "Yes, sir," and "Of course not"? ~ How much difference is there between "good" and "evil"? ~ What people dread, do not fail to dread. ~ But, alas, how confused, and the end is not yet. ~ The multitude are merry, as though feasting on a day of sacrifice. ~ Or like ascending a tower in the springtime. ~ I alone am inert, showing no sign (of desires), ~ Like an infant that has not yet smiled. ~ Wearied, indeed, I seem to be without a home. ~ The multitude all possess more than enough. ~ I alone seem to have lost all. ~ Mine is indeed the mind of an ignorant man, ~ Indiscriminate and dull! ~ Common folks are indeed brilliant; ~ I alone seem to be in the dark. ~ Common folks see differences and are clear-cut; ~ I alone make no distinctions. ~ I seem drifting as the sea; ~ Like the wind blowing about, seemingly without destination. ~ The multitude all have a purpose; ~ I alone seem to be stubborn and rustic. ~ I alone differ from others, ~ And value drawing sustenance from Mother (Tao).

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[20c91т] **И. И. Семененко** ~ Не ведаешь заботы, когда перестаешь учиться. ~ Как мала разница между словами "да" и "ладно"! ~ И как же связаны между собой прекрасное и безобразное! ~ Чего страшатся люди, не может не страшить. ~ Какое запустение! ~ Нет этому конца! ~ Толпа находится в веселье, словно на пиру или на празднике весны. ~ Один я только пребываю безучастным и ни в чем себя не проявляю, ~ как новорожденный, который еще не научился улыбаться. ~ Я выгляжу понурым как бездомный. ~ В толпе у каждого имеется какой-либо излишек, и лишь у одного меня - словно все утеряно. ~ Какое сердце у меня, глупца! ~ В нем столько безрассудности! ~ Обыденные люди отличаются понятливостью, один я только ничего не смыслю. ~ Обыденные люди дотошно во всем разбираются, один только я остаюсь невеждой. ~ Какое у меня спокойствие! ~ Оно напоминает океан. ~ Несусь как ветер в вышине! ~ Словно не могу нигде остановиться! ~ Каждый из толпы находит себе применение, один я являюсь ни на что не годным неучем. ~ В отличие от остальных людей, я дорожу лишь тем, чтобы меня кормила грудью мать.

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[20c92т] **А. А. Маслов** ~ Велика ли разница между одобрением и хулой? ~ Велико ли расстояние между добром и злом? ~ Того, чего боятся люди, нельзя не бояться. ~ Пустынное! Оно не имеет границ. ~ Все люди радостны, будто захвачены праздником императорского угощения или прогулкой по весенним террасам. ~ Лишь я один безразличен и не подаю знаков, будто младенец, который ещё не научился улыбаться; ~ утомлённый, словно странник, не имеющий дома, куда бы мог возвратиться. ~ Люди всё имеют с избытком, лишь я один подобен отказавшемуся ото всего. ~ У меня сердце невежды - столь замутнено! ~ Простые люди пресветло-светлы, лишь я один погружён во тьму. ~ Простые люди пречисто-чисты, лишь я один невежественно-безыскусен, ~ безграничен, словно море, ~ неудержим, будто яростный ветер. ~ Все люди знают об использовании, но я один глуп и ограничен. ~ Лишь я один отличаюсь от других и ценю матерь Благости.

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[20c93т] **Е. А. Торчинов** ~ Отбросьте ученость, и не будете знать печали. ~ "О да!" и "конечно нет" далеко ли друг от друга отстоят? ~ Ну а добро и зло друг от друга отстоят далеко ли? ~ Тот, кого люди боятся, сам не может людей не бояться. ~ О как все это путано и неясно, и конца ему не видно! ~ Все люди радостны-радостны, как будто они в ритуале участвуют жертвенном, как будто весенней порой на башню они восходят. ~ О! Только лишь я один спокоен-безгласен, подобно младенцу, еще не узнавшему детства. ~ О! Я весь обвит-перевязан, и мне некуда возвращаться. ~ У всех людей как будто излишек, лишь у меня одного как будто бы недостаток. ~ О! Так ведь я разум глупца! ~ О! Во мне все смешано-перемешано. ~ Все люди светлы-светлы, я один темен. ~ Все люди отчетливо-четки, я один скрыт и неявен. ~ О! Я колыхаюсь, как море. ~ О! Я парю в пространстве, и мне негде остановиться. ~ Все люди к чему-то стремятся, а я один остаюсь простец простецом. ~ О! Я обширен и глубок, как море. ~ Как ураган, в пространстве ношусь, и мне негде остановиться! ~ Я один отличаюсь от людей тем, что ценю мать-кормилицу.

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[20c94т] **А. Е. Лукьянов** ~ Отбросишь ученье, исчезнет и скорбь. ~ Насколько здесь одно отлично от другого? ~ Настолько ровно, насколько зло расходится с добром! ~ То, чего люди боятся, нельзя не бояться. ~ О ширь пустотная, без края и без центра! ~ Среди людей согласие, веселье, как будто делают Великое закланье в день наступления весны, когда она в свои владенья входит. ~ Один лишь я сокрыт в тиши без всяких признаков живого, подобный эмбриону, еще не ставшему ребенком. ~ В усталости скитаюсь по простору, как будто некуда пристать. ~ У всех людей достаток неизбывный, один лишь я как тот, кто все отверг. ~ Я сердце глупого. ~ О тьма космической утробы! ~ Миряне все сиянием полны, один лишь я во мраке мрачном. ~ Миряне любознательны в исканьях, один лишь я в безумной тьме. ~ [Вокруг] то безмятежность, которая подобна глади океана, ~ то ветра смерч, который не дает волнам остановиться. ~ В толпах людей везде есть применение разумным силам, ~ лишь я наивной глупостью подобен дикарю. ~ От всех других я отличаюсь тем, что Мать кормящую ценю.

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[20c95т] **Ян Хин-шун** ~ Когда будет уничтожена ученость, тогда не будет и печали. ~ Как ничтожна разница между обещанием и лестью и как велика разница между добром и злом! ~ Надо избегать того, чего люди боятся. ~ О! Как хаотичен [мир], где все еще не установлен порядок. ~ Все люди радостны, как будто присутствуют на торжественном угощении или празднуют наступление весны. ~ Только я один спокоен и не выставляю себя на свет. ~ Я подобен ребенку, который не явился в мир. ~ О! Я несусь! ~ Кажется, нет места, где мог бы остановиться. ~ Все люди полны желаний, только я один подобен тому, кто отказался от всего. ~ Я сердце глупого человека. ~ О, как оно пусто! ~ Все люди полны света. ~ Только я один подобен тому, кто погружен во мрак. ~ Все люди пытливы, только я один равнодушен. ~ Я подобен тому, кто несется в мирском просторе и не знает, где ему остановиться. ~ Все люди проявляют свою способность, и только я один похож на глупого и низкого. ~ Только я один отличаюсь от других тем, что вижу основу в еде.

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[20c96т] **Д. П. Конисси** ~ Когда уничтожено будет учение, то печали не будет. ~ Как велика разница между простым и сложным! ~ Как велика разница между добром и злом! ~ Необходимо бояться того, чего люди боятся. ~ О, дико! еще далеко до средины. ~ Многие держат себя важно, словно получают жертвенное мясо, словно весной восходят на башню. ~ О, как я прост! ~ Во мне нет ничего определенного, как в младенце, еще не достигшем детства. ~ Я как будто несусь, но не знаю куда и где остановлюсь. ~ Многие люди богаты, но я ничего не имею, как будто все потерял. ~ Я прост, как душа глупого человека, но люди света блестят. ~ Я один темен, но люди света просвещены. ~ Я один страдаю душевно; ~ волнуюсь, как море; ~ блуждаю и не знаю, где остановиться. ~ Многие люди делают то, к чему способны, но я один глуп и мужиковат. ~ Я один отличаюсь от других тем, что люблю питаться у матери.

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[20c97т] **В. В. Малявин** ~ Отбрось ученость, и не будешь знать печали. ~ "Конечно!" и "Ладно!" - далеки ль друг от друга? ~ Красота и уродство - что их разделяет? ~ Страхи людские - нельзя их не страшиться. ~ Темное! Пустынное! Не достать его дна! ~ Все люди исполнены радости, ~ Словно празднуют великую жертву или весной восходят на башню. ~ Я один покоен, ничем не выдаю себя, как младенец, еще не улыбнувшийся, ~ Бессильно влачащийся путник - и некуда возвращаться! ~ Все вокруг имеют в избытке, ~ Я один как будто лишен всего. ~ У меня сердце глупца - смутное, простодушное! ~ Обыкновенные люди так скоры на суд, ~ Я один пребываю в неведении. ~ Обыкновенные люди судят так тщательно, ~ Я один отрешен и бездумен. ~ Покоен в волнении! Словно великое море. ~ Мчусь привольно! Словно нет мне пристанища. ~ У обыкновенных людей на все есть причина, ~ Я один прост и прям, словно неуч. ~ Я один не таков, как другие, ~ Потому что умею кормиться от Матери.

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[20c98т] **Б. Б. Виногродский** ~ Прекратите учиться, и тогда не будет беспокойств. ~ Как далеко отстоят друг от друга почтительность и пренебрежение? ~ Как далеко отстоят друг от друга добро и зло? ~ Если человека боятся, то и он не может не бояться. ~ Безграничное - это то, что еще не имеет центра. ~ Человек толпы радуется наслаждениям, как будто празднует жертвоприношение тай-лао, как будто взбирается на башню весной. ~ Я - один. ~ Прозрачно-безвкусен - нет еще никаких проявлений. ~ Подобен ребенку, который еще не начал и улыбаться. ~ Утомленно скитаюсь, будто некуда мне вернуться. ~ У человека толпы - всегда есть избыток. ~ А я - один, как будто утратил. ~ Я - глупость в человеческом сердце. ~ Непроницаемость тьмы. ~ Обычные люди светом сияют. ~ Я - один. ~ Сумрачно-мрачный. ~ Обычные люди всматриваются-внимают. ~ Я - один. ~ Скучный и хмурый. ~ Бесформенность - это напоминание о море. ~ Ветра круговорот - это напоминание об отсутствии остановки. ~ У человека толпы всегда есть мотивы. ~ Лишь я - один. ~ Тупой и грубый. ~ Я - один. ~ Отличаюсь от человека ~ и питаю в первую очередь то, что меня порождает.

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PSEUDO-CHAPTER **Twenty-One**

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[21c01т] **Robert G. Henricks** ~ The character of great virtue follows alone from the Way. ~ As for the nature of the Way - it's shapeless and formless. ~ Formless! Shapeless! Inside there are images. ~ Shapeless! Formless! Inside there are things. ~ Hidden! Obscure! Inside there are essences. ~ These essences are very real; ~ Inside them is the proof. ~ From the present back to the past, ~ Its name has never gone away. ~ It is by this that we comply with the father of the multitude [of things]. ~ How do I know that the father of the multitude is so? ~ By this.

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[21c02т] **John C. H. Wu** ~ It lies in the nature of Grand Virtue ~ To follow the Tao and the Tao alone. ~ Now what is the Tao? ~ It is Something elusive and evasive. ~ Evasive and elusive! ~ And yet It contains within Itself a Form. ~ Elusive and evasive! ~ And yet It contains within Itself a Substance. ~ Shadowy and dim! ~ And yet It contains within Itself a Core of Vitality. ~ The Core of Vitality is very real, ~ It contains within Itself an unfailing Sincerity. ~ Throughout the ages Its Name has

been preserved ~ In order to recall the Beginning of all things. ~ How do I know the ways of all things at the Beginning? ~ By what is within me.

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[21c03T] **D. C. Lau** ~ In his every movement a man of great virtue ~ Follows the way and the way only. ~ As a thing the way is ~ Shadowy and indistinct. ~ Indistinct and shadowy, ~ Yet within it is an image; ~ Shadowy and indistinct, ~ Yet within it is a substance. ~ Dim and dark, ~ Yet within it is an essence. ~ This essence is quite genuine ~ And within it is something that can be tested. ~ From the present back to antiquity, ~ Its name never deserted it. ~ It serves as a means for inspecting the fathers of the multitude. ~ How do I know that the fathers of the multitude are like that? ~ By means of this.

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[21c04T] **R. L. Wing** ~ The natural expression of Power ~ Proceeds only through the Tao. ~ The Tao acts through Natural Law; ~ So formless, so intangible. ~ Intangible, formless! ~ At its center appears the Image. ~ Formless, intangible! ~ At its center appears Natural Law. ~ Obscure, mysterious! ~ At its center appears the Life Force. ~ The Life Force is very real; ~ At its center appears truth. ~ From ancient times to the present, ~ Its name ever remains, ~ Through the experience of the Collective Origin. ~ How do I know the way of the Collective Origin? ~ Through this.

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[21c05T] **Ren Jiyu** ~ The content of the great "De" (Virtue) is in conformity with Tao. ~ The thing that is called Tao has no definite form. ~ So vague and elusive is it, ~ Yet in it the image appears. ~ So elusive and vague is it, ~ Yet in it the real exists. ~ So profound and obscure is it, ~ Yet in it the subtle essence was contained. ~ The essence is very concrete, and very real. ~ From the old time till now, its name stands unworn, by which we may know the beginning of all things. ~ How do I know their beginnings? ~ Only by this (nature of Tao).

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[21c06T] **Gia-fu Feng** ~ The greatest Virtue is to follow Tao and Tao alone. ~ The Tao is elusive and intangible. ~ Oh, it is intangible and elusive, and yet within is image. ~ Oh, it is elusive and intangible, and yet within is form. ~ Oh, it is dim and dark, and yet within is essence. ~ This essence is very real, and therein lies faith. ~ From the very beginning until now its name has never been forgotten. ~ Thus I perceive the creation. ~ How do I know the ways of creation? ~ Because of this.

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[21c07T] **Lok Sang Ho** ~ To tell the virtuous from all the others. ~ You only need one criterion: does he follow the Dao? ~ The substance of the Dao is impalpable and intractable. ~ While it is impalpable and intractable, ~ It manifests itself in the phenomenal world, ~ And it is not without substance. ~ While it is shadowy and empty, ~ It shows itself in the spiritual realm. ~ The spiritual essence of the Dao is both truthful and dependable. ~ From the ancient times till now ~ The name of the Dao has persisted, ~ And it has pleased the wise masters. ~ How do I know about these wise masters? ~ I use the criterion mentioned above.

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[21c08T] **Xiaolin Yang** ~ Only the DAO has the behavior of the most magnificent DE. ~ The DAO looks elusive and vague. ~ It seems abstract, but it has the world as its foundation. ~ It appears intangible and far away, but it contains the basic elements of the world. ~ These elements are present everywhere, making its existence known. ~ From the beginning to the present, the name of the DAO has always existed, ~ Experiencing all generations. ~ How do I know everything in the past? Because I know the DAO.

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[21c09T] **Walter Gorn Old**, THE EMPTY SOURCE ~ The greatest virtue is in simply following Tao, the intangible, inscrutable. ~ Inscrutable, intangible, and yet containing forms. ~ Intangible, inscrutable, and yet containing things. ~ Profound and obscure, but having an essence, a veritable essence in which is consistence. ~ From eternity until now its nature has remained unchanged. ~ It inheres in all things from their beginnings. ~ How do I know of the origin of things? ~ I know by Tao.

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[21c10T] **James Legge** ~ The grandest forms of active force ~ From Tao come, their only source. ~ Who can of Tao the nature tell? ~ Our sight it flies, our touch as well. ~ Eluding sight, eluding touch, ~ The forms of things all in it crouch; ~ Eluding touch, eluding sight, ~ There are their semblances, all right. ~ Profound it is, dark and obscure; ~ Things' essences all there endure. ~ Those essences the truth enfold ~ Of what, when seen, shall then be told. ~ Now it is so; 'twas so of old. ~ Its name - what passes not away; ~ So, in their beautiful array, ~ Things form and never know decay. ~ How know I that it is so with all the beauties of existing things? ~ By this (nature of the Tao).

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[21c11T] **David Hinton** ~ The nature of great Integrity is to follow Way absolutely. ~ Becoming things, Way appears vague and hazy. ~ All hazy and impossibly vague it harbors the mind's images. ~ All vague and impossibly hazy it harbors the world's things. ~ All hidden and impossibly dark it harbors the subtle essence, ~ and being an essence so real it harbors the sincerity of facts. ~ Never, not since the beginning - its renown has never been far off. ~ Through it we witness all origins. ~ And how can we ever know the form of all origins? ~ Through this.

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[21c12T] **Chichung Huang** ~ The manifestations of grand virtue ~ Follow only the Tao. ~ The Tao is something ~ Faint and dim: ~ Dim and faint, ~ Therein lies an image; ~ Faint and dim, ~ Therein lies substance. ~ Deep and remote, ~ Therein lies quintessence. ~ Its quintessence is most genuine, ~ Therein lies truthfulness. ~ From the present to antiquity, ~ Its name has never vanished, ~ Whereby I trace back to ~ The father of the multitude. ~ How do I know ~ What the father of the multitude was like? ~ From this.

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[21c13T] **Ellen M. Chen** ~ The features (yung) of the vast (k'ung) Te, ~ Follows entirely (wei) from Tao. ~ Tao as a thing, ~ Is entirely illusive (huang) and evasive (hu). ~ Evasive and illusive, ~ In it there is image (hsiang). ~ Illusive and evasive, ~ In it there is thinghood (wu). ~ Dark and dim, ~ In it there is life seed (ching). ~ Its life seed being very genuine (chen), ~ In it there is growth power (hsin). ~ As it is today, so it was in the days of old (ku), ~ Its name goes not away (ch'ü), ~ So that we may survey (yüeh) the origins of the many (chung fu). ~ How do I know that the origins of the many are such? ~ Because of this.

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[21c14T] **Lee Sun Chen Org** ~ The containment (holding capacity) of the great Te is patterned after [the containment of] Tao [i.e. vastly immense]. ~ [The following experience was shared by people who had searched Tao in the darkness of ignorance:] ~ The physical manifestation of Tao [was like a shadow which] shimmers and vibrates [in front of us]; ~ Nevertheless beneath this evasive [emanation we could tell that] there was some concrete [form]; ~ Underlying this elusive shadow there was some [discernible] phenomenon [that can be construed]; ~ Lying deeply and obscurely beneath this phenomenon is something quintessential [that can be conjectured]; ~ This something quintessential is very real that it yields trustworthy results; ~ From ancient time until today the above description (name) has had never been refuted [successfully]; ~ This kind of descriptions were found in classics handed down by our forefathers; ~ On what account did I know that the description [of Tao] in ancient classics are the best elucidation of [Tao we have so far]? ~ I based my conclusion through my own personal confirmations of accounts (explication) given by our forefathers in venerable documents.

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[21c15T] **Tien Cong Tran** ~ Great Virtue shows itself only in following the Way. ~ The Way is something elusive and evasive. ~ Elusive and evasive, and yet it contains within itself an image. ~ Elusive and evasive, and yet it contains within itself a substance. ~ Unfathomable and hidden, and yet it contains within itself an essence. ~ The essence is very real, and contains within itself an unfailing sincerity. ~ Throughout the ages its name has been preserved because through it we see the beginning of all things. ~ How do I know the beginning of all things? ~ Through it.

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[21c16T] **Thomas Z. Zhang** ~ The state of the world follows the Tao. ~ What is Tao? ~ It is intangible. ~ Foggily and hazily there appears to be an image. ~ Hazily and foggily there seems to be an object. ~ Distantly and elusively it emerges over there. ~ It is the truth. ~ It is believable. ~ From ancient time, it has been there; everything is following it. ~ How do I know it is so? ~ From everything that is observable.

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[21c17T] **Arthur Waley** ~ Such the scope of the All-pervading Power ~ That it alone can act through the Way. ~ For the Way is a thing impalpable, incommensurable. ~ Incommensurable, impalpable. ~ Yet latent in it are forms; ~ Impalpable, incommensurable ~ Yet within it are entities. ~ Shadowy it is and dim; ~ Yet within it there is a force, ~ A force that though rarefied ~ Is none the less efficacious. ~ From the time of old till now ~ Its charge has not departed ~ But cheers onward the many warriors. ~ How do I know that the many warriors are so? ~ Through this.

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[21c18T] **Richard John Lynn** ~ A capacity for the virtue of emptiness, this alone allows conformance with the Dao. ~ The Dao as such is but dim, is but dark. ~ Dark, oh, dim, oh, but within it some image is there. ~ Dim, oh, dark, oh, but within it something is there. ~ Abstruse, oh, indistinct, oh, but within it the essence of things is there. ~ Its essence is most authentic, for within it authentication occurs. ~ From antiquity until now, its name has never been revoked. ~ We use it to convey what the father of everything is. ~ How do I know that the father of everything is so? ~ It is by this.

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[21c19T] **Lin Yutang** ~ MANIFESTATIONS OF TAO ~ The marks of great Character ~ Follow alone from the Tao. ~ The thing that is called Tao ~ Is elusive, evasive. ~ Evasive, elusive, ~ Yet latent in it are forms. ~ Elusive, evasive, ~ Yet latent in it are objects. ~ Dark and dim, ~ Yet latent in it is the life-force. ~ The life-force being very true, ~ Latent in it are evidences. ~ From the days of old till now ~ Its Named (manifested forms) have never ceased, ~ By which we may view the Father of All Things. ~ How do I know the shape of Father of All Things? ~ Through These!

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[21c20T] **Victor H. Mair** ~ The appearance of grand integrity is that it follows the Way alone. ~ The Way objectified is blurred and nebulous. ~ How nebulous and blurred! ~ Yet within it there are images. ~ How blurred and nebulous! ~ Yet within it there are objects. ~ How cavernous and dark! ~ Yet within it there is an essence. ~ Its essence is quite real; ~ Within it there are tokens. ~ From the present back to the past, ~ Its name has been imperishable. ~ Through it we conform to the father of the masses. ~ How do I know what the father of the masses is like? ~ Through this.

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[21c21T] **Tolbert McCarroll** ~ The Great Virtue is to follow the Tao and only the Tao. ~ The Tao is shadowy and intangible. ~ Intangible and evasive, and yet within it is a form. ~ Evasive and intangible, and yet within it is a substance. ~ Shadowy and dark, and yet within it is a vital force. ~ This vital force is real and can be relied upon. ~ From ancient times to the present the Tao's instructions have not been forgotten. ~ Through it can be perceived the beginning of the story of life. ~ How do I know how it was at the beginning of the story of life? ~ Because of what is within me.

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[21c22T] **David H. Li** ~ The Grand Virtue's complexion resembles that of Direction. ~ Direction, as a matter substantive, ~ is sometimes indistinct and other times elusive. ~ Elusive and indistinct, there is image within; ~ Indistinct and elusive, there is matter within. ~ Minuscule and mysterious, there are particles within; ~ These particles are real; there is reality within. ~ From the present back to the past, its name is never unacknowledged; ~ it is the foundation of all matters. ~ How do I know that it is the foundation of all matters? ~ Through Direction.

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[21c23T] **Yasuhiko Genku Kimura** ~ The outer expression of great virtue ~ follows the inner subtlety of the Tao. ~ Yet, ~ the inner subtlety of the Tao ~ is altogether elusive and ineffable. ~ Elusive and ineffable, yet there arises some image within; ~ Ineffable and elusive, yet there exists some thing within; ~ Cavernous and dark, yet there is some essence within; ~ This essence is entirely real; in it is Kosmic Integrity. ~ Hitherto, the name of Kosmic Integrity has endured, ~ And remains the Principle of Kosmic Creation and Decreation. ~ By what means do I know the Principle of Kosmic Creation and Decreation? ~ By means of Kosmic Integrity itself.

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[21c24T] **Chou-Wing Chohan** ~ The manifestation of the great virtue is to follow the way of the Tao. ~ Tao is a thing that is invisible, inaccessible. ~ Inaccessible, invisible, and yet it has image and form. ~ Cloudy and obscure, but there is essence in it, ~ And this essence is absolute truth, and there is belief in it. ~ From ancient times until now, it has not lost its nameless name, ~ Through it the source of all things has passed. ~ How do I know that the source of all things is in it? ~ From the Tao.

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[21c25T] **Man-Ho Kwok** ~ The Body of The Tao is a mist beyond your eyes ~ Tao of No Body, and yet within it is All Creation. ~ Like a seed in the dark, and a dim light ~ And from it, comes everything. ~ Root, stem, leaf ... its essence is in everything. ~ Everything is born from this Tao ~ I say so, and I can prove it! ~ From the beginning of time until now the Tao is eternal because it is Creation. ~ How do I know the Tao is the root of all being? ~ Because ~ I know this.

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[21c26T] **Gu Zhengkun** ~ The forms of the great the Teh (virtue) ~ Exclusively depend on the Tao. ~ The Tao as a thing ~ Is vague and indefinite. ~ Vague and indefinite, ~ It presents images; ~ Indefinite and vague, ~ It embodies substance. ~ Distant and dark, ~ It embraces semen-like essence. ~ The essence is a genuine existence ~ That can be tested as true. ~ From ancient times to now, ~ Its name has always been accepted, ~ And with which, the beginning of all things can be surveyed. ~ How do I know the initial state of all things? ~ By means of the Tao.

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[21c27T] **Chao-Hsiu Chen** ~ A virtuous person comes into being only according to the Tao. ~ Tao is something which is obscure and indistinct. ~ Indistinct and obscure - ~ yet there is an appearance. ~ Obscure and indistinct - ~ yet there is a substance. ~ Vague and dim - ~ yet there is an essence within it. ~ This essence is genuine. ~ There is truth within it. ~ Since ancient times until now, its name never forsaken, it stands there to guard all the good deeds. ~ How do I know all the good deeds are guarded by this Tao? ~ I know.

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[21c28T] **Liu Qixuan** ~ To one who keeps the Way, nature bestows its richest gifts. ~ The working of the Way cannot be clearly stated, ~ But one can find an image in its vagueness, ~ Substance in its obscurity, ~ Essence in its vast, uncertain expanse, ~ And confirmable manifestations of that essence. ~ What existed at the earliest beginning ~ Is existing now, in the developments of all beings, ~ And that is what helps me to know the nature of all things.

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[21c29T] **Shi Fu Hwang** ~ The Tao Never Leaves This World ~ Lao Tze says, ~ The great Teh is comprehensive, and it follows the ways of the Tao. ~ The Tao is that which is vague and uncertain. ~ Within the vague and uncertain, there are pictures. ~ Within the vague and uncertain, there is substance. ~ Feeble and unclear as it is, there is spirit within. ~ The spirit is genuine, with credibility within. ~ From ancient times until now, the Tao has never left this world; it lives with and looks after all things. ~ How do I know the Tao lives with all things? ~ From their daily conduct I know.

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[21c30т] **Ch'u Ta-Kao** ~ The great virtue as manifested is but following Tao. ~ Tao is a thing that is both invisible and intangible. ~ Intangible and invisible, yet there are forms in it; ~ Invisible and intangible, yet there is substance in it; ~ Subtle and obscure, there is essence in it; ~ This essence being invariably true, there is faith in it. ~ From of old till now, it has never lost its (nameless) name, ~ Through which the origin of all things has passed. ~ How do I know that it is so with the origin of all things? ~ By this (Tao).

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[21c31т] **Paul J. Lin** ~ The feature of great virtue is to follow only Tao. ~ Tao is something elusive and vague! ~ Though vague and elusive, in it is the image. ~ Though elusive and vague, in it is the substance. ~ Obscure and dim, in it is the spirit. ~ The spirit is truly genuine; in it is credibility. ~ From ancient times until now, ~ Its name has never disappeared. ~ By this the beginning of all things is known. ~ How can I know the beginning of all things? ~ By this.

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[21c32т] **Michael LaFargue** ~ The impression made by magnificent Te ~ comes only from Tao. ~ Tao is a something ~ but elusive, but evasive. ~ Evasive, elusive, ~ inside it lies the mind's true form. ~ Elusive, evasive, ~ inside it lies something substantial. ~ Shadowy, dim. ~ Inside it lies vital energy. ~ This energy is very strong, ~ inside it lies true genuineness. ~ From ancient times until today ~ Its name has not been forgotten ~ allowing us to see the beginnings of everything. ~ How do I recognize the form of the beginnings of everything? ~ By this.

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[21c33т] **Cheng Lin** ~ The conduct of those who have attained perfection is always in accordance with the way of Truth. ~ Truth is vague and intangible. ~ Though vague and intangible, within it there is substance. ~ Though vague and intangible, within it there is form. ~ Though distant and vacuous, within it there is essence. ~ Its essence is real, and its validity can be proven. ~ It has existed from the earliest time, and only its name is new. ~ It is the primary origin of the whole of creation.

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[21c34т] **Yi Wu** ~ The attitude of grand virtue is to follow only the Way. ~ The Way is like something elusive and evasive. ~ Within it there is image, evasive and elusive. ~ Within it there is matter, elusive and evasive. ~ Within it there is essence, dim and dark. ~ The essence is very real, ~ Within it there is evidence of reality. ~ From ancient times to now, ~ Its name has not disappeared. ~ By it one can see the source of all things. ~ How could I know the source of all things? ~ By this.

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[21c35т] **Han Hiong Tan** ~ The demeanour of a man of great virtue is consistent with the way of Dao. ~ Dao, as an entity, is not tangible. ~ Though it is intangible, it appears to have some image. ~ Although it appears nebulous, it has some form. ~ Though inscrutable and indistinct, it appears to have some vitality. ~ This vitality is as real as it is creditable. ~ From antiquity until now, Dao has always existed. ~ Through following the way of Dao, one tries to understand the beginning of the world. ~ To understand the beginning of the universe is from the study of Dao.

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[21c36т] **Hua-Ching Ni** ~ One of deep virtue cherishes the subtle essence of the universe. ~ The subtle essence of the universe is elusive and evasive. ~ Though it is elusive and evasive, ~ it unveils itself as images and forms. ~ Evasive and elusive, ~ it discloses itself as indefinable substance. ~ Shadowy and indistinct, ~ it reveals itself as impalpable subtle essence. ~ This essence is so subtle, and yet so real. ~ It is the subtle origin of the whole of creation and non-creation. ~ It existed prior to the beginning of time as the single deep and subtle reality of the universe. ~ It brings all into being.

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[21c37т] **Chang Chung-yuan** ~ That which is inherent in the great attainment (void) is the echo of Tao. ~ That which is Tao is indistinct and ineffable. ~ Ineffable and indistinct, yet therein are forms. ~ Indistinct and ineffable, yet therein are objects. ~ Unfathomable and invisible, yet therein are essences. ~ The essence is indeed genuine, therein is the vivid reality. ~ From ancient times until the present, the name of Tao has never ceased to exist. ~ Through it we see the beginning of all things. ~ How do we understand the beginning of all things? ~ It is through this.

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[21c38т] **Henry Wei** ~ Hollow Heart ~ Hsu Hsin ~ The inherent quality of Grand Virtue (Teh) ~ Always conforms only to Tao. ~ Tao is something dreamily winking and waning. ~ Waning, winking, it embodies forms; ~ Winking, waning, it embodies things. ~ It may seem receding afar and darkening, ~ Yet within it there is an essence. ~ This essence is very real. ~ Inside is something invariably vital. ~ From hoary antiquity to the present time, ~ Its effect has never gone awry, ~ And serves as witness to the Creator of all things. ~ How do I know the way of the Creator? ~ Through this (witness).

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[21c39т] **Ha Poong Kim** ~ The look of the great Te ~ Follows from Tao alone. ~ It is Tao embodied. ~ How vague and dim it is! ~ Vague and dim - ~ In it are forms. ~ Vague and dim - ~ In it are things. ~ Deep and dark - ~ In it is the vital essence, ~ Which is most real. ~ In it is evidence. ~ From the time of old till today, ~ Its name has never departed. ~ By it you view the beginning of all. ~ How do I know the shape of the beginning of all? ~ By this.

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[21c40т] **Tao Huang** ~ The marks of profound action follow only from the Tao. ~ The substance of Tao is boundless and unfathomable. ~ Unfathomable and boundless, ~ In its center there is form; ~ Boundless and unfathomable, ~ In its center there is an object; ~ Embryonic and dark, ~ In its center there is essence; ~ The essence is very pure, ~ In its center there is trust. ~ From now to the days of old, ~ Its name never dies, ~ Because it creates all things in their beginning. ~ How do I know the source of all beginnings? ~ From this.

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[21c41т] **Tang Zi-chang** ~ The capacity of Grand Virtues is obtained only by following Dao. ~ Dao is a matter, even though it is indistinct and elusive. ~ It is elusive and indistinct, yet within it All Images are formed; ~ It is indistinct and elusive, yet within it All Things are created; ~ It is shadowy and obscure, yet within it All Vitalities are produced. ~ It's own vitality is real and valid. ~ Throughout the past and present the name of Dao has never been dropped. ~ It observes All Origins. ~ How do we know that All Origins are so? ~ By these observations.

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[21c42т] **Wing-tsit Chan** ~ The all-embracing quality of the great virtue follows alone from the Tao. ~ The thing that is called Tao is eluding and vague. ~ Vague and eluding, there is in it the form. ~ Eluding and vague, in it are things. ~ Deep and obscure, in it is the essence. ~ The essence is very real, in it are evidences. ~ From the time of old until now, its name (manifestations) ever remains. ~ By which we may see the beginning of all things. ~ How do I know that the beginnings of all things are so? ~ Through this (Tao).

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[21c91т] **И. И. Семененко** ~ Все вмещается великой добродетелью, и в этом она следует лишь Дао. ~ Дао в смысле вещи всецело смутно и расплывчато. ~ И в нем, таком смутном и расплывчатом, есть образы! ~ И в нем, таком расплывчатом и смутном, есть вещи! ~ И в нем, таком глубоком и неясном, есть сгущенность! ~ Его сгущенность обладает высшей подлинностью. ~ В нем все является реальным. ~ Издревле и доныне не исчезает его имя. ~ Так оно собирает множество великих. ~ Откуда мне известно, каким видом обладает множество великих? ~ Отсюда.

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[21c92т] **А. А. Маслов** ~ Облик великой Благости проистекает из Дао. ~ В вещах Дао неразличимо-туманно. ~ Неразличимо-туманное! Но в нём заключены образы. ~ Туманно-неразличимое! Но оно объемлет вещи. ~ Отдалённое и тёмное! Но оно содержит семя. ~ Семя это истинное, ибо оно освящено искренностью. ~ С древности и до наших дней имя его не высказано. ~ Оно известно как отец мириад созданий. ~ Откуда я знаю, что форма отца созданий такова? ~ Из него же самого.

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[21c93т] **Е. А. Торчинов** ~ Из пустоты Блага-Дэ Путь-Дао исходит вовне. ~ Дао - вещь такая: неясная и смутная, безликая и туманная. ~ О неясная! ~ О смутная! ~ В твоем средоточии есть образы. ~ О безликая! ~ О туманная! ~ В твоем средоточии есть вещи. ~ О загадочная! ~ О темная! ~ В твоем средоточии есть суть энергии жизни. ~ Эта суть энергии жизни предельно истинна, в ее средоточии сокрыто доверие. ~ С древности и доныне не исчезало ее имя и с помощью его обозреваю все множество множеств сущего. ~ Но откуда мне известно, что множество множеств сущего таково? ~ Из этого.

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[21c94т] **А. Е. Лукьянов** ~ Насыщенность пустого Дэ совпадает только с Дао. ~ Дао есть нечто туманное, неразличимое! ~ О, неразличимое! ~ О, туманное! ~ Внутри Его содержатся образы. ~ О, туманное! ~ О, неразличимое! ~ Внутри Его содержатся вещи. ~ О, глубокое! ~ О, сокровенное! ~ Внутри Его содержится семя-энергия (цзин). ~ Это семя-энергия в высшей степени подлинно, в нем содержится вера-доверие (синь). ~ С древности и поныне Его имя не исчезает, в Нем вижу Отца всего тварного. ~ Откуда я знаю, что Отец всего тварного таков? ~ Из того, что сказано.

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[21c95т] **Ян Хин-шун** ~ Содержание великого дэ подчиняется только дао. ~ Дао бестелесно. ~ Дао туманно и неопределенно. ~ Однако в его туманности и неопределенности содержатся образы. ~ Оно туманно и неопределенно. ~ Однако в его туманности и неопределенности скрыты вещи. ~ Оно глубоко и темно. ~ Однако в его глубине и темноте скрыты тончайшие частицы. ~ Эти тончайшие частицы обладают высшей действительностью и достоверностью. ~ С древних времен до наших дней его имя не исчезает. ~ Только следуя ему, можно познать начало всех вещей. ~ Каким образом мы познаем начало всех вещей? ~ Только благодаря ему.

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[21c96т] **Д. П. Конисси** ~ Высоконравственный повинуется только одному Тао. ~ Сущность Тао похожа на блеск света. ~ О, неуловим блеск света! но в нем есть изображение. ~ О, как он блестит! ~ Он решительно неуловим, но в нем есть вещество. ~ О, как призрачно и непостижимо (Тао)! ~ В нем есть сущность, которая достоверна. ~ От древности до ныне имя (его) никогда не исчезало. ~ Я обозрел многие начала, но не знаю, отчего такие начала, а не иные.

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[21c97т] **В. В. Малявин** ~ Сила всевмещающего совершенства исходит единственно от Пути. ~ Путь же вот что такое: туманное, смутное. ~ О, смутное! О, туманное! А в нем есть образы! ~ О, туманное! О, смутное! А в нем есть нечто! ~ О, сокрытое! О, темное! А в нем есть семена. ~ Эти семена такие подлинные! Они дают уверенность. ~ С древности и поныне имя его не преходит, ~ Благодаря ему опознаем величие превращений. ~ Откуда я знаю, что таково величие всех превращений? ~ Благодаря этому.

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[21c98т] **Б. Б. Виногродский** ~ Всеобъемлющий характер Потенции пространства определяется лишь тем, что вытекает из Пути. ~ Путь реализуется в вещах лишь как мерцание, лишь как трепетание. ~ Вот трепетание, вот мерцание. ~ А в сердцевине - наличие образа. ~ Вот мерцание, вот трепетание. ~ А в сердцевине - наличие вещи. ~ Вот мрак, вот тьма. ~ А в сердцевине - наличие семени. ~ Его семя является совершенно сущим. ~ А в сердцевине - наличие веры. ~ С древности до современности имя его не исчезает. ~ Тем самым он проявляется как прародитель множеств. ~ Откуда же известно сущности моей, что таковым является прародитель множеств? ~ Через это.

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PSEUDO-CHAPTER **Twenty-Two**

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[22c01т] **Robert G. Henricks** ~ Bent over, you'll be preserved whole; ~ When twisted, you'll be upright; ~ When hollowed out, you'll be full; ~ When worn out, you'll be renewed; ~ When you have little, you'll attain [much]; ~ With much, you'll be confused. ~ Therefore the Sage holds on to the One and in this way becomes the shepherd of the world. ~ He does not show himself off; therefore he becomes prominent. ~ He does not put himself on display; therefore he brightly shines. ~ He does not brag about himself; therefore he receives credit. ~ He does not praise his own deeds; therefore he can long endure. ~ It is only because he does not compete that, therefore, no one is able to compete with him. ~ The so-called "Bent over you'll be preserved whole" of the ancients ~ Was an expression that was really close to it! ~ Truly "wholeness" will belong to him.

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[22c02т] **John C. H. Wu** ~ BEND and you will be whole. ~ Curl and you will be straight. ~ Keep empty and you will be filled. ~ Grow old and you will be renewed. ~ Have little and you will gain. ~ Have much and you will be confused. ~ Therefore, the Sage embraces the One, ~ And becomes a Pattern to all under Heaven. ~ He does not make a show of himself, ~ Hence he shines; ~ Does not justify himself, ~ Hence he becomes known; ~ Does not boast of his ability, ~ Hence he gets his credit; ~ Does not brandish his success, ~ Hence he endures; ~ Does not compete with anyone, ~ Hence no one can compete with him. ~ Indeed, the ancient saying: "Bend and you will remain whole" is no idle word. ~ Nay, if you have really attained wholeness, everything will flock to you.

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[22c03т] **D. C. Lau** ~ Bowed down then preserved; ~ Bent then straight; ~ Hollow then full; ~ Worn then new; ~ A little then benefited; ~ A lot then perplexed. ~ Therefore the sage embraces the One and is a model for the empire. ~ He does not show himself, and so is conspicuous; ~ He does not consider himself right, and so is illustrious; ~ He does not brag, and so has merit; ~ He does not boast, and so endures. ~ It is because he does not contend that no one in the empire is in a position to contend with him. ~ The way the ancients had it, 'Bowed down then preserved', is no empty saying. ~ Truly it enables one to be preserved to the end.

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[22c04т] **R. L. Wing** ~ What is curved becomes whole; ~ What is crooked becomes straight. ~ What is deep becomes filled; ~ What is exhausted becomes refreshed. ~ What is small becomes attainable; ~ What is excessive becomes confused. ~ Thus Evolved Individuals hold to the One And regard the world as their Pattern. ~ They do not display themselves; ~ Therefore they are illuminated. ~ They do not define themselves; ~ Therefore they are distinguished. ~ They do not make claims; ~ Therefore they are credited. ~ They do not boast; ~ Therefore they advance. ~ Since, indeed, they do not compete, The world cannot compete with them. ~ That ancient saying: "What is curved becomes whole" - Are these empty words? ~ To become whole, Turn within.

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[22c05т] **Ren Jiyu** ~ To yield is yet to be preserved wholly, ~ To be bent is yet to become straight, ~ To be hollow is yet to be filled up, ~ To be worn out is yet to be renewed, ~ To have little (knowledge) is yet to gain, ~ To have much (knowledge) is yet to be perplexed. ~ Therefore the sage takes Tao (the One) as the instrument to observe destiny under Heaven? ~ He does not merely rely on his own eyes, ~ Therefore he is wise and penetrating; ~ He does not consider himself always in the right, ~ Therefore he is able to tell right from wrong; ~ He does not boast of himself, ~ Therefore he is given credit; ~ He does not think himself superior, ~ Therefore he is qualified for leadership. ~ It is precisely because he does not compete that nobody under Heaven could compete with him. ~ How could such old sayings be false as "to yield is yet to be preserved wholly"? ~ Truly they will preserve people well.

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[22c06т] **Gia-fu Feng** ~ Yield and overcome; ~ Bend and be straight; ~ Empty and be full; ~ Wear out and be new; ~ Have little and gain; ~ Have much and be confused. ~ Therefore wise men embrace the one ~ And set an example to all. ~ Not putting on a display, ~ They shine forth. ~ Not justifying themselves, ~ They are distinguished. ~ Not boasting, ~ They receive recognition. ~ Not bragging, ~ They never falter. ~ They do not quarrel, ~ So no one quarrels with them. ~ Therefore the ancients

say, "Yield and overcome." ~ Is that an empty saying? ~ Be really whole, ~ And all things will come to you.

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[22c07t] **Lok Sang Ho** ~ When something is bent, it is ready to be put straight; ~ When someone is wronged, one is ready to be redressed; ~ When a container is empty, it is ready to be filled; ~ When something gets old, it is ready to be renewed; ~ When you have just a little, you are ready to get more; ~ When you have got a lot, you are ready to be confused. ~ For this reason the Sage espouses one universal formula. ~ Do not be prejudiced by your own views, and your will see; ~ Do not think that you are right, and you will know the truth; ~ Do not boast about your achievements, and you will achieve; ~ Do not be self-contented; and you will grow. ~ Because (in-seeking growth) one never need to struggle or to contest with others, ~ One will never need to fear that one's achievements will be contested away by others. ~ The ancient saying that "When something is bent it is ready to be straightened" certainly is not idle talk. ~ To be whole, just follow the one formula.

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[22c08t] **Xiaolin Yang** ~ If you can bear unfairness, you can make yourself a complete person. ~ If you can bear overbending, you can be straightened out. ~ If you can bear the old, you can gain the new. ~ When you have too little, you will gain; ~ When you have too much, you will lose. ~ Therefore, the great men kept the DAO and made themselves the models for the world. ~ They were not stubborn, so they knew the right and the wrong. ~ They were not narrow-minded, so everyone accepted their opinions. ~ They did not show off, so everyone recognized their accomplishments. ~ They were not conceited, so they were able to lead the people. ~ Only because they did not fight for the credit, was no one able to claim it. ~ Is the old saying "bearing the unfairness makes you a complete man" an empty joke? ~ No, because it is completely consistent with the DAO.

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[22c09t] **Walter Gorn Old**, INCREASING THE SMALL ~ Whosoever adapteth himself shall be preserved to the end. ~ Whosoever bendeth himself shall be straightened. ~ Whosoever emptieth himself shall be filled. ~ Whosoever weareth himself away shall be renewed. ~ Whosoever humbleth himself shall be exalted. ~ Whosoever exalteth himself shall be abased. ~ Therefore doth the Sage cling to simplicity, and is an example to all men. ~ He is not ostentatious, and therefore he shines. ~ He is not egotistic, and therefore he is praised. ~ He is not vain, and therefore he is esteemed. ~ He is not haughty, and therefore he is honoured. ~ And because he does not compete with others, no man is his enemy. ~ The ancient maxim, "Whosoever adapteth himself shall be preserved to the end," verily it is no idle saying. ~ Without doubt he shall go back to his Home in peace.

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[22c10t] **James Legge** ~ The partial becomes complete; ~ the crooked, straight; ~ the empty, full; ~ the worn out, new. ~ He whose (desires) are few gets them; ~ he whose (desires) are many goes astray. ~ Therefore the sage holds in his embrace the one thing (of humility), and manifests it to all the world. ~ He is free from self-display, and therefore he shines; ~ from self-assertion, and therefore he is distinguished; ~ from self-boasting, and therefore his merit is acknowledged; ~ from self-complacency, and therefore he acquires superiority. ~ It is because he is thus free from striving that therefore no one in the world is able to strive with him. ~ That saying of the ancients that 'the partial becomes complete' was not vainly spoken: ~ - all real completion is comprehended under it.

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[22c11t] **David Hinton** ~ In yielding is completion. ~ In bent is straight. ~ In hollow is full. ~ In exhaustion is renewal. ~ In little is contentment. ~ In much is confusion. ~ This is how a sage embraces primal unity as the measure of all beneath heaven. ~ Give up self-reflection ~ and you're soon enlightened. ~ Give up self-definition ~ and you're soon apparent. ~ Give up self-promotion ~ and you're soon proverbial. ~ Give up self-esteem ~ and you're soon perennial. ~ Simply give up contention ~ and soon nothing in all beneath heaven contends with you. ~ It was hardly empty talk ~ when the ancients declared ~ In yielding is completion. ~ Once you perfect completion ~ you've returned home to it all.

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[22c12t] **Chichung Huang** ~ "Incomplete shall be complete; ~ Bent shall be straight; ~ Hollow shall be full; ~ Worn shall be new; ~ Little shall gain; ~ Much shall delude." ~ Hence, the sage man ~ Took hold of One to serve ~ As shepherd over all under heaven: ~ He did not look at himself, ~ Therefore, illustrious; ~ He did not parade himself, ~ Therefore, clear-sighted; ~ He did not brag about himself, ~ Therefore, meritorious; ~ He was not conceited, ~ Therefore, long-enduring. ~ It is precisely because he did not contend ~ That none could with him contend. ~ The ancient saying: ~ "Incomplete shall be complete" - ~ Is it mere words? ~ Truly, it shall end up complete.

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[22c13t] **Ellen M. Chen** ~ Bent, thus (tse) preserved whole, ~ Unjustly accused, thus exonerated (chih), ~ Hollow, thus filled (ying), ~ Battered (pi), thus renewed, ~ Scanty, thus receiving (te), ~ Much, thus perplexed. ~ Therefore the sage embraces the One (pao i). ~ He becomes the model (shih) of the world. ~ Not self-seeing, hence he is enlightened (ming). ~ Not self-justifying, hence he is outstanding. ~ Not showing off (fa) his deeds, hence he is meritorious. ~ Not boasting (ching) of himself, hence he leads (chang). ~ Because he is not contentious (pu cheng), ~ Hence no one under heaven can contend with him. ~ What the ancients say: "Bent, thus preserved whole," ~ Are these empty words? ~ Be preserved whole and return (kuei).

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[22c14t] **Lee Sun Chen Org** ~ [The working of Tao is to bring forth the ultimate fairness, so any individual could act in harmony with Tao by performing the following tasks:] ~ By assisting the wronged [person] to achieve full justice [through rectification]; ~ Through helping the twisted [people] to go straight; ~ Through sustaining the needy (in the manner of filling out potholes when needed); ~ Through shoring up (revigorating) the old and deteriorated [vitality]; ~ Through strengthening the underprivileged with the obtainment (of essentials); ~ Through halting [those who already have] too much until they cease and desist. ~ By doing so, a Sage exemplifies to the world how to strive for Oneness (equal opportunity for all). ~ A person who refrains from being self-opinionated is brilliant; ~ A person who is not self-righteous is extraordinary; ~ A person who is not self-promoting is genuinely distinguished; ~ A person who is not self-conceit is outstanding; ~ It is due to the fact that a Sage [, i.e. a person with the above described virtue,] does not rival people [for fame, honor, and profit] that people of the world can not strive against him; ~ Is the ancient saying that Tao had helped the wronged person to achieve full justice through rectification an empty talk? ~ Accordingly, if one is thoroughly sincere, he will succeed in whatever he endeavors.

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[22c15t] **Tien Cong Tran** ~ Bent but then whole. ~ Curled but then straight. ~ Empty but then full. ~ Worn but then new. ~ Little but then gain. ~ Much but then doubtful. ~ Therefore, the sage embraces the One, and becomes an example for the world. ~ He does not make a show of himself, hence he shines. ~ He does not justify himself, hence he becomes known. ~ He does not boast of his ability, hence he gets his credit. ~ He does not brandish his success, hence he endures. ~ He does not compete with anyone, hence no one can compete with him. ~ Indeed, the ancient saying "Bent but then whole" is not an empty word. ~ If you have really attained wholeness, everyone will flock to you.

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[22c16t] **Thomas Z. Zhang** ~ Malleability preserves entirety. ~ Mistakes teach lessons. ~ Empty containers can be filled. ~ Breakages cause replacement. ~ Less makes success. ~ Much leads to confusion. ~ Thus the sage believes Tao is the only law of the universe. ~ He does not brag himself so he can be held in great respect. ~ He does not assume he is always right so he can be unbiased. ~ He does not exaggerate so he can be right. ~ He is not vainglorious so he can keep making progress. ~ If you do not compete, then no one can compete with you in the world. ~ So how can the old saying, such as 'Malleability preserves entirety', be not without truth? ~ They all return to Tao.

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[22c17t] **Arthur Waley** ~ 'To remain whole, be twisted!' ~ To become straight, let yourself be bent. ~ To become full, be hollow. ~ Be tattered, that you may be renewed. ~ Those that have little, may get more, ~ Those that have much, are but perplexed. ~ Therefore the Sage ~ Clasps the Primal Unity, ~ Testing by it everything under heaven. ~ He does not show himself; therefore he is seen everywhere. ~ He does not define himself, therefore he is distinct. ~ He does not boast of what he will do, therefore he succeeds. ~ He is not proud of his work, and therefore it endures. ~ He does not contend, ~ And for that very reason no one under heaven can contend with him. ~ So then we see that the ancient saying 'To remain whole, be twisted!' was no idle word; for true wholeness can only be achieved by return.

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[22c18t] **Richard John Lynn** ~ Stepping aside keeps one's wholeness intact. ~ Bending makes one straight. ~ Being empty makes one full. ~ Being worn out keeps one new. ~ Having little gives one access. ~ Having much leads one astray. ~ In this way, the sage embraces the One and becomes a model for all under Heaven. ~ He does not flaunt himself, thus he shines. ~ He does not insist that he is right, thus his rightness is manifest. ~ He does not boast about himself, thus his merit is acknowledged. ~ He avoids self-importance, thus he long endures. ~ It is because he does not contend that none among all under Heaven can contend with him. ~ As the ancient saying has it, "Stepping aside keeps one's wholeness intact." ~ How could this ever be an empty saying! ~ Truly, such a one will revert to it [nonexistence] with his wholeness intact.

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[22c19t] **Lin Yutang** ~ FUTILITY OF CONTENTION ~ To yield is to be preserved whole. ~ To be bent is to become straight. ~ To be hollow is to be filled. ~ To be tattered is to be renewed. ~ To be in want is to possess. ~ To have plenty is to be confused. ~ Therefore the Sage embraces the One, ~ And becomes the model of the world. ~ He does not reveal himself, ~ And is therefore luminous. ~ He does not justify himself, ~ And is therefore far-famed. ~ He does not boast of himself, ~ And therefore people give him credit. ~ He does not pride himself, ~ And is therefore the chief among men. ~ It is because he does not contend ~ That no one in the world can contend against him. ~ Is it not indeed true, as the ancients say, ~ "To yield is to be preserved whole?" ~ Thus he is preserved and the world does him homage.

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[22c20t] **Victor H. Mair** ~ If it ~ Is bent, it will be preserved intact; ~ Is crooked, it will be straightened; ~ Is sunken, it will be filled; ~ Is worn-out, it will be renewed; ~ Has little, it will gain; ~ Has much, it will be confused. ~ For these reasons, ~ The sage holds on to unity and serves as the shepherd of all under heaven. ~ He is not self-absorbed, therefore he shines forth; ~ He is not self-revealing, therefore he is distinguished; ~ He is not self-assertive, therefore he has merit; ~ He does not praise himself, therefore he is long-lasting. ~ Now, ~ Simply because he does not compete, ~ No one can compete with him. ~ The old saying about the bent being preserved intact is indeed close to the mark! ~ Truly, he shall be returned intact.

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[22c21t] **Tolbert McCarroll** ~ Yield and overcome; ~ bend and be straight. ~ Empty out and be full; ~ wear out and be renewed. ~ Have little and gain; ~ have much and be confused. ~ Therefore, ~ the True Person embraces the One and becomes a model for all. ~ Do not look only at yourself, ~ and you will see much. ~ Do not justify yourself, ~ and you will be distinguished. ~ Do not brag, ~ and you will have merit. ~ Do not be prideful, ~ and your work will endure. ~ It is because you do not strive ~ that no one under heaven can strive with you. ~ The saying of the Old Ones, "Yield and Overcome," is not an empty phrase. ~ True wholeness is achieved by blending with life.

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[22c22t] **David H. Li** ~ Accommodate and be whole, bend and be straight; ~ Keep low and be fulfilled, replace old and be new; ~ Seek little and gain, seek plenty and be bewildered. ~ Thus, the sage embraces One to set an example for the people of the world. ~ Not self-touting, one shines; ~ Not self-justifying, one reassures; ~ Not self-aggrandizing, one accomplishes; ~ Not self-serving, one endures. ~ When one is not in competition, people in the world cannot engage him/her in competition. ~ Is the old saying "Accommodate and be whole" but empty words? ~ It can be realized fully.

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[22c23t] **Yasuhiko Genku Kimura** ~ To yield is to prevail; ~ To bend is to straighten; ~ To be hollow is to be full; ~ To die is to regenerate. ~ To have little is to receive much; ~ To have much is to be confused. ~ Wherefore, ~ The sage embraces the complementary oneness of existence, ~ And sets an exemplary pattern for the rest of the world. ~ He does not display his ability, ~ Therefore his being shines forth. ~ He is not self-righteous, ~ Therefore he becomes distinguished. ~ He does not take credit, ~ Therefore he becomes recognized. ~ He is not self-important, ~ Therefore he is made a leader. ~ He does not contend with the world, ~ Therefore the world does not contend with him. ~ The old admonition that "to yield is to prevail" is not an empty adage. ~ Truly, to yield is to prevail, and in prevailing, one returns to oneness.

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[22c24t] **Chou-Wing Chohan** ~ Be modest, and you will remain whole. ~ Be bent, and you will remain straight. ~ Be empty, and you will remain full. ~ Be worn out, and you will remain new. ~ The one who has little will receive. ~ The one who has a lot will be enslaved. ~ Therefore the sage guards the one, ~ And becomes a paradigm for the world. ~ He does not expose himself, therefore he shines. ~ He does not make a good name for himself, therefore he is known. ~ He does not praise himself, therefore he is dear to everyone. ~ He does not glorify himself, therefore his name is on everyone's lips. ~ And since he does not compete at all, ~ There is no one in the world who can compete with him. ~ The ancient ones said: ~ Be modest, and you will remain whole. ~ Can these be meaningless words? ~ Indeed, he will return home whole.

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[22c25t] **Man-Ho Kwok** ~ Learn to yield and be soft ~ If you want to survive. ~ Learn to bow ~ And you will stand in your full height. ~ Learn to empty yourself ~ and be filled by the Tao ~ ... the way a valley empties itself into a river. ~ Use up all you are ~ And then you can be made new. ~ Learn to have nothing ~ And you will have everything. ~ Sages always act like this, and are ~ Children of the Tao. ~ Never trying to impress, their being shines forth ~ Never saying 'this is it', people see what the truth is - ~ Never boasting, they leave the space they can be valued in ~ And never claiming to be who they are, people can see them ~ And since they never argue, no one argues with them either ... ~ So the ancient ones say 'Bend, and you will rule'. ~ Is this a lie? ~ You'll find it is true. ~ Be true to yourself, and all will go well with you.

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[22c26t] **Gu Zhengkun** ~ Bow down and you are preserved; ~ Bend and you can be straight; ~ Hollow, then full; ~ Worn, then new; ~ Seek a little and you get a lot; ~ Seek a lot and you get perplexed. ~ Thus the sage adheres to this One principle (Tao) ~ And regards it as the pattern of all things. ~ Show off yourself not and you become conspicuous; ~ Regard yourself not as infallible and you become illustrious; ~ Brag about yourself not and you gain achievement; ~ Boast of yourself not and you become a head. ~ One does not contend with others, ~ So nobody in the world can win him in contention. ~ The ancients' saying "Bow down and you are preserved" ~ Is surely not an empty saying, ~ Which can be really proved effective.

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[22c27t] **Chao-Hsiu Chen** ~ The tortured will seek for the snug. ~ The bent will seek for the straight. ~ The hollow will seek for the full. ~ The worn will seek for the new. ~ The minor will seek for the major. ~ The affluent will seek for the perplexed. ~ Therefore the virtuous man considers unity as

the only model for the world. ~ He does not flaunt himself, therefore he is brilliant. ~ He does not consider himself right, therefore he is incontestable. ~ He does not require his fame, therefore he is meritorious. ~ He does not stick to his own knowledge, therefore he grows. ~ Only because he does not fight can no one under Heaven fight with him. ~ The ancient saying 'The tortured will be made snug' is very well put. ~ It truly enables one to preserve the unity.

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[22c28т] **Liu Qixuan** ~ What is adaptable can remain whole. ~ What is bendable can be straight. ~ What is empty can be replenished. ~ What is used can be renewed. ~ One is satisfied when one gets barely enough. ~ One is overburdened when one gets too much. ~ Therefore, ~ The wise keeps the humblest life style ~ As a basic model for the world. ~ Unoccupied with one's own views, one is objective. ~ Unoccupied with one's own merits, one is recommended. ~ Unoccupied with one's own deeds, one is successful. ~ Unoccupied with one's own superiority, one is obeyed. ~ One gets the most if one gets nothing for one's self. ~ The old saying about flexibility holds true. ~ One sticks to it heart and soul, and it will work.

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[22c29т] **Shi Fu Hwang** ~ Futility of Contention ~ Lao Tze says, ~ Be bendable, you will assure wholeness. ~ Be wronged, you will be proven right. ~ Be empty, you will be filled. ~ Be worn out, you will be renewed. ~ The scanty deserves to gain. ~ The superfluous becomes lost. ~ Thus the sage insists on recommending the true one for the world to model after. ~ A man sees clearly, because he doesn't claim self-righteousness. ~ A man gets credit because he doesn't boast his merit. ~ A man has longevity because he doesn't claim importance. ~ Therefore I say that whosoever gives up a contest, there will be no one who can compete with him. ~ The ancient epigram goes like this: ~ Be bendable, you will assure the wholeness. ~ Is this an airy saying? ~ Actually, this saying has already preserved many men.

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[22c30т] **Ch'u Ta-Kao** ~ 'Be humble, and you will remain entire.' ~ Be bent, and you will remain straight. ~ Be vacant, and you will remain full. ~ Be worn, and you will remain new. ~ He who has little will receive. ~ He who has much will be embarrassed. ~ Therefore the Sage keeps to One and becomes the standard for the world. ~ He does not display himself; therefore he shines. ~ He does not approve himself; therefore he is noted. ~ He does not praise himself; therefore he has merit. ~ He does not glory in himself; therefore he excels. ~ And because he does not compete; therefore no one in the world can compete with him. ~ The ancient saying 'Be humble and you will remain entire' - ~ Can this be regarded as mere empty words? ~ Indeed he shall return home entire.

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[22c31т] **Paul J. Lin** ~ To yield is to have the whole. ~ To be crooked is to be straightened. ~ To be hollow is to be filled. ~ To be worn out is to be renewed. ~ To have a little is to get more. ~ To have a lot is to be confused. ~ Therefore the Sage sets an example for the world ~ By embracing the One. ~ By not insisting on his view, he may become enlightened. ~ By not being self-righteous, he may become illustrious. ~ By not boasting, he may receive credit. ~ By not being arrogant, he may last long. ~ And just because he does not compete, the entire world cannot compete with him. ~ The Ancients say: "to yield is to have the whole." ~ Are these merely words? ~ Truly the whole will return to him.

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[22c32т] **Michael LaFargue** ~ "Bent - then mature." ~ Compromised - then upright, ~ Empty - then solid, ~ old and spent - then young and sprightly. ~ A little - then a gain, ~ a lot - then confusing. ~ And so the Wise Person: ~ Embraces The One Thing, ~ and becomes the Shepherd of the World. ~ He does not show off, so he shines; ~ he does not promote himself, so he becomes famous; ~ he does not boast of himself, so he gets the credit; ~ he does not glorify himself, so he becomes leader. ~ He just does not contend ~ and so no one can contend with him. ~ What the ancients said: "bent - then mature", ~ is this an empty saying? ~ This is true maturity, turn back to it.

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[22c33т] **Cheng Lin** ~ The imperfect becomes perfect. ~ The old becomes new. ~ The crooked becomes straight. ~ The empty becomes full. ~ Loss means gain. ~ Plenitude means confusion. ~ Wherefore, the Sage holds fast to Truth and thereby sets an example for the world. ~ Because he is not self-complacent, he becomes enlightened. ~ Because he is not self-important, he becomes illustrious. ~ Because he is not self-conceited, he becomes successful. ~ Because he is not self-assertive, he becomes supreme. ~ Because he himself does not strive for superiority, there is none in the world who can contend with his superiority. ~ There is an old saying: ~ "The imperfect becomes perfect." ~ How true are these words! ~ In order to revert to the whole, one must abide by what is normal and natural.

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[22c34т] **Yi Wu** ~ To bend is to be whole. ~ To crook is to be straightened. ~ To be hollow is to be filled. ~ To be worn out is to be renewed. ~ To have little is to gain more. ~ To wish for more is to be confused. ~ Therefore, the sage embraces oneness to become the pattern for the world. ~ By not being self-opinionated, he becomes enlightened. ~ By not being self-righteous, he becomes manifest. ~ By not being self-glorified, he has merit. ~ By not being self-satisfied, he develops well. ~ He alone does not compete with anyone; ~ so, no one can compete with him. ~ Is the ancient saying, "To bend is to be whole", an idle word? ~ Truly, the whole will return to him.

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[22c35т] **Han Hiong Tan** ~ To preserve your life, you have to be pliable. ~ That which is bent will soon be straightened. ~ The lowest ground will be filled by water. ~ Old and tattered things will soon be replaced. ~ To gain real insights, you must be focused. ~ Dealing with too many things concurrently can only lead to confusion. ~ The sage embraces the essence of Dao. ~ He thus sets an example for others to follow. ~ Not trying to be prominent is why he is famous. ~ Not pretending to be a know-all is why he is distinguished. ~ Not wanting to claim credit is why he is acclaimed. ~ Not bragging about his ability is why he has advanced. ~ Because he is not contending, no one can compete with him. ~ The ancient saying that to be pliable is to preserve oneself is not just empty rhetoric. ~ It is through following the way of Dao that self-preservation is assured.

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[22c36т] **Hua-Ching Ni** ~ The yielding are preserved whole. ~ The crooked become straight. ~ The empty become filled. ~ The depleted are renewed. ~ What has little will gain. ~ What has much will become confused. ~ Therefore, one with a whole mind holds fast to the one essence and thereby becomes an example to the rest of the world. ~ Because he does not flaunt his brightness, ~ he becomes enlightened. ~ Because he is not self-important, ~ he becomes illustrious. ~ Because he does not boast of his accomplishments, ~ he becomes successful. ~ Because he is not self-assertive, ~ he becomes supreme. ~ Because he does not strive for superiority, ~ there is no one in the world who can contend with his superiority. ~ Indeed, the ancient teaching that "the yielding are preserved whole" is no empty saying. ~ Truly, they are preserved whole in order to attain one universal life.

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[22c37т] **Chang Chung-yuan** ~ To bend is to maintain integrity. ~ To deviate is to be direct. ~ To be concave is to be convex. ~ To be exhausted is to be rejuvenated. ~ To be wanting is to be endowed. ~ To have much is to be deprived. ~ Therefore, the wise identifies opposites as one, ~ And sets an example for the world. ~ He remains in concealment and spontaneously is unconcealed. ~ He does not assert himself, therefore he is eminent. ~ He does not claim credit, therefore he receives credit. ~ He is not vain, therefore he is the best. ~ Because he does not oppose anyone in the world, no one can oppose him. ~ Thus, the ancient saying "to bend is to maintain integrity" is the word of truth. ~ Indeed, integrity is attributed to this. ~ Through no words, ~ It takes place by itself.

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[22c38т] **Henry Wei** ~ Strength to the Humble ~ I Ch'ien ~ To be crooked is to become perfect; ~ To be bent is to become straight; ~ To be hollow is to become full; ~ To be worn out is to be renewed; ~ To have little is to receive more; ~ To have plenty is to be perplexed. ~ Therefore, the Sage embraces the One, ~ And serves as model for the world. ~ As he does not like to show off, he is enlightened; ~ As he is not prone to be self-righteous, he is distinguished; ~ As he does not blow his own horn, he acquires merit; ~ As he does not extol himself, he is fit to be a leader. ~ And it is precisely because he does not contend, ~ That no one under heaven can contend with him. ~ The ancient saying "To be crooked is to become perfect" ~ Surely is not an empty remark. ~ The world goes to him who is truly perfect.

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[22c39т] **Ha Poong Kim** ~ To yield is to remain whole; ~ To bend is to get up straight; ~ To be hollow is to be full; ~ To decay is to renew; ~ To be small is to gain; ~ To have many is to be perplexed. ~ Therefore the sage, ~ Embracing the One, becomes the model for all under Heaven. ~ He does not show himself, therefore his presence is bright. ~ He does not claim to be right, therefore his virtue shines. ~ He is not boastful of his act, therefore his merit is great. ~ He is not conceited, therefore he is long-lasting. ~ Only because he does not contend, ~ No one under Heaven can contend with him. ~ Can the old saying "To yield is to remain whole" ~ Be an empty phrase? ~ Truly, he remains whole, and the world returns to him.

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[22c40т] **Tao Huang** ~ Yield, and retain integrity. ~ In the depths of whirling, there is stillness. ~ The hollow enables the plentiful. ~ The old gives way to the new. ~ The small allows for increase. ~ Excess breeds confusion. ~ Therefore the sage holds oneness as the shepherd of the world. ~ He who does not display himself is seen. ~ He who does not justify himself is understood. ~ He who does not lash out succeeds. ~ He who does not build himself up endures. ~ Therefore, ~ Only the spirit of noncompetition makes things noncompetitive. ~ So the old saying, "yield, and retain integrity," is but a few words, ~ But when rightly understood, integrity returns.

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[22c41т] **Tang Zi-chang** ~ Through tolerance can perfection be attained. ~ By "indirect way" can "direct way" be reached. ~ Through lowness can highness be maintained. ~ Through old fashion can new fashion be created. ~ By "have less" can "have more" be possible. ~ By having plenty only confusion will result. ~ Hence one who does not show off is enlightened. ~ One who does not boast of himself has merit. ~ One who does not claim credit for himself is popular. ~ One who does not brandish his success thus leads all. ~ Because of non-struggle, therefore there is nothing under heaven which can struggle with him. ~ The ancient saying: ~ "Through tolerance can perfection be attained." ~ Is it an empty talk? ~ Thus, if one attains perfection everything under heaven will follow him.

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[22c42т] **Wing-tsit Chan** ~ To yield is to be preserved whole. ~ To be bent is to become straight. ~ To be empty is to be full. ~ To be worn out is to be renewed. ~ To have little is to possess. ~ To have plenty is to be perplexed. ~ Therefore the sage embraces the One ~ And becomes the model of the world. ~ He does not show himself, therefore he is luminous. ~ He does not justify himself, therefore he becomes prominent. ~ He does not boast of himself, therefore he is given credit. ~ He does not brag, therefore he can endure for long. ~ It is precisely because he does not compete that the world cannot compete with him. ~ Is the ancient saying, "To yield is to be preserved whole," empty words? ~ Truly he will be preserved and (prominence and credit) will come to him.

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[22c91т] **И. И. Семененко** ~ Изогнутое цело, ~ кривое прямо, ~ пустое полно, ~ ветхое ново, ~ в малом обретают, ~ при многом заблуждаются. ~ Поэтому Премудрый человек держит в объятиях единое и в этом выступает образцом для Поднебесной. ~ Себя не видит и поэтому находится в просвете; ~ не считает себя правым и поэтому заметен; ~ не хвастается и поэтому заслужен; ~ не зазнается и поэтому всех старше. ~ Он не соперничает и поэтому никто не может с ним соперничать. ~ Разве не имеют смысла сказанные в древности слова о том, что изогнутое цело? ~ К истинно целому и возвращаются.

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[22c92т] **А. А. Маслов** ~ Склоняясь, сохраняем целостность. ~ Сгибаемся, затем распрямляемся. ~ Опустошаемся, затем наполняемся. ~ Стареем, чтобы потом обновиться. ~ Уменьшаем, дабы затем достичь завершения. ~ Увеличиваем - и становимся жертвой заблуждения. ~ Таким образом, мудрецы объемлели Единое, делая его принципом Поднебесной; ~ не показывали себя и потому были разумны; ~ не считали себя правыми, потому их правота была очевидна; ~ не превозносили себя, потому достигали успеха; ~ не хвастали, потому могли прожить долго. ~ И лишь потому, что они ни с кем не соперничали, никто в Поднебесной не мог соперничать с ними. ~ Фраза древних: "Склоняясь, сохраняем целостность", - разве это пустые слова? ~ Достигший целостности, вернётся к этому.

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[22c93т] **Е. А. Торчинов** ~ Если нечто ущербно, то оно обретет целостность. ~ Если нечто согнуто, то оно выпрямится. ~ Если нечто пусто, то оно наполнится. ~ Если нечто одряхлело, то оно обновится. ~ Если чего-то недостаток, то будет прибавлено, ~ Если что-то в избытке, то наступит смятение. ~ Поэтому совершенный мудрец объемлет Одно и становится образцом для Поднебесной. ~ Он не поглощен сам собой и потому умудренно-просветлен. ~ Он не превозносит сам себя и потому прославлен. ~ Он сам ни на кого не нападает и потому свершает подвиги. ~ Он не занимается самовосхвалением и потому долговечен. ~ Ведь поскольку он не враждует ни с кем, с ним также никто не враждует. ~ Древние говорили: "Если нечто ущербно, то оно обретет целостность", - разве это пустые слова? ~ Когда целостность удается обрести, существо возвращается к этому Дао-Пути.

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[22c94т] **А. Е. Лукьянов** ~ Если есть ущербное, то есть и целостное. ~ Если есть кривое, то есть и прямое. ~ Если есть пустое, то есть и полное. ~ Если есть старое, то есть и новое. ~ Если есть недостаток, то есть и достаток, ~ Если есть большее, то есть и меньшее. ~ Вот почему совершенномудрый человек берет одно-единое за образец для Поднебесной. ~ Не выставляет себя эрудитом, поэтому просветлен. ~ Не считает себя правым, поэтому просвещен. ~ Не прославляет себя, поэтому доблестен. ~ Не восхваляет себя, поэтому главенствует. ~ Поскольку не соперничает, постольку и в Поднебесной нет таких, кто мог бы с ним соперничать. ~ В древности говорили: "Если есть ущербное, то есть и целостное". ~ Разве это пустые слова! ~ Поэтому искренне приемли совершенную целостность и возвращайся к ней.

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[22c95т] **Ян Хин-шун** ~ В древности говорили: ~ "Ущербное становится совершенным, ~ кривое - прямым, ~ пустое - наполненным, ~ ветхое сменяется новым; ~ стремясь к малому, достигаешь многого; ~ стремление получить многое ведет к заблуждениям". ~ Поэтому совершенномудрый внемлет этому поучению, коему необходимо следовать в Поднебесной. ~ Совершенномудрый исходит не только из того, что сам видит, поэтому может видеть ясно; ~ он не считает правым только себя, поэтому может обладать истиной; ~ он не прославляет себя, поэтому имеет заслуженную славу; ~ он не возвышает себя, поэтому он старший среди других. ~ Он ничему не противоборствует, поэтому он непобедим в Поднебесной. ~ Слова древних: "Ущербное становится совершенным..." - разве это пустые слова? ~ Они действительно указывают человеку путь к [истинному] совершенству.

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[22c96т] **Д. П. Конисси** ~ Из несовершенного происходит цельное. ~ Из кривого - прямое. ~ Из углубленного - гладкое. ~ Из старого - новое. ~ Если не много, то легко приобрести, а если много, то легко запутаться. ~ Поэтому святой муж имеет только одно, но он сделается примером для всего мира. ~ Он открыто не объявляет своих мыслей, поэтому он никогда не заблуждается (ясен). ~ Он никогда не выставляет себя, поэтому он всегда известен. ~ Он сам никогда не воюет, поэтому имеет заслуги. ~ Ничем он не гордится, поэтому он превозносится. ~ Ни с кем он не

ссорится, поэтому вся вселенная никогда не сопротивляется ему. ~ Отсюда высказанные древними слова "из несовершенного происходит совершенное, из кривого - прямое" можно ли назвать лживым изречением?

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[22c97т] **В. В. Малявин** ~ Что скривилось - тому быть целым. ~ Что согнулось - тому быть прямым. ~ Порожнему - быть полным. ~ Ветхому - новым быть. ~ Кто имеет мало, получит много. ~ Кто имеет много, тот слеп. ~ Вот почему премудрый держится за Единое ~ И так становится мерилом мира. ~ Не имеет "своего взгляда" и потому просветлен. ~ Не имеет "своего мнения" и потому всем светит. ~ Не рвется вперед и потому имеет заслуги. ~ Не хвалит себя и потому живет долго. ~ Он ни с кем не соперничает, и никто в мире не соперничает с ним. ~ Поговорка древних: "Кривому - быть целым" разве пустые слова? ~ Быть воистину целым только ему дано.

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[22c98т] **Б. Б. Виноградский** ~ От ущербности проходят к целостности. ~ От кривды приходят к правде. ~ От пустоты приходят к наполненности. ~ От ветхости приходят к новому. ~ От уменьшения происходит обретение. ~ От умножения происходят сомнения. ~ Это дает: ~ Человек мудрости, охватывая единое, становится моделью Поднебесной. ~ Не выставляет себя, потому ясен. ~ Не утверждает себя, потому четок. ~ Не гордится собой, потому имеет заслуги. ~ Не превозносит себя, потому существует долго. ~ И именно потому, что не соперничает, поэтому никто в Поднебесной не способен вступить с ним в отношения соперничества. ~ Разве древнее высказывание: "От ущербности приходят к целостности" - это пустые слова? ~ Ведь все сходится в том, кто обладает действительной целостностью.

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PSEUDO-CHAPTER **Twenty-Three**

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[23c01т] **Robert G. Henricks** ~ To rarely speak - such is [the way of] Nature. ~ Fierce winds don't last the whole morning; ~ Torrential rains don't last the whole day. ~ Who makes these things? ~ If even Heaven and Earth can't make these last long - ~ How much the more is this true for man?! ~ Therefore, one who devotes himself to the Way is one with the Way; ~ One who [devotes himself to] Virtue is one with that Virtue; ~ And one who [devotes himself to] losing is one with that loss. ~ To the one who is one with Virtue, the Way also gives Virtue; ~ While for the one who is one with his loss, the Way also disregards him.

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[23c02т] **John C. H. Wu** ~ ONLY simple and quiet words will ripen of themselves. ~ For a whirlwind does not last a whole morning, ~ Nor does a sudden shower last a whole day. ~ Who is their author? Heaven-and-Earth! ~ Even Heaven-and-Earth cannot make such violent things last long; ~ How much truer is it of the rash endeavours of men? ~ Hence, he who cultivates the Tao is one with the Tao; ~ He who practices Virtue is one with Virtue; ~ And he who courts after Loss is one with Loss. ~ To be one with the Tao is to be a welcome accession to the Tao; ~ To be one with Virtue is to be a welcome accession to Virtue; ~ To be one with Loss is to be a welcome accession to Loss. ~ Deficiency of faith on your part ~ Entails faithlessness on the part of others.

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[23c03т] **D. C. Lau** ~ To use words but rarely ~ Is to be natural. ~ Hence a gusty wind cannot last all morning, and a sudden downpour cannot last all day. ~ Who is it that produces these? Heaven and earth. ~ If even heaven and earth cannot go on for ever, much less can man. ~ That is why one follows the way. ~ A man of the way conforms to the way; ~ A man of virtue conforms to virtue; ~ A man of loss conforms to loss. ~ He who conforms to the way is gladly accepted by the way; ~ He who conforms to virtue is gladly accepted by virtue; ~ He who conforms to loss is gladly accepted by loss. ~ When there is not enough faith, there is lack of good faith.

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[23c04т] **R. L. Wing** ~ Nature rarely speaks. ~ Hence the whirlwind does not last a whole morning, ~ Nor the sudden rainstorm last a whole day. ~ What causes these? ~ Heaven and Earth. ~ If Heaven and Earth cannot make them long lasting, ~ How much less so can humans? ~ Thus, those who cultivate the Tao ~ Identify with the Tao. ~ Those who cultivate Power ~ Identify with Power. ~ Those who cultivate failure ~ Identify with failure. ~ Those who identify with the Tao ~ Are likewise welcomed by the Tao. ~ Those who identify with Power ~ Are likewise welcomed by Power. ~ Those who identify with failure ~ Are likewise welcomed by failure. ~ Those who lack belief ~ Will not in turn be believed.

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[23c05т] **Ren Jiyu** ~ Saying few words fits in with Nature. ~ Therefore a whirlwind does not last a whole morning, ~ Nor does a rainstorm last a whole day. ~ Whoever makes them like this? ~ It is Heaven and Earth. ~ If (the fierce force of) Heaven and Earth cannot last long, ~ How much less man? ~ Therefore he who follows Tao (should know:) ~ The seeker of Tao is identified with Tao, ~ The seeker of De is identified with De, ~ He who seeks the loss (of Tao) is identified with loss. ~ He who is identified with Tao - ~ Tao is also happy to have him. ~ He who is identified with De - ~ De is also happy to have him. ~ He who is identified with the loss - ~ The loss is also happy to have him. ~ Only when one has no faith will faithless events take place.

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[23c06т] **Gia-fu Feng** ~ To talk little is natural. ~ High winds do not last all morning. ~ Heavy rain does not last all day. ~ Why is this? Heaven and earth! ~ If heaven and earth cannot make things eternal, ~ How is it possible for man? ~ He who follows the Tao ~ Is at one with the Tao. ~ He who is virtuous ~ Experiences Virtue. ~ He who loses the way ~ Feels lost. ~ When you are at one with the Tao, ~ The Tao welcomes you. ~ When you are at one with Virtue, ~ The Virtue is always there. ~ When you are at one with loss, ~ The loss is experienced willingly. ~ He who does not trust enough ~ Will not be trusted.

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[23c07т] **Lok Sang Ho** ~ To live with sparse words is to live with nature. ~ Occasional winds and showers will not last through the day. ~ Who is responsible for this result? ~ Heaven and earth. ~ Even heaven and earth take breaks. ~ So certainly should men. ~ (Why should anyone then talk too much?) ~ (Rather then just talk) ~ Those who follow the way will find the way. ~ Those who live virtuously will have a virtuous life. ~ Those who live not seeking the way will lose the way. ~ For those who seek the way, the way will seek them out. ~ For those who seek virtue, virtue will seek them out. ~ For those who do not find the way, ~ The way will not find them either. ~ Some people do not believe adequately. ~ Some people do not believe at all.

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[23c08т] **Xiaolin Yang** ~ Talking little is the way of nature. ~ A blustering wind cannot last a whole morning; ~ A downpour cannot last a whole day. ~ Who can control this? Only nature. ~ Even nature cannot make a storm last long, so how can people? ~ Therefore, one who believes in the DAO receives the DAO, ~ One who pursues the DE has the DE, ~ One who does not believe in anything is lost. ~ The one who gets the DAO will receive the blessings of the DAO, ~ The one who has the DE will receive the blessings of the DE, ~ The one who is lost will receive nothing. ~ If you do not have faith in the DAO, the DAO will not have faith in you.

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[23c09т] **Walter Gorn Old**, NON-IDENTIFICATION ~ Moderate your speech, and preserve yourself. ~ A hurricane will not outlast the morning, a heavy rain will not outlast the day. ~ Who have the power to make these things but Heaven and Earth? ~ And if Heaven and Earth cannot continue them long, how shall a man do so? ~ If a man accords with Tao in all things, he is identified with Tao by that agreement. ~ A virtuous man is identified with virtue, a vicious man is identified with vice. ~ Whoever is identified with Tao, him do the Taoists receive with gladness. ~ Whoever is identified with virtue, him do the virtuous receive with gladness. ~ But whoever is identified with vice, him do the vicious gladly serve with vice. ~ For wherever confidence is lacking, it is not met with trust.

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[23c10т] **James Legge** ~ Abstaining from speech marks him who is obeying the spontaneity of his nature. ~ A violent wind does not last for a whole morning; ~ a sudden rain does not last for the whole day. ~ To whom is it that these (two) things are owing? ~ To Heaven and Earth. ~ If Heaven and Earth cannot make such (spasmodic) actings last long, how much less can man! ~ Therefore when one is making the Tao his business, those who are also pursuing it, agree with him in it, and those who are making the manifestation of its course their object agree with him in that; ~ while even those who are failing in both these things agree with him where they fail. ~ Hence, those with whom he agrees as to the Tao have the happiness of attaining to it; ~ those with whom he agrees as to its manifestation have the happiness of attaining to it; ~ and those with whom he agrees in their failure have also the happiness of attaining (to the Tao). ~ (But) when there is not faith sufficient (on his part), a want of faith (in him) ensues (on the part of the others).

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[23c11т] **David Hinton** ~ Keeping words spare: occurrence appearing of itself. ~ Wild winds never last all morning ~ and fierce rains never last all day. ~ Who conjures such things if not heaven and earth, ~ and if heaven and earth can't make things last, ~ why should we humans try? ~ That's why masters devote themselves to Way. ~ To master Way is to become Way, ~ to master gain is to become gain, ~ to master loss is to become loss. ~ And whatever becomes Way, Way welcomes joyfully, ~ whatever becomes gain, gain welcomes joyfully, ~ whatever becomes loss, loss welcomes joyfully. ~ If you don't stand sincere by your words how sincere can the people be?

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[23c12т] **Chichung Huang** ~ Speechlessness conforms to the way things are. ~ A turbulent wind does not last a whole morning; ~ A torrential rain does not last a whole day. ~ Who does these? ~ Heaven and earth. ~ Even heaven and earth cannot last long, ~ How can man? ~ Therefore, he who pursues the Tao ~ Identifies with the Tao; ~ He who pursues virtue identifies with virtue; ~ He who pursues loss identifies with loss. ~ He who identifies with virtue - ~ The Tao, too, shall requite him with favor; ~ He who identifies with loss - ~ The Tao, too, shall requite him with loss.

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[23c13т] **Ellen M. Chen** ~ Nature speaks (yen) little. ~ Hence a squall lasts not a whole morning, ~ A rainstorm continues not a whole day. ~ What causes (wei) these? ~ Heaven and earth. ~ Even [the actions of] heaven and earth do not last long, ~ How much less [the works] of humans? ~ Therefore one who follows Tao identifies with Tao, ~ One who follows te (nature) identifies with te (nature). ~ One who follows shih (loss) identifies with shih. ~ One who identifies with Tao is glad to be with Tao. ~ One who identifies with te is glad to be with te. ~ One who identifies with shih is glad to be with shih. ~ When you don't trust (hsin) (the people) enough, ~ Then they are untrustworthy (pu hsin).

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[23c14т] **Lee Sun Chen Org** ~ Taciturnity is the way of Nature! ~ No whirlwind has lasted longer than the entire morning, ~ No thunderstorm has lasted longer than one full day; ~ These exemplifies that violence would not be sustained for a long period even by Nature, ~ How then can human [society] endure violence? ~ Accordingly: ~ People who are aspired to Tao shall associate with [people who are already on the path of questing for] Tao; ~ People who seek Te shall join [people who are committed to cultivating] Te; People who are losers [of Tao and Te] shall associate with losers; ~ People who are aspired to Tao shall be embraced by [people who are already on the path for] Tao; ~ People who seek Te shall be received warmly by [people who have already committed to pursuing] Te; ~ People who are lost will also be hailed by people of his kind, i.e. losers.

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[23c15т] **Tien Cong Tran** ~ Few words fit Nature. ~ For a whirlwind does not last a whole morning, nor does a sudden shower last a whole day. ~ Who is their author? ~ Heaven and earth. ~ Even Heaven and earth cannot make their things last long; how is it possible for the works of men? ~ Hence, he who cultivates the Way is one with the Way; he who practices Virtue is one with Virtue; and he who loses the Way is one with Loss. ~ To be one with the Way: the Way welcomes it. ~ To be one with Virtue: Virtue welcomes it. ~ To be one with Loss: Loss welcomes it. ~ If it is not enough to get faith, there is no faith.

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[23c16т] **Thomas Z. Zhang** ~ Preaching less conforms to the natural way. ~ A squall rarely lasts a whole morning. ~ A downpour rarely continues all the day. ~ Who makes the wind and rain? ~ It is the nature. ~ If the nature cannot have long-lasting stamina, how can people? ~ Therefore, those who follow Tao live with Tao. ~ Those who follow Te live with Te. ~ Those who follow nothing live with nothing. ~ Those who live with Tao are happy with Tao. ~ Those who live with Te are happy with Te. ~ Those who live with nothing abandon Tao. ~ There are people who are not whole-heartedly Tao-believer. ~ There are people who do not believe in Tao at all.

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[23c17т] **Arthur Waley** ~ To be always talking is against nature. ~ For the same reason a hurricane never lasts a whole morning, nor a rain-storm all day. ~ Who is it that makes the wind and rain? ~ It is Heaven-and-Earth. ~ And if even Heaven-and-Earth cannot blow or pour for long, how much less in his utterance should man? ~ Truly, ~ if one uses the Way as one's instrument, the results will be like the Way; ~ if one uses the 'power' as one's instrument, the results will be like the power; ~ if one uses what is the reverse of the 'power', the results will be the reverse of the 'power'. ~ For to those who have conformed themselves to the Way, the Way readily lends its power. ~ To those who have conformed themselves to the power, the power readily lends more power. ~ While to those who conform themselves to inefficacy, inefficacy readily lends its ineffectiveness. ~ 'It is by not believing in people that you turn them into liars'.

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[23c18т] **Richard John Lynn** ~ The "inaudible" is a way of referring to the Natural. ~ Thus a whirlwind does not last an entire morning, and a rainstorm does not last an entire day. ~ What is it that causes them? ~ It is Heaven and Earth. ~ If even Heaven and Earth cannot make them last long, how much less can man? ~ Thus, to undertake things in accordance with the Dao, the man of Dao becomes one with the Dao. ~ The man of virtue becomes one with virtue. ~ The man of failure becomes one with failure. ~ He who becomes one with virtue, the Dao also endows with virtue; ~ he who becomes one with failure, the Dao also endows with failure. ~ If one fails to have trust, a corresponding lack of trust in him occurs.

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[23c19т] **Lin Yutang** ~ IDENTIFICATION WITH TAO ~ Nature says few words: ~ Hence it is that a squall lasts not a whole morning, ~ A rainstorm continues not a whole day. ~ Where do they come from? ~ From Nature. ~ Even Nature does not last long (in its utterances), ~ How much less should human beings? ~ Therefore it is that: ~ He who follows the Tao is identified with the Tao. ~ He who follows Character (Teh) is identified with Character. ~ He who abandons (Tao) is identified with abandonment (of Tao). ~ He who is identified with Tao - ~ Tao is also glad to welcome him. ~ He who is identified with Character - ~ Character is also glad to welcome him. ~ He who is identified with abandonment - ~ Abandonment is also glad to welcome him. ~ He who has not enough faith ~ Will not be able to command faith from others.

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[23c20т] **Victor H. Mair** ~ To be sparing of speech is natural. ~ A whirlwind does not last the whole morning, ~ A downpour does not last the whole day. ~ Who causes them? ~ If even heaven and earth cannot cause them to persist, how much less can human beings? ~ Therefore, ~ In pursuing his affairs, ~ a man of the Way identifies with the Way, ~ a man of integrity identifies with integrity, ~ a man who fails identifies with failure. ~ To him who identifies with integrity, the Way awards integrity; ~ To him who identifies with failure, the Way awards failure.

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[23c21T] **Tolbert McCarroll** ~ To talk little is to follow nature. ~ A whirlwind does not last all morning. ~ A sudden shower does not last all day. ~ Who produces these things? ~ Heaven and earth! ~ Even heaven and earth cannot make wild things last long. ~ How then can people hope to do so? ~ People of the Tao ~ conform to the Tao. ~ People of Virtue ~ conform to Virtue. ~ People who lose the way ~ conform to the loss. ~ Those who conform to the Tao ~ are welcomed into the Tao. ~ Those who conform to Virtue ~ are welcomed into Virtue. ~ Those who conform to the loss ~ are welcomed into the loss. ~ Those who do not trust enough will not be trusted.

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[23c22T] **David H. Li** ~ To be reticent is natural. ~ Thus, a whirlwind does not last all morning, ~ a downpour does not last all day. ~ Why is this so? ~ Because this is the universe. ~ Even the universe cannot sustain; can humans? ~ Thus, one who follows Direction manages with Direction, ~ One who follows virtue manages with virtue, ~ One who does not follow Direction nor virtue manages with neither ~ Direction nor virtue. ~ One who manages with Direction is welcome by those with Direction, ~ One who manages with virtue is welcome by those with virtue, ~ One who manages with neither Direction nor virtue is welcome by those without Direction or virtue. ~ One lacking in trustworthiness loses [the populace's] trust.

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[23c23T] **Yasuhiko Genku Kimura** ~ To be silent is natural, for silence alone endures in Nature. ~ A whirlwind does not last the whole morning; ~ Nor does a downpour last the whole day. ~ Nature cannot make her commotion last; ~ Nor can human beings make their commotion last. ~ Therefore, in enduring silence, without commotion, ~ The master creates harmony with all humanity, ~ Sharing the experience of the Tao with those who embody the Tao; ~ Sharing the experience of virtue with those who practice virtue; ~ Sharing the experience of loss with those who lose virtue. ~ Thereby, in sharing the experience, ~ Those who embody the Tao enjoy his company; ~ Those who practice virtue enjoy his company; ~ Those who lose virtue enjoy his company. ~ The master is silent, for he knows the Tao and trusts the universe. ~ Therefore, be silent, then you will be enduring; ~ Trust, then you will be trusted.

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[23c24T] **Chou-Wing Chohan** ~ It is natural to be frugal with words. ~ A gale will not blow for an entire morning; ~ Pelting rain will not fall for a whole day. ~ Who causes all those? ~ Heaven and earth. ~ If (the fruit of) heaven and earth cannot last forever, ~ How can man? ~ The person who follows the Tao, ~ Is identified with the Tao. ~ The person who adheres to virtue, ~ Is identified with virtue. ~ The person who adheres to vice, ~ Is identified with vice. ~ When a person follows the Tao, ~ The Tao looks kindly upon him. ~ When the person adheres to virtue, ~ Virtue welcomes him. ~ When the person adheres to vice, ~ Vice opens its door to him.

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[23c25T] **Man-Ho Kwok** ~ It is a natural thing to talk sparingly. ~ And surely, this is right - because even a great wind and lashing rain do not go on forever. ~ It is naturally so. ~ Both Heaven and Earth know it. ~ And if neither can hold on to such an outpouring for long what makes people think they can? ~ If you follow the Tao, ~ all you do will belong to it. ~ If you act with Virtue, ~ all you do will have its power. ~ If you lose these - ~ then everyway you will be lost. ~ If you go the Way of Tao, it can only be with you. ~ If you go the Way of Virtue, its purity will sustain you. ~ But if you go the way of loss, then that will be your name; ~ And if you cannot trust, no one will trust you.

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[23c26T] **Gu Zhengkun** ~ To be taciturn is in accordance with nature, ~ So much as a wanton wind ~ Does not last all morning, ~ And a sudden rain does not last all day. ~ Who makes it? ~ Heaven and earth. ~ If heaven and earth cannot make it last long, ~ How can man? ~ So a man of Tao conforms to the Tao; ~ A man of Teh to the Teh; ~ A man of having neither to the principle of losing both above. ~ He who conforms to the Tao is readily received by the Tao; ~ He who conforms to the Teh is readily received by the Teh; ~ He who conforms to the principle of losing both above is readily discarded by the principle of loss. ~ The lack of faith on the part of the ruler ~ Leads to the lack of confidence in him on the part of the people.

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[23c27T] **Chao-Hsiu Chen** ~ Nature speaks rarely. ~ A stormy wind cannot blow for the whole morning, a passing heavy shower cannot fall for the whole day. ~ Even Heaven and Earth cannot show their sudden power for ever - much less can men. ~ That is the reason why one who follows the Tao ~ accords the Tao with the Tao, ~ accords the virtue with the virtue, ~ accords the loss with the loss. ~ He who accords with the Tao is gladly accepted by the Tao. ~ He who accords with the virtue is gladly accepted by the virtue. ~ He who accords with the loss is gladly accepted by the loss. ~ When there isn't enough faith from he who leads the people, the people who follow him will not have good faith.

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[23c28T] **Liu Qixuan** ~ The ruler by nature says few words. ~ A sudden wind cannot last the whole morning. ~ A sudden rain cannot last the whole day. ~ Who produces them? ~ Heaven and Earth. ~ Since even Heaven and Earth cannot start a lasting cause, ~ How can mankind achieve that? ~ Therefore, ~ Those choosing the Way identify themselves with the Way, ~ Those choosing uses identify themselves with using, ~ And those choosing losses identity themselves with losing. ~ One identified with the Way is gladly provided by the Way. ~ One identified with using is gladly provided with uses. ~ One identified with losing suffers from the loss of the Way. ~ One who does not believe will find one's self not believed.

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[23c29T] **Shi Fu Hwang** ~ Be Less, This Is The Spontaneous Rule ~ Lao Tze says, ~ Be less, this is the spontaneous rule. ~ Hence a gusty wind does not persist through all morning. ~ A sudden downpour does not persist through a whole day. ~ Who makes them so? ~ The Heaven and the Earth. ~ Even the Heaven and the Earth don't like to perform a long work, what more can be expected from men? ~ Thus, ~ Whoever devotes himself to the Tao will know the Tao's essence. ~ Whoever devotes himself to the Teh will know the Teh's essence. ~ Whoever devotes to the loss will know the loss's essence. ~ Whoever matches the Tao's essence will find pleasure in the Tao. ~ Whoever matches the Teh's essence will find pleasure in the Teh. ~ Whoever matches the loss will find pleasure in the loss. ~ Those men who can't believe what I said already have disbelieving hearts.

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[23c30T] **Ch'u Ta-Kao** ~ To be sparing of words is natural. ~ A violent wind cannot last a whole morning; pelting rain cannot last a whole day. ~ Who have made these things but heaven and earth? ~ Inasmuch as heaven and earth cannot last for ever, how can man? ~ He who engages himself in Tao is identified with Tao. ~ He who engages himself in virtue is identified with virtue. ~ He who engages himself in abandonment is identified with abandonment. ~ Identified with Tao he will be well received by Tao. ~ Identified with virtue he will be well received by virtue. ~ Identified with abandonment he will be well received by abandonment.

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[23c31T] **Paul J. Lin** ~ To spare words is to be natural. ~ Therefore a whirlwind does not last all morning, ~ And a sudden shower does not last all day. ~ Who causes this? ~ Heaven and earth. ~ If even Heaven and earth cannot last long, ~ What can man do? ~ Therefore one dealing with Tao will resemble Tao. ~ Dealing with virtue, one will resemble virtue. ~ Dealing with loss, one will resemble loss. ~ If one resembles Tao, Tao is pleased to accept him. ~ If one resembles virtue, virtue is pleased to accept him. ~ If one resembles loss, loss is also pleased to accept him. ~ By not having enough credibility, ~ One will not be trusted [by others].

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[23c32T] **Michael LaFargue** ~ Speaking little is what is natural. ~ Yes: ~ A whirlwind does not blow a whole morning, ~ a downpour does not fall a whole day. ~ And who causes these things? - ~ Heaven and Earth. ~ If even Heaven and Earth cannot make things last very long, ~ how much less can man. ~ Yes: ~ One devoted to Tao: ~ Is a Tao man, merges with Tao; ~ is a Te man, merges with Te; ~ is a man left out, merges with What Is Left Out. ~ One who merges with Tao, Tao welcomes him; ~ one who merges with Te, Te welcomes him; ~ one who merges with What Is Left Out, What Is Left Out welcomes him. ~ When sincerity does not suffice, ~ it was not sincerity.

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[23c33T] **Cheng Lin** ~ Boisterous gales do not continue unabated from morn till eve. ~ Torrential rainfalls do not continue unabated throughout the day and night. ~ Who is it that produces these phenomena? ~ Heaven and earth. ~ Since these phenomena cannot last for ever, how much less can the work of man! ~ Those who follow the way of Truth will meet in Truth. ~ Those who follow the way of virtue will meet in virtue. ~ Those who follow the way of Heaven will meet in Heaven. ~ Those who meet in Truth become one with Truth, and they rejoice in it. ~ Those who meet in virtue become virtuous, and they rejoice in it. ~ Those who meet in Heaven become heavenly, and they rejoice in it.

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[23c34T] **Yi Wu** ~ Nature rarely speaks. ~ So, a whirlwind does not last all morning, ~ Nor does a sudden shower last the whole day. ~ Who causes these? Heaven and earth. ~ If what Heaven and earth do cannot last long, ~ What can man do? ~ Therefore, one who follows the Way is in accord with the Way. ~ One who practices virtue is in accord with virtue. ~ One who loses is in accord with loss. ~ To be in accord with the Way is to be accepted gladly by the Way. ~ To be in accord with virtue is to be accepted gladly by virtue. ~ To be in accord with loss is to be accepted gladly by loss. ~ When a man is not sincere enough ~ He will not be trusted.

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[23c35T] **Han Hiong Tan** ~ To be reticent is consistent with the law of nature. ~ Usually the hurricane does not last more than half a day. ~ And torrential rain does not pour for a whole day. ~ The wind and rain are the result of the forces of nature. ~ Even the forces of nature do not endure for long, ~ So how can human efforts ever match that of nature? ~ Those devoted to Dao will follow Dao, and those devoted to De will follow De. ~ On the contrary, those who go against Dao will manifest it in their behaviours. ~ Following the path of Dao, Dao is glad to accept you. ~ Following the path of De, De is pleased to welcome you. ~ Following the alternative path, the alternative entity is also happy to receive you. ~ If the people in power have no credibility, then the ordinary people will not trust them.

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[23c36T] **Hua-Ching Ni** ~ The utterance of the universal subtle law is too loud to be audible. ~ Look at this: a squall does not last the whole morning, nor does a torrential shower last the whole day. ~ What determines this? ~ Even Nature cannot make such violence last for long. ~ How long, then, can the violent actions of human beings last? ~ Hence, one who follows gentleness becomes one with universal truth. ~ One who follows wholeness becomes one with universal virtue. ~ One who separates himself from universal nature and from universal virtue becomes separate and lost. ~ When one is one with universal nature, ~ universal nature is one with him. ~ When one is one with universal virtue, ~ universal virtue is one with him. ~ When one deviates from universal nature, ~ deviation keeps him from universal nature. ~ If one does not know and believe that the subtle law manifests in his own life, ~ how can he have faith that it pervades the entire universe?

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[23c37T] **Chang Chung-yuan** ~ Nature rarely expresses itself in words. ~ When a hurricane occurs, it does not last all morning. ~ Neither does a heavy shower last the whole day. ~ These are actions of heaven and earth. ~ Thus, even heaven and earth cannot maintain their actions for long. ~ How can man? ~ Therefore, the learner of Tao identifies with Tao. ~ When one achieves it, one identifies with one's achievement. ~ When one loses it, one identifies with one's losing. ~ When man identifies with achievement, achievement also willingly identifies with man. ~ When man identifies with losing, losing willingly identifies with man. ~ If one does not believe enough in this identity, then it will not take place.

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[23c38T] **Henry Wei** ~ Emptiness and Non-Being ~ Hsu Wu ~ Nature is brief in its speech. ~ Thus a tempest does not last a whole morning, ~ Nor does a rainstorm last a whole day. ~ What is it that causes the wind and rain? ~ It is Heaven and Earth. ~ Even Heaven and Earth cannot be long in their outbursts. ~ How much the less can man in his! ~ Therefore, in the pursuit of Tao, ~ Those tending toward Tao will identify with Tao; ~ Those tending toward virtue will identify with virtue; ~ Those tending toward failure will identify with failure. ~ To those identified with Tao, ~ Tao will gladly extend welcome; ~ To those identified with virtue, ~ Virtue will gladly extend welcome; ~ To those identified with failure, ~ Failure will gladly extend welcome. ~ When one's own faith is inadequate, ~ It will not evoke faith from other people.

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[23c39T] **Ha Poong Kim** ~ Tzu-jan rarely speaks. ~ Therefore no windstorm lasts all morning; ~ No rainstorm lasts all day. ~ Who causes these things? ~ Heaven and Earth. ~ If even Heaven and Earth can cause nothing to last forever, ~ How could man? ~ Therefore those who follow Tao ~ Are one with Tao. ~ Those who attain Te are one with Te; ~ Those who lose [Te] are one with the loss. ~ When a man is one with Tao, ~ Tao also rejoices at gaining him; ~ When a man is one with Te, ~ Te also rejoices at gaining him; ~ When a man is one with the loss, ~ The loss also rejoices at gaining him. ~ When you don't trust others, ~ They will not trust you.

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[23c40T] **Tao Huang** ~ Natural speech consists of few words. ~ Gusty winds do not last all morning, ~ Cloudbursts do not last all day. ~ What makes this so? ~ Heaven and earth will not last forever, ~ How could a human being last! ~ So the person who works according to Tao unites with Tao. ~ In the same way he unites with action. ~ In the same way he unites with loss. ~ Uniting with action, the Tao becomes action. ~ Uniting with loss, the Tao becomes loss.

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[23c41T] **Tang Zi-chang** ~ Let us observe nature: ~ A heavy rain can hardly outlast the morning; ~ a violent hurricane can hardly outlast the day. ~ Who is responsible for this? ~ The Heaven and the earth - the Nature. ~ If the Heaven and the earth however can not make things great and lasting, how could a man expect to do even more? ~ Thus one who practices Dao is in accord with Dao. ~ One who is in accord with virtues thus attains virtues. ~ One who is not in accord with Dao loses Dao. ~ One who is not in accord with virtues loses virtues. ~ Truth alone is not enough, nevertheless some truth is not true.

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[23c42T] **Wing-tsit Chan** ~ Nature says few words. ~ For the same reason a whirlwind does not last a whole morning. ~ Nor does a rainstorm last a whole day. ~ What causes them? ~ It is Heaven and Earth (Nature). ~ If even Heaven and Earth cannot make them last long, ~ How much less can man? ~ Therefore he who follows Tao is identified with Tao. ~ He who follows virtue is identified with virtue. ~ He who abandons (Tao) is identified with the abandonment (of Tao). ~ He who is identified with Tao - Tao is also happy to have him. ~ He who is identified with virtue - virtue is also happy to have him. ~ And he who is identified with the abandonment (of Tao) - the abandonment (of Tao) is also happy to abandon him. ~ It is only when one does not have enough faith in others that others will have no faith in him.

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[23c91T] **И. И. Семененко** ~ То слово самостно, что редко. ~ Поэтому-то вихрь не буйствует все утро, ливень не хлещет целый день. ~ Кто это делает? ~ Небо и Земля. ~ Коль даже Небо и Земля ничего не в силах делать вечно, то человек тем паче. ~ Поэтому и предаются Дао. ~ У кого Дао, тот ему тождествен; ~ добродетельный тождествен добродетели, ~ утративший тождествен утрате. ~ Кто отождествляет себя с Дао, того Дао тоже обретает с радостью; ~ кто отождествляет себя с добродетелью, того добродетель тоже обретает с радостью; ~ кто делает себя

тождественным утрате, того утрата тоже обретает с радостью. ~ Кто не способен доверять другим, тому не доверяют.

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[23c92т] **А. А. Маслов** ~ Редко пользоваться словами - значит следовать естественности. ~ Поэтому резкий ветер не может длиться всё утро, а проливной дождь не может хлестать весь день. ~ Кто делает всё это? Небо и Земля. ~ Если даже Небо и Земля не могут сделать что-то вечным, так что же требовать от человека?! ~ Поэтому он действует через Дао. ~ Действующий через Дао тождественен с Дао. ~ Обретший Благость тождественен с Благостью. ~ Утрачивающий тождественен с утратой. ~ Тождественный с Дао - радостно принимается Дао, ~ Тождественный с Благостью - радостно принимается Благостью. ~ Тождественный с утратой - радостно принимается утратой. ~ Тот, в ком недостаточно искренности, встретится с неискренностью.

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[23c93т] **Е. А. Торчинов** ~ Тот, кто мало говорит, естественности следует. ~ Ураган не свирепствует целое утро, ливень не льет весь день напролет. ~ Кто сделал так? ~ Небо и Земля. ~ Уж если Небо и Земля не могут сделать долговечным то, что ими же самими порождено, то что уж говорить о человеке! ~ Поэтому те люди, что все свои дела отдали Дао, - едины с Дао! ~ Те, что отдали все Благу-Дэ, - едины с Благом-Дэ! ~ Но те, кто посвятили все лишь гибели, - те с гибелью едины! ~ Когда некто един с Дао, Дао само радуется, обретя его. ~ Когда некто един с Благом, Благо тоже радуется, обретя его. ~ Когда некто един с гибелью, гибель тоже радуется, обретя его. ~ Когда человек не верен слову, то ему не станут верить!

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[23c94т] **А. Е. Лукьянов** ~ Примолкни и следуй естественности. ~ Ведь порывистый ветер не дует все утро, ливневый дождь не льет весь день. ~ Тот, кто посылает их, - Небо и Земля. ~ Но Небо и Земля и те не могут делать это вечно, так куда уж человеку равняться с ними. ~ Вот почему: ~ тот, кто ведет дела в соответствии с Дао, тождествен Дао. ~ [Тот, кто ведет дела в соответствии] с Дэ, тождествен Дэ. ~ [Тот, кто ведет дела в соответствии] с утратой, тождествен утрате. ~ Того, кто тождествен Дао, Дао с радостью принимает его. ~ Того, кто тождествен Дэ, Дэ с радостью принимает его. ~ Того, кто тождествен утрате, утрата с радостью принимает его. ~ "Недоверие питает неверие".

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[23c95т] **Ян Хин-шун** ~ Нужно меньше говорить, следовать естественности. ~ Быстрый ветер не продолжается все утро, сильный дождь не продержится весь день. ~ Кто делает все это? ~ Небо и земля. ~ Даже небо и земля не могут сделать что-либо долговечным, тем более человек. ~ Поэтому он служит дао. ~ Кто [служит] дао, тот тождествен дао. ~ Кто [служит] дэ, тот тождествен дэ. ~ Тот, кто теряет, тождествен потере. ~ Тот, кто тождествен дао, приобретает дао. ~ Тот, кто тождествен дэ, приобретает дэ. ~ Тот, кто тождествен потере, приобретает потерянное. ~ Только сомнения порождают неверие.

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[23c96т] **Д. П. Конисси** ~ Редкие слова заключают в себе самые достоверные мысли. ~ Редкие изречения сами собою правдивы. ~ Утренний сильный ветер не продолжается до полудня; сильный дождь не продолжается целый день. ~ Ни небо, ни земля вечно существовать не могут. ~ Тем более человек. ~ Живущий и поступающий по Тао равен ему; ~ нравственный человек равен добродетели; ~ потерявший все равен потере. ~ Тао любит находить равное себе; ~ нравственный - равное себе; ~ потерявший - также равное себе. ~ Где вера слаба, там не будет веры.

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[23c97т] **В. В. Малявин** ~ Неслышное веление - то, что таково само собой. ~ Сильный ветер не продержится все утро. ~ Внезапный ливень не продержится весь день. ~ Кто создает их? Небо и Земля. ~ Даже Небу и Земле не сотворить ничего долговечного, ~ Тем менее это доступно человеку! ~ Посему тот, кто предан Пути, един с Путем. ~ Тот, кто предан совершенству, един с Совершенством. ~ А тот, кто предан утрате, един с утратой. ~ Того, кто един с Путем, Путь тоже принимает. ~ Тому, кто един с Совершенством, Путь дает Совершенство, ~ А того, кто един с утратой, Путь тоже теряет. ~ Лишь тому, кто недостаточно доверяет другим, ~ Тоже не будет доверия.

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[23c98т] **Б. Б. Виногродский** ~ Разреженность в словах - это самопроизвольная естественность. ~ Ураганный ветер не длится все утро. ~ Проливной дождь не идет до конца дня. ~ Кто осуществляет это? ~ Небо-Земля. ~ Даже Небо-Земля не способны сделать их долгими. ~ Что уж тут сравнивать с человеком? ~ Причинность: ~ Если в ситуациях действуешь, исходя из Пути, тогда отождествляешься с Путем. ~ Если действуешь, исходя из Потенции, тогда отождествляешься с Потенцией. ~ Если действуешь, исходя из потери, тогда отождествляешься с потерей. ~ Когда отождествляешься с Путем, тогда и Путь, радуется, обретая тебя. ~ Когда отождествляешься с Потенцией, тогда и Потенция радуется, обретая тебя. ~ Когда отождествляешься с потерей, тогда и потеря радуется, обретая тебя. ~ Если в тебе недостаточно веры, то бытие не верит в тебя.

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PSEUDO-CHAPTER **Twenty-Four**

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[24c01т] **Robert G. Henricks** ~ One who boasts is not established; ~ One who shows himself off does not become prominent; ~ One who puts himself on display does not brightly shine; ~ One who brags about himself gets no credit; ~ One who praises himself does not long endure. ~ In the Way, such things are called: ~ "Surplus food and redundant action." ~ And with things - there are those who hate them. ~ Therefore, the one with the Way in them does not dwell.

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[24c02т] **John C. H. Wu** ~ ONE on tip-toe cannot stand. ~ One astride cannot walk. ~ One who displays himself does not shine. ~ One who justifies himself has no glory. ~ One who boasts of his own ability has no merit. ~ One who parades his own success will not endure. ~ In Tao these things are called "unwanted food and extraneous growths," ~ Which are loathed by all things. ~ Hence, a man of Tao does not set his heart upon them.

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[24c03т] **D. C. Lau** ~ He who tiptoes cannot stand; he who strides cannot walk. ~ He who shows himself is not conspicuous; ~ He who considers himself right is not illustrious; ~ He who brags will have no merit; ~ He who boasts will not endure. ~ From the point of view of the way these are 'excessive food and useless excrescences'. ~ As there are Things that detest them, he who has the way does not abide in them.

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[24c04т] **R. L. Wing** ~ Those who are on tiptoe cannot stand firm. ~ Those who straddle cannot walk. ~ Those who display themselves cannot illuminate. ~ Those who define themselves cannot be distinguished. ~ Those who make claims can have no credit. ~ Those who boast cannot advance. ~ To those who stay with the Tao, ~ These are like excess food and redundant actions ~ And are contrary to Natural Law. ~ Thus those who possess the Tao turn away.

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[24c05т] **Ren Jiyu** ~ He who wants to stand higher on tiptoe is not steady; ~ He who wants to double his step is unable to hasten; ~ He who only rests on his own eyes cannot see clearly; ~ He who considers himself always in the right cannot tell right from wrong; ~ He who boasts himself will be given no credit; ~ He who considers himself superior is not qualified for leadership. ~ From the point of Tao, (all these) are nothing but remnants of food and tumours of action, which all creatures detest. ~ Therefore those who possess Tao will stay away from them.

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[24c06т] **Gia-fu Feng** ~ He who stands on tiptoe is not steady. ~ He who strides cannot maintain the pace. ~ He who makes a show is not enlightened. ~ He who is self-righteous is not respected. ~ He who boasts achieves nothing. ~ He who brags will not endure. ~ According to followers of the Tao, "These are extra food and unnecessary luggage." ~ They do not bring happiness. ~ Therefore followers of the Tao avoid them.

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[24c07т] **Lok Sang Ho** ~ He who stands on tip-toe cannot really stand. ~ He who takes big strides cannot really walk. ~ He who sees only through his own point of view cannot see clearly. ~ He who thinks he is always right will not see the truth. ~ He who boasts of his own achievements will achieve nothing, ~ He who is self-contented will not grow. ~ Such people to the Dao are like those who eat too much or do too much, ~ They will be fed up with what they eat or what they do. ~ Hence those who follow the Dao will not fall into the "too much" mode.

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[24c08т] **Xiaolin Yang** ~ You cannot stand firm by standing on tiptoes. ~ You cannot go far by taking big steps. ~ If you are stubborn, you cannot know the right and the wrong. ~ If you are narrow-minded, no one will accept your opinions. ~ If you show off, no one will recognize your accomplishments. ~ If you are conceited, you will not be able to lead the people. ~ Speaking in terms of the DAO, these are useless extras that are very annoying. ~ Therefore, one who practices the DAO never behaves like this.

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[24c09т] **Walter Gorn Old**, UNDESIRABLE HONOURS ~ By standing on tiptoe one cannot keep still. ~ Astride of one's fellow one cannot progress. ~ By displaying oneself one does not shine. ~ By self-approbation one is not esteemed. ~ In self-praise there is no merit. ~ He who exalts himself does not stand high. ~ Such things are to Tao what refuse and excreta are to the body. ~ They are everywhere detested. ~ Therefore the man of Tao will not abide with them.

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[24c10т] **James Legge** ~ He who stands on his tiptoes does not stand firm; ~ he who stretches his legs does not walk (easily). ~ (So), he who displays himself does not shine; ~ he who asserts his own views is not distinguished; ~ he who vaunts himself does not find his merit acknowledged; ~ he who is self-conceited has no superiority allowed to him. ~ Such conditions, viewed from the standpoint of the Tao, are like remnants of food, or a tumour on the body, which all dislike. ~ Hence those who pursue (the course) of the Tao do not adopt and allow them.

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[24c11т] **David Hinton** ~ Stretch onto tiptoes and you never stand firm. ~ Hurry long strides and you never travel far. ~ Keep up self-reflection ~ and you'll never be enlightened. ~ Keep up self-definition ~ and you'll never be apparent. ~ Keep up self-promotion ~ and you'll never be proverbial. ~ Keep up self-esteem ~ and you'll never be perennial. ~ Travelers of the Way call such striving too much food and useless baggage. ~ Things may not all despise such striving, but a master of the Way stays clear of it.

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[24c12т] **Chichung Huang** ~ He who boasts cannot stand; ~ He who looks at himself is not illustrious; ~ He who parades himself is not clear-sighted; ~ He who brags about himself has no merit; ~ He who is conceited does not last long. ~ These, according to the Tao, are ~ Leftover food and improper deeds ~ Which people all loathe. ~ Therefore, he who possesses the Tao ~ Does not accumulate.

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[24c13т] **Ellen M. Chen** ~ One who tiptoes cannot stand. ~ One who straddles cannot walk. ~ One who sees himself is not enlightened (ming). ~ One who justifies himself is not outstanding. ~ One who shows off (fa) his deeds is not meritorious. ~ One who boasts (ching) of himself does not lead (chang). ~ These to a Taoist are called: ~ Excess nature (yû te) and superfluous actions (shui hsing), ~ Avoided (o) even by things. ~ Therefore the Taoist does not indulge (ch'u) in them.

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[24c14т] **Lee Sun Chen Org** ~ A person who tiptoes will not be able to stand [steadily after a short while]; ~ A person who bestrides will not [be able to] walk [a long distance in the same manner]; ~ [Therefore:] ~ A person who is self-opinionated is not [truly] brilliant; ~ A person who is self-righteous is not [truly] outstanding; ~ A person who is self-conceited is not [truly] superior. ~ One of the old-timers on the trail of Tao said: ~ "[Even] Animals dislike over-eating and [carrying out] the excessive physical activities which serve no [significant] purpose." ~ Therefore one who pursues Tao would not commit himself [to any kind of excessiveness] either.

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[24c15т] **Tien Cong Tran** ~ One on tip-toe cannot stand. ~ One astride cannot walk. ~ One who displays himself does not shine. ~ One who justifies himself has no glory. ~ One who boasts of his own work has no merit. ~ One who is proud of himself will not endure. ~ From the point of view of the Way, these things are called "unwanted food and extraneous growths," which are loathed by all things. ~ Hence, a man of the Way does not set his heart upon them.

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[24c16т] **Thomas Z. Zhang** ~ On tiptoes, one cannot stand steadily. ~ Astride, one cannot walk ahead. ~ Those who brag about themselves cannot be held in great respect. ~ Those who assume they are always right cannot be outstanding. ~ Those who go to the extreme cannot achieve goals. ~ Those who are vainglorious cannot keep making progress. ~ This is Tao. ~ Those behaviors, like leftover food or an overweight person, are unattractive to everyone. ~ Thus Tao followers avoid them.

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[24c17т] **Arthur Waley** ~ 'He who stands on tip-toe, does not stand firm; ~ He who takes the longest strides, does not walk the fastest.' ~ He who does his own looking sees little, ~ He who defines himself is not therefore distinct. ~ He who boasts of what he will do succeeds in nothing; ~ He who is proud of his work, achieves nothing that endures. ~ Of these, from the standpoint of the Way, it is said: ~ 'Pass round superfluous dishes to those that have already had enough, ~ And no creature but will reject them in disgust.' ~ That is why he that possesses Tao does not linger.

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[24c18т] **Richard John Lynn** ~ One up on tiptoes does not stand firm. ~ One who takes big strides does not move. ~ One who flaunts himself does not shine. ~ One who insists that he is right is not commended. ~ One who boasts about himself has no acknowledged merit. ~ One filled with self-importance does not last long. ~ In respect to the Dao, we can say about such behavior, too much food is an excrescence making the rounds. ~ The people always hate this, so one who has the Dao has nothing to do with it.

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[24c19т] **Lin Yutang** ~ THE DREGS AND TUMORS OF VIRTUE ~ He who stands on tiptoe does not stand (firm); ~ He who strains his strides does not walk (well); ~ He who reveals himself is not luminous; ~ He who justifies himself is not far-famed; ~ He who boasts of himself is not given credit; ~ He who prides himself is not chief among men. ~ These in the eyes of Tao ~ Are called "the dregs and tumors of Virtue," ~ Which are things of disgust. ~ Therefore the man of Tao spurns them.

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[24c20т] **Victor H. Mair** ~ Who is puffed up cannot stand, ~ Who is self-absorbed has no distinction, ~ Who is self-revealing does not shine, ~ Who is self-assertive has no merit, ~ Who is self-praising does not last long. ~ As for the Way, we may say these are "excess provisions and extra baggage." ~ Creation abhors such extravagances. ~ Therefore, ~ One who aspires to the Way, does not abide in them.

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[24c21т] **Tolbert McCarroll** ~ The person on tiptoe is not steady. ~ The person with legs astride cannot walk. ~ Those who look only at themselves see little. ~ Those who justify themselves are not distinguished. ~ Those who brag have no merit. ~ The work of prideful people will not endure. ~ From the standpoint of the Tao, ~ these things are "excessive food and tumors of the body." ~ As

they bring sickness, ~ followers of the Tao do not linger around them.

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[24c22т] **David H. Li** ~ One who tiptoes to stand taller does not stand firm; ~ One who strides to walk faster does not walk long; ~ One who self-touts does not shine; ~ One who self-justifies does not reassure; ~ One who self-aggrandizes does not accomplish; ~ One who self-serves does not endure. ~ They, in relation to Direction, are the equivalent of leftover food and excess fat. ~ They are unattractive; ~ they are not held by those with Direction.

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[24c23т] **Yasuhiko Genku Kimura** ~ A man who tiptoes cannot stand. ~ A man who straddles cannot walk. ~ A man who flaunts himself cannot shine. ~ A man who is self-righteous is not respected. ~ A man who is self-boasting is not acknowledged. ~ A man who is self-conceited is not promoted. ~ From the viewpoint of the Tao, ~ These behaviors are like excess food and excrescent flesh. ~ Creation abhors such imbalance, ~ And thus the man of the Tao does not abide in them.

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[24c24т] **Chou-Wing Chohan** ~ A person who stands on tiptoe cannot stand firmly on his feet. ~ A person who spreads his legs cannot walk steadily. ~ A person who displays himself cannot shine (like a star in the sky). ~ A person who praises himself will not be praised by others. ~ A person who glorifies himself will not be famous. ~ A person who makes himself mighty cannot excel. ~ All these, in comparison to the Tao, are called: ~ "A surfeit of food and an excess of action." ~ They will be tiresome to everyone in other things, too. ~ Therefore, the man of Tao is not found in their company. ~ All these are examples of living in a way that goes against nature.

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[24c25т] **Man-Ho Kwok** ~ A man on tiptoe can't walk easily. ~ The man who strides on ahead is bound to tire. ~ The kind of person who always insists on his way of seeing things can never learn anything from anyone. ~ Those who always want to be seen will never help others to be. ~ The showman is never secretly respected by anyone. ~ People like these, say the Wise Ones are as useless as the left-over food at a feast: ~ No true follower can relate to them.

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[24c26т] **Gu Zhengkun** ~ He who stands on tiptoes cannot stand well; ~ He who walks with great strides cannot walk well; ~ He who shows off himself cannot become conspicuous; ~ He who regards himself infallible cannot become illustrious; ~ He who brags about himself cannot gain achievement; ~ He who boasts of himself cannot become a head. ~ From the point of view of the Tao, ~ These behaviours are like leftover food and superfluous excrescence, ~ So disgusting that a man of Tao ~ Never behaves like that.

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[24c27т] **Chao-Hsiu Chen** ~ He who tiptoes cannot stand. ~ He who strides cannot walk. ~ He who sees only himself is not enlightened. ~ He who is self-righteous is not notable. ~ He who boasts about himself will have no merit. ~ He who praises himself will have no improvement. ~ The way he takes the Tao, as if eating with a full stomach and moving with excess baggage, will be disliked. ~ Therefore he who follows the Tao will not abide this.

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[24c28т] **Liu Qixuan** ~ A long stander would not stand on tiptoe. ~ A far walker would not walk with long strides. ~ A wise observer would not observe self-preoccupations. ~ A true celebrity would not brag about self. ~ A successful doer would not show off his/her deeds. ~ A good ruler would not look superior to others. ~ It is the Way that is enabling and disabling. ~ Eating too much will result in obesity in form, ~ Which is avoided even by the public, ~ And is therefore not preferred by Way servers.

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[24c29т] **Shi Fu Hwang** ~ Those Which Are Against The Tao ~ Lao Tze says, ~ He who stands on tiptoe can't persist long. ~ He who walks by striding can't go far. ~ He who sees everything in his eyes can never be shrewd. ~ He who claims self-righteousness will never be exalted by others. ~ He who steals others' feats for himself is a worthless person. ~ He who boasts of his merit can't enjoy a long life. ~ Viewed from the Tao's standpoint, these men are like remains of a meal, or a tumor on the body, which no one would like. ~ Hence, a Tao-practician should not become one of them.

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[24c30т] **Ch'u Ta-Kao** ~ A man on tiptoe cannot stand firm; ~ A man astride cannot walk on; ~ A man who displays himself cannot shine; ~ A man who approves himself cannot be noted; ~ A man who praises himself cannot have merit; ~ A man who glories in himself cannot excel: ~ These, when compared with Tao, are called: ~ 'Excess in food and overdoing in action.' ~ Even in other things, mostly, they are rejected; ~ Therefore the man of Tao does not stay with them.

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[24c31т] **Paul J. Lin** ~ Those who rise on tiptoe cannot stand. ~ Those who stride cannot walk. ~ Those who hold to their views cannot be enlightened. ~ Those who are self-righteous cannot shine. ~ Those who boast cannot receive credit. ~ Those who are arrogant cannot last long. ~ In the light of Tao, they are like left-over food and burdensome wens, ~ Even despised by all creatures. ~ So those with Tao do not want to stay with them.

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[24c32т] **Michael LaFargue** ~ "A person on tiptoe is not firmly planted, ~ a person in a rush will not go far." ~ One who shows off will not shine, ~ one who promotes himself won't become famous, ~ one who boasts of himself will get no credit, ~ one who glorifies himself will not become leader. ~ In Tao, this is called 'stuffing oneself', 'overdoing it'. ~ Things seem to detest this, ~ so the ambitious man does not dwell here.

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[24c33т] **Cheng Lin** ~ Those who raise themselves on tiptoe cannot stand firm; ~ those who walk with long steps cannot travel far. ~ Those who are self-complacent are not enlightened. ~ Those who are self-important are not illustrious. ~ Those who are self-conceited are not successful. ~ Those who are self-assertive are not supreme. ~ Those who abide by Truth say: ~ "When one has a surplus of food and an excess of clothing, he causes envy in other men. ~ Therefore, the followers of Truth eschew these."

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[24c34т] **Yi Wu** ~ One who is on tiptoe cannot stand. ~ One who strides cannot walk. ~ One who is self-opinionated is not enlightened. ~ One who is self-righteous is not brightened. ~ One who is self-glorified is without merit. ~ One who is self-satisfied cannot develop. ~ To the Way, all of them are known as ~ "Unwanted food and useless actions." ~ They may be despised by all things; ~ Therefore, one who practices the Way does not dwell on them.

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[24c35т] **Han Hiong Tan** ~ He who stands tiptoed will soon fall over. ~ He who walks with huge strides will not go very far. ~ By trying to show off, you will not be eminent. ~ By acting like a know-all, you will not be distinguished. ~ If you brag about your success, you will end up with no credit. ~ If you are conceited, you will not make any further advancement. ~ From the perspective of Dao, ~ Even animals will find all extravagant deeds disgusting. ~ He who follows the path of Dao does not subscribe to these actions.

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[24c36т] **Hua-Ching Ni** ~ One who stands on tiptoe cannot stand firmly. ~ One who strides cannot walk far. ~ One who flaunts himself is not illumined. ~ One who insists that he is right is self-righteous. ~ One who boasts of his accomplishments undoes his merit. ~ One who takes pride in himself impedes his own growth. ~ These things are normally detested by people who nurture virtue and the truthfulness of life, ~ for they do not set their eyes and hearts upon anything that is equal to "the greed for excessive food which fosters morbid growth." ~ Thus, such things are not agreeable to them.

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[24c37т] **Chang Chung-yuan** ~ To lift the heel is not to stand. ~ To take long strides is not to walk. ~ To show off is not to shine. ~ To insist that one is right is not to be distinct. ~ To claim credit is to have no credit. ~ To be proud of oneself is not to be the best. ~ From the point of view of Tao, all of these are extras which things themselves do not like. ~ Therefore, the man of Tao does not abide with them.

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[24c38т] **Henry Wei** ~ Bitter Favors ~ K'u En ~ He who stands on tip-toe will totter; ~ He who takes long strides is a poor walker. ~ He who likes to show off is not enlightened; ~ He who is prone to be self-righteous is not distinguished; ~ He who blows his own horn will acquire no merit; ~ He who extols himself is not fit to be a leader. ~ From the standpoint of Tao, it can be said: ~ "Eating excessive food or to walk with a burden ~ May be disgusting to creatures." ~ People possessed of Tao, therefore, reject them.

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[24c39т] **Ha Poong Kim** ~ He who tiptoes cannot remain standing; ~ He who strides cannot travel; ~ He who shows himself has no bright presence; ~ He who claims to be right does not shine; ~ The boastful have no merit; ~ The conceited do not last long. ~ From Tao's standpoint ~ Such things may be called excess food and superfluous action. ~ Creatures abhor them. ~ Therefore the man of Tao stays away from them.

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[24c40т] **Tao Huang** ~ Those who boast of themselves lose their stance. ~ He who displays himself is not seen. ~ He who justifies himself is not understood. ~ He who lashes out does not succeed. ~ He who builds himself up does not endure. ~ In the sense of Tao, ~ This is said to be eating too much and acting too much. ~ It results in disgust. ~ Those who desire will not endure.

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[24c41т] **Tang Zi-chang** ~ One on tiptoe can not stand well. ~ One with hard breathing can not live long. ~ One astride can not walk well. ~ A self-displayer is not enlightened. ~ A self-asserter is not popular. ~ A self-approver has no merit. ~ A self-boaster can not lead. ~ From the point of view of Dao this is called "surfeit of food and a tumour on the body". ~ It is hated by everything! ~ Thus a man of Dao will never resort to it.

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[24c42т] **Wing-tsit Chan** ~ He who stands on tiptoe is not steady. ~ He who strides forward does not go. ~ He who shows himself is not luminous. ~ He who justifies himself is not prominent. ~ He who boasts of himself is not given credit. ~ He who brags does not endure for long. ~ From the point of view of Tao, these are like remnants of food and tumors of action, ~ Which all creatures detest. ~ Therefore those who possess Tao turn away from them.

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[24c91т] **И. И. Семененко** ~ Долго на носках не устоять, далеко широким шагом не пройти. ~ Кто себя видит, тот не ведает просвета; ~ кто считает себя правым, не заметен; ~ кто хвастается, не заслужен; ~ кто зазнается, тот других не старше. ~ У кого Дао, тот этого не делает, ибо такое поведение, согласно Дао, равняется тому, когда переедают или впустую ходят, а этого не любит, кажется, никто.

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[24c92т] **А. А. Маслов** ~ Стоящему на цыпочках долго не простоять. ~ Идущему большими шагами далеко не уйти. ~ Демонстрирующий себя - не просветлён. ~ Считающий себя правым - не очевиден. ~ Кичащийся собой не имеет заслуг. ~ Заносчивому не стать властителем. ~ Рассуждая с позиций Дао, про это говорят: "Излишество в пище и непристойность в поступках в сочетании с вещами несут вред". ~ Поэтому, обладающий Дао, свободен от пребывания в этом.

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[24c93т] **Е. А. Торчинов** ~ Стоящий на кончиках пальцев долго не простоит, ~ Оставляющий отчетливые следы далеко не уйдет. ~ Поглощенный сам собой не станет умудренно-просветленным, ~ Превозносящий сам себя не будет подлинно прославлен, ~ Нападающему на всех не дано свершить великий подвиг, ~ Самовосхваляющийся не станет долговечным. ~ Ну а для Дао это все - протухшая еда и тягостная ноша. ~ Все сущее такие нравы ненавидит. ~ Поэтому обретший Дао-Путь так не живет.

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[24c94т] **А. Е. Лукьянов** ~ Вставший на цыпочки не устоит прямо. ~ Сдвинувший ноги не тронется с места. ~ Кто выставляет себя эрудитом, не просветлен. ~ Кто считает себя правым, не просвещен. ~ Кто прославляет себя, не доблестен. ~ Кто восхваляет себя, не главенствует. ~ Все это, с позиции Дао, зовется избытком достатка и поведением раба. ~ Всяк ненавидит таких. ~ Поэтому тот, кто обладает Дао, с такими рядом не живет.

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[24c95т] **Ян Хин-шун** ~ Кто поднялся на цыпочки, не может [долго] стоять. ~ Кто делает большие шаги, не может [долго] идти. ~ Кто сам себя выставляет на свет, тот не блестит. ~ Кто сам себя восхваляет, тот не добудет славы. ~ Кто нападает, не достигает успеха. ~ Кто сам себя возвышает, не может стать старшим среди других. ~ Если исходить из дао, все это называется лишним желанием и бесполезным поведением. ~ Таких ненавидят все существа. ~ Поэтому человек, обладающий дао, не делает этого.

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[24c96т] **Д. П. Конисси** ~ Сухоногий не может встать. ~ Сидящий не может ходить. ~ Кто думает, что постиг все, тот ничего не знает. ~ Кто доволен самим собою, тот не может прославиться. ~ Кто хвастается, тот не может иметь заслуги. ~ Кто горд, тот не может возвыситься. ~ Такие люди, с точки зрения Тао, называются питающимися излишеством и творящими напрасное. ~ Поэтому когда они находят Тао, то оставаться в нем решительно не могут.

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[24c97т] **В. В. Малявин** ~ Кто встал на цыпочки, долго не простоит. ~ Кто широко шагает, далеко не уйдет. ~ Кто имеет свой взгляд, немного сможет понять. ~ Кто имеет свою правду, немногих сможет убедить. ~ Кто рвется вперед, славы не стяжает. ~ Кто радеет за себя, долго не проживет. ~ Для Пути это только "лишнее угощение, напрасное хождение". ~ Для людей это только повод для ненависти. ~ Посему претворяющий Путь так не поступает.

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[24c98т] **Б. Б. Виногродский** ~ На цыпочках не простоишь. ~ Широко расставив ноги, не пойдешь. ~ Выставляя себя, не будешь ясен. ~ Утверждая себя, не будешь четок. ~ Гордясь собой, не будешь иметь заслуги. ~ Превознося себя, не сможешь просуществовать долго. ~ В пространстве Пути это называется избытком в пище и лишними движениями. ~ Всем сущностям от этого только зло. ~ Причинность: ~ При наличии Пути не застаиваются.

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PSEUDO-CHAPTER **Twenty-Five**

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[25c01т] **Robert G. Henricks** ~ There was something formed out of chaos, ~ That was born before Heaven and Earth. ~ Quiet and still! Pure and deep! ~ It stands on its own and doesn't change. ~ It can be regarded as the mother of Heaven and Earth. ~ I do not yet know its name: ~ I "style" it "the Way." ~ Were I forced to give it a name, I would call it "the Great." ~ "Great" means "to depart"; ~ "To depart" means "to be far away"; ~ And "to be far away" means "to return." ~ The Way is great; ~ Heaven is great; ~ Earth is great; ~ And the king is also great. ~ In the country there are four greats, and the king occupies one place among them. ~ Man models himself on the Earth; ~ The Earth models itself on Heaven; ~ Heaven models itself on the Way; ~ And the Way models itself on that which is so on its own.

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[25c02T] **John C. H. Wu** ~ THERE was Something undefined and yet complete in itself, ~ Born before Heaven-and-Earth. ~ Silent and boundless, ~ Standing alone without change, ~ Yet pervading all without fail, ~ It may be regarded as the Mother of the world. ~ I do not know its name; ~ I style it "Tao"; ~ And, in the absence of a better word, call it "The Great." ~ To be great is to go on, ~ To go on is to be far, ~ To be far is to return. ~ Hence, "Tao is great, ~ Heaven is great, ~ Earth is great, ~ King is great." ~ Thus, the king is one of the great four in the Universe. ~ Man follows the ways of the Earth. ~ The Earth follows the ways of Heaven, ~ Heaven follows the ways of Tao, ~ Tao follows its own ways.

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[25c03T] **D. C. Lau** ~ There is a thing confusedly formed, ~ Born before heaven and earth. ~ Silent and void ~ It stands alone and does not change, ~ Goes round and does not weary. ~ It is capable of being the mother of the world. ~ I know not its name ~ So I style it 'the way'. ~ I give it the makeshift name of 'the great'. ~ Being great, it is further described as receding, ~ Receding, it is described as far away, ~ Being far away, it is described as turning back. ~ Hence the way is great; ~ Heaven is great; ~ Earth is great; ~ And the king is also great. ~ Within the realm there are four things that are great, ~ And the king counts as one. ~ Man models himself on earth, ~ Earth on heaven, ~ Heaven on the way, ~ And the way on that which is naturally so.

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[25c04T] **R. L. Wing** ~ There was something in a state of fusion Before Heaven and Earth were born. ~ Silent, vast, Independent, and unchanging; Working everywhere, tirelessly; ~ It can be regarded as Mother of the world. ~ I do not know its name; ~ The word I say is Tao. ~ Forced to give it a name, ~ I say Great. ~ Great means continuing. ~ Continuing means going far. ~ Going far means returning. ~ Therefore the Tao is Great. ~ Heaven and Earth are Great. ~ A leader is likewise Great. ~ In the universe there are four Greatnesses, ~ And leadership is one of them. ~ Humans are modeled on the earth. ~ The earth is modeled on heaven. ~ Heaven is modeled on the Tao. ~ The Tao is modeled on nature.

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[25c05T] **Ren Jiyu** ~ There was something undifferentiated and yet complete, which existed before Heaven and Earth. ~ Soundless and formless, it depends upon nothing external, operating in a circular motion ceaselessly. ~ It may be considered the root (Mother) of all beings under Heaven. ~ I don't know its name, ~ And call it Tao. ~ Inadequately giving it another name, I call it the Great. ~ The Great moves on, ~ The moving-on becomes remote, ~ The remote returns to the original point. ~ Therefore Tao is great, ~ Heaven is great, ~ Earth is great, ~ And Man is also great. ~ There are four great things in the universe, ~ And Man is one of them. ~ Man follows the way of Earth, ~ Earth follows the way of Heaven, ~ Heaven follows the way of Tao, ~ Tao follows the way of itself.

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[25c06T] **Gia-fu Feng** ~ Something mysteriously formed, ~ Born before heaven and earth. ~ In the silence and the void, ~ Standing alone and unchanging, ~ Ever present and in motion. ~ Perhaps it is the mother of ten thousand things. ~ I do not know its name. ~ Call it Tao. ~ For lack of a better word, I call it great. ~ Being great, it flows. ~ It flows far away. ~ Having gone far, it returns. ~ Therefore, "Tao is great; ~ Heaven is great; ~ Earth is great; ~ The king is also great." ~ These are the four great powers of the universe, ~ And the king is one of them. ~ Man follows earth. ~ Earth follows heaven. ~ Heaven follows the Tao. ~ Tao follows what is natural.

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[25c07T] **Lok Sang Ho** ~ In the beginning, before the formation of heaven and earth, ~ Something had already existed amid the confusion. ~ This lonely existence was totally independent of anything else, ~ And it would not change, ~ It only moved in its own way tirelessly. ~ Only it could have been the mother of heaven and earth. ~ I do not know its name, ~ I would just call it "the Dao." ~ I could also call it "the great something." ~ This great something has now about disappeared from the world as we know it. ~ It has been getting more and more remote from us. ~ It has become more and more contrary from the world as we know it. ~ The Dao is great, ~ Heaven is great, ~ Earth is great, ~ The man who knows the Dao (the Way) is great. ~ In the domain we know there are four "greats." ~ The man who knows the Dao is one of them. ~ The great man emulates the great Earth. ~ The great earth emulates the great Heaven, ~ The great heaven emulates the great Dao. ~ The great Dao emulates the great Nature.

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[25c08T] **Xiaolin Yang** ~ It started in chaos, before the heavens and the earth existed. ~ It makes no sound and has no shape, ~ But it is independent and never changes. ~ It is always functioning and never stops, ~ So it can be the root of the world. ~ I do not know its name, so I name it the DAO, ~ And I will also call it the BIG. ~ BIG means broad, broad means far-reaching, ~ Far-reaching means everywhere. ~ Therefore, the DAO is BIG, the heavens is BIG, ~ The earth is BIG, and people are BIG, too. ~ The universe has four BIGs, and people are only one of them. ~ People follow the earth, the earth follows the heavens, ~ The heavens follows the DAO, and the DAO follows nature.

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[25c09T] **Walter Gorn Old**, APPREHENDING THE VOID ~ Before Heaven and Earth existed there was in Nature a primordial substance. ~ It was serene, it was fathomless. ~ It was self-existent, it was homogeneous. ~ It was omnipresent, nor suffered any limitation. ~ It is to be regarded as the universal mother. ~ I do not know its name, but I call it Tao. ~ If forced to qualify it, I call it the boundless. ~ Being boundless, I call it the inconceivable. ~ Being inscrutable, I call it the inaccessible. ~ Being inaccessible, I call it the omnipresent. ~ Tao is supreme, Heaven is supreme, Earth is supreme, the King is supreme. ~ There are in the universe four kinds of supremacy, and their rulership is one. ~ Man is ruled by the Earth, the Earth is ruled by Heaven, Heaven is ruled by Tao, and Tao is ruled by itself.

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[25c10T] **James Legge** ~ There was something undefined and complete, coming into existence before Heaven and Earth. ~ How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger (of being exhausted)! ~ It may be regarded as the Mother of all things. ~ I do not know its name, and I give it the designation of the Tao (the Way or Course). ~ Making an effort (further) to give it a name I call it The Great. ~ Great, it passes on (in constant flow). ~ Passing on, it becomes remote. ~ Having become remote, it returns. ~ Therefore the Tao is great; ~ Heaven is great; ~ Earth is great; ~ and the (sage) king is also great. ~ In the universe there are four that are great, and the (sage) king is one of them. ~ Man takes his law from the Earth; ~ the Earth takes its law from Heaven; ~ Heaven takes its law from the Tao. ~ The law of the Tao is its being what it is.

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[25c11T] **David Hinton** ~ There was something all murky shadow, born before heaven and earth: ~ o such utter silence, utter emptiness. ~ Isolate and changeless, ~ it moves everywhere without fail: ~ picture the mother of all beneath heaven. ~ I don't know its name. ~ I'll call it Way, ~ and if I must name it, name it Vast. ~ Vast means it's passing beyond, ~ passing beyond means it's gone far away, ~ and gone far away means it's come back. ~ Because Way is vast ~ heaven is vast, ~ earth is vast, ~ and the true emperor too is vast. ~ In this realm, there are four vast things, ~ and the true emperor is one of them. ~ Human abides by earth. ~ Earth abides by heaven. ~ Heaven abides by Way. ~ Way abides by occurrence appearing of itself.

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[25c12T] **Chichung Huang** ~ There was something ~ That into an indistinguishable mass had wrought itself, ~ Born before heaven and earth. ~ Desolate and formless, ~ It stood alone, unchanging, ~ And may be regarded as ~ The mother of heaven and earth. ~ Not knowing its name, ~ I gave it the alias "Tao," ~ And reluctantly named it "vast." ~ Vast and moving; ~ Moving and far-reaching; ~ Far-reaching and reverting. ~ The Tao is vast; ~ Heaven is vast; ~ Earth is vast; ~ The king is also vast. ~ In the empire, there are four vasts, ~ And the king constitutes one. ~ Man imitates earth; ~ Earth imitates heaven; ~ Heaven imitates the Tao; ~ The Tao imitates the way things are.

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[25c13T] **Ellen M. Chen** ~ There was something nebulous existing (yu wu hun ch'eng), ~ Born before heaven and earth. ~ Silent, empty, ~ Standing alone (tu), altering not (pu kai), ~ Moving cyclically without becoming exhausted (pu tai), ~ Which may be called the mother of all under heaven. ~ I know not its name, ~ I give its alias (tzu), Tao. ~ If forced to picture it, ~ I say it is "great" (ta). ~ To say it is "great" is to say it is "moving away" (shih), ~ To say it is "moving away" is to say it is "far away" (yüan), ~ To say it is "far away" is to say it is "returning" (fan). ~ Therefore Tao is great, ~ Heaven is great, ~ Earth is great, ~ The king is also great. ~ In the realm there are four greats, ~ And the king is one of them. ~ Humans follow (fa) earth, ~ Earth follows heaven, ~ Heaven follows Tao, ~ Tao follows self-becoming (tzu-jan).

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[25c14T] **Lee Sun Chen Org** ~ Prior to the coming-into-being of Heaven-Earth, there was the existence of something that was [highly and immensely] commixed; ~ It was completely silent and void; ~ It was self-contained and unalterable; ~ It rotated sweepingly and ceaselessly; ~ Perhaps it was the Mother (origin) of the world. ~ I do not know how to describe it; ~ I use the character "Tao" to name it and describe it perforce as "great" (big); ~ "Great" means that it had spreaded out so vastly that it disappeared in somewhere beyond our observation; ~ It is described as "moving away towards the beyond" because wherever it went to was immeasurably remote; ~ It is depicted as remote means [that after it completes its course] it will move back to us. ~ Accordingly: ~ Tao is great; ~ Universe (Heaven) is great; ~ Earth is great; ~ Kingliness (authentic) is also great; ~ There are four greatness within the realm we are confined to, and [authentic] kingliness is one of them! ~ Human beings live by the Laws of Earth (world); ~ The Laws of Earth (world) subordinates to the Laws of Universe; ~ Universe is governed by the maxims of Tao; ~ Tao, per se, is self-subsistent and self-contained.

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[25c15T] **Tien Cong Tran** ~ There was something chaotic and yet complete in itself, born before Heaven and Earth. ~ Silent and empty, standing alone and unchanging, pervading everywhere and inexhaustible, it may be regarded as the mother of the world. ~ I do not know its name, so I simply call it "the Way". ~ I reluctantly call it "the great." ~ To be great is to go on. ~ To go on is to go far. ~ To go far is to return. ~ Hence, "The Way is great. Heaven is great. Earth is great. Man is great." Thus, man is one of the great four in the universe. ~ Man follows Earth, Earth follows Heaven, Heaven follows the Way, the Way follows Nature.

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[25c16T] **Thomas Z. Zhang** ~ There had been a chaotic object before the universe was born. ~ It is quiet and intangible. ~ It stays alone without changing. ~ It moves around without stopping. ~ It may be the mother of the universe. ~ I do not know the object's name. ~ I have attempted to designate it Tao, and to call it great. ~ The great constantly moves. ~ Constantly moving it reaches far. ~ Far-reaching causes it to return. ~ Therefore, Tao is great, the heaven is great, the earth is great, and the human is also great. ~ There are four greats in the universe, and the human is one of them. ~ The human follows the earth, the earth follows the heaven, the heaven follows Tao, and Tao goes naturally.

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[25c17T] **Arthur Waley** ~ There was something formless yet complete, ~ That existed before heaven and earth; ~ Without sound, without substance, ~ Dependent on nothing, unchanging, ~ All pervading, unfailing. ~ One may think of it as the mother of all things under heaven. ~ Its true name we do not know; ~ 'Way' is the by-name that we give it. ~ Were I forced to say to what class of things it belongs I should call it Great (ta). ~ Now ta also means passing on, ~ And passing on means going Far Away, ~ And going far away means returning. ~ Thus just as Tao has 'this greatness' and as earth has it and as heaven has it, so may the ruler also have it. ~ Thus 'within the realm there are four portions of greatness', and one belongs to the king. ~ The ways of men are conditioned by those of earth. ~ The ways of earth, by those of heaven. ~ The ways of heaven by those of Tao, and the ways of Tao by the Self-so.

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[25c18T] **Richard John Lynn** ~ There is something, amorphous and complete, that was born before Heaven and Earth. ~ Obscure, oh, and, immaterial, oh, it stands alone, unchanged. ~ It operates everywhere but stays free from danger, thus we may consider it the mother of all under Heaven. ~ We do not know its name ~ So style it "Dao" [Way]. ~ Forced to give it a name, we call it "great." ~ "Great" refers to the way it goes forth. ~ "Goes forth" describes how it is far-reaching, and "far-reaching" describes its reflexivity. ~ Thus the Dao is great, Heaven is great, Earth is great, and the king is also great. ~ Within the realm of existence there are the four greats, ~ And the king has title to one of these. ~ Man takes his models from Earth; ~ Earth takes its models from Heaven; ~ Heaven takes its models from the Dao; ~ and the Dao takes its models from the Natural.

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[25c19T] **Lin Yutang** ~ THE FOUR ETERNAL MODELS ~ Before the Heaven and Earth existed ~ There was something nebulous: ~ Silent, isolated, ~ Standing alone, changing not, ~ Eternally revolving without fail, ~ Worthy to be the Mother of All Things. ~ I do not know its name ~ And address it as Tao. ~ If forced to give it a name, ~ I shall call it "Great." ~ Being great implies reaching out in space, ~ Reaching out in space implies far-reaching, ~ Far-reaching implies reversion to the original point. ~ Therefore: ~ Tao is Great, ~ The Heaven is great, ~ The Earth is great, ~ The King is also great. ~ These are the Great Four in the universe, ~ And the King is one of them. ~ Man models himself after the Earth; ~ The Earth models itself after Heaven; ~ The Heaven models itself after Tao; ~ Tao models itself after Nature.

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[25c20T] **Victor H. Mair** ~ There was something featureless yet complete, ~ born before heaven and earth; ~ Silent - amorphous - it stood alone and unchanging. ~ We may regard it as the mother of heaven and earth. ~ Not knowing its name, ~ I style it the "Way." ~ If forced to give it a name, ~ I would call it "great." ~ Being great implies flowing ever onward, ~ Flowing ever onward implies far-reaching, ~ Far-reaching implies reversal. ~ The Way is great, ~ Heaven is great, ~ Earth is great, ~ The king, too, is great. ~ Within the realm there are four greats, and the king is one among them. ~ Man patterns himself on earth, ~ Earth patterns itself on heaven, ~ Heaven patterns itself on the Way, ~ The Way patterns itself on nature.

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[25c21T] **Tolbert McCarroll** ~ Something formless yet complete, ~ existing before heaven and earth. ~ Silent and limitless, ~ it stands alone and does not change. ~ Reaching everywhere, it does not tire. ~ Perhaps it is the Mother of all things under heaven. ~ I do not know its name ~ so I call it "Tao." ~ When I have to describe it I call it "great." ~ Being great it flows. ~ It flows far away. ~ Having gone far away, it returns. ~ Therefore, ~ the Tao is great. ~ Heaven is great. ~ Earth is great. ~ People are also great. ~ Thus, ~ people constitute one of the four great things of the universe. ~ People conform to the earth. ~ The earth conforms to heaven. ~ Heaven conforms to the Tao. ~ The Tao conforms to its own nature.

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[25c22T] **David H. Li** ~ A matter is molded; ~ it comes into being before the universe, noiseless and formless. ~ It stands by itself, unwaveringly; ~ it is in motion, unendingly. ~ It may be the Mother to the universe. ~ I do not know its name. ~ Tentatively, [I] label it Direction and call it Grand. ~ Grand is unending motion; ~ unending motion is far-reaching; ~ Far-reaching is periodicity. ~ Thus, ~ Direction is grand, ~ the cosmos is grand, ~ the earth is grand, ~ the human is also grand. ~ There are four Grands in the universe, and the human is one of them. ~ The human follows the earth, ~ The earth follows the cosmos, ~ The cosmos follows Direction, ~ Direction follows Nature.

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[25c23t] **Yasuhiko Genku Kimura** ~ Before the birth of Heaven and Earth is Being, formless yet complete. ~ Silent and still, ~ All one and unchanging, all present and unending, ~ It may be regarded as the Matrix of the Universe. ~ Its true name is unknown, ~ So we call it by its alias, the Tao, ~ And name it by its designation, the Great. ~ Being great, it extends without limit, ~ Extending without limit, it is far-reaching, ~ Being far-reaching, it returns to itself. ~ The Tao is great, ~ Heaven is great, ~ Earth is great, ~ And Man is also great. ~ These are the four greatnesses of the Kosmos, ~ And of them Man is one. ~ Man patterns after Earth, ~ Earth patterns after Heaven, ~ Heaven patterns after the Tao, ~ And the Tao patterns after that which is natural.

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[25c24t] **Chou-Wing Chohan** ~ There is something that is overt and hidden, ~ That exists beyond heaven and earth. ~ Formless, motionless, ~ It stands alone, forever, it does not change, ~ It exists in every place, it never tires. ~ It can be called "Mother of the universe," ~ Because I don't know its name. ~ If I am compelled to call it by a name, ~ I will call it Tao, "all-embracing." ~ "All-embracing" exists forever, ~ "All-embracing" is far-reaching, ~ "All-embracing" returns to every beginning. ~ Therefore Tao is "all-embracing," ~ Heaven is "all-embracing," ~ Earth is "all-embracing," ~ Man is "all-embracing." ~ In the universe, four things are "all-embracing," ~ And man is one of them. ~ Man adheres to the laws of earth, ~ Earth adheres to the laws of heaven, ~ Heaven adheres to the laws of Tao, ~ Tao adheres to the laws of its nature.

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[25c25t] **Man-Ho Kwok** ~ Before the world was ~ And the sky was filled with stars ... ~ There was a strange, unfathomable Body. ~ This Being, this Body is silent and beyond all substance and sensing. ~ It stretches beyond everything spanning the empyrean. ~ It has always been here, and it always will be. ~ Everything comes from it, and then it is the Mother of Everything. ~ I do not know its name. ~ So I call it TAO. ~ I am loath to call it 'greater than everything', but it is. ~ And being greater, it infuses all things moving far out and returning to the Source. ~ Tao is Great, ~ Tao, the Great! ~ It is greater than Heaven, ~ Greater than the Earth - ~ Greater than the king. ~ These are the four great things, and the ruler is the least of them. ~ Humanity is schooled by the Earth, ~ Earth is taught by Heaven, ~ And Heaven is guided by the Tao. ~ And the Tao goes with what is absolutely natural.

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[25c26t] **Gu Zhengkun** ~ There is a thing integratedly formed ~ And born earlier than heaven and earth. ~ Silent and empty, ~ It relies on nothing, ~ Moving around for ever. ~ We may regard it as the mother of all things. ~ I do not know its name, ~ So I name it as the Tao, ~ And further name it as the Great. ~ The Great is moving forward without stopping, ~ Extending to the remotest distance, ~ And then returning to where it was. ~ That is why I say ~ The Tao is Great; ~ Heaven is Great; ~ Earth is Great; ~ And man is also Great. ~ There are four things that are Great, ~ Of them man is one. ~ Man takes earth as his model; ~ Earth takes heaven as its model; ~ Heaven takes the Tao as its model; ~ The Tao takes what is natural as its model.

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[25c27t] **Chao-Hsiu Chen** ~ There is matter formed of confusion, born earlier than Heaven and Earth. ~ In the silence and the void it stands alone and does not change. ~ It turns around without worry. ~ It is capable of being the mother of all creatures under Heaven. ~ I do not know its name, but call it Tao. ~ It is compelled to be named 'great'. ~ 'Great' means passing away, ~ passing away means far away, ~ far away means returning. ~ That is why the Tao is great. ~ Heaven is great. ~ Earth is great. ~ The emperor is great. ~ Within the realm there are four great things; the emperor is one of the four. ~ Human beings follow the Earth. ~ The Earth follows Heaven. ~ Heaven follows the Tao. ~ The Tao follows Nature.

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[25c28t] **Liu Qixuan** ~ There is a mixture of substances ~ That is born before Heaven and Earth. ~ Quiet, far and wide, it turns round and round by itself. ~ It can be taken as the mother of Heaven and Earth. ~ I don't know what its name is, ~ But for the purpose here, let's call it the Way ~ And describe it as "big." ~ By "big," I mean it is the most expansive. ~ What is expansive extends the farthest. ~ What goes farthest will turn round. ~ Therefore, the Way is big, ~ The heaven is big, ~ The earth is big, ~ And mankind is big. ~ In the universe, there are four big growth domains, ~ With mankind being one of them. ~ Mankind's nature is determined by Earth, ~ Earth's nature is determined by Heaven, ~ Heaven's nature is determined by the Way. ~ And the Way, being the biggest of all, ~ Copies its own growth nature.

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[25c29t] **Shi Fu Hwang** ~ The Four Eternal Models ~ Lao Tze says, ~ There was something nebulous and complete which came into existence before the Heaven and the Earth. ~ It was soundless and formless, stood alone, and would not change, reached everywhere and was in no danger of being exhausted. ~ It is capable of being the mother of the world. ~ I do not know its name, and I give it the designation of the Tao, and it is further described as the great. ~ Being great it receded. ~ Receding, it became remote. ~ Having become remote, it turns back. ~ Therefore, ~ the Tao is great, ~ the Heaven is great, ~ the Earth is great, ~ and the Kingship is also great. ~ In the universe there are four elements that are great, and the Mankind is one of them. ~ The Mankind takes his law from the Earth, ~ the Earth takes its law from the Heaven, ~ and the Heaven takes its law from the Tao. ~ The law of the Tao is its being what it is.

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[25c30t] **Ch'u Ta-Kao** ~ There is a thing inherent and natural, ~ Which existed before heaven and earth. ~ Motionless and fathomless, ~ It stands alone and never changes; ~ It pervades everywhere and never becomes exhausted. ~ It may be regarded as the Mother of the Universe. ~ I do not know its name. ~ If I am forced to give it a name, ~ I call it Tao, and I name it as supreme. ~ Supreme means going on; ~ Going on means going far; ~ Going far means returning. ~ Therefore Tao is supreme; heaven is supreme; earth is supreme; and man is also supreme. ~ There are in the universe four things supreme, and man is one of them. ~ Man follows the laws of earth; ~ Earth follows the laws of heaven; ~ Heaven follows the laws of Tao; ~ Tao follows the laws of its intrinsic nature.

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[25c31t] **Paul J. Lin** ~ There is a thing formed in chaos ~ Existing before Heaven and Earth. ~ Silent and solitary, it stands alone, unchanging. ~ It goes around without peril. ~ It may be the Mother of the world. ~ Not knowing its name, I can only style it Tao. ~ With reluctance, I would call it Great. ~ Great means out-going. ~ Out-going means far-reaching. ~ Far-reaching means returning. ~ Therefore, Tao is great. ~ Heaven is great. ~ Earth is great. ~ The king is great. ~ In the universe, there are four great things, ~ and the king is one of them. ~ Man abides by earth, ~ Earth abides by heaven, ~ Heaven abides by Tao, ~ Tao abides by nature.

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[25c32t] **Michael LaFargue** ~ There was a chaotic something, yet lacking nothing, ~ born before Heaven and Earth. ~ Alone. ~ Still. ~ Standing alone, unchanging. ~ Revolving, endlessly. ~ It can be thought of as Mother of the World. ~ I do not know its name, ~ one can call it 'Tao'. ~ The name of its powerful presence: ~ One can call it 'The Great One'. ~ Great means going forth, ~ going forth means going far away, ~ going far away means turning back. ~ Yes: ~ Tao is great, ~ Heaven is great, ~ Earth is great, ~ (the king is also great, ~ In the universe there are four great ones, and the king takes his place as one of them). ~ Earth gives the rule for people, ~ Heaven gives the rule for Earth, ~ Tao gives the rule for Heaven, ~ the rule for Tao: things as they are.

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[25c33t] **Cheng Lin** ~ There is something evolved from chaos, which was born before heaven and earth. ~ It is inaudible and invisible. ~ It is independent and immutable. ~ It is all-pervasive and ceaseless. ~ It may be regarded as the mother of heaven and earth. ~ I do not know its name and call it Truth or Daw. ~ If I must describe it, I will say that it is great, active, far-reaching, and cyclical in its motion. ~ Thus Truth is great, heaven is great, earth is great, and the king is also great. ~ Within the universe there are four great ones, and the king is one of them. ~ The king must follow the examples of earth, heaven, Truth, and Nature.

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[25c34t] **Yi Wu** ~ There was something formed in chaos; ~ It existed before heaven and earth. ~ Still and solitary, ~ It alone stands without change. ~ It is all-pervasive without being exhausted. ~ It may be the mother of the world. ~ I do not know its name, but name it the Way. ~ With reluctance, I call it Great. ~ Great means on-going; ~ On-going means far-reaching; ~ Far-reaching means reversing; ~ Therefore, the Way is great. ~ Heaven is great; ~ Earth is great; ~ The king also is great. ~ In this realm there are four great things, ~ And the king is one of them. ~ Man follows Earth; ~ Earth follows Heaven; ~ Heaven follows the Way; ~ The Way follows its nature.

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[25c35t] **Han Hiong Tan** ~ There is an admixture, ~ Which existed before heaven and earth. ~ As silent as it is nebulous, ~ It exists alone and it is permanent. ~ It moves around a circle unceasingly. ~ It is the mother of the universe. ~ I do not know its name and I have decided to call it Dao. ~ Arbitrarily, I describe it as great. ~ So great that it begins to permeate everywhere. ~ Permeating outwards, it goes farther and farther away. ~ Nevertheless, it will soon return to its original state again. ~ Therefore, Dao is great. ~ Heaven is great. ~ Earth is great. ~ Humanity is great. ~ In the universe, humanity is one of the four greats. ~ Man models earth; ~ Earth models heaven; ~ Heaven models Dao. ~ And Dao models nature.

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[25c36t] **Hua-Ching Ni** ~ Before Heaven and Earth are born, there is something formless and complete in itself. ~ Impalpable and everlasting, ~ silent and undisturbed, ~ standing alone and unchanging, ~ it exercises itself gently, ~ and generates itself inexhaustively in all dimensions. ~ It may be regarded as the Mother of all things. ~ Far beyond humankind's relative conception, ~ it cannot be referred to by a specific name, ~ yet it may be identified as the subtle essence of the universe. ~ In the absence of an accurate word, ~ I shall call it "the Great." ~ Being great, it extends itself without limit. ~ Extending itself without limit, it is far-reaching. ~ Being far-reaching, it ultimately reverts to itself, ~ returning to its self-sufficient origin. ~ Indeed, it had never really left itself! ~ This indefinable subtle energy flow is truly the greatest of all. ~ Expressing its integral nature, ~ the universal subtle essence remains intangible, yielding, and uncontrollable: ~ the ultimate expression of the cosmos. ~ As an expression of its unceasing creativeness, ~ it manifests as the spaciousness of the sky. ~ As an expression of its receptiveness, ~ it manifests as the great massiveness of galaxies, stars, and planets. ~ As an expression of harmonious reintegration, ~ it manifests as human life. ~ Thus, in the natural flow of energy transformation, human life becomes one of the four great expressions of the subtle essence of the universe. ~ It is the way of universal subtle integration. ~ Humankind conforms to Earth. ~ Earth conforms to the sky. ~ The sky conforms to the Subtle Origin. ~ The Subtle Origin conforms to its own nature. ~ These are the four peaks of manifestation from the great transformation of one universal subtle energy. ~ Taking an individual human life as example, ~ the intangible body with its fluids and nervous system construct a field of intangible, but functioning mind and super consciousness.

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[25c37t] **Chang Chung-yuan** ~ There was a thing, a "gathering" chaos, ~ Which existed prior to heaven and earth. ~ Silent! ~ Empty! ~ Existing by itself, unchanging, ~ Pervading everywhere, inexhaustible, ~ It might be called the mother of the world. ~ Its name is unknown; ~ I simply call it Tao. ~ If I were to exert myself to define it, ~ I might call it great. ~ Great means extending to the limitless. ~ Extending to the limitless means reaching the extreme distance. ~ Reaching the extreme distance means returning to "nearness." ~ Thus, Tao is great, ~ Heaven is great, earth is great, and man is great, too. ~ In the universe we have four greatnesses, and man is but one. ~ Man is in accordance with earth. ~ Earth is in accordance with heaven. ~ Heaven is in accordance with Tao. ~ Tao is in accordance with that which is.

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[25c38t] **Henry Wei** ~ Symbol of the Great Origin ~ Hsiang Yuan ~ There is something formless and perfect, ~ Ever-existing, even before birth of Heaven and Earth. ~ How still it is! ~ How quiet! ~ Abiding alone and unchanging, ~ It pervades everywhere without fail. ~ Well may it be the mother of the world. ~ I do not know its name, ~ But label it Tao, ~ And arbitrarily name it Great. ~ Great means going incessantly; ~ Going incessantly means reaching far; ~ Reaching far means completing the cycle. ~ Therefore, ~ Tao is Great; ~ Heaven is Great; ~ Earth is Great; ~ Kingliness is Great. ~ In the cosmos there are four Greats, ~ And Kingliness constitutes one of them. ~ Man patterns after Earth; ~ Earth patterns after Heaven; ~ Heaven patterns after Tao; ~ Tao patterns after Innate Freedom.

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[25c39t] **Ha Poong Kim** ~ There is something undifferentiated ~ That precedes the birth of Heaven and Earth. ~ Silent and still, ~ It stands by itself and never changes - ~ All-pervading and never in danger. ~ One may regard it as the mother of Heaven and Earth. ~ I don't know its proper name; ~ I address it as Tao. ~ Were I forced to name it, I would call it Great. ~ "Great" means "to go." ~ "To go" means "far away." ~ "Far away" means "to return." ~ Therefore Tao is great, ~ Heaven is great, ~ Earth is great, ~ The king is also great. ~ In the universe there are four greats. ~ King is one of them. ~ The measure for man is Earth; ~ The measure for Earth is Heaven; ~ The measure for Heaven is Tao; ~ The measure for Tao is tzu-jan.

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[25c40t] **Tao Huang** ~ Matter is formed from chaos. ~ It was born before heaven and earth. ~ Silent and void. ~ Standing alone, without territory, ~ Able to be mother to the world. ~ I do not yet know its name, ~ I call it Tao. ~ With reluctance I deem it to be Great. ~ Great refers to the symbol. ~ The symbol refers to what is remote. ~ What is remote refers to returning. ~ Tao is great. ~ Heaven is great. ~ Earth is great. ~ Kingship is great. ~ These are the four great things in the world, ~ Kingship is one of them. ~ Humankind takes its origin from earth. ~ Earth takes her origin from heaven. ~ Heaven takes its origin from Tao. ~ Tao takes its origin from Nature.

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[25c41t] **Tang Zi-chang** ~ There was something unique manifesting from chaos before the birth of Heaven and Earth. ~ Remotely! ~ It stands alone without deviation! ~ Cyclically! ~ It moves without an end! ~ It may be called the mother of the Heaven and the Earth. ~ We do not know its eternal name but give it the name Dao. ~ Constrained to give a name, it may be called "Movement". ~ After moving it is called "Departure". ~ After departing it is called "Extreme". ~ To avoid remaining in the extreme, it may be called "Return". ~ Dao is superior; ~ the universe is superior; ~ the world is superior; ~ and the ruler is superior. ~ There are four superiors in existence among which the ruler is one. ~ Thus, the ruler should follow the law of the world. ~ The world should follow the law of the universe. ~ The universe should follow the law of Dao. ~ Dao follows its own law - the law of Nature.

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[25c42t] **Wing-tsit Chan** ~ There was something undifferentiated and yet complete, ~ Which existed before heaven and earth. ~ Soundless and formless, it depends on nothing and does not change. ~ It operates everywhere and is free from danger. ~ It may be considered the mother of the universe. ~ I do not know its name, I call it Tao. ~ If forced to give it a name, I shall call it Great. ~ Now being great means functioning everywhere. ~ Functioning everywhere means far-reaching. ~ Being far-reaching means returning to the original point. ~ Therefore Tao is great. ~ Heaven is great. ~ Earth is great. ~ And the king is also great. ~ There are four great things in the universe, and the king is one of them. ~ Man models himself after Earth. ~ Earth models itself after Heaven. ~ Heaven models itself after Tao. ~ And Tao models itself after Nature.

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[25c91t] **И. И. Семененко** ~ Существует одна вещь, совершенная по смеси. ~ Она родилась прежде Неба и Земли. ~ О, как она безмолвна и бесформенна! ~ Стоит одна и неизменна, ходит кругом, и

ей ничто не угрожает. ~ Она может быть для Поднебесной матерью. ~ Мне не известно ее имя. ~ Наделяю эту вещь прозванием "Дао" и через силу отыскиваю для него имя "Великое". ~ Великим называю уходящее, ~ уходит - значит далеко находится, ~ а далеко находится - значит возвращается. ~ Поэтому-то Дао и велико, велико Небо, велика Земля, велик и царь. ~ Во вселенной пребывают четверо великих, и место одного из них занимает царь. ~ Примером для людей является Земля, ~ для Земли примером служит Небо, ~ для Небес примером выступает Дао, ~ Дао свой пример находит в самости.

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[25c92т] **А. А. Маслов ~** Существует нечто, из Хаоса возникшее, рождённое прежде Неба и Земли. ~ Беззвучно-пустотное, одиноко-неизменчивое. ~ Двигаясь по кругу, не устаёт и способно быть матерью Неба и Земли. ~ Я не знаю его имени, а иероглифом обозначу это "Дао". ~ Через силу назову его ещё и "Великим". ~ Великое назову скоротечным. ~ Быстротечное назову отдалённым. ~ Отдалённое назову обращающимся вспять. ~ Поэтому Дао - велико. ~ Небо - велико. ~ Земля - велика. ~ Человек также велик. ~ Во Вселенной пребывают эти четыре великих, и человек - одно из них. ~ Человек следует Земле. ~ Земля следует Небу. ~ Небо следует Дао. ~ Дао же естественно.

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[25c93т] **Е. А. Торчинов ~** Вот Вещь, в Хаосе свершившаяся, прежде Неба и Земли родившаяся! ~ О безмолвная! ~ О безвидная! ~ Одиноко стоишь и не меняешься, окружаешь все сущее и не гибнешь! ~ Тебя можно назвать Матерью Поднебесной. ~ Я не знаю твоего имени, но, обозначая знаком, называю тебя Путем-Дао. ~ Делая усилие, называю тебя Великим. ~ Великое называю уходящим, уходящее называю далеким, далекое называю возвращающимся. ~ Поэтому Дао велико, Небо велико, Земля велика, Монарх также велик. ~ Таким образом, в мире четверо великих, но Монарх из них - на первом месте. ~ Человек берет за образец Землю. ~ Земля берет за образец Небо. ~ Небо берет за образец Дао. ~ А Дао берет за образец свою самоестественность.

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[25c94т] **А. Е. Лукьянов ~** Есть нечто, хаос образующее, прежде Неба и Земли живущее. ~ Беззвучное! ~ Пустое! ~ Одиноко стоит, не изменяется, в себе самом вращается без устали. ~ Можно считать его Матерью Поднебесной. ~ Я не знаю его имени. ~ Даю ему прозвище - называю Дао. ~ Подбираю для него имя - называю Великим (Высоким). ~ Великое называю уходящим, уходящее называю удаляющимся, ~ удаляющееся называю возвращающимся. ~ Поэтому Дао велико, Небо велико, Земля велика, Ван-царь тоже велик. ~ Среди границ есть четверо великих, и Ван-царь один из них. ~ Человек берет за образец Землю. ~ Земля берет за образец Небо. ~ Небо берет за образец Дао. ~ Дао берет за образец естественность (цзы жань).

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[25c95т] **Ян Хин-шун ~** Вот вещь, в хаосе возникающая, прежде неба и земли родившаяся! ~ О беззвучная! ~ О лишенная формы! ~ Одиноко стоит она и не изменяется. ~ Повсюду действует и не имеет преград. ~ Ее можно считать матерью Поднебесной. ~ Я не знаю ее имени. ~ Обозначая иероглифом, назову ее дао; произвольно давая ей имя, назову ее великое. ~ Великое - оно в бесконечном движении. ~ Находящееся в бесконечном движении не достигает предела. ~ Не достигая предела, оно возвращается [к своему истоку]. ~ Вот почему велико дао, велико небо, велика земля, велик также и государь. ~ Во вселенной имеются четыре великих, и среди них - государь. ~ Человек следует [законам] земли. ~ Земля следует [законам] неба. ~ Небо следует [законам] дао, а дао следует самому себе.

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[25c96т] **Д. П. Конисси ~** Вещество произошло из хаоса. ~ Есть бытие, которое существует раньше, нежели небо и земля. ~ Оно недвижимо, бестелесно, самобытно и не знает переворота. ~ Оно идет, совершая бесконечный круг, и не знает предела. ~ Оно одно только может быть матерью (самкой) неба и земли. ~ Я не знаю его имени, но (люди) называют его Тао. ~ Могущество его называется величием; ~ величие его - безграничным; ~ безграничное - бесконечным; ~ бесконечное - возвращением. ~ Тао велико, небо велико, земля велика, и, наконец, царь велик. ~ Итак, в мире существуют четыре величия, одно из которых составляет царь. ~ Земля несет людей; небо несет землю; Тао несет небо, и, наконец, естественность несет Тао.

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[25c97т] **В. В. Малявин ~** Есть нечто, в хаосе завершенное, ~ Прежде Неба и Земли рожденное. ~ Пустотное! Безбрежное! ~ Само в себе пребывает и не меняется. ~ Растекается повсюду и не знает преград. ~ Можно считать это Матерью Поднебесной. ~ Я не знаю, как называть его. ~ Давая ему прозвание, скажу: "Путь". ~ Если придется дать ему имя, скажу: "Великий". ~ "Великое" значит "распространяющееся повсюду", ~ "Распространяться повсюду" значит "уходить далеко", ~ "Уходить далеко" значит "возвращаться". ~ Воистину: ~ Путь велик, ~ Небо велико, ~ Земля велика ~ И Господин человека тоже велик. ~ Во вселенной есть четыре великих, и Господин человека - один из них. ~ Человеку образец - Земля. ~ Земле образец - Небо. ~ Небу образец - Путь. ~ А Пути образец - то, что таково само по себе.

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[25c98т] **Б. Б. Виногродский ~** Вещь в наличии формируется из бесформенного завихрения. ~ Рождается прежде Неба-Земли. ~ В беззвучности, в безмятежности. ~ Стоит независимо, не изменяясь. ~ Движется в циклах, не погибая. ~ Так можно осуществлять порождающее начало в Поднебесной. ~ Сущность моя не знает этому имени. ~ Обозначим его знаком "Путь". ~ Постараясь подобрать ему имя, определим его как "великое". ~ Великое определим как преходящее. ~ Преходящее определим как далекое. ~ Далекое определим как обратное. ~ Причинность: ~ Путь - великий. ~ Небо - великое. ~ Земля - великая. ~ Человек - тоже великий. ~ Средь сфер есть четыре "великих", а человек из них занимает первое место. ~ Для человека образец - Земля. ~ Для Земли образец - Небо. ~ Для Неба образец - Путь. ~ Для Пути образец - самопроизвольная естественность.

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PSEUDO-CHAPTER **Twenty-Six**

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[26c01т] **Robert G. Henricks ~** The heavy is the root of the light; ~ Tranquility is the lord of agitation. ~ Therefore the gentleman, in traveling all day, does not get far away from his luggage carts. ~ When he's safely inside a walled-in [protected] hostel and resting at ease - only then does he transcend all concern. ~ How can the king of ten thousand chariots treat his own person more lightly than the whole land?! ~ If you regard things too lightly, then you lose the basic; ~ If you're agitated, you lose the "lord."

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[26c02т] **John C. H. Wu ~** HEAVINESS is the root of lightness. ~ Serenity is the master of restlessness. ~ Therefore, the Sage, travelling all day, ~ Does not part with the baggage-wagon; ~ Though there may be gorgeous sights to see, ~ He stays at ease in his own home. ~ Why should a lord of ten thousand chariots ~ Display his lightness to the world? ~ To be light is to be separated from one's root; ~ To be restless is to lose one's self-mastery.

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[26c03т] **D. C. Lau ~** The heavy is the root of the light; ~ The still is the lord of the restless. ~ Therefore the gentleman when travelling all day ~ Never lets the heavily laden carts out of his sight. ~ It is only when he is safely behind walls and watch-towers ~ That he rests peacefully and is above worries. ~ How, then, should a ruler of ten thousand chariots ~ Make light of his own person in the eyes of the empire? ~ If light, then the root is lost; ~ If restless, then the lord is lost.

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[26c04т] **R. L. Wing ~** Gravity is the foundation of levity. ~ Stillness is the master of agitation. ~ Thus Evolved Individuals can travel the whole day Without leaving behind their baggage. ~ However arresting the views, ~ They remain calm and unattached. ~ How can leaders with ten thousand chariots ~ Have a light-hearted position in the world? ~ If they are light-hearted, they lose their foundation. ~ If they are agitated, they lose their mastery.

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[26c05т] **Ren Jiyu ~** The heavy is the root of the light, ~ The tranquil is the master of the hasty, ~ Therefore the sage travels all day, without leaving his baggage wagon. ~ Although enjoying a magnificent and comfortable life, he does not indulge himself in it. ~ How is it that a lord with ten thousand chariots belittles his own importance under Heaven? ~ Lightness necessarily leads to the loss of root, ~ Hastiness necessarily results in the loss of mastery.

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[26c06т] **Gia-fu Feng ~** The heavy is the root of the light; ~ The still is the master of unrest. ~ Therefore the sage, traveling all day, ~ Does not lose sight of his baggage. ~ Though there are beautiful things to be seen, ~ He remains unattached and calm. ~ Why should the lord of ten thousand chariots act lightly in public? ~ To be light is to lose one's root. ~ To be restless is to lose one's control.

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[26c07т] **Lok Sang Ho ~** We keep our weight, so we will not lose our roots. ~ We keep our serenity, so we will not lose our poise. ~ For these reasons when the Sage travels all day, ~ he does not part from his heavy luggage wagon. ~ He sits quietly, untouched by the magnificent views. ~ What a pity it is then to see the lord of ten thousand chariots losing his weight in front of his people! ~ If one loses one's weight, one also loses one's base. ~ If one loses one's serenity, one also loses one's poise.

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[26c08т] **Xiaolin Yang ~** Heaviness is the base of lightness, ~ Peace is the master of commotion. ~ Therefore, when the great men traveled, ~ They never let their carriages out of sight. ~ No matter how beautiful and entertaining the scenery was, ~ They acted as though they did not even see it. ~ How can the rulers of today behave more carelessly than anyone? ~ Lightness will cause the loss of the base, ~ Commotion will cause the loss of the master.

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[26c09т] **Walter Gorn Old**, THE VIRTUE OF GRAVITY ~ Weight underlies lightness, quiescence underlies motion. ~ Therefore the Sage never loses his gravity and quiescence from day to day. ~ Though glorious palaces should belong to him, he would dwell in them peacefully, without attachment. ~ Alas that a king with many chariots should conduct himself with frivolity in the midst of his kingdom! ~ By levity he loses his ministers, and by inconstancy his throne.

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[26c10т] **James Legge ~** Gravity is the root of lightness; ~ stillness, the ruler of movement. ~ Therefore a wise prince, marching the whole day, does not go far from his baggage waggons. ~ Although he may have brilliant prospects to look at, he quietly remains (in his proper place), indifferent to them. ~ How should the lord of a myriad chariots carry himself lightly before the kingdom? ~ If he do act lightly, he has lost his root (of gravity); ~ if he proceed to active movement, he will lose his throne.

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[26c11т] **David Hinton ~** Heavy is the root of light, ~ and tranquil the ruler of reckless. ~ A sage traveling all day is never far from the supplies in his cart, and however spectacular the views he remains calm and composed. ~ How can a lord having ten thousand chariots act lightly in governing all beneath heaven? ~ Act lightly and you lose your source-root. ~ Act recklessly and you lose your rule.

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[26c12т] **Chichung Huang ~** Heaviness is the root of lightness; ~ Stillness is the sovereign of restlessness. ~ Hence, the gentleman journeyed all day ~ Without leaving his luggage vans. ~ Though having imperial guards, ~ In leisure, he was as clear as day. ~ How could a ten-thousand-chariot king ~ Conduct himself lightly over all under heaven? ~ Light, he would lose his root; ~ Restless, he would lose his sovereignty.

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[26c13т] **Ellen M. Chen ~** The heavy (chung) is root (ken) to the light (ch'ing); ~ The tranquil (ching) is master (chün) to the agitated (tsao). ~ Therefore the sage travels all day, ~ Without leaving (li) his baggage wagon (tzu chung). ~ Although he has glorious palaces (yung kuan), ~ He avoids its sumptuous apartments (yen-ch'u). ~ How could the Lord of ten thousand chariots, ~ Conduct himself lightly in the world? ~ One who acts lightly loses his foundation (pen); ~ One who is agitated loses his master (chün).

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[26c14т] **Lee Sun Chen Org ~** If a person is serious-minded, it would hold down [his penchant for] flippancy [like roots are holding down upward growing plants]; ~ [A person's] Serenity controls [his inclination for] impetuousness; ~ Therefore, a gentleman is weighted down with Tao, day and night, like an army, burdened with its full load of [well-prepared] supplies, when it marches [for battles]; ~ Even if he is being tempted by grandeur, he shall still [adhere steadfastly to Tao and] stay aloof [on a morally high ground] as a swallow who nests high above the ground. ~ Does it make any sense, if a ruler of a country of ten thousand war-wagons takes the task of governing light-heartedly, only because he loves his physical self? ~ [A person's being] Light-hearted (frivolous) will result in the loss of his roots; ~ [A person's being] Impetuous will lead to the loss of his ability to master [even himself].

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[26c15т] **Tien Cong Tran ~** The heavy is the root of the light. ~ The still is the master of the active. ~ Therefore, the sage, travelling all day, never separates himself from the baggage-wagon. ~ Though there are splendid sights to see, he stays quiescently in his own place. ~ Why should a king of ten thousand chariots display his lightness to the world? ~ To be light is to be separated from one's root; to be active is not to be master.

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[26c16т] **Thomas Z. Zhang ~** Prudence is more stable than frivolity. ~ Rationality is superior to impatience. ~ Therefore, the sage always behaves prudently and rationally. ~ Even when successful, he is not carried away. ~ How could the king of a big kingdom rule without prudence? ~ Frivolity results in the loss of stability. ~ Impatience leads to the loss of superiority.

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[26c17т] **Arthur Waley ~** As the heavy must be the foundation of the light, ~ So quietness is lord and master of activity. ~ Truly, ~ 'A man of consequence though he travels all day ~ Will not let himself be separated from his baggage-wagon, ~ However magnificent the view, he sits quiet and dispassionate'. ~ How much less, then, must be the lord of ten thousand chariots ~ Allow himself to be lighter than these he rules! ~ If he is light, the foundation is lost; ~ If he is active, the lord and master is lost.

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[26c18т] **Richard John Lynn ~** The heavy is the foundation of the light, and quietude is the sovereign of activity. ~ This is why the sage travels throughout the day yet does not separate himself from his retinue. ~ So despite the presence of glorious scenery, he remains relaxed and detached. ~ How could one be the master of ten thousand war chariots and yet treat his own person lighter than all under Heaven! ~ If he treats it lighter, he will lose his foundation. ~ If he engages in activity, he will lose his sovereignty.

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[26c19т] **Lin Yutang ~** HEAVINESS AND LIGHTNESS ~ The Solid is the root of the light; ~ The Quiescent is the master of the Hasty. ~ Therefore the Sage travels all day ~ Yet never leaves his provision-cart. ~ In the midst of honor and glory, ~ He lives leisurely, undisturbed. ~ How can the

ruler of a great country ~ Make light of his body in the empire? ~ In light frivolity, the Center is lost; ~ In hasty action, self-mastery is lost.

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[26c20t] **Victor H. Mair** ~ Heavy is the root of light; ~ Calm is the ruler of haste. ~ For these reasons, ~ The superior man may travel the whole day without leaving his heavy baggage cart. ~ Though inside the courtyard walls of a noisy inn, ~ he placidly rises above it all. ~ How then should a king with ten thousand chariots conduct himself lightly before all under heaven? ~ If he treats himself lightly, ~ he will lose the taproot; ~ If he is hasty, ~ he will lose the rulership.

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[26c21t] **Tolbert McCarroll** ~ The solid must be the root of the light. ~ The still must be the master of the restless. ~ Therefore, ~ wise people when traveling all day do not lose sight of their baggage cart. ~ Although there are beautiful scenes to see, they remain quietly in their own place. ~ Should a lord of ten thousand chariots appear more frivolous than a simple traveler? ~ To be light is to lose the root. ~ To be restless is to lose the master.

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[26c22t] **David H. Li** ~ Earnestness is the foundation of frivolity; ~ serenity is in control of rashness. ~ Thus, a gentleman, in the course of a day, does not depart from serenity and earnestness. ~ He refrains from extravagance [in public] and lives plainly at home. ~ Why would the sovereign of a ten-thousand-carriage state govern the world with frivolity? ~ Frivolity loses foundation; rashness loses control.

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[26c23t] **Yasuhiko Genku Kimura** ~ Heaviness is the center of lightness. ~ Stillness is the master of commotion. ~ For this reason, ~ The sage may travel the whole day, ~ Yet stays centered, without leaving his heavy baggage cart. ~ Or he may enjoy a splendid view, ~ Yet stays serene, calmly transcending all outward pleasures. ~ Why should the lord of ten thousand chariots behave lightly before all under Heaven? ~ One who behaves lightly loses one's center. ~ One who behaves agitatedly loses one's mastery.

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[26c24t] **Chou-Wing Chohan** ~ Heaviness is the basis of lightness, ~ The passing is the basis of movement, ~ Therefore the sage, even when traveling all day long, ~ Never abandons the baggage wagon, ~ Therefore the sage, even when surrounded by splendor and luxury, ~ Is shrouded in indifference that stems from serenity. ~ How can this great emperor, with a thousand chariots, ~ Move easily throughout his kingdom? ~ If he is light, he will lose his basis, ~ If he is hasty, he will lose his serenity. ~ Wang-Pi comments: ~ The light cannot bear the heavy; the small cannot contain the large; the sedentary controls the moving, the one who does not move from his place controls the one who moves from his place. ~ Therefore heaviness is the basis of lightness, and serenity is the secret of control.

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[26c25t] **Man-Ho Kwok** ~ What holds, what you can trust ~ Is the same as this quietness - ~ And it is light-hearted. ~ This quiet light-hearted silence ~ Is the key to being free from emotion. ~ The sage never abandons the Tao, ~ He never lets its weight out of his sight. ~ He may live in a fabulous house ~ But he never gets caught up wanting to - ~ And though there are always temptations, ~ He stays unswayed, and smiles. ~ So why is it that our rulers ~ Seem so bright, but are glib and insubstantial? ~ Losing the weight of the Tao ~ Means you lose your root; ~ And when you can't sit still ~ You lose the source.

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[26c26t] **Gu Zhengkun** ~ Heaviness is the root of lightness. ~ Tranquillity is the lord of movement. ~ That is why the sage is always accompanied by his heavily laden cart ~ When he travels all day long. ~ Though he has a luxurious life to enjoy, ~ He never indulges himself in it. ~ Why should a ruler of ten thousand chariots ~ Take reckless action to govern the empire? ~ Lightness leads to the loss of the root; ~ Restlessness leads to the loss of the lord.

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[26c27t] **Chao-Hsiu Chen** ~ The heavy is the root of the light. ~ Stillness is the sovereign of restless movement. ~ Therefore a virtuous man will not lose sight of his impedimenta during the whole day. ~ Although he has splendour, he stands aloof. ~ Unfortunately the great ruler of ten thousand chariots governs the country indiscreetly. ~ To act abruptly is to lose the trust of his officials. ~ To act restlessly is to lose his respect as a sovereign.

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[26c28t] **Liu Qixuan** ~ Weight anchors lightness, and peace controls turmoil. ~ Thus, the wise person travels always with heavy provisions, ~ Is indifferent, like a swallow, to all the glory and grandeur. ~ What if a king treats the world lightly? ~ Being light, he will lose his root in the world. ~ Being changeable, he loses peace for the society.

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[26c29t] **Shi Fu Hwang** ~ Gravity and Serenity ~ Lao Tze says, ~ Gravity is the root of lightness. ~ Serenity is the ruler of hastiness. ~ Hence the sage practices the Tao all day long, ~ leaving no serene mind and heavy attitude. ~ Though a king can have seraglios and harems, he has to avoid approaching them. ~ Regretful are kings nowadays, they are very powerful, having ten thousand chariots and riders; ~ yet their attitude is light before the eyes of the people. ~ Light attitude will cause the loss of their subordinates; ~ hasty mind will cause the loss of their thrones.

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[26c30t] **Ch'u Ta-Kao** ~ Heaviness is the basis of lightness; ~ Calmness is the controlling power of hastiness. ~ Therefore the Sage, though travelling all day long, ~ Never separates from his baggage-wagon; ~ Though surrounded with magnificent sights, ~ He lives in tranquillity. ~ How is it, then, that a king of ten thousand chariots ~ Should conduct himself so lightly in the empire? ~ To be light is to lose the basis; ~ To be hasty is to lose the controlling power.

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[26c31t] **Paul J. Lin** ~ Heaviness is the foundation of lightness. ~ Serenity is the lord of rashness. ~ Therefore the Sage who travels the whole day never leaves his heavily covered carts. ~ Though there are spectacles of splendor, he stays composed and aloof. ~ Why as a ruler of ten thousand chariots would he treat himself lightly in the world? ~ Lightness will lose the foundation. ~ Rashness will lose the lord.

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[26c32t] **Michael LaFargue** ~ Heaviness is the root of lightness; ~ Stillness is the master of agitation. ~ And so the Wise Person: ~ Travels all day, not departing from the heavy baggage wagon ~ although there are grand sights, he sits calmly aloof. ~ Why is this? ~ A 10,000-chariot lord, mindful of his self, takes the world lightly. ~ Light, then lose the Root; ~ agitated, then lose the mastery.

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[26c33t] **Cheng Lin** ~ That which is weighty has its source in that which is light. ~ That which is tranquil can subdue that which is disquiet. ~ Wherefore, the Sage always conducts himself gravely and tranquilly. ~ Though he may be surrounded by splendour and comfort, he is always reposeful and disinterested. ~ When the ruler conducts himself lightly, he loses the respect of his ministers. ~ When he conducts himself with disquietude, he loses the support of his people.

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[26c34t] **Yi Wu** ~ Heaviness is the root of lightness. ~ Tranquility is the master of restlessness. ~ Therefore, the sage travels all day without parting from his baggage wagon. ~ Although there are splendid palaces, ~ he lives transcendentally at ease. ~ Why would a ruler of ten thousand chariots treat himself so lightly in the world? ~ Being light, one would lose one's foundation. ~ Being restless, one would lose one's mastery.

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[26c35t] **Han Hiong Tan** ~ Frivolity should be anchored to solemnity. ~ Tranquillity should keep a tight rein on agitation. ~ Therefore, the sage carries out his daily tasks with gravity and equanimity. ~ He is oblivious to the honour that has been bestowed upon him. ~ Although he lives in luxury, he is unaffected by all the trappings. ~ How could any national leader behave in a cavalier fashion in governing the country? ~ In fickle frivolity, he will lose the foundations. ~ In great haste, he will lose control.

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[26c36t] **Hua-Ching Ni** ~ Centeredness is the cure for impulsiveness. ~ Serenity is the master of restlessness. ~ Knowing this, one of universal nature is placid and never departs from the center of his own being. ~ Though he may move about all day, ~ he never loses his poise. ~ Though he may be surrounded by splendor and comfort, ~ he is always dispassionate and undistracted. ~ For one with great responsibility, ~ to conduct himself lightly is perilous. ~ In frivolity, one's root is lost. ~ In restlessness, one's self-mastery could go with the wind!

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[26c37t] **Chang Chung-yuan** ~ The weighty is the origin of the weightless. ~ Stillness is the fountain of restlessness. ~ Therefore, the ruler journeys from morning until night and never separates himself from his heavy supply cart. ~ Although he is in a glorious atmosphere, he remains quiescent and above it. ~ How can a leader "with ten thousand chariots" take himself lightly before the world? ~ To take himself lightly is to lose the origin. ~ Restlessness means that the fountain is lost.

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[26c38t] **Henry Wei** ~ Gravity as a Virtue ~ Chung Teh ~ Heaviness is the root of lightness; ~ Quiescence is the master of hastiness. ~ Thus the Sage traveling all day ~ Will not stay away from his loaded cart. ~ Though glorious prospects are in view, ~ He remains serene in a transcendental atmosphere. ~ For what reason should it be ~ That a weighty person like the lord of ten thousand chariots ~ Would consider himself lighter than worldly vanities? ~ In making light of himself, he loses his ministers; ~ In being hasty, he loses his kingly command.

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[26c39t] **Ha Poong Kim** ~ The heavy is the root of the light; ~ Stillness is the lord of bustle. ~ Therefore the prince, ~ Traveling all day, ~ Never parts with his baggage-wagon. ~ Even at a magnificent sight, ~ He remains at ease, unmoved. ~ How could the lord of ten thousand chariots ~ Regard his own body more lightly than all under Heaven? ~ If you act lightly, the root is lost; ~ If you bustle, the lord is lost.

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[26c40t] **Tao Huang** ~ The heavy is the root of the light. ~ Tranquility is the master of the restless. ~ Thus, the noble person will travel all day without leaving his seat. ~ Though the center of the highest authority, ~ And surrounded by luxury, ~ He remains clear-minded. ~ How could the king of myriad chariots treat his body with less care than he gives the country? ~ Being careless loses the foundation. ~ Being restless loses mastery.

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[26c41t] **Tang Zi-chang** ~ Heaviness is the cause of lightness. ~ Serenity is the effect of restlessness. ~ Therefore, a commanding officer does not risk parting with his supply trains even for a single day journey. ~ Even though he had honors and respect from others, he stayed at ease and on high. ~ How could a ruler of "ten thousand chariots" (the King), take a risk lightly before the world? ~ To be light will then lose the effect.

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[26c42t] **Wing-tsit Chan** ~ The heavy is the root of the light. ~ The tranquil is the ruler of the hasty. ~ Therefore the sage travels all day ~ Without leaving his baggage. ~ Even at the sight of magnificent scenes, ~ He remains leisurely and indifferent. ~ How is it that a lord with ten thousand chariots ~ Should behave lightheartedly in his empire? ~ If he is lightheartedly, the minister will be destroyed. ~ If he is hasty, the ruler is lost.

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[26c91t] **И. И. Семененко** ~ Тяжесть составляет корень легковесности, ~ покой есть государь поспешности. ~ Вот почему Премудрый человек, даже когда он целый день идет, не разлучается с тяжелою поклажей. ~ И даже разместившись в царственных чертогах, он остается беззаботен и далек от мира. ~ Да и как может властелин десятка тысяч колесниц относиться к себе легковеснее, чем к Поднебесной? ~ При легковесности утрачивают корень, из-за поспешности теряют государя.

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[26c92t] **А. А. Маслов** ~ Тяжёлое - это корень лёгкого. ~ Покой - это правитель движения. ~ Поэтому мудрец, странствуя повседневно, не отходит от гружёной повозки. ~ Хотя он владеет роскошными дворцами, в своём умиротворении он отстранён от них. ~ Может ли властитель десяти тысяч колесниц пренебрегать Поднебесной ради себя? ~ То, что лёгко, - не имеет корней. ~ То, что пребывает в движении, - утрачивает правителя.

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[26c93t] **Е. А. Торчинов** ~ Тяжелое - корень легкого. ~ Покой - властелин поспешности. ~ Поэтому совершенномудрый весь день в движении пребывает, не покидая той телеги, что в обозе. ~ Хотя бывает так, что он живет средь роскоши и блеска, он непременно выше их и их не замечает. ~ Так может ли правитель царства, в коем десять тысяч колесниц, пренебрегать покоем Поднебесной во имя собственного блага? ~ Если он пренебрежет - потеряет подданных. ~ Если он поспешит - потеряет правление.

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[26c94t] **А. Е. Лукьянов** ~ Тяжелое есть основа легкого. ~ Покой есть господин беспокойного. ~ Вот почему совершенномудрый человек, шагая весь день, не отходит от груженой повозки. ~ Хотя его и зовут во дворцы, он селится подобно свободно гнездящейся ласточке. ~ И что тут поделать, если хозяин десяти тысяч колесниц сам облегчает Поднебесную? ~ Если облегчает, то теряет основу. ~ Если спешит, то теряет царственность.

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[26c95t] **Ян Хин-шун** ~ Тяжелое является основой легкого. ~ Покой есть главное в движении. ~ Поэтому совершенномудрый, шагая весь день, не отходит от [телеги] с тяжелым грузом. ~ Хотя он живет прекрасной жизнью, но он в нее не погружается. ~ Почему властитель десяти тысяч колесниц, занятый собой, так пренебрежительно смотрит на мир? ~ Пренебрежение разрушает его основу, а его торопливость приводит к потере власти.

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[26c96t] **Д. П. Конисси** ~ Тяжелое лежит в основании легкого. ~ Тишина господствует над движением. ~ Хотя мудрец бывает занят целый день, но относится к своим делам внимательно и с большой осторожностью. ~ Хотя ему будет слава и внешнее великолепие, но он никогда не прельстится ими, ибо он стоит выше их. ~ Что случится с тем царем, который, имея 10 000 колесниц, презирает заботу о своей стране и думает только о своем удовольствии? ~ Презирающий заботу о своей стране потеряет лучших слуг - опору государства. ~ Где легкомысленное движение в народе, там царь легко упразднится.

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[26c97t] **В. В. Малявин** ~ Тяжелое - корень легкого. ~ Покой - господин подвижности. ~ Вот почему мудрец, проведя в странствии целый день, ~ Не отлучится от своей поклажи. ~ Даже обладая прекрасным дворцом, ~ Он сидит безмятежно, воспаряя привольно над миром. ~ Как может господин тысяч колесниц ~ Относиться к себе легкомысленнее, чем к царству? ~ Кто легкомыслен, лишится корня. ~ Кто спешит, потеряет в себе господина.

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[26c98t] **Б. Б. Виногродский** ~ Тяжелое является корнем легкого. ~ Покой является владыкой подвижности. ~ Это дает: ~ Человек мудрости в движении до конца дней не забывает о связи легкого и тяжелого. ~ Хотя есть шикарные перспективы, живет спокойно, минуя их все. ~ Отчего

же хозяин десяти тысяч колесниц считает, что для тела его Поднебесная легка? ~ Легкость ведет к потере основы. ~ Подвижность ведет к потере владыки.

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PSEUDO-CHAPTER **Twenty-Seven**

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[27c01T] **Robert G. Henricks** ~ The good traveler leaves no track behind; ~ The good speaker [speaks] without blemish or flaw; ~ The good counter doesn't use tallies or chips; ~ The good closer of doors does so without bolt or lock, and yet the door cannot be opened; ~ The good tier of knots ties without rope or cord, yet his knots can't be undone. ~ Therefore the Sage is constantly good at saving men and never rejects anyone; ~ And with things, he never rejects useful goods. ~ This is called Doubly Bright. ~ Therefore the good man is the teacher of the good, ~ And the bad man is the raw material for the good. ~ To not value one's teacher and not cherish the raw goods - ~ Though one had great knowledge, he would still be greatly confused. ~ This is called the Essential of the Sublime.

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[27c02T] **John C. H. Wu** ~ GOOD walking leaves no track behind it; ~ Good speech leaves no mark to be picked at; ~ Good calculation makes no use of counting-slips; ~ Good shutting makes no use of bolt and bar, ~ And yet nobody can undo it; ~ Good tying makes no use of rope and knot, ~ And yet nobody can untie it. ~ Hence, the Sage is always good at saving men, ~ And therefore nobody is abandoned; ~ Always good at saving things, ~ And therefore nothing is wasted. ~ This is called "following the guidance of the Inner Light." ~ Hence, good men are teachers of bad men, ~ While bad men are the charge of good men. ~ Not to revere one's teacher, ~ Not to cherish one's charge, ~ Is to be on the wrong road, however intelligent one may be. ~ This is an essential tenet of the Tao.

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[27c03T] **D. C. Lau** ~ One who excels in travelling leaves no wheel tracks; ~ One who excels in speech makes no slips; ~ One who excels in reckoning uses no counting rods; ~ One who excels in shutting uses no bolts yet what he has shut cannot be opened; ~ One who excels in tying uses no cords yet what he has tied cannot be undone. ~ Therefore the sage always excels in saving people, and so abandons no one; ~ Always excels in saving things, and so abandons nothing. ~ This is called following one's discernment. ~ Hence the good man is the teacher the bad learns from; ~ And the bad man is the material the good works on. ~ Not to value the teacher ~ Nor to love the material ~ Though it seems clever, betrays great bewilderment. ~ This is called the essential and the secret.

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[27c04T] **R. L. Wing** ~ A good path has no ruts. ~ A good speech has no flaws. ~ A good analysis uses no schemes. ~ A good lock has no bar or bolt, ~ And yet it cannot be opened. ~ A good knot does not restrain, ~ And yet it cannot be unfastened. ~ Thus Evolved Individuals are always good at saving others; ~ Hence no one is wasted. ~ They are always good at saving things; ~ Hence nothing is wasted. ~ This is called Doubling the Light. ~ Therefore a good person is the teacher of an inferior person; ~ And an inferior person is the resource of a good person. ~ One who does not treasure a teacher, or does not cherish a resource, ~ Although intelligent, is greatly deluded. ~ This is called Significant Subtlety.

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[27c05T] **Ren Jiyu** ~ One who is skilled at travelling leaves no traces of his wheels or footsteps; ~ One who is skilled at speaking says nothing that can be found fault with; ~ One who is skilled at counting uses no tallies; ~ One who is skilled at closing needs no bolts, while it is impossible to open what he has shut; ~ One who is skilled at binding has no strings, while it is impossible to undo what he has bound. ~ Therefore the sage is always skillful at saving men, ~ And so no man is uselessly cast away. ~ (The sage) is always skillful at saving things, ~ And so nothing is uselessly cast away. ~ This is called the hidden wisdom. ~ Therefore the good man is the teacher of the bad, ~ And the bad man is the material from which the good man learns. ~ He who does not honour his teacher and who does greatly care for the material is greatly confused though he thinks himself wise. ~ Such is called yao-miao (subtle).

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[27c06T] **Gia-fu Feng** ~ A good walker leaves no tracks; ~ A good speaker makes no slips; ~ A good reckoner needs no tally. ~ A good door needs no lock, ~ Yet no one can open it. ~ Good binding requires no knots, ~ Yet no one can loosen it. ~ Therefore the sage takes care of all men ~ And abandons no one. ~ He takes care of all things ~ And abandons nothing. ~ This is called "following the light." ~ What is a good man? ~ A teacher of a bad man. ~ What is a bad man? ~ A good man's charge. ~ If the teacher is not respected, ~ And the student not cared for, ~ Confusion will arise, however clever one is. ~ This is the crux of mystery.

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[27c07T] **Lok Sang Ho** ~ Perfect deeds leave no tracks behind it. ~ Perfect speech leaves no flaws to find fault with. ~ Those adept in counting do not require counting chips. ~ Those adept in sealing require no door latches, ~ yet what is sealed cannot be opened. ~ Those adept in tying need produce no knots, ~ yet the strings cannot be untied. ~ The Sage who is adept in saving people will abandon no one. ~ He is adept in saving creatures and will abandon no creature. ~ This is known as the Tradition of the Light. ~ The perfect man is the teacher of the imperfect. ~ The imperfect man is the assets of the perfect. ~ Those who do not value their teachers, ~ And those who do not take good care of their own assets, ~ However clever they are, they are really lost. ~ This is a key point that is often not understood.

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[27c08T] **Xiaolin Yang** ~ Skillful driving leaves no tracks. ~ Skillful talking contains no blunders. ~ Skillful calculating needs no instruments. ~ Skillful securing requires no lock, but cannot be opened. ~ Skillful tying uses no knots, but cannot be untied. ~ Therefore, the great men were always good at making all people useful, so no one was left out; ~ They were very good at making all other things useful, so nothing was wasted. ~ This is why they were considered to be genuinely wise. ~ So, the kind are the teachers of the unkind; ~ The unkind are the resources of the kind. ~ If a person does not value the teachers or the resources, ~ No matter how smart he is, he is completely lost. ~ Therefore, this is an extremely important wisdom.

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[27c09T] **Walter Gorn Old**, THE USE OF SKILL ~ The good walker makes no dust after him. ~ The good speaker incurs no discussion. ~ The good reckoner needs no arithmetic. ~ The good keeper needs no bolts or bars, and none can open after him. ~ The good binder needs no rope, and none can loose after him. ~ The wise man is a constant and good helper of his fellows. He rejects none. ~ He is a continual good preserver of things. He disdains nothing. ~ His intelligence is all-embracing. ~ Good men instruct one another; and bad men are the materials they delve in. ~ Whoever, therefore, does not honour his teacher and cherish his material, though he be called wise, is yet in a state of delusion. ~ This is no less important than strange.

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[27c10T] **James Legge** ~ The skilful traveller leaves no traces of his wheels or footsteps; ~ the skilful speaker says nothing that can be found fault with or blamed; ~ the skilful reckoner uses no tallies; ~ the skilful closer needs no bolts or bars, while to open what he has shut will be impossible; ~ the skilful binder uses no strings or knots, while to unloose what he has bound will be impossible. ~ In the same way the sage is always skilful at saving men, and so he does not cast away any man; ~ he is always skilful at saving things, and so he does not cast away anything. ~ This is called 'Hiding the light of his procedure.' ~ Therefore the man of skill is a master (to be looked up to) by him who has not the skill; ~ and he who has not the skill is the helper of (the reputation of) him who has the skill. ~ If the one did not honour his master, and the other did not rejoice in his helper, an (observer), though intelligent, might greatly err about them. ~ This is called 'The utmost degree of mystery.'

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[27c11T] **David Hinton** ~ Perfect travels leave no tracks. ~ Perfect words leave no doubts. ~ Perfect accounts need no counting. ~ Perfect gates close without locks and so cannot be opened. ~ Perfect knots bind without rope and so cannot be loosened. ~ A sage is always perfect in rescuing people and so abandons no one, ~ always perfect in rescuing things and so abandons nothing. ~ This is called the bequest of enlightenment, ~ so one who possesses this perfection is a teacher of those who don't, ~ and those who don't possess it are the resource of one who does. ~ Without honoring the teacher ~ and loving the resource, ~ no amount of wisdom can prevent vast confusion. ~ This is called the essential mystery.

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[27c12T] **Chichung Huang** ~ A good traveler leaves neither ruts nor footprints; ~ A good speaker makes neither slips nor errors; ~ A good calculator uses neither wooden chips nor bamboo chips; ~ A good door-shutter has neither latch nor lock, ~ Yet, the door he shuts cannot be opened; ~ A good knot-tier has neither rope nor string, ~ Yet, the knot he ties cannot be untied. ~ Hence, the sage man ~ Was constantly good at rescuing men ~ So that there were no cast-off men; ~ As for things, ~ There were no cast-off goods. ~ This is called surpassing insight. ~ Hence, good men are good men's teachers; ~ Evil men, good men's wealth. ~ He who neither values his teachers, ~ Nor cherishes his wealth, ~ Though crafty, is but a big fool. ~ This is called subtle essence.

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[27c13T] **Ellen M. Chen** ~ Good (shan) running leaves no tracks, ~ Good speech has no flaws, ~ Good counting uses no counters, ~ A good lock uses no bolts yet cannot be opened, ~ A good knot uses no rope yet cannot be untied. ~ Hence the sage is always good at saving people, ~ Therefore no one is rejected. ~ He is always good at saving things, ~ Therefore nothing is rejected. ~ This is called following the light (ming). ~ Therefore the good person, ~ Is the not-good (pu-shan) person's teacher. ~ The not-good (pu-shan) person, ~ Is the good person's capital. ~ One who does not honor (kuei) the teacher, ~ Or love (ai) the capital, ~ Is greatly confounded though knowledgeable (chih). ~ This is called the important mystery (miao).

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[27c14T] **Lee Sun Chen Org** ~ A carriage which rides excellently does not leave any trace of wheel tracks; ~ A superior talk (speech) leaves no room for fault-finding and accusation; ~ An efficient strategy does not involve ostentatious planning; ~ A marvelously closed door, which though was not bolted, yet cannot be opened; ~ Splendidly fastened together ropes, with which though no knot was tied, yet cannot be disconnected. ~ For this reason; ~ A Sage is so proficient at saving people that he abandons nobody; ~ He is so efficient at saving creatures and things that he forsakes no one; ~ This is called "to glow with the brilliance" [of Tao]. ~ Therefore: ~ Good people serve as both teachers and models for people who are not good; ~ People who are not good are the stocks (capitals) for good people [to work with]; ~ The person, who does not respect his teachers, as well as the person who does not value his capitals, despite their cleverness, will still remain grossly perplexed. ~ The above fact illustrates how subtly and amazingly exact [Tao] works.

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[27c15T] **Tien Cong Tran** ~ Good walking leaves no track behind it. ~ Good speech leaves no mark to be picked at. ~ Good calculation makes no use of counting-slips. ~ Good shutting makes no use of bolt and bar, and yet nobody can undo it. ~ Good tying makes no use of cord, and yet nobody can untie it. ~ Hence, the sage is always good at saving men, and therefore nobody is forgotten; always good at saving things, and therefore nothing is wasted. ~ This is called illumination. ~ Hence, good men are teachers of bad men. ~ Bad men are the property of good men. ~ Not to revere one's teacher, not to cherish one's property, is to be on the wrong road, however intelligent one may be. ~ This is called the essential and the mysterious.

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[27c16T] **Thomas Z. Zhang** ~ An able driver leaves no ruts and tracks. ~ An eloquent speaking is flawlessly fluent. ~ A smart counter uses no tools. ~ A superb lock cannot be opened, yet it has not bolts. ~ A good tie cannot get loose, yet there is no rope used. ~ The sage constantly saves people, so nobody is abandoned; ~ And constantly saves things, so nothing is wasted. ~ This is intelligent. ~ Thus, able people can be the teachers of incompetent people. ~ The failure of incompetent people can serve as lessons for the able people. ~ Ignoring the teachers and neglecting the lessons make even the smart people blunder. ~ This is an extremely important point.

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[27c17T] **Arthur Waley** ~ Perfect activity leaves no track behind it; ~ Perfect speech is like a jade-worker whose tool leaves no mark. ~ The perfect reckoner needs no counting-slips; ~ The perfect door has neither bolt nor bar, ~ Yet cannot be opened. ~ The perfect knot needs neither rope nor twine, ~ Yet cannot be untied. ~ Therefore the Sage ~ Is all the time in the most perfect way helping men, ~ He certainly does not turn his back on men; ~ Is all the time in the most perfect way helping creatures, ~ He certainly does not turn his back on creatures. ~ This is called resorting to the Light. ~ Truly, 'the perfect man is the teacher of the imperfect; ~ But the imperfect is the stock-in-trade of the perfect man'. ~ He who does not respect his teacher, ~ He who does not take care of his stock-in-trade, ~ Much learning though he may possess, is far astray. ~ This is the essential secret.

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[27c18T] **Richard John Lynn** ~ One good at traveling leaves no tracks or prints. ~ One good at words says nothing flawed or blameworthy. ~ One good at reckoning does not use bamboo tallies. ~ One good at locking up has no lock yet what is locked cannot be opened. ~ One good at tying up has no cord yet what is tied cannot be untied. ~ This is how the sage is always good at saving people, so no one is discarded, ~ Always good at saving things, and so nothing is discarded. ~ This is what is known as maintaining the light. ~ Thus the good man is the teacher of men who are not good. ~ Men who are not good are material for the good man. ~ But if they do not value their teacher, and he does not cherish his material, no matter how wise, one will become greatly lost. ~ This is called the "profoundly subtle."

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[27c19T] **Lin Yutang** ~ ON STEALING THE LIGHT ~ A good runner leaves no track. ~ A good speech leaves no flaws for attack. ~ A good reckoner makes use of no counters. ~ A well-shut door makes use of no bolts, ~ And yet cannot be opened. ~ A well-tied knot makes use of no rope, ~ And yet cannot be untied. ~ Therefore the Sage is good at helping men; ~ For that reason there is no rejected (useless) person. ~ He is good at saving things; ~ For that reason there is nothing rejected. ~ This is called stealing the Light. ~ Therefore the good man is the Teacher of the bad. ~ And the bad man is the lesson of the good. ~ He who neither values his teacher ~ Nor loves the lesson ~ Is one gone far astray, ~ Though he be learned. ~ Such is the subtle secret.

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[27c20T] **Victor H. Mair** ~ He who is skilled at traveling leaves neither tracks nor traces; ~ He who is skilled at speaking is flawless in his delivery; ~ He who is skilled in computation uses neither tallies nor counters; ~ He who is skilled at closing things tightly has neither lock nor key, but what he closes cannot be opened; ~ He who is good at binding has neither cord nor string, but what he binds cannot be untied. ~ For these reasons, ~ The sage is always skilled at saving others and does not abandon them, ~ nor does he abandon resources. ~ This is called "inner intelligence." ~ Therefore, ~ Good men are teachers for the good man, ~ Bad men are foils for the good man. ~ He who values not his teacher ~ and loves not his foil, ~ Though he be knowledgeable, ~ is greatly deluded. ~ This is called "the wondrous essential."

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[27c21T] **Tolbert McCarroll** ~ A skillful traveler leaves no track. ~ A skillful speaker makes no slip. ~ A skillful reckoner needs no counting rod. ~ A skillfully made door requires no bolts, ~ yet it

cannot be opened. ~ A skillful binding has no cords or knots, ~ yet it cannot be untied. ~ Therefore, ~ the True Person is skillful in assisting people, and abandons nobody; ~ Is skillful in assisting things, and abandons nothing. ~ This is called "Following the Inner Light." ~ Therefore, ~ the skillful person is the teacher of the person without skill. ~ The person without skill is the material for the skillful person. ~ If you do not respect the teacher, ~ if you do not care for the material, ~ you are on the road to confusion ~ and your cleverness will not save you. ~ This is an essential principle.

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[27c22т] **David H. Li** ~ A good traveler leaves no trails; ~ A good speaker allows no slips; ~ A good planner needs no tallies; ~ A good carpenter needs no bolts in securing a door from opening; ~ A good packager needs no strings in preventing a knot from untying. ~ Thus, ~ the sage cares for everyone and abandons no one, ~ cares for everything and abandons nothing. ~ This is unrevealed wisdom. ~ Thus, ~ a good person serves as the teacher to a not-so-good person; ~ a not-so-good person serves as the mirror to a good person. ~ One who neither respects one's teacher nor cares for one's mirror, even if wise, will be bewildered. ~ This is the innermost intricacy.

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[27c23т] **Yasuhiko Genku Kimura** ~ The master in his action is so complete ~ that he leaves no trace behind. ~ The master in his conversation is so balanced ~ that he leaves no discord behind. ~ The master in his thinking is so original ~ that he depends on no external authority. ~ The master in protecting people is so skillful ~ that, without any visible means, he renders all attempts for invasion ineffectual. ~ The master in uniting people is so adept ~ that, without any visible means, he renders all efforts for disunity ineffectual. ~ Thus, the master, without abandoning anyone, is always good at empowering people ~ And, without abandoning anything, is always good at utilizing things. ~ This is the all-embracing wisdom of the Tao. ~ Hence, the virtuous is the teacher of the non-virtuous, ~ While the non-virtuous serves as the lessons for the virtuous. ~ If you value not your teacher or cherish not your lessons, ~ No matter how intelligent and informed you are, you are greatly deluded. ~ This is the essential, subtle truth of the Tao.

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[27c24т] **Chou-Wing Chohan** ~ The good traveler leaves no tracks, ~ The good speaker leaves no doubt, ~ The good accountant needs no abacus, ~ The good builder needs no lock and bolt, ~ And the door he closes will not open behind him. ~ The good fastener needs no ropes or knots, ~ And it is still impossible to untie after him. ~ Even if people are bad, why should they be rejected? ~ Therefore the sage is always the good savior of the people, ~ And nobody will reject him. ~ He is good to all creatures, ~ He spurns nothing. ~ This state is called "to see and to come to the light." ~ Therefore, good people are guides to bad people, ~ And many people are like matter in good people's hands. ~ And the person who does not appreciate his guide, ~ And the person who does not love the matter in his hand, ~ All their success comes from blindness. ~ This is the main principle of the secret.

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[27c25т] **Man-Ho Kwok** ~ The sage who goes by the way leaves no traces ~ The sage who speaks the true law never slips up - ~ He never calculates what profit he can make from what he does. ~ He keeps out thieves with wisdom! ~ He's never robbed - ~ He makes sure the rules are binding, then no one can undo them; ~ He is aware of everyone, leaving no one uncounted; ~ He cares like a parent, and wastes nothing. ~ This is the essence of harmony. ~ So, a good man is a model for a bad one ~ And, misguided, he is touched by his goodness. ~ Not to follow a teacher here ~ Or to love his precious message ~ Is to lose the Way, however clever you are - ~ This is the essence of the matter.

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[27c26т] **Gu Zhengkun** ~ He who is good at walking leaves no traces; ~ He who is good at speaking leaves no slips; ~ He who is good at counting uses no counting tools; ~ He who is good at shutting renders all efforts of opening in vain though he uses no bolts; ~ He who is good at tying renders all efforts of untying in vain though he uses no ropes. ~ That is why the sage ~ Is always good at saving people ~ And abandoning no one; ~ That is why the sage is always good at saving things ~ And abandoning nothing. ~ This is called the intrinsic wisdom. ~ Thus the good man is the bad man's teacher; ~ The bad man is the material from which the good draws lessons. ~ If honouring not one's teacher, ~ Or loving not one's material, ~ One is a big fool though he seems clever. ~ Here lies the vital secret.

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[27c27т] **Chao-Hsiu Chen** ~ He who knows how to travel does not leave any trace. ~ He who knows how to use words does not make any errors. ~ He who knows stratagems needs not any plans. ~ He who knows how to lock uses no bolts, yet what has been locked cannot be opened. ~ He who knows how to tie uses no rope, yet what has been tied cannot be released. ~ Therefore the sage always knows how to take care of people, and so no one is abandoned. ~ He knows how to take care of all things, and so no thing is abandoned. ~ This is what is called following discernment. ~ That is why good men are the teachers of bad men, and bad men are the sources of warning of good men. ~ Not to value the teacher, not to care for the sources, ~ this reveals foolishness, however clever one may be. ~ This is the essential secret.

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[27c28т] **Liu Qixuan** ~ A good walker leaves no trace. ~ A good speaker uses no blasphemy. ~ A good calculator uses no counting aids. ~ A good door-keeper needs no bars. ~ A good knot uses no strings. ~ Similarly, ~ A wise saver will part with no one. ~ A wise user will waste nothing. ~ It is the subtle insight that gives such abilities. ~ The wise person will be seen as the teacher for the unwise. ~ The unwise will be regarded as the resources for the wise. ~ One may be a mental genius, ~ But if he appreciates no teacher or other resources, ~ He is only a blundering fool. ~ The key is such teaching/learning.

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[27c29т] **Shi Fu Hwang** ~ Procuring Enlightenment ~ Lao Tze says, ~ The skillful traveller leaves no wheel track; ~ the skillful speaker makes no slip of the tongue; ~ the skillful reckoner uses no tallies; ~ the skillful closer needs no bolts, while it is impossible to open what he has shut; ~ the skillful binder uses no strings or knots, while it is impossible to loosen what he has bound. ~ In the same way the sage is always skillful at saving men, and there is no rejected person; ~ he is always skillful at saving things, and there is no rejected thing. ~ This is called 'procuring enlightenment.' ~ Therefore the man of skill is a master of he who has no skill; ~ and he who has no skill is the servant of he who has skill. ~ If one does not value his master, and the other does not love his servant, intelligent as they are, they might be perplexed.

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[27c30т] **Ch'u Ta-Kao** ~ A good traveller leaves no track; ~ A good speaker leaves no error; ~ A good reckoner needs no counter; ~ A good closer needs no bars or bolts, ~ And yet it is impossible to open after him. ~ A good fastener needs no cords or knots, ~ And yet it is impossible to untie after him. ~ Even if men be bad, why should they be rejected? ~ Therefore the Sage is always a good saviour of men, ~ And no man is rejected; ~ He is a good saviour of things, ~ And nothing is rejected: ~ This is called double enlightenment. ~ Therefore good men are bad men's instructors, ~ And bad men are good men's materials. ~ Those who do not esteem their instructors, ~ And those who do not love their materials, ~ Though expedient, are in fact greatly confused. ~ This is essential subtlety.

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[27c31т] **Paul J. Lin** ~ A good walker leaves no trail. ~ A good speaker leaves no grounds for blame. ~ A good counter needs no calculator. ~ A well-closed door needs no bolt ~ and still cannot be opened. ~ A well-tied knot needs no binding ~ and still cannot be untied. ~ Therefore the Sage is always able to save his people ~ and there is no one forsaken. ~ He is able to save all things ~ and there is nothing wasted. ~ This is called inherited enlightenment. ~ Therefore the good man is the teacher of the bad. ~ And the bad man is the material for the good. ~ He who fails to value the teacher and cherish the material, ~ Is utterly lost in spite of his knowledge. ~ This is called crucial subtlety.

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[27c32т] **Michael LaFargue** ~ Excellent traveling: no tracks or traces. ~ Excellent speaking: no blemish or blame. ~ Excellent counting does not use counting slips. ~ Excellent locking: no bolt or bar, but the door cannot be opened. ~ Excellent tying: no cord or rope, but the knots cannot be undone. ~ And so the Wise Person: ~ Always Excels at rescuing people, ~ and so does not turn anyone away. ~ Always Excels at resolving things, ~ and so does not turn away from anything. ~ This is called 'being clothed in Clarity'. ~ The Excellent person ~ is the teacher of the person who is not Excellent. ~ The person who is not Excellent ~ is material for the Excellent person. ~ Not to treasure one's teacher, ~ not to love one's material, ~ though 'smart', is a great mistake. ~ This is an important secret.

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[27c33т] **Cheng Lin** ~ Good conduct leaves behind no traces. ~ Good words afford no room for criticism. ~ Good mathematicians require no calculating apparatus. ~ Good lids need no bolts, and they cannot be opened. ~ Good fasteners need no cords, and they cannot be released. ~ The Sage, by his abiding goodness, saves mankind because he spurns no one. ~ He, by his abiding goodness, saves the inanimate creation because he spurns nothing. ~ This is called mutual understanding. ~ Wherefore, ~ the good man should be the teacher of the bad man; ~ the bad man should serve as a lesson for the good man. ~ When one fails to esteem his teacher, or the other fails to value his lesson, each is under a great illusion, though each may possess erudition. ~ This is called obscure conception.

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[27c34т] **Yi Wu** ~ Good walkers leave no track. ~ Good speakers leave no opening for criticism. ~ Good counters use no calculators. ~ Good closers use no bolts, but the doors cannot be opened. ~ Good tiers use no rope, but their knots cannot be untied. ~ Therefore, the sage is constantly good at saving people; no one is forsaken. ~ He is constantly good at saving things; nothing is abandoned. ~ This is called inherent enlightenment. ~ Therefore, good men are teachers of men who are not good; ~ Men who are not good are the good man's materials. ~ He who does not respect his teacher nor love his materials, ~ However intelligent, is greatly confused. ~ This is called essential subtlety.

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[27c35т] **Han Hiong Tan** ~ A good traveller leaves no tracks. ~ A good debater never makes a slip. ~ A good strategist does not require chips to formulate a plan. ~ A good leader does not confine his men to ensure that they stay. ~ A good employer does not need rope to bind his men to their jobs. ~ Therefore, the sage always assists but never abandons people. ~ He always aids all creatures and he never forsakes them. ~ This is called "covert enlightenment". ~ While a good person could be a bad person's teacher, ~ A bad person could provide a salutary lesson to a good person. ~ A learned person remains a befuddled one if he neither values the teacher nor learns from this salutary lesson. ~ The subtlety of Dao can only be appreciated by an intuitive mind.

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[27c36т] **Hua-Ching Ni** ~ One who is good at running leaves no tracks. ~ One who is good at talking has no flaws in his speech. ~ One who is good at calculating makes no use of counting tools. ~ One who is good at shutting things makes no use of bolt and bar, yet no one can open what he has shut. ~ One who is good at tying makes no use of cords and knots, yet no one can untie what he has fastened. ~ One of natural, integral virtue is good at helping all people impartially. ~ Thus, no one is abandoned. ~ Because he is good at protecting and preserving all things, ~ nothing is ever thrown away. ~ This is called "embodying the light of the subtle truth." ~ Hence, the people on the Universal Integral Way are teachers of those off the Way. ~ However, if the student does not value the teacher, ~ and the teacher does not tend the student well, ~ though they both may be intelligent enough, ~ this leads only to further separation.

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[27c37т] **Chang Chung-yuan** ~ The best action is free from marks [either good or evil]. ~ The best words are free from stains [either good or bad]. ~ The best calculator is free from calculation and measure. ~ The best closure has no bolts, yet it cannot be opened. ~ The best knot has no cord, yet it cannot be untied. ~ Thus, the wise knows how to rescue men; hence, no one is excluded. ~ He also knows how to rescue things; hence, nothing is excluded. ~ This is called penetration to illumination. ~ Therefore, the virtuous is the model for the unvirtuous. ~ The unvirtuous is the origin of the virtuous. ~ If one does not appreciate the virtuous or cherish the unvirtuous, ~ Although one is intelligent, one is not free from confusion. ~ This is called the indispensable wonder.

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[27c38т] **Henry Wei** ~ Skillful Application ~ Ch'iao Yung ~ A good walker leaves no traces behind; ~ A good speaker leaves no blemishes for criticism; ~ A good counter does not use counting chips; ~ A good lock has no bolt, yet cannot be opened; ~ A good knot has no string, yet cannot be untied. ~ Thus the Sage (in his silent and subtle way) ~ Is always good in saving people, ~ Thereby leaving no people unsaved; ~ And always good in saving things, ~ Thereby leaving nothing unsaved. ~ This is called "Passing the light." ~ Hence the good man is the teacher of the bad, ~ And the bad is object lesson for the good. ~ He who does not honor his teacher, ~ Nor loves any object lesson, ~ Is lost in a great maze, clever though he may be. ~ Such is called Significant Subtlety.

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[27c39т] **Ha Poong Kim** ~ Perfect going leaves no tracks. ~ Perfect speech has no flaws. ~ Perfect counting uses no counters. ~ The perfect lock uses no bolt; it is impossible to open. ~ The perfect knot uses no rope; it is impossible to untie. ~ Therefore the sage ~ Is always perfect in delivering people from distress. ~ Thus he abandons no one. ~ He is always perfect in delivering creatures from distress. ~ Thus he abandons no creature. ~ This is called following the light. ~ Therefore the perfect man ~ Is the leader of the imperfect man; ~ The imperfect man ~ Is the asset of the perfect man. ~ He who does not treasure his leader, ~ He who does not cherish his asset, ~ Though he may be wise, is greatly deluded. ~ This is called the fundamental secret.

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[27c40т] **Tao Huang** ~ A good traveler leaves no tracks. ~ A good speaker is without flaw. ~ A good planner does not calculate. ~ A good doorkeeper does not lock, yet it cannot be opened. ~ A good knotter does not use binding, yet it cannot be undone. ~ Therefore, the sage is good at his earnest demands upon people. ~ So no one is left out. ~ No talent is wasted. ~ This is called being in the tow of enlightenment, ~ And it ensures the good person. ~ For everything that is good is the teacher of the good person. ~ Everything that is bad becomes a resource for the good person. ~ No need to honor the teachers. ~ No need to love the resources. ~ Though knowing this is a great paradox, ~ It is the subtle principle.

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[27c41т] **Tang Zi-chang** ~ The perfect traveler does not need a trail. ~ The perfect speaker does not leave any argument. ~ The perfect planner does not need a sketch. ~ The perfect door does not need a latch. ~ The perfect binder does not need string. ~ Hence Sage rulers always perfectly saved people, thus nobody was abandoned; ~ and always perfectly saved things, thus nothing was wasted. ~ This is called "blocking enlightenment". ~ The good person is the teacher of the bad person. ~ A bad person is a lesson for the good person. ~ Esteem the teacher and be aware of the lesson. ~ Otherwise even though one is intelligent, he will be misguided. ~ These are the marvelous functions of Dao.

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[27c42т] **Wing-tsit Chan** ~ A good traveler leaves no track or trace. ~ A good speech leaves no flaws. ~ A good reckoner uses no counters. ~ A well-shut door needs no bolts, and yet it cannot be

opened. ~ A well-tied knot needs no rope and yet none can untie it. ~ Therefore the sage is always good in saving men and consequently no man is rejected. ~ He is always good in saving things and consequently nothing is rejected. ~ This is called following the light (of Nature). ~ Therefore the good man is the teacher of the bad, ~ And the bad is the material from which the good may learn. ~ He who does not value the teacher, ~ Or greatly care for the material, ~ Is greatly deluded although he may be learned. ~ Such is the essential mystery.

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[27c91т] **И. И. Семененко** ~ Умелая езда не оставляет следа, ~ от умелых слов не остается крапин, ~ умея сосчитать, не прибегают к счетным биркам; ~ когда умело запирают дверь, не применяют никаких замков, но ее не отпереть; ~ когда с умением завязывают узел, не используют веревки, но его не развязать. ~ Так и Премудрый человек проявляет неизменное умение спасать других, и потому нет брошенных людей; ~ умеет с неизменностью спасать вещи, и потому они не брошены. ~ Это зовут внезапно набегающим просветом. ~ Поэтому-то добрый человек недоброму наставник, ~ недобрый же для доброго опора. ~ Когда не дорожат своим наставником и не щадят своей опоры, то пусть бы были даже и умны, но пребывают в тяжком заблуждении. ~ В этом заключается вся суть и тайна.

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[27c92т] **А. А. Маслов** ~ Умеющий путешествовать не оставляет колеи. ~ Умеющий говорить не делает оговорок. ~ Умеющий считать не пользуется счётными палочками. ~ Умеющий закрывать двери не пользуется засовами, а то, что он закрыл, невозможно открыть. ~ Умеющий связывать не использует верёвок, а то, что он завязал, невозможно распутать. ~ Поэтому мудрецу часто удаётся спасать людей, не оставляя ни одного из них. ~ Это зовётся сокрытой мудростью. ~ Поэтому добрый человек - учитель злых людей. ~ Злой человек - материал для добрых людей. ~ Если не ценить учителей, если не любить материала для них, то даже умудрённые впадут в величайшие заблуждения. ~ Это зовётся глубочайшей утончённостью.

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[27c93т] **Е. А. Торчинов** ~ Ходить умеющий следов не оставляет, ~ В речах хороших не бывает оговорок, ~ Не пользуется палочками тот, кто хорошо считать умеет, ~ Тот, кто умеет запирать, и без замка запрет так, что не откроешь, ~ Тот, кто связывает умело, веревки не возьмет, но его узел не развяжешь. ~ Поэтому-то совершенномудрый готов всегда к спасению людей и потому никогда не теряет людей. ~ Поэтому-то совершенномудрый всегда готов спасать существ и потому никогда не теряет существ. ~ И это его глубокой просветленной мудростью зовут. ~ Поэтому хороший человек - учитель дурных людей, а дурные люди - сокровище хорошего человека. ~ Если человек не ценит свое сокровище, то даже если он многомудр, все ж пребывает в великом заблуждении. ~ Это называется важнейшей тайной.

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[27c94т] **А. Е. Лукьянов** ~ Искусный в передвижении не оставляет колеи и следов. ~ Искусный в речах не допускает изъянов и ошибок. ~ Искусный в счете не пользуется счетными таблицами. ~ Искусный закрывать не запирает на ключ, но открыть невозможно. ~ Искусный связывать не вяжет веревкой, но развязать невозможно. ~ Вот почему совершенномудрый человек искусностью постоянства (постоянным добром) спасает людей и таким образом не отвергает людей; ~ искусностью постоянства (постоянным добром) спасает вещи и таким образом не отвергает вещи. ~ Это и есть практическое осуществление просветленности. ~ Вот почему искусные люди - учителя неискусных людей, ~ неискусные люди - ученики искусных людей. ~ Не почитайте своих учителей, не любите своих учеников. ~ Хотя это и разумеют как большое заблуждение, в действительности [оно] есть требование сокровенно-тайного [Дао].

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[27c95т] **Ян Хин-шун** ~ Умеющий шагать не оставляет следов. ~ Умеющий говорить не допускает ошибок. ~ Кто умеет считать, тот не пользуется инструментом для счета. ~ Кто умеет закрывать двери, не употребляет затвор и закрывает их так крепко, что открыть их невозможно. ~ Кто умеет завязывать узлы, не употребляет веревку, [но завязывает так прочно], что развязать невозможно. ~ Поэтому совершенномудрый постоянно умело спасает людей и не покидает их. ~ Он всегда умеет спасать существа, поэтому он не покидает их. ~ Это называется глубокой мудростью. ~ Таким образом, добродетель является учителем недобрых, а недобрые - ее опорой. ~ Если [недобрые] не ценят своего учителя и добродетель не любит свою опору, то они, хотя и [считают себя] разумными, погружены в слепоту. ~ Вот что наиболее важно и глубоко.

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[27c96т] **Д. П. Конисси** ~ Нравственный человек не оставляет после себя никаких следов. ~ Красноречивый не сделает ошибки в своих речах. ~ Победоносный полководец не употребляет никакой хитрости. ~ Если что крепко заперто, то (оно), хотя и без замков, не отпирается. ~ Если что крепко связано, то (оно), хотя и без замысловатых узлов, не развязывается. ~ Мудрецы спасают погибающих и не оставляют нуждающихся в чем-нибудь без помощи. ~ Они всегда очень бережно сохраняют вещи и не выкидывают их. ~ Это называется двойным просвещением. ~ Отсюда нравственный человек есть учитель (или руководитель) безнравственных; ~ безнравственные люди суть орудие нравственного. ~ Кто не уважает своего учителя и кто не любит своего орудия, тот, хотя умен, очень заблуждается. ~ Это называется важным отступлением от Тао.

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[27c97т] **В. В. Малявин** ~ Умеющий ходить не оставляет следов. ~ Умеющий говорить никого не заденет словом. ~ Умеющий считать не пользуется счетами. ~ Умеющий запирать не пользуется засовом, а запертое им не отпереть. ~ Умеющий связывать не пользуется веревкой, а связанное им не развязать. ~ Вот почему премудрый человек всегда спасает людей и никого не отвергает. ~ Всегда спасает вещи и ничего не отвергает. ~ Это зовется "сокрытое преемствование просветленности". ~ Посему добрый человек - учитель недоброму человеку, ~ А недобрый человек - орудие доброму человеку. ~ Не чтить учителя, не любить орудие - ~ Тут и великий ум впадет в заблуждение. ~ Вот что такое предел утонченности.

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[27c98т] **Б. Б. Виногродский** ~ Совершенствование в движении - в отсутствии колеи и следа. ~ Совершенствование в речи - в отсутствии заминок и оговорок. ~ Совершенствование в числах - в отсутствии бирок и фишек. ~ Совершенствование в запорах - в отсутствии замка и щеколды, а открыть не смогут. ~ Совершенствование в завязывании - в отсутствии веревок и узлов, а распутать не смогут. ~ Это дает: ~ Человек мудрости постоянно совершенствуется, помогая людям, поэтому не отвергает людей. ~ Постоянно совершенствуется, помогая вещам, поэтому не отвергает вещи. ~ Это определяется: ~ Преемственность ясности. ~ Причинность: ~ Совершенствующийся человек является наставником для несовершенствующегося человека. ~ Несовершенствующийся человек является средством для совершенствующегося человека. ~ Если не чтят своих наставников и не любят свои средства, то даже обладая знаниями, пребывают в великом заблуждении. ~ Это определяется: ~ Сущностная тайна.

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PSEUDO-CHAPTER **Twenty-Eight**

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[28c01т] **Robert G. Henricks** ~ When you know the male yet hold on to the female, ~ You'll be the ravine of the country. ~ When you're the ravine of the country, ~ Your constant virtue will not leave. ~ And when your constant virtue doesn't leave, ~ You'll return {to} the state of the infant. ~ When you know the pure yet hold on to the soiled, ~ You'll be the valley of the country. ~ When you're the valley of the country, ~ Your constant virtue is complete. ~ And when your constant virtue is complete, ~ You'll return to the state of uncarved wood. ~ When you know the white yet hold on to the black, ~ You'll be the model for the country. ~ And when you're the model for the country, ~ Your constant virtue will not go astray. ~ And when your constant virtue does not go astray, ~ You'll return to the condition which has no limit. ~ When uncarved wood is cut up, it's turned into vessels; ~ When the Sage is used, he becomes the Head of Officials. ~ Truly, great carving is done without splitting up.

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[28c02т] **John C. H. Wu** ~ KNOW the masculine, ~ Keep to the feminine, ~ And be the Brook of the World. ~ To be the Brook of the World is ~ To move constantly in the path of Virtue ~ Without swerving from it, ~ And to return again to infancy. ~ Know the white, ~ Keep to the black, ~ And be the Pattern of the World. ~ To be the Pattern of the World is ~ To move constantly in the path of Virtue ~ Without erring a single step, ~ And to return again to the Infinite. ~ Know the glorious, ~ Keep to the lowly, ~ And be the Fountain of the World. ~ To be the Fountain of the World is ~ To live the abundant life of Virtue, ~ And to return again to Primal Simplicity. ~ When Primal Simplicity diversifies, ~ It becomes useful vessels, ~ Which, in the hands of the Sage, become officers. ~ Hence, "a great tailor does little cutting."

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[28c03т] **D. C. Lau** ~ Know the male ~ But keep to the role of the female ~ And be a ravine to the empire. ~ If you are a ravine to the empire, ~ Then the constant virtue will not desert you ~ And you will again return to being a babe. ~ Know the white ~ But keep to the role of the black ~ And be a model to the empire. ~ If you are a model to the empire, ~ Then the constant virtue will not be wanting ~ And you will return to the infinite. ~ Know honour ~ But keep to the role of the disgraced ~ And be a valley to the empire. ~ If you are a valley to the empire, ~ Then the constant virtue will be sufficient ~ And you will return to being the uncarved block. ~ When the uncarved block shatters it becomes vessels. ~ The sage makes use of these and becomes the lord over the officials. ~ Hence the greatest cutting does not sever.

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[28c04т] **R. L. Wing** ~ Know the male, ~ Hold to the female; ~ Become the world's stream. ~ By being the world's stream, ~ The Power will never leave. ~ This is returning to Infancy. ~ Know the white, ~ Hold to the black; ~ Become the world's pattern. ~ By becoming the world's pattern, The Power will never falter. ~ This is returning to Limitlessness. ~ Know the glory, ~ Hold to the obscurity; ~ Become the world's valley. ~ By being the world's valley, ~ The Power will be sufficient. ~ This is returning to Simplicity. ~ When Simplicity is broken up, ~ It is made into instruments. ~ Evolved Individuals who employ them, ~ Are made into leaders. ~ In this way the Great System is united.

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[28c05т] **Ren Jiyu** ~ He who knows the masculine but keeps to the feminine, is ready to be the ravine under Heaven. ~ Being the ravine under Heaven, he is not parted from constant "De" (Virtue), ~ He returns to the simple state, like an infant. ~ He who knows the white (glory) but keeps to the black (obscure), is ready to be the (divination) instrument of under Heaven. ~ Being the instrument of under Heaven, he rests upon constant "De," ~ He returns to the ultimate truth. ~ He who knows glory but keeps to disgrace, is ready to be the valley under Heaven. ~ Being the valley under Heaven, he will have plenty of the eternal "De," ~ He returns to simplicity. ~ When the simplicity is broken up, it is turned into concrete vessels. ~ By using the breaking up of simplicity, the sage sets up government and leadership. ~ Therefore the perfect government does not arise out of artificiality.

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[28c06т] **Gia-fu Feng** ~ Know the strength of man, ~ But keep a woman's care! ~ Be the stream of the universe! ~ Being the stream of the universe, ~ Ever true and unswerving, ~ Become as a little child once more. ~ Know the white, ~ But keep the black! ~ Be an example to the world! ~ Being an example to the world, ~ Ever true and unwavering, ~ Return to the infinite. ~ Know honor, ~ Yet keep humility! ~ Be the valley of the universe! ~ Being the valley of the universe, ~ Ever true and resourceful, ~ Return to the state of the uncarved block. ~ When the block is carved, it becomes useful. ~ When the sage uses it, he becomes the ruler. ~ Thus, "A great tailor cuts little."

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[28c07т] **Lok Sang Ho** ~ Keep one's place however humble, while knowing one's real strength. ~ Stay low, like the rivers that gather water from the higher grounds. ~ Be that lowly river: ~ Depart not from the eternal virtue, ~ Emulate the unpretentiousness of infants. ~ Keep one's color, though it be black, ~ while knowing about the white. ~ Be an example for the world. ~ Be an example for the world, ~ Do not disgrace the eternal virtue, ~ Emulate the Eternal. ~ Take the blames from the world without complaint, ~ Yet never forgetting the need for honor, ~ Be the lowly valley of the world. ~ This way, the eternal virtue is fulfilled. ~ And simplicity is restored. ~ Simplicity is valuable. ~ From simple substances we have all our useful tools. ~ When simple men are used by the Sages, ~ They become great statesmen. ~ Great people never go out of their way to make themselves great, ~ Just as the great artists will not do superfluous things to draw the attention of others.

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[28c08т] **Xiaolin Yang** ~ Knowing you can be strong, but choosing to be weak, ~ Is like being the creeks and streams of the world. ~ If you can be the creeks and streams of the world, ~ The DE will never leave you, and you will return to the natural state of a newborn. ~ Knowing you can be bright, but choosing to be dull, ~ Is like being the model of perfection for the world. ~ If you can be the model of perfection for the world, ~ The DE will not stray from you, and you will return to the unlimited state. ~ Knowing you can be glorious, but choosing to be humiliated, ~ Is like being the valleys and canyons of the world. ~ If you can be the valleys and the canyons of the world, ~ The DE will always be sufficient for you, and you will return to the plain and simple state. ~ Being simple and relaxed makes things useful, so the great men used it to lead the people. ~ Therefore, a great system is one that does not hurt anything.

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[28c09т] **Walter Gorn Old**, BECOMING A CHILD ~ He who, being a man, remains a woman, will become an universal channel. ~ As an universal channel the eternal virtue will never forsake him. He will re-become a child. ~ He who, being in the light, remains in obscurity, will become an universal model. ~ As an universal model the eternal virtue will not pass him by. He will go back to the all-perfect. ~ He who, being glorious, continues in humility, will become an universal valley. ~ As an universal valley the eternal virtue will fill him. He will revert to the first essence. ~ This first essence is that which, being differentiated, gives rise to innumerable vessels of life. ~ A wise man, by embracing it, becomes the wisest of governors. ~ A liberal government is that which neither disregards nor hurts anyone.

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[28c10т] **James Legge** ~ Who knows his manhood's strength, ~ Yet still his female feebleness maintains; ~ As to one channel flow the many drains, ~ All come to him, yea, all beneath the sky. ~ Thus he the constant excellence retains; ~ The simple child again, free from all stains. ~ Who knows how white attracts, ~ Yet always keeps himself within black's shade, ~ The pattern of humility displayed, ~ Displayed in view of all beneath the sky; ~ He in the unchanging excellence arrayed, ~ Endless return to man's first state has made. ~ Who knows how glory shines, ~ Yet loves disgrace, nor e'er for it is pale; ~ Behold his presence in a spacious vale, ~ To which men come from all beneath the sky. ~ The unchanging excellence completes its tale; ~ The simple infant man in him we hail. ~ The unwrought material, when divided and distributed, forms vessels. ~ The sage, when employed, becomes the Head of all the Officers (of government); ~ and in his greatest regulations he employs no violent measures.

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[28c11т] **David Hinton** ~ Knowing the masculine ~ and nurturing the feminine ~ you become the river of all beneath heaven. ~ River of all beneath heaven ~ you abide by perennial Integrity ~ and so return to infancy. ~ Knowing the white ~ and nurturing the black ~ you become the pattern of all beneath heaven. ~ Pattern of all beneath heaven ~ you abide by perennial Integrity ~ and so return to the

boundless. ~ Knowing splendor ~ and nurturing ruin ~ you become the valley of all beneath heaven. ~ Valley of all beneath heaven ~ you rest content in perennial Integrity ~ and so return to the simplicity of uncarved wood. ~ When uncarved wood is split apart ~ it becomes mere implements. ~ But when a sage is employed ~ he becomes a true minister, ~ for the great governing blade carves nothing.

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[28c12t] **Chichung Huang** ~ Knowing his masculinity, ~ Adhering to his femininity, ~ He remained to all under heaven a brook. ~ Being to all under heaven a brook, ~ His constant virtue never departed. ~ His constant virtue never departed, ~ He again reverted to infancy. ~ Knowing his whiteness ~ Adhering to his blackness, ~ He remained to all under heaven a valley. ~ Being to all under heaven a valley, ~ His constant virtue was sufficient. ~ His constant virtue being sufficient, ~ He again reverted to the unhewn log. ~ [Knowing his whiteness, ~ Adhering to his blackness, ~ He remained to all under heaven a horizontal bar ~ Being to all under heaven a horizontal bar, ~ His constant virtue never changed. ~ His constant virtue never changed, ~ He again reverted to Infinity.] ~ When the unhewn log dispersed, ~ It became vessels; ~ When the sage man was employed, ~ He became chief of the officialdom. ~ A great tailor does no cutting.

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[28c13t] **Ellen M. Chen** ~ To know (chih) the male, ~ But to abide (shou) by the female (tz'u), ~ Is to be the valley (ch'i) of the world. ~ Being the valley of the world, ~ And departing (li) not from the everlasting power (ch'ang te), ~ One again returns to the infant (ying erh). ~ To know (chih) the white (pe), ~ But to abide (shou) by the black (heh), ~ Is to be the model (shih) of the world. ~ Being the model of the world, ~ And deviating (t'eh) not from the everlasting power, ~ One again returns to the unlimited (wu-chi). ~ To know (chih) the illustrious (yung), ~ But to abide (shou) by the obscure (ju), ~ Is to be the valley (ku) of the world. ~ Being the valley of the world, ~ One's everlasting power (ch'ang te) being full, ~ One again returns to the uncarved wood (p'u). ~ The uncarved wood disperses to become vessels (ch'i), ~ To be used (yung) by the sage as officials. ~ Therefore a great institution does not mutilate (ko).

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[28c14t] **Lee Sun Chen Org** ~ [A pursuer of Tao] would, as a rule, keeps himself docile and accommodating, even though he is not ignorant of [advantages] of being valiant and intrepid; ~ Because he is [aimed at being a civil] servant of the world; ~ Since he strives to make himself useful to the world, the perpetual Te will always be with him; ~ Thenceforth, he is able to return to the infant-like [purity and clarity, i.e. the disposition of being totally unassuming and unbiased]. ~ [One who pursues Tao] shall settle for the commonly undesirable status of obscurity, even though he is not unaware of the popular desirability of being distinctive; ~ Because he wants to set an example to the world; ~ By setting a [proper] example to the world means that his adherence to the perpetual Te is steadfastly whole-hearted; ~ [In this manner] he will return to the state of [pre-creation] nothingness (Tao). ~ [Tao pursuers] were not unaware of the grandeur [of being prominent], still they chose to settle in obscurity; ~ They intended to do services for the world like downstream valleys [accommodating abundant waterways]; ~ Each of them accumulated Te [humbly] like a downstream valley receiving waterways, so such individual would consequently cultivate perpetual Te sufficiently; ~ Thenceforth, [this individual will have adequate Te] to return to Simplicity (the true Tao). ~ When Simplicity (Tao) emerges [in the world] it develops into a device (instrument); ~ When a Sage applies it, it serves well in governing people; ~ Accordingly, the great laws of a government shall not be truncated [for private uses].

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[28c15t] **Tien Cong Tran** ~ To know the masculine, to keep to the feminine, that is to be the brook of the world. ~ To be the brook of the world is to move constantly in the path of Virtue without swerving from it, and to return again to infancy. ~ To know the white, to keep to the black, that is to be the model of the world. ~ To be the model of the world is to move constantly in the path of Virtue without erring a single step, and to return again to infinite nothingness. ~ To know the glorious, to keep to the humble, that is to be the fountain of the world. ~ To be the fountain of the world is to live the abundant life of Virtue, and to return again to the uncarved block. ~ When the uncarved block stops being uncarved, it becomes useful vessels. ~ When the sage uses them, they become officials. ~ Hence, "A great tailor does not cut."

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[28c16t] **Thomas Z. Zhang** ~ Knowing what nobility is, the sage stays with the lowly, as if the creek of the world. ~ As the creek of the world he flows without leaving the general Te until he reaches a status as innocent as a baby. ~ Knowing what cleanliness is, he does not mind staying dirty, He acts as the norm of the world. ~ As the norm of the world, he makes no mistakes, until he approaches Tao. ~ Knowing what honor is, he tolerates insults. ~ He acts as the valley of the world. ~ As the valley of the world, he is filled with general Te, until he returns to simplicity. ~ Wood that has been naturally broken can be made into utensils. ~ When sages are employed, they can be officers. ~ Great systems do not need to be carved.

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[28c17t] **Arthur Waley** ~ 'He who knows the male, yet cleaves to what is female ~ Becomes like a ravine, receiving all things under heaven,' ~ And being such a ravine ~ He knows all the time a power that he never calls upon in vain. ~ This is returning to the state of infancy. ~ He who knows the white, yet cleaves to the black ~ Becomes the standard by which all things are tested; ~ And being such a standard ~ He has all the time a power that never errs, ~ He returns to the Limitless. ~ He who knows glory, yet cleaves to ignominy ~ Becomes like a valley that receives into it all things under heaven, ~ And being such a valley ~ He has all the time a power that suffices; ~ He returns to the state of the Uncarved Block. ~ Now when a block is sawed up it is made into implements; ~ But when the Sage uses it, it becomes Chief of all Ministers. ~ Truly, 'The greatest carver does the least cutting'.

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[28c18t] **Richard John Lynn** ~ He who knows the male yet sustains the female will be a river valley for all under Heaven. ~ He who is a river valley for all under Heaven never separates himself from constant virtue and always reverts to the infant. ~ He who knows the white yet sustains the black will be a model for all under Heaven. ~ He who is a model for all under Heaven never deviates from constant virtue ~ And always reverts to the infinite. ~ He who knows glory yet sustains disgrace will be a valley for all under Heaven. ~ He who is a valley for all under Heaven is filled completely by constant virtue, for he always reverts to the uncarved block. ~ When the uncarved block fragments, it turns into implements. ~ As the sage would make use of them, he stands as chief of officials over them. ~ Thus the great carver never cuts.

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[28c19t] **Lin Yutang** ~ KEEPING TO THE FEMALE ~ He who is aware of the Male ~ But keeps to the Female ~ Becomes the ravine of the world. ~ Being the ravine of the world, ~ He has the original character which is not cut up, ~ And returns again to the (innocence of the) babe. ~ He who is conscious of the white (bright) ~ But keeps to the black (dark) ~ Becomes the model for the world. ~ Being the model for the world, ~ He has the eternal power which never errs, ~ And returns again to the Primordial Nothingness. ~ He who is familiar with honor and glory ~ But keeps to obscurity ~ Becomes the valley of the world. ~ Being the valley of the world, ~ He has an eternal power which always suffices, ~ And returns again to the natural integrity of uncarved wood. ~ Break up this uncarved wood ~ And it is shaped into vessel, ~ In the hands of the Sage ~ They become the officials and magistrates. ~ Therefore the great ruler does not cut up.

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[28c20t] **Victor H. Mair** ~ Know masculinity, ~ Maintain femininity, ~ and be a ravine for all under heaven. ~ By being a ravine for all under heaven, ~ Eternal integrity will never desert you. ~ If eternal integrity never deserts you, ~ You will return to the state of infancy. ~ Know you are innocent, ~ Remain steadfast when insulted, ~ and be a valley for all under heaven. ~ By being a valley for all under heaven, ~ Eternal integrity will suffice. ~ If eternal integrity suffices, ~ You will return to the simplicity of the unhewn log. ~ Know whiteness, ~ Maintain blackness, ~ and be a model for all under heaven. ~ By being a model for all under heaven, ~ Eternal integrity will not err. ~ If eternal integrity does not err, ~ You will return to infinity. ~ When the unhewn log is sawn apart, ~ it is made into tools; ~ When the sage is put to use, ~ he becomes the chief of officials. ~ For ~ Great carving does no cutting.

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[28c21t] **Tolbert McCarroll** ~ Develop the strength of a man, but live as gently as a woman. ~ Become a brook and receive all things under heaven. ~ If you are such a brook then Virtue will constantly flow into you and you will become a simple child again. ~ Know the pure but live the life of the sullied. ~ Become a fountain to all things under heaven. ~ If you become such a fountain then you will have abundant Virtue ~ and you will return to the state of the Uncarved Block. ~ When the Uncarved Block is cut up into pieces, ~ it is turned into specialized instruments. ~ But the True Person makes use of it whole ~ and becomes the master of the instruments. ~ Hence, it is said, "The finest carver cuts little."

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[28c22t] **David H. Li** ~ Know steeliness, but prefer tenderness. ~ Be the brook to the world. ~ The brook to the world is never disunited from virtue. ~ It aims to return to infancy. ~ Know limelight, but prefer shadow. ~ Be the standard to the world. ~ The standard to the world never deviates from virtue. ~ It aims to return to the Infinite. ~ Know fame, but prefer humility. ~ Be the valley to the world. ~ The valley to the world is filled with virtue. ~ It aims to return to simplicity. ~ Simplicity dissipates when [a block] is carved into a vessel. ~ A sage diminishes when [he/she] is used as a leader. ~ Thus, a great system is not cut up.

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[28c23t] **Yasuhiko Genku Kimura** ~ Knowing the strength of the masculine principle, ~ Yet remaining in the lovingness of feminine virtue, ~ One becomes the stream of life to which other streams conjoin. ~ In thus becoming the stream of life for the world, ~ One comes to embody perennial virtue, ~ And returns to pristine innocence. ~ Knowing the purity of kosmic harmony, ~ Yet remaining in the impurity of worldly discord, ~ One becomes the standard of life by which other people can live. ~ In thus becoming the standard of life for the world, ~ One comes to reaffirm perennial virtue, ~ And returns to inner infinity. ~ Knowing the glory of public acclaim, ~ Yet remaining in the obscurity of personal humility, ~ One becomes the valley of life in which other people can repose. ~ In thus becoming the valley of life for the world, ~ One comes to fulfill perennial virtue, ~ And returns to undivided simplicity. ~ Undivided simplicity is reduced to mere usefulness through division. ~ Remaining undivided, the sage makes masterful use of the divided, ~ And is made the leader of an organization. ~ Thus, the great organization led by a sage is undivided and whole.

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[28c24t] **Chou-Wing Chohan** ~ The person who holds on to masculinity but also preserves femininity ~ Will be a channel that draws the entire world through it, ~ And, being a channel for the entire world, will not lack eternal heroism, ~ And can then return to the purity of his childhood. ~ The person who holds on to white, but also preserves black ~ Will be a sign and an example for the world, ~ And, being a sign and an example for the world, will not lack eternal heroism, ~ And can then return to the infinite absolute. ~ The person who holds on to honor but also preserves humility ~ Will be a valley that absorbs the whole world into it, ~ And, being a valley that absorbs the whole world into it, will not lack eternal heroism, ~ And can then return to fundamental perfection. ~ Fundamental perfection, when divided up, will become vessels of many uses, ~ And these will be used by the sage, officers, and ministers. ~ However, in order to be great and ruling and supreme, there is no need for division.

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[28c25t] **Man-Ho Kwok** ~ Understand the thrust of the yang - ~ But be more like the yin in your being. ~ Be like a valley that parts to its stream; ~ Be like a stream for the earth ... ~ And channel it, so it flows - to the sea. ~ Be newborn - be free of yourself, be humble, be earthy, be a valley for the whole world. ~ Be a channel for the energies here - ~ weave them in a true and practical way so they can link up with the Way and become one again. ~ Oneness generates everything: ~ When the sage rules in the light of it, ~ He rules everything. ~ A wise man never tries to break up the Whole.

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[28c26t] **Gu Zhengkun** ~ Though knowing what is masculine, ~ You are ready to play the role of female ~ And content to be a stream in the world. ~ Content to be a stream in the world, ~ You will be accompanied by the eternal virtue, ~ And return to being a baby. ~ Though knowing what is white, ~ You are ready to play the role of black, ~ And content to be a model of the world. ~ Content to be a model of the world, ~ You will be no longer at odds with the eternal virtue, ~ And return to the final truth. ~ Though knowing what is honor, ~ You are ready to play the role of the disgraced ~ And content to be a valley in the world. ~ Content to be a valley in the world, ~ You will no longer lack the eternal virtue, ~ And return to simplicity (Tao). ~ When simplicity gets shattered and becomes materialized, ~ The sage makes use of it to be the lord over other officials. ~ One should know ~ The greatest system is not separable.

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[28c27t] **Chao-Hsiu Chen** ~ Recognize the male - the yang, ~ guard the female - the yin. ~ Be a valley under Heaven. ~ Be a valley under Heaven and the constant virtue will not fade away. ~ One will become like a little child again. ~ Recognize the white - the yang, ~ guard the black - the yin. ~ Be a model under Heaven. ~ Be a model under Heaven and the constant virtue will not fade away. ~ One will return to the infinite. ~ Recognize the glory, guard the disgrace. ~ Be a valley under Heaven. ~ Be the valley under Heaven and return again to the uncarved block. ~ When the block is carved up it is transformed into useful wares. ~ The sage will use them with equal heart. ~ Therefore the great law will not crumble.

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[28c28t] **Liu Qixuan** ~ One keeps weakness while knowing what strength is, ~ And serves as the humblest brook for the world. ~ Being the humblest, one can receive best ~ Until one returns to be the weakest infant. ~ One keeps black while knowing what white is, ~ And serves as a basic model for the world. ~ Being the basic model, one can receive properly ~ Until one returns to the oneness without polar opposition. ~ One keeps disgrace while knowing what glory is, ~ And serves as the lowest valley for the world. ~ Being the lowest, one can receive enough ~ To return to the most original simplicity. ~ Followed by people, this simplicity can shape the world ~ The wise use it as the example for the government. ~ The big system is, therefore, an indivisible simple whole.

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[28c29t] **Shi Fu Hwang** ~ Keeping to Pristine Simplicity ~ Lao Tze says, ~ He who has manhood's strength and takes upon him the female's feebleness; ~ his inclusiveness is worthy of being looked up to as the world's dale. ~ Being the world's dale, absolute virtue will not leave him; ~ further he will enter into a baby's attribute. ~ He who has the reputation of the pure, and takes upon him the reputation of the unclean; ~ he is worthy of being looked up to as the world's model. ~ Being the world's model, absolute virtue will not be in short, further he will be able to attain extreme bliss. ~ He who has a glorious status, and takes upon himself a humble situation; ~ is worthy of being looked up to as the world's valley. ~ Being the world's valley, absolute virtue is sufficient in him; ~ he will enter into the state of pristine simplicity. ~ When pristine simplicity is broken off, it turns to appear in various utensil's shapes. ~ The sage who realizes the importance of pristine simplicity thereby selects the officers. ~ Therefore the great perfection shouldn't be cut into pieces.

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[28c30t] **Ch'u Ta-Kao** ~ He who knows the masculine and yet keeps to the feminine ~ Will become a channel drawing all the world towards it; ~ Being a channel of the world, he will not be severed from the eternal virtue, ~ And then he can return again to the state of infancy. ~ He who knows the

white and yet keeps to the black ~ Will become the standard of the world; ~ Being the standard of the world, with him eternal virtue will never falter, ~ And then he can return again to the absolute. ~ He who knows honour and yet keeps to humility ~ Will become a valley that receives all the world into it; ~ Being a valley of the world, with him eternal virtue will be complete, ~ And then he can return again to wholeness. ~ Wholeness, when divided, will make vessels of utility; ~ These when employed by the Sage will become officials and chiefs. ~ However, for a great function no discrimination is needed.

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[28c31t] **Paul J. Lin** ~ Knowing the male and keeping the female, ~ One will become the river of the world. ~ Being the river of the world, ~ One will not digress from constant virtue, ~ And will return to being a baby. ~ Knowing the white and keeping the black, ~ One will become a model of the world. ~ Being a model of the world, ~ One will not deviate from constant virtue, ~ And will return to the infinite. ~ Knowing honor and keeping disgrace, ~ One will become the valley of the world. ~ Being the valley of the world, ~ One will be content with constant virtue, ~ And return to the unhewn wood. ~ Unhewn wood when scattered will become vessels. ~ The Sage makes use of them to become the chief officer. ~ Therefore the great system will not be cut apart.

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[28c32t] **Michael LaFargue** ~ Be familiar with Masculinity, ~ but watch over Femininity - ~ and become the Valley of the World. ~ Being the Valley of the World, ~ invariant Te will not leave you. ~ Turn back to being an infant. ~ Be familiar with what is pure and white, ~ but watch over what is dark and black - ~ and become the Pattern for the World. ~ Being the Pattern for the World, ~ your invariant Te will be constant. ~ Turn back to being limitless. ~ Be familiar with what is praiseworthy, ~ but watch over what is disgraceful - ~ and become the Valley of the World. ~ Being the Valley of the World, ~ your invariant Te will be sufficient. ~ Turn back to being an Uncarved Block. ~ When the Uncarved Block is cut up ~ then it becomes a government tool. ~ When the Wise Person instead uses it ~ then it becomes head of the government. ~ Yes: ~ A great carver does no cutting, a great ruler makes no rules.

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[28c33t] **Cheng Lin** ~ When a man, though aware of his manly strength, abides by a womanly meekness, ~ he is content to occupy the most humble position in the world. ~ When he is content to occupy the most humble position in the world, and when he always abides by his true nature, ~ he becomes again like a new-born babe. ~ When a man, though aware of his own purity, does not spurn the impure, ~ he is content to dwell in the lowest place in the world. ~ When he is content to dwell in the lowest place in the world, and when he always abides by his true nature, ~ he reverts to the natural simplicity. ~ The original qualities are destroyed when a thing is turned into some useful vessel. ~ The Sage, by preserving the original qualities, becomes the supreme ruler. ~ Hence, the great institutions are those which do not violate the nature of man.

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[28c34t] **Yi Wu** ~ Knowing the male and keeping to the female, ~ One will be the stream bed of the world. ~ To be the stream bed of the world, ~ One will not depart from the constant virtue ~ But will return again to infancy. ~ Knowing the white and keeping to the black, ~ One will be the pattern of the world. ~ To be the pattern of the world, ~ One will not deviate from the constant virtue ~ But will return to the non-ultimate. ~ Knowing the honor and keeping to the mean, ~ One will be the valley of the world. ~ Being the valley of the world, ~ One's constant virtue is complete; ~ One returns to simplicity. ~ When the uncarved block is divided, it becomes vessels. ~ The sage uses it to become a leader. ~ Therefore, the great system will not cut apart.

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[28c35t] **Han Hiong Tan** ~ Knowing the excitement of proactivity, you settle for quietude. ~ Everyone will converge to you like water flowing towards the valley. ~ Thus, you are like the valley to the world. ~ Holding fast to the "absolute virtue" (Dao), ~ You try to return to the pristine innocence of an infant. ~ You know the benefit of the limelight, but choose to be anonymous. ~ You set this example for others to follow. ~ Holding fast to the "absolute virtue" unerringly, ~ You hope to return to the path of Dao. ~ Knowing the lure of fame and glory, you choose humility instead. ~ By your taking a low profile, everyone converges to you like water flowing towards the ravine. ~ Thus, you are the ravine to the world. ~ The "absolute virtue" is bountiful. ~ Finally, it returns to the naturalness of a raw timber. ~ The natural block once carved becomes useful utensils. ~ The sage utilises them as leaders. ~ The system set up by the sage should cause no harm.

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[28c36t] **Hua-Ching Ni** ~ Know that you possess the strong masculine principle, ~ yet abide by the meek, feminine principle. ~ Thus, become the flowing stream of the world. ~ As the flowing stream of the world, ~ never swerve from your true nature. ~ In this way, you return to the originality of a newborn babe. ~ Know the bright, yet keep to the dark. ~ Never wavering from the subtle truth, ~ you will conform to the pattern of an integral being. ~ In this way, you return again to the infinite. ~ Know how to be honored and glorified, ~ yet maintain unadorned plainness. ~ Thus, become the abundant valley of the world. ~ As the abundant valley of the world, ~ you realize the sufficiency of the constant, subtle virtue of the integral universe. ~ In this way, you return to the original simplicity of an uncarved block of wood with undamaged potential. ~ An integral individual, by preserving the original qualities of his being, ~ maintains his supreme, integral nature. ~ When the uncarved block is shaped into various single tools and vessels, ~ its original qualities are destroyed. ~ This is called "the great Oneness that cannot be divided."

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[28c37t] **Chang Chung-yuan** ~ To be aware of the positive, yet to abide in the negative is to be the abyss of the universe. ~ To be the abyss of the universe is to not deviate from real attainment and to remain like an innocent child. ~ To be aware of the white, yet to abide in the black is to be the chasm of the universe. ~ To be the chasm of the universe is to have sufficient real attainment, and to remain in the state of original non-differentiation. ~ When original non-differentiation is differentiated, things are produced. ~ Yet when the wise makes use of original non-differentiation, he becomes the leader of the people. ~ Therefore, great governing is non-discriminating.

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[28c38t] **Henry Wei** ~ Return to Simplicity ~ Fan P'u ~ He, who knows the Male ~ And yet holds on to the Female, ~ Becomes the ravine of the world. ~ Being the ravine of the world, ~ He is always in union with Eternal Virtue, ~ And returns to the state of the new-born babe. ~ He, who knows the white (Yang) ~ And yet holds on to the black (Yin), ~ Becomes a model for the world. ~ Being a model for the world, ~ His Eternal Virtue becomes unerring, ~ And he returns to the Infinite. ~ He, who is aware of glory ~ And yet holds on to ignominy, ~ Becomes the valley of the world. ~ Being the valley of the world, ~ His Eternal Virtue becomes sufficient, ~ And he returns to the state of virgin wood (simplicity). ~ The virgin wood, on being cut up, is used as implements. ~ Sages, who make use of the implements, ~ Become high officials and leaders. ~ The Supreme Ruler uses the wood without cutting it.

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[28c39t] **Ha Poong Kim** ~ He knows the male, ~ Yet holds fast to the female, ~ And thus becomes the ravine of all under Heaven. ~ When he becomes the ravine of all under Heaven, ~ The constant Te will never desert him. ~ He returns to the baby. ~ He knows white, ~ Yet holds fast to black, ~ And thus becomes the model for all under Heaven. ~ When he becomes the model for all under Heaven, ~ The constant Te will never fail him. ~ He returns to the infinite. ~ He knows glory, ~ Yet holds fast to ignominy, ~ And thus becomes the valley of all under Heaven. ~ When he becomes the valley of all under Heaven, ~ His constant Te will be sufficient, ~ He returns to the uncarved block. ~ When the uncarved block scatters, it turns into vessels. ~ When the sage uses them, ~ He becomes chief of ministers. ~ Therefore great cutting does not split.

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[28c40t] **Tao Huang** ~ Understanding the male and holding onto the female ~ Enables the flow of the world. ~ This being the flow of the world, the eternal action abides. ~ Knowing that the eternal action abides is to return to childhood. ~ Understanding the pure and holding on to the impure ~ Enables the cleansing of the world. ~ With the cleansing of the world, ongoing action suffices. ~ When ongoing action suffices, it returns to simplicity. ~ Understanding the white and holding on to the black ~ Enables the formation of the world. ~ Being the formation of the world, ongoing action does not stray. ~ When ongoing action does not stray, it returns to the infinite. ~ This simplicity takes shape as a mechanism. ~ The sage makes it the head ruler. ~ Great ruling never divides.

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[28c41t] **Tang Zi-chang** ~ Know what is the Male - Positive and know what is the Female - Negative. ~ Be a servant of the world, be a servant of the world, by never departing from virtues in order to lead the world to return to the state of innocent infancy. ~ Know what is known and reserve what is unknown. ~ Be a model of the world, be a model of the world, by never failing to attain virtues in order to lead the world to return to a state of "void" - trouble free. ~ Know what is honorable and know what is dishonorable. ~ Be the destiny of the world, be the destiny of the world, by constantly accumulating virtues in order to return again to purity Pure Matter. ~ Ever since Pure Matter purity was changed into civilization, ~ Sage rulers have used officials as the instruments of rule. ~ The superior system of rule may exercise no division.

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[28c42t] **Wing-tsit Chan** ~ He who knows the male and keeps to the female ~ Becomes the ravine of the world. ~ Being the ravine of the world, ~ He will never depart from eternal virtue, ~ But returns to the state of infancy. ~ He who knows the white and yet keeps to the black ~ Becomes the model for the world. ~ Being the model for the world, ~ He will never deviate from eternal virtue, ~ But returns to the state of the non-ultimate. ~ He who knows glory but keeps to humility ~ Becomes the valley of the world. ~ Being the valley of the world, ~ He will be proficient in eternal virtue, ~ And returns to the state of simplicity (uncarved wood). ~ When the uncarved wood is broken up, it is turned into concrete things. ~ But when the sage uses it, he becomes the leading official. ~ Therefore the great ruler does not cut up.

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[28c91t] **И. И. Семененко** ~ Кто, зная о своем мужском начале, сберегает в себе женское, становится ущельем Поднебесной? ~ А став ущельем Поднебесной, не разлучается с незыблемою добродетелью и возвращается к младенцу. ~ Кто, зная, что он светел, сберегает свою темноту, становится для Поднебесной образцом. ~ А став для Поднебесной образцом, не вносит изменения в незыблемую добродетель и возвращается к бескрайности. ~ Кто, зная что он славен, сберегает свою опозоренность, становится долиной Поднебесной. ~ А став долиной Поднебесной, преисполняется незыблемою добродетелью и возвращается к тому, что первозданно. ~ Первозданное же рассыпается на чаши. ~ Когда Премудрый человек для них находит применение, то становится главой чинов. ~ Великое кроят не разрезая.

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[28c92t] **А. А. Маслов** ~ Познав мужское, сохраняй и женское, становясь лощиной Поднебесной. ~ Будь лощиной Поднебесной, - тогда постоянная Благость не покинет тебя, и вернёшься в состояние новорождённого. ~ Познав белое, сохраняй и чёрное, становясь образчиком Поднебесной. ~ Будь образчиком Поднебесной, - тогда в постоянной Благости не будет недостатка, и вернёшься к Беспредельному. ~ Познав славу, сохраняй безвестность, становясь долиной Поднебесной. ~ Будь долиной Поднебесной, - тогда постоянная Благость будет в избытке, и вернёшься к изначальной простоте. ~ Когда изначальная простота рассеивается, то возникают инструменты. ~ Мудрец использует их и становится правителем чиновников. ~ Поэтому даже великие уложения не несут вреда.

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[28c93t] **Е. А. Торчинов** ~ Знай мужественность свою и женственность свою храни, ~ Тогда долиной пустоты для Поднебесной станешь ты. ~ Долиною для Поднебесной став, ты не лишишься этого вечного обретения. ~ Тогда ты вновь вернешься к состоянию младенца. ~ Знай белое свое и черное свое блюди, ~ Тогда бессменным образцом для Поднебесной станешь ты. ~ Когда ты станешь образцом для Поднебесной, ~ Благая Сила-Дэ у тебя не убудет и ты снова вернешься к Беспредельному. ~ Знай славу свою и позор свой храни, ~ Тогда ложбиною пустой для Поднебесной станешь ты. ~ Ложбиной пустоты для Поднебесной став, ~ Ты сделаешь достаточной свою Благую Силу-Дэ и вновь вернешься к изначальной простоте-первозданности. ~ Первозданность рассеивается, и появляются орудия. ~ Совершенные мудрецы используют их и становятся начальниками чиновников. ~ Поэтому Великий Порядок не может понести ущерб.

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[28c94t] **А. Е. Лукьянов** ~ Кто знает свое женское, хранит свое мужское, становится ложбиной Поднебесной. ~ Ставшего ложбиной Поднебесной постоянное Дэ не оставляет и возвращает в [состояние] младенца. ~ Кто знает свое белое, хранит свое черное, становится образцом для Поднебесной. ~ Ставшему образцом Поднебесной постоянное Дэ не наносит вреда и возвращает в беспредельное. ~ Кто знает свою славу, хранит свой позор, становится руслом Поднебесной. ~ Ставшим руслом Поднебесной постоянное Дэ овладевает во всей полноте и возвращает в духовную простоту (пу). ~ Духовная простота рассеивается и становится правилом-предметом. ~ Совершенномудрый человек использует его и становится чиновным вождем. ~ Вот почему Великое правление не разрушается.

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[28c95t] **Ян Хин-шун** ~ Кто, зная свою храбрость, сохраняет скромность, тот, [подобно] горному ручью, становится [главным] в стране. ~ Кто стал главным в стране, тот не покидает постоянное дэ и возвращается к состоянию младенца. ~ Кто, зная праздничное, сохраняет для себя будничное, тот становится примером для всех. ~ Кто стал примером для всех, тот не отрывается от постоянного дэ и возвращается к изначальному. ~ Кто, зная свою славу, сохраняет для себя безвестность, тот становится главным в стране. ~ Кто стал главным в стране, тот достигает совершенства в постоянном дэ и возвращается к естественности. ~ Когда естественность распадается, она превращается в средство, при помощи которого совершенномудрый становится вождем и великий порядок не разрушается.

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[28c96t] **Д. П. Конисси** ~ Тот, кто знает свою силу и сохраняет свою слабость, сделается долиной вселенной. ~ Когда он будет долиной вселенной, то в нем будет пребывать вечная добродетель. ~ Человек вторично возвращается в состояние младенца (Тао). ~ Кто знает глубину своего просвещения и остается в невежестве, тот сделается примером всего мира. ~ Кто будет примером всего мира, тот не изменит вечной добродетели и возвратится к совершенству (Тао): он познает славу Его. ~ Находясь в презрении, он сделается долиной вселенной. ~ Кто долина вселенной, тот будет доволен только добродетелью и возвратится в совершенную простоту. ~ Когда эта простота будет удалена, то из него выйдет превосходный сосуд. ~ Если святый муж употребит его, то сделается начальником. ~ Вот почему великое установление никогда не уничтожится.

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[28c97t] **В. В. Малявин** ~ Знай свое мужское, но блюди свое женское: ~ Станешь ущельем Поднебесного мира. ~ Если уподобишься ущелью мира, ~ Превечное Совершенство не оставит тебя. ~ Тогда будешь как новорожденный младенец. ~ Знай свое светлое, но блюди свое темное: ~ Станешь образцом для Поднебесного мира. ~ Если станешь образцом для мира, ~ Превечное Совершенство не потерпит ущерба. ~ Тогда вернешься к Беспредельному. ~ Зная свою славу, но блюдя себя в умалении, ~ Станешь долиной Поднебесного мира. ~ Если уподобишься долине мира, ~ Превечное Совершенство будет в достатке. ~ Тогда будешь как Цельный Ствол. ~ Когда Цельный Ствол разрубят, появляются предметы; ~ А пользование премудрого таково, что он встает во главе чинов: ~ Великий резчик ничего не разрезает.

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[28c98т] **Б. Б. Виногродский ~** Осознавая свою мужскую асимметрию, удерживай свою женскую асимметрию, - ~ и станешь руслом ручья для нисхождения Небес. ~ Став руслом ручья для нисхождения Небес, не будешь терять связь с Потенцией постоянства; вернувшись, придешь в состояние ребенка. ~ Осознавая белое в себе, руководствуйся черным в себе, - станешь моделью для нисхождения Небес. ~ Став моделью для нисхождения Небес, не допустишь чрезмерности в Потенции постоянства; ~ вернувшись, придешь в состояние Отсутствия пределов. ~ Осознавая благородное в себе, руководствуйся низким в себе, - и станешь долиной для нисхождения Небес. ~ Если станешь долиной для нисхождения Небес, тогда Потенции постоянства будет достаточно; ~ вернувшись, придешь в состояние необделанного куска дерева. ~ В результате воздействия на целостную простоту дерева получается утварь. ~ Применяя это, человек мудрости становится властителем функций. ~ Причинность: ~ В большом порядке нет разделения.

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PSEUDO-CHAPTER **Twenty-Nine**

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[29c01т] **Robert G. Henricks ~** For those who would like to take control of the world and act on it - ~ I see that with this they simply will not succeed. ~ The world is a sacred vessel; ~ It is not something that can be acted upon. ~ Those who act on it destroy it; ~ Those who hold on to it lose it. ~ With things - some go forward, others follow; ~ Some are hot, others submissive and weak; ~ Some rise up while others fall down. ~ Therefore the Sage: ~ Rejects the extreme, the excessive, and the extravagant.

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[29c02т] **John C. H. Wu ~** DOES anyone want to take the world and do what he wants with it? ~ I do not see how he can succeed. ~ The world is a sacred vessel, which must not be tampered with or grabbed after. ~ To tamper with it is to spoil it, and to grasp it is to lose it. ~ In fact, for all things there is a time for going ahead, and a time for following behind; ~ A time for slow-breathing and a time for fast-breathing; ~ A time to grow in strength and a time to decay; ~ A time to be up and a time to be down. ~ Therefore, the Sage avoids all extremes, excesses and extravagances.

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[29c03т] **D. C. Lau ~** Whoever takes the empire and wishes to do anything to it I see will have no respite. ~ The empire is a sacred vessel and nothing should be done to it. ~ Whoever does anything to it will ruin it; ~ whoever lays hold of it will lose it. ~ Hence some things lead and some follow; ~ Some breathe gently and some breathe hard; ~ Some are strong and some are weak; ~ Some destroy and some are destroyed. ~ Therefore the sage avoids excess, extravagance, and arrogance.

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[29c04т] **R. L. Wing ~** Those who would take hold of the world and act on it, Never, I notice, succeed. ~ The world is a mysterious instrument, ~ Not made to be handled. ~ Those who act on it, spoil it. ~ Those who seize it, lose it. ~ So, in Natural Law ~ Some lead, some follow; ~ Some agitate, some remain silent; ~ Some are firm, some are weak; ~ Some carry on, some lose heart. ~ Thus, Evolved Individuals Avoid extremes, Avoid extravagance, Avoid excess.

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[29c05т] **Ren Jiyu ~** He who desires to govern under Heaven and build up achievements will not succeed, which I assert. ~ "The under Heaven," which is a queer thing, cannot be handled arbitrarily. ~ He who acts arbitrarily will harm it, ~ He who holds on to it will lose it. ~ Therefore of all creatures (in themselves) ~ some lead and some follow, ~ some breathe and some blow, ~ some are strong and some weak, ~ some are baffled and some destroyed. ~ For this reason, the sage should discard the extremes, the extravagant and the excessive.

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[29c06т] **Gia-fu Feng ~** Do you think you can take over the universe and improve it? ~ I do not believe it can be done. ~ The universe is sacred. ~ You cannot improve it. ~ If you try to change it, you will ruin it. ~ If you try to hold it, you will lose it. ~ So sometimes things are ahead and sometimes they are behind; ~ Sometimes breathing is hard, sometimes it comes easily; ~ Sometimes there is strength and sometimes weakness; ~ Sometimes one is up and sometimes down. ~ Therefore the sage avoids extremes, excesses, and complacency.

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[29c07т] **Lok Sang Ho ~** Someone who sets out to win the world and contrives to make his way will never make it. ~ The world is holy, and is beyond contrivance and possession. ~ He who contrives to win will only lose. ~ He who only aspires to possess will be dispossessed. ~ The Sage never contrives to do anything and so he fails in nothing. ~ He never possesses anything and so he never loses anything. ~ Among the living things, some lead, while others follow. ~ Some sigh, while others shout. ~ Some display their strengths, while others show their weaknesses. ~ Some lend support, while others destroy. ~ In contrast, the Sage will discard the excessive, the extravagant, and the extreme.

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[29c08т] **Xiaolin Yang ~** Whoever wants to fiddle with the world for his own purposes, ~ I expect that he will fail. ~ The world is something sacred that cannot be fiddled with. ~ Whoever fiddles with it will ruin it, whoever obtains it will lose it. ~ Therefore, among the things in the world, some go first, ~ some follow behind; ~ Some are slow, some are fast; ~ Some are strong, some are weak; ~ Some are helpful, some are destructive. ~ So, the great men removed the excess, the extra, and the extreme.

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[29c09т] **Walter Gorn Old**, NON-ACTION ~ When a man who wishes to reform the world takes it in hand, I perceive that there will be no end to it! ~ Spiritual vessels are not fashioned in the world. ~ Whoever makes destroys; whoever grasps loses. ~ For perforce if one advances another is left behind; if one blows hot another will blow cold; if one be strengthened another will be weakened; if one be supported another will be undermined. ~ Therefore the Sage gives up all enthusiasm, levity, and pomp.

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[29c10т] **James Legge ~** If any one should wish to get the kingdom for himself, and to effect this by what he does, I see that he will not succeed. ~ The kingdom is a spirit-like thing, and cannot be got by active doing. ~ He who would so win it destroys it; ~ he who would hold it in his grasp loses it. ~ The course and nature of things is such that ~ What was in front is now behind; ~ What warmed anon we freezing find. ~ Strength is of weakness oft the spoil; ~ The store in ruins mocks our toil. ~ Hence the sage puts away excessive effort, extravagance, and easy indulgence.

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[29c11т] **David Hinton ~** Longing to take hold of all beneath heaven and improve it... ~ I've seen such dreams invariably fail. ~ All beneath heaven is a sacred vessel, ~ something beyond all improvement. ~ Try to improve it and you ruin it. ~ Try to hold it and you lose it. ~ For things sometimes lead and sometimes follow, ~ sometimes sigh and sometimes storm, ~ sometimes strengthen and sometimes weaken, ~ sometimes kill and sometimes die. ~ And so the sage steers clear of extremes, clear of extravagance, clear of exaltation.

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[29c12т] **Chichung Huang ~** He who wishes to win all under heaven, ~ And act upon them - ~ In my view, he cannot prevail. ~ All under heaven are sacred vessels ~ That cannot be acted upon. ~ He who acts upon them ruins them; ~ He who holds on to them loses them. ~ For people - ~ Some walk; some follow; ~ Some blow warm; some blow cold; ~ Some are strong; some weak; ~ Some safe; some in danger. ~ Hence, the sage man ~ Abandoned excessiveness; ~ Abandoned arrogance; ~ Abandoned extravagance.

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[29c13т] **Ellen M. Chen ~** One who desires to take the world and act (wei) upon it, ~ I see that it cannot be done. ~ The world (t'ien hsia) is a spirit vessel (shen ch'i), ~ Which cannot be acted (wei) upon. ~ One who acts (wei) on it fails, ~ One who holds on to it loses (shih). ~ Therefore things either move forward or follow behind; ~ They blow hot or blow cold; ~ They are strong (ch'iang) or weak; ~ They get on or they get off. ~ Therefore the sage gets rid of over-doing, ~ Gets rid of extravagances, ~ Gets rid of excesses.

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[29c14т] **Lee Sun Chen Org ~** If there is someone who aspires to conquer the world in order to manipulate it, I have seen enough to declare that he will never succeed; ~ Because the world is a device for the manifestation of the heavenly greatness; ~ There is no room for any tampering; ~ It is not a device for personal possession; ~ Those who attempt to tamper with it will fail; ~ Those who try to possess it will lose. ~ [Therefore, in handling world affairs a Sage adopts the following measure:] ~ He may either lead or follow [depending on the circumstance]; ~ He may either keep his lips tight or blow out air (speak up) [according to the need]; ~ He may either strengthen (build-up) or weaken (bring down) someone's standings [depending on the situation]; ~ He may either support or abandon some proceedings [whichever he deems proper]. ~ In summary: ~ A Sage would expel all elements of excessiveness, extravagance and exorbitance.

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[29c15т] **Tien Cong Tran ~** If anyone wants to take the world and directs it at his will, I do not see how he can succeed. ~ The world is a sacred vessel, which cannot be directed at one's will. ~ To direct it is to fail. ~ To grasp it is to lose it. ~ Some things go ahead, some follow, some breathe slowly, some breathe fast, some are strong, some are weak, some grow in strength, some decay. ~ Therefore, the sage avoids "very", "too" and "extreme".

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[29c16т] **Thomas Z. Zhang ~** To conquer and rule the world, I think, is not achievable. ~ The world is like a sacred utensil, which cannot be taken and held. ~ Whoever tries to conquer it will fail. ~ Whoever tries to hold it will lose it. ~ Thus, the sage does not try this, so he can avoid failure. ~ The sage does not try to own the world, so he loses nothing. ~ Things can be fast or slow, warm or cool, strong or weak, light or heavy. ~ The sage avoids the excessive, extravagant, and grandiose.

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[29c17т] **Arthur Waley ~** Those that would gain what is under heaven by tampering with it - I have seen that they do not succeed. ~ For that which is under heaven is like a holy vessel, dangerous to tamper with. ~ Those that tamper with it, harm it. ~ Those that grab at it, lose it. ~ For among the creatures of the world some go in front, some follow; ~ Some blow hot when others would be blowing cold. ~ Some are feeling vigorous just when others are worn out. ~ Some are loading just when others would be tilting out. ~ Therefore the Sage 'discards the absolute, the all-inclusive, the extreme'.

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[29c18т] **Richard John Lynn ~** As for those who would like to take all under Heaven and act on it, the way I see it, such action would never end, because all under Heaven is the numinous vessel, ~ Which cannot be acted on. ~ One who acts on it will destroy it; ~ one who tries to grasp it will lose it. ~ Thus some people tend to lead and some follow; ~ some breathe in through the nose and some blow out through the mouth; ~ some are strong and some weak; ~ and some are energetic and some lazy. ~ As this is so, the sage rids them of extremism, extravagance, and complaisance.

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[29c19т] **Lin Yutang ~** WARNING AGAINST INTERFERENCE ~ There are those who will conquer the world ~ And make of it (what they conceive or desire). ~ I see that they will not succeed. ~ (For) the world is God's own Vessel ~ It cannot be made (by human interference). ~ He who makes it spoils it. ~ He who holds it loses it. ~ For: ~ Some things go forward, ~ Some things follow behind; ~ Some blow hot, ~ And some blow cold; ~ Some are strong, ~ And some are weak; ~ Some may break, ~ And some may fall. ~ Hence the Sage eschews excess, eschews extravagance, eschews pride.

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[29c20т] **Victor H. Mair ~** Of those who wish to take hold of all-under-heaven and act upon it, ~ I have seen that they do not succeed. ~ Now, ~ All-under-heaven is a sacred vessel, ~ Not something that can be acted upon; ~ Who acts upon it will be defeated, ~ Who grasps it will lose it. ~ Of creatures, ~ some march forward, others follow behind; ~ some are shiveringly silent, others are all puffed up; ~ some are strong, others are meek; ~ some pile up, others collapse. ~ For these reasons, ~ The sage ~ rejects extremes, rejects excess, rejects extravagance.

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[29c21т] **Tolbert McCarroll ~** Whoever wishes to take over the world will not succeed. ~ The world is a sacred vessel and nothing should be done to it. ~ Whoever tries to tamper with it will mar it. ~ Whoever tries to grab it will lose it. ~ Hence, ~ there is a time to go ahead and a time to stay behind. ~ There is a time to breathe easy and a time to breathe hard. ~ There is a time to be vigorous and a time to be gentle. ~ There is a time to gather and a time to release. ~ Therefore, ~ the True Person avoids extremes, self-indulgence, and extravagance.

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[29c22т] **David H. Li ~** One who plans to govern the people in the world with coercion is, ~ in my view, unlikely to succeed. ~ The people in the world are revered specimens, ~ They cannot be coerced; they cannot be dominated. ~ One who seeks to coerce is defeated; ~ One who seeks to dominate loses. ~ The sage practices laissez-faire. ~ Thus, the sage will not be defeated, the sage will not lose. ~ Among matters, ~ some lead and others follow; ~ some breathe slowly and others fast; ~ some are robust and others slim; ~ some play safe and others blast. ~ Thus, ~ the sage discards extremes, discards extravagances, discards excesses.

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[29c23т] **Yasuhiko Genku Kimura ~** Those who want to take control of the world by force can never succeed, ~ For the world is a sacred vessel of dynamic energy, not meant to be controlled. ~ Those who try to forcibly control it will ruin it. ~ Those who try to forcibly keep it will lose it. ~ Because life is not a static entity but a dynamic process, ~ Sometimes one moves ahead and sometimes follows behind. ~ Sometimes one works hard and sometimes takes rest. ~ Sometimes one grows strong and sometimes grows weak. ~ Sometimes one is supported and sometimes is unsupported. ~ Wherefore, the sage, knowingly moving with the dynamic flow of life, ~ Avoids extremes, avoids extravagance, and avoids excess.

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[29c24т] **Chou-Wing Chohan ~** When a person undertakes to hold and mold the world, ~ I see that he will fail in this task. ~ Since the world is an instrument of God: ~ It cannot be molded, ~ It cannot be held. ~ He who tries to mold it damages it, ~ He who insists on holding it loses it. ~ Therefore the sage does not mold it, and therefore he does not damage it, ~ He does not try to hold it, and therefore he does not lose it. ~ With all things, some move forward while others lag behind, ~ Some hold their tongues, while others speak a lot, ~ Some are strong, while others are weak, ~ Some are on the wagon, while others fall off. ~ Therefore the sage avoids excess, extremism, haughtiness, lust, and arrogance.

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[29c25т] **Man-Ho Kwok ~** If a ruler behaves as if he's invented the world, ~ He will do no good at all. ~ The earth is a sacred vessel - ~ and it cannot be owned or improved. ~ If you try to possess it, you will destroy it; ~ If you try to hold on to it, you will lose it. ~ Some are leaders, then, and others follow. ~ Some drift like the wind, and others drive hard. ~ Some are thick-skinned, and others have no armour. ~ And some are the destroyers, and others they destroy. ~ So now you know why the sage abandons greed, all false charm - ~ and every last iota of pride.

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[29c26т] **Gu Zhengkun ~** He who wants to gain the kingship by force ~ Can never be successful, I think. ~ The kingship is so sacred ~ That cannot be obtained through force. ~ Those who try to obtain it by

force will ruin it; ~ Those who keep it by force will lose it. ~ Because things are different: ~ Some go ahead or follow; ~ Some breathe gently or hard; ~ Some are strong or weak; ~ Some are in safety or in danger. ~ Hence the sage does away with extremity, extravagance and excess.

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[29c27t] **Chao-Hsiu Chen** ~ To rule the country with force is a matter that cannot be avoided - as I see. ~ Yet to hold the land under Heaven with force cannot be done. ~ Whoever does it will fail. ~ Whoever tries to control it will lose it. ~ If there is something that goes in the front, there will be something that follows behind. ~ If there is something that makes warmth, there will be something that cools it down. ~ If there is something that creates strength, there will be something that makes it weak. ~ If there is something that reaches its goal, there will be something that breaks it. ~ Therefore the sage stays away from opposing the rule of Nature, ~ from seeking luxuriousness, from doing what is against his own duty.

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[29c28t] **Liu Qixuan** ~ A willful doer cannot, as I see it, win the world, ~ The world cannot be willfully manipulated or controlled. ~ One who tries to manipulate it will destroy it. ~ One who tries to control it will lose it. ~ The wise does nothing to manipulate or control ~ And will, therefore, neither destroy nor lose. ~ For there are forever subtle changes in the world. ~ People walk either in front or behind. ~ They are either inhaling or exhaling, ~ Either strengthening or weakening, ~ And doing either good or harm. ~ That is why the wise will never desire too much.

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[29c29t] **Shi Fu Hwang** ~ Warning Against Interference ~ Lao Tze says, ~ If there is a king who wishes to take over the world and establishes a man-made order, I can predict that he will not make it at all. ~ For the world is of divine entity and it can't be subjugated to a man-made order. ~ Whoever wants to try will result in failure. ~ Whoever insists on his point of view will plunge in loss. ~ Because, ~ when one wishes to march forward, others just follow reluctantly; ~ when one wishes to breathe making a thing warm, others blow it cold; ~ when one wishes to strengthen it, others wish to weaken it; ~ when one wishes to sustain it, others wish to destroy it. ~ Hence the sage puts away excessive effort, extravagance, and easy indulgence.

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[29c30t] **Ch'u Ta-Kao** ~ When a man is to take the world over and shape it, ~ I see that he must be obliged to do it. ~ For the world is a divine vessel: ~ It cannot be shaped; ~ Nor can it be insisted upon. ~ He who shapes it damages it; ~ He who insists upon it loses it. ~ Therefore the Sage does not shape it, so he does not damage it; ~ He does not insist upon it, so he does not lose it. ~ For, among all things, some go ahead, while others lag behind; ~ Some keep their mouth shut, while others give forth puffs; ~ Some are strong, while others are weak; ~ Some are on the cart, while others fall off. ~ Therefore the Sage avoids excess, extravagance and indulgence.

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[29c31t] **Paul J. Lin** ~ He who wants to take the world and act on it will not be able to achieve, I know. ~ The world is a sacred vessel ~ Which cannot be acted on. ~ To act on it is to destroy it. ~ To seize it is to lose it. ~ So the things ~ Either lead or follow; ~ Either whistle or blow; ~ Either are strong or weak; ~ Either defeat or fall. ~ That is why the Sage abandons the excessive, the extravagant, and the extreme.

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[29c32t] **Michael LaFargue** ~ When someone wants to take over the world ~ and do some work on it, I can see he won't be able. ~ The world is a spirit-thing, it can't be 'worked' on. ~ One who works ruins, ~ one who grasps loses. ~ Yes, things: ~ Sometimes they will go ahead, sometimes follow after; ~ sometimes they will be snorting wildly, sometimes breathing easily; ~ sometimes they will be strong, sometimes weak; ~ sometimes they will break, sometimes destroy. ~ And so the Wise Person: ~ Avoids excess, avoids extravagance, avoids being grandiose.

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[29c33t] **Cheng Lin** ~ When one desires to win over an Empire by action, I find that he will never have a moment of rest. ~ The possession of an Empire is something ordained by the gods. ~ It cannot be gained by action, or held. ~ Those who try to gain by action are sure to fail; ~ those who try to hold are sure to lose. ~ As regards the things of this world, they are constantly alternating: ~ they lead, they follow; ~ they inhale, they exhale; ~ they are strong, they are weak; ~ they rise, they fall. ~ Wherefore, the Sage eschews that which is excessive, extravagant, or superfluous.

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[29c34t] **Yi Wu** ~ If one wants to possess the world and act upon it, ~ I know that he cannot get it. ~ The world is a sacred vessel; ~ It cannot be acted upon. ~ To act upon it is to destroy it. ~ To grasp it is to lose it. ~ Therefore, in all things, ~ Some lead, some follow, ~ Some blow warm, some blow cool, ~ Some are strong, some are weak, ~ Some destroy, some are destroyed. ~ Therefore, the sage avoids the extreme, ~ The extravagant, and the excessive.

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[29c35t] **Han Hiong Tan** ~ If you want to rule the world according to your own whims, ~ It is unlikely to be successful. ~ Governing a country is a sacred mission. ~ You must not be meddlesome or intransigent. ~ He who is meddlesome will flounder in his job. ~ He who is rigid and foolhardy will lose the plot. ~ It takes all sorts to make the world. ~ Some are leaders and some are followers. ~ Some are highly excitable and some are calm. ~ Some are strong and some are weak. ~ Some feel secure and some feel threatened. ~ Nevertheless, the sage forsakes excess, extravagance and arrogance.

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[29c36t] **Hua-Ching Ni** ~ Those who want to conquer the world and make it conform to their own desires will never have success, ~ for the sovereignty of the world is a subtle thing. ~ He who tries to shape it spoils it. ~ He who tries to hold it loses it. ~ The things of the world are constantly changing. ~ There is a time for things to move ahead, ~ and a following time for things to retreat; ~ a time to withdraw internally, ~ and a following time to expand externally; ~ a time to grow luxuriantly, ~ and a following time to decay; ~ a time to rise up, ~ and a following time to sink down low. ~ Therefore, one who does not separate his being from the deep nature of the universe avoids all extremes, extravagance and excess.

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[29c37t] **Chang Chung-yuan** ~ If one undertakes the task of governing the kingdom and engages in governing it, ~ I see that he cannot lead it anywhere. ~ A kingdom is a spiritual vessel and should not be manipulated. ~ Manipulating it leads to failure. ~ To grasp it is to miss it. ~ Because the natures of things vary, one acts, another copies; ~ One breathes lightly, another breathes heavily; ~ One is vigorous, one is meek; ~ One carries on, another fails. ~ Thus, the wise is not excessive, overindulgent, or extreme.

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[29c38t] **Henry Wei** ~ Non-Action ~ Wu Wei ~ One might wish to get hold of the world, ~ And wilfully interfere with it. ~ In my view, this is bound to fail. ~ The world is a Divine Vessel. ~ It cannot be interfered with. ~ He who interferes with it spoils it; ~ He who grasps it loses it. ~ For among the creatures of the world, ~ Some are leaders, some are followers; ~ Some tend to condone, some to condemn; ~ Some are strong, some are weak; ~ Some are forward-looking, some are downcast. ~ The Sage, therefore, eschews the excessive, ~ Eschews the extravagant, and eschews the extreme.

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[29c39t] **Ha Poong Kim** ~ Do you wish to conquer all under Heaven and rule it? ~ I see you will never succeed. ~ All under Heaven is a sacred vessel; ~ No one can rule it by action. ~ Whoever rules it by action destroys it; ~ Whoever seizes it loses it. ~ Therefore, among the creatures, ~ Some go, some follow; ~ Some breathe lightly, some blow hard; ~ Some are strong, some are weak; ~ Some break, some fall. ~ Therefore the sage ~ Shuns extremes, ~ Shuns extravagance, ~ Shuns vanity.

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[29c40t] **Tao Huang** ~ I see that those who want to take over the world and manipulate it do not succeed. ~ The sacred mechanism of the world cannot be manipulated. ~ Those who manipulate it will fail, ~ Those who hold on to it will lose it. ~ Matter ~ Either leads or follows, ~ Either heats or chills, ~ Either strengthens or weakens, ~ Either enhances or destroys. ~ So the sage abandons extremes, extravagance, multiplicity.

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[29c41t] **Tang Zi-chang** ~ Will anybody want to lead the world according to his selfish design? ~ I see that he will never attain his end. ~ The sacred instrument of the world cannot be grasped or intervened: ~ one who intervenes will be defeated; ~ one who grasps will lose it. ~ Among things: ~ some are moving ahead, others are following behind; ~ some are breathing in air, others are breathing in water; ~ some are strong, others are weak; ~ some are still carried on and some are dropped. ~ Therefore, a Sage ruler avoided: ~ Extreme, Extravagance and Indulgence.

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[29c42t] **Wing-tsit Chan** ~ When one desires to take over the empire end act on it (interfere with it), I see that he will not succeed. ~ The empire is a spiritual thing, and should not be acted on. ~ He who acts on it harms it. ~ He who holds on to it loses it. ~ Among creatures some lead and some follow. ~ Some blow hot and some blow cold. ~ Some are strong and some are weak. ~ Some may break and some may fall. ~ Therefore the sage discards the extremes, the extravagant, and the excessive.

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[29c91t] **И. И. Семененко** ~ Кто вознамерится взять Поднебесную и ею заниматься, на мой взгляд, это ему не удастся. ~ Поднебесная - чаша душевная, и сформовать ее нельзя. ~ Формуя, ее только портят, владея же, утрачивают. ~ Средь сущего одни ведут, другие следуют; ~ одни выдыхают медленно, другие - быстро; ~ одни становятся сильны, другие чахнут; ~ одни поднимаются, другие гибнут. ~ Именно поэтому Премудрый человек отбрасывает крайность, отвергает неумеренность, отказывается от излишества.

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[29c92t] **А. А. Маслов** ~ Тому, кто хочет править Поднебесной и при этом предается деяниям, я думаю, не достичь успеха. ~ Поднебесная - это священный сосуд, с которым ничего нельзя сделать. ~ Действующий - потерпит неудачу. ~ Желающий обрести это - утратит. ~ Поэтому одни существа идут впереди, другие следуют за ними. ~ Одни выдыхают через нос, другие дуют ртом. ~ Одни разрушают, другие уничтожаются. ~ Вот почему мудрец сторонится избыточности, избегает чрезмерности и отбрасывает бахвальство.

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[29c93t] **Е. А. Торчинов** ~ Если кто-либо возжелает овладеть Поднебесной, то я знаю, что он не возьмет ее. ~ Поднебесная - божественный сосуд, и нельзя воздействовать на нее. ~ Воздействующий на нее потерпит поражение, и хватающий ее потеряет ее. ~ Поэтому среди существ есть такие, которые идут вперед, есть и такие, что идут следом за ними; ~ бывают существа, которые молчат, бывают существа, которые кричат; ~ бывают сильные, бывают слабые; ~ бывают надежно защищенные, бывают беззащитно обнаженные. ~ Поэтому совершенномудрый уходит от чрезмерности, уходит от избытка, уходит от излишества.

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[29c94t] **А. Е. Лукьянов** ~ [Положим, некто] одержим страстью овладеть Поднебесной и воздействовать на нее. ~ А мне ясно: у него ничего не получится. ~ Поднебесная - это духовный сосуд, на него нельзя воздействовать. ~ Тот же, кто будет воздействовать, разрушит его. ~ А тот, кто будет удерживать, потеряет его. ~ Ведь искони устроено так: ~ из существ одни идут, другие следуют за ними, ~ одни фыркают, другие трубят, ~ одни усиливаются, другие истощаются, ~ одни хищники, другие жертвы. ~ Вот почему совершенномудрый человек отказывается от излишеств, ~ отказывается от роскоши, отказывается от расточительности.

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[29c95t] **Ян Хин-шун** ~ Если кто-нибудь силой пытается овладеть страной, то, вижу я, он не достигает своей цели. ~ Страна подобна таинственному сосуду, к которому нельзя прикоснуться. ~ Если кто-нибудь тронет [его], то потерпит неудачу. ~ Если кто-нибудь схватит [его], то его потеряет. ~ Поэтому ~ одни существа идут, другие - следуют за ними; ~ одни расцветают, другие высыхают; ~ одни укрепляются, другие слабеют; ~ одни создаются, другие разрушаются. ~ Поэтому совершенномудрый отказывается от излишеств, устраняет роскошь и расточительность.

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[29c96t] **Д. П. Конисси** ~ Кто действует, сильно желая завладеть вселенной, тот никогда не достигнет желаемого, потому что вселенная есть божественное орудие, поэтому распоряжаться ее судьбою никто не вправе. ~ Отсюда, кто покушается на это, тот нарушает порядок мира; ~ кто хочет завладеть им, тот немедленно потеряет его. ~ Вообще вещи идут вперед или назад; воют или дуют; сильны или слабы; несутся или же останавливаются на одном месте. ~ Поэтому мудрец избегает всякой крайности, роскоши и великолепия.

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[29c97t] **В. В. Малявин** ~ Когда кто-то хочет завладеть миром и переделать его, ~ Я вижу, что он не добьется своей цели. ~ Мир - божественный предмет, переделать его нельзя. ~ Кто будет его переделывать, погубит его; ~ Кто будет держаться за него, потеряет его. ~ Среди вещей одни действуют, другие следуют, ~ Одни пышут жаром, другие источают холод, ~ Одни сильны, другие слабы, ~ Одни расцветают, другие клонятся к упадку. ~ Вот почему премудрый человек отвергает крайности, отвергает излишества, отвергает роскошь.

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[29c98t] **Б. Б. Виногродский** ~ Если заранее стремишься взять себе Поднебесную и осуществляешь это, то для сущности моей очевидно, что не обретя, прекратишь. ~ Поднебесная - божественная утварь. ~ Нельзя осуществлять. ~ Нельзя удерживать. ~ Кто осуществляет - потерпит поражение. ~ Кто удерживает - потеряет ее. ~ Причинность: ~ Для вещей существует чередование - движения и следования, вдоха и выдоха, усиления и ослабления, возвышения и падения. ~ Эта дает: ~ Человек мудрости отвергает крайность, излишество, полноту.

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PSEUDO-CHAPTER **Thirty**

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[30c01t] **Robert G. Henricks** ~ Those who assist their rulers with the Way, ~ Don't use weapons to commit violence in the world. ~ Such {deeds easily rebound}. ~ In places where {armies} are stationed, thorns and brambles will grow. ~ The good [general] achieves his result and that's all; ~ He does not use the occasion to seize strength from it. ~ He achieves his result but does not become arrogant; ~ He achieves his result but does not praise his deeds; ~ He achieves his result and yet {does not} brag. ~ He achieves his result, yet he abides with the result because he has no choice. ~ This is called achieving one's result [without] using force. ~ When things reach their prime, they get old; ~ We call this "not the Way." ~ What is not the Way will come to an early end.

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[30c02t] **John C. H. Wu** ~ He who knows how to guide a ruler in the path of Tao ~ Does not try to override the world with force of arms. ~ It is in the nature of a military weapon to turn against its wielder. ~ Wherever armies are stationed, thorny bushes grow. ~ After a great war, bad years invariably follow. ~ What you want is to protect efficiently your own state, ~ But not to aim at self-aggrandisement. ~ After you have attained your purpose, ~ You must not parade your success, ~ You must not boast of your ability, ~ You must not feel proud, ~ You must rather regret that you had not been able to prevent the war. ~ You must never think of conquering others by force. ~ For to be over-developed is to hasten decay, ~ And this is against Tao, ~ And what is against Tao will soon cease to be.

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[30c03t] **D. C. Lau** ~ One who assists the ruler of men by means of the way does not intimidate the

empire by a show of arms. ~ This is something which is liable to rebound. ~ Where troops have encamped ~ There will brambles grow; ~ In the wake of a mighty army ~ Bad harvests follow without fail. ~ One who is good aims only at bringing his campaign to a conclusion and dare not thereby intimidate. ~ Bring it to a conclusion but do not boast; ~ Bring it to a conclusion but do not brag; ~ Bring it to a conclusion but do not be arrogant; ~ Bring it to a conclusion but only when there is no choice; ~ Bring it to a conclusion but do not intimidate. ~ A creature in its prime doing harm to the old ~ Is known as going against the way. ~ That which goes against the way will come to an early end.

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[30c04t] **R. L. Wing** ~ Those who use the Tao to guide leaders Do not use forceful strategies in the world. ~ Such matters tend to recoil. ~ Where armies are positioned, ~ Thorny brambles are produced. ~ A great military always brings years of hunger. ~ Those who are skillful Succeed and then stop. ~ They dare not hold on with force. ~ They succeed and do not boast. ~ They succeed and do not make claims. ~ They succeed and are not proud. ~ They succeed and do not acquire in excess. ~ They succeed and do not force. ~ Things overgrown will always decline. ~ This is not the Tao. ~ What is not the Tao will soon end.

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[30c05t] **Ren Jiyu** ~ He who assists the rulers with Tao does not dominate under Heaven by force. ~ The use of force will soon incur requital. ~ Wherever armies are stationed, briers and thorns grow wild. ~ Great wars are always followed by famines. ~ Content yourselves with your success and stop. ~ Do not seek to dominate under Heaven by force of arms. ~ Succeed but don't boast about it, ~ Succeed but don't brag about it, ~ Succeed but don't be arrogant, ~ Succeed and take it as you have to do, ~ Succeed and don't attempt to dominate. ~ Things must grow old after reaching their prime, which is contrary to Tao. ~ Whatever is contrary to Tao will soon perish.

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[30c06t] **Gia-fu Feng** ~ Whenever you advise a ruler in the way of Tao, ~ Counsel him not to use force to conquer the universe. ~ For this would only cause resistance. ~ Thorn bushes spring up wherever the army has passed. ~ Lean years follow in the wake of a great war. ~ Just do what needs to be done. ~ Never take advantage of power. ~ Achieve results, ~ But never glory in them. ~ Achieve results, ~ But never boast. ~ Achieve results, ~ But never be proud. ~ Achieve results, ~ Because this is the natural way. ~ Achieve results, ~ But not through violence. ~ Force is followed by loss of strength. ~ This is not the way of Tao. ~ That which goes against the Tao comes to an early end.

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[30c07t] **Lok Sang Ho** ~ The person who through the Dao helps a ruler ~ Will advise against using sheer military force to conquer the world. ~ Such military activity will invite its own counter-effects. ~ For where the military force goes, ~ farmlands will give way to thorns and brambles. ~ In the wake of military conquest, ~ A year of misfortune inevitably follows. ~ Good results are the natural outcome of good deeds. ~ They are not achieved by force or contrivance. ~ In the face of good results, ~ One must not indulge in conceit; ~ Nor must one boast about one's success; ~ Nor must one succumb to pride. ~ Remember that good results follow the natural law. ~ Good results are not brought about by forcing the course of events. ~ Anything that has seen the prime of its age will soon get old. ~ Going past the prime is going against the Dao. ~ Going against the Dao, one soon perishes.

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[30c08t] **Xiaolin Yang** ~ Those who use the DAO to assist their monarchs do not rely on force to conquer the world. ~ If you use force, it so easily comes back and haunts you. ~ Thorns will grow where the army camped, ~ A year of starvation will follow a big war. ~ A person who understands war will only fight to win a war, ~ Not to use force to conquer the world. ~ After winning a war, do not be self-satisfied. ~ After winning a war, do not show off. ~ After winning a war, do not be conceited. ~ After winning a war, treat it like you were forced to fight. ~ After winning a war, do not use force to conquer the world. ~ When things become too strong, they start to decay, ~ Which is against the DAO. ~ Being against the DAO will lead to an early destruction.

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[30c09t] **Walter Gorn Old**, DECLINING FROM STRIFE ~ The man who aids the King by the use of Tao forces the people into submission without resort to the use of arms. He will not regard the fruit of his actions. ~ Prickly briars and thorns flourish where battalions have quartered. ~ Bad years follow on the heels of armies in motion. ~ The good soldier is brave when occasion requires, but he does not risk himself for power. ~ Brave is he when occasion requires, but he does not oppress. ~ Brave is he when occasion requires, but he does not boast. ~ Brave is he when occasion requires, but he is not haughty. ~ Brave is he when occasion requires, but he is not mean. ~ Brave is he when occasion requires, but he does not rage. ~ Things become old through excess of vigour. This is called Non-Tao; and what is Non-Tao is soon wasted!

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[30c10t] **James Legge** ~ He who would assist a lord of men in harmony with the Tao will not assert his mastery in the kingdom by force of arms. ~ Such a course is sure to meet with its proper return. ~ Wherever a host is stationed, briars and thorns spring up. ~ In the sequence of great armies there are sure to be bad years. ~ A skilful (commander) strikes a decisive blow, and stops. ~ He does not dare (by continuing his operations) to assert and complete his mastery. ~ He will strike the blow, but will be on his guard against being vain or boastful or arrogant in consequence of it. ~ He strikes it as a matter of necessity; ~ he strikes it, but not from a wish for mastery. ~ When things have attained their strong maturity they become old. ~ This may be said to be not in accordance with the Tao: and what is not in accordance with it soon comes to an end.

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[30c11t] **David Hinton** ~ If you use the Way to help a ruler of people ~ you never use weapons to coerce all beneath heaven. ~ Such things always turn against you: ~ fields where soldiers camp turn to thorn and bramble, and vast armies on the march leave years of misery behind. ~ The noble prevail if they must, then stop: they never press on to coerce the world. ~ Prevail, but never presume. ~ Prevail, but never boast. ~ Prevail, but never exult. ~ Prevail, but never when there's another way. ~ This is to prevail without coercing. ~ Things grown strong soon grow old. ~ This is called losing the Way: Lose the Way and you die young.

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[30c12t] **Chichung Huang** ~ Use the Tao to assist your sovereign lord; ~ Do not use military power ~ To flaunt your strength over all under heaven. ~ Such things are apt to boomerang: ~ Where an army has encamped, ~ Brambles and thorns grow. ~ A good commander stops ~ Once his end is achieved, ~ And does not thereby seek military superiority. ~ His end achieved, he is not arrogant; ~ His end achieved, he is not conceited; ~ His end achieved, he does not brag; ~ His end achieved, he accepts it reluctantly. ~ This is called ~ Achieving the end without seeking military superiority. ~ Something ages while still in its prime ~ Is contrary to the Tao; ~ What is contrary to the Tao perishes early.

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[30c13t] **Ellen M. Chen** ~ One who assists the ruler with Tao, ~ Does not overpower (ch'iang) the world by military conquests. ~ Such affairs have a way of returning (huan): ~ Where armies are stationed, ~ Briars and thorns grow, ~ After great campaigns, ~ Bad years are sure to follow. ~ The good person is resolute (kuo) only, ~ But dares not (kan) take the path of the strong (ch'iang). ~ Be resolute (kuo) yet do not boast (ching), ~ Be resolute yet do not show off (fa), ~ Be resolute yet do not be haughty, ~ Be resolute because you have no choice, ~ Be resolute yet do not overpower (ch'iang). ~ When things are full grown, they age. ~ This is called not following Tao. ~ Not following Tao they perish early.

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[30c14t] **Lee Sun Chen Org** ~ A person who assists a ruler to lead should [adopt the policy of] avoiding to intimidate other countries with its military might; ~ [If military action is deemed necessary] he should think hard [about consequences and weighing non-violent alternatives]; ~ Because, weeds and thistles grew wild every time after armies march through the land, ~ Every time there was a big military operation, [several] years of famine followed afterwards. ~ An excellent military man only seeks [all in all] the effect [of deflating the enemy's aggression]; ~ After having achieved the result [of defeating the enemy] he would not be self-pleased; ~ He would not glorify his victory; ~ He would avoid being arrogant; ~ Nor would he intimidate [the losing side]. ~ Because he has acted out of necessity, he does not dare [to take advantage of the situation] to terrorize the beaten party. ~ When a living thing starts turning rigid and inflexible, it is a sign of its approaching old age; ~ This is what I describe as acting against Tao; ~ Those who proceed on courses leading away from Tao will perish prematurely.

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[30c15t] **Tien Cong Tran** ~ He who knows how to guide a ruler in the path of the Way does not try to override the world with force of arms. ~ It is in the nature of arms to turn against its wielder. ~ Wherever armies are stationed, thorny bushes grow. ~ After a great war, bad harvests follow. ~ After victory, to protect efficiently one's own state, one should not to rely on force. ~ Victory without claiming ability. ~ Victory without claiming success. ~ Victory without being proud. ~ Victory but saying it is not one's will. ~ Victory with no longer relying on force. ~ A thing at its strength begins to become old; this is against the Way; what is against the Way will soon cease to be.

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[30c16t] **Thomas Z. Zhang** ~ Those who aid the ruler with Tao do not use military power to win the world. ~ This is because such action is likely to backfire: ~ Where armies camp, thorny problems arise, ~ Where troops march, fatal years follow. ~ The competent general stops when the goal is reached, and never flaunts. ~ Never be vainglorious when the goal is achieved. ~ Never be haughty when the goal is achieved. ~ Never be arrogant when the goal is achieved. ~ Never do more than necessary when the goal is achieved. ~ Never flaunt when the goal is achieved. ~ It is not following Tao if things wilt while still in their prime. ~ Not following Tao results in an untimely end.

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[30c17t] **Arthur Waley** ~ He who by Tao purposes to help a ruler of men ~ Will oppose all conquest by force of arms; ~ For such things are wont to rebound. ~ Where armies are, thorns and brambles grow. ~ The raising of a great host ~ Is followed by a year of dearth. ~ Therefore a good general effects his purpose and then stops; he does not take further advantage of his victory. ~ Fulfils his purpose and does not glory in what he has done; ~ Fulfils his purpose and does not boast of what he has done; ~ Fulfils his purpose, but takes no pride in what he has done; ~ Fulfils his purpose, but only as a step that could not be avoided; ~ Fulfils his purpose, but without violence; ~ For what has a time of vigour also has a time of decay. ~ This is against Tao, ~ And what is against Tao will soon perish.

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[30c18t] **Richard John Lynn** ~ One who would assist the ruler of men in accordance with the Dao does not use military force to gain power over all under Heaven. ~ As for such matters, he is wont to let them revert. ~ Where armies deploy, there thistles and thorns grow. ~ The aftermath of great military operations is surely a year of famine. ~ One good at this desists when result is had and dares not use the opportunity to seize military supremacy. ~ Have result but do not take credit for it; ~ have result but do not boast about it; ~ have result but do not take pride in it; ~ have result but only when there is no choice; ~ have result but do not try to gain military supremacy. ~ Once a thing reaches its prime, it grows old. ~ We say it goes against the Dao, and what is against the Dao comes to an early end.

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[30c19t] **Lin Yutang** ~ WARNING AGAINST THE USE OF FORCE ~ He who by Tao purposes to help the ruler of men ~ Will oppose all conquest by force of arms. ~ For such things are wont to rebound. ~ Where armies are, thorns and brambles grow. ~ The raising of a great host ~ Is followed by a year of dearth. ~ Therefore a good general effects his purpose and stops. ~ He dares not rely upon the strength of arms; ~ Effects his purpose and does not glory in it; ~ Effects his purpose and does not boast of it; ~ Effects his purpose and does not take pride in it; ~ Effects his purpose as a regrettable necessity; ~ Effects his purpose but does not love violence. ~ (For) things age after reaching their prime. ~ That (violence) would be against the Tao. ~ And he who is against the Tao perishes young.

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[30c20t] **Victor H. Mair** ~ One who assists the ruler of men with the Way ~ does not use force of arms against all under heaven; ~ Such a course is likely to boomerang. ~ Where armies have been stationed, briars and brambles will grow. ~ A good general fulfills his purpose ~ and that is all. ~ He does not use force to seize for himself. ~ He fulfills his purpose, but is not proud; ~ He fulfills his purpose, but is not boastful; ~ He fulfills his purpose, but does not brag; ~ He fulfills his purpose only because he has no other choice. ~ This is called "fulfilling one's purpose without using force." ~ If something grows old while still in its prime, ~ This is called "not being in accord with the Way." ~ Not being in accord with the Way leads to an early demise.

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[30c21t] **Tolbert McCarroll** ~ If you would assist leaders of people by way of the Tao, ~ you will oppose the use of armed force to overpower the world. ~ Those who use weapons will be harmed by them. ~ Where troops have camped only thorn bushes grow. ~ Bad harvests follow in the wake of a great army. ~ The skillful person strikes the blow and stops, ~ without taking advantage of victory. ~ Bring it to a conclusion but do not be vain. ~ Bring it to a conclusion but do not be boastful. ~ Bring it to a conclusion but do not be arrogant. ~ Bring it to a conclusion but only when there is no choice. ~ Bring it to a conclusion but without violence. ~ When force is used, youthful strength decays. ~ This is not the way of Tao. ~ And that which goes against the Tao will quickly pass away.

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[30c22t] **David H. Li** ~ One guided by Direction does not use military power to subdue the people in the world. ~ It boomerangs. ~ Where armies visit, thorns grow. ~ After a great war, famines follow. ~ One who knows war stops after the objective is reached. ~ He dares not flaunt power. ~ Reach objective, but boast not; ~ reach objective, but tout not; ~ reach objective, but show arrogance not; ~ Reaching objective is because there is no alternative; ~ Reaching objective does not call for flaunting power. ~ Matter withers after saturation. ~ This is not in line with Direction. ~ Not in line with Direction, early demise is the expectation.

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[30c23t] **Yasuhiko Genku Kimura** ~ Those who assist national leaders by means of the Tao, ~ Never use military force to make their nations world powers. ~ No action is ever without a repercussion: ~ Wherever an army is stationed, there grow briars and brambles. ~ Wherever a battle is fought, there follows a famine. ~ A good general in the direst necessity of a war ~ Achieves his purpose of winning the war, ~ But never seeks to gain power over others. ~ Therefore, ~ achieve your purpose, but only if it is called for; ~ Achieve your purpose, but never be haughty; ~ Achieve your purpose, but never be boastful; ~ Achieve your purpose, but never be supercilious; ~ Achieve your purpose, but never be overpowering. ~ Whenever something reaches an extreme in strength, it will inevitably decline. ~ This is called the way against the Tao. ~ The way against the Tao always leads to an early demise.

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[30c24t] **Chou-Wing Chohan** ~ The person who helps a ruler of men with the Tao ~ Does not force the world with weapons. ~ He aims only to redeem the Tao, ~ And does not attempt to force his strength on others. ~ Bringing redemption, he does not attribute it to himself, ~ He does not boast much, he is not proud, ~ He thinks that it is his obligation to do so. ~ This is how redemption will be,

without force. ~ When things reach their full power, ~ They begin their process of aging. ~ This goes against the Tao. ~ Whatever goes against the Tao will quickly come to an end.

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[30c25т] **Man-Ho Kwok** ~ The Emperor's advisors will never recommend violence ~ if they know what the Tao is. ~ If you use the strategy of warfare ~ it can only result in revenge. ~ After troops have tramped by ~ only weeds and nettles grow in the broken ground. ~ There can be no harvest, ~ and everyone is left starving. ~ If you need to take action, only do what is necessary. ~ Never abuse your power. ~ And if you're successful, don't be smug; ~ If you are a success, don't trumpet it - ~ If you think you've won, never overdo it - ~ Those who use force soon end up without it - ~ And this is not the Way. ~ And if you do not follow the Way, you will die.

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[30c26т] **Gu Zhengkun** ~ He who assists the ruler by means of the Tao ~ Does not conquer other countries by the military force. ~ Military actions usually invite retaliatory aftermath: ~ Wherever armies station, ~ Thistles and thorns grow; ~ A great war is always followed ~ By a great famine. ~ He who is well versed in the art of war ~ Only uses the force to win the war, ~ And not to bully or conquer other countries. ~ Win the war but do not boast; ~ Win the war but do not brag; ~ Win the war but do not show arrogance; ~ Win the war but do know it is out of necessity; ~ Win the war but do not thereby bully and conquer other countries. ~ Whatever is in its prime is bound to decline; ~ For, being in prime is against the Tao; ~ Whatever goes against the Tao ~ Will come to an early end.

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[30c27т] **Chao-Hsiu Chen** ~ The ruler who rules his people with Tao ~ need not show his force with an army. ~ If he who rules does so with the force of an army the others will return with the force of an army. ~ Wherever armies have marched, ~ thistles and thorns grow. ~ Whenever a great war has begun, ~ crop failure and famine follow. ~ That is why a good ruler would not dare to flaunt the power of his army. ~ He would not use the force to glory in the force. ~ He uses the army, yet with reserve and dignity. ~ He uses the army, yet with politeness. ~ He uses the army just because he is forced to do so. ~ That is what 'to show consideration and not force' means. ~ A strong army is like a creature in its prime: ~ it will only grow older. ~ This is the rule of Tao and that is the reason why one should not oppose the Tao. ~ He who opposes the Tao will meet an early end.

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[30c28т] **Liu Qixuan** ~ Those who aid a government with the Way ~ Will not threaten the world with military power, ~ And are therefore returned with kindness in all affairs. ~ Where armies have stayed will grow only thorns and bush. ~ When military force dominates, an inauspicious year follows. ~ Wise leaders prefer natural results than uses of force. ~ And win victories that would result naturally. ~ They win without boasting about their valor, ~ Or feeling proud of their victories, ~ Or looking triumphant everywhere. ~ They win but feel guilty as if they were forced to it. ~ They win without military reinforcement. ~ Things that have become strong will begin to weaken. ~ That which weakens is against the Way. ~ What is against the Way cannot last long.

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[30c29т] **Shi Fu Hwang** ~ Warning Against The Use of Force ~ Lao Tze says, ~ If the king assists himself with the Tao, he will not assert his mastery in the world by force of arms. ~ He always seeks a consummate result. ~ Whenever a host has encamped, there will be briars and thorns grown. ~ In the sequences of great armies there are sure to be bad years. ~ The skillful ruler knows to attain a good result, he doesn't dare continue his operations to complete his mastery. ~ In anticipating a good result, being self-opinioned is not appropriate. ~ In anticipating a good result, take action only when there is no alternative course. ~ In anticipating a good result, being masterful is not appropriate. ~ When things have attained strong maturity, they become old. ~ This may be said to be not in accordance with the Tao. ~ And what is not in accordance with the Tao soon comes to an end.

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[30c30т] **Ch'u Ta-Kao** ~ He who assists a ruler of men with Tao does not force the world with arms. ~ He aims only at carrying out relief, and does not venture to force his power upon others. ~ When relief is done, he will not be assuming, ~ He will not be boastful; he will not be proud; ~ And he will think that he was obliged to do it. ~ So it comes that relief is done without resorting to force. ~ When things come to the summit of their vigour, they begin to grow old. ~ This is against Tao. ~ What is against Tao will soon come to an end.

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[30c31т] **Paul J. Lin** ~ Those who aid the ruler with Tao do not use military force to conquer the world. ~ Because this will invite retaliation. ~ Where the army stays, briers and thorns grow. ~ After a great war comes the year of adversity. ~ The good man stops after getting results. ~ Without daring to conquer. ~ He achieves results without bragging, ~ Achieves results without exalting, ~ Achieves results without arrogance, ~ Achieves results with reluctance, ~ Achieves results without conquering. ~ A thing in its prime soon becomes old; ~ This is not Tao. ~ Not being Tao, it is sure to die early.

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[30c32т] **Michael LaFargue** ~ One who assists the people's rulers with Tao, ~ does not use weapons to force changes in the world. ~ "Such action usually backfires." ~ Where troops camp, thorns and brambles grow. ~ Excellence consists in: ~ Being resolute, that is all, not venturing to take control by force; ~ being resolute, but not boastful; ~ being resolute, but not overbearing; ~ being resolute, but not arrogant; ~ being resolute, when you have no choice; ~ being resolute, but not forcing. ~ Things are vigorous, then grow old and weak: ~ A case of 'not-Tao'. ~ Not-Tao, soon gone.

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[30c33т] **Cheng Lin** ~ Those who use Truth in assisting the ruler do not resort to war for the conquest of an Empire. ~ War is a most calamitous evil. ~ Wherever armies are quartered, briars and thorns become rampant. ~ Famines inevitably follow in the wake of great wars. ~ The good rulers are satisfied when an attack is stopped, and they do not venture to pursue conquest for supremacy. ~ Victories do not make them vainglorious, aggressive, arrogant, or anxious to pursue conquest for supremacy. ~ It is contrary to Truth for the strong to do harm to the weak. ~ Those who act contrary to Truth are sure to perish early.

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[30c34т] **Yi Wu** ~ One who aids the ruler with the Way ~ Does not use military force to be strong in the world. ~ It brings retribution. ~ Where an army is stationed, ~ Briers and thorns grow. ~ After a great war, ~ A bad year invariably follows. ~ The good one gets a result and stops; ~ He dares not attribute it to his strength. ~ He gets results but does not brag, ~ gets results but does not boast, ~ gets results but is not arrogant, ~ gets results but does not make choices, ~ gets results but does not use force. ~ Anything that grows strong grows old. ~ This is called, "Not being with the Way". ~ Whatever is not with the Way will die early.

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[30c35т] **Han Hiong Tan** ~ An enlightened minister prefers applying the principles of Dao to assist his sovereign in governing. ~ He is extremely reluctant to use force to subjugate others. ~ Using force always has repercussions. ~ Wherever the army passes through, the land is laid to waste and brambles grow. ~ After a major battle, there will be a famine the following year. ~ A moral person will only accomplish his task. ~ He will not be heavy-handed. ~ Achieving success, he is not ostentatious. ~ Accomplishing his task, he does not gloat. ~ Scoring victory, he is not arrogantly intransigent. ~ He goes to war in order to achieve his objective, only when he has no other choice. ~ Even after winning, he does not brutalise the vanquished. ~ Whenever anything reaches its peak, it starts to decline. ~ Moreover, excessive use of force is not in accordance with Dao. ~ Anything that goes against Dao will suffer an early demise.

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[30c36т] **Hua-Ching Ni** ~ One who assists a leader with the subtle truth of the universe advises him not to use the force of arms to try to conquer the world, ~ for such things will always rebound. ~ It is generally the nature of weapons to turn against their wielders. ~ Whenever armies touch the land, ~ they turn it into a wasteland. ~ Moreover, plague and death invariably follow in the wake of a great war. ~ Therefore, a leader should be allowed to effect only a right purpose and not rely on the force of arms once his goal has been achieved. ~ He effects his right purpose, ~ but does not take pride in it. ~ He effects his right purpose as a regrettable necessity. ~ He effects his right purpose, ~ but does not delight in violence, ~ for he knows that to be excessively strong is to hasten decay and that violence is against the integral nature of the universe. ~ Whoever goes against the nature of the universe will soon perish.

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[30c37т] **Chang Chung-yuan** ~ Aiding in governing the kingdom through Tao means not depending on the superiority of arms. ~ Depending on the superiority of arms creates consequences. ~ Wherever there are armies, disorder occurs. ~ After a great battle, there is a year of deprivation. ~ Victory is merely the outcome of a contest. ~ One should not dare to claim superiority of power. ~ As victory is merely an outcome, one should not boast about it. ~ As it is merely an outcome, one should not show off because of it. ~ As it is merely an outcome, one should not be proud of it. ~ As it is merely an outcome, one cannot help but have it. ~ As it is merely an outcome, one should not claim superiority of power. ~ Claiming to be strong leads to decay. ~ This violates Tao. ~ That which violates Tao will not last long.

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[30c38т] **Henry Wei** ~ Moderate Use of Force ~ Chien Wu ~ He who uses Tao to assist the ruler of a people ~ Will not employ armed force to dominate the world. ~ For such a scheme is apt to boomerang. ~ Where armies are quartered, ~ Briers and brambles abound. ~ After a great war, famine inevitably happens. ~ Therefore, ~ A good-natured man attains his objective and stops; ~ He dares not grab by violence. ~ He wants to attain his objective, ~ But does not extol it, ~ Nor brag about it, nor take pride in it. ~ He attains his objective as if it could not be helped, ~ And does not use it to practice violence. ~ For things, after their prime, will begin to decay. ~ Decay indicates disregard of Tao. ~ Whatever disregards Tao soon vanishes.

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[30c39т] **Ha Poong Kim** ~ He who assists the ruler by Tao ~ Does not resort to arms to dominate all under Heaven by force. ~ This thing loves to rebound. ~ Where troops have encamped, ~ Brambles grow; ~ After the raising of great armies ~ A famine follows invariably. ~ A good man merely lets it bear fruit; ~ He does not seek to force it. ~ He lets it bear fruit; he is not vainglorious. ~ He lets it bear fruit; he is not boastful. ~ He lets it bear fruit; he is not arrogant. ~ He lets it bear fruit, out of necessity. ~ He lets it bear fruit and does not force it. ~ When a thing reaches its prime, it becomes old. ~ Forcing is called contrary to Tao. ~ What is contrary to Tao expires early.

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[30c40т] **Tao Huang** ~ Using the Tao as the rule for governing the people, ~ Do not employ the army as the power of the world. ~ For this is likely to backfire. ~ Where the army has marched, thorns and briars grow. ~ Being good has its own consequence, ~ Which cannot be seized by power. ~ Achieving without arrogance, ~ Achieving without bragging, ~ Achieving without damage, ~ Achieving without taking ownership. ~ This is called achieving without force. ~ Matter becomes strong, then old. ~ This is called "Not-Tao." ~ Dying young is "Not-Tao."

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[30c41т] **Tang Zi-chang** ~ A ruler who is in accord with Dao will never use military force to override the world, ~ Because this kind of affair ensures reciprocal killing. ~ Once an army has operated in the field there is nothing left growing but thorny bushes. ~ Once a great war is over, invariably there are horrible years following. ~ The perfect fighter is decisive, yet he does not allow himself to be violent. ~ Decisive but not proud; ~ decisive but not boastful and decisive when he is obliged to fight. ~ Be decisive but not aggressive. ~ A matured living body will soon grow old. ~ That is called "aberration of Dao". ~ Aberration of Dao will cause early death.

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[30c42т] **Wing-tsit Chan** ~ He who assists the ruler with Tao does not dominate the world with force. ~ The use of force usually brings requital. ~ Wherever armies are stationed, briers and thorns grow. ~ Great wars are always followed by famines. ~ A good (general) achieves his purpose and stops, ~ But dares not seek to dominate the world. ~ He achieves his purpose but does not brag about it. ~ He achieves his purpose but does not boast about it. ~ He achieves his purpose but is not proud of it. ~ He achieves his purpose but only as an unavoidable step. ~ He achieves his purpose but does not aim to dominate. ~ (For) after things reach their prime, they begin to grow old, ~ Which means being contrary to Tao. ~ Whatever is contrary to Tao will soon perish.

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[30c91т] **И. И. Семененко** ~ Кто помогает государю на основе Дао, не подминает Поднебесную оружием. ~ В противном случае лишь ожидает крах. ~ Где стоит войско, там растут колючие кустарники. ~ После прохода большой армии настают голодные годы. ~ У искусного сбывается, и только! ~ Он не смеет брать оружием и подминать. ~ У него сбывается, и он не зазнается; ~ сбывается, и не кичится; ~ сбывается, и не гордится; ~ сбывается как неизбежное; ~ сбывается при том, что он не подминает. ~ На смену возмужалости, когда находятся в расцвете сил, приходит старость. ~ Это значит действовать вопреки Дао. ~ А тому, кто действует вопреки Дао, конец приходит рано.

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[30c92т] **А. А. Маслов** ~ Тот, кто помогает правителю людей посредством Дао, не понуждает Поднебесную силой оружия. ~ Этому делу предначертано доброе воздаяние. ~ Там, где стояли лагерем войска, растут лишь терновники да колючки. ~ После большого сражения неизбежно грядёт неурожайный год. ~ Умелый [полководец] достигает цели и на этом останавливается. ~ Он не смеет прибегать к принуждению. ~ Он достигает цели и не восхваляет себя; ~ достигает цели и не кичится этим; ~ достигает цели и не проявляет высокомерия; ~ достигает цели лишь тогда, когда у него нет другого выбора; ~ достигает цели, но не принуждает. ~ Когда вещи, исполняясь силы, стареют, то это зовётся противоречащим Дао. ~ То, что противоречит Дао, сгинет до срока.

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[30c93т] **Е. А. Торчинов** ~ Тот, кто, обладая Дао-Путем, оказывает как советник помощь государю, оружие не применяет, дабы силой взять Поднебесную, ибо к нам возвращаются плоды деяний наших. ~ Там, где прошли войска, родится только терновник да репей колючий, а по пятам за войском следуют голодные годы. ~ Благому следующий полководец лишь цели должной достигает, и все. ~ Не смеет брать он то, что взять лишь силой можно. ~ Он достигает только должной цели и не гордится этим. ~ Он достигает только должной цели и не воюет более. ~ Он достигает только должной цели и не кичится этим. ~ Он достигает только должной цели и не более того. ~ Он достигает только должной цели и не творит насилий. ~ Когда живое существо сильно и крепко, но вдруг дряхлеет, говорят, что это результат утраты Дао. ~ Кто истинный теряет Дао-Путь, тот гибнет рано.

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[30c94т] **А. Е. Лукьянов** ~ Тот, кто посредством Дао помогает государю, ~ не использует солдат, чтобы насиловать Поднебесную, ~ ибо такое действие вызывает противодействие. ~ Места, где побывали войска, зарастают колючками и терновником, ~ после скопища армий непременно наступают лихие годы. ~ Искусный (добрый) добился успеха - и все, ~ [он] не дерзнет прибегнуть к насилию. ~ Добился успеха и не бахвалится. ~ Добился успеха и не карает. ~ Добился успеха и не своевольничает. ~ Добился успеха и не взимает. ~ Добился успеха и не прибегает к насилию. ~ Если вещь должна быть в расцвете сил, а стара, ~ значит, она не-Дао. ~ Не-Дао рано умирает.

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[30c95т] **Ян Хин-шун** ~ Кто служит главе народа посредством дао, не покоряет другие страны при помощи войск, ибо это может обратиться против него. ~ Где побывали войска, там растут терновник и колючки. ~ После больших войн наступают голодные годы. ~ Искусный [полководец]

побеждает и на этом останавливается, и он не осмеливается осуществлять насилие. ~ Он побеждает и себя не прославляет. ~ Он побеждает и не нападает. ~ Он побеждает и не гордится. ~ Он побеждает потому, что к этому его вынуждают. ~ Он побеждает, но он не воинствен. ~ Когда существо, полное сил, становится старым, то это называется [отсутствием] дао. ~ Кто не соблюдает дао, погибнет раньше времени.

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[30c96т] **Д. П. Конисси ~** Кто помогает царю по Тао, тот не будет заботиться о процветании страны посредством военной силы: что бы вы ни сделали людям, они тем же воздадут вам. ~ Где войско стоит, там будет расти колючая трава (вместо хлеба). ~ После великой войны бывает неурожайный год. ~ Отсюда когда нравственный человек управляет (страной), то никогда не прибегает к грубой силе, не ищет тщеславия, не воюет, не гордится ничем, не останавливается нигде и не усиливается. ~ Когда вещь дойдет до полноты своего развития, то она ослабеет и дряхлеет. ~ То, что не Тао, быстро уничтожается.

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[30c97т] **В. В. Малявин ~** Тот, кто берет Путь в помощь господину людей, ~ Не подчиняет мир силой оружия: ~ Ибо это навлечет скорое возмездие. ~ Где стояло войско, там вырастут бурьян и колючки, ~ Где прошла война, там будет голодный год. ~ Искусный [стратег] ценит только плод ~ И не пользуется случаем, чтобы стать сильнее. ~ Одержав победу, не кичится; ~ Одержав победу, не бахвалится; ~ Одержав победу, не гордится. ~ Он побеждает словно поневоле. ~ Он побеждает - и не показывает силы. ~ Кто накопил силу, быстро одряхлеет, ~ Это означает "противиться Пути". ~ А кто противится Пути, скоро погибнет.

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[30c98т] **Б. Б. Виногродский ~** Если с мотивацией Пути помогаешь правителю людей, то не будешь посредством оружия усиливать Поднебесную. ~ В таких делах сильно воздаяние. ~ Там, где стоят войска, вырастают колючки и тернии. ~ За большими ратями следуют годы неудач и бедствий. ~ Наилучшее - добившись успеха, устраниться. ~ Не старайся через это получить силу. ~ В успехе не гордись. ~ В успехе не хвастай. ~ В успехе не возносись. ~ В успехе оказывайся против своей воли. ~ В успехе не будь сильным. ~ Сущность, достигнув пика силы, начинает стареть. ~ Это определяется: ~ Не Путь. ~ Если не Путь, то устраняйся пораньше.

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PSEUDO-CHAPTER **Thirty-One**

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[31c01т] **Robert G. Henricks ~** As for weapons - they are instruments of ill omen. ~ And among things there are those that hate them. ~ Therefore, the one who has the Way, with them does not dwell. ~ When the gentleman is at home, he honors the left; ~ When at war, he honors the right. ~ Therefore, weapons are not the instrument of the gentleman - ~ Weapons are instruments of ill omen. ~ When you have no choice but to use them, it's best to remain tranquil and calm. ~ You should never look upon them as things of beauty. ~ If you see them as beautiful things - this is to delight in the killing of men. ~ And when you delight in the killing of men, you'll not realize your goal in the land. ~ Therefore, in happy events we honor the left, ~ But in mourning we honor the right. ~ Therefore, the lieutenant general stands on the left; ~ And the supreme general stands on the right. ~ Which is to say, they arrange themselves as they would at a funeral. ~ When multitudes of people are killed, we stand before them in sorrow and grief. ~ When we're victorious in battle, we treat the occasion like a funeral ceremony.

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[31c02т] **John C. H. Wu ~** FINE weapons of war augur evil. ~ Even things seem to hate them. ~ Therefore, a man of Tao does not set his heart upon them. ~ In ordinary life, a gentleman regards the left side as the place of honour: ~ In war, the right side is the place of honour. ~ As weapons are instruments of evil, ~ They are not properly a gentleman's instruments; ~ Only on necessity will he resort to them. ~ For peace and quiet are dearest to his heart, ~ And to him even a victory is no cause for rejoicing. ~ To rejoice over a victory is to rejoice over the slaughter of men! ~ Hence a man who rejoices over the slaughter of men cannot expect to thrive in the world of men. ~ On happy occasions the left side is preferred: ~ On sad occasions the right side. ~ In the army, the Lieutenant Commander stands on the left, ~ While the Commander-in-Chief stands on the right. ~ This means that war is treated on a par with a funeral service. ~ Because many people have been killed, it is only right that survivors should mourn for them. ~ Hence, even a victory is a funeral.

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[31c03т] **D. C. Lau ~** It is because arms are instruments of ill omen and there are Things that detest them that one who has the way does not abide by their use. ~ The gentleman gives precedence to the left when at home, but to the right when he goes to war. ~ Arms are instruments of ill omen, not the instruments of the gentleman. ~ When one is compelled to use them, it is best to do so without relish. ~ There is no glory in victory, and to glorify it despite this is to exult in the killing of men. ~ One who exults in the killing of men will never have his way in the empire. ~ On occasions of rejoicing precedence is given to the left; ~ On occasions of mourning precedence is given to the right. ~ A lieutenant's place is on the left; ~ The general's place is on the right. ~ This means that it is mourning rites that are observed. ~ When great numbers of people are killed, one should weep over them with sorrow. ~ When victorious in war, one should observe the rites of mourning.

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[31c04т] **R. L. Wing ~** The finest weapons can be the instruments of misfortune, ~ And thus contrary to Natural Law. ~ Those who possess the Tao turn away from them. ~ Evolved leaders occupy and honor the left; ~ Those who use weapons honor the right. ~ Weapons are instruments of misfortune ~ That are used by the unevolved. ~ When their use is unavoidable, ~ The superior act with calm restraint. ~ Even when victorious, let there be no joy, ~ For such joy leads to contentment with slaughter. ~ Those who are content with slaughter ~ Cannot find fulfillment in the world.

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[31c05т] **Ren Jiyu ~** Weapons are instruments of evil, ~ They are disdained by everyone. ~ Therefore those who possess Tao stay away from them. ~ When at home jun-zi honours the left; ~ When at war he honours the right. ~ Weapons are the instruments of evil, not the instruments of jun-zi. ~ When he uses them unavoidably, he maintains an indifferent attitude. ~ Even when he is victorious, he doesn't think himself praiseworthy. ~ If he praises his victory, he is the man delighting in the slaughter of people. ~ He who delights in the slaughter of people will not succeed under Heaven. ~ On happy occasions, the left is honoured, ~ On unhappy occasions, the right is honoured. ~ The lieutenant-general stands on the left, ~ The senior general stands on the right. ~ That is to say that the arrangement of war affairs follows that of funeral ceremonies. ~ The war will slaughter the multitude of people, ~ So we should go to the battleground with sorrow and grief. ~ Even if it is won, we observe the occasion with funeral ceremonies.

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[31c06т] **Gia-fu Feng ~** Good weapons are instruments of fear; all creatures hate them. ~ Therefore followers of Tao never use them. ~ The wise man prefers the left. ~ The man of war prefers the right. ~ Weapons are instruments of fear; they are not a wise man's tools. ~ He uses them only when he has no choice. ~ Peace and quiet are dear to his heart, ~ And victory no cause for rejoicing. ~ If you rejoice in victory, then you delight in killing; ~ If you delight in killing, you cannot fulfill yourself. ~ On happy occasions precedence is given to the left, ~ On sad occasions to the right. ~ In the army the general stands on the left, ~ The commander-in-chief on the right. ~ This means that war is conducted like a funeral. ~ When many people are being killed, ~ They should be mourned in heartfelt sorrow. ~ That is why a victory must be observed like a funeral.

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[31c07т] **Lok Sang Ho ~** Fine weapons are ominous objects ~ And are detested by all living things. ~ For this reason the man who follows the Dao ~ will stay away from them when possible. ~ The refined man respects life in his daily life. ~ (he "follows the left"). ~ If he should resort to military force, he unavoidably ~ destroys life (he "follows the right"). ~ Weapons are ominous objects and are never the instruments of a refined person. ~ If ever he cannot avoid using them, ~ he must not make a big thing out of it. ~ Even if he wins the war, ~ he must not glorify the victory. ~ He who glorifies military victories ~ takes pleasure in killing. ~ He who takes pleasure in killing ~ will not win the support of the world. ~ Auspicious events are symbolized by the left; ~ Ominous events are symbolized by the right. ~ The next-in-command should take the left seat; ~ The chief-in-command should take the right seat. ~ This is to say that a military victory should be treated like a ceremony to honor the dead. ~ For those who kill, let us shed our tears upon them. ~ Upon winning a war, let us pay tribute to those who die with the rites of mourning.

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[31c08т] **Xiaolin Yang ~** Weapons are not auspicious, but very annoying. ~ So, people who follow the DAO do not use them. ~ Noble men value their left side in daily life and their right side in battle. ~ Weapons are not auspicious, not something noble men like to use. ~ They use them only when they have to, and they treat them like they do not matter. ~ After winning a war, do not be delighted. ~ Those who are delighted love to kill. ~ The people who love to kill cannot be allowed to control the country. ~ At celebrations, the left side is respected; at funerals, the right side is respected. ~ In a war, the subordinate is on the left side and the commander is on the right side. ~ Therefore, a war should be talked about like a funeral. ~ When many are killed, people should cry to show sadness. ~ Winning a war should be treated like a funeral.

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[31c09т] **Walter Gorn Old**, CEASING FROM WAR ~ Weapons, however ornamental, are not a source of happiness, but are dreaded by all. ~ Therefore the man of Tao will not abide where such things are. ~ A respectable man at home sets the place of honour at his left hand; but the warrior on going forth to battle gives honour to the right hand. For weapons are things of ill omen, and the man of enlightenment does not use them except when he cannot help it. ~ His great desire is peace, and he does not take joy in conquest. ~ To joy in conquest is to joy in the loss of human life. ~ He who joys in bloodshed is not fit to govern the country. ~ When affairs are prosperous the left side is preferred, but when things are adverse the right is esteemed. ~ The adjutant-general is therefore on the left side, while the general-in-chief is on the right. ~ This I perceive is the manner also observed at a funeral! ~ He who has occasion to kill many people has cause for deep sorrow and tears. ~ Therefore a victorious army observes the order of a funeral.

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[31c10т] **James Legge ~** Now arms, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures. ~ Therefore they who have the Tao do not like to employ them. ~ The superior man ordinarily considers the left hand the most honourable place, but in time of war the right hand. ~ Those sharp weapons are instruments of evil omen, and not the instruments of the superior man; ~ - he uses them only on the compulsion of necessity. ~ Calm and repose are what he prizes; ~ victory (by force of arms) is to him undesirable. ~ To consider this desirable would be to delight in the slaughter of men; ~ and he who delights in the slaughter of men cannot get his will in the kingdom. ~ On occasions of festivity to be on the left hand is the prized position; ~ on occasions of mourning, the right hand. ~ The second in command of the army has his place on the left; ~ the general commanding in chief has his on the right; ~ - his place, that is, is assigned to him as in the rites of mourning. ~ He who has killed multitudes of men should weep for them with the bitterest grief; ~ and the victor in battle has his place (rightly) according to those rites.

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[31c11т] **David Hinton ~** Auspicious weapons are the tools of misfortune. ~ Things may not all despise such tools, ~ but a master of the Way stays clear of them. ~ The noble-minded treasure the left when home and the right when taking up weapons of war. ~ Weapons are tools of misfortune, ~ not tools of the noble-minded. ~ When there's no other way, ~ they take up weapons with tranquil calm, ~ finding no glory in victory. ~ To find glory in victory is to savor killing people, ~ and if you savor killing people you'll never guide all beneath heaven. ~ We honor the left in celebrations ~ and honor the right in lamentations, ~ so captains stand on the left ~ and generals on the right. ~ But use them both as if conducting a funeral: ~ when so many people are being killed ~ it should be done with tears and mourning. ~ And victory too should be conducted like a funeral.

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[31c12т] **Chichung Huang ~** Weapons are inauspicious instruments ~ Which people all loathe. ~ Therefore, he who possesses the Tao ~ Does not accumulate. ~ The gentleman ordinarily honors the left; ~ At war, he honors the right. ~ Therefore, weapons are not the gentleman's instruments. ~ Weapons being inauspicious instruments, ~ If you cannot but use them, ~ It is best to cover up their sharp blades; ~ Do not relish them. ~ If you relish them, ~ It means you enjoy killing men. ~ He who enjoys killing men ~ Cannot be allowed to prevail in the empire. ~ Hence, on auspicious occasions, ~ Precedence is given to the left; ~ In mourning, ~ Precedence is given to the right. ~ Hence, a lieutenant general stands left; ~ A senior general stands right, ~ Meaning it is handled with mourning rituals. ~ If the number of men killed is multitudinous, ~ Preside over it in grief. ~ After winning a war, ~ Handle it with mourning rituals.

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[31c13т] **Ellen M. Chen ~** Military weapons are implements (ch'i) of ill omen, ~ Avoided (o) even by natural creatures (wu). ~ Hence the Taoist does not indulge (ch'u) in them. ~ The princely person (chün-tzu) in dwelling honors the left, ~ In military campaigns honors the right. ~ Hence military weapons are not implements of a princely person. ~ Military weapons, being implements of ill omen, ~ Are to be employed only in dire necessity. ~ Better to regard them with lack of interest. ~ Do not admire (mei) them. ~ If one admires (mei) them, ~ One would be rejoicing in the killing of people. ~ But whoever rejoices in the killing of people, ~ Will not be successful (chih) in the world. ~ Therefore in joyful affairs the left is honored, ~ In mournful affairs the right is honored. ~ The Second-in-Command takes the place of the left, ~ The Commander-in-Chief takes the place of the right, ~ Meaning that this is his place in the funeral rite. ~ When many people have been killed, ~ Wail them with sorrow and lamentations. ~ When victorious in battle, ~ Mark the occasion with the rite (li) of funeral.

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[31c14т] **Lee Sun Chen Org ~** Excellent armaments and proficient armies are ominous instruments, even animals detest them [because of their violent disposition]; ~ Therefore a person who quests for Tao shall not make much use of them [unless it is the last resort]. ~ [By decree of the traditional Propriety Ritual (Li)] In court: ~ In times of peace, the left side of the king is considered the superior placement; ~ But, in times of battles, the right side of the king is deemed superior. ~ Military devices are ominous instruments, so they are not instruments for gentlemen; ~ A Gentleman only employs them when he has exhausted all other options, even so he would still struggle hard to avert the situation; ~ He does not celebrate victory, for the glorification of victory would condone the killing of people; ~ Whoever endorses killing of people can never become a leader of the world. ~ [According to the traditional Propriety Ritual (Li):] ~ Ceremonies for fortunate (happy) occasions designates the left side as superior, ~ whereas ceremonies for unfortunate (unhappy) occasions assigns the right side as superior. ~ However, for military ceremonies [the representation is reversed]: ~ [the inferior] deputy (strategic) generals are placed on the left side, while the leading (combating) generals are placed on the right side; ~ [After each battle the commander-in-chief] must cry out with moan and tears to mourn the dead in the ceremony, because many people were killed. ~ Accordingly, even the [happy] ceremony for celebrating the victory was modeled after the rituals of funerals.

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[31c15т] **Tien Cong Tran ~** Good weapons are instruments of evil. ~ Even things seem to hate them. ~ Therefore the man of the Way does not set his heart upon them. ~ A superior man prefers the left

side when at home, prefers the right side when in war. ~ Weapons are instruments of evil. ~ They are not the instruments of the superior man. ~ He uses them when he has no choice. ~ He prefers peace and quiet. ~ To him victory is not beautiful. ~ To glorify a victory is to rejoice over killing men. ~ If one rejoices over killing men, one will not conquer the will of the world. ~ Many people have been killed, one should weep over them with sorrow. ~ A victory is also a funeral.

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[31c16t] **Thomas Z. Zhang** ~ Weapons are destructive. ~ They are generally disliked. ~ Therefore, Tao-followers avoid them. ~ At home, Gentlemen are happy in left seats. ~ When in war, gentlemen prefer to the right. ~ Since weapons are destructive, they are not gentlemen's tools. ~ They are used as a last resort. ~ It is better to be cautious. ~ After winning, one should not glorify the victory. ~ By glorifying war, one takes delight in killing. ~ Those who take delight in killing will not win the world. ~ In joyful events the left is honored. ~ In funerals the right side is honored. ~ The lieutenant commander positions to the left. ~ The command-in-chief positions to the right. ~ This is following funeral convention. ~ When casualties are heavy, honor the deaths with grief. ~ Treat victory as if it is a funeral.

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[31c17t] **Arthur Waley** ~ Fine weapons are none the less ill-omened things. ~ That is why, among people of good birth, in peace the left-hand side is the place of honour, but in war this is reversed and the right-hand side is the place of honour. ~ The Quietist, even when he conquers, does not regard weapons as lovely things. ~ For to think them lovely means to delight in them, and to delight in them means to delight in the slaughter of men. ~ And he who delights in the slaughter of men will never get what he looks for out of those that dwell under heaven. ~ A host that has slain men is received with grief and mourning; he that has conquered in battle is received with rites of mourning.

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[31c18t] **Richard John Lynn** ~ Weapons are instruments of ill omen. ~ The people always hate them, so one who has the Dao has nothing to do with them. ~ When the noble man is at home, he honors the left and, when employing troops, honors the right. ~ Weapons are instruments of ill omen; ~ they are not the instruments of the noble man, who uses them only when there is no choice. ~ It is best to be utterly dispassionate [tiandan] about them, and, even if they bring victory, one should not praise them. ~ Nevertheless, to praise them means that one delights in slaughtering people, and one who delights in slaughtering people, of course, can never achieve the goal of ruling all under Heaven. ~ For auspicious matters, one honors the left, and, for inauspicious matters, one honors the right. ~ A deputy general takes his place on the left, but a general-in-chief takes his place on the right, where mourning rites are observed. ~ When masses of people are slaughtered, one should weep for them with utmost sadness, so, when victorious in war, one should observe it with mourning rites.

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[31c19t] **Lin Yutang** ~ WEAPONS OF EVIL ~ Of all things, soldiers are instruments of evil, ~ Hated by men. ~ Therefore the religious man (possessed of Tao) avoids them. ~ The gentleman favors the left in civilian life, ~ But on military occasions favors the right. ~ Soldiers are weapons of evil. ~ They are not the weapons of the gentleman. ~ When the use of soldiers cannot be helped, ~ The best policy is calm restraint. ~ Even in victory, there is no beauty, ~ And who calls it beautiful ~ Is one who delights in slaughter. ~ He who delights in slaughter ~ Will not succeed in his ambition to rule the world. ~ [The things of good omen favor the left. ~ The things of ill omen favor the right. ~ The lieutenant-general stands on the left, ~ The general stands on the right. ~ That is to say, it is celebrated as a Funeral Rite.] ~ The slaying of multitudes should be mourned with sorrow. ~ A victory should be celebrated with the Funeral Rite.

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[31c20t] **Victor H. Mair** ~ Now, ~ Weapons are instruments of evil omen; ~ Creation abhors them. ~ Therefore, ~ One who aspires to the Way does not abide in them. ~ The superior man at home honors the left, on the battlefield honors the right. ~ Therefore, ~ Weapons are not instruments of the superior man; ~ Weapons are instruments of evil omen, ~ to be used only when there is no other choice. ~ He places placidity above all and refuses to prettify weapons; ~ If one prettifies weapons, this is to delight in the killing of others. ~ Now, ~ One who delights in the killing of others ~ Cannot exercise his will over all under heaven. ~ For this reason, ~ On occasions for celebration, the left is given priority; ~ On occasions for mourning, the right is given priority. ~ Therefore, ~ A deputy general stands on the left, ~ The general-in-chief stands on the right. ~ In other words, ~ They stand in accordance with mourning ritual. ~ The killing of masses of human beings, ~ we bewail with sorrow and grief; ~ Victory in battle, ~ we commemorate with mourning ritual.

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[31c21t] **Tolbert McCarroll** ~ Weapons are ill-omened things. ~ Among gentle people the left side is the place of honor when at home, ~ but in war the right side is the place of honor. ~ Weapons are not proper instruments for gentle people; ~ they use them only when they have no other choice. ~ Peace and quiet are what they value. ~ They do not glory in victory. ~ To glorify it is to delight in the slaughter of people. ~ Those who delight in the slaughter of people will never thrive among all that dwell under heaven. ~ The army that has killed people should be received with sorrow. ~ Conquerors should be received with the rites of mourning.

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[31c22t] **David H. Li** ~ Weaponry are not instruments of the good; ~ they are disliked by everyone. ~ One with Direction does not harbor them. ~ A gentleman, ~ at home, takes the left position; ~ in war, the right position. ~ Weaponry are not instruments of the good; ~ they are not a gentleman's instruments. ~ Use them only because there is no alternative; ~ use them with restraint. ~ After victory, beautify it not. ~ One who beautifies [war] is one who delights in killing. ~ One who delights in killing is unfit to be entrusted with people of the world. ~ On celebratory occasions, prefer left; ~ On sad occasions, prefer right. ~ The adjutant stays left; ~ the commander-in-chief stays right. ~ Thus, treat war as funeral. ~ Those who have killed, return with remorse. ~ Treat victory as funeral.

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[31c23t] **Yasuhiko Genku Kimura** ~ Weapons are instruments of ill omen; all creatures abhor them. ~ Therefore, the man of the Tao never abides in them. ~ The virtuous man usually honors the left, the positive, ~ But, when called to be in a battlefield, honors the right, the negative. ~ Weapons are instruments of ill omen, ~ Not instruments of the virtuous man. ~ Therefore, when he is compelled to resort to them, ~ He uses them with utmost restraint and calmness. ~ He does not glorify victory, for glorifying victory means to take delight in killing. ~ And whosoever takes delight in killing will never find success in this world. ~ On occasions for celebration, the positive left is given priority, ~ On occasions for mourning, the negative right is given priority. ~ The lieutenant stands on the left, and the general on the right. ~ That is, they stand in accordance with mourning ritual. ~ The killing of masses of human beings we bewail with deep sorrow and grief. ~ The victory in battle we observe with rites of mourning.

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[31c24t] **Chou-Wing Chohan** ~ As far as weapons are concerned, they are instruments of suffering. ~ They are not the instruments of the man of Tao. ~ For the actions of weapons will be repaid: ~ In a place where armies are stationed, only thorns and thistles grow. ~ Years of misery always accompany great wars. ~ When the man of Tao stays at home, ~ His left is his place of honor, ~ And when using weapons, ~ His right is his place of honor. ~ He uses weapons ~ Only when he cannot avoid doing so. ~ He does not rejoice in his conquests. ~ If he rejoices in his conquests, ~ It means that he enjoys killing and slaughter. ~ The person who enjoys killing people, ~ Cannot realize his aspirations in the world. ~ In matters of bringing honor, the place of honor is on the left; ~ In the opposite matters, the place of honor is on the right. ~ The adjutant-general takes his place on the left, ~ The general's place is on the right, ~ And this means that it is a funeral procession. ~ The slaughter of many people leads to deep and protracted mourning. ~ Victory in battle is immortalized in a funeral procession.

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[31c25t] **Man-Ho Kwok** ~ The guide who walks the Way ~ Never resorts to violence. ~ The sage goes to the left side of the Emperor; ~ while the man of war goes to the right. ~ Weapons are terrible things - ~ and no sage will have anything to do with them, ~ unless there is no alternative. ~ The sage wants peace and quiet. ~ No victory is free of grief, ~ and so to celebrate one is to glory in the death of innocent people. ~ No one who revels in death like this ~ can be true to the Way ~ or is fit to rule in our world. ~ At glad times, the place of honour is on the left: ~ after disaster, it is on the right. ~ So in the army, the officers stand to the left while the general stands to the right. ~ So the whole thing is staged like a funeral. ~ When a war kills many, we must mourn for them - ~ And if you win the war, you must grieve it.

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[31c26t] **Gu Zhengkun** ~ Arms are tools of ill omen, ~ Detested by everybody. ~ And a man of the Tao does not use them. ~ The gentleman usually favours the left, ~ But when being at war, he favours the right. ~ Arms are tools of ill omen, ~ Not the instruments of the gentleman. ~ Even if compelled to use them, ~ The gentleman does not use them with pleasure. ~ Even if being the victor, ~ The gentleman does not glorify the victory. ~ He who glorifies the victory ~ Is such one as takes delight in killing. ~ He who takes delight in killing ~ Can never be successful in winning the empire. ~ On occasions of auspicious celebration the left is favoured; ~ On occasions of mourning the right is favoured. ~ A lieutenant's position is on the left; ~ A general's position is on the right. ~ That is to say, mourning rites should be observed in military operations. ~ War brings about heavy casualties, ~ So one should take part in it with deep sorrow. ~ When winning the victory, victors should treat the dead by observing the rites of mourning.

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[31c27t] **Chao-Hsiu Chen** ~ Weapons are cursed instruments. ~ They are something to hate. ~ Therefore he who holds the Tao will not use them. ~ A virtuous man keeps to the left position in his daily life, but values the right in times of war. ~ Weapons are cursed instruments and not made for virtuous men. ~ He who uses them against his will will handle them with great concern. ~ One should regard victory as something ugly. ~ He who regards it as beautiful enjoys killing and will not achieve his ambition under Heaven. ~ A lucky event is honoured by the left position, ~ an unlucky event by the right. ~ In preparation for war, a lieutenant stands on the left, ~ a general stands on the right. ~ This means that the matter is treated as a funeral. ~ Cry with sorrow when many people are killed. ~ Regard it as a period of mourning when the battle is won.

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[31c28t] **Liu Qixuan** ~ The weapon is a disliked inauspicious object. ~ One who serves the Way will not take up a weapon. ~ A gentleman values the left in the dwelling place ~ And a general the right in the battlefield. ~ One serving the Way uses the inauspicious weapon ~ Only when there is the extreme necessity. ~ It is best to be indifferent to military achievements. ~ Having achieved a victory, one should not beautify it. ~ Those who beautify wars like killing. ~ Those who like killing cannot be accepted by the world. ~ The left is valued on auspicious occasions. ~ And the right on inauspicious occasions. ~ On the battle field, the assistant general is on the left. ~ And the general on the right. ~ Such positioning treats the war as a burial ceremony. ~ The wise person mourns when too many have died, ~ Holds a burial ceremony rather than victory celebration.

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[31c29t] **Shi Fu Hwang** ~ The Unlucky Emblem ~ Lao Tze says, ~ The strong military force is an unlucky emblem to the state, thus all living creatures would abhor it. ~ The Tao practicians should not promote it too. ~ The upright man ordinarily considers the left hand the most honorable place, but in time of war the right hand. ~ The military force is an unlucky emblem, it is not the emblem for the upright man. ~ It is manipulated on the compulsion of necessity. ~ Calm and repose should be prized; ~ victory is not regarded as a beautiful work. ~ Whoever regards victory as a beautiful work, he is one who takes delight in killing men. ~ Whoever likes to kill men will not succeed in his ambition to rule the world. ~ On occasion of rejoicing, precedence is given to the left; ~ on occasion of mourning, precedence is given to the right. ~ The second in command of an army has his place on the left; ~ the chief commander has position of the right; ~ this says: a funeral is taking place. ~ The lamentation is observed for the numerous dead who were killed on the battlefield. ~ Thus, a victory ceremony is being held in the funeral rite.

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[31c30t] **Ch'u Ta-Kao** ~ So far as arms are concerned, they are implements of ill-omen. ~ They are not implements for the man of Tao. ~ For the actions of arms will be well requited; where armies have been quartered brambles and thorns grow. ~ Great wars are for certain followed by years of scarcity. ~ The man of Tao when dwelling at home makes the left as the place of honour, and when using arms makes the right as the place of honour. ~ He uses them only when he cannot avoid it. ~ In his conquests he takes no delight. ~ If he take delight in them, it would mean that he enjoys in the slaughter of men. ~ He who takes delight in the slaughter of men cannot have his will done in the world.

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[31c31t] **Paul J. Lin** ~ Fine weapons are the tools of evil; ~ All things are likely to hate them. ~ So those with Tao do not want to deal with them. ~ The gentleman who stays at home values the left; ~ In war, he values the right. ~ Weapons are the tools of evil, ~ not the tools of the gentleman. ~ When he uses them unavoidably, he is most calm and detached ~ And does not glorify his victory. ~ To glorify means to relish the murder of people, ~ Relishing the murder of people, ~ One cannot exercise his will in the world. ~ Happy occasions prefer the left. ~ Sorrowful occasions prefer the right. ~ The lieutenant-general is placed on the left. ~ The general-in-chief is placed on the right. ~ This means observing this occasion with funeral rites. ~ Having killed many people, one should lament with sorrow and grief. ~ Victory in war must be observed with funeral rites.

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[31c32t] **Michael LaFargue** ~ 'Fine weapons' are ill-omened instruments. ~ Things seem to detest them, so the ambitious man does not dwell here. ~ "The gentleman at home favors the left, ~ when at war he favors the right." ~ Weapons are ill-omened instruments, ~ not instruments for the gentleman, ~ he uses them when he has no choice. ~ What is calm and quiet is highest. ~ When victorious, he does not think this a fine thing, ~ because to think it fine is to delight in slaughtering people. ~ One who delights in slaughtering people cannot achieve his purposes in the world. ~ "In fortunate times, prefer the left; ~ in mourning, prefer the right." ~ The lower officer takes his stand on the left, ~ the higher officer takes his stand on the right. ~ This says: ~ He takes his stand as at a mourning ceremony. ~ At the slaughter of such masses of men, ~ he weeps for them, mourning and lamenting. ~ When victorious in the battle - ~ he takes his stand as at a mourning ceremony.

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[31c33t] **Cheng Lin** ~ The weapons of war are implements of disaster, and they should not be employed by the rulers except when it is unavoidable. ~ They should not show enthusiasm for their employment, and even when they are victorious, they should not glorify them. ~ To glorify them means taking delight in the killing of men. ~ Those who take delight in the killing of men cannot win the approval of the whole Empire. ~ The weapons of war are the implements of disaster, and they are detestable. ~ Therefore they are spurned by the followers of Truth. ~ Ordinarily the ruler esteems the left hand, but in war he esteems the right hand. ~ On joyful occasions, the left-hand side is the place of honour, ~ but on mournful occasions, the right-hand side is the place of honour. ~ The general second in command is seated on the left-hand side, and the general-in-chief is seated on the right-hand side. ~ All these indicate that war should be regarded as a mournful occasion. ~ When many people are killed, it should be an occasion for the expression of bitter grief. ~ Even when a victory is scored, the occasion should be regarded as lamentable.

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[31c34т] **Yi Wu** ~ Fine weapons are things of ill omen. ~ All beings may dislike them; ~ Therefore, one who follows the Way does not live with them. ~ Ordinarily, a superior man values the left side; ~ Using an army, he values the right side. ~ Weapons are things of ill omen, not a superior man's things. ~ He uses them only when unavoidable. ~ He regards contentment as best. ~ Even if he wins, victory is not beautiful. ~ To find a victory beautiful is to rejoice at killing people. ~ One who rejoices at killing people can never attain his will in the world. ~ On fortunate occasions, the left side is elevated; ~ On unfortunate occasions, the right side is elevated. ~ The lieutenant-general stays on the left; ~ The supreme general stays on the right. ~ Deal with military affairs as if they were funeral rites. ~ Mourn for the killing of many people. ~ Observe funeral rites for the winning of a war.

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[31c35т] **Han Hiong Tan** ~ Sharp weapons are inauspicious instruments. ~ Everyone dislikes them. ~ Hence, those who follow the way of Dao avoid using them. ~ In times of peace, a person of virtue favours the left side. ~ Only during war does the right side become the preferred choice. ~ A weapon is an instrument of bad omen. ~ It is never the favourite object of the man of virtue. ~ Even as the last resort when military force has to be used, ~ It should be used with great restraint and equanimity. ~ In victory, one should not glorify the war. ~ He who glorifies war must be a bloodthirsty person. ~ No bloodthirsty person has ever won universal respect or approval. ~ The left side represents good auspices. ~ The right side augurs bad omen. ~ The second-in-command resides on the left side, whereas the commander-in-chief resides on the right. ~ In conducting the war, the mood is as dark and solemn as that of a funeral rite. ~ During the conflict, you should still mourn for the heavy casualties you have inflicted. ~ In victory, you should bury the dead with appropriate ceremony.

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[31c36т] **Hua-Ching Ni** ~ Weapons are instruments of killing and destruction, ~ which are contrary to the nature of life. ~ Thus, they are avoided by those who follow the subtle Way of the universe. ~ According to ancient social custom, ~ in times of peace a gentleman regards the left side, the soft hand, as the place of honor; ~ in times of war, the right side, the strong hand, is considered the place of honor. ~ Because weapons are inauspicious, ~ they are not the instruments of a gentleman. ~ Only when one has no other choice may one resort to using them, and, if their use is necessary, one must employ calmness and restraint, ~ for peace and quiet are the normal nature of universal life. ~ Even in victory there is no cause for excitement and rejoicing. ~ To rejoice over a victory is to delight in killing and destruction. ~ He who delights in killing and destruction cannot be expected to thrive for long in the world. ~ Therefore, on happy occasions the left side has precedence, ~ while on sad occasions, it is the right side. ~ When this rite was applied in the army, the lieutenant-commander stood at the left, while the commander-in-chief stood on the right. ~ This indicates that war is treated as the equivalent of a funeral service. ~ Because many people have been caused an unnatural death in war, ~ it is only right that the survivors should mourn them. ~ Even when a victory is won, ~ the occasion should be regarded as lamentable.

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[31c37т] **Chang Chung-yuan** ~ Arms are implements of ill omen which are abhorred by men. ~ Therefore, the man of Tao does not abide them. ~ Arms are implements of ill omen. ~ One uses them only when one cannot avoid it. ~ Even if one engages in fighting, one should remain quiescent and indifferent. ~ Even if the war is won, one should not glorify it. ~ To glorify it means that one enjoys slaying men. ~ If one enjoys slaying men, one will never be successful in the world.

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[31c38т] **Henry Wei** ~ Banning the Use of Force ~ Yen Wu ~ Fine weapons are inauspicious instruments. ~ They are probably detested by the people. ~ Therefore, he who is possessed of Tao rejects them. ~ The superior man honors the left in time of peace; ~ In time of war he honors the right. ~ Weapons are inauspicious instruments; ~ They are not instruments for the superior man. ~ He uses them only under dire necessity, ~ And in this case priority is given to moderation. ~ He does not consider victory a fine thing. ~ Those who consider victory a fine thing ~ Are those who delight in slaughtering people. ~ Those who delight in slaughtering people ~ Can never gratify their ambition to win the world. ~ Therefore, the left is favored for felicitous occasions; ~ For mournful occasions, the right is favored. ~ The second-in-command stands on the left, ~ While the commander-in-chief stands on the right; ~ For according to funeral rites are they treated. ~ Mass slaughter is to be bewailed with grief and sorrow. ~ Victory is to be mourned with funeral rites.

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[31c39т] **Ha Poong Kim** ~ Dazzling arms ~ Are instruments of ill omen. ~ All creatures detest them. ~ Therefore the man of Tao does not keep company with them. ~ At home, the prince honors the left; ~ At war, the right. ~ Arms ~ Are instruments of ill omen - ~ No instruments for the prince. ~ When necessary to use them, ~ It's best to do so in calm disinterestedness. ~ You do not celebrate a victory. ~ To celebrate a victory ~ Is to delight in the slaughter of people. ~ He who delights in the slaughter of people ~ Will never realize his ambition under Heaven. ~ At times of good fortune, you honor the left; ~ At times of misfortune, you honor the right. ~ The second in command stands on the left; ~ The supreme commander stands on the right. ~ This means they stand as if observing funeral rites. ~ Having committed mass killings, ~ Let us weep with deep sorrow; ~ For a victory, let us observe funeral rites.

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[31c40т] **Tao Huang** ~ The army is the mechanism of bad luck. ~ The elements of the world may oppose. ~ So those who have ambitions cannot rest. ~ Therefore the nobleman takes his place on the left side, ~ And the commander on the right side. ~ So the army is not the nobleman's weapon. ~ As a mechanism of bad luck, ~ He uses it only as the last resort. ~ Then the best way is to use it quickly and destructively. ~ Do not enjoy this. ~ To take delight in it is to enjoy killing people. ~ Those who enjoy killing people do not attract the favor of the world. ~ The good inclines to the left, ~ The bad inclines to the right. ~ Thus the intelligent officer stays on the left, ~ The army commander stays on the right. ~ Speaking in an image of sadness, ~ After killing the people, every one stands in mourning. ~ Victory is celebrated as a funeral service.

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[31c41т] **Tang Zi-chang** ~ War is an unlucky instrument. ~ It is hated by everything! ~ Thus a man of Dao will never resort to use it. ~ A position taken by a gentle official is on the right - honorable side; ~ the position taken by a war conductor is on the left - less honorable side. ~ War is an unlucky instrument, it is not the instrument of a gentle ruler. ~ They are obligated to die and utilized by the authority. ~ To keep calm and have peace of mind is to be superior. ~ Victory of war is not delightful; ~ if one delights in war, he delights in killing people; ~ if one delights in killing people, it will never be possible for him to be at peace with the world. ~ Thus on happy occasions the right side is honored. ~ On sad occasions the left side is honored. ~ During a war, many people are killed, ~ It should be taken mournfully. ~ Even a victory should be treated as a funeral.

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[31c42т] **Wing-tsit Chan** ~ Fine weapons are instruments of evil. ~ They are hated by men. ~ Therefore those who possess Tao turn away from them. ~ The good ruler when at home honors the left. ~ When at war he honors the right. ~ Weapons are instruments of evil, not the instruments of a good ruler. ~ When he uses them unavoidably, he regards calm restraint as the best principle. ~ Even when he is victorious, he does not regard it as praiseworthy, ~ For to praise victory is to delight in the slaughter of men. ~ He who delights in the slaughter of men will not succeed in the empire. ~ In auspicious affairs, the left is honored. ~ In inauspicious affairs, the right is honored. ~ The lieutenant general stands on the left. ~ The senior general stands on the right. ~ This is to say that the arrangement follows that of funeral ceremonies. ~ For the slaughter of the multitude, let us weep with sorrow and grief. ~ For a victory, let us observe the occasion with funeral ceremonies.

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[31c91т] **И. И. Семененко** ~ Отличное оружие - несчастья инструмент. ~ Его, кажется, никто не любит. ~ И им не ведает, у кого Дао. ~ Благородный муж обычно самой ценной стороной считает левую, ~ когда же он берется за оружие, то ценит правую. ~ Оружие - несчастья инструмент, ~ и благородный муж его своим не признает. ~ Он пользуется им лишь по необходимости. ~ Считает наилучшим сохранять невозмутимость и не восторгаться победой на войне. ~ Ведь ею восторгаться - значит радоваться убиению людей. ~ А кто радуется убиению людей - не может быть главою Поднебесной. ~ В праздничной обрядности дорожат левой стороной, в траурной предпочитают правую. ~ Подчиненные военачальника находятся на левой стороне, сам он занимает место справа. ~ Значит, они размещаются согласно погребальному обряду, ~ и им при множестве убитых следует оплакивать их с горечью и скорбью. ~ Победа на войне заслуживает погребального обряда.

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[31c92т] **А. А. Маслов** ~ Оружие - инструмент зла. ~ Даже вещи - и те ненавидят его. ~ Поэтому ему нет места у того, кто овладел Дао. ~ Благородный муж, будучи дома, предпочитает левую сторону, а отправляясь в поход - правую. ~ Оружие - инструмент зла, а не орудие благородного мужа. ~ И он не пользуется им, пока его к этому не принудят; ~ а главное - делает это в равнодушии к славе и выгоде, побеждает, но не стремится к славе. ~ Стремящийся же к славе получает удовольствие, убивая людей. ~ Тот, кто получает удовольствие, убивая людей, никогда не сможет повелевать Поднебесной. ~ В случае радостного события обращайся влево, в случае печального события - вправо. ~ Место помощника полководца - слева, место полководца - справа. ~ Это значит, что приходит время погребальных обрядов. ~ Когда гибнет великое множество людей, кто-то должен оплакивать их, скорбя. ~ Даже когда достигнута победа в сражении, должно найтись место и погребальным обрядам.

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[31c93т] **Е. А. Торчинов** ~ Оружие недоброго знамения вестник. ~ Поэтому все существа оружие и брань всем сердцем ненавидят. ~ Поэтому тот муж, что Дао обладает, его не применяет никогда. ~ Муж благородный, пребывая дома, ценит левую сторону, а применяя оружие, предпочитает правую. ~ Оружие недоброго знамения вестник. ~ Оно не есть орудие благородных мужей. ~ И только если нет иного выбора, его возможно применить. ~ Муж благородный ценит всего превыше мир и покой. ~ И даже коль в войне он побеждает, тому не радуется он нимало: ведь радоваться ей - то же самое, что наслаждаться убиением людей. ~ А тот, кто наслаждается смертоубийством, неспособен направить свою волю на благо Поднебесной. ~ Ведь когда празднуют нечто хорошее, то выбирают левую сторону, а когда оплакивают и скорбят, то выбирают правую. ~ Вот почему генерал-адъютант слева, а главнокомандующий войском справа. ~ Их расположение соответствует траурному ритуалу. ~ В войне погибло много людей, о них надо скорбеть, печалиться и плакать. ~ А победу в войне достойно отмечать лишь погребальным ритуалом.

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[31c94т] **А. Е. Лукьянов** ~ Превосходное войско - орудие несчастья, любой из людей ненавидит его. ~ Поэтому обладающие Дао не состоят в нем. ~ Если благородный муж на мирной службе, то поддерживает левых. ~ Если на военной службе, то поддерживает правых. ~ Войско - орудие несчастья и не орудие благородного мужа. ~ Если вопреки желанию приходится все-таки использовать его, ~ то сверх всего ставь равнодушие к славе и выгоде. ~ Одержав победу, не считай это прекрасным. ~ А если сочтешь это прекрасным, то, значит, радуешься убийству людей. ~ Кто радуется убийству людей, тот не сможет добиться своих целей в Поднебесной. ~ Служение счастью относится к левому. ~ Служение злу относится к правому. ~ Противостоящие командующим войсками занимают позицию левых. ~ Идущие в командующие войсками занимают позицию правых. ~ Правильно говорят, что следует встречать их (войско) похоронным ритуалом. ~ Всех убитых людей следует горестно и скорбно оплакивать. ~ Военную победу нужно встречать похоронным ритуалом.

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[31c95т] **Ян Хин-шун** ~ Хорошее войско - средство, [порождающее] несчастье, его ненавидят все существа. ~ Поэтому человек, следующий дао, его не употребляет. ~ Благородный [правитель] во время мира предпочитает быть уступчивым [в отношении соседних стран] и лишь на войне применяет насилие. ~ Войско - орудие несчастья, поэтому благородный [правитель] не стремится использовать его, он применяет его, только когда его к этому вынуждают. ~ Главное состоит в том, чтобы соблюдать спокойствие, а в случае победы себя не прославлять. ~ Прославлять себя победой - это значит радоваться убийству людей. ~ Тот, кто радуется убийству людей, не может завоевать сочувствия в стране. ~ Благополучие создается уважением, а несчастье происходит от насилия. ~ Слева строятся военачальники флангов, справа стоит полководец. ~ Говорят, что их нужно встретить похоронной процессией. ~ Если убивают многих людей, то об этом нужно горько плакать. ~ Победу следует отмечать похоронной процессией.

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[31c96т] **Д. П. Конисси** ~ Благоустроенное войско есть нечестивое орудие, есть предмет по своему существу злой. ~ Мудрец предпочитает левую сторону правой, ибо употребляющие войско предпочитают правую сторону левой. ~ Войско есть нечестивое орудие, поэтому оно не может быть орудием для (истинно) мудрых. ~ Отсюда, оно и употребляется только в неизбежных случаях. ~ Хотя война ставит, быть может, целью спокойствие, но она несомненное зло. ~ Если б она была добро, то нужно было бы радоваться ей, но радуется ей лишь любящий убивать людей. ~ Любящий убивать людей не может осуществить свой добрый замысел в мире. ~ При добром деле левая сторона предпочитается правой, а при беде - правая левой. ~ Подчиненные генералы останавливаются на левой стороне, а начальствующие - на правой. ~ Когда сделается известной победа, то следует встретить эту весть с траурным обрядом, ибо на войне очень многие погибают. ~ Так как на войне очень многие погибают, то следует оплакивать войну. ~ Когда война окончится победою, следует объявить всеобщий траур.

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[31c97т] **В. В. Малявин** ~ Доброе оружие - зловещее орудие. ~ Многим вещам оно ненавистно, ~ И тот, кто имеет Путь, его не держит. ~ Благой государь в своем доме чтит левое, ~ А, идя войной, чтит правое. ~ Оружие - зловещее орудие, благородный муж его не держит, ~ Применяют его, только если к тому принудят, ~ И применять его нужно сдержанно и бесстрастно. ~ Одержав победу, не гордись содеянным, ~ Кто гордится победой, тот радуется убийству. ~ А кто рад убийству, тот не преуспеет в мире. ~ В счастливых событиях ценится левое, ~ В несчастных событиях ценится правое. ~ Младший полководец стоит слева, ~ Старший полководец стоит справа: ~ Значит, они стоят как на похоронах. ~ На убийство множества людей откликайтесь скорбным плачем, ~ Победу на войне отмечайте траурным обрядом.

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[31c98т] **Б. Б. Виноградский** ~ Даже самое хорошее оружие - это инструмент, который не предвещает блага. ~ Любая вещь может пострадать от него. ~ Причинность: ~ При наличии Пути, его не применяют. ~ Правитель-мудрец, пребывая в мире, ценит левое; ~ применяя оружие, ценит правое. ~ Оружие - это инструмент, который не предвещает блага. ~ Это инструмент - не для правителя-мудреца. ~ Лишь против своей воли применяют его. ~ Высшее осуществляется безмятежностью и бесстрастностью. ~ Побеждая, не восторгаются. ~ Если восторгаешься, значит радуешься гибели людей. ~ А ведь тот, кто радуется гибели людей, не сможет добиться, чтобы устремления Поднебесной сошлись в нем. ~ В счастливых делах возвышают правое. ~ Заместитель командующего располагается слева. ~ Главнокомандующий располагается справа. ~ Говорят, что так располагают для траурного ритуала. ~ При гибели множества людей следует в печали и горести оплакивать их. ~ После победы в битве следует устраивать траурные ритуалы.

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PSEUDO-CHAPTER **Thirty-Two**

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[32c01t] **Robert G. Henricks** ~ The Tao is constantly nameless. ~ Though in its natural state it seems small, no one in the world dares to treat it as a subject. ~ Were marquises and kings able to maintain it, ~ The ten thousand things would submit to them on their own, ~ And Heaven and Earth would unite to send forth sweet dew. ~ By nature it would fall equally on all things, with no one among the people ordering that it be so. ~ As soon as we start to establish a system, we have names. ~ And as soon as there are set names, ~ Then you must also know that it's time to stop. ~ By knowing to stop - in this way you'll come to no harm. ~ The Way's presence in the world ~ Is like the relationship of small valley [streams] to rivers and seas.

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[32c02t] **John C. H. Wu** ~ TAO is always nameless. ~ Small as it is in its Primal Simplicity, ~ It is inferior to nothing in the world. ~ If only a ruler could cling to it, ~ Everything will render homage to him. ~ Heaven and Earth will be harmonized ~ And send down sweet dew. ~ Peace and order will reign among the people ~ Without any command from above. ~ When once the Primal Simplicity diversified, ~ Different names appeared. ~ Are there not enough names now? ~ Is this not the time to stop? ~ To know when to stop is to preserve ourselves from danger. ~ The Tao is to the world what a great river or an ocean is to the streams and brooks.

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[32c03t] **D. C. Lau** ~ The way is for ever nameless. ~ Though the uncarved block is small ~ No one in the world dare claim its allegiance. ~ Should lords and princes be able to hold fast to it ~ The myriad creatures will submit of their own accord, ~ Heaven and earth will unite and sweet dew will fall, ~ And the people will be equitable, though no one so decrees. ~ Only when it is cut are there names. ~ As soon as there are names ~ One ought to know that it is time to stop. ~ Knowing when to stop one can be free from danger. ~ The way is to the world as the River and the Sea are to rivulets and streams.

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[32c04t] **R. L. Wing** ~ The Tao of the Absolute has no name. ~ Although infinitesimal in its Simplicity, ~ The world cannot master it. ~ If leaders would hold on to it, ~ All Things would naturally follow. ~ Heaven and Earth would unite to rain Sweet Dew, ~ And people would naturally cooperate without commands. ~ Names emerge when institutions begin. ~ When names emerge, know likewise to stop. ~ To know when to stop is to be free of danger. ~ The presence of the Tao in the world ~ Is like the valley stream joining the rivers and seas.

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[32c05t] **Ren Jiyu** ~ Tao has no name forever. ~ Though the simplicity seems small, it may be subordinated to nothing under Heaven. ~ If kings and princes can preserve it, all creatures would submit of themselves to them. ~ (Yin and Yang between) Heaven and Earth unite to drip sweet dew, ~ Without the command of the people, it drips evenly over all. ~ Once there was government, there were names appearing. ~ Once there were names, one has to know where and when to stop. ~ By practising moderation one can be free from danger. ~ Everything under Heaven is embraced by Tao, just like every river or stream running into the sea.

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[32c06t] **Gia-fu Feng** ~ The Tao is forever undefined. ~ Small though it is in the unformed state, it cannot be grasped. ~ If kings and lords could harness it, ~ The ten thousand things would naturally obey. ~ Heaven and earth would come together ~ And gentle rain fall. ~ Men would need no more instruction and all things would take their course. ~ Once the whole is divided, the parts need names. ~ There are already enough names. ~ One must know when to stop. ~ Knowing when to stop averts trouble. ~ Tao in the world is like a river flowing home to the sea.

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[32c07t] **Lok Sang Ho** ~ The Dao has always been nameless and simple. ~ Though humble, it is never subservient to anyone under heaven. ~ Still, if kings and barons would follow the Dao steadfastly ~ All the living things on earth would benefit and pay them homage. ~ It is the interaction of heaven and earth that brings rain to all the living things. ~ Heaven and earth are not at the command of anyone. ~ Yet all living things benefit from their actions. ~ Humans since the beginning of time have established all kinds of traditions and have named names. ~ Should they then not know when to stop? ~ Those who know when to stop know no death. ~ Just as the rivers and valleys bring water to the sea, ~ So the Dao brings all living things to the Ultimate.

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[32c08t] **Xiaolin Yang** ~ The DAO has no name, but it is always present. ~ It is simple and small, but no one can conquer it. ~ If the kings are able to practice it, everybody will come and obey by themselves. ~ The heavens and the earth will be in harmony, ~ And rain will pour down from the sky. ~ People will take care of themselves without need of the law. ~ Since there were names, everything got its own place. ~ People should know when to stop; ~ If they know when to stop, they can avoid disasters. ~ The world comes to the DAO like every stream and river comes to the ocean.

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[32c09t] **Walter Gorn Old**, INTELLIGENT VIRTUE ~ Tao the absolute has no name. ~ But although insignificant in its original simplicity, the world does not presume to bemean it. ~ If a king could lay hold on it, the world would of itself submit to him. ~ Heaven and Earth would conspire to nourish him. ~ The people without pressure would peacefully fall into their own places. ~ If he should dispose them by titles and names, he would be making a name for himself. ~ Yet he would wisely stop short of the name, and thus avoid the evil of distinctions. ~ Tao is to the world what the streams and valleys are to the great rivers and seas.

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[32c10t] **James Legge** ~ The Tao, considered as unchanging, has no name. ~ Though in its primordial simplicity it may be small, the whole world dares not deal with (one embodying) it as a minister. ~ If a feudal prince or the king could guard and hold it, all would spontaneously submit themselves to him. ~ Heaven and Earth (under its guidance) unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord. ~ As soon as it proceeds to action, it has a name. ~ When it once has that name, (men) can know to rest in it. ~ When they know to rest in it, they can be free from all risk of failure and error. ~ The relation of the Tao to all the world is like that of the great rivers and seas to the streams from the valleys.

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[32c11t] **David Hinton** ~ Way is perennially nameless, ~ an uncarved simplicity. ~ Though small, ~ it's subject to nothing in all beneath heaven. ~ But when lords or emperors foster it, ~ the ten thousand things gladly become their guests, ~ heaven mingling with earth sends down sweet dew, ~ and the people free of mandates share justice among themselves. ~ When a governing blade begins carving it up, names arise. ~ Once names arise, ~ know that it's time to stop. ~ Knowing when to stop, you can avoid danger. ~ Way flowing through all beneath heaven: ~ it's like valley streams flowing into rivers and seas.

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[32c12t] **Chichung Huang** ~ The Tao is constant and nameless. ~ The unhewn log, though tiny, ~ None under heaven dare subjugate. ~ If marquises and kings can adhere to it, ~ The ten thousand things will submit to them spontaneously. ~ When heaven and earth integrate ~ To drip sweet dew, ~ Without anyone ordering them, ~ It is evenly distributed spontaneously. ~ With the first cutting, ~ Names emerged. ~ Names having emerged, ~ One should also know where to stop. ~ Knowing where to stop ~ Will thereby exempt one from peril. ~ The Tao's relation to all under heaven ~ Is like small valley streams ~ To a river or an ocean.

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[32c13t] **Ellen M. Chen** ~ Tao everlasting (ch'ang) is the nameless uncarved wood (p'u). ~ Though small, ~ Nothing under heaven can subjugate it (mo neng ch'en). ~ If kings and barons can abide by (shou) it, ~ All creatures will arrive as guests (pin) to a banquet. ~ Heaven and earth unite, ~ To send down the sweet rain. ~ Without being commanded by the people (mo chih ling), ~ It falls evenly (chûn) by itself. ~ At the beginning of institution names come to be. ~ Once there are names, ~ One must know when to stop (chih chih). ~ One who knows when to stop does not become exhausted (pu tai). ~ Tao in the world is like ~ Valley streams flowing into rivers and seas.

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[32c14t] **Lee Sun Chen Org** ~ Tao [in its entirety] is always indescribable; ~ Simplicity (the fundamental Truth) is though too subtle [to be detectable], yet nobody on earth can afford not to subject to its command; ~ If kings and lords can maintain it (Tao), myriad things and creatures will subordinate to them voluntarily as [acquiescent] visitors; ~ If Heaven and Earth (human world) are corroborating harmoniously, then [like the legend had described], there will be "sweet [timely] dews befall on Earth"; ~ [In other words, a proper society thus formed is impelled by principles of seeking] "fairness and equal opportunity for all the people even though people did not call out for it." ~ Originally, the initiation of our system (government) is [necessitated by practical need which is] describable; ~ Since there is justification [of government's existence] we shall draw a line to limit [its power]; ~ In spite of the fact that we recognize the necessity for the limitation of [power of government and each system of government has its limitation], we still should not let it suspend [our quest for eking out better systems]. ~ This illustrates that Tao is to be manifested in this world [little by little gradually], like numerous [tiny] streams and waterways converged together [one by one] to form huge rivers and seas.

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[32c15t] **Tien Cong Tran** ~ The Way is always nameless. ~ Small as it is in its uncarved block, it is inferior to nothing in the world. ~ If only a king or a prince could abide with it, all things in the world will render homage to him. ~ Heaven and Earth are in harmony and send down sweet dew. ~ Without being commanded to do so, the people live in peace and order. ~ When the original diversifies, different names arise. ~ When names arise, one should know it is time to stop. ~ To know when to stop is to be free from danger. ~ The Way is to the world what a great river or an ocean is to the streams and brooks.

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[32c16t] **Thomas Z. Zhang** ~ Tao does not have a name and is simple. ~ It is small, but no one can rule it. ~ If kings and nobles can follow it, the people themselves would be submissive. ~ When heaven and earth work together, rain is produced. ~ Nobody gives the order, it is produced naturally. ~ When a regulation is initiated, it should have a reason. ~ When there is a reason, we need to know where to stop. ~ If we know where to stop, we may avoid failure. ~ Tao to the world is like the sea to the rivers.

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[32c17t] **Arthur Waley** ~ Tao is eternal, but has no fame (name); ~ The Uncarved Block, though seemingly of small account, ~ Is greater than anything that is under heaven. ~ If kings and barons would but possess themselves of it, ~ The ten thousand creatures would flock to do them homage; ~ Heaven-and-earth would conspire ~ To send Sweet Dew, ~ Without law or compulsion, men would dwell in harmony. ~ Once the block is carved, there will be names, ~ And so soon as there are names ~ Know that it is time to stop. ~ Only by knowing when it is time to stop can danger be avoided. ~ To Tao all under heaven will come ~ As streams and torrents flow into a great river or sea.

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[32c18t] **Richard John Lynn** ~ The Dao in its constancy is "nameless." ~ Although the uncarved block is small, none under Heaven can make it his servitor [chen], but, if any lord or prince could hold on to it, the myriad folk would submit spontaneously. ~ As when Heaven and Earth unite to send down sweet dew, though not one of the people are ordered to do so, they live in harmony of their own accord. ~ When the cutting of it starts, names come into existence. ~ Once names exist, one should know to stop. ~ It is by knowing to stop that danger can be avoided. ~ As an analogy, the relationship between the Dao and all under Heaven is similar to the way streams and tributaries respond to the river and the sea.

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[32c19t] **Lin Yutang** ~ TAO IS LIKE THE SEA ~ Tao is absolute and has no name. ~ Though the uncarved wood is small, ~ It cannot be employed (used as vessel) by anyone. ~ If kings and barons can keep (this unspoiled nature), ~ The whole world shall yield them lordship of their own accord. ~ The Heaven and Earth join, ~ And the sweet rain falls, ~ Beyond the command of men, ~ Yet evenly upon all. ~ Then human civilization arose and there were names. ~ Since there were names, ~ It were well one knew where to stop. ~ He who knows where to stop ~ May be exempt from danger. ~ Tao in the world ~ May be compared to rivers that run into the sea.

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[32c20t] **Victor H. Mair** ~ The Way is eternally nameless. ~ Though the unhewn log is small, ~ No one in the world dares subjugate it. ~ If feudal lords and kings could maintain it, ~ The myriad creatures would submit of themselves. ~ Heaven and earth unite to suffuse sweet dew. ~ Without commanding the people, ~ equality will naturally ensue. ~ As soon as one begins to divide things up, there are names; ~ Once there are names, one should also know when to stop; ~ Knowing when to stop, one thereby avoids peril. ~ In metaphorical terms, ~ The relationship of all under heaven to the Way is like that of valley streams to the river and sea.

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[32c21t] **Tolbert McCarroll** ~ The Tao is forever nameless. ~ Though the Uncarved Block is small, ~ it is not inferior to anything under heaven. ~ If leaders could keep hold of it, ~ the ten thousand things would submit to them freely. ~ Heaven and earth would unite and sweet dew would fall. ~ The people would live in harmony without any law or decree. ~ Only when the Block is carved are there names. ~ As soon as there are names it is time to stop. ~ Knowing when to stop prevents trouble. ~ All under heaven will return to the Tao ~ as brooks and streams flow home to the sea.

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[32c22t] **David H. Li** ~ Direction frequently needs no name. ~ It is simple. ~ It is small. ~ Still, it submits to nothing in the world. ~ Were a Duke or a Prince to embrace Direction, ~ myriad matters would submit on own volition. ~ With the cosmos and the earth in harmony, sweet dew accrues. ~ It self-regulates without the need of intervention. ~ As the system begins, names are assigned. ~ When names are assigned, know when to stop. ~ Knowing when to stop averts danger. ~ Direction in relation to people of the world is like the sea to rivers.

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[32c23t] **Yasuhiko Genku Kimura** ~ The Tao remains eternally unnamable. ~ As undivided simplicity, ~ If it resides in an ordinary person, ~ nobody in the world can subjugate him; ~ If an influential person abides by it, ~ everybody in the world will be drawn to him. ~ When heaven and earth come together in harmony, ~ Showering the world equally with the sweet rain of undivided simplicity, ~ People cooperate voluntarily without any governing rules. ~ When simplicity is divided, names come into existence. ~ When names are already there, the process of further division should stop, ~ For to know when to stop ~ is to avoid the danger of complexity. ~ The Tao is to the world ~ what the ocean is to the rivers of the earth.

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[32c24t] **Chou-Wing Chohan** ~ The Tao was always nameless. ~ When it was expressed for the first time, ~ It was given a name. ~ And once it has already been given a name, it is necessary to stop. ~ The knowledge of where to stop makes a person immune to any danger.

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[32c25t] **Man-Ho Kwok** ~ The Tao has no name it is a cloud that has no shape. ~ If a ruler follows it faithfully, ~ then every living thing under heaven will say yes to him. ~ Heaven and earth make love, ~ And a sweet dew-rain falls. ~ The people do not know why, ~ But they are gathered together like music. ~ Things have been given names from the beginning. ~ We need to know when we have enough names: this is wisdom. ~ At the beginning of time ~ The sage gave names to everything - seen, and

unseen. ~ A ruler who walks the Way ~ Is like a river reaching the sea ~ Gathering the waters of the streams into himself, as he goes.

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[32c26t] **Gu Zhengkun** ~ The Tao is nameless for ever. ~ Though it is very small, ~ It is subject to no one in the world. ~ If lords and kings can keep it, ~ They can bring all things in the world under subjection. ~ When the Yin and Yang between heaven and earth unite, ~ Sweet dew will fall, so equally scattered down ~ Without any interference on the part of the people. ~ The administration of the empire demands names; ~ Names are once given, ~ Limitations are thereby known. ~ The knowledge of limitations helps avoid danger. ~ The Tao is to the world what the river and the sea ~ Are to the countless streamlets.

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[32c27t] **Chao-Hsiu Chen** ~ The Tao has no name, like an uncarved block. ~ But no one under Heaven dares claim its allegiance. ~ Should lords and princes be able to hold fast to it, ~ the myriad creatures will submit to their own accord. ~ Heaven and Earth will unite and the sweet dewdrop will fall. ~ People will live in peace, even though no one is seeking for it. ~ When the block is carved it will be named. ~ It will also be time to stop. ~ Knowing to stop in time avoids danger. ~ The Tao runs under Heaven as the river and the water of the valley run into the sea.

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[32c28t] **Liu Qixuan** ~ The eternal Way has no name. ~ The earliest simplicity has no significance, ~ But its function is supreme. ~ If kings and officials can keep the Way, ~ The whole world will become their guest. ~ Harmony between heaven and earth creates rains and dews, ~ Which all share equally without laws or rules. ~ With the growth of the earliest system, ~ There appeared names, which are therefore conventional. ~ Knowing what is conventional, ~ One can also understand where and when to stop. ~ Knowing where and when to stop, ~ One will never meet with countering forces. ~ The Way is to the world what rivers are to the ocean.

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[32c29t] **Shi Fu Hwang** ~ Tao Is Like The Sea ~ Lao Tze says, ~ The Tao is not designated as a certain type. ~ The pristine simplicity is just a small display of the Tao. ~ Though it is small, whoever in exercise of this method, will make no man in the world daring to treat him as a servant. ~ If the duke or the king knows to exercise this method; all existence will express obedience and loyalty to him. ~ Heaven and Earth unite and send down sweet dew which without the direction of men, reaches equally everywhere as of its own accord. ~ As soon as it proceeds to action, it has a way. ~ When it once has that way, men can know to rest in it. ~ When they know to rest in it, they can be free from all risk of failure and error. ~ The relation of the Tao to all the world is like that of great rivers and sea to streams and valleys.

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[32c30t] **Ch'u Ta-Kao** ~ Tao was always nameless. ~ When for the first time applied to function, it was named. ~ Inasmuch as names are given, one should also know where to stop. ~ Knowing where to stop one can become imperishable.

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[32c31t] **Paul J. Lin** ~ Tao is constantly nameless. ~ Though the unhewn wood is small, ~ No one in the world dares to subjugate it. ~ If dukes and kings can keep it, ~ All things will become guests by themselves. ~ Heaven and earth conjugate in dropping sweet dew; ~ People without being ordered are fair to each other. ~ In the beginning of creation, all were given names. ~ Having names, they know their limits. ~ Knowing their limits keeps them from danger. ~ Thus Tao is to the world ~ As brooks and valleys are to rivers and seas.

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[32c32t] **Michael LaFargue** ~ Tao will always be nameless, an Uncarved Block, ~ although it is a thing of no account, ~ no one in the world can make it his subject. ~ If the princes and kings could watch over It, ~ the thousands of things would on their own be as deferential as guests. ~ Heaven and Earth would join together to send sweet dew. ~ The people on their own would share equally, ~ without anyone giving orders. ~ When you begin making decisions and cutting it up, ~ rules and names appear. ~ And once names appear, you should know to stop. ~ Knowing to stop, you can be without fear. ~ A comparison: ~ Tao's presence in the world, ~ is like the relation of small river valleys to the Yang-tze and the ocean.

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[32c33t] **Cheng Lin** ~ Truth is the name given to that which was originally nameless and simple. ~ Though small, the whole world cannot subjugate it. ~ When the rulers abide by it, all animate creation will of their own accord become their servants. ~ Because heaven and earth are one with Truth, they produce rains and dews which benefit all mankind alike without their asking. ~ The name was fabricated by man. ~ Since it has been given a name, the rulers ought to know it. ~ When they know it, they will be free from danger. ~ Truth is to the universe as rivers and seas are to the earth.

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[32c34t] **Yi Wu** ~ The Way constantly is nameless. ~ Although its simplicity makes it seem trivial, ~ No one can subjugate it. ~ If dukes and kings can keep to it, ~ All things will naturally behave as guests. ~ Heaven and earth will unite with each other, ~ And sweet dew will fall. ~ People, without being commanded, ~ Will be equal to each other. ~ In the beginning of creation, ~ All things were given names. ~ When names are given, ~ One must know when to stop. ~ Knowing when to stop, ~ One will be free from danger. ~ The Way is to the world ~ As the great rivers and oceans ~ Are to streams in the valleys.

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[32c35t] **Han Hiong Tan** ~ Dao is often referred to as "the nameless". ~ Although this "pristine simplicity" (Dao) appears to be insignificant, ~ Nothing in the world can subjugate it. ~ If a ruler can follow the way of Dao, ~ Everyone will naturally come to join him. ~ When Yin and Yang harmonise, rain begins to fall. ~ Similarly, people will live in harmony without any coercion. ~ Whenever a system is set up, new terminology appears. ~ (A new system will bring about new disputes.) ~ However, it is important to simplify the system. ~ Knowing when to stop, you can avert a calamity. ~ What Dao is to the people is similar to what the ocean is to the rivers.

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[32c36t] **Hua-Ching Ni** ~ The universal subtle essence is unnameable and omnipresent. ~ Although it appears even in the plainest and most ordinary of things, ~ it is inferior to nothing. ~ It maintains itself as a model of indivisible integrity. ~ If people would embrace it as their own true nature, ~ everything would settle down in right order and peace of its own accord. ~ Harmonious relationship can be illustrated by the cycle of the seasons which produces rain and dew at exactly the right times. ~ People do not need to do anything to insure the harmony between Heaven and Earth. ~ All names were given for the purpose of distinction when the original simplicity was diversified. ~ When one departs from simplicity, the result is perplexity. ~ When one returns to simplicity, one is saved from destruction by confusion. ~ The universal subtle essence is to human beings what the great ocean is to the rivers and streams of the earth.

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[32c37t] **Chang Chung-yuan** ~ Tao is real, yet unnameable. ~ It is original non-differentiation and invisible. ~ Nevertheless, nothing in the universe can dominate it. ~ If rulers and lords were able to abide with it, all things in the universe would yield to them naturally. ~ Heaven and earth are unified and rain the dew of peace. ~ Without being ordered to do so, people become harmonious by themselves. ~ When discrimination begins, names arise. ~ After names arise, one should know where to abide. ~ When one knows where to abide, one is never exhausted. ~ To abide with Tao in the world is to be the same as mountain streams flowing to the rivers and to the sea.

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[32c38t] **Henry Wei** ~ Holy Virtue ~ Sheng Teh ~ Tao is eternal and has no name. ~ Though P'u (Simplicity) may appear puny, ~ Yet the world dare not dominate it. ~ If kings and nobles can preserve it intact, ~ The ten thousand things will gladly pay them homage. ~ Heaven and Earth unite in harmony ~ To pour down showers of sweet dew, ~ To benefit all mankind graciously and evenly. ~ Institutions once begun, names come into being. ~ Names having come into being, ~ One should know where to rest. ~ To know where to rest is to forestall peril. ~ Tao differentiated in the world (will return to One), ~ Like streams and rivers flowing to the sea.

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[32c39t] **Ha Poong Kim** ~ Tao is forever nameless. ~ Though the uncarved block is small, ~ No one under Heaven can make it his subject. ~ If kings and princes hold fast to it, ~ The ten thousand things will submit of their own accord; ~ Heaven and Earth will unite to send sweet dew; ~ The people will be fair of themselves, without being ordered. ~ When the cutting begins, names come to be. ~ As soon as names appear, ~ Know that it's time to stop. ~ By knowing this, you will be free from danger. ~ To draw an analogy, the working of Tao under Heaven ~ Is like streams and rapids flowing into great rivers and seas.

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[32c40t] **Tao Huang** ~ Tao is eternally nameless. ~ Though simplicity is small, ~ The world cannot treat it as subservient. ~ If lords and rulers can hold on to it, ~ Everything becomes self-sufficient. ~ Heaven and earth combine and allow sweet dew. ~ Without rules, people will naturally become equal. ~ At the outset, the rule must be expressed. ~ Once it exists, stop speaking of it. ~ The result of not speaking of it is to eliminate danger. ~ In a manner of speaking, Tao is to the world ~ As the rivers are to oceans and seas.

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[32c41t] **Tang Zi-chang** ~ The eternity of Dao has no name: ~ Even though Pure Matter is infinitely small, its function is so superior that it is next to none, ~ If rulers can follow the model of nature, everything under the heaven will render homage to them, ~ Then the people would automatically be equally sufficient without being directed. ~ It was named after the initiation of regulations, when names were given, ~ Then one will know how to rest. ~ To know how to stop will not reach a perilous end. ~ The application of Dao to the world is like the relation of oceans to rivers.

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[32c42t] **Wing-tsit Chan** ~ Tao is eternal and has no name. ~ Though its simplicity seems insignificant, none in the world can master it. ~ If kings and barons would hold on to it, all things would submit to them spontaneously. ~ Heaven and earth unite to drip sweet dew. ~ Without the command of men, it drips evenly over all. ~ As soon as there were regulations and institutions, there were names. ~ As soon as there are names, know that it is time to stop. ~ It is by knowing when to stop that one can be free from danger. ~ Analogically, Tao in the world may be compared to rivers and streams running into the sea.

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[32c91t] **И. И. Семененко** ~ Дао, будучи незыблемым, не имеет имени. ~ И хоть первозданное ничтожно, никто под Небесами его сделать своим подданным не в силах. ~ Если владетели и царь смогут ему следовать, все десять тысяч вещей сами сочтут себя гостями, Небеса с Землей соединятся и снизойдет сладчайшая роса. ~ Народ, не получив ни от кого приказа, сам меж собою уравняется. ~ С началом кройки возникает имя; ~ а возникает имя, узнают, когда остановиться. ~ Узнав, когда остановиться, можно избежать опасности. ~ Дао Поднебесной напоминает горную долину со стремящимся по ней в реку к морям потоком.

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[32c92t] **А. А. Маслов** ~ Дао неизменно и безымянно. ~ Хотя простота и мала, никто в Поднебесной не может править ею. ~ Если бы правитель и князья могли придерживаться её, мириады существ сами повиновались бы ей. ~ Когда Небо и Земля взаимосочетаются, то выпадают сладкие росы и народ безо всяких указов умиротворяется. ~ Когда начинается управление, - возникают и имена. ~ Коль скоро возникают имена, - муж должен знать, что настало время остановиться. ~ Знающий, где надо остановиться, избежит гибели. ~ Дао в Поднебесной подобно рекам и морям, куда впадают долинные ручьи.

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[32c93t] **Е. А. Торчинов** ~ Дао-Путь постоянно и безымянно. ~ Хотя оно столь просто и так мало, никто в Поднебесной не смеет сделать его своим слугой. ~ Если князья и цари смогут блюсти его, все сущее упокоится и умиротворится. ~ Тогда Небо и Земля в согласии и гармонии пребудут, с небес прольется сладкая роса и весь народ без всякого приказа сам обретет равновесие. ~ Когда все вещи обрели раздельное существование, тогда установились имена. ~ С тех пор как появились имена, необходимо Поднебесной познать, где следует остановиться в своих стремлениях. ~ И зная, где остановиться, мы избегаем гибели и бедствий. ~ Ведь Дао-Путь для Поднебесной - как море-океан для всех ручьев и рек.

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[32c94t] **А. Е. Лукьянов** ~ Дао постоянно и безымянно. ~ (Вариант перевода: Дао именуется постоянным небытием.) ~ Духовное естество хотя и младенчески слабое (маленькое), ~ никто в Поднебесной не может подчинить [его] себе. ~ Если хоу и ваны смогут блюсти его, то мириады вещей сами покорятся. ~ Небо сочетается в браке с Землей, ниспадая сладкой росой. ~ Людям никто не приказывает, и все само по себе уравновешивается. ~ С началом насильственного правления появились имена. ~ И поскольку имена уже есть, постольку нужно знать, как пресечь (искоренить) [их]. ~ Зная то, как пресечь [имена], можем избежать гибели. ~ Тому пример: когда Дао находится в Поднебесной, это подобно стоку ручьев и рек в Цзян и Море.

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[32c95t] **Ян Хин-шун** ~ Дао вечно и безымянно. ~ Хотя оно ничтожно, но никто в мире не может его подчинить себе. ~ Если знать и государи могут его соблюдать, то все существа сами становятся спокойными. ~ Тогда небо и земля сольются в гармонии, наступят счастье и благополучие, а народ без приказания успокоится. ~ При установлении порядка появились имена. ~ Поскольку возникли имена, нужно знать предел [их употребления]. ~ Знание предела позволяет избавиться от опасности. ~ Когда дао находится в мире, [все сущее вливается в него], подобно тому, как горные ручьи текут к рекам и морям.

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[32c96t] **Д. П. Конисси** ~ Вечное Тао не имеет имени. ~ Оно незначительно, как щепка, но мир не может подчинить его себе. ~ Когда цари и князья заботятся о защите (своей страны), то сама природа сделается помощницей их. ~ Когда небо совокупляется с землей, то спускается роса на землю, чего человек не в состоянии устроить. ~ Когда Тао разделилось на части, то получило имя. ~ Если имя известно, то нужно воздерживаться. ~ (Каждому) следует знать, где ему нужно оставаться. ~ Кто соблюдает во всем воздержание, тот не будет знать (нравственного) падения. ~ Это - Тао, которое существует во всей вселенной.

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[32c97t] **В. В. Малявин** ~ Путь вечно безымянен; ~ Цельный Ствол хотя и невелик, ~ В мире над ним никто не властен. ~ Если князья и цари смогут держаться его, ~ Все вещи им покорятся сами, ~ Небо и Земля в согласии соединятся и породят сладкую росу, ~ И та сама, без приказания, извергнется поровну на всех. ~ Где есть порядок, есть и имена. ~ Как только появляются имена, ~ Надобно знать, где в знании остановиться. ~ Кто знает, где остановиться в знании, ~ Сможет избежать большой беды. ~ Великий Путь для мира ~ Все равно что полноводная река и море для ручья.

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[32c98t] **Б. Б. Виногродский** ~ Постоянство Пути - в отсутствии имени. ~ Первозданную целостность даже и в малом никто в Поднебесной не может заставить служить себе. ~ Удельные князья и правители если способны руководствоваться этим, тогда мириады сущностей сами стремятся следовать их воле. ~ Образуется контакт меж Небом и Землей, в результате чего выпадают медовые росы. ~ Начало систематизации - это наличие имен. ~ Имя и есть приближение к наличию. ~ И здесь нужно уметь вовремя останавливаться. ~ Умеешь

останавливаться - тем самым не подвергаешься опасности. ~ Чтобы образно опpеделить Путь в пространстве Поднебесной, уподобим его потокам в долинах, стремящимся в пространство рек и морей.

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PSEUDO-CHAPTER **Thirty-Three**

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[33c01т] **Robert G. Henricks** ~ To understand others is to be knowledgeable; ~ To understand yourself is to be wise. ~ To conquer others is to have strength; ~ To conquer yourself is to be strong. ~ To know when you have enough is to be rich. ~ To go forward with strength is to have ambition. ~ To not lose your place is to last long. ~ To die but not be forgotten - that's [true] long life.

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[33c02т] **John C. H. Wu** ~ He who knows men is clever; ~ He who knows himself has insight. ~ He who conquers men has force; ~ He who conquers himself is truly strong. ~ He who knows when he has got enough is rich, ~ And he who adheres assiduously to the path of Tao is a man of steady purpose. ~ He who stays where he has found his true home endures long, ~ And he who dies but perishes not enjoys real longevity.

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[33c03т] **D. C. Lau** ~ He who knows others is clever; ~ He who knows himself has discernment. ~ He who overcomes others has force; ~ He who overcomes himself is strong. ~ He who knows contentment is rich; ~ He who perseveres is a man of purpose; ~ He who does not lose his station will endure; ~ He who lives out his days has had a long life.

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[33c04т] **R. L. Wing** ~ Those who know others are intelligent; ~ Those who know themselves have insight. ~ Those who master others have force; ~ Those who master themselves have strength. ~ Those who know what is enough are wealthy. ~ Those who persevere have direction. ~ Those who maintain their position endure. ~ And those who die and yet do not perish, live on.

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[33c05т] **Ren Jiyu** ~ He who knows others can be called wise, ~ He who knows himself is enlightened. ~ He who conquers others can be called physically strong, ~ He who conquers himself is mighty. ~ He who is content is rich, ~ He who acts with persistence has will, ~ He who does not lose his root will endure, ~ He who dies physically, but preserves Tao will enjoy a long life.

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[33c06т] **Gia-fu Feng** ~ Knowing others is wisdom; ~ Knowing the self is enlightenment. ~ Mastering others requires force; ~ Mastering the self needs strength. ~ He who knows he has enough is rich. ~ Perseverance is a sign of will power. ~ He who stays where he is endures. ~ To die but not to perish is to be eternally present.

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[33c07т] **Lok Sang Ho** ~ He who knows others is wise, ~ He who knows himself is wiser. ~ He who conquers others is strong. ~ He who conquers himself is stronger. ~ He who knows what is adequate lives a rich life. ~ He who overcomes difficulties knows what he wants. ~ He who will not lose his place endures. ~ He who dies and yet lives lasts.

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[33c08т] **Xiaolin Yang** ~ If you can understand others, you are wise; ~ If you can understand yourself, your mind is clear. ~ If you can overcome others, you are powerful; ~ If you can overcome yourself, you are strong. ~ If you can be satisfied, you are rich; ~ If you can be persistent, you are determined. ~ If you never lose your goals, you can last long; ~ If you die but you are not forgotten, then you live forever.

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[33c09т] **Walter Gorn Old**, DISCERNING VIRTUE ~ He is wise who knows others. ~ He who knows himself is enlightened. ~ He is strong who conquers others. ~ He who conquers himself is mighty. ~ He is rich who is well satisfied. ~ He walks fast who has an object. ~ He who fills his place remains secure. ~ He who dies without being corrupted enjoys a good old age.

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[33c10т] **James Legge** ~ He who knows other men is discerning; ~ he who knows himself is intelligent. ~ He who overcomes others is strong; ~ he who overcomes himself is mighty. ~ He who is satisfied with his lot is rich; ~ he who goes on acting with energy has a (firm) will. ~ He who does not fail in the requirements of his position, continues long; ~ he who dies and yet does not perish, has longevity.

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[33c11т] **David Hinton** ~ To know people is wisdom, ~ but to know yourself is enlightenment. ~ To master people takes force, ~ but to master yourself takes strength. ~ To know contentment is wealth, and to live with strength resolve. ~ To never leave whatever you are is to abide, ~ and to die without getting lost - that is to live on and on.

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[33c12т] **Chichung Huang** ~ He who knows others is crafty; ~ He who knows himself is clear-sighted. ~ He who overcomes others has strength; ~ He who overcomes himself has stamina. ~ He who knows content is rich; ~ He who practices strenuously achieves his aspiration; ~ He who does not lose his base is long-enduring; ~ He who dies without forgetting is long-lived.

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[33c13т] **Ellen M. Chen** ~ One who knows (chih) others is knowledgeable (chih); ~ One who knows (chih) the self is enlightened (ming). ~ One who overcomes others has physical might; ~ One who overcomes the self (tzu sheng) is strong (ch'iang). ~ One who knows contentment (chih tsu) is rich; ~ One who acts strongly (ch'iang) has will power (chih). ~ One who does not lose where one belongs lasts long; ~ One who dies without perishing (wang) has longevity.

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[33c14т] **Lee Sun Chen Org** ~ A person who understands others is intelligent; ~ A person who knows himself is brilliant; ~ A person who exceeds others is powerful; ~ A person who has self-control is strong; ~ A person who knows what is properly sufficient is [morally] rich; ~ A person who is diligent has will power; ~ A person who never loses his roots has endurance; ~ A person who dies but [whose deeds] will not perish has longevity.

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[33c15т] **Tien Cong Tran** ~ He who knows men is intelligent. ~ He who knows himself has insight. ~ He who conquers men is strong. ~ He who conquers himself is vigorous. ~ He who knows how to be enough is rich. ~ He who goes on assiduously is a man of steady will. ~ He who does not lose his dwelling endures long. ~ He who dies but perishes not has a long life.

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[33c16т] **Thomas Z. Zhang** ~ Knowing others is smart. ~ Knowing oneself is clearheaded. ~ Winning others is forceful. ~ Winning oneself is powerful. ~ Content people are rich. ~ Diligent people are of high purpose. ~ Those, who stay their grounds, stand out. ~ Those, who die without being forgotten, are perpetual.

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[33c17т] **Arthur Waley** ~ To understand others is to have knowledge; ~ To understand oneself is to be illumined. ~ To conquer others needs strength; ~ To conquer oneself is harder still. ~ To be content with what one has is to be rich. ~ He that works through violence may get his way; ~ But only what stays in its place ~ Can endure. ~ When one dies one is not lost; there is no other longevity.

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[33c18т] **Richard John Lynn** ~ One who knows others is wise, but one who knows himself is perspicacious. ~ One who conquers others has strength, but one who conquers himself is powerful. ~ One who knows contentment is rich. ~ One who acts with power has his goal fulfilled. ~ One who does not lose his place lasts long. ~ One who dies but is not destroyed has longevity.

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[33c19т] **Lin Yutang** ~ KNOWING ONESELF ~ He who knows others is learned; ~ He who knows himself is wise. ~ He who conquers others has power of muscles; ~ He who conquers himself is strong. ~ He who is contented is rich. ~ He who is determined has strength of will. ~ He who does not lose his center endures, ~ He who dies yet (his power) remains has long life.

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[33c20т] **Victor H. Mair** ~ Understanding others is knowledge, ~ Understanding oneself is enlightenment; ~ Conquering others is power, ~ Conquering oneself is strength; ~ Contentment is wealth, ~ Forceful conduct is willfulness; ~ Not losing one's rightful place is to endure, ~ To die but not be forgotten is longevity.

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[33c21т] **Tolbert McCarroll** ~ Knowing others is to be clever. ~ Knowing yourself is to be enlightened. ~ Overcoming others requires force. ~ Overcoming yourself requires strength. ~ To know that you have enough is to be rich. ~ Push through and you may get your way, but return home and you will endure. ~ Live out your days and you have had a long life.

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[33c22т] **David H. Li** ~ Knowing others is wisdom; ~ knowing self is discernment. ~ Winning over others shows prowess; ~ winning over self shows strength. ~ With contentment, one is wealthy. ~ With persistence, one shows determination. ~ Holding on without losing ground, one is strong; ~ Dying without giving up Direction, one lives long.

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[33c23т] **Yasuhiko Genku Kimura** ~ To know others is wisdom; ~ To know one's self is enlightenment. ~ To conquer others is power; ~ To conquer one's self is strength. ~ One who knows what is enough is wealthy; ~ One who does what is required is committed. ~ One who stays in one's destiny endures; ~ One who dies without perishing lives forever.

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[33c24т] **Chou-Wing Chohan** ~ The person who knows others is wise, ~ The person who knows himself is enlightened. ~ The person who conquers others is strong, ~ The person who conquers himself is powerful. ~ The person who knows his lot is rich. ~ The person who maintains his path with energy has a strong will. ~ The person who does not stray from his proper place will have a long life. ~ The person who dies but does not perish will exist forever. ~ Feo-tzu says: ~ "The difficulty in knowing is not learning others, but learning ourselves. ~ Therefore, the person who learns himself is enlightened."

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[33c25т] **Man-Ho Kwok** ~ When you know the true being of another, ~ You can judge - ~ And if you truly know the Tao you will be in the light. ~ It takes force to control people: ~ but if I am humble, I can never be overcome. ~ If you know what you have is enough you will be satisfied. ~ But if you think you don't have enough then you will never have enough! ~ If you follow the Tao, what you are will last. ~ You will live, and live, and outlive yourself again.

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[33c26т] **Gu Zhengkun** ~ He who knows others is wise; ~ He who knows himself is clever; ~ He who conquers others is forceful; ~ He who conquers himself is powerful; ~ He who knows contentment is rich; ~ He who perseveres is a man of will; ~ He who does not lose his root can endure; ~ He whose Tao survives him is long-lived.

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[33c27т] **Chao-Hsiu Chen** ~ He who knows others is resourceful; he who knows himself is enlightened. ~ He who surpasses others has power; he who surpasses himself is strong. ~ He who is content is rich. ~ He who keeps going has will. ~ He who maintains his own position will last long. ~ He who dies, yet whose natural character remains, will live a long life.

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[33c28т] **Liu Qixuan** ~ One who knows others is clever. ~ One who knows one's self is wise. ~ One who can defeat others has energy. ~ One who can defeat one's self is strong. ~ One who is easily satisfied is rich. ~ One who drives one's self forth has will. ~ One who never loses one's place lives long. ~ One who never vanishes after death is eternal.

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[33c29т] **Shi Fu Hwang** ~ Knowing Oneself ~ Lao Tze says, ~ He who knows others is intelligent, while he who knows himself is enlightened. ~ He who conquers others has the power of muscles, but he who conquers himself is strong. ~ He who knows contentment is rich, but he who is determined has strength of will. ~ He who does not leave the resource will endure, but he who knows to keep as still as a dead body but remain dynamic will enjoy longevity.

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[33c30т] **Ch'u Ta-Kao** ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who conquers others is strong; ~ He who conquers himself is mighty. ~ He who knows contentment is rich. ~ He who keeps on his course with energy has will. ~ He who does not deviate from his proper place will long endure. ~ He who may die but not perish has longevity.

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[33c31т] **Paul J. Lin** ~ To know others is to be clever. ~ To know oneself is to have discernment. ~ To overcome others takes force. ~ To overcome oneself takes strength. ~ To be content is riches. ~ To act perseveringly takes will. ~ Not to lose one's place means one can last long. ~ To die without extinction means longevity.

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[33c32т] **Michael LaFargue** ~ One who understands others is clever; ~ one who understands himself has Clarity. ~ One who wins out over others has power; ~ one who wins out over himself is strong. ~ One who is content is wealthy; ~ one strong in his practice is self-possessed. ~ One who does not leave his place is lasting; ~ one who dies and does not perish is truly long lived.

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[33c33т] **Cheng Lin** ~ He who knows others is wise; he who knows himself is enlightened. ~ He who overcomes others is powerful; he who overcomes himself is strong. ~ He who feels self-contentment is rich; he who practises self-cultivation is resolute. ~ He who abides by his original nature endures; he who follows Truth throughout life enjoys immortality.

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[33c34т] **Yi Wu** ~ One who knows another is intelligent; ~ One who knows himself is enlightened. ~ One who overcomes another has power; ~ One who overcomes himself is strong. ~ One who is contented is rich. ~ One who acts forcefully has will. ~ One who does not lose his place will endure long. ~ One who dies but does not perish will live long.

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[33c35т] **Han Hiong Tan** ~ He who understands others is wise. ~ He who knows himself is sagacious. ~ To defeat others, you are powerful. ~ To prevail upon yourself, you are resolute. ~ To be contented is to be wealthy. ~ To diligently follow the way of Dao means you have great determination. ~ By not deviating from the path of Dao, you will perpetuate. ~ When a person dies but his spirituality persists, this is the essence of immortality.

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[33c36т] **Hua-Ching Ni** ~ One who knows others is clever. ~ One who knows himself has insight. ~ One who overcomes others is forceful. ~ One who overcomes himself is truly strong. ~ One who knows he has enough is rich. ~ One who does not divert his mind from the realization of integral virtue is wisely willful. ~ One who preserves his natural integrity will endure. ~ One who embraces the subtle essence dies yet does not perish and thus enjoys true immortality.

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[33c37т] **Chang Chung-yuan** ~ To know others is to be intelligent. ~ To be aware of one's self is to be awakened. ~ To overcome others is to have superior strength. ~ To overcome one's self is to be vigorous. ~ To be satisfied is to be wealthy. ~ To act with power is to be aspiring. ~ To retain one's source is to be long-lasting. ~ To die yet not to be deceased is to have longevity.

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[33c38т] **Henry Wei** ~ Discriminating Virtue ~ Pien Teh ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who conquers others is strong; ~ He who conquers himself is valiant. ~ He who knows contentment is rich; ~ He who acts with determination has high aims. ~ He who has not lost his proper abode endures; ~ He who dies and yet does not perish becomes immortal.

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[33c39т] **Ha Poong Kim** ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who overcomes others has strength; ~ He who overcomes himself is strong. ~ He who knows to be content is rich. ~ He who persists in his action is strong-willed. ~ He who does not lose his place is long-lasting. ~ He who dies but does not perish is long-lived.

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[33c40т] **Tao Huang** ~ To know others is to be knowledgeable, ~ To know oneself is enlightenment; ~ To master others is to have strength, ~ To master oneself is to be powerful. ~ To know what is sufficient is to be rich. ~ To act with determination is to have will. ~ Not to lose one's substance is to endure. ~ To die, but not be forgotten is to be immortal.

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[33c41т] **Tang Zi-chang** ~ One who knows others is intelligent. ~ One who knows himself is enlightened. ~ One who overcomes others has power. ~ One who disciplines himself has will power. ~ One who knows satisfaction is rich. ~ One who overcomes himself is strong. ~ One who does not lose one's personality, endures. ~ One who is dead and never forgotten has longevity.

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[33c42т] **Wing-tsit Chan** ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who conquers others has physical strength; ~ He who conquers himself is strong. ~ He who is contented is rich. ~ He who acts with vigor has will. ~ He who does not lose his place (with Tao) will endure. ~ He who dies but does not really perish enjoys long life.

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[33c91т] **И. И. Семененко** ~ Знающий людей умен, ~ знающий себя находится в просвете. ~ Одолевающий других обладает силой, ~ одолевающий себя становится могучим. ~ Кто знает то, что для него достаточно, - богат; ~ кто действует с настойчивостью, когда могуч, тот обладает волей. ~ Кто не утрачивает своего места, долговечен; ~ кто не уходит, когда умирает, продолжает жить вечно.

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[33c92т] **А. А. Маслов** ~ Познавший людей - мудр. ~ Познавший себя - просветлён. ~ Побеждающий людей - силён. ~ Победивший себя - могущественен. ~ Познавший меру - богат. ~ Упорный - целеустремлён. ~ Тот, кто не утратит этого, обретёт долговечность и будет жить долго, не умирая.

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[33c93т] **Е. А. Торчинов** ~ Знающий людей - мудр. ~ Знающий самого себя - просветлен. ~ Побеждающий самого себя - могуч. ~ Знающий меру - богат. ~ Заставляющий себя идти вперед - наделен волей. ~ Не теряющий своего места - долговечен. ~ Тот, кто умер, но не исчез, - долголетен.

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[33c94т] **А. Е. Лукьянов** ~ Познавший других - мудр, познавший себя - просветлен. ~ Победивший других - силен, победивший себя - могуществен. ~ Познавший достаток - богат, вынуждающий действовать - обладает волей. ~ Не потерявший своего места [в жизни] - вечен, ~ отдавший жизнь, но не забытый - увековечен.

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[33c95т] **Ян Хин-шун** ~ Знающий людей благоразумен. ~ Знающий себя просвещен. ~ Побеждающий людей силен. ~ Побеждающий самого себя могущественен. ~ Знающий достаток богат. ~ Кто действует с упорством, обладает волей. ~ Кто не теряет свою природу, долговечен. ~ Кто умер, но не забыт, тот бессмертен.

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[33c96т] **Д. П. Конисси** ~ Знающий людей разумен, а знающий себя самого прозорлив. ~ Побеждающий других силен, а побеждающий самого себя могущественен. ~ Довольствующийся самим собой - богач. ~ Твердый в своих действиях имеет твердую волю. ~ Не отступающий от своего назначения долговечен. ~ Неуничтожимый после смерти вечен.

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[33c97т] **В. В. Малявин** ~ Знающий других умен. ~ Знающий себя просветлен. ~ Победивший других силен. ~ Победивший себя могуч. ~ Кто знает, в чем достаток, богат. ~ Кто действует решительно, имеет волю. ~ Кто не теряет того, что имеет, долговечен. ~ А кто не гибнет в смерти, живет вечно.

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[33c98т] **Б. Б. Виногродский** ~ Осознающий людей - познает. ~ Осознающий себя - просветляется. ~ Побеждающий людей - обладает силой. ~ Побеждающий себя - становится сильным. ~ Осознающий достаток - богат. ~ Движение сильного - это наличие волеустремлений. ~ Не терять свою позицию - это способность длить. ~ Умирая, не исчезать - это долгожительство.

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PSEUDO-CHAPTER **Thirty-Four**

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[34c01т] **Robert G. Henricks** ~ The Way floats and drifts; ~ It can go left or right. ~ It accomplishes its tasks and completes its affairs, and yet for this it is not given a name. ~ The ten thousand things entrust their lives to it, and yet it does not act as their master. ~ Thus it is constantly without desires. ~ It can be named with the things that are small. ~ The ten thousand things entrust their lives to it, and yet it does not act as their master. ~ It can be named with the things that are great. ~ Therefore the Sage's ability to accomplish the great ~ Comes from his not playing the role of the great. ~ Therefore he is able to accomplish the great.

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[34c02т] **John C. H. Wu** ~ THE Great Tao is universal like a flood. ~ How can it be turned to the right or to the left? ~ All creatures depend on it, ~ And it denies nothing to anyone. ~ It does its work, ~ But it makes no claims for itself. ~ It clothes and feeds all, ~ But it does not lord it over them: ~ Thus, it may be called "the Little." ~ All things return to it as to their home, ~ But it does not lord it over them: ~ Thus, it may be called "the Great." ~ It is just because it does not wish to be great ~ That its greatness is fully realized.

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[34c03т] **D. C. Lau** ~ The way is broad, reaching left as well as right. ~ The myriad creatures depend on it for life yet it claims no authority. ~ It accomplishes its task yet lays claim to no merit. ~ It clothes and feeds the myriad creatures yet lays no claim to being their master. ~ For ever free of desire, it can be called small; ~ Yet, as it lays no claim to being master when the myriad creatures turn to it, it can be called great. ~ It is because it never attempts itself to be great that it succeeds in becoming great.

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[34c04т] **R. L. Wing** ~ The Great Tao extends everywhere. ~ It is on the left and the right. ~ All Things depend on it for growth, ~ And it does not deny them. ~ It achieves its purpose, ~ And it does not have a name. ~ It clothes and cultivates All Things, ~ And it does not act as master. ~ Always without desire, It can be named Small. ~ All Things merge with it, And it does not act as master. ~ It can be named Great. ~ In the end it does not seek greatness, And in that way the Great is achieved.

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[34c05т] **Ren Jiyu** ~ The great Tao is like a river overflowing, ~ It can go left, it can go right. ~ All things owe their existence to it, ~ But it never interferes with them. ~ When its work is accomplished, it is unable to say where its credit is. ~ It protects and nourishes all, but it does not claim to be master over them. ~ Always without its desire, it may be called small. ~ All things come to it as to their home, ~ And yet it does not pose as their master, ~ It may be called great. ~ It is precisely because it never claims to be great, that it can achieve its greatness.

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[34c06т] **Gia-fu Feng** ~ The great Tao flows everywhere, both to the left and to the right. ~ The ten thousand things depend upon it; it holds nothing back. ~ It fulfills its purpose silently and makes no claim. ~ It nourishes the ten thousand things, ~ And yet is not their lord. ~ It has no aim; it is very small. ~ The ten thousand things return to it, ~ Yet it is not their lord. ~ It is very great. ~ It does not show greatness, ~ And is therefore truly great.

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[34c07т] **Lok Sang Ho** ~ The Great Dao is all-encompassing. ~ Its influences pervade all directions. ~ All living things depend on it. ~ But the Dao works quietly. ~ It accomplishes yet makes no claims. ~ It provides clothing and nourishments yet does not take command over anything. ~ Ever aspiring for non-existence, ~ It can be called little. ~ Providing a home to all the living things yet claiming no ownership, ~ It can be called great. ~ Exactly because the Dao never takes itself as great, ~ It is truly great.

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[34c08т] **Xiaolin Yang** ~ The big DAO is like a flood, going everywhere. ~ Everything depends on it to grow, but it never refuses to help. ~ When things are accomplished, it never claims credit. ~ It nurtures everything, but never tries to control them. ~ It never has desires, so it can be called the SMALL. ~ Everything depends on it, but it never tries to be their master, so it can be called the BIG. ~ Only because it never wants to be the BIG, so it becomes the BIG.

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[34c09т] **Walter Gorn Old**, THE PERFECT CONDITION ~ Mighty Tao is all-pervading. ~ It is simultaneously on this side and on that. ~ All living things subsist from it, and all are in its care. ~ It works, it finishes, and knows not the name of merit. ~ In love it nurtures all things, and claims no excellence therein. ~ It knows neither ambition nor desire. ~ It can be classed with the humblest of things. ~ All things finally revert to it, and it is not thereby increased. ~ It can be mentioned with the greatest of things. ~ Thus does the wise man continually refrain from self-distinction.

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[34c10т] **James Legge** ~ All-pervading is the Great Tao! ~ It may be found on the left hand and on the right. ~ All things depend on it for their production, which it gives to them, not one refusing obedience to it. ~ When its work is accomplished, it does not claim the name of having done it. ~ It clothes all things as with a garment, and makes no assumption of being their lord; ~ - it may be named in the smallest things. ~ All things return (to their root and disappear), and do not know that it is it which presides over their doing so; ~ - it may be named in the greatest things. ~ Hence the sage is able (in the same way) to accomplish his great achievements. ~ It is through his not making himself great that he can accomplish them.

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[34c11т] **David Hinton** ~ Way is vast, a flood ~ so utterly vast it's flowing everywhere. ~ The ten thousand things depend on it: ~ giving them life and never leaving them it performs wonders but remains nameless. ~ Feeding and clothing the ten thousand things ~ without ruling over them, ~ perennially that free of desire, ~ it's small in name. ~ And being what the ten thousand things return to ~ without ruling over them, ~ it's vast in name. ~ It never makes itself vast and so becomes utterly vast.

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[34c12т] **Chichung Huang** ~ How the Tao overflows! ~ It may be found left and right. ~ The ten thousand things relying on it for their living, ~ It does not decline; ~ Having scored successes, ~ It claims no possession; ~ Clothing and feeding the ten thousand things, ~ It does not assume masterdom; ~ Meaning it is constantly lustless, ~ And may be named among the tiny. ~ When the ten thousand things return, ~ They do not know who their master is; ~ Hence, it may be named among the vast. ~ That is why the sage man ~ Was able to achieve vastness. ~ As he never assumed vastness, ~ He was able to achieve vastness.

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[34c13т] **Ellen M. Chen** ~ The great Tao floods over, ~ To the left, to the right. ~ Ten thousand beings live by it, ~ And it does not reject them. ~ Work is accomplished (ch'eng), yet it has no name. ~ It clothes and nourishes ten thousand beings, ~ But does not lord over them. ~ Always without desire, ~ It may be named the small; ~ Ten thousand beings return (kuei) to it, ~ Yet it does not lord over them, ~ It may be named the great. ~ Because it never considers itself great, ~ Therefore it can accomplish (ch'eng) its greatness.

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[34c14т] **Lee Sun Chen Org** ~ When the great Tao runs its course, it moves forcefully like floods; ~ Nothing can resist its power and must flow with it, right or left, ~ Everything relies on it to survive, and it never fails to sustain their needs; ~ It does not claim merit for deeds it has accomplished; ~ It shelters and nourishes everything, yet it shuns away from domination. ~ [Tao] never has any [selfish] intentions, so we may describe it as small [as far as its ego is concerned]; ~ [On the other hand:] ~ Despite the fact that myriad things and creatures must comply [with its rule], ~ It does not [take advantage of the situation to] dominate them; ~ Furthermore, it never manifests [its magnificence], ~ We may therefore describe it as great. ~ For this reason, ~ A Sage seeks greatness not for [the vain splendor of] greatness, [but for the substantial accomplishment of good deeds], ~ He thenceforth achieves [the genuine] greatness.

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[34c15т] **Tien Cong Tran** ~ The great Way is all-pervading, it can reach the right or the left. ~ All things depend on it, and none is excluded. ~ It does its work, but it makes no claims for itself. ~ It clothes and feeds all things, but it makes no claims to be their master. ~ Because it does not have desire, it may be called "the little." ~ All things return to it as to their home, but it does not lord over them: Thus, it may be called "the great." ~ It is just because it does not attempt to be great that its greatness is fully realized.

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[34c16т] **Thomas Z. Zhang** ~ Tao is everywhere. ~ It can be guidance. ~ Everything lives depending on it without exception, With such accomplishment, it claims none. ~ Providing clothing and food to everything, it does not govern them: this is called lowliness. ~ Guiding everything, it does not master, this can be called greatness. ~ Because it does not proclaim to be great, it can actually be great.

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[34c17т] **Arthur Waley** ~ Great Tao is like a boat that drifts; ~ It can go this way; it can go that. ~ The ten thousand creatures owe their existence to it and it does not disown them; ~ Yet having produced them, it does not take possession of them. ~ Tao, though it covers the ten thousand things like a garment, ~ Makes no claim to be master over them, ~ And asks for nothing from them. ~ Therefore it may be called the Lowly. ~ The ten thousand creatures obey it, ~ Though they know not that they have a master; ~ Therefore it is called the Great. ~ So too the Sage just because he never at any time makes a show of greatness in fact achieves greatness.

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[34c18т] **Richard John Lynn** ~ The way the great Dao floods, oh, it can go left or right. ~ The myriad folk rely on it for life, but it does not tell them to do so. ~ It achieves success but enjoys no reputation for doing so. ~ It clothes and feeds the myriad folk but does not become their master. ~

It is always without desire and so can be named among the small. ~ The myriad things return to it, but it does not become their master, so it can be named among the great. ~ Therefore it is because he himself never tries to be great that he fulfills his greatness.

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[34c19t] **Lin Yutang** ~ THE GREAT TAO FLOWS EVERYWHERE ~ The Great Tao flows everywhere, ~ (Like a flood) it may go left or right. ~ The myriad things derive their life from it, ~ And it does not deny them. ~ When its work is accomplished, ~ It does not take possession. ~ It clothes and feeds the myriad things, ~ Yet does not claim them as its own. ~ Often (regarded) without mind or passion, ~ It may be considered small. ~ Being the home of all things, yet claiming not, ~ It may be considered great. ~ Because to the end it does not claim greatness, ~ Its greatness is achieved.

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[34c20t] **Victor H. Mair** ~ Rippling is the Way, flowing left and right! ~ Its tasks completed, its affairs finished, ~ Still it does not claim them for its own. ~ The myriad creatures return to it, ~ But it does not act as their ruler. ~ Eternally without desire, ~ It may be named among the small; ~ The myriad creatures return to it, ~ But it does not act as their ruler; ~ It may be named among the great. ~ For these reasons, ~ The sage can achieve greatness, ~ Because he does not act great. ~ Therefore, ~ He can achieve greatness.

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[34c21t] **Tolbert McCarroll** ~ The great Tao covers everything like a flood. ~ It flows to the left and to the right. ~ The ten thousand things depend upon it and it denies none of them. ~ It accomplishes its task yet claims no reward. ~ It clothes and feeds the ten thousand things yet it does not attempt to control them. ~ Therefore, ~ it may be called "the little." ~ The ten thousand things return to it, ~ even though it does not control them. ~ Therefore, ~ it may be called "the great." ~ So it is that the True Person does not wish to be great and therefore becomes truly great.

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[34c22t] **David H. Li** ~ The Grand Direction permeates, left and right. ~ With myriad matters depending on it for growth, it declines none. ~ Accomplishing much, it accepts no limelight. ~ Nurturing myriad matters without claiming, it may be labeled Small; ~ Receiving myriad matters without claiming, it may be labeled Grand. ~ By not self-claiming Grand, it is thus Grand.

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[34c23t] **Yasuhiko Genku Kimura** ~ The Great Tao overflows everywhere in the universe. ~ It suffuses with life all beings that depend on it for their existence. ~ It accomplishes everything while remaining nameless. ~ It nurtures everything while claiming no mastership. ~ It desires nothing for itself, and is therefore called the Small. ~ It is the source whereto everything returns, and is therefore called the Vast. ~ Thus, the sage never thinks of claiming greatness for himself, ~ Yet, for this very reason, achieves true greatness.

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[34c24t] **Chou-Wing Chohan** ~ The great Tao is in everything, both on the left and on the right. ~ Through it, all things come into being, and it does not abandon them. ~ When its work is completed, it does not possess them. ~ It loves and nurtures all things, ~ But does not rule them. ~ It never exists, so it can be called small, apparently. ~ All things return home to it, ~ And it does not claim to own them, ~ So it can be called great, apparently. ~ It never aspires to greatness, ~ And therefore it accomplishes greatness.

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[34c25t] **Man-Ho Kwok** ~ The Great Tao goes everywhere ~ past your left hand and your right - ~ filling the whole of space. ~ It is breath to every thing, and yet it asks for nothing back. ~ It feeds and creates everything, but it will never tell you so. ~ It nurtures all things without lording it over anything. ~ It names itself in the lowest of the low. ~ It holds what it makes, ~ Yet never fights to do so: ~ that is why we call it Great. ~ Why? ~ Because it never tries to be so.

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[34c26t] **Gu Zhengkun** ~ The great Tao is felt everywhere ~ Extending in all directions. ~ All things grow on it and it never declines them. ~ It accomplishes its great task without claiming to merit. ~ It breeds all things without claiming to be their master; ~ It can be called the Small. ~ All things finally return to it ~ And it never claims to be their master; ~ And it can be called the Great. ~ It becomes the Great ~ Because it never claims to be the Great.

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[34c27t] **Chao-Hsiu Chen** ~ The Tao is floating everywhere, to the left and to the right. ~ The lives of the myriad creatures depend on it, no one can live without it. ~ It accomplishes its task, yet claims no honour. ~ It nourishes the myriad creatures, yet claims no possession. ~ It is always free from desire; ~ it can be called small. ~ The myriad creatures turn to it, yet it does not master them; it can be called great. ~ That is why the sage never boasts to be the great one, therefore he is the great one.

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[34c28t] **Liu Qixuan** ~ The Way extends and expands. ~ One is in it wherever one is. ~ By trusting it, all beings grow and develop. ~ The Way enables successes but possesses no name. ~ It provides for all but rules over nothing. ~ It is free of personal desires ~ And can therefore be named as insignificant. ~ It is obeyed by all, though it has no political power. ~ Therefore, it can be named as the greatest. ~ One who never wants to be great can therefore grow great.

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[34c29t] **Shi Fu Hwang** ~ The Great Tao Flows Everywhere ~ Lao Tze says, ~ The great Tao flows everywhere. ~ There is no discrimination of what is the right and what is the left. ~ All existence lives up to it, and it denies no one. ~ It doesn't claim credit, though there is achievement. ~ It loves and nourishes all existence but does not lord over them. ~ It appears ambitionless and is regarded as less important. ~ All existence returns to it, and it doesn't dominate them. ~ Certainly this is great. ~ This is the reason that the sage never regards himself as great, ~ thus he deserves to be titled as great.

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[34c30t] **Ch'u Ta-Kao** ~ The great Tao pervades everywhere, both on the left and on the right. ~ By it all things came into being, and it does not reject them. ~ Merits accomplished, it does not possess them. ~ It loves and nourishes all things but does not dominate over them. ~ It is always non-existent; therefore it can be named as small. ~ All things return home to it, and it does not claim mastery over them; therefore it can be named as great. ~ Because it never assumes greatness, therefore it can accomplish greatness.

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[34c31t] **Paul J. Lin** ~ The great Tao overflows, ~ able to move left and right. ~ All things rely on it for life, ~ But it does not dominate them. ~ Completing its task without possession, ~ Clothing and feeding all things, ~ Without wanting to be their master. ~ Always void of desire, ~ It can be called Small. ~ All things return to it ~ Without its being their master; ~ It can be called Great. ~ Just because the Sage would never regard himself as great, ~ He is able to attain his own greatness.

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[34c32t] **Michael LaFargue** ~ Great Tao drifts - it can go right or go left. ~ The thousands of things depend on it for life, ~ it rejects nothing. ~ It achieves successes, ~ but does not hold tight to the fame. ~ It clothes and feeds the thousands of things, ~ but does not act the ruler. ~ Always: ~ Desiring nothing, it can be called 'of no account'. ~ The thousands of things turn back to it, ~ but it does not act the ruler - it can be called 'Great'. ~ Because in the end, ~ it does not insist on its own greatness, yes, it is able to achieve its full greatness.

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[34c33t] **Cheng Lin** ~ The great Truth is all-pervasive and may be found everywhere. ~ It gives life to all animate creation, and yet it does not claim lordship over them. ~ It accomplishes all things, and yet it does not claim anything for itself. ~ It embraces all things, and yet it has no fixed abode. ~ It abides by inaction, and may be considered minute. ~ It is the ultimate destiny of all animate creation though it is not conscious of it, and it may be considered great. ~ Because it is never conscious of its greatness, it becomes truly great.

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[34c34t] **Yi Wu** ~ The great Way is universal, ~ It exists on the left and the right. ~ All things rely on it for life, ~ And it does not refuse them. ~ It achieves without possessing. ~ It clothes and feeds all things ~ Without being their master. ~ Constantly desireless, it may be called "the small". ~ All things return to it, ~ But it is not their master. ~ It may be called "the great". ~ Because it does not consider itself great, ~ It is able to be great.

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[34c35t] **Han Hiong Tan** ~ The great Dao flows everywhere. ~ It goes to the right and it goes to the left. ~ Myriad beings depend on it to survive, ~ But it does not interfere with them. ~ It facilitates but does not gloat. ~ It nourishes everything, but does not exert control. ~ Dao has no goal and appears to be insignificant. ~ Nevertheless, everything relies on it for sustenance, but it exerts no control. ~ Such action seems to be magnificently great. ~ Dao has no intention to be great, yet it attains greatness.

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[34c36t] **Hua-Ching Ni** ~ The subtle essence of the universe is omnipresent. ~ It may go to the left or the right. ~ All things derive their life from it, ~ and it holds nothing back from them, ~ yet it takes possession of nothing. ~ It accomplishes its purpose, ~ but it claims no merit. ~ It clothes and feeds all, ~ but has no ambition to be master over anyone. ~ Thus it may be regarded as "the Small." ~ All things return to it, and it contains them, ~ yet it claims no authority over them. ~ Thus it may be recognized as "the Great." ~ The wise one who never attempts to be emotionally great and who accomplishes each small task with full devotion, ~ as if it were the greatest of tasks, is naturally recognized as great.

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[34c37t] **Chang Chung-yuan** ~ The magnificent Tao is all-pervading. ~ It may penetrate to either this side or that side. ~ All creatures abide with it and grow; none are excluded from it. ~ When its work is done, it does not demand merit. ~ It nurtures all things, but does not rule them. ~ When it is without intention, it may be called lesser. ~ When all things return to it, yet it does not possess them, it may be called greater. ~ Therefore, the wise does not endeavor to be great. ~ Hence, his attainment is great.

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[34c38t] **Henry Wei** ~ Natural Perfection ~ Ren Ch'eng ~ The Great Tao is all pervasive; ~ It could be on your right or on your left. ~ The ten thousand things depend on it for growth, ~ And it never lets them down. ~ It achieves success but is not possessive. ~ It enfolds and nourishes the ten thousand things, ~ Yet it does not claim ownership. ~ Always desireless and covetous of nothing, ~ It could be termed small. ~ But as the ten thousand things return to it, ~ And it does not care to be their lord, ~ It could be termed great. ~ Thus the Sage never in life tries to be great, ~ And for this very reason becomes truly great.

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[34c39t] **Ha Poong Kim** ~ The great Tao overflows left and right, ~ The ten thousand things depend on it for their lives, and it never disowns them. ~ Its work is done, but it has no name. ~ It clothes and nurtures the ten thousand things, yet it makes no claim to be lord over them. ~ It is always free of desire. ~ It may be called small. ~ The ten thousand things return to it, yet it makes no claim to be lord over them. ~ It may be called great. ~ Because it never regards itself as great, ~ It can accomplish its greatness.

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[34c40t] **Tao Huang** ~ As the Tao is all-pervading, ~ It operates on both the left and the right. ~ Success is consequent to all affairs. ~ It does not proclaim its own existence. ~ All things return. ~ Yet there is no claim of ownership, ~ So it is forever desireless. ~ This can be called small. ~ All things return. ~ Yet there is no claim of ownership, ~ This can he called great. ~ The sage accomplishes greatness in not acting great. ~ Thus can he accomplished what is great.

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[34c41t] **Tang Zi-chang** ~ How all-pervading the superior Dao is! ~ It could be on the left, it could be on the right. ~ Upon it the life of all things depends and it does not deny anyone. ~ It accomplishes merits but it does not possess fame. ~ It shields and nourishes All Things but it does not lord over them. ~ It may be called the Superior. ~ Hence, a Sage ruler never wishes to be superior. ~ Therefore he eventually became superior.

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[34c42t] **Wing-tsit Chan** ~ The Great Tao flows everywhere. ~ It may go left or right. ~ All things depend on it for life, and it does not turn away from them. ~ It accomplishes its task, but does not claim credit for it. ~ It clothes and feeds all things but does not claim to be master over them. ~ Always without desires, it may be called The Small. ~ All things come to it and it does not master them, it may be called The Great. ~ Therefore (the sage) never strives himself for the great, and thereby the great is achieved.

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[34c91t] **И. И. Семененко** ~ Какая широта в великом Дао! ~ Он может находиться слева, справа. ~ Опираясь на него, вещей родится десять тысяч. ~ И от них он не отказывается. ~ Но его заслуги не приносят ему славы. ~ Дает одежду, пищу всем вещам, но не становится их господином. ~ У него незыблемо отсутствие желаний, и он может находиться в унижении. ~ Все вещи к нему возвращаются, но он не становится их господином и может получить имя великого. ~ Он потому может осуществить свою великость, что не признает себя великим.

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[34c92t] **А. А. Маслов** ~ Великое Дао всеохватно и распростёрто и влево, и вправо. ~ Мириады созданий опираются на него, а оно порождает их и не отрекается от них, но достигая успеха, остаётся безвестным. ~ Оно одевает и вскармливает мириады созданий, не правя ими. ~ Неизменно остаётся свободным от желаний и может быть названо Малым. ~ Мириады созданий возвращаются к нему, и посему оно может быть названо Великим. ~ В силу того, что оно никогда не считает себя великим, ему удаётся достичь величия.

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[34c93t] **Е. А. Торчинов** ~ Великий Путь, безбрежное Дао, повсюду растекается оно. ~ Вот оно слева, но оно и справа. ~ Все сущее, опираясь на него, рождается, но Дао им не обладает. ~ Благие качества и свойства свои оно не выставляет напоказ для прославления, оно питает, пестует все сущее, но не становится над сущим властелином. ~ Когда мудрец в бесстрастии все время пребывает, он Дао даже в самом малом созерцает. ~ Все сущее к нему стремится возвратиться, но не становится оно над ним владыкой. ~ Его поэтому назвать Великим можно! ~ Поэтому и совершенномудрый до самого конца к величию нисколько не стремится. ~ Поэтому он может стать поистине великим!

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[34c94t] **А. Е. Лукьянов** ~ Великое Дао разлито повсюду, оно может быть и слева и справа. ~ Мириадам вещей оно служит опорой и, порождая [их], не уклоняется от этого; ~ успешно завершает и остается безвестным; ~ одевает и пестует мириады вещей и не становится их властелином. ~ [Оно] постоянно остается бесстрастным, ~ (Вариант перевода: [Оно] стремится к постоянному небытию,) ~ можно назвать его маленьким. ~ Мириады вещей возвращаются к нему и не считают его властелином, ~ можно назвать его великим. ~ Оно вообще не считает себя великим, ~ поэтому и может возвышаться в своем величии.

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[34c95t] **Ян Хин-шун** ~ Великое дао растекается повсюду. ~ Оно может находиться и справа и слева. ~ Благодаря ему все сущее рождается и не прекращает [своего роста]. ~ Оно совершает подвиги,

но славы себе не желает. ~ С любовью воспитывая все существа, оно не считает себя их властелином. ~ Оно никогда не имеет собственных желаний, поэтому его можно назвать ничтожным. ~ Все сущее возвращается к нему, но оно не рассматривает себя их властелином. ~ Его можно назвать великим. ~ Оно становится великим, потому что никогда не считает себя таковым.

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[34c96т] **Д. П. Конисси** ~ О, беспредельно великое Тао! ~ Оно справа и слева. ~ Вся тварь появилась на свет, благодаря ему; оно не отталкивает ее от себя. ~ Заслуги Тао велики, но оно ими не хвалится. ~ Оно промышляет о всех вещах с любовью, но не желает быть господином их. ~ Так как оно не имеет никакой страсти, то оно называется ничтожным. ~ Его можно назвать маленьким, ибо мельчайшая вещь возвращается в него. ~ Все существа подчиняются ему, но оно не считает себя господином их; ~ поэтому его можно назвать великим. ~ Мудреца нельзя назвать великим, хотя он совершает великие дела. ~ Причина того, что святой легко достигает величия, заключается в том, что он не величает самого себя.

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[34c97т] **В. В. Малявин** ~ Великий Путь разливается привольно! ~ Он может быть и слева, и справа. ~ Все вещи опираются на него, чтобы жить, ~ И он их не отвергает, ~ Во всем достигает успеха, ~ И не имеет славы. ~ Он одевает и кормит все вещи, ~ Но им не хозяин, ~ Вечно лишенный желаний - ~ Его можно причислить к тому, что мало. ~ Все вещи вверяют себя ему, ~ А он все же им не хозяин - ~ Его можно причислить к тому, что велико. ~ Оттого, что он никогда не считает себя великим, ~ Он и может воистину быть велик.

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[34c98т] **Б. Б. Виногродский** ~ В разливе великого Пути можно быть и слева, и справа. ~ Мириады сущностей, отождествляясь с этим, рождаются-живут, не облекаясь при этом в слова. ~ Успех дела - не в прославлении наличия. ~ Одевай и вскармливай мириады сущностей, но не осуществляй роль хозяина. ~ Устремляясь к постоянству отсутствия, можешь прославиться в малом. ~ Мириады сущностей приходят, но не осуществляй роль хозяина. ~ Можешь прославиться в великом. ~ Так как до конца не возвеличиваешь себя в осуществлении. ~ Причинность: можешь реализовать свое великое.

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PSEUDO-CHAPTER **Thirty-Five**

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[35c01т] **Robert G. Henricks** ~ Hold on to the Great Image and the whole world will come to you. ~ Come to you and suffer no harm; but rather know great safety and peace. ~ Music and food - for these passing travelers stop. ~ Therefore, of the Tao's speaking, we say: ~ Insipid, it is! It's lack of flavor. ~ When you look at it, it's not sufficient to be seen; ~ When you listen to it, it's not sufficient to be heard; ~ Yet when you use it, it can't be used up.

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[35c02т] **John C. H. Wu** ~ He who holds the Great Symbol will attract all things to him. ~ They flock to him and receive no harm, for in him they find peace, security and happiness. ~ Music and dainty dishes can only make a passing guest pause. ~ But the words of Tao possess lasting effects, ~ Though they are mild and flavourless, ~ Though they appeal neither to the eye nor to the ear.

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[35c03т] **D. C. Lau** ~ Have in your hold the great image ~ And the empire will come to you. ~ Coming to you and meeting with no harm ~ It will be safe and sound. ~ Music and food ~ Will induce the wayfarer to stop. ~ The way in its passage through the mouth is without flavour. ~ It cannot be seen, ~ It cannot be heard, ~ Yet it cannot be exhausted by use.

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[35c04т] **R. L. Wing** ~ Hold fast to the Great Image, ~ And all the world will come. ~ Yet its coming brings no harm, Only peace and order. ~ When there is music together with food, ~ The audience will linger. ~ But when the Tao is expressed, ~ It seems without substance or flavor. ~ We observe and there is nothing to see. ~ We listen and there is nothing to hear. ~ We use it and it is without end.

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[35c05т] **Ren Jiyu** ~ Whoever holds fast to the great image will become that one to whom all people under Heaven will come. ~ (Even if all people under Heaven) come to him they will not hinder each other, ~ And all enjoy comfort, peace and health. ~ Music and dainties will make passing guests stop, ~ (But) Tao, if spoken out, will be insipid and tasteless. ~ Being looked at, it is imperceptible, ~ Being listened to, it is inaudible, ~ Being utilized, it is inexhaustible.

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[35c06т] **Gia-fu Feng** ~ All men will come to him who keeps to the one, ~ For there lie rest and happiness and peace. ~ Passersby may stop for music and good food, ~ But a description of the Tao ~ Seems without substance or flavor. ~ It cannot be seen, it cannot be heard, ~ And yet it cannot be exhausted.

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[35c07т] **Lok Sang Ho** ~ He who holds the great sign ~ Attracts a great following. ~ He who helps the followers avoid harm ~ Enjoys great peace. ~ Music and good food can stop passers-by on their way. ~ The Dao, on the contrary, offers only a bland taste. ~ It can hardly be seen or heard. ~ Yet if one uses it, it is inexhaustible.

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[35c08т] **Xiaolin Yang** ~ If you have the DAO, everything will come to you. ~ They come to you because they will not be hurt anymore, and they will become secure and peaceful. ~ Pleasant music and tasteful food will make even the passerby stop. ~ When being talked about, the DAO is tasteless. ~ When you look at it, you will not see it; when you listen to it, you will not hear it; ~ However, when you use it, it will never run out.

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[35c09т] **Walter Gorn Old**, THE VIRTUE OF BOUNTY ~ Attain to the Great Idea, and all the world will flock to you. ~ It will flock to you and will not be hurt therein, for it will rest in a wonderful peace. ~ Where there is a festival the wayfarer will stay. ~ To the palate the Tao is insipid and tasteless. ~ In regarding it the eye is not impressed. ~ In listening to it the ear is not filled. ~ But in its uses it is inexhaustible.

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[35c10т] **James Legge** ~ To him who holds in his hands the Great Image (of the invisible Tao), the whole world repairs. ~ Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease. ~ Music and dainties will make the passing guest stop (for a time). ~ But though the Tao as it comes from the mouth, seems insipid and has no flavour, though it seems not worth being looked at or listened to, the use of it is inexhaustible.

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[35c11т] **David Hinton** ~ Holding to the great image all beneath heaven sets out: ~ sets out free of risk, peace tranquil and vast. ~ Music and savory food ~ entice travelers to stop, ~ but the Way uttered forth ~ isn't even the thinnest of bland flavors. ~ Look at it: not enough to see. ~ Listen to it: not enough to hear. ~ Use it: not enough to use up.

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[35c12т] **Chichung Huang** ~ Take hold of the great image, ~ And all under heaven will flock to you. ~ Once there, unharmed, ~ They will settle down in peace and prosperity. ~ Music and pastries ~ Make the wayfarers pause. ~ Therefore, when the Tao utters words, ~ They say: "How bland and tasteless! ~ Looked at, ~ It is not worth seeing; ~ Listened to, ~ Not worth hearing." ~ When used, however, ~ It is inexhaustible.

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[35c13т] **Ellen M. Chen** ~ Hold aloft the Great Image (hsiang), ~ The whole world will go to it. ~ Going to it, they will meet with no harm, ~ Only safety, peace, and contentment (an p'ing t'ai). ~ When music and dainty dishes are offered, ~ The passers-by stop. ~ Tao, when it is uttered by the mouth, ~ Is so bland it has no flavor. ~ When looked at, it is not enough to be seen. ~ When listened to, it is not enough to be heard, ~ When used (yung), it is inexhaustible.

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[35c14т] **Lee Sun Chen Org** ~ If someone is successful in capturing the grandest phenomenon [of cosmos with his description]; ~ He may then be the right man for the world to follow; ~ Furthermore, if the world is processing [on this right course] unobstructed; ~ The world will enjoy peace, justice and prosperity. ~ The pleasure of listening to good music, and eating delicious food, were as transient as travelers passed by; ~ [When Tao was discussed]: ~ As far as mouth was concerned, the discussion gave off nothing more than tastelessness; ~ As far as eyes were concerned, the discussion offered nothing worthwhile to look at; ~ As far as ears were concerned, the discussion rendered nothing [musical which] deserves our making an effort to listen to it. ~ Nevertheless, when comes to the utilizations of discussions [about Tao], we shall discover that their applications are inexhaustible.

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[35c15т] **Tien Cong Tran** ~ He who holds the great image will attract all things to him. ~ They flock to him and receive no harm, for in him they find peace, security and happiness. ~ Music and dainty dishes make a passing guest pause. ~ But being said in the words, the Way is tasteless, flavorless, not seen, not heard, but it cannot be used up.

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[35c16т] **Thomas Z. Zhang** ~ Those who grasp Tao will be followed by the whole world. ~ Following without worries, the world becomes secure, peaceful, and prosperous. ~ Music and banquet make the travelers stop by. ~ But when Tao is said, it is plain and flavorless. ~ It is invisible when it is looked at. ~ It is inaudible when it is listened to. ~ It is inexhaustible when it is utilized.

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[35c17т] **Arthur Waley** ~ He who holding the Great Form goes about his work in the empire ~ Can go about his work, yet do no harm. ~ All is peace, quietness and security. ~ Sound of music, smell of good dishes ~ Will make the passing stranger pause. ~ How different the words that Tao gives forth! ~ So thin, so flavourless! ~ If one looks for Tao, there is nothing solid to see; ~ If one listens for it, there is nothing loud enough to hear. ~ Yet if one uses it, it is inexhaustible.

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[35c18т] **Richard John Lynn** ~ Grasp the great image, and all under Heaven will turn to you. ~ Turning to you means not harm but safety and peace in great measure. ~ Music and fine food make the passing visitor stay. ~ When the Dao is spoken of, how bland: it has no flavor at all! ~ We look for it, but not enough is there to see anything. ~ We listen for it, but not enough is there to hear anything. ~ We try to use it, but not enough is there to use up.

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[35c19т] **Lin Yutang** ~ THE PEACE OF TAO ~ Hold the Great Symbol ~ And all the world follows, ~ Follows without meeting harm, ~ (And lives in) health, peace, commonwealth. ~ Offer good things to eat ~ And the wayfarer stays. ~ But Tao is mild to the taste. ~ Looked at, it cannot be seen; ~ Listened to, it cannot be heard; ~ Applied, its supply never fails.

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[35c20т] **Victor H. Mair** ~ Hold fast to the great image and all under heaven will come; ~ They will come but not be harmed, rest in safety and peace; ~ Music and fine food will make the passerby halt. ~ Therefore, ~ When the Way is expressed verbally, ~ We say such things as ~ "how bland and tasteless it is!" ~ "We look for it, but there is not enough to be seen." ~ "We listen for it, but there is not enough to be heard." ~ Yet, when put to use, it is inexhaustible!

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[35c21т] **Tolbert McCarroll** ~ Hold on to the Great Image ~ and all under heaven will approach you. ~ Coming to you and not being harmed, ~ they will find rest, peace, and security. ~ A passing guest will pause at the sound of music and the smell of fancy food. ~ By comparison the Tao is mild and flavorless. ~ It is not solid enough to be seen, ~ nor loud enough to be heard. ~ Yet, it lasts forever.

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[35c22т] **David H. Li** ~ Whoever embraces the Grand Image attracts people in the world. ~ Attracting but not discriminating, they live in peace. ~ Hearing music and seeing food, visitors linger. ~ Direction, [as a subject] for discussion, is plain and flavorless. ~ Looking at it, it is invisible; ~ Listening to it, it is inaudible; ~ using it, it is inexhaustible.

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[35c23т] **Yasuhiko Genku Kimura** ~ From the great formless imagining the world emerges into existence, ~ Without obstruction, but with balance, harmony, and peace. ~ Music and feast provide fleeting pleasures in this ephemeral world. ~ The Tao in its utterance brings no such pleasures to the senses. ~ The Tao, when looked at, cannot be seen by the eye. ~ The Tao, when listened to, cannot be heard by the ear. ~ Yet, when used, it is forever inexhaustible.

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[35c24т] **Chou-Wing Chohan** ~ The person who holds the great thing ~ Will go through a whole world. ~ He will go along the path straightforwardly without seeing danger, ~ But finds tranquillity, friendship, and equality. ~ The sounds of a tune and the scent of delicacies will cause the stranger passing by to stop. ~ But Tao, when it is expressed in words, is pure, devoid of all taste. ~ When someone looks at it, he won't see it. ~ When someone listens to it, he won't hear it. ~ However, when someone uses it, it is everything.

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[35c25т] **Man-Ho Kwok** ~ Everyone will gather to the man ~ Who rules in the light of the One. ~ To trust such a being is to live ~ In true happiness and healing. ~ Good food and sweet music ~ May make you stop - ~ You listen, in passing. ~ But the Tao: how does it seem? ~ Oh, tasteless and shapeless by comparison. ~ You cannot even hear it. ~ Is it even worth trying to? ~ Yes, my friend because it is unending.

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[35c26т] **Gu Zhengkun** ~ He who holds the great image (Tao) ~ Attracts all the people to him. ~ Coming to him and not harming each other, ~ They all live in peace and happiness. ~ Music and food ~ Can allure passersby to stop, ~ But the Tao, coming out of the mouth, ~ Is tasteless. ~ It cannot be seen, ~ It cannot be heard, ~ But when using it, you can never exhaust its use.

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[35c27т] **Chao-Hsiu Chen** ~ Embrace the appearance of Tao. ~ Everyone under the great Heaven will follow it, ~ yet no one tries to cause harm to it. ~ Peace and safety and equality will arise. ~ Banquets and delicacies are like passing guests: they cannot last. ~ The Tao passes the mouth, it cannot be tasted. ~ The Tao passes the eyes, it cannot be seen. ~ The Tao passes the ears, it cannot be heard. ~ Yet it can never be exhausted by use.

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[35c28т] **Liu Qixuan** ~ The owner of the biggest image attracts the whole world. ~ When all who come have been safely settled, ~ The world will then be peaceful. ~ Melodious music and delicious food ~ Can only attract passers-by. ~ But the Way is, when put into one's mouth, tasteless, ~ When looked at, colorless, ~ When listened to, uninteresting, ~ And, when used, limitlessly bountiful.

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[35c29т] **Shi Fu Hwang** ~ The Peace In The Tao ~ Lao Tze says, ~ When the king of men holds the great image, the whole world's people turn to rally round him. ~ When people turn to rally round him, and do not commit loss and harm, then the world shall become peaceful and secure. ~ He who takes delight in the Tao, and enjoys it, the true one will stay with him. ~ The Tao's teaching is as dry as a

course of tasteless dish. ~ It cannot be seen, nor can't be heard. ~ However, it will never be exhausted in its application.

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[35c30т] **Ch'u Ta-Kao** ~ To him who holds to the Great Form all the world will go. ~ It will go and see no danger, but tranquillity, equality and community. ~ Music and dainties will make the passing stranger stop. ~ But Tao when uttered in words is so pure and void of flavour; ~ When one looks at it, one cannot see it; ~ When one listens to it, one cannot hear it. ~ However, when one uses it, it is inexhaustible.

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[35c31т] **Paul J. Lin** ~ Hold on to the great image ~ And the whole world will follow. ~ Following without harm, in safety, peace, and comfort. ~ Music and viand will cause the traveler to stop. ~ But Tao spoken by mouth is flavorless and bland. ~ Looked at, it cannot be seen. ~ Listened to, it cannot be heard. ~ Used, it will never be exhausted.

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[35c32т] **Michael LaFargue** ~ Grasp the Great Image and the world will come, ~ it will come and not be harmed - a great peace and evenness. ~ For music and cakes, passing strangers stop, ~ Tao flowing from the lips - flat. ~ No taste to it. ~ Look for it: you will not be satisfied looking; ~ listen for it: you will not be satisfied listening; ~ put it into practice: you will not be satisfied stopping.

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[35c33т] **Cheng Lin** ~ He who abides by the great Simulacrum (Truth) finds the people of the whole world eager to follow him. ~ By following him they are rendered free from harm, and peace prevails. ~ Like music and baits, he attracts all passers-by. ~ The utterance of Truth is insipid. ~ It cannot be seen with the eyes; ~ it cannot be heard with the ears; ~ it cannot be exhausted from constant use.

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[35c34т] **Yi Wu** ~ He who holds to the great image ~ Will be followed by the people of the world. ~ They will go unharmed, ~ In safety, calm, and peace. ~ Music and good food tempt passing guests to pause; ~ [But,] the Way that is tasted has no flavor, ~ Looked at, it cannot be seen, ~ Listened to, it cannot be heard, ~ Used, it cannot be exhausted.

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[35c35т] **Han Hiong Tan** ~ When the ruler follows the way of Dao, ~ People will flock to him. ~ They become the beneficiaries and enjoy peace and harmony. ~ Beautiful music and sumptuous foods allure all passers-by. ~ They linger and then decide to stay. ~ How is Dao best described? ~ Dao is tasteless, invisible and inaudible, ~ But its use is inexhaustible.

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[35c36т] **Hua-Ching Ni** ~ When the subtle Way of the universe is taught, people know where to go and what to learn, ~ because they know that they will not be harmed but will receive great peace. ~ The teacher of the universal Way is like one who gives real food to people. ~ He does not feed them colorful bait with the intention of catching them. ~ The subtle Way of the universe is flavorless, with nothing much to offer the mouth. ~ Neither does it offer much to be enjoyed by the eyes or entertain the ears, yet its usefulness is inexhaustible.

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[35c37т] **Chang Chung-yuan** ~ When one maintains the great image in dealing with the world, ~ One deals with the world without harming it. ~ Instead, one makes the world serene, tranquil, and peaceful. ~ Music and delicacies may attract passersby to remain momentarily, ~ But the taste of Tao is plain and without flavor. ~ Look at it, nothing can be seen. ~ Listen to it, nothing can he heard. ~ Employ it, it cannot be depleted.

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[35c38т] **Henry Wei** ~ Virtue of Benevolence ~ Ren Teh ~ Hold fast to the Great Form, ~ And wherever in the world you go, ~ You will meet with no harm, ~ But enjoy security, peace, and well-being. ~ Where there is music with good food, ~ The passers-by will pause and linger. ~ But Tao, on being set forth orally, ~ Is insipid and tasteless. ~ It is invisible when looked at, ~ And inaudible when listened to, ~ Yet its utility will never come to an end.

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[35c39т] **Ha Poong Kim** ~ Holding fast to the great form, ~ Go anywhere under Heaven. ~ Wherever you go, nothing will harm you - ~ You will be safe and in peace. ~ Music and fine food ~ Make the passing stranger stop. ~ When Tao comes out from the mouth, ~ How flavorless it is! ~ You look at it, but it is invisible. ~ You listen to it, but it is inaudible. ~ You use it, but it is inexhaustible.

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[35c40т] **Tao Huang** ~ Holding on to the great Symbol, ~ The whole world carries on. ~ On and on without doing harm. ~ Being happy at peace, ~ Enjoying greatly the music and food, ~ Travelers stop by. ~ When the Tao is spoken forth plainly ~ It has no flavor at all. ~ Look, but that is not sufficient for seeing. ~ Listen, but that is not sufficient for hearing. ~ Use it, but it is not exhausted.

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[35c41т] **Tang Zi-chang** ~ He who holds fast to the superior model, the whole world may follow him without ado. ~ They follow him without harm, but with comfort, equality and prosperity. ~ Musical temptation and food's flavor can stop a traveler on the road. ~ When Dao is tasted by mouth, it is mild and without flavor. ~ When it is looked at, it cannot be entirely seen; ~ when it is listened to, it cannot be entirely heard; ~ and when it is taken, it cannot be eaten.

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[35c42т] **Wing-tsit Chan** ~ Hold fast to the great form (Tao), ~ And all the world will come. ~ They come and will encounter no harm; ~ But enjoy comfort, peace, and health. ~ When there are music and dainties, ~ Passing strangers will stay. ~ But the words uttered by Tao, ~ How insipid and tasteless! ~ We look at it, it is imperceptible. ~ We listen to it, it is inaudible. ~ We use it, it is inexhaustible.

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[35c91т] **И. И. Семененко** ~ К держащему великий образ уходит Поднебесная. ~ Уход к нему не причиняет ей вреда, но приносит мир, спокойствие и благоденствие. ~ Музыка и яства останавливают проходящих странников. ~ Но как же пресно, как безвкусно Дао, когда источается из уст! ~ Глядя на него, в нем не вполне найдешь, чего увидеть; ~ слушая его, в нем не вполне найдешь, чего услышать; ~ когда же пользуешься им, его не исчерпать.

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[35c92т] **А. А. Маслов** ~ К тому, кто овладел Великим образом, приходит Поднебесная. ~ Приходит - и устраняются бедствия, наступают умиротворение и покой. ~ Музыка и изысканная пища остановят уходящего путника. ~ Когда "Дао" исходит изо рта, оно не имеет запаха, не видимо и не слышимо, но в использовании неисчерпаемо.

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[35c93т] **Е. А. Торчинов** ~ К тому, кто держит великий образ, стекается вся Поднебесная. ~ Стекается, и ничто не причиняет ей вреда; она в покое, мире и благоденствии великом пребывает. ~ Всюду радость и обильные яства, что путника влекут остановиться и их вкусить. ~ Когда Дао-Путь исходит из наших уст, он пресен и лишен вкуса. ~ Смотришь на него - и не можешь узреть. ~ Слушаешь его - и никак не услышать. ~ Используешь его - и никак не исчерпать его возможностей.

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[35c94т] **А. Е. Лукьянов** ~ К тому, кто держит Великий Образ, приходит вся Поднебесная. ~ Приходит и не испытывает вреда, находит благополучие, мир, уважение, радость и угощение; ~ забредший путник и тот остается. ~ Дао выходит изо рта, пресное, оно без вкуса. ~ Смотришь на него и не можешь увидеть. ~ Слушаешь его и не можешь услышать. ~ Используешь его и не можешь исчерпать.

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[35c95т] **Ян Хин-шун** ~ К тому, кто представляет собой великий образ [дао], приходит весь народ. ~ Люди приходят, и он им не причиняет вреда. ~ Он приносит им мир, спокойствие, музыку и пищу. ~ Даже путешественник у него останавливается. ~ Когда дао выходит изо рта, оно пресное, безвкусное. ~ Оно незримо, и его нельзя услышать. ~ В действии оно неисчерпаемо.

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[35c96т] **Д. П. Конисси** ~ (Святой) берет великого слона и идет по всему миру. ~ Ходит, но не делает никакого вреда. ~ От удовольствия, спокойствия, тишины и величия дает ему (миру) пищу. ~ Проходящий пришелец остановился. ~ Когда он говорит о Тао, то как просты его слова! ~ (Когда) они произнесены, (то бывают) без всякого вкуса. ~ (Люди) смотрят на него (Тао), но не видят; они слушают его, но не слышат; они употребляют его, но оно не истощается.

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[35c97т] **В. В. Малявин** ~ Держись Великого Образа, ~ И Поднебесная к тебе придет, ~ Придет - и знать не будет зла, ~ Всюду будет царить великий мир, ~ Где музыка звучит и яства на столе, ~ Там всякий путник мимо не пройдет. ~ Но слово, которое исходит от Пути, ~ Так блекло! Различишь его едва ли. ~ Смотришь на него - не можешь его видеть. ~ Слушаешь его - не можешь слышать. ~ Пользуйся им - за целый век не исчерпаешь.

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[35c98т] **Б. Б. Виногродский** ~ Держи великий образ. ~ Тогда Поднебесная уходит, а уходя, не вредит. ~ В этом великий мир и покой. ~ Музыка и яства задерживают мимолетного гостя. ~ На Пути то, что выходит изо рта, становится пресным - в нем отсутствует вкус. ~ Смотреть на него недостаточно, чтобы увидеть. ~ Слушать его недостаточно, чтобы услышать. ~ Использовать его недостаточно, чтобы исчерпать.

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PSEUDO-CHAPTER **Thirty-Six**

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[36c01т] **Robert G. Henricks** ~ If you wish to shrink it, ~ You must certainly stretch it. ~ If you wish to weaken it, ~ You must certainly strengthen it. ~ If you wish to desert it, ~ You must certainly work closely with it. ~ If you wish to snatch something from it, ~ You must certainly give something to it. ~ This is called the Subtle Light. ~ The submissive and weak conquer the strong. ~ Fish should not be taken out of the depths; ~ The state's sharp weapons should not be shown to the people.

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[36c02т] **John C. H. Wu** ~ WHAT is in the end to be shrunken, ~ Begins by being first stretched out. ~ What is in the end to be weakened, ~ Begins by being first made strong. ~ What is in the end to be thrown down, ~ Begins by being first set on high. ~ What is in the end to be despoiled, ~ Begins by being first richly endowed. ~ Herein is the subtle wisdom of life: ~ The soft and weak overcomes the hard and strong. ~ Just as the fish must not leave the deeps, ~ So the ruler must not display his weapons.

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[36c03т] **D. C. Lau** ~ If you would have a thing shrink, ~ You must first stretch it; ~ If you would have a thing weakened, ~ You must first strengthen it; ~ If you would have a thing laid aside, ~ You must first set it up; ~ If you would take from a thing, ~ You must first give to it. ~ This is called subtle discernment: ~ The submissive and weak will overcome the hard and strong. ~ The fish must not be allowed to leave the deep; ~ The instruments of power in a state must not be revealed to anyone.

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[36c04т] **R. L. Wing** ~ In order to deplete it, ~ It must be thoroughly extended. ~ In order to weaken it, ~ It must be thoroughly strengthened. ~ In order to reject it, ~ It must be thoroughly promoted. ~ In order to take away from it, ~ It must be thoroughly endowed. ~ This is called a Subtle Insight. ~ The yielding can triumph over the inflexible; ~ The weak can triumph over the strong. ~ Fish should not be taken from deep waters; ~ Nor should organizations make obvious their advantages.

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[36c05т] **Ren Jiyu** ~ In order to contract it, it is necessary to expand it for the time being. ~ In order to weaken it, it is necessary to strengthen it for the time being. ~ In order to destroy it, it is necessary to promote it for the time being. ~ In order to grasp it, it is necessary to give to it for the time being. ~ This is called profound insight (and also the reason why) the soft and weak overcome the hard and strong. ~ (Just like) fish cannot be taken away from deep water, ~ Effective weapons of the state cannot be easily displayed to others.

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[36c06т] **Gia-fu Feng** ~ That which shrinks ~ Must first expand. ~ That which fails ~ Must first be strong. ~ That which is cast down ~ Must first be raised. ~ Before receiving ~ There must be giving. ~ This is called perception of the nature of things. ~ Soft and weak overcome hard and strong. ~ Fish cannot leave deep waters, ~ And a country's weapons should not be displayed.

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[36c07т] **Lok Sang Ho** ~ In order to fold, one must first unfold; ~ In order to weaken, one must first strengthen; ~ In order to banish, one must first establish; ~ In order to deprive, one must first provide. ~ The following is called refined understanding: ~ That the weak will outperform the strong. ~ Just as fish should stay inside their deep pools. ~ So the best gadgets and tools of a country should not be displayed in front of others.

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[36c08т] **Xiaolin Yang** ~ If it wants to shrink something, it always first expands it. ~ If it wants to weaken something, it always first strengthens it. ~ If it wants to get rid of something, it always first promotes it. ~ If it wants to take something, it always first gives it away. ~ These are delicate wisdoms, which is that the weak overcome the strong. ~ Big fish cannot leave deep water; ~ National security secrets cannot be shown to outsiders.

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[36c09т] **Walter Gorn Old**, THE COVERT AGREEMENT ~ When Nature is about to withhold a thing it is first sure to increase it. ~ When about to weaken it is first sure to strengthen. ~ When about to debase it is certain first to exalt. ~ When about to deprive it is first sure to give. ~ This is what I call the covert agreement. ~ The soft and the weak overcome the hard and the strong. ~ As a fish out of water is in danger, so a nation is in peril when its armaments are revealed to the people.

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[36c10т] **James Legge** ~ When one is about to take an inspiration, he is sure to make a (previous) expiration; ~ when he is going to weaken another, he will first strengthen him; ~ when he is going to overthrow another, he will first have raised him up; ~ when he is going to despoil another, he will first have made gifts to him: ~ - this is called 'Hiding the light (of his procedure).' ~ The soft overcomes the hard; ~ and the weak the strong. ~ Fishes should not be taken from the deep; ~ instruments for the profit of a state should not be shown to the people.

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[36c11т] **David Hinton** ~ To gather ~ you must scatter. ~ To weaken ~ you must strengthen. ~ To abandon ~ you must foster. ~ To take ~ you must give. ~ This is called dusky enlightenment. ~ Soft and weak overcome hard and strong. ~ Fish should be kept in their watery depths: ~ a nation's honed instruments of power should be kept well-hidden from the people.

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[36c12т] **Chichung Huang** ~ That which shall contract ~ Must have long expanded; ~ That which shall weaken ~ Must have long strengthened; ~ That which shall depart ~ Must have long partaken; ~ That which shall take ~ Must have long given. ~ This is called subtle insight. ~ Softness and weakness overcome strength: ~ Fish cannot leap out of deep water; ~ So cannot the state's sharp weapons ~ Be displayed to men.

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[36c13т] **Ellen M. Chen** ~ What is to be reduced, ~ Must first be expanded. ~ What is to be weakened, ~

Must first be made strong (ch'iang). ~ What is to be abolished, ~ Must first be established. ~ What is to be taken away, ~ Must first be given. ~ This is called the subtle illumination (wei ming). ~ The soft and weak overcome the hard and strong. ~ Fish must not leave the stream. ~ Sharp weapons (ch'i) of a state, ~ Must not be displayed.

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[36c14т] **Lee Sun Chen Org** ~ [Machination is often played out with following preemptive measures:] ~ In order to dwindle [an enemy], a predator would induce the targeted victim to bloat up his illusory assessment of himself; ~ In order to weaken [an enemy], a wrecker would make it utterly convincing that [he is too feeble] to confront him; ~ In order to eliminate [a rival], a schemer would make him believe that [the schemer's work would enhance] his rival's prosperity; ~ In order to take [power or possession away from someone], a conspirator would use favors and gifts to win the trust of his targeted victim [first to win his confidence]; ~ All of the above exemplifies what I called "the subtle and veiled brilliance" [which explains why the weak ones will eventually prevail over the strong ones]. ~ People who are pliable (flexible) will [ultimately] excel people who are rigid (obstinate); ~ A person who [regards himself] weaker [than he actually is] will [eventually] prevail over a person who [considers himself] stronger [than he truly is]; ~ Fish should not surface from the depth of the abyss [for the sake of safekeeping]; ~ Efficient instruments (weaponry) of a country should not be shown to [unreasonable] people.

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[36c15т] **Tien Cong Tran** ~ In order to shrink it, it must first be stretched out. ~ In order to weaken it, it must first be made strong. ~ In order to throw down it, it must first be set on high. ~ In order to obtain it, it must first be given. ~ That is subtle and wise. ~ The soft overcomes the hard. ~ The weak overcomes the strong. ~ The fish cannot leave the deep. ~ The useful instruments of the nation must not be displayed to the people.

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[36c16т] **Thomas Z. Zhang** ~ In order to reduce it, first expand it. ~ In order to weaken it, first strengthen it. ~ In order to abolish it, first establish it. ~ In order to take it, first give it. ~ This is called subtle wisdom. ~ Flexibility and compromise win out over stiffness and aggressiveness. ~ Fish cannot leave water. ~ Never show the country's best weapons to the enemy.

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[36c17т] **Arthur Waley** ~ What is in the end to be shrunk ~ Must first be stretched. ~ Whatever is to be weakened ~ Must begin by being made strong. ~ What is to be overthrown ~ Must begin by being set up. ~ He who would be a taker ~ Must begin as a giver. ~ This is called 'dimming' one's light. ~ It is thus that the soft overcomes the hard ~ And the weak, the strong. ~ 'It is best to leave the fish down in his pool; ~ Best to leave the State's sharpest weapons where none can see them.'

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[36c18т] **Richard John Lynn** ~ If you would like to gather him in, you must resolve yourself to let him aggrandize himself. ~ If you would like to weaken him, you must resolve yourself to let him grow strong. ~ If you would like to nullify him, you must resolve yourself to let him flourish. ~ If you would like to take him, you must resolve yourself to let him have his way. ~ Such an approach is called subtle and perspicacious. ~ Softness and pliancy conquer hardness and forcefulness. ~ Fish must not be allowed to escape to the depths. ~ The sharp instruments of the state may not be disclosed to the people.

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[36c19т] **Lin Yutang** ~ THE RHYTHM OF LIFE ~ He who is to be made to dwindle (in power) ~ Must first be caused to expand. ~ He who is to be weakened ~ Must first be made strong. ~ He who is to be laid low ~ Must first be exalted to power. ~ He who is to be taken away from ~ Must first be given. ~ This is the Subtle Light. ~ Gentleness overcomes strength: ~ Fish should be left in the deep pool, ~ And sharp weapons of the state should be left ~ Where none can see them.

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[36c20т] **Victor H. Mair** ~ When you wish to contract something, ~ you must momentarily expand it; ~ When you wish to weaken something, ~ you must momentarily strengthen it; ~ When you wish to reject something, ~ you must momentarily join with it; ~ When you wish to seize something, ~ you must momentarily give it up. ~ This is called "subtle insight." ~ The soft and weak conquer the strong. ~ Fish cannot be removed from the watery depths; ~ The profitable instruments of state cannot be shown to the people.

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[36c21т] **Tolbert McCarroll** ~ That which is to be shrunk must first be stretched out. ~ That which is to be weakened must first be strengthened. ~ That which is to be cast down must first be raised up. ~ That which is to be taken must first be given. ~ There is wisdom in dimming your light. ~ For the soft and gentle will overcome the hard and powerful. ~ Fish are best left in deep waters. ~ And, weapons are best kept out of sight.

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[36c22т] **David H. Li** ~ Before contracting [an object], let it expand; ~ Before weakening [an object], let it solidify; ~ Before abandoning [an object], let it flourish; ~ Before seizing [an object], let it aggregate. ~ This is discernment at its micro best. ~ Tenderness overcomes bruteness. ~ Fish cannot survive away from water. ~ A state does not boast her weaponry before the people.

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[36c23т] **Yasuhiko Genku Kimura** ~ What is ultimately to be compressed must first be expanded. ~ What is ultimately to be weakened must first be strengthened. ~ What is ultimately to be discarded must first be promoted. ~ What is ultimately to be taken away must first be given. ~ This is the subtle light of wisdom. ~ The soft overcomes the hard. ~ The weak overcomes the strong. ~ The fish should never leave the water. ~ The formed should never leave the formless.

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[36c24т] **Chou-Wing Chohan** ~ In order to reduce something, it must first be expanded. ~ In order to weaken something, it must first be strengthened. ~ In order to drop something, it must first be lifted. ~ "In order to take, a man must first give." ~ This is what is called the wisdom of light. ~ The soft and weak can overcome the hard and strong. ~ Just as the fish should not leave the depths, ~ The sharp instruments of control should not leave their hiding-place.

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[36c25т] **Man-Ho Kwok** ~ What is going to be diminished ~ Must first be allowed to inflate. ~ Whatever you want to weaken ~ Must first be convinced of its strength. ~ What you want to overcome ~ You must first of all submit to ... ~ What you want to take over ~ You must first of all give to - ~ This is called discerning. ~ You see, what is yielding and weak ~ Overcomes what is hard and strong: ~ (And just as a fish can't be seen when he stays down in the deep don't show your power to anyone).

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[36c26т] **Gu Zhengkun** ~ If you want a thing to contract, ~ You should stretch it first; ~ If you want a thing weakened, ~ You should strengthen it first; ~ If you want a thing gotten rid of, ~ You should promote it first; ~ If you want a thing taken away, ~ You should give to it first. ~ These are called subtle wisdom. ~ The supple and weak overcomes the rigid and strong. ~ Fish should not be allowed to leave the deep water; ~ The instruments of power of a state ~ Should not be shown to the public.

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[36c27т] **Chao-Hsiu Chen** ~ To gather things, one must first disseminate them. ~ To weaken things, one must first strengthen them. ~ To abolish things, one must first prevail upon them. ~ To seize things, one must first grant them. ~ That is what 'profound understanding' means. ~ The soft will overcome the hard. ~ The weak will overcome the strong. ~ The fish shall not leave deep waters. ~ The weapons of a country should not be displayed in public.

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[36c28т] **Liu Qixuan** ~ To compress something, one must first prop it. ~ To weaken something, one must first strengthen it. ~ To stop something, one must first advocate it. ~ To take something, one must first give it. ~ Subtle wisdom depends on the Way ~ In enabling the weak to defeat the strong killers. ~ A fish cannot go out of deep water for its existence. ~ A nation's effective system should be kept unknown.

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[36c29т] **Shi Fu Hwang** ~ The Doctrine of Reversion ~ Lao Tze says, ~ A man who wants his opponent to become a greedy man should allow him the chance to expand his benefit first. ~ He who wants to weaken his competitor should let his ambitions grow first. ~ He who wants to demolish his adversary should let him achieve first. ~ He who wants to plunder his enemy should let him have the storage place first. ~ These are subtle but effective stratagems. ~ The feeble will overcome the strong. ~ But fishes shouldn't leave the deep; a state's strategy shouldn't be shown to any person who is not concerned with it.

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[36c30т] **Ch'u Ta-Kao** ~ In order to contract a thing, one should surely expand it first. ~ In order to weaken, one will surely strengthen first. ~ In order to overthrow, one will surely exalt first. ~ 'In order to take, one will surely give first.' ~ This is called subtle wisdom. ~ The soft and weak can overcome the hard and strong. ~ As the fish should not leave the deep ~ So should the sharp implements of a nation not be shown to anyone.

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[36c31т] **Paul J. Lin** ~ About to shut it, let it first be opened. ~ About to weaken it, let it first be strengthened. ~ About to destroy it, let it first be advanced. ~ About to snatch it, let it first be given away. ~ This is called the subtle wisdom. ~ The soft overcomes the hard; ~ The weak overcomes the strong. ~ As fish cannot be separated from deep water, ~ The state's sharp weapons cannot be shown to the people.

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[36c32т] **Michael LaFargue** ~ When you want to shrink something, ~ you must always enlarge it. ~ When you want to weaken something, ~ you must always strengthen it. ~ When you want to neglect something, ~ you must always involve yourself with it. ~ When you want to deprive something, ~ you must always give to it. ~ This is called 'Subtle Clarity'. ~ Softness and Weakness overcome what is hard and strong. ~ "The fish must not leave the depths; ~ the state's 'sharp weapons' must not be shown to others."

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[36c33т] **Cheng Lin** ~ When one wishes to expand, one must first contract. ~ When one wishes to be strong, one must first be weak. ~ When one wishes to rise, one must first fall. ~ When one wishes to take, one must first give. ~ This is called mere truism. ~ Meekness can overcome hardness, and weakness can overcome strength. ~ Fishes cannot survive after leaving deep waters. ~ The State must not leave the weapons of war in the hands of the people.

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[36c34т] **Yi Wu** ~ If it wants to close anything, surely it will first open it. ~ If it wants to weaken anything, surely it will first strengthen it. ~ If it wants to abandon anything, surely it will first allow it to arise. ~ If it wants to take away anything, surely it will first give it. ~ This is called the subtle enlightenment. ~ The soft and the weak win over the hard and the strong. ~ Fish cannot leave the deep water. ~ The state's sharpest weapons cannot be shown to people.

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[36c35т] **Han Hiong Tan** ~ If you want to contract something, you must first stretch it. ~ You must first strengthen his power before you can weaken him. ~ Similarly, you have to build up something first before you can demolish it. ~ You can only take something away from somebody after they have possessed it. ~ This sort of platitudes is known as "subtle discernment". ~ The soft and the weak can overcome the hard and the strong. ~ Just like the fish should not leave the deep, ~ The machination in politics must not be revealed to the public.

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[36c36т] **Hua-Ching Ni** ~ If you hope to expand, you should first contract. ~ If you hope to become strong, you should first weaken yourself. ~ If your ambition is to be exalted, humiliation will follow. ~ If you hold fast to something, it will surely be taken away from you. ~ This is the operation of the subtle law of the universe. ~ The law of the universe is subtle, but it can be known. ~ The soft and meek can overcome the hard and strong. ~ The strength of a country must not be displayed. ~ Just as fish cannot leave the deep, ~ one must never stray from one's true nature.

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[36c37т] **Chang Chung-yuan** ~ That which is to be condensed must first be dispersed. ~ That which is to be enervated must first be vitalized. ~ That which is to be devastated must first be produced. ~ That which is to be obtained must first be yielded. ~ This is called invisible illumination. ~ The soft overcomes the unshakable; ~ The weak overcomes the strong. ~ Just as fish stay deep in the pond, ~ The best arms in the nation are those that remain invisible.

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[36c38т] **Henry Wei** ~ Faint Light ~ Wei Ming ~ Wishing to restrict anything, ~ One must first expand it; ~ Wishing to weaken anything, ~ One must first strengthen it; ~ Wishing to abolish anything, ~ One must first set it up; ~ Wishing to take from anything, ~ One must first supply it. ~ This is called Faint Light. ~ The soft conquers the hard; ~ The weak conquers the strong. ~ Fish should not break forth from the deep; ~ Deadly weapons of the state must not be shown off.

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[36c39т] **Ha Poong Kim** ~ When you want to shrink it, ~ You must first stretch it. ~ When you want to make it weak, ~ You must first make it strong. ~ When you want to make it fall, ~ You must first make it rise. ~ When you want to rob it, ~ You must first give it. ~ This is called subtle light. ~ The soft and weak prevails over the hard and strong. ~ The fish may not leave the depths. ~ The sharp instrument of the state ~ May not be shown to the people.

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[36c40т] **Tao Huang** ~ When you want to constrict something, ~ You must first let it expand; ~ When you want to weaken something, ~ You must first enable it; ~ When you want to eliminate something, ~ You must first allow it; ~ When you want to conquer something, ~ You must first let it be. ~ This is called the Fine Light. ~ The weak overcomes the strong. ~ Fish cannot live away from the source. ~ The sharp weapon of the nation should never be displayed.

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[36c41т] **Tang Zi-chang** ~ What is to be contracted may need to be expanded; ~ what is to be weakened may need to be strengthened; ~ what is to be reduced may need to be increased; ~ and what is to be reformed may need to be impaired. ~ This is called "Starting enlightenment". ~ A fish cannot live out of water. ~ A country with deadly weapons should never demonstrate them before others.

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[36c42т] **Wing-tsit Chan** ~ In order to contract, ~ It is necessary first to expand. ~ In order to weaken, ~ It is necessary first to strengthen. ~ In order to destroy, ~ It is necessary first to promote. ~ In order to grasp, ~ It is necessary first to give. ~ This is called subtle light. ~ The weak and the tender overcome the hard and the strong. ~ Fish should not be taken away from water. ~ And sharp weapons of the state should not be displayed to the people.

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[36c91т] **И. И. Семененко** ~ Прежде чем что-либо сжать, следует сначала его растянуть; ~ прежде чем что-либо ослабить, следует сначала его укрепить; ~ прежде чем что-либо низринуть, следует сначала дать ему подняться; ~ прежде чем у кого-либо отнять, следует сначала ему предоставить. ~ Это зовут неуловимым крошечным просветом. ~ Мягкое и слабое одерживает верх над твердостью и силой. ~ Рыбе не годится выплывать из глубины. ~ Бразды правления не следует показывать.

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[36c92т] **А. А. Маслов** ~ Желая что-то сжать, сначала растяни его. ~ Желая что-то ослабить, сначала

усиль его. ~ Желая что-то уничтожить, позволь этому сначала расцвести. ~ Желая что-то отнять, сначала дай это. ~ Это и зовётся утончённо-искусным просветлением. ~ Мягкое и слабое одолевают твёрдое и сильное. ~ Рыба не может покинуть глубину. ~ Равно и государству нельзя показывать инструменты управления народу.

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[36c93т] **Е. А. Торчинов** ~ Если хочешь нечто сжать - прежде растяни его. ~ Если хочешь нечто ослабить - прежде усиль его. ~ Если хочешь нечто погубить - прежде дай расцвести ему. ~ Если хочешь нечто отнять - вначале нечто дай. ~ Это и называют утонченной просветленностью: ~ Ведь мягкое и слабое побеждает сильное и крепкое. ~ Острое оружие Поднебесной ни в коем случае нельзя показывать людям.

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[36c94т] **А. Е. Лукьянов** ~ Чтобы нечто сжать, необходимо прежде расширить его. ~ Чтобы нечто ослабить, необходимо прежде усилить его. ~ Чтобы нечто уничтожить, необходимо прежде взрастить его. ~ Чтобы нечто отнять, необходимо прежде дать его. ~ Это и называется сокровенно-глубокой просветленностью. ~ Мягкое и слабое побеждает твердое и сильное. ~ Как рыбе нельзя уйти из глубин, так и методам управления государством не должно обучать людей.

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[36c95т] **Ян Хин-шун** ~ Чтобы нечто сжать, необходимо прежде расширить его. ~ Чтобы нечто ослабить, нужно прежде укрепить его. ~ Чтобы нечто уничтожить, необходимо прежде дать ему расцвести. ~ Чтобы нечто у кого-то отнять, нужно прежде дать ему. ~ Это называется глубокой истиной. ~ Мягкое и слабое побеждает твердое и сильное. ~ Как рыба не может покинуть глубину, так и государство не должно выставлять напоказ людям свои совершенные методы [управления].

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[36c96т] **Д. П. Конисси** ~ То, что сжимается, - расширяется. ~ То, что ослабевает, - усиливается. ~ То, что уничтожается, - восстановляется. ~ То, что лишается всего, - имело все. ~ Все это называется то скрытым, то ясным. ~ Мягкое побеждает твердое, слабое - сильное. ~ Как рыба не может покинуть глубины, так страна не может оставаться без орудия. ~ Сильное орудие правления не должно быть показываемо народу.

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[36c97т] **В. В. Малявин** ~ Если хочешь сжать, ~ Прежде нужно растянуть. ~ Если хочешь ослабить, ~ Прежде нужно усилить. ~ Если хочешь развалить, ~ Прежде нужно возвеличить. ~ Если хочешь отнять, ~ Прежде нужно дать. ~ Вот что зовется "опережающим прозрением". ~ Мягкое и слабое одолеет твердое и сильное. ~ Рыбе лучше не покидать глубины, ~ А то, что приносит царству благо, нельзя показывать людям.

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[36c98т] **Б. Б. Виногродский** ~ Стремишься сжать - необходимо сильно растянуть. ~ Стремишься ослабить - необходимо сильно укрепить. ~ Стремишься разрушить - необходимо сильно возвысить. ~ Стремишься завладеть - необходимо сильно дать. ~ Это определяется: ~ Просветление в тончайшем. ~ Мягкое и слабое побеждает твердое и сильное. ~ Рыбу нельзя вытаскивать из пучины. ~ Функциональные инструменты управления обществом нельзя показывать народу.

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PSEUDO-CHAPTER **Thirty-Seven**

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[37c01т] **Robert G. Henricks** ~ The Tao is constantly nameless. ~ Were marquises and kings able to maintain it, ~ The ten thousand things would transform on their own. ~ Having transformed, were their desires to become active, ~ I would subdue them with the nameless simplicity. ~ Having subdued them with the nameless simplicity, ~ I would not disgrace them. ~ By not being disgraced, they will be tranquil. ~ And Heaven and Earth will of themselves be correct and right.

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[37c02т] **John C. H. Wu** ~ TAO never makes any ado, ~ And yet it does everything. ~ If a ruler can cling to it, ~ All things will grow of themselves. ~ When they have grown and tend to make a stir, ~ It is time to keep them in their place by the aid of the nameless Primal Simplicity, ~ Which alone can curb the desires of men. ~ When the desires of men are curbed, there will be peace, ~ And the world will settle down of its own accord.

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[37c03т] **D. C. Lau** ~ The way never acts yet nothing is left undone. ~ Should lords and princes be able to hold fast to it, ~ The myriad creatures will be transformed of their own accord. ~ After they are transformed, should desire raise its head, ~ I shall press it down with the weight of the nameless uncarved block. ~ The nameless uncarved block ~ Is but freedom from desire, ~ And if I cease to desire and remain still, ~ The empire will be at peace of its own accord.

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[37c04т] **R. L. Wing** ~ The Tao never acts, And yet is never inactive. ~ If leaders can hold on to it, ~ All Things will be naturally influenced. ~ Influenced and yet desiring to act, ~ I would calm them with Nameless Simplicity. ~ Nameless Simplicity is likewise without desire; ~ And without desire there is harmony. ~ The world will then be naturally stabilized.

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[37c05т] **Ren Jiyu** ~ Tao invariably does nothing, ~ And yet there is nothing left undone. ~ If kings and princes can preserve it, ~ All things will submit to them spontaneously. ~ (After their) submission if any desires occur, ~ I should subdue them with the nameless simplicity. ~ The nameless simplicity is nothing but eradication of desires. ~ Eradication of desires will lead to quietude, ~ Thus the world will naturally find its equilibrium.

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[37c06т] **Gia-fu Feng** ~ Tao abides in non-action, ~ Yet nothing is left undone. ~ If kings and lords observed this, ~ The ten thousand things would develop naturally. ~ If they still desired to act, ~ They would return to the simplicity of formless substance. ~ Without form there is no desire. ~ Without desire there is tranquillity. ~ And in this way all things would be at peace.

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[37c07т] **Lok Sang Ho** ~ The Dao neither contrives to do something ~ nor abstains from doing anything. ~ If only the kings and barons would follow the Dao, ~ all the living things would be transformed. ~ If the transformed living things ~ should contrive to do anything, ~ I would restrain them with the natural simplicity of the Unnamed. ~ I would have them freed from desires. ~ Freedom from desires is achieved by stilling the mind. ~ Everything under heaven will then fall back into their natural places.

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[37c08т] **Xiaolin Yang** ~ The DAO always practices WUWEI, but there is nothing that it cannot do. ~ If the kings can use the DAO, people will take care of themselves. ~ When people get freedom, they begin to have desires; ~ I will then use this nameless and simple DAO to guide them. ~ This nameless and simple DAO will make them have no desires. ~ Without desires, they will be peaceful, and the country will keep stability by itself.

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[37c09т] **Walter Gorn Old**, THE ART OF GOVERNMENT ~ Tao remains quiescent, and yet leaves nothing undone. ~ If a ruler or a king could hold it, all things would of their own accord assume the desired shape. ~ If in the process of transformation desire should arise, I would check it by the ineffable simplicity. ~ The ineffable simplicity would bring about an absence of desire, and rest would come back again. ~ Thus the world would regenerate itself.

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[37c10т] **James Legge** ~ The Tao in its regular course does nothing (for the sake of doing it), and so there is nothing which it does not do. ~ If princes and kings were able to maintain it, all things would of themselves be transformed by them. ~ If this transformation became to me an object of desire, I would express the desire by the nameless simplicity. ~ Simplicity without a name ~ Is free from all external aim. ~ With no desire, at rest and still, ~ All things go right as of their will.

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[37c11т] **David Hinton** ~ Way is perennially doing nothing so there's nothing it doesn't do. ~ When lords and emperors abide by this ~ the ten thousand things follow change of themselves. ~ Desire drives change, ~ but I've stilled it with uncarved nameless simplicity. ~ Uncarved nameless simplicity ~ is the perfect absence of desire, ~ and the absence of desire means repose: ~ all beneath heaven at rest of itself.

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[37c12т] **Chichung Huang** ~ The Tao is constant and nameless. ~ If marquises and kings can adhere to it, ~ The ten thousand things will live and grow spontaneously. ~ While they live and grow spontaneously, ~ If lusts arise, ~ I shall fill them with the nameless unhewn log. ~ Being filled with the nameless unhewn log, ~ They shall become lustless. ~ Lustlessness leads to stillness; ~ Heaven and earth shall turn aright spontaneously.

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[37c13т] **Ellen M. Chen** ~ Tao everlasting (ch'ang) does not act (wu wei), ~ And yet nothing is not done (erh wu pu wei). ~ If kings and barons can abide by (shou) it, ~ The ten thousand things will transform by themselves (tzu hua). ~ If in transforming desire (yü) is aroused, ~ I shall suppress it by the nameless uncarved wood (p'u). ~ With the nameless uncarved wood, ~ There shall be no desire (wu yü). ~ Without desire there is thus quietude (ching). ~ The world shall be self-ordered (tzu ting).

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[37c14т] **Lee Sun Chen Org** ~ Tao does not intervene [with the natural course of events], ~ Still its predominance is on all phases of every thing (events); ~ If kings and lords can hold on to natural courses, everything [on Earth] will go his way spontaneously; ~ However, if kings and lords, after they have gained the subordination [of the world], would entertain the idea of tampering with Tao in order to satisfy their improper demand], I must warn them about the power of the inexplicable Simplicity (Tao); ~ Simplicity (Tao), though difficult to describe, is learned through the elimination of [subjective and selfish] desires; ~ The elimination of [subjective and selfish] desires leads to Serenity; ~ A [serene] world shall embark on the course of righteousness (peace and nobility).

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[37c15т] **Tien Cong Tran** ~ The Way does not do, but does do (does not do nothing). ~ If kings and princes can cling to it, all things will change by themselves. ~ When they change and tend to stir, it is time to keep them in their place by the aid of the nameless uncarved. ~ It is the uncarved that curbs the desires. ~ Without desires, there will be stillness; the world will be in peace by itself.

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[37c16т] **Thomas Z. Zhang** ~ Tao normally does not interfere, yet it plays a role everywhere. ~ If the kings and nobles can follow it, everything would become submissive. ~ If rebellion is attempted, I will use Tao's extreme honesty to suppress it. ~ Using Tao's extreme honesty to suppress it, people would have no ambition. ~ With no ambition, people would be peaceful. ~ Thus, the world would go back to normal.

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[37c17т] **Arthur Waley** ~ Tao never does; ~ Yet through it all things are done. ~ If the barons and kings would but possess themselves of it, ~ The ten thousand creatures would at once be transformed. ~ And if having been transformed they should desire to act, ~ We must restrain them by the blankness of the Unnamed. ~ The blankness of the Unnamed ~ Brings dispassion; ~ To be dispassionate is to be still. ~ And so, of itself, the whole empire will be at rest.

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[37c18т] **Richard John Lynn** ~ The Dao in its constancy engages in no conscious action, ~ Yet nothing remains undone. ~ If any lord or prince could hold on to it, the myriad folk would undergo moral transformation spontaneously. ~ Once nurtured, should desire arise, I would press down on it with the nameless uncarved block. ~ With the nameless uncarved block, they too would stay free of desire. ~ Achieving tranquillity by keeping them free of desire, all under Heaven would govern themselves.

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[37c19т] **Lin Yutang** ~ WORLD PEACE ~ The Tao never does, ~ Yet through it everything is done, ~ If princes and dukes can keep the Tao, ~ The world will of its own accord be reformed. ~ When reformed and rising to action, ~ Let it be restrained by the Nameless pristine simplicity. ~ The Nameless pristine simplicity ~ Is stripped of desire (for contention). ~ By stripping of desire quiescence is achieved, ~ And the world arrives at peace of its own accord.

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[37c20т] **Victor H. Mair** ~ The Way is eternally nameless. ~ If feudal lords and kings preserve it, ~ The myriad creatures will be transformed by themselves. ~ After transformation, if they wish to rise up, ~ I shall restrain them with the nameless unhewn log. ~ By restraining them with the nameless unhewn log, ~ They will not feel disgraced; ~ Not feeling disgraced, ~ They will be still, ~ Whereupon heaven and earth will be made right by themselves.

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[37c21т] **Tolbert McCarroll** ~ The Tao never strives, ~ yet nothing is left undone. ~ If leaders were able to adhere to it the ten thousand things would develop of their own accord. ~ If after they have developed ~ they experience desires to strive, ~ they can bury those desires under the nameless Uncarved Block. ~ The nameless Uncarved Block can protect against desire. ~ When desires are restrained there will be peace, ~ and then all under heaven will be at rest.

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[37c22т] **David H. Li** ~ Direction is laissez-faire at all times; it is all-permeating. ~ Were a Duke or a Prince to govern with Direction, ~ Myriad matters would develop on own volition. ~ As self-development degenerates into avarice in complexity, ~ I suppress it with Direction's simplicity. ~ Suppressing with Direction's simplicity, ~ avarice disappears. ~ Without avarice, serenity visits with ease; ~ The world self-governs in peace.

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[37c23т] **Yasuhiko Genku Kimura** ~ The Tao does nothing, ~ Yet it leaves nothing undone. ~ If the leaders of the world abide by it, ~ All beings of their own accord will transform themselves. ~ If in the course of self-transformation discordant desires arise, ~ Calm them with the unnameable simplicity of the Tao. ~ If calmed with the nameless simplicity of the Tao, ~ Discordant desires of their own accord will disappear. ~ If discordant desires disappear and quietude is restored, ~ The world of its own accord will order itself.

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[37c24т] **Chou-Wing Chohan** ~ Tao is never active, but there is nothing it does not do. ~ If princes and kings could hold onto it, all things would develop by themselves. ~ When they develop, the desire in them would emerge, ~ I would restrain them with simplicity, ~ So simple that it does not even have a name, ~ In order to liberate them from desire. ~ Free of desire, they would be soaked in tranquillity, ~ And thus the world would attain purity and virtue. ~ Simplicity, however unimportant it may be, ~ Cannot be subdued even by the entire world. ~ If princes and kings could hold onto it, ~ Everything in the world, of its own accord, would pay homage. ~ Heaven and earth would unite to sprinkle dew, sweeter than honey, on the ground. ~ Without anyone ordering them to do so, people would attain harmony by themselves. ~ With the mission accomplished and the objectives achieved, ~ People would see themselves as following in nature's footsteps.

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[37c25т] **Man-Ho Kwok** ~ The Tao goes on forever wu-wei - doing nothing ~ And yet everything gets done. ~ How? ~ It does it by being, ~ And by being everything it does. ~ If people and rulers go by

this then every living thing will be well. ~ And if parts still want to separate the true leader will use the centrifugal weight of this original unnameable Oneness. ~ It is simple: ~ If no one wants anything for themselves then there can be peace and all things will know peace the way music ends in peace.

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[37c26t] **Gu Zhengkun** ~ The Tao always remains inactive, ~ Yet it acts upon everything in the world. ~ If lords and kings can keep it, ~ All creatures will grow and develop naturally. ~ When desires are kindled in the growth and development, ~ I can suppress them with the nameless Simplicity of the Tao. ~ Once I do so ~ Desires will be repressed. ~ Once desires are repressed, ~ The whole world will be naturally at peace.

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[37c27t] **Chao-Hsiu Chen** ~ The Tao always does nothing but nothing remains undone. ~ If the ruler observes this the myriad creatures will act of their own accord. ~ After their metamorphosis, desire will arise. ~ It will press them down with the power of the uncarved block, the Tao. ~ The nameless uncarved block is free from desire. ~ Absence of desire will lead to stillness and the world under Heaven will be harmonized by itself.

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[37c28t] **Liu Qixuan** ~ The eternal Way serves everything by doing nothing. ~ If the kings can keep the model, ~ A natural order will appear in the world. ~ Should something undesirable grow after that, ~ Prevent it with the nameless simplicity. ~ By saying "the nameless simplicity," ~ I mean the reduction of vain desires. ~ Vain desires can be reduced by serenity of mind, ~ And the world can then be back in the Way.

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[37c29t] **Shi Fu Hwang** ~ The World In Peace ~ Lao Tze says, ~ The Tao's accomplishment is constantly made through acting without the intent to control fate, yet leaving nothing undone. ~ If the king of men insists on practicing the Tao, all existence will transform themselves in their natural courses. ~ When they transform and go out of their way, the king of men should guide them back to a pristine simplicity which was unknown to the world before. ~ Namely, the pristine simplicity of being desireless. ~ To be desireless is cultivated by being still. ~ It is by this stillness that this world is settled down in peace naturally.

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[37c30t] **Ch'u Ta-Kao** ~ Tao is ever inactive, and yet there is nothing that it does not do. ~ If princes and kings could keep to it, all things would of themselves become developed. ~ When they are developed, desire would stir in them; ~ I would restrain them by the nameless Simplicity, ~ In order to make them free from desire. ~ Free from desire, they would be at rest; ~ And the world would of itself become rectified. ~ However insignificant Simplicity seems, the whole world cannot make it submissive. ~ If princes and kings could keep to it, ~ All things in the world would of themselves pay homage. ~ Heaven and earth would unite to send down sweet dew. ~ The people with no one to command them would of themselves become harmonious. ~ When merits are accomplished and affairs completed, ~ The people would speak of themselves as following nature.

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[37c31t] **Paul J. Lin** ~ Tao is always inactive. ~ But it leaves nothing undone. ~ If dukes and kings can keep it, ~ Then all things will be naturally transformed. ~ If transformation raises desires, ~ I would suppress them with nameless simplicity. ~ Nameless simplicity means being without desires. ~ Being without desires and with tranquility, ~ The world will keep peace by itself.

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[37c32t] **Michael LaFargue** ~ Tao invariably Does Nothing, ~ and nothing remains not done. ~ If the princes and kings can watch over it, ~ the thousands of things will change by themselves. ~ If they change, and become desirous and active, ~ I will restrain them with the Nameless One's Simplicity. ~ Restraining them with the Nameless One's Simplicity will cause them no disgrace. ~ Not being disgraced, they will be Still. ~ The world will order itself.

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[37c33t] **Cheng Lin** ~ Truth abides by inaction, and yet nothing is left undone. ~ If the rulers abide by Truth, all animate creation will of their own accord come under their influence. ~ When they of their own accord come under their influence, and if selfish desires arise, I would tranquillize them with the nameless simplicity (Truth). ~ Once tranquillized by the nameless simplicity, they will again be free from selfish desires. ~ Thus free from selfish desires, they will be calm, and the world will of its own accord become peaceful.

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[37c34t] **Yi Wu** ~ The Way is constantly in non-action, ~ But it leaves nothing undone. ~ If dukes and kings can keep to it, ~ All things will be transformed by themselves. ~ But, in transforming, desires arise. ~ I will subdue them by the nameless simplicity; ~ With nameless simplicity, ~ There will be no desires. ~ Being desireless is to be tranquil. ~ All the world will become calm by itself.

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[37c35t] **Han Hiong Tan** ~ Dao always sticks to non-action, yet everything develops spontaneously. ~ If the rulers could follow the way of Dao, ~ Everything under the sun will function properly. ~ If desire begins to creep in during the developing process, ~ It should be constrained by the "nameless simplicity". ~ The "nameless simplicity" has no designs. ~ Without designs, it will not create any disturbance. ~ Hence, peace will again prevail in the world.

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[37c36t] **Hua-Ching Ni** ~ The subtle essence of the universe is always unoccupied, ~ yet it leaves nothing undone. ~ If the people of the world were wise enough to plant the root of their lives deep within the Subtle Origin, ~ then the worldly affairs of life would coherently follow their own natural course, ~ and harmony would abound of its own accord. ~ When confusion takes place in one's surroundings, ~ it can be dissolved with the power of undisturbable Simplicity. ~ When life is ruled by undisturbable Simplicity, ~ desire and passion naturally fall away and reveal people's true, original nature. ~ Then the peaceful order of the universe prevails and unity manifests again of its own accord.

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[37c37t] **Chang Chung-yuan** ~ Tao is real and free from action, yet nothing is not acted upon. ~ If rulers abide with it, all things transmute by themselves. ~ If, in the process of transmutation, intention emerges, it must be overcome by the original non-differentiation of the nameless. ~ To experience the original non-differentiation of the nameless, one should also be free from intending to have no-intention. ~ To be free from intending to have no-intention is to be quiescent. ~ Thereby, the world is naturally led to tranquillity.

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[37c38t] **Henry Wei** ~ The Way of Government ~ Wei Cheng ~ Tao is eternal and devoid of action, ~ Yet there is nothing it does not do. ~ If kings and nobles can preserve it intact, ~ The ten thousand things will reform of themselves. ~ If after the reform they desire to be active, ~ I shall calm them with the Nameless Simplicity (p'u), ~ The Nameless Simplicity will induce desirelessness, ~ Desirelessness will tend to quiescence, ~ And the world will set itself on the right course.

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[37c39t] **Ha Poong Kim** ~ Tao never does, ~ Yet leaves nothing undone. ~ If kings and princes hold fast to this, ~ The ten thousand things will transform of themselves. ~ Should desires arise after transformation, ~ I shall calm them with the nameless, uncarved block. ~ The nameless, uncarved block ~ Brings desirelessness. ~ With desirelessness comes stillness, ~ And all under Heaven will be at peace by itself.

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[37c40t] **Tao Huang** ~ Tao is eternally nameless. ~ If lords and rulers would abide by it, ~ All things would evolve of themselves. ~ What evolves desires to act. ~ I, then, suffuse this with nameless simplicity. ~ Suffusing with nameless simplicity is eliminating humiliation. ~ Without humiliation, peace arises. ~ Heaven and earth regulate themselves.

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[37c41t] **Tang Zi-chang** ~ The eternity of Dao contrives nothing, yet it provides everything. ~ If rulers can cling to it - Dao, ~ All Things will transform (change) themselves. ~ Any artificial desire occurring during the transformation, shall be suppressed by the nameless "Purity" (Pure Matter). ~ Nameless "Purity" (Pure Matter) will do away with artificial desires. ~ When artificial desires have been done away with, all peoples will be at peace and the world order will be established automatically.

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[37c42t] **Wing-tsit Chan** ~ Tao invariably takes no action, and yet there is nothing left undone. ~ If kings and barons can keep it, all things will transform spontaneously. ~ If, after transformation, they should desire to be active, ~ I would restrain them with simplicity, which has no name. ~ Simplicity, which has no name, is free of desires. ~ Being free of desires, it is tranquil. ~ And the world will be at peace of its own accord.

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[37c91t] **И. И. Семененко** ~ Дао, будучи незыблемым, находится в бездействии, но оно при этом непременно действует. ~ Если владетели и царь смогут ему следовать, то десять тысяч вещей сами же преобразуются. ~ Когда они, преобразовываясь, пожелают возрасти, я их укрощу посредством приведения к безымянной первозданности. ~ В состоянии безымянной первозданности не появится желаний. ~ А при отсутствии желаний и в покое Поднебесная сама придет к стабильности.

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[37c92t] **А. А. Маслов** ~ Дао извечно пребывает в недеянии, но нет того, чего бы оно ни совершало. ~ Если правители и князья могли бы соблюдать его, мириады существ обрели бы самопреображение. ~ Если же после того, как они обретут преображение, родятся желания, то я погашу их безымянной простотой. ~ Безымянная простота свободна от желаний. ~ И если, избавясь от желаний, я обрету спокойствие, то Поднебесная сама придёт в порядок.

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[37c93t] **Е. А. Торчинов** ~ Дао-Путь постоянен, в недеянии он пребывает, но нет ничего, не сделанного им. ~ И если князья и цари умеют его блюсти, все сущее будет изменяться само по себе. ~ Но если изменяясь, оно возжелает творить самочинно, я буду давить на него простотой первозданной. ~ После того как я надавлю на него простотой первозданной, оно желать перестанет. ~ Без вожделений оно обретет покой, и тогда Поднебесная исправится сама собой.

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[37c94t] **А. Е. Лукьянов** ~ Дао постоянно не деяет и не не-деяет. ~ Если хоу и ваны смогут блюсти его, то мириады вещей будут сами собою развиваться. ~ [Но если кто] наравне с развитием вдруг возжелает еще и мастерить, ~ я обуздаю того безымянным духовным естеством (пу). ~ Само же безымянное духовное естество по-прежнему останется бесстрастным. ~ [Его] бесстрастие приведет к покою, и Поднебесная сама собою утвердится.

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[37c95t] **Ян Хин-шун** ~ Дао постоянно осуществляет недеяние, однако нет ничего такого, что бы оно не делало. ~ Если знать и государи будут его соблюдать, то все существа будут изменяться сами собой. ~ Если те, которые изменяются, захотят действовать, то я буду подавлять их при помощи простого бытия, не обладающего именем. ~ Не обладающее именем - простое бытие - для себя ничего не желает. ~ Отсутствие желания приносит покой, и тогда порядок в стране сам собой установится.

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[37c96t] **Д. П. Конисси** ~ Тао ничего не делает, но нет того, чего бы оно не сделало. ~ Если царь и князья хорошо будут управлять страной, то все существа преобразуются так, как они желают. ~ Если все существа придут в сильное движение, то я удержу их посредством безымянной простоты. ~ Безымянная простота не имеет страсти. ~ Когда (в мире) не будет страстей, то будет спокойствие повсеместное и на всей земле будет правда.

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[37c97t] **В. В. Малявин** ~ Путь вечно в недеянии, ~ А в мире все делается. ~ Если князья и цари смогут блюсти его, ~ Вещи сами себя претворят. ~ Если потом они возымеют желание действовать, ~ Я сдержу их безымянной простотой. ~ Безымянная простота не таит никаких желаний. ~ Когда в покое не родится желаний, ~ Поднебесный мир выправится сам собой.

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[37c98t] **Б. Б. Виноградский** ~ Постоянство Пути - в отсутствии осуществления. ~ В результате отсутствует не-осуществленное. ~ Если удельные князья и правители способны придерживаться этого, тогда мириады сущностей сами стремятся к преобразованиям. ~ Если в преобразованиях желают действовать, то сущность моя удержит их посредством первозданной целостности отсутствия имен. ~ Состояние первозданной целостности отсутствия имен также ориентирует на отсутствие стремлений. ~ Когда состояние отсутствия стремлений осуществляется посредством покоя, тогда выправление Поднебесной будет происходить само собой.

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PSEUDO-CHAPTER **Thirty-Eight**

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[38c01t] **Robert G. Henricks** ~ The highest virtue is not virtuous; therefore it truly has virtue. ~ The lowest virtue never loses sight of its virtue; therefore it has no true virtue. ~ The highest virtue takes no action, yet it has no reason for acting this way; ~ The highest humanity takes action, yet it has no reason for acting this way; ~ The highest righteousness takes action, and it has its reasons for acting this way; ~ The highest propriety takes action, and when no one responds to it, then it angrily rolls up its sleeves and forces people to comply. ~ Therefore, when the Way is lost, only then do we have virtue; ~ When virtue is lost, only then do we have humanity; ~ When humanity is lost, only then do we have righteousness; ~ And when righteousness is lost, only then do we have propriety. ~ As for propriety, it's but the thin edge of loyalty and sincerity, and the beginning of disorder. ~ And foreknowledge is but the flower of the Way, and the beginning of stupidity. ~ Therefore the Great Man ~ Dwells in the thick and doesn't dwell in the thin; ~ Dwells in the fruit and doesn't dwell in the flower. ~ Therefore, he rejects that and takes this.

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[38c02t] **John C. H. Wu** ~ HIGH Virtue is non-virtuous; ~ Therefore it has Virtue. ~ Low Virtue never frees itself from virtuousness; ~ Therefore it has no Virtue. ~ High Virtue makes no fuss and has no private ends to serve: ~ Low Virtue not only fusses but has private ends to serve. ~ High humanity fusses but has no private ends to serve: ~ High morality not only fusses but has private ends to serve. ~ High ceremony fusses but finds no response; ~ Then it tries to enforce itself with rolled-up sleeves. ~ Failing Tao, man resorts to Virtue. ~ Failing Virtue, man resorts to humanity. ~ Failing humanity, man resorts to morality. ~ Failing morality, man resorts to ceremony. ~ Now, ceremony is the merest husk of faith and loyalty; ~ It is the beginning of all confusion and disorder. ~ As to foreknowledge, it is only the flower of Tao, ~ And the beginning of folly. ~ Therefore, the full-grown man sets his heart upon the substance rather than the husk; ~ Upon the fruit rather than the flower. ~ Truly, he prefers what is within to what is without.

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[38c03t] **D. C. Lau** ~ A man of the highest virtue does not keep to virtue and that is why he has virtue. ~ A man of the lowest virtue never strays from virtue and that is why he is without virtue. ~ The former never acts yet leaves nothing undone. ~ The latter acts but there are things left undone. ~ A man of the highest benevolence acts, but from no ulterior motive. ~ A man of the highest rectitude acts, but from ulterior motive. ~ A man most conversant in the rites acts, but when no

one responds rolls up his sleeves and resorts to persuasion by force. ~ Hence when the way was lost there was virtue; ~ When virtue was lost there was benevolence; ~ When benevolence was lost there was rectitude; ~ When rectitude was lost there were the rites. ~ The rites are the wearing thin of loyalty and good faith ~ And the beginning of disorder; ~ Foreknowledge is the flowery embellishment of the way ~ And the beginning of folly. ~ Hence the man of large mind abides in the thick not in the thin, in the fruit not in the flower. ~ Therefore he discards the one and takes the other.

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[38c04t] **R. L. Wing** ~ Superior Power is never Powerful, thus it has Power. ~ Inferior Power is always Powerful, thus it has no Power. ~ Superior Power takes no action and acts without motive. ~ Inferior Power takes action and acts with motive. ~ Superior philanthropy takes action and acts without motive. ~ Superior morality takes action and acts with motive. ~ Superior propriety takes action and there is no response; ~ So it raises its arm to project itself. ~ Therefore, lose the Tao and Power follows. ~ Lose the Power and philanthropy follows. ~ Lose philanthropy and morality follows. ~ Lose morality and propriety follows. ~ One who has propriety has the veneer of truth ~ And yet is the leader of confusion. ~ One who knows the future has the luster of the Tao ~ And yet is ignorant of its origins. ~ Therefore those with the greatest endurance ~ Can enter the substantial, ~ Not occupy its veneer; ~ Can enter reality, ~ Not occupy its luster. ~ Hence they discard one and receive the other.

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[38c05t] **Ren Jiyu** ~ The superior virtue does not show itself in formal virtue, ~ In this way it really possesses virtue. ~ The inferior virtue rigidly sticks to formal virtue, ~ In this way it loses virtue. ~ The superior virtue takes no action to show itself, and need not do so purposely. ~ The inferior virtue takes action to show itself, and does so purposely. ~ The superior benevolence takes action to show itself, and does not do so on purpose. ~ The superior righteousness takes action to show itself, and does so on purpose. ~ The superior propriety takes action to show itself, ~ And when it gets no response, it will stretch its arms and retaliate. ~ Therefore, only when Tao is lost does De arise, ~ Only when De is lost does benevolence arise, ~ Only when benevolence is lost does righteousness arise, ~ Only when righteousness is lost does propriety arise. ~ The thing that is called propriety is really the want of loyalty and faithfulness and the beginning of disorder. ~ The thing that is called foresight is really the ornament of Tao and the beginning of ignorance. ~ For this reason the great man dwells in the thick and keeps away from the thin, ~ He dwells in plainness and keeps away from the ornament. ~ Therefore he rejects the latter and accepts the former.

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[38c06t] **Gia-fu Feng** ~ A truly good man is not aware of his goodness, ~ And is therefore good. ~ A foolish man tries to be good, ~ And is therefore not good. ~ A truly good man does nothing, ~ Yet leaves nothing undone. ~ A foolish man is always doing, ~ Yet much remains to be done. ~ When a truly kind man does something, he leaves nothing undone. ~ When a just man does something, he leaves a great deal to be done. ~ When a disciplinarian does something and no one responds, ~ He rolls up his sleeves in an attempt to enforce order. ~ Therefore when Tao is lost, there is goodness. ~ When goodness is lost, there is kindness. ~ When kindness is lost, there is justice. ~ When justice is lost, there is ritual. ~ Now ritual is the husk of faith and loyalty, the beginning of confusion. ~ Knowledge of the future is only a flowery trapping of the Tao. ~ It is the beginning of folly. ~ Therefore the truly great man dwells on what is real and not what is on the surface, ~ On the fruit and not the flower. ~ Therefore accept the one and reject the other.

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[38c07t] **Lok Sang Ho** ~ The refined virtuous never attempts to be virtuous. ~ For this reason they are truly virtuous. ~ The unrefined virtuous always adheres to what is virtuous. ~ For this reason they are not really virtuous. ~ The refined virtuous will not contrive to do anything ~ and do not act for gain. ~ The unrefined virtuous contrives to act ~ and does so for gain. ~ The refined kindly man lives a kindly life not for benefit. ~ The refined fair man acts fairly and does so for benefit. ~ The refined gentlemanly person acts gentlemanly ~ and expects to be so treated. ~ If he is not treated the way he expects, ~ he would push away and thrust aside his counterpart. ~ The man who has lost the Dao ~ finds refuge in being virtuous. ~ The man who has lost the virtuous way of life ~ finds refuge in being kindly. ~ The man who has lost the kindly way of life ~ finds refuge in being fair. ~ The man who has lost the fair way of life ~ finds refuge in being gentlemanly. ~ Ceremony and gentlemanly behavior is the result of the thinness of faith and trust, and is the origin of many ills. ~ Learning to tell what is "virtuous" and "fair" ~ is merely the showy flower(not the fruit) of the Dao. ~ It could be the beginning of folly. ~ The fully grown person chooses a life that offers substance and satisfaction, ~ not one that is thin and superficial. ~ He knows what he opts for and what he gives up.

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[38c08t] **Xiaolin Yang** ~ The people who have high DE do not purposely show the DE, but ultimately have the DE. ~ The people who have low DE are always afraid of not showing the DE, but ultimately lose the DE. ~ The people who have high DE practice WUWEI, but ultimately get everything done. ~ The people who have low DE do things purposely, but ultimately fail in many things. ~ The kind people do not do things purposely, but get everything done well. ~ The highly righteous people do things purposely, but ultimately fail in many things. ~ The people who follow courtesy and orders do everything purposely, but when no one follows them, they rudely force people to do so. ~ Therefore, when the DAO is lost, charity appears; ~ When charity is lost, righteousness appears; ~ When righteousness is lost, courtesy and order appear. ~ Courtesy and order have little loyalty and faith, and they are the source of chaos. ~ Therefore, they are the end of the DAO and the beginning of a dark age. ~ Noble men always stay sturdy, not shallow; solid, not flimsy. ~ So one should keep the former and get rid of the latter.

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[38c09t] **Walter Gorn Old**, OF VIRTUE ~ The superior virtue is not recognised as such, and it is therefore the very essence of virtue. ~ The inferior virtue has the distinction of virtue, and therefore it lacks the essence. ~ The superior virtue is spontaneous, and makes no claim to merit. ~ The inferior virtue is designing, and lays claim to recognition. ~ The higher benevolence acts without pretension to merit. ~ The inferior justice acts, and also makes pretensions. ~ The inferior expediency is designing, and therefore no one honours it. ~ Therefore does it bare its arm and assert itself by force. ~ Thus it transpires that when virtue is lost, benevolence takes its place. ~ When benevolence is lost, justice ensues. ~ When justice is lost, then expediency follows. ~ But expediency is the mere shadow of what is right and true, and is portentous of confusion. ~ Superficial virtue is the mere tinsel of Tao, and the fool makes use of it. ~ But the truly great man establishes himself on that which is solid, and will not lean upon a shadow. ~ He keeps to the real, and avoids display. ~ He rejects the one, and takes the other with both hands.

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[38c10t] **James Legge** ~ (Those who) possessed in highest degree the attributes (of the Tao) did not (seek) to show them, and therefore they possessed them (in fullest measure). ~ (Those who) possessed in a lower degree those attributes (sought how) not to lose them, and therefore they did not possess them (in fullest measure). ~ (Those who) possessed in the highest degree those attributes did nothing (with a purpose), and had no need to do anything. ~ (Those who) possessed them in a lower degree were (always) doing, and had need to be so doing. ~ (Those who) possessed the highest benevolence were (always seeking) to carry it out, and had no need to be doing so. ~ (Those who) possessed the highest righteousness were (always seeking) to carry it out, and had need to be so doing. ~ (Those who) possessed the highest (sense of) propriety were (always seeking) to show it, and when men did not respond to it, they bared the arm and marched up to them. ~ Thus it was that when the Tao was lost, its attributes appeared; ~ when its attributes were lost, benevolence appeared; ~ when benevolence was lost, righteousness appeared; ~ and when righteousness was lost, the proprieties appeared. ~ Now propriety is the attenuated form of leal-heartedness and good faith, and is also the commencement of disorder; ~ swift apprehension is (only) a flower of the Tao, and is the beginning of stupidity. ~ Thus it is that the Great man abides by what is solid, and eschews what is flimsy; ~ dwells with the fruit and not with the flower. ~ It is thus that he puts away the one and makes choice of the other.

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[38c11t] **David Hinton** ~ High Integrity never has Integrity and so is indeed Integrity. ~ Low Integrity never loses Integrity and so is not at all Integrity. ~ High Integrity does nothing ~ and has no motives. ~ Low Integrity does something ~ and has sure motives. ~ High Humanity does something ~ and has no motives. ~ High Duty does something ~ and has sure motives. ~ High Ritual does something, ~ and when no one follows along ~ it rolls up its sleeves ~ and forces them into line. ~ Lose Way, and Integrity appears. ~ Lose Integrity, and Humanity appears. ~ Lose Humanity, and Duty appears. ~ Lose Duty, and Ritual appears. ~ Ritual is the thinning away of loyalty and sincerity, the beginning of chaos, ~ and prophecy is the flowery semblance of Way, the beginning of folly. ~ This is why a great elder ~ inhabits thick rather than thin, ~ fruitful substance rather than flowery semblance, ~ always ignores that and chooses this.

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[38c12t] **Chichung Huang** ~ The man of supreme virtue ~ Claimed no virtue, ~ Hence, he possessed virtue; ~ The man of the lowest virtue ~ Would not lose virtue, ~ Hence, he possessed no virtue. ~ The man of supreme virtue did not act, ~ And had no intention to act; ~ The man of supreme humanity acted, ~ But had no intention to act; ~ The man of supreme righteousness acted, ~ And had the intention to act; ~ The man of supreme rituals acted, ~ And as none responded to him, ~ He rolled up his sleeves to drag them along. ~ Hence, only when the Tao was lost ~ Did virtue emerge; ~ Only when virtue was lost ~ Did humanity emerge; ~ Only when humanity was lost ~ Did righteousness emerge; ~ Only when righteousness was lost ~ Did the rituals emerge. ~ Now, the rituals represent ~ The thinness of wholeheartedness sincerity and truthfulness ~ And the beginning of chaos; ~ Foresight represents ~ The flower of the Tao ~ And the beginning of folly. ~ Hence, the great man abided by its thickness, ~ And not its thinness; ~ He abided by its substance, ~ And not its flower. ~ Therefore, he abandoned that and chose this.

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[38c13t] **Ellen M. Chen** ~ A person of high te is not te, ~ Therefore such a person has te; ~ A person of low te does not lose (shih) te, ~ Therefore such a person has no te. ~ A person of high te does not act (wei), ~ For such a person has no cause for action; ~ A person of low te acts, ~ For such a person has cause for action. ~ A person of high jen (humanity) acts, ~ Yet such a person has no cause for action; ~ A person of high i (righteousness) acts, ~ For such a person has cause for action. ~ A person of high li (propriety) acts, ~ Yet finding no response, ~ Proceeds to bare the arms and throw a rope. ~ Therefore when Tao is lost (shih), then there is te. ~ When te is lost, then there is jen (humanity). ~ When jen is lost, then there is i (righteousness). ~ When i is lost, then there is li (propriety). ~ As to li, it is the thin edge of loyalty and faithfullness, ~ And the beginning of disorder; ~ As to foreknowledge (ch'ien shih), it is the flowering of Tao, ~ And the beginning of stupidity (yü). ~ Thus a great person, abiding in the thick, ~ Does not dwell in the thin; ~ Abiding in the kernel, ~ Does not dwell in the flower. ~ Therefore such a person leaves that and takes this.

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[38c14t] **Lee Sun Chen Org** ~ People, who set their sights on the supreme Te (Arete) do not cultivate Te for the purpose of achieving [social reputation], ~ They are individuals who really have [bona fide achievement of] Te; ~ People, who focus on not losing their [overt] possession of Te, ~ They are individuals who possess Te of the lowest rank, that is not Te [in truth but in appearances]; ~ A person of superior Te does not interfere [with other people's affairs], yet he has strong sense of responsibility and never dodges [other people's] problems; ~ A person of inferior Te takes actions [to publicize his appearance of being responsible and diligent], whereas he is unwilling to execute any project [which could not have the benefit of enhancing his public image]. ~ A noble act of kindness is carried out solely for being kind, not for any other purposes; ~ A regal effort for justice is performed only for the purpose of maintaining justice, it should not be used for any other ends; ~ If [even] excellent observations of [the social formality] Li (Propriety Ritual) were practiced, the expected result [of maintaining social order] was not realized, then we should roll up sleeves and cast it (Li) far away. ~ Therefore, Te becomes important after Tao is lost [in society]; ~ If Te is lost, then compassion turns out to be the best [cohesive force in society]; ~ If compassion is lost, then [the principle of] justice becomes the most important [unifying force in society]; ~ If [the principle of] justice is lost, then Li (Propriety Ritual) is promoted as the device [to maintain orders in society]! ~ Li (Propriety Ritual) is the peripheral (superficial formality) of loyalty and trust, it signalizes the onset of a chaotic society; ~ Those talks about predicting the future are also but splendorous [and unsubstantiated idle] discussions about Tao; ~ They are principle factors leading to stupidity (imposture)! ~ Therefore a man of nobility settles with the substantiated [knowledge] and avoids superficial [theories]; ~ He seeks facts and is uncomfortable with flowery explanations; ~ [In other words] He accepts this (the substantiated theories) and rejects that (haughty and idle speculations).

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[38c15t] **Tien Cong Tran** ~ The man of high virtue has no virtue; therefore he is virtuous. ~ The man of low virtue never loses virtue; therefore he is not virtuous. ~ The man of high virtue does not do and has nothing to do. ~ The man of low virtue does and has something to do. ~ The man of high benevolence does, and has nothing to do. ~ The man of high righteousness does, and has something to do. ~ The man of high propriety does and is not responded, therefore he rolls up his sleeves and forces people to follow him. ~ Hence, losing the Way, man resorts to Virtue. ~ Losing Virtue, man resorts to benevolence. ~ Losing benevolence, man resorts to righteousness. ~ Losing righteousness, man resorts to propriety. ~ Propriety is the merest husk of faith and loyalty, and the beginning of disorder. ~ Foreknowledge is the flower (outside beauty) of the Way, and the beginning of foolishness. ~ Therefore, the great man sets his heart upon the thick rather than the thin, upon the fruit rather than the flower. ~ Hence, he drops what is without and keeps what is within.

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[38c16t] **Thomas Z. Zhang** ~ High Te is Te because it is not showy. ~ Low Te is not Te because it is showy. ~ People with high Te do not force their way but they have their way. ~ People with low Te have no way except to force their way. ~ Top benevolence standard has its way without forcing it. ~ Top moral conduct has its way with efforts. ~ Top ritual rules have their way with rare response. ~ Then force is used to make people comply. ~ Therefore, when Tao is lost, Te is established. ~ When Te is lost, a benevolent standard is established. ~ When the benevolent standard is lost, moral conduct is established. ~ When moral conduct is lost, ritual rules are established. ~ So-called ritual rules do not advocate honesty and trustworthiness. ~ Thus, they are the source of disorder. ~ Boasting scholars are the flashy decorations of Tao; they are the origin of stupidity. ~ Consequently, great men stay with profoundness, avoid superficiality. ~ They stay with substance, avoid flashy superficies. ~ That is, they take former and avoid latter.

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[38c17t] **Arthur Waley** ~ The man of highest 'power' does not reveal himself as a possessor of 'power'; ~ Therefore he keeps his 'power'. ~ The man of inferior 'power' cannot rid it of the appearance of 'power'; ~ Therefore he is in truth without 'power'. ~ The man of highest 'power' neither acts nor is there any who so regards him; ~ The man of inferior 'power' both acts and is so regarded. ~ The man of highest humanity, though he acts, is not so regarded; ~ Whereas a man of even the highest morality both acts and is so regarded. ~ While even he who is best versed in ritual not merely acts, but if people fail to respond ~ Then he will pull up his sleeves and advance upon them. ~ That is why it is said: ~ 'After Tao was lost, then came the "power"; ~ After the "power" was lost, then came human kindness. ~ After human kindness was lost, then came morality, ~ After morality was lost,

then came ritual. ~ Now ritual is the mere husk of loyalty and promise-keeping, ~ And is indeed the first step towards brawling.' ~ Foreknowledge may be the 'flower of doctrine', ~ But it is the beginning of folly. ~ Therefore the full-grown man takes his stand upon the solid substance and not upon the mere husk, ~ Upon the fruit and not upon the flower. ~ Truly, 'he rejects that and takes this'.

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[38c18t] **Richard John Lynn** ~ A person of superior virtue is not virtuous, and this is why he has virtue. ~ A person of inferior virtue never loses virtue, and this is why he lacks virtue. ~ A person of superior virtue takes no conscious action and so acts out of nothing. ~ A person of inferior virtue takes conscious action and so acts out of something. ~ When a person of superior benevolence takes action, he acts out of nothing. ~ When a person of superior righteousness takes action, he acts out of something. ~ When a person of superior propriety takes action and no one responds, he pushes up his sleeves and leads them to it. ~ Therefore one resorts to virtue only after losing the Dao, resorts to benevolence only after losing virtue, resorts to righteousness only after losing benevolence, and resorts to propriety only after losing righteousness. ~ Propriety consists of the superficial aspects of loyalty and trust and is thus the beginning of disorder. ~ Foresight consists of the flower of the Dao and is thus the origin of duplicity. ~ This is why the really great man involves himself with its substance and not with its superficial aspects. ~ He involves himself with its fruit and not with its flower. ~ Therefore he rejects the one and takes the other.

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[38c19t] **Lin Yutang** ~ DEGENERATION ~ The man of superior character is not (conscious of his) character, ~ Hence he has character. ~ The man of inferior character (is intent on) not losing character, ~ Hence he is devoid of character. ~ The man of superior character never acts, ~ Nor ever (does so) with an ulterior motive. ~ The man of inferior character acts, ~ And (does so) with an ulterior motive. ~ The man of superior kindness acts, ~ But (does so) without an ulterior motive. ~ The man of superior justice acts, ~ And (does so) with an ulterior motive. ~ (But when) the man of superior li acts and finds no response, ~ He rolls up his sleeves to force it on others. ~ Therefore: ~ After Tao is lost, then (arises the doctrine of) humanity. ~ After humanity is lost, then (arises the doctrine of) justice. ~ After justice is lost, then (arises the doctrine of) li. ~ Now li is the thinning out of loyalty and honesty of heart ~ And the beginning of chaos. ~ The prophets are the flowering of Tao ~ And the origin of folly. ~ Therefore the noble man dwells in the heavy (base) ~ And not in the thinning (end). ~ He dwells in the fruit ~ And not in the flowering (expression). ~ Therefore he rejects the one and accepts the other.

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[38c20t] **Victor H. Mair** ~ The person of superior integrity ~ does not insist upon his integrity; ~ For this reason, he has integrity. ~ The person of inferior integrity ~ never loses sight of his integrity; ~ For this reason, he lacks integrity. ~ The person of superior integrity takes no action, ~ nor has he a purpose for acting. ~ The person of superior humaneness takes action, ~ but has no purpose for acting. ~ The person of superior righteousness takes action, ~ and has a purpose for acting. ~ The person of superior etiquette takes action, ~ but others do not respond to him; ~ Whereupon he rolls up his sleeves and coerces them. ~ Therefore, ~ When the Way is lost, ~ afterward comes integrity. ~ When integrity is lost, ~ afterward comes humaneness. ~ When humaneness is lost, ~ afterward comes righteousness. ~ When righteousness is lost, ~ afterward comes etiquette. ~ Now, ~ Etiquette is the attenuation of trustworthiness, and the source of disorder. ~ Foreknowledge is but the blossomy ornament of the Way, and the source of ignorance. ~ For this reason, ~ The great man resides in substance, not in attenuation. ~ He resides in fruitful reality, not in blossomy ornament. ~ Therefore, ~ He rejects the one and adopts the other.

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[38c21t] **Tolbert McCarroll** ~ A person of high virtue is not conscious of virtue ~ and therefore possesses Virtue. ~ A person of little virtue tries to be virtuous ~ and therefore lacks Virtue. ~ A person of high virtue does not make a fuss ~ and is not seen. ~ A person of little virtue always makes a fuss ~ and is always seen. ~ A truly good person functions without ulterior motive. ~ A moralist acts out of private desires. ~ A ritualist acts and, when no one responds, rolls up a sleeve and marches. ~ When we lose the Tao, we turn to Virtue. ~ When we lose Virtue, we turn to kindness. ~ When we lose kindness, we turn to morality. ~ When we lose morality, we turn to ritual. ~ Ritual is the mere husk of good faith and loyalty and the beginning of disorder. ~ Knowledge of what is to come may be a flower of the Tao, ~ but it is the beginning of folly. ~ Hence, ~ the well-formed person relies ~ on what is solid and not on what is flimsy, ~ on the fruit and not the flower. ~ Therefore, ~ such a person lets go of that without and is content with this within.

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[38c22t] **David H. Li** ~ By not displaying one's high virtue, one is virtuous; ~ By parading one's little virtue, one is not virtuous. ~ One with high virtue follows laissez-faire with carefree ease; ~ One with little virtue follows laissez-faire to parade one's virtue. ~ One with high nobleness practices nobleness with carefree ease; ~ One with high righteousness practices righteousness to parade one's righteousness. ~ One with high Conduct decrees; ~ With no followers, one uses force to twist others into following. ~ Thus, ~ virtue comes to the fore when Direction is not in evidence, ~ nobleness comes to the fore when virtue is not in evidence, ~ righteousness comes to the fore when nobleness is not in evidence, ~ Conduct comes to the fore when righteousness is not in evidence. ~ Conduct comes to the fore when loyalty and trustworthiness lack; ~ it brings about confusion. ~ Foreknowledge addresses but Direction's superficialities; ~ it initiates folly. ~ Thus, ~ a great man seeks fullness, not lack; ~ seeks substance, not facade. ~ He forsakes the latter [Conduct and foreknowledge] and accepts the former [loyalty, trustworthiness, and Direction].

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[38c23t] **Yasuhiko Genku Kimura** ~ The person of authentic virtue makes no issue of his virtue. ~ Therefore, he is virtuous, wholly and completely. ~ The person of inauthentic virtue makes much issue of his virtue. ~ Therefore, he is not virtuous, wholly and completely. ~ Authentic virtue is a matter of being, not of doing. ~ Therefore, the person of authentic virtue makes no claims for his virtuous action. ~ Inauthentic virtue is a matter of doing, not of being. ~ Therefore, the person of inauthentic virtue makes claims for his virtuous action. ~ Superior benevolence is a matter of doing. ~ Yet the person of superior benevolence makes no claims for his benevolent deeds. ~ Superior rectitude is a matter of doing. ~ And the person of superior rectitude makes claims for his righteous deeds. ~ Superior etiquette is a matter of doing. ~ But the person of superior etiquette, ~ If people do not conform to his standard, ~ Will pull their elbows and force them to conform. ~ When the Tao is lost, then comes virtue. ~ When virtue is lost, then comes benevolence. ~ When benevolence is lost, then comes rectitude. ~ When rectitude is lost, then comes etiquette. ~ Etiquette is but the attenuation of probity and the beginning of disorder. ~ Prescience is but a flower of the Tao and the beginning of nescience. ~ For this reason, ~ The person of character dwells in the depths within, not in the shallows without. ~ He dwells in the fruitful substance within, not in the flowery embellishment without. ~ He thus chooses the inner and discards the outer.

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[38c24t] **Chou-Wing Chohan** ~ Superior virtue is not aware of being a superior virtue, ~ So it has virtue. ~ Inferior virtue never discards the virtue, ~ Therefore it has no virtue. ~ Superior virtue seems inactive, but it does everything. ~ Inferior virtue operates, but ultimately its work is incomplete. ~ Superior love operates without motive. ~ Superior justice operates without motive. ~ The superior system operates, even though nothing responds to it at first, ~ And gradually people raise their arms and join it. ~ Thus, when the Tao is lost, virtue is lost. ~ If virtue is lost, love is lost. ~ If love is lost, justice is lost. ~ If justice is lost, the superior system comes into being. ~ The superior system, therefore, is the expression of impatience and disloyalty, the result of confusion of the senses. ~ Knowledge that contains no knowledge is only the flower of Tao and the beginning of folly. ~ Therefore, the truly great person keeps the concrete and rejects the transient, ~ He keeps the fruit and does not take the flower. ~ Therefore he rejects the flower and takes the fruit.

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[38c25t] **Man-Ho Kwok** ~ The highest kind of man ~ Has innate goodness, ~ And that is what he rules with. ~ The lesser man brags about how good he is - ~ And isn't much good, I can tell you. ~ A Man of Te rules by wu-wei ~ Doing nothing for himself or of himself. ~ The lesser man acts from his ego ~ And what he wants is gratification. ~ A man who rules with compassion ~ Acts through it - and no one even realizes. ~ A legal man acts judiciously ~ But he is still serving his own ends. ~ And the rigid man uses laws ~ And if people don't like it, force. ~ If the true Tao is lost then morality takes its place. ~ If that fails, we have 'conscience'. ~ When that fades, we get 'justice'. ~ When that disappears, we have the status quo. ~ Confusion reigns. ~ No one knows what's going on. ~ Forecasts and prophecies abound - ~ and they are merely a gloss on the Tao, ~ they are the root of all twisted guidance. ~ So the sage only looks at what is really real. ~ He doesn't just look at the surface - ~ He blows away the dust and drinks the water ... ~ He doesn't just go for the flower ~ But also for the roots and the fruit. ~ Blow away the dust, now: ~ Come to the living water.

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[38c26t] **Gu Zhengkun** ~ A man of the great virtue (Teh) does not claim to be of virtue, ~ Thus he is of the true virtue. ~ A man of the small virtue always holds fast to the virtue in form, ~ Thus he is actually of no virtue. ~ A man of the great virtue remains inactive, ~ Without deliberately manifesting his virtue; ~ A man of the small benevolence keeps being active, ~ Always deliberately manifesting his virtue. ~ A man of the great benevolence acts but never deliberately shows his benevolence; ~ A man of great justice acts and also deliberately shows his justice; ~ A man of rigid rites acts and even rolls up his sleeves to force people to conform to rites when no one responds to him. ~ Therefore ~ Virtue comes after the loss of Tao; ~ Benevolence comes after the loss of virtue; ~ Justice comes after the loss of benevolence; ~ Rites come after the loss of justice. ~ Thus rites result from the lack of loyalty and good faith, ~ And function as the beginning of the great disorder. ~ Foresight is only the flowery embellishment of the Tao ~ As well as the beginning of ignorance. ~ Hence the true man sets store by the thick rather than by the thin, ~ And values the fruit rather than the flower. ~ That is why he takes the former and discards the latter.

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[38c27t] **Chao-Hsiu Chen** ~ A man of great virtue is not aware of virtue; that is the reason why he has virtue. ~ A man of little virtue does not miss virtue; that is the reason why he has no virtue. ~ The great virtue is when one does not do anything, yet everything is done. ~ The little virtue is when one does everything, yet something remains undone. ~ A man of great humanity acts, yet he acts without purpose. ~ A man of great justice acts, yet he acts with purpose. ~ A man of great courtesy acts, and if no one responds he rolls up his sleeves and tries to persuade them to respond. ~ That is why when the Tao is lost, virtue appears. ~ When virtue is lost, humanity appears. ~ When humanity is lost, justice appears. ~ When justice is lost, courtesy appears. ~ Courtesy is the superficial form of faith and trust; it is the beginning of disorder. ~ A man of much knowledge results in the flourishing of the Tao; it is the beginning of foolishness. ~ Therefore a true man lives with magnanimity, renounces the frivolous, lives with simplicity, renounces the luxuriant. ~ That is why he chooses the one and renounces the other.

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[38c28t] **Liu Qixuan** ~ The virtuous getter does not get, ~ And is therefore getting something better. ~ The worst getter does not give what he/she gets ~ And is therefore getting something worse. ~ The best getter does nothing for nothing. ~ The kind giver does something for nothing. ~ The faithful contractor does something for something. ~ The ceremony holder does things but is not responded to, ~ For ceremony means lack of faithfulness ~ And the start of social disorders. ~ Predictive knowledge is the turbulence of the Way ~ And the beginning of folly. ~ Therefore, the reasonable person ~ Will stay in the thick center of the Way ~ Instead of its tumbling thin edge, ~ And will prefer the solid spot of the Way ~ Instead of its turbulence.

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[38c29t] **Shi Fu Hwang** ~ Degeneration ~ Lao Tze says, ~ The superior Teh is not conscious of virtue, thus it matches the essence of virtue. ~ The secondary Teh is conscious of virtue, thus it leaves the essence of virtue. ~ The man of the superior Teh works by acting without the intent to control fate; the people think he has done nothing else. ~ The man of the secondary Teh does work by acting with the intent to control fate and the people think he has done a lot of work. ~ The man of benevolence has done a lot of work, but through acting without the intent to control fate. ~ The man of righteousness has done a lot of work, this is through acting with intent to control fate. ~ The man of ritualism has done a lot of work, however he can't get the resonance of approval, thus he would force others to express their appreciation. ~ Therefore, ~ when the Tao is not in use, they seek benevolence; ~ when the benevolence is not in use, they seek ritualism. ~ However, the ritualism is the production of the lack of the loyalty and the faith, and it is even the beginning of confusion. ~ The above mentioned men understand Tao's extravagance only. ~ They are the founders of stupidity. ~ Henceforth, a true great man should choose Tao's abundance instead of Tao's deficiency. ~ He should choose Tao's essence instead of Tao's extravagance. ~ Thus, a Tao practician should learn to choose the former, and despise the latter.

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[38c30t] **Ch'u Ta-Kao** ~ The superior virtue is not conscious of itself as virtue; ~ Therefore it has virtue. ~ The inferior virtue never lets off virtue; ~ Therefore it has no virtue. ~ The superior virtue seems inactive, and yet there is nothing that it does not do. ~ The inferior virtue acts and yet in the end leaves things undone. ~ The superior benevolence acts without a motive. ~ The superior righteousness acts with a motive. ~ The superior ritual acts, but at first no one responds to it; ~ Gradually people raise their arms and follow it. ~ Therefore when Tao is lost, virtue follows. ~ When virtue is lost, benevolence follows. ~ When benevolence is lost, righteousness follows. ~ When righteousness is lost, ritual follows. ~ Ritual, therefore, is the attenuation of loyalty and faith and the outset of confusion. ~ Fore-knowledge is the flower of Tao and the beginning of folly. ~ Therefore the truly great man keeps to the solid and not to the tenuous; ~ Keeps to the fruit and not to the flower. ~ Thus he rejects the latter and takes the former.

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[38c31t] **Paul J. Lin** ~ He with the highest virtue ~ Does not display his virtue ~ And so has virtue. ~ He with the lowest virtue ~ Does not let go of virtue ~ And so has no virtue. ~ He with the highest virtue does not act ~ And nothing is left undone. ~ He with the lowest virtue acts ~ And has intent to act. ~ He with the highest human-heartedness acts ~ And has no intent to act. ~ He with the highest righteousness acts ~ And has intent to act. ~ He with the highest propriety acts ~ And if there is no response, ~ Bares his arms to apply force. ~ Therefore, ~ When Tao is lost, virtue appears. ~ When virtue is lost, human-heartedness appears. ~ When human-heartedness is lost, righteousness appears. ~ When righteousness is lost, propriety appears. ~ Propriety is the thinness of loyalty and honesty, ~ And the beginning of disorder; ~ Foreknowledge is the ornament of Tao, ~ And the beginning of ignorance. ~ Therefore, great gentlemen stay in the thick, and not in the thin. ~ They stay with the substance, and not with the ornament. ~ So they reject that to prefer this.

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[38c32t] **Michael LaFargue** ~ The finest Te is not Te-like, so it is Te; ~ the poorest Te never leaves off being Te-like, so it is not Te. ~ The finest Te: no working at it, no goal in mind; ~ the poorest Te: people work at it, with a goal in mind. ~ The finest Goodness: people work at it, but with no goal in mind; ~ the finest Morality: people work at it, with a goal in mind; ~ the finest Etiquette: people work at it, and, when none pay attention, they roll up their sleeves and go on the attack. ~ Yes: ~ Losing Tao, next comes Te; ~ losing Te, next comes Goodness; ~ losing Goodness, next comes Morality; ~ losing Morality, next comes Etiquette. ~ And now Etiquette is loyalty and sincerity

spread thin, ~ and the first sign of disorders. ~ Foreknowledge is the flower of Tao, ~ and the beginning of folly. ~ And so the great man: ~ Resides with the substance, ~ does not stay with what is thin. ~ Resides with the fruit, ~ does not stay with the flower. ~ Yes: ~ He leaves 'that' aside and attends to 'this'.

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[38c33т] **Cheng Lin** ~ The most virtuous is not conscious of being virtuous, and therefore he attains virtue. ~ The least virtuous is always afraid of losing virtue, and therefore he fails to attain virtue. ~ The most virtuous abides by inaction, and nothing is left undone. ~ The least virtuous is always employed with action, and much is left undone. ~ When benevolence is most highly esteemed, people practise it for its own sake. ~ When righteousness is most highly esteemed, people practise it for their own good. ~ When propriety is most highly esteemed, people practise it because they are compelled to. ~ Thus, ~ virtue becomes fashionable when people fail to follow Truth; ~ benevolence becomes fashionable when people fail to attain virtue; ~ righteousness becomes fashionable when people fail to practise benevolence; ~ propriety becomes fashionable when people fail to practise righteousness. ~ The rules of propriety are brought about by the lack of loyalty and sincerity, and by the prevalence of confusion. ~ Learning is pushed to the fore when Truth is disregarded as a matter of no importance, and when hypocrisy begins to prevail. ~ Therefore the truly great men dwell in what is fundamental, and shun what is trivial; ~ they abide by what is real, and discard what is ornamental.

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[38c34т] **Yi Wu** ~ One with supreme virtue is not attached to virtue, so has virtue. ~ One with lower virtue does not lose virtue, so has no virtue. ~ One with supreme virtue is in non-action and acts without purpose. ~ One with lower virtue is in action and has purpose in his actions. ~ One with high humanity is in action but acts without purpose. ~ One with high righteousness is in action and acts with purpose. ~ One with high propriety is in action but, if people do not respond, ~ He raises armies to draw others to him. ~ Therefore, when people lose the Way, they resort to virtue. ~ Losing virtue, they resort to humanity. ~ Losing humanity, they resort to righteousness. ~ Losing righteousness, they resort to propriety. ~ Propriety marks the lack of loyalty and trust ~ And the beginning of disorder! ~ The man with foreknowledge is only an ornament of the Way ~ And the beginning of stupidity. ~ Therefore, the great man dwells on the thick but not on the thin. ~ Dwells on the substance, but not on the ornament. ~ So, he renounces that and takes this.

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[38c35т] **Han Hiong Tan** ~ The ruler with great virtue never reveals his virtue. ~ Hence, he truly possesses real virtue. ~ An ordinary ruler deliberately tries to show off his virtue. ~ He therefore does not possess any real virtue. ~ The ruler with great virtue goes with the flow. ~ His action encapsulates the essence of wu-wei. ~ The ordinary ruler deliberately tries to go with the flow. ~ He thus achieves the antithesis of wu-wei. ~ The ruler with great compassion rules benevolently without ulterior motives. ~ He thus captures the essence of wu-wei. ~ The ruler of righteousness deliberately sets out to rule benevolently. ~ He thus misses the essence of wu-wei. ~ The ruler of propriety (rites) imposes rules and regulations. ~ When the people do not conform, he responds with punitive measures. ~ Therefore, when Dao is in decline, virtue supplants it. ~ When virtue is in decline, benevolence replaces it. ~ When benevolence fails, righteousness takes its place. ~ When righteousness does not prevail, rites begin to exert their authority. ~ The prevalence of rites is the sign that loyalty and trust are wearing very thin and that serious trouble is brewing. ~ Clever people with prescience to foretell events represent the superficiality of Dao. ~ This heralds the beginning of ignorance. ~ Therefore, a man of substance is unsophisticated but not shallow. ~ He resides on the fundamental but not on the superficial. ~ He thus embraces the substance and rejects the trimmings.

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[38c36т] **Hua-Ching Ni** ~ One of subtle universal virtue is not conscious of being virtuous, ~ therefore, he is truly virtuous. ~ One of partial virtue attempts to live up to an external standard of virtue, ~ therefore, he is not truly virtuous. ~ One of whole virtue does not need to do anything in order to be virtuous, ~ because virtue is the very essence of one's true nature. ~ But, one of partial virtue believes that something must be done in order to prove that he is virtuous. ~ Thus, partial virtue becomes prevalent when people fail to follow their own true nature. ~ Benevolence becomes prevalent when people fail to be naturally kind. ~ Etiquette becomes prevalent when people fail to be righteous and considerate. ~ When people find no response with etiquette, ~ they roll up their sleeves and force others to respond to them. ~ When people stray from the subtle way of universal nature, ~ they can no longer perceive their own true nature. ~ Thus, they emphasize relative virtue. ~ When natural virtue is lost, ~ society depends on the doctrine of humanism. ~ When humanity becomes corrupted, ~ social and religious teachings appear and become powerful forces. ~ When social and religious teachings become corrupted, ~ what is left behind is the empty shell of superficial ceremonies and artificial etiquette. ~ When etiquette is emphasized, ~ it is because people lack the simple qualities of fairness and kindness. ~ This is the starting point of people of confusion. ~ All of these man-made, partial virtues are merely superficial flowers, a false nature. ~ When people begin to move away from their own true nature, ~ it is the beginning of hypocrisy. ~ Therefore, one who integrates his own individual being with the deep nature of the universe sets his heart upon the root of reality rather than the husk, and upon the nourishment of the fruit rather than the fleeting beauty of the flowers. ~ Truly, he cherishes what is deep within rather than what is shallow without. ~ Knowing this, he knows what to accept and what to reject.

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[38c37т] **Chang Chung-yuan** ~ The highest attainment (Tê) is free from attainment. ~ Therefore, there is attainment. ~ The lowest attainment is never free from attainment. ~ Therefore, there is no attainment. ~ The highest attainment never acts and is purposeless. ~ The lowest attainment acts and is purposeful. ~ The highest benevolence (jen) acts and is purposeless. ~ The highest righteousness (yi) acts and is purposeful. ~ The highest propriety (li) acts and no one follows it. ~ One bares one's arms and throws one's opponents away. ~ Therefore, when Tao is lost, we have attainment. ~ When attainment is lost, we have benevolence. ~ When benevolence is lost, we have righteousness. ~ When righteousness is lost, we have propriety. ~ Propriety is due to a lack of trustworthiness and is the beginning of disorder. ~ Anticipated knowledge is the superficiality of Tao and is the beginning of foolishness. ~ Hence, the great man chooses reality and not superficiality. ~ He acts according to reality and not appearance. ~ Thus, he grasps the one and foregoes the other.

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[38c38т] **Henry Wei** ~ Discourse on Virtue ~ Lun Teh ~ Superior virtue is not virtue-conscious, ~ Therefore it has virtue. ~ Inferior virtue never forgets virtue, ~ Therefore it has no virtue. ~ Superior virtue does not interfere, ~ And has no motive to interfere. ~ Inferior virtue interferes, ~ And has a motive to interfere. ~ Superior benevolence interferes without motive; ~ Superior righteousness interferes from motive; ~ Superior propriety interferes, ~ And failing to evoke any response, ~ Lifts its arm and resorts to violence. ~ Therefore, ~ After the loss of Tao, virtue appears; ~ After the loss of virtue, benevolence appears; ~ After the loss of benevolence, righteousness appears; ~ After the loss of righteousness, propriety appears. ~ Propriety is a mere veneer of loyalty and sincerity, ~ And constitutes the prime cause of confusion. ~ Traditional knowledge is the flower (outward show) of Tao, ~ And has become the origin of folly. ~ Therefore, men of the heroic type abide by depth, ~ And stay away from shallowness; ~ Abide by the fruit and stay away from the flower. ~ Forsooth, they reject this and adopt that.

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[38c39т] **Ha Poong Kim** ~ The man of superior virtue [te] is not virtuous; ~ Therefore he has virtue. ~ The man of inferior virtue never fails to be virtuous; ~ Therefore he has no virtue. ~ A man of superior virtue never acts; ~ He seeks nothing through action. ~ A man of inferior virtue acts; ~ He seeks [virtue] through action. ~ A man of superior humaneness [jen] acts; ~ Yet he seeks nothing through action. ~ A man of superior righteousness [i] acts; ~ He seeks [righteousness] through action. ~ A man of superior ritual propriety [li] acts; ~ And when others fail to respond accordingly, ~ He stretches his arm and charges at them. ~ Therefore, when Tao is lost, virtue appears; ~ When virtue is lost, humaneness appears; ~ When humaneness is lost, righteousness appears; ~ When righteousness is lost, ritual propriety appears. ~ Truly, ritual propriety means ~ The thinning of loyalty and truthfulness, ~ And the origin of disorder. ~ Foresight ~ Is the flower of Tao, ~ The beginning of folly. ~ Therefore the great man ~ Dwells in the thick, ~ Not in the thin, ~ In the fruit, ~ Not in the flower. ~ Therefore he discards that and takes this.

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[38c40т] **Tao Huang** ~ Eminent action is inaction, ~ For that action it is active. ~ Inferior action never stops acting, ~ For that reason it is inactive. ~ Eminent action is disengaged, ~ Yet nothing is left unfulfilled; ~ Eminent humanness engages, ~ Yet nothing is left unfulfilled; ~ When eminent righteousness engages, ~ It reduces the results of engagements; ~ Eminent justice engages, but does not respond adequately to situations. ~ For that reason it is frustrated. ~ When Tao is lost, ~ It becomes Action; ~ When Action is lost, ~ It becomes benevolence; ~ When benevolence is lost, ~ It becomes justice. ~ When justice is lost, ~ It becomes propriety. ~ Propriety is the veneer of faith and loyalty, ~ And the forefront of troubles. ~ Foresight is the vain display of Tao, ~ And the forefront of foolishness. ~ Therefore, the man of substance ~ Dwells in wholeness rather than veneer, ~ Dwells in the essence rather than the vain display. ~ He rejects the latter, and accepts the former.

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[38c41т] **Tang Zi-chang** ~ When conduct is of high virtue, one is unconscious of virtue, thus he can accomplish virtue. ~ When conduct is of low virtue, one is conscious of virtue, thus he cannot accomplish virtue. ~ High virtue does not contrive and has no desire for gain. ~ Low virtue also does not contrive but has desire for gain. ~ High benevolence does contrive yet it has no desire for gain. ~ High righteousness does contrive and also has desire for gain. ~ High ritual does not only contrive and desire, but is also violent: ~ if it finds no response at all, it resorts to fighting its way out with stretched arms. ~ Hence when Dao is losing, then its virtues are losing. ~ When virtues are losing, benevolence is encouraged. ~ When benevolence is losing, the righteousness is encouraged. ~ When righteousness is losing, then rituals are encouraged. ~ Rituals stand for the lack of loyalty and reliability and are the beginning of disorder. ~ Divination stands for the emotional performance of Dao and is the beginning of stupidity. ~ Therefore the superior man prefers to possess few things rather than an abundance, to have insight rather than to see superficially. ~ Thus he prefers insight to superficiality.

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[38c42т] **Wing-tsit Chan** ~ The man of superior virtue is not (conscious of) his virtue, ~ And in this way he really possesses virtue. ~ The man of inferior virtue never loses (sight of) his virtue, ~ And in this way he loses his virtue. ~ The man of superior virtue takes no action, but has no ulterior motive to do so. ~ The man of inferior virtue takes action, and has an ulterior motive to do so. ~ The man of superior humanity takes action, but has no ulterior motive to do so. ~ The man of superior righteousness takes action, and has an ulterior motive to do so. ~ The man of superior propriety takes action, ~ And when people do not respond to it, he will stretch his arms and force it on them. ~ Therefore: ~ When Tao is lost, only then does the doctrine of virtue arise. ~ When virtue is lost, only then does the doctrine of humanity arise. ~ When humanity is lost, only then does the doctrine of righteousness arise. ~ When righteousness is lost, only then does the doctrine of propriety arise. ~ Now, propriety is a superficial expression of loyalty and faithfulness, and the beginning of disorder. ~ Those who are the first to know have the flowers of Tao but are the beginning of ignorance. ~ For this reason the great man dwells in the thick, and does not rest with the thin. ~ He dwells in the fruit, and does not rest with the flower. ~ Therefore he rejects the one, and accepts the other.

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[38c91т] **И. И. Семененко** ~ Верх добродетели - ее не проявлять и потому быть добродетелью проникнутым. ~ При низшей добродетели стараются ее не упустить и потому не обладают добродетелью. ~ При высшей добродетели бездействуют и лишены намерения действовать. ~ При низшей добродетели берутся за дела и преисполнены намерения действовать. ~ При высшей человечности берутся за дела, но лишены намерения действовать. ~ При высшей справедливости берутся за дела и преисполнены намерения действовать. ~ При высшей ритуальности берутся за дела, и если не встречают отклика, то тащат с пылом за собой. ~ Поэтому с утратой Дао и обретают добродетель; ~ с утратой добродетели овладевают человечностью; ~ с утратой человечности усваивают справедливость; ~ с утратой справедливости вверяют себя ритуалу. ~ Ритуальность составляет мелочь в проявлении преданности и доверия. ~ В ней заключается начало смуты. ~ Различать заранее - это цветок Дао и начало глупости. ~ Именно поэтому великий муж довольствуется сутью и не гонится за мелочами, предпочитает плод цветку, отбрасывает то и берет это.

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[38c92т] **А. А. Маслов** ~ Человек высшей Благости не проявляет свою Благость, и потому он обладает Благостью. ~ Человек низкой Благости не отклоняется от Благости, и потому он не обладает Благостью. ~ Человек высшей Благости пребывает в недеянии и не имеет намерения действовать. ~ Человек низкой Благости погружён в деяния и к тому же имеет намерение действовать. ~ Человек высокой гуманности действует, и нет того, чего бы он ни сделал. ~ Человек высокой справедливости действует, но всё же остаётся то, что ещё надо сделать. ~ Человек высоких ритуалов погружён в деяния, но когда он не достигает желаемого, то закатывает рукава и прибегает к силе. ~ Поэтому, когда утрачивается Дао, - приходит Благость. ~ Когда утрачивается Благость, - приходит гуманность. ~ Когда утрачивается гуманность, - приходит справедливость. ~ Когда утрачивается справедливость, - приходят ритуалы. ~ Ритуалы - это тончайшая ширма для преданности и искренности и предвестник смуты. ~ Предзнание - это цветок Дао и начало невежества. ~ Поэтому великий муж пребывает в плотно-возвышенном и отвергает тонко-ничтожное. ~ Он принимает плоды и отвергает цветы. ~ Поэтому он отказывается от первого ради второго.

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[38c93т] **Е. А. Торчинов** ~ Высшее Благо не благо, и благодаря этому оно наделено благом. ~ Низшее Благо не теряет блага, и благодаря этому оно лишено блага. ~ Высшее Благо пребывает в недеянии, и ему незачем действовать. ~ Низшее Благо деятельно, и оно имеет цель для своих деяний. ~ Высшее милосердие деятельно, но ему незачем действовать. ~ Высшая справедливость деятельна, и она имеет цель для своих деяний. ~ Высшее ритуальное благоговение деятельно, но ему не соответствует ничего во всем мире; ~ поэтому следующие ритуалу тогда закатывают рукава до плеч и силой принуждают народ идти за ними. ~ Поэтому люди утрачивают Дао-Путь и обретают Благо; ~ теряют Благо и обретают милосердие; ~ теряют милосердие и обретают справедливость; ~ теряют справедливость и обретают ритуальное благоговение. ~ Но ритуальное благоговение - свидетельство того, что у людей оскудевают преданность и верность слову. ~ Поэтому оно - начало смуты. ~ Предвидение будущего - не только цвет Дао-Пути, но и начало глупости. ~ Поэтому великий муж пребывает в том, что обильно, а не в том, что скудно. ~ Он не пребывает в цветущих верхушках сущего. ~ Отбрасывая то, берет он это.

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[38c94т] **А. Е. Лукьянов** ~ Верхняя Дэ не Дэ, поэтому обладает Дэ. ~ Нижняя Дэ не теряет Дэ, поэтому не обладает Дэ. ~ Верхняя Дэ не деяет и не обладает деянием. ~ Нижняя Дэ деяет и обладает деянием. ~ Верхняя Жэнь деяет и не обладает деянием. ~ Верхняя И деяет и обладает деянием. ~ Если верхняя Ли что-то деяет, но никто ей не откликается, то засучи рукава и выброси ее. ~ Вот почему после потери Дао следует Дэ; ~ после потери Дэ следует Жэнь; ~ после потери Жэнь следует И; ~ после потери И следует Ли. ~ Ли - это ничтожность преданности Синь

(Доверию) и начало смуты. ~ Только что представленная [вам норма Ли] - это цветок Дао и начало тупости. ~ Поэтому великий муж там, где Дао обильно, а не там, где ничтожно; ~ там, где плод, а не там, где его цветок. ~ Вот почему отбрасывает одно, избирает другое.

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[38c95т] **Ян Хин-шун** ~ Человек с высшим дэ не стремится делать добрые дела, поэтому он добродетелен; ~ человек с низшим дэ не оставляет [намерения] совершать добрые дела, поэтому он не добродетелен; ~ человек с высшим дэ бездеятелен и осуществляет недеяние; ~ человек с низшим дэ деятелен, и его действия нарочиты; ~ обладающий высшим человеколюбием действует, осуществляя недеяние; ~ человек высшей справедливости деятелен, и его действия нарочиты; ~ человек, во всем соблюдающий ритуал, действует, [надеясь на взаимность]. ~ Если он не встречает взаимности, то он прибегает к наказаниям. ~ Вот почему дэ появляется только после утраты дао; ~ человеколюбие - после утраты дэ; ~ справедливость - после утраты человеколюбия; ~ ритуал - после утраты справедливости. ~ Ритуал - это признак отсутствия доверия и преданности. ~ [В ритуале] - начало смуты. ~ Внешний вид - это цветок дао, начало невежества. ~ Поэтому [великий человек] берет существенное и оставляет ничтожное. ~ Он берет плод и отбрасывает его цветок. ~ Он предпочитает первое и отказывается от второго.

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[38c96т] **Д. П. Конисси** ~ Люди высшей нравственности не считают себя нравственными, поэтому они имеют высшую нравственность. ~ Люди низшей нравственности не в состоянии потерять свою нравственность и поэтому безнравственны. ~ Люди высшей нравственности, находясь в бездеятельности, не делают ничего. ~ Люди низшей нравственности делают то, что делают. ~ Люди высшего человеколюбия, находясь в бездеятельности, совершают дела, но не признают их (за свои). ~ Люди высшей справедливости делают то, что делают. ~ Люди высшей почтительности уважают других, но другие не уважают их, поэтому они принудят их к почтению. ~ Отсюда когда потеряно Тао, то является нравственность; ~ когда нравственность забыта, то является человеколюбие; ~ когда человеколюбие оставлено, то является справедливость; ~ когда справедливость покинута, то является почтительность. ~ Вот почему почтительность есть последствие ослабления верности и преданности (господину) и начало всякого рода беспорядков в стране. ~ Поэтому великий человек держится существенного и оставляет ничтожное. ~ Он все делает по правде, но никогда не будет опираться на законы. ~ Берите первое и бросьте последнее.

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[38c97т] **В. В. Малявин** ~ Высшее совершенство не хочет совершенства, ~ Вот почему в нем есть совершенство. ~ Низшее совершенство хочет совершенства, ~ Вот почему в нем нет совершенства. ~ Высшее совершенство ничего не делает и не имеет на то причин. ~ Низшее совершенство действует и имеет на то причины. ~ Высшая человечность действует, но не имеет на то причин. ~ Низшая человечность действует и имеет на то причины. ~ Высшая справедливость действует и имеет на то причины. ~ Высшее благочестие действует, и, если отклика нет, ~ Оно засучит рукава и принудит к покорности. ~ А посему: ~ Когда утратили Путь, появилось совершенство; ~ Когда утратили совершенство, появилась человечность; ~ Когда утратили человечность, появилась справедливость; ~ Когда утратили справедливость, появилось благочестие. ~ Благочестие - истощенье преданности и доверия и начало всякой смуты. ~ Знать наперед - это только цветочки Пути и начало невежества. ~ Вот почему великий муж находит приют в глубоком и не живет мелким, ~ Он находит приют в корне и не живет цветочками. ~ Он не принимает второе и берет первое.

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[38c98т] **Б. Б. Виногродский** ~ Направляя вверх Потенцию, отрицаешь Потенцию. ~ Это дает: ~ Наличие Потенции. ~ Направляя вниз Потенцию, не утрачиваешь Потенцию. ~ Это дает: ~ Отсутствие Потенции. ~ Направляя вверх Потенцию, осуществляют отсутствие. ~ При этом отсутствует не-осуществленное. ~ Направляя вниз Потенцию, осуществляют ее при наличии мотивов осуществления. ~ Направляя вверх контактность, осуществляют ее при отсутствии мотивов осуществления. ~ Направляя вверх осознание, осуществляют его при наличии мотивов осуществления. ~ Направляя вверх ритуал, осуществляют его, но никто ему не соответствует. ~ Тогда усердствуют в сохранении его. ~ Причинность: ~ Утрачивают Путь, и следует Потенция. ~ Утрачивают Потенцию, и следует контактность. ~ Утрачивают контактность, и следует осознание. ~ Утрачивают осознание, и следует ритуал. ~ Ведь ритуал - это ослабление чести и веры, он является началом смуты. ~ Предварительное знание - это цветы на Пути, которые порождают глупость. ~ Это дает: ~ Великий муж основывается на том, что является мощным, и не пребывает в том, что ослаблено. ~ Основывается на том, что является плодами, и не пребывает в том, что является цветами. ~ Причинность: ~ Отбрасывает то, берет это.

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PSEUDO-CHAPTER **Thirty-Nine**

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[39c01т] **Robert G. Henricks** ~ Of those in the past that attained the One - ~ Heaven, by attaining the One became clear; ~ Earth, by attaining the One became stable; ~ Gods, by attaining the One became divine; ~ Valleys, by attaining the One became full; ~ Marquises and kings, by attaining the One made the whole land ordered and secure. ~ Taking this to its logical conclusion we would say - ~ If Heaven were not by means of it clear, it would, I'm afraid, shatter; ~ If the Earth were not by means of it stable, it would, I'm afraid, let go. ~ If the gods were not by means of it divine, they would, I'm afraid, be powerless. ~ If valleys were not by means of it full, they would, [I'm afraid] dry up. ~ And if marquises and kings were not by means of it noble and high, they would, I'm afraid, topple and fall. ~ Therefore, it must be the case that the noble has the base as its root; ~ And it must be the case that high has the low for its foundation. ~ Thus, for this reason, marquises and kings call themselves "The Orphan," "The Widower," and "The One Without Grain." ~ This is taking the base as one's root, is it not?! ~ Therefore, they regard their large numbers of carriages as having no carriage. ~ And because of this, they desire not to dazzle and glitter like jade, ~ But to remain firm and strong like stone.

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[39c02т] **John C. H. Wu** ~ FROM of old there are not lacking things that have attained Oneness. ~ The sky attained Oneness and became clear; ~ The earth attained Oneness and became calm; ~ The spirits attained Oneness and became charged with mystical powers; ~ The fountains attained Oneness and became full; ~ The ten thousand creatures attained Oneness and became reproductive; ~ Barons and princes attained Oneness and became sovereign rulers of the world. ~ All of them are what they are by virtue of Oneness. ~ If the sky were not clear, it would be likely to fall to pieces; ~ If the earth were not calm, it would be likely to burst into bits; ~ If the spirits were not charged with mystical powers, they would be likely to cease from being; ~ If the fountains were not full, they would be likely to dry up; ~ If the ten thousand creatures were not reproductive, they would be likely to come to extinction; ~ If the barons and princes were not the sovereign rulers, they would be likely to stumble and fall. ~ Truly, humility is the root from which greatness springs, ~ And the high must be built upon the foundation of the low. ~ That is why barons and princes style themselves "The Helpless One," "The Little One," and "The Worthless One." ~ Perhaps they too realize their dependence upon the lowly. ~ Truly, too much honour means no honour. ~ It is not wise to shine like jade and resound like stone-chimes.

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[39c03т] **D. C. Lau** ~ Of old, these came to be in possession of the One: ~ Heaven in virtue of the One is limpid; ~ Earth in virtue of the One is settled; ~ Gods in virtue of the One have their potencies; ~ The valley in virtue of the One is full; ~ The myriad creatures in virtue of the One are alive; ~ Lords and princes in virtue of the One become leaders in the empire. ~ It is the One that makes these what they are. ~ Without what makes it limpid heaven might split; ~ Without what makes it settled earth might sink; ~ Without what gives them their potencies gods might spend themselves; ~ Without what makes it full the valley might run dry; ~ Without what keeps them alive the myriad creatures might perish; ~ Without what makes them leaders lords and princes might fall. ~ Hence the superior must have the inferior as root; ~ The high must have the low as base. ~ Thus lords and princes refer to themselves as 'solitary', 'desolate', and 'hapless'. ~ This is taking the inferior as root, is it not? ~ Hence the highest renown is without renown, ~ Not wishing to be one among many like jade ~ Nor to be aloof like stone.

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[39c04т] **R. L. Wing** ~ From old, these may have harmony with the One: ~ Heaven in harmony with the One becomes clear. ~ Earth in harmony with the One becomes stable. ~ Mind in harmony with the One becomes inspired. ~ Valleys in harmony with the One become full. ~ All Things in harmony with the One become creative. ~ Leaders in harmony with the One become incorruptible in the world. ~ These were attained through Oneness. ~ Heaven without clarity would probably crack. ~ Earth without stability would probably quake. ~ Mind without inspiration would probably sleep. ~ Valleys without fullness would probably dry up. ~ All Things without creativity would probably die off. ~ Leaders without incorruptible ways would probably stumble and fall. ~ Indeed, the high-placed stem from the humble; ~ The elevated are based upon the lowly. ~ This is why leaders call themselves ~ Alone, lonely, and unfavored. ~ Is this not because they stem from the humble and common? ~ Is it not? ~ Therefore, attain honor without being honored. ~ Do not desire to shine like jade; wear ornaments as if they were stone.

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[39c05т] **Ren Jiyu** ~ From of old those that attained one principle (Tao) - ~ Heaven attained the One and became clear, ~ Earth attained the One and became tranquil, ~ Spirits attained the One and became divine, ~ Valleys attained the One and became full, ~ All things attained the One and became luxuriant, ~ Kings and princes attained the One and became heads of the Kingdom. ~ What they strove to achieve was fulfilled by the principle (the One). ~ If Heaven couldn't have become clear it would soon crack. ~ If Earth couldn't have become tranquil it would soon be shaken. ~ If spirits couldn't have become divine they would soon perish. ~ If valleys couldn't have become full they would soon be exhausted. ~ If all things couldn't have become luxuriant they would soon be extinct. ~ If kings and princes couldn't have maintained their majesty and nobility they would soon lose their kingdoms and states. ~ Therefore the noble takes the humble as its root, ~ And the high takes the low as its ground. ~ Just for this reason kings and princes call themselves the orphaned, the solitary and the unworthy. ~ Is it not regarding the humble as the root of the noble? ~ Is it not so? ~ Therefore to seek too much honour means to lose honour wholly. ~ So neither the noble jade, nor the humble rocks should one strive to be.

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[39c06т] **Gia-fu Feng** ~ These things from ancient times arise from one: ~ The sky is whole and clear. ~ The earth is whole and firm. ~ The spirit is whole and strong. ~ The valley is whole and full. ~ The ten thousand things are whole and alive. ~ Kings and lords are whole, and the country is upright. ~ All these are in virtue of wholeness. ~ The clarity of the sky prevents its falling. ~ The firmness of the earth prevents its splitting. ~ The strength of the spirit prevents its being used up. ~ The fullness of the valley prevents its running dry. ~ The growth of the ten thousand things prevents their dying out. ~ The leadership of kings and lords prevents the downfall of the country. ~ Therefore the humble is the root of the noble. ~ The low is the foundation of the high. ~ Princes and lords consider themselves "orphaned," "widowed," and "worthless." ~ Do they not depend on being humble? ~ Too much success is not an advantage. ~ Do not tinkle like jade ~ Or clatter like stone chimes.

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[39c07т] **Lok Sang Ho** ~ There is one universal formula that always works: ~ The sky had followed the universal formula, ~ and it became clear. ~ The earth had followed the universal formula, ~ and became calm and safe. ~ The gods follow the universal formula, ~ and they have become effective. ~ The valleys follow the universal formula, ~ and they now harbor copious vegetation and creatures. ~ The living things follow the universal formula, ~ and they live; ~ When barons and kings follow the universal formula, ~ they become the object of emulation by their peoples. ~ All these achievements are due to the universal formula. ~ If the sky were not clear it could be torn apart. ~ If the earth were not calm and safe ~ it could burst into chaos. ~ If the gods were not effective ~ they could wear out. ~ If the valleys were not copious ~ they could become empty. ~ If the living things could not live ~ they would be doomed. ~ If barons and kings could not keep their high and respected positions, ~ they could be toppled. ~ The noble must be based on the ignoble. ~ The highly positioned must be buttressed by the lowly. ~ Barons and kings call themselves the "lonely one" the "widowed one", or the "under provided one". ~ Don't these practices demonstrate loud and clear ~ that it is through the lowly ~ that kings and barons hold their positions? ~ Merely counting the number of carriages ~ will not give you any carriage. ~ It is no use showing the shiny look of jade ~ if the substance is merely an ordinary stone.

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[39c08т] **Xiaolin Yang** ~ From the beginning, everything has needed to become natural and harmonic, which is called ONE. ~ When the sky becomes ONE, it is clear; ~ When the earth becomes ONE, it is peaceful; ~ When the spirits become ONE, they grant all wishes; ~ When the riverbeds and valleys become ONE, they fill with water; ~ When all living things become ONE, they grow; ~ When the kings become ONE, they can govern their countries. ~ This is because of the DAO. ~ If the sky is not clear, it will collapse; ~ If the earth is not peaceful, it will explode; ~ If spirits cannot grant wishes, they will disappear; ~ If all living things cannot grow, they will die; ~ If kings cannot govern their countries, they will be overthrown. ~ Therefore, the cheap is the base of the noble; the low is the foundation of the high. ~ So the kings always called themselves bad names like the single, the widower, and the unkind. ~ Is this proof that the cheap is the base of the noble? Is it not? ~ Therefore, pursuing fame will get you no fame. ~ Do not be like a beautiful jade; be instead like a plain stone.

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[39c09т] **Walter Gorn Old**, TRACING THE SOURCE ~ Certain things have, by unity, lasted from most ancient times, namely:- ~ The transparency of Heaven; ~ The steadfastness of Earth; ~ The incorporeality of spirits; ~ The watery plenitude of valleys; ~ The life of all creations; ~ The government of kings and princes; ~ All these endure by unity. ~ But for the cause of its transparency Heaven would be in danger of obscuration. ~ But for the cause of its steadfastness the Earth would be in danger of disintegration. ~ But for the cause of their incorporeality spirits would be in danger of decease. ~ But for the cause of their plenitude the valleys would be in danger of sterility. ~ But for the cause of their vitality all creations would be in danger of destruction. ~ But for the cause of their honour and greatness princes and kings would be in danger of an overthrow. ~ Herein we see how honour is derived from that which is without distinction; and how greatness rests upon, and is sustained by, that which is insignificant. ~ Hence do princes and kings call themselves "orphans," "solitary men," and "chariots without wheels." ~ Do they not thereby acknowledge their authority to be vested in, and supported by, their superiors? ~ Who can deny it? ~ Surely "a chariot without wheels" is no chariot at all! ~ It is as hard for a man to be isolated like a single gem as to be lost in the crowd like a common pebble.

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[39c10т] **James Legge** ~ The things which from of old have got the One (the Tao) are - ~ Heaven which by it is bright and pure; ~ Earth rendered thereby firm and sure; ~ Spirits with powers by it supplied; ~ Valleys kept full throughout their void; ~ All creatures which through it do live; ~ Princes and kings who from it get ~ The model which to all they give. ~ All these are the results of the One (Tao). ~ If heaven were not thus pure, it soon would rend; ~ If earth were not thus sure, 'twould break and bend; ~ Without these powers, the spirits soon would fail; ~ If not so filled, the drought would parch each vale; ~ Without that life, creatures would pass away; ~ Princes and kings,

without that moral sway, ~ However grand and high, would all decay. ~ Thus it is that dignity finds its (firm) root in its (previous) meanness, and what is lofty finds its stability in the lowness (from which it rises). ~ Hence princes and kings call themselves 'Orphans,' 'Men of small virtue,' and as 'Carriages without a nave.' ~ Is not this an acknowledgment that in their considering themselves mean they see the foundation of their dignity? ~ So it is that in the enumeration of the different parts of a carriage we do not come on what makes it answer the ends of a carriage. ~ They do not wish to show themselves elegant-looking as jade, but (prefer) to be coarse-looking as an (ordinary) stone.

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[39c11T] **David Hinton** ~ Ancients who realized primal unity: ~ Heaven realized primal unity ~ and so came to clarity. ~ Earth realized primal unity ~ and so came to tranquility. ~ Gods realized primal unity ~ and so came to spirit. ~ Valleys realized primal unity ~ and so came to fullness. ~ The ten thousand things realized primal unity ~ and so came to life. ~ Lords and emperors realized primal unity ~ and so came to rectify all beneath heaven. ~ It's their very existence: ~ without clarity heaven cracks open, ~ without tranquility earth bursts forth, ~ without spirit gods cease, ~ without fullness valleys run dry, ~ without life the ten thousand things perish, ~ without high nobility lords and emperors stumble and fall. ~ Nobility is rooted in humility, ~ and high founded on low. ~ This is why true lords and emperors call themselves ~ orphaned, destitute, ill-fated. ~ Isn't this rooted in humility? ~ Isn't it counting the world's praise as no praise, ~ refusing to tinkle like delicate jade bells or clatter like ponderous stone chimes?

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[39c12T] **Chichung Huang** ~ Long, long ago, those that acquired One were: ~ Heaven, which acquired One ~ And thereby became clear; ~ Earth, which acquired One ~ And thereby became tranquil; ~ Spirits, which acquired One ~ And thereby became miraculous; ~ Valley streams, which acquired One ~ And thereby became full; ~ Marquises and kings, who acquired One ~ And thereby became chieftains over all under heaven. ~ Going to the extreme would mean: ~ If heaven were excessively clear, ~ It would crack; ~ If earth were excessively tranquil, ~ It would quake; ~ If spirits were excessively miraculous, ~ They would cease to be so; ~ If valley streams were excessively full, ~ They would go dry; ~ If marquises and kings were endlessly noble and high, ~ They would collapse. ~ Therefore, the noble must take the humble to be their roots; ~ The high must take the low to be their basis. ~ Hence, marquises and kings call themselves "The inadequate one," "the deficient one" and "the unworthy one." ~ This means taking the humble to be their roots, ~ Does it not? ~ Therefore, the highest praise is no praise. ~ Hence, do not wish to be as noble as jade, ~ Nor as high as a mountain rock.

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[39c13T] **Ellen M. Chen** ~ Those of old that attain the One: ~ Heaven attains the One thus is clear, ~ Earth attains the One thus is peaceful, ~ Spirits attain the One thus are efficacious, ~ Valleys attain the One thus are replenished, ~ Ten thousand beings attain the One thus come to be, ~ Princes and barons attain the One thus are exalted in the world. ~ All because they attain the One. ~ Heaven, without that which renders it clear, might crack, ~ Earth, without that which renders it peaceful, might explode, ~ Spirits, without that which makes them efficacious, might cease, ~ Valleys, without that which replenishes them, might become empty, ~ Ten thousand beings, without that which sustains them in existence, might become extinct, ~ Barons and kings, without that which exalts them to high positions, might be toppled. ~ Therefore the exalted is rooted in the humble, ~ The high has the low for foundation. ~ Therefore barons and kings call themselves orphaned, widowed and unworthy. ~ Is this not taking the humble for one's root? ~ Is it not? ~ Therefore the most famous has no fame. ~ Do not tinkle like jade, ~ Or chime like stones!

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[39c14T] **Lee Sun Chen Org** ~ In the past it did happen that Oneness was achieved: ~ When Oneness was realized in Universe, there was pure Serenity; ~ When Oneness was materialized on Earth, there was peace; ~ When Oneness was apprehended by Spirits, they became efficacious; ~ When Oneness was incorporated in valleys (life-support resources), they were fully filled [with water]; ~ When Oneness was attained by [myriad] creatures and things, their lives were perpetuated; ~ When Oneness was absorbed by kings and lords, they led the world on the right course. ~ The importance of striving for Oneness is because: ~ If Heaven cannot maintain pure and entire Serenity, it may crack; ~ If Earth cannot maintain unification, it may burst with cracks; ~ If spirits are not efficacious, their existence may be threatened; ~ If valleys are not filled, they will soon dry up; ~ If [myriad] creatures and things can not obtain proper support for existence, they will vanish; ~ If kings and lords cannot set on the right course, their institution will stumble [and collapse]. ~ Therefore, nobility must be built up from lowliness; ~ A high position must be supported by something of lower position; ~ That is why kings and lords used to refer to themselves [as documented in ancient records] as: "I, the misfit", "I, the morally light-weight" and "I, the good-for-nothing individual"; ~ Doesn't this exemplify "Nobility is built up from lowliness"? ~ You still disagree? ~ To be called a misfit, a morally light-weight or a good-for-nothing person are all undesirable, but kings and lords addressed themselves as such [to indicate that they are willing to carry the unpleasant burden of these miserable people]. ~ Therefore, people who seek reputation for the sake of fame really are in truth the people who have no sense of honor; ~ [A truly honorable person] would neither present himself as a piece of rare jade; ~ Nor would he be satisfied to be [as morally mediocre as] a one of the colossal of [undistinguished] ornamental stones.

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[39c15T] **Tien Cong Tran** ~ In the remote past there were those who attained the One. ~ Attaining the One, heaven is clear. ~ Attaining the One, earth is calm. ~ Attaining the One, God is holy. ~ Attaining the One, the cave is full. ~ Attaining the One, ten thousand creatures come into life. ~ Attaining the One, kings and princes become sovereign rulers of the world. ~ All of them are what they are by virtue of the one. ~ If heaven were not clear, it would fall to pieces. ~ If earth were not calm, it would quake. ~ If God were not holy, he would cease from being. ~ If the fountain were not full, it would dry up. ~ If ten thousand creatures did not come to life, they would perish. ~ If kings and princes were not supreme, they would stumble and fall. ~ Hence, humility is the root of greatness. ~ The high is built upon the foundation of the low. ~ That is why kings and princes style themselves "the solitary one," "the little one," and "the worthless one". ~ Is this not enough to prove that humility serves as root? ~ Therefore extreme honor means no honor. ~ Do not wish to shine like jade and be aloof like stone.

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[39c16T] **Thomas Z. Zhang** ~ Previously those who have integrity are as follows: ~ Heaven has integrity, so it is clear. ~ Earth has integrity, so it is peaceful. ~ Gods have integrity, so they are responsive. ~ Valleys have integrity, so they are full. ~ All living creatures have integrity, so they can live. ~ Kings and lords have integrity, so they can govern normally. ~ Why is it so? ~ If Heaven is not clear, it could split. ~ If Earth is not peaceful, it could collapse. ~ If Gods are not responsive, nobody would worship. ~ If valleys are not full, they could be depleted. ~ If living creatures cannot live, they would become extinct. ~ If Kings and lords cannot govern normally, they would fall. ~ Therefore, humbleness is the root from which nobleness grows. ~ Low is the foundation on which high is built. ~ It is because of this, kings and lord call themselves lonely persons, friendless persons, and worthless persons. ~ This is for the sake of being humble, is it not? ~ The extremely honorable is the one without being honored. ~ They do not want to be like glittering jades, but like solid rocks.

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[39c17T] **Arthur Waley** ~ As for the things that from of old have understood the Whole - ~ The sky through such understanding remains limpid, ~ Earth remains steady, ~ The spirits keep their holiness, ~ The abyss is replenished, ~ The ten thousand creatures bear their kind, ~ Barons and princes direct their people. ~ It is the Whole that causes it. ~ Were it not so limpid, the sky would soon get torn, ~ Were it not for its steadiness, the earth would soon tip over, ~ Were it not for their holiness, the spirits would soon wither away, ~ Were it not for this replenishment, the abyss would soon go dry, ~ Were it not that the ten thousand creatures can bear their kind, ~ They would soon become extinct. ~ Were the barons and princes no longer directors of their people and for that reason honoured and exalted, they would soon be overthrown. ~ Truly, ~ 'The humble is the stem upon which the mighty grows, ~ The low is the foundation upon which the high is laid.' ~ That is why barons and princes refer to themselves as 'The Orphan', 'The Needy', 'The Ill-provided'. ~ Is this not indeed a case of might rooting itself upon humility? ~ True indeed are the sayings: ~ 'Enumerate the parts of a carriage, and you still have not explained what a carriage is', and ~ 'They did not want themselves to tinkle like jade-bells, while others resounded like stone-chimes'.

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[39c18T] **Richard John Lynn** ~ As for those who obtained the One long, long ago, ~ Heaven is pure by having obtained the One; ~ Earth is stable by having obtained the One; ~ the gods have their spiritual power by having obtained the One; ~ valleys can be filled by having obtained the One; ~ the myriad things live by having obtained the One; ~ lords and princes provide constancy to all under Heaven by having obtained the One. ~ This is how they attain to these states. ~ If Heaven had not this means to be pure, it would, we fear, deteriorate. ~ If Earth had not this means to be stable, it would, we fear, disintegrate. ~ If the gods had not this means to have spiritual power, they would, we fear, terminate. ~ If valleys had not this means to achieve fullness, they would, we fear, dry up. ~ If the myriad things had not this means to live, they would, we fear, expire. ~ If lords and princes did not have this means to achieve loftiness and nobility, they would, we fear, collapse. ~ Thus it is that nobility uses humility as its roots and loftiness uses lowliness as its foundation. ~ This is why lords and princes refer to themselves as "the orphan," "the widower," or "the unworthy." ~ Is this not using humility as the roots? ~ Is this not so? ~ Therefore the ultimate number of praises amounts to no praise, so one wants neither "he glows with luster like the jade" nor "he is as hard as hard can be like the stone."

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[39c19T] **Lin Yutang** ~ UNITY THROUGH COMPLEMENTS ~ There were those in ancient times possessed of the One: ~ Through possession of the One, the Heaven was clarified, ~ Through possession of the One, the Earth was stabilized, ~ Through possession of the One, the gods were spiritualized, ~ Through possession of the One, the valleys were made full, ~ Through possession of the One, all things lived and grew, ~ Through possession of the One, the princes and dukes became the ennobled of the people. ~ That was how each became so. ~ Without clarity, the Heavens would shake, ~ Without stability, the Earth would quake, ~ Without spiritual power, the gods would crumble, ~ Without being filled, the valleys would crack, ~ Without the life-giving power, all things would perish, ~ Without the ennobling power, the princes and dukes would stumble. ~ Therefore the nobility depend upon the common man for support, ~ And the exalted ones depend upon the lowly for their base. ~ That is why the princes and dukes call themselves "the orphaned," "the lonely one," "the unworthy." ~ Is it not true then that they depend upon the common man for support? ~ Truly, take down the parts of a chariot, ~ And there is no chariot (left). ~ Rather than jingle like the jade, ~ Rumble like the rocks.

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[39c20T] **Victor H. Mair** ~ In olden times, these attained unity: ~ Heaven attained unity, and thereby became pure. ~ Earth attained unity, and thereby became tranquil. ~ The spirits attained unity, and thereby became divine. ~ The valley attained unity, and thereby became full. ~ Feudal lords and kings attained unity, and thereby all was put right. ~ Yet, pushed to the extreme, ~ It implies that, ~ If heaven were ever pure, it would be likely to rend. ~ It implies that, ~ If earth were ever tranquil, it would be likely to quake. ~ It implies that, ~ If the spirits were ever divine, they would be likely to dissipate. ~ It implies that, ~ If the valley were ever full, it would be likely to run dry. ~ It implies that, ~ If feudal lords and kings were ever noble and thereby exalted, they would be likely to fall. ~ Therefore, ~ It is necessary to be noble, and yet take humility as a basis. ~ It is necessary to be exalted, and yet take modesty as a foundation. ~ Now, for this reason, ~ Feudal lords and kings style themselves ~ "orphaned," "destitute," and "hapless." ~ Is this not because they take humility as their basis? ~ Therefore, ~ Striving for an excess of praise, one ends up without praise. ~ Consequently, ~ Desire not to be jingling as jade nor stolid as stone.

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[39c21T] **Tolbert McCarroll** ~ From ancient times these things have arisen from the One: ~ Heaven is clear because of the One, ~ The earth is firm because of the One, ~ The Spirit is strong because of the One, ~ The valley is full because of the One, ~ The ten thousand things reproduce because of the One, ~ Leaders are able to lead because of the One. ~ All of this comes from the One. ~ If heaven were not clear it would soon split. ~ If the earth were not firm it would soon bend and break. ~ If the Spirit were not strong it would soon wear out. ~ If the valley were not full it would soon dry up. ~ If the ten thousand things did not reproduce they would soon die out. ~ If leaders could not lead they would soon fall. ~ Therefore, greatness has its source in the little. ~ The low is the foundation of the high. ~ Princes call themselves "alone," "helpless," "worthless." ~ Is this not acknowledging a humble root? ~ Enumerate the parts of a carriage and you have not defined a carriage. ~ Better to resound like stone chimes than to tinkle like jade bells.

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[39c22T] **David H. Li** ~ Among those with One in the past: ~ The cosmos, with One, produced cleanliness; ~ The earth, with One, produced calmness; ~ A shen, with One, produced responsiveness; ~ The valley, with One, produced fullness; ~ Myriad matters, with One, generated; ~ A Duke or Prince, with One, at the center of the world was seated. ~ Extending, ~ The cosmos, without One and without cleanliness, would be separated; ~ The earth, without One and without calmness, would be barren; ~ A shen, without One and without responsiveness, would be deserted; ~ The valley, without One and without fullness, would be depleted; ~ Myriad matters, without One and without growth, would stall; ~ Dukes and princes, without One and without being in the center, would fall. ~ Thus, ~ humbleness is the root of esteem; ~ lowness is the foundation of height. ~ Thus, ~ a Duke or Prince calls himself My Loneliness, The Isolated Person, The Ungracious Person. ~ Is this not humbleness as the root of esteem? ~ Is it not so? ~ Thus, the supreme honor requires no honor. ~ Aim not at jade's attractiveness, but at rock's solidness.

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[39c23T] **Yasuhiko Genku Kimura** ~ In ancient times, these attained wholeness: ~ Heaven attained wholeness and thereby became pure. ~ Earth attained wholeness and thereby became tranquil. ~ Spirits attained wholeness and thereby became divine. ~ Valleys attained wholeness and thereby became full. ~ Beings attained wholeness and thereby became alive. ~ Leaders attained wholeness and thereby all was put aright. ~ Everything is what it is by virtue of its wholeness. ~ Heaven without purity would rend. ~ Earth without tranquility would collapse. ~ Spirits without divinity would dissipate. ~ Valleys without fullness would desiccate. ~ Beings without aliveness would perish. ~ Leaders without magnanimity would fall. ~ Humility is the basis of magnanimity. ~ Modesty is the fundament of exaltation. ~ Those in high position call themselves powerless, unworthy, or destitute. ~ Is this not because they take humility as the basis of magnanimity? ~ There is no honor in displaying your honor. ~ Desire not either to be jingling like jade or to be stolid like stone.

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[39c24T] **Chou-Wing Chohan** ~ Among things, these are the ones that received the One in ancient times: ~ Heaven, that is made clear by the One, ~ Earth, that is stabilized by the One, ~ The soul, that is made spiritual by the One, ~ The valley, that is made full by the One. ~ Through the One, all things came into being and were realized, ~ Princes and kings, through the One, became rulers of the world. ~ If heaven were not clear, it could tear, ~ If earth were not stable, it could collapse, ~ If the soul were not active, it could dissolve, ~ If the valley were not full, it could dry up. ~ If things did not exist, they would be as if they had never been, ~ If princes and kings did not rule, ~ They

would be thrown from their thrones. ~ The nobleman must measure himself in terms of the humble and simple man, ~ The dignitary must use the lowly as his basis. ~ Therefore, princes and kings call themselves "ignorant," "cowardly," "worthless." ~ Does that not mean that they consider humility to be the root of their nature? ~ For what does a person hate more than "ignorant," "cowardly," or "worthless"? ~ Yet princes and kings still choose these words to describe themselves. ~ Therefore there is no exaltation in this dignitary. ~ Thus kings rise by lowering their value, ~ And disappear by raising their value. ~ It is not good to be conspicuous, like a single gemstone, ~ Or monotonous and invisible like one of the countless stones in a field.

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[39c25t] **Man-Ho Kwok** ~ From its first days, the universe came from the One: ~ The heavens are one, and clear, and round because of it; ~ The earth is one, and is its firm infused foundation; ~ The spirit force is one, with all it brings into being; ~ The valley is a oneness, and so it flows and renews all things; ~ Everything is one - every living thing is one, and alive! ~ Kings and lords are one in a kingdom that is one and they can only rule truly because of the One. ~ If Heaven wasn't clear, then the sky would fall down; ~ If the earth cannot be peaceful, it will tear itself apart; ~ If the Spirit cannot bless, then no one will believe in it; ~ If the valley can't rebirth, then the valley will run dry; ~ If life can't be itself, then life will be nothing; ~ And if the king is nothing, then the world will be at war. ~ Everything has both yin and yang in it - ~ and from their rise-and-fall-coupling comes new life. ~ The highest authority needs the basement as its base, ~ And the depths are the foundation of the heights. ~ That is why rulers call themselves lonely, like souls in a wilderness who have no home. ~ And, in doing so, don't they see then that their roots lie with the people? ~ To see yourself as extraordinary is to stand out like jade among ordinary stones; ~ but what people ignore - the lonely, and the worthless - is the rock a true leader finds himself on. ~ You see, you win by losing - and you lose by succeeding.

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[39c26t] **Gu Zhengkun** ~ Among the ancient holders of the One: ~ Heaven that holds the One becomes clear and bright; ~ Earth that holds the One becomes steady; ~ Gods that hold the One become efficacious; ~ Valleys that hold the One become full; ~ All creatures that hold the One become alive; ~ Lords and leaders who hold the One become leaders of the human world. ~ By inference Heaven might split without what makes it clear and bright; ~ Earth might shake without what makes it steady; ~ Gods might disappear without what makes them efficacious; ~ Valleys might go dry without what makes them full; ~ All creatures might die out without what makes them alive; ~ Lords and kings might fall without what makes them leaders. ~ That is why the humble is the root of the noble, ~ And the high is based on the low. ~ That is why lords and kings call themselves "the solitary", "the few" and "the unkind". ~ Does not this take the humble as the root (of the noble)? ~ Does this not? ~ Hence the highest honor does not need honoring. ~ It is better, therefore, to be a hard stone than a beautiful piece of jade.

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[39c27t] **Chao-Hsiu Chen** ~ Since ancient times, what comes into possession is the 'One'. ~ Heaven in possession of the 'One' is clear. ~ The Earth in possession of the 'One' is tranquil. ~ The gods in possession of the 'One' are efficacious. ~ The valley in possession of the 'One' is full. ~ The myriad creatures in possession of the 'One' are alive. ~ The rulers in possession of the 'One' are faithful to their country. ~ Although they are different, they are the same 'One'. ~ When Heaven is not clear, it risks cracking. ~ When the Earth is not tranquil, it risks exploding. ~ When the gods are not efficacious, they risk ceasing to exist. ~ When the valley is not full, it risks drying up. ~ When the myriad creatures possess no life, they risk extinction. ~ When rulers are not faithful, they risk a fall from their heights. ~ Therefore the humble is the basis of the precious. ~ The low is the basis of the high. ~ The rulers shall humiliate themselves. ~ That is why one grows the root at the base - isn't it? ~ That is why one prefers to be the wheel instead of the carriage, ~ one chooses to be a stone instead of jade.

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[39c28t] **Liu Qixuan** ~ Achievement of oneness in the past includes: ~ The heaven that became clear, ~ The earth that became peaceful, ~ The soul that became sensitive, ~ And kings that became the world's leaders. ~ The following can be inferred: ~ The heaven will break ~ If it can by no means clear up; ~ The earth will be wasteland ~ If it can by no means be peaceful; ~ The soul will die out ~ If it can by no means be sensitive; ~ And kings will go rampant ~ If they can by no means lead the world. ~ Therefore, ~ Nobility is rooted in the ordinary people, ~ And the high is based on the low. ~ The kings take names ~ Like "the Isolated," "the Helpless," or "the Wicked," ~ Just because they appreciate their roots and bases. ~ Therefore, ~ The most glorious does not seek after glory, ~ And the wisest does not seek to be the beautiful jade ~ But the unrefined rough rock.

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[39c29t] **Shi Fu Hwang** ~ The Power of The Tao ~ Lao Tze says, ~ Old things which have the correctness are: ~ It is by correctness that ~ the Heaven becomes bright and pure, and the Earth firm and sure; ~ the spirits divine; ~ the valleys full; ~ all existence lively; ~ and the kings just for the world's model. ~ All these are the results of correctness. ~ If the Heaven were not so pure, it would soon rend. ~ If the Earth were not so sure, it would break and bend. ~ If the spirits were not so divine, they would lose their prophesy. ~ If the valleys were not so full, they would parch. ~ If all existence were not so lively, they would be extinct. ~ If the kings had no morality, they would collapse from their throne. ~ Therefore, dignity finds root in meanness, and the lofty find their stability in lowness. ~ Therefore, the kings self-styled themselves by the solitary, the unworthy, and the virtueless. ~ Didn't these mean that dignity finds its root in its meanness? ~ Didn't these? ~ So, when we analyze a cart's construction, we can't find a part named cart. ~ As for me, I would neither appreciate being regarded as a jade rare and expensive, nor as a stone popular and cheap.

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[39c30t] **Ch'u Ta-Kao** ~ From of old the things that have acquired Unity are these: ~ Heaven by Unity has become clear; ~ Earth by Unity has become steady; ~ The Spirit by Unity has become spiritual; ~ The Valley by Unity has become full; ~ All things by Unity have come into existence; ~ Princes and kings by Unity have become rulers of the world. ~ If heaven were not clear, it would be rent; ~ If earth were not steady, it would be tumbled down; ~ If the Spirit were not active, it would pass away; ~ If the Valley were not full, it would be dried up; ~ If all things were not existing, they would be extinct; ~ If princes and kings were not rulers, they would be overthrown. ~ The noble must be styled in the terms of the humble; ~ The high must take the low as their foundation. ~ Therefore princes and kings call themselves 'the ignorant', 'the virtueless' and 'the unworthy'. ~ Does this not mean that they take the humble as their root? ~ What men hate most are 'the ignorant', 'the virtueless' and 'the unworthy'. ~ And yet princes and kings choose them as their titles. ~ Therefore the highest fame is to have no fame. ~ Thus kings are increased by being diminished; ~ They are diminished by being increased. ~ It is undesirable to be as prominent as a single gem, ~ Or as monotonously numerous as stones.

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[39c31t] **Paul J. Lin** ~ Those of ancient times obtained the One: ~ Heaven obtained the One for its clarity; ~ Earth obtained the One for its tranquility; ~ The Spirit obtained the One for its divinity; ~ The Valley obtained the One for its repletion; ~ All things obtained the One for their lives; ~ Dukes and kings obtained the One for the rectitude of the world. ~ What causes these is the One. ~ Without clarity, Heaven could not avoid disrupting. ~ Without tranquility, Earth could not avoid explosion. ~ Without divinity, The Spirit could not avoid dissolving. ~ Without repletion, The Valley could not avoid dissipating. ~ Without life, All things could not avoid perishing. ~ Without rectitude and dignity, Dukes and kings could not avoid falling. ~ Therefore, distinction has humility as its root; ~ The high regards the low as its foundation. ~ Therefore dukes and kings call themselves ~ Orphans, widowers, and starvers. ~ Does this not mean regarding humility as a base? ~ Doesn't it? ~ He who is most praise-worthy ~ Does not need any praise. ~ He prefers to be neither rare as jade, ~ Nor as common as rocks.

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[39c32t] **Michael LaFargue** ~ Those that of old got The One Thing: ~ The sky got The One Thing, and by this became clear. ~ The earth got The One Thing, and by this became steady. ~ The spirits got The One Thing, and by this obtained their powers. ~ The rivers got The One Thing, and by this became full. ~ The thousands of things got The One Thing, and by this came to life. ~ The princes and kings got The One Thing, and by this became the Standard for the World. ~ This is how things came about. ~ The sky, without what makes it clear, is likely to crack. ~ The earth, without what makes it steady, is likely to quake. ~ The spirits, without what gives them powers, are likely to vanish. ~ The rivers, without what makes them full, are likely to dry up. ~ The thousands of things, without what gives them life, are likely to perish. ~ The princes and kings, without what makes them eminent and noble, are likely to fall. ~ Yes, the eminent takes the common and ignored as a root, ~ the noble takes the lowly as a foundation. ~ And so the princes and kings call themselves: 'the orphan ...', 'the poor ...', 'the destitute ...' ~ Is this not using the common and ignored as a root? ~ Is it not so? ~ Yes, enumerate the carriage parts - still not a carriage. ~ He doesn't wish to glitter and glitter like jade; ~ he falls like a stone, falling into oblivion.

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[39c33t] **Cheng Lin** ~ Since antiquity the following may be said to have attained Truth: ~ Heaven, which by Truth is clear. ~ Earth, which by Truth is secure. ~ The gods, which by Truth are divine. ~ The valleys, which by Truth are full. ~ All animate creation, which by Truth are alive. ~ The rulers, which by Truth are capable of rectifying the Empire. ~ Conversely, the following inferences may be stated: ~ Without that which renders it clear, heaven stands the danger of disruption. ~ Without that which renders it secure, earth stands the danger of depression. ~ Without that which renders them divine, the gods stand the danger of impotence. ~ Without that which renders them full, the valleys stand the danger of desiccation. ~ Without that which renders them life, all animate creation stand the danger of annihilation. ~ Without that which renders them capable of rectification, the rulers stand the danger of being overthrown. ~ Humility forms the basis of honour, just as the low ground forms the foundation of a high elevation. ~ Wherefore, the sovereigns are content to call themselves "The Virtueless" and "The Unworthy." ~ Does not this show that they regard humility as a matter of utmost importance? ~ Hence, the most praiseworthy are indifferent about praise. ~ It matters not to them whether they are admired as are beautiful jades, or despised as are rugged stones.

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[39c34t] **Yi Wu** ~ Those of ancient times attained oneness. ~ Heaven attained oneness and became clear; ~ Earth attained oneness and became calm; ~ Spirits attained oneness and became divine; ~ Valleys attained oneness and became full; ~ All things attained oneness and came to life; ~ Dukes and kings attained oneness and became models for the world. ~ All was achieved by oneness. ~ Heaven, without [oneness], becoming clear, might crack; ~ Earth, without [oneness], becoming calm, might explode; ~ Spirits, without [oneness], becoming divine, might be exhausted; ~ Valleys, without [oneness], becoming full, might dry up; ~ All things, without [oneness], receiving life, might perish; ~ Dukes and kings, without [oneness], becoming honorable, might fall. ~ Therefore, the superior takes the inferior as its root. ~ The high recognizes the low as its foundation. ~ Therefore, dukes and kings call themselves ~ "the lonely one", "the little one", and "the worthless one". ~ Is this not to recognize the lowly as the root? ~ Is not this? ~ Therefore, those who wish for great reputation have no reputation. ~ We do not want to be bright as jade or hard as stone.

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[39c35t] **Han Hiong Tan** ~ In antiquity, the person who follows Dao said: ~ If the sky is harmonised with Dao, it will be clear. ~ When the Earth harmonises with Dao, it will be settled. ~ Similarly, the spirits will retain their magic power; ~ The valley will be filled with water. ~ When the ruler follows the way of Dao, his reign will be peaceful. ~ All these are achieved by following the way of Dao. ~ If the sky is not clear, it will split. ~ If the Earth is not settled, it will erupt. ~ When the spirits lose their power, they will become extinct. ~ The valley without water will dry up. ~ All forms of life without nourishment will perish. ~ A ruler who fails to maintain peace will be toppled. ~ Dignitaries rely on the support from commoners. ~ A tall building depends entirely on its base to stay erect. ~ Hence, the rulers customarily use self-deprecating words when referring to themselves. ~ Is this not an acknowledgement that everything originates from a humble beginning? ~ Everyone dislikes words like orphaned, widowed, and unworthy. ~ Yet, the rulers customarily use these terms to describe themselves. ~ The irony is that if you crave for fame, you will end up losing it. ~ The person who follows Dao has no desire to be valued like a beautiful jade. ~ Nor would he like to be rejected as an ugly stone.

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[39c36t] **Hua-Ching Ni** ~ Since ancient times there have been those who have attained the subtle essence of the universe and thus become what they are. ~ Heaven attained the subtle essence of the universe and became clear. ~ Earth attained the subtle essence of the universe and became stable. ~ Divine spirits attained the subtle essence of the universe and became powerful. ~ The Valley of the Universe attained the subtle essence of the universe and became productive. ~ The myriad things attained the subtle essence of the universe and became prosperous. ~ The sages attained the subtle essence of the universe and became wise. ~ All became what they are by attaining the subtle essence of the universe and hence their true nature. ~ Extinction happens to one who violates his true nature. ~ Without being pure, Heaven would cease to be. ~ Without being stable, Earth would burst into bits. ~ Without maintaining their potency, spirits would disperse. ~ Without being productive, the vast Valley of the Universe would become exhausted. ~ Without being reproductive, the myriad things would perish. ~ Without fortifying themselves with integral virtue, sages would stumble and fall. ~ Greatness is rooted in plainness, ~ just as the low forms the foundation of the high. ~ Realizing this, the ancient sovereigns were content to style themselves as desolate, unworthy, and needy. ~ Therefore, one who does not separate his being from the nature of the universe follows the Integral Way. ~ He has no wish to sound like jingling jade pendants in order to court a good name, ~ nor like the rumbling of a stone rolling from a cliff in order to create a bad name. ~ Each one should work on one's own subtle spiritual integration with the subtle essence of the universe.

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[39c37t] **Chang Chung-yuan** ~ In the remote past there were those who attained the One. ~ Attaining the One, heaven became pure. ~ Attaining the One, earth became peaceful. ~ Attaining the One, God became spiritual. ~ Attaining the One, the ocean became full. ~ Attaining the One, ten thousand things came into life. ~ Attaining the One, rulers became the models of the world. ~ All of them became so through the One. ~ Without becoming pure, heaven would have broken. ~ Without becoming peaceful, the earth would have quaked. ~ Without becoming spiritual, God would have crumbled. ~ Without becoming full, the ocean would have drained. ~ Without coming into life, ten thousand things would have perished. ~ Without becoming the models of the world, rulers would have stumbled. ~ Therefore, the worthless serves as the foundation of the worthy. ~ The inferior serves as the basis of the superior. ~ Thus, rulers call themselves isolated men, without merit, and worthless. ~ Is this not enough to prove that the worthless serve as the foundation of the worthy? ~ Hence, the perfect fame is no fame. ~ Rulers do not want to be esteemed as tingling jade; they would rather be plain, solid rock.

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[39c38t] **Henry Wei** ~ Foundation of the Law ~ Fa Pen ~ Since antiquity, these have possessed the One - ~ Heaven in possession of the One has become clear; ~ Earth in possession of the One has become steady; ~ Spirits in possession of the One have become divine; ~ Valleys in possession of the One have become full; ~ Creatures in possession of the One have become alive; ~ Kings and nobles in possession of the One have become exemplary. ~ All the above became what they are in the same way. ~ Heaven without the One to make it clear ~ Is apt to crack; ~ Earth without the One to make it

steady ~ Is apt to quake; ~ Spirits without the One to make them divine ~ Are apt to cease operation; ~ Valleys without the One to make them full ~ Are apt to become dry; ~ Creatures without the One to make them alive ~ Are apt to become extinct; ~ Kings and nobles without the One to make them exemplary ~ Are apt to lose their prestige and eminence. ~ Forsooth, the honorable is rooted in the humble, ~ And the high is founded on the low. ~ So kings and nobles call themselves orphaned, lonely, and unworthy. ~ Does not this indicate that the honorable is rooted in the humble? ~ Indeed, if a chariot is taken apart, ~ There will no longer be any chariot. ~ Desire not to be like polished jade, ~ But rather to be like rough rocks.

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[39c39t] **Ha Poong Kim** ~ The things of old that have attained the One: ~ Heaven, having attained the One, is clear; ~ Earth, having attained the One, is steady; ~ Spirits, having attained the One, possess their numinous power; ~ Valleys, having attained the One, are full; ~ The ten thousand things, having attained the One, come to life; ~ Kings and princes, having attained the One, become the model for all under Heaven. ~ It is by virtue of the One that they become what they are. ~ Were Heaven not clear by virtue of that, ~ I fear it would soon shatter; ~ Were Earth not steady by virtue of that, ~ I fear it would soon collapse; ~ Were spirits not to possess their numinous power by virtue of that, ~ I fear they would soon cease to be; ~ Were valleys not full by virtue of that, ~ I fear they would soon dry up; ~ Were the ten thousand things not to come to life by virtue of that, ~ I fear they would soon perish; ~ Were kings and princes not noble and high by virtue of that, ~ I fear they would soon fall. ~ Therefore, for the noble the humble is the root; ~ For the high the low is the foundation. ~ For this reason, kings and princes ~ Refer to themselves as "the orphaned one," "the widowed one," and "the ill-provided one." ~ Isn't this because the humble is the root? ~ Is it not? ~ Therefore, if you tally your honors you will count none. ~ Don't try to jingle like jade-bells, ~ Rather, sound like rolling rocks.

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[39c40t] **Tao Huang** ~ Those from the past have attained Oneness. ~ By attaining Oneness, heaven is clear. ~ By attaining Oneness, earth is at peace. ~ By attaining Oneness, the spirit is quickened. ~ By attaining Oneness, the valley is filled. ~ By attaining Oneness, the king puts order in the whole world. ~ All these result from Oneness. ~ Without its clarity, heaven is liable to explode. ~ Without its peace, earth is liable to erupt. ~ Without its quickening, the spirit is liable to die out. ~ Without its fullness, valleys are liable to dry out. ~ Without proper esteem, the king is liable to fall. ~ Esteem is rooted in the humble. ~ The high is founded upon the low. ~ This is why the lords and rulers call themselves widows and orphans without support. ~ Is this is not the root of being humble? ~ Much praise amounts to no praise. ~ Without preference, Being is as resonant as Jade and as gravelly as stone.

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[39c41t] **Tang Zi-chang** ~ Since the beginning of Heaven and Earth, there were things attaining balance: ~ through attaining balance, Heavens equilibrated; ~ through attaining balance, the Earth became secure; ~ through attaining balance, minds became calm; ~ through attaining balance, valleys became capacious; ~ through attaining balance, All Things became productive; ~ through attaining balance, rulers achieved justice throughout the world. ~ Were the heavens are not equilibrated, they might collapse; ~ were the Earth not secure, it might quake to bits; ~ were minds not calm, they might be disrupted; ~ were valleys not capacious, they might dry up; ~ were All Things non-productive, they might become extinct; ~ were rulers not obtaining justice throughout the world, they might fall. ~ Hence, the rulers established the rule based on the ruled; ~ and the highness was built upon the foundation of the lowness. ~ When rulers called themselves "orphans", "widows" and "indigents" reminds that they established the rule according to the needs of the ruled. ~ Did they not? ~ Thus frequent flattery becomes no flattery. ~ Therefore, a perfect gentleman has no excessive desires: ~ He is smooth like smooth jade! ~ He is solid like solid rock!

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[39c42t] **Wing-tsit Chan** ~ Of old those that obtained the One: ~ Heaven obtained the One and became clear. ~ Earth obtained the One and became tranquil. ~ The spiritual beings obtained the One and became divine. ~ The valley obtained the One and became full. ~ The myriad things obtained the One and lived and grew. ~ Kings and barons obtained the One and became rulers of the empire. ~ What made them so is the One. ~ If heaven had not thus become clear, ~ It would soon crack. ~ If the earth had not thus become tranquil, ~ It would soon be shaken. ~ If the spiritual beings had not thus become divine, ~ They would soon wither away. ~ If the valley had not thus become full, ~ It would soon become exhausted. ~ If the myriad things had not thus lived and grown, ~ They would soon become extinct. ~ If kings and barons had not thus become honorable and high in position, ~ They would soon fall. ~ Therefore humble station is the basis of honor. ~ The low is the foundation of the high. ~ For this reason kings and barons call themselves children without parents, lonely people without spouses, and men without food to eat. ~ Is this not regarding humble station as the basis of honor? ~ Is it not? ~ Therefore enumerate all the parts of a chariot as you may, and you still have no chariot. ~ Rather than jingle like the jade, ~ Rumble like the rocks.

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[39c91t] **И. И. Семененко** ~ Есть издавна обретшие единое. ~ Благодаря ему Небо и делается чистым, ~ Земля хранит устойчивость, ~ души обретают чудотворность, ~ долины наполняются, ~ вещей родится десять тысяч, ~ владетели и царь становятся для Поднебесной образцом. ~ Достигнуть этого им помогает именно единое. ~ Когда у Неба нет того, что доставляет чистоту, оно, пожалуй, разломается; ~ Земля, не обладая тем, что придает устойчивость, пожалуй, станет шаткой; ~ души, не имея того, что сохраняет чудодейственность, пожалуй, перестанут проявляться; ~ долины при отсутствии того, что позволяет им наполниться, пожалуй, пересохнут; ~ десяти тысячам вещей по неимению того, чем можно жить, не избежать, пожалуй, истребления; ~ владетели и царь, не обладая тем, что обеспечивает знатностью и высшим положением, пожалуй, этого лишатся. ~ Знатность коренится в худородстве, высокому основой служит низкое. ~ Именно поэтому владетели и царь называют себя: "сирый", "вдовый" и "убогий". ~ Не значит ли это, что в худородстве заключается их корень? Разве не так? ~ Отсюда и выходит, что все части, из которых состоит повозка, повозкой еще не являются. ~ Не стремись быть редким словно яшма или многим как простые камни.

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[39c92t] **А. А. Маслов** ~ Вот то, что с древности пребывало в Едином: ~ Небо пребывало в Едином и потому достигало чистоты. ~ Земля пребывала в Едином и потому достигала покоя. ~ Духи пребывали в Едином и потому были одухотворённо-подвижны. ~ Долина пребывала в Едином и потому достигала расцвета. ~ Мириады вещей пребывали в Едином и потому обретали рождение. ~ Правитель и князья пребывали в Едином и потому были честны с Поднебесной. ~ Лишь благодаря Единому они достигали этого. ~ Если Небо не чисто, оно разверзается. ~ Если Земля не спокойна, она опускается. ~ Если духи не одухотворённо-подвижны, они истощаются. ~ Если долина не расцветает, она иссыхает. ~ Если мириады вещей не обретают рождения, они обречены на уничтожение. ~ Если знать и правители не честны, они будут свергнуты. ~ Поэтому в основе ценного лежит дешёвое. ~ Благородный муж рассматривает подданных в качестве своего корня. ~ Высшие рассматривают низших в качестве своей основы. ~ Поэтому правитель и князья называют себя "сирыми", "покинутыми", "неудачниками". ~ Так разве это не значит: "Рассматривать подданных в качестве своего корня"? ~ Разве это не так? ~ Поэтому они и достигают величайшего признания вне признания, не желая быть прекраснейшими, словно яшма, и твердейшими, будто камень.

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[39c93t] **Е. А. Торчинов** ~ Вот те, кто некогда причастны стали Одному: ~ Небо стало причастно Одному - и очистилось, ~ Земля стала причастна Одному - и упокоилась, ~ Божественное стало причастно Одному - и одухотворилось, ~ Долины стали причастны Одному - и наполнились, ~ Все сущее стало причастно Одному - и стало порождать, ~ Цари и князья стали причастны Одному - и Поднебесная выправилась. ~ А вот что было бы в противном случае: ~ Не стало бы Небо чистым и распалось бы на куски, ~ Не упокоилась бы Земля и раскололась бы на части, ~ Не одухотворилось бы божественное и истощилось бы немедленно, ~ Не наполнились бы долины и пересохли бы тотчас, ~ Не стало порождать бы сущее и тотчас бы погибло, ~ Не ценили бы цари и князья высокое и были бы низложены внезапно. ~ Поэтому цените униженное, считая его корнем, поскольку для всего высокого низкое будет всегда основанием. ~ Вот поэтому-то цари и князья и называют себя "сирыми", "одинокими" и "недостойными". ~ Разве это не означает "считать униженное корнем"? ~ Не так ли? ~ Поэтому стремящийся быть владельцем многих колесниц остается без колесницы. ~ И я не стремлюсь быть блестящим и сияющим, как яшма, а хочу быть столь же простым и незаметным, как простой булыжник.

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[39c94t] **А. Е. Лукьянов** ~ Вот те, кто в древности обрели единство: ~ Небо обрело единство чистотой, ~ Земля обрела единство незыблемостью, ~ дух обрел единство духовностью (лин), ~ лоно [Поднебесной] обрело единство полнотой, ~ мириады вещей обрели единство рождением, ~ хоу и ваны обрели единство, став воплощением честности для Поднебесной. ~ Они достигли этого. ~ Небо, не став чистым, боюсь, может лопнуть. ~ Земля, не став незыблемой, боюсь, может рассыпаться. ~ Дух, не став одухотворенным, боюсь, может истощиться. ~ Мириады вещей, не рождаясь, боюсь, могут исчезнуть. ~ Хоу и ваны, не став ценимыми и высокопочитаемыми, боюсь, могут оступиться. ~ Основой дорогого (благородного) является дешевое (худородное). ~ Основой высокого является низкое. ~ Поэтому хоу и ваны называют себя сирыми, одинокими, несчастными. ~ Это не оттого ли, что дешевое (худородное) является основой? ~ А разве нет?! ~ Однако если за несколькими колесницами погонишься, ни одну не догонишь. ~ Не желай сверкать словно драгоценная яшма, будь блеклым, как простой камень.

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[39c95t] **Ян Хин-шун** ~ Вот те, которые с древних времен находятся в единстве. ~ Благодаря единству небо стало чистым, земля - незыблемой, дух - чутким, долина - цветущей и начали рождаться все существа. ~ Благодаря единству знать и государи становятся образцом в мире. ~ Вот что создает единство. ~ Если небо не чисто, оно разрушается; ~ если земля зыбка, она раскалывается; ~ если дух не чуток, он исчезает; ~ если долины не цветут, они превращаются в пустыню; ~ если вещи не рождаются, они исчезают; ~ если знать и государи не являются примером благородства, они будут свергнуты. ~ Незнатные являются основой для знатных, а низкое - основанием для высокого. ~ Поэтому знать и государи сами называют себя "одинокими", "сирыми", "несчастливыми". ~ Это происходит оттого, что они не рассматривают незнатных как свою основу. ~ Это ложный путь. ~ Если разобрать колесницу, от нее ничего не останется. ~ Нельзя считать себя "драгоценным", как яшма, а нужно быть простым, как камень.

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[39c96t] **Д. П. Конисси** ~ В древности всякое существо достигало единства. ~ Небо, достигши единства, стало чистым. ~ Земля, достигши единства, стала спокойной. ~ Дух, достигши единства, стал разумным. ~ Долина, достигши единства, стала полной. ~ Всякая вещь, достигши единства, стала существовать. ~ Цари и князья, достигши единства, стали образцами для мира. ~ Все это было достигнуто, благодаря единству. ~ Достижение единства во всем этом одно и то же. ~ Если бы небо было не чисто, то казалось бы, что оно боится взрыва. ~ Если бы земля потеряла спокойствие, то она была бы в опасности разрушения. ~ Если бы дух лишился разумности, то он потерял бы (свойство) быть духом. ~ Если бы пустота долины наполнилась чем-нибудь, то она перестала бы быть долиной. ~ Всякая вещь, если бы перестала расти, уничтожилась бы. ~ Если бы цари и князья потеряли верность и преданность (своих подданных), то были бы свергнуты. ~ Отсюда благородные люди смотрят на неблагородных, как на свое начало; высшие смотрят на низших, как на свое основание. ~ Цари и князья заботятся о бедных сиротах и вдовах. ~ Этим же они могли бы свидетельствовать о своем происхождении. ~ Ужели это неправда? ~ Если разобрать телегу по частям, то не останется телеги. ~ Я не желаю быть гордым, как драгоценный камень. ~ Также я не желаю быть презираемым, как дикий камень.

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[39c97t] **В. В. Малявин** ~ Из тех, кто в древности обрел единое: ~ Небо, обретя единое, стало чистым; ~ Земля, обретя единое, стала покойной; ~ Духи, обретя единое, стали божественными; ~ Долины, обретя единое, стали полны; ~ Вся тьма вещей, обретя единое, живет; ~ Князья и цари, обретя единое, правят Поднебесной. ~ Так все происходит благодаря единому. ~ Небо, не будучи чистым, не расколется ли? ~ Земля, не будучи покойной, не растрясется ли? ~ Духи, не будучи божественными, не обессилят ли? ~ Долины, не будучи наполненными, не оскудеют ли? ~ Вся тьма вещей, не имея в себе жизни, не исчезнет ли? ~ Князья и цари, не имея почета и славы, не падут ли? ~ Посему корень почета - униженность. ~ Основа славы - безвестность. ~ Оттого князья и цари зовут себя сиротами, одинокими, беспомощными. ~ Не значит ли это, что для них униженность - корень? ~ Разве нет? ~ Имея множество колесниц, считай, что у тебя нет колесниц. ~ Не желай ни блестеть, словно прекрасная яшма, ~ Ни быть твердым, словно простой булыжник.

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[39c98t] **Б. Б. Виногродский** ~ Изначально так обретают единство: ~ Небо обретает единство способностью чистоты. ~ Земля обретает единство способностью покоя. ~ Дух обретает единство способностью божественной тайны. ~ Долина обретает единство способностью наполнения. ~ Мириады сущностей обретают единство способностью жить. ~ Удельные князья и правители обретают единство способностью осуществлять исправление Поднебесной. ~ Это и приводит их к единству. ~ Если у Неба отсутствует способность чистоты, может и расколоться. ~ Если у Земли отсутствует способность покоя, может прийти в движение. ~ Если у духа отсутствует способность божественной тайны, может и иссякнуть. ~ Если у долины отсутствует способность наполнения, может и истощиться. ~ Если у мириад сущностей отсутствует способность жить, могут и исчезнуть. ~ Если у удельных князей и правителей отсутствует способность к исправлению посредством почитания высокого, могут и рухнуть. ~ Причинность: ~ Основой для благородного является подлое. ~ Опорой для высокого является низкое. ~ Это дает: ~ Удельные князья и правители называют себя сирыми, вдовыми, неприкаянными. ~ Разве это не потому, что подлое является основой? ~ Разве нет? ~ Причинность: ~ В частом выражении восхваления - отсутствие восхваления. ~ Не стремись к блеску драгоценного камня, будь заурядным, как простой булыжник.

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PSEUDO-CHAPTER **Forty**

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[40c01t] **Robert G. Henricks** ~ "Reversal" is the movement of the Tao; ~ "Weakness" is the function of the Tao. ~ The things of the world originate in being, ~ And being {originates} in nonbeing.

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[40c02t] **John C. H. Wu** ~ THE movement of the Tao consists in Returning. ~ The use of the Tao consists in softness. ~ All things under heaven are born of the corporeal: ~ The corporeal is born of the Incorporeal.

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[40c03t] **D. C. Lau** ~ Turning back is how the way moves; ~ Weakness is the means the way employs. ~ The myriad creatures in the world are born from ~ Something, and Something from Nothing.

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[40c04t] **R. L. Wing** ~ Polarity is the movement of the Tao. ~ Receptivity is the way it is used. ~ The world and All Things were produced from its existence. ~ Its existence was produced from nonexistence.

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[40c05t] **Ren Jiyu** ~ Reversion is the movement of Tao, ~ Weakness is the function of Tao. ~ All things

under Heaven come into being from (visible) concrete beings, ~ And all beings come into being from invisible nonexistence (Tao).

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[40c06t] **Gia-fu Feng** ~ Returning is the motion of the Tao. ~ Yielding is the way of the Tao. ~ The ten thousand things are born of being. ~ Being is born of not being.

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[40c07t] **Lok Sang Ho** ~ The reverse of expectations is the Dao in action. ~ The weak in appearance is the Dao in application. ~ All living things are born of interactions in the world of existence. ~ Interactions in the world of existence are born of emptiness or non-existence.

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[40c08t] **Xiaolin Yang** ~ Cycling is how the DAO moves; ~ The weak is where the DAO functions. ~ Everything comes from existence; ~ Existence comes from nothingness.

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[40c09t] **Walter Gorn Old**, RESIGNING WORK ~ The path of Tao is backward. ~ The characteristic of Tao is gentleness. ~ Everything in the universe comes from existence, and existence from non-existence.

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[40c10t] **James Legge** ~ The movement of the Tao ~ By contraries proceeds; ~ And weakness marks the course ~ Of Tao's mighty deeds. ~ All things under heaven sprang from It as existing (and named); ~ that existence sprang from It as non-existent (and not named).

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[40c11t] **David Hinton** ~ Return is the movement of Way, and yielding the method of Way. ~ All beneath heaven, the ten thousand things: it's all born of being, and being is born of nonbeing.

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[40c12t] **Chichung Huang** ~ Opposition characterizes the Tao's movement; ~ Weakness characterizes the Tao's function. ~ All things under heaven are generated from being; ~ Being is generated from nonbeing.

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[40c13t] **Ellen M. Chen** ~ Returning (fan) is the movement (tung) of Tao. ~ Weak (jo) is the functioning (yung) of Tao. ~ Ten thousand things under heaven are born of being (yu). ~ Being is born of non-being (wu).

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[40c14t] **Lee Sun Chen Org** ~ The movement of Tao [in the course of time] is to return [to Simplicity]; ~ The working of Tao is so subtle [that is ostensible effect may not be immediately] noticeable. ~ Myriad things and creatures on Earth [as we can conjecture] were originated from something; ~ This something [describable by us] was launched [ultimately] from nothing [which is beyond our description].

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[40c15t] **Tien Cong Tran** ~ Return is the movement of the Way. ~ Weakness is the use of the Way. ~ All things under heaven are born from being. ~ Being is born from non-being.

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[40c16t] **Thomas Z. Zhang** ~ According to Tao, recurrence is the way of motion. ~ According to Tao, flexibility is the way of application. ~ The all things in the world come from the visible, which comes from the invisible.

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[40c17t] **Arthur Waley** ~ In Tao the only motion is returning; ~ The only useful quality, weakness. ~ For though all creatures under heaven are the products of Being, ~ Being itself is the product of Not-being.

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[40c18t] **Richard John Lynn** ~ Reversion is the action of the Dao. ~ Softness is the function of the Dao. ~ The myriad things under Heaven achieve life in existence. ~ Existence arises from nothingness.

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[40c19t] **Lin Yutang** ~ THE PRINCIPLE OF REVERSION ~ Reversion is the action of Tao. ~ Gentleness is the function of Tao. ~ The things of this world come from Being, ~ And Being (comes) from Non-being.

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[40c20t] **Victor H. Mair** ~ Reversal is the movement of the Way; ~ Weakness is the usage of the Way. ~ All creatures under heaven are born from being; ~ Being is born from nonbeing.

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[40c21t] **Tolbert McCarroll** ~ Returning is the direction of the Tao. ~ Yielding is the way of the Tao. ~ The ten thousand things are born of Being and Being is born of Nonbeing.

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[40c22t] **David H. Li** ~ Periodicity is Direction in motion; ~ Frailty is Direction in application. ~ Myriad matters in the world are born out of Ull. ~ Ull is born out of Null.

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[40c23t] **Yasuhiko Genku Kimura** ~ Cyclic returning to the source is the rhythmic movement of the Tao. ~ Gentle spontaneity is the nature of its function. ~ All beings derive their beingness from Being, which is the Tao. ~ And Being arises in and as Nothingness, which is the Tao.

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[40c24t] **Chou-Wing Chohan** ~ Going back is the movement of the Tao, ~ Weakening is the expression of the Tao. ~ Everything in the universe springs from within existence, ~ And existence springs from non-existence.

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[40c25t] **Man-Ho Kwok** ~ The Tao moves in every direction at once - ~ its essence is fluid and yielding. ~ It is the maker of everything under the sun: ~ And everything comes out of nothing.

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[40c26t] **Gu Zhengkun** ~ Cycling is the movement of the Tao; ~ Being weak is the function of the Tao. ~ All things of the world are born from the Being, ~ And the Being from the Nothingness.

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[40c27t] **Chao-Hsiu Chen** ~ Returning is the movement of Tao. ~ Weakness is the use of the Tao. ~ The myriad creatures under Heaven are born from something. ~ The something is born from nothing.

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[40c28t] **Liu Qixuan** ~ Polar opposition helps the movement of the Way. ~ Weakness is the condition for the use of the Way. ~ Everything is developed from being, ~ And being is developed from non-being.

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[40c29t] **Shi Fu Hwang** ~ Being and Non-Being ~ Lao Tze says, ~ Reverse movement is how the Tao does go; ~ gentleness is the course it chooses to show. ~ All existence under heaven sprang from Being; ~ that Being sprang from Non-being.

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[40c30t] **Ch'u Ta-Kao** ~ Returning is the motion of Tao, ~ Weakness is the appliance of Tao. ~ All things in the Universe come from existence, ~ And existence from non-existence.

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[40c31t] **Paul J. Lin** ~ Returning is Tao's motion. ~ Weakness is Tao's function. ~ All things in the world are produced by being. ~ And being is produced by non-being.

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[40c32t] **Michael LaFargue** ~ Turning Back is Tao movement; ~ being Weak is Tao practice. ~ "The thousands of things in the world are born of Being." ~ Being is born of Nothing.

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[40c33t] **Cheng Lin** ~ The motion of Truth is cyclical. ~ The way of Truth is pliant. ~ The multitude of things in this world have their origin in Reality. ~ Before the birth of Reality there was Nothingness.

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[40c34t] **Yi Wu** ~ Reversal is the movement of the Way. ~ Weakness is the function of the Way. ~ All things in the world live in Being, ~ And Being lives in Non-being.

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[40c35t] **Han Hiong Tan** ~ Reversal is the action of Dao. ~ Soft and weak is the function of Dao. ~ Everything comes from being. ~ And being comes from non-being.

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[40c36t] **Hua-Ching Ni** ~ Returning to itself is how the subtle Way of the universe exercises itself. ~ Being gentle and yielding is how the subtle Way of the universe employs itself. ~ All things of the world come from the Manifest. ~ The Manifest comes from the unmanifest, subtle essence of the universe.

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[40c37t] **Chang Chung-yuan** ~ Reverse is the movement of Tao. ~ Yielding is the action of Tao. ~ Ten thousand things in the universe are created from being. ~ Being is created from non-being.

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[40c38t] **Henry Wei** ~ Movement and Function ~ Ch'u Yung ~ Cyclic reversion is Tao's movement. ~ Weakness is Tao's function. ~ All things in the universe are derived from Being. ~ Being is derived from Non-Being.

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[40c39t] **Ha Poong Kim** ~ Turning back is Tao's motion. ~ Being weak is Tao's function. ~ The ten thousand things under Heaven are born from being; ~ Being is born from non-being.

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[40c40t] **Tao Huang** ~ Tao moves by returning. ~ Tao functions by weakness. ~ All things under heaven are born of being. ~ Being is born of nonbeing.

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[40c41t] **Tang Zi-chang** ~ To return is to complete the movement - change. ~ To be tender is a virtue of Dao. ~ Universe (Heaven and Earth) and All Things were given birth by Existence. ~ Existence was given birth by Unknown-Existence.

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[40c42t] **Wing-tsit Chan** ~ Reversion is the action of Tao. ~ Weakness is the function of Tao. ~ All things in the world come from being. ~ And being comes from non-being.

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[40c91т] **И. И. Семененко** ~ В обратном ходе заключается движение Дао, в слабости - его использование. ~ Десяти тысячам вещей под Небесами жизнь дает наличие, а само наличие рождается от неналичия.

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[40c92т] **А. А. Маслов** ~ Обращение вспять - это движение Дао. ~ Ослабление - это использование Дао. ~ Мириады существ в Поднебесной рождаются из бытия. ~ Бытие же рождается из небытия.

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[40c93т] **Е. А. Торчинов** ~ Возвращение к самому себе - вот принцип движения Дао-Пути. ~ Ослабление - вот в чем использование Дао-Пути. ~ Все в Поднебесной сущее рождается из наличия, но само наличие рождается из отсутствия.

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[40c94т] **А. Е. Лукьянов** ~ Переход в противоположность (опрокидывание) - движение Дао, ослабление - действие Дао. ~ Мириады вещей Поднебесной рождаются в бытии, бытие рождается в небытии.

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[40c95т] **Ян Хин-шун** ~ Превращение в противоположное есть действие дао, ~ слабость есть свойство дао. ~ В мире все вещи рождаются в бытии, ~ а бытие рождается в небытии.

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[40c96т] **Д. П. Конисси** ~ Движение Тао происходит от сопротивления (всему вещественному). ~ Слабость есть отличительная черта действия Тао. ~ Все вещи произошли от бытия (что), и бытие от небытия (ничто).

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[40c97т] **В. В. Малявин** ~ Возвращение - это действие Пути. ~ Слабость - это применение Пути. ~ Все вещи в мире исходят из сущего, ~ А сущее исходит из отсутствующего.

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[40c98т] **Б. Б. Виногродский** ~ От обратного - таково движение Пути. ~ От слабости - таково применение Пути. ~ В Поднебесной мириады сущностей рождаются в наличии. ~ Наличие рождается в отсутствии.

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PSEUDO-CHAPTER **Forty-One**

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[41c01t] **Robert G. Henricks** ~ When the highest type of {men hear} the Way, with diligence they're able to practice it; ~ When average men hear the Way, some things they retain and others they lose; ~ When the lowest type of men hear the Way, they laugh out loud at it. ~ If they didn't laugh at it, {it couldn't} be regarded as the Way. ~ Therefore, there is a set saying about this that goes: ~ The bright Way appears to be dark; ~ The Way that goes forward appears to retreat; ~ The smooth Way appears to be uneven; ~ The highest virtue [is empty] like a valley; ~ The purest white appears to be soiled; ~ Vast virtue appears to be insufficient; ~ Firm virtue appears {thin and weak}; ~ The simplest {reality appears to change}. ~ The Great Square has no corners; ~ The Great Vessel takes long to complete; ~ The Great Tone makes little sound; ~ The Great Image has no shape. ~ The Way is Great but has no name. ~ Only the Way is good at beginning things and also good at bringing things to completion.

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[41c02t] **John C. H. Wu** ~ WHEN a wise scholar hears the Tao, ~ He practices it diligently. ~ When a mediocre scholar hears the Tao, ~ He wavers between belief and unbelief. ~ When a worthless scholar hears the Tao, ~ He laughs boisterously at it. ~ But if such a one does not laugh at it, ~ The Tao would not be the Tao! ~ The wise men of old have truly said: ~ The bright Way looks dim. ~ The progressive Way looks retrograde. ~ The smooth Way looks rugged. ~ High Virtue looks like an abyss. ~ Great whiteness looks spotted. ~ Abundant Virtue looks deficient. ~ Established Virtue looks shabby. ~ Solid Virtue looks as though melted. ~ Great squareness has no corners. ~ Great talents ripen late. ~ Great sound is silent. ~ Great Form is shapeless. ~ The Tao is hidden and nameless; ~ Yet it alone knows how to render help and to fulfill.

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[41c03t] **D. C. Lau** ~ When the best student hears about the way ~ He practises it assiduously; ~ When the average student hears about the way ~ It seems to him one moment there and gone the next; ~ When the worst student hears about the way ~ He laughs out loud. ~ If he did not laugh ~ It would be unworthy of being the way. ~ Hence the {Chien yen} has it: ~ The way that is bright seems dull; ~ The way that leads forward seems to lead backward; ~ The way that is even seems rough. ~ The highest virtue is like the valley; ~ The sheerest whiteness seems sullied; ~ Ample virtue seems defective; ~ Vigorous virtue seems indolent; ~ Plain virtue seems soiled; ~ The great square has no corners. ~ The great vessel takes long to complete; ~ The great note is rarefied in sound; ~ The great image has no shape. ~ The way conceals itself in being nameless. ~ It is the way alone that excels in bestowing and in accomplishing.

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[41c04t] **R. L. Wing** ~ When superior leaders hear of the Tao, ~ They diligently try to practice it. ~

When average leaders hear of the Tao, ~ They appear both aware and unaware of it. ~ When inferior leaders hear of the Tao, ~ They roar with laughter. ~ Without sufficient laughter, it could not be the Tao; ~ Hence the long-established sayings: ~ The Tao illuminated appears to be obscure; ~ The Tao advancing appears to be retreating; ~ The Tao leveled appears to be uneven. ~ Superior Power appears to be low; ~ Great clarity appears to be spotted; ~ Extensive Power appears to be insufficient; ~ Established Power appears to be stolen; ~ Substantial Power appears to be spurious. ~ The greatest space has no corners; ~ The greatest talents are slowly mastered; ~ The greatest music has the rarest sound; ~ The Great Image has no form. ~ The Tao is hidden and nameless, ~ Yet it is the Tao that skillfully supports and completes.

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[41c05t] **Ren Jiyu** ~ When the highest shi hear Tao, they diligently practise it. ~ When the average shi hear Tao, they half believe it. ~ When the lowest shi hear Tao, (thinking it empty) they laugh greatly at it. ~ If they didn't laugh, it would be contrary to Tao. ~ Therefore there are some old sayings: ~ "The Tao that is bright seems to be dark; ~ The Tao that goes forward seems to retreat; ~ The Tao that is level seems to be uneven; ~ The lofty De (Virtue) looks like a humble valley; ~ The greatest glory looks like disgrace; ~ The greatest De looks insufficient; ~ The vigorous De looks inert; ~ The simple purity looks changeable; ~ The great square has no corners; ~ The valuable vessel is always completed lastly; ~ The greatest sound sounds faint; ~ The greatest form looks formless." ~ Tao is hidden and nameless, ~ It is only Tao that initiates all beings and brings them to completion.

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[41c06t] **Gia-fu Feng** ~ The wise student hears of the Tao and practices it diligently. ~ The average student hears of the Tao and gives it thought now and again. ~ The foolish student hears of the Tao and laughs aloud. ~ If there were no laughter, the Tao would not be what it is. ~ Hence it is said: ~ The bright path seems dim; ~ Going forward seems like retreat; ~ The easy way seems hard; ~ The highest Virtue seems empty; ~ Great purity seems sullied; ~ A wealth of Virtue seems inadequate; ~ The strength of Virtue seems frail; ~ Real Virtue seems unreal; ~ The perfect square has no corners; ~ Great talents ripen late; ~ The highest notes are hard to hear; ~ The greatest form has no shape. ~ The Tao is hidden and without name. ~ The Tao alone nourishes and brings everything to fulfillment.

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[41c07t] **Lok Sang Ho** ~ Superior men, hearing about the Dao, ~ Will work diligently under its guidance. ~ Mediocre men, hearing about the Dao, ~ Remembers and then forgets about it. ~ Inferior men, hearing about the Dao, ~ Laughs and jeers at it. ~ If people do not laugh or jeer at it, ~ It is unlikely to be the Dao. ~ Thus it is said: ~ Those whose mind shines with the Dao ~ Appear to be dull and stupid. ~ Those who make progress along the Dao ~ Appear to be falling behind. ~ Those who go astray ~ Appear to be following the Dao. ~ The truly virtuous are humble like a valley, ~ The truly stainless souls appear sullied. ~ A man with many virtues ~ appears to be inadequate. ~ Those who are establishing their virtues ~ look like thieves. ~ The truthful look like good quality turned bad, ~ An infinite space will have no corners. ~ A man who is a great instrument never aspires or strives to be such. ~ A big voice sounds like it is soft. ~ A big symbol has no shape. ~ The Dao is hidden and nameless. ~ Yet nothing is better than the Dao ~ In lending support and helping people accomplish.

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[41c08t] **Xiaolin Yang** ~ When people who have high DE learn about the DAO, they practice it diligently; ~ When people who have medium DE learn about the DAO, they sometimes treat it seriously, sometimes do not; ~ When people who have low DE learn about the DAO, they give it a big laugh. ~ If they do not laugh, the DAO is not the DAO. ~ Therefore, the great men once said, ~ "People who understand the DAO look dull; ~ The more you learn about the DAO, the more you feel like you are retreating; ~ The DAO looks like a smooth road, but when you walk on it, it is rough." ~ The people who have high DE always look as low as the valleys and riverbeds. ~ The people who have broad DE always look incomplete. ~ The people who have strong DE always look lazy. ~ The people who have real DE always look empty. ~ The whitest looks tainted, ~ The squarest looks like it has no right angle, ~ The greatest piece takes the longest time, ~ The biggest sound has no sound, ~ The biggest shape has no shape. ~ The DAO likes to hide and be anonymous. ~ Because the DAO always gives, it accomplishes everything.

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[41c09t] **Walter Gorn Old**, LIKE AND UNLIKE ~ When a wise man hears the Tao, he follows it. ~ When one of average mind hears it, he holds to it a while and presently loses it. ~ When a foolish man hears it, he only laughs at it. ~ If it were not held in derision by such men, it could not rightly be called Tao. ~ Therefore, as the verse-makers would say:- ~ Who shines with Tao is lost in shade; ~ His path in Tao is retrograde, ~ And all his actions are obscure. ~ The highest virtue has no name, ~ The greatest pureness seems but shame; ~ True wisdom seems the least secure. ~ Inherent goodness seems most strange; ~ What most endures is changeless Change; ~ And squareness doth no angles make. ~ The largest vessel none can gird; ~ The loudest voice was never heard; ~ The greatest thing no form doth take. ~ For Tao is hidden, and it has no name; but it is good at beginning and finishing.

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[41c10t] **James Legge** ~ Scholars of the highest class, when they hear about the Tao, earnestly carry it into practice. ~ Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it. ~ Scholars of the lowest class, when they have heard about it, laugh greatly at it. ~ If it were not (thus) laughed at, it would not be fit to be the Tao. ~ Therefore the sentence-makers have thus expressed themselves: - ~ 'The Tao, when brightest seen, seems light to lack; ~ Who progress in it makes, seems drawing back; ~ Its even way is like a rugged track. ~ Its highest virtue from the vale doth rise; ~ Its greatest beauty seems to offend the eyes; ~ And he has most whose lot the least supplies. ~ Its firmest virtue seems but poor and low; ~ Its solid truth seems change to undergo; ~ Its largest square doth yet no corner show; ~ A vessel great, it is the slowest made; ~ Loud is its sound, but never word it said; ~ A semblance great, the shadow of a shade.' ~ The Tao is hidden, and has no name; ~ but it is the Tao which is skilful at imparting (to all things what they need) and making them complete.

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[41c11t] **David Hinton** ~ When the lofty hear of Way ~ they devote themselves. ~ When the common hear of Way ~ they wonder if it's real or not. ~ And when the lowly hear of Way ~ they laugh out loud. ~ Without that laughter, it wouldn't be Way. ~ Hence the abiding proverbs: ~ Luminous Way seems dark. ~ Advancing Way seems retreating. ~ Formless Way seems manifold. ~ High Integrity seems low-lying. ~ Great whiteness seems tarnished. ~ Abounding Integrity seems lacking. ~ Abiding Integrity seems missing. ~ True essence seems protean. ~ The great square has no corners, ~ and the great implement completes nothing. ~ The great voice sounds faint, ~ and the great image has no shape. ~ Way remains hidden and nameless, ~ but it alone nourishes and brings to completion.

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[41c12t] **Chichung Huang** ~ When the superior scholar hears the Tao, ~ He does his utmost to practice it; ~ When the middling scholar hears the Tao, ~ It seems existent, seems non-existent; ~ When the inferior scholar hears the Tao, ~ He bursts out laughing. ~ If he did not burst out laughing, ~ It would not deserve to be the Tao. ~ Hence, "Established Sayings" has it: ~ "The clear Tao seems obscure; ~ The advancing Tao seems receding; ~ The even Tao seems rugged; ~ Supreme virtue is like a valley; ~ Great white seems black; ~ Abundant virtue seems deficient; ~ Robust virtue seems flabby; ~ Honest truth seems capricious; ~ The great square has no corners; ~ The great vessel is imperfect; ~ The great voice has no sound; ~ The celestial image has no form." ~ The Tao is invisible and nameless; ~ The Tao alone ~ Begins well and ends well.

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[41c13t] **Ellen M. Chen** ~ When a superior person (shan shih) hears Tao, ~ He diligently practices it. ~ When a middling person (chung shih) hears Tao, ~ He hears it, he doesn't hear it. ~ When the inferior person (hsia shih) hears Tao, he roars. ~ If Tao were not laughed at, ~ It would not be Tao. ~ Therefore, established sayings (chien yen) have it this way: ~ "The illuminating (ming) Tao appears (jo) dark, ~ The advancing Tao appears retreating, ~ The level Tao appears knotty (lei). ~ High (shan) te appears like a valley, ~ Great whiteness (po) appears spotted (ju), ~ Expansive te appears insufficient, ~ Well-established te appears weak, ~ The genuine in substance appears hollow. ~ Great (ta) square has no corners, ~ Great vessel (ch'i) is late in completion, ~ Great voice (yin) has hardly (hsi) any sound, ~ Great image is formless, ~ Tao is hidden and without name." ~ Yet it is Tao alone, ~ That is good in lending help and fulfilling all.

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[41c14t] **Lee Sun Chen Org** ~ When a superior scholar-doer learned about Tao, he would diligently study and practice it; ~ When a mediocre scholar-doer learned about Tao, he was only partially convinced, for this reason he would be indifferent to either retaining it or letting it go; ~ When an inferior scholar-doer learned about Tao, he would burst into loud laughter; ~ It sounds as if [he] did not laugh at it, it cannot be pertaining to Tao. ~ Accordingly, It says in Chian Yan: ~ "When [a person] engages in the course of elucidating Tao, he may be disappointed by the intensified realization of his ignorance; ~ When [a person] embarks on the course of advancing [knowledge] of Tao, he may be thwarted by mounting hardships of proceeding [for higher and more comprehensive knowledge]; ~ When [a person] struggles to smooth the path of Tao, he may be disgruntled by [seemingly] infinite bumps and hills (obstacles); ~ When [a person] strives to elevate his [level of accomplishment of] Te, he may be frustrated by the hardship, ~ Because it is as unfulfilling as filling up a [vast] valley with water; ~ When [a person] attempts to explain the universality and immensity of Tao, he may feel antagonized by his swelling humiliation [through recognizing how little he knows about the powerful and complicated Tao]." ~ "In order to broaden one's [accrual of] Te, one should never be satisfied [of whatever accomplishments one has achieved]; ~ In order to establish one's [standing on] Te, one should have the patience [like a brick layer], i.e. fetching [bricks piece by piece]; ~ In order to substantiate one's [retention of] Te, one should reinvigorate [one's achievements constantly]." ~ "An immensely huge land has no [visible] corners; ~ A person of great talent has belated success; ~ A piece of great work of music has minimum dissonance; ~ A grand phenomenon has no shape [perceptible to untrained eyes]; ~ Tao is covert that it can hardly be described with perfection." ~ Tao is the one and the only one which lends itself [to everyone and everything] and sustains every one to its fulfillment.

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[41c15t] **Tien Cong Tran** ~ When a man of high learning hears the Way, he diligently practices it. ~ When a man of ordinary learning hears the Way, he seems to remember it and not to remember it. ~ When a man of little learning hears the Way, he laughs loud. ~ If this man did not laugh, the Way would not be enough to be the Way. ~ Hence, the men of old have truly said: ~ "The Way that is bright seems dull. ~ The Way that advances seems to move backward. ~ The Way that is smooth seems rugged. ~ High Virtue seems like an abyss. ~ Great whiteness seems spotted. ~ Abundant Virtue seems deficient. ~ Rigorous Virtue seems shabby. ~ Real essence seems empty. ~ Great squareness has no corners. ~ Great vessel takes long to complete. ~ Great voice has no sound. ~ The great image is formless." ~ The Way is hidden and nameless. ~ Yet it alone knows how to render help and to fulfill.

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[41c16t] **Thomas Z. Zhang** ~ When hearing Tao, the intelligent people practice it diligently. ~ The average people practice it casually. ~ Ignorant people laugh at it. ~ If it were not laughed at, it would not be Tao. ~ It is said that true Tao-followers appear to be ignorant. ~ Although they are making progress, they appear to be receding. ~ The perfect Tao appears to be blemished. ~ High Te is like the valleys. ~ Bright white appears to be tarnished. ~ Broad kindness appears to be insufficient. ~ Diligent people could look lazy. ~ Authentic qualities could look faked. ~ A great square appears to have no corner. ~ Great success does not achieve early. ~ Great music does not sound loud. ~ Great image does not have form. ~ Tao is invisible and nameless. ~ It is only Tao that can lend help and make endeavors successful.

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[41c17t] **Arthur Waley** ~ When the man of highest capacities hears Tao ~ He does his best to put it into practice. ~ When the man of middling capacity hears Tao ~ He is in two minds about it. ~ When the man of low capacity hears Tao ~ He laughs loudly at it. ~ If he did not laugh, it would not be worth the name of Tao. ~ Therefore the proverb has it: ~ 'The way out into the light often looks dark, ~ The way that goes ahead often looks as if it went back.' ~ The way that is least hilly often looks as if it went up and down, ~ The 'power' that is really loftiest looks like an abyss, ~ What is sheerest white looks blurred. ~ The 'power' that is most sufficing looks inadequate, ~ The 'power' that stands firmest looks flimsy, ~ What is in its natural, pure state looks faded, ~ The largest square has no corners, ~ The greatest vessel takes the longest to finish, ~ Great music has the faintest notes, ~ The Great Form is without shape. ~ For Tao is hidden and nameless. ~ Yet Tao alone supports all things and brings them to fulfilment.

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[41c18t] **Richard John Lynn** ~ When the superior man hears the Dao, he diligently practices it. ~ When the average man hears the Dao, sometimes he retains it, sometimes he forgets it. ~ When the inferior man hears the Dao, he laughs loudly at it. ~ If he did not laugh, what he heard would not be worthy of being the Dao. ~ Therefore, as the established adage has it: ~ The bright Dao seems dark. ~ Advancing on the Dao seems retreat. ~ The smooth Dao seems rough. ~ Superior Virtue is like a valley. ~ Great whiteness seems soiled. ~ Vast virtue seems wanting. ~ Established virtue seems stealthy. ~ Simple authenticity seems compromised. ~ The great square has no corners. ~ The great vessel is slow to form. ~ The great note is inaudible. ~ The great image is formless. ~ The Dao may be hidden and nameless, but it alone is good at bestowing and completing.

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[41c19t] **Lin Yutang** ~ QUALITIES OF THE TAOIST ~ When the highest type of men hear the Tao (truth), ~ They try hard to live in accordance with it, ~ When the mediocre type hear the Tao, ~ They seem to be aware and yet unaware of it. ~ When the lowest type hear the Tao, ~ They break into loud laughter - ~ If it were not laughed at, it would not be Tao. ~ Therefore there is the established saying: ~ "Who understands Tao seems dull of comprehension; ~ Who is advanced in Tao seems to slip backwards; ~ Who moves on the even Tao (Path) seems to go up and down." ~ Superior character appears like a hollow (valley); ~ Sheer white appears like tarnished; ~ Great character appears like insufficient; ~ Solid character appears like infirm; ~ Pure worth appears like contaminated; ~ Great space has no corners; ~ Great talent takes long to mature; ~ Great music is faintly heard; ~ Great form has no contour; ~ And Tao is hidden without a name. ~ It is this Tao that is adept at lending (its power) and bringing fulfilment.

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[41c20t] **Victor H. Mair** ~ When the superior man hears the Way, ~ he is scarcely able to put it into practice. ~ When the middling man hears the Way, ~ he appears now to preserve it, now to lose it. ~ When the inferior man hears the Way, ~ he laughs at it loudly. ~ If he did not laugh, ~ it would not be fit to be the Way. ~ For this reason, ~ There is a series of epigrams that says: ~ "The bright Way seems dim. ~ The forward Way seems backward. ~ The level Way seems bumpy. ~ Superior integrity seems like a valley. ~ The greatest whiteness seems grimy. ~ Ample integrity seems insufficient. ~ Robust integrity seems apathetic. ~ Plain truth seems sullied. ~ The great square has no corners. ~ The great vessel is never completed. ~ The great note sounds muted. ~ The great image has no form. ~ The Way is concealed and has no name." ~ Indeed, ~ The Way alone is good at beginning and good at completing.

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[41c21t] **Tolbert McCarroll** ~ The wise student on hearing the Tao ~ diligently puts it into practice. ~ The average student on hearing the Tao ~ keeps it one minute and loses it the next. ~ The mediocre

student on hearing the Tao ~ laughs at it loudly. ~ If this student did not laugh it would not be the Tao. ~ Therefore, the ancient proverb says: ~ The bright path seems dull. ~ The path that goes forward seems to lead backward. ~ The even path seems up and down. ~ The greatest whiteness seems soiled. ~ High Virtue seems like a canyon. ~ Abundant Virtue seems deficient. ~ Vigorous Virtue seems limp. ~ Simple Virtue seems faded. ~ The greatest square has no corners. ~ The greatest vessel takes long to complete. ~ The greatest note is hard to hear. ~ The greatest image has no shape. ~ The Tao is hidden and nameless; ~ yet, it is the Tao alone that supports all things and brings them to completion.

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[41c22t] **David H. Li** ~ Hearing Direction, ~ a scholar with high intelligence follows it with diligence; ~ a scholar with average intelligence greets it with mixed seriousness and doubt; ~ a scholar with low intelligence ridicules it. ~ Direction will not be Direction without being ridiculed. ~ It is said: ~ A bright Direction appears unilluminating; ~ An advancing Direction appears retreating; ~ A straight-forward Direction appears uninviting; ~ Highest virtue appears as valley impoverished; ~ Purest white appears blemished; ~ Broadest virtue appears diminished; ~ Strong virtue appears slack; ~ Fine quality appears flawed; ~ The supreme square has no corners; ~ The supreme vessel is cast last; ~ The supreme sound is inaudible; ~ The supreme image is formless. ~ Direction is unrevealed and anonymous. ~ Through Direction, help is given and work is completed.

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[41c23t] **Yasuhiko Genku Kimura** ~ When a superior person hears the Tao, ~ He practices it committedly. ~ When a mediocre person hears the Tao, ~ He practices it sometimes, but just as often ignores it. ~ When an inferior person hears the Tao, ~ He roars with disparaging laughter. ~ If he did not laugh, it would not be the Tao. ~ Thus the age-old epigrams state: ~ The enlightening way appears dark. ~ The advancing way appears retreating. ~ The level way appears bumpy. ~ The highest virtue appears ordinary. ~ The purest goodness appears sullied. ~ The abundant virtue appears deficient. ~ The perfect virtue appears defective. ~ The most genuine appears insincere. ~ The greatest space has no corners. ~ The greatest talent ripens late. ~ The greatest voice is silent. ~ The greatest image is formless. ~ The Tao is hidden and has no name. ~ Yet the Tao alone bestows the power and fulfills the destiny of everything.

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[41c24t] **Chou-Wing Chohan** ~ Non-existence can penetrate the hardest of all. ~ Therefore I know that there is usefulness to non-action. ~ Learning without words, usefulness without action, ~ Only a few in the world have achieved this.

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[41c25t] **Man-Ho Kwok** ~ When the wisest student hears about the Tao, ~ He follows it without ceasing ~ When the average student hears about it ~ He follows too, but not all of the time ... ~ And when the poor student gets wind of it ~ he laughs at it like an idiot! ~ And if he didn't, then it wouldn't be the Tao! ~ That is why the ancient ones said: ~ The path that is bright seems dull, ~ And the one who is going towards the Tao ~ Seems, in fact, to be going backwards - ~ And those who think that the Way is easy ~ Will find it extremely hard. ~ The greatest virtue is to be empty like a valley. ~ Those who think they are perfect never are - ~ those who feel that they are feel inadequate to the task, and morals seem to be no more than a contrivance. ~ A great square has no corners; ~ A great work is never done with; ~ A great shout comes from a whisper, ~ And the greatest of forms is beyond shape. ~ Tao without substance - ~ Invisible - ~ Ever-creating ~ Forever creating.

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[41c26t] **Gu Zhengkun** ~ Hearing the Tao, the best scholar assiduously practices it; ~ The average scholar half believes and half doubts it; ~ The worst scholar bursts into laughter about it. ~ If the worst scholar does not laugh about it, ~ The Tao is not worthy of being called the Tao. ~ That is why the ancients say: ~ The bright Tao seems dark; ~ The advancing Tao seems to be retreating; ~ The even Tao seems rough; ~ The great virtue resembles the valley; ~ The pure whiteness seems black; ~ The infinite virtue seems lacking; ~ The virile virtue seems idle; ~ The pure simplicity seems turbid; ~ The great square has no corners; ~ Of the utensils the most precious takes the longest time to be finished; ~ The great sound seems soundless; ~ The great image seems formless. ~ The Tao always conceals itself without a name, ~ But it is the Tao alone that helps and completes everything.

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[41c27t] **Chao-Hsiu Chen** ~ A first-rate scholar hears the Tao and practises it conscientiously. ~ A second-rate scholar hears the Tao and follows it just at that moment. ~ A poor scholar hears the Tao and laughs out loud. ~ If the poor scholar does not laugh, it cannot be the Tao. ~ That is why it is said: ~ One who knows the Tao clearly seems ignorant. ~ One who improves himself according to the Tao seems backward. ~ One who moves with the Tao is equal to the Tao. ~ The highest virtue feels empty, like the valley. ~ The purest whiteness feels tainted. ~ The brightest virtue never seems adequate. ~ He who is virtuous feels like a thief. ~ The purest nature seems polluted. ~ The truest square has no corners. ~ The greatest abilities mature slowly. ~ The greatest tone has no sound. ~ The greatest shape has no form. ~ The Tao hides within the nameless. ~ Only the Tao is able to change and to bring everything to completion.

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[41c28t] **Liu Qixuan** ~ Upon hearing the Way, ~ First-class people stand up and go with it. ~ Second-class people go around in circles about it. ~ Third-class people laugh loudly at it, ~ And if they don't laugh, it won't be the true Way. ~ Therefore we may say: ~ He/She who is wise on the Way seems foolish; ~ He/She who progresses towards the Way seems to retreat; ~ He/She who walks the Way evenly ~ Seems to climb a mountain; ~ Those who receive most from the Way seem totally deprived; ~ The pure white person seems a soiled disgrace; ~ The richest person seems the poorest; ~ The strongest person seems the weakest; ~ The truest person seems the most false; ~ The biggest square has no corner; ~ The loudest sound can not be heard; ~ And the largest image cannot be seen; ~ For what the Way gives and achieves best is nameless.

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[41c29t] **Shi Fu Hwang** ~ The Qualities of Tao-practicians ~ Lao Tze says, ~ The students of the highest class, when they hear about the Tao, try hard to put it into practice. ~ The students of middle class, when they hear about the Tao, seem to be aware and yet unaware of it. ~ The students of the lowest class, when they hear about it, laugh greatly at it. ~ If it were not thus laughed at, it would not be the Tao. ~ Therefore, I try to give a few words about the Tao-practicians: ~ Those who are advancing in the Tao seem drawing back. ~ The Tao's way is even but seems like a rugged track. ~ The superior Teh is inclusive to anything as a valley. ~ The purest character seems humiliating. ~ The abundant Teh seems destitute. ~ And the Teh is established secretly as a thief proceeding to do his work. ~ Its solid truth seems to undergo change. ~ Its largest square does no corner show. ~ The great masterpieces are slow in completion. ~ The hugest note is seldom sounded. ~ The greatest image has no certain form. ~ The Tao is hidden, and has no name, but it is adept at lending its power and bringing fulfillment.

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[41c30t] **Ch'u Ta-Kao** ~ When the superior scholar is told of Tao, ~ He works hard to practise it. ~ When the middling scholar is told of Tao, ~ It seems that sometimes he keeps it and sometimes he loses it. ~ When the inferior scholar is told of Tao, ~ He laughs aloud at it. ~ If it were not laughed at, it would not be sufficient to be Tao. ~ Therefore the proverb says: ~ 'Tao in enlightenment seems obscure; ~ Tao in progress seems regressive; ~ Tao in its straightness seems rugged; ~ The highest virtue seems like a valley; ~ The purest white seems discoloured; ~ The most magnificent virtue seems insufficient; ~ The solidest virtue seems frail; ~ The simplest nature seems changeable; ~ The greatest square has no angles; ~ The largest vessel is never complete; ~ The loudest sound can scarcely be heard; ~ The biggest form cannot be visualized. ~ Tao, while hidden, is nameless.' ~ Yet it is Tao alone that is good at imparting and completing.

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[41c31t] **Paul J. Lin** ~ The superior man, on hearing Tao, ~ Practices it diligently. ~ The average man, on hearing Tao, ~ Regards it both as existing and not existing. ~ The inferior man, on hearing Tao, ~ Laughs aloud at it. ~ Without his laughter, it would not be Tao. ~ Therefore the established word says: ~ The luminous Tao seems obscure. ~ The advancing Tao seems retreating. ~ The even Tao seems rough. ~ The highest virtue seems empty. ~ Great whiteness seems blackened. ~ Broad virtue seems insufficient. ~ Established virtue seems secret. ~ Pure substance seems fluid. ~ The great square has no corners. ~ The great vessel is late in completing. ~ The great voice sounds faint. ~ The great image has no shape. ~ Tao is concealed and has no name. ~ Yet only Tao is good in giving and completing.

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[41c32t] **Michael LaFargue** ~ "When the best shih hears Tao, ~ he puts out great effort to practice it. ~ When the average shih hears Tao, ~ he will keep it sometimes, and sometimes forget about it. ~ When the poorest shih hears Tao, ~ he just has a big laugh." ~ If he does not laugh, it must not quite be Tao. ~ Yes, the 'Well-Founded Sayings' has it: ~ The bright Tao seems dark; ~ the Tao going forward seems to be going backward; ~ the smooth Tao seems rough. ~ The loftiest Te seems like a valley; ~ great purity seems sullied; ~ abundant Te seems insufficient. ~ Well-founded Te seems flimsy; ~ what is pure and natural seems faded; ~ the best square has no corners. ~ A great bronze takes long to finish; ~ great music has a delicate sound; ~ the Great Image has no shape. ~ Tao is something concealed, nameless. ~ It is just Tao, ~ good at sustaining a person and completing him.

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[41c33t] **Cheng Lin** ~ When the highest type of men hear of Truth, they forthwith sedulously practise it. ~ When the average type of men hear of Truth, they are unimpressed. ~ When the lowest type of men hear of Truth, they greatly deride it. ~ Indeed, if these men do not deride it, it is surely not Truth. ~ Wherefore it is said in the Book of Jiann-Yan: ~ "The one who understands Truth appears as though he did not understand it. ~ The one who advances toward Truth appears as though he were retreating from it. ~ The one who finds the way of Truth easy appears as though he found it difficult." ~ The most virtuous appear as though they were devoid of virtue. ~ The virtuous who can impart virtue to others appear as though they were incapable. ~ The virtuous who are strong appear as though they were weak. ~ The virtuous who are solid appear as though they were unreal. ~ The most pure appears as though it were impure. ~ The perfect square is cornerless. ~ The greatest achievement is slow of completion. ~ The highest note is inaudible. ~ The great Simulacrum is formless. ~ The great Truth is nameless. ~ It is only Truth that excels both in giving and achieving.

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[41c34t] **Yi Wu** ~ When the highest scholars hear of the Way, they practice it diligently. ~ When average scholars hear of the Way, they doubt its existence. ~ When the lowest scholars hear of the Way, they laugh loudly at it. ~ Without their laughing, it would not be the Way. ~ Therefore, the established words say: ~ The bright way looks dim, ~ The advancing way looks as if retreating, ~ The level way looks rough, ~ Supreme virtue looks like a valley, ~ Great whiteness looks soiled, ~ Abundant virtue looks deficient, ~ Established virtue looks like cowardice, ~ True essence looks changeable, ~ The greatest square has no corners, ~ The greatest vessel is completed late, ~ The greatest music is seldom heard, ~ The greatest image has no shape, ~ The Way is hidden in namelessness. ~ Yet, only the Way is good in lending itself, and is complete.

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[41c35t] **Han Hiong Tan** ~ When a consummate scholar learns about Dao, ~ He studies it diligently and puts it into practice. ~ When a mediocre scholar hears about Dao, ~ He becomes totally perplexed. ~ When a lowly scholar hears about Dao, ~ He instantaneously bursts into laughter. ~ If it is not sneered at, ~ It cannot have been the real Dao. ~ Therefore, there was an ancient saying: ~ A person who knows about Dao appears to be dull. ~ A person who is advanced in Dao appears to be backward. ~ A person who travels smoothly along the path of Dao appears to be on a bumpy ride. ~ A person with excellent virtue appears to be quite shallow. ~ A person with immaculate virtue appears tarnished. ~ A person with great virtue appears to be inadequate. ~ A person with substantial virtue seems to be flimsy. ~ A person with genuine virtue appears to be shifty. ~ The greatest space has no corners. ~ A prodigal talent takes time to actualise. ~ The greatest sound is nature's sound of silence. ~ Dao has no form. ~ Dao is subtle, obscure, and indescribable. ~ Only Dao will give generously and help others to accomplish.

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[41c36t] **Hua-Ching Ni** ~ When people of the highest awareness hear the subtle Way of the universe, ~ they cultivate themselves diligently in order to live in accord with it. ~ When mediocre people hear the subtle Way of the universe, ~ they are unimpressed. ~ When people who are low hear the subtle Way of the universe, ~ they break into loud laughter. ~ If it were not laughed at, ~ it would not be the subtle Way of the universe. ~ Thus there is a traditional saying that he who understands the subtle Way of the universe seems dull of comprehension. ~ He who approaches the subtle Way of the universe seems to move away from it. ~ He who moves on the smooth path of the universe seems to go up and down as if traveling a rough road. ~ The deeply virtuous are like an empty, receptive valley. ~ The innocent appear to be sullied. ~ The abundant appear to be deficient. ~ The perfect appear to be defective. ~ The honest appear to be corrupt. ~ Hence, great space has no corners. ~ Great talent ripens late. ~ Great eloquence is silent. ~ Great form is shapeless. ~ The subtle essence of the universe is hidden and indefinable, yet its benefit is always subtly bestowed.

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[41c37t] **Chang Chung-yuan** ~ When a man of superior talent listens to Tao, he earnestly applies it. ~ When an ordinary man listens to Tao, he seems to believe it and yet not to believe it. ~ When the worst man listens to Tao, he greatly ridicules it. ~ If he did not ridicule it, it would not be Tao. ~ Therefore, in Ch'ien-yen we have: ~ Understand Tao as if you do not understand it; ~ Enter into Tao as if you are coming out of it; ~ Move smoothly with Tao as if you are having difficulties. ~ The highest attainment is as if it is no attainment. ~ All-embracing attainment is as if it is lacking attainment. ~ Rigorous attainment is as if it is indolent loafing. ~ Real essence is as if it is empty. ~ The great white is as if it is black. ~ The great square is without corners. ~ Great capacity is successful in its later days. ~ Great music is without sound. ~ The great image is without form. ~ Tao is concealed and without name. ~ Nevertheless, Tao furnishes all things and fulfills them.

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[41c38t] **Henry Wei** ~ Similarity and Difference ~ T'ung I ~ The first-rate scholar, on hearing Tao, ~ Is diligent in practicing it; ~ The second-rate scholar, on hearing Tao, ~ Wavers between faith and forgetfulness; ~ The third-rate scholar, on hearing Tao, ~ Bursts into loud laughter. ~ If not laughed at, it would not be Tao! ~ Hence the following proverbs - ~ He who understands Tao seems confounded by it. ~ He who advances toward Tao seems retreating from it. ~ He who follows plain Tao seems treading on rugged ground. ~ Superior virtue appears to be hollow. ~ Perfect purity appears to be tainted. ~ Vast virtue appears to be inadequate. ~ Solid virtue appears to be infirm. ~ Genuine substance appears to be spurious. ~ Vast space is devoid of corners. ~ Great talent is late in maturing. ~ A high note can hardly be heard. ~ The Great Form has no sign. ~ Tao is hidden and has no name; ~ Yet only Tao excels in contributing to achievement.

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[41c39t] **Ha Poong Kim** ~ When the highest type of man hears Tao, ~ He practices it diligently. ~ When the middle type hears Tao, ~ He half believes and half disbelieves it. ~ When the lowest type hears Tao, ~ He laughs out loud. ~ If he didn't, ~ It couldn't possibly be considered Tao. ~ Therefore the Chien yen has it: ~ "The bright Tao looks dark; ~ The forward-moving Tao seems retreating; ~ The level Tao seems bumpy; ~ The highest Te is like a valley; ~ Perfect white looks soiled; ~ The broad Te seems insufficient; ~ The firm Te seems precarious; ~ The pure Te seems discolored; ~ The great square has no corners; ~ The great vessel takes long to complete; ~ The great sound is inaudible; ~ The great form is shapeless." ~ Tao is hidden and nameless. ~ Truly, Tao alone supports [all things]

and brings them to completion.

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[41c40t] **Tao Huang** ~ When eminent persons hear of Tao, ~ they practice it faithfully; ~ when average persons hear of Tao, ~ it seems that they practice it, and it seems they do not; ~ when inferior persons hear of Tao, ~ they ridicule it. ~ Without such ridicule, it would not be Tao. ~ Thus, the aphorism that suggests the way is: ~ Knowing the Tao seems costly. ~ Entering Tao seems like retreating. ~ Becoming equal with Tao gives birth to paradoxes. ~ Eminent action is like a valley. ~ Complete understanding resembles being disgraced. ~ Vast action seems yielding. ~ Action that builds up seems remiss. ~ Pure integrity seems perverse. ~ The great square has no angles. ~ The great talent matures late. ~ The great voice sounds faint. ~ The great image has no form. ~ The Tao is praised but is unnameable. ~ Only Tao is good at beginning and good at completion.

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[41c41t] **Tang Zi-chang** ~ The superior scholar hears of Dao, he may devote himself to it and follow it; ~ the average scholar hears of Dao, he sometimes understands it and sometimes he ignores it; ~ and the inferior scholar hears of Dao, he greatly ridicules it. ~ If it is not superior, it would not be Dao. ~ Thus, there are sayings in the Book of Establishment: ~ Enlightened Dao looks as if obscured; ~ advanced Dao looks as if retreating and the smooth way of Dao looks as if rugged; ~ high virtue looks as if common; ~ the superior distinction may seem indistinct; ~ abundant virtue looks as if insufficient; ~ vigorous virtue looks as if easy-going and pure virtue looks as if stupidity. ~ The superior square may seem to be cornerless. ~ The superior personality may be established late. ~ The superior sound may have no way to be heard. ~ The superior model may seem to be insignificant. ~ The function of Dao has no name. ~ It is Dao - the impartial law of nature that knows best how to help and accomplish.

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[41c42t] **Wing-tsit Chan** ~ When the highest type of men hear Tao, ~ they diligently practice it. ~ When the average type of men hear Tao, ~ they half believe in it. ~ When the lowest type of men hear Tao, ~ they laugh heartily at it. ~ If they did not laugh at it, it would not be Tao. ~ Therefore there is the established saying: ~ The Tao which is bright appears to be dark. ~ The Tao which goes forward appears to fall backward. ~ The Tao which is level appears uneven. ~ Great virtue appears like a valley (hollow). ~ Great purity appears like disgrace. ~ Far-reaching virtue appears as if insufficient. ~ Solid virtue appears as if unsteady. ~ True substance appears to be changeable. ~ The great square has no corners. ~ The great implement (or talent) is slow to finish (or mature). ~ Great music sounds faint. ~ Great form has no shape. ~ Tao is hidden and nameless. ~ Yet it is Tao alone that skillfully provides for all and brings them to perfection.

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[41c91t] **И. И. Семененко** ~ Высший из мужей, слыша о Дао, усердно претворяет его в жизнь; ~ средний из мужей, слыша о Дао, пребывает в замешательстве; ~ низший из мужей, слыша о Дао, над ним насмехается. ~ Над чем не смеялись бы, то не было бы Дао. ~ Поэтому есть веские суждения. ~ Дао уясняют, словно помрачаются; ~ по нему идут вперед, как пятятся назад; ~ оно ровно, будто все в ухабах; ~ верх добродетели напоминает впадину долины; ~ пречистое походит на запятнанное; ~ бескрайность добродетели уподобляется изъяну; ~ добродетель делают незыблемой как бы невзначай; ~ безыскусная правдивость кажется чем-то превратным. ~ У великого квадрата нет углов, ~ великое изделие не скоро создается, ~ великая мелодия является беззвучной, ~ великий образ не имеет формы. ~ Дао скрытно, у него нет имени, но лишь оно умеет дать взаймы и довести до самого конца.

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[41c92t] **А. А. Маслов** ~ Когда муж высоких способностей слышит о Дао, он усердно следует ему. ~ Когда муж средних способностей слышит о Дао, он порой сохраняет его, порой утрачивает. ~ Когда муж низких способностей слышит о Дао, он громко смеётся над ним. ~ Если бы над ним не смеялись, было бы недостаточно, чтобы оно считалось истинным Дао. ~ Поэтому "Извечные суждения" гласят: ~ "Пресветлое Дао кажется тёмным. ~ Дао, ведущее вперёд, кажется влекущим назад. ~ Обыденное Дао кажется исключительным. ~ Высшая Благость подобна долине. ~ Великая белизна кажется покрытой пятнами. ~ Всеохватная Благость кажется недостаточной. ~ Подлинная Благость кажется сокрытой. ~ Извечная истина кажется пустой. ~ Великий квадрат не имеет углов. ~ Великий сосуд долог в изготовлении. ~ Великий Звук не часто услышишь. ~ Великий Образ не имеет формы". ~ Дао потаённо и безымянно. ~ И лишь потому, что это - Дао, оно может быть совершенным и в воздаянии, и в воплощении.

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[41c93t] **Е. А. Торчинов** ~ Когда муж высшего ума о Дао слышит, то стремится с усердием осуществлять его. ~ Когда муж среднего ума о Дао слышит, то сомневается - то ли оно есть, то ли его и нет вовсе. ~ Когда муж низшего ума о Дао слышит, то над ним смеется громко! ~ И если бы тот хохот не раздался, оно бы недостойно было Дао, Путем Великим, называться! ~ Поэтому попробую связать слова, чтобы сказать об этом: ~ Прозрение Дао - словно омрачение, ~ приближение к нему - словно отступление от него, ~ ровная поверхность Пути - как кочки и ухабы; ~ высшее Благо-Дэ - словно ложбина, ~ белизна великая - как очернение, ~ обширность Силы Благостной - как недостаток, ~ утвержденная Благая Сила - словно ослабленная, ~ незапятнанное существо истины - как загрязненное. ~ Великий квадрат не имеет углов, ~ великий сосуд изготовляется последним, ~ голос великого звука столь утончен, ~ великий образ не имеет телесной формы и само Дао сокрыто в безымянности своей. ~ О, только Дао-Путь хорош бывает и вначале, и при завершении!

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[41c94t] **А. Е. Лукьянов** ~ Муж высокой учености, услышав о Дао, усердно следует ему. ~ Муж средней учености, услышав о Дао, то сохраняет, то теряет его. ~ Муж низкой учености, услышав о Дао, громко насмехается над ним. ~ Не осмеяв, и не будет считать за Дао, ибо среди незыблемых суждений есть таковые: ~ Светлое Дао подобно темному. ~ Наступающее Дао подобно отступающему. ~ Совершенное Дао подобно ущербному. ~ Верхнее Дэ подобно [нижнему] руслу. ~ Громкая слава подобна позору. ~ Обширное Дэ подобно недостаточному. ~ Закрытое Дэ подобно похищенному. ~ Чистая правда подобна мутной смеси. ~ Великий квадрат не имеет углов. ~ Великие замыслы рождаются в сумерки. ~ Великий звук не громогласен. ~ Великий образ не имеет формы. ~ Дао сокрыто и безымянно. ~ Только Дао одаривает добротой и завершается [природой].

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[41c95t] **Ян Хин-шун** ~ Человек высшей учености, узнав о дао, стремится к его осуществлению. ~ Человек средней учености, узнав о дао, то соблюдает его, то его нарушает. ~ Человек низшей учености, узнав о дао, подвергает его насмешке. ~ Если оно не подвергалось бы насмешке, не являлось бы дао. ~ Поэтому существует поговорка: ~ кто узнает дао, похож на темного; ~ кто проникает в дао, похож на отступающего; ~ кто на высоте дао, похож на заблуждающегося; ~ человек высшей добродетели похож на простого; ~ великий просвещенный похож на презираемого; ~ безграничная добродетельность похожа на ее недостаток; ~ распространение добродетельности похоже на ее расхищение; ~ истинная правда похожа на ее отсутствие. ~ Великий квадрат не имеет углов; ~ большой сосуд долго изготовляется; ~ сильный звук нельзя услышать; ~ великий образ не имеет формы. ~ Дао скрыто [от нас] и не имеет имени. ~ Но только оно способно помочь [всем существам] и привести их к совершенству.

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[41c96t] **Д. П. Конисси** ~ Когда ученый услышит о Тао, то будет стараться осуществить услышанное (в жизни). ~ Когда человек средней руки услышит о Тао, то не будет соблюдать его до конца жизни. ~ Когда малоученый услышит о Тао, то он будет глумиться над ним. ~ Если бы над ним не глумились, то оно и не заслужило бы имени Тао. ~ Поэтому сказано следующее: ~ Тот, кто разумеет очевидное Тао, кажется облеченным мраком; ~ тот, кто идет вперед, держась Тао, кажется идущим назад; ~ тот, кто на высоте Тао, кажется обыкновенным смертным. ~ Человек высшей добродетели похож на долину. ~ Человек высшей чистоты похож на презираемого. ~ Человек высшей нравственности похож на неспособного. ~ Совершающий добродетель похож на вора. ~ Испытывающий правду похож на похищающего вещи. ~ У большого четырехугольника не видно углов. ~ Большой сосуд не скоро делается. ~ Самый громкий голос не слышен. ~ Большое изображение не имеет никакой формы. ~ Тао скрыто от нас, поэтому оно не имеет имени. ~ Оно снабжает все существа (силой) и ведет их к усовершенствованию.

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[41c97t] **В. В. Малявин** ~ Высшие люди, узнав о Пути, являют усердие и претворяют его. ~ Обычные люди, узнав о Пути, отчасти следуют ему, отчасти нет. ~ Низшие люди, узнав о Пути, громко смеются над ним. ~ Если б они не смеялись, это не был бы Путь. ~ А потому издавна говорят так: ~ Пресветлый Путь кажется мраком. ~ Путь, ведущий вперед, кажется отступлением. ~ Ровный Путь самый труднопроходимый. ~ Высшее Совершенство подобно долине. ~ Великая чистота кажется позором. ~ Беспредельное совершенство кажется ущербностью. ~ Незыблемое совершенство кажется потворством. ~ Настоящая искренность кажется притворством. ~ Великий квадрат не имеет углов. ~ Великий сосуд делается всего дольше. ~ Великая музыка слышна всего меньше. ~ Великий образ не имеет формы. ~ Но только Великий Путь сокрыт и безымянен, ~ Он все дает и все завершает.

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[41c98t] **Б. Б. Виногродский** ~ Высший воин, внимая Пути, усердно движется по нему. ~ Средний воин, внимая Пути, то хранит, то утрачивает. ~ Низший воин, внимая Пути, громко смеется над ним. ~ Если не будет смеяться, не сможет осуществлять Путь. ~ Причинность: ~ Об этом говорится в устойчивых выражениях. ~ Просветление Пути отражается в тьме. ~ Продвижение по Пути отражается в отступлении. ~ Равномерность Пути отражается в изъянах. ~ Ориентацию вверх Потенции отражает долина. ~ Великая белизна отражается в сраме. ~ Обширная Потенция отражается в недостаточности. ~ Напряженность Потенции отражается в халатности. ~ Простейшая истина отражается в текучести. ~ В большом квадрате - отсутствие углов. ~ Для большого инструмента - позднее завершение. ~ В большом звуке - разреженность голоса. ~ Большой образ - отсутствие формы. ~ Путь сокрыт в отсутствии имени. ~ Ведь только на Пути, совершенствуясь в зачине, еще и завершают.

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PSEUDO-CHAPTER **Forty-Two**

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[42c01t] **Robert G. Henricks** ~ The Way gave birth to the One. ~ The One gave birth to the Two. ~ The Two gave birth to the Three. ~ And the Three gave birth to {the ten thousand things}. ~ {The ten thousand things carry Yin on their backs and wrap their arms around Yang}. ~ Through the blending of ch'i they arrive at a state of harmony. ~ The things that are hated by the whole world ~ Are to be orphaned, widowed, and have no grain. ~ Yet kings and dukes take these as their names. ~ Thus with all things - some {are increased} by taking away; ~ While some are diminished by {adding on}. ~ Therefore, {what} other men teach, ~ [I] will also consider and then teach to others. ~ Thus, "The strong and violent do not come to a natural end." ~ I will take this as the father of my studies.

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[42c02t] **John C. H. Wu** ~ TAO gave birth to One, ~ One gave birth to Two, ~ Two gave birth to Three, ~ Three gave birth to all the myriad things. ~ All the myriad things carry the Yin on their backs and hold the Yang in their embrace, ~ Deriving their vital harmony from the proper blending of the two vital Breaths. ~ What is more loathed by men than to be "helpless," "little," and "worthless"? ~ And yet these are the very names the princes and barons call themselves. ~ Truly, one may gain by losing; ~ And one may lose by gaining. ~ What another has taught let me repeat: ~ "A man of violence will come to a violent end." ~ Whoever said this can be my teacher and my father.

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[42c03t] **D. C. Lau** ~ The way begets one; ~ One begets two; ~ Two begets three; ~ Three begets the myriad creatures. ~ The myriad creatures carry on their backs the yin and embrace in their arms the yang and are the blending of the generative forces of the two. ~ There are no words which men detest more than 'solitary', 'desolate', and 'hapless', yet lords and princes use these to refer to themselves. ~ Thus a thing is sometimes added to by being diminished and diminished by being added to. ~ What others teach I also teach. ~ 'The violent will not come to a natural end.' ~ I shall take this as my precept.

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[42c04t] **R. L. Wing** ~ The Tao produced the One. ~ The One produced the Two. ~ The Two produced the Three. ~ The Three produced All Things. ~ All Things carry Yin and hold to Yang; ~ Their blended Influence brings Harmony. ~ People hate to be alone, lonely, and unfavored; ~ And yet leaders take these names. ~ Thus in Natural Law ~ Some lose and in this way profit. ~ Some profit and in this way lose. ~ What others have taught, I also teach: ~ Those who are violent do not die naturally. ~ I will make this my chief teaching.

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[42c05t] **Ren Jiyu** ~ Tao gives birth to the unified thing (One), ~ The One splits itself into two opposite aspects (Two), ~ The Two gives birth to another (Three), ~ The newborn Third produces a myriad of things. ~ The myriad of things contain the Yin and Yang within themselves as opposite forces, ~ Both of them (Yin and Yang) are unified with harmony in the invisible breath. ~ People disdain the "orphaned," "solitary" or "unworthy," ~ And yet they are the very names by which kings and dukes call themselves. ~ Therefore all things may increase when purposely diminished, ~ And they may diminish when increased. ~ What people teach each other, I also teach: ~ "The violent and strong does not die his natural death," ~ I will make that fact the beginning of my teaching.

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[42c06t] **Gia-fu Feng** ~ The Tao begot one. ~ One begot two. ~ Two begot three. ~ And three begot the ten thousand things. ~ The ten thousand things carry yin and embrace yang. ~ They achieve harmony by combining these forces. ~ Men hate to be "orphaned," "widowed," or "worthless," ~ But this is how kings and lords describe themselves. ~ For one gains by losing ~ And loses by gaining. ~ What others teach, I also teach; that is: ~ "A violent man will die a violent death!" ~ This will be the essence of my teaching.

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[42c07t] **Lok Sang Ho** ~ The Dao gives birth to the One. ~ The One gives birth to the Two(yin and yang). ~ The Two give birth to the Three(heaven, earth, and man). ~ The Three give birth to all things as we know them. ~ All living things bear the female nature ~ And espouse the male nature. ~ In interacting with each other ~ these two natures result in a new harmony. ~ It is well known that people generally hate ~ to be lonely, widowed, or under-provided. ~ Yet kings and people who wield power ~ call themselves lonely, widowed, or under-provided. ~ Things may benefit people through imposing losses on them, ~ And may hurt them through bestowing apparent benefits. ~ I teach the same kind of people that others teach. ~ But by a single maxim that I teach, that ~ "Those who use sheer force to make their ways ~ Will not die a good death" ~ I should become the teacher of all teachers.

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[42c08t] **Xiaolin Yang** ~ The DAO produces ONE; ~ ONE produces the YIN and YANG (TWO), ~ the YIN and YANG produce harmonic spirit (THREE), ~ harmonic spirit produces everything. ~ Everything is based on the YIN-YANG and is filled with harmonic spirit. ~ The things people dislike the most are the singles, the widowers, and the unkind. ~ However, the kings call themselves these bad names. ~ So, things sometimes get hurt but benefit, sometimes benefit but get hurt. ~ What others taught me I will now teach you: The bullies will die unnaturally. ~ I treat this as the base of my teaching.

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[42c09t] **Walter Gorn Old**, THE CHANGES OF TAO ~ Tao emaned the One; the one emaned the Two;

and the two emaned the Three. ~ From the Three all things have proceeded. ~ All things are backed by the Unmanifest and faced by the Manifest. ~ That which unites them is the immaterial breath. ~ Orphanage, isolation, and a chariot without wheels are shunned by the people; but kings and great men appropriate these names to themselves. ~ For things are increased by being deprived; and being added to they are diminished. ~ That which people teach by their actions I make use of to instruct them. ~ Those who are violent and headstrong, for example, do not die a natural death. ~ They teach a good lesson, and so I make use of them.

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[42c10t] **James Legge** ~ The Tao produced One; ~ One produced Two; ~ Two produced Three; ~ Three produced All things. ~ All things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonised by the Breath of Vacancy. ~ What men dislike is to be orphans, to have little virtue, to be as carriages without naves; ~ and yet these are the designations which kings and princes use for themselves. ~ So it is that some things are increased by being diminished, and others are diminished by being increased. ~ What other men (thus) teach, I also teach. ~ The violent and strong do not die their natural death. ~ I will make this the basis of my teaching.

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[42c11t] **David Hinton** ~ Way gave birth to one, ~ and one gave birth to two. ~ Two gave birth to three, ~ and three gave birth to the ten thousand things. ~ Then the ten thousand things shouldered yin and embraced yang, ~ blending ch'i to establish harmony. ~ People all hate scraping by orphaned, destitute, ill-fated, but true dukes and emperors call themselves just that. ~ Some things gain by loss, and some lose by gain. ~ I only teach ~ what the people teach: ~ Tyranny and force never come to a natural end. ~ I've taken the people as my schoolmaster.

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[42c12t] **Chichung Huang** ~ The Tao generated one; ~ One generated two; ~ Two generated three; ~ Three generated the ten thousand things. ~ The ten thousand things, ~ Carrying yin and embracing yang, ~ Used the empty vapor to achieve harmony. ~ What people loathe most are ~ Inadequacy, deficiency and unworthiness, ~ Yet, kings and dukes use them ~ To refer to themselves. ~ People sometimes gain through losing; ~ Sometimes lose through gaining. ~ Therefore, what kings teach, ~ I also choose to teach kings: ~ "A brute does not die a natural death." ~ I shall use it as the father of learning.

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[42c13t] **Ellen M. Chen** ~ Tao gives birth to one, ~ One gives birth to two, ~ Two gives birth to three, ~ Three gives birth to ten thousand beings. ~ Ten thousand beings carry yin on their backs and embrace yang in their front, ~ Blending these two vital breaths (ch'i) to attain harmony (ho). ~ What people hate most, ~ Are to be orphaned, widowed and unworthy. ~ Yet kings and dukes call themselves by these. ~ Thus things are either decreased so as to be increased, ~ Or increased (i) so as to be decreased (sun). ~ What others teach, ~ I also teach: ~ "The strong and violent (ch'iang liang) do not die a natural death." ~ This I shall hold as the father (fu) of my teaching.

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[42c14t] **Lee Sun Chen Org** ~ In the beginning, Tao is Oneness [per se]; ~ Out of Oneness [after the inner split] twofold [contrasts, such as odd and even or steeliness and flexibility] were originated; ~ From these twofold threefold (odd, even and odd-even) were brought into existence; ~ Thence myriad things and creatures evolved ad infinitum through [combination] of threefold (odd, even and odd-even). ~ All things and creatures hold inwardly propensities (Yin), while they carry outwardly manifestations (Yang); ~ These two forces are amalgamated and harmonized [within a person to form his personal] bearings (vitality). ~ Therefore, the weakening of [either steeliness or flexibility elements] from a thing (project) may benefit it; ~ The strengthening [of either steeliness and flexibility elements] from a thing (project) may damage it. [It all depends on circumstances]. ~ My teaching is the unified theory based on my knowledge of [various] learnings of our forefathers taught to me [by scholars in court]; ~ [My motto is] "One who imposes his way by force to sit on top of others will die of unnatural causes (by violence)." ~ I shall always adopt this as the guideline of my teaching.

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[42c15t] **Tien Cong Tran** ~ The Way gives birth to one. ~ One gives birth to two. ~ Two gives birth to three. ~ Three gives birth to ten thousand things. ~ All things carry the yin on their backs and embrace the yang in their arms. ~ They are harmony with each other because of these two null ethers. ~ What is more loathed by men than to be "solitary," "little," and "worthless"? ~ Yet these are the very names the kings and lords call themselves. ~ Therefore, one may gain by losing; and one may lose by gaining. ~ What ancients taught I repeat: "A man of violence will die an unnatural death." ~ Whoever said this is my teacher.

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[42c16t] **Thomas Z. Zhang** ~ Tao produce unity. ~ Unity splits into two. ~ Two gives birth to three. ~ Three produces everything. ~ Everything carries Yin and embraces Yang. ~ Yin and Yang work together makes harmony. ~ Loneliness, friendlessness, and worthlessness are generally disliked. ~ Yet, kings and lords use these terms to describe themselves. ~ Things can benefit from damages. ~ Things can also be damaged from benefits. ~ Therefore, I can teach what the other taught me: ~ Those who act against the law of the Nature will never get what they want. ~ This is a basic principle for me to teach.

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[42c17t] **Arthur Waley** ~ Tao gave birth to the One; the One gave birth successively to two things, three things, up to ten thousand. ~ These ten thousand creatures cannot turn their backs to the shade without having the sun on their bellies, and it is on this blending of the breaths that their harmony depends. ~ To be orphaned, needy, ill-provided is what men most hate; yet princes and dukes style themselves so. ~ Truly, 'things are often increased by seeking to diminish them and diminished by seeking to increase them.' ~ The maxims that others use in their teaching I too will use in mine. ~ Show me a man of violence that came to a good end, and I will take him for my teacher.

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[42c18t] **Richard John Lynn** ~ The Dao begets the One; ~ the One begets two; ~ two beget three; ~ and three beget the myriad things. ~ The myriad things, bearing yin and embracing yang, form a unified harmony through the fusing of these vital forces. ~ What people most hate are "the orphan," "the widower," and "the unworthy," yet lords and princes use these terms to refer to themselves. ~ Thus it is that some are augmented by being diminished, and others are diminished by being augmented. ~ What others teach, I also teach. ~ The dangerously bold do not get to die a natural death, so I am going to use them as the fathers of my teaching.

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[42c19t] **Lin Yutang** ~ THE VIOLENT MAN ~ Out of Tao, One is born; ~ Out of One, Two; ~ Out of Two, Three; ~ Out of Three, the created universe. ~ The created universe carries the yin at its back and the yang in front; ~ Through the union of the pervading principles it reaches harmony. ~ To be "orphaned," "lonely" and "unworthy" is what men hate most. ~ Yet the princes and dukes call themselves by such names. ~ For sometimes things are benefited by being taken away from, ~ And suffer by being added to. ~ Others have taught this maxim, ~ Which I shall teach also: ~ "The violent man shall die a violent death." ~ This I shall regard as my spiritual teacher.

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[42c20t] **Victor H. Mair** ~ The Way gave birth to unity, ~ Unity gave birth to duality, ~ Duality gave birth to trinity, ~ Trinity gave birth to the myriad creatures. ~ The myriad creatures bear yin on their backs and embrace yang in their bosoms. ~ They neutralize these vapors ~ and thereby achieve harmony. ~ That which all under heaven hate most ~ Is to be orphaned, destitute, and hapless. ~ Yet kings and dukes call themselves thus. ~ Things may be diminished by being increased, increased by being diminished. ~ Therefore, ~ That which people teach, ~ After deliberation, I also teach people. ~ Therefore, ~ "The tyrant does not die a natural death." ~ I take this as my mentor.

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[42c21t] **Tolbert McCarroll** ~ The Tao gives birth to the One. ~ The One gives birth to two. ~ Two gives birth to three. ~ And three gives birth to the ten thousand things. ~ The ten thousand things have their backs in the shadow while they embrace the light. ~ Harmony is achieved by blending the breaths of these two forces. ~ People dislike the words "alone," "helpless," "worthless," yet this is how Princes describe themselves. ~ So it is that sometimes a thing is increased by being diminished and diminished by being increased. ~ What others teach I also teach: ~ "A violent person will not die a natural death." ~ I shall make this the basis of my teaching.

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[42c22t] **David H. Li** ~ From Direction, One is born. ~ From One, Two is born. ~ From Two, Three is born. ~ From Three, myriad matters are born. ~ Myriad matters turn their backs on yin and embrace yang. ~ The complement of their energy produces harmony. ~ What people dislike are loneliness, isolation, and ungraciousness, ~ yet this is how Dukes and Princes self-address. ~ Thus, a matter expands through contraction; ~ contracts through expansion. ~ This is what others have taught me; ~ let me teach others the same: "A violent person does not die in place." ~ This is the theme of my teaching.

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[42c23t] **Yasuhiko Genku Kimura** ~ The Tao, the wholeness, gives rise to oneness. ~ Oneness gives rise to complementary unity. ~ Complementary unity gives rise to complementary trinity. ~ Complementary trinity gives rise to everything in existence. ~ Everything consists of the complementarity of yang in the center and yin surrounding it. ~ From the balanced interchange between the two arises equilibrium in disequilibrium. ~ Ordinary people hate nothing more than to be powerless, unworthy, or destitute. ~ Yet this is what people in high position call themselves. ~ This means, in accordance with the principle of complementarity, ~ That to lose is to gain and to gain is to lose. ~ Let me repeat what others have taught: ~ The strong and violent, being out of balance, do not die natural deaths. ~ This is the very foundation of my teaching.

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[42c24t] **Chou-Wing Chohan** ~ Your reputation or your person, which is closer to you? ~ Your person or your property, which is dearer to you? ~ Profit or loss, which is worse for you? ~ Over-eagerness leads to over-spending. ~ Too much property leads to too much loss. ~ Therefore, the person who is content with his lot will not know disgrace, ~ And the person who knows where to stop will never disappear, ~ He will exist forever.

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[42c25t] **Man-Ho Kwok** ~ The Tao gives birth to the One; ~ The One gives birth to the two; ~ The Two give birth to the three - ~ The Three give birth to every living thing. ~ All things are held in yin, and carry yang: ~ And they are held together in the ch'i of teeming energy.

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[42c26t] **Gu Zhengkun** ~ The Tao begets the One; ~ The One consists of Two in opposition (the Yin and Yang); ~ The Two begets the Three; ~ The Three begets all things of the world. ~ All things connote the Yin and Yang. ~ The Yin and Yang keep acting upon each other ~ And thus things keep changing and unifying themselves. ~ Words like "the solitary", "the few" and "the unkind" ~ Are usually detested by people, ~ Yet lords and kings use them to call themselves. ~ That is why ~ A thing is sometimes added to when being reduced, ~ Or is reduced when being added to. ~ So I teach what I am taught: ~ "The violent will not come to a good end." ~ This I will take as the first lesson when I teach.

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[42c27t] **Chao-Hsiu Chen** ~ The Tao bears the 'One'. ~ The 'One' bears the 'Two'. ~ The 'Two' bears the 'Three'. ~ The 'Three' bears the myriad creatures. ~ The myriad creatures carry yin and embrace yang, which both melt into 'chi' - the energy of life - to achieve harmony. ~ People detest above all orphanhood and widowhood, yet the rulers use these titles to describe themselves. ~ That is why in losing much is gained, and in gaining much is lost. ~ What others teach, I teach also: ~ He who is a ferocious adversary does nothing else but cause his own death. ~ With these words I will maintain my teaching.

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[42c28t] **Liu Qixuan** ~ The Way produces one. ~ One produces two. ~ Two produces three. ~ Three produces everything. ~ Everything has polar elements in it ~ That interact to achieve harmony. ~ People all hate being isolated, helpless and wicked, ~ But kings use these words as their titles. ~ Therefore, things can gain from losses ~ And can lose because of gainings. ~ I just teach what I have been taught. ~ Those who willfully go against the Way ~ Will die an undue death, ~ And are fit to be my textbook.

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[42c29t] **Shi Fu Hwang** ~ Violent Man's Fate ~ Lao Tze says, ~ From Tao arises one; ~ from one arises two; ~ from two arises three, and from three arise all things. ~ All things leave behind them the obscurity (Ying), and go forward to embrace the brightness (Yang) and inherit the blending property of the two harmonized polarities. ~ What men dislike is to be called solitary, unworthy, virtueless; ~ and yet those kings and princes regard them matching to their status. ~ So those things are benefitted by being harmed, others are harmed by being benefitted. ~ While other men have taught their precept, I have my own, ~ - the violent man shall die a violent death. ~ I will make this the basis of my teaching.

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[42c30t] **Ch'u Ta-Kao** ~ Tao begets One; one begets two; two begets three; three begets all things. ~ All things are backed by the Shade (yin) and faced by the Light (yang), and harmonized by the immaterial Breath (ch'i). ~ What others teach, I also teach: ~ 'The daring and violent do not die a natural death.' ~ This (maxim) I shall regard as my instructor.

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[42c31t] **Paul J. Lin** ~ Tao begets One. ~ One begets Two. ~ Two begets Three. ~ Three begets all things. ~ All things carry the female and embrace the male. ~ And by breathing together, they live in harmony. ~ What the people hate is being orphaned, widowed, and starved. ~ But kings and dukes call themselves these names. ~ Therefore everything can be augmented when diminished, and diminished when augmented. ~ What the people teach, I teach too. ~ The violent and fierce cannot die a natural death. ~ I will become the father of teaching.

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[42c32t] **Michael LaFargue** ~ Tao produced The One; ~ The One produced Two; ~ Two produced Three; ~ Three produced the thousands of things. ~ The thousands of things: ~ Turn their backs on the quiet and dark, ~ and embrace the aggressive and bright. ~ An Empty ch'i brings Harmony. ~ What people look down upon: ~ to be orphaned, poor, destitute. ~ But the kings and princes ~ make these names into titles. ~ Yes, things: ~ Sometimes you reduce them, and they are enlarged; ~ sometimes you enlarge them, and they are reduced. ~ What another has taught, I also teach: ~ "A violent man will not reach his natural end." ~ I will make of this the father of my teaching.

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[42c33t] **Cheng Lin** ~ Truth gave birth to one; ~ one gave birth to two; ~ two gave birth to three; ~ three gave birth to the multitude of things which attain the state of harmony when the opposite elements of Ying and Yang are mingled in a well-balanced manner. ~ Men dislike to be called "The Virtueless" or "The Unworthy." ~ But these are the names with which the sovereigns style themselves. ~ Hence, a thing may seem diminished when it is actually augmented, and it may seem augmented when it is actually diminished. ~ What other men teach, I also teach: ~ "The violent and overbearing men will die an unnatural death." ~ This will form the main theme of my teaching.

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[42c34t] **Yi Wu** ~ The Way brings forth one, ~ One brings forth two, ~ Two bring forth three, ~ Three bring forth all things. ~ All things carry the dark and embrace the light ~ and make them harmonize

with empty energy. ~ People dislike "the lonely one", "the little one", and "the worthless one", ~ But kings and dukes call themselves by these names. ~ Therefore, everything may gain by losing ~ and may lose by gaining. ~ What people teach, I also teach: ~ "The man of violence will not die well." ~ I will take this as the father of my teaching.

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[42c35т] **Han Hiong Tan** ~ Dao engenders one. (Tai-chi) ~ One engenders two. (Yin and Yang) ~ Two engenders three. (combinations of Yin and Yang) ~ Three engenders everything. ~ Everything carries Yin and embraces Yang. ~ The mixing of Yin and Yang becomes an entity. ~ People dislike words like orphaned, widowed and unworthy. ~ Nevertheless, the lords use these terms as their titles. ~ An affair may finally turn out well despite a very bad start. ~ Conversely, it could turn out badly with a good start. ~ That is what I have learnt: nothing is certain in life. ~ I will use this to teach others. ~ However, I will still use ~ "Those who resort to violence will die by violence" as my principal teaching.

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[42c36т] **Hua-Ching Ni** ~ The universal subtle essence gave birth to One. ~ One gave birth to Two. ~ Two gave birth to Three. ~ Three gave birth to the Myriad Things. ~ All lives have their backs to the yin and embrace the yang. ~ There is nothing more loathed by people than to be orphaned, desolate, and hapless. ~ Yet the wise ancient kings, princes, and barons used such titles to refer to themselves. ~ A thing is sometimes benefitted by being humbled, ~ and diminished by being expanded. ~ What the ancients have taught, I also shall teach: ~ "A man of force and violence will come to a violent end." ~ Whoever said this can be my teacher and father.

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[42c37т] **Chang Chung-yuan** ~ From the Tao, one is created; ~ From one, two; ~ From two, three; ~ From three, ten thousand things. ~ All of them achieve harmony through the unification of affirmation and negation ~ Which is embraced by everything. ~ No one likes to be isolated (ku), without merit (kua), or worthless (pu ku), ~ Yet rulers refer to themselves with these names. ~ Thus, some things add to their value by reducing their value. ~ Some things reduce their value by adding to their value. ~ Other ancients have taught this; I teach it too. ~ "The man of violence will end his life in violence." ~ This is a basic motto.

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[42c38т] **Henry Wei** ~ Tao and Transformation ~ Tao Hua ~ Tao gave birth to One; ~ One gave birth to Two; ~ Two gave birth to Three; ~ Three gave birth to the ten thousand things. ~ The ten thousand things carry Yin and embrace Yang. ~ The two primordial breaths blend and produce harmony. ~ To be orphaned or lonely or unworthy ~ Is what all people detest; ~ Yet kings and nobles apply those terms to themselves. ~ Indeed, things sometimes benefit by an intended injury, ~ And sometimes receive injury from an intended benefit. ~ What others teach, I shall also teach: ~ "The strong and violent will die an unnatural death." ~ This will serve as my chief lesson.

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[42c39т] **Ha Poong Kim** ~ Tao gives birth to One; ~ One gives birth to Two; ~ Two give birth to Three, ~ Three give birth to the ten thousand things. ~ The ten thousand things carry the yin on their backs and hold the yang in their arms; ~ And attain harmony through the blending of the two energies. ~ What people detest most ~ Is to be orphaned, widowed and ill-provided. ~ But that is how kings and princes call themselves. ~ Therefore, of things, some gain by losing, ~ Some lose by gaining. ~ What others teach ~ I also teach. ~ "The violent one will not attain his death." ~ I will take this to be my teacher.

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[42c40т] **Tao Huang** ~ Tao gives rise to one. ~ One gives rise to two. ~ Two gives rise to three. ~ Three gives rise to all things. ~ All things carry yin and embrace yang, ~ Drawing Chi together into harmony. ~ What the world hates is the widow and orphan without support. ~ But lords and rulers name themselves these. ~ Do not seek gain from losing, nor loss from gaining. ~ What people teach, after discussion becomes doctrine. ~ Those who excel in strength do not prevail over death. ~ I would use this as the father of teaching.

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[42c41т] **Tang Zi-chang** ~ Dao gave birth to One - Existence: Heaven; ~ One gave birth to Two - Coexistence: Heaven and Earth; ~ Two gave birth to Three: Heaven, Earth and Life; ~ and Three gave birth to All Things. ~ All Things are sustained by Yin - the inactive cosmic gas, and are embraced by Yang - the active cosmic gas. ~ To produce these gases into orderly use is to harmonize them. ~ What the people hate are: "orphanhood", "widowhood" and "indigence". ~ Yet these terms are used as designations by rulers. ~ Materialistically, one may gain by losing, ~ Similarly, one may lose by gaining. ~ What people preach I also preach. ~ Then I shall be the master of preaching. ~ A violent person cannot die a natural death.

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[42c42т] **Wing-tsit Chan** ~ Tao produced the One. ~ The One produced the two. ~ The two produced the three. ~ And the three produced the ten thousand things. ~ The ten thousand things carry the yin and embrace the yang, and through the blending of the material force they achieve harmony. ~ People hate to be children without parents, lonely people without spouses, or men without food to eat, ~ And yet kings and lords call themselves by these names. ~ Therefore it is often the case that things gain by losing and lose by gaining. ~ What others have taught, I teach also: ~ "Violent and fierce people do not die a natural death." ~ I shall make this the father of my teaching.

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[42c91т] **И. И. Семененко** ~ Дао порождает единицу, ~ единица родит двойку, ~ два рождает тройку, ~ три дает жизнь десяти тысячам вещей. ~ Все вещи, прислоняясь спиной к Тени (Инь), обнимают Свет (Ян), и дыхание (ци) пустоты приводит их к гармонии. ~ Что людям ненавистно - это оказаться "сирым", "вдовым" и "убогим", но так зовут себя цари с князьями. ~ Выходит, что ущербность может доставлять прибыток, прибыток - приносить ущерб. ~ Такое наставление я получаю от людей. ~ И я их тоже наставляю: за произвол, насилие ждет преждевременная смерть. ~ Это будет моим самым главным наставлением.

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[42c92т] **А. А. Маслов** ~ Дао порождает одно. ~ Одно порождает два. ~ Два порождает три. ~ Три порождает мириады существ. ~ Мириады существ несут в себе инь и объемлют ян, а пустотное ци приводит их в гармонию. ~ Нет слов, которых бы человек страшился больше, чем "сирый", "покинутый", "неудачник". ~ А ведь знать и правители именно так называют себя. ~ Поэтому вещи то принижаются, возвышаясь, то возвышаются, принижаясь. ~ Тому, чему учат другие, учу и я: "Сильные и жестокие не умирают своей смертью", ~ считаю это своим первейшим наставлением.

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[42c93т] **Е. А. Торчинов** ~ Дао рождает Одно. ~ Одно Двоих рождает. ~ Двое рождают Трех. ~ Трое рождают все сущее. ~ Все сущее носит на себе инь - силу темную и обнимает ян - силу светлую, так достигая гармонии энергий жизни и сил равновесия. ~ Теми именами, что люди так не любят: "сирыми", "одинокими", "недостойными", - цари и правящие князья сами себя зовут. ~ Поэтому таков существования принцип: вещь, умаляясь, возрастает, а возрастая - умаляется. ~ Тому же я учу, чему все люди учат: "Насильник и тиран своей не умирает смертью". ~ Вот мудрость эту я и сделаю своим учителем.

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[42c94т] **А. Е. Лукьянов** ~ Дао рождает один. ~ Один рождает два. ~ Два рождает три. ~ Три рождает десять тысяч вещей. ~ Вещи несут за плечами инь и на руках держат ян. ~ Пустота-энергия образует [условие их] гармонии (согласия). ~ То, что люди ненавидят, это быть сирыми, одинокими, несчастными. ~ А ваны и гуны называют себя так. ~ Это потому, что из вещей одни, ослабляя себя, усиливают себя, ~ другие, усиливая себя, ослабляют себя. ~ Чему надо научить людей, тому именно я и учу. ~ Тот же, кто препятствует [этому], не умирает своей смертью. ~ Я вскоре стану Отцом Учения.

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[42c95т] **Ян Хин-шун** ~ Дао рождает одно, одно рождает два, два рождают три, а три рождают все существа. ~ Все существа носят в себе инь и ян, наполнены ци и образуют гармонию. ~ Люди не любят [имена] "одинокий", "сирый", "несчастливый". ~ Между тем гуны и ваны этими [именами] называют себя. ~ Поэтому вещи возвышаются, когда их принижают, и принижаются, когда их возвышают. ~ Чему учат люди, тому обучаю и я: ~ сильные и жестокие не умирают своей смертью. ~ Этим я руководствуюсь в своем обучении.

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[42c96т] **Д. П. Конисси** ~ Тао произвело одно, одно - два, два - три, а три - все вещи. ~ Всякая вещь носит на себе инь и заключает в себе ян. ~ Находящийся в исступленном состоянии легко умиротворяется. ~ Люди ненавидят тех, которые оставляют сирот и бедняков без помощи. ~ Поэтому умные цари и князья помогают сиротам и беднякам; они же сделаются предметом похвалы (народа). ~ Потеря есть начало размножения, множество - начало потери. ~ Чему другие учили и учат по справедливости, тому и я учу людей. ~ Очень сильный не умирает естественною смертью. ~ Я сделаюсь отцом учения.

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[42c97т] **В. В. Малявин** ~ Путь рождает Одно, ~ Одно рождает Два, ~ Два рождает Три, ~ А Три рождает всю тьму вещей. ~ Все вещи несут в себе Инь и обнимают Ян, ~ Пустотное дыхание приводит их к согласию. ~ То, чего люди не любят, - ~ Это быть "сиротой", "одиноким", "беспомощным", ~ Но так называют себя цари и князья. ~ Посему тот, кто теряет, порою приобретает, ~ А кто приобретает - тот теряет. ~ Чему люди учили, я тоже учу: ~ "Злой и сильный умрет не своей смертью". ~ Пусть это будет мне отцом моих поучений.

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[42c98т] **Б. Б. Виногродский** ~ Путь рождает один. ~ Один рождает два. ~ Два рождает три. ~ Три рождает мириады сущностей. ~ Для мириад сущностей то, что давит на спину - Инь, а что обнимают спереди - Ян. ~ Через срединность дыхания-ци осуществляют гармонию. ~ Люди в первую очередь не любят быть сирыми, вдовыми, не-прикаянными, а правители и удельные князья так и называют себя. ~ Причинность: ~ Для сущности и убыль может обернуться прибылью. ~ А может и прибыль обернуться убылью. ~ Чему люди учат, тому учу и я. ~ Коль сильный хребет, то умрешь, так и не обретя. ~ Сущность моя - это и делает родителем своего учения.

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PSEUDO-CHAPTER **Forty-Three**

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[43c01т] **Robert G. Henricks** ~ The softest, most pliable thing in the world runs roughshod over the firmest thing in the world. ~ That which has no substance gets into that which has no spaces or cracks. ~ I therefore know {that there is} benefit in taking no action. ~ The {wordless} teaching, the benefit of taking no action - ~ Few in the world can realize these!

* * *

[43c02т] **John C. H. Wu** ~ THE softest of all things ~ Overrides the hardest of all things. ~ Only Nothing can enter into no-space. ~ Hence I know the advantages of Non-Ado. ~ Few things under heaven are as instructive as the lessons of Silence, ~ Or as beneficial as the fruits of Non-Ado.

* * *

[43c03т] **D. C. Lau** ~ The most submissive thing in the world can ride roughshod over the hardest in the world - ~ That which is without substance entering that which has no crevices. ~ That is why I know the benefit of resorting to no action. ~ The teaching that uses no words, the benefit of resorting to no action, these are beyond the understanding of all but a very few in the world.

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[43c04т] **R. L. Wing** ~ The most yielding parts of the world ~ Overtake the most rigid parts of the world. ~ The insubstantial can penetrate continually. ~ Therefore I know that without action there is advantage. ~ This philosophy without words, ~ This advantage without action - ~ It is rare, in the world, to attain them.

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[43c05т] **Ren Jiyu** ~ The softest thing under Heaven is able to run in and out of the hardest. ~ The invisible force is able to penetrate that in which there is no crevice. ~ Thereby I come to know the advantage of doing nothing. ~ The instructiveness of not speaking and the benefits of nonaction are incomparable under Heaven.

* * *

[43c06т] **Gia-fu Feng** ~ The softest thing in the universe ~ Overcomes the hardest thing in the universe. ~ That without substance can enter where there is no room. ~ Hence I know the value of non-action. ~ Teaching without words and work without doing ~ Are understood by very few.

* * *

[43c07т] **Lok Sang Ho** ~ The most gentle and the most flexible of the world ~ Certainly outperforms the strongest and the hardest. ~ What appears intangible and without substance ~ Can penetrate the narrowest gaps. ~ From this we can appreciate the benefits of not contriving. ~ The wordless teaching, and the benefits of not contriving, ~ Certainly find no match under heaven.

* * *

[43c08т] **Xiaolin Yang** ~ The DAO is the softest thing in the world, ~ But it can ride freely into the hardest places, ~ And there is nowhere it cannot go. ~ I thus know the benefits of WUWEI. ~ The DAO educates without lecturing, benefits with WUWEI; ~ There is nothing in the world that can compare with the DAO.

* * *

[43c09т] **Walter Gorn Old**, UNLIMITED USEFULNESS ~ The gentlest thing in the world will override the strongest. ~ The Non-Existent pervades everything, though there be no inlet. ~ By this I comprehend how effectual is non-action. ~ To teach without words and to be useful without action, few among men are capable of this.

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[43c10т] **James Legge** ~ The softest thing in the world dashes against and overcomes the hardest; ~ that which has no (substantial) existence enters where there is no crevice. ~ I know hereby what advantage belongs to doing nothing (with a purpose). ~ There are few in the world who attain to the teaching without words, and the advantage arising from non-action.

* * *

[43c11т] **David Hinton** ~ The weakest in all beneath heaven gallops through the strongest, and vacant absence slips inside solid presence. ~ I know by this the value of nothing's own doing. ~ The teaching without words, the value of nothing's own doing: few indeed master such things.

* * *

[43c12т] **Chichung Huang** ~ The softest under heaven ~ Gallops over the hardest under heaven; ~ The formless penetrates into the spaceless. ~ I thereby know the benefit of nonaction. ~ The edification of speechlessness ~ The benefit of nonaction - ~ Nothing under heaven can match it.

* * *

[43c13т] **Ellen M. Chen** ~ The softest (chih jou) in the world, ~ Gallops (ch'ih ch'eng) in the hardest (chih chien) in the world. ~ That which is not penetrates that which has no crevice (wu yu ju wu chien). ~ I thereby know the benefit of no-action (wu-wei). ~ The teaching without words, ~ The benefit of no-action, ~ Hardly anything in the world can compare with them.

* * *

[43c14т] **Lee Sun Chen Org** ~ [Water] is the softest and most adaptive thing in the world, but it can flow around, over, and even through the hardest thing, i.e. rocks; ~ Furthermore, it can run around, over, and even through rocks like racing horses; ~ Its force came from nothing [we can describe]; ~ [All we know is that in due course] It can pierce through solid seamless rocks; ~ I therefore learn about the advantage of carrying out the principle of non-interference (abiding by

natural forces). ~ [The above paragraph illustrates that:] ~ The [effectiveness of] educating people [through deeds] rather than through speeches, ~ And the advantage of helping [people] through non-interference [i.e. making use of natural propensities], ~ [All of the above are the best policies executed by Sages] ~ Hardly any other practice in this world can match [the extent of their conformity with Tao].

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[43c15t] **Tien Cong Tran ~** The softest in the world surpasses the hardest in the world. ~ Only Nothing can enter into no-space. ~ Hence, I know the advantages of non-doing. ~ The teaching of no-word, the beneficial of non-doing, - a very few in the world know.

* * *

[43c16t] **Thomas Z. Zhang ~** The most flexible wins out over the stiffest. ~ The shapeless can be omnipresent. ~ I know it is beneficial not use brute force. ~ The best in the world teach without preaching, and act without using force.

* * *

[43c17t] **Arthur Waley ~** What is of all things most yielding ~ Can overwhelm that which is of all things most hard. ~ Being substanceless it can enter even where there is no space; ~ That is how I know the value of action that is actionless. ~ But that there can be teaching without words, ~ Value in action that is actionless, ~ Few indeed can understand.

* * *

[43c18t] **Richard John Lynn ~** The softest things under Heaven gallop through the hardest things. ~ That which has no physical existence can squeeze through where there is no space, so from this I know how advantageous it is to act without conscious purpose. ~ The teaching that is not expressed in words, the advantage that is had by acting without conscious purpose, rare is it that anyone under Heaven ever reaches them.

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[43c19t] **Lin Yutang ~** THE SOFTEST SUBSTANCE ~ The softest substance of the world ~ Goes through the hardest. ~ That-which-is-without-form penetrates that-which-has-no-crevice; ~ Through this I know the benefit of taking no action. ~ The teaching without words ~ And the benefit of taking no action ~ Are without compare in the universe.

* * *

[43c20t] **Victor H. Mair ~** The softest thing under heaven gallops triumphantly over ~ The hardest thing under heaven. ~ Nonbeing penetrates nonspace. ~ Hence, ~ I know the advantages of nonaction. ~ The doctrine without words, ~ The advantage of nonaction - ~ few under heaven can realize these!

* * *

[43c21t] **Tolbert McCarroll ~** The most yielding of all things ~ overcomes the hardest of all things. ~ That which has no substance ~ enters where there is no crevice. ~ Hence, I know the value of action without striving. ~ Few things under heaven bring more benefit than the lessons learned from silence and the actions taken without striving.

* * *

[43c22t] **David H. Li ~** The world's tenderest is the master of the world's steeliest. ~ Null permeates Ull. ~ I thus know the benefits of laissez-faire. ~ Instructions without words and benefits of laissez-faire - few things in the world can top them.

* * *

[43c23t] **Yasuhiko Genku Kimura ~** The softest under heaven always prevails over the hardest. ~ For, having no fixed form, ~ It can penetrate even where there is no visible opening. ~ This is the power of balanced action through nonaction. ~ This is the benefit of balanced action through nonaction. ~ Nonaction teaches without words, and benefits without actions. ~ No power in the world can even come close to it.

* * *

[43c24t] **Chou-Wing Chohan ~** When the learned scholar hears the Tao ~ He makes every effort to master it. ~ When the mediocre scholar hears the Tao ~ It will seem as if he grasps and loses it, alternately. ~ When the weak scholar hears the Tao ~ He laughs wildly, ~ If he had not laughed at it, it would not be worthy to be Tao. ~ Therefore it is written: ~ "The enlightened Tao seems dark, ~ The advanced Tao seems backward, ~ The direct Tao seems obscure, ~ The most exalted quality looks like a valley, ~ The most pristine white looks colorless, ~ The most superior virtue looks insufficient, ~ The most solid quality is like a fragile stalk, ~ The simplest nature looks changeable, ~ The largest square has no angles, ~ The largest vessel is never whole, ~ The loudest sound is hardly heard, ~ The largest image cannot be imagined. ~ Tao, since it is hidden, is nameless." ~ But only the Tao can improve and mend. ~ To separate is to be constructive; to be constructive is to be destructive. ~ All things, whether they are constructive or destructive, lead to the One again.

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[43c25t] **Man-Ho Kwok ~** The very softest thing of all can ride like a galloping horse through the hardest of things. ~ Like water, like water penetrating rock. ~ And so the invisible enters in. ~ That is why I know it is wise to act by doing nothing. ~ And how few, how very few understand this! ~ People teach in the world what I know to be true: ~ if you live violently that is how you will die.

* * *

[43c26t] **Gu Zhengkun ~** The most supple in the world ~ Can go through the hardest in the world. ~ What consists of no substance can enter what has no crevices. ~ I thus know the benefit of inaction. ~ Teaching without words, ~ The benefit of inaction, ~ Are what few people in the world can perform and obtain.

* * *

[43c27t] **Chao-Hsiu Chen ~** The softest under Heaven can ride roughshod over the hardest. ~ That without substance can enter even into the smallest space. ~ That is why I know the benefit of doing nothing. ~ Teaching without words, benefiting without doing: ~ there are unfortunately very few people under Heaven who can reach these goals.

* * *

[43c28t] **Liu Qixuan ~** The feeblest is the strongest ~ That can run everywhere in the world, ~ It can go through being and non-being alike ~ Without any effort. ~ I therefore come to know the good ~ Of doing nothing willfully. ~ The efficiency of wordless teaching and doing nothing ~ Is rarely matched.

* * *

[43c29t] **Shi Fu Hwang ~** The Softest Thing ~ Lao Tze says, ~ The softest thing in the world dashes against and overwhelms the hardest; ~ that which is without form can go through where there is no crevice. ~ Through this I know that acting without the intent to control fate can be advantageous. ~ The advantage of teaching without speech and acting without the intent to control fate is incomparable in the world.

* * *

[43c30t] **Ch'u Ta-Kao ~** The non-existent can enter into the impenetrable. ~ By this I know that non-action is useful. ~ Teaching without words, utility without action - ~ Few in the world have come to this.

* * *

[43c31t] **Paul J. Lin ~** The world's softest thing gallops to and fro through the world's hardest thing. ~ Things without substance can penetrate things without crevices. ~ Thus I know the benefit of inaction. ~ But teaching without words and benefitting without action are understood by few in the entire world.

* * *

[43c32t] **Michael LaFargue ~** The Softest thing in the world, ~ rides right over the Hardest things in the world. ~ What-has-No-Being, ~ enters what-leaves-no-opening. ~ This makes me realize the advantage of Not Doing. ~ Teaching done by not talking, ~ the advantage gained by Not Doing - ~ few things in the world can match this.

* * *

[43c33t] **Cheng Lin ~** The softest thing in the world can overcome the hardest. ~ Such a thing seems to issue forth from nowhere, and yet it penetrates everywhere. ~ From this I have learned the advantage of inaction. ~ Few men in this world have learned the precept of silence, and the advantage of inaction.

* * *

[43c34t] **Yi Wu ~** That which is softest in the world overrides that which is hardest in the world. ~ Only that which has no existence can enter that which has no crevice. ~ Therefore, I know the benefit of non-action. ~ Teaching without words ~ And benefit without action; ~ Few in the world attain it.

* * *

[43c35t] **Han Hiong Tan ~** The world's softest can ride roughshod over the world's hardest. ~ The pervasive force which has no form (thickness) ~ Can penetrate through the substance that has no breach (crevice). ~ Hence, I understand the advantage of non-action. ~ The principles of teaching without words (speechless tuition) and the benefits of non-action (laissez faire) are peerless under the sun.

* * *

[43c36t] **Hua-Ching Ni ~** The softest of all things can overcome the hardest of all things. ~ Only the insubstantial can penetrate the spaceless. ~ Thus, we know the benefit of non-interference and the teaching of the subtle Way of the universe that does not rely on words. ~ Few people under Heaven can attain it.

* * *

[43c37t] **Chang Chung-yuan ~** The meekest in the world ~ Penetrates the strongest in the world. ~ As nothingness enters into that-which-has-no-opening. ~ Hence, I am aware of the value of non-action ~ And of the value of teaching with no words, ~ As for the value of non-action, ~ Nothing in the world can match it.

* * *

[43c38t] **Henry Wei ~** Universal Application ~ Pien Yung ~ The softest things in the world ~ Can match and overcome the hardest. ~ Non-being penetrates even the crackless. ~ Thus the value of non-interference is clear to me. ~ The teaching without words, ~ And the virtue of non-interference, ~ Can hardly be matched in the world.

* * *

[43c39t] **Ha Poong Kim ~** The softest under Heaven ~ Rides roughshod over the hardest under Heaven. ~ The beingless [wu yu] penetrates the spaceless [wu chien]. ~ From this I know the advantage of no-action [wu-wei]. ~ The wordless teaching, ~ The advantage of no-action - ~ Nothing under Heaven exemplifies them better.

* * *

[43c40t] **Tao Huang ~** What is softest in the world penetrates what is hardest in the world. ~ Nonbeing enters where there is no room. ~ From this I know the riches of nonaction. ~ Wordless teaching and the riches of nonaction is matched by very little in the world.

* * *

[43c41t] **Tang Zi-chang ~** The world's softest can over-run the world's hardest. ~ It comes from the unknown (non-existence) and it enters no space. ~ From this we know how advantageous is non-interference! ~ Thus, education by non-preaching and the policy of non-interference have merits with which nothing under heaven can compare.

* * *

[43c42t] **Wing-tsit Chan ~** The softest things in the world overcome the hardest things in the world. ~ Non-being penetrates that in which there is no space. ~ Through this I know the advantage of taking no action. ~ Few in the world can understand the teaching without words and the advantage of taking no action.

* * *

[43c91t] **И. И. Семененко ~** Мягчайшее под Небесами проскакивает сквозь твердейшее. ~ Неналичие проходит в то, что не имеет промежутка. ~ Именно поэтому я знаю о полезности бездействия. ~ В Поднебесной редко кому удается овладеть учением, невыразимым в слове, и полезностью бездействия.

* * *

[43c92t] **А. А. Маслов ~** Самое мягкое в Поднебесной может одолеть самое твёрдое в Поднебесной. ~ То, что не имеет сущности, проникает туда, где нет даже щели. ~ Потому-то я и постиг пользу недеяния. ~ Но учение вне слов и пользу недеяния крайне редко встретишь в Поднебесной.

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[43c93t] **Е. А. Торчинов ~** В Поднебесной предельно мягкое управляет предельно твердым. ~ А не имеющее наличия входит в плотное, не имеющее промежутков. ~ Вот и я обладаю знанием того, что польза проистекает из недеяния. ~ Бессловесное учение, польза недеяния - о, как мало в Поднебесной людей, которые могут этого достичь!

* * *

[43c94t] **А. Е. Лукьянов ~** То, что в Поднебесной стало мягким, гонит то, что в Поднебесной стало твердым. ~ Небытие и бытие входят в неразрывное пространственно-временное единство. ~ Вот откуда я знаю, что недеяние имеет пользу. ~ Обучать без слов, приносить пользу недеянием - ~ редко кто в Поднебесной достиг этого.

* * *

[43c95t] **Ян Хин-шун ~** В Поднебесной самые слабые побеждают самых сильных. ~ Небытие проникает везде и всюду. ~ Вот почему я знаю пользу от недеяния. ~ В Поднебесной нет ничего, что можно было бы сравнивать с учением, не прибегающим к словам, и пользой от недеяния.

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[43c96t] **Д. П. Конисси ~** Мир смирен: все люди едят и бегают над его твердынею. ~ Небытие поглощается беспромежуточным. ~ Поэтому я знаю, что бездеятельность имеет высокое достоинство. ~ Бессловесное учение и бездеятельность полезнее всего существующего между небом и землей.

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[43c97t] **В. В. Малявин ~** Самое мягкое в мире покроет самое твердое. ~ Невещественное войдет в то, что не имеет пустот. ~ Так узнаем, что от недеяния есть выгода. ~ Учение без слов, выгоду недеяния ~ В мире способны понять немногие.

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[43c98t] **Б. Б. Виногродский ~** Предельно мягкое в Поднебесной опережает в гонке предельно твердое в Поднебесной. ~ Отсутствие наличия приникает в пространство отсутствия. ~ Сущность моя посредством этого знает наличие прибыли-пользы в осуществлении отсутствия. ~ Учение, не выраженное в словах, прибыль-польза от не-осуществления, - в Поднебесной редко достигают этого.

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PSEUDO-CHAPTER **Forty-Four**

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[44c01t] **Robert G. Henricks ~** Fame or your health - which is more dear? ~ Your health or possessions - which is worth more? ~ Gain or loss - in which is there harm? ~ {If your desires} are great, {you're bound to be extravagant}; ~ {If you store much away, you're bound} to lose {a great deal}. ~ Therefore, if you know contentment, you'll not be disgraced. ~ If you know when to stop, you'll suffer no harm. ~ And in this way you can last a very long time.

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[44c02t] **John C. H. Wu ~** As for your name and your body, which is the dearer? ~ As for your body and

your wealth, which is the more to be prized? ~ As for gain and loss, which is the more painful? ~ Thus, an excessive love for anything will cost you dear in the end. ~ The storing up of too much goods will entail a heavy loss. ~ To know when you have enough is to be immune from disgrace. ~ To know when to stop is to be preserved from perils. ~ Only thus can you endure long.

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[44c03T] **D. C. Lau** ~ Your name or your person, ~ Which is dearer? ~ Your person or your goods, ~ Which is worth more? ~ Gain or loss, ~ Which is a greater bane? ~ That is why excessive meanness ~ Is sure to lead to great expense; ~ Too much store ~ Is sure to end in immense loss. ~ Know contentment ~ And you will suffer no disgrace; ~ Know when to stop ~ And you will meet with no danger. ~ You can then endure.

* * *

[44c04T] **R. L. Wing** ~ Which is dearer, ~ Name or life? ~ Which means more, ~ Life or wealth? ~ Which is worse, ~ Gain or loss? ~ The stronger the attachments, ~ The greater the cost. ~ The more that is hoarded, ~ The deeper the loss. ~ Know what is enough; ~ Be without disgrace. ~ Know when to stop; ~ Be without danger. ~ In this way one lasts for a very long time.

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[44c05T] **Ren Jiyu** ~ Which is more dear to me, credit or life? ~ Which is more valuable, life or wealth? ~ Which is more harmful, gain or loss? ~ Therefore the excessive stint must cause enormous expenses, ~ The rich hoard must suffer a serious loss. ~ Whoever is contented will meet no disgrace, ~ Whoever knows when and where to stop will meet no danger, ~ And he is able to endure long without worry.

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[44c06T] **Gia-fu Feng** ~ Fame or self: Which matters more? ~ Self or wealth: Which is more precious? ~ Gain or loss: Which is more painful? ~ He who is attached to things will suffer much. ~ He who saves will suffer heavy loss. ~ A contented man is never disappointed. ~ He who knows when to stop does not find himself in trouble. ~ He will stay forever safe.

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[44c07T] **Lok Sang Ho** ~ Which is the dearer, ~ Fame or the body? ~ Which means more, ~ The body or wealth? ~ Which can be called an ill, ~ To gain or to lose? ~ Greater cost comes with greater craving. ~ Greater loss comes with greater accumulation. ~ He who knows what he needs ~ will attract no dishonor. ~ He who knows when to stop ~ will come to no grief. ~ Such people can have a lasting life.

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[44c08T] **Xiaolin Yang** ~ Fame or health, which is dearer to you? ~ Health or wealth, which is more important to you? ~ Gain or loss, which hurts you more? ~ The more you love something, the more you have to pay. ~ The more wealth you accumulate, the more likely you will lose it. ~ If you know when to be satisfied, you will not be insulted, ~ If you know when to stop, you will not be hurt, ~ This is how you last long.

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[44c09T] **Walter Gorn Old**, STANDING STILL ~ Which is the nearer to you, your name or your person? ~ Which is the more precious, your person or your wealth? ~ Which is the greater evil, to gain or to lose? ~ Great devotion requires great sacrifice. ~ Great wealth implies great loss. ~ He who is content can never be ruined. ~ He who stands still will never meet danger. ~ These are the people who endure.

* * *

[44c10T] **James Legge** ~ Or fame or life, ~ Which do you hold more dear? ~ Or life or wealth, ~ To which would you adhere? ~ Keep life and lose those other things; ~ Keep them and lose your life: - which brings ~ Sorrow and pain more near? ~ Thus we may see, ~ Who cleaves to fame ~ Rejects what is more great; ~ Who loves large stores ~ Gives up the richer state. ~ Who is content ~ Needs fear no shame. ~ Who knows to stop ~ Incurs no blame. ~ From danger free ~ Long live shall he.

* * *

[44c11T] **David Hinton** ~ Name or self: which is precious? ~ Self or wealth: which is treasure? ~ Gain or loss: which is affliction? ~ Indulge love and the cost is dear. ~ Keep treasures and the loss is lavish. ~ Knowing contentment you avoid tarnish, and knowing when to stop you avoid danger. ~ Try it and your life will last and last.

* * *

[44c12T] **Chichung Huang** ~ Fame and life - which is dearer? ~ Life and wealth - which is weightier? ~ Gain and loss - which is drearier? ~ Excessive love entails enormous costs; ~ Abundant stores entail heavy losses. ~ Therefore, knowing content ~ Will exempt you from humiliation; ~ Knowing where to stop ~ Will exempt you from peril. ~ You may long endure.

* * *

[44c13T] **Ellen M. Chen** ~ Your name and your body (shen), which is dearer? ~ Your body and material goods, which is more abundant? ~ Gain and loss, which is illness? ~ Therefore in excessive love one necessarily goes to great expenses, ~ In hoarding much one necessarily loses heavily. ~ Knowing contentment (chih tsu) one does not suffer disgrace, ~ Knowing when to stop one does not become exhausted (tai). ~ This way one may last long.

* * *

[44c14T] **Lee Sun Chen Org** ~ Which is the dearest [to a person], fame or body? ~ Which is more important, body or goods? ~ Which is more sickening, gain or loss? ~ Therefore, the more a person would indulge in the love [of fame and body], the more will he be excessively wasteful; ~ The more a person would aggregates goods, the more will he be worried about losing them. ~ A person will live a long and perpetuated life if and only if: ~ He would free himself from the inferiority [complex of not having enough goods] by conscientiously drawing a line when his obtainment [of goods and wealth] provides him modestly comfortable life; ~ And he would also break off from the insecurity [complex] by ceasing and desisting [from accumulation of goods and wealth].

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[44c15T] **Tien Cong Tran** ~ As for your name and your self, which is the dearer? ~ As for your self and your wealth, which is the more to be prized? ~ As for gain or loss, which is more painful? ~ Thus, extreme love leads to great cost. ~ Much storage leads to heavy loss. ~ To know when to have enough is to be immune from disgrace. ~ To know when to stop is to be preserved from danger. ~ Only thus can you last long.

* * *

[44c16T] **Thomas Z. Zhang** ~ Which is dearer, fame or health? ~ Which is more important, wealth or health? ~ Which is more damaging, obtaining the former or losing the latter? ~ Excessively loving results in great expense. ~ Excessive stocking leads to huge losses. ~ Therefore those who are not greedy can avoid disgrace. ~ Those who know where to stop can avoid failure. ~ They can have long-lasting success.

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[44c17T] **Arthur Waley** ~ Fame or one's own self, which matters to one most? ~ One's own self or things bought, which should count most? ~ In the getting or the losing, which is worse? ~ Hence he who grudges expense pays dearest in the end; ~ He who has hoarded most will suffer the heaviest loss. ~ Be content with what you have and are, and no one can despoil you; ~ Who stops in time nothing can harm. ~ He is forever safe and secure.

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[44c18T] **Richard John Lynn** ~ Reputation or one's person, which is dear? ~ One's person or what he possesses, which is more? ~ Gain or loss, which is harm? ~ Thus it is that extreme meanness is sure to result in great expense, and much hoarding is sure to result in heavy loss. ~ One who knows contentment will not suffer damage to his reputation, and one who knows how to stop will not place himself in danger. ~ As such, he will last long.

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[44c19T] **Lin Yutang** ~ BE CONTENT ~ Fame or one's own self, which does one love more? ~ One's own self or material goods, which has more worth? ~ Loss (of self) or possession (of goods), which is the greater evil? ~ Therefore: ~ He who loves most spends most, ~ He who hoards much loses much. ~ The contented man meets no disgrace; ~ Who knows when to stop runs into no danger - ~ He can long endure.

* * *

[44c20T] **Victor H. Mair** ~ Name or person, which is nearer? ~ Person or property, which is dearer? ~ Gain or loss, which is drearier? ~ Many loves entail great costs, ~ Many riches entail heavy losses. ~ Know contentment and you shall not be disgraced, ~ Know satisfaction and you shall not be imperiled; ~ then you will long endure.

* * *

[44c21T] **Tolbert McCarroll** ~ Your integrity or your body: ~ Which is more important? ~ Your body or your possessions: ~ Which is worth more? ~ Gain or loss: ~ Which is more harmful? ~ Thus it is that the miser will pay much. ~ The hoarder will suffer great loss. ~ Be content with what you have ~ and you will not be disgraced. ~ Know when to stop ~ and you will be preserved from danger. ~ Only in this way will you long endure.

* * *

[44c22T] **David H. Li** ~ Fame and health - which is dearer? ~ Health and wealth - which is more valuable? ~ Gain and loss - which is more damaging? ~ Excessive love demands large outlay. ~ Overabundant wealth results in heavy loss. ~ Thus, ~ knowing contentment brings about no disgrace; ~ knowing moderation brings about no danger. ~ One lasts long.

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[44c23T] **Yasuhiko Genku Kimura** ~ Which is more precious, fame or health? ~ Which is more important, health or wealth? ~ Which is more painful, gaining or losing? ~ The more excessive is your attachment, ~ The greater is your suffering. ~ The more excessive is your possession, ~ The heavier is your loss. ~ To know what is enough is to be free from disgrace. ~ To know when to stop is to be free from danger. ~ Those who practice this will long endure.

* * *

[44c24T] **Chou-Wing Chohan** ~ Tao begets one, ~ One begets two, ~ Two begets three, ~ Three begets all things. ~ All things, back to the shade, front to the light, ~ The harmony between them is the breath of life. ~ What others teach, I also teach: ~ "The cruel and violent do not die a natural death." ~ I will use that sentence as my guide.

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[44c25T] **Man-Ho Kwok** ~ What really matters most, ~ Your image or your soul? ~ What do you care about, ~ Your money, or your life? ~ What's actually the best, ~ Making it - or losing? ~ If you pour all your energy into one thing, ~ You're sure to harm the rest of your being ~ And if you invest it all in profit - ~ You'll end up losing the whole lot. ~ If you're not always wanting, you can be at peace. ~ And if you're not always trying to be someone ~ You can be who you really are and go the whole way.

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[44c26T] **Gu Zhengkun** ~ Which is dearer, your name or your body? ~ Which is more important, your body or your goods? ~ Which is more harmful, gain or loss? ~ Excessive stinginess will result in great expense; ~ Too much amassment leads to great loss; ~ Knowing contentment avoids disgrace; ~ Knowing when to stop avoids danger. ~ Thus one can be long in safety.

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[44c27T] **Chao-Hsiu Chen** ~ Fame or your self: which is dearer? ~ Your self or your possessions: which is more precious? ~ To have or to lose: which is more detrimental? ~ That is why the most beloved will cost a great deal. ~ The more one stores, the more one will lose. ~ He who is content will not meet disgrace. ~ He who knows when to stop will not face danger. ~ Only then is there longevity.

* * *

[44c28T] **Liu Qixuan** ~ Which is more precious, the body or the name? ~ Which is more important, the body or the goods? ~ Which is more harmful, gains or losses? ~ One who cares for reputation pays more. ~ One who possesses much fears death most. ~ Therefore, ~ One who is easily satisfied is not a disgrace. ~ One who knows where to stop is not stopped in life.

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[44c29T] **Shi Fu Hwang** ~ Gain And Loss ~ Lao Tze says, ~ Which means more to you, fame or self? ~ Which brings more to you, self or property? ~ Which ails you more, gain or loss? ~ The cost of the thing which you love is dear. ~ The treasure unscrupulously laid up shall result in heavy loss. ~ However, the contented man will not suffer disgrace. ~ A man who knows his limitations will not incur danger. ~ Namely, he can survive forever.

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[44c30T] **Ch'u Ta-Kao** ~ Fame or your person, which is nearer to you? ~ Your person or wealth, which is dearer to you? ~ Gain or loss, which brings more evil to you? ~ Over-love of anything will lead to wasteful spending; ~ Amassed riches will be followed by heavy plundering. ~ Therefore, he who knows contentment can never be humiliated; ~ He who knows where to stop can never be perishable; ~ He will long endure.

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[44c31T] **Paul J. Lin** ~ Of fame and life, which is more dear? ~ Of life and wealth, which is more worthy? ~ Of gain and loss, which is more distressing? ~ Therefore, loving in excess incurs great cost. ~ Overhoarding brings heavy loss. ~ To know what is enough means to avoid disgrace. ~ To know where to stop is to avoid danger. ~ Thus one can last long and endure.

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[44c32T] **Michael LaFargue** ~ Your fame or your self, which is closer to you? ~ Your self or your possessions, which counts for more? ~ Gaining or losing, which brings the pain? ~ Indeed: ~ Very fond, much expended; ~ much hoarding, heavy loss. ~ Be content and there will be no disgrace. ~ Know to stop and there will be no danger. ~ And you can last very long.

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[44c33T] **Cheng Lin** ~ Fame and life, - which is the more precious? ~ Life and property, - which is the more important? ~ Gain and loss, - which is the more to be preferred? ~ Inordinate love will surely result in abandonment. ~ Over-hoarding will surely end in heavy loss. ~ He who knows contentment will not suffer disgrace. ~ He who knows when to stop will not incur danger.

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[44c34T] **Yi Wu** ~ Of fame and body, which is dearer? ~ Of body and property, which is worth more? ~ Of gain and loss, which is more troublesome? ~ Therefore, excessive love surely is great waste. ~ Much storing up surely is a heavy loss. ~ To know when you have enough ~ is to avoid disgrace. ~ To know when to stop ~ is to be free from danger. ~ Only thus can one long endure.

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[44c35T] **Han Hiong Tan** ~ Personal glory or your life, ~ Which do you treasure more? ~ Your life or worldly possessions, ~ Which is more precious to you? ~ Gaining one but losing the other, which is more deleterious? ~ Therefore, wanting something badly can cost you dearly. ~ The more goods you hoard, the more you can possibly lose. ~ By being contented, you will never suffer any humiliation. ~ Knowing when to stop, you will never put your life in jeopardy. ~ Hence, you will have a long and wonderful life.

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[44c36T] **Hua-Ching Ni** ~ As for your fame and your life, which matters more? ~ As for your life and your wealth, which is more precious? ~ As for gain or loss, which is more damaging? ~ He who is most endeared to something must pay dearest for it. ~ He who has hoarded much will suffer great loss. ~ He who knows when enough is enough saves himself from humiliation. ~ He who knows when to stop protects himself from peril. ~ To know this is to be long enduring.

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[44c37T] **Chang Chung-yuan** ~ Man's name or man's self - which is closer to him? ~ Man's self or his

property - which is more valuable to him? ~ Success or failure - which is more harmful to him? ~ Things that are cherished more, cost more. ~ The more that is kept, the more that is missed. ~ The man who is easily contented is free from shame. ~ The man who knows the right time to stop is free from danger. ~ Thus, he will last long.

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[44c38т] **Henry Wei** ~ Self-Imposed Abstinences ~ Li Chieh ~ Which is more dear: ~ Fame or health? ~ Which is more valuable: ~ Health or wealth? ~ Which is more baneful: ~ Gain or loss? ~ Excessive love is bound to cause great expense. ~ Immense hoarding is bound to end in heavy loss. ~ He who knows contentment is free from disgrace; ~ He who knows when to quit will be free from peril. ~ He can endure a long time.

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[44c39т] **Ha Poong Kim** ~ Your name or your body, which is dearer? ~ Your body or your possessions, which is more valuable? ~ Gaining or losing, which worries you more? ~ Therefore, when your craving is excessive, your spending is extravagant. ~ When you store much, you are bound to lose much. ~ Know how to be content, and you will not be disgraced. ~ Know when to stop, and you will be free from danger. ~ Thus you will be long-lasting.

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[44c40т] **Tao Huang** ~ Which is more cherished, the name or the body? ~ Which is worth more, the body or possessions? ~ Which is more beneficial, to gain or to lose? ~ Extreme fondness is necessarily very costly. ~ The more you cling to, the more you lose. ~ So knowing what is sufficient averts disgrace. ~ Knowing when to stop averts danger. ~ This can lead to a longer life.

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[44c41т] **Tang Zi-chang** ~ Between your fame and yourself, which is closer to you? ~ Between yourself and your wealth, which is more dear to you? ~ Between gain and loss, which is more of a burden to you? ~ Thus, excessive lust will cost one a great deal in the end. ~ Excessive wealth will make one suffer a heavy loss. ~ One who knows satisfaction will not be disgraced. ~ One who knows when to stop will not reach a perilous end. ~ Then he can rule everywhere and forever.

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[44c42т] **Wing-tsit Chan** ~ Which does one love more, fame or one's own life? ~ Which is more valuable, one's own life or wealth? ~ Which is worse, gain or loss? ~ Therefore he who has lavish desires will spend extravagantly. ~ He who hoards most will lose heavily. ~ He who is contented suffers no disgrace. ~ He who knows when to stop is free from danger. ~ Therefore he can long endure.

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[44c91т] **И. И. Семененко** ~ Милее славу заиметь или живым остаться? ~ Ценней живым остаться иль разбогатеть? ~ Больней приобрести или утратить? ~ Это объясняет, как дорого приходится расплачиваться за свою привязанность, ~ и сколь велик убыток, приносимый накопительством. ~ Кто знает то, что для него является достаточным, не подвергается бесчестью; ~ кто ведает, когда остановиться, пребывает в безопасности и может долго жить.

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[44c92т] **А. А. Маслов** ~ Что дороже - славное имя или жизнь? ~ Что ценнее - жизнь или богатство? ~ Что мучительнее - достигать или утрачивать? ~ Вот почему великие пристрастия неизбежно ведут к большим потерям, а неуёмное накопление оборачивается огромной утратой. ~ Знай меру - и не придётся испытать стыд. ~ Умей остановиться - и не столкнёшься с опасностями. ~ И сумеешь прожить долго.

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[44c93т] **Е. А. Торчинов** ~ Слава или собственное тело - что нам роднее? ~ Собственное тело или имущество - о чем заботимся мы больше? ~ Обретение или утрата - что уязвляет нас больнее? ~ Чем сильнее любовь, тем мучительнее утрата. ~ И чем больше храним, тем тяжелее потеря. ~ Знающий меру не узнает позора; знающий, когда надо остановиться, не попадет в беду. ~ Такой человек сможет стать долговечным!

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[44c94т] **А. Е. Лукьянов** ~ Имя или тело, что роднее? ~ Тело или богатство, что дороже? ~ Обретение или утрата, что больнее? ~ Вот почему кто чрезмерно скуп, непременно понесет большие убытки; ~ кто безмерно накапливает, непременно потерпит немалую утрату. ~ Знающий меру не опозорится. ~ Знающий предел не подвергнется опасности. ~ Такие смогут быть долговечными.

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[44c95т] **Ян Хин-шун** ~ Что ближе - слава или жизнь? ~ Что дороже - жизнь или богатства? ~ Что тяжелее пережить - приобретение или потерю? ~ Кто многое сберегает, тот понесет большие потери. ~ Кто много накапливает, тот потерпит большие убытки. ~ Кто знает меру, у того не будет неудачи. ~ Кто знает предел, тот не будет подвергаться опасности. ~ Он может стать долговечным.

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[44c96т] **Д. П. Конисси** ~ Что ближе к себе: свое имя или собственное тело? ~ Что больше: свое тело или богатство? ~ Что тяжелее испытать: приобретение или потерю? ~ Кто увлекается, тот потерпит большой убыток. ~ Кто имеет много, тот может потерять больше, нежели имеющий мало. ~ Кто знает, чем человек должен быть довольным, тот никогда не потерпит позора. ~ Кто, зная границы своей деятельности, не приблизится к опасностям, тот будет жить долго.

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[44c97т] **В. В. Малявин** ~ Что каждому ближе: слава или жизнь? ~ Что дороже: жизнь или богатство? ~ Что хуже: иметь или потерять? ~ Вот почему кто многое любит, тот много потратит, ~ А у того, кто много скопил, будут велики и потери. ~ Если знаешь, как быть довольным, не изведаешь позора. ~ Если знаешь, где остановиться, избегнешь опасности ~ И сможешь жить долго.

* * *

[44c98т] **Б. Б. Виногродский** ~ Что роднее, имя или тело? ~ Чего больше, тела или предметов? ~ Что больнее, обретенье или потеря? ~ Вот причинность: ~ От сильной любви будут большие утраты. ~ Коль много накопишь, то много исчезнет. ~ Зная достаточность, не посрамишься. ~ Умея останавливаться, не погибнешь. ~ Сможешь тем самым тянуть и длить.

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PSEUDO-CHAPTER **Forty-Five**

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[45c01т] **Robert G. Henricks** ~ Great completion seems incomplete; ~ Yet its usefulness is never exhausted. ~ Great fullness seems to be empty; ~ Yet its usefulness is never used up. ~ Great straightness seems to be bent. ~ Great skill seems to be clumsy. ~ Great surplus seems to stammer. ~ Activity overcomes cold; ~ Tranquility overcomes heat. ~ If you're quiet and tranquil you can become the ruler of the world.

* * *

[45c02т] **John C. H. Wu** ~ THE greatest perfection seems imperfect, ~ And yet its use is inexhaustible. ~ The greatest fullness seems empty, ~ And yet its use is endless. ~ The greatest straightness looks like crookedness. ~ The greatest skill appears clumsy. ~ The greatest eloquence sounds like stammering. ~ Restlessness overcomes cold, ~ But calm overcomes heat. ~ The peaceful and serene ~ Is the Norm of the World.

* * *

[45c03т] **D. C. Lau** ~ Great perfection seems chipped, ~ Yet use will not wear it out; ~ Great fullness seems empty, ~ Yet use will not drain it; ~ Great straightness seems bent; ~ Great skill seems awkward; ~ Great eloquence seems tongue-tied. ~ Restlessness overcomes cold; ~ Stillness overcomes heat. ~ Limpid and still, ~ One can be a leader in the empire.

* * *

[45c04т] **R. L. Wing** ~ If the greatest achievement is incomplete, ~ Then its usefulness is unimpaired. ~ If the greatest fullness is empty, ~ Then its usefulness is inexhaustible. ~ The greatest directness is flexible. ~ The greatest skillfulness is awkward. ~ The greatest eloquence is hesitant. ~ Agitation triumphs over the cold. ~ Stillness triumphs over the heated. ~ Clarity and stillness bring order to the world.

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[45c05т] **Ren Jiyu** ~ What is most perfect seems to be incomplete, ~ But its utility cannot be impaired. ~ What is most full seems to be empty, ~ But its utility cannot be exhausted. ~ The most straight seems to be crooked, ~ The greatest skill seems to be clumsy, ~ The greatest eloquence seems to stammer. ~ Rapid walking overcomes cold, ~ Being quiet overcomes heat. ~ By remaining quiet and tranquil, one will be the chief under Heaven.

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[45c06т] **Gia-fu Feng** ~ Great accomplishment seems imperfect, ~ Yet it does not outlive its usefulness. ~ Great fullness seems empty, ~ Yet it cannot be exhausted. ~ Great straightness seems twisted. ~ Great intelligence seems stupid. ~ Great eloquence seems awkward. ~ Movement overcomes cold. ~ Stillness overcomes heat. ~ Stillness and tranquillity set things in order in the universe.

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[45c07т] **Lok Sang Ho** ~ The greatest accomplishment appears incomplete, ~ Yet it can meet the needs of the most demanding occasions. ~ The greatest fulfillment appears to be weak and restrained. ~ Yet its use is limitless. ~ What is most straight appears to be bent. ~ What is most dexterous appears to be clumsy. ~ The most skilled of debaters use words sparingly. ~ Motion overcomes cold. ~ Stillness overcomes hot. ~ Clearing up the muddiness of the mind ~ By allowing it to settle down to its natural stillness, ~ Will restore all things to their proper places.

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[45c08т] **Xiaolin Yang** ~ The greatest accomplishment seems incomplete, but when you use it, it never has trouble. ~ The completely filled object seems empty, but when you use it, it never runs out. ~ The straightest looks crooked; ~ The cleverest looks clumsy; ~ The best debater sounds awkward. ~ Tranquility overcomes commotion, coolness overcomes hotness. ~ Coolness and tranquility are the real essence of the world.

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[45c09т] **Walter Gorn Old**, INDEFINITE VIRTUE ~ He who sees that his highest attainments are always incomplete may go on working indefinitely. ~ He who sees his greatest possessions to be inadequate may go on acquiring for ever. ~ His highest rectitude is but crookedness. ~ His greatest wisdom is but foolishness. ~ His sweetest eloquence is but stammering. ~ Action overcomes cold; inaction overcomes heat. ~ With virtue and quietness one may conquer the world.

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[45c10т] **James Legge** ~ Who thinks his great achievements poor ~ Shall find his vigour long endure. ~ Of greatest fulness, deemed a void, ~ Exhaustion ne'er shall stem the tide. ~ Do thou what's straight still crooked deem; ~ Thy greatest art still stupid seem, ~ And eloquence a stammering scream. ~ Constant action overcomes cold; ~ being still overcomes heat. ~ Purity and stillness give the correct law to all under heaven.

* * *

[45c11т] **David Hinton** ~ Great perfection seems flawed, but its usefulness never falters. ~ Great fullness seems empty, but its usefulness never runs dry. ~ Great rectitude seems bent low, ~ great skill seems clumsy, ~ great eloquence seems quiet. ~ Bustling around may overcome cold, but tranquility overcomes heat. ~ Master lucid tranquility and you'll govern all beneath heaven.

* * *

[45c12т] **Chichung Huang** ~ Great perfection seems imperfect - ~ Its function is unfailing; ~ Great fullness seems empty - ~ Its function is inexhaustible. ~ Great straightness seems bent; ~ Great eloquence seems tongue-tied; ~ Great adroitness seems clumsy; ~ Great affluence seems deficient. ~ Restlessness overcomes cold; ~ Stillness overcomes heat. ~ Emptiness and stillness ~ May serve as the norm of the empire.

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[45c13т] **Ellen M. Chen** ~ Great perfection appears lacking (ch'üeh), ~ Its use is unending. ~ Great fullness appears empty, ~ Its use is inexhaustible. ~ Great straightness appears bent, ~ Great ingenuity (ch'iao) appears crude, ~ Great eloquence (pien) appears inarticulate. ~ When agitation (tsao) wins (sheng), the cold arrives, ~ When tranquillity (ching) wins (sheng), the hot arrives. ~ Clear and tranquil the world is in the right mode (cheng).

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[45c14т] **Lee Sun Chen Org** ~ A splendidly constructed device may appear defective, yet [what counts is that] its applications are endless; ~ It will take forever to fill up a vast valley, yet [what matters is] its containment is inexhaustible, so that we can fetch water from it whenever we have the need; ~ Straightness [on a grand scale] may appear warped [to the either physically tiny or disadvantageously positioned observer]; ~ A man of sublime dexterity may appear to be deceitfully clumsy; ~ A skilled debater may sound like suffering from speech impediment [to an indiscreet observer]. ~ A restless radiant fire in the stove [produces heat that] can warm up the cold air [surrounding it]; ~ [On the other side, a person who can retain his] Serenity can overpower the heat (the restlessness generated by the surrounding environment); ~ [By the same token] if a ruler would uphold Simplicity and Serenity [unruffled], he will be able to set the right standard for the world.

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[45c15т] **Tien Cong Tran** ~ The greatest perfection seems imperfect; yet its use is inexhaustible. ~ The greatest fullness seems empty; yet its use is endless. ~ The greatest straightness seems bent. ~ The greatest skill appears clumsy. ~ The greatest eloquence seems stammering. ~ Active overcomes cold. ~ Calmness overcomes heat. ~ Tranquillity is the norm of the world.

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[45c16т] **Thomas Z. Zhang** ~ Great achievement appears imperfect, Its application is limitless. ~ Complete fullness appears empty, It cannot be used up. ~ Perfect straightness appears bent. ~ Adept skills appear awkward. ~ Great eloquence appears dull. ~ The calm wins out over the impatient. ~ The cold wins out over the heat. ~ Serenity makes the world orderly.

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[45c17т] **Arthur Waley** ~ What is most perfect seems to have something missing; ~ Yet its use is unimpaired. ~ What is most full seems empty; ~ Yet its use will never fail. ~ What is most straight seems crooked; ~ The greatest skill seems like clumsiness, ~ The greatest eloquence like stuttering. ~ Movement overcomes cold; ~ But staying still overcomes heat. ~ So he by his limpid calm ~ Puts right everything under heaven.

* * *

[45c18т] **Richard John Lynn** ~ Great completion seems incomplete, but its functioning is never exhausted. ~ Great fullness seems empty, but its functioning is limitless. ~ Great straightness seems crooked. ~ Great skill seems clumsy. ~ Great eloquence seems inarticulate. ~ Although the heat of activity conquers cold, quietude conquers heat, so pure quietude is the right way to govern all under Heaven.

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[45c19т] **Lin Yutang** ~ CALM QUIETUDE ~ The highest perfection is like imperfection, ~ And its use is never impaired. ~ The greatest abundance seems meager, ~ And its use will never fail. ~ What is most straight appears devious, ~ The greatest skill appears like clumsiness; ~ The greatest eloquence seems like stuttering. ~ Movement overcomes cold, ~ (But) keeping still overcomes heat. ~ Who is calm and quiet becomes the guide for the universe.

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[45c20т] **Victor H. Mair** ~ Great perfection appears defective, ~ but its usefulness is not diminished. ~

Great fullness appears empty, ~ but its usefulness is not impaired. ~ Great straightness seems crooked, ~ Great cleverness seems clumsy, ~ Great triumph seems awkward. ~ Bustling about vanquishes cold, ~ Standing still vanquishes heat. ~ Pure and still, one can put things right everywhere under heaven.

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[45c21т] **Tolbert McCarroll ~** Great accomplishment seems incomplete, ~ yet its use is not impaired. ~ Great fullness seems empty, ~ yet it will never be drained. ~ Great straightness looks crooked. ~ Great skill appears clumsy. ~ Great eloquence sounds like stammering. ~ Movement overcomes cold, stillness overcomes heat. ~ The calm and quiet set right everything under heaven.

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[45c22т] **David H. Li ~** Great Perfection appears flawed; its use is endless. ~ Great Fullness appears less; its use is limitless. ~ Great Straightness appears warped, ~ Great Dexteriousness appears handicapped, ~ Great Eloquence appears reticent. ~ Serenity wins over rashness; coolness wins over heatedness. ~ Serenity governs the world.

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[45c23т] **Yasuhiko Genku Kimura ~** Great perfection appears imperfect, ~ Yet there is no end to its process of perfecting. ~ Great fullness appears empty, ~ Yet there is no limit to its process of fulfilling. ~ Great uprightness appears bent, ~ Great mastery seems clumsy, ~ Great eloquence sounds awkward, ~ Yet they keep growing without limitations. ~ Movement overcomes stagnation. ~ Stillness overcomes discordance. ~ Movement and stillness in balance ~ Set the world in evolutionary order.

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[45c24т] **Chou-Wing Chohan ~** The greatest perfection looks flawed, ~ And even so, it never perishes. ~ The greatest fullness looks empty, ~ And even so, it will never run out. ~ The straightest road looks crooked. ~ The greatest vigor looks like laziness, ~ The greatest eloquence looks like stammering. ~ Action overcomes cold, ~ Tranquillity overcomes heat. ~ Only through purity and tranquillity of spirit ~ Can order be imposed on the world.

* * *

[45c25т] **Man-Ho Kwok ~** A great thing done is never perfect - ~ But that doesn't mean it fails: it does what it is. ~ Real richness means to act as if you had nothing, ~ Because then you will never be drained of it. ~ The greatest straightness seems bent, ~ The greatest ability seems awkward, ~ And the greatest speech, like a stammering. ~ Act calmly, not coldly. ~ Peace is greater than anger. ~ Tranquillity and harmony are the true order of things.

* * *

[45c26т] **Gu Zhengkun ~** The complete perfection seems flawed, ~ But its use can never be exhausted; ~ The fullest seems empty, ~ But its use can never come to an end; ~ The straightest seems bent; ~ The most skillful seems clumsy; ~ The most eloquent seems tongue-tied. ~ Movement overcomes cold; ~ Quiet overcomes heat. ~ So inaction and quiet help one ~ Become a leader of the world.

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[45c27т] **Chao-Hsiu Chen ~** Great achievement seems imperfect, yet its usefulness is not diminished. ~ Great fullness seems empty, yet it is inexhaustible. ~ Great frankness seems to succumb. ~ Great discussion seems silent. ~ Activity overcomes coldness. ~ Stillness overcomes heat. ~ Purity and stillness are the ideal for the world.

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[45c28т] **Liu Qixuan ~** The perfect seems defective, but can be used limitlessly. ~ The truly full seems empty, but can be used endlessly. ~ The straight seems crooked. ~ The truly artful seems clumsy. ~ The most eloquent seems tongue-tied. ~ Peace outdoes turmoil, and cold heat. ~ Peace is therefore the best policy.

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[45c29т] **Shi Fu Hwang ~** Purity And Stillness ~ Lao Tze says, ~ The greatest accomplishment seems to have blemishes, but when applied, it is long enduring. ~ The greatest fullness seems to be vacant, but when applied, it is inexhaustible. ~ The greatest straightness seems crooked. ~ The greatest craftiness seems stupid. ~ The greatest eloquence seems dumb. ~ Restlessness overcomes the cold; ~ being still overcomes the heat. ~ Purity and stillness give correct law to all in the world.

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[45c30т] **Ch'u Ta-Kao ~** The greatest perfection seems imperfect; ~ Yet its use will last without decay. ~ The greatest fullness seems empty; ~ Yet its use cannot be exhausted. ~ The greatest straightness seems crooked; ~ The greatest dexterity seems awkward; ~ The greatest eloquence seems stammering. ~ Activity overcomes cold; ~ Quietness overcomes heat. ~ Only through purity and quietude can the world be ruled.

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[45c31т] **Paul J. Lin ~** Great completion appears to be imperfect, ~ Yet its usefulness is never exhausted. ~ Great fullness appears to be empty, ~ Yet its usefulness is unlimited. ~ Great straightness seems bent. ~ Great craftiness seems clumsy. ~ Great eloquence seems to be stuttering. ~ Hastiness overcomes the cold. ~ Serenity overcomes the hot. ~ Calmness and serenity become the rectitude of the world.

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[45c32т] **Michael LaFargue ~** The greatest perfection will seem lacking in something, ~ but its usefulness never ends. ~ The greatest solidity will seem Empty, ~ but its usefulness is inexhaustible. ~ The greatest uprightness will seem compromised, ~ the greatest ability will seem clumsy, ~ the greatest eloquence will seem tongue-tied. ~ "Agitation overcomes cold; ~ Stillness overcomes heat." ~ Purity and Stillness are the Norm of the World.

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[45c33т] **Cheng Lin ~** The most perfect appears as though he were imperfect, and his beneficence is inexhaustible. ~ The most complete appears as though he were incomplete, and his usefulness is limitless. ~ The most upright appears as though he were crooked. ~ The most skillful appears as though he were stupid. ~ The most eloquent appears as though he were inarticulate. ~ Calm can overcome unrest; heat can overcome cold. ~ With purity and quiescence of mind, one may rule supreme in this world.

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[45c34т] **Yi Wu ~** The greatest achievement seems imperfect, yet its usefulness is never exhausted. ~ The greatest fullness seems empty, yet its usefulness is endless. ~ The greatest straightness seems bent. ~ The greatest skill seems clumsy. ~ The greatest eloquence seems like stammering. ~ Restlessness wins over cold. ~ Tranquility wins over heat. ~ Pure tranquility is the norm of the world.

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[45c35т] **Han Hiong Tan ~** The greatest accomplishment appears imperfect, but its utility is limitless. ~ Immense fullness appears inadequate, yet its use is inexhaustible. ~ Though as straight as an arrow, it appears crooked. ~ Polished agility appears awkwardly clumsy. ~ Great eloquence appears haltingly hesitant. ~ Tranquillity prevails upon rashness. ~ Coldness overcomes heat. ~ The sage maintains quietude and practises non-action. ~ He sets an example for everyone to follow.

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[45c36т] **Hua-Ching Ni ~** The great perfection seems imperfect, yet its usefulness is unfailing. ~ The great fullness appears to be void, yet its usefulness is boundless. ~ The great accomplishment seems unfinished. ~ The ultimate straightness appears crooked. ~ Profound skillfulness appears clumsy. ~ Fluent eloquence seems mute. ~ Movement overcomes cold. ~ Stillness overcomes heat. ~ Maintain clarity and purity, ~ and be a model of deep virtue for all people.

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[45c37т] **Chang Chung-yuan ~** When accomplishment reaches its utmost, ~ It is as if nothing is accomplished. ~ Its application is never exhausted. ~ When fullness reaches its utmost, ~ It is as if it is still vacant. ~ Its application leads to limitlessness. ~ Thus the perfectly straight is as if it were bent. ~ The most skilled is as if it were stupid. ~ The greatest ability of debate is as if it were speechless. ~ Hence, quiescence surpasses movement, ~ Coldness surpasses heat, ~ Tranquillity sets the example for the world.

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[45c38т] **Henry Wei ~** Grand Virtue ~ Hung Teh ~ Great perfection seems imperfect; ~ Its utility will never deteriorate. ~ Great fullness seems hollow; ~ Its utility will be inexhaustible. ~ The most straight appears to be bent; ~ The most skillful appears to be awkward; ~ The most eloquent appears to be stammering. ~ Hastiness subdues cold; ~ Quiescence subdues heat. ~ Purity and quiescence are the norms of the universe.

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[45c39т] **Ha Poong Kim ~** Great accomplishment looks incomplete; ~ Use will not wear it out. ~ Great fullness looks empty; ~ Use will not exhaust it. ~ Great straightness looks crooked; ~ Great skill looks clumsy; ~ Great eloquence sounds stuttering; ~ "Being in motion overcomes cold; ~ Being still overcomes heat." ~ Be clear and still, and you will be the lord of all under Heaven.

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[45c40т] **Tao Huang ~** Grand perfection seems lacking, yet its use is never exhausted. ~ Grand fullness seems empty, yet its use never comes to an end. ~ Grand straightforwardness seems bent. ~ Grand skill seems clumsy. ~ Grand surplus seems deficient. ~ Activity overcomes cold. ~ Stillness overcomes heat. ~ Peace and tranquility can be the measure of the world.

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[45c41т] **Tang Zi-chang ~** The superior perfection may seem imperfect. ~ Because of its vast capacity, its function is never exhausted. ~ Because of its vast capacity, its function is never limited. ~ The superior fulness may seem empty. ~ The superior straightness may look like crookedness. ~ The superior skill may appear clumsy. ~ The superior eloquence may sound like stammering. ~ Inaction overcomes restlessness. ~ Inaction overcomes impulsiveness. ~ Quiescence overcomes irritation. ~ He kept purity and tranquility to be the model of the world.

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[45c42т] **Wing-tsit Chan ~** What is most perfect seems to be incomplete; ~ But its utility is unimpaired. ~ What is most full seems to be empty; ~ But its usefulness is inexhaustible. ~ What is most straight seems to be crooked. ~ The greatest skill seems to be clumsy. ~ The greatest eloquence seems to stutter. ~ Hasty movement overcomes cold, ~ (But) tranquility overcomes heat. ~ By being greatly tranquil, ~ One is qualified to be the ruler of the world.

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[45c91т] **И. И. Семененко ~** Верх совершенства кажется изъяном, но польза от него не умаляется; ~ верх полноты напоминает пустоту, но польза от нее не иссякает. ~ Верх прямоты походит на извилистость, ~ верх мастерства напоминает неуклюжесть, ~ верх красноречия уподобляется косноязычию. ~ Поспешность преодолевает холод, покой одолевает жар. ~ Покой, невозмутимость - главное в Поднебесной.

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[45c92т] **А. А. Маслов ~** Великое совершенство кажется ущербным, но в использовании неистощимо. ~ Великая наполненность кажется пустой, но в использовании бесконечна. ~ Великая прямизна кажется изогнутой. ~ Великое мастерство кажется грубым. ~ Великое красноречие кажется косноязычным. ~ Покой побеждает движение, а холод одолевает жару. ~ Лишь тот, кто умиротворён и спокоен, способен править Поднебесной.

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[45c93т] **Е. А. Торчинов ~** Великое совершенство подобно ущербности, но использование его не знает ограничений. ~ Великая полнота подобна пустоте, но использование ее не знает предела. ~ Великая прямота подобна кривизне. ~ Великая изощренность подобна неумелости. ~ Великое красноречие подобно косноязычию. ~ Возбуждение преодолевает холод, покой преодолевает жар. ~ Чистота и покой - вот секрет исправления Поднебесной.

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[45c94т] **А. Е. Лукьянов ~** Великое совершенство подобно несовершенству, они действуют неустанно. ~ Великая полнота подобна пустоте, они действуют неистощимо. ~ Великая прямота подобна кривизне. ~ Великая искусность подобна неискусности. ~ Великое красноречие подобно косноязычию. ~ Движение побеждает холод, покой побеждает жару. ~ Чистота и покой образуют прямизну Поднебесной.

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[45c95т] **Ян Хин-шун ~** Великое совершенство похоже на несовершенное, но его действие [не может быть] нарушено; ~ великая полнота похожа на пустоту, но ее действие неисчерпаемо. ~ Великая прямота похожа на кривизну; ~ великое остроумие похоже на глупость; ~ великий оратор похож на заику. ~ Ходьба побеждает холод, покой побеждает жару. ~ Спокойствие создает порядок в мире.

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[45c96т] **Д. П. Конисси ~** Великое совершенство похоже на несовершенство, но оно неистощимо (хотя беспрестанно употребляется). ~ Великая полнота похожа на пустоту, но польза ее неизмерима. ~ Великая прямота кажется непрямой. ~ Великий мастер кажется тупым. ~ Великий оратор кажется заикающимся. ~ Когда беготня преодолевает (тишину), то бывает холодно; ~ когда тишина преодолевает беготню, то бывает тепло. ~ Полная тишина есть пример всего мира.

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[45c97т] **В. В. Малявин ~** Великое достижение кажется ущербным, ~ Но польза его беспредельна. ~ Великая наполненность кажется пустой, ~ Но польза ее неистощима. ~ Великая прямота не дает ходить прямо. ~ Великое искусство не дает сделать искусно. ~ Великое красноречие не дает сказать красиво. ~ Быстрые движения одолеют холод, ~ Но покой одолеет жару. ~ Кто чист и покоен, сможет выправить мир.

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[45c98т] **Б. Б. Виноградский ~** Великая завершенность отражает изъяны. ~ В своем применении неразрушима. ~ Великая полнота отражает срединность. ~ В своем применении неистощима. ~ Великая прямота отражает кривизну. ~ Великая смекалка отражает глупость. ~ Великое красноречие отражает бормотанье. ~ Подвижность побеждает холод. ~ Покой побеждает жар. ~ Чистота и покой осуществляют исправление Нисхождения Небес.

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PSEUDO-CHAPTER **Forty-Six**

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[46c01т] **Robert G. Henricks ~** When the world has the Way, ambling horses are retired to fertilize [fields]. ~ When the world lacks the Way, war horses are reared in the suburbs. ~ Of crimes - none is greater than having things that one desires; ~ Of disasters - none is greater than not knowing when one has enough. ~ Of defects - none brings more sorrow than the desire to attain. ~ {Therefore, the contentment one has when he knows that he has enough,} is abiding contentment indeed.

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[46c02т] **John C. H. Wu ~** WHEN the world is in possession of the Tao, ~ The galloping horses are led to fertilize the fields with their droppings. ~ When the world has become Taoless, ~ War horses breed themselves on the suburbs. ~ There is no calamity like not knowing what is enough. ~ There is no evil like covetousness. ~ Only he who knows what is enough will always have enough.

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[46c03т] **D. C. Lau ~** When the way prevails in the empire, fleet-footed horses are relegated to ploughing the fields; ~ When the way does not prevail in the empire, war-horses breed on the border. ~ There is no crime greater than having too many desires; ~ There is no disaster greater

than not being content; ~ There is no misfortune greater than being covetous. ~ Hence in being content, one will always have enough.

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[46c04t] **R. L. Wing** ~ When the world possesses the Tao, ~ Even fast horses are used for their dung. ~ When the world is without the Tao, ~ War-horses are raised in the suburbs. ~ There is no greater misfortune ~ Than not knowing what is enough. ~ There is no greater fault ~ Than desiring to acquire. ~ Therefore know that enough is enough. ~ There will always be enough.

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[46c05t] **Ren Jiyu** ~ When state politics are on the right track, war horses are used in farming. ~ When state politics are off track, even mares with foal have to be used in battle. ~ There is no calamity greater than discontentment. ~ There is no guilt greater than covetousness. ~ Therefore the contentment with knowing contentment is always contented.

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[46c06t] **Gia-fu Feng** ~ When the Tao is present in the universe, ~ The horses haul manure. ~ When the Tao is absent from the universe, ~ War horses are bred outside the city. ~ There is no greater sin than desire, ~ No greater curse than discontent, ~ No greater misfortune than wanting something for oneself. ~ Therefore he who knows that enough is enough will always have enough.

* * *

[46c07t] **Lok Sang Ho** ~ When things under heaven follow the Dao, ~ Horses will roam freely, and their droppings will be found anywhere. ~ When things under heaven have departed from the Dao, ~ The horses will be reared in special stables away from the city. ~ No wrong is greater than having objects to crave for. ~ No disaster is greater than not knowing one's true needs. ~ No greater ill is invited than by craving to possess. ~ Thus, the satisfaction from knowing one's true needs and asking for no more is eternal.

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[46c08t] **Xiaolin Yang** ~ When the DAO rules, even the great war horses are used to plow the field, ~ When the DAO is overruled, even the pregnant horses are used in battle. ~ The biggest disaster is not knowing when to be satisfied, ~ The biggest mistake is to always want more. ~ Therefore, knowing when to be satisfied is the ever-lasting satisfaction.

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[46c09t] **Walter Gorn Old**, CURBING DESIRE ~ When Tao is in the world, horses are used in the pasture land. ~ When Tao has left the world, chargers are reared in the wilderness. ~ There is no greater sin than indulging desire. ~ There is no greater pain than discontent. ~ There is nothing more disastrous than the greed of gain. ~ Hence the satisfaction of contentment is an everlasting competence.

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[46c10t] **James Legge** ~ When the Tao prevails in the world, they send back their swift horses to (draw) the dung-carts. ~ When the Tao is disregarded in the world, the war-horses breed in the border lands. ~ There is no guilt greater than to sanction ambition; ~ no calamity greater than to be discontented with one's lot; ~ no fault greater than the wish to be getting. ~ Therefore the sufficiency of contentment is an enduring and unchanging sufficiency.

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[46c11t] **David Hinton** ~ When all beneath heaven abides in Way, fast horses are kept to work the fields. ~ When all beneath heaven forgets Way, war horses are bred among the fertility altars. ~ What calamity is greater than no contentment, and what flaw greater than the passion for gain? ~ The contentment of fathoming contentment - there lies the contentment that endures.

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[46c12t] **Chichung Huang** ~ When the empire possessed the Tao, ~ Galloping horses were turned back to manure the fields; ~ When the empire has lost the Tao, ~ War-horses are bred on the frontier. ~ No crime is greater than indulging in greed; ~ No misfortune is greater than not knowing content; ~ No catastrophe is more grievous than thirsting for gain. ~ Therefore, the content of knowing content ~ Makes one constantly content.

* * *

[46c13t] **Ellen M. Chen** ~ When the world practices Tao, ~ Fast horses are used for their dung. ~ When the world does not practice Tao, ~ War horses give birth at the borders. ~ Among offenses (tsui), none is greater than having what is desirable. ~ Among calamities (huo), none is greater than not knowing contentment. ~ Among blames (chiu), none is greater than the desire for gain. ~ Therefore the contentment that comes from knowing contentment ~ Is a long lasting contentment.

* * *

[46c14t] **Lee Sun Chen Org** ~ When the world was on the right course, the best way people could make use of their good running horses was to walk them, so that they could collect their manure [as fertilizer or fuels]; ~ When the world was not on the right course, [even pregnant] horses were used for combat that they were compelled to give births amidst ruins in battlefields. ~ There is no greater sin than the sin caused by over-indulging oneself; ~ There is no more serious misfortune [one may have than being suffered from] greed; ~ There is no more condemnable fault one has committed than being obsessed with obtainment. ~ Accordingly, one who knows what is reasonably enough shall always hold adequate [Te to be in harmony with Tao].

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[46c15t] **Tien Cong Tran** ~ When the world is reigned by the Way, the galloping horses are led to fertilize the fields with their droppings. ~ When the world is wayless, war horses breed themselves on the suburbs. ~ There is no greater calamity than not knowing "enough". ~ There is no greater evil than will to gain. ~ Therefore "enough" of knowing "enough" is constant "enough".

* * *

[46c16t] **Thomas Z. Zhang** ~ When Tao is dominant, the fast horse is used for farming. ~ When Tao is lost, the female horse is used for war and gives birth in the field. ~ The worst misfortune is insatiability. ~ The worst mistake is rapacity. ~ Therefore, content from knowing enough makes people always satisfied.

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[46c17t] **Arthur Waley** ~ When there is Tao in the empire ~ The galloping steeds are turned back to fertilize the ground by their droppings. ~ When there is not Tao in the empire ~ War horses will be reared even on the sacred mounds below the city walls. ~ No lure is greater than to possess what others want, ~ No disaster greater than not to be content with what one has, ~ No presage of evil greater than that men should be wanting to get more. ~ Truly: 'He who has once known the contentment that comes simply through being content, will never again be otherwise than contented'.

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[46c18t] **Richard John Lynn** ~ When the Dao prevails among all under Heaven, one relegates coursers to producing manure. ~ When the Dao does not prevail among all under Heaven, war horses are born in the fields outside towns. ~ Nothing causes greater disaster than not being content, and nothing brings about greater blame than craving something. ~ When contentment fills one perfectly, this is indeed constant contentment!

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[46c19t] **Lin Yutang** ~ RACING HORSES ~ When the world lives in accord with Tao, ~ Racing horses are turned back to haul refuse carts. ~ When the world lives not in accord with Tao, ~ Cavalry abounds in the countryside. ~ There is no greater curse than the lack of contentment. ~ No greater sin than the desire for possession. ~ Therefore he who is contented with contentment shall be always content.

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[46c20t] **Victor H. Mair** ~ When the Way prevails under heaven, ~ swift horses are relegated to fertilizing fields. ~ When the Way does not prevail under heaven, ~ war-horses breed in the suburbs. ~ No guilt is greater than giving in to desire, ~ No disaster is greater than discontent, ~ No crime is more grievous than the desire for gain. ~ Therefore, ~ Contentment that derives from knowing when to be content is eternal contentment.

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[46c21t] **Tolbert McCarroll** ~ When the Tao prevails in the world ~ swift horses are used to fertilize the fields. ~ When the Tao is unheeded ~ war horses are bred on the border lands. ~ There is no greater offense than harboring desires. ~ There is no greater disaster than discontent. ~ There is no greater misfortune than wanting more. ~ Hence, if you are content ~ You will always have enough.

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[46c22t] **David H. Li** ~ When the world is governed by Direction, horses haul manure. ~ When the world is not governed by Direction, mares foal near [war] location. ~ No calamity is greater than not being content; ~ No fault is greater than the desire to gain at any cost. ~ Thus, one who is content in being content is always content.

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[46c23t] **Yasuhiko Genku Kimura** ~ When the world follows the Tao, ~ Horses are used to fertilize the farm fields. ~ When the world does not follow the Tao, ~ Even mares are expended to breed in the battlefields. ~ When the individual follows the Tao, ~ Energy is used in his harmonious inner development. ~ When the individual does not follow the Tao, ~ Energy is expended in his continuous inner conflict. ~ There is no greater vice than giving in to greed, ~ No greater calamity than not knowing contentment, ~ No greater imputation than succumbing to covetousness. ~ Therefore, know and be content with what is enough, ~ Then you will always have enough.

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[46c24t] **Chou-Wing Chohan** ~ When Tao rules the world ~ Racehorses are harnessed to the garbage cart in the fields. ~ When Tao does not rule the world ~ War-horses graze in the meadows on the outskirts of the city. ~ There is no greater sin than going after what man desires, ~ There is no greater sorrow than not knowing a measure of contentment, ~ There is no greater obstacle than falling into the pit of greed. ~ Therefore, it is sufficient for you to know a measure of contentment in order to know contentment in proportion, so as to satisfy your measure.

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[46c25t] **Man-Ho Kwok** ~ 'When the Tao runs the world, the horses work the farms.' ~ Without Tao the horses are led into war along the borders. ~ You see, if people want more and more it can only lead to disaster. ~ Greed is the seed of apocalypse - ~ it is the rocket-fuel of selfishness: me, me, me! ~ If people could only be glad with all they have, if they only knew it, they'd be happy.

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[46c26t] **Gu Zhengkun** ~ When the Tao prevails in the world, ~ The battle steeds are returned to farmers for tilling the fields; ~ When the Tao does not prevail in the world, ~ Even pregnant mares are taken over for wars. ~ No crime is greater than greediness; ~ No disaster is greater than the lack of contentment; ~ Thus the contentment of feeling content ~ Is an eternal contentment.

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[46c27t] **Chao-Hsiu Chen** ~ When there is Tao under Heaven, fleet-footed horses are working in the fields. ~ When there is no Tao under Heaven, war horses appear outside the city. ~ There is no greater crime than having wrong desires. ~ There is no greater hardship than being discontent. ~ There is no greater misfortune than obtaining one's own triumph. ~ That is why he who feels content is always content.

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[46c28t] **Liu Qixuan** ~ With the Way, horses are used for farming. ~ With the Way lost, horses give births in battlefields. ~ No disaster is worse than greed. ~ No fault is worse than desire. ~ Therefore, one who can be easily satisfied ~ Will be always satisfied.

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[46c29t] **Shi Fu Hwang** ~ On Contentment ~ Lao Tze says, ~ When the world lives in accord with the Tao, racing horses are sent to the dung-cart. ~ When the world lives not in accord with the Tao, the war-horses breed on the border. ~ There is no sin greater than to sanction ambition; ~ no calamity greater than not being contented; ~ no fault greater than the wish to obtain. ~ Therefore, he who is content with contentment shall be always content.

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[46c30t] **Ch'u Ta-Kao** ~ When Tao reigns in the world, ~ Swift horses are curbed for hauling the dung-carts (in the field). ~ When Tao does not reign in the world, ~ War horses are bred on the commons (outside the cities). ~ There is no greater crime than seeking what men desire; ~ There is no greater misery than knowing no content; ~ There is no greater calamity than indulging in greed. ~ Therefore the contentment of knowing content will ever be contented.

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[46c31t] **Paul J. Lin** ~ In a world with Tao, ~ racing horses are drawn back [to the fields] for dung. ~ In a world without Tao, ~ war horses are raised outside the city. ~ No crime is greater than having desires. ~ No calamity is greater than not knowing contentment. ~ No fault is greater than longing for gain. ~ Therefore, the contentment of knowing contentment is always contentment.

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[46c32t] **Michael LaFargue** ~ When the world has Tao, ~ they have no use for saddle horses, ~ using them to haul manure. ~ When the world has no Tao, ~ they raise war horses on sacred ground. ~ Nothing is more crime producing than desirable things; ~ nothing is a worse misfortune than not being content; ~ nothing makes for more guilt than desire for gain. ~ Yes: ~ Be content with enough, and there will always be enough.

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[46c33t] **Cheng Lin** ~ When Truth prevails in this world, horses are employed to work on the farm. ~ When Truth fails to prevail in this world, horses employed in war are bred on the outskirts of the metropolis. ~ There is no error greater than that of having many desires. ~ There is no calamity greater than the feeling of discontent. ~ There is no fault greater than the desire for gain. ~ Therefore, he who knows contentment is always contented.

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[46c34t] **Yi Wu** ~ When the world is with the Way, ~ Galloping horses are sent back for dung. ~ When the world is without the Way, ~ War horses are raised in the suburbs. ~ No calamity is greater than not knowing contentment; ~ No trouble is greater than desiring gain. ~ Therefore, the contentment of knowing contentment is constant contentment.

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[46c35t] **Han Hiong Tan** ~ When Dao prevails, thoroughbred horses plough the land. ~ When Dao is in decline, cavalry horses give birth near the battlefields. ~ There is no curse worse than insatiable greed. ~ There is no misfortune worse than unquenchable desire. ~ Only a person who knows when enough is enough is always contented.

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[46c36t] **Hua-Ching Ni** ~ When the people of the world live in accord with the subtle Way of the universe, ~ horses are used for agricultural purposes. ~ When the people of the world do not live in accord with the subtle Way of the universe, ~ then horses, even pregnant mares, are driven into the battlefield and bred there. ~ There is no greater calamity for a nation, or for an individual, ~ than not finding contentment with one's own sufficiency. ~ There is no greater mistake for a nation, or for an individual, ~ than to be covetous. ~ Hence, when one is content within one's own nature, one will always have enough.

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[46c37t] **Chang Chung-yuan** ~ When the world is governed according to Tao, ~ Horses are used to work on the farm. ~ When the world is not governed according to Tao, ~ Horses and weapons are produced for the frontier. ~ No crime is greater than that of ambition. ~ No misfortune is greater than that of discontentment. ~ No fault is greater than that of conquering. ~ Therefore, to know

CONTENTMENT THROUGH CONTENTMENT ~ IS TO ALWAYS HAVE ENOUGH.

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[46c38т] **HENRY WEI** ~ MODERATION OF DESIRE ~ CHIEN YU ~ WHEN THE WORLD GOES IN ACCORD WITH TAO, ~ HORSES ARE USED FOR HAULING MANURE. ~ WHEN THE WORLD IS OUT OF KEEPING WITH TAO, ~ HORSES ARE REARED IN THE SUBURBS FOR WAR. ~ NO SIN IS GREATER THAN YIELDING TO DESIRES; ~ NO MISFORTUNE GREATER THAN NOT KNOWING CONTENTMENT; ~ NO FAULT GREATER THAN HANKERING AFTER WEALTH. ~ THEREFORE, KNOW CONTENTMENT! ~ HE WHO KNOWS CONTENTMENT IS ALWAYS CONTENT.

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[46c39т] **HA POONG KIM** ~ WHEN TAO PREVAILS UNDER HEAVEN, ~ FLEET-FOOTED HORSES ARE TAKEN OUT [OF SERVICE] TO FERTILIZE THE FIELDS. ~ WHEN TAO FAILS TO PREVAIL UNDER HEAVEN, ~ WAR HORSES BREED ON THE SACRED MOUNDS OUTSIDE THE CITY WALLS. ~ NO MISFORTUNE IS GREATER THAN NOT KNOWING CONTENTMENT; ~ NO CALAMITY IS GREATER THAN WANTING TO POSSESS. ~ THEREFORE, HE WHO KNOWS THE SUFFICIENCY OF CONTENTMENT ~ IS ALWAYS CONTENTED.

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[46c40т] **TAO HUANG** ~ WHEN THERE IS TAO IN THE WORLD, WORK HORSES ARE USED TO FERTILIZE THE LAND. ~ WITHOUT TAO IN THE WORLD, THE WAR HORSE FLOURISHES IN THE COUNTRYSIDE. ~ THERE IS NO CRIME GREATER THAN FOSTERING DESIRE. ~ THERE IS NO DISASTER GREATER THAN NOT KNOWING WHEN THERE IS ENOUGH. ~ THERE IS NO FAULT GREATER THAN WANTING TO POSSESS. ~ KNOWING THAT SUFFICIENCY IS ENOUGH ALWAYS SUFFICES.

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[46c41т] **TANG ZI-CHANG** ~ WHEN THE WORLD WAS UNDER THE RULE OF DAO, HORSES WERE DISTRIBUTED TO CULTIVATE FARMS. ~ WHEN THE WORLD WAS WITHOUT THE RULE OF DAO, HORSES WERE ARMED AND BROUGHT TO BATTLEFIELDS. ~ NO FAULT IF GREATER THAN EXCESSIVE DESIRE. ~ NO CALAMITY IS GREATER THAN TO KNOW NO SATISFACTION. ~ NO SIN IS GREATER THAN EXCESSIVE GAIN. ~ TO KNOW SATISFACTION IS TO BE ALWAYS SATISFIED.

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[46c42т] **WING-TSIT CHAN** ~ WHEN TAO PREVAILS IN THE WORLD, GALLOPING HORSES ARE TURNED BACK TO FERTILIZE (THE FIELDS WITH THEIR DUNG). ~ WHEN TAO DOES NOT PREVAIL IN THE WORLD, WAR HORSES THRIVE IN THE SUBURBS. ~ THERE IS NO CALAMITY GREATER THAN LAVISH DESIRES. ~ THERE IS NO GREATER GUILT THAN DISCONTENTMENT. ~ AND THERE IS NO GREATER DISASTER THAN GREED. ~ HE WHO IS CONTENTED WITH CONTENTMENT IS ALWAYS CONTENTED.

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[46c91т] **И. И. СЕМЕНЕНКО** ~ КОГДА ДАО В ПОДНЕБЕСНОЙ ЕСТЬ, ТО СКАКУНОВ ОТВОДЯТ УНАВОЖИВАТЬ ПОЛЯ; ~ КОГДА ДАО В ПОДНЕБЕСНОЙ НЕТ, ТО БОЕВЫХ КОНЕЙ РАСТЯТ В ПОХОДАХ. ~ НЕТ ХУДШЕГО НЕСЧАСТЬЯ, ЧЕМ НЕЗНАНИЕ ТОГО, ЧТО ДЛЯ ТЕБЯ ЯВЛЯЕТСЯ ДОСТАТОЧНЫМ; ~ НЕТ ТЯЖЕЛЕЕ БЕДСТВИЯ, ЧЕМ СТРАСТЬ К ПРИОБРЕТЕНИЮ. ~ КОГДА ЖЕ ВЕДАЮТ О ТОМ, ЧТО ТО, ЧЕГО ДОСТАТОЧНО, ЯВЛЯЕТСЯ ДОСТАТОЧНЫМ, НАХОДЯТСЯ В НЕЗЫБЛЕМОМ ДОСТАТКЕ.

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[46c92т] **А. А. МАСЛОВ** ~ КОГДА ПОДНЕБЕСНАЯ СЛЕДУЕТ ДАО, БОЕВЫХ ЛОШАДЕЙ ОТПРАВЛЯЮТ УНАВОЖИВАТЬ ПОЛЯ. ~ КОГДА ПОДНЕБЕСНАЯ НЕ СЛЕДУЕТ ДАО, БОЕВЫХ ЛОШАДЕЙ ПРИВОДЯТ К ГОРОДСКИМ СТЕНАМ. ~ НЕТ БОЛЬШЕЙ БЕДЫ, ЧЕМ НЕ ЗНАТЬ МЕРЫ. ~ НЕТ БОЛЬШЕГО ЗЛА, ЧЕМ БЫТЬ В ПЛЕНУ У ЖЕЛАНИЙ. ~ ПОЭТОМУ, ПОЗНАВШИЙ МЕРУ В МЕРЕ, НЕИЗМЕННО ХРАНИТ ЕЁ.

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[46c93т] **Е. А. ТОРЧИНОВ** ~ КОГДА В ПОДНЕБЕСНОЙ ЕСТЬ ДАО-ПУТЬ, КОНИ СПОКОЙНО УНАВОЖИВАЮТ ЗЕМЛЮ. ~ КОГДА В ПОДНЕБЕСНОЙ НЕТ ДАО-ПУТИ, БОЕВЫЕ КОНИ РОДЯТСЯ В ПРЕДМЕСТЬЯХ. ~ НЕТ БОЛЬШЕ ВИНЫ, ЧЕМ СТРАСТЯМ ПОДДАТЬСЯ. ~ НЕТ БОЛЬШЕ БЕДЫ, ЧЕМ МЕРЫ НЕ ЗНАТЬ. ~ НЕТ БОЛЬШЕ ПРЕСТУПЛЕНИЯ, ЧЕМ ЖЕЛАНИЕ ОБЛАДАТЬ. ~ ПОЭТОМУ ЗНАЮЩИЙ МЕРУ САМ ЯВЛЯЕТСЯ МЕРОЙ; ОН ВСЕГДА ВСЕМУ МЕРА.

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[46c94т] **А. Е. ЛУКЬЯНОВ** ~ КОГДА ДАО НАХОДИТСЯ В ПОДНЕБЕСНОЙ, ПАСУЩИЕСЯ КОНИ УНАВОЖИВАЮТ ЗЕМЛЮ. ~ КОГДА В ПОДНЕБЕСНОЙ НЕТ ДАО, БОЕВЫЕ КОНИ КОРМЯТСЯ В ПРЕДМЕСТЬЕ. ~ НЕТ БОЛЬШЕЙ БЕДЫ, ЧЕМ НЕЗНАНИЕ МЕРЫ. ~ НЕТ БОЛЬШЕГО БЕДСТВИЯ, ЧЕМ СТРАСТЬ К ВЫГОДЕ. ~ ВОТ ПОЧЕМУ ЗНАНИЕ МЕРЫ В МЕРЕ ЕСТЬ ПОСТОЯННАЯ МЕРА.

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[46c95т] **ЯН ХИН-ШУН** ~ КОГДА В СТРАНЕ СУЩЕСТВУЕТ ДАО, ЛОШАДИ УНАВОЖИВАЮТ ЗЕМЛЮ; ~ КОГДА В СТРАНЕ ОТСУТСТВУЕТ ДАО, БОЕВЫЕ КОНИ ПАСУТСЯ В ОКРЕСТНОСТЯХ. ~ НЕТ БОЛЬШЕ НЕСЧАСТЬЯ, ЧЕМ НЕЗНАНИЕ ГРАНИЦЫ СВОЕЙ СТРАСТИ, ~ И НЕТ БОЛЬШЕЙ ОПАСНОСТИ, ЧЕМ СТРЕМЛЕНИЕ К ПРИОБРЕТЕНИЮ [БОГАТСТВ]. ~ ПОЭТОМУ, КТО УМЕЕТ УДОВЛЕТВОРЯТЬСЯ, ВСЕГДА ДОВОЛЕН [СВОЕЙ ЖИЗНЬЮ].

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[46c96т] **Д. П. КОНИССИ** ~ КОГДА ВО ВСЕМ МИРЕ СОБЛЮДАЕТСЯ ТАО, ТО БЫСТРЫЕ КОНИ ЗАБУДУТСЯ И ВСЯ НИВА БУДЕТ ОБРАБАТЫВАТЬСЯ. ~ КОГДА НА ВСЕЙ ЗЕМЛЕ НЕ СОБЛЮДАЕТСЯ ТАО, ТО ВОЕННЫЕ КОНИ БУДУТ РАСТИ В ОКРЕСТНОСТЯХ ГОРОДА. ~ НЕТ ГРЕХА ТЯЖЕЛЕЕ СТРАСТЕЙ. ~ НЕТ БЕДЫ ТЯЖЕЛЕЕ НЕЗНАНИЯ УДОВЛЕТВОРЕНИЯ. ~ НЕТ ПРЕСТУПЛЕНИЯ ТЯЖЕЛЕЕ ЖАДНОГО ХОТЕНИЯ ПРИОБРЕСТИ МНОГО. ~ ВОТ ПОЧЕМУ ЗНАЮЩИЙ МЕРУ БЫВАЕТ ДОВОЛЕН СВОИМ ПОЛОЖЕНИЕМ.

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[46c97т] **В. В. МАЛЯВИН** ~ КОГДА В МИРЕ ЕСТЬ ПУТЬ, ~ ВЕРХОВЫХ ЛОШАДЕЙ ОТВОДЯТ УНАВОЖИВАТЬ ПОЛЯ. ~ КОГДА В МИРЕ НЕТ ПУТИ, ~ БОЕВЫХ КОНЕЙ РАСТЯТ НА ДАЛЬНИХ ЗАСТАВАХ. ~ НЕТ БОЛЬШЕГО ПРЕСТУПЛЕНИЯ, ЧЕМ ПОТАКАТЬ ВОЖДЕЛЕНИЮ. ~ НЕТ БОЛЬШЕ БЕДЫ, ЧЕМ НЕ ЗНАТЬ, ЧТО ИМЕЕШЬ ДОВОЛЬНО. ~ НЕТ БОЛЬШЕГО ПОРОКА, ЧЕМ СТРАСТЬ К ОБЛАДАНИЮ. ~ ПОСЕМУ УДОВЛЕТВОРЕННОСТЬ ЗНАНИЕМ ТОГО, ЧТО ИМЕЕШЬ В ДОСТАТКЕ, - ВОТ НЕИЗБЫВНОЕ ДОВОЛЬСТВО.

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[46c98т] **Б. Б. ВИНОГРОДСКИЙ** ~ ПРИ НАЛИЧИИ ПУТИ В ПОДНЕБЕСНОЙ И СКАКОВЫХ ЖЕРЕБЦОВ ОТПРАВЛЯЮТ ДЛЯ УНАВОЖИВАНИЯ ПОЛЕЙ. ~ ПРИ ОТСУТСТВИИ ПУТИ В ПОДНЕБЕСНОЙ И КОБЫЛЫ, ОБРЯЖЕННЫЕ В БОЕВУЮ УПРЯЖЬ, ЖИВУТ В ПРЕДМЕСТЬЯХ. ~ НЕТ БОЛЬШЕГО ПРЕСТУПЛЕНИЯ, ЧЕМ ПОПУСТИТЕЛЬСТВОВАТЬ СТРЕМЛЕНИЯМ. ~ НЕТ БОЛЬШЕЙ БЕДЫ, ЧЕМ НЕОСОЗНАНИЕ ДОСТАТОЧНОСТИ. ~ НЕТ БОЛЬШЕЙ ПРОБЛЕМЫ, ЧЕМ СТРЕМЛЕНИЕ ОБРЕСТИ. ~ ПРИЧИННОСТЬ: ~ ОСОЗНАНИЕ ДОСТАТОЧНОСТИ ДОСТАТОЧНОГО - ЭТО ПОСТОЯННАЯ ДОСТАТОЧНОСТЬ.

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PSEUDO-CHAPTER **FORTY-SEVEN**

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[47c01т] **ROBERT G. HENRICKS** ~ NO NEED TO LEAVE YOUR DOOR TO KNOW THE WHOLE WORLD; ~ NO NEED TO PEER THROUGH YOUR WINDOWS TO KNOW THE WAY OF HEAVEN. ~ THE FARTHER YOU GO, THE {LESS} YOU KNOW. ~ {THEREFORE THE SAGE KNOWS WITHOUT GOING}, ~ NAMES {WITHOUT SEEING}, ~ AND COMPLETES WITHOUT DOING A THING.

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[47c02т] **JOHN C. H. WU** ~ WITHOUT GOING OUT OF YOUR DOOR, ~ YOU CAN KNOW THE WAYS OF THE WORLD. ~ WITHOUT PEEPING THROUGH YOUR WINDOW, ~ YOU CAN SEE THE WAY OF HEAVEN. ~ THE FARTHER YOU GO, ~ THE LESS YOU KNOW. ~ THUS, THE SAGE KNOWS WITHOUT TRAVELLING, ~ SEES WITHOUT LOOKING, ~ AND ACHIEVES WITHOUT ADO.

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[47c03т] **D. C. LAU** ~ WITHOUT STIRRING ABROAD ~ ONE CAN KNOW THE WHOLE WORLD; ~ WITHOUT LOOKING OUT OF THE WINDOW ~ ONE CAN SEE THE WAY OF HEAVEN. ~ THE FURTHER ONE GOES ~ THE LESS ONE KNOWS. ~ THEREFORE THE SAGE KNOWS WITHOUT HAVING TO STIR, ~ IDENTIFIES WITHOUT HAVING TO SEE, ~ ACCOMPLISHES WITHOUT HAVING TO ACT.

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[47c04т] **R. L. WING** ~ WITHOUT GOING OUT OF DOORS, ~ KNOW THE WORLD. ~ WITHOUT LOOKING THROUGH THE WINDOW, ~ SEE THE TAO IN NATURE. ~ ONE MAY TRAVEL VERY FAR, ~ AND KNOW VERY LITTLE. ~ THEREFORE, EVOLVED INDIVIDUALS ~ KNOW WITHOUT GOING ABOUT, RECOGNIZE WITHOUT LOOKING, ACHIEVE WITHOUT ACTING.

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[47c05т] **REN JIYU** ~ WITHOUT GOING OUT OF THE DOOR, ONE CAN KNOW THINGS UNDER HEAVEN. ~ WITHOUT LOOKING THROUGH THE WINDOW, ONE CAN SEE THE WAY (TAO) OF HEAVEN. ~ THE FARTHER ONE GOES, THE LESS ONE KNOWS. ~ THEREFORE THE SAGE KNOWS WITHOUT GOING THROUGH, ~ UNDERSTANDS WITHOUT SEEING, ~ AND ACCOMPLISHES WITHOUT DOING ANYTHING.

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[47c06т] **GIA-FU FENG** ~ WITHOUT GOING OUTSIDE, YOU MAY KNOW THE WHOLE WORLD. ~ WITHOUT LOOKING THROUGH THE WINDOW, YOU MAY SEE THE WAYS OF HEAVEN. ~ THE FARTHER YOU GO, THE LESS YOU KNOW. ~ THUS THE SAGE KNOWS WITHOUT TRAVELING; ~ HE SEES WITHOUT LOOKING; ~ HE WORKS WITHOUT DOING.

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[47c07т] **LOK SANG HO** ~ WITHOUT STEPPING OUT OF THE DOOR, ~ ONE CAN KNOW THE UNIVERSAL TRUTH THAT PERVADES THE UNIVERSE. ~ WITHOUT PEEPING THROUGH THE WINDOW, ~ ONE CAN SEE THE DAO OF NATURE. ~ HE WHO GOES TO A DISTANT LAND IN SEARCH OF THE TRUTH ~ WILL ONLY DISTANT HIMSELF FROM THE TRUTH. ~ THE SAGE KNOWS IT ALL WITHOUT TRAVELING AFAR. ~ HE IS ILLUMINATED WITHOUT SEEING WITH HIS PHYSICAL EYES. ~ HE ACCOMPLISHES WITHOUT EVER CONTRIVING TO ACCOMPLISH.

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[47c08т] **XIAOLIN YANG** ~ WITHOUT TRAVELING, YOU CAN KNOW WHAT HAPPENS IN THE WORLD. ~ WITHOUT LOOKING OUT THE WINDOW, YOU CAN KNOW WHAT HAPPENS IN THE UNIVERSE. ~ THE MORE YOU TRAVEL, THE LESS YOU KNOW. ~ THEREFORE, THE GREAT MEN KNEW EVERYTHING WITHOUT TRAVELING, ~ RECOGNIZED EVERYTHING WITHOUT SEEING IT PERSONALLY, ~ ACCOMPLISHED EVERYTHING BY WUWEI.

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[47c09т] **WALTER GORN OLD**, LOOKING ABROAD ~ A MAN MAY KNOW THE WORLD WITHOUT LEAVING HIS OWN HOME. ~ THROUGH HIS WINDOWS HE CAN SEE THE SUPREME TAO. ~ THE FURTHER AFIELD HE GOES THE LESS LIKELY IS HE TO FIND IT. ~ THEREFORE THE WISE MAN KNOWS WITHOUT TRAVELLING, NAMES THINGS WITHOUT SEEING THEM, AND ACCOMPLISHES EVERYTHING WITHOUT ACTION.

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[47c10т] **JAMES LEGGE** ~ WITHOUT GOING OUTSIDE HIS DOOR, ONE UNDERSTANDS (ALL THAT TAKES PLACE) UNDER THE SKY; ~ WITHOUT LOOKING OUT FROM HIS WINDOW, ONE SEES THE TAO OF HEAVEN. ~ THE FARTHER THAT ONE GOES OUT (FROM HIMSELF), THE LESS HE KNOWS. ~ THEREFORE THE SAGES GOT THEIR KNOWLEDGE WITHOUT TRAVELLING; ~ GAVE THEIR (RIGHT) NAMES TO THINGS WITHOUT SEEING THEM; ~ AND ACCOMPLISHED THEIR ENDS WITHOUT ANY PURPOSE OF DOING SO.

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[47c11т] **DAVID HINTON** ~ YOU CAN KNOW ALL BENEATH HEAVEN THOUGH YOU NEVER STEP OUT THE DOOR, ~ AND YOU CAN SEE THE WAY OF HEAVEN THOUGH YOU NEVER LOOK OUT THE WINDOW. ~ THE FURTHER YOU EXPLORE, THE LESS YOU KNOW. ~ SO IT IS THAT A SAGE KNOWS BY GOING NOWHERE, NAMES BY SEEING NOTHING, PERFECTS BY DOING NOTHING.

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[47c12т] **CHICHUNG HUANG** ~ WITHOUT LEAVING THE DOOR, ~ YOU MAY KNOW EVERYTHING UNDER HEAVEN; ~ WITHOUT PEEPING THROUGH THE WINDOW, ~ YOU MAY KNOW HEAVEN'S TAO. ~ THE FARTHER YOU VENTURE ABROAD, ~ THE LESS YOU KNOW. ~ HENCE, THE SAGE MAN ~ KNEW WITHOUT TRAVELING, ~ UNDERSTOOD WITHOUT SEEING, ~ ACCOMPLISHED WITHOUT ACTING.

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[47c13т] **ELLEN M. CHEN** ~ WITHOUT STEPPING (TS'U) OUT THE DOOR, ~ KNOW (CHIH) THE WORLD. ~ WITHOUT LOOKING OUT THE WINDOW, ~ SEE (CHIEN) THE TAO OF HEAVEN. ~ THE FARTHER ONE COMES OUT, ~ THE LESS ONE KNOWS. ~ THEREFORE THE SAGE KNOWS (CHIH) WITHOUT TRAVELLING, ~ NAMES (MING) THINGS WITHOUT SEEING (CHIEN) THEM, ~ ACCOMPLISHES (CHENG) WITHOUT WORK (WEI).

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[47c14т] **LEE SUN CHEN ORG** ~ WE DO NOT NECESSARILY HAVE TO LEAVE OUR HOUSE TO LEARN ABOUT THE WORLD; ~ IT IS POSSIBLE TO UNDERSTAND HEAVENLY TAO WITHOUT LOOKING THROUGH WINDOWS; ~ FOR THE FARTHER ONE TRAVELS, THE LESS ONE KNOWS; ~ THEREFORE, ~ A SAGE WOULD KNOW THE SITUATION WITHOUT NECESSARILY BEING THERE HIMSELF - HE CAN SIZE UP THE CIRCUMSTANCE WITHOUT BEING NEEDFULLY THERE; ~ [MOST IMPORTANT OF ALL] HE CAN ACCOMPLISH DEEDS WITHOUT TAMPERING WITH [NATURE].

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[47c15т] **TIEN CONG TRAN** ~ WITHOUT GOING OUT OF YOUR DOOR, YOU ARE AWARE OF THE WORLD. ~ WITHOUT LOOKING OUT OF YOUR WINDOW, YOU SEE THE WAY OF HEAVEN. ~ THE FARTHER ONE GOES, THE LESS ONE KNOWS. ~ THUS, THE SAGE KNOWS WITHOUT GOING OUT, SEES WITHOUT LOOKING, AND ACHIEVES WITHOUT DOING.

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[47c16т] **THOMAS Z. ZHANG** ~ WITHOUT LEAVING HOME, ONE CAN KNOW THE WORLD. ~ WITHOUT WATCHING THROUGH WINDOW, ONE CAN KNOW ASTRONOMY. ~ THE FARTHER ONE TRAVELS, THE LESS ONE UNDERSTANDS. ~ THEREFORE, THE SAGE KNOWS WITHOUT TRAVELING, UNDERSTANDS WITHOUT SEEING, AND SUCCEEDS WITHOUT FORCING.

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[47c17т] **ARTHUR WALEY** ~ WITHOUT LEAVING HIS DOOR ~ HE KNOWS EVERYTHING UNDER HEAVEN. ~ WITHOUT LOOKING OUT OF HIS WINDOW ~ HE KNOWS ALL THE WAYS OF HEAVEN. ~ FOR THE FURTHER ONE TRAVELS ~ THE LESS ONE KNOWS. ~ THEREFORE THE SAGE ARRIVES WITHOUT GOING, ~ SEES ALL WITHOUT LOOKING, ~ DOES NOTHING, YET ACHIEVES EVERYTHING.

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[47c18т] **RICHARD JOHN LYNN** ~ KNOW ALL UNDER HEAVEN WITHOUT EVEN LEAVING YOUR GATE; ~ SEE THE DAO OF HEAVEN WITHOUT EVEN PEERING OUT YOUR WINDOW. ~ THE FARTHER ONE GOES OUT, THE LESS HE WILL KNOW. ~ THUS IT IS THAT THE SAGE KNOWS WITHOUT MAKING A MOVE AND NAMES WITHOUT SEEING. ~ HE BRINGS ABOUT THE COMPLETION OF THINGS WITHOUT TAKING ACTION.

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[47c19т] **LIN YUTANG** ~ PURSUIT OF KNOWLEDGE ~ WITHOUT STEPPING OUTSIDE ONE'S DOORS, ~ ONE CAN KNOW WHAT IS HAPPENING IN THE WORLD, ~ WITHOUT LOOKING OUT OF ONE'S WINDOWS, ~ ONE CAN SEE THE TAO OF HEAVEN. ~ THE FARTHER ONE PURSUES KNOWLEDGE, ~ THE LESS ONE KNOWS. ~ THEREFORE THE SAGE KNOWS WITHOUT RUNNING ABOUT, ~ UNDERSTANDS WITHOUT SEEING, ~ ACCOMPLISHES WITHOUT DOING.

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[47c20т] **VICTOR H. MAIR** ~ WITHOUT GOING OUT-OF-DOORS, ~ ONE MAY KNOW ALL UNDER HEAVEN; ~ WITHOUT PEERING THROUGH WINDOWS, ~ ONE MAY KNOW THE WAY OF HEAVEN. ~ THE FARTHER ONE GOES, ~ THE LESS ONE KNOWS. ~ FOR THIS REASON, ~ THE SAGE ~ KNOWS WITHOUT JOURNEYING, ~ UNDERSTANDS WITHOUT LOOKING, ~ ACCOMPLISHES WITHOUT ACTING.

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[47c21т] **TOLBERT MCCARROLL** ~ WITHOUT GOING OUTSIDE ~ YOU CAN KNOW THE WAYS OF THE WORLD. ~ WITHOUT LOOKING THROUGH THE WINDOW ~ YOU CAN SEE THE WAY OF HEAVEN. ~ THE FARTHER YOU GO THE LESS YOU KNOW. ~ THEREFORE, ~ THE TRUE PERSON ARRIVES WITHOUT TRAVELING, PERCEIVES WITHOUT LOOKING, AND ACTS WITHOUT STRIVING.

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[47c22т] **DAVID H. LI** ~ WITHOUT LEAVING HOME, ONE KNOWS THE WORLD; ~ WITHOUT LOOKING THROUGH THE WINDOW, ONE DISCERNS THE COSMOS'S DIRECTION. ~ THE FARTHER ONE MOVES ABOUT, THE LESS ONE KNOWS. ~ THUS, ~ THE SAGE KNOWS WITHOUT MOVING ABOUT, ~ DISCERNS WITHOUT LOOKING THROUGH THE WINDOW, ~ ACCOMPLISHES WITH LAISSEZ-FAIRE.

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[47c23т] **YASUHIKO GENKU KIMURA** ~ WITHOUT GOING OUT THE DOOR, ~ YOU CAN KNOW THE WAYS OF THE WORLD. ~ WITHOUT LOOKING OUT THE WINDOW, ~ YOU CAN KNOW THE WAYS OF HEAVEN. ~ THE FARTHER YOU GO OUTWARD, THE LESS YOU KNOW. ~ THUS, THE SAGE KNOWS WITHOUT GOING OUTWARD, ~ UNDERSTANDS WITHOUT LOOKING OUTWARD, ~ ACCOMPLISHES WITHOUT ACTING OUTWARD.

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[47c24т] **CHOU-WING CHOHAN** ~ WITHOUT CROSSING THE THRESHOLD OF THE GATE ~ IT IS POSSIBLE TO KNOW THE ENTIRE WORLD. ~ WITHOUT LOOKING THROUGH THE WINDOW ~ IT IS POSSIBLE TO SEE THE TAO OF HEAVEN. ~ THE FURTHER THE PERSON GOES, ~ THE LESS HE KNOWS. ~ THEREFORE THE SAGE ~ KNOWS EVERYTHING WITHOUT GOING THROUGH THE STREETS, ~ NAMES EVERYTHING WITHOUT SEEING IT, ~ ACCOMPLISHES EVERY TASK WITHOUT DOING ANYTHING.

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[47c25т] **Man-Ho Kwok** ~ Without going anywhere, ~ you can know the whole world. ~ Without even opening your window, ~ you can know the ways of Heaven. ~ You see: the further away you go, the less you know ... ~ The sage doesn't need to travel around: ~ Why? ~ Because he can still understand. ~ He sees without needing 'to see', ~ He never does anything, and yet it all happens.

* * *

[47c26т] **Gu Zhengkun** ~ Without stirring out of the house, ~ One can know everything in the world; ~ Without looking out of the window, ~ One can see the Tao of heaven. ~ The further one travels, ~ The less one knows. ~ That is why the sage ~ Knows everything without going out; ~ Sees the Tao of heaven without looking out of the window; ~ Succeeds without resorting to action.

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[47c27т] **Chao-Hsiu Chen** ~ Without going outside ~ one can know the whole world. ~ Without looking out of the window ~ one can see the Tao of Heaven. ~ The further one goes, the less one knows. ~ Therefore the sage ~ without walking, knows everything, ~ without seeing, identifies everything, ~ without doing, accomplishes everything.

* * *

[47c28т] **Liu Qixuan** ~ Without going out of the door, ~ One can feel the world. ~ Without looking out of the window, ~ One can feel the universe. ~ The farther one goes, ~ The less one knows. ~ Therefore, ~ The wise person arrives without traveling, ~ Knows without seeing, ~ And achieves without willful actions.

* * *

[47c29т] **Shi Fu Hwang** ~ Pursuit of Knowledge ~ Lao Tze says, ~ Without stepping outside the door, a man can know what has taken place in the world. ~ Without looking out the window, a man can discern the Tao of Heaven. ~ The farther a man goes out, the less he knows. ~ Therefore, the sages got their knowledge not through visiting there; ~ gave their names to things not because they had seen them; ~ and accomplished their ends not because they ever had intent to control fate.

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[47c30т] **Ch'u Ta-Kao** ~ Without going out of the door ~ One can know the whole world; ~ Without peeping out of the window ~ One can see the Tao of heaven. ~ The further one travels ~ The less one knows. ~ Therefore the Sage knows everything without travelling; ~ He names everything without seeing it; ~ He accomplishes everything without doing it.

* * *

[47c31т] **Paul J. Lin** ~ Without going out-of-doors, ~ One can know the whole world. ~ Without looking out of windows, ~ One can see the Tao of heaven. ~ The farther one goes, the less one knows. ~ Therefore, the Sage does not go and yet knows, ~ Doesn't see and yet names, ~ Doesn't act and yet completes.

* * *

[47c32т] **Michael LaFargue** ~ Understanding the world ~ without going out the door. ~ Understanding Heaven's Way ~ without looking out the window. ~ Traveling very widely, understanding very little. ~ And so the Wise Person: ~ Knows without any going, ~ names without any looking, ~ accomplishes without any doing.

* * *

[47c33т] **Cheng Lin** ~ Without leaving the house, one may know everything about the world. ~ Without looking through the window, one may see the way of Heaven. ~ The further one travels, the less he knows. ~ Thus, the Sage possesses wisdom without seeking; ~ becomes famous without display; ~ achieves success without effort.

* * *

[47c34т] **Yi Wu** ~ Without going out of doors, one can know the world. ~ Without looking out of windows, one can see the Way of Heaven. ~ The more one goes, the less one knows. ~ Therefore, the sage ~ knows without travelling, ~ names without looking, ~ achieves without action.

* * *

[47c35т] **Han Hiong Tan** ~ Without stepping out of the house, ~ You can know what is going on in the world. ~ Without peering out the window, ~ You can understand the way of Dao. ~ The farther you travel, the less you really know. ~ Therefore, the sage knows without having to travel. ~ Without seeing for himself, he can understand the law of nature. ~ Without meddling, he accomplishes easily.

* * *

[47c36т] **Hua-Ching Ni** ~ Without going out of your door, you can know the ways of the world. ~ Without looking through your window, you can see the Way of Heaven. ~ The farther you go, the less you know. ~ Thus, one of deep virtue knows without going, ~ sees without looking, ~ and accomplishes without doing.

* * *

[47c37т] **Chang Chung-yuan** ~ Without going out of the gate, ~ One is aware of the world. ~ Without peering outside, ~ One sees the way of heaven. ~ The farther away one is, ~ The less one is aware. ~ Therefore, the wise is aware of all things ~ Without moving a step. ~ He identifies all things ~ Without looking at them. ~ He completes all things ~ Without action.

* * *

[47c38т] **Henry Wei** ~ Far Seeing ~ Chien Yuan ~ Without going out of doors, ~ One can know the world; ~ Without looking through the window, ~ One can realize the Way of Heaven. ~ The farther one goes, ~ The less one knows. ~ Therefore, the Sage knows without going out, ~ Discriminates without seeing, ~ And accomplishes without action.

* * *

[47c39т] **Ha Poong Kim** ~ Without leaving the door, ~ You may know all under Heaven. ~ Without looking out the window, ~ You may know the way of Heaven. ~ The further you go, ~ The less you know. ~ Therefore the sage ~ Knows without going, ~ Sees without looking, ~ Fulfills without doing.

* * *

[47c40т] **Tao Huang** ~ In order to know the world, do not step outside the door. ~ In order to know the Tao of heaven, do not peer through the window. ~ The further out you go, the less you know. ~ So the sage knows without moving, identifies without seeing, accomplishes without acting.

* * *

[47c41т] **Tang Zi-chang** ~ Without leaving the door one may know the course of the world. ~ Without looking through the window one may see the law of nature. ~ The maximum extreme possesses a minimum of knowledge. ~ Hence a sage ruler knew without traveling; ~ designated without seeing; ~ and accomplished without interfering.

* * *

[47c42т] **Wing-tsit Chan** ~ One may know the world without going out of doors. ~ One may see the Way of Heaven without looking through the windows. ~ The further one goes, the less one knows. ~ Therefore the sage knows without going about, ~ Understands without seeing, ~ And accomplishes without any action.

* * *

[47c91т] **И. И. Семененко** ~ Знают Поднебесную, не выходя за дверь, и видят Дао Неба, не подглядывая из окна. ~ Чем далее уходят, тем меньше знают. ~ Именно поэтому Премудрый человек не делает ни шагу, а все знает, он прозревает в то, чего не видит, и добивается успеха, находясь в бездействии.

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[47c92т] **А. А. Маслов** ~ Не выходя со двора, можно познать весь мир. ~ Не выглядывая в окно, можно узреть Путь Неба. ~ Чем дальше идёшь - тем меньше узнаёшь. ~ Поэтому мудрецы познавали, никуда не отправляясь; ~ постигали, не видя; ~ свершали, не действуя.

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[47c93т] **Е. А. Торчинов** ~ Не выходя со двора, я познаю Поднебесную. ~ Не открывая окна, зрю я небесный Путь-Дао. ~ Чем дальше мы ходим, тем меньше мы знаем. ~ Поэтому совершенномудрый никуда не ходит, но все знает; ~ Он ни на что не смотрит, но все постигает; ~ Он ничего не творит, но все свершает.

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[47c94т] **А. Е. Лукьянов** ~ Не выходя за дверь, познаю Поднебесную. ~ Не выглядывая в окно, вижу небесное Дао. ~ Чем дальше идешь, тем меньше знаешь. ~ Вот почему совершенномудрый человек не ходит, а познает; ~ не смотрит, но именует; ~ не деяет, но создает.

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[47c95т] **Ян Хин-шун** ~ Не выходя со двора, можно познать мир. ~ Не выглядывая из окна, можно видеть естественное дао. ~ Чем дальше идешь, тем меньше познаешь. ~ Поэтому совершенномудрый не ходит, но познает [все]. ~ Не видя [вещей], он проникает в их [сущность]. ~ Не действуя, он добивается успеха.

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[47c96т] **Д. П. Конисси** ~ Не выходя из дома, (мудрецы) знают, что делается на свете. ~ Не глядя в окно, они видят Небесное Тао. ~ Чем больше удаляешься от дома, тем меньше знаешь. ~ Поэтому, святые (мудрецы) достигают знания, не выходя никуда; ~ не видя предмета, они знают название его. ~ Не делая ничего, они совершают много.

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[47c97т] **В. В. Малявин** ~ Не выходя со двора, можешь познать мир. ~ Не открывая окна, можешь узреть Небесный Путь. ~ Чем дальше уходишь, тем меньше узнаешь. ~ Вот почему премудрый человек ~ Никуда не ходит - а все знает, ~ Ни на что не смотрит - а все понимает, ~ Ничего не делает - а все свершает.

* * *

[47c98т] **Б. Б. Виногродский** ~ Не выходя в двери, осознаешь Нисхождение Небес. ~ Не выглядывая в окна, видишь небесный Путь. ~ Чем дальше ты выходишь, тем меньше ты осознаешь. ~ Это дает: ~ Человек мудрости не движется, а осознает. ~ Не видит, а именует. ~ Не осуществляет, а совершает.

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PSEUDO-CHAPTER **Forty-Eight**

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[48c01т] **Robert G. Henricks** ~ Those who work at their studies increase day after day; ~ Those who have heard the Tao decrease day after day. ~ The decrease and decrease, till they get to the point where they {do} nothing. ~ {They do nothing and yet there's nothing left undone}. ~ {When someone wants to} take control of the world, he must always be unconcerned with affairs. ~ For in a case where he's concerned with affairs, ~ {He'll be un}worthy, {as well}, of taking control of the {world}.

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[48c02т] **John C. H. Wu** ~ LEARNING consists in daily accumulating; ~ The practice of Tao consists in daily diminishing. ~ Keep on diminishing and diminishing, ~ Until you reach the state of No-Ado. ~ No-Ado, and yet nothing is left undone. ~ To win the world, one must renounce all. ~ If one still has private ends to serve, ~ One will never be able to win the world.

* * *

[48c03т] **D. C. Lau** ~ In the pursuit of learning one knows more every day; ~ In the pursuit of the way one does less every day. ~ One does less and less until one does nothing at all, and when one does nothing at all there is nothing that is undone. ~ It is always through not meddling that the empire is won. ~ Should you meddle, then you are not equal to the task of winning the empire.

* * *

[48c04т] **R. L. Wing** ~ To pursue the academic, add to it daily. ~ To pursue the Tao, subtract from it daily. ~ Subtract and subtract again, ~ To arrive at nonaction. ~ Through nonaction nothing is left undone. ~ The world is always held without effort. ~ The moment there is effort, The world is beyond holding.

* * *

[48c05т] **Ren Jiyu** ~ The pursuit of learning is to increase (knowledge) day after day. ~ The pursuit of Tao is to decrease (knowledge) day after day. ~ Decreasing and decreasing again, till one has reached nonaction (wu-wei). ~ Nonaction and yet there is nothing that is not done by it. ~ To govern all under Heaven one usually should not take any arbitrary action. ~ If one tends to do anything arbitrarily, ~ One is not qualified to govern all under Heaven.

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[48c06т] **Gia-fu Feng** ~ In the pursuit of learning, every day something is acquired. ~ In the pursuit of Tao, every day something is dropped. ~ Less and less is done ~ Until non-action is achieved. ~ When nothing is done, nothing is left undone. ~ The world is ruled by letting things take their course. ~ It cannot be ruled by interfering.

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[48c07т] **Lok Sang Ho** ~ The more we learn, ~ The more things are plowed into our minds; ~ The more we follow the Dao, ~ The more things are taken out of our minds. ~ As we take more and more things out of our mind, ~ We finally arrive at the state of losing the sense of contriving and action. ~ At that point we be in the state of non-action. ~ At that point all actions will be done in the state of non-action. ~ To win the hearts of all under heaven, ~ We must always leave people alone. ~ If we do not leave them alone, ~ We will not win their adherence.

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[48c08т] **Xiaolin Yang** ~ The more you study a subject, the more you know; ~ the more you study the DAO, the less you know; ~ Less and less, until at the end you achieve WUWEI. ~ By WUWEI, you can accomplish everything. ~ If you want to govern a country, always try to let nothing happen; ~ If you make things happen, you are not suitable for governing the country.

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[48c09т] **Walter Gorn Old**, THE DISTRESS OF KNOWLEDGE ~ Bodily and mental distress is increased every day in the effort to get knowledge. ~ But this distress is daily diminished by the getting of Tao. ~ Do you continually curtail your effort till there be nothing of it left? ~ By non-action there is nothing which cannot be effected. ~ A man might, without the least distress, undertake the government of the world. ~ But those who distress themselves about governing the world are not fit for it.

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[48c10т] **James Legge** ~ He who devotes himself to learning (seeks) from day to day to increase (his knowledge); ~ he who devotes himself to the Tao (seeks) from day to day to diminish (his doing). ~ He diminishes it and again diminishes it, till he arrives at doing nothing (on purpose). ~ Having arrived at this point of non-action, there is nothing which he does not do. ~ He who gets as his own all under heaven does so by giving himself no trouble (with that end). ~ If one take trouble (with that end), he is not equal to getting as his own all under heaven.

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[48c11т] **David Hinton** ~ To work at learning brings more each day. ~ To work at Way brings less each day, ~ less and still less ~ until you're doing nothing yourself. ~ And when you're doing nothing yourself, there's nothing you don't do. ~ To grasp all beneath heaven, leave it alone. ~ Leave it alone, that's all, ~ and nothing in all beneath heaven will elude you.

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[48c12т] **Chichung Huang** ~ He who pursues learning daily increases; ~ He who hears the Tao daily decreases. ~ He decreases and decreases ~ Until he acts not ~ And has no intention to act. ~ He who wishes to win all under heaven ~ Never creates disturbances. ~ If he creates disturbances, ~ He is no longer fit to win all under heaven.

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[48c13t] **Ellen M. Chen** ~ To pursue (wei) learning one increases daily. ~ To pursue (wei) Tao one decreases daily. ~ To decrease and again to decrease, ~ Until one arrives at not doing (wu-wei). ~ Not doing (wu-wei) and yet nothing is not done. ~ Always take the empire when there are no businesses. ~ If there are businesses, ~ It is not worthwhile to take the empire.

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[48c14t] **Lee Sun Chen Org** ~ In order to enhance his scholarship, a person must strive for improvement all the time; ~ To enrich his cultivation of Te, a person must chip off [his selfishness] day after day; ~ [A Sage] reduces his [selfishness] bit by bit, until he is finally capable of practicing the principle of non-interference; ~ [After he has habitually internalized the above three self-improvements] he will be able to administer whatever tasks properly [without transgressing the principle of non-interference]. ~ Those [kings and lords], who had won over the world did not originally set out [with the intention] to triumph over the world; ~ [On the other hand] Those [kings and lords], who primarily intended to conquer the world, had for this reason have their arete pared too much that they are not able to accomplish such grand tasks of winning over the whole world.

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[48c15t] **Tien Cong Tran** ~ By learning, one advances day by day. ~ By practicing the Way, one reduces day by day. ~ Reducing and reducing, until you reach the state of non-doing. ~ Non-doing, and yet not not doing. ~ To win over the world, one must "have no work". ~ If one still has work, one will never be able to win over the world.

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[48c16t] **Thomas Z. Zhang** ~ Studying can be of benefit from day to day. ~ Following Tao one uses less force day after day. ~ Less and less, one uses no force. ~ Yet, he succeeds in everything. ~ To govern the world, one interferes nothing. ~ If he interferes, he is unqualified to govern the world.

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[48c17t] **Arthur Waley** ~ Learning consists in adding to one's stock day by day; ~ The practice of Tao consists in ~ 'Subtracting day by day, ~ Subtracting and yet again subtracting ~ Till one has reached inactivity. ~ But by this very inactivity ~ Everything can be activated.' ~ Those who of old won the adherence of all who live under heaven ~ All did so by not interfering. ~ Had they interfered, ~ They would never have won this adherence.

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[48c18t] **Richard John Lynn** ~ The pursuit of learning means having more each day, ~ But the pursuit of the Dao means having less each day. ~ Having less upon having less, eventually one reaches the point where one engages in no conscious action, yet nothing remains undone. ~ One who takes all under Heaven as his charge always tends to matters without deliberate action. ~ But when it comes to one who does take conscious action, ~ Such a one is not worthy to take all under Heaven as his charge.

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[48c19t] **Lin Yutang** ~ CONQUERING THE WORLD BY INACTION ~ The student of knowledge (aims at) learning day by day; ~ The student of Tao (aims at) losing day by day. ~ By continual losing ~ One reaches doing nothing (laissez-faire). ~ By doing nothing everything is done. ~ He who conquers the world often does so by doing nothing. ~ When one is compelled to do something, ~ The world is already beyond his conquering.

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[48c20t] **Victor H. Mair** ~ The pursuit of learning results in daily increase, ~ Hearing the Way leads to daily decrease. ~ Decrease and again decrease, until you reach nonaction. ~ Through nonaction, no action is left undone. ~ Should one desire to gain all under heaven, ~ One should remain ever free of involvements. ~ For, ~ Just as surely as one becomes involved, ~ One is unfit for gaining all under heaven.

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[48c21t] **Tolbert McCarroll** ~ In the pursuit of learning, ~ every day something is added. ~ In the pursuit of the Tao, ~ every day something is dropped. ~ Less and less is done ~ until you come to action with striving. ~ When you follow this practice, ~ nothing remains undone. ~ All under heaven is won by letting things take their course. ~ Nothing can be gained by interfering.

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[48c22t] **David H. Li** ~ Aiming at study, one's avarice gains day by day; ~ Aiming at Direction, one's avarice loses day by day. ~ Losing [avarice] upon losing [avarice], one ends with laissez-faire. ~ Laissez-faire permeates everything. ~ To govern the world, one always practices laissez-faire. ~ Without laissez-faire, one is unfit to govern the world.

***

[48c23t] **Yasuhiko Genku Kimura** ~ The practice of ordinary learning increases complexity daily. ~ The practice of the Tao increases simplicity daily. ~ Simplicity leads to more simplicity, ~ Until it reaches the state of pristine nonaction. ~ Then nothing is done, yet nothing remains undone. ~ Thus, one who wins the world does so ~ By not meddling with it, through nonaction, with simplicity. ~ One who loses the world does so ~ By meddling with it, through action, with complexity.

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[48c24t] **Chou-Wing Chohan** ~ The person who pursues his studies ~ Will be wiser with every passing day, ~ The person who seeks the Tao ~ Will decrease with every passing day. ~ Less and less, he will continue to decrease, ~ Until he reaches the state of non-action, ~ And by non-action it is possible to do everything. ~ Li Chia-mou said: ~ "He who pursues learning acquires knowledge; he who seeks the Tao casts off his ignorance. ~ The more the person knows, the more he has to get rid of. ~ Therefore, adding means nothing more than decreasing."

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[48c25t] **Man-Ho Kwok** ~ Usually, people read because they want to know - ~ but the more you study the Tao, the less you want knowledge. ~ And as you want less and less, you come closer to not-doing. ~ Wu-wei - this is the way to get things done. ~ The best way to run the world is to let it take its course ~ - and to get yourself out of the way of it!

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[48c26t] **Gu Zhengkun** ~ He who seeks learning must increase his knowledge every day; ~ He who seeks the Tao must reduce his knowledge every day; ~ He reduces and reduces until he reaches the state of inaction. ~ When reaching the state of inaction, one can succeeds in everything. ~ To govern the world well, one must take inaction as the principle. ~ If one governs with too much action, one is not a worthy governor.

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[48c27t] **Chao-Hsiu Chen** ~ In the course of learning, one increases every day. ~ In the course of Tao, one decreases every day. ~ Decreasing and decreasing, until doing nothing. ~ Doing nothing, yet everything is done. ~ That is why he who aims at rulership should let things take their course. ~ Should he try to interfere, he is not worthy of aiming at rulership.

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[48c28t] **Liu Qixuan** ~ Those who approach being academically ~ Will become filled in mind day by day. ~ Those who approach non-being for the Way ~ Will become freed in mind day by day. ~ When one is freed of all wanton ideas and desires ~ One arrives at the state of no willful action. ~ One who does nothing out of personal will ~ Can achieve all purposes at the same time. ~ It is only when no willful actions are needed, ~ That one can win the world. ~ When a person must act willfully to achieve a purpose, ~ That person has not the sufficient conditions to be a leader.

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[48c29t] **Shi Fu Hwang** ~ Govern The World By No Business ~ Lao Tze says, ~ He who devotes himself to learning from day to day increases his knowledge. ~ He who devotes himself to the Tao from day to day diminishes his intention. ~ He diminishes it and again diminishes it, till he arrives at doing without intention. ~ Having arrived at this point of doing without intention, there is nothing left undone. ~ He who manages the world's affairs does so by giving himself no trouble. ~ If he troubles himself, he is not qualified to manage the world's affairs.

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[48c30t] **Ch'u Ta-Kao** ~ He who pursues learning will increase every day; ~ He who pursues Tao will decrease every day. ~ He will decrease and continue to decrease, ~ Till he comes to non-action; ~ By non-action everything can be done.

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[48c31t] **Paul J. Lin** ~ The pursuit of learning increases daily. ~ The pursuit of Tao decreases daily, ~ Decreasing more and more ~ Until it reaches the point of inaction. ~ Inaction: then nothing cannot be done by it, ~ Therefore the capture of the world should always be done by inactivity. ~ As for activity, it is insufficient to capture the world.

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[48c32t] **Michael LaFargue** ~ "Doing Learning, one profits everyday." ~ Doing Tao, one suffers a loss everyday - ~ loses, and loses some more, ~ and so arrives at not doing anything. ~ Doing nothing, nothing will remain not done. ~ Taking over the world: only by not working. ~ A person who sets to working, ~ doesn't have what it takes to take over the world.

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[48c33t] **Cheng Lin** ~ With learning one aims at constant augmentation. ~ With Truth one aims at constant diminution. ~ The diminution continues and continues until the state of inaction is reached. ~ Because of inaction, nothing is left undone. ~ When one constantly abides by inaction, he can win an Empire. ~ If he does not abide by inaction, he will never be able to win an Empire.

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[48c34t] **Yi Wu** ~ To pursue learning is to increase daily. ~ To practice the Way is to decrease daily. ~ Decreasing and more decreasing, ~ One arrives at non-action. ~ Non-action, but nothing is left undone. ~ To have the world, one always should be in doing nothing. ~ If one is busy in doing something, ~ One cannot have the world.

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[48c35t] **Han Hiong Tan** ~ In the pursuit of knowledge, your rapacity increases every day. ~ In the pursuit of Dao, your desire decreases daily. ~ It will continue to decrease until it reaches a state of wu-wei. ~ Adhering to non-action, you can accomplish everything easily. ~ You must stick to the principle of non-interference in order to rule a nation. ~ Once you become meddlesome, you become unfit to govern a nation.

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[48c36t] **Hua-Ching Ni** ~ Learning builds daily accumulation, ~ but the practice of the Way of spiritual integration with the subtle essence of the universe builds daily simplification. ~ Simplify and simplify, until all contamination from relative, contradictory thinking is eliminated. ~ Then one does nothing, yet nothing is left undone. ~ One who wins the world does so by not meddling with it. ~ One who meddles with the world loses it.

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[48c37t] **Chang Chung-yuan** ~ To learn, ~ One accumulates day by day. ~ To study Tao, ~ One reduces day by day. ~ Through reduction and further reduction ~ One reaches non-action, ~ And everything is acted upon. ~ Therefore, one often wins over the world ~ Through non-action. ~ Through action, one may not win over the world.

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[48c38t] **Henry Wei** ~ Forgetting Knowledge ~ Wang Chih ~ To learn, one increases day by day; ~ To cultivate Tao, one reduces day by day. ~ Reduce and reduce and keep on reducing, ~ Till the state of non-action is reached. ~ With non-action there is nothing that cannot be done. ~ Therefore, he who wins the world ~ Always resorts to non-action. ~ Once he resorts to action, ~ He will not be qualified to win the world.

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[48c39t] **Ha Poong Kim** ~ When you pursue learning, you gain day by day. ~ When you pursue Tao, you lose day by day. ~ You lose more and more, ~ Until you reach thereby the point of no-action. ~ You do nothing yet leave nothing undone. ~ You take all under Heaven ~ Always through no activity. ~ Should you rely on activity, ~ You will find it insufficient to take all under Heaven.

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[48c40t] **Tao Huang** ~ Having a zest for learning yields an increase day by day. ~ Hearing the Tao brings a loss day by day. ~ Losing more and more until inaction results. ~ Inaction results, yet everything is done. ~ Managing the world always involves nonengagement. ~ As soon as there is engagement, there is never enough of it to manage the world.

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[48c41t] **Tang Zi-chang** ~ To learn daily will increase desires. ~ To follow Dao will daily reduce desires. ~ Reduce and reduce desires until there is no coveting. ~ Dao contrives nothing yet it provides everything. ~ Therefore to lead the world is to be persistently with no intervention. ~ If there is any intervention, it will be impossible to lead the world.

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[48c42t] **Wing-tsit Chan** ~ The pursuit of learning is to increase day after day. ~ The pursuit of Tao is to decrease day after day. ~ It is to decrease and further decrease until one reaches the point of taking no action. ~ No action is undertaken, and yet nothing is left undone. ~ An empire is often brought to order by having no activity. ~ If one (likes to) undertake activity, he is not qualified to govern the empire.

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[48c91t] **И. И. Семененко** ~ Когда учатся, имеют каждый день прибыток, ~ а занимаясь Дао, ежедневно терпят умаление. ~ Умаление следует за умалением, и так доходят до бездействия. ~ Но в состоянии бездействия непременно действуют. ~ Поднебесную берут незыблемо посредством недеяния. ~ А кто при помощи деяний собирается взять Поднебесную, тому для этого их никогда не хватит.

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[48c92t] **А. А. Маслов** ~ Следуя учению, день ото дня обретают. ~ Следуя Дао, день ото дня теряют. ~ Теряя и вновь теряя, достигают недеяния. ~ В недеянии нет того, что не вершилось бы само собой. ~ Не свершая дел, неизменно овладевают Поднебесной. ~ Лишь предашься делам - как станешь недостоин овладеть Поднебесной.

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[48c93t] **Е. А. Торчинов** ~ Кто следует учености, тот день за днем возрастает. ~ Кто следует Дао-Пути, тот день за днем умаляется: так достигает он недеяния. ~ Он пребывает в недеянии, но нет ничего им не сделанного. ~ Такой человек, дел никаких не делая, легко берет Поднебесную: ведь совершения дел недостаточно, чтобы взять Поднебесную.

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[48c94t] **А. Е. Лукьянов** ~ Кто посвящает себя учебе, с каждым днем прибавляет. ~ Кто посвящает себя Дао, с каждым днем уменьшает. ~ Уменьшает и уменьшает до тех пор, пока не достигнет недеяния: недеяния и не недеяния. ~ Чтобы овладеть Поднебесной, постоянно осуществляй неслужение (бездействие). ~ А кто прибегнет к службе (делам), тому не достанет того, чтобы овладеть Поднебесной.

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[48c95t] **Ян Хин-шун** ~ Кто учится, с каждым днем увеличивает [свои знания]. ~ Кто служит дао, изо дня в день уменьшает [свои желания]. ~ В непрерывном уменьшении [человек] доходит до недеяния. ~ Нет ничего такого, что бы не делало недеяние. ~ Поэтому овладение Поднебесной всегда осуществляется посредством недеяния. ~ Кто действует, не в состоянии овладеть Поднебесной.

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[48c96т] **Д. П. Конисси** ~ Учение прибавляется со дня на день, но Тао теряется со дня на день. ~ Эта потеря увеличится и дойдет до желания неделания. ~ Когда человек дойдет до неделания, то нет того, чего бы не было сделано. ~ Если в мире все в порядке, то следует завладеть им, но если нет, то не следует.

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[48c97т] **В. В. Малявин** ~ Посвящать себя учению - значит каждый день приобретать. ~ Посвящать себя Пути - значит каждый день терять. ~ Потеряй и еще потеряй - так дойдешь до недеяния. ~ Ничего не будешь делать - и все будет делаться. ~ Завладеет миром тот, кто никогда не занимается делами, ~ А тот, кто занимается делами, никогда не завладеет миром.

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[48c98т] **Б. Б. Виногродский** ~ Осуществляя учение, ежедневно прибавляют. ~ Осуществляя Путь, ежедневно убавляют. ~ Убавляя еще и от убавления, достигают отсутствия осуществления. ~ В отсутствии осуществления отсутствует не-осуществленное. ~ Овладевая нисхождением Небес, будь постоянно в отсутствии ситуаций. ~ Когда же возникает состояние наличия ситуаций, этого недостаточно для овладения нисхождением Небес.

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PSEUDO-CHAPTER **Forty-Nine**

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[49c01т] **Robert G. Henricks** ~ {The Sage} constantly has no [set] mind; ~ He takes the mind of the common people as his mind. ~ Those who are good he regards as good; ~ Those who are not good he also regards as good. ~ [In this way] {he attains} goodness. ~ Those who are trustworthy he trusts; ~ And those who are not trustworthy he also trusts. ~ [In this way] he gets their trust. ~ As for the Sage's presence in the world - he is one with it. ~ And with the world he merges his mind. ~ The common people all fix their eyes and ears on him. ~ And the Sage treats them all as his children.

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[49c02т] **John C. H. Wu** ~ THE Sage has no interests of his own, ~ But takes the interests of the people as his own. ~ He is kind to the kind; ~ He is also kind to the unkind: ~ For Virtue is kind. ~ He is faithful to the faithful; ~ He is also faithful to the unfaithful: ~ For Virtue is faithful. ~ In the midst of the world, the Sage is shy and self-effacing. ~ For the sake of the world he keeps his heart in its nebulous state. ~ All the people strain their ears and eyes: ~ The Sage only smiles like an amused infant.

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[49c03т] **D. C. Lau** ~ The sage has no mind of his own. ~ He takes as his own the mind of the people. ~ Those who are good I treat as good. ~ Those who are not good I also treat as good. ~ In so doing I gain in goodness. ~ Those who are of good faith I have faith in. ~ Those who are lacking in good faith I also have faith in. ~ In so doing I gain in good faith. ~ The sage in his attempt to distract the mind of the empire seeks urgently to muddle it. ~ The people all have something to occupy their eyes and ears, and the sage treats them all like children.

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[49c04т] **R. L. Wing** ~ Evolved Individuals have no fixed mind; ~ They make the mind of the People their mind. ~ To those who are good, I am good; ~ To those who are not good, I am also good. ~ Goodness is Power. ~ Of those who trust, I am trusting; ~ Of those who do not trust, I am also trusting. ~ Trust is Power. ~ The Evolved Individuals in the world ~ Attract the world and merge with its mind. ~ The People all focus their eyes and ears; ~ Evolved Individuals all act as infants.

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[49c05т] **Ren Jiyu** ~ The sage has no fixed personal will, ~ He regards the people's will as his own. ~ I take the people's will, if it is good, as good. ~ I take the people's will, if it is not good, as good too. ~ Thus goodness is attained. ~ I believe the people's will, if it is believable. ~ I also believe the people's will, even if it is unbelievable. ~ Thus faith is attained. ~ The sage dwells under Heaven, harmoniously keeping all the people under Heaven in confusion, ~ (While all the people concentrate upon their own eyes and ears). ~ Thus the sage treats them all as ignorant infants without desires.

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[49c06т] **Gia-fu Feng** ~ The sage has no mind of his own. ~ He is aware of the needs of others. ~ I am good to people who are good. ~ I am also good to people who are not good. ~ Because Virtue is goodness. ~ I have faith in people who are faithful. ~ I also have faith in people who are not faithful. ~ Because Virtue is faithfulness. ~ The sage is shy and humble - to the world he seems confusing. ~ Men look to him and listen. ~ He behaves like a little child.

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[49c07т] **Lok Sang Ho** ~ The Sage does not have a fixed mind different from that of others. ~ He takes the mind of any of his people as his own mind. ~ If people are good, I shall be good to them. ~ If people are not good, I shall also be good to them. ~ This way I am really good. ~ If people are truthful, I shall be truthful to them. ~ If people are not truthful, I shall also be truthful to them. ~ This way I am really truthful. ~ The Sage keeps an undiscriminating mind ~ for the sake of all under heaven. ~ While people use their eyes and ears to discriminate, ~ The Sage's mind is always unsuspecting and innocent like an infant's.

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[49c08т] **Xiaolin Yang** ~ The great men did not have a fixed will; ~ they made the people's will their own. ~ When people are kind, I treat them kindly; ~ when people are unkind, I still treat them kindly; ~ this is called the kindness of DE. ~ When people are credible, I have faith in them; ~ when people are not credible, I still have faith in them; ~ this is called the faith of DE. ~ The great men were very cautious when governing their country; ~ They made the people simple and plain. ~ The people focused on their every movement, and the great men treated them like their children.

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[49c09т] **Walter Gorn Old**, THE VIRTUE OF CONCESSION ~ The wise man has no fixed opinions to call his own. ~ He accommodates himself to the minds of others. ~ I would return good for good; I would also return good for evil. ~ Virtue is good. ~ I would meet trust with trust; I would likewise meet suspicion with confidence. ~ Virtue is trustful. ~ The wise man lives in the world with modest restraint, and his heart goes out in sympathy to all men. ~ The people give him their confidence, and he regards them all as his children.

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[49c10т] **James Legge** ~ The sage has no invariable mind of his own; ~ he makes the mind of the people his mind. ~ To those who are good (to me), I am good; ~ and to those who are not good (to me), I am also good; ~ - and thus (all) get to be good. ~ To those who are sincere (with me), I am sincere; ~ and to those who are not sincere (with me), I am also sincere; ~ - and thus (all) get to be sincere. ~ The sage has in the world an appearance of indecision, and keeps his mind in a state of indifference to all. ~ The people all keep their eyes and ears directed to him, and he deals with them all as his children.

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[49c11т] **David Hinton** ~ A sage's mind is never his own: ~ he makes the hundred-fold people's mind his mind. ~ I treat the noble with nobility ~ and the ignoble too: ~ such is the nobility of Integrity. ~ I treat the sincere with sincerity ~ and the insincere too: ~ such is the sincerity of Integrity. ~ A sage dwells within all beneath heaven ~ at ease, mind mingled through it all. ~ The hundred-fold people devote their eyes and ears, ~ but a sage inhabits it all like a child.

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[49c12т] **Chichung Huang** ~ The sage man never had a predisposed heart, ~ Taking the hundred family's heart ~ To be the concern of his heart. ~ Good people - he was good to them; ~ Evil people - he was also good to them. ~ Goodness was attained. ~ Honest people - he was honest to them; ~ Dishonest people - he was also honest to them. ~ Honesty was attained. ~ When the sage man presided over the empire, ~ Unbiased, he muddled their hearts ~ For all under heaven. ~ The hundred family names ~ All lent him their ears and eyes; ~ The sage man turned them all into infants.

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[49c13т] **Ellen M. Chen** ~ The sage has no set mind (ch'ang hsin), ~ He takes the mind of the people as his mind. ~ The good (shan) I am good to them, ~ The not good I am also good to them. ~ This is the goodness of nature (te). ~ The trustworthy (hsin) I trust them, ~ The not trustworthy I also trust them. ~ This is the trust of nature (te). ~ The sage in the world, ~ Mixes (hun) the minds (hsin) of all. ~ The people lift up their eyes and ears, ~ The sage treats them all like children.

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[49c14т] **Lee Sun Chen Org** ~ A Sage's heart (will) is not fixed on any permanent intentions, ~ His heart is attuned to the desires [for survival] of his people. ~ [A Sage maintains the following guiding principles:] ~ "I am good to good people, as well as to people who are not good; ~ Because virtuous behavior will induce more Te among people! ~ I keep my promise to trustworthy people, as well as to untrustworthy people; ~ Because virtuous behavior will incite people to be truthful!" ~ When a Sage takes action in the world, he harmonizes people's hearts (desires) with great caution and sensitivity; ~ People, in return, will collect and inform him all their observations and opinions; ~ A Sage will then [weigh all options and] treat all people equally as if they were all his own children.

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[49c15т] **Tien Cong Tran** ~ The sage has no heart of his own, but takes the heart of the people as his own. ~ He is good to the good; he is also good to the not-good: for Virtue is good. ~ He is faithful to the faithful; he is also faithful to the unfaithful: for Virtue is faithful. ~ In the midst of the world, the sage recoils. ~ For the sake of the world he keeps his heart nebulous. ~ All the people strain their ears and eyes: he treats them as innocent children.

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[49c16т] **Thomas Z. Zhang** ~ Sages have no mind-set. ~ They take common people's concerns as theirs. ~ Good people, I treat them well. ~ Bad people, I also treat them well. ~ This is the virtue of kindness. ~ Good people, I trust them properly. ~ Bad people, I also trust them properly. ~ This is virtue of trust. ~ Sages in the world have no bias. ~ They mix their mind with that of common people. ~ This is why people follow them. ~ Sages treat people as if they were their own children.

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[49c17т] **Arthur Waley** ~ The Sage has no heart of his own; ~ He uses the heart of the people as his heart. ~ Of the good man I approve, ~ But of the bad I also approve, ~ And thus he gets goodness. ~ The truthful man I believe, but the liar I also believe, ~ And thus he gets truthfulness. ~ The Sage, in his dealings with the world, seems like one dazed with fright; ~ For the world's sake he dulls his wits. ~ The Hundred Families all the time strain their eyes and ears, ~ The Sage all the time sees and hears no more than an infant sees and hears.

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[49c18т] **Richard John Lynn** ~ The sage has no constant heart/mind [changxin] but takes the heart/mind of the common folk as his heart/mind. ~ The good I regard as good; ~ those who are not good I also regard as good. ~ This is to transform goodness into virtue. ~ The trustworthy I trust; ~ those who are not trustworthy I also trust. ~ This is to transform trust into virtue. ~ The sage resides among all under Heaven with perfect equanimity and impartiality and for the sake of all under Heaven merges his heart/mind with theirs. ~ [The common folk all fix their ears and eyes on him,] ~ And the sage treats them all as his children.

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[49c19т] **Lin Yutang** ~ THE PEOPLE'S HEARTS ~ The Sage has no decided opinions and feelings, ~ But regards the people's opinions and feelings as his own. ~ The good ones I declare good; ~ The bad ones I also declare good. ~ That is the goodness of Virtue. ~ The honest ones I believe; ~ The liars I also believe. ~ That is the faith of Virtue. ~ The Sage dwells in the world peacefully, harmoniously. ~ The people of the world are brought into a community of heart, ~ And the Sage regards them all as his own children.

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[49c20т] **Victor H. Mair** ~ The sage never has a mind of his own; ~ He considers the minds of the common people to be his mind. ~ Treat well those who are good, ~ Also treat well those who are not good; ~ thus is goodness attained. ~ Be sincere to those who are sincere, ~ Also be sincere to those who are insincere; ~ thus is sincerity attained. ~ The sage is self-effacing in his dealings with all under heaven, and bemuddles his mind for the sake of all under heaven. ~ The common people all rivet their eyes and ears upon him, ~ And the sage makes them all chuckle like children.

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[49c21т] **Tolbert McCarroll** ~ The True Person does not have an individual heart but uses the heart of the people. ~ I am kind to those who are kind. ~ I am also kind to those who are not kind. ~ Thus, ~ there is an increase in kindness. ~ I keep faith with those who are in good faith. ~ I also keep faith with those who lack good faith. ~ Thus, ~ there is an increase of good faith. ~ The True Person is detached and humble and to the world appears confusing. ~ The people all strain their eyes and ears, yet the True Person remains childlike.

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[49c22т] **David H. Li** ~ The sage has no preconceived notion at any time; ~ the people's notion is the sage's notion. ~ I treat a person, who is good, well; ~ I treat a person, who is not good, also well. ~ This is for goodness's sake. ~ I trust a person who is worthy of trust; ~ I also trust a person who is not worthy of trust. ~ This is for trustworthiness's sake. ~ The sage, in governing the world, holds back personal notions in favor of the people's. ~ The sage treats the people, focusing on themselves, as infants.

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[49c23т] **Yasuhiko Genku Kimura** ~ The sage does not have a set mind. ~ His mind is unconditioned, and ~ He regards the minds of all people as his own. ~ He is good to those who are good. ~ He is good to those who are not good. ~ For his virtue is goodness itself. ~ He is in integrity with those of integrity. ~ He is in integrity with those without integrity. ~ For his virtue is integrity itself. ~ The sage, to serve this world, ~ In compassion merges his mind with all minds. ~ People rivet their eyes and ears upon differences amongst them. ~ The sage, with childlike innocence, sees one humanity in all.

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[49c24т] **Chou-Wing Chohan** ~ The sage has no self that he can call "mine," ~ He turns the self of the people into his own. ~ I act with goodness toward the good, ~ I act with goodness toward the bad, too, ~ And so the good is contagious. ~ I relate with trust to the person who is worthy of trust, ~ I relate with trust to the person who is not worthy of trust, too, ~ And so trust is contagious. ~ The sage lives in the world in his victory and rules the world with his simplicity. ~ But when all the people look at him and listen to him, ~ The sage takes care of them, like a mother takes care of her children.

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[49c25т] **Man-Ho Kwok** ~ 'The sage is never opinionated, ~ He listens to the mind of the people.' ~ I am kind to people when they are kind to me. ~ I am kind to them even if they hate me. ~ Virtue - te - is its own reward. ~ I trust those who trust me, ~ I also trust those who have no faith in me: ~ What I give, I receive. ~ A sage is self-effacing and mindful of offence. ~ He sets himself as his own example. ~ How shall I treat you, my son? ~ Like a child.

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[49c26т] **Gu Zhengkun** ~ The sage often has no will, ~ He takes the people's will as his own. ~ What is good I treat with goodness; ~ What is not good I also treat with goodness. ~ Thus I obtain goodness. ~ Those who are of faith, I put faith in; ~ Those who are of no faith, I also put faith in. ~ Thus I obtain faith. ~ When the sage governs the world, ~ He simplifies his as well as the people's minds. ~ The people are all preoccupied with their eyes and ears, ~ The sage helps them return to

THE CHILDHOOD STATE.

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[49c27t] **Chao-Hsiu Chen** ~ The sage has no mind of his own. ~ He takes the minds of the people as his own. ~ Whatever others like, he likes too. ~ Whatever others dislike, he likes too. ~ This is what is meant by virtuous goodness. ~ Whatever others trust, he trusts too. ~ Whatever others mistrust, he trusts too. ~ This is what is meant by virtuous trust. ~ The sage leads his life with vigilance. ~ He merges his mind with all others' under Heaven. ~ People are used to hearing and seeing the behaviour of the sage and so they are influenced, and become pure again, as a newborn child.

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[49c28t] **Liu Qixuan** ~ The best ruler has no personal ideas ~ And what the people think is what he/she thinks. ~ He/She is good to people that are good. ~ He/She is also good to people that are not good. ~ It is the goodness typical of the Way server. ~ He/She trusts people that are trustworthy. ~ He/She also trusts people that are not trustworthy. ~ It is the trust typical of the Way server. ~ The best ruler gives each breath of his/her life to the world. ~ He/She holds to just a simple mind, ~ But is looked up to and listened to. ~ He/She takes the whole world to be his/her children.

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[49c29t] **Shi Fu Hwang** ~ People's Minds ~ Lao Tze says, ~ The sage doesn't have an invariable mind, he takes people's minds as his own mind. ~ Those who are good to him; ~ he treats well; ~ and those who are not good to him; ~ he treats well too; ~ thus all become good to each other. ~ To those who are sincere; ~ he is sincere; ~ and to those who are not sincere; ~ he is also sincere; ~ thus all become sincere. ~ The sage in the world pays scrupulous attention to everything. ~ However, he treats his living with indifference. ~ The people all offer their eyes and ears to help him, and he deals with them all as his children.

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[49c30t] **Ch'u Ta-Kao** ~ The Sage has no self (to call his own); ~ He makes the self of the people his self. ~ To the good I act with goodness; ~ To the bad I also act with goodness: ~ Thus goodness is attained. ~ To the faithful I act with faith; ~ To the faithless I also act with faith: ~ Thus faith is attained. ~ The Sage lives in the world in concord, and rules over the world in simplicity. ~ Yet what all the people turn their ears and eyes to, ~ The Sage looks after as a mother does her children.

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[49c31t] **Paul J. Lin** ~ The Sage has no constant heart [mind]. ~ He takes the people's heart as his heart. ~ Good men, I treat well. ~ Bad men, I also treat well. ~ Therein I attain goodness. ~ Honest men, I trust. ~ Dishonest men, I also trust. ~ Therein I attain trust. ~ The Sage in his position in the world, ~ Yieldingly harmonizes the people's heart with simplicity. ~ The people all strain their ears and eyes. ~ And the Sage regards them all as infants.

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[49c32t] **Michael LaFargue** ~ The Wise Person is always a man without a mind - ~ he takes the mind of the hundred clans as his mind. ~ Those who are good, I am good to them; ~ those who are not good, I am also good to them - ~ Te is good. ~ Those who are honest, I am honest with them; ~ those who are not honest, I am also honest with them - ~ Te is honest. ~ The Wise Person, ~ lives in the world all drawn in, ~ for the world's sake he keeps his mind muddled. ~ The hundred clans, ~ all strain their eyes and ears toward him. ~ The Wise Person treats them all as his children.

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[49c33t] **Cheng Lin** ~ The Sage has no fixed prejudices, but always regards the hearts of all mankind as his own. ~ Those who are good, he treats well; ~ those who are not good, he also treats well. ~ Thus he finds only good men. ~ Those who are sincere, he believes; ~ those who are not sincere, he also believes. ~ Thus he finds only sincere men. ~ The Sage wishes that all men in this world will soon return to simplicity. ~ While people in general strain their ears and eyes, the Sage wishes to have them all sealed.

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[49c34t] **Yi Wu** ~ The sage's mind is not unchangeable; ~ He regards the people's mind as his mind. ~ He is good to those who are good; ~ He also is good to those who are not good. ~ This is the virtue of goodness. ~ He trusts those who are trustworthy; ~ He also trusts those who are not trustworthy. ~ This is the virtue of trustfulness. ~ The sage, in the world, ~ Harmoniously merges his mind with the world's. ~ The people all strain their ears and eyes; ~ The sage regards them as children.

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[49c35t] **Han Hiong Tan** ~ The sage has no preconceived ideas. ~ He simply takes the lead from his subjects. ~ He treats the good people with kindness. ~ He also treats the bad people with kindness. ~ He thus cultivates the virtue of kindness. ~ He treats those who are trustworthy with sincerity. ~ He also treats those who are not trustworthy with sincerity. ~ Thus, he is cultivating the virtue of sincerity. ~ The sage always handles his affairs in an amicable way. ~ He steers his subjects towards a simple and unpretentious life. ~ Everyone pays attention to him and asks for guidance. ~ He nurtures them tenderly as if caring for babies.

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[49c36t] **Hua-Ching Ni** ~ One with wholeness of virtue has an unconditioned mind. ~ He regards the mind of all being as his own mind. ~ He is kind to the kind. ~ He is also kind to the unkind, ~ for the subtle nature of the universe is kind. ~ He is faithful to the faithful. ~ He is also faithful to the unfaithful, ~ for the integral virtue of the universe is undeceiving. ~ In the midst of the world, ~ he dissolves all minds into harmonious Oneness. ~ All people strain their eyes and ears for excitement. ~ One of deep virtue brings all people back to their childlike-heartedness.

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[49c37t] **Chang Chung-yuan** ~ The wise man is free from his own mind, ~ But identifies the people's minds as mind. ~ He considers good as good, ~ But he also considers not-good as good. ~ Thus, his attainment of non-differentiation is successful. ~ He considers truth as truth, ~ But he also considers not-truth as truth. ~ Thus, his attainment of non-differentiation is perfected. ~ In the world, the wise conscientiously non-differentiates ~ The minds of the people. ~ Because people rely on their senses of hearing and seeing, ~ The wise treats them as innocent children.

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[49c38t] **Henry Wei** ~ Trust in Virtue ~ Ren Teh ~ The Sage has no fixed state of mind; ~ His reflects the state of mind of the people. ~ To the good, I show goodness; ~ To the not good, I also show goodness; ~ Hence goodness is realized. ~ To the sincere, I show sincerity; ~ To the insincere, I also show sincerity; ~ Hence sincerity is realized. ~ While in the world, the Sage is very anxious ~ To harmonize his mind for the harmony of the world. ~ To him all the people turn their eyes and ears; ~ He treats them all alike as children.

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[49c39t] **Ha Poong Kim** ~ The sage has no fixed mind; ~ He takes the people's mind as his own. ~ I accept as good those who are good; ~ I also accept as good those who are not good. ~ Such is Te's goodness. ~ I trust those who trust; ~ I also trust those who do not trust. ~ Such is Te's trust. ~ The sage, in ruling all under Heaven, ~ Makes his mind one with it. ~ All his subjects set their ears and eyes on him. ~ He regards them all as his children.

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[49c40t] **Tao Huang** ~ The sage is always without his own mind. ~ He uses people's minds as his mind. ~ He is kind to those who are kind. ~ He is also kind to those who are not kind. ~ It is the kindness of Action itself. ~ He is trustworthy to those who are trustworthy. ~ He is also trustworthy to those who are not trustworthy. ~ It is the trust of Action itself. ~ In the world, the sage inhales. ~ For the world, the sage keeps the mind simple. ~ All people are fixated on the ears and eyes, ~ While the sage always smiles like a child.

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[49c41t] **Tang Zi-chang** ~ The sage ruler had no prejudice of his own. ~ He made his mind to be based on the mind of the people. ~ If it was perfect, he liked it; ~ if it was not perfect, he also liked it: ~ then perfection was attained. ~ If it was true, he understood it; ~ if it was not true, he also understood it: ~ then truth was attained. ~ Indifferently, indifferently sage rulers were in the world. ~ Effortlessly, effortlessly they ruled the world. ~ The people turned their eyes and ears toward them. ~ Sage rulers treated all people like their own children.

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[49c42t] **Wing-tsit Chan** ~ The sage has no fixed (personal) ideas. ~ He regards the people's ideas as his own. ~ I treat those who are good with goodness, ~ And I also treat those who are not good with goodness. ~ Thus goodness is attained. ~ I am honest to those who are honest, ~ And I am also honest to those who are not honest. ~ Thus honesty is attained. ~ The sage, in the government of his empire, has no subjective viewpoint. ~ His mind forms a harmonious whole with that of his people. ~ They all lend their eyes and ears, and he treats them all as infants.

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[49c91t] **И. И. Семененко** ~ Премудрый человек не ведает незыблемости сердца. ~ Сердцем для него являются сердца простых людей. ~ С добрыми я добр, но и с недобрыми я тоже добр. ~ К добру приводит добродетель. ~ Кто честен, тем я доверяю, но и нечестным я тоже доверяю. ~ К честности приводит добродетель. ~ Премудрый человек под Небесами беспристрастен и ради Поднебесной мутит свое сердце. ~ При нем все по-детски улыбаются.

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[49c92t] **А. А. Маслов** ~ Мудрец не имеет постоянного сердца. ~ Его сердце - сердце людей. ~ Для добрых я добр. ~ Для недобрых я тоже добр. ~ И так достигаю добра. ~ Искренним я верю. ~ Неискренним я верю тоже. ~ И так достигаю искренности. ~ Мудрец, правя в Поднебесной, делает своё сердце безыскусным и приводит его в согласие с Поднебесной. ~ Люди внемлют ему слухом и взором. ~ Он же смотрит на них как на своих детей.

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[49c93t] **Е. А. Торчинов** ~ Нет постоянного разума-сердца у совершенномудрого. ~ Сердца всех людей Поднебесной образуют его разум-сердце. ~ Добрым людям я делаю добро, и злым людям я также делаю добро: ~ Благая Сила преисполнена добра. ~ Достойным доверия я верю, и недостойным доверия я также верю: ~ Благая Сила преисполнена доверия. ~ Совершенный мудрец спокойно и мирно живет в Поднебесной; ~ все чаяния народа стекаются в его глаза и уши, и всех людей считает совершенномудрый детьми своими.

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[49c94t] **А. Е. Лукьянов** ~ Совершенномудрый человек не имеет обычного сердца ~ и сердца ста родов человеческих делает [своим] сердцем. ~ Кто добр, я к тому отношусь с добром. ~ Кто не добр, я к тому также отношусь с добром. ~ В этом проявляется доброта Дэ. ~ Кто доверяет, я к тому отношусь с доверием. ~ Кто не доверяет, я к тому также отношусь с доверием. ~ В этом проявляется доверие Дэ. ~ Когда совершенномудрые люди находятся в Поднебесной, [они] ради Поднебесной вдыхают хаос своим сердцем, ~ и все совершенномудрые люди становятся ее детьми.

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[49c95t] **Ян Хин-шун** ~ Совершенномудрый не имеет постоянного сердца. ~ Его сердце состоит из сердец народа. ~ Добрым я делаю добро и недобрым также делаю добро. ~ Таким образом и воспитывается добродетель. ~ Искренним я верен и неискренним также верен. ~ Таким образом и воспитывается искренность. ~ Совершенномудрый живет в мире спокойно и в своем сердце собирает мнения народа. ~ Он смотрит на народ, как на своих детей.

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[49c96t] **Д. П. Конисси** ~ Святые люди не имеют определенного (чувства), ибо они принимают чувство простолюдина как свое. ~ Добрых людей я принимаю уже потому одному, что они добры. ~ Злых принимаю, как добрых. ~ Искренним людям я верю; ~ также и верю неискренним, ~ ибо в этом и состоит верх искренности. ~ Когда святые живут на земле, то они просты и тихи; ~ они питают ко всем одинаковое чувство. ~ Для (блага) мира они делают свои сердца темными. ~ Простые люди будут смотреть на них (как на своих учителей) и будут слушать сказание о их делах. ~ Святые смотрят на народ, как на младенца.

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[49c97t] **В. В. Малявин** ~ У премудрого человека нет постоянного мнения. ~ Его помышления таковы же, как помышления всех. ~ Тех, кто добр, я считаю добрыми, ~ Тех, кто недобр, я тоже считаю добрыми: ~ Так торжествует добро. ~ Тем, кто заслуживает доверия, я верю, ~ Тем, кто доверия не заслуживает, я тоже верю: ~ Так торжествует доверие. ~ Премудрый человек, царствуя в мире, ~ Все вмещает в себя и ради мира замутняет свое сердце. ~ Все люди напрягают зрение и слух, ~ А он привечает их, словно детей.

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[49c98t] **Б. Б. Виногродский** ~ В сердце-сознании человека мудрости - постоянство отсутствия. ~ Способен осуществлять сердцем-сознанием сердца-сознания ста родов. ~ С совершенствующимися сущность моя совершенствуется. ~ С несовершенствующимися сущность моя тоже совершенствуется. ~ Это Потенция совершенствования. ~ С верующими сущность моя верует. ~ С неверующими сущность моя тоже верует. ~ Это Потенция веры. ~ Человек мудрости в пространстве нисхождения Небес воспринимает-впитывает, осуществляя нисхождение Небес в завихрении своего сердца-сознания. ~ Сто родов всегда направляют внимание в свои уши и глаза. ~ Человек мудрости всегда ограждается от этого.

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PSEUDO-CHAPTER **Fifty**

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[50c01t] **Robert G. Henricks** ~ {We come out into} life and go back into death. ~ {The companions} of life {are thirteen}; ~ The companions of {death} are thirteen; ~ And yet people, because they regard life as LIFE, in all of their actions move toward the thirteen that belong to the realm of death. ~ Now, why is this so? ~ It's because they regard life as LIFE. ~ You've no doubt heard of those who are good at holding on to life: ~ When walking through hills, they don't avoid rhinos and tigers; ~ When they go into battle, they don't put on armor or shields; ~ The rhino has no place to probe with its horn; ~ The tiger finds no place to put its claws. ~ And weapons find no place to hold {their blades}. ~ {Now}, why is this so? ~ Because there is no place for death in them.

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[50c02t] **John C. H. Wu** ~ WHEN one is out of Life, one is in Death. ~ The companions of life are thirteen; ~ the companions of Death are thirteen; ~ and, when a living person moves into the Realm of Death, his companions are also thirteen. ~ How is this? ~ Because he draws upon the resources of Life too heavily. ~ It is said that he who knows well how to live meets no tigers or wild buffaloes on his road, and comes out from the battle-ground untouched by the weapons of war. ~ For, in him, a buffalo would find no butt for his horns, a tiger nothing to lay his claws upon, and a weapon of war no place to admit its point. ~ How is this? ~ Because there is no room for Death in him.

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[50c03t] **D. C. Lau** ~ When going one way means life and going the other means death, three in ten will be comrades in life, three in ten will be comrades in death, and there are those who value life and as a result move into the realm of death, and these also number three in ten. ~ Why is this so? Because they set too much store by life. ~ I have heard it said that one who excels in safeguarding his own life does not meet with rhinoceros or tiger when travelling on land nor is he touched by weapons when charging into an army. ~ There is nowhere for the rhinoceros to pitch its horn; ~ There is nowhere for the tiger to place its claws; ~ There is nowhere for the weapon to lodge its blade. ~ Why is this so? Because for him there is no realm of death.

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[50c04T] **R. L. Wing** ~ As life goes out, death comes in. ~ Life has thirteen paths; ~ Death has thirteen paths. ~ Human life arrives at the realm of death ~ Also in thirteen moves. ~ Why is this so? ~ Because life is lived lavishly. ~ Now, as it is well known, ~ Those skilled in attracting life Can travel across the land ~ And not meet a rhinoceros or tiger. ~ When the military comes in, ~ Their defense cannot be attacked. ~ The rhinoceros is without a place to thrust its horn. ~ The tiger is without a place to affix its claw. ~ The military is without a place to admit its blade. ~ Why is this so? ~ Because they are without the realm of death.

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[50c05T] **Ren Jiyu** ~ When one is born, he will eventually naturally meet his death. ~ Three out of every ten people will enjoy long life, ~ While three out of every ten people will meet premature death. ~ Chances that one strives to live and will die are also three out of ten. ~ And for what reason? ~ Because that one intensively craves life (and contrarily he fails to attain his objective). ~ I heard that one who is good at preserving his life is not afraid of meeting tigers or rhinoceroses when traveling on the land, and he will not be injured or killed in fighting battles. ~ (To those who are good at preserving their lives) ~ The rhinoceros cannot butt its horns against him, ~ The tiger cannot fasten its claws in him, ~ And weapons cannot thrust their blades into him. ~ For what reason are all these? ~ Because he is out of the range of death.

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[50c06T] **Gia-fu Feng** ~ Between birth and death, ~ Three in ten are followers of life, ~ Three in ten are followers of death, ~ And men just passing from birth to death also number three in ten. ~ Why is this so? ~ Because they live their lives on the gross level. ~ He who knows how to live can walk abroad ~ Without fear of rhinoceros or tiger. ~ He will not be wounded in battle. ~ For in him rhinoceroses can find no place to thrust their horn, ~ Tigers no place to use their claws, ~ And weapons no place to pierce. ~ Why is this so? ~ Because he has no place for death to enter.

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[50c07T] **Lok Sang Ho** ~ Anyone who is born dies. ~ If 13 people are born ~ All 13 people will eventually die. ~ From birth to life, ~ From life to death, ~ The great earth will afford the places to live and to die for exactly 13. ~ Why is this so? ~ It is because the mind cherishes the belief ~ that living is a privilege and not a natural right. ~ I have heard that those who are good at conserving and preserving life ~ Seldom meet tigers and horned animals when they move around. ~ If they should join the military forces, ~ They would not have the need to combat. ~ Horned animals will have no way to cast their horns on their bodies, ~ Nor will tigers find a place to lay their claws. ~ Even soldiers' swords will not hurt them. ~ Why is this so? ~ Because such people will never die.

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[50c08T] **Xiaolin Yang** ~ Of people's lives from beginning to end, ~ One-third live long, ~ One-third die young, ~ And one-third live in the beginning, but cause their deaths half way by themselves. ~ Why do people die in the middle of their lives? ~ Because they live too well and do not cherish their lives. ~ It is said that those who know how to live long never come across a rhinoceros or a tiger; ~ When they are in battle, they never get hurt. ~ The rhinoceros has no place to impale them with its horn, ~ The tiger has no place to attack them with its claws, ~ And the weapon has no place to hurt them with its blade. ~ Why is this? Because they never get themselves into these deadly places.

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[50c09T] **Walter Gorn Old**, THE VALUE OF LIFE ~ Men go forth from Life and enter into Death. ~ The Gates of Life are thirteen in number; and the same are the Gates of Death. ~ By as many ways does Life pass quickly into Death. And wherefore? ~ Because men strive only after the Sensuous Life. ~ It has been said that one who knows how to safeguard Life can go through the country without protection against the rhinoceros and tiger. ~ He may enter into battle without fear of the sword. ~ The rhinoceros finds no place wherein to drive his horn. ~ The tiger finds no place wherein to fix his claws. ~ The sword finds no place wherein to thrust itself. ~ Why is this? ~ It is because he has overcome Death.

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[50c10T] **James Legge** ~ Men come forth and live; ~ they enter (again) and die. ~ Of every ten three are ministers of life (to themselves); ~ and three are ministers of death. ~ There are also three in every ten whose aim is to live, but whose movements tend to the land (or place) of death. ~ And for what reason? ~ Because of their excessive endeavours to perpetuate life. ~ But I have heard that he who is skilful in managing the life entrusted to him for a time travels on the land without having to shun rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon. ~ The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point. ~ And for what reason? ~ Because there is in him no place of death.

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[50c11T] **David Hinton** ~ People born into life enter death. ~ Constant companion in life ~ and in death, ~ this body is the kill-site animating their lives. ~ And isn't that because ~ they think life is the fullness of life? ~ I've heard those who encompass the whole of life ~ could walk on and on without meeting rhinoceros or tiger, ~ could charge into armies without feeling shield or sword. ~ A rhinoceros would find nowhere to gore them, ~ a tiger nowhere to claw them, ~ a sword nowhere to slice them. ~ And isn't that because ~ for them there's no kill-site?

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[50c12T] **Chichung Huang** ~ People emerge into life and enter into death. ~ The category of life constitutes three tenths; ~ The category of death constitutes three tenths; ~ And those who, seeking extravagant living, ~ All move to the realm of death ~ Also constitute three tenths. ~ Why so? ~ Because they seek extravagant living. ~ I hear that those who excel in preserving life, ~ Walking in mountains, ~ Shun neither rhinoceros nor tiger; ~ Entering a battle, ~ Incur wounds from neither weapon nor armor. ~ The rhinoceros has nowhere to thrust its horn; ~ The tiger has nowhere to press its claws; ~ Weapons have nowhere to lodge their blades. ~ Why so? ~ Because they do not belong to the realm of death.

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[50c13T] **Ellen M. Chen** ~ From coming out to life to going back to death: ~ Those companions (t'u) of life, ~ They are one-third (shih-yu-san); ~ Those companions of death, ~ They are one-third; ~ Those living but moving toward the place of death, ~ They are also one-third. ~ Why? ~ Because of the intense (hou) life-producing activity. ~ I have heard that one who knows how to nourish life, ~ On land meets no tigers or wild buffaloes, ~ In battle needs to wear no armors or weapons, ~ A wild buffalo has nowhere to butt its horns, ~ A tiger has nowhere to sink its claws, ~ A weapon has nowhere to enter its blade. ~ Why? ~ Because such a one has no place of death.

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[50c14T] **Lee Sun Chen Org** ~ Birth is the movement of coming out [of the obscurity to join the world]; ~ Death is the movement of going in [to the obscurity from this world]; ~ For every ten people [of the existing population], three more new-borns will join them; ~ For every ten people [of the existing population], three will die [naturally]; ~ Among the living, due to rash movements (wars and bad governments), three out of ten will also die unnaturally; ~ Why is the living condition of most people so [lamentable]? ~ It is all because people, in order to survive, must suffer enormously merely to make ends meet! ~ I have heard that those, who know how to conserve life, would evade [confrontation with] fierce rhinos and tigers when walking in the wild; ~ They would also avoid wearing armor and carrying weapons when they were in the army; ~ In this manner: ~ Fierce rhinos have no chance to use their horns, ~ Ferocious tigers have no occasion to brandish their claws, ~ And enemies have no opportunity to utilize their blades (weapons). ~ Why? ~ All of the above are examples of enhancing people's chances of survival through evading deadly situations.

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[50c15T] **Tien Cong Tran** ~ "Out" is life; "In" is death. ~ Three in ten are followers of life. ~ Three in ten are followers of death. ~ Three in ten live as man but act in the realm of death. ~ How is this? ~ Because they all crave life. ~ It is said that he who knows well how to live meets no tigers or rhinoceroses on his road, and comes into the battlefield untouched by the weapons. ~ For, in him, a rhinoceros would find no place for his horns, a tiger no place to lay his claws upon, and a weapon no place to lodge its point. ~ How is this? ~ Because there is no room for death in him.

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[50c16T] **Thomas Z. Zhang** ~ In the life and death cycle, ~ Three in ten enjoy natural longevity, ~ Three in ten die normally. ~ There are some, three in ten, who die unnaturally. ~ Why it is so? ~ Because they indulge themselves excessively. ~ It is well known that those who are good at protect themselves steer clear of rhinos and tigers when walking, And hardly hurt by armed enemy. ~ This is because rhinos cannot find them to gore, ~ Tigers cannot find them to claw, ~ Enemies cannot get a chance to use weapons upon them. ~ What is the reason? ~ They never put themselves into a fatal situation.

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[50c17T] **Arthur Waley** ~ He who aims at life achieves death. ~ If the 'companions of life' are thirteen, so likewise are the 'companions of death' thirteen. ~ How is it that the 'death-spots' in man's life and activity are also thirteen? ~ It is because men feed life too grossly. ~ It is said that he who has a true hold on life, when he walks on land does not meet tigers or wild buffaloes; in battle he is not touched by weapons of war. ~ Indeed, a buffalo that attacked him would find nothing for its horns to butt, a tiger would find nothing for its claws to tear, a weapon would find no place for its point to enter in. ~ And why? ~ Because such men have no 'death-spot' in them.

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[50c18T] **Richard John Lynn** ~ We emerge into life, enter into death. ~ Three out of ten are adherents of life; ~ three out of ten are adherents of death; ~ and there are three out of ten whose way of life also leads them to death. ~ Why is this so? ~ It is due to placing too much emphasis on life. ~ For I have heard that one good at preserving life, when traveling by land, does not encounter the wild buffalo and, when entering the army, suffers no wound from weapons. ~ The wild water buffalo has no way to strike at him with horn, the tiger has no way to strike at him with claw, and weapons of war have no way to use point or edge against him. ~ Why is this so? ~ It is due to the fact that he stays free of the land of death.

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[50c19T] **Lin Yutang** ~ THE PRESERVING OF LIFE ~ Out of life, death enters. ~ The companions (organs) of life are thirteen; ~ The companions (organs) of death are (also) thirteen. ~ What send man to death in this life are also (these) thirteen. ~ How is it so? ~ Because of the intense activity of multiplying life. ~ It has been said that he who is a good preserver of his life ~ Meets no tigers or wild buffaloes on land, ~ Is not vulnerable to weapons in the field of battle. ~ The horns of the wild buffalo are powerless against him; ~ The paws of the tiger are useless against him; ~ The weapons of the soldier cannot avail against him. ~ How is it so? ~ Because he is beyond death.

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[50c20T] **Victor H. Mair** ~ A person comes forth to life and enters into death. ~ Three out of ten are partners of life, ~ Three out of ten are partners of death, ~ And the people whose every movement leads them to the land of death because they cling to life ~ Are also three out of ten. ~ Now, ~ What is the reason for this? ~ It is because they cling to life. ~ Indeed, ~ I have heard that ~ One who is good at preserving life does not avoid tigers and rhinoceroses when he walks in the hills; ~ nor does he put on armor and take up weapons when he enters a battle. ~ The rhinoceros has no place to jab its horn, ~ The tiger has no place to fasten its claws, ~ Weapons have no place to admit their blades. ~ Now, ~ What is the reason for this? ~ Because on him there are no mortal spots.

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[50c21T] **Tolbert McCarroll** ~ When going off one way means living ~ and going off the other way means dying, ~ three in ten are companions of Life, ~ three in ten are companions of Death, ~ and three in ten value Life but drift toward Death. ~ Why is all this so? ~ Because, these people are too greedy about living. ~ It is said: ~ People who are skillful in caring ~ for the life that has been given to them ~ travel abroad without fear of wild ox or tiger, ~ and enter a battle without concern for sharp weapons. ~ There is no place for the wild ox to thrust its horns, ~ there is no place for the tiger to put its claws, ~ there is no place for a weapon to lodge. ~ How is this so? ~ Because, there is no place for Death to enter in!

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[50c22T] **David H. Li** ~ People are born and people die. ~ Three in ten live long; ~ Three in ten die young; ~ Three in ten move [prematurely] into death's realm. ~ Why so? ~ Because they care for their lives too well. ~ Those who care for themselves, it is said, are unlikely to encounter rhinoceroses or tigers on land, or face weaponry and soldiers in war. ~ Rhinoceroses have no occasion to use their horns; ~ tigers have no occasion to use their claws; ~ soldiers have no occasion to use their bayonets. ~ Why so? ~ Because they care for themselves to not move into death's realm.

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[50c23T] **Yasuhiko Genku Kimura** ~ Life is appearance; death is disappearance. ~ Three out of ten live a long life. ~ Three out of ten live a short life. ~ Three out of ten bring upon themselves an untimely death, ~ Because they cling too much to outer pleasures of life. ~ He who maintains a balanced life in accordance with the Tao, ~ Does not meet tigers or rhinoceroses in the wilderness, ~ Does not suffer attacks from the enemy in the battlefield. ~ Upon him the tiger has no place to fasten its claws, ~ The rhinoceros has no place to jab its horn, ~ The weapon has no place to pierce its blade. ~ Why is this so? ~ Because in him there is no room for death to enter.

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[50c24T] **Chou-Wing Chohan** ~ It is easy to hold something that is motionless, ~ It is easy to create a mold for something that is not lacking, ~ It is easy to break something that is breakable, ~ It is easy to scatter a thing that is small. ~ Take care of a thing before it happens, ~ Arrange a thing before it gets out of hand. ~ The simple man generally fails in his affairs on the verge of success. ~ Take care of the end as you do of the beginning, ~ And you will not fail.

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[50c25T] **Man-Ho Kwok** ~ In the normal way of things every three in ten live long, ~ while every three in ten die young - ~ and for those just passing through their lives (that is, every three in ten) the chances are the same. ~ Why is this? ~ Well, it all depends on how identified they are with the mundane world of matter. ~ People who know how to live will never do things that threaten their lives, ~ any more than a traveller who knows will run into a tiger or a wild buffalo. ~ Living well is like wearing a kind of armour that nothing can penetrate. ~ Living badly is like being attacked! ~ A practised sage is invulnerable to attacks ~ that punch like a buffalo's horn, ~ that claw like a leaping tiger - ~ or that stab like a knife in the back. ~ And why is this? ~ Because he is impeccable.

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[50c26T] **Gu Zhengkun** ~ Men live when given to birth ~ And die when being buried. ~ One third of them are long-lived; ~ One third of them are short-lived; ~ One third of them die from their own choices though they could have lived longer; ~ Why in such cases? ~ Because they are too eager to live longer. ~ It is heard that he who is good at preserving his life ~ Does not meet with the rhinoceros or tiger when traveling on land, ~ Nor is he wounded in war, ~ For the rhinoceros has no use for its horns ~ And the tiger has no use for its claws; ~ The weapons have no use for their blades. ~ Why in such cases? ~ Because there is no realm of death for him to enter.

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[50c27T] **Chao-Hsiu Chen** ~ Emotions and longings are life. ~ Passions and desires are death. ~ There are thirteen kinds of life: ~ seven are emotions and they refer to the gates of the mind; ~ six are longings and they refer to the gates of the body. ~ There are also thirteen kinds of death: ~ seven are passions and they refer to the gates of the mind; ~ six are desires and they refer to the gates of the body. ~ These thirteen kinds of life and death rule also human beings, because one treasures

life. ~ He who is good at conserving his life will not meet the rhinoceros and the tiger on his journey. ~ He can enter a battle without being hurt. ~ The rhinoceros cannot attack him with its horn, ~ the tiger cannot scratch him with its claws, ~ troops cannot use their swords against him. ~ That is only because he has no place for death to enter.

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[50c28т] **Liu Qixuan** ~ Life and death co-exist in the same process. ~ The chance for life is thirty percent. ~ The chance for death is thirty percent. ~ The chance for death in the life's area is also thirty percent. ~ Why? ~ Because some live too actively for their lives. ~ It has been said that people good at living ~ Do not meet with tigers on land, ~ Or receive hits in battle. ~ Tigers can have no chance to apply their paws. ~ Weapons can have no chance to exert their edges. ~ Why? ~ Because people good at living have no chance of death.

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[50c29т] **Shi Fu Hwang** ~ The Preserving of Life ~ Lao Tze says, ~ Men come forth from their mothers' wombs and live; ~ and they enter dust, and die. ~ Those men who depend on the three and ten to live; ~ die by the three and ten also. ~ Those who were living will be sent to the place of death by the three and ten. ~ And for what reason? ~ Because they made excessive stores to perpetuate their life. ~ For I have heard it is said that one who excels in safeguarding his own life does not shun the rhinoceros or tiger when travelling on land, nor does he avoid buff coat and sharp weapon at entering a host. ~ The rhinoceros finds no place to fix its claw on him, nor the weapon a place to admit its point on him. ~ And for what reason? ~ Because there is no place of death on him.

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[50c30т] **Ch'u Ta-Kao** ~ Men go out of life and enter into death. ~ The parts (proportions) of life are three in ten; the parts of death are also three in ten. ~ Men that from birth move towards the region of death are also three in ten. ~ Why is it so? ~ Because of their redundant effort in seeking to live. ~ But only those who do nothing for the purpose of living are better than those who prize their lives. ~ For I have heard that he who knows well how to conserve life, when travelling on land, does not meet the rhinoceros or the tiger; when going to a battle he is not attacked by arms and weapons. ~ The rhinoceros can find nowhere to drive his horn; the tiger can find nowhere to put his claws; the weapons can find nowhere to thrust their blades. ~ Why is it so? ~ Because he is beyond the region of death.

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[50c31т] **Paul J. Lin** ~ Coming out means life; going in means death. ~ Three-tenths of men are disciples of life. ~ Three-tenths of men are disciples of death. ~ Three-tenths of men actually have life, but strive for death through activity. ~ Why is this so? ~ Because they over-nourish themselves. ~ So I have heard that he who is capable of sustaining life ~ Can travel on land without ever encountering a rhinoceros or tiger; ~ Can enter a battle without ever being touched by arms and weapons. ~ The rhinoceros cannot charge him with its horns. ~ The tiger cannot attack him with its claws. ~ Weapons have no place to lodge their blades. ~ Why is this so? ~ Because he has no grounds for death.

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[50c32т] **Michael LaFargue** ~ "Setting out to live is entering into death." ~ "Thirteen are the life givers, ~ thirteen are the death bringers." ~ The thirteen body parts are also death spots in people's life and activity. ~ Why? ~ Because they live life so lavishly. ~ So we hear: ~ One who Excels at fostering life, ~ "travels on land without meeting rhinoceros or tiger, ~ enters combat without armor or weapon." ~ The rhinoceros finds no place to jab its horn, ~ the tiger finds no place to lay its claws, ~ a weapon finds no place where its point can enter. ~ Why? ~ Because he has no death spot.

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[50c33т] **Cheng Lin** ~ Man begins with life, and ends with death. ~ During the span of man's existence, ~ three-tenths of it are passed in the processes of growth; ~ three-tenths are passed in the processes of decay. ~ That which is meant for the development of life but which is passed in the processes of decay also constitutes three-tenths. ~ Why is this so? ~ Because man over-taxes the life force. ~ It has been said that he who knows how to preserve life avoids the rhinoceros and tigers when travelling by land; ~ dodges arms and weapons when engaged in battle with a hostile army. ~ He sees to it that the rhinoceros have no opportunity to use their horns; ~ that tigers have no opportunity to use their claws; ~ that enemies have no opportunity to use their weapons. ~ Why is this so? ~ Because man avoids the risks of death.

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[50c34т] **Yi Wu** ~ From birth to death, ~ One-third are fellows of life, ~ One-third are fellows of death, ~ And one-third are fellows of life who move to grounds for death. ~ Why is this? ~ Because they are overly attached to their lives. ~ It is said that those who are good at sustaining life ~ Travel on land without meeting wild buffalos or tigers, ~ Enter battle without protection of armor or weapons. ~ In them, a wild buffalo finds no place to gore with its horns, ~ A tiger finds no place to seize with its claws, ~ A weapon finds no place to pierce with its blade. ~ Why is this? ~ Because they have no grounds for death.

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[50c35т] **Han Hiong Tan** ~ From the time you were born, you are dying. ~ About one-third of people are luxuriating in longevity, ~ Another third are enjoying a normal life span but travelling along the path towards a natural death. ~ The other third are heading on the path towards a premature death. ~ The cause of premature death is due to overindulgence in life. ~ I have heard that people, who master the art of living, ~ Can avoid meeting a rhinoceros or tiger in the jungle. ~ They can avoid getting hurt by any sharp weapons in a battle. ~ The rhinoceros cannot employ its horn against them. ~ The tiger cannot attack them with its paws. ~ Sharp weapons cannot inflict injury on them. ~ Why is this so? ~ They simply manage to stay away from the circle of death.

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[50c36т] **Hua-Ching Ni** ~ That one's physical life will begin with birth and end in death seems a surety. ~ Also, in an individual life, the special opportunities of life and death are very much equal. ~ When there is an opportunity for death, ~ there is an opportunity for life also. ~ When there is an unusual opportunity for life, ~ it pulls one's life closer to death. ~ Aside from such opportunities, ~ there is the personal effort to maintain normalcy. ~ This is much more reliable than the special opportunities which place one's life on the verge of life and death. ~ People of awareness value normalcy and forsake seeking special opportunities which hold the promise of increasing the strength of living. ~ Such things are eventually only ways to speed up one's life. ~ One who can enjoy his natural life is content with the life of simple normalcy. ~ As I was told, one who knows how to tend his life with simple normalcy, ~ does not meet wild animals on the road or know the touch of weapons during war. ~ The mighty horns of the rhinoceros, ~ the powerful claws of the tiger, ~ the sharp blades of weapons, ~ find nowhere to pierce him. ~ Why is this so? ~ Because his mind holds no uncanny thoughts he gives death no opportunity.

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[50c37т] **Chang Chung-yuan** ~ To live or to die: ~ Three out of ten men live, ~ While three out of ten men die. ~ Further, three out of ten men cling to life, ~ But they lose it. ~ Why? ~ Because they all crave life. ~ He who knows how to safeguard his life ~ Does not encounter tigers or rhinoceroses. ~ In the battlefield ~ He does not avoid dangerous weapons. ~ Rhinoceroses cannot gore him, ~ Tigers cannot claw him, ~ Dangerous weapons cannot harm him. ~ Why? ~ Because there is no place in him for death.

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[50c38т] **Henry Wei** ~ Importance of Life ~ Kuei Sheng ~ As life emerges, death enters. ~ The agents of life are thirteen; ~ The agents of death are likewise thirteen; ~ The thirteen also may make men move in a death spot. ~ Why so? ~ Because life is lived in too intense a manner. ~ I have heard that - ~ He, who is adept in guarding his life, ~ Will not come across rhinoceros and tigers, ~ When travelling on land; ~ And when in the armed forces, ~ Will not get wounded by deadly weapons. ~ In him the rhinoceros can find no place to butt, ~ Nor can the tiger find any place to claw, ~ Nor can the weapons find any place to injure. ~ Why so? ~ Because there is no death spot in him.

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[50c39т] **Ha Poong Kim** ~ You come out to life and enter death. ~ The companions of life are three in ten; ~ The companions of death are three in ten: ~ The way humans live, ~ There are those who move into death-spots. ~ They too are three in ten. ~ Why is this so? ~ It is because of their hoarding of life. ~ I hear that those who nurture life well, ~ When traveling on land, do not meet wild buffaloes or tigers, ~ Nor do they, when going into battle, put on armor or shields. ~ The wild buffalo would find no place to thrust its horns; ~ The tiger would find no place to place its claws; ~ The sword would find no place to lodge its blade. ~ Why is this so? ~ Because for such men there are no death-spots.

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[50c40т] **Tao Huang** ~ We live, we die. ~ The companions of life are three and ten. ~ The companions of death are three and ten. ~ That people live their active life necessarily leading to the ground of death is three and ten. ~ Why so? ~ It is the nature of life itself. ~ As a matter of fact, I hear of those who are good at preserving their lives: ~ Walking through, not avoiding rhinos and tigers. ~ Entering battle without wearing armaments. ~ The rhino has no place to dig its horns. ~ The tiger has no place to drag its claws. ~ The soldier has no place to thrust his blade. ~ Why is this so? ~ Because they have no place to die.

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[50c41т] **Tang Zi-chang** ~ Throughout human life, from birth to death: ~ There are one third who die naturally; ~ There are one third who die from disease; ~ And the other one third who die by speeding to death. ~ For what reasons have they done so? ~ Because they live by overdrawing upon their lives heavily. ~ As I used to hear that: ~ "One who takes good care of his life will not meet a rhinoceros or a tiger when he is traveling on land. ~ He does not need to wear armour or carry weapons when he is leading an army." ~ The rhinoceros finds no place to insert its horn. ~ The tiger finds no place to put its claws. ~ Weapons of war find no place to thrust their blades. ~ For what reasons? ~ Because one never lets himself be in a vulnerable situation.

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[50c42т] **Wing-tsit Chan** ~ Man comes in to life and goes out to death. ~ Three out of ten are companions of life. ~ Three out of ten are companions of death. ~ And three out of ten in their lives lead from activity to death. ~ And for what reason? ~ Because of man's intensive striving after life. ~ I have heard that one who is a good preserver of his life will not meet tigers or wild buffaloes, ~ And in fighting will not try to escape from weapons of war. ~ The wild buffalo cannot butt its horns against him, ~ The tiger cannot fasten its claws in him, ~ And weapons of war cannot thrust their blades into him. ~ And for what reason? ~ Because in him there is no room for death.

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[50c91т] **И. И. Семененко** ~ Выходят, чтобы жить; ~ входя обратно, умирают. ~ Из каждых десяти лишь три вступают в жизнь и три, уж находясь в конце ее, вышагивают к смерти. ~ И те, чья человеческая жизнь является лишь местом смерти, по которому им двигаться, тоже составляют три из десяти. ~ Чем это объясняется? ~ Тем, что они всего превыше ценят жизнь. ~ Говорят, есть человек, умеющий заботиться о жизни. ~ Когда идет по суше, на него не нападает носорог и тигр, вступая в войско, он не запасается оружием и латами. ~ Носорогу некуда его ударить рогом, тигру негде в него впиться когтями, мечу некуда в него вонзиться острием. ~ Чем это объясняется? ~ Тем, что в нем нет места для смерти.

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[50c92т] **А. А. Маслов** ~ Появляясь - живём, уходя - умираем. ~ Трое из десяти последуют жизни. ~ Трое из десяти последуют смерти. ~ Тех, кто стремится к жизни и потому часто сталкивается со смертью, - также трое из десяти. ~ Почему это так? ~ Потому что они излишне стремятся к жизни. ~ Я слышал, что искушённый в сбережении своей жизни, в своих странствиях не столкнётся с носорогами и тиграми. ~ В сражении его не задеть ударом оружия. ~ Носорогам некуда воткнуть свой рог. ~ Тиграм некуда вонзить свои когти. ~ Воину некуда направить своё оружие. ~ Почему это так? ~ Потому что в нём нет места смерти.

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[50c93т] **Е. А. Торчинов** ~ Рождаясь, чтобы жить, люди устремляются к смерти. ~ Учеников жизни - трое из десятка. ~ Учеников смерти - трое из десятка. ~ Тех людей, что рождены для жизни, но стремятся в царство смерти, - трое из десятка. ~ И по какой причине это? ~ По той причине, что жадны до жизни люди. ~ Я слышал, что умеющий жизнь свою беречь, идя по суше, не столкнется с тигром или носорогом, а вступая в войско, может он не опасаться оружия и лат. ~ Ведь носорогу некуда свой рог вонзить, тигру некуда когти свои запустить, оружию некуда клинок вонзить. ~ И по какой причине это? ~ По той причине, что для таких людей не существует царства смерти.

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[50c94т] **А. Е. Лукьянов** ~ Приходят жизнью, уходят смертью. ~ Придут жизнью тринадцать, уйдут смертью тринадцать, из живущих людей движущихся к месту смерти тоже тринадцать. ~ Почему это так? ~ Из-за их обильного рождения и размножения. ~ Как-то слыхал, что тот, кто искусно (посредством добра-шань) управляет жизнью, идя по суше, не избегает носорогов и тигров, ~ вступая в бой, неуязвим для латников. ~ Носорогу некуда вонзить свой рог, тигру некуда запустить свои когти, ~ латнику некуда ударить своим мечом. ~ Почему это так? ~ Потому что у него нет места смерти [ни на нем, ни на земле].

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[50c95т] **Ян Хин-шун** ~ [Существа] рождаются и умирают. ~ Из десяти человек три [идут] к жизни, три - к смерти. ~ Из каждых десяти еще имеются три человека, которые умирают от своих деяний. ~ Почему это так? ~ Это происходит оттого, что у них слишком сильно стремление к жизни. ~ Я слышал, что, кто умеет овладевать жизнью, идя по земле, не боится носорога и тигра, вступая в битву, не боится вооруженных солдат. ~ Носорогу некуда вонзить в него свой рог, тигру негде наложить на него свои когти, а солдатам некуда поразить его мечом. ~ В чем причина? ~ Это происходит оттого, что для него не существует смерти.

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[50c96т] **Д. П. Конисси** ~ (Все существа), уходя из жизни, входят в смерть. ~ Жизнь имеет 13 ступеней своего развития; смерть также имеет 13 ступеней. ~ Ступеней человеческой жизни, которая постоянно стремится к смерти, опять 13. ~ Это почему? ~ Потому что стремление к жизни слишком сильно. ~ Я слышал, что ведущий воздержную жизнь не боится ни носорога, ни тигра, ни быть на поле сражения без воинского наряда, ибо на нем нет места, куда носорог мог бы ударить рогом, тигр мог бы вонзить свои острые когти и воин мог бы нанести удар мечом. ~ Это почему? ~ Потому что для ведущего жизнь воздержную не существует смерти.

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[50c97т] **В. В. Малявин** ~ Вот: выходят в жизнь и входят в смерть. ~ Товарищей по жизни - три из десяти, ~ Товарищей по смерти - три из десяти. ~ Жизнь свою в смерть обращающих - тоже три из десяти. ~ А почему? ~ Все из-за жажды быть живым в этой жизни. ~ Известно: тот, кто постиг премудрость сбереженья жизни, ~ В пути не встретит тигра или носорога, ~ Вступив в сраженье, избежит разящего клинка. ~ В нем носорогу некуда воткнуть свой рог, ~ Тигру некуда вонзить свои когти, ~ Воину некуда направить свой меч. ~ Почему так? ~ Потому что смерти негде поселиться в нем.

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[50c98т] **Б. Б. Виногродский** ~ Выход - рождение. ~ Вход - смерть. ~ Попутчиков рождения - на десять есть три. ~ Попутчиков смерти - на десять есть три. ~ Людей, рождающих движение, ведущее в Землю смерти, тоже - на десять есть три. ~ И какова же причинность? ~ Это мощность порождения порождающего. ~ Так, внимающий совершенствованию накопления порождающего, он, двигаясь по суше, не встретит носорога и тигра. ~ Войдя в войско, он не столкнется с вооруженным воином. ~ Для носорога отсутствует место, куда приложить свой рог. ~ Для тигра

отсутствует место, куда применить свои когти. ~ Для воина отсутствует место, куда вонзить свой клинок. ~ И какова же причинность: ~ Из-за отсутствия в нем Земли смерти.

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PSEUDO-CHAPTER **Fifty-One**

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[51c01t] **Robert G. Henricks** ~ The Way gives birth to them and Virtue nourishes them; ~ Substance gives them form and their unique capacities complete them. ~ Therefore the ten thousand things venerate the Way and honor Virtue. ~ As for their veneration of the Way and their honoring of Virtue - ~ No one rewards them for it; it's constantly so on its own. ~ The Way gives birth to them, nourishes them, matures them, completes them, rests them, rears them, supports them, and protects {them}. ~ {It gives birth to them but} doesn't try to own them; ~ It acts on their behalf but doesn't make them dependent; ~ It matures them but doesn't rule them. ~ This we call Profound Virtue.

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[51c02t] **John C. H. Wu** ~ TAO gives them life, ~ Virtue nurses them, ~ Matter shapes them, ~ Environment perfects them. ~ Therefore all things without exception worship Tao and do homage to Virtue. ~ They have not been commanded to worship Tao and do homage to Virtue, ~ But they always do so spontaneously. ~ It is Tao that gives them life: ~ It is Virtue that nurses them, grows them, fosters them, shelters them, comforts them, nourishes them, and covers them under her wings. ~ To give life but to claim nothing, ~ To do your work but to set no store by it, ~ To be a leader, not a butcher, ~ This is called hidden Virtue.

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[51c03t] **D. C. Lau** ~ The way gives them life; ~ Virtue rears them; ~ Things give them shape; ~ Circumstances bring them to maturity. ~ Therefore the myriad creatures all revere the way and honour virtue. ~ Yet the way is revered and virtue honoured not because this is decreed by any authority but because it is natural for them to be treated so. ~ Thus the way gives them life and rears them; ~ Brings them up and nurses them; ~ Brings them to fruition and maturity; ~ Feeds and shelters them. ~ It gives them life yet claims no possession; ~ It benefits them yet exacts no gratitude; ~ It is the steward yet exercises no authority. ~ Such is called the mysterious virtue.

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[51c04t] **R. L. Wing** ~ The Tao produces; ~ Its Power supports; Its Natural Law forms; Its influence completes. ~ Thus All Things without exception ~ Respect the Tao and value its Power. ~ To respect the Tao and value its Power - ~ No one demands this, and it comes naturally. ~ Therefore the Tao produces and its Power supports; ~ It advances, cultivates, comforts, matures, nourishes, and protects. ~ Produce but do not possess. ~ Act without expectation. ~ Advance without dominating. ~ These are called the Subtle Powers.

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[51c05t] **Ren Jiyu** ~ Tao begets all beings, ~ And De fosters them. ~ The physical gives them forms, ~ And the vessels mark them accomplished. ~ Therefore all beings without exception venerate Tao and value De. ~ The veneration of Tao and valuing of De, is not out of obedience to any orders, but is always like this. ~ Therefore Tao begets all beings, ~ And De fosters them, grows and raises them, makes them fruitful and mature, breeds them and protects them. ~ To give birth to them without taking possession of them, ~ To put them in motion without vaunting this as its merits, ~ And to be their sovereign without controlling them, ~ - These are called the profound De.

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[51c06t] **Gia-fu Feng** ~ All things arise from Tao. ~ They are nourished by Virtue. ~ They are formed from matter. ~ They are shaped by environment. ~ Thus the ten thousand things all respect Tao and honor Virtue. ~ Respect of Tao and honor of Virtue are not demanded, ~ But they are in the nature of things. ~ Therefore all things arise from Tao. ~ By Virtue they are nourished, ~ Developed, cared for, ~ Sheltered, comforted, ~ Grown, and protected. ~ Creating without claiming, ~ Doing without taking credit, ~ Guiding without interfering, ~ This is Primal Virtue.

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[51c07t] **Lok Sang Ho** ~ The Dao gives them birth. ~ The Virtue rears them. ~ They get their shapes from substance. ~ They become what they are from the working of various forces. ~ For these reasons all living things pay homage to the Dao, ~ And respect the Virtue. ~ The stately status of the Dao and that of the Virtue ~ Are such that they are at the command of no one, ~ And are always in their natural states. ~ The Dao gives birth; ~ The Virtue rears them; ~ Raises and nourishes them; ~ Brings them up and lets them down; ~ Claims no ownership even though it brings them to life. ~ The Dao accomplishes but is never arrogant; ~ It lets them grow but never dictates their fates. ~ This is known as the Mystical Virtue.

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[51c08t] **Xiaolin Yang** ~ The DAO gives birth to everything, the DE looks after everything, ~ The elements give a shape to everything, and nature makes everything grow and mature. ~ Therefore, everything respects the DAO and values the DE. ~ The dignity of the DAO and the nobleness of the DE are not forced upon anything, but allow everything to be natural. ~ So, the DAO gives birth to everything, the DE looks after everything; ~ They grow and cultivate everything, making them complete and mature; ~ They bring everything up and protect them. ~ Giving birth to everything but not owning them, ~ Taking care of everything but not claiming the credit, ~ Leading everything but not controlling them; ~ This is called real DE.

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[51c09t] **Walter Gorn Old**, CHERISHING VIRTUE ~ Tao brings forth, and Teh nourishes. ~ All things take up their several forms, and natural forces bring them to perfection. ~ Therefore all things conspire to exalt Tao and to cherish virtue. ~ But this regard of Tao and Teh is not in deference to any mandate. ~ It is unconstrained, and therefore it endures for ever. ~ For Tao produces all things, and Teh nourishes, increases, feeds, matures, protects, and watches over them. ~ To produce without possessing; to work without expecting; to enlarge without usurping; this is the sublime virtue!

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[51c10t] **James Legge** ~ All things are produced by the Tao, and nourished by its outflowing operation. ~ They receive their forms according to the nature of each, and are completed according to the circumstances of their condition. ~ Therefore all things without exception honour the Tao, and exalt its outflowing operation. ~ This honouring of the Tao and exalting of its operation is not the result of any ordination, but always a spontaneous tribute. ~ Thus it is that the Tao produces (all things), nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them, and overspreads them. ~ It produces them and makes no claim to the possession of them; ~ it carries them through their processes and does not vaunt its ability in doing so; ~ it brings them to maturity and exercises no control over them; ~ - this is called its mysterious operation.

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[51c11t] **David Hinton** ~ Way gives birth to them and Integrity nurtures them. ~ Matter shapes them and conditions complete them. ~ That's why the ten thousand things always honor Way and treasure Integrity. ~ Honoring Way and treasuring Integrity ~ isn't obedience to command, ~ it's occurrence perennially appearing of itself. ~ Way gives birth to them and Integrity nurtures them: ~ it fosters and sustains them, harbors and succors them, nourishes and shelters them. ~ Giving birth without possessing, ~ animating without subjecting, ~ fostering without dominating: ~ this is called dark-enigma Integrity.

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[51c12t] **Chichung Huang** ~ The Tao generates them, ~ Virtue nurtures them, ~ Matter forms them, ~ And instruments complete them. ~ Hence, the ten thousand things ~ Honor the Tao and treasure virtue. ~ That the Tao is honored ~ And virtue is treasured is not because ~ Anyone has conferred titles upon them; ~ It is constantly the way things are. ~ The Tao generates them, ~ Nurtures them, ~ Grows them, ~ Raises them, ~ Shapes them, ~ Solidifies them, ~ Stores them, ~ Covers them. ~ It generates without possessing, ~ Assists without taking credit, ~ Leads without dominating. ~ This is called deep and remote virtue.

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[51c13t] **Ellen M. Chen** ~ Tao gives birth, ~ Te rears (hsŭ), ~ Things (wu) shape, ~ Circumstances (shih) complete. ~ Therefore the ten thousand things, ~ None do not respect Tao and treasure Te. ~ Tao is respected, ~ Te is treasured, ~ Not by decree (ming), ~ But by spontaneity (tzu-jan). ~ Therefore Tao gives birth, ~ Te keeps, grows, nurtures, matures, ripens, covers and buries. ~ To give birth without possession, ~ To act (wei) without holding on to, ~ To grow (chang) without lording over, ~ This is called the dark te.

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[51c14t] **Lee Sun Chen Org** ~ Tao originates [each and every thing]; ~ Te cultivates [each and every thing]; ~ The material world gives the form [to each and every thing]; ~ The situation completes the formation [of each and every thing]. ~ For this reason, each and every thing must resort to venerating Tao and treasuring Te; ~ The omnipotence of Tao and the invaluableness of Te [are so compelling]; ~ Even though people are not required to recognize the omnipotence of Tao and the invaluableness of Te, they shall always [propelled to] follow their rules, because this is the way of Nature. ~ Accordingly, Tao originates [each and everything]; ~ Te cultivates, grows, nourishes, fulfills, ripens, nurtures and shelters [each and everything]. ~ [I have therefore said before, if a person carries out any of the following practices:] ~ Helping [others] to live [better lives] without being possessive; ~ Stimulating [others] (to maximize their potentials) without claiming the contribution; ~ Leading [others with the best guidance] without being manipulative; ~ This person has performed [successfully in accord with] the profound Te!

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[51c15t] **Tien Cong Tran** ~ The Way gives birth [to all things]; Virtue nourishes; matter shapes; environment perfects. ~ Therefore all things without exception revere the Way and honor Virtue, although they are not commanded, but left to do so naturally. ~ Hence, the Way gives birth; Virtue nurses, grows, fosters, shelters, comforts, nourishes, and guards. ~ It gives birth but does not claim as its own; it does but does not claim its doing; it grows but does not claim to be master. ~ This is called hidden Virtue.

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[51c16t] **Thomas Z. Zhang** ~ Everything is born from Tao, and nurtured by Te; shaped by substance, and completed by environment. ~ Thus, everything follows Tao and is guided by Te. ~ Tao is honored. ~ Te is valued. ~ This is not the result of promotion, but occurs naturally. ~ This is why everything is born by Tao and nurtured by Te. ~ Te raises, educates, mentors, coaches, nourishes, and protects everything. ~ Giving lives without possessing them, ~ Guiding without forcing, ~ Developing without controlling, ~ This is called Profound Te.

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[51c17t] **Arthur Waley** ~ Tao gave them birth; ~ The 'power' of Tao reared them, ~ Shaped them according to their kinds, ~ Perfected them, giving to each its strength. ~ Therefore of the ten thousand things there is not one that does not worship Tao and do homage to its 'power'. ~ No mandate ever went forth that accorded to Tao the right to be worshipped, nor to its 'power' the right to receive homage. ~ It was always and of itself so. ~ Therefore as Tao bore them and the 'power' of Tao reared them, made them grow, fostered them, harboured them, brewed for them, so you must ~ 'Rear them, but not lay claim to them, ~ Control them, but never lean upon them, ~ Be chief among them, but not manage them. ~ This is called the mysterious power.'

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[51c18t] **Richard John Lynn** ~ The Dao gives life to them; virtue nurtures them, matter gives them physical form, and characteristic potential completes them. ~ This is why the myriad things without exception must honor the Dao and esteem virtue. ~ This honoring of the Dao and this esteeming of virtue, none are ordered to do so, yet it always happens spontaneously. ~ The Dao gives them life, and virtue nurtures them, that is, grows them, rears them, ensures them their proper shapes, matures them, and protects them. ~ He gives them life yet possesses them not. ~ He acts, yet they do not depend on him. ~ They mature, yet he is not their steward. ~ This we call mysterious virtue.

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[51c19t] **Lin Yutang** ~ THE MYSTIC VIRTUE ~ Tao gives them birth, ~ Teh (character) fosters them. ~ The material world gives them form. ~ The circumstances of the moment complete them. ~ Therefore all things of the universe worship Tao and exalt Teh. ~ Tao is worshipped and Teh is exalted ~ Without anyone's order but is so of its own accord. ~ Therefore Tao gives them birth, ~ Teh fosters them, ~ Makes them grow, develops them, ~ Gives them a harbor, a place to dwell in peace, ~ Feeds them and shelters them. ~ It gives them birth and does not own them, ~ Acts (helps) and does not appropriate them, ~ Is superior, and does not control them. ~ This is the Mystic Virtue.

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[51c20t] **Victor H. Mair** ~ The Way gives birth to them and integrity nurtures them. ~ Matter forms them and function completes them. ~ For this reason, ~ The myriad creatures respect the Way and esteem integrity. ~ Respect for the Way and esteem for integrity are by no means conferred upon them but always occur naturally. ~ The Way ~ gives birth to them, ~ nurtures them, ~ rears them, ~ follows them, ~ shelters them, ~ toughens them, ~ sustains them, ~ protects them. ~ It ~ gives birth but does not possess, ~ acts but does not presume, ~ rears but does not control. ~ This is what is called "mysterious integrity."

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[51c21t] **Tolbert McCarroll** ~ The Tao gives life to all things, ~ and its Virtue nourishes them, forms each according to its nature and gives to each its inner strength. ~ Therefore, ~ the ten thousand things all venerate the Tao and honor its Virtue. ~ It has never been decreed that the Tao be venerated and its Virtue be honored; ~ they have always been so treated spontaneously. ~ Thus, ~ the Tao gives life to all things; ~ and its Virtue raises them, nourishes them, brings them to their full growth, feeds, shelters, and protects them. ~ Giving life without claiming authority, ~ benefiting without demanding gratitude, ~ guiding without control. ~ This is called hidden Virtue.

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[51c22t] **David H. Li** ~ Cultivated by Direction, reared by virtue; ~ formed by matter, completed by interaction. ~ Thus, myriad matters revere Direction and value virtue. ~ The reason Direction is revered and virtue valued is that they do not command but let myriad matters visit Nature. ~ Thus, ~ Direction cultivates, ~ virtue rears, nurtures, guides, comforts, protects, cares, shelters. ~ Cultivating without possessing, ~ providing without claiming, ~ nurturing without dominating, ~ This is the Profoundest Virtue.

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[51c23t] **Yasuhiko Genku Kimura** ~ The Tao begets existence. ~ Intelligence nurtures existence. ~ Substance forms existence. ~ Forces complete existence. ~ For this reason, ~ Everything in existence, without exception, ~ Reveres the Tao and honors Intelligence, ~ Not by any decree, but with utter spontaneity. ~ Thus, the Tao begets everything in existence, ~ And Intelligence nurtures it, ~ Rears it, ~ Develops it, ~ Completes it, ~ Ripens it, ~ Sustains it, ~ Protects it. ~ Giving birth without possessing, ~ Availing life without claiming, ~ Promoting growth without controlling, ~ These are the Profound Virtues of Kosmic Intelligence.

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[51c24t] **Chou-Wing Chohan** ~ The Tao created all things, ~ The way of the Tao nourished them, ~ All things emerge in different forms, ~ Each of them is perfect in the nature of the Tao within it. ~ Therefore, there is not one among the myriad of things ~ That does not honor the Tao and cherish its way. ~ Honoring the Tao and cherishing its way are not dictated by law, ~ But rather come from

within. ~ Therefore the Tao creates them, makes them grow, nourishes them, ~ Guards them, lifts them, and protects them. ~ When all things are created, the Tao does not reject them. ~ It creates them without owning them. ~ It operates without depending on them, and raises them without controlling them. ~ When its work is completed, it does not lay any claim to them. ~ Since it does not lay claim to them, it does not lose them.

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[51c25т] **Man-Ho Kwok ~** Everything streams from the Tao, ~ Everything is nurtured by Te, ~ Everything is made out of substance, ~ Everything is created by the Tao of Nature ~ - and from everything on earth that surrounds it. ~ So every living thing should bow to the Tao, the Tao and its Virtue because they are what it is. ~ Everything that breathes comes from the Tao, ~ And the Virtue feeds and takes care of it. ~ They grace things without possessing them, ~ They benefit everything but ask for nothing back, ~ They give themselves into everything without seeking control. ~ This is the essence of the original intention.

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[51c26т] **Gu Zhengkun ~** The Tao begets all creatures; ~ The virtue rears them; ~ Substance gives them shape; ~ Forces in opposition accomplish them. ~ Therefore all creatures worship the Tao and honor virtue. ~ This worship and honor stems from the fact ~ That the Tao and virtue never unnaturally ~ Impose their influence on all creatures. ~ In this way ~ The Tao begets all creatures; ~ The virtue rears them, ~ Promotes them, natures them, ~ Brings them to fruition and maturity, ~ Meanwhile maintains and defends them. ~ Giving them life without claiming to be their owner; ~ Availing them without claiming to be their benefactor; ~ And being their head without ruling them; ~ All these are called the most intrinsic Teh (virtue).

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[51c27т] **Chao-Hsiu Chen ~** The Tao creates. ~ The virtue nourishes. ~ The things form. ~ The environment shapes them to completion. ~ That is why the myriad creatures all respect the Tao, and value virtue. ~ When the Tao is respected, virtue is valued. ~ No one can command them but the Tao. ~ That is why the Tao creates myriad creatures. ~ Virtue nourishes them, cultivates them, educates them, completes them, ripens them, supports them, carries them. ~ The Tao creates them without possessing them, benefits them without profiting from them, guides them without commanding them. ~ That is what profound virtue means.

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[51c28т] **Liu Qixuan ~** Things are produced by the Way, ~ Cultivated by their accumulation through time, ~ Realized in their forms by substances, ~ And guided in their development ~ By the potential in specific circumstances. ~ Therefore, everything respects the Way ~ And values what has been accumulated in the culture. ~ In the respected Way and valued accumulation, ~ Things grow and develop ~ By following their natural courses. ~ That's why we say that things are produced by the Way, ~ And, through diachronic accumulation, reared, ~ Cultivated, developed, matured, and protected naturally. ~ That process is the basic moral model for providers: ~ Produce without possessing anything, ~ Achieve without showing off anything, ~ And lead without making personal decisions.

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[51c29т] **Shi Fu Hwang ~** The Mystic Virtue ~ Lao Tze says, ~ The Tao is the one to give existence; ~ and its attribute, the Teh, is responsible for nurturing it. ~ In this way all things are formed. ~ They are brought forth to maturity according to their condition. ~ Therefore, all existence without exception honors the Tao and exalts the Teh. ~ This honoring of the Tao and exalting of the Teh is not decreed through an authority, but through spontaneous tribute. ~ So it is that the Tao gives existence; ~ and its attribute, the Teh, completes, matures, maintains and shelters. ~ It gives life but doesn't claim the possession of it. ~ It carries all things through their processes but does not boast its ability. ~ It brings them to maturity, but does not control them. ~ This is called the mystic virtue.

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[51c30т] **Ch'u Ta-Kao ~** Tao produces them (all things); ~ Virtue feeds them; ~ All of them appear in different forms; ~ Each is perfected by being given power. ~ Therefore none of the numerous things does not honour Tao and esteem virtue. ~ The honouring of Tao and the esteem of virtue are done, not by command, but always of their own accord. ~ Therefore Tao produces them, makes them grow, nourishes them, shelters them, brings them up and protects them. ~ When all things come into being Tao does not reject them. ~ It produces them without holding possession of them. ~ It acts without depending upon them, and raises without lording it over them. ~ When merits are accomplished it does not lay claim to them. ~ Because it does not lay claim to them, therefore it does not lose them.

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[51c31т] **Paul J. Lin ~** Tao begets them. ~ Virtue nurtures them. ~ Matter gives them form. ~ Circumstances bring them into completion. ~ Therefore all things not only respect Tao but also value virtue. ~ Yet Tao is respected and virtue is valued. ~ Without being ordered, they come naturally. ~ Therefore Tao begets them. ~ Virtue nurtures them, grows them and rears them, perfects them and ripens them, nourishes them and shelters them. ~ Begetting without possessing; ~ Acting without asserting; ~ Developing without controlling; ~ This is called mystical virtue.

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[51c32т] **Michael LaFargue ~** Tao produces them, ~ Te rears them, ~ events shape them, ~ talents complete their development. ~ And so: ~ Among the thousands of things, ~ there are none that do not honor Tao and treasure Te. ~ This honoring Tao and treasuring Te - ~ no one commands it, it always happens naturally. ~ Tao produces them, ~ Te rears them, makes them grow, nurses them, settles them, heals them, sustains them, protects them. ~ Produces but does not possess; ~ works but does not rely on this; ~ presides but doesn't rule. ~ This is mysterious Te.

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[51c33т] **Cheng Lin ~** It is Truth that gives both life and form to things. ~ The nature of a thing determines its individuality and perfection. ~ Therefore, as regards all things, Truth and Nature are the most important. ~ The importance of Truth and Nature is a matter of course, and requires no comment. ~ Truth gives birth to life. ~ Nature determines the individuality, growth, development, completion, maturity, protection, and security of a thing. ~ The mysterious Nature is that which lives without the desire for ownership, gives without the wish for return, rules without claiming lordship.

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[51c34т] **Yi Wu ~** The Way brings them forth, ~ Virtue nurtures them, ~ Matter shapes them, ~ Environment forms them. ~ Therefore, all things without exception venerate the Way and value virtue. ~ The Way's venerability and virtue's value ~ are that they do not command but constantly are natural. ~ Therefore, the Way brings them forth, ~ Virtue nurtures them, ~ Grows them and rears them, ~ Matures them and ripens them, ~ Nourishes them and shelters them. ~ Producing without possessing, ~ Acting without taking credit, ~ Growing without controlling, -- ~ This is called mystical virtue.

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[51c35т] **Han Hiong Tan ~** Dao produces everything. ~ De nourishes everything. ~ Dao and De work in tandem and things begin to take shape. ~ Things begin to evolve according to the circumstances. ~ Hence, all beings respect and venerate Dao and De. ~ Dao and De are so venerated because they do not exert control. ~ Everything is allowed to develop naturally. ~ Therefore, Dao procreates everything; De nurtures. ~ De facilitates growth, development, fruition and ripening. ~ It also nourishes and protects. ~ Dao procreates but does not possess. ~ De accomplishes but does not claim credit. ~ It facilitates growth but does not exert control. ~ This is known as "inconspicuous virtue".

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[51c36т] **Hua-Ching Ni ~** The natural essence of the universe gives life to all things. ~ Virtue nurses them. ~ Matter shapes them. ~ The natural environment brings them to maturity. ~ Therefore, all things without exception revere the subtle essence and honor virtue. ~ Though the subtle essence deserves reverence, ~ it does not demand it. ~ And though virtue ought to be honored, ~ it, too, does not demand it. ~ Thus, it is the subtle essence that gives life to all things, and with its virtue nurses them, grows them, fosters them, shelters them, comforts them, nourishes them and embraces them. ~ It does all this, yet it claims no possession, ~ expects no gratitude, and desires no lordship. ~ This is called the subtle virtue of the universe.

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[51c37т] **Chang Chung-yuan ~** Tao creates all things; ~ Tê cultivates them. ~ Things are shaped according to their natures; ~ Relational conditions fulfill them. ~ Therefore, ten thousand things all venerate the source of Tao ~ And value the potentialities of Tê. ~ Tao is venerated and Tê is valued spontaneously; ~ No one orders that it be so. ~ Thus, Tao creates all things; ~ Tê cultivates them. ~ They give them birth. ~ They nourish them. ~ They give them shape. ~ They give them quality. ~ They shelter them. ~ They guard them. ~ They create them but do not possess them. ~ They work for them but expect no reward. ~ They bring them to maturity but do not control them. ~ This is called invisible attainment.

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[51c38т] **Henry Wei ~** Nourishing Virtue ~ Yang Teh ~ Tao produces all things; ~ Teh (virtue) rears them; ~ Material elements shape them; ~ Environmental forces perfect them. ~ That's why of the ten thousand things, ~ None does not honor Tao and exalt Teh. ~ Tao is honored and Teh is exalted, ~ Not in obedience to anyone's command, ~ But always in accord with Innate Freedom. ~ Thus while Tao produces things, Teh rears them, ~ Brings them up, develops them, perfects them, ~ Matures them, feeds them, and shelters them. ~ To produce but not to claim ownership, ~ To act but not to presume on the result, ~ To lead but not to manipulate - ~ This is called Mystic Virtue.

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[51c39т] **Ha Poong Kim ~** Tao gives life [to the ten thousand things]; ~ Te nurtures them. ~ Materiality shapes them; ~ The circumstances fulfill them. ~ Therefore, of the ten thousand things ~ None fails to revere Tao and honor Te. ~ The revering of Tao, ~ The honoring of Te - ~ No one orders it. ~ It is always so of itself [tzu-jan]. ~ Therefore Tao gives them life; ~ Te nurtures them. ~ Makes them flourish and grow; ~ Gives them security and comfort; ~ Feeds and shelters them. ~ To give them life, without possessing them; ~ To rule them, without depending on them; ~ To lead them, without presiding over them - ~ This is called the mysterious Te.

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[51c40т] **Tao Huang ~** Tao enlivens. ~ Action nourishes. ~ Matter forms. ~ Mechanism completes. ~ For that reason, all things worship Tao and exalt Action. ~ The worship of Tao and exaltation of Action are not conferred, but always arise naturally. ~ Tao enlivens and nourishes, develops and cultivates, integrates and completes, raises and sustains. ~ It enlivens without possessing. ~ It acts without relying. ~ It develops without controlling. ~ Such is called mystic Action.

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[51c41т] **Tang Zi-chang ~** Dao gives birth to All Things. ~ Its virtue nourishes them. ~ Its Matter forms them, and its Forces perfect them. ~ Thus among All Things there is none which does not esteem Dao and envy its virtues. ~ To esteem Dao and envy its Virtues do not take any order whatever, but follow the eternity of Nature. ~ Since Dao gives life; ~ and its virtues nourish it, grow it, cultivate it, accomplish it, mature it, nurse it, and protect it. ~ It produces All Things but it does not possess them. ~ It provides everything for them but it does not take anything from them. ~ It leads them but does not lord over them. ~ It is called "the Profound Virtue".

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[51c42т] **Wing-tsit Chan ~** Tao produces them. ~ Virtue fosters them. ~ Matter gives them physical form. ~ The circumstances and tendencies complete them. ~ Therefore the ten thousand things esteem Tao and honor virtue. ~ Tao is esteemed and virtue is honored without anyone's order! ~ They always come spontaneously. ~ Therefore Tao produces them and virtue fosters them. ~ They rear them and develop them. ~ They give them security and give them peace. ~ They nurture them and protect them. ~ (Tao) produces them but does not take possession of them. ~ It acts, but does not rely on its own ability. ~ It leads them but does not master them. ~ This is called profound and secret virtue.

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[51c91т] **И. И. Семененко ~** Дао рождает, добродетель взращивает, вещь оформляется, обстоятельства приводят к завершению. ~ Поэтому-то среди десяти тысяч вещей нет ни одной, которая не почитала бы Дао и не ценила добродетель. ~ Чтить Дао, ценить добродетель - это не чей-либо приказ, а незыблемая самость. ~ Дао рождает, добродетель взращивает. ~ Она растит, лелеет, совершенствует, делает зрелым, содержит, укрывает. ~ Чему давать жизнь, не иметь, ~ на свои действия не опираться, ~ быть старшим, но не властвовать ~ - это называют сокровенной добродетелью.

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[51c92т] **А. А. Маслов ~** Дао порождает, Благость вскармливает. ~ В вещах оформляется, в обстоятельствах воплощается. ~ Поэтому мириады существ не только почитают Дао, но и ценят Благость. ~ Почитают Дао и ценят Благость не за то, что они предопределяют судьбу, а потому, что извечно следуют естественности. ~ Вот поэтому Дао порождает, Благость вскармливает. ~ Взращивает и воспитывает, классифицирует и укрепляет, пестует и оберегает, порождает, но не обладает этим, свершает и не требует воздаяния, взращивает [мириады вещей] и не властвует над ними. ~ Оттого и зовётся это сокровенной Благостью.

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[51c93т] **Е. А. Торчинов ~** Дао-Путь все порождает. ~ Благая Сила-Дэ все вскармливает. ~ Вещественность все оформляет. ~ Сила все доводит до свершения. ~ Таким образом, среди всего сущего нет ни одного существа, что не почитало бы Дао-Пути и не ценило бы Благой Силы-Дэ. ~ Дао-Путь почитаем, а Благая Сила-Дэ ценима потому, что никому они не отдают велений, но постоянно пребывают в самоестественности свободной. ~ Поэтому Дао-Путь все порождает, Благая Сила-Дэ все вскармливает. ~ Они все взращивают и все пестуют, все завершают и все до зрелости доводят; ~ они все выхаживают и все собою покрывают; ~ рождают, но не обладают; ~ вершат, но преднамеренно не замышляют своих свершений; ~ взращивают все, но не господствуют над ним. ~ Вот что такое Сокровенная Благая Сила-Дэ!

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[51c94т] **А. Е. Лукьянов ~** Дао рождает их, Дэ пестует их, вещество оформляет их, условия завершают их. ~ Поэтому среди мириад вещей нет таких, которые не почитали бы Дао и не ценили Дэ. ~ Дао почитаемо, Дэ ценимо, нет над ними судьбы, они в постоянной естественности. ~ Дао рождает вещи, Дэ пестует их, растит их, воспитывает их, классифицирует их, упорядочивает их, вскармливает и оберегает их. ~ Порождающее и не обладающее [ими], ~ возделывающее и ни на что не опирающееся, ~ главенствующее и не карающее - ~ это и есть изначально-сокровенное Дэ.

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[51c95т] **Ян Хин-шун ~** Дао рождает [вещи], дэ вскармливает [их]. ~ Вещи оформляются, формы завершаются. ~ Поэтому нет вещи, которая не почитала бы дао и не ценила бы дэ. ~ Дао почитаемо, дэ ценимо, потому что они не отдают приказаний, а следуют естественности. ~ Дао рождает [вещи], дэ вскармливает [их], взращивает их, воспитывает их, совершенствует их, делает их зрелыми, ухаживает за ними, поддерживает их. ~ Создавать и не присваивать, творить и не хвалиться, являясь старшим, не повелевать - вот что называется глубочайшим дэ.

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[51c96т] **Д. П. Конисси ~** Тао производит существа, добродетель кормит их; ~ они дают им вещественную форму, а могущество их совершенствует вещи. ~ Поэтому все существа почитают Тао и добродетель. ~ Никто не сообщал Тао его достоинства, а добродетели - ее ценности, но они сами собой вечно обладают ими. ~ Поэтому Тао производит вещи, питает их, дает им расти,

совершенствует, делает зрелыми, кормит и защищает. ~ Оно производит их и не делает их своими; ~ делает их тем, что они есть, и не хвалится ими; ~ оно царствует над ними и оставляет их свободными. ~ Вот что называют глубокой добродетелью.

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[51c97т] **В. В. Малявин** ~ Путь рождает их, Совершенство взращивает, ~ Вещество придает им формы, сила обстоятельств их завершает: ~ Вот почему все вещи почитают Путь и ценят Совершенство. ~ Путь почитают и Совершенство ценят не по приказу: ~ Так всегда происходит само собой; ~ Посему Путь рождает их, Совершенство взращивает, ~ Они вынашивают их и вскармливают их, ~ Дают им вырасти, дают им созреть, ~ Пестуют их, оберегают их. ~ Все рождает и ничем не обладает. ~ Всему поспешествует, а не ищет в том опоры, ~ Всех старше, а ничем не повелевает: ~ Вот что зовется сокровенным совершенством.

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[51c98т] **Б. Б. Виногродский** ~ Путь порождает это. ~ Потенция накапливает это. ~ Сущности-вещи оформляют это. ~ Энергия-сила завершает это. ~ Это дает: ~ Из мириад сущностей нет не почитающих Путь и не возвышающих Потенцию. ~ Почитание Пути и возвышение Потенции делается не по чьему-то наставлению, а является самопроизвольной естественностью постоянства. ~ Причинность: ~ Путь порождает это, Потенция накапливает это, взращивает это, питает это, распределяет это, регулирует это, вскармливает это, покрывает это. ~ Порождая, не вступай в отношения обладания. ~ Осуществляя, не отождествляйся. ~ Возрастая, не главенствуй. ~ Это определяется: ~ Мистическая потенция.

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PSEUDO-CHAPTER **Fifty-Two**

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[52c01т] **Robert G. Henricks** ~ The world had a beginning, ~ Which can be considered the mother of the world. ~ Having attained the mother, in order to understand her children, ~ If you return and hold on to the mother, till the end of your life you'll suffer no harm. ~ Block up the holes; ~ Close the doors; ~ And till the end of your life you'll not labor. ~ Open the holes; ~ Meddle in affairs; ~ And till the end of your life you'll not be saved. ~ To perceive the small is called "discernment." ~ To hold on to the pliant is called "strength." ~ If you use the rays to return to the bright light, ~ You'll not abandon your life to peril. ~ This is called Following the Constant.

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[52c02т] **John C. H. Wu** ~ All-under-Heaven have a common Beginning. ~ This Beginning is the Mother of the world. ~ Having known the Mother, ~ We may proceed to know her children. ~ Having known the children, ~ We should go back and hold on to the Mother. ~ In so doing, you will incur no risk ~ Even though your body be annihilated. ~ Block all the passages! ~ Shut all the doors! ~ And to the end of your days you will not be worn out. ~ Open the passages! ~ Multiply your activities! ~ And to the end of your days you will remain helpless. ~ To see the small is to have insight. ~ To hold on to weakness is to be strong. ~ Use the lights, but return to your insight. ~ Do not bring calamities upon yourself. ~ This is the way of cultivating the Changeless.

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[52c03т] **D. C. Lau** ~ The world had a beginning ~ And this beginning could be the mother of the world. ~ When you know the mother ~ Go on to know the child. ~ After you have known the child ~ Go back to holding fast to the mother, ~ And to the end of your days you will not meet with danger. ~ Block the openings, ~ Shut the doors, ~ And all your life you will not run dry. ~ Unblock the openings, ~ Add to your troubles, ~ And to the end of your days you will be beyond salvation. ~ To see the small is called discernment; ~ To hold fast to the submissive is called strength. ~ Use the light ~ But give up the discernment. ~ Bring not misfortune upon yourself. ~ This is known as following the constant.

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[52c04т] **R. L. Wing** ~ The beginning of the world ~ May be regarded as the Mother of the world. ~ To apprehend the Mother, ~ Know the offspring. ~ To know the offspring ~ Is to remain close to the Mother, ~ And free from harm throughout life. ~ Block the passages, Close the doors; ~ In the end, life is idle. ~ Open the passages, ~ Increase undertakings; ~ In the end, life is hopeless. ~ To perceive the small is called insight. ~ To remain yielding is called strength. ~ If, in using one's brightness, ~ One returns to insight, ~ Life will be free of misfortune. ~ This is called learning the Absolute.

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[52c05т] **Ren Jiyu** ~ All the things in the world have their origin in something, which is their foundation (mother). ~ Having grasped the Mother as the foundation of all things, one can know her children as all things. ~ Having grasped the children as the thing, one must hold to the Mother as the foundation of all things. ~ Thus one will never encounter danger all his life. ~ Blocking the vent (of knowledge) and closing the door (of knowledge) can keep one from sickness all his life. ~ Opening the vent (of knowledge) and completing the enterprise (of knowledge) will make one helpless all his life. ~ So, perceiving the minute is "sagaciousness," ~ Remaining soft and weak is "powerfulness." ~ Using one's contained light and reverting to one's sagaciousness of knowing the minute, ~ And thus keeping oneself from disaster, is to become accustomed to the eternal Way.

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[52c06т] **Gia-fu Feng** ~ The beginning of the universe ~ Is the mother of all things. ~ Knowing the mother, one also knows the sons. ~ Knowing the sons, yet remaining in touch with the mother, ~ Brings freedom from the fear of death. ~ Keep your mouth shut, ~ Guard the senses, ~ And life is ever full. ~ Open your mouth, ~ Always be busy, ~ And life is beyond hope. ~ Seeing the small is insight; ~ Yielding to force is strength. ~ Using the outer light, return to insight, ~ And in this way be saved from harm. ~ This is learning constancy.

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[52c07т] **Lok Sang Ho** ~ Everything under heaven has a beginning. ~ That beginning we take as our mother. ~ Now that we know our mother, ~ We can begin to know our role as sons(and daughters). ~ Since we know our role as sons(and daughters), ~ We must guard and stay with our mother, ~ This way, even if our bodies perish, ~ We will never die. ~ Let the passages be blocked. ~ Let the doors be closed. ~ (So long as we stay with our mother,) ~ Till the end of life no worry need bother us. ~ (If we do the contrary,) ~ Then even though the roads are opened up, ~ And help is available, ~ Till the end of our lives we will still be doomed. ~ To be able to see the small things is to be illuminated; ~ To adhere to the principle of flexibility and suppleness is to be strong. ~ Let people use their own light to illuminate and restore their understanding. ~ Let them leave nothing to regret about when their bodies perish. ~ This is called the gradual realization of the Eternal.

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[52c08т] **Xiaolin Yang** ~ Since the beginning of the world, the DAO has been the mother of everything. ~ If you know the mother, the DAO, you know the child, the world. ~ Knowing the world, but also keeping the DAO, will prevent disasters throughout your life. ~ If you shut off your senses and desires, you will not have any trouble throughout your life; ~ If you open your senses and you do things for your own purposes, you cannot be saved throughout your life. ~ By focusing on the minor and subtle, your vision is clear; ~ By staying on the side of weak, you are strong. ~ Using the "light" of the world, but also keeping the "light source" of the DAO, ~ Will bring no harm to you and make you natural and long-lasting.

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[52c09т] **Walter Gorn Old**, GOING BACK TO THE CAUSE ~ That from which the universe sprang may be looked upon as its Mother. ~ By knowing the Mother you have access to the child. ~ And if, knowing the child, you prefer the Mother, though your body perish, yet you will come to no harm. ~ Keep your mouth shut, and close up the doors of sight and sound, and as long as you live you will have no vexation. ~ But open your mouth, or become inquisitive, and you will be in trouble all your life long. ~ To perceive things in the germ is intelligence. ~ To remain gentle is to be invincible. ~ Follow the light that guides you homeward, and do not get lost in the darkness. ~ This I call using the eternal.

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[52c10т] **James Legge** ~ (The Tao) which originated all under the sky is to be considered as the mother of them all. ~ When the mother is found, we know what her children should be. ~ When one knows that he is his mother's child, and proceeds to guard (the qualities of) the mother that belong to him, to the end of his life he will be free from all peril. ~ Let him keep his mouth closed, and shut up the portals (of his nostrils), and all his life he will be exempt from laborious exertion. ~ Let him keep his mouth open, and (spend his breath) in the promotion of his affairs, and all his life there will be no safety for him. ~ The perception of what is small is (the secret of) clear-sightedness; ~ the guarding of what is soft and tender is (the secret of) strength. ~ Who uses well his light, ~ Reverting to its (source so) bright, ~ Will from his body ward all blight, ~ And hides the unchanging from men's sight.

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[52c11т] **David Hinton** ~ There's a source all beneath heaven shares: call it the mother of all beneath heaven. ~ Once you fathom the mother you understand the child, and once you understand the child you abide in the mother, ~ self gone, free of danger. ~ If you block the senses and close the mind, you never struggle. ~ If you open the senses and expand your endeavors, nothing can save you. ~ Seeing the small is called enlightenment, and abiding in the gentle strength. ~ Wielding radiance return to enlightenment, then you're beyond all harm. ~ This is the cultivation of constancy.

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[52c12т] **Chichung Huang** ~ All under heaven have a beginning, ~ Which is considered the mother of all under heaven. ~ Having found their mother, ~ You thereby know her children. ~ Having known her children, ~ You revert and adhere to their mother, ~ A lifetime without peril. ~ Stop your hole, ~ Close your door, ~ A lifetime without end. ~ Open your hole, ~ Increase your disturbances, ~ A lifetime without remedy. ~ Seeing tiny things is clear-sightedness. ~ Adhering to softness is strength. ~ Use its light, ~ Withdraw your own clear-sightedness, ~ And you shall bring yourself no calamity. ~ This is called following the constant.

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[52c13т] **Ellen M. Chen** ~ The world (t'ien hsia) has an origin (shih), ~ Which is the world's (t'ien hsia) mother (mu). ~ Having reached the mother, ~ (We) know her child. ~ Having known the child, ~ Return and abide by its mother. ~ (In this way) one loses the body without becoming exhausted. ~ Stop the apertures (tui), ~ Close the doors, ~ (In this way) one's whole life (shen) is without toil (ch'in). ~ Open the apertures, ~ Going about the affairs, ~ (In this way) one's whole life (shen) cannot be saved. ~ To see the small is called illumination (ming). ~ To abide by the soft is called strength. ~ Use the bright light (kuang), ~ But return to the dim light (ming), ~ Do not expose your life (shen) to perils, ~ Such is to follow (hsi) the everlasting (ch'ang).

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[52c14т] **Lee Sun Chen Org** ~ This world must have begun in certain way; ~ We may thenceforth consider it the origin (mother) of our world; ~ Once we manage to ascertain the origin, we could [apply it] to study its offsprings; ~ After we learn more about the offsprings, we may reciprocally eke out our knowledge about the mother (the origin); ~ This is my never-ending life-long quest. ~ If paths and openings of one's connections [to the outside world] are blocked, he will never be aroused to do anything in life; ~ If paths and openings of one's connections [to the outside world] are unlocked and he is properly motivated, he will never cease [from the quest described above]. ~ One who perceives subtleties is brilliant; ~ One who maintains humility is strong. ~ One who would use [the light of Tao] to illuminate his [potential] brilliance will thus leave behind nothing that could cause misfortune to later generations. ~ A person, who achieves all of the above described fulfillment, is what I called the person with embodiment of the perpetual [Te].

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[52c15т] **Tien Cong Tran** ~ The world has its root. ~ This root is the mother of the world. ~ If you know the mother, you know her children. ~ If you know the children, you should go back and hold on to the mother. ~ In so doing, to the end of your days you will incur no risk. ~ Block all the passages, shut all the doors: to the end of your days you will not be worn out. ~ Open the passages, multiply your activities: to the end of your days you will remain helpless. ~ To see the small is to have insight. ~ To hold on to weakness is to be strong. ~ To use the lights, to return to insight, not to bring calamities upon oneself, this is the way of cultivating the constant.

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[52c16т] **Thomas Z. Zhang** ~ The world has an origin. ~ The origin is the mother. ~ Knowing the mother, we know the son. ~ Knowing the son, we deduce the mother. ~ This way, we can be successful. ~ Plugging leakages, ~ Closing openings, ~ We can never be depleted. ~ Opening leakages, ~ Making too many commitments, ~ We can be hopeless. ~ Those who pay attention to details are wise. ~ Those who exercise flexibility are strong. ~ Use the light, ~ Things are illuminated. ~ Thus we can avoid mistakes. ~ This is called normal behavior.

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[52c17т] **Arthur Waley** ~ That which was the beginning of all things under heaven ~ We may speak of as the 'mother' of all things. ~ He who apprehends the mother ~ Thereby knows the sons. ~ And he who has known the sons ~ Will hold all the tighter to the mother, ~ And to the end of his days suffer no harm: ~ 'Block the passages, shut the doors, ~ And till the end your strength shall not fail. ~ Open up the passages, increase your doings, ~ And till your last day no help shall come to you.' ~ As good sight means seeing what is very small ~ So strength means holding on to what is weak. ~ He who having used the outer-light can return to the inner-light ~ Is thereby preserved from all harm. ~ This is called resorting to the always-so.

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[52c18т] **Richard John Lynn** ~ All under Heaven has a generatrix, which we regard as the mother of all under Heaven. ~ Once one has access to the mother, through it he can know the child. ~ Once one knows the child, if he again holds on to the mother, as long as he lives, no danger shall befall him. ~ Block up your apertures; close your door, ~ And to the end of your life you will never be exhausted. ~ But if you open your apertures and deal consciously with things, to the end of your life you will never have relief. ~ To see the small is called "perspicacious." ~ To hold on to softness is called "strength." ~ Make use of its brightness, ~ But always let its brightness revert. ~ Never let one's person be exposed to disaster: this is a matter of practicing constancy.

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[52c19т] **Lin Yutang** ~ STEALING THE ABSOLUTE ~ There was a beginning of the universe ~ Which may be regarded as the Mother of Universe. ~ From the Mother, we may know her sons. ~ After knowing the sons, keep to the Mother. ~ Thus one's whole life may be preserved from harm. ~ Stop its apertures, ~ Close its doors, ~ And one's whole life is without toil. ~ Open its apertures, ~ Be busy about its affairs, ~ And one's whole life is beyond redemption. ~ He who can see the small is clear-sighted; ~ He who stays by gentility is strong. ~ Use the light, ~ And return to clear-sightedness - ~ Thus cause not yourself later distress. ~ This is to rest in the Absolute.

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[52c20т] **Victor H. Mair** ~ Everything under heaven has a beginning which may be thought of as the mother of all under heaven. ~ Having realized the mother, you thereby know her children. ~ Knowing her children, go back to abide with the mother. ~ To the end of your life, you will not be imperiled. ~ Stopple the orifices of your heart, ~ Close your doors; ~ your whole life you will not suffer. ~ Open the gate of your heart, ~ Meddle with affairs; ~ your whole life you will be beyond salvation. ~ Seeing what is small is called insight, ~ Abiding in softness is called strength. ~ Use your light to return to insight, ~ Be not an inheritor of personal calamity. ~ This is called

"following the constant."

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[52c21t] **Tolbert McCarroll** ~ All things under heaven had a common beginning, ~ and that beginning could be considered the Mother of all things. ~ When you know the Mother you will also know the children. ~ Know the children, yet hold fast to the Mother, ~ and to the end of your days you will be free from danger. ~ Block the passages! ~ Shut the doors! ~ And, to the end of your days your strength will not fail you. ~ Open the passages! ~ Increase your activities! ~ And, to the end of your days you will be beyond help. ~ See the small and develop clear vision. ~ Practice yielding and develop strength. ~ Use the outer light to return to the inner light, and save yourself from harm. ~ This is known as following the Always-so.

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[52c22t] **David H. Li** ~ The world has a beginning; it is the mother to the world. ~ By knowing the mother, one knows her children. ~ By knowing the children, one returns to their mother. ~ One is without danger in life. ~ Stuffing channels to block portals [to avarice], one is without concern in life. ~ Opening channels to facilitate contact [with avarice], one is without hope in life. ~ Seeing the tiniest is discernment. ~ Holding onto tenderness is strength. ~ Use one's light, reflect upon one's discernment, leave nothing to one's regret. ~ This is Eternal Direction.

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[52c23t] **Yasuhiko Genku Kimura** ~ The universe has an origin, the Matrix of Creation, ~ Functioning as the Mother of the world. ~ If you know the Mother, you will know her children. ~ If you know her children while abiding with the Mother, ~ Though your body may be dissolved, ~ Your life-energy will remain inexhaustible. ~ Close the cracks, close the doors of the senses, ~ Then, till the end of your life you will not be drained of energy. ~ Open the cracks and react to external stimulations, ~ Then, till the end of your life you will not be saved from suffering. ~ To perceive the subtle is enlightenment. ~ To abide in gentleness is strength. ~ Use your inner light to return to enlightenment ~ And you will not inherit any harm. ~ This is called "learning the eternal lesson."

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[52c24t] **Chou-Wing Chohan** ~ People leave life and enter death. ~ Life's portion is three out of ten. ~ Death's portion is also three out of ten. ~ People who move from the day of birth into the realm of death, ~ Their portion is also three out of ten. ~ Why is that? ~ Because of their futile efforts to seek eternal life. ~ However, only those who do nothing to prolong their life, ~ Are better off than those who do everything in order to live longer. ~ I have heard that the person who knows how to preserve his life ~ When traveling the earth, ~ Will not encounter a rhinoceros or a tiger, ~ And when he goes into battle, ~ He will not be wounded by a weapon or an arrow. ~ The rhinoceros will not target him with its horn, ~ The tiger will not tear him apart with its claws, ~ Weapons will not find their mark on his body ~ Where they can pierce him with their blades and arrowheads. ~ Why is that? ~ Because he is out of the realm of death.

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[52c25t] **Man-Ho Kwok** ~ Every living thing ~ Comes from the Mother of Us All: ~ If we can understand the Mother ~ Then we can understand her children; ~ And if we know ourselves as children ~ We can see the source is Her. ~ And, well, if your body dies - ~ there's nothing to be frightened about. ~ If you keep your mouth shut ~ And stay inside - ~ Then you'll live a long time. ~ If you blurt out ~ What you think to everyone, ~ Then you won't last long. ~ Value littleness. ~ This is wisdom. ~ To bend like a reed in the wind ~ - that is real strength. ~ Use your mind, but stay close to the light ~ And it will lengthen its glow right through your life.

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[52c26t] **Gu Zhengkun** ~ The universe has a beginning (Tao); ~ The beginning functions as the mother of all things. ~ If you know the mother, ~ You can get to know her children (all things); ~ If, while knowing the children, ~ You keep the mother, ~ You will be a sage all your life. ~ Block the openings (of knowledge), ~ Shut the door (of desires), ~ And you will be free from illness all your life. ~ Unlock the openings, ~ Add to your cares, ~ And you will be incurable all your life. ~ To be able to perceive the minute is called discernment; ~ To be able to play the role of the weak is called the strong. ~ Use the light ~ To return to the intrinsic discernment ~ And you will be free from disasters. ~ This is called the eternal Tao.

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[52c27t] **Chao-Hsiu Chen** ~ The world had a beginning. ~ This beginning is the mother of the world. ~ Once you know the mother ~ you know the children. ~ When you know the children ~ you will return to embrace the mother. ~ Then you will live lifelong without danger. ~ Close the mouth, and the spirit will not escape. ~ Seal the ears, and the mind will not escape. ~ You will live lifelong without struggle. ~ Open the mouth, and take action for every matter, and you will live lifelong beyond hope. ~ To see the small is called clarity. ~ To know how to yield is called strength. ~ Use virtue outside the mind but return to virtue in the mind, ~ and you will live lifelong without danger. ~ This is what is called practising constancy.

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[52c28t] **Liu Qixuan** ~ The earliest beginning we can trace ~ Can be taken as the mother. ~ When we have come to know the mother, ~ We can then trace the son. ~ When we have found the son, ~ We should go back to stay with the mother. ~ Staying with the mother, ~ We are on the safest spot for our life. ~ Shut the eyes and cover the ears, ~ And one can stay away from worry all one's life. ~ Opening the door and rushing about all the time ~ Will not help save one from cares and trouble. ~ One who understands subtle details is wise. ~ One who keeps weakness is strong. ~ By adopting that subtle insight in the world, ~ One can avoid any danger. ~ That is called the inheritance of what is eternal.

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[52c29t] **Shi Fu Hwang** ~ Learning The Absolute ~ Lao Tze says, ~ Since the beginning of the universe, there was the Tao which may be regarded as the mother of all existence. ~ When a man knows about the mother, he has to know about the son. ~ When he knows about the son, he proceeds to guard the mother that belongs to him, to the end of his life he will be free from all peril. ~ Let him keep his mouth closed, and shut up his eyes, and all his life he will be exempt from toil. ~ Let him keep his mouth open, and his eyes be used to examine the affairs, and all his life there will not be safety for him. ~ The perception of smallness is clear-sighted; ~ the guard of the soft and tender grows strong. ~ He who uses his light reverting to become bright, will ward all blight from his eyesight. ~ This is the so-called learning of the absolute.

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[52c30t] **Ch'u Ta-Kao** ~ The beginning of the Universe, when manifested, may be regarded as its Mother. ~ When a man has found the Mother, he will know the children accordingly; ~ Though he has known the children, he still keeps to the Mother: ~ Thus, however his body may decay, he will never perish. ~ If he shuts his mouth and closes his doors, ~ He can never be exhausted. ~ If he opens his mouth and increases his affairs, ~ He can never be saved. ~ To see the minuteness of things is called clarity of sight; ~ To keep to what is weak is called power. ~ Use your light, but dim your brightness; ~ Thus you will cause no harm to yourself. ~ This is called following the eternal (Tao).

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[52c31t] **Paul J. Lin** ~ The world had a beginning ~ Which was the mother of the world. ~ Having known the mother, we know the son. ~ Having known the son, we keep the mother. ~ Thus, through life, we are without danger. ~ Block the passage; ~ Shut the door; ~ Throughout life there will be no toil. ~ Open the passage; ~ Multiply the activities; ~ Throughout life there will be no cure. ~ To discern the small is called enlightenment; ~ To preserve weakness is called strength. ~ Use the light; ~ Return to enlightenment; ~ Leave nothing to harm the body; ~ This is called practicing the constant.

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[52c32t] **Michael LaFargue** ~ The world has a Source, the Mother of the World. ~ Once you get the Mother, ~ then you understand the children. ~ Once you understand the children, ~ turn back and watch over the Mother. ~ As to destroying the self, ~ there will be nothing to fear. ~ Close your eyes, ~ shut your doors, ~ till the end of your life you will not get tired. ~ Open your eyes, ~ carry on your business, ~ till the end of your life you will not be safe. ~ Keeping your eyes on the Small Thing is called Clarity; ~ watching over Weakness is called strength. ~ Engage with the flashing things, ~ turn back to Clarity, ~ do not deliver yourself to disaster. ~ This is cultivating Steadiness.

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[52c33t] **Cheng Lin** ~ There was something which preceded the birth of the universe. ~ When the primary cause is grasped, the effects may be understood. ~ One's whole life can be secure if knowing the effects, one still holds fast to the primary cause. ~ Stop up all the orifices of lust, shut out all forms of distraction, - then one's whole life will be free from harm. ~ Open all the orifices of lust, attend to the gratification of desires, - then one's whole life will be beyond salvation. ~ The clear-sighted is he who can discern even the minute things. ~ The strong is he who can abide by meekness. ~ Following the light, reverting to the source of illumination, doing no harm to oneself, - these are the ways of attaining what is normal.

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[52c34t] **Yi Wu** ~ The world has a beginning; ~ It is the mother of the world. ~ Having the mother, ~ One can know the son. ~ Having known the son, ~ One should stay with the mother; ~ Then, to the end of one's life, there will be no danger. ~ Block the passages; ~ Shut the doors; ~ To the end of one's life, there will be no toil. ~ Open the passages; ~ Do all things; ~ To the end of one's life, there will be no salvation. ~ To know the small is called enlightenment; ~ To keep to the soft is called strength. ~ Use brightness and return to enlightenment. ~ Do not bring calamities upon oneself. ~ This is to practice constancy.

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[52c35t] **Han Hiong Tan** ~ The world has its beginning. ~ It is the mother of the world (Dao). ~ Once you have understood the mother, ~ You should then begin to learn more about the son (evolution). ~ While learning more about the son, ~ You must always stick to the principles of Dao (mother). ~ Thus, you will never be in any danger in your whole life. ~ If you block out your senses, you will be calm and insouciant. ~ If you allow your cognitive processes to intervene with your daily affairs, you will be irremediably mired by harassment. ~ You have insightful wisdom if you are able to discern the minutiae in every affair. ~ Adhering to the principle of yielding, you are resolutely strong. ~ Igniting the spark of intuitive mindfulness, you thus rekindle your insightful wisdom. ~ Consequently, you will never court any disaster. ~ This is simply following the way of Dao.

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[52c36t] **Hua-Ching Ni** ~ All of creation has a common beginning. ~ This common beginning is the Mysterious Mother of all. ~ If we know the Mother, we may know her offspring. ~ Know the offspring, yet stay with the Mother, ~ and the essence of your life will never be exhausted, even though your body be dissolved. ~ Block the openings, shut the doors, ~ and to the end of your days, you will not be worn out. ~ Unblock the openings, multiply your activities, ~ and to the end of your days, you will be beyond remedy. ~ Thus it is said: ~ To perceive the subtle is to have true vision. ~ To be soft is to be truly strong. ~ Use the outer light, but return to the inner. ~ In this way, you will restore your integral virtue, ~ and be preserved from all harm.

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[52c37t] **Chang Chung-yuan** ~ The world has its beginning, ~ Which may be called the origin of the world. ~ When one is aware of the origin, ~ One knows its manifestations. ~ When one is aware of its manifestations, ~ Yet abides with its origin, ~ One never falls short in all of one's life. ~ Ceasing verbal expressions, ~ Stopping the entry of sensations, ~ One is never exhausted. ~ On the contrary, when one is full of words ~ And entangled with one's affairs, ~ One is never able to save one's self. ~ To see what is invisible is to be awakened. ~ To remain gentle is to be strong. ~ Apply illumination and return to awakening. ~ Then one is free from disaster. ~ This is called living in accordance with reality.

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[52c38t] **Henry Wei** ~ Return to the Origin ~ Kuei Yuan ~ The world has a beginning as its mother. ~ Having got hold of the mother, ~ Know her children; ~ And having known the children, ~ Further hold on to the mother, ~ And you will survive the disappearance of the body. ~ Stop up the aperture of the vessel (tui), ~ And shut the doors (of the senses), ~ And you will not be devitalized all your life. ~ Open the aperture of the vessel, ~ And fulfill your carnal affairs, ~ And your whole life will be beyond salvation. ~ To be able to see the minute is to have keen vision; ~ To be able to remain docile is to be strong. ~ Make use of the light, ~ Withdraw its brilliance inward, ~ Cause no injury to your body - ~ This is called "Abide by the Immutable."

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[52c39t] **Ha Poong Kim** ~ All under Heaven has its beginning, ~ Which may be regarded as the mother of all under Heaven. ~ Having recognized its mother, ~ You know the child, also; ~ Having known the child, ~ You hold fast to its mother, also. ~ Thus you will be free of danger till the end of your life. ~ Block the holes, ~ Shut the gates, ~ And you will never be spent till your last day. ~ Open up the holes, ~ Busy yourself with activities, ~ And you will never be saved till your last day. ~ To see what is small is called clear sight; ~ To hold fast to what is soft is called strength. ~ Use the light, ~ Return to clear sight, ~ And you will never bring misfortune upon yourself. ~ This is called following the constant.

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[52c40t] **Tao Huang** ~ The world begins with the mother as its source. ~ When you have the mother, you know the son. ~ When you know the son, return to preserve the mother. ~ Although the body dies, there is no harm. ~ By closing your mouth and shutting the door, there would be no wearing down of life. ~ When opening the mouth and pursuing your affairs, life cannot be preserved. ~ Seeing what is small is discernment. ~ Preserving subtleness is strength. ~ Using the light enables one to return to discernment. ~ Without losing the center of the body is called penetrating the eternal.

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[52c41t] **Tang Zi-chang** ~ The universe has its mother - Dao, ~ The world has its mother - the universe. ~ As we already know the mother of the universe - Dao, we should know how to rule her son - the world. ~ As we already know her son - the world, we should know how to follow his mother - Dao. ~ By so doing, there will be no discontinuation of life even though a human body will die. ~ Close the entrances to attractions and control the excess of desires, till the end of life, there will be no effort to work. ~ Open the entrances to attractions, multiply excess of desires, till the end of life, there will be no completion of work. ~ One who knows a limited truth is intelligent. ~ To be gentle is to be strengthened. ~ One who uses his bright senses and recovers his enlightenment will not let himself be in a perilous situation. ~ This is called the awareness of eternity.

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[52c42t] **Wing-tsit Chan** ~ There was a beginning of the universe ~ Which may be called the Mother of the universe. ~ He who has found the mother (Tao) ~ And thereby understands her sons (things), ~ And having understood the sons, ~ Still keeps to its mother, ~ Will be free from danger throughout his lifetime. ~ Close the mouth. ~ Shut the doors (of cunning and desires). ~ And to the end of life there will be (peace) without toil. ~ Open the mouth. ~ Meddle with affairs. ~ And to the end of life there will be no salvation. ~ Seeing what is small is called enlightenment. ~ Keeping to weakness is called strength. ~ Use the light. ~ Revert to enlightenment. ~ And thereby avoid danger to one's life - ~ This is called practicing the eternal.

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[52c91t] **И. И. Семененко** ~ У Поднебесной есть начало, и оно становится ей матерью. ~ Дитя, только окажется пред матерью, и мать сразу же его узнает, а узнает, и дитя вновь будет ее

слушаться и до скончания жизни не изведает опасности. ~ Закрыв отверстия и заперев врата, до самого конца избавишься от тягот, ~ а если распахнешь их и возьмешься за дела, не испытаешь никогда спасения. ~ Видеть малое значит быть в просвете, ~ в сбереженной мягкости заключено могущество. ~ Пользуясь сиянием Дао, вновь возвращаются в его просвет и не причиняют себе зла. ~ Это называют навыком к незыблемому.

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[52c92т] **А. А. Маслов ~** Поднебесная имеет начало. ~ которое является Матерью Поднебесной. ~ Когда достигнута мать,- познаёшь и её детей. ~ Когда познаны дети, - вновь возвращаешься для сбережения матери. ~ И тогда до конца дней своих не встретишь опасности. ~ Закрой отверстия, запри двери - и в твоём теле более не родятся болезни. ~ Открой отверстия, предайся делам - и твоё тело уже не спасти. ~ То, что видится малым, назову пресветлым. ~ Сохраняющее гибкость назову укреплённым. ~ Используй его сияние, возвращайся к его свету - и не причинишь себе вреда. ~ Это и зовётся овладением постоянством.

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[52c93т] **Е. А. Торчинов ~** У Поднебесной есть начало, и оно - Мать Поднебесной. ~ И тот, кто знает Мать, знает и дитя ее. ~ А тот, кто знает дитя ее, тот может блюсти и Мать. ~ Тогда до самой смерти он не узнает никаких несчастий. ~ О, заслони свои отверстия, запри свои врата, и до конца жизни не будешь изнурен. ~ А того, кто отверзает свои отверстия и вмешивается во все дела на свете, не спасет ничто, пока он не умрет. ~ Того, кто созерцает мельчайшее, зовут просветленно-мудрым. ~ Того, кто блюдет мягкое, зовут сильным. ~ Используй свой свет - и возвратишься к просветленности, а также не подвергай себя невзгодам - это называют "упражнением в постоянстве".

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[52c94т] **А. Е. Лукьянов ~** Поднебесная имеет начало, и оно есть Мать Поднебесной. ~ Достигнешь Матери - познаешь и ее детей. ~ Познаешь ее детей - вернешься и к сохранению их Матери. ~ Бестелесное не истощается. ~ Закроешь своих чувств отверстия, запрешь к ним доступ извне - ~ до конца жизни не будешь испытывать страданий. ~ Откроешь своих чувств отверстия, направишь их на пользу дела, - ~ вовек не отыщешь спасения. ~ Видение малого называю просветленностью. ~ Сохранение мягкости называю могуществом. ~ Пользуйся этим светом, возвращайся к этой просветленности ~ (Вариант перевода: ~ Станешь младенцем - назову просветленным. ~ Сохранишь мягкость - назову могущественным. ~ Пользуйся его светом, возвращайся к его просветленности) ~ и тогда не обречешь себя на погибель. ~ Это и есть овладение постоянством.

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[52c95т] **Ян Хин-шун ~** В Поднебесной имеется начало, и оно - мать Поднебесной. ~ Когда будет постигнута мать, то можно узнать и ее детей. ~ Когда уже известны ее дети, то снова нужно помнить о их матери. ~ В таком случае до конца жизни [у человека] не будет опасности. ~ Если [человек] оставляет свои желания и освобождается от страстей, то до конца жизни не будет у него усталости. ~ Если же он распускает свои страсти и поглощен своими делами, то не будет спасения [от бед]. ~ Видение мельчайшего называется зоркостью. ~ Сохранение слабости называется могуществом. ~ Следовать сиянию [дао], постигать его глубочайший смысл, не навлекать [на людей] несчастья - это и есть соблюдение постоянства.

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[52c96т] **Д. П. Конисси ~** Вселенная имеет начало, которое и есть мать всего мира. ~ По матери можно знать ее сына. ~ Когда сын известен, то и мать будет сохранена невредимо. ~ Хотя тело умирает, но (сущность его) никогда не уничтожается. ~ Кто закрывает уши и глаза, тот останется без употребления во всю жизнь. ~ Кто прислушивается ко всему изящному и старается удовлетворить страстям, тот никогда не спасется. ~ Могущий разбирать мельчайшие вещи называется ясновидцем. ~ Сохраняющий мягкость называется могущественным. ~ Употребляющий свет называется блестящим. ~ Тело истлевает, не оставляя ничего после себя. ~ Это и есть наследие вечности.

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[52c97т] **В. В. Малявин ~** В мире есть начало, ~ Его можно считать Матерью вселенной. ~ Тот, кто постигает мать, чтобы знать ее дитя, ~ И познает дитя, чтобы держаться за мать, ~ До конца своих дней избежит опасности. ~ Завали свои дыры, затвори свои ворота - ~ И до конца жизни не будешь знать забот. ~ Раскрой дыры, нагрузи себя делами - ~ И до конца жизни себя не спасешь. ~ Прозреть малое зовется просветленностью, ~ Держаться мягкости зовется силой. ~ Воспользуйся свечением, чтобы вернуться к светочу - ~ Так избавишься от опасности для жизни: ~ Вот что значит претворять постоянство.

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[52c98т] **Б. Б. Виногродский ~** При наличии начала в Поднебесной тем самым осуществляется материнская функция Поднебесной. ~ Когда же постигают свою материнскую функцию, тогда узнают о своей детской функции. ~ Узнав свою детскую функцию, возвращаются к тому, чтобы руководствоваться своей материнской функцией. ~ Тело исчезнет, а не погибнешь. ~ Закрываешь свои отверстия; ~ запираешь свои врата. ~ До кончины тела не будет напряжения. ~ Открываешь свои отверстия; ~ улаживаешь свои дела-ситуации. ~ До кончины тела не будет избавления. ~ Видение малого выражает ясность. ~ Руководство слабостью выражает силу. ~ Применяй свой свет. ~ Возвращаясь, приходи к своей ясности. ~ Отсутствует беда утраты тела. ~ Это определяется: ~ Постоянство преемственности.

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PSEUDO-CHAPTER **Fifty-Three**

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[53c01т] **Robert G. Henricks ~** Were I to have the least bit of knowledge, in walking on a Great Road, it's only going astray that I would fear. ~ The Great Way is very level; ~ But people greatly delight in tortuous paths. ~ The courts are swept very clean; ~ While the fields are full of weeds; ~ And the granaries are all empty. ~ Their clothing - richly embroidered and colored; ~ While at their waists they carry sharp swords. ~ They gorge themselves on food, and of possessions and goods {they have plenty}. ~ {This is called} thievery! ~ {And thievery} certainly isn't {the Way}!

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[53c02т] **John C. H. Wu ~** If only I had the tiniest grain of wisdom, ~ I should walk in the Great Way, ~ And my only fear would be to stray from it. ~ The Great Way is very smooth and straight; ~ And yet the people prefer devious paths. ~ The court is very clean and well garnished, ~ But the fields are very weedy and wild, ~ And the granaries are very empty! ~ They wear gorgeous clothes, ~ They carry sharp swords, ~ They surfeit themselves with food and drink, ~ They possess more riches than they can use! ~ They are the heralds of brigandage! ~ As for Tao, what do they know about it?

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[53c03т] **D. C. Lau ~** Were I possessed of the least knowledge, I would, when walking on the great way, fear only paths that lead astray. ~ The great way is easy, yet people prefer by-paths. ~ The court is corrupt, ~ The fields are overgrown with weeds, ~ The granaries are empty; ~ Yet there are those dressed in fineries, ~ With swords at their sides, ~ Filled with food and drink, ~ And possessed of too much wealth. ~ This is known as taking the lead in robbery. ~ Far indeed is this from the way.

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[53c04т] **R. L. Wing ~** Using only a little knowledge, I would travel the Great Way And fear only of letting go. ~ The Great Way is very even; Yet people love the byways. ~ When an organization is divided, Fields are overgrown, Stores are empty, ~ Clothes are extravagant, Sharp swords are worn, Food and drink are excessive, ~ Wealth and treasure are hoarded. ~ This is called stealing and exaggeration And certainly not the Way!

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[53c05т] **Ren Jiyu ~** If I have a certain knowledge, ~ I will go along the highway (Great Tao), ~ And I will be afraid of nothing but the oblique way. ~ The highway is very even, ~ But the people are fond of the shortcut. ~ (Those who make) ~ the palace very clear and neat, ~ the field uncultivated and weedy, ~ the granary empty and vacant, ~ wearing glorious and coloured clothes, ~ carrying precious and sharp swords, ~ satiated with exquisite food and drink, ~ possessing an abundance of wealth and property, ~ can be called chieftains of robbers. ~ That is contrary to rationality (Tao).

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[53c06т] **Gia-fu Feng ~** If I have even just a little sense, ~ I will walk on the main road and my only fear ~ will be of straying from it. ~ Keeping to the main road is easy, ~ But people love to be sidetracked. ~ When the court is arrayed in splendor, ~ The fields are full of weeds, ~ And the granaries are bare. ~ Some wear gorgeous clothes, ~ Carry sharp swords, ~ And indulge themselves with food and drink; ~ They have more possessions than they can use. ~ They are robber barons. ~ This is certainly not the way of Tao.

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[53c07т] **Lok Sang Ho ~** What makes me know what I know, ~ And adhere to the Dao ~ Is the fear of departing from it. ~ The Dao is level and straight. ~ Yet people prefer to go on their devious paths. ~ When the court is busy with granting honors to its dignitaries, ~ And not caring for the fields that are overgrown by weeds, ~ While the granaries are empty; ~ When the officers of the nation dress themselves up beautifully, ~ And carry sharp swords with an air of superiority and power; ~ While excessive dining and drinking go hand in hand with excessive consumption and waste, ~ You know this is arrogance at the Dao. ~ This is certainly not the Dao.

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[53c08т] **Xiaolin Yang ~** If one day I am to have desires, ~ As I am walking along a big road, I am only afraid of straying into the small alleys. ~ The big road is so smooth, but people prefer to take the small alleys. ~ The government is a mess, the fields are barren, and the barns are empty, ~ But they wear bright and colorful clothing, carrying sharp swords, overeat and overdrink; ~ They steal countless treasures, so they are the heads of thieves. ~ This is completely against the DAO!

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[53c09т] **Walter Gorn Old**, INCREASING EVIDENCE ~ Ah that I were wise enough to follow the great Tao! ~ Administration is a great undertaking. ~ The great Tao is extremely simple, but the people prefer the complex ways. ~ While the palace is extremely well appointed, the fields may be full of tares, and the granaries may be empty. ~ To dress grandly, to carry sharp swords, to eat and drink excessively, and to amass great wealth, this I call stylish theft. ~ That it is not Tao is certain.

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[53c10т] **James Legge ~** If I were suddenly to become known, and (put into a position to) conduct (a government) according to the Great Tao, what I should be most afraid of would be a boastful display. ~ The great Tao (or way) is very level and easy; but people love the by-ways. ~ Their court(-yards and buildings) shall be well kept, but their fields shall be ill-cultivated, and their granaries very empty. ~ They shall wear elegant and ornamented robes, carry a sharp sword at their girdle, pamper themselves in eating and drinking, and have a superabundance of property and wealth; ~ - such (princes) may be called robbers and boasters. ~ This is contrary to the Tao surely!

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[53c11т] **David Hinton ~** Understanding sparse and sparser still I travel the great Way, nothing to fear unless I stray. ~ The great Way is open and smooth, but people adore twisty paths: ~ Government in ruins, fields overgrown and graineries bare, ~ they indulge in elegant robes ~ and sharp swords, ~ lavish food and drink, ~ all those trappings of luxury. ~ It's vainglorious thievery - ~ not the Way, not the Way at all.

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[53c12т] **Chichung Huang ~** Were I but firmly enlightened, ~ Walking along the great Tao, ~ My only fear would be going astray. ~ The great Tao is exceedingly even, ~ But the sovereign is exceedingly fond of gullies. ~ While the court is exceedingly well-kept, ~ The fields are exceedingly weedy, ~ And the granaries exceedingly empty. ~ Clad in elegant and colorful attire, ~ Wearing a sharp sword, ~ And sated with food, ~ He has enough wealth and to spare. ~ Such a man is called the chieftain of bandits; ~ Being the chieftain of bandits goes against the Tao.

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[53c13т] **Ellen M. Chen ~** If I have a little (chieh-jan) knowledge (chih), ~ To walk the great path (Tao), ~ I shall fear this: ~ The great path (Tao) is very flat and easy, ~ Yet others (jen) are fond of bypaths. ~ The courts are very neat, ~ The fields are very weedy, ~ The granaries are very empty. ~ Wearing embroidered clothes, ~ Carrying sharp swords, ~ Being surfeited with foods and drinks. ~ To accumulate wealth and treasures in excess, ~ This is called robbery and crime. ~ This is not to follow Tao.

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[53c14т] **Lee Sun Chen Org ~** Even if I realize that I am unmistakably proceeding on the [right path of] the great Tao; ~ I still would be vigilant since I may go astray [inadvertently]. ~ The path of the great Tao is fundamentally very flat, still people prefer to take by-paths; ~ [For instance:] ~ In the Court, officers are frequently replaced, ~ In outskirts, fields are inadequately planted, ~ National granaries are running empty, ~ [Civil servants implore the fashion of] wearing beautifully embroidered clothes, ~ [Military officers pride themselves on] carrying sharp swords, ~ [People indulge on] gourmandizing endlessly; ~ [General public rush to] accumulate personal wealth and goods excessively. ~ All of the above signifies nothing but shameless vanities of the superficial people, ~ Behaviors of the above exemplified pattern signalize the repudiation of Tao (the right way for the survival of humanity)!

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[53c15т] **Tien Cong Tran ~** If only I had a slight wisdom, I should walk in the great Way, and my only fear would be to stray from it. ~ The great Way is very smooth and straight; and yet the people prefer circuitous paths. ~ Nowadays people like circuitous paths, even though these paths bring many evil crimes. ~ The court is extremely elegant; but the fields are extremely weedy and wild, and the granaries are extremely empty. ~ They wear gorgeous clothes, they carry sharp swords, they surfeit themselves with food and drink, they possess more riches than they can use. ~ This is boastful robbery. ~ And it is indeed against the Way.

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[53c16т] **Thomas Z. Zhang ~** I firmly believe that I must follow Tao. ~ What I fear is to wander astray. ~ Tao is like a boulevard. ~ Yet, some people prefer small trails. ~ The yards are excessively clean, the fields full of weeds, and the warehouses nearly empty. ~ Dressing extravagantly, carrying sharp swords, wasting food, excessively collecting money or properties are the worst sins. ~ These do not conform to Tao.

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[53c17т] **Arthur Waley ~** He who has the least scrap of sense, once he has got started on the great highway has nothing to fear so long as he avoids turnings. ~ For great highways are safe and easy. ~ But men love by-paths. ~ So long as the Court is in order ~ They are content to let their fields run to weed ~ And their granaries stand empty. ~ They wear patterns and embroideries, ~ Carry sharp swords, glut themselves with drink and food, have more possessions than they can use. ~ These are the riotous ways of brigandage; they are not the Highway.

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[53c18т] **Richard John Lynn ~** If, with firm resolve, I had the knowledge to travel on the great Dao [Way], I need only fear that I might try to meddle with it. ~ The great Dao [Way] might be very smooth, yet the common folk prefer byways. ~ The court is kept in good order, ~ But the fields are overgrown with weeds, the granaries empty. ~ Garbed in patterned and colorful clothes, wearing sharp swords, satiated with food and drink, and overflowing with wealth and goods: all this is stolen extravagance and has nothing to do with the Dao!

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[53c19т] **Lin Yutang ~** BRIGANDAGE ~ If I were possessed of Austere Knowledge, ~ Walking on the

Main Path (Tao), ~ I would avoid the by-paths. ~ The Main Path is easy to walk on, ~ Yet people love the small by-paths. ~ The (official) courts are spic and span, ~ (While) the fields go untilled, ~ And the (people's) granaries are very low. ~ (Yet) clad in embroidered gowns, ~ And carrying fine swords, ~ Surfeited with good food and drinks, ~ (They are) splitting with wealth and possessions. ~ This is to lead the world toward brigandage. ~ Is it not the corruption of Tao?

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[53c20t] **Victor H. Mair** ~ If I were possessed of the slightest knowledge, traveling on the great Way, ~ My only fear would be to go astray. ~ The great Way is quite level, ~ but the people are much enamored of mountain trails. ~ The court is thoroughly deserted, ~ The fields are choked with weeds, ~ The granaries are altogether empty. ~ Still there are some who wear clothes with fancy designs and brilliant colors, ~ sharp swords hanging at their sides, ~ are sated with food, ~ overflowing with possessions and wealth. ~ This is called "the brazenness of a bandit." ~ The brazenness of a bandit is surely not the Way!

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[53c21t] **Tolbert McCarroll** ~ If I have even a little sense, ~ I will walk upon the great path of Tao and only fear straying from it. ~ This Great Way is straight and smooth ~ yet people often prefer the side roads. ~ The courtyard is well kept ~ but the fields are full of weeds, and the granaries stand empty. ~ Still, there are those of us ~ who wear elegant clothes, carry sharp swords, pamper ourselves with food and drink and have more possessions than we can use. ~ These are the actions of robbers. ~ This is certainly far from the Tao.

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[53c22t] **David H. Li** ~ This little I know: ~ In moving toward the Grand Direction, the only fear is moving astray. ~ The Grand Direction is straight forward; still, people go astray. ~ The court is not filled; the field is not tilled. ~ Storehouses are empty, but gorgeous gowns are aplenty. ~ Bearing sharp swords, tired of exquisite boards, ~ With wealth to the burst, they are bandits at their worst. ~ This is not Direction.

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[53c23t] **Yasuhiko Genku Kimura** ~ With clear, appreciative discernment, ~ I choose to walk the great way of the Tao, ~ And fear naught save going astray. ~ The great way is very smooth and straight, ~ Yet people prefer uneven and winding by-paths, and thus go astray. ~ Therefore, in the world that has gone astray, ~ While the courts are clean and decorated, ~ The fields are untilled and the granaries are empty. ~ If the ruler wears fancy clothes, ~ Carries around sharp swords, ~ Indulges in extravagant food and drink, ~ And possesses more riches than he needs, ~ He is indeed a brazen bandit. ~ This is contrary to the great way of the Tao.

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[53c24t] **Chou-Wing Chohan** ~ The beginning of the universe, when materialized, is considered to be a mother. ~ When a man finds the mother, he will know the children, accordingly. ~ Even though he knows the children, he still clings to the mother: ~ Therefore, although his body wanes, he never perishes. ~ The person who shuts his mouth and closes his doors ~ Will never perish. ~ If he opens his mouth and increases his affairs, ~ He will never be saved. ~ The person who sees the tiniest thing possesses clear vision, ~ The person who adheres to the weak possesses strength. ~ Use your light, but dim your brightness, ~ In this way you will not do yourself any harm. ~ This is called following the eternal Tao.

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[53c25t] **Man-Ho Kwok** ~ If all I know is a fraction - ~ then my only fear is of losing the thread ... ~ The Great Way is easy ~ but people are forever being taken down sidetracks. ~ They look after the palaces, ~ But ignore the fields! ~ The granaries are empty ~ - but they wear wonderful clothes! ~ They go about with arms and gorge themselves on fine food and drink. ~ How rich they are - ~ and they have stolen it all from the poor. ~ They are the robber barons of now - ~ This is not the real Tao!

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[53c26t] **Gu Zhengkun** ~ If I have acquired a little knowledge, ~ I will be afraid of going astray ~ When I walk on the road. ~ The road is even, ~ Yet people prefer to take by-paths. ~ While the court is corrupt, ~ The fields lie waste; ~ The granaries are empty; ~ There are persons who are still dressed gaudily, ~ Wearing ornamented swords, ~ Satiated with fine food and drink, ~ In possession of extravagant goods. ~ They can be called the chieftains of robbers. ~ What a phenomenon against the Tao!

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[53c27t] **Chao-Hsiu Chen** ~ Should I know just a fraction of Tao, ~ I would walk on the great way, fearing to impose upon the people. ~ The main road is smooth to walk but the people prefer the smaller footpath. ~ That is why the court is corrupt, ~ the fields lie in waste, the granaries are empty. ~ Yet the rulers wear clothes adorned with finery, ~ carry sharp swords decorated with patterns, ~ possess storehouses overflowing with goods and wealth. ~ This is to rule by stealing. ~ This is not the Tao.

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[53c28t] **Liu Qixuan** ~ Unless an utter fool, a person should know that ~ It is not wise to wander here and there ~ While walking on a wide road. ~ The wide road is the flattest and safest, ~ But rulers like to stray from this safe road. ~ Their courts are luxuriously constructed; ~ And, while the fields are neglected, ~ The barns are empty. ~ They fuss about clothes and ornaments, ~ Carry sharp swords wherever they go, ~ Gobble down best food to excess, ~ And care only for goods and money. ~ They are robbers rather than rulers. ~ Being robbers, they are doing things against the Way.

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[53c29t] **Shi Fu Hwang** ~ Taoku or Tao ~ Lao Tze says, ~ Make me have sudden enlightenment, ~ I can implement great Tao in government. ~ Still I am afraid I might go astray. ~ Great Tao is a smooth and easy highway, ~ My noblemen like to walk on its trails. ~ Your courtyards are new and pretty, ~ Your people's farms are still unfilled. ~ There is nothing in their barns. ~ You wear your embroidered gowns, ~ Walk with sharp-bladed swords. ~ You satiate with good food and drink, ~ Collect abundant wealth beyond your deserving. ~ I shall call you Taoku, the bandit's chief, ~ For you have never practiced the way of the Tao.

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[53c30t] **Ch'u Ta-Kao** ~ Let me have sound knowledge and walk on the great way (Tao); ~ Only I am in fear of deviating. ~ The great way is very plain and easy, ~ But the people prefer by-paths. ~ While the royal palaces are very well kept, ~ The fields are left weedy ~ And the granaries empty. ~ To wear embroidered clothes, ~ To carry sharp swords, ~ To be satiated in drink and food, ~ To be possessed of redundant riches - ~ This is called encouragement to robbery. ~ Is it not deviating from Tao?

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[53c31t] **Paul J. Lin** ~ If only I could have a little knowledge, I would walk in the Great Tao, ~ Being afraid only of acting on it. ~ The Great Tao is very smooth, ~ But people prefer the by-paths; ~ The court is very well kept; ~ The fields are full of weeds; ~ And the granaries are extremely empty. ~ To wear embroidered clothes, ~ To carry sharp weapons, ~ To be satiated in food and drink, ~ And to have excessive treasures and goods - ~ This is called robbery and extravagance. ~ Really, this is not Tao.

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[53c32t] **Michael LaFargue** ~ If I had the least bit of understanding, ~ I would walk on the great Way. ~ Only display will be dangerous. ~ The great Way is very smooth, ~ but people love bypaths. ~ The court is very well kept, ~ the fields are very weedy, ~ the granaries very empty. ~ "Their clothes are fine and colorful, on their belts are sharp swords, they are filled with food and drink" - ~ a superabundance of expensive goods. ~ This is robbers boasting, ~ certainly not the Way.

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[53c33t] **Cheng Lin** ~ If I am truly enlightened and travel the way of great Truth, I should always feel apprehensive lest I deviate from it. ~ The way of great Truth is most easy to travel, yet men prefer the by-paths. ~ The Court is very corrupt, the fields are much neglected, the granaries are much depleted; ~ yet there are men who still don expensive dresses, carry sharp swords, gorge themselves with food and wine, and wallow in superfluous wealth. ~ These men may be called the captains of robbers.

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[53c34t] **Yi Wu** ~ If I, subtly, have knowledge, ~ Walking in the great Way, ~ My only fear is to act on it. ~ The great Way is very level, ~ But the people prefer short cuts. ~ The court is very remote; ~ The fields are very weedy; ~ The storehouses are very empty. ~ But officials wear gorgeous garments, ~ Carry sharp swords, ~ Are surfeited with food and drink, ~ And possess more money and goods than they can use. ~ This is called, "to steal reputation." ~ This is not the Way!

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[53c35t] **Han Hiong Tan** ~ Even if I confidently know that I am on the right path, I will still tread gingerly for fear of deviating from it. ~ The correct path of Dao is smooth and easily accessible. ~ However, people still choose to travel on the small paths. ~ While the magnificent imperial palace is immaculate and pristine, ~ The paddy fields are neglected and the granaries empty. ~ Yet, the ruler still dresses elegantly, wears fine swords and feasts in style. ~ He continues to amass great personal wealth. ~ This is the behaviour of a chief of robbers. ~ He is not following the way of Dao.

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[53c36t] **Hua-Ching Ni** ~ If I had even the tiniest grain of insight, ~ I should live in accordance with the subtle Way of the universe; ~ my only fear would be to stray from it. ~ The Integral Way of the universe is very smooth and straight, yet people's minds prefer devious bypaths. ~ The courts are polished and decorated, ~ while the fields are untilled, ~ and the granaries are empty. ~ People wear fine clothes to adorn their external appearance. ~ They carry sharp swords at their sides and worship might rather than righteousness. ~ They know only to make merry by indulging in food and drink. ~ They crave to possess more riches than they could ever use. ~ This is the committing of robbery and is not the Universal Integral Way of natural life.

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[53c37t] **Chang Chung-yuan** ~ If I had even a slight awareness, ~ And practiced the great Way, ~ What I would fear would be deviating from it. ~ The great Way is a very level road, ~ But men like to take circuitous paths. ~ Thus, the palaces are extremely elegant, ~ But the people's farms are extremely desolate, ~ And there is no grain reserved in the storehouses. ~ The rulers wear expensive garments, ~ Carry fine swords, ~ Satiate themselves with food and drink, ~ And possess inordinate riches and precious things. ~ This is the greatest robbery, ~ And is indeed against the great Way.

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[53c38t] **Henry Wei** ~ Increasing Evidence ~ I Cheng ~ If I were determined, with the knowledge I have, ~ To walk along the Great Highway, ~ My only fear would be to stray from it. ~ The Great Highway is very safe and plain; ~ Yet people prefer the bypaths. ~ While the Court is very magnificent, ~ The fields have become very barren, ~ And the granaries have become very empty; ~ Yet officials are dressed in gorgeous garments, ~ Carry sharp swords, ~ Gorge themselves with sumptuous food and drink, ~ And possess a superabundance of precious articles. ~ Such patent robbery is the usher of other robberies. ~ Verily it goes contrary to Tao.

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[53c39t] **Ha Poong Kim** ~ Let me have even the slightest of wisdom. ~ Traveling the great way [Tao], ~ I will only fear going astray. ~ The great way is level. ~ Yet people prefer small paths. ~ The court is overrun with corruption; ~ The fields are overgrown with weeds; ~ The granaries are utterly empty; ~ Yet the officials wear embroidered clothes, ~ Carry sharp swords, ~ Feast on food and wine, ~ Possess more goods than they need. ~ This is called the robber's extravagance. ~ It is indeed contrary to Tao!

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[53c40t] **Tao Huang** ~ Through discrimination, I have the knowledge to walk in the great Tao. ~ The only fear is what is other than that. ~ The great Tao is quite smooth, yet people prefer a short-cut. ~ The court is so busy legislating that the fields go uncultivated and granaries are all empty. ~ They wear the magnificent clothing, girdle the sharp swords. ~ They are gorged with food and possess many brides. ~ Their bounty suffices but they continue to steal. ~ This is opposite of Tao.

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[53c41t] **Tang Zi-chang** ~ If I have just a little wisdom to lead me to approach the superior way of Dao, I fear that I may stray from it. ~ The superior way of Dao is plain and yet man prefers devious paths. ~ When government officers are very neglected; ~ farm lands are very weedy; ~ public granaries are very empty; ~ yet, brilliant clothes are displayed; ~ sharp swords are carried; ~ and excessive food and drinks are over used, and personal wealth and treasures are abundant. ~ This is called "Exhibition of Robbery". ~ Really it is aberration of Dao!

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[53c42t] **Wing-tsit Chan** ~ If I had but little knowledge ~ I should, in walking on a broad way, ~ Fear getting off the road. ~ Broad ways are extremely even, ~ But people are fond of bypaths. ~ The courts are exceedingly splendid, ~ While the fields are exceedingly weedy, ~ And the granaries are exceedingly empty. ~ Elegant clothes are worn, ~ Sharp weapons are carried, ~ Foods and drinks are enjoyed beyond limit, ~ And wealth and treasures are accumulated in excess. ~ This is robbery and extravagance. ~ This is indeed not Tao (the Way).

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[53c91t] **И. И. Семененко** ~ Знай я совсем немного, вступил бы на Великий Путь и лишь боялся бы с него сойти. ~ Великий Путь отменно ровен, но людям нравятся тропинки. ~ Когда дворец блещет убранством, поля заполоняют сорняки и житницы стоят совсем пустые. ~ И надевать при этом яркие наряды, ~ носить отборные клинки, ~ чревоугодничать, ~ купаться в роскоши ~ - это зовется воровской кичливостью. ~ В ней все противоречит Дао.

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[53c92t] **А. А. Маслов** ~ Когда я обрету мельчайшее знание, я буду следовать Великому Пути, не боясь заблудиться. ~ Великое Дао просто, но люди предпочитают узкие тропинки. ~ Когда двор роскошествует, а поля поросли сорняками и амбары пусты; ~ когда знать, опоясавшись драгоценными мечами, излишествует в напитках и еде, в избытке владея всяким добром, - это зовётся грабительством и бахвальством. ~ О, сколь отлично это от Дао!

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[53c93t] **Е. А. Торчинов** ~ Если бы я знанием обладал, то шел бы по Великому Пути. ~ Единственное, чего я боюсь, это сбиться с пути. ~ Великий Путь сокрыт и неуловим, но народ ему предпочитает тропы. ~ Если при дворе роскошествуют, то поля покрываются сорняками и пустеют амбары. ~ Знать одевается в одежды из узорчатых тканей, ~ носит у пояса острые мечи, ~ вкушает только изысканные яства и увеличивает имущество свое сверх всякой меры. ~ Это называется разбоем и бахвальством. ~ О, это не истинный Путь!

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[53c94t] **А. Е. Лукьянов** ~ Для того чтобы я твердо овладел знанием, последую за Великим Дао. ~ И только петляний надо бояться. ~ Великое Дао - словно широкий путь, а люди любят тропинки. ~ Аудиенции совсем прекращены, поля сплошь заросли, амбары до дна опустели. ~ [А правители] одеваются в красочные шелка, ~ препоясываются острыми мечами, пресыщаются питьем и едой, богатства копят с излишком. ~ Все это - грабеж и разврат, не-Дао.

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[53c95t] **Ян Хин-шун** ~ Если бы я владел знанием, то шел бы по большой дороге. ~ Единственная вещь, которой я боюсь, - это узкие тропинки. ~ Большая дорога совершенно ровна, но народ любит тропинки. ~ Если дворец роскошен, то поля покрыты сорняками и хлебохранилища совершенно пусты. ~ [Знать] одевается в роскошные ткани, носит острые мечи, не

удовлетворяется [обычной] пищей и накапливает излишние богатства. ~ Все это называется разбоем и бахвальством. ~ Оно является нарушением дао.

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[53c96т] **Д. П. Конисси** ~ Я беззаботен, но имею ум, поэтому живу в великом Тао. ~ Я раздаю милостыню в великом страхе. ~ Большая дорога (Тао) гладка и ровна, но люди любят ходить по тропинкам. ~ Когда правительство перестанет заботиться о благосостоянии народа, то поля опустеют и государственное хлебохранилище не наполнится никогда; ~ люди будут надевать на себя разноцветные одежды, носить острые мечи и питаться изысканными блюдами. ~ Все это совокупно называется разбойничьею гордостью. ~ Ужели это есть Тао?!

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[53c97т] **В. В. Малявин** ~ Имей я толику знания, то, идя Путем, ~ Боялся бы только сбиться с него. ~ Великий Путь так ровен, так широк, ~ Но люди любят кривые тропинки. ~ Палаты царские так чисто прибраны, ~ Поля же заросли бурьяном, житницы пусты. ~ Носят шелка, расшитые узорами, на поясе мечи, ~ Вкусно едят и пьют, в домах избыток всякого добра. ~ Вот что я зову великим разбоем, ~ Великого Пути здесь нет в помине!

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[53c98т] **Б. Б. Виногродский** ~ Ниспошли мне четкого наличия знания, как двигаться по великому Пути. ~ Страшусь лишь отклониться от него. ~ Великий Путь максимально рассеян, и народ предпочитает дорожки. ~ Приемные очень опрятны. ~ Поля совсем заросли. ~ Хранилища совершенно пусты. ~ Одежда в цветных узорах. ~ На поясе острые мечи. ~ Пресыщение питьем и пищей. ~ Наличие избытка товаров, предметов. ~ Это определяется: ~ Воровской беспредел. ~ Но ведь это же отрицание Пути.

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PSEUDO-CHAPTER **Fifty-Four**

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[54c01т] **Robert G. Henricks** ~ What is firmly set up {can't be} pulled down; ~ {What is firmly embraced cannot slip free}. ~ And your sons and grandsons, as a result, will sacrifice without end. ~ When you cultivate it in your person, your virtue will then be genuine; ~ When you cultivate it in your family, your virtue will then overflow; ~ When you cultivate it in your village, your virtue will then be long lasting; ~ When you cultivate it in your state, your virtue will then be abundant; ~ And when you cultivate it throughout the world, your virtue will then be widespread. ~ Use the individual to examine the individual; ~ Use the family to examine the family; ~ Use the village to examine the village; ~ Use the state to examine the state; ~ And use the world to examine the world; ~ How do I know that the world is so? ~ By {this}.

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[54c02т] **John C. H. Wu** ~ WHAT is well planted cannot be uprooted. ~ What is well embraced cannot slip away. ~ Your descendants will carry on the ancestral sacrifice for generations without end. ~ Cultivate Virtue in your own person, ~ And it becomes a genuine part of you. ~ Cultivate it in the family, ~ And it will abide. ~ Cultivate it in the community, ~ And it will live and grow. ~ Cultivate it in the state, ~ And it will flourish abundantly. ~ Cultivate it in the world, ~ And it will become universal. ~ Hence, a person must be judged as person; ~ A family as family; ~ A community as community; ~ A state as state; ~ The world as world. ~ How do I know about the world? ~ By what is within me.

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[54c03т] **D. C. Lau** ~ What is firmly rooted cannot be pulled out; ~ What is tightly held in the arms will not slip loose; ~ Through this the offering of sacrifice by descendants will never come to an end. ~ Cultivate it in your person ~ And its virtue will be genuine; ~ Cultivate it in the family ~ And its virtue will be more than sufficient; ~ Cultivate it in the hamlet ~ And its virtue will endure; ~ Cultivate it in the state ~ And its virtue will abound; ~ Cultivate it in the empire ~ And its virtue will be pervasive. ~ Hence look at the person through the person; ~ Look at the family through the family; ~ Look at the hamlet through the hamlet; ~ Look at the state through the state; ~ Look at the empire through the empire. ~ How do I know that the empire is like that? ~ By means of this.

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[54c04т] **R. L. Wing** ~ What is skillfully established will not be uprooted; ~ What is skillfully grasped will not slip away. ~ Thus it is honored for generations. ~ Cultivate the inner self; Its Power becomes real. ~ Cultivate the home; Its Power becomes abundant. ~ Cultivate the community; Its Power becomes greater. ~ Cultivate the organization; Its Power becomes prolific. ~ Cultivate the world; Its Power becomes universal. ~ Therefore through the inner self, ~ The inner self is conceived. ~ Through the home, ~ The home is conceived. ~ Through the community, ~ The community is conceived. ~ Through the organization, ~ The organization is conceived. ~ Through the world, ~ The world is conceived. ~ How do I know the world? ~ Through this.

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[54c05т] **Ren Jiyu** ~ He who is good at building cannot be shaken, ~ And he who is good at holding can lose nothing. ~ (According to the principle,) he can enjoy the sacrifice for posterity forever. ~ His "De" can be pure and true by carrying out the principle in his person; ~ His "De" can be abundant by carrying it out in the family; ~ His "De" can lead by carrying it out in the neighbourhood; ~ His "De" can be powerful by carrying it out in the state; ~ His "De" can be universal by carrying it out in the kingdom; ~ So (we should) ~ Know a person in the perspective of a person, ~ Know a family in the perspective of a family, ~ Know a neighbourhood in the perspective of a neighbourhood, ~ Know a state in the perspective of a state, ~ Know the kingdom in the perspective of a kingdom. ~ How do I know the situation of all the things under Heaven? ~ By the method mentioned above.

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[54c06т] **Gia-fu Feng** ~ What is firmly established cannot be uprooted. ~ What is firmly grasped cannot slip away. ~ It will be honored from generation to generation. ~ Cultivate Virtue in your self, ~ And Virtue will be real. ~ Cultivate it in the family, ~ And Virtue will abound. ~ Cultivate it in the village, ~ And Virtue will grow. ~ Cultivate it in the nation, ~ And Virtue will be abundant. ~ Cultivate it in the universe, ~ And Virtue will be everywhere. ~ Therefore look at the body as body; ~ Look at the family as family; ~ Look at the village as village; ~ Look at the nation as nation; ~ Look at the universe as universe. ~ How do I know the universe is like this? ~ By looking!

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[54c07т] **Lok Sang Ho** ~ Those skilled in building will build sturdy buildings. ~ Those skilled in hugging will hug fast. ~ Because they are serious and excel in what they do ~ they are remembered and honored by all their descendents. ~ He who applies the same seriousness to serve his own body has true virtue. ~ He who applies the same seriousness to serve his family ~ has virtue beyond himself. ~ He who applies the same seriousness to serve his village ~ has virtue that grows further afield. ~ He who applies the same seriousness to serve the nation ~ has virtue that is profuse. ~ He who applies to same seriousness to serve all under heaven, ~ has virtue that pervades the world. ~ Thus we see our body as our body is; ~ See our family as our family is; ~ We see our village as our village is; ~ See our nation as our nation is; ~ And we see everything under heaven as everything is. ~ How may we know the nature of everything under heaven? ~ With this (same and serious attitude).

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[54c08т] **Xiaolin Yang** ~ The people who are good at building things do not budge, ~ The people who are good at protecting thing do not lose any part, ~ So their descendents can celebrate and remember them forever. ~ If a person can build such a DE, the DE will be real; ~ If a family can build such a DE, the DE will be plentiful; ~ If a town can build such a DE, the DE will last long; ~ If a country can build such a DE, the DE will be bountiful; ~ If the entire world can build such a DE, the DE will be everywhere. ~ Therefore, you know others by looking at yourself; ~ You know other families by looking at your family; ~ You know other towns by looking at your town; ~ You know other countries by looking at your country; ~ You know the past and future by looking at the present. ~ How do I know everything in the world? This is how.

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[54c09т] **Walter Gorn Old**, THE ROOT AND ITS BRANCHES ~ He who plants rightly never uproots. ~ He who lays hold rightly never relinquishes. ~ His posterity will honour him continually. ~ Whoever develops the Tao in himself will be rooted in virtue. ~ Whoever develops the Tao in his family will cause his virtue to spread. ~ Whoever develops the Tao in his village will increase prosperity. ~ Whoever develops the Tao in the kingdom will make good fortune prevalent. ~ Whoever develops Tao in the world will make virtue universal. ~ I observe myself, and so I come to know others. ~ I observe my family, and all others grow familiar. ~ I study this world, and others come within my knowledge. ~ How else should I come to know the laws which govern all things, save thus, that I observe them in myself?

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[54c10т] **James Legge** ~ What (Tao's) skilful planter plants ~ Can never be uptorn; ~ What his skilful arms enfold, ~ From him can ne'er be borne. ~ Sons shall bring in lengthening line, ~ Sacrifices to his shrine. ~ Tao when nursed within one's self, ~ His vigour will make true; ~ And where the family it rules ~ What riches will accrue! ~ The neighbourhood where it prevails ~ In thriving will abound; ~ And when 'tis seen throughout the state, ~ Good fortune will be found. ~ Employ it the kingdom o'er, ~ And men thrive all around. ~ In this way the effect will be seen in the person, by the observation of different cases; ~ in the family; ~ in the neighbourhood; ~ in the state; ~ and in the kingdom. ~ How do I know that this effect is sure to hold thus all under the sky? ~ By this (method of observation).

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[54c11т] **David Hinton** ~ Something planted so deep it's never rooted up, ~ something held so tight it's never stolen away: ~ children and grandchildren will pay it homage always. ~ Cultivated in yourself it makes Integrity real. ~ Cultivated in your family it makes Integrity plentiful. ~ Cultivated in your village it makes Integrity enduring. ~ Cultivated in your nation it makes Integrity abundant. ~ Cultivated in all beneath heaven it makes Integrity all-encompassing. ~ So look through self into self, ~ through family into family, ~ through village into village, ~ through nation into nation, ~ through all beneath heaven into all beneath heaven. ~ How can I know all beneath heaven as it is? ~ Through this.

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[54c12т] **Chichung Huang** ~ He who excels in planting something - ~ Nobody can pull it up; ~ He who excels in embracing something - ~ Nobody can snatch it away. ~ His offspring will thereby offer sacrifices without end. ~ Cultivate it in your own person, ~ Your virtue will be genuine; ~ Cultivate it in your own fief, ~ Your virtue will be more than enough; ~ Cultivate it in your own prefecture, ~ Your virtue will be long-enduring; ~ Cultivate it in your own state, ~ Your virtue will be abundant; ~ Cultivate it in the empire, ~ Your virtue will be universal. ~ Observe other persons from your own person; ~ Observe other fiefs from your own fief; ~ Observe other prefectures from your own prefecture; ~ Observe other states from your own state; ~ Observe the empire from all under heaven. ~ How do I know what the empire is like? ~ From this.

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[54c13т] **Ellen M. Chen** ~ One who is well established is not uprooted, ~ One who embraces firmly cannot be separated from, ~ Thus sons and grandsons shall perform sacrifices without interruptions. ~ In cultivating this in one's person, ~ The person's te becomes genuine; ~ In cultivating this in the family, ~ The family's te has more to spare (yü); ~ In cultivating this in the village, ~ The village's te grows strong; ~ In cultivating this in the state, ~ The state's te becomes abundant; ~ In cultivating this in the world (t'ien hsia), ~ The world's te becomes universal. ~ Therefore observe (kuan) the person by the person, ~ Observe the family by the family, ~ Observe the village by the village, ~ Observe the state by the state, ~ Observe the world by the world. ~ How do I know such is the case in the world? ~ Through this.

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[54c14т] **Lee Sun Chen Org** ~ An excellent builder would make sure that houses he builds can not be knocked over [even by hurricanes]; ~ A person with a strong grip [of his project] makes it impossible to slip out of his grasp; ~ Consequently, to such a thoughtful person [whose solid accomplishments] will be offered thanks by later generations ceaselessly. ~ If a person cultivates the above mentioned practice for his own personal satisfaction, his Te is genuine; ~ If a person advances it within his family, their [jointly aggregated] Te will be more than enough to benefit other families; ~ If it is promoted in a village, the villagers' [reciprocally enhanced] Te will extend its growth [to other villages]; ~ If this practice thrives in a country, the [collective] Te of its people will further flourish [that their Te will spill over to other countries]; ~ When it is upheld in the world, their [jointly summative] Te will spread universally [in Universe]. ~ Accordingly: ~ [The cultivation of Te] by an individual sets a good example to his family; ~ [The promotion of Te] within a family exemplifies Te to other families; ~ [The advancement of Te] in a village manifests [the goodness of Te] to other villages; ~ [The broadening of Te] in a country demonstrates [the benefit of Te] to other countries; ~ [The expansion of Te] in a world would manifest [the greatness of Te] to other worlds. ~ How do I know that things work this way? ~ It is all because of this (the observation stated in the previous paragraphs of this Chapter).

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[54c15т] **Tien Cong Tran** ~ What is well planted cannot be uprooted. ~ What is well embraced cannot slip away. ~ The descendants will carry on the ancestral sacrifice from generation to generation. ~ Cultivate Virtue in your own person, and it will be genuine. ~ Cultivate it in the family, and it will be more than sufficient. ~ Cultivate it in the village, and it will last long. ~ Cultivate it in the state, and it will flourish abundantly. ~ Cultivate it in the world, and it will become universal. ~ Hence, a person must be perceived as person; a family as family; a village as village; a state as state; the world as world. ~ How do I know about the world? ~ It is through this.

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[54c16т] **Thomas Z. Zhang** ~ What is established cannot be uprooted. ~ What is well held cannot slip. ~ Likewise, descendents will continue to perform traditional rituals. ~ Cultivating oneself, Te is genuine. ~ Cultivating the family, Te is plentiful. ~ Cultivating the village, Te is long lasting. ~ Cultivating the kingdom, Te is prevailing. ~ Cultivating the world, Te is ubiquitous. ~ Therefore, observe all individuals through one individual. ~ Observe all families through one family. ~ Observe all villages through one village. ~ Observe all kingdoms through one kingdom. ~ Observe all worlds through the world. ~ How do I know the world is so? ~ By using the above observation(s).

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[54c17т] **Arthur Waley** ~ What Tao plants cannot be plucked, ~ What Tao clasps, cannot slip. ~ By its virtue alone can one generation after another carry on the ancestral sacrifice. ~ Apply it to yourself and by its power you will be freed from dross. ~ Apply it to your household and your household shall thereby have abundance. ~ Apply it to the village, and the village will be made secure. ~ Apply it to the kingdom, and the kingdom shall thereby be made to flourish. ~ Apply it to an empire, and the empire shall thereby be extended. ~ Therefore just as through oneself one may contemplate Oneself, ~ So through the household one may contemplate the Household, ~ And through the village, one may contemplate the Village, ~ And through the kingdom, one may contemplate the Kingdom, ~ And through the empire, one may contemplate the Empire. ~ How do I know that the empire is so? ~ By this.

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[54c18т] **Richard John Lynn** ~ The well-founded will not be pulled up. ~ The well-embraced will not get dropped. ~ Such a one's descendants, accordingly, will never let sacrifices to him cease. ~ If you cultivate it within your own person, your virtue will be authentic. ~ If you cultivate it within your family, your virtue will exceed all need. ~ If you cultivate it within your village, your virtue

will endure. ~ If you cultivate it within your state, your virtue will be abundant. ~ If you cultivate it among all under Heaven, your virtue will reach everywhere. ~ Look at the person from the point of view of the person. ~ Look at the family from the point of view of the family. ~ Look at the village from the point of view of the village. ~ Look at the state from the point of view of the state. ~ Look at all under Heaven from the point of view of all under Heaven. ~ How do I know that all under Heaven is so? ~ It is by this.

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[54c19T] **Lin Yutang** ~ THE INDIVIDUAL AND THE STATE ~ Who is firmly established is not easily shaken. ~ Who has a firm grasp does not easily let go. ~ From generation to generation his ancestral sacrifices ~ Shall be continued without fail. ~ Cultivated in the individual, character will become genuine; ~ Cultivated in the family, character will become abundant; ~ Cultivated in the village, character will multiply; ~ Cultivated in the state, character will prosper; ~ Cultivated in the world, character will become universal. ~ Therefore: ~ According to (the character of) the individual, judge the individual; ~ According to (the character of) the family, judge the family; ~ According to (the character of) the village, judge the village; ~ According to (the character of) the state, judge the state; ~ According to (the character of) the world, judge the world. ~ How do I know the world is so. ~ By this.

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[54c20T] **Victor H. Mair** ~ What is firmly established cannot be uprooted; ~ What is tightly embraced cannot slip away. ~ Thus sacrificial offerings made by sons and grandsons will never end. ~ Cultivated in the person, integrity is true. ~ Cultivated in the family, integrity is ample. ~ Cultivated in the village, integrity lasts long. ~ Cultivated in the state, integrity is abundant. ~ Cultivated everywhere under heaven, integrity is vast. ~ Observe other persons through your own person. ~ Observe other families through your own family. ~ Observe other villages through your own village. ~ Observe other states through your own state. ~ Observe all under heaven through all under heaven. ~ How do I know the nature of all under heaven? ~ Through this.

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[54c21T] **Tolbert McCarroll** ~ What is well rooted cannot be pulled up. ~ What is firmly grasped will not slip loose. ~ It will be honored from generation to generation. ~ When cultivated in your person, Virtue will be real. ~ When cultivated in your household, Virtue will be plentiful. ~ When cultivated in your village, Virtue will endure. ~ When cultivated in your country, Virtue will abound. ~ When cultivated in your world, Virtue will be universal. ~ Hence, ~ through yourself look at Self. ~ Through your household look at Household. ~ Through your community look at Community. ~ Through your country look at Country. ~ Through your world look at World. ~ How do I know that the world is like this? ~ Because of what is within me.

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[54c22T] **David H. Li** ~ What is well planted will not uproot; ~ What is firmly held will not drop. ~ Descendants will not discontinue remembrance ceremonies. ~ Cultivating it in self, virtue is true; ~ Cultivating it in the family, virtue overflows; ~ Cultivating it in the village, virtue lasts; ~ Cultivating it in the state, virtue is abundant; ~ Cultivating it in the world, virtue is universal. ~ Thus, ~ look at self through self; ~ look at the family through the family; ~ look at the village through the village; ~ look at the state through the state; ~ look at the world through the world. ~ How do I know the world? ~ Because it is so.

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[54c23T] **Yasuhiko Genku Kimura** ~ What is firmly established within cannot be uprooted. ~ What is firmly embraced within cannot be disengaged. ~ The Tao, thus firmly established and embraced within you, ~ Will be respected for generations to come. ~ Cultivate the Tao in your character, ~ Then its virtues will be genuine. ~ Cultivate the Tao in your family, ~ Then its virtues will abound. ~ Cultivate the Tao in your community, ~ Then its virtues will endure. ~ Cultivate the Tao in your country, ~ Then its virtues will flourish. ~ Cultivate the Tao in the world, ~ Then its virtues will pervade. ~ Therefore, you can observe the virtues of the Tao, ~ In your character, if you cultivate it in your character; ~ In your family, if you cultivate it in your family; ~ In your community, if you cultivate it in your community; ~ In your country, if you cultivate it in your country; ~ And in the world, if you cultivate it in the world. ~ How can you know how the state of the world is? ~ Simply by thus observing.

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[54c24T] **Chou-Wing Chohan** ~ Let me have knowledge and follow the great way of the Tao, ~ I alone am afraid of straying from this path. ~ The great way is easy and simple, ~ But people prefer byways. ~ The royal palaces are wonderfully maintained, ~ But the people's fields are full of thorns, ~ And the barns are empty. ~ There are those who wear expensive clothes, ~ There are those who carry polished swords, ~ There are those who gorge themselves on food and drink, ~ There are those who amass property and possessions: ~ This is called encouraging the robbers. ~ Is this not straying from the path of the Tao?

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[54c25T] **Man-Ho Kwok** ~ What is built on rock cannot be pulled down; ~ What is held lightly can never be lost. ~ Meditate on virtue within yourself, and you will find the benefit of virtue. ~ Use it as the ground for the family, ~ and your virtue will last for generations. ~ Take it as your guidance for the village, ~ and the place will blossom for years to come. ~ Use it to guide the nation, ~ and that nation will create abundance. ~ Be guided by it for the Whole, ~ and it will flood its way over the world. ~ So, look at someone else as you would yourself ~ And treat other families as you would your own; ~ See your community in other communities, ~ Think of all countries as part of your being ~ And treasure the world as the round centre of everything. ~ How can I see the world like this? ~ Because I have eyes.

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[54c26T] **Gu Zhengkun** ~ What is well planted cannot be pulled out; ~ What is well held cannot be disengaged; ~ The principle being observed, ~ The offering of sacrifice by descendants will be kept making for ever. ~ Similarly cultivating the principle in oneself, ~ One can purify his virtue; ~ Cultivating it in the family, ~ One makes his own virtue more than enough; ~ Cultivating it in the village, ~ One can have the virtue to be the leader; ~ Cultivating it in the state, ~ One can have the prodigious virtue; ~ Cultivating it in the world, ~ One can have the virtue widely known. ~ Hence I can have an insight ~ Into other individuals by examining myself; ~ Into other families by examining my family; ~ Into other villages by examining my village; ~ Into other states by examining my state; ~ Into other worlds by examining my world. ~ How do I know about the whole world? ~ By employing the method above.

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[54c27T] **Chao-Hsiu Chen** ~ He who is well established cannot be uprooted. ~ He who is holding tight cannot slip away. ~ His descendants will never cease to honour him. ~ He who cultivates the moral character, his virtue will be clear. ~ He who cultivates his own family, his virtue will flourish. ~ He who cultivates the village, his virtue will endure. ~ He who cultivates the country, his virtue will be abundant. ~ He who cultivates the land, his virtue will be widespread. ~ Therefore look at others as at your own person. ~ Look at other families as at your own family. ~ Look at other villages as at your own village. ~ Look at other countries as at your own country. ~ Look at other lands as at your own land. ~ How do I know it is like this under Heaven? ~ By means of this.

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[54c28T] **Liu Qixuan** ~ A well-founded establishment cannot be uprooted, ~ And a well-preserved tradition can not be dissolved: ~ Each will go on generation after generation. ~ One has true being when one keeps the Way body and soul, ~ Effective being when one extends the Way over the family, ~ Long being when one extends the Way over the community, ~ Rich being when one extends the Way over a nation, ~ Universal being when one extends the Way over the world. ~ Therefore, one knows others by looking at one's self, ~ Other communities by looking at one's own community, ~ Other states through the comparison with one's own state ~ And other worlds by inferring from one's own world. ~ That's how I come to know the world.

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[54c29T] **Shi Fu Hwang** ~ The Individual and The World ~ Lao Tze says, ~ He who is skillful in establishment shall establish the Tao in his heart so that no one can pluck it. ~ He who is skillful in enfolding arms shall enfold the Teh in his arms so that no one can take it. ~ From generation to generation his ancestral sacrifices shall be continued without fail. ~ When this precept is applied by whomever to instruct himself, his character will be made true; ~ applied to his neighborhood, his neighborhood will thrive; ~ applied to the state, his state will find good fortune; ~ applied to the world, the world will inherit with good traditions. ~ In this way he can observe the others in comparison with the self; ~ observe others' families in comparison with his own family; ~ observe others' neighborhoods in comparison with his own neighborhood; ~ observe others' states in comparison with his own state; ~ observe the world before in comparison with what it is now. ~ How do I know that this effect is sure to hold all in the world? ~ By observation.

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[54c30T] **Ch'u Ta-Kao** ~ What is planted by the best planter can never be removed; ~ What is embraced by the best embracer can never be loosened. ~ Thus his children and grandchildren will be able to continue their ancestral sacrifice for endless generations. ~ If he applies Tao to himself his virtue will be genuine; ~ If he applies it to his family his virtue will be abundant; ~ If he applies it to his village his virtue will be lasting; ~ If he applies it to his country his virtue will be full; ~ If he applies it to the world his virtue will be universal. ~ Therefore by one's person one may observe persons; ~ By one's family one may observe families; ~ By one's village one may observe villages; ~ By one's country one may observe countries; ~ By one's world one may observe worlds. ~ How do I know that the world may be so (governed by Tao)? ~ By this (observation).

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[54c31T] **Paul J. Lin** ~ To be built well is not to be toppled. ~ To be held fast is not to slip. ~ With this, children and grandchildren will never stop offering sacrifice to their ancestors. ~ With this to cultivate oneself, one's virtue will be true; ~ With this to cultivate the family, its virtue will be plentiful; ~ With this to cultivate the community, its virtue will last long; ~ With this to cultivate the nation, its virtue will be abundant; ~ With this to cultivate the world, its virtue will be good. ~ Therefore, ~ Examine a person with a person, ~ Examine a family with a family, ~ Examine a community with a community, ~ Examine a nation with a nation, ~ Examine a world with a world. ~ How can I know this is the way of the world? ~ By this.

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[54c32T] **Michael LaFargue** ~ Excellently founded: it will not be uprooted; ~ Excellently embraced and cared for: it will not slip away; ~ so sons and grandsons will never cease to offer the sacrifices. ~ Cultivate It in your person, its Te will be pure; ~ cultivate It in the clan, its Te will be abundant; ~ cultivate It in the village, its Te will be lasting; ~ cultivate It in the state, its Te will be ample; ~ cultivate It in the empire, its Te will be all-embracing. ~ Yes: ~ Judge a person taking that person as the measure, ~ judge a clan taking that clan as the measure, ~ judge a village taking that village as the measure, ~ judge a state taking that state as the measure, ~ judge the world taking the world as the measure. ~ How do I know the nature of the world? ~ By this.

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[54c33T] **Cheng Lin** ~ He who knows how to establish himself cannot be uprooted. ~ He who knows how to hold fast cannot lose his grip. ~ The descendants of such a man will worship him without cease. ~ When one's conduct is in accordance with Truth, the inherent qualities become real. ~ When a whole family follows Truth, the inherent qualities become abundant. ~ When a whole village follows Truth, the inherent qualities become enduring. ~ When the whole State follows Truth, the inherent qualities become superabundant. ~ When a whole Empire follows Truth, the inherent qualities become universal. ~ Thus, ~ one man is the measure of other men, ~ one family is the measure of other families, ~ one village is the measure of other villages, ~ one State is the measure of other States, ~ and one Empire is the measure of other Empires.

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[54c34T] **Yi Wu** ~ What is well established cannot be uprooted. ~ What is well embraced cannot slip away. ~ [Practicing these], one's descendants will offer sacrifices without end. ~ Cultivate them in oneself, one's virtue will be true. ~ Cultivate them in the family, one's virtue will increase. ~ Cultivate them in the community, one's virtue will develop. ~ Cultivate them in the country, one's virtue will be abundant. ~ Cultivate them in the world, one's virtue will be universal. ~ Therefore, ~ by the self, contemplate the self; ~ by the family, contemplate the family; ~ by the community, contemplate the community; ~ by the country, contemplate the country; ~ by the world, contemplate the world. ~ How can I know about the world as such? ~ By these.

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[54c35T] **Han Hiong Tan** ~ A person who is adept at increasing virtue will adhere to it unswervingly. ~ A person who holds steadfastly to his virtue will resolutely persist with it. ~ His deeds will endure because his progeny will continue to commemorate him for generations to come. ~ If he diligently cultivates his personal virtue, the virtue will be genuine. ~ Diligently cultivating virtue in a family, the virtue will be abundant. ~ Diligently cultivating virtue in a community, the virtue will be expansive. ~ Diligently cultivating virtue throughout the country, the virtue will be prolific. ~ Diligently cultivating virtue throughout the world, the virtue will be ubiquitous. ~ Therefore, looking from the individual perspective, you can see the benefit. ~ From the respective viewpoints of family, community, country or the world, the benefits are also obvious. ~ How do you know cultivating virtue will benefit the world? ~ It is through this inference.

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[54c36T] **Hua-Ching Ni** ~ What is well planted cannot be pulled up. ~ What is closely embraced cannot slip away. ~ The wise establish virtue firmly within themselves, and are honored for generations ever after. ~ Apply natural, integral virtue to your own character, ~ and it will be genuine. ~ Apply natural, integral virtue to the family, ~ and it will abound. ~ Apply natural, integral virtue to the state, ~ and it will flourish abundantly. ~ Apply natural, integral virtue to the world, ~ and it will be pervasive. ~ Understand other people's lives by means of your own life. ~ Understand other people's families by means of your own family. ~ Understand other societies by means of your own society. ~ Understand other countries by means of your own country. ~ How can you know what is right for the world? ~ By knowing what is right for your own life.

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[54c37T] **Chang Chung-yuan** ~ Nothing can be taken away if it is well-founded. ~ Nothing can be lost if it is well-grasped. ~ For generations to come, the worship will not be discontinued. ~ To cultivate (Tao) in one's self makes attainment real. ~ To cultivate (Tao) in one's family makes attainment a surplus. ~ To cultivate (Tao) in one's community makes attainment long-lasting. ~ To cultivate (Tao) in one's nation makes attainment abundant. ~ To cultivate (Tao) in one's world makes attainment all-embracing. ~ Thus, through the self, one contemplates the self. ~ Through the family, one contemplates the family. ~ Through the community, one contemplates the community. ~ Through the nation, one contemplates the nation. ~ Through the world, one contemplates the world. ~ How do I know the world as world? ~ It is through this.

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[54c38T] **Henry Wei** ~ Rectifying Viewpoints ~ Hsiu Kuan ~ Those adept in establishing themselves ~ Cannot be plucked up; ~ Those adept in the act of embracing ~ Cannot be made to relax their hold. ~ They are worshipped for generations in a row. ~ Cultivate Tao in one's person, ~ And its virtue will be genuine; ~ Cultivate Tao in one's family, ~ And its virtue will be overflowing; ~ Cultivate Tao in one's village, ~ And its virtue will be long enduring; ~ Cultivate Tao in one's state, ~ And its virtue will be abundant; ~ Cultivate Tao in one's empire, ~ And its virtue will be pervasive. ~ Therefore, ~ By one's person, one sizes up other persons; ~ By one's family, one sizes up other families; ~ By one's village, one sizes up other villages; ~ By one's state, one sizes up other states; ~ By one's empire,

one sizes up other empires. ~ How do I know this is so with the empire? ~ By this.

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[54c39t] **Ha Poong Kim** ~ What is firmly planted cannot be pulled out; ~ What is tightly held in the arms cannot slip away, ~ So that the descendants will never stop offering ancestral sacrifice. ~ Cultivate it in yourself, ~ And its Te will be genuine. ~ Cultivate it in the household, ~ And its Te will be more than sufficient. ~ Cultivate it in the village, ~ And its Te will be long-lasting. ~ Cultivate it in the state, ~ And its Te will be plentiful. ~ Cultivate it in all under Heaven, ~ And its Te will be all-encompassing. ~ Therefore, observe yourself through yourself; ~ The household through the household; ~ The village through the village; ~ The state through the state; ~ All under Heaven through all under Heaven. ~ How do I know that all under Heaven is so? ~ With this.

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[54c40t] **Tao Huang** ~ What is well-built is not pulled down. ~ What is well-fastened is not separated. ~ Sons and grandsons worship unceasingly. ~ Cultivate the self, and the Action is pure. ~ Cultivate the family, the Action is plentiful. ~ Cultivate the community, the Action endures. ~ Cultivate the nation, the Action is fruitful. ~ Cultivate the world, the Action is all-pervading. ~ Treat the self by the standard of self. ~ Treat the family by the standard of family. ~ Treat the community by the standard of community. ~ Treat the nation by the standard of nation. ~ Treat the world by the standard of world. ~ How do I know how the world is such? ~ Thus.

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[54c41t] **Tang Zi-chang** ~ What is perfectly planted will not be uprooted. ~ What is perfectly held will not slip away. ~ Through generations the family's memorial service will not be discontinued. ~ Thus, ~ by cultivating Dao in a person, virtues become manifest; ~ by cultivating Dao in a family, virtues become abundant; ~ by cultivating Dao in the community, virtues become enduring; ~ by cultivating Dao in a country, virtues become flourishing; ~ and by cultivating Dao in the world, virtues become universal. ~ Thus, ~ by taking care of one's self, one takes care of others; ~ by taking care of one's family, one takes care of others' families; ~ by taking care of one's own community, one takes care of others' communities; ~ by taking care of one's own country, one takes care of others' countries; ~ and by taking care of the world, one takes care of the universe. ~ How do we know in what way the world should be ruled? ~ Through this.

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[54c42t] **Wing-tsit Chan** ~ He who is well established (in Tao) cannot be pulled away. ~ He who has a firm grasp (of Tao) cannot be separated from it. ~ Thus from generation to generation his ancestral sacrifice will never be suspended. ~ When one cultivates virtue in his person, it becomes genuine virtue. ~ When one cultivates virtue in his family, it becomes overflowing virtue. ~ When one cultivates virtue in his community, it becomes lasting virtue. ~ When one cultivates virtue in his country, it becomes abundant virtue. ~ When one cultivates virtue in the world, it becomes universal. ~ Therefore the person should be viewed as a person. ~ The family should be viewed as a family. ~ The community should be viewed as a community. ~ The country should be viewed as a country. ~ And the world should be viewed as the world. ~ How do I know this to be the case in the world? ~ Through this.

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[54c91t] **И. И. Семененко** ~ Умеющего крепко встать не шелохнуть, ~ умеющего охватить не оторвать. ~ Сыновья и внуки будут непрестанно поминать их жертвами. ~ У того, кто это совершенствует в себе, добродетель делается подлинной; ~ у того, кто это совершенствует в семье, добродетель достигает изобилия; ~ у того, кто это совершенствует в селении, добродетель возрастает; ~ у того, кто это совершенствует в уделе, добродетель процветает; ~ у того, кто это совершенствует и в Поднебесной, добродетель делается всеобъемлющей. ~ Поэтому-то зрят себя собою, семью семьей, селение селением, удел уделом, Поднебесную всей Поднебесной. ~ Откуда мне известно истинное состояние Поднебесной? ~ Отсюда.

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[54c92t] **А. А. Маслов** ~ То, что глубоко посадил, нельзя выдернуть. ~ То, что крепко обхватил, трудно отнять. ~ Поэтому нельзя положить конец ритуальным подношениям сыновей и внуков своим предкам. ~ Пестуй это в своём теле - и Благость [в тебе] обретёт истинность. ~ Пестуй это в семье - и Благость будет в достатке. ~ Пестуй это в своём государстве - и Благости будет в избытке. ~ Пестуй это в Поднебесной - и Благость станет повсеместной. ~ Поэтому смотри на других людей через самого себя. ~ Смотри на другие семьи через свою семью. ~ Смотри на другие деревни через свою деревню. ~ Смотри на другие государства через своё государство. ~ Смотри на Поднебесную через Поднебесную. ~ Откуда мне знать, что Поднебесная такова? ~ Из неё же самой.

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[54c93t] **Е. А. Торчинов** ~ Умеющего стоять - не опрокинуть. ~ Из обхвата умеющего обхватить - не высвободиться. ~ Жертвоприношения предкам, приносимые детьми и внуками такого умельца, никогда не оскудеют. ~ Кто это умение в себе совершенствует, у того Благая Сила станет истинной. ~ Кто это умение в семье совершенствует, у того Благая Сила станет обильной. ~ Кто это умение в селении совершенствует, у того Благая Сила станет взращенной. ~ Кто это умение в государстве совершенствует, у того Благая Сила станет превеликой. ~ Кто это умение во всей Поднебесной совершенствует, Благая Сила того распространится повсюду. ~ Поэтому ~ если я посредством себя самого буду зреть себя, ~ если я посредством семьи буду зреть семью, ~ если я посредством селения буду зреть селение, ~ если я посредством государства буду зреть государство, ~ если я посредством Поднебесной буду зреть Поднебесную, ~ то откуда я узнаю, что Поднебесная именно такова? ~ Именно из этого созерцания.

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[54c94t] **А. Е. Лукьянов** ~ Что установлено твердыней - того не искоренить. ~ Что незыблемо соблюдается - с тем не порвать. ~ Вот почему сыновья и внуки продолжают непрестанно приносить ритуальные жертвы предкам. ~ Кто совершенствует это в себе - его Дэ подлинно. ~ Кто совершенствует это в семье - его Дэ еще полнее. ~ Кто совершенствует это в селении - его Дэ еще больше. ~ Кто совершенствует это в царстве - его Дэ еще пышнее. ~ Кто совершенствует это в Поднебесной - его Дэ всеобще. ~ Поэтому: ~ по себе сужу о себе, ~ по семье сужу о семье, ~ по селению сужу о селении, ~ по царству сужу о царстве, ~ по Поднебесной сужу о Поднебесной. ~ Откуда я знаю, что Поднебесная такова? ~ Из того, что сказано.

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[54c95t] **Ян Хин-шун** ~ Кто умеет крепко стоять, того нельзя опрокинуть. ~ Кто умеет опереться, того нельзя свалить. ~ Сыновья и внуки вечно сохранят память о нем. ~ Кто совершенствует [дао] внутри себя, у того добродетель становится искренней. ~ Кто совершенствует [дао] в семье, у того добродетель становится обильной. ~ Кто совершенствует [дао] в деревне, у того добродетель становится обширной. ~ Кто совершенствует [дао] в царстве, у того добродетель становится богатой. ~ Кто совершенствует [дао] в Поднебесной, у того добродетель становится всеобщей. ~ По себе можно познать других; ~ по одной семье можно познать остальные; ~ по одной деревне можно познать остальные; ~ по одному царству можно познать другие; ~ по одной стране можно познать всю Поднебесную. ~ Каким образом я узнаю, что Поднебесная такова? ~ Поступая так.

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[54c96t] **Д. П. Конисси** ~ Крепко стоящего нельзя вынуть. ~ Хорошо связанного нельзя развязать. ~ Дни кончины предков празднуются потомками. ~ Кто совершает это для самого себя, тот делает добро только для одного себя; ~ кто совершает это для своего дома, тот делает добро для своего дома; ~ кто совершает это для своей деревни, тот будет начальником в ней; ~ кто совершает это для своей страны, тот делает добро для страны; ~ кто совершает это для всего мира, тот делает добро для всего мира. ~ Я изучаю тело по телу, дом - по дому, деревню - по деревне, страну - по стране и, наконец, весь мир - по всему миру. ~ Но могу ли я знать, почему вселенная такая, а не иная?

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[54c97t] **В. В. Малявин** ~ Того, кто прочно стоит, нельзя повалить. ~ Того, кто крепко обнимает, нельзя оторвать: ~ Тому дети и внуки не перестанут приносить жертвы. ~ У того, кто это пестует в себе, совершенство будет подлинным. ~ У того, кто это пестует в семье, совершенство будет в избытке. ~ У того, кто это пестует в селении, совершенство будет долгим. ~ У того, кто это пестует в царстве, совершенство будет неизбывным. ~ У того, кто это пестует в мире, совершенство будет всеобъемлющим. ~ А потому смотри на себя исходя из себя, ~ Смотри на семью исходя из семьи, ~ Смотри на селение исходя из селения, ~ Смотри на царство исходя из царства, ~ Смотри на мир исходя из мира. ~ Откуда я знаю, что мир таков? ~ Благодаря этому.

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[54c98t] **Б. Б. Виногродский** ~ Если хорошо водрузить, то не вырвешь. ~ Если хорошо охватить, то не отнимешь. ~ Посредством этого от детей к внукам непрерывно передается культ поклонения предкам. ~ Если совершенствовать это в теле, тогда его Потенция будет истинной. ~ Если совершенствовать это в семье, тогда ее Потенция будет избыточной. ~ Если совершенствовать это в округе, тогда его Потенция, возрастет. ~ Если совершенствовать это в государстве, тогда его Потенция создаст изобилие. ~ Если совершенствовать это в Поднебесной, тогда эта Потенция распространится повсюду. ~ Причинность: ~ Тело следует рассматривать как тело. ~ Семью следует рассматривать как семью. ~ Округ следует рассматривать как округ. ~ Государство следует рассматривать как государство. ~ Поднебесную следует рассматривать как Поднебесную. ~ Посредством чего сущность моя осознает такой характер Поднебесной? ~ Посредством этого.

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PSEUDO-CHAPTER **Fifty-Five**

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[55c01t] **Robert G. Henricks** ~ One who embraces the fulness of Virtue, ~ Can be compared to a newborn babe. ~ Wasps and scorpions, snakes and vipers do not sting him; ~ Birds of prey and fierce beasts do not seize him; ~ His bones and muscles are weak and pliant, yet his grasp is firm; ~ He does not yet know the meeting of male and female, yet his organ is aroused - ~ This is because his essence is at its height. ~ He can scream all day, yet he won't become hoarse - ~ This is because his harmony is at its height. ~ To {know} harmony is called "the constant"; ~ To know the constant is called "being wise"; ~ To add on to life is called a "bad omen"; ~ For the mind to control the breath - that's called "forcing things." ~ When things {reach their prime} they get old; ~ This is called "not the Way." ~ What is not the Way will come to an early end.

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[55c02t] **John C. H. Wu** ~ One who is steeped in Virtue is akin to the new-born babe. ~ Wasps and poisonous serpents do not sting it, ~ Nor fierce beasts seize it, ~ Nor birds of prey maul it. ~ Its bones are tender, its sinews soft, ~ But its grip is firm. ~ It has not known the union of the male and the female, ~ Growing in its wholeness, and keeping its vitality in its perfect integrity. ~ It howls and screams all day long without getting hoarse, ~ Because it embodies perfect harmony. ~ To know harmony is to know the Changeless. ~ To know the Changeless is to have insight. ~ To hasten the growth of life is ominous. ~ To control the breath by the will is to overstrain it. ~ To be overgrown is to decay. ~ All this is against Tao, ~ And whatever is against Tao soon ceases to be.

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[55c03t] **D. C. Lau** ~ One who possesses virtue in abundance is comparable to a new born babe: ~ Poisonous insects will not sting it; ~ Ferocious animals will not pounce on it; ~ Predatory birds will not swoop down on it. ~ Its bones are weak and its sinews supple yet its hold is firm. ~ It does not know of the union of male and female yet its male member will stir: ~ This is because its virility is at its height. ~ It howls all day yet does not become hoarse: ~ This is because its harmony is at its height. ~ To know harmony is called the constant; ~ To know the constant is called discernment. ~ To try to add to one's vitality is called ill-omened; ~ For the mind to egg on the breath is called violent. ~ A creature in its prime doing harm to the old ~ Is known as going against the way. ~ That which goes against the way will come to an early end.

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[55c04t] **R. L. Wing** ~ To possess Power that runs deep Is to be like a newborn child. ~ Poisonous insects do not sting it, ~ Fierce beasts do not seize it, ~ Birds of prey do not strike it. ~ Its bones are yielding, Its muscles are relaxed, Its grip is strong. ~ It does not yet knew the union of male and female, Yet its virility is active. ~ Its Life Force is at its greatest. ~ It can scream all day, ~ Yet it does not become hoarse. ~ Its Harmony is at its greatest. ~ To know Harmony is called the Absolute. ~ To know the Absolute is called insight. ~ To enhance life is called propitious. ~ To be conscious of Influence is called strength. ~ Things overgrown must decline. ~ This is not the Tao. ~ What is not the Tao will soon end.

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[55c05t] **Ren Jiyu** ~ The profundity of De contained should be compared to an ignorant infant without desires, ~ Whom poisonous insects will not sting, ~ Whom fierce brutes will not seize, ~ Whom birds of prey will not attack; ~ Whose bones are weak and whose sinews are soft, but whose grasp is firm; ~ Who does not yet know about intercourse of male and female but whose virile member may be excited, because it is full of physical essence; ~ Who cries all day long without its throat becoming hoarse, because it is peaceful and without desires. ~ To know the peace is called the eternal, ~ To know the eternal is called wisdom. ~ The desire for life enjoyment is a disaster, ~ And to subject physical essence to desire is to boast of powerfulness. ~ Things begin to become old when they have grown strong, which may be said to be contrary to Tao. ~ Contrariness to Tao brings death with it very soon.

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[55c06t] **Gia-fu Feng** ~ He who is filled with Virtue is like a newborn child. ~ Wasps and serpents will not sting him; ~ Wild beasts will not pounce upon him; ~ He will not be attacked by birds of prey. ~ His bones are soft, his muscles weak, ~ But his grip is firm. ~ He has not experienced the union of man and woman, but is whole. ~ His manhood is strong. ~ He screams all day without becoming hoarse. ~ This is perfect harmony. ~ Knowing harmony is constancy. ~ Knowing constancy is enlightenment. ~ It is not wise to rush about. ~ Controlling the breath causes strain. ~ If too much energy is used, exhaustion follows. ~ This is not the way of Tao. ~ Whatever is contrary to Tao will not last long.

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[55c07t] **Lok Sang Ho** ~ To be receptive to the benefit of the Virtue, ~ Like an infant is receptive to the mother, ~ One would be spared of the stings and bites from bees, scorpions, and snakes; ~ One would be spared of being harmed by fierce beasts; ~ And of being clawed by the predatory birds. ~ To be so receptive, ~ Then even if one has weak bones and soft sinews ~ One can grip things firmly. ~ People do not realize that the union of the male and female with moderation ~ Represents energy at its height; and that ~ Being together all day sounding natural calls ~ and not losing voice through screaming ~ Represents harmony at its best. ~ To know the harmony of the universe is be congruent with the Eternal; ~ To know the Eternal is to be illuminated. ~ To preserve and to promote life is to bring good fortune; ~ To let the mind take command of the life-breath is to be strong. ~ Any living thing that indulges in excesses soon gets old. ~ Indulging in excesses is against the Dao. ~ Going against the Dao, one soon dies.

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[55c08t] **Xiaolin Yang** ~ The people who have the thickest DE are like a naked newborn boy. ~ The snake does not sting him, the wild animal does not bite him, and the fierce bird does not claw him. ~ His bones are soft and his muscles are weak, but his grip is very strong. ~ He has no idea of making love, but his manhood is always rigid, ~ Because his body is in the purest state. ~ He cries all day, but does not go hoarse, ~ Because his body is in the most harmonic state. ~ Understanding this harmonic state makes you natural, ~ Understanding the natural way makes your mind clear. ~ Trying hard to make your life last longer only brings you bad luck, ~ Trying to be strong-willed against

nature only makes you lifeless. ~ When things become strong, they start to break down, ~ Which is not in accordance with the DAO. ~ Not being in accordance with the DAO leads to an early death.

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[55c09t] **Walter Gorn Old**, THE WONDERFUL HARMONY ~ The man who is saturated with Virtue is like a little child. ~ Scorpions will not sting him, wild beasts will not seize him, nor will birds of prey pluck at him. ~ His young bones are not hard, neither are his sinews strong, yet his grasp is firm and sure. ~ He is full of virility, though unconscious of his sex. ~ Though he should cry out all day, yet he is never hoarse. ~ Herein is shown his harmony with Nature. ~ The knowledge of this harmony is the eternal Tao. ~ The knowledge of the eternal Tao is illumination. ~ Habits of excess grow upon a man, and the mind, giving way to the passions, they increase day by day. ~ And when the passions have reached their climax, they also fail. ~ This is against the nature of Tao. ~ What is contrary to Tao soon comes to an end.

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[55c10t] **James Legge** ~ He who has in himself abundantly the attributes (of the Tao) is like an infant. ~ Poisonous insects will not sting him; ~ fierce beasts will not seize him; ~ birds of prey will not strike him. ~ (The infant's) bones are weak and its sinews soft, but yet its grasp is firm. ~ It knows not yet the union of male and female, and yet its virile member may be excited; ~ - showing the perfection of its physical essence. ~ All day long it will cry without its throat becoming hoarse; ~ - showing the harmony (in its constitution). ~ To him by whom this harmony is known, ~ (The secret of) the unchanging (Tao) is shown, ~ And in the knowledge wisdom finds its throne. ~ All life-increasing arts to evil turn; ~ Where the mind makes the vital breath to burn, ~ (False) is the strength, (and o'er it we should mourn.) ~ When things have become strong, they (then) become old, which may be said to be contrary to the Tao. ~ Whatever is contrary to the Tao soon ends.

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[55c11t] **David Hinton** ~ Embody Integrity's abundance and you're like a vibrant child ~ hornets and vipers can't bite, ~ savage beasts can't maul and fierce birds can't claw, ~ bones supple and muscles tender, but still gripping firmly. ~ Knowing nothing of male and female mingling ~ and yet aroused: ~ this is the utmost essence. ~ Wailing all day without getting hoarse: ~ this is the utmost harmony. ~ To understand harmony is called constancy, ~ and to understand constancy is called enlightenment. ~ To enhance your life is called tempting fate, ~ and to control ch'i with the mind is called violence. ~ Things grown strong soon grow old. ~ This is called losing the Way: Lose the Way and you die young.

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[55c12t] **Chichung Huang** ~ He who embodies abundant virtue ~ May be likened to a ruddy infant: ~ Wasps, venomous insects, scorpions, and snakes ~ Do not sting him; ~ Birds of prey and ferocious beasts ~ Do not seize him. ~ Bones weak, muscles soft, ~ Its grip is firm. ~ Knowing nothing about the copulation ~ Between female and male, ~ Its little penis erects, ~ Which manifests sublime virility; ~ It howls all day without becoming hoarse, ~ Which manifests sublime harmony. ~ Knowing harmony means constancy; ~ Knowing constancy means clear-sightedness. ~ Extravagant living means calamity; ~ The heart dominating the breath means collapse. ~ Something ages while still in its prime ~ Is contrary to the Tao. ~ What is contrary to the Tao perishes early.

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[55c13t] **Ellen M. Chen** ~ One who contains te in fullness, ~ Is to be compared to an infant. ~ Wasps, scorpions, and snakes do not bite it, ~ Fierce beasts do not attack it, ~ Birds of prey do not pounce upon it. ~ Its bones weak, its sinews tender, ~ But its grip is firm; ~ Knowing not the union of the female and male animals, ~ Yet its organ stirs. ~ Such is the perfection of its life-force (ching). ~ Crying all day, yet it does not get hoarse. ~ Such is the Perfection of its harmony (ho). ~ To know harmony is to know the everlasting (ch'ang); ~ To know the everlasting is to be illumined (ming). ~ To help life along is to bring ill portend; ~ To use mind (hsin) to direct the life breath (ch'i) is called the strong (ch'iang). ~ When things are full-grown they become old, ~ It is called not following the Way (Tao). ~ Not following the Way one dies early.

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[55c14t] **Lee Sun Chen Org** ~ The marvel of the rich embodiment of Te [in a person] is comparable to the [marvel] of young infants who are not yet exposed to the worldly desires; ~ [Because a young infant poses no menace to others:] ~ Poisonous insects are less likely to sting him; ~ Fierce beasts are less likely to prey on him; ~ Birds of prey are less likely to pounce on him. ~ Though his bones are soft and his muscles are weak, yet the grasp of his little fist is firm; ~ Though he does not know about sex, yet he can maneuver his infant reproduction organ; ~ It is because he concentrated intensely on applying his vitality. ~ He can cry out all day long without failing to catch his breath; ~ It is because he is doing extremely well in harmonizing his [inner self with the external world]. ~ [A person who] knows how to harmonize [inner self with the external world] also understands what will perpetuate; ~ [A person who] understands what will perpetuate is brilliant; ~ Knowing how to enhance lives of others is a blessing; ~ Knowing how to control one's own vitality (bearing) with will makes one a strong person. ~ Fast paces hasten the exhaustion of the vitality of living things, this is called going against Tao; ~ Anything which goes against Tao will come to a pre-matured end!

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[55c15t] **Tien Cong Tran** ~ One who is enriched with Virtue is like the new-born babe. ~ Wasps and poisonous serpents do not sting him. ~ Nor fierce beasts seize him, nor birds of prey maul him. ~ His bones are tender, his sinews soft, but his grip is firm. ~ He has not known the union of the male and the female, but he grows in his wholeness, and his spirit is at its highest point. ~ He screams all day long without getting hoarse, because he embodies supreme harmony. ~ To know harmony is to be constant. ~ To know the constant is to have insight. ~ To hasten life is harmful. ~ To use the belly to direct the ether is to suppress it. ~ Things become big, thus they will be old soon. ~ That is against the Way. ~ To be against the Way is to die soon.

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[55c16t] **Thomas Z. Zhang** ~ People with profound Te are like babies. ~ Poisonous insects cannot bite them. ~ Ferocious beasts cannot grab them. ~ Birds of prey cannot pounce on them. ~ With tough bones and flexible muscles they can hold firmly. ~ Without knowing male and female union, sexual organs can function, because the hormone comes into play. ~ They can cry a whole day without getting hoarse, because harmony comes into play. ~ Knowing harmony is called normalcy. ~ Knowing normalcy is called wisdom. ~ Fortifying oneself is ominous. ~ Things become old while still in their golden time. ~ This does not conform to Tao. ~ Departing from Tao leads to a premature end.

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[55c17t] **Arthur Waley** ~ The impunity of things fraught with the 'power' ~ May be likened to that of an infant. ~ Poisonous insects do not sting it, ~ Nor fierce beasts seize it, ~ Nor clawing birds maul it. ~ Its bones are soft, its sinews weak; but its grip is strong. ~ Not yet to have known the union of male and female, but to be completely formed, ~ Means that the vital force is at its height; ~ To be able to scream all day without getting hoarse ~ Means that harmony is at its perfection. ~ To understand such harmony is to understand the always-so. ~ To understand the always-so is to be illumined. ~ But to fill life to the brim is to invite omens. ~ If the heart makes calls upon the life-breath, rigidity follows. ~ Whatever has a time of vigour also has a time of decay. ~ Such things are against Tao, ~ And whatever is against Tao is soon destroyed.

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[55c18t] **Richard John Lynn** ~ One who has profoundly internalized virtue is comparable to the infant. ~ Wasps, scorpions, adders, and vipers do not sting or bite him. ~ Fierce animals do not attack him. ~ Birds of prey do not seize him. ~ His bones are soft and sinews pliant, but his grip is firm. ~ That he is ignorant of the union of male and female yet completely erect ~ Is because his semen is at the full. ~ That he can cry all day long yet never grow hoarse ~ Is because his bodily balance is perfect. ~ To know how to maintain balance is called "constancy." ~ To understand constancy is called "perspicacity." ~ To extend life beyond its natural span is called "inauspicious." ~ For the heart/mind to control the vital force is called "forcing strength." ~ Once a thing reaches its prime, it grows old. ~ We say it goes against the Dao, and what is against the Dao comes to an early end.

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[55c19t] **Lin Yutang** ~ THE CHARACTER OF THE CHILD ~ Who is rich in character ~ Is like a child. ~ No poisonous insects sting him, ~ No wild beasts attack him, ~ And no birds of prey pounce upon him. ~ His bones are soft, his sinews tender, yet his grip is strong. ~ Not knowing the union of male and female, yet his organs are complete, ~ Which means his vigor is unspoiled. ~ Crying the whole day, yet his voice never runs hoarse, ~ Which means his (natural) harmony is perfect. ~ To know harmony is to be in accord with the eternal, ~ (And) to know eternity is called discerning. ~ (But) to improve upon life is called an ill-omen; ~ To let go the emotions through impulse is called assertiveness. ~ (For) things age after reaching their prime; ~ That (assertiveness) would be against Tao. ~ And he who is against Tao perishes young.

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[55c20t] **Victor H. Mair** ~ He who embodies the fullness of integrity is like a ruddy infant. ~ Wasps, spiders, scorpions, and snakes will not sting or bite him; ~ Rapacious birds and fierce beasts will not seize him. ~ His bones are weak and his sinews soft, yet his grip is tight. ~ He knows not the joining of male and female, yet his penis is aroused. ~ His essence has reached a peak. ~ He screams the whole day without becoming hoarse; ~ His harmony has reached perfection. ~ Harmony implies constancy; ~ Constancy requires insight. ~ Striving to increase one's life is ominous; ~ To control the vital breath with one's mind entails force. ~ Something that grows old while still in its prime is said to be not in accord with the Way; ~ Not being in accord with the Way leads to an early demise.

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[55c21t] **Tolbert McCarroll** ~ A person who is filled with Virtue is like a newborn child. ~ Poisonous insects will not sting, ~ wild animals will not pounce, ~ birds of prey will not swoop down. ~ Although bones are soft and sinews weak, ~ a child's grip is firm. ~ The union of man and woman is not known, ~ yet there is completeness, ~ because a child's vital force is at its height. ~ Crying all day will not produce hoarseness, ~ because there is perfect harmony. ~ To know harmony is to know the Always-so. ~ To know the Always-so is to be awakened. ~ Trying to fill life to the brim invites a curse. ~ For the mind to make demands upon the breath of life brings strain. ~ Whatever has been forced to a peak of vigor approaches its decay. ~ This is not the way of Tao. ~ And that which goes against the Tao will quickly pass away.

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[55c22t] **David H. Li** ~ One possessing virtue may be compared to an infant. ~ Poisonous insects will not bite, ferocious animals will not pounce, ~ Fetching birds will not prey. ~ Though weak in bones and soft in muscles, his hold is firm; ~ Though ignorant of union, his instrument is turgid. ~ This is supreme energy. ~ Crying all day without turning hoarse, this is supreme harmony. ~ Knowing harmony is normalcy; ~ knowing normalcy is discernment. ~ Enriching oneself is ominous; ~ overexerting oneself is ruinous. ~ Matter withers after saturation; ~ This is not in line with Direction. ~ Not in line with Direction, early demise is the expectation.

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[55c23t] **Yasuhiko Genku Kimura** ~ He who embodies the fullness of the Tao is like a ruddy infant. ~ No poisonous wasps will sting him. ~ No fierce beasts will seize him. ~ No rapacious birds will maul him. ~ His bones are tender and muscles soft, ~ Yet his grip is tight. ~ He knows not of the union of male and female, ~ Yet, filled with vitality, ~ His manhood becomes vigorously erect. ~ He can howl all day without becoming hoarse, ~ Because he is the embodiment of perfect balance. ~ To know balance is to know the eternal. ~ To know the eternal is to be illumined. ~ To overprotect life is to invite sure disaster. ~ To overuse the mind is to invite lopsided strength. ~ To overdevelop a thing is to invite early decay. ~ All are out of balance, and thus contrary to the Tao. ~ Being contrary to the Tao, things soon cease to be.

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[55c24t] **Chou-Wing Chohan** ~ What is sown by the best sower will never be uprooted, ~ What is fastened by the best fastener will never be loosened. ~ And so his children and grandchildren can continue the ancestral ritual for many generations. ~ If he nurtures the Tao by himself, his virtue is genuine, ~ If he nurtures the Tao in his family, his virtue is abundant, ~ If he nurtures the Tao in his village, his virtue is inestimable, ~ If he nurtures the Tao in his country, his virtue fills the country, ~ If he nurtures the Tao in the world, his virtue fills the universe. ~ Therefore, when you observe the individual, know individuals, ~ When you observe the family, know families, ~ When you observe the village, know villages, ~ When you observe the country, know countries, ~ When you observe the world, know the universe. ~ How do I know that it is possible to rule the world with the Tao? ~ From this observation.

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[55c25t] **Man-Ho Kwok** ~ 'Those who have true te ~ Are like a newborn baby.' ~ - and if they seem like this, they will not be stung by wasps or snakes, or pounced on by animals in the wild or birds of prey. ~ A baby is weak and supple, but his hand can grasp your finger. ~ He has no desire as yet, and yet he can be erect - ~ he can cry day and night without even getting hoarse such is the depth of his harmony. ~ It's stupid to rush around. ~ When you fight against yourself, it shows in your face. ~ But if you draw your sap from your heart then you will be truly strong. ~ You will be great.

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[55c26t] **Gu Zhengkun** ~ A man of prodigious virtue is just like a newly-born baby: ~ Poisonous insects will not sting it; ~ Beasts of prey will not harm it; ~ Birds of prey will not swoop down upon it. ~ Its bones and muscles are weak and supple, ~ Yet its hold is tight. ~ It does not know sexual intercourse between the male and female, ~ Yet its little penis often erects itself; ~ This is because it is at the height of virility. ~ It cries all day long, ~ Yet its throat does not become hoarse; ~ This is because it is at the height of harmonious vim and vigor. ~ To know harmony is to know the law of unity; ~ To know the law of unity is to know discernment; ~ To indulge in sensual pleasures is to look for disasters; ~ To let virility driven by desires is to give free rein to strength. ~ A creature in its prime is at the turning-point of being old, ~ For it is against the Tao. ~ What is against the Tao comes to an early end.

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[55c27t] **Chao-Hsiu Chen** ~ He who cherishes deep virtue is comparable to a newborn baby. ~ Poisonous insects will not sting him. ~ Ferocious animals will not pounce upon him. ~ Predatory birds will not swoop down upon him. ~ His bones are weak and his muscles are soft. ~ He does not know of the union between male and female. ~ He has the highest spirit. ~ He can cry all day but never become hoarse. ~ He has perfect harmony. ~ He knows harmony as constancy. ~ He knows constancy as clarity. ~ To nourish the body with abundant food and clothing means to borrow the outer energy. ~ To command the 'chi' with the mind means to use force. ~ When reaching their prime, creatures begin to age. ~ He who tries to oppose this rule means to go against the Tao.

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[55c28t] **Liu Qixuan** ~ The truest being can be illustrated by the infant. ~ Infants are not attacked by poisonous insects ~ Or by the birds and beasts of prey. ~ Though they are weak and fragile, ~ They have a firm grasp. ~ Though they don't know about sexual intercourse, ~ The male penises can naturally erect ~ (Which is the best embodiment of energy). ~ Though they can cry the whole day, ~ Their voices never crack ~ (Which is the best function of harmony). ~ Keeping harmony is keeping eternity. ~ The keeper of eternity can attain true wisdom. ~ Exertion of will beyond harmony is strength. ~ What is strong will soon weaken, ~ What is weakening is against the Way. ~ What is against the Way will die early.

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[55c29t] **Shi Fu Hwang** ~ The Character of The Child ~ Lao Tze says, ~ He who has in himself abundant Teh, the attribute of the Tao, is like a baby. ~ Poisonous insects will not sting him; ~ fierce beasts will not seize him; ~ and birds of prey will not pounce upon him. ~ A baby is weak with tender bones and feeble sinews, but his grasp is firm and tight. ~ He doesn't know men and women's affairs, yet his

virile member may be excited, showing the perfection of his vigor. ~ He cries all day long without his throat becoming hoarse, thus showing the perfection of his harmonious constitution. ~ When one knows harmony, he knows the absolute. ~ When he knows the absolute, he deserves to be called the enlightened. ~ But he who knows the life-increasing arts transforms himself by having an evil heart. ~ He who lets his emotions go through impulse is called strong. ~ When things become strong in maturity, they become old, ~ which may be said to be contrary to the Tao. ~ Whatever is contrary to the Tao ends soon.

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[55c30t] **Ch'u Ta-Kao** ~ He who is endowed with ample virtue may be compared to an infant. ~ No venomous insects sting him; ~ Nor fierce beasts seize him; ~ Nor birds of prey strike him. ~ His bones are frail, his sinews tender, but his grasp is strong. ~ He does not know the conjugation of male and female, and yet he has sexual development; ~ It means he is in the best vitality. ~ He may cry all day long without growing hoarse; ~ It means that he is in the perfect harmony. ~ To know this harmony is to approach eternity; ~ To know eternity is to attain enlightenment. ~ To increase life is to lead to calamity; ~ To let the heart exert the breath is to become stark.

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[55c31t] **Paul J. Lin** ~ Maintaining an abundance of virtue is comparable to being an infant. ~ Poisonous insects will not sting; ~ Ferocious beasts will not seize; ~ Predatory birds will not pounce; ~ The bones are tender, the sinews are soft, but the grasp is firm. ~ Not knowing the union of male and female, ~ The organ is fully formed; ~ This is the zenith of essence. ~ Howling and screaming all day without getting hoarse; ~ This is the zenith of harmony. ~ To know harmony means to be constant; ~ To know constancy means enlightenment; ~ To benefit one's own life is ill-fated. ~ To let one's heart direct vigor is to become stark. ~ Things in their prime will become old; ~ This is not Tao. ~ Being not Tao means to die early.

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[55c32t] **Michael LaFargue** ~ One who has an abundance of Te, ~ is like a newborn child: ~ Poisonous bugs will not bite it, ~ fierce beasts will not snatch it, ~ birds of prey will not attack it. ~ Its bones are Soft, its sinews Weak, ~ but its grip is firm. ~ It has not known the union of man and woman, ~ but its organs get aroused: ~ Vital energy at its height. ~ It will scream all day without getting hoarse: ~ Harmony at its height. ~ To experience Harmony is called being Steady, ~ to experience Steadiness is called Clarity. ~ 'Increasing life': ominous; ~ 'the mind controlling the ch'i': forcing. ~ Things are vigorous, then grow old: ~ A case of 'not-Tao'. ~ Not-Tao, soon gone.

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[55c33t] **Cheng Lin** ~ When the inherent qualities are completely preserved, one is like a new-born babe. ~ Poisonous insects will not bite him, ferocious beasts will not crouch in wait for him, predatory birds will not attack him. ~ Though his body is weak and supple, yet he has a firm grip. ~ Though he is ignorant about the reproductive organs, yet he possesses them all. ~ This is because he is full of the elemental force. ~ He may cry all day, yet he never loses his voice. ~ This is because he attains the perfect harmony. ~ When the elemental force is in perfect harmony, there is normalcy. ~ When one knows normalcy, there is enlightenment. ~ When one tampers with life, there is calamity. ~ When the heart is subservient to the will, there is compulsion.

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[55c34t] **Yi Wu** ~ One who has an abundance of virtue is like a newborn baby. ~ Wasps and serpents do not sting it; ~ Fierce beasts do not seize it; ~ Birds of prey do not pounce on it. ~ Its bones are weak, its sinews are soft, but its grasp is firm. ~ Not yet knowing the union of female and male, its spirit is whole. ~ This is perfect essence. ~ It howls all day without getting hoarse. ~ This is perfect harmony. ~ To know harmony is to be constant; ~ To know constancy is to be enlightened. ~ To increase one's life span is ominous. ~ To control one's energy by mind is called strength; ~ To become strong is to become old. ~ This cannot be called the Way. ~ Not being in the Way, one will soon die.

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[55c35t] **Han Hiong Tan** ~ The person of great virtue is akin to an infant. ~ Poison snakes and insects will not bite him. ~ Ferocious animals will not harm him. ~ Birds of prey will not attack him. ~ The infant is weak and floppy, ~ But his grip is firm and tight. ~ Although he does not knows anything about copulation, ~ He has a strong erection and this signifies the pinnacle of vitality. ~ He can scream all day without suffering from hoarseness. ~ This epitomises that his vital energy is in harmony. ~ When the energy is harmonised, it is acting in accord with Dao. ~ If you understand the way of Dao, you have transcendental wisdom. ~ Overindulgence in life is harmful. ~ Forcing the body to work beyond its limits is excessive. ~ Whenever anything reaches its peak, it then begins to decline. ~ Action that is unnatural is contrary to Dao. ~ Action contrary to Dao will lead to an early demise.

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[55c36t] **Hua-Ching Ni** ~ One who is steeped in natural virtue is akin to a newborn babe. ~ Wasps and poisonous serpents do not sting it. ~ Fierce beasts do not seize it. ~ Birds of prey do not maul it. ~ Its bones are tender, its muscles soft, yet its grip is firm. ~ It has not known the union of male and female, yet its male member will stir naturally. ~ This is because its vitality is perfectly whole. ~ It can howl and scream all day long without becoming hoarse. ~ This is because it embodies perfect harmony. ~ To know harmony is to know natural virtue. ~ To recognize the natural virtue of the universe is to have insight. ~ To overprotect one's life is to invite danger. ~ To follow the fantasy of the mind is to drain away one's life energy. ~ To hasten growth is to hasten decay. ~ All of this is against the Way of natural virtue. ~ Whatever is against the Universal Way of life soon ceases to be.

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[55c37t] **Chang Chung-yuan** ~ When man is enriched with Tê, ~ He may be identified with an innocent child. ~ He is free from the stings of insects, ~ Free from the claws of wild beasts, ~ Free from the attacks of devouring birds. ~ None of his bones or muscles are said to be strong, ~ But the grip of his hand is always firm. ~ Nothing concerning the union of male and female is yet known, ~ But potentiality is evident. ~ The essence of his life is perfect. ~ He can cry all the time without losing his voice. ~ His inner harmony is supreme. ~ To be aware of inner harmony is to abide with reality. ~ To abide with reality is to be enlightened. ~ However, to push life to the full leads to evil. ~ The mind forcing one's potential is artificial. ~ When things are artificial, they lead to decay. ~ This deviates from Tao. ~ That which deviates from Tao ends life soon.

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[55c38t] **Henry Wei** ~ The Mystic Charm ~ Hsuan Fu ~ He who is profoundly endowed with virtue ~ May be compared to an infant. ~ Poisonous insects do not sting him; ~ Wild beasts do not seize hold of him; ~ Birds of prey do not pounce upon him. ~ Weak in bone and soft in sinews, ~ He yet has a firm grip. ~ Though ignorant of intercourse between the sexes, ~ His genital organ is yet firm and strong, ~ Indicating the plenitude of his vital essence. ~ He may scream all day, ~ Yet his voice does not become hoarse, ~ Indicating the plenitude of his inner harmony. ~ To know harmony is to accord with the Immutable; ~ To accord with the Immutable means enlightenment. ~ Improvement in health is a good omen; ~ Mental control of the breath means strength. ~ Things begin to decay after reaching the prime. ~ Decay indicates disregard of Tao. ~ Whatever disregards Tao soon vanishes.

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[55c39t] **Ha Poong Kim** ~ He who possesses Te in abundance ~ May be likened to a newborn baby. ~ Bees, scorpions and vipers do not sting it; ~ Ferocious beasts do not seize it; ~ Birds of prey do not attack it. ~ Its bones are weak and its sinews soft, yet its grip is firm. ~ It doesn't yet know the union of male and female, yet its organ is erect. ~ Its vital energy is perfect. ~ It screams all day yet never becomes hoarse. ~ Its harmony is perfect. ~ To know harmony is called [to know the] constant. ~ To know the constant is called enlightenment. ~ To improve upon one's life is called ill omen. ~ When the mind dictates the vital breath, it is called forcing. ~ When a thing reaches its prime, it becomes old. ~ Forcing is called contrary to Tao. ~ What is contrary to Tao expires early.

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[55c40t] **Tao Huang** ~ Action in its profundity is like a newborn baby. ~ Poisonous insects and venomous snakes do not sting it. ~ Predatory birds and ferocious animals do not seize it. ~ Its bones are soft and its sinews supple, yet its grasp is firm; ~ Without knowing the union of male and female, its organs become aroused. ~ Its vital essence comes to the point; ~ Crying all day, its voice never becomes hoarse. ~ Its harmony comes to the point. ~ Harmony is eternal. ~ Knowing harmony is discernment. ~ Enhancing life is equanimity. ~ Generating vitality through mind is strength. ~ When things reach their climax, they are suddenly old. ~ This is "Non-Tao." ~ "Non-Tao" dies young.

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[55c41t] **Tang Zi-chang** ~ The inherited abundance of tender virtues is comparable to a new-born baby: ~ the poisonous insects may not sting him; ~ the fierce animals may not touch him; ~ and birds of prey may not snatch him. ~ His bones are soft and his muscles are tender, yet, he can hold firm. ~ It is like an infant who has the organ of reproduction but does not know its function. ~ This is the perfection of natural vitality. ~ It is like an infant who cries all day without growing hoarse. ~ This is the perfection of natural harmony. ~ To comprehend this harmony is to know the eternal function of Dao. ~ One who knows the eternities is enlightened. ~ One who overdoes his living is unlucky. ~ One whose will overcomes his temper is strong. ~ A matured living body will soon grow old. ~ These are called "the aberration of Dao". ~ The aberration of Dao leads to early extinction.

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[55c42t] **Wing-tsit Chan** ~ He who possesses virtue in abundance ~ May be compared to an infant. ~ Poisonous insects will not sting him. ~ Fierce beasts will not seize him. ~ Birds of prey will not strike him. ~ His bones are weak, his sinews tender, but his grasp is firm. ~ He does not yet know the union of male and female, ~ But his organ is aroused, ~ This means that his essence is at its height. ~ He may cry all day without becoming hoarse, ~ This means that his (natural) harmony is perfect. ~ To know harmony means to be in accord with the eternal. ~ To be in accord with the eternal means to be enlightened. ~ To force the growth of life means ill omen. ~ For the mind to employ the vital force without restraint means violence. ~ After things reach their prime, they begin to grow old, ~ Which means being contrary to Tao. ~ Whatever is contrary to Tao will soon perish.

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[55c91t] **И. И. Семененко** ~ Кто преисполнен добродетели, походит на младенца. ~ Его не ужалит ядовитая змея, не схватит лютый зверь, не заклюет пернатый хищник. ~ Его кости слабы, сухожилия мягки, но держит в горсти крепко. ~ Хотя ему еще неведома связь самца и самки, он всецело развит. ~ Его сгущенность совершенна. ~ Он может целый день кричать и не охрипнуть. ~ Гармония в нем совершенна. ~ Знание гармонии зовут незыблемым, знание незыблемого называется просветом. ~ Становиться взрослым, отходя от состояния младенца, значит предрекать себе несчастье. ~ Когда сердце властвует дыханием, это говорит о силе возмужалости. ~ Но ей на смену спешит старость. ~ Это значит действовать вопреки Дао. ~ А тому, кто действует вопреки Дао, конец приходит рано.

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[55c92t] **А. А. Маслов** ~ Постигший глубину Благости уподобляется новорождённому. ~ Ядовитые насекомые не жалят его. ~ Дикие звери не бросаются на него. ~ Хищные птицы не клюют его. ~ Его кости слабы, а мышцы податливы, но хватка крепка. ~ Он не знает о союзе мужского и женского, но пенис его уже воспрял, ибо семя его достигло совершенства. ~ Он кричит весь день, но голос его не хрипнет, ибо гармония его достигла совершенства. ~ Познание гармонии зовётся достижением постоянства. ~ Познание постоянства зовётся просветлением. ~ Избыток жизни зовётся [недобрым] знамением. ~ Регулирование [круговорота] ци сердцем зовётся укреплением. ~ Вещи, исполняясь силы, стареют, и это считается противоречащим Дао. ~ То, что противоречит Дао, рано приходит к своему концу.

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[55c93t] **Е. А. Торчинов** ~ Того, кто крепко держится за Силу-Дэ благую, сравню я с новорожденным младенцем. ~ Пчелы, пауки и змеи ядовитые его не жалят. ~ Хищные звери его не тронут, хищные птицы его не клюнут. ~ Его кости мягки, его мышцы слабы, но хватает он крепко. ~ Ничего не знает он о союзе самца и самки, но уд его вздымается, ибо его семя-энергия предельно совершенно. ~ Гармония - источник постоянства, а постоянство - корень просветления. ~ Стремление к пестованию жизни зовется благовещим. ~ Контроль сознания над жизненной энергией дарит силу. ~ Коль существо сильно и вдруг стареет - оно отвергло истинный Путь-Дао, значит. ~ Тот, кто с Пути сворачивает, гибнет рано.

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[55c94t] **А. Е. Лукьянов** ~ Таящий в себе полноту Дэ подобен новорожденному: ~ ядовитые насекомые и змеи не ужалят, свирепые звери не схватят, хищные птицы не унесут. ~ Кости [у него] нежные, мышцы мягкие, но цепляется [он] накрепко. ~ Не знает союза самца и самки, но все творит - ~ это совершенство семени-энергии (цзин). ~ Весь день голосит, но не хрипнет - ~ это совершенство созвучия (гармонии). ~ Знание созвучия называю постоянством. ~ Знание постоянства называю просветленностью. ~ Богатую жизнь называю счастьем. ~ Управление сердцем (разумом) энергией (ци) называю могуществом. ~ Если вещь в расцвете сил, а стара, называю это не-Дао. ~ Не-Дао рано умирает.

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[55c95t] **Ян Хин-шун** ~ Кто содержит в себе совершенное дэ, тот похож на новорожденного. ~ Ядовитые насекомые и змеи его не ужалят, свирепые звери его не схватят, хищные птицы его не заклюют. ~ Кости у него мягкие, мышцы слабые, но он держит [дао] крепко. ~ Не зная союза двух полов, он обладает животворящей способностью. ~ Он очень чуток. ~ Он кричит весь день, и его голос не изменяется. ~ Он совершенно гармоничен. ~ Знание гармонии называется постоянством. ~ Знание постоянства называется мудростью. ~ Обогащение жизни называется счастьем. ~ Стремление управлять чувствами называется упорством. ~ Существо, полное сил, стареет - это называется нарушением дао. ~ Кто дао не соблюдает, тот погибает раньше времени.

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[55c96t] **Д. П. Конисси** ~ Достигший нравственного совершенства похож на младенца. ~ Вредоносные насекомые не укусят его; дикие звери не сделают ему вреда; ~ хищные птицы не вопьются в него своими когтями. ~ Хотя у него кости мягки и мышцы слабы, но он будет держать предмет очень крепко. ~ Хотя он не знает, как совокупляется самец с самкою и как образуется зачаток во чреве, но ему известно до подробности все, что совершается в мире. ~ Хотя он кричит целый день, но голос его никогда не ослабеет, ибо в нем (голосе) существует полнейшая гармония. ~ Знание гармонии называется постоянством. ~ Знание постоянства называется очевидностью. ~ Творить приятное только для плоти называется нечистотою. ~ Душа, могущая господствовать над своим настроением, есть сильная (душа). ~ Вообще, цветущее отцветает, ибо в нем нет Тао. ~ Где нет Тао, там скоро наступит конец.

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[55c97t] **В. В. Малявин** ~ Тот, кто хранит в себе глубину совершенства, ~ Подобен новорожденному младенцу: ~ Ни скорпионы, ни осы, ни змеи его не ужалят, ~ Хищные птицы и дикие звери его не схватят. ~ Его кости и сухожилия мягки, а хватка крепка, ~ О соитии не знает, а мужская сила в нем есть - ~ Ибо семя в нем пребывает сполна. ~ Целый день кричит, а не хрипнет - ~ Ибо согласие в нем не имеет изъяна. ~ Знать согласие означает "быть постоянным", ~ Пребывать в постоянстве означает "быть просветленным", ~ Прибавлять что-то к жизни - это предвестье несчастья, ~ Когда ум повелевает жизненной силой - это насилие. ~ Кто накопит силу, тот одряхлеет: ~ Это означает "противиться Пути". ~ А кто противится Пути, тот быстро погибнет.

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[55c98t] **Б. Б. Виноградский** ~ Если вмещаешь полноту Потенции, то приближаешься к состоянию новорожденного. ~ Ядовитые твари не ужалят. ~ Лютые звери не утащат. ~ Хищные птицы не вцепятся. ~ Кости мягкие, сухожилия слабые, а хватает крепко. ~ Еще не осознает единения самки и самца, а в действиях целостен. ~ Это предельное выражение семени. ~ До конца дня

кричит, а горло не садится. ~ Это предельное выражение гармонии. ~ Осознание гармонии выражается в постоянстве. ~ Осознание постоянства выражается в ясности. ~ Прибыль в жизни выражается благими знамениями. ~ Управление дыхания-ци сердцем выражается в силе. ~ Сущность, став крепкой, начинает стареть. ~ Это определяется: ~ Не Путь. ~ Если не Путь, устраняйся пораньше.

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PSEUDO-CHAPTER **Fifty-Six**

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[56c01t] **Robert G. Henricks** ~ Those who know don't talk about it; those who talk don't know it. ~ He blocks up his holes, ~ Closes his doors, ~ Softens the glare, ~ Settles the dust, ~ Files down the sharp edges, ~ And unties the tangles. ~ This is called Profound Union. ~ Therefore, there is no way to get intimate with him, ~ But there is also no way to shun him. ~ There is no way to benefit him, ~ But there is also no way to harm him. ~ There is no way to ennoble him, ~ But there is also no way to debase him. ~ For this very reason he's the noblest thing in the world.

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[56c02t] **John C. H. Wu** ~ HE who knows does not speak. ~ He who speaks does not know. ~ Block all the passages! ~ Shut all the doors! ~ Blunt all edges! ~ Untie all tangles! ~ Harmonize all lights! ~ Unite the world into one whole! ~ This is called the Mystical Whole, ~ Which you cannot court after nor shun, ~ Benefit nor harm, honour nor humble. ~ Therefore, it is the Highest of the world.

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[56c03t] **D. C. Lau** ~ One who knows does not speak; ~ One who speaks does not know. ~ Block the openings; ~ Shut the doors. ~ Blunt the sharpness; ~ Untangle the knots; ~ Soften the glare; ~ Let your wheels move only along old ruts. ~ This is known as mysterious sameness. ~ Hence you cannot get close to it, nor can you keep it at arm's length; ~ You cannot bestow benefit on it, nor can you do it harm; ~ You cannot ennoble it, nor can you debase it. ~ Therefore it is valued by the empire.

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[56c04t] **R. L. Wing** ~ Those who know do not speak. ~ Those who speak do not know. ~ Block the passages. ~ Close the door. ~ Blunt the sharpness. ~ Untie the tangles. ~ Harmonize the brightness. ~ Identify with the ways of the world. ~ This is called Profound Identification. ~ It cannot be gained through attachment. ~ It cannot be gained through detachment. ~ It cannot be gained through advantage. ~ It cannot be gained through disadvantage. ~ It cannot be gained through esteem. ~ It cannot be gained through humility. ~ Hence it is the treasure of the world.

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[56c05t] **Ren Jiyu** ~ He who knows does not speak, ~ And he who speaks does not know. ~ Blocking the vent (of knowledge), ~ closing the door (of knowledge), ~ covering the cutting-edge, ~ going beyond entanglement, ~ containing the light, ~ and mixing with the dust, ~ - These can be called "the mysterious agreement." ~ So, (the person with "the mysterious agreement") ~ Cannot be treated intimately, ~ Cannot be estranged, ~ Cannot be given profits, ~ Cannot be injured, ~ Cannot be raised to nobility, ~ And cannot be made humble, ~ And can therefore be esteemed by all the people under Heaven.

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[56c06t] **Gia-fu Feng** ~ Those who know do not talk. ~ Those who talk do not know. ~ Keep your mouth closed. ~ Guard your senses. ~ Temper your sharpness. ~ Simplify your problems. ~ Mask your brightness. ~ Be at one with the dust of the earth. ~ This is primal union. ~ He who has achieved this state ~ Is unconcerned with friends and enemies, ~ With good and harm, with honor and disgrace. ~ This therefore is the highest state of man.

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[56c07t] **Lok Sang Ho** ~ Those who know do not speak much. ~ Those who speak much do not know. ~ Block the passage of exchange with the outside world. ~ Close the doors; ~ Blunt the protruding points; ~ Absolve the disputes; ~ Tone down the dazzling light; ~ Receive outside stimuli with an equanimous mind. ~ This is called the mystical union. ~ With a non-possessive mind we get together; ~ With a non-possessive mind we separate. ~ With a non-possessive mind we experience what seems advantageous to us; ~ With a non-possessive mind we experience what seems disadvantageous; ~ With a non-possessive mind we experience high positions; ~ With a non-possessive mind we experience low positions. ~ This way we achieve the most valuable under heaven.

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[56c08t] **Xiaolin Yang** ~ People who have knowledge do not talk about it; ~ people who like to talk about it do not have knowledge. ~ Shut off your senses, block your desires, ~ Dull your sharpness, untie your knots with the outside world, ~ Dim your brightness, and make yourself as low as dust; ~ This will lead you to the world of the DAO. ~ Therefore, no one can own the DAO, ~ No one can cast it away, ~ No one can benefit it, ~ No one can hurt it, ~ No one can make it noble, ~ No one can make it low; ~ This is why the DAO is the noblest.

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[56c09t] **Walter Gorn Old**, THE MYSTERIOUS VIRTUE ~ He who knows the Tao does not discuss it, and those who babble about it do not know it. ~ To keep the lips closed, to shut the doors of sight and sound, to smooth off the corners, to temper the glare, and to be on a level with the dust of the earth, this is the mysterious virtue. ~ Whoever observes this will regard alike both frankness and reserve, kindness and injury, honour and degradation. ~ For this reason he will be held in great esteem of all men.

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[56c10t] **James Legge** ~ He who knows (the Tao) does not (care to) speak (about it); ~ he who is (ever ready to) speak about it does not know it. ~ He (who knows it) will keep his mouth shut and close the portals (of his nostrils). ~ He will blunt his sharp points and unravel the complications of things; ~ he will attemper his brightness, and bring himself into agreement with the obscurity (of others). ~ This is called 'the Mysterious Agreement.' ~ (Such an one) cannot be treated familiarly or distantly; ~ he is beyond all consideration of profit or injury; ~ of nobility or meanness: ~ - he is the noblest man under heaven.

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[56c11t] **David Hinton** ~ Those who know don't talk, and those who talk don't know. ~ Block the senses and close the mind, ~ blunt edges, loosen tangles, soften glare, mingle dust: ~ this is called dark-enigma union. ~ It can't be embraced and can't be ignored, ~ can't be enhanced and can't be harmed, ~ can't be treasured and can't be despised, ~ for it's the treasure of all beneath heaven.

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[56c12t] **Chichung Huang** ~ He who knows does not speak; ~ He who speaks does not know. ~ Stop your hole, ~ Close your door, ~ Soften your brightness, ~ Mingle with the dust, ~ File your sharpness, ~ And unravel your entanglements. ~ This is called deep and remote concord. ~ Therefore, neither can anyone become intimate with you, ~ Nor can anyone become alienated from you; ~ Neither can anyone benefit you, ~ Nor can anyone harm you; ~ Neither can anyone exalt you, ~ Nor can anyone debase you. ~ Therefore, you are exalted by all under heaven.

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[56c13t] **Ellen M. Chen** ~ One who knows does not speak, ~ One who speaks does not know. ~ Stop the apertures, ~ Close the door; ~ Blunt the sharp, ~ Untie the entangled; ~ Harmonize the bright, ~ Make identical the dust. ~ This is called the mystical identity (hsüan t'ung). ~ Therefore with this person you cannot get intimate (ch'in), ~ Cannot get distant, ~ Cannot benefit, ~ Cannot harm, ~ Cannot exalt, ~ Cannot humiliate. ~ Therefore such person is the exalted of the world.

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[56c14t] **Lee Sun Chen Org** ~ A person who knows [comprehensively] would not be garrulous; ~ A person who is garrulous is not wise [he may likely base his bloated talks on his incomprehensive knowledge]. ~ [People's garrulity, as described above, can be equalized in the following fashion:] ~ By blocking their passages and openings [i.e. connections to the outside world]; ~ By blunting [their excessive] sharpness [i.e. their arrogance]; ~ By untying entanglements [i.e. disputes they have produced]; ~ By tempering the disturbing ray [i.e. harms they have caused]; ~ By pushing [sophistry to] where it belongs, i.e. the dust. ~ All of this is meant to accentuate [our knowledge after Tao] in a profound manner. ~ Therefore: ~ One shall not wanting to achieve Tao for the purpose of practicing favoritism; ~ One shall not use Tao for the purpose of distancing himself from people he dislikes; ~ One shall not exploit Tao for the purpose of profiting himself; ~ One shall not employ Tao for the purpose of harming others; ~ One shall not gain Tao for the purpose of promoting himself; ~ One shall not apply Tao for the purpose of debasing others. ~ This is why Tao originates the most valuable [canon for] the world.

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[56c15t] **Tien Cong Tran** ~ He who knows does not speak. ~ He who speaks does not know. ~ Blocking all the passages; shutting all the doors, blunting all edges, untying all tangles, harmonizing all lights, uniting the worldly dusts. ~ This is called the mysterious One. ~ Hence, you cannot have it by nearness, by distance, by benefit, by harm, by praise, by dislike. ~ Therefore, it is the most prized of the world.

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[56c16t] **Thomas Z. Zhang** ~ Knowledgeable people rarely show off. ~ Boastful people are not truly knowledgeable. ~ Block up leakages; ~ Close doors; ~ Smooth out sharp edges; ~ Resolve conflicts; ~ Harmonize glares; ~ And blend into the base. ~ These are profound concords. ~ Do not become intimate when receiving the desired. ~ Do not become alienating when receiving the undesired. ~ Do not become greedy when obtaining profit. ~ Do not retaliate when receiving hostility. ~ Do not prize when obtaining the precious. ~ Do not debase when receiving humility. ~ Doing so can gain respect from others.

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[56c17t] **Arthur Waley** ~ Those who know do not speak; ~ Those who speak do not know. ~ Block the passages, ~ Shut the doors, ~ Let all sharpness be blunted, ~ All tangles untied, ~ All glare tempered, ~ All dust smoothed. ~ This is called the mysterious levelling. ~ He who has achieved it cannot either be drawn into friendship or repelled, ~ Cannot be benefited, cannot be harmed, ~ Cannot either be raised or humbled, ~ And for that very reason is highest of all creatures under heaven.

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[56c18t] **Richard John Lynn** ~ He who knows does not speak. ~ He who speaks does not know. ~ Block up your apertures; ~ Close your door; ~ Blunt your sharpness; ~ Cut away the tangled; ~ Merge with the brilliant; ~ Become one with the very dust. ~ We call this "one with mystery." ~ Thus one can neither get close to such a one nor get distant from him. ~ One can neither benefit nor harm him. ~ One can neither ennoble him nor debase him. ~ Thus such a one is esteemed by all under Heaven.

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[56c19t] **Lin Yutang** ~ BEYOND HONOR AND DISGRACE ~ He who knows does not speak; ~ He who speaks does not know. ~ Fill up its apertures, ~ Close its doors, ~ Dull its edges, ~ Untie its tangles, ~ Soften its light, ~ Submerge its turmoil - ~ This is the Mystic Unity. ~ Then love and hatred cannot touch him. ~ Profit and loss cannot reach him. ~ Honor and disgrace cannot affect him. ~ Therefore is he always the honored one of the world.

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[56c20t] **Victor H. Mair** ~ One who knows does not speak; ~ One who speaks does not know. ~ He ~ Stopples the openings of his heart, ~ Closes his doors, ~ Diffuses the light, ~ Mingles with the dust, ~ Files away his sharp points, ~ Unravels his tangles. ~ This is called "mysterious identity." ~ Therefore, ~ Neither can one attain intimacy with him, ~ Nor can one remain distant from him; ~ Neither can one profit from him, ~ Nor can one be harmed by him; ~ Neither can one achieve honor through him, ~ Nor can one be debased by him. ~ Therefore, ~ He is esteemed by all under heaven.

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[56c21t] **Tolbert McCarroll** ~ Those who know do not speak. ~ Those who speak do not know. ~ Block the passages! ~ Shut the doors! ~ Blunt the sharpness! ~ Untangle the knots! ~ Soften the glare! ~ Settle with the dust! ~ This is the Mystery of Evenness. ~ Those who have achieved this cannot be enclosed nor kept at a distance; ~ they cannot be benefited nor harmed, honored nor disgraced. ~ Therefore, ~ this is the noblest state under heaven.

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[56c22t] **David H. Li** ~ One who knows is reticent; one who glibs is ignorant. ~ Stuff channels, block portals; ~ blunt sharpness, resolve conflicts; ~ harmonize brightness, mingle with dust. ~ This is the Profoundest Assimilation. ~ Thus, after gaining possession, ~ one does not patronize, nor slight, nor take advantage of, nor damage, nor treasure, nor debase. ~ Thus, one is treasured by the world.

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[56c23t] **Yasuhiko Genku Kimura** ~ Those who know do not talk. ~ Those who talk do not know. ~ Close the openings of your senses, ~ Blunt the sharpness of your intellect, ~ Untie the tangles of your attachment, ~ Soften the brightness of your knowledge. ~ Be one with the dust of the world. ~ This is to be one with the Tao. ~ He who is one with the Tao cannot be courted, cannot be distanced, cannot be bought, cannot be harmed, cannot be honored, cannot be humiliated. ~ For this reason, he becomes the true treasure of the world.

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[56c24t] **Chou-Wing Chohan** ~ The person who is blessed with great virtue can be compared to a child. ~ He will not be bitten by an insect or a snake, ~ He will not be devoured by wild animals, ~ Birds of prey will not swoop down on him. ~ His bones are fragile, his tendons soft, but his grip is strong. ~ He is not familiar with the union of man and woman, but he possesses reproductive powers. ~ This means that he is at the peak of his vitality. ~ He can weep all day and not become hoarse. ~ This means that he is in perfect harmony. ~ Being familiar with this harmony brings him closer to eternity, ~ Being familiar with eternity enables man to attain enlightenment. ~ Increasing life invites trouble, ~ Let your heart become addicted to the breath of the spirit, and you will be filled with potency.

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[56c25t] **Man-Ho Kwok** ~ If you know what it is, don't talk it away: ~ If you do, then you don't understand. ~ Hush, keep it in, and your doorway shut - ~ Steer clear of sharpness and untangle the knots. ~ Feel your lightness and let it merge with others, ~ This, we say, is our basic oneness. ~ The sage who does this doesn't have to worry about people called 'friends' or 'enemies', with profit or loss, honour or disgrace - ~ He is a Master of Life, instead.

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[56c26t] **Gu Zhengkun** ~ He who is wise will not speak; ~ He who speaks is not wise. ~ When one blocks the openings (of knowledge), ~ Shuts the door (of desires), ~ Dulls sharpness, ~ Stays away from entanglements, ~ Glows with veiled radiance, ~ Mingles with dust, ~ That is called subtle identification. ~ Hence you are in no way ~ To be friends with him, ~ To estrange him, ~ To benefit him, ~ To harm him, ~ To honor him, ~ To debase him. ~ That is why he is held in esteem in the world.

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[56c27t] **Chao-Hsiu Chen** ~ One who knows does not speak. ~ One who speaks does not know. ~ He closes his mouth, seals his ears. ~ He subdues his sharpness, releases his worries. ~ He blends himself with the light, he becomes one with the dust. ~ This is what is called mysterious identity. ~ Therefore he regards things out of his reach as dear. ~ He regards things out of his reach as distant, ~ he perceives unreachable things with harm, ~ he perceives unreachable things with value, ~ he perceives unreachable things with humbleness. ~ That is why he values everything under

Heaven.

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[56c28t] **Liu Qixuan** ~ One who knows says nothing. ~ One who says knows nothing. ~ Cover the ears, close the eyes; ~ Blunt the sharpness, dissolve the currents; ~ Soften the light, blend the substances. ~ And the result is called the profound sameness. ~ One who holds that sameness cannot be ~ Approached too close, ~ Or estranged too far, ~ Or favored too much, ~ Or harmed too badly, ~ Or valued too high, ~ Or degraded too low. ~ And is therefore the most appreciated in the world.

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[56c29t] **Shi Fu Hwang** ~ The Noblest One ~ Lao Tze says, ~ He who knows the Tao does not care to speak about it; ~ he who is ever ready to speak about it does not know it. ~ Therefore the Tao practician would rather close his eyes and shut up his mouth, in order to frustrate his ambition and untie the confused knot in his heart. ~ Further, he proceeds to temper his brightness, and brings himself into agreement with obscurity. ~ Then he deserves to be called the one in accordance with Heaven. ~ Such a one cannot be treated familiarly nor distantly, rendered with profit or injury, made noble or mean. ~ Hence he is regarded as the noblest one in the world.

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[56c30t] **Ch'u Ta-Kao** ~ Blunt all that is sharp; ~ Cut all that is divisible; ~ Blur all that is brilliant; ~ Mix with all that is humble as dust; ~ This is called absolute equality. ~ Therefore it cannot be made intimate; ~ Nor can it be alienated. ~ It cannot be benefited; ~ Nor can it be harmed. ~ It cannot be exalted; ~ Nor can it be debased. ~ Therefore it is the most valuable thing in the world.

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[56c31t] **Paul J. Lin** ~ The one who knows does not speak. ~ The one who speaks does not know. ~ Block the passage. ~ Close the door. ~ Dull the sharpness. ~ Loosen the tangles. ~ Blend with light. ~ Become one with the dust. ~ This is called mystical identity. ~ Hence, ~ One can be neither close to it, nor far from it; ~ One can neither benefit it, nor harm it; ~ One can neither value it, nor despise it. ~ Therefore, it is valued by the world.

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[56c32t] **Michael LaFargue** ~ Those who understand are not talkers, ~ talkers don't understand. ~ Close your eyes, ~ shut your doors. ~ Dampen the passion, ~ untie the tangles, ~ make the flashing things harmonious, ~ make the dust merge together. ~ This is called the mysterious Merging. ~ Yes: ~ You cannot get close, ~ you cannot stay away, ~ you cannot help It, ~ you cannot harm It, ~ you cannot treasure It, ~ you cannot look down on It. ~ Yes: ~ It is the Treasure of the World.

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[56c33t] **Cheng Lin** ~ Those who know do not speak; those who speak do not know. ~ Stop up all the orifices of lust, ~ shut out all forms of distraction, ~ repress all manner of cunning, ~ unravel all causes of confusion, ~ eliminate all opportunities for rivalry, ~ remove all kinds of inequality, ~ - then there is great harmony. ~ When there is no cause for favour or disfavour, gain or loss, honour or disgrace, ~ the world will become rectified.

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[56c34t] **Yi Wu** ~ One who is wise does not speak; ~ One who speaks is not wise. ~ Blocking the passages, ~ Shutting the doors, ~ Blunting the sharpness, ~ Untying the tangles, ~ Tempering the brightness, ~ Uniting with the dust, -- ~ This is called the mystical union. ~ Therefore, ~ There is no way to get close to it; ~ There is no way to leave it; ~ There is no way to benefit it; ~ There is no way to harm it; ~ There is no way to value it; ~ There is no way to despise it; ~ Therefore, it is revered in the world.

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[56c35t] **Han Hiong Tan** ~ He who really knows does not speak. ~ He who speaks does not know. ~ You must block the portals to your sensory organs. ~ You must also blunt the sharp edge and reduce the complexity. ~ You must attenuate the glares and mix with commoners. ~ This is to attain "the divine oneness". ~ Henceforth, you are not concerned about intimacy or estrangement. ~ You have no concerns about advantage and disadvantage. ~ You have no concerns about nobility and lowliness. ~ Everyone treasures you.

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[56c36t] **Hua-Ching Ni** ~ One who knows does not speak. ~ One who speaks does not know. ~ The one who knows is the one whose doors are shut, whose openings are blocked, whose sharpness is blunted, and whose glare is softened. ~ He is one with the subtle truth of the universe. ~ Thus you cannot get close to such a person by your love to do so, ~ nor can you keep away from him by your desire to do so. ~ You cannot bestow benefit on him, ~ nor can you do him harm, ~ because he holds the subtle essence of the universe.

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[56c37t] **Chang Chung-yuan** ~ One who is aware does not talk. ~ One who talks is not aware. ~ Ceasing verbal expressions, ~ Stopping the entry of sensations, ~ Dulling its sharpness, ~ Releasing its entanglements, ~ Tempering its brightness, ~ And unifying with the earth: ~ This is called the identity of Tao. ~ Hence, no nearness can reach him nor distance affect him. ~ No gain can touch him nor loss disturb him. ~ No esteem can move him nor shame distress him. ~ Thus, he is the most valuable man in the world.

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[56c38t] **Henry Wei** ~ Mystic Virtue ~ Hsuan Teh ~ Those who know do not speak; ~ Those who speak do not know. ~ Stop up the aperture of the vessel, ~ Shut the doors of the senses, ~ Blunt the sharp, ~ Unravel the tangled, ~ Harmonize with the light, ~ Merge with the dust, - ~ This is called Mystic Assimilation. ~ Men with this attainment, therefore, are ~ Above endearment or estrangement, ~ Above enrichment or impoverishment, ~ And above exaltation or degradation. ~ Therefore they are highly honored by the world.

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[56c39t] **Ha Poong Kim** ~ He who knows does not speak; ~ He who speaks does not know. ~ Block the holes, ~ Shut the gates. ~ [He] blunts the sharpness, ~ Unravels the tangles, ~ Softens the brilliance, ~ Identifies with the dust. ~ This is called mysterious identity. ~ Therefore you can neither befriend him, ~ Nor alienate him, ~ Nor benefit him, ~ Nor harm him, ~ Nor exalt him, ~ Nor humble him. ~ That is why he is the noblest of all under Heaven.

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[56c40t] **Tao Huang** ~ Those who know, do not say. ~ Those who say, do not know. ~ Close the mouth. ~ Shut the door. ~ Merge into light. ~ As ordinary as dust. ~ Blunt the sharpness. ~ Unravel the entanglements. ~ This is called mysterious sameness. ~ You are not intimate by acquiring it; ~ You are not distant in not acquiring it. ~ You do not profit by acquiring it; ~ You do not lose it by not acquiring it. ~ You are not ennobled by acquiring it; ~ You are not disgraced by not acquiring it. ~ This enables the nobility of the world.

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[56c41t] **Tang Zi-chang** ~ One who knows may not preach. ~ One who preaches may not know. ~ Close the entrances to attractions and control the excess of desires. ~ It blunts all sharpness. ~ It settles all disputes. ~ It harmonizes all lights. ~ It unites all lands. ~ They are the "Profound Similarities" of Dao. ~ Thus, ~ It cannot be involved, nor can it be ignored. ~ It cannot be utilized, nor can it be harmed. ~ It cannot be honored, nor can it be disgraced. ~ Thus, it is cherished by all things under the heaven.

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[56c42t] **Wing-tsit Chan** ~ He who knows does not speak. ~ He who speaks does not know. ~ Close the mouth. ~ Shut the doors. ~ Blunt the sharpness. ~ Untie the tangles. ~ Soften the light. ~ Become one with the dusty world. ~ This is called profound identification. ~ Therefore: ~ It is impossible either to be intimate and close to him or to be distant and indifferent to him. ~ It is impossible either to benefit him or to harm him. ~ It is impossible either to honor him or to disgrace him. ~ For this reason he is honored by the world.

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[56c91t] **И. И. Семененко** ~ Кто знает, тот не говорит; ~ кто говорит, не знает. ~ Закрыть свои отверстия и запереть свои ворота, ~ умерить свою остроту, ~ смирить свою запутанность, ~ ослабить силу своего сияния и сделать единой свою пыль ~ - это значит находиться в сокровенном тождестве. ~ Кто в нем, того нельзя приблизить, нельзя и отдалить, нельзя сделать ему что-либо полезное, нельзя и навредить, нельзя его возвысить и нельзя принизить. ~ Поэтому он в Поднебесной и становится превыше всех.

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[56c92t] **А. А. Маслов** ~ Знающий не говорит. ~ Говорящий не знает. ~ Закрой отверстия, запри двери, притупи лезвие, распутай узлы, пригаси свет, уподобься пылинке. ~ Это зовётся сокровенным единением. ~ Поэтому ты не можешь, достигнув его, сродниться с ним. ~ И не можешь, достигнув его, пренебречь им. ~ Не можешь, достигнув его, извлечь пользу. ~ И не можешь, достигнув его, причинить вред. ~ Не можешь, достигнув его, облагородить его. ~ И не можешь, достигнув его, унизить его. ~ Потому оно и почитается в Поднебесной.

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[56c93t] **Е. А. Торчинов** ~ Знающий не говорит, говорящий не знает. ~ Заслони свои отверстия, ~ запри свои врата, ~ притупи свою остроту, ~ развяжи свои узлы, ~ умерь свой свет и ~ уподобься пыли. ~ Зовется это Сокровенным Единением. ~ Поэтому с человеком, обретшим его, нельзя сблизиться, чтобы с ним сродниться, и с ним нельзя сблизиться, чтобы его отбросить. ~ С ним нельзя сблизиться, чтобы извлечь из этого пользу, и с ним нельзя сблизиться, чтобы другим причинить с его помощью вред. ~ С ним нельзя сблизиться, чтобы стать знатным, и с ним нельзя сблизиться, чтобы стать низкородным. ~ Поэтому он почитается всей Поднебесной.

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[56c94t] **А. Е. Лукьянов** ~ Знающий не говорит, говорящий не знает. ~ [О бездна-пучина, подобная Пращуру мириад вещей!] ~ Закрывает свое лоно, затворяет свои врата, ~ стихает ее стремительность, слабеют ее путы, ~ умеряется ее свечение, осаждается ее пыль - ~ это и называется изначально-сокровенным тождеством. ~ А потому: ~ [с Ним] невозможно соединиться, ~ [от Него] невозможно и отделиться. ~ [Ему] нельзя принести пользу, ~ [Ему] невозможно нанести и вред. ~ [Его] невозможно сделать дорогим, ~ [Его] невозможно сделать и дешевым. ~ Поэтому [изначально-сокровенное тождество] и является ценностью для Поднебесной.

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[56c95t] **Ян Хин-шун** ~ Тот, кто знает, не говорит. ~ Тот, кто говорит, не знает. ~ То, ~ что оставляет свои желания, ~ отказывается от страстей, ~ притупляет свою проницательность, ~ освобождает себя от хаотичности, ~ умеряет свой блеск, ~ уподобляет себя пылинке, ~ представляет собой глубочайшее. ~ Его нельзя приблизить для того, чтобы с ним сродниться; ~ его нельзя приблизить для того, чтобы им пренебрегать; ~ его нельзя приблизить для того, чтобы им воспользоваться; ~ его нельзя приблизить для того, чтобы его возвысить; ~ его нельзя приблизить для того, чтобы его унизить. ~ Вот почему оно уважаемо в Поднебесной.

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[56c96t] **Д. П. Конисси** ~ Знающий много молчалив, а говорящий много не знает ничего. ~ Тао закрывает свои глаза, затворяет ворота, ослабляет острие, развязывает узлы, смягчает свет, собирает мелочь. ~ Это называется непостижимым единством. ~ Сродниться с Тао невозможно; ~ пренебрегать им нельзя; ~ воспользоваться им непозволительно; ~ повредить ему никто не может; ~ чтить его нет основания; ~ презирать его также нет причины. ~ Отсюда видно, что Тао благороднее всего существующего в мире.

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[56c97t] **В. В. Малявин** ~ Знающий не говорит, ~ Говорящий не знает. ~ Завали дыры, ~ Затвори ворота, ~ Затупи острые края, ~ Развяжи узлы, ~ Смири сияние, ~ Уподобься праху. ~ Вот что зовется "сокровенным уподоблением". ~ Посему нельзя его обрести и быть ему родным; ~ Нельзя его обрести и быть ему далеким. ~ Нельзя его обрести и ему угодить; ~ Нельзя его обрести и ему навредить. ~ Нельзя его обрести и его почитать, ~ Нельзя его обрести и его унизить. ~ Вот чем оно ценно в мире.

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[56c98t] **Б. Б. Виногродский** ~ Познание - не речь. ~ Речь - не познание. ~ Закрывают их отверстия. ~ Запирают их врата. ~ Затупляют их остроту. ~ Разрубают их путы. ~ Смягчают их сияние. ~ Объединяют их прах. ~ Это определяется: ~ Мистическое объединение. ~ Причинность: ~ Нельзя, захотев, быть родственным. ~ Нельзя, захотев, быть отчужденным. ~ Нельзя, захотев, иметь выгоду. ~ Нельзя, захотев, причинить вред. ~ Нельзя, захотев, быть благородным. ~ Нельзя, захотев, быть подлым. ~ Причинность: ~ Осуществляют благородное в Поднебесной.

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PSEUDO-CHAPTER **Fifty-Seven**

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[57c01t] **Robert G. Henricks** ~ Use the upright and correct to order the state; ~ Use surprise tactics when you use troops; ~ Use unconcern with affairs to take control of the world. ~ How do I know that this is so? ~ Well, the more taboos and prohibitions there are in the world, the poorer the people will be; ~ The more sharp weapons the people possess, the more muddled the states will be; ~ The more knowledge {and skill} people have, the more novel things {will appear}; ~ The more {legal} matters are made prominent, {the more} robbers and thieves {there will be}. ~ Therefore, the words of the {Sage} say: ~ I do nothing, and the people of themselves are transformed; ~ I love tranquility, and the people of themselves are upright; ~ I'm unconcerned with affairs, and the people of themselves become rich; ~ I desire not to desire, and the people of themselves are [genuine and simple, like] uncarved wood.

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[57c02t] **John C. H. Wu** ~ You govern a kingdom by normal rules; ~ You fight a war by exceptional moves; ~ But you win the world by letting alone. ~ How do I know that this is so? ~ By what is within me! ~ The more taboos and inhibitions there are in the world, ~ The poorer the people become. ~ The sharper the weapons the people possess, ~ The greater confusion reigns in the realm. ~ The more clever and crafty the men, ~ The oftener strange things happen. ~ The more articulate the laws and ordinances, ~ The more robbers and thieves arise. ~ Therefore, the Sage says: ~ I do not make any fuss, and the people transform themselves. ~ I love quietude, and the people settle down in their regular grooves. ~ I do not engage myself in anything, and the people grow rich. ~ I have no desires, and the people return to Simplicity.

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[57c03t] **D. C. Lau** ~ Govern the state by being straightforward; ~ Wage war by being crafty; ~ But win the empire by not being meddlesome. ~ How do I know that it is like that? ~ By means of this. ~ The more taboos there are in the empire ~ The poorer the people; ~ The more sharpened tools the people have ~ The more benighted the state; ~ The more skills the people have ~ The further novelties multiply; ~ The better known the laws and edicts ~ The more thieves and robbers there are. ~ Hence the sage says, ~ I take no action and the people are transformed of themselves; ~ I prefer stillness and the people are rectified of themselves; ~ I am not meddlesome and the people prosper of themselves; ~ I am free from desire and the people of themselves become simple like the uncarved block.

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[57c04t] **R. L. Wing** ~ Lead the organization with correctness. ~ Direct the military with surprise tactics. ~ Take hold of the world with effortlessness. ~ How do I know it is so? ~ Through this: ~ Too many prohibitions in the world, ~ And people become insufficient. ~ Too many sharp weapons among people, ~ And the nation grows confused. ~ Too much cunning strategy among people, ~ And strange things start to happen. ~ Too obvious a growth in laws and regulations, ~ And too many

criminals emerge. ~ Thus Evolved Individuals say: ~ Look to nonaction, ~ And people will be naturally influenced. ~ Look to refined tranquillity, ~ And people will be naturally correct. ~ Look to effortlessness, ~ And people will be naturally affluent. ~ Look to nondesire, ~ And people will be naturally simple.

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[57c05t] **Ren Jiyu** ~ A state should be governed in a normal way, ~ A war should be prosecuted in an unusual way, ~ And the kingdom should be controlled by doing nothing. ~ How do I know that it is so? ~ On the grounds: ~ In the kingdom the more prohibitive enactments there are, the poorer the people become; ~ The more weapons the people have, the greater disorder the state and clan fall into; ~ The more crafts and technics men possess, the more strange contrivances appear; ~ The more display of statutes there is, the more robbers and thieves there are. ~ So the sage said: ~ "I do nothing, then the people submit spontaneously, ~ I am fond of keeping still, then the people are righteous spontaneously, ~ I take no trouble, and the people naturally enrich themselves, ~ I have no desires, then the people naturally remain in primitive simplicity."

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[57c06t] **Gia-fu Feng** ~ Rule a nation with justice. ~ Wage war with surprise moves. ~ Become master of the universe without striving. ~ How do I know that this is so? ~ Because of this! ~ The more laws and restrictions there are, ~ The poorer people become. ~ The sharper men's weapons, ~ The more trouble in the land. ~ The more ingenious and clever men are, ~ The more strange things happen. ~ The more rules and regulations, ~ The more thieves and robbers. ~ Therefore the sage says: ~ I take no action and people are reformed. ~ I enjoy peace and people become honest. ~ I do nothing and people become rich. ~ I have no desires and people return to the good and simple life.

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[57c07t] **Lok Sang Ho** ~ We rule a nation with the straight mind. ~ We deploy the military forces with surprises. ~ We win the hearts of all under heaven with non-intervention. ~ How do I know that this should be so, with this: ~ The more prohibitions that are imposed by the emperor, ~ The poorer the people become. ~ The more clever products that people own, ~ The less clever the nation becomes. ~ The more people use their tricks and knacks, ~ The more odd products there are, and ~ The more rules and laws there are, ~ It is likely that there are the more thieves and bandits. ~ The Sage says: "I do not contrive, and people automatically become cultured and well-mannered. ~ I keep still, and people automatically become straight; ~ I do not intervene, and people automatically become rich; ~ I do not crave, and people automatically lead a simple life."

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[57c08t] **Xiaolin Yang** ~ When governing a country you must be fair and just; ~ When fighting a battle, you must use tricks; ~ When taking over the world, you must practice WUWEI. ~ How do I know everything in this world? This is how. ~ The more restrictions the government sets, the more people become poor; ~ The more people have dangerous weapons, the more the country falls into chaos; ~ The more people become clever, the more bizarre things happen; ~ The more severe the law becomes, the more thieves there are. ~ So the great men said: "If I practice WUWEI, the people will govern themselves; ~ If I am always peaceful, the people will be upright by themselves; ~ If I do not initiate things for my own purposes, the people will become rich by themselves; ~ If I do not have desires, the people will become simple and plain by themselves."

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[57c09t] **Walter Gorn Old**, THE GENUINE GOVERNMENT ~ The righteous man may rule the nation. ~ The strategic man may rule the army. ~ But the man who refrains from active measures should be the king. ~ How do I know how things should be? ~ I know by this:- ~ When the actions of the people are controlled by prohibited laws, the country becomes more and more impoverished. ~ When the people are allowed the free use of arms, the Government is in danger. ~ The more crafty and dexterous the people become, the more do artificial things come into use. ~ And when these cunning arts are publicly esteemed, then do rogues prosper. ~ Therefore the wise man says:- ~ I will design nothing; and the people will shape themselves. ~ I will keep quiet; and the people will find their rest. ~ I will not assert myself; and the people will come forth. ~ I will discountenance ambition; and the people will revert to their natural simplicity.

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[57c10t] **James Legge** ~ A state may be ruled by (measures of) correction; ~ weapons of war may be used with crafty dexterity; ~ (but) the kingdom is made one's own (only) by freedom from action and purpose. ~ How do I know that it is so? ~ By these facts: ~ - In the kingdom the multiplication of prohibitive enactments increases the poverty of the people; ~ the more implements to add to their profit that the people have, the greater disorder is there in the state and clan; ~ the more acts of crafty dexterity that men possess, the more do strange contrivances appear; ~ the more display there is of legislation, the more thieves and robbers there are. ~ Therefore a sage has said, ~ 'I will do nothing (of purpose), and the people will be transformed of themselves; ~ I will be fond of keeping still, and the people will of themselves become correct. ~ I will take no trouble about it, and the people will of themselves become rich; ~ I will manifest no ambition, and the people will of themselves attain to the primitive simplicity.'

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[57c11t] **David Hinton** ~ You may govern the nation through principle ~ and lead armies to victory through craft, ~ but you win all beneath heaven through indifference. ~ How can I know this to be so? ~ Through this. ~ The more prohibitions rule all beneath heaven the deeper poverty grows among the people. ~ The more shrewd leaders there are the faster dark confusion fills the nation. ~ The more cleverness people learn the faster strange things happen. ~ The faster laws and decrees are issued the more bandits and thieves appear. ~ Therefore a sage says: ~ I do nothing ~ and the people transform themselves. ~ I cherish tranquility ~ and the people rectify themselves. ~ I cultivate indifference ~ and the people enrich themselves. ~ I desire nothing ~ and the people return of themselves to uncarved simplicity.

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[57c12t] **Chichung Huang** ~ Use the norm to govern the state; ~ Use the abnormal to conduct warfare; ~ Use nondisturbance to win all under heaven. ~ How do I know it should be so? ~ For the more prohibitions and taboos in the empire, ~ The poorer the people; ~ The more sharp weapons the sovereign has, ~ The more chaotic state and fief; ~ The craftier the sovereign, ~ The more perverse things will arise; ~ The more ostentatious royal processions, ~ The more robbers and thieves there will be. ~ Hence, the sage man's saying goes: ~ "If I implement nonaction, ~ The people will live and grow spontaneously; ~ If I love stillness, ~ The people will turn aright spontaneously; ~ If I create no disturbances, ~ The people will become rich spontaneously; ~ If I desire to be desireless, ~ The people will turn into unhewn logs spontaneously."

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[57c13t] **Ellen M. Chen** ~ Govern a state by (i) the normal (cheng); ~ Conduct warfare as (i) the abnormal (ch'i); ~ Take the empire when (i) there is no business. ~ How do I know such should be the case? ~ By the following: ~ In an empire with many prohibitions, ~ People are often poor; ~ When people have many sharp weapons, ~ The state is in great darkness (tzu hun); ~ When persons abound in ingenuity (ch'iao), ~ Abnormal (ch'i) objects multiply (tzu ch'i); ~ When laws are abundantly promulgated (tzu chang), ~ There are many thieves and brigands. ~ Therefore the sage says: ~ I do not act (wei), ~ Hence the people transform by themselves (tzu-hua); ~ I love tranquillity (ching), ~ Hence the people are normal by themselves (tzu-cheng); ~ I have no business, ~ Hence the people grow rich by themselves; ~ I have no desire, ~ Hence the people are like the uncarved wood by themselves (tzu-p'u).

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[57c14t] **Lee Sun Chen Org** ~ A country is [most properly] governed by a ruler who believes in the principle of righteousness; ~ A military operation is [most efficiently] executed with the strategy which generates surprises; ~ The world has been [most often] won by leaders who were not motivated by the desire to conquer others. ~ How do I know that the above statements are accountable? ~ [I shall explain next.] ~ In this world, the more restrictions and prohibition [a government imposes], the poorer its people are; ~ The more people possessing lethal weapons, the more chaotic the country is; ~ The more cunning and artful people are, the more outrageous occurrences flourish; ~ The more laws and their [hairsplitting] multiplication [a state has], the more beneficial will it be for robbers and thieves to thrive. ~ Therefore a Sage once said: ~ "If I practice the principle of non-interference, people shall yield voluntarily to the influence of the natural force; ~ If I demonstrate that I love Serenity [,i.e. I'll restrain myself from using my power,] people will choose right courses spontaneously; ~ If I do not use my power to control people, people will prosper naturally; ~ If I diminish my selfish desires, people will be motivated to be simple and truthful accordingly."

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[57c15t] **Tien Cong Tran** ~ You govern a state by straightness. ~ You engage in war by rare operations. ~ It is by non-doing that you win the world. ~ How do I know that this is so? ~ By the fact it is so. ~ The more restrictions and inhibitions there are in the world, the poorer the people become. ~ The sharper the weapons the people possess, the more disordered the nation is. ~ The more skills the people have, the more strange things happen. ~ The more articulate the laws and rules, the more thieves and robbers there are. ~ Therefore, the sage says: ~ I do not do, and the people transform themselves. ~ I love quietude, and the people become straight by themselves. ~ I do not engage myself in anything, and the people grow rich by themselves. ~ I have no desires, and the people return to simplicity.

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[57c16t] **Thomas Z. Zhang** ~ Govern the kingdom by the normal way. ~ Fight the battle by the unexpected way. ~ And one can win the world without using force. ~ How do I know this is so? ~ By the following: ~ When there are too many restrictions and regulations, people become poor. ~ When there are too many weapons, the kingdom is in disarray. ~ When there are too many tricks, bizarre things happen. ~ When there are too many decrees, the crime rate increases. ~ This is why the sage says: ~ "I do not force my way, and people live peacefully. ~ I keep quiet, and people live normally. ~ I do not interfere, and people become rich. ~ I do not covet anything, and people would be honest."

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[57c17t] **Arthur Waley** ~ 'Kingdoms can only be governed if rules are kept; ~ Battles can only be won if rules are broken.' ~ But the adherence of all under heaven can only be won by letting-alone. ~ How do I know that it is so? ~ By this. ~ The more prohibitions there are, the more ritual avoidances, ~ The poorer the people will be. ~ The more 'sharp weapons' there are, ~ The more benighted will the whole land grow. ~ The more cunning craftsmen there are, ~ The more pernicious contrivances will be invented. ~ The more laws are promulgated, ~ The more thieves and bandits there will be. ~ Therefore a sage has said: ~ So long as I 'do nothing' the people will of themselves be transformed. ~ So long as I love quietude, the people will of themselves go straight. ~ So long as I act only by inactivity the people will of themselves become prosperous. ~ So long as I have no wants the people will of themselves return to the 'state of the Uncarved Block'.

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[57c18t] **Richard John Lynn** ~ If one governs the state with governance, he will use the military with perversity. ~ It is by tending to matters without conscious purpose that one takes all under Heaven as his charge. ~ How do I know that this is so? ~ It is by this: ~ The more all under Heaven are beset with taboos and prohibitions, the poorer the common folk grow. ~ The more the common folk are beset with sharp instruments, the more muddled the state becomes. ~ The more people have skill and cleverness, the more often perverse [ji] things will happen. ~ The more laws and ordinances are displayed, the more thieves and robbers there will be. ~ Thus the sage says: ~ I engage in no conscious effort, and the common folk undergo moral transformation spontaneously. ~ I love quietude, and the common folk govern themselves. ~ I tend to matters without conscious purpose, and the common folk enrich themselves. ~ I am utterly free of desire, and the common folk achieve pristine simplicity by themselves.

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[57c19t] **Lin Yutang** ~ THE ART OF GOVERNMENT ~ Rule a kingdom by the Normal. ~ Fight a battle by (abnormal) tactics of surprise. ~ Win the world by doing nothing. ~ How do I know it is so? ~ Through this: ~ The more prohibitions there are, ~ The poorer the people become. ~ The more sharp weapons there are, ~ The greater the chaos in the state. ~ The more skills of technique, ~ The more cunning things are produced. ~ The greater the number of statutes, ~ The greater the number of thieves and brigands. ~ Therefore the Sage says: ~ I do nothing and the people are reformed of themselves. ~ I love quietude and the people are righteous of themselves. ~ I deal in no business and the people grow rich by themselves. ~ I have no desires and the people are simple and honest by themselves.

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[57c20t] **Victor H. Mair** ~ Rule the state with uprightness, ~ Deploy your troops with craft, ~ Gain all under heaven with noninterference. ~ How do I know this is actually so? ~ Now, ~ The more taboos under heaven, the poorer the people; ~ The more clever devices people have, the more confused the state and ruling house; ~ The more knowledge people have, the more strange things spring up; ~ The more legal affairs are given prominence, the more numerous bandits and thieves. ~ For this reason, ~ The sage has a saying: ~ "I take no action, yet the people transform themselves; ~ I am fond of stillness, yet the people correct themselves; ~ I do not interfere in affairs, yet the people enrich themselves; ~ I desire not to desire, yet the people of themselves become simple as unhewn logs."

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[57c21t] **Tolbert McCarroll** ~ Govern the country by being straightforward. ~ Wage war by being crafty. ~ Win all under heaven by not meddling. ~ How do I know that this is so? ~ By what is within me. ~ The more restrictions there are, ~ the poorer are the people. ~ The more pointed the people's weapons, ~ the more disorder there is in the country. ~ The more ingenious and clever the people, ~ the more strange the contrivances that appear. ~ The more laws and edicts that are posted, ~ the more thieves and robbers that arise. ~ Hence an Old One has said: ~ I act without striving and the people transform themselves. ~ I love stillness and the people straighten themselves. ~ I do not meddle and the people prosper by themselves. ~ I am free from desires and the people themselves return to the simplicity of the Uncarved Block.

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[57c22t] **David H. Li** ~ Govern a state with orthodoxy; ~ fight a war with heterodoxy; ~ take the world with laissez-faire. ~ How do I know this is so? ~ Because: ~ The world is full of prohibitions, yet the populace is poor; ~ People are stacked with weapons, yet the states are in turmoil; ~ People are loaded with cleverness, yet strange schemes sprout; ~ Rules are stringent and well known, yet robbers and thieves abound. ~ Thus, the sage says: ~ Let me practice laissez-faire, and the populace self-develop; ~ Let me seek serenity, and the populace self-manage; ~ Let me be without fanfare, and the populace self-prosper; ~ Let me discard avarice, and the populace self-simplify.

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[57c23t] **Yasuhiko Genku Kimura** ~ Govern a nation with enduring justice. ~ Command troops with unpredictable moves. ~ Lead the world with empowering noninterference. ~ How do I know this to be so? ~ From witnessing the following: ~ The more restrictions there are in the world, the poorer people become. ~ The more weapons people possess, the darker nations become. ~ The more cunning and cleverness there is, the more there are anomalous things. ~ The more rules and regulations there are, the more there are thieves and robbers. ~ Therefore the sage says: ~ I take no action, and people are naturally transformed. ~ I delight in stillness, and people naturally do what is right. ~ I do not interfere, and people on their own prosper. ~ I have no greed, and people on their own return to simplicity.

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[57c24т] **Chou-Wing Chohan** ~ Make all the weapons blunt, ~ Cut everything that is tangled, ~ Make everything that is shiny dull, ~ Mix with anything that is as humble as dust, ~ And this is called absolute equality. ~ Therefore ~ One cannot get close to it ~ Nor can one get away from it. ~ It is impossible to derive benefit from it, ~ Nor to be harmed by it. ~ It does not publicize a person's honor, ~ Nor does it publicize a person's shame. ~ Therefore it is the most exalted thing in the world.

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[57c25т] **Man-Ho Kwok** ~ To rule a nation, use justice ~ To win a battle - cunning, ~ But remember: wu-wei is the only true way. ~ How do I know this? ~ I will explain: ~ The more rules you have, the more unhappy people are; ~ And the more weapons there are, the worse things happen. ~ The more we want luxuries, the more we abandon simplicity; ~ And the more laws you pass, the more we will break them. ~ So the sage says: ~ I do nothing, and the people come together; ~ By leaving them alone I let them be on the path; ~ By not using my power, they become rich in themselves; ~ And if I want nothing, they will return to the essence of their being.

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[57c26т] **Gu Zhengkun** ~ Rule the state with peace and inaction; ~ Wage a war with crafty tricks; ~ Governing the world by not troubling the people. ~ How do I know it is the right way? ~ The reason is as follows: ~ The more prohibitions there are in the world, ~ The poorer the people; ~ The more weapons the people own, ~ The more chaotic the state; ~ The more skills the people have, ~ The more strange things occur; ~ The more laws and orders are issued, ~ The more thieves and robbers there are. ~ Thus the sage says, ~ If I prefer inaction, ~ The people will naturally crave for peace; ~ If I act little, ~ The people will be naturally rectified; ~ If I am not meddlesome, ~ The people will naturally become rich; ~ If I get rid of desires, ~ The people will naturally become simple.

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[57c27т] **Chao-Hsiu Chen** ~ Govern the nation with correctness. ~ Resort to arms with surprise manoeuvres. ~ Obtain the land under Heaven without tiring out the people. ~ How do I know this? ~ Because: ~ The more rules there are in the country, ~ the poorer the people will become. ~ The more power the people hold, ~ the more confused the country will become. ~ The more skills and intelligence the people possess, ~ the more valuable goods will be created and the more strict the laws will become, ~ yet the more thieves and robbers will breed. ~ That is why the sage says: ~ 'I do nothing, and the people are nurtured by themselves.' ~ 'I do not tire people and drain the treasury, and the people become rich by themselves.' ~ 'I prefer quietness, and the people behave correctly by themselves.' ~ 'I have no desire, and the people return to the simple life by themselves.' ~ 'I have no emotions, and the people become pure by themselves.'

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[57c28т] **Liu Qixuan** ~ A nation should be governed with simplicity. ~ A war should be directed with sophistication. ~ The world should be won without any action. ~ Why should I think that? ~ Here are the reasons: ~ The more prohibitions there are, ~ The poorer people are; ~ The more weapons there are, ~ The more confused the social order is; ~ The more skills and tricks there are, ~ The more confusing machines are invented; ~ The more laws there are, ~ The more thieves there can appear. ~ That is why the wise would say: ~ "I stay idle, and the world will be naturally changed; ~ I stay quiet, and the world will be naturally restrained; ~ I do nothing, and the world will be naturally provided; ~ I desire nothing, and the world will be naturally simplified."

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[57c29т] **Shi Fu Hwang** ~ The Art of Government ~ Lao Tze says, ~ A state may be ruled by measures of justice; ~ the military force may be handled with tactics of surprise; ~ but the world is kept in peace by freedom from action and purpose. ~ How do I know that is so? ~ Through these: ~ In the world the multiplication of prohibitive enactments increases the poverty of the people. ~ The more assertions are put into influencing the people's thinking, the greater chaos there is in the state. ~ The more acts of crafty dexterity men possess, the more cunning things are produced. ~ The larger the number of statues displayed, the more thieves and robbers there are. ~ That is why a sage has said, ~ 'I will do by acting without intent to control fate, and the people will be transformed of themselves. ~ I will be fond of keeping still, and the people will be righteous of themselves. ~ I will take no trouble about it, and the people will become rich of themselves. ~ I have no desire, and the people will strive for the pristine simplicity of themselves.'

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[57c30т] **Ch'u Ta-Kao** ~ Albeit one governs the country by rectitude, ~ And carries on wars by stratagems, ~ Yet one must rule the empire by meddling with no business. ~ The empire can always be ruled by meddling with no business. ~ Otherwise, it can never be done. ~ How do I know it is so? ~ By this: ~ The more restrictions and avoidances are in the empire, ~ The poorer become the people; ~ The more sharp implements the people keep, ~ The more confusions are in the country; ~ The more arts and crafts men have, ~ The more are fantastic things produced; ~ The more laws and regulations are given, ~ The more robbers and thieves there are. ~ Therefore the Sage says: ~ Inasmuch as I betake myself to non-action, the people of themselves become developed. ~ Inasmuch as I love quietude, the people of themselves become righteous. ~ Inasmuch as I make no fuss, the people of themselves become wealthy. ~ Inasmuch as I am free from desire, the people of themselves remain simple.

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[57c31т] **Paul J. Lin** ~ Rule the state with rectitude. ~ Direct the army with trickery. ~ Capture the world through inactivity. ~ How can I know it shall be so? ~ By this: ~ When the world is full of taboos and prohibitions, ~ The people will become very poor. ~ When the people possess many sharp weapons, ~ The nation will become more chaotic. ~ When the people possess much craftiness, ~ Trickery will flourish. ~ When law and order become more conspicuous, ~ There will be more robbers and thieves. ~ Therefore the Sage says: ~ I do not act and the people reform themselves; ~ I love serenity and the people rectify themselves; ~ I employ inactivity and the people become prosperous themselves; ~ I have no desires and the people become simple by themselves.

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[57c32т] **Michael LaFargue** ~ "Rule the kingdom by the norm; ~ wage war by the unexpected." ~ Take over the world by Not Working. ~ How do I know it is so? ~ By this. ~ In the world: ~ The more rules and restrictions there are, ~ the poorer the people will be. ~ The people: ~ The more 'sharp weapons' they have, ~ the more disordered the state and the clans will be. ~ Men: ~ The more clever and skillful they are, ~ the more weird things will start to happen. ~ The more you publicize rules and laws, ~ the more robbers and thieves you will have. ~ Yes, the Wise Person says: ~ I Do Nothing, ~ and the people transform themselves. ~ I love Stillness, ~ and the people bring themselves to correctness. ~ I do No Work, ~ and the people enrich themselves. ~ I have no desires, ~ and the people by themselves become Simple.

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[57c33т] **Cheng Lin** ~ When one rules the State with uprightness, and uses stratagem in war, ~ he cannot hope to win over a whole Empire. ~ How do I know that this is true? ~ Because of the following: ~ When there are many prohibitory statutes in the Empire, the people become the more impoverished. ~ When the people possess numerous weapons of war, the State becomes more chaotic. ~ When men possess much skill and cunning, there is an increase of fanciful goods. ~ When there is a profusion of laws and regulations, banditry becomes rife. ~ Therefore, one of the Sages said: ~ "I abide by inaction, and the people reform themselves. ~ I esteem quietude, and the people rectify themselves. ~ I make no effort, and the people enrich themselves. ~ I have no desires, and the people of their own accord practise simplicity."

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[57c34т] **Yi Wu** ~ Govern the country correctly, ~ Use the army trickily, ~ Have the world by doing nothing. ~ How can I know that is so? ~ By these: ~ The more taboos and prohibitions there are in the world, ~ the poorer the people are. ~ The more sharp weapons the people have, ~ the more chaotic the nation is. ~ The more craft and skill people have, ~ the more strange things happen. ~ The more laws and commands a nation has, ~ the more robbers and thieves there are. ~ Therefore, the sage says: ~ I am in non-action, and the people transform themselves. ~ I like to be tranquil, and the people correct themselves. ~ I do not interfere, and the people prosper naturally. ~ I have no desires, and the people return naturally to simplicity.

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[57c35т] **Han Hiong Tan** ~ You should govern a country by moral rectitude. ~ You should fight a war by employing stratagems. ~ You should follow the principle of non-intervention to rule a country. ~ How do I know all these are going to work? ~ Let us look at the followings: ~ The more rules and regulations you establish, the more destitute the people become. ~ The more intense the machination amongst the ruling classes, the more discordant the country will become. ~ The more cunning the people, the more outlandish things they do. ~ The more laws you proclaim, the more thieves you produce. ~ Therefore, the sage says: ~ "I follow non-action, and thus my people will live harmoniously. ~ I remain calm, and thus my people become righteous. ~ I do not meddle, and thus my people become more prosperous. ~ I have no desire, and thus my people will be simple and contented."

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[57c36т] **Hua-Ching Ni** ~ When serving the public, use upright means. ~ When commanding troops in war, employ the principle of surprise. ~ To win the world, do nothing to interfere with it. ~ Why? ~ Because the more prohibitions and inhibitions that are imposed on people, ~ the more difficult their lives become. ~ The more destructive weapons a nation or its people possess, ~ the poorer the people of that country become, ~ and the greater is the chaos that occurs in the world. ~ The more clever and crafty people become, ~ the more often strange things happen. ~ The more laws and ordinances there are, ~ the more criminals and dissidents will arise. ~ Therefore, the ancient sages of natural virtue said: ~ "I do nothing, and people's contention dissolves by itself. ~ I enjoy serenity, and people rectify themselves. ~ I make no effort, and people enrich themselves. ~ I have no desire, and people return to simplicity."

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[57c37т] **Chang Chung-yuan** ~ Guide the country through tranquillity. ~ Engage in war with rare operations. ~ Win over the world through non-action. ~ How am I aware that this ought to be so? ~ Because of this, the more restrictions and limitations there are, ~ The more impoverished men will be. ~ The more arms men possess, ~ The more disordered the country will be. ~ The more scheming and deceitful men are, ~ The more strange things will occur. ~ The more rules and precepts are enforced, ~ The more bandits and crooks will be produced. ~ Hence, we have the words of the wise: ~ Through my non-action, ~ Men are spontaneously transformed. ~ Through my quiescence, ~ Men spontaneously become tranquil. ~ Through my non-interfering, ~ Men spontaneously increase their wealth. ~ Through my non-willing, ~ Men spontaneously return to original simplicity.

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[57c38т] **Henry Wei** ~ Atmosphere of Innocence ~ Ch'un Feng ~ Use justice to rule a country; ~ Use strange tactics to conduct battles; ~ Use non-assertion to win the world. ~ How do I know this should be the case? ~ By this - ~ When the world abounds in prohibitions, ~ The people will become impoverished. ~ When men have plenty of weapons in hand, ~ The state will be in great confusion. ~ When men have plenty of techniques and skills, ~ Queer articles will crop up in abundance. ~ When laws and decrees are numerous and manifest, ~ Bandits and robbers will increase and multiply. ~ Therefore, the Sage has said - ~ I practice non-interference, ~ And the people reform themselves; ~ I love to be quiescent, ~ And the people become upright; ~ I do not assert myself, ~ And the people become wealthy; ~ I cherish no desires, ~ And the people become simple and innocent.

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[57c39т] **Ha Poong Kim** ~ "Govern the state according to what is right; ~ Use the troops by surprise tactics." ~ But take all under Heaven through no-action. ~ How do I know this is so? ~ Because of this - ~ The more bans and taboos under Heaven, ~ The poorer the people; ~ The more sharp instruments in the hands of the people, ~ The more trouble for the state; ~ The more skills the people have, ~ The more fanciful inventions appear; ~ The more laws and decrees, ~ The more thieves and robbers. ~ Therefore the sage says: ~ "I engage in no-action, and the people transform of themselves; ~ I love stillness, and the people correct themselves; ~ I engage in no work, and the people prosper of themselves; ~ I am free from desire, and the people turn into the uncarved block of themselves."

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[57c40т] **Tao Huang** ~ Using the right lawfulness to govern the country. ~ Using unexpectancy to conduct the battle. ~ Using disengagement to take over the world. ~ How do I know this is so? ~ Thus. ~ The more prohibitions there are in the world, the poorer people will be. ~ The more destructive weapons people have, the more chaotic the nation will become. ~ The more know-how people have, the more bizarre things will appear. ~ The more rules and demands that flourish, the more thefts there will be. ~ Therefore the sage says: ~ When I am inactive, people transform themselves. ~ When I abide in stillness, people organize themselves lawfully. ~ When I am disengaged, people enrich themselves. ~ When I choose nondesire, people remain simple.

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[57c41т] **Tang Zi-chang** ~ By positive policy rule the kingdom, by negative strategy conduct the war and by unselfish design lead the world. ~ How do we know that is so? ~ By this: ~ Where there were more taboos and inhibitions in the country, the general public was getting poorer and poorer. ~ Where there were more new tools and techniques in the hands of certain people, there were more confusions and injustices in the government. ~ The more laws and decrees were issued, the more robbers and crooks were propagated. ~ Thus a Sage ruler said: ~ "If I do not interfere, the people will cultivate themselves naturally. ~ If I love to be inactive, the people will govern themselves automatically. ~ If I do not look for display, the people will enrich themselves automatically. ~ If I have no excessive desires, the people will return themselves to the Pure Matter naturally. ~ If I have no emotional needs, the people will tranquilize themselves automatically."

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[57c42т] **Wing-tsit Chan** ~ Govern the state with correctness. ~ Operate the army with surprise tactics. ~ Administer the empire by engaging in no activity. ~ How do I know that this should be so? ~ Through this: ~ The more taboos and prohibitions there are in the world, ~ The poorer the people will be. ~ The more sharp weapons the people have, ~ The more troubled the state will be. ~ The more cunning and skill man possesses, ~ The more vicious things will appear. ~ The more laws and orders are made prominent, ~ The more thieves and robbers there will be. ~ Therefore the sage says: ~ I take no action and the people of themselves are transformed. ~ I love tranquility and the people of themselves become correct. ~ I engage in no activity and the people of themselves become prosperous. ~ I have no desires and the people of themselves become simple.

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[57c91т] **И. И. Семененко** ~ Порядок в княжестве наводят прямо, в военном деле прибегают к хитрости, ~ Поднебесную берут посредством недеяния. ~ Откуда это мне известно? ~ Отсюда. ~ В Поднебесной множатся запреты, и народ все более беднеет; ~ в народе много острого оружия, и в стране усиливается разлад; ~ у людей искусность увеличивается, и каверзы становятся в почете; ~ законы и приказы возрастают, и воров с разбойниками появляется все больше. ~ Поэтому Премудрый человек и говорит: ~ "Я нахожусь в бездействии, и народ сам преобразуется; ~ я предаюсь покою, и народ сам исправляется; ~ я пребываю в недеянии, и народ сам богатеет; ~ у меня не появляется желаний, и народ сам обретает первозданность".

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[57c92т] **А. А. Масалов** ~ Управляй государством строгостью. ~ Используй армию с умением. ~ Но покорять Поднебесную, не действуя. ~ Откуда я знаю это? ~ Из него же самого. ~ Чем больше запретов в Поднебесной, тем беднее становится народ. ~ Чем больше оружия у народа, тем

сильнее смута в государстве. ~ Чем больше люди искусны в ремесле своём, тем больше творится неправедных дел. ~ Чем лучше знают законы, тем больше становится воров и бандитов. ~ Поэтому мудрец говорит: ~ "Я пребываю в недеянии, а народ сам преображается. ~ Я люблю покой, а народ сам исправляется. ~ Я не предпринимаю действий, а народ сам богатеет. ~ Я не имею желаний, а народ сам опрощается".

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[57c93т] **Е. А. Торчинов ~** Прямотою упорядочивается государство, хитростью война ведется, и бездействием берется Поднебесная. ~ Откуда знаю я, что это так и есть? ~ Отсюда знаю это: ~ Когда в Поднебесной много запретов и ограничений, народ нищает и беднеет; ~ когда у людей много смертоносного оружия, государство и семья погружаются в брань и смуты; ~ когда среди людей много искусников-умельцев, влечение к дорогим диковинам растет; ~ когда закон издается за законом, разбойники и воры множатся на воле. ~ Поэтому совершенный мудрец так говорит: ~ Я буду пребывать в недеянии, ~ и народ начнет самоизменяться. ~ Я буду любить покой, ~ и народ исправится сам собой. ~ Я буду в бездействии, ~ и народ тогда разбогатеет. ~ Я буду в бесстрастии, ~ и народ сам вернется к исконной простоте.

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[57c94т] **А. Е. Лукьянов ~** Царство управляется прямотой. ~ Война ведется хитростью. ~ Поднебесная берется бездействием. ~ Откуда я знаю, что это так? ~ Исходя из следующего: ~ когда в Поднебесной растет число запретов и табу, ~ народ все более беднеет; ~ когда у народа растет число острого оружия, ~ в царстве и царствующем доме все больше смут; ~ когда растет число людей умелых и искусных, ~ все больше возникает невиданных вещей; ~ когда множатся статьи законов и приказов, ~ все больше появляется воров и разбойников. ~ Вот почему совершенномудрый человек говорит: ~ "Я не деяю, и народ сам развивается. ~ Я совершенно спокоен, и народ сам выпрямляется. ~ Я не служу, и народ сам богатеет. ~ Я бесстрастен, и народ сам становится простым".

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[57c95т] **Ян Хин-шун ~** Страна управляется справедливостью, война ведется хитростью. ~ Поднебесную получают во владение посредством недеяния. ~ Откуда я знаю все это? ~ Вот откуда: ~ когда в стране много запретительных законов, народ становится бедным. ~ Когда у народа много острого оружия, в стране увеличиваются смуты. ~ Когда много искусных мастеров, умножаются редкие предметы. ~ Когда растут законы и приказы, увеличивается число воров и разбойников. ~ Поэтому совершенномудрый говорит: ~ "Если я не действую, народ будет находиться в самоизменении; ~ если я спокоен, народ сам будет исправляться. ~ Если я пассивен, народ сам становится богатым; ~ если я не имею страстей, народ становится простодушным".

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[57c96т] **Д. П. Конисси ~** Без справедливости нельзя управлять страной. ~ Для того чтобы вести войну успешно, необходима ловкость. ~ Когда в стране нет (еще) беспорядка, (тогда) следует им овладеть. ~ Как я могу постигнуть, почему в мире такой порядок, а не иной? ~ Когда в стране много такого, что должно быть уничтожено, народ обеднеет. ~ Когда в стране много удобных машин, то народ перестает работать. ~ Когда в народе много искусных мастеров, то увеличится число чудовищных вещей. ~ Когда в государстве много законов и постановлений, то число преступников увеличится. ~ Отсюда учит и святой: ~ "Когда я ничего не делаю (т.е. не предпринимаю ничего нового), то народ делается лучше; ~ когда я спокоен, то народ делается справедливым; ~ когда я не предпринимаю ничего нового, то народ обогащается; ~ когда во мне не будет никакой страсти, то народ сделается простодушным".

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[57c97т] **В. В. Малявин ~** Государством управляй прямо, ~ На войне применяй хитрость ~ И посредством бездействия завладевай Поднебесной. ~ Отчего мне известно, что это так? ~ Вот отчего: ~ Чем больше в мире запретов, тем люди беднее. ~ Чем больше народ знает о выгоде, тем больше в царстве смуты. ~ Чем больше в народе мастерства и сноровки, тем больше бездельниц. ~ Чем больше в стране законов и приказов, тем больше разбойников. ~ Посему премудрые люди говорили: ~ Я не действую, а люди сами становятся лучше, ~ Я приверженпокою, а люди сами себя выправляют, ~ Я не вмешиваюсь в дела, а люди сами богатеют, ~ Я не имею желаний, а люди сами блюдут простоту.

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[57c98т] **Б. Б. Виногродский ~** Посредством нормального упорядочивают государство. ~ Посредством аномального применяют оружие. ~ Посредством отсутствия дел-ситуаций овладевают Поднебесной. ~ Каким образом сущность моя знает, что это так? ~ А так оно и есть. ~ В Поднебесной растет количество запретов и табу, а народ становится беднее. ~ У народа увеличивается количество полезной утвари, а в государстве и семье все больше беспорядка. ~ Чем больше у людей мастерства и хитрых приемов, тем больше возникает аномальных явлений. ~ Чем больше издают указов и распоряжений, тем больше появляется воров и разбойников. ~ Причинность: ~ Человек мудрости говорит: ~ Я - в отсутствии осуществления, и народ сам изменяется. ~ Я - в стремлении к покою, и народ сам себя исправляет. ~ Я - в отсутствии дел-ситуаций, и народ сам богатеет. ~ Я - в отсутствии стремлений, и народ сам приходит к изначальной целостности.

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PSEUDO-CHAPTER **Fifty-Eight**

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[58c01т] **Robert G. Henricks ~** When the government is muddled and confused, ~ The people are genuine and sincere. ~ When the government is discriminate and clear, ~ The state is crafty and cunning. ~ Disaster is that on which good fortune depends. ~ Good fortune is that in which disaster's concealed. ~ Who knows where it will end? ~ {For} there is no [fixed] "correct." ~ The "correct" {turns into the "deviant"}; ~ And "good" turns into {"evil."} ~ {People's} state of confusion ~ Has certainly existed for a long time. ~ Therefore be square but don't cut; ~ Be sharp but don't stab; ~ Be straightforward but not unrestrained; ~ Be bright but don't dazzle.

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[58c02т] **John C. H. Wu ~** WHERE the ruler is mum, mum, ~ The people are simple and happy. ~ Where the ruler is sharp, sharp, ~ The people are wily and discontented. ~ Bad fortune is what good fortune leans on, ~ Good fortune is what bad fortune hides in. ~ Who knows the ultimate end of this process? ~ Is there no norm of right? ~ Yet what is normal soon becomes abnormal, ~ And what is auspicious soon turns ominous. ~ Long indeed have the people been in a quandary. ~ Therefore, the Sage squares without cutting, carves without disfiguring, straightens without straining, enlightens without dazzling.

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[58c03т] **D. C. Lau ~** When the government is muddled ~ The people are simple; ~ When the government is alert ~ The people are cunning. ~ It is on disaster that good fortune perches; ~ It is beneath good fortune that disaster crouches. ~ Who knows the limit? Does not the straightforward exist? ~ The straightforward changes again into the crafty, and the good changes again into the monstrous. ~ Indeed, it is long since the people were perplexed. ~ Therefore the sage is square-edged but does not scrape, ~ Has corners but does not jab, ~ Extends himself but not at the expense of others, ~ Shines but does not dazzle.

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[58c04т] **R. L. Wing ~** If the administration is subdued, The people are sincere. ~ If the administration is exacting, The people are deficient. ~ Misfortune! Good fortune supports it. ~ Good Fortune! Misfortune hides within. ~ Who knows where it ends? ~ Is there no order? ~ Order can revert to the unusual; ~ Good can revert to the abnormal; ~ And people indeed are bewildered For a long, long time. ~ Thus Evolved Individuals are Square without dividing; ~ Honest without offending; ~ Straightforward without straining; ~ Bright without dazzling.

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[58c05т] **Ren Jiyu ~** When the government is generous, the people will be honest and loyal; ~ When the government is severe, the people will complain. ~ O Misery! Happiness lies by its side; ~ O Happiness! Misery lurks beneath it. ~ Who knows the destination? ~ There is no master indeed. ~ The normal can at anytime become the abnormal, ~ The good can at anytime become the evil. ~ The delusion of the people (on this point) has persisted for a long time. ~ Therefore, the sage is right as a square, but not stiff, has edges, but cuts nobody. ~ He is straightforward, but not aggressive, bright, but not dazzling.

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[58c06т] **Gia-fu Feng ~** When the country is ruled with a light hand ~ The people are simple. ~ When the country is ruled with severity, ~ The people are cunning. ~ Happiness is rooted in misery. ~ Misery lurks beneath happiness. ~ Who knows what the future holds? ~ There is no honesty. ~ Honesty becomes dishonest. ~ Goodness becomes witchcraft. ~ Man's bewitchment lasts for a long time. ~ Therefore the sage is sharp but not cutting, ~ Pointed but not piercing, ~ Straightforward but not unrestrained, ~ Brilliant but not blinding.

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[58c07т] **Lok Sang Ho ~** When the government appears dull and boring, ~ The people enjoy a good and rich life. ~ When the government appears clever and innovative, ~ The people suffer a shortage. ~ What appears to be misfortune may pave the way for fortune. ~ What appears to be fortune may pave the way for misfortune. ~ Who knows the absolute? ~ The right that we know is often not right. ~ What is right may prove to be wrong. ~ What is good may prove to be bad. ~ Mankind has been lost in the maze since the old days. ~ The Sage has an open mind and is unpretentious. ~ He is incorruptible and will not succumb to bribery. ~ He is straight but is not arrogant. ~ He shines but not dazzles.

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[58c08т] **Xiaolin Yang ~** When the government is low-key, the people are sturdy and simple; ~ When the government is harsh, the people are selfish and heartless. ~ Fortune is followed by disaster, ~ Disaster is followed by fortune. ~ Who knows the ultimate outcome of this cycle? No one knows. ~ The straight can become crooked; the kind can become wicked. ~ People have not figured out this puzzle for a long time. ~ So the great men were square but not rigid, self-abstaining but did not hurt people, upright but not blunt, glowing but not blinding.

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[58c09т] **Walter Gorn Old**, LETTING OTHERS REFORM THEMSELVES ~ A free and generous government gives the people a chance to develop. ~ When the government is rigid and exacting the people are cramped and miserable. ~ Misery is but the shadow of happiness. ~ Happiness is but the cloak of misery. ~ When will there be an end to them? ~ If we dispense with rectitude, distortion will assert itself; and what was good in its way will give place to what is evil. ~ Verily the people have been under a cloud for a long time. ~ Therefore the wise man is full of rectitude, but he does not chip and carve at others. ~ He is just, but does not admonish others. ~ He is upright, but he does not straighten others. ~ He is enlightened, but he does not offend with his brightness.

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[58c10т] **James Legge ~** The government that seems the most unwise, ~ Oft goodness to the people best supplies; ~ That which is meddling, touching everything, ~ Will work but ill, and disappointment bring. ~ Misery! - happiness is to be found by its side! ~ Happiness! - misery lurks beneath it! ~ Who knows what either will come to in the end? ~ Shall we then dispense with correction? ~ The (method of) correction shall by a turn become distortion, and the good in it shall by a turn become evil. ~ The delusion of the people (on this point) has indeed subsisted for a long time. ~ Therefore the sage is (like) a square which cuts no one (with its angles); ~ (like) a corner which injures no one (with its sharpness). ~ He is straightforward, but allows himself no license; ~ he is bright, but does not dazzle.

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[58c11т] **David Hinton ~** When government is pensive and withdrawn people are pure and simple. ~ When government is confident and effective people are cunning and secretive. ~ Prosperity springs from calamity and calamity lurks in prosperity. ~ Who knows where it will all end ~ without leaders of principle? ~ And principle always reverts to sinister trickery, ~ virtue to depraved sorcery. ~ People have been confused for such a long long time. ~ That's why a sage is sharp but never cuts, ~ austere but never grates, ~ forthright but never provokes, ~ bright but never dazzles.

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[58c12т] **Chichung Huang ~** If your government is muddled, ~ Your people will be simple; ~ If your government is exacting, ~ Your people will be daring. ~ Against misfortune leans good fortune; ~ In good fortune lurks misfortune. ~ Who knows its extremity? ~ There is no norm. ~ Normal reverts to abnormal; ~ Good reverts to evil. ~ The perplexity of rulers ~ Has been long indeed! ~ Hence, be square without cutting, ~ Angular without pricking; ~ Straight without binding; ~ Bright without dazzling.

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[58c13т] **Ellen M. Chen ~** When the government (cheng) is dull, ~ Its people are wholesome; ~ When the government is efficient (ch'a), ~ Its people are deficient (ch'üeh). ~ Calamities (huo) are what blessings depend on, ~ In blessings are latent calamities (huo). ~ Who knows where is the turning point (chi)? ~ Because there is no longer the normal (cheng), ~ The normal reverts and appears as the strange (ch'i), ~ The good reverts and appears as the uncanny. ~ Rulers (jen) have lost their way, ~ For a long stretch of days. ~ Therefore the sage is square but not cutting (ko), ~ Sharp but not injurious, ~ Straight but not overreaching, ~ Bright (kuang) but not dazzling.

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[58c14т] **Lee Sun Chen Org ~** If a ruler [is diligent but] keeps a low profile, his people shall remain simple and truthful; ~ If a ruler is [harsh and] censorious, his people shall be deceptive and dishonest. ~ Misfortune may be a blessing in disguise; ~ [On the other hand] under the surface of good luck may lie the seeds of misfortune. ~ [Accordingly, the question is] how can we be certain that ultimately an occurrence is [leading to good or to bad] consequence? ~ If there is no standard for righteousness: ~ What is [righteously] right-minded may be turned upside down to be called weird; ~ What is [righteously] good may be distorted to be referred to as sorcerous. ~ People definitely have had been bewitched [and perplexed by such trickery] for a long time already! ~ Accordingly: ~ A Sage keeps his integrity fair and square, still he does not truncate (impinge on) rights of others; ~ He is scrupulous and thrifty, yet he hurts nobody; ~ He is straightforward, but immune from being unrestrained [so he does not harm innocent people]; ~ He is open but free from being showy.

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[58c15т] **Tien Cong Tran ~** Where the government is dull, the people are simple. ~ Where the government is sharp, the people are deceitful. ~ Bad fortune is what good fortune leans on. ~ Good fortune is what bad fortune hides in. ~ Who knows the ultimate end of bad fortune and good fortune? ~ Is there the right? ~ The right changes into the strange. ~ The good changes into the monstrous. ~ Long indeed have the people been ignorant. ~ Therefore, the sage squares without cutting, sharpens without disfiguring, straightens without straining, enlightens without dazzling.

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[58c16т] **Thomas Z. Zhang ~** If the policy is liberal, people are honest. ~ If the policy is stringent, people play tricks. ~ Misfortune is where fortune can build upon. ~ Fortune is where misfortune can loom. ~ Who knows where is the extreme? ~ There is no such a thing as normal. ~ Normalcy can become an anomaly. ~ Good can become evil. ~ This has puzzled people for a long time. ~ This is why the sage is righteous yet not annoying. ~ He is just, yet not harsh. ~ He is outspoken, yet not offensive. ~ He is shiny, yet not glaring.

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[58c17t] **Arthur Waley** ~ When the ruler looks depressed the people will be happy and satisfied; ~ When the ruler looks lively and self-assured the people will be carping and discontented. ~ 'It is upon bad fortune that good fortune leans, upon good fortune that bad fortune rests.' ~ But though few know it, there is a bourn where there is neither right nor wrong; ~ In a realm where every straight is doubled by a crooked, and every good by an ill, surely mankind has gone long enough astray? ~ Therefore the Sage: ~ Squares without cutting, ~ Shapes the corners without lopping, ~ Straightens without stretching, ~ Gives forth light without shining.

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[58c18t] **Richard John Lynn** ~ When the government is completely muddled, the common folk become pure and simple. ~ When the government conducts meticulous scrutiny, the common folk become devious and inscrutable. ~ It is on disaster that good fortune depends; ~ it is in good fortune that disaster lurks. ~ Who understands what the very best is? ~ It is to have no government at all! ~ Correctness turns into perversion. ~ Goodness turns into deviancy. ~ The people's confusion has certainly lasted a long time. ~ This is why the sage is square but does not cut, ~ He is pointed but does not stab. ~ He is straight but does not align. ~ He is bright but does not shine.

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[58c19t] **Lin Yutang** ~ LAZY GOVERNMENT ~ When the government is lazy and dull, ~ Its people are unspoiled; ~ When the government is efficient and smart, ~ Its people are discontented. ~ Disaster is the avenue of fortune, ~ (And) fortune is the concealment for disaster. ~ Who would be able to know its ultimate results? ~ (As it is), there would never be the normal, ~ But the normal would (immediately) revert to the deceitful, ~ And the good revert to the sinister. ~ Thus long has mankind gone astray! ~ Therefore the Sage is square (has firm principles), but not cutting (sharp-cornered), ~ Has integrity, but does not hurt (others), ~ Is straight, but not high-handed, ~ Bright, but not dazzling.

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[58c20t] **Victor H. Mair** ~ When government is anarchic, the people are honest; ~ When government is meddlesome, the state is lacking. ~ Disaster is that whereon good fortune depends, ~ Good fortune is that wherein disaster lurks. ~ Who knows their limits? ~ When there is no uprightness, correct reverts to crafty, good reverts to gruesome. ~ The delusion of mankind, ~ How long have been its days! ~ For this reason, be ~ Square but not cutting, ~ Angular but not prickly, ~ Straight but not arrogant, ~ Bright but not dazzling.

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[58c21t] **Tolbert McCarroll** ~ When the government is unseen ~ the people are simple and happy. ~ When the government is lively ~ the people are cunning and discontented. ~ On misery perches happiness. ~ Beneath happiness crouches misery. ~ Who knows when this will cease? ~ The straight changes into the crooked. ~ The good becomes the ominous. ~ Surely the people have been confused for a long time. ~ Therefore, ~ the True Person squares without cutting, carves without hacking, straightens without dislocating, gives forth light without blinding.

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[58c22t] **David H. Li** ~ When policies are broad, the populace live simply; ~ When policies are rigid, the populace complain roundly. ~ Facing disaster, is fortune not in the wing? ~ Experiencing fortune, is disaster not ready to spring? ~ Who knows the limit? ~ There is no norm. ~ Orthodoxy turns into heterodoxy, good turns into evil. ~ People have been bewildered long. ~ Thus, ~ the sage is square without infringing upon others, ~ fair without harming others, ~ straight without imposing upon others, ~ bright without overshadowing others.

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[58c23t] **Yasuhiko Genku Kimura** ~ When the government is inwardly contained and disciplined, ~ The people become wholesome and good. ~ When the government is outwardly demanding and exacting, ~ The people become tense and cunning. ~ Fortune rests on misfortune. ~ Misfortune hides in fortune. ~ There is no end to their perpetual cyclic interchange. ~ Likewise, there is nothing that is permanently fitting. ~ What is fitting eventually becomes unfitting. ~ What is proper eventually becomes improper. ~ Not knowing the complementarity inherent in cyclic interchange, ~ People's delusion of permanence tends to last for a long time. ~ Thus, knowing the dynamic balance existing in complementarity, ~ The sage chooses what is right without being divisive, ~ Points out what is true without being critical, ~ Straightens out distortions without overextending them, ~ Enlightens others without dazzling them.

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[58c24t] **Chou-Wing Chohan** ~ Although the wise man rules the country with integrity, ~ And wages war cunningly, ~ He who wishes to rule the empire ~ Must not interfere with anything. ~ His wish is unattainable in any other way. ~ How do I know this? ~ Thus: ~ The more limitations and prohibitions there are, ~ The more poor people there will be. ~ The more weapons people possess, ~ The more riots there will be throughout the country. ~ The more artists and artisans there are among the people, ~ The greater the desire to create things that belong to the imagination. ~ The more rules and regulations there are, ~ The more robbers and thieves there will be. ~ Therefore the sage says: ~ When I choose non-action of my own accord, ~ The people reach the path of their own accord. ~ When I love peace and quiet of my own accord, ~ The people behave with integrity of their own accord. ~ When I desist from all occupation of my own accord, ~ The people become very wealthy of their own accord. ~ When I am free of all desire of my own accord, ~ The people remain simple of their own accord.

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[58c25t] **Man-Ho Kwok** ~ 'If you govern with a generous hand - ~ then your people will be good people. ~ But if your system is too constricting ~ then your people will outwit you ...' ~ Good fortune, we say, can come from disaster: ~ And the reverse is true as well. ~ Who knows where all this will lead? ~ Honesty can flip into deceit in a moment, ~ People trying to be good can fall into the dark ~ And it can take them years to get out of it. ~ So the sage is like a razor, but he doesn't cut ~ He is straight as a die, but not pointedly so - ~ He is bright, but not blindingly so ...

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[58c26t] **Gu Zhengkun** ~ When the governor is magnanimous, ~ The people will become simple; ~ When the governor is harsh, ~ The people will become cunning. ~ Disaster hides itself behind good fortune; ~ Good fortune leans against disaster. ~ Who knows the secret? ~ There is no definite answer. ~ The normal changes into the abnormal; ~ The good changes into the evil. ~ People have been long perplexed. ~ Thus the sage is square and upright ~ But does not wound the people; ~ He is edged but does not cut the people; ~ He is candid but does not behave wantonly; ~ He gives light but does not dazzle.

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[58c27t] **Chao-Hsiu Chen** ~ When the government is unobtrusive, the people will be simple and honest. ~ When the government is dictatorial, the people will be seized with panic. ~ Fortune depends on misfortune. ~ Misfortune is hidden in fortune. ~ He who knows how to stay within the limits will not have misfortune. ~ Correctness will lead to deceit. ~ Good will lead to evil. ~ Nothing can remain always the same. ~ People have been confused by this since ancient times. ~ That is why the sage ~ behaves correctly without hurting others, ~ behaves honestly without damaging others, ~ behaves straightforwardly without vilifying others, ~ behaves brightly without dazzling others.

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[58c28t] **Liu Qixuan** ~ If the government seems dark and tolerant, ~ The people will be honest and friendly; ~ If the government seems bright and sophisticated, ~ The people will be sly and cold-hearted. ~ What is bad goes with what is good; ~ What is good lies in what is bad. ~ Who can tell the exact difference ~ When all factors are considered? ~ The positive changes into the negative ~ And the negative changes into the positive. ~ Changing over and over again is the action of evil souls. ~ Such action has long been a confusing force in the world. ~ The wise person therefore prefers to be a simple square ~ That points in no directions, ~ A cutting tool that has no edge, ~ A straight line that goes nowhere, ~ And a light source that causes no fire.

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[58c29t] **Shi Fu Hwang** ~ An Easy Government ~ Lao Tze says, ~ When the government is dull and drowsy, its people are simple and sincere. ~ When the government is sharp and shrewd, its people are dishonest and deceitful. ~ Disaster is that by which side fortune is to be found. ~ Fortune is that beneath which disaster lurks. ~ Who would be able to know its ultimate results? ~ If a king of men cannot dispense with correction, correct subjects will in their turn become distorted, and a good government will in its turn become evil. ~ The delusion of the ruler on this point has indeed subsisted for a long time. ~ Therefore the sage inherits correctitude like a square symbol, but punishes no one. ~ He inherits honest property, but tells no tales. ~ He is straightforward, but allows himself no license. ~ He is bright, but does not dazzle.

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[58c30t] **Ch'u Ta-Kao** ~ When the government is blunt and inactive, the people will be happy and prosperous; ~ When the government is discriminative, the people will be dissatisfied and restless. ~ It is upon misery that happiness rests; ~ It is under happiness that misery lies. ~ Who then can know the supremacy (good government)? ~ Only when the government does no rectifying. ~ Otherwise, rectitude will again become stratagem, ~ And good become evil. ~ Men have been ignorant of this, since long ago. ~ Therefore the Sage is square but does not cut others; ~ He is angled but does not chip others; ~ He is straight but does not stretch others; ~ He is bright but does not dazzle others.

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[58c31t] **Paul J. Lin** ~ When the government is sluggish and dull, ~ The people are honest and content; ~ When the government is discriminating and exacting, ~ The people are wily and restless. ~ Calamity is what good fortune depends on. ~ Good fortune is what calamity hides in. ~ Who knows their utmost? ~ Is it not better to have no rectitude? ~ Rectitude returns to trickery; ~ And goodness returns to evil. ~ The people's delusion has long existed. ~ Therefore, the Sage is square but not cutting; ~ is honest but does not hurt; ~ is straight but does not bully; ~ is bright but does not shine.

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[58c32t] **Michael LaFargue** ~ When the ruler is dull and incompetent, ~ the people are pure and simple. ~ When the ruler is sharp and alert, ~ the people are a bad lot. ~ "Bad luck: good luck depends on it; ~ good luck: bad luck hides in it." ~ Who knows where this ends? ~ There is no norm. ~ What accords with the norm turns around and becomes weird; ~ what is excellent turns around and becomes ominous. ~ "People's blindness - ~ it has been going on so long now." ~ And so the Wise Person: ~ Is square and honest but does not cut, ~ is pointed and exact but does not hurt, ~ is straight and direct but not tactless, ~ shines but does not dazzle.

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[58c33t] **Cheng Lin** ~ When the government is simple, the people are honest. ~ When the government is complicate, the people are wily. ~ What one calls calamity is often a fortune under disguise. ~ What one calls fortune is often a cause of calamity. ~ Who knows what the final outcome will be? ~ How can there be absolute right! ~ The right may turn out to be wrong. ~ How can there be absolute goodness! ~ The good may turn out to be evil. ~ Indeed, men have been under a delusion for such a long time. ~ The Sage, ~ though he is strict in his own conduct, does not require other men to conform; ~ though he is honest, does not hurt other men; ~ though he is upright, does not condemn other men; ~ though he is glorious, he does not dazzle other men.

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[58c34t] **Yi Wu** ~ When the government is obscure and withdrawn, ~ The people are simple and honest. ~ When the government inspects and reinspects, ~ The people lack [morality and virtue]. ~ Bad fortune is what good fortune depends on; ~ Good fortune is what bad fortune hides in. ~ Who knows the ultimate end? ~ There is no norm. ~ Normality turns out to be odd; ~ Goodness turns out to be bad. ~ People's confusion has been long. ~ Therefore, the sage is ~ upright but not cutting, ~ incorruptible but not harmful, ~ straight but not reckless, ~ bright but not dazzling.

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[58c35t] **Han Hiong Tan** ~ When the government is magnanimous, the people are contented and unsophisticated. ~ When the government is overbearing and mean-spirited, the people are resentful and miserable. ~ Whenever calamity occurs, boon is also lurking around the corner. ~ Whenever good fortune strikes, misfortune is always stalking in its shadow. ~ Nobody will ever know how things will end in any given situation, as there are no fixed patterns. ~ Sometimes, a normal affair can turn out to become exceptionally eventful. ~ Sometimes, an apparently good thing can go terribly wrong. ~ For a very long time, these things continue to befuddle the ordinary people. ~ Nevertheless, the sage is always sharp but not cutting. ~ He is incorruptible but not contemptuous of others. ~ He is upright and direct but not repugnant. ~ He is brilliant but not dazzling.

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[58c36t] **Hua-Ching Ni** ~ When the government does not interfere, the people are simple and happy. ~ When the government does interfere, the people are tense and cunning. ~ Disaster is what blessing perches on. ~ Blessing is where disaster abides. ~ Who can say what the ultimate end of all possibilities will be? ~ Appropriate means soon become unfitting. ~ Good means soon turn to evil. ~ Long indeed have the people been perplexed by the endless, topsy-turvy movement of life. ~ Therefore, one of subtle virtue dissolves and eliminates the vicious cycle of duality. ~ He may have sharp corners, but he does not jab. ~ He may extend himself, but not at the expense of others. ~ He may shine, but he does not dazzle.

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[58c37t] **Chang Chung-yuan** ~ When the country is governed through simplicity and leniency, ~ The people are genuine and honest. ~ When the country is governed through harshness and sharp investigation, ~ The people are more deceitful and dishonest. ~ From misfortune, good fortune is derived. ~ In good fortune, misfortune is conceived. ~ Who can determine the ultimate truth? ~ Or is there no ultimate truth at all? ~ As truth often turns out to be untruth, ~ Goodness often turns out to be evil. ~ This has long confused the people. ~ Thus, when the wise deals with things he is firm in his principles, ~ Yet not sharp. ~ He is pure, yet not harmful. ~ He is straightforward, yet not violent. ~ He is illuminated, yet not glittery.

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[58c38t] **Henry Wei** ~ Transformation Without Friction ~ Shun Hua ~ When the government is shrouded in gloom, ~ The people will be simple and honest. ~ When the government is sharp and officious, ~ The people will get disgusted and discontented. ~ Misfortune is what fortune leans on; ~ Fortune is where misfortune conceals itself. ~ Who can know the ultimate result? ~ Is there no justice? ~ Anyway, justice will become injustice again, ~ And good will turn into evil once more. ~ Mankind has been thus deluded for a long time. ~ That's why the Sage acts four-square, ~ But does not "cut" people to his own shape; ~ He has a high sense of integrity, ~ But is not offensive to people; ~ He is upright and straightforward, ~ But does not push people around; ~ He is bright and brilliant, ~ But does not outshine people.

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[58c39t] **Ha Poong Kim** ~ When the government is dull, ~ The people are simple. ~ When the government is keen, ~ The people are discontented. ~ Bad fortune is what good fortune leans on; ~ Good fortune is where bad fortune lurks. ~ Who knows the fortune's end? ~ There is nothing straight. ~ What is straight turns monstrous. ~ What is beautiful turns grotesque. ~ Man has been deluded ~ From time immemorial. ~ Therefore the sage ~ Is square without cutting; ~ Honest without scraping; ~ Straight without overbearing; ~ Bright without dazzling.

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[58c40t] **Tao Huang** ~ When the government is silent, people are sincere. ~ When the government is intrusive, the state is decisive. ~ Disaster is what fortune depends upon, ~ Fortune is what disaster subdues. ~ Who knows a final outcome? ~ There is no right lawfulness. ~ Justice tends towards the

extreme. ~ Kindness tends towards evil. ~ People have been familiar with this for a long time. ~ So, ~ Be rounded without cutting. ~ Be compatible without puncturing. ~ Be straightforward without trapping. ~ Be bright without dazzling.

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[58c41т] **Tang Zi-chang** ~ Modest, and modest will be the government, then prosperous, and prosperous will be the people! ~ Shrewd will be the government, then discontented, and discontented will be the people! ~ Catastrophe rests upon fortune. ~ Fortune underlies catastrophe. ~ Who knows the ultimate answers? ~ What is normal soon becomes abnormal. ~ What is auspicious soon becomes ominous. ~ Do away with dogmatism! ~ Indeed, it is a long, long time ago since Man lost his way of Dao! ~ Therefore, a Sage is: ~ solidly square but has no sharp corners; ~ purely austere but not harmful; ~ straightly upright but not offensive; ~ humbly modest but not submissive; ~ and harmoniously bright but not dazzling.

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[58c42т] **Wing-tsit Chan** ~ When the government is non-discriminative and dull, ~ The people are contented and generous. ~ When the government is searching and discriminative, ~ The people are disappointed and contentious. ~ Calamity is that upon which happiness depends; ~ Happiness is that in which calamity is latent. ~ Who knows when the limit will be reached? ~ Is there no correctness (used to govern the world)? ~ Then the correct again becomes the perverse. ~ And the good will again become evil. ~ The people have been deluded for a long time. ~ Therefore the sage is as pointed as a square but does not pierce. ~ He is as acute as a knife but does not cut. ~ He is as straight as an unbent line but does not extend. ~ He is as bright as light but does not dazzle.

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[58c91т] **И. И. Семененко** ~ При несведущем правительстве народ бесхитростен и добр, ~ при въедливом правительстве народ корежит недовольство. ~ В несчастье коренится счастье, ~ в счастье укрывается несчастье. ~ Кто знает их пределы? ~ В них нет определенности. ~ Прямолинейность переходит в хитрость, ~ добро приносит пагубу. ~ Люди заблуждаются уже очень давно. ~ Вот почему Премудрый человек, квадратным делаясь, не режет; ~ остер углами, но не колок, ~ прям, но не задирист, ~ ярок, но не затмевает.

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[58c92т] **А. А. Маслов** ~ Когда власть пассивно-отстранённа, то и народ чистосердечно-прост. ~ Когда правительство жестокосердно-строго, то и народ хитёр и убог. ~ Несчастье - вот что является опорой счастья. ~ Счастье - вот где кроется несчастье. ~ И кто знает, где положен предел этому? ~ И нет в этом правильности. ~ Правильность оборачивается ловкостью. ~ Добро оборачивается коварством. ~ Людские заблуждения, о сколь стары и неизменны они! ~ Вот почему мудрец хотя и прям, но не груб; ~ остёр, но не колет; ~ прямолинеен, но не своеволен; ~ ярок, но не слепит.

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[58c93т] **Е. А. Торчинов** ~ Когда правление беспомощно и слабо, народ прост и добродушен. ~ Когда правление активно и всевластно, народ испытывает нужду и недостаток. ~ О горе, ты - опора счастья! ~ О счастье, в тебе таится горе! ~ И кто пределы ваши знает? ~ Нет прямоты, она хитростью обернулась, а добро превратилось в злобу. ~ Заблуждения людские, о как они долговечны! ~ Поэтому совершенномудрый угловат, но не вонзится в человека. ~ Он остер, но зла не содеет. ~ Он прям, но не заносчив. ~ Он словно свет, но блистать не хочет.

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[58c94т] **А. Е. Лукьянов** ~ Кто правит, сокрывшись и молча, у того и народ добр и прост. ~ Кто правит, взыскуя с пристрастием, у того и народ в непомерной нужде. ~ О, несчастье - опора счастья! ~ О, счастье - ложе несчастья! ~ Кто знает этому предел? ~ Он в отсутствующей здесь прямоте. ~ Прямота превратилась в хитрость, добро превратилось в зло. ~ Людские заблуждения день ото дня все более укореняются и дольше держатся. ~ Вот почему совершенномудрый человек образует квадрат-(совершенство) без выкройки по образцу, ~ [он] бескорыстен и не алчен, справедлив и не своеволен, светел и не блестит.

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[58c95т] **Ян Хин-шун** ~ Когда правительство спокойно, народ становится простодушным. ~ Когда правительство деятельно, народ становится несчастным. ~ О несчастье! Оно является опорой счастья. ~ О счастье! В нем заключено несчастье. ~ Кто знает их границы? ~ Они не имеют постоянства. ~ Справедливость снова превращается в хитрость, добро - в зло. ~ Человек уже давно находится в заблуждении. ~ Поэтому совершенномудрый справедлив и не отнимает ничего у другого. ~ Он бескорыстен и не вредит другим. ~ Он правдив и не делает ничего плохого. ~ Он светел, но не желает блестеть.

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[58c96т] **Д. П. Конисси** ~ Когда не будет мелочности в управлении государством, то народ обогатится. ~ А когда управление государством мелочно, то народ обеднеет. ~ О, беда! Где благо, там и несчастье. ~ О, благо! Где беда, там и счастье. ~ Но я не знаю, где оканчивается беда и где начинается счастье. ~ Где нет правды, там люди будут относиться к правде как к чему-то странному, к добру - как к призрачному. ~ Издавна люди находятся в заблуждении, поэтому святой муж никогда не сделает им уступки. ~ Он не корыстолюбив, но ничего не раздает им. ~ Он - праведник, поэтому он ничего не сделает своевольно. ~ Хотя он - светило для всего мира, но не любит блеска.

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[58c97т] **В. В. Малявин** ~ Когда миром правят отстраненно-покойно, ~ Люди просты и добродушны. ~ Когда миром правят придирчиво-строго, ~ Люди хитры и коварны. ~ Беда - вот где счастья опора, ~ Счастье - вот откуда приходит беда. ~ Кто знает, где их предел? ~ В них нет ничего навек "правильного". ~ Правильное станет неправильным, ~ Доброе станет худым, ~ И люди пребывают в заблуждении с давних пор. ~ Вот почему премудрый человек ~ Ровен, а ничего не срезает, ~ Остер, а ничего не ранит, ~ Прям, а не идет напролом, ~ Ярко сияет, а никого не слепит.

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[58c98т] **Б. Б. Виногродский** ~ Его управление невежественно, а народ его бесхитростен. ~ Его управление проницательно, а народ его хитер и коварен. ~ Несчастье пусть станет опорой для счастья. ~ Счастье пусть таит в себе несчастье. ~ Кто осознает свой предел? ~ Нормальное обращается, становясь аномальным. ~ Добро обращается, становясь нечистью. ~ Человек потерял свое солнце в глубокой древности. ~ Это дает: ~ Человек мудрости, ~ упорядочивая по квадрату, не разделяет; выделяя грани, не режет; ~ будучи прямым, не жесток; будучи светлым, не слепит.

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PSEUDO-CHAPTER **Fifty-Nine**

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[59c01т] **Robert G. Henricks** ~ For ordering humanity and serving Heaven, nothing's so good as being sparing. ~ For only if you are sparing can you, therefore, early submit [to the Way]. ~ Early submission - this is called to repeatedly accumulate {Virtue}. ~ {If you repeatedly accumulate Virtue, then there is nothing you can't overcome}. ~ {When there is nothing you can't overcome}, no one knows {where} it will {end}. ~ {When no one knows where it will end}, you can possess the state. ~ And when you possess the mother of the state, you can last a very long time. ~ This is called [having] deep roots and a firm base, ~ It's the Way of long life and long-lasting vision.

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[59c02т] **John C. H. Wu** ~ In governing a people and in serving Heaven, ~ There is nothing like frugality. ~ To be frugal is to return before straying. ~ To return before straying is to have a double reserve of virtue. ~ To have a double reserve of virtue is to overcome everything. ~ To overcome everything is to reach an invisible height. ~ Only he who has reached an invisible height can have a kingdom. ~ Only he who has got the Mother of a kingdom can last long. ~ This is the way to be deep-rooted and firm-planted in the Tao. ~ The secret of long life and lasting vision.

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[59c03т] **D. C. Lau** ~ In ruling the people and in serving heaven it is best for a ruler to be sparing. ~ It is because he is sparing ~ That he may be said to follow the way from the start; ~ Following the way from the start he may be said to accumulate an abundance of virtue; ~ Accumulating an abundance of virtue there is nothing he cannot overcome; ~ When there is nothing he cannot overcome, no one knows his limit; ~ When no one knows his limit ~ He can possess a state; ~ When he possesses the mother of a state ~ He can then endure. ~ This is called the way of deep roots and firm stems by which one lives to see many days.

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[59c04т] **R. L. Wing** ~ In leading people and serving Nature, ~ There is nothing better than moderation. ~ Since, indeed, moderation means yielding early; ~ Yielding early means accumulating Power. ~ When Power is accumulated, ~ Nothing is impossible. ~ When nothing is impossible, ~ One knows no limits. ~ One who knows no limits ~ Can possess the organization. ~ An organization that possesses the Mother ~ Can endure and advance. ~ This means deep roots and firm foundation: ~ Durability and longevity through observation of the Tao.

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[59c05т] **Ren Jiyu** ~ For the rule of the people and the service of Heaven, there is nothing better than the principle of "parsimony." ~ Only by "parsimony" can one be unhurried and get ready early. ~ Being unhurried and getting ready early is what I call the repeated accumulation of the "De" of "parsimony." ~ With the repeated accumulation of De, one can victoriously overcome any obstacles. ~ The power which can overcome any obstacles is immeasurable. ~ With immeasurable power one can govern a state. ~ Having the foundation of government, one can maintain sovereignty very long. ~ This is called the Way in which one can plant the roots deep and make the stalks firm and maintain a long life.

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[59c06т] **Gia-fu Feng** ~ In caring for others and serving heaven, ~ There is nothing like using restraint. ~ Restraint begins with giving up one's own ideas. ~ This depends on Virtue gathered in the past. ~ If there is a good store of Virtue, then nothing is impossible. ~ If nothing is impossible, then there are no limits. ~ If a man knows no limits, then he is fit to be a ruler. ~ The mother principle of ruling holds good for a long time. ~ This is called having deep roots and a firm foundation, ~ The Tao of long life and eternal vision.

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[59c07т] **Lok Sang Ho** ~ To rule over men or to serve heaven ~ Nothing works better than following the farmer's example. ~ The farmer does his preparatory work early. ~ To be like him, one must pay attention to the accumulation of virtue. ~ That way one can overcome all difficulties. ~ That way one's ability knows no limit. ~ That way one can sustain a nation. ~ Virtue being the mother of a nation, ~ With virtue the nation can last a long time. ~ With deep roots and secure trunks, one is on the way to a long life and a long view.

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[59c08т] **Xiaolin Yang** ~ The best thing in life is to be thrifty. ~ Only when you are thrifty, can you be prepared ahead of time. ~ Preparing ahead of time allows you to accumulate more DE. ~ Accumulating more DE allows you to overcome everything. ~ Overcoming everything allows you to have unmeasurable limits. ~ Having unmeasurable limits allows you to control a country. ~ When a country has the DAO, it can last long. ~ This is how you deepen and secure your roots, live long and last forever.

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[59c09т] **Walter Gorn Old**, PRESERVING THE TAO ~ In ruling men and in serving Heaven there is nothing like moderation. ~ By means of it one attains to his first estate. ~ When this is attained a man is possessed of an indefinite store of virtue. ~ With such a store of virtue he will overcome everything. ~ And of this mastery there will be no limit. ~ Thus, without hindrance, he may possess the Kingdom. ~ Such a man has the mother-constitution, and will endure indefinitely. ~ He is like the plant whose roots are deep and whose stem is firm. ~ Thus may a man live long and see many days.

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[59c10т] **James Legge** ~ For regulating the human (in our constitution) and rendering the (proper) service to the heavenly, there is nothing like moderation. ~ It is only by this moderation that there is effected an early return (to man's normal state). ~ That early return is what I call the repeated accumulation of the attributes (of the Tao). ~ With that repeated accumulation of those attributes, there comes the subjugation (of every obstacle to such return). ~ Of this subjugation we know not what shall be the limit; ~ and when one knows not what the limit shall be, he may be the ruler of a state. ~ He who possesses the mother of the state may continue long. ~ His case is like that (of the plant) of which we say that its roots are deep and its flower stalks firm: ~ - this is the way to secure that its enduring life shall long be seen.

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[59c11т] **David Hinton** ~ To govern people and serve heaven ~ there's nothing like thrift. ~ Thrift means submitting early, ~ and submitting early means storing up Integrity. ~ Store up Integrity and nothing is beyond you. ~ Once nothing is beyond you, ~ no one knows where it will all end. ~ Once no one knows where it will end, ~ you can nurture a nation. ~ And nurturing the nation's mother too ~ you can last and last. ~ This is called rooted deep and solid, ~ the Way of long life and enduring insight.

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[59c12т] **Chichung Huang** ~ In governing the people and serving heaven, ~ There is nothing like sparingness. ~ Sparingness alone ~ Can lead you to early submission. ~ Early submission means accumulating virtue repeatedly. ~ If you accumulate virtue repeatedly, ~ There is nothing you cannot overcome. ~ If there is nothing you cannot overcome, ~ Nobody knows its limit. ~ If nobody knows its limit, ~ You are fit to possess a state. ~ If you possess the mother of governing a state, ~ You may long endure. ~ This is called the way ~ To deepen the roots and strengthen the base, ~ To lengthen life and perpetuate vision.

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[59c13т] **Ellen M. Chen** ~ In governing people and serving heaven, ~ Nothing is better than being sparing (se). ~ Being sparing, ~ Is called early adherence [to Tao]. ~ Adhering early, ~ Is called being heavy with accumulated te (chung chi te). ~ To be heavy with accumulated te, ~ Then [such a person is] all overcoming. ~ Being all overcoming, ~ Then there is no knowing the limit (chi). ~ Not knowing the limit, ~ One may rule a state. ~ Having the mother of a state, ~ It may last long. ~ This is called being deeply rooted and firmly founded, ~ The way to long life and enduring vision (chiu shih).

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[59c14т] **Lee Sun Chen Org** ~ In order to carry out the heavenly Tao, it is most important for [a leader to be] well-prepared, i.e. he must know more than what is fundamentally required, before he takes charge of people's affairs; ~ In order to be so well prepared, [a leader] should start early in his life to seriously pursue [Tao and aggravated Te]; ~ [In other words] those who starts early will have accumulated adequately [knowledge and arete before he takes charge of other people's affairs]; ~ Consequently, [his well-rounded knowledge and arete] will facilitate him to overcome all kinds of obstacles; ~ It is difficult for others to determine the limits of a person who can overcome all kinds of obstacles; ~ [Therefore] one whose limits are difficult to be ascertained can be entrusted with the sovereign responsibility of a country; ~ A country which has a creative resource (mother) will last for a long time. ~ This is what I described as the [growth of the main root was perceived through its] deeper and deeper penetration into the ground, ~ So that the main root [of a tree] could support the [gradual] expansion and strengthening (hardening) of its branch roots; ~ If one would make improvement in this way, he shall look far ahead and his establishment

will thus exist for a very long time.

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[59c15t] **Tien Cong Tran ~** In governing a people and in serving Heaven, there is nothing like frugality. ~ To be frugal is to return early. ~ To return early is to accumulate an abundance of Virtue. ~ Accumulating an abundance of Virtue, everything can be overcome. ~ Overcoming everything, the unknown height is reached. ~ He who has reached an unknown height can reign a state. ~ He who reigns a state from its root can last long. ~ This is the Way of the deep root and the firm foot, of the of long life and not-getting-old.

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[59c16t] **Thomas Z. Zhang ~** Frugality is the best for governing people or serving heaven. ~ With frugality, we can be prepared in advance. ~ Advanced preparation is to emphasize accumulating Te. ~ Accumulating Te, we can accomplish any endeavor. ~ Accomplishing any endeavor means there is not limit. ~ With no limit we can have a kingdom. ~ With frugality as the mother of the kingdom, the kingdom can last long. ~ This is called deep root and firm foundation. ~ With such root and foundation we can enjoy longevity.

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[59c17t] **Arthur Waley ~** You cannot rule men nor serve heaven unless you have laid up a store; ~ This 'laying up a store' means quickly absorbing, ~ And 'quickly absorbing' means doubling one's garnered 'power'. ~ Double your garnered power and it acquires a strength that nothing can overcome. ~ If there is nothing it cannot overcome, it knows no bounds, ~ And only what knows no bounds ~ Is huge enough to keep a whole kingdom in its grasp. ~ But only he who having the kingdom goes to the Mother ~ Can keep it long. ~ This is called the art of making the roots strike deep by fencing the trunk, of making life long by fixed staring.

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[59c18t] **Richard John Lynn ~** For ordering the people and serving Heaven, nothing is better than husbandry. ~ Only husbandry can be called the quick way to submission. ~ By "quick way to submission" we mean the repetitive accumulation of virtue. ~ If one repetitively accumulates virtue, there is nothing that he cannot conquer. ~ As there is nothing that he cannot conquer, no one knows the limits he can reach. ~ As no one knows his limits, he can, accordingly, keep his state. ~ If one maintains the mother of the state, he can, accordingly, long endure. ~ This we refer to as having deep roots firmly established, for it is the Dao of long life and enduring oversight.

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[59c19t] **Lin Yutang ~** BE SPARING ~ In managing human affairs, there is no better rule than to be sparing. ~ To be sparing is to forestall; ~ To forestall is to be prepared and strengthened; ~ To be prepared and strengthened is to be ever-victorious; ~ To be ever-victorious is to have infinite capacity; ~ He who has infinite capacity is fit to rule a country, ~ And the Mother (principle) of a ruling country can long endure. ~ This is to be firmly rooted, to have deep strength, ~ The road to immortality and enduring vision.

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[59c20t] **Victor H. Mair ~** To rule men and serve heaven, there is nothing like thrift. ~ Now, ~ Only through thrift can one be prepared; ~ Being prepared means having a heavy store of integrity; ~ With a heavy store of integrity, he can overcome everything. ~ Able to overcome everything, no one knows his limits; ~ If no one knows his limits, he can have the kingdom; ~ Having the mother of the kingdom, he can long endure. ~ This is called "sinking roots firm and deep, the Way of long life and lasting vision."

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[59c21t] **Tolbert McCarroll ~** For governing others and serving heaven there is nothing better than moderation. ~ A person who is moderate returns to the path. ~ Returning to the path brings an abundance of Virtue. ~ This good store of Virtue cannot be conquered. ~ Virtue that cannot be conquered knows no limit. ~ Only a person who has limitless Virtue is fit to lead. ~ Only the leader who possesses the Mother of the country will long endure. ~ This is called making the roots go deep by restraining the trunk. ~ Learn to focus your life and you will see many days.

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[59c22t] **David H. Li ~** In governing people and in taking care of the cosmos, the best is restraint. ~ With restraint, one is ever ready. ~ Ever ready, one focuses on virtue. ~ Focusing on virtue, one overcomes everything. ~ Overcoming everything, one's limit does not come into being. ~ With one's limit not coming into being, one gains the state. ~ Having the foundation to governance, one lasts long. ~ This is deep root and solid foundation. ~ This is Direction - long lasting and long living.

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[59c23t] **Yasuhiko Genku Kimura ~** In governing people and serving heaven, ~ There is nothing better than thrift. ~ Thrift means expeditiously regaining balance after expending resources. ~ Expeditiously regaining balance means continually accumulating virtue. ~ Continually accumulating virtue means increasingly becoming invincible. ~ Increasingly becoming invincible means knowing that everything is possible. ~ One who knows that everything is possible is fit to govern people. ~ The mother principle of governing people holds good for a long time. ~ This is called deepening the root and firming the foundation, ~ Which is the way of long life and lasting vision.

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[59c24t] **Chou-Wing Chohan ~** When the government is indifferent and inactive, ~ The people will be happy and wealthy, ~ When the government discriminates and divides, ~ The people will be restless and dissatisfied. ~ Happiness is borne on the back of sorrow, ~ Sorrow dwells beneath happiness. ~ Therefore, who can know the virtues of good government? ~ Only when the government does not rectify anything. ~ Otherwise, the rectification becomes a strategy, ~ And good becomes evil. ~ People have been aware of this for a long time. ~ Therefore the sage is square and does not cut others, ~ He has a point, but he does not pierce others, ~ He is straight, but he does not straighten others, ~ He shines, but he does not dazzle others.

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[59c25t] **Man-Ho Kwok ~** When ruling the world and serving Heaven, ~ The sage uses simplicity in everything he does. ~ Simplicity comes from letting go of what you want. ~ If you've been true to yourself earlier in your life ~ Then te builds up in you like a well that never fails. ~ Nothing is impossible, then - and nothing can stop you. ~ And if you have no limits - then you can hold the State. ~ If the sage can find the Mother of a Nation ~ Then he will govern for a long, long time. ~ All this comes from his rootedness in the Tao, ~ The Tao of Ages, the Mountain Of Vision And Of Wings.

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[59c26t] **Gu Zhengkun ~** The best way to govern the state and keep in good health ~ Is to stint vitality. ~ To stint vitality means to attempt an early preparation; ~ The early preparation means to keep accumulating virtue; ~ Keep accumulating virtue and one can become all-conquering; ~ Be all-conquering and one's power will be beyond measure; ~ When one's power is beyond measure, ~ He can be entrusted with the duty of defending the state. ~ When there is the principle of governing the state, ~ The government can long endure. ~ This is called the Tao of deep roots and sturdy stems ~ By which one can live and see longer time.

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[59c27t] **Chao-Hsiu Chen ~** The best way to rule the people and serve Heaven is to be frugal. ~ To be frugal means to return to the beginning of creation. ~ To know the beginning of creation means to accumulate virtue. ~ Accumulating virtue means to overcome everything. ~ To overcome everything means to reach the limit. ~ By reaching the limit, one can possess a kingdom. ~ When one has possessed the mother of the kingdom, ~ the kingdom will then live long. ~ This is called the deep-rooted foundation. ~ This is the way to long life.

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[59c28t] **Liu Qixuan ~** To govern the world to cultivate one's nature, ~ One should stick to frugality. ~ For being frugal, ~ One will not stray from the Way as others do. ~ Staying with the Way, one can accumulate earlier. ~ Since one has stayed and accumulated longer in the Way, ~ One can overcome more wanton desires. ~ When one has overcome all desires, ~ Others would by no means be able to know ~ The limits of one's abilities. ~ One can then be qualified to lead a nation. ~ With a qualified leader, a nation can be long. ~ The Way is therefore the longest-rooted system ~ That supports the longest life span.

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[59c29t] **Shi Fu Hwang ~** A Way To The Longevity ~ Lao Tze says, ~ If a king of men knows to regulate human affairs by using the way of Heaven, he should know there is nothing better than to be sparing. ~ It is only by being sparing that an early obedience to the Tao is effected. ~ That early obedience is what I call the repeated accumulation of the attributes. ~ With the repeated accumulation of those attributes, there comes the conquest of every obstacle in the way. ~ Of this conquest he knows not what shall be the limit, and when he knows not what the limit shall be, he is qualified to be the ruler of a state. ~ He who possesses this motherly method of governing may continue to hold his rulership. ~ This method may be compared to a giant tree with its roots deep and its flower stalks firm; ~ and it is also a way which leads to enjoy long life and eternal gazing.

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[59c30t] **Ch'u Ta-Kao ~** In ruling men and in serving Heaven, the Sage uses only moderation. ~ By moderation alone he is able to have conformed early (to Tao). ~ This early conformity is called intensive accumulation of virtue. ~ With this intensive accumulation of virtue, there is nothing that he cannot overcome. ~ Because there is nothing that he cannot overcome, no one will be able to know his supremacy. ~ Because no one knows his supremacy he can take possession of a country. ~ Because what he does is identified with the Mother in taking possession of a country, he can long endure. ~ This means that he is deep rooted and firmly based, and knows the way of longevity and immortality.

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[59c31t] **Paul J. Lin ~** In governing the people and serving heaven, ~ There is nothing like thriftiness. ~ Only through thriftiness can one submit [to Tao] early; ~ Having submitted early, one accumulates virtue. ~ Having accumulated virtue, one can overcome everything. ~ Having overcome everything, one can know no limits. ~ Knowing no limits, one is able to rule a nation. ~ Possessing the mother of the nation, he may last long. ~ This is called the deep root and firm stalks, ~ And the way to longevity and everlasting vision.

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[59c32t] **Michael LaFargue ~** "When it comes to governing the people and serving Heaven, there's no one like a farmer." ~ Just being a farmer - ~ this means getting dressed early. ~ Getting dressed early means increasing one's store of Te; ~ increasing one's store of Te, then nothing is impossible; ~ nothing impossible, then no telling the limit; ~ no telling the limit, then one can possess the state. ~ One who possesses the Mother of the state, ~ can last a long time. ~ This means having deep roots and strong foundations, ~ the Way of 'lasting life, good eyesight into old age'.

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[59c33t] **Cheng Lin ~** In governing men and serving Heaven, there is nothing better than temperance. ~ In order to practise temperance, one must first follow Truth, and this means adherence to the inherent qualities. ~ When one adheres to the inherent qualities, he becomes invincible. ~ When he is invincible, he also becomes unfathomable. ~ When he is unfathomable, he also becomes one with Truth. ~ When he is one with Truth, he becomes everlasting. ~ This is the way to attain immortality.

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[59c34t] **Yi Wu ~** In governing people and serving Heaven, ~ There is nothing better than thrift. ~ Only by thrift can one submit early. ~ To submit early is to fully accumulate virtue. ~ With a full accumulation of virtue, ~ there is nothing that cannot be overcome. ~ With nothing that cannot be overcome, ~ one's limits are beyond knowing. ~ With limits beyond knowing, ~ one can rule a nation. ~ If one has the country's mother, ~ one can long endure. ~ This is called deep-root and firm-stalk. ~ This is the way of long life and lasting vision.

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[59c35t] **Han Hiong Tan ~** Nothing beats frugality in governing a country or following the way of Dao. ~ Frugality compels you to get ready in advance. ~ To get ready in advance means you start to amass virtues straightaway. ~ The accumulation of virtues will enable you to achieve practically anything in life. ~ Ability to accomplish anything means you have incredible power. ~ With this limitless power, you can govern a country. ~ Governing the country by following the way of Dao, you will endure. ~ A plant can bear great fruit only if it has deep roots. ~ Building deep roots is the way to perpetuate.

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[59c36t] **Hua-Ching Ni ~** In managing people and serving Heaven, there is nothing better than sparing unnecessary activities and expense. ~ To be thrifty means to return to the simple essence of life. ~ To return to the simple essence of life is to nourish subtle virtue. ~ To nourish subtle virtue is to be able to overcome any difficulty. ~ Being able to overcome difficulties, ~ one can break through all limitations. ~ One's limitlessness is derived from whole and boundless virtue. ~ The source of such virtue can support one to serve a nation. ~ Then one's benevolence can be enduring. ~ This is the way to firmly plant and deeply root oneself in the subtle path of universal integration. ~ This is the achievement of the Way of immortality.

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[59c37t] **Chang Chung-yuan ~** In guiding people and working according to nature, ~ It is best to follow renunciation. ~ Following renunciation means returning soon. ~ Returning soon means accumulating attainment. ~ Accumulating attainment, everything can be dealt with. ~ Dealing with everything leads to limitlessness. ~ With limitlessness, one can govern the country. ~ Governing the country through its origin leads to endurance. ~ This means that to root deeply and to plant firmly leads to longevity and eternal consciousness. ~ Therefore, governing a large nation is as simple as preparing a dish of food.

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[59c38t] **Henry Wei ~** Adherence to Tao ~ Shou Tao ~ In ruling men and serving Heaven, ~ Nothing is comparable to a prudent economy. ~ A prudent economy means early preparation; ~ Early preparation means further accumulation of virtue; ~ Further accumulation of virtue can subdue everything; ~ The ability to subdue everything knows no bounds; ~ Knowing no bounds (in subduing opposition) ~ Can lead to the possession of a kingdom; ~ Possession of a kingdom along with its Mother ~ Can endure a long time. ~ This is called "deep roots and strong stalks." ~ It is the way to eternal life and everlasting vision.

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[59c39t] **Ha Poong Kim ~** In ruling the people and serving Heaven ~ Nothing is better than being sparing. ~ Truly, being sparing ~ Means submitting early. ~ Submitting early ~ Means accumulating Te heavily. ~ If you accumulate Te heavily, ~ There will be nothing you cannot overcome. ~ If there is nothing you cannot overcome, ~ You will find no limit. ~ If you find no limit, ~ You will be fit to rule a state. ~ If you possess the mother of the state, ~ You will be long-lasting. ~ This is called deeply rooted and firmly planted. ~ It is the way of long life and lasting sight.

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[59c40t] **Tao Huang ~** For governing people and serving the heaven, nothing is better than frugality. ~ Only frugality enables the pre-empty measures. ~ Pre-empty measures mean a great accumulation of Action. ~ A great accumulation of Action leaves nothing to be conquered. ~ When nothing needs to be conquered, ~ No-boundary is known. ~ When no-boundary is known, it allows the country to exist. ~ The country, existing from its source, can endure. ~ This is the Tao of having a deep root, a strong stem, a long life, and an enduring vision.

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[59c41т] **Tang Zi-chang ~** To rule the people and serve the world there is nothing better than to follow the model of nature. ~ To follow the model of nature is to be the early appreciation of Dao. ~ To be the early appreciation of Dao is to give emphasis to the accumulation of Virtues. ~ To give emphasis to the accumulation of Virtues there is nothing that cannot be overcome. ~ When one has nothing that cannot be overcome, then nobody knows his limit. ~ When nobody knows his limit, then he may have a kingdom to rule. ~ When one has a kingdom to rule, he may mother (rule) the world. ~ He may rule everywhere and forever. ~ This is called the way of deepening the root; ~ consolidating the sprout; ~ prolonging the life; ~ and enduring the rule.

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[59c42т] **Wing-tsit Chan ~** To rule people and to serve Heaven there is nothing better than to be frugal. ~ Only by being frugal can one recover quickly. ~ To recover quickly means to accumulate virtue heavily. ~ By the heavy accumulation of virtue one can overcome everything. ~ If one can overcome everything, then he will acquire a capacity the limit of which is beyond anyone's knowledge. ~ When his capacity is beyond anyone's knowledge, he is fit to rule a state. ~ He who possesses the Mother (Tao) of the state will last long. ~ This means that the roots are deep and the stalks are firm, ~ Which is the way of long life and everlasting vision.

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[59c91т] **И. И. Семененко ~** Для управления людьми и службы Небу нет лучше бережливости. ~ А бережливость - это когда загодя посвящают себя Дао. ~ Загодя посвятить ему себя значит скопить вдвое больше добродетели. ~ Кто скапливает ее вдвое больше, становится непобедим. ~ Когда становится непобедим, его предел перестает кому-либо быть ведом. ~ А чей предел становится неведом, тот может иметь княжество. ~ Мать, обладающая княжеством, может достигнуть долговечности, ~ и это называется глубоким корнем, прочным основанием, Дао вечной жизни и нескончаемого видения.

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[59c92т] **А. А. Маслов ~** В правлении людьми и служении Небу ничто не сравнится с воздержанностью. ~ Тот, кто воздержан, зовётся изначально готовым [следовать Дао]. ~ Тот, кто готов изначально, зовётся собравшим Благость в избытке. ~ Для того, в ком Благость собрана в избытке, нет ничего, способного противостоять ему. ~ Если ему ничто не может противостоять, то нет ему предела. ~ Если нет ему предела, то он может владеть государством. ~ Обладая Матерью государства, можно стать долговечным. ~ Это зовётся глубокими и крепкими корнями нетленного и долговечного Дао.

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[59c93т] **Е. А. Торчинов ~** Управлять людьми и служить Небу ничто так не способствует, как умеренность. ~ Ведь только про умеренность говорят, что она помогает рано приготовиться. ~ Рано приготовиться - значит обладать обильным накоплением Благой Силы. ~ Для обладающего обильным накоплением Благой Силы нет ничего непреодолимого. ~ Что касается того, для кого нет ничего непреодолимого, то никто не знает его предела. ~ Тот, предела которого никто не знает, может обладать царством. ~ Мать царства обретя, можно стать долговечным и непреходящим. ~ Этот принцип называют корнем глубоким и черенком крепким. ~ В нем путь продления жизни и вечного видения.

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[59c94т] **А. Е. Лукьянов ~** В управлении людьми и служении Небу-Отечеству нет ничего лучшего, чем бережливость. ~ Если проявить бережливость - значит, заблаговременно позаботиться. ~ Заблаговременно позаботиться - значит, вдвое приумножить Дэ. ~ Если вдвое приумножить Дэ, то не будет непреодолимого. ~ Если не будет непреодолимого, ~ то никому не будет известен и его предел. ~ Если никому не будет известен его предел, ~ то можно овладеть царством. ~ Овладев Матерью-Родиной царства, ~ можно стать долговечным [вождем]. ~ (Вариант перевода: можно обеспечить долговечность [царству].) ~ Это и называется глубоким истоком, прочным корнем, вечно живущим и вечно существующим Дао.

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[59c95т] **Ян Хин-шун ~** Управляя людьми и служа небу, лучше всего соблюдать воздержание. ~ Воздержание должно стать главной заботой. ~ Оно называется совершенствованием дэ. ~ Совершенствование дэ - всепобеждающее. ~ Всепобеждающее обладает неисчерпаемой силой. ~ Неисчерпаемая сила дает возможность овладеть страной. ~ Начало, при помощи которого управляется страна, долговечно и называется глубоким и прочным, вечно существующим дао.

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[59c96т] **Д. П. Конисси ~** Для того чтобы служить небу и управлять людьми, всего лучше соблюдать воздержание. ~ Воздержание - это первая ступень добродетели, которая и есть начало нравственного совершенства. ~ Человек высокой нравственности преодолеет всякую трудность. ~ Глубина и могущество силы преодолевшего всякую трудность неизмеримы. ~ Он может быть владыкою мира. ~ Владыка мира и есть мать вселенной. ~ Мать вселенной будет жить вечно, ибо она имеет глубокий корень и крепкое основание.

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[59c97т] **В. В. Малявин ~** В управлении людьми и служении Небу ~ Нет ничего лучше, чем быть бережливым. ~ Кто умеет беречь, первым изготовится. ~ Первым изготовиться означает копить Совершенство. ~ Кто умеет копить Совершенство, тот все превзойдет. ~ Если он все превзойдет, никто не будет знать, где его предел. ~ Кто не имеет предела, может владеть царством. ~ А кто владеет матерью царства, будет жить долго. ~ Вот что такое "глубокий корень, прочная основа", ~ Это Путь вечной жизни и долгого взгляда.

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[59c98т] **Б. Б. Виногродский ~** Упорядочивание - люди. ~ Дела - Небо. ~ Нет ничего, что сравнится с бережливостью. ~ Будь только бережливым. ~ Это определяется: ~ Заранее воспринимать. ~ Заранее воспринимать. ~ Это определяется: ~ Двойное накопление Потенции. ~ Двойное накопление Потенции - тогда отсутствие не-преодолимого. ~ Отсутствие не-преодолимого - тогда никто не знает своего Предела. ~ Никто не знает своего предела - может быть наличие государства. ~ Наличие материнского принципа в государстве позволяет достичь длительности и долготы. ~ Это определяется: Глубокий корень, прочный ствол. ~ Путь длинной жизни и долгого видения.

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PSEUDO-CHAPTER **Sixty**

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[60c01т] **Robert G. Henricks ~** Ruling a large state is like cooking small fish. ~ When you use the Way to govern the world, evil spirits won't have godlike power. ~ Actually, it's not that evil spirits won't have godlike power, ~ It's that their power will not harm men. ~ But it's not [just] that their power won't harm men, ~ The Sage, also, will not harm them. ~ Since these two do not harm others, ~ Therefore their Virtues intermingle and return to them.

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[60c02т] **John C. H. Wu ~** RULING a big kingdom is like cooking a small fish. ~ When a man of Tao reigns over the world, demons have no spiritual powers. ~ Not that the demons have no spiritual powers, but the spirits themselves do no harm to men. ~ Not that the spirits do no harm to men, but the Sage himself does no harm to his people. ~ If only the ruler and his people would refrain from harming each other, all the benefits of life would accumulate in the kingdom.

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[60c03т] **D. C. Lau ~** Governing a large state is like boiling a small fish. ~ When the empire is ruled in accordance with the way, ~ The spirits lose their potencies. ~ Or rather, it is not that they lose their potencies, ~ But that, though they have their potencies, they do not harm the people. ~ It is not only they who, having their potencies, do not harm the people, ~ The sage, also, does not harm the people. ~ As neither does any harm, each attributes the merit to the other.

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[60c04т] **R. L. Wing ~** Leading a large organization is like cooking a small fish. ~ If the Tao is present in the world, ~ The cunning are not mysterious. ~ Not only are the cunning not mysterious, ~ Their mystery does not harm others. ~ Not only does their mystery not harm others, ~ The Evolved also do not harm others. ~ Since together they do no harm, ~ The Power returns and accumulates.

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[60c05т] **Ren Jiyu ~** Governing a great state is like frying small fish (so frequent disturbance should be avoided). ~ Applying Tao to the kingdom can render ghosts harmless. ~ It is not that the ghosts cannot function, ~ But that the function cannot harm men. ~ It is not that the function cannot harm men, ~ But that the sage never harms men at all. ~ So, men and ghosts will not harm each other, ~ Therefore both (men and ghosts) praise the De of the sage.

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[60c06т] **Gia-fu Feng ~** Ruling the country is like cooking a small fish. ~ Approach the universe with Tao, ~ And evil will have no power. ~ Not that evil is not powerful, ~ But its power will not be used to harm others. ~ Not only will it do no harm to others, ~ But the sage himself will also be protected. ~ They do not hurt each other, ~ And the Virtue in each one refreshes both.

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[60c07т] **Lok Sang Ho ~** To govern a great nation ~ Is not much different from frying a small fish. ~ To govern a nation according to the Dao, ~ Even the demons will not show their influences. ~ Not that they have lost all their influences, ~ But their influences will do people no harm. ~ Not only do the influences of the evil spirits do people no harm. ~ The Sage will also do people no harm. ~ Since demons at one extreme, ~ through the Sage at the other extreme, ~ All do people no harm. ~ We can conclude that the Virtue has perfected its job.

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[60c08т] **Xiaolin Yang ~** Governing a big country is like carefully cooking a small fish. ~ When the DAO rules, ghosts will not show their spirits. ~ Not only will the ghosts not show their spirits, but also the spirits will not hurt people. ~ Not only will the spirits not hurt people, but also the great men will not hurt people. ~ When neither the spirits nor the great men hurt people, the DE becomes natural and lasts long.

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[60c09т] **Walter Gorn Old**, FILLING THE THRONE ~ The state should be governed as we cook small fish, without much business. ~ Bringing the Tao to the governing of the Kingdom will give rest to the shades of the dead. ~ Not that the Spirits will be inactive, but that they will cease to trouble the people. ~ But what is of more importance, the wise ruler of the people will not hurt them. ~ And in so far as they do not interfere with one another, their influences conspire to the general good!

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[60c10т] **James Legge ~** Governing a great state is like cooking small fish. ~ Let the kingdom be governed according to the Tao, and the manes of the departed will not manifest their spiritual energy. ~ It is not that those manes have not that spiritual energy, but it will not be employed to hurt men. ~ It is not that it could not hurt men, but neither does the ruling sage hurt them. ~ When these two do not injuriously affect each other, their good influences converge in the virtue (of the Tao).

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[60c11т] **David Hinton ~** Govern a great nation as you would cook a small fish. ~ Use Way to rule all beneath heaven and spirits never become ghosts. ~ When spirits don't become ghosts, ghosts do people no harm. ~ When ghosts do people no harm, sages do them no harm. ~ And once humans and ghosts do each other no harm, they return together to Integrity.

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[60c12т] **Chichung Huang ~** Governing a large state ~ Is like frying small fish. ~ Use the Tao to preside over the empire, ~ And its spirits will not be mischievous; ~ Not that its spirits will not be mischievous, ~ But that their mischief will not harm the people; ~ Not that their mischief will not harm the people, ~ But that a sage man never does any harm. ~ Since neither harms anyone, ~ Their favors will converge.

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[60c13т] **Ellen M. Chen ~** Governing a great state, ~ Is like cooking small fish. ~ If you rule the world by Tao, ~ The ghosts (kuei) will lose their spiritual (shen) power. ~ Not that the ghosts lose their spiritual power, ~ But their spiritual power will not harm the people. ~ Not that their spiritual power will not harm the people, ~ But neither does the sage harm the people. ~ Since both are harmless, ~ Te flows back and forth [without impediment].

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[60c14т] **Lee Sun Chen Org ~** Governing a big country is like cooking small fish unscathed [,as both are delicate matters that requires extraordinary caution]. ~ If one leads the world in accordance with Tao, his ghosts (antagonists) cannot be efficacious [in such a righteous society]; ~ Even if his ghosts are efficacious, [yet under the influence of Tao] they still cannot harm people; ~ A Sage would [under no circumstance] harm them either; ~ Because neither one would harm the other side, their Te shall be reciprocally beneficial to each other.

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[60c15т] **Tien Cong Tran ~** Governing a big state is like cooking a small fish. ~ When a man of the Way reigns over the world, demons no longer have spiritual powers. ~ Not that the demons have no spiritual powers, but the spirits themselves do no harm to men. ~ Not that the spirits do no harm to men, but the sage himself does no harm to his people. ~ If the sage and his people refrain from harming each other, Virtue will return.

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[60c16т] **Thomas Z. Zhang ~** Governing a big kingdom is like cooking small seafood. ~ With Tao as guidance, evils will never have their way. ~ It is actually not that the evils do not have their way, but that the evils will not hurt people. ~ Not only do Evils not hurt people, but also do not hurt the sage. ~ When both people and the sage are not hurt, Te is in dominance.

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[60c17т] **Arthur Waley ~** Ruling a large kingdom is indeed like cooking small fish. ~ They who by Tao ruled all that is under heaven did not let an evil spirit within them display its powers. ~ Nay, it was not only that the evil spirit did not display its powers; neither was the Sage's good spirit used to the hurt of other men. ~ Nor was it only that his good spirit was not used to harm other men, the Sage himself was thus saved from harm. ~ And so, each being saved from harm, their 'powers' could converge towards a common end.

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[60c18т] **Richard John Lynn ~** Ruling a large state is like cooking a small fish. ~ If one uses the Dao to oversee all under Heaven, the malign spirits there will lose their numinous power. ~ It is not that these malign spirits have no numinous power; ~ It is just that they will do no harm to the people. ~ It is not these numinous powers that do not harm the people but the sage, in fact, who does not harm the people. ~ It is because neither of these two cause any harm that they unite their virtues and revert to it.

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[60c19т] **Lin Yutang ~** RULING A BIG COUNTRY ~ Rule a big country as you would fry small fish. ~ Who rules the world in accord with Tao ~ Shall find that the spirits lose their power. ~ It is not that the spirits lose their power, ~ But that they cease to do people harm. ~ It is not (only) that they cease to do people harm, ~ The Sage (himself) also does no harm to the people. ~ When both do not do each other harm, ~ The original character is restored.

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[60c20т] **Victor H. Mair ~** Ruling a big kingdom is like cooking a small fish. ~ If one oversees all under heaven in accord with the Way, demons have no spirit. ~ It is not that the demons have no spirit, but

that their spirits do not harm people. ~ It is not merely that their spirits do not harm people, but that the sage also does not harm them. ~ Now, ~ When neither harms the other, integrity accrues to both.

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[60c21t] **Tolbert McCarroll** ~ Governing a big country is like cooking a small fish. ~ Let all under heaven be governed in accordance with the Tao, ~ and demons will not manifest their power. ~ It is not that they lack power but rather they will not use their power to harm the people. ~ They are not the only ones who have power and do not use it to harm the people. ~ The True Person does not harm the people. ~ Whenever there is no harm done, ~ that power flows into the common Virtue.

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[60c22t] **David H. Li** ~ Govern a large state is like frying a small fish. ~ With Direction embracing the world, ghosts become ineffective. ~ It is not because ghosts become ineffective; ~ it is because their effect becomes inoffensive. ~ Not only have ghosts become inoffensive; ~ The sage has also become inoffensive. ~ With the two not inflicting harm, the people are showered with virtue.

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[60c23t] **Yasuhiko Genku Kimura** ~ Governing a big country is like cooking a small fish. ~ The more you stir the pot, the less the fish stays intact. ~ If the world is guided by the Tao, ~ Even evil spirits are rendered spiritless. ~ Not that evil spirits are in themselves spiritless, ~ But their spirits do not harm people. ~ Not only do evil spirits not harm people, ~ But powerful rulers also do not harm people. ~ When no harm is done from either side, ~ Virtue accrues to both and all return to pristine oneness.

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[60c24t] **Chou-Wing Chohan** ~ When ruling people, like serving heaven, the sage acts only in moderation. ~ Only with moderation can he learn the Tao in an instant. ~ This study is called "the rapid accumulation of a virtue." ~ Through the rapid accumulation of a virtue ~ He can overcome everything. ~ Since there is nothing he cannot overcome, ~ No one can know of his superiority. ~ Since no one knows of his superiority, ~ He can rule the country. ~ Since what he does when he acquires everything is identified with the mother, his days are extended. ~ Thus his roots are deep and his foundations strong, and he knows the way of longevity and immortality.

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[60c25t] **Man-Ho Kwok** ~ Ruling a big country ~ Is like cooking a small fish: ~ You have to handle it with care. ~ If a sage uses the Tao ~ Then evil forces have no power: ~ He doesn't harm people either. ~ Through te, you see ~ We have harmony.

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[60c26t] **Gu Zhengkun** ~ Ruling a large state resembles frying a small fish ~ (It is inappropriate to turn it over frequently). ~ When the Tao prevails in the world, ~ Even ghosts and spirits become harmless. ~ It is not that ghosts become harmless ~ But that their potencies can no longer harm people. ~ Not only ghosts become harmless, ~ Sages harm no people either. ~ Hence neither does any harm to the people ~ And both sages and ghosts help the people to enjoy the benefit of virtue.

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[60c27t] **Chao-Hsiu Chen** ~ Governing a large country is like cooking a small fish. ~ It is spoiled by too much interference. ~ When the ruler presents his country with Tao, Heaven will not harm him. ~ Not only will the curse not fall upon him, but it will not even cause harm to the people. ~ As the curse will not hurt the people, neither will the sage cause harm to the people. ~ Only because they do not hurt one another, will they blend their virtue.

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[60c28t] **Liu Qixuan** ~ Governing a big country is like cooking small fish: ~ Too much stirring will spoil the whole dish. ~ If the ruler governs the country by the Way, ~ The evil souls will not work against the society. ~ It is not that evil souls will have lost their influence, ~ But that their influence can do no harm to the living. ~ When evil souls can exert no bad influence from below, ~ Nor rulers harm people from above, ~ Then the Way will have extended far enough ~ To bring all the living back to their nature.

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[60c29t] **Shi Fu Hwang** ~ Governing A Great State ~ Lao Tze says, ~ Governing a great state is like cooking small fish. ~ The king of men knows to pacify his kingdom by using the Tao; ~ the dead men's ghosts will not manifest their spiritual energy. ~ Not only will those ghosts not manifest their spiritual energy, but they will not hurt men. ~ Not only will they hurt men, even the sage in exercise of his government will not disturb those ghosts. ~ As these two do not injuriously affect each other, so in the Tao's attribute, the living and the departed both find their rest places.

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[60c30t] **Ch'u Ta-Kao** ~ Govern a great state as you would cook a small fish (do it gently). ~ Let Tao reign over the world, and no spirits will show their ghostly powers. ~ Not that the spirits have no more powers, ~ But their powers will not harm men. ~ Neither will they harm men, ~ Nor will the Sage harm the people. ~ Inasmuch as none of them harms anybody, ~ Therefore virtue belongs to them both.

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[60c31t] **Paul J. Lin** ~ To rule a large nation is as to cook a small fish. ~ In a world with Tao prevailing, ~ Ghosts will not become goblins. ~ Not that ghosts will not become goblins, ~ But God will not hurt the people; ~ Not that God will not hurt the people, ~ But the Sage will not hurt them either. ~ When both will not hurt each other, ~ All virtue will converge to them.

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[60c32t] **Michael LaFargue** ~ Governing a large state is like cooking a small fish. ~ Rule the world by Tao, ~ then ghosts will not take to haunting. ~ It is not that the ghosts will not haunt, ~ their haunting will cause no hurt to humankind. ~ (It's not only that their haunting will not hurt humankind, ~ the Wise Person also does not cause hurt to them. ~ These two do not hurt each other.) ~ Yes, Te unifies and restores.

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[60c33t] **Cheng Lin** ~ To govern a large State is as easy as frying small fishes. ~ When one rules an Empire according to Truth, the spirits become powerless. ~ Not only the spirits, but also the gods are powerless to do harm to men. ~ Not only the gods, but also the Sages are powerless to do harm to men. ~ When these do not do harm to one another, their inherent qualities will enable them to arrive at a common end.

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[60c34t] **Yi Wu** ~ Govern a big country as if cooking a small fish. ~ Reign over the world with the Way, ~ Then its demons will have no spiritual power. ~ Not that demons are not spiritually powerful, ~ But their spiritual powers will not harm people. ~ Not that their spiritual powers cannot harm people, ~ But, because the sage also will not harm people, ~ Neither harms the other. ~ Therefore, they return to virtue together.

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[60c35t] **Han Hiong Tan** ~ Governing a big country is akin to frying a small fish. ~ When the power of Dao is prevalent, ~ Even the demons become impotent. ~ Although the demons continue to possess magical power, ~ Their power is rendered innocuous. ~ Hence, the demons cannot harm people. ~ The sage also does not harm people. ~ Both do not interfere with people. ~ Thus by sticking to non-intervention, both let their virtues merge together.

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[60c36t] **Hua-Ching Ni** ~ Managing a big country is like cooking small fish. ~ The more you stir them, the less their shape can be maintained. ~ When one applies the subtle Way of the universe to the world, ~ all high spirits unite and harmonize their potencies. ~ Thus, they do not harm people. ~ All the world's leaders know to merge with the great Oneness, ~ thus all people are preserved from harm. ~ When the subtle Way of the universe is all pervading, ~ there is no longer any distinction between subject and object, ~ between spiritual and material, ~ between holy and unholy. ~ All energies merge into harmonious Oneness.

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[60c37t] **Chang Chung-yuan** ~ When Tao prevails in the world, evil loses its power. ~ It is not that evil no longer possesses spiritual power. ~ It is that its power does not damage men. ~ Indeed, it is not that its power does not damage men. ~ It is primarily that the ruler does not become harmful to men. ~ When opposites no longer damage each other, ~ Both are benefitted through the attainment of Tao.

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[60c38t] **Henry Wei** ~ Maintaining One's Position ~ Chu Wei ~ Ruling a big country is like frying a little fish. ~ When Tao is made to prevail in the world, ~ Evil spirits will lose their supernal power. ~ Not that they lose their supernal power, ~ But rather that the supernal power does no harm to people. ~ Not only the supernal power does no harm to people, ~ The Sage (Ruler) also will do no harm. ~ As both do not mutually cause any harm, ~ Virtue reverts to all parties respectively.

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[60c39t] **Ha Poong Kim** ~ Governing a large state ~ Is like boiling a small fish. ~ When you rule all under Heaven according to Tao, ~ The spirits of the dead cease to exercise supernatural power. ~ It is not that they cease to exercise supernatural power. ~ Their supernatural power does not harm the people. ~ It is not simply that their supernatural power does not harm the people. ~ The sage, too, does not harm the people. ~ Since neither of them harms the people, ~ Their Te, united, returns.

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[60c40t] **Tao Huang** ~ Governing a large country is like cooking a small fish. ~ If Tao is utilized to manage the society, its ghost will not become spirit. ~ Not that ghost is not spiritual, but that the spirit harms no people; ~ Not only does the spirit harm not the people, but that the sage is harmless. ~ As those two cause no harm, they are united in Action.

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[60c41t] **Tang Zi-chang** ~ To rule a big country should be so simple like cooking small fish. ~ When the world rule is approaching Dao: ~ The Ghost and Spirit will not necessarily be divine. ~ It is not that the Ghost and Spirit will not necessarily be divine but the divine will not be utilized to threaten people with harm. ~ Not only the divine should not threaten people with harm, the Sage ruler should not threaten people with harm either. ~ When those two (state and religion) do no harm to each other, both will achieve the same goal - Return to Nature.

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[60c42t] **Wing-tsit Chan** ~ Ruling a big country is like cooking a small fish. ~ If Tao is employed to rule the empire, ~ Spiritual beings will lose their supernatural power. ~ Not that they lose their spiritual power, ~ But their spiritual power can no longer harm people. ~ Not only will their supernatural power not harm people, ~ But the sage also will not harm people. ~ When both do not harm each other, ~ Virtue will be accumulated in both for the benefit (of the people).

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[60c91t] **И. И. Семененко** ~ Править великим государством - это как готовить кушаенье из мелкой рыбы. ~ Когда правят Поднебесной на основе Дао, души умерших не имеют чудотворной силы. ~ Они не только не имеют чудотворной силы, но и не наносят вреда людям. ~ Не только души не наносят вреда людям, но и Премудрый человек не причиняет вреда людям. ~ А так как обе стороны друг другу не чинят вреда, их добродетели между собой соединяются.

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[60c92t] **А. А. Маслов** ~ Управление большим государством подобно варке мелкой рыбёшки. ~ Когда управление Поднебесной согласно с Дао, даже духи утрачивают своё могущество. ~ Но даже если они и не теряют своего могущества, то хотя бы не вредят людям. ~ И если даже духи не вредят людям, то и мудрецы не могут им повредить. ~ А поскольку они не вредят друг другу, то и Благость их, сочетаясь, восходит [к Дао].

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[60c93t] **Е. А. Торчинов** ~ Управлять большим государством - все равно что готовить блюдо из мелкой рыбы. ~ Если посредством Дао-Пути власть над всей Поднебесной обрести, то нави не будут обладать божественностью. ~ И не только нави Поднебесной не будут обладать божественностью, но и сами божества не смогут навредить народу. ~ Но не только сами божества не смогут навредить народу, совершенномудрый тоже не сможет навредить народу. ~ А коль эти двое навредить народу не смогут, благие силы их соединятся и возвратятся к людям на их благо.

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[60c94t] **А. Е. Лукьянов** ~ Управление великим царством подобно приготовлению мелкой рыбы. ~ Тот, кто посредством Дао служит Поднебесной, ~ у того душа не [ранит (?)] дух. ~ И не только его душа не [ранит (?)] дух, ~ но и его дух не ранит людей. ~ Да и не только его дух не ранит людей, ~ но и совершенномудрый человек тоже не ранит людей. ~ А поскольку обе стороны не ранят друг друга, ~ то они связаны друг с другом Дэ (Добродетелью).

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[60c95t] **Ян Хин-шун** ~ Управление большим царством напоминает приготовление блюда из мелких рыб. ~ Если Поднебесной управлять, следуя дао, то злые духи [умерших] не будут действовать. ~ Но злые духи не только не будут действовать, они также не смогут вредить людям. ~ Не только они не смогут вредить людям, но и совершенномудрые не смогут вредить людям. ~ Поскольку и те и другие не смогут вредить людям, их дэ соединятся друг с другом.

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[60c96t] **Д. П. Конисси** ~ Управление великой страной напоминает приготовление вкусного блюда из мелких рыб. ~ Когда святой муж будет управлять страною, то злой дух перестанет быть богом. ~ Это, впрочем, не значит, что злой дух перестанет быть богом (или духом), - но люди не будут терпеть вреда от него. ~ Святой муж никому не сделает вреда и никто не повредит ему. ~ Поэтому нравственность святого мужа все более и более усовершенствуется.

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[60c97t] **В. В. Малявин** ~ Управлять большим царством - все равно что варить мелкую рыбу. ~ Если мир упорядочивать посредством Пути, ~ Злые духи лишатся власти над душами. ~ Не то чтобы в них не было духовной силы, ~ Но их сила не сможет больше вредить людям. ~ И не только их сила не будет вредить людям, ~ Но и премудрый человек не будет вредить им. ~ Коль эти оба не будут причинять друг другу вред, ~ Их совершенства сольются и в себе упокоятся.

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[60c98t] **Б. Б. Виногродский** ~ Порядок в большом государстве отражается в приготовлении мелкой рыбешки. ~ Посредством Пути управляют Поднебесной - ~ их бесы не обожествляются. ~ Суть не в том, чтобы их бесы не обожествлялись, а в том, чтобы их божественность не вредила людям. ~ Суть не в том, чтобы их божественность не вредила людям, а в том, чтобы человек мудрости тоже не вредил людям. ~ Пусть в паре не возникают отношения взаимного уничтожения. ~ Причинность: ~ Тогда Потенция, соединившись, возвращается.

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PSEUDO-CHAPTER **Sixty-One**

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[61c01t] **Robert G. Henricks** ~ The large state is like the lower part of a river; ~ It is the female of the world; ~ It is the meeting point of the world. ~ The female constantly overcomes the male with tranquility. ~ Because she is tranquil, therefore she is fittingly underneath. ~ The large state - if it is below the small state, then it takes over the small state; ~ The small state - if it is below the large state, then it is taken over by the large state. ~ Therefore some by being low take over, ~ And some by being low are taken over. ~ Therefore the large state merely desires to unite and rear

others; ~ While the small state merely desires to enter and serve others. ~ If both get what they want, ~ Then the large {state} should fittingly be underneath.

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[61c02t] **John C. H. Wu** ~ A GREAT country is like the lowland toward which all streams flow. ~ It is the Reservoir of all under heaven, the Feminine of the world. ~ The Feminine always conquers the Masculine by her quietness, by lowering herself through her quietness. ~ Hence, if a great country can lower itself before a small country, it will win over the small country; ~ and if a small country can lower itself before a great country, it will win over the great country. ~ The one wins by stooping; the other, by remaining low. ~ What a great country wants is simply to embrace more people; ~ and what a small country wants is simply to come to serve its patron. ~ Thus, each gets what it wants. ~ But it behooves a great country to lower itself.

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[61c03t] **D. C. Lau** ~ A large state is the lower reaches of a river - ~ The place where all the streams of the world unite. ~ In the union of the world, ~ The female always gets the better of the male by stillness. ~ Being still, she takes the lower position. ~ Hence the large state, by taking the lower position, annexes the small state; ~ The small state, by taking the lower position, affiliates itself to the large state. ~ Thus the one, by taking the lower position, annexes; ~ The other, by taking the lower position, is annexed. ~ All that the large state wants is to take the other under its wing; ~ All that the small state wants is to have its services accepted by the other. ~ If each of the two wants to find its proper place, ~ It is meet that the large should take the lower position.

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[61c04t] **R. L. Wing** ~ A large organization should flow downward ~ To intersect with the world. ~ It is the female of the world. ~ The female always overcomes the male by stillness; ~ Through stillness, she makes herself low. ~ Thus if a large organization ~ Is lower than a small organization, ~ It can receive the small organization. ~ And if a small organization ~ Stays lower than a large organization, It can receive the large organization. ~ Therefore one receives by becoming low; Another receives by being low. ~ Yet what a large organization desires ~ Is to unite and support others. ~ And what a small organization desires ~ Is to join and serve others. ~ So for both to gain the position they desire, The larger should place itself low.

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[61c05t] **Ren Jiyu** ~ A great state lies lower (like rivers and seas into which all streams run), ~ To it all things under Heaven tend, It considers itself as the female under Heaven. ~ The female always overcomes the male by stillness, because it is still and lies lower. ~ Therefore, a great state can, by lowering itself to small states, make the small states rely upon the big states. ~ Small states can, by lowering themselves to a great state, win trust from it. ~ Thus a great state sometimes makes small states rely upon it by lowering itself, ~ And sometimes, small states win the trust from a great state only by lowering themselves. ~ What the great state desires is to lead the small states, ~ And what the small states desire is to serve the great state. ~ Then each side gets what it desires, ~ But the great state should especially learn to lower itself.

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[61c06t] **Gia-fu Feng** ~ A great country is like low land. ~ It is the meeting ground of the universe, ~ The mother of the universe. ~ The female overcomes the male with stillness, ~ Lying low in stillness. ~ Therefore if a great country gives way to a smaller country, ~ It will conquer the smaller country. ~ And if a small country submits to a great country, ~ It can conquer the great country. ~ Therefore those who would conquer must yield, ~ And those who conquer do so because they yield. ~ A great nation needs more people; ~ A small country needs to serve. ~ Each gets what it wants. ~ It is fitting for a great nation to yield.

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[61c07t] **Lok Sang Ho** ~ Big nations should be like a stream that flows low. ~ In relating to other nations under heaven. ~ They should be like a female animal. ~ Female animals often lie low and still. ~ By doing so they win over male animals. ~ Big nations that take on a lower profile than small nations ~ will win the adherence of small nations. ~ Small nations that take on a lower profile than big nations ~ will win the assistance from the big nations. ~ Big nations keep low and get what they want. ~ Small nations keep low and get what they want. ~ Big nations(with an abundance of land) want to have a bigger population. ~ Small nations(with a shortage of land) want to have more jobs. ~ If big nations keep low, both the needs of big nations ~ and those of the small will be fulfilled.

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[61c08t] **Xiaolin Yang** ~ When governing a big country, you should be humble, ~ Like the lowest point where water meets, or like the females of the world. ~ Females always overcome males by being peaceful; being peaceful is humble. ~ Therefore, if a big country humbles itself to a small country, it can lead the small country; ~ If a small country humbles itself to a big country, it can get help from the big country. ~ So, humbleness leads either to leading a small country or to getting help from a big country. ~ A big country always wants to lead a small country, ~ A small country always wants to get help from a big country; ~ They can achieve their goals by being humble. ~ So the big should be humble.

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[61c09t] **Walter Gorn Old**, THE VIRTUE OF HUMILITY ~ The kingdom, like a river, becomes great by being lowly; it is thereby the centre to which all the world tends. ~ It is similar in the case of woman: ~ She conquers man by continual quietness. ~ And quietness is the same as submission. ~ Therefore a great state, by condescension to those beneath it, may gain the government of them. ~ Likewise a small state, by submission to one that is greater, may secure its alliance. ~ Thus the one gains adherence, and the other obtains favours. ~ Although the great state desires to annex and to nourish others, yet the small state desires to be allied to and serve the greater. ~ Thus both will be satisfied, if only the greater will condescend.

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[61c10t] **James Legge** ~ What makes a great state is its being (like) a low-lying, down-flowing (stream); ~ - it becomes the centre to which tend (all the small states) under heaven. ~ (To illustrate from) the case of all females: ~ - the female always overcomes the male by her stillness. ~ Stillness may be considered (a sort of) abasement. ~ Thus it is that a great state, by condescending to small states, gains them for itself; ~ and that small states, by abasing themselves to a great state, win it over to them. ~ In the one case the abasement leads to gaining adherents, in the other case to procuring favour. ~ The great state only wishes to unite men together and nourish them; ~ a small state only wishes to be received by, and to serve, the other. ~ Each gets what it desires, but the great state must learn to abase itself.

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[61c11t] **David Hinton** ~ A great nation flows down into ~ the place where all beneath heaven converges, ~ the female of all beneath heaven. ~ In its stillness, female lies perpetually low, and there perpetually conquers male. ~ A great nation that puts itself below a small nation takes over the small nation, ~ and a small nation that puts itself below a great nation gives itself over to the great nation. ~ Some lie low to take over, and some lie low to give over. ~ A great nation wanting nothing more than to unite and nurture the people and a small nation wanting nothing more than to join and serve the people: they both succeed in what they want. ~ Great things lie low and rest content.

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[61c12t] **Chichung Huang** ~ A large state is the lower stream, ~ The female to all under heaven, ~ The converging point of all under heaven. ~ The female constantly uses stillness ~ To overcome the male. ~ As she is still, ~ It is proper that she stay low. ~ Therefore, if a large state ~ Stays low to a small state, ~ It wins the small state; ~ If a small state ~ Stays low to a large state, ~ It is won by the large state. ~ Therefore, one stays low to win; ~ One stays low to be won. ~ Therefore, the large state ~ Merely wishes to annex and feed the other; ~ The small state ~ Merely wishes to join and serve the other. ~ If each is to have its wish, ~ The large state should stay lower.

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[61c13t] **Ellen M. Chen** ~ A large state is down stream (hsia liu). ~ Where the rivers under heaven (t'ien hsia) converge, ~ Is the female (p'in) under heaven. ~ The female always wins the male (mou) by stillness (ching), ~ By stillness it is low-lying (hsia). ~ Therefore, by being low-lying (hsia) to a small state, ~ A large state acquires (ch'ü) a small state. ~ By lowering (hsia) itself to a large state, ~ A small state acquires a large state. ~ The one acquires by being low-lying (hsia), ~ The other acquires by lowering (hsia). ~ A large state without overstepping its boundary (pu kuo), ~ Wishes to keep others under its wings. ~ A small state without overstepping its boundary (pu kuo), ~ Wishes to offer service to others. ~ Now both are granted their proper wishes, ~ It is fitting that a large state takes the low (hsia) place.

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[61c14t] **Lee Sun Chen Org** ~ A big country was formed by being at the right position, i.e. like the waterway at the lowest position where other waterways (small countries) converged together spontaneously; ~ Diplomacy in this world was generally conducted similar to the manner a cow took an initiative to tempt an ox; ~ The fact was that the ox was led to believe deceptively that serenely passive cow was the weaker [party to be mastered]. ~ Therefore: ~ If a big country deals with small countries by taking the lower position [for currents to flow in], then it would secure small countries [with ease]; ~ If a small country negotiates with a big country, by positioning itself in the lower [passive] position, it could insinuate big country to yield to its needs; ~ One country may lower itself in order to take possession of another country, or one country may insinuate itself into favor through submissiveness [it all depends on the circumstance]. ~ A big country should not press onward too far its intention to lord over people of small countries; ~ A small country should not let itself be overridden by its intention to yield to the big country; ~ Accordingly, when a big country and a small country each has achieved its intended purpose respectfully, the big country should try harder to be modest.

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[61c15t] **Tien Cong Tran** ~ A great country is like the low stream. ~ It is where the world flows together. ~ It is the feminine of the world. ~ The feminine always conquers the masculine by her quietness; she is in a lower place by her quietness. ~ Hence, if a big state is below a small state, it will win over the small state. ~ If a small is below a big state, it will win over the big state. ~ The one wins by lowering itself; the other, by remaining low. ~ What a great state wants is simply to embrace and protect more people. ~ What a small country wants is simply to participate and to submit its patron. ~ Thus, each gets what it wants. ~ But it behooves a big state to lower itself.

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[61c16t] **Thomas Z. Zhang** ~ A great kingdom is like the mouth of rivers; it is like the female, or the hub of the world. ~ Females frequently win males with their serenity. ~ Serenity means humbleness. ~ Therefore when a great kingdom is humble, it wins small kingdoms. ~ When a small kingdom is humble, it wins great kingdoms. ~ This is why with humbleness one can win and will win. ~ A great kingdom should not excessively conquer. ~ A small kingdom should avoid undue vassalage. ~ In order for both great and small kingdoms to have their wishes, it is better for great kingdoms to be humble.

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[61c17t] **Arthur Waley** ~ A large kingdom must be like the low ground towards which all streams flow down. ~ It must be a point towards which all things under heaven converge. ~ Its part must be that of the female in its dealings with all things under heaven. ~ The female by quiescence conquers the male; by quiescence gets underneath. ~ If a large kingdom can in the same way succeed in getting underneath a small kingdom then it will win the adherence of the small kingdom; ~ and it is because small kingdoms are by nature in this way underneath large kingdoms that they win the adherence of large kingdoms. ~ The one must get underneath in order to do it; ~ the other is underneath and therefore does it. ~ What large countries really need is more inhabitants; ~ and what small countries need is some place where their surplus inhabitants can go and get employment. ~ Thus each gets what it needs. ~ That is why I say the large kingdom must 'get underneath'.

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[61c18t] **Richard John Lynn** ~ A large state is a catchment into which flow occurs. ~ It is where all under Heaven unite. ~ It is the female for all under Heaven. ~ The female always conquers the male because of quietude. ~ She is able to take the low position because of quietude. ~ Thus the large state, by placing itself beneath the small state, ~ Consequently takes over the small state. ~ The small state, by placing itself beneath the large state, subsequently is taken over by the large state. ~ Thus some, by taking a place beneath, take over, and some, by taking a place beneath, are taken over. ~ The large state should desire nothing more than to bring people together and nurture them, and the small state should desire nothing more than to join in and serve people. ~ In order that both obtain what they desire, it is fitting that the large one place itself beneath.

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[61c19t] **Lin Yutang** ~ BIG AND SMALL COUNTRIES ~ A big country (should be like) the delta low-regions, ~ Being the concourse of the world, ~ (And) the Female of the world. ~ The Female overcomes the Male by quietude, ~ And achieves the lowly position by quietude. ~ Therefore if a big country places itself below a small country, ~ It absorbs the small country; ~ (And) if a small country places itself below a big country, ~ It absorbs the big country. ~ Therefore some place themselves low to absorb (others), ~ Some are (naturally) low and absorb (others). ~ What a big country wants is but to shelter others, ~ And what a small country wants is but to be able to come in and be sheltered. ~ Thus (considering) that both may have what they want, ~ A big country ought to place itself low.

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[61c20t] **Victor H. Mair** ~ A large state is like a low-lying estuary, ~ the female of all under heaven. ~ In the congress of all under heaven, ~ the female always conquers the male through her stillness. ~ Because she is still, it is fitting for her to lie low. ~ By lying beneath a small state, ~ a large state can take over a small state. ~ By lying beneath a large state, ~ a small state can be taken over by a large state. ~ Therefore, ~ One may either take over or be taken over by lying low. ~ Therefore, ~ The large state wishes only to annex and nurture others; ~ The small state wants only to join with and serve others. ~ Now, ~ Since both get what they want, ~ It is fitting for the large state to lie low.

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[61c21t] **Tolbert McCarroll** ~ A great country is like the low lands where all the streams unite. ~ In all things under heaven the female overcomes the male by her stillness, ~ and because she is still she lies below. ~ Hence, ~ if the great country will take the low place ~ it will win over the little country. ~ If the little country will take the low place ~ it will win over the great country. ~ Thus, ~ the one gets below and prospers ~ and the other remains below and prospers. ~ All that the great country wants is more people. ~ All that the little country wants is a place for its people to go and to be employed. ~ If each is to get what it wants ~ it is necessary for the great country to take the low place.

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[61c22t] **David H. Li** ~ A great nation is like a down-stream - the feminine to the world, the rendezvous of the world. ~ The feminine frequently wins over the masculine with serenity. ~ Serenity is obsequiousness. ~ Thus, ~ a great nation, obsequious to a small nation, gains the small nation; ~ a small nation, obsequious to a great nation, gains the great nation. ~ Thus, one is obsequious in order to gain. ~ Or, one is obsequious because it needs to gain. ~ A great nation is not to be too keen on conquering. ~ A small nation is not to be too keen on acquiescing. ~ Since each gains what each desires, it is better for the great nation to be obsequious.

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[61c23т] **Yasuhiko Genku Kimura** ~ A great country is like a low-lying estuary, ~ A place where the myriad streams of the world come together. ~ She is also like a receptive female drawing in an eager male. ~ The female always conquers the male through her stillness, ~ Because she knows how to lie low through her stillness. ~ Thus, ~ a great country can win over a small country by lying low. ~ A small country can also win over a great country by lying low. ~ Therefore, one may either win over or be won over by taking the lower position. ~ A great country only wants to embrace and nourish more people. ~ A small country only wants to be embraced and serve her benefactor. ~ Thus, both can achieve their ends by practicing humility. ~ Therefore, especially a great country must practice humility.

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[61c24т] **Chou-Wing Chohan** ~ Govern a large country as you would cook a small fish, gently. ~ Let the Tao govern the world, and spirits will not roam freely. ~ This does not mean that spirits will not have powers, ~ But rather that their powers will not harm people. ~ They will not harm people, ~ Nor will the sage harm people. ~ When neither he nor they harm anybody, ~ The virtue belongs to both of them. ~ When the Tao governs the world, the spirits are not known as spirits and the sage is not considered a sage, says Wang-Pi.

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[61c25т] **Man-Ho Kwok** ~ A great country is like a low-lying estuary - ~ It is a place where all the lesser streams mingle and merge. ~ Everything comes together there ... ~ And a woman wins her man: how does she do it? ~ By using the power of her yin like an anchor, ~ A still deep bowl into which it all flows. ~ This is passiveness. ~ So if a great country takes a low place ~ It wins over the trust of a smaller state; ~ And if a small country shows humility ~ It wins the trust of a whole nation. ~ And it's like this: ~ those who want to win must yield, ~ And those who are yielding should stay where they are. ~ A great country needs to grow: ~ A small one needs protection. ~ That way, everyone gets what they want - ~ when the greater learns to be below.

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[61c26т] **Gu Zhengkun** ~ A large state should play the role of female, ~ Just like the lowest reaches of a river ~ Where all the other streams meet. ~ The female always conquers the male by motionlessness, ~ Because the motionless female always takes the lower position. ~ Hence the large state can annex the small one by taking the lower position (being modest); ~ The small state can gain the trust of the large one by taking the lower position, ~ The case being either the former or vice versa. ~ The large state wants to put the small one under its protection, ~ The small state wants to be shielded by the large one, ~ Thus both can satisfy their wishes, ~ But the large state should be more willing to take the lower position.

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[61c27т] **Chao-Hsiu Chen** ~ When a large country is like water, ~ which runs towards lower places, ~ all the other countries will unite with it. ~ In the unity of the world, the female always overcomes the male with stillness. ~ The stillness is akin to the lower position - that is how a large country can be respected by a small country and conquer it. ~ And if a small country takes the lower position and allows itself to be influenced by the large country, the small can conquer the large. ~ That is why by being lower to take, or lower to be taken, ~ a large country only tries to annex a small one and a small country only tries to protect its people. ~ They both find what they want. ~ Therefore it is fitting for a large country to be the lower one.

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[61c28т] **Liu Qixuan** ~ A big country should position itself low ~ So as to be the world's mother ocean. ~ The biggest producer is for ever still and peaceful, ~ Dissolves all the commotions with her stillness, ~ And keeps her lowness with her stillness, too. ~ Therefore, if a big country can be humble toward a small one, ~ It will win over the small country. ~ If a small country can be humble toward a big one, ~ It will win over the big country. ~ Thus, countries either lower themselves to win over others ~ Or lower themselves to be tolerated by others. ~ A big country's purpose is to support all kinds of people. ~ A small country's purpose is to gain support to serve people. ~ To satisfy the two purposes, ~ The big country should be more yielding in attitude.

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[61c29т] **Shi Fu Hwang** ~ The Large And Small States ~ Lao Tze says, ~ Like water, a large state should keep a low profile as it goes down stream, in order that it becomes the pivot of the world. ~ The female is the master of the world. ~ The female always overcomes the male by being still. ~ Stillness may be considered as a sort of abasement. ~ Thus a large state, by abasing itself to smaller states, annexes the small states; ~ while small states, by abasing themselves, affiliate themselves with larger states. ~ In one case the abasement leads to gaining allies, in the other case it procures favors. ~ The large state wishes only to increase population; ~ small states wish only to be guarded. ~ Each gets what it desires, but the large state must learn to abase itself first.

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[61c30т] **Ch'u Ta-Kao** ~ A great state is the world's low-stream (to which all the river flows down), the world's field and the world's female. ~ The female always conquers the male by quietude, which is employed as a means to lower oneself. ~ Thus a great state lowers itself towards a small state before it takes over the small state. ~ A small state lowers itself towards a great state before it takes over the great state. ~ Therefore some lower themselves to take, while others lower themselves to gather. ~ A great state wishes nothing more than to have and keep many people, and a small state wishes nothing more than to get more things to do. ~ When the two both mean to obtain their wishes, the greater one should lower itself.

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[61c31т] **Paul J. Lin** ~ A large state is like the low land; ~ It is the focus point of the world ~ And the female of the world. ~ The female always conquers the male by serenity. ~ In serenity, she puts herself low. ~ Therefore, the large state puts itself beneath the small state, ~ And thereby absorbs the small state. ~ The small state puts itself under the large state, ~ And thereby joins with the large state. ~ Therefore, one either puts himself beneath to absorb others, ~ Or puts himself under to join with others. ~ What the large state wants is no more than to feed the people. ~ What the small state wants is no more than to join and serve the people. ~ Both have their needs satisfied. ~ Thus the large ought to stay low.

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[61c32т] **Michael LaFargue** ~ The great state is a low and easy, ~ woman for the world, ~ the one the whole world unites with. ~ Femininity always overcomes Masculinity, by Stillness, ~ in Stillness it takes the low place. ~ Yes: ~ A great state, ~ by putting itself lower than the smaller state, ~ will win out over the smaller state. ~ A small state, ~ by putting itself lower than the great state, ~ will win out over the great state. ~ Yes: ~ One puts itself lower so it will win out, ~ if the other gets lower, then it will win. ~ (A great state has no further desire, ~ than to embrace and protect other states. ~ A small state has no further desire, ~ than to enter and serve other states. ~ So both get what they want.) ~ The greatest should be the lowest.

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[61c33т] **Cheng Lin** ~ In order to govern a large State, one must practise humility. ~ The father of an Empire should behave as though he were the mother. ~ The female willing to occupy a subordinate position uses quietude to subjugate the male. ~ Thus, ~ when a large State is humble, it can win over the small States; ~ when a small State is humble, it can win over the large States. ~ In the case of the large States, humility makes them desirous of protecting all men, and no more. ~ In the case of the small States, humility makes them desirous of serving all men, and no more. ~ These obtain what they desire because they practise humility.

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[61c34т] **Yi Wu** ~ A big state puts itself in the low place: ~ It is the focal point of the world ~ And the female of the world. ~ The female constantly wins over the male by her tranquility. ~ Tranquility is regarded as the low place; ~ Therefore, a big state, by lowering itself beneath a small state, ~ Can have the small state. ~ The small state, by lowering itself beneath a big state, ~ Can be taken to the big state's heart. ~ Therefore, one puts itself low to take, ~ and the other puts itself low to be accepted. ~ The big state wants only to embrace more people; ~ The small state wants only to join and serve the big state; ~ Thus, both have satisfied their needs. ~ The big one is right to put itself in the low place.

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[61c35т] **Han Hiong Tan** ~ When a great nation takes a low profile, it becomes the hub of small nations. ~ Dao is the world's mystic female. ~ The mystic female triumphs over the male by her quietude. ~ Her characteristics are quietude and humility. ~ If the larger nation is humble, it will gain the trust of the smaller nations and absorb them. ~ By being compliant, the smaller nations will gain protection from the larger nation. ~ Both need to take a lowly position to gain control or to be protected. ~ The large nation aims to embrace and expand. ~ The smaller nation wishes to gain protection and to prosper. ~ Although they both aim to achieve their respective objectives, the larger nation should still take the lower profile.

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[61c36т] **Hua-Ching Ni** ~ A great country is like the lower regions of a river: a place where all the streams of the world unite. ~ She is the mother of the world. ~ The peaceful and feminine always overpowers the masculine. ~ Being peaceable, one takes the lower position. ~ Hence, if a great country can lower itself to greet a small country, ~ it will win the friendship and trust of the small country. ~ If a small country can lower itself to greet a great country, ~ it will win the friendship and support of the great country. ~ One wins by taking the lower position, ~ while the other wins by remaining low. ~ Thus, if each is to find its proper place, ~ the one that is great must place itself low and offer help.

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[61c37т] **Chang Chung-yuan** ~ A greater nation must be humble and like a reservoir ~ Where all the waters join together. ~ It is the passivity of the universe. ~ Passivity always prevails over activity through quiescence. ~ Quiescence is humble before activity. ~ When a greater nation is humble before a lesser nation, ~ It prevails over the lesser nation. ~ When a lesser nation is humble before a greater nation, ~ It prevails over the greater nation. ~ Thus, by being humble one prevails over others. ~ Or, by being originally in a lower position, ~ One prevails over others. ~ A greater nation simply likes to bring people together ~ And to nurture them. ~ A lesser nation simply likes to participate ~ And work together with others. ~ In this way, both have what they like, ~ But the greater nation must be humble.

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[61c38т] **Henry Wei** ~ Virtue of Humility ~ Ch'ien Teh ~ A great country should assume a low position. ~ Being the hub of the world, ~ It should play the part of the Female. ~ The Female always employs quiescence ~ To subdue the Male, and takes a low position. ~ Therefore, a big country, stooping low, ~ Will win over a small country; ~ And a small country, staying low, ~ Will win over a big country. ~ Therefore, some stoop low to conquer, ~ And some stay low to conquer. ~ What a big country wants is merely ~ To absorb and support more people; ~ What a small country wants is merely ~ To enter a big country to offer services. ~ For each of the two to get what it wants, ~ The big country, therefore, should be lowly.

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[61c39т] **Ha Poong Kim** ~ The large state is the lower reaches of a river, ~ The place where all under Heaven meets - ~ The female of all under Heaven. ~ The female always overcomes the male by stillness. ~ With stillness she plays the lower part. ~ Therefore, when the large state plays the lower part toward the small state, ~ It takes the small state. ~ When the small state plays the lower part toward the large state, ~ It takes the large state. ~ Therefore some take by playing the lower part; ~ Some are taken by playing the lower part. ~ The large state merely wants to unite with the other and nurture it; ~ The small state merely wants to join and serve the other. ~ Each gets what it wants. ~ It is right that the large state should play the lower part.

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[61c40т] **Tao Huang** ~ A great nation flows downwardly, it is the mother of the world and the integration of the world. ~ The mother is always tranquil and overcomes the male by her tranquility, so she benefits the world. ~ A great nation relies on a low position to take over a small nation. ~ A small nation, being in a low position, is taken over by a great nation. ~ So being lower allows taking over or being taken over. ~ Being a great nation only desires to unify the people. ~ Being a small nation only seeks people's business. ~ They both get what they want, but the greater is being lower.

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[61c41т] **Tang Zi-chang** ~ To conduct a policy of a large country should be like a valley staying in the lower ground. ~ To conduct international affairs the best policy, is to be humble and non-aggressive (inactive). ~ Everyplace under the sun, all females outsmart the males by inaction. ~ Be inactive and be humble. ~ Therefore, the large country which is humble before the small country will lead the small country. ~ The small country which is humble before the large country will please the large country. ~ Thus sometimes a country unites the world by being humble and sometimes a country becomes humble in order to unite the world. ~ What a great country wants is no more than to lead more people. ~ What the small country wants is no more than to serve others. ~ To let both of them get what they want is simply to insure that the large country be humble.

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[61c42т] **Wing-tsit Chan** ~ A big country may be compared to the lower part of a river. ~ It is the converging point of the world; ~ It is the female of the world. ~ The female always overcomes the male by tranquility, ~ And by tranquility she is underneath. ~ A big state can take over a small state if it places itself below the small state; ~ And the small state can take over a big state if it places itself below the big state. ~ Thus some, by placing themselves below, take over (others), ~ And some, by being (naturally) low, take over (other states). ~ After all, what a big state wants is but to annex and herd others, ~ And what a small state wants is merely to join and serve others. ~ Since both big and small states get what they want, ~ The big state should place itself low.

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[61c91т] **И. И. Семененко** ~ Великая держава образует нижнее течение реки. ~ Это скрепа Поднебесной, ее самка. ~ Самке неизменно в состоянии покоя удается побеждать самца. ~ Покой ей позволяет быть внизу. ~ Когда великая держава ставит себя ниже небольшого государства, то она его берет; ~ когда небольшое государство принижается перед великою державой, то оно ее берет. ~ Так берут тем, что ставят себя ниже, либо находятся внизу. ~ Не пожелай великая держава, когда что-либо захватывает, большего, чем взращивать людей, ~ а небольшое государство - большего, чем вступить в то, где служат людям, ~ то оба обрели бы исполнение своих желаний. ~ Великому пристало быть внизу.

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[61c92т] **А. А. Маслов** ~ Великое государство подобно низовью реки, где сходятся [воды] Поднебесной, и самке Поднебесной. ~ Самка всегда одолевает самца своим покоем. ~ Пребывая в покое, она занимает нижнюю позицию. ~ Поэтому великое государство, занимая нижнюю позицию, завоёвывает доверие малого государства. ~ Малое государство, занимая нижнюю позицию, оказывает доверие великому государству. ~ Поэтому то, что занимает нижнюю позицию, либо завоёвывает доверие, либо оказывает его. ~ Всё, к чему стремится большое государство, - лишь принимать людей под своё крыло. ~ Всё, к чему стремится малое государство, - это вникать в людские дела. ~ Если оба хотят достичь желаемого, большее должно занять нижнюю позицию.

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[61c93т] **Е. А. Торчинов** ~ Великое государство стремится в низину подобно потоку воды. ~ Оно - средоточие всей Поднебесной, оно самка Поднебесной. ~ Самка постоянно посредством покоя самца побеждает, покой ее вниз опускает. ~ Поэтому великое государство опускается под малые

царства и так берет эти малые царства. ~ Если же малое царство опустится под великое государство, то оно возьмет великое государство. ~ Поэтому одни опускаются вниз, чтобы взять, а другие опускаются вниз, чтобы их взяли. ~ Великое государство не должно желать ничего сверх возможности равно пестовать свой народ. ~ Малое царство не должно желать ничего сверх возможности равным образом служить своим людям. ~ Поэтому и то и другое получают желаемое, когда великое соглашается опуститься под малое.

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[61c94т] **А. Е. Лукьянов** ~ Великое царство - это низовье реки, ~ это связь Поднебесной, это Самка Поднебесной. ~ Самка всегда спокойствием побеждает самца, тихо ложась внизу. ~ Поэтому если великое царство ляжет под малое царство, ~ то овладеет малым царством. ~ Если малое царство ляжет под великое царство, ~ то овладеет великим царством. ~ Поэтому одно стремится лечь внизу, чтобы овладеть, другое лежит внизу и овладевает. ~ Великое царство желает лишь принять заботу о людях, ~ малое царство желает лишь впустить людей для дела. ~ Из них каждое получает то, что желает. ~ Великому полагается быть внизу.

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[61c95т] **Ян Хин-шун** ~ Великое царство - это низовье реки, узел Поднебесной, самка Поднебесной. ~ Самка всегда невозмутимостью одолевает самца, а по своей невозмутимости [она] стоит ниже [самца]. ~ Поэтому великое царство располагает к себе маленькое тем, что ставит себя ниже последнего, а маленькое царство завоевывает симпатию великого царства тем, что стоит ниже последнего. ~ Поэтому располагают к себе либо тем, что ставят себя ниже, либо тем, что сами по себе ниже. ~ Пусть великое царство будет желать не больше того, чтобы все одинаково были накормлены, а малое царство пусть будет желать не больше того, чтобы служить людям. ~ Тогда оба получат то, чего они желают. ~ Великому полагается быть внизу.

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[61c96т] **Д. П. Конисси** ~ Великая страна похожа на устье реки. ~ Совокупление вселенной есть начало всего мира. ~ Самка всегда побеждает самца потому, что она тиха и спокойно стоит ниже самца. ~ Когда большая страна стоит ниже маленькой, то первая завладеет последней. ~ Когда маленькая страна стоит ниже большой, то первая завладеет последней. ~ Отсюда видно, что стоящая ниже других страна будет владычествовать над всеми другими. ~ Что такое большая страна и маленькая? ~ Большая страна - вместилище многих народов, а маленькая - вместилище немногих. ~ Если правитель страны будет стоять ниже других, то он осуществит свой добрый замысел. ~ Отсюда ясно, что желающий быть великим должен быть ниже всех.

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[61c97т] **В. В. Малявин** ~ Большое царство - как низина, куда стекаются воды: ~ Средоточие мира, Сокровенная Родительница мира. ~ Самка всегда одолеет самца покоем, и, покоясь, пребывает внизу. ~ Посему большое царство возьмет малое, если будет ниже его, ~ Малое царство будет взято большим, ибо находится ниже его. ~ Вот так, себя ставя ниже, забирают других ~ И, стоя ниже, дают другим взять себя. ~ Большое царство хочет только объединить и пестовать других, ~ Малое царство хочет только примкнуть к другим и им послужить. ~ Чтобы те и другие смогли получить то, что хотят, ~ Большому царству подобает быть внизу.

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[61c98т] **Б. Б. Виноградский** ~ Большое государство - это нисходящий поток, фокус нисхождения Небес, ~ женский принцип нисхождения Небес. ~ Постоянство женского в том, что покой побеждает мужское. ~ Покой осуществляет нисхождение. ~ Причинность: ~ Большое государство способно нисходить к маленькому государству, и тогда берет маленькое государство. ~ Маленькое государство способно нисходить к большому государству, и тогда берет большое государство. ~ Причинность: ~ Или, нисходя, способен взять; или нисходишь и берешь. ~ Большое государство стремится только присоединить и накопить людей. ~ Маленькое государство стремится только подключиться к делам других людей. ~ Вот пара, в которой каждый обретает то, к чему стремится. ~ Большое - это необходимость осуществлять нисхождение.

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PSEUDO-CHAPTER **Sixty-Two**

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[62c01т] **Robert G. Henricks** ~ The Way is that toward which all things flow. ~ It is the treasure of the good man, ~ And that which protects the bad. ~ Beautiful words can be bought and sold; ~ Honored deeds can be presented to others as gifts; ~ [Even with] things that people regard as no good - will they be rejected? ~ Therefore, when the Son of Heaven is being enthroned or the Three Ministers installed, ~ Though you might salute them with disks of jade preceded by teams of four horses, ~ That's not so good as sitting still and offering this. ~ The reason why the ancients valued this - what was it? ~ Did they not say, "Those who seek, with this will attain, and those who commit offenses, with this will escape"?! ~ Therefore, it's the most valued thing in the world.

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[62c02т] **John C. H. Wu** ~ THE Tao is the hidden Reservoir of all things. ~ A treasure to the honest, it is a safeguard to the erring. ~ A good word will find its own market. ~ A good deed may be used as a gift to another. ~ That a man is straying from the right path ~ Is no reason that he should be cast away. ~ Hence, at the Enthronement of an Emperor, ~ Or at the Installation of the Three Ministers, ~ Let others offer their discs of jade, following it up with teams of horses; ~ It is better for you to offer the Tao without moving your feet! ~ Why did the ancients prize the Tao? ~ Is it not because by virtue of it he who seeks finds, ~ And the guilty are forgiven? ~ That is why it is such a treasure to the world.

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[62c03т] **D. C. Lau** ~ The way is the refuge for the myriad creatures. ~ It is that by which the good man protects, ~ And that by which the bad is protected. ~ Beautiful words when offered will win high rank in return; ~ Beautiful deeds can raise a man above others. ~ Even if a man is not good, why should he be abandoned? ~ Hence when the emperor is set up and the three ducal ministers are appointed, he who makes a present of the way without stirring from his seat is preferable to one who offers presents of jade disks followed by a team of four horses. ~ Why was this way valued of old? ~ Was it not said that by means of it one got what one wanted and escaped the consequences when one transgressed? ~ Therefore it is valued by the empire.

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[62c04т] **R. L. Wing** ~ The Tao is a refuge for All Things, ~ The treasure of the good, ~ The protector of the not good. ~ Honor can be bought with fine words; ~ Others can be joined with fine conduct. ~ So if some are not good, ~ Why waste them? ~ In this way the Emperor is established; ~ The three officials are installed. ~ And although the large jade disc ~ Is preceded by a team of horses, This is not as good as sitting, ~ Advancing in the Tao. ~ Why did those of old treasure the Tao? ~ Did they not say: ~ Seek it and it is attained; ~ Possess faults and they are released? ~ Thus it is the treasure of the world.

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[62c05т] **Ren Jiyu** ~ Tao, as the abyss where all the things are hidden, is effective and precious to good men, and also must be preserved by bad men. ~ Eloquent words can purchase honour from others, ~ And admirable deeds can put one above others, ~ How can it be abandoned by men, even in their evil deeds? ~ Therefore, when the Son of Heaven mounts the throne and the principal ministers come to their places, ~ It is better to offer Tao as a present (without any ceremonies), ~ Though there is the round jadeware, followed by the four-horse chariot. ~ Why is Tao so much valued from the old days on? ~ Can it not be said that (with it) one can get what he seeks for and be forgiven his sin? ~ Thus it is valued by all under Heaven.

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[62c06т] **Gia-fu Feng** ~ Tao is the source of the ten thousand things. ~ It is the treasure of the good man, and the refuge of the bad. ~ Sweet words can buy honor; ~ Good deeds can gain respect. ~ If a man is bad, do not abandon him. ~ Therefore on the day the emperor is crowned, ~ Or the three officers of state installed, ~ Do not send a gift of jade and a team of four horses, ~ But remain still and offer the Tao. ~ Why does everyone like the Tao so much at first? ~ Isn't it because you find what you seek and are forgiven when you sin? ~ Therefore this is the greatest treasure of the universe.

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[62c07т] **Lok Sang Ho** ~ The Dao is the deepest learning for all living things, ~ It is the good man's treasure ~ and the bad man's refuge. ~ Fine words attract respect; ~ Fine deeds make people look gallant. ~ (Because of such fine consequences that are expected) ~ even men who are bad ~ may not be stingy with fine words and good deeds! ~ On the occasion of the enthronement of the Emperor ~ or at the installation of three ministers of the state, therefore, ~ It is far better to follow the Dao (which certainly will bring good fortune) than to have a jade disc displayed, leading a chariot of four horses. ~ In the ancient times those people who value the Dao ~ do not do so for the consequences, ~ or in order to achieve atonement for their sins. ~ For this reason they are truly honored by all under heaven.

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[62c08т] **Xiaolin Yang** ~ The DAO is the protector of everything. ~ Kind people treat it like a treasure; ~ Unkind people also seek its protection. ~ The DAO makes people say nice words, and thus, they are respected. ~ The DAO makes people do good deeds, and thus, they are greater. ~ Even for the unkind people, have you ever seen the DAO neglect them? ~ Therefore, being an emperor or a minister, receiving jade gifts, or being equipped with fast carriers are not as precious as having the DAO. ~ Why did the ancient people value the DAO? ~ Did they not say that it is for gaining things and redeeming sins? ~ So the DAO is the most valuable thing in the world.

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[62c09т] **Walter Gorn Old**, PRACTICAL TAO ~ Tao is the secret guardian of all things. ~ It enriches the good man and forefends the evildoer. ~ Its counsel is always in season; its benevolence is always in demand. ~ Even those who are not good it does not forsake. ~ Therefore, when the Emperor takes his throne and appoints his nobles, he who comes before him bearing the insignia of a prince and escorted by a mounted retinue is not to be compared with one who humbly presents this Tao. ~ For why did the ancients hold it in such esteem? ~ Was it not because it could be had without much seeking, and because by means of it man might escape from sin? ~ For this it was esteemed the greatest thing in the world!

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[62c10т] **James Legge** ~ Tao has of all things the most honoured place. ~ No treasures give good men so rich a grace; ~ Bad men it guards, and doth their ill efface. ~ (Its) admirable words can purchase honour; ~ (its) admirable deeds can raise their performer above others. ~ Even men who are not good are not abandoned by it. ~ Therefore when the sovereign occupies his place as the Son of Heaven, and he has appointed his three ducal ministers, though (a prince) were to send in a round symbol-of-rank large enough to fill both the hands, and that as the precursor of the team of horses (in the court-yard), such an offering would not be equal to (a lesson of) this Tao, which one might present on his knees. ~ Why was it that the ancients prized this Tao so much? ~ Was it not because it could be got by seeking for it, and the guilty could escape (from the stain of their guilt) by it? ~ This is the reason why all under heaven consider it the most valuable thing.

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[62c11т] **David Hinton** ~ Way is the mystery of these ten thousand things. ~ It's a good person's treasure ~ and an evil person's refuge. ~ Its beautiful words are bought and sold ~ and its noble deeds are gifts enriching people. ~ It never abandons even the evil among us. ~ When the Son of Heaven is enthroned and the three dukes installed, parades with jade discs and stately horses can't compare to sitting still in Way's company. ~ Isn't it said that ~ the ancients exalted this Way because ~ in it whatever we seek we find, ~ and whatever seeks us we escape? ~ No wonder it's exalted throughout all beneath heaven.

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[62c12т] **Chichung Huang** ~ The Tao is where ~ The ten thousand things flow; ~ The good man's treasure, ~ That by which the evil man is preserved. ~ Good words can win one honor; ~ Good deeds can command esteem from others. ~ The evil among men - ~ Why should they be abandoned? ~ Therefore, in enthroning the Son of Heaven, ~ Or installing the Three Counselors, ~ Though one has a jade-disk ~ That fills one's arms, ~ Preceding a team of four horses, ~ It is better to prostrate oneself ~ And present this. ~ Why did the ancients treasure this Tao so? ~ Is it not said: ~ "What one seeks will thereby be obtained; ~ What one is guilty of will thereby be pardoned?" ~ Therefore it was treasured by all under heaven.

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[62c13т] **Ellen M. Chen** ~ To all beings Tao is the hidden secret (ao): ~ To the good persons it is their treasure (pao), ~ To the not good it is that by which they are preserved (pao). ~ Beautiful speech can go to the market. ~ Respectable conduct can be bestowed on others. ~ Those who are not good, ~ Why discard them? ~ Therefore on crowning the Son of Heaven, ~ On appointing the Three Ducal Ministers (kung), ~ Although there are tributes of jade, ~ Preceding teams of four horses, ~ It is better to kneel (tso) and present this Tao. ~ Why did the ancients honor this Tao? ~ One does not say that they did it for the purpose of gain, ~ Rather they wish to be free from offenses (tsui). ~ Therefore they were the honored under heaven.

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[62c14т] **Lee Sun Chen Org** ~ Tao provides the profound maxim for myriad things and creatures; ~ It provides security for all the good people; ~ Even people of no good [morality] must seek security through it. ~ Beautiful and appealing talks could buy appreciation; ~ Actions of celebrities could carry their weight around; ~ If people are not good [at discernment that they are deceived in the manner described above], would this be the reason [for me] to abandon them? ~ Accordingly [by reconciling the above two, I conclude as follows]: ~ Neither the honor of becoming an emperor, or being appointed as one of the Three Grand Dukes, ~ Nor [the prominence of] marching down the public street, surrounded by servants carrying jade cups and riding in carriages drawn by four horses, ~ Can match the fulfillment of the pursuit and advancement of this (Tao). ~ Why has [Tao] had being been valued ever since very ancient times? ~ Didn't someone say that [the apprehension of Tao] enabled us to achieve what we had prayed for? ~ And [practicing Tao] would purge us of our sins? ~ For all of the above reasons, [Tao] is extremely valuable for this world.

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[62c15т] **Tien Cong Tran** ~ The Way is the shelter of all things, the treasure of the good, and the refuge of the bad. ~ A beautiful word may bring admiration. ~ A precious deed may bring a high rank. ~ That a man is not good is not a reason that he should be cast away. ~ Hence, at the enthronement of an emperor, or at the appointment of the three ministers, the offering of jade and four-horsed carriages is not as good as the kneeling presentation of the Way. ~ Why did the ancients prize the Way? ~ Is it not because they said that "by virtue of it he who seeks finds, and the guilty are forgiven"? ~ That is why it is such a treasure to the world.

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[62c16т] **Thomas Z. Zhang** ~ Tao is the law of the universe. ~ For able people Tao is a treasure. ~ For less able people, Tao is a guardian. ~ Good words can win reverence. ~ Good behavior can win admiration. ~ For people who are inept, should they be abandoned? ~ Therefore for the emperor who is enthroned and the three senior administrators who are appointed, there may be priceless jades and fast carriages, none is as good as adopting Tao. ~ Why Tao is so treasured by generations? ~ Is it not because it helps us reach our goals and avoid mistakes? ~ Therefore it is treasured by the whole world.

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[62c17т] **Arthur Waley** ~ Tao in the Universe is like the south-west corner in the house. ~ It is the

treasure of the good man, ~ The support of the bad. ~ There is a traffic in speakers of fine words; ~ Persons of grave demeanour are accepted as gifts; ~ Even the bad let slip no opportunity to acquire them. ~ Therefore on the day of an Emperor's enthronement ~ Or at the installation of the three officers of State ~ Rather than send a team of four horses, preceded by a disc of jade, ~ Better were it, as can be done without moving from one's seat, to send this Tao. ~ For what did the ancients say of this Tao, how did they prize it? ~ Did they not say of those that have it 'Pursuing, they shall catch; pursued, they shall escape?' ~ They thought it, indeed, most precious of all things under heaven.

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[62c18t] **Richard John Lynn** ~ The Dao is the shelter of the myriad things. ~ It is the treasure of the good man ~ And the protector of the man who is not good. ~ Fine words can be used to market it, and noble behavior can be used to influence others by it. ~ As for men who are not good, how could they ever be discarded? ~ Thus the son of Heaven is established, and the three dukes are installed. ~ Although one could promote it by providing them with disks of jade to hold and teams of four horses to lead, this falls short of promoting this Dao by just letting them sit quietly. ~ How did the ancients show their esteem for the Dao? ~ Did they not say: ~ "When beseeching it, one obtains, and, when in violation of it, one is forgiven"? ~ Thus it was that it was esteemed by all under Heaven.

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[62c19t] **Lin Yutang** ~ THE GOOD MAN'S TREASURE ~ Tao is the mysterious secret of the universe, ~ The good man's treasure, ~ And the bad man's refuge. ~ Beautiful sayings can be sold at the market, ~ Noble conduct can be presented as a gift. ~ Though there be bad people, ~ Why reject them? ~ Therefore on the crowning of an emperor, ~ On the appointment of the Three Ministers, ~ Rather than send tributes of jade and teams of four horses, ~ Send in the tribute of Tao. ~ Wherein did the ancients prize this Tao? ~ Did they not say, "to search for the guilty ones and pardon them"? ~ Therefore is (Tao) the treasure of the world.

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[62c20t] **Victor H. Mair** ~ The Way is the cistern of the myriad creatures; ~ It is the treasure of the good man, ~ And that which is treasured by the bad man. ~ Beautiful words can be traded, ~ Noble deeds can be used as gifts for others. ~ Why should we reject even what is bad about men? ~ Therefore, ~ When the son of heaven is enthroned or the three ministers are installed, ~ Although they may have large jade disks ~ And be preceded by teams of four horses, ~ It would be better for them to sit down and make progress in this. ~ What was the reason for the ancients to value this so highly? ~ Did they not say: ~ "Seek and thou shalt receive; ~ Sin and thou shalt be forgiven"? ~ Therefore, ~ It is valued by all under heaven.

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[62c21t] **Tolbert McCarroll** ~ The Tao is to the ten thousand things what the shrine is in the home. ~ It is the treasure of the virtuous ~ and the protection of the wrongdoer. ~ Good words are appreciated. ~ Good deeds are accepted as gifts. ~ Even the wrongdoers are not abandoned. ~ Hence, ~ on the day an Emperor is installed ~ and appoints the three ducal ministers, ~ remain where you are and make an offering of the Tao. ~ It will be preferable to a gift of jade discs followed by a team of four horses. ~ Why did the ancients value the Tao? ~ Was it not because through it ~ you can find what you seek, ~ and because of it ~ you can escape what is hounding you? ~ Therefore, it is the most valuable thing under heaven.

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[62c22t] **David H. Li** ~ Direction, ~ to myriad matters, is an enclosure; ~ to people who are good, it is a treasure; ~ to people who are not good, it can reassure. ~ Good words gain people's respect; ~ good deeds gain people's admiration. ~ Why abandon people who are not good? ~ Thus, when a King is enthroned, three senior positions are filled. ~ Though there are precious jades and speedy stallions, the best present is Direction. ~ Why, through the ages, is Direction so valued? ~ Is it not because whoever seeks it gets it, and whoever is guilty, with it, receives amnesty? ~ That is why it is so valued by the world.

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[62c23t] **Yasuhiko Genku Kimura** ~ The Tao is the Innermost of all life, ~ The treasure of the virtuous who is centered therein, ~ And the refuge of the non-virtuous who has gone astray. ~ Beautiful words arising from the Tao will find an appreciative audience, ~ Noble deeds arising from the Tao will make great contributions to people, ~ And even if a person may have gone astray, ~ the Tao will not abandon him. ~ Therefore, on the day a new emperor is crowned or new ministers installed, ~ Rather than rushing to offer them discs of jade or teams of horses, ~ Simply be still and show them the Tao. ~ Why did the ancients esteem the Tao so highly? ~ Did they not say that with the Tao, ~ Those who seek find what they seek ~ and those who go astray are forgiven? ~ This is why the Tao is esteemed as the greatest treasure of the world.

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[62c24t] **Chou-Wing Chohan** ~ A great country is like the drainage basin of the entire world, ~ Into which all the rivers flow, ~ It is the field of the entire world, ~ It is the femininity of the entire world. ~ Femininity always overcomes masculinity with its calmness of spirit, ~ Which it uses as a means to lower itself. ~ Thus the great country lowers itself before the small country, ~ Before it conquers the small country. ~ A small country lowers itself before a great country, ~ Before it conquers the great country. ~ Therefore some lower themselves to take, ~ And others lower themselves to gather. ~ The only wish of a great country is to hold on to and keep its endless subjects, ~ And the only wish of a small country is to engage in many occupations and tasks. ~ When they both wish to realize their aspirations, ~ Both of them together, ~ The greater of them must lower itself.

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[62c25t] **Man-Ho Kwok** ~ The Tao is the source of 'the ten thousand things', ~ It is the sage's priceless pearl, ~ And it redeems everything. ~ You know, people like to use nice words to impress you. ~ People act nicely to gain your respect - ~ but even if a person is bad, ~ neither the sage nor the Tao will desert him. ~ They accept him. ~ And when the Emperor is crowned and the three ministers appointed, ~ it's better to stay where you are and be with the Tao than to hurry off with gifts of jade and a team of four horses. ~ The old ones 'knew this gesture', ~ and by ruling this way they were never guilty of transgressions or errors. ~ Nothing under Heaven matters more than this kind of knowing.

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[62c26t] **Gu Zhengkun** ~ The Tao is the innermost recess of all things; ~ It is what the good man cherishes ~ As well as what the bad man wants to keep. ~ With the Tao, beautiful words can buy respect; ~ Beautiful deeds can be highly regarded. ~ How can the bad man desert the Tao? ~ Hence when the emperor ascends the throne and appoints three ducal ministers, ~ It would be better to present to the emperor the Tao than jade disks followed by a team of four horses. ~ Why did ancients value the Tao so much? ~ Was it not said that by making use of the Tao ~ One could get what one desired ~ Or avoid punishment when committing an offense? ~ That is why it is valued so mush in the world.

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[62c27t] **Chao-Hsiu Chen** ~ The Tao is the mystery of the myriad creatures. ~ It is the treasure of good men. ~ It is the protection of bad men. ~ Beautiful words of Tao can reach a high rank. ~ Respectful deeds of Tao can raise a man above others. ~ Even if a man is not good, why should he be abandoned? ~ That is why when the emperor takes office and the three ducal ministers are appointed, although gifts such as the ceremonial jade and the carriage and horses are usually given, it is better to offer the Tao. ~ And the Tao has been valued since ancient times, ~ so why shouldn't the emperor seek for it every day? ~ If he can follow this Tao, all sins will be absolved. ~ That is why the most valuable thing under Heaven is Tao.

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[62c28t] **Liu Qixuan** ~ The Way is the pacifier appreciated by all. ~ It is the treasure of the wise and the shelter for the unwise. ~ Eloquent words can win respect. ~ Kind deeds can win praises. ~ Since the unwise are not affected, ~ Why should they be given up as hopeless? ~ Therefore, ~ It is better to sit down and present the Way ~ Than to present a king and officials to the world ~ And to give them a precious jade ~ And a carriage and four horses at the ceremony. ~ Didn't the ancient wise ones rightly appreciate the Way ~ Because it can both satisfy our needs ~ And forgive us for our sins and folly? ~ That is why the Way is the most respected.

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[62c29t] **Shi Fu Hwang** ~ The Most Valuable Thing ~ Lao Tze says, ~ The Tao is the refuge for all existence, a treasure to men of correctitude, and a guard of less capable men. ~ Its admirable words can purchase honor; ~ its noble deeds can raise a man above others. ~ The less capable man should not be rejected. ~ That's why there is the king being selected as the Son of Heaven, and three premier ministers are arranged on their positions. ~ Although riding chariots pulled by four horses and studded with precious stones is a great honor, ~ it is even more honorable to ride on a chariot which is made of the Tao. ~ Why was it that the ancients prized this Tao so much? ~ Was it not because it could be found by seeking, and the guilty could be pardoned by it? ~ This is the reason why the whole world considered it the most valuable thing.

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[62c30t] **Ch'u Ta-Kao** ~ Tao is the source of all things, the treasure of good men, and the sustainer of bad men. ~ Therefore at the enthronement of an emperor and the appointment of the three ministers, better still than those, who present jewels followed by horses, is the one who sitting presents (propounds) this Tao. ~ Why did the ancients prize this Tao? ~ Was it not because it could be attained by seeking and thus sinners could be freed? ~ For this reason it has become the most valuable thing in the world. ~ Good words will procure one honour; good deeds will get one credit.

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[62c31t] **Paul J. Lin** ~ Tao is the refuge of all things: ~ The treasure of the good man and the shield of the bad man. ~ Beautiful words can be for sale. ~ Good deeds can become gifts to others. ~ If a man is bad, can he be forsaken? ~ Therefore when the king is crowned and the three dukes are installed, ~ Though large, priceless jade preceding a team of four horses can be offered, ~ It is not as good as sitting down and offering this Tao. ~ Why did the ancients treasure this Tao? ~ Wasn't it said: ~ "With this Tao, the seeker will obtain, and the guilty will be spared"? ~ Therefore it is valued by the world!

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[62c32t] **Michael LaFargue** ~ Tao is the honored center for the thousands of things. ~ The treasure of the good; ~ what protects the not good. ~ Elegant words can buy and sell; ~ fine conduct gets people promoted. ~ People who are not good, ~ why are they rejected? ~ Yes: ~ When they are enthroning the Son of Heaven or installing the Three Ministers - ~ although they are presenting in tribute jade medallions out in front of four-horse teams, ~ this cannot compare to sitting and setting forth this Tao. ~ What was the reason that the ancients treasured this Tao? ~ Is it not said: ~ "By it the seeker obtains; ~ by it the guilty escapes." ~ Yes: ~ It is the Treasure of the World.

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[62c33t] **Cheng Lin** ~ Truth is the abode of the whole of creation. ~ It is treasured by good men, and it should also be treasured by bad men. ~ Good words enable one to obtain honour, and good conduct enables one to receive respect. ~ When a man is bad, why should we spurn him? ~ Wherefore, it is better to advance toward Truth than to be an Emperor, or a Grand Minister, or a royal messenger wearing precious jades and riding in fine carriages. ~ Why did the ancients esteem Truth? ~ Was it not for the reason that by following Truth men could obtain what was desirable and avoid what was undesirable? ~ Because of Truth they could rule the whole Empire.

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[62c34t] **Yi Wu** ~ The Way is the refuge of all beings. ~ It is the good man's treasure ~ And the safeguard of the man who is not good. ~ Fine words can buy, ~ Respectable conduct can win people over. ~ If a man is not good, ~ How could he abandon the Way? ~ Therefore, if one is crowned king, ~ Installed by three dukes, ~ Although with hands full of jade, ~ Preceded by a four-horse team, ~ It is not as good as sitting here, advancing the Way. ~ Why, since ancient times, has the Way been thus valued? ~ Is it not because the one can get what he seeks ~ And the other can get rid of his sins? ~ Therefore, the Way is valued by the world.

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[62c35t] **Han Hiong Tan** ~ Dao is the safe haven for all beings. ~ The good people value it. ~ The bad people receive protection from it. ~ Words consistent with Dao will place you in a coveted position. ~ Deeds consistent with Dao will make you stand out from the crowd. ~ Even if people are bad, Dao will not reject them. ~ There are important events as such coronation and swearing in of ministers. ~ In these pompous ceremonies, officials carrying precious jade lead the procession followed by four thoroughbreds. ~ This largess becomes insignificant when compared to simply presenting Dao as a gift. ~ Why has Dao always been valued since antiquity? ~ It is as the saying goes: ~ "If you seek it, you will get it; if you make an error, you will be forgiven." ~ Hence, Dao is valued by all.

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[62c36t] **Hua-Ching Ni** ~ The subtle essence of the universe supports all things. ~ It is a treasure to virtuous people, ~ yet it is a refuge for unvirtuous people too. ~ Good words will find their market. ~ Good deeds may be presented as a gift to another. ~ Though a person has strayed from the right path, ~ the all-encompassing subtle essence of the universe will never abandon him. ~ Hence, at the enthronement of an emperor, ~ or the appointment of the three highest ministers of the empire, ~ rather than present them with discs of jade and teams of fine horses, ~ show them the priceless subtle Way of the universe. ~ Why did the ancients esteem the subtle Way of the universe? ~ Didn't they say that a seeker will find nothing, ~ but that he can be free from all transgression? ~ That is why it is such a treasure to the world.

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[62c37t] **Chang Chung-yuan** ~ Tao is concealed in the depths of all things. ~ The worthy value it. ~ The unworthy are protected by it. ~ Good words may be traded for honor. ~ Good works may impress men. ~ Even if a man is unworthy, Tao will never exclude him. ~ Although in a great nation an emperor is established, ~ Ministers are appointed, and ~ Jade and horses are all decorated, ~ None of these is a better offer to the nation than Tao. ~ Tao has been highly esteemed since the remote past. ~ Why? ~ Because not searching for it, one obtains it. ~ Even if one has faults, one is free from them. ~ Thus, the Tao is the most highly esteemed thing in the universe.

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[62c38t] **Henry Wei** ~ Practicing Tao ~ Wei Tao ~ Tao is a mystery within all things. ~ It is a treasure to the good men; ~ To the bad men it gives protection. ~ Fine words may be shown at the market place; ~ Noble deeds may serve as gifts to people. ~ Some people may not be good, ~ But why should any of them be discarded? ~ Therefore, when an emperor is enthroned, ~ Or when the three chief ministers are installed, ~ Though they may have fine pieces of jade ~ Respectfully presented before the team of horses, ~ There is nevertheless nothing better for them ~ Than to sit (in meditation) and advance in Tao. ~ For what reason did the ancients prize this Tao? ~ Did they not say: ~ "With Tao one finds what one seeks, ~ And can get pardoned for one's offenses"? ~ Hence Tao is highly prized by the world.

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[62c39t] **Ha Poong Kim** ~ Tao ~ Is the sanctuary of the ten thousand things, ~ The good man's treasure, ~ The bad man's refuge. ~ Beautiful words can buy honor, ~ Beautiful deeds can benefit people. ~ Though a man may be bad, ~ How can he be abandoned? ~ Therefore, on occasion of crowning the Son of Heaven ~ Or installing the three ministers of state, ~ Rather than present a large disc of jade, accompanied by a team of four horses, ~ Better remain in your seat and offer a tribute of this

Tao. ~ Why did the ancients honor this Tao? ~ Did they not say: ~ "You get thereby what you seek; ~ You escape thereby when you have sinned." ~ Therefore they regarded it as the most precious of all things under Heaven.

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[62c40t] **Tao Huang** ~ Tao is the conductor of all things. ~ The treasure of the good. ~ The protector of the bad. ~ Beautiful words can advertise well. ~ Noble conduct brings praise to people. ~ As for those who conduct the bad, why reject them for it? ~ Therefore, after the crowning of the emperor comes the appointing of three administrations. ~ Being presented with jade in front of the team of four horses is not better than sitting and entering thus. ~ The reason why this is valued of old is, ~ It allows having without asking, and it allows forgiveness of wrong. ~ Thus, it is most valuable to the world.

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[62c41t] **Tang Zi-chang** ~ Dao is the wonder of All Things. ~ Perfection is what people like. ~ Imperfection is what people dislike. ~ Beautiful words may be used for markets. ~ Beautiful deeds may be used for pride. ~ If a person is imperfect why should he be ignored? ~ Hence, the "Son of Heaven" was installed and the three dukes (Ministers) were appointed, ~ Even though one has abundant jade and wealth to establish war horses and chariots, it is not as good as to consolidate and advance Dao. ~ For what reasons did the ancients bless this Dao? ~ Is it not said that: ~ "Whatever is prayed for is obtained. ~ Whoever has sin is forgiven."? ~ Thus Dao becomes the blessing of the world.

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[62c42t] **Wing-tsit Chan** ~ Tao is the storehouse of all things. ~ It is the good man's treasure and the bad man's refuge. ~ Fine words can buy honor, ~ And fine deeds can gain respect from others. ~ Even if a man is bad, when has (Tao) rejected him? ~ Therefore on the occasion of crowning an emperor or installing the three ministers, ~ Rather than present large pieces of jade preceded by teams of four horses, ~ It is better to kneel and offer this Tao. ~ Why did the ancients highly value this Tao? ~ Did they not say, "Those who seek shall have it and those who sin shall be freed"? ~ For this reason it is valued by the world.

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[62c91t] **И. И. Семененко** ~ Дао - это святыня десяти тысяч вещей, сокровище для людей добрых и то, что берегут недобрые. ~ Прекрасные слова могут найти непревзойденный спрос, ~ почтенному поступку могут все последовать. ~ Зачем отбрасывать людскую скверну? ~ Ведь именно для этого поставлены Сын Неба и три его советника. ~ Хотя они и выезжают на четверке лошадей с большой регалией из яшмы впереди, им лучше было бы сидя продвигаться в Дао. ~ Почему же в древности ценили это Дао? ~ Не потому ли, что, благодаря ему, успешно обретали то, к чему стремились, ~ и избегали наказания, когда были виноваты? ~ Поэтому нет ничего его ценнее в Поднебесной.

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[62c92t] **А. А. Маслов** ~ Дао - величайшее хранилище мириад существ. ~ Это то, что является сокровищем добрых людей и защитой для тех, в ком нет добра. ~ Прекрасные слова высоко ценятся при продаже. ~ Прекрасные поступки могут вызвать людское уважение. ~ Даже если в человеке нет добра, зачем же отвергать его? ~ Поэтому взошедший на трон правитель и три властвующих князя, хотя и имеют драгоценные кольца и сопровождаются четвёркой лошадей, не сравнятся с теми, кто, не сходя с места, снискал дары Дао. ~ Почему древние ценили Дао? ~ Разве не говорилось: "Устремись, дабы достичь его, и даже если ты имел пороки - избегнешь зла". ~ За это оно и ценится в Поднебесной.

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[62c93t] **Е. А. Торчинов** ~ Дао-Путь - глубинная тайна природы всего сущего. ~ Он есть сокровище добрых; он есть то, что хранят недобрые. ~ Хорошие речи могут прославить человека в городах и весях, достойное поведение может увеличить уважение людей к нему. ~ Но даже недоброго человека можно ль отбросить? ~ Поэтому, когда Сын Неба вступает на престол и трем великим князьям-советникам дарется их сан, то впереди процессии несут диск яшмы, за коим следует четверка лошадей. ~ Но эта церемония все же хуже поведения человека, который лишь сидит, чтобы к Пути Великому приблизиться. ~ За что же древние ценили так сей Дао-Путь? ~ Разве не говорили они: "С ним вы будете искать - и обрящете, будете виновны - и избежите кары". ~ Вот почему его ценит Поднебесная.

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[62c94t] **А. Е. Лукьянов** ~ Дао - таинственная основа мириад вещей, ~ драгоценность добрых людей, защита от недобрых людей. ~ Красивыми речами, конечно, можно заворожить толпу на базарной площади. ~ Благопристойным поведением, конечно, можно возвыситься над другими. ~ Однако как же избавиться от того недоброго, что глубоко таится в людях? ~ Для этого утверждают на престоле Сына Неба и назначают трех гунов. ~ Они хотя и держат в руках символы власти и ездят в экипажах, ~ запряженных четверками лошадей, но все же не лучше ли [им] воссесть и ехать на самом Дао! ~ Почему в древности ценили это Дао? ~ Безгласные через него получали необходимое, ~ а совершившие злодеяние через него искореняли вредное. ~ Вот почему [оно] было ценностью для Поднебесной.

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[62c95t] **Ян Хин-шун** ~ Дао - глубокая [основа] всех вещей. ~ Оно сокровище добрых и защита недобрых людей. ~ Красивые слова можно произносить публично, доброе поведение можно распространять на людей. ~ Но зачем же покидать недобрых людей? ~ В таком случае для чего же выдвигают государя и назначают ему трех советников? ~ Государь и советники хотя и имеют драгоценные камни и могут ездить на колесницах, но лучше будет им спокойно следовать дао. ~ Почему в древности ценили дао? ~ В то время люди не стремились к приобретению богатств и преступления прощались. ~ Поэтому [дао] в Поднебесной ценилось дорого.

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[62c96t] **Д. П. Конисси** ~ Тао есть глубина бытия. ~ Оно и есть сокровище добрых людей. ~ Оно также и есть то, что держат злые люди. ~ Изящные слова могут быть куплены ценою. ~ Добрые поступки могут быть совершаемы всеми. ~ Хотя люди злы, но нельзя совсем бросить их. ~ Выбирают царя и трех великих сановников. ~ Имея в руках драгоценный камень, они разъезжают в колесницах, но это бесконечно хуже, нежели проповедовать Тао, сидя на одном месте. ~ В чем заключается причина того, что в древности Тао глубоко уважалось? ~ Не в том ли заключается, что благодаря Тао прощались преступники? ~ Оттого, быть может, в древности Тао почиталось во всем мире.

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[62c97t] **В. В. Малявин** ~ Путь - это хранилище всех вещей, ~ Сокровищница для добрых людей и убежище для недобрых. ~ Красивыми речами можно торговать, ~ Славными поступками можно привлечь почитателей. ~ Пусть человек недобр - бывало ли так, чтоб его отвергали? ~ Посему, когда восходит Сын Неба или жалуют ~ Трех Князей, ~ Не подносите им яшмовые жезлы и четверки коней, ~ А лучше, сидя покойно, вручите им этот Путь. ~ Древние ценили этот Путь - что же он такое? ~ Разве не сказано: "Кто ищет с ним, тот обрящет, ~ Кто провинился, тот, обладая им, уцелеет"? ~ Вот почему его ценили в мире.

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[62c98t] **Б. Б. Виногродский** ~ Путь - красный угол мириад сущностей. ~ Сокровище для совершенствующихся людей. ~ Охраняющая сила для не-совершенствующихся людей. ~ Красивые слова подходят для базаров. ~ Благородные поступки нужны для репутации. ~ Есть в человеке несовершенное. ~ Как можно избавиться от этого? ~ Причинность: ~ Происходит интронизация сына Неба, инаугурация трех князей-гунов. ~ Хотя несут регалии двумя руками и впереди четверка лошадей, не лучше ли сидеть, чтобы продвигаться по этому Пути. ~ В древности то, из-за чего ценили этот Путь, разве не выражали таким образом: ~ Через это ищущий обрящет, а имеющий грехи будет прощен. ~ Причинность: ~ Осуществляют благородное в Поднебесной.

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PSEUDO-CHAPTER **Sixty-Three**

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[63c01t] **Robert G. Henricks** ~ Act without acting; ~ Serve without concern for affairs; ~ Find flavor in what has no flavor. ~ Regard the small as large and the few as many, ~ And repay resentment with kindness. ~ Plan for the difficult while {it is easy}; ~ {Act on the large} while it's minute. ~ The most difficult things in the world begin as things that are easy; ~ The largest things in the world arise from the minute. ~ Therefore the Sage, to the end does not strive to do the great, ~ And as a result, he is able {to accomplish the great}; ~ {Those who} too lightly agree {will necessarily be trusted by few}; ~ And those who regard many things as easy will necessarily [end up] with many difficulties. ~ Therefore, even the Sage regards things as difficult, ~ And as a result, in the end he has no difficulty.

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[63c02t] **John C. H. Wu** ~ DO the Non-Ado. ~ Strive for the effortless. ~ Savour the savourless. ~ Exalt the low. ~ Multiply the few. ~ Requite injury with kindness. ~ Nip troubles in the bud. ~ Sow the great in the small. ~ Difficult things of the world ~ Can only be tackled when they are easy. ~ Big things of the world ~ Can only be achieved by attending to their small beginnings. ~ Thus, the Sage never has to grapple with big things, ~ Yet he alone is capable of achieving them! ~ He who promises lightly must be lacking in faith. ~ He who thinks everything easy will end by finding everything difficult. ~ Therefore, the Sage, who regards everything as difficult, ~ Meets with no difficulties in the end.

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[63c03t] **D. C. Lau** ~ Do that which consists in taking no action; ~ Pursue that which is not meddlesome; ~ Savour that which has no flavour. ~ Make the small big and the few many; ~ Do good to him who has done you an injury. ~ Lay plans for the accomplishment of the difficult before it becomes difficult; ~ Make something big by starting with it when small. ~ Difficult things in the world must needs have their beginnings in the easy; ~ Big things must needs have their beginnings in the small. ~ Therefore it is because the sage never attempts to be great that he succeeds in becoming great. ~ One who makes promises rashly rarely keeps good faith; ~ One who is in the habit of considering things easy meets with frequent difficulties. ~ Therefore even the sage treats some things as difficult. ~ That is why in the end no difficulties can get the better of him.

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[63c04t] **R. L. Wing** ~ Act without action; work without effort. ~ Taste without savoring. ~ Magnify the small; increase the few. ~ Repay ill-will with kindness. ~ Plan the difficult when it is easy; ~ Handle the big where it is small. ~ The world's hardest work begins when it is easy; ~ The world's largest effort begins where it is small. ~ Evolved Individuals, finally, take no great action, ~ And in that way the great is achieved. ~ Those who commit easily, inspire little trust. ~ How easy to inspire hardness! ~ Therefore Evolved Individuals view all as difficult. ~ Finally they have no difficulty!

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[63c05t] **Ren Jiyu** ~ Consider nonaction as an action, having no trouble as an affair and flavourless as a flavour. ~ No matter how hostile others are towards me, I always repay them with "De." ~ Prepare for a difficult problem while it is easy, ~ Enter on a great task while it is small. ~ All the difficult things under Heaven necessarily arise from the state in which they were easy; ~ All the great tasks under Heaven arise from the state in which they were small. ~ For this reason, the sage never does great things, ~ And he can accomplish great things just on that account. ~ Light promising makes one lose one's credit, ~ And thinking things easy leads to difficulties. ~ So, the sage, though he is very wise, pays much attention to the difficulties, ~ Therefore he is free from difficulties in the end.

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[63c06t] **Gia-fu Feng** ~ Practice non-action. ~ Work without doing. ~ Taste the tasteless. ~ Magnify the small, increase the few. ~ Reward bitterness with care. ~ See simplicity in the complicated. ~ Achieve greatness in little things. ~ In the universe the difficult things are done as if they are easy. ~ In the universe great acts are made up of small deeds. ~ The sage does not attempt anything very big, ~ And thus achieves greatness. ~ Easy promises make for little trust. ~ Taking things lightly results in great difficulty. ~ Because the sage always confronts difficulties, ~ He never experiences them.

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[63c07t] **Lok Sang Ho** ~ Act in the state of non-action; ~ Work but do not work for gain; ~ Taste but do not taste for the taste. ~ Never mind if it is big, small, many, or few, ~ Just repay injury with benevolence. ~ To do the difficult we start with the easy. ~ To do the great thing we start with the small. ~ All the difficult tasks under heaven must begin with the easy parts. ~ All the great achievements under heaven must begin with the small steps. ~ The Sage never sets out to do great things. ~ That way he accomplishes great results. ~ Those who make easy promises will not be trusted. ~ Those who say everything is easy ~ will often have difficulty accomplishing their tasks, ~ The Sage, on the other hand, takes on the easy tasks as he takes on the difficult. ~ So in the end no difficulty will hold him up.

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[63c08t] **Xiaolin Yang** ~ Treat lack of achievement as the achievement, ~ treat lack of accomplishment as the accomplishment, ~ treat lack of flavor as the flavor. ~ Make the small big, make the less more, return hatred with DE. ~ Solve problems while they are simple; accomplish big things while they are small. ~ The most difficult tasks in the world can only be finished if you attack them while they are simple; ~ The most important things in the world can only be accomplished if you start them while they are small. ~ Therefore, the great men never started with big things, so they accomplished big things. ~ Promises made easily have no credibility; if you view everything as easy, you will meet many difficulties. ~ So, the great men tried to find as many difficulties as possible, so they never had difficulties.

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[63c09t] **Walter Gorn Old**, FORETHOUGHT ~ Acting without design, occupying oneself without making a business of it, finding the great in what is small, and the many in the few, repaying injury with kindness, effecting difficult things while they are easy, and managing great things in their beginnings, is the method of Tao. ~ All difficult things have their origin in that which is easy, and great things in that which is small. ~ Therefore the wise man can accomplish great things without even attempting them. ~ He who lightly assents will seldom keep his word. ~ He who accounts all things easy will have many difficulties. ~ Therefore the Sage takes great account of small things, and so never has any difficulty.

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[63c10t] **James Legge** ~ (It is the way of the Tao) to act without (thinking of) acting; ~ to conduct affairs without (feeling the) trouble of them; ~ to taste without discerning any flavour; ~ to consider what is small as great, and a few as many; ~ and to recompense injury with kindness. ~ (The master of it) anticipates things that are difficult while they are easy, and does things that would become great while they are small. ~ All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small. ~ Therefore the sage, while he never does what is great, is able on that account to accomplish the greatest things. ~ He who lightly promises is sure to keep but little faith; ~ he who is continually thinking things easy is sure to find them difficult. ~ Therefore the sage sees difficulty even in what seems easy, and so never has any difficulties.

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[63c11t] **David Hinton** ~ If you're nothing doing what you do, ~ you act without acting and savor without savoring, ~ you render the small vast and the few many, ~ use Integrity to repay hatred, ~

see the complexity in simplicity, ~ find the vast in the minute. ~ The complex affairs of all beneath heaven are there in simplicity, ~ and the vast affairs of all beneath heaven are there in the minute. ~ That's why a sage never bothers with vastness and so becomes utterly vast. ~ Easy promises breed little trust, and too much simplicity breeds too much complexity. ~ That's why a sage inhabits the complexity of things and so avoids all complexity.

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[63c12T] **Chichung Huang** ~ Act without action; ~ Disturb without disturbance; ~ Taste the tasteless. ~ Great, small, much, little, ~ Requite enmity with favor. ~ Tackle a difficult issue while it is easy; ~ Create a great enterprise while it is small. ~ All difficult issues under heaven ~ Begin from easy ones; ~ All great enterprises under heaven ~ Begin from small ones. ~ Hence, the sage man never presumed vastness, ~ So, he could achieve vastness. ~ For he who makes promises lightly ~ Must lack in trustworthiness; ~ He who takes many things easy ~ Must encounter many difficulties. ~ Hence, even the sage man ~ Considered the task difficult, ~ Therefore, eventually he had no difficulty.

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[63c13T] **Ellen M. Chen** ~ Do (wei) when there is nothing to do (wu-wei), ~ Manage affairs (shih) when there are none to manage, ~ Know (chih) by not knowing. ~ Regard the great as small, the much as little. ~ Repay injury (yüan) with te. ~ Plan the difficult while it is easy. ~ Accomplish (wei) the great when it is small. ~ Difficult affairs of the world, ~ Must be done while they are easy. ~ Great affairs of the world, ~ Must be done while they are small. ~ The sage never does anything great, ~ Therefore he can accomplish the great. ~ He who makes promises lightly seldom keeps his words. ~ He who takes much to be easy finds much to be difficult. ~ Therefore even the sage takes things to be difficult, ~ So that in the end they are not difficult.

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[63c14T] **Lee Sun Chen Org** ~ A person who quests for Tao must carry out the principle of non-interference; ~ He must restrain himself from implementing his selfish desires [particularly at the cost of others]; ~ He must examine facts thoroughly in spite of boredom; ~ He must requite all accusations and animosities with virtuous acts, no matter whether it is serious, minor, many, or few. ~ A difficult problem should be tackled from its easiest points; ~ To accomplish a great deed one should start from working on its minute details; ~ Difficult works in this world must be built up from easy points; ~ Grand tasks in this world should be started from within small scales. ~ Accordingly, a Sage did not [consciously] aim at accomplishing a grand task, yet he would eventually complete great deeds [with accrual of realistic achievements through working diligently step-by-step]. ~ A person who makes promises easily would keep only a few of them; ~ A person who seeks easy way out will confront more difficulties later; ~ Therefore, a Sage would think hard and keep in mind that each task could be more intricate than it appears to be; ~ Eventually no hardship can hampered him.

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[63c15T] **Tien Cong Tran** ~ Do non-doing. ~ Carry out no-work. ~ Taste the tasteless. ~ Make the small big. ~ Make the little much. ~ Render Virtue to enmity. ~ Plan the difficult when it is still easy. ~ Accomplish the great when it is still small. ~ Difficult things in the world can be achieved in what is easy. ~ Big things in the world can be achieved in what is minute. ~ Thus, the sage never does big things, yet by that he is capable of achieving them! ~ He who promises lightly must rarely fulfill it. ~ He who thinks a thing easy will find it difficult. ~ Therefore, the sage, who regards everything as difficult, meets with no difficulties in the end.

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[63c16T] **Thomas Z. Zhang** ~ Practice no forcing; undertake natural tasks; eat plain food. ~ No matter big or small, more or less, reply hostility with kindness. ~ When handling difficulties, one should start with the easiest first. ~ When eating the elephant, take one bite at a time. ~ In the world, difficult tasks are composed of easy ones; ~ Big tasks are formed by small ones. ~ This is why the sage never attempt big, but can achieve big. ~ Easily promising results in less credibility. ~ Broadly underestimating leads to a lot of difficulties. ~ This is why sages treat everything as if it was difficult. ~ So they never have difficulties.

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[63c17T] **Arthur Waley** ~ It acts without action, does without doing, finds flavour in what is flavourless, ~ Can make the small great and the few many, ~ 'Requites injuries with good deeds, ~ Deals with the hard while it is still easy, ~ With the great while it is still small.' ~ In the governance of empire everything difficult must be dealt with while it is still easy, ~ Everything great must be dealt with while it is still small. ~ Therefore the Sage never has to deal with the great; and so achieves greatness. ~ But again ~ 'Light assent inspires little confidence ~ And "many easies" means many a hard.' ~ Therefore the Sage knows too how to make the easy difficult, and by doing so avoid all difficulties!

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[63c18T] **Richard John Lynn** ~ Act by not acting; ~ do by not doing; ~ find flavor in that which has no flavor. ~ Deal with the small as if it were the great, and deal with the few as if it were the many, but respond to resentment in terms of virtue. ~ Plan for the difficult while it is still easy; ~ work on the great while it is still small. ~ Every difficult matter under Heaven surely originates in something easy, and every great matter under Heaven surely originates in something small. ~ Therefore it is because the sage never tries to be great that he fulfills his greatness. ~ Assent lightly given surely inspires little trust. ~ Regarding many things as easy is sure to result in many difficulties. ~ Therefore the sage still regards them as difficulties. ~ Thus he never has difficulties.

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[63c19T] **Lin Yutang** ~ DIFFICULT AND EASY ~ Accomplish do-nothing. ~ Attend to no-affairs. ~ Taste the flavorless. ~ Whether it is big or small, many or few, ~ Requite hatred with virtue. ~ Deal with the difficult while yet it is easy; ~ Deal with the big while yet it is small. ~ The difficult (problems) of the world ~ Must be dealt with while they are yet easy; ~ The great (problems) of the world ~ Must be dealt with while they are yet small. ~ Therefore the Sage by never dealing with great (problems) ~ Accomplishes greatness. ~ He who lightly makes a promise ~ Will find it often hard to keep his faith. ~ He who makes light of many things ~ Will encounter many difficulties. ~ Hence even the Sage regards things as difficult, ~ And for that reason never meets with difficulties.

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[63c20T] **Victor H. Mair** ~ Act through nonaction, ~ Handle affairs through noninterference, ~ Taste what has no taste, ~ Regard the small as great, the few as many, ~ Repay resentment with integrity. ~ Undertake difficult tasks by approaching what is easy in them; ~ Do great deeds by focusing on their minute aspects. ~ All difficulties under heaven arise from what is easy, ~ All great things under heaven arise from what is minute. ~ For this reason, ~ The sage never strives to do what is great. ~ Therefore, ~ He can achieve greatness. ~ One who lightly assents will seldom be believed; ~ One who thinks everything is easy will encounter much difficulty. ~ For this reason, ~ Even the sage considers things difficult. ~ Therefore, ~ In the end he is without difficulty.

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[63c21T] **Tolbert McCarroll** ~ Act without striving. ~ Work without interfering. ~ Find the flavor in what is flavorless. ~ Enlarge the small, increase the few. ~ Heal injury with goodness. ~ Handle the difficult while it is still easy. ~ Cultivate the great while it is still small. ~ All difficult things begin as easy things. ~ All great things begin as small things. ~ Therefore, ~ the True Person never attempts anything great, and accomplishes great things. ~ Lightly made promises inspire little faith. ~ Trying to make things easy results in great difficulties. ~ Therefore, ~ the True Person regards everything as difficult, and is never overcome by difficulties.

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[63c22T] **David H. Li** ~ Govern with laissez-faire. ~ Act without fanfare. ~ Dine with the commonest fare. ~ Big begins as small; many accrue from few. ~ In tackling difficult tasks, first tackle those easy; ~ In tackling big tasks, first tackle those flimsy. ~ The difficult tasks of the world begin as easy; ~ The big tasks of the world begin as flimsy. ~ Thus, the sage, who never considers self big, completes many big tasks. ~ Thus, ~ promise easily made leads to promise not fulfilled; ~ difficulty underestimated leads to difficulty multiplied. ~ Thus, the sage, in treating every task as difficult, encounters no difficulties.

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[63c23T] **Yasuhiko Genku Kimura** ~ Act from the still fulcrum of non-action, ~ Engage from the still fulcrum of non-engagement, ~ Experience from the still fulcrum of non-experience. ~ Regard the insignificant as significant, ~ Regard the minor as major, ~ Requite the unkind with kindness. ~ Meet the difficult while it is still easy, ~ Solve the major while it is still minor. ~ Difficult problems of the world always arise from easy ones, ~ Major issues of the world always arise from minor ones. ~ Therefore, the sage never deals with major issues, ~ Yet his action always leads to major accomplishment. ~ Those who commit lightly are seldom to be trusted. ~ Those who assume things to be easy are always met with difficulties. ~ Therefore, the sage assumes everything to be difficult, ~ And ends up having no difficulty at all.

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[63c24T] **Chou-Wing Chohan** ~ The Tao is the source of everything, ~ The treasure of the good man, ~ The sustainer of the bad man. ~ Therefore, ~ Even the ceremonial splendor of the coronation of the emperor and his three ministers, ~ And the value of the jewels and the knights' horses, ~ Are nothing compared to the splendor of this Tao. ~ Why did the ancients value the Tao? ~ Is it because it is possible to seek it and find it and liberate sinners with it? ~ For this reason, the Tao is the most valuable thing in the world. ~ Good words will nurture our honor, ~ Good deeds will give a person a good name.

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[63c25T] **Man-Ho Kwok** ~ The sage does nothing, and so he never fails - ~ He holds on to nothing, and so he never loses ... ~ Whereas the rest of us always seem to mess up our lives just at the moment when we seem to be succeeding! ~ That's why the sage wants nothing for himself. ~ He doesn't want precious things or possessions. ~ What is he? ~ A Student Of The Unknowable, so he doesn't make mistakes like the rest of us but always tries to help us to be true to who we are without ever standing in our way. ~ And so he says: ~ Do things wu-wei, by doing nothing; ~ Achieve without trying to achieve anything; ~ Savour the taste of what you cannot taste; ~ Make a small thing great, and the few into many; ~ Take on the largest things when they're still small, ~ Start the hardest things while they're still easy. ~ It's always the person who thinks things are easy that finds them the hardest in the end. ~ The way he sees it: everything's potentially tricky, so he never ends up out of his depth.

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[63c26T] **Gu Zhengkun** ~ Act by means of inaction; ~ Deal with matters by means of not being meddlesome; ~ Taste by means of tastelessness. ~ The big stems from the small; ~ The many is based on the few. ~ To overcome the difficult should begin with the easy; ~ To accomplish what is big should begin with the small. ~ The difficult things in the world must originate in the easy; ~ The big things in the world must take root in the small. ~ That is why the sage can accomplish what is great by never attempting to be great. ~ Light promise-giving, light promise-breaking; ~ The easier one considers things, the more difficult things become. ~ That is why the sage never meets with difficulty ~ Because he always considers things difficult.

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[63c27T] **Chao-Hsiu Chen** ~ Do that which takes no action. ~ Deal with that which engenders no effort. ~ Taste that which has no flavour. ~ Treat the small as the great. ~ Return enmity with virtue. ~ Plan the difficult as the easy. ~ Carry out the hard work as if it were the finer details. ~ The difficult things under Heaven come from the easy things. ~ Great matter is made up of minor matter. ~ Therefore the sage does not try to be great, and thus he can be great. ~ He who makes easy promises can be little trusted. ~ He who considers things to be easy will meet many difficulties. ~ That is why the sage expects difficulties, and therefore encounters none.

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[63c28T] **Liu Qixuan** ~ One does things so that one needs to do nothing. ~ One takes actions so that one needs no action. ~ One tastes so that one can appreciate tastelessness. ~ One values what is small or little, and returns good for evil. ~ One starts from the easiest to achieve the most difficult. ~ One starts from the most trivial to achieve the highest. ~ For it is only by taking easy measures ~ That one can achieve the most difficult in the world. ~ It is only by taking trivial steps ~ That one can achieve the highest in the world. ~ Therefore, the wise person who never looks important ~ Is able to be the most important. ~ Those who make hasty promises can rarely keep them. ~ Those who think nothing difficult will have many difficulties. ~ That is why the wise person worries about difficulties ~ And can therefore solve them successfully.

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[63c29T] **Shi Fu Hwang** ~ Difficult And Easy ~ Lao Tze says, ~ He who practices acting without intent to control fate will find that there is no business which is troubling him to manage. ~ He who can taste a tasteless thing will learn to regard what is small as great, and a few as many; ~ and to recompense injury with kindness. ~ He will deal with things that are difficult while they are easy, ~ and handle things that would become great while they are still small. ~ All difficult things in the world arise from an original state of having been easy, ~ and all great things arise from an original state of having been small. ~ Therefore the sage never attempts to achieve a great feat. ~ He who makes promises lightly rarely keeps good faith. ~ He who likes to think things will be easy will find them difficult. ~ Therefore the sage sees difficulty even in what seems easy, so they are always free of difficulties.

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[63c30T] **Ch'u Ta-Kao** ~ Act non-action; undertake no undertaking; taste the tasteless. ~ The Sage desires the desireless, and prizes no articles that are difficult to get. ~ He learns no learning, but reviews what others have passed through. ~ Thus he lets all things develop in their natural way, and does not venture to act. ~ Regard the small as great; regard the few as many. ~ Manage the difficult while they are easy; ~ Manage the great while they are small. ~ All difficult things in the world start from the easy; ~ All great things in the world start from the small. ~ The tree that fills a man's arms arises from a tender shoot; ~ The nine-storeyed tower is raised from a heap of earth; ~ A thousand miles' journey begins from the spot under one's feet. ~ Therefore the Sage never attempts great things, and thus he can achieve what is great. ~ He who makes easy promises will seldom keep his word; ~ He who regards many things as easy will find many difficulties. ~ Therefore the Sage regards things as difficult, and consequently never has difficulties.

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[63c31T] **Paul J. Lin** ~ Acting by inaction; ~ Doing by not doing; ~ Tasting by not tasting. ~ Whether it is great or small, whether it is much or little, ~ Always repaying malice with virtue. ~ Planning difficulties from the easier. ~ Employing the great from the small. ~ The world's difficult things surely begin with the easy. ~ The world's great things surely begin with the small. ~ Therefore, the Sage never does anything to be great ~ And so accomplishes greatness. ~ To take one's promises lightly results in little confidence. ~ To take things too easily results in much difficulty. ~ Therefore, even the Sage takes things seriously. ~ And never has any difficulty.

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[63c32T] **Michael LaFargue** ~ Be a Non Doer, ~ work at Not Working, ~ acquire a taste for that which has no taste. ~ Treat small things as though they were great; ~ treat few things as though they were many. ~ "Reward what is injurious, with kind Te." ~ Plan difficult things focusing on the easy parts; ~ do great things focusing on the small details. ~ Difficult tasks in the world always begin from what is easy, ~ great tasks in the world always begin from what is small. ~ And so the Wise Person: ~ Does not 'do great things', ~ and so is able to fulfill his greatness. ~ Yes: ~ Light

agreement is never very trustworthy, ~ considering everything easy makes everything difficult. ~ And so the Wise Person: ~ Treats things as difficult, ~ and in the end has no difficulty.

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[63c33т] **Cheng Lin** ~ Abide by inaction. ~ Do not crave for accomplishment. ~ Discard learning. ~ Regard great, small, much and little as the same. ~ Deal with what is easy as though it were difficult; ~ with what is trivial as though it were important. ~ The world's difficult tasks may appear easy in the beginning, just as the world's great achievements may appear small in the beginning. ~ Because the Sage does not go about great undertakings, he is able to accomplish great things. ~ He who lightly makes promises will surely be found wanting in good faith. ~ He who often underestimates difficult tasks will surely be beset with difficulties. ~ Because the Sage is always aware of the existence of difficulties, he never encounters difficulties.

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[63c34т] **Yi Wu** ~ Act through non-action, ~ Serve through non-doing, ~ Taste through non-tasting, ~ Do the great through the small, ~ Deal with the myriad through the few, ~ Repay malice with virtue, ~ Solve the difficult problem at its easiest, ~ Do the great work at its smallest. ~ The difficult affairs of the world surely start from the easy, ~ The great works of the world surely begin from the small. ~ Therefore, the sage, never doing anything for greatness, ~ Is able to achieve greatness. ~ One who promises lightly surely will not be trustworthy; ~ One who thinks everything easy will end in more difficulty. ~ Therefore, the sage, taking everything as difficult, ~ Will have no difficulty in the end.

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[63c35т] **Han Hiong Tan** ~ Normal people act rashly, but the sage does not. ~ Normal people interfere freely, but the sage is different. ~ Normal people prefer tasty cuisine, but the sage prefers plain food. ~ The sage will deal with all matters, big or small, by always recompensing ill will with goodwill. ~ To solve a complex issue, you must first start working with the easy problems. ~ To accomplish a huge task, you must start and graduate from a series of simpler tasks. ~ To solve the most complex problem, you must tackle the simplest one first. ~ The greatest task in the world is often the aggregation of smaller tasks. ~ The sage has never endeavoured to accomplish a great task. ~ Yet, he accomplishes a great task. ~ A person who readily gives promises often fails to keep them. ~ A person who takes things too lightly will definitely be plagued with many problems. ~ The sage regards everything as potentially troublesome. ~ Consequently, he will never encounter any difficulty.

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[63c36т] **Hua-Ching Ni** ~ Do that which is not done by doing. ~ Make that which is not made by making. ~ Taste that which cannot be distinguished by taste. ~ Hold the same regard for the few and the many. ~ Requite the unkind with kindness. ~ Thus, one of subtle virtue desires what is not connected with desire, ~ sets no value on the rare goods of the world, ~ learns what is not learned through learning, ~ and induces people to return to that which they have overlooked.

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[63c37т] **Chang Chung-yuan** ~ Action or non-action, work or non-work, knowledge or non-knowledge, ~ Large or small, more or less: ~ It is just like returning hatred with love, ~ Contemplating the difficult with the easy, ~ Working on the great through the small. ~ Because the hard tasks in the world must be preceded by what is easy, ~ Great affairs in the world must begin with what is minute. ~ Hence, the wise never works on what is great; ~ He achieves what is great. ~ The easier it is to promise a thing, ~ The less one can fulfill. ~ The more lightly things are taken, ~ The more difficulties occur. ~ Therefore, the wise takes things as difficult; ~ He is always free from the difficult.

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[63c38т] **Henry Wei** ~ Origin of Favors ~ En Shih ~ Practice non-interference. ~ Assert non-assertion. ~ Taste the tasteless. ~ Regard small as great, little as much. ~ Requite evil with virtue. ~ Tackle difficult tasks while they are easy; ~ Perform great tasks while they are small. ~ Difficult tasks must be begun when yet easy; ~ Great tasks must be begun when yet small. ~ That's why the Sage, to the end of his days, ~ Does not have to tackle great tasks, ~ And for this very reason achieves greatness. ~ Promises lightly made show little good faith; ~ Duties neglected are bound to become difficult. ~ That's why the Sage assumes things to be difficult, ~ And never in life incurs any difficulty.

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[63c39т] **Ha Poong Kim** ~ Act through no-action, ~ Attend to no-affair, ~ Relish no-flavor, ~ Take the small as big and the few as many. ~ Repay hatred with Te. ~ Plan difficult things while they are easy. ~ Handle big things while they are small. ~ Difficult things under Heaven ~ Always arise from what is easy; ~ Big things under Heaven ~ Always arise from what is small. ~ For this reason the sage ~ Never intends big things, ~ And thus can accomplish big things. ~ He who agrees lightly invariably inspires little faith. ~ He who considers many things easy invariably encounters many difficulties. ~ For this reason even the sage considers things difficult; ~ Therefore he never encounters difficulties.

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[63c40т] **Tao Huang** ~ Do nondoing. ~ Engage in non-affairs. ~ Savor non-flavor. ~ Large or small, many or few, reward or punishment, are all being done through Action. ~ Seek what is difficult with ease. ~ Effect what is great while it is small. ~ The most difficult things in the world are done while they are easy. ~ The greatest things in the world are done while they are small. ~ The sage never plans to do a great thing. ~ Thus, he accomplishes what is great. ~ Facile promises necessarily result in little trust. ~ What is easy necessarily entails difficulty. ~ Thus the sage, through extreme trials, encounters no difficulty.

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[63c41т] **Tang Zi-chang** ~ Do not interfere; ~ prepare the unprepared; ~ and think the unthinkable. ~ No matter whether it is great or small, whether it is much or little, hatred must be met with love. ~ Therefore, resolve the difficulty when it is easy. ~ Change the graveness when it is insignificant. ~ A difficult world affair must be solved when it is still easy. ~ A grave world situation must be changed when it is insignificant. ~ However, the Sage ruler never wishes himself to be superior, therefore he eventually becomes superior. ~ Hence an easy promise must result in promise-breaking. ~ Frequent easy-goings meet more difficulties. ~ A Sage was always aware of difficulties, thus he met no difficulty at last.

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[63c42т] **Wing-tsit Chan** ~ Act without action. ~ Do without ado. ~ Taste without tasting. ~ Whether it is big or small, many or few, repay hatred with virtue. ~ Prepare for the difficult while it is still easy. ~ Deal with the big while it is still small. ~ Difficult undertakings have always started with what is easy. ~ And great undertakings have always started with what is small. ~ Therefore the sage never strives for the great, ~ And thereby the great is achieved. ~ He who makes rash promises surely lacks faith. ~ He who takes things too easily will surely encounter much difficulty. ~ For this reason even the sage regards things as difficult. ~ And therefore he encounters no difficulty.

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[63c91т] **И. И. Семененко** ~ Действовать в бездействии, заниматься делом недеяния и наслаждаться вкусом не имеющего вкуса. ~ Находить большое в малом, многое в немногом и воздавать добром за ненависть. ~ Добывают трудное из легкого, создают великое из незначительного. ~ Все, что в Поднебесной трудно делать, начинать легко, ~ и все великие дела берут начало в самом незначительном. ~ Именно поэтому Премудрый человек никогда не делает великого и потому он наделен способностью осуществить свою великость. ~ Кто много обещает, тому мало доверяют. ~ Большая легкость оборачивается великим затруднением. ~ Вот почему Премудрый человек как бы во всем испытывает затруднение, но именно поэтому он никогда не затрудняется.

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[63c92т] **А. А. Маслов** ~ Действуй недеянием. ~ Совершай дела недеянием. ~ Осязай то, что не имеет запаха. ~ Умаляй великое и делай большое малым. ~ И на зло воздавай Благостью. ~ Намеревайся свершить трудное, пока оно легко. ~ Осуществляй большое, пока оно мало. ~ Все трудные дела в Поднебесной должны вершиться, пока они легки. ~ Все великие дела в Поднебесной должны вершиться, пока они малы. ~ Вот почему мудрецы, никогда не начиная своих свершений с великого, могли достичь Великого. ~ В том, кто легко даёт обещания, мало искренности. ~ Тот, кто считает дела лёгкими, неизбежно столкнётся с великими трудностями. ~ Вот почему мудрецы, считая многие дела крайне трудными, от начала не сталкивались с трудностями.

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[63c93т] **Е. А. Торчинов** ~ Действуй в недеянии; ~ служи, не служа, ~ вкушай, не чувствуя вкуса; ~ в великом зри мелкое, ~ во многом зри малое. ~ На зло плати благом. ~ Стремись совершать трудное благодаря тому, что в нем легкое, и верши великое благодаря тому, что в нем незаметное. ~ Ведь трудные дела Поднебесной свершаются только исходя из легкого; ~ великие дела Поднебесной вершатся только благодаря незаметному. ~ Тот, кто может до конца не творить ничего великого, один лишь способен завершить великое. ~ Поэтому легкомысленному редко верят, поэтому во многом легком обязательно таится много трудного. ~ Поэтому совершенный мудрец считает свои дела трудными, но до самого их завершения не испытывает никаких затруднений.

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[63c94т] **А. Е. Лукьянов** ~ Деяй недеяние, служи неслужбу, вкушай безвкусное, ~ в величии и ничтожестве, в достатке и недостатке ~ на зло ответь Дэ (Добродетелью). ~ Планирование трудного начинается с самого легкого. ~ Созидание великого начинается с самого малого. ~ Трудные дела Поднебесной непременно начинаются с легкого. ~ Великие дела Поднебесной непременно начинаются с малого. ~ Вот почему совершенномудрый человек никогда не стремится к величию, поэтому может создать свое величие. ~ Кто легко обещает, непременно теряет доверие. ~ Кто умножает легкое, непременно умножает трудное. ~ Вот почему совершенномудрый человек относится ко всему как к трудному, поэтому никогда не испытывает трудностей.

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[63c95т] **Ян Хин-шун** ~ Нужно осуществлять недеяние, соблюдать спокойствие и вкушать безвкусное. ~ Великое состоит из малого, а многое - из немногого. ~ На ненависть нужно отвечать добром. ~ Преодоление трудного начинается с легкого, ~ осуществление великого начинается с малого, ~ ибо в мире трудное образуется из легкого, а великое - из малого. ~ Поэтому совершенномудрый начинает не с великого, тем самым он совершает великое. ~ Кто много обещает, тот не заслуживает доверия. ~ Где много легких дел, там много и трудных. ~ Поэтому совершенномудрый относится к делу как к трудному, поэтому он не испытывает трудности.

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[63c96т] **Д. П. Конисси** ~ Все должны быть бездеятельными. ~ Всем следует соблюдать полное спокойствие. ~ Все должны употреблять простейшую пищу. ~ Великое есть малое, многое - не многое. ~ Ненавидящим вас отмстите добром. ~ Когда вы благополучны, то подумайте, что нужно предпринять во время беды, так как великая беда начинается с незначительной. ~ Беда всего мира происходит из мелочи, как великое дело - из малых. ~ Святой муж не желает быть великим мира, поэтому и совершает великое дело. ~ Легко достигнутое согласие не заслуживает доверия. ~ Где много легких дел, там много и трудных. ~ Вот почему святой муж всегда живет как в беде, поэтому для него не существует беды.

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[63c97т] **В. В. Малявин** ~ Действуй, не действуя. ~ Делай, не делая. ~ Находи вкус там, где вкуса нет. ~ Находи большое в маленьком и многое в малом. ~ На зло отвечай совершенством. ~ Готовься к трудностям, пока легко, ~ Предвидь великое в пустячном: ~ Все трудное в мире происходит из легкого, ~ Все великое в мире происходит из ничтожного. ~ Премудрый человек никогда не стремится к величию - ~ И потому может стать великим. ~ Кто легко раздает обещания, тот не заслужит доверия, ~ Кто многое считает легким, познает много трудностей. ~ Вот почему премудрый человек все считает трудным - ~ И вовек не испытывает трудностей.

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[63c98т] **Б. Б. Виноградский** ~ Осуществляют отсутствие осуществления. ~ Действуют в отсутствии дел. ~ Вкушают отсутствие вкуса. ~ Большое - маленькое. ~ Многое - малое. ~ Отвечай на обиды посредством Потенции. ~ Замышляя трудное, будь в его легком. ~ Осуществляя большое, будь в его тонком. ~ В Поднебесной трудные дела обязательно складываются из легких. ~ В Поднебесной большие дела обязательно складываются из мелочей. ~ Это дает: ~ Человек мудрости заканчивает, не осуществляя большого. ~ Причинность: ~ Может совершить это большое. ~ Ведь, легко обещая, уменьшаешь веру. ~ Умножая легкое, обязательно умножаешь трудное. ~ Это дает: ~ Человек мудрости приближает к трудному. ~ Причинность: ~ Заканчивает в отсутствии трудного.

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PSEUDO-CHAPTER **Sixty-Four**

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[64c01т] **Robert G. Henricks** ~ What is at rest is easy to hold; ~ {What has not yet given a sign is} easy to plan for; ~ {The brittle is easily shattered}; ~ {The minute is easily scattered}; ~ {Act on it before it comes into being}; ~ {Order it before it turns into chaos}. ~ A tree {[so big] that it takes both arms to surround} starts out as the tiniest shoot; ~ A nine-story terrace rises up from a basket of dirt. ~ A high place one hundred, one thousand feet high begins from under your feet. ~ Those who act on it ruin it; ~ Those who hold on to it lose it. ~ Therefore the Sage does not act, ~ {And as a result}, he doesn't ruin [things]; ~ He does not hold on to [things], ~ And as a result, he doesn't lose [things]; ~ In people's handling of affairs, they always ruin things when they're right at the point of completion. ~ Therefore we say, "If you're as careful at the end as you were at the beginning, you'll have no failures." ~ Therefore the Sage desires not to desire and doesn't value goods that are hard to obtain; ~ He learns not to learn and returns to what the masses pass by; ~ He could help all things to be natural, yet he dare not do it.

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[64c02т] **John C. H. Wu** ~ WHAT is at rest is easy to hold. ~ What manifests no omens is easily forestalled. ~ What is fragile is easily shattered. ~ What is small is easily scattered. ~ Tackle things before they have appeared. ~ Cultivate peace and order before confusion and disorder have set in. ~ A tree as big as a man's embrace springs from a tiny sprout. ~ A tower nine stories high begins with a heap of earth. ~ A journey of a thousand leagues starts from where your feet stand. ~ He who fusses over anything spoils it. ~ He who grasps anything loses it. ~ The Sage fusses over nothing and therefore spoils nothing. ~ He grips at nothing and therefore loses nothing. ~ In handling affairs, people often spoil them just at the point of success. ~ With heedfulness in the beginning and patience at the end, nothing will be spoiled. ~ Therefore, the Sage desires to be desireless, ~ Sets no value on rare goods, ~ Learns to unlearn his learning, ~ And induces the masses to return from where they have overpassed. ~ He only helps all creatures to find their own nature, ~ But does not venture to lead them by the nose.

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[64c03т] **D. C. Lau** ~ It is easy to maintain a situation while it is still secure; ~ It is easy to deal with a situation before symptoms develop; ~ It is easy to break a thing when it is yet brittle; ~ It is easy to dissolve a thing when it is yet minute. ~ Deal with a thing while it is still nothing; ~ Keep a thing in order before disorder sets in. ~ A tree that can fill the span of a man's arms ~ Grows from a downy tip; ~ A terrace nine storeys high ~ Rises from hodfuls of earth; ~ A journey of a thousand miles ~ Starts from beneath one's feet. ~ Whoever does anything to it will ruin it; ~ Whoever lays hold of

it will lose it. ~ Therefore the sage, because he does nothing, never ruins anything; ~ And, because he does not lay hold of anything, loses nothing. ~ In their enterprises the people ~ Always ruin them when on the verge of success. ~ Be as careful at the end as at the beginning ~ And there will be no ruined enterprises. ~ Therefore the sage desires not to desire ~ And does not value goods which are hard to come by; ~ Learns to be without learning ~ And makes good the mistakes of the multitude ~ In order to help the myriad creatures to be natural and to refrain from daring to act.

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[64c04t] **R. L. Wing** ~ What is at rest is easy to hold; ~ What is not yet begun is easy to plan. ~ What is thin is easy to melt; ~ What is minute is easy to disperse. ~ Deal with things before they emerge; ~ Put them in order before there is disorder. ~ A tree of many arm spans is produced from a tiny sprout. ~ A tower of nine stories is raised from a pile of earth. ~ A journey of a thousand miles begins with a footstep. ~ Those who act on things, spoil them; ~ Those who seize things, lose them. ~ Thus Evolved Individuals do nothing; ~ Hence they spoil nothing. ~ They seize nothing; ~ Hence they lose nothing. ~ People often spoil their work at the point of its completion. ~ With care at the end as well as the beginning, No work will be spoiled. ~ Thus Evolved Individuals desire to be desireless ~ And do not treasure goods that are hard to get. ~ They learn without learning, ~ By returning to the place where the Collective Mind passes. ~ In this way they assist All Things naturally Without venturing to act.

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[64c05t] **Ren Jiyu** ~ The stability of things is easy to hold while they are stable; ~ Things are easy to deal with while they show no sign of change; ~ Things are easily broken while they are fragile; ~ Things are easily dispersed while they are minute. ~ Deal with things before they have happened, ~ And get things in order before their disorder begins. ~ A huge tree which fills one's arms grows from a tiny seedling; ~ A high terrace which has nine storeys rises from a small heap of earth; ~ A journey of a thousand li begins with the first step. ~ He who takes action messes things up; ~ And he who holds things fast loses them. ~ Therefore, the sage does not fail in anything since he does nothing; ~ Does not lose anything since he holds nothing. ~ People often fail when they are about to succeed in their business. ~ If they are as careful at the end as at the beginning, ~ They would not ruin their business. ~ Therefore the sage's desire is to have no desire, ~ And he doesn't value rare goods. ~ (The Sage's) learning is to learn nothing, in order to remedy the fault that people often have. ~ Thus he helps the natural development of all things, and does not dare to act constrainedly.

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[64c06t] **Gia-fu Feng** ~ Peace is easily maintained; ~ Trouble is easily overcome before it starts. ~ The brittle is easily shattered; ~ The small is easily scattered. ~ Deal with it before it happens. ~ Set things in order before there is confusion. ~ A tree as great as a man's embrace springs up from a small shoot; ~ A terrace nine stories high begins with a pile of earth; ~ A journey of a thousand miles starts under one's feet. ~ He who acts defeats his own purpose; ~ He who grasps loses. ~ The sage does not act, and so is not defeated. ~ He does not grasp and therefore does not lose. ~ People usually fail when they are on the verge of success. ~ So give as much care to the end as to the beginning; ~ Then there will be no failure. ~ Therefore the sage seeks freedom from desire. ~ He does not collect precious things. ~ He learns not to hold on to ideas. ~ He brings men back to what they have lost. ~ He helps the ten thousand things find their own nature, ~ But refrains from action.

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[64c07t] **Lok Sang Ho** ~ When the situation is peaceful and orderly, ~ Maintaining peace and order is not difficult; ~ When the situation has not yet developed to a mature stage, planning to change the outcome is easy; ~ What is brittle is easy to break; ~ What is minute is easy to scatter. ~ We set out to work before problems emerge. ~ We put things in order before they get out of order. ~ A tree that is big enough for one to embrace around it grew from a tiny seed. ~ A nine-story pagoda begins from a heap of earth. ~ A journey of a thousand miles ("li") begins with the first step. ~ Those who work for gain in the end will be frustrated. ~ Those who hold on to something in the end will lose it. ~ The Sage never works for gain and so will never be frustrated. ~ He never holds on to anything so he never loses anything. ~ People often fail in their tasks when they are about to accomplish them. ~ If only they take the same care in the end as they do in the beginning, ~ they will avoid many failures. ~ The Sage desires to be free of desires, so he will not value goods that most people value; ~ He learns to unlearn, ~ so he will value things that most people do not value. ~ The Sage only hopes that all living things will live out their inner nature. ~ He will not dare to go against Nature.

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[64c08t] **Xiaolin Yang** ~ When the situation is peaceful, it is easy to control; ~ when nothing has happened, it is easy to plan; ~ Brittle things are easily broken, thin things are easily dispersed. ~ Do things when they have not yet happened, control things when they are not yet out of control. ~ A full-grown tree began as a sapling; ~ A nine-story building began with a bucket of dirt; ~ A thousand-mile trip began with the first step. ~ If you fiddle with something for your own purposes, you will ruin it; ~ If you are stubborn, you will fail. ~ Therefore, the great men practiced WUWEI, so they did not fail anything; ~ They were not stubborn, so they did not make mistakes. ~ People often fail at the last step to success. ~ Be cautious at the end like you are at the beginning; then you will never fail. ~ Therefore, the great men treated having no desire as their desire, and did not value things that were precious. ~ They treated not learning as learning, and repaired the mistakes people had made. ~ They helped everything and made them natural, but did not dare to do things for their own purposes.

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[64c09t] **Walter Gorn Old**, GUARDING THE SMALL ~ What is still is easily held. ~ What is expected is easily provided for. ~ What is brittle is easily broken. ~ What is small is soon dispersed. ~ Transact your business before it takes shape. ~ Regulate things before confusion begins. ~ The tree which fills the arms grew from a tender shoot. ~ The castle of nine storeys was raised on a heap of earth. ~ The journey of a thousand miles begins with one step. ~ Whoever designs only destroys. ~ Whoever grasps, loses. ~ The Sage does not thus act, therefore he does no harm. ~ He does not grasp, and therefore he never loses. ~ But the common people, in their undertakings, fail on the eve of success. ~ If they were as prudent at the end as they are at the beginning, there would be no such failures. ~ Therefore the Sage is only ambitious of what others despise, and sets no value on things difficult to obtain. ~ He acquires no common learning, but returns to that which the people have passed by. ~ Thus he aims at simple development in all things, and acts without design.

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[64c10t] **James Legge** ~ That which is at rest is easily kept hold of; ~ before a thing has given indications of its presence, it is easy to take measures against it; ~ that which is brittle is easily broken; ~ that which is very small is easily dispersed. ~ Action should be taken before a thing has made its appearance; ~ order should be secured before disorder has begun. ~ The tree which fills the arms grew from the tiniest sprout; ~ the tower of nine storeys rose from a (small) heap of earth; ~ the journey of a thousand li commenced with a single step. ~ He who acts (with an ulterior purpose) does harm; ~ he who takes hold of a thing (in the same way) loses his hold. ~ The sage does not act (so), and therefore does no harm; ~ he does not lay hold (so), and therefore does not lose his hold. ~ (But) people in their conduct of affairs are constantly ruining them when they are on the eve of success. ~ If they were careful at the end, as (they should be) at the beginning, they would not so ruin them. ~ Therefore the sage desires what (other men) do not desire, and does not prize things difficult to get; ~ he learns what (other men) do not learn, and turns back to what the multitude of men have passed by. ~ Thus he helps the natural development of all things, and does not dare to act (with an ulterior purpose of his own).

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[64c11t] **David Hinton** ~ It's easy to embrace the tranquil ~ and easy to prevent trouble before omens appear. ~ It's easy for the trifling to melt away ~ and easy for the slight to scatter away. ~ Work at things before they've begun ~ and establish order before confusion sets in, ~ for a tree you can barely reach around ~ grows from the tiniest rootlet, ~ a nine-tiered tower ~ starts as a basket of dirt, ~ a thousand-mile journey ~ begins with a single step. ~ Work at things and you ruin them; cling to things and you lose them. ~ That's why a sage does nothing and so ruins nothing, clings to nothing and so loses nothing. ~ When people devote themselves to something they always ruin it on the verge of success. ~ Finish with the same care you took in beginning and you'll avoid ruining things. ~ This is why a sage desires without desire, ~ never longing for rare treasures, ~ learns without learning, ~ always returning to what people have passed by, ~ helps the ten thousand things occur of themselves by never presuming to work at them.

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[64c12t] **Chichung Huang** ~ When stable, ~ It is easy to maintain; ~ When no symptoms have emerged, ~ Easy to deal with; ~ When tender, ~ Easy to break; ~ When tiny, ~ Easy to disperse. ~ Tackle it before it takes shape; ~ Bring order before it becomes chaotic. ~ A tree the circumference of an embrace ~ Grows out of a downy tip; ~ A nine-storied tower ~ Rises from a basketful of earth; ~ A hundred-ren ascent ~ Begins from under one's foot. ~ He who acts upon them ruins them; ~ He who holds on to them loses them. ~ Hence, the sage man acted not ~ So that he ruined not; ~ He did not hold on to them ~ So that he did not lose them. ~ When people engage in a task, ~ They often ruin it at its completion. ~ Therefore, it is said: ~ "Be discreet in the end as in the beginning, ~ And you will not ruin your task." ~ Hence, the sage man ~ Desired to be desireless, ~ And treasured not goods hard to come by; ~ He learned to be unlearned, ~ And was exempted from the errors ~ Other rulers had committed; ~ He was able to assist the ten thousand things ~ To be the way they were ~ Without daring to act.

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[64c13t] **Ellen M. Chen** ~ What is at equilibrium is easy (i) to maintain; ~ What has not emerged is easy (i) to plan (mou); ~ What is fragile is easy (i) to dissolve; ~ What is minute is easy (i) to disperse. ~ Act (wei) when there is yet nothing to do. ~ Govern (chih) when there is yet no disorder (luan). ~ A tree whose trunk is of a man's embrace, ~ Begins from something extremely tiny. ~ A tower of nine stories high, ~ Is built from a heap of earth. ~ A trip of a thousand miles, ~ Begins right at one's feet. ~ He who acts (wei) fails, ~ He who holds on to loses. ~ Therefore the sage does not act (wei) so he does not fail, ~ He does not hold on to, so he does not lose. ~ The people in launching their projects, ~ Often fail when these are near completion. ~ Had they been as careful at the end as at the beginning, ~ There would have been no failures. ~ Therefore the sage desires not to desire, ~ He does not treasure hard-to-get goods; ~ Learns not to learn, ~ He recovers the transgressions (kuo) of many. ~ In assisting the self-becoming (tzu-jan) of all beings, ~ He dares not act (wei).

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[64c14t] **Lee Sun Chen Org** ~ A stable situation is easier to handle; ~ Before the situation [of danger or chaos] shapes up, it is easier to work out strategies for its disintegration; ~ When [its effect on] the environment is weak, it is easier to break it loose; ~ When its influence is still small, it is easier to dispense it; ~ Danger should be guarded against before it develops; ~ Chaos should be averted before it emerges. ~ A tree, with a trunk big enough for a person to encircle it with both arms stretched, was evolved primarily from something as tiny as a fine tip of its branch; ~ A nine-story terrace is elevated from the small beginning of a basket of dirt; ~ A journey of one thousand miles started out from one single step. ~ A person who tampers with [Tao] will fail; ~ A person who treats [Tao] as a possession has already lost it; ~ A Sage would not tamper with [Tao], so he will not flounder; ~ A Sage would not treat [Tao] as his possession, so he will not lose it; ~ Many people, when engaging in pursuing Tao, often failed at the point when they were just about to gain final success; ~ [Nevertheless] If one is [constantly] careful from beginning to end, he will never ruin his pursuit. ~ For reasons stated above: ~ A Sage shall extinguish [selfish] desires; ~ He shall not value hard-to-get goods; ~ He shall study the [lackluster fundamental] learnings most people [of the world] are reluctant to pursue; ~ He shall point out to people mistakes they have made; ~ He shall help myriad things and creatures to embark and stay on their natural courses but shall never dare to intervene.

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[64c15t] **Tien Cong Tran** ~ What is still is easy to keep. ~ What does not manifest yet is easy to deal with. ~ What is fragile is easily broken. ~ What is small is easily scattered. ~ Deal with a thing before it occurs. ~ Repair a thing before it is in disorder. ~ A tree as big as a man's embrace springs from a tiny sprout. ~ A nine story tower begins with a basket of earth. ~ A journey of a thousand miles starts from where one stands. ~ To do is to fail. ~ To grip is to lose. ~ Therefore the sage does not do and so does not fail, does not grip and so does not lose. ~ In handling affairs, people often fail just at the point of completion. ~ Be as careful at the end as at the beginning, then there will be no failure. ~ Therefore, the sage desires no-desire, does not prize rare goods, learns non-learning, helps the masses return from their ignorance. ~ He wants to help all creatures to live by their own nature, and does not interfere with them.

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[64c16t] **Thomas Z. Zhang** ~ When things are stable, it is easy to hold. ~ When problems have not occurred, they are easy to cope with. ~ When things are brittle, they break easily. ~ When things are tiny, they dissolve easily. ~ Prepare for problems before they appear. ~ Put things in order before they become chaotic. ~ Giant trees grow from tiny seeds. ~ High-rise buildings start from the first mound of earth. ~ Long journeys begin with a first step. ~ People often fail when the tasks are close to complete. ~ If they keep working as diligently as the beginning, then they would not fail. ~ Sages want things others do not want. ~ They do not treasure rare goods. ~ They study things others ignore. ~ They remind themselves of others' mistakes. ~ They let everything develops naturally and do not dare to force it.

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[64c17t] **Arthur Waley** ~ 'What stays still is easy to hold; ~ Before there has been an omen it is easy to lay plans. ~ What is tender is easily torn, ~ What is minute is easy to scatter.' ~ Deal with things in their state of not-yet-being, ~ Put them in order before they have got into confusion. ~ For 'The tree big as a man's embrace began as a tiny sprout, ~ The tower nine storeys high began with a heap of earth, ~ The journey of a thousand leagues began with what was under the feet'. ~ He who acts, harms; he who grabs, lets slip. ~ Therefore the Sage does not act, and so does not harm; ~ Does not grab, and so does not let slip. ~ Whereas the people of the world, at their tasks, ~ Constantly spoil things when within an ace of completing them. ~ 'Heed the end no less than the beginning,' ~ And your work will not be spoiled. ~ Therefore the Sage wants only things that are unwanted, ~ Sets no store by products difficult to get, ~ And so teaches things untaught, ~ Turning all men back to the things they have left behind, ~ That the ten thousand creatures may be restored to their Self-so. ~ This he does; but dare not act.

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[64c18t] **Richard John Lynn** ~ The secure is easy to maintain; the premanifest [weizhao] is easy to plan for. ~ The fragile is easy to melt; the tiny is easy to dissolve. ~ So take action while it still does not exist ~ And control it before it turns into disorder. ~ A tree that takes both arms to clasp grows from a tiny shoot; ~ a nine-story terrace starts from a pile of dirt; ~ a journey of a thousand li begins under one's feet. ~ One who takes deliberate action [wei] will become ruined; ~ one who consciously administers will become lost. ~ This is why the sage engages in no deliberate action and so never becomes ruined, does not consciously administer and so never becomes lost. ~ People pursue matters in such a way that they always suffer ruin just when they are about to succeed. ~ If one is as mindful of ends as he is of beginnings, his endeavors will never end in defeat. ~ This is why the sage desires to have no desire and does not value goods hard to get. ~ He learns not to learn and redeems the errors that the mass of common folk make. ~ Accordingly, he enhances the natural state of the myriad folk but dares not engage in deliberate action.

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[64c19т] **Lin Yutang** ~ BEGINNING AND END ~ That which lies still is easy to hold; ~ That which is not yet manifest is easy to forestall; ~ That which is brittle (like ice) easily melts; ~ That which is minute easily scatters. ~ Deal with a thing before it is there; ~ Check disorder before it is rife. ~ A tree with a full span's girth begins from a tiny sprout; ~ A nine-storied terrace begins with a clod of earth. ~ A journey of a thousand li begins at one's feet. ~ He who acts, spoils; ~ He who grasps, lets slip. ~ Because the Sage does not act, he does not spoil, ~ Because he does not grasp, he does not let slip. ~ The affairs of men are often spoiled within an ace of completion, ~ By being careful at the end as at the beginning ~ Failure is averted. ~ Therefore the Sage desires to have no desire, ~ And values not objects difficult to obtain. ~ Learns that which is unlearned, ~ And restores what the multitude have lost. ~ That he may assist in the course of Nature ~ And not presume to interfere.

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[64c20т] **Victor H. Mair** ~ What is secure is easily grasped, ~ What has no omens is easily forestalled, ~ What is brittle is easily split, ~ What is minuscule is easily dispersed. ~ Act before there is a problem; ~ Bring order before there is disorder. ~ A tree that fills the arms' embrace is born from a downy shoot; ~ A terrace nine layers high starts from a basketful of earth; ~ An ascent of a hundred strides begins beneath one's foot. ~ Who acts fails; ~ Who grasps loses. ~ For this reason, ~ The sage does not act. ~ Therefore, ~ He does not fail. ~ He does not grasp. ~ Therefore, ~ He does not lose. ~ In pursuing their affairs, people often fail when they are close to success. ~ Therefore, ~ If one is as cautious at the end as at the beginning, there will be no failures. ~ For this reason, ~ The sage desires to be without desire and does not prize goods that are hard to obtain; ~ He learns not to learn and reverts to what the masses pass by. ~ Thus, ~ he can help the myriad creatures be natural, but dares not act.

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[64c21т] **Tolbert McCarroll** ~ Peace is easily maintained while things are still at rest. ~ Trouble is easily handled before it starts. ~ What is brittle is easily broken. ~ What is minute is easily scattered. ~ Handle a problem before it appears. ~ Secure order before confusion begins. ~ A tree as big as a person's embrace begins as a tiny shoot. ~ A terrace nine stories high rises from a shovelful of earth. ~ A journey of a thousand miles begins under your feet. ~ A person who interferes does harm, ~ and those who grasp lose their hold. ~ Therefore, ~ the True Person acts without striving and does no harm, ~ avoids grabbing and never loses hold. ~ People often ruin their ventures when they are on the verge of success. ~ So, be as careful at the end as at the beginning, and your work will not be ruined. ~ Therefore, ~ the True Person ~ seeks freedom from desire, ~ does not value things that are hard to come by, ~ learns without scholarship, ~ brings people back to what they have passed by, ~ and assists the ten thousand things to find their own natures; ~ all without daring to interfere.

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[64c22т] **David H. Li** ~ Governing is easy when there is peace; ~ Planning is easy when there is time; ~ Nipping is easy when buds are young; ~ Reconciling is easy when issues are minor. ~ Handle matters before they come about; ~ Govern people before there is chaos. ~ A tree two-arms'-length wide grows from a seedling; ~ A tower nine stories high starts with a spadeful; ~ A journey a thousand miles long begins with a step. ~ The populace often fail when they are close to completing their tasks. ~ Be as deliberate at the end as at the beginning; then, there can be no failure. ~ Thus, the sage desires what others do not desire, and places no premium on rare goods. ~ [The sage] studies what others do not study, ~ and revisits people's faults. ~ [The sage] assists myriad matters to develop naturally but does not dare to interfere.

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[64c23т] **Yasuhiko Genku Kimura** ~ That which has balance is easy to maintain. ~ That which has not arisen is easy to forestall. ~ That which is brittle is easy to shatter. ~ That which is minuscule is easy to scatter. ~ Therefore, manage problems before they arise; ~ Create order before disorder sets in. ~ A tree as large as the arms' embrace grows from a downy shoot. ~ A terrace nine stories high rises from a shovelful of earth. ~ A journey of a thousand miles begins with a single step. ~ One who acts from the delusion of grandiosity fails. ~ One who clings to the delusion of grandiosity loses. ~ The sage does not act from delusion, and therefore he does not fail, ~ Nor does he cling to delusion, and therefore he does not lose. ~ Because of the delusion of grandiosity, ~ On the verge of success, people often fail. ~ If they would take as much care at the end as at the beginning, ~ They would not fail in their affairs. ~ The sage does not desire what the masses desire; ~ He does not treasure what the masses treasure. ~ He studies what the masses do not study; ~ He returns to the source of knowledge ignored by the masses. ~ Thus, without acting in delusion, ~ The sage supports all beings as they naturally exist.

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[64c24т] **Chou-Wing Chohan** ~ Do a non-deed, ~ Do a non-action, ~ Taste tastelessness. ~ The sage desires non-desire, ~ And does not value anything rare. ~ He learns the unlearnable, ~ But peruses what others have discarded. ~ Thus he enables all things ~ To develop in their natural way, ~ And he does not engage in hasty action. ~ See the small as big, ~ See the little as a lot. ~ Take care of the difficult when it is still easy, ~ Take care of the big when it is still small. ~ All difficult things in the world begin as easy things, ~ All big things in the world begin as small things. ~ The tree whose trunk cannot be encircled by a man's arms began as a sapling, ~ A nine-story tower rose from a heap of dirt, ~ A thousand-mile journey began with the earth under a man's foot. ~ Therefore the sage does not try to do big things, ~ And in that way can achieve greatness. ~ The person who makes casual promises ~ Will not keep them. ~ The person who perceives many things as easy ~ Will encounter many difficulties. ~ Therefore the sage perceives things as difficult, ~ And consequently never encounters difficulties.

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[64c25т] **Man-Ho Kwok** ~ When everything is peaceful, don't forget the danger; ~ When things are safe, don't lose your edge - ~ A brittle thing can break easily ~ And a small thing fragment. ~ So 'act before it happens', ~ 'order things before chaos breaks out'. ~ A great tree which takes a crowd to span its base ~ Started from being a tiny seed; ~ And a tower nine sections high began in the ground. ~ A journey of a thousand miles starts with the first step. ~ To act as if you know it all is catastrophic: and if you try to control it you will stare into your empty hand.

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[64c26т] **Gu Zhengkun** ~ A stable situation is easy to be maintained; ~ A condition without the sign of apparent change is easy to be coped with; ~ A fragile thing is easy to break; ~ A minute thing is easy to dissolve. ~ The proper treatment should be given to what has happened; ~ Keep things in order before disorder sets in. ~ A huge tree grows from a tiny seedling; ~ A nine-storey terrace rises from a mound of earth; ~ A journey of a thousand li starts from beneath one's feet. ~ Those who wants to obtain it by force will ruin it; ~ Those who hold it by force will lose it. ~ Thus the sage never ruins anything, ~ Because of his inaction; ~ He never loses anything. ~ In doing things, ~ People often fail on the verge of success. ~ If they are as prudent at the end as at the beginning, ~ They will never fail. ~ That is why the sage ~ Desires what others do not desire, ~ Values not rare goods, ~ Learns to lack learning, ~ Makes up for people's faults. ~ In this way he helps all things develop naturally ~ And refrains from interfering in them.

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[64c27т] **Chao-Hsiu Chen** ~ It is easy to control a situation when it is tranquil. ~ It is easy to deal with a matter before the omen is cast. ~ It is easy to break something when it is fragile. ~ It is easy to scatter something when it is minute. ~ Deal with things before they arise. ~ Govern a situation before it descends into disorder. ~ A huge tree as great as a man's arm-span grows from a tiny seed. ~ A nine-storey terrace rises from a pile of earth. ~ A thousand-mile journey starts from a single footstep. ~ He who acts to reach something will lead to its decline. ~ He who tries hard to hold on to something will lose it. ~ That is why the sage does nothing, and leads nothing to decline. ~ He does not hold on to anything, therefore he does not lose anything. ~ People often lead their actions to the verge of success, then fail. ~ Be careful to treat the end with equal care as the beginning. ~ Then you will not fail. ~ Therefore the sage desires not to desire, not to value precious goods, ~ to learn how not to learn, to cover the mistakes of the multitude, ~ to assist the myriad creatures according to the law of Nature. ~ Yet he dares not act.

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[64c28т] **Liu Qixuan** ~ What is still is easy to keep. ~ What has not developed is easy to guide. ~ What is fragile is easy to break. ~ What is little is easy to scatter. ~ One starts a project before things develop otherwise. ~ One prevents tumults before they happen otherwise. ~ A huge tree starts from a small sprout. ~ A nine-story tower starts from the first shovel full of dirt. ~ A long journey starts from the spot under the feet. ~ One who willfully starts a cause will ruin it. ~ One who willfully ends a cause will lose it. ~ The wise person does nothing willfully ~ And will therefore neither ruin nor lose. ~ People often fail when they are about to succeed. ~ If one is careful from start to end, one will not fail. ~ The wise ruler therefore desires what none would desire, ~ Values what none would value, learns what none can learn, ~ Remembers the useful experiences and lessons of all, ~ And does nothing willfully so as to help cultivate the natural.

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[64c29т] **Shi Fu Hwang** ~ Beginning And Ending ~ Lao Tze says, ~ That which remains still is easy to hold; ~ that which has not yet given indication of its presence is easy to measure against; ~ that which is brittle is easily broken; ~ and that which is minute is easily dispersed. ~ Deal with a thing before its disorder has made its appearance, and govern an affair before its confusion has begun. ~ A tree which fills the arms grows from a tiny sprout; ~ a tower of nine floors rises from a heap of earth; ~ a journey of a thousand li begins at one's feet. ~ He who acts with an intent to control fate does harm; ~ he who takes hold of a thing in the same way loses his hold. ~ The sage works without an intent to control fate, and therefore does no harm. ~ He does not lay hold so, and therefore does not lose his hold. ~ People who conduct their affairs often ruin them on the eve of their success. ~ If they are careful at the end, as they were careful at the beginning; ~ then there would be no ruined affairs. ~ Therefore, the sage desires what other men do not desire, and does not value objects which are difficult to obtain. ~ He learns what other men do not learn, and turns back to what the multitude of men have passed by. ~ Thus he assists all existence to develop in a natural course, and does not dare to act with an intent to control fate.

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[64c30т] **Ch'u Ta-Kao** ~ What is motionless is easy to hold; ~ What is not yet foreshadowed is easy to form plans for; ~ What is fragile is easy to break; ~ What is minute is easy to disperse. ~ Deal with a thing before it comes into existence; ~ Regulate a thing before it gets into confusion. ~ The common people in their business often fail on the verge of succeeding. ~ Take care with the end as you do with the beginning, ~ And you will have no failure.

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[64c31т] **Paul J. Lin** ~ Things at rest are easy to hold. ~ Things unbegun are easy to plan. ~ Fragile things are easy to shatter. ~ Tiny things are easy to scatter. ~ Manage things before they exist. ~ Set things in order before they become chaotic. ~ A tree as big as one's embrace originates from a rootlet. ~ A nine-story terrace begins with a heap of earth. ~ A thousand-li journey starts from beneath one's feet. ~ To act means to fail; ~ To insist means to lose. ~ The Sage does not act and therefore never fails; ~ He does not insist and therefore never loses. ~ When the people undertake to do something, ~ They almost always fail at the point of success. ~ One should be cautious at the end as at the beginning, ~ Then there will be no failure. ~ Therefore the Sage desires no desires, ~ Values not the rare treasures, ~ Learns from the unlearned, ~ Reverses the faults of the people, ~ And assists all things in their natural development, ~ Never daring to interfere.

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[64c32т] **Michael LaFargue** ~ When sitting still, they are easy to hold down; ~ no omens yet, it is easy to plan; ~ when fragile, they are easy to break; ~ when small, they are easy to scatter. ~ Work on it when it isn't yet; ~ put it in order when it is not yet disordered. ~ A tree you can barely get your arms around grows from a tiny shoot; ~ a nine-story tower begins as a heap of earth; ~ a thousand-mile journey begins under your feet. ~ Working ruins, grasping loses. ~ And so the Wise Person: ~ Does not work, so does not ruin; ~ does not grasp, so does not lose. ~ "When the people are engaged in some task, ~ they are always on the point of finishing when they ruin it." ~ Careful at the end just as at the beginning, ~ then there will be no ruining of the work. ~ And so the Wise Person: ~ Desires to be desireless, ~ does not prize goods hard to come by, ~ learns to be un-Learned, ~ turns back to the place all others have gone on from. ~ So as to help along the naturalness of the thousands of things without presuming to be a Worker.

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[64c33т] **Cheng Lin** ~ When chaos has not yet appeared, it is easy to maintain peace. ~ When portents have not yet appeared, it is easy to devise measures. ~ When a thing is brittle, it can be easily broken. ~ When a thing is minute, it can be easily dispersed. ~ Measures should be adopted to forestall future emergencies. ~ Action should be taken to safeguard against possible confusion. ~ A giant tree whose trunk measures several feet in diameter is grown from a tiny seed. ~ A tall tower nine storeys high is built upon basketfuls of earth. ~ A long journey of a thousand Lii is covered step by step. ~ Those who try to gain by action are sure to fail; ~ those who try to hold are sure to lose. ~ Because the Sage abides by inaction, he does not fail. ~ Because he does not try to hold, he does not lose. ~ Men often fail in their undertakings when they are on the verge of success. ~ If the same care is exercised towards the end as at the beginning, they can never fail. ~ Wherefore, the Sage has no desires, covets not rarities, and acquires not learning in order that he may avoid the faults of the multitude. ~ He promotes the spontaneous development of all things, and does not venture to interfere by his own action.

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[64c34т] **Yi Wu** ~ What is at rest is easy to hold; ~ What has not yet appeared is easy to plan. ~ What is fragile is easy to shatter; ~ What is small is easy to scatter. ~ Act before the problem happens; ~ Manage before disorder arises. ~ A tree as big as one's embrace springs from a tiny sprout; ~ A tower with nine stories starts from a heap of earth; ~ A walk of a thousand miles begins from where one stands. ~ One who acts will fail; ~ One who becomes attached will lose. ~ Therefore, the sage, without acting, does not fail, ~ Without becoming attached, does not lose. ~ The people, in doing, fail at the point of success. ~ One should be as cautious at the end as at the beginning; ~ Then there will be no failure. ~ Therefore, the sage desires to be desireless ~ And does not value rare treasures, ~ Learns to be unlearned ~ And reforms the faults of people. ~ He aids all things in their natural development ~ And dares to not act on them.

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[64c35т] **Han Hiong Tan** ~ It is easier to maintain the status quo when things are established and stabilised. ~ It is easier to correct things when the incipient signs of trouble have just occurred. ~ Fragile things disintegrate quickly. ~ Minute things disperse readily. ~ You should act well before the rot has set in. ~ You should take effective measures before chaos arises. ~ A tree broader than a man's embrace grows from a tiny seedling. ~ The tallest tower starts from a clod of earth. ~ The longest journey begins with the first step. ~ He who schemes will fail, and he who grasps tightly will lose it. ~ Hence, the sage does not scheme and will not fail. ~ He does not hold fast so he will not lose it. ~ Failure usually occurs at the cusp of succeeding. ~ If you pay careful attention from start to finish, there will be few failures. ~ What the sage wants is the opposite of what others want. ~ Hence, the sage does not covet rare objects. ~ The sage learns what others don't want to learn. ~ Thus, he avoids making mistakes that others commonly make. ~ The sage only facilitates. ~ He lets things evolve, but he does not interfere.

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[64c36т] **Hua-Ching Ni** ~ Tackle difficulties when they are easy. ~ Accomplish great things when they

are small. ~ Handle what is going to be rough when it is still smooth. ~ Control what has not yet formed its force. ~ Deal with a dangerous situation while it is safe. ~ Manage what is hard while it is soft. ~ Eliminate what is vicious before it becomes destructive. ~ This is called "attending to great things at small beginnings." ~ A tree so big it can fill the span of a man's arms grows from a tiny sprout. ~ A terrace nine stories high rises from a shovelful of earth. ~ A journey of a thousand miles begins with a single step. ~ Thus, one of integral virtue never sets about grandiose things, ~ yet he is able to achieve great things. ~ Lightly made promises inspire little confidence. ~ Making light of things at the beginning, ~ one will meet with failure in the end. ~ Being prepared for hardship, one will not be overcome by it. ~ In handling their affairs, people often ruin them just as they are on the verge of success. ~ With heedfulness in the beginning and all the way through to the end, ~ nothing is ruined.

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[64c37т] **Chang Chung-yuan** ~ That which is motionless is easy to maintain. ~ That which is prior to emergence is easy to deal with. ~ That which is just beginning is easy to destroy. ~ That which is minute is easy to disperse. ~ Act on what is before it occurs. ~ Manage things before they are in disorder. ~ Big trees grow out of small shoots. ~ A nine story tower begins to be built from one little lump. ~ A journey of a thousand miles begins from where one stays. ~ Those who proceed through action fail. ~ Those who grasp on to a thing lose it. ~ Therefore, the wise does not act on things and is free from failure. ~ He does not grasp on to things, and does not lose them. ~ People who are engaged with things often fail when they almost complete them. ~ Therefore, one should be as careful in the last stage of one's work as at the beginning. ~ Then one will be free from failure. ~ Hence, for the wise, willing is non-willing. ~ He never values things which are hard to attain. ~ He learns what is unlearned. ~ He avoids the mistakes that have been made by others. ~ He is in accordance with the nature of ten thousand things, yet he never interferes with them.

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[64c38т] **Henry Wei** ~ Attend to the Insignificant ~ Shou Wei ~ What is secure can be easily maintained. ~ What is yet unmanifest can be easily tackled. ~ What is brittle can be easily broken. ~ What is puny can be easily scattered. ~ Act before any trouble starts. ~ Enforce order before disorder arises. ~ A big tree, whose girth fills a man's embrace, ~ Springs from a tender shoot. ~ A terrace nine stories in height ~ Rises from a heap of earth. ~ A journey one thousand miles long ~ Begins with the first step. ~ He who interferes will fail; ~ He who grasps will lose. ~ Therefore, the Sage does not interfere, ~ And incurs no failure; ~ He does not grasp, ~ And suffers no loss. ~ People in handling their affairs ~ Often fail when within an ace of fulfilment. ~ Be circumspect at the end as at the beginning, ~ And there will be no failure. ~ Therefore the Sage desires what is not desired (by others), ~ And does not treasure hard-to-get objects. ~ He learns what is not learned (by others), ~ And restores what the multitude has skipped. ~ He assists the natural trend of all things, ~ But dares not venture to tamper with it.

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[64c39т] **Ha Poong Kim** ~ What is at rest is easy to hold; ~ What has not yet shown its sign is easy to prepare for. ~ What is tender is easy to break up; ~ What is minute is easy to scatter. ~ Deal with things before they become reality; ~ Put things in order before disorder arises. ~ A tree as big as a man's embrace ~ Grows from the tip of a fine hair. ~ A terrace nine stories high ~ Rises from a heap of earth. ~ A journey of a thousand miles ~ Starts from where one stands. ~ Whoever acts on it will ruin it; ~ Whoever lays hold of it will lose it. ~ For this reason the sage ~ Does nothing and therefore ruins nothing; ~ Lays hold of nothing and therefore loses nothing. ~ People, in handling their affairs, ~ Always ruin their work on the verge of completion. ~ Be careful at the end as at the start, ~ And you will never fail. ~ For this reason the sage ~ Desires not to desire, ~ Does not treasure rare goods, ~ Learns not to learn. ~ He returns to what the multitude passes by. ~ He thus helps the ten thousand things to be so of themselves [tzu jan], ~ And does not try to rule.

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[64c40т] **Tao Huang** ~ It is easy to sustain what is at rest. ~ It is easy to plan for that of which there is not even a sign. ~ What is fragile is easily broken. ~ What is minute is easily dispersed. ~ Act upon it before it exists. ~ Regulate it before it becomes chaos. ~ A massive tree grows from a little sprout. ~ A nine-story-building rises from a clod of earth. ~ A thousand fathoms begin with a single step. ~ Those who impose action upon it will fail. ~ Those who cling to it lose it. ~ So the sage, through nonaction, does not fail. ~ Not clinging, he does not lose. ~ The common people's engagement in affairs fails prior to success. ~ So the saying goes, ~ "Give as much careful attention to the end as to the beginning, then the affairs will not fail." ~ It is on that account that the sage desires not to desire and does not value goods that are hard to get. ~ He learns not to learn and restores the common people's losses. ~ He is able to support the nature of all things and, not by daring, to impose action.

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[64c41т] **Tang Zi-chang** ~ What is still at rest is easy to maintain. ~ What is still insignificant is easy to dispose of. ~ What is still fragile is easily shattered. ~ What is still not yet begun is easy to plan. ~ Action should be taken before the emergency occurs. ~ Measures should be taken before confusion is formed. ~ A large tree, so large arms can hardly go around, was grown from a tiny seed. ~ A tall tower, of nine stories height, was built first with a handful of dirt. ~ A long journey of a thousand miles can be finished by moving feet. ~ One who intervenes will be defeated. ~ One who grasps the world will lose it. ~ So the Sage ruler does not intervene, thus he does not fail. ~ He does not grasp, thus he never loses. ~ Sometimes people fail to reach the end when they are already on the verge of success. ~ A Sage was as cautious at the end as in the beginning, so he could avoid failure. ~ Thus a Sage ruler never desired what should not be desired, such as he never cherished rare goods. ~ He did not experience what should not be experienced, such as he never repeated the faults of others. ~ It gives supplementary help to the nature of All Things, and yet it dares not to assert itself.

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[64c42т] **Wing-tsit Chan** ~ What remains still is easy to hold. ~ What is not yet manifest is easy to plan for. ~ What is brittle is easy to crack. ~ What is minute is easy to scatter. ~ Deal with things before they appear. ~ Put things in order before disorder arises. ~ A tree as big as a man's embrace grows from a tiny shoot. ~ A tower of nine stories begins with a heap of earth. ~ The journey of a thousand li starts from where one stands. ~ He who takes action fails. ~ He who grasps things loses them. ~ For this reason the sage takes no action and therefore does not fail. ~ He grasps nothing and therefore he does not lose anything. ~ People in their handling of affairs often fail when they are about to succeed. ~ If one remains as careful at the end as he was at the beginning, there will be no failure. ~ Therefore the sage desires to have no desire, ~ He does not value rare treasures. ~ He learns to be unlearned, and returns to what the multitude has missed (Tao). ~ Thus he supports all things in their natural state but does not take any action.

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[64c91т] **И. И. Семененко** ~ Легко придерживаться безопасного, ~ легко замыслить еще не начавшееся, ~ легко разъединять непрочное, ~ легко рассеивать мельчайшее. ~ Начинают заниматься тем, что еще не возникло; ~ наводится порядок там, где он еще не нарушается. ~ Дерево в охват рождается из самой малости, ~ девятиярусная насыпь восстает из пригоршни земли, ~ далекий путь берет начало в пяди под стопой. ~ Кто действует, тот терпит поражение; ~ кто чем-то обладает, тот его теряет. ~ Вот почему Премудрый человек находится в бездействии и потому не знает поражения, ~ ничем не обладает и потому не ведает потерь. ~ В своих делах люди обычно накануне достижения успеха терпят поражение. ~ Не терпят поражения, когда в конце бывают так же осторожны, как в начале. ~ Поэтому Премудрый человек желает не иметь желаний и не ценит редкие товары, ~ он учится быть неученым и возвращается к тому, что скопище людей минует. ~ Помогая десяти тысячам вещей быть самостными, он не смеет действовать.

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[64c92т] **А. А. Маслов** ~ Легко сохранить то, что умиротворено. ~ Легко спланировать то, что ещё не получило развития. ~ Легко разломать то, что ещё хрупко. ~ Легко рассеять то, что ещё мало. ~ Действуй тогда, когда ещё ничего нет. ~ Правь там, где ещё нет смуты. ~ Полнокровное древо вырастает из мельчайшего ничто. ~ Башня в девять уступов поднимается из просеянной земли. ~ Путешествие в тысячу ли начинается с одного шага. ~ Действующий - терпит неудачу. ~ Стяжающий - утрачивает. ~ Поэтому мудрец, пребывая в недеянии, не терпит неудач и поскольку не стяжает - не утрачивает. ~ Зачастую люди терпят неудачу в делах, находясь на пороге успеха. ~ Будь в конце столь же осторожен, как и в начале, - и не будет неудачных дел. ~ Вот почему мудрецы желали не-желания и не ценили труднодостижимых предметов, учились вне учения и возвращались к ошибкам людей, дабы помочь мириадам существ пребывать в естественности и воздерживаться от деяний.

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[64c93т] **Е. А. Торчинов** ~ Пребывающее в умиротворении легко удерживать. ~ Когда признаки еще не проявились, положение легко исправить. ~ То, что хрупко, легко разбить. ~ Мелкое легко рассеять. ~ Действуй, пока положение еще не выявилось, ~ упорядочивай, пока смута еще не началась. ~ Дерево, ствол которого с трудом можно обхватить, вырастает из крошечного ростка. ~ Девятиэтажная башня возводится из комка земли. ~ Путешествие в десять тысяч верст начинается с одного шага. ~ Действуя, губишь дело. ~ Удерживая, теряешь удерживаемое. ~ Совершенный мудрец пребывает в недеянии и поэтому не знает поражений; он ничего не удерживает и поэтому ничего не теряет. ~ Люди в делах своих часто стремятся к завершенности и потому терпят поражение. ~ Если человек столь же внимателен в конце, как и в начале, он не будет знать поражений. ~ Поэтому совершенный мудрец, ~ желая не желать, ~ не ценит труднодоступные товары; ~ учась не учась, ~ возвращается к тому, что все люди уже прошли. ~ Он споспешествует самоестественности сущего и не смеет действовать.

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[64c94т] **А. Е. Лукьянов** ~ Умиротворенное состояние легко поддерживается. ~ Еще не проявившее признаков легко предугадывается. ~ Хрупкое легко растворяется. ~ Мелкое легко рассеивается. ~ Принимай меры, пока еще не произошло событие. ~ Наводи порядок, пока еще не наступил хаос. ~ Дерево толщиной в обхват вырастает из былинки. ~ Девятиэтажная башня начинается с горстки земли. ~ Путь в тысячу ли начинается с первого шага. ~ Кто деяет - вредит всему. ~ Кто удерживает - теряет все. ~ Вот почему совершенномудрый человек не деяет, ~ поэтому не терпит неудач, не удерживает, поэтому не теряет. ~ Люди, идя на дело, часто, еще только приступив, уже все портят. ~ Если будешь осторожным в конце, как и в начале, то не навредишь делу. ~ Вот почему совершенномудрый человек стражет бесстрастия, ~ не ценит трудно добываемого богатства, учит неучение, ~ возвращается к тому, что пройдено многими людьми, ~ опирается на естественность мириад вещей и не смеет деять.

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[64c95т] **Ян Хин-шун** ~ То, что спокойно, легко сохранить. ~ То, что еще не показало признаков, легко направить. ~ То, что слабо, легко разделить. ~ То, что мелко, легко рассеять. ~ Действие надо начать с того, чего еще нет. ~ Наведение порядка надо начать тогда, когда еще нет смуты. ~ Ибо большое дерево вырастает из маленького, девятиэтажная башня начинает строиться из горстки земли, путешествие в тысячу ли начинается с одного шага. ~ Кто действует - потерпит неудачу. ~ Кто чем-либо владеет - потеряет. ~ Вот почему совершенномудрый бездеятелен, и он не терпит неудачи. ~ Он ничего не имеет и поэтому ничего не теряет. ~ Те, кто, совершая дела, спешат достигнуть успеха, потерпят неудачу. ~ Кто осторожно заканчивает свое дело, подобно тому как он его начал, у того всегда будет благополучие. ~ Поэтому совершенномудрый не имеет страсти, не ценит труднодобываемые предметы, учится у тех, кто не имеет знаний, и идет по тому пути, по которому прошли другие. ~ Он следует естественности вещей и не осмеливается [самовольно] действовать.

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[64c96т] **Д. П. Конисси** ~ Не трудно держать легкую вещь. ~ Легко предотвратить (беду) до полного обнаружения. ~ Слабого легко разбить, мелкого легко рассеять. ~ Следует устраивать защиту тогда, когда еще нет (в том) надобности (т.е. нет врагов). ~ Следует заботится о спокойствии страны тогда, когда еще в ней все в порядке. ~ Дерево, которого нельзя обнять руками (т.е. большое), выросло из маленького. ~ Девятиэтажная башня созидается из клочков земли. ~ Чтобы пройти тысячу верст, нужно начать ходьбу с одного шага. ~ Кто может создать, тот может и разрушить. ~ Имеющий может потерять. ~ Святой муж ничего не создает, поэтому ничего не разрушает; ~ он ничего не имеет, поэтому ничего не потеряет. ~ Кто, предпринимая дело, спешит наскоро достигнуть результата, тот ничего не сделает. ~ Кто осторожно оканчивает свое дело, как начал, тот не потерпит неудачи. ~ Поэтому святой муж всегда старается быть беспристрастным, не придавать ценности труднодобываемым вещам и не слушать бесплодного учения. ~ Он повторяет то, что делалось многими. ~ Он будет стараться, чтобы пособить естественному течению вещей, но ни в каком случае, не препятствовать ему.

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[64c97т] **В. В. Малявин** ~ Что покоится, то легко удержать. ~ Что еще не проявилось, то легко упредить. ~ Что хрупко, то легко разбить. ~ Что мелко, то легко рассеять. ~ Действуй там, где еще ничего нет. ~ Упорядочивай там, где еще не разладилось. ~ Дерево толщиной в обхват вырастает из крошечного ростка, ~ Башня в девять этажей начинается с комка земли. ~ Путь в тысячу ли начинается с одного шага. ~ Тот, кто воздействует на это, разрушит его. ~ Тот, кто крепко держится за это, потеряет его. ~ Вот почему премудрый человек не действует и ничего не разрушает, ~ Ни за что не держится - и ничего не теряет. ~ Когда успех уже близок, люди часто все портят. ~ Кто в конце так же осмотрителен, как в начале, не изведает неудачи. ~ Посему премудрый человек желает нежелания и не ценит редкие в мире товары. ~ Он учится не быть ученым и уводит всех от заблуждений. ~ Посему он во всех вещах поддерживает то, что таково само по себе - и ничего не делает.

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[64c98т] **Б. Б. Виноградский** ~ Что спокойно, легко удержать. ~ Что еще не проявилось, легко проконтролировать. ~ Что хрупко, легко разрушить. ~ Что тонко, легко рассеять. ~ Осуществляй это, когда еще нет наличия. ~ Упорядочивай это, когда еще нет неурядиц. ~ Дерево толщиной в обхват рождается из тончайшего ростка. ~ Башня в девять этажей поднимается с кучки земли. ~ Движение в тысячу ли начинается под ступней. ~ Осуществляешь - испортишь это. ~ Удерживаешь - потеряешь это. ~ Это дает: ~ У человека мудрости - отсутствие осуществления. ~ Причинность: ~ Отсутствие порчи. ~ Отсутствие удержания. ~ Причинность: ~ Отсутствие потери. ~ Народ, делая дела, постоянно, приближаясь к завершению, портит их. ~ Если осторожен в конце так же, как и в начале, тогда не испортишь дело. ~ Это дает: ~ Человек мудрости стремится не стремиться. ~ Не придает ценности трудно достающимся товарам. ~ Учится не учиться. ~ Возвращается туда, где проходят большинство людей. ~ Тем самым поддерживает самопроизвольную естественность мириад сущностей и не осмеливается осуществлять.

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PSEUDO-CHAPTER **Sixty-Five**

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[65c01т] **Robert G. Henricks** ~ Those who practiced the Way in antiquity, ~ Did not use it to enlighten the people. ~ Rather, they used it to make them dumb. ~ Now the reason why people are difficult to rule is because of their knowledge; ~ As a result, to use knowledge to rule the state ~ Is thievery of the state; ~ To use ignorance to rule the state ~ Is kindness to the state. ~ One who constantly understands these two ~ Also [understands] the principle. ~ To constantly understand the principle - ~ This is called Profound Virtue. ~ Profound Virtue is deep, is far-reaching, ~ And together with things it returns. ~ Thus we arrive at the Great Accord.

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[65c02t] **John C. H. Wu** ~ IN THE OLD DAYS, THOSE WHO WERE WELL VERSED IN THE PRACTICE OF THE TAO DID NOT TRY TO ENLIGHTEN THE PEOPLE, BUT RATHER TO KEEP THEM IN THE STATE OF SIMPLICITY. ~ FOR, WHY ARE THE PEOPLE HARD TO GOVERN? ~ BECAUSE THEY ARE TOO CLEVER! ~ THEREFORE, HE WHO GOVERNS HIS STATE WITH CLEVERNESS IS ITS MALEFACTOR; ~ BUT HE WHO GOVERNS HIS STATE WITHOUT RESORTING TO CLEVERNESS IS ITS BENEFACTOR. ~ TO KNOW THESE PRINCIPLES IS TO POSSESS A RULE AND A MEASURE. ~ TO KEEP THE RULE AND THE MEASURE CONSTANTLY IN YOUR MIND IS WHAT WE CALL MYSTICAL VIRTUE. ~ DEEP AND FAR-REACHING IS MYSTICAL VIRTUE! ~ IT LEADS ALL THINGS TO RETURN, TILL THEY COME BACK TO GREAT HARMONY!

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[65c03t] **D. C. Lau** ~ OF OLD THOSE WHO EXCELLED IN THE PURSUIT OF THE WAY DID NOT USE IT TO ENLIGHTEN THE PEOPLE BUT TO HOODWINK THEM. ~ THE REASON WHY THE PEOPLE ARE DIFFICULT TO GOVERN IS THAT THEY ARE TOO CLEVER. ~ HENCE TO RULE A STATE BY CLEVERNESS ~ WILL BE TO THE DETRIMENT OF THE STATE; ~ NOT TO RULE A STATE BY CLEVERNESS ~ WILL BE A BOON TO THE STATE. ~ THESE TWO ARE MODELS. ~ ALWAYS TO KNOW THE MODELS ~ IS KNOWN AS MYSTERIOUS VIRTUE. ~ MYSTERIOUS VIRTUE IS PROFOUND AND FAR-REACHING, ~ BUT WHEN THINGS TURN BACK IT TURNS BACK WITH THEM. ~ ONLY THEN IS COMPLETE CONFORMITY REALIZED.

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[65c04t] **R. L. Wing** ~ THOSE SKILLFUL IN THE ANCIENT TAO ARE NOT OBVIOUS TO THE PEOPLE. ~ THEY APPEAR TO BE SIMPLE-MINDED. ~ PEOPLE ARE DIFFICULT TO LEAD ~ BECAUSE THEY ARE TOO CLEVER. ~ HENCE, TO LEAD THE ORGANIZATION WITH CLEVERNESS ~ WILL HARM THE ORGANIZATION. ~ TO LEAD THE ORGANIZATION WITHOUT CLEVERNESS ~ WILL BENEFIT THE ORGANIZATION. ~ THOSE WHO KNOW THESE TWO THINGS ~ HAVE INVESTIGATED THE PATTERNS OF THE ABSOLUTE. ~ TO KNOW AND INVESTIGATE THE PATTERNS ~ IS CALLED THE SUBTLE POWER. ~ THE SUBTLE POWER IS PROFOUND AND FAR-REACHING. ~ TOGETHER WITH THE NATURAL LAW OF POLARITY, IT LEADS TO THE GREAT HARMONY.

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[65c05t] **Ren Jiyu** ~ FROM OF OLD THOSE WHO HAVE CARRIED OUT THE PRINCIPLE OF TAO DO NOT ENLIGHTEN THE PEOPLE WITH IT, BUT MAKE THEM FOOLISH AND SIMPLE WITH IT. ~ WHAT MAKES IT DIFFICULT TO GOVERN THE PEOPLE IS THAT THEY HAVE TOO MUCH KNOWLEDGE, ~ THEREFORE TO GOVERN THE STATE BY WISDOM IS A DISASTER FOR THE STATE, ~ AND NOT TO GOVERN THE STATE BY WISDOM IS A BLESSING FOR THE STATE. ~ IT IS A PRINCIPLE TO KNOW THE TWO (BY WISDOM AND NOT BY WISDOM). ~ CARRYING OUT THE PRINCIPLE FOREVER IS CALLED THE MYSTERIOUS "DE." ~ THE MYSTERIOUS "DE" IS VERY DEEP AND FAR-REACHING. ~ IT IS CONTRARY TO THE NATURE OF CONCRETE THINGS, ~ BUT LEADS TO THE GREATEST CONFORMITY.

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[65c06t] **Gia-fu Feng** ~ IN THE BEGINNING THOSE WHO KNEW THE TAO DID NOT TRY TO ENLIGHTEN OTHERS, ~ BUT KEPT THEM IN THE DARK. ~ WHY IS IT SO HARD TO RULE? ~ BECAUSE PEOPLE ARE SO CLEVER. ~ RULERS WHO TRY TO USE CLEVERNESS ~ CHEAT THE COUNTRY. ~ THOSE WHO RULE WITHOUT CLEVERNESS ~ ARE A BLESSING TO THE LAND. ~ THESE ARE THE TWO ALTERNATIVES. ~ UNDERSTANDING THESE IS PRIMAL VIRTUE. ~ PRIMAL VIRTUE IS DEEP AND FAR. ~ IT LEADS ALL THINGS BACK ~ TOWARD THE GREAT ONENESS.

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[65c07t] **Lok Sang Ho** ~ IN THE ANCIENT DAYS THE MASTERS WHO SUCCEED IN FOLLOWING THE DAO, ~ RATHER THAN MAKING PEOPLE CLEVER, ~ WOULD SPARE THEM FROM MUCH ACQUIRED KNOWLEDGE. ~ THE REASON WHY PEOPLE MAY BE DIFFICULT TO RULE OVER IS THAT THEY ARE TOO CLEVER. ~ THE RULER WHO RULES WITH HIS ACQUIRED KNOWLEDGE ~ IS (LIKELY) TO HURT THE NATION. ~ THE RULER WHO RULES NOT WITH HIS ACQUIRED KNOWLEDGE ~ IS (LIKELY) TO BENEFIT THE NATION. ~ KNOWING THE DIFFERENCE BETWEEN RULING WITH ACQUIRED KNOWLEDGE AND RULING WITH ORIGINAL KNOWLEDGE ~ IS CLOSE TO FOLLOWING THE RIGHT FORMULA. ~ BEING ALWAYS MINDFUL OF FOLLOWING THE FORMULA IS THE MYSTICAL VIRTUE. ~ THE MYSTICAL VIRTUE IS DEEP, ~ FAR FROM THE CROWDS, ~ AND OPPOSITE TO WHAT PEOPLE EXPECT. ~ EXACTLY BECAUSE IT IS THE REVERSE OF WHAT PEOPLE EXPECT, ~ IT ACHIEVES GREAT CONCORDANCE.

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[65c08t] **Xiaolin Yang** ~ THE ANCIENT PEOPLE WHO KNEW THE DAO DID NOT MAKE PEOPLE SMART, BUT MADE THEM SIMPLE. ~ PEOPLE ARE NOT EASY TO GOVERN WHEN THEY ARE TOO SMART. ~ SO, THOSE WHO GOVERN A COUNTRY BASED ON SMARTNESS ARE A DISASTER TO THE COUNTRY. ~ THOSE WHO DO NOT GOVERN THE COUNTRY BASED ON SMARTNESS ARE A FORTUNE TO THE COUNTRY. ~ THESE TWO WAYS ARE THE LONG-LASTING POLICIES FOR GOVERNING A COUNTRY. ~ KEEPING THESE TWO POLICIES IS CALLED REAL DE. ~ REAL DE IS SO DEEP AND FAR-REACHING; IT IS OPPOSITE TO WHAT WE KNOW TODAY. ~ HOWEVER, IT WILL EVENTUALLY LEAD TO THE ULTIMATE HARMONIC AND NATURAL STATE.

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[65c09t] **Walter Gorn Old**, SIMPLE VIRTUE ~ THE ANCIENTS WHO PRACTISED THE TAO DID NOT MAKE USE OF IT TO RENDER THE PEOPLE BRILLIANT, BUT TO MAKE THEM SIMPLE AND NATURAL. ~ THE DIFFICULTY IN GOVERNING THE PEOPLE IS THROUGH OVERMUCH POLICY. ~ HE WHO TRIES TO GOVERN THE KINGDOM BY POLICY IS ONLY A SCOURGE TO IT; WHILE HE WHO GOVERNS WITHOUT IT IS A BLESSING. ~ TO KNOW THESE TWO THINGS IS THE PERFECT KNOWLEDGE OF GOVERNMENT, AND TO KEEP THEM CONTINUALLY IN VIEW IS CALLED THE VIRTUE OF SIMPLICITY. ~ DEEP AND WIDE IS THIS SIMPLE VIRTUE; AND THOUGH OPPOSED TO OTHER METHODS IT CAN BRING ABOUT A PERFECT ORDER.

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[65c10t] **James Legge** ~ THE ANCIENTS WHO SHOWED THEIR SKILL IN PRACTISING THE TAO DID SO, NOT TO ENLIGHTEN THE PEOPLE, BUT RATHER TO MAKE THEM SIMPLE AND IGNORANT. ~ THE DIFFICULTY IN GOVERNING THE PEOPLE ARISES FROM THEIR HAVING MUCH KNOWLEDGE. ~ HE WHO (TRIES TO) GOVERN A STATE BY HIS WISDOM IS A SCOURGE TO IT; ~ WHILE HE WHO DOES NOT (TRY TO) DO SO IS A BLESSING. ~ HE WHO KNOWS THESE TWO THINGS FINDS IN THEM ALSO HIS MODEL AND RULE. ~ ABILITY TO KNOW THIS MODEL AND RULE CONSTITUTES WHAT WE CALL THE MYSTERIOUS EXCELLENCE (OF A GOVERNOR). ~ DEEP AND FAR-REACHING IS SUCH MYSTERIOUS EXCELLENCE, SHOWING INDEED ITS POSSESSOR AS OPPOSITE TO OTHERS, BUT LEADING THEM TO A GREAT CONFORMITY TO HIM.

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[65c11t] **David Hinton** ~ ANCIENT MASTERS OF WAY ~ NEVER ENLIGHTENED PEOPLE. ~ THEY KEPT PEOPLE SIMPLE-MINDED. ~ IT'S IMPOSSIBLE TO GOVERN ~ ONCE YOU'VE FILLED PEOPLE WITH KNOWING. ~ USE KNOWING TO GOVERN ~ AND YOU PLUNDER THE NATION, ~ BUT USE NOT-KNOWING TO GOVERN ~ AND YOU ENRICH THE NATION. ~ ONCE YOU UNDERSTAND THIS, THE PATTERN IS CLEAR, ~ AND ALWAYS UNDERSTANDING THE PATTERN IS CALLED DARK-ENIGMA INTEGRITY. ~ DARK-ENIGMA INTEGRITY IS DEEP AND DISTANT, IS THE RETURN OF THINGS ~ BACK INTO THE VAST HARMONY.

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[65c12t] **Chichung Huang** ~ THEREFORE, IT IS SAID: ~ "THOSE WHO IMPLEMENTED THE TAO ~ DID NOT USE IT TO MAKE THE PEOPLE SHREWD; ~ RATHER, THEY USED IT TO MAKE THEM SIMPLE." ~ THE REASON WHY THE PEOPLE ARE DIFFICULT TO RULE ~ IS THAT THEY ARE CRAFTY. ~ THEREFORE, USING CRAFT TO GOVERN A STATE ~ IS A PEST TO THE STATE; ~ USING NONCRAFT TO GOVERN A STATE ~ IS A BLESSING TO THE STATE. ~ CONSTANTLY REMEMBER: THESE TWO CONSTITUTE A GUIDELINE; ~ CONSTANTLY REMEMBERING THIS GUIDELINE ~ IS CALLED A DEEP AND REMOTE VIRTUE. ~ THE DEEP AND REMOTE VIRTUE ~ IS DEEP INDEED, REMOTE INDEED; ~ AND, THOUGH CONTRARY TO ALL THINGS, ~ WILL EVENTUALLY REACH GRAND HARMONY.

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[65c13t] **Ellen M. Chen** ~ THOSE IN THE PAST WHO WERE GOOD AT PRACTICING TAO, ~ DID NOT WANT TO ENLIGHTEN (MING) THE PEOPLE, ~ BUT TO KEEP THEM IN IGNORANCE (YŪ). ~ PEOPLE ARE HARD TO RULE, ~ BECAUSE THEY KNOW (CHIH) TOO MUCH. ~ THEREFORE, TO RULE A NATION BY KNOWLEDGE, ~ IS TO BE THE NATION'S THIEF. ~ NOT TO RULE A NATION BY KNOWLEDGE, ~ IS TO BE THE NATION'S BLESSING. ~ TO KNOW THESE TWO IS TO KNOW HEAVEN'S RULE (CHI SHIH). ~ ALWAYS KNOWING HEAVEN'S RULE, ~ IS CALLED THE DARK (HSŪAN) TE. ~ THE DARK TE CLARIFIES (CH'ING) AND IS FAR AWAY (YŪAN). ~ IT REVERTS (FAN) WITH THINGS. ~ THEN THERE ARRIVES THE GREAT HARMONY.

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[65c14t] **Lee Sun Chen Org** ~ IN OLD DAYS, WHEN GOOD PRACTITIONERS OF TAO LED THE COUNTRY, THEY DID NOT ANNOUNCE THEIR PLANS TO THE PUBLIC, BECAUSE THEY WANTED TO KEEP A LOW PROFILE [TO PROTECT INNOCENT PEOPLE FROM SCHEMERS]; ~ THE REASON POPULACE WAS DIFFICULT TO GOVERN WAS BECAUSE INSIDIOUS PEOPLE WERE COMPENSATED FOR THEIR EXPERTISE [TO TAKE ADVANTAGE OF THE SITUATION]. ~ IF A COUNTRY IS RUN WITH THE POLICY WHICH REWARDS PEOPLE FOR THEIR CUNNINGNESS, ITS [FUNDAMENTAL PRINCIPLE OF JUSTICE FOR ALL] WOULD THUS BE ROBBED; ~ IF A COUNTRY IS RULED WITH THE POLICY DISCOURAGING CUNNING PERFORMANCES, THE WHOLE COUNTRY IS BLESSED WITH GOOD FORTUNE [OF JUSTICE FOR ALL]. ~ THE ABOVE MENTIONED ARE TWO MODES OF GOVERNING; ~ IF ONE IS ABLE TO RECOGNIZE THE [ADVANTAGES AND DISADVANTAGES] OF THESE TWO MODES THEN [WE MAY DESCRIBE THAT] HE IS UNIFIED WITH THE PROFOUND TE; ~ THE PROFOUND TE EXTENDS FAR AND DEEP! ~ WHEN [A SAGE], TOGETHER WITH MYRIAD THINGS AND CREATURES, RETURN TO [THE CULTIVATION OF THE PROFOUND TE], [THE WORLD] WILL HAVE PEACE AND PROSPERITY.

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[65c15t] **Tien Cong Tran** ~ IN THE OLD DAYS, THOSE WHO WERE WELL VERSED IN THE PRACTICE OF THE WAY DID NOT TRY TO MAKE THE PEOPLE KNOW, BUT RATHER TO KEEP THEM IN THE STATE OF SIMPLICITY. ~ WHY ARE THE PEOPLE HARD TO GOVERN? ~ BECAUSE THEY ARE CLEVER. ~ THEREFORE, HE WHO GOVERNS HIS STATE WITH CLEVERNESS IS ITS MALEFACTOR. ~ HE WHO GOVERNS HIS STATE WITHOUT RESORTING TO CLEVERNESS IS ITS BENEFACTOR. ~ TO KNOW THESE TWO PRINCIPLES IS TO POSSESS A RULE AND A MEASURE OF GOVERNING. ~ TO KNOW THE RULE AND THE MEASURE IS MYSTERIOUS VIRTUE. ~ DEEP AND FAR-REACHING IS MYSTERIOUS VIRTUE! ~ IT LEADS ALL THINGS TO RETURN TO GREAT HARMONY.

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[65c16t] **Thomas Z. Zhang** ~ IN THE PAST, THOSE WHO ARE GOOD AT TAO DID NOT ENCOURAGE PEOPLE TO BE SHREWD. ~ THEY ENCOURAGE PEOPLE TO BE HONEST. ~ PEOPLE ARE DIFFICULT TO GOVERN IF THEY ARE SLY. ~ ADVOCATING SLYNESS IN GOVERNING IS THE MISFORTUNE OF A KINGDOM. ~ OPPOSING SLYNESS IN GOVERNING IS THE BLESSING OF A KINGDOM. ~ NOTE THAT THE ABOVE TWO POINTS ARE ALSO GUIDELINES. ~ CONSTANTLY NOTICING THE GUIDELINES IS PROFOUND TE. ~ PROFOUND TE IS DEEP, BROAD, AND AGAINST INSTINCT. ~ BUT IT CAN LEADS TO GREAT SUCCESS.

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[65c17t] **Arthur Waley** ~ IN THE DAYS OF OLD THOSE WHO PRACTISED TAO WITH SUCCESS DID NOT, BY MEANS OF IT, ENLIGHTEN THE PEOPLE, BUT ON THE CONTRARY SOUGHT TO MAKE THEM IGNORANT. ~ THE MORE KNOWLEDGE PEOPLE HAVE, THE HARDER THEY ARE TO RULE. ~ THOSE WHO SEEK TO RULE BY GIVING KNOWLEDGE ~ ARE LIKE BANDITS PREYING ON THE LAND. ~ THOSE WHO RULE WITHOUT GIVING KNOWLEDGE ~ BRING A STOCK OF GOOD FORTUNE TO THE LAND. ~ TO HAVE UNDERSTOOD THE DIFFERENCE BETWEEN THESE TWO THINGS IS TO HAVE A TEST AND STANDARD. ~ TO BE ALWAYS ABLE TO APPLY THIS TEST AND STANDARD ~ IS CALLED THE MYSTERIOUS 'POWER', ~ THE MYSTERIOUS 'POWER', SO DEEP-PENETRATING, ~ SO FAR-REACHING, ~ THAT CAN FOLLOW THINGS BACK - ~ ALL THE WAY BACK TO THE GREAT CONCORDANCE.

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[65c18t] **Richard John Lynn** ~ THOSE IN ANTIQUITY WHO WERE GOOD AT PRACTICING THE DAO DID NOT USE IT TO MAKE THE COMMON FOLK INTELLIGENT BUT USED IT TO MAKE THEM STUPID. ~ THE REASON THE COMMON FOLK ARE HARD TO GOVERN IS THAT THEY HAVE TOO MUCH KNOWLEDGE. ~ THUS TO USE KNOWLEDGE TO GOVERN THE STATE IS TO BRING ABOUT THE THEFT OF THE STATE. ~ NOT TO USE KNOWLEDGE TO GOVERN THE STATE IS TO ENRICH THE STATE. ~ ONE SHOULD UNDERSTAND THESE TWO, FOR THEY CONSTITUTE A CONSISTENT RULE. ~ CONSTANT UNDERSTANDING OF THIS CONSISTENT RULE IS CALLED "MYSTERIOUS VIRTUE." ~ MYSTERIOUS VIRTUE IS INDEED PROFOUND, INDEED FAR-REACHING! ~ SUCH A ONE HELPS THE PEOPLE REVERT, ~ FOR ONLY THEN WILL PERFECT COMPLIANCE BE ATTAINED.

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[65c19t] **Lin Yutang** ~ THE GRAND HARMONY ~ THE ANCIENTS WHO KNEW HOW TO FOLLOW THE TAO ~ AIMED NOT TO ENLIGHTEN THE PEOPLE, ~ BUT TO KEEP THEM IGNORANT. ~ THE REASON IT IS DIFFICULT FOR THE PEOPLE TO LIVE IN PEACE ~ IS BECAUSE OF TOO MUCH KNOWLEDGE. ~ THOSE WHO SEEK TO RULE A COUNTRY BY KNOWLEDGE ~ ARE THE NATION'S CURSE. ~ THOSE WHO SEEK NOT TO RULE A COUNTRY BY KNOWLEDGE ~ ARE THE NATION'S BLESSING. ~ THOSE WHO KNOW THESE TWO (PRINCIPLES) ~ ALSO KNOW THE ANCIENT STANDARD, ~ AND TO KNOW ALWAYS THE ANCIENT STANDARD ~ IS CALLED THE MYSTIC VIRTUE. ~ WHEN THE MYSTIC VIRTUE BECOMES CLEAR, FAR-REACHING, ~ AND THINGS REVERT BACK (TO THEIR SOURCE), ~ THEN AND THEN ONLY EMERGES THE GRAND HARMONY.

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[65c20t] **Victor H. Mair** ~ THE ANCIENTS WHO PRACTICED THE WAY DID NOT ENLIGHTEN THE PEOPLE WITH IT; ~ THEY USED IT, RATHER, TO STUPEFY THEM. ~ THE PEOPLE ARE HARD TO RULE BECAUSE THEY HAVE TOO MUCH KNOWLEDGE. ~ THEREFORE, ~ RULING A STATE THROUGH KNOWLEDGE IS TO ROB THE STATE; ~ RULING A STATE THROUGH IGNORANCE BRINGS INTEGRITY TO THE STATE. ~ ONE WHO IS ALWAYS MINDFUL OF THESE TWO TYPES GRASPS A PARADIGM; ~ MINDFULNESS OF THIS PARADIGM IS CALLED "MYSTERIOUS INTEGRITY." ~ DEEP AND DISTANT IS THIS MYSTERIOUS INTEGRITY! ~ IT RUNS COUNTER TO THINGS UNTIL IT REACHES THE GREAT CONFLUENCE.

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[65c21t] **Tolbert McCarroll** ~ THE ANCIENTS WHO PRACTICED THE TAO ~ DID NOT USE IT TO ENLIGHTEN THE PEOPLE, ~ BUT RATHER TO ASSIST THEM IN GAINING SIMPLICITY. ~ THE REASON PEOPLE ARE DIFFICULT TO GOVERN IS BECAUSE THEY ARE TOO CLEVER. ~ HENCE, ~ A PERSON WHO ATTEMPTS TO GOVERN A COUNTRY BY CLEVERNESS WILL INJURE IT. ~ THOSE WHO GOVERN WITHOUT CLEVERNESS WILL BE A BLESSING TO THE LAND. ~ THESE ARE THE TWO MODELS. ~ KNOWING THESE MODELS IS CALLED THE MYSTIC VIRTUE. ~ THE MYSTIC VIRTUE IS DEEP AND SO FAR-REACHING ~ THAT IT CAN LEAD ALL THINGS BACK TOWARD GREAT HARMONY.

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[65c22t] **David H. Li** ~ MEN WHO KNEW DIRECTION IN OLDEN DAYS DID NOT TEACH THE POPULACE TO BE CLEVER, BUT TEACH THEM TO BE SIMPLE. ~ A POPULACE THAT IS CLEVER IS DIFFICULT TO GOVERN. ~ THUS, ~ GOVERNING WITH CLEVERNESS ROBS A STATE; ~ GOVERNING NOT WITH CLEVERNESS BENEFITS A STATE. ~ ONE WHO KNOWS [THE DIFFERENCE BETWEEN] THESE TWO SETS THE STANDARD. ~ KNOWING THE STANDARD AT ALL TIMES IS PROFOUNDEST VIRTUE. ~ PROFOUNDEST VIRTUE IS DEEP; IT IS FAR. ~ PROFOUNDEST VIRTUE RETURNS MATTERS TO NATURALNESS, TO THE GRAND GENTLENESS.

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[65c23t] **Yasuhiko Genku Kimura** ~ THE ANCIENTS WHO MASTERED THE TAO DID NOT MAKE THE PEOPLE SHARP AND CLEVER. ~ INSTEAD, THEY MADE THE PEOPLE SIMPLE AND DEEP. ~ THE PEOPLE ARE HARD TO GOVERN ~ WHEN THEY ARE TOO CLEVER AND KNOW TOO MUCH. ~ TO GOVERN THE PEOPLE WITH CLEVERNESS IS TO BRING ABOUT CALAMITIES. ~ TO GOVERN THE PEOPLE WITH SIMPLICITY IS TO BRING ABOUT BLESSINGS. ~ TO KNOW THESE TWO ALTERNATIVES IS TO HAVE THE STANDARD OF GOVERNANCE. ~ TO UNDERSTAND THE STANDARD OF GOVERNANCE IS TO HAVE SUBLIME VIRTUE. ~ SUBLIME VIRTUE IS DEEP AND FAR-REACHING. ~ THOUGH IT RUNS COUNTER TO THE COMMON WAY, ~ IT FOLLOWS THE GREAT WAY OF THE TAO ETERNAL.

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[65c24t] **Chou-Wing Chohan** ~ IN ANCIENT TIMES, THE BEST TAO PRACTITIONERS DID NOT USE IT TO EDUCATE THE PEOPLE, ~ BUT RATHER TO RESTORE THEM TO SIMPLICITY. ~ IT IS DIFFICULT TO GOVERN PEOPLE SINCE THEY ARE VERY KNOWLEDGEABLE. ~ THEREFORE, RULING A COUNTRY BY INCREASING KNOWLEDGE ~ MEANS DESTROYING THE COUNTRY, ~ WHILE RULING A COUNTRY BY REDUCING KNOWLEDGE ~ MEANS BLESSING THE COUNTRY. ~ THE PERSON WHO IS AWARE OF THESE TWO WAYS KNOWS THE STANDARD, ~ THE PERSON WHO KEEPS THE STANDARD IN HIS MIND IS VIRTUOUS. ~ THE HIGHEST VIRTUE IS PROFOUND AND BROAD, ~ IT GOES BACK TO THE BEGINNING OF EVERYTHING, ~ AND IN THIS WAY ATTAINS ABSOLUTE PEACE.

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[65c25t] **Man-Ho Kwok** ~ IN ANCIENT TIMES, THE SHREWDEST RULERS ~ DIDN'T TRY TO GIVE PEOPLE TOO MUCH KNOW-HOW. ~ WHAT DID THEY DO? ~ THEY KEPT THEM LIVING SIMPLY. ~ SO WHY ARE PEOPLE SO DIFFICULT TO GOVERN NOW? ~ BECAUSE THEY KNOW TOO MUCH IN THEIR SO-CALLED FREEDOM. ~ IF A LEADER WORKS DEVIOUSLY, ~ HE WILL TURN THE PEOPLE AGAINST HIM - LOOK AND SEE. ~ BUT IF YOU REFUSE TO USE THAT KIND OF KNOWING, ~ YOUR PEOPLE WILL BE BLESSED AND HAPPY. ~ THIS IS WHERE TWO STREAMS DIVIDE: ~ AND IF YOU RULE THIS WAY ~ YOU WILL BE WALKING THE GREAT PATH OF TE. ~ DEEP TE - THIS VIRTUE IS EVERYWHERE DRAWING US ALL INTO OUR FINAL DESTINY: ~ ONENESS OF THE SOURCE AND THE SEA ...

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[65c26t] **Gu Zhengkun** ~ THOSE ANCIENT MEN OF THE PROFOUND TAO ~ DID NOT USE THE TAO TO ENLIGHTEN THE PEOPLE ~ BUT USE THE TAO TO MAKE THEM SIMPLE. ~ THE PEOPLE ARE UNRULY ~ BECAUSE THEY ARE TOO CLEVER. ~ THUS TO GOVERN A STATE BY CLEVERNESS ~ IS BOUND TO RUIN THE STATE; ~ NOT TO GOVERN THE STATE BY CLEVERNESS ~ IS A BLESSING TO THE STATE. ~ THESE ARE TWO MODELS OF GOVERNMENT; ~ KEEPING THE KNOWLEDGE OF THESE TWO MODELS ~ IS KNOWN AS THE MYSTERIOUS VIRTUE. ~ THE MYSTERIOUS VIRTUE IS PROFOUND AND FAR-REACHING, ~ RUNNING COUNTER TO CONCRETE THINGS. ~ AT THEIR EXTREMES THERE IS THE

most complete conformity to nature.

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[65c27t] **Chao-Hsiu Chen** ~ In ancient times, those who knew well how to serve the Tao did not use it to enlighten the people but to fool them. ~ People are difficult to govern only because they are intelligent and resourceful. ~ Therefore to rule with intelligence harms the country. ~ To govern the country without intelligence is a blessing for the nation. ~ He who knows the difference, knows the principle. ~ To know the principle is called mysterious virtue. ~ Mysterious virtue is deep and far. ~ It might at first seem to go against the natural order but it will then lead to harmony.

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[65c28t] **Liu Qixuan** ~ The ancient wise persons who were good at keeping the Way ~ Did not try to achieve it by teaching sophisticated knowledge, ~ But by ridding people of the folly such knowledge holds. ~ A foolishly sophisticated nation is difficult to govern. ~ Therefore, there are two models which a ruler may follow: ~ One who rules with sophistication is stealing a nation, ~ One who rules with no sophistication is saving a nation. ~ To make the wise choice always is to be subtle and profound. ~ The subtle and profound wisdom is rooted far back in time ~ And such wisdom will also function far ahead into the future. ~ Therefore, such wisdom can be used ~ To help bring about what is natural in the world.

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[65c29t] **Shi Fu Hwang** ~ Mysterious Excellence ~ Lao Tze says, ~ In ancient times, those who learned the Tao in exercise of the government would work not to enlighten the people, but rather to make them ignorant. ~ The difficulty in governing the people arises from their having much craftiness. ~ He who tries to govern a state by his craftiness is a scourge to the state; ~ and he who does not try to do so is a boon to the state. ~ He who knows these two different results finds in them an absolute rule. ~ Ability to know this absolute rule constitutes what we call the mysterious excellence. ~ Profound and far-reaching is this mysterious excellence; ~ showing indeed its possessor to be contrary to others, but leading him to be completely obedient to the Tao.

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[65c30t] **Ch'u Ta-Kao** ~ In olden times the best practisers of Tao did not use it to awaken the people to knowledge, ~ But used it to restore them to simplicity. ~ People are difficult to govern because they have much knowledge. ~ Therefore to govern the country by increasing the people's knowledge is to be the destroyer of the country; ~ To govern the country by decreasing their knowledge is to be the blesser of the country. ~ To be acquainted with these two ways is to know the standard; ~ To keep the standard always in mind is to have sublime virtue. ~ Sublime virtue is infinitely deep and wide. ~ It goes reverse to all things; ~ And so it attains perfect peace.

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[65c31t] **Paul J. Lin** ~ The Ancients who were good in practicing Tao ~ Did not teach the people with intelligence ~ But kept them in ignorance. ~ The people are hard to govern when they know too much. ~ Therefore, one who rules the nation with knowledge robs the nation. ~ One who does not rule the nation with knowledge brings good fortune to the nation. ~ To know these two things means to know the standard. ~ To constantly know the standard is called mystical virtue. ~ Mystical virtue goes deep and far. ~ It returns with all things to reach great harmony.

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[65c32t] **Michael LaFargue** ~ Those Excellent at doing Tao in ancient times - ~ it was not to enlighten the people, but to keep them stupid. ~ The difficulty in governing the people - ~ because of their knowledge. ~ Yes: ~ By "Knowledge!" govern the state - ~ a crime against the state. ~ By "Ignorance!" govern the state - ~ a boon to the state. ~ Always: ~ To understand these two lines, ~ is also to understand the Ideal Pattern. ~ Always: ~ To understand the Ideal Pattern, ~ is to have mysterious Te. ~ Mysterious Te is deep, far-reaching, ~ in opposition to things - ~ only afterward comes the Great Harmony.

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[65c33t] **Cheng Lin** ~ The ancients who knew Truth well did not make the people acquire learning, but kept them in the state of simplicity. ~ The people become difficult to govern when they are full of wiles. ~ Therefore, ~ the ruler who relies on learning does harm to the State; ~ the ruler who relies not on learning does good to the State. ~ These two ways are the ways of government. ~ When one always follows the right course, he acts in accordance with the mysterious Nature. ~ The mysterious Nature is profound and far-reaching. ~ When things revert to it, there is great concord.

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[65c34t] **Yi Wu** ~ In ancient times, one who was good at practicing the Way ~ Did not make the people clever ~ But kept them in ignorance. ~ If the people are hard to govern, ~ It is because they have too much knowledge. ~ Therefore, ~ one who governs the state with knowledge is a malefactor to the state; ~ one who does not govern the state with knowledge is a benefactor to the state. ~ Knowing both of these is also knowing to follow the pattern. ~ Constantly knowing to follow the pattern ~ Is called mystical virtue. ~ Mystical virtue reaches deep and far; ~ It returns with all things, ~ After which, supreme harmony will be attained.

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[65c35t] **Han Hiong Tan** ~ The ancient ruler who followed the way of Dao, ~ Attempted to make people simple and unsophisticated, not clever and scheming. ~ People are unruly because they are too clever and devious. ~ Using sophisticated measures to run a country, you can only cause harm. ~ Using unsophisticated measures, you will bring prosperity to the country. ~ These two models are consistent with the immutable principles of Dao. ~ Understanding the immutable principles, you are a person of inconspicuous virtue. ~ Inconspicuous virtue is profound and enduring. ~ Inconspicuous virtue is the opposite of conventional wisdom. ~ By going with the flow, you will achieve great harmony.

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[65c36t] **Hua-Ching Ni** ~ In ancient times, those who were well-versed in the practice of the subtle Way of the universe did not lead people to disintegrate their minds through intellectual development for the sake of partial achievement. ~ Instead, they dissolved all contradictory concepts and images in order to maintain the natural state of simplicity. ~ Why are people so hard to manage? ~ Because they have become complicated. ~ He who leads others with a conditioned and complicated mind is the source of calamity. ~ He who leads others with simplicity is the source of blessing. ~ To know these two principles is to possess a rule and measure, the symbol of the ancient wise one. ~ To keep the rule and measure constantly in your mind, ~ is to spontaneously manifest integral virtue. ~ Deep and far-reaching is the subtle truth of integrity. ~ It leads all things to return from worldly divergence to one great and universal life.

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[65c37t] **Chang Chung-yuan** ~ In the remote past, the man who was good in Tao did not lead his people to calculative thinking, ~ But let them remain ignorant of it. ~ The difficulty in cultivating men is that they are full of intellectual discrimination. ~ Governing the nation through intellectual discrimination is harmful to it. ~ Not governing the nation through intellectual discrimination is a blessing to it. ~ Knowing the difference between these two sets a standard. ~ To be aware of this standard is profound attainment. ~ Profound attainment is deep and far-reaching. ~ It is the reversal of ordinary things, yet it leads to great harmony with Tao.

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[65c38t] **Henry Wei** ~ Virtue of Innocence ~ Ch'un Teh ~ The ancients who were adept in following Tao ~ Used it not to develop the people's intelligence, ~ But to keep the people simple-minded. ~ People are difficult to rule, ~ Because they have too much knowledge. ~ Therefore, to use knowledge to rule a country ~ Inflicts a curse on the country; ~ Not to use knowledge to rule a country ~ Confers a boon on the country. ~ He who is aware of these two rules ~ Also sets a standard pattern (as the ancients did). ~ Awareness of the standard pattern is called Mystic Virtue. ~ As Mystic Virtue goes deep and reaches far, ~ And leads creatures to revert to their origin, ~ Then Great Concord will prevail.

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[65c39t] **Ha Poong Kim** ~ Of old a man who practiced Tao best ~ Did not thereby seek to make the people bright, ~ But to make them ignorant. ~ The people are difficult to govern, ~ Because they are too clever. ~ Therefore, to govern a state through knowledge ~ Is the robbing of the state; ~ Not to govern a state through knowledge ~ Is a blessing to the state. ~ Those who know these two ~ Also know the standard. ~ Always to know the standard ~ Is called the mysterious Te. ~ Deep and far-reaching is the mysterious Te! ~ Turn away from things. ~ Only then will the great obedience be attained.

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[65c40t] **Tao Huang** ~ Those who practiced Tao in olden times did not enlighten people, ~ Rather they made them simple. ~ What makes it the hardest to govern the people is what they already know. ~ It becomes most difficult to govern people because of their knowledge. ~ So, using knowledge to govern the country, knowledge itself becomes the thief of the country. ~ Not using knowledge to govern the country, knowledge itself is the Action of the country. ~ Always realize that these two are the model for ruling. ~ Always be aware that this model is the mystic Action. ~ Mystic Action is deep and far-reaching. ~ It is the opposite of matter. ~ Only thus does it approach the Great Harmony.

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[65c41t] **Tang Zi-chang** ~ The perfect ruler of ancient times did not teach the people to be intelligent, but rather taught them to be simple, ~ Because the difficulty of ruling people is always due to their being too intelligent. ~ Thus to use intelligence and skills to rule a country is robbing the country; ~ not to use intelligence and skills to rule a country is blessing the country. ~ By knowing these two - Dao and virtues, both of them are the models of Nature. ~ By constantly following the models is called the "Profound Virtues". ~ The Incomprehensive is unfathomable and far-reaching. ~ It (Change) brings all things to return (from the extreme) until perfect harmony - "Grand Concord" is reached.

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[65c42t] **Wing-tsit Chan** ~ In ancient times those who practiced Tao well ~ Did not seek to enlighten the people, but to make them ignorant. ~ People are difficult to govern because they have too much knowledge. ~ Therefore he who rules the state through knowledge is a robber of the state; ~ He who rules a state not through knowledge is a blessing to the state. ~ One who knows these two things also (knows) the standard. ~ Always to know the standard is called profound and secret virtue. ~ Virtue becomes deep and far-reaching, ~ And with it all things return to their original state. ~ Then complete harmony will be reached.

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[65c91t] **И. И. Семененко** ~ Кто в древности умел следовать Дао, с его помощью не просвещал народ, а делал глупым. ~ Когда люди много знают, ими трудно управлять. ~ Править на основе знаний для государства - это подлинное бедствие; ~ когда в правлении не полагаются на знания, приносят государству счастье. ~ Кто ведает об этой паре истин, тот постигает вечный образец. ~ А знать неколебимо вечный образец - это называют сокровенной добродетелью. ~ Она глубока, далека и со всеми возвращается. ~ Но только так ей удается достигать великой слаженности.

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[65c92t] **А. А. Маслов** ~ Издревле совершенные в следовании Дао не просвещали народ, но оставляли его невежественным. ~ Причина того, что народом трудно управлять, заключена в избытке у него знаний. ~ Потому управление государством с помощью знания будет разрушительно для государства. ~ Отказ от управления государством с помощью знания будет благотворен для государства. ~ Два этих примера являются образчиками. ~ Неизменное понимание этих образчиков зовётся сокровенной Благостью. ~ О, сколь глубока, сколь отдалена сокровенная Благость! ~ Сколь противоположна она вещам! ~ Но лишь то, что идёт за ней, и есть Великое Следование.

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[65c93t] **Е. А. Торчинов** ~ Древние, умеющие следовать Дао-Пути, не просвещали народ, а оглупляли его. ~ Трудно управлять народом, когда он преисполнен многомудрия. ~ Тот, кто упорядочивает страну при помощи мудрости, - грабитель страны. ~ Тот, кто не упорядочивает страну при помощи мудрости, - счастье для страны. ~ Знание этих двух принципов создает образец для исполнения. ~ Постоянное знание сего образца называют Сокровенной Благой Силой-Дэ. ~ О сколь глубока Сокровенная Благая Сила! ~ О сколь она удалена от нас! ~ Но она возвращается к единству со всем сущим, и следующий ей обретает великий успех!

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[65c94t] **А. Е. Лукьянов** ~ В древности те, кто были совершенным воплощением Дао, ~ не просвещали народ и стремились держать его в темноте. ~ Народом трудно управлять, если у него много знаний. ~ Вот почему, если с помощью знаний управлять царством, то царство погибнет; ~ если без помощи знаний управлять царством, то царство будет процветать. ~ Знание этих двух положений и есть уставный образец [правления]. ~ Знание уставного образца с позиции постоянства (чан) - ~ это и есть изначально-сокровенное Дэ. ~ Изначально-сокровенное Дэ глубоко, далеко! ~ В сопоставлении с вещами - противоположность. ~ Вот только в таком [соположении] и достигается великое послушание (следование).

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[65c95t] **Ян Хин-шун** ~ В древности те, кто следовал дао, не просвещали народ, а делали его невежественным. ~ Трудно управлять народом, когда у него много знаний. ~ Поэтому управление страной при помощи знаний приносит стране несчастье, а без их помощи приводит страну к счастью. ~ Кто знает эти две вещи, тот становится примером для других. ~ Знание этого примера есть знание глубочайшего дэ. ~ Глубочайшее дэ, оно и глубоко и далеко. ~ Оно противоположно всем существам, но приводит их к полному соответствию [с ним].

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[65c96t] **Д. П. Конисси** ~ В древности исполнявшие Тао не старались просветить народ: они держали его в невежестве. ~ Причина того, что трудно управлять народом, заключается в том, что народ просвещается и в нем много умных. ~ Управляющий страною посредством умствования погубит ее. ~ Когда страна управляется без всякого умствования, то в ней будет благоденствие. ~ Знающий (сущность) этих двух пунктов будет образцом нравственной жизни (для народа). ~ Его будут называть (человеком) непостижимой добродетели. ~ О, глубока и непостижима нравственность! ~ Она противоположна по своему существу всему вещественному, но никогда не сопротивляется ничему. ~ Она соблюдает великое послушание.

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[65c97t] **В. В. Малявин** ~ В древности те, кто умел претворять Путь, ~ Не желали с его помощью просветить людей, ~ А применяли его так, чтобы сделать людей простодушными. ~ Людьми трудно управлять оттого, что они много знают. ~ А потому тот, кто знанием управляет царством, - вор царства. ~ А кто незнанием управляет царством - счастье царства. ~ Кто знает эти две истины, тот для всех образец. ~ Всегда знать образец называется "сокровенным совершенством". ~ Сокровенное совершенство так глубоко! ~ Простирается так далеко! ~ С ним все вещи вечно возвращаются. ~ Вот тогда воцарится Великое Согласие.

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[65c98t] **Б. Б. Виногродский** ~ Осуществляющие совершенствование на Пути древности отрицают применение просвещения народа, а скорее делают его невежественным. ~ Трудность управления народом объясняется избытком у него знаний. ~ Причинность: ~ Посредством знаний управлять государством - разграбление государства. ~ Не через знания управлять государством - благосостояние государства. ~ В осознании этой пары - суть следования идеалу. ~ Постоянно осознавай следование идеалу. ~ Это определяется: ~ Мистическая Потенция. ~ Мистическая Потенция и глубока, и далека. ~ В контакте с вещью - она от обратного. ~ Но именно так и

достигается большая послушность.

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PSEUDO-CHAPTER **Sixty-Six**

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[66c01t] **Robert G. Henricks** ~ The reason why rivers and oceans are able to be the kings of the one hundred valleys is that they are good at being below them. ~ For this reason they are able to be the kings of the one hundred valleys. ~ Therefore in the Sage's desire to be above the people, ~ He must in his speech be below them. ~ And in his desire to be at the front of the people, ~ He must in his person be behind them. ~ Thus he dwells above, yet the people do not regard him as heavy; ~ And he dwells in front, yet the people do not see him as posing a threat. ~ The whole world delights in his praise and never tires of him. ~ Is it not because he is not contentious, ~ That, as a result, no one in the world can contend with him?!

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[66c02t] **John C. H. Wu** ~ HOW does the sea become the king of all streams? ~ Because it lies lower than they! ~ Hence it is the king of all streams. ~ Therefore, the Sage reigns over the people by humbling himself in speech; ~ And leads the people by putting himself behind. ~ Thus it is that when a Sage stands above the people, they do not feel the heaviness of his weight; ~ And when he stands in front of the people, they do not feel hurt. ~ Therefore all the world is glad to push him forward without getting tired of him. ~ Just because he strives with nobody, ~ Nobody can ever strive with him.

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[66c03t] **D. C. Lau** ~ The reason why the River and the Sea are able to be king of the hundred valleys is that they excel in taking the lower position. ~ Hence they are able to be king of the hundred valleys. ~ Therefore, desiring to rule over the people, ~ One must in one's words humble oneself before them; ~ And, desiring to lead the people, ~ One must, in one's person, follow behind them. ~ Therefore the sage takes his place over the people yet is no burden; ~ takes his place ahead of the people yet causes no obstruction. ~ That is why the empire supports him joyfully and never tires of doing so. ~ It is because he does not contend that no one in the empire is in a position to contend with him.

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[66c04t] **R. L. Wing** ~ The rivers and seas lead the hundred streams ~ Because they are skillful at staying low. ~ Thus they are able to lead the hundred streams. ~ Therefore, to rise above people, ~ One must, in speaking, stay below them. ~ To remain in front of people, ~ One must put oneself behind them. ~ Therefore Evolved Individuals remain above, ~ And yet the people are not weighted down. ~ They remain in front, ~ And the people are not held back. ~ Therefore the world willingly elects them, ~ And yet it does not reject them. ~ Because they do not compete, ~ The world cannot compete with them.

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[66c05t] **Ren Jiyu** ~ The rivers and seas can become the leaders of many streams just because they skillfully stay in lower valleys. ~ So they can be the leaders of many streams. ~ Therefore (he) who wants to rule over the people should show his modesty by his words. ~ He who wants to lead the people should place himself behind them. ~ In this way, the sage is above the people, but the people do not feel him as a burden; ~ He is in front of the people (leading them), but the people do not feel him as a hindrance. ~ Therefore all the people under Heaven revere him and do not tire of him. ~ Just because he does not compete with others, ~ Nobody under Heaven can compete with him.

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[66c06t] **Gia-fu Feng** ~ Why is the sea king of a hundred streams? ~ Because it lies below them. ~ Therefore it is the king of a hundred streams. ~ If the sage would guide the people, he must serve with humility. ~ If he would lead them, he must follow behind. ~ In this way when the sage rules, the people will not feel oppressed; ~ When he stands before them, they will not be harmed. ~ The whole world will support him and will not tire of him. ~ Because he does not compete, ~ He does not meet competition.

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[66c07t] **Lok Sang Ho** ~ The reason why the great rivers and the seas can claim ~ to be the kings of the hundred valleys ~ is that they lie low, ~ so the water in all valleys come to them. ~ The Sage who wants to be on top of his people must use humble words. ~ He who wants to lead his people must follow his people. ~ For these reasons, though the Sage is on top of his people, ~ his people are not burdensome. ~ Although he is ahead of his people, ~ his people will do him no harm. ~ He wins the heart of his people and ~ is never abandoned by the people. ~ Because he never struggles with anyone for favor, ~ none under heaven can out-struggle him.

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[66c08t] **Xiaolin Yang** ~ The great rivers and oceans can hold the water of all the streams. ~ Because they are lower, the water flows to them. ~ Therefore, if you want to be the head of the people, you must first humble yourself; ~ If you want to lead the people, you must first put yourself behind. ~ This is why the great men were above the people, but the people did not feel burdened; ~ They were in front of the people, but the people did not feel harmed. ~ So, the people were happy to make the great men their leaders, and did not feel tired of them. ~ Only because the great men did not fight, was there no one who could compete with them.

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[66c09t] **Walter Gorn Old**, GOING BEHIND ~ That by which the great rivers and seas receive the tribute of all the streams, is the fact of their being lowly; that is the cause of their superiority. ~ Thus the Sage, wishing to govern the people, speaks of himself as beneath them; and wishing to lead them, places himself behind them. ~ So, while he is yet above them, they do not feel his weight; and being before them, he yet causes no obstruction. ~ Therefore all men exalt him with acclamations, and none is offended. ~ And because he does not strive, no man is his enemy.

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[66c10t] **James Legge** ~ That whereby the rivers and seas are able to receive the homage and tribute of all the valley streams, is their skill in being lower than they; ~ - it is thus that they are the kings of them all. ~ So it is that the sage (ruler), wishing to be above men, puts himself by his words below them, and, wishing to be before them, places his person behind them. ~ In this way though he has his place above them, men do not feel his weight, nor though he has his place before them, do they feel it an injury to them. ~ Therefore all in the world delight to exalt him and do not weary of him. ~ Because he does not strive, no one finds it possible to strive with him.

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[66c11t] **David Hinton** ~ Oceans and rivers become emperors of the hundred valleys ~ because they stay so perfectly below them. ~ This alone makes them emperors of the hundred valleys. ~ So, wanting to rule over the people a sage speaks from below them, and wanting to lead the people he follows along behind them, ~ then he can reign above without weighing the people down and stay ahead without leading the people to ruin. ~ All beneath heaven rejoices in its tireless praise of such a sage. ~ And because he's given up contention, ~ nothing in all beneath heaven contends with him.

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[66c12t] **Chichung Huang** ~ The reason why rivers and oceans ~ Can become kings of a hundred valley streams ~ Is that they are good at lying below them; ~ Hence, they can become ~ Kings of a hundred valley streams. ~ Hence, when the sage man ~ Wished to be above the people, ~ He always placed himself below them in speech; ~ When he wished to be in front of the people, ~ He always stayed behind them in person. ~ Therefore, when he was above, ~ People did not consider him a burden; ~ When he was in front, ~ People did not consider him an obstacle. ~ All under heaven delighted in supporting him unwearily. ~ Is it not because he did not contend ~ That none under heaven could with him contend?

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[66c13t] **Ellen M. Chen** ~ Rivers and seas can be kings of the hundred valleys, ~ Because they are good at flowing downwards (hsia). ~ Therefore they can be kings of the hundred valleys. ~ Thus if you desire to be above the people, ~ Your words must reach down (hsia) to them. ~ If you desire to lead the people, ~ Your person (shen, body) must be behind them. ~ Thus the sage is above, ~ Yet the people do not feel his weight. ~ He stays in front, ~ Yet the people do not suffer any harm. ~ Thus all gladly praise him untiringly (pu yen). ~ Because he does not contend with any, ~ Therefore no one under heaven can contend with him.

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[66c14t] **Lee Sun Chen Org** ~ Rivers and seas (huge lake), to which hundreds of other streams feed in, are supported by vast valleys huge enough to accommodate [voluminous water of] hundreds of downstream; ~ The reason this huge valley can hold hundreds of waterways and support other valleys is because it is situated in the lowest position [so that it is natural for all the other rivers carrying water from huge lakes to flow into it]. ~ Therefore this huge valley is like the king presiding over hundreds of other smaller valleys. ~ Accordingly, if a Sage intends to be the master of people, he should talk in a humble manner; ~ If he wants to be the leader of people, he should put behind consideration of [either the benefit or the disadvantage of] his physical self; ~ Accordingly, even though he rides on top of people, his weight (the pressure of his administration) will not be felt by the people below him; ~ Being an [authentic] leader, his frontal position should pose no hindrance to people's [development]. ~ For this reason the world is happy to be driven [by a Sage], and people will not form any abhorrence towards him; ~ Because a Sage would not contend [for wealth and fame against people]; ~ So nobody in the world can [or want to] be his rival.

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[66c15t] **Tien Cong Tran** ~ How do the river and the sea become the king of all streams? ~ Because they place themselves in low positions, they are the kings of all streams. ~ Therefore, to reign over the people, one must use humble words. ~ To wish to stand in front of the people, one must put oneself in back of them. ~ Therefore the sage is above the people, and they do not feel the heaviness of his weight; he stands in front of them, they do not feel hurt. ~ Therefore all the world is glad to adore him without getting tired of him. ~ Just because he contends with nobody, nobody contends with him.

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[66c16t] **Thomas Z. Zhang** ~ The river and the sea can be the king of hundreds of valleys, because they are adept to place themselves low. ~ This is why they can be the kings of hundreds of valleys. ~ Therefore sages speak humbly in order to win people. ~ They put people before themselves in order to lead people. ~ This is why when sages are the superior, people do not feel oppressed. ~ When sages are leading, people would not be hurt. ~ Consequently, when world is happy to support them and is never tired. ~ Since the sage does not contend with anybody, nobody can compete with one.

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[66c17t] **Arthur Waley** ~ How did the great rivers and seas get their kingship over the hundred lesser streams? ~ Through the merit of being lower than they; that was how they got their kingship. ~ Therefore the Sage ~ In order to be above the people ~ Must speak as though he were lower than the people. ~ In order to guide them ~ He must put himself behind them. ~ Only thus can the Sage be on top and the people not be crushed by his weight. ~ Only thus can he guide, and the people not be led into harm. ~ Indeed in this way everything under heaven will be glad to be pushed by him and will not find his guidance irksome. ~ This he does by not striving; and because he does not strive, none can contend with him.

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[66c18t] **Richard John Lynn** ~ The reason the river and the sea are able to be kings of all the river valleys is that they are good at keeping below them. ~ Thus they are able to be kings of all the river valleys. ~ This is why, if one wishes to be above the common folk, he must use his words to place himself below them. ~ If one wishes to be at the front of the common folk, he must use his person in such a way that they think of him as behind them. ~ Therefore the sage positions himself above, yet the common folk do not regard him as heavy; ~ he positions himself in front, yet the common folk do not regard him as an obstacle. ~ Therefore all under Heaven happily promote him without ever tiring of it. ~ It is because he does not contend that none among all under Heaven can contend with him.

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[66c19t] **Lin Yutang** ~ THE LORDS OF THE RAVINES ~ How did the great rivers and seas become the Lords of the Ravines? ~ By being good at keeping low. ~ That was how they became the Lords of the Ravines. ~ Therefore in order to be the chief among the people, ~ One must speak like their inferiors. ~ In order to be foremost among the people, ~ One must walk behind them. ~ Thus it is that the Sage stays above, ~ And the people do not feel his weight; ~ Walks in front, ~ And the people do not wish him harm. ~ Then the people of the world are glad to uphold him forever. ~ Because he does not contend, ~ No one in the world can contend against him.

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[66c20t] **Victor H. Mair** ~ The river and sea can be kings of the hundred valley streams because they are good at lying below them. ~ For this reason, ~ They can be kings of the hundred valley streams. ~ For this reason, too, ~ If the sage wants to be above the people, ~ in his words, he must put himself below them; ~ If he wishes to be before the people, ~ in his person, he must stand behind them. ~ Therefore, ~ He is situated in front of the people, ~ but they are not offended; ~ He is situated above the people, ~ but they do not consider him a burden. ~ All under heaven happily push him forward without wearying. ~ Is this not because he is without contention? ~ Therefore, ~ No one under heaven can contend with him.

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[66c21t] **Tolbert McCarroll** ~ How did the sea gain kingship of a hundred streams? ~ Because it takes the lower position. ~ Hence, it is king of a hundred streams. ~ Therefore, ~ when True Persons are over the people ~ they put themselves below the people by their speech. ~ When they lead the people ~ they stand behind the people. ~ When True Persons are given places above the people ~ they do not crush the people with their weight. ~ When they take their place ahead of the people ~ they do not obstruct the people's progress. ~ That is why everything under heaven supports them gladly and does not tire of them. ~ Because they strive with no one, ~ no one can ever strive with them.

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[66c22t] **David H. Li** ~ The sea is the king to hundreds of streams. ~ Because it is good at lying low, it can be the king to hundreds of streams. ~ Thus, a sage, ~ desirous of being the populace's superior, must be obsequious to them; ~ desirous of being in front of the populace, must follow them. ~ Thus, a sage, ~ sitting high, in no way burdens the populace; ~ standing in front, in no way harms the populace. ~ Thus, the world is happy to support [the sage] and is not tired of doing so. ~ Because [the sage] is not in competition, the people in the world cannot engage him/her in competition.

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[66c23t] **Yasuhiko Genku Kimura** ~ The reason the sea is king of a hundred streams is because it lies below them. ~ Therefore, it is called king of a hundred streams. ~ When the sage wants to guide the people, in speech he always lies below them. ~ When the sage wants to lead the people, in deed he always follows behind them. ~ Thus, ~ even though he is above them, the people do not feel oppressed. ~ Even though he is ahead of them, the people do not feel obstructed. ~ Therefore, the people willingly and joyously put him in a leadership position. ~ Because he is above contention, the people never contend with him.

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[66c24t] **Chou-Wing Chohan** ~ The best soldier does not love war, ~ The best warrior is not

bloodthirsty, ~ The best conqueror does not take part in the war, ~ The best employer places himself beneath his workers. ~ That is called the virtue of self-control, ~ That is called the ability to be helped by others, ~ That is called the enlightenment that comes from uniting with heaven.

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[66c25т] **Man-Ho Kwok ~** Why is the sea the king of a hundred tributaries? ~ Because everything comes down to it - ~ So it is kingly ~ By this name. ~ So a sage that wants to rule the people must be below them. ~ If he wants to be their leader, he must be behind them. ~ If he has no desire to control then the people will not feel oppressed; ~ And if he stands before them for their own sake, and not his they will not harm him. ~ Trusted by everyone, no one will tire of him. ~ What is his secret? ~ He never competes. ~ So there is no one else but him.

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[66c26т] **Gu Zhengkun ~** All the streamlets flow towards the river and the sea ~ Because the latter takes the lower positions, ~ Hence the latter becomes the king of countless valleys. ~ Therefore, if one wants to be the ruler of the people, ~ One must put oneself behind the people. ~ Thus the sage, though being placed high over the people, ~ Never burdens the people; ~ The sage, though going ahead of the people, ~ Never stands in the way of the people. ~ That is why the people hold him in esteem ~ And are never tired of him. ~ He contends with no one, ~ So no one in the world is able to contend with him.

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[66c27т] **Chao-Hsiu Chen ~** Rivers and seas can be king of the hundred valleys, ~ only because they accept their lower position. ~ Therefore they can be king of the hundred valleys. ~ That is why the sage ~ who wishes to rule the people ~ must stay beneath them, ~ who wishes to lead the people ~ must follow behind them. ~ In this way the sage stays above the people, ~ yet does not oppress them. ~ He stays ahead of the people, ~ yet does not exhaust them. ~ Then the people will support him with joy and never tire of following him. ~ And because he does not fight, no one can fight against him.

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[66c28т] **Liu Qixuan ~** The ocean can be the king of all deep places ~ Because it positions itself lowest in the world. ~ Similarly, the one who wants to be influential ~ Must first be humble in his speech and actions. ~ The one who wants to be the leader ~ Must first go back behind all others. ~ When such a leader is above, people will feel no weight. ~ When such a leader is in front, people will feel no hindrance. ~ He/She is therefore recommended without reservation, ~ For one who fights for nothing advances best.

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[66c29т] **Shi Fu Hwang ~** The Lord of Waters ~ Lao Tze says, ~ That the reason whereby the rivers and sea can be the lord of a hundred streams is because they know to afford a low level, thus they can be the lord of hundreds of streams. ~ Hence the sage who intends to lead the people from above has to speak humbly to the people. ~ He who intends to walk ahead to guide the people has to seek his own benefit after seeking the people's. ~ In this way, ~ although he has placed himself above the people, the people do not feel his weight, ~ and though he has his place before the people, the people will not feel it is an injury to them. ~ Therefore, ~ all in the world are glad to enthrone him to be the lord, and do not weary of him. ~ Because he does not strive, no one finds it possible to strive with him.

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[66c30т] **Ch'u Ta-Kao ~** As Tao is to the world so are streams and valleys to rivers and seas. ~ Rivers and seas can be kings to all valleys because the former can well lower themselves to the latter. ~ Thus they become kings to all valleys. ~ Therefore the Sage, in order to be above the people, must in words keep below them; ~ In order to be ahead of the people, he must in person keep behind them. ~ Thus when he is above, the people do not feel his burden; ~ When he is ahead, the people do not feel his hindrance. ~ Therefore all the world is pleased to hold him in high esteem and never get tired of him. ~ Because he does not compete; therefore no one competes with him.

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[66c31т] **Paul J. Lin ~** Rivers and seas become the kings of one hundred valleys ~ Because they are able in putting themselves below; ~ So they can become their kings. ~ Therefore, for the sake of staying above the people, ~ The Sage must lower himself with words. ~ For the sake of staying ahead of the people, ~ He must put himself behind them. ~ Therefore, the Sage stays above and the people do not feel the burden. ~ He stays in front and the people do not consider him harmful. ~ Therefore the whole world delights in exalting him without tiring. ~ Because he does not compete, ~ The whole world cannot fight with him.

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[66c32т] **Michael LaFargue ~** The Yang-tze and the ocean: ~ How are they able to be Kings of the hundred streams? ~ Because they excel at being low - ~ this is how they are able to be Kings of the hundred streams. ~ And so: ~ Wishing to be high above the people, ~ you must by your speech put yourself at the bottom. ~ Wishing to be out in front of the people, ~ you must put your self in the last place. ~ And so, the Wise Person: ~ Stands above, but the people are not weighed down; ~ stands out in front, but the people are not harmed; ~ and so the world delights in praising him, and does not tire. ~ Because of his not contending, ~ no one in the world can contend with him.

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[66c33т] **Cheng Lin ~** That the rivers and seas are the lords of all waterways is because they occupy the lowest position, which fact is the cause of their lordship. ~ Wherefore, he who wishes to be above the people must be content to be at the bottom. ~ He who wishes to be at the head of the people must be content to be in the rear. ~ Thus the Sage occupies a superior position, and the people do not find it burdensome. ~ He occupies a leading position, and the people do not find it irksome. ~ Therefore the whole Empire takes delight, and is never weary of paying him homage. ~ Because he himself does not strive for superiority, there is none in this world who can contend with his superiority.

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[66c34т] **Yi Wu ~** The reason rivers and seas are able to be the kings of all valleys ~ Is because they excel in taking the lowest places. ~ So, they become the kings of all valleys. ~ Therefore, one who wants to be above the people ~ Surely must, in words, be below them. ~ One who wants to stay before people ~ Surely must, in body, stay behind them. ~ Therefore, though the Sage's place is above, ~ The people are not burdened. ~ The Sage is ahead, ~ But the people are not obstructed. ~ Therefore, the world happily praises and does not tire of him. ~ Because he does not compete, ~ The world cannot compete with him.

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[66c35т] **Han Hiong Tan ~** How does the sea become the king of all waters? ~ It is because it is good at lying low. ~ Hence, it is the king of all waters. ~ Therefore, the sage must be modest in order to reign successfully. ~ In order to lead, the sage must follow the people wishes. ~ Consequently, when the sage reigns, people are not oppressed. ~ When the sage leads, the people are not suppressed. ~ Hence, the sage is esteemed and not hated. ~ As the sage does not contend, ~ No one can contend with him.

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[66c36т] **Hua-Ching Ni ~** How does the sea become the queen of all rivers and streams? ~ By lying lower than they do! ~ Hence, it is the queen of all rivers and streams. ~ One who humbles himself, therefore, can serve all people. ~ By putting himself last, he comes to be their leader. ~ Thus, when one of subtle virtue is set above people, ~ they do not feel that he is their burden. ~ And, when he stands in front of people, ~ they do not feel that he is an obstruction to them. ~ Therefore, the world follows one of subtle virtue joyfully, ~ and never tires of doing so. ~ He does not compete with anyone, ~ thus he is above all competition.

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[66c37т] **Chang Chung-yuan ~** Rivers and seas become the leading powers over all the waters from the highlands ~ Because they place themselves in low positions before the other waters. ~ That is why rivers and seas become the leading powers over all the waters from the highlands. ~ Thus, when the ruler wishes to become the leader of his people, ~ He first humbles himself before them. ~ When he wishes to be in front of his people, ~ He first remains in back of them. ~ When he is in a high position, people do not feel his authority. ~ When he is in front of his people, they do not feel any obstruction. ~ Therefore, all the people want to support him, and no one dislikes him. ~ It is because he never contends with others that others are unable to quarrel with him.

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[66c38т] **Henry Wei ~** Apres Vous ~ Hou Chi ~ That rivers and seas can be kings of all valleys ~ Is because they are good in staying low. ~ That's why they can be kings of all valleys. ~ Thus the Sage wishing to be above the people ~ Always speaks as if he were inferior to them; ~ And wishing to lead the people, ~ Always places himself behind them. ~ So when the Sage occupies a high position, ~ The people do not feel any oppression; ~ And when he occupies a leading position, ~ The people do not receive any harm. ~ Therefore the world is glad to support him, ~ And never gets tired of doing so. ~ Because he does not contend, ~ No one in the world can contend with him.

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[66c39т] **Ha Poong Kim ~** The great rivers and seas are kings of hundred valleys, ~ Because they are good at keeping low. ~ That is why they can be kings of hundred valleys. ~ Therefore, if you want to stand above the people, ~ You must keep low in speaking to them. ~ If you want to stand ahead of the people, ~ You must put yourself behind them. ~ For this reason the sage ~ Is above the people yet does not weigh heavy on them; ~ He is ahead of the people yet causes no harm to them. ~ Therefore all under Heaven are happy to uphold him and never tire of him. ~ Because he does not contend, ~ No one under Heaven can contend with him.

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[66c40т] **Tao Huang ~** The reason why rivers and seas have the capacity for kingship over all the valleys is that they excel in lowliness. ~ That is why they have the capacity for kingship over all valleys. ~ Thus, since the sage wants to elevate the people, his speech is down to earth. ~ Since the sage wants to advance the people, he positions himself at the back, ~ So that when he is at the front, people do not harm him. ~ When he stands above, people do not feel pressure. ~ The whole world supports him untiringly. ~ Since he does not rely on competition, the world has nothing with which to compete.

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[66c41т] **Tang Zi-chang ~** Oceans and rivers can be the destinations of a hundred waters because the former place themselves just lower than the latter, thus they can be the destinations of a hundred waters. ~ Hence if one wishes to be on top of others he must place himself lower than others; ~ If he wishes to lead others he must put his own interest behind others. ~ Hence, when a Sage ruler was on top of others, yet, they did not feel pressure; ~ when he was in front of others, still, they did not feel hurt. ~ And the whole world was glad to have him on top, and did not weary of him. ~ Because of non-struggle, therefore, there is nothing under heaven which can struggle with him.

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[66c42т] **Wing-tsit Chan ~** The great rivers and seas are kings of all mountain streams ~ Because they skillfully stay below them. ~ That is why they can be their kings. ~ Therefore, in order to be the superior of the people, ~ One must, in the use of words, place himself below them. ~ And in order to be ahead of the people, ~ One must, in one's own person, follow them. ~ Therefore the sage places himself above the people and they do not feel his weight. ~ He places himself in front of them and the people do not harm him. ~ Therefore the world rejoices in praising him without getting tired of it. ~ It is precisely because he does not compete that the world cannot compete with him.

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[66c91т] **И. И. Семененко ~** Моря и реки потому способны царствовать над горными потоками, что умеют быть внизу. ~ Только поэтому они способны царствовать над горными потоками. ~ И при желании подняться над народом следует словесно перед ним принизиться, ~ при желании быть впереди народа следует поставить себя сзади его. ~ Именно поэтому, когда Премудрый человек встает над всеми, народу он не делается в тягость; ~ когда он пребывает впереди, народу не наносится вреда. ~ Все в Поднебесной с радостью его выдвигают и им не пресыщаются. ~ А так как сам он не соперничает, никто и не способен с ним соперничать.

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[66c92т] **А. А. Маслов ~** Моря и реки лишь потому могут быть властителями сотен долин, что способны ставить себя ниже их. ~ Вот почему они могут быть властителями сотен долин. ~ Поэтому тот, кто желает возвыситься над людьми, в речах своих должен ставить себя ниже их. ~ Тот, кто желает идти впереди людей, должен встать позади них. ~ Вот почему мудрец стоит над людьми, но не бывает им в тягость; ~ находится впереди, но не вредит народу. ~ Оттого вся Поднебесная без устали и с радостью поддерживает его. ~ Он не вступает в борьбу, и потому нет в Поднебесной того, кто мог бы соперничать с ним.

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[66c93т] **Е. А. Торчинов ~** Почему моря и реки царят над всеми долинами? ~ Они всегда стремятся быть внизу, поэтому и царят над всеми долинами. ~ Поэтому совершенномудрый, желая над народом вознестись, словами должен унижать себя; ~ желая стать впереди народа, ставить самого себя позади всех. ~ Поэтому, когда совершенномудрый возвышается над народом, народ не чувствует обузы; ~ находится впереди народа, народ не страдает. ~ Таким образом, вся Поднебесная, ликуя, несет его вперед, не чувствуя никакого гнета. ~ Поскольку он ни с кем не борется, и с ним никто в Поднебесной не борется.

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[66c94т] **А. Е. Лукьянов ~** Реки и моря потому могут быть царями ста долин, ~ что они с легкостью ставят себя ниже их. ~ Вот почему [они] могут быть царями ста долин. ~ Поэтому, желая встать над народом, непременно говори, что ты ниже его. ~ Желая встать впереди народа, непременно ставь себя позади него. ~ Вот почему совершенномудрый человек, утверждаясь наверху, ~ народу не в тягость, находясь впереди, народу не вредит. ~ Оттого-то Поднебесная с радостью выдвигает [его], ~ не отворачивается [от него] и с ним не борется. ~ Поэтому в Поднебесной нет таких, кто мог бы с ним бороться.

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[66c95т] **Ян Хин-шун ~** Реки и моря потому могут властвовать над равнинами, что они способны стекать вниз. ~ Поэтому они властвуют над равнинами. ~ Когда [совершенномудрый] желает возвыситься над народом, он должен ставить себя ниже других. ~ Когда он желает быть впереди людей, он должен ставить себя позади других. ~ Поэтому хотя он и стоит над народом, но народу он не в тягость; ~ хотя он находится впереди, народ ему не вредит. ~ Поэтому люди с радостью его выдвигают и от него не отворачиваются. ~ Он не борется, благодаря чему он в мире непобедим.

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[66c96т] **Д. П. Конисси ~** Причина того, что реки и моря суть цари многочисленных долин (по которым текут речки), заключается в том, что первые находятся ниже последних. ~ Вот почему реки и моря суть цари многочисленных долин. ~ Когда святой желает поднять народ, то понижает его. ~ Когда он желает поставить его вперед, то ставит его назад. ~ Отсюда - когда народ займет высокое место, то не будет гордиться; ~ когда пойдет вперед, то никому не сделает вреда. ~ Когда осуществится все, что сказано мною, то на всей земле будет мир. ~ Когда будет мир на всей земле, то не будет ссоры.

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[66c97т] **В. В. Малявин ~** Реки и моря потому могут быть господином горным ручьям, ~ Что они расположены ниже всего. ~ Вот так они владеют ручьями в горах. ~ Посему премудрый человек, желая быть над людьми, ~ Должен в речах своих быть ниже их. ~ А, желая быть прежде людей, ~ Должен в поступках своих быть позади их. ~ Вот почему премудрый человек стоит над людьми, а людям не тяжело. ~ Он стоит впереди всех, а людям не страшно. ~ Вот почему весь мир

восхваляет его без пресыщения. ~ Он ни с кем не соперничает, и мир не соперничает с ним.

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[66c98т] **Б. Б. Виногродский** ~ Реки и моря оттого способны осуществлять функцию правителя ста долин, что они совершенны в их ориентации вниз. ~ Причинность: ~ Способны осуществлять функцию правителя ста долин. ~ Это дает: ~ Человек мудрости, стремясь продвинуться вверх в народе, посредством своих речей ориентирует его вниз. ~ Стремясь продвинуться вперед в народе, посредством своего тела ориентируется назад. ~ Это дает: ~ Человек мудрости находится наверху, а народу не тяжело. ~ Находится впереди, а народу нет вреда. ~ Это дает: ~ В Поднебесной рады продвигать, а не преграждать. ~ В связи с тем, что не соперничает. ~ Причинность: ~ В Поднебесной никто не способен вступить с ним в отношения соперничества.

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PSEUDO-CHAPTER **Sixty-Seven**

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[67c01т] **Robert G. Henricks** ~ The {whole} world says, I'm Great; ~ Great, yet unlike [everyone else]. ~ But it's precisely because I'm unlike [everyone else], that I'm therefore able to be Great. ~ Were I like [everyone else], for a long time now I'd have seemed insignificant and small. ~ I constantly have three treasures; ~ Hold on to them and treasure them. ~ The first is compassion; ~ The second is frugality; ~ And the third is not presuming to be at the forefront in the world. ~ Now, it's because I'm compassionate that I therefore can be courageous; ~ And it's because I'm frugal that I therefore can be magnanimous; ~ And it's because I don't presume to be at the forefront in the world that I therefore can be the head of those with complete talent. ~ Now, if you abandon this compassion and yet try to be courageous, ~ And if you abandon this frugality and yet try to be magnanimous, ~ And if you abandon this staying behind and yet go to the fore, ~ Then you will die. ~ If with compassion you attack, then you'll win; ~ If you defend, then you'll stand firm. ~ When Heaven's about to establish him, ~ It's as though he surrounds him with the protective wall of compassion.

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[67c02т] **John C. H. Wu** ~ ALL the world says that my Tao is great, but seems queer, like nothing on earth. ~ But it is just because my Tao is great that it is like nothing on earth! ~ If it were like anything on earth, how small it would have been from the very beginning! ~ I have Three Treasures, which I hold fast and watch over closely. ~ The first is Mercy. ~ The second is Frugality. ~ The third is Not Daring to Be First in the World. ~ Because I am merciful, therefore I can be brave. ~ Because I am frugal, therefore I can be generous. ~ Because I dare not be first, therefore I can be the chief of all vessels. ~ If a man wants to be brave without first being merciful, generous without first being frugal, a leader without first wishing to follow, he is only courting death! ~ Mercy alone can help you to win a war. ~ Mercy alone can help you to defend your state. ~ For Heaven will come to the rescue of the merciful, and protect him with its Mercy.

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[67c03т] **D. C. Lau** ~ The whole world says that my way is vast and resembles nothing. ~ It is because it is vast that it resembles nothing. ~ If it resembled anything, it would, long before now, have become small. ~ I have three treasures ~ Which I hold and cherish. ~ The first is known as compassion, ~ The second is known as frugality, ~ The third is known as not daring to take the lead in the empire; ~ Being compassionate one could afford to be courageous, ~ Being frugal one could afford to extend one's territory, ~ Not daring to take the lead in the empire one could afford to be lord over the vessels. ~ Now, to forsake compassion for courage, to forsake frugality for expansion, to forsake the rear for the lead, is sure to end in death. ~ Through compassion, one will triumph in attack and be impregnable in defence. ~ What heaven succours it protects with the gift of compassion.

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[67c04т] **R. L. Wing** ~ All the world thinks that my Tao is great; ~ And yet it seems inconceivable. ~ Only its greatness makes it seem inconceivable. ~ If it could be conceived of, ~ It would have become insignificant long ago. ~ I have Three Treasures that support and protect: ~ The first is compassion. ~ The second is moderation. ~ The third is daring not to be first in the world. ~ With compassion one becomes courageous; ~ With moderation one becomes expansive. ~ In daring not to be first in the world, ~ One becomes the instrument of leadership. ~ Now if one is courageous without compassion, Or expansive without moderation, ~ Or first without holding back, One is doomed! ~ Compassion always triumphs when attacked; ~ It brings security when maintained. ~ Nature aids its leaders ~ By arming them with compassion.

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[67c05т] **Ren Jiyu** ~ All the people under Heaven say that my Tao is great, ~ But it is not like anything concrete. ~ Just because it is great, ~ It is not like anything concrete. ~ If it is like something concrete, ~ It would have been very small for long. ~ I have three precious things which I hold up and preserve: ~ The first is "tolerance"; ~ The second is "economy"; ~ The third is "to dare not go ahead of all the people under Heaven." ~ With tolerance, one can be brave; ~ With economy, one can be generous; ~ With not daring to go ahead of all the people under Heaven, one can be a leader. ~ Now, ~ seeking bravery without tolerance, ~ seeking generosity without economy, ~ and seeking precedence without retreat will only end with death. ~ With tolerance, one can be victorious in war or strengthen himself in defense. ~ When Heaven is to save a person, it will protect him through tolerance.

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[67c06т] **Gia-fu Feng** ~ Everyone under heaven says that my Tao is great and beyond compare. ~ Because it is great, it seems different. ~ If it were not different, it would have vanished long ago. ~ I have three treasures which I hold and keep. ~ The first is mercy; the second is economy; ~ The third is daring not to be ahead of others. ~ From mercy comes courage; from economy comes generosity; ~ From humility comes leadership. ~ Nowadays men shun mercy, but try to be brave; ~ They abandon economy, but try to be generous; ~ They do not believe in humility, but always try to be first. ~ This is certain death. ~ Mercy brings victory in battle and strength in defense. ~ It is the means by which heaven saves and guards.

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[67c07т] **Lok Sang Ho** ~ All under heaven say that my Dao though great seems to be useless. ~ Exactly because it is great it seems to be useless. ~ If it seemed to be useful, in all likelihood ~ it would be small, not great. ~ I have three treasures that I keep and adhere to always. ~ The first is compassion. ~ The second is thrift. ~ The third is humility. ~ Because I am compassionate, I have courage. ~ Because I am thrifty, I am generous. ~ Because I am humble, my potential can be fully developed. ~ These days people have forgotten about compassion, ~ instead they are daring; ~ They have forgotten about thrift, ~ instead they are spendthrift; ~ They have forgotten about humility, ~ and they always want to be number one. ~ They are doomed. ~ He who fights a war with compassion will win the war. ~ He who defends with compassion will hold out against his enemy. ~ Heaven will help him and defend him with compassion.

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[67c08т] **Xiaolin Yang** ~ Everyone says my DAO is so great that it does not look like anything. ~ I say because it is so great, it does not look like anything. ~ If it were like anything, it would have disappeared long ago. ~ I have three treasures to keep and protect: ~ The first is kindness, the second is thrift, and the third is not fighting to be first. ~ Only if you are kind, can you be brave; ~ Only if you are thrifty, can you be generous; ~ Only if you do not fight to be first, can you be a leader. ~ However, the people today are not kind but brave, ~ Are not thrifty but generous, ~ Are not humble but want to be leaders. ~ These people are destined for failure. ~ With kindness, when you fight, you will win; when you defend, you will be strong. ~ If the heavens wants to save someone, it will always give him kindness as his defense.

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[67c09т] **Walter Gorn Old**, THREE PRECIOUS THINGS ~ All the world avows that while my Taoism is great, it is yet incompetent! ~ It is its greatness which makes it appear incompetent. ~ If it were like others, it would long ago have been recognised as incompetent. ~ But I hold fast to three precious things, which also I cherish. ~ The first is gentleness. ~ The second is economy. ~ The third is humility. ~ With such gentleness I can be daring. ~ With such economy I can be generous. ~ With such humility I can be great in service, as a vessel of honour. ~ But in these days men forsake gentleness and become only obtrusive. ~ They abandon economy and become only excessive. ~ They relinquish humility and strive for precedence, and thus for death. ~ Gentleness is ever victorious in attack and secure in defence. ~ Therefore when Heaven would preserve a man it enfolds him with gentleness.

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[67c10т] **James Legge** ~ All the world says that, while my Tao is great, it yet appears to be inferior (to other systems of teaching). ~ Now it is just its greatness that makes it seem to be inferior. ~ If it were like any other (system), for long would its smallness have been known! ~ But I have three precious things which I prize and hold fast. ~ The first is gentleness; ~ the second is economy; ~ and the third is shrinking from taking precedence of others. ~ With that gentleness I can be bold; ~ with that economy I can be liberal; ~ shrinking from taking precedence of others, I can become a vessel of the highest honour. ~ Now-a-days they give up gentleness and are all for being bold; ~ economy, and are all for being liberal; ~ the hindmost place, and seek only to be foremost; ~ - (of all which the end is) death. ~ Gentleness is sure to be victorious even in battle, and firmly to maintain its ground. ~ Heaven will save its possessor, by his (very) gentleness protecting him.

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[67c11т] **David Hinton** ~ People throughout all beneath heaven say ~ my Tao is so vast it's like nothing at all. ~ But it's only vast because it's like nothing at all: ~ if it were like anything else ~ it would have long since become trifling. ~ There are three treasures ~ I hold and nurture: ~ The first is called compassion, ~ the second economy, ~ and the third never daring to lead all beneath heaven. ~ Courage comes of compassion, generosity comes of economy, ~ and commanding leadership comes of never daring to lead all beneath heaven. ~ But these days it's all courage without compassion, generosity without economy, and leading without following. ~ There's nothing but death in that. ~ To overcome, attack with compassion. ~ To stand firm, defend with compassion. ~ Whatever heaven sustains it shelters with compassion.

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[67c12т] **Chichung Huang** ~ All under heaven say I am vast; ~ Vast, but resemble nothing. ~ It is precisely because I resemble nothing ~ That I can be vast. ~ If I had resembled anything, ~ Long ago I would have become tiny indeed. ~ I constantly have three treasures ~ Which I uphold and value: ~ First, compassion; ~ Second, frugality; ~ Third, not daring to precede all under heaven. ~ Being compassionate, ~ I can be courageous; ~ Being frugal, ~ I can be all-embracing; ~ Not daring to precede all under heaven, ~ I can serve as ~ Head of the great vessels. ~ Now, if I had abandoned compassion and chosen courage, ~ Abandoned frugality and chosen all-embracingness; ~ Abandoned the back and chosen the front, ~ It would have been the death of me. ~ For compassion, used in battle, ~ Will bring you victory; ~ Used in defence, ~ Will make you impregnable. ~ When heaven is about to establish someone, ~ It seems to wall him up with compassion.

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[67c13т] **Ellen M. Chen** ~ All under heaven say that my Tao is great, ~ That it seems useless (pu hsiao). ~ Because it is great, ~ Therefore it seems useless. ~ If it were useful, ~ It would have long been small. ~ I have three treasures (pao), ~ To hold and to keep: ~ The first is motherly love (tz'u), ~ The second is frugality (chien), ~ The third is daring not be at the world's front. ~ With motherly love one can be courageous, ~ With frugality one can be wide reaching, ~ Daring not be at the world's front, ~ One can grow to a full vessel (ch'i). ~ Now to discard motherly love, yet to be courageous, ~ To discard frugality, yet to be wide reaching, ~ To discard staying behind, yet to be at the front, ~ One dies! ~ One with motherly love is victorious in battle, ~ Invulnerable in defense. ~ When Heaven wills to save a people, ~ It guards them with motherly love.

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[67c14т] **Lee Sun Chen Org** ~ People in this world often complained: either that my theory was big and empty, or worse than that it does not appear to be about anything significant; ~ It is just because I discussed matters of great importance that it was difficult for [ordinary people] to comprehend its outline; ~ If its contents is familiar to [any kind of those superficial] discourses people were accustomed to, [then they could pick it up lightheartedly and argue about it frivolously]; ~ Before long, the meaning [of my theory] will be shifted [to satisfy their flippancy] that it will end up to be [nothing more than] trivial talks too! ~ I have three pieces of treasure which I maintain steadily; ~ The first one is compassion; ~ The second one is frugality; ~ The third one is "I would never dare to consider myself the first priority of the world." (I will always be selfless and humble). ~ Through being compassionate, a person will be brave; ~ Through being frugal, a person can [retain enough] to expand; ~ Through being selfless and humble, a person will complete [the proper development] to be an [authentic] leader of people; ~ Nowadays, leaders abandon compassion yet demand bravery from people; ~ They neglect the practice of frugality, yet seek expansion; ~ They discard humility, yet strive to lead the world. ~ All these performances are heading for end (death of their nation)! ~ Soldiers, who march to the battlefield with compassion in their hearts, will win the fight; ~ People, who stay behind to defend with compassion in their hearts, will resist [the aggression] firmly; ~ If Heaven will save a country, it will bestow its people with compassion in their hearts to protect it.

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[67c15т] **Tien Cong Tran** ~ All the world says that my Way is great, but seems queer, like nothing on earth. ~ But it is just because my Way is great that it is like nothing on earth. ~ If it were like anything on earth, it would have been small from the very beginning. ~ I have three treasures, which I hold fast and watch over closely. ~ The first is compassion; the second is frugality; the third is not daring to be first in the world. ~ Being compassionate, I can be brave; being frugal, I can be generous; daring not be first, I can be the chief. ~ If a man forsakes compassion for courage, forsakes frugality for expansiveness, forsakes the rear position for front position, he is only courting death! ~ Compassionate to engage in war, one wins; in defense, one is secure. ~ When Heaven wants to help a man, it takes compassion to protect him.

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[67c16т] **Thomas Z. Zhang** ~ People in the world say to me that Tao is great but it resembles nothing. ~ It is because of the greatness that nothing is like it. ~ If it were similar to anything, it would have turned trivial long ago. ~ I have three great treasures - Hold and maintain them. ~ The first is kindness. ~ The second is frugality. ~ The third is the reluctance to be prestigious in the world. ~ Being kind, one can have courage. ~ Being frugal, one can grow wide. ~ Reluctance to be prestigious, one can become the leader. ~ If one is courageous without kindness, expanding without frugality, and prestigious without modesty, he is doomed to fail. ~ With kindness, one would win in war, and be secure in defense. ~ When heaven come to rescue, it guards by using kindness.

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[67c17т] **Arthur Waley** ~ Every one under heaven says that our Way is greatly like folly. ~ But it is just because it is great, that it seems like folly. ~ As for things that do not seem like folly - ~ well, there can be no question about their smallness! ~ Here are my three treasures. ~ Guard and keep them! ~ The first is pity; the second, frugality; the third: refusal to be 'foremost of all things under heaven'. ~ For only he that pities is truly able to be brave; ~ Only he that is frugal is truly able to be profuse; ~ Only he that refuses to be foremost of all things ~ Is truly able to become chief of all Ministers. ~ At present your bravery is not based on pity, nor your profusion on frugality, nor your vanguard on your rear; and this is death. ~ But pity cannot fight without conquering or guard without saving. ~ Heaven arms with pity those whom it would not see

destroyed.

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[67c18т] **Richard John Lynn** ~ All under Heaven say that my Dao is great but seems to have no likeness [buxiao]. ~ The reason why it seems to have no likeness is that greatness is its only attribute. ~ If it had a likeness, all this time it would have been insignificant! ~ I have three treasures, which I hold tight and protect. ~ The first is called "kindness," the second "frugality," and the third is "no presumption that I am first among all under Heaven." ~ It is thanks to kindness that one can be brave. ~ It is thanks to frugality that one can be generous. ~ It is by not presuming to be first among all under Heaven that one can make one's ready device last long. ~ Now, if one abandons kindness and takes bravery, abandons frugality and takes generosity, and abandons the back and takes first place, such a one will die! ~ Thanks to kindness, when one takes the field, he is victorious, and, when he takes a defensive position, he holds firm, for it is Heaven that will save him by protecting him with guards of kindness.

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[67c19т] **Lin Yutang** ~ THE THREE TREASURES ~ All the world says: ~ My teaching (Tao) greatly resembles folly. ~ Because it is great; therefore it resembles folly. ~ If it did not resemble folly, ~ It would have long ago become petty indeed! ~ I have Three Treasures; ~ Guard them and keep them safe: ~ The first is Love. ~ The second is, never too much. ~ The third is, never be the first in the world. ~ Through Love, one has no fear; ~ Through not doing too much, one has amplitude (of reserve power); ~ Through not presuming to be the first in the world, one can develop one's talent and let it mature. ~ If one forsakes love and fearlessness, forsakes restraint and reserve power, forsakes following behind and rushes in front, ~ He is doomed! ~ For love is victorious in attack, ~ And invulnerable in defense. ~ Heaven arms with love ~ Those it would not see destroyed.

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[67c20т] **Victor H. Mair** ~ All under heaven say that I am great, great but unconventional. ~ Now, ~ Precisely because I am unconventional, ~ I can be great; ~ If I were conventional, ~ I would long since have become a trifle. ~ I have always possessed three treasures that I guard and cherish. ~ The first is compassion, ~ The second is frugality, ~ The third is not daring to be ahead of all under heaven. ~ Now, ~ Because I am compassionate, I can be brave; ~ Because I am frugal, I can be magnanimous; ~ Because I dare not be ahead of all under heaven, I can be a leader in the completion of affairs. ~ If, today, I were to ~ Be courageous while forsaking compassion, ~ Be magnanimous while forsaking frugality, ~ Get ahead while forsaking the hindmost, ~ that would be death! ~ For compassion ~ In war brings victory, ~ In defense brings invulnerability. ~ Whomsoever heaven would establish, ~ It surrounds with a bulwark of compassion.

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[67c21т] **Tolbert McCarroll** ~ Everyone under heaven says my Tao is great and resembles nothing else. ~ It is because it is great that it seems different. ~ If it were like anything on earth ~ it would have been small from the beginning. ~ I have three treasures that I cherish and hold fast. ~ The first is gentleness, ~ the second is simplicity, ~ the third is daring not to be first among all things under heaven. ~ Because of gentleness I am able to be courageous. ~ Because of simplicity I am able to be generous. ~ Because of daring not to be first I am able to lead. ~ If people ~ forsake gentleness and attempt to be courageous, ~ forsake simplicity and attempt to be generous, ~ forsake the last place and attempt to get the first place, ~ this is certain death. ~ Gentleness conquers in battle and protects in defense. ~ What heaven guards, it arms with the gift of gentleness.

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[67c22т] **David H. Li** ~ People in the world say that my Direction is grand as if without a referent. ~ It is because it is grand that Direction is without a referent. ~ Were it capable of being referenced, it would not be grand. ~ I have three treasures - embrace and safeguard them. ~ One, affection. ~ Two, restraint. ~ Three, daring not to be at the front of [the people] of the world. ~ With affection, one becomes courageous; ~ With restraint, one becomes tolerant; ~ Daring not to be at the front of the world, one is at the head. ~ One courts death if one ~ forsakes affection for courage, ~ forsakes restraint for tolerance, ~ forsakes humility for prominence. ~ With affection, ~ in war, one wins; ~ in defense, strengthens. ~ When cosmos comes to the rescue, it shields with affection.

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[67c23т] **Yasuhiko Genku Kimura** ~ People say that my Tao is too immense and beyond compare. ~ However, because it is so immense, it is so different. ~ If it were not so different, ~ It would long ago have been reduced to something insignificant. ~ There are three treasures that I hold and cherish: ~ The first is tenderheartedness. ~ The second is thrift. ~ The third is daring not to be first in the world. ~ From tenderheartedness comes courage. ~ From thrift comes generosity. ~ From humility comes leadership. ~ If you try to be courageous without being tenderhearted, ~ If you try to be generous without being thrifty, ~ If you try to be a leader without learning humility, ~ You are courting your own self-destruction. ~ Venture with tenderheartedness and you will win the battle. ~ Defend with tenderheartedness and you will be invulnerable. ~ For tenderheartedness is the way Heaven guards you for your inner protection.

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[67c24т] **Chou-Wing Chohan** ~ What the Tao is to the world, ~ So the streams and valleys are to the rivers and seas. ~ Rivers and seas can be like kings to all the streams and valleys ~ Since the former can lower themselves before the latter. ~ Thus they are the kings of all the streams and valleys. ~ Therefore the sage, in order to be above the people, ~ Must lower himself before them in words, ~ And in order to head the people, ~ He must place himself behind them in body. ~ Thus, when he is above the people, the people do not suffer at his hand, ~ When he is at the head of the people, the people are not held back by him. ~ Therefore the whole world wants to carry him on its shoulders ~ And never tires of him. ~ He competes with nobody, ~ And therefore nobody competes with him.

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[67c25т] **Man-Ho Kwok** ~ I have three priceless treasures: ~ The first is Compassion ~ The second, thrift ~ And the third is that I never want to be ahead of you. ~ If I have compassion, you will die for me. ~ I know that. ~ If I waste nothing, I can give myself to you all - ~ And if I don't seem perfect, then you'll trust me to lead you. ~ These days people scorn compassion. ~ They try to be tough. ~ They spend all they have, and yet want to be generous. ~ They despise humility, and want to be the best. ~ I tell you that way is Death's. ~ If you have loved your people, you will know it ~ they will fight tooth and nail for you in attack or defence. ~ This is the protection of Heaven, and your harvest.

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[67c26т] **Gu Zhengkun** ~ The whole world says that my Tao is great, ~ Resembling nothing concrete, ~ Resembling nothing concrete, ~ Just because it is great. ~ If it resembled anything concrete, ~ It would have long become minute. ~ I have three magic weapons ~ Which I hold and treasure: ~ The first is mercy; ~ The second is thrift; ~ The third is unwillingness to take the lead in the world. ~ Being merciful, one can be brave; ~ Being thrifty, one can be generous; ~ Being unwilling to take the lead in the world, one can become the leader of the world. ~ Now seeking bravery by giving up mercy, ~ Seeking generosity by giving up thrift, ~ Seeking advance by giving up retreat, ~ One is bound to end in death. ~ Being merciful, one will triumph in the offensive ~ And be impregnable in defense. ~ If heaven wants to save one, ~ It must save him with mercy.

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[67c27т] **Chao-Hsiu Chen** ~ The whole world says that the Tao is great, and that it seems without form. ~ It is great - that is why it has no form. ~ It has existed for a long time, and can also seem small. ~ I have three treasures that I keep and protect: ~ the first is goodheartedness, ~ the second is frugality, ~ the third is not daring to take the lead. ~ Only goodheartedness can bring courage. ~ Only frugality can bring generosity. ~ Not daring to take the lead can bring leadership. ~ Now to give up goodheartedness for courage, frugality for generosity, the rear for the lead, ~ will surely lead to the end. ~ Goodheartedness in battle will lead to victory, ~ and defence will strengthen the territory. ~ Heaven will save the one who follows this and guard him with goodheartedness.

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[67c28т] **Liu Qixuan** ~ It is said that my Way is the biggest ~ And nothing could be like it. ~ Because it is the biggest, ~ There can be nothing like it. ~ If there were anything like it, ~ It wouldn't have been the Way. ~ I have three things to keep it: ~ One is motherly love; one is frugality, ~ And one is the courage to lag behind. ~ Cherishing motherly love, one can be the bravest. ~ Being frugal, one can give the most. ~ Lagging behind, one can grow to the fullest. ~ The absurdity of today is this: ~ Foolhardiness is preferred more than motherly love; ~ Wastefulness preferred more than frugality; ~ Front positions preferred more than growing to the fullest. ~ The result can be nothing other than death! ~ Cherishing motherly love, ~ An army is invincible, ~ And unconquerable, ~ Because it is protected by Heaven with love.

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[67c29т] **Shi Fu Hwang** ~ The Three Treasures ~ Lao Tze says, ~ All the people in the world would say that my Tao is too great and that there is nothing similar to compare it with. ~ Now it is just because of its greatness that nothing similar can be compared with it. ~ If anything can be found similar to it, for long its smallness has been known. ~ At the same time, there are three precious things which I prize and hold fast. ~ The first is charity; ~ the second is economy; ~ and the third is shrinking from being the first of the world. ~ With that charity I can be bold. ~ With that economy I can be liberal. ~ Shrinking from being the first of the world, I can become a vessel of the highest value. ~ Present day kings give up charity, and are all for being bold; ~ give up economy, and are all for being liberal; ~ give up following behind, and rush in front; ~ of which the end is death. ~ For the result of using charity in battle is sure to be victory, ~ and firm maintenance of its ground in defense. ~ Heaven will save its possessor, his charitable attribute will protect him.

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[67c30т] **Ch'u Ta-Kao** ~ All the world says to me: ~ 'Great as Tao is, it resembles no description (form).' ~ Because it is great, therefore it resembles no description. ~ If it resembled any description it would have long since become small. ~ I have three treasures, which I hold and keep safe: ~ The first is called love; ~ The second is called moderation; ~ The third is called not venturing to go ahead of the world. ~ Being loving, one can be brave; ~ Being moderate, one can be ample; ~ Not venturing to go ahead of the world, one can be the chief of all officials. ~ Instead of love, one has only bravery; ~ Instead of moderation, one has only amplitude; ~ Instead of keeping behind, one goes ahead: ~ These lead to nothing but death. ~ For he who fights with love will win the battle; ~ He who defends with love will be secure. ~ Heaven will save him, and protect him with love.

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[67c31т] **Paul J. Lin** ~ The whole world says that ~ My Tao is great but seems to resemble nothing. ~ Because it is great, it seems to resemble nothing. ~ If resembling anything, it would have become small long ago. ~ I have three treasures ~ To be kept and treasured; ~ One is compassion. ~ The second is thriftiness. ~ The third is not daring to be ahead of the world. ~ Through compassion, one can be brave. ~ Through thriftiness, one can be expansive. ~ Not daring to be ahead of the world, ~ One can be the master of the vessels. ~ Now to abandon compassion and to be brave, ~ To abandon thriftiness and to be expansive, ~ To abandon the rear and to be in front - ~ That means death! ~ Compassion, in attack, will bring victory; ~ In defense, it will hold firmly. ~ When heaven is going to save a person, ~ It will protect him with compassion.

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[67c32т] **Michael LaFargue** ~ Everyone in the world says of me: ~ 'Great - but doesn't seem normal'. ~ It's just 'greatness' - ~ that's why it does not seem normal. ~ If I were normal, I'd have been of little worth for a long time now. ~ I have three treasures, ~ I protect and keep hold of them. ~ The first is called 'gentleness', ~ the second is called 'frugality', ~ the third is called 'not presuming to act like leader of the world'. ~ Gentle, so able to be bold; ~ frugal, so able to be lavish; ~ not presuming to act like leader of the world, so able to become head of a government. ~ Now: ~ To be bold without being gentle, ~ to be lavish without being frugal, ~ to act like leader without putting oneself last: ~ This is death. ~ Yes, gentleness: ~ "Attack with it and you will win, ~ defend with it and you will stand firm." ~ When Heaven wants to rescue someone, ~ it surrounds him with a wall of gentleness.

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[67c33т] **Cheng Lin** ~ The world thinks that Truth which I describe is so great that it seems unreal. ~ It seems unreal because it is indeed so great. ~ If it were considered real, then it must be small. ~ There are three treasures which I cherish as the most precious. ~ The first is compassion. ~ The second is frugality. ~ The third is humility. ~ Because of compassion, there is courage. ~ Because of frugality, there is liberality. ~ Because of humility, there is supremacy. ~ Perdition will be the lot of those who choose courage, and abandon compassion; ~ who choose liberality, and abandon frugality; ~ who choose supremacy, and abandon humility. ~ When there is compassion, one can be victorious in an offensive war, and hold his position in a defensive war. ~ Because of the compassion of such a man, Heaven will deliver and protect him.

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[67c34т] **Yi Wu** ~ All the world says that my Way is too great to be like a thing. ~ It alone is great; so, it seems like no thing. ~ If it were like a thing, it would be already small. ~ I have three treasures to be kept and protected: ~ The first is called compassion; ~ The second is called thrift; ~ The third is called not daring to be ahead of the world. ~ Compassionate, one can be brave; ~ Thrifty, one can be expansive; ~ Not daring to be ahead of the world, one is able to be the leader. ~ Now, ~ Bravery without compassion, ~ Expansiveness without thrift, ~ Going ahead without retreat, ~ Is fatal. ~ Compassion, ~ In war, will result in victory; ~ In defense, will result in holding firm. ~ When Heaven is going to save someone, ~ It protects him with compassion.

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[67c35т] **Han Hiong Tan** ~ Everyone says that Dao is so huge that it does not resemble anything we know. ~ As it is so phenomenally huge, it becomes incomparable. ~ If it does remotely resemble something on earth, then with the passage of time, its uniqueness will evaporate and gradually become inconsequential. ~ I steadfastly hold on to my three treasures. ~ These are compassion, frugality and humility. ~ With compassion, I can arouse real courage from my subordinates. ~ With frugality, I would enjoy popular support. ~ With humility, I become the natural leader. ~ Let us examine the following scenarios. ~ Demanding bravery from the subjects without showing compassion towards them, ~ Expecting popular support without dispensing benefits, ~ And wanting to become the leader without exhibiting humility. ~ These are negative attributes that will lead to self-destruction. ~ By applying compassion in war, you will be triumphant in attack and invincible in defence. ~ When Providence wants to save a nation, ~ It does so by bestowing great compassion to its leader.

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[67c36т] **Hua-Ching Ni** ~ The world may say that the subtle Way of the universe which I describe is great, ~ but that it has little bearing on worldly life. ~ Truly, it is just that it is not definable, like the small ways of the world, thus it is indeed great. ~ There are three treasures which I embrace and follow closely: ~ the first is to be kind; ~ the second is to be simple; ~ the third is to not put one's own importance first in the world. ~ Because kindness and compassion can produce courage, ~ simplicity can thus be broadened to contain the world. ~ By not putting your own importance first in worldly affairs, ~ you will not impede the natural growth of all things. ~ If a person endeavors to be brave without first being kind, ~ great purposed, without first simplifying his life, ~ an authority, without first denying himself, ~ he cannot evolve freely from strife, and is only courting destruction. ~ Kindness can help to win a war. ~ Kindness can help to defend a fortification. ~

Kindness will invite the corresponding energy of kindness from Heaven through all the divine beings who support and protect.

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[67c37т] **Chang Chung-yuan** ~ The world says that I am beyond determination ~ And cannot be identified with anything. ~ It is because I am beyond determination that I cannot be identified with anything. ~ If I could be identified with anything, ~ I would no longer be beyond determination. ~ There are three essentials that I value and maintain: ~ One is compassion (tz'u), ~ Another is renunciation (ch'ien), ~ The third is never longing to be first in the world. ~ One who is compassionate is able to be valiant. ~ One who renounces is able to broaden one's self. ~ One who never longs to be first in the world ~ Is able to achieve the full growth of his capacity. ~ In the present day, people wish to be valiant, ~ But they are not compassionate. ~ They wish to broaden their selves, ~ But they do not renounce. ~ They wish to achieve the full growth of their capacities, ~ But they long to be first in the world. ~ This indeed leads to death. ~ Through compassion, engaging in war, one wins. ~ In self-defense, one is very well protected. ~ This type of person is saved by heaven. ~ Because he is compassionate, one is taken care of well.

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[67c38т] **Henry Wei** ~ Three Treasures ~ San Pao ~ All the world says I am great ~ But rather odd and different from the ordinary. ~ Be it noted that greatness itself is the very reason ~ Why it appears rather odd and different from the ordinary. ~ If it had resembled the ordinary, ~ It would have become pettiness long ago. ~ I have three treasures. ~ Keep them and treasure them. ~ The first is compassion; ~ The second is frugality; ~ The third is: ~ Dare not be first in the world. ~ Because compassionate, a person can be courageous; ~ Because frugal, he can expand his scope; ~ Because he dare not be first in the world, he can develop his gifts of leadership. ~ Nowadays people are courageous without compassion, ~ Expand their scope without frugality, ~ And assume leadership without being humble. ~ They are doomed! ~ Compassion is invincible in offense, ~ And in defense invulnerable. ~ When Heaven wants to deliver a person from harm, ~ It grants him compassion as a protective charm.

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[67c39т] **Ha Poong Kim** ~ All under Heaven says that ~ My Tao is great yet doesn't look like it [Tao]. ~ Truly, because it is great, ~ It doesn't look like it. ~ If it did, ~ It would have turned out a petty one long ago. ~ I have three treasures. ~ I hold and cherish them. ~ The first is called mercifulness; ~ The second, frugality; ~ The third, refusal to be ahead of all under Heaven. ~ Being merciful, you can therefore be brave; ~ Being frugal, you can therefore be liberal; ~ Refusing to be ahead of all under Heaven, ~ You can therefore become the leader of the vessels. ~ Now, to be brave, forsaking mercifulness, ~ To be liberal, forsaking frugality, ~ To be ahead, forsaking being behind ~ Is death. ~ With mercifulness - ~ If you fight, you will be triumphant, ~ If you defend, you will be invincible. ~ Whatever Heaven is about to save ~ Heaven will protect it with mercifulness.

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[67c40т] **Tao Huang** ~ Everyone in the world says I am great, great without parallel. ~ Being without parallel is what enables greatness. ~ If there is a long-standing parallel, it becomes small. ~ I always have three treasures: ~ First is compassion. ~ Second is frugality. ~ Third is to not dare act in front of the world. ~ So compassion enables courage. ~ Frugality enables abundance. ~ Not daring to act in front of the world enables the mechanism to endure. ~ Today there is courage without compassion. ~ There is abundance without frugality. ~ There is appearance alone without substance. ~ This means no-life. ~ Through compassion: fight and win, defend and be secure. ~ When the heaven establishes itself, it always relies upon compassion.

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[67c41т] **Tang Zi-chang** ~ All in the world may think that Dao is unlike to be so superior, that nothing in the world can compare to it. ~ If it were comparable to anything, it would be inferior. ~ If it is not superior, it would not be Dao. ~ I have three treasured strategies to which I hold fast and embrace them all: ~ the first is Mercy; ~ the second is Economy of Force; ~ and the third is Dare Not to Take Initiative Before the World. ~ Because of Mercy, one can be courageous. ~ Because of Economy of Force, one can have superior force. ~ Because of Dare Not To Take Initiative Before the World, one can be the master of instruments. ~ Alas! ~ Nowadays, rulers want to be brave without being merciful; ~ want to have superior force without knowing economy of force; ~ and want to take initiative without being able to be resistant. ~ They will surely die in the war. ~ Mercy helps one to win when on the offensive; ~ to consolidate when on the defensive. ~ If one guides oneself by mercy Heavens will protect him.

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[67c42т] **Wing-tsit Chan** ~ All the world says that my Tao is great and does not seem to resemble (the ordinary). ~ It is precisely because it is great that it does not resemble (the ordinary). ~ If it did resemble, it would have been small for a long time. ~ I have three treasures. ~ Guard and keep them: ~ The first is deep love, ~ The second is frugality, ~ And the third is not to dare to be ahead of the world. ~ Because of deep love, one is courageous. ~ Because of frugality, one is generous. ~ Because of not daring to be ahead of the world, one becomes the leader of the world. ~ Now, to be courageous by forsaking deep love, ~ To be generous by forsaking frugality, ~ And to be ahead of the world by forsaking following behind - ~ This is fatal. ~ For deep love helps one to win in the case of attack, ~ And to be firm in the case of defense. ~ When Heaven is to save a person, ~ Heaven will protect him through deep love.

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[67c91т] **И. И. Семененко** ~ Все говорят о том, как сходство Дао моего велико с недостойным сыном. ~ Но мое Дао потому-то и велико, что напоминает сына, не похожего на предков. ~ А было бы похожим, то уж давно бы измельчало. ~ У меня есть три сокровища, я их держусь и берегу. ~ Одно зовется материнскою любовью, ~ второе - бережливостью, ~ а третье - тем, когда не смеют находиться впереди других. ~ Люблю по-матерински и поэтому способен преисполниться бесстрашия, ~ обладаю бережливостью и потому способен обрести широкость, ~ не смею находиться впереди других и потому способен стать распорядителем готовых чаш. ~ Кто отрекается любить по-матерински и предпочитает быть бесстрашным, ~ отбрасывает бережливость и предпочитает широту, ~ отказывается быть сзади и предпочитает находиться впереди, ~ того ждет гибель. ~ Когда сражаются, преисполняясь материнскою любовью, побеждают, ~ а оборона с ее помощью становится незыблемой. ~ Спасение грядет от Неба, дающего защиту с материнскою любовью.

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[67c92т] **А. А. Маслов** ~ Все в мире говорят, что моё Дао велико и ни на что не похоже. ~ Лишь потому, что оно велико, оно и ни на что не похоже. ~ Если бы оно походило на что-нибудь, то давно бы стало едва приметным. ~ Я обладаю тремя сокровищами, [кои] храню и [коими] дорожу. ~ Первое - великодушие. ~ Второе - бережливость. ~ Третье - не смею быть первым в Поднебесной. ~ Благодаря великодушию могу быть храбрым. ~ Благодаря бережливости могу быть щедрым. ~ Благодаря тому, что не смею быть первым в Поднебесной, могу стать господином сосудов. ~ Сегодня те, кто жертвует великодушием ради храбрости, бережливостью ради щедрости, местом позади ради того, чтобы быть впереди, обречены на смерть. ~ Великодушием побеждаешь в наступлении и становишься неприступным в обороне. ~ Даже Небо спасает тех, кто бережёт себя великодушием.

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[67c93т] **Е. А. Торчинов** ~ В Поднебесной все говорят, что я велик. ~ Но я вовсе не похож на великого. ~ Ведь поскольку я велик, я вовсе не похож на великого. ~ Если бы я долго был бы похож на великого, то давно бы уже стал ничтожным. ~ Ведь у меня есть три драгоценности, которые я храню и ценю: ~ Первая - это сострадание, ~ Вторая - это бережливость, ~ Третья - я не смею поставить себя впереди Поднебесной и поэтому могу стать во главе всех на свете. ~ Поскольку есть сострадание, есть и храбрость. ~ Поскольку есть бережливость, есть и великодушие. ~ Поскольку я ставлю себя позади, то оказываюсь впереди. ~ И так до самой смерти. ~ Ведь сострадательный побеждает в сражениях, а в обороне становится неуязвимым. ~ Небо всегда спасает того, кого сострадание хранит само.

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[67c94т] **А. Е. Лукьянов** ~ В Поднебесной все называют мое Дао Великим, в подобии [ничему] не подобным. ~ А поскольку велико, поэтому в подобии [ничему] и не подобно. ~ Если уподобить [его] вечности, то и она будет крошечной. ~ Я имею три драгоценности, держусь их и дорожу ими. ~ Первая называется "милосердие", ~ вторая - "простота", ~ третья - "не смею встать впереди Поднебесной". ~ Милосерден, поэтому могу быть мужественным. ~ Прост, поэтому могу быть широким. ~ Не смею встать впереди Поднебесной, поэтому могу быть духовным вождем. ~ Ныне тому, ~ кто отбрасывает милосердие, а мужествен, ~ кто отбрасывает простоту, а широк, ~ кто отбрасывает то, чтобы встать сзади, а становится впереди, - ~ смерть! ~ Если, питая милосердие, начнешь войну - победишь. ~ Если организуешь оборону - будет крепка. ~ Небо поможет такому, милосердие защитит его.

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[67c95т] **Ян Хин-шун** ~ Все говорят о том, что мое дао велико и не уменьшается. ~ Если бы оно уменьшилось, то после долгого времени оно стало бы маленьким. ~ Не уменьшается потому, что оно является великим. ~ Я имею три сокровища, которыми дорожу: ~ первое - это человеколюбие, ~ второе - бережливость, ~ а третье состоит в том, что я не смею быть впереди других. ~ Я человеколюбив, поэтому могу стать храбрым. ~ Я бережлив, поэтому могу быть щедрым. ~ Я не смею быть впереди других, поэтому могу стать умным вождем. ~ Кто храбр без человеколюбия, щедр без бережливости, находясь впереди, отталкивает тех, кто находится позади, - тот погибает. ~ Кто ведет войну человеколюбию, побеждает, ~ и возведенная им оборона неприступна. ~ Небо его спасает, человеколюбие его охраняет.

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[67c96т] **Д. П. Конисси** ~ На всей земле люди говорят, что мое Тао велико. ~ Правда, оно похоже на безумство, но несомненно велико. ~ Я имею три преимущества, которые я сохраняю как сокровище. ~ Первое из трех сокровищ есть человеколюбие. ~ Второе - бережливость. ~ Третье - смирение или то, благодаря чему я не желаю быть руководителем для всей земли. ~ Человеколюбивые храбры. ~ Бережливые щедры. ~ Смиренные или не желающие быть руководителями для всей земли будут полезны на долгое время. ~ Кто храбр, не зная человеколюбия, кто щедр, не зная бережливости, кто идет вперед, не зная смирения, тот погибнет. ~ Кто ведет войну ради человеколюбия, тот победит врагов. ~ Если он защитит народ, то оборона будет сильна. ~ Это потому, что его спасет Небо, которое дорожит подобным человеком.

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[67c97т] **В. В. Малявин** ~ Все в мире говорят, что мой Путь велик, да как будто ни на что не годен. ~ Да, велик - и оттого как будто ни на что не годен! ~ Будь он для всего пригоден, давно бы уже измельчал. ~ Есть у меня три сокровища, я бережно их храню: ~ Первое - это любовь, ~ Второе - бережливость, ~ Третье - нежелание быть первым в мире. ~ Благодаря любви я могу быть отважен. ~ Благодаря бережливости, я могу быть щедр. ~ Благодаря нежеланию быть первым, я могу главенствовать в мире. ~ А быть отважным, отбросив любовь, ~ Быть щедрым, забыв бережливость, ~ Быть впереди, не умея быть позади, - ~ Это верная гибель. ~ Ибо любовь приносит победу тому, кто нападает, ~ И оберегает того, кто защищается. ~ Когда Небо желает кого-то спасти, ~ Оно окружает его любовью, словно прочной стеной.

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[67c98т] **Б. Б. Виногродский** ~ В Поднебесной всегда называют мой Путь великим. ~ А он, похоже, ни с чем не сравним. ~ Ведь только потому и велик. ~ Причинность: ~ В схожести ни с чем не сравним. ~ Если уподоблять, то с течением времени он становится крошечным. ~ У меня в наличии три драгоценности. ~ Удерживаю и сберегаю их. ~ Первая выражается в милосердии. ~ Вторая выражается в умеренности. ~ Третья выражается в том, что не осмеливаюсь осуществлять впереди Поднебесной. ~ Милосердие - ~ Причинность: ~ Способность к мужеству. ~ Умеренность - ~ Причинность: ~ Способность к широте. ~ Не осмеливаюсь осуществлять впереди Поднебесной - ~ Причинность: ~ Способность главенствовать в сотворении инструментов. ~ Теперь же, если, оставив милосердие быть мужественным, ~ оставив умеренность быть широким, ~ оставив задних быть впереди - ~ это смерть. ~ Ведь, воюя с милосердием, побеждаешь. ~ Удерживая с милосердием, достигаешь крепости. ~ Когда Небо помогает тебе, оно посредством милосердия охраняет тебя.

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PSEUDO-CHAPTER **Sixty-Eight**

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[68c01т] **Robert G. Henricks** ~ Therefore, one who is good at being a warrior doesn't make a show of his might; ~ One who is good in battle doesn't get angry; ~ One who is good at defeating the enemy doesn't engage him. ~ And one who is good at using men places himself below them. ~ This is called the virtue of not competing; ~ This is called [correctly] using men; ~ This is called matching Heaven. ~ It's the high point of the past.

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[68c02т] **John C. H. Wu** ~ A GOOD soldier is never aggressive; ~ A good fighter is never angry. ~ The best way of conquering an enemy ~ Is to win him over by not antagonizing him. ~ The best way of employing a man ~ Is to serve under him. ~ This is called the virtue of non-striving! ~ This is called using the abilities of men! ~ This is called being wedded to Heaven as of old!

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[68c03т] **D. C. Lau** ~ One who excels as a warrior does not appear formidable; ~ One who excels in fighting is never roused in anger; ~ One who excels in defeating his enemy does not join issue; ~ One who excels in employing others humbles himself before them. ~ This is known as the virtue of non-contention; ~ This is known as making use of the efforts of others; ~ This is known as matching the sublimity of heaven.

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[68c04т] **R. L. Wing** ~ A skillful leader does not use force. ~ A skillful fighter does not feel anger. ~ A skillful master does not engage the opponent. ~ A skillful employer remains low. ~ This is called the power in not contending. ~ This is called the strength to employ others. ~ This is called the highest emulation of Nature.

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[68c05т] **Ren Jiyu** ~ He who is good at being a shi (officer) does not boast of his martialism; ~ He who is good at fighting does not resort to his rage; ~ He who is skillful in winning against the enemy does not wrestle with them; ~ He who is skillful in managing his men has a modest attitude towards them. ~ This is called the De of not contending with others; ~ This is called the power of making use of others' force; ~ This is called being in accord with the Way of Heaven, ~ Thus it has been a principle very long since.

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[68c06т] **Gia-fu Feng** ~ A good soldier is not violent. ~ A good fighter is not angry. ~ A good winner is not vengeful. ~ A good employer is humble. ~ This is known as the Virtue of not striving. ~ This is known as ability to deal with people. ~ This since ancient times has been known as the ultimate unity with heaven.

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[68c07т] **Lok Sang Ho** ~ He who can offer wise counsel will not display his wisdom. ~ He who is a fine fighter will not lose temper. ~ He who is good in contests will not struggle with his contestants. ~ He who knows how to use people stays low and underneath them. ~ This is the virtue of non-struggle. ~ This is making use of others' full abilities. ~ This can be said to match heaven ~ And is

really the best art handed down from the ancient days.

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[68c08t] **Xiaolin Yang** ~ A good general does not look intimidating, ~ A good fighter does not look fierce, ~ A good conqueror does not squabble, ~ A good leader is always humble. ~ This is the DE of not fighting with people; ~ This is the strength of using the power of others; ~ This is the state of being the most harmonic with nature.

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[68c09t] **Walter Gorn Old**, IMITATING HEAVEN ~ The good commander is not imperious. ~ The good fighter is not wrathful. ~ The greatest conqueror does not wage war. ~ The best master governs by condescension. ~ This is the virtue of not contending. ~ This is the virtue of persuasion. ~ This is the imitation of Heaven, and this was the highest aim of the ancients.

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[68c10t] **James Legge** ~ He who in (Tao's) wars has skill ~ Assumes no martial port; ~ He who fights with most good will ~ To rage makes no resort. ~ He who vanquishes yet still ~ Keeps from his foes apart; ~ He whose hests men most fulfil ~ Yet humbly plies his art. ~ Thus we say, 'He ne'er contends, ~ And therein is his might.' ~ Thus we say, 'Men's wills he bends, ~ That they with him unite.' ~ Thus we say, 'Like Heaven's his ends, ~ No sage of old more bright.'

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[68c11t] **David Hinton** ~ A noble official is never warlike, ~ and a noble warrior is never angered. ~ A noble conqueror never faces an enemy, ~ and a noble leader stays below the people he wields. ~ This is called the Integrity of peacefulness, the power of wielding the people, ~ the fullest extent of our ancient accord with heaven.

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[68c12t] **Chichung Huang** ~ Therefore, a good commander is not militant; ~ A good strategist is not irritable; ~ A good vanquisher of enemies is not confrontational; ~ A good employer of men stays low to them. ~ This is called the virtue of noncontention; ~ This is called the ability of employing men; ~ This is called a match for heaven, ~ A paragon among the ancients.

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[68c13t] **Ellen M. Chen** ~ A good captain does not exhibit his martial prowess. ~ A good warrior does not get himself angry. ~ A good conqueror of enemies does not instigate a combat. ~ A good employer of people puts himself below them. ~ This is called the power (TE) of non-contention. ~ This is called using the strength of others. ~ This is called perfection (CHI) in matching the heaven of old.

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[68c14t] **Lee Sun Chen Org** ~ An ingenious soldier does not accept a challenge [frivolously]; ~ A dexterous fighter cannot be aroused to anger [easily]; ~ A shrewd victory-bound party defeats his enemy by avoiding direct confrontations; ~ A proficient manager situates himself in a humble position [to receive results of other people's efforts]. ~ This is what is called the virtue (achievement) of not contending; ~ This is what is called the power of utilizing people's labor [through delegating responsibilities]; ~ This is what is called matching the paragon of Heaven.

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[68c15t] **Tien Cong Tran** ~ A good warrior is not forceful. ~ A good fighter is not belligerent. ~ The best conqueror does not confront the enemy. ~ The best employer is under employees. ~ This is called non-striving Virtue. ~ This is called using the forces of others. ~ This is called being identified with the sublimity of old Heaven.

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[68c16t] **Thomas Z. Zhang** ~ Those who are good at management rarely use force. ~ Those who are good at battles rarely lose their tempers. ~ Those who are good at winning over their rivals never let rivals take control. ~ Those who are good at employing people are modest. ~ This is the noncompetitive virtue. ~ This is the use of people's abilities. ~ This is called the best conformation to nature and history.

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[68c17t] **Arthur Waley** ~ The best charioteers do not rush ahead; ~ The best fighters do not make displays of wrath; ~ The greatest conqueror wins without joining issue; ~ The best user of men acts as though he were their inferior. ~ This is called the power that comes of not contending, ~ Is called the capacity to use men, ~ The secret of being mated to heaven, to what was of old.

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[68c18t] **Richard John Lynn** ~ One good at being a warrior is not warlike. ~ One good at warfare avoids anger. ~ One good at conquering the enemy does not join with him. ~ One good at using men places himself below them. ~ We refer to these as the virtue in not fighting and the power in using men. ~ Such a one is called a companion worthy of Heaven, the ultimate attainment achieved for all time.

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[68c19t] **Lin Yutang** ~ THE VIRTUE OF NOT-CONTENDING ~ The brave soldier is not violent; ~ The good fighter does not lose his temper; ~ The great conqueror does not fight (on small issues); ~ The good user of men places himself below others. ~ This is the virtue of not-contending, ~ Is called the capacity to use men, ~ Is reaching to the height of being Mated to Heaven, to what was of old.

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[68c20t] **Victor H. Mair** ~ A good warrior is not bellicose, ~ A good fighter does not anger, ~ A good conqueror does not contest his enemy, ~ One who is good at using others puts himself below them. ~ This is called "integrity without competition," ~ This is called "using others," ~ This is called "parity with heaven," - the pinnacle of the ancients.

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[68c21t] **Tolbert McCarroll** ~ A skilled warrior does not rush ahead of others. ~ A skilled fighter does not make a show of anger. ~ A skilled victor does not seek revenge. ~ A skilled employer does not act superior. ~ This is known as the virtue of not competing. ~ This is known as making use of the abilities of others. ~ This is known as being united with heaven as it was in ancient times.

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[68c22t] **David H. Li** ~ One good at commandership does not easily use force, ~ one good at war is not easily provoked, ~ one good at winning does not easily engage in combat, ~ one good at deployment is obsequious. ~ This is the virtue of non-engagement; this is the ability at deployment. ~ This is fully consistent with the cosmos.

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[68c23t] **Yasuhiko Genku Kimura** ~ A good warrior is never pugnacious. ~ A good fighter is never angry. ~ A good winner is never combative. ~ A good commander is always humble. ~ This is called the virtue of non-contention. ~ This is called using the strength of others. ~ This is called perfect emulation of heavenly virtue.

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[68c24t] **Chou-Wing Chohan** ~ The whole world tells me: ~ "Great as the Tao is, it has no form." ~ Since it is great, ~ It has no form. ~ If it resembled any form, ~ It would have waned a long time ago. ~ I have three treasures that I keep and safeguard: ~ The first is called love, ~ The second is called moderation, ~ The third is called not jumping to the head of the entire world. ~ With love, a person can be courageous, ~ With moderation, a person can be generous, ~ And by not jumping to the head of the world, a person can be the master of all the ministers. ~ Without love, a person can only have courage, ~ Without moderation, a person can only have generosity, ~ And instead of staying behind, a person can go to the front. ~ This leads nowhere but to death. ~ The person who fights with love will win the battle, ~ The person who defends himself with love will be safe. ~ Heaven will save him and protect him with love.

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[68c25t] **Man-Ho Kwok** ~ A canny soldier never provokes anyone, ~ And is never made to lose his temper. ~ A good fighter never confronts his enemy head-on, ~ And those who know how to handle people do it humbly. ~ This comes from the virtue of not-striving, ~ and from knowing how to link with other people's energy. ~ Since time gone in the mists this has been the way to 'pair up' with Heaven.

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[68c26t] **Gu Zhengkun** ~ He who is good at being a commander ~ Does not display his bravery; ~ He who is good at fighting ~ Does not burst into anger; ~ He who is good at defeating his enemy ~ Does not brace himself to engage in a tough battle; ~ He who is good at employing men ~ Humbles himself before them; ~ This is called the virtue of non-contention; ~ This is called making use of others' strength; ~ This is called conformability to the Tao of heaven.

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[68c27t] **Chao-Hsiu Chen** ~ The perfect warrior does not flaunt his bravery. ~ The perfect fighter does not get angry. ~ The perfect winner does not reveal his tactics. ~ The perfect employer is humble before his employees. ~ This is called the virtue of non-fighting. ~ This is called the ability to manage others. ~ This is called uniting with the law of Heaven. ~ Since ancient times, it has been the highest goal.

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[68c28t] **Liu Qixuan** ~ A true gentleman admires no martial arts. ~ An invincible warrior never resorts to anger. ~ A true winner never appears in any encounter. ~ A wise employer never looks superior. ~ Holders of the true Way struggle for nothing of their own, ~ And depend on resources of strength other than their own. ~ The best ability of all time matches that of the heaven.

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[68c29t] **Shi Fu Hwang** ~ The Way to Triumph ~ Lao Tze says, ~ He who is skillful as a good warrior assumes no martial posture. ~ He who is skillful as a good gladiator will not rise in anger. ~ He who is skillful in vanquishing his foes will keep apart from them. ~ He who is skillful in employing will keep a low profile. ~ All these are the attributes of non-contention, ~ the methods of using man's abilities, ~ the way of matching with Heaven's secret, ~ and the highest art of antiquity.

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[68c30t] **Ch'u Ta-Kao** ~ The best soldier is not soldierly; ~ The best fighter is not ferocious; ~ The best conqueror does not take part in war; ~ The best employer of men keeps himself below them. ~ This is called the virtue of not contending; ~ This is called the ability of using men; ~ This is called the supremacy of consorting with heaven.

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[68c31t] **Paul J. Lin** ~ One who makes a good general is not warlike; ~ One who makes a good fighter is not angry; ~ One who makes a great conqueror of his enemies does not strive; ~ One who knows how to manage the people well places himself under them. ~ This is called the virtue of not competing. ~ This is called the power of using people. ~ This is called the match of Heaven, the ultimate of the Ancients.

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[68c32t] **Michael LaFargue** ~ The best soldier is not warlike, ~ the best fighter shows no anger, ~ the one best at defeating the enemy does not engage him, ~ the one best at managing people puts himself below them. ~ This is the TE of not contending; ~ this is the power to manage people. ~ This is being the Counterpart of Heaven, ~ equalling the very best of the ancients.

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[68c33t] **Cheng Lin** ~ The best warriors are not warlike. ~ The best strategists are not impulsive. ~ The best winners are not quarrelsome. ~ The best rulers are not arrogant. ~ All these indicate the virtue of non-contention, ~ the ability to employ men, ~ compliance with Heaven's sublime way.

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[68c34t] **Yi Wu** ~ One who excels as a knight is not warlike. ~ One who excels as a warrior is not angry. ~ One who excels at winning over enemies does not strive with them. ~ One who excels at managing people puts himself beneath them. ~ This is called the virtue of not being competitive. ~ This is called using the power of people. ~ This is called "matching Heaven", the ultimate state of the ancients.

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[68c35t] **Han Hiong Tan** ~ The accomplished general does not appear intimidating. ~ The consummate warrior does not exhibit any anger. ~ The victorious commander does not contend. ~ A good manager often appears meek and humble. ~ All the above examples display the virtue of non-contention. ~ With this virtue you can capitalise on others' expertise. ~ This is in accord with the way of Dao - the celestial way.

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[68c36t] **Hua-Ching Ni** ~ A good warrior is never violent. ~ A good fighter is never offensive. ~ A great victor defeats his opponent, but not by challenging him. ~ A great commander is humble. ~ This is called the power of non-contention. ~ This is also called making use of the effort of others. ~ To follow this is to follow the pattern of the subtle law of the universe.

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[68c37t] **Chang Chung-yuan** ~ A good soldier is free from violence. ~ A good fighter is free from rage. ~ A good winner is free from competition. ~ A good leader is humble before the people. ~ This is called the attainment of non-contention, ~ Or the application of the strength of others. ~ It is also called identity with the ultimate ~ Beyond space and time.

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[68c38t] **Henry Wei** ~ Harmony with Heaven ~ P'ei T'ien ~ A good warrior is not warlike; ~ A good fighter does not lose his temper; ~ A good conqueror is not pugnacious; ~ A good leader of men is humble. ~ This is called the virtue of non-contention, ~ Also called the use of other's strength, ~ Also called harmony with Heaven's Eternal Supreme Will.

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[68c39t] **Ha Poong Kim** ~ A good warrior is not belligerent; ~ A good fighter is not given to anger; ~ One who is good at winning does not engage the enemy; ~ One who is good at using others takes the lower position. ~ This is called the Te of non-contention; ~ This is called making use of the strength of others; ~ This is called fit to be Heaven's mate. ~ It is the ultimate [truth] of old.

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[68c40t] **Tao Huang** ~ Being a good warrior does not entail power. ~ A good fighter is not angry. ~ One who is good at overcoming the enemy does not contact him. ~ One who is good at leading people acts humbly. ~ This is called the Action of noncompetition. ~ This is called leading people. ~ This is called the Ultimate as old as heaven.

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[68c41t] **Tang Zi-chang** ~ In the ancient times: ~ The perfect warriors were not warlike. ~ The perfect fighters were not angry. ~ The perfect winners were not aggressive and the perfect diplomats were humble before the world. ~ This is called the practice of the virtue of non-struggle. ~ This is called the use of the wisdom of benevolence. ~ This is called to comply with the ultimate Nature.

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[68c42t] **Wing-tsit Chan** ~ A skillful leader of troops is not oppressive with his military strength. ~ A skillful fighter does not become angry. ~ A skillful conqueror does not compete with people. ~ One who is skillful in using men puts himself below them. ~ This is called the virtue of non-competing. ~ This is called the strength to use men. ~ This is called matching Heaven, the highest principle of old.

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[68c91t] **Н. И. Семененко** ~ Умеющий быть воином не ведает воинственности, ~ умеющий сражаться - не бывает гневен, ~ умеющий одерживать победу над противником с ним не вступает в схватку, ~ умеющий использовать людей становится их ниже. ~ Это называют добродетелью отказа от соперничества, ~ способностью использовать людей и верхом сочетания с Небесной

древностью.

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[68c92т] **А. А. Маслов ~** Умелый полководец не воинственен. ~ Умелый воин не гневлив. ~ Умеющий побеждать врага не вступает [с ним в поединок]. ~ Умеющий использовать людей ставит себя ниже их. ~ Это зовётся Благостью без противостояния. ~ Это зовётся способностью использовать людей. ~ Это зовётся следованием Небу и Пределу древности.

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[68c93т] **Е. А. Торчинов ~** Хороший воин не воинствен. ~ Хороший боец не гневлив. ~ Умеющий побеждать врагов не сражается с ними, ~ умеющий использовать людей ставит себя ниже их. ~ Вот что называют Благой Силой непротивоборствования. ~ Вот что называют силой использования людей. ~ Вот что называется быть соработником Неба, вот предел искусства древних мудрецов.

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[68c94т] **А. Е. Лукьянов ~** Лучший из воинов не прибегает к силе. ~ Искусный в ратном деле не гневен. ~ Способный побеждать врага с ним не соприкасается. ~ Умелый в использовании людей ставит себя ниже их. ~ Это и называется не ведущей борьбы Дэ. ~ Это и называется использованием силы других. ~ Это и называется сочетанием с Древним Пределом Неба.

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[68c95т] **Ян Хин-шун ~** Умный полководец не бывает воинствен. ~ Умелый воин не бывает гневен. ~ Умеющий побеждать врага не нападает. ~ Умеющий управлять людьми не ставит себя в низкое положение. ~ Это я называю дэ, избегающее борьбы. ~ Это сила в управлении людьми. ~ Это значит следовать природе и древнему началу [дао].

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[68c96т] **Д. П. Конисси ~** Истинно просвещенный человек никогда не воюет. ~ Превосходный воин никогда не разгневается. ~ Победитель никогда не попросит содействия постороннего. ~ Умеющий пользоваться людьми охотно занимает низкое место, что называется добродетелью без сопротивления, средством дая (благоразумного) пользования (услугами) людей и, наконец, согласованием с Небом. ~ Таково древнее постановление.

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[68c97т] **В. В. Малявин ~** Умеющий воевать не воинствен. ~ Умеющий сражаться не дает волю гневу. ~ Умеющий одерживать победу над противником не борется с ним. ~ Умеющий управлять людьми, ставит себя ниже их. ~ Это зовется совершенством миролюбия. ~ Это зовется силой использования людей. ~ Это зовется "соответствием Небу", пределом древности.

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[68c98т] **Б. Б. Виногродский ~** Совершенствующийся в деле воина не воинствен. ~ Совершенствующийся в битвах не гневлив. ~ Совершенствующийся в победах над противником не вступает в контакт. ~ Совершенствующийся в использовании людей осуществляет ориентацию вниз. ~ Это определяется: ~ Потенция не-соперничания. ~ Это определяется: ~ Сила использования людей. ~ Это определяется: ~ Союз с пределом небесной древности.

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PSEUDO-CHAPTER **Sixty-Nine**

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[69c01т] **Robert G. Henricks ~** Those who use weapons have a saying which goes: ~ "I don't presume to act like the host, and instead play the part of the guest; ~ I don't advance an inch, but rather retreat a foot." ~ This is called moving forward without moving forward - ~ Rolling up one's sleeves without baring one's arms - ~ Grasping firmly without holding a weapon - ~ And enticing to fight when there's no opponent. ~ Of disasters, none is greater than [thinking] you have no rival. ~ To think you have no rival is to come close to losing my treasures. ~ Therefore, when weapons are raised and [the opponents] are fairly well matched, ~ Then it's the one who feels grief that will win.

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[69c02т] **John C. H. Wu ~** THE strategists have a saying: ~ I dare not be a host, but rather a guest; ~ I dare not advance an inch, but rather retreat a foot. ~ This is called marching without moving, ~ Rolling up one's sleeves without baring one's arms, ~ Capturing the enemy without confronting him, ~ Holding a weapon that is invisible. ~ There is no greater calamity than to under-estimate the strength of your enemy. ~ For to under-estimate the strength of your enemy is to lose your treasure. ~ Therefore, when opposing troops meet in battle, victory belongs to the grieving side.

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[69c03т] **D. C. Lau ~** The strategists have a saying, ~ I dare not play the host but play the guest, ~ I dare not advance an inch but retreat a foot instead. ~ This is known as marching forward when there is no road, ~ Rolling up one's sleeves when there is no arm, ~ Dragging one's adversary by force when there is no adversary, ~ And taking up arms when there are no arms. ~ There is no disaster greater than taking on an enemy too easily. ~ So doing nearly cost me my treasure. ~ Thus of two sides raising arms against each other, ~ It is the one that is sorrow-stricken that wins.

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[69c04т] **R. L. Wing ~** The strategists have a saying: ~ "I dare not act as a host, Yet I act as a guest. I dare not advance an inch, Yet I retreat a foot." ~ This is called ~ Traveling without moving, Rising up without arms, Projecting without resistance, Capturing without strategies. ~ No misfortune is greater than underestimating resistance; ~ Underestimating resistance will destroy my Treasures. ~ Thus when mutually opposing strategies escalate, ~ The one who feels sorrow will triumph.

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[69c05т] **Ren Jiyu ~** A master of the art of war is very correct in saying: ~ "I dare not take the offensive, but prefer to take the defensive; ~ I dare not advance an inch, but prefer to retreat a foot." ~ This is called: ~ Disposing no lines of troops, ~ Raising no arms, ~ Confronting no enemy, ~ And grasping no weapons. ~ There is no disaster greater than underestimating the enemy, ~ Underestimating the enemy nearly makes me lose my "three precious things." ~ Therefore the side in grief conquers in case of the balance of the forces of two sides.

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[69c06т] **Gia-fu Feng ~** There is a saying among soldiers: ~ I dare not make the first move but would rather play the guest; ~ I dare not advance an inch but would rather withdraw a foot. ~ This is called marching without appearing to move, ~ Rolling up your sleeves without showing your arm, ~ Capturing the enemy without attacking, ~ Being armed without weapons. ~ There is no greater catastrophe than underestimating the enemy. ~ By underestimating the enemy, I almost lose what I value. ~ Therefore when the battle is joined, ~ The underdog will win.

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[69c07т] **Lok Sang Ho ~** Military strategists have this dictum: ~ "When I am not ready to take the role of the host (defend), ~ I will take the role of the guest (attack); ~ When I am not ready to advance an inch, ~ I will retreat a foot." ~ This is known as moving but not having a pattern of moving; ~ Pushing away, but not showing the arms to push with; ~ Dispelling, but not having visible enemies to dispel; ~ Taking command, but having no armies to take command over. ~ The greatest ill lies in slighting one's opponents; ~ Slighting my opponent, I could easily lose my treasure. ~ When two armies of equal strength meet in combat, ~ It is the army that considers itself weak that will win.

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[69c08т] **Xiaolin Yang ~** There is a saying in the military: ~ "I dare not attack but would rather retreat; ~ I dare not move forward an inch but would rather move back a foot." ~ This is called advancing without appearing to advance, ~ Making a resolution without rolling up your sleeves, ~ Carrying a weapon without revealing the weapon, ~ Preparing to fight without showing the preparation. ~ The biggest disaster is to underestimate the enemy; ~ Underestimating the enemy will cause you to lose all your armies. ~ When two fighting armies have similar strength, the side that is sorrowful and cautious will win.

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[69c09т] **Walter Gorn Old**, THE USE OF SUPREME VIRTUE ~ A great warrior has said, "I dare not be the host, I would rather be the guest; I dare not advance an inch, I would rather retire a foot." ~ Now this I call filing in without marshalling the ranks; baring the arms without preparing to fight; grasping the sword without unsheathing it; and advancing upon the enemy without coming into conflict. ~ There is nothing so unfortunate as entering lightly into battle. ~ For by so doing we are in danger of losing that which is most precious. ~ Thus it happens that when opposing forces meet in battle, he who feels the pity of it assuredly conquers.

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[69c10т] **James Legge ~** A master of the art of war has said, ~ 'I do not dare to be the host (to commence the war); ~ I prefer to be the guest (to act on the defensive). ~ I do not dare to advance an inch; ~ I prefer to retire a foot.' ~ This is called marshalling the ranks where there are no ranks; ~ baring the arms (to fight) where there are no arms to bare; ~ grasping the weapon where there is no weapon to grasp; ~ advancing against the enemy where there is no enemy. ~ There is no calamity greater than lightly engaging in war. ~ To do that is near losing (the gentleness) which is so precious. ~ Thus it is that when opposing weapons are (actually) crossed, he who deplores (the situation) conquers.

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[69c11т] **David Hinton ~** There was once a saying among those who wielded armies: ~ I'd much rather be a guest than a host, ~ much rather retreat a foot than advance an inch. ~ This is called marching without marching, ~ rolling up sleeves without baring arms, ~ raising swords without brandishing weapons, ~ entering battle without facing an enemy. ~ There's no greater calamity than dishonoring an enemy. ~ Dishonor an enemy and you'll lose those treasures of mine. ~ When armies face one another in battle, ~ it's always the tender-hearted one that prevails.

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[69c12т] **Chichung Huang ~** A strategist once said: ~ "I dare not play the host, ~ Rather, I'd play the guest; ~ I dare not advance one inch, ~ Rather, I'd retreat one foot. ~ Which means: ~ Marching without ranks, ~ Baring no arms, ~ Holding no weapons, ~ I will still emerge invincible. ~ No calamity is greater than being invincible; ~ Being invincible almost cost me my treasures." ~ Therefore, when two confronting armies are equally matched, ~ The compassionate party wins.

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[69c13т] **Ellen M. Chen ~** In engaging in warfare it is said: ~ I dare not be the host but be the guest, ~ I dare not advance an inch but retreat a foot. ~ This is called to march without advancing, ~ To roll up one's sleeves without baring one's arms, ~ To throw a rope without an enemy, ~ To carry without a weapon. ~ Of all calamities (huo), ~ None is greater than underestimating one's enemy. ~ In underestimating my enemy, ~ I risk losing my treasure (pao). ~ Therefore when opposing armies are engaged in battle, ~ The sorrowful party will win.

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[69c14т] **Lee Sun Chen Org ~** In ancient time a military strategist had once said: ~ "I do not dare to take the [subjective] position of a host in the battlefield, on the contrary, I adopt the [objective] position of a visitor; ~ I do not dare to advance one inch [counter-productively] at the cost of retreating one foot." ~ This game-plan was described [in military strategy] as: ~ "To march [in such secrecy] that the traces [of the procession of the army] are invisible; ~ To throw [so swiftly that observers] can not detect thrower's arms [in action]; ~ To file soldiers [so unconventionally that it misleads] people to draw the conclusion that the army is not ready for combat yet; ~ To disguise [soldiers' weapons so skillfully that] there is no clue." ~ The mistake which is most disastrous [in military operation] is underestimating one's enemy; ~ Underestimating one's enemy will lose almost all my [three] treasures; ~ Therefore, when two combatant forces encounter each other, the one with mourning soldiers will prevail.

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[69c15т] **Tien Cong Tran ~** The strategists have a saying: I dare not be a host, but rather a guest; I dare not advance an inch, but rather retreat a foot. ~ This is called going without marching, rolling up one's sleeves without baring one's arms, capturing the enemy without confronting him, holding a weapon that is invisible. ~ There is no greater calamity than to underestimate the enemy. ~ To underestimate the enemy is to lose your treasure. ~ Therefore, when opposing troops meet in battle, victory belongs to the grieving side.

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[69c16т] **Thomas Z. Zhang ~** It is a military saying that when engaging in war, we do not aggress but defend; we do not advance an inch but retreat a foot. ~ This is marching without formation. ~ Do not roll up sleeves. ~ Confront no enemy. ~ Commit to no weapons. ~ The most serious mistake is to underestimate the enemy. ~ Underestimating the enemy almost caused me to lose my treasures. ~ Thus, when two comparable armies fight, the lamenting one wins.

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[69c17т] **Arthur Waley ~** The strategists have the sayings: ~ 'When you doubt your ability to meet the enemy's attack, take the offensive yourself', and ~ 'If you doubt your ability to advance an inch, then retreat a foot'. ~ This latter is what we call to march without moving, ~ To roll the sleeve, but present no bare arm, ~ The hand that seems to hold, yet has no weapon in it, ~ A host that can confront, yet presents no battle-front. ~ Now the greatest of all calamities is to attack and find no enemy. ~ I can have no enemy only at the price of losing my treasure. ~ Therefore when armies are raised and issues joined it is he who does not delight in war that wins.

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[69c18т] **Richard John Lynn ~** Military specialists have a saying: ~ "I dare not play the host but instead play the guest. ~ I dare not advance an inch but instead retreat a foot." ~ In other words, ~ campaign in such a way that there is no campaign; ~ push up your sleeve so that no arm is exposed; ~ wield weapons in such a way that no weapons are involved; ~ and lead in such a way that you face no opponent. ~ There is no greater disaster than having no viable opponent. ~ If one has no viable opponent, he will soon lose my [the Laozi's] treasures. ~ Thus, when they raise armies that are equally matched, he who feels pity will be the victor.

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[69c19т] **Lin Yutang ~** CAMOUFLAGE ~ There is the maxim of military strategists; ~ I dare not be the first to invade, but rather be the invaded. ~ Dare not press forward an inch, but rather retreat a foot. ~ That is, ~ To march without formations, ~ To roll not up the sleeves, ~ To charge not in frontal attacks, ~ To arm without weapons. ~ There is no greater catastrophe than to underestimate the enemy. ~ To underestimate the enemy might entail the loss of my treasures. ~ Therefore when two equally matched armies meet, ~ It is the man of sorrow who wins.

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[69c20т] **Victor H. Mair ~** The strategists have a saying: ~ "I dare not be host, but would rather be guest; ~ I advance not an inch, but instead retreat a foot." ~ This is called ~ Marching without ranks, ~ Bearing nonexistent arms, ~ Flourishing nonexistent weapons, ~ Driving back nonexistent enemies. ~ There is no greater misfortune than not having a worthy foe; ~ Once I believe there are no worthy foes, I have well-nigh forfeited my treasures. ~ Therefore, ~ When opposing forces are evenly matched, ~ The one who is saddened will be victorious.

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[69c21т] **Tolbert McCarroll ~** The master soldiers have a saying: ~ I dare not be the host but prefer to be the guest. ~ I dare not advance an inch but prefer to retreat a foot. ~ This is called ~ marching without moving, ~ rolling up a sleeve without baring an arm, ~ capturing a foe without a battlefront, ~ arming yourself without weapons. ~ There is no disaster greater than attacking and finding no enemy. ~ Doing so will cost you your treasure. ~ Thus it is that when opposing forces meet, ~ victory will go to those who take no delight in the situation.

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[69c22т] **David H. Li** ~ A saying among warriors: ~ I dare not play host, I prefer playing guest; ~ I dare not advance an inch, I prefer retreating a foot. ~ This is formless formation, ~ this is defenseless advancement, ~ this is oppositionless encounter, ~ this is weaponless display. ~ No disaster is greater than underestimating the enemy. ~ Underestimating the enemy verges on losing my treasures. ~ Thus, when two equal-size armies are in combat, the one that is grieved wins.

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[69c23т] **Yasuhiko Genku Kimura** ~ The strategist par excellence says: ~ Dare not to be the aggressor but rather to be the defender. ~ Dare not to advance an inch but rather to retreat a foot. ~ This is called ~ Letting the opponent march toward nowhere to which to march, ~ Letting the opponent capture nothing to be captured, ~ Letting the opponent attack none to be attacked, ~ Letting the opponent arm with weapons for nothing for which to arm. ~ There is no greater calamity than underestimating your opponent. ~ To underestimate your opponent is surely to lose your treasures. ~ Therefore, when opposing forces are engaged in conflict, ~ The one who yields with caution will triumph in the end.

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[69c24т] **Chou-Wing Chohan** ~ A tactician in ancient times said: ~ "I do not dare to act as a host, ~ I prefer to act as a guest, ~ I do not dare to advance an inch, ~ I prefer to retreat a foot." ~ This implies that he does not muster his armies, as if he has no armies, ~ He does not roll up his sleeves, as if his arms are not ready, ~ He does not go out to battle, as if he has no weapons, ~ He does not fight, as if he has no enemies. ~ The greatest calamity is to underestimate the strength of the enemy, ~ For underestimating the strength of the enemy leads to the loss of our treasure of love. ~ Therefore, when armies clash on the battlefield, ~ The one that possesses the treasure will triumph.

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[69c25т] **Man-Ho Kwok** ~ There is a saying, you know, which soldiers have: ~ 'I never use my force before my enemy uses his. ~ I'd sooner go back a foot than advance an inch.' ~ This is called going forward without moving, ~ Rolling up your sleeve without showing your arm - ~ And by not, you defeat him without apparently doing anything. ~ This is like being armed, but no one sees what you have. ~ Never think your enemy is feeble. ~ That's disastrous. ~ If I do that, I'm bound to lose all I have! ~ So, you see, when the battle begins ~ It is the one who seems weakest that will win.

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[69c26т] **Gu Zhengkun** ~ A strategist says: ~ I dare not launch an attack but strengthen defense capabilities; ~ I dare not advance an inch but retreat a foot instead. ~ This means to deploy battle array by showing no battle array; ~ To wield one's arm to attack by showing no arm to lift; ~ To face the enemy by showing no enemy to attack; ~ To hold weapons by showing no weapons to hold. ~ No disaster is greater than underestimating the enemy. ~ Underestimating the enemy nearly cost me my treasure (i. e. three treasured weapons, see 67). ~ That is why the sorrow-laden side wins ~ When two armies are at war.

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[69c27т] **Chao-Hsiu Chen** ~ There is a saying among military strategists: ~ 'I dare not act as the host, but the guest. ~ I dare advance an inch, but retreat a foot.' ~ This is called conducting in non-conducting. ~ Pulling back without using force. ~ Facing the fight without engaging the enemy. ~ Holding no weapons. ~ The greatest danger is to undervalue the enemy. ~ To undervalue the enemy will cause loss of the three treasures. ~ That is why when two forces fight against each other, the one that is full of sorrow will win.

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[69c28т] **Liu Qixuan** ~ The ancient wise generals all held: ~ "Start no war. ~ Fight only when forced to. ~ A foot back instead of an inch forward." ~ Such military creeds all boil down to this: ~ Advance invisible ranks; ~ Raise invisible arms; ~ Poise invisible armies; ~ Fight as if one is not fighting with enemies. ~ The biggest military disaster is this: ~ To attack an enemy thoughtlessly ~ With threats, menaces and challenges. ~ For such an attack means the loss of all advantages. ~ When two armies battle, one against the other, ~ The army that fights out of love and sadness wins.

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[69c29т] **Shi Fu Hwang** ~ The Art of War ~ Lao Tze says, ~ A master of strategy once said, ~ 'I do not dare to be the first to arouse a war. ~ I prefer to be passive to rise against an invasion. ~ I do not dare to march an inch. ~ I prefer to withdraw a foot.' ~ This is called proceeding to make an action without walking, to resist without lifting arms; ~ to dart without facing enemies, and to seize them without combating. ~ There is no calamity greater than to lightly engage in war. ~ To do that nearly results in the loss of the three precious things I mentioned before. ~ That is why when opposing armies meet, the sorrowful side conquers.

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[69c30т] **Ch'u Ta-Kao** ~ An ancient tactician has said: ~ 'I dare not act as a host but would rather act as a guest; ~ I dare not advance an inch but would rather retreat a foot.' ~ This implies that he does not marshal the ranks as if there were no ranks; ~ He does not roll up his sleeves as if he had no arms; ~ He does not seize as if he had no weapons; ~ He does not fight as if there were no enemies. ~ No calamity is greater than under-estimating the enemy; ~ To under-estimate the enemy is to be on the point of losing our treasure (love). ~ Therefore when opposing armies meet in the field the ruthful will win.

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[69c31т] **Paul J. Lin** ~ The commander of war has said: ~ "I dare not be a host, but be a guest. ~ I dare not advance one inch, but withdraw a foot." ~ This means: ~ To set up a march as if without one. ~ To stretch the arm as if without one. ~ To confront the enemy as if without one. ~ To grasp war weapons as if without them. ~ No calamity is greater than taking the enemy lightly. ~ Taking the enemy lightly almost makes me lose my treasures. ~ Therefore, in raising arms against each other, ~ The one with pity will win.

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[69c32т] **Michael LaFargue** ~ Military men have a saying: ~ "I do not presume to act as master, I act as guest; ~ I do not presume to advance an inch, I retreat a foot." ~ This is like "going forward without going forward, ~ rolling up the sleeves but baring no arm, ~ attacking without showing hostility, ~ drawing with no sword." ~ Nothing brings greater disaster than the motto: ~ "The enemy is nothing." ~ Thinking, "the enemy is nothing": close to losing my Treasure. ~ Yes, when they cross weapons and attack each other, ~ the one in mourning will win.

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[69c33т] **Cheng Lin** ~ One of the ancient strategists said: ~ "I do not venture to fight an offensive war; ~ I prefer to be on the defensive. ~ I dare not advance an inch; ~ I prefer to retreat a foot." ~ This indicates the futility of possessing armaments, ~ the reluctance to send armed expeditions, ~ the inexistence of casus belli, ~ the absence of foes. ~ Nothing can be more calamitous than an underestimation of the enemy's strength. ~ To underestimate the enemy's strength may cost a man his life. ~ In the event of war, those who regard it as a lamentable necessity will win.

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[69c34т] **Yi Wu** ~ Military strategists have a saying, ~ "I dare not be a host; rather, a guest. ~ I dare not advance an inch; rather, retreat a foot." ~ This can be called ~ marching without formation, ~ striving without arms, ~ overthrowing without enmity, ~ capturing without weapons. ~ There is no greater calamity than to underestimate an enemy. ~ To underestimate an enemy is to lose one's treasures. ~ Therefore, when opposing armies try to overcome each other, ~ One who sorrows will win.

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[69c35т] **Han Hiong Tan** ~ There is a saying among the militarists: ~ "I would rather defend than initiate an attack. ~ I would be most reluctant to advance an inch but quite ready to retreat a foot." ~ The ultimate ideal is as follows: ~ Not having any battalions to form a configuration, ~ Not having to initiate an attack, ~ Not needing to take up arms, ~ And not having to fight a war. ~ There is no disaster worse than to underestimate your enemy, ~ For this could endanger your life. ~ Hence, if two evenly-matched armies fight against each other, ~ The aggrieved side that feels poignantly oppressed will win.

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[69c36т] **Hua-Ching Ni** ~ The strategist who has achieved excellence says: dare not to be the host, but rather be the guest. ~ Dare not to be the restless aggressor, but rather be the calm defender. ~ Dare not advance an inch, but rather retreat a foot. ~ March forward where there is no obstacle. ~ Stretch out your arm only where there is no confrontation. ~ Charge an opponent where there is no resistance. ~ Hold a weapon that is invisible. ~ There is no greater mistake than to underestimate the power of an opponent. ~ To underestimate the power of an opponent may cost a man his life. ~ Therefore, when opposing troops meet in battle, ~ it is the side with the greatest caution that wins.

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[69c37т] **Chang Chung-yuan** ~ On military operations we have: ~ "I do not boldly attack others first, ~ But take action only after being attacked." ~ "I do not boldly move forward even an inch, ~ But withdraw a foot." ~ This is called the operation of non-operation, ~ Bearing the arms of non-arms, ~ Charging the enemy of non-enemy, ~ Carrying the weapons of non-weapons. ~ There is no more serious misfortune ~ Than to engage in war lightly. ~ To engage in war lightly is to violate my essential teachings of compassion, renunciation, and never longing to be first in the world. ~ Therefore, when two armies join in battle, ~ The one that is compassionate wins.

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[69c38т] **Henry Wei** ~ Mystic Application ~ Hsuan Yung ~ Military strategists have said - ~ I dare not be the host, ~ But prefer to be the guest. ~ I dare not advance one inch, ~ But prefer to retreat a foot. ~ This is called - ~ Marching as if without motion; ~ Brandishing arms as if having none; ~ Attacking as if without enmity; ~ Seizing as if without weapons. ~ No disaster is greater than belittling the enemy. ~ Belittling the enemy almost ruins my treasures. ~ Therefore, when two armies encounter each other, ~ The side that laments war will win.

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[69c39т] **Ha Poong Kim** ~ The strategists'saying: ~ "I dare not play the host but play the guest, ~ I dare not advance an inch but retreat a foot." ~ This is called marching no-marching, ~ Stretching no-arms, ~ Arming with no-weapons, ~ Charging at no-enemy. ~ No disaster is greater than making light of the enemy. ~ When I make light of the enemy, I may lose my treasure. ~ Therefore, when two sides confront each other with arms, ~ The one who grieves wins.

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[69c40т] **Tao Huang** ~ There is a saying on using military force: ~ I dare not be the host, but rather a guest. ~ I dare not advance an inch, but rather retreat a foot. ~ This is called performing without performing, rolling up one's sleeves without showing the arms. ~ By not holding on to an enemy, there is no enemy. ~ There is no disaster greater than having no enemy. ~ Having no enemy almost destroys my treasure. ~ When opposing armies clash, those who cry win!

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[69c41т] **Tang Zi-chang** ~ The Conduct of War has this to say: ~ "I dare not take the initiative but rather to be resistant. ~ I dare not advance an inch but rather I withdraw a foot." ~ So that, engage the enemy without advancing. ~ Drive out the enemy without arms. ~ Subdue the enemy without battle. ~ Take the enemy with invincibility. ~ No fault is greater than to underestimate the enemy: ~ To underestimate the enemy is to destroy all my treasured principles. ~ When an army of resistance engages, the mournful one - the army of resistance, wins.

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[69c42т] **Wing-tsit Chan** ~ The strategists say: ~ "I dare not take the offensive but I take the defensive; ~ I dare not advance an inch but I retreat a foot." ~ This means: ~ To march without formation, ~ To stretch one's arm without showing it, ~ To confront enemies without seeming to meet them, ~ To hold weapons without seeming to have them. ~ There is no greater disaster than to make light of the enemy. ~ Making light of the enemy will destroy my treasures. ~ Therefore when armies are mobilized and issues joined, ~ The man who is sorry over the fact will win.

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[69c91т] **И. И. Семененко** ~ Стратеги говорят: ~ "Я смею быть лишь гостем, не хозяином, скорее отступлю назад, чем двинусь на вершок вперед". ~ Это называют маршированием без маршировки, ~ боевитостью без боевитости, ~ завоеванием при неналичии противника, ~ стратегией без войн. ~ Нет большего несчастья, чем пренебрежение противником. ~ Пренебрежение противником близко к утрате моего сокровища. ~ Поэтому когда идут войною друг на друга, то побеждает тот, кто сострадает погибающим на поле боя.

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[69c92т] **А. А. Маслов** ~ У стратегов есть поговорка: ~ "Я не посмею быть хозяином, буду лишь гостем. ~ Я не дерзну шагнуть и на цунь вперёд, но отступлю на чи назад". ~ Это зовётся продвижением вне движения, закатыванием рукавов, не имея рук, противостоянием врагу, не имея противника, победой без оружия. ~ Нет большего несчастья, чем легко одержать верх над слабым противником. ~ Слабый противник будет стоить мне всех моих сокровищ. ~ Когда две враждующие стороны вступают в поединок, побеждает преисполненный милосердия.

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[69c93т] **Е. А. Торчинов** ~ Полководцы говорят: ~ "Я не смею стать хозяином, а буду действовать как гость. ~ Я не смею продвинуться вперед и на дюйм, а буду отступать на фут". ~ Вот что называют маршем без шеренг, нанесением удара без использования кулака, противостоянием при отсутствии противника, владением оружием без оружия. ~ Среди бед большей нет, чем недооценить противника. ~ Недооценить противника - значит похоронить свои драгоценности. ~ Поэтому, когда в битве войска скрещивают свои клинки, побеждает скорбящий.

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[69c94т] **А. Е. Лукьянов** ~ У полководцев есть такое клятвенное изречение: ~ "Я не посмею стать хозяином, а буду гостем; ~ я не посмею двинуться на цунь вперед, а отступлю на чи назад". ~ Это означает: ~ двигаться без движения, ~ отбиваться без рукопашной, ~ метать в отсутствующего врага, ~ сдерживать без солдат. ~ Нет большей беды, чем опрометчивый противник. ~ Опрометчивый противник сводит на нет мою драгоценность [милосердия]. ~ Вот почему именно в обороне войска добиваются превосходства друг над другом. ~ Выигрывает милосердный.

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[69c95т] **Ян Хин-шун** ~ Военное искусство гласит: я не смею первым начинать, я должен ожидать. ~ Я не смею наступать хотя бы на вершок вперед, а отступаю на аршин назад. ~ Это называется действием посредством недеяния, ударом без усилия. ~ В этом случае не будет врага и я могу обходиться без солдат. ~ Нет беды тяжелее, чем недооценивать противника. ~ Недооценка противника повредит моему сокровенному средству [дао]. ~ В результате сражений те, кто скорбит, одерживают победу.

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[69c96т] **Д. П. Конисси** ~ В "военном искусстве" говорится, что на войне я никогда не бываю активным, а - пассивным. ~ Не сделав ни шага вперед, идти назад аршин - значит уступить врагам оспариваемое без сопротивления. ~ Когда нет врагов, то не бывает войны. ~ Нет беды тяжелее, чем презирать врагов. ~ Презирать врагов - все равно что бросить богатства без надобности. ~ Плачущий об увеличении своего войска всегда будет победителем.

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[69c97т] **В. В. Малявин** ~ У знатоков военного дела есть такое суждение: ~ "Я не смею быть хозяином, а лучше буду гостем. ~ Я не смею продвинуться на вершок, а лучше отступлю на шаг". ~ Это называется: "выступать, не выступая", ~ "Закатывать рукав, не обнажая руки". ~ "Побеждать, не враждуя", ~ "Держать в покорности, не применяя войск". ~ Нет большего несчастья, чем презирать противника. ~ Кто презирает противника, разбрасывает мои сокровища. ~ Посему, когда войска сходятся для жестокой битвы, ~ Кто скорбит, тот победит.

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[69c98т] **Б. Б. Виногродский** ~ У использующих оружие есть изречения: ~ "Сущность моя не осмеливается осуществлять функцию хозяина, а осуществляет функцию гостя; ~ Не осмеливается продвинуться на сантиметр, а отступает на метр. ~ Это определяется: ~ Движутся в отсутствии движения. ~ Закатывают рукава в отсутствии рук. ~ Бросаются на отсутствие противника. ~ Удерживают отсутствие оружия. ~ Нет большей беды, чем недооценивать противника. ~ Недооценивая противника, близок к потере драгоценностей сущности своей". ~ Причинность: ~ Когда скрещивают оружие при равных силах, побеждает сожалеющий.

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PSEUDO-CHAPTER **Seventy**

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[70c01т] **Robert G. Henricks** ~ My words are easy to understand, ~ And easy to put into practice. ~ Yet no one in the world can understand them, ~ And no one can put them into practice. ~ Now my words have an ancestor, and my deeds have a lord, ~ And it's simply because [people] have no understanding [of them], that they therefore don't understand me. ~ But when those who understand me are few, then I'm of great value. ~ Therefore the Sage wears coarse woolen cloth, but inside it he holds on to jade.

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[70c02т] **John C. H. Wu** ~ MY words are very easy to understand, and very easy to practise: ~ But the world cannot understand them, nor practise them. ~ My words have an Ancestor. ~ My deeds have a Lord. ~ The people have no knowledge of this. ~ Therefore, they have no knowledge of me. ~ The fewer persons know me, ~ The nobler are they that follow me. ~ Therefore, the Sage wears coarse clothes, ~ While keeping the jade in his bosom.

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[70c03т] **D. C. Lau** ~ My words are very easy to understand and very easy to put into practice, ~ Yet no one in the world can understand them or put them into practice. ~ Words have an ancestor and affairs have a sovereign. ~ It is because people are ignorant that they fail to understand me. ~ Those who understand me are few; ~ Those who harm(imitate) me are honoured. ~ Therefore the sage, while clad in homespun, conceals on his person a priceless piece of jade.

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[70c04т] **R. L. Wing** ~ My words are very easy to know, ~ Very easy to follow. ~ Yet the world is unable to know them, ~ Unable to follow them. ~ My words have a source, ~ My efforts have mastery. ~ Indeed, since none know this, They do not know me. ~ The rare ones who know me Must treasure me. ~ Therefore, Evolved Individuals Wear a coarse cloth covering With precious jade at the center.

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[70c05т] **Ren Jiyu** ~ My words are very easy to understand, and very easy to practise. ~ But no one under Heaven is able to understand them or to practise them. ~ Speeches should have their main principle, ~ And deeds should have their master. ~ Because of their ignorance, the people are not able to understand me. ~ Those who are able to understand me are very few, ~ And those who are able to follow me are very hard to meet. ~ Therefore the sage (who is not understood) looks like he is wearing coarse garb, but he has a precious jade in his heart.

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[70c06т] **Gia-fu Feng** ~ My words are easy to understand and easy to perform, ~ Yet no man under heaven knows them or practices them. ~ My words have ancient beginnings. ~ My actions are disciplined. ~ Because men do not understand, they have no knowledge of me. ~ Those that know me are few; ~ Those that abuse me are honored. ~ Therefore the sage wears rough clothing and holds the jewel in his heart.

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[70c07т] **Lok Sang Ho** ~ What I say is easy to understand and easy to practice ~ Yet few people under heaven understand and practice it. ~ What I preach has a respectable ancestry, ~ What I do serves a lord well. ~ Yet few people are aware of this, ~ And therefore few understand me. ~ The fewer people know about me. ~ The rarer and the better positioned are those who know and practice my teaching. ~ The Sage is like someone hiding a precious jade piece underneath his clothes.

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[70c08т] **Xiaolin Yang** ~ My teaching is very easy to understand and very easy to practice. ~ However, in this world, no one understands it and no one practices it. ~ Your speech must be based on facts, your actions must follow principles. ~ Only because people do not understand the DAO, do they not understand me. ~ Few people know my teaching; even fewer people follow my cause. ~ Therefore, the great men wore coarse clothing, but hid treasures inside.

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[70c09т] **Walter Gorn Old**, THE DIFFICULT RECOGNITION ~ Easy are my words to know, and also to practise. ~ Yet none is able to understand nor yet to practise them. ~ For there is a remote origin for my words, and a supreme law for my actions. ~ Not knowing these, men cannot know me. ~ Those who know me are few, and by them I am esteemed. ~ For the wise man is outwardly poor, but he carries his jewel in his bosom.

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[70c10т] **James Legge** ~ My words are very easy to know, and very easy to practise; ~ but there is no one in the world who is able to know and able to practise them. ~ There is an originating and all-comprehending (principle) in my words, and an authoritative law for the things (which I enforce). ~ It is because they do not know these, that men do not know me. ~ They who know me are few, and I am on that account (the more) to be prized. ~ It is thus that the sage wears (a poor garb of) hair cloth, while he carries his (signet of) jade in his bosom.

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[70c11т] **David Hinton** ~ My words are so simple to understand ~ and so easily put into practice ~ that no one in all beneath heaven understands them ~ and no one puts them into practice. ~ Words have their ancestral origins and actions their sovereign: ~ it's only because people don't understand this that they don't understand me. ~ And the less people understand me the more precious I become. ~ So it is that a sage wears sackcloth, keeping pure jade harbored deep.

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[70c12т] **Chichung Huang** ~ My words are exceedingly easy to understand, ~ Exceedingly easy to practice. ~ Yet none under heaven can understand them, ~ None can practice them. ~ Words have their progenitor; ~ Affairs have their sovereign. ~ It is because of ignorance ~ That they do not me understand. ~ Those who understand being rare, ~ I become all the more valuable. ~ Hence, the sage man wore a coarse tunic, ~ But carried in his bosom a piece of jade.

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[70c13т] **Ellen M. Chen** ~ My words (yen) are very easy to understand (i-chih), ~ Very easy to put into practice (i-hsing). ~ But no one under heaven can understand (chih) them, ~ No one can put them into practice. ~ Words (yen) have their ruler (chün); ~ Events (shih) have their progenitor (tsung). ~ Because people do not understand (chih) this, ~ Therefore they do not understand me. ~ Those who understand me are rare, ~ Those who follow (tsê) my teaching are (preciously) few (kuei). ~ Therefore the sage wears hair-cloth, ~ While carrying jade in his breast.

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[70c14т] **Lee Sun Chen Org** ~ My theory is [basically] very easy to understand and to put to practice; ~ [Unfortunately majority people of] the world would not [make an effort to] learn about it, [let alone to] carry it out. ~ All my discussions have strong footings; ~ My theory is based on [venerable] practices. ~ People [in vogue] are ignorant, so they do not know me; ~ There are only a handful of people who [would make an effort to] understand me; ~ Those who understand me will discover that my theory is valuable; ~ The description, that ancient Sages were like men who carried priceless jades under coarse ragged cloaks, was not made from casual observation.

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[70c15т] **Tien Cong Tran** ~ My words are very easy to understand, and very easy to practice. ~ But the world cannot understand them, nor practice them. ~ My words have a root. ~ My deeds have a lord. ~ Because people are not aware of this, they do not understand me. ~ Those who understand me are few, those who follow me are honored. ~ Therefore, the sage wears coarse clothes, while keeping the jade in his bosom.

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[70c16т] **Thomas Z. Zhang** ~ My words are easy to understand and easy to practice. ~ However, people in the world rarely understand and practice them. ~ The words have their origins. ~ The events have their causes. ~ People can hardly understand this. ~ Therefore they rarely understand me. ~ Few people understand me. ~ Those who do follow me are prized. ~ This is why sages dress in crude clothes but carry jades.

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[70c17т] **Arthur Waley** ~ My words are very easy to understand and very easy to put into practice. ~ Yet no one under heaven understands them; no one puts them into practice. ~ But my words have an ancestry, my deeds have a lord; and it is precisely because men do not understand this that they are unable to understand me. ~ Few then understand me; but it is upon this very fact that my value depends. ~ It is indeed in this sense that 'the Sage wears hair-cloth on top, but carries jade underneath his dress'.

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[70c18т] **Richard John Lynn** ~ My words are very easy to understand, very easy to practice, yet none among all under Heaven can understand them, and none can practice them. ~ My words have a progenitor, and my undertakings have a sovereign. ~ It is just because there is no understanding of this that they do not understand me. ~ As long as those who understand me are rare, someone like me is precious. ~ Thus it is that the sage wears coarse woolen cloth but harbors jade in his bosom.

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[70c19т] **Lin Yutang** ~ THEY KNOW ME NOT ~ My teachings are very easy to understand and very easy to practice, ~ But no one can understand them and no one can practice them. ~ In my words there is a principle. ~ In the affairs of men there is a system. ~ Because they know not these, ~ They also know me not. ~ Since there are few that know me, ~ Therefore I am distinguished. ~ Therefore the Sage wears a coarse cloth on top ~ And carries jade within his bosom.

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[70c20т] **Victor H. Mair** ~ My words are very easy to understand, very easy to practice. ~ But no one is able to understand them, ~ And no one is able to practice them. ~ Words have authority. ~ Affairs have an ancestry. ~ It is simply because of their ignorance, that they do not understand me; ~ Those who understand me are few, thus I am ennobled. ~ For this reason, ~ The sage wears coarse clothing over his shoulders, but carries jade within his bosom.

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[70c21т] **Tolbert McCarroll** ~ My words are easy to understand and easy to put into practice. ~ Yet no one under heaven understands them or puts them into practice. ~ My words have an ancestor. ~ My actions are governed. ~ Because people do not understand this they do not understand me. ~ Those who understand me are few. ~ Those who follow me should be respected. ~ Therefore, ~ the True Person wears homespun clothes and carries jade in the heart.

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[70c22т] **David H. Li** ~ My words are easy to understand and easy to put into practice. ~ But no one in the world understands [my words], and no one puts them into practice. ~ Words must be principled; actions must be justified. ~ Because these are not understood, I am not understood. ~ With few who understand me, fewer will put [my words] into practice. ~ Thus, a sage dresses simply but bears a jade.

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[70c23т] **Yasuhiko Genku Kimura** ~ My words are very easy to understand and very easy to practice, ~ Yet the people of the world can neither understand nor practice them. ~ My words point to a source and my deeds a master, ~ Yet the people of the world know neither the source nor the master. ~ Thus, they know not who and what I am. ~ But for the few who know, I am precious. ~ Therefore, the sage may wear coarse clothes, ~ But will always hold a luminous treasure within.

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[70c24т] **Chou-Wing Chohan** ~ Words have an ancestor, deeds have a master. ~ It is easy to understand my words and practice them. ~ But all the people in the world do not know them, ~ And do not practice them. ~ Since they have knowledge, they do not know me. ~ When those that know me are few, I am beyond all praise. ~ Therefore the sage wears coarse woolen clothes but carries jade jewels in his bosom, ~ He knows himself, but does not present himself, ~ He loves himself, but does not act arrogantly. ~ Therefore he rejects the latter and adopts the former.

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[70c25т] **Man-Ho Kwok** ~ My words are really very easy to understand ~ And be with, and walk in … but no one can! ~ My words have roots, my actions have precedents ~ But people don't see this, and so they don't see me. ~ So few of you know or understand me ~ And so the Tao becomes ever more important … ~ The sage goes round like a supertramp, ~ Hiding the jade, the jewel he carries in his inmost heart.

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[70c26т] **Gu Zhengkun** ~ My words are very easy to understand, ~ And very easy to put into practice, ~ Yet there should have been no one in the world ~ Who can understand them ~ Or can put them into practice. ~ Words must be purpose-oriented, ~ Deeds must be reasonably grounded. ~ People cannot understand me ~ Because they fail to understand what is said above. ~ Those who understand me are few; ~ Those who can follow my advice are even less. ~ That is why the sage ~ Is always dressed in coarse cloth ~ But conceals about him a beautiful piece of jade (the Tao).

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[70c27т] **Chao-Hsiu Chen** ~ My words are very easy to understand, very easy to practise. ~ Yet no one in the world can understand them and put them into practice. ~ The words have a root. ~ The affairs have a sovereign. ~ Because people are ignorant, they do not understand me. ~ Those who understand me are few. ~ That is why I become valued. ~ This is why the sage does not flaunt himself but holds the treasure in his heart.

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[70c28т] **Liu Qixuan** ~ As it can happen, ~ What I say is easy to understand and to do, ~ But none can understand it and do it, ~ In spite of the fact that what I say has a source ~ And what I do has a reason. ~ Since people don't understand what I say and what I do, ~ They don't know me. ~ Since people don't know me, ~ I am special. ~ That explains why the wise person wears rough clothes ~ And cherishes a heart of jade.

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[70c29т] **Shi Fu Hwang** ~ They Know Me Not ~ Lao Tze says, ~ My words are very easy to know and very easy to practice; ~ but there is no one in the world who is able to know and able to practice them. ~ In my words there is a traditional precept and a ruling art. ~ It is because that they do not know these, that men do not know me. ~ That is why there are few that know me, and there are even fewer that model after me. ~ There is a sage who wears coarse clothes and hides jade in his bosom, which anyone shall see.

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[70c30т] **Ch'u Ta-Kao** ~ Words have an ancestor; deeds have a governor. ~ My words are very easy to know, and very easy to practise, ~ Yet all men in the world do not know them, nor do they practise them. ~ It is because they have knowledge that they do not know me. ~ When those who know me are few, eventually I am beyond all praise. ~ Therefore the Sage wears clothes of coarse cloth but carries jewels in his bosom; ~ He knows himself but does not display himself; ~ He loves himself but

does not hold himself in high esteem. ~ Thus he rejects the latter and takes the former.

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[70c31т] **Paul J. Lin** ~ My words are very easily understood, and very easily put into practice. ~ Yet no one in the world is able to understand and to practice them. ~ My words have their root; my deeds have their lord. ~ Just because the people do not know, they do not know me. ~ Those who know me are few. ~ Those who emulate me are rare. ~ Therefore, the Sage wears coarse clothes on the outside, ~ And bears precious jade near his breast.

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[70c32т] **Michael LaFargue** ~ My words are very easy to understand, ~ very easy to practice. ~ No one in the world can understand, ~ no one can practice them. ~ The words have an ancestor, ~ the practice has a master. ~ They just do not understand ~ and so they do not understand me. ~ (So few understand me - a rare treasure indeed.) ~ And so the Wise Person: ~ Dressed in shabby clothes, jade under his shirt.

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[70c33т] **Cheng Lin** ~ My teaching is very easy to understand and very easy to practise. ~ Yet the world does not understand or practise it! ~ My teaching has its basis, and my conduct has its reason. ~ Because the world is ignorant of them, I am misunderstood. ~ There are few who understand me, and those who abuse me are placed in positions of honour. ~ Therefore the Sage must dress in coarse robes while hiding precious jewels within his breast!

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[70c34т] **Yi Wu** ~ My words are very easy to understand ~ and very easy to practice, ~ But the world cannot understand them ~ and cannot practice them. ~ My words have their primal meaning; ~ My deeds have their principle. ~ Only I am without knowledge; ~ Therefore, I am not known. ~ If those who know me are few, ~ Then, what I have is of value. ~ Therefore, the sage is covered by coarse clothes, but embraces jade.

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[70c35т] **Han Hiong Tan** ~ Though my words are easily comprehended and easily followed, ~ People do not understand and do not want to follow. ~ My words are based on the principles of Dao. ~ I also follow the same principles in all my dealings. ~ Because people do not understand my teachings, they fail to understand me as well. ~ Few people understand me. ~ Fewer people follow my teachings. ~ The sage always dresses shabbily but still embraces the treasure in his bosom.

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[70c36т] **Hua-Ching Ni** ~ My words are very easy to understand and easy to practice, ~ yet the world can neither understand nor practice them. ~ My words have only one source: the subtle truth of the universe. ~ My deeds have only one master: the natural virtue of the universe. ~ The people of the world have no knowledge of this. ~ Thus, they have no knowledge of me. ~ The fewer the persons that know me, ~ the nobler are they that follow me. ~ Therefore, the one of whole virtue wears coarse clothes superficially, ~ but holds a precious treasure within.

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[70c37т] **Chang Chung-yuan** ~ It is not difficult to grasp my words or to follow them. ~ Yet no one in the world can grasp them or follow them. ~ Because words must derive from the source of words, ~ Action requires an actor who acts. ~ Since you are not aware of this, you cannot know me. ~ The less people know me, the more valuable I am. ~ Thus, the wise is covered with tattered clothes which conceal precious jade.

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[70c38т] **Henry Wei** ~ Difficult to Understand ~ Chih Nan ~ My teaching is very easy to understand, ~ And very easy to carry out. ~ Yet the world is incapable of understanding it, ~ And incapable of carrying it out. ~ My teaching has an ancient source, ~ My practices have a ruling principle. ~ As people are ignorant of this, ~ So they fail to understand me. ~ When those who understand me are few, ~ Then I am distinguished indeed. ~ That's why the Sage wears a coarse cotton robe, ~ To conceal the jade ornament worn on his bosom.

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[70c39т] **Ha Poong Kim** ~ My words are very easy to understand, ~ Very easy to put into practice. ~ Yet no one under Heaven can understand them ~ Or put them into practice. ~ Words have their source, ~ Deeds have their lord. ~ Truly, because people don't know this, ~ They don't understand me. ~ Those who know me are few; ~ Those who follow me are rare. ~ For this reason the sage ~ Wears coarse cloth but carries jade inside.

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[70c40т] **Tao Huang** ~ My words are easy to understand and easy to apply. ~ Yet no one in the world can understand them and no one could apply them. ~ Words have their origin, and events have their leader. ~ Only because of prevailing ignorance am I not understood. ~ The fewer who understand me, the more precious I am. ~ So the sage wears shabby cloth, but holds a treasure within.

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[70c41т] **Tang Zi-chang** ~ My teaching is very easy to be understood and very easy to be followed, ~ Yet very few people in the world can understand and follow it. ~ My teaching is to trace the origin of all things and my service is to serve the fundamentals of Nature. ~ If one does not understand Nature, surely, he cannot understand me. ~ If I am known only by a few, I feel envious of it. ~ Therefore, the Sage ruler even wore coarse clothes but embraced his jadelike personality.

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[70c42т] **Wing-tsit Chan** ~ My doctrines are very easy to understand and very easy to practice, ~ But none in the world can understand or practice them. ~ My doctrines have a source (Nature), ~ My deeds have a master (Tao). ~ It is because people do not understand this that they do not understand me. ~ Few people know me, and therefore I am highly valued. ~ Therefore the sage wears a coarse cloth on top and carries jade within his bosom.

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[70c91т] **И. И. Семененко** ~ Мои слова понять так просто, так просто выполнить. ~ Но их понять никто не может, никто не может выполанить. ~ У слов имеется исток, а у поступков то, что ими управляет. ~ Их-то как раз не понимают и потому меня не знают. ~ Коль редкостен, кто меня знает, то я ценен. ~ Именно поэтому Премудрый человек таит под рубищем нефрит.

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[70c92т] **А. А. Маслов** ~ Мои слова легко понять и столь же легко им следовать. ~ И всё же никто в мире не способен их понять и тем более следовать им. ~ Слова имеют предка, дела имеют господина. ~ Из-за того, что люди сиры, им и не удаётся понять меня. ~ Как же мало тех, кто понимает меня! ~ Как же редки те, кто следует мне. ~ Поэтому мудрецы носили холщовые одежды, но в душе берегли драгоценную яшму.

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[70c93т] **Е. А. Торчинов** ~ Мои слова так легко понять, им так легко следовать, ~ Но в Поднебесной их никто не может понять, им никто не может следовать. ~ В словах есть главное, в делах есть первенствующее. ~ Ведь незнание людей заключается в том, что они не знают меня. ~ Поскольку знающих меня так мало, то я являюсь их сокровищем. ~ Поэтому на совершенномудром одежда из простой грубой ткани, но на груди у него скрыта драгоценная яшма.

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[70c94т] **А. Е. Лукьянов** ~ Мои слова очень легко понять, очень легко [им] следовать. ~ Но в Поднебесной нет таких, кто мог бы понять, кто мог бы последовать. ~ В словах есть предок, в делах есть царь. ~ Поскольку [этого] не знают, постольку и меня не понимают. ~ Понимающие меня - редки, подражающие мне - ценны. ~ Вот почему у совершенномудрого человека сверху рубище, внутри яшма.

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[70c95т] **Ян Хин-шун** ~ Мои слова легко понять и легко осуществить. ~ Но люди не могут понять и не могут осуществлять. ~ В словах имеется начало, в делах имеется главное. ~ Поскольку люди их не знают, то они не знают и меня. ~ Когда меня мало знают, тогда я дорог. ~ Поэтому совершенномудрый подобен тому, кто одевается в грубые ткани, а при себе держит яшму.

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[70c96т] **Д. П. Конисси** ~ Я говорю, что очень легко приобрести знание и творить благие дела. ~ Между тем на всей земле никто не знает этого и не делает благих дел. ~ В словах должен быть принцип, в делах - господин. ~ Нет знания. ~ Вот почему я не знаю ничего. ~ Знающих меня мало, поэтому я почитателен. ~ Отсюда святой муж надевает на себя худую одежду, но в себе имеет драгоценный камень.

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[70c97т] **В. В. Малявин** ~ Мои слова очень легко понять ~ И очень легко исполнить. ~ Но никто в мире не может их понять, ~ Не может их исполнить. ~ Мои слова имеют предка. ~ Мои дела имеют государя. ~ И оттого, что люди этого не понимают, ~ Они не понимают и меня. ~ И если тех, кто понимает меня, мало, ~ Значит, во мне есть что ценить. ~ Вот почему "премудрый ходит в рубище, но хранит яшму у груди".

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[70c98т] **Б. Б. Виногродский** ~ Речь сущности моей - ~ очень легка для осознания, ~ очень легка для действия-движения. ~ В Поднебесной никто не способен осознавать, никто не способен действовать-двигаться. ~ В речи - наличие предков. ~ В делах - наличие владыки. ~ Вот только отсутствует осознание. ~ Это дает: ~ Не "я" осознает. ~ Осознание "я" - это разреженность. ~ Подражание "я" - это придавание ценности. ~ Это дает: ~ Человек мудрости покрыт грубой шерстяной материей, а за пазухой яшма-нефрит.

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PSEUDO-CHAPTER **Seventy-One**

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[71c01т] **Robert G. Henricks** ~ To know you don't know is best. ~ Not to know you [don't] know is a flaw. ~ Therefore, the Sage's not being flawed ~ Stems from his recognizing a flaw as a flaw. ~ Therefore, he is flawless.

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[71c02т] **John C. H. Wu** ~ To realize that our knowledge is ignorance, ~ This is a noble insight. ~ To regard our ignorance as knowledge, ~ This is mental sickness. ~ Only when we are sick of our sickness ~ Shall we cease to be sick. ~ The Sage is not sick, being sick of sickness; ~ This is the secret of health.

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[71c03т] **D. C. Lau** ~ To know yet to think that one does not know is best; ~ Not to know yet to think that one knows will lead to difficulty. ~ It is by being alive to difficulty that one can avoid it. ~ The sage meets with no difficulty. ~ It is because he is alive to it that he meets with no difficulty.

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[71c04т] **R. L. Wing** ~ To know that you do not know is best. ~ To not know of knowing is a disease. ~ Indeed, to be sick of the disease, Is the way to be free of the disease. ~ Evolved Individuals are free of the disease. ~ Because they are sick of the disease ~ This is the way to be free of disease.

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[71c05т] **Ren Jiyu** ~ It is the best for one to know that he does not know; ~ It is an illness to pretend to know when he actually does not know. ~ Recognizing the illness as an illness prevents one from illness. ~ The sage is free from the illness, ~ Because he recognizes the illness as an illness. ~ He can prevent the illness thereby.

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[71c06т] **Gia-fu Feng** ~ Knowing ignorance is strength. ~ Ignoring knowledge is sickness. ~ If one is sick of sickness, then one is not sick. ~ The sage is not sick because he is sick of sickness. ~ Therefore he is not sick.

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[71c07т] **Lok Sang Ho** ~ One who knows what most people do not know is superior; ~ One who forgets what one by nature knows is sick. ~ The Sage is free from this sickness. ~ Because he avoids the sickness, he is not sick.

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[71c08т] **Xiaolin Yang** ~ If you have knowledge, but you feel like you do not have knowledge, this is super. ~ If you do not have knowledge, but you feel like you have knowledge, this is sick. ~ The great men were not sick because they knew what the sickness is. ~ Only when you know what the sickness is, will you not be sick.

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[71c09т] **Walter Gorn Old**, THE DISEASE OF KNOWING ~ To know one's ignorance is the best part of knowledge. ~ To be ignorant of such knowledge is a disease. ~ If one only regards it as a disease, he will soon be cured of it. ~ The wise man is exempt from this disease. ~ He knows it for what it is, and so is free from it.

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[71c10т] **James Legge** ~ To know and yet (think) we do not know is the highest (attainment); ~ not to know (and yet think) we do know is a disease. ~ It is simply by being pained at (the thought of) having this disease that we are preserved from it. ~ The sage has not the disease. ~ He knows the pain that would be inseparable from it, and therefore he does not have it.

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[71c11т] **David Hinton** ~ Knowing not-knowing is lofty. ~ Not knowing not-knowing is affliction. ~ A sage stays free of affliction. ~ Just recognize it as affliction and you're free of it.

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[71c12т] **Chichung Huang** ~ Knowing as if not knowing ~ Is peerless; ~ Not knowing as if knowing ~ Is a sickness. ~ Hence, the sage man was not sick: ~ Being sick of the sickness, ~ Hence, he was not sick.

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[71c13т] **Ellen M. Chen** ~ From knowing to not knowing (chih, pu chih), ~ This is superior. ~ From not knowing to knowing (pu chih, chih), ~ This is sickness. ~ It is by being sick of sickness, ~ That one is not sick. ~ The sage is not sick. ~ Because he is sick of sickness, ~ Therefore he is not sick.

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[71c14т] **Lee Sun Chen Org** ~ Recognizing that one is always in a position of not knowing [enough] is in character of a superior person; ~ Not knowing what [true] knowledge is a kind of sickness; ~ Only those who worry about being sick (ignorant) will be able to avoid the sickness [of ignorance].

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[71c15т] **Tien Cong Tran** ~ If we know that we do not know, this is a high insight. ~ If we do not know that we know, this is sickness. ~ When we are sick of our sickness, we will cease to be sick. ~ The sage is not sick. ~ He is sick of his sickness; thus he is not sick.

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[71c16т] **Thomas Z. Zhang** ~ Knowing what is not known is good. ~ Not knowing but pretending to know is bad. ~ Sages rarely ail, because they hate ills. ~ Thus, hating ills, one can be free of ills.

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[71c17т] **Arthur Waley** ~ 'To know when one does not know is best. ~ To think one knows when one does not know is a dire disease. ~ Only he who recognizes this disease as a disease ~ Can cure himself of the disease.' ~ The Sage's way of curing disease ~ Also consists in making people recognize their diseases as diseases and thus ceasing to be diseased.

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[71c18т] **Richard John Lynn** ~ To regard not knowing as knowing is the highest; ~ not to regard knowing as knowing is harmful. ~ It is only by regarding harm as harm that one suffers no harm. ~ That the sage suffers no harm is because he regards harm as harm, and this is why he suffers no harm.

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[71c19т] **Lin Yutang ~** SICK-MINDEDNESS ~ Who knows that he does not know is the highest; ~ Who (pretends to) know what he does not know is sick-minded. ~ And who recognizes sick-mindedness as sick-mindedness is not sick-minded. ~ The Sage is not sick-minded. ~ Because he recognizes sick-mindedness as sick-mindedness, ~ Therefore he is not sick-minded.

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[71c20т] **Victor H. Mair ~** To realize that you do not understand is a virtue; ~ Not to realize that you do not understand is a defect. ~ The reason why ~ The sage has no defects, ~ Is because he treats defects as defects. ~ Thus, ~ He has no defects.

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[71c21т] **Tolbert McCarroll ~** It is well to know that you do not know. ~ To think you know when you do not is sickness. ~ When you are sick of sickness you will no longer be sick. ~ True Persons are not sick because they are sick of sickness; ~ this is the way to health.

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[71c22т] **David H. Li ~** Knowing that one does not know is best; ~ Not knowing but pretending to know is a fault. ~ A sage has no faults, because he/she is aware of his/her faults and works on these faults. ~ Because a sage is aware of faults and works on them, he/she has no faults.

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[71c23т] **Yasuhiko Genku Kimura ~** Having knowledge, yet being aware of the unknown, is superior intelligence. ~ Not having knowledge, yet pretending to know, is intellectual stagnation. ~ To be aware of stagnation is to be free of it. ~ The sage is free of any stagnation, ~ because he is keenly aware of all stagnation. ~ Therefore, he is forever free of stagnation.

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[71c24т] **Chou-Wing Chohan ~** Not knowing what one knows is the best, ~ To think that one knows when one does not know is sick. ~ Only when one becomes sick of this sickness, ~ Is it possible to get free of the sickness. ~ The sage is never sick, ~ Since he is sick of this sickness, ~ He is not sick.

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[71c25т] **Man-Ho Kwok ~** Those who know seem not to know ~ And those who don't pretend they do - ~ This is what it means to be flawed. ~ If you're sick at this, then you'll win through. ~ The sage is. ~ He is sick of all faults - ~ He is sick of being sick. ~ He is well.

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[71c26т] **Gu Zhengkun ~** Knowing one's ignorance of certain knowledge is the best attitude; ~ Not knowing certain knowledge yet pretending to know is a bad attitude. ~ The sage is of no shortcoming, ~ Because he considers shortcoming as shortcoming. ~ He considers shortcoming as shortcoming, ~ Thus he has no shortcoming.

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[71c27т] **Chao-Hsiu Chen ~** Knowing ignorance is best. ~ Thinking one knows is foolish. ~ Only by being a fool can one avoid becoming a fool. ~ The sage does not think he knows, therefore he is not a fool.

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[71c28т] **Liu Qixuan ~** The best knower knows how to know. ~ The worst knower knows that he/she knows. ~ The wise person knows how poor knowers stray ~ And can therefore keep himself/herself on the right path.

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[71c29т] **Shi Fu Hwang ~** Exemption From Sick-Mindedness ~ Lao Tze says, ~ To know and yet think you don't know is the highest attainment; ~ not to know and yet think you know is sick-minded. ~ It is simply in being pained at the thought of having sick-mindedness that one is free from being sick-minded. ~ The sage is not sick-minded because he knows the pain that would be inseparable from sick-mindedness and therefore he is totally exempted from this sick-mindedness.

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[71c30т] **Ch'u Ta-Kao ~** Not knowing that one knows is best; ~ Thinking that one knows when one does not know is sickness. ~ Only when one becomes sick of this sickness can one be free from sickness. ~ The Sage is never sick; because he is sick of this sickness, therefore he is not sick.

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[71c31т] **Paul J. Lin ~** He who knows that he does not know is the best. ~ He who does not know but pretends to know is sick. ~ He who realizes the sickness is sickness ~ Doesn't have any sickness. ~ The Sage is without sickness ~ Because he realizes the sickness is sickness. ~ Therefore, he doesn't have any sickness.

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[71c32т] **Michael LaFargue ~** "Aware but not aware of it: a high thing." ~ Not aware but aware of it: sick of this. ~ Simply sick of the sickness - and so no longer sick. ~ The Wise Person's lack of this sickness: ~ He became sick of being sick, and so he's no longer sick.

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[71c33т] **Cheng Lin ~** Those who know, and yet do not think they know, belong to the highest type of men. ~ Those who do not know, and yet think they know, are really at fault. ~ When one knows that he is at fault, he can be free of faults. ~ The Sage is free of faults because he knows when he is at fault.

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[71c34т] **Yi Wu ~** One who knows, but does not know, is best. ~ One who does not know, but knows, is sick. ~ Only one who recognizes this sickness as sickness ~ Will not have the sickness. ~ The sage does not have this sickness ~ Because he recognizes this sickness as sickness. ~ Therefore, he has no sickness.

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[71c35т] **Han Hiong Tan ~** Knowing but thinking you do not really know, you are a man of great virtue. ~ Not knowing but thinking that you know, you have a severe affliction. ~ Because you are aware of this fault, you can then try to avoid committing this mistake. ~ The sage has no flaws because he is cognizant of this malady. ~ Hence, he has no shortcomings.

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[71c36т] **Hua-Ching Ni ~** He who regards his intellectual knowledge as ignorance has deep insight. ~ He who overrates his intellectual achievement as definite truth is deeply sick. ~ Only when one is sick of this sickness can one cease to be sick. ~ One who returns his mind to the simplicity of the subtle truth is not sick. ~ He knows to break through conceptual knowledge in order to directly reach the subtle truth of the universe. ~ This is the foundation of his health!

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[71c37т] **Chang Chung-yuan ~** Knowing that which cannot be known is perfect. ~ Not being aware of this knowing is a defect. ~ To be aware of defects as defects is to be free from defects. ~ The wise is free from defects. ~ He is aware of defects as defects. ~ Therefore, he is free from defects.

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[71c38т] **Henry Wei ~** Knowing the Disease ~ Chih Ping ~ He who knows what he does not know is superior. ~ He who does not know what he knows is diseased. ~ Only when a disease is recognized as a disease ~ Can the disease cease to be disease. ~ The Sage is free from disease; ~ He recognizes a disease as a disease, ~ Therefore he is free from disease.

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[71c39т] **Ha Poong Kim ~** To know yet not to know is best; ~ Not to know yet to know is a disease. ~ Truly, when you recognize a disease as a disease, ~ You are free of disease. ~ The sage is free of disease. ~ Because he recognizes a disease as a disease, ~ He is free of disease.

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[71c40т] **Tao Huang ~** Knowing that you don't know (everything) is superior. ~ Not knowing that you don't know (everything) is a sickness. ~ So the sage's being without sickness is that he knows sickness as sickness; ~ Thus, he is without sickness.

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[71c41т] **Tang Zi-chang ~** One who knows the unknown is a high type of man. ~ One who does not know the known is at fault. ~ Thus a Sage was not at fault because he was aware of faults.

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[71c42т] **Wing-tsit Chan ~** To know that you do not know is the best. ~ To pretend to know when you do not know is a disease. ~ Only when one recognizes this disease as a disease can one be free from the disease. ~ The sage is free from the disease. ~ Because he recognizes this disease to be disease, he is free from it.

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[71c91т] **И. И. Семененко ~** Знать о том, чего не знаешь, всего выше; ~ а не знать, что знаешь, значит быть больным. ~ Перестают болеть, лишь когда болеют о своей болезни. ~ Премудрый человек не болен. ~ Он болеет о своей болезни и потому не болен.

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[71c92т] **А. А. Маслов ~** Знать и при этом думать, что не знаешь, - это высшее достижение. ~ Не знать и при этом думать, что знаешь, - это ведёт к трудностям. ~ Мудрец не имеет трудностей лишь потому, что устранил [главную] трудность. ~ Лишь потому, что он осознает трудности, он устраняет их. ~ Вот потому он и не имеет трудностей.

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[71c93т] **Е. А. Торчинов ~** Тот, кто знает, что он не знает, - превосходен. ~ Тот, кто не знает, что он знает, - недужен. ~ Но ведь тот, кто недужит свой недуг, - тот вовсе не недужен. ~ Совершенный мудрец не недужен, он недужит недуг свой и поэтому не недужен.

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[71c94т] **А. Е. Лукьянов ~** Знание незнания - высшее, незнание знания - изъян. ~ Однако отношение к изъяну как изъяну не является изъяном. ~ Совершенномудрый человек без изъяна, ~ так как он относится к изъяну как изъяну. ~ Вот почему он без изъяна.

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[71c95т] **Ян Хин-шун ~** Кто, имея знания, делает вид, что не знает, тот выше всех. ~ Кто, не имея знаний, делает вид, что знает, тот болен. ~ Кто, будучи больным, считает себя больным, тот не является больным. ~ Совершенномудрый не болен. ~ Будучи больным, он считает себя больным, поэтому он не болен.

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[71c96т] **Д. П. Конисси ~** Кто, зная много, держит себя как незнающий ничего, тот - нравственный муж. ~ Кто, не зная ничего, держит себя, как знающий много, тот болен. ~ Кто болеет телесною болезнью, тот еще не (есть) действительно больной. ~ Святой муж никогда не болеет, ибо он не знает болезни, хотя болеет (телом).

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[71c97т] **В. В. Малявин ~** Знать, а казаться незнающим, - вот совершенство. ~ Не знать, а думать, что знаешь - это болезнь. ~ Только тот, кто знает свою болезнь, способен не быть больным. ~ Премудрый человек не подвержен болезням. ~ Он знает, что такое болезнь, и потому не болеет.

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[71c98т] **Б. Б. Виногродский ~** Осознание не-осознания - ориентация вверх. ~ Не-осознание осознания - болезнь. ~ Ведь только боление болезнью - ~ Это дает: ~ Не боление. ~ Человек мудрости не болеет - ~ Через боление своей болезнью. ~ Это дает: ~ Не боление.

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PSEUDO-CHAPTER **Seventy-Two**

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[72c01т] **Robert G. Henricks ~** When the people don't respect those in power, then what they greatly fear is about to arrive. ~ Don't narrow the size of the places in which they live; ~ Don't oppress them in their means of livelihood. ~ It's simply because you do not oppress them, that they therefore will not be fed up. ~ Therefore the Sage knows himself but doesn't show himself; ~ He cherishes himself but doesn't value himself. ~ For this reason, he rejects that and takes this.

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[72c02т] **John C. H. Wu ~** WHEN the people no longer fear your power, ~ It is a sign that a greater power is coming. ~ Interfere not lightly with their dwelling, ~ Nor lay heavy burdens upon their livelihood. ~ Only when you cease to weary them, ~ They will cease to be wearied of you. ~ Therefore, the Sage knows himself, ~ But makes no show of himself; ~ Loves himself, ~ But does not exalt himself. ~ He prefers what is within to what is without.

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[72c03т] **D. C. Lau ~** When the people lack a proper sense of awe, then some awful visitation will descend upon them. ~ Do not constrict their living space; ~ Do not press down on their means of livelihood. ~ It is because you do not press down on them that they will not weary of the burden. ~ Hence the sage knows himself but does not display himself, ~ Loves himself but does not exalt himself. ~ Therefore he discards the one and takes the other.

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[72c04т] **R. L. Wing ~** If the people do not fear authority, ~ Then authority will expand. ~ Do not disrespect their position; ~ Do not reject their lives. ~ Since, indeed, they are not rejected, ~ They do not reject. ~ Therefore Evolved Individuals know themselves ~ But do not display themselves. ~ They love themselves ~ But do not treasure themselves. ~ Hence they discard one and receive the other.

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[72c05т] **Ren Jiyu ~** When the people do not fear the force (of the ruler), ~ Something forceful and terrible would happen. ~ Don't force the people out of their houses, ~ Don't block their way of livelihood. ~ Only by not oppressing the people, can one make the people feel no oppression. ~ Therefore the sage seeks for self-knowledge, not for self-parade, for self-love, not for self-importance. ~ So, self-parade and self-importance should be abandoned and self-knowledge and self-love should be kept.

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[72c06т] **Gia-fu Feng ~** When men lack a sense of awe, there will be disaster. ~ Do not intrude in their homes. ~ Do not harass them at work. ~ If you do not interfere, they will not weary of you. ~ Therefore the sage knows himself but makes no show, ~ Has self-respect but is not arrogant. ~ He lets go of that and chooses this.

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[72c07т] **Lok Sang Ho ~** Truly reverence-inspiring is he who displays nothing to intimidate his people. ~ Do not despise people for their humble residences; ~ Do not shun them for their modest births. ~ Because you do not despise and shun them, ~ They also will not despise and shun you. ~ The Sage knows himself and frees himself from prejudice. ~ He treasures and takes care of his own life but will not exalt himself. ~ He gives something up and gains something else.

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[72c08т] **Xiaolin Yang ~** When the people are not afraid of the ruler, the ruler is in the most danger. ~ Do not bother the people, do not suppress the people. ~ Only when you do not suppress the people, will they not be annoyed with you. ~ So, the great men understood everything but did not let themselves be known. ~ They valued their lives but did not let themselves be worshipped. ~ Therefore, keep the former and discard the latter.

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[72c09т] **Walter Gorn Old**, LOVING ONESELF ~ When men do not have a right fear of present dangers, they run into extremes of peril. ~ Let them beware of enlarging the house, being weary of present conditions. ~ If they do not despise it, no such weariness will arise. ~ This is why the Sage, while possessed of self-knowledge, does not parade himself. ~ He loves, but does not value himself highly. ~ Thus he puts away pride, and is content.

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[72c10T] **James Legge** ~ When the people do not fear what they ought to fear, that which is their great dread will come on them. ~ Let them not thoughtlessly indulge themselves in their ordinary life; ~ let them not act as if weary of what that life depends on. ~ It is by avoiding such indulgence that such weariness does not arise. ~ Therefore the sage knows (these things) of himself, but does not parade (his knowledge); ~ loves, but does not (appear to set a) value on, himself. ~ And thus he puts the latter alternative away and makes choice of the former.

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[72c11T] **David Hinton** ~ When the people stop fearing the fearsome something truly fearsome will descend upon them. ~ Don't hem them in ~ and choke their lives with oppression. ~ That's all. ~ Just let them be, ~ and they'll never tire of you. ~ A sage sees through himself without revealing himself, ~ loves himself without exalting himself, ~ always ignores that and chooses this.

* * *

[72c12T] **Chichung Huang** ~ If the people do not fear terror, ~ Greater terror shall arrive. ~ Do not squeeze their habitation; ~ Do not obstruct their livelihood. ~ Only when you stop oppressing them ~ Will they stop loathing you. ~ Hence, the sage man ~ Knew himself without parading himself, ~ Loved himself without exalting himself. ~ Therefore, he abandoned that and chose this.

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[72c13T] **Ellen M. Chen** ~ When the people fear no power, ~ Then great power has indeed arrived. ~ Do not disturb them in their dwellings, ~ Do not weary them in their living. ~ It is because you do not weary (pu yen) them, ~ That they are not wearied of you. ~ Therefore the sage knows himself (tzu chih), ~ But does not see himself (tzu chien). ~ He loves himself (tzu ai), ~ But does not exalt himself (tzu kuei). ~ Therefore he leaves that and takes this.

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[72c14T] **Lee Sun Chen Org** ~ If people are not intimidated by the existing authority, then a more overbearing authority will be imposed on them. ~ [A leader] should not oppress people and leave them no room for personal freedom; ~ [He also should not be the cause for] people to feel that life is cheap and unbearable; ~ [In other words] people would not feel their lives are cheap and unbearable if they are not oppressed and restricted. ~ Therefore, ~ A Sage knows himself [so well that he is not] self-opinionated; ~ He loves himself [so appropriately that he is not] self-conceited; ~ He renounces that (being self-opinionated and self-conceited) and chooses this (truthfully pursuing self-knowledge and self-improvement).

* * *

[72c15T] **Tien Cong Tran** ~ When the people no longer fear power, it is a sign that a great power is coming. ~ Do not constrict their dwelling, nor lay heavy burdens upon their life. ~ Only when you do not weary them, they will not be wearied of you. ~ Therefore, the sage knows himself, but makes no show of himself; loves himself, but does not exalt himself. ~ He prefers what is within to what is without.

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[72c16T] **Thomas Z. Zhang** ~ When people defy authority, great threat will come. ~ Do not disturb people's homes; do not interfere with people's lives. ~ Only this way, we can avoid getting weary. ~ Sages know themselves but are not presumptuous. ~ They have self-esteem but are not self-conceit. ~ That is, take the former and abandon the latter.

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[72c17T] **Arthur Waley** ~ Never mind if the people are not intimidated by your authority. ~ A Mightier Authority will deal with them in the end. ~ Do not narrow their dwellings or harass their lives; and for the very reason that you do not harass them, they will cease to turn from you. ~ Therefore the Sage knows himself but does not show himself. ~ Knows his own value, but does not put himself on high. ~ Truly, 'he rejects that but takes this'.

* * *

[72c18T] **Richard John Lynn** ~ If the common folk do not fear force, then such great force will arrive that there will be no restricting them to the boundaries within which they should dwell, no satisfying them within the limits in which they should live. ~ It is just because one is insatiable ~ That there is no satisfying him. ~ Therefore what the sage himself knows he does not himself reveal. ~ He cherishes himself but does not value himself. ~ Thus he rejects the one and keeps the other.

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[72c19T] **Lin Yutang** ~ ON PUNISHMENT (1) ~ When people have no fear of force, ~ Then (as is the common practice) great force descends upon them. ~ Despise not their dwellings, ~ Dislike not their progeny. ~ Because you do not dislike them, ~ You will not be disliked yourself. ~ Therefore the Sage knows himself, but does not show himself, ~ Loves himself, but does not exalt himself. ~ Therefore he rejects the one (force) and accepts the other (gentility).

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[72c20T] **Victor H. Mair** ~ When the people do not fear the majestic, ~ Great majesty will soon visit them. ~ Do not limit their dwellings, ~ Do not suppress their livelihood. ~ Simply because you do not suppress them, they will not grow weary of you. ~ For this reason, ~ The sage is self-aware, but does not flaunt himself; ~ He is self-devoted, but does not glorify himself. ~ Therefore, ~ He rejects the one and adopts the other.

* * *

[72c21T] **Tolbert McCarroll** ~ When the people lack a sense of awe disaster will descend upon them. ~ Do not constrict their living space. ~ Do not harass them in their work. ~ If you do not oppress them, they will not weary of you. ~ Therefore, ~ True Persons know themselves but make no show of themselves. ~ They know their value but do not exalt themselves. ~ They prefer this within to that without.

* * *

[72c22T] **David H. Li** ~ When the populace is unafraid of threats, major threats loom. ~ Do not harass their neighborhood; ~ Do not interfere with their livelihood. ~ Thus, without interference, people will not interfere. ~ Thus, the sage knows self without self-touting, respects self without self-aggrandizement. ~ Thus, ~ forsake self-touting and self-aggrandizement; ~ embrace self-knowledge and self-respect.

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[72c23T] **Yasuhiko Genku Kimura** ~ If people do not revere the Law of Nature, ~ It will inexorably and adversely affect them. ~ If they accept it with knowledge and reverence, ~ It will accommodate them with balance and harmony. ~ Therefore, the sage, in harmony with the Law of Nature, ~ Knows himself but does not flaunt his knowledge, ~ Loves himself but does not exalt his status, ~ Accepts where he is without complaint, ~ Enjoys what he does without dislike. ~ Thus, he rejects imbalance and disharmony, ~ And chooses balance and harmony.

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[72c24T] **Chou-Wing Chohan** ~ If the people do not fear the ruling authority, ~ A much greater fear will befall them. ~ Be sure that you do not make them live in crowded quarters ~ Or make their lives unbearable. ~ Only when their living quarters are not crowded ~ Will their dissatisfaction disappear.

* * *

[72c25T] **Man-Ho Kwok** ~ When the people lack a sense of awe, ~ There is bound to be disorder or disaster. ~ Never oppress them in their own homes, or interfere with their means of livelihood. ~ If you don't oppose them, ~ They won't try to depose you. ~ So, the sage who really knows himself never shows himself off to his people - ~ loves himself, without false pride - ~ discards the mask, and wears his true face.

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[72c26T] **Gu Zhengkun** ~ When the people are not afraid of the threatening might of the authority, ~ The great tumult will soon ensue. ~ Do not harass their living places; ~ Do not deprive them of their means of livelihood. ~ If you do not oppress the people, ~ The people will not be tired of you (the ruler). ~ Hence the sage knows himself but does not praise himself; ~ loves himself but does not honor himself. ~ That is why he discards the latter and takes the former.

* * *

[72c27T] **Chao-Hsiu Chen** ~ When people lack a sense of awe, then disaster will descend upon them. ~ Do not narrow the living space of the mind. ~ Do not reject the inherent character. ~ Because one does not reject, one will not be rejected. ~ That is why the sage knows himself but does not flaunt himself. ~ He loves himself but does not value himself. ~ Therefore he discards one and takes the other.

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[72c28T] **Liu Qixuan** ~ When people revolt, ~ Governmental prestige ends. ~ The ruler should always bear this in mind: ~ Never narrow the roads of life; ~ Never cause people to be dissatisfied with their existence. ~ For, satisfied with life, ~ None would revolt against the government. ~ The moral for the ruler is: ~ Know one's own shortcomings ~ Instead of being occupied with one's own views. ~ Appreciate others' appreciation ~ Instead of imposing one's self upon others. ~ That is how the wise person makes choices.

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[72c29T] **Shi Fu Hwang** ~ On Gentility ~ Lao Tze says, ~ The time when people do not fear punishment is the time when a great dread will descend upon them. ~ Let them not thoughtlessly indulge themselves in their ordinary life. ~ Let them not act as if they are weary of what life depends on. ~ It is by avoiding such indulgence that such weariness does not arise. ~ Therefore the sage knows himself, but does not parade his knowledge; ~ loves himself, but does not value himself. ~ Therefore he rejects the punishment and accepts the gentility.

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[72c30T] **Ch'u Ta-Kao** ~ If the people have no fear of their ruling authority, still greater fear will come. ~ Be sure not to give them too narrow a dwelling; ~ Nor make their living scanty. ~ Only when their dwelling place is no longer narrow will their dissatisfaction come to an end.

* * *

[72c31T] **Paul J. Lin** ~ If the people do not dread power, ~ There will be the appearance of great power. ~ Do not restrict their living quarters. ~ Do not disturb their livelihood. ~ Just because one does not annoy them, ~ He will not be annoyed by them. ~ Therefore, the Sage knows himself but does not display himself. ~ He loves himself but does not distinguish himself. ~ Therefore, he rejects that to prefer this.

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[72c32T] **Michael LaFargue** ~ When the people are not in awe of your majesty, ~ then great majesty has been achieved. ~ Do not restrict where they can live, ~ do not tire them out by taxing what they live on. ~ Simply do not tire them, ~ and they will not tire of you. ~ And so, the Wise Person: ~ Knows himself, ~ does not make a show of himself. ~ Loves himself, ~ does not exalt himself. ~ Yes, he leaves 'that' aside, and attends to 'this'.

* * *

[72c33T] **Cheng Lin** ~ When the people are not afraid of punishment, the exercise of authority will be hampered. ~ Do not oppress the people; do not make them weary of life. ~ When the ruler does not oppress the people, they will not be weary of life. ~ The Sage knows his own worth, but makes no self-display. ~ He has self-respect, but does not feel self-important.

* * *

[72c34T] **Yi Wu** ~ When the people no longer fear authority, ~ Then the great authority will come. ~ Do not neglect their livelihood; ~ Do not scorn their spiritual lives. ~ If you do not scorn them, ~ They will not reject you. ~ Therefore, the sage ~ Knows himself, but is not opinionated; ~ Loves himself, but is not conceited. ~ So, he renounces that and chooses this.

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[72c35T] **Han Hiong Tan** ~ When people do not respect the authority, ~ Legislation bearing stiff penalties will soon follow. ~ Nevertheless, the ruler should not make people's lives a living hell. ~ If the ruler is not oppressive, they will not loathe him. ~ Although the sage is conscious of his ability, he does not show off his talent. ~ While maintaining his self-righteousness, he does not flaunt his eminence. ~ He thus rejects parading his eminence, but he embraces his self-esteem.

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[72c36T] **Hua-Ching Ni** ~ When people lack a sense of pure spiritual piety toward natural life, ~ then awful things happen in their life. ~ Therefore, respect where you dwell. ~ Love your life and livelihood. ~ Because you do not disparage your life and livelihood, you will never become tired of life. ~ Thus, one of natural whole virtue respects his own life, but is not egotistical. ~ He loves his life, but does not exalt himself. ~ He holds a sense of spiritual serenity for all things, and disparages nothing. ~ Hence, he does what is right and gives up what is not right.

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[72c37T] **Chang Chung-yuan** ~ When people are free from fear, ~ They experience "basic dread." ~ Because they are not limited by the places in which they stay, ~ They are at peace with their lives. ~ Because they are at peace with their lives, ~ Their lives are peaceful. ~ Therefore, the wise is aware of himself, ~ But does not display himself. ~ He cultivates himself, ~ But is not proud of himself. ~ He leaves behind small fear, ~ But experiences basic dread.

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[72c38T] **Henry Wei** ~ Self-Respect ~ Ai Chi ~ When people no longer fear authority, ~ Great Authority will come to them. ~ Do not pen them up in narrow surroundings; ~ Do not make them weary of life. ~ Only when they are not wearied, ~ Will they cease to be weary. ~ That's why the Sage has self-knowledge, ~ But does not display himself; ~ He maintains his self-respect, ~ But does not feel high and mighty. ~ Forsooth, he rejects this and adopts that.

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[72c39T] **Ha Poong Kim** ~ When the people do not fear the authority [of the sovereign], ~ The supreme authority arrives. ~ They are neither contented in their abodes, ~ Nor satisfied with their lives. ~ Only because they are not satisfied, ~ They cannot be suppressed. ~ Therefore the sage ~ Knows himself but does not show himself, ~ Cherishes himself but does not exalt himself. ~ Therefore he discards that and takes this.

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[72c40T] **Tao Huang** ~ People are fearless before the power. ~ If fear arises, it will be a great fear. ~ Not constraining the living environment, ~ They do not get bored by life. ~ Because we do not get bored, there is no boredom. ~ Therefore the sage is self-aware but not introspective. ~ He has self-respect but does not price himself. ~ He rejects one and takes the other.

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[72c41T] **Tang Zi-chang** ~ People are not afraid of punishment, yet capital punishment is enforced. ~ Do not force people into moving. ~ Do not weary people of living. ~ Hence, only non-interference prevents people from becoming weary. ~ Therefore, Sage rulers were aware of self but not self-displaying; ~ self-respecting but not self-exalting. ~ He eliminated the former and supplied the later.

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[72c42T] **Wing-tsit Chan** ~ When the people do not fear what is dreadful, ~ Then what is greatly dreadful will descend on them. ~ Do not reduce the living space of their dwellings. ~ Do not oppress their lives. ~ It is because you do not oppress them that they are not oppressed. ~ Therefore the sage knows himself but does not show himself. ~ He loves himself but does not exalt himself. ~ Therefore he rejects the one but accepts the other.

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[72c91T] **Н. И. Семененко** ~ Когда народу не страшны угрозы, грозит великая беда. ~ Не гнушайтесь его местом обитания, не пресыщайтесь тем, что он растит. ~ Не пресытетесь, и вам не будет

тошно. ~ Именно поэтому Премудрый человек в своем самопознании себя не видит и при любви к себе не придает себе значения. ~ Он отвергает то и берет это.

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[72c92т] **А. А. Маслов** ~ Если народ не трепещет перед властью, то власть достигает величайшего могущества. ~ Не сгоняйте народ с его мест, не презирайте устоев его жизни. ~ Тот, кто не презирает этого, не презрен будет. ~ Вот почему мудрецы, познав себя, не проявляли себя; ~ любили себя, не превознося себя. ~ И потому, отказываясь от одного, они достигали другого.

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[72c93т] **Е. А. Торчинов** ~ Когда народ не боится грозной воинственной силы - грозная воинственная сила скоро настигнет его. ~ Пусть власти не утесняют народ в его жилищах, пусть власти не давят на жизнь народа. ~ Ведь если не давить, то и не нужны будут строгости и кары. ~ Поэтому совершенный мудрец знает сам себя, но не стремится из себя делать зрелище для людей. ~ Он ценит сам себя, но не понуждает других дорожить собой. ~ Отбрасывая то, берет он это.

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[72c94т] **А. Е. Лукьянов** ~ Когда народ не боится власти, тогда и приходит великая власть. ~ Не оскверняй его жилища, не вреди тому, чем он живет. ~ Если не будешь вредить, не будет и вреда. ~ Вот почему совершенномудрый человек, ~ себя познав, себя не выставляет эрудитом; ~ собою дорожа, себя не ценит высоко. ~ И потому отбрасывает одно, избирает другое.

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[72c95т] **Ян Хин-шун** ~ Когда народ не боится могущественных, тогда приходит могущество. ~ Не тесните его жилища, не презирайте его жизни. ~ Кто не презирает [народа], тот не будет презрен [народом]. ~ Поэтому совершенномудрый, зная себя, себя не выставляет. ~ Он любит себя и себя не возвышает. ~ Он отказывается от самолюбия и предпочитает невозвышение.

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[72c96т] **Д. П. Конисси** ~ Когда народ перестает бояться сильного, то сильный нападет на него. ~ Каково бы ни было жилище, оно для святого не тесно. ~ Каково бы ни было место рождения, для святого все равно. ~ Никакой предмет не стесняет его, поэтому и он не стесняет никого. ~ Хотя святой хорошо знает свое достоинство, но никогда не обнаружить этого. ~ Хотя ему не чуждо самолюбие, но он никогда не гордится. ~ Вот почему все должны удалиться от первого и приблизиться к последнему.

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[72c97т] **В. В. Малявин** ~ Когда в народе не страшатся грозной власти, ~ Придет великая гроза. ~ Не стесняй людей в их жилищах, ~ Не причиняй вред жизни других. ~ Лишь когда людям не вредят, ~ Они сами не вредят другим. ~ А посему премудрый человек знает себя, но не показывает себя, ~ Любит себя, но не ценит себя. ~ Итак, он отбрасывает то и берет себе это.

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[72c98т] **Б. Б. Виногродский** ~ Если народ не боится власти, тогда придет еще большая власть. ~ Будьте в отсутствии привыкания к тому, что приносит покой. ~ Будьте в отсутствии пресыщения тем, что вас порождает. ~ Ведь только не пресыщение - ~ Это дает: ~ Не пресыщение. ~ Это дает: ~ Человек мудрости осознает себя, не показывая себя. ~ Любит себя, не предавая ценности себе. ~ Причинность: ~ Отбрасывает то, берет это.

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PSEUDO-CHAPTER **Seventy-Three**

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[73c01т] **Robert G. Henricks** ~ If you're brave in being daring, you'll be killed; ~ If you're brave in not being daring, you'll live. ~ {With these} two things, in one case there's profit, in the other there's harm. ~ The things Heaven hates - who knows why? ~ The Way of Heaven is not to fight yet to be good at winning - ~ Not to speak yet skillfully respond - ~ No one summons it, yet it comes on its own - ~ To be at ease yet carefully plan. ~ Heaven's net is large and vast; ~ Its mesh may be coarse yet nothing slips through.

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[73c02т] **John C. H. Wu** ~ He who is brave in daring will be killed; ~ He who is brave in not daring will survive. ~ Of these two kinds of bravery, one is beneficial, while the other proves harmful. ~ Some things are detested by Heaven, ~ But who knows the reason? ~ Even the Sage is baffled by such a question. ~ It is Heaven's Way to conquer without striving, ~ To get responses without speaking, ~ To induce the people to come without summoning, ~ To act according to plans without haste. ~ Vast is Heaven's net; ~ Sparse-meshed it is, and yet ~ Nothing can slip through it.

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[73c03т] **D. C. Lau** ~ He who is fearless in being bold will meet with his death; ~ He who is fearless in being timid will stay alive. ~ Of the two, one leads to good, the other to harm. ~ Heaven hates what it hates, ~ Who knows the reason why? ~ Therefore even the Sage treats some things as difficult. ~ The way of heaven ~ Excels in overcoming though it does not contend, ~ In responding though it does not speak, ~ In attracting though it does not summon, ~ In laying plans though it appears slack. ~ The net of heaven is cast wide. ~ Though the mesh is not fine, yet nothing ever slips through.

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[73c04т] **R. L. Wing** ~ Those bold in daring will die; ~ Those bold in not daring will survive. ~ Of these two, either may benefit or harm. ~ Nature decides which is evil, But who can know why? ~ Even Evolved Individuals regard this as difficult. ~ The Tao in Nature ~ Does not contend, ~ Yet skillfully triumphs. ~ Does not speak, ~ Yet skillfully responds. ~ Does not summon, ~ And yet attracts. ~ Does not hasten, ~ Yet skillfully designs. ~ Nature's network is vast, so vast. ~ Its mesh is coarse, yet nothing slips through.

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[73c05т] **Ren Jiyu** ~ He who is brave in daring everything will be killed, ~ And he who is brave in daring nothing will live on. ~ Of the results of the two kinds of braveness, one is advantageous, the other is harmful. ~ When Heaven has some detestation, Who can know its cause? ~ So even the sage feels it difficult to explain. ~ It is the Tao (Way) of Heaven: ~ Not to struggle and yet be good at winning, ~ Not to speak and yet be good at replying, ~ Without being called it comes of itself, ~ Though slow, it plans skillfully. ~ The net of Heaven is vast, ~ It has large meshes, but it lets nothing escape.

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[73c06т] **Gia-fu Feng** ~ A brave and passionate man will kill or be killed. ~ A brave and calm man will always preserve life. ~ Of these two which is good and which is harmful? ~ Some things are not favored by heaven. Who knows why? ~ Even the sage is unsure of this. ~ The Tao of heaven does not strive, and yet it overcomes. ~ It does not speak, and yet is answered. ~ It does not ask, yet is supplied with all its needs. ~ It seems at ease, and yet it follows a plan. ~ Heaven's net casts wide. ~ Though its meshes are coarse, nothing slips through.

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[73c07т] **Lok Sang Ho** ~ He who is brave enough to challenge the Dao perishes. ~ He who is brave enough to revere the Dao lives. ~ These two personalities, with their respective harms and benefits, ~ will invite favor or disfavor from heaven. ~ Does any one know the reason behind it? ~ The way of heaven, the Dao, is apt to win benefits ~ though it never struggles for any benefit. ~ He who follows the Dao, though he never asks for any favor, ~ receives the favor. ~ Results come of their own accord where results are due. ~ Without deliberating, heaven appears to have its plans. ~ Although its net appears to consist of course meshes, ~ No one can sneak through and escape the law.

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[73c08т] **Xiaolin Yang** ~ If you have the courage to be strong, you will fail; ~ If you have the courage to be weak, you will succeed. ~ These two courages have completely opposite results. ~ Who knows why the heavens does not like the strong? ~ Even the great men found this question difficult to answer. ~ The law of the heavens never fights but always wins, ~ Never speaks but always gets a response, ~ Never calls but always gets an answer, ~ Moves slowly but has everything arranged perfectly. ~ The law of the heavens is like a huge net; the net holes are large, but nothing can escape.

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[73c09т] **Walter Gorn Old**, FREEDOM OF ACTION ~ He whose courage is expressed in daring will soon meet death. ~ He whose courage is shown in self-restraint will be preserved. ~ There are, then, two kinds of courage; the one is injurious and the other of advantage. ~ But who is to say why one of them should incur the judgment of Heaven? ~ That is why the Sage finds it difficult to act. ~ The celestial Tao does not strive, and yet overcomes everything. ~ It does not speak, yet it is skilful in replying. ~ It does not call, yet things come to it readily. ~ It is quiet in its methods, yet its plans are thoroughly effective. ~ The net of Heaven has large meshes, and yet nothing escapes it!

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[73c10т] **James Legge** ~ He whose boldness appears in his daring (to do wrong, in defiance of the laws) is put to death; ~ he whose boldness appears in his not daring (to do so) lives on. ~ Of these two cases the one appears to be advantageous, and the other to be injurious. ~ But ~ When Heaven's anger smites a man, ~ Who the cause shall truly scan? ~ On this account the sage feels a difficulty (as to what to do in the former case). ~ It is the way of Heaven not to strive, and yet it skilfully overcomes; ~ not to speak, and yet it is skilful in (obtaining) a reply; ~ does not call, and yet men come to it of themselves. ~ Its demonstrations are quiet, and yet its plans are skilful and effective. ~ The meshes of the net of Heaven are large; ~ far apart, but letting nothing escape.

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[73c11т] **David Hinton** ~ To infuse daring with courage means death. ~ To infuse caution with courage means life. ~ The one enriches you, and the other ruins you. ~ No one knows why heaven ~ despises what it despises, ~ that's why a sage inhabits the complexity of things. ~ The Way of heaven never contends ~ and so overcomes perfectly, ~ never speaks ~ and so answers perfectly, ~ never summons ~ and so arrives of itself, ~ stays calm ~ and so plans perfectly. ~ The net of heaven is vast, woven so vast and wide open nothing slips through.

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[73c12т] **Chichung Huang** ~ Brave in daring, one gets killed; ~ Brave in not daring, one lives. ~ Of these two - ~ One is beneficial, one harmful. ~ That which heaven loathes - ~ Who knows its reason? ~ Heaven's Tao, ~ Without battling, excels in triumphing; ~ Without speaking, excels in responding; ~ Without being summoned, comes spontaneously; ~ Though loose, excels in planning. ~ Heaven's net is vast: ~ Though wide-meshed, misses nothing.

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[73c13т] **Ellen M. Chen** ~ One who is courageous out of daring (kan) is killed. ~ One who is courageous out of not daring lives. ~ Of these two, this is beneficial while that is harmful. ~ What heaven hates, who knows the reason? ~ Therefore even the sage takes it to be difficult. ~ The way of heaven: ~ Without contending (cheng), it is yet good at winning, ~ Without speaking, it is yet good in responding, ~ Without being beckoned, it yet comes of its own accord, ~ Unhurried, it is yet good at planning (mou). ~ The net of heaven is vast, ~ Widely spaced, yet missing nothing.

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[73c14т] **Lee Sun Chen Org** ~ To be brave, to the extent of being reckless, a person will end up involving in the business of killing [people] or being killed; ~ To be brave, in the manner of opposing killing [people even if challenged], a person will end up staying alive; ~ Each of these two modes of being brave has its advantages and disadvantages. ~ There are matters which basically disagree with the heavenly (highest) good, but how can we ostensively see through their appearance [if we fail to examine them thoroughly and lay out a careful conjecture of their manifestation]? ~ [Not to mention the fact that even] Sages have difficulties to [pin-point the ultimate justification] after much fumbling. ~ The heavenly (the highest) Tao permeates in the following way: ~ It prevails with certainty, though it is not competitive [with anything or anyone]; ~ It responds with precision, though it is speechless; ~ It befalls spontaneously, though nobody calls for it; ~ Its plan has been laid out meticulously, though it is open and truthful; ~ [The heavenly Tao] is like a gigantic net whose snare covers and all and every thing exhaustively that nothing can slip through its [seemingly] loose mesh.

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[73c15т] **Tien Cong Tran** ~ He who is brave in daring will be killed. ~ He who is brave in not daring will survive. ~ Of these two kinds of bravery, one is beneficial, while the other is harmful. ~ Some things are hated by Heaven, but who knows the reason? ~ Even the sage does not know it. ~ It is Heaven's Way not to contend but win, not to speak but respond, not to be summoned but come, to be relaxed but lay good plans. ~ Heaven's net is vast, sparse-meshed, and yet nothing can slip through it.

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[73c16т] **Thomas Z. Zhang** ~ When courage is combined with boldness, one dies. ~ When courage is combined with prudence, one survives. ~ Of the two, which is beneficial and which is harmful? ~ It is hard to know what Heaven dislikes. ~ This is why even sages feel the difficulty. ~ The Tao of the nature is that: ~ The best winnings come without rivaling. ~ The best responses are not wordy. ~ The best friends come without formal invitation. ~ The best plans are made when relaxed. ~ Heaven's net is wide. ~ Although it has meshes, nothing escapes from it.

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[73c17т] **Arthur Waley** ~ He whose braveness lies in daring, slays. ~ He whose braveness lies in not daring, gives life. ~ Of these two, either may be profitable or unprofitable. ~ But 'Heaven hates what it hates; ~ None can know the reason why'. ~ Wherefore the Sage, too, disallows it. ~ For it is the way of Heaven not to strive but none the less to conquer, ~ Not to speak, but none the less to get an answer, ~ Not to beckon; yet things come to it of themselves. ~ Heaven is like one who says little, yet none the less has laid his plans. ~ Heaven's net is wide; ~ Coarse are the meshes, yet nothing slips through.

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[73c18т] **Richard John Lynn** ~ If one's bravery is expressed in daring, he will be killed. ~ If one's bravery is expressed in not daring, he will live. ~ But both these two sometimes result in benefit, sometimes in harm. ~ When Heaven is cruel, who understands why? ~ Therefore even the sage finds this fraught with danger. ~ The Dao of Heaven is such that one excels at winning without contending. ~ He excels at making people respond without speaking. ~ He spontaneously attracts without summoning. ~ He excels at planning while utterly at ease. ~ The net of Heaven spreads far and wide. ~ Though its mesh is coarse, it never loses anything.

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[73c19т] **Lin Yutang** ~ ON PUNISHMENT (2) ~ Who is brave in daring (you) kill, ~ Who is brave in not daring (you) let live. ~ In these two, ~ There is some advantage and some disadvantage. ~ (Even if) Heaven dislikes certain people, ~ Who would know (who are to be killed and) why? ~ Therefore even the Sage regards it as a difficult question. ~ Heaven's Way (Tao) is good at conquest without strife, ~ Rewarding (vice and virtue) without words, ~ Making its appearance without call, ~ Achieving results without obvious design. ~ The heaven's net is broad and wide. ~ With big meshes, yet letting nothing slip through.

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[73c20т] **Victor H. Mair** ~ He who is brave in daring will be killed, ~ He who is brave in not daring will survive. ~ One of these two courses is beneficial, ~ The other is harmful. ~ Who knows the reason for heaven's dislikes? ~ The Way of heaven ~ does not war yet is good at conquering, ~ does not speak yet is good at answering, ~ is not summoned yet comes of itself, ~ is relaxed yet good at making plans. ~ Heaven's net is vast; ~ Though its meshes are wide, nothing escapes.

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[73c21т] **Tolbert McCarroll** ~ A person whose courage lies in daring will meet death. ~ A person whose courage lies in not daring will encounter life. ~ Of the two courses, either may be beneficial or harmful. ~ Heaven dislikes what it dislikes. ~ Who knows the reason why? ~ Even the True Person has difficulty with such a question. ~ The Tao of Heaven ~ does not strive and yet it overcomes, ~ does not speak and yet it gets responses, ~ does not beckon and yet it attracts, ~ is at ease and yet it follows a plan. ~ The net of heaven is cast wide. ~ Though the mesh is coarse, ~ nothing ever slips through.

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[73c22т] **David H. Li** ~ Courageous in accepting dare results in demise; ~ courageous in declining dare results in survival. ~ Between these two, there are advantages and disadvantages. ~ The cosmos has dislikes, but no one knows the reason. ~ It is hard even for the sage to explain. ~ The Direction of the cosmos, ~ though does not compete, is good at winning; ~ though wordless, is good at responding; ~ needs no invitation and comes on own volition; ~ and is at ease and is good at planning. ~ The cosmos's net is immense; it is loose but it does not miss.

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[73c23т] **Yasuhiko Genku Kimura** ~ Courage in daring action will lead to death. ~ Courage in caring action will lead to life. ~ Of these two, one is beneficial and the other harmful. ~ Heaven does not favor harmful courage, ~ Yet, there are few who really know the reason. ~ Thus, the sage does not make light of this truth. ~ He who abides by the way of Heaven ~ Triumphs without fighting, ~ Responds without chattering, ~ Reaches out without being asked, ~ Plans ahead without being impetuous. ~ Though its meshes may appear wide, ~ Through the vast net of heavenly law, ~ Nothing can ever slip.

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[73c24т] **Chou-Wing Chohan** ~ The person who shows courage in daring will perish. ~ The person who shows courage in a lack of daring will live. ~ To know these two things means to differentiate between the one, which is beneficial, and the other, which is harmful. ~ Who knows that heaven loathes one of them? ~ The superior Tao does not fight, yet it wins for certain. ~ It does not speak, yet it responds to everything. ~ It does not call, yet everyone comes to hear it. ~ It is not a tactician, yet it makes plans. ~ Heaven's net is all-embracing, and its holes are wide, ~ And even so, nothing escapes its sweep.

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[73c25т] **Man-Ho Kwok** ~ A person who's brash and fearless will die, ~ A person who is cautious will survive - ~ These two are right, and they are wrong ~ Heaven looks down on both and who knows the truth? ~ So even the sage admits some things are beyond him. ~ The Tao of Heaven doesn't struggle, but it wins through ~ It doesn't ask yet it always hears the answer; ~ It doesn't demand yet things come, because they want to; ~ It has no desires and yet everything works out as if planned. ~ And though the Net Of Heaven is wide, ~ Not even the tiniest whisper escapes it.

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[73c26т] **Gu Zhengkun** ~ Bravery in being bold leads to death; ~ Bravery in being timid leads to life. ~ These two kinds of bravery, ~ One leads to good the other to harm, ~ Who knows why ~ Heaven hates what it hates? ~ Even the sage feels it difficult to understand. ~ This is the Tao of heaven: ~ To excel in triumphing by means of non-contention; ~ To be good at answering by means of taciturnity; ~ To attract people by using no summons; ~ To be quick in planning by acting slowly. ~ The net of heaven is spread wide and far, ~ Though the mesh is largely knit, ~ Nothing can slip through the net.

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[73c27т] **Chao-Hsiu Chen** ~ He who is brave and unscrupulous will meet his death. ~ He who is brave and cautious will stay alive. ~ Of these both, one leads to good, one leads to harm. ~ Everyone hates the bad - the reason why is clear. ~ That is why the sage is always cautious. ~ The Tao of Heaven does not fight but wins, ~ does not speak but is answered, ~ is not summoned but appears, ~ does not plan but consults. ~ The net of Heaven is widely cast; ~ the mesh is loose, yet nothing slips through.

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[73c28т] **Liu Qixuan** ~ One who is brave enough to dare gets death. ~ One who is brave enough not to dare gets life. ~ The big difference between the two ~ Is the result of heaven's intervention. ~ And that is where the ruler should hesitate. ~ Heaven's way wins without fighting, ~ Responds without being asked, ~ Comes to the rescue without being summoned, ~ And has wonderful schemes within a simple expanse. ~ Heaven's net of law is the most sparsely woven, ~ But it is the biggest and lets off no criminals.

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[73c29т] **Shi Fu Hwang** ~ On True Boldness ~ Lao Tze says, ~ He who is fearless in his daring to do wrong goes against the Tao, and meets with death. ~ He who is fearless in his not daring to do so, remains alive. ~ Of these two cases one is apparently advantageous, and the other harmful. ~ But when Heaven's hate imposes on a man, who would know why? ~ On this account even the sage feels it is difficult to understand. ~ The way of Heaven does not contend yet skillfully excels in overcoming; ~ it does not speak yet skillfully responds to asking; ~ it does not summon yet attracts men to it. ~ It is unselfish and magnanimous, yet its plans are skillful and effective. ~ The net of Heaven spreads wide with its meshes far apart; ~ yet it lets nothing slip through.

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[73c30т] **Ch'u Ta-Kao** ~ He who shows courage in daring will perish; ~ He who shows courage in not-daring will live. ~ To know these two is to distinguish the one, benefit, from the other, harm. ~ Who can tell that one of them should be loathed by heaven? ~ The Tao of heaven does not contend; yet it surely wins the victory. ~ It does not speak; yet it surely responds. ~ It does not call; yet all things come of their own accord. ~ It remains taciturn; yet it surely makes plans. ~ The net of heaven is vast, and its meshes are wide; ~ Yet from it nothing escapes.

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[73c31т] **Paul J. Lin** ~ To be brave in daring is to be killed. ~ To be brave in not daring is to live. ~ Both of them are either beneficial or harmful. ~ Who knows the real reason for heaven's hatred? ~ Even the Sage would find it difficult. ~ The Tao of heaven does not compete, but is good in winning; ~ does not speak, but is good in responding; ~ does not summon, but things come by themselves; ~ behaves calmly, but is good in planning. ~ The net of heaven is so vast. ~ Although it is wide open, it loses nothing.

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[73c32т] **Michael LaFargue** ~ "One who shows bravery by being daring will get killed; ~ one who shows bravery by not being daring will survive." ~ But in both these cases: ~ "Sometimes it helps, sometimes it harms." ~ "What Heaven picks to hate - who knows the reason?" ~ And so the Wise Person: ~ Treats things as difficult. ~ Heaven's Way: ~ Not contending, but excels at overcoming; ~ not speaking, but excels in getting answers; ~ not summoning, but people come of themselves; ~ lax, but excels at organization. ~ Heaven's net is very wide - ~ loosely woven, ~ but it lets nothing slip by.

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[73c33т] **Cheng Lin** ~ When one is daring to the point of recklessness, he will meet with violent death. ~ When one's daring is tempered by caution, he will find his life secure. ~ Of these two types, one is beneficial and the other harmful. ~ Who knows the cause of Heaven's preference? ~ The way of Heaven is victorious, and there is no strife convincing, and there is no speech; ~ responsive, and there is no compulsion; ~ sure of success, and there is no haste. ~ The rule of Heaven is extensive and comprehensive, slow but sure.

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[73c34т] **Yi Wu** ~ One who shows bravery in daring will be killed. ~ One who shows bravery in not daring will live. ~ Of them both, one is beneficial and the other is harmful. ~ About Heaven's dislike, ~ Who knows the reason? ~ Therefore, even a sage finds it difficult. ~ The way of Heaven ~ does not compete, but is good at winning; ~ does not speak, but is good at responding; ~ does not summon, but all things come of themselves; ~ is broad, but is good at planning. ~ Heaven's net is vast; ~ It is loose, but never misses.

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[73c35т] **Han Hiong Tan** ~ Brave and reckless will be killed. ~ Brave but prudent will survive. ~ Two different types of bravery have dissimilar outcomes: ~ one is beneficial but the other is disastrous. ~ Why Providence dislikes one but not the other is a puzzle. ~ Even the sage is unable to fathom the reason. ~ The way of Dao is to accomplish without contention; ~ To evoke response without utterance; ~ All things come to pay homage without being told. ~ Dao does not resort to scheming but its plan is perfect. ~ The dragnet cast by Providence has wide meshes, ~ Yet, no wrongdoers ever slip through.

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[73c36т] **Hua-Ching Ni** ~ He who is brave in daring will meet an unnatural death. ~ He who is brave in gentleness will be preserved. ~ Of these two kinds of bravery, one is beneficial, while the other proves harmful. ~ The subtle truth of the universe does not support those who are brave in daring, ~ yet there are still many people who do not understand such apparent truth. ~ So, even the one who integrates his being with the subtle essence of the universe, ~ dares not make light of the subtle law of life. ~ The subtle Way of the universe gave birth to a world of peace and order. ~ It responds to the order and harmony of all beings and things without needing to talk to them. ~ Without your summoning it, it comes to you. ~ Without scheming, its plan is perfect. ~ Vast is the subtle energy network of the universe. ~ Sparsely meshed it is, yet nothing can slip through it!

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[73c37т] **Chang Chung-yuan** ~ Courageous but foolhardy, one perishes. ~ Courageous but not foolhardy, one's life is saved. ~ Between these two, one gains, the other loses. ~ Who knows what nature loathes? ~ Even the sage can hardly make a wise choice. ~ According to the way of heaven, ~ Without contending, one inevitably wins. ~ Without asking, one spontaneously receives a response. ~ Without invitation, success comes by itself. ~ Unintentionally, the heavenly way is well-devised. ~ The net of nature is all-embracing. ~ Although the spaces are large, nothing escapes it.

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[73c38т] **Henry Wei** ~ Natural Action ~ Ren Wei ~ Courage in daring leads to slaughter; ~ Courage in daring not leads to life. ~ Either may have its advantage or disadvantage. ~ When Heaven detests anything, ~ Who can know the reason why? ~ Thus even the Sage feels some difficulty here. ~ Heaven's way does not contend, yet excels in winning; ~ It does not speak, yet excels in making response; ~ It receives no summons, yet would come of itself; ~ It is patient and easy-going, yet excels in planning. ~ The net of Heaven spreads far and wide; ~ Though its meshes are large, ~ Yet it allows nothing to slip through.

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[73c39т] **Ha Poong Kim** ~ Being brave in daring leads to death, ~ Being brave in not daring leads to life. ~ Of these two, ~ One is advantageous and the other injurious. ~ What Heaven detests - ~ Who knows its reason? ~ Therefore even the sage finds it hard to tell. ~ The way of Heaven - ~ It never contends yet is good at winning, ~ It never speaks yet is good at responding. ~ It comes of itself without being invited, ~ It seems remiss yet good at planning. ~ Heaven's net is vast. ~ Though its meshes are coarse, nothing escapes it.

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[73c40т] **Tao Huang** ~ Courage combined with daring promotes killing. ~ Courage not combined with daring promotes life. ~ These two can be either beneficial or harmful. ~ Who knows the reason for what heaven hates? ~ The Tao of heaven is ~ Good at winning without fighting, ~ Good at responding without speaking, ~ Appearing without being asked, ~ Good at strategizing while fighting. ~ The net of heaven is broad and loose, ~ Yet nothing slips through.

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[73c41т] **Tang Zi-chang** ~ The courage of one daring to be aggressive will eventually kill his life. ~ The courage of one not daring to be aggressive will eventually ensure his life. ~ Between these two kinds of courage we know which one is good and which one is harmful. ~ Who knows the reason why? ~ Because it is hated by nature. ~ The law of Nature does not strive, yet achieves a perfect victory. ~ It does not use words, yet it is perfectly convincing. ~ It receives no call, yet it automatically responds. ~ It is plain and unnoticed, yet it is skillfully planned. ~ It covers every place all the time like a heavenly net, it seems to be wide meshed, yet it does not let anything slip away.

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[73c42т] **Wing-tsit Chan** ~ He who is brave in daring will be killed. ~ He who is brave in not daring will live. ~ Of these two, one is advantageous and one is harmful. ~ Who knows why Heaven dislikes what it dislikes? ~ Even the sage considers it a difficult question. ~ The Way of Heaven does not compete, and yet it skillfully achieves victory. ~ It does not speak, and yet it skillfully responds to things. ~ It comes to you without your invitation. ~ It is not anxious about things and yet it plans well. ~ Heaven's net is indeed vast. ~ Though its meshes are wide, it misses nothing.

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[73c91т] **И. И. Семененко** ~ Когда смелы в том, чтобы сметь, предают смерти; ~ когда смелы в том, чтобы не сметь, то воскрешают. ~ В обоих случаях приносится иной раз польза, а иной раз вред. ~ Кто знает, почему бывает Небу что-то ненавистно? ~ Именно поэтому Премудрый человек как бы во всем испытывает затруднение. ~ Дао Небес умеет без борьбы одерживать победу, ~ умеет молчаливо откликаться, ~ является само без зова, ~ умеет неумышленно замыслить. ~ Широко раскинута сеть Неба, и хоть она редка, но из нее не выскользнуть.

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[73c92т] **А. А. Маслов** ~ Кто безрассуден в своём бесстрашии - погибает. ~ Кто не безрассуден в своём бесстрашии - остаётся жить. ~ Из этих двух начал одно ведёт к пользе, другое - к беде. ~ Кто знает, почему Небо презирает одно из них? ~ Даже мудрецы считали некоторые дела крайне трудными. ~ Путь Неба не соперничает, но побеждает; ~ не говорит, но даёт ответ; ~ не будучи призванным, приходит сам; ~ медлителен, но в намерениях всеобъемлющ. ~ Широка Небесная сеть, редки её ячейки, но не пропускают ничего.

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[73c93т] **Е. А. Торчинов** ~ Когда храбрец безрассуден - он гибнет. ~ Когда храбрец осмотрителен - он продолжает жить. ~ В этих двух качествах скрываются и польза и вред. ~ По какой причине Небо ненавидит нечто - кто знает? ~ Поэтому совершенный мудрец считает этот вопрос трудным. ~ Небо не борется ни с кем, но умело всех побеждает. ~ Оно не говорит, но должным образом всем отвечает. ~ Его не успели позвать, а оно уже и само пришло. ~ Оно безмятежно-покойно, но искусно в создании планов. ~ Небесная сеть распростерта повсюду. ~ Ячейки ее широки, но ничего не упустят.

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[73c94т] **А. Е. Лукьянов** ~ Храбрый и безрассудно-дерзкий останется без головы. ~ Храбрый, но не безрассудно-дерзкий останется в живых. ~ Из этих двух одно означает пользу, другое вред. ~ Небу нечто ненавистно, а разве кто знает причину этого? ~ Поэтому и совершенномудрый человек тоже затрудняется в ответе на это. ~ Дао Неба не борется, но легко побеждает; ~ не говорит, но дружески откликается; ~ не призывается, но само приходит; ~ чисто-спокойно, но искусно в замыслах. ~ Сеть Неба широка и редка, но ничего не упускает.

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[73c95т] **Ян Хин-шун** ~ Кто храбр и воинствен - погибает, кто храбр и не воинствен - будет жить. ~ Эти две вещи означают: одна - пользу, а другая - вред. ~ Кто знает причины того, что небо ненавидит [воинственных]? ~ Объяснить это трудно и совершенномудрому. ~ Небесное дао не борется, но умеет побеждать. ~ Оно не говорит, но умеет отвечать. ~ Оно само приходит. ~ Оно

спокойно и умеет управлять [вещами]. ~ Сеть природы редка, но ничего не пропускает.

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[73c96т] **Д. П. Конисси** ~ Кто силен и дерзок, тот убьет людей. ~ Кто силен, но не дерзок, тот оживит людей. ~ Эти оба либо полезны, либо вредны. ~ Никто не знает, почему небо любит один предмет, а другой нет. ~ Решить этот вопрос даже святой муж не может. ~ Небесное Тао никогда не ссорится, поэтому оно побеждает всех. ~ Хотя оно мало говорит, но обсуждает лучше, нежели многоречивые. ~ Никто не вызывает (Тао), но оно присутствует везде. ~ Нам кажется, что оно ничего не делает, но на самом деле оно действует лучше всех. ~ Небесная сеть не плотна и как будто пропускает все предметы через себя; но из нее ничего не выйдет наружу.

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[73c97т] **В. В. Малявин** ~ Тот, кто смел в удали, погибнет. ~ Тот, кто смел в скромности, будет жить. ~ Из этих двух одно полезно, другое вредно. ~ Небо чего-то не любит - кто знает тому причину? ~ Даже премудрый здесь затруднится с ответом. ~ Путь Неба: не борется, зато искусно побеждает, ~ Не говорит, зато искусно откликается, ~ Не призывает, а все приходит само, ~ Не вдается в частности, а все искусно рассчитывает. ~ Небесная Сеть широка и редка, ~ Но из нее ничто не ускользает.

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[73c98т] **Б. Б. Виногродский** ~ Храбрость в смелости ведет к гибели. ~ Храбрость в не-смелости ведет к жизни. ~ В этой паре может быть польза, может быть вред. ~ Если Небо не любит кого-то, кто знает причину этого? ~ Это дает: ~ Человек мудрости приближает процесс к трудности. ~ В Пути Небес - нет соперничества - а совершенствование в победах; нет речи - а совершенствование отклика; нет призывания - а само приходит; такая беспечность - а совершенствование замыслов. ~ Сеть Неба необъятно редка, а нет упущений.

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PSEUDO-CHAPTER **Seventy-Four**

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[74c01т] **Robert G. Henricks** ~ If the people were constant [in their behavior] and yet did not fear death, ~ How could you use execution to intimidate them? ~ If you brought it about that the people were constant [in their behavior] and moreover feared death, and [we] took those who behaved in abnormal ways and killed them - who would dare act in this way?! ~ If the people are constant and moreover necessarily fear death, then we constantly have the one in charge of executions. ~ Now killing people in place of the one in charge of executions, this [is like] cutting wood in place of the head carpenter. ~ And of those who cut wood in place of the head carpenter, very few do not hurt their hands!

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[74c02т] **John C. H. Wu** ~ WHEN the people are no longer afraid of death, ~ Why scare them with the spectre of death? ~ If you could make the people always afraid of death, ~ And they still persisted in breaking the law, ~ Then you might with reason arrest and execute them, ~ And who would dare to break the law? ~ Is not the Great Executor always there to kill? ~ To do the killing for the Great Executor ~ Is to chop wood for a master carpenter, ~ And you would be lucky indeed if you did not hurt your own hand!

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[74c03т] **D. C. Lau** ~ When the people are not afraid of death, wherefore frighten them with death? ~ Were the people always afraid of death, and were I able to arrest and put to death those who innovate, then who would dare? ~ There is a regular executioner whose charge it is to kill. ~ To kill on behalf of the executioner is what is described as chopping wood on behalf of the master carpenter. ~ In chopping wood on behalf of the master carpenter, there are few who escape hurting their own hands instead.

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[74c04т] **R. L. Wing** ~ When people do not fear death, ~ How can they be threatened with death? ~ Suppose people fear death and still do not conform. ~ Who would dare seize them and put them to death? ~ There is always the Master Executioner who kills. ~ To substitute for the Master Executioner in killing ~ Is like substituting for the Master Carpenter who carves. ~ Whoever substitutes for the Master Carpenter in carving, ~ Rarely escapes injury to his hands.

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[74c05т] **Ren Jiyu** ~ Since the people do not fear death, ~ What is it for to frighten them with death? ~ If the people fear death and I can catch and kill those who make trouble, ~ Who dares to make trouble? ~ There is always someone who is in charge of inflicting death. ~ Inflicting death in place of those who are in charge of it can be described as hewing wood in place of a skillful carpenter. ~ Of those who hew wood in place of skillful carpenters, few have not cut their own hands.

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[74c06т] **Gia-fu Feng** ~ If men are not afraid to die, ~ It is of no avail to threaten them with death. ~ If men live in constant fear of dying, ~ And if breaking the law means that a man will be killed, ~ Who will dare to break the law? ~ There is always an official executioner. ~ If you try to take his place, ~ It is like trying to be a master carpenter and cutting wood. ~ If you try to cut wood like a master carpenter, you will only hurt your hand.

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[74c07т] **Lok Sang Ho** ~ People may not be afraid of death. ~ Why should we intimidate them with the threat of death? ~ If people are generally afraid of death, ~ And we are able to seize the exceptions and to kill them, ~ Why would anyone still disregard the death penalty? ~ The Lord of Killing does kill from time to time. ~ Yet anyone who kills in his place ~ is like someone who takes the place of the master carpenter and uses his sharp tools. ~ It is unlikely that he can avoid hurting his own hands.

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[74c08т] **Xiaolin Yang** ~ The people are not afraid of death; what is the purpose of using death to frighten them? ~ However, if the people are afraid of death, and very few people violate the law, catch and execute these criminals, and who will dare to do it again? ~ Killing people is the job of the heavens. ~ If you take over the job of the heavens, it is like carving wood for the carpenter. ~ If you carve wood for the carpenter, it is rare that you will not hurt your own hand.

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[74c09т] **Walter Gorn Old**, THE FAULT OF COERCION ~ When the people do not fear death, of what use is it to overawe them with it as a penalty? ~ And if they were always held in fear of death, and I could lay my hand upon all evil doers and slay them, would I dare to do it? ~ There is always the Great Executioner! ~ For one to usurp that office is like a novice cutting out the work of a great architect. ~ Such an one rarely fails to cut his own hands!

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[74c10т] **James Legge** ~ The people do not fear death; ~ to what purpose is it to (try to) frighten them with death? ~ If the people were always in awe of death, and I could always seize those who do wrong, and put them to death, who would dare to do wrong? ~ There is always One who presides over the infliction of death. ~ He who would inflict death in the room of him who so presides over it may be described as hewing wood instead of a great carpenter. ~ Seldom is it that he who undertakes the hewing, instead of the great carpenter, does not cut his own hands!

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[74c11т] **David Hinton** ~ In their misery, the people no longer fear death, so how can you threaten them even with death? ~ Let the people fear death always, ~ then if we seize those who follow sinister ways ~ and put them to death, ~ no one will dare live such lives. ~ The Executioner's killing is perennial, it's true. ~ But to undertake the killing yourself - ~ that's like trying to carve lumber for a master carpenter. ~ Try to carve lumber for a master carpenter ~ and you'll soon have blood on your hands.

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[74c12т] **Chichung Huang** ~ If the majority of people do not fear death, ~ Why use killing to intimidate them? ~ If the majority of people do fear death, ~ Those who act perversely - ~ I can arrest and kill them. ~ Who would dare then? ~ The Executioner is always the one in charge of killing; ~ To kill in place of the Executioner ~ Is to chop wood in place of a master carpenter. ~ To chop wood in place of a master carpenter, ~ One can hardly avoid injuring one's own hand.

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[74c13т] **Ellen M. Chen** ~ The people do not fear death, ~ Why threaten them with death? ~ Suppose the people always fear death, ~ One who does strange things (ch'i), ~ I shall seize and kill, ~ Then who dares [to do strange things]? ~ Killing is carried out by the executioner. ~ To replace the executioner and kill, ~ Is like chopping wood in place of the master carpenter. ~ To chop wood in place of the master carpenter, ~ Rarely one does not hurt one's own hand.

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[74c14т] **Lee Sun Chen Org** ~ If people [are driven to such extreme that they] are no longer afraid of death, then what is the point of frightening them with the threat of death? ~ [Someone may get the idea] "If I frequently scare people with the [terror of] death, and I would also make sure to arrest and execute disobedient ones to enforce it. ~ Subsequently, who would dare [to go against me]?" [This is rash and improper!] ~ Killings should be carried out by the naturally right administrator; ~ Whoever, other than the appropriate administrator commits killing [is under no circumstance justifiable, for he] has thus trespassed his appropriate role; ~ It is just as improper as an apprentice carver tampers with his master's work; ~ Hardly any apprentice carver, who tampers with his master's work, can avoid hurting his own hands.

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[74c15т] **Tien Cong Tran** ~ When the people are not afraid of death, why scare them with the specter of death? ~ If you could make the people always afraid of death, and when someone persisted in breaking the law, then we might arrest and execute him, and who would dare to break the law? ~ Is not the great executor always there to kill? ~ If we want to do the killing for the great executor, this is like to chop wood for a master carpenter. ~ To chop wood for a master carpenter: we would be lucky indeed if we did not hurt our own hand.

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[74c16т] **Thomas Z. Zhang** ~ If people are not afraid to die, how death can be used to threaten them? ~ If we make people afraid of death, and execute a few extreme offenders, who would dare to offend again? ~ It is normal to have executioners who kill. ~ Substituting an executioner in killing is like substituting a master lumberjack in chopping trees. ~ Chopping trees by non-professionals rarely results in no hand injuries.

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[74c17т] **Arthur Waley** ~ The people are not frightened of death. ~ What then is the use of trying to intimidate them with the death-penalty? ~ And even supposing people were generally frightened of death and did not regard it as an everyday thing, which of us would dare to seize them and slay them? ~ There is the Lord of Slaughter always ready for this task, and to do it in his stead is like thrusting oneself into the master-carpenter's place and doing his chipping for him. ~ Now 'he who tries to do the master-carpenter's chipping for him is lucky if he does not cut his hand'.

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[74c18т] **Richard John Lynn** ~ If the common folk did not fear death, trying to use death to intimidate them would have no effect. ~ If one caused the common folk always to fear death, there would still be those who behaved perversely, but these I could seize and put to death, so who would dare be perverse? ~ There is the constant executioner who puts people to death. ~ If one puts people to death instead of this executioner, this means that he is doing the hewing instead of the great carpenter. ~ It rarely happens that one who tries to do the hewing instead of the great carpenter does not injure his own hand.

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[74c19т] **Lin Yutang** ~ ON PUNISHMENT (3) ~ The people are not afraid of death; ~ Why threaten them with death? ~ Supposing that the people are afraid of death, ~ And we can seize and kill the unruly, ~ Who would dare to do so? ~ Often it happens that the executioner is killed. ~ And to take the place of the executioner ~ Is like handling the hatchet for the master carpenter. ~ He who handles the hatchet for the master carpenter ~ Seldom escapes injury to his hands.

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[74c20т] **Victor H. Mair** ~ If the people never fear death, ~ what is the purpose of threatening to kill them? ~ If the people ever fear death, ~ and I were to capture and kill those who are devious, ~ who would dare to be so? ~ If the people must be ever fearful of death, ~ then there will always be an executioner. ~ Now, ~ To kill in place of the executioner ~ Is like ~ Hewing wood in place of the master carpenter; ~ Few indeed will escape cutting their own hands!

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[74c21т] **Tolbert McCarroll** ~ When the people do not fear death, ~ of what use is it to threaten them with death? ~ If the people were always afraid of death ~ and if those who did wrong would always be arrested and put to death, ~ who would do wrong? ~ There is always a Lord of Execution whose duty it is to kill. ~ If you try to fill that function ~ it is like trying to hew wood in place of a master carpenter. ~ You will probably injure your own hands.

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[74c22т] **David H. Li** ~ When the populace are unafraid of death, what good is threatening them with death? ~ When the populace are afraid to die, hold devious ones and put them to death. ~ After that, who dares? ~ The official executioner is always there to do executions. ~ Doing executions by anyone else is like felling trees by other than an arborist. ~ A non-arborist, in felling trees, is unlikely not to hurt his hands.

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[74c23т] **Yasuhiko Genku Kimura** ~ If the people do not fear death, ~ For reasons of extreme poverty or suffering, ~ What is the point of threatening them with death? ~ If the people fear death, ~ And if the outlaws are captured and killed, ~ Who will dare to break the law? ~ Yet, the act of killing should always be ~ The exclusive province of the Great Executioner. ~ Therefore, to kill in place of the Great Executioner is ~ Like hewing wood in place of the master carpenter; ~ Few, if ever, will escape cutting their own hands.

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[74c24т] **Chou-Wing Chohan** ~ When people do not fear death, ~ What is the use of frightening them with the death penalty? ~ When people are constantly afraid of death, ~ And we can arrest and execute criminals, ~ Who would dare to commit crimes? ~ Only the executioner kills. ~ To kill instead of the executioner is like a woodcutter taking a master-carpenter's place. ~ When someone carves instead of the master-carpenter, ~ He can usually expect to injure his hand.

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[74c25т] **Man-Ho Kwok** ~ If the people are not afraid, ~ It is useless to try and scare them with death. ~ And if people are afraid of death ~ And you make a point of hanging every criminal, ~ Then who would dare to do anything? ~ Any killing must be done by an official executioner. ~ If someone else were to do it, ~ It would be like trying to copy a master carpenter - ~ And if you try to cut like him you will only bloody your own hands!

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[74c26т] **Gu Zhengkun** ~ When the people are not afraid of death, ~ What is the point of threatening them with death? ~ Should the people really fear death, ~ Who dare go against laws ~ If we put to death those who do evils? ~ It is the duty of a regular executioner to kill, ~ If one wants to kill on behalf of the executioner, ~ It is like chopping wood on behalf of the master carpenter. ~ There are few who can escape cutting their own hands ~ When they chop wood on behalf of the master carpenter.

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[74c27т] **Chao-Hsiu Chen** ~ If people are not afraid of death, ~ why threaten them with death to prevent them from committing a crime? ~ When people are afraid of death, ~ there are still those who are not afraid of it, ~ who will dare to commit a crime, and so why arrest and execute them? ~ There is an official executioner who is in charge of execution. ~ To kill on behalf of the executioner is like carving wood on behalf of the carpenter. ~ Those who cut wood on behalf of the carpenter can seldom escape from hurting their own hand.

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[74c28т] **Liu Qixuan** ~ Since people are not afraid of death, ~ Why should they be threatened with it? ~ If they were afraid of death, ~ Who would dare to be executioner ~ When the evil ones are captured and executed? ~ The best killer kills all the time. ~ One who kills in the most accurate and exacting way ~ Can seldom avoid injuring one's own hands.

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[74c29т] **Shi Fu Hwang** ~ On Punishment ~ Lao Tze says, ~ The people do not fear death; ~ what purpose is in trying to frighten them with death? ~ Supposing the people are afraid of death; ~ I could always seize those who do wrong, and put them to death. ~ Who would dare to do wrong? ~ There is a regular one who presides over the execution of death. ~ He who would execute death on behalf of the executioner is what is described as chopping wood on behalf of the great carpenter. ~ Seldom is it that he who undertakes the chopping on behalf of the great carpenter does not hurt his own hands.

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[74c30т] **Ch'u Ta-Kao** ~ When the people are not afraid of death, what use is it to frighten them with the punishment of death? ~ If the people were constantly afraid of death and we could arrest and kill those who commit treacheries, who then would dare to commit such? ~ Only the Supreme Executioner kills. ~ To kill in place of the Supreme Executioner is to hack instead of a greater carpenter. ~ Now if one hacks in place of a great carpenter one can scarcely avoid cutting one's own hand.

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[74c31т] **Paul J. Lin** ~ If the people do not fear death, ~ Why threaten them with death? ~ If we let the people always fear death, ~ And we capture and kill those who use trickery, ~ Who would dare [to use trickery]? ~ Those responsible for executions perform executions. ~ But those who perform executions for them ~ Are doing no more than carving wood for the greater carpenter. ~ And those who carve wood for the great carpenter ~ Can rarely fail to injure their own hands.

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[74c32т] **Michael LaFargue** ~ "The people are always lacking in the fear of death." ~ Then why frighten them with death? ~ Supposing the people always had the fear of death, ~ and we could catch law breakers and kill them - ~ who would dare? ~ There is always The Executioner - he does the killing. ~ Doing the killing in The Executioner's place, ~ this is like "doing the cutting in the master carpenter's place." ~ One who cuts in the master carpenter's place - ~ seldom it is he does not cut his hand.

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[74c33т] **Cheng Lin** ~ When the people are not afraid of death, why try to frighten them by capital punishment? ~ If the people are really afraid of death and when the wrongdoers are promptly executed, who will dare to do wrong? ~ There should be a certain authority to decide on the death of men. ~ If the decision of death is given to other men than the qualified party, it is comparable to asking a novice to do the work of a master-craftsman. ~ In so doing, the novice seldom escapes injuring his hands.

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[74c34т] **Yi Wu** ~ If the people no longer fear death, ~ How can one threaten them with death? ~ If one causes them constantly to fear death and captures and kills those who are tricky, ~ Who would dare to be tricky? ~ The one who constantly is the executioner can kill. ~ One who kills by taking the place of the great executioner ~ is like one who takes the place of the great carpenter in cutting wood. ~ Of those who have taken the place of the great carpenter, ~ Few have not hurt their own hands!

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[74c35т] **Han Hiong Tan** ~ If people are not afraid to die, why bother threatening them with death? ~ If people are afraid of dying, then death penalties should be summarily dished out to criminals. ~ Consequently, there will be no more offenders. ~ Normally, Nature usually does the job of the executioner. ~ If the government tries to do what Nature normally does, ~ It is akin to the apprentice trying to do the job of the master carpenter. ~ The apprentice usually ends up cutting his own hand.

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[74c36т] **Hua-Ching Ni** ~ If people are not afraid to die, what is the use of threatening them with the punishment of death? ~ On the other hand, ~ if people value their lives, and if outlaws are seized and killed or are killed by what they are doing, ~ who would dare risk a life of peace for the sake of an insecure future? ~ Yet it is always true that one who takes charge of killing is killed in turn. ~ To become the executioner of artificial righteousness is like the inexperienced lad who would brandish a sharp axe of a master carpenter. ~ He can seldom escape cutting himself.

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[74c37т] **Chang Chung-yuan** ~ Men are no longer afraid to die. ~ Why should we frighten them with dying? ~ If men were still as afraid of death as they used to be, ~ We could catch a criminal and put him to death. ~ Who would have the courage to commit a crime? ~ (In nature), there is always one who is responsible for ending the life of man. ~ If we take over the responsibility of killing, ~ It is just like taking over the great lumberjack's work of cutting wood. ~ If we take over the great lumberjack's work of cutting, ~ We can hardly help but hurt our hands.

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[74c38т] **Henry Wei** ~ Subdue Delusion ~ Chih Huo ~ When the people are not afraid of death, ~ What avails it to scare them with death? ~ Assuming that they often do fear death, ~ And that any pervert can be seized and killed, ~ Who dares to do the killing? ~ It is the job of the Director of Death to kill. ~ To take over the job of the Director of Death ~ Is like wielding the hammer for the master-builder. ~ He who wields the hammer for the master-builder ~ Seldom escapes wounding himself in the hand.

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[74c39т] **Ha Poong Kim** ~ When the people do not fear death, ~ How can you frighten them with death? ~ Suppose the people do always fear death, ~ And we can seize and kill ~ Those who are lawless. ~ But who would dare to do so? ~ There is always the one who administers killings, and he does the killing. ~ If you do the killing, taking his place, ~ This is called hewing wood taking the place of the master-carpenter. ~ If you hew wood taking the place of the master-carpenter, ~ You will seldom escape injuring your own hand.

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[74c40т] **Tao Huang** ~ Whenever people are unafraid of death, how can killing be used as a threat? ~ Whenever people are afraid of death and are acting contrary, I will catch and kill them, who else can act so? ~ When people are absolutely afraid of death but perform killing, they are the best qualified to be executioners. ~ This is like doing carving for a master craftsman. ~ Doing the carving for a master craftsman, how could one's hand not get cut?

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[74c41т] **Tang Zi-chang** ~ When people are no longer afraid of death, how can they be disciplined by death? ~ And if someone likes to be abnormal he may be arrested and punished, then who else would dare to be abnormal? ~ Since the one to kill is killed, a great professional killer is like a great professional chopper whose hands are subject to be hurt.

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[74c42т] **Wing-tsit Chan** ~ The people are not afraid of death. ~ Why, then, threaten them with death? ~ Suppose the people are always afraid of death and we can seize those who are vicious and kill them, ~ Who would dare to do so? ~ There is always the master executioner (Heaven) who kills. ~ To undertake executions for the master executioner is like hewing wood for the master carpenter. ~ Whoever undertakes to hew wood for the master carpenter rarely escapes injuring his own hands.

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[74c91т] **И. И. Семененко** ~ Когда народ не ощущает страха смерти, то как же можно смертью устрашать народ? ~ И кто посмел бы это делать, если бы народ незыблемо боялся смерти, а тех, кто строят козни, мне удалось бы взять и предать смерти? ~ В незыблемости пребывает ведающий убиением, который подвергает смерти. ~ Убивать вместо него - это все равно как попытаться что-либо вытесывать, вообразив себя великим плотником. ~ Скорей всего поранишь только свои руки.

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[74c92т] **А. А. Маслов** ~ Когда народ не боится смерти, зачем же угрожать ему смертью? ~ Если бы народ постоянно боялся смерти, а я хватал провинившихся и предавал их казни, кто посмел бы творить беззаконие? ~ Всегда существует Палач, который казнит. ~ Казнить от имени Палача - подобно тому, как рубить дерево от имени Великого мастера. ~ Редко найдётся тот, кто, рубя от имени Великого мастера, не поранил бы себе руки.

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[74c93т] **Е. А. Торчинов** ~ Если люди не боятся даже смерти, то чем же запугаешь их до смерти? ~ Если найдется такой, кто будет все время запугивать людей до смерти и этим тешиться, а я его поймаю и убью, кто еще посмеет так поступить? ~ Ведь в государстве есть всегда палач. ~ А подменять собою палача не то же самое ли, что вместо лесоруба идти рубить деревья? ~ Ведь тот, кто вместо лесоруба пойдет деревья рубить, тот всегда рискует собственную руку отрубить!

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[74c94т] **А. Е. Лукьянов** ~ Если люди не боятся смерти, то зачем же пугать их смертью? ~ Если было бы так, что люди постоянно боялись бы смерти и творили зло, ~ а я хватал бы и казнил, то кто посмел бы [нарушить закон]! ~ Всегда есть тот, кто отвечает за казнь и казнит. ~ Но если заменить собой того, кто отвечает за казнь и казнит, ~ то это все равно, что заменить великого мастера рубить. ~ Тот, кто заменит великого мастера рубить, редко когда не поранит себе руку.

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[74c95т] **Ян Хин-шун** ~ Если народ не боится смерти, то зачем же угрожать ему смертью? ~ Кто заставляет людей бояться смерти и считает это занятие увлекательным, того я захвачу и уничтожу. ~ Кто осмеливается так действовать? ~ Всегда существует носитель смерти, который убивает. ~ А если кто его заменит - это значит заменит великого мастера. ~ Кто, заменяя великого мастера, рубит [топором], повредит свою руку.

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[74c96т] **Д. П. Конисси** ~ Народ, не боящийся смерти, нельзя страшить смертью. ~ Народ, приученный бояться смерти, нельзя страшить делами, могущими причинить ему смерть. ~ Есть люди, должность которых - убивать. ~ Убивающий людей вместо палача называется наместником убийцы. ~ Наместник убийцы повредит свою руку, совершая убийство.

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[74c97т] **В. В. Малявин** ~ Люди не боятся смерти, ~ Как можно запугать их казнями? ~ Если сделать так, чтобы люди всегда жили в страхе перед смертью, ~ А мы могли бы поймать шальных и казнить их - ~ Кто бы тогда осмелился быть таким? ~ Всегда есть главный палач, который казнит. ~ Но казнить людей вместо главного палача - ~ Все равно что рубить деревья вместо старшего дровосека. ~ Из тех, кто возьмется рубить деревья вместо старшего дровосека, ~ Редко кто сумеет не поранить себе руку!

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[74c98т] **Б. Б. Виногродский** ~ Если народ не боится смерти, то что его смертью пугать? ~ А вот, если человек при постоянстве страха смерти осуществляет аномальное, то "сущность моя" должна схватить и убить его. ~ Кто осмелится? ~ Постоянно есть ведающий убийствами, который убивает. ~ А вот если убивать вместо ведающего убийствами - ~ Это определяется: ~ Заменить великого мастера-плотника. ~ Вот замените великого мастера-плотника, - и редко будет такой, кто не поранит себе руки.

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PSEUDO-CHAPTER **Seventy-Five**

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[75c01т] **Robert G. Henricks** ~ The reason why people starve, ~ Is because they take so much in tax-grain. ~ Therefore they starve. ~ The reason why the common people cannot be ruled, ~ Is because their superiors have their reasons for acting. ~ Therefore they cannot be ruled. ~ The reason why people take death lightly, ~ Is because they so avidly seek after life. ~ Therefore they take death lightly. ~ Only those who do not act for the purpose of living - ~ Only these are superior to those who value life.

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[75c02т] **John C. H. Wu** ~ WHY are the people starving? ~ Because those above them are taxing them too heavily. ~ That is why they are starving. ~ Why are the people hard to manage? ~ Because those above them are fussy and have private ends to serve. ~ That is why they are hard to manage. ~ Why do the people make light of death? ~ Because those above them make too much of life. ~ That is why they make light of death. ~ The people have simply nothing to live upon! ~ They know better than to value such a life!

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[75c03т] **D. C. Lau** ~ The people are hungry: ~ It is because those in authority eat up too much in taxes ~ That the people are hungry. ~ The people are difficult to govern: ~ It is because those in authority are too fond of action ~ That the people are difficult to govern. ~ The people treat death lightly: ~ It is because the people set too much store by life ~ That they treat death lightly. ~ It is just because one has no use for life that one is wiser than the man who values life.

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[75c04т] **R. L. Wing** ~ People are hungry. ~ Because those above consume too much in taxes, People are hungry. ~ People are difficult to lead. ~ Because those above interfere with them, People are difficult to lead. ~ People make light of death. ~ Because those above deeply seek survival, People make light of death. ~ Indeed, it is those who do not interfere with life ~ Who are capable of respecting life.

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[75c05т] **Ren Jiyu** ~ The people suffer from famine because too many of the taxes are swallowed by their rulers. ~ Thus they suffer from famine. ~ The people are difficult to rule because their rulers are fond of taking action. ~ Thus they are difficult to rule. ~ The people take risks with their lives because the rulers take good care of their own lives. ~ Thus the people are forced to risk their lives. ~ Those who do not value their lives are wiser than those who overvalue their lives.

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[75c06т] **Gia-fu Feng** ~ Why are the people starving? ~ Because the rulers eat up the money in taxes. ~ Therefore the people are starving. ~ Why are the people rebellious? ~ Because the rulers interfere too much. ~ Therefore they are rebellious. ~ Why do the people think so little of death? ~ Because the rulers demand too much of life. ~ Therefore the people take death lightly. ~ Having little to live on, one knows better than to value life too much.

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[75c07t] **Lok Sang Ho** ~ People are hungry. ~ That is because the government imposes too many taxes. ~ People are difficult to rule over. ~ That is because the government contrives and wants to do too much. ~ People do not think much of death. ~ That is because the government makes life a privilege ~ instead of treating it as a natural right. ~ Those who make living an unconditional right are good ~ in that they pay due respect to life.

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[75c08t] **Xiaolin Yang** ~ The people are hungry because the ruler taxes them too heavily, so they are hungry. ~ The people are difficult to control because the ruler is doing too many useless things, so they are difficult to control. ~ The people are not afraid of death because the ruler enjoys himself too much, so they are not afraid of death. ~ The ruler who does not care for his life is superior to the ruler who enjoys his life.

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[75c09t] **Walter Gorn Old**, THE EVIL OF AVARICE ~ The people suffer from famine on account of the heavy taxation put upon them. ~ This is the cause of their need. ~ The people are difficult to govern because of the overbearing of their superiors. ~ This is the cause of their trouble. ~ The people make light of dying because of the great hardships of trying to live. ~ This is the reason of their indifference to death. ~ Therefore to keep living in obscurity is better than making overmuch of it.

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[75c10t] **James Legge** ~ The people suffer from famine because of the multitude of taxes consumed by their superiors. ~ It is through this that they suffer famine. ~ The people are difficult to govern because of the (excessive) agency of their superiors (in governing them). ~ It is through this that they are difficult to govern. ~ The people make light of dying because of the greatness of their labours in seeking for the means of living. ~ It is this which makes them think light of dying. ~ Thus it is that to leave the subject of living altogether out of view is better than to set a high value on it.

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[75c11t] **David Hinton** ~ The people are starving, ~ and it's only because you leaders feast on taxes ~ that they're starving. ~ The people are impossible to rule, ~ and it's only because you leaders are masters of extenuation ~ that they're impossible to rule. ~ The people take death lightly, ~ and it's only because you leaders crave life's lavish pleasures ~ that they take death lightly, ~ they who act without concern for life: it's a wisdom far beyond treasuring life.

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[75c12t] **Chichung Huang** ~ The people are starving, ~ Because he takes too much grain tax, ~ Hence, they are starving. ~ The hundred family names are unruly, ~ Because their sovereign has the intention to act, ~ Hence, they are unruly. ~ The people take death lightly, ~ Because he seeks after extravagant living, ~ Hence, they take death lightly. ~ Only one who does not apply himself to living ~ Is worthier than those who exalt living.

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[75c13t] **Ellen M. Chen** ~ People are hungry. ~ Because their rulers levy too much grain tax, ~ Therefore they are hungry. ~ People are hard to rule. ~ Because their rulers rule by action (wei), ~ Therefore they are hard to rule. ~ People take death lightly. ~ Because they are in thick pursuit of life, ~ Therefore they take death lightly. ~ One who has nothing to pursue in life, ~ Is wiser than one who values life.

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[75c14t] **Lee Sun Chen Org** ~ The reason people suffer from hunger is because their superiors (government) taxed them heavily, so after the taxation not much was left to support their bare necessity; ~ The reason people were difficult to govern was because their superiors were meddling with their affairs [thus their sense of propriety was impeded]; ~ The reason people risked their lives for trivial causes was because their superiors (government officials) demand to lived affluently [at the cost of other people's survival], people thus were forced to risk their lives [even for meager livelihood]; ~ Accordingly, those [Solipsists] who did not get involve with other people's affairs were better human beings than those who wanted to live very well personally [at the cost of the survivals of other people]; ~ Even though the latter value the growth of the population (lives) for his community.

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[75c15t] **Tien Cong Tran** ~ The people are starving. ~ It is because those above them are taxing them too heavily. ~ That is why they are starving. ~ The people are hard to govern. ~ It is because those above them have a lot of interference. ~ That is why they are hard to govern. ~ The people make light of death. ~ It is because those above them live an extravagant life. ~ That is why they make light of death. ~ Only he who works not for life knows to value life.

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[75c16t] **Thomas Z. Zhang** ~ People starve because they pay heavy taxes. ~ People are hard to govern because the rulers force their wishes on people. ~ People are not afraid to rebel, because the rulers live extravagantly. ~ Therefore those who avoid extravagant life-style are wiser than those who live extravagantly.

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[75c17t] **Arthur Waley** ~ The people starve because those above them eat too much tax-grain. ~ That is the only reason why they starve. ~ The people are difficult to keep in order because those above them interfere. ~ That is the only reason why they are so difficult to keep in order. ~ The people attach no importance to death, because those above them are too grossly absorbed in the pursuit of life. ~ That is why they attach no importance to death. ~ And indeed, in that their hearts are so little set on life they are superior to those who set store by life.

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[75c18t] **Richard John Lynn** ~ The reason the common folk starve is that the ruler eats too much grain tax. ~ This is why they starve. ~ The reason the common folk are hard to govern is that the ruler takes deliberate actions [you-wei]. ~ This is why they are hard to govern. ~ The reason the common folk take death lightly is that they place too much emphasis on life. ~ This is why they take death lightly. ~ It is only by acting without regard for life that one becomes more of a worthy than one who values life.

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[75c19t] **Lin Yutang** ~ ON PUNISHMENT (4) ~ When people are hungry, ~ It is because their rulers eat too much tax-grain. ~ Therefore the unruliness of hungry people ~ Is due to the interference of their rulers. ~ That is why they are unruly. ~ The people are not afraid of death, ~ Because they are anxious to make a living. ~ That is why they are not afraid of death. ~ It is those who interfere not with their living ~ That are wise in exalting life.

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[75c20t] **Victor H. Mair** ~ Human hunger is the result of overtaxation. ~ For this reason, ~ There is hunger. ~ The common people are not governable because of their superiors' actions. ~ For this reason, ~ They are not governable. ~ The people make light of death because of too much emphasis on the quest for life. ~ For this reason, ~ They make light of death. ~ Now, ~ Only she who acts not for the sake of life ~ Is wiser than those who value life highly.

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[75c21t] **Tolbert McCarroll** ~ Why are the people starving? ~ Because their leaders eat up too much of the tax-grain; ~ that is why the people are starving. ~ Why are the people difficult to govern? ~ Because their leaders interfere; ~ that is why the people are difficult to govern. ~ Why do the people treat death lightly? ~ Because their leaders are so grossly absorbed in the pursuit of living; ~ that is why the people treat death lightly. ~ Indeed, it is wiser to ignore life altogether than to place too high a value on it.

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[75c22t] **David H. Li** ~ Starvation in the populace is caused by excessive taxes. ~ Excessive taxes result in starvation. ~ Difficulty in governing the populace is caused by a governor's interferences. ~ Interferences result in difficulties in governance. ~ Indifference to death in the populace is caused by a governor's overindulgence. ~ A governor's overindulgence results in the populace's indifference to death. ~ One who does not overindulgence is wiser than one who overvalues one's life.

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[75c23t] **Yasuhiko Genku Kimura** ~ Why are the people starving? ~ Because the rulers eat up the money in taxes. ~ That is why. ~ Why are the people difficult to govern? ~ Because the rulers interfere too much. ~ That is why. ~ Why do the people think so little of death? ~ Because the rulers think too much of their own life. ~ That is why. ~ Those who do not overvalue their life are wiser than those who do.

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[75c24t] **Chou-Wing Chohan** ~ The people are starving, ~ Because their clerks impose heavy taxes on them. ~ That is why they are starving. ~ It is difficult to govern the people, ~ Because their clerks interfere in their affairs. ~ That is why they are difficult to govern. ~ The people do not respect death, ~ Because their clerks direct them to seek life. ~ That is why they do not respect death.

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[75c25t] **Man-Ho Kwok** ~ Why are the people hungry? ~ Because you crush them with your taxes; ~ That is why they have nothing. ~ Why are the people angry? ~ Because you endlessly impose your laws; ~ That is why they can't take any more. ~ And why aren't they scared of death? ~ Because you are voracious and you want everything. ~ So what have they got left to lose? ~ Those who only have a little really know how to value life.

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[75c26t] **Gu Zhengkun** ~ The hunger on the part of the people ~ Is the result of exorbitant taxes on the part of the ruler; ~ Thus the people are hungry. ~ The unruliness on the part of the people ~ Is the result of meddlesome actions on the part of the ruler; ~ Thus the people are unruly. ~ Making light of life on the part of the people ~ Is the result of setting too much store by life on the part of the ruler; ~ Thus the people make light of life. ~ Those who make light of their own life ~ Are wiser than those who overvalue their life.

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[75c27t] **Chao-Hsiu Chen** ~ The people are hungry. ~ It is because those who govern them consume too much in taxes. ~ That is why the people are hungry. ~ The people are hard to govern. ~ It is because those who govern them interfere too much. ~ That is why the people are hard to govern. ~ The people scorn death. ~ It is because they seek dearly for life. ~ That is why people treat death with disdain. ~ Only he who does not seek dearly for his life can value life worthily.

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[75c28t] **Liu Qixuan** ~ People are hungry because "the Above" tax too much. ~ People are disobedient because "the Above" do too much. ~ People would rather die because "the Above" live too high. ~ Therefore, one who does nothing to benefit one's own life ~ Is good at keeping and supporting lives.

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[75c29t] **Shi Fu Hwang** ~ On Valuing Life ~ Lao Tze says, ~ The people suffer from hunger because their superior agencies have imposed a heavy tax, thus they are hungry. ~ The people are difficult to govern because their superior agencies are too fond of meddling, thus they are difficult to govern. ~ The people make lightly of dying because of the excessive costs in seeking the means of living, thus they think lightly of dying. ~ Therefore the benevolent should be those who do not interfere with people's living; ~ instead of those who value people's living.

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[75c30t] **Ch'u Ta-Kao** ~ The people starve. ~ Because their officials take heavy taxes from them, therefore they starve. ~ The people are hard to rule. ~ Because their officials meddle with affairs, therefore they are hard to rule. ~ The people pay no heed to death. ~ Because they endeavour to seek life; therefore they pay no heed to death.

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[75c31t] **Paul J. Lin** ~ The people are starving ~ Because the man on top devours too much tax money. ~ So they are starving. ~ The people are hard to govern ~ Because the man on top is too active in governing. ~ So they are hard to govern. ~ The people think little of death ~ Because the man on top strives for a rich life. ~ So they think little of death. ~ Therefore it is better to do nothing for one's life ~ Than to value it.

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[75c32t] **Michael LaFargue** ~ 'The people are starving'. ~ It is because those high up eat too much tax grain, ~ this is why they are starving. ~ 'The people are hard to govern'. ~ It is because there is Working among those high up, ~ this is why they are hard to govern. ~ 'The people take death lightly'. ~ It is because they pursue a lavish life, ~ this is why they take death lightly. ~ Simply: ~ Those who do not Work at 'living' - ~ these are better men than those who 'love life'.

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[75c33t] **Cheng Lin** ~ The people suffer hunger because the rulers levy so many taxes. ~ That is why they starve. ~ The people become difficult to govern because the rulers demand too much action. ~ That is why they are difficult to govern. ~ The people risk death because the rulers have too many desires. ~ That is why they risk death. ~ He who does not occupy himself with the preservation of his own body is superior to those who regard it as a matter of utmost importance.

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[75c34t] **Yi Wu** ~ The people are starving ~ Because those above tax them too heavily. ~ Therefore, they starve. ~ The people are hard to govern ~ Because those above are too active. ~ Therefore, they are hard to govern. ~ The people make light of death ~ Because those above seek too much for their own lives. ~ Therefore, they make light of death. ~ To do nothing for one's life ~ Is better than to value it.

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[75c35t] **Han Hiong Tan** ~ People are starving because they are forced to pay onerous taxes. ~ That is why they are starving. ~ People are unruly because they are burdened by excessive rules. ~ This is why they become unruly. ~ Whilst living lavishly, the ruler extorts heavy taxes from the people, forcing them to risk their lives simply to eke out a living. ~ That is why the people are not afraid to die. ~ Hence, frugal rulers are infinitely better than those harsh ones who extort heavy taxes to live luxuriously.

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[75c36t] **Hua-Ching Ni** ~ Why are people starving and leading a difficult life? ~ Is it not because their rulers consume too much tax grain? ~ Is that why they are starving and leading a difficult life? ~ Why are people hard to manage? ~ Is it not because those above them create distress with their oppressive interference? ~ Is that why they are hard to manage? ~ Why do people make light of death? ~ Is it not because those above them demand too much for themselves and value only their own personal power and glory? ~ Is that why they take death so lightly? ~ One who is a guardian of people and does nothing for his own life knows how to value all lives well.

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[75c37t] **Chang Chung-yuan** ~ When men are deprived of food, ~ It is because their kings tax them too heavily. ~ Therefore, they are deprived of food. ~ When men are hard to govern, ~ It is because their kings interfere with their lives. ~ Therefore, they are hard to govern. ~ When men give up their lives lightly, ~ It is because their kings are anxious to live extravagantly. ~ Therefore, men give up their lives lightly. ~ Only one who disregards his own life ~ Knows how to value the lives of others.

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[75c38t] **Henry Wei** ~ The Harm of Greed ~ T'an Sun ~ The reason why the people are starving ~ Is that the officials "eat their taxes" too much. ~ That's why the people are starving. ~ The reason why the people are difficult to rule ~ Is that the authorities resort to interference. ~ That's why the

people are difficult to rule. ~ The reason why the people make light of death ~ Is that they are too eager for high living. ~ That's why the people make light of death. ~ Those who have nothing to make life pleasurable ~ Are worthier than those who value high living.

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[75c39т] **Ha Poong Kim** ~ The people starve ~ Because the ruler consumes too much tax-grain. ~ Because of this they starve. ~ The people are hard to govern ~ Because the ruler rules through action [yu wei]. ~ Because of this they are hard to govern. ~ The people take their death lightly ~ Because the ruler hoards his life. ~ Because of this they take their death lightly. ~ Truly, one who does nothing with life ~ Is wiser than one who prizes [the value of] life.

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[75c40т] **Tao Huang** ~ The reason people are starving is because the government taxes too much. ~ This is the reason for starvation. ~ The reason people are hard to govern is because their leaders are actively engaged. ~ This is why they are hard to govern. ~ The reason people are not serious about death is because they seek the burdens of life. ~ This is why they are not serious about death. ~ Only those who are not slaves to life are wise to the value of life.

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[75c41т] **Tang Zi-chang** ~ The hunger of people is caused by the ruler who levies too many taxes. ~ Thus they are hungry. ~ The difficulty of ruling people is due to the fact that the ruler interferes. ~ Thus they are difficult to rule. ~ The reason people take life lightly is because they live by overdrawing their lives heavily. ~ Therefore, they take life lightly. ~ Hence, only the one who has not overdone his living knows his life better.

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[75c42т] **Wing-tsit Chan** ~ The people starve because the ruler eats too much tax-grain. ~ Therefore they starve. ~ They are difficult to rule because their ruler does too many things. ~ Therefore they are difficult to rule. ~ The people take death lightly because their ruler strives for life too vigorously. ~ Therefore they take death lightly. ~ It is only those who do not seek after life that excel in making life valuable.

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[75c91т] **И. И. Семененко** ~ Народ голодает, ибо стоящие над ним объедают его податями. ~ Именно поэтому и голодает. ~ Народом трудно управлять, ибо стоящие над ним приверженны деянию. ~ Именно поэтому и трудно управлять. ~ Народ не придает значения смерти, ибо стоящие над ним всего превыше ценят жизнь. ~ Именно поэтому не придает значения смерти. ~ Но ведь не гонясь за жизнью сохраняют ее лучше, чем когда ею дорожат.

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[75c92т] **А. А. Маслов** ~ Народ голоден, ибо налоги верхов на зерно слишком велики, - оттого он и голоден. ~ Народом трудно управлять, ибо верхи творят деяния, - оттого им и трудно управлять. ~ Народ презирает смерть, ибо верхи слишком ценят свою жизнь, - оттого он и презирает смерть. ~ Те, кто не слишком заботится о своей жизни, стоят выше тех, кто переоценивает её.

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[75c93т] **Е. А. Торчинов** ~ Народ голодает, поскольку власти с его снеди берут так много налогов! ~ Поэтому он голодает. ~ Народом так трудно управлять потому, что власть предержащие активны и деятельны. ~ Поэтому им трудно управлять. ~ Народ потому так легкомысленно относится к смерти, что он привязан к жизни, жаждая ее утех. ~ Поэтому он легкомысленно относится к смерти. ~ И только тот, кто действует не ради лишь жизненных благ, мудрее тех, кто ценит жизнь одну.

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[75c94т] **А. Е. Лукьянов** ~ Народ голодает, потому что налоги на содержание верхов велики. ~ Вот почему [он] голодает. ~ Народом трудно управлять, если верхи деятельны. ~ Вот почему трудно управлять. ~ Народ презирает смерть, потому что требования стоящих над ним верхов к жизни чрезмерны. ~ Вот почему презирает смерть. ~ Только тот, кто не считается с жизнью, мудр в оценке жизни.

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[75c95т] **Ян Хин-шун** ~ Народ голодает оттого, что власти берут слишком много налогов. ~ Вот почему [народ] голодает. ~ Трудно управлять народом оттого, что власти слишком деятельны. ~ Вот почему трудно управлять. ~ Народ презирает смерть оттого, что у него слишком сильно стремление к жизни. ~ Вот почему презирают смерть. ~ Тот, кто пренебрегает своей жизнью, тем самым ценит свою жизнь.

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[75c96т] **Д. П. Конисси** ~ Оттого народ голодает, что слишком велики и тяжелы государственные налоги. ~ Это именно - причина бедствия народа. ~ Народ сделается непослушным, если правительство будет хлопотать о нем чрезмерно много. ~ Это именно - причина непослушания народа. ~ Когда народ слишком сильно ищет жизни, то он будет смотреть на смерть как на самое легкое дело. ~ Это и есть причина пренебрежительного отношения народа к смерти. ~ Вот почему не ищущий жизни мудрее ищущего ее.

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[75c97т] **В. В. Малявин** ~ Люди голодают оттого, что верхи забирают себе зерно. ~ Вот отчего голодают люди. ~ Людьми трудно управлять оттого, что верхи деятельны. ~ Вот отчего ими трудно управлять. ~ Люди ни во что не ставят смерть оттого, что верхи слишком любят жизнь. ~ Вот отчего люди ни во что не ставят смерть. ~ Поистине, те, кто живет без мысли о жизни, лучше тех, кто ценит жизнь.

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[75c98т] **Б. Б. Виногродский** ~ Голод в народе - это из-за того, что их высшие берут много налогов на зерно. ~ Это дает: ~ Голод. ~ Народом трудно управлять - это из-за того, что их высшие осуществляют наличие. ~ Это дает: ~ Трудно управлять. ~ Народ легко относится к смерти - это из-за того, что их высшие стремятся в толщу жизни. ~ Это дает: ~ Легко относится к смерти. ~ Ведь только в отсутствии осуществления за счет жизни заключается мудрая способность ценить жизнь.

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PSEUDO-CHAPTER **Seventy-Six**

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[76c01т] **Robert G. Henricks** ~ When people are born, they're supple and soft; ~ When they die, they end up stretched out firm and rigid; ~ When the ten thousand things and grasses and trees are alive, they're supple and pliant; ~ When they're dead, they're withered and dried out. ~ Therefore we say that the firm and rigid are companions of death, ~ While the supple, the soft, the weak, and the delicate are companions of life. ~ If a soldier is rigid, he won't win; ~ If a tree is rigid, it will come to its end. ~ Rigidity and power occupy the inferior position; ~ Suppleness, softness, weakness, and delicateness occupy the superior position.

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[76c02т] **John C. H. Wu** ~ WHEN a man is living, he is soft and supple. ~ When he is dead, he becomes hard and rigid. ~ When a plant is living, it is soft and tender. ~ When it is dead, it becomes withered and dry. ~ Hence, the hard and rigid belongs to the company of the dead: ~ The soft and supple belongs to the company of the living. ~ Therefore, a mighty army tends to fall by its own weight, ~ Just as dry wood is ready for the axe. ~ The mighty and great will be laid low; ~ The humble and weak will be exalted.

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[76c03т] **D. C. Lau** ~ A man is supple and weak when living, but hard and stiff when dead. ~ Grass and trees are pliant and fragile when living, but dried and shrivelled when dead. ~ Thus the hard and the strong are the comrades of death; ~ The supple and the weak are the comrades of life. ~ Therefore a weapon that is strong will not vanquish; ~ A tree that is strong will suffer the axe. ~ The strong and big takes the lower position, ~ The supple and weak takes the higher position.

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[76c04т] **R. L. Wing** ~ A man living is yielding and receptive. ~ Dying, he is rigid and inflexible. ~ All Things, the grass and trees: ~ Living, they are yielding and fragile; ~ Dying, they are dry and withered. ~ Thus those who are firm and inflexible ~ Are in harmony with dying. ~ Those who are yielding and receptive ~ Are in harmony with living. ~ Therefore an inflexible strategy will not triumph; ~ An inflexible tree will be attacked. ~ The position of the highly inflexible will descend; ~ The position of the yielding and receptive will ascend.

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[76c05т] **Ren Jiyu** ~ Man has a soft and weak body when he is alive, ~ Whereas his body becomes rigid after his death. ~ All things, grasses and trees have tender twigs and branches when they are alive, ~ Whereas they become dry and withered when they are dead. ~ Therefore the hard and strong belong to death, ~ Whereas the soft and weak belong to life. ~ Thus the armed forces will be shattered when they become strong, ~ And trees will be broken when they grow strong. ~ The hard and strong are in the inferior position, ~ And the soft and weak are in the superior position.

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[76c06т] **Gia-fu Feng** ~ A man is born gentle and weak. ~ At his death he is hard and stiff. ~ Green plants are tender and filled with sap. ~ At their death they are withered and dry. ~ Therefore the stiff and unbending is the disciple of death. ~ The gentle and yielding is the disciple of life. ~ Thus an army without flexibility never wins a battle. ~ A tree that is unbending is easily broken. ~ The hard and strong will fall. ~ The soft and weak will overcome.

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[76c07т] **Lok Sang Ho** ~ People at birth are weak and supple. ~ People at death are strong and hard. ~ All living things including the trees and other plants are supple and weak. ~ When they die, however, they all turn dry and hard. ~ Being hard and strong is the way of the dead. ~ Being soft and weak is the way of the alive. ~ Armed forces that show their strength will not win. ~ Trees that hold strong against the wind are likely to be blown down. ~ To be strong is a disadvantage. ~ To be weak is an advantage.

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[76c08т] **Xiaolin Yang** ~ When people are alive, they are soft; when dead, they are hard. ~ When every living thing is alive, it is soft; when dead, it is hard. ~ So, the strong and hard have no vitality; the soft and weak have vitality. ~ Therefore, when an army is too strong and rigid, it will be extinguished; ~ when a tree is too stiff, it will break. ~ The strong and hard are inferior; the weak and soft are superior.

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[76c09т] **Walter Gorn Old**, THE DANGER OF STRENGTH ~ Man at his birth is supple and tender, but in death he is rigid and strong. ~ It is the same with everything. ~ Trees and plants in their early growth are pliant and soft, but at the end they are withered and tough. ~ Thus rigidity and strength are concomitants of death, but softness and gentleness are companions of life. ~ Therefore the warrior who relies on his strength cannot conquer death, while the powerful tree becomes a mere timber support. ~ For the place of the strong and the firm is below, while that of the gentle and yielding is above.

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[76c10т] **James Legge** ~ Man at his birth is supple and weak; ~ at his death, firm and strong. ~ (So it is with) all things. ~ Trees and plants, in their early growth, are soft and brittle; ~ at their death, dry and withered. ~ Thus it is that firmness and strength are the concomitants of death; ~ softness and weakness, the concomitants of life. ~ Hence he who (relies on) the strength of his forces does not conquer; ~ and a tree which is strong will fill the out-stretched arms, (and thereby invites the feller.) ~ Therefore the place of what is firm and strong is below, and that of what is soft and weak is above.

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[76c11т] **David Hinton** ~ People are soft and weak in life, ~ hard and strong in death. ~ The ten thousand plants and trees are soft and frail in life, ~ withered and brittle in death. ~ Things hard and strong follow death's ways and things soft and weak follow life's: ~ so it is that strong armies never overcome and strong trees always suffer the axe. ~ Things great and strong dwell below. ~ Things soft and weak dwell above.

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[76c12т] **Chichung Huang** ~ When born, man is soft and weak; ~ When dead, he is stiff, tough, hard and strong. ~ When born, the ten thousand things, ~ Grasses and trees are soft and tender; ~ When dead, they are withered and dry. ~ Therefore, it is said: ~ "The hard and strong belong to the category of death; ~ The soft and weak belong to the category of life." ~ Hence, if an army is strong, it perishes; ~ If a tree is strong, it breaks. ~ Therefore, the strong and big rank low; ~ The soft and weak rank high.

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[76c13т] **Ellen M. Chen** ~ At birth a person is soft (jou) and yielding (jo), ~ At death hard (chien) and unyielding (ch'iang). ~ All beings, grass and trees, when alive, are soft and bending, ~ When dead they are dry and brittle. ~ Therefore the hard and unyielding are companions of death, ~ The soft and yielding are companions of life. ~ Hence an unyielding army (ping) is destroyed (mieh). ~ An unyielding tree breaks (che). ~ The unyielding and great takes its place below, ~ The soft and yielding takes its place above.

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[76c14т] **Lee Sun Chen Org** ~ When people are alive [their bodies] are soft (pliable) and flexible (supple), but when they are dead [their bodies] are stiff (rigid) and inflexible; ~ When plants are alive they are soft and flexible, but when they are dead they are withered and rigid; ~ Therefore: When [creatures are] soft and flexible, they are on the course of continuing to live; ~ When [creatures are turning] stiff and inflexible, they are on the course of dying. ~ The fact is: ~ When an army is strong [it worries its potential rivals], it is thus exposed to the risk of being annihilated; ~ When a tree is at the peak of its growth, its expansive spread [i.e. abundant branches and leaves] would catch strong wind quickly; ~ Consequently, it is in the higher danger of being blown down. ~ Accordingly, the strong (stiff) and inflexible ones [e.g. roots] would grow downward; ~ Whereas the soft (weak) and flexible ones [e.g. leaves] would grow and develop upward.

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[76c15т] **Tien Cong Tran** ~ When a man is living, he is soft and supple. ~ When he is dead, he becomes hard and rigid. ~ When a plant is living, it is soft and tender. ~ When it is dead, it becomes withered and dry. ~ Hence, the hard and rigid belongs to the company of the dead; the soft and supple belongs to the company of the living. ~ Therefore, a mighty army will not win, just as hard tree is ready for the axe. ~ The mighty and great are below; the soft and weak are above.

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[76c16т] **Thomas Z. Zhang** ~ When alive, people are pliable and soft; at death, people become rigid and hard. ~ When alive, grasses and trees are flexible and tender; at death, they become withered and rotten. ~ Therefore, rigidity leads to death, flexibility results in survival. ~ It is because of this, the inflexible army would be defeated, like stiff trees would be broken by wind. ~ The big and rigid would be overtaken by the nimble and flexible.

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[76c17т] **Arthur Waley** ~ When he is born, man is soft and weak; in death he becomes stiff and hard. ~ The ten thousand creatures and all plants and trees while they are alive are supple and soft, but when they are dead they become brittle and dry. ~ Truly, what is stiff and hard is a 'companion of death'; what is soft and weak is a 'companion of life'. ~ Therefore 'the weapon that is too hard will be broken, the tree that has the hardest wood will be cut down'. ~ Truly, the hard and mighty are cast down; the soft and weak set on high.

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[76c18т] **Richard John Lynn** ~ While alive, humans are soft and pliable, but, when dead, they are hard and stiff. ~ While alive, plants, trees, and all the other myriad things are also soft and fragile, but, when dead, they are dried up and withered. ~ Thus it is that the hard and stiff are adherents of death, and the soft and pliable are adherents of life. ~ This is why, if military power is stiff, it will not be victorious. ~ If a tree is stiff, it will be attacked. ~ The stiff [strong] and great occupy a position below. ~ The soft and pliant occupy a position above.

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[76c19т] **Lin Yutang** ~ HARD AND SOFT ~ When man is born, he is tender and weak; ~ At death, he is hard and stiff. ~ When the things and plants are alive, they are soft and supple; ~ When they are dead, they are brittle and dry. ~ Therefore hardness and stiffness are the companions of death, ~ And softness and gentleness are the companions of life. ~ Therefore when an army is headstrong, it will lose in battle. ~ When a tree is hard, it will be cut down. ~ The big and strong belong underneath. ~ The gentle and weak belong at the top.

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[76c20т] **Victor H. Mair** ~ Human beings are soft and supple when alive, stiff and straight when dead. ~ The myriad creatures, the grasses and trees are soft and fragile when alive, dry and withered when dead. ~ Therefore, it is said: ~ The rigid person is a disciple of death; ~ The soft, supple, and delicate are lovers of life. ~ An army that is inflexible will not conquer; ~ A tree that is inflexible will snap. ~ The unyielding and mighty shall be brought low; ~ The soft, supple, and delicate will be set above.

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[76c21т] **Tolbert McCarroll** ~ At birth you are supple and soft. ~ At death you are stiff and hard. ~ Grass and trees are pliant and tender when living, ~ but they are dry and brittle when dead. ~ Therefore, ~ the stiff and hard are attendants of death, ~ the supple and soft are attendants of life. ~ Thus, ~ the hard weapon will be broken. ~ The mighty tree will invite the axe. ~ Therefore, ~ the hard and mighty belong below; ~ the yielding and gentle belong above.

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[76c22т] **David H. Li** ~ At birth, one is soft and tender; ~ at death, hard and stiff. ~ At the beginning, flora are tender and crisp; ~ at the end, brittle and dry. ~ Thus, hardness and stiffness symbolize death; softness and tenderness, life. ~ Thus, an army, hard and stiff, is annihilated; a tree, hard and stiff, is cut. ~ Hard and stiff are inferior; soft and tender, superior.

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[76c23т] **Yasuhiko Genku Kimura** ~ Human beings are soft and supple at birth, ~ But stiff and hard at death. ~ All things in Nature are soft and pliant when alive, ~ But dry and withered when dead. ~ Thus, the stiff and hard is the companion of death, ~ And the soft and supple is the companion of life. ~ Therefore, an army that is unyielding will soon perish, ~ And a tree that is unbending will soon break. ~ The hard and unyielding is an inferior quality; ~ The soft and yielding is a superior quality.

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[76c24т] **Chou-Wing Chohan** ~ The living person is soft and pliant, and is hard and rigid in death. ~ All creatures and plants, ~ Are soft and vulnerable in life, ~ And dry and brittle in death. ~ Therefore it is said: ~ The hard and the rigid are part of death, ~ The soft and gentle are part of life. ~ This is the reason why soldiers who are too rigid ~ Do not triumph. ~ When the tree is too rigid, it will break. ~ The stance of the strong and the great is stooped, ~ The stance of the weak and the small is erect.

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[76c25т] **Man-Ho Kwok** ~ When a body is alive, it is soft and supple ~ - it is cold and rigid when it dies. ~ When plants are alive, they are tender and trailing ~ - and burnt and brittle when they're dead. ~ What's iron hard is what is dead, then ~ And what is fluid and sensuous and rippling is alive ... ~ And that is why a huge army ~ With all its strength and complacency will be defeated: ~ Like a great tree axed down. ~ Everything hard and strong will come down, ~ And everything soft shall rise, shall overcome.

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[76c26т] **Gu Zhengkun** ~ While alive, a man's body is supple; ~ When dead, it becomes hard. ~ While alive, grass and trees are supple; ~ When dead, they become dry and stiff. ~ Thus the hard and strong is of the dying sort; ~ The supple and weak is of the living sort. ~ That is why the army, having grown strong, will be wiped out, ~ And the tree, when grown up, will be cut down. ~ Thus the strong and big is inferior ~ To the weak and supple.

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[76c27т] **Chao-Hsiu Chen** ~ A man is soft and weak when living. ~ But hard and rigid when dead. ~ The myriad creatures and grass and plants, when living, are soft and fragile. ~ When dead, they are dried and withered. ~ That is why the hard and the rigid are the disciples of death, the soft and the weak the disciples of the living. ~ Therefore an army which is inflexible cannot win. ~ A plant which is hard will break. ~ The strong and hard will fall. ~ The soft and weak will overcome.

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[76c28т] **Liu Qixuan** ~ Life is soft and weak, death is hard and strong. ~ Plants are soft or fragile while living ~ And wither and harden while dying. ~ Therefore death grows in strength and hardness, ~ And life grows in softness and weakness. ~ A strong army perishes and a strong tree breaks. ~ What is hard and strong should not be valued, ~ And "the Above" should keep soft and weak.

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[76c29т] **Shi Fu Hwang** ~ Strong and Weak ~ Lao Tze says, ~ A man at his living is tender and weak and at his death adamant and strong. ~ Living creatures and plants at their living are soft and supple and at their death dry and withered. ~ Thus those who are adamant and strong are the concomitant of death; ~ and soft and weak, the concomitant of life. ~ Hence he who relies on the strength of his forces can not win, ~ and a tree which grows to be strong will invite the feller. ~ Hence the rule: ~ The big and the strong stay underneath and the soft and the weak exist above.

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[76c30т] **Ch'u Ta-Kao** ~ Man when living is soft and tender; when dead he is hard and tough. ~ All animals and plants when living are tender and fragile; when dead they become withered and dry. ~ Therefore it is said: the hard and tough are parts of death; the soft and tender are parts of life. ~ This is the reason why the soldiers when they are too tough cannot carry the day; the tree when it is too tough will break. ~ The position of the strong and great is low, and the position of the weak and tender is high.

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[76c31т] **Paul J. Lin** ~ In life, man is supple and tender. ~ In death, he becomes rigid and stark. ~ Myriad things such as grass and trees are supple and frail in life, ~ And shrivelled and dry in death. ~ Therefore, the rigid and stark are disciples of death, ~ While the supple and weak are disciples of life. ~ Therefore the army that uses strength cannot win. ~ The tree that stands firm will break. ~ The strong and large are subordinate; ~ The soft and weak are superior.

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[76c32т] **Michael LaFargue** ~ People begin life Soft and Weak, ~ when they are dead they are hard and firm. ~ Among the thousands of things: ~ Grass and trees begin life Soft and tender, ~ when they are dead they are withered and brittle. ~ Yes, strength and hardness accompany death; ~ Softness and Weakness accompany life. ~ And so: ~ With a battle axe too hardened, you cannot win; ~ when a tree becomes hard, then comes the axe. ~ The strong and the great stand lowest, ~ the Soft and Weak stand highest.

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[76c33т] **Cheng Lin** ~ When a man is alive, his body is supple and pliant. ~ When he is dead, it is hard and stiff. ~ When a plant is alive, it is supple and pliant. ~ When it is dead, it is dry and brittle. ~ Therefore, ~ to be hard and stiff is the way of death; ~ to be supple and pliant is the way of life. ~ A stiff weapon may break, just as a stiff tree may crack. ~ That which is hard and stiff occupies a disadvantageous position. ~ That which is supple and pliant occupies an advantageous position.

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[76c34т] **Yi Wu** ~ One who is living is soft and weak. ~ One who is dead is hard and rigid. ~ All living things, like grass and trees, are soft and frail. ~ With death, they become withered and dry. ~ Therefore, hardness and rigidity are associated with death. ~ Softness and weakness are associated with life. ~ Therefore, powerful weapons will not win; ~ Massive trees will be cut down; ~ The strong and great will be laid low; ~ The soft and weak will be exalted.

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[76c35т] **Han Hiong Tan** ~ When a person is alive and kicking, his body is soft and pliable. ~ When he is dead, his body is rigid and stiff. ~ Living plants are soft and supple. ~ Dead plants become dried and stiff. ~ Therefore, hard and stiff epitomises the dead. ~ Soft and supple typifies the living. ~ Hence, when an army flaunts its might, it will be defeated. ~ As the tree grows big and tall, it will be felled. ~ The strong and powerful should occupy the lower position. ~ While the meek and weak should be sitting atop.

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[76c36т] **Hua-Ching Ni** ~ When a person is alive, he is soft and supple. ~ When a person dies, he becomes hard and rigid. ~ When a plant is alive, it is pliant and tender. ~ When a plant is dead, it becomes dry and brittle. ~ Hence, the hard and rigid are companions of the dead. ~ The soft and supple are companions of the living. ~ Therefore, a mighty army is ready to be vanquished. ~ A tree that is dry is ready for the ax. ~ The mighty and the great will be laid low. ~ The soft and the gentle will outlive them all!

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[76c37т] **Chang Chung-yuan** ~ When a man is alive, ~ His body is soft and frail. ~ After his death, ~ It is hard and solid. ~ When grass and trees are growing, ~ They are delicate and fragile. ~ After their deaths, ~ They are wizened and decayed. ~ Therefore, what is hard is close to death. ~ What is soft is close to life. ~ Thus, when troops are inflexible, they lose the war. ~ When a wood board is dried hard, it cracks. ~ What is strongest and most solid remains low. ~ What is softest and meekest remains high.

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[76c38т] **Henry Wei** ~ Abstain from Hardness ~ Chieh Ch'iang ~ Man is soft and weak at birth; ~ At death he is hard and rigid. ~ The ten thousand things, herbs and trees, ~ Are soft and delicate when growing up; ~ In dying, they wither and look haggard. ~ Thus hardness and rigidity are companions of death; ~ Softness and weakness are companions of life. ~ Therefore armies, having become rigid, will not win; ~ Trees, having become rigid, will break asunder. ~ The big and rigid will be laid low; ~ The soft and weak will be lifted up.

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[76c39т] **Ha Poong Kim** ~ People are soft and weak when born, ~ But bard and strong when dead. ~ Plants are soft and supple when born, ~ But dry and shriveled when dead. ~ Therefore the hard and strong are companions of death, ~ The soft and weak are companions of life. ~ Therefore a strong weapon loses, ~ A strong tree breaks. ~ The strong and big belong below, ~ The soft and weak belong above.

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[76c40т] **Tao Huang** ~ When people are born, they are soft and gentle. ~ When they die, they are stiff and callous. ~ When myriad things, grasses and trees, are born, they are soft and tender. ~ When they die, they are withered. ~ So stiffness and callousness are the company of death. ~ Softness and suppleness are the company of life. ~ The powerful army will not win. ~ A stiff tree will break. ~ So stiffness and power stay below. ~ Softness and suppleness stay above.

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[76c41т] **Tang Zi-chang** ~ A living person is gentle and tender, while a dying person is rigid and hard. ~ A living plant is gentle and tender, while a dying plant is dry and withered. ~ Thus, one who is rigid and hard is on the way to die. ~ One who is gentle and tender is on the way to live. ~ Thus, a strong army will soon be annihilated. ~ A hard stick of wood will soon be broken. ~ A piece of hard leather will soon be split. ~ Teeth are stronger than lips, yet the teeth decay first. ~ Therefore, hardness and strength are inferior, gentleness and tenderness are superior.

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[76c42т] **Wing-tsit Chan** ~ When man is born, he is tender and weak. ~ At death, he is stiff and hard. ~ All things, the grass as well as trees, are tender and supple while alive. ~ When dead, they are withered and dried. ~ Therefore the stiff and the hard are companions of death. ~ The tender and the weak are companions of life. ~ Therefore if the army is strong, it will not win. ~ If a tree is stiff, it will break. ~ The strong and the great are inferior, while the tender and the weak are superior.

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[76c91т] **И. И. Семененко** ~ Человек, когда родится, слаб и нежен; ~ умирая же он делается тверд и крепок. ~ Вся тьма существ, деревья, травы при своем рождении нежны и слабы, когда же гибнут - засыхают. ~ Твердое и сильное выступают спутниками смерти, нежное и слабое - спутниками жизни. ~ Поэтому, когда могуче войско, оно победы не одерживает, ~ когда крепким вырастает дерево, его срубают на оружие. ~ Великое и сильное низки, а слабое и нежное высоки.

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[76c92т] **А. А. Маслов** ~ При рождении человек податлив и слаб. ~ Умирая - твёрд и крепок. ~ Трава и деревья гибки и податливы при жизни, а умирая, становятся сухи и ломки. ~ Поэтому твёрдое и сильное идут стезёй смерти, а податливое и слабое идут стезёй жизни. ~ Оттого сильное войско обречено на погибель, а крепкое дерево будет срублено. ~ Потому крепкое и сильное стоят ниже, а податливое и слабое - выше.

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[76c93т] **Е. А. Торчинов** ~ Когда человек рождается, он мягок и слаб. ~ Когда человек умирает, он тверд и силен. ~ Так и среди всех существ: пока растения живут, они мягки и слабы. ~ Когда они гибнут, они сухи и тверды. ~ Поэтому удел твердого и сильного - смерть, ~ А мягкого и слабого - жизнь. ~ Поэтому мощное оружие не может победить, ~ Поэтому крепкое дерево должно упасть. ~ Люди, склонные к насилию, не умирают своей смертью. ~ Поэтому сильное и великое будет унижено, а мягкое и слабое будет возвышено.

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[76c94т] **А. Е. Лукьянов** ~ Человек при рождении мягок и слаб, при наступлении смерти он крепок и силен. ~ Среди вещей трава и деревья при рождении мягкие и хрупкие, ~ при наступлении смерти пожухлые и сухие. ~ Поэтому крепкость и сила - спутники смерти, ~ мягкость и слабость - спутники жизни. ~ Вот почему, если войско сильное, оно не победит, ~ если дерево могучее, его срубят. ~ Сильное и большое уходит вниз, ~ мягкое и слабое пробивается наверх.

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[76c95т] **Ян Хин-шун** ~ Человек при своем рождении нежен и слаб, а при наступлении смерти тверд и крепок. ~ Все существа и растения при своем рождении нежные и слабые, а при гибели сухие и гнилые. ~ Твердое и крепкое - это то, что погибает, а нежное и слабое - это то, что начинает жить. ~ Поэтому могущественное войско не побеждает и крепкое дерево гибнет. ~ Сильное и могущественное не имеют того преимущества, какое имеют нежное и слабое.

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[76c96т] **Д. П. Конисси** ~ Новорожденный младенец нежен и слаб. ~ Труп мертвеца крепок и не гибок. ~ Только что распустившееся растение нежно и слабо. ~ Засохшее растение твердо и не гибко. ~ Отсюда ясно, что нежное и слабое живет. ~ Сильное войско не победоносно. ~ Нельзя поломать связку прутьев. ~ Сильное находится внизу, а слабое - наверху.

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[76c97т] **В. В. Малявин** ~ Человек, рождаясь, мягок и нежен. ~ Умирая, он тверд и напряжен. ~ Когда

все вещи, трава и деревья, живут, они мягки и гибки. ~ А умирают они сухими и жесткими. ~ Посему жестокость и напряженность - спутники смерти, ~ Мягкость и нежность - спутники жизни. ~ Вот почему, коли войско сильно, оно не победит. ~ А если дерево крепко, оно сломается. ~ Крепкое и большое будет внизу. ~ Мягкое и слабое будет вверху.

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[76c98т] **Б. Б. Виногродский** ~ Человек в жизни - мягкость и слабость. ~ В его смерти - твердость и сила. ~ Из мириад сущностей травы и деревья в жизни - это мягкость и хрупкость. ~ В их смерти - сухость, крепость. ~ Причинность: ~ Твердость и сила - это попутчики смерти. ~ Мягкость и слабость - это попутчики жизни. ~ Это дает: ~ Сила оружия ведет к уничтожению. ~ Сила дерева ведет к перелому. ~ В сильном и большом находится ориентация вниз. ~ В мягком и слабом находится ориентация вверх.

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PSEUDO-CHAPTER **Seventy-Seven**

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[77c01т] **Robert G. Henricks** ~ The Way of Heaven is like the flexing of a bow. ~ The high it presses down; the low it raises up. ~ From those with a surplus it takes away; to those without enough it adds on. ~ Therefore the Way of Heaven - ~ Is to reduce the excessive and increase the insufficient; ~ The Way of Man - ~ Is to reduce the insufficient and offer more to the excessive. ~ Now, who is able to have a surplus and use it to offer to Heaven? ~ Clearly, it's only the one who possesses the Way. ~ Therefore the Sage - ~ Takes actions but does not possess them; ~ Accomplishes his tasks but does not dwell on them. ~ Like this, is his desire not to make a display of his worthiness.

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[77c02т] **John C. H. Wu** ~ PERHAPS the Way of Heaven may be likened to the stretching of a composite bow! ~ The upper part is depressed, while the lower is raised. ~ If the bow-string is too long, it is cut short: ~ if too short, it is added to. ~ The Way of Heaven diminishes the more-than-enough to supply the less-than-enough. ~ The way of man is different: ~ it takes from the less-than-enough to swell the more-than-enough. ~ Who except a man of the Tao can put his superabundant riches to the service of the world? ~ Therefore, the Sage does his work without setting any store by it, accomplishes his task without dwelling upon it. ~ He does not want his merits to be seen.

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[77c03т] **D. C. Lau** ~ Is not the way of heaven like the stretching of a bow? ~ The high it presses down, ~ The low it lifts up; ~ The excessive it takes from, ~ The deficient it gives to. ~ It is the way of heaven to take from what has in excess in order to make good what is deficient. ~ The way of man is otherwise. It takes from those who are in want in order to offer this to those who already have more than enough. ~ Who is there that can take what he himself has in excess and offer this to the empire? ~ Only he who has the way. ~ Therefore the sage benefits them yet exacts no gratitude, ~ Accomplishes his task yet lays claim to no merit. ~ Is this not because he does not wish to be considered a better man than others?

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[77c04т] **R. L. Wing** ~ The Tao in Nature ~ Is like a bow that is stretched. ~ The top is pulled down, ~ The bottom is raised up. ~ What is excessive is reduced, ~ What is insufficient is supplemented. ~ The Tao in Nature ~ Reduces the excessive ~ And supplements the insufficient. ~ The Tao in Man is not so; ~ He reduces the insufficient, ~ Because he serves the excessive. ~ Who then can use excess to serve the world? ~ Those who possess the Tao. ~ Therefore Evolved Individuals Act without expectation, ~ Succeed without taking credit, ~ And have no desire to display their excellence.

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[77c05т] **Ren Jiyu** ~ Does not the Way (Tao) of Heaven resemble drawing a bow (and aiming an arrow at the target)? ~ When it is high, it will be brought down; ~ When it is low, it will be raised up; ~ When it is overfull, it will be diminished; ~ And when it is not full, it will be supplemented. ~ It is the Way of Heaven to diminish the excessive, so as to supplement the deficient. ~ This is not so with the Way of man - It takes away from those who have not enough so as to supply those who have superabundance. ~ Who can supply all the people under Heaven by diminishing the excessive? ~ Only the man who has "Tao." ~ Therefore the sage promotes all things, but does not think the effort as his own, ~ Achieves merit, but does not claim credit for himself, ~ And does not wish to parade his wisdom and ability.

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[77c06т] **Gia-fu Feng** ~ The Tao of heaven is like the bending of a bow. ~ The high is lowered, and the low is raised. ~ If the string is too long, it is shortened; ~ If there is not enough, it is made longer. ~ The Tao of heaven is to take from those who have too much and give to those who do not have enough. ~ Man's way is different. ~ He takes from those who do not have enough to give to those who already have too much. ~ What man has more than enough and gives it to the world? ~ Only the man of Tao. ~ Therefore the sage works without recognition. ~ He achieves what has to be done without dwelling on it. ~ He does not try to show his knowledge.

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[77c07т] **Lok Sang Ho** ~ The Dao of Heaven is like pulling a bow. ~ The top end comes down and the bottom end goes up. ~ It takes away from those with surplus to spare ~ and gives to those who are short. ~ The way of Heaven takes away from those with surplus to spare ~ and gives to those who are short. ~ The way of men is just the opposite. ~ It takes away from those who are short ~ and offers to those who have more than enough. ~ The Sage does his work but is not arrogant. ~ He accomplishes but will not dwell on his accomplishments. ~ He does not want to show off his accomplishments.

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[77c08т] **Xiaolin Yang** ~ Isn't the law of heavens like using a bow and arrow? ~ When it is aimed too high, it is lowered; when it is aimed too low, it is raised; ~ When it is aimed too far, it is loosened; when it is aimed too close, it is tightened. ~ The law of the heavens is to reduce the wealthy and give to the needy. ~ But the law of present-day people is just the opposite: they take from the needy to give to the wealthy. ~ Who can contribute the surplus to the needy? ~ Only the people who follow the DAO. ~ So the great men do not do things for themselves and do not claim credit when things are accomplished. ~ They just do not want to show their goodness.

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[77c09т] **Walter Gorn Old**, THE TAO OF HEAVEN ~ Like the bending of an archer's bow is the Tao of Heaven! ~ It brings down that which is high, and raises up that which is depressed. ~ It takes away where there is excess, and gives where there is deficiency. ~ The Tao of Heaven makes all things equal. ~ This Tao is not of man. ~ Man takes from the needy to add to his own excess. ~ Who is he that, having a superabundance, can bring it to the service of the world? ~ Only he who has the Tao. ~ This is why the wise man acts without expectation of reward, and completes his task without claiming merit. ~ For thus he hides his wealth.

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[77c10т] **James Legge** ~ May not the Way (or Tao) of Heaven be compared to the (method of) bending a bow? ~ The (part of the bow) which was high is brought low, and what was low is raised up. ~ (So Heaven) diminishes where there is superabundance, and supplements where there is deficiency. ~ It is the Way of Heaven to diminish superabundance, and to supplement deficiency. ~ It is not so with the way of man. ~ He takes away from those who have not enough to add to his own superabundance. ~ Who can take his own superabundance and therewith serve all under heaven? ~ Only he who is in possession of the Tao! ~ Therefore the (ruling) sage acts without claiming the results as his; ~ he achieves his merit and does not rest (arrogantly) in it: ~ - he does not wish to display his superiority.

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[77c11т] **David Hinton** ~ The Way of heaven is like a drawn bow pulling down the high and raising up the low: ~ it takes away where there's abundance and restores where there's want. ~ The Way of heaven takes away where there's abundance ~ and restores where there's want, ~ but the Way of humankind isn't like that: ~ it takes away where there's want ~ and gives where there's abundance. ~ Only a master of the Way can give abundance to all beneath heaven. ~ Such a sage acts without presumption and never dwells on success: ~ great worth has no need to be seen.

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[77c12т] **Chichung Huang** ~ Heaven's Tao ~ Is like the fixing of a bowstring: ~ Too high, lower it; ~ Too low, lift it. ~ More than enough, reduce it; ~ Not enough, replenish it. ~ Therefore, heaven's Tao ~ Takes from those who have more than enough ~ To replenish those who do not have enough; ~ Man's way ~ Takes from those who do not have enough ~ To offer to those who have more than enough. ~ Who can, having more than enough, ~ Offer some to heaven? ~ Perhaps only those who possess the Tao. ~ Hence, the sage man ~ Helped without possessing, ~ Scored merits without claiming. ~ That is how ~ He did not wish to parade his worth.

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[77c13т] **Ellen M. Chen** ~ The way of heaven, ~ Is it not like stretching a bow? ~ What is high up is pressed down, ~ What is low down is lifted up; ~ What has surplus (yu yŭ) is reduced, ~ What is deficient (pu tsu) is supplemented. ~ The way of heaven, ~ It reduces those who have surpluses, ~ To supplement those who are deficient. ~ The human way is just not so. ~ It reduces those who are deficient, ~ To offer those who have surpluses. ~ Who can offer his surpluses to the world? ~ Only a person of Tao. ~ Therefore the sage works (wei) without holding on to, ~ Accomplishes without claiming credit. ~ Is it not because he does not want to show off his merits?

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[77c14т] **Lee Sun Chen Org** ~ Doesn't the heavenly (highest) Tao work like the way we adjust bow and arrow in archery for coordination? ~ When the arrow aimed too high, [the archer] lowered it; ~ When the arrow aimed too low, [the archer] raised it; ~ When the loop was too big, [the archer] tensed the bow; ~ When the loop was too small, [the archer] loosened the bow. ~ The heavenly Tao draws away from the affluent people to assist the people in need; ~ Whereas human's way (natural impulse), on the contrary, is to deprive the people in need to serve the affluent. ~ Who [on Earth] would give away extra possessions [that exceeds the needs of his diminutive physical self] for the cause of relieving [the needy] of the world? ~ Only people who quest for Tao would respond to this [noble] calling. ~ That is why I have said: ~ "A Sage helps [creatures] to survive without being possessive; ~ He accomplishes [good] deeds without claiming credits." ~ The reason is that a Sage does not seek the celebrity status as a sage [or saint] [he seeks but the substantial deeds of being a sage or saint].

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[77c15т] **Tien Cong Tran** ~ Is the Way of Heaven similar to a stretched bow? ~ The upper part is pressed down, while the lower is raised. ~ The overfull part is reduced, the deficient part is supplemented. ~ The Way of Heaven is to reduce what is overfull and to supplement what is deficient. ~ The way of man is different: it reduces what is deficient and supplements what is overfull. ~ Who, except the man of the Way, can put his excessive riches to the service of the world? ~ Therefore, the sage does his work without saying it is done by him, accomplishes his task without dwelling upon it. ~ He does not want his merits to be seen.

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[77c16т] **Thomas Z. Zhang** ~ Tao of Nature is like tensing the string of a bow. ~ The high parts of the string comes down, the low parts lift up. ~ If it is too long, then we cut out excessive part. ~ If it is too short, then we add some. ~ It is Tao of Nature that excessive part is reduced and insufficient part is supplemented. ~ But Tao of People is opposite. ~ The poor become poorer. ~ The rich become richer. ~ Only those who have Te can donate their surplus to the world. ~ This is why sages work but do not force their way, and succeed but do not glorify their merits. ~ It is their modesty that is wise.

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[77c17т] **Arthur Waley** ~ Heaven's way is like the bending of a bow. ~ When a bow is bent the top comes down and the bottom-end comes up. ~ So too does Heaven take away from those who have too much, and give to those that have not enough. ~ But if it is Heaven's way to take from those who have too much and give to those who have not enough, this is far from being man's way. ~ He takes away from those that have not enough in order to make offering to those who already have too much. ~ One there is and one only, so rich that he can afford to make offerings to all under heaven. ~ Who is this? ~ It is the possessor of Tao. ~ If, then, the Sage 'though he controls does not lean, and when he has achieved his aim does not linger', it is because he does not wish to reveal himself as better than others.

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[77c18т] **Richard John Lynn** ~ The Dao of Heaven, is it not like when a bow is pulled? ~ As the high end gets pulled down, the low end gets pulled up: so those who have more than enough are diminished, and those who have less than enough get augmented. ~ The Dao of Heaven diminishes those who have more than enough and augments those who have less than enough, but the Dao of man is not like this, ~ For it diminishes those who have less than enough in order to give to those who have more than enough. ~ Who can take his more than enough and give it to all under Heaven? ~ It is only one who has the Dao. ~ Thus it is that the sage acts, yet they [the people] do not depend on him, and he achieves success yet takes no pride in it, for he does not want to appear as a worthy [xian].

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[77c19т] **Lin Yutang** ~ BENDING THE BOW ~ The Tao (way) of Heaven, ~ Is it not like the bending of a bow? ~ The top comes down and the bottom-end goes up, ~ The extra (length) is shortened, the insufficient (width) is expanded. ~ It is the Way of Heaven to take away from those that have too much ~ And give to those that have not enough. ~ Not so with man's way: ~ He takes away from those that have not ~ And gives it as tribute to those that have too much. ~ Who can have enough and to spare to give to the entire world? ~ Only the man of Tao. ~ Therefore the Sage acts, but does not possess, ~ Accomplishes but lays claim to no credit, ~ Because he has no wish to seem superior.

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[77c20т] **Victor H. Mair** ~ The Way of heaven is like the bending of a bow - ~ the upper part is pressed down, ~ the lower part is raised up, ~ the part that has too much is reduced, ~ the part that has too little is increased. ~ Therefore, ~ The Way of heaven ~ reduces surplus to make up for scarcity; ~ The Way of man ~ reduces scarcity and pays tribute to surplus. ~ Who is there that can have a surplus and take from it to pay tribute to heaven? ~ Surely only one who has the Way! ~ For this reason, ~ The sage ~ acts but does not possess, ~ completes his work but does not dwell on it. ~ In this fashion, ~ he has no desire to display his worth.

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[77c21т] **Tolbert McCarroll** ~ The way of heaven is like the bending of a bow. ~ The high end is pulled down and the low end is raised up. ~ The excessive is diminished and the deficient is supplemented. ~ It is the way of heaven to take where there is too much in order to give where there is not enough. ~ The way of people is otherwise. ~ They take where there is not enough in order to increase where there is already too much. ~ Who will take from their own excesses and give to all under heaven? ~ Only those who hold to the Tao. ~ Therefore, ~ the True Person ~ benefits yet expects no reward, ~ does the work and moves on. ~ There is no desire to be considered better than others.

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[77c22т] **David H. Li** ~ The cosmos's Direction is like extending a bow. ~ Aiming too high, it lowers; ~ aiming too low, it raises. ~ From the excessive, it takes; ~ to the insufficient, it augments. ~ The cosmos's Direction is to take from the excessive and augment the insufficient. ~ This is not so for the direction in humans, which is to take from the insufficient to augment the excessive. ~ Who is willing to augment [the insufficient of] the world with excesses? ~ Only ones with Direction. ~ Thus, ~ a sage provides without expecting approbation, ~ accomplishes without seeking acclamation, ~ does without flaunting wisdom.

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[77c23т] **Yasuhiko Genku Kimura** ~ The Way of Heaven is like the bending of a bow. ~ The upper is lowered, while the lower is raised. ~ The too long is shortened, while the too short is lengthened. ~ The Way of Heaven is the way of balance: ~ Take from that which has more ~ and give to that which has less. ~ The way of man is different: ~ Take from those who have less ~ and give to those who have more. ~ Who is so abundant that he can continue to give to the world? ~ Only the man who embodies the Tao and is thus inexhaustible. ~ Therefore, the sage, being the fulcrum of the world, ~ Benefits his people without proclaiming it, ~ Accomplishes his task without dwelling on it, ~ Enlightens his world without flaunting his wisdom.

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[77c24т] **Chou-Wing Chohan** ~ Is not the superior Tao like drawing a bow? ~ The high part moves downward, the low part moves upward, ~ What is full is reduced, what is insufficient is filled. ~ The superior Tao reduces the full, fills what is insufficient. ~ Man's Tao, in contrast, takes from the insufficient and gives to the full. ~ Who can take from the full and give to the insufficient? ~ Only he who has the Tao can. ~ Therefore, the sage does not hoard anything for himself. ~ The more he helps others, the more he obtains for himself. ~ The superior Tao does good, and never does evil, ~ The sage's Tao acts, but never hurts others.

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[77c25т] **Man-Ho Kwok** ~ The Tao of Heaven is like the tensing of a bow: ~ - what is above is drawn down, ~ - and what's below is drawn up, ~ - what has plenty is drawn from and is given to what doesn't have enough. ~ The Heavenly Tao takes from those who have too much, ~ And it gives to those who have little or nothing. ~ Ah, but the human way is different. ~ Even the wealthiest leech the poor ~ So they can have even more. ~ What kind of person is it ~ Who has more than they need ~ And so gives it out, and gives it freely? ~ Only a being that is filled with the Tao.

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[77c26т] **Gu Zhengkun** ~ Does not the Tao of heaven resemble the bending of a bow (aiming): ~ Pressing down the high, ~ Lifting up the low, ~ Reducing the excessive, ~ Compensating the deficient? ~ So the Tao of heaven means to compensate the deficient by reducing the excess. ~ The Tao of man is different: ~ It gives to one who already has more than enough by taking from one who is in want. ~ Who can offer what he has in excess to the people? ~ Only the man of Tao. ~ Thus the sage ~ Benefits all things without claiming to be their benefactor; ~ Succeeds without claiming credit; ~ Because he does not want to show off his wisdom.

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[77c27т] **Chao-Hsiu Chen** ~ Isn't the Tao of Heaven like stretching a bow? ~ When it is high, it presses down, ~ when it is low, it lifts up. ~ When it is surplus, it reduces. ~ When it is deficient, it increases. ~ The Tao of Mankind is the opposite: it reduces the deficiency in order to add to the surplus. ~ Only the one who has the Tao offers his surplus to others. ~ Therefore the sage benefits others, yet claims no gratitude, ~ accomplishes his task, yet assumes no merit. ~ It is only because he does not want to be considered as a virtuous person.

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[77c28т] **Liu Qixuan** ~ The way of Heaven is like the opening of the bow, ~ Which flats the high, lifts the low, ~ Reduces the surplus, and compensates for losses. ~ The way of Heaven cuts the superfluous ~ To compensate the meager. ~ The way of Mankind cuts the meager ~ To add to the superfluous. ~ Who can have more than enough to provide for the world? ~ Only the ones who are good at keeping the Way. ~ Therefore, the wise person does but occupies nothing, ~ Achieves but does not feel successful, ~ Because he/she does not want to be praised as a sage.

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[77c29т] **Shi Fu Hwang** ~ Bending The Bow ~ Lao Tze says, ~ May not the way of Heaven be compared to bending a bow? ~ The upper end is where Heaven presses down, and the bottom end is where Heaven lifts up. ~ So the extra length is shortened; ~ the insufficient width is expanded. ~ It is the way of Heaven to reduce from those that have too much, and increase to those that have not enough. ~ It is not so with the way of Man. ~ He takes away from those who have not enough to add to those that have too much. ~ Who can have too much and spare to give to the entire world? ~ Only he who is enlightened in the Tao. ~ Therefore the sage works without claiming his endeavor. ~ He achieves his task and does not rest arrogantly in it. ~ For he does not wish to display his superiority.

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[77c30т] **Ch'u Ta-Kao** ~ Is not the Tao of heaven like the drawing of a bow? ~ It brings down the part which is high; it raises the part which is low; it lessens the part which is redundant (convex); it fills up the part which is insufficient (concave). ~ The Tao of heaven is to lessen the redundant and fill up the insufficient. ~ The Tao of man, on the contrary, is to take from the insufficient and give to the redundant. ~ Who can take from the redundant and give to the insufficient? ~ Only he who has Tao can. ~ Therefore the Sage does not hoard. ~ The more he helps others, the more he benefits himself; the more he gives to others, the more he gets himself. ~ The Tao of heaven does one good but never does one harm; the Tao of the Sage acts but never contends.

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[77c31т] **Paul J. Lin** ~ Perhaps the Tao of heaven resembles the drawing of a bow. ~ When it is high, lower it. ~ When low, raise it. ~ When excessive, diminish it. ~ When deficient, replenish it. ~ The Tao of heaven diminishes the excessive and replenishes the deficient. ~ The Tao of man is not so - while decreasing the deficient, it supplies the excessive. ~ Who can supply the world with overabundance? ~ Only the man with Tao. ~ Therefore the Sage acts without exalting his ability. ~ He achieves without dwelling upon it. ~ He does not want to display his superiority.

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[77c32т] **Michael LaFargue** ~ Heaven's Way is like the stringing of a bow: ~ It pulls down what is high, ~ it lifts up what is low, ~ it takes away from what has an abundance, ~ to give to what has not enough. ~ Heaven's Way: ~ Take away from what has an abundance, ~ help along what has not enough. ~ People's way is not like this: ~ Take away from what has not enough, ~ to offer it to what has an abundance. ~ Who can have an abundance to offer the world? ~ Only the one who has Tao. ~ And so the Wise Person: ~ Works but does not rely on this, ~ achieves successes but does not dwell in them, ~ has no desire to show off his worth.

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[77c33т] **Cheng Lin** ~ The way of Heaven is like the drawing of a bow! ~ The bulge is levelled; ~ the depression is raised; ~ the excess is diminished; ~ the deficiency is replenished. ~ The way of Heaven is to diminish excess, and replenish deficiency. ~ The way of man is the opposite. ~ He robs the poor to serve the rich. ~ Who can give all he has to serve the world? ~ Only the follower of Truth. ~ Thus the Sage gives without the wish for return; ~ he achieves without claiming credit. ~ Is this not because he wishes to conceal his worth?

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[77c34т] **Yi Wu** ~ Is not the way of Heaven like the stringing of a bow? ~ The upper part is depressed, ~ The lower part is raised; ~ The too-long string is shortened, ~ The too-short string is added to. ~ The way of Heaven reduces excesses and makes-up deficiencies. ~ The path of man is not so; ~ It decreases the deficient to supply the excessive. ~ Who can have more to offer to the world? ~ Only the man with the Way. ~ Therefore, the sage acts without taking credit, ~ Achieves without attachment. ~ He does not want to display his worthiness.

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[77c35т] **Han Hiong Tan** ~ The way of Dao operates like the art of archery. ~ When you aim too high, you have to adjust downwards. ~ When you aim too low, you have to adjust upwards. ~ If the tension is excessive, you lower it. ~ If the tension is inadequate, you augment it. ~ The way of Dao is to take from the excess and give it to the deficient. ~ In the human realm, it is totally different. ~ It is the case of robbing the poor and giving it to the rich. ~ Who would take from the haves and give it to the have-nots? ~ Only the people who follow the way of Dao would. ~ Therefore, the sage does things without ulterior motives. ~ When he accomplishes, he does not claim credit. ~ It is because he does not want to appear sagacious.

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[77c36т] **Hua-Ching Ni** ~ The subtle Way of the universe: is it not expressed in the stretching of a bow? ~ The high it presses down. ~ The low it lifts up. ~ The excessive it takes from. ~ The deficient it gives to. ~ It is the nature of this subtle truth to take from what is excessive and give to what is deficient. ~ The way of man, however, is otherwise. ~ It takes from those in need to give to those who already have more than enough. ~ Only one of whole virtue always has something to give to others. ~ Therefore, one of whole virtue does things, but does not keep them for himself; ~ accomplishes his tasks, but does not cling to them. ~ He has no desire to trade his virtue for people's worship.

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[77c37т] **Chang Chung-yuan** ~ The course of nature is similar to the curve of a bow: ~ That which is at the top is pulled down; ~ That which is at the bottom is brought up. ~ That which is overfull is reduced; ~ That which is deficient is supplemented. ~ The course of nature is to reduce what is overfull ~ And to supplement what is deficient. ~ The course of man is to reduce what is deficient ~ And to supplement what is overfull. ~ Who can supplement the overfull for the people of the world? ~ Only the man of Tao can do it. ~ Therefore, with the wise, work is done and no one depends on it. ~ Achievements are made, but no one claims credit. ~ Is he not free from wishing to show off his superiority?

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[77c38т] **Henry Wei** ~ The Way of Heaven ~ T'ien Tao ~ The Way of Heaven, ~ Is it not like stretching the bow? ~ What is high is brought low; ~ What is low is pulled up; ~ What is superfluous is taken off; ~ What is deficient is strengthened. ~ The Way of Heaven takes from what has a surplus ~ To supply what has a deficit. ~ The way of men acts differently. ~ It takes from what has a deficit ~ To serve what has a surplus. ~ Who will use his surplus to serve the world? ~ Only the man who is possessed of Tao. ~ Thus the Sage acts but does not presume on the result; ~ He achieves success but does not claim any credit. ~ Doesn't this show that he dislikes showing off his worth?

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[77c39т] **Ha Poong Kim** ~ The way of Heaven - ~ Isn't it like stretching a bow? ~ You press down the high, ~ Raise the low, ~ Take away the excess, ~ Add to the deficient. ~ The way of Heaven ~ Takes away from those who have too much and gives to those who have not enough. ~ The way of man ~ Is not so. ~ It takes away from those who have not enough and offers to those who have too much. ~ Who can have too much and offer to all under Heaven? ~ Only the man of Tao can. ~ Therefore the sage ~ Rules without depending on anyone. ~ His work is done, but he never dwells in it. ~ He does not wish to show his worthiness.

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[77c40т] **Tao Huang** ~ The Tao of heaven is like drawing a bow. ~ The high bends down, ~ The low rises up. ~ The surplus decreases, ~ Insufficiency is supplied. ~ So the Tao of heaven reduces what is surplus and enhances what is insufficient. ~ The human Tao reduces what is insufficient and caters to the surplus. ~ Who can use the surplus to benefit the heaven? ~ Only those who possess Tao. ~ So the sage ~ Exists without ownership, ~ Accomplishes without holding on. ~ It is thus, without desire, that the wise see.

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[77c41т] **Tang Zi-chang** ~ Is not the law of Nature like aiming with a bow? ~ It brings down the high and lifts up the low; ~ reduces the excessive, drawing strength; ~ and increases insufficient, drawing strength. ~ So that the law of Nature is to diminish the excess and supply the want. ~ But the way of Man is not so: ~ He robs the poor and serves the rich! ~ Who can give his excessive possessions to serve the world? ~ The man who possesses Dao. ~ Thus a Sage ruler provided everything but did not take anything. ~ He accomplished deeds but did not claim them. ~ That is, he did not display his sagacity.

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[77c42т] **Wing-tsit Chan** ~ Heaven's Way is indeed like the bending of a bow. ~ When (the string) is high, bring it down. ~ When it is low, raise it up. ~ When it is excessive, reduce it. ~ When it is insufficient, supplement it. ~ The Way of Heaven reduces whatever is excessive and supplements whatever is insufficient. ~ The way of man is different. ~ It reduces the insufficient to offer to the excessive. ~ Who is able to have excess to offer to the world? ~ Only the man of Tao. ~ Therefore the sage acts, but does not rely on his own ability. ~ He accomplishes his task, but does not claim credit for it. ~ He has no desire to display his excellence.

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[77c91т] **И. И. Семененко** ~ Не сходно ль Дао Неба с тем, как натягивают лук? ~ Сгибают его верхний конец и поднимают в то же время нижний, ~ отнимают от избытка и восполняют недостаток. ~ И Дао Неба восполняет недостаток, отнимая от избытка. ~ Людское Дао заключается в обратном: ~ ущемлять лишенного достатка и одаривать живущего в избытке. ~ Кто способен одарить своим избытком Поднебесную? ~ Лишь тот, кто обладает Дао. ~ Именно поэтому Премудрый человек не ищет для себя опоры в том, что делает, и не относит к себе совершенные им подвиги. ~ Он не желает выставлять на обозрение свои достоинства.

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[77c92т] **А. А. Маслов** ~ Разве не напоминает Путь Неба натягивание лука? ~ Что было вверху - опускается, а что было внизу - поднимается. ~ Что было в избытке - уменьшается, а что было в недостатке - дополняется. ~ В этом и заключается Путь Неба: уменьшать то, что в избытке, и дополнять то, что в недостатке. ~ Путь человека, увы, не таков. ~ Он уменьшает то, что и так в недостатке, и дополняет этим то, что и так в избытке. ~ Кто же может дополнить Поднебесную тем, чем он владеет в избытке? ~ Лишь тот, кто обладает Дао. ~ Именно так поступали мудрецы и не требовали воздаяния, достигали цели и не считали это заслугой. ~ Ибо они не хотели, чтобы их ставили выше других.

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[77c93т] **Е. А. Торчинов** ~ Разве природа небесного Дао-Пути не похожа на натягивание лука? ~ Возвышающееся он опускает, опускающееся он возвышает, когда есть избыток, он отнимает его, когда есть недостаток, он восполняет его. ~ Небесный Дао-Путь отнимает, когда есть излишек, и дает, когда есть недостаток. ~ Но не таков путь людской, ибо он в том, чтобы отнять, когда и так недостаток, и прибавить, когда и так излишек. ~ Кто сможет при помощи излишка прибавить нечто в Поднебесной? ~ Только тот, кто обладает Дао-Путем. ~ Поэтому совершенномудрый действует, не замышляя преднамеренно. ~ Он обладает благими качествами и свойствами, но к ним не привязан. ~ И он нисколько не намерен смотреться перед миром как мудрец.

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[77c94т] **А. Е. Лукьянов** ~ Небесное Дао подобно натягиванию лука: ~ верх в нем опускается, низ в нем поднимается, ~ излишек в нем сокращается, недостаток в нем восполняется. ~ Дао Неба сокращает излишек и восполняет недостаток. ~ Если же взять человеческое Дао, то здесь не так: ~ [оно] изымает, где недостаток, и отдает туда, где избыток. ~ Кто же может, имея избыток, отдать его Поднебесной? ~ Только тот, в ком [небесное] Дао. ~ Вот почему совершенномудрый человек воздействует и ни на что не опирается, ~ успешно завершает и не ставит себе это в заслугу. ~ Он не желает выглядеть мудрым (достойным).

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[77c95т] **Ян Хин-шун** ~ Небесное дао напоминает натягивание лука. ~ Когда понижается его верхняя часть, поднимается нижняя. ~ Оно отнимает лишнее и отдает отнятое тому, кто в нем нуждается. ~ Небесное дао отнимает у богатых и отдает бедным то, что у них отнято. ~ Человеческое же дао - наоборот. ~ Оно отнимает у бедных и отдает богатым то, что отнято. ~ Кто может отдать другим все лишнее? ~ Это могут сделать только те, которые следуют дао. ~ Поэтому совершенномудрый делает и не пользуется тем, что сделано, совершает подвиги и себя не

прославляет. ~ Он благороден потому, что у него нет страстей.

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[77c96т] **Д. П. Конисси** ~ Небесное Тао похоже на человека, натягивающего тетиву на лук: ~ высокий поднимает лук наверх, а низкий поднимает взор наверх. ~ Имеющий избыток потерпит потерю. ~ Страдающий недостатком будет иметь избыток. ~ Потому что небесное Тао всегда отнимает у изобилующих и отдает страдающим недостатком. ~ Человеческое Тао, впрочем, наоборот: оно отнимает от не имеющих и отдает изобилующим. ~ Поэтому кто посвящает свой избыток всему миру, тот имеет Тао. ~ Святой муж делает много, но не хвалится сделанным; ~ совершает заслуги, но не признает их, потому что он не желает обнаружить свою мудрость.

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[77c97т] **В. В. Малявин** ~ Небесный Путь - это как натягивание на лук тетивы: ~ Верхний край надо опустить вниз, ~ Нижний край надо поднять вверх. ~ Если слишком длинно, укоротить, ~ Если слишком коротко, удлинить. ~ Так и Путь Небес: отнимает лишнее и прибавляет недостающее. ~ Путь же людей не таков: ~ Отнимают недостающее и добавляют к тому, что в избытке. ~ Кто способен, имея излишек, отдать его миру? ~ Только человек Пути. ~ Вот почему Премудрый человек ~ Действует - и не держится за сделанное, ~ Имеет успехи - и не привязан к ним, ~ И не имеет желания показывать свою мудрость.

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[77c98т] **Б. Б. Виногродский** ~ В небесном Пути нет ли подобия натягиванию лука? ~ Высокое - оно придавливается. ~ Низкое - оно приподнимается. ~ При наличии излишка его убавляют. ~ При недостаточности его восполняют. ~ В небесном Пути убавляют наличие излишка и восполняют не-достаточность. ~ Кто способен наличие излишка отдавать Поднебесной? ~ Только тот, у кого в наличии Путь. ~ Это дает: ~ Человек мудрости в осуществлении не отождествляется, ~ совершив дело, не пребывает в нем. ~ Нет у него стремления проявить умелость.

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PSEUDO-CHAPTER **Seventy-Eight**

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[78c01т] **Robert G. Henricks** ~ In the whole world, nothing is softer and weaker than water. ~ {And yet for attacking} the hard and strong, nothing can {beat} it, ~ Because there is nothing you can use to replace it. ~ That water can defeat the unyielding - ~ That the weak can defeat the strong - ~ There is no one in the whole world who doesn't know it, ~ And yet {there is no one who can} put {it} into practice. ~ For this reason, the words of the Sage say: ~ To take on yourself the disgrace of the state - this is called being the lord of [the altars of] earth and grain; ~ To assume responsibility for all ill-omened events in the state - this is called being the king of the world. ~ Correct words seem to say the reverse [of what you expect them to say].

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[78c02т] **John C. H. Wu** ~ NOTHING in the world is softer and weaker than water; ~ But, for attacking the hard and strong, there is nothing like it! ~ For nothing can take its place. ~ That the weak overcomes the strong, and the soft overcomes the hard, ~ This is something known by all, but practised by none. ~ Therefore, the Sage says: ~ To receive the dirt of a country is to be the lord of its soil-shrines. ~ To bear the calamities of a country is to be the prince of the world. ~ Indeed, Truth sounds like its opposite!

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[78c03т] **D. C. Lau** ~ In the world there is nothing more submissive and weak than water. ~ Yet for attacking that which is hard and strong nothing can surpass it. ~ This is because there is nothing that can take its place. ~ That the weak overcomes the strong, ~ And the submissive overcomes the hard, ~ Everyone in the world knows yet no one can put this knowledge into practice. ~ Therefore the sage says, ~ One who takes on himself the humiliation of the state ~ Is called a ruler worthy of offering sacrifices to the gods of earth and millet; ~ One who takes on himself the calamity of the state ~ Is called a king worthy of dominion over the entire empire. ~ Straightforward words seem paradoxical.

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[78c04т] **R. L. Wing** ~ Nothing in the world, ~ Is as yielding and receptive as water; ~ Yet in attacking the firm and inflexible, ~ Nothing triumphs so well. ~ Because of what it is not, ~ This becomes easy. ~ The receptive triumphs over the inflexible; ~ The yielding triumphs over the rigid. ~ None in the world do not know this. ~ None have the ability to practice it. ~ Therefore Evolved Individuals say: ~ One who accepts the disgrace of the organization ~ Can be called the leader of the grain shrine. ~ One who accepts the misfortunes of the organization ~ Can be called the leader of the world. ~ Right words appear to reverse themselves.

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[78c05т] **Ren Jiyu** ~ Nothing under Heaven is softer and weaker than water, ~ But in attacking the hard and strong, no force can compare with it, ~ For nothing can take its place. ~ The reason why the weak can overcome the strong and the soft can overcome the hard is known to all the people under Heaven, ~ But none would follow and practise it. ~ Therefore the sage said: ~ He who bears humiliation of the whole state can be the sovereign of the country. ~ He who bears the disaster of the whole state can be the king of all under Heaven. ~ Positive words seem to be negative.

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[78c06т] **Gia-fu Feng** ~ Under heaven nothing is more soft and yielding than water. ~ Yet for attacking the solid and strong, nothing is better; ~ It has no equal. ~ The weak can overcome the strong; ~ The supple can overcome the stiff. ~ Under heaven everyone knows this, ~ Yet no one puts it into practice. ~ Therefore the sage says: ~ He who takes upon himself the humiliation of the people is fit to rule them. ~ He who takes upon himself the country's disasters deserves to be king of the universe. ~ The truth often sounds paradoxical.

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[78c07т] **Lok Sang Ho** ~ Nothing under heaven is weaker than water. ~ Yet nothing however proficient in attacking the strong can win over water. ~ The reason is that nothing can lay a handle on water. ~ The weak overcomes the strong; ~ The soft overcomes the hard. ~ All under heaven know about this dictum ~ but few people can put it into practice. ~ That is why the Sage says: ~ "Those who take what other people discard as garbage ~ is the lord of Society. ~ Those who love the nation when it is in the grip of misfortune ~ can claim to be the king." ~ What is right often seems to be wrong.

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[78c08т] **Xiaolin Yang** ~ Nothing in this world is softer than water; ~ However, nothing in this world is more powerful than water in breaking the hardest things, ~ And nothing in this world can replace water. ~ Everyone knows this, but no one acts according to it. ~ So, the great men said: ~ "Those who can share the humiliation of the country can be the masters of the country; ~ Those who can share the disasters of the country can be the rulers of the country." ~ These truthful words sound like nonsense to present-day people.

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[78c09т] **Walter Gorn Old**, ACCEPTING THE TRUTH ~ Nothing on earth is so weak and yielding as water, but for breaking down the firm and strong it has no equal. ~ This admits of no alternative. ~ All the world knows that the soft can wear away the hard, and the weak can conquer the strong; but none can carry it out in practice. ~ Therefore the Sage says: He who bears the reproach of his country is really the lord of the land. He who bears the woes of the people is in truth their king. ~ The words of truth are always paradoxical!

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[78c10т] **James Legge** ~ There is nothing in the world more soft and weak than water, and yet for attacking things that are firm and strong there is nothing that can take precedence of it; ~ - for there is nothing (so effectual) for which it can be changed. ~ Every one in the world knows that the soft overcomes the hard, and the weak the strong, but no one is able to carry it out in practice. ~ Therefore a sage has said, ~ 'He who accepts his state's reproach, ~ Is hailed therefore its altars' lord; ~ To him who bears men's direful woes ~ They all the name of King accord.' ~ Words that are strictly true seem to be paradoxical.

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[78c11т] **David Hinton** ~ Nothing in all beneath heaven is so soft and weak as water. ~ And yet, for conquering the hard and strong, nothing succeeds like water. ~ And nothing can change it: ~ weak overcoming strong, ~ soft overcoming hard. ~ Everything throughout all beneath heaven knows this, ~ and yet nothing puts it into practice. ~ That's why the sage said: ~ Whoever assumes a nation's disgrace is called the sacred leader of a country, ~ and whoever assumes a nation's misfortune is called the emperor of all beneath heaven. ~ Words of clarity sound confused.

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[78c12т] **Chichung Huang** ~ Nothing under heaven is softer and weaker than water, ~ Yet, in attacking the hard and strong, ~ Nothing can surpass it, ~ Because nothing can replace it. ~ That the soft overcome the hard, ~ And the weak overcome the strong - ~ None under heaven does not know it, ~ Yet none can practice it. ~ Hence, the sage man's saying goes: ~ "He who bears the state's humiliations ~ Is called lord of the land; ~ He who bears the state's calamities ~ Is called king of the empire." ~ A positive statement sounds paradoxical.

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[78c13т] **Ellen M. Chen** ~ Nothing under heaven ~ Is softer (jou) and weaker (jo) than water, ~ Yet nothing can compare with it ~ In attacking the hard (chien) and strong (ch'iang). ~ Nothing can change (i) place with it. ~ That the weak overcomes the strong, ~ And the soft overcomes the hard, ~ No one under heaven does not know (chih), ~ Though none can put it into practice. ~ Therefore a sage said: ~ "One who receives the filth of a state, ~ Is called the Master of the Altar of the Soil and Grain; ~ One who shoulders the evils of a state, ~ Becomes the king under heaven." ~ Straightforward words (yen) appear to be their reverse.

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[78c14т] **Lee Sun Chen Org** ~ The most flexible and weak (pliable) thing on Earth is water; ~ But, when it comes to the feat of overpowering hardness, I have not come across anything better than it; ~ Nothing whatsoever can substitute it for its strength. ~ [The above stated fact demonstrates that] the weak (pliable) ones can win over the strong ones, and the flexible (adaptable) ones can conquer the rigid (steely) ones; ~ [Nevertheless] this principle is difficult [for ordinary people] in the world to comprehend and utilize. ~ Accordingly a Sage once said: ~ "The person who could bear the insult for the sake of a state is the one who mostly deserved to be the lord of the people; ~ The person who could endure the misfortune for the sake of a country is the most qualified one to be the king of the world." ~ This straight talk does appear antithetical [to the established belief]!

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[78c15т] **Tien Cong Tran** ~ Nothing in the world is softer and weaker than water; but, for attacking the hard and strong, there is nothing like it! ~ For nothing can take its place. ~ The weak overcomes the strong, and the soft overcomes the hard. ~ This is something known by all, but practiced by none. ~ Therefore, the sage says: To receive the blame of a country is to be the lord of its soil-shrines. ~ To bear the calamities of a country is to be the king of the world. ~ Indeed, the truth sounds like its opposite!

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[78c16т] **Thomas Z. Zhang** ~ Nothing in the world is more flexible and adaptable than water. ~ Yet, when conquering the hard and strong, nothing is better. ~ This is because water does not have definite shape. ~ The yielding wins over the strong. ~ Flexibility wins over rigidity. ~ Everybody understands this. ~ But few practice it. ~ Therefore the sage says: ~ "Those, who can endure disgrace for their kingdom, can be the head of the kingdom; ~ Those, who can accept misfortune for their kingdom, can be Emperor of the world." ~ These logical words appear to be controversial.

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[78c17т] **Arthur Waley** ~ Nothing under heaven is softer or more yielding than water; but when it attacks things hard and resistant there is not one of them that can prevail. ~ For they can find no way of altering it. ~ That the yielding conquers the resistant and the soft conquers the hard is a fact known by all men, yet utilized by none. ~ Yet it is in reference to this that the Sage said ~ 'Only he who has accepted the dirt of the country can be lord of its soil-shrines; only he who takes upon himself the evils of the country can become a king among those what dwell under heaven.' ~ Straight words seem crooked.

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[78c18т] **Richard John Lynn** ~ Of all under Heaven, nothing is more soft and pliable than water, yet for attacking the hard and stiff, nothing can beat it, so it is impossible to take its place. ~ That the soft conquers the stiff and the pliable conquers the hard, none among all under Heaven fails to know, yet none can practice it. ~ Therefore, according to what the sage says, he who sustains disgrace on behalf of the state is referred to as the master of altars dedicated to the soil and grain [its rightful ruler], and he who sustains misfortune on behalf of the state is referred to as a sovereign for all under Heaven. ~ These are true words that seem false.

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[78c19т] **Lin Yutang** ~ NOTHING WEAKER THAN WATER ~ There is nothing weaker than water ~ But none is superior to it in overcoming the hard, ~ For which there is no substitute. ~ That weakness overcomes strength ~ And gentleness overcomes rigidity, ~ No one does not know; ~ No one can put into practice. ~ Therefore the Sage says: ~ "Who receives unto himself the calumny of the world ~ Is the preserver of the state. ~ Who bears himself the sins of the world ~ Is the king of the world." ~ Straight words seem crooked.

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[78c20т] **Victor H. Mair** ~ Nothing under heaven is softer or weaker than water, ~ and yet nothing is better for attacking what is hard and strong, ~ because of its immutability. ~ The defeat of the hard by the soft, ~ The defeat of the strong by the weak - ~ this is known to all under heaven, yet no one is able to practice it. ~ Therefore, ~ in the words of the sage, it is said: ~ "He who bears abuse directed against the state is called 'lord of the altars for the gods of soil and grain'; ~ He who bears the misfortunes of the state is called the 'king of all under heaven.'" ~ True words seem contradictory.

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[78c21т] **Tolbert McCarroll** ~ Nothing under heaven is softer or more yielding than water. ~ Yet it has no equal for attacking things that are hard and stiff. ~ Nothing can withstand it. ~ Everyone knows that the yielding overcomes the stiff, ~ and the soft overcomes the hard. ~ Yet no one applies this knowledge. ~ Therefore, an Old One said: ~ Only a person who has accepted the country's dirt is a leader worthy to offer sacrifice at its shrines of earth and grain. ~ Only a person who takes up the country's burdens deserves to be a leader among those who dwell under heaven. ~ Straightforward words seem crooked.

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[78c22т] **David H. Li** ~ In the world, nothing is softer and weaker than water, yet, in combating the strong, nothing can win over it. ~ There is nothing to replace it. ~ The weak wins over the strong; the tender wins over the steely. ~ No one in the world is unaware of it, yet no one follows it. ~ Thus, the sage says: ~ "One accepting a state's disgrace is worthy of being her governor; ~ one accepting the state's misfortunes is worthy of being the king to the world." ~ Rightful words appear paradoxical.

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[78c23т] **Yasuhiko Genku Kimura** ~ Nothing under heaven is as soft and yielding as water. ~ Yet, for attacking the hard and strong, ~ Nothing is better and nothing is like it. ~ The yielding overcomes the unyielding; ~ the soft overcomes the hard. ~ Everyone under heaven knows this, ~ yet no one puts it into practice. ~ Therefore, the sage says: ~ He who absorbs as does water the detritus of

the people ~ is the worthy master of the nation. ~ He who flows as does water with the tides of the troubled land ~ is the worthy king of the nation. ~ Truth seems often paradoxical and against common sense.

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[78c24т] **Chou-Wing Chohan ~** The weakest thing in the world can overcome the strongest thing in the world. ~ Nothing in the world can compare with the weakness of water, whose nature is limp and submissive, ~ But when it attacks the hardest and strongest of all, there is nothing more efficient, ~ Since there is no alternative to it. ~ The weak can overcome the strong, and the soft can conquer the tough: ~ The whole world knows that, but does not abide by it. ~ Therefore the sage says: ~ The person who bears all the disgrace of the country can be the master of the land, ~ The person who bears all the troubles of the country can be the king of the world. ~ These are words of truth, ~ Even though they sound like nothing more than a paradox.

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[78c25т] **Man-Ho Kwok ~** Nothing in the world is softer than water ... ~ - but we know it can wear away the hardest of things. ~ The supple overcomes the hard, ~ And the so-called weak, the strong. ~ People know this, but no one quite believes it. ~ The sage always shoulders the blame, and the grief ~ - that is why he is fit to rule. ~ He takes on his nation like a world as if it was the world ~ - and so it is. ~ And the truth is that the truth is often a paradox ...

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[78c26т] **Gu Zhengkun ~** Nothing in the world is more supple than water, ~ Yet nothing is more powerful than water in attacking the hard and strong. ~ Why? ~ Because nothing can take its place. ~ Everyone in the world knows ~ That the weak is more powerful than the strong, ~ That the supple is more rigid than the hard, ~ Yet no one so far can put the knowledge into practice. ~ That is why the sage says, ~ Only he who can bear the humiliation on behalf of the state ~ Can be called the great priest of the state; ~ Only he who dare shoulder the responsibility for the calamity of the state ~ Can be called the king of the state. ~ Factual words seem ironical.

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[78c27т] **Chao-Hsiu Chen ~** There is nothing under Heaven softer and weaker than water, ~ yet to attack the hard and the strong nothing can surpass it, nothing can take its place. ~ That is why the soft overcomes the hard, the weak surpasses the strong. ~ Everyone knows this, yet no one is able to practise it. ~ Therefore the sage says: ~ He who can take upon himself the humiliation and insults inflicted on the country is called the king of a state. ~ He who can take upon himself the bad luck suffered by the country is called the emperor of the land under Heaven. ~ Straightforward words often seem contrary.

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[78c28т] **Liu Qixuan ~** Nothing is softer and weaker ~ And, at the same time, stronger, than water ~ While it is attacking the strong and hard in the world. ~ Only water can keep being the weakest steadfastly. ~ All the world knows the weak defeats the strong ~ And the soft defeats the hard, ~ But none can be courageous enough to do it. ~ Therefore, the wise person says: ~ "One who bears the worst disgrace ~ Is the glorious lord of a land; ~ One who suffers the worst disaster ~ Is the greatest savior of a nation." ~ The most truthful words always seem the most absurd.

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[78c29т] **Shi Fu Hwang ~** Nothing Weaker Than Water ~ Lao Tze says, ~ There is nothing in the world softer and weaker than water, ~ and yet for attacking things that are hard and strong, there is nothing that can surpass it. ~ For there is nothing so effectual that can take its place. ~ Every one in the world knows that the soft overcomes the hard, ~ and the weak the strong, yet no one can put this knowledge into practice. ~ Therefore a sage has said, ~ 'He who receives unto himself the calumny of the nation entitles himself to the lordship of the state; ~ he who bears the nation's direful woes shall be looked up to as the king of the world.' ~ Words that are strictly true seem to be opposed to common senses.

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[78c30т] **Ch'u Ta-Kao ~** The weakest things in the world can overmatch the strongest things in the world. ~ Nothing in the world can be compared to water for its weak and yielding nature; yet in attacking the hard and the strong nothing proves better than it. ~ For there is no other alternative to it. ~ The weak can overcome the strong and the yielding can overcome the hard: ~ This all the world knows but does not practise. ~ Therefore the Sage says: ~ He who sustains all the reproaches of the country can be the master of the land; ~ He who sustains all the calamities of the country can be the king of the world. ~ These are words of truth, ~ Though they seem paradoxical.

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[78c31т] **Paul J. Lin ~** Nothing in the world is softer and weaker than water. ~ Yet, in attacking the hard and strong, nothing can surpass it. ~ Because nothing can exchange places with it, ~ Use weakness to overcome strength, ~ Use softness to overcome hardness. ~ None in the world do not know this. ~ But none can practice it. ~ Therefore the Sage says: ~ To suffer dishonor for the state ~ is to be the lord of the community; ~ To bear the calamity of the state ~ is to be the king of the world. ~ True words seem paradoxical.

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[78c32т] **Michael LaFargue ~** Nothing in the world is Softer or Weaker than water. ~ But when it attacks what is hard and strong, ~ none of them can win out, ~ because they have no way of affecting it. ~ Softness overcomes what is hard, ~ Weakness overcomes what is unyielding. ~ Everyone in the world understands it, ~ no one can practice it. ~ And so the Wise Person says: ~ Taking on a state's dirt makes one lord of its earth altars, ~ taking on a state's misfortunes makes one King of the world. ~ Right words seem the opposite.

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[78c33т] **Cheng Lin ~** There is nothing in this world more supple and pliant than water. ~ Yet even the most hard and stiff cannot overcome it. ~ This is an irrefutable truism. ~ That the meek can overcome the strong, just as the supple can overcome the hard, is known to all people. ~ Only they fail to practise it. ~ A Sage once said: ~ "He who can suffer humiliation for the sake of his country is qualified to rule over a State. ~ He who can suffer calamities for the sake of his country is qualified to rule over an Empire."

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[78c34т] **Yi Wu ~** Nothing in the world is softer or weaker than water, ~ But those who attack the hard and strong cannot conquer it, ~ Because nothing can change it. ~ The weak wins over the strong, ~ The soft wins over the tough. ~ Everyone in the world knows this, ~ But no one can practice it. ~ Therefore, the sage says, ~ To accept the state's sordid aspects is to be the lord of the state. ~ To accept the state's ill omens is to be the king of the world. ~ True words sound like their opposite.

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[78c35т] **Han Hiong Tan ~** Nothing in the world is softer and more yielding than water. ~ Nevertheless, among all things that can overcome the hard and strong, ~ None is more formidable than water and none can supplant it. ~ Everybody knows that the soft can overcome the hard, ~ And the weak can subdue the strong, ~ But few can put these into practice. ~ The ancient sage once said: ~ "A person who can withstand all the nation's insults, ~ Is fit to be the ruler. ~ A person who can endure all the misfortunes of the nation, ~ Is fit to be the king of the world." ~ Here lies the paradox: truthful words that are candid and self-evident may appear to be "trash talk".

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[78c36т] **Hua-Ching Ni ~** Nothing in the world is softer or more yielding than water. ~ But, for wearing down the hard and strong, ~ there is nothing like it. ~ That yielding overcomes the strong and softness overcomes the hard is something that is known by all, ~ but is practiced by few. ~ An ancient developed one said: ~ "He who can take the troubles of the people of the world is qualified to rule the world. ~ He who can tend to calamities for the sake of all beings is the right person to be the sovereign of the world." ~ Indeed, truth seems paradoxical!

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[78c37т] **Chang Chung-yuan ~** Water is the softest and meekest thing in the world, ~ Yet it is best able to overcome that which is strong and solid. ~ This is the truth and cannot be changed. ~ "The meek suppresses the solid, the soft suppresses the strong." ~ All the people in the world know this, ~ Yet they cannot apply it to their lives. ~ Therefore, the wise says: ~ "Those who can accept the blame for the entire nation ~ Will be the leaders of the nation. ~ Those who can endure the evil omens of the world ~ Will be the kings of the world." ~ Right expression is similar to its reversal.

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[78c38т] **Henry Wei ~** Trust in Faith ~ Ren Hsin ~ Nothing in the world ~ Surpasses water in softness and weakness; ~ Yet among things that attack the hard and strong, ~ None can do a better job than water. ~ Nothing can serve as its substitute. ~ Therefore the weak overcomes the strong; ~ The soft overcomes the hard. ~ Few in the world do not know this; ~ Yet nobody is able to put it into practice. ~ Therefore the Sage says: ~ He who bears the blame for the ignominy of his country ~ Can be called lord of the state; ~ He who bears the blame for the misfortune of his country ~ Can become king of the world. ~ Statements of the truth seem paradoxical.

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[78c39т] **Ha Poong Kim ~** Nothing under Heaven is softer and weaker than water. ~ Yet in attacking what is hard and strong ~ Nothing can surpass water, ~ Because nothing can destroy it. ~ That the weak prevails over the strong, ~ That the soft prevails over the hard - ~ This everyone under Heaven knows, ~ Yet none can practice it. ~ Therefore the sage says: ~ "He who takes on himself the shame of the state ~ Is called lord of the land; ~ He who takes on himself the misfortune of the state ~ Is called king of all under Heaven." ~ True words sound contrary.

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[78c40т] **Tao Huang ~** Nothing in the world is softer and more supple than water. ~ When confronting strength and hardness nothing can overcome it. ~ Using nothing simplifies. ~ Using water overcomes hardness. ~ Using weakness overcomes strength. ~ There is no one in the world who does not know it, but no one can apply it. ~ So it is a saying of sages that: ~ Whoever can bear the disgrace of the country is the ruler of the country. ~ Whoever can bear the misfortune of the world is the ruler of the world. ~ Truthful speech seems paradoxical.

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[78c41т] **Tang Zi-chang ~** Under heaven, there is nothing as soft as water, yet it can penetrate the hard; ~ while the strong things cannot overcome it. ~ Be not easy-going! ~ Thus, weakness overcomes strength and softness overcomes hardness. ~ Very few people in the world can understand and follow it. ~ Therefore, the Sage rulers said: ~ "One whose capacity can sustain blame from the whole kingdom, can be the ruler of the kingdom. ~ One whose capacity can bear the calamities of the world, can be the ruler of world." ~ Positive advice may use the opposite way.

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[78c42т] **Wing-tsit Chan ~** There is nothing softer and weaker than water, ~ And yet there is nothing better for attacking hard and strong things. ~ For this reason there is no substitute for it. ~ All the world knows that the weak overcomes the strong and the soft overcomes the hard. ~ But none can practice it. ~ Therefore the sage says: ~ He who suffers disgrace for his country ~ Is called the lord of the land. ~ He who takes upon himself the country's misfortunes ~ Becomes the king of the empire. ~ Straight words seem to be their opposite.

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[78c91т] **И. И. Семененко ~** Слабей и мягче, чем вода, нет ничего под Небесами, но в сокрушении твердости и силы ее не превзойти. ~ В этом ее нечем заменить. ~ Слабость побеждает силу, мягкость преодолевает твердость. ~ Это известно в Поднебесной всем, но претворить в деяние никто не может. ~ Премудрый человек так говорит: ~ Править страной - значит принять ее позор, ~ царить в Поднебесной - значит принять беду своей страны. ~ В правдивом слове есть подобие ему обратного.

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[78c92т] **А. А. Маслов ~** В Поднебесной нет ничего податливее и слабее воды. ~ Но в противостоянии твёрдому и сильному ничто не сравнится с ней. ~ И в использовании ничто не может заменить её. ~ Слабое одолеет сильное, податливое одолеет твёрдое. ~ Нет в Поднебесной того, кто не знал бы об этом. ~ Но нет и того, кто мог бы следовать этому. ~ Именно об этом и говорили мудрецы: ~ "Принимающий на себя скверну государства, зовётся правителем алтарей и амбаров. ~ Принимающий на себя беды страны, зовётся властителем Поднебесной". ~ Истинные слова похожи на свою противоположность.

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[78c93т] **Е. А. Торчинов ~** По мягкости и слабости своей ничто в Поднебесной не может воду превзойти. ~ Но ничто не может также превзойти ее по способности атаковать и побеждать то, что сильно и крепко. ~ И тут ничто не сможет заменить ее. ~ Слабое побеждает сильное, мягкое побеждает твердое. ~ И нет никого в Поднебесной, кто не мог бы этого понять, кто не мог бы этому следовать. ~ Поэтому совершенномудрый говорит: ~ "Кто принимает на себя всю скверну Поднебесной, становится владыкой над храмами зерна и предков. ~ Кто принимает на себя невзгоды Поднебесной, тот становится царем всей Поднебесной". ~ Правильные слова подобны их противоположности.

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[78c94т] **А. Е. Лукьянов ~** В Поднебесной нет ничего мягче и слабее воды. ~ Но ничто из устойчивого, крепкого и сильного не может победить ее. ~ Согласно этому нет ничего, что могло бы изменить следующее: ~ "Слабое побеждает сильное, мягкое побеждает твердое". ~ В Поднебесной нет таких, кто не знал бы этого, но нет и таких, кто мог бы последовать этому. ~ Вот почему совершенномудрые люди говорят: ~ "Тот, кто принял на себя позор царства, ~ становится главой страны и трона (земли и злаков). ~ Тот, кто принял на себя беды царства, ~ становится ваном Поднебесной". ~ Истинное высказывание подобно парадоксу.

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[78c95т] **Ян Хин-шун ~** Вода - это самое мягкое и самое слабое существо в мире, но в преодолении твердого и крепкого она непобедима, и на свете нет ей равного. ~ Слабые побеждают сильных, мягкое преодолевает твердое. ~ Это знают все, но люди не могут это осуществлять. ~ Поэтому совершенномудрый говорит: ~ "Кто принял на себя унижение страны - становится государем, ~ и, кто принял на себя несчастье страны - становится властителем". ~ Правдивые слова похожи на свою противоположность.

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[78c96т] **Д. П. Конисси ~** Хотя в мире нет предмета, который был бы слабее и нежнее воды, но она может разрушить самый твердый предмет. ~ В мире нет вещи, которая победила бы воду, ибо она нежнее и слабее всех вещей. ~ Известно, что слабое существо побеждает сильное, нежное - крепкое, но никто этого не признает. ~ Святой муж говорит, что получивший (от царя) удел сделается господином; ~ но принимающий на себя несчастье страны сделается царем ее. ~ Голос истины противен слуху.

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[78c97т] **В. В. Малявин ~** В целом мире нет ничего мягче и слабее воды, ~ Но вода лучше всего побеждает то, что прочно и твердо, ~ Ибо ничто не может ее изменить. ~ То, что слабое одолеет сильное, а мягкое - твердое, ~ Знает весь мир, а исполнить никто не может. ~ Вот почему премудрые люди говорили: ~ Кто берет на себя грязь царства, ~ Может быть господином его алтарей. ~ Кто берет на себя несчастья царства, ~ Может быть повелителем мира. ~ В прямых речах все говорится словно наоборот.

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[78c98т] **Б. Б. Виногродский ~** В Поднебесной нет ничего мягче и слабее воды. ~ Но при столкновении с твердостью и силой никто не способен ее победить. ~ Посредством отсутствия в

себе, посредством переменчивости. ~ Через слабость побеждают силу. ~ Через мягкость побеждают твердость. ~ В Поднебесной нет никого, кто не знает. ~ Нет никого, кто способен сделать. ~ Это дает: ~ Человек мудрости говорит: ~ Принимаешь на себя грязь государства. ~ Это определяется: ~ Хозяин главного алтаря. ~ Принимаешь на себя недобрые знамения в государстве. ~ Это определяется: ~ Правитель Поднебесной. ~ Правильность речи отталкивается от обратного.

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PSEUDO-CHAPTER **Seventy-Nine**

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[79c01т] **Robert G. Henricks** ~ To make peace where there has been great resentment, there is bound to be resentment left over. ~ How could this be regarded as good? ~ Therefore the Sage [holds] the right tally yet makes no demands of others. ~ For this reason, those who have virtue are in charge of the tally; ~ Those without virtue are in charge of the taxes. ~ The Way of Heaven has no favorites, ~ It's always with the good man.

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[79c02т] **John C. H. Wu** ~ WHEN a great wound is healed, ~ There will still remain a scar. ~ Can this be a desirable state of affairs? ~ Therefore, the Sage, holding the left-hand tally, ~ Performs his part of the covenant, ~ But lays no claims upon others. ~ The virtuous attends to his duties; ~ The virtueless knows only to levy duties upon the people. ~ The Way of Heaven has no private affections, ~ But always accords with the good.

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[79c03т] **D. C. Lau** ~ When peace is made between great enemies, ~ Some enmity is bound to remain undispelled. ~ How can this be considered perfect? ~ Therefore the sage takes the left-hand tally, but exacts no payment from the people. ~ The man of virtue takes charge of the tally; ~ The man of no virtue takes charge of execution(exaction). ~ It is the way of heaven to show no favouritism. ~ It is for ever on the side of the good man.

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[79c04т] **R. L. Wing** ~ Even when a great resentment is reconciled, ~ Some resentment must linger. ~ How can this be made good? ~ That is why Evolved Individuals ~ Hold the left side of the contract ~ And do not censure others. ~ Those with Power are in charge of the contract; ~ Those without Power are in charge of resolving it. ~ The Tao in Nature has no favorites. ~ It always works through the good person.

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[79c05т] **Ren Jiyu** ~ When an attempt has been made to reconcile two sides in great enmity, and there is surely some enmity remaining, ~ How can this be a good thing? ~ So, although the sage holds the counterfoil of receipt, ~ He does not force the debtor to pay back. ~ The moral man is as calm and unhurried as a bookkeeper is, ~ And the immoral man is as calculating as a rent collector is (while he is collecting the rent). ~ The Tao of Heaven has no partiality for any person, and always helps the good man.

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[79c06т] **Gia-fu Feng** ~ After a bitter quarrel, some resentment must remain. ~ What can one do about it? ~ Therefore the sage keeps his half of the bargain ~ But does not exact his due. ~ A man of Virtue performs his part, ~ But a man without Virtue requires others to fulfill their obligations. ~ The Tao of heaven is impartial. ~ It stays with good men all the time.

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[79c07т] **Lok Sang Ho** ~ Trying to neutralize a wrong with another wrong will never work, ~ because there is bound to be some wrong left over. ~ To return grievance or wrong with benevolence is ~ the way to absolve a grievance. ~ The Sage only sees to it that what is agreed is carried out; ~ He will not lay the blame on anyone. ~ The virtuous one only enforces contracts. ~ The non-virtuous one imposes his will. ~ The Way of Heaven will not favor any one in particular, ~ But it will favor those who do good deeds.

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[79c08т] **Xiaolin Yang** ~ If you have a big feud, no matter how much you make peace, the resentment still lingers. ~ How can this make you a nice person? ~ Therefore, the great men did not push and harass people. ~ Those who have DE do not harass people; those who do not have DE always push and harass people. ~ The law of the heavens does not practice nepotism; it gives the benefit to the nice people.

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[79c09т] **Walter Gorn Old**, KEEPING ONE'S BOND ~ When a compromise is effected after a long dispute, one of the parties retains a grudge: how can this be called a good settlement? ~ Therefore the wise man takes his part of the bond, and does not insist upon having the other. ~ The virtuous man attends only to his engagements in the bond, while the man without virtue contrives for his own advantage. ~ The Tao of Heaven has no favourites; it always aids the good man.

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[79c10т] **James Legge** ~ When a reconciliation is effected (between two parties) after a great animosity, there is sure to be a grudge remaining (in the mind of the one who was wrong). ~ And how can this be beneficial (to the other)? ~ Therefore (to guard against this), the sage keeps the left-hand portion of the record of the engagement, and does not insist on the (speedy) fulfilment of it by the other party. ~ (So), he who has the attributes (of the Tao) regards (only) the conditions of the engagement, while he who has not those attributes regards only the conditions favourable to himself. ~ In the Way of Heaven, there is no partiality of love; ~ it is always on the side of the good man.

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[79c11т] **David Hinton** ~ You can resolve great rancor, but rancor always lingers on. ~ Understanding the more noble way, ~ a sage holds the creditor's half of contracts ~ and yet asks nothing of others. ~ Those with Integrity tend to such contracts; ~ those without Integrity tend to the collection of taxes. ~ The Way of heaven is indifferent, always abiding with people of nobility.

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[79c12т] **Chichung Huang** ~ In pacifying a great enmity, ~ There must be some remnant enmity. ~ How could that be considered good? ~ Hence, the sage man ~ Held the left half of the deed ~ Without demanding payment from the people. ~ Therefore, those who possess virtue administer deeds; ~ Those who possess no virtue administer tithing. ~ Heaven's Tao is unbiased; ~ It always supports good men.

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[79c13т] **Ellen M. Chen** ~ In reconciling a great injury (yüan), ~ There is sure to have some injury left. ~ How can this be good? ~ Therefore the sage holds the left tally, ~ He does not blame others. ~ One who has te is in charge of the tally, ~ One who has no te is in charge of the tax law. ~ The Tao of heaven has no partiality (ch'in), ~ It is always with the good people.

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[79c14т] **Lee Sun Chen Org** ~ Hardly any measure of reconciliation of strong animosities can drive out hostilities completely; ~ Then, is there anything more one can do to achieve a satisfactory settlement? ~ Accordingly, a Sage would [humble himself to] take the responsibility like a debtor, who is holding the left (obligatory) part of the loan contract [i.e. on a small piece of split wood or tortoise shell]; ~ Thus he chooses the obligatory position to fulfill his duty but renounces his right to collect from debtors. ~ A man with Te governs people as though he is a mortgagor; ~ Whereas a man without Te governs people as though he is a mortgagee, [e.g. the nationalization of land and taxation of its use by the Chou Empire]; ~ The heavenly Tao has no sensibility, it would not be swayed by human emotions [no matter how strong it is]; ~ Nonetheless it always sides with good people.

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[79c15т] **Tien Cong Tran** ~ When a great resentment is healed, there will still remain a scar. ~ Can this be a desirable situation? ~ Therefore, the sage, holding the left-hand tally, performs his part of the covenant, but lays no claims upon others. ~ The virtuous man holds to the tally; the virtueless man worries about collecting money of the people. ~ The Way of Heaven has no favoritism, but often is on the side of the good man.

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[79c16т] **Thomas Z. Zhang** ~ After big conflicts are reconciled, some hostility may remain. ~ Reply the resentment with kindness. ~ Is it not good? ~ Thus a sage keeps the creditor's deed but does not demand the payment. ~ People with Te are like creditors. ~ People without Te are like tax collectors. ~ Tao of the nature does not discriminate. ~ It constantly provides benefit to all people.

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[79c17т] **Arthur Waley** ~ To allay the main discontent, but only in a manner that will certainly produce further discontents can hardly be called successful. ~ Therefore the Sage behaves like the holder of the left-hand tally, who stays where he is and does not go round making claims on people. ~ For he who has the 'power' of Tao is the Grand Almoner; he who has not the 'power' is the Grand Perquisitor. ~ 'It is Heaven's way, without distinction of persons, to keep the good perpetually supplied.'

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[79c18т] **Richard John Lynn** ~ Bring harmony to great resentment, and some resentment is sure to remain. ~ How could this be considered good? ~ This is why the sage holds the left half of the tally ~ And does not place blame on the other party. ~ A person of virtue concerns himself with his contracts, ~ And the person of no virtue concerns himself with scrutinizing others. ~ The Dao of Heaven has no favorites but is always with the good man.

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[79c19т] **Lin Yutang** ~ PEACE SETTLEMENTS ~ Patching up a great hatred is sure to leave some hatred behind. ~ How can this be regarded as satisfactory? ~ Therefore the Sage holds the left tally, ~ And does not put the guilt on the other party. ~ The virtuous man is for patching up; ~ The vicious is for fixing guilt. ~ But "the way of Heaven is impartial; It sides only with the good man."

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[79c20т] **Victor H. Mair** ~ Compromise with great resentment will surely yield lingering resentment; ~ How can this be seen as good? ~ For this reason, ~ The sage holds the debtor's side of a contract and does not make claims upon others. ~ Therefore, ~ The man of integrity attends to his debts; ~ The man without integrity attends to his exactions. ~ The Way of heaven is impartial, yet is always with the good person.

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[79c21т] **Tolbert McCarroll** ~ Even though a truce is made between great enemies, ~ some enmity is bound to remain. ~ How can this be beneficial? ~ Therefore, the True Person ~ undertakes the obligations of the agreement but makes no claim upon others. ~ The person who has Virtue shares with others. ~ The person who lacks Virtue takes from others. ~ The way of heaven has no favorites; ~ it always remains with what is good.

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[79c22т] **David H. Li** ~ Settling a major enmity, residual enmity remains. ~ Responding enmity with virtue - how can this be good? ~ Thus, the sage holds the left half [of a promissory block] but does not demand payment. ~ One with virtue acts like that creditor; ~ one without virtue acts like the tax collector. ~ The cosmos's Direction does not play favoritism. ~ It [simply] provides people with goodness all the time.

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[79c23т] **Yasuhiko Genku Kimura** ~ After the reconciliation of great hostilities, ~ Lingering resentment always remains. ~ Can this be considered a true reconciliation? ~ Therefore, the sage returns injury with kindness. ~ He takes the position of a giver, ~ And does not make claims upon others. ~ The virtuous relates to the world as if he owes the world. ~ The non-virtuous relates to the world as if the world owes him. ~ Though the way of Heaven is impartial, ~ It always supports those who live in harmony with it.

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[79c24т] **Chou-Wing Chohan** ~ Give love in return for fierce hatred. ~ Otherwise, when the fierce hatred is forgotten, ~ A little of it will still remain. ~ And how can this end well? ~ Therefore the sage keeps the left half of a contract, ~ And does not check what the other holder has to do. ~ The virtuous person acts according to the contract, ~ The person who is not virtuous resorts to lawsuits and disputations. ~ "The superior Tao is not biased, ~ It always accompanies the virtuous person."

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[79c25т] **Man-Ho Kwok** ~ If you've had a real set-to with someone ~ And you've tried to patch it up - ~ And there's still some bitterness, what can you do? ~ I tell you: repay bitterness with good. ~ Those who practise Te hold credit ~ - but don't demand repayment. ~ Those who practise Virtue do their bit ~ - and those without it will expect you to. ~ The Tao of Heaven doesn't deal in nepotism - it just grace's good people, like it always has and will.

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[79c26т] **Gu Zhengkun** ~ When the great enmity is allayed, ~ There must be some remaining hostility; ~ Even if one requites hostility with kindness, ~ How can that be considered perfect? ~ Therefore the sage keeps the stub of the receipt for a loan ~ But never presses for payment from people. ~ A man of virtue is as tolerant as the sage who keeps the stub of the receipt; ~ A man of no virtue is as harsh as tax collectors. ~ The Tao of heaven never shows favouritism; ~ It always helps those who are good.

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[79c27т] **Chao-Hsiu Chen** ~ When peace is made between two great rivals, ~ some resentment will surely remain. ~ How can this be considered a good deed? ~ That is why the sage keeps his half of the agreement, ~ but does not require the debt from the other party. ~ That is how a man with virtue takes charge of the agreement. ~ But a man without virtue requires the other to fulfil his obligation, ~ like a wheel running in a rut. ~ The Tao of Heaven shows no favouritism: it is always on the side of good men.

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[79c28т] **Liu Qixuan** ~ Suppression of an uprising does not eliminate the revolt. ~ How can one solve the problem by suppressing? ~ The wise person prefers to be the owner of debts ~ Who gives for ever but presses for no paying back. ~ The wise contractor gives but does not take. ~ The poor contractor takes but does not give. ~ The way of Heaven favors none. ~ It gives all the time and only the good ones can receive.

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[79c29т] **Shi Fu Hwang** ~ Peace Settlement ~ Lao Tze says, ~ When a reconciliation is made between two parties, surely a grudge still remains in one of them. ~ How can this be counted as a decent method? ~ Therefore the sage guards against this method. ~ He keeps the left-hand tally, and does not insist on the fulfillment of it by others. ~ So he who has the attribute of the Tao keeps the tally; ~ while he who has not the attribute of the Tao keeps the record of taxing. ~ In the way of Heaven, there is no partiality of love; ~ it is always on the side of a good man.

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[79c30т] **Ch'u Ta-Kao** ~ Return love for great hatred. ~ Otherwise, when a great hatred is reconciled, some of it will surely remain. ~ How can this end in goodness? ~ Therefore the Sage holds to the left half of an agreement but does not exact what the other holder ought to do. ~ The virtuous resort to agreement; ~ The virtueless resort to exaction. ~ The Tao of heaven shows

no partiality; ~ It abides always with good men.'

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[79c31т] **Paul J. Lin** ~ The settlement of great grudge always leaves some residue grudge! ~ How can this be remedied? ~ Therefore, the Sage retains the left stub of the contract, ~ And does not make claims on others. ~ The man with virtue keeps the contract, ~ While the man without virtue collects the tax. ~ The Tao of heaven plays no favoritism; ~ It is always for the good man.

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[79c32т] **Michael LaFargue** ~ "When great hostilities are smoothed over, ~ there is always some hostility left." ~ How could this be considered good? ~ And so the Wise Person: ~ "Keeps hold of the left-hand contract tally, ~ and doesn't make demands on others." ~ One who has Te is concerned with fulfilling his contract, ~ one who does not have Te concerns himself with collecting his due. ~ Heaven's Way: ~ Not to have personal favorites, but to be invariably good to all.

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[79c33т] **Cheng Lin** ~ When one merely tries to allay anger, the feelings of resentment may always remain. ~ Only by returning injury with kindness can there be goodwill. ~ Wherefore, the Sage always gives without expecting gratitude. ~ The virtuous is preoccupied with the thought of how to benefit others. ~ The unvirtuous is preoccupied with the thought of how to injure others. ~ The way of Heaven is impartial, helping all men alike in doing good.

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[79c34т] **Yi Wu** ~ Reconciliation of a great grudge ~ Surely will leave some ill-will. ~ How can this be considered as good? ~ Therefore, the sage holds the left-hand part of the contract and does not blame the other person. ~ The man with virtue is likely to keep the contract; ~ The man without virtue is likely to collect the tax. ~ The way of Heaven has no favor; ~ It is constantly with the good man.

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[79c35т] **Han Hiong Tan** ~ To bury the hatchet following a bitter struggle does not necessarily dispel the residual hatred. ~ How can it be called a good resolution? ~ The sage only carries the credit note but does not ask for the repayment. ~ A person with great virtue holds the credit note but does not insist on remittance. ~ The immoral person relentlessly extracts exorbitant taxes from the people. ~ Although the way of Dao is impartial, it always gives succour to good people.

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[79c36т] **Hua-Ching Ni** ~ Even after settling a great dispute, some resentment is likely to remain. ~ Can this be considered a true settlement? ~ Only by cultivating the virtue of wholeness and by returning injury with kindness can there be true harmony. ~ Therefore, one of deep virtue always gives without expecting gratitude. ~ One whose virtue is deep treats the world as if he were the debtor, ~ holding the left side of the tally. ~ He willingly repays the world through serving his fellow man. ~ One who is partially virtuous treats the world as if he were the creditor, ~ holding the right side of the tally. ~ He thinks the world owes him something and should repay him. ~ Although the subtle Way of the universe holds no favoritism or partiality, ~ it always supports those who are naturally virtuous.

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[79c37т] **Chang Chung-yuan** ~ When a serious resentment is reconciled, ~ Some resentment certainly remains. ~ Thus, reconciliation cannot be considered the best way. ~ Although the wise holds to the contract prepared by the debtor, ~ He never forces the debtor to fulfill his responsibility. ~ Therefore, the man of Tê holds only to the contract, ~ While the man without Tê presses for taxes. ~ The way of nature is free from intimacy. ~ Yet it constantly stays with the good man.

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[79c38т] **Henry Wei** ~ Observance of Obligations ~ Ren Ch'i ~ In allaying a great grievance, ~ There is bound to be some grievance remaining. ~ How can this be called good? ~ Therefore the Sage holds the left tally, ~ But does not urge the other party to keep his word. ~ Thus the virtuous seeks to preserve the contract; ~ The unvirtuous seeks to blame the other party. ~ The Way of Heaven has no preferences, ~ But always suits the good man.

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[79c39т] **Ha Poong Kim** ~ You allay the great discontent, ~ Yet, surely, there will still remain some discontent. ~ How can this be considered good? ~ Therefore the sage ~ Holds the left-hand tally, ~ Makes no claims on the people. ~ The man of Te oversees the tally, ~ The man of no Te oversees tax-collection. ~ The way of Heaven favors none, ~ Always sides with the good man.

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[79c40т] **Tao Huang** ~ Reconciling a great hatred necessarily entails unsolved hatred. ~ How can this be kindful? ~ So the sage honors the left-hand tally but does not blame people. ~ Before the kind Action, hold onto the tally. ~ Before the kindless Action, hold onto the openness. ~ The Tao of heaven is impersonal. ~ It enhances those who are kind.

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[79c41т] **Tang Zi-chang** ~ When a great hatred is reconciled there must be some hatred remaining. ~ How can this be made into perfection? ~ Thus, the Sage ruler granted rights to the people and required no repayment from them. ~ Hence, the office of a virtuous ruler is established for welfare of the people; ~ while the office of a virtueless ruler is established for taxation of the people. ~ The law of Nature is impartial yet it is always with the good man.

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[79c42т] **Wing-tsit Chan** ~ To patch up great hatred is surely to leave some hatred behind. ~ How can this be regarded as good? ~ Therefore the sage keeps the left-hand portion (obligation) of a contract ~ And does not blame the other party. ~ Virtuous people attend to their left-hand portions, ~ While those without virtue attend to other people's mistakes. ~ "The Way of Heaven has no favorites. ~ It is always with the good man."

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[79c91т] **И. И. Семененко** ~ Большая ненависть, когда ее смягчают, лишь делается затаенной. ~ Как может это приводить к добру? ~ Именно поэтому Премудрый человек дает по соглашению взаймы и, владея левой половиной бирки, счета никому не предъявляет. ~ В ком добродетель, тот заботится о соглашении, ~ в ком ее нет, следит за тем, чтобы взыскать. ~ Дао Небес не ведает пристрастия и неизменно помогает добрым людям.

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[79c92т] **А. А. Маслов** ~ Даже когда утихнут великие несчастья, какая-то беда непременно останется. ~ Так можно ли назвать это благом? ~ Поэтому мудрецы, беря в руку левую часть [договорной] бирки, не требовали взыскания долгов с народа. ~ Благостный человек правит через договорённость. ~ Человек вне Благости правит через налоги. ~ Путь Неба беспристрастен, он лишь извечно воздаёт добрым людям.

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[79c93т] **Е. А. Торчинов** ~ Отвечайте на гнев воздействием Блага-Дэ. ~ Если смириться с великим гневом, часть гнева все еще останется непременно, разве это можно считать удачным приемом? ~ Поэтому совершенномудрый всегда держится за левую половину договорной бирки, не требуя мзды от людей. ~ Тот, кто владеет Благом-Дэ, тот держится за договорную бирку. ~ Тот, кто не обладает Благом-Дэ, тот взыскивает плату. ~ Небесный Дао-Путь не знает родственных симпатий, но постоянно творит добро для всех людей.

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[79c94т] **А. Е. Лукьянов** ~ После усмирения большого недовольства непременно остается недовольство. ~ Успокоить всех можно посредством добра. ~ Поэтому совершенномудрый человек, соблюдая договор, не взыскивает с людей. ~ Обладающий Дэ руководствуется договором. ~ Не обладающий Дэ руководствуется взиманием налогов. ~ Дао Неба не роднится с таким, [оно] постоянно с человеком добра.

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[79c95т] **Ян Хин-шун** ~ После успокоения большого возмущения непременно останутся его последствия. ~ Как можно назвать это добром? ~ Поэтому совершенномудрый дает клятву, что он не будет никого порицать. ~ Добрые стремятся к соглашению, а недобрые - к вымогательству. ~ Небесное дао относится ко всем одинаково, оно всегда на стороне добрых.

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[79c96т] **Д. П. Конисси** ~ После сильной ненависти останется слабая ненависть. ~ Ненавидящий, хоть слабо, не может творить добро для ненавистного. ~ Святой берет от всех клятвенное свидетельство, но не притесняет никого. ~ Нравственный человек соблюдает клятву, а безнравственный нарушает. ~ Небесное Тао не имеет родственников, поэтому оно всегда склоняется к добрым людям.

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[79c97т] **В. В. Малявин** ~ Когда мирятся после большой ссоры, ~ Непременно остается обида. ~ Как можно счесть это благом? ~ Вот почему премудрый человек держит левую часть договора ~ И ничего не требует от других. ~ Человек совершенства будет блюсти договор, ~ Человек без совершенства будет собирать подати. ~ "Небесный Путь не выказывает пристрастия, ~ Но он всегда с добрым человеком".

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[79c98т] **Б. Б. Виногродский** ~ Смирение в большой обиде обусловливает наличие остаточной обиды. ~ Как можно таким образом осуществлять совершенствование? ~ Это дает: ~ Человек мудрости держит левую половину контрактной бирки и не предъявляет претензий к людям. ~ При наличии Потенции отвечают за обязательства. ~ При отсутствии Потенции ведают взиманием податей. ~ В небесном Пути отсутствует родственность, а есть постоянство контакта с совершенствующимся человеком.

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PSEUDO-CHAPTER **Eighty**

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[80c01т] **Robert G. Henricks** ~ Let the states be small and people few - ~ Bring it about that there are weapons for "tens" and "hundreds," yet let no one use them; ~ Have the people regard death gravely and put migrating far from their minds. ~ Though they might have boats and carriages, no one will ride them; ~ Though they might have armor and spears, no one will display them. ~ Have the people return to knotting cords and using them. ~ They will relish their food, ~ Regard their clothing as beautiful, ~ Delight in their customs, ~ And feel safe and secure in their homes. ~ Neighboring states might overlook one another, ~ And the sounds of chickens and dogs might be overheard, ~ Yet the people will arrive at old age and death with no comings and goings between them.

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[80c02т] **John C. H. Wu** ~ AH, for a small country with a small population! ~ Though there are highly efficient mechanical contrivances, the people have no use for them. ~ Let them mind death and refrain from migrating to distant places. ~ Boats and carriages, weapons and armour there may still be, but there are no occasions for using or displaying them. ~ Let the people revert to communication by knotting cords. ~ See to it that they are contented with their food, pleased with their clothing, satisfied with their houses, and inured to their simple ways of living. ~ Though there may be another country in the neighbourhood so close that they are within sight of each other and the crowing of cocks and barking of dogs in one place can be heard in the other, ~ yet there is no traffic between them, and throughout their lives the two peoples have nothing to do with each other.

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[80c03т] **D. C. Lau** ~ Reduce the size and population of the state. ~ Ensure that even though the people have tools of war for a troop or a battalion they will not use them; ~ And also that they will be reluctant to move to distant places because they look on death as no light matter. ~ Even when they have ships and carts, they will have no use for them; ~ And even when they have armour and weapons, they will have no occasion to make a show of them. ~ Bring it about that the people will return to the use of the knotted rope, ~ Will find relish in their food ~ And beauty in their clothes, ~ Will be content in their abode ~ And happy in the way they live. ~ Though adjoining states are within sight of one another, ~ And the sound of dogs barking and cocks crowing in one state can be heard in another, ~ yet the people of one state will grow old and die without having had any dealings with those of another.

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[80c04т] **R. L. Wing** ~ In a small organization with few people; ~ Let there be ten or a hundred times ~ More tools than they can use. ~ Let the people value their lives ~ And yet not move far away. ~ Even though there are boats and carriages, ~ There is no occasion to use them. ~ Even though there are armor and weapons, ~ There is no occasion to display them. ~ Let the people again knot cords and use them. ~ Their food will be pleasing. ~ Their clothes will be fine. ~ Their homes will be secure. ~ Their customs will be joyful. ~ Nearby organizations may watch each other; ~ Their crowing and barking may be heard. ~ Yet the people may grow old and die ~ Without coming or going between them.

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[80c05т] **Ren Jiyu** ~ Let the state be small, and let the population be sparse. ~ Though there are various kinds of instruments, let them not be used; ~ Let the people not risk their lives, not move to distant places; ~ Though there are boats and carriages, ~ There is no occasion to ride in them; ~ Though there are weapons and military equipment, ~ There is no occasion to display them. ~ Let the people return to the use of knotted cords in recording events, ~ delight in their food, ~ dress in beauty, ~ dwell in comfort, ~ and enjoy their life. ~ The neighbouring states are within sight of each other, and the cries of roosters and dogs can be heard by one another, ~ But the people do not have any contact with each other until they die of old age.

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[80c06т] **Gia-fu Feng** ~ A small country has fewer people. ~ Though there are machines that can work ten to a hundred times faster than man, they are not needed. ~ The people take death seriously and do not travel far. ~ Though they have boats and carriages, no one uses them. ~ Though they have armor and weapons, no one displays them. ~ Men return to the knotting of rope in place of writing. ~ Their food is plain and good, their clothes fine but simple, their homes secure; ~ They are happy in their ways. ~ Though they live within sight of their neighbors, ~ And crowing cocks and barking dogs are heard across the way, ~ Yet they leave each other in peace while they grow old and die.

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[80c07т] **Lok Sang Ho** ~ For a small country with a small population, ~ Let there be no need to use labor-saving gadgets. ~ Let people love to die where they are born ~ and not want to migrate to a distant land. ~ Let there be no need to use boats for long trips. ~ Although the country has armed forces ready to protect the country, ~ Let there be no need to display the military strength. ~ Let the people find happiness in a simple life. ~ Let people enjoy their good foods and fine clothing. ~ Let them settle down peacefully and follow their traditions happily. ~ Let neighboring nations eye one another, ~ and hear the calls of poultry and dogs from the other nation. ~ Let their people find sufficiency in their own lands. ~ Till their death let there be no need to interact.

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[80c08т] **Xiaolin Yang** ~ The most ideal country has little land and few people; ~ The people have many technologies but do not use them; ~ They are afraid of death and do not migrate far. ~ Even though they have boats and carriages, they do not use them; ~ Even though they have weapons and soldiers, they do not fight battles. ~ People go back to the ancient ways of life. ~ They enjoy their own food, admire their own clothes, ~ Appreciate their own peaceful lives, and love their own traditions. ~ Even if the people can see neighboring countries and hear the sounds of their cocks

and dogs, ~ Up to their deaths, they never go there.

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[80c09t] **Walter Gorn Old**, STANDING ALONE ~ If I had a small kingdom and but ten or a hundred men of ability, I would not administrate with them. ~ I would teach the people to look upon death as a grievous thing, and then they would not go abroad to meet it. ~ Though they had boats and carriages, yet they would not go away in them. ~ Though they had armour, yet they would never have occasion to wear it. ~ The people should return to the use of the quipu. ~ They should find their coarse food sweet, think their plain clothes grand, regard their homes as places of rest, and take delight in their own simple pleasures. ~ Though the neighbouring state could be seen by us, and the crowing of the cocks and the barking of the dogs could be heard, yet my people would grow old, and die before ever feeling the need of having intercourse with it.

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[80c10t] **James Legge** ~ In a little state with a small population, I would so order it, that, though there were individuals with the abilities of ten or a hundred men, there should be no employment of them; ~ I would make the people, while looking on death as a grievous thing, yet not remove elsewhere (to avoid it). ~ Though they had boats and carriages, they should have no occasion to ride in them; ~ though they had buff coats and sharp weapons, they should have no occasion to don or use them. ~ I would make the people return to the use of knotted cords (instead of the written characters). ~ They should think their (coarse) food sweet; ~ their (plain) clothes beautiful; ~ their (poor) dwellings places of rest; ~ and their common (simple) ways sources of enjoyment. ~ There should be a neighbouring state within sight, and the voices of the fowls and dogs should be heard all the way from it to us, but I would make the people to old age, even to death, not have any intercourse with it.

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[80c11t] **David Hinton** ~ Let nations grow smaller and smaller and people fewer and fewer, ~ let weapons become rare ~ and superfluous, ~ let people feel death's gravity again ~ and never wander far from home. ~ Then boat and carriage will sit unused ~ and shield and sword lie unnoticed. ~ Let people knot ropes for notation again and never need anything more, ~ let them find pleasure in their food and beauty in their clothes, peace in their homes and joy in their ancestral ways. ~ Then people in neighboring nations will look across to each other, ~ their chickens and dogs calling back and forth, ~ and yet they'll grow old and die without bothering to exchange visits.

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[80c12t] **Chichung Huang** ~ A small state with few people: ~ Let there be utensils ten, ~ A hundred times its population ~ Without being used; ~ Let the people take death seriously, ~ And stay away from migration; ~ Let there be boats and carriages ~ With no occasion to ride them; ~ Let there be armor and weapons ~ With no occasion to display them; ~ Let the sovereign revert to tying knots ~ With a rope and put it to use. ~ Make their food delicious, ~ Their clothes beautiful, ~ Their customs joyous, ~ Their habitations comfortable. ~ Neighboring states may be within sight of each other, ~ And sounds of roosters and dogs within hearing, ~ Yet the people, to their old age and death, ~ Never come and go visiting one another.

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[80c13t] **Ellen M. Chen** ~ A small state with few people. ~ Let the implements (ch'ih) for ten and hundred men be unused, ~ Let the people fear death such that they do not move far away. ~ Although there are boats and carriages, ~ There are no places to ride them to. ~ Although there are weapons and armours, ~ There are no occasions to display them. ~ Let the people again tie ropes and use them (as memory aids). ~ Let them enjoy their food, ~ Consider their clothing beautiful, ~ Be contented with their dwellings, ~ And happy with their customs. ~ The neighbouring states overlooking one another, ~ The dogs' barkings and cocks' crowings are heard from other states, ~ Yet till they are old and dying the people do not visit one another.

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[80c14t] **Lee Sun Chen Org** ~ An ideal state should be a small country sparsely populated; ~ Even though there are utensils big enough to serve tens or hundreds of people there is never any need to use them; ~ Its countrymen, passed from one generation to another, are too settled to move afar; ~ There are boats and wagons, yet there is never any need to ride on them; ~ Even though there are weapons and shields, there is no occasion calling for their deployment; ~ People will be encouraged to return to [such simplicity of] using knotted cords for record-keeping; ~ People are happy with their [simple] food and clothing; ~ As well as enjoying [plain] dwellings and lore; ~ Neighboring countries are within sights of one another, that even roosters' crowing and dogs' barking can be overheard in neighboring countries; ~ Citizens of different countries will not socialize with one another even until they become old and die away.

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[80c15t] **Tien Cong Tran** ~ [Suppose] there is (we establish) a small country with a small population. ~ Therefore there are enough tools of war for a troop or a battalion, but the people have no use for them. ~ So the people mind death and refrain from migrating to distant places. ~ Even though there are boats and carriages, they do not ride them; even though there are weapons and armor, they do not carry and wear them. ~ The people return to the use of the knotting cords. ~ They find relish with their food, beauty with their clothing, peace with their houses, and merriment with their ways of living. ~ There is another country in the neighborhood. ~ The two countries are so close that they are within sight of each other and the crowing of cocks and barking of dogs in one place can be heard in the other. ~ Yet throughout their lives the two peoples do not travel to and fro.

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[80c16t] **Thomas Z. Zhang** ~ In small countries with fewer people, ~ No delicate utensils are used. ~ Make people fear death so that they refuse to venture far away. ~ Although there are vehicles and boats, nobody uses them. ~ Although there are troops and weapons, they are not deployed. ~ Let people once again use knot-tying to keep records. ~ Let people enjoy their food, beautify their clothes, live peacefully, and be happy with their traditions. ~ Although neighboring kingdoms are within sight; and dog barks and roster crows can be heard over the border, but people never interfere with each other in their lifetime.

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[80c17t] **Arthur Waley** ~ Given a small country with few inhabitants, he could bring it about that though there should be among the people contrivances requiring ten times, a hundred times less labour, they would not use them. ~ He could bring it about that the people would be ready to lay down their lives and lay them down again in defence of their homes, rather than emigrate. ~ There might still be boats and carriages, but no one would go in them; ~ there might still be weapons of war but no one would drill with them. ~ He could bring it about that ~ 'The people should have no use for any form of writing save knotted ropes, should be contented with their food, pleased with their clothing, satisfied with their homes, should take pleasure in their rustic tasks. ~ The next place might be so near at hand that one could hear the cocks crowing in it, the dogs barking; ~ but the people would grow old and die without ever having been there'.

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[80c18t] **Richard John Lynn** ~ Let the state be small and the common folk few. ~ Let there be military equipment for a company, then it would not be used. ~ Let the common folk take death seriously, then they would not travel far. ~ Although they had boats and carriages, they would have no occasion to ride in them. ~ Although they had shields and weapons, they would have no occasion to array them for battle. ~ Let the people again knot cords, then they would use them. ~ They would find their food so delicious, their clothes so beautiful, their dwellings so satisfying, and their customs so delightful that, though neighboring states might provide distant views of each other and the sounds of each other's chickens and dogs might even be heard, the common folk would reach old age without ever going back and forth between such places.

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[80c19t] **Lin Yutang** ~ THE SMALL UTOPIA ~ (Let there be) a small country with a small population, ~ Where the supply of goods are tenfold or hundredfold, more than they can use. ~ Let the people value their lives and not migrate far. ~ Though there be boats and carriages, ~ None be there to ride them. ~ Though there be armor and weapons, ~ No occasion to display them. ~ Let the people again tie ropes for reckoning, ~ Let them enjoy their food, ~ Beautify their clothing, ~ Be satisfied with their homes, ~ Delight in their customs. ~ The neighboring settlements overlook one another ~ So that they can hear the barking of dogs and crowing of cocks of their neighbors, ~ And the people till the end of their days shall never have been outside their country.

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[80c20t] **Victor H. Mair** ~ Let there be a small state with few people, ~ where military devices find no use; ~ Let the people look solemnly upon death, ~ and banish the thought of moving elsewhere. ~ They may have carts and boats, ~ but there is no reason to ride them; ~ They may have armor and weapons, ~ but they have no reason to display them. ~ Let the people go back to tying knots to keep records. ~ Let ~ their food be savory, ~ their clothes beautiful, ~ their customs pleasurable, ~ their dwellings secure. ~ Though they may gaze across at a neighboring state, and hear the sounds of its dogs and chickens, ~ The people will never travel back and forth, till they die of old age.

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[80c21t] **Tolbert McCarroll** ~ In a small country with few people: ~ Though there are machines that would increase production ten to a hundred times they are not used. ~ The people take death seriously and do not travel about. ~ Though they have boats and carriages no one uses them. ~ Though they have armor and weapons, there is no occasion to display them. ~ The people give up writing and return to the knotting of cords. ~ They are satisfied with their food. ~ They are pleased with their clothes. ~ They are content with their homes. ~ They are happy in their simple ways. ~ Even though they live within sight of another country and can hear dogs barking and cocks crowing in it, ~ still the people grow old and die without ever coming into conflict.

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[80c22t] **David H. Li** ~ Small states. ~ Few people. ~ All sorts of utensils, not in use. ~ The populace value death, unwilling to move. ~ Vehicles available, not in use. ~ Weaponry available, not on display. ~ Tying knots for events. ~ Superbly governed. ~ Well fed, beautifully clad, serenely housed, happily serenad'd. ~ Neighboring states within sights. ~ Crowing and barking heard across states. ~ From birth to death, no interstate communication.

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[80c23t] **Yasuhiko Genku Kimura** ~ Let there be small countries with few people. ~ Let the people take the matter of life and death seriously, ~ And let them not move too far from their birthplaces. ~ Even if there are complicated devices, ~ Let there be no necessity to use them. ~ Even if there are boats and carriages, ~ Let there be no reason to ride them. ~ Even if there are armors and weapons, ~ Let there be no occasion to display them. ~ Let the life be so simple that ~ The people return to tying knots for keeping records. ~ Let them be delighted with plain food, pleased with simple clothes, satisfied with modest homes, joyous with natural customs. ~ Though they may gaze across at a neighboring country, ~ hearing the barking of its dogs and crowing of its roosters, ~ they are so happy and satisfied where they are ~ that they will not visit one another until the end of their days.

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[80c24t] **Chou-Wing Chohan** ~ Imagine a small land with few people. ~ Even if it contains plenty of vessels, I will not use them. ~ I will induce the people to respect death, and not to go wandering far afield. ~ Even if they have boats and chariots, they will not travel in them, ~ Even if they have weapons and armor, they will not bear them. ~ I will bring them back to knotted cords instead of writings. ~ Their food will satisfy them, ~ Their clothing will please them, ~ Their dwellings will be full of tranquillity, ~ Their customs will be full of happiness. ~ Even though the neighboring lands are within view, ~ And the crowing of the roosters and the barking of the dogs from there are audible, ~ The people of that small country will not go there in their lifetime.

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[80c25t] **Man-Ho Kwok** ~ If a nation could be small, with few enough people ~ Even if you had the means to produce more, they'd be useless. ~ Such a people would know that death is real, ~ And they wouldn't travel far, even if they were able to. ~ They would not vaunt their army or their weaponry. ~ They would count in their heads again and write by hand. ~ Their food would be simple, but it would feed them; ~ Their clothes would be fine, but homely ~ And they would have fires in their homes. ~ They would be happy with what they have! ~ And even though they'd live along the border within earshot ~ Of their neighbours' cocks at dawn, and the dogs barking, ~ They wouldn't mind if they never went there. ~ It is enough, for them, to live and let live.

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[80c26t] **Gu Zhengkun** ~ The state should be small; ~ The population should be sparse. ~ Tools, though of many kinds, ~ Should not be used. ~ Teach the people to fear death ~ And not to migrate to remote places; ~ Although they have ships and carts, ~ They will have no need to use them; ~ Although they are well armed with weapons, ~ They will have no place to make them effective. ~ Encourage the people to return to the condition ~ Under which the knotted rope was used to record things. ~ The world best ruled is a place where ~ The people will have delicious food, ~ beautiful clothes, ~ comfortable living quarters, ~ cheerful customs. ~ Though within easy reach of neighbouring states, ~ The dog's barking and the cock's crowing in one state are heard in another; ~ The people of one state will never have dealings with those of another, ~ Even if they get old and die.

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[80c27t] **Chao-Hsiu Chen** ~ A small country with a limited population ensures that even though the people may have many valuables, they do not need to use them. ~ The ruler lets the people consider death as a serious matter, ~ so that they will not wish to leave their homes. ~ Though they have ships and carriages, they will not use them; ~ and though they have soldiers and arms, there is no need to deploy them. ~ The ruler lets the people return to the time of knotting ropes to record information. ~ They will find pleasure in their tasteless food. ~ They will find beauty in their simple clothes. ~ They will find peace in their small houses. ~ They will enjoy their own customs. ~ They can see the neighbouring country. ~ They can even hear the sounds of each other's roosters and dogs. ~ They will grow old and die, but remain content never to go to the neighbouring country.

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[80c28t] **Liu Qixuan** ~ The wise person reduces the importance of governments ~ And simplifies the modes of living, ~ So that people use fewer tools and wares ~ And treasure simplicity in their lives, ~ So that, though there are vehicles, ~ People do not take them. ~ And, though there are weapons, ~ People do not carry them. ~ And, though there are records, ~ Tying knots will serve the record-keeping purpose. ~ Thus, the highest political achievement is one ~ In which people savor their food, ~ Like the beauty of their clothes, ~ Appreciate their safe and peaceful homes, ~ Enjoy their social customs; ~ And in which roosters and dogs ~ Can be heard between countries; ~ But people, all their lives, ~ Have no need to go across the borders.

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[80c29t] **Shi Fu Hwang** ~ Perfect Government ~ Lao Tze says, ~ The king of men should always think that his state is little, and his people a small population. ~ He would attribute the governing responsibility to ten or a hundred tribal elders. ~ His government would never consider to draft people's implements for government use. ~ Further, he would make his people's looking after departed ancestors estates an important duty, thus they would not move elsewhere. ~ Though the king of men has boats and carriages, he would have no occasion to ride on them. ~ Though he had buff coats and sharp weapons, he would have no occasion to use them. ~ He would make the people return to their pure custom which they used in antiquity - the knotted cord to remember events. ~ At that time, they thought their coarse food sweet; ~ their plain clothes beautiful; ~ their poor dwelling places restful; ~ and common simple ways sources of enjoyment. ~ There should be a

neighboring state within sight, and the voices of fowls and dogs should be heard all the way from hither to thither, but the people to an old age, even to death, have no intention to visit each other.

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[80c30т] **Ch'u Ta-Kao** ~ Supposing here is a small state with few people. ~ Though there are various vessels I will not have them put in use. ~ I will make the people regard death as a grave matter and not go far away. ~ Though they have boats and carriages they will not travel in them; ~ Though they have armour and weapons they will not show them. ~ I will let them restore the use of knotted cords (instead of writing). ~ They will be satisfied with their food; ~ Delighted in their dress; ~ Comfortable in their dwellings; ~ Happy with their customs. ~ Though the neighbouring states are within sight ~ And their cocks' crowing and dogs' barking within hearing; ~ The people (of the small state) will not go there all their lives.

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[80c31т] **Paul J. Lin** ~ The state may be small; its people may be few. ~ Let the people have tenfold and one-hundredfold of utensils, ~ But never make use of them. ~ Let the people weigh death heavily ~ And have no desires to move far away. ~ Though there be boats and carriages, ~ No one will ride in them. ~ Though there be armour and weapons, ~ No one will exhibit them. ~ Let the people return to tying knots and using them. ~ Relish their food, ~ Appreciate their clothes, ~ Secure in their homes, ~ Happy with their customs. ~ The neighboring states will be so close that they can see each other, and hear the sounds of roosters and dogs. ~ But the people will grow old and die, ~ Without having visited each other.

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[80c32т] **Michael LaFargue** ~ Oh for a small country with few people! ~ Supposing there were men with the talents of dozens and hundreds, ~ but no one employed them. ~ Supposing the people took death seriously, ~ and did not travel far distances. ~ Although there exist boats and carriages, ~ they have no occasion to ride in them. ~ Although there exist armor and weapons, ~ they have no occasion to show them off. ~ Supposing people returned to knotting cords, ~ and using this as writing. ~ They find their food savory, ~ they find their clothes elegant, ~ they are content with their homes, ~ they are fond of their folkways. ~ Neighboring states are in sight of one another, ~ so they hear the sounds of each others' dogs and roosters - ~ but people reach old age and die with no comings and goings between them.

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[80c33т] **Cheng Lin** ~ The State should be small, and its inhabitants should be few. ~ Its ruler should teach the people to shun arms and weapons even though they are available. ~ He should teach the people to avoid the risks of death, and to be reluctant to travel in distant countries. ~ Thus though there might be ships and carriages, they would have no need to mount them. ~ Though there might be arms and weapons, they would have no need to use them. ~ He should make the people return to the state of pristine simplicity where the system of knotting threads was used. ~ Then they would relish the food they eat; ~ consider beautiful the clothes they wear; ~ regard as comfortable the houses they dwell in; ~ enjoy the customs they have. ~ The State may be so closely situated that the barking of dogs and the crowing of cocks in one may be heard in the other. ~ Thus the people would be content to live in their own country from the time of their birth until their death without thinking of foreign intercourse.

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[80c34т] **Yi Wu** ~ There can be a small state with few people. ~ Let it have many vessels; the people will not use them. ~ Let the people value death and not move to far places. ~ Though there are boats and carriages, there is no place to ride them. ~ Though there are arms and weapons, there is no place to display them. ~ Let the people again tie knots of rope and use them. ~ Sweet their food, ~ Beautiful their clothes, ~ Peaceful their living, ~ Happy their customs. ~ Neighboring states can see each other, ~ The sounds of cocks and dogs can be heard by each other, ~ But the people will grow old and die, never having visited each other.

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[80c35т] **Han Hiong Tan** ~ In a small and sparsely populated country, ~ Even if there are many talented military leaders, the nation does not require their services. ~ People treasure their lives and livelihoods that they loathe to emigrate. ~ Although there are boats and carriages, no one wants to use them. ~ While there are armour and weapons, there is no place to exhibit them. ~ People revert back to ancient way of recording events by tying knots on the string. ~ Their food is sumptuous. ~ Their garments are beautiful. ~ Their lodgings are comfortable. ~ Their social mores and customs are unsophisticated but joyous. ~ The neighbouring states can be sighted, and the noises of barking dogs and crowing cocks can be heard reciprocally. ~ Yet, people will never visit each other, never in a million years.

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[80c36т] **Hua-Ching Ni** ~ Let there be small communities with few inhabitants. ~ The supply of vessels may be more than enough, ~ yet no one would use them. ~ The inhabitants would love living there so dearly that they would never wish to move to another place. ~ They may have every kind of vehicle, ~ but they would not bother to ride them. ~ They may have powerful weapons, ~ but they would not resort to using them. ~ They would return to a simple system of cords and knots to record their simple events, ~ as was done in ancient times. ~ They would be content with plain food, ~ pleased with simple clothing, ~ satisfied with rustic but cozy homes, ~ and would cling to their natural way of life. ~ The neighboring country would be so close at hand that one could hear its roosters crowing and its dogs barking along the boundaries. ~ But, to the end of their days, people would rarely trespass the territory of another's life.

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[80c37т] **Chang Chung-yuan** ~ There is a kingdom which is small and sparsely populated. ~ There are numerous implements, but no one uses them. ~ The people love their lives and no one wants to move afar. ~ Boats and carriages are available, but no one rides them. ~ Fine weapons are in their possession, but no one uses them. ~ The people are back in the times when knotted cords were used to record things. ~ They enjoy fine delicacies and are handsome in their dress. ~ They are happy with their residences and are pleased with their traditions. ~ Although the next state is within sight, and the sounds of cocks crowing and dogs barking are heard, ~ The people live their whole lives without traveling to and fro.

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[80c38т] **Henry Wei** ~ Independence ~ Tu Li ~ A state should be small in size and population. ~ It should teach the people not to use arms, ~ Even though arms may be found in abundance. ~ It should teach the people ~ To view death as a serious matter, ~ And not to move to a far-away place. ~ Though there are boats and carriages, ~ There is no occasion to use them; ~ Though there are arms and soldiers, ~ There is no occasion to stage public reviews. ~ The people are taught - ~ To resume the practice of tying knots; ~ To enjoy their daily food; ~ To wear beautiful clothes; ~ To enhance the comfort of their homes; ~ And to take delight in their social customs. ~ Neighbor states may be within sight of one another, ~ And the barking of dogs and the crowing of cocks ~ In one of them may be heard in the others, ~ Yet the people to the end of their days, ~ Do not maintain intercourse with their neighbors.

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[80c39т] **Ha Poong Kim** ~ Let the state be small and its people few. ~ Let the thousand contrivances go idle. ~ Let the people take death seriously and not move to distant places. ~ Though they may have boats and carriages, ~ They will not ride in them. ~ Though they may have armor and weapons, ~ They will not display them. ~ Let the people return to the practice of knotting cords. ~ They will relish what they eat, ~ Find their clothes beautiful, ~ Be content in their homes, ~ Delight in their customs. ~ States may be within sight of one another, ~ So that one may hear cocks and dogs from a neighboring state; ~ Yet people will grow old and die ~ Without trafficking with another state.

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[80c40т] **Tao Huang** ~ A small country has few people. ~ Weapons are far more numerous than the people, but they are not used. ~ Let people be serious about death and enjoy a long journey. ~ Though there are carriages and boats, they are not useful for travel. ~ Let people return to: ~ Use the technique of knotting the rope, ~ Enjoying the food, ~ Appreciating the cloth, ~ Delighting in customs, ~ Settling into their living conditions. ~ The neighboring countries are in sight. ~ The sounds of dogs and chickens are heard. ~ People grow old and die without interference from each other.

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[80c41т] **Tang Zi-chang** ~ Prefer to rule a small kingdom with few people. ~ Even though there are abundant resources, prefer to use the one tenth or one hundredth. ~ Care only for their life and refrain from moving far away, even though there were war ships and chariots ready but no place to use them; ~ and there were arms and weapons ready but no front to deploy them. ~ He led them to a simple life even by use of "Knotted Cords" again, ~ To be contented with their foods, be beautiful with their clothes, be satisfied with their homes and be happy with their customs. ~ The neighboring countries are within sight of each other; ~ the voices of cocks and dogs were heard from both sides. ~ Yet the people might grow old and die before they would cross territories of each other.

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[80c42т] **Wing-tsit Chan** ~ Let there be a small country with few people. ~ Let there be ten times and a hundred times as many utensils ~ But let them not be used. ~ Let the people value their lives highly and not migrate far. ~ Even if there are ships and carriages, none will ride in them. ~ Even if there are arrows and weapons, none will display them. ~ Let the people again knot cords and use them (in place of writing). ~ Let them relish their food, beautify their clothing, be content with their homes, and delight in their customs. ~ Though neighboring communities overlook one another and the crowing of cocks and barking of dogs can be heard, ~ Yet the people there may grow old and die without ever visiting one another.

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[80c91т] **И. И. Семененко** ~ В небольшом и малолюдном государстве способствовать тому, чтобы таланты не использовались, даже если бы их было в десять, сто раз больше, чем обычно, и побуждать народ из почтения к смерти не ездить далеко. ~ Появись там лодки и повозки, им не нашлось бы места для использования, ~ появись там даже латы и оружие, их негде было бы расположить. ~ Пусть люди снова бы завязывали на веревках узелки вместо письма и было бы им сладко есть, прекрасно одеваться, удобно жить и радостно изведывать свои обычаи. ~ Со страною по соседству друг на друга бы глядели издалека и слушали бы друг у друга лай собак и крики петухов, ~ но меж собою не общались бы до самой старости и смерти.

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[80c92т] **А. А. Маслов** ~ Когда государство мало, а его население невелико, пусть даже у него будет огромное количество оружия, - некому будет воспользоваться им. ~ Люди же, в страхе смерти, не уедут в дальние места. ~ Даже если у них будут корабли и повозки, они не снарядят их. ~ Даже если у них будут доспехи и оружие, им не представится случая продемонстрировать их. ~ Чтобы народ вернулся к использованию узелковых веревок [для письма], пусть наслаждается пищей, красуется одеждами, будет доволен жилищем и радуется жизни. ~ Когда соседние владения находятся на расстоянии взаимной видимости, они слышат пение петухов и лай собак друг у друга, а народ доживает до старости и умирает, не ездя туда-сюда.

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[80c93т] **Е. А. Торчинов** ~ Пусть государство будет маленьким и редким население. ~ Орудия в нем, даже если есть, пусть не используются вовсе. ~ Пусть люди в нем относятся серьезно к смерти и не уходят далеко от дома. ~ Пусть даже есть там лодки или колесницы, но ездить в них не надо. ~ Пусть даже есть оружие и латы - не надо содержать их в порядке и готовности. ~ Пусть люди вновь начинают завязывать узелки и применять их вместо письмен. ~ Пусть будет для людей сладка их пища, и пусть одежда будет их красива. ~ Пусть мирными жилища будут их, и пусть они найдут усладу в своих обычаях и нравах. ~ Соседние страны пусть рядом глядят друг на друга и слушают крик петухов и лай псов у соседей, но люди пусть до самой старости не ходят друг к другу туда-сюда.

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[80c94т] **А. Е. Лукьянов** ~ Пусть царства станут маленькими, а население редким, ~ чтобы никакое имеющееся в неисчислимом множестве оружие не применялось, ~ чтобы люди под страхом смерти далеко не переселялись. ~ Хотя есть лодки и колесницы, пусть бы никто в них не садился. ~ Хотя есть латники, пусть бы никто не строился в боевые порядки. ~ Пусть люди вернутся к вязанию узелков на веревках и пользуются ими [вместо письма], ~ наслаждаются своей пищей и любуются своей одеждой, ~ спокойно себе живут и радуются своим обычаям. ~ Пусть соседние царства взирают друг на друга и слушают друг у друга пение петухов и лай собак, ~ а люди [этих царств] пусть доживают до глубокой старости и друг с другом не общаются.

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[80c95т] **Ян Хин-шун** ~ Пусть государство будет маленьким, а население редким. ~ Если [в государстве] имеются различные орудия, не надо их использовать. ~ Пусть люди до конца своей жизни не уходят далеко [от своих мест]. ~ Если [в государстве] имеются лодки и колесницы, не надо их употреблять. ~ Даже если имеются воины, не надо их выставлять. ~ Пусть народ снова начинает плести узелки и употреблять их вместо письма. ~ Пусть его пища будет вкусной, одеяние красивым, жилище удобным, а жизнь радостной. ~ Пусть соседние государства смотрят друг на друга, слушают друг у друга пение петухов и лай собак, а люди до самой старости и смерти не посещают друг друга.

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[80c96т] **Д. П. Конисси** ~ Так как в маленьком государстве мало народа, то хотя в нем много лучших орудий, но они останутся без употребления и без надобности. ~ Народ такого государства потеряет всякую предприимчивость и умрет на месте своего рождения, не двигаясь никуда. ~ Если у него много возов и кораблей, то они останутся без употребления. ~ Хотя он имеет благоустроенное войско, но негде выставить его. ~ Он будет плесть веревку, чтобы ею оградить свое государство. ~ Хотя он кушает хорошо, одевается красиво, устраивает покойное жилище и живет весело, но существование его будет бесполезно. ~ Хотя такое государство находится с соседним в таком близком расстоянии, что слышны пение петухов и лай собак в нем, но сообщения между ними никогда не будет.

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[80c97т] **В. В. Малявин** ~ Лучше царству быть маленьким, а населению - редким. ~ Пусть у людей будут десятки и сотни орудий, ~ Но пользы от них искать не нужно. ~ Пусть люди будут почтительны к смерти и не уезжают далеко от дома. ~ Даже если есть лодки и повозки, пусть на них никто не ездит. ~ Даже если есть пики и стрелы, пусть никто не берет их в руки. ~ Пусть люди завязывают узелки вместо письма. ~ Пусть люди наслаждаются едой и любуются своей одеждой, ~ Имеют покой в своем жилище и радуются своим обычаям. ~ Пусть будут видны соседние селения ~ И оттуда доносятся лай собак и крик петухов. ~ А люди до самой старости и смерти друг с другом не знаются.

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[80c98т] **Б. Б. Виногродский** ~ Маленькое государство, скудное население. ~ Пусть у народа будут десятки и сотни приспособлений-инструментов, а не применяют. ~ Пусть народ придает значение смерти и не путешествует далеко. ~ Хотя есть лодки и колесницы, а никто на них не ездит. ~ Хотя есть вооруженные воины, а никто их не строит. ~ Пусть народ вернется к письму через вязание узлов и использует его. ~ Сладка его пища. ~ Красива его одежда. ~ Мирны его покои. ~ Радостны его обычаи. ~ Соседние государства глядят друг на друга. ~ Петухи и собаки слышат голоса друг друга. ~ А народ до старости и смерти не общается друг с другом, не приходя и не уходя.

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PSEUDO-CHAPTER **Eighty-One**

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[81c01t] **Robert G. Henricks** ~ Sincere words are not showy; ~ Showy words are not sincere. ~ Those who know are not "widely learned"; ~ Those "widely learned" do not know. ~ The good do not have a lot; ~ Those with a lot are not good. ~ The Sage accumulates nothing. ~ Having used what he had for others, ~ He has even more. ~ Having given what he had to others, ~ What he has is even greater. ~ Therefore, the Way of Heaven is to benefit and not cause any harm; ~ The Way of Man is to act on behalf of others and not to compete with them.

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[81c02t] **John C. H. Wu** ~ SINCERE words are not sweet, ~ Sweet words are not sincere. ~ Good men are not argumentative, ~ The argumentative are not good. ~ The wise are not erudite, ~ The erudite are not wise. ~ The Sage does not take to hoarding. ~ The more he lives for others, the fuller is his life. ~ The more he gives, the more he abounds. ~ The Way of Heaven is to benefit, not to harm. ~ The Way of the Sage is to do his duty, not to strive with anyone.

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[81c03t] **D. C. Lau** ~ Truthful words are not beautiful; ~ Beautiful words are not truthful. ~ Good words are not persuasive; ~ Persuasive words are not good. ~ He who knows has no wide learning; ~ He who has wide learning does not know. ~ The sage does not hoard. ~ Having bestowed all he has on others, he has yet more; ~ Having given all he has to others, he is richer still. ~ The way of heaven benefits and does not harm; ~ The way of the sage is bountiful and does not contend.

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[81c04t] **R. L. Wing** ~ Sincere words are not embellished; ~ Embellished words are not sincere. ~ Those who are good are not defensive; ~ Those who are defensive are not good. ~ Those who know are not erudite; ~ Those who are erudite do not know. ~ Evolved Individuals do not accumulate. ~ The more they do for others, the more they gain; ~ The more they give to others, the more they possess. ~ The Tao of Nature ~ Is to serve without spoiling. ~ The Tao of Evolved Individuals ~ Is to act without contending.

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[81c05t] **Ren Jiyu** ~ Sincere words are not fine, ~ Fine words are not sincere. ~ A good man is not eloquent, ~ An eloquent man is not good. ~ He who knows does not show off his learning, ~ He who shows off his learning does not know. ~ The sage has nothing to reserve. ~ He gains more since he does his utmost to help others, ~ And gets richer since he gives all to others. ~ The Tao of Heaven is beneficial to all things, but not harmful. ~ The Tao of the sage is to compete against nobody in what he does.

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[81c06t] **Gia-fu Feng** ~ Truthful words are not beautiful. ~ Beautiful words are not truthful. ~ Good men do not argue. ~ Those who argue are not good. ~ Those who know are not learned. ~ The learned do not know. ~ The sage never tries to store things up. ~ The more he does for others, the more he has. ~ The more he gives to others, the greater his abundance. ~ The Tao of heaven is pointed but does no harm. ~ The Tao of the sage is work without effort.

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[81c07t] **Lok Sang Ho** ~ Truthful words may not be fine to hear. ~ Words that are fine to hear may not be truthful. ~ Good people will not want to argue ~ or to defend themselves by word of mouth. ~ Those who love to argue with others or to defend their beliefs ~ are likely to be not so good. ~ Those with insight need not be well versed in different things. ~ Those who are well versed in different kinds of knowledge may not really know. ~ The Sage does not set out to accumulate a fortune or merit. ~ Yet as he serves the people, he becomes richer; ~ and as he gives to people, he gets more. ~ The way of heaven is to benefit, not hurt. ~ The way of the Sage is to do his duty, and not to contest or struggle.

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[81c08t] **Xiaolin Yang** ~ Credible words do not sound pretty, pretty words are not credible. ~ A nice person is not good at arguing, a person who is good at arguing is not nice. ~ A person who has real knowledge does not show off, ~ A person who shows off does not have real knowledge. ~ Great men do not accumulate things for themselves. ~ The more they do for others, the more they have, ~ The more they give to others, the more they get. ~ The law of the heavens is to benefit everything without harming it, ~ The law of great men is to do things for the world without fighting for the credit.

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[81c09t] **Walter Gorn Old**, THE EVIDENCE OF SIMPLICITY ~ Sincere words are not grand. ~ Grand words are not faithful. ~ The man of Tao does not dispute. ~ They who dispute are not skilled in Tao. ~ Those who know it are not learned. ~ The learned do not know it. ~ The wise man does not lay up treasure. ~ The more he expends on others, the more he gains for himself. ~ The more he gives to others, the more he has for his own. ~ This is the Tao of Heaven, which penetrates but does not injure. ~ This is the Tao of the wise man, who acts but does not strive.

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[81c10t] **James Legge** ~ Sincere words are not fine; ~ fine words are not sincere. ~ Those who are skilled (in the Tao) do not dispute (about it); ~ the disputatious are not skilled in it. ~ Those who know (the Tao) are not extensively learned; ~ the extensively learned do not know it. ~ The sage does not accumulate (for himself). ~ The more that he expends for others, the more does he possess of his own; ~ the more that he gives to others, the more does he have himself. ~ With all the sharpness of the Way of Heaven, it injures not; ~ with all the doing in the way of the sage he does not strive.

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[81c11t] **David Hinton** ~ Sincere words are never beautiful and beautiful words never sincere. ~ The noble are never eloquent and the eloquent never noble. ~ The knowing are never learned and the learned never knowing. ~ A sage never hoards: ~ the more you do for others the more plenty is yours, ~ and the more you give to others the more abundance is yours. ~ The Way of heaven is to profit without causing harm, ~ and the Way of a sage to act without contending.

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[81c12t] **Chichung Huang** ~ Truthful words are not beautiful; ~ Beautiful words are not truthful. ~ He who knows is not widely informed; ~ He who is widely informed does not know. ~ He who is good does not have much; ~ He who has much is not good. ~ The sage man did not accumulate, ~ Exhausting himself to help the people, ~ He was fuller; ~ Exhausting himself to give the people, ~ He was richer. ~ Therefore, heaven's Tao ~ Benefits without harming; ~ Man's Tao ~ Assists without contending.

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[81c13t] **Ellen M. Chen** ~ Truthful (hsin) words (yen) are not beautiful, ~ Beautiful (mei) words are not truthful. ~ The good (shan) does not distinguish, ~ One who distinguishes (pien) is not good. ~ One who knows (chih) does not accumulate knowledge, ~ One who accumulates knowledge (po) does not know. ~ The sage does not hoard. ~ Having worked (wei) for his fellow beings, ~ The more he possesses. ~ Having donated himself to his fellow beings, ~ The more abundant he becomes. ~ The way of heaven, ~ It benefits (li), but does not harm. ~ The way of the sage, ~ He works (wei), but does not contend.

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[81c14t] **Lee Sun Chen Org** ~ Truthful talks may not be beautiful, inasmuch as beautiful talks may not be truthful; ~ A good person may not be good at debating, inasmuch as a good debater may not be a good person; ~ A person with sound knowledge may not be encyclopedic, inasmuch as an encyclopedic person may not be a person with sound knowledge. ~ A Sage does not accumulate [goods and properties]; ~ He adheres to the principle that the more he helps others, the more [Te] he gains; ~ The more he gives, the more abundant [Te] he aggregates; ~ The highest (heavenly) Tao is to do good to [others] without harming them; ~ The way of a Sage is to pursue [the happiness for others] without contesting them [for worldly gains].

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[81c15t] **Tien Cong Tran** ~ Sincere words are not beautiful; beautiful words are not sincere. ~ Good men are not argumentative, the argumentative are not good. ~ One who knows is not erudite; the erudite one does not know. ~ The sage does not take to hoarding. ~ The more he lives for others, the fuller is his life. ~ The more he gives, the more he abounds. ~ The Way of Heaven benefits and does not harm. ~ The Way of the sage works and does not compete with anyone.

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[81c16t] **Thomas Z. Zhang** ~ Credible words are not sweet; sweet words are not credible. ~ Honest people do not need to argue for themselves; those who argue for themselves are not honest. ~ Experts have deep knowledge about their specialties; those who try to learn everything would know little about each. ~ Sages never accumulate wealth. ~ They believe the more they give up, the more they have; ~ And the more they give away, the more they accumulate. ~ Tao of the Nature is this: benefiting without harming. ~ Tao of People is this: achieving without rivaling.

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[81c17t] **Arthur Waley** ~ True words are not fine-sounding; ~ Fine-sounding words are not true. ~ The good man does not prove by argument; ~ And he who proves by argument is not good. ~ True wisdom is different from much learning; ~ Much learning means little wisdom. ~ The Sage has no need to hoard; ~ When his own last scrap has been used up on behalf of others, ~ Lo, he has more than before! ~ When his own last scrap has been used up in giving to others, ~ Lo, his stock is even greater than before! ~ For Heaven's way is to sharpen without cutting, ~ And the Sage's way is to act without striving.

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[81c18t] **Richard John Lynn** ~ Sincere words are not beautiful. ~ Beautiful words are not sincere. ~ Those who are good do not engage in disputation; ~ those who engage in disputation are not good. ~ Those who know are not broadly learned; ~ those who are broadly learned do not know. ~ The sage is not acquisitive. ~ The more he does for others, the more he himself has. ~ The more he gives to others, the more he himself possesses. ~ The Dao of Heaven is to provide benefit without doing harm. ~ The Dao of the sage is to act without causing contention.

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[81c19t] **Lin Yutang** ~ THE WAY OF HEAVEN ~ True words are not fine-sounding; ~ Fine-sounding words are not true. ~ A good man does not argue; ~ He who argues is not a good man. ~ The wise one does not know many things; ~ He who knows many things is not wise. ~ The Sage does not accumulate (for himself). ~ He lives for other people, ~ And grows richer himself; ~ He gives to other people, ~ And has greater abundance. ~ The Tao of Heaven ~ Blesses, but does not harm. ~ The Way of the Sage ~ Accomplishes, but does not contend.

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[81c20t] **Victor H. Mair** ~ Sincere words are not beautiful, ~ Beautiful words are not sincere. ~ He who knows is not learned, ~ He who is learned does not know. ~ He who is good does not have much, ~ He who has much is not good. ~ The sage does not hoard. ~ The more he does for others, ~ the more he has himself; ~ The more he gives to others, ~ the more his own bounty increases. ~ Therefore, ~ The Way of heaven benefits but does not harm, ~ The Way of man acts but does not contend.

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[81c21t] **Tolbert McCarroll** ~ Sincere words are not elegant; ~ elegant words are not sincere. ~ The good person does not argue; ~ the person who argues is not good. ~ The wise do not have great learning; ~ those with great learning are not wise. ~ True Persons do not hoard. ~ Using all they have for others, they still have more. ~ Giving all they have to others, they are richer than before. ~ The way of heaven is to benefit and not to harm. ~ The way of the True Person is to assist without striving in the unfolding of the story of the earth.

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[81c22t] **David H. Li** ~ Sincere words are not pretty; ~ pretty words are not sincere. ~ Good people are not argumentative; ~ argumentative people are not good. ~ Learned people are not erudite; ~ erudite people are not learned. ~ A sage does not hoard. ~ The more he/she provides, the more he/she is enriched; ~ the more he/she gives, the more he/she gains. ~ The cosmos's Direction is to facilitate and not harm; ~ The sage's Direction is to provide and not compete.

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[81c23t] **Yasuhiko Genku Kimura** ~ Truthful words are not always beautiful. ~ Beautiful words are not always truthful. ~ Virtuous people do not argue at all. ~ Non-virtuous people argue incessantly. ~ Those who know are not full of information. ~ Those who are full of information do not know. ~ The sage does not hoard material goods. ~ The more he lives entirely for others, the richer his life becomes. ~ The more he gives to others, the more abundant his life becomes. ~ The way of Heaven is to benefit all but to harm none. ~ The way of the sage is to work for all but to contend with none.

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[81c24t] **Chou-Wing Chohan** ~ He who knows does not speak, ~ He who speaks does not know. ~ He who speaks the truth is not arrogant, ~ He who is arrogant does not speak the truth. ~ He who has good qualities does not argue, ~ He who argues does not have good qualities. ~ He who has learned a lot does not know, ~ He who knows has not learned a lot. ~ Therefore the sage does not display his qualities.

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[81c25t] **Man-Ho Kwok** ~ No one likes the honest truth, ~ And all fine talk falls short of it. ~ Real words are never used to seduce you, ~ And those that do are no good. ~ The one who really knows, knows without books - ~ the so-called learned know nothing. ~ The sage holds nothing of himself back - ~ He uses all he has for you, and that is his reward. ~ He gives all he is, and that is why he's rich. ~ And the Tao of Heaven ~ feeds everything, and harms nothing. ~ And the sage's Tao ~ completes it, without doing anything.

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[81c26t] **Gu Zhengkun** ~ True words are not embellished, ~ The embellished words are not true. ~ A good man does not quibble; ~ He who quibbles is not good. ~ A man of true learning does not show off his learning; ~ He who shows off his learning does not have true learning. ~ The sage does not store up. ~ Helping others as best as he can, ~ He is helped even more. ~ Giving others as much as he can, ~ He becomes richer and richer still. ~ The Tao of heaven benefits rather than harms all things; ~ The Tao of the sage is to give rather than rob the people.

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[81c27t] **Chao-Hsiu Chen** ~ Truthful words are not beautiful. ~ Beautiful words are not truthful. ~ Good men do not argue. ~ He who argues is not good. ~ He who knows, does not learn everything. ~ He who learns everything, does not know. ~ The sage does not hoard. ~ The more he does for others, the more he has. ~ The more he gives to others, the greater his abundance. ~ The Tao of Heaven gives benefit but no harm. ~ The Tao of the sage accomplishes good deeds but makes no claims.

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[81c28t] **Liu Qixuan** ~ Truthful words are not beautiful. ~ Beautiful words are not truthful. ~ Good words are not eloquent. ~ Eloquent words are not good. ~ One who knows will not show off. ~ One who shows off does not know. ~ The wise person accumulates nothing. ~ The more one does for others, the more one achieves. ~ The more one gives to others, the more one receives. ~ The way of Heaven benefits by harming nothing. ~ The way of the wise person achieves ~ And receives by accumulating nothing.

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[81c29t] **Shi Fu Hwang** ~ The Way of Heaven ~ Lao Tze says, ~ Sincere words are not charming and

charming words are not sincere. ~ Those who know the Tao do not like to dispute; ~ and the disputing persons do not know the Tao. ~ Wise men do not have to own vast knowledge, those with vast knowledge are not wise. ~ The sage doesn't like to accumulate things for himself. ~ The more he works for others, the more he possesses of his own; ~ and the more he gives to others, the more blessings he receives in return. ~ The way of Heaven is full of sharpness but injures no one. ~ The way of sages is to make an effort but to consider not the competition.

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[81c30t] **Ch'u Ta-Kao** ~ He who knows does not speak; ~ He who speaks does not know. ~ He who is truthful is not showy; ~ He who is showy is not truthful. ~ He who is virtuous does not dispute; ~ He who disputes is not virtuous. ~ He who is learned is not wise; ~ He who is wise is not learned. ~ Therefore the Sage does not display his own merits.

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[81c31t] **Paul J. Lin** ~ Sincere words are not kind; ~ Kind words are not sincere. ~ One who is good will never argue; ~ One who argues is not good. ~ One who knows does not know all; ~ One who knows all does not know at all. ~ The Sage does not store things for himself. ~ The more one does for others, ~ The more he has for himself. ~ The more one gives to others, ~ The more he keeps for himself. ~ The Tao of heaven is to benefit others without hurting them. ~ The Tao of the Sage is to act without competing.

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[81c32t] **Michael LaFargue** ~ Sincere words are not elegant, ~ elegant words are not sincere. ~ Excellence is not winning arguments, ~ winning arguments is not being Excellent. ~ Understanding is not wide learning, ~ wide learning is not understanding. ~ The Wise Person does not store up for himself. ~ By working for others, ~ he increases what he himself possesses. ~ By giving to others, ~ he gets increase for himself more and more. ~ "Heaven's Way: to benefit and not to harm." ~ The Way of the Wise Person: to work and not contend.

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[81c33t] **Cheng Lin** ~ True words may not be specious, and specious words may not be true. ~ Good words may not be convincing, and convincing words may not be good. ~ Wise men may not be learned, and the learned may not be wise. ~ The Sage gives without reservation. ~ He offers all to others, and his life is more abundant. ~ He helps all men alike, and his life is more exuberant. ~ The way of Heaven is to benefit, and not to harm. ~ The way of the Sage is to give, and not to strive.

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[81c34t] **Yi Wu** ~ Sincere words are not sweet; ~ Sweet words are not sincere. ~ The good man is not argumentative; ~ The argumentative man is not good. ~ The wise man is not erudite; ~ The erudite man is not wise. ~ The sage does not hoard. ~ The more he does for others, ~ The more he has for himself. ~ The more he gives to others, ~ The more he gains for himself. ~ The way of Heaven is to benefit others, not to harm them. ~ The way of the sage is to act, but not to compete with others.

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[81c35t] **Han Hiong Tan** ~ Truthful words are usually plain and not flowery. ~ Embroidered words are not always truthful. ~ A person who abides to the principles of Dao does not resort to sophistry. ~ He who resorts to sophistry to win an argument does not follow the way of Dao. ~ The erudite scholar may only have circumscribed knowledge. ~ He who has extensive knowledge may not be erudite. ~ The sage does not hoard. ~ The more he serves others, the more he has in reserve. ~ The more he gives away, the more he has in abundance. ~ The predisposition of Dao is to benefit everything, and it does not cause any harm. ~ The way of the sage is to accomplish but not to compete.

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[81c36t] **Hua-Ching Ni** ~ True words are not necessarily beautiful. ~ Beautiful words are not necessarily truthful. ~ One who is achieved does not argue, ~ and one who argues is not achieved. ~ One who knows the deepest truth does not need segmented information. ~ One who knows vast amounts of information may not know the truth. ~ One of deep virtue is not occupied with amassing material goods, ~ yet the more he lives for others, the richer his life becomes. ~ The more he gives, the more his life abounds. ~ The subtle Way of the universe is beneficial, not harmful. ~ The integral nature of a person is to extend one's virtue unconditionally and to contend with no one.

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[81c37t] **Chang Chung-yuan** ~ When words express truth, they are not refined. ~ When words are refined, they do not express truth. ~ One who is proficient does not depend on verbal disputation. ~ One who depends on verbal disputation is not proficient. ~ One who knows is not encyclopedic. ~ One who is encyclopedic does not know. ~ The wise does not accumulate. ~ The more he works for other people, the more he gains. ~ The more he shares with other people, the more he receives. ~ The Tao followed by heaven is to do good and not to harm. ~ The Tao followed by the wise is to work and not to claim credit.

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[81c38t] **Henry Wei** ~ Expressing the Essential ~ Hsien Chih ~ Truthful words do not sound sweet; ~ Sweet words are not truthful. ~ Good men do not argue; ~ Those who argue are lacking in goodness. ~ The seers of truth are not vast in learning; ~ People with vast learning are not seers. ~ The Sage does not hoard. ~ The more he serves the people, ~ The more he gains. ~ The more he gives to the people, ~ The more he possesses. ~ The Way of Heaven is to benefit, not to harm; ~ The way of the Sage is to act, not to contend.

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[81c39t] **Ha Poong Kim** ~ Trustworthy words are not beautiful, ~ Beautiful words are not trustworthy. ~ The good are not eloquent, ~ The eloquent are not good. ~ The wise are not learned, ~ The learned are not wise. ~ The sage stocks up nothing. ~ After using for others what he has, ~ He finds himself with still more. ~ After giving to others what he has, ~ He finds his stock even greater. ~ The way of Heaven ~ Is to benefit and not to harm. ~ The way of the sage ~ Is to rule and not to contend.

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[81c40t] **Tao Huang** ~ Trustworthy words are not beautiful. ~ Beautiful words are not trustworthy. ~ The knower does not know everything. ~ The know-it-all knows nothing. ~ Kindness is not overindulgent. ~ Overindulgence is not kind. ~ The sage does not collect. ~ As soon as he exists for others, he has more. ~ As soon as he gives to others, he has more. ~ So the Tao of heaven benefits and does not harm. ~ The Tao of humankind exists and does not compete.

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[81c41t] **Tang Zi-chang** ~ Truth is not beautiful; ~ and beauty is not true. ~ One who is right may not argue; ~ and one who argues may not be right. ~ One who knows the special may not know the general; ~ and one who knows the general may not know the special. ~ Thus, a Sage ruler never concentrated his wealth: ~ What has been done for others makes him feel even better himself. ~ What has been distributed to others makes him feel richer himself. ~ Dao of Nature is to benefit and is not to injure. ~ Dao of a Sage ruler is to serve, and is not aggressive.

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[81c42t] **Wing-tsit Chan** ~ True words are not beautiful; ~ Beautiful words are not true. ~ A good man does not argue; ~ He who argues is not a good man. ~ A wise man has no extensive knowledge; ~ He who has extensive knowledge is not a wise man. ~ The sage does not accumulate for himself. ~ The more he uses for others, the more he has himself. ~ The more he gives to others, the more he possesses of his own. ~ The Way of Heaven is to benefit others and not to injure. ~ The Way of the sage is to act but not to compete.

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[81c91t] **И. И. Семененко** ~ Нет красоты в правдивом слове, ~ нет правды в сказанном красиво. ~ Кто добр, не спорит, ~ кто спорит, тот не добр. ~ Пониманию чужда ученость, ~ ученость далека от понимания. ~ Премудрый человек не скопидом. ~ Но он все больше обретает, всецело помогая людям, и неизменно богатеет, когда все людям отдает. ~ Дао Неба, доставляя пользу, не вредит; ~ Дао Премудрого человека действует без противоборства.

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[81c92t] **А. А. Маслов** ~ Искренние речи не изящны, изящные речи не искренни. ~ Добрый не красноречив, красноречивый не добр. ~ Мудрый не образован, образованный не мудр. ~ Мудрец не накопительствует. ~ Но чем больше он делает для других, тем больше прибавляется ему. ~ Чем больше он даёт другим, тем богаче становится сам. ~ Путь Неба - в принесении пользы без причинения вреда. ~ Путь мудреца - в деянии без противостояния.

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[81c93t] **Е. А. Торчинов** ~ Достойные доверия слова не могут быть красивы. ~ Красивые слова достойными доверия быть не могут. ~ Достойный человек не красноречив. ~ Красноречивый не может быть достойным человеком. ~ Мудрец не обладает многознанием. ~ Многознающий - не мудр. ~ Совершенный мудрец ничего не копит. ~ И чем он больше людям отдает, тем больше достается и ему. ~ Чем больше у людей - тем больше у него. ~ Небесный Дао-Путь приносит пользу всем, вреда же никому не причиняет. ~ Путь совершенномудрого - действуя, ни с кем не враждовать.

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[81c94t] **А. Е. Лукьянов** ~ Доверительные речи не красивы, ~ красивые речи не вызывают доверия. ~ Добрый (искусный) не спорит, спорящий не добр (не искусен). ~ Знающий не многознающ, многознающий не знающ. ~ Совершенномудрый человек не накапливает, ~ чем больше он делает для других, тем больше приобретает сам; ~ чем больше он отдает другим, тем больше получает сам. ~ Дао Неба - приносить пользу и не вредить. ~ Дао совершенномудрого человека - деять, но не соперничать.

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[81c95t] **Ян Хин-шун** ~ Верные слова не изящны. ~ Красивые слова не заслуживают доверия. ~ Добрый не красноречив. ~ Красноречивый не может быть добрым. ~ Знающий не доказывает, доказывающий не знает. ~ Совершенномудрый ничего не накапливает. ~ Он все делает для людей и все отдает другим. ~ Небесное дао приносит всем существам пользу и им не вредит. ~ Дао совершенномудрого - это деяние без борьбы.

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[81c96t] **Д. П. Конисси** ~ Голос истины неизящен, а изящная речь лжива. ~ Нравственный человек не красноречив, а красноречивый - лжец. ~ Мудрец не знает многого, а знающий много - не мудрец. ~ Святой муж ничем не запасается. ~ Если запасается чем-нибудь, то для других. ~ Когда он имеет что-нибудь, то все раздает другому. ~ Поэтому запас его все более и более увеличивается. ~ Небесное Тао полезно: оно не имеет в себе ничего вредного для людей. ~ Тао святых - творить добро и не ссориться.

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[81c97t] **В. В. Малявин** ~ Правдивые слова не ласкают слух. ~ Ласкающие слух речи не правдивы. ~ Добрый человек не искусен в спорах. ~ Тот, кто искусен в споре, - не добрый человек. ~ Знающий человек не нагружен знаниями. ~ Тот, кто нагружен знаниями, - не знающий человек. ~ Премудрый человек не накапливает. ~ Чем больше он отдает другим, тем больше имеет сам. ~ Путь Неба - приносить пользу и ничему не вредить. ~ Путь мудрого - действовать и не мешать другим.

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[81c98t] **Б. Б. Виногродский** ~ Верные речи не красивы. ~ Красивые речи не верны. ~ Совершенствующийся не рассуждает. ~ Рассуждающий не совершенствуется. ~ Знание - это не эрудиция. ~ Эрудиция - это не знание. ~ Человек мудрости не накапливает. ~ Чем больше он делает для других, ~ тем больше у него в наличии для себя. ~ Отдавая другим, он умножает себе. ~ Путь Небес приносит пользу, а не вредит. ~ Путь человека мудрости в осуществлении без соперничества.

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A, A-MORAL, ABACUS, ABANDON, ABANDONED, ABANDONING, ABANDONMENT, ABANDONS, ABASE, ABASED, ABASEMENT, ABASING, ABERRATION, ABHOR, ABHORRED, ABHORRENCE, ABHORS, ABIDE, ABIDED, ABIDES, ABIDING, ABILITIES, ABILITY, ABLE, ABLY, ABNORMAL, ABODE, ABODES, ABOLISH, ABOLISHED, ABOUND, ABOUNDING, ABOUNDS, ABOUT, ABOVE, ABROAD, ABRUPT, ABRUPTLY, ABSENCE, ABSENT, ABSOLUTE, ABSOLUTELY, ABSOLUTENESS, ABSOLVE, ABSOLVED, ABSORB, ABSORBED, ABSORBING, ABSORBS, ABSORPTION, ABSTAIN, ABSTAINING, ABSTAINS, ABSTINENCE, ABSTINENCES, ABSTRACT, ABSTRUSE, ABSURD, ABSURDITY, ABUNDANCE, ABUNDANT, ABUNDANTLY, ABUSE, ABYSMAL, ABYSS, ACADEMIC, ACADEMICALLY, ACCENTUATE, ACCEPT, ACCEPTANCE, ACCEPTED, ACCEPTING, ACCEPTS, ACCESS, ACCESSIBLE, ACCESSION, ACCESSORIES, ACCIDENT, ACCIDENTAL, ACCLAIM, ACCLAIMED, ACCLAMATION, ACCLAMATIONS, ACCOMMODATE, ACCOMMODATES, ACCOMMODATING, ACCOMPANIED, ACCOMPANIES, ACCOMPANY, ACCOMPLISH, ACCOMPLISHED, ACCOMPLISHES, ACCOMPLISHING, ACCOMPLISHMENT, ACCOMPLISHMENTS, ACCORD, ACCORDANCE, 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ADJUST, ADJUTANT, ADJUTANT-GENERAL, ADMINISTER, ADMINISTERED, ADMINISTERS, ADMINISTRATE, ADMINISTRATION, ADMINISTRATIONS, ADMINISTRATOR, ADMINISTRATORS, ADMIRABLE, ADMIRATION, ADMIRE, ADMIRED, ADMIRES, ADMIT, ADMITS, ADMIXTURE, ADMONISH, ADMONITION, ADO, ADOPT, ADOPTED, ADOPTING, ADOPTS, ADORATION, ADORE, ADORN, ADORNED, ADORNMENTS, ADRIFT, ADROITNESS, ADVANCE, ADVANCED, ADVANCEMENT, ADVANCES, ADVANCING, ADVANTAGE, ADVANTAGEOUS, ADVANTAGES, ADVERSARY, ADVERSE, ADVERSELY, ADVERSITY, ADVERTISE, ADVICE, ADVISABLE, ADVISE, ADVISES, ADVISORS, ADVOCACY, ADVOCATE, ADVOCATED, ADVOCATING, AFAR, AFFAIR, AFFAIRS, AFFECT, AFFECTED, AFFECTING, AFFECTION, AFFECTIONS, AFFECTS, AFFILIATE, AFFILIATES, AFFIRMATION, AFFIRMED, AFFIRMS, AFFIX, AFFLICT, AFFLICTED, AFFLICTION, AFFLICTIONS, AFFLUENCE, AFFLUENT, AFFLUENTLY, AFFORD, AFIELD, AFRAID, AFTER, AFTERMATH, AFTERWARD, AFTERWARDS, AGAIN, AGAINST, AGE, AGE-OLD, AGENCIES, AGENCY, AGENDA, AGENTS, AGES, AGGRANDIZE, AGGRAVATED, AGGREGATE, AGGREGATED, AGGREGATES, AGGREGATION, AGGRESS, AGGRESSION, AGGRESSIVE, AGGRESSIVENESS, AGGRESSOR, AGGRIEVED, AGILITY, AGING, AGITATE, AGITATED, AGITATEDLY, AGITATION, AGO, AGREE, AGREEABLE, AGREED, AGREEMENT, AGREES, AGRICULTURAL, AH, AHEAD, AI, AID, AIDING, AIDS, AIL, AILS, AIM, AIMED, AIMING, AIMLESS, AIMLESSLY, AIMS, AIR, AIRS, AIRY, AKIN, ALARM, ALARMED, ALARMING, ALAS, ALBEIT, ALERT, ALIAS, ALIENATE, ALIENATED, ALIENATES, ALIENATING, ALIGN, ALIKE, ALIVE, ALIVENESS, ALL, ALL-ACCOMMODATING, ALL-COMPREHENDING, ALL-CONQUERING, ALL-EMBRACING, ALL-EMBRACINGNESS, ALL-ENCOMPASSING, ALL-INCLUSIVE, ALL-PERCEPTIVE, ALL-PERFECT, ALL-PERMEATING, ALL-PERVADING, ALL-PERVASIVE, ALL-UNDER-HEAVEN, ALLAY, ALLAYED, ALLAYING, ALLEGIANCE, ALLEYS, ALLIANCE, ALLIED, ALLIES, ALLOW, ALLOWED, ALLOWING, ALLOWS, ALLURE, ALLURING, ALLY, ALLYING, ALMONER, ALMOST, ALOFT, ALONE, ALONG, ALOOF, ALOUD, ALREADY, ALSO, ALTAR, ALTARS, ALTER, ALTERING, ALTERNATE, ALTERNATELY, ALTERNATING, ALTERNATION, ALTERNATIVE, ALTERNATIVES, ALTHOUGH, ALTOGETHER, ALTRUISTIC, ALWAYS, ALWAYS-SO, AM, AMALGAMATED, AMASS, AMASSED, AMASSING, AMASSMENT, AMAZINGLY, AMBITION, AMBITIONLESS, AMBITIONS, AMBITIOUS, AMBLING, AMENABLE, AMIABLE, AMICABLE, AMID, AMIDST, AMISS, AMNESTY, AMONG, AMONGST, AMORPHOUS, AMOUNT, AMOUNTS, AMPLE, AMPLITUDE, AMUSED, AN, ANALOGICALLY, ANALOGY, ANALYSED, ANALYSIS, ANALYTICALLY, ANALYZE, ANALYZED, ANARCHIC, ANCESTOR, ANCESTORS, ANCESTRAL, ANCESTRY, ANCHOR, ANCHORAGE, ANCHORED, ANCHORS, ANCIENT, ANCIENTS, AND, ANGER, ANGERED, ANGLE, ANGLED, ANGLES, ANGRILY, ANGRY, ANGUISH, ANGULAR, ANIMAL, ANIMALS, ANIMATE, ANIMATING, ANIMOSITIES, ANIMOSITY, ANNEX, ANNEXED, ANNEXES, ANNIHILATED, ANNIHILATION, ANNOUNCE, ANNOUNCING, ANNOY, ANNOYED, ANNOYING, ANOMALOUS, ANOMALY, ANON, ANONYMOUS, ANOTHER, ANOTHER'S, ANSWER, ANSWERED, ANSWERING, ANSWERS, ANTAGONISTS, ANTAGONIZED, ANTAGONIZING, ANTECEDENT, ANTECEDES, ANTICIPATE, ANTICIPATED, ANTICIPATES, ANTICIPATING, ANTICIPATION, ANTIQUITY, ANTITHESIS, ANTITHETICAL, ANXIETIES, ANXIETY, ANXIOUS, ANY, ANYBODY, ANYHOW, ANYMORE, ANYONE, ANYONE'S, ANYTHING, ANYTIME, ANYWAY, ANYWHERE, AO, APACE, APART, APARTMENT, APARTMENTS, APATHETIC, APERTURE, APERTURES, APHORISM, APLENTY, APLOMB, APOCALYPSE, APPALLING, APPARATUS, APPARENT, APPARENTLY, APPEAL, APPEALING, APPEAR, APPEARANCE, APPEARANCES, APPEARED, APPEARING, APPEARS, APPENDED, APPETITE, APPLIANCE, APPLICABILITY, APPLICATION, APPLICATIONS, APPLIED, APPLIES, APPLY, APPLYING, APPOINTED, APPOINTING, APPOINTMENT, APPOINTS, APPRECIATE, APPRECIATED, APPRECIATES, APPRECIATING, APPRECIATION, APPRECIATIVE, APPREHEND, APPREHENDED, APPREHENDS, APPREHENSION, APPREHENSIVE, APPRENTICE, APPROACH, APPROACHABLE, APPROACHED, APPROACHES, APPROACHING, APPROBATION, APPROPRIATE, APPROPRIATELY, APPROPRIATING, APPROPRIATION, APPROVAL, APPROVE, APPROVES, APRES, APT, ARBITRARILY, ARBITRARY, ARBORIST, ARCHER, ARCHER'S, ARCHERY, ARCHITECT, ARE, AREA, AREN'T, ARETE, ARGUE, ARGUES, ARGUING, ARGUMENT, ARGUMENTATIVE, ARGUMENTS, ARIGHT, ARISE, ARISEN, ARISES, ARISING, ARITHMETIC, ARM, ARM'S, ARM-SPAN, ARMAMENTS, ARMED, ARMIES, ARMING, ARMOR, ARMORS, ARMOUR, ARMOURS, ARMS, ARMY, AROSE, AROUND, AROUSE, AROUSED, AROUSES, ARRANGE, ARRANGED, ARRANGEMENT, ARRAY, ARRAYED, ARREST, ARRESTED, ARRESTING, ARRIVE, ARRIVED, ARRIVES, ARROGANCE, ARROGANCY, ARROGANT, ARROGANTLY, ARROW, ARROWHEADS, ARROWS, ART, ARTFUL, ARTICLES, ARTICULATE, ARTIFICE, ARTIFICIAL, ARTIFICIALITY, ARTIFICIALLY, ARTISANS, ARTISTRY, ARTISTS, ARTLESS, ARTS, AS, ASCEND, ASCENDED, ASCENDING, ASCENDS, ASCENT, ASCERTAIN, ASCERTAINED, ASCRIBED, ASIDE, ASK, ASKED, ASKING, ASKS, ASPECTS, ASPIRATION, ASPIRATIONS, ASPIRE, ASPIRED, ASPIRES, ASPIRING, ASSEMBLING, ASSENT, ASSENTS, ASSERT, ASSERTING, ASSERTIONS, ASSERTIVE, ASSERTIVENESS, ASSERTS, ASSESSMENT, ASSET, ASSETS, ASSIDUOUSLY, ASSIGNED, ASSIGNS, ASSIMILATES, ASSIMILATION, ASSIST, ASSISTANCE, ASSISTANT, ASSISTED, ASSISTING, ASSISTS, ASSOCIATE, ASSOCIATED, ASSOCIATES, ASSOCIATING, ASSOCIATION, ASSOCIATIONS, ASSUME, ASSUMED, ASSUMES, ASSUMING, ASSUMPTION, ASSURE, ASSURED, ASSUREDLY, ASTRAY, ASTRIDE, ASTRONOMY, ASTUTE, ASUNDER, AT, ATMOSPHERE, ATONEMENT, ATOP, ATTACH, ATTACHED, ATTACHMENT, ATTACHMENTS, ATTACK, ATTACKED, ATTACKING, ATTACKS, ATTAIN, ATTAINABLE, ATTAINED, ATTAINING, ATTAINMENT, ATTAINMENTS, ATTAINS, ATTEMPER, ATTEMPT, ATTEMPTED, ATTEMPTING, ATTEMPTS, ATTEND, ATTENDANTS, ATTENDING, ATTENDS, ATTENTION, ATTENTIVE, ATTENTIVELY, ATTENTIVENESS, ATTENUATE, ATTENUATED, ATTENUATES, ATTENUATION, ATTIRE, ATTITUDE, ATTRACT, ATTRACTING, ATTRACTIONS, ATTRACTIVENESS, ATTRACTS, ATTRIBUTE, ATTRIBUTED, ATTRIBUTES, ATTRIBUTING, ATTUNED, ATTUNES, ATTUNING, AUDIBLE, AUDIENCE, AUGMENT, AUGMENTATION, AUGMENTED, AUGMENTS, AUGUR, AUGURS, AURA, AUSPICES, AUSPICIOUS, AUSTERE, AUTHENTIC, AUTHENTICATION, AUTHENTICITY, AUTHOR, AUTHORITATIVE, AUTHORITATIVENESS, AUTHORITIES, AUTHORITY, AUTOMATICALLY, AVAIL, AVAILABLE, AVAILING, AVAILS, AVARICE, AVARICIOUS, AVENUE, AVERAGE, AVERT, AVERTED, AVERTS, AVIDLY, AVOID, AVOIDANCES, AVOIDED, AVOIDING, AVOIDS, AVOWS, AWAKE, AWAKEN, AWAKENED, AWAKENING, AWARDED, AWARDS, AWARE, AWARENESS, AWAY, AWE, AWE-INSPIRING, AWFUL, AWKWARD, AWKWARDLY, AWRY, AX, AXE, AXED, AXLE, AYE

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BABBLE, BABE, BABIES, BABY, BABY'S, BACK, BACKBONES, BACKED, BACKFIRE, BACKFIRES, BACKGROUND, BACKS, BACKWARD, BACKWARDS, BAD, BADLY, BADNESS, BAFFLED, BAG, BAGGAGE, BAGGAGE-WAGON, BAIT, BAITS, BALANCE, BALANCED, BAMBOO, BANDIT, BANDIT'S, BANDITRY, BANDITS, BANE, BANEFUL, BANISH, BANISHED, BANNING, BANQUET, BANQUETS, BANS, BAR, BARD, BARE, BARED, BAREFOOT, BARELY, BARENESS, BARES, BARGAIN, BARING, BARKING, BARKINGS, BARKS, BARNS, BARONS, BARREN, BARS, BASE, BASED, BASEMENT, BASES, BASHFUL, BASHFULNESS, BASIC, BASIC-NEEDS, BASICALLY, BASICS, BASIN, BASIS, BASKET, BASKETFUL, BASKETFULS, BASS, BATTALION, BATTALIONS, BATTERED, BATTLE, BATTLE-FRONT, BATTLE-GROUND, BATTLEFIELD, BATTLEFIELDS, BATTLEFRONT, BATTLEGROUND, BATTLES, BATTLING, BAYONETS, BE, BEAMING, BEAR, BEARING, BEARINGS, BEARS, BEASTS, BEAT, BEATEN, BEATING, BEATS, BEAUTIES, BEAUTIFIES, BEAUTIFUL, BEAUTIFULLY, BEAUTIFY, BEAUTY, BECAME, BECAUSE, BECKON, BECKONED, BECOME, BECOMES, BECOMING, BED, BEEF, BEEN, BEES, BEFALL, BEFALLEN, BEFALLING, BEFALLS, BEFITTING, BEFOGGED, BEFORE, BEFOREHAND, BEFRIEND, BEFUDDLE, BEFUDDLED, BEGAN, BEGET, BEGETS, BEGETTING, BEGIN, BEGINNING, BEGINNINGS, BEGINS, BEGOT, BEGUN, BEHALF, BEHAVE, BEHAVED, BEHAVES, BEHAVIOR, BEHAVIORS, BEHAVIOUR, BEHAVIOURS, BEHELD, BEHIND, BEHOLD, BEHOLDS, BEHOOVES, BEING, BEING'S, BEINGLESS, BEINGNESS, BEINGS, BELATED, BELIEF, BELIEFS, BELIEVABLE, BELIEVE, BELIEVED, BELIEVES, BELIEVING, BELITTLES, BELITTLING, BELLI, BELLICOSE, BELLIES, BELLIGERENT, BELLOW, BELLOWS, BELLOWS-CHAMBER, BELLS, BELLY, BELONG, BELONGED, BELONGS, BELOVED, BELOW, BELTS, BEMEAN, BEMUDDLES, BEND, BENDABLE, BENDETH, BENDING, BENDS, BENEATH, BENEFACTOR, BENEFICENCE, BENEFICENT, BENEFICIAL, BENEFICIARIES, BENEFIT, BENEFITED, BENEFITING, BENEFITS, BENEFITTED, BENEFITTING, BENEVOLENCE, BENEVOLENT, BENEVOLENTLY, BENIGHTED, BENIGNANCY, BENT, BEQUEATH, BEQUEST, BEREFT, BESEECHING, BESET, BEST, BESTOW, BESTOWED, BESTOWING, BESTOWS, BESTRIDES, BETAKE, BETRAYS, BETTER, BETWEEN, BEWAIL, BEWAILED, BEWARE, BEWILDER, BEWILDERED, BEWILDERMENT, BEWITCHED, BEWITCHMENT, BEYOND, BIAS, BIASED, BIASES, BID, BIG, BIGGER, BIGGEST, BIGS, BIND, BINDER, BINDING, BINDS, BIRD, BIRDS, BIRTH, BIRTHING, BIRTHPLACES, BIRTHS, BIT, BITE, BITES, BITS, BITTEN, BITTER, BITTEREST, BITTERNESS, BIZARRE, BLACK, BLACK'S, BLACKENED, BLACKNESS, BLACKSMITH'S, BLADE, BLADES, BLAME, BLAMED, BLAMEFUL, BLAMES, BLAMEWORTHY, BLAND, BLANK, BLANKETED, BLANKNESS, BLASPHEMY, BLAST, BLAZING, BLEMISH, BLEMISHED, BLEMISHES, BLEMISHLESS, BLEND, BLENDED, BLENDING, BLENDS, BLESS, BLESSED, BLESSER, BLESSES, BLESSING, BLESSINGS, BLIGHT, BLIND, BLINDING, BLINDINGLY, BLINDLY, BLINDNESS, BLISS, BLOAT, BLOATED, BLOCK, BLOCKED, BLOCKING, BLOCKS, BLOOD, BLOODSHED, BLOODTHIRSTY, BLOODY, BLOOM, BLOOMED, BLOSSOM, BLOSSOMING, BLOSSOMY, BLOW, BLOWING, BLOWN, BLOWS, BLUNDER, BLUNDERING, BLUNDERS, BLUNT, BLUNTED, BLUNTING, BLUNTS, BLUR, BLURRED, BLURT, BLUSTERING, BOARD, BOARDS, BOAST, BOASTERS, BOASTFUL, BOASTING, BOASTS, BOAT, BOATS, BODIES, BODILESS, BODILY, BODY, BODYLESS, BOIL, BOILING, BOISTEROUS, BOISTEROUSLY, BOLD, BOLDLY, BOLDNESS, BOLT, BOLTED, BOLTS, BONA, BOND, BONE, BONES, BOOK, BOOKKEEPER, BOOKS, BOOMERANG, BOOMERANGS, BOON, BOOR, BOORISH, BORDER, BORDERER, BORDERING, BORDERS, BORE, BORED, BOREDOM, BORING, BORN, BORNE, BORROW, BOSOM, BOSOMS, BOTH, BOTHER, BOTHERED, BOTHERING, BOTHERS, BOTTOM, BOTTOM-END, BOTTOMLESS, BOUGHT, BOULEVARD, BOUND, BOUNDARIES, BOUNDARY, BOUNDLESS, BOUNDLESSLY, BOUNDS, BOUNTIFUL, BOUNTY, BOURN, BOW, BOW-STRING, BOWED, BOWL, BOWLS, BOWSTRING, BOY, BRACE, BRAG, BRAGGING, BRAGS, BRAIDED, BRAMBLE, BRAMBLES, BRANCH, BRANCHES, BRANDISH, BRANDISHING, BRASH, BRAVE, BRAVENESS, BRAVERY, BRAVEST, BRAWLING, BRAZEN, BRAZENNESS, BREACH, BREAK, BREAKABLE, BREAKAGES, BREAKERS, BREAKING, BREAKS, BREAST, BREATH, BREATHE, BREATHES, BREATHING, BREATHS, BREATHTAKING, BRED, BREED, BREEDS, BREEZE, BREWED, BREWING, BRIARS, BRIBERY, BRICK, BRICKS, BRIDES, BRIEF, BRIERS, BRIGANDAGE, BRIGANDS, BRIGHT, BRIGHTENED, BRIGHTEST, BRIGHTLY, BRIGHTNESS, BRILLIANCE, BRILLIANT, BRIM, BRIMFUL, BRIMMING, BRIMS, BRING, BRINGERS, BRINGING, BRINGS, BRISKLY, BRITTLE, BROAD, BROAD-MINDED, BROADEN, BROADENED, BROADENING, BROADER, BROADEST, BROADLY, BROKEN, BRONZE, BROOK, BROOKS, BROUGHT, BRUTALISE, BRUTE, BRUTENESS, BRUTES, BUCKET, BUD, BUDGE, BUDS, BUFF, BUFFALO, BUFFALO'S, BUFFALOES, BUFFALOS, BUGS, BUILD, BUILD-UP, BUILDER, BUILDING, BUILDINGS, BUILDS, BUILT, BULGE, BULLIES, BULLY, BULWARK, BUMPKIN, BUMPS, BUMPY, BURDEN, BURDENED, BURDENS, BURDENSOME, BURIAL, BURIED, BURIES, BURN, BURNS, BURNT, BURST, BURSTS, BURY, BUSH, BUSHES, BUSILY, BUSINESS, BUSINESSES, BUSTLE, BUSTLING, BUSY, BUT, BUTCHER, BUTT, BUTTRESSED, BUXIAO, BUY, BY, BY-NAME, BY-PATHS, BY-WAYS, BYPATHS, BYWAYS

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CAKES, CALAMITIES, CALAMITOUS, CALAMITY, CALCULATE, CALCULATES, CALCULATING, CALCULATION, CALCULATIONS, CALCULATIVE, CALCULATOR, CALCULATORS, CALL, CALLED, CALLING, CALLOUS, CALLOUSNESS, CALLS, CALM, CALMED, CALMLY, CALMNESS, CALUMNY, CAME, CAMOUFLAGE, CAMP, CAMPAIGN, CAMPAIGNS, CAMPED, CAN, CAN'T, CANAL, CANDID, CANNOT, CANNY, CANON, CANONS, CANYON, CANYONS, CAPABILITIES, CAPABILITY, CAPABLE, CAPACIOUS, CAPACITIES, CAPACITY, CAPITAL, CAPITALISE, CAPITALS, CAPRICIOUS, CAPTAIN, CAPTAINS, CAPTURE, CAPTURED, CAPTURES, CAPTURING, CARE, CARED, CAREER, CAREFREE, CAREFUL, CAREFULLY, CARELESS, CARELESSLY, CARES, CARING, CARNAL, CARNIVAL, CARPENTER, CARPENTER'S, CARPENTERS, CARPING, CARRIAGE, CARRIAGE'S, CARRIAGES, CARRIED, CARRIERS, CARRIES, CARRY, CARRYING, CART, CART'S, CARTS, CARTWHEEL, CARVE, CARVED, CARVER, CARVES, CARVING, CASE, CASES, CAST, CAST-OFF, CASTLE, CASTS, CASUAL, CASUALLY, CASUALTIES, CASUS, CATASTROPHE, CATASTROPHIC, CATCH, CATCHING, CATCHMENT, CATEGORIZED, CATEGORY, CATERS, CAUGHT, CAUSE, CAUSED, CAUSES, CAUSING, CAUTION, CAUTIOUS, CAUTIOUSLY, CAVALIER, CAVALRY, CAVE, CAVERN-LIKE, CAVERNOUS, CAVES, CEASE, CEASED, CEASELESS, CEASELESSLY, CEASES, CEASING, CELEBRATE, CELEBRATED, CELEBRATING, CELEBRATION, CELEBRATIONS, CELEBRATORY, CELEBRITIES, CELEBRITY, CELESTIAL, CENSORIOUS, CENSURE, CENTER, CENTERED, CENTEREDNESS, CENTERS, CENTRAL, CENTRE, CENTRIFUGAL, CEREMONIAL, CEREMONIES, CEREMONIOUS, CEREMONY, CERTAIN, CERTAINLY, CERTAINTY, CH'A, CH'ANG, CH'EN, CH'ENG, CH'I, CH'IANG, CH'IAO, CH'IEN, CH'IEN-YEN, CH'IH, CH'IN, CH'ING, CH'U, CH'Ü, CH'ÜEH, CH'UN, CH'UNG, CHALLENGE, CHALLENGED, CHALLENGES, CHALLENGING, CHAMBER, CHAN, CHANCE, CHANCES, CHANG, CHANGE, CHANGEABLE, CHANGED, CHANGELESS, CHANGES, CHANGING, CHANGXIN, CHANNEL, CHANNELS, CHAO, CHAOS, CHAOTIC, CHAPTER, CHARACTER, CHARACTERISTIC, CHARACTERISTICS, CHARACTERIZES, CHARACTERS, CHARGE, CHARGED, CHARGERS, CHARGES, CHARGING, CHARIOT, CHARIOTEERS, CHARIOTS, CHARITABLE, CHARITY, CHARM, CHARMING, CHASE, CHASING, CHASM, CHATTERING, CHE, CHEAP, CHEAT, CHEATING, CHECK, CHEERFUL, CHEERS, CHEN, CHENG, CHERISH, CHERISHED, CHERISHES, CHERISHING, CHI, CHIA-MOU, CHIAN, CHIAO, CHICKENS, CHIEF, CHIEF-IN-COMMAND, CHIEFS, CHIEFTAIN, CHIEFTAINS, CHIEH, CHIEH-JAN, CHIEN, CHIH, CHILD, CHILD'S, CHILDHOOD, CHILDLIKE, CHILDLIKE-HEARTEDNESS, CHILDREN, CHILLS, CHIME, CHIMES, CHIN, CHING, CHIP, CHIPPED, CHIPPING, CHIPS, CHISEL, CHIU, CHO, CHOICE, CHOICES, CHOKE, CHOKED, CHOOSE, CHOOSES, CHOOSING, CHOP, CHOPPER, CHOPPING, CHOSE, CHOSEN, CHOU, CHU, CHÜEH, CHÜN, CHÜN-TZU, CHUCKLE, CHUNG, CHURNED, CIRCLE, CIRCLES, CIRCUITOUS, CIRCULAR, CIRCUMFERENCE, CIRCUMSCRIBED, CIRCUMSPECT, CIRCUMSTANCE, CIRCUMSTANCES, CISTERN, CITIES, CITIZEN, CITIZENS, CITY, CIVIL, CIVILIAN, CIVILIZATION, CIVILIZING, CLAD, CLAIM, CLAIMED, CLAIMING, CLAIMS, CLAN, CLANS, CLARIFIED, CLARIFIES, CLARIFY, CLARITY, CLASH, CLASP, CLASPS, CLASS, CLASSED, CLASSES, CLASSICS, CLASSIFY, CLATTER, CLAW, CLAWED, CLAWING, CLAWS, CLAY, CLEAN, CLEANING, CLEANLINESS, CLEANSE, CLEANSED, CLEANSING, CLEAR, CLEAR-CUT, CLEAR-HEADED, CLEAR-MINDED, CLEAR-SIGHTED, CLEAR-SIGHTEDNESS, CLEARHEADED, CLEARING, CLEARLY, CLEARS, CLEAVES, CLERKS, CLEVER, CLEVEREST, CLEVERNESS, CLIFF, CLIMAX, CLIMB, CLIMBED, CLIMBING, CLING, CLINGING, CLINGS, CLOAK, CLOAKS, CLOD, CLOSE, CLOSED, CLOSELY, CLOSER, CLOSERS, CLOSES, CLOSEST, CLOSING, CLOSURE, CLOTH, CLOTHED, CLOTHES, CLOTHING, CLOUD, CLOUDBURSTS, CLOUDY, CLOY, CLUE, CLUMSINESS, CLUMSY, CO-EXIST, COACHES, COALESCES, COARSE, COARSE-LOOKING, COAT, COATS, COCK'S, COCKS, CODE, CODES, COEQUALLY, COERCE, COERCED, COERCES, COERCING, COERCION, COEXIST, COEXISTENCE, COGNITIVE, COGNIZANT, COHERENTLY, COHESIVE, COLD, COLD-HEARTED, COLDLY, COLDNESS, COLLAPSE, COLLECT, COLLECTING, COLLECTION, COLLECTIVE, COLLECTOR, COLLECTORS, COLLECTS, COLOR, COLORED, COLORFUL, COLORLESS, COLORS, COLOSSAL, COLOUR, COLOUR'S, COLOURED, COLOURS, COMBAT, COMBATANT, COMBATING, COMBATIVE, COMBINATION, COMBINATIONS, COMBINE, COMBINED, COMBINING, COME, COMES, COMFORT, COMFORTABLE, COMFORTED, COMFORTS, COMING, COMING-INTO-BEING, COMINGS, COMMAND, COMMAND-IN-CHIEF, COMMANDED, COMMANDER, COMMANDER-IN-CHIEF, COMMANDERSHIP, COMMANDING, COMMANDS, COMMEMORATE, COMMENCE, COMMENCED, COMMENCEMENT, COMMENDATION, COMMENDED, COMMENT, COMMENTS, COMMIT, COMMITMENT, COMMITMENTS, COMMITS, COMMITTED, COMMITTEDLY, COMMITTING, COMMIXED, COMMON, COMMONERS, COMMONEST, COMMONLY, COMMONPLACE, COMMONS, COMMONWEALTH, COMMOTION, COMMOTIONS, COMMUNICATION, COMMUNITIES, COMMUNITY, COMPANION, COMPANIONS, COMPANY, COMPARABLE, COMPARE, COMPARED, COMPARISON, COMPASSION, COMPASSIONATE, COMPATIBLE, COMPELLED, COMPELLING, COMPELS, COMPENSATE, COMPENSATED, COMPENSATES, COMPENSATING, COMPETE, COMPETENCE, COMPETENT, COMPETES, COMPETING, COMPETITION, COMPETITIVE, COMPETITOR, COMPLACENCY, COMPLACENT, COMPLAIN, COMPLAINED, COMPLAINT, COMPLAINTS, COMPLAISANCE, COMPLEMENT, COMPLEMENTARINESS, COMPLEMENTARITY, COMPLEMENTARY, COMPLEMENTS, COMPLETE, COMPLETED, COMPLETELY, COMPLETENESS, COMPLETES, COMPLETING, COMPLETION, COMPLEX, COMPLEXION, COMPLEXITY, COMPLIANCE, COMPLIANT, COMPLICATE, COMPLICATED, COMPLICATIONS, COMPLIMENT, COMPLY, COMPOSED, COMPOSITE, COMPOSITIONS, COMPREHEND, COMPREHENDED, COMPREHENDING, COMPREHENDS, COMPREHENSION, COMPREHENSIVE, COMPREHENSIVELY, COMPREHENSIVENESS, COMPRESS, COMPRESSED, COMPROMISE, COMPROMISED, COMPULSION, COMPULSIVELY, COMPUTATION, COMRADES, CONCAVE, CONCEAL, CONCEALED, CONCEALING, CONCEALMENT, CONCEALS, CONCEIT, CONCEITED, CONCEIVE, CONCEIVED, CONCENTRATE, CONCENTRATED, CONCENTRATES, CONCENTRATING, CONCENTRATION, CONCEPT, CONCEPTION, CONCEPTIONS, CONCEPTS, CONCEPTUAL, CONCERN, CONCERNED, CONCERNING, CONCERNS, CONCLUDE,

CONCLUSION, CONCOMITANT, CONCOMITANTS, CONCORD, CONCORDANCE, CONCORDS, CONCOURSE, CONCRETE, CONCURRENTLY, CONDEMN, CONDEMNABLE, CONDENSED, CONDESCEND, CONDESCENDING, CONDESCENSION, CONDITION, CONDITIONED, CONDITIONS, CONDONE, CONDUCT, CONDUCTED, CONDUCTING, CONDUCTOR, CONDUCTS, CONFERRED, CONFERS, CONFESS, CONFIDENCE, CONFIDENT, CONFIDENTLY, CONFIGURATION, CONFINE, CONFINED, CONFIRMABLE, CONFIRMATIONS, CONFLICT, CONFLICTS, CONFLUENCE, CONFORM, CONFORMABILITY, CONFORMANCE, CONFORMATION, CONFORMED, CONFORMING, CONFORMITY, CONFORMS, CONFOUNDED, CONFRONT, CONFRONTATION, CONFRONTATIONAL, CONFRONTATIONS, CONFRONTED, CONFRONTING, CONFRONTS, CONFUSE, CONFUSED, CONFUSEDLY, CONFUSES, CONFUSING, CONFUSION, CONFUSIONS, CONGRESS, CONGRUENT, CONGRUITY, CONJECTURE, CONJECTURED, CONJOIN, CONJOINTLY, CONJUGATE, CONJUGATION, CONJURES, CONNECT, CONNECTED, CONNECTIONS, CONNIVINGLY, CONNOTE, CONQUER, CONQUERED, CONQUERING, CONQUEROR, CONQUERORS, CONQUERS, CONQUEST, CONQUESTS, CONSCIENCE, CONSCIENTIOUSLY, CONSCIOUS, CONSCIOUSLY, CONSCIOUSNESS, CONSENSUS, CONSENT, CONSEQUENCE, CONSEQUENCES, CONSEQUENT, CONSEQUENTLY, CONSERVATIVE, CONSERVE, CONSERVES, CONSERVING, CONSIDER, CONSIDERATE, CONSIDERATION, CONSIDERED, CONSIDERING, CONSIDERS, CONSIGNED, CONSIST, CONSISTENCE, CONSISTENT, CONSISTS, CONSOLIDATE, CONSOLIDATING, CONSONANCE, CONSONANTS, CONSORTING, CONSPICUOUS, CONSPIRATOR, CONSPIRE, CONSTANCY, CONSTANT, CONSTANTLY, CONSTANTS, CONSTITUTE, CONSTITUTES, CONSTITUTION, CONSTRAIN, CONSTRAINED, CONSTRAINEDLY, CONSTRAINING, CONSTRICT, CONSTRICTING, CONSTRUCT, CONSTRUCTED, CONSTRUCTION, CONSTRUCTIVE, CONSTRUE, CONSTRUED, CONSULTING, CONSULTS, CONSUME, CONSUMED, CONSUMES, CONSUMMATE, CONSUMPTION, CONTACT, CONTACTS, CONTAGION, CONTAGIOUS, CONTAIN, CONTAINED, CONTAINER, CONTAINERS, CONTAINING, CONTAINMENT, CONTAINS, CONTAMINATED, CONTAMINATION, CONTEMNED, CONTEMPLATE, CONTEMPLATES, CONTEMPLATING, CONTEMPT, CONTEMPTUOUS, CONTEND, CONTENDING, CONTENDS, CONTENT, CONTENTED, CONTENTION, CONTENTIOUS, CONTENTMENT, CONTENTS, CONTEST, CONTESTANTS, CONTESTED, CONTESTING, CONTESTS, CONTIGUOUS, CONTINUAL, CONTINUALLY, CONTINUE, CONTINUED, CONTINUES, CONTINUING, CONTINUITY, CONTINUOUS, CONTINUOUSLY, CONTINUUM, CONTOUR, CONTRACT, CONTRACTED, CONTRACTING, CONTRACTION, CONTRACTOR, CONTRACTS, CONTRADICTION, CONTRADICTORY, CONTRARIES, CONTRARILY, CONTRARINESS, CONTRARY, CONTRAST, CONTRASTING, CONTRASTS, CONTRIBUTE, CONTRIBUTING, CONTRIBUTION, CONTRIBUTIONS, CONTRIVANCE, CONTRIVANCES, CONTRIVE, CONTRIVES, CONTRIVING, CONTROL, CONTROLLED, CONTROLLING, CONTROLS, CONTROVERSIAL, CONVENIENCE, CONVENIENTLY, CONVENTION, CONVENTIONAL, CONVERGE, CONVERGED, CONVERGES, CONVERGING, CONVERSANT, CONVERSATION, CONVERSELY, CONVEX, CONVEY, CONVEYS, CONVINCED, CONVINCING, COOK, COOKING, COOL, COOLNESS, COOLS, COOPERATE, COORDINATION, COPE, COPED, COPIES, COPIOUS, COPULATION, COPY, CORD, CORDS, CORE, CORNER, CORNERLESS, CORNERS, CORNUCOPIA, CORONATION, CORPOREAL, CORRECT, CORRECTION, CORRECTITUDE, CORRECTLY, CORRECTNESS, CORRESPONDING, CORRESPONDINGLY, CORROBORATING, CORRUPT, CORRUPTED, CORRUPTION, COSMIC, COSMOS, COSMOS'S, COST, COSTLY, COSTS, COTTON, COULD, COULDN'T, COUNSEL, COUNSELORS, COUNT, COUNTED, COUNTER, COUNTER-EFFECTS, COUNTER-PRODUCTIVELY, COUNTERBALANCE, COUNTERFOIL, COUNTERING, COUNTERPART, COUNTERS, COUNTING, COUNTING-SLIPS, COUNTLESS, COUNTRIES, COUNTRY, COUNTRY'S, COUNTRYMEN, COUNTRYSIDE, COUNTS, COURAGE, COURAGEOUS, COURAGES, COURSE, COURSERS, COURSES, COURT, COURT-YARD, COURTED, COURTEOUS, COURTESY, COURTING, COURTS, COURTYARD, COURTYARDS, COVENANT, COVER, COVERED, COVERING, COVERS, COVERT, COVET, COVETED, COVETING, COVETOUS, COVETOUSNESS, COVETS, COW, COWARDICE, COWARDLY, COZY, CRACK, CRACKING, CRACKLESS, CRACKS, CRAFT, CRAFTIER, CRAFTINESS, CRAFTS, CRAFTSMAN, CRAFTSMEN, CRAFTY, CRAMPED, CRAVE, CRAVES, CRAVING, CRAZINESS, CRAZY, CREATE, CREATED, CREATES, CREATING, CREATION, CREATIONS, CREATIVE, CREATIVENESS, CREATIVITY, CREATOR, CREATORS, CREATRIX, CREATURE, CREATURES, CREDIBILITY, CREDIBLE, CREDIT, CREDITABLE, CREDITED, CREDITOR, CREDITOR'S, CREDITORS, CREDITS, CREEDS, CREEK, CREEKS, CREEP, CREVICE, CREVICES, CRIES, CRIME, CRIMES, CRIMINAL, CRIMINALS, CRISP, CRISS-CROSS, CRITERION, CRITICAL, CRITICISM, CROOK, CROOKED, CROOKEDNESS, CROOKS, CROP, CROSS, CROSSED, CROSSES, CROSSING, CROUCH, CROUCHES, CROWD, CROWDED, CROWDS, CROWING, CROWINGS, CROWNED, CROWNING, CROWS, CRUCIAL, CRUDE, CRUEL, CRUMBLE, CRUMBLED, CRUSH, CRUSHED, CRUX, CRY, CRYING, CRYPTICALLY, CRYSTAL, CUISINE, CULTIVATE, CULTIVATED, CULTIVATES, CULTIVATING, CULTIVATION, CULTURAL, CULTURE, CULTURED, CUNNING, CUNNINGLY, CUNNINGNESS, CUP, CUPS, CURB, CURBED, CURBS, CURE, CURED, CURING, CURL, CURLED, CURRENT, CURRENTLY, CURRENTS, CURSE, CURSED, CURTAIL, CURVE, CURVED, CUSP, CUSTODY, CUSTOM, CUSTOMARILY, CUSTOMS, CUT, CUTS, CUTTING, CUTTING-EDGE, CYCLE, CYCLES, CYCLIC, CYCLICAL, CYCLICALLY, CYCLING

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DEMONSTRATE, DEMONSTRATES, DEMONSTRATIONS, DENIES, DENNED, DENOTE, DENOTES, DENOUNCE, DENOUNCEMENT, DENY, DENYING, DEPART, DEPARTED, DEPARTING, DEPARTS, DEPARTURE, DEPEND, DEPENDABLE, DEPENDENCE, DEPENDENT, DEPENDENTS, DEPENDING, DEPENDS, DEPICT, DEPICTED, DEPLETE, DEPLETED, DEPLORES, DEPLOY, DEPLOYED, DEPLOYMENT, DEPOSE, DEPRAVED, DEPRESS, DEPRESSED, DEPRESSION, DEPRIVATION, DEPRIVE, DEPRIVED, DEPTH, DEPTHS, DEPUTY, DERANGE, DERANGES, DERIDE, DERISION, DERIVE, DERIVED, DERIVES, DERIVING, DESCEND, DESCENDANTS, DESCENDENTS, DESCENDS, DESCENT, DESCRIBABLE, DESCRIBE, DESCRIBED, DESCRIBES, DESCRIPTION, DESCRIPTIONS, DESERT, DESERTED, DESERTS, DESERVE, DESERVED, DESERVES, DESERVING, DESICCATE, DESICCATION, DESIGN, DESIGNATE, DESIGNATED, DESIGNATES, DESIGNATION, DESIGNATIONS, DESIGNING, DESIGNS, DESIRABILITY, DESIRABLE, DESIRE, DESIRED, DESIRELESS, DESIRELESSNESS, DESIRES, DESIRING, DESIROUS, DESIST, DESISTING, DESISTS, DESOLATE, DESPICABLE, DESPISE, DESPISED, DESPISES, DESPITE, DESPOIL, 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DIFFERENTLY, DIFFERING, DIFFICULT, DIFFICULTIES, DIFFICULTY, DIFFUSES, DIG, DIGNIFIED, DIGNITARIES, DIGNITARY, DIGNITY, DIGRESS, DILIGENCE, DILIGENT, DILIGENTLY, DIM, DIMENSIONS, DIMINISH, DIMINISHED, DIMINISHES, DIMINISHING, DIMINUTION, DIMINUTIVE, DIMLY, DIMMING, DIMS, DINE, DINING, DIPLOMACY, DIPLOMATIC, DIPLOMATS, DIRE, DIRECT, DIRECTED, DIRECTING, DIRECTION, DIRECTION'S, DIRECTIONLESS, DIRECTIONS, DIRECTLY, DIRECTNESS, DIRECTOR, DIRECTORS, DIRECTS, DIREFUL, DIREMPTION, DIREST, DIRT, DIRTY, DISABLES, DISABLING, DISADVANTAGE, DISADVANTAGEOUS, DISADVANTAGEOUSLY, DISADVANTAGES, DISAGREE, DISALLOWS, DISAPPEAR, DISAPPEARANCE, DISAPPEARED, DISAPPEARS, DISAPPOINTED, DISAPPOINTMENT, DISAPPROVAL, DISARRAY, DISASTER, DISASTER'S, DISASTERS, DISASTROUS, DISBELIEVES, DISBELIEVING, DISC, DISCARD, DISCARDED, DISCARDING, DISCARDS, DISCERN, DISCERNED, DISCERNIBLE, DISCERNING, DISCERNMENT, DISCERNS, DISCIPLE, DISCIPLES, DISCIPLINARIAN, DISCIPLINE, DISCIPLINED, DISCIPLINES, DISCLOSED, DISCLOSES, DISCOLORED, DISCOLOURED, DISCONNECTED, DISCONTENT, DISCONTENTED, DISCONTENTMENT, DISCONTENTS, DISCONTINUATION, DISCONTINUE, DISCONTINUED, DISCORD, DISCORDANCE, DISCORDANT, DISCORDS, DISCOUNT, DISCOUNTENANCE, DISCOURAGED, DISCOURAGES, DISCOURAGING, DISCOURSE, DISCOURSES, DISCOVER, DISCOVERED, DISCREET, DISCRIMINATE, DISCRIMINATES, DISCRIMINATING, DISCRIMINATION, DISCRIMINATIONS, DISCRIMINATIVE, DISCS, DISCUSS, DISCUSSED, DISCUSSION, DISCUSSIONS, DISDAIN, DISDAINED, DISDAINFUL, DISDAINS, DISEASE, DISEASED, DISEASES, DISENGAGED, DISENGAGEMENT, DISEQUILIBRIUM, DISFAVOR, DISFAVOUR, DISFIGURING, DISGRACE, DISGRACED, DISGRACEFUL, DISGRACES, DISGRUNTLED, DISGUISE, DISGUST, DISGUSTED, DISGUSTING, DISH, DISHARMONY, DISHED, DISHES, DISHONEST, DISHONOR, DISHONORABLE, DISHONORED, DISHONORING, DISINTEGRATE, DISINTEGRATION, DISINTERESTED, DISINTERESTEDNESS, DISKS, DISLIKE, DISLIKED, DISLIKES, DISLOCATING, DISLOYALTY, DISMAL, DISMAY, DISMAYED, DISOBEDIENT, DISORDER, DISORDERED, DISORDERLY, DISORDERS, DISOWN, DISOWNS, DISPARAGE, DISPARAGES, DISPARAGING, DISPARITY, DISPASSION, DISPASSIONATE, DISPEL, DISPELLING, DISPENSE, DISPENSING, DISPERSE, DISPERSED, DISPERSES, DISPIRITED, DISPLAY, DISPLAYED, DISPLAYING, DISPLAYS, DISPLEASURE, DISPOSABLE, DISPOSE, DISPOSED, DISPOSING, DISPOSITION, DISPOSSESSED, DISPUTATION, DISPUTATIONS, DISPUTATIOUS, DISPUTE, DISPUTES, DISPUTING, DISQUIET, DISQUIETUDE, DISREGARD, DISREGARDED, DISREGARDING, DISREGARDS, DISRESPECT, DISRESPECTFUL, DISRUPTED, DISRUPTING, DISRUPTION, DISSATISFACTION, DISSATISFIED, DISSEMINATE, DISSIDENTS, DISSIMILAR, DISSIPATE, DISSIPATES, DISSIPATING, DISSOLUTION, DISSOLVE, DISSOLVED, DISSOLVES, DISSOLVING, DISSONANCE, DISTANCE, DISTANCED, DISTANCES, DISTANCING, DISTANT, DISTANTLY, DISTILL, DISTINCT, DISTINCTION, DISTINCTIONS, DISTINCTIVE, DISTINGUISH, DISTINGUISHABLE, DISTINGUISHED, DISTINGUISHES, DISTORTED, DISTORTION, DISTORTIONS, DISTORTS, DISTRACT, DISTRACTED, DISTRACTING, DISTRACTION, DISTRAUGHT, DISTRESS, DISTRESSING, DISTRIBUTED, DISTRIBUTES, DISTRUST, DISTURB, DISTURBANCE, DISTURBANCES, DISTURBED, DISTURBING, DISUNION, DISUNITED, DISUNITY, DISUSE, DIVE, DIVERGE, DIVERGENCE, DIVERSIFIED, DIVERSIFIES, DIVERSITY, DIVERT, DIVIDE, DIVIDED, DIVIDES, DIVIDING, DIVINATION, DIVINE, DIVINITY, DIVISIBLE, DIVISION, DIVISIVE, DO, DO-NOTHING, DOCILE, DOCTRINE, DOCTRINES, DOCUMENTED, DOCUMENTS, DODGES, DOER, DOERS, DOES, DOESN, DOESN'T, DOG, DOG'S, DOGMATISM, DOGS, DOING, DOINGS, DOLTISH, DOMAIN, DOMAINS, DOMINANCE, DOMINANT, DOMINATE, DOMINATED, DOMINATES, DOMINATING, DOMINATION, DOMINION, DON, DON'T, DONATE, DONATED, DONE, DONNING, DOOM, DOOMED, DOOR, DOOR-KEEPER, DOOR-SHUTTER, DOORKEEPER, DOORS, DOORWAY, DOSE, DOTH, DOTING, DOUBLE, DOUBLED, DOUBLING, DOUBLY, DOUBT, DOUBTFUL, DOUBTS, DOWN, DOWN-FLOWING, DOWN-STREAM, DOWNCAST, DOWNFALL, DOWNPOUR, DOWNSTREAM, DOWNWARD, DOWNWARDLY, DOWNWARDS, DOWNY, DOZENS, DRAFT, DRAG, DRAGGING, DRAGNET, DRAIN, DRAINAGE, DRAINED, DRAINS, DRAW, DRAWING, DRAWN, DRAWN-OUT, DRAWS, DREAD, DREADED, DREADFUL, DREAM, DREAMILY, DREAMS, DREARIER, DREGS, DRESS, DRESSED, DRESSES, DRESSING, DRIED, DRIES, DRIFT, DRIFTING, DRIFTS, DRILL, DRINK, DRINKING, DRINKS, DRIP, DRIPS, DRIVE, DRIVEN, DRIVER, DRIVES, DRIVING, DROOP, DROP, DROPLET, DROPPED, DROPPING, DROPPINGS, DROPS, DROSS, DROUGHT, DROWSY, DRY, DRYING, DUALITY, DUCAL, DUE, DUKE, DUKES, DULL, DULL-MINDED, DULLING, DULLS, DULY, DUMB, DUMMIES, DUNG, DUNG-CART, DUNG-CARTS, DUPLICITY, DURABILITY, DURABLE, DURATION, DURING, DUSKY, DUST, DUSTING, DUSTS, DUSTY, DUTIES, DUTIFUL, DUTY, DWELL, DWELLING, DWELLING'S, DWELLINGS, DWELLS, DWINDLE, DWINDLES, DYING, DYNAMIC

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ELUSIVELY, ELUSIVENESS, EMANATION, EMANED, EMBARK, EMBARKS, EMBARRASSED, EMBARRASSMENT, EMBELLISHED, EMBELLISHMENT, EMBLEM, EMBODIED, EMBODIES, EMBODIMENT, EMBODY, EMBODYING, EMBRACE, EMBRACED, EMBRACER, EMBRACES, EMBRACING, EMBROIDERED, EMBROIDERIES, EMBRYONIC, EMERGE, EMERGED, EMERGENCE, EMERGENCIES, EMERGENCY, EMERGES, EMIGRATE, EMINENCE, EMINENT, EMITS, EMITTING, EMOTION, EMOTIONAL, EMOTIONALLY, EMOTIONS, EMPEROR, EMPEROR'S, EMPERORS, EMPHASIS, EMPHASIZE, EMPHASIZED, EMPHASIZING, EMPIRE, EMPIRES, EMPLOY, EMPLOYED, EMPLOYEES, EMPLOYER, EMPLOYING, EMPLOYMENT, EMPLOYS, EMPOWERING, EMPTIED, EMPTIES, EMPTIETH, EMPTINESS, EMPTY, EMPTYING, EMPYREAN, EMULATE, EMULATES, EMULATION, EN, ENABLE, ENABLED, ENABLES, ENABLING, ENACTMENTS, ENAMORED, ENCAMPED, ENCAPSULATES, ENCIRCLE, ENCIRCLED, ENCLOSED, ENCLOSURE, ENCOMPASS, ENCOMPASSING, ENCOUNTER, ENCOUNTERING, ENCOUNTERS, ENCOURAGE, ENCOURAGED, ENCOURAGEMENT, ENCOURAGING, ENCYCLOPEDIC, END, ENDANGER, ENDANGERED, ENDEARED, ENDEARMENT, ENDEAVOR, ENDEAVOR'S, ENDEAVORS, ENDEAVOUR, ENDEAVOURED, ENDEAVOURS, ENDED, ENDING, ENDLESS, ENDLESSLY, ENDORSES, ENDOWED, ENDOWS, ENDS, ENDURANCE, ENDURE, ENDURED, ENDURES, ENDURING, ENEMIES, ENEMY, ENEMY'S, ENERGETIC, ENERGIES, ENERGY, ENERVATED, ENFOLD, ENFOLDING, ENFOLDS, ENFORCE, ENFORCED, ENFORCES, ENGAGE, ENGAGED, ENGAGEMENT, ENGAGEMENTS, ENGAGES, ENGAGING, ENGENDERS, ENGULFS, ENHANCE, ENHANCED, ENHANCES, ENHANCING, ENIGMA, ENIGMATIC, ENJOY, ENJOYED, ENJOYING, ENJOYMENT, ENJOYS, ENLARGE, ENLARGED, ENLARGING, ENLIGHTEN, ENLIGHTENED, ENLIGHTENING, ENLIGHTENMENT, ENLIGHTENS, ENLIVEN, ENLIVENED, ENLIVENS, ENMITY, ENNOBLE, ENNOBLED, ENNOBLING, ENORMOUS, ENORMOUSLY, ENOUGH, ENRICH, ENRICHED, ENRICHES, ENRICHING, ENRICHMENT, ENSLAVED, ENSUE, ENSUED, ENSUES, ENSURE, ENSURED, ENSURES, ENTAIL, ENTAILS, ENTANGLED, ENTANGLEMENT, ENTANGLEMENTS, ENTER, ENTERING, ENTERPRISE, ENTERPRISES, ENTERPRISING, ENTERS, ENTERTAIN, ENTERTAINING, ENTHRONE, ENTHRONED, ENTHRONEMENT, ENTHRONING, ENTHUSIASM, ENTICE, ENTICING, ENTIRE, ENTIRELY, ENTIRETY, ENTITIES, ENTITLES, ENTITY, ENTRANCE, ENTRANCES, ENTRUST, ENTRUSTED, ENTRY, ENUMERATE, ENUMERATION, ENVIABLE, ENVIOUS, ENVIRONMENT, ENVIRONMENTAL, ENVOY, ENVY, EPHEMERAL, EPIGRAM, EPIGRAMS, EPITOMISES, EQUABLE, EQUAL, EQUAL-SIZE, EQUALITY, EQUALIZED, EQUALLING, EQUALLY, EQUANIMITY, EQUANIMOUS, EQUATE, EQUATES, EQUILIBRATED, EQUILIBRIUM, EQUIPMENT, EQUIPPED, EQUITABLE, EQUIVALENT, ERADICATION, ERECT, ERECTION, ERECTS, ERH, ERR, ERRANT, ERRING, ERROR, ERRORS, ERRS, ERUDITE, ERUDITION, ERUPT, ESCALATE, ESCAPE, ESCAPED, ESCAPES, ESCHEW, ESCHEWS, ESCORTED, ESPECIALLY, ESPOUSE, ESPOUSES, ESSENCE, ESSENCES, ESSENTIAL, ESSENTIALLY, ESSENTIALS, ESTABLISH, ESTABLISHED, ESTABLISHES, ESTABLISHING, ESTABLISHMENT, ESTATE, ESTATES, ESTEEM, ESTEEMED, ESTEEMING, ESTEEMS, ESTRANGE, ESTRANGED, ESTRANGEMENT, ESTUARY, ETERNAL, ETERNALITY, ETERNALLY, ETERNITIES, ETERNITY, ETHER, ETHEREAL, ETHERS, ETIQUETTE, EVADE, EVADES, EVADING, EVALUATE, EVANESCENT, EVAPORATE, EVASIVE, EVASIVELY, EVE, EVEN, EVEN-HANDED, EVENLY, EVENLY-MATCHED, EVENNESS, EVENT, EVENTFUL, EVENTS, EVENTUALLY, EVER, EVER-CREATING, EVER-EXISTING, EVER-LASTING, EVER-VICTORIOUS, EVERLASTING, EVERY, EVERYBODY, EVERYDAY, EVERYONE, EVERYONE'S, EVERYPLACE, EVERYTHING, EVERYTHING'S, EVERYWAY, EVERYWHERE, EVIDENCE, EVIDENCED, EVIDENCES, EVIDENT, EVIL, EVILDOER, EVILS, EVINCE, EVOKE, EVOLUTION, EVOLUTIONARY, EVOLVE, EVOLVED, EVOLVES, EVOLVING, EXACT, EXACTING, EXACTION, EXACTIONS, EXACTLY, EXACTS, EXAGGERATE, EXAGGERATION, EXALT, EXALTATION, EXALTED, EXALTETH, EXALTING, EXALTS, EXAMINATION, EXAMINE, EXAMINED, EXAMINING, EXAMPLE, EXAMPLES, EXCEED, EXCEEDING, EXCEEDINGLY, EXCEEDS, EXCEL, EXCELLED, EXCELLENCE, EXCELLENT, EXCELLENTLY, EXCELS, EXCEPT, EXCEPTION, EXCEPTIONAL, EXCEPTIONALLY, EXCEPTIONS, EXCESS, EXCESSES, EXCESSIVE, EXCESSIVE-DESIRES, EXCESSIVELY, EXCESSIVENESS, EXCHANGE, EXCITABLE, EXCITE, EXCITED, EXCITEDLY, EXCITEMENT, EXCITEMENTS, EXCLUDE, EXCLUDED, EXCLUSIVE, EXCLUSIVELY, EXCRESCENCE, EXCRESCENCES, EXCRESCENT, EXCRETA, EXECUTE, EXECUTED, EXECUTION, EXECUTIONER, EXECUTIONER'S, EXECUTIONERS, EXECUTIONS, EXECUTIVE, EXECUTOR, EXEMPLARY, EXEMPLIFIED, EXEMPLIFIES, EXEMPLIFY, EXEMPT, EXEMPTED, EXEMPTION, EXERCISE, EXERCISED, EXERCISES, EXERCISING, EXERT, EXERTED, EXERTING, EXERTION, EXERTS, EXHALE, EXHALING, EXHAUST, EXHAUSTED, EXHAUSTING, EXHAUSTION, EXHAUSTIVELY, EXHAUSTS, EXHIBIT, EXHIBITING, EXHIBITION, EXIST,

EXISTED, EXISTENCE, EXISTENCES, EXISTENT, EXISTING, EXISTS, EXONERATED, EXORBITANCE, EXORBITANT, EXPAND, EXPANDED, EXPANDING, EXPANDS, EXPANSE, EXPANSION, EXPANSIVE, EXPANSIVENESS, EXPECT, EXPECTATION, EXPECTATIONS, EXPECTED, EXPECTING, EXPECTS, EXPEDIENCY, EXPEDIENT, EXPEDITIONS, EXPEDITIOUSLY, EXPEL, EXPELS, EXPENDED, EXPENDING, EXPENDS, EXPENSE, EXPENSES, EXPENSIVE, EXPERIENCE, EXPERIENCED, EXPERIENCES, EXPERIENCING, EXPERTISE, EXPERTS, EXPIRATION, EXPIRE, EXPIRES, EXPLAIN, EXPLAINED, EXPLAINS, EXPLANATIONS, EXPLICATION, EXPLODE, EXPLODING, EXPLOIT, EXPLOITATION, EXPLOITED, EXPLORE, EXPLORING, EXPLOSION, EXPOSE, EXPOSED, EXPRESS, EXPRESSED, EXPRESSES, EXPRESSING, EXPRESSION, EXPRESSIONLESS, EXPRESSIONS, EXQUISITE, EXTEND, EXTENDED, EXTENDING, EXTENDS, EXTENSION, EXTENSIVE, EXTENSIVELY, EXTENT, EXTENUATION, EXTERMINATE, EXTERNAL, EXTERNALLY, EXTERNALS, EXTINCT, EXTINCTION, EXTINGUISH, EXTINGUISHED, EXTOL, EXTOLS, EXTORT, EXTORTS, EXTRA, EXTRACTS, EXTRANEOUS, EXTRAORDINARY, EXTRAS, EXTRAVAGANCE, EXTRAVAGANCES, EXTRAVAGANT, EXTRAVAGANTLY, EXTREME, EXTREMELY, EXTREMES, EXTREMISM, EXTREMITY, EXUBERANT, EXUBERANTLY, EXULT, EXULTS, EYE, EYES, EYESIGHT

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FA, FABRICATED, FABULOUS, FACADE, FACE, FACED, FACES, FACILE, FACILITATE, FACILITATES, FACILITY, FACING, FACT, FACTORS, FACTS, FACTUAL, FACULTIES, FADE, FADED, FADES, FAIL, FAILED, FAILING, FAILS, FAILURE, FAILURES, FAINT, FAINTEST, FAINTLY, FAIR, FAIRE, FAIRLY, FAIRNESS, FAITH, FAITHFUL, FAITHFULLNESS, FAITHFULLY, FAITHFULNESS, FAITHLESS, FAITHLESSNESS, FAITHWORTHY, FAKED, FALL, FALLING, FALLS, FALSE, FALSEHOOD, FALSITY, FALTER, FALTERS, FAME, FAMILIAL, FAMILIAR, FAMILIARLY, FAMILIES, FAMILY, FAMILY'S, FAMINE, FAMINES, FAMOUS, FAN, FANCIFUL, FANCY, FANFARE, FANTASTIC, FANTASY, FAR, FAR-AWAY, FAR-FAMED, FAR-REACHING, FARE, FARM, FARMER, FARMER'S, FARMERS, FARMING, FARMLANDS, FARMS, FARTHER, FARTHER-END, FARTHEST, FASHION, FASHIONABLE, FASHIONED, FAST, FAST-BREATHING, FASTEN, FASTENED, FASTENER, FASTENERS, FASTER, FASTEST, FAT, FATAL, FATE, FATES, FATHER, FATHERLAND, FATHERS, FATHOM, FATHOMED, FATHOMING, FATHOMLESS, FATHOMS, FATIGUED, FAULT, FAULT-FINDING, FAULTLESS, FAULTS, FAULTY, FAVOR, FAVORED, FAVORITES, FAVORITISM, FAVORS, FAVOUR, FAVOURABLE, FAVOURED, FAVOURITE, FAVOURITES, FAVOURITISM, FAVOURS, FEAR, FEARED, FEARFUL, FEARING, FEARLESS, FEARLESSNESS, FEARS, FEARSOME, FEAST, FEASTING, FEASTS, FEAT, FEATS, FEATURE, FEATURELESS, FEATURES, FED, FEEBLE, FEEBLENESS, FEEBLEST, FEED, FEEDING, FEEDS, FEEL, FEELING, FEELINGS, FEELS, FEET, FELICITOUS, FELICITY, FELL, FELLED, FELLER, FELLING, FELLOW, FELLOWS, FELT, FEMALE, FEMALE'S, FEMALE-ENIGMA, FEMALES, FEMININE, FEMININITY, FENCING, FENG, FEO-TZU, FERMENT, FEROCIOUS, FERTILITY, FERTILIZE, FERTILIZER, FERTILIZING, FESTIVAL, FESTIVITY, FETCH, FETCHING, FEUD, FEUDAL, FEUDING, FEW, FEWER, FEWNESS, FICKLE, FIDDLE, FIDDLED, FIDDLES, FIDE, FIEF, FIEFS, FIELD, FIELDS, FIERCE, FIERCEST, FIGHT, FIGHTER, FIGHTERS, FIGHTING, FIGHTS, FIGURE, FIGURED, FILE, FILES, FILIAL, FILIALITY, FILING, FILL, FILLED, FILLING, FILLS, FILTH, FINAL, FINALLY, FIND, FINDING, FINDS, FINE, FINE-SOUNDING, FINER, FINERIES, FINERY, FINEST, FINGER, FINISH, FINISHED, FINISHES, FINISHING, FIRE, FIRES, FIRM, FIRM-PLANTED, FIRM-STALK, FIRMEST, FIRMING, FIRMLY, FIRMNESS, FIRST, FIRST-CLASS, FIRST-RATE, FISH, FISHES, FIST, FIT, FITS, FITTING, FITTINGLY, FIVE, FIX, FIXATED, FIXED, FIXING, FLABBY, FLASHING, FLASHY, FLAT, FLATS, FLATTERED, FLATTERING, FLATTERINGS, FLATTERY, FLATTEST, FLAUNT, FLAUNTING, FLAUNTS, FLAVOR, FLAVORLESS, FLAVORS, FLAVOUR, FLAVOURLESS, FLAVOURS, FLAW, FLAWED, FLAWLESS, FLAWLESSLY, FLAWS, FLECKS, FLEET, FLEET-FOOTED, FLEETING, FLESH, FLEXIBILITY, FLEXIBLE, FLEXING, FLIES, FLIMSY, FLIP, FLIPPANCY, FLOATING, FLOATS, FLOCK, FLOOD, FLOODING, FLOODS, FLOORS, FLOPPY, FLORA, FLOUNDER, FLOURISH, FLOURISHED, FLOURISHES, FLOURISHING, FLOW, FLOWER, FLOWERED, FLOWERING, FLOWERS, FLOWERY, FLOWING, FLOWS, FLUENT, FLUID, FLUIDS, FLUTE, FLUXING, FOAL, FOCAL, FOCUS, FOCUSED, FOCUSES, FOCUSING, FOE, FOES, FOGGILY, FOIL, FOILS, FOLD, FOLK, FOLKS, FOLKWAYS, FOLLOW, FOLLOWED, FOLLOWER, FOLLOWERS, FOLLOWING, FOLLOWINGS, FOLLOWS, FOLLY, FOND, FONDNESS, FOOD, FOOD'S, FOODS, FOOL, FOOL'S, FOOLHARDINESS, FOOLHARDY, FOOLISH, FOOLISHLY, FOOLISHNESS, FOOT, FOOTINGS, FOOTPATH, FOOTPRINTS, FOOTSTEP, FOOTSTEPS, FOR, FORBEARANCE, FORCE, FORCED, FORCEFUL, FORCEFULLY, FORCEFULNESS, FORCES, FORCIBLY, FORCING, FORDING, FORE, FORE-KNOWLEDGE, FORECASTS, FOREFATHER, FOREFATHERS, FOREFENDS, FOREFRONT, FOREGOES, FOREGOING, FOREGROUND, FOREIGN, FOREKNOWLEDGE, FOREMOST, FORESEEN, FORESHADOWED, FORESIGHT, FORESTALL, FORESTALLED, FORETELL, FOREVER, FOREVERMORE, FORFEITED, FORGED, FORGET, FORGETFUL, FORGETFULNESS, FORGETS, FORGETTING, FORGING, FORGIVE, FORGIVEN, FORGIVENESS, FORGOTTEN, FORLORN, FORM, FORMAL, FORMALITIES, FORMALITY, FORMATION, FORMATIONS, FORMED, FORMER, FORMIDABLE, FORMING, FORMLESS, FORMLESSLY, FORMLESSNESS, FORMS, FORMULA, FORMULATE, FORMULATED, FORMULATION, FORNICATION, FORSAKE, FORSAKEN, FORSAKES, FORSAKING, FORSOOTH, FORSWEAR, FORTH, FORTHRIGHT, FORTHWITH, FORTIFICATION, FORTIFYING, FORTUNATE, FORTUNE, FORTUNE'S, FORWARD, FORWARD-LOOKING, FORWARD-MOVING, FOSTER, FOSTERED, FOSTERING, FOSTERS, FOUGHT, FOUND, FOUNDATION, FOUNDATIONS, FOUNDED, FOUNDERS, FOUNT, FOUNTAIN, FOUNTAINS, FOUR, FOUR-HORSE, FOUR-HORSED, FOUR-SQUARE, FOURTH, FOWLS, FRACTION, FRAGILE, FRAGMENT, FRAGMENTS, FRAIL, FRAILTY, FRAME, FRAMES, FRANKNESS, FRATERNAL, FRAUD, FRAUDULENCE, FRAUGHT, FREE, FREED, FREEDOM, FREEING, FREELY, FREES, FREEZING, FRENZY, FREQUENT, FREQUENTLY, FRESH, FRET, FRICTION, FRIEND, FRIENDLESS, FRIENDLESSNESS, FRIENDLY, FRIENDS, FRIENDSHIP, FRIGHT, FRIGHTEN, FRIGHTENED, FRIGHTENING, FRIGID, FRINGE, FRIVOLITY, FRIVOLOUS, FRIVOLOUSLY, FRO, FROM, FRONT, FRONTAL, FRONTIER, FROZEN, FRUGAL, FRUGALITY, FRUIT, FRUITFUL, FRUITION, FRUITS, FRUSTRATE, FRUSTRATED, FRUSTRATIONS, FRY, FRYING, FU, FUELS, FULCRUM, FULFIL, FULFILL, FULFILLED, FULFILLING, FULFILLMENT, FULFILLS, FULFILMENT, FULFILS, FULL, FULL-GROWN, FULLER, FULLEST, FULLNESS, FULLY, FULNESS, FUMBLING, FUNCTION, FUNCTIONALITY, FUNCTIONING, FUNCTIONS, FUNDAMENT, FUNDAMENTAL, FUNDAMENTALLY, FUNDAMENTALS, FUNERAL, FUNERALS, FURNISHES, FURTHER, FURTHERMORE, FURTHEST, FUSE, FUSING, FUSION, FUSS, FUSSES, FUSSY, FUTILE, FUTILITY, FUTURE

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G, GADGETS, GAIN, GAINED, GAINING, GAININGS, GAINS, GALAXIES, GALE, GALES, GALLANT, GALLOP, GALLOPING, GALLOPS, GAME, GAME-PLAN, GAPS, GARB, GARBAGE, GARBED, GARMENT, GARMENTS, GARNERED, GARNISHED, GARRULITY, GARRULOUS, GAS, GASES, GATE, GATES, GATEWAY, GATHER, GATHERED, GATHERING, GAUDILY, GAVE, GAZE, GAZES, GAZING, GEM, GEMSTONE, GENERAL, GENERAL'S, GENERAL-IN-CHIEF, GENERALLY, GENERALS, GENERATE, GENERATED, GENERATES, GENERATING, GENERATION, GENERATIONS, GENERATIVE, GENERATRIX, GENEROSITY, GENEROUS, GENEROUSLY, GENITAL, GENIUS, GENTILITY, GENTLE, GENTLEMAN, GENTLEMAN'S, GENTLEMANLY, GENTLEMEN, GENTLEMEN'S, GENTLENESS, GENTLEST, GENTLY, GENTRY, GENUINE, GENUINELY, GENUINENESS, GERM, GESTURE, GET, GETS, GETTER, GETTING, GHOST, GHOSTLY, GHOSTS, GIANT, GIFT, GIFTED, GIFTS, GIGANTIC, GIGGLE, GINGERLY, GIRD, GIRDLE, GIRTH, GIVE, GIVEN, GIVER, GIVERS, GIVES, GIVING, GIVING'S, GLAD, GLADIATOR, GLADLY, GLADNESS, GLARE, GLARES, GLARING, GLIB, GLIBNESS, GLIBS, GLIMMERS, GLIMPSE, GLITTER, GLITTERING, GLITTERY, GLOAT, GLOOM, GLOOMY, GLORIES, GLORIFICATION, GLORIFIED, GLORIFIES, GLORIFY, GLORIFYING, GLORIOUS, GLORY, GLOSS, GLOW, GLOWING, GLOWS, GLUT, GO, GOAD, GOAL, GOALS, GOAT, GOBBLE, GOBLINS, GOD, GOD'S, GODLIKE, GODS, GOES, GOING, GOINGS, GOLD, GOLDEN, GONE, GOOD, GOOD-FOR-NOTHING, GOOD-NATURED, GOODHEARTED, GOODHEARTEDNESS, GOODNESS, GOODNESS'S, GOODS, GOODWILL, GORE, GORGE, GORGED, GORGEOUS, GORMANDIZING, GOSSAMER, GOSSIPING, GOT, GOTTEN, GOURMANDIZING, GOVERN, GOVERNABLE, GOVERNANCE, GOVERNED, GOVERNING, GOVERNMENT, GOVERNMENT'S, GOVERNMENTAL, GOVERNMENTS, GOVERNOR, GOVERNOR'S, GOVERNORS, GOVERNS, GOWNS, GRAB, GRABBED, GRABBING, GRABS, GRACE, GRACEFUL, GRACES, GRACIOUSLY, GRADUAL, GRADUALLY, GRADUATE, GRAIN, GRAINERIES, GRANARIES, GRANARY, GRAND, GRANDCHILDREN, GRANDEST, GRANDEUR, GRANDIOSE, GRANDIOSITY, GRANDLY, GRANDS, GRANDSONS, GRANT, GRANTED, GRANTING, GRANTS, GRAPPLE, GRASP, GRASPED, GRASPING, GRASPS, GRASS, GRASS-DOG, GRASSES, GRATES, GRATIFICATION, GRATIFY, GRATIFYING, GRATITUDE, GRAVE, GRAVELLY, GRAVELY, GRAVENESS, GRAVITY, GRAZE, GREAT, GREATER, GREATEST, GREATLY, GREATNESS, GREATNESSES, GREATS, GREED, GREEDINESS, GREEDY, GREEN, GREET, GREETING, GREETS, GREW, GRIEF, GRIEVANCE, GRIEVE, GRIEVED, GRIEVES, GRIEVING, GRIEVOUS, GRIMY, GRINDS, GRIP, GRIPPING, GRIPS, GROOVES, GROPE, GROSS, GROSSLY, GROTESQUE, GROUND, GROUNDED, GROUNDS, GROUP, GROUPED, GROW, GROWING, GROWN, GROWS, GROWTH, GROWTHS, GRUDGE, GRUDGED, GRUDGES, GRUESOME, GUARD, GUARDED, GUARDIAN, GUARDING, GUARDS, GUEST, GUESTS, GUIDANCE, GUIDE, GUIDED, GUIDELINE, GUIDELINES, GUIDES, GUIDING, GUILEFUL, GUILELESS, GUILT, GUILTY, GULF, GULLIES, GURGLE, GUSTY, GUT

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H, HABIT, HABITATION, HABITATIONS, HABITS, HABITUALLY, HACK, HACKING, HACKS, HAD, HAGGARD, HAI, HAIL, HAILED, HAIR, HAIR-CLOTH, HAIRSPLITTING, HALF, HALL, HALLS, HALT, HALTED, HALTING, HALTINGLY, HAMLET, HAMMER, HAMPERED, HAND, HANDED, HANDFUL, HANDICAPPED, HANDLE, HANDLED, HANDLES, HANDLING, HANDS, HANDSOME, HANGING, HANKERING, HAPHAZARD, HAPLESS, HAPPEN, HAPPENED, HAPPENING, HAPPENS, HAPPILY, HAPPINESS, HAPPY, HAPPY-GO-LUCKY, HARASS, HARASSMENT, HARBOR, HARBORED, HARBORING, HARBORS, HARBOURED, HARD, HARD-TO-GET, HARDEN, HARDENED, HARDENING, HARDER, HARDEST, HARDLY, HARDNESS, HARDSHIP, HARDSHIPS, HAREMS, HARM, HARMED, HARMFUL, HARMING, HARMLESS, HARMONIC, HARMONIOUS, HARMONIOUSLY, HARMONISE, HARMONISED, HARMONISES, HARMONIZATION, HARMONIZE, HARMONIZED, HARMONIZES, HARMONIZING, HARMONY, HARMS, HARNESS, HARNESSED, HARSH, HARSHNESS, HARVEST, HARVESTS, HAS, HASN'T, HASTE, HASTEN, HASTINESS, HASTY, HATCHET, HATE, HATED, HATEFUL, HATES, HATING, HATRED, HAUGHTINESS, HAUGHTY, HAUL, HAULING, HAUNT, HAUNTED, HAUNTING, HAUNTS, HAVE, HAVE-NOTS, HAVEN, HAVES, HAVING, HAZILY, HAZY, HE, HE'LL, HE'S, HEAD, HEAD-ON, HEADING, HEADS, HEADSTRONG, HEAL, HEALED, HEALING, HEALS, HEALTH, HEALTHY, HEAP, HEAR, HEARD, HEARING, HEARS, HEART, HEARTFELT, HEARTILY, HEARTLESS, HEARTS, HEAT, HEATED, HEATEDNESS, HEATS, HEAVEN, HEAVEN'S, HEAVEN-AND-EARTH, HEAVEN-EARTH, HEAVEN-LIKE, HEAVENLY, HEAVENS, HEAVIER, HEAVIEST, HEAVILY, HEAVINESS, HEAVY, HEAVY-HANDED, HEED, HEEDFULNESS, HEEDLESS, HEEL, HEELS, HEH, HEIGHT, HEIGHTS, HELD, HELL, HELP, HELPED, HELPER, HELPFUL, HELPING, HELPLESS, HELPS, HEM, HENCE, HENCEFORTH, HER, HERALDS, HERBS, HERD, HERE, HEREBY, HEREIN, HEROES, HEROIC, HEROISM, HERSELF, HESITANT, HESITATE, HESITATING, HESITATINGLY, HESTS, HETERODOXY, HEW, HEWING, HEWN, HID, HIDDEN, HIDE, HIDES, HIDING, HIDING-PLACE, HIGH, HIGH-HANDED, HIGH-PLACED, HIGH-RISE, HIGHER, HIGHEST, HIGHLANDS, HIGHLY, HIGHNESS, HIGHS, HIGHWAY, HIGHWAYS, HILL, HILLS, HILLY, HIM, HIMSELF, HINDER, HINDMOST, HINDRANCE, HINGES, HINT, HIS, HISTORY, HITHER, HITHERTO, HITS, HO, HOARD, HOARDED, HOARDER, HOARDING, HOARDS, HOARSE, HOARSENESS, HOARY, HODFULS, HOLD, HOLDER, HOLDERS, HOLDING, HOLDS, HOLE, HOLES, HOLINESS, HOLLOW, HOLLOWED, HOLLOWNESS, HOLLOWS, HOLY, HOMAGE, HOME, HOMELESS, HOMELY, HOMES, HOMESPUN, HOMEWARD, HOMOGENEOUS, HONE, HONED, HONEST, HONESTLY, HONESTY, HONEY, HONOR, HONORABLE, HONORABLY, HONORED, HONORING, HONORS, HONOUR, HONOURABLE, HONOURED, HONOURING, HONOURS, HOODWINK, HOPE, HOPELESS, HOPES, HORIZON, HORIZONTAL, HORMONE, HORN, HORNED, HORNETS, HORNS, HORRIBLE, HORSE, HORSE-RACING, HORSEBACK, HORSERACING, HORSES, HOST, HOSTEL, HOSTILE, HOSTILITIES, HOSTILITY, HOT, HOTNESS, HOU, HOUNDING, HOUSE, HOUSE'S, HOUSED, HOUSEFUL, HOUSEHOLD, HOUSES, HOVERING, HOW, HOWEVER, HOWL, HOWLING, HOWLS, HOWSOEVER, HSI, HSIA, HSIANG, HSIAO, HSIEN, HSIN, HSING, HSIU, HSU, HSŪ, HSŪ-CHI, HSŪAN, HSUAN, HU, HU-HUANG, HUA, HUAN, HUANG, HUB, HUES, HUG, HUGE, HUGEST, HUGGING, HUHUANG, HUI, HUMAN, HUMAN'S, HUMAN-HEARTEDNESS, HUMANE, HUMANENESS, HUMANISM, HUMANITARIANISM, HUMANITY, HUMANKIND, HUMANKIND'S, HUMANNESS, HUMANS, HUMBLE, HUMBLED, HUMBLENESS, HUMBLES, HUMBLEST, HUMBLETH, HUMBLING, HUMBLY, HUMILIATE, HUMILIATED, HUMILIATING, HUMILIATION, HUMILIATIONS, HUMILITY, HUN, HUNDRED, HUNDRED-FOLD, HUNDRED-REN, HUNDREDFOLD, HUNDREDS, HUNDREDTH, HUNG, HUNGER, HUNGRY, HUNT, HUNTING, HUNTS, HUO, HURDLES, HURRICANE, HURRICANES, HURRY, HURT, HURTFUL, HURTING, HURTS, HUSBAND, HUSBANDING, HUSBANDRY, HUSH, HUSK, HUSTLE, HYPOCRISIES, HYPOCRISY, HYPOCRITES

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I, I'D, I'LL, I'M, I'VE, I-CHIH, I-HSING, ICE, ICY, IDEA, IDEAL, IDEAS, IDENTICAL, IDENTIFICATION, IDENTIFICATIONS, IDENTIFIED, IDENTIFIES, IDENTIFY, IDENTITY, IDIOT, IDIOTIC, IDLE, IE, IF, IGNITING, IGNOBLE, IGNOMINY, IGNORANCE, IGNORANT, IGNORE, IGNORED, IGNORES, IGNORING, ILL, ILL-CULTIVATED, ILL-FATED, ILL-OMEN, ILL-OMENED, ILL-PROVIDED, ILL-WILL, ILLEGAL, ILLNESS, ILLS, ILLUMINATE, ILLUMINATED, ILLUMINATING, ILLUMINATION, ILLUMINED, ILLUSION, ILLUSIVE, ILLUSORY, ILLUSTRATE, ILLUSTRATED, ILLUSTRATES, ILLUSTRIOUS, IMAGE, IMAGELESS, IMAGES, IMAGINATION, IMAGINE, IMAGINED, IMAGINING, IMBALANCE, IMITATE, IMITATES, IMITATING, IMITATION, IMMACULATE, IMMATERIAL, IMMEASURABLE, IMMEASURABLY, IMMEDIATELY, IMMEMORIAL, IMMENSE, IMMENSELY, IMMENSITY, IMMINENT, IMMOBILIZED, IMMORAL, IMMORTAL, IMMORTALITY, IMMORTALIZED, IMMUNE, IMMUTABILITY, IMMUTABLE, IMPACTED, IMPACTS, IMPAIR, IMPAIRED, IMPALE, IMPALPABLE, IMPART, IMPARTIAL, IMPARTIALITY, IMPARTIALLY, IMPARTING, IMPARTS, IMPATIENCE, IMPATIENT, IMPECCABLE, IMPEDE, IMPEDED, IMPEDES, IMPEDIMENT, IMPEDIMENTA, IMPEL, IMPELLED, IMPENETRABLE, IMPERCEPTIBLE, IMPERCEPTIBLY, IMPERFECT, IMPERFECTION, IMPERIAL, IMPERILED, IMPERIOUS, IMPERISHABLE, IMPERSONAL, IMPERTURBABLE, IMPETUOUS, IMPETUOUSNESS, IMPINGE, IMPLEMENT, IMPLEMENTED, IMPLEMENTING, IMPLEMENTS, IMPLICATION, IMPLIES, IMPLORE, IMPORTANCE, IMPORTANT, IMPOSE, IMPOSED, IMPOSES, IMPOSING, IMPOSSIBLE, IMPOSSIBLY, IMPOSTURE, IMPOTENCE, IMPOTENT, IMPOVERISHED, IMPOVERISHMENT, IMPRACTICAL, IMPREGNABLE, IMPRESS, IMPRESSED, IMPRESSION, IMPRESSIVE, IMPROPER, IMPROVE, IMPROVED, IMPROVEMENT, IMPROVES, IMPULSE, IMPULSIVE, IMPULSIVENESS, IMPUNITY, IMPURE, IMPURITIES, IMPURITY, IMPUTATION, IN, IN-SEEKING, INACCESSIBLE, INACTION, INACTIVE, INACTIVITY, INADEQUACY, INADEQUATE, INADEQUATELY, INADVERTENTLY, INANE, INANIMATE, INAPPROPRIATE, INARTICULATE, INASMUCH, INAUDIBLE, INAUSPICIOUS, INAUTHENTIC, INCAPABLE, INCESSANTLY, INCH, INCIPIENT, INCISIVE, INCITE, INCLINATION, INCLINE, INCLINED, INCLINES, INCLUDES, INCLUDING, INCLUSIVE, INCLUSIVENESS, INCOMMENSURABLE, INCOMPARABLE, INCOMPETENT, INCOMPLETE, INCOMPLETELY, INCOMPREHENSIBLE, INCOMPREHENSIVE, INCONCEIVABLE, INCONSEQUENTIAL, INCONSPICUOUS, INCONSPICUOUSLY, INCONSTANCY, INCONTESTABLE, INCORPORATED, INCORPOREAL, INCORPOREALITY, INCORRIGIBLE, INCORRUPTIBLE, INCREASE, INCREASED, INCREASES, INCREASING, INCREASINGLY, INCREDIBLE, INCUR, INCURABLE, INCURS, INDECISION, INDECISIVE, INDEED, INDEFATIGABLY, INDEFINABLE, INDEFINITE, INDEFINITELY, INDEPENDENCE, INDEPENDENT, INDESCRIBABLE, INDETERMINABLE, INDICATE, INDICATES, INDICATING, INDICATION, INDICATIONS, INDIFFERENCE, INDIFFERENT, INDIFFERENTLY, INDIGENCE, INDIGENTS, INDIRECT, INDISCERNIBLE, INDISCREET, INDISCREETLY, INDISCRETION, INDISCRIMINATE, INDISCRIMINATELY, INDISPENSABLE, INDISTINCT, INDISTINGUISHABLE, INDIVIDUAL, INDIVIDUALITY, INDIVIDUALS, INDIVISIBLE, INDOLENT, INDUCE, INDUCES, INDULGE, INDULGENCE, INDULGES, INDULGING, INEFFABLE, INEFFECTIVE, INEFFECTIVENESS, INEFFECTUAL, INEFFICACY, INEPT, INEQUALITY, INERT, INERTIA, INESTIMABLE, INEVITABLE, INEVITABLY, INEXHAUSTIBLE, INEXHAUSTIBLY, INEXHAUSTIVELY, INEXISTENCE, INEXORABLY, INEXPERIENCED, INEXPLICABLE, INFALLIBLE, INFANCY, INFANT, INFANT'S, INFANT-LIKE, INFANTS, INFERENCE, INFERENCES, INFERIOR, INFERIORITY, INFERIORS, INFERRED, INFERRING, INFINITE, INFINITELY, INFINITESIMAL, INFINITESIMALLY, INFINITUM, INFINITY, INFIRM, INFLATE, INFLATED, INFLEXIBLE, INFLICT, INFLICTED, INFLICTING, INFLICTION, INFLICTS, INFLUENCE, INFLUENCED, INFLUENCES, INFLUENCING, INFLUENTIAL, INFORM, INFORMATION, INFORMED, INFRINGING, INFUSE, INFUSED, INFUSES, INGENIOUS, INGENUITY, INHABIT, INHABITANTS, INHABITS, INHALE, INHALES, INHALING, INHERENT, INHERES, INHERIT, INHERITANCE, INHERITED, INHERITOR, INHERITS, INHIBITED, INHIBITIONS, INHUMANE, INITIAL, INITIALIZE, INITIATE, INITIATED, INITIATES, INITIATION, INITIATIVE, INJURE, INJURED, INJURES, INJURIES, INJURING, INJURIOUS, INJURIOUSLY, INJURY, INJUSTICE, INJUSTICES, INLET, INMOST, INN, INNATE, INNER, INNER-LIGHT, INNERMOST, INNOCENCE, INNOCENT, INNOCENTLY, INNOCUOUS, INNOVATE, INNOVATES, INNOVATIVE, INNUMERABLE, INOFFENSIVE, INORDINATE, INORDINATELY, INQUIRE, INQUIRED, INQUIRIES, INQUIRY, INQUISITIVE, INSATIABILITY, INSATIABLE, INSCRUTABILITY, INSCRUTABLE, INSECT, INSECTS, INSECURE, INSECURITY, INSEPARABLE, INSERT, INSIDE, INSIDIOUS, INSIGHT, INSIGHTFUL, INSIGHTS, INSIGNIA, INSIGNIFICANT, INSINCERE, INSINCERELY, INSINUATE, INSIPID, INSIST, INSISTED, INSISTENT, INSISTING, INSISTS, INSOLENCE, INSOUCIANT, INSPECT, INSPECTING, INSPECTS, INSPIRATION, INSPIRE, INSPIRED, INSPIRES, INSTALLATION, INSTALLED, INSTALLING, INSTANCE, INSTANT, INSTANTANEOUSLY, INSTEAD, INSTIGATE, INSTILL, INSTINCT, INSTINCTS, INSTITUTION, INSTITUTIONS, INSTRUCT, INSTRUCTION, INSTRUCTIONS, INSTRUCTIVE, INSTRUCTIVENESS, INSTRUCTOR, INSTRUCTORS, INSTRUCTS, INSTRUMENT, INSTRUMENTAL, INSTRUMENTS, INSUBSTANTIAL, INSUFFICIENCY, INSUFFICIENT, INSULT, INSULTED, INSULTS, INSURE, INTACT, INTANGIBLE, INTEGRAL, INTEGRATE, INTEGRATED, INTEGRATEDLY, INTEGRATES, INTEGRATION, INTEGRITY, INTEGRITY'S, INTELLECT, INTELLECTION, INTELLECTUAL, INTELLECTUALS, INTELLIGENCE, INTELLIGENCES, INTELLIGENT, INTELLIGENTSIA, INTEND, INTENDED, INTENDING, INTENDS, INTENSE, INTENSELY, INTENSIFIED, INTENSIFIES, INTENSIVE, INTENSIVELY, INTENT, INTENTION, INTENTIONS, INTER-DEPENDENT, INTERACT, INTERACTING, INTERACTION, INTERACTIONS, INTERCHANGE, INTERCOURSE, INTERDEPEND, INTEREST, INTERESTS, INTERFERE, INTERFERED, INTERFERENCE, INTERFERENCES, INTERFERES, INTERFERING, INTERFUSE, INTERIOR, INTERMINABLE, INTERMINGLE, INTERNAL, INTERNALIZED, INTERNALLY, INTERNATIONAL, INTERPRET, INTERRUPTION, INTERRUPTIONS, INTERSECT, INTERSTATE, INTERTWINED, INTERVALS, INTERVENE, INTERVENED, INTERVENES, INTERVENTION, INTIMACY, INTIMATE, INTIMATELY, INTIMIDATE, INTIMIDATED, INTIMIDATING, INTO, INTRACTABLE, INTRANSIGENT, INTREPID, INTRICACIES, INTRICACY, INTRICATE, INTRICATENESS, INTRINSIC, INTROSPECTIVE, INTRUDE, INTRUDING, INTRUSIVE, INTUITIVE, INTUITIVELY, INURED, INVADE, INVADED, INVALUABLENESS, INVARIABLE, INVARIABLY, INVARIANT, INVASION, INVENTED, INVENTIONS, INVEST, INVESTIGATE, INVESTIGATED, INVESTIGATION, INVINCIBILITY, INVINCIBLE, INVIOLABLE, INVISIBLE, INVISIBLY, INVITATION, INVITE, INVITED, INVITES, INVITING, INVOLVE, INVOLVED, INVOLVEMENTS, INVOLVES, INVOLVING, INVULNERABILITY, INVULNERABLE, INWARD, INWARDLY, IOTA, IRIDESCENT, IRKSOME, IRON, IRONICAL, IRONY, IRREFUTABLE, IRREMEDIABLY, IRRESOLUTE, IRRITABLE, IRRITATION, IS, ISN'T, ISOLATE, ISOLATED, ISOLATION, ISSUE, ISSUED, ISSUES, ISSUING, IT, IT'LL, IT'S, ITEMS, ITS, ITSELF

J

JAB, JADE, JADE'S, JADE-BELLS, JADE-DISK, JADE-WORKER, JADELIKE, JADES, JADEWARE, JAN, JAR, JAR'S, JEALOUSIES, JEALOUSY, JEER, JEERS, JEN, JEOPARDY, JEWEL, JEWELS, JI, JIANN-YAN, JING, JINGLE, JINGLING, JO, JOB, JOBS, JOIN, JOINED, JOINING, JOINS, JOINTLY, JOKE, JOLLY, JOU, JOURNEY, JOURNEYED, JOURNEYING, JOURNEYS, JOY, JOYFUL, JOYFULLY, JOYOUS, JOYOUSLY, JOYS, JU, JUBILANT, JUDGE, JUDGED, JUDGMENT, JUDGMENTS, JUDICIOUSLY, JUMPING, JUN-ZI, JUNGLE, JUST, JUSTICE, JUSTIFIABLE, JUSTIFICATION, JUSTIFIED, JUSTIFIES, JUSTIFY, JUSTIFYING

K

K'O, K'U, K'UNG, KAI, KAN, KEEN, KEENLY, KEENNESS, KEEP, KEEPER, KEEPING, KEEPS, KEN, KEPT, KERNEL, KEY, KICKING, KILL, KILL-SITE, KILLED, KILLER, KILLERS, KILLING, KILLINGS, KILLS, KIN, KIND, KINDFUL, KINDHEARTEDNESS, KINDLED, KINDLESS, KINDLY, KINDNESS, KINDS, KING, KING-LIKE, KINGDOM, KINGDOMS, KINGLINESS, KINGLY, KINGS, KINGSHIP, KINSHIPS, KITCHEN, KNACKS, KNEAD, KNEADED, KNEADING, KNEEL, KNEELING, KNEES, KNEW, KNIFE, KNIGHT, KNIGHTS, KNIT, KNOCKED, KNOT, KNOT-TIER, KNOT-TYING, KNOTS, KNOTTED, KNOTTER, KNOTTING, KNOTTY, KNOW, KNOW-ALL, KNOW-HOW, KNOW-IT-ALL, KNOWABLE, KNOWER, KNOWERS, KNOWING, KNOWINGLY, KNOWLEDGE, KNOWLEDGEABLE, KNOWLEDGELESS, KNOWN, KNOWS, KO, KOSMIC, KOSMOS, KOU, KU, KUA, KUAN, KUANG, KUEI, KUNG, KUO

L

LABEL, LABELED, LABOR, LABOR-SAVING, LABORIOUS, LABORIOUSLY, LABOUR, LABOURS, LACK, LACKED, LACKING, LACKLUSTER, LACKLUSTRE, LACKS, LAD, LADEN, LAG, LAGGING, LAGS, LAID, LAISSEZ, LAISSEZ-FAIRE, LAKE, LAKES, LAMENT, LAMENTABLE, LAMENTATION, LAMENTATIONS, LAMENTING, LAMENTS, LAMP, LAN, LAND, LANDS, LANGUAGE, LAO, LAOZI'S, LAPSE, LARGE, LARGELY, LARGER, LARGESS, LARGEST, LASCIVIOUSNESS, LASH, LASHES, LASHING, LAST, LASTED, LASTING, LASTLY, LASTS, LATCH, LATCHES, LATE, LATENT, LATER, LATTER, LAUGH, LAUGHED, LAUGHING, LAUGHS, LAUGHTER, LAUNCH, LAUNCHED, LAUNCHING, LAVISH, LAVISHLY, LAW, LAWFULLY, LAWFULNESS, LAWLESS, LAWS, LAWSUITS, LAX, LAY, LAYER, LAYERS, LAYING, LAYS, LAZINESS, LAZY, LEAD, LEADER, LEADERS, LEADERSHIP, LEADING, LEADS, LEAF, LEAGUES, LEAKAGES, LEAL-HEARTEDNESS, LEAN, LEANS, LEAP, LEAPING, LEARN, LEARNED, LEARNER, LEARNING, LEARNINGS, LEARNS, LEARNT, LEAST, LEATHER, LEAVE, LEAVES, LEAVING, LECTURING, LED, LEECH, LEFT, LEFT-HAND, LEFT-OVER, LEFTOVER, LEGAL, LEGEND, LEGISLATING, LEGISLATION, LEGS, LEI, LEISURE, LEISURELY, LEND, LENDING, LENDS, LENGTH, LENGTHEN, LENGTHENED, LENGTHENING, LENIENCE, LENIENCY, LENITY, LENT, LESS, LESS-THAN-ENOUGH, LESSEN, LESSENS, LESSER, LESSON, LESSONS, LEST, LET, LET'S, LETHAL, LETS, LETTING, LETTING-ALONE, LEVEL, LEVELED, LEVELLED, LEVELLING, LEVIES, LEVITY, LEVY, LI, LIABLE, LIANG, LIAR, LIARS, LIBERAL, LIBERALITY, LIBERATE, LIBERTIES, LICENSE, LIDS, LIE, LIES, LIEUTENANT, LIEUTENANT'S, LIEUTENANT-COMMANDER, LIEUTENANT-GENERAL, LIFE, LIFE'S, LIFE-BREATH, LIFE-ENERGY, LIFE-FORCE, LIFE-GIVING, LIFE-INCREASING, LIFE-LONG, LIFE-PRODUCING, LIFE-STYLE, LIFE-SUPPORT, LIFELESS, LIFELONG, LIFETIME, LIFT, LIFTED, LIFTING, LIFTS, LIGHT, LIGHT-HEARTED, LIGHT-HEARTEDLY, LIGHT-WEIGHT, LIGHTER, LIGHTHEARTED, LIGHTHEARTEDLY, LIGHTLY, LIGHTNESS, LIGHTS, LII, LIKE, LIKED, LIKELIHOOD, LIKELY, LIKENED, LIKENESS, LIKES, LIKEWISE, LIMELIGHT, LIMIT, LIMITATION, LIMITATIONS, LIMITED, LIMITLESS, LIMITLESSLY, LIMITLESSNESS, LIMITS, LIMP, LIMPID, LINE, LINES, LING, LINGER, LINGERING, LINGERS, LINK, LIPS, LISTEN, LISTENED, LISTENING, LISTENS, LISTLESS, LITERALLY, LITTLE, LITTLENESS, LIU, LIVABLE, LIVE, LIVED, LIVELIHOOD, LIVELIHOODS, LIVELY, LIVES, LIVING, LO, LOAD, LOADED, LOADING, LOAFING, LOAN, LOATH, LOATHE, LOATHED, LOATHES, LOATHING, LOCATED, LOCATING, LOCATION, LOCATIONS, LOCK, LOCKED, LOCKING, LOCKS, LODGE, LODGED, LODGINGS, LOFTIEST, LOFTILY, LOFTINESS, LOFTY, LOG, LOGICAL, LOGS, LONELINESS, LONELY, LONER, LONG, LONG-DRAWN, LONG-ENDURING, LONG-ESTABLISHED, LONG-LASTING, LONG-LIVED, LONG-STANDING, LONGER, LONGEST, LONGEST-ROOTED, LONGEVITY, LONGHEADED, LONGING, LONGINGS, LONGS, LOOK, LOOKED, LOOKING, LOOKS, LOOM, LOOP, LOOSE, LOOSELY, LOOSEN, LOOSENED, LOOSENS, LOPPING, LOPSIDED, LORD, LORDING, LORDS, LORDSHIP, LORE, LOSE, LOSERS, LOSES, LOSING, LOSS, LOSS'S, LOSSES, LOST, LOT, LOUD, LOUDEST, LOUDLY, LOUT, LOVE, LOVED, LOVELY, LOVERS, LOVES, LOVING, LOVINGNESS, LOW, LOW-KEY, LOW-LYING, LOW-REGIONS, LOW-STREAM, LOWER, LOWERED, LOWERING, LOWERS, LOWEST, LOWLAND, LOWLIEST, LOWLINESS, LOWLY, LOWNESS, LOWS, LOYAL, LOYALISTS, LOYALTY, LŪAN, LUAN, LUCID, LUCK, LUCKY, LUGGAGE, LUMBER, LUMBERJACK, LUMBERJACK'S, LUMINOUS, LUMINOUSLY, LUMP, LUMPS, LUN, LURE, LURKING, LURKS, LUST, LUSTER, LUSTILY, LUSTLESS, LUSTLESSNESS, LUSTRE, LUSTS, LUXURIANT, LUXURIANTLY, LUXURIATING, LUXURIES, LUXURIOUS, LUXURIOUSLY, LUXURIOUSNESS, LUXURY, LYING

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MACHINATION, MACHINES, MAD, MADDEN, MADDENS, MADDING, MADE, MADNESS, MAGIC, MAGICAL, MAGISTRATES, MAGNANIMITY, MAGNANIMOUS, MAGNIFICENCE, MAGNIFICENT, MAGNIFICENTLY, MAGNIFY, MAIN, MAINTAIN, MAINTAINED, MAINTAINING, MAINTAINS, MAINTENANCE, MAJESTIC, MAJESTY, MAJOR, MAJORITY, MAKE, MAKER, MAKES, MAKES-UP, MAKESHIFT, MAKING, MALADY, MALE, MALEFACTOR, MALES, MALICE, MALIGN, MALLEABILITY, MAN, MAN'S, MAN-MADE, MANAGE, MANAGEMENT, MANAGER, MANAGERIAL, MANAGES, MANAGING, MANDATE, MANDATES, MANES, MANEUVER, MANHOOD, MANHOOD'S, MANIFEST, MANIFESTATION, MANIFESTATIONS, MANIFESTED, MANIFESTING, MANIFESTS, MANIFOLD, MANIPULATE, MANIPULATED, MANIPULATING, MANIPULATION, MANIPULATIVE, MANIPULATORS, MANKIND, MANKIND'S, MANLY, MANNER, MANNERS, MANOEUVRES, MANURE, MANY, MAR, MARCH, MARCHED, MARCHES, MARCHING, MARE, MARES, MARK, MARKET, MARKETS, MARKS, MARQUISES, MARSH, MARSHAL, MARSHALLING, MARTIAL, MARTIALISM, MARVEL, MARVELLOUS, MARVELOUS, MARVELOUSLY, MARVELS, MASCULINE, MASCULINITY, MASK, MASS, MASSES, MASSIVE, MASSIVENESS, MASTER, MASTER'S, MASTER-BUILDER, MASTER-CARPENTER, MASTER-CARPENTER'S, MASTER-CRAFTSMAN, MASTERDOM, MASTERED, MASTERFUL, MASTERING, MASTERPIECES, MASTERS, MASTERSHIP, MASTERY, MATCH, MATCHED, MATCHES, MATCHING, MATE, MATED, MATERIAL, MATERIALISM, MATERIALISTICALLY, MATERIALITY, MATERIALIZED, MATERIALS, MATHEMATICIANS, MATRIX, MATTER, MATTERS, MATURE, MATURED, MATURES, MATURING, MATURITY, MAUL, MAXIM, MAXIMIZE, MAXIMS, MAXIMUM, MAY, MAZE, ME, MEADOWS, MEAGER, MEAL, MEAN, MEAN-SPIRITED, MEANING, MEANINGFUL, MEANINGLESS, MEANNESS, MEANS, MEANT, MEANWHILE, MEASURE, MEASURED, MEASURES, MECHANICAL, MECHANISM, MEDALLIONS, MEDDLE, MEDDLES, MEDDLESOME, MEDDLING, MEDIOCRE, MEDITATE, MEDITATION, MEDIUM, MEEK, MEEKEST, MEEKNESS, MEET, MEETING, MEETS, MEI, MELANCHOLY, MELODIOUS, MELT, MELTED, MELTING, MELTS, MEMBER, MEMBERS, MEMORIAL, MEMORY, MEN, MEN'S, MENACE, MENACES, MEND, MENTAL, MENTALLY, MENTION, MENTIONED, MENTOR, MENTORS, MERCIFUL, MERCIFULNESS, MERCY, MERE, MERELY, MEREST, MERGE, MERGED, MERGES, MERGING, MERIT, MERITORIOUS, MERITS, MERRILY, MERRIMENT, MERRY, MERRY-MAKING, MESH, MESHED, MESHES, MESS, MESSAGE, MESSENGER, MESSES, MET, METAMORPHOSIS, METAPHORICAL, METAPHYSICAL, METHOD, METHODICAL, METHODS, METICULOUS, METICULOUSLY, METROPOLIS, MIAO, MICRO, MIDDLE, MIDDLING, MIDST, MIEH, MIEN, MIGHT, MIGHTIER, MIGHTY, MIGRATE, MIGRATING, MIGRATION, MILD, MILES, MILITANT, MILITARISTS, MILITARY, MILK, MILLET, MILLION, MIN, MIND, MIND'S, MIND-SET, MINDFUL, MINDFULNESS, MINDS, MINE, MING, MINGLE, MINGLED, MINGLES, MINGLING, MINIMIZE, MINIMUM, MINISTER, MINISTERS, MINOR, MINUSCULE, MINUTE, MINUTELY, MINUTENESS, MINUTIAE, MIRACULOUS, MIRED, MIRROR, MISCHIEF, MISCHIEVOUS, MISER, MISERABLE, MISERIES, MISERY, MISFIT, MISFORTUNE, MISFORTUNES, MISGUIDED, MISGUIDING, MISLEADING, MISLEADS, MISLED, MISRULE, MISS, MISSED, MISSES, MISSING, MISSION, MIST, MISTAKE, MISTAKES, MISTRUST, MISTS, MISUNDERSTOOD, MIX, MIXED, MIXES, MIXING, MIXTURE, MO, MOAN, MOBILIZED, MOCKS, MODE, MODEL, MODELED, MODELS, MODERATE, MODERATION, MODES, MODEST, MODESTLY, MODESTY, MOLD, MOLDED, MOMENT, MOMENTARILY, MONARCHS, MONEY, MONKEYS, MONOTONOUS, MONOTONOUSLY, MONSTROUS, MOOD, MOPING, MORAL, MORALIST, MORALITY, MORALIZATION, MORALLY, MORALS, MORBID, MORE, MORE-THAN-ENOUGH, MOREOVER, MORES, MORN, MORNING, MORTAL, MORTGAGEE, MORTGAGOR, MOST, MOSTLY, MOTH, MOTHER, MOTHER'S, MOTHER-CONSTITUTION, MOTHER-DEEP, MOTHERLY, MOTHERS, MOTION, MOTIONLESS, MOTIONLESSNESS, MOTIVATE, MOTIVATED, MOTIVE, MOTIVES, MOTTO, MOU, MOULD, MOULDED, MOUND, MOUNDS, MOUNT, MOUNTAIN, MOUNTAINS, MOUNTED, MOUNTING, MOUNTS, MOURN, MOURNED, MOURNFUL, MOURNFULLY, MOURNING, MOURNS, MOUTH, MOUTHS, MOVE, MOVED, MOVEMENT, MOVEMENTS, MOVES, MOVING, MOVING-ON, MU, MUCH, MUD, MUDDINESS, MUDDLE, MUDDLE-HEADED, MUDDLED, MUDDLEHEADED, MUDDY, MULTIFARIOUS, MULTIPLE, MULTIPLICATION, MULTIPLICITY, MULTIPLIED, MULTIPLY, MULTIPLYING, MULTITUDE, MULTITUDES, MULTITUDINOUS, MUM, MUNDANE, MURDER, MURKINESS, MURKY, MUSCLES, MUSH, MUSIC, MUSIC'S, MUSICAL, MUST, MUSTER, MUTE, MUTED, MUTILATE, MUTUAL, MUTUALLY, MY, MYRIAD, MYSELF, MYSTERIES, MYSTERIOUS, MYSTERIOUSLY, MYSTERY, MYSTIC, MYSTICAL

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NADIR, NAIL, NAIVE, NAKED, NAMABLE, NAME, NAMEABLE, NAMED, NAMELESS, NAMELESSNESS, NAMELY, NAMES, NAMING, NAN, NARROW, NARROW-MINDED, NARROWEST, NARROWLY, NATION, NATION'S, NATIONAL, NATIONALIZATION, NATIONS, NATURAL, NATURALLY, NATURALNESS, NATURE, NATURE'S, NATURES, NAUGHT, NAUGHTY, NAVE, NAVES, NAY, NE'ER, NEAR, NEARBY, NEARER, NEARLY, NEARNESS, NEAT, NEBULOUS, NECESSARILY, NECESSARY, NECESSITATED, NECESSITIES, NECESSITY, NEED, NEEDED, NEEDFULLY, NEEDING, NEEDS, NEEDY, NEGATION, NEGATIVE, NEGLECT, NEGLECTED, NEGLECTING, NEGLECTS, NEGLIGENT, NEGOTIATES, NEIGHBOR, NEIGHBORHOOD, NEIGHBORHOODS, NEIGHBORING, NEIGHBORS, NEIGHBOUR, NEIGHBOURHOOD, NEIGHBOURING, NEIGHBOURS, NEITHER, NENG, NEPOTISM, NERVOUS, NESCIENCE, NESTS, NET, NETTLES, NETWORK, NEUTRALIZE, NEVER, NEVER-DYING, NEVER-ENDING, NEVERTHELESS, NEW, NEW-BORN, NEW-BORNS, NEWBORN, NEWLY, NEWLY-BORN, NEWNESS, NEXT, NEXT-IN-COMMAND, NICE, NICELY, NIGHT, NIMBLE, NINE, NINE-STOREY, NINE-STOREYED, NINE-STORIED, NINE-STORY, NINE-STORY-BUILDING, NINE-TIERED, NIP, NIPPING, NO, NO-ACTION, NO-ADO, NO-AFFAIR, NO-AFFAIRS, NO-ARMS, NO-BOUNDARY, NO-DESIRE, NO-ENEMY, NO-FLAVOR, NO-INTENTION, NO-KNOWLEDGE, NO-LIFE, NO-MARCHING, NO-SPACE, NO-TALKING, NO-THING, NO-THINGNESS, NO-WEAPONS, NO-WORD, NO-WORDS, NO-WORK, NOBILITY, NOBLE, NOBLE-MINDED, NOBLEMAN, NOBLEMAN'S, NOBLEMEN, NOBLENESS, NOBLER, NOBLES, NOBLEST, NOBODY, NOISE, NOISELESS, NOISES, NOISY, NON, NON-ACTION, NON-ACTIVE, NON-ADO, NON-AFFAIRS, NON-AGGRESSIVE, NON-APPARENT, NON-ARBORIST, NON-ARMS, NON-ASSERTION, NON-ASSERTIVELY, NON-BEING, NON-BEING'S, NON-COMPETING, NON-CONDUCTING, NON-CONTENTION, NON-CREATION, NON-DEED, NON-DESIRE, NON-DIFFERENTIATES, NON-DIFFERENTIATION, NON-DISCRIMINATING, NON-DISCRIMINATIVE, NON-DOING, NON-ENEMY, NON-ENGAGEMENT, NON-ESSENTIAL, NON-EXISTENCE, NON-EXISTENT, NON-EXPERIENCE, NON-FIGHTING, NON-FLAVOR, NON-INTERFERENCE, NON-INTERFERING, NON-INTERVENTION, NON-KNOWLEDGE, NON-LEARNING, NON-MATERIAL, NON-OPERATION, NON-ORDER, NON-POSSESSIVE, NON-PREACHING, NON-PRODUCTIVE, NON-PROFESSIONALS, NON-QUIET, NON-STRIVING, NON-STRUGGLE, NON-TALKING, NON-TAO, NON-TASTING, NON-ULTIMATE, NON-VIOLENT, NON-VIRTUOUS, NON-WEAPONS, NON-WILLING, NON-WORK, NONACTION, NONACTIVE, NONBEING, NONCOMPETITION, NONCOMPETITIVE, NONCONTENTION, NONCRAFT, NONDESIRE, NONDISTURBANCE, NONDOING, NONE, NONENGAGEMENT, NONENTITY, NONETHELESS, NONEXISTENCE, NONEXISTENT, NONINTERFERENCE, NONSENSE, NONSPACE, NOR, NORM, NORMAL, NORMALCY, NORMALITY, NORMALLY, NORMS, NOSE, NOSTRILS, NOSY, NOT, NOT-BEING, NOT-CONTENDING, NOT-DARING, NOT-DOING, NOT-GETTING-OLD, NOT-GOOD, NOT-HAVING, NOT-KNOWING, NOT-SO-GOOD, NOT-STRIVING, NOT-TAO, NOT-TRUTH, NOT-YET-BEING, NOTABLE, NOTATION, NOTE, NOTED, NOTES, NOTHING, NOTHING'S, NOTHINGNESS, NOTICE, NOTICEABLE, NOTICED, NOTICING, NOTION, NOTIONS, NOURISH, NOURISHED, NOURISHES, NOURISHING, NOURISHMENT, NOURISHMENTS, NOVEL, NOVELTIES, NOVICE, NOW, NOW-A-DAYS, NOW-MOMENT, NOWADAYS, NOWHERE, NUDGE, NULL, NULLIFY, NUMB, NUMBED, NUMBER, NUMBERS, NUMEROUS, NUMINOUS, NURSE, NURSED, NURSES, NURSING, NURSING-MOTHER, NURTURE, NURTURED, NURTURES, NURTURING, NUTRIENTS

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O, O'ER, OATHS, OBEDIENCE, OBEDIENT, OBESITY, OBEY, OBEYED, OBEYING, OBJECT, OBJECT'S, OBJECTIFIED, OBJECTIVE, OBJECTIVELY, OBJECTIVES, OBJECTLESS, OBJECTS, OBLIGATED, OBLIGATION, OBLIGATIONS, OBLIGATORY, OBLIGED, OBLIQUE, OBLIVION, OBLIVIOUS, OBSCURANT, OBSCURATION, OBSCURE, OBSCURED, OBSCURELY, OBSCURES, OBSCURITY, OBSEQUIOUS, OBSEQUIOUSNESS, OBSERVABLE, OBSERVANCE, OBSERVATION, OBSERVATIONS, OBSERVATORY, OBSERVE, OBSERVED, OBSERVER, OBSERVERS, OBSERVES, OBSERVING, OBSESSED, OBSESSION, OBSTACLE, OBSTACLES, OBSTINATE, OBSTINATELY, OBSTRUCT, OBSTRUCTED, OBSTRUCTION, OBTAIN, OBTAINED, OBTAINING, OBTAINMENT, OBTAINS, OBTRUSIVE, OBVIOUS, OCCASION, OCCASIONAL, OCCASIONS, OCCUPATION, OCCUPATIONS, OCCUPIED, OCCUPIES, OCCUPY, OCCUPYING, OCCUR, OCCURRED, OCCURRENCE, OCCURRENCES, OCCURRING, OCCURS, OCEAN, OCEANS, ODD, ODD-EVEN, ODDS, OF, OFF, OFFENCE, OFFEND, OFFENDED, OFFENDERS, OFFENDING, OFFENSE, OFFENSES, OFFENSIVE, OFFER, OFFERED, OFFERING, OFFERINGS, OFFERS, OFFICE, OFFICER, OFFICERS, OFFICIAL, OFFICIALDOM, OFFICIALS, OFFICIOUS, OFFSET, OFFSPRING, OFFSPRINGS, OFT, OFTEN, OFTENER, OFTENTIMES, OH, OLD, OLD-TIMERS, OLDEN, OLDER, OMEN, OMENS, OMINOUS, OMNIPOTENCE, OMNIPRESENCE, OMNIPRESENT, OMNISCIENT, ON, ON-GOING, ONCE, ONE, ONE'S, ONE-HUNDREDFOLD, ONE-THIRD, ONENESS, ONEROUS, ONES, ONESELF, ONGOING, ONLY, ONSET, ONTO, ONWARD, OPAQUE, OPEN, OPEN-HEARTED, OPEN-MINDED, OPEN-MINDEDNESS, OPENED, OPENHEARTED, OPENING, OPENINGS, OPENNESS, OPENS, OPERATE, OPERATED, OPERATES, OPERATING, OPERATION, OPERATIONS, OPINION, OPINIONATED, OPINIONS, OPPONENT, OPPONENTS, OPPORTUNE, OPPORTUNITIES, OPPORTUNITY, OPPOSE, OPPOSED, OPPOSES, OPPOSING, OPPOSITE, OPPOSITES, OPPOSITION, OPPOSITIONLESS, OPPRESS, OPPRESSED, OPPRESSING, OPPRESSION, OPPRESSIVE, OPTIONS, OPTS, OR, ORALLY, ORDAINED, ORDER, ORDERED, ORDERING, ORDERLY, ORDERS, ORDINANCES, ORDINARILY, ORDINARY, ORDINATION, ORGAN, ORGANIZATION, ORGANIZATIONS, ORGANIZE, ORGANS, ORIFICES, ORIGIN, ORIGIN'S, ORIGINAL, ORIGINALITY, ORIGINALLY, ORIGINALNESS, ORIGINATE, ORIGINATED, ORIGINATES, ORIGINATING, ORIGINATOR, ORIGINS, ORNAMENT, ORNAMENTAL, ORNAMENTED, ORNAMENTS, ORPHAN, ORPHANAGE, ORPHANED, ORPHANHOOD, ORPHANS, ORTHODOXY, OSTENSIBLE, OSTENSIVELY, OSTENTATIOUS, OTHER, OTHER'S, OTHERS, OTHERWISE, OUGH, OUGHT, OUR, OURSELVES, OUT, OUT-GOING, OUT-OF-DOORS, OUT-STRETCHED, OUT-STRUGGLE, OUTBURSTS, OUTCOME, OUTCOMES, OUTDOES, OUTER, OUTER-LIGHT, OUTFLOWING, OUTING, OUTLANDISH, OUTLAST, OUTLAWS, OUTLAY, OUTLET, OUTLINE, OUTLIVE, OUTLIVING, OUTPERFORM, OUTPERFORMS, OUTPOURING, OUTPUT, OUTRAGEOUS, OUTSET, OUTSHINE, OUTSIDE, OUTSIDERS, OUTSKIRTS, OUTSMART, OUTSPOKEN, OUTSTANDING, OUTWARD, OUTWARDLY, OUTWARDS, OUTWIT, OVER, OVER-DEVELOPED, OVER-DOING, OVER-EAGERNESS, OVER-EATING, OVER-FILLED, OVER-FULL, OVER-HOARDING, OVER-INDULGING, OVER-LOVE, OVER-NOURISH, OVER-POLITE, OVER-RUN, OVER-SHARPEN, OVER-SPENDING, OVER-TAXES, OVERABUNDANCE, OVERABUNDANT, OVERAWE, OVERBEARING, OVERBENDING, OVERBURDENED, OVERCOME, OVERCOMES, OVERCOMING, OVERDEVELOP, OVERDO, OVERDOES, OVERDOING, OVERDONE, OVERDRAWING, OVERDRINK, OVEREAT, OVEREXERTING, OVEREXTENDING, OVERFILLING, OVERFLOW, OVERFLOWING, OVERFLOWS, OVERFULL, OVERGROWN, OVERHEARD, OVERHOARDING, OVERINDULGENCE, OVERINDULGENT, OVERLOOK, OVERLOOKED, OVERLOOKING, OVERLY, OVERMATCH, OVERMUCH, OVERPASSED, OVERPOWER, OVERPOWERED, OVERPOWERING, OVERPOWERS, OVERPROTECT, OVERRATES, OVERREACHING, OVERRIDDEN, OVERRIDE, OVERRIDES, OVERRULED, OVERRUN, OVERSEE, OVERSEES, OVERSHADOWING, OVERSHARPEN, OVERSIGHT, OVERSPREADS, OVERSTEPPING, OVERSTRAIN, OVERT, OVERTAKE, OVERTAKEN, OVERTAXATION, OVERTHROW, OVERTHROWING, OVERTHROWN, OVERUSE, OVERVALUE, OVERVALUES, OVERWEENING, OVERWEIGHT, OVERWHELM, OVERWHELMS, OWE, OWES, OWING, OWN, OWNED, OWNER, OWNER'S, OWNERS, OWNERSHIP, OWNING, OWNS, OX, OXEN

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P'EI, P'IN, P'ING, P'O, P'U, PACE, PACES, PACIFIER, PACIFY, PACIFYING, PACING, PACKAGER, PADDY, PAGODA, PAIN, PAINED, PAINFUL, PAINSTAKING, PAIR, PAIRS, PALACE, PALACES, PALATE, PALE, PAMPER, PANIC, PAO, PAR, PARADE, PARADES, PARADIGM, PARADING, PARADOX, PARADOXES, PARADOXICAL, PARADOXICALLY, PARAGON, PARAGRAPH, PARAGRAPHS, PARALLEL, PARCH, PARDON, PARDONED, PARED, PARENT, PARENTAL, PARENTS, PARITY, PARK, PARSIMONIOUS, PARSIMONY, PART, PARTAKE, PARTAKEN, PARTAKING, PARTED, PARTIAL, PARTIALITY, PARTIALLY, PARTICIPATE, PARTICLES, PARTICULAR, PARTICULARLY, PARTIES, PARTING, PARTNERS, PARTS, PARTY, PASS, PASSAGE, PASSAGES, PASSED, PASSERBY, PASSERS-BY, PASSERSBY, PASSES, PASSING, PASSION, PASSIONATE, PASSIONS, PASSIVE, PASSIVENESS, PASSIVITY, PAST, PASTRIES, PASTURE, PATCH, PATCHING, PATENT, PATERNAL, PATERNALISTIC, PATH, PATHS, PATIENCE, PATIENT, PATRIOTISM, PATRIOTS, PATRON, PATRONAGE, PATRONIZE, PATTERN, PATTERNED, PATTERNS, PAUSE, PAVE, PAWS, PAY, PAYING, PAYMENT, PAYS, PE, PEACE, PEACEABLE, PEACEFUL, PEACEFULLY, PEACEFULNESS, PEACOCK, PEAK, PEAKS, PEARL, PEBBLE, PEEPING, PEER, PEERING, PEERLESS, PELLUCID, PELTING, PEN, PENALTIES, PENALTY, PENCHANT, PENDANTS, PENETRATE, PENETRATED, PENETRATES, PENETRATING, PENETRATINGLY, PENETRATION, PENIS, PENISES, PENSIVE, PEOPLE, PEOPLE'S, PEOPLES, PER, PERCEIVE, PERCEIVED, PERCEIVES, PERCEIVING, PERCENT, PERCEPTIBILITY, PERCEPTIBLE, PERCEPTION, PERCEPTIVE, PERCHES, PERDITION, PERENNIAL, PERENNIALLY, PERFECT, PERFECTED, PERFECTING, PERFECTION, PERFECTLY, PERFECTS, PERFORATED, PERFORCE, PERFORM, PERFORMANCE, PERFORMANCES, PERFORMED, PERFORMER, PERFORMING, PERFORMS, PERFUNCTORY, PERHAPS, PERIL, PERILOUS, PERILS, PERIOD, PERIODICITY, PERIPHERAL, PERIPHERIES, PERIPHERY, PERISH, PERISHABLE, PERISHED, PERISHES, PERISHING, PERMANENCE, PERMANENT, PERMANENTLY, PERMEATE, PERMEATES, PERMEATING, PERNICIOUS, PERPETUAL, PERPETUALLY, PERPETUATE, PERPETUATED, PERPETUATES, PERPETUATION, PERPETUITY, PERPLEX, PERPLEXED, PERPLEXITY, PERQUISITOR, PERSEVERANCE, PERSEVERE, PERSEVERES, PERSEVERINGLY, PERSIST, PERSISTED, PERSISTENCE, PERSISTENT, PERSISTENTLY, PERSISTS, PERSON, PERSON'S, PERSONAL, PERSONALITIES, PERSONALITY, PERSONALLY, PERSONNEL, PERSONS, PERSPECTIVE, PERSPECTIVES, PERSPICACIOUS, PERSPICACITY, PERSUADE, PERSUASION, PERSUASIVE, PERTAINING, PERUSES, PERVADE, PERVADES, PERVADING, PERVASIVE, PERVERSE, PERVERSELY, PERVERSION, PERVERSITY, PERVERT, PERVERTS, PEST, PETTINESS, PETTY, PHANTASMIC, PHASES, PHENOMENA, PHENOMENAL, PHENOMENALLY, PHENOMENON, PHILANTHROPY, PHILOSOPHY, PHRASE, PHYSICAL, PHYSICAL-SOUL, PHYSICALLY, PHYSIQUE, PHYSIQUES, PI, PICK, PICKED, PICKS, PICNIC, PICTURE,

PICTURES, PIECE, PIECES, PIEN, PIERCE, PIERCING, PIETY, PILE, PIN, PIN-POINT, PING, PINNACLE, PISTON, PIT, PITCH, PITFALLS, PITIES, PITY, PIVOT, PLACE, PLACED, PLACEMENT, PLACES, PLACID, PLACIDITY, PLACIDLY, PLACING, PLAGUE, PLAGUED, PLAIN, PLAINEST, PLAINLY, PLAINNESS, PLAN, PLANETS, PLANK, PLANNED, PLANNER, PLANNING, PLANS, PLANT, PLANTED, PLANTER, PLANTING, PLANTS, PLATFORM, PLATITUDES, PLAY, PLAYED, PLAYING, PLAYS, PLEASANT, PLEASANTLY, PLEASE, PLEASED, PLEASING, PLEASURABLE, PLEASURE, PLEASURES, PLENITUDE, PLENTIFUL, PLENTY, PLIABLE, PLIANCY, PLIANT, PLIES, PLOT, PLOTTING, PLOUGH, PLOUGHING, PLOW, PLOWED, PLUCK, PLUCKED, PLUGGING, PLUMBED, PLUNDER, PLUNDERING, PLUNGE, PO, POCKET, POH, POIGNANTLY, POINT, POINTED, POINTEDLY, POINTS, POISE, POISON, POISONOUS, POLAR, POLARITIES, POLARITY, POLE, POLES, POLICIES, POLICY, POLISH, POLISHED, POLISHEDLY, POLISHING, POLITE, POLITENESS, POLITICAL, POLITICS, POLLUTED, POMP, POMPOUS, POND, PONDEROUS, POOL, POOLS, POOR, POORER, POOREST, POPULACE, POPULACE'S, POPULAR, POPULATED, POPULATION, PORK, PORT, PORTAL, PORTALS, PORTEND, PORTENTOUS, PORTENTS, PORTION, PORTIONS, PORTRAY, PORTRAYED, POSE, POSES, POSING, POSITED, POSITION, POSITIONED, POSITIONING, POSITIONS, POSITIVE, POSSESS, POSSESSED, POSSESSES, POSSESSING, POSSESSION, POSSESSIONS, POSSESSIVE, POSSESSIVENESS, POSSESSOR, POSSIBILITIES, POSSIBLE, POSSIBLY, POSTED, POSTERITY, POSTURE, POT, POT'S, POTENCIES, POTENCY, POTENTIAL, POTENTIALITIES, POTENTIALITY, POTENTIALLY, POTENTIALS, POTHOLES, POTS, POTTERY, POULTRY, POUNCE, POUNCED, POUND, POUR, POURS, POVERTY, POWER, POWERFUL, POWERFULNESS, POWERLESS, POWERS, PRACTICAL, PRACTICALLY, PRACTICE, PRACTICED, PRACTICES, PRACTICIAN, PRACTICIANS, PRACTICING, PRACTISE, PRACTISED, PRACTISERS, PRACTISES, PRACTISING, PRACTITIONERS, PRAISE, PRAISE-WORTHY, PRAISED, PRAISES, PRAISEWORTHY, PRAISING, PRANCING, PRAYED, PRE-CREATION, PRE-EMPTIVE, PRE-EMPTY, PRE-MATURED, PREACH, PREACHES, PREACHING, PRECARIOUS, PRECEDE, PRECEDED, PRECEDENCE, PRECEDENTS, PRECEDES, PRECEDING, PRECEPT, PRECEPTS, PRECIOUS, PRECIOUSLY, PRECIPITATE, PRECISELY, PRECISION, PRECONCEIVED, PRECONCEPTIONS, PRECURSOR, PREDATOR, PREDATORY, PREDECESSOR, PREDICAMENT, PREDICT, PREDICTING, PREDICTIVE, PREDILECTIONS, PREDISPOSED, PREDISPOSITION, PREDOMINANCE, PREEMINENT, PREEMPTIVE, PREFECTURE, PREFECTURES, PREFER, PREFERABLE, PREFERENCE, PREFERENCES, PREFERRED, PREFERS, PREGNANT, PREHISTORIC, PREJUDICE, PREJUDICED, PREJUDICES, PREMANIFEST, PREMATURE, PREMATURELY, PREMIER, PREMIUM, PREOCCUPIED, PREPARATION, PREPARATORY, PREPARE, PREPARED, PREPARES, PREPARING, PREPOSSESSION, PRESAGE, PRESCIENCE, PRESENCE, PRESENT, PRESENT-DAY, PRESENTATION, PRESENTED, PRESENTING, PRESENTLY, PRESENTS, PRESERVATION, PRESERVE, PRESERVED, PRESERVER, PRESERVES, PRESERVING, PRESIDE, PRESIDED, PRESIDES, PRESIDING, PRESS, PRESSED, PRESSES, PRESSING, PRESSURE, PRESTIGE, PRESTIGIOUS, PRESUME, PRESUMED, PRESUMING, PRESUMPTION, PRESUMPTUOUS, PRETEND, PRETENDERS, PRETENDING, PRETENDS, PRETENSE, PRETENSES, PRETENSION, PRETENSIONS, PRETENTIOUSNESS, PRETTIFIES, PRETTIFY, PRETTY, PREVAIL, PREVAILED, PREVAILING, PREVAILS, PREVALENCE, PREVALENT, PREVENT, PREVENTING, PREVENTS, PREVIOUS, PREVIOUSLY, PREY, PREYING, PRICE, PRICELESS, PRICKING, PRICKLY, PRIDE, PRIDEFUL, PRIDES, PRIEST, PRIMAL, PRIMARILY, PRIMARY, PRIME, PRIMEVAL, PRIMITIVE, PRIMORDIAL, PRINCE, PRINCELY, PRINCES, PRINCIPAL, PRINCIPLE, PRINCIPLED, PRINCIPLES, PRINTS, PRIOR, PRIORITY, PRISTINE, PRIVATE, PRIVILEGE, PRIZE, PRIZED, PRIZES, PRIZING, PROACTIVITY, PROBABLY, PROBE, PROBES, PROBING, PROBITY, PROBLEM, PROBLEMS, PROCEDURE, PROCEED, PROCEEDED, PROCEEDING, PROCEEDINGS, PROCEEDS, PROCESS, PROCESSES, PROCESSING, PROCESSION, PROCESSIONS, PROCLAIM, PROCLAIMING, PROCREATES, PROCURE, PROCURES, PROCURING, PRODIGAL, PRODIGIOUS, PRODUCE, PRODUCED, PRODUCER, PRODUCES, PRODUCING, PRODUCT, PRODUCTION, PRODUCTIVE, PRODUCTS, PROFESSIONAL, PROFICIENT, PROFILE, PROFIT, PROFIT-SEEKING, PROFITABLE, PROFITED, PROFITEERING, PROFITING, PROFITS, PROFOUND, PROFOUNDEST, PROFOUNDLY, PROFOUNDNESS, PROFUNDITIES, PROFUNDITY, PROFUSE, PROFUSELY, PROFUSION, PROGENITOR, PROGENY, PROGRESS, PROGRESSES, PROGRESSIVE, PROGRESSIVELY, PROHIBITED, PROHIBITION, PROHIBITIONS, PROHIBITIVE, PROHIBITORY, PROJECT, PROJECTING, PROJECTS, PROLIFIC, PROLONG, PROLONGING, PROMINENCE, PROMINENT, PROMISE, PROMISE-BREAKING, PROMISE-GIVING, PROMISE-KEEPING, PROMISES, PROMISING, PROMISSORY, PROMOTE, PROMOTED, PROMOTES, PROMOTING, PROMOTION, PROMPTLY, PROMULGATED, PRONE, PROOF, PROP, PROPAGATE, PROPAGATED, PROPAGATION, PROPELLED, PROPENSITIES, PROPER, PROPERLY, PROPERTIES, PROPERTY, PROPHECIES, PROPHECY, PROPHESY, PROPHETS, PROPITIOUS, PROPORTION, PROPORTIONS, PROPOUNDS, PROPPED, PROPRIETARY, PROPRIETIES, PROPRIETY, PROSECUTED, PROSPECTS, PROSPER, PROSPERITY, PROSPEROUS, PROSPERS, PROSTRATE, PROTEAN, PROTECT, PROTECTED, PROTECTING, PROTECTION, PROTECTIVE, PROTECTOR, PROTECTS, PROTRACTED, PROTRUDING, PROUD, PROUDLY, PROVE, PROVED, PROVEN, PROVERB, PROVERBIAL, PROVERBS, PROVES, PROVIDE, PROVIDED, PROVIDENCE, PROVIDERS, PROVIDES, PROVIDING, PROVINCE, PROVISION, PROVISION-CART, PROVISIONS, PROVOKED, PROVOKES, PROWESS, PROXIMATE, PRUDENCE, PRUDENT, PRUDENTLY, PRYING, PU, PU-SHAN, PUBLIC, PUBLICIZE, PUBLICLY, PUDDLES, PUFFED, PUFFS, PUGNACIOUS, PULL, PULLED, PULLING, PULLS, PUMPS, PUNCH, PUNCTURING, PUNISHED, PUNISHES, PUNISHMENT, PUNITIVE, PUNY, PUPILS, PURCHASE, PURE, PURELY, PURENESS, PUREST, PURGE, PURGING, PURIFIED, PURIFY, PURIFYING, PURITY, PURPOSE, PURPOSE-ORIENTED, PURPOSED, PURPOSEFUL, PURPOSELESS, PURPOSELY, PURPOSES, PURSUE, PURSUED, PURSUER, PURSUERS, PURSUES, PURSUING, PURSUIT, PURSUITS, PUSH, PUSHED, PUSHES, PUSHING, PUT, PUTS, PUTTING, PUZZLE, PUZZLED

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QI, QUAKE, QUAKED, QUALIFIED, QUALIFY, QUALITIES, QUALITY, QUANDARY, QUARREL, QUARRELING, QUARRELS, QUARRELSOME, QUARTERED, QUARTERS, QUEEN, QUEER, QUEST, QUESTING, QUESTION, QUESTIONS, QUESTS, QUEUING, QUIBBLE, QUIBBLES, QUICK, QUICKEN, QUICKENED, QUICKENING, QUICKER, QUICKLY, QUIESCENCE, QUIESCENT, QUIESCENTLY, QUIET, QUIETING, QUIETIST, QUIETLY, QUIETNESS, QUIETS, QUIETUDE, QUINTESSENCE, QUINTESSENTIAL, QUIPU, QUIT, QUITE, QUIVERS, QUO

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RABBLE-ROUSER, RABID, RACEHORSES, RACES, RACING, RADIANCE, RADIANT, RADIATE, RAGE, RAGGED, RAIN, RAINSTORM, RAINFALLS, RAINS, RAINSTORM, RAISE, RAISED, RAISES, RAISING, RALLY, RAMBLING, RAMPANT, RANCOR, RANGE, RANK, RANKING, RANKS, RAPACIOUS, RAPACITY, RAPID, RAPIDS, RARE, RAREFIED, RARELY, RARENESS, RARER, RAREST, RARITIES, RARITY, RASH, RASHLY, RASHNESS, RATE, RATHER, RATIONALITY, RATIONALLY, RAVINE, RAVINES, RAW, RAY, RAYS, RAZOR, RAZOR-SHARP, RE-BECOME, RE-ESTABLISH, REACH, REACHED, REACHES, REACHING, REACT, READ, READILY, READINESS, READY, READYING, REAFFIRM, REAL, REALISED, REALISTIC, REALITIES, REALITY, REALIZATION, REALIZE, REALIZED, REALIZES, REALIZING, REALLY, REALM, REAP, REAR, REARED, REARING, REARS, REASON, REASONABLE, REASONABLY, REASONING, REASONS, REASSURE, REASSURES, REBEL, REBELLION, REBELLIOUS, REBIRTH, REBOUND, RECALL, RECEDED, RECEDING, RECEIPT, RECEIVABLE, RECEIVE, RECEIVED, RECEIVES, RECEIVING, RECEPTION, RECEPTIVE, RECEPTIVENESS, RECEPTIVITY, RECESS, RECIPIENT, RECIPROCAL, RECIPROCALLY, RECKLESS, RECKLESSLY, RECKLESSNESS, RECKONER, RECKONING, RECKONS, RECOGNISED, RECOGNITION, RECOGNIZABLE, RECOGNIZE, RECOGNIZED, RECOGNIZES, RECOGNIZING, RECOIL, RECOILS, RECOMMEND, RECOMMENDED, RECOMMENDING, RECOMPENSE, RECOMPENSING, RECONCILE, RECONCILED, RECONCILIATION, RECONCILING, RECONDITE, RECORD, RECORD-KEEPING, RECORDING, RECORDS, RECOVER, RECOVERS, RECTIFICATION, RECTIFIED, RECTIFY, RECTIFYING, RECTITUDE, RECURRENCE, RECURRENCES, REDEEM, REDEEMING, REDEEMS, REDEMPTION, REDISCOVER, REDISCOVERED, REDISCOVERY, REDRESSED, REDUCE, REDUCED, REDUCES, REDUCING, REDUCTION, REDUNDANT, REED, REFER, REFERENCE, REFERENCED, REFERENT, REFERRED, REFERRING, REFERS, REFILL, REFILLS, REFINE, REFINED, REFINEMENTS, REFLECT, REFLECTS, REFLEXIVITY, REFORM, REFORMED, REFORMS, REFRAIN, REFRAINS, REFRESHED, REFRESHES, REFRESHING, REFUGE, REFUSAL, REFUSE, REFUSES, REFUSING, REFUTED, REGAIN, REGAINING, REGAL, REGARD, REGARDED, REGARDING, REGARDLESS, REGARDS, REGENERATE, REGENERATION, REGION, REGIONS, REGRESSIVE, REGRET, REGRETFUL, REGRETTABLE, REGULAR, REGULARITY, REGULATE, REGULATED, REGULATING, REGULATION, REGULATIONS, REHABILITATION, REIGN, REIGNED, REIGNS, REIN, REINFORCEMENT, REINFORCING, REINSPECTS, REINTEGRATION, REINVIGORATE, REJECT, REJECTED, REJECTION, REJECTS, REJOICE, REJOICES, REJOICING, REJUVENATE, REJUVENATED, REKINDLE, RELAPSING, RELATE, RELATES, RELATING, RELATION, RELATIONAL, RELATIONS, RELATIONSHIP, RELATIONSHIPS, RELATIVE, RELATIVES, RELAX, RELAXED, RELAXING, RELEASE, RELEASED, RELEASES, RELEASING, RELEGATED, RELEGATES, RELENTLESS, RELENTLESSLY, RELIABILITY, RELIABLE, RELIED, RELIEF, RELIES, RELIEVING, RELIGION, RELIGIOUS, RELINQUISH, RELINQUISHES, RELISH, RELISHING, RELUCTANCE, RELUCTANT, RELUCTANTLY, RELY, RELYING, REMADE, REMAIN, REMAINED, REMAINING, REMAINS, REMARK, REMARKS, REMEDIED, REMEDIES, REMEDY, REMEMBER, REMEMBERED, REMEMBERING, REMEMBERS, REMEMBRANCE, REMIND, REMINDS, REMISS, REMITTANCE, REMNANT, REMNANTS, REMORSE, REMOTE, REMOTELY, REMOTEST, REMOVE, REMOVED, REMOVES, REN, REND, RENDER, RENDERED, RENDERING, RENDERS, RENDEZVOUS, RENEW, RENEWAL, RENEWED, RENEWING, RENEWS, RENOUNCE, RENOUNCED, RENOUNCES, RENOUNCING, RENOWN, RENT, RENUNCIATION, REPAID, REPAIR, REPAIRED, REPAIRS, REPAY, REPAYING, REPAYMENT, REPAYS, REPEAT, REPEATED, REPEATEDLY, REPELLED, REPERCUSSION, REPERCUSSIONS, REPETITIVE, REPETITIVELY, REPLACE, REPLACED, REPLACEMENT, REPLACES, REPLENISH, REPLENISHED, REPLENISHES, REPLENISHING, REPLENISHMENT, REPLETION, REPLY, REPLYING, REPORT, REPORTING, REPOSE, REPOSEFUL, REPRESENT, REPRESENTATION, REPRESENTS, REPRESS, REPRESSED, REPROACH, REPROACHES, REPRODUCE, REPRODUCIBILITY, REPRODUCTION, REPRODUCTIVE, REPUDIATE, REPUDIATION, REPUGNANT, REPUTATION, REQUIRE, REQUIRED, REQUIREMENTS, REQUIRES, REQUIRING, REQUITAL, REQUITE, REQUITED, REQUITES, RESCUE, RESCUING, RESEARCH, RESEARCHED, RESEMBLANCE, RESEMBLE, RESEMBLED, RESEMBLES, RESEMBLING, RESENT, RESENTFUL, RESENTMENT, RESERVATION, RESERVE, RESERVED, RESERVEDLY, RESERVOIR, RESIDENCE, RESIDENCES, RESIDES, RESIDUAL, RESIDUE, RESIGN, RESIGNATION, RESIST, RESISTANCE, RESISTANT, RESOLUTE, RESOLUTELY, RESOLUTION, RESOLVE, RESOLVED, RESOLVING, RESONANCE, RESONANT, RESONATES, RESORT, RESORTING, RESORTS, RESOUND, RESOUNDED, RESOURCE, RESOURCEFUL, RESOURCES, RESPECT, RESPECTABLE, RESPECTED, RESPECTFUL, RESPECTFULLY, RESPECTING, RESPECTIVE, RESPECTIVELY, RESPECTS, RESPITE, RESPOND, RESPONDED, RESPONDING, RESPONDS, RESPONSE, RESPONSES, RESPONSIBILITIES, RESPONSIBILITY, RESPONSIBLE, RESPONSIVE, RESPONSIVENESS, REST, RESTFUL, RESTING, RESTLESS, RESTLESSLY, RESTLESSNESS, RESTORE, RESTORED, RESTORES, RESTORING, RESTRAIN, RESTRAINED, RESTRAINING, RESTRAINS, RESTRAINT, RESTRICT, RESTRICTED, RESTRICTING, RESTRICTION, RESTRICTIONS, RESTS, RESULT, RESULTS, RESUME, RETAIN, RETAINING, RETAINS, RETALIATE, RETALIATION, RETALIATORY, RETENTION, RETICENCE, RETICENT, RETINUE, RETIRE, RETIRED, RETIRES, RETIRING, RETRACE, RETREAT, RETREATING, RETRIBUTION, RETROGRADE, RETURN, RETURNED, RETURNING, RETURNS, REVEAL, REVEALED, REVEALING, REVEALS, REVELS, REVENGE, REVERE, REVERED, REVERENCE, REVERENCE-INSPIRING, REVERENT, REVERES, REVERING, REVERSAL, REVERSE, REVERSED, REVERSES, REVERSING, REVERSION, REVERT, REVERTED, REVERTING, REVERTS, REVIEWS, REVIGORATING, REVILE, REVISITS, REVITALIZATION, REVOKED, REVOLT, REVOLUTION, REVOLVING, REWARD, REWARDING, REWARDS, RHETORIC, RHETORICALLY, RHINO, RHINOCEROS, RHINOCEROSES, RHINOS, RHYTHM, RHYTHMIC, RICH, RICHER, RICHES, RICHEST, RICHLY, RICHNESS, RID, RIDDING, RIDE, RIDERS, RIDES, RIDICULE, RIDICULED, RIDICULES, RIDICULOUS, RIDING, RIDS, RIFE, RIFFLING, RIGHT, RIGHT-HAND, RIGHT-MINDED, RIGHTEOUS, RIGHTEOUSLY, RIGHTEOUSNESS, RIGHTFUL, RIGHTLY, RIGHTNESS, RIGHTS, RIGID, RIGIDITY, RIGIDLY, RIGOROUS, RIOTOUS, RIOTS, RIP, RIPEN, RIPENING, RIPENS, RIPPLING, RISE, RISE-AND-FALL-COUPLING, RISES, RISING, RISINGS, RISK, RISKED, RISKS, RITE, RITES, RITUAL, RITUALISM, RITUALIST, RITUALLY, RITUALS, RIVAL, RIVAL'S, RIVALING, RIVALRY, RIVALS, RIVER, RIVERBEDS, RIVERS, RIVET, RIVULETS, ROAD, ROADS, ROAM, ROAR, ROARS, ROB, ROBBED, ROBBER, ROBBER'S, ROBBERIES, ROBBERS, ROBBERY, ROBBING, ROBE, ROBES, ROBS, ROBUST, ROCK, ROCK'S, ROCKET-FUEL, ROCKS, ROD, RODS, ROGUES, ROLE, ROLL, ROLLED, ROLLED-UP, ROLLING, ROLLS, ROMANCE, ROOM, ROOM'S, ROOMFUL, ROOMS, ROOSTERS, ROOT, ROOTED, ROOTEDNESS, ROOTING, ROOTLET, ROOTS, ROPE, ROPES, ROSE, ROSTER, ROT, ROTATE, ROTATED, ROTTEN, ROUGH, ROUGHLY, ROUGHSHOD, ROUND, ROUNDED, ROUNDLY, ROUNDS, ROUSED, ROUTINELY, ROUTINES, ROW, ROYAL, ROYALLY, ROYALTY, RUDDY, RUDE, RUDELY, RUFFLING, RUGGED, RUIN, RUINED, RUINING, RUINOUS, RUINS, RULE, RULED, RULER, RULER'S, RULERS, RULERSHIP, RULES, RULING, RUMBLE, RUMBLING, RUN, RUNNER, RUNNING, RUNS, RUSH, RUSHES, RUSHING, RUST, RUSTIC, RUT, RUTHFUL, RUTHLESS, RUTS

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S, SACKCLOTH, SACRED, SACRIFICE, SACRIFICES, SACRIFICIAL, SAD, SADDENED, SADDLE, SADNESS, SAFE, SAFEGUARD, SAFEGUARDED, SAFEGUARDING, SAFEGUARDS, SAFEKEEPING, SAFELY, SAFEST, SAFETY, SAGACIOUS, SAGACIOUSNESS, SAGACITY, SAGE, SAGE'S, SAGEHOOD, SAGELINESS, SAGENESS, SAGES, SAID, SAINT, SAINTHOOD, SAINTLINESS, SAKE, SALE, SALUTARY, SALUTE, SALVATION, SAME, SAMENESS, SAN, SANCTIFIED, SANCTION, SANCTUARY, SAP, SAPIENS, SAPIENTS, SAPLING, SATED, SATIATE, SATIATED, SATIATION, SATIETY, SATISFACTION, SATISFACTORY, SATISFIED, SATISFIES, SATISFY, SATISFYING, SATURATED, SATURATION, SAVAGE, SAVE, SAVED, SAVER, SAVES, SAVING, SAVIOR, SAVIOUR, SAVOR, SAVORING, SAVORY, SAVOUR, SAVOURLESS, SAWED, SAWN, SAY, SAYING, SAYINGS, SAYS, SCALE, SCALES, SCAN, SCANTY, SCAR, SCARCE, SCARCELY, SCARCITY, SCARE, SCARED, SCATTER, SCATTERED, SCATTERS, SCENARIOS, SCENE, SCENERY, SCENES, SCENT, SCHEME, SCHEMER, SCHEMER'S, SCHEMERS, SCHEMES, SCHEMING, SCHOLAR, SCHOLAR-DOER, SCHOLAR-DOERS, SCHOLARS, SCHOLARSHIP, SCHOLARSHIPS, SCHOOLED, SCHOOLMASTER, SCOPE, SCORED, SCORING, SCORN, SCORPIONS, SCOURGE, SCRAMBLE, SCRAP, SCRAPE, SCRAPING, SCRATCH, SCREAM, SCREAMING, SCREAMS, SCRIPTURES, SCRUPULOUS, SCRUTINIZE, SCRUTINIZED, SCRUTINIZING, SCRUTINY, SE, SEA, SEAFOOD, SEAL, SEALED, SEALING, SEALS, SEAM, SEAMLESS, SEARCH, SEARCHED, SEARCHERS, SEARCHING, SEARCHINGLY, SEAS, SEASON, SEASONS, SEAT, SEATED, SEATS, SECOND, SECOND-CLASS, SECOND-IN-COMMAND, SECOND-RATE, SECONDARY, SECONDS, SECRECY, SECRET, SECRETIVE, SECRETLY, SECRETS, SECTIONS, SECULAR, SECURE, SECURED, SECURING, SECURITY, SEDENTARY, SEDUCE, SEDULOUSLY, SEE, SEED, SEEDLING, SEEDS, SEEING, SEEK, SEEKER, SEEKING, SEEKS, SEEM, SEEMED, SEEMING, SEEMINGLY, SEEMS, SEEN, SEERS, SEES, SEGMENTED, SEIZE, SEIZED, SEIZES, SEIZING, SELDOM, SELECTED, SELECTS, SELF, SELF'S, SELF-ABSORBED, SELF-ABSTAINING, SELF-ADDRESS, SELF-AGGRANDISEMENT, SELF-AGGRANDIZEMENT, SELF-AGGRANDIZES, SELF-AGGRANDIZING, SELF-APPROBATION, SELF-APPROVER, SELF-ASSERTER, SELF-ASSERTION, SELF-ASSERTIVE, SELF-ASSURED, SELF-AWARE, SELF-BECOMING, SELF-BOASTER, SELF-BOASTING, SELF-CAUSED, SELF-CLAIMING, SELF-COMPLACENCY, SELF-COMPLACENT, SELF-CONCEIT, SELF-CONCEITED, SELF-CONCERN, SELF-CONFIDENT, SELF-CONSCIOUS, SELF-CONTAINED, SELF-CONTENTED, SELF-CONTENTMENT, SELF-CONTROL, SELF-CULTIVATION, SELF-CULTURE, SELF-DEFENSE, SELF-DEFINITION, SELF-DEPRECATING, SELF-DESTRUCTION, SELF-DEVELOP, SELF-DEVELOPMENT, SELF-DEVOTED, SELF-DISPLAY, SELF-DISPLAYER, SELF-DISPLAYING, SELF-DISTINCTION, SELF-EFFACING, SELF-ESTEEM, SELF-EVIDENT, SELF-EXALTATION, SELF-EXALTING, SELF-EXISTENT, SELF-FREE, SELF-FULFILLMENT, SELF-FULFILMENT, SELF-GLORIFIED, SELF-GOVERNS, SELF-GUIDED, SELF-IMPORTANCE, SELF-IMPORTANT, SELF-IMPOSED, SELF-IMPROVEMENT, SELF-IMPROVEMENTS, SELF-INDULGENCE, SELF-INTEREST, SELF-INTERESTED, SELF-INTERESTS, SELF-JUSTIFIES, SELF-JUSTIFYING, SELF-KNOWLEDGE, SELF-LOVE, SELF-MANAGE, SELF-MASTERY, SELF-OBSESSED, SELF-OPINIONATED, SELF-OPINIONED, SELF-ORDERED, SELF-PARADE, SELF-PERPETUATION, SELF-PLEASED, SELF-POSSESSED, SELF-PRAISE, SELF-PRAISING, SELF-PREOCCUPATIONS, SELF-PRESERVATION, SELF-PROMOTING, SELF-PROMOTION, SELF-PROSPER, SELF-REFLECTION, SELF-REGULATES, SELF-RESPECT, SELF-RESPECTING, SELF-RESTRAINT, SELF-REVEALING, SELF-RIGHTEOUS, SELF-RIGHTEOUSNESS, SELF-SATISFIED, SELF-SEEING, SELF-SERVES, SELF-SERVING, SELF-SIMPLIFY, SELF-SO, SELF-STYLED, SELF-SUBSISTENT, SELF-SUFFICIENT, SELF-SUSTAINING, SELF-TOUTING, SELF-TOUTS, SELF-TRANSFORMATION, SELFHOOD, SELFISH, SELFISHNESS, SELFLESS, SELFLESSLY, SELFLESSNESS, SELL, SELVES, SEMBLANCE, SEMBLANCES, SEMEN, SEMEN-LIKE, SEND, SENDS, SENIOR, SENSATIONS, SENSE, SENSE-APPEALING, SENSELESS, SENSES, SENSIBILITY, SENSIBLY, SENSING, SENSITIVE, SENSITIVITY, SENSORY, SENSUAL, SENSUOUS, SENT, SENTENCE, SENTENCE-MAKERS, SENTIMENT, SENTIMENTAL, SEPARABLE, SEPARATE, SEPARATED, SEPARATELY, SEPARATES, SEPARATING, SEPARATION, SEQUENCE, SEQUENCES, SERAGLIOS, SERENAD'D, SERENE, SERENELY, SERENITY, SERIES, SERIOUS, SERIOUS-MINDED, SERIOUSLY, SERIOUSNESS, SERPENTS, SERVANT, SERVANTS, SERVE, SERVED, SERVER, SERVERS, SERVES, SERVICE, SERVICES, SERVILITY, SERVING, SERVITOR, SET, SET-TO, SETS, SETTING, SETTINGS, SETTLE, SETTLED, SETTLEMENT, SETTLEMENTS, SETTLES, SETTLING, SEVEN, SEVER, SEVERAL, SEVERE, SEVERED, SEVERITY, SEX, SEXES, SEXUAL, SHABBILY, SHABBY, SHADE, SHADES, SHADOW, SHADOWY, SHAFT, SHAKE, SHAKEN, SHALL, SHALLOW, SHALLOWNESS, SHALLOWS, SHALT, SHAME, SHAMEFUL, SHAMELESS, SHAMS, SHAN, SHANG, SHAPE, SHAPED, SHAPELESS, SHAPES, SHAPING, SHARE, SHARED, SHARES, SHARING, SHARP, SHARP-BLADED, SHARP-CORNERED, SHARPEN, SHARPENED, SHARPENING, SHARPENS, SHARPER, SHARPEST, SHARPNESS, SHATTER, SHATTERED, SHATTERS, SHE, SHED, SHEER, SHEEREST, SHELL, SHELTER, SHELTERED, SHELTERS, SHEN, SHENG, SHEPHERD, SHI, SHIELD, SHIELDED, SHIELDS, SHIFTED, SHIFTY, SHIH, SHIH-YU-SAN, SHIMMERS, SHINE, SHINES, SHINING, SHINY, SHIPS, SHIRT, SHIVERINGLY, SHOCK, SHOCKED, SHOCKING, SHOOT, SHOOTS, SHORING, SHORT, SHORT-CUT, SHORT-LIVED, SHORTAGE, SHORTCOMING, SHORTCOMINGS, SHORTCUT, SHORTENED, SHORTNESS, SHOT, SHOU, SHOULD, SHOULDER, SHOULDERED, SHOULDERS, SHOULDN'T, SHOUT, SHOVEL, SHOVELFUL, SHOW, SHOWED, SHOWER, SHOWERED, SHOWERING, SHOWERS, SHOWING, SHOWMAN, SHOWN, SHOWS, SHOWY, SHREWD, SHREWDEST, SHREWDNESS, SHRILL, SHRINE, SHRINES, SHRINK, SHRINKING, SHRINKS, SHRIVELED, SHRIVELLED, SHROUDED, SHRUNK, SHRUNKEN, SHU, SHUI, SHUN, SHUNNED, SHUNS, SHUT, SHUTS, SHUTTING, SHY, SIBLINGS, SICK, SICK-MINDED, SICK-MINDEDNESS, SICKENING, SICKNESS, SIDE, SIDE-BY-SIDE, SIDES, SIDETRACKED, SIDETRACKS, SIGH, SIGHT, SIGHT-SEEING, SIGHTED, SIGHTLESS, SIGHTS, SIGN, SIGNALIZE, SIGNALIZES, SIGNET, SIGNIFICANCE, SIGNIFICANT, SIGNIFIES, SIGNS, SILENCE, SILENT, SILENTLY, SILK, SILLY, SIMILAR, SIMILARITIES, SIMILARITY, SIMILARLY, SIMMERS, SIMPLE, SIMPLE-MINDED, SIMPLER, SIMPLEST, SIMPLETON, SIMPLETON'S, SIMPLICITY, SIMPLIFICATION, SIMPLIFIED, SIMPLIFIES, SIMPLIFY, SIMPLIFYING, SIMPLY, SIMULACRUM, SIMULTANEOUS, SIMULTANEOUSLY, SIN, SINCE, SINCERE, SINCERELY, SINCERITY, SINEWS, SINGLE, SINGLE-HEARTEDLY, SINGLE-MINDEDLY, SINGLES, SINGLY, SINGULAR, SINGULARLY, SINISTER, SINK, SINKING,

SINNED, SINNERS, SINS, SIR, SIT, SITE, SITS, SITTING, SITUATE, SITUATED, SITUATES, SITUATION, SITUATIONS, SIX, SIZE, SIZES, SKETCH, SKILFUL, SKILFULLY, SKILL, SKILLED, SKILLFUL, SKILLFULLY, SKILLFULNESS, SKILLS, SKIPPED, SKY, SLACK, SLAIN, SLAUGHTER, SLAUGHTERED, SLAUGHTERING, SLAVES, SLAY, SLAYING, SLAYS, SLEEP, SLEEVE, SLEEVES, SLEIGHT-OF-HAND, SLICE, SLIGHT, SLIGHTEST, SLIGHTING, SLIM, SLIP, SLIPS, SLOW, SLOW-BREATHING, SLOW-WITTED, SLOWEST, SLOWLY, SLUGGISH, SLURS, SLY, SLYNESS, SMALL, SMALLER, SMALLEST, SMALLNESS, SMART, SMARTNESS, SMELL, SMILE, SMILED, SMILES, SMITES, SMOOTH, SMOOTHED, SMOOTHENING, SMOOTHLY, SMOOTHS, SMUG, SNAKE, SNAKES, SNAP, SNARE, SNATCH, SNEAK, SNEERED, SNORTING, SNOW, SNUG, SO, SO-CALLED, SOAKED, SOARING, SOBER, SOCIAL, SOCIALIZE, SOCIETIES, SOCIETY, SOFT, SOFTEN, SOFTENED, SOFTENING, SOFTENS, SOFTER, SOFTEST, SOFTNESS, SOIL, SOIL-SHRINES, SOILED, SOLD, SOLDIER, SOLDIERLY, SOLDIERS, SOLELY, SOLEMN, SOLEMNITY, SOLEMNLY, SOLID, SOLIDEST, SOLIDIFIES, SOLIDIFY, SOLIDITY, SOLIDLY, SOLIDNESS, SOLIPSISTS, SOLITAIRE, SOLITARY, SOLVE, SOLVED, SOME, SOMEBODY, SOMEHOW, SOMEONE, SOMEONE'S, SOMETHING, SOMETIMES, SOMEWHERE, SON, SONS, SOON, SOONER, SOPHISTICATED, SOPHISTICATION, SOPHISTRY, SOPHISTS, SORCERERS, SORCEROUS, SORCERY, SORDID, SORROW, SORROW-LADEN, SORROW-STRICKEN, SORROWFUL, SORROWS, SORRY, SORT, SORTS, SOUGHT, SOUL, SOULS, SOUND, SOUNDED, SOUNDING, SOUNDLESS, SOUNDS, SOUR, SOURCE, SOURCE-ROOT, SOURCES, SOUTH-WEST, SOVEREIGN, SOVEREIGNS, SOVEREIGNTY, SOW, SOWED, SOWER, SOWN, SOWS, SPACE, SPACED, SPACELESS, SPACES, SPACIOUS, SPACIOUSNESS, SPADEFUL, SPAN, SPAN'S, SPANNING, SPANS, SPARE, SPARED, SPARING, SPARINGLY, SPARINGNESS, SPARK, SPARKLES, SPARSE, SPARSE-MESHED, SPARSELY, SPARSER, SPASMODIC, SPEAK, SPEAKER, SPEAKERS, SPEAKING, SPEAKS, SPEARS, SPECIAL, SPECIALISTS, SPECIALIZED, SPECIALTIES, SPECIFIC, SPECIMENS, SPECIOUS, SPECK, SPECTACLES, SPECTACULAR, SPECTER, SPECTRAL, SPECTRE, SPECULATIONS, SPEECH, SPEECHES, SPEECHLESS, SPEECHLESSNESS, SPEED, SPEEDING, SPEEDY, SPELLED, SPEND, SPENDING, SPENDS, SPENDTHRIFT, SPENT, SPHERES, SPIC, SPIDERS, SPILL, SPILLING, SPIRIT, SPIRIT-LIKE, SPIRIT-THING, SPIRITLESS, SPIRITS, SPIRITUAL, SPIRITUALITY, SPIRITUALIZED, SPIRITUALLY, SPITE, SPLENDID, SPLENDIDLY, SPLENDOR, SPLENDOROUS, SPLENDOUR, SPLIT, SPLITS, SPLITTING, SPOIL, SPOILED, SPOILING, SPOILS, SPOKE, SPOKEN, SPOKES, SPONTANEITY, SPONTANEOUS, SPONTANEOUSLY, SPORT, SPOT, SPOTLESS, SPOTS, SPOTTED, SPOUSES, SPRANG, SPREAD, SPREADED, SPREADS, SPRIGHTLY, SPRING, SPRINGS, SPRINGTIME, SPRINKLE, SPROUT, SPURIOUS, SPURN, SPURNED, SPURNS, SQUABBLE, SQUALL, SQUARE, SQUARE-EDGED, SQUARENESS, SQUARES, SQUAREST, SQUEEZE, STAB, STABILISED, STABILITY, STABILIZED, STABLE, STABLES, STACKED, STAGE, STAGED, STAGES, STAGNANT, STAGNATION, STAIN, STAINLESS, STAINS, STALK, STALKING, STALKS, STALL, STALLION, STALLIONS, STAMINA, STAMMER, STAMMERING, STANCE, STAND, STANDARD, STANDER, STANDING, STANDINGS, STANDPOINT, STANDS, STAR, STARE, STARING, STARK, STARS, START, STARTED, STARTING, STARTLE, STARTLED, STARTLES, STARTLING, STARTS, STARVATION, STARVE, STARVED, STARVERS, STARVING, STATE, STATE'S, STATED, STATELY, STATEMENT, STATEMENTS, STATES, STATESMEN, STATIC, STATION, STATIONED, STATUES, STATUS, STATUTES, STAY, STAYED, STAYING, STAYS, STEAD, STEADFAST, STEADFASTLY, STEADFASTNESS, STEADILY, STEADINESS, STEADY, STEAL, STEALING, STEALS, STEALTHY, STEEDS, STEELIEST, STEELINESS, STEELY, STEEPED, STEER, STEERS, STEM, STEMS, STEP, STEP-BY-STEP, STEPPING, STEPS, STERILITY, STEWARD, STICK, STICKING, STICKS, STIFF, STIFFEST, STIFFNESS, STILL, STILLED, STILLING, STILLNESS, STIMULATING, STIMULATIONS, STIMULI, STING, STINGINESS, STINGS, STINGY, STINT, STIR, STIRRED, STIRRING, STIRS, STOCK, STOCK-IN-TRADE, STOCKING, STOCKS, STOLEN, STOLID, STOMACH, STOMACHS, STONE, STONE-CHIMES, STONES, STOOD, STOOP, STOOPED, STOOPING, STOP, STOPPED, STOPPING, STOPPLE, STOPPLES, STOPS, STORAGE, STORE, STOREHOUSE, STOREHOUSES, STORES, STOREYS, STORIES, STORING, STORM, STORMY, STORY, STOVE, STRADDLE, STRADDLES, STRAIGHT, STRAIGHT-FORWARD, STRAIGHTAWAY, STRAIGHTEN, STRAIGHTENED, STRAIGHTENS, STRAIGHTEST, STRAIGHTFORWARD, STRAIGHTFORWARDLY, STRAIGHTFORWARDNESS, STRAIGHTLY, STRAIGHTNESS, STRAIN, STRAINING, STRAINS, STRAND, STRANGE, STRANGER, STRANGERS, STRATAGEM, STRATAGEMS, STRATEGIC, STRATEGIES, STRATEGIST, STRATEGISTS, STRATEGISTS'SAYING, STRATEGIZING, STRATEGY, STRAW, STRAW-DOGS, STRAW-MADE, STRAWDOGS, STRAY, STRAYED, STRAYING, STRAYS, STREAM, STREAMLETS, STREAMLINING, STREAMS, STREET, STREETS, STRENGTH, STRENGTHEN, STRENGTHENED, STRENGTHENING, STRENGTHENS, STRENGTHS, STRENUOUSLY, STRETCH, STRETCHED, STRETCHES, STRETCHING, STRICT, STRICTLY, STRIDE, STRIDES, STRIDING, STRIFE, STRIKE, STRIKES, STRING, STRINGENT, STRINGING, STRINGS, STRIPPED, STRIPPING, STRIPS, STRIVE, STRIVES, STRIVING, STROKES, STRONG, STRONG-MINDED, STRONG-WILLED, STRONGER, STRONGEST, STRONGLY, STROVE, STRUCTURE, STRUGGLE, STRUGGLES, STRUGGLING, STRUTTING, STUB, STUBBORN, STUBBORNLY, STUDDED, STUDENT, STUDENTS, STUDIES, STUDY, STUDYING, STUFF, STUFFING, STUFFS, STUMBLE, STUMBLED, STUNG, STUPEFY, STUPID, STUPIDITY, STURDY, STUTTER, STUTTERING, STYLE, STYLED, STYLISH, SU, SUBDUE, SUBDUED, SUBDUES, SUBDUING, SUBJECT, SUBJECTING, SUBJECTION, SUBJECTIVE, SUBJECTS, SUBJUGATE, SUBJUGATED, SUBJUGATION, SUBLIME, SUBLIMITY, SUBMERGE, SUBMERGED, SUBMISSION, SUBMISSIVE, SUBMISSIVENESS, SUBMIT, SUBMITS, SUBMITTED, SUBMITTING, SUBORDINATE, SUBORDINATED, SUBORDINATES, SUBORDINATION, SUBSCRIBE, SUBSEQUENTLY, SUBSERVIENT, SUBSIST, SUBSISTED, SUBSTANCE, SUBSTANCELESS, SUBSTANCES, SUBSTANTIAL, SUBSTANTIATE, SUBSTANTIATED, SUBSTANTIVE, SUBSTITUTE, SUBSTITUTES, SUBSTITUTING, SUBTLE, SUBTLENESS, SUBTLEST, SUBTLETIES, SUBTLETY, SUBTLY, SUBTRACT, SUBTRACTING, SUBURBS, SUCCEED, SUCCEEDED, SUCCEEDING, SUCCEEDS, SUCCESS, SUCCESSES, SUCCESSFUL, SUCCESSFULLY, SUCCESSION, SUCCESSIVELY, SUCCORS, SUCCOUR, SUCCOURS, SUCCUMB, SUCCUMBING, SUCH, SUDDEN, SUDDENLY, SUFFER, SUFFERED, SUFFERING, SUFFERS, SUFFICE, SUFFICES, SUFFICIENCY, SUFFICIENT, SUFFICIENTLY, SUFFICING, SUFFUSE, SUFFUSES, SUFFUSING, SUGGESTS, SUI, SUITABILITY, SUITABLE, SUITS, SULLIED, SUMMARILY, SUMMARY, SUMMATIVE, SUMMIT, SUMMON, SUMMONED, SUMMONING, SUMMONS, SUMPTUOUS, SUN, SUNKEN, SUPER, SUPERABUNDANCE, SUPERABUNDANT, SUPERB, SUPERBLY, SUPERCILIOUS, SUPERFICIAL, SUPERFICIALITIES, SUPERFICIALITY, SUPERFICIALLY, SUPERFICIES, SUPERFLUOUS, SUPERIOR, SUPERIORITY, SUPERIORS, SUPERNAL, SUPERNATURAL, SUPERTRAMP, SUPERVISE, SUPPLANT, SUPPLANTS, SUPPLE, SUPPLEMENT, SUPPLEMENTARY, SUPPLEMENTED, SUPPLEMENTS, SUPPLENESS, SUPPLIED, SUPPLIES, SUPPLY, SUPPLYING, SUPPORT, SUPPORTED, SUPPORTING, SUPPORTS, SUPPOSE, SUPPOSING, SUPPRESS, SUPPRESSED, SUPPRESSES, SUPPRESSING, SUPPRESSION, SUPREMACY, SUPREME, SUPREMELY, SURE, SURELY, SURETY, SURFACE, SURFEIT, SURFEITED, SURPASS, SURPASSED, SURPASSES, SURPASSING, SURPLUS, SURPLUSES, SURPRISE, SURPRISED, SURPRISES, SURRENDER, SURROUND, SURROUNDED, SURROUNDING, SURROUNDINGS, SURROUNDS, SURVEY, SURVEYED, SURVIVAL, SURVIVALS, SURVIVE, SURVIVED, SURVIVES, SURVIVORS, SUSPEND, SUSPENDED, SUSPICION, SUSTAIN, SUSTAINED, SUSTAINER, SUSTAINING, SUSTAINS, SUSTENANCE, SWALLOW, SWALLOWED, SWAY, SWAYED, SWEARING, SWEEP, SWEEPINGLY, SWEET, SWEETER, SWEETEST, SWELL, SWELLING, SWEPT, SWERVE, SWERVING, SWIFT, SWIFTLY, SWINGING, SWOLLEN, SWOLLEN-HEADED, SWOOP, SWORD, SWORD-EDGE, SWORDS, SYMBOL, SYMBOL-OF-RANK, SYMBOLIZE, SYMBOLIZED, SYMBOLIZES, SYMPATHY, SYMPTOMS, SYSTEM, SYSTEMS, SZU

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T, T'AI, T'AI-LAO, T'AN, T'AO, T'EH, T'I, T'IEN, T'O, T'U, T'UNG, TA, TABOOS, TACITURN, TACITURNITY, TACKLE, TACKLED, TACKLING, TACTICIAN, TACTICS, TACTLESS, TAI, TAI-CHI, TAIL, TAILOR, TAINTED, TAKE, TAKEN, TAKER, TAKES, TAKING, TALE, TALENT, TALENTED, TALENTS, TALES, TALK, TALKED, TALKERS, TALKING, TALKS, TALL, TALLER, TALLEST, TALLIES, TALLNESS, TALLY, TAMING, TAMPER, TAMPERED, TAMPERING, TAMPERS, TANDEM, TANGIBLE, TANGLED, TANGLES, TANTALIZATION, TANTALIZED, TANTALIZER, TANTALIZING, TAO, TAO'S, TAO-BELIEVER, TAO-FOLLOWERS, TAO-PRACTICIAN, TAO-PRACTICIAN'S, TAO-PRACTICIANS, TAO-PRACTITIONERS, TAOISM, TAOIST, TAOISTS, TAOKU, TAOLESS, TAPROOT, TARES, TARGET, TARGETED, TARNISH, TARNISHED, TASK, TASKS, TASTE, TASTE-LESS, TASTED, TASTEFUL, TASTELESS, TASTELESSNESS, TASTES, TASTING, TASTY, TATTERED, TAUGHT, TAUT, TAX, TAX-COLLECTION, TAX-GRAIN, TAXATION, TAXED, TAXES, TAXING, TE, TÊ, TE'S, TE-LIKE, TEACH, TEACHER, TEACHERS, TEACHES, TEACHING, TEACHINGS, TEAM, TEAMS, TEAR, TEARS, TECHNICS, 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THEREFORE, THEREIN, THEREOF, THEREWITH, THESE, THEY, THEY'D, THEY'LL, THEY'RE, THEY'VE, THICK, THICK-HEADED, THICK-SKINNED, THICKEST, THICKNESS, THIEF, THIEVERY, THIEVES, THIN, THING, THINGHOOD, THINGNESS, THINGS, THINK, THINKING, THINKS, THINNESS, THINNEST, THINNING, THIRD, THIRD-CLASS, THIRD-RATE, THIRSTING, THIRTEEN, THIRTY, THIRTY-SPOKE, THIS, THISTLES, THITHER, THORN, THORNS, THORNY, THOROUGH, THOROUGHBRED, THOROUGHBREDS, THOROUGHLY, THOROUGHNESS, THOSE, THOU, THOUGH, THOUGHT, THOUGHTFUL, THOUGHTLESSLY, THOUGHTS, THOUSAND, THOUSAND-LI, THOUSAND-MILE, THOUSANDS, THREAD, THREAD-HEAD, THREADBARE, THREADS, THREAT, THREATEN, THREATENED, THREATENING, THREATS, THREE, THREE-TENTHS, THREEFOLD, THRESHOLD, THREW, THRIFT, THRIFTINESS, THRIFTY, THRILLED, THRIVE, THRIVES, THRIVING, THROAT, THRONE, THRONES, THROUGH, THROUGHOUT, THROW, THROWER'S, THROWING, THROWN, THROWS, THRUST, THRUSTING, THUNDERSTORM, THUS, THWARTED, THY, TI, TIANDAN, TIDE, TIDES, TIE, TIED, TIER, TIERS, TIES, TIGER, TIGERS, TIGHT, TIGHTENED, TIGHTER, TIGHTLY, TILL, TILLED, TILLING, TILTING, TIMBER, TIME, TIME-TESTED, TIMELESS, TIMELINESS, TIMELY, TIMES, TIMID, TIMIDLY, TIMING, TING, TINGLING, TINIEST, TINKLE, TINSEL, TINY, TIP, TIP-TOE, TIPTOE, TIPTOED, TIPTOES, TIRE, TIRED, TIRELESS, TIRELESSLY, TIRES, TIRESOME, TIRING, TIS, TITHING, TITLE, TITLED, TITLES, TO, TODAY, TODAY'S, TOGETHER, TOIL, TOKEN, TOKENS, TOLD, TOLERANCE, TOLERANT, TOLERATED, TOLERATES, TONE, TONELESS, TONES, TONGUE, TONGUE-TIED, TONGUES, TOO, TOO-LONG, TOO-SHORT, TOOK, TOOL, TOOLS, TOOTH, TOP, TOPPLE, TOPPLED, TOPSY-TURVY, TORN, TORRENTIAL, TORRENTS, TORTOISE, TORTUOUS, TORTURED, TOSSED, TOTAL, TOTALLY, TOTTER, TOUCH, TOUCHED, TOUCHING, TOUGH, TOUGHENING, TOUGHENS, TOUT, TOW, TOWARD, TOWARDS, TOWER, TOWERS, TOWN, TOWNS, TRACE, TRACED, TRACELESS, TRACES, TRACK, TRACKS, TRADE, TRADED, TRADITION, TRADITIONAL, TRADITIONS, TRAFFIC, TRAFFICKING, TRAIL, TRAILING, TRAILS, TRAIN, TRAINS, TRAIT, TRAITS, TRAMP, TRAMPED, TRANQUIL, TRANQUILITY, TRANQUILIZE, TRANQUILLITY, TRANQUILLIZE, TRANQUILLIZED, TRANQUILLY, TRANSACT, TRANSACTING, TRANSCEND, TRANSCENDENT, TRANSCENDENTAL, TRANSCENDENTALLY, TRANSCENDING, TRANSCENDS, TRANSFORM, TRANSFORMATION, TRANSFORMED, TRANSFORMING, TRANSFORMS, TRANSGRESSED, TRANSGRESSING, TRANSGRESSION, TRANSGRESSIONS, TRANSIENT, TRANSITORY, TRANSMUTATION, TRANSMUTE, TRANSPARENCY, TRANSPARENT, TRANSPIRES, TRAPPING, TRAPPINGS, TRASH, TRAVEL, TRAVELED, TRAVELER, TRAVELERS, TRAVELING, TRAVELLER, TRAVELLING, TRAVELS, TREACHERIES, TREAD, TREADING, TREASURE, TREASURED, TREASURES, TREASURING, TREASURY, TREAT, TREATED, TREATING, TREATMENT, TREATS, TREE, TREES, TREND, TRESPASS, TRESPASSED, TRIAL, TRIALS, TRIBAL, TRIBULATIONS, TRIBUTARIES, TRIBUTE, TRIBUTES, TRICKERY, TRICKILY, TRICKS, TRICKY, TRIED, TRIES, TRIFLE, TRIFLING, TRIMMINGS, TRINITY, TRIP, TRIPS, TRIUMPH, TRIUMPHANT, TRIUMPHANTLY, TRIUMPHING, TRIUMPHS, TRIVIAL, TRODDEN, TROOP, TROOPS, TROUBLE, TROUBLED, TROUBLES, TROUBLESOME, TROUBLING, TRUCE, TRUE, TRUER, TRUEST, TRUISM, TRULY, TRUMPET, TRUNCATE, TRUNCATED, TRUNK, TRUNKS, TRUST, TRUSTED, TRUSTEE, TRUSTEESHIP, TRUSTFUL, TRUSTFULNESS, TRUSTING, TRUSTS, TRUSTWORTHINESS, TRUSTWORTHINESS'S, TRUSTWORTHY, TRUTH, TRUTHFUL, TRUTHFULLY, TRUTHFULNESS, TRY, TRYING, TS'U, TS'UN, TSAI, TSAN, TSAO, TSE, TSÊ, TSO, TSU, TSUI, TSUNG, TU, TUBE, TUI, TUITION, TUMBLED, TUMBLING, TUMOR, TUMORS, TUMOUR, TUMOURS, TUMULT, TUMULTS, TUNE, TUNG, TUNIC, TUNNEL, TURBID, TURBIDITY, TURBULENCE, TURBULENT, TURGID, TURMOIL, TURN, TURNED, TURNING, TURNING-POINT, TURNINGS, TURNS, TWAS, TWIGS, TWINE, TWIST, TWISTED, TWISTY, TWO, TWO-ARMS, TWOFOLD, TWOULD, TYING, TYPE, TYPES, TYPICAL, TYPIFIES, TYRANNY, TYRANT, TZ'U, TZE, TZU, TZU-CHENG, TZU-HUA, TZU-JAN, TZU-P'U

U

UBIQUITOUS, UGLINESS, UGLY, ULL, ULTERIOR, ULTIMATE, ULTIMATELY, ULTIMATES, UN, UN-GOVERNED, UN-LEARNED, UNABATED, UNABLE, UNACCOUNTABLE, UNACKNOWLEDGED, UNADORNED, UNAFFECTED, UNAFRAID, UNALTERABLE, UNAMBITIOUS, UNASSERTIVELY, UNASSUMING, UNATTACHED, UNATTAINABLE, UNATTAINABLY, UNATTRACTIVE, UNAVOIDABLE, UNAVOIDABLY, UNAWARE, UNAWARELY, UNBALANCED, UNBEARABLE, UNBEGUN, UNBELIEF, UNBELIEVABLE, UNBENDING, UNBENT, UNBIASED, UNBLOCK, UNBORN, UNBROKEN, UNCANNY, UNCARVED, UNCEASING, UNCEASINGLY, UNCENTERED, UNCERTAIN, UNCHANGEABLE, UNCHANGED, UNCHANGING, UNCLARITY, UNCLEAN, UNCLEAR, UNCOMFORTABLE, UNCOMMITTED, UNCONCEALED, UNCONCERN, UNCONCERNED, UNCONDITIONAL, UNCONDITIONALLY, UNCONDITIONED, UNCONQUERABLE, UNCONSCIOUS, UNCONSTRAINED, UNCONTENTIOUS, UNCONTROLLABLE, UNCONVENTIONAL, UNCONVENTIONALLY, UNCOUNTED, UNCOUTH, UNCRAFTY, UNCULTIVATED, UNDAMAGED, UNDECEIVING, UNDECIDED, UNDECORATED, UNDEFINED, UNDER, UNDER-ESTIMATE, UNDER-ESTIMATING, UNDER-PROVIDED, UNDERDOG, UNDERESTIMATE, UNDERESTIMATED, UNDERESTIMATES, UNDERESTIMATING, UNDERESTIMATION, UNDERGO, UNDERGOES, UNDERGOING, UNDERGROUND, UNDERLIES, UNDERLINGS, UNDERLYING, UNDERMINED, UNDERNEATH, UNDERPRIVILEGED, UNDERSIDE, UNDERSTAND, UNDERSTANDING, UNDERSTANDS, UNDERSTOOD, UNDERTAKE, UNDERTAKEN, UNDERTAKES, UNDERTAKING, UNDERTAKINGS, UNDERVALUE, UNDESIRABLE, UNDESIRED, UNDEVELOPED, UNDIFFERENTIATED, UNDISCIPLINED, UNDISCRIMINATING, UNDISPELLED, UNDISTINGUISHED, UNDISTRACTED, UNDISTURBABLE, UNDISTURBED, UNDIVIDED, UNDO, UNDOES, UNDONE, UNDRESSED, UNDUE, UNDYED, UNDYING, UNEASY, UNEDUCABLE, UNEMPLOYED, UNENDING, UNENDINGLY, UNENLIGHTENED, UNERRING, UNERRINGLY, UNEVEN, UNEVOLVED, UNEXCITABLE, UNEXCITED, UNEXPECTANCY, UNEXPECTED, UNFAILING, UNFAIRNESS, UNFAITHFUL, UNFASTENED, UNFATHOMABLE, UNFAVORED, UNFEARFUL, UNFEELING, UNFILLED, UNFINISHED, UNFIT, UNFITTING, UNFOLD, UNFOLDING, UNFOLDMENT, UNFORESEEN, UNFORMED, UNFORTUNATE, UNFORTUNATELY, UNFULFILLED, UNFULFILLING, UNGOVERNED, UNGRACIOUS, UNGRACIOUSNESS, UNHAPPY, UNHARMED, UNHEARD, UNHEEDED, UNHEWN, UNHOLINESS, UNHOLY, UNHURRIED, UNIFICATION, UNIFIED, UNIFIES, UNIFY, UNIFYING, UNILLUMINATING, UNIMAGINABLE, UNIMPAIRED, UNIMPORTANT, UNIMPRESSED, UNINTELLIGENT, UNINTENTIONALLY, UNINTERESTING, UNINVITING, UNION, UNIQUE, UNIQUELY, UNIQUENESS, UNISON, UNITARY, UNITE, UNITED, UNITES, UNITING, UNITY, UNIVERSAL, UNIVERSALITY, UNIVERSALLY, UNIVERSE, UNJUSTLY, UNKIND, UNKINDNESS, UNKNOWABLE, UNKNOWING, UNKNOWN, UNKNOWN-EXISTENCE, UNLEARN, UNLEARNABLE, UNLEARNED, UNLEASHES, UNLESS, UNLIKE, UNLIKELY, UNLIMITED, UNLOCK, UNLOCKED, UNLOOSE, UNLUCKY, UNLUSTFUL, UNMANIFEST, UNMEASURABLE, UNMISTAKABLY, UNMOVABLE, UNMOVED, UNNAMABLE, UNNAMEABLE, UNNAMED, UNNATURAL, UNNATURALLY, UNNECESSARY, UNNOTICED, UNOBSTRUCTED, UNOBTRUSIVE, UNOCCUPIED, UNOCCUPIEDNESS, UNPLEASANT, UNPREDICTABLE, UNPREJUDICED, UNPREPARED, UNPRETENTIOUS, UNPRETENTIOUSNESS, UNPROCESSED, UNPROFITABLE, UNPROTESTINGLY, UNQUALIFIED, UNQUENCHABLE, UNQUESTIONABLY, UNQUIET, UNRAVEL, UNRAVELING, UNRAVELS, UNREACHABLE, UNREAL, UNREALITY, UNREASONABLE, UNRECOGNISED, UNRECOGNIZABLE, UNREFINED, UNREFLECTING, UNREST, UNRESTRAINED, UNREVEALED, UNRUFFLED, UNRULINESS, UNRULY, UNSAVED, UNSCATHED, UNSCRUPULOUS, UNSCRUPULOUSLY, UNSEEN, UNSELFISH, UNSELFISHNESS, UNSETTLED, UNSHAKABLE, UNSHEATHING, UNSOLVED, UNSOPHISTICATED, UNSPECIFIED, UNSPOILED, UNSPOKEN, UNSTEADY, UNSTIRRED, UNSUBSTANTIATED, UNSUPPORTED, UNSURE, UNSUSPECTING, UNSWAYED, UNSWERVING, UNSWERVINGLY, UNTAINTED, UNTAMABLE, UNTANGLE, UNTANGLES, UNTAUGHT, UNTERMINABLE, UNTHINKABLE, UNTIE, UNTIED, UNTIES, UNTIL, UNTILLED, UNTIMELY, UNTIRING, UNTIRINGLY, UNTO, UNTOUCHED, UNTRACEABLE, UNTRAINED, UNTRUSTWORTHY, UNTRUTH, UNTYING, UNUSED, UNUSUAL, UNVARYING, UNVEILING, UNVEILS, UNVIRTUOUS, UNWANTED, UNWAVERING, UNWAVERINGLY, UNWEARILY, UNWEARYING, UNWILLING, UNWILLINGNESS, UNWINDING, UNWISE, UNWORN, UNWORTHINESS, UNWORTHY, UNWROUGHT, UNYIELDING, UP, UPHELD, UPHOLD, UPON, UPPER, UPRIGHT, UPRIGHTNESS, UPRISING, UPROOT, UPROOTED, UPROOTS, UPSET, UPSIDE, UPTORN, UPWARD, UPWARDS, URGE, URGENTLY, US, USABLE, USAGE, USE, USEABLE, USED, USEFUL, USEFULNESS, USELESS, USELESSLY, USER, USES, USHER, USING, USUALLY, USURP, USURPING, UTENSIL, UTENSIL'S, UTENSILS, UTILISES, UTILITY, UTILIZATIONS, UTILIZE, UTILIZED, UTILIZING, UTMOST, UTOPIA, UTTER, UTTERABLE, UTTERANCE, UTTERANCES, UTTERED, UTTERING, UTTERLY, UTTERS

V

VACANCY, VACANT, VACUITY, VACUOUS, VACUUM, VAGUE, VAGUELY, VAGUENESS, VAIN, VAINGLORIOUS, VAINLY, VALE, VALIANT, VALID, VALIDITY, VALLEY, VALLEY'S, VALLEYS, VALOR, VALUABLE, VALUABLES, VALUE, VALUED, VALUES, VALUING, VANGUARD, VANISH, VANISHED, VANISHES, VANITIES, VANITY, VANQUISH, VANQUISHED, VANQUISHER, VANQUISHES, VANQUISHING, VANS, VAPOR, VAPORS, VARIANCE, VARIATION, VARIATIONS, VARIED, VARIETY, VARIOUS, VARY, VASSALAGE, VAST, VAST-SPREADING, VASTLY, VASTNESS, VASTS, VAUNT, VAUNTING, VAUNTS, VEGETABLE, VEGETATION, VEHICLE, VEHICLES, VEIL, VEILED, VENEER, VENERABILITY, VENERABLE, VENERATE, VENERATED, VENERATING, VENERATION, VENGEFUL, VENOMOUS, VENT, VENTURE, VENTURES, VENTURING, VERBAL, VERBALIZED, VERBALLY, VERBOSITY, VERGE, VERGES, VERILY, VERITABLE, VERITIES, VERSA, VERSATILE, VERSATILITY, VERSE-MAKERS, VERSED, VERY, VESSEL, VESSEL'S, VESSELS, VESTED, VEXATION, VEXATIONS, VIABLE, VIAND, VIBRANT, VIBRATES, VICE, VICIOUS, VICTIM, VICTIMS, VICTOR, VICTORIES, VICTORIOUS, VICTORIOUSLY, VICTORS, VICTORY, VICTORY-BOUND, VIEW, VIEWED, VIEWPOINT, VIEWPOINTS, VIEWS, VIGILANCE, VIGILANT, VIGOR, VIGOROUS, VIGOROUSLY, VIGOUR, VILIFYING, VILLAGE, VILLAGE'S, VILLAGERS, VILLAGES, VIM, VIOLATE, VIOLATES, VIOLATION, VIOLENCE, VIOLENT, VIOLENTLY, VIPERS, VIRGIN, VIRILE, VIRILITY, VIRTUALLY, VIRTUE, VIRTUE'S, VIRTUE-CONSCIOUS, VIRTUELESS, VIRTUES, VIRTUOUS, VIRTUOUSLY, VIRTUOUSNESS, VISIBLE, VISION, VISIT, VISITATION, VISITED, VISITING, VISITOR, VISITORS, VISITS, VISUAL, VISUALIZED, VITAL, VITALITIES, VITALITY, VITALIZED, VITALIZING, VITIATE, VIVACITY, VIVID, VOGUE, VOICE, VOICED, VOICES, VOID, VOIDED,

VOLITION, VOLUBLY, VOLUMES, VOLUMINOUS, VOLUNTARILY, VORACIOUS, VOUS, VOWELS, VULGAR, VULNERABLE, VYING

W

W, WADE, WADING, WAFTING, WAGE, WAGES, WAGGONS, WAGON, WAGONS, WAIF, WAIL, WAILING, WAISTS, WAIT, WAITING, WAKE, WALK, WALKED, WALKER, WALKERS, WALKING, WALKS, WALL, WALLED-IN, WALLOW, WALLS, WANDER, WANDERER, WANDERING, WANDERS, WANED, WANES, WANG, WANG-PI, WANING, WANT, WANTED, WANTING, WANTON, WANTONLY, WANTS, WAR, WAR-HORSES, WAR-WAGONS, WARD, WARE, WAREHOUSES, WARES, WARFARE, WARLIKE, WARM, WARMED, WARMLY, WARMTH, WARN, WARNING, WARPED, WARRIOR, WARRIORS, WARS, WARY, WAS, WASH, WASHING, WASN'T, WASPS, WASTE, WASTED, WASTEFUL, WASTEFULNESS, WASTELAND, WASTES, WASTING, WATCH, WATCH-TOWERS, WATCHED, WATCHES, WATCHFUL, WATCHING, WATER, WATER'S, WATERS, WATERWAY, WATERWAYS, WATERY, WAVERING, WAVERS, WAVES, WAX, WAY, WAY'S, WAYFARER, WAYFARERS, WAYLESS, WAYS, WAYSIDE, WE, WE'RE, WEAK, WEAKEN, WEAKENED, WEAKENING, WEAKENS, WEAKER, WEAKEST, WEAKNESS, WEAKNESSES, WEALTH, WEALTHIEST, WEALTHY, WEAPON, WEAPONLESS, WEAPONRY, WEAPONS, WEAR, WEARETH, WEARIED, WEARINESS, WEARING, WEARS, WEARY, WEARYING, WEAVE, WEB, WEDDED, WEED, WEEDING, WEEDS, WEEDY, WEEP, WEEPS, WEI, WEIGH, WEIGHED, WEIGHING, WEIGHS, WEIGHT, WEIGHTED, WEIGHTIER, WEIGHTLESS, WEIGHTY, WEIRD, WEIZHAO, WELCOME, WELCOMED, WELCOMES, WELFARE, WELL, WELL-BALANCED, WELL-BEING, WELL-BUILT, WELL-CLOSED, WELL-DEVISED, WELL-EMBRACED, WELL-ESTABLISHED, WELL-FASTENED, WELL-FED, WELL-FORMED, WELL-FOUNDED, WELL-GRASPED, WELL-HIDDEN, WELL-KEPT, WELL-MANNERED, WELL-NIGH, WELL-ORDERED, WELL-PREPARED, WELL-PRESERVED, WELL-ROUNDED, WELL-RULED, WELL-SHUT, WELL-TIED, WELL-VERSED, WEN, WENS, WENT, WERE, WEREN'T, WHAT, WHAT'S, WHAT-HAS-NO-BEING, WHAT-LEAVES-NO-OPENING, WHATEVER, WHATSOEVER, WHEEL, WHEEL'S, WHEELS, WHEN, WHENCE, WHENEVER, WHERE, WHEREAS, WHEREBY, WHEREFORE, WHEREIN, WHEREON, WHERETO, WHEREUPON, WHEREVER, WHEREWITH, WHETHER, WHICH, WHICHEVER, WHILE, WHILST, WHIMS, WHIRLING, WHIRLWIND, WHISPER, WHISTLE, WHITE, WHITENESS, WHITEST, WHITHER, WHITTLED, WHO, WHO'S, WHOEVER, WHOLE, WHOLE-HEARTED, WHOLE-HEARTEDLY, WHOLEHEARTED, WHOLEHEARTEDLY, WHOLENESS, WHOLESOME, WHOLLY, WHOM, WHOMEVER, WHOMSOEVER, WHOSE, WHOSOEVER, WHY, WICKED, WICKEDNESS, WIDE, WIDE-MESHED, WIDELY, WIDESPREAD, WIDOW, WIDOWED, WIDOWER, WIDOWERS, WIDOWHOOD, WIDOWS, WIDTH, WIELD, WIELDED, WIELDER, WIELDERS, WIELDING, WIELDS, WIFE, WILD, WILDERNESS, WILDLY, WILES, WILFULLY, WILL, WILLFUL, WILLFULLY, WILLFULNESS, WILLING, WILLINGLY, WILLS, WILT, WILY, WIN, WIND, WINDING, WINDOW, WINDOWS, WINDS, WINDSTORM, WINE, WING, WINGS, WINKING, WINKING-WANING, WINNER, WINNERS, WINNING, WINNINGS, WINS, WINTER, WINTRY, WIPE, WIPED, WISDOM, WISDOMS, WISE, WISELY, WISER, WISEST, WISH, WISHED, WISHES, WISHING, WIT, WITCHCRAFT, WITH, WITHDRAW, WITHDRAWING, WITHDRAWN, WITHDRAWS, WITHDREW, WITHER, WITHERED, WITHERS, WITHHOLD, WITHHOLDS, WITHIN, WITHOUT, WITHSTAND, WITNESS, WITNESSING, WITS, WITTY, WIZENED, WOE, WOES, WOMAN, WOMAN'S, WOMANLY, WOMB, WOMB-DOOR, WOMBS, WOMEN'S, WON, WON'T, WONDER, WONDERFUL, WONDERFULLY, WONDERFULNESS, WONDERS, WONDROUS, WONDROUSLY, WONT, WOOD, WOODCUTTER, WOODEN, WOOLEN, WORD, WORD'S, WORDLESS, WORDLESSLY, WORDS, WORDY, WORE, WORK, WORKABLE, WORKED, WORKER, WORKERS, WORKING, WORKMEN, WORKS, WORLD, WORLD'S, WORLDLINGS, WORLDLY, WORLDS, WORN, WORN-OUT, WORRIED, WORRIES, WORRISOME, WORRY, WORRYING, WORSE, WORSHIP, WORSHIPPED, WORST, WORTH, WORTHIER, WORTHILY, WORTHINESS, WORTHLESS, WORTHLESSNESS, WORTHWHILE, WORTHY, WOULD, WOULDN'T, WOUND, WOUNDED, WOUNDING, WOUNDS, WOVEN, WRANGLE, WRAP, WRAPPED, WRATH, WRATHFUL, WREATHED, WRECKER, WRESTLE, WRITE, WRITING, WRITINGS, WRITTEN, WRONG, WRONGDOER, WRONGDOERS, WRONGED, WRONGLY, WROUGHT, WU, WU-CHI, WU-CHIH, WU-MING, WU-WEI, WU-YŪ, WUWEI

X

XI, XIAN, XUAN, XUANS

Y

YAN, YANG, YANG-TZE, YAO-MIAO, YARDS, YEA, YEAH, YEAR, YEARLY, YEARN, YEARNING, YEARS, YEN, YEN-CH'U, YES, YET, YI, YIELD, YIELDED, YIELDING, YIELDINGLY, YIELDS, YIN, YIN-YANG, YING, YO, YOU, YOU'D, YOU'LL, YOU'RE, YOU'VE, YOU-WEI, YOUNG, YOUNGSTERS, YOUR, YOURS, YOURSELF, YOURSELVES, YOUTHFUL, YU, YU-CHIH, YU-MING, YU-YŪ, YŪ, YÛAN, YÜEH, YUAN, YUN, YUNG

Z

ZENITH, ZEST

All Russian words used in corpus: 50,277(of them 9,692 distinct)

А

А, АЗАРТ, АЗАРТА, АКТИВНО, АКТИВНЫ, АКТИВНЫМ, АЛТАРЕЙ, АЛТАРЯ, АЛЧЕН, АМБАРОВ, АМБАРЫ, АНОМАЛЬНОГО, АНОМАЛЬНОЕ, АНОМАЛЬНЫМ, АНОМАЛЬНЫХ, АРМИИ, АРМИЙ, АРМИЮ, АРОМАТОВ, АРШИН, АСИММЕТРИИ, АСИММЕТРИЮ, АТАКОВАТЬ, АУДИЕНЦИИ

Б

Б, БАЗАРНОЙ, БАЗАРОВ, БАНДИТОВ, БАХВАЛИТСЯ, БАХВАЛЬСТВО, БАХВАЛЬСТВОМ, БАШНЮ, БАШНЯ, БДИТЕЛЬНОСТИ, БЕГАЮТ, БЕГОТНЮ, БЕГОТНЯ, БЕД, БЕДА, БЕДЕ, БЕДНЕЕ, БЕДНЕЕТ, БЕДНЫМ, БЕДНЫХ, БЕДНЯКАМ, БЕДНЯКОВ, БЕДСТВИЕ, БЕДСТВИЙ, БЕДСТВИЯ, БЕДУ, БЕДЫ, БЕЗ, БЕЗБРЕЖНОЕ, БЕЗВЕСТНОСТЬ, БЕЗВЕСТНЫМ, БЕЗВИДНАЯ, БЕЗВИДНЫЙ, БЕЗВКУСНО, БЕЗВКУСНОЕ, БЕЗГЛАСНЫЕ, БЕЗГРАНИЧЕН, БЕЗГРАНИЧНАЯ, БЕЗГРАНИЧНОЕ, БЕЗГРАНИЧНЫМ, БЕЗДЕЙСТВИЕ, БЕЗДЕЙСТВИЕМ, БЕЗДЕЙСТВИИ, БЕЗДЕЙСТВИЯ, БЕЗДЕЙСТВУЮТ, БЕЗДЕЛИЦ, БЕЗДЕЯТЕЛЕН, БЕЗДЕЯТЕЛЬНОСТИ, БЕЗДЕЯТЕЛЬНОСТЬ, БЕЗДЕЯТЕЛЬНЫМ, БЕЗДЕЯТЕЛЬНЫМИ, БЕЗДНА, БЕЗДНА-ПУЧИНА, БЕЗДОМНЫЙ, БЕЗДОННОСТИ, БЕЗДОННОСТЬЮ, БЕЗДУМЕН, БЕЗЗАБОТЕН, БЕЗЗАКОНИЕ, БЕЗЗАЩИТНО, БЕЗЗВУЧНАЯ, БЕЗЗВУЧНО-ПУСТОТНОЕ, БЕЗЗВУЧНОЕ, БЕЗЗВУЧНОЙ, БЕЗЗВУЧНОСТИ, БЕЗЗВУЧНЫЙ, БЕЗЗВУЧНЫМ, БЕЗЛИКАЯ, БЕЗМЕРНО, БЕЗМОЛВНА, БЕЗМОЛВНАЯ, БЕЗМЯТЕЖНО, БЕЗМЯТЕЖНО-ПОКОЙНО, БЕЗМЯТЕЖНОЕ, БЕЗМЯТЕЖНОСТИ, БЕЗМЯТЕЖНОСТЬ, БЕЗМЯТЕЖНОСТЬЮ, БЕЗНРАВСТВЕННЫ, БЕЗНРАВСТВЕННЫЕ, БЕЗНРАВСТВЕННЫЙ, БЕЗНРАВСТВЕННЫХ, БЕЗО, БЕЗОБРАЗНО, БЕЗОБРАЗНОЕ, БЕЗОПАСНОГО, БЕЗОПАСНОСТИ, БЕЗРАЗЛИЧЕН, БЕЗРАССУДЕН, БЕЗРАССУДНО-ДЕРЗКИЙ, БЕЗРАССУДНОСТИ, БЕЗРАССУДСТВОМ, БЕЗУМИЕ, БЕЗУМИЯ, БЕЗУМНОЙ, БЕЗУМСТВО, БЕЗУЧАСТНЫМ, БЕЗЫМЯНЕН, БЕЗЫМЯННАЯ, БЕЗЫМЯННО, БЕЗЫМЯННОЕ, БЕЗЫМЯННОЙ, БЕЗЫМЯННОСТИ, БЕЗЫМЯННОСТЬ, БЕЗЫМЯННЫМ, БЕЗЫСКУСЕН, БЕЗЫСКУСНАЯ, БЕЗЫСКУСНОСТЬ, БЕЗЫСКУСНЫМ, БЕЗЫСКУССТВЕННУЮ, БЕЛИЗНА, БЕЛОЕ, БЕРЕГЛИ, БЕРЕГУ, БЕРЕГУТ, БЕРЕЖЁТ, БЕРЕЖЛИВ, БЕРЕЖЛИВОСТИ, БЕРЕЖЛИВОСТЬ, БЕРЕЖЛИВОСТЬЮ, БЕРЕЖЛИВЫЕ, БЕРЕЖЛИВЫМ, БЕРЕЖНО, БЕРЕТ, БЕРЕТСЯ, БЕРЕЧЬ, БЕРЕШЬ, БЕРИТЕ, БЕРУТ, БЕРУТСЯ, БЕРЯ, БЕСКОНЕЧНА, БЕСКОНЕЧНО, БЕСКОНЕЧНОЕ, БЕСКОНЕЧНОМ, БЕСКОНЕЧНОСТЬ, БЕСКОНЕЧНЫ, БЕСКОНЕЧНЫЙ, БЕСКОНЕЧНЫМ, БЕСКОРЫСТЕН, БЕСКОРЫСТНЫ, БЕСКРАЙНОСТИ, БЕСКРАЙНОСТЬ, БЕСПЕЧНОСТЬ, БЕСПЛОДНОГО, БЕСПОКОИТЬ, БЕСПОКОЙНОГО, БЕСПОКОЙСТВ, БЕСПОЛЕЗНО, БЕСПОЛЕЗНЫМ, БЕСПОМОЩНО, БЕСПОМОЩНЫМ, БЕСПОМОЩНЫМИ, БЕСПОРОЧЕН, БЕСПОРЯДКА, БЕСПОРЯДКОВ, БЕСПОРЯДКУ, БЕСПОРЯДОК, БЕСПОРЯДОЧНО, БЕСПРЕДЕЛ, БЕСПРЕДЕЛЬНА, БЕСПРЕДЕЛЬНО, БЕСПРЕДЕЛЬНОЕ, БЕСПРЕДЕЛЬНОМУ, БЕСПРЕСТАННО, БЕСПРИСТРАСТЕН, БЕСПРИСТРАСТНЫЙ, БЕСПРИСТРАСТНЫМ, БЕСПРОМЕЖУТОЧНЫМ, БЕССИЛЬНО, БЕССЛОВЕСНОЕ, БЕССМЕННЫМ, БЕССМЕРТЕН, БЕССМЫСЛЕННОГО, БЕССТРАСТЕН, БЕССТРАСТИЕ, БЕССТРАСТИИ, БЕССТРАСТИЯ, БЕССТРАСТНО, БЕССТРАСТНОСТЬЮ, БЕССТРАСТНЫ, БЕССТРАСТНЫМ, БЕССТРАШИИ, БЕССТРАШИЯ, БЕССТРАШНЫМ, БЕСТЕЛЕСНО, БЕСТЕЛЕСНОЕ, БЕСФОРМЕННА, БЕСФОРМЕННОГО, БЕСФОРМЕННОЙ, БЕСФОРМЕННОСТЬ, БЕСФОРМЕННОЮ, БЕСХИТРОСТЕН, БЕСЦВЕТНЫМ, БЕСЧЕСТИТ, БЕСЧЕСТЬЕ, БЕСЧЕСТЬЮ, БЕСЧИСЛЕННОЕ, БЕСЫ, БЕШЕНСТВО, БИРКАМ, БИРКИ, БИРКУ, БИРОК, БИТВАХ, БИТВЕ, БИТВУ, БИТВЫ, БЛАГ, БЛАГА, БЛАГА-ДЭ, БЛАГАЯ, БЛАГИЕ, БЛАГИМ, БЛАГИМИ, БЛАГИХ, БЛАГО, БЛАГО-ДЭ, БЛАГОВЕЩИМ, БЛАГОВОЛЕНИЕ, БЛАГОВОЛЕНИЯ, БЛАГОГОВЕЙНО-ПОЧТЕННЫ, БЛАГОГОВЕНИЕ, БЛАГОДАРЯ, БЛАГОДЕНСТВИЕ, БЛАГОДЕНСТВИИ, БЛАГОДЕНСТВИЯ, БЛАГОЕ, БЛАГОЙ, БЛАГОМ, БЛАГОМ-ДЭ, БЛАГОМУ, БЛАГОПОЛУЧИЕ, БЛАГОПОЛУЧНЫ, БЛАГОПРИСТОЙНЫМ, БЛАГОРАЗУМЕН, БЛАГОРАЗУМНОГО, БЛАГОРОДЕН, БЛАГОРОДНЕЕ, БЛАГОРОДНОГО, БЛАГОРОДНОЕ, БЛАГОРОДНЫЕ, БЛАГОРОДНЫЙ, БЛАГОРОДНЫМ, БЛАГОРОДНЫХ, БЛАГОРОДСТВА, БЛАГОСОСТОЯНИЕ, БЛАГОСОСТОЯНИИ, БЛАГОСТИ, БЛАГОСТНОЙ, БЛАГОСТНЫЙ, БЛАГОСТЬ, БЛАГОСТЬЮ, БЛАГОТВОРЕН, БЛАГОТВОРНА, БЛАГОТВОРНО, БЛАГОУСТРОЕННОЕ, БЛАГОЧЕСТИЕ, БЛАГУ-ДЭ, БЛАГУЮ, БЛЕКЛО, БЛЕКЛЫМ, БЛЕСК, БЛЕСКА, БЛЕСКУ, БЛЕСТЕТЬ, БЛЕСТИТ, БЛЕСТЯТ, БЛЕСТЯЩИМ, БЛЕЩЕТ, БЛИЖАЙШИХ, БЛИЖЕ, БЛИЗКА, БЛИЗКО, БЛИЗКОМ, БЛИЗОК, БЛИСТАТЬ, БЛУЖДАЮ, БЛЮДА, БЛЮДАМИ, БЛЮДЕТ, БЛЮДИ, БЛЮДО, БЛЮДУТ, БЛЮДУЩИЙ, БЛЮДЯ, БЛЮСТИ, БОГАТ, БОГАТЕЕТ, БОГАТЕЮТ, БОГАТОЙ, БОГАТСТВ, БОГАТСТВА, БОГАТСТВЕ, БОГАТСТВО, БОГАТСТВОМ, БОГАТУЮ, БОГАТЫ, БОГАТЫЕ, БОГАТЫМ, БОГАТЫХ, БОГАЧ, БОГАЧЕ, БОГОМ, БОЕВИТОСТИ, БОЕВИТОСТЬЮ, БОЕВУЮ, БОЕВЫЕ, БОЕВЫХ, БОЕЦ, БОЖЕСТВА, БОЖЕСТВЕННАЯ, БОЖЕСТВЕННОЕ, БОЖЕСТВЕННОЙ, БОЖЕСТВЕННОСТЬ, БОЖЕСТВЕННОСТЬЮ, БОЖЕСТВЕННЫЙ, БОЖЕСТВЕННЫМИ, БОИТСЯ, БОИШЬСЯ, БОЙ, БОЙСЯ, БОЛЕЕ, БОЛЕЕТ, БОЛЕЗНИ, БОЛЕЗНЬ, БОЛЕЗНЬЮ, БОЛЕЗНЯМ, БОЛЕН, БОЛЕНИЕ, БОЛЕТЬ, БОЛЕЮТ, БОЛЬНЕЕ, БОЛЬНЕЙ, БОЛЬНОЙ, БОЛЬНЫМ, БОЛЬШАЯ, БОЛЬШЕ, БОЛЬШЕГО, БОЛЬШЕЕ, БОЛЬШЕЙ, БОЛЬШИЕ, БОЛЬШИМ, БОЛЬШИМИ, БОЛЬШИНСТВО, БОЛЬШИХ, БОЛЬШОГО, БОЛЬШОЕ, БОЛЬШОЙ, БОЛЬШОМ, БОЛЬШОМУ, БОЛЬШУЮ, БОРЕТСЯ, БОРМОТАНЬЕ, БОРОТЬСЯ, БОРЬБУ, БОРЬБЫ, БОЮСЬ, БОЯ, БОЯЛИСЬ, БОЯЛСЯ, БОЯСЬ, БОЯТСЯ, БОЯТЬСЯ, БОЯЩИЙСЯ, БОЯЩИМСЯ, БРАЗДЫ, БРАКЕ, БРАНЬ, БРАТСКАЯ, БРАТСКОЙ, БРАТЬ, БРЕМЯ, БРОСАЮТСЯ, БРОСИТЬ, БРОСЬТЕ, БРОШЕННЫХ, БРОШЕНЫ, БУДЕТ, БУДЕТЕ, БУДЕШЬ, БУДНИЧНОЕ, БУДТО, БУДУ, БУДУТ, БУДУЧИ, БУДУЩЕГО, БУДУЩЕЕ, БУДЬ, БУДЬТЕ, БУЙСТВУЕТ, БУЛЫЖНИК, БУРЬЯН, БУРЬЯНОМ, БЫ, БЫВАЕТ, БЫВАЛО, БЫВАЮ, БЫВАЮТ, БЫЛ, БЫЛА, БЫЛИ, БЫЛИНКИ, БЫЛО, БЫСТРАЯ, БЫСТРО, БЫСТРОТЕЧНОЕ, БЫСТРЫЕ, БЫСТРЫЙ, БЫТИЕ, БЫТИЕМ, БЫТИИ, БЫТИЮ, БЫТИЯ, БЫТЬ

В

В, ВАЖНЕЙШЕЙ, ВАЖНО, ВАЖНЫМ, ВАЖНЫМИ, ВАМ, ВАН-ЦАРЬ, ВАНОМ, ВАНЫ, ВАРИАНТ, ВАРИТЬ, ВАРКЕ, ВАС, ВАШЕ, ВАШИ, ВБИРАЮТ, ВБРОД, ВВЕК, ВВЕРИТЬ, ВВЕРХ, ВВЕРХУ, ВВЕРЯЮТ, ВДАЕТСЯ, ВДВОЕ, ВДОВАХ, ВДОВЫЙ, ВДОВЫМ, ВДОХА, ВДРУГ, ВДУМЧИВ, ВДЫХАЮТ, ВЕДАЕТ, ВЕДАЕШЬ, ВЕДАЮ, ВЕДАЮТ, ВЕДАЮЩЕГО, ВЕДАЮЩИЙ, ВЕДЁТ, ВЕДЕТ, ВЕДЕТСЯ, ВЕДОМ, ВЕДУТ, ВЕДУЩЕГО, ВЕДУЩЕЕ, ВЕДУЩЕЙ, ВЕДУЩИЕ, ВЕДУЩИЙ, ВЕДЬ, ВЕЗДЕ, ВЕК, ВЕКОВЕЧЕН, ВЕКОВЕЧНО, ВЕКОВЕЧНОСТИ, ВЕКОВЕЧНЫ, ВЕКОВЕЧНЫМИ, ВЕЛЕНИЕ, ВЕЛЕНИЙ, ВЕЛИК, ВЕЛИКА, ВЕЛИКАЯ, ВЕЛИКИ, ВЕЛИКИЕ, ВЕЛИКИЙ, ВЕЛИКИМ, ВЕЛИКИМИ, ВЕЛИКИХ, ВЕЛИКО, ВЕЛИКОГО, ВЕЛИКОДУШИЕ, ВЕЛИКОДУШИЕМ, ВЕЛИКОДУШИЮ, ВЕЛИКОЕ, ВЕЛИКОЙ, ВЕЛИКОЛЕПИЕ, ВЕЛИКОЛЕПИЯ, ВЕЛИКОМ, ВЕЛИКОМУ, ВЕЛИКОСТЬ, ВЕЛИКОЮ, ВЕЛИКУЮ, ВЕЛИЧАЕТ, ВЕЛИЧАЙШЕГО, ВЕЛИЧАЙШЕЕ, ВЕЛИЧАЙШИЕ, ВЕЛИЧАЙШИМИ, ВЕЛИЧЕСТВЕННАЯ, ВЕЛИЧЕСТВЕННОЕ, ВЕЛИЧИЕ, ВЕЛИЧИЕМ, ВЕЛИЧИИ, ВЕЛИЧИЮ, ВЕЛИЧИЯ, ВЕРА, ВЕРА-ДОВЕРИЕ, ВЕРЁВОК, ВЕРЕВКАХ, ВЕРЕВКИ, ВЕРЕВКОЙ, ВЕРЕВКУ, ВЕРЕВОК, ВЕРЕН, ВЕРИТ, ВЕРИТЬ, ВЕРНАЯ, ВЕРНЁТСЯ, ВЕРНЁШЬСЯ, ВЕРНЕТСЯ, ВЕРНЕШЬСЯ, ВЕРНОСТИ, ВЕРНОСТЬ, ВЕРНУВШИСЬ, ВЕРНУЛСЯ, ВЕРНУТСЯ, ВЕРНУТЬСЯ, ВЕРНЫ, ВЕРНЫЕ, ВЕРОЙ, ВЕРСТ, ВЕРУ, ВЕРУЕТ, ВЕРУЮЩИМИ, ВЕРХ, ВЕРХИ, ВЕРХНЕЕ, ВЕРХНИЙ, ВЕРХНЯЯ, ВЕРХОВ, ВЕРХОВАЯ, ВЕРХОВНОМУ, ВЕРХОВЫХ, ВЕРХОМ, ВЕРХУШКАХ, ВЕРШАТ, ВЕРШАТСЯ, ВЕРШИ, ВЕРШИЛОСЬ, ВЕРШИТЬСЯ, ВЕРШОК, ВЕРЫ, ВЕРЮ, ВЕРЯТ, ВЕСЕЛО, ВЕСЕЛЬЕ, ВЕСЕННЕЙ, ВЕСЕННИМ, ВЕСКИЕ, ВЕСНОЙ, ВЕСНЫ, ВЕСОМ, ВЕСТИ, ВЕСТНИК, ВЕСТЬ, ВЕСЬ, ВЕСЬМА, ВЕСЯХ, ВЕТЕР, ВЕТРА, ВЕТХОЕ, ВЕТХОМ, ВЕТХОМУ, ВЕТХОСТИ, ВЕТШАТЬ, ВЕЧЕН, ВЕЧНАЯ, ВЕЧНО, ВЕЧНОГО, ВЕЧНОЕ, ВЕЧНОЙ, ВЕЧНОСТИ, ВЕЧНОСТЬ, ВЕЧНОСТЬЮ, ВЕЧНЫ, ВЕЧНЫЙ, ВЕЧНЫМ, ВЕЩАМ, ВЕЩАМИ, ВЕЩАХ, ВЕЩЕЙ, ВЕЩЕСТВЕННОМУ, ВЕЩЕСТВЕННОСТЬ, ВЕЩЕСТВЕННУЮ, ВЕЩЕСТВО, ВЕЩИ, ВЕЩЬ, ВЕЩЬЮ, ВЗАИМНО, ВЗАИМНОГО, ВЗАИМНОЙ, ВЗАИМНОСТИ, ВЗАИМНОСТЬ, ВЗАИМООТНОШЕНИЯ, ВЗАИМОПОРОЖДЕНИЕ, ВЗАИМОСОЧЕТАЮТСЯ, ВЗАЙМЫ, ВЗАМЕН, ВЗБАЛАМУЧЕННАЯ, ВЗБИРАЕТСЯ, ВЗГЛЯД, ВЗГЛЯДА, ВЗДЫМАЕТСЯ, ВЗИМАЕТ, ВЗИМАНИЕМ, ВЗИРАЮ, ВЗИРАЮТ, ВЗИРАЯ, ВЗОР, ВЗОРОМ, ВЗОШЕДШИЙ, ВЗРАСТИТЬ, ВЗРАЩЕННОЙ, ВЗРАЩИВАЕТ, ВЗРАЩИВАТЬ, ВЗРАЩИВАЮТ, ВЗРАЩИВАЯ, ВЗРОСЛЫМ, ВЗРЫВА, ВЗЫСКАНИЯ, ВЗЫСКАТЬ, ВЗЫСКИВАЕТ, ВЗЫСКУЯ, ВЗЯЛАСЬ, ВЗЯЛИ, ВЗЯТО, ВЗЯТЬ, ВЗЯТЬСЯ, ВИД, ВИДАТЬ, ВИДЕЛ, ВИДЕНИЕ, ВИДЕНИЯ, ВИДЕТЬ, ВИДИМ, ВИДИМО, ВИДИМОСТИ, ВИДИТ, ВИДИТСЯ, ВИДИШЬ, ВИДНА, ВИДНО, ВИДНЫ, ВИДОМ, ВИДЯ, ВИДЯТ, ВИЖУ, ВИНОВАТЫ, ВИНОВНЫ, ВИНЫ, ВИХРЬ, ВКУС, ВКУСА, ВКУСИТЬ, ВКУСНО, ВКУСНОГО, ВКУСНОЙ, ВКУСОВ, ВКУСОВЫХ, ВКУСОМ, ВКУШАЕТ, ВКУШАЙ, ВКУШАТЬ, ВКУШАЮТ, ВЛАДЕЕТ, ВЛАДЕЙТЕ, ВЛАДЕЛ, ВЛАДЕЛЬЦЕМ, ВЛАДЕНИЕ, ВЛАДЕНИЕМ, ВЛАДЕНИЯ, ВЛАДЕНЬЯ, ВЛАДЕТЕЛИ, ВЛАДЕТЬ, ВЛАДЕЮТ, ВЛАДЕЯ, ВЛАДЫКА, ВЛАДЫКЕ, ВЛАДЫКИ, ВЛАДЫКОЙ, ВЛАДЫКОЮ, ВЛАДЫЧЕСТВОВАТЬ, ВЛАСТВОВАТЬ, ВЛАСТВУЕТ, ВЛАСТВУЮТ, ВЛАСТВУЮЩИХ, ВЛАСТЕЛИН, ВЛАСТЕЛИНОМ, ВЛАСТЕН, ВЛАСТИ, ВЛАСТИТЕЛЕМ, ВЛАСТИТЕЛЬ, ВЛАСТИТЕЛЯМИ, ВЛАСТЬ, ВЛАСТЬЮ, ВЛАЧАЩИЙСЯ, ВЛЕВО, ВЛЕКУТ, ВЛЕКУЩИМ, ВЛЕЧЕНИЕ, ВЛЕЧЕТ, ВЛИВАЕТСЯ, ВЛИЯЕТ, ВЛИЯНИЕМ, ВМЕСТЕ, ВМЕСТИЛИЩЕ, ВМЕСТИТ, ВМЕСТО, ВМЕШИВАЕТСЯ, ВМЕШИВАЮСЬ, ВМЕЩАЕТ, ВМЕЩАЕТСЯ, ВМЕЩАЕШЬ, ВМЕЩАЮТ, ВМЕЩАЮЩАЯ, ВНАЧАЛЕ, ВНЕ, ВНЕЗАПНО, ВНЕЗАПНЫЙ, ВНЕМЛЕТ, ВНЕМЛЮТ, ВНЕШНЕ, ВНЕШНЕГО, ВНЕШНЕЕ, ВНЕШНИЙ, ВНЕШНИМ, ВНЕШНОСТЬ, ВНЕШНОСТЬЮ, ВНИЗ, ВНИЗУ, ВНИКАТЬ, ВНИМАНИЕ, ВНИМАТЕЛЕН, ВНИМАТЕЛЬНО, ВНИМАТЕЛЬНЫ, ВНИМАЮЩИЙ, ВНИМАЯ, ВНОВЬ, ВНОСИТ, ВНУКАМ, ВНУКАМИ, ВНУКИ, ВНУКОВ, ВНУТРЕННИМ, ВНУТРЕННИМИ, ВНУТРИ, ВО, ВОВЕК, ВОВНЕ, ВОВРЕМЯ, ВОВСЕ, ВОДА, ВОДЕ, ВОДОЕМОМ, ВОДОЙ, ВОДРУЗИТЬ, ВОДУ, ВОДЫ, ВОЕВАТЬ, ВОЕДИНО, ВОЕНАЧАЛЬНИКА, ВОЕНАЧАЛЬНИКИ, ВОЕННОГО, ВОЕННОЕ, ВОЕННОЙ, ВОЕННОМ, ВОЕННОМУ, ВОЕННУЮ, ВОЕННЫЕ, ВОЖДЕЛЕНИЙ, ВОЖДЕЛЕНИЮ, ВОЖДЕЛЕННОЕ, ВОЖДЕМ, ВОЗА, ВОЗБУЖДАЕТ, ВОЗБУЖДЕНИЕ, ВОЗВЕДЕННАЯ, ВОЗВЕЛИЧИВАЕШЬ, ВОЗВЕЛИЧИТЬ, ВОЗВОДИТСЯ, ВОЗВРАТ, ВОЗВРАТИТСЯ, ВОЗВРАТИТЬСЯ, ВОЗВРАТИШЬСЯ, ВОЗВРАТОМ, ВОЗВРАТЯТСЯ, ВОЗВРАЩАЕТ, ВОЗВРАЩАЕТСЯ, ВОЗВРАЩАЕШЬСЯ, ВОЗВРАЩАЙСЯ, ВОЗВРАЩАЛИСЬ, ВОЗВРАЩАТЬСЯ, ВОЗВРАЩАЮТСЯ, ВОЗВРАЩАЮЩИМСЯ, ВОЗВРАЩАЯСЬ, ВОЗВРАЩЕНИЕ, ВОЗВРАЩЕНИЕМ, ВОЗВРАЩЕНИЯ, ВОЗВЫСИТЬ, ВОЗВЫСИТЬСЯ, ВОЗВЫШАЕТ, ВОЗВЫШАЕТСЯ, ВОЗВЫШАЙТЕ, ВОЗВЫШАТЬ, ВОЗВЫШАТЬСЯ, ВОЗВЫШАЮТ, ВОЗВЫШАЮТСЯ, ВОЗВЫШАЮЩЕЕСЯ, ВОЗВЫШАЮЩИХ, ВОЗВЫШАЯСЬ, ВОЗВЫШЕНИЕ, ВОЗВЫШЕНИЯ, ВОЗВЫШЕНО, ВОЗДАВАЙ, ВОЗДАВАТЬ, ВОЗДАДУТ, ВОЗДАДЁТ, ВОЗДАЯНИЕ, ВОЗДАЯНИИ, ВОЗДАЯНИЯ, ВОЗДЕЙСТВИЕМ, ВОЗДЕЙСТВИЯ, ВОЗДЕЙСТВОВАТЬ, ВОЗДЕЙСТВУЕТ, ВОЗДЕЙСТВУЮЩИЙ, ВОЗДЕЛЫВАЕТ, ВОЗДЕЛЫВАЮЩЕЕ, ВОЗДЕРЖАН, ВОЗДЕРЖАНИЕ, ВОЗДЕРЖАННОСТЬЮ, ВОЗДЕРЖИВАТЬСЯ, ВОЗДЕРЖНУЮ, ВОЗДУХ, ВОЗЖЕЛАЕТ, ВОЗЛОЖИТЬ, ВОЗМЕЗДИЕ, ВОЗМОЖНО, ВОЗМОЖНОГО, ВОЗМОЖНОСТЕЙ, ВОЗМОЖНОСТИ, ВОЗМОЖНОСТЬ, ВОЗМОЖНЫ, ВОЗМОЖНЫМ, ВОЗМУЖАЛОСТИ, ВОЗМУЩЕНИЯ, ВОЗНАМЕРИТСЯ, ВОЗНЕСТИСЬ, ВОЗНИКАЕТ, ВОЗНИКАЮТ, ВОЗНИКАЮЩАЯ, ВОЗНИКАЯ, ВОЗНИКЛИ, ВОЗНИКЛО, ВОЗНИКШЕЕ, ВОЗНОСИСЬ, ВОЗОВ, ВОЗРАСТАЕТ, ВОЗРАСТАНИИ, ВОЗРАСТАЮТ, ВОЗРАСТАЯ, ВОЗРАСТЁТ, ВОЗРАСТЕТ, ВОЗРАСТИ, ВОЗЫМЕЮТ, ВОЗЬМЕТ, ВОЗЬМЕТСЯ, ВОЗЬМЕШЬСЯ, ВОЗЬМИ, ВОИН, ВОИНА, ВОИНОВ, ВОИНОМ, ВОИНСКОГО, ВОИНСТВЕН, ВОИНСТВЕНЕН, ВОИНСТВЕННАЯ, ВОИНСТВЕННОЙ, ВОИНСТВЕННОСТИ, ВОИНСТВЕННЫХ, ВОИНУ, ВОИНЫ, ВОИСТИНУ, ВОЙДЕТ, ВОЙДЯ, ВОЙН, ВОЙНА, ВОЙНЕ, ВОЙНОЙ, ВОЙНОЮ, ВОЙНУ, ВОЙНЫ, ВОЙСК, ВОЙСКА, ВОЙСКАМИ, ВОЙСКО, ВОЙСКОМ, ВОКРУГ, ВОЛЕ, ВОЛЕЙ, ВОЛЕУСТРЕМЛЕНИЙ, ВОЛЕУСТРЕМЛЕНИЯ, ВОЛИ, ВОЛНАМ, ВОЛНЕНИИ, ВОЛНОВАТЬСЯ, ВОЛНУЮСЬ, ВОЛНУЮТ, ВОЛЮ, ВОЛЮ-САМОЧИННОСТЬ, ВОНЗИТСЯ, ВОНЗИТЬ, ВОНЗИТЬСЯ, ВООБРАЗИВ, ВООБЩЕ, ВООРУЖЕННЫЕ, ВООРУЖЕННЫМ, ВООРУЖЕННЫХ, ВОПЛОЩАЕТСЯ, ВОПЛОЩАЯ, ВОПЛОЩАЯСЬ, ВОПЛОЩЕНИЕМ, ВОПЛОЩЕНИИ, ВОПРЕКИ, ВОПРОС, ВОПРОСЫ, ВОПЬЮТСЯ, ВОР, ВОРА, ВОРАМИ, ВОРОВ, ВОРОВСКОЙ, ВОРОВСТВА, ВОРОТА, ВОРЫ, ВОСКЛИКНЕТ, ВОСКРЕШАТЬ, ВОСКРЕШАЮТ, ВОСПАРЯЯ, ВОСПИТЫВАЕТ, ВОСПИТЫВАЕТСЯ, ВОСПИТЫВАТЬ, ВОСПИТЫВАЯ, ВОСПОЛНЯЕТ, ВОСПОЛНЯЕТСЯ, ВОСПОЛНЯЮТ, ВОСПОЛЬЗОВАТЬСЯ, ВОСПОЛЬЗУЙСЯ, ВОСПРИИМЧИВОСТИ, ВОСПРИИМЧИВОСТЬ, ВОСПРИИМЧИВЫМ, ВОСПРИНИМАЕТ-ВПИТЫВАЕТ, ВОСПРИНИМАТЬ, ВОСПРИЯТИЯ, ВОСПРЯЛ, ВОССЕСТЬ, ВОССТАЕТ, ВОССТАНОВЛЯЕТСЯ, ВОСТОРГАЕШЬСЯ, ВОСТОРГАТЬСЯ, ВОСТОРГАЮТСЯ, ВОСТРЕПЕТАВШЕГО, ВОСХВАЛЕНИЯ, ВОСХВАЛЯЕТ, ВОСХВАЛЯТЬ, ВОСХВАЛЯЮТ, ВОСХОДИТ, ВОСХОДЯТ, ВОТ, ВОТКНУТЬ, ВОЦАРИТСЯ, ВОЦАРЯТСЯ, ВОЮЕТ, ВОЮЯ, ВПАДАЮТ, ВПАДЕТ, ВПАДИНУ, ВПАДУТ, ВПЕРЁД, ВПЕРЕД, ВПЕРЕДИ, ВПИТЬСЯ, ВПОЛНЕ, ВПРАВЕ, ВПРАВО, ВПРОЧЕМ, ВПУСТИТЬ, ВПУСТУЮ, ВРАГА, ВРАГАМ, ВРАГОВ, ВРАГУ, ВРАЖДОВАТЬ, ВРАЖДУЕТ, ВРАЖДУЮЩИЕ, ВРАЖДУЯ, ВРАЖДЫ, ВРАТА, ВРАЩАЕТСЯ, ВРЕД, ВРЕДА, ВРЕДИ, ВРЕДИЛ, ВРЕДИЛА, ВРЕДИТ, ВРЕДИТЬ, ВРЕДНО, ВРЕДНОГО, ВРЕДНОЕ, ВРЕДНЫ, ВРЕДОНОСНЫЕ, ВРЕДЯТ, ВРЕМЕН, ВРЕМЕНЕМ, ВРЕМЕНИ, ВРЕМЯ, ВРОДЕ, ВРУЧИТЕ, ВРУЧИТЬ, ВСЕ, ВСЕ-ТАКИ, ВСЁ, ВСЕВЛАСТНО, ВСЕВМЕЩАЮЩЕГО, ВСЕГДА, ВСЕГО, ВСЕЙ, ВСЕЛЕННАЯ, ВСЕЛЕННОЙ, ВСЕМ, ВСЕМИ, ВСЕМУ, ВСЕНЕПРЕМЕННО, ВСЕОБЩЕ, ВСЕОБЩЕЙ, ВСЕОБЩИЙ, ВСЕОБЩНОСТЬ, ВСЕОБЩНОСТЬЮ, ВСЕОБЪЕМЛЮЩ, ВСЕОБЪЕМЛЮЩЕЙ, ВСЕОБЪЕМЛЮЩЕМУ, ВСЕОБЪЕМЛЮЩИ, ВСЕОБЪЕМЛЮЩИЙ, ВСЕОБЪЕМЛЮЩИМ, ВСЕОБЪЕМЛЮЩУЮ, ВСЕОХВАТЕН, ВСЕОХВАТНАЯ, ВСЕОХВАТНО, ВСЕОХВАТНОСТЬ, ВСЕПОБЕЖДАЮЩЕЕ, ВСЕХ, ВСЕЦЕЛО, ВСКАРМЛИВАЕТ, ВСКАРМЛИВАЙ, ВСКАРМЛИВАТЬ, ВСКАРМЛИВАЮТ, ВСКОРЕ, ВСЛЕД, ВСЛУШИВАЮСЬ, ВСМАТРИВАЮТСЯ-ВНИМАЮТ, ВСПЯТЬ, ВСТАВШИЙ, ВСТАЕТ, ВСТАЛ, ВСТАТЬ, ВСТРЕТИВШИСЬ, ВСТРЕТИТ, ВСТРЕТИТСЯ, ВСТРЕТИТЬ, ВСТРЕТИШЬ, ВСТРЕЧАЕТ, ВСТРЕЧАЕШЬ, ВСТРЕЧАЛИ, ВСТРЕЧАТЬ, ВСТРЕЧАЮСЬ, ВСТРЕЧАЮТ, ВСТРЕЧАЯСЬ, ВСТРЕЧЕ, ВСТУПАЕТ, ВСТУПАЙ, ВСТУПАЮТ, ВСТУПАЯ, ВСТУПИВ, ВСТУПИЛ, ВСТУПИТЬ, ВСЮ, ВСЮДУ, ВСЯ, ВСЯК, ВСЯКАЯ, ВСЯКИЙ, ВСЯКИМ, ВСЯКИХ, ВСЯКОГО, ВСЯКОЕ, ВСЯКОЙ, ВСЯКУЮ, ВТОРАЯ, ВТОРИЧНО, ВТОРОГО, ВТОРОЕ, ВХОД, ВХОДИТ, ВХОДЯ, ВХОДЯТ, ВЦЕПЯТСЯ, ВЪЕДЛИВОМ, ВЫ, ВЫБИРАЮТ, ВЫБОРА, ВЫБРОСИ, ВЫГАДАЕТ, ВЫГЛЯДЕТЬ, ВЫГЛЯДИТЕ, ВЫГЛЯДЫВАЯ, ВЫГЛЯДЯТ, ВЫГЛЯЖУ, ВЫГОДА, ВЫГОДЕ, ВЫГОДУ, ВЫГОДЫ, ВЫДАВАВШИЕСЯ, ВЫДАЮ, ВЫДВИГАЕТ, ВЫДВИГАЮТ, ВЫДЕЛАЯ, ВЫДЕРНУТЬ, ВЫДОХА, ВЫДЫХАЕТ, ВЫДЫХАЮТ, ВЫЕЗЖАЮТ, ВЫЗВАТЬ, ВЫЗЫВАЕТ, ВЫЗЫВАЮТ, ВЫЗЫВАЯ, ВЫИГРЫВАЕТ, ВЫЙДЕТ, ВЫКАЗЫВАЕТ, ВЫКИДЫВАЮТ, ВЫКРОЙКИ, ВЫЛЕЗАЮТ, ВЫЛЕПИТЬ, ВЫМОГАТЕЛЬСТВУ, ВЫНАШИВАЮТ, ВЫНУЖДАЮТ, ВЫНУЖДАЮЩИЙ, ВЫНУТЬ, ВЫПАДАЮТ, ВЫПЛЫВАТЬ, ВЫПОЛНИТЬ, ВЫПРАВИЛАСЬ, ВЫПРАВИТСЯ, ВЫПРАВИТЬ, ВЫПРАВЛЕНИЕ, ВЫПРАВЛЯЮТ, ВЫПРЯМИТСЯ, ВЫПРЯМЛЯЕТСЯ, ВЫПУСКАЕТ, ВЫРАЖАЕТ, ВЫРАЖАЕТСЯ, ВЫРАЖАЛИ, ВЫРАЖЕНИЕ, ВЫРАЖЕНИИ, ВЫРАЖЕНИЯХ, ВЫРАЖЕННОЕ, ВЫРАЖЕНО, ВЫРАСТАЕТ, ВЫРАСТАЮТ, ВЫРАСТИ, ВЫРАСТУТ, ВЫРВЕШЬ, ВЫРОСЛО, ВЫСВОБОДИТЬСЯ, В

ДОБИВШИСЬ, ДОБИЛСЯ, ДОБИТЬСЯ, ДОБЛЕСТЕН, ДОБР, ДОБРА, ДОБРА-ШАНЬ, ДОБРО, ДОБРОГО, ДОБРОДЕТЕЛЕН, ДОБРОДЕТЕЛИ, ДОБРОДЕТЕЛЬ, ДОБРОДЕТЕЛЬНОСТИ, ДОБРОДЕТЕЛЬНОСТЬ, ДОБРОДЕТЕЛЬНЫЙ, ДОБРОДЕТЕЛЬЮ, ДОБРОДУШЕН, ДОБРОДУШНЫ, ДОБРОЕ, ДОБРОМ, ДОБРОМУ, ДОБРОТА, ДОБРОТОЙ, ДОБРОТУ, ДОБРУ, ДОБРЫ, ДОБРЫЕ, ДОБРЫЙ, ДОБРЫМ, ДОБРЫМИ, ДОБРЫХ, ДОБУДЕТ, ДОБЫВАЕМОГО, ДОБЫВАЕМОЕ, ДОБЫВАЕМЫМ, ДОБЫВАЮТ, ДОБЫЧЕЙ, ДОБЬЕТСЯ, ДОВЕДЕНА, ДОВЕРЕНА, ДОВЕРИЕ, ДОВЕРИЕ-ВЕРУ, ДОВЕРИЕМ, ДОВЕРИТЕЛЬНЫЕ, ДОВЕРИТСЯ, ДОВЕРИТЬ, ДОВЕРИЮ, ДОВЕРИЯ, ДОВЕРЯЕТ, ДОВЕРЯТЬ, ДОВЕРЯЮ, ДОВЕРЯЮТ, ДОВЕСТИ, ДОВОДИТ, ДОВОДЯТ, ДОВОЛЕН, ДОВОЛЬНО, ДОВОЛЬНЫМ, ДОВОЛЬСТВО, ДОВОЛЬСТВУЕТСЯ, ДОВОЛЬСТВУЮЩИЙСЯ, ДОВОЛЬСТВУЯСЬ, ДОГОВОР, ДОГОВОРА, ДОГОВОРЁННОСТЬ, ДОГОВОРНОЙ, ДОГОВОРНУЮ, ДОГОВОРОМ, ДОГОНИШЬ, ДОЖДЬ, ДОЖИВАЕТ, ДОЖИВАЮТ, ДОЙДЕТ, ДОЙДЕШЬ, ДОЙДИ, ДОКАЗЫВАЕТ, ДОКАЗЫВАЮЩИЙ, ДОЛГ, ДОЛГИМ, ДОЛГИМИ, ДОЛГО, ДОЛГОВ, ДОЛГОВЕЧЕН, ДОЛГОВЕЧНА, ДОЛГОВЕЧНО, ДОЛГОВЕЧНОГО, ДОЛГОВЕЧНОЕ, ДОЛГОВЕЧНОЙ, ДОЛГОВЕЧНОСТИ, ДОЛГОВЕЧНОСТЬ, ДОЛГОВЕЧНЫ, ДОЛГОВЕЧНЫМ, ДОЛГОВЕЧНЫМИ, ДОЛГОВРЕМЕННА, ДОЛГОВРЕМЕННЫ, ДОЛГОГО, ДОЛГОЕ, ДОЛГОЖИТЕЛЬСТВО, ДОЛГОЛЕТЕН, ДОЛГОТЫ, ДОЛЖЕН, ДОЛЖНА, ДОЛЖНО, ДОЛЖНОЕ, ДОЛЖНОЙ, ДОЛЖНОСТЬ, ДОЛЖНЫ, ДОЛЖНЫМ, ДОЛИН, ДОЛИНА, ДОЛИНАМ, ДОЛИНАМИ, ДОЛИНАХ, ДОЛИНЕ, ДОЛИННЫЕ, ДОЛИНОЙ, ДОЛИНОЮ, ДОЛИНУ, ДОЛИНЫ, ДОЛОГ, ДОЛУ, ДОЛЬШЕ, ДОМ, ДОМА, ДОМАХ, ДОМАШНИЙ, ДОМАШНЮЮ, ДОМЕ, ДОМОМ, ДОМУ, ДОНОСЯТСЯ, ДОНЬНЕ, ДОПОЛНИТЬ, ДОПОЛНЯЕТ, ДОПОЛНЯЕТСЯ, ДОПОЛНЯТЬ, ДОПУСКАЕТ, ДОПУСТИШЬ, ДОРОГ, ДОРОГА, ДОРОГЕ, ДОРОГИМ, ДОРОГО, ДОРОГОГО, ДОРОЖА, ДОРОЖАТ, ДОРОЖЕ, ДОРОЖИТ, ДОРОЖИТЬ, ДОРОЖКИ, ДОРОЖУ, ДОСПЕХИ, ДОСТАВЛЯЕТ, ДОСТАВЛЯТЬ, ДОСТАВЛЯЯ, ДОСТАЕТСЯ, ДОСТАНЕТ, ДОСТАНЕТСЯ, ДОСТАТКА, ДОСТАТКЕ, ДОСТАТОК, ДОСТАТОЧНО, ДОСТАТОЧНОГО, ДОСТАТОЧНОЙ, ДОСТАТОЧНОСТИ, ДОСТАТОЧНОСТЬ, ДОСТАТОЧНОСТЬЮ, ДОСТАТОЧНЫМ, ДОСТАТЬ, ДОСТАЮЩИМСЯ, ДОСТАЮЩИХСЯ, ДОСТИГ, ДОСТИГАЕМ, ДОСТИГАЕТ, ДОСТИГАЕТСЯ, ДОСТИГАЕШЬ, ДОСТИГАЛА, ДОСТИГАЛИ, ДОСТИГАЛО, ДОСТИГАТЬ, ДОСТИГАЮ, ДОСТИГАЮТ, ДОСТИГАЮТСЯ, ДОСТИГАЯ, ДОСТИГЛА, ДОСТИГЛИ, ДОСТИГЛО, ДОСТИГНЕТ, ДОСТИГНЕШЬ, ДОСТИГНУВ, ДОСТИГНУТА, ДОСТИГНУТО, ДОСТИГНУТОГО, ДОСТИГНУТОЕ, ДОСТИГНУТЫ, ДОСТИГНУТЬ, ДОСТИГШЕМ, ДОСТИГШИ, ДОСТИГШИЙ, ДОСТИЖЕНИЕ, ДОСТИЖЕНИЕМ, ДОСТИЖЕНИЯ, ДОСТИЧЬ, ДОСТОВЕРНА, ДОСТОВЕРНОСТИ, ДОСТОВЕРНОСТЬЮ, ДОСТОВЕРНЫЕ, ДОСТОИН, ДОСТОИНСТВА, ДОСТОИНСТВО, ДОСТОЙНО, ДОСТОЙНОЕ, ДОСТОЙНЫЕ, ДОСТОЙНЫЙ, ДОСТОЙНЫМ, ДОСТОЙНЫМИ, ДОСТОЙНЫХ, ДОСТУП, ДОСТУПНО, ДОТОШНО, ДОХОДИТ, ДОХОДЯТ, ДРАГОЦЕННАЯ, ДРАГОЦЕННОГО, ДРАГОЦЕННОСТЕЙ, ДРАГОЦЕННОСТИ, ДРАГОЦЕННОСТЬ, ДРАГОЦЕННОСТЯМИ, ДРАГОЦЕННУЮ, ДРАГОЦЕННЫЕ, ДРАГОЦЕННЫЙ, ДРАГОЦЕННЫМ, ДРАГОЦЕННЫМИ, ДРЕВНЕГО, ДРЕВНЕЕ, ДРЕВНЕМУ, ДРЕВНИЕ, ДРЕВНИЙ, ДРЕВНИМ, ДРЕВНИМИ, ДРЕВНИХ, ДРЕВНОСТИ, ДРЕВНОСТЬ, ДРЕВНОСТЬЮ, ДРЕВО, ДРОВОСЕКА, ДРУГ, ДРУГА, ДРУГАЯ, ДРУГИЕ, ДРУГИМ, ДРУГИМИ, ДРУГИХ, ДРУГОГО, ДРУГОЕ, ДРУГОЙ, ДРУГОМ, ДРУГОМУ, ДРУГУ, ДРУЖБУ, ДРУЖЕЛЮБНЫМ, ДРУЖЕСКИ, ДРЯХЛЕЕТ, ДУЕТ, ДУМАЕТ, ДУМАТЬ, ДУМАЮ, ДУРНЫЕ, ДУРНЫХ, ДУХ, ДУХА, ДУХИ, ДУХОВЕН, ДУХОВНАЯ, ДУХОВНОГО, ДУХОВНОЕ, ДУХОВНОЙ, ДУХОВНОСТЬЮ, ДУХОВНУЮ, ДУХОВНЫЙ, ДУХОВНЫМ, ДУХОМ, ДУША, ДУШАМИ, ДУШЕ, ДУШЕВНАЯ, ДУШЕВНО, ДУШЕВНУЮ, ДУШИ, ДУШОЙ, ДУШОЮ, ДУШУ, ДУЮТ, ДЫРЫ, ДЫХАНИЕ, ДЫХАНИЕ-ЦИ, ДЫХАНИЕМ, ДЫХАНИЯ-ЦИ, ДЭ, ДЮЙМ

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Е, ЕГО, ЕДА, ЕДВА, ЕДЕ, ЕДИН, ЕДИНА, ЕДИНЕНИЕ, ЕДИНЕНИЕМ, ЕДИНЕНИЯ, ЕДИНИТСЯ, ЕДИНИЦА, ЕДИНИЦУ, ЕДИННОСТИ, ЕДИНО, ЕДИНОЕ, ЕДИНОЙ, ЕДИНОМ, ЕДИНОМУ, ЕДИНСТВА, ЕДИНСТВЕ, ЕДИНСТВЕННАЯ, ЕДИНСТВЕННО, ЕДИНСТВЕННОЕ, ЕДИНСТВО, ЕДИНСТВОМ, ЕДИНСТВУ, ЕДИНЫ, ЕДИНЫМ, ЕДОЙ, ЕДЯТ, ЕЕ, ЕЁ, ЕЖЕДНЕВНО, ЕЗДА, ЕЗДИТ, ЕЗДИТЬ, ЕЗДЯ, ЕЗДЯТ, ЕЙ, ЕМКО, ЕМКОМ, ЕМУ, ЕСЛИ, ЕСТЕСТВЕННО, ЕСТЕСТВЕННОЕ, ЕСТЕСТВЕННОЙ, ЕСТЕСТВЕННОМУ, ЕСТЕСТВЕННОСТИ, ЕСТЕСТВЕННОСТЬ, ЕСТЕСТВЕННОСТЬЮ, ЕСТЕСТВЕННУЮ, ЕСТЕСТВЕННЫМ, ЕСТЕСТВО, ЕСТЕСТВОМ, ЕСТЬ, ЕХАТЬ, ЕЩЕ, ЕЩЁ, ЕЮ

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Ж, ЖАДНОГО, ЖАДНЫ, ЖАЖДАЯ, ЖАЖДЫ, ЖАЛУЮТ, ЖАЛЯТ, ЖАНЬ, ЖАР, ЖАРОМ, ЖАРУ, ЖДЕТ, ЖЕ, ЖЕЗЛЫ, ЖЕЛАЕМОГО, ЖЕЛАЕМОЕ, ЖЕЛАЕТ, ЖЕЛАЙ, ЖЕЛАЛИ, ЖЕЛАНИЕ, ЖЕЛАНИЕМ, ЖЕЛАНИИ, ЖЕЛАНИЙ, ЖЕЛАНИЮ, ЖЕЛАНИЯ, ЖЕЛАНИЯМ, ЖЕЛАТЬ, ЖЕЛАЮ, ЖЕЛАЮТ, ЖЕЛАЮЩИЕ, ЖЕЛАЮЩИЙ, ЖЕЛАЯ, ЖЕЛУДКЕ, ЖЕЛУДКИ, ЖЕНСКИЙ, ЖЕНСКОГО, ЖЕНСКОЕ, ЖЕНСКУЮ, ЖЕНСТВЕННОЕ, ЖЕНСТВЕННОСТЬ, ЖЕНСТВЕННЫМ, ЖЕРЕБЦОВ, ЖЕРТВАМИ, ЖЕРТВЕННОЕ, ЖЕРТВЕННОМ, ЖЕРТВОЙ, ЖЕРТВОПРИНОШЕНИЕ, ЖЕРТВОПРИНОШЕНИЯ, ЖЕРТВУ, ЖЕРТВУЕТ, ЖЕРТВЫ, ЖЕСТКИМИ, ЖЕСТКОСТЬ, ЖЕСТОК, ЖЕСТОКИЕ, ЖЕСТОКОЙ, ЖЕСТОКОСЕРДНО-СТРОГО, ЖИВЁМ, ЖИВЕТ, ЖИВИ, ЖИВОГО, ЖИВОЕ, ЖИВОТ, ЖИВОТВОРЯЩЕЙ, ЖИВОТЕ, ЖИВОТОМ, ЖИВОТЫ, ЖИВУ, ЖИВУТ, ЖИВУЩЕГО, ЖИВУЩЕЕ, ЖИВУЩИЙ, ЖИВУЩИМ, ЖИВУЩИХ, ЖИВЫМ, ЖИВЫХ, ЖИЗНЕННОЙ, ЖИЗНЕННОСТИ, ЖИЗНЕННЫХ, ЖИЗНИ, ЖИЗНЬ, ЖИЗНЬЮ, ЖИЛИ, ЖИЛИЩА, ЖИЛИЩАХ, ЖИЛИЩЕ, ЖИЛИЩЕМ, ЖИТНИЦЫ, ЖИТЬ, ЖЭНЬ

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ЗА, ЗАБИВАЮТ, ЗАБИРАЮТ, ЗАБИТА, ЗАБЛАГОВРЕМЕННО, ЗАБЛУДИТЬСЯ, ЗАБЛУЖДАЕТСЯ, ЗАБЛУЖДАЮТСЯ, ЗАБЛУЖДАЮЩЕГОСЯ, ЗАБЛУЖДЕНИЕ, ЗАБЛУЖДЕНИИ, ЗАБЛУЖДЕНИЙ, ЗАБЛУЖДЕНИЯ, ЗАБЛУЖДЕНИЯМ, ЗАБОТ, ЗАБОТИМСЯ, ЗАБОТИТСЯ, ЗАБОТИТЬСЯ, ЗАБОТОЙ, ЗАБОТУ, ЗАБОТЫ, ЗАБОТЯТСЯ, ЗАБРЕДШИЙ, ЗАБУДЕТ, ЗАБУДУТ, ЗАБУДУТСЯ, ЗАБЫВ, ЗАБЫВАЕТ, ЗАБЫТ, ЗАБЫТА, ЗАБЫТЫЙ, ЗАВАЛИ, ЗАВАЛИТЬ, ЗАВЕРШАЕТ, ЗАВЕРШАЕТСЯ, ЗАВЕРШАЮ, ЗАВЕРШАЮТ, ЗАВЕРШАЮТСЯ, ЗАВЕРШАЯ, ЗАВЕРШЕНИЕ, ЗАВЕРШЕНИИ, ЗАВЕРШЕНИЮ, ЗАВЕРШЕНИЯ, ЗАВЕРШЕННОЕ, ЗАВЕРШЕННОСТИ, ЗАВЕРШЕННОСТЬ, ЗАВЕРШЕНО, ЗАВЕРШЕНЫ, ЗАВЕРШИТЬ, ЗАВИСИТ, ЗАВИСТЬ, ЗАВИХРЕНИИ, ЗАВИХРЕНИЯ, ЗАВЛАДЕВАЙ, ЗАВЛАДЕЕТ, ЗАВЛАДЕТЬ, ЗАВОЁВЫВАЕТ, ЗАВОЕВАНИЕМ, ЗАВОЕВАТЬ, ЗАВОЕВЫВАЕТ, ЗАВОРОЖИТЬ, ЗАВЯЗАЛ, ЗАВЯЗЫВАЕТ, ЗАВЯЗЫВАЛИ, ЗАВЯЗЫВАНИИ, ЗАВЯЗЫВАТЬ, ЗАВЯЗЫВАЮТ, ЗАВЯЗЫВАЯ, ЗАГАДОЧНАЯ, ЗАГОДЯ, ЗАГОРДИЛСЯ, ЗАГРЯЗНЕННОЕ, ЗАДАВАЯ, ЗАДЕНЕТ, ЗАДЕРЖИВАЮТ, ЗАДЕТЬ, ЗАДИРИСТ, ЗАДНЕГО, ЗАДНЕЕ, ЗАДНИХ, ЗАДУМАННОЕ, ЗАЗНАЕТСЯ, ЗАИКАЮЩИМСЯ, ЗАИКУ, ЗАИМЕТЬ, ЗАЙМЕТ, ЗАКАНЧИВАЕТ, ЗАКАТЫВАЕТ, ЗАКАТЫВАНИЕМ, ЗАКАТЫВАТЬ, ЗАКАТЫВАЮТ, ЗАКЛАНЬЕ, ЗАКЛЮЕТ, ЗАКЛЮЧАЕТ, ЗАКЛЮЧАЕТСЯ, ЗАКЛЮЧАЮТ, ЗАКЛЮЧЕНА, ЗАКЛЮЧЕНО, ЗАКЛЮЧЕНЫ, ЗАКЛЮЧИТЬ, ЗАКЛЮЮТ, ЗАКОН, ЗАКОНАМ, ЗАКОНОВ, ЗАКОНОМ, ЗАКОНЫ, ЗАКРОЕШЬ, ЗАКРОЙ, ЗАКРЫВ, ЗАКРЫВАЕТ, ЗАКРЫВАЕШЬ, ЗАКРЫВАТЬ, ЗАКРЫВАЮТ, ЗАКРЫВАЮТСЯ, ЗАКРЫВАЯ, ЗАКРЫЛ, ЗАКРЫТОЕ, ЗАКРЫТЬ, ЗАЛ, ЗАЛЫ, ЗАМЕНИТ, ЗАМЕНИТЕ, ЗАМЕНИТЬ, ЗАМЕНЯЯ, ЗАМЕСТИТЕЛЬ, ЗАМЕТЕН, ЗАМЕЧАЕТ, ЗАМЕШАТЕЛЬСТВЕ, ЗАМИНОК, ЗАМКА, ЗАМКОВ, ЗАМУТНЕНО, ЗАМУТНЯЕТ, ЗАМЫСЕЛ, ЗАМЫСЛАХ, ЗАМЫСЛИТЬ, ЗАМЫСЛОВ, ЗАМЫСЛОВАТЫХ, ЗАМЫСЛЫ, ЗАМЫШЛЯЮТ, ЗАМЫШЛЯЯ, ЗАНИМАЕТ, ЗАНИМАЕТСЯ, ЗАНИМАТЬСЯ, ЗАНИМАЮТ, ЗАНИМАЯ, ЗАНИМАЯСЬ, ЗАНОВО, ЗАНОСЧИВ, ЗАНОСЧИВОМУ, ЗАНЯТ, ЗАНЯТИЕ, ЗАНЯТЫЙ, ЗАНЯТЬ, ЗАОСТРЯЮТ, ЗАПАС, ЗАПАСАЕТСЯ, ЗАПАХА, ЗАПЕРЕВ, ЗАПЕРЕТЬ, ЗАПЕРТО, ЗАПЕРТОЕ, ЗАПИРАЕТ, ЗАПИРАЕШЬ, ЗАПИРАТЬ, ЗАПИРАЮТ, ЗАПОЛНЕНИЕ, ЗАПОЛНИЛИ, ЗАПОЛНЯЮТ, ЗАПОЛОНЯЮТ, ЗАПОРАХ, ЗАПРЕТ, ЗАПРЕТИТЕЛЬНЫХ, ЗАПРЕТОВ, ЗАПРЕТЫ, ЗАПРЕШЬ, ЗАПРИ, ЗАПРЯЖЕННЫХ, ЗАПУГАЕШЬ, ЗАПУГАТЬ, ЗАПУГИВАТЬ, ЗАПУСТЕНИЕ, ЗАПУСТИТЬ, ЗАПУТАННОСТЬ, ЗАПУТАТЬСЯ, ЗАПЯТНАННОЕ, ЗАРАНЕЕ, ЗАРАСТАЮТ, ЗАРОСЛИ, ЗАСЛОНИ, ЗАСЛУГ, ЗАСЛУГИ, ЗАСЛУГОЙ, ЗАСЛУГУ, ЗАСЛУЖЕН, ЗАСЛУЖЕННУЮ, ЗАСЛУЖИВАЕТ, ЗАСЛУЖИВАЮТ, ЗАСЛУЖИЛО, ЗАСЛУЖИТ, ЗАСОВАМИ, ЗАСОВОМ, ЗАСОХШЕЕ, ЗАСТАВАХ, ЗАСТАВИТЬ, ЗАСТАВЛЯЕТ, ЗАСТАВЛЯЮТ, ЗАСТАВЛЯЮЩИЙ, ЗАСТАИВАЮТСЯ, ЗАСУЧИ, ЗАСУЧИТ, ЗАСЫХАЮТ, ЗАТАЕННОЙ, ЗАТВОР, ЗАТВОРИ, ЗАТВОРЯЕТ, ЗАТВОРЯЮТСЯ, ЗАТЕМ, ЗАТЕМНЕН, ЗАТМЕВАЕТ, ЗАТО, ЗАТОЧИТЬ, ЗАТРУДНЕНИЕ, ЗАТРУДНЕНИЕМ, ЗАТРУДНЕНИЙ, ЗАТРУДНИТСЯ, ЗАТРУДНЯЕТСЯ, ЗАТУПИ, ЗАТУПЛЯЕТ, ЗАТУПЛЯЮТ, ЗАУРЯДНЫМ, ЗАХВАТИТЬ, ЗАХВАТЫВАЕТ, ЗАХВАЧЕНЫ, ЗАХВАЧУ, ЗАХОТЕВ, ЗАХОТЯТ, ЗАЧАСТУЮ, ЗАЧАТОК, ЗАЧЕМ, ЗАЧИНЕ, ЗАЩИТА, ЗАЩИТЕ, ЗАЩИТИТ, ЗАЩИТОЙ, ЗАЩИТУ, ЗАЩИЩАЕТ, ЗАЩИЩАЕТСЯ, ЗАЩИЩЕННЫЕ, ЗВЕРИ, ЗВЕРЬ, ЗВУК, ЗВУКА, ЗВУКЕ, ЗВУКИ, ЗВУКОВ, ЗВУЧАТ, ЗВУЧИТ, ЗДЕСЬ, ЗЕМЛЕ, ЗЕМЛЁЙ, ЗЕМЛЕДЕЛЬЦАМИ, ЗЕМЛЕДЕЛЬЦЫ, ЗЕМЛЕЙ, ЗЕМЛЕЮ, ЗЕМЛИ, ЗЕМЛЮ, ЗЕМЛЯ, ЗЕМЛЯХ, ЗЕМНЫЕ, ЗЕРКАЛО, ЗЕРНА, ЗЕРНО, ЗЕРЦАЛО, ЗИМНЮЮ, ЗИМОЙ, ЗИМОЮ, ЗЛА, ЗЛАКОВ, ЗЛАТОМ, ЗЛЕ, ЗЛО, ЗЛОБУ, ЗЛОВЕЩЕЕ, ЗЛОДЕЯНИЕ, ЗЛОЙ, ЗЛОМ, ЗЛУ, ЗЛЫ, ЗЛЫЕ, ЗЛЫМ, ЗЛЫХ, ЗМЕИ, ЗМЕЯ, ЗНАЕМ, ЗНАЕТ, ЗНАЕШЬ, ЗНАЙ, ЗНАКОВ, ЗНАКОМ, ЗНАЛ, ЗНАЛИ, ЗНАМЕНИЕМ, ЗНАМЕНИЯ, ЗНАМЕНИЯМИ, ЗНАНИЕ, ЗНАНИЕМ, ЗНАНИИ, ЗНАНИЙ, ЗНАНИЯ, ЗНАНИЯМИ, ЗНАТЕН, ЗНАТНОСТИ, ЗНАТНОСТЬ, ЗНАТНОСТЬЮ, ЗНАТНЫЕ, ЗНАТНЫЙ, ЗНАТНЫМ, ЗНАТНЫХ, ЗНАТОКОВ, ЗНАТЬ, ЗНАЧЕНИЕ, ЗНАЧЕНИЯ, ЗНАЧИТ, ЗНАЮ, ЗНАЮТ, ЗНАЮТСЯ, ЗНАЮЩ, ЗНАЮЩИЕ, ЗНАЮЩИЙ, ЗНАЮЩИХ, ЗНАЯ, ЗОВА, ЗОВЁМ, ЗОВЁТСЯ, ЗОВЕТСЯ, ЗОВУ, ЗОВУТ, ЗОВУТСЯ, ЗОЛОТА, ЗОЛОТО, ЗОЛОТОМ, ЗОРКОСТЬЮ, ЗРЕЛИЩЕ, ЗРЕЛОСТИ, ЗРЕЛЫМ, ЗРЕЛЫМИ, ЗРЕНИЕ, ЗРЕНИЯ, ЗРЕТЬ, ЗРИ, ЗРЮ, ЗРЯТ, ЗЫБКА

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И, ИБО, ИДЁТ, ИДЁШЬ, ИДЕАЛУ, ИДЕТ, ИДЕШЬ, ИДТИ, ИДУ, ИДУТ, ИДУЩЕМУ, ИДУЩИЕ, ИДУЩИМ, ИДЯ, ИЕРОГЛИФОМ, ИЗ, ИЗ-ЗА, ИЗБАВИТЬСЯ, ИЗБАВИШЬСЯ, ИЗБАВЛЕНИЮ, ИЗБАВЛЕНИЯ, ИЗБАВЛЯЙСЯ, ИЗБАВЬТЕСЬ, ИЗБАВЯСЬ, ИЗБЕГАЕМ, ИЗБЕГАЕТ, ИЗБЕГАЛИ, ИЗБЕГАТЬ, ИЗБЕГАЮТ, ИЗБЕГАЮЩЕЕ, ИЗБЕГНЕТ, ИЗБЕГНЕШЬ, ИЗБЕЖАТЬ, ИЗБЕЖИТ, ИЗБЕЖИТЕ, ИЗБИРАЕТ, ИЗБЫТКА, ИЗБЫТКЕ, ИЗБЫТКОМ, ИЗБЫТКУ, ИЗБЫТОК, ИЗБЫТОЧНОЙ, ИЗБЫТОЧНОСТИ, ИЗБЫТОЧНОСТЬ, ИЗВЕДАЕТ, ИЗВЕДАЕШЬ, ИЗВЕДЫВАТЬ, ИЗВЕРГНЕТСЯ, ИЗВЕСТЕН, ИЗВЕСТНО, ИЗВЕСТНОЙ, ИЗВЕСТНЫ, ИЗВЕЧНАЯ, ИЗВЕЧНО, ИЗВЕЧНЫ, ИЗВЕЧНЫЕ, ИЗВИЛИСТОСТЬ, ИЗВЛЕЧЬ, ИЗВНЕ, ИЗГОТОВИТСЯ, ИЗГОТОВИТЬ, ИЗГОТОВИТЬСЯ, ИЗГОТОВЛЕНИИ, ИЗГОТОВЛЯЕТСЯ, ИЗГОТОВЛЯЯ, ИЗДАВНА, ИЗДАЕТСЯ, ИЗДАЛЕКА, ИЗДАЮТ, ИЗДЕЛИЕ, ИЗДРЕВЛЕ, ИЗЛИШЕК, ИЗЛИШЕСТВ, ИЗЛИШЕСТВА, ИЗЛИШЕСТВО, ИЗЛИШЕСТВОМ, ИЗЛИШЕСТВУЕТ, ИЗЛИШКА, ИЗЛИШКОМ, ИЗЛИШНЕ, ИЗЛИШНИЕ, ИЗМЕЛЬЧАЛ, ИЗМЕЛЬЧАЛО, ИЗМЕНЕНИЯ, ИЗМЕНИТ, ИЗМЕНИТЬ, ИЗМЕНЯЕТСЯ, ИЗМЕНЯТЬСЯ, ИЗМЕНЯЮТСЯ, ИЗМЕНЯЯСЬ, ИЗМЕРЯЮТ, ИЗНАЧАЛЬНАЯ, ИЗНАЧАЛЬНО, ИЗНАЧАЛЬНО-СОКРОВЕННОЕ, ИЗНАЧАЛЬНО-СОКРОВЕННЫМ, ИЗНАЧАЛЬНОЕ, ИЗНАЧАЛЬНОЙ, ИЗНАЧАЛЬНОМУ, ИЗНАЧАЛЬНУЮ, ИЗНУРЕН, ИЗО, ИЗОБИЛИЕ, ИЗОБИЛИЯ, ИЗОБИЛУЮЩИМ, ИЗОБИЛУЮЩИХ, ИЗОБРАЖЕНИЕ, ИЗОБРАЖЕНИЯ, ИЗОГНУТОЕ, ИЗОГНУТОЙ, ИЗОЩРЕННОСТЬ, ИЗРЕЧЕНИЕ, ИЗРЕЧЕНИЕМ, ИЗРЕЧЕНИЯ, ИЗУЧАЮ, ИЗЪЯН, ИЗЪЯНА, ИЗЪЯНАХ, ИЗЪЯНОВ, ИЗЪЯНОМ, ИЗЪЯНУ, ИЗЪЯНЫ, ИЗЫМАЕТ, ИЗЫСКАННАЯ, ИЗЫСКАННЫЕ, ИЗЫСКАННЫМИ, ИЗЯЩНАЯ, ИЗЯЩНОМУ, ИЗЯЩНЫ, ИЗЯЩНЫЕ, ИЛИ, ИЛЬ, ИМ, ИМЕЕТ, ИМЕЕТСЯ, ИМЕЕШЬ, ИМЕЙ, ИМЕЛ, ИМЕЛО, ИМЕН, ИМЕНА, ИМЕНАМИ, ИМЕНЕМ, ИМЕНИ, ИМЕННО, ИМЕНУЕМОЕ, ИМЕНУЕТ, ИМЕНУЕТСЯ, ИМЕНУЮТСЯ, ИМЕТЬ, ИМЕЮ, ИМЕЮТ, ИМЕЮТСЯ, ИМЕЮЩЕГО, ИМЕЮЩЕГОСЯ, ИМЕЮЩЕЕ, ИМЕЮЩЕЕСЯ, ИМЕЮЩЕЙ, ИМЕЮЩИЕ, ИМЕЮЩИЙ, ИМЕЮЩИМ, ИМЕЮЩИХ, ИМЕЯ, ИМИ, ИМПЕРАТОРСКОГО, ИМУЩЕСТВО, ИМЯ, ИНАУГУРАЦИЯ, ИНАЯ, ИНОГО, ИНОЙ, ИНСТРУМЕНТ, ИНСТРУМЕНТА, ИНСТРУМЕНТОВ, ИНСТРУМЕНТОМ, ИНСТРУМЕНТЫ, ИНТЕРЕС, ИНТЕРЕСАМ, ИНТЕРЕСАМИ, ИНТЕРЕСОВ, ИНТРОНИЗАЦИЯ, ИНЫЕ, ИНЬ, ИНЬСКОЙ, ИПОСТАСИ, ИСКАНЬЯХ, ИСКАТЬ, ИСКЛЮЧИТЕЛЬНО, ИСКЛЮЧИТЕЛЬНЫМ, ИСКОНИ, ИСКОННОЙ, ИСКОРЕНИТЬ, ИСКОРЕНЯЙТЕ, ИСКОРЕНЯЛИ, ИСКРЕННЕ, ИСКРЕННЕЙ, ИСКРЕННИ, ИСКРЕННИЕ, ИСКРЕННИМ, ИСКРЕННОСТИ, ИСКРЕННОСТЬ, ИСКРЕННОСТЬЮ, ИСКРИВЛЕНЬЯ, ИСКУСЕН, ИСКУСНИКОВ-УМЕЛЬЦЕВ, ИСКУСНО, ИСКУСНОГО, ИСКУСНОСТЬ, ИСКУСНОСТЬЮ, ИСКУСНЫ, ИСКУСНЫЕ, ИСКУСНЫЙ, ИСКУСНЫХ, ИСКУССТВА, ИСКУССТВЕ, ИСКУССТВЕННОСТЬ, ИСКУССТВО, ИСКУШЁННЫЙ, ИСПОВЕДОВАТЬ, ИСПОЛНЕНИЕ, ИСПОЛНЕНИЯ, ИСПОЛНЕНЫ, ИСПОЛНИТЬ, ИСПОЛНЯВШИЕ, ИСПОЛНЯЮЩИЙ, ИСПОЛНЯЯСЬ, ИСПОЛЬЗОВАЛИСЬ, ИСПОЛЬЗОВАНИЕ, ИСПОЛЬЗОВАНИЕМ, ИСПОЛЬЗОВАНИИ, ИСПОЛЬЗОВАНИЮ, ИСПОЛЬЗОВАНИЯ, ИСПОЛЬЗОВАТЬ, ИСПОЛЬЗУЕТ, ИСПОЛЬЗУЕТСЯ, ИСПОЛЬЗУЕШЬ, ИСПОЛЬЗУЙ, ИСПОЛЬЗУЮТ, ИСПОЛЬЗУЮТСЯ, ИСПОЛЬЗУЮЩИХ, ИСПОРТИШЬ, ИСПРАВИТСЯ, ИСПРАВИТЬ, ИСПРАВЛЕНИЕ, ИСПРАВЛЕНИЮ, ИСПРАВЛЕНИЯ, ИСПРАВЛЯЕТ, ИСПРАВЛЯЕТСЯ, ИСПРАВЛЯТЬСЯ, ИСПЫТАЕШЬ, ИСПЫТАТЬ, ИСПЫТАЮ, ИСПЫТЫВАЕТ, ИСПЫТЫВАЛ, ИСПЫТЫВАТЬ, ИСПЫТЫВАЮ, ИСПЫТЫВАЮЩИЙ, ИССЛЕДОВАТЬ, ИССТУПЛЕННОМ, ИССЫХАЕТ, ИССЯКАЕТ, ИССЯКАЮТ, ИССЯКНУТЬ, ИСТИН, ИСТИНА, ИСТИННА, ИСТИННАЯ, ИСТИННО, ИСТИННОЕ, ИСТИННОЙ, ИСТИННОМУ, ИСТИННОСТЬ, ИСТИННЫЕ, ИСТИННЫЙ, ИСТИННЫМ, ИСТИНОЙ, ИСТИНЫ, ИСТЛЕВАЕТ, ИСТЛЕЕТ, ИСТОК, ИСТОКОМ, ИСТОКУ, ИСТОЧАЕТ, ИСТОЧАЕТСЯ, ИСТОЧАЮТ, ИСТОЧНИК, ИСТОЧНИКЕ, ИСТОЩАЕТ, ИСТОЩАЕТСЯ, ИСТОЩАЮТСЯ, ИСТОЩЕНЬЕ, ИСТОЩИЛОСЬ, ИСТОЩИТЬСЯ, ИСТРЕБЛЕНИЯ, ИСХОД, ИСХОДА, ИСХОДИТ, ИСХОДИТЬ, ИСХОДЯ, ИСХОДЯТ, ИСЧЕЗ, ИСЧЕЗАЕТ, ИСЧЕЗАЛО, ИСЧЕЗАТЬ, ИСЧЕЗАЮТ, ИСЧЕЗНЕТ, ИСЧЕЗНОВЕНИЯ, ИСЧЕЗНУТ, ИСЧЕЗНУТЬ, ИСЧЕРПАЕШЬ, ИСЧЕРПАТЬ, ИСЧЕРПЫВАЕТСЯ, ИСЧИСЛЯЮТ, ИТАК, ИХ, ИХ-ТО, ИЩЕТ, ИЩИТЕ, ИЩУЩЕГО, ИЩУЩИЙ

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К, КАВЕРЗЫ, КАЖДАЯ, КАЖДОГО, КАЖДОЕ, КАЖДОМУ, КАЖДЫЙ, КАЖДЫМ, КАЖДЫХ, КАЖЕТСЯ, КАЖУЩЕЕСЯ, КАЗАЛОСЬ, КАЗАТЬСЯ, КАЗНИ, КАЗНИЛ, КАЗНИТ, КАЗНИТЬ, КАЗНЬ, КАЗНЯМИ, КАК, КАК-ТО, КАКАЯ, КАКАЯ-ТО, КАКИЕ-ЛИБО, КАКИМ, КАКОВА, КАКОВО, КАКОЕ, КАКОЙ, КАКОЙ-ЛИБО, КАКОЙ-НИБУДЬ, КАКОМ, КАКОЮ, КАМЕНЬ, КАМЕНЬЕВ, КАМНИ, КАМНЯ, КАМНЯМИ, КАРАЕТ, КАРАЮЩЕЕ, КАРЫ, КАСАЕТСЯ, КАСАЮСЬ, КАТЕГОРИЙ, КАЧЕСТВА, КАЧЕСТВАМИ, КАЧЕСТВАХ, КАЧЕСТВЕ, КВАДРАТ, КВАДРАТА, КВАДРАТЕ, КВАДРАТНЫМ, КВАДРАТУ, КЕМ, КИЧАТСЯ, КИЧАЩИЙСЯ, КИЧИТСЯ, КИЧЛИВОСТЬ, КИЧЛИВОСТЬЮ, КЛАССИФИЦИРУЕТ, КЛИНКА, КЛИНКИ, КЛИНОК, КЛОНЯТСЯ, КЛОНЯЩИЙСЯ, КЛОЧКОВ, КЛЮНУТ, КЛЮЧ, КЛЮЮТ, КЛЯТВЕННОЕ, КЛЯТВУ, КНЯЖЕСТВЕ, КНЯЖЕСТВО, КНЯЖЕСТВОМ, КНЯЗЕЙ, КНЯЗЕЙ-ГУНОВ, КНЯЗЬЯ, КНЯЗЬЯМ-СОВЕТНИКАМ, КНЯЗЬЯМИ, КНЯЗЯ, КО, КОБЫЛЫ, КОВАРЕН, КОВАРНЫ, КОВАРСТВОМ, КОГДА, КОГО, КОГО-ЛИБО, КОГО-ТО, КОГТИ, КОГТЯМИ, КОЕ-ЧТО, КОЕГО, КОЕМ, КО

МОГУЩЕЕ, МОГУЩЕСТВА, МОГУЩЕСТВЕН, МОГУЩЕСТВЕНЕН, МОГУЩЕСТВЕННОЕ, МОГУЩЕСТВЕННЫМ, МОГУЩЕСТВЕННЫХ, МОГУЩЕСТВО, МОГУЩЕСТВОМ, МОГУЩИЙ, МОГУЩИМИ, МОДЕЛЬЮ, МОЕ, МОЁ, МОЕГО, МОЕЙ, МОЕМУ, МОЖЕМ, МОЖЕТ, МОЖЕШЬ, МОЖНО, МОИ, МОИМ, МОИХ, МОЙ, МОЛЧА, МОЛЧАЛИВ, МОЛЧАЛИВО, МОЛЧАНИЕМ, МОЛЧАТ, МОМЕНТА, МОНАРХ, МОРЕ, МОРЕ-ОКЕАН, МОРЕЙ, МОРЯ, МОРЯМ, МОТИВАЦИЕЙ, МОТИВОВ, МОТИВЫ, МОЩНОЕ, МОЩНОСТЬ, МОЩНЫМ, МОЮ, МОЯ, МРАК, МРАКЕ, МРАКОМ, МРАЧНОМ, МРАЧНЫ, МУДР, МУДРАЯ, МУДРЕЕ, МУДРЕЦ, МУДРЕЦА, МУДРЕЦОВ, МУДРЕЦУ, МУДРЕЦЫ, МУДРОГО, МУДРОСТИ, МУДРОСТЬ, МУДРОСТЬЮ, МУДРСТВОВАНИЕ, МУДРСТВУЮЩИЕ, МУДРЫЕ, МУДРЫЙ, МУДРЫМ, МУДРЫХ, МУЖ, МУЖА, МУЖАМИ, МУЖЕЙ, МУЖЕСТВЕН, МУЖЕСТВЕННО, МУЖЕСТВЕННОСТЬ, МУЖЕСТВЕННЫМ, МУЖЕСТВУ, МУЖИ, МУЖИКОВАТ, МУЖСКАЯ, МУЖСКОГО, МУЖСКОЕ, МУЖСКОМ, МУЖСКУЮ, МУЗЫКА, МУЗЫКИ, МУЗЫКУ, МУТИТ, МУТНАЯ, МУТНОЕ, МУТНОЙ, МУТНОМУ, МУТНУЮ, МУТНЫ, МУТНЫЕ, МУТНЫМ, МУЧИТЕЛЬНЕЕ, МЧУСЬ, МЫ, МЫСЛЕЙ, МЫСЛИ, МЫШЦЫ, МЯГКИ, МЯГКИЕ, МЯГКИМ, МЯГКОГО, МЯГКОЕ, МЯГКОМ, МЯГКОСТИ, МЯГКОСТЬ, МЯГОК, МЯГЧАЙШЕЕ, МЯГЧЕ, МЯСО

Н

НА, НАБЕГАЮЩИМ, НАБЛЮДАТЬ, НАВЕДЕНИЕ, НАВЕДЕНИИ, НАВЕК, НАВЕРХ, НАВЕРХУ, НАВИ, НАВЛЕКАТЬ, НАВЛЕКАЮТ, НАВЛЕЧЕТ, НАВЛЕЧЬ, НАВОДИ, НАВОДИТСЯ, НАВОДЯТ, НАВРЕДИТЬ, НАВРЕДИШЬ, НАВСТРЕЧУ, НАВЫКОМ, НАГРУЖЕН, НАГРУЗИ, НАД, НАДАВИ, НАДАВЛЮ, НАДЕВАЕТ, НАДЕВАТЬ, НАДЕЖНО, НАДЕЛЕН, НАДЕЛЕНО, НАДЕЛЯЮ, НАДЕЯСЬ, НАДО, НАДОБНО, НАДОБНОСТИ, НАДОЛГО, НАДУВАЕТСЯ, НАЖИВА, НАЗАД, НАЗВАНИЕ, НАЗВАНИЯМИ, НАЗВАНО, НАЗВАТЬ, НАЗНАЧАЮТ, НАЗНАЧЕНИЯ, НАЗОВИ, НАЗОВУ, НАЗЫВАЕТСЯ, НАЗЫВАТЬ, НАЗЫВАТЬСЯ, НАЗЫВАЮ, НАЗЫВАЮТ, НАЗЫВАЮТСЯ, НАИБОЛЕЕ, НАИВНОЙ, НАИВЫСШИЙ, НАИВЫСШИМИ, НАИЛУЧШЕЕ, НАИЛУЧШИМ, НАИМЕНОВАНИЯ, НАИМЕНОВАТЬ, НАЙДЁТСЯ, НАЙДЕТСЯ, НАЙДЕШЬ, НАЙДУТ, НАЙТИ, НАЙТИСЬ, НАКАЗАНИЕ, НАКАЗАНИЯ, НАКАЗАНИЯМ, НАКАНУНЕ, НАКАПЛИВАЕТ, НАКАПЛИВАЮТ, НАКЛИКАТЬ, НАКЛИЧЕШЬ, НАКОНЕЦ, НАКОПИЛ, НАКОПИТ, НАКОПИТЕЛЬСТВОМ, НАКОПИТЕЛЬСТВУЕТ, НАКОПИТЬ, НАКОПИШЬ, НАКОПЛЕНИЕ, НАКОПЛЕНИЕМ, НАКОПЛЕНИЯ, НАКОРМЛЕНЫ, НАКРЕПКО, НАЛИЧИЕ, НАЛИЧИЕМ, НАЛИЧИИ, НАЛИЧИЮ, НАЛИЧИЯ, НАЛИЧНОЕ, НАЛОГИ, НАЛОГОВ, НАЛОЖИТЬ, НАМ, НАМЕРЕВАЙСЯ, НАМЕРЕН, НАМЕРЕНИЕ, НАМЕРЕНИЯ, НАМЕРЕНИЯХ, НАМЕСТНИК, НАМЕСТНИКОМ, НАМИ, НАНЕСЕНИЕМ, НАНЕСТИ, НАНОСИТ, НАНОСИТСЯ, НАНОСЯТ, НАОБОРОТ, НАОСТРИЛОСЬ, НАПАДАЕТ, НАПАДАЮЩЕМУ, НАПАДЕТ, НАПЕРЕД, НАПИТКАХ, НАПОДОБИЕ, НАПОКАЗ, НАПОЛНЕН, НАПОЛНЕНА, НАПОЛНЕНИЮ, НАПОЛНЕНИЯ, НАПОЛНЕННОЕ, НАПОЛНЕННОСТИ, НАПОЛНЕННОСТЬ, НАПОЛНЕННЫМ, НАПОЛНЕННЫМИ, НАПОЛНЕНЫ, НАПОЛНИЛАСЬ, НАПОЛНИЛИСЬ, НАПОЛНИТ, НАПОЛНИТСЯ, НАПОЛНИТЬ, НАПОЛНИТЬСЯ, НАПОЛНЯЕМСЯ, НАПОЛНЯЕТ, НАПОЛНЯЕТСЯ, НАПОЛНЯЕШЬ, НАПОЛНЯЙ, НАПОЛНЯЮТСЯ, НАПОМИНАЕТ, НАПОМИНАНИЕ, НАПОМИНАЮТ, НАПРАВИТЬ, НАПРАВИШЬ, НАПРАВЛЯЮТ, НАПРАВЛЯЯ, НАПРАСЛИНА, НАПРАСНОЕ, НАПРОЛЕТ, НАПРОЛОМ, НАПРОТИВ, НАПРЯГАТЬ, НАПРЯГАЮТ, НАПРЯЖЕН, НАПРЯЖЕНИЯ, НАПРЯЖЕННОСТЬ, НАРАВНЕ, НАРЕКУ, НАРОД, НАРОДА, НАРОДЕ, НАРОДОВ, НАРОДОМ, НАРОДУ, НАРОЧИТЫ, НАРУЖУ, НАРУШАЕТ, НАРУШАЕТСЯ, НАРУШЕНИЕМ, НАРУШЕНО, НАРУШИТЬ, НАРЯДА, НАРЯДЫ, НАС, НАСЕКОМЫЕ, НАСЕЛЕНИЕ, НАСЕЛЕНИЮ, НАСИЛИЕ, НАСИЛИЙ, НАСИЛИЮ, НАСИЛИЯ, НАСИЛОВАТЬ, НАСИЛЬНИК, НАСИЛЬСТВЕННОГО, НАСКОЛЬКО, НАСКОРО, НАСЛАЖДАЕТСЯ, НАСЛАЖДАТЬСЯ, 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НЕДОБРЫМИ, НЕДОБРЫХ, НЕДОВЕРИЕ, НЕДОВОЛЬСТВА, НЕДОВОЛЬСТВО, НЕДООЦЕНИВАТЬ, НЕДООЦЕНИВАЯ, НЕДООЦЕНИТЬ, НЕДООЦЕНКА, НЕДОСТАТКА, НЕДОСТАТКЕ, НЕДОСТАТКОВ, НЕДОСТАТКОМ, НЕДОСТАТОК, НЕДОСТАТОЧНА, НЕДОСТАТОЧНО, НЕДОСТАТОЧНОЙ, НЕДОСТАТОЧНОМУ, НЕДОСТАТОЧНОСТИ, НЕДОСТАТОЧНЫ, НЕДОСТАЮЩЕЕ, НЕДОСТОИН, НЕДОСТОЙНО, НЕДОСТОЙНЫМ, НЕДОСТОЙНЫМИ, НЕДУГ, НЕДУЖЕН, НЕДУЖИТ, НЕЕ, НЕЁ, НЕЖЕЛАНИЕ, НЕЖЕЛАНИЮ, НЕЖЕЛАНИЯ, НЕЖЕЛИ, НЕЖЕН, НЕЖНЕЕ, НЕЖНО, НЕЖНОЕ, НЕЖНОСТЬ, НЕЖНЫ, НЕЖНЫЕ, НЕЗАВИСИМО, НЕЗАМЕТНОЕ, НЕЗАМЕТНОМУ, НЕЗАМЕТНЫМ, НЕЗАПЯТНАННОЕ, НЕЗАТРОНУТЫ, НЕЗАЧЕМ, НЕЗНАНИЕ, НЕЗНАНИЕМ, НЕЗНАНИИ, НЕЗНАНИЯ, НЕЗНАТНЫЕ, НЕЗНАТНЫХ, НЕЗНАЧИТЕЛЬНО, НЕЗНАЧИТЕЛЬНОГО, НЕЗНАЧИТЕЛЬНОЕ, НЕЗНАЧИТЕЛЬНОЙ, НЕЗНАЧИТЕЛЬНОМ, НЕЗНАЮЩИЙ, НЕЗНАЮЩИМ, НЕЗРИМО, НЕЗЫБЛЕМАЯ, НЕЗЫБЛЕМО, НЕЗЫБЛЕМОГО, НЕЗЫБЛЕМОЕ, НЕЗЫБЛЕМОЙ, НЕЗЫБЛЕМОМ, НЕЗЫБЛЕМОМУ, НЕЗЫБЛЕМОСТИ, НЕЗЫБЛЕМОСТЬЮ, НЕЗЫБЛЕМОЮ, НЕЗЫБЛЕМУЮ, НЕЗЫБЛЕМЫМ, НЕЗЫБЛЕМЫХ, НЕИЗБЕЖНО, НЕИЗБЕЖНОЕ, НЕИЗБЕЖНЫХ, НЕИЗБЫВНА, НЕИЗБЫВНОЕ, НЕИЗБЫВНЫ, НЕИЗБЫВНЫЙ, НЕИЗБЫВНЫМ, НЕИЗМЕННА, НЕИЗМЕННО, НЕИЗМЕННОЕ, НЕИЗМЕННОСТЬЮ, НЕИЗМЕННЫ, НЕИЗМЕРИМА, НЕИЗМЕРИМЫ, НЕИЗЯЩЕН, НЕИМЕНИЮ, НЕИСКРЕННИМ, НЕИСКРЕННОСТЬЮ, НЕИСКУСНОСТИ, НЕИСКУСНЫЕ, НЕИСКУСНЫХ, НЕИССЛЕДИМЫ, НЕИСТОЩИМ, НЕИСТОЩИМА, НЕИСТОЩИМО, НЕИСЧЕРПАЕМ, НЕИСЧЕРПАЕМАЯ, НЕИСЧЕРПАЕМО, НЕИСЧЕРПАЕМОЙ, НЕИСЧИСЛИМОМ, НЕЙ, НЕКОГДА, НЕКОЛЕБИМО, НЕКОМУ, НЕКОТОРЫЕ, НЕКРАШЕНОГО, НЕКТО, НЕКУДА, НЕЛЬЗЯ, НЕМ, НЕМАЛУЮ, НЕМЕДЛЕННО, НЕМНОГИЕ, НЕМНОГИХ, НЕМНОГО, НЕМНОГОГО, НЕМНОГОМ, НЕМУ, НЕНАВИДИМ, НЕНАВИДИТ, НЕНАВИДЯТ, НЕНАВИДЯЩИЙ, НЕНАВИДЯЩИМ, НЕНАВИСТИ, НЕНАВИСТНО, НЕНАВИСТНОГО, НЕНАВИСТЬ, НЕНАЛИЧИЕ, НЕНАЛИЧИИ, НЕНАЛИЧИЯ, НЕОБДЕЛАННОГО, НЕОБДЕЛАННОМУ, НЕОБРАБОТАННОГО, НЕОБРАБОТАННОМУ, НЕОБРАБОТАННЫЙ, НЕОБУЗДАНЫМ, НЕОБХОДИМА, НЕОБХОДИМО, НЕОБХОДИМОЕ, НЕОБХОДИМОСТИ, НЕОБХОДИМОСТЬ, НЕОБЪЯТНО, НЕОБЪЯТНЫМИ, НЕОПРЕДЕЛЕННО, НЕОПРЕДЕЛЕННОСТИ, НЕОПРЕДЕЛЕННЫМ, НЕОСОЗНАНИЕ, НЕОТДЕЛАННОМУ, НЕОФОРМЛЕННО-РАСПЫЛЁН, НЕПОБЕДИМ, НЕПОБЕДИМА, НЕПОДВИЖНЫМ, НЕПОЗВОЛИТЕЛЬНО, НЕПОМЕРНОЙ, НЕПОСЛУШАНИЯ, НЕПОСЛУШНЫМ, НЕПОСТИЖИМ, НЕПОСТИЖИМА, НЕПОСТИЖИМАЯ, НЕПОСТИЖИМО, 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НЕСЧАСТЬЕ, НЕСЧАСТЬЮ, НЕСЧАСТЬЯ, НЕСЧАСТЬЯМ, НЕСЧАСТЬЯМИ, НЕТ, НЕТЛЕННОГО, НЕУВЕРЕННОСТЬЮ, НЕУВЕРЕННЫМИ, НЕУДАЧ, НЕУДАЧИ, НЕУДАЧНИК, НЕУДАЧНИКАМИ, НЕУДАЧНЫХ, НЕУДАЧУ, НЕУДЕРЖИМ, НЕУЁМНОЕ, НЕУКЛОННО, НЕУКЛОЖЕСТЬ, НЕУЛОВИМ, НЕУЛОВИМОЕ, НЕУЛОВИМЫМ, НЕУМЕЛОСТИ, НЕУМЕРЕННОСТЬ, НЕУМЫШЛЕННО, НЕУНИЧТОЖИМЫЙ, НЕУПРАВЛЯЕМОГО, НЕУРОЖАЙНЫЙ, НЕУРЯДИЦ, НЕУСТАННО, НЕУЧ, НЕУЧЕМ, НЕУЧЕНИЕ, НЕУЧЕНЫМ, НЕУЯЗВИМ, НЕУЯЗВИМЫМ, НЕФРИТ, НЕФРИТОМ, НЕЧЕМ, НЕЧЕСТИВОЕ, НЕЧЕСТНЫМ, НЕЧИСТОТОЮ, НЕЧИСТЬЮ, НЕЧТО, НЕЯВЕН, НЕЯСЕН, НЕЯСНАЯ, НЕЯСНО, НЕЯСНОМ, НЕЯСНЫМ, НИ, НИВА, НИГДЕ, НИЖЕ, НИЖЕСТОЯЩИЕ, НИЖНЕЕ, НИЖНЕМУ, НИЖНИЙ, НИЖНЮЮ, НИЖНЯЯ, НИЗ, НИЗИНА, НИЗИНУ, НИЗКИ, НИЗКИЙ, НИЗКИМ, НИЗКИХ, НИЗКОГО, НИЗКОЕ, НИЗКОЙ, НИЗКОРОДНЫМ, НИЗЛОЖЕНЫ, НИЗОВ, НИЗОВЬЕ, НИЗОВЬЮ, НИЗРИНУТЬ, НИЗШАЯ, НИЗШЕГО, НИЗШЕЕ, НИЗШЕЙ, НИЗШИЕ, НИЗШИЙ, НИЗШИМ, НИЗШИМИ, НИЗШИХ, НИЗЫ, НИКАК, НИКАКИХ, НИКАКОГО, НИКАКОЕ, НИКАКОЙ, НИКОГДА, НИКОГО, НИКОМУ, НИКТО, НИКУДА, НИМ, НИМАЛО, НИМИ, НИСКОЛЬКО, НИСПАДАЯ, НИСПОШЛИ, НИСХОДИТЬ, НИСХОДИШЬ, НИСХОДЯ, НИСХОДЯЩИЙ, НИСХОЖДЕНИЕ, НИСХОЖДЕНИЕМ, НИСХОЖДЕНИЯ, НИТИ, НИТОЧКОЙ, НИТЬ, НИТЬЮ, НИХ, НИЧЕГО, НИЧЕМ, НИЧЕМУ, НИЧТО, НИЧТОЖЕСТВЕ, НИЧТОЖНА, НИЧТОЖНО, НИЧТОЖНОГО, НИЧТОЖНОЕ, НИЧТОЖНОСТЬ, НИЧТОЖНЫМ, НИЩАЕТ, НО, НОВО, НОВОГО, НОВОЕ, НОВОМУ, НОВОРОЖДЁННОГО, НОВОРОЖДЁННОМУ, НОВОРОЖДЕННОГО, НОВОРОЖДЕННОМУ, НОВОРОЖДЕННЫЙ, НОВОРОЖДЕННЫМ, НОВЫМ, НОВЫХ, НОГИ, НОРМА, НОРМАЛЬНОГО, НОРМАЛЬНОЕ, НОС, НОСИЛИ, НОСИТ, НОСИТЕЛЬ, НОСИТЬ, НОСКАХ, НОСОРОГ, НОСОРОГА, НОСОРОГАМ, НОСОРОГАМИ, НОСОРОГОВ, НОСОРОГОМ, НОСОРОГУ, НОСЯТ, НОША, НОШУСЬ, НРАВАХ, НРАВСТВЕННОГО, НРАВСТВЕННОЕ, НРАВСТВЕННОЙ, НРАВСТВЕННОСТИ, НРАВСТВЕННОСТЬ, НРАВСТВЕННЫЙ, НРАВСТВЕННЫМИ, НРАВЫ, НРАВЯТСЯ, НУ, НУЖДАЕТСЯ, НУЖДАЮЩИМСЯ, НУЖДАЮЩИХСЯ, НУЖДЕ, НУЖДУ, НУЖНО, НУЖНЫ, НЫНЕ, НЫНЕШНИМ

О

О, ОБ, ОБА, ОБВИТ-ПЕРЕВЯЗАН, ОБЕ, ОБЕДНЕЕТ, ОБЕРЕГАЕТ, ОБЕРЕГАЕТЕ, ОБЕРЕГАЮТ, ОБЕРНУЛАСЬ, ОБЕРНУТЬСЯ, ОБЕСПЕЧИВАЕТ, ОБЕСПЕЧИТЬ, ОБЕССИЛЯТ, ОБЕЩАЕТ, ОБЕЩАНИЕМ, ОБЕЩАНИЯ, ОБЕЩАЯ, ОБИДА, ОБИДЕ, ОБИДЫ, ОБИЛЬНО, ОБИЛЬНОГО, ОБИЛЬНОЙ, ОБИЛЬНУЮ, ОБИЛЬНЫЕ, ОБИЛЬНЫМ, ОБИТАНИЯ, ОБЛАГОРОДИТЬ, ОБЛАДАЕТ, ОБЛАДАЛ, ОБЛАДАНИЮ, ОБЛАДАНИЯ, ОБЛАДАТЬ, ОБЛАДАЮ, ОБЛАДАЮТ, ОБЛАДАЮЩАЯ, ОБЛАДАЮЩЕГО, ОБЛАДАЮЩЕЕ, ОБЛАДАЮЩИЕ, ОБЛАДАЮЩИЙ, ОБЛАДАЯ, ОБЛЕГЧАЕТ, ОБЛЕКАЯСЬ, ОБЛЕЧЕННЫМ, ОБЛИК, ОБЛИЧЬЯ, ОБМАНЧИВО, ОБНАЖАЯ, ОБНАЖЕННЫЕ, ОБНАРУЖЕНИЯ, ОБНАРУЖИТЬ, ОБНИМАЕТ, ОБНИМАЙ, ОБНИМАЮТ, ОБНИМИ, ОБНИМИТЕ, ОБНОВИТСЯ, ОБНОВИТЬСЯ, ОБНОВЛЕНИИ, ОБНОВЛЯЯСЬ, ОБНЯТЬ, ОБОГАТИТСЯ, ОБОГАЩАЕТСЯ, ОБОГАЩЕНИЕ, ОБОЖЕСТВЛЯЛИСЬ, ОБОЖЕСТВЛЯЮТСЯ, ОБОЗЕ, ОБОЗНАЧАЯ, ОБОЗНАЧИМ, ОБОЗНАЧУ, ОБОЗРЕВАЮ, ОБОЗРЕЛ, ОБОЗРЕНИЕ, ОБОИХ, ОБОЙТИСЬ, ОБОРАЧИВАЕТСЯ, ОБОРОНА, ОБОРОНЕ, ОБОРОНУ, ОБРАБАТЫВАТЬСЯ, ОБРАЗ, ОБРАЗА, ОБРАЗАХ, ОБРАЗЕЦ, ОБРАЗНО, ОБРАЗОВ, ОБРАЗОВАН, ОБРАЗОВАННЫЙ, ОБРАЗОМ, ОБРАЗУЕТ, ОБРАЗУЕТСЯ, ОБРАЗУЮТ, ОБРАЗУЮЩЕЕ, ОБРАЗУЯ, ОБРАЗЦА, ОБРАЗЦАМИ, ОБРАЗЦОМ, ОБРАЗЦУ, ОБРАЗЧИКАМИ, ОБРАЗЧИКОВ, ОБРАЗЧИКОМ, ОБРАЗЫ, ОБРАТИТЬСЯ, ОБРАТНО, ОБРАТНОГО, ОБРАТНОЕ, ОБРАТНОМ, ОБРАЩАЕТСЯ, ОБРАЩАЙСЯ, ОБРАЩАЮЩИМСЯ, ОБРАЩАЮЩИХ, ОБРАЩАЯСЬ, ОБРАЩЕНИЕ, ОБРЕКАЕТ, ОБРЕЛ, ОБРЕЛА, ОБРЕЛИ, ОБРЕЛО, ОБРЕСТИ, ОБРЕТАЕТ, ОБРЕТАЛИ, ОБРЕТАЮ, ОБРЕТАЮТ, ОБРЕТАЯ, ОБРЕТЁТ, ОБРЕТЕНИЕ, ОБРЕТЕНИИ, ОБРЕТЕНИЮ, ОБРЕТЕНИЯ, ОБРЕТЕНЬЕ, ОБРЕТЕТ, ОБРЕТИ, ОБРЕТУ, ОБРЕТУТ, ОБРЕТШИЕ, ОБРЕТШИЙ, ОБРЕТШИМ, ОБРЕТЯ, ОБРЕЧЕНО, ОБРЕЧЕНЫ, ОБРЕЧЕШЬ, ОБРУБОК, ОБРЯДА, ОБРЯДАМ, ОБРЯДНОСТИ, ОБРЯДОВ, ОБРЯДОМ, ОБРЯДУ, ОБРЯЖЕННЫЕ, ОБРЯЩЕТ, ОБРЯЩЕТЕ, ОБСТОЯТЕЛЬСТВ, ОБСТОЯТЕЛЬСТВА, ОБСТОЯТЕЛЬСТВАХ, ОБСУЖДАЕТ, ОБУЗДАЮ, ОБУЗЫ, ОБУСЛАВЛИВАЕТСЯ, ОБУСЛОВЛИВАЕТ, ОБУЧАТЬ, ОБУЧАЮ, ОБУЧЕНИИ, ОБХВАТ, ОБХВАТА, ОБХВАТИЛ, ОБХВАТИТЬ, ОБХОДИТЬСЯ, ОБШИРЕН, ОБШИРНАЯ, ОБШИРНО, ОБШИРНОЕ, ОБШИРНОЙ, ОБШИРНОСТЬ, ОБЩАЕТСЯ, ОБЩАЛИСЬ, ОБЩАЮТСЯ, ОБЩЕЕ, ОБЩЕМУ, ОБЩЕНИИ, ОБЩЕСТВОМ, ОБЩНОСТЬ, ОБЪЕДАЮТ, ОБЪЕДИНЕНИЕ, ОБЪЕДИНИТЬ, ОБЪЕДИНЯЕТ, ОБЪЕДИНЯЮТ, ОБЪЕМЛЕЛИ, ОБЪЕМЛЕТ, ОБЪЕМЛЮТ, ОБЪЯВИТЬ, ОБЪЯВЛЯЕТ, ОБЪЯСНИТЬ, ОБЪЯСНЯЕТ, ОБЪЯСНЯЕТСЯ, ОБЪЯТА, ОБЪЯТИЯХ, ОБЪЯТЬ, ОБЫДЕННОЕ, ОБЫДЕННЫЕ, ОБЫКНОВЕННОЕ, ОБЫКНОВЕННЫЕ, ОБЫКНОВЕННЫМ, ОБЫКНОВЕННЫХ, ОБЫЧАИ, ОБЫЧАЯМ, ОБЫЧАЯХ, ОБЫЧНО, ОБЫЧНОГО, ОБЫЧНОЙ, ОБЫЧНЫЕ, ОБЯЗАТЕЛЬНО, ОБЯЗАТЕЛЬСТВА, ОВЛАДЕВ, ОВЛАДЕВАЕТ, ОВЛАДЕВАТЬ, ОВЛАДЕВАЮТ, ОВЛАДЕВАЯ, ОВЛАДЕЕТ, ОВЛАДЕЛ, ОВЛАДЕНИЕ, ОВЛАДЕНИЕМ, ОВЛАДЕНИЯ, ОВЛАДЕТЬ, ОГЛУПЛЯЛИ, ОГЛУШАЮТ, ОГОВОРОК, ОГРАДИТЬ, ОГРАЖДАЕТСЯ, ОГРАНИЧЕН, ОГРАНИЧЕНИЙ, ОГРАНИЧИВАЕТСЯ, ОГРАНИЧИВАЙ, ОГРАНИЧИВАЛИСЬ, ОГРОМНОЕ, ОГРОМНОЙ, ОДАРИВАЕТ, ОДАРИВАТЬ, ОДАРИТЬ, ОДЕВАЕТ, ОДЕВАЕТСЯ, ОДЕВАЙ, ОДЕВАТЬСЯ, ОДЕВАЮТСЯ, ОДЕЖДА, ОДЕЖДАМИ, ОДЕЖДОЙ, ОДЕЖДУ, ОДЕЖДЫ, ОДЕРЖАВ, ОДЕРЖАТЬ, ОДЕРЖИВАЕТ, ОДЕРЖИВАТЬ, ОДЕРЖИВАЮТ, ОДЕРЖИМ, ОДЕЯНИЕ, ОДИН, ОДИНАКОВО, ОДИНАКОВОЕ, ОДИНОКИЙ, ОДИНОКИМ, ОДИНОКИМИ, ОДИНОКО, ОДИНОКО-НЕИЗМЕНЧИВОЕ, ОДНА, ОДНАКО, ОДНИ, ОДНО, ОДНО-ЕДИНОЕ, ОДНОГО, ОДНОЙ, ОДНОМ, ОДНОМОМЕНТНО, ОДНОМУ, ОДНУ, ОДОБРЕНИЕМ, ОДОЛЕВАЕТ, ОДОЛЕВАЮТ, ОДОЛЕВАЮЩИЙ, ОДОЛЕЕТ, ОДОЛЕТЬ, ОДОЛЕЮТ, ОДРЯХЛЕЕТ, ОДРЯХЛЕЛО, ОДУРЯЮТ, ОДУХОТВОРЁННО-ПОДВИЖНЫ, ОДУХОТВОРЕННЫМ, ОДУХОТВОРИЛОСЬ, ОЖИВИТ, ОЖИВИТЬ, ОЖИДАЕТ, ОЖИДАТЬ, ОЖИТЬ, ОЗНАЧАЕТ, ОЗНАЧАЮТ, ОКАЖЕТСЯ, ОКАЖУТ, ОКАЗАТЬСЯ, ОКАЗЫВАЕТ, ОКАЗЫВАЕТСЯ, ОКАЗЫВАЙСЯ, ОКАЗЫВАЮСЬ, ОКАНЧИВАЕТ, ОКАНЧИВАЕТСЯ, ОКЕАН, ОКЕАНА, ОКНА, ОКНО, ОКОНЧИТСЯ, ОКРАИНУ, ОКРЕСТНОСТЯХ, ОКРУГ, ОКРУГЕ, ОКРУЖА

ОТСЮДА, ОТТАЛКИВАЕТ, ОТТАЛКИВАЕТСЯ, ОТТОГО, ОТТОГО-ТО, ОТТОЧИТЬ, ОТТУДА, ОТХОДИТ, ОТХОДЯ, ОТЦА, ОТЦВЕТАЕТ, ОТЦОВСКАЯ, ОТЦОВСКОЙ, ОТЦОМ, ОТЧАСТИ, ОТЧЕГО, ОТЧЕТЛИВО-ЧЕТКИ, ОТЧЕТЛИВЫЕ, ОТЧУЖДЕННЫМ, ОТЫСКИВАЮ, ОТЫЩЕШЬ, ОФОРМЛЕНИЯ, ОФОРМЛЯЕТ, ОФОРМЛЯЕТСЯ, ОФОРМЛЯЮТ, ОФОРМЛЯЮТСЯ, ОХВАТ, ОХВАТИТЬ, ОХВАТЫВАЯ, ОХВАЧЕНО, ОХОТА, ОХОТНИЧИЙ, ОХОТНО, ОХОТЫ, ОХРАНЯЕТ, ОХРАНЯЮЩАЯ, ОХРИПНУТЬ, ОЦЕНКЕ, ОЧАМИ, ОЧЕВИДЕН, ОЧЕВИДНА, ОЧЕВИДНО, ОЧЕВИДНОЕ, ОЧЕВИДНОСТЬЮ, ОЧЕНЬ, ОЧЕРЕДЬ, ОЧЕРНЕНИЕ, ОЧИСТИЛОСЬ, ОЧИСТИТСЯ, ОЧИСТИТЬСЯ, ОЧИЩАЙ, ОЧИЩАЯ, ОШИБКАМ, ОШИБКИ, ОШИБОК, ОЩУЩАЕТ, ОЩУЩЕНИЕ, ОЩУЩЕНИЙ

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ПАГУБУ, ПАДЕНИЯ, ПАДУТ, ПАЗУХОЙ, ПАЛАТА, ПАЛАТЫ, ПАЛАЧ, ПАЛАЧА, ПАЛОЧКАМИ, ПАЛЬЦЕВ, ПАМЯТЬ, ПАРА, ПАРАДОКСУ, ПАРЕ, ПАРЫ, ПАРЮ, ПАССИВЕН, ПАССИВНО-ОТСТРАНЁННА, ПАССИВНЫМ, ПАСУТСЯ, ПАСУЩИЕСЯ, ПАУКИ, ПАЧЕ, ПЕНИЕ, ПЕНИС, ПЕРВАЯ, ПЕРВЕЙШИМ, ПЕРВЕНСТВУЮЩЕЕ, ПЕРВОГО, ПЕРВОЕ, ПЕРВОЗДАННО, ПЕРВОЗДАННОЕ, ПЕРВОЗДАННОЙ, ПЕРВОЗДАННОСТИ, ПЕРВОЗДАННОСТЬ, ПЕРВОЗДАННУЮ, ПЕРВОЗДАННЫЙ, ПЕРВОЗДАННЫМ, ПЕРВОМ, ПЕРВОМУ, ПЕРВОНАЧАЛА, ПЕРВОНАЧАЛО, ПЕРВООПРЕДКОВ, ПЕРВОПРЕДКУ, ПЕРВУЮ, ПЕРВЫЕ, ПЕРВЫМ, ПЕРЕВЕДУТСЯ, ПЕРЕВОДА, ПЕРЕВОРОТА, ПЕРЕД, ПЕРЕДАЕТСЯ, ПЕРЕДВИЖЕНИИ, ПЕРЕДЕЛАТЬ, ПЕРЕДЕЛЫВАТЬ, ПЕРЕДНЕГО, ПЕРЕДНЕЕ, ПЕРЕЕДАЮТ, ПЕРЕЖИТЬ, ПЕРЕЛОМУ, ПЕРЕМЕНЧИВОСТИ, ПЕРЕМЕНЧИВЫЙ, ПЕРЕОЦЕНИВАЕТ, ПЕРЕПОЛНЯЕТСЯ, ПЕРЕСЕЛЯЛИСЬ, ПЕРЕСОХЛИ, ПЕРЕСОХНУТ, ПЕРЕСТАЕТ, ПЕРЕСТАЕШЬ, ПЕРЕСТАЛА, ПЕРЕСТАНЕТ, ПЕРЕСТАНУТ, ПЕРЕСТАЮТ, ПЕРЕХОД, ПЕРЕХОДИЛИ, ПЕРЕХОДИТ, ПЕРЕХОДИТЬ, ПЕРЕХОДИШЬ, ПЕРЕХОДЯТ, ПЕРЕХОДЯЩИМ, ПЕРНАТЫЙ, ПЕРСПЕКТИВЫ, ПЕСТОВАНИЮ, ПЕСТОВАТЬ, ПЕСТУЕТ, ПЕСТУЙ, ПЕСТУЮТ, ПЕТЛЯНИЙ, ПЕТУХИ, ПЕТУХОВ, ПЕЧАЛИ, ПЕЧАЛИТЬСЯ, ПЕЧАЛЬ, 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ПОЛЬЗУЮТСЯ, ПОЛЬЗУЯСЬ, ПОЛЬЗЫ, ПОЛЯ, ПОЛЯМ, ПОМЕХИ, ПОМЕЩАЕТ, ПОМИНАТЬ, ПОМИНЕ, ПОМНИТЬ, ПОМОГАЕТ, ПОМОГАЕШЬ, ПОМОГАЮТ, ПОМОГАЯ, ПОМОЖЕТ, ПОМОЧЬ, ПОМОЩИ, ПОМОЩНИКА, ПОМОЩНИЦЕЙ, ПОМОЩЬ, ПОМОЩЬЮ, ПОМРАЧАЮТСЯ, ПОМЫШЛЕНИЯ, ПОМЫШЛЯЛИ, ПОНЕВОЛЕ, ПОНЕС, ПОНЕСЕТ, ПОНЕСТИ, ПОНИЖАЕТ, ПОНИЖАЕТСЯ, ПОНИМАЕТ, ПОНИМАНИЕ, ПОНИМАНИЮ, ПОНИМАНИЯ, ПОНИМАТЬ, ПОНИМАЮТ, ПОНИМАЮЩИЕ, ПОНУЖДАЕТ, ПОНУРЫМ, ПОНЫНЕ, ПОНЯВ, ПОНЯТЛИВОСТЬЮ, ПОНЯТЬ, ПОПАДЕТ, ПОПАРНО, ПОПРОБУЮ, ПОПРОСИТ, ПОПУСТИТЕЛЬСТВОВАТЬ, ПОПУТЧИКИ, ПОПУТЧИКОВ, ПОПЫТАТЬСЯ, ПОР, ПОРАЖЕНИЕ, ПОРАЖЕНИЙ, ПОРАЖЕНИЯ, ПОРАЗИТЬ, ПОРАНИЛ, ПОРАНИТ, ПОРАНИТЬ, ПОРАНИШЬ, ПОРАНЬШЕ, ПОРВАТЬ, ПОРИЦАТЬ, ПОРОВНУ, ПОРОГЕ, ПОРОДИЛИ, ПОРОДИТЬ, ПОРОДЯТ, ПОРОЖДАЕТ, ПОРОЖДАТЬ, ПОРОЖДАЮТ, ПОРОЖДАЮЩЕГО, ПОРОЖДАЮЩЕЕ, ПОРОЖДАЯ, ПОРОЖДЕНИЕ, ПОРОЖДЕНИЯ, ПОРОЖДЕННЫМ, ПОРОЖДЕНО, ПОРОЖНЕМУ, ПОРОЙ, ПОРОКА, ПОРОКИ, ПОРОСЛИ, ПОРОЧНЫЕ, ПОРОЮ, ПОРТИТ, ПОРТЯТ, ПОРУ, ПОРУЧИТЬ, ПОРЧИ, ПОРЫВИСТЫЙ, ПОРЯДКА, ПОРЯДКЕ, ПОРЯДКИ, ПОРЯДКОМ, ПОРЯДОК, ПОСАДИЛ, ПОСВЯТИЛИ, ПОСВЯТИТЬ, ПОСВЯЩАЕТ, 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ПОЭТОМУ-ТО, ПОЯВИЛАСЬ, ПОЯВИЛИСЬ, ПОЯВИЛОСЬ, ПОЯВИСЬ, ПОЯВИТСЯ, ПОЯВЛЕНИЯ, ПОЯВЛЯЕТСЯ, ПОЯВЛЯЮТСЯ, ПОЯСА, ПОЯСЕ, ПОЯСНЕНИЙ, ПРАВАЯ, ПРАВДА, ПРАВДЕ, ПРАВДИВ, ПРАВДИВОМ, ПРАВДИВОСТЬ, ПРАВДИВЫ, ПРАВДИВЫЕ, ПРАВДУ, ПРАВДЫ, ПРАВЕДНИК, ПРАВИЛОМ-ПРЕДМЕТОМ, ПРАВИЛЬНО, ПРАВИЛЬНОГО, ПРАВИЛЬНОЕ, ПРАВИЛЬНОСТИ, ПРАВИЛЬНОСТЬ, ПРАВИЛЬНЫЕ, ПРАВИТ, ПРАВИТЕЛЕ, ПРАВИТЕЛЕЙ, ПРАВИТЕЛЕМ, ПРАВИТЕЛИ, ПРАВИТЕЛЬ, ПРАВИТЕЛЬ-МУДРЕЦ, ПРАВИТЕЛЬСТВЕ, ПРАВИТЕЛЬСТВО, ПРАВИТЕЛЮ, ПРАВИТЕЛЯ, ПРАВИТЕЛЯ-МУДРЕЦА, ПРАВИТЬ, ПРАВЛЕНИЕ, ПРАВЛЕНИИ, ПРАВЛЕНИЯ, ПРАВОЕ, ПРАВОЙ, ПРАВОМУ, ПРАВОСУДЕН, ПРАВОСУДНЫЙ, ПРАВОТА, ПРАВУ, ПРАВУЮ, ПРАВЫМ, ПРАВЫМИ, ПРАВЫХ, ПРАВЬ, ПРАВЯ, ПРАВЯТ, ПРАВЯЩИЕ, ПРАЗДНИКЕ, ПРАЗДНИКОМ, ПРАЗДНИЧНОЕ, ПРАЗДНИЧНОЙ, ПРАЗДНУЕТ, ПРАЗДНУЮТ, ПРАЗДНУЮТСЯ, ПРАКТИКУЯ, ПРАКТИЧЕСКОЕ, ПРАОТЦЕМ, ПРАРОДИТЕЛЬ, ПРАХ, ПРАХУ, ПРАЩУРУ, ПРЕБУДЕТ, ПРЕБУДУТ, ПРЕБЫВАЕТ, ПРЕБЫВАЙ, ПРЕБЫВАЛА, ПРЕБЫВАЛИ, ПРЕБЫВАЛО, ПРЕБЫВАНИЕ, ПРЕБЫВАНИЯ, ПРЕБЫВАТЬ, ПРЕБЫВАЮ, ПРЕБЫВАЮТ, ПРЕБЫВАЮЩЕЕ, ПРЕБЫВАЯ, ПРЕВЕЛИКОЙ, ПРЕВЕЧНОЕ, ПРЕВЗОЙДЕТ, ПРЕВЗОЙТИ, ПРЕВОЗНОСИ, ПРЕВОЗНОСИЛИ, ПРЕВОЗНОСИТ, ПРЕВОЗНОСИТЕ, ПРЕВОЗНОСИТСЯ, ПРЕВОЗНОСЯ, ПРЕВОЗНОСЯЩИЙ, ПРЕВОСХОДЕН, ПРЕВОСХОДНОЕ, ПРЕВОСХОДНЫЙ, ПРЕВОСХОДСТВА, ПРЕВОСХОДЯ, ПРЕВРАТИЛАСЬ, ПРЕВРАТИЛОСЬ, ПРЕВРАТНЫМ, ПРЕВРАТЯТСЯ, ПРЕВРАЩАЕТСЯ, ПРЕВРАЩАЮТСЯ, ПРЕВРАЩЕНИЕ, ПРЕВРАЩЕНИЙ, ПРЕВРАЩЕНИЯ, ПРЕВЫШЕ, ПРЕГРАД, ПРЕГРАЖДАТЬ, ПРЕД, ПРЕДАВАЛ, ПРЕДАВАЯ, ПРЕДАЕТСЯ, ПРЕДАЙСЯ, ПРЕДАН, ПРЕДАННОСТИ, ПРЕДАННОСТЬ, ПРЕДАННЫЕ, ПРЕДАТЬ, ПРЕДАШЬСЯ, ПРЕДАЮСЬ, ПРЕДАЮТ, ПРЕДАЮТСЯ, ПРЕДВАРИТЕЛЬНОЕ, ПРЕДВЕСТНИК, ПРЕДВЕСТЬЕ, ПРЕДВЕЧНО, ПРЕДВЕЩАЕТ, ПРЕДВИДЕНИЕ, ПРЕДВИДЬ, ПРЕДВОСХИЩАЯ, ПРЕДЕЛ, ПРЕДЕЛА, ПРЕДЕЛАХ, ПРЕДЕЛЕ, ПРЕДЕЛОВ, ПРЕДЕЛОМ, ПРЕДЕЛУ, ПРЕДЕЛЫ, ПРЕДЕЛЬНО, ПРЕДЕЛЬНОЕ, ПРЕДЕЛЬНОЙ, ПРЕДЕРЖАЩИЕ, ПРЕДЗНАНИЕ, ПРЕДКА, ПРЕДКАМ, ПРЕДКОВ, ПРЕДКОМ, ПРЕДКУ, ПРЕДМЕСТЬЕ, ПРЕДМЕСТЬЯХ, ПРЕДМЕТ, ПРЕДМЕТА, ПРЕДМЕТАМ, ПРЕДМЕТОВ, ПРЕДМЕТОМ, ПРЕДМЕТЫ, ПРЕДНАЗНАЧЕННОЙ, ПРЕДНАМЕРЕННО, ПРЕДНАЧЕРТАНО, ПРЕДОК, ПРЕДОПРЕДЕЛЯЮТ, ПРЕДОСТАВИТЬ, ПРЕДОСТАВЛЯЕТ, ПРЕДОСТАВЛЯЮТ, ПРЕДОТВРАТИТЬ, ПРЕДПОЧИТАЕТ, ПРЕДПОЧИТАЕТСЯ, ПРЕДПОЧИТАЮТ, ПРЕДПРИИМЧИВОСТЬ, ПРЕДПРИНИМАЮ, ПРЕДПРИНИМАЯ, ПРЕДПРИНЯТЬ, ПРЕДРЕКАТЬ, ПРЕДСТАВИТЕЛИ, ПРЕДСТАВИТСЯ, ПРЕДСТАВЛЕННАЯ, ПРЕДСТАВЛЯЕТ, ПРЕДУГАДЫВАЕТСЯ, ПРЕДУМЫШЛЯЕТ, ПРЕДУПРЕЖДЕНИЮ, ПРЕДУСМОТРИТЕЛЬНО-ЧУТКИ, ПРЕДШЕСТВОВАЛО, ПРЕДШЕСТВУЕТ, ПРЕДШЕСТВУЮЩЕЕ, ПРЕДЪЯВЛЯЕТ, ПРЕДЫДУЩЕЕ, ПРЕЕМСТВЕННОСТИ, ПРЕЕМСТВЕННОСТЬ, ПРЕЕМСТВОВАНИЕ, ПРЕЖДЕ, ПРЕЖДЕВРЕМЕННАЯ, ПРЕЗИРАЕМОГО, ПРЕЗИРАЕМЫМ, ПРЕЗИРАЕТ, ПРЕЗИРАЙТЕ, ПРЕЗИРАЛИ, ПРЕЗИРАТЬ, ПРЕЗИРАЮТ, ПРЕЗИРАЮЩИЙ, ПРЕЗРЕН, ПРЕЗРЕНИЕМ, ПРЕЗРЕНИИ, ПРЕЗРЕННОЙ, ПРЕИМУЩЕСТВА, ПРЕИСПОЛНЕН, ПРЕИСПОЛНЕНА, ПРЕИСПОЛНЕННЫЙ, ПРЕИСПОЛНЕНЫ, ПРЕИСПОЛНИТЬСЯ, ПРЕИСПОЛНЯЕТСЯ, ПРЕИСПОЛНЯЯСЬ, ПРЕКРАСНАЯ, ПРЕКРАСНЕЙШИМИ, ПРЕКРАСНО, ПРЕКРАСНОЕ, ПРЕКРАСНОЙ, ПРЕКРАСНЫЕ, ПРЕКРАСНЫМ, ПРЕКРАТИТЕ, ПРЕКРАТИТЬ, ПРЕКРАТИШЬ, ПРЕКРАЩАЕТ, ПРЕКРАЩЕНЫ, ПРЕЛЬСТИЛИ, ПРЕЛЬСТИТСЯ, ПРЕМУДРОГО, ПРЕМУДРОСТЬ, ПРЕМУДРЫЕ, ПРЕМУДРЫЙ, ПРЕНЕБРЕГАЕТ, ПРЕНЕБРЕГАТЬ, ПРЕНЕБРЕЖЕНИЕ, ПРЕНЕБРЕЖЕТ, ПРЕНЕБРЕЖИТЕЛЬНО, ПРЕНЕБРЕЖИТЕЛЬНОГО, ПРЕНЕБРЕЧЬ, ПРЕОБРАЖАЕТСЯ, ПРЕОБРАЖЕНИЕ, ПРЕОБРАЗОВАНИЯМ, ПРЕОБРАЗОВАНИЯХ, ПРЕОБРАЗОВЫВАЯСЬ, ПРЕОБРАЗУЕТСЯ, ПРЕОБРАЗУЮТСЯ, ПРЕОДОЛЕВАЕТ, ПРЕОДОЛЕВШЕГО, ПРЕОДОЛЕЕТ, ПРЕОДОЛЕНИЕ, ПРЕОДОЛЕНИИ, ПРЕПОЯСЫВАЮТСЯ, ПРЕПЯТСТВОВАТЬ, ПРЕПЯТСТВУЕТ, ПРЕПЯТСТВУЮТ, ПРЕСВЕТЛО-СВЕТЛЫ, ПРЕСВЕТЛОЕ, ПРЕСВЕТЛЫЙ, ПРЕСВЕТЛЫМ, ПРЕСЕН, ПРЕСЕЧЬ, ПРЕСЛЕДУЕТ, ПРЕСНО, ПРЕСНОЕ, ПРЕСНЫМ, ПРЕСТОЛ, ПРЕСТОЛЕ, ПРЕСТУПЛЕНИЕ, ПРЕСТУПЛЕНИЮ, ПРЕСТУПЛЕНИЯ, ПРЕСТУПНИКАМИ, ПРЕСТУПНИКИ, ПРЕСТУПНИКОВ, ПРЕСЫТЕТЕСЬ, ПРЕСЫЩАЙТЕСЬ, ПРЕСЫЩАЕТ, ПРЕСЫЩАЮТ, ПРЕСЫЩАЮТСЯ, ПРЕСЫЩАЯСЬ, ПРЕСЫЩЕНИЕ, ПРЕСЫЩЕНИЯ, ПРЕСЫЩЕНЬЯ, ПРЕТВОРИТЬ, ПРЕТВОРЯЕТ, ПРЕТВОРЯЛ, ПРЕТВОРЯТ, ПРЕТВОРЯТЬ, ПРЕТВОРЯЮТ, ПРЕТВОРЯЮЩИЙ, ПРЕТЕНЗИЙ, ПРЕУСПЕЕТ, ПРЕХОДИТ, ПРЕХОДЯЩЕЕ, ПРЕЧИСТО-ЧИСТЫ, ПРЕЧИСТОЕ, ПРИ, ПРИБАВИТЬ, ПРИБАВЛЕНО, ПРИБАВЛЯЕТ, ПРИБАВЛЯЕТСЯ, ПРИБАВЛЯТЬ, ПРИБАВЛЯЮТ, ПРИБЕГ

ПРОЧНЫМ, ПРОЧЬ, ПРОШЛА, ПРОШЛИ, ПРОЩАЛИСЬ, ПРОЩЕН, ПРОЯВИВШЕЕ, ПРОЯВИЛИСЬ, ПРОЯВИЛОСЬ, ПРОЯВИТЬ, ПРОЯВЛЕНИЕ, ПРОЯВЛЕНИИ, ПРОЯВЛЕНИЙ, ПРОЯВЛЕНИЯ, ПРОЯВЛЯЕТ, ПРОЯВЛЯЕТСЯ, ПРОЯВЛЯЙ, ПРОЯВЛЯЛИ, ПРОЯВЛЯТЬ, ПРОЯВЛЯТЬСЯ, ПРОЯВЛЯЮ, ПРОЯВЛЯЮТ, ПРОЯСНИТЬ, ПРУТЬЕВ, ПРЯМ, ПРЯМИЗНА, ПРЯМИЗНУ, ПРЯМО, ПРЯМОЕ, ПРЯМОЛИНЕЕН, ПРЯМОЛИНЕЙНОСТЬ, ПРЯМОТА, ПРЯМОТЕ, ПРЯМОТОЙ, ПРЯМОТОЮ, ПРЯМОТЫ, ПРЯМЫМ, ПРЯМЫХ, ПСОВ, ПТИЦЫ, ПУ, ПУБЛИЧНО, ПУГАТЬ, ПУЛЬСАЦИИ, ПУНКТОВ, ПУСТ, ПУСТЕЕТ, ПУСТЕЮТ, ПУСТО, ПУСТОГО, ПУСТОЕ, ПУСТОЙ, ПУСТОТ, ПУСТОТА, ПУСТОТА-ЭНЕРГИЯ, ПУСТОТЕ, ПУСТОТЕН, ПУСТОТНАЯ, ПУСТОТНО, ПУСТОТНОЕ, ПУСТОТНЫМ, ПУСТОТОЙ, ПУСТОТУ, ПУСТОТЫ, ПУСТОШАМ, ПУСТЫ, ПУСТЫЕ, ПУСТЫМИ, ПУСТЫННОЕ, ПУСТЬ, ПУСТЯЧНОМ, ПУТАНО, ПУТЕВОДНАЯ, ПУТЕМ, ПУТЕМ-ДАО, ПУТЕШЕСТВЕННИК, ПУТЕШЕСТВИЕ, ПУТЕШЕСТВОВАТЬ, ПУТЕШЕСТВУЕТ, ПУТИ, ПУТНИК, ПУТНИКА, ПУТЫ, ПУТЬ, ПУТЬ-ДАО, ПУЧИНАХ, ПУЧИНЫ, ПЧЕЛЫ, ПЫЛА, ПЫЛИ, ПЫЛИНКЕ, ПЫЛОМ, ПЫЛЬ, ПЫТАЕМСЯ, ПЫТАЕТСЯ, ПЫТАЮСЬ, ПЫТАЯСЬ, ПЫТЛИВЫ, ПЫШНЕЕ, ПЫШУТ, ПЬЮТ, ПЯДИ, ПЯТАМ, ПЯТЕН, ПЯТИ, ПЯТНАМИ, ПЯТЬ, ПЯТЯТСЯ

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РАБА, РАБОТАТЬ, РАБОТУ, РАВЕН, РАВНИНАМИ, РАВНО, РАВНОВЕСИЕ, РАВНОВЕСИЯ, РАВНОГО, РАВНОДУШЕН, РАВНОДУШИЕ, РАВНОДУШИИ, РАВНОЕ, РАВНОМЕРНОСТЬ, РАВНЫМ, РАВНЫХ, РАВНЯЕТСЯ, РАВНЯТЬСЯ, РАД, РАДЕЕТ, РАДИ, РАДОВАТЬСЯ, РАДОСТИ, РАДОСТНО, РАДОСТНОГО, РАДОСТНОЙ, РАДОСТНЫ, РАДОСТНЫ-РАДОСТНЫ, РАДОСТЬ, РАДОСТЬЮ, РАДУЕТСЯ, РАДУЕШЬСЯ, РАДУЮТСЯ, РАДЫ, РАЗ, РАЗБИРАТЬ, РАЗБИРАЮТСЯ, РАЗБИТЬ, РАЗБОГАТЕЕТ, РАЗБОГАТЕТЬ, РАЗБОЕМ, РАЗБОЙНИКАМИ, РАЗБОЙНИКИ, РАЗБОЙНИКОВ, РАЗБОЙНИЧАТЬ, РАЗБОЙНИЧЬЕЮ, РАЗБРАСЫВАЕТ, РАЗВАЛИТЬ, РАЗВЕ, РАЗВЕРЗАЕТСЯ, РАЗВИВАЕТСЯ, РАЗВИВАТЬСЯ, РАЗВИТ, РАЗВИТИЕМ, РАЗВИТИЯ, РАЗВРАТ, РАЗВЯЖЕШЬ, РАЗВЯЖИ, РАЗВЯЗАТЬ, РАЗВЯЗЫВАЕТ, РАЗВЯЗЫВАЕТСЯ, РАЗГАДКА, РАЗГНЕВАЕТСЯ, РАЗГРАБЛЕНИЕ, РАЗГРАНИЧИТЬ, РАЗДАЕТ, РАЗДАЛСЯ, РАЗДАЮ, РАЗДЕЛЕНИЯ, РАЗДЕЛИЛОСЬ, РАЗДЕЛИТЬ, РАЗДЕЛЬНОЕ, РАЗДЕЛЯЕТ, РАЗДОРЕ, РАЗЛАД, РАЗЛАДИЛОСЬ, РАЗЛИВАЕТСЯ, РАЗЛИВЕ, РАЗЛИТО, РАЗЛИТЬ, РАЗЛИЧАЕТСЯ, РАЗЛИЧАТЬ, РАЗЛИЧАЮТСЯ, РАЗЛИЧИИ, РАЗЛИЧИМОЕ, РАЗЛИЧИТЬ, РАЗЛИЧИШЬ, РАЗЛИЧНО, РАЗЛИЧНЫ, РАЗЛИЧНЫЕ, РАЗЛОМАЕТСЯ, РАЗЛОМАТЬ, РАЗЛУЧАЕТСЯ, РАЗМЕСТИВШИСЬ, РАЗМЕШИВАЮТ, РАЗМЕЩАЮТСЯ, РАЗМНОЖАЕТ, РАЗМНОЖЕНИЯ, РАЗНИЦА, РАЗНОЕ, РАЗНООБРАЗИЕ, РАЗНООБРАЗНЫ, РАЗНОЦВЕТНЫЕ, РАЗНЫЕ, РАЗНЫМИ, РАЗОБРАТЬ, РАЗРЕЖЕННОЕ, РАЗРЕЖЕННОСТЬ, РАЗРЕЗАЕТ, РАЗРЕЗАЯ, РАЗРУБАЕТ, РАЗРУБАЮТ, РАЗРУБЯТ, РАЗРУШАЕТ, РАЗРУШАЕТСЯ, РАЗРУШАЮТ, РАЗРУШАЮТСЯ, РАЗРУШЕНИЯ, РАЗРУШИТ, РАЗРУШИТЕЛЬНО, РАЗРУШИТЬ, РАЗУМ, РАЗУМ-СЕРДЦЕ, РАЗУМА-СЕРДЦА, РАЗУМЕЕТ, РАЗУМЕН, РАЗУМЕЮТ, РАЗУМНОСТИ, РАЗУМНОСТЬ, РАЗУМНЫ, РАЗУМНЫМ, РАЗУМНЫМИ, РАЗУМОМ, РАЗЪЕДИНЯТЬ, РАЗЪЕЗЖАЮТ, РАЗЯЩЕГО, РАМЫ, РАНИТ, РАНО, РАНЬШЕ, РАНЯТ, РАСКАЛЫВАЕТСЯ, РАСКИНУТА, РАСКОЛЕТСЯ, РАСКОЛОЛАСЬ, РАСКОЛОТЬСЯ, РАСКРОЙ, РАСПАДАЕТСЯ, РАСПАЛОСЬ, РАСПАСТЬСЯ, РАСПАХНЕШЬ, РАСПЛАЧИВАТЬСЯ, РАСПЛЫВЧАТО, РАСПЛЫВЧАТО-ТУМАННЫМ, РАСПЛЫВЧАТОМ, РАСПЛЮЩИТЬ, РАСПОЗНАТЬ, РАСПОЛАГАЕТ, РАСПОЛАГАЕТСЯ, РАСПОЛАГАЮТ, РАСПОЛОЖЕНИЕ, РАСПОЛОЖЕНЫ, РАСПОЛОЖИТЬ, РАСПОРЯДИТЕЛЕМ, РАСПОРЯЖАТЬСЯ, РАСПОРЯЖЕНИЙ, РАСПРЕДЕЛЯЕТ, РАСПРЕЙ, РАСПРОСТЁРТО, РАСПРОСТЕРТА, РАСПРОСТРАНЕНА, РАСПРОСТРАНЕНИЕ, РАСПРОСТРАНЕНИИ, РАСПРОСТРАНИТСЯ, РАСПРОСТРАНЯЕТ, РАСПРОСТРАНЯТЬ, РАСПРОСТРАНЯТЬСЯ, РАСПРОСТРАНЯЮЩЕЕСЯ, РАСПРЯМЛЯЕМСЯ, РАСПУСКАЕТ, РАСПУСТИВШЕЕСЯ, РАСПУТАЙ, РАСПУТАТЬ, РАССЕИВАЕТСЯ, РАССЕИВАТЬ, РАССЕЯН, РАССЕЯНИЯ, РАССЕЯННОЕ, РАССЕЯТЬ, РАССЛЕДОВАТЬ, РАССМАТРИВАЕТ, РАССМАТРИВАТЬ, РАССМАТРИВАЮ, РАССМАТРИВАЮТ, РАССТАВИВ, РАССТАТЬСЯ, РАССТОЯНИЕ, РАССТОЯНИИ, РАССТРАИВАЮТ, РАССУЖДАЕТ, РАССУЖДАЮЩИЙ, РАССУЖДАЯ, РАССЧИТЫВАЕТ, РАССЫПАЕТСЯ, РАССЫПАТЬСЯ, РАСТВОРЯЕТСЯ, РАСТЕКАЕТСЯ, РАСТЕНИЕ, РАСТЕНИЯ, РАСТЕТ, РАСТИ, РАСТИТ, РАСТОЧИТЕЛЬНОСТИ, РАСТОЧИТЕЛЬНОСТЬ, РАСТРЯСЕТСЯ, РАСТУТ, РАСТЯНИ, РАСТЯНУТЬ, РАСТЯТ, РАСХИЩЕНИЕ, РАСХЛЯБАННЫ, РАСХОДИТСЯ, РАСЦВЕСТИ, РАСЦВЕТА, РАСЦВЕТАЕТ, РАСЦВЕТАЮТ, РАСЦВЕТЕ, РАСШИРИТЬ, РАСШИРЯЕТСЯ, РАСШИТЫЕ, РАТНОМ, РАТЯМИ, РВЕТСЯ, РЕАЛИЗОВАТЬ, РЕАЛИЗУЕТСЯ, РЕАЛЬНЫМ, РЕБЕНКА, РЕБЕНКОМ, РЕБЕНКУ, РЕГАЛИЕЙ, РЕГАЛИИ, РЕГУЛИРОВАНИЕ, РЕГУЛИРУЕТ, РЕГУЛИРУЯ, РЕДКА, РЕДКИ, РЕДКИЕ, РЕДКИМ, РЕДКИМИ, РЕДКИХ, РЕДКО, РЕДКОСТЕН, РЕДКОСТНЫЕ, РЕЖЕТ, РЕЗКИЙ, РЕЗУЛЬТАТ, РЕЗУЛЬТАТА, РЕЗУЛЬТАТЕ, РЕЗЧИК, РЕК, РЕКА, РЕКАМ, РЕКИ, РЕКУ, РЕМЕСЛЕ, РЕПЕЙ, РЕПУТАЦИИ, РЕЧАМИ, РЕЧАХ, РЕЧЕЙ, РЕЧИ, РЕЧКИ, РЕЧЬ, РЕШИТЕЛЬНО, РЕШИТЬ, РИСКУЕТ, РИТМ, РИТУАЛ, РИТУАЛА, РИТУАЛЕ, РИТУАЛОВ, РИТУАЛОМ, РИТУАЛУ, РИТУАЛЫ, РИТУАЛЬНОЕ, РИТУАЛЬНОСТИ, РИТУАЛЬНОСТЬ, РИТУАЛЬНЫЕ, РИТУАЛЬНЫМ, РОБКИМИ, РОБОК, РОВЕН, РОВНА, РОВНАЯ, РОВНО, РОВНЫ, РОВНЫЙ, РОВНЫМ, РОГ, РОГОМ, РОДА, РОДИВШАЯСЯ, РОДИЛАСЬ, РОДИТ, РОДИТЕЛЕЙ, РОДИТЕЛЕМ, РОДИТЕЛИ, РОДИТЕЛЬНИЦА, РОДИТЕЛЬНИЦЕЙ, РОДИТЕЛЬНИЦЫ, РОДИТЕЛЬСКОЙ, РОДИТСЯ, РОДИТЬСЯ, РОДИЧЕЙ, РОДНЕЕ, РОДНИТСЯ, РОДНЫМ, РОДНЯ, РОДНЯСЬ, РОДОВ, РОДОНАЧАЛЬНИК, РОДСТВЕННИКОВ, РОДСТВЕННОСТЬ, РОДСТВЕННЫМ, РОДСТВЕННЫХ, РОДЫ, РОДЯТСЯ, РОЖДАЕТ, РОЖДАЕТСЯ, РОЖДАТЬ, РОЖДАТЬСЯ, РОЖДАЮТ, РОЖДАЮТСЯ, РОЖДАЮТСЯ-ЖИВУТ, РОЖДАЮЩИХ, РОЖДАЯСЬ, РОЖДЁННОЕ, РОЖДЕНИЕ, РОЖДЕНИЕ-МАТЕРИНСТВО, РОЖДЕНИЕМ, РОЖДЕНИИ, РОЖДЕНИЯ, РОЖДЕННОЕ, РОЖДЕНЫ, РОЛЬ, РОСА, РОСКОШЕН, РОСКОШЕСТВУЕТ, РОСКОШЕСТВУЮТ, РОСКОШИ, РОСКОШНЫЕ, РОСКОШНЫМИ, РОСКОШЬ, РОСОЙ, РОСТА, РОСТКА, РОСУ, РОСЫ, РОТ, РТА, РТОМ, РУБИТ, РУБИТЬ, РУБИЩЕ, РУБИЩЕМ, РУБЯ, РУК, РУКАВ, РУКАВА, РУКАВОВ, РУКАМИ, РУКАХ, РУКИ, РУКОВОДИТЕЛЕМ, РУКОВОДИТЕЛЬ, РУКОВОДИТЕЛЯМИ, РУКОВОДСТВО, РУКОВОДСТВОВАТЬСЯ, РУКОВОДСТВУЕТСЯ, РУКОВОДСТВУЙСЯ, РУКОВОДСТВУЮСЬ, РУКОВОДЯ, РУКОПАШНОЙ, РУКУ, РУСЛОМ, РУСЛУ, РУХНУТЬ, РУЧЕВ, РУЧЬИ, РУЧЬЮ, РУЧЬЯ, РУЧЬЯМ, РУЧЬЯМИ, РЫБ, РЫБА, РЫБЕ, РЫБЁШКИ, РЫБЕШКИ, РЫБУ, РЫБЫ, РЯДОМ

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С, САДИЛСЯ, САДИТСЯ, САМ, САМА, САМЕЦ, САМИ, САМИМ, САМИМИ, САМИХ, САМКА, САМКЕ, САМКИ, САМКОЙ, САМКОЮ, САМО, САМОБЫТНО, САМОВОЛЬНО, САМОВОСХВАЛЕНИЕМ, САМОВОСХВАЛЯЮЩИЙСЯ, САМОГО, САМОЕ, САМОЕСТЕСТВЕННОСТИ, САМОЕСТЕСТВЕННОСТЬ, САМОИЗМЕНЕНИИ, САМОИЗМЕНЯТЬСЯ, САМОЙ, САМОЛЮБИЕ, САМОЛЮБИЯ, САМОМ, САМОМУ, САМООТВЕРЖЕННО, САМОПОЗНАНИИ, САМОПРЕОБРАЖЕНИЕ, САМОПРОИЗВОЛЬНАЯ, САМОПРОИЗВОЛЬНОЙ, САМОПРОИЗВОЛЬНУЮ, САМОСТЕН, САМОСТИ, САМОСТНО, САМОСТНЫМИ, САМОСТЬ, САМОСТЬЮ, САМОЧИННО, САМЦА, САМЫЕ, САМЫЙ, САМЫМ, САМЫХ, САН, САНОВНИКОВ, САНТИМЕТР, СБЕРЕГАЕТ, СБЕРЕГАЕТСЯ, СБЕРЕГАЮ, СБЕРЕГАЮЩИЙ, СБЕРЕГАЮЩИМ, СБЕРЕЖЕНИИ, СБЕРЕЖЕНИЯ, СБЕРЕЖЕННОЙ, СБЕРЕЖЕНЬЯ, СБЕРЕЧЬ, СБИТЬСЯ, СБЛИЗИТЬСЯ, СБЫВАЕТСЯ, СВАЛИТЬ, СВЕРГНУТЫ, СВЕРКАТЬ, СВЕРХ, СВЕРХУ, СВЕРШАЕТ, СВЕРШАЙ, СВЕРШАЛИ, СВЕРШАЮТ, СВЕРШАЮТСЯ, СВЕРШАЯ, СВЕРШЕНИЙ, СВЕРШЕНИЯ, СВЕРШЕНИЯМ, СВЕРШЕНЫ, СВЕРШИВШАЯСЯ, СВЕРШИТЬ, СВЕСТИ, СВЕТ, СВЕТА, СВЕТЕ, СВЕТЕЛ, СВЕТИЛО, СВЕТИТ, СВЕТЛО, СВЕТЛО-БЛЕСТЯЩИ, СВЕТЛОЕ, СВЕТЛУЮ, СВЕТЛЫ-СВЕТЛЫ, СВЕТЛЫЙ, СВЕТЛЫМ, СВЕТОМ, СВЕТОЧУ, СВЕТУ, СВЕЧЕНИЕ, СВЕЧЕНИЕМ, СВИДЕТЕЛЬСТВО, СВИДЕТЕЛЬСТВОВАТЬ, СВИРЕПСТВУЕТ, СВИРЕПЫЕ, СВОБОДЕН, СВОБОДНА, СВОБОДНО, СВОБОДНОЙ, СВОБОДНЫ, СВОБОДНЫЙ, СВОБОДНЫМ, СВОБОДНЫМИ, СВОДИТ, СВОЕ, СВОЁ, СВОЁМ, СВОЕВОЛЕН, СВОЕВОЛЬНИЧАЕТ, СВОЕВОЛЬНО, СВОЕГО, СВОЕЙ, СВОЕМ, СВОЕМУ, СВОИ, СВОИМ, СВОИМИ, СВОИХ, СВОЙ, СВОЙСТВА, СВОЙСТВАМИ, СВОЙСТВО, СВОРАЧИВАЕТ, СВОЮ, СВЫСОКА, СВЯЗАННОГО, СВЯЗАННОЕ, СВЯЗАНО, СВЯЗАНЫ, СВЯЗАТЬ, СВЯЗИ, СВЯЗКУ, СВЯЗЫВАЕТ, СВЯЗЫВАТЬ, СВЯЗЫВАЯ, СВЯЗЬ, СВЯЗЯХ, СВЯТОГО, СВЯТОЙ, СВЯТОСТЬ, СВЯТЫЕ, СВЯТЫЙ, СВЯТЫНЯ, СВЯТЫХ, СВЯЩЕННЫЙ, СГИБАЕМСЯ, СГИБАЮТ, СГИНЕТ, СГИНУТ, СГОНЯЙТЕ, СГУЩЕННОСТЬ, СДВИНУВШИЙ, СДЕЛАВ, СДЕЛАЕТ, СДЕЛАЕТСЯ, СДЕЛАЕШЬ, СДЕЛАЛ, СДЕЛАЛИ, СДЕЛАЛИСЬ, СДЕЛАЛО, СДЕЛАННОГО, СДЕЛАННОЕ, СДЕЛАННЫМ, СДЕЛАНО, СДЕЛАНЫ, СДЕЛАТЬ, СДЕЛАЮ, СДЕЛАЮСЬ, СДЕЛАЮТ, СДЕЛАЮТСЯ, СДЕРЖАН, СДЕРЖАННО, СДЕРЖАННЫЕ, СДЕРЖИВАТЬ, СДЕРЖУ, СЕБЕ, СЕБЯ, СЕБЯЛЮБИЕ, СЕБЯЛЮБИЯ, СЕГО, СЕГОДНЯ, СЕГОДНЯШНИЕ, СЕЙ, СЕКРЕТ, СЕЛЕНИЕ, СЕЛЕНИЕМ, СЕЛЕНИИ, СЕЛЕНИЮ, СЕЛЕНИЯ, СЕЛИТСЯ, СЕЛИТЬСЯ, СЕЛЯСЬ, СЕМЕНА, СЕМЕНИ, СЕМЕНИ-ЭНЕРГИИ, СЕМЬЕ, СЕМЬЁЙ, СЕМЬИ, СЕМЬЮ, СЕМЬЯ, СЕМЬЯХ, СЕМЯ, СЕМЯ-ЭНЕРГИЮ, СЕМЯ-ЭНЕРГИЯ, СЕРДЕЦ, СЕРДЕЧНО-ЕСТЕСТВЕННЫ, СЕРДЦА, СЕРДЦА-СОЗНАНИЯ, СЕРДЦАХ, СЕРДЦЕ, СЕРДЦЕ-СОЗНАНИЕ, СЕРДЦЕ-СОЗНАНИИ, СЕРДЦЕВИНЕ, СЕРДЦЕМ, СЕРДЦЕМ-СОЗНАНИЕМ, СЕРДЦУ, СЕРЕДИНУ, СЕРЕДИНЫ, СЕРЬЁЗЕН, СЕРЬЁЗНО, СЕРЬЁЗНЫ, СЕТЬ, СЖАТЬ, СЖИМАЕТСЯ, СЗАДИ, СИДЕТЬ, СИДИТ, СИДЯ, СИДЯЩИЙ, СИЕ, СИЛ, СИЛА, СИЛА-ДЭ, СИЛАМ, СИЛАХ, СИЛЕ, СИЛЁН, СИЛЕН, СИЛОЙ, СИЛОЙ-ДЭ, СИЛУ, СИЛУ-ДЭ, СИЛЫ, СИЛЫ-ДЭ, СИЛЬНА, СИЛЬНАЯ, СИЛЬНЕЕ, СИЛЬНО, СИЛЬНОГО, СИЛЬНОЕ, СИЛЬНОЙ, СИЛЬНОМ, СИЛЬНОМУ, СИЛЬНЫ, СИЛЬНЫЕ, СИЛЬНЫЙ, СИЛЬНЫМ, СИЛЬНЫМИ, СИЛЬНЫХ, СИМВОЛЫ, СИМПАТИЙ, СИМПАТИЮ, СИНЬ, СИРОТ, СИРОТАМ, СИРОТАМИ, СИРОТАХ, СИРОТОЙ, СИРЫ, СИРЫЙ, СИРЫМ, СИРЫМИ, СИСТЕМАТИЗАЦИИ, СИТУАЦИЙ, СИТУАЦИЯ-ДЕЛО, СИТУАЦИЯХ, СИЮ, СИЯЕТ, СИЯНИЕ, СИЯНИЕМ, СИЯНИЮ, СИЯНИЯ, СИЯЮТ, СИЯЮЩИМ, СКАЖУ, СКАЖУТ, СКАЗАНИЕ, СКАЗАННОМ, СКАЗАННЫЕ, СКАЗАНО, СКАЗАТЬ, СКАЗЫВАЕМЫЕ, СКАЗЫВАЮТСЯ, СКАКОВЫХ, СКАКУНОВ, СКАПЛИВАЕТ, СКАЧКА, СКАЧКИ, СКВЕРНУ, СКВЕРНЫ, СКВОЗЬ, СКИТАЮСЬ, СКЛАДЫВАЕТСЯ, СКЛАДЫВАЮТСЯ, СКЛОННЫЕ, СКЛОНЯЕТСЯ, СКЛОНЯЯСЬ, СКОЛЬ, СКОНЧАНИЯ, СКОПИДОМ, СКОПИЛ, СКОПИТЬ, СКОПИЩА, СКОПИЩЕ, СКОРБЕТЬ, СКОРБИТ, СКОРБНО, СКОРБНЫМ, СКОРБЬ, СКОРБЬЮ, СКОРБЯ, СКОРБЯТ, СКОРБЯЩИЙ, СКОРЕЕ, СКОРЕЙ, СКОРО, СКОРОЕ, СКОРОТЕЧНЫМ, СКОРПИОНЫ, СКОРЫ, СКРЕПА, СКРЕЩИВАЮТ, СКРИВИЛОСЬ, СКРОЙ, СКРОМНО, СКРОМНОСТИ, СКРОМНОСТЬ, СКРОМНЫМИ, СКРЫВАЮТСЯ, СКРЫЛСЯ, СКРЫТ, СКРЫТА, СКРЫТНО, СКРЫТО, СКРЫТЫ, СКРЫТЫЕ, СКРЫТЫМ, СКУДНО, СКУДНОЕ, СКУП, СКУЧНЫЙ, СЛАБ, СЛАБА, СЛАБАЯ, СЛАБЕЕ, СЛАБЕЙ, СЛАБЕЮТ, СЛАБО, СЛАБОГО, СЛАБОЕ, СЛАБОМ, СЛАБОСТИ, СЛАБОСТЬ, СЛАБОСТЬЮ, СЛАБЫ, СЛАБЫЕ, СЛАБЫЙ, СЛАБЫМ, СЛАБЫМИ, СЛАВА, СЛАВЕ, СЛАВЕН, СЛАВНОЕ, СЛАВНЫЕ, СЛАВНЫМИ, СЛАВУ, СЛАВЫ, СЛАДКА, СЛАДКАЯ, СЛАДКИЕ, СЛАДКО, СЛАДКОЙ, СЛАДКУЮ, СЛАДЧАЙШАЯ, СЛАЖЕННОСТИ, СЛЕВА, СЛЕДА, СЛЕДИТ, СЛЕДОВ, СЛЕДОВАЛ, СЛЕДОВАНИЕ, СЛЕДОВАНИЕМ, СЛЕДОВАНИИ, СЛЕДОВАНИЯ, СЛЕДОВАТЕЛЬНО, СЛЕДОВАТЬ, СЛЕДОМ, СЛЕДУЕТ, СЛЕДУЕШЬ, СЛЕДУЙ, СЛЕДУЮ, СЛЕДУЮТ, СЛЕДУЮЩЕГО, СЛЕДУЮЩЕЕ, СЛЕДУЮЩЕМ, СЛЕДУЮЩИЕ, СЛЕДУЮЩИЙ, СЛЕДУЮЩИМ, СЛЕДУЯ, СЛЕДЫ, СЛЕП, СЛЕПИТ, СЛЕПНУТ, СЛЕПОТОЙ, СЛЕПОТУ, СЛЕПЯТ, СЛИВАЯСЬ, СЛИШКОМ, СЛОВ, СЛОВА, СЛОВАМ, СЛОВАМИ, СЛОВАХ, СЛОВЕ, СЛОВЕСНО, СЛОВНО, СЛОВО, СЛОВОМ, СЛОВУ, СЛОЖНОЕ, СЛОЖНЫМ, СЛОМАЕТСЯ, СЛОНА, СЛУГ, СЛУГИ, СЛУГОЙ, СЛУЖА, СЛУЖАТ, СЛУЖБЕ, СЛУЖБУ, СЛУЖБЫ, СЛУЖЕНИЕ, СЛУЖЕНИИ, СЛУЖИ, СЛУЖИТ, СЛУЖИТЬ, СЛУЖУ, СЛУХ, СЛУХА, СЛУХОМ, СЛУХУ, СЛУЧАЕ, СЛУЧАЕМ, СЛУЧАЯ, СЛУЧАЯХ, СЛУЧИЛОСЬ, СЛУЧИТСЯ, СЛУШАЕМ, СЛУШАЕШЬ, СЛУШАЛИ, СЛУШАТЬ, СЛУШАТЬСЯ, СЛУШАЮ, СЛУШАЮТ, СЛУШАЯ, СЛЫХАЛ, СЛЫША, СЛЫШАЛ, СЛЫШАТ, СЛЫШАТЬ, СЛЫШЕН, СЛЫШИМ, СЛЫШИМО, СЛЫШИТ, СЛЫШНА, СЛЫШНЫ, СЛЫШУ, СМЕЁТСЯ, СМЕЕТ, СМЕЕТСЯ, СМЕКАЛКА, СМЕЛ, СМЕЛИ, СМЕЛОСТИ, СМЕЛЫ, СМЕНУ, СМЕНЯЕТСЯ, СМЕРТИ, СМЕРТНЫМ, СМЕРТОНОСНОГО, СМЕРТОУБИЙСТВОМ, СМЕРТЬ, СМЕРТЬЮ, СМЕРЧ, СМЕСИ, СМЕСЬ, СМЕТЬ, СМЕШАВ, СМЕШАНО, СМЕШАНО-ПЕРЕМЕШАНО, СМЕШАНЫ, СМЕШАЮТСЯ, СМЕШИВАЮ, СМЕШИВАЯСЬ, СМЕЮ, СМЕЮТ, СМЕЮТСЯ, СМЕЯЛИСЬ, СМЕЯТЬСЯ, СМИРЕН, СМИРЕНИЕ, СМИРЕНИЯ, СМИРЕННЫЕ, СМИРИ, СМИРИТЬ, СМИРИТЬСЯ, СМИРЯЕТ, СМОГЛИ, СМОГУТ, СМОЖЕТ, СМОЖЕШЬ, СМОТРЕТЬ, СМОТРЕТЬСЯ, СМОТРИ, СМОТРИМ, СМОТРИТ, СМОТРИТЕ, СМОТРИШЬ, СМОТРЮ, СМОТРЯТ, СМУТ, СМУТА, СМУТЕ, СМУТИТСЯ, СМУТНАЯ, СМУТНО, СМУТНОЕ, СМУТНОМ, СМУТНЫМ, СМУТОЙ, СМУТЫ, СМУЩЕНИЯ, СМЫСЛ, СМЫСЛА, СМЫСЛЕ, СМЫСЛОМ, СМЫСЛЮ, СМЯГЧАЕТ, СМЯГЧАЮТ, СМЯТЕНИЕ, СМЯТЕНИИ, СНАБЖАЕТ, СНАРЯДЯТ, СНАЧАЛА, СНЕДИ, СНИЗОЙДЁТ, СНИСКАЛ, СНОВА, СНОРОВКИ, СО, СОБАК, СОБАКИ, СОБАКОЙ, СОБАКУ, СОБАЧКАМ, СОБИРАЕТ, СОБИРАЕТСЯ, СОБИРАТЬ, СОБЛАЗНЫ, СОБЛАЗНЯТСЯ, СОБЛЮДАЕТ, СОБЛЮДАЕТСЯ, СОБЛЮДАЛИ, СОБЛЮДАТЬ, СОБЛЮДАЮЩИЙ, СОБЛЮДЯ, СОБЛЮДЕНИЕ, СОБОЙ, СОБОЮ, СОБРАВШИМ, СОБРАНА, СОБСТВЕННОГО, СОБСТВЕННОЕ, СОБСТВЕННОЙ, СОБСТВЕННОМУ, СОБСТВЕННУЮ, СОБСТВЕННЫХ, СОБЫТИЕ, СОБЫТИЯ, СОБЫТИЯХ, СОВЕРШАЕМЫ, СОВЕРШАЕТ, СОВЕРШАЕТСЯ, СОВЕРШАЙ, СОВЕРШАЛО, СОВЕРШАТЬ, СОВЕРШАЮТ, СОВЕРШАЮТСЯ, СОВЕРШАЮЩИЙ, СОВЕРШАЯ, СОВЕРШЕН, СОВЕРШЕНИЮ, СОВЕРШЕНИЯ, СОВЕРШЕННА, СОВЕРШЕННАЯ, СОВЕРШЕННО, СОВЕРШЕННОЕ, СОВЕРШЕННОМУДРИЕ, СОВЕРШЕННОМУДРОГО, СОВЕРШЕННОМУДРОМ, СОВЕРШЕННОМУДРОМУ, СОВЕРШЕННОМУДРЫЕ, СОВЕРШЕННОМУДРЫЙ, СОВЕРШЕННУЮ, СОВЕРШЕННЫ, СОВЕРШЕННЫЕ, СОВЕРШЕННЫЙ, СОВЕРШЕННЫМ, СОВЕРШЕНСТВА, СОВЕРШЕНСТВЕ, СОВЕРШЕНСТВО, СОВЕРШЕНСТВОВАНИЕ, СОВЕРШЕНСТВОВАНИЕМ, СОВЕРШЕНСТВОВАНИИ, СОВЕРШЕНСТВОВАНИЮ, СОВЕРШЕНСТВОВАНИЯ, СОВЕРШЕНСТВОВАТЬ, СОВЕРШЕНСТВОМ, СОВЕРШЕНСТВУ, СОВЕРШЕНСТВУЕТ, СОВЕРШЕНСТВУЕТСЯ, СОВЕРШЕНСТВУЮЩЕГОСЯ, СОВЕРШЕНСТВУЮЩИЙСЯ, СОВЕРШЕНСТВУЮЩИМИСЯ, СОВЕРШЕНСТВУЮЩИМСЯ, СОВЕРШЕНСТВУЮЩИХСЯ, СОВЕРШЕНСТВУЯ, СОВЕРШЕНСТВУЯСЬ, СОВЕРШЕНЫ, СОВЕРШИВ, СОВЕРШИВШИЕ, СОВЕРШИТ, СОВЕРШИТЬ, СОВЕТНИК, СОВЕТНИКА, СОВЕТНИКИ, СОВЕТНИКОВ, СОВМЕСТНО, СОВОКУПЛЕНИЕ, СОВОКУПЛЯЕТСЯ, СОВОКУПНО, СОВПАДАЕТ, СОВРЕМЕННОСТИ, СОВСЕМ, СОГЛАСИЕ, СОГЛАСИИ, СОГЛАСИЮ, СОГЛАСИЯ, СОГЛАСНО, СОГЛАСОВАНИЕМ, СОГЛАСОВЫВАЙ, СОГЛАСУЮТСЯ, СОГЛАШАЕТСЯ, СОГЛАШЕНИИ, СОГЛАШЕНИЮ, СОГНУЛОСЬ, СОГНУТО, СОДЕЕТ, СОДЕЙСТВИЯ, СОДЕЙСТВОВАЛИ, СОДЕРЖАНИЕ, СОДЕРЖАТСЯ, СОДЕРЖАТЬ, СОДЕРЖИ, СОДЕРЖИТ, СОДЕРЖИТСЯ, СОДЕЯННЫМ, СОЕДИНЕН, СОЕДИНИ, СОЕДИНИВ, СОЕДИНИВШИСЬ, СОЕДИНИТЬСЯ, СОЕДИНЯЕТ, СОЕДИНЯЕТСЯ, СОЕДИНЯТСЯ, СОЕДИНЯЮТСЯ, СОЖАЛЕЕТ, СОЖАЛЕЮЩИЙ, СОЗВУЧИЯ, СОЗДАВАЛИ, СОЗДАВАТЬ, СОЗДАВАЯ, СОЗДАЕТ, СОЗДАЕТСЯ, 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ВЕЩИ, СУЩНОСТНАЯ, СУЩНОСТЬ, СУЩНОСТЯМ, СФЕР, СФОРМОВАТЬ, СХВАТИТ, СХВАТИТЬ, СХВАТКУ, СХВАТЯТ, СХОДИТСЯ, СХОДНО, СХОДСТВО, СХОДЯ, СХОДЯТСЯ, СХОЖЕСТИ, СЧАСТЛИВЕЕ, СЧАСТЛИВЫХ, СЧАСТЬЕ, СЧАСТЬЕМ, СЧАСТЬЮ, СЧАСТЬЯ, СЧЁТНЫМИ, СЧЕСТЬ, СЧЕТ, СЧЕТА, СЧЕТАМИ, СЧЕТЕ, СЧЕТНЫМ, СЧЕТНЫМИ, СЧИТАЕТ, СЧИТАЕТСЯ, СЧИТАЙ, СЧИТАЛИ, СЧИТАЛОСЬ, СЧИТАТЬ, СЧИТАЮ, СЧИТАЮТ, СЧИТающий, СЧИТАЯ, СЫН, СЫНА, СЫНОВЕЙ, СЫНОВНЕЙ, СЫНОВНЮЮ, СЫНОВНЯЯ, СЫНОВЬЕЙ, СЫНОВЬЯ, СЫНОМ, СЫТОЙ, СЮДА

Т

Т, ТА, ТАБЛИЦАМИ, ТАБУ, ТАИНСТВЕННАЯ, ТАИНСТВЕННОГО, ТАИНСТВЕННОМУ, ТАИНСТВЕННЫ, ТАИТ, ТАИТСЯ, ТАЙ-ЛАО, ТАЙН, ТАЙНА, ТАЙНАМ, ТАЙНЕ, ТАЙНОЙ, ТАЙНУ, ТАЙНЫ, ТАК, ТАКАЯ, ТАКЖЕ, ТАКИЕ, ТАКИМ, ТАКИМИ, ТАКИХ, ТАКОВ, ТАКОВА, ТАКОВО, ТАКОВОЙ, ТАКОВЫ, ТАКОВЫЕ, ТАКОВЫМ, ТАКОГО, ТАКОЕ, ТАКОЙ, ТАКОМ, ТАКОМУ, ТАЛАНТЛИВЫХ, ТАЛАНТЫ, ТАМ, ТАО, ТАЩАТ, ТАЮЩЕМ, ТАЮЩЕМУ, ТАЮЩИЙ, ТАЯНИЯ, ТАЯЩИЙ, ТВАРИ, ТВАРНОГО, ТВАРЬ, ТВАРЯМ, ТВЁРД, ТВЁРДОЕ, ТВЁРДОМУ, ТВЕРД, ТВЕРДЕЙШЕЕ, ТВЕРДЕЙШИМИ, ТВЕРДО, ТВЕРДОГО, ТВЕРДОЕ, ТВЕРДОСТИ, ТВЕРДОСТЬ, ТВЕРДОСТЬЮ, ТВЕРДУЮ, ТВЕРДЫ, ТВЕРДЫЙ, ТВЕРДЫМ, ТВЕРДЫНЕЙ, ТВЕРДЫНЕЮ, ТВОЕ, ТВОЁ, ТВОЁМ, ТВОЕГО, ТВОЕЙ, ТВОЕМ, ТВОРЕНИЮ, ТВОРИЛИ, ТВОРИТ, ТВОРИТСЯ, ТВОРИТЬ, ТВОРЯТ, ТВОРЯТСЯ, ТВОРЯЩИМ, ТВОРЯЩИМИ, ТЕ, ТЁМНОЕ, ТЁМНЫМ, ТЕБЕ, ТЕБЯ, ТЕКСТ, ТЕКУТ, ТЕКУЧЕСТИ, ТЕЛА, ТЕЛЕ, ТЕЛЕ-САМОСТИ, ТЕЛЕГИ, ТЕЛЕГУ, ТЕЛЕСНОЙ, ТЕЛЕСНОЮ, ТЕЛО, ТЕЛОМ, ТЕЛОМ-САМОСТЬЮ, ТЕЛУ, ТЕМ, ТЕМЕН, ТЕМИ, ТЕМНАЯ, ТЕМНО, ТЕМНОГО, ТЕМНОЕ, ТЕМНОМУ, ТЕМНОТЕ, ТЕМНОТУ, ТЕМНУЮ, ТЕМНЫЙ, ТЕМНЫМИ, ТЕНИ, ТЕПЕРЬ, ТЕПЛО, ТЕРНИИ, ТЕРНОВНИК, ТЕРНОВНИКИ, ТЕРНОВНИКОМ, ТЕРПЕТЬ, ТЕРПИТ, ТЕРПЯТ, ТЕРРАСАМ, ТЕРЯЕМ, ТЕРЯЕТ, ТЕРЯЕТСЯ, ТЕРЯЕШЬ, ТЕРЯТЬ, ТЕРЯЮТ, ТЕРЯЮЩИЙ, ТЕРЯЯ, ТЕСНИТЕ, ТЕСНО, ТЕТИВУ, ТЕТИВЫ, ТЕХ, ТЕЧЕНИЕ, ТЕЧЕНИЕМ, ТЕЧЕНИЮ, ТЕЧЕТ, ТЕШИТЬСЯ, ТИГР, ТИГРА, ТИГРАМ, ТИГРАМИ, ТИГРОВ, ТИГРОМ, ТИГРУ, ТИРАН, ТИХА, ТИХИ, ТИХИМ, ТИХО, ТИХУЮ, ТИШАЙШИМ, ТИШИ, ТИШИНА, ТИШИНУ, ТИШИНЫ, ТКАНЕЙ, ТКАНИ, ТО, ТОБОЙ, ТОВАРАМ, ТОВАРИЩЕЙ, ТОВАРОВ, ТОВАРЫ, ТОГДА, ТОГО, ТОЖДЕСТВА, ТОЖДЕСТВЕ, ТОЖДЕСТВЕН, ТОЖДЕСТВЕНЕН, ТОЖДЕСТВЕННЫЙ, ТОЖДЕСТВЕННЫМ, ТОЖДЕСТВЕННЫМИ, ТОЖДЕСТВО, ТОЖДЕСТВОМ, ТОЖЕ, ТОЙ, ТОЛИКУ, ТОЛПА, ТОЛПАХ, ТОЛПЕ, ТОЛПОЙ, ТОЛПУ, ТОЛПЫ, ТОЛЩИНОЙ, ТОЛЩУ, ТОЛЬКО, ТОМ, ТОМУ, ТОНА, ТОНЕТ, ТОНКИ, ТОНКО, ТОНКО-НИЧТОЖНОЕ, ТОНКОЙ, ТОНКОМ, ТОНКОМУ, ТОНОВ, ТОНЧАЙШАЯ, ТОНЧАЙШЕГО, ТОНЧАЙШЕЕ, ТОНЧАЙШЕЙ, ТОНЧАЙШЕМ, ТОНЧАЙШИЕ, ТОНЧАЙШИМ, ТОНЧАЙШИХ, ТОПОРОМ, ТОРГОВАТЬ, ТОРЖЕСТВЕННОМ, ТОРЖЕСТВУЕТ, ТОРОПЛИВОСТЬ, ТОТ, ТОТЧАС, ТОЧИТЬ, ТОЧКИ, ТОЧНО, ТОШНО, ТРАВА, ТРАВЫ, ТРАУР, ТРАУРНОГО, ТРАУРНОЙ, ТРАУРНОМУ, ТРАУРНЫЕ, ТРАУРНЫМ, ТРЕБОВАЛИ, ТРЕБОВАНИЕ, ТРЕБОВАНИЯ, ТРЕБОВАТЬ, ТРЕБУЕТ, ТРЕБУЕТСЯ, ТРЕБУЮТ, ТРЕБУЯ, ТРЕВОГА, ТРЕВОЖНОМУ, ТРЕМ, ТРЕМЯ, ТРЕПЕТАЛИ, ТРЕПЕТАНИЕ, ТРЕПЕТНОЕ, ТРЕПЕЩЕТ, ТРЕТЬЕ, ТРЕТЬЯ, ТРЕХ, ТРИ, ТРИАДОЙ, ТРИАДУ, ТРИАДЫ, ТРИДЦАТЬ, ТРИНАДЦАТЬ, ТРОГАТЕЛЬНО, ТРОЕ, ТРОИЦУ, ТРОЙКУ, ТРОН, ТРОНА, ТРОНЕТ, ТРОНЕТСЯ, ТРОНУТ, ТРОПИНКАМ, ТРОПИНКИ, ТРОПЫ, ТРУБЯТ, ТРУДНО, ТРУДНОГО, ТРУДНОДОБЫВАЕМЫЕ, ТРУДНОДОБЫВАЕМЫМ, ТРУДНОДОСТИЖИМЫХ, ТРУДНОДОСТУПНЫЕ, ТРУДНОЕ, ТРУДНОМУ, ТРУДНОПРОХОДИМЫЙ, ТРУДНОСТЕЙ, ТРУДНОСТИ, ТРУДНОСТЬ, ТРУДНОСТЯМ, ТРУДНОСТЯМИ, ТРУДНЫЕ, ТРУДНЫМ, ТРУДНЫМИ, ТРУДНЫХ, ТРУДОМ, ТРУДЫ, ТРУП, ТУ, ТУДА, ТУДА-СЮДА, ТУМАННАЯ, ТУМАННО, ТУМАННО-НЕРАЗЛИЧИМОЕ, ТУМАННОЕ, ТУМАННОСТИ, ТУМАННЫМ, ТУПИК, ТУПИТ, ТУПОЙ, ТУПОСТИ, ТУПЫМ, ТУСКНЕЕТ, ТУТ, ТЩАНИЕМ, ТЩАТЕЛЬНО, ТЩЕСЛАВИЯ, ТЫ, ТЫЛЬНОЙ, ТЫСЯЧ, ТЫСЯЧАМ, ТЫСЯЧАХ, ТЫСЯЧУ, ТЬМА, ТЬМЕ, ТЬМУ, ТЬМЫ, ТЯГОСТНАЯ, ТЯГОСТЬ, ТЯГОТ, ТЯГОТИТ, ТЯЖЁЛОЕ, ТЯЖЕЛЕЕ, ТЯЖЕЛО, ТЯЖЕЛОГО, ТЯЖЕЛОЕ, ТЯЖЕЛОЮ, ТЯЖЕЛЫ, ТЯЖЕЛЫМ, ТЯЖЕСТЬ, ТЯЖКОМ, ТЯНЕТСЯ, ТЯНЕТСЯ-ВЬЕТСЯ, ТЯНУТСЯ, ТЯНУТЬ

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У, УБАВЛЕНИЯ, УБАВЛЯЮТ, УБАВЛЯЯ, УБЕДИТЬ, УБЕЖИЩЕ, УБЕРЕЧЬ, УБИВАЕТ, УБИВАТЬ, УБИВАЮТ, УБИВающий, УБИВАЯ, УБИЕНИЕМ, УБИЕНИЮ, УБИЙСТВАМИ, УБИЙСТВО, УБИЙСТВУ, УБИЙЦЫ, УБИТЫХ, УБИТЬ, УБОГ, УБОГИЙ, УБОГИМ, УБРАНСТВОМ, УБУДЕТ, УБЫЛЬ, УБЫЛЬЮ, УБЫТКИ, УБЫТОК, УБЬЕТ, УБЬЮ, УВАЖАЕМО, УВАЖАЕТ, УВАЖАЛОСЬ, УВАЖАТЬ, УВАЖАЮТ, УВАЖЕНИЕ, УВАЖЕНИЕМ, УВЕКОВЕЧЕН, УВЕЛИЧЕНИИ, УВЕЛИЧИВАЕМ, УВЕЛИЧИВАЕТ, УВЕЛИЧИВАЕТСЯ, УВЕЛИЧИВАЮТСЯ, УВЕЛИЧИТСЯ, УВЕЛИЧИТЬ, УВЕНЧАЮТСЯ, УВЕРЕННОСТЬ, УВИДЕТЬ, УВИДИМ, УВЛЕКАЕТСЯ, УВЛЕКАТЕЛЬНЫМ, УВОДИТ, УВЫ, УГЛАМИ, УГЛОВ, УГЛОВАТ, УГЛУБЛЕННОГО, УГОДИТЬ, УГОЖДАЙ, УГОЛ, УГОЩЕНИЕ, УГОЩЕНИИ, УГОЩЕНИЯ, УГРОЖАЕТ, УГРОЖАТЬ, УГРОЗЫ, УД, УДАЁТСЯ, УДАЕТСЯ, УДАЛЕНА, УДАЛИ, УДАЛИТЬСЯ, УДАЛОСЬ, УДАЛЯЕТСЯ, УДАЛЯЕШЬСЯ, УДАЛЯТЬСЯ, УДАЛЯЮЩЕЕСЯ, УДАЛЯЮЩИМСЯ, УДАР, УДАРА, УДАРИТЬ, УДАРОМ, УДАСТСЯ, УДАЧНО, УДАЧНЫМ, УДЕЛ, УДЕЛЕ, УДЕЛОМ, УДЕЛЬНЫЕ, УДЕЛЬНЫХ, УДЕРЖАНИЯ, УДЕРЖАТЬ, УДЕРЖИВАЕМОЕ, УДЕРЖИВАЕТ, УДЕРЖИВАЕШЬ, УДЕРЖИВАЙ, УДЕРЖИВАТЬ, УДЕРЖИВАЮ, УДЕРЖИВАЮТ, УДЕРЖИВАЯ, УДЕРЖИТ, УДЕРЖУ, УДЛИНИТЬ, УДОБНО, УДОБНЫМ, УДОБНЫХ, УДОВЛЕТВОРЕНИЯ, УДОВЛЕТВОРЕННОСТЬ, УДОВЛЕТВОРЕННЫМ, УДОВЛЕТВОРИТЬ, УДОВЛЕТВОРЯЕТСЯ, УДОВЛЕТВОРЯТЬСЯ, УДОВОЛЬСТВИЕ, УДОВОЛЬСТВИИ, УДОВОЛЬСТВИЯ, УЕДИНЕНИЕ, УЕДУТ, УЕЗЖАЮТ, УЖ, УЖАЛИТ, УЖАЛЯТ, УЖЕ, УЖЕЛИ, УЗЕЛ, УЗЕЛКИ, УЗЕЛКОВ, УЗЕЛКОВЫХ, УЗКИЕ, УЗЛОВ, УЗЛЫ, УЗНАВ, УЗНАВШЕМУ, УЗНАЁШЬ, УЗНАЕМ, УЗНАЕТ, УЗНАЕШЬ, УЗНАЛИ, УЗНАТЬ, УЗНАЮ, УЗНАЮТ, УЗОРАМИ, УЗОРАХ, УЗОРЧАТЫХ, УЗРЕТЬ, УЗРИ, УЙДЕТ, УЙДУТ, УЙТИ, УКАЗАТЬ, УКАЗОВ, УКАЗЫВАТЬ, УКАЗЫВАЮ, УКАЗЫВАЮТ, УКЛОНЯЕТСЯ, УКОРЕНЯЮТСЯ, УКОРОТИТЬ, УКРЕПИТЬ, УКРЕПЛЁННЫМ, УКРЕПЛЕНИЕМ, УКРЕПЛЯЕТ, УКРЕПЛЯЙ, УКРЕПЛЯЮТСЯ, УКРЕПЛЯЯ, УКРОЩУ, УКРЫВАЕТ, УКРЫВАЕТСЯ, УКУСЯТ, УЛАЖИВАЕШЬ, УЛОЖЕНИЯ, УЛЫБАТЬСЯ, УЛЫБАЮТСЯ, УЛЫБНУВШИЙСЯ, УМ, УМА, УМАЛЕНИЕ, УМАЛЕНИЕМ, УМАЛЕНИИ, УМАЛЯЕТСЯ, УМАЛЯЙ, УМАЛЯЯСЬ, УМЕЕТ, УМЕЕШЬ, УМЕЙ, УМЕЛ, УМЕЛАЯ, УМЕЛИ, УМЕЛО, УМЕЛОСТЬ, УМЕЛЫЙ, УМЕЛЫХ, УМЕЛЬЦА, УМЕН, УМЕНИЕ, УМЕНИЕМ, УМЕНИЙ, УМЕНИЯ, УМЕНЬШАЕМ, УМЕНЬШАЕТ, УМЕНЬШАЕТСЯ, УМЕНЬШАЕШЬ, УМЕНЬШАЙ, УМЕНЬШАТЬ, УМЕНЬШЕНИИ, УМЕНЬШЕНИЯ, УМЕНЬШИ, УМЕНЬШИЛОСЬ, УМЕР, УМЕРЕННОСТИ, УМЕРЕННОСТЬ, УМЕРИТЬ, УМЕРШИХ, УМЕРЬ, УМЕРЯЕТ, УМЕРЯЕТСЯ, УМЕРЯЙТЕ, УМЕТЬ, УМЕЮ, УМЕЮТ, УМЕЮЩЕГО, УМЕЮЩИЕ, УМЕЮЩИЙ, УМЕЯ, УМИРАЕМ, УМИРАЕТ, УМИРАЮТ, УМИРАЯ, УМИРОТВОРЁН, УМИРОТВОРЕНИЕ, УМИРОТВОРЕНИЕМ, УМИРОТВОРЕНИИ, УМИРОТВОРЕННОЕ, УМИРОТВОРЕНО, УМИРОТВОРИТСЯ, УМИРОТВОРЯЕТСЯ, УМНИЧАНЬЕ, УМНОЖАЕТ, УМНОЖАЕШЬ, УМНОЖАЮТСЯ, УМНОЖАЯ, УМНОЖЕНИЯ, УМНЫ, УМНЫЕ, УМНЫЙ, УМНЫМ, УМНЫХ, УМОПОМРАЧЕНИЮ, УМРЕТ, УМРЕШЬ, УМСТВОВАНИЯ, УМУДРЁННЫЕ, УМУДРЕННО-ПРОСВЕТЛЕН, УМУДРЕННО-ПРОСВЕТЛЕННЫМ, УНАВОЖИВАНИЯ, УНАВОЖИВАТЬ, УНАВОЖИВАЮТ, УНЕСУТ, УНИЖАЕТ, УНИЖАТЬ, УНИЖЕНИЕ, УНИЖЕНИИ, УНИЖЕННОЕ, УНИЖЕННОСТЬ, УНИЖЕНО, УНИЖЕНЬЕ, УНИЗИТЬ, УНИЧТОЖАЕТСЯ, УНИЧТОЖАЮТСЯ, УНИЧТОЖЕНА, УНИЧТОЖЕНИЕ, УНИЧТОЖЕНИЮ, УНИЧТОЖЕНИЯ, УНИЧТОЖЕНО, УНИЧТОЖЕНЫ, УНИЧТОЖИЛАСЬ, УНИЧТОЖИТСЯ, УНИЧТОЖИТЬ, УНИЧТОЖУ, УПАДКЕ, УПАДКУ, УПАСТЬ, УПОДОБИМ, УПОДОБИТЬ, УПОДОБИТЬСЯ, УПОДОБИШЬСЯ, УПОДОБЛЕНИЕМ, УПОДОБЛЕНИИ, УПОДОБЛЯЕТ, УПОДОБЛЯЕТСЯ, УПОДОБЛЯТЬ, УПОДОБЬ, УПОДОБЬСЯ, УПОКОИЛАСЬ, УПОКОИТСЯ, УПОКОЯТСЯ, УПОРНЫЙ, УПОРСТВОМ, УПОРЯДОЧИВАЕТ, УПОРЯДОЧИВАЕТСЯ, УПОРЯДОЧИВАЙ, УПОРЯДОЧИВАНИЕ, УПОРЯДОЧИВАТЬ, УПОРЯДОЧИВАЮТ, УПОРЯДОЧИВАЯ, УПОТРЕБИТ, УПОТРЕБИТЬ, УПОТРЕБЛЕНИЕ, УПОТРЕБЛЕНИЯ, УПОТРЕБЛЯЕТ, УПОТРЕБЛЯЕТСЯ, УПОТРЕБЛЯТЬ, УПОТРЕБЛЯЮТ, УПОТРЕБЛЯЮЩИЕ, УПОТРЕБЛЯЮЩИЙ, УПРАВЛЕНИЕ, УПРАВЛЕНИИ, УПРАВЛЕНИЯ, УПРАВЛЯЕТ, УПРАВЛЯЕТСЯ, УПРАВЛЯЙ, УПРАВЛЯЛОСЬ, УПРАВЛЯТЬ, УПРАВЛЯЮ, УПРАВЛЯЮТ, УПРАВЛЯЮЩИЙ, УПРАВЛЯЯ, УПРАЖНЕНИЕМ, УПРАЗДНИТСЯ, УПРЕДИТЬ, УПРЯЖЬ, УПУСКАЕТ, УПУСТИТЬ, УПУСТЯТ, УПУЩЕНИЙ, УРАВНОВЕШИВАЕТСЯ, УРАВНЯЕТСЯ, УРАГАН, УРАГАННЫЙ, УРОДСТВО, УСВАИВАЮТ, УСЕРДИЕ, УСЕРДИЕМ, УСЕРДНО, УСЕРДСТВУЮТ, УСИЛЕНИЯ, УСИЛИВАЕТ, УСИЛИВАЕТСЯ, УСИЛИВАТЬ, УСИЛИВАЮТ, УСИЛИВАЮТСЯ, УСИЛИВАЯ, УСИЛИЕ, УСИЛИЕМ, УСИЛИЙ, УСИЛИТЬ, УСИЛИЯ, УСИЛЬ, УСКОЛЬЗАЕТ, УСКОЛЬЗАЮЩАЯ, УСЛАДУ, УСЛОВИЕ, УСЛОВИЯ, УСЛУГАМИ, УСЛЫШАВ, УСЛЫШАННОЕ, УСЛЫШАТЬ, УСЛЫШИТ, УСЛЫШИШЬ, УСМИРЕНИЯ, УСОБИЦА, УСОВЕРШЕНСТВОВАНИЮ, УСОВЕРШЕНСТВУЕТСЯ, УСПЕЛИ, УСПЕХ, УСПЕХА, УСПЕХЕ, УСПЕХИ, УСПЕХОМ, УСПЕХУ, УСПЕШНО, УСПЕШНОГО, УСПЕШНОМ, УСПОКАИВАЯСЬ, УСПОКОЕНИЯ, УСПОКОИТСЯ, УСПОКОИТЬ, УСТ, УСТАВНОГО, УСТАВНЫЙ, УСТАЁТ, УСТАЛИ, УСТАЛОСТИ, УСТАНАВЛИВАЮТ, УСТАНЕТ, УСТАНОВИЛИСЬ, УСТАНОВИТСЯ, УСТАНОВКАМ, УСТАНОВЛЕН, УСТАНОВЛЕНИЕ, УСТАНОВЛЕНИИ, УСТАНОВЛЕНО, УСТЕРЁГ, УСТОЕВ, УСТОИТ, УСТОЙЧИВОГО, УСТОЙЧИВОСТЬ, УСТОЙЧИВЫХ, УСТОЯМИ, УСТОЯТЬ, УСТРАИВАЕТ, УСТРАИВАТЬ, УСТРАИВАЮТ, УСТРАНЕНЫ, УСТРАНИ, УСТРАНИЛ, УСТРАНИЛИ, УСТРАНИТЕ, УСТРАНИТЬ, УСТРАНИТЬСЯ, УСТРАНЯЕТ, УСТРАНЯЙСЯ, УСТРАНЯЮТ, УСТРАНЯЮТСЯ, УСТРАШАТЬ, УСТРЕМИСЬ, УСТРЕМЛЕНИЙ, УСТРЕМЛЕНИЯ, УСТРЕМЛЯЕТСЯ, УСТРЕМЛЯЙТЕ, УСТРЕМЛЯЮТСЯ, УСТРЕМЛЯЯСЬ, УСТРОЕНО, УСТРОИТЬ, УСТУПИ, УСТУПИТ, УСТУПИТЬ, УСТУПКИ, УСТУПОВ, УСТУПЧИВЫМ, УСТЬЕ, УТАЩАТ, УТВАРИ, УТВАРЬ, УТВЕРДИТСЯ, УТВЕРЖДАЕТ, УТВЕРЖДАЮТ, УТВЕРЖДАЯ, УТВЕРЖДАЯСЬ, УТВЕРЖДЕННАЯ, УТЕРЯНО, УТЕСНЯЮТ, УТЕХ, УТИХНУТ, УТОК, УТОМИТСЯ, УТОМЛЁННЫЙ, УТОМЛЕННО, УТОНЧЁННО-ИСКУСНЫМ, УТОНЧЁННО-НЕУЛОВИМУЮ, УТОНЧЁННОСТЬЮ, УТОНЧЕН, УТОНЧЕННОЕ, УТОНЧЕННОЙ, УТОНЧЕННОСТИ, УТОНЧЕННЫ, УТРАТА, УТРАТЕ, УТРАТИВШИЙ, УТРАТИЛ, УТРАТИЛИ, УТРАТИТ, УТРАТИТЬ, УТРАТОЙ, УТРАТУ, УТРАТЫ, УТРАЧИВАЕТ, УТРАЧИВАЕТСЯ, УТРАЧИВАЕШЬ, УТРАЧИВАТЬ, УТРАЧИВАЮТ, УТРАЧИВАЮЩИЙ, УТРАЧИВАЯ, УТРЕННИЙ, УТРО, УТРОБЕ, УТРОБЫ, УХАБАХ, УХАБЫ, УХАЖИВАЕТ, УХВАТИТЬ, УХВАТЫВАЕШЬ, УХОД, УХОДИТ, УХОДИТЬ, УХОДИШЬ, УХОДЯ, УХОДЯТ, УХОДЯЩЕГО, УХОДЯЩЕЕ, УХОДЯЩИМ, УЦЕЛЕЕТ, УЧАСТВУЮТ, УЧАСЬ, УЧАТ, УЧАТСЯ, УЧЕБЕ, УЧЕНИЕ, УЧЕНИЕМ, УЧЕНИКИ, УЧЕНИКОВ, УЧЕНИЮ, УЧЕНИЯ, УЧЕНОСТИ, УЧЕНОСТЬ, УЧЕНЫЙ, УЧЕНЫМ, УЧЕНЫМИ, УЧЕНЬЕ, УЧИЛИ, УЧИЛИСЬ, УЧИТ, УЧИТЕЛЕЙ, УЧИТЕЛЕМ, УЧИТЕЛЬ, УЧИТЕЛЯ, УЧИТСЯ, УЧИТЫВАТЬ, УЧИТЬСЯ, УЧТИВОСТЬЮ, УЧУ, УШИ, УЩЕЛЬЕМ, УЩЕЛЬЮ, УЩЕМЛЯТЬ, УЩЕРБ, УЩЕРБА, УЩЕРБНО, УЩЕРБНОЕ, УЩЕРБНОМУ, УЩЕРБНОСТИ, УЩЕРБНОСТЬ, УЩЕРБНОСТЬЮ, УЩЕРБНЫМ, УЯЗВЛЯЕТ, УЯСНЯЮТ

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ФАЛЬШЬ, ФАМИЛИЯХ, ФИЗИЧЕСКОГО, ФИШЕК, ФЛАНГОВ, ФОКУС, ФОРМ, ФОРМА, ФОРМЕ, ФОРМИРУЕТСЯ, ФОРМИРУЮТ, ФОРМОЙ, ФОРМОЮ, ФОРМУ, ФОРМУЮТ, ФОРМУЯ, ФОРМЫ, ФРАЗА, ФУНКЦИЕЙ, ФУНКЦИИ, ФУНКЦИЙ, ФУНКЦИОНАЛЬНОЕ, ФУНКЦИОНАЛЬНЫЕ, ФУНКЦИОНИРОВАНИЕ, ФУНКЦИЮ, ФУНКЦИЯ, ФУТ, ФЫРКАЮТ

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ХАЛАТНОСТИ, ХАОС, ХАОСА, ХАОСЕ, ХАОТИЧЕН, ХАОТИЧНА, ХАОТИЧНОСТИ, ХАРАКТЕР, ХВАЛИТ, ХВАЛИТСЯ, ХВАЛИТЬСЯ, ХВАЛУ, ХВАЛЯТ, ХВАСТАЕТСЯ, ХВАСТАЙ, ХВАСТАЛИ, ХВАТАЕМ, ХВАТАЕТ, ХВАТАЛ, ХВАТАЮЩИЙ, ХВАТИТ, ХВАТКА, ХВОСТА, ХИТЁР, ХИТЕР, ХИТРОСТИ, ХИТРОСТЬ, ХИТРОСТЬЮ, ХИТРОУМИЕ, ХИТРЫ, ХИТРЫХ, ХИЩНИК, ХИЩНИКИ, ХИЩНЫЕ, ХЛЕБА, ХЛЕБОХРАНИЛИЩА, ХЛЕБОХРАНИЛИЩЕ, ХЛЕСТАТЬ, ХЛЕЩЕТ, ХЛОПОТАТЬ, ХМУРЫЙ, ХОДЕ, ХОДИМ, ХОДИТ, ХОДИТЬ, ХОДОМ, ХОДЬБА, ХОДЬБУ, ХОДЯТ, ХОДЯЩИМ, ХОЖДЕНИЕ, ХОЗЯИН, ХОЗЯИНА, ХОЗЯИНОМ, ХОЛОД, ХОЛОДНО, ХОЛСТА, ХОЛЩОВЫЕ, ХОРОШ, ХОРОШЕГО, ХОРОШЕЕ, ХОРОШИЕ, ХОРОШИЙ, ХОРОШИХ, ХОРОШО, ХОТЕЛИ, ХОТЕНИЯ, ХОТЬ, ХОТЯ, ХОТЯТ, ХОУ, ХОХОТ, ХОЧЕТ, ХОЧЕШЬ, ХОЧУ, ХРАБР, ХРАБРЕЦ, ХРАБРОСТИ, ХРАБРОСТЬ, ХРАБРЫ, ХРАБРЫЙ, ХРАБРЫМ, ХРАМАМИ, ХРАНИ, ХРАНИЛИЩА, ХРАНИЛИЩЕ, ХРАНИМ, ХРАНИТ, ХРАНЮ, ХРАНЯТ, ХРЕБЕТ, ХРИПНЕТ, ХРУПКИЕ, ХРУПКО, ХРУПКОЕ, ХРУПКОСТЬ, ХУДОРОДНОЕ, ХУДОРОДСТВЕ, ХУДУЮ, ХУДШЕГО, ХУДЫМ, ХУЖЕ, ХУЛОЙ

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ЦАРЕМ, ЦАРИ, ЦАРИТ, ЦАРИТЬ, ЦАРСКИЕ, ЦАРСТВ, ЦАРСТВА, ЦАРСТВЕ, ЦАРСТВЕН, ЦАРСТВЕННОСТЬ, ЦАРСТВЕННЫЙ, ЦАРСТВЕННЫХ, ЦАРСТВО, ЦАРСТВОВАТЬ, ЦАРСТВОМ, ЦАРСТВУ, ЦАРСТВУЕТ, ЦАРСТВУЮЩЕМ, ЦАРСТВУЯ, ЦАРЬ, ЦАРЮ, ЦАРЯ, ЦАРЯМИ, ЦАРЯТ, ЦВЕТ, ЦВЕТАМИ, ЦВЕТКУ, ЦВЕТНЫХ, ЦВЕТОВ, ЦВЕТОК, ЦВЕТОЧКАМИ, ЦВЕТОЧКИ, ЦВЕТУТ, ЦВЕТУЩЕЕ, ЦВЕТУЩЕЙ, ЦВЕТУЩИХ, ЦВЕТЫ, ЦЕЛЕЙ, ЦЕЛЕУСТРЕМЛЁН, ЦЕЛИ, ЦЕЛО, ЦЕЛОЕ, ЦЕЛОМ, ЦЕЛОМУ, ЦЕЛОСТЕН, ЦЕЛОСТИ, ЦЕЛОСТНОЕ, ЦЕЛОСТНОСТИ, ЦЕЛОСТНОСТЬ, ЦЕЛОСТНОСТЬЮ, ЦЕЛОСТНУЮ, ЦЕЛЫЙ, ЦЕЛЫМ, ЦЕЛЬ, ЦЕЛЬНОЕ, ЦЕЛЬНОСТЬ, ЦЕЛЬНЫЙ, ЦЕЛЬЮ, ЦЕНЕН, ЦЕНИ, ЦЕНИЛА, ЦЕНИЛИ, ЦЕНИЛО, ЦЕНИЛОСЬ, ЦЕНИМА, ЦЕНИМО, ЦЕНИМЫМИ, ЦЕНИТ, ЦЕНИТЕ, ЦЕНИТСЯ, ЦЕНИТЬ, ЦЕННЕЕ, ЦЕННЕЙ, ЦЕННО, ЦЕННОГО, ЦЕННОЙ, ЦЕННОСТИ, ЦЕННОСТЬЮ, ЦЕННЫ, ЦЕННЫМ, ЦЕНОЮ, ЦЕНТРА, ЦЕНЮ, ЦЕНЯ, ЦЕНЯТ, ЦЕНЯТСЯ, ЦЕПЛЯЕТСЯ, ЦЕРЕМОНИЯ, ЦЗИН, ЦЗЫ, ЦЗЯН, ЦИ, ЦИКЛАХ, ЦУНЬ, ЦЫПОЧКАХ, ЦЫПОЧКИ

Ч

ЧАН, ЧАСТИ, ЧАСТИЦЫ, ЧАСТНОСТИ, ЧАСТО, ЧАСТОМ, ЧАСТЬ, ЧАСТЯМ, ЧАХНУТ, ЧАШ, ЧАША, ЧАШИ, ЧАЩЕ, ЧАЯНИЯ, ЧЁРНОЕ, ЧЕГО, ЧЕГО-ЛИБО, ЧЕГО-НИБУДЬ, ЧЕГО-ТО, ЧЕЙ, ЧЕЙ-ЛИБО, ЧЕЛОВЕК, ЧЕЛОВЕКА, ЧЕЛОВЕКЕ, ЧЕЛОВЕКОЛЮБИВ, ЧЕЛОВЕКОЛЮБИВО, ЧЕЛОВЕКОЛЮБИВЫЕ, ЧЕЛОВЕКОЛЮБИЕ, ЧЕЛОВЕКОЛЮБИЕМ, ЧЕЛОВЕКОЛЮБИЯ, ЧЕЛОВЕКОМ, ЧЕЛОВЕКУ, ЧЕЛОВЕЧЕН, ЧЕЛОВЕЧЕСКАЯ, ЧЕЛОВЕЧЕСКИЕ, ЧЕЛОВЕЧЕСКИЙ, ЧЕЛОВЕЧЕСКИМ, ЧЕЛОВЕЧЕСКИХ, ЧЕЛОВЕЧЕСКОЕ, ЧЕЛОВЕЧЕСКОЙ, ЧЕЛОВЕЧЕСКОМ, ЧЕЛОВЕЧНОСТИ, ЧЕЛОВЕЧНОСТЬ, ЧЕЛОВЕЧНОСТЬЮ, ЧЕЛОВЕЧНЫ, ЧЕМ, ЧЕМ-ЛИБО, ЧЕМ-НИБУДЬ, ЧЕМ-ТО, ЧЕМУ, ЧЕМУ-ТО, ЧЕРЕДОВАНИЕ, ЧЕРЕДУЮТСЯ, ЧЕРЕЗ, ЧЕРЕНКОМ, ЧЕРНОЕ, ЧЕРНЫМ, ЧЕРТА, ЧЕРТОГАХ, ЧЕСТЕН, ЧЕСТИ, ЧЕСТНОСТИ, ЧЕСТНЫ, ЧЕТВЁРКОЙ, ЧЕТВЕРКА, ЧЕТВЕРКАМИ, ЧЕТВЕРКЕ, ЧЕТВЕРКИ, ЧЕТВЕРО, ЧЕТКОГО, ЧЕТОК, ЧЕТЫРЕ, ЧЕТЫРЕХ, ЧЕТЫРЕХУГОЛЬНИКА, ЧИ, ЧИННО, ЧИНОВ, ЧИНОВНИК, ЧИНОВНИКОВ, ЧИНОВНЫМ, ЧИНЯТ, ЧИСЕЛ, ЧИСЛА, ЧИСЛАХ, ЧИСЛО, ЧИСТ, ЧИСТАЯ, ЧИСТЕЙШИЙ, ЧИСТО, ЧИСТО-СПОКОЙНО, ЧИСТОЙ, ЧИСТОСЕРДЕЧНО-ПРОСТ, ЧИСТОТА, ЧИСТОТОЙ, ЧИСТОТУ, ЧИСТОТЫ, ЧИСТЫМ, ЧРЕВЕ, ЧРЕВОУГОДНИЧАТЬ, ЧРЕЗВЫЧАЙНО, ЧРЕЗМЕРНО, ЧРЕЗМЕРНОСТИ, ЧРЕЗМЕРНЫ, ЧТИТ, ЧТИТЬ, ЧТО, ЧТО-ЛИБО, ЧТО-НИБУДЬ, ЧТО-ТО, ЧТОБ, ЧТОБЫ, ЧТЯТ, ЧУВСТВ, ЧУВСТВА, ЧУВСТВАМИ, ЧУВСТВО, ЧУВСТВУЕТ, ЧУВСТВУЯ, ЧУДЕС, ЧУДЕСА, ЧУДЕСНОЕ, ЧУДЕСНОМУ, ЧУДЕСНУЮ, ЧУДЕСНЫ, ЧУДОВИЩНЫХ, ЧУДОДЕЙСТВЕННОСТЬ, ЧУДОТВОРНОЙ, ЧУДОТВОРНОСТЬ, ЧУЖДА, ЧУЖДО, ЧУЖОМ, ЧУРБАНА, ЧУТКИМ, ЧУТОК, ЧУЧЕЛО, ЧЬЕ, ЧЬЕМУ-ТО, ЧЬИМ, ЧЬЯ

Ш

ШАГ, ШАГА, ШАГАЕТ, ШАГАМИ, ШАГАТЬ, ШАГАЯ, ШАГИ, ШАГНУТЬ, ШАГОМ, ШАГУ, ШАЛЬНЫХ, ШАНЬ, ШАТКОЙ, ШЕЛ, ШЕЛКА, ШЕЛОХНУТЬ, ШЕРЕНГ, ШЕРСТЯНОЙ,

IBM
The book of Lao Zi
TAO TEH CHING
CHAO-HSIU CHEN
Chung Chang-yuan
A New Way of Thinking
LAO TZU • TAO TE CHING
CROSSROAD
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LAO-TZU TE-TAO CHING
Lao Tzu
David Hinton
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ARTHUR WALEY
THE WAY AND ITS POWER
THE BOOK OF LAO ZI
HA JYNNG KIM
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READING LAO TZU
Wei
The Guiding Light of LAO TZU
THE SECRET TEACHINGS OF THE TAO TE CHING
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THE WAY OF LAO TZU
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Translation and Elucidation by Hua-Ching Ni
Yang
((Lao Zi)) A Modern Chinese & English Translation
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A Literal Translation
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Lao Sun Chao Org
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The Book of Balance
THE TAO OF THE TAO TE CHING
The Speculations on Metaphysics, Polity and Morality of The Old Philosopher Lau Tsze
Lau-Tsze and John Chalmers
LAO-TZU TAO-TE-CHING
The Classic of the Dao
A New Investigation
T.W. Heysinger

PSEUDO-CHAPTER **One**

[01c01t] **Robert G. Henricks** ~ As for the Way, the Way that can be spoken of is not the constant Way; ~ As for names, the name that can be named is not the constant name. ~ The nameless is the beginning of the ten thousand things; ~ The named is the mother of the ten thousand things. ~ Therefore, those constantly without desires, by this means will perceive its subtlety. ~ Those constantly with desires, by this means will see only that which they yearn for and seek. ~ These two together emerge; ~ They have different names yet they're called the same; ~ That which is even more profound than the profound - ~ The gateway of all subtleties.

[01c02t] **John C. H. Wu** ~ TAO can be talked about, but not the Eternal Tao. ~ Names can be named, but not the Eternal Name. ~ As the origin of heaven-and-earth, it is nameless: ~ As "the Mother" of all things, it is nameable. ~ So, as ever hidden, we should look at its inner essence: ~ As always manifest, we should look at its outer aspects. ~ These two flow from the same source, though differently named; ~ And both are called mysteries. ~ The Mystery of mysteries is the Door of all essence.

[01c03t] **D. C. Lau** ~ The way that can be spoken of ~ Is not the constant way; ~ The name that can be named ~ Is not the constant name. ~ The nameless was the beginning of heaven and earth; ~ The named was the mother of the myriad creatures. ~ Hence always rid yourself of desires in order to observe its secrets; ~ But always allow yourself to have desires in order to observe its manifestations. ~ These two are the same ~ But diverge in name as they issue forth. ~ Being the same they are called mysteries, ~ Mystery upon mystery - ~ The gateway of the manifold secrets.

[01c04t] **R. L. Wing** ~ The Tao that can be expressed ~ Is not the Tao of the Absolute. ~ The name that can be named ~ Is not the name of the Absolute. ~ The nameless originated Heaven and Earth. ~ The named is the Mother of All Things. ~ Thus, without expectation, ~ One will always perceive the subtlety; ~ And, with expectation, ~ One will always perceive the boundary. ~ The source of these two is identical, Yet their names are different. ~ Together they are called profound, ~ Profound and mysterious, ~ The gateway to the Collective Subtlety.

[01c05t] **Ren Jiyu** ~ The Tao that can be spoken of is not the eternal Tao; ~ The name that can be named is not the eternal name. ~ The nameless is the origin of Heaven and Earth; ~ The named is the root of all things. ~ Therefore, the subtleties of Tao are always apprehended through their formlessness, ~ The limits of things are always seen through their form. ~ These two (the form and the formless) have the same source but different names. ~ Both of them can be called deep and profound, ~ The deepest and the most profound, the door of all mysteries.

[01c06t] **Gia-fu Feng** ~ The Tao that can be told is not the eternal Tao. ~ The name that can be named is not the eternal name. ~ The nameless is the beginning of heaven and earth. ~ The named is the mother of ten thousand things. ~ Ever desireless, one can see the mystery. ~ Ever desiring, one can see the manifestations. ~ These two spring from the same source but differ in name; this appears as darkness. ~ Darkness within darkness. ~ The gate to all mystery.

[01c07t] **Lok Sang Ho** ~ Ways that can be spelled out ~ cannot be the eternal way. ~ Names that can be named ~

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must change with time and place. ~ Emptiness is the origin of heaven and earth; ~ Existence is the mother of everything that had a birth. ~ Appreciate Emptiness, that we may see the nature of the Dao's versatility; ~ Appreciate Existence, that we may see the extent of the Dao's possibilities. ~ These two, Emptiness and Existence, came from the same source. ~ Though they bear different names, they serve the same mystical cause. ~ A mystery within a mystery, ~ such is the gateway to all versatility.

[01c08t] **Xiaolin Yang** ~ The DAO can be talked about, but that is not the ever-lasting DAO. ~ The NAME can be called, but that is not the ever-lasting NAME. ~ Nothingness is called the origin of the world. ~ Existence is called the root of everything. ~ Therefore, ~ you should stay in nothingness if you want to see the real essence of the world; ~ you should stay in existence if you want to see the different entities of the world. ~ They are from the same source but named differently: both are called XUAN. ~ Understanding the XUANs is the key to the kingdom of truth.

[01c09t] **Walter Gorn Old**, MARKING OUT THE PATH ~ The Tao that is the subject of discussion is not the true Tao. ~ The quality which can be named is not its true attribute. ~ That which was before Heaven and Earth is called the Non-Existent. ~ The Existent is the mother of all things. ~ Therefore doth the wise man seek after the first mystery of the Non-Existent, while seeing in that which exists the Ultimates thereof. ~ The Non-Existent and Existent are identical in all but name. ~ This identity of apparent opposites I call the profound, the great deep, the open door of bewilderment.

[01c10t] **James Legge** ~ The Tao that can be trodden is not the enduring and unchanging Tao. ~ The name that can be named is not the enduring and unchanging name. ~ (Conceived of as) having no name, it is the Originator of heaven and earth; ~ (conceived of as) having a name, it is the Mother of all things. ~ Always without desire we must be found, ~ If its deep mystery we would sound; ~ But if desire always within us be, ~ Its outer fringe is all that we shall see. ~ Under these two aspects, it is really the same; ~ but as development takes place, it receives the different names. ~ Together we call them the Mystery. ~ Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

[01c11t] **David Hinton** ~ A Way become Way isn't the perennial Way. ~ A name become name isn't the perennial name: ~ the named is mother to the ten thousand things, ~ but the unnamed is origin to all heaven and earth. ~ In perennial nonbeing you see mystery, and in perennial being you see appearance. ~ Though the two are one and the same, once they arise, they differ in name. ~ One and the same they're called dark-enigma, ~ dark-enigma deep within dark-enigma, ~ gateway of all mystery.

[01c12t] **Chichung Huang** ~ A tao that can be spoken about ~ Is not the constant Tao; ~ A name that can be named ~ Is not the constant name. ~ Nonbeing names ~ The ten thousand things' beginning; ~ Being names ~ The ten thousand things' mother. ~ Therefore, constantly be desireless, ~ Whereby to observe its minutiae; ~ Constantly be desirous, ~ Whereby to observe where it ends. ~ The two issued from the same origin, ~ And, though different in name, ~ Refer to the same thing. ~ Deep and remote, doubly deep and remote, ~ Gate of multitudinous minutiae.

[01c13t] **Ellen M. Chen** ~ Tao that can be spoken of, ~ Is not the Everlasting (ch'ang) Tao. ~ Name that can be named, ~ Is not the Everlasting (ch'ang) name. ~ Nameless (wu-ming), the origin (shih) of heaven and earth; ~ Named (yu-ming), the mother (mu) of ten thousand things. ~ Alternate, ~ Non-being (wu), to name (ming) the origin (shih) of heaven and earth; ~ Being (yu), to name (ming) the mother of ten thousand things. ~ Therefore, always (ch'ang) without desire (wu-yü), ~ In order to observe (kuan) the hidden mystery (miao); ~

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Always (ch'ang) with desire (yu-yü), ~ In order to observe the manifestations (chiao). ~ Alternate, ~ Therefore, by the Everlasting (ch'ang) Non-Being (wu), ~ We desire (yü) to observe (kuan) its hidden mystery (miao); ~ By the Everlasting (ch'ang) Being (yu), ~ We desire (yü) to observe the manifestations (chiao). ~ These two issue from the same origin, ~ Though named differently. ~ Both are called the dark (hsüan). ~ Dark and even darker, ~ The door to all hidden mysteries (miao).

[01c14t] **Lee Sun Chen Org** ~ Tao (Truth) can be talked about (theorized in any manner each person considers viable), though hardly of these theories will be eternally valid; ~ Names (Descriptions) can be ascribed [to Tao in any fashion each person deems workable], yet hardly of these names (descriptions) will last forever. ~ The beginning of the Universe (Heaven and Earth) [is beyond us, so in all honesty it] is indescribable; ~ [Nevertheless,] whatever is namable (describable) by us served as the mother (origin) of [our knowledge of] myriad (all and every) things and creatures. ~ Accordingly, ~ I constantly refrain from my selfish (subjective) desires for the purpose of exploring its (Nature's) manifested (apparent) wonder; ~ I also constantly maintain my will [to seek objective knowledge] in order to pursue its (Nature's) deep-seated enigma. ~ These two (Tao and Te) were originated from the same source, but they were described with different names by us. ~ They are both depicted as profound [as each is intricate in its own right]; ~ The profundity (complexity) intensifies as we fathom its mystery further and deeper; ~ Eventually, it will [lead us] to the gateway of all mysteries.

[01c15t] **Tien Cong Tran** ~ The way that can be talked about is not the eternal Way. ~ The name that can be named is not the eternal name. ~ "Nothing" is the name of the origin of Heaven and Earth. ~ "Being" is the name of "the mother" of all things. ~ So, in eternal Nothing, we should look at the wonderfulness of the Way. ~ In eternal Being, we should look at its outer aspects. ~ These two flow from the same source, though differently named; and both are called mysteries. ~ Mysterious and more mysterious. ~ That is the door of all wonders.

[01c16t] **Thomas Z. Zhang** ~ If Tao can be described, then it is not general Tao. ~ If a name can be denned, then it is not a general name. ~ The invisible is the origin of the universe. ~ The visible is the mother of all things. ~ By constantly thinking the invisible, we understand the universe; ~ By constantly observing the visible, we can see how the natural laws work. ~ Thinking and observing are two different things. ~ Yet they serve the same goal: to theorize. ~ Theorizing and evolving these theories is the gate to marvels.

[01c17t] **Arthur Waley** ~ The Way that can be told of is not an Unvarying Way; ~ The names that can be named are not unvarying names. ~ It was from the Nameless that Heaven and Earth sprang; ~ The named is but the mother that rears the ten thousand creatures, each after its kind. ~ Truly, 'Only he that rids himself forever of desire can see the Secret Essences'; ~ He that has never rid himself of desire can see only the Outcomes. ~ These two things issued from the same mould, but nevertheless are different in name. ~ This 'same mould' we can but call the Mystery, ~ Or rather the 'Darker than any Mystery', ~ The Doorway whence issued all Secret Essences.

[01c18t] **Richard John Lynn** ~ The Dao that can be described in language is not the constant Dao; ~ the name that can be given it is not its constant name. ~ Nameless, it is the origin of the myriad things; ~ named, it is the mother of the myriad things. ~ Therefore, always be without desire so as to see their subtlety. ~ And always have desire so as to see their ends. ~ These two emerge together but have different names. ~ Together, we refer to them as mystery: the mystery upon mystery and gateway of all subtleties.

[01c19t] **Lin Yutang** ~ ON THE ABSOLUTE TAO ~ The Tao that can be told of ~ Is not the Absolute Tao; ~ The

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Names that can be given ~ Are not Absolute Names. ~ The Nameless is the origin of Heaven and Earth; ~ The Named is the Mother of All Things. ~ Therefore: ~ Oftentimes, one strips oneself of passion ~ In order to see the Secret of Life; ~ Oftentimes, one regards life with passion ~ In order to see its manifest forms. ~ These two (the Secret and its manifestations) ~ Are (in their nature) the same; ~ They are given different names ~ When they become manifest. ~ They may both be called the Cosmic Mystery: ~ Reaching from the Mystery into the Deeper Mystery ~ Is the Gate to the Secret of All Life.

[01c20t] **Victor H. Mair** ~ The ways that can be walked are not the eternal Way; ~ The names that can be named are not the eternal name. ~ The nameless is the origin of the myriad creatures; ~ The named is the mother of the myriad creatures. ~ Therefore, ~ Always be without desire in order to observe its wondrous subtleties; ~ Always have desire so that you may observe its manifestations. ~ Both of these derive from the same source; ~ They have different names but the same designation. ~ Mystery of mysteries, ~ The gate of all wonders!

[01c21t] **Tolbert McCarroll** ~ The Tao that can be spoken of is not the eternal Tao. ~ The name that can be named is not the eternal name. ~ The nameless is the beginning of heaven and earth. ~ The named is the mother of the ten thousand things. ~ Send your desires away and you will see the mystery. ~ Be filled with desire and you will see only the manifestation. ~ As these two come forth they differ in name. ~ Yet at their source they are the same. ~ This source is called a mystery. ~ Darkness within darkness, ~ the gateway to all mystery.

[01c22t] **David H. Li** ~ Direction, as expressed, is no ordinary direction; ~ as named, no ordinary name. ~ Null identifies the universe at the beginning. ~ Ull identifies the mother of myriad matters. ~ Thus, visit Null to observe its intricateness. ~ Visit Ull to observe its limitlessness. ~ These two spring from the same source; ~ only their identifications differ. ~ Both are profound. ~ Profound upon profound, it is the portal to all intricacies.

[01c23t] **Yasuhiko Genku Kimura** ~ The Tao Eternal is beyond definition. ~ No name given can capture its eternality. ~ Nameless, it is the origin of the Kosmos. ~ Named, it is the beginning of all things. ~ Nothingness, it is the inner being of the Kosmos. ~ Thingness, it is the outer distinctions of the Kosmos. ~ These two, though different in names, arise from the same source: ~ The source called the Invisible. ~ Invisible beyond the invisible, ~ It is the entry into the myriad wonders of the Eternal Kosmos.

[01c24t] **Chou-Wing Chohan** ~ The Tao that can be expressed in words is not the eternal Tao. ~ The name that can be defined in words is not the name that never changes. ~ Non-existence is what we will call the source of heaven and earth. ~ Existence is the mother of all things. ~ From eternal non-existence, therefore, we observe the beginning of the existence of the many hidden qualities of the universe. ~ From eternal existence, therefore, we clearly observe the overt qualities of the universe. ~ These two, the hidden and the overt, are originally the same at source, and become different when they manifest themselves. ~ This same origin is "the smallest of the small." ~ The absolute "smallest of the small" is the gate from which the beginning of all the parts of the universe emerges.

[01c25t] **Man-Ho Kwok** ~ The Tao that can be talked about is not the true Tao. ~ The name that can be named is not the eternal Name. ~ Everything in the universe comes out of Nothing. ~ Nothing - the nameless is the beginning; ~ While Heaven, the mother is the creatrix of all things. ~ Follow the nothingness of the Tao, ~ and you can be like it, not needing anything, ~ seeing the wonder and the root of everything. ~ And even if you cannot grasp this nothingness, ~ you can still see something of the Tao in everything. ~ These two are the same only called by different names ~ - and both are mysterious and wonderful. ~ All mysteries are Tao,

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and Heaven is their mother: ~ She is the gateway and the womb-door.

[01c26t] **Gu Zhengkun** ~ The Tao that is utterable ~ Is not the eternal Tao; ~ The name that is namable ~ Is not the eternal Name. ~ The Nothingness is the name of the beginning of heaven and earth; ~ The Being (substance) is the name of the mother of all things. ~ Hence one should gain an insight into the beginning of the Tao by constantly observing the Nothingness, ~ And should perceive the end of the Tao by constantly observing the Being. ~ These two things, the Nothingness and the Being, are of the same origin but different in name. ~ They are both so profound as to be a key to the door of myriad secrets.

[01c27t] **Chao-Hsiu Chen** ~ The Tao that can be named is not the eternal Tao. ~ The Name that can be spoken is not the eternal name. ~ The Nameless is the beginning of Heaven and Earth. ~ The Named is the mother of all creatures. ~ Observe the mysteries of the Tao without longing. ~ Survey its appearance with desire. ~ Both mysteries and appearance come from the same origin but wear a different name; ~ they are enigmatic. ~ The greatest mystery is the gate to all mysteries.

[01c28t] **Liu Qixuan** ~ There are ways to follow, ~ But what is followed is not the true Way. ~ There are names to give, ~ But what is given is not the true Name. ~ Let us call non-being the beginning of the universe ~ And let us call being the development of all things. ~ When we follow non-being ~ We approach the wonder of the Way. ~ When we follow being ~ We approach the farther-end manifestation of the Way. ~ Each has the same origin, ~ And here exists a metaphysical door to true wisdom.

[01c29t] **Shi Fu Hwang** ~ Understanding The Tao ~ Lao Tze says, ~ The Tao is that on which one can always tread. ~ That on which one cannot always tread is not the Tao. ~ And fame is that of which one can always remember. ~ That of which one cannot always remember is not fame. ~ All things are without names prior to the formation of Heaven and Earth. ~ And names are brought out to classify various things. ~ Since there is no name in the very beginning, why should one care about fame! ~ Hence, those who are constantly free of desire of fame shall see the Tao's subtle secret. ~ Those who bear desire shall see the end lying in front of them. ~ Both two types of men ferment their thinking in the same place, yet they will experience different fates. ~ Both their fates shall be up to Heaven. ~ Beyond our heaven, there are other heavens: whoever knows this shall find the gate of the Tao.

[01c30t] **Ch'u Ta-Kao** ~ The Tao that can be expressed is not the eternal Tao; ~ The name that can be defined is not the unchanging name. ~ Non-existence is called the antecedent of heaven and earth; ~ Existence is the mother of all things. ~ From eternal non-existence, therefore, we serenely observe the mysterious beginning of the Universe; ~ From eternal existence we clearly see the apparent distinctions. ~ These two are the same in source and become different when manifested. ~ This sameness is called profundity. ~ Infinite profundity is the gate whence comes the beginning of all parts of the Universe.

[01c31t] **Paul J. Lin** ~ The Tao that can be spoken of is not the eternal Tao; ~ The Name that can be named is not the eternal Name. ~ The Nameless [non-being] is the origin of heaven and earth; ~ The Namable [being] is the mother of all things. ~ Therefore constantly without desire, ~ There is the recognition of subtlety; ~ But constantly with desire, ~ Only the realization of potentiality. ~ The two come from the same source, ~ Having different names. ~ Both are called mysteries, ~ More mystical than the most mystical, ~ The gate of all subtleties.

[01c32t] **Michael LaFargue** ~ The Tao that can be told is not the invariant Tao, ~ the names that can be named are

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not the invariant Names. ~ Nameless, it is the source of the thousands of things ~ (named, it is 'Mother' of the thousands of things). ~ Yes: ~ Always: ~ being desireless, ~ one sees the hidden essentials. ~ Always: ~ having desires, ~ one sees only what is sought. ~ These two lines are about The Merging - ~ it is when things develop and emerge from this that the different names appear. ~ The Merging is something mysterious - ~ mysterious, and more mysterious, ~ the abode of all the hidden essences.

[01c33t] **Cheng Lin** ~ The truth that may be told is not the everlasting Truth. ~ The name given to a thing is not the everlasting Name. ~ Nothingness is used to denote the state that existed before the birth of heaven and earth. ~ Reality is used to denote the state where the multitude of things begins to have a separate existence. ~ Therefore, ~ when the mind rests in the state of Nothingness, the enigma can be understood; ~ when the mind rests in the state of Reality, the bounds can be reached. ~ These two states, though bearing different names, have a common origin. ~ Both are mysterious and metaphysical. ~ They are the most mysterious, and form the gateway to all mysteries.

[01c34t] **Yi Wu** ~ The way that can be talked about is not the constant Way. ~ The name that can be named is not the constant Name. ~ Non-being is the name of the origin of Heaven and Earth; ~ Being is the name of the mother of all things. ~ Therefore: ~ Constantly in Non-being, one wishes to contemplate its (the Way's) subtlety. ~ Constantly in Being, one wishes to contemplate its path. ~ These two come from the same source, but are different in name. ~ The same source is called Mystery. ~ Mystery and more mystery. ~ It is the gateway to myriad subtleties.

[01c35t] **Han Hiong Tan** ~ Dao that can be expressed in words is not the absolute Dao. ~ The names that can be given are not the absolute names. ~ Non-being is before the dawn of time, ~ Being is when everything begins to emerge. ~ Therefore, maintaining a passive and receptive mode, ~ You can watch the secret of life; ~ Maintaining an active and attentive mode, ~ You can perceive the rhythm of life. ~ These two cognitive processes, though differing in names, ~ Are in the same continuum. ~ Both are known as the inscrutable Mystery, ~ Which is the greatest of all mysteries. ~ And it is through these perspectives that we can observe the marvellous phenomena of Nature.

[01c36t] **Hua-Ching Ni** ~ Tao, the subtle reality of the universe cannot be described. ~ That which can be described in words is merely a conception of the mind. ~ Although names and descriptions have been applied to it, the subtle reality is beyond the description. ~ One may use the word "Nothingness" to describe the Origin of the universe, and "Beingness" to describe the Mother of the myriad things, ~ but Nothingness and Beingness are merely conceptions. ~ From the perspective of Nothingness, ~ one may perceive the expansion of the universe. ~ From the perspective of Beingness, ~ one may distinguish individual things. ~ Both are for the conceptual convenience of the mind. ~ Although different concepts can be applied, ~ Nothingness and Beingness and other conceptual activity of the mind all come from the same indescribable subtle Originalness. ~ The Way is the unfoldment of such subtle reality. ~ Having reached the subtlety of the universe, ~ one may see the ultimate subtlety, ~ the Gate of All Wonders.

[01c37t] **Chang Chung-yuan** ~ The Tao that can be spoken of is not the Tao itself. ~ The name that can be given is not the name itself. ~ The unnameable is the source of the universe. ~ The nameable is the originator of all things. ~ Therefore, oftentimes without intention I see the wonder of Tao. ~ Oftentimes with intention I see its manifestations. ~ Its wonder and its manifestations are one and the same. ~ Since their emergence, they have been called by different names. ~ Their identity is called the mystery. ~ From mystery to further mystery: ~ The entry of all wonders!

[01c38t] **Henry Wei** ~ Realization of Tao ~ T'i Tao ~ The Tao that can be stated is not the Eternal Tao. ~ The name that can be named is not the Eternal Name. ~ The Unnameable is originator of Heaven and Earth. ~ The Nameable is mother of the ten thousand things. ~ Therefore, ~ Always be desireless, so as to discern Tao's wonderful essence; ~ Always have some desire, so as to discern its manifestations. ~ These two come out from the same source, ~ But are different in name. ~ Their identical nature is a mystery. ~ Mystery of mysteries - ~ That is the gate of all wonderful essence.

[01c39t] **Ha Poong Kim** ~ No Tao that may be Tao is the constant Tao; ~ No name that may be a name is the constant name. ~ By non-being you name the beginning of Heaven and Earth; ~ By being you name the mother of the ten thousand things. ~ Therefore, always free of desire you see the secret; ~ Always with desire you see its appearance. ~ These two ~ Are the same in origin yet different in name. ~ Their sameness may be called a mystery. ~ It is the mystery beyond mysteries, ~ The gate to myriad secrets.

[01c40t] **Tao Huang** ~ The Tao that is voiced is no longer that of eternal Tao. ~ The name that has been written is no longer that of eternal name. ~ The nameless is the beginning of the cosmic universe. ~ The named is the mother of the myriad creatures. ~ Being at peace, one can see into the subtle. ~ Engaging with passion, one can see into the manifest. ~ They both arise from a common source but have different names. ~ Both are called the mystery within the mystery. ~ They are the door to all wonders.

[01c41t] **Tang Zi-chang** ~ Dao that can be talked about is not the eternal Dao itself; ~ A name that can be given is not the eternal thing itself. ~ The nameless existed ~ Before the birth of birth of Heaven and Earth - Universe; ~ The names which were given were after ~ The birth of All Things. ~ By the eternity of unknown existence ~ Comprehend the common essence of things; ~ By the eternity of Existence ~ Observe the apparent differences. ~ These two came from the same origin - the unknown, ~ But with different names. ~ They all are called the "profoundness", ~ Profoundly and profoundly it is the entrance ~ From which come all wonders.

[01c42t] **Wing-tsit Chan** ~ The Tao that can be told of is not the eternal Tao; ~ The name that can be named is not the eternal name. ~ The Nameless is the origin of Heaven and Earth; ~ The Named is the mother of all things. ~ Therefore let there always be non-being, so we may see their subtlety, ~ And let there always be being, so we may see their outcome. ~ The two are the same, ~ But after they are produced, they have different names. ~ They both may be called deep and profound. ~ Deeper and more profound, ~ The door of all subtleties!

[01c91t] **И. И. Семененко** ~ Если Дао могут высказать, Дао не является незыблемым; ~ если могут назвать имя, имя не является незыблемым. ~ Безымянность - вот начало Неба и Земли, ~ в наличии же имени таится мать десяти тысяч вещей. ~ Незыблемое неналичие - желаю поглядеть на скрытые в нем чудеса; ~ наличие в незыблемости - желаю осмотреть его окраину. ~ Выходит эта пара вместе, но именами различается. ~ Даю одно им имя сокровенного. ~ За сокровенным - сокровенное, врата множества чудес.

[01c92t] **А. А. Маслов** ~ Дао, которое может быть выражено словами, не есть постоянное Дао. ~ Имя, которое может быть поименовано, не есть постоянное имя. ~ Небытие зовётся началом Неба и Земли. ~ Бытие зовётся Матерью мириад созданий. ~ Поэтому, желая узреть его утончённо-неуловимую сущность, обрети постоянство небытия. ~ Желая наблюдать его проявления, пребывай в постоянстве

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бытия. ~ Оба они произрастают вместе и различаются лишь именем. ~ Будучи тождественными, они зовутся сокровенным. ~ Сокровенное и ещё раз сокровенное - врата ко множеству потаённого.

[01c93t] **Е. А. Торчинов** ~ Путь, что может быть пройден, не есть постоянный Путь-Дао. ~ Имя, что может быть поименовано, не есть постоянное имя. ~ Безымянное - Неба, Земли начало. ~ Именуемое - Матерью сущего стало. ~ В отсутствии тайну вещей созерцать стремись. ~ В наличии предел бытия созерцать стремись. ~ Те двое родятся вместе, но их имена различны. ~ Их вместе назову я Сокровенным. ~ И Сокровенное вновь Сокровенным стало. ~ Таковы врата всех тайн.

[01c94t] **А. Е. Лукьянов** ~ Дао, которое может быть высказано, не есть постоянное Дао. ~ Имя, которое может быть названо, не есть постоянное имя. ~ Небытием именуется начало Неба и Земли, ~ Бытием именуется Мать мириад вещей. ~ Поэтому: ~ обращаясь к постоянному небытию, стремлюсь к тому, чтобы увидеть его тайну; ~ обращаясь к постоянному бытию, стремлюсь к тому, чтобы увидеть его предел (спиральный путь). ~ Оба они (небытие и бытие) из тождества происходят, но различно именуются. ~ В тождестве они называются первоначалом. ~ Первоначало и еще первоначало - вот дверь ко всем тайнам.

[01c95t] **Ян Хин-шун** ~ Дао, которое может быть выражено словами, не есть постоянное дао. ~ Имя, которое может быть названо, не есть постоянное имя. ~ Безымянное есть начало неба и земли, ~ обладающее именем - мать всех вещей. ~ Поэтому тот, кто свободен от страстей, видит чудесную тайну [дао], ~ а кто имеет страсти, видит его только в конечной форме. ~ Оба они одного и того же происхождения, но с разными названиями. ~ Вместе они называются глубочайшими. ~ [Переход] от одного глубочайшего к другому - ~ дверь ко всему чудесному.

[01c96t] **Д. П. Конисси** ~ Тао, которое должно быть действительным, не есть обыкновенное Тао. ~ Имя, которое должно быть действительным, не есть обыкновенное имя. ~ То, что не имеет имени, - есть начало неба и земли; ~ то, что имеет имя, - есть мать всех вещей. ~ Вот почему свободный от всех страстей видит величественное проявление Тао, ~ а находящийся под влиянием какой-нибудь страсти видит только незначительное его проявление. ~ Эти оба происходят из одного и того же начала, но только носят разное название. ~ Они называются непостижимыми. ~ Непостижимое из непостижимых и есть ворота всего таинственного.

[01c97t] **В. В. Малявин** ~ Путь, о котором можно поведать, - не постоянный Путь. ~ Имя, которое можно назвать, - не постоянное Имя. ~ Где имени нет - там начало всех вещей, ~ Где имя есть - там мать всех вещей. ~ Посему, постоянно не имея желания, видишь его исток, ~ А постоянно имея желание, видишь его исход. ~ То и другое является совместно, ~ Они имеют разные имена, но одинаково сказываются. ~ В сокровенном есть еще сокровенность: ~ Вот откуда исходит все утонченное.

[01c98t] **Б. Б. Виногродский** ~ Постоянный Путь составляется из возможности выбора Пути и невозможности выбора Пути. ~ Постоянное имя составляется из возможности выбора имени и невозможности выбора имени. ~ Отсутствием именуется начальное действие Неба-Земли. ~ Наличием именуется рождение-материнство мириад сущностей. ~ Причинность: ~ Стремление к постоянному отсутствию осуществляет созерцание тончайшей тайны. ~ Стремление к постоянному наличию осуществляет созерцание его внешнего проявления. ~ Эта пара представляет собой общность исхода при различии наименования. ~ Если определить вместе, то это будет непостижимая тайна. ~ Пытаясь проникнуть в эту тайну, придешь только к тайне. ~ Это врата для появления множества тончайших начал.

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PSEUDO-CHAPTER **Two**

[02c01t] **Robert G. Henricks** ~ When everyone in the world knows the beautiful as beautiful, ugliness comes into being; ~ When everyone knows the good, then the not good comes to be. ~ The mutual production of being and nonbeing, ~ The mutual completion of difficult and easy, ~ The mutual formation of long and short, ~ The mutual filling of high and low, ~ The mutual harmony of tone and voice, ~ The mutual following of front and back - ~ These are all constants. ~ Therefore the Sage dwells in nonactive affairs and practices the wordless teaching. ~ The ten thousand things arise, but he doesn't begin them; ~ He acts on their behalf, but he doesn't make them dependent; ~ He accomplishes his tasks, but he doesn't dwell on them; ~ It is only because he doesn't dwell on them, that they therefore do not leave him.

[02c02t] **John C. H. Wu** ~ WHEN all the world recognizes beauty as beauty, this in itself is ugliness. ~ When all the world recognizes good as good, this in itself is evil. ~ Indeed, the hidden and the manifest give birth to each other. ~ Difficult and easy complement each other. ~ Long and short exhibit each other. ~ High and low set measure to each other. ~ Voice and sound harmonize each other. ~ Back and front follow each other. ~ Therefore, the Sage manages his affairs without ado, ~ And spreads his teaching without talking. ~ He denies nothing to the teeming things. ~ He rears them, but lays no claim to them. ~ He does his work, but sets no store by it. ~ He accomplishes his task, but does not dwell upon it. ~ And yet it is just because he does not dwell on it ~ That nobody can ever take it away from him.

[02c03t] **D. C. Lau** ~ The whole world recognizes the beautiful as the beautiful, yet this is only the ugly; ~ the whole world recognizes the good as the good, yet this is only the bad. ~ Thus Something and Nothing produce each other; ~ The difficult and the easy complement each other; ~ The long and the short offset each other; ~ The high and the low incline towards each other; ~ Note and sound harmonize with each other; ~ Before and after follow each other. ~ Therefore the sage keeps to the deed that consists in taking no action and practises the teaching that uses no words. ~ The myriad creatures rise from it yet it claims no authority; ~ It gives them life yet claims no possession; ~ It benefits them yet exacts no gratitude; ~ It accomplishes its task yet lays claim to no merit. ~ It is because it lays claim to no merit ~ That its merit never deserts it.

[02c04t] **R. L. Wing** ~ When all the world knows beauty as beauty, There is ugliness. ~ When they know good as good, There there is evil. ~ In this way ~ Existence and nonexistence produce each other. ~ Difficult and easy complete each other. ~ Long and short contrast each other. ~ High and low attract each other. ~ Pitch and tone harmonize each other. ~ Future and past follow each other. ~ Therefore, Evolved Individuals ~ Hold their position without effort, ~ Practice their philosophy without words, ~ Are a part of All Things and overlook nothing. ~ They produce but do not possess, Act without expectation, Succeed without taking credit. ~ Since, indeed, they take no credit, it remains with them.

[02c05t] **Ren Jiyu** ~ When all people in the world know the beautiful as beauty, ~ There appears ugliness; ~ When they know goodness as good, ~ There appears evil. ~ Therefore, by opposing each other, ~ Existence and nonexistence come into being, ~ Difficult and easy form themselves, ~ Long and short are distinct, ~ High and low contrast, ~ Sound and voice harmonize, ~ Front and back emerge. ~ Thus, the sage manages affairs by "nonaction," ~ And teaches by "saying nothing." ~ He leaves all things to grow and change without initiation; ~ Raises all things without making claim for his ownership; ~ Promotes all things without attributing them to his contribution; ~ And takes no credit for himself when the work is done. ~ It is because

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no claim is made that his credit cannot be forfeited.

[02c06t] **Gia-fu Feng** ~ Under heaven all can see beauty as beauty only because there is ugliness. ~ All can know good as good only because there is evil. ~ Therefore having and not having arise together. ~ Difficult and easy complement each other. ~ Long and short contrast each other; ~ High and low rest upon each other; ~ Voice and sound harmonize each other; ~ Front and back follow one another. ~ Therefore the sage goes about doing nothing, teaching no-talking. ~ The ten thousand things rise and fall without cease, ~ Creating, yet not possessing, ~ Working, yet not taking credit. ~ Work is done, then forgotten. ~ Therefore it lasts forever.

[02c07t] **Lok Sang Ho** ~ People under heaven see beauty in what they call "beauty," ~ that way they know of the "ugly." ~ Similarly people see good in what they call "good," ~ that way they know of the "bad." ~ Existence and Emptiness are concepts that make sense by comparison. ~ Similarly, long lends meaning to short, and high to low. ~ Harmony is produced when sounds combine in unison. ~ Because the fore goes, so the back follows. ~ Thus the Sage would not act as if he could act on his will. ~ He teaches the unspoken teaching. ~ No word is ever spoken, yet living things thrive. ~ No ownership is claimed, though Nature begets all creation. ~ Humility is maintained even as achievement is made. ~ No credit is claimed even as work is done. ~ Because no credit is claimed, so no credit is ever lost.

[02c08t] **Xiaolin Yang** ~ Everyone knows that beauty is good, but ugliness exists as well. ~ Everyone knows that kindness is good, but unkindness exists as well. ~ Therefore, nothingness and existence always coexist; ~ As do difficulty and easiness, long and short, high and low, and sound and hearing. ~ For this reason, the great men practiced WUWEI. ~ They wordlessly taught people and let the world develop by itself. ~ Create but do not control, nurture but do not own, accomplish but do not claim. ~ Only when you do not claim the accomplishment, will it never leave.

[02c09t] **Walter Gorn Old**, SELF-PERFECTION ~ When the world speaks of beauty as being beautiful, ugliness is at once defined. ~ When goodness is seen to be good, evil is at once apparent. ~ So do existence and non-existence mutually give rise to one another, as that which is difficult and that which is easy, distant and near, high and low, shrill and bass, preceding and following. ~ The Sage therefore is occupied only with that which is without prejudice. ~ He teaches without verbosity, he acts without effort; he produces without possessing, he acts without regard to the fruit of action; he brings his work to perfection without assuming credit; and claiming nothing as his own, he cannot at any time be said to lose.

[02c10t] **James Legge** ~ All in the world know the beauty of the beautiful, ~ and in doing this they have (the idea of) what ugliness is; ~ they all know the skill of the skilful, ~ and in doing this they have (the idea of) what the want of skill is. ~ So it is that existence and non-existence give birth the one to (the idea of) the other; ~ that difficulty and ease produce the one (the idea of) the other; ~ that length and shortness fashion out the one the figure of the other; ~ that (the ideas of) height and lowness arise from the contrast of the one with the other; ~ that the musical notes and tones become harmonious through the relation of one with another; ~ and that being before and behind give the idea of one following another. ~ Therefore the sage manages affairs without doing anything, ~ and conveys his instructions without the use of speech. ~ All things spring up, and there is not one which declines to show itself; ~ they grow, and there is no claim made for their ownership; ~ they go through their processes, and there is no expectation (of a reward for the results). ~ The work is accomplished, and there is no resting in it (as an achievement). ~ The work is done, but how no one can see; ~ 'Tis this that makes the power not cease to be.

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[02c11t] **David Hinton** ~ All beneath heaven knows beauty is beauty only because there's ugliness, and knows good is good only because there's evil. ~ Being and nonbeing give birth to one another, ~ difficult and easy complete one another, ~ long and short measure one another, ~ high and low fill one another, ~ music and noise harmonize one another, ~ before and after follow one another: ~ that's why a sage abides in the realm of nothing's own doing, ~ living out that wordless teaching. ~ The ten thousand things arise without beginnings there, ~ abide without waiting there, ~ come to perfection without dwelling there. ~ Without dwelling there: that's the one way you'll never lose it.

[02c12t] **Chichung Huang** ~ When all under heaven know beauty as beauty, ~ There is ugliness; ~ When all know goodness, ~ There is evil. ~ That being and nonbeing mutually generate, ~ Difficult and easy mutually complement, ~ Long and short mutually formulate, ~ High and low mutually fulfill, ~ Music and voice mutually harmonize, ~ Front and back mutually follow ~ Is constant. ~ Hence, the sage man ~ Assumed the office of nonaction, ~ Conducted speechless instruction. ~ When the ten thousand things rose, ~ He did not initiate. ~ He assisted without taking credit; ~ Scored merits without claiming. ~ Precisely because he claimed not, ~ They never vanished.

[02c13t] **Ellen M. Chen** ~ When all under heaven know beauty (mei) as beauty, ~ There is then ugliness (o); ~ When all know the good (shan) good, ~ There is then the not good (pu shan). ~ Therefore being and non-being give rise to each other, ~ The difficult and easy complement each other, ~ The long and short shape each other, ~ The high and low lean on each other, ~ Voices and instruments harmonize with one another, ~ The front and rear follow upon each other. ~ Therefore the sage manages affairs without action, ~ Carries out (hsing) teaching without speech (yen). ~ Ten thousand things arise and he does not initiate them, ~ They come to be and he claims no possession (yu) of them, ~ He works (wei) without holding on, ~ Accomplishes (ch'eng) without claiming merit. ~ Because he does not claim merit, ~ His merit does not go away.

[02c14t] **Lee Sun Chen Org** ~ In our world: ~ When there was a consensus on what should be judged as beautiful, a convention on what should be disliked [as ugly] was reciprocally brought in [inadvertently]. ~ When there was an agreement on what should be deemed good, an agreement on what was evil (not good) was correspondingly decided upon. ~ Accordingly, [the following contrasting concepts were formulated because of their relative relations]: ~ Existence (being) and non-existence (nothing) are inter-dependent [concepts]; ~ Difficulty and easiness are determined by comparison; ~ Long and short are conjointly formulated; ~ High and low owe their existences to their relative positions [to the observer]; ~ Tune and sound are distinguished by [the rule whether a stream of sounds has internal harmonization]; ~ Front and back are joined together by perspective positions [of objects to the observer]. ~ Accordingly, a Sage (leader) [adopts the following measure to lead]: ~ When comes to managing the government, he would practice the policy of non-interference; ~ When comes to educating the population, he would avoid making speeches (through using tantalizing rhetoric); ~ Even after having had activated and motivated all and every things and creatures to embark their potentialities on the best possible course, he will never withdraw from his continuous and painstaking support. ~ [A Sage] would help [all creatures] to relish their lives without being possessive; ~ [He] would carry out good deeds without asserting his authority; ~ [He] would not claim his merit after each success; ~ It is just because of his avoiding appropriating his contributions, nothing whatsoever can take away from him his achievements [of Te].

[02c15t] **Tien Cong Tran** ~ When the entire world recognizes beauty as beauty, there is ugliness. ~ When the entire world recognizes good as good, there is evil. ~ Indeed, "nothing" and "being" give birth to each other. ~

Difficult and easy complement each other. ~ Long and short exhibit each other. ~ High and low set measure to each other. ~ Voice and sound harmonize each other. ~ Back and front follow each other. ~ Therefore, the sage manages his affairs by "non-doing", and spreads his teaching by "non-talking". ~ The Way makes all things and denies nothing; it gives birth to them, but lays no claim to them; it does its work, but does not say by its work; it accomplishes his work, but does not dwell on things. ~ And yet it is just because he does not dwell on things that nobody can ever take them away from it.

[02c16t] **Thomas Z. Zhang** ~ People know what beauty is, because there is ugliness; ~ people know what good is, because there is bad. ~ Likewise, empty and full, difficulty and ease, long and short, high and low, sound and tone, front and rear, all go side by side. ~ Thus, ~ the sage handles affairs without the intention for fame, and teaches without preaching, ~ lets things develop without initialize them, ~ lets things grow without interfering them, ~ lets things move ahead without forcing them, ~ lets things succeed without boast about them. ~ Because the sage does not brag his success, he would continue to be successful.

[02c17t] **Arthur Waley** ~ It is because every one under Heaven recognizes beauty as beauty, that the idea of ugliness exists. ~ And equally if every one recognized virtue as virtue, this would merely create fresh conceptions of wickedness. ~ For truly 'Being and Not-being grow out of one another; ~ Difficult and easy complete one another. ~ Long and short test one another; ~ High and low determine one another. ~ Pitch and mode give harmony to one another. ~ Front and back give sequence to one another'. ~ Therefore the Sage relies on actionless activity, ~ Carries on wordless teaching, ~ But the myriad creatures are worked upon by him; he does not disown them. ~ He rears them, but does not lay claim to them, ~ Controls them, but does not lean upon them, ~ Achieves his aim, but does not call attention to what he does; ~ And for the very reason that he does not call attention to what he does ~ He is not ejected from fruition of what he has done.

[02c18t] **Richard John Lynn** ~ Once all under Heaven knew beauty as "beauty"; at that moment "ugliness" was already there. ~ Once all knew goodness as "goodness"; at that moment "not good" was already there. ~ Thus it is that presence and absence generate each other; ~ difficulty and ease determine the sense of the other; ~ long and short give proportion to the other; ~ highs and lows are a matter of relative inclination; ~ instrumental sounds and voice tones depend on one other for harmony; ~ and before and after result from their relative places in a sequence. ~ Therefore, the sage [sheng] tends to matters without conscious effort ~ And practices the teaching that is not expressed in words. ~ The myriad folk model their behavior on him, yet he does not tell them to do so. ~ He gives them life, yet he possesses them not. ~ He acts, yet they do not depend on him. ~ And he achieves success yet takes no pride in it. ~ It is just because he is not proprietary that he does not lose it.

[02c19t] **Lin Yutang** ~ THE RISE OF RELATIVE OPPOSITES ~ When the people of the Earth all know beauty as beauty, ~ There arises (the recognition of) ugliness. ~ When the people of the Earth all know the good as good, ~ There arises (the recognition of) evil. ~ Therefore: ~ Being and non-being interdepend in growth; ~ Difficult and easy interdepend in completion; ~ Long and short interdepend in contrast; ~ High and low interdepend in position; ~ Tones and voice interdepend in harmony; ~ Front and behind interdepend in company. ~ Therefore the Sage: ~ Manages affairs without action; ~ Preaches the doctrine without words; ~ All things take their rise, but he does not turn away from them; ~ He gives them life, but does not take possession of them; ~ He acts, but does not appropriate; ~ Accomplishes, but claims no credit. ~ It is because he lays claim to no credit ~ That the credit cannot be taken away from him.

[02c20t] **Victor H. Mair** ~ When all under heaven know beauty as beauty, already there is ugliness; ~ When everyone knows goodness, this accounts for badness. ~ Being and nonbeing give birth to each other, ~ Difficult and easy complete each other, ~ Long and short form each other, ~ High and low fulfill each other, ~ Tone and voice harmonize with each other, ~ Front and back follow each other - it is ever thus. ~ For these reasons, ~ The sage dwells in affairs of nonaction, carries out a doctrine without words. ~ He lets the myriad creatures rise up but does not instigate them; ~ He acts but does not presume; ~ He completes his work but does not dwell on it. ~ Now, ~ Simply because he does not dwell on them, his accomplishments never leave him.

[02c21t] **Tolbert McCarroll** ~ All under heaven see beauty as beauty only because they also see ugliness. ~ All announce that good is good only because they also denounce what is bad. ~ Therefore, ~ something and nothing give birth to one another. ~ Difficult and easy complete one another. ~ Long and short fashion one another. ~ High and low arise from one another. ~ Notes and tones harmonize with one another. ~ Front and back follow one another. ~ Thus, ~ the True Person acts without striving and teaches without words. ~ Deny nothing to the ten thousand things. ~ Nourish them without claiming authority, ~ Benefit them without demanding gratitude, ~ Do the work, then move on. ~ And, the fruits of your labor will last forever.

[02c22t] **David H. Li** ~ For [people in] the world to know [only] beauty and what is beautiful is ugly; ~ to know [only] goodness and what is good is not good. ~ Ull and Null complement in generation, ~ difficult and easy complement in completion; ~ long and short complement in form, ~ high and low complement in norm; ~ voice and sound complement in harmony, ~ front and rear complement in company; ~ - they are ever so. ~ Thus, ~ a sage practices laissez-faire governance and provides wordless instructions. ~ [A sage] neither interferes with myriad matters' generation, ~ nor takes possession of [their] cultivation, ~ nor expects approbation of [his/her] provision, ~ nor seeks acclamation for [their] accomplishments. ~ It is because [the sage] does not seek acclamation for [his/her] accomplishments that they do not disappear.

[02c23t] **Yasuhiko Genku Kimura** ~ When the world recognizes beauty as beauty, ugliness arises. ~ When the world recognizes good as good, evil arises. ~ Being and non-being create each other. ~ Difficult and easy define each other. ~ Long and short form each other. ~ High and low support each other. ~ Tone and voice accompany each other. ~ Before and after follow each other. ~ Hence, ~ the sage lives in the state of non-action - of eternal balance, ~ And teaches by the precept of silence - and through his silent deed. ~ He accepts things as they arise, ~ Creates without possessing, ~ Performs without depending, ~ Accomplishes without claiming credit. ~ Because he does not claim credit for himself, ~ His virtues endure forever more.

[02c24t] **Chou-Wing Chohan** ~ When the world understands that beauty is beautiful, ugliness will exist. ~ When the world understands that goodness is good, evil will exist. ~ From that we learn that: ~ Existence affirms non-existence, ~ Ease affirms difficulty, ~ Short derives from long, because that is what it is compared to, ~ Low derives from high, because according to that it is measured, ~ Echo affirms sound, ~ After follows before. ~ Accordingly, ~ The sage operates without action, ~ And teaches his pupils without words. ~ Everything in the universe, when defined, is relative to everything else. ~ The sage does not try to differentiate things, he does not try to show his preference for things either in deed or in speech. ~ This does not mean that the sage does nothing or says nothing; ~ rather, it means that he "accepts things as they are," easily and naturally, without making any demands.

[02c25t] **Man-Ho Kwok** ~ Beauty and mercy are only recognized by people ~ Because they know the opposite, which is ugly and mean. ~ If the people think they know goodness ~ Then all they really know is what evil is

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like! ~ Nothing, and Heaven share the same root - ~ Difficulty and ease are a part of all work. ~ The long and the short are in your hands, ~ Above and below exist because they each do, ~ What you want and what you say should be the same ... ~ Neither future nor past can exist alone. ~ The sage has no attachment to anything, ~ and he therefore does what is right without speaking by simply being in the Tao. ~ Life, all life began without words. ~ Life is made - and no one owns it. ~ The Tao is neither selfish nor proud. ~ The Tao is generous and graceful in what it does ~ Without ever claiming any merit ~ And the sage's greatness lies in taking no credit.

[02c26t] **Gu Zhengkun** ~ The whole world knows the beautiful as beautiful ~ Only because of the existence of the ugly; ~ The whole world knows the good as good ~ Only because of the existence of the bad. ~ Hence the Being and the Nothingness exist in opposition; ~ The difficult and the easy complement each other; ~ The long and the short manifest themselves by comparison; ~ The high and the low are inclined as well as opposed to each other; ~ The consonants and vowels harmonize with each other; ~ The front and the back follow each other. ~ Thus the sage behaves ~ Without taking active action, ~ Teaches without using words, ~ Lets all things rip without interference, ~ Gives them life without claiming to be their owner, ~ Benefits them without claiming to be their benefactor, succeeds without claiming credit. ~ Because he does not claim credit, ~ His credit is never lost.

[02c27t] **Chao-Hsiu Chen** ~ The whole world can see the beautiful as the beautiful only because of the ugly. ~ The whole world can recognize the good as the good only because of the bad. ~ Something and nothing create each other. ~ The difficult and the easy complement each other. ~ The long and the short define each other. ~ The high and the low counterbalance each other. ~ Before and after follow each other. ~ Therefore the sage acts without action, teaches without words. ~ The myriad creatures keep on going without an end, ~ creating life without possessing it, ~ performing deeds without expectations, ~ fulfilling the mission without claiming a victory, ~ because the sage does not ask for praise, ~ therefore the praise remains with him for ever.

[02c28t] **Liu Qixuan** ~ We know beauty because there is ugliness. ~ We know goodness because there are evils. ~ Therefore, being and non-being are relative to each other ~ As are what is difficult and what is easy; ~ What is long and what is short; ~ What is high and what is low; ~ What sounds and what resonates; ~ And what precedes and what follows. ~ The wise do good by doing nothing ~ And teach well by teaching nothing. ~ Things work without intruding on the natural process, ~ Develop and produce without desiring willfully, ~ And are successful without feeling success. ~ Only those who possess nothing ~ Will lose nothing.

[02c29t] **Shi Fu Hwang** ~ The Rise Of Relative Opposites ~ Lao Tze says, ~ When the people in the world gain a knowledge of that which is beautiful, ~ they will also gain a knowledge of that which is ugly. ~ When they gain a knowledge of that which belongs to the realm of the good, ~ they will also gain a knowledge of that which belongs to the realm of the bad. ~ Existence and non-existence shall rotate to take place; ~ difficulty and ease impress people by the prepossession; ~ length long and short are acknowledged in comparison; ~ tallness and lowness confront to make contrast; ~ harmonious musical pieces, the notes and tones interdepend; ~ that which is before or behind leads or follows the other. ~ Therefore, there is a sage who likes to do business without the intent to control fate and conveys his instruction without speech. ~ All things make an effort to prosper, and there is no one who comes to interfere with them. ~ Moreover, the one who gives life to all things does not claim ownership of them; ~ works laboriously for them, and does not expect a reward in return; ~ establishes the feat for them, and does not confess the achievement. ~ Because it does not confess the achievement, no one can forget the achievement.

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[02c30t] **Ch'u Ta-Kao** ~ When all in the world understand beauty to be beautiful, then ugliness exists. ~ When all understand goodness to be good, then evil exists. ~ Thus existence suggests non-existence; ~ Easy gives rise to difficult; ~ Short is derived from long by comparison; ~ Low is distinguished from high by position; ~ Resonance harmonizes sound; ~ After follows before. ~ Therefore, the Sage carries on his business without action, and gives his teaching without words.

[02c31t] **Paul J. Lin** ~ When all in the world recognize beauty as beauty, it is ugliness. ~ When they recognize good as good, it is not good. ~ Therefore, ~ being and non-being beget each other, ~ hard and easy complement each other, ~ long and short shape each other, ~ high and low rely on each other, ~ sound and voice harmonize with each other, ~ front and back follow each other. ~ Therefore, the Sage administers without action and instructs without words. ~ He lets all things rise without dominating them, ~ produces without attempting to possess, ~ acts without asserting, ~ achieves without taking credit. ~ And because he does not take credit, it will never leave him.

[02c32t] **Michael LaFargue** ~ When everyone in the world recognizes the elegant as elegant ... ~ then ugliness has just appeared. ~ When all recognize goodness as good ... ~ then the not-good has just appeared. ~ Yes: ~ 'Being' and 'nothing' give birth one to the other; ~ 'the difficult' and 'the easy' give full shape to one another; ~ 'what excels' and 'what falls short' form one another; ~ 'the noble' and 'the lowly' give content to one another; ~ the music and the voice harmonize with one another; ~ the back and the front follow one another. ~ Always. ~ And so the Wise Person: ~ Settles into his job of Not Doing, ~ carries on his teaching done without talking. ~ The thousands of things arise and are active - ~ and he rejects none of them. ~ He is a doer but does not rely on this, ~ he achieves successes but does not dwell in them. ~ He just does not dwell in them, and so they cannot be taken away.

[02c33t] **Cheng Lin** ~ As soon as the world regards some thing as beautiful, forthwith also appears ugliness. ~ As soon as the world regards some deed as good, forthwith also appears evil. ~ Thus we have the alternation of existence and non-existence; ~ the succession of the difficult and the easy; ~ the comparison of the long and the short; ~ the contrast between the high and the low; ~ the variation of pitch notes; ~ the order of precedence and sequence. ~ The Sage is ever free from artifice, and practises the precept of silence. ~ He dose things without the desire for control. ~ He lives without the thought of private ownership. ~ He gives without the wish for return. ~ He achieves without claiming credit for himself. ~ Because he does not claim credit for himself, he is always given credit.

[02c34t] **Yi Wu** ~ When all in the world know beauty as beauty, ~ then ugliness already has arisen. ~ When all know good as good, ~ then bad already has arisen. ~ Therefore: ~ existence and non-existence give birth to each other, ~ difficult and easy complement each other, ~ long and short contrast with each other, ~ high and low rely on each other, ~ sound and voice harmonize with each other, ~ front and back follow each other. ~ Therefore: ~ the sage manages his affairs by non-action and spreads his teachings without words. ~ All things arise, he does not reject them. ~ He produces, but does not possess; ~ acts, but does not take credit; ~ achieves merit, but does not dwell [on it]. ~ Because he does not dwell on it, it does not leave him.

[02c35t] **Han Hiong Tan** ~ When everyone knows what beauty is, ~ There must also be ugliness. ~ When everybody knows what goodness is, ~ Then evil must also exist. ~ Therefore, the haves and the have-nots coexist. ~ Easy and hard become complementary. ~ Long and short differ in length. ~ High and low contrast in height. ~ Tone and pitch harmonise with each other. ~ The past is followed by the present. ~ Hence, the sage manages his affairs with non-action, ~ Teaches without utterance, ~ And lets everything develop

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without any interference. ~ Dao procreates but does not possess. ~ It facilitates development but does not gloat. ~ When it accomplishes his task, it does not claim credit. ~ As the sage does not claim credit for his success, ~ The credit cannot be taken away from him.

[02c36t] **Hua-Ching Ni** ~ As soon as the world regards something as beautiful, ~ ugliness simultaneously becomes apparent. ~ As soon as the world regards something as good, ~ evil simultaneously becomes apparent. ~ In exactly the same manner, ~ existence and nonexistence give birth to each other. ~ Difficult and easy define each other. ~ Long and short form each other. ~ High and low make each other distinguishable. ~ Silence and sound make each other conspicuous. ~ Front and back connect each other. ~ Realizing this, one does not separate one's being from the subtle essence of the universe. ~ One holds no preconceptions, and does things without insisting on personal conditions. ~ One guides people by living in accord with the essence of life. ~ One brings good things about, but has no intention of possessing them. ~ One performs work, but has no intention to acquire personal power. ~ When one's task is accomplished, ~ one lets go of it and seeks no reward or recognition. ~ Because one does not claim credit for oneself, ~ one does not do any damage to oneself.

[02c37t] **Chang Chung-yuan** ~ When beauty is universally affirmed as beauty, therein is ugliness. ~ When goodness is universally affirmed as goodness, therein is evil. ~ Therefore: being and non-being are mutually posited in their emergence. ~ Difficult and easy are mutually posited in their complementariness. ~ Long and short are mutually posited in their positions. ~ High and low are mutually posited in their contradiction. ~ Voice and tone are mutually posited in their unity. ~ Front and back are mutually posited in their succession. ~ Thus, the wise deals with things through non-interference and teaches through no-words. ~ All things flourish without interruption. ~ They grow by themselves, and no one possesses them. ~ Work is done, and no one depends on it. ~ Achievements are made, but no one claims credit. ~ Because no one claims credit, achievements are always there.

[02c38t] **Henry Wei** ~ Self-Culture ~ Yang Shen ~ When all the world knows beauty as beauty, ~ Then ugliness comes into being; ~ When all the world knows goodness as goodness, ~ Then evil comes into being. ~ Therefore, ~ Being and Non-Being condition each other; ~ Difficult and Easy give rise to each other; ~ Long and Short set off each other; ~ High and Low contrast each other; ~ Tone and Voice harmonize each other; ~ Front and Rear succeed each other. ~ Thus the Sage handles affairs non-assertively, ~ And imparts his teaching without words. ~ The ten thousand things grow apace, ~ But he does not let them down. ~ He produces but does not claim ownership; ~ He acts but does not presume on the result; ~ He achieves success but does not take the credit. ~ For the very reason that he takes no credit, ~ Credit does not separate from him.

[02c39t] **Ha Poong Kim** ~ All under Heaven recognize beautiful as beautiful, ~ But this is none other than ugly. ~ Everyone recognizes good as good, ~ But this is none other than bad. ~ Therefore being and non-being rise together; ~ Difficult and easy complete each other; ~ Long and short shape each other; ~ High and low lean on each other; ~ Sound and voice come in harmony; ~ Front and back accompany each other. ~ Therefore the sage ~ Relies on no-action, ~ Practices wordless teaching. ~ There rise the ten thousand things, but he disowns nothing, ~ He gives them life, yet does not possess them; ~ Rules them, yet does not depend on them; ~ His work is done, but he never dwells in it. ~ Truly, since he never dwells, ~ He never departs.

[02c40t] **Tao Huang** ~ In the world, ~ Everyone recognizes beauty as beauty, ~ Since the ugly is also there. ~ Everyone recognizes goodness as goodness, ~ Since evil is also there. ~ Since being and nonbeing give birth

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to each other, ~ Difficulty and ease complete each other, ~ Long and short measure each other, ~ High and low overflow into each other, ~ Voice and sound harmonize with each other, ~ And before and after follow each other, ~ Therefore the sage ~ Lives in actionless engagement, ~ And preaches wordless doctrine. ~ The myriad creatures ~ Act without beginning, ~ Nourish without possessing, ~ Accomplish without claiming credit. ~ It is accomplishment without claiming credit that makes the outcome self-sustaining.

[02c41t] **Tang Zi-chang** ~ When the whole world recognizes that beauty is beautiful, ~ It may be not beautiful at all. ~ When the whole world recognizes that goodness is good, ~ It may not be good at all. ~ Thus, existence and nonexistence produce each other. ~ The high and the low are compared with each other. ~ The long and the short show off each other. ~ The high and the low compliment each other. ~ The front and the rear follow each other. ~ Thus the Sage ruler administered state affairs by non-interference and carried out education by non-preaching. ~ All things are resolved in order and nothing is rejected. ~ It produces All Things but it does not possess them. ~ It provides everything for them but it does not take anything from them. ~ He accomplished deeds for them, but he did not claim the deeds. ~ Since he did not claim the deeds, they did not leave him.

[02c42t] **Wing-tsit Chan** ~ When the people of the world all know beauty as beauty, ~ There arises the recognition of ugliness. ~ When they all know the good as good, ~ There arises the recognition of evil. ~ Therefore: ~ Being and non-being produce each other; ~ Difficult and easy complete each other; ~ Long and short contrast each other; ~ High and low distinguish each other; ~ Sound and voice harmonize each other; ~ Front and behind accompany each other. ~ Therefore the sage manages affairs without action ~ And spreads doctrines without words. ~ All things arise, and he does not turn away from them. ~ He produces them but does not take possession of them. ~ He acts but does not rely on his own ability. ~ He accomplishes his task but does not claim credit for it. ~ It is precisely because he does not claim credit that his accomplishment remains with him.

[02c91t] **И. И. Семененко** ~ Когда все в Поднебесной знают, что прекрасное прекрасно, то вот и безобразное; ~ когда все знают, что добро является добром, то вот и зло. ~ Наличие и неналичие друг друга порождают, ~ трудное и легкое друг друга образуют, ~ короткое и длинное друг друга формируют, ~ высокое и низкое взаимно соотносятся, ~ тона звучат в гармонии, ~ переднее и заднее друг за другом следуют. ~ Вот почему Премудрый человек пребывает в деле недеяния, ~ проводит в жизнь учение, невыразимое в словах. ~ От десяти тысяч вещей, хотя они и возрастают, он не отказывается; ~ чему дает жизнь, не имеет, что делает, на то не опирается, свершая подвиги, к себе их не относит. ~ Лишь потому, что не относит, и остается с ними неразлучен.

[02c92t] **А. А. Маслов** ~ Лишь только в Поднебесной узнали, что красивое - красиво, тотчас появилось и уродство. ~ Как только все узнали, что добро - это добро, тотчас появилось и зло. ~ Ибо наличие и отсутствие порождают друг друга. ~ Сложное и простое создают друг друга. ~ Длинное и короткое поверяют друг друга. ~ Высокое и низкое тянутся друг к другу. ~ Голоса и звуки приходят в гармонию друг с другом. ~ "До" и "после" следуют друг за другом. ~ Поэтому мудрец действует недеянием и учит молчанием. ~ Мириады созданий возникают из этого, а он не правит ими. ~ Он порождает их и не обладает ими; ~ действует, не имея воздаяния; ~ достигая совершенства, не считает это успехом; ~ в силу того, что он никогда не стремится к успеху, тот никогда не покидает его.

[02c93t] **Е. А. Торчинов** ~ Когда в Поднебесной все узнают, что прекрасно прекрасное, - это уже безобразно. ~ Когда в Поднебесной все узнают, что добро есть добро, - это уже не добро. ~ Поэтому отсутствие и

наличие друг друга порождают, ~ легкое и трудное друг друга определяют, ~ длинное и короткое друг друга измеряют, ~ высокое и низкое друг друга исчисляют, ~ мелодия и ритм друг с другом гармонируют, ~ начало и конец друг с другом чередуются. ~ Поэтому совершенный мудрец пребывает в делах недеяния, не прибегая к словам, он осуществляет учение. ~ Все сущее творит, не полагая начала творению, и действует, не замышляя ничего преднамеренно. ~ И Дао-Путь - рождает, но не обладает, действует, но не предумышляет, благими качествами и свойствами обладает, к ним не привязываясь никогда. ~ Поскольку в них он к ним не привязан, то их он и не теряет.

[02c94t] **А. Е. Лукьянов** ~ Когда в Поднебесной все узнают, что прекрасное есть прекрасное, то появляется и безобразное. ~ [Когда в Поднебесной] все узнают, что добро есть добро, то появляется и не добро. ~ Это происходит потому, что бытие и небытие друг друга порождают, ~ трудное и легкое друг друга создают, ~ длинное и короткое друг с другом соизмеряются, ~ высокое и низкое друг с другом сопоставляются, ~ звук и мелодия друг с другом согласуются, ~ переднее и заднее друг за другом следуют. ~ Вот почему совершенномудрый человек правит службу недеяния, ведет учение без слов. ~ Мириады вещей творит и не уклоняется от этого. ~ Рождает и не обладает [ими]. ~ Возделывает и ни на что не опирается, ~ Успешно завершает и не ставит себе это в заслугу. ~ А поскольку не ставит в заслугу, постольку и не отвергается.

[02c95t] **Ян Хин-шун** ~ Когда все в Поднебесной узнают, что прекрасное является прекрасным, появляется и безобразное. ~ Когда все узнают, что доброе является добром, возникает и зло. ~ Поэтому ~ бытие и небытие порождают друг друга, ~ трудное и легкое создают друг друга, ~ длинное и короткое взаимно соотносятся, ~ высокое и низкое взаимно определяются, ~ звуки, сливаясь, приходят в гармонию, ~ предыдущее и последующее следуют друг за другом. ~ Поэтому совершенномудрый, ~ совершая дела, предпочитает недеяние; ~ осуществляя учение, не прибегает к словам; ~ вызывая изменения вещей, [он] не осуществляет их сам; ~ создавая, не обладает [тем, что создано]; ~ приводя в движение, не прилагает к этому усилий; ~ успешно завершая [что-либо], не гордится. ~ Поскольку он не гордится, его заслуги не могут быть отброшены.

[02c96t] **Д. П. Конисси** ~ Под небом все (люди) знают, что красивое есть красивое, но оно только безобразное. ~ Точно также все знают, что добро есть добро, но оно только зло. ~ Из бытия и небытия произошло все; ~ из невозможного и возможного - исполнение; ~ из длинного и короткого - форма. ~ Высокое подчиняет себе низшее; ~ высшие голоса вместе с низшими производят гармонию; ~ предшествующее подчиняет себе последующее. ~ Святой муж, будучи бездеятельным, распространяет свое учение. ~ Вся тварь повинуется ему и никогда не откажется от исполнения его воли. ~ Он производит много, но ничего не имеет; ~ делает много, но не хвалится сделанным; ~ совершает подвиги, но их не приписывает себе. ~ Он нигде не останавливается, поэтому ему не будет надобности удаляться туда, куда он не желает.

[02c97t] **В. В. Малявин** ~ Когда в мире узнают, что прекрасное - прекрасно, тотчас появляется уродство. ~ Когда в мире узнают, что доброе - добро, появляется зло. ~ Наличное и отсутствующее друг друга порождают. ~ Трудное и легкое друг друга создают. ~ Длинное и короткое друг друга выявляют. ~ Высокое и низкое друг друга устанавливают. ~ Музыка и голос друг другу откликаются. ~ Предыдущее и последующее друг за другом следуют. ~ Так будет всегда. ~ Посему премудрый человек предается делу недеяния ~ И претворяет бессловесное учение. ~ Десять тысяч вещей созидают - и он ничего не отвергает, ~ Рождают - и он ничем не владеет. ~ Все свершают - и он за это не держится. ~ Успехи приходят - и он не помещает себя в них. ~ Он ни в чем не пребывает - и от него ничто не уходит!

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[02c98t] **Б. Б. Виногродский** ~ В Поднебесной всегда, узнав о красоте, начинают осуществлять красивое. ~ И вот - уже безобразное. ~ Всегда, узнав о совершенствовании, начинают осуществлять совершенствование. ~ И вот - уже не-совершенствование. ~ Причинность: ~ В контакте наличия и отсутствия происходит рождение. ~ В контакте трудного и легкого происходит становление-завершение. ~ В контакте длинного и короткого появляется форма. ~ В контакте высокого и низкого происходит потеря равновесия. ~ В контакте звука и голоса осуществляется согласие. ~ В контакте переднего и заднего появляется следование. ~ Это дает: ~ Человек мудрости пребывает в осуществлении отсутствия. ~ Таково его дело. ~ Совершает действия без пояснений словами. ~ Таково его учение. ~ Ведь мириады сущностей совершают работу, а нет оформления в словах. ~ Происходит рождение, а нет обладания. ~ В осуществлении нет отождествления. ~ При успешном завершении нет пребывания в этом. ~ А коли нет пребывания в этом, то нет и исчезновения.

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PSEUDO-CHAPTER **Three**

[03c01t] **Robert G. Henricks** ~ By not elevating the worthy, you bring it about that people will not compete. ~ By not valuing goods that are hard to obtain, you bring it about that people will not act like thieves. ~ By not displaying the desirable you bring it about that people will not be confused. ~ Therefore, in the government of the Sage: ~ He empties their minds, ~ And fills their bellies. ~ Weakens their ambition, ~ And strengthens their bones. ~ He constantly causes the people to be without knowledge and without desires. ~ If he can bring it about that those with knowledge simply do not dare to act, ~ Then there is nothing that will not be in order.

[03c02t] **John C. H. Wu** ~ BY not exalting the talented you will cause the people to cease from rivalry and contention. ~ By not prizing goods hard to get, you will cause the people to cease from robbing and stealing. ~ By not displaying what is desirable, you will cause the people's hearts to remain undisturbed. ~ Therefore, the Sage's way of governing begins by ~ Emptying the heart of desires, ~ Filling the belly with food, ~ Weakening the ambitions, ~ Toughening the bones. ~ In this way he will cause the people to remain without knowledge and without desire, and prevent the knowing ones from any ado. ~ Practice Non-Ado, and everything will be in order.

[03c03t] **D. C. Lau** ~ Not to honour men of worth will keep the people from contention; ~ not to value goods which are hard to come by will keep them from theft; ~ not to display what is desirable will keep them from being unsettled of mind. ~ Therefore in governing the people, the sage empties their minds but fills their bellies, weakens their wills but strengthens their bones. ~ He always keeps them innocent of knowledge and free from desire, and ensures that the clever never dare to act. ~ Do that which consists in taking no action, and order will prevail.

[03c04t] **R. L. Wing** ~ Do not exalt the very gifted, And people will not contend. ~ Do not treasure goods that are hard to get, And people will not become thieves. ~ Do not focus on desires, And people's minds will not be confused. ~ Therefore, Evolved Individuals lead others by Opening their minds, ~ Reinforcing their centers, Relaxing their desires, Strengthening their characters. ~ Let the people always act without strategy or desire; ~ Let the clever not venture to act. ~ Act without action, And nothing is without order.

[03c05t] **Ren Jiyu** ~ Refrain from exalting capable men, so that the people shall not compete. ~ Refrain from valuing rare goods, so that the people shall not steal. ~ Refrain from displaying anything which arouses desires, so that the people's hearts will not be disturbed. ~ Therefore the government of (under Heaven) the sage lies in: ~ Simplifying the people's minds, ~ Filling their bellies, ~ Weakening their ambitions, ~ Strengthening their bones, ~ And always keeping the people innocent of knowledge and desires. ~ (Thus) anyone who thinks himself clever is afraid of meddling. ~ By handling affairs on the principle of nonaction everyone will do well.

[03c06t] **Gia-fu Feng** ~ Not exalting the gifted prevents quarreling. ~ Not collecting treasures prevents stealing. ~ Not seeing desirable things prevents confusion of the heart. ~ The wise therefore rule by emptying hearts and stuffing bellies, ~ by weakening ambitions and strengthening bones. ~ If people lack knowledge and desire, then intellectuals will not try to interfere. ~ If nothing is done, then all will be well.

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[03c07t] **Lok Sang Ho** ~ The wise ruler treats able men the same as he would treat others. ~ In so doing he avoids strife. ~ He plays down precious goods. ~ In so doing he discourages the emergence of thieves. ~ He makes an effort to stem the emergence of objects of desire. ~ In so doing he ensures that his citizens' minds will not be thrown into disarray. ~ Thus the Sage's governance satisfies the real needs of people, ~ while emptying their minds of desires; ~ Builds up the inner strengths (bones) of people ~ while weakening their vain ambitions. ~ He would preserve the natural simplicity of his citizens' minds and reduce their desires. ~ In so doing the clever people will learn that their contrivance will not work. ~ Because the Sage does nothing but following the law of nature ~ nothing will deviate from their natural and orderly places.

[03c08t] **Xiaolin Yang** ~ If you do not worship the nobility, there will be no fighting among people. ~ If you do not value scarce items, there will be no stealing. ~ If you do not show people temptations, their hearts will not be wild. ~ Therefore, the great men's ways of governing people were: ~ To remove their greed but fill their stomachs, ~ To weaken their ambition but strengthen their bodies. ~ Always keep them without knowledge and without desires, ~ And this prevents those clever manipulators from doing anything.

[03c09t] **Walter Gorn Old**, RESTING THE PEOPLE ~ Avoiding distinctions of merit among the people prevents jealousy. ~ Not setting a value on rare things prevents theft. ~ Not seeking the things of sense keeps the mind in peace. ~ Thus the Sage governs by ridding the heart of its desires, giving the stomach due satisfaction, by resting the muscles and strengthening the bones, by preserving the world from a knowledge of evil and hence from its desire, and by making those who have such knowledge afraid to use it. ~ He acts by non-action, and by this he governs all.

[03c10t] **James Legge** ~ Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves; ~ not to prize articles which are difficult to procure is the way to keep them from becoming thieves; ~ not to show them what is likely to excite their desires is the way to keep their minds from disorder. ~ Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones. ~ He constantly (tries to) keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from presuming to act (on it). ~ When there is this abstinence from action, good order is universal.

[03c11t] **David Hinton** ~ Never bestow honors and people won't quarrel. ~ Never prize rare treasures and people won't steal. ~ Never flaunt alluring things and people won't be confused. ~ This is how a sage governs. ~ Fill bellies and empty minds, ~ strengthen bones and weaken ambition, ~ always keep the people from knowing and wanting, ~ then those who know are those who never presume to act. ~ If you're nothing doing what you do all things will be governed well.

[03c12t] **Chichung Huang** ~ Do not exalt talents ~ So that the people will not contend; ~ Do not treasure goods hard to come by ~ So that the people will not steal; ~ Do not parade enviable things ~ So that the people will not rebel. ~ Hence, when the sage man ruled, ~ He emptied their minds, ~ Filled their stomachs, ~ Weakened their ambitions, ~ Strengthened their bones. ~ He constantly made the people ~ Uncrafty and unlustful, ~ And made them know not to be daring. ~ He acted not, that is all. ~ Thus, the state cannot but become well-ruled.

[03c13t] **Ellen M. Chen** ~ Do not honor (shang) the worthy (hsien), ~ So that the people will not contend (cheng) with one another. ~ Do not value (kuei) hard-to-get goods, ~ So that the people will not turn robbers. ~ Do not show objects of desire (k'o yü), ~ So that the people's minds (hsin) are not disturbed. ~ Therefore, when

the sage rules: ~ He empties the minds (hsin) of his people, ~ Fills their bellies, ~ Weakens their wills (chih), ~ And strengthens their bones. ~ Always he keeps his people in no-knowledge (wu-chih) and no-desire (wu-yü), ~ Such that he who knows dares not act. ~ Act by no-action (wu-wei), ~ Then, nothing is not in order.

[03c14t] **Lee Sun Chen Org** ~ [A Sage] would not exalt sages [with honor and benefit] for the purpose of preventing sapiens from [connivingly] contending [for the title out of vanity]; ~ [He] would not promote hard-to-get goods so that people will not [be tempted to] rob and steal; ~ [He] would keep sense-appealing objects out of people's sight so that people's hearts (minds) will not be confused. ~ Accordingly, ~ A Sage rules with the following measure: ~ Humbling people's heart [to weed out prejudices and conceit from their minds, so that they are prepared for the reception of true knowledge]; ~ Filling up people's stomachs; ~ Weakening people's [selfish and improper] desires; ~ Strengthening people's backbones [for the quest of truth]. ~ [A Sage] would constantly keep people away from [unaccountable] knowledge and [selfish] desires; ~ By doing so, sly and artful people will not dare to muddle through; ~ Practicing the principle of non-interference with utmost diligence will bring about orderly and even-handed management.

[03c15t] **Tien Cong Tran** ~ Do not exalt the talented, and the people cease from rivalry and contention. ~ Do not prize goods hard to get, and the people cease from robbing and stealing. ~ Do not display what is desirable, and the people's hearts remain undisturbed. ~ Therefore, the sage's way of governing is: emptying the mind, filling the belly, weakening the will, toughening the bones. ~ In this way he will cause the people to remain without knowledge and without desire, and prevent the knowing ones from any doing. ~ Doing "non-doing", and everything will be in order.

[03c16t] **Thomas Z. Zhang** ~ Do not glorify the elite, and people will not compete. ~ Do not treasure rare things, and people will not steal them. ~ Do not let people see things that induce desire, and people will not commit crimes. ~ Thus, ~ the sage will make people know less, but feed them well; ~ make them less ambitious, but physically strong; ~ make people less knowledgeable and have less desire. ~ This way, even knowledgeable people would not dare to have ambition. ~ Do not coerce people, and then they are not difficult to rule.

[03c17t] **Arthur Waley** ~ If we stop looking for 'persons of superior morality' (hsien) to put in power, there will be no more jealousies among the people. ~ If we cease to set store by products that are hard to get, there will be no more thieves. ~ If the people never see such things as excite desire, their hearts will remain placid and undisturbed. ~ Therefore the Sage rules ~ By emptying their hearts ~ And filling their bellies, ~ Weakening their intelligence ~ And toughening their sinews ~ Ever striving to make the people knowledgeless and desireless. ~ Indeed he sees to it that if there be any who have knowledge, they dare not interfere. ~ Yet through his actionless activity all things are duly regulated.

[03c18t] **Richard John Lynn** ~ Do not exalt the worthy [xian], and so keep the common folk from contention. ~ Do not value goods hard to get, and so stop the common folk from becoming thieves. ~ Do not let them see desirable things, and so spare the hearts/minds of the common folk from disorder. ~ Therefore the way the sage governs is to keep their hearts/minds empty and their bellies full. ~ He keeps their wills weak and their bones strong. ~ He always keeps the common folk free from the capacity for knowing and from feeling desire. ~ And prevents the knowledgeable from ever daring to act. ~ Because he acts without conscious effort, nothing remains ungoverned.

[03c19t] **Lin Yutang** ~ ACTION WITHOUT DEEDS ~ Exalt not the wise, ~ So that the people shall not scheme and contend; ~ Prize not rare objects, ~ So that the people shall not steal; ~ Shut out from sight the things of

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desire, ~ So that the people's hearts shall not be disturbed. ~ Therefore in the government of the Sage: ~ He keeps empty their hearts, ~ Makes full their bellies, ~ Discourages their ambitions, ~ Strengthens their frames; ~ So that the people may be innocent of knowledge and desires, ~ And the cunning ones shall not presume to interfere. ~ By action without deeds ~ May all live in peace.

[03c20t] **Victor H. Mair** ~ Not exalting men of worth prevents the people from competing; ~ Not putting high value on rare goods prevents the people from being bandits; ~ Not displaying objects of desire prevents the people from being disorderly. ~ For these reasons, ~ The sage, in ruling, ~ hollows their hearts, ~ stuffs their stomachs, ~ weakens their wills, ~ builds up their bones, ~ Always causing the people to be without knowledge and desire. ~ He ensures that the knowledgeable dare not be hostile, ~ and that is all. ~ Thus, ~ His rule is universal.

[03c21t] **Tolbert McCarroll** ~ Not exalting the talented prevents rivalry. ~ Not valuing goods that are hard to obtain prevents stealing. ~ Not displaying desirable things prevents confusion of the heart. ~ Therefore, ~ the True Person governs by ~ emptying the heart of desire ~ and filling the belly with food, ~ weakening ambitions ~ and strengthening bones. ~ If the people are simple and free from desire, ~ then the clever ones never dare to interfere. ~ Practice action without striving and all will be in order.

[03c22t] **David H. Li** ~ Where admiration is not bestowed upon the wise, ~ the populace will not compete for recognition. ~ Where premium is not placed on rare goods, ~ the populace will not engage in robbery. ~ Where desirable items are not on display, ~ the populace will not be tempted. ~ Thus, ~ the sage governs by cleansing [the populace's] hearts, ~ filling their stomachs, ~ taming their will, ~ and strengthening their bodies ~ - to induce the populace, in time, not to indulge in knowledge nor to cultivate avarice. ~ So prepared, those with wisdom dare not offer schemes, and laissez-faire governance follows. ~ With that, no affair is beyond governance.

[03c23t] **Yasuhiko Genku Kimura** ~ When the learned is not over esteemed, ~ There will not be unnecessary competition amongst people. ~ When the treasure is not over valued, ~ There will not be acts of stealing amongst people. ~ When we do not show people things that stir up their wants, ~ Their minds will not be disturbed. ~ Therefore, the sage governs the people by ~ Restoring balance in value and worth, through ~ Emptying people's minds and filling their essence, ~ Weakening their ambition and strengthening their character, ~ Freeing them from knowledge and wants, and ~ Keeping the learned from over exercising their authority. ~ Act in accordance with the principle of non-action - of eternal balance, ~ Then order will arise of itself.

[03c24t] **Chou-Wing Chohan** ~ If the exalted are not praised, the humble will not put on airs. ~ When rare things are not assigned a value, the thief has no reason to steal them. ~ When the desired object is not shown, the heart has no reason to covet it. ~ Therefore the sage says: ~ By emptying their hearts ~ By filling their stomachs ~ By weakening their ambition ~ By strengthening their bones, ~ He prevents them from knowing what evil is and yearning for good, and this also prevents the knowledgeable ones from acting according to their knowledge. ~ He governs by non-action, ~ And therefore, there is nothing that cannot be done. ~ Non-quiet and non-order in the world are caused by ambition to attain the unattainable, ~ and by plotting to go from the undesired to the desired. ~ If people would obey the laws of the world the way the sage does, there would always be balance between body and soul, and peace and serenity would abound in the world.

[03c25t] **Man-Ho Kwok** ~ If the sage refuses to be proud ~ Then people won't compete for his attention; ~ If the

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sage does not buy treasures ~ Then the people won't want to steal them; ~ If the sage governs with vision ~ Then his people will not go wrong. ~ So in his wisdom, he restrains himself: ~ - by not being greedy for food ~ - by not dominating the State ~ - by keeping himself healthy and fit. ~ The sage always makes sure that the people don't know what he's done, so they never want to be in control - and are never driven by ambition. ~ He keeps them in truth like this acting invisibly. ~ You see, if there is nothing to fight for ~ then there is nothing that can break the flow.

[03c26t] **Gu Zhengkun** ~ Keep the people from contention by disregarding men of abilities; ~ Keep the people from theft by not valuing rare goods; ~ Keep the people from the disturbed state of mind by concealing what is desirable. ~ That is why in governing the people ~ The sage simplifies their minds but fills up their stomachs; ~ weakens their wills, but strengthens their bones. ~ By keeping the people from knowledge and desires, ~ He disables wise men from taking any active action. ~ Act in accordance with this principle of inaction ~ And the world will be kept in order everywhere.

[03c27t] **Chao-Hsiu Chen** ~ Not to value one's own virtues is the way to restrain people from striving for wealth. ~ Not to value the precious is the way to restrain people from theft. ~ Not to see the desirable is the way to restrain confusion in the mind. ~ Therefore the wise way to rule is: ~ not to give importance to oneself, ~ or try to enrich one's spirit and virtue; ~ not to be inordinately proud of one's ability, ~ or try to make unceasing efforts to improve oneself. ~ Let the people stay free from desire and knowledge in order to avoid the pitfalls that knowledge may bring. ~ Rule by doing nothing, then everything will be as it should.

[03c28t] **Liu Qixuan** ~ Worship no sage, ~ And people will not struggle for vanity. ~ Treasure no rare goods, ~ And people will not steal them. ~ Dangle no tantalizer, ~ And people will not be confused in mind and will. ~ Therefore, ~ The wise politics fills the stomach rather than the mind, ~ Strengthens the bones and muscles rather than the will, ~ And enables people to be rather than to desire to be. ~ Indeed, it is through doing nothing misleading ~ That the greatest political success can be achieved.

[03c29t] **Shi Fu Hwang** ~ Acting Without The Intent To Control Fate ~ Lao Tze says, ~ When I don't promote those men of high character to the position of authority and give them gifts, then people will not strive to follow their examples. ~ When I don't value those things which are difficult to attain, then people will be kept from becoming thieves. ~ When I don't let people see things which will excite evil desires, their minds will be kept from becoming disordered. ~ Therefore, when a sage is in charge of the government, he prefers to humble people's minds, feed their stomachs, weaken their ambitions, and make their frames strong. ~ He constantly keeps them from knowledge and from desire, and those who have knowledge would not presume to act against this rule. ~ When practicing acting without the intent to control fate, there is no evil which can't be cured.

[03c30t] **Ch'u Ta-Kao** ~ Not exalting the worthy keeps the people from emulation. ~ Not valuing rare things keeps them from theft. ~ Not showing what is desirable keeps their hearts from confusion. ~ Therefore the Sage rules ~ By emptying their hearts, ~ Filling their stomachs, ~ Weakening their ambitions ~ And strengthening their bones. ~ He always keeps them from knowing what is evil and desiring what is good; thus he gives the crafty ones no chance to act. ~ He governs by non-action; consequently there is nothing un-governed.

[03c31t] **Paul J. Lin** ~ Exalt not the worthy, so that the people will not fight. ~ Prize not the rare treasure, so that they will not steal. ~ Exhibit not the desirable, so that their hearts will not be distracted. ~ Therefore in

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governing, the Sage ~ empties the people's hearts and fills their stomachs, ~ weakens their will and strengthens their bones. ~ He always keeps them void of knowledge and desire, so that those who know will not dare to act. ~ Acting through inaction, he leaves nothing ungoverned.

[03c32t] **Michael LaFargue** ~ Not promoting the wise and worthy, ~ brings it about that the people are not contentious. ~ Not prizing goods hard to come by, ~ brings it about that the people do not become thieves. ~ Not paying attention to the desirable, ~ brings it about that the people's minds do not become disordered. ~ And so, the government of the Wise Person: ~ Empty their minds, fill their bellies, ~ weaken their ambitions, strengthen their bones. ~ Always bring it about that the people ~ are without knowledge and without desires. ~ Bring it about that the clever ones ~ do not presume to set about doing. ~ Do Not Doing, ~ and nothing will be left un-governed.

[03c33t] **Cheng Lin** ~ When talents are not esteemed, men will not strive to excel one another. ~ When wealth is not treasured, men will not attempt to rob one another. ~ When the objects of sensual satisfaction disappear, men's minds are free from distraction and confusion. ~ Wherefore the Sage, as regards government, wishes only that it will enable men to be humble at heart, well-fed in body, free from sensuous desires, and strong in physique. ~ When the people are free of cunning, desires, and artifice, there must be good order.

[03c34t] **Yi Wu** ~ [The ruler] not exalting talent, the people will not compete; ~ [The ruler] not valuing rare goods, the people will not steal; ~ [The ruler] not displaying desirable things, the people's hearts will not be disturbed. ~ Therefore, the sage's government: ~ empties their hearts, ~ fills their bellies, ~ weakens their wills, ~ strengthens their bones. ~ He always causes the people to have no knowledge and no desires ~ And causes those who are clever to not dare to act. ~ Acting by non-action, nothing will not be governed well.

[03c35t] **Han Hiong Tan** ~ Do not venerate the intelligentsia, ~ So that people will not rival. ~ Do not value rare objects, ~ So that people will not steal. ~ Do not display any desirable goods, ~ So that people will not be tempted. ~ Therefore, the sage rules the people by ~ Emptying their hearts, filling their stomachs, ~ Diminishing their desires and strengthening their bones. ~ He constantly makes people devoid of cunning and ambition, ~ So much so that even a rabid rabble-rouser among them ~ Is not able to stir up any trouble. ~ By practising non-action, ~ The rule will be peaceful.

[03c36t] **Hua-Ching Ni** ~ When the superior are not exalted, envy will not be aroused. ~ Then there will be no rivalry or contention among people. ~ When wealth is not treasured, desire for possessions will not be stirred up. ~ Then people will not be tempted to rob one another. ~ By shutting that which is desirable out of sight, the heart will remain undisturbed. ~ Then there will be no confusion in the hearts of people. ~ The guidance of the Universal One of natural wholeness is therefore: ~ Empty your mind. ~ Enjoy good health. ~ Weaken your ambitions. ~ Strengthen your essence. ~ When people are free from cunning, desire, and artifice, everything will be well-ordered of its own accord.

[03c37t] **Chang Chung-yuan** ~ If no one esteems the best, men will be free from contention. ~ If no one values the precious, men will be free from illegal gain. ~ If men see nothing to desire, their minds will be free from confusion. ~ Therefore, the wise guides men by relaxing their minds and keeping their bellies firm; ~ By reducing their wills and letting their physiques become strong. ~ He always frees men from the search for knowing and demanding. ~ This means that the knower dares not act for the known. ~ When action is through non-action, no one is uncultivated.

[03c38t] **Henry Wei** ~ Peace to the People ~ An Min ~ Do not exalt the worthy, ~ So that the people will not contend. ~ Do not treasure hard-to-get objects, ~ So that the people will not become thieves. ~ Keep what is desirable out of sight, ~ So that their heart will not get excited. ~ Therefore, in ruling the people the Sage ~ Empties their hearts, ~ Fills their bellies, ~ Weakens their aspirations, ~ Strengthens their bones. ~ He always makes them guileless and desireless, ~ And makes the guileful ones afraid to interfere. ~ Practice non-interference, ~ And there will never be any misrule.

[03c39t] **Ha Poong Kim** ~ If you do not exalt the worthy, ~ You will keep the people from contention. ~ If you do not treasure rare goods, ~ You will keep them from stealing. ~ If you do not exhibit things that may arouse their desire, ~ You will keep their minds in peace. ~ Therefore the sage, in governing the people, ~ Makes their minds empty, ~ Their stomachs full, ~ Their ambitions weak, ~ Their bones strong.

[03c40t] **Tao Huang** ~ Do not exalt intelligence and people will not compete; ~ Do not value rare goods and people will not steal; ~ Do not display for public view and people will not desire. ~ So the sage's governing methods are: ~ Emptying the mind, ~ Vitalizing the stomach, ~ Softening the will, ~ Strengthening the character. ~ This always makes people not know and not desire. ~ This always makes the knower dare not act. ~ Therefore, nothing is beyond ruling.

[03c41t] **Tang Zi-chang** ~ Promote no exalted persons, thus enabling the people to cease competition. ~ Prize no rare goods, thus enabling the people to cease robbery. ~ Don't display desirable things. ~ Let people's minds be undisturbed. ~ A Sage ruler enabled them to be tranquil in their hearts; ~ be filled in their stomachs; ~ be weakened in their ambitions; ~ be strengthened in their will. ~ He made them less intelligent and less desirous. ~ If intelligent people are made afraid of doing wrong, then no one in the world can not be governed.

[03c42t] **Wing-tsit Chan** ~ Do not exalt the worthy, so that the people shall not compete. ~ Do not value rare treasures, so that the people shall not steal. ~ Do not display objects of desire, so that the people's hearts shall not be disturbed. ~ Therefore in the government of the sage, ~ He keeps their hearts vacuous, ~ Fills their bellies, ~ Weakens their ambitions, ~ And strengthens their bones. ~ He always causes his people to be without knowledge (cunning) or desire, ~ And the crafty to be afraid to act. ~ By acting without action, all things will be in order.

[03c91t] **И. И. Семененко** ~ Когда не возвышают лучших, в народе нет соперничества; ~ когда не ценят редкие товары, в народе не бывает воровства; ~ когда устраняют все соблазны, сердце народа не находится в смятении. ~ Вот почему Премудрый человек при наведении порядка делает сердца людей пустыми, а желудки полными, стремления слабыми, а кости крепкими. ~ Он неизменно побуждает народ пребывать без знаний и желаний. ~ А на знающих влияет так, что они не смеют действовать. ~ Когда приводят в действие бездействие, то неизбежно добиваются порядка.

[03c92t] **А. А. Маслов** ~ Не превозноси мудрых - и люди не будут соперничать. ~ Не цени редкие вещи - и не будут красть. ~ Не гляди на то, что возбуждает желания, и сердца людей не придут в смятение. ~ Поэтому, управляя людьми, мудрец опустошает их сердца и наполняет желудки; ~ ослабляет их волю, но усиливает их кости; ~ постоянно стремится к тому, чтобы они были незатронуты знаниями и свободны от желаний, ~ а те, кто освящён мудростью, не помышляли о действии. ~ Действуй недеянием - и не будет того, что не управлялось бы тобой.

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[03c93t] **Е. А. Торчинов** ~ Не почитайте мудрецов, и ссор не будет меж людьми. ~ Не цените труднодоступные товары, и люди не пойдут разбойничать и грабить. ~ Не устремляйте взор на вожделенное, и не смутится ваше сердце. ~ Вот совершенномудрый управляет так: ~ опустошает подданных сердца, но наполняет животы им, ~ их волю-самочинность ослабляет, взамен их кости укрепляя. ~ Всегда стремится он, чтоб у народа не было ни знаний, ни желаний, а знающие чтобы действовать не смели. ~ Творит недеяние он, но нет на свете ничего, не приведенного им в порядок.

[03c94t] **А. Е. Лукьянов** ~ Не превозносите достойных (талантливых), чтобы люди не соперничали. ~ Не цените трудно добываемого богатства, чтобы люди не становились разбойниками. ~ Не показывайте могущее вызвать страсть, чтобы сердца людей не трепетали. ~ Вот почему правление совершенномудрого человека состоит в следующем: ~ опустошай свое сердце, ~ наполняй свой живот, ~ ослабляй свою волю, ~ укрепляй свои кости. ~ Постоянство ведет к тому, что люди не будут иметь знаний, не будут иметь страстей; ~ ведет к тому, что мужи мудрствующие не посмеют деять. ~ Деяй недеяние, и тогда не будет неуправляемого.

[03c95t] **Ян Хин-шун** ~ Если не почитать мудрецов, то в народе не будет ссор. ~ Если не ценить редких предметов, то не будет воров среди народа. ~ Если не показывать того, что может вызвать зависть, то не будут волноваться сердца народа. ~ Поэтому, управляя [страной], совершенномудрый делает сердца [подданных] пустыми, а желудки - полными. ~ [Его управление] ослабляет их волю и укрепляет их кости. ~ Оно постоянно стремится к тому, чтобы у народа не было знаний и страстей, а имеющие знания не смели бы действовать. ~ Осуществление недеяния всегда приносит спокойствие.

[03c96t] **Д. П. Конисси** ~ Чтобы не было ссор в народе, нужно не уважать мудрецов. ~ Чтобы люди не сделались ворами, нужно не придавать никакого значения трудно добываемым (ценным) предметам, потому что когда люди не будут иметь тех предметов, которые бы прельстили их сердца, они никогда не соблазнятся ими. ~ Отсюда, когда святой муж управляет страной, то сердце его пусто, а тело его полно; ~ (он) ослабляет желания и укрепляет (свои) кости. ~ Он старается, чтобы народ был в невежестве и без страстей. ~ Также он старается, чтобы мудрые не смели сделать чего-нибудь. ~ Когда все сделаются бездеятельными, то (на земле) будет полное спокойствие.

[03c97t] **В. В. Малявин** ~ Не возвышайте "достойных" - тогда люди не будут соперничать. ~ Не цените редкостные товары - тогда люди не будут разбойничать. ~ Не выставляйте напоказ привлекательные вещи - тогда в людских сердцах не будет смущения. ~ Вот почему премудрый человек, управляя людьми, ~ Опустошает их головы ~ И наполняет их животы, ~ Ослабляет их стремления ~ И укрепляет их кости. ~ Он всегда делает так, что у людей нет ни знаний, ни желаний, ~ А знающие не осмеливаются что-либо предпринять. ~ Действуй неделанием - и во всем будет порядок.

[03c98t] **Б. Б. Виногродский** ~ Если не восхвалять умелость, тогда народ не соперничает. ~ Если не придавать ценности трудно достающимся товарам, тогда в народе не будет воровства. ~ Если не смотреть на то, что может вызвать стремление, тогда в сердце-сознании народа не будет смуты. ~ Это дает: ~ Человек мудрости, упорядочивая - ~ Поддерживает состояние пустоты в своем сердце-сознании. ~ Поддерживает ощущение полноты в своем животе. ~ Делает слабыми свои волеустремления. ~ Делает сильными свои кости. ~ Постоянство позволяет народу пребывать в отсутствии знания и отсутствии стремления. ~ Это приводит к тому, что даже знающий не осмеливается осуществлять-действовать. ~ Когда осуществляется осуществление отсутствия, тогда отсутствует беспорядок.

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PSEUDO-CHAPTER **Four**

[04c01t] **Robert G. Henricks** ~ The Way is empty; ~ Yet when you use it, you never need fill it again. ~ Like an abyss! It seems to be the ancestor of the ten thousand things. ~ It files down sharp edges; ~ Unties the tangles; ~ Softens the glare; ~ And settles the dust. ~ Submerged! It seems perhaps to exist. ~ We don't know whose child it is; ~ It seems to have [even] preceded the Lord.

[04c02t] **John C. H. Wu** ~ THE Tao is like an empty bowl, ~ Which in being used can never be filled up. ~ Fathomless, it seems to be the origin of all things. ~ It blunts all sharp edges, ~ It unties all tangles, ~ It harmonizes all lights, ~ It unites the world into one whole. ~ Hidden in the deeps, ~ Yet it seems to exist forever. ~ I do not know whose child it is; ~ It seems to be the common ancestor of all, the father of things.

[04c03t] **D. C. Lau** ~ The way is empty, yet use will not drain it. ~ Deep, it is like the ancestor of the myriad creatures. ~ Blunt the sharpness; ~ Untangle the knots; ~ Soften the glare; ~ Let your wheels move only along old ruts. ~ Darkly visible, it only seems as if it were there. ~ I know not whose son it is. ~ It images the forefather of God.

[04c04t] **R. L. Wing** ~ The Tao is empty and yet useful; ~ Somehow it never fills up. ~ So profound! ~ It resembles the source of All Things. ~ It blunts the sharpness, ~ Unties the tangles, ~ And harmonizes the brightness. ~ It identifies with the ways of the world. ~ So deep! ~ It resembles a certain existence. ~ I do not know whose offspring it is, This Image in front of the source.

[04c05t] **Ren Jiyu** ~ Tao is invisible, but its usefulness cannot be exhausted. ~ It is so fathomless, like the ancestor of all things. ~ It covers its cutting edge, ~ It transcends entanglement, ~ It contains its light, ~ It mixes with its dust. ~ It has no form or image, but actually it exists. ~ I don't know where it was born of, ~ (I only know) it appeared before the Lord.

[04c06t] **Gia-fu Feng** ~ The Tao is an empty vessel; it is used, but never filled. ~ Oh, unfathomable source of ten thousand things! ~ Blunt the sharpness, ~ Untangle the knot, ~ Soften the glare, ~ Merge with dust. ~ Oh, hidden deep but ever present! ~ I do not know from whence it comes. ~ It is the forefather of the emperors.

[04c07t] **Lok Sang Ho** ~ The Way (Dao) is like water that simmers slowly, ~ perpetually emitting its energy without boiling over. ~ It is like a deep, deep pool in the mountains, ~ unfathomable yet could well harbor the origin of all life forms. ~ It can blunt sharp angles, ~ resolve disputes, ~ soften light that otherwise dazzles, ~ re-establish concordance where there is discord. ~ Unfathomable, who would know its existence? ~ Today I know of no child of anyone ~ who resembles our ancient forefathers. ~ (Who followed the Dao).

[04c08t] **Xiaolin Yang** ~ The DAO looks empty, but it can last forever. ~ It is so deep, it can be the ancestor of everything. ~ It dulls its sharpness, unties itself from the outside world, ~ Dims its brightness, and makes itself like dust. ~ It is so elusive, yet seems present. ~ I do not know its origin; ~ It should exist before the God that people worship.

[04c09t] **Walter Gorn Old**, THE CAUSELESS ~ Tao is without limitation; its depth is the source of whatsoever is. ~ It makes sharp things round, it brings order out of chaos, it obscures the brilliant, it is wholly without

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attachment. ~ I know not who gave it birth; it is more ancient than God.

[04c10t] **James Legge** ~ The Tao is (like) the emptiness of a vessel; ~ and in our employment of it we must be on our guard against all fulness. ~ How deep and unfathomable it is, as if it were the Honoured Ancestor of all things! ~ We should blunt our sharp points, and unravel the complications of things; ~ we should attemper our brightness, and bring ourselves into agreement with the obscurity of others. ~ How pure and still the Tao is, as if it would ever so continue! ~ I do not know whose son it is. ~ It might appear to have been before God.

[04c11t] **David Hinton** ~ Way is empty. ~ Use it: it never needs filling. ~ An abyss so deep ~ it seems ancestor to the ten thousand things, ~ it blunts edges, loosens tangles, softens glare, mingles dust. ~ A clarity so clear it only seems real, ~ whose child could it be? ~ Apparently it precedes gods and creators.

[04c12t] **Chichung Huang** ~ The Tao is the empty space of a vessel, ~ Yet, when used, ~ Never brims over. ~ How deep, ~ Like the ten thousand things' progenitor! ~ It files its sharpness, ~ Unravels its entanglements, ~ Softens its brightness, ~ And mingles with the dust. ~ How transparent, ~ As if existing! ~ I do not know whose son it was; ~ Seemed to precede the Emperor.

[04c13t] **Ellen M. Chen** ~ Tao is a whirling emptiness (ch'ung), ~ Yet (erh) in use (yung) is inexhaustible (ying). ~ Fathomless (yuan), ~ It seems to be the ancestor (tsung) of ten thousand beings. ~ It blunts the sharp, ~ Unties the entangled, ~ Harmonizes the bright, ~ Mixes the dust. ~ Dark (chan), ~ It seems perhaps to exist (ts'un). ~ I do not know whose child it is, ~ It is an image (hsiang) of what precedes God (Ti).

[04c14t] **Lee Sun Chen Org** ~ Tao [in physical world] is like an empty vessel; ~ Yet when comes to making use of it, its usefulness would go on and on as if it will never be exhausted. ~ The profundity [of Tao] is as fathomless as an abyss; ~ It appears [to me] to be the source of all and every thing and creature [in this world]. ~ [Equilibrium is maintained by followers of Tao in the following fashion:] ~ It rounds off [hurtful] sharp [edges]; ~ It unties the entangled (disputes); ~ It tampers the [disturbing blazing] light; ~ It coalesces with the earthy. ~ [Tao] is so unfathomable [laying beneath the phenomenon] that in all likelihood it exists! ~ I do not know whose offspring it is; ~ But I know that it existed prior to, as well as surpassed, the [Five] Phenomenon Gods [who were worshipped as heavenly governors of changing of seasons].

[04c15t] **Tien Cong Tran** ~ The Way is like an empty bowl, which is never used up. ~ Fathomless, it seems to be the origin of all things. ~ It blunts all sharp edges; it unties all tangles; it harmonizes all lights; it unites the worldly dusts. ~ Hidden in the deeps, yet it seems to exist forever. ~ I do not know whose child it is; it seems to be the common ancestor of all, the father of things.

[04c16t] **Thomas Z. Zhang** ~ Tao is abstract, their applicability is inexhaustible. ~ Abyss appears to be the origin of everything. ~ Deepness appears to be where the intangible exists. ~ Smoothening sharp edges; ~ Resolving conflicts; ~ Harmonizing glares; ~ Blending into the earth. ~ I do not know from where the theory comes, it appears to come from our late ancestors.

[04c17t] **Arthur Waley** ~ The Way is like an empty vessel ~ That yet may be drawn from ~ Without ever needing to be filled. ~ It is bottomless; the very progenitor of all things in the world. ~ In it all sharpness is blunted, ~ All tangles untied, ~ All glare tempered, ~ All dust smoothed. ~ It is like a deep pool that never dries. ~ Was it too the child of something else? ~ We cannot tell. ~ But as a substanceless image it existed before the

Ancestor.

[04c18t] **Richard John Lynn** ~ The vessel of the Dao is empty, so use it but do not try to refill it. ~ It is such an abyss, oh, that it appears to be the progenitor of the myriad things. ~ It blunts the sharp, cuts away the tangled, merges with the brilliant, and becomes one with the very dust. ~ Its depth is so deep, oh, that it seems somehow to exist. ~ I do not know whose child it could be, for it appears to have been born before the Lord.

[04c19t] **Lin Yutang** ~ THE CHARACTER OF TAO ~ Tao is a hollow vessel, ~ And its use is inexhaustible! ~ Fathomless! ~ Like the fountain head of all things. ~ Its sharp edges rounded off, ~ Its tangles untied, ~ Its light tempered, ~ Its turmoil submerged, ~ Yet dark like deep water it seems to remain. ~ I do not know whose Son it is, ~ An image of what existed before God.

[04c20t] **Victor H. Mair** ~ The Way is empty, yet never refills with use; ~ Bottomless it is, like the forefather of the myriad creatures. ~ It files away sharp points, ~ unravels tangles, ~ diffuses light, ~ mingles with the dust. ~ Submerged it lies, ~ seeming barely to subsist. ~ I know not whose child it is, ~ only that it resembles the predecessor of God.

[04c21t] **Tolbert McCarroll** ~ The Tao is like an empty bowl, ~ yet it may be used without ever needing to be filled. ~ It is the deep and unfathomable source of the ten thousand things. ~ Blunt the sharpness. ~ Untie the knot. ~ Soften the glare. ~ Settle with the dust. ~ It is hidden deep yet ever present. ~ I do not know whose child it is. ~ It existed before the common ancestor.

[04c22t] **David H. Li** ~ Direction is the hollow. ~ Regardless of use, it is inexhaustible. ~ So unfathomable, as if the source of all matters. ~ So deep, as if it exists. ~ I do not know whose offspring Direction is; ~ it precedes kings.

[04c23t] **Yasuhiko Genku Kimura** ~ Empty of all doctrines, ~ The Tao is wisdom eternally inexhaustible. ~ Fathomless for the mere intellect, ~ The Tao is the law wherewith all things come into being. ~ It blunts the edges of the intellect, ~ Untangles the knots of the mind, ~ Softens the glare of thinking, ~ And settles the dust of thought. ~ Transparent yet invisible, ~ The Tao exists like deep pellucid water. ~ Its origin is unknown, ~ For it existed before Heaven and Earth.

[04c24t] **Chou-Wing Chohan** ~ The Tao, if you examine it, will always be empty and will never be full. ~ In its infinite emptiness lies the source of all things, ~ It will remain in its depths forever. ~ I don't know whose seed it is, ~ But it looks like the predecessor of the universe itself.

[04c25t] **Man-Ho Kwok** ~ The Tao pours out everything into life - ~ it is a cornucopia that never runs dry. ~ It is the deep source of everything - ~ it is nothing, and yet in everything. ~ It smooths round sharpness and untangles the knots. ~ It glows like the lamp that draws the moth ... ~ Tao exists, Tao is ~ but where It came from I do not know. ~ It has been shaping things from before the First Being, ~ from the before the Beginning of Time.

[04c26t] **Gu Zhengkun** ~ The Tao is invisibly empty, ~ But its use is extremely plentiful. ~ It is profound like the originator of all things. ~ It shows no sharpness, ~ stays away from entanglements, ~ glows with veiled radiance, ~ mingles with dust. ~ It is formless and invisible, but indeed exists. ~ I do not know where it

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comes, ~ It seems to have appeared before the existence of God.

[04c27t] **Chao-Hsiu Chen** ~ The Tao is based on harmony between emptiness and abundance. ~ It is the deep source of the myriad creatures. ~ It softens their sharpness. ~ It releases their confusion. ~ It lessens their lustre. ~ It merges with their dust. ~ The Tao is so clear and so transparent that it is nearly invisible, nearly formless; ~ no one can know its origin, ~ for it came before all creation.

[04c28t] **Liu Qixuan** ~ The Way is open for endless use ~ And will never fill up. ~ Like an endless valley ~ It blunts the sharpness, ~ Dissolves the currents, ~ Softens the intense light, ~ Assimilates all substances. ~ Is it being or non-being? ~ I don't know which son takes after which father.

[04c29t] **Shi Fu Hwang** ~ The Character Of The Tao ~ Lao Tze says, ~ The Tao in the void state works on everything. ~ It guards against fullness. ~ Its depth is unfathomable, as if it were the honored ancestor of all things. ~ It blunts the sharp points, sets in order the tangles, tempers the light, and agrees with the obscurity of others. ~ How pure and still the Tao is, as if it would ever stand. ~ I do not know its origin, and it seems to have existed before the coming of all gods.

[04c30t] **Ch'u Ta-Kao** ~ Tao, when put in use for its hollowness, is not likely to be filled. ~ In its profundity it seems to be the origin of all things. ~ In its depth it seems ever to remain. ~ I do not know whose offspring it is; ~ But it looks like the predecessor of Nature.

[04c31t] **Paul J. Lin** ~ Tao is empty, used yet never filled. ~ It is deep, like the forefather of all things. ~ It dulls sharpness, and sorts tangles, ~ Blends with the light, becoming one with the dust. ~ So serene, as if it hardly existed. ~ I do not know whose son it is. ~ It seems to have preceded God.

[04c32t] **Michael LaFargue** ~ Tao being Empty, ~ it seems one who uses it will lack solidity. ~ An abyss, ~ it seems something like the ancestor of the thousands of things. ~ It dampens the passion, ~ it unties the tangles, ~ it makes the flashing things harmonious, ~ it makes the dust merge together. ~ Deep, ~ it is perhaps like an enduring something. ~ I don't know of anything whose offspring it might be - ~ it appears to precede God.

[04c33t] **Cheng Lin** ~ Truth may appear hollow, but its usefulness is inexhaustible. ~ It is so profound that it comprehends all things. ~ It is so vague that its very existence may seem doubtful. ~ I do not know its origin, but I believe that its existence preceded that of the gods.

[04c34t] **Yi Wu** ~ The Way appears empty; ~ in use, it may not overflow. ~ Fathomless, it seems to be the ancestor of all things. ~ It blunts its own sharpness, ~ unties its own tangles, ~ tempers its own brightness, ~ unites itself with dust. ~ Deep but clear, it seems to exist and not to exist. ~ I do not know whose son it is. ~ It symbolizes that which precedes the Creator.

[04c35t] **Han Hiong Tan** ~ Dao is akin to an empty vessel. ~ It is inexhaustible, as if the vessel can never be filled completely. ~ So deep and unfathomable, ~ It must be from where all things come forth. ~ Dao blunts its own sharpness, ~ Simplifies its own complexity, ~ Attenuates its own brilliance, ~ And mingles with the dirt. ~ Vast and profound, it appears that it could go on forever. ~ I do not know whose progeny it is. ~ It was there before the existence of the creator.

[04c36t] **Hua-Ching Ni** ~ The subtle Way of the universe appears to lack strength, ~ yet its power is

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inexhaustible. ~ Fathomless, it could be the origin of all things. ~ It has no sharpness, ~ yet it rounds off all sharp edges. ~ It has no form, ~ yet it unties all tangles. ~ It has no glare, ~ yet it merges all lights. ~ It harmonizes all things and unites them as one integral whole. ~ It seems so obscure, ~ yet it is the Ultimate Clarity. ~ Whose offspring it is can never be known. ~ It is that which existed before any divinity.

[04c37t] **Chang Chung-yuan** ~ Tao functions through its nothingness. ~ And can not be conceived of as full of things. ~ Profound indeed, it is the model of all things. ~ Dulling its sharpness, ~ Releasing its entanglements, ~ Tempering its light, and ~ Unifying with the earth, ~ Clearly, indeed, it remains. ~ I do not know who created it, ~ But it is likely that it existed prior to God.

[04c38t] **Henry Wei** ~ Source Non-Existent ~ Wu Yuan ~ Tao is hollow, yet its utility ~ Seems unlikely to reach the limit. ~ Profound indeed it is; ~ It seems to be the fount of all things. ~ It blunts the sharp; ~ It unravels the tangled; ~ It harmonizes with the light; ~ It mingles with the dust. ~ Calm like a deep pool it seems to remain. ~ I do not know whose son it is. ~ It apparently antecedes the Creator.

[04c39t] **Ha Poong Kim** ~ Tao is empty, ~ You may use it but never fill it. ~ Fathomless, it is like the progenitor of the ten thousand things. ~ [It] blunts the sharpness, ~ Unravels the tangles, ~ Softens the brilliance, ~ Identifies with the dust. ~ Deep and still, it seems as though existing forever. ~ I don't know whose son it is. ~ It bears the image of God's forefather.

[04c40t] **Tao Huang** ~ Tao functions in empty harmony. ~ When used, it remains full. ~ For sure, this source is the very ancestor of the myriad things. ~ Blunting the sharp edges, ~ Unraveling the tangles, ~ Husbanding into the light, ~ Being as ordinary as the dust. ~ Ah! Limpid, it seems to exist forever. ~ I do not know whose son it is, ~ This who is exceeding the Heavenly Emperor.

[04c41t] **Tang Zi-chang** ~ Dao is charged to produce these gases into orderly use. ~ The eternal capacity will never overflow. ~ Profoundly! ~ It is the ancestor of All Things! ~ It blunts all sharpness; ~ it settles all disputes; ~ it harmonizes all lights and it unites all lands. ~ The clear mind will be constantly receptive. ~ We do not know whose descent it is. ~ It existed before all phenomena and all lives.

[04c42t] **Wing-tsit Chan** ~ Tao is empty (like a bowl). ~ It may be used but its capacity is never exhausted. ~ It is bottomless, perhaps the ancestor of all things. ~ It blunts its sharpness. ~ It unties its tangles. ~ It softens its light. ~ It becomes one with the dusty world. ~ Deep and still, it appears to exist forever. ~ I do not know whose son it is. ~ It seems to have existed before the Lord.

[04c91t] **И. И. Семененко** ~ Дао совершенно пусто, но при пользовании им его, пожалуй, не наполнить. ~ Как оно глубоко! ~ Это прародитель десяти тысяч вещей. ~ Оно притупляет свою остроту, ~ смиряет всю свою запутанность, ~ смягчает силу своего сияния, ~ делает единой свою пыль. ~ И как же оно скрытно! ~ Но существует, кажется, на самом деле. ~ Я не знаю, чье оно дитя. ~ Похоже, что предшествует Владыке.

[04c92t] **А. А. Маслов** ~ Дао пустотно, но использованием не исчерпать его. ~ Глубочайшее! Оно подобно предку мириад существ. ~ Притупи лезвие, развяжи узлы, пригаси блеск, уподобь его пылинке. ~ Отсутствующее! Лишь кажущееся присутствующим здесь. ~ Мне не постичь, чьим сыном оно является. ~ Но кажется предком Владыки.

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[04c93t] **Е. А. Торчинов** ~ Путь-Дао пуст, но при использовании неисчерпаем. ~ О как глубок он, словно предок всех существ! ~ Скрой остроту свою и развяжи узлы, умерь свой свет и уподобься пыли. ~ О! Тонет он в пучинах бытия и как бы существует в них и ныне! ~ Не знаю я, чье он дитя, но он предшествует Небесному Владыке.

[04c94t] **А. Е. Лукьянов** ~ Дао пусто, и кто бы ни старался [наполнить] его, не наполнит. ~ О бездна-пучина, подобная Пращуру мириад вещей! ~ Стихает ее стремительность, ~ слабеют ее путы, ~ умеряется ее свечение, ~ осаждается ее пыль. ~ И тогда вот он, чистейший! ~ Подобие будущего существования! ~ Я не ведаю, чей это сын. ~ Видимо, родоначальник Первопредков.

[04c95t] **Ян Хин-шун** ~ Дао пусто, но в применении неисчерпаемо. ~ О глубочайшее! ~ Оно кажется праотцем всех вещей. ~ Если притупить его проницательность, ~ освободить его от хаотичности, ~ умерить его блеск, ~ уподобить его пылинке, ~ то оно будет казаться ясно существующим. ~ Я не знаю, чье оно порождение, [я лишь знаю, что] оно предшествует небесному владыке.

[04c96t] **Д. П. Конисси** ~ Тао пусто, но когда его употребляют, то, кажется, оно неистощимо. ~ О, какая глубина! Оно начало всех вещей. ~ Оно притупляет свое острие, развязывает узлы, смягчает блеск и, наконец, соединяет между собою мельчайшие частицы. ~ О, как чисто! ~ Оно существует предвечно, но я не знаю, чей оно сын и предшествовало ли первому царю.

[04c97t] **В. В. Малявин** ~ Путь - все вмещающая в себя пустота, ~ Пользуйся ею - и она как будто не переполняется. ~ О, бездна! Предок десяти тысяч вещей! ~ Тупит свои острые края, ~ Развязывает свои узлы, ~ Смиряет свое свечение, ~ Уподобляется своему праху. ~ Неуловимое! Оно как будто существует вечно. ~ Я не ведаю, чье оно дитя. ~ Кажется, оно предшествует Верховному Владыке!

[04c98t] **Б. Б. Виногродский** ~ В срединной пульсации происходит функционирование Пути. ~ Невозможно, чтобы случилось заполнение. ~ В бездонности своей он - будто бы прародитель мириад сущностей. ~ Затупляет их остроту. ~ Разрубает их путы. ~ Смягчает их сияние. ~ Объединяет их прах. ~ В прозрачности своей он - будто бы возможность существования. ~ Сущность моя не знает, чье это порождение. ~ Предшествует первопредку всех образов.

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PSEUDO-CHAPTER **Five**

[05c01t] **Robert G. Henricks** ~ Heaven and Earth are not humane; ~ They regard the ten thousand things as straw dogs. ~ The Sage is not humane; ~ He regards the common people as straw dogs. ~ The space between Heaven and Earth - is it not like a bellows? ~ It is empty and yet not depleted; ~ Move it and more [always] comes out. ~ Much learning means frequent exhaustion. ~ That's not so good as holding on to the mean.

[05c02t] **John C. H. Wu** ~ HEAVEN-and-Earth is not sentimental; ~ It treats all things as straw-dogs. ~ The Sage is not sentimental; ~ He treats all his people as straw-dogs. ~ Between Heaven and Earth, ~ There seems to be a Bellows: ~ It is empty, and yet it is inexhaustible; ~ The more it works, the more comes out of it. ~ No amount of words can fathom it: ~ Better look for it within you.

[05c03t] **D. C. Lau** ~ Heaven and earth are ruthless, and treat the myriad creatures as straw dogs; ~ the sage is ruthless, and treats the people as straw dogs. ~ Is not the space between heaven and earth like a bellows? ~ It is empty without being exhausted: ~ The more it works the more comes out. ~ Much speech leads inevitably to silence. ~ Better to hold fast to the void.

[05c04t] **R. L. Wing** ~ Heaven and Earth are impartial; ~ They regard All Things as straw dogs. ~ Evolved Individuals are impartial; ~ They regard all people as straw dogs. ~ Between Heaven and Earth, ~ The space is like a bellows. ~ The shape changes, ~ But not the form. ~ The more it moves, ~ The more it produces. ~ Too much talk will exhaust itself. ~ It is better to remain centered.

[05c05t] **Ren Jiyu** ~ Heaven and Earth cannot be called benevolent letting all things emerge or perish of themselves. ~ The sage cannot be called benevolent letting all people live or die by themselves. ~ Isn't between Heaven and Earth like a bellows? ~ While vacuous, it is not inexhaustible; ~ The more it is drawn off, the more air it sends forth. ~ Much talk is doomed to a dead end, ~ It is better to keep to moderation.

[05c06t] **Gia-fu Feng** ~ Heaven and earth are ruthless; ~ They see the ten thousand things as dummies. ~ The wise are ruthless; ~ They see the people as dummies. ~ The space between heaven and earth is like a bellows. ~ The shape changes but not the form; ~ The more it moves, the more it yields. ~ More words count less. ~ Hold fast to the center.

[05c07t] **Lok Sang Ho** ~ Heaven and earth are unkind. ~ They treat everything like the straw dogs used in sacrifice. ~ The Sages too are unkind. ~ In their eyes everyone is no different from a straw dog. ~ Within the bounds of Heaven and Earth, ~ There is plenty of space, ~ Much like there is space within a bellows. ~ Hollow but unyielding is this space. ~ The more you work on it, ~ The more air comes out. ~ Words are superfluous and soon reach their limits. ~ It is far better to adhere to impartiality and the middle way.

[05c08t] **Xiaolin Yang** ~ Nature is not charitable; it neglects everything like a used grass-dog after sacrifice. ~ Great men were not charitable; they neglected people like a used grass-dog after sacrifice. ~ Between heaven and earth, is it not like a pair of bellows? ~ Empty, but always able to produce wind; the more you push, the more wind comes out. ~ Talking too much will lead to embarrassment: be like the bellows and keep the wind inside.

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[05c09t] **Walter Gorn Old**, THE VALUE OF NOTHING ~ Neither Heaven nor Earth has any predilections; they regard all persons and things as sacrificial images. ~ The wise man knows no distinctions; he beholds all men as things made for holy uses. ~ The celestial space is like unto bellows - though containing nothing that is solid, it does not at any time collapse; and the more it is set in motion, the more does it produce. ~ The inflated man, however, is soon exhausted. ~ Than self-restraint there is nothing better.

[05c10t] **James Legge** ~ Heaven and earth do not act from (the impulse of) any wish to be benevolent; ~ they deal with all things as the dogs of grass are dealt with. ~ The sages do not act from (any wish to be) benevolent; ~ they deal with the people as the dogs of grass are dealt with. ~ May not the space between heaven and earth be compared to a bellows? ~ 'Tis emptied, yet it loses not its power; ~ 'Tis moved again, and sends forth air the more. ~ Much speech to swift exhaustion lead we see; ~ Your inner being guard, and keep it free.

[05c11t] **David Hinton** ~ Heaven and earth are Inhumane: ~ they use the ten thousand things like straw dogs. ~ And the sage too is Inhumane: ~ he uses the hundred-fold people like straw dogs. ~ Is all heaven and earth ~ really so much like a bellows-chamber? ~ It's empty but never contracts, ~ just keeps bringing forth more and more. ~ Words go on failing and failing, nothing like abiding in its midst.

[05c12t] **Chichung Huang** ~ Heaven and earth are unfeeling, ~ Treating the ten thousand things like straw and dogs; ~ The sage man was unfeeling, ~ Treating the hundred family names like straw and dogs. ~ The space between heaven and earth - ~ Is it not like a bellows? ~ Empty yet inexhaustible. ~ The more it operates, the more it emits. ~ Much learning brings a quick end. ~ Better adhere to the middle.

[05c13t] **Ellen M. Chen** ~ Heaven and earth are not humane (jen), ~ They treat the ten thousand beings as straw dogs (ch'u kou). ~ The sage is not humane (jen), ~ He treats the hundred families as straw dogs (ch'u kou). ~ Between heaven and earth, ~ How like a bellows (t'o yo) it is! ~ Empty and yet inexhaustible, ~ Moving and yet it pours out ever more. ~ By many words one's reckoning (shu) is exhausted. ~ It is better to abide by the center (shou chung).

[05c14t] **Lee Sun Chen Org** ~ Heaven-and-Earth are not compassionate; ~ They created and destroyed myriad things and creatures [indiscriminately], in the same manner people made straw-dogs but routinely destroy them for ritual sacrifices [because they had no feeling attached to their destruction]; ~ Most of [so-called] sages (sapients) are not compassionate either; ~ They, too, treated people [without any feeling] as though they were [as cheap as] ritually disposable straw-dogs. ~ [The working of Tao] between Heaven and Earth is similar to the activities within a bellows. ~ A bellows is empty inside, yet a stream of forceful and inexhaustible air can be generated from within [the void]; ~ The more frequently the piston rod is worked up, the more forceful the stream of air is blown out [from the empty tube]. ~ Verbosity exhausts a person of his resources; ~ It is better to keep quiet and collect oneself and concentrate on individual self's inward serenity.

[05c15t] **Tien Cong Tran** ~ Heaven and Earth are not sentimental; they treat all things as straw-dogs. ~ The sage is not sentimental; he treats all his people as straw-dogs. ~ Between Heaven and Earth, there seems to be a bellows: it is empty, and yet it is inexhaustible; the more it works, the more it produces. ~ No amount of words can fathom it: Better look for it in the middle.

[05c16t] **Thomas Z. Zhang** ~ Heaven and earth have no bias; they treat everything as if they are the straw dogs used in ritual; ~ Rulers have no biases; they treat citizens as if they are the straw dogs. ~ The world is like the bellows. ~ When it is static, its ability to blow is not lost. ~ When it is moving, it generates more and

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more wind. ~ To go extreme is not as good as to stay normal.

[05c17t] **Arthur Waley** ~ Heaven and Earth are ruthless; ~ To them the Ten Thousand Things are but as straw dogs. ~ The Sage too is ruthless; ~ To him the people are but as straw dogs. ~ Yet Heaven and Earth and all that lies between ~ Is like a bellows ~ In that it is empty, but gives a supply that never fails. ~ Work it, and more comes out. ~ Whereas the force of words is soon spent. ~ Far better is it to keep what is in the heart.

[05c18t] **Richard John Lynn** ~ Heaven and Earth are not benevolent and treat the myriad things as straw dogs ~ The sage is not benevolent and treats the common folk as straw dogs. ~ The space between Heaven and Earth, is it not just like a bellows or a mouth organ! ~ Empty, it can never be used up. ~ Active, it produces all the more. ~ Many words lead to quick exhaustion; better to maintain emptiness within.

[05c19t] **Lin Yutang** ~ NATURE ~ Nature is unkind: ~ It treats the creation like sacrificial straw-dogs. ~ The Sage is unkind: ~ He treats the people like sacrificial straw-dogs. ~ How the universe is like a bellows! ~ Empty, yet it gives a supply that never fails; ~ The more it is worked, the more it brings forth. ~ By many words is wit exhausted. ~ Rather, therefore, hold to the core.

[05c20t] **Victor H. Mair** ~ Heaven and earth are inhumane; ~ they view the myriad creatures as straw dogs. ~ The sage is inhumane; ~ he views the common people as straw dogs. ~ The space between heaven and earth, how like a bellows it is! ~ Empty but never exhausted, ~ The more it pumps, the more comes out. ~ Hearing too much leads to utter exhaustion; ~ Better to remain in the center.

[05c21t] **Tolbert McCarroll** ~ Heaven and earth are not moved by offerings of straw-dogs. ~ The True Person is not moved by offerings of straw-dogs. ~ The space between heaven and earth is like a bellows. ~ It is empty and yet never exhausted. ~ The more it works the more comes out. ~ Many words lead to exhaustion. ~ Better to hold fast to your center.

[05c22t] **David H. Li** ~ The universe is ignoble; it regards myriad matters as straw dogs. ~ The sage is ignoble; he/she regards the gentry as straw dogs. ~ Is the universe not a wind tunnel? ~ Inexhaustible at rest; dynamic at its fiercest. ~ More rules yield faster demise. ~ Laissez-faire is a better device.

[05c23t] **Yasuhiko Genku Kimura** ~ The Kosmos is not humane; ~ Impartially, it treats all things as transitory. ~ The sage is not humane; ~ Impartially, he treats all people as transitory. ~ Manifesting the Tao Eternal, ~ The kosmic space is like a bellows. ~ Empty, yet inexhaustible, ~ The more one activates it, the more it generates. ~ Being full, too many words lead one nowhere; ~ Impartially, keep to the silent core of emptiness.

[05c24t] **Chou-Wing Chohan** ~ Heaven and earth do not own all things, ~ For them, things are like straw dogs. ~ The sage does not own his words, ~ For him, all people are like straw dogs. ~ The hollow space that lies between heaven and earth is like the blacksmith's bellows. ~ Hollow in appearance, nothing is lacking, ~ And if it moves, a lot of what is in it moves. ~ The person who speaks a lot will be exhausted. ~ It would be better for him to keep his words to himself.

[05c25t] **Man-Ho Kwok** ~ Heaven and earth are not like humans. ~ The Tao does not act like a human. ~ They don't expect to be thanked for making life, ~ so they view it without expectation. ~ Heaven and earth are like a pair of bellows: ~ they are empty, and yet they can never be exhausted. ~ Work them, and they produce more and more ~ - there's too much talking, it's really better to stay quiet. ~ There are too many laws, when

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all you have to do is to hold on to the centre.

[05c26t] **Gu Zhengkun** ~ Heaven and earth are not merciful, ~ They treat all things as straw dogs; ~ The sage is not merciful, ~ He treats the people as straw dogs. ~ Does not the space between heaven and earth form like a bellows? ~ It is empty but (the air in it) can never be exhausted; ~ The more air it expels, the more comes out. ~ That is why too many government decrees only result in more failures. ~ It is better, therefore, to hold fast to moderation and the void.

[05c27t] **Chao-Hsiu Chen** ~ Heaven and Earth treat all creatures as they treat a straw dog: ~ with great kindness. ~ The sage treats the people as he treats a straw dog: ~ with great kindness. ~ Between Heaven and Earth there is a big void; ~ it is like a bag without a seam, ~ it is like the hole in a bamboo flute. ~ This void cannot be overpowered: ~ the more it moves, the more it yields. ~ Many words lead to less understanding, therefore it is best to guard the void.

[05c28t] **Liu Qixuan** ~ The universe benefits none ~ And takes every being for a straw dog. ~ The wise king benefits none ~ And takes all people for nothing dearer. ~ Should we say that ~ It is just like bellows between Heaven and Earth? ~ It is empty but well propped up, ~ And any stir in it will cause spilling. ~ After all moralization and calculation, ~ It is a better strategy to keep that bellows empty.

[05c29t] **Shi Fu Hwang** ~ The Heaven And The Earth Are Not Benevolent ~ Lao Tze says, ~ When Heaven and Earth proceed their works, they do not consider benevolence, ~ they regard all things as straw-made dogs. ~ When the sage proceeds his work, he does not consider benevolence, ~ he regards all people as straw-made dogs. ~ Between Heaven and Earth, space functions like a blacksmith's bellow. ~ It is void, but is not out of function. ~ Once it is set in motion, a continuous stream of production will issue from it. ~ And the people who like to talk face the same consequence; ~ the more they talk, the more shortage others will know. ~ There is no better way than to model after the Tao, and keep oneself in the void state also.

[05c30t] **Ch'u Ta-Kao** ~ Heaven and earth do not own their benevolence; ~ To them all things are straw-dogs. ~ The Sage does not own his benevolence; ~ To him the people are straw-dogs. ~ The space between heaven and earth is like a (blacksmith's) bellows. ~ Hollow as it seems, nothing is lacking. ~ If it is moved, more will it bring forth. ~ He who talks more is sooner exhausted. ~ It is better to keep what is within himself.

[05c31t] **Paul J. Lin** ~ Without kindness heaven and earth treat all things as straw dogs. ~ Without kindness the Sage treats the people as straw dogs. ~ The space between heaven and earth is a vacuum like a bellows, ~ Emptied, but inexhaustible. ~ The more it moves, the more it yields. ~ Too much talk often brings exhaustion. ~ Is it not better to keep to the middle path?

[05c32t] **Michael LaFargue** ~ "Heaven and Earth are not Good, they treat the thousands of things like straw dogs. ~ The Wise Person is not Good, he treats the hundred clans like straw dogs." ~ The space between heaven and earth ~ isn't it like a bellows? ~ Empty, but not shrivelled up, ~ set it in motion and always more comes out. ~ Much talking, quickly exhausted. ~ It can't compare to watching over what is inside.

[05c33t] **Cheng Lin** ~ The universe is a-moral, and it regards all things as mere straw-dogs. ~ The Sage is a-moral, and he regards all men as mere straw-dogs. ~ The whole universe may be compared to a bellows. ~ It is hollow, but not empty. ~ It is moving and renewing without cease. ~ The more volubly one talks, the quicker will come his exhaustion. ~ It is best to abide by the old traditions.

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[05c34t] **Yi Wu** ~ Heaven and Earth have no humanity; ~ They regard all things as straw-dogs. ~ The sage has no humanity; ~ He regards the people as straw-dogs. ~ Between Heaven and Earth, it is like a bellows or a flute! ~ Empty, but not exhausted; ~ With movement, more comes out. ~ Too much talk always exhausts; ~ It is better to keep to the inside.

[05c35t] **Han Hiong Tan** ~ Nature is impartial; ~ It treats everything like sacrificial straw dogs. ~ The sage is also indifferent; ~ He regards everyone as sacrificial straw dogs. ~ The universe is just like a bellows. ~ Though empty and intangible, it is never spent. ~ The more you use it, the more briskly it carries on. ~ But to argue excessively will definitely come to a dead end. ~ It is best to maintain the central core of human nature.

[05c36t] **Hua-Ching Ni** ~ The subtle virtue of the universe is wholeness. ~ It regards all things as equal. ~ The virtue of the sage is wholeness. ~ He too regards all things as equal. ~ The universe may be compared to a bellows. ~ It is empty, yet it never fails to generate its products. ~ The more it moves, the more it brings forth. ~ Many words lead one nowhere. ~ Many pursuits in different directions bring only exhaustion. ~ Rather, embrace the subtle essence within.

[05c37t] **Chang Chung-yuan** ~ Heaven and earth are not benevolent: ~ They treat ten thousand things indifferently. ~ The wise is not benevolent: ~ He treats men indifferently. ~ The entire universe is basically void, like a bellows: ~ When it is in non-action, it does not lack anything; ~ When it is in action, it is even more productive. ~ Debating with words leads to limitations. ~ Therefore, nothing is better than to remain in the state before things are stirred.

[05c38t] **Henry Wei** ~ The Utility of Hollowness ~ Hsu Yung ~ Heaven and Earth are not kindly; ~ They equate the ten thousand things with straw dogs. ~ The Sage is not kindly; ~ He equates the people with straw dogs. ~ The space between Heaven and Earth, ~ Is it not like a bellows? ~ It is hollow, yet it never fails to supply. ~ The more it is worked, the more it gives forth. ~ Much talk often leads to exhaustion. ~ Better concentrate on the center.

[05c39t] **Ha Poong Kim** ~ Heaven and Earth are not humane: ~ They treat the ten thousand things as straw dogs. ~ The sage is not humane: ~ He treats the people as straw dogs. ~ The space between Heaven and Earth - ~ Is it not as though it were a bellows? ~ It is empty, yet inexhaustible. ~ Ever active, it gives off more and more. ~ Much talk inevitably leads to predicament. ~ It is better to hold on to the void.

[05c40t] **Tao Huang** ~ Nature has no benevolence, ~ It treats all things like strawdogs; ~ The sage has no benevolence, ~ He treats his people like strawdogs. ~ Between heaven and earth it seems like a bellows: ~ Empty, yet inexhaustible, ~ The stronger it is activated, the greater the output. ~ Being overly informed leads to exhaustion, ~ Better to be centered.

[05c41t] **Tang Zi-chang** ~ Heaven and earth are not benevolent because they make All Things sacrificial victims. ~ Sage rulers were not benevolent because they punished the people as sacrificial victims. ~ Between the heavens and the earth there is nothing but an empty space! ~ It may be compared to a bellow or pocket of vast capacity. ~ Humbly modest but not submissive. ~ The more it moves, changes, the more nearly perfect it becomes. ~ Excess means Extreme. ~ It is better to hold fast to perfection.

[05c42t] **Wing-tsit Chan** ~ Heaven and Earth are not humane. ~ They regard all things as straw dogs. ~ The sage

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is not humane. ~ He regards all people as straw dogs. ~ How Heaven and Earth are like a bellows! ~ While vacuous, it is never exhausted. ~ When active, it produces even more. ~ Much talk will of course come to a dead end. ~ It is better to keep to the center.

[05c91t] **И. И. Семененко** ~ Небо и Земля не человечны. ~ Они видят в десяти тысячах вещей лишь соломенных собак; ~ Премудрый человек не человечен, он видит в ста фамилиях лишь соломенных собак. ~ Промежуток между Небом и Землей - это как кузнечные мехи: ~ они пусты, но не иссякают, а движутся и все больше производят. ~ Многоречивость для числа - тупик, лучше придерживаться середины.

[05c92t] **А. А. Маслов** ~ Небо и Земля не гуманны и относятся к мириадам существ, как к соломенным собачкам. ~ Мудрый человек не гуманен и относится к людям, как к соломенным собачкам. ~ Не подобно ли пространство между Небом и Землёй [кузнечным] мехам? ~ Будучи пустотным, оно неисчерпаемо. ~ Чем больше оно движется, тем больше ему прибавляется. ~ Произносящий бесчисленное множество речей не сравним со сберегающим это в себе.

[05c93t] **Е. А. Торчинов** ~ Не милосердны Небо и Земля, ~ и сущее для них - соломенное чучело собаки. ~ Не милосерден и мудрец совершенный, ~ и для него все люди - соломенное чучело собаки. ~ Пространство между Небом и Землей, пожалуй, как кузнечные меха: ~ оно пустеет, но не знает искривленья, и чем сильнее в нем движенье, тем более вовне выходит ветра. ~ В тупик многословье ведет. ~ Не лучше ли тот, кто всегда середину блюдет?

[05c94t] **А. Е. Лукьянов** ~ Небо и Земля не соотносятся через Жэнь (Человеколюбие), ~ и потому мириады вещей живут как трава и собаки. ~ Совершенномудрые люди не соотносятся через Жэнь (Человеколюбие), ~ и потому все роды человеческие живут как трава и собаки. ~ (Вариант перевода: Небо и Земля не проявляют Жэнь, ~ ибо все вещи превратятся в "соломенное чучело". ~ Совершенномудрые люди не проявляют Жэнь, ~ ибо все роды человеческие превратятся в "соломенное чучело"). ~ Пространство между Небом и Землей, не подобно ли оно кузнечному меху? ~ [Оно] пусто и не складывается, а сжимается и выдыхает. ~ Много слов - все напраслина, не лучше ли держаться середины?

[05c95t] **Ян Хин-шун** ~ Небо и земля не обладают человеколюбием и предоставляют всем существам возможность жить собственной жизнью. ~ Совершенномудрый не обладает человеколюбием и предоставляет народу возможность жить собственной жизнью. ~ Разве пространство между небом и землей не похоже на кузнечный мех? ~ Чем больше [в нем] пустоты, тем дольше [он] действует, ~ чем сильнее [в нем] движение, тем больше [из него] выходит [ветер]. ~ Тот, кто много говорит, часто терпит неудачу, ~ поэтому лучше соблюдать меру.

[05c96t] **Д. П. Конисси** ~ Небо и земля не суть любвеобильные существа. ~ Они поступают со всеми вещами, как с соломенною собакой. ~ Святой муж не любвеобилен: он поступает с земледельцами, как с соломенной собакой. ~ Все находящееся между небом и землей похоже на кузнечный мех. ~ Он (кузнечный мех) пуст, но неистощим: чем чаще надувается, тем больше выпускает воздух. ~ Кто много говорит, тот часто терпит неудачу; ~ поэтому лучше всего соблюдать средину.

[05c97t] **В. В. Малявин** ~ Небо и Земля не обладают человечностью, ~ Для них вся тьма вещей - что соломенные собаки. ~ Премудрый человек не обладает человечностью, ~ Для него все люди - что

соломенные собаки. ~ Пространство между Небом и Землей ~ Подобно кузнечным мехам: ~ Пустое - а нельзя его устранить, ~ Надави на него - и из него выйдет еще больше. ~ Кто копит знания, тот скоро утомится, ~ Так не лучше ли держаться срединности?

[05c98t] **Б. Б. Виногродский** ~ Небо-Земля не вступают в контакт. ~ Из мириад сущностей они делают соломенную собаку. ~ Человек мудрости не вступает в контакт. ~ Из ста родов он делает соломенную собаку. ~ Пространство Неба-Земли можно уподобить кузнечным мехам. ~ При опустошении не истощаются. ~ Приводишь в движение, а выходит еще больше. ~ Избыточность в речах истощает возможности чисел. ~ Лучше всего удерживать срединность.

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PSEUDO-CHAPTER **Six**

[06c01t] **Robert G. Henricks** ~ The valley spirit never dies; ~ We call it the mysterious female. ~ The gates of the mysterious female - ~ These we call the roots of Heaven and Earth. ~ Subtle yet everlasting! It seems to exist. ~ In being used, it is not exhausted.

[06c02t] **John C. H. Wu** ~ THE Spirit of the Fountain dies not. ~ It is called the Mysterious Feminine. ~ The Doorway of the Mysterious Feminine ~ Is called the Root of Heaven-and-Earth. ~ Lingering like gossamer, it has only a hint of existence; ~ And yet when you draw upon it, it is inexhaustible.

[06c03t] **D. C. Lau** ~ The spirit of the valley never dies. ~ This is called the mysterious female. ~ The gateway of the mysterious female ~ Is called the root of heaven and earth. ~ Dimly visible, it seems as if it were there, ~ Yet use will never drain it.

[06c04t] **R. L. Wing** ~ The mystery of the valley is immortal; ~ It is known as the Subtle Female. ~ The gateway of the Subtle Female ~ Is the source of Heaven and Earth. ~ Everlasting, endless, it appears to exist. ~ Its usefulness comes with no effort.

[06c05t] **Ren Jiyu** ~ The spirit of the valley is an immortal being, ~ It is called the subtle and profound female. ~ The gate of the subtle and profound female is the root of Heaven and Earth. ~ It exists formlessly, But its utility is never worn out.

[06c06t] **Gia-fu Feng** ~ The valley spirit never dies; ~ It is the woman, primal mother. ~ Her gateway is the root of heaven and earth. ~ It is like a veil barely seen. ~ Use it; it will never fail.

[06c07t] **Lok Sang Ho** ~ The receptive, humble spirit ~ ("the valley spirit") lives on. ~ It is known as the Mystical Female. ~ The doorway of the Mystical Female is known as the root of heaven and earth. ~ From it, imperceptibly yet relentless, ~ Runs the energy.

[06c08t] **Xiaolin Yang** ~ Nature's spirit never dies, so it is called the organ of reproducibility. ~ This organ functions as the root of the world. ~ It lasts forever and can never be used up.

[06c09t] **Walter Gorn Old**, THE ORIGIN OF THINGS ~ Like the river in the valley, the spirit is never dried up. ~ I call it the Mother-Deep. ~ The motion of the Mother-Deep I regard as the origin of the Heaven and the Earth. ~ Forever it endures and moves without design.

[06c10t] **James Legge** ~ The valley spirit dies not, aye the same; ~ The female mystery thus do we name. ~ Its gate, from which at first they issued forth, ~ Is called the root from which grew heaven and earth. ~ Long and unbroken does its power remain, ~ Used gently, and without the touch of pain.

[06c11t] **David Hinton** ~ The valley spirit never dies. ~ It's called dark female-enigma, ~ and the gateway of dark female-enigma ~ is called the root of heaven and earth, ~ gossamer so unceasing it seems real. ~ Use it: it's effortless.

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[06c12t] **Chichung Huang** ~ The valley spirit never dies; ~ It is called the deep and remote female. ~ The gate of the deep and remote female ~ Is called the root of heaven and earth. ~ Continuous and unbroken, as if existing. ~ When used, it is inexhaustible.

[06c13t] **Ellen M. Chen** ~ The Valley Spirit (ku shen) is deathless, ~ It is called the Dark Mare (hsüan p'in). ~ The door of the Dark Mare, ~ Is called the root of heaven and earth. ~ Continuous (mien mien), it seems to exist (ts'un), ~ Yet in use (yung) it is inexhaustible.

[06c14t] **Lee Sun Chen Org** ~ The valley (the void whence birth occurs) and the mysterious force [of growth] will not die out; ~ They were described [in I Ching] as the function of the "mysterious and inexplicable femininity" [which keeps everything in cosmos in motion]; ~ The unveiling of the mystery of the inexplicable femininity could lead to the roots (basics) which sustains all births and growths between Heaven-and-Earth; ~ Its existence is long, contiguous, detailed and endless; ~ Its application is inexhaustible.

[06c15t] **Tien Cong Tran** ~ The never-dying spirit of the cave is called the mysterious mother. ~ The doorway of the mysterious mother is called the root of Heaven and Earth. ~ Lingering like a veil barely seen, it has only a hint of existence; and yet it is inexhaustibly used.

[06c16t] **Thomas Z. Zhang** ~ God of food is eternal, so it is like the mother. ~ The nature mother is the root of everything. ~ Tao is long lasting and never exhausted in application.

[06c17t] **Arthur Waley** ~ The Valley Spirit never dies. ~ It is named the Mysterious Female. ~ And the Doorway of the Mysterious Female ~ Is the base from which Heaven and Earth sprang. ~ It is there within us all the while; ~ Draw upon it as you will, it never runs dry.

[06c18t] **Richard John Lynn** ~ The Valley Spirit never dies, and we call it the "Mysterious Female." ~ The gate of the Mysterious Female is referred to as the "root of Heaven and Earth." ~ On and on, with only apparent existence, it functions inexhaustibly.

[06c19t] **Lin Yutang** ~ THE SPIRIT OF THE VALLEY ~ The Spirit of the Valley never dies. ~ It is called the Mystic Female. ~ The Door of the Mystic Female ~ Is the root of Heaven and Earth. ~ Continuously, continuously, ~ It seems to remain. ~ Draw upon it ~ And it serves you with ease.

[06c20t] **Victor H. Mair** ~ The valley spirit never dies - ~ it is called "the mysterious female"; ~ The gate of the mysterious female ~ is called "the root of heaven and earth." ~ Gossamer it is, ~ seemingly insubstantial, ~ yet never consumed through use.

[06c21t] **Tolbert McCarroll** ~ The valley spirit never dies. ~ It is the unknown first mother, ~ whose gate is the root from which grew heaven and earth. ~ It is dimly seen, yet always present. ~ Draw from it all you wish; ~ it will never run dry.

[06c22t] **David H. Li** ~ The valley is undying. ~ It is the mystical womb. ~ The portal to the mystical womb is the root of the cosmos. ~ Continuous and unterminable, its use is inexhaustible.

[06c23t] **Yasuhiko Genku Kimura** ~ The Tao, the Spirit of the Valley, is immortal. ~ It is called the Primordial Female. ~ The Gate of the Primordial Female, ~ Through its opening and closing, ~ Performs the kosmic

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intercourse, ~ And is called the origin of Heaven and Earth, ~ Eternally existing, ~ Forever tireless.

[06c24t] **Chou-Wing Chohan** ~ "The valley and the wind will never die." ~ They are the creators of the one who is the mystical mother, ~ The one whose hair is the source of heaven and earth. ~ This source will never end. ~ Even if it is exploited endlessly, it will never diminish.

[06c25t] **Man-Ho Kwok** ~ The Tao is the breath that never dies. ~ It is a Mother to All Creation. ~ It is the root and ground of every soul ~ - the fountain of Heaven and Earth, laid open. ~ Endless source, endless river ~ River of no shape, river of no water ~ Drifting invisibly from place to place ... ~ it never ends and it never fails.

[06c26t] **Gu Zhengkun** ~ The Tao never dies; ~ It is a deep womb. ~ And the opening of the womb ~ Is called the root of heaven and earth. ~ It exists for ever, ~ And its use can never be exhausted.

[06c27t] **Chao-Hsiu Chen** ~ The spirit is as deep as a valley and will never fade. ~ It is the great mysterious mother. ~ The gateway of this mysterious creature is the root of Heaven and Earth. ~ Although it is invisible, it endures; it will never end.

[06c28t] **Liu Qixuan** ~ The totally unoccupied being never dies, ~ And is called the metaphysical mother. ~ Her door ~ Can be called the root of Heaven and Earth. ~ Uses that come in her grace are continuous, ~ Transcendental, and receivable with no effort.

[06c29t] **Shi Fu Hwang** ~ The Not Dying Secret ~ Lao Tze says, ~ The man who knows the way of nourishing his spirit shall attain immortality. ~ The man who has attained immortality used his nose and mouth well. ~ The outlet of the nose and mouth can breathe the elements, ~ which are the roots of the Heaven and the Earth. ~ In gentleness and perpetuity, he shall proceed to breathe. ~ By diligence and attention, he shall practice the exercise.

[06c30t] **Ch'u Ta-Kao** ~ 'The Valley and the Spirit never die.' ~ They form what is called the Mystic Mother, ~ From whose gate comes the origin of heaven and earth. ~ This (the origin) seems ever to endure. ~ In use it can never be exhausted.

[06c31t] **Paul J. Lin** ~ The Valley Spirit never dies. ~ It is called the mystic female. ~ The door of the mystic female is the root of heaven and earth. ~ Being interminable and seeming to endure, ~ It can be used without toil.

[06c32t] **Michael LaFargue** ~ "The Valley Spirit is undying." ~ This is mysterious Femininity. ~ The Abode of mysterious Femininity: ~ This is the Root of Heaven and Earth. ~ It seems to endure on and on. ~ One who uses It never wears out.

[06c33t] **Cheng Lin** ~ The spirit of life is immortal and may be compared to the mysterious productive power which forms the base of the universe. ~ It is imperceptible, and its usefulness is inexhaustible.

[06c34t] **Yi Wu** ~ The spirit of the valley never dies; ~ It is called the mysterious female. ~ The gate of the mysterious female is called the root of Heaven and Earth. ~ Continuously it seems to exist. ~ There is no labor in its use.

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[06c35t] **Han Hiong Tan** ~ The spirit of the valley (Dao) is immortal. ~ It is known as the mystical female. ~ The birth canal of the mystical female ~ Opens to the universe. ~ Dao seems to be able to go on forever and continues to function effortlessly.

[06c36t] **Hua-Ching Ni** ~ The subtle essence of the universe is active. ~ It is like an unfailing fountain of life which flows forever in a vast and profound valley. ~ It is called the Primal Female and the Subtle Origin. ~ The Gate of the Subtle Origin becomes the root of the universe. ~ It subtly and gently generates without exhausting itself.

[06c37t] **Chang Chung-yuan** ~ The spiritual reality of the void never ceases to exist. ~ We call it the mystery of passivity. ~ The entry to the mystery of passivity is the origin of the universe. ~ Unceasing, it always remains. ~ Drawn upon, it is never exhausted.

[06c38t] **Henry Wei** ~ Perfection of the Symbol ~ Ch'eng Hsiang ~ The Spirit of the Valley never dies. ~ Hence comes the name Mysterious Female. ~ The gateway of the Mysterious Female ~ Is the root of Heaven and Earth. ~ Continuous like a thread it seems to exist; ~ Its utility is inexhaustible.

[06c39t] **Ha Poong Kim** ~ The spirit of the mountain gorge never dies. ~ It is called the mysterious female. ~ The gate of the mysterious female - ~ It is called the root of Heaven and Earth. ~ Never ceasing to be, it seems as though existing forever. ~ Use never exhausts it.

[06c40t] **Tao Huang** ~ Valley spirit is deathless, ~ It is called the mystical female. ~ The gateway of the mystical female, ~ Is called the root of heaven and earth. ~ Hovering, it seems ever present. ~ Put to use, it is never exhausted.

[06c41t] **Tang Zi-chang** ~ The unlimited capacity of valleys; ~ the unbelievable power of Spirits; ~ and the unending life of immortality are called the Profound Origin Mother. ~ The beginning of the Profound Origin Mother is the root of Heaven and Earth. ~ Endlessly, endlessly! ~ It is existing. ~ Yet its usefulness is invisible.

[06c42t] **Wing-tsit Chan** ~ The spirit of the valley never dies. ~ It is called the subtle and profound female. ~ The gate of the subtle and profound female ~ Is the root of Heaven and Earth. ~ It is continuous, and seems to be always existing. ~ Use it and you will never wear it out.

[06c91t] **И. И. Семененко** ~ Душа долины не подвластна смерти и зовется сокровенной самкой. ~ Врата же сокровенной самки - это корень Неба и Земли. ~ Она, такая непрерывная, вроде существует. ~ При ее использовании не требуется никаких усилий.

[06c92t] **А. А. Маслов** ~ Дух в долине никогда не умирает. ~ И зовётся это сокровенной самкой. ~ Врата сокровенной самки зовутся корнем Неба и Земли. ~ Едва различимое, лишь кажущееся присутствующим здесь, оно неисчерпаемо в использовании.

[06c93t] **Е. А. Торчинов** ~ Ложбинный дух бессмертен. ~ Называют Сокровенной Самкою его. ~ Врата той Самки Сокровенной - корень бытия, из коего родятся Небо и Земля. ~ Как нить, в бесконечность тянется он. ~ Используй его без усилий!

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[06c94t] **А. Е. Лукьянов** ~ Дух лона [рождения] бессмертен, это и есть Сокровенная Самка. ~ Врата Сокровенной Самки - корень Неба и Земли. ~ Непрерывно вьется, предвосхищая существование. ~ Действует он без усилий.

[06c95t] **Ян Хин-шун** ~ Превращения невидимого [дао] бесконечны. ~ [Дао] - глубочайшие врата рождения. ~ Глубочайшие врата рождения - корень неба и земли. ~ [Оно] существует [вечно] подобно нескончаемой нити, и его действие неисчерпаемо.

[06c96t] **Д. П. Конисси** ~ Чистейший дух бессмертен. ~ Он называется непостижимой матерью (самкой). ~ Ворота непостижимой матери - называются корнем неба и земли. ~ Он (т.е. чистейший дух) будет существовать без конца. ~ Кто хочет употреблять его, тот не устанет.

[06c97t] **В. В. Малявин** ~ Дух, клонящийся долу, не умирает; ~ Сие зовется Сокровенной Родительницей. ~ Врата Сокровенной Родительницы ~ Называются корнем Неба и Земли. ~ Вьется и вьется, такой переменчивый! ~ Пользу его исчерпать невозможно.

[06c98t] **Б. Б. Виногродский** ~ Если движется дух по долинам, то нет смерти. ~ Это определяется: ~ Мистическая женственность. ~ Врата, ведущие в мистическую женственность - это определяется: ~ Корень Неба-Земли. ~ В движении - ниточкой тонкой, на грани существования. ~ Применяя, никогда не натягивай.

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PSEUDO-CHAPTER **Seven**

[07c01t] **Robert G. Henricks** ~ Heaven endures; Earth lasts a long time. ~ The reason why Heaven and Earth can endure and last a long time - ~ Is that they do not live for themselves. ~ Therefore they can long endure. ~ Therefore the Sage: ~ Puts himself in the background yet finds himself in the foreground; ~ Puts self-concern out of [his mind], yet finds self-concern in the fore; ~ Puts self-concern out of [his mind], yet finds that his self-concern is preserved. ~ Is it not because he has no self-interest, ~ That he is therefore able to realize his self-interest?

[07c02t] **John C. H. Wu** ~ HEAVEN lasts long, and Earth abides. ~ What is the secret of their durability? ~ Is it not because they do not live for themselves ~ That they can live so long? ~ Therefore, the Sage wants to remain behind, ~ But finds himself at the head of others; ~ Reckons himself out, ~ But finds himself safe and secure. ~ Is it not because he is selfless ~ That his Self is realized?

[07c03t] **D. C. Lau** ~ Heaven and earth are enduring. ~ The reason why heaven and earth can be enduring is that they do not give themselves life. ~ Hence they are able to be long-lived. ~ Therefore the sage puts his person last and it comes first, ~ Treats it as extraneous to himself and it is preserved. ~ Is it not because he is without thought of self that he is able to accomplish his private ends?

[07c04t] **R. L. Wing** ~ Heaven is eternal, the Earth everlasting. ~ They can be eternal and everlasting Because they do not exist for themselves. ~ For that reason they can exist eternally. ~ Therefore, Evolved Individuals Put themselves last, ~ And yet they are first. ~ Put themselves outside, ~ And yet they remain. ~ Is it not because they are without self-interest That their interests succeed?

[07c05t] **Ren Jiyu** ~ Heaven is eternal and Earth everlasting. ~ Heaven and Earth can be eternal and everlasting because they don't exist for themselves, ~ And for this reason they obtain longevity. ~ Therefore the sage puts himself last, ~ But actually he stands foremost. ~ He has no regard for himself, ~ But his life is well preserved. ~ Is it not because he has no personal interests that his private ends are fulfilled?

[07c06t] **Gia-fu Feng** ~ Heaven and earth last forever. ~ Why do heaven and earth last forever? ~ They are unborn, ~ So ever living. ~ The sage stays behind, thus he is ahead. ~ He is detached, thus at one with all. ~ Through selfless action, he attains fulfillment.

[07c07t] **Lok Sang Ho** ~ Heaven and earth last. ~ It is so because they do not give birth to themselves. ~ Similarly the last thing in the Sage's mind is to propagate his body. ~ Paradoxically, that is why his body advances. ~ The body to the Sage is like any external object. ~ For this very reason his body perpetuates. ~ Is it not true that because he is selfless, ~ That he realizes his true self?

[07c08t] **Xiaolin Yang** ~ The heavens and the earth last forever. ~ They can do so because they do not exist for themselves. ~ Therefore, great men always let other people go first, but ended up being first themselves. ~ They put their lives out of consideration, but always survived. ~ Is it not because they were selfless, ~ That they benefited themselves at the end?

[07c09t] **Walter Gorn Old**, HIDING THE LIGHT ~ Both Heaven and Earth endure a long time. ~ The cause of their

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endurance is their indifference to long life. ~ That is why they subsist. ~ Thus the wise man, indifferent to himself, is the greatest among men, and taking no care for himself, he is nevertheless preserved. ~ By being the most unselfish he is the most secure of all.

[07c10t] **James Legge** ~ Heaven is long-enduring and earth continues long. ~ The reason why heaven and earth are able to endure and continue thus long is because they do not live of, or for, themselves. ~ This is how they are able to continue and endure. ~ Therefore the sage puts his own person last, and yet it is found in the foremost place; ~ he treats his person as if it were foreign to him, and yet that person is preserved. ~ Is it not because he has no personal and private ends, that therefore such ends are realised?

[07c11t] **David Hinton** ~ Heaven goes on forever. ~ Earth endures forever. ~ There's a reason heaven and earth go on enduring forever: ~ their life isn't their own so their life goes on forever. ~ Hence, in putting himself last the sage puts himself first, and in giving himself up he preserves himself. ~ If you aren't free of yourself ~ how will you ever become yourself?

[07c12t] **Chichung Huang** ~ Heaven is permanent and earth, everlasting. ~ The reason why heaven and earth ~ Can be permanent and everlasting ~ Is that they do not live for themselves. ~ Therefore, they can live permanently. ~ Hence, the sage man ~ Withdrew himself to the back, ~ Yet found himself in front; ~ Cast himself aside, ~ Yet found himself preserved. ~ Is it not because he was selfless ~ That he could fulfill the self?

[07c13t] **Ellen M. Chen** ~ Heaven and earth are long lasting (chiu). ~ The reason why heaven and earth are long lasting: ~ Because they do not live for self (pu tzu sheng). ~ Therefore they last long. ~ Thus the sage puts his body (shen) behind, ~ Yet his body is in front. ~ He regards his body as external, ~ Yet his body remains in existence (ts'un). ~ Is it not because he is selfless (wu szu), ~ That he can fulfill himself (ch'eng ch'i szu).

[07c14t] **Lee Sun Chen Org** ~ Heaven is long-drawn and Earth is enduring; ~ The reason that both Heaven and Earth can exist permanently is because they are not self serving; ~ Consequently, they are durable and will perpetuate [myriad creatures and things] for a long, long time. ~ Accordingly: ~ A Sage shall surrender his personal interests [in favor of the common good]; ~ It is by virtue of his renouncing his self-interests [for the good of people's welfare] that he is [in the rank of] genuine leaders; ~ He shall also think objectively, as though he is outside his physical self [to scrutinize himself as an observer]; ~ [By virtue of being unselfish and objective] he lives a meaningful existence. ~ Doesn't he have anything left for his private self [by being so thoroughly selfless]? ~ Isn't it because he is completely selfless that he has achieved the most exclusively his own fulfilling individual existence!

[07c15t] **Tien Cong Tran** ~ Heaven lasts long, and Earth abides long. ~ What is the secret of their durability? ~ Is it not because they do not live for themselves that they can live so long? ~ Therefore, the sage wants to remain behind, but finds himself at the head of others; reckons himself out, but finds himself safe and secure. ~ Is it not because he is selfless that his self is realized?

[07c16t] **Thomas Z. Zhang** ~ The universe is long-lasting. ~ The reason it can last long is because it is not living for itself, therefore it can be enduring. ~ Following this, ~ the sage is modest and yet he is ahead of others; ~ he cares less for himself, and yet he gains respect from others; ~ is it not because he is not anxious for his goal, and yet his goal is achieved?

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[07c17t] **Arthur Waley** ~ Heaven is eternal, the Earth everlasting. ~ How come they to be so? ~ It is because they do not foster their own lives; ~ That is why they live so long. ~ Therefore the Sage ~ Puts himself in the background; but is always to the fore. ~ Remains outside; but is always there. ~ Is it not just because he does not strive for any personal end ~ That all his personal ends are fulfilled?

[07c18t] **Richard John Lynn** ~ Heaven is everlasting, and Earth endless. ~ That they can last forever and go on without end is because they do not try to exist for themselves. ~ Thus they can exist forever. ~ As such, the sage places himself in the rear yet finds himself in front. ~ He puts aside his person, yet his person is preserved. ~ Is this not because he is utterly free of self-interest? ~ This is how he can achieve self-fulfillment.

[07c19t] **Lin Yutang** ~ LIVING FOR OTHERS ~ The universe is everlasting. ~ The reason the universe is everlasting ~ Is that it does not live for Self. ~ Therefore it can long endure. ~ Therefore the Sage puts himself last, ~ And finds himself in the foremost place; ~ Regards his body as accidental, ~ And his body is thereby preserved. ~ Is it not because he does not live for Self ~ That his Self is realized?

[07c20t] **Victor H. Mair** ~ Heaven is long and earth is lasting. ~ Heaven and earth can be long and lasting because they do not live for themselves. ~ Therefore, ~ They can be long-lived. ~ For this reason, ~ The sage withdraws himself but comes to the fore, ~ alienates himself but is always present. ~ Is this not because he is free of private interests? ~ Therefore, ~ He can accomplish his private interests.

[07c21t] **Tolbert McCarroll** ~ Heaven and earth last forever. ~ The reason why heaven and earth last forever is that they do not live for themselves. ~ Hence, they last forever. ~ Therefore, ~ the True Person leaves self behind and thus is found in front, ~ is not guarded and thus is preserved, ~ is self-free and thus is able to find fulfillment.

[07c22t] **David H. Li** ~ The cosmos is long. ~ The earth is lasting. ~ The reason the cosmos is long and the earth lasting is that they exist not for self-perpetuation. ~ Unconcerned with self-perpetuation, they perpetuate. ~ Thus, the sage, ~ by queuing himself/herself behind others, ends in being ahead; ~ by being unconcerned, endures. ~ Is it not so that the sage, without self-interest, satisfies his/her self-interest?

[07c23t] **Yasuhiko Genku Kimura** ~ Heaven is eternal and earth everlasting. ~ They thus endure forever, ~ Because they exist not for themselves ~ But for the whole, selflessly. ~ Whereby the sage, ~ Existing selflessly for the whole, ~ Puts himself behind and thereby finds himself foremost, ~ Holds himself outside and thereby finds himself inmost. ~ He has no self apart from the whole, ~ Wherefore he realizes the self that is the whole.

[07c24t] **Chou-Wing Chohan** ~ Heaven and earth will exist forever. ~ The reason they exist forever is that they do not live for themselves and they do not live because of themselves. ~ Therefore they live forever. ~ In the same way, the sage stays behind everything and finds himself in front of everything, he is not himself and he is preserved forever. ~ Since he has no self-interest, his self-interest can realize itself. ~ Even though it looks like heaven and earth give life to all creatures, they do not live in order to preserve their own existence, and therefore they live forever and never die. ~ In his rule over the kingdom, the sage does everything for people, ignoring his personal goals, and ultimately earns glory, honor, and everything he wanted for himself.

[07c25t] **Man-Ho Kwok** ~ Heaven and earth are enduring. ~ The universe can live for ever, because it does not live for itself. ~ And so both last - outliving themselves. ~ The sage guides his people by putting himself last.

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~ Desiring nothing for himself, ~ he knows how to channel desires. ~ And is it not because he wants nothing that he is able to achieve everything?

[07c26t] **Gu Zhengkun** ~ Heaven and earth exist for ever. ~ This eternal existence is justified by the fact ~ That they do not exist for themselves. ~ Thus they enjoy an eternal life. ~ The sage similarly puts himself behind others, ~ Yet it turns out that he comes before others; ~ He completely disregards his own existence, ~ And yet it turns out that his existence is preserved.

[07c27t] **Chao-Hsiu Chen** ~ Heaven and Earth are enduring only because they have no ego; ~ therefore they can live for ever. ~ The sage does not try to be the first, and does not fight for fame. ~ Only through unselfishness can he achieve fulfilment.

[07c28t] **Liu Qixuan** ~ The heaven lasts. ~ The earth lasts. ~ They last because they do not live to last. ~ The wise person lags behind in struggles for benefits ~ And finally benefits more than others; ~ The wise person does not live for himself, ~ And is therefore able to enjoy longevity. ~ Isn't it one's thorough selflessness ~ That makes one seem to be most successfully selfish?

[07c29t] **Shi Fu Hwang** ~ Being Selfless Can Fulfill The Selfishness ~ Lao Tze says, ~ The Heaven has endured a long existence, so has the Earth. ~ The reason they can last so long is that they never go out of their way to seek life, hence they can be everlasting. ~ The sage understood this secret, put himself last, and became first at length. ~ He treated himself as extraneous, preserving his person safe and sound. ~ Cannot one who is selfless fulfill the selfishness?

[07c30t] **Ch'u Ta-Kao** ~ Heaven is lasting and earth enduring. ~ The reason why they are lasting and enduring is that they do not live for themselves; ~ Therefore they live long. ~ In the same way the Sage keeps himself behind and he is in the front; ~ He forgets himself and he is preserved. ~ Is it not because he is not self-interested ~ That his self-interest is established?

[07c31t] **Paul J. Lin** ~ Heaven lasts; earth endures. ~ They last and endure because they do not live for themselves. ~ And thus can live forever. ~ Therefore, the Sage positions himself behind and yet stays ahead. ~ He denies himself and so is preserved. ~ Is it not because of his selflessness ~ That he completes his own?

[07c32t] **Michael LaFargue** ~ Heaven is lasting, Earth endures. ~ What enables Heaven and Earth to last and endure? ~ Because they do not live for themselves - ~ so it is that they can live so long. ~ And so, the Wise Person: ~ Puts himself last, and so finds himself in front. ~ Puts himself in the out group, and so maintains his place. ~ The personal does not exist for him - ~ isn't this how he can perfect what for him is most personal?

[07c33t] **Cheng Lin** ~ Heaven is everlasting, and earth is perpetual. ~ Their endurance is due to the fact that they exist without the consciousness of self, because of which they endure for ever. ~ Likewise, the Sage is most highly esteemed because he regards himself as the least important. ~ His life is long preserved because he has no thought about his personal security. ~ He is able to realize his complete self because he is always selfless.

[07c34t] **Yi Wu** ~ Heaven is eternal and Earth is everlasting. ~ The reason they can last forever ~ Is because they do not live for themselves. ~ So, they can live long. ~ Therefore, the sage places himself behind, ~ But

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actually he goes ahead; ~ Neglects himself, ~ But actually preserves himself. ~ Is it not because he has no self ~ That his self is realized?

[07c35t] **Han Hiong Tan** ~ The universe is everlasting. ~ It is eternal because it does not exist for its own sake. ~ Hence, it will be everlasting. ~ The sage safeguards his interest by always putting his personal interests last. ~ He regards his interests as inconsequential. ~ Yet, it is often preserved. ~ Is this because by not being self-serving that his interests are always preserved?

[07c36t] **Hua-Ching Ni** ~ Heaven is everlasting and Earth is perpetual. ~ Why so? ~ Because they live without holding onto any consciousness of self. ~ Therefore, they can endure forever. ~ One who does not separate his being from the nature of universal wholeness lives with the universal virtue of wholeness. ~ He, too, dissolves all consciousness of self and lives as the universe. ~ By putting himself behind others, ~ he finds himself foremost. ~ By not considering his own personal ends, ~ his personal life is accomplished. ~ He finds himself safe, secure and preserved. ~ Because he does not hold a narrow concept of self, ~ his true nature can fully merge with the one universal life.

[07c37t] **Chang Chung-yuan** ~ The existences of heaven and earth are long-lasting. ~ Their existences are long-lasting because they do not conceive of their existences as existences. ~ Therefore, their existences are long-lasting. ~ When the wise stays back, he steps forward. ~ When he forgets his self, he finds his self. ~ Is it not through selflessness that one achieves selfhood?

[07c38t] **Henry Wei** ~ Dimming the Light ~ T'ao Kuang ~ Heaven is eternal, Earth is durable. ~ The reason why they are eternal and durable ~ Is that they do not exist for themselves. ~ This is why they can long endure. ~ Therefore, the Sage putting himself behind, ~ Finds himself in front; ~ And placing himself beyond his concern, ~ Finds himself well preserved. ~ Is this not because he is unselfish? ~ For the very reason that he is unselfish, ~ He is able to find Self-fulfilment.

[07c39t] **Ha Poong Kim** ~ Heaven and Earth are everlasting. ~ The reason why they are everlasting ~ Is that they do not live for themselves. ~ That is why they can live long. ~ Therefore the sage ~ Puts himself last and finds himself first; ~ He leaves himself out and finds himself preserved. ~ Is it not because he is selfless ~ That he can fulfill himself?

[07c40t] **Tao Huang** ~ Heaven is eternal, and earth is long lasting. ~ What makes heaven and earth eternal and long lasting is that they do not give birth to themselves. ~ It is this that makes them eternal and long lasting. ~ Hence the sage, ~ Relaxing the body, the body comes to the fore. ~ Beyond the body, the body comes to the fore. ~ Beyond the body, the body exists of itself. ~ Not even relying on selflessness ~ Enables the self to be fulfilled.

[07c41t] **Tang Zi-chang** ~ Heaven is enduring and earth is lasting. ~ Why heaven and earth can be enduring and lasting is because they do not live for themselves, thus, they can endure and last. ~ So that a Sage ruler put himself behind others, and he came to the front; ~ he excluded himself from struggle with others and he survived. ~ It is because he was selfless that he fulfilled himself.

[07c42t] **Wing-tsit Chan** ~ Heaven is eternal and Earth everlasting. ~ They can be eternal and everlasting because they do not exist for themselves, ~ And for this reason can exist forever. ~ Therefore the sage places himself in the background but finds himself in the foreground. ~ He puts himself away, and yet he always remains.

~ Is it not because he has no personal interests? ~ This is the reason why his personal interests are fulfilled.

[07c91t] **И. И. Семененко** ~ Небеса с Землею долговечны. ~ Небо и Земля могут быть долговечны, так как не живут сами по себе, и поэтому они способны вечно жить. ~ Вот почему Премудрый человек предпочитает находиться сзади, а оказывается впереди и, отстраняясь от себя, себя сохраняет. ~ Не потому ли это, что у него нет личного? ~ Но именно поэтому он может свое личное осуществить.

[07c92t] **А. А. Маслов** ~ Небо извечно, Земля - долговременна. ~ Небо и Земля могут быть извечны и долговременны, ибо они не порождают сами себя. ~ Вот почему они извечны и долговременны. ~ Поэтому мудрец, становясь позади всех, оказывается впереди всех, пренебрегает собой и потому сберегает себя. ~ Разве этим он не преследует личных целей? ~ Поэтому он и может достичь их.

[07c93t] **Е. А. Торчинов** ~ Вековечно Небо и постоянна Земля. ~ Небо и Земля вековечны и постоянны потому, что не сами собой рождены. ~ Поэтому и могут быть они вековечными и постоянными. ~ Поэтому и совершенномудрый себя назад всенепременно ставит, но вдруг оказывается впереди. ~ Себя он чем-то внешним почитает, существованье в этом обретя. ~ И уж не потому ли это, что лишен он личных интересов? ~ Благодаря такому поведению он как раз и может всегда и полностью блюсти свой личный интерес.

[07c94t] **А. Е. Лукьянов** ~ Небо вечно, Земля долговечна. ~ Небо и Земля оттого могут быть одно вечным, ~ а другая долговечной, что не сами себя породили. ~ Поэтому [они] могут вечно жить. ~ Вот почему совершенномудрый человек ставит себя позади, ~ но сам оказывается впереди; ~ забывает о себе самом, но сам существует. ~ Нельзя ли сказать, что тем самым ему не достичь своей личной цели? ~ Напротив, только так он и может осуществить задуманное.

[07c95t] **Ян Хин-шун** ~ Небо и земля - долговечны. ~ Небо и земля долговечны потому, что они существуют не для себя. ~ Вот почему они могут быть долговечными. ~ Поэтому совершенномудрый ставит себя позади других, благодаря чему он оказывается впереди. ~ Он пренебрегает своей жизнью, и тем самым его жизнь сохраняется. ~ Не происходит ли это от того, что он пренебрегает личными [интересами]? ~ Напротив, [он действует] согласно своим личным [интересам].

[07c96t] **Д. П. Конисси** ~ Небо и земля вечны. ~ Причина того, что небо и земля вечны, заключается в том, что они существуют не для самих себя. ~ Вот почему они вечны. ~ Святой муж заботится о себе после других, поэтому он легко достигает безопасности. ~ Он оставляет свое тело без всякой заботы, поэтому он будет жить долго. ~ Кто не заботится о себе, тот весьма удачно совершит и свое личное дело.

[07c97t] **В. В. Малявин** ~ Небо вечно, Земля неизбывна. ~ Небо и Земля вечны и неизбывны благодаря тому, что не существуют для себя. ~ Вот почему они могут быть вечны и неизбывны. ~ Оттого премудрый человек ставит себя позади, а оказывается впереди; ~ Не думает о себе - и себя сохраняет. ~ Не желает ничего для себя - ~ Не потому ли может обрести все свое?

[07c98t] **Б. Б. Виногродский** ~ Небо длит. ~ Земля продолжает. ~ Небо-Земля потому и способны длить и продолжать, что живут не сами по себе. ~ Причинность: ~ Способны длить жизнь. ~ Это дает: ~ Человек мудрости помещает свою личность позади, а его личность оказывается впереди. ~ Он отстраняется от своей личности, а личность сохраняется. ~ Именно через отсутствие личных устремлений он способен осуществлять свои личные устремления.

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PSEUDO-CHAPTER **Eight**

[08c01t] **Robert G. Henricks** ~ The highest good is like water; ~ Water is good at benefiting the ten thousand things and yet it [does not] compete [with them]. ~ It dwells in places the masses of people detest, ~ Therefore it is close to the Way. ~ In dwelling, the good thing is the land; ~ In the mind, the good thing is depth; ~ In giving, the good thing is [being like] Heaven; ~ In speaking, the good thing is sincerity; ~ In governing, the good thing is order; ~ In affairs, the good thing is ability; ~ In activity, the good thing is timeliness. ~ It is only because it does not compete, that therefore it is without fault.

[08c02t] **John C. H. Wu** ~ THE highest form of goodness is like water. ~ Water knows how to benefit all things without striving with them. ~ It stays in places loathed by all men. ~ Therefore, it comes near the Tao. ~ In choosing your dwelling, know how to keep to the ground. ~ In cultivating your mind, know how to dive in the hidden deeps. ~ In dealing with others, know how to be gentle and kind. ~ In speaking, know how to keep your words. ~ In governing, know how to maintain order. ~ In transacting business, know how to be efficient. ~ In making a move, know how to choose the right moment. ~ If you do not strive with others, ~ You will be free from blame.

[08c03t] **D. C. Lau** ~ Highest good is like water. ~ Because water excels in benefiting the myriad creatures without contending with them and settles where none would like to be, it comes close to the way. ~ In a home it is the site that matters; ~ In quality of mind it is depth that matters; ~ In an ally it is benevolence that matters; ~ In speech it is good faith that matters; ~ In government it is order that matters; ~ In affairs it is ability that matters; ~ In action it is timeliness that matters. ~ It is because it does not contend that it is never at fault.

[08c04t] **R. L. Wing** ~ The highest value is like water. ~ The value in water benefits All Things, And yet it does not contend. ~ It stays in places that others disdain, And therefore is close to the Tao. ~ The value in a dwelling is location. ~ The value in a mind is depth. ~ The value in relations is benevolence. ~ The value in words is sincerity. ~ The value in leadership is order. ~ The value in work is competence. ~ The value in effort is timeliness. ~ Since, indeed, they do not contend, There is no resentment.

[08c05t] **Ren Jiyu** ~ The highest good is like water. ~ Water is apt to benefit all things and does not compete with them. ~ It dwells in places people disdain. ~ Thus it is closest to Tao. ~ (The best man should be like water) ~ In his dwelling he is at ease with lowness, ~ In his heart he is profound, ~ He is sincere in his dealings with others, ~ He is faithful in speech, ~ He is orderly in government, ~ He is competent in deeds, ~ He is timely in action. ~ It is because he is not competitive that he is without any faults.

[08c06t] **Gia-fu Feng** ~ The highest good is like water. ~ Water gives life to the ten thousand things and does not strive. ~ It flows in places men reject and so is like the Tao. ~ In dwelling, be close to the land. ~ In meditation, go deep in the heart. ~ In dealing with others, be gentle and kind. ~ In speech, be true. ~ In ruling, be just. ~ In business, be competent. ~ In action, watch the timing. ~ No fight: No blame.

[08c07t] **Lok Sang Ho** ~ The superior good man is like water. ~ Just as water enlivens all living creatures and never contests with them, ~ dwelling in places disdained by others, ~ so the superior good man is prepared to situate himself where nobody wants. ~ In this way he is close to the Dao. ~ To live on the good earth, ~ To

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cherish good thoughts, ~ To do a good turn to others, ~ To speak the good truth, ~ To let good governance find its right place, ~ To put the good ability to work, ~ To set in motion the good times, ~ Such is the way to live without contesting with others. ~ Such is the man free from complaints and anguish.

[08c08t] **Xiaolin Yang** ~ The best is like water. ~ Water benefits everything without fighting for credit. ~ Only without fighting for credit, will water never get any trouble. ~ It flows to the lowest places where no one wants to stay, ~ So water is the closest to the DAO. ~ Therefore, one should have the traits of water: ~ Humble and lowly in his character, ~ Peaceful and deep in his heart, ~ Charitable in his treatment of everything, ~ Credible in his words, ~ Methodical in his ways of governing a country, ~ Capable of doing anything, ~ And able to catch opportunities when taking action. ~ Only without fighting for credit, will one never get any trouble.

[08c09t] **Walter Gorn Old**, THE EASY NATURE ~ The greatest virtue is like water; it is good to all things. ~ It attains the most inaccessible places without strife. ~ Therefore it is like Tao. ~ It has the virtue of adapting itself to its place. ~ It is virtuous like the heart by being deep. ~ It is virtuous like speech by being faithful. ~ It is virtuous like government in regulating. ~ It is virtuous like a servant in its ability. ~ It is virtuous like action by being in season. ~ And because it does not strive it has no enemies.

[08c10t] **James Legge** ~ The highest excellence is like (that of) water. ~ The excellence of water appears in its benefiting all things, ~ and in its occupying, without striving (to the contrary), the low place which all men dislike. ~ Hence (its way) is near to (that of) the Tao. ~ The excellence of a residence is in (the suitability of) the place; ~ that of the mind is in abysmal stillness; ~ that of associations is in their being with the virtuous; ~ that of government is in its securing good order; ~ that of (the conduct of) affairs is in its ability; ~ and that of (the initiation of) any movement is in its timeliness. ~ And when (one with the highest excellence) does not wrangle (about his low position), no one finds fault with him.

[08c11t] **David Hinton** ~ Lofty nobility is like water. ~ Water's nobility is to enrich the ten thousand things ~ and yet never strive: ~ it just settles through places people everywhere loathe. ~ Therefore, it's nearly Way. ~ Dwelling's nobility is earth, ~ mind's nobility is empty depth, ~ giving's nobility is Humanity, ~ word's nobility is sincerity, ~ government's nobility is accord, ~ endeavor's nobility is ability, ~ action's nobility is timing. ~ When you never strive you never go wrong.

[08c12t] **Chichung Huang** ~ The supreme good man is like water. ~ Water is good at benefiting ~ The ten thousand things without contending, ~ Lying where the multitude loathes to: ~ Therefore, close to the Tao. ~ In habitation, ~ He is good at choosing the place; ~ In mind, ~ Good at profundity; ~ In giving, ~ Good at imitating heaven; ~ In speech, ~ Good at honesty; ~ In government, ~ Good at bringing order; ~ In duties, ~ Good at exerting his ability; ~ In making moves, ~ Good at timeliness. ~ Being uncontentious, ~ There is no resentment.

[08c13t] **Ellen M. Chen** ~ A person with superior goodness (shan) is like water, ~ Water is good in benefiting (li) all beings, ~ Without contending (cheng) with any. ~ Situated in places shunned (o) by many others, ~ Thereby it is near (chi) Tao. ~ (Such a person's) dwelling is the good earth, ~ (His/her) mind (hsin) is the good deep water (yuan), ~ (His/her) associates are good kind people (jen), ~ (His/her) speech shows good trust (hsin), ~ (His/her) governing is the good order, ~ (His/her) projects (shih) are carried out by good talents (neng), ~ (His/her) activities (tung) are good in timing. ~ Because he does not contend (pu cheng) with any, ~ He commits no wrong.

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[08c14t] **Lee Sun Chen Org** ~ [The performance of people with] the highest Te (arete) resembles the [working of] water; ~ Water benefits myriad things and creatures without vying [for control or profits]; ~ It, however, settles for the lowest position which is [customarily considered] disdainful by people. ~ Therefore, [the performance of] water comes very close to that of [people whose behaviors are] drawing closest to Tao. ~ [A Sage] withholds his principle [as unmovable] as the ground; ~ His heart tolerates as much (profoundly) as an abyss; ~ His actions are motivated by compassion; ~ His words are trustworthy; ~ His administration is efficient; ~ His performance is proficient; ~ His movements are timely; ~ Since he does not compete with people [for power or for profiting himself], so nobody has any good reason to accuse him.

[08c15t] **Tien Cong Tran** ~ The man of the highest goodness is like water. ~ Water knows how to benefit all things without striving with them. ~ It stays in places loathed by all men. ~ Therefore, it comes near the Way. ~ In choosing your dwelling, know how to keep to the earth. ~ In cultivating your mind, know how to dive in the abyss. ~ In dealing with others, know how to be in relation to benevolence. ~ In speaking, know how to keep faithfulness. ~ In controlling the affairs of the state, know how to maintain good governing. ~ In working, know how to be suitable to ability. ~ In acting, know how to be suitable to time. ~ If you do not strive with others, you will be free from error.

[08c16t] **Thomas Z. Zhang** ~ The best virtue is like water. ~ Water nurtures everything; yet, without rivaling, it flows towards lower grounds, where people would be reluctant to go. ~ Water behaves like following Tao. ~ Live in suitable place; ~ Think deeply; ~ Give generously; ~ Keep one's words; ~ Rule orderly; ~ Do things ably; ~ Act when the time is right. ~ Do not rival, then there would be no trouble.

[08c17t] **Arthur Waley** ~ The highest good is like that of water. ~ The goodness of water is that it benefits the ten thousand creatures; yet itself does not scramble, but is content with the places that all men disdain. ~ It is this that makes water so near to the Way. ~ And if men think the ground the best place for building a house upon, ~ If among thoughts they value those that are profound, ~ If in friendship they value gentleness, ~ In words, truth; in government, good order; ~ In deeds, effectiveness; in actions, timeliness - ~ In each case it is because they prefer what does not lead to strife, ~ And therefore does not go amiss.

[08c18t] **Richard John Lynn** ~ The highest good is like water. ~ The goodness of water lies in benefiting the myriad things without contention, while locating itself in places that common people scorn. ~ Therefore it is almost exactly like the Dao. ~ Goodness in position depends on location; ~ goodness in heart/mind depends on profundity; ~ goodness in association depends on benevolence; ~ goodness in words depends on sincerity; ~ goodness in government depends on order; ~ goodness in affairs depends on ability; ~ goodness in action depends on timeliness. ~ And it is only by avoiding contention that no blame occurs.

[08c19t] **Lin Yutang** ~ WATER ~ The best of men is like water; ~ Water benefits all things ~ And does not compete with them. ~ It dwells in (the lowly) places that all disdain - ~ Wherein it comes near to the Tao. ~ In his dwelling, (the Sage) loves the (lowly) earth; ~ In his heart, he loves what is profound; ~ In his relations with others, he loves kindness; ~ In his words, he loves sincerity; ~ In government, he loves peace; ~ In business affairs, he loves ability; ~ In his actions, he loves choosing the right time. ~ It is because he does not contend ~ That he is without reproach.

[08c20t] **Victor H. Mair** ~ The highest good is like water; ~ Water is good at benefiting the myriad creatures ~ but also struggles to occupy the place loathed by the masses. ~ Therefore, ~ It is near to the Way. ~ The quality

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of an abode is in its location, ~ The quality of the heart is in its depths, ~ The quality of giving lies in trust, ~ The quality of correct governance lies in orderly rule, ~ The quality of an enterprise depends on ability, ~ The quality of movement depends on timing. ~ Now, ~ It is precisely because one does not compete that there is no blame.

[08c21t] **Tolbert McCarroll** ~ The highest good is like water. ~ For water benefits the ten thousand things without striving. ~ It settles in places that people avoid and so is like the Tao. ~ In choosing your home look to the land. ~ In preparing your heart go deep. ~ In associating with others value gentleness. ~ In speaking exhibit good faith. ~ In governing provide good order. ~ In the conduct of business be competent. ~ In action be timely. ~ When there is no strife, nothing goes amiss.

[08c22t] **David H. Li** ~ Goodness at its best is like water. ~ Water benefits myriad matters but is not in competition with them. ~ Water stays at a level disliked by others, as if it were the Direction. ~ Wherever [the sage] stays, it is a good place; ~ whatever [the sage] thinks, it is good thought; ~ whomever [the sage] contacts, it is nobleness; ~ whatever [the sage] expresses, it is truthfulness; ~ however [the sage] governs, it is good administration; ~ whatever [the sage] does, it is good deed; ~ whenever [the sage] acts, it is timely action. ~ Being not in competition, [the sage] has no concern.

[08c23t] **Yasuhiko Genku Kimura** ~ The highest good is like water, ~ Benefiting all but contending with none, ~ Flowing in low places which the masses disdain. ~ Hence, it is close to the goodness of the Tao. ~ In dwelling, be grounded, ~ In thinking, be deep, ~ In giving, be balanced, ~ In speaking, be truthful, ~ In governing, be orderly, ~ In working, be competent, ~ In action, be timely. ~ In following the virtues of water, ~ The sage contends with no one, ~ And therefore he invites no troubles in life.

[08c24t] **Chou-Wing Chohan** ~ The best of the best is like water. ~ Water is beneficial to everything, ~ And does not demand anything for itself in return. ~ Water stays in places where nothing else stays. ~ Therefore, water is close to Tao. ~ At home, it is important for this to be a good place to live in. ~ In feeling, examine the depths of your heart. ~ In friendship, maintain good relations with others. ~ In words, have confidence. ~ In government, abide by good order. ~ In trade, taking things easy will be to your benefit. ~ In movement, use every opportunity. ~ Since there is no demand for anything, there is no blame, either. ~ This shows how the sage, the highest level of good, operates selflessly. ~ He does good for others but demands nothing of them. ~ He is satisfied with everything. ~ He does not covet anything that belongs to someone else. ~ When he serves as an example for us, the world enjoys peace and tranquillity.

[08c25t] **Man-Ho Kwok** ~ The sage's way, ~ Tao is the way of water. ~ There must be water for life to be, and it can flow wherever. ~ And water, being true to being water is true to Tao. ~ Those on the Way of Tao, like water need to accept where they find themselves; ~ and that may often be where water goes to the lowest places, and that is right. ~ Like a lake the heart must be calm and quiet having great depth beneath it. ~ The sage rules with compassion, and his word needs to be trusted. ~ The sage needs to know like water ~ how to flow around the blocks ~ and how to find the way through without violence. ~ Like water, the sage should wait for the moment to ripen and be right: ~ water, you know, never fights ~ it flows around without harm.

[08c26t] **Gu Zhengkun** ~ The perfect goodness is like water. ~ Water approaches all things instead of contending with them. ~ It prefers to dwell where no one would like to stay; ~ Hence it comes close to the Tao. ~ A man of perfect goodness chooses a low place to dwell as water, ~ He has a heart as deep as water, ~ He offers friendship as tender as water, ~ He speaks as sincerely as water, ~ He rules a state as orderly as water, ~ He

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does a thing as properly as water, ~ He takes action as timely as water. ~ Like water, he never contends with others, ~ So he never commits a mistake.

[08c27t] **Chao-Hsiu Chen** ~ The greatest good is like water: it benefits all life without being noticed. ~ It flows even to the lowliest places where no one chooses to be and so it is very close to the Tao. ~ It settles only in quiet locations. ~ Its deepest heart is always clear. ~ It offers itself with great goodness. ~ It keeps its rhythm as it keeps its promises. ~ It governs tributaries as it governs its people. ~ It adapts to all necessities. ~ It moves at the right moment. ~ It never flaunts its goodness and so it never attracts any blame.

[08c28t] **Liu Qixuan** ~ The perfect goodness is like the water. ~ Water benefits everything without caring for its own profit, ~ And lives in places that none would like. ~ As a good instance of the able Way, ~ Water is best at choosing places for its existence, ~ Freeing its mind for working up new wonders ~ Matching the heaven in generous grace ~ Speaking with the most persuasive power, ~ Governing supremely without verbalized policies ~ Crowning everything it does with success ~ And taking its actions at the best times. ~ For one who struggles for nothing ~ Will find no difficulty in everything.

[08c29t] **Shi Fu Hwang** ~ On Water ~ Lao Tze says, ~ Ultimate goodness shall be found in water. ~ Water is good at helping all things, being free of conflict with them. ~ It stays in places that most people despise, so it is closest to the Tao. ~ It provides benefit wherever it stays, ~ illustrates the example of good men's hearts by forming the depth of the abyss, ~ distributes to the needy one to demonstrate benevolence, ~ reflects genuine images to interpret credibility, ~ removes dirty things to purify the government, ~ transforms to different shapes to display its capability, ~ moves as the seasons change to show timeliness. ~ Because water never competes with others, hence no one will resent it.

[08c30t] **Ch'u Ta-Kao** ~ The highest goodness is like water. ~ Water is beneficent to all things but does not contend. ~ It stays in places which others despise. ~ Therefore it is near Tao. ~ In dwelling, think it a good place to live; ~ In feeling, make the heart deep; ~ In friendship, keep on good terms with men; ~ In words, have confidence; ~ In ruling, abide by good order; ~ In business, take things easy; ~ In motion, make use of the opportunity. ~ Since there is no contention, there is no blame.

[08c31t] **Paul J. Lin** ~ The man of supreme goodness resembles water. ~ Water benefits all things ~ Without competing with them, ~ Staying in places that men despise; ~ Therefore, it is very close to Tao. ~ Dwelling in good places, ~ Having a heart that loves the profound, ~ Allying with benevolence, ~ Inviting trust with words, ~ Being righteous in governing, ~ Managing all things well, ~ Moving at the right time. ~ Just because he does not compete, ~ The man of supreme goodness frees himself of blame.

[08c32t] **Michael LaFargue** ~ The highest Excellence is like water. ~ Water, Excellent at being of benefit to the thousands of things, does not contend - ~ it settles in places everyone else avoids. ~ Yes, it is just about Tao. ~ Excellence in a house: the ground; ~ "Excellence in a mind: depth; ~ Excellence in companions: Goodness; ~ Excellence in speaking: sincerity; ~ Excellence in setting things right: good management; ~ Excellence on the job: ability; ~ Excellence in making a move: good timing." ~ Simply do not contend ~ then there will be no fault.

[08c33t] **Cheng Lin** ~ The way of a good man is like that of water which benefits all things without contention. ~ He is content to keep that which is discarded by the multitude. ~ Hence he is close to Truth. ~ He adapts himself to any environment; ~ he attunes his mind to what is profound; ~ he associates himself with the

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virtuous; ~ his words inspire confidence; ~ his rule brings about order; ~ he administers affairs with ability; ~ his actions are opportune. ~ Because he does not contend, he gives no cause for resentment.

[08c34t] **Yi Wu** ~ The supremely good [man] is like water. ~ Water is good at benefiting all things ~ but does not compete with them. ~ It dwells in places that people dislike; ~ therefore, it is close to the Way. ~ In dwelling, he is good at living close to the ground. ~ In mind, he is good at making himself like an abyss. ~ In giving, he is good at practicing humanity. ~ In speaking, he is good at keeping his word. ~ In governing, he is good at managing. ~ In doing, he is good at using his abilities. ~ In moving, he is good at discerning the right time. ~ Because he does not compete with others, he will be free from blame.

[08c35t] **Han Hiong Tan** ~ A person of great virtue behaves like water. ~ Water benefits everything but does not contend. ~ It resides at the lowest place that everyone loathes. ~ Thus this characteristic of water bears close resemblance to the typical trait of Dao. ~ A person of great virtue prefers to live on the lowest ground. ~ His heart is quiescent and serene. ~ His dealings with others are based on goodwill. ~ His utterances are forever sincere. ~ His rule is orderly and peaceful. ~ His managerial skills are superb. ~ His timing is always impeccable. ~ Because he is not contentious, nobody will ever hold a grudge against him.

[08c36t] **Hua-Ching Ni** ~ One of universal nature is like water; ~ he benefits all things but does not contend with them. ~ He unprotestingly takes the lowest position; ~ thus, he is close to the universal truth. ~ One of universal virtue chooses to live in a suitable environment. ~ He attunes his mind to become profound. ~ He deals with others with kindness. ~ In his speech, he is sincere. ~ His rule brings about order. ~ His work is efficient. ~ His actions are opportune. ~ One of deep virtue does not contend with people; ~ thus, he is above reproach.

[08c37t] **Chang Chung-yuan** ~ That which is best is similar to the water. ~ Water profits ten thousand things and does not oppose them. ~ It is always at rest in humble places that people dislike. ~ Thus, it is close to Tao. ~ Therefore, for staying, we prefer a humble place. ~ For minds, we prefer profundity. ~ For companions, we prefer the kindness. ~ For words, we prefer sincerity. ~ For government, we prefer good order. ~ For affairs, we prefer ability. ~ For actions, we prefer the right time. ~ Because we do not strive, ~ We are free from fault.

[08c38t] **Henry Wei** ~ Yielding Nature ~ I Hsing ~ A man of the superior type resembles water, ~ Whose goodness lies in benefiting all things without contention, ~ And staying in places detested by the masses. ~ This makes him closely akin to Tao. ~ The goodness of his abode is its low location. ~ The goodness of his heart is its cavern-like hollowness. ~ Benevolence is the goodness of his offerings. ~ Sincerity is the goodness of his speech. ~ The goodness of his rule means peace. ~ The goodness of his dealings means competence. ~ His moves are good because timely. ~ As he is not disposed to contend, ~ He causes little resentment.

[08c39t] **Ha Poong Kim** ~ The supreme good is like water. ~ Water benefits the ten thousand things, yet contends with nothing. ~ It dwells where everyone is loath to be. ~ That is why it is near to Tao. ~ In dwelling, the good is the ground, ~ In thought, the good is depth, ~ In association, the good is gentleness, ~ In speech, the good is truthfulness, ~ In government, the good is order, ~ In work, the good is ability, ~ In movement, the good is timeliness. ~ Truly, because it [water] contends with nothing, ~ It is beyond reproach.

[08c40t] **Tao Huang** ~ Eminent goodness is like water. ~ Water is good at benefiting all things, ~ Yet it actively competes. ~ It retires to undesirable places. ~ Thus it is near to Tao. ~ Dwelling in good places, ~ Drawing from good sources, ~ Supplying from good nature, ~ Speaking with good trust, ~ Governing with good rules,

~ Conducting with good ability, ~ And acting within good time. ~ For this reason, ~ There is no competition, ~ There is no concern.

[08c41t] **Tang Zi-chang** ~ Perfect excellence is like gentle water. ~ Gentle water benefits All Things and yet it does not struggle. ~ Do away with what all people hate. ~ Thus this is approaching Dao. ~ Give to what is of perfect personnel. ~ Stay in a perfect place, ~ think in a perfect way, ~ cooperate with perfect people, ~ speak perfect truth, ~ govern in perfect order, ~ work for perfect potentiality, ~ move when the time is perfect. ~ Because of non-struggle, therefore, there is no blame.

[08c42t] **Wing-tsit Chan** ~ The best (man) is like water. ~ Water is good; ~ It benefits all things and does not compete with them. ~ It dwells in (lowly) places that all disdain. ~ This is why it is so near to Tao. ~ (The best man) in his dwelling loves the earth. ~ In his heart, he loves what is profound. ~ In his associations, he loves humanity. ~ In his words, he loves faithfulness. ~ In government, he loves order. ~ In handling affairs, he loves competence. ~ In his activities, he loves timeliness. ~ It is because he does not compete that he is without reproach.

[08c91t] **И. И. Семененко** ~ Высшее добро сходно с водой. ~ Добро воды состоит в том, что она приносит пользу десяти тысячам вещей и при этом не соперничает. ~ Место, где она пребывает, ненавистно для толпы, поэтому она и близка к Дао. ~ Добрым местом обитания является Земля, ~ добром для сердца выступает глубина, ~ добро в общении составляет человечность, ~ добро в высказывании - это искренность, ~ добро в правлении исчерпывается порядком, ~ добро деяния заключается в способности, ~ добро движения есть время. ~ Не соперничает и поэтому не вызывает осуждения.

[08c92t] **А. А. Маслов** ~ Человек высшей Благости подобен воде, ~ ибо вода приносит пользу мириадам существ, не соперничая с ними, и находится в том месте, которое все ненавидят. ~ Поэтому она близка Дао. ~ В жилище он ценит землю, ~ в сердце ценит глубину, ~ в союзе ценит гуманность, ~ в словах ценит искренность, ~ в правлении ценит порядок, ~ в поступках ценит способности, ~ в делах ценит время. ~ В силу того, что он не соперничает, он и не допускает ошибок.

[08c93t] **Е. А. Торчинов** ~ Высшее благо словно вода. ~ Вода приносит благо и пользу всем существам, ни с кем вражды не зная. ~ Течет она в таких местах, где людям, да и тварям, жить нельзя. ~ Поэтому близка она Дао-Пути. ~ Живи в благих землях, пусть твое сердце станет полноводным водоемом блага. ~ Пусть милосердие твое всегда обрящет единение с благом, а речи проникнутся благом достоверности. ~ Всегда осуществляй благое исправление, свершай дела благие по возможности своей и действуй лишь во время должное, благое. ~ Лишь тот, кто не враждует, не будет ненавидим.

[08c94t] **А. Е. Лукьянов** ~ Верхняя доброта подобна воде. ~ Доброта воды приносит пользу вещам и не борется [с ними]. ~ [Вода] устремляется туда, где многие люди погрязли во зле. ~ Поэтому [она] почти как Дао. ~ Селясь где-нибудь, проявляй доброту к земле. ~ Сердцу повинуясь, проявляй доброту безмерно. ~ Завязывая дружбу, наполняй добротой Жэнь (Человеколюбие). ~ Говоря что-либо, наполняй добротой Синь (Доверие-Веру). ~ Управляя, согласовывай с добротой методы управления. ~ Отправляя службы, наполняй добротой способности. ~ Действуя, будь добр, следуй времени. ~ Ни в коем случае не соперничай и тогда не будешь повинен ни в чем.

[08c95t] **Ян Хин-шун** ~ Высшая добродетель подобна воде. ~ Вода приносит пользу всем существам и не борется [с ними]. ~ Она находится там, где люди не желали бы быть. ~ Поэтому она похожа на дао. ~

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[Человек, обладающий высшей добродетелью, так же как и вода], должен селиться ближе к земле; ~ его сердце должно следовать внутренним побуждениям; ~ в отношениях с людьми он должен быть дружелюбным; ~ в словах должен быть искренним; ~ в управлении [страной] должен быть последовательным; ~ в делах должен исходить из возможностей; ~ в действиях должен учитывать время. ~ Поскольку [он], так же как и вода, не борется с вещами, [он] не совершает ошибок.

[08c96t] **Д. П. Конисси** ~ Высшая добродетель похожа на воду. ~ Вода, давая всем существам обильную пользу, не сопротивляется ничему. ~ Она находится на том месте, которого люди не видят, поэтому она похожа на Тао. ~ Жить хорошо - для земли; ~ сердце - для глубины; ~ союз - для любви; ~ слова - для доверия; ~ управление - для благоденствия (страны); ~ дела - для умения; ~ движение - для жизни. ~ Не ссорящийся не осуждается.

[08c97t] **В. В. Малявин** ~ Высшее благо подобно воде: ~ Вода приносит благо всей тьме вещей и ни с чем не борется. ~ Собирается в местах, которых люди избегают, ~ Вот почему она близка Пути. ~ Для жизни благотворна земля; ~ Для сердца благотворна глубина; ~ В общении благотворна доброта; ~ В речах благотворно доверие; ~ В правлении благотворно смирение; ~ В деяниях благотворно умение; ~ В движениях благотворно само время. ~ Лишь там, где нет соперничества, не будет и ущерба.

[08c98t] **Б. Б. Виногродский** ~ Продвижение к совершенству подобно воде. ~ Вода в своем совершенстве приносит пользу мириадам сущностей, не соперничая при этом. ~ Она находится в местах, которые неприятны множеству людей. ~ Причинность: ~ Она близка Пути. ~ Пребывание совершенствуется землей. ~ Сердце-сознание совершенствуется бездонностью. ~ Сопричастность совершенствуется контактностью. ~ Речь совершенствуется верой. ~ Управление совершенствуется порядком. ~ Ситуация-дело совершенствуется энергией-возможностью. ~ Движение совершенствуется временем. ~ И если только не соперничаешь, тогда - отсутствие просчетов.

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PSEUDO-CHAPTER **Nine**

[09c01t] **Robert G. Henricks** ~ To hold it upright and fill it, ~ Is not so good as stopping [in time]. ~ When you pound it out and give it a point, ~ It won't be preserved very long. ~ When gold and jade fill your rooms, ~ You'll never be able to protect them. ~ Arrogance and pride with wealth and rank, ~ On their own bring on disaster. ~ When the deed is accomplished you retire; ~ Such is Heaven's Way!

[09c02t] **John C. H. Wu** ~ As for holding to fullness, ~ Far better were it to stop in time! ~ Keep on beating and sharpening a sword, ~ And the edge cannot be preserved for long. ~ Fill your house with gold and jade, ~ And it can no longer be guarded. ~ Set store by your riches and honour, ~ And you will only reap a crop of calamities. ~ Here is the Way of Heaven: ~ When you have done your work, retire!

[09c03t] **D. C. Lau** ~ Rather than fill it to the brim by keeping it upright ~ Better to have stopped in time; ~ Hammer it to a point ~ And the sharpness cannot be preserved for ever; ~ There may be gold and jade to fill a hall ~ But there is none who can keep them. ~ To be overbearing when one has wealth and position ~ Is to bring calamity upon oneself. ~ To retire when the task is accomplished ~ Is the way of heaven.

[09c04t] **R. L. Wing** ~ Holding to fullness Is not as good as stopping in time. ~ Sharpness that probes Cannot protect for long. ~ A house filled with riches Cannot be defended. ~ Pride in wealth and position Is overlooking one's collapse. ~ Withdrawing when success is achieved Is the Tao in Nature.

[09c05t] **Ren Jiyu** ~ To hold and fill is not as good as to give up. ~ If a sword edge is sharpened to its sharpest, ~ It is hard to last long. ~ If your hall is filled with gold and jade, ~ Whoever could keep them safe? ~ To be proud with honour and wealth will bring misfortune. ~ To withdraw as soon as the work is done ~ That is Heaven's right way (Tao).

[09c06t] **Gia-fu Feng** ~ Better stop short than fill to the brim. ~ Oversharpen the blade, and the edge will soon blunt. ~ Amass a store of gold and jade, and no one can protect it. ~ Claim wealth and titles, and disaster will follow. ~ Retire when the work is done. ~ This is the way of heaven.

[09c07t] **Lok Sang Ho** ~ Holding a full load of what you desire in your hands ~ Is not as wise as putting it down. ~ Sharpening a knife edge to the extreme, ~ And it may chip off in use. ~ To have a house full of gold and jade, ~ And you will only invite thieves. ~ To succumb to conceit and arrogance upon getting wealth and status, ~ In the end you will regret it. ~ Retire once a task has been accomplished ~ And you are in consonance with Heaven's Way.

[09c08t] **Xiaolin Yang** ~ To be overflowing is not as good as having just enough. ~ If a point is made too sharp, the sharpness will not last long. ~ A houseful of treasure is impossible to keep. ~ The rich and arrogant are destined for disaster. ~ When you are successful and famous, quickly back out, which is the heavens' way.

[09c09t] **Walter Gorn Old**, MAKING THINGS EQUAL ~ It is advisable to refrain from continual reaching after wealth. ~ Continual handling and sharpening wears away the most durable thing. ~ If the house be full of jewels, who shall protect it? ~ Wealth and glory bring care along with pride. ~ To stop when good work is done and honour advancing is the way of Heaven.

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[09c10t] **James Legge** ~ It is better to leave a vessel unfilled, than to attempt to carry it when it is full. ~ If you keep feeling a point that has been sharpened, the point cannot long preserve its sharpness. ~ When gold and jade fill the hall, their possessor cannot keep them safe. ~ When wealth and honours lead to arrogancy, this brings its evil on itself. ~ When the work is done, and one's name is becoming distinguished, to withdraw into obscurity is the way of Heaven.

[09c11t] **David Hinton** ~ Forcing it fuller and fuller can't compare to just enough, ~ and honed sharper and sharper means it won't keep for long. ~ Once it's full of jade and gold your house will never be safe. ~ Proud of wealth and renown you bring on your own ruin. ~ Just do what you do, and then leave: such is the Way of heaven.

[09c12t] **Chichung Huang** ~ To hold and fill it to the brim - ~ You'd better stop it; ~ To hammer and sharpen it - ~ You cannot long preserve it; ~ To fill a room with gold and jade - ~ Nobody can safeguard it; ~ To be noble, rich but arrogant - ~ You will bring yourself calamity. ~ To withdraw yourself after scoring merits - ~ Heaven's Tao.

[09c13t] **Ellen M. Chen** ~ To hold and fill (a vessel) to the full (ying), ~ It had better not be done. ~ To temper and sharpen a sword, ~ Its edge could not be kept (pao) long. ~ To fill the hall with gold and jade, ~ There is no way to guard (shou) them. ~ To be rich, exalted, and proud, ~ This is to invite blame (chiu) upon oneself. ~ When work is done (sui), the person (sheng) retires, ~ Such is the Tao of heaven.

[09c14t] **Lee Sun Chen Org** ~ People who accumulate extravagantly are less fortunate than those who would voluntarily cease and desist [before the accumulation of wealth becomes an obsession]; ~ [It is similar to the fact that:] ~ If a person grinds and sharpens sword beyond reason he would run the risk of thinning off the blade, [not for long], he will be unable to keep the blade; ~ If a person has a house full of gold and jade, he will run into mounting problems of guarding them [against theft and robbery]; ~ If a person of wealth and power (fame) is arrogant, he will unquestionably incite hostility and criticism [against him]. ~ Retiring physically after deeds are accomplished and names (identification) are established is [a manifestation of] the heavenly Tao.

[09c15t] **Tien Cong Tran** ~ You hold to fullness, and it is better to stop in time! ~ You keep on beating and sharpening a sword, and the edge cannot be preserved for long. ~ You fill your house with gold and jade, and it can no longer be guarded. ~ You put on airs by your riches and honor, and you will only reap a crop of calamities. ~ Here is the Way of Heaven: When you have done your work, retire.

[09c16t] **Thomas Z. Zhang** ~ To fill to its full is not as good as to leave it alone. ~ Why make things very sharp, if the edge can not keep long-lasting sharpness. ~ Greed for treasure cannot make the fortune last. ~ Rich and arrogant, one would bring troubles for oneself. ~ Retire when the goal is achieved; this conforms to Tao.

[09c17t] **Arthur Waley** ~ Stretch a bow to the very full, ~ And you will wish you had stopped in time; ~ Temper a sword-edge to its very sharpest, ~ And you will find it soon grows dull. ~ When bronze and jade fill your hall ~ It can no longer be guarded. ~ Wealth and place breed insolence ~ That brings ruin in its train. ~ When your work is done, then withdraw! ~ Such is Heaven's Way.

[09c18t] **Richard John Lynn** ~ With it firmly in hand, he goes on to fill it up, but it would be better to quit. ~ If,

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having forged it, one goes on to sharpen it, it could not last long. ~ Gold and jade fill the hall, but none can keep them safe. ~ If one is arrogant because of wealth and rank, he will give himself a blameworthy fate. ~ Once achievement has occurred, one retires, for such is the Dao of Heaven.

[09c19t] **Lin Yutang** ~ THE DANGER OF OVERWEENING SUCCESS ~ Stretch (a bow) to the very full, ~ And you will wish you had stopped in time. ~ Temper (a sword-edge) to its very sharpest, ~ And the edge will not last long. ~ When gold and jade fill your hall, ~ You will not be able to keep them safe. ~ To be proud with wealth and honor ~ Is to sow the seeds of one's own downfall. ~ Retire when your work is done, ~ Such is Heaven's way.

[09c20t] **Victor H. Mair** ~ Instead of keeping a bow taut while holding it straight, better to relax. ~ You may temper a sword until it is razor sharp, but you cannot preserve the edge for long. ~ When gold and jade fill your rooms, no one will be able to guard them for you. ~ If wealth and honor make you haughty, you bequeath misfortune upon yourself. ~ To withdraw when your work is finished, ~ that is the Way of heaven.

[09c21t] **Tolbert McCarroll** ~ Better to stop in time than to fill to the brim. ~ Hone a blade to the sharpest point, ~ and it will soon be blunt. ~ Fill your house with gold and jade, ~ and no one can protect it. ~ Be prideful about wealth and position, ~ and you bring disasters upon yourself. ~ Retire when the work is done. ~ This is the way of heaven.

[09c22t] **David H. Li** ~ Filling to the brim is not as good as stopping short; ~ Polishing to the sharpest does not last long. ~ A roomful of gold and jade is hard to follow. ~ One prideful of wealth and fame sows the seeds of sorrow. ~ With mission accomplished, it is time to offer resignation. ~ This is cosmos's Direction.

[09c23t] **Yasuhiko Genku Kimura** ~ To fill to the brim is to be out of balance, ~ Wherefore it is better to stop before overfilling. ~ To over-sharpen a sword is to be out of balance, ~ Wherefore its edge will not last long. ~ To line a hall with gold and jade is to be out of balance, ~ Wherefore no one can guard them. ~ If wealth and rank make a man haughty and clinging, ~ He will surely bequeath misfortune upon himself. ~ If success is achieved and honor bestowed, ~ Quietly withdraw from your position. ~ This is the Way of Heaven.

[09c24t] **Chou-Wing Chohan** ~ It is better to leave a thing alone ~ Than to hold it and keep it full to the brim. ~ If you sharpen the blade and use it, ~ It will not remain sharp for long. ~ When gold and jade fill the temple, ~ No one can protect them. ~ When wealth and honor come together with pride ~ Self-destruction quickly joins them. ~ After the goal has been achieved and the objective has been honorably accomplished, ~ The Tao of heaven ~ Is to retire from everything.

[09c25t] **Man-Ho Kwok** ~ Hold yourself back from filling yourself up, or you'll tip off your stand. ~ You can hammer a blade until it's razor-sharp - and in seconds, it can blunt. ~ You may amass gold and jade in plenty ~ but then the more you have, the less safety ... ~ Are you strutting your wealth like a peacock? ~ Then you've set yourself up to be shot. ~ You bring about your own disaster ~ Because you've got too much. ~ Let go, when your work is done: ~ That is the Way of Heaven.

[09c26t] **Gu Zhengkun** ~ One should stop in due time ~ Rather than fill it to the brim. ~ When a point is whittled too sharp, ~ Its sharpness cannot remains long. ~ When a hall is full of gold and jade, ~ Nobody can keep them long; ~ When a man of wealth and rank is arrogant, ~ He is looking for a calamity upon himself; ~ When one succeeds and subsequently retires, ~ He follows the true way of heaven.

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[09c27t] **Chao-Hsiu Chen** ~ To stop in time is better than to hold a full bowl with fear of spilling. ~ A knife cannot be kept constantly sharp, therefore it is wise not to flaunt the blade. ~ Amass a hoard of gold and jade and it cannot be possessed for ever. ~ Those who vaunt their position and worth risk attracting blame. ~ To retire when the goal is reached: this is the Tao of Heaven.

[09c28t] **Liu Qixuan** ~ Rather than possessing more and more wealth, ~ One would do better to give it all up. ~ Rather than forging sharper and sharper weapons, ~ One would get better protection by throwing them away. ~ One who gets a whole house of gold can not keep it. ~ One who is proud of wealth and status will suffer for it. ~ It is in agreement with the spirit of the Way ~ That one duly withdraws with his successes achieved.

[09c29t] **Shi Fu Hwang** ~ The Danger of Overweening Success ~ Lao Tze says, ~ A full utensil in hand has to be halted. ~ The blade sharpened to the thinnest edge, cannot be endured long. ~ A hall full of jewels and gold, can never be safely guarded. ~ A man who takes pride in richness and nobleness, has his downfall because of the seeds he sowed. ~ Recess at the day of success, such is the way of Heaven.

[09c30t] **Ch'u Ta-Kao** ~ Holding and keeping a thing to the very full - it is better to leave it alone; ~ Handling and sharpening a blade - it cannot be long sustained; ~ When gold and jade fill the hall, no one can protect them; ~ Wealth and honour with pride bring with them destruction; ~ To have accomplished merit and acquired fame, then to retire - ~ This is the Tao of heaven.

[09c31t] **Paul J. Lin** ~ Hold [a cup] and fill it to the brim; ~ Is it not better to stop in time? ~ Hammer and sharpen [an edge]; ~ It cannot last long. ~ Fill a hall with gold and jade; ~ They cannot be protected. ~ He who is rich, honored, and arrogant brings blame upon himself. ~ He who withdraws after achieving success and performing duty adheres to the Tao of heaven.

[09c32t] **Michael LaFargue** ~ In filling, if you keep on and on - ~ better to have stopped. ~ In sharpening, if you keep trying - ~ the edge won't last long. ~ When gold and jade fill the halls, ~ no one can guard it all. ~ Rich, famous - and conceited: ~ leading to a downfall self-caused. ~ Achieve successes, win the fame, remove yourself: ~ Heaven's Way.

[09c33t] **Cheng Lin** ~ Those who amass wealth without ceasing are comparable to one who continues to temper a weapon until it loses its keenness. ~ A house that is filled with gold and jades cannot long remain secure. ~ A man who proudly displays his riches invites trouble for himself. ~ The effacement of self after success has been achieved is the way of Heaven.

[09c34t] **Yi Wu** ~ Holding [a cup] until it overflows, is not as good as stopping in time. ~ [A sword] beaten to its sharpest, will not last long. ~ A hall filled with gold and jade, cannot be kept forever. ~ Pride in riches and honors, creates trouble for oneself. ~ After achieving merit, retire. ~ It is the Way of Heaven.

[09c35t] **Han Hiong Tan** ~ As brimming with pride will often lead to a downfall, ~ A timely halt is much preferred. ~ If you continue to hone the blade of a knife, ~ You will not be able to preserve its sharp edge. ~ It is impossible to safeguard a house full of treasures forever. ~ Wealthy people who are arrogantly extravagant, ~ Inevitably bring calamity upon themselves. ~ To retire after a successful career is to follow the way of Dao.

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[09c36t] **Hua-Ching Ni** ~ A bow that is stretched to its fullest capacity may certainly snap. ~ A sword that is tempered to its very sharpest may easily be broken. ~ A house that is full of jade and gold cannot remain secure for long. ~ One who proudly displays his wealth invites trouble. ~ Therefore, resign from a high position when your mission is complete. ~ This is the Universal Way of a life of deep virtue.

[09c37t] **Chang Chung-yuan** ~ To hold things and to be proud of them is not as good as not to have them, ~ Because if one insists on an extreme, that extreme will not dwell long. ~ When a room is full of precious things, one will never be able to preserve them. ~ When one is wealthy, high ranking, and proud of himself, he invites misfortune. ~ When one's task is completed and his mission is fulfilled, he removes himself from his position. ~ This is indeed the way of Nature!

[09c38t] **Henry Wei** ~ Practice of Placidity ~ Yun Yi ~ To hold and fill a vessel to brimful ~ Is not so good as to stop before the limit. ~ Hone a tool to its sharpest state, ~ And its keenness cannot be long preserved. ~ A hall filled with gold and jade ~ Can hardly be safeguarded. ~ To show pride in one's wealth and high rank ~ Is to pave the way for one's own doom. ~ Retire after achieving success and winning renown! ~ This is the Way of Heaven.

[09c39t] **Ha Poong Kim** ~ Rather than hold the bowl until it fills to the brim, ~ Better quit in time. ~ Hammer the blade to its sharpest, ~ And you will be unable to preserve it long. ~ Fill the hall with gold and jade, ~ And you will be unable to keep them safe. ~ He who is arrogant with his wealth and position ~ Will bring calamity upon himself. ~ To withdraw when the task is accomplished ~ Is the way of Heaven.

[09c40t] **Tao Huang** ~ Hanging on to it will cause overflow, better to let go. ~ Forced consent does not endure. ~ Filling the house with gold and jade will not bring safety. ~ Riches and royalty result in pride, they bring about their own punishment. ~ When the work is done, the body withdraws. ~ This is the Tao of heaven.

[09c41t] **Tang Zi-chang** ~ Do not concentrate one's wealth in abundance. ~ It is far better for one to know where to stop. ~ Do not beat one's sword sharp, one can never keep its edge for ever. ~ If their houses are full of gold and jade, they have no way to keep them forever. ~ If they are proud of having great riches and honors, they just make more troubles for themselves. ~ When merits have been achieved, fame has been completed - one may withdraw himself. ~ That is to follow the law of Nature.

[09c42t] **Wing-tsit Chan** ~ To hold and fill a cup to overflowing ~ Is not as good as to stop in time. ~ Sharpen a sword-edge to its very sharpest, ~ And the (edge) will not last long. ~ When gold and jade fill your hall, ~ You will not be able to keep them. ~ To be proud with honor and wealth ~ Is to cause one's own downfall. ~ Withdraw as soon as your work is done. ~ Such is Heaven's Way.

[09c91t] **И. И. Семененко** ~ Наполнить до краев, придерживая, чтобы не разлить, - не идет в сравнение с тем, когда уже пусто. ~ Не сохранить надолго острым то, что натачивают все острее. ~ Когда забита вся палата златом и нефритом, никто не сможет их сберечь. ~ Кто гордится тем, что знатен и богат, сам обрекает себя на несчастье. ~ Дао Неба в том, чтобы успешно завершить свои труды и удалиться.

[09c92t] **А. А. Маслов** ~ Лучше вовремя остановиться, чем наполнить [сосуд] до краёв. ~ Если заточить лезвие до предела, то долго его не сохранить. ~ Покои могут быть полны золота и каменьев, но не найдётся того, кто устерёг бы их. ~ Похваляться богатством и знатностью - значит накликать на себя беду. ~ Добившись успеха - отступай. ~ В этом - Путь Неба.

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[09c93t] **Е. А. Торчинов** ~ Не лучше ли ослабить натянутую тетиву, чем вечно напрягать ее? ~ И даже если бесконечно точить клинок, надолго сохранить остроту его, пожалуй, не удастся. ~ Когда нефритом или золотом наполнен зал, кто сможет уберечь его от вора? ~ Когда богатством или знатностью кичатся люди, не навлекают сами этим ли беду большую? ~ Богатство, почести и слава сгинут прочь, истлеет тело - вот небесное Дао, вот Путь!

[09c94t] **А. Е. Лукьянов** ~ Можно взять да и наполнить что-либо, ~ но не лучше ли оставить его как есть? ~ Можно расплющить и отточить что-либо, ~ но невозможно надолго сохранить [остроту]. ~ Можно золотом и яшмой завалить палаты, ~ да разве найдется тот, кто сможет сберечь [все это]? ~ Можно осыпать себя драгоценностями и смотреть на всех свысока, ~ но ведь только накличешь беду на себя. ~ Поэтому для успешного достижения цели ты сам возьми да и уступи Небесному Дао.

[09c95t] **Ян Хин-шун** ~ Лучше ничего не делать, чем стремиться к тому, чтобы что-либо наполнить. ~ Если [чем-либо] острым [все время] пользоваться, оно не сможет долго сохранить свою [остроту]. ~ Если зал наполнен золотом и яшмой, то никто не в силах их уберечь. ~ Если богатые и знатные проявляют кичливость, они сами навлекают на себя беду. ~ Когда дело завершено, человек [должен] устраниться. ~ В этом закон небесного дао.

[09c96t] **Д. П. Конисси** ~ Чтобы посуда была наполнена чем-нибудь, нужно держать ее твердо (без малейшего движения) и ровно. ~ Чтобы лезвие наострилось, нужно долго продолжать натачивание. ~ Когда дом наполнен золотом и драгоценными камнями, то невозможно сохранить его в целости. ~ Кто достигнет чести и приобретет богатство, тот сделается гордым. ~ Он легко забудет, что существует наказание (за преступление). ~ Когда дела увенчаются блестящим успехом и будет приобретено доброе имя, то лучше всего удалиться (в уединение). ~ Вот это-то и есть небесное Тао (или естественное Тао).

[09c97t] **В. В. Малявин** ~ Чем удерживать наполненное до краев, ~ Лучше вовремя остановиться. ~ Кто старается наточить острее, ~ Не сохранит достигнутого надолго. ~ Коли золото и яшма заполнили покои, ~ Никому не под силу их сберечь. ~ Тот, кто кичится богатством и знатностью, ~ Сам навлечет на себя беду. ~ Подвиг совершен, слава явилась, а сам скрылся - ~ Вот Путь Небесный.

[09c98t] **Б. Б. Виногродский** ~ Удерживают и заполняют его. ~ А лучше бы прекратить это. ~ Куют и заостряют его. ~ Не смогут сохранить долго. ~ Золото и драгоценности заполнили залы. ~ Никто не сумеет уберечь. ~ Если в богатстве и знатности загордился, сам себе создаешь проблемы на будущее. ~ Приходит успех - личность отступает. ~ Таков Путь Неба.

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PSEUDO-CHAPTER **Ten**

[10c01t] **Robert G. Henricks** ~ In nourishing the soul and embracing the One - can you do it without letting them leave? ~ In concentrating your breath and making it soft - can you [make it like that of] a child? ~ In cultivating and cleaning your profound mirror - can you do it so that it has no blemish? ~ In loving the people and giving life to the state - can you do it without using knowledge? ~ In opening and closing the gates of Heaven - can you play the part of the female? ~ In understanding all within the four reaches - can you do it without using knowledge? ~ Give birth to them and nourish them. ~ Give birth to them but don't try to own them; ~ Help them to grow but don't rule them. ~ This is called Profound Virtue.

[10c02t] **John C. H. Wu** ~ IN keeping the spirit and the vital soul together, ~ Are you able to maintain their perfect harmony? ~ In gathering your vital energy to attain suppleness, ~ Have you reached the state of a new-born babe? ~ In washing and clearing your inner vision, ~ Have you purified it of all dross? ~ In loving your people and governing your state, ~ Are you able to dispense with cleverness? ~ In the opening and shutting of heaven's gate, ~ Are you able to play the feminine part? ~ Enlightened and seeing far into all directions, ~ Can you at the same time remain detached and non-active? ~ Rear your people! ~ Feed your people! ~ Rear them without claiming them for your own! ~ Do your work without setting any store by it! ~ Be a leader, not a butcher! ~ This is called hidden Virtue.

[10c03t] **D. C. Lau** ~ When carrying on your head your perplexed bodily soul ~ Can you embrace in your arms the One and not let go? ~ In concentrating your breath can you become as supple ~ As a babe? ~ Can you polish your mysterious mirror ~ And leave no blemish? ~ Can you love the people and govern the state ~ Without resorting to action? ~ When the gates of heaven open and shut ~ Are you capable of keeping to the role of the female? ~ When your discernment penetrates the four quarters ~ Are you capable of not knowing anything? ~ It gives them life and rears them. ~ It gives them life yet claims no possession; ~ It benefits them yet exacts no gratitude; ~ It is the steward yet exercises no authority. ~ Such is called the mysterious virtue.

[10c04t] **R. L. Wing** ~ In managing your instincts and embracing Oneness, Can you be undivided? ~ In focusing your Influence, Can you yield as a newborn child? ~ In clearing your insight, Can you become free of error? ~ In loving people and leading the organization, Can you take no action? ~ In opening and closing the gateway to nature, Can you not weaken? ~ In seeing clearly in all directions, Can you be without knowledge? ~ Produce things, cultivate things; Produce but do not possess. ~ Act without expectation. ~ Advance without dominating. ~ These are called the Subtle Powers.

[10c05t] **Ren Jiyu** ~ Can you keep the unity of the soul and the body without separating them? ~ Can you concentrate the vital energy, keep the breath and achieve gentleness like an infant without any desires? ~ Can you cleanse and purify your profound insight without any flecks? ~ Can you love the people and govern the state without personal knowledge? ~ Can you recoil to take the feminine position in the course of Nature's opposition and change? ~ Can you perceive all and comprehend all without taking any action? ~ To let all things grow and increase, ~ To beget all things, but not to take possession of them, ~ To advance them, but not to take credit for doing so, ~ To be leader but not master of them, ~ - This is the most profound De (Te, or Virtue).

[10c06t] **Gia-fu Feng** ~ Carrying body and soul and embracing the one, ~ Can you avoid separation? ~ Attending

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fully and becoming supple, ~ Can you be as a newborn babe? ~ Washing and cleansing the primal vision, ~ Can you be without stain? ~ Loving all men and ruling the country, ~ Can you be without cleverness? ~ Opening and closing the gates of heaven, ~ Can you play the role of woman? ~ Understanding and being open to all things, ~ Are you able to do nothing? ~ Giving birth and nourishing, ~ Bearing yet not possessing, ~ Working yet not taking credit, ~ Leading yet not dominating, ~ This is the Primal Virtue.

[10c07t] **Lok Sang Ho** ~ Can you concentrate your mind and soul, ~ and not lapse a minute? ~ Can you keep your breath soft and smooth, ~ just as an infant would? ~ Can you cleanse the eye of your mind, ~ and keep it free from a speck of dust? ~ Can you love your citizens and govern your country, ~ selflessly and according to the Dao? ~ If you were asked to guard the Gate of Heaven, ~ would you be totally impartial? ~ Can you understand the four dimensions of the universe, ~ and be free from self-guided reasoning? ~ To give birth to life, and ~ To nurture it, yet claiming no ownership; ~ To act, yet without being arrogant, ~ To bring up life, yet not determining its destiny: ~ That is the Mystical Virtue.

[10c08t] **Xiaolin Yang** ~ To devote your soul and body to the DAO, can you never leave it? ~ To focus your inner energy to the softest, can you be like a newborn? ~ To remove your inner dust and see the DAO, can your mind be as clean as a mirror? ~ To love your people and govern your country, can you practice WUWEI? ~ To control your desires, can you be as humble as a female? ~ To understand everything, can you stay without knowledge? ~ Create and nurture but do not own, ~ Do things but do not claim credit, ~ Lead but do not control. ~ These are real DE.

[10c09t] **Walter Gorn Old**, WHAT IS POSSIBLE ~ By conserving the natural and spiritual powers it is possible to escape dissolution. ~ By restraining the passions and letting gentleness have sway it is possible to continue as a child. ~ By purging the mind of impurities it is possible to remain untainted. ~ By governing the people with love it is possible to remain unknown. ~ By continual use of the gates of Heaven it is possible to preserve them from rust. ~ By transparency on all sides it is possible to remain unrecognised. ~ To bring forth and preserve, to produce without possessing, to act without hope of reward, and to expand without waste, this is the supreme virtue.

[10c10t] **James Legge** ~ When the intelligent and animal souls are held together in one embrace, they can be kept from separating. ~ When one gives undivided attention to the (vital) breath, and brings it to the utmost degree of pliancy, he can become as a (tender) babe. ~ When he has cleansed away the most mysterious sights (of his imagination), he can become without a flaw. ~ In loving the people and ruling the state, cannot he proceed without any (purpose of) action? ~ In the opening and shutting of his gates of heaven, cannot he do so as a female bird? ~ While his intelligence reaches in every direction, cannot he (appear to) be without knowledge? ~ (The Tao) produces (all things) and nourishes them; ~ it produces them and does not claim them as its own; ~ it does all, and yet does not boast of it; ~ it presides over all, and yet does not control them. ~ This is what is called 'The mysterious Quality' (of the Tao).

[10c11t] **David Hinton** ~ Can you let your spirit embrace primal unity without drifting away? ~ Can you focus ch'i into such softness you're a newborn again? ~ Can you polish the dark-enigma mirror to a clarity beyond stain? ~ Can you make loving the people and ruling the nation nothing's own doing? ~ Can you be female opening and closing heaven's gate? ~ Can you fathom earth's four distances with radiant wisdom and know nothing? ~ Give birth and nurture. ~ Give birth without possessing and foster without dominating: ~ this is called dark-enigma Integrity.

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[10c12t] **Chichung Huang** ~ In making your soul embrace One, ~ Can you keep it from departing? ~ In concentrating your breath to make it utterly soft, ~ Can you do so as an infant does? ~ In cleaning and dusting the deep and remote mirror, ~ Can you make it spotless? ~ In loving the people and governing the state, ~ Can you practice nonaction? ~ In opening and closing the heavenly gate, ~ Can you play the feminine? ~ In keeping clear-sighted and all-perceptive, ~ Can you refrain from using craft? ~ Generate them; ~ Rear them. ~ Generate without possessing; ~ Lead without dominating - ~ This is called deep and remote virtue.

[10c13t] **Ellen M. Chen** ~ In bringing your spiritual (ying) and bodily (p'o) souls to embrace the One, ~ Can (neng) you never depart (li) from it? ~ In concentrating your breath to attain softness, ~ Can you be like an infant (ying erh)? ~ In cleansing your mirror (lan) of the dark (hsüan), ~ Can you make it spotless? ~ In opening and closing heaven's gate (t'ien men), ~ Can you be the female (tz'u)? ~ In being enlightened (ming) and comprehending all, ~ Can you do it without knowledge? ~ In loving the people and governing the state, ~ Can you practice non-action? ~ To give birth, to nurture, ~ To give birth yet not to claim possession (yu), ~ To act (wei) yet not to hold on to, ~ To grow (chang) yet not to lord over (tsai), ~ This is called the dark virtue (yüan te).

[10c14t] **Lee Sun Chen Org** ~ [Each individual] unifies in himself soul (aura) and vitality (physique), but are they always so inseparable? ~ [Each individual] can exert to collect himself, in order to concentrate [totally] inwardly, but can he thus be as thoroughly unassuming (flexible) as an infant? ~ When it comes to weeding out, as well as washing off, unsubstantiated faulty opinions, can an ordinary person comprehensively avoid being completely faultless? ~ When it comes to looking after people and governing a state, would an ordinary person carry out the principle of non-interference [steadfastly that he can resist the temptation of tampering with the natural course]? ~ When the portal of Heaven (passage which leads directly to Truth) opens and closes, would an ordinary person be as sensitive (perceptive) and unassuming (objective) as females? ~ If a person's knowledge is encyclopedic and comprehensive, would he still maintain his modesty and recognize that he still has a great deal more to learn [about the boundless world of knowledge]? ~ If an individual fulfills any of the following pursuits: ~ Helping [creatures] to survive and to raise them [to relish their potentialities]; ~ Sustaining [their fulfillment] without being possessive; ~ Accomplishing [good] deeds without claiming credit; ~ Supporting their growths without being manipulative; ~ This individual has thus [accomplished] the most profound Te (arete).

[10c15t] **Tien Cong Tran** ~ In keeping the spirit and the vital soul together, are you able to maintain their perfect harmony? ~ In gathering your vital energy to attain suppleness, are you able to play the role of a newborn babe? ~ In washing and clearing the mysterious mirror, are you able to purify it of all dross? ~ In loving your people and governing your state, are you able to do nothing? ~ In the opening and shutting of heaven's gate, are you able to play the feminine part? ~ Enlightened and seeing far into all directions, can you at the same time know nothing? ~ Rearing, feeding, rearing without claiming for its own, doing the work without claiming doing it, raising without being master. ~ This is mysterious Virtue.

[10c16t] **Thomas Z. Zhang** ~ Can you keep your mind and your action consistent? ~ Can you be simple and sincere like a baby? ~ Can you view things without bias? ~ Can you govern without imposing your will? ~ Can you be moderate in daily business? ~ Can you keep open mind when learning? ~ Birth and growth are natural. ~ Do not think birth is someone's achievements. ~ Do not be vainglorious for your accomplishments. ~ Do not impede growth. ~ This is called the profound virtue.

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[10c17t] **Arthur Waley** ~ Can you keep the unquiet physical-soul from straying, hold fast to the Unity, and never quit it? ~ Can you, when concentrating your breath, make it soft like that of a little child? ~ Can you wipe and cleanse your vision of the Mystery till all is without blur? ~ Can you love the people and rule the land, yet remain unknown? ~ Can you in opening and shutting the heavenly gates play always the female part? ~ Can your mind penetrate every corner of the land, but you yourself never interfere? ~ Rear them, then, feed them, ~ Rear them, but do not lay claim to them. ~ Control them, but never lean upon them; ~ Be chief among them, but do not manage them. ~ This is called the Mysterious Power.

[10c18t] **Richard John Lynn** ~ Stay where your earthbound soul is protected, and embrace integrity: can you do this with never a deviation? ~ Rely exclusively on your vital force, and become perfectly soft: can you play the infant? ~ Cleanse your vision into the mystery of things: can you make it spotless? ~ Cherish the people and govern the state: can you do this without intelligence? ~ The gateway of Heaven, whether it is to be open or shut: can you play the female? ~ Your bright understanding casts its light over the four quarters: can you stay free of conscious effort? ~ He gives them life ~ And nurtures them. ~ He gives them life, yet he possesses them not. ~ He acts, yet does not make them dependent. ~ He matures them, yet he is not their steward. ~ This we call mysterious virtue.

[10c19t] **Lin Yutang** ~ EMBRACING THE ONE ~ In embracing the One with your soul, ~ Can you never forsake the Tao? ~ In controlling your vital force to achieve gentleness, ~ Can you become like the new-born child? ~ In cleansing and purifying your Mystic vision, ~ Can you strive after perfection? ~ In loving the people and governing the kingdom, ~ Can you rule without interference? ~ In opening and shutting the Gate of Heaven, ~ Can you play the part of the Female? ~ In comprehending all knowledge, ~ Can you renounce the mind? ~ To give birth, to nourish, ~ To give birth without taking possession, ~ To act without appropriation, ~ To be chief among men without managing them - ~ This is the Mystic Virtue.

[10c20t] **Victor H. Mair** ~ While you ~ Cultivate the soul and embrace unity, ~ can you keep them from separating? ~ Focus your vital breath until it is supremely soft, ~ can you be like a baby? ~ Cleanse the mirror of mysteries, ~ can you make it free of blemish? ~ Love the people and enliven the state, ~ can you do so without cunning? ~ Open and close the gate of heaven, ~ can you play the part of the female? ~ Reach out with clarity in all directions, ~ can you refrain from action? ~ It gives birth to them and nurtures them, ~ It gives birth to them but does not possess them, ~ It rears them but does not control them. ~ This is called "mysterious integrity."

[10c21t] **Tolbert McCarroll** ~ While carrying your active life on your head ~ can you embrace the quiet spirit in your arms, and not let go? ~ While being fully focused on your vital breath ~ can you make it soft like that of a newborn babe? ~ While cleaning your inner mirror ~ can you leave it without blemish? ~ While loving the people and ruling the country ~ can you dispense with cleverness? ~ While opening and closing the gates of heaven ~ can you be like a mother bird? ~ While penetrating the four quarters with your insight ~ can you remain simple? ~ Help the people live! ~ Nourish the people! ~ Help them live yet lay no claim to them. ~ Benefit them yet seek no gratitude. ~ Guide them yet do not control them. ~ This is called the hidden Virtue.

[10c22t] **David H. Li** ~ Unite physically and mentally to embrace One. ~ Can one be not separated from it? ~ Channel energy toward tenderness. ~ Can one emulate the infant? ~ Cleanse the deep mirror within. ~ Can one be without blemishes? ~ Love the populace in governance. ~ Can one practice laissez-faire? ~ Open and close the cosmic portal. ~ Can one assume the feminine role? ~ Discern and deliberate. ~ Can one be ignorant? ~ Cultivate, rear. ~ Cultivate, but possess not; ~ Provide, but claim not; ~ Nurture, but dominate

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not. ~ This is the Profoundest virtue.

[10c23t] **Yasuhiko Genku Kimura** ~ In accordance with the Tao Eternal, ~ Embrace your body and mind in oneness without any diremption. ~ Enliven your vital energy until it reaches the suppleness of a baby. ~ Cleanse your mind to eliminate all unclarity. ~ Love your people and lead your community without unbalanced action. ~ Be receptive as a gentle female in the rhythmic intercourse of the Kosmos. ~ Remain in the state of not-knowing ~ while achieving knowledge in all fields. ~ This is the spiritual virtue of the Kosmos: ~ Birthing life without possessing, ~ Nurturing life without expecting, ~ Rearing life without dominating.

[10c24t] **Chou-Wing Chohan** ~ Can you always keep your soul focused ~ So that nothing can divert it from the Tao? ~ Can you regulate your breathing ~ And be as soft and relaxed as a baby? ~ Can you purify yourself and eliminate the hidden ~ So that you are free of all blemish and error? ~ Can you love the people and govern the state by non-action? ~ Can you open and close the gates of nature ~ As a woman can? ~ Can you be enlightened and aware ~ And penetrate to the depths of everything, without knowledge?

[10c25t] **Man-Ho Kwok** ~ Can you nurture your souls by holding them in unity with the One? ~ Can you focus your ch'i - your energy and become as supple, as yielding as a baby? ~ Can you clear your mind of all its dross without throwing out the Tao with it? ~ Can you do it without self-interest so you shine like a diamond? ~ Can you love the people of your nation without being pulled into action? ~ Can you turn yourself around and let Her rise up over you? ~ The world spans out in four directions - and can you be as embracing? ~ Birthing, nurturing and sustaining: ~ the Tao does this unceasingly ... ~ It gives without holding on to what it's made, ~ It gives everything essence, without reward ~ It knows, without flaunting it ~ It is serene, beyond desiring ~ - and this is its Virtue and its Source.

[10c26t] **Gu Zhengkun** ~ Body and soul are one, ~ But can they avoid separation? ~ Though concentrating on breathing exercises to be supple, ~ Can you become as supple as a baby? ~ Though getting rid of your distracting thoughts for a deeper meditation, ~ Can you be devoid of blemish? ~ If you are to love the people and govern a state, ~ Can you avoid taking active action? ~ When the door of heaven opens or closes, ~ Can you remain inactive as a female? ~ When your power of perception penetrates every corner, ~ Are you capable of knowing nothing? ~ Giving all things life and propagation ~ Without claiming to be their owner, ~ Benefiting them without claiming to be their benefactor, ~ And being their head without ruling them, ~ All these are called the most intrinsic Teh (virtue).

[10c27t] **Chao-Hsiu Chen** ~ Can one hold the soul in the body, hold the mind in the spirit, and keep them as one? ~ Can one concentrate the energy of life and keep it supple like a newborn child? ~ Can one study everything and really know everything without making a mistake? ~ Can one govern the nation with all the right actions and really love the people? ~ Can one always make a decision with the right mind? ~ Can one empty the mind and fill it with the brightness of wisdom and learn to step back from this knowledge? ~ Can one give life and grow life and yet claim no possession? ~ Can one supervise and benefit others, yet exercise no authority and rely on no pride? ~ This is what is called the mysterious virtue.

[10c28t] **Liu Qixuan** ~ How is it ~ That you hold your soul and body together? ~ Is it like a quiet infant ~ That you soften your breath? ~ Is it without any dust ~ That you clear your mind as a metaphysical mirror? ~ Is it without willful actions ~ That you love and take care of your country and people? ~ Is it without any dark corner ~ That you sense what is happening in the world? ~ Is it without misguiding knowledge ~ That you understand the whole world? ~ The metaphysical getter is one ~ That lets be everything that is born, ~

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Produces without possessing anything surplus, ~ Achieves successes without being proud of them, ~ And rules well without any executive power.

[10c29t] **Shi Fu Hwang** ~ Embracing The True One ~ Lao Tze says, ~ By clothing a good frame and embracing the holy one, cannot your soul be kept from leaving? ~ In concentrating the breath and making the body supple, can't you turn into a baby again? ~ By taking the eyes' dirt and consulting scriptures, can't you become blemishless? ~ To love people and exercise government, can't this be kept from being publicly known? ~ Cannot your mouths, eyes, and ears, the gate of Heaven remain soft when opening and closing as females usually do? ~ When you understand the truth and fully discern them, do you not depend on acting without the intent to control fate? ~ The one which gives all things' lives, and thus rears them, gives the lives, but does not claim ownership; ~ it works laboriously for them, but does not expect reward in return. ~ Even when they are fully grown up, it does not dominate them. ~ I shall say this really can be regarded as the mystic virtue.

[10c30t] **Ch'u Ta-Kao** ~ Can you keep the soul always concentrated from straying? ~ Can you regulate the breath and become soft and pliant like an infant? ~ Can you clear and get rid of the unforeseen and be free from fault? ~ Can you love the people and govern the state by non-action? ~ Can you open and shut the gates of nature like a female? ~ Can you become enlightened and penetrate everywhere without knowledge?

[10c31t] **Paul J. Lin** ~ Keeping one's ying poh and embracing the One, ~ Can man not depart from it? ~ Breathing intensely to induce softness, ~ Can man be like an infant? ~ The mystic vision being pure and clean, ~ Can it be without flaw? ~ Loving the people and governing the state, ~ Can man be without action? ~ Opening and closing the gate of heaven, ~ Can it not be the female? ~ Discerning and understanding the four corners, ~ Can man do so without knowledge? ~ To produce and to raise; ~ To produce without possessing; ~ To act without asserting; ~ To develop without controlling; ~ This is called the profound virtue.

[10c32t] **Michael LaFargue** ~ When 'carrying your soul', embracing the One Thing, can you be undivided? ~ When 'concentrating ch'i', bringing about Softness, can you be like an infant? ~ When 'cleansing and purifying the mysterious mirror', can you be without blemish? ~ When 'loving the people and caring for the kingdom', can you be without knowledge? ~ When 'the Doors of Heaven open and shut', can you remain Feminine? ~ When 'Clarity and bareness penetrate everywhere', can you remain not doing? ~ Produce and nourish. ~ Produce but don't possess, ~ work but don't rely on this, ~ preside but don't rule. ~ This is mysterious Te.

[10c33t] **Cheng Lin** ~ When the spirit holds fast to the body, how can there be disunion! ~ When the vital force attains the utmost degree of pliancy, how can one fail to resemble a new-born babe! ~ When the mind is purified, how can there be blemishes! ~ When the ruler truly loves the people, how can he fail to accomplish things! ~ When the sensual organs are properly used, how can one fail to have strength! ~ When the intellectual faculties are properly employed, how can one fail to have understanding! ~ The mysterious Nature is that which produces, grows, lives without the desire for ownership, gives without the wish for return, rules without claiming lordship.

[10c34t] **Yi Wu** ~ To keep the spirit and body embracing Oneness, ~ can you let them not be separate? ~ To concentrate the breath for attaining softness, ~ can you be like an infant? ~ To wash and clear the mysterious vision, ~ can you eliminate all flaws? ~ To love the people and govern the state, ~ can you be without knowledge? ~ To open and close the Heavenly gates, ~ can you be the female? ~ To understand all things in the four directions, ~ can you be in non-action? ~ To produce them and nourish them, ~ To

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produce without possessing, ~ To act without taking credit, ~ To [encourage] growth without controlling, ~ This is called mysterious virtue.

[10c35t] **Han Hiong Tan** ~ In maintaining congruity of the mind and body, ~ Can you prevent your attention from wandering? ~ Can you breathe naturally and relax your entire body ~ Until it becomes as supple as an infant's? ~ Can you clear all errant thoughts and maintain an immaculate mind? ~ Can you rule benevolently by adhering to non-action? ~ In watching everything evolve and change, are you able to maintain quietude (a typical female trait)? ~ Can you learn intuitively rather than analytically? ~ Dao procreates and nourishes everything. ~ It engenders but does not claim possession. ~ It achieves but does not claim credit. ~ It lets things develop but does not exert control. ~ This is known as "inconspicuous virtue".

[10c36t] **Hua-Ching Ni** ~ Can you always embrace Oneness without the slightest separation of body and mind? ~ Can you maintain undivided concentration until your vital force is as supple as a newborn baby's? ~ Can you clarify your inner vision to be flawless? ~ Can you love your people and serve your state with no self-exaltation? ~ As Life's Gate opens and closes in the performance of birth and death, ~ can you maintain the receptive, feminine principle when yin and yang are changing? ~ After achieving the crystal clear mind, ~ can you remain detached and innocent? ~ Give birth to and nourish all things without desiring to possess them. ~ Give of yourself, without expecting something in return. ~ Assist people, but do not attempt to control them. ~ This is how to realize the deep virtue of the universe.

[10c37t] **Chang Chung-yuan** ~ Can you unify hun and p'o into one and not let them be divided? ~ Can you concentrate on your breathing to reach harmony and become as an innocent babe? ~ Can you clean the dark mirror within yourself and let nothing remain there? ~ Can you love the people and govern the state and do so without interference? ~ Can you enter and leave the realm of Non-being and let these actions take place by themselves? ~ Can the clear illumination radiate to all directions without your having knowledge of it? ~ Cultivate it, and nourish it, ~ Produce it, but do not possess it, ~ Labor on it, but do not depend on it, ~ Lead it, but do not manage it. ~ This is called the mystic attainment.

[10c38t] **Henry Wei** ~ It Can Be Done ~ Neng Wei ~ In harmonizing your hun and p'o to embrace the One, ~ Can you concentrate without deviating? ~ In attuning your breath to induce tenderness, ~ Can you become like a new-born babe? ~ In cleansing and purifying your Mystic Mirror, ~ Can you make it free from all stain? ~ In loving the people and ruling the state, ~ Can you practice non-interference? ~ When the Heavenly Gate opens and closes, ~ Can you play the part of the Female? ~ When your light shines forth in all directions, ~ Can you ignore it with perfect equanimity? ~ To produce things and nourish them, ~ To produce but not to claim ownership, ~ To act but not to presume on the result, ~ To lead but not to manipulate, - ~ This is called Mystic Virtue.

[10c39t] **Ha Poong Kim** ~ Rest your shining spirit and embrace the One. ~ Can you forever hold onto it? ~ Concentrate your breath and attain the utmost softness. ~ Can you become a baby? ~ Clean your mysterious mirror. ~ Can you keep it free of blemish? ~ Love the people and keep the state in peace. ~ Can you rule through no-action? ~ As the gate of Heaven opens and closes, ~ Can you play the female part? ~ As bright light reaches all four directions, ~ Can you remain unknowing? ~ To give people life and nurture them; ~ To give them life, without possessing them; ~ To rule them, without depending on them; ~ To lead them, without directing them - ~ This is called the mysterious Te.

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[10c40t] **Tao Huang** ~ Donning the spirit and soul, and drawing them into Oneness, ~ Can this come apart? ~ Gathering in Qi and making the body supple, ~ Is this not an infant? ~ Being clear-headed and eliminating any mystic vision, ~ Can even a speck exist? ~ Loving the people and governing the country, ~ Is this not inactive? ~ Opening and closing the Gate of Heaven, ~ Is this not the female? ~ Comprehending the four corners of the world, ~ Is this not knowledge? ~ Begetting and nourishing, ~ Begetting but not possessing, ~ Enhancing but not dominating. ~ This is Mysterious Action.

[10c41t] **Tang Zi-chang** ~ By keeping the body and soul balanced, they can not be split. ~ By soft breathing and being tender, one can be innocent. ~ By purifying the mind and broadening views, one can be free from errors. ~ By loving the people and serving the country, one should not interfere. ~ If one's mind is indecisive, one should make it inactive. ~ By thoroughly understanding all angles, one can discard dogmatism. ~ It gives life, nourishes them. ~ It produces all things but it does not possess them. ~ It provides everything for them but it does not take anything from them. ~ It leads them but does not lord over them. ~ This is called the "incomprehensive Virtues".

[10c42t] **Wing-tsit Chan** ~ Can you keep the spirit and embrace the One without departing from them? ~ Can you concentrate your vital force and achieve the highest degree of weakness like an infant? ~ Can you clean and purify your profound insight so it will be spotless? ~ Can you love the people and govern the state without knowledge (cunning)? ~ Can you play the role of the female in the opening and closing of the gates of Heaven? ~ Can you understand all and penetrate all without taking any action? ~ To produce things and to rear them, ~ To produce, but not to take possession of them, ~ To act, but not to rely on one's own ability, ~ To lead them, but not to master them - ~ This is called profound and secret virtue.

[10c91t] **И. И. Семененко** ~ Возможно ль, сохраняя душу и в объятиях с единым, с ними не расстаться? ~ Возможно ль, как младенцу, сосредоточивать дыхание и быть предельно мягким? ~ Возможно ли избавиться от недостатков, если добиться чистоты и зреть сокровенное? ~ Возможно ли без знаний любить народ и управлять страной? ~ Возможно ли без самки открыть или закрыть Небесные врата? ~ Возможно ль, находясь в бездействии, все ясно понимать? ~ Рождать и взращивать, ~ чему давать жизнь - не иметь, ~ на свои действия не опираться, ~ быть старшим, но не властвовать ~ - это зовется сокровенной добродетелью.

[10c92t] **А. А. Маслов** ~ Можно ли, соединив душу и плоть, объять Единое и не утратить это? ~ Можно ли, регулируя ци и становясь податливым, обрести состояние новорождённого? ~ Можно ли, отполировав сокровенное зеркало, не оставить на нём пятен? ~ Можно ли, любя народ и правя государством, пребывать в недеянии? ~ Можно ли, открывая и закрывая Небесные Врата, сохранять состояние самки? ~ Можно ли, постигнув четыре начала, пребывать вне знания? ~ Давать жизнь и вскармливать? ~ Давать жизнь и не обладать этим? ~ Действуя, не требовать воздаяния? ~ Взращивая, не править этим? ~ Это зовётся сокровенной Благостью.

[10c93t] **Е. А. Торчинов** ~ Соедини воедино души земные и дух небес, ~ Одно обними - и не смогут они ввек расстаться! ~ Сосредоточь пневму-ци и мягкость этим обрети - ~ тогда сумеешь уподобиться дитяте! ~ Зерцало темное от скверны омой - ~ и беспорочен стань душой! ~ Цени народ, страну в порядок приведи - ~ тогда недеяние осуществить ты сможешь! ~ Небесные врата то отверзаются, то затворяются - ~ узри начало женственное в них! ~ Поняв четыре принципа, ты можешь пребывать в неведении полном! ~ Дао рождает сущее и его питает. ~ Рождает, но им не обладает и действует, не замышляя преднамеренно. ~ Оно все взращивает, но ничем не повелевает, и это Сокровенной Силой-

Дэ зовется, знаю!

[10c94t] **А. Е. Лукьянов** ~ Если сопрячь тело и душу и заключить в одно-единое, ~ могут ли остаться [они] нераздельны? ~ Если грубое семя-энергию довести до мягкости, ~ можно ли обратиться новорожденным? ~ Если начисто устранить видение сокровенного первоначала, ~ можно ли избежать изъяна? ~ Если любить народ и управлять страной, можно ли быть незнающим? ~ Если небесные врата открываются и закрываются, ~ может ли не быть Самки [Поднебесной]? ~ Если прояснить все в пределах четырех сторон, можно ли не деять? ~ [Оно] рождает все, размножает все. ~ Порождающее и не обладающее [порожденным], ~ возделывающее и ни на что не опирающееся, ~ главенствующее и не карающее - ~ это и есть изначально-сокровенное Дэ.

[10c95t] **Ян Хин-шун** ~ Если душа и тело будут в единстве, можно ли сохранить его? ~ Если сделать дух мягким, можно ли стать [бесстрастным] подобно новорожденному? ~ Если созерцание станет чистым, возможны ли тогда заблуждения? ~ Можно ли любить народ и управлять страной, не прибегая к мудрости? ~ Возможны ли превращения в природе, если следовать мягкости? ~ Возможно ли осуществление недеяния, если познать все взаимоотношения в природе? ~ Создавать и воспитывать [сущее]; ~ создавая, не обладать [тем, что создано]; ~ приводя в движение, не прилагать к этому усилий; ~ руководя, не считать себя властелином - вот что называется глубочайшим дэ.

[10c96t] **Д. П. Конисси** ~ Душа имеет единство, поэтому она не делится (на части). ~ Кто вполне духовен, тот бывает смирен, как младенец. ~ Кто свободен от всякого рода знаний, тот никогда не будет болеть. ~ Кто любит народ и управляет им, тот должен быть бездеятельным. ~ Кто хочет открыть небесные ворота, тот должен быть как самка. ~ Кто делает вид, что много знает и ко всему способен, тот ничего не знает и ни к чему не способен. ~ Кто производит (вещь) и постоянно держит ее, тот ничего не имеет. ~ Не хвалиться тем, что сделано, не начальствовать над другими, превосходя их, называется небесною добродетелью.

[10c97t] **В. В. Малявин** ~ Пестуй душу, обнимай Единое - можешь ли не терять их? ~ Сосредоточь дух, приди к мягкости - можешь ли быть как младенец? ~ Очищай сокровенное зеркало - можешь ли быть без изъяна? ~ Люби народ, блюди порядок в царстве - можешь ли пребывать в недеянии? ~ Небесные врата отворяются и затворяются - можешь ли быть женственным? ~ Постигай все в четырех пределах - можешь ли обойтись без знания? ~ Порождает и вскармливает, ~ Все рождает и ничем не обладает. ~ Всему поспешествует, а не ищет в том опоры, ~ Всех старше, а ничем не повелевает: ~ Вот что зовется сокровенным совершенством.

[10c98t] **Б. Б. Виногродский** ~ Практикуя осознание единности духовного и физического начал, способен ли пребывать в состоянии отсутствия рассеяния? ~ Концентрируя дыхание-ци, устремляясь к мягкости, способен ли быть в состоянии младенца? ~ Совершенствуя и очищая мистическое видение, способен ли быть в состоянии отсутствия изъянов? ~ В любви к народу и управлении государством, способен ли пребывать в состоянии отсутствия знаний? ~ Когда открываются и закрываются Небесные врата, способен ли быть в состоянии отсутствия иньской асимметрии? ~ Стремясь к полному постижению четырех пределов, способен ли пребывать в состоянии отсутствия осуществления? ~ Порождают и накапливают. ~ Порождая, не вступай в отношения обладания. ~ Осуществляя, не отождествляйся. ~ Возрастая, не главенствуй. ~ Это определяется: ~ Мистическая Потенция.

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PSEUDO-CHAPTER **Eleven**

[11c01t] **Robert G. Henricks** ~ Thirty spokes unite in one hub; ~ It is precisely where there is nothing, that we find the usefulness of the wheel. ~ We fire clay and make vessels; ~ It is precisely where there's no substance, that we find the usefulness of clay pots. ~ We chisel out doors and windows; ~ It is precisely in these empty spaces, that we find the usefulness of the room. ~ Therefore, we regard having something as beneficial; ~ But having nothing as useful.

[11c02t] **John C. H. Wu** ~ THIRTY spokes converge upon a single hub; ~ It is on the hole in the center that the use of the cart hinges. ~ We make a vessel from a lump of clay; ~ It is the empty space within the vessel that makes it useful. ~ We make doors and windows for a room; ~ But it is these empty spaces that make the room livable. ~ Thus, while the tangible has advantages, ~ It is the intangible that makes it useful.

[11c03t] **D. C. Lau** ~ Thirty spokes share one hub. ~ Adapt the nothing therein to the purpose in hand, and you will have the use of the cart. ~ Knead clay in order to make a vessel. ~ Adapt the nothing therein to the purpose in hand, and you will have the use of the vessel. ~ Cut out doors and windows in order to make a room. ~ Adapt the nothing therein to the purpose in hand, and you will have the use of the room. ~ Thus what we gain is Something, yet it is by virtue of Nothing that this can be put to use.

[11c04t] **R. L. Wing** ~ Thirty spokes converge at one hub; ~ What is not there makes the wheel useful. ~ Clay is shaped to form a vessel; ~ What is not there makes the vessel useful. ~ Doors and windows are cut to form a room; ~ What is not there makes the room useful. ~ Therefore, take advantage of what is there, By making use of what is not.

[11c05t] **Ren Jiyu** ~ Thirty spokes are united in one nave to make a wheel, ~ But it is on the hole of the nave that the use of the carriage depends. ~ Clay is mixed to mold a utensil, ~ But it is on its empty space that the use of utensils depends. ~ Doors and windows are cut out to form a room, ~ But it is on the vacancy within, that the use of the room depends. ~ Therefore, the advantage existence brings to people rests exclusively upon the decisive role of nonexistence.

[11c06t] **Gia-fu Feng** ~ Thirty spokes share the wheel's hub; ~ It is the center hole that makes it useful. ~ Shape clay into a vessel; ~ It is the space within that makes it useful. ~ Cut doors and windows for a room; ~ It is the holes which make it useful. ~ Therefore profit comes from what is there; ~ Usefulness from what is not there.

[11c07t] **Lok Sang Ho** ~ Thirty spokes make a wheel. ~ Forget about the spokes, ~ And we have the use of the wheel. ~ Working clay in the right way can produce a bowl. ~ Forget about the clay, ~ And we have the use of the bowl. ~ Carve a room off the side of a hill, ~ Forget about the hill, ~ And we have the use of the room. ~ We lay our hands on all kinds of materials for our advantage. ~ Yet we do not possess any of these materials ~ when we actually use their services.

[11c08t] **Xiaolin Yang** ~ A wooden wheel has thirty spokes: ~ Carve out the center to make it useful for a carriage. ~ A piece of clay is used to make a container: ~ Take out some clay from the middle to form a pot. ~ A house has four walls: ~ Empty the inside to make a room. ~ Therefore, having materials provides the

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resources, ~ But getting rid of some of it makes the materials useful.

[11c09t] **Walter Gorn Old**, THE USE OF NOTHING ~ The thirty spokes of a carriage wheel uniting at the nave are made useful by the hole in the centre, where nothing exists. ~ Vessels of moulded earth are useful by reason of their hollowness. ~ Doors and windows are useful by being cut out. ~ A house is useful because of its emptiness. ~ Existence, therefore, is like unto gain, but Non-Existence to use.

[11c10t] **James Legge** ~ The thirty spokes unite in the one nave; ~ but it is on the empty space (for the axle), that the use of the wheel depends. ~ Clay is fashioned into vessels; ~ but it is on their empty hollowness, that their use depends. ~ The door and windows are cut out (from the walls) to form an apartment; ~ but it is on the empty space (within), that its use depends. ~ Therefore, what has a (positive) existence serves for profitable adaptation, and what has not that for (actual) usefulness.

[11c11t] **David Hinton** ~ Thirty spokes gathered at each hub: absence makes the cart work. ~ A storage jar fashioned out of clay: absence makes the jar work. ~ Doors and windows cut in a house: absence makes the house work. ~ Presence gives things their value, but absence makes them work.

[11c12t] **Chichung Huang** ~ Thirty spokes share a hub; ~ In its nothingness ~ Rests the carriage's usefulness. ~ One burns clay to make a pot; ~ In its nonbeing ~ Rests the clay pot's usefulness. ~ One cuts out doors and windows; ~ In its nonbeing ~ Rests the room's usefulness. ~ Therefore, being provides the advantage; ~ Nonbeing provides the usefulness.

[11c13t] **Ellen M. Chen** ~ Thirty spokes share one hub to make a wheel. ~ Through its non-being (wu), ~ There is (yu) the use (yung) of the carriage. ~ Mold clay into a vessel (ch'i). ~ Through its non-being (wu), ~ There is (yu) the use (yung) of the vessel. ~ Cut out doors and windows to make a house. ~ Through its non-being (wu), ~ There is (yu) the use (yung) of the house. ~ Therefore in the being (yu-chih) of a thing, ~ There lies the benefit (li). ~ In the non-being (wu-chih) of a thing, ~ There lies its use (yun).

[11c14t] **Lee Sun Chen Org** ~ A wheel was made through the process of assembling thirty spokes together, by befitting each spoke into individual holes (on the hub); ~ This illustrates that the holes (emptiness) are useful means in making carts; ~ A kitchen utensil (bowl) was made, because a hole was perforated (emptiness was created) in the middle of a lump of [solid] clay; ~ This again is an example that emptiness is useful for the shaping of a container; ~ Part of the solid walls of a room were cut out open so these openings could be used for either windows or doors; ~ Once again it is an example that emptiness (the voided sections of the wall) is useful in the completion of a room. ~ Accordingly: ~ Existence (Being) is advantageous; ~ While void (not to have the existence; Nothingness) is useful (significant) too.

[11c15t] **Tien Cong Tran** ~ Thirty spokes converge upon one hub; but it is the center hole that is the use of the cart. ~ We shape a lump of clay into a vessel; but it is the empty space within the vessel that is its use. ~ We make doors and windows for a chamber; but it is the empty space within it that is its use. ~ Thus, while the beings are profitable, the non-being is useful.

[11c16t] **Thomas Z. Zhang** ~ Thirty spokes connected to one hub with a hole (for shaft), can be used as a wheel. ~ Using clay to make a concave pottery, it can be used as a container. ~ Buildings with doors and windows can be houses. ~ Therefore, solidness provides the utility, and hollowness makes things useful.

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[11c17t] **Arthur Waley** ~ We put thirty spokes together and call it a wheel; ~ But it is on the space where there is nothing that the usefulness of the wheel depends. ~ We turn clay to make a vessel; ~ But it is on the space where there is nothing that the usefulness of the vessel depends. ~ We pierce doors and windows to make a house; ~ And it is on these spaces where there is nothing that the usefulness of the house depends. ~ Therefore just as we take advantage of what is, we should ~ recognize the usefulness of what is not.

[11c18t] **Richard John Lynn** ~ Thirty spokes share one hub. ~ It is exactly where there is nothing of it that the functionality of the wheel resides. ~ Mix clay with water to make a vessel. ~ It is exactly where there is nothing of it that the functionality of the vessel resides. ~ Cut doors and windows to make a room. ~ It is exactly where there is nothing of it that the functionality of the room resides. ~ Therefore this is how what is there provides benefit and how what is not there provides functionality.

[11c19t] **Lin Yutang** ~ THE UTILITY OF NOT-BEING ~ Thirty spokes unite around the nave; ~ From their not-being (loss of their individuality) ~ Arises the utility of the wheel. ~ Mold clay into a vessel; ~ From its not-being (in the vessel's hollow) ~ Arises the utility of the vessel. ~ Cut out doors and windows in the house(-wall), ~ From their not-being (empty space) arises the utility of the house. ~ Therefore by the existence of things we profit. ~ And by the non-existence of things we are served.

[11c20t] **Victor H. Mair** ~ Thirty spokes converge on a single hub, ~ but it is in the space where there is nothing that the usefulness of the cart lies. ~ Clay is molded to make a pot, ~ but it is in the space where there is nothing that the usefulness of the clay pot lies. ~ Cut out doors and windows to make a room, ~ but it is in the spaces where there is nothing that the usefulness of the room lies. ~ Therefore, ~ Benefit may be derived from something, but it is in nothing that we find usefulness.

[11c21t] **Tolbert McCarroll** ~ Thirty spokes connect to the wheel's hub; ~ yet, it is the center hole that makes it useful. ~ Clay is shaped into a vessel; ~ yet, it is the emptiness within that makes it useful. ~ Doors and windows are cut for a room; ~ yet it is the space where there is nothing that makes it useful. ~ Therefore, ~ though advantage comes from what is; ~ usefulness comes from what is not.

[11c22t] **David H. Li** ~ Thirty spokes share one hub. ~ The hollow in the hub expresses the carriage's usefulness. ~ With clay, a vessel is molded. ~ The hollow within expresses the vessel's usefulness. ~ With doors and windows, a room is formed. ~ The hollow within expresses the room's usefulness. ~ Thus, visible provides the facility; hollow expresses its usefulness.

[11c23t] **Yasuhiko Genku Kimura** ~ Thirty spokes share a hub; ~ The usefulness of the cart ~ lies in the space where there is nothing. ~ Clay is kneaded into a vessel; ~ The usefulness of the vessel ~ lies in the space where there is nothing. ~ A room is created by cutting out doors and windows; ~ The usefulness of the room ~ lies in the space where there is nothing. ~ Therefore, ~ The benefit of things lies in the usefulness of nothing.

[11c24t] **Chou-Wing Chohan** ~ Thirty spokes unite in the middle of the wheel, ~ And because of the part between them where nothing exists, ~ We enjoy the use of the carriage wheel. ~ Clay is formed into bowls and vessels, ~ And because of the hollow in it where nothing exists, ~ We use them as vessels. ~ Doors and windows are cut into the walls of the house, ~ And since they are empty space, we can use them. ~ Therefore, on the one hand, we have the advantage of what exists, ~ And, on the other, we utilize the non-existent. ~ Without that which does not exist, we cannot take advantage of the wheel, the vessel, or the house. ~ Without wooden

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spokes, clay, and walls, we cannot take advantage of the space they contain. ~ Ultimately, existence and non-existence coexist and are intertwined.

[11c25t] **Man-Ho Kwok** ~ Thirty spokes on a cartwheel ~ Go towards the hub that is the centre ~ - but look, there is nothing at the centre and that is precisely why it works! ~ If you mould a cup you have to make a hollow: ~ it is the emptiness within it that makes it useful. ~ In a house or room it is the empty spaces ~ - the doors, the windows - that make it useable. ~ They all use what they are made of to do what they do, ~ but without their nothingness they would be nothing.

[11c26t] **Gu Zhengkun** ~ Thirty spokes share one hub. ~ It is just the space (the Nothingness) between them ~ That makes a cart function as a cart. ~ Knead clay to make a vessel ~ And you find within it the space ~ That makes a vessel as a vessel. ~ To build a house with doors and windows ~ And you find within them the space ~ That makes a house function as a house. ~ Hence the Being (substance) can provide a condition ~ Under which usefulness is found, ~ But the Nothingness (space) is the usefulness itself.

[11c27t] **Chao-Hsiu Chen** ~ Thirty spokes share one hub, yet the spokes and the hub cannot make use of the carriage. ~ Mix water, mud and earth and they can be shaped into a vessel, yet they cannot make use of the vessel itself. ~ Cut out windows and doors to create a room, yet they cannot make use of the room itself. ~ Therefore take the useful as the useless, the useless as the useful.

[11c28t] **Liu Qixuan** ~ Thirty strokes radiate from the axle, ~ And there is a good working cart when it is empty. ~ Clay is given shapes for holding things, ~ And there is a good working ware when it is not full. ~ Windows and doors have been made, ~ And there is a good working house when it is not occupied. ~ Therefore, in general principle, ~ Seeking after being is for profit, ~ Keeping non-being is for use.

[11c29t] **Shi Fu Hwang** ~ The Utility of The Void ~ Lao Tze says, ~ It takes thirty spokes to share one nave. ~ Because a nave is a void space, we can have the use of the cart. ~ People knead clay to make a bowl. ~ Because a bowl is void in the center, we can use the bowl. ~ People cut out of a wall to make a door and a window. ~ Because they are void spaces, we can have the use of apartments. ~ Thus, this is something we can gain, that the positive existence shall serve for profitable adaption, ~ and that which has no existence shall serve for its purpose.

[11c30t] **Ch'u Ta-Kao** ~ Thirty spokes unite in one nave, ~ And because of the part where nothing exists we have the use of a carriage wheel. ~ Clay is moulded into vessels, ~ And because of the space where nothing exists we are able to use them as vessels. ~ Doors and windows are cut out in the walls of a house, ~ And because they are empty spaces, we are able to use them. ~ Therefore, on the one hand we have the benefit of existence, and on the other, we make use of non-existence.

[11c31t] **Paul J. Lin** ~ Thirty spokes converge in a nave; ~ just because of its nothingness [void] the usefulness of the cart exists. ~ Molded clay forms a vessel; ~ just because of its nothingness [hollowness] the usefulness of the utensil exists. ~ Doors and windows are cut into a house; ~ just because of their nothingness [emptiness] the usefulness of the house exists. ~ Therefore, profit from that which exists and utilize that which is absent.

[11c32t] **Michael LaFargue** ~ Thirty spokes unite in one hollow hub - ~ in this 'nothing' lies the wheel's usefulness. ~ Knead clay to make a jar - ~ in its 'nothing' lies the jar's usefulness. ~ Cut out doors and

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windows in making a house - ~ in their 'nothing' lies the house's usefulness. ~ Yes: ~ 'Being' makes for profit, ~ 'Nothing' makes for usefulness.

[11c33t] **Cheng Lin** ~ Thirty spokes share the space of one nave. ~ The substance and the void are both essential to the usefulness of a carriage. ~ Clay is moulded to make vessels. ~ The substance and the void are both essential to the usefulness of a vessel. ~ Doors and windows are hewn in a house. ~ The substance and the void are both essential to the usefulness of a house. ~ Thus, the presence of something may prove beneficial, just as the absence of something may prove useful.

[11c34t] **Yi Wu** ~ Join thirty spokes at one hub; ~ in its emptiness, the carriage has its use. ~ Mold clay into a vessel; ~ in its emptiness, the vessel has its use. ~ Make doors and windows for a room; ~ in its emptiness, the room has its use. ~ Therefore, to have existence is beneficial; ~ not to have it is useful.

[11c35t] **Han Hiong Tan** ~ Thirty spokes come together at the hub. ~ The empty hub houses the axle of the wheel, and this allows the cart to move. ~ You mould clay to make utensils. ~ The empty space of the container makes it useful. ~ While building a house, you put in windows and doors. ~ The empty space gives us the room to use. ~ The substantial part creates the space, and thus provides us the benefit. ~ However, it is in the empty space that the actual utility lies.

[11c36t] **Hua-Ching Ni** ~ Thirty spokes together make a wheel for a cart. ~ It is the empty space in the center which enables it to be used. ~ Mold clay into a vessel; ~ it is the emptiness within that creates the usefulness of the vessel. ~ Cut out doors and windows in a house; ~ it is the empty space inside that creates the usefulness of the house. ~ Thus, what we have may be something substantial, ~ but its usefulness lies in the unoccupied, empty space. ~ The substance of your body is enlivened by maintaining the part of you that is unoccupied.

[11c37t] **Chang Chung-yuan** ~ Thirty spokes are joined at the hub. ~ From their non-being arises the function of the wheel. ~ Lumps of clay are shaped into a vessel. ~ From their non-being arises the function of the vessel. ~ Doors and windows are constructed together to make a chamber. ~ From their non-being arises the function of the chamber. ~ Therefore, as individual beings, these things are useful materials. ~ Constructed together in their non-being, they give rise to function.

[11c38t] **Henry Wei** ~ Utility of Non-Being ~ Wu Yung ~ Thirty spokes converge on the nave of a wheel: ~ It is where there is non-being (hollow space) ~ That the usefulness of the wheel lies. ~ Clay is molded into a vessel: ~ It is where there is non-being ~ That the usefulness of the vessel lies. ~ Doors and windows are hewn out to make a room: ~ It is where there is non-being ~ That the usefulness of the room lies. ~ Therefore, while being is valuable, ~ It is non-being that is useful.

[11c39t] **Ha Poong Kim** ~ Thirty spokes share one hub; ~ On its non-being depends the usefulness of the wheel. ~ You make a vessel, kneading clay; ~ On its non-being depends the usefulness of the vessel. ~ You make a room, carving out doors and windows; ~ On its non-being depends the usefulness of the room. ~ Therefore, being's advantage ~ Is non-being's usefulness.

[11c40t] **Tao Huang** ~ Thirty spokes join at one hub, ~ Yet it is the emptiness inside the hub that makes the vehicle useful; ~ Clay is molded into a vessel, ~ Yet it is the hollowness that makes the vessel useful; ~ Windows and doors are cut out, ~ Yet it is their empty space that makes the room usable. ~ So, any having

makes for excess, ~ Any not-having makes for usefulness.

[11c41t] **Tang Zi-chang** ~ To combine two thirty-spoke wheels makes a cart. ~ Where there is a capacity in it, it possesses the function of a cart. ~ A lump of clay can be made into pottery. ~ Where there is a capacity within it, it possesses the function of a vessel. ~ A house is built with windows and doors. ~ Where there is a capacity in it, it possesses the function of a house. ~ Thus to possess a thing is for its utility, while its capacity is its function.

[11c42t] **Wing-tsit Chan** ~ Thirty spokes are united around the hub to make a wheel, ~ But it is on its non-being that the utility of the carriage depends. ~ Clay is molded to form a utensil, ~ But it is on its non-being that the utility of the utensil depends. ~ Doors and windows are cut out to make a room, ~ But it is on its non-being that the utility of the room depends. ~ Therefore turn being into advantage, and turn non-being into utility.

[11c91t] **И. И. Семененко** ~ Ступицу окружают 30 спиц, но пользоваться повозкой позволяет пустота отверстия в ступице. ~ Мнут глину, чтобы вылепить сосуд, но пользоваться сосудом позволяет его пустота. ~ Строя дом, проделывают дверь и окна, но пользоваться домом позволяет его пустота. ~ Приносит пользу то, что в них имеется, но пользоваться ими позволяет то, чего в них нет.

[11c92t] **А. А. Маслов** ~ Тридцать спиц соединяются в одной ступице. ~ Использование же повозки обуславливается пустотой между ними. ~ Для того, чтобы изготовить сосуд, размешивают глину. ~ Использование же сосуда обуславливается пустотой в нём. ~ Для того, чтобы соорудить жилище, прорубают двери и окна. ~ Использование же жилища обуславливается пустотой в нём. ~ Поэтому ту выгоду, которую получаем благодаря "наличию", мы можем использовать лишь благодаря "отсутствию".

[11c93t] **Е. А. Торчинов** ~ Тридцать спиц вместе - одно колесо. ~ Но то, что в нем - отсутствие, определяет наличие возможности использования телеги. ~ Стенки из глины - это сосуд. ~ Но то, что в нем - отсутствие, определяет наличие возможности использования сосуда. ~ В стенах пробиты окна и двери - это дом. ~ Но то, что в нем - отсутствие, определяет наличие возможности использования дома. ~ Поэтому наличие чего-либо определяет характер использования вещи, а отсутствие - принципиальную возможность использовать ее.

[11c94t] **А. Е. Лукьянов** ~ Тридцать спиц сходятся в одной ступице, а используется она в колесе за счет своего небытия и бытия (пустоты и полноты). ~ Формуют глину, чтобы изготовить сосуд, а используется он за счет своего небытия и бытия. ~ Пробивают окна и двери, чтобы устроить жилище, а используется оно за счет своего небытия и бытия. ~ Следовательно: ~ бытием приносится польза, небытием создается использование.

[11c95t] **Ян Хин-шун** ~ Тридцать спиц соединяются в одной ступице, [образуя колесо], ~ но употребление колеса зависит от пустоты между [спицами]. ~ Из глины делают сосуды, ~ но употребление сосудов зависит от пустоты в них. ~ Пробивают двери и окна, чтобы сделать дом, ~ но пользование домом зависит от пустоты в нем. ~ Вот почему полезность [чего-либо] имеющегося зависит от пустоты.

[11c96t] **Д. П. Конисси** ~ Тридцать спиц соединяются в одной ступице (колесницы), но если они недостаточны для предназначенной цели, то их можно употребить для другой (воза). ~ Из глины делают домашний сосуд; ~ но если она недостаточна для известной цели, то годится для другой. ~ Связывая

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рамы и двери, устраивают дом; ~ но если они недостаточны для этого, то из них можно делать домашнюю утварь. ~ Отсюда видно, что если вещь не годна для одной цели, то можно употребить ее для другой.

[11c97t] **В. В. Малявин** ~ Тридцать спиц колеса сходятся в одной ступице, ~ Но польза от колеса в том, что в ступице нет ничего. ~ Лепят из глины сосуд, ~ Но польза от сосуда в том, что внутри него нет ничего. ~ Прорезывают окна и двери, чтобы получился дом: ~ А польза от дома там, где дома нет. ~ Поистине: ~ То, что имеешь, приносит выгоду. ~ А то, чего не имеешь, приносит пользу.

[11c98t] **Б. Б. Виногродский** ~ Тридцать спиц сходятся в одной ступице. ~ Наличие в ней отсутствия делает возможным функциональное применение повозки. ~ Придают форму глине, изготовляя утварь. ~ Наличие в ней отсутствия делает возможным функциональное применение утвари. ~ Прорубают двери и окна, делая комнату. ~ Наличие в ней отсутствия делает возможным функциональное применение комнаты. ~ Причинность: ~ Наличие - посредством этого осуществляют использование плодов. ~ Отсутствие - посредством этого осуществляют функциональное применение.

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PSEUDO-CHAPTER **Twelve**

[12c01t] **Robert G. Henricks** ~ The five colors cause one's eyes to go blind. ~ Racing horses and hunting cause one's mind to go mad. ~ Goods that are hard to obtain pose an obstacle to one's travels. ~ The five flavors confuse one's palate. ~ The five tones cause one's ears to go deaf. ~ Therefore, in the government of the Sage: ~ He's for the belly and not for the eyes. ~ Thus he rejects that and takes this.

[12c02t] **John C. H. Wu** ~ THE five colours blind the eye. ~ The five tones deafen the ear. ~ The five flavours cloy the palate. ~ Racing and hunting madden the mind. ~ Rare goods tempt men to do wrong. ~ Therefore, the Sage takes care of the belly, not the eye. ~ He prefers what is within to what is without.

[12c03t] **D. C. Lau** ~ The five colours make man's eyes blind; ~ The five notes make his ears deaf; ~ The five tastes injure his palate; ~ Riding and hunting ~ Make his mind go wild with excitement; ~ Goods hard to come by ~ Serve to hinder his progress. ~ Hence the sage is ~ For the belly ~ Not for the eye. ~ Therefore he discards the one and takes the other.

[12c04t] **R. L. Wing** ~ The five colors will blind one's eye. ~ The five tones will deafen one's ear. ~ The five flavors will jade one's taste. ~ Racing and hunting will derange one's mind. ~ Goods that are hard to get will obstruct one's way. ~ Therefore, Evolved Individuals ~ Regard the center and not the eye. ~ Hence they discard one and receive the other.

[12c05t] **Ren Jiyu** ~ Iridescent colours cause blindness. ~ Beautiful music causes deafness. ~ Delicious food causes loss of taste. ~ Racing and hunting cause madness. ~ Rare goods tempt people to rob and steal. ~ Therefore the sage only wants to feed the people rather than to dazzle them. ~ That's why he goes for the former and turns down the latter.

[12c06t] **Gia-fu Feng** ~ The five colors blind the eye. ~ The five tones deafen the ear. ~ The five flavors dull the taste. ~ Racing and hunting madden the mind. ~ Precious things lead one astray. ~ Therefore the sage is guided by what he feels and not by what he sees. ~ He lets go of that and chooses this.

[12c07t] **Lok Sang Ho** ~ Just as the five colors that we see can blind us, ~ So the five sounds that we hear can deafen us, ~ And the five tastes that we taste can dull our sense of taste. ~ As we hunt and chase after a moving target, our minds go wild. ~ So goods that are difficult to get become hurdles in our life journey. ~ For this reason the Sage seeks to fill only the true needs("the needs of the stomach") ~ Rather than to satisfy his senses("the needs of the eyes"). ~ He gives up the one, ~ And gains the other.

[12c08t] **Xiaolin Yang** ~ Too much color makes one blind; ~ Too much sound makes one deaf; ~ Too much flavor makes one lose his appetite. ~ Horse racing and hunting makes one's heart wild; ~ Scarce and valuable things makes one want to steal. ~ Therefore, great men made people value basic needs, not luxuries. ~ So, they kept the former and threw away the latter.

[12c09t] **Walter Gorn Old**, SHUTTING THE DOORS ~ Light will blind a man, sound will make him deaf, taste will ruin his palate, the chase will make him wild, and precious things will tempt him. ~ Therefore does the wise man provide for the soul and not for the senses. ~ He ignores the one and takes the other with both hands.

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[12c10t] **James Legge** ~ Colour's five hues from th' eyes their sight will take; ~ Music's five notes the ears as deaf can make; ~ The flavours five deprive the mouth of taste; ~ The chariot course, and the wild hunting waste ~ Make mad the mind; and objects rare and strange, ~ Sought for, men's conduct will to evil change. ~ Therefore the sage seeks to satisfy (the craving of) the belly, and not the (insatiable longing of the) eyes. ~ He puts from him the latter, and prefers to seek the former.

[12c11t] **David Hinton** ~ The five colors blind eyes. ~ The five tones deafen ears. ~ The five tastes blur tongues. ~ Fast horses and breathtaking hunts make minds wild and crazy. ~ Things rare and expensive make people lose their way. ~ That's why a sage tends to the belly, not the eye, always ignores that and chooses this.

[12c12t] **Chichung Huang** ~ The five colors make people's eyes blind; ~ Galloping and hunting make people's heart go wild; ~ Goods hard to come by make people's acts injurious. ~ The five flavors make people's mouth numb; ~ The five notes make people's ears deaf. ~ Hence, when the sage man ruled, ~ He supported the stomach, but not the eye. ~ Therefore, he abandoned that and chose this.

[12c13t] **Ellen M. Chen** ~ The five colors blind a person's eyes; ~ The five musical notes deafen a person's ears; ~ The five flavors ruin a person's taste buds. ~ Horse-racing, hunting and chasing, ~ Drive a person's mind (hsin) to madness. ~ Hard-to-get goods, ~ Hinder a person's actions. ~ Therefore the sage is for the belly, not for the eyes. ~ Therefore he leaves this and chooses that.

[12c14t] **Lee Sun Chen Org** ~ If a person is shown five (many) colors [around the same time], he will be so confused that he would become blind to colors [temporarily]; ~ If a person is presented with multiple sounds [simultaneously], he will be so perplexed that he is [virtually] deafened [to their distinctions]; ~ If a person tastes various flavors [within short intervals], he would be so confused that his tongue will be numbed; ~ If a person indulges in racing and hunting by riding on horses, he will lose his serenity through such frenzy; ~ If an individual [is inspired to] be satisfied with nothing less to hard-to-get goods, he will sacrifice common decency [for his costly tantalization]. ~ Therefore, when a Sage governs, he is concerned more about filling up people's stomachs (satisfying their basic needs) than about pleasing their eyes (sensual and non-essential needs); ~ He rejects that (the appearance), but accepts this (the substance).

[12c15t] **Tien Cong Tran** ~ The five colors blind the eye. ~ The five tones deafen the ear. ~ The five flavors cloy the palate. ~ Racing and hunting madden the mind. ~ Rare goods tempt men to do wrong. ~ Therefore, the sage takes care of the belly, not the eye. ~ He prefers what is within to what is without.

[12c16t] **Thomas Z. Zhang** ~ Five colors harm the eyes. ~ Five tones impair the ear. ~ Five flavors numb the taste. ~ Horse racing and hunting make people exuberant. ~ Hard-to-get things burden people. ~ Therefore, the sage seeks inner satisfaction, rather than showy appearance. ~ That is, emphasizing what is on the inside, instead of what is on the outside.

[12c17t] **Arthur Waley** ~ The five colours confuse the eye, ~ The five sounds dull the ear, ~ The five tastes spoil the palate. ~ Excess of hunting and chasing ~ Makes minds go mad. ~ Products that are hard to get ~ Impede their owner's movements. ~ Therefore the Sage ~ Considers the belly not the eye. ~ Truly, 'he rejects that but takes this'.

[12c18t] **Richard John Lynn** ~ The five colors make one's eyes blind; ~ the five notes make one's ears deaf; ~ the

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five flavors make one's mouth fail; ~ and sport hunting on horseback makes one's heart/mind go crazy. ~ Goods hard to get cause one to travel the road to harm. ~ This is why the sage provides for the belly but not for the eye. ~ Thus he rejects the one and keeps the other.

[12c19t] **Lin Yutang** ~ THE SENSES ~ The five colors blind the eyes of man; ~ The five musical notes deafen the ears of man; ~ The five flavors dull the taste of man; ~ Horse-racing, hunting and chasing madden the minds of man; ~ Rare, valuable goods keep their owners awake at night. ~ Therefore the Sage: ~ Provides for the belly and not for the eye. ~ Hence, he rejects the one and accepts the other.

[12c20t] **Victor H. Mair** ~ The five colors ~ make a man's eyes blind; ~ Horseracing and hunting ~ make a man's mind go mad; ~ Goods that are hard to obtain ~ make a man's progress falter; ~ The five flavors ~ make a man's palate dull; ~ The five tones ~ make a man's ears deaf. ~ For these reasons, ~ In ruling, the sage ~ attends to the stomach, not to the eye. ~ Therefore, ~ He rejects the one and adopts the other.

[12c21t] **Tolbert McCarroll** ~ The five colors blind the eye. ~ The five notes deafen the ear. ~ The five flavors dull the palate. ~ Racing and hunting drive the heart wild. ~ Goods that are hard to obtain hinder the journey. ~ Therefore, ~ the True Person is guided more by the belly than the eye, ~ and prefers this within to that without.

[12c22t] **David H. Li** ~ Five colors blind the eye; ~ Five tones deafen the ear; ~ Five flavors dull the palate. ~ Prancing and hunting render one restless; ~ Rare goods render one senseless. ~ Thus, ~ a sage aims at the stomach and not at the eye, discarding the latter in favor of the former.

[12c23t] **Yasuhiko Genku Kimura** ~ The five colors blind the inner eye. ~ The five tones deafen the inner ear. ~ The five flavors dull the inner tongue. ~ In pursuit of outer pleasures, ~ Racing and hunting madden the inner mind, ~ Rare goods obstruct inner progress. ~ Therefore, ~ The sage attends to that which is within, not that which is without. ~ He lives from the center, not from the periphery.

[12c24t] **Chou-Wing Chohan** ~ The five colors blind a person's sight. ~ The five sounds deafen a person's hearing. ~ The five tastes dull a person's palate. ~ Races and hunting trips make a person wild. ~ Things that are hard to attain are detrimental to a person's conduct. ~ For this reason, the sage ~ Prepares his food according to the size of his stomach and not according to the size of his eyes. ~ He rejects surfeit, and opts for less.

[12c25t] **Man-Ho Kwok** ~ The five colours blind the eye; ~ The five notes deafen the ear; ~ The five tastes deaden the mouth; ~ Riding the chase on horseback over the fields drives you crazy when you overdo it; ~ And wanting what's precious you do what distorts your being. ~ The sage knows this in his gut, ~ And is guided by his instinct and not by what his eyes want.

[12c26t] **Gu Zhengkun** ~ The five colours make man blind; ~ The five sounds make man deaf; ~ The five tastes make man lose his sense of taste; ~ Riding and hunting make man wild with excitement; ~ Rare goods goad man into stealing; ~ Thus the sage does not satisfy his eyes with colours ~ But satisfy his stomach with enough food. ~ He discards the former and takes the latter.

[12c27t] **Chao-Hsiu Chen** ~ The five colours blind man's eye. ~ The five tones deafen man's ears. ~ The five flavours dull man's taste. ~ Riding and hunting drive man's mind mad. ~ Precious goods alter man's behaviour. ~ Therefore the sage tries to fill the belly (the virtuous character) and not the eyes (the gateway to

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the emotions). ~ And so he discards one and keeps the other.

[12c28t] **Liu Qixuan** ~ Loud colors blind the eye. ~ Wild hunting maddens the mind. ~ Precious objects cause thefts. ~ Delicious food confuses the taste. ~ Beautiful sounds deafen the ear. ~ That's why wise politics chooses the essentials ~ In all its matters ~ Instead of contriving impressive shows.

[12c29t] **Shi Fu Hwang** ~ Senses ~ Lao Tze says, ~ A variety of colors (five colors) can blind the eyes. ~ A variety of sounds (five tones) can deafen the ears. ~ A mixture of flavors (five flavors) can vitiate the mouth of taste. ~ Hunting and horse chasing will make men's minds wild with excitement. ~ Goods hard to procure will bring character with harm. ~ Hence, the sage seeks to satisfy one's belly, rather than one's eyes. ~ Of the former one he does approve, of the latter he does reject.

[12c30t] **Ch'u Ta-Kao** ~ The five colours will blind a man's sight. ~ The five sounds will deaden a man's hearing. ~ The five tastes will spoil a man's palate. ~ Chasing and hunting will drive a man wild. ~ Things hard to get will do harm to a man's conduct. ~ Therefore the Sage makes provision for the stomach and not for the eye. ~ He rejects the latter and chooses the former.

[12c31t] **Paul J. Lin** ~ The five colors blind man's eyes. ~ The five notes deafen his ears. ~ The five tastes spoil his palate. ~ The chase and the hunt make his heart go mad. ~ The rare treasures constrain his actions. ~ Therefore, the Sage provides for the belly and not for the eyes; ~ He rejects that to prefer this.

[12c32t] **Michael LaFargue** ~ The five colors make people's eyes go blind, ~ the five tones make people's ears go deaf, ~ the five flavors make people's mouths turn sour. ~ Galloping and racing, hunting and chasing, ~ make people's minds go mad. ~ Goods hard to come by corrupt people's ways. ~ And so the Wise Person: ~ Goes by the belly, not by the eye. ~ Yes: ~ He leaves 'that' aside, and attends to 'this'.

[12c33t] **Cheng Lin** ~ The five colours blind the eyes of man. ~ The five tones deafen the ears of man. ~ The five flavours vitiate the palate of man. ~ The pursuit of pleasures deranges the mind of man. ~ The love for wealth perverts the conduct of man. ~ Wherefore the Sage attends to the inner self, and not to the outward appearance.

[12c34t] **Yi Wu** ~ The five colors cause people's eyes to become blind. ~ The five tones cause people's ears to become deaf. ~ The five flavors cause people's mouths to become taste-less. ~ Racing and hunting cause people's minds to become mad. ~ Rare goods cause people's actions to become obstructed. ~ Therefore, the sage is for the belly, not for the eye. ~ He renounces that and takes this.

[12c35t] **Han Hiong Tan** ~ Excessive colours impair your sight. ~ Excessive noise affects your hearing. ~ Excessive tastes will dull your taste buds. ~ Galloping and hunting on horseback will drive you crazy. ~ Coveting rare objects will impel people to commit crime. ~ Therefore, the sage aims to satiate the people's hunger. ~ He does not intend to feast their visual desires. ~ Hence, he rejects the latter but embraces the former.

[12c36t] **Hua-Ching Ni** ~ The five basic colors can be made into countless combinations to perplex the eyes. ~ The five basic tones can be made into infinite compositions to bewilder the ears. ~ The five basic flavors can be made into numerous stimulations to confuse the tongue. ~ The pursuit of worldly pleasures can make the mind wild and uncontrollable. ~ The one who sees the deep nature of life would rather embrace the simple

subtle essence of life.

[12c37t] **Chang Chung-yuan** ~ Numerous colors make man sightless. ~ Numerous sounds make man unable to hear. ~ Numerous tastes make man tasteless. ~ Racing and pursuing game make man's heart violent. ~ Valuing rare things makes man worry about their safety. ~ Therefore, the wise concentrates on the belly and not on the temptations of the senses. ~ Thus, he abides in the one and foregoes the other.

[12c38t] **Henry Wei** ~ Examination of Desires ~ Chien Yu ~ The five colors blind man's eyes; ~ The five tones deafen man's ears; ~ The five flavors vitiate man's taste; ~ Racing and hunting make man's heart go wild; ~ Hard-to-get articles impede man's movement. ~ Thus the Sage cares for the belly, not the eye. ~ Indeed, he rejects this and adopts that.

[12c39t] **Ha Poong Kim** ~ The five colors make man's eyes go blind. ~ The five tones make man's ears go deaf. ~ The five tastes injure man's palate. ~ Hunting on horseback ~ Makes man's mind go crazy. ~ Rare goods ~ Impede man's action. ~ That is why the sage ~ Cares for the stomach, not for the eye. ~ Therefore he discards that and takes this.

[12c40t] **Tao Huang** ~ Five colors blind the eyes. ~ Racing and hunting madden the heart. ~ Pursuing what is rare makes action deceitful. ~ Five flavors dull the palate. ~ Five tones deafen the ears. ~ So, the sage's method is for the belly, not for the eyes. ~ He abandons the latter and chooses the former.

[12c41t] **Tang Zi-chang** ~ Five excessive colors make people blind; ~ five excessive sounds make people deaf; ~ five excessive flavors rob people's taste; ~ racing and hunting make people mad; ~ and rare goods make people steal. ~ Thus a Sage ruler took care of people's basic-needs (stomachs), not their excessive-desires (luxuries). ~ Thus he eliminated desires and supplied needs.

[12c42t] **Wing-tsit Chan** ~ The five colors cause one's eyes to be blind. ~ The five tones cause one's ears to be deaf. ~ The five flavors cause one's palate to be spoiled. ~ Racing and hunting cause one's mind to be mad. ~ Goods that are hard to get injure one's activities. ~ For this reason the sage is concerned with the belly and not the eyes. ~ Therefore he rejects the one but accepts the other.

[12c91t] **И. И. Семененко** ~ Пять цветов ведут к утрате зрения, ~ пять тонов ведут к потере слуха, ~ пять ощущений вкуса расстраивают вкус, ~ охотничий азарт приводит к умопомрачению, ~ редкие товары делают людей преступниками. ~ Именно поэтому Премудрый человек заботится о чреве и пренебрегает тем, что можно лицезреть очами. ~ Он отбрасывает то и берет это.

[12c92t] **А. А. Маслов** ~ Пять цветов слепят глаза человека. ~ Пять тонов музыки притупляют его слух. ~ Пять вкусовых ощущений ранят его рот. ~ Скачка на лошадях и охота делают необузданым его сердце. ~ Редкие вещи влекут человека к совершению зла. ~ Поэтому мудрец заботится о желудке, а не о глазах; ~ отказывается от одного, дабы достичь другого.

[12c93t] **Е. А. Торчинов** ~ Пять цветов глаза ослепляют. ~ Пять звуков уши оглушают. ~ Пять вкусов рот ощущений лишают. ~ Стремительные скачки по полям и пустошам до безумия доводят. ~ Труднодоступные товары препятствуют благим свершениям. ~ Поэтому совершенномудрый заботится о полном животе, а не о том, что приятно для глаза. ~ Отбрасывая то, берет он это.

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[12c94t] **А. Е. Лукьянов** ~ Пять цветов ослепляют человека. ~ Пять звуков оглушают человека. ~ Пять вкусов забивают рот человека. ~ Погоня и охота приводят сердце человека в бешенство. ~ Трудно добываемое богатство вредит человеческим поступкам. ~ Вот почему совершенномудрый человек занят животом (внутренним), а не занят глазами (внешним). ~ Вот почему отбрасывает одно, избирает другое.

[12c95t] **Ян Хин-шун** ~ Пять цветов притупляют зрение. ~ Пять звуков притупляют слух. ~ Пять вкусовых ощущений притупляют вкус. ~ Быстрая езда и охота волнуют сердце. ~ Драгоценные вещи заставляют человека совершать преступления. ~ Поэтому совершенномудрый стремится к тому, чтобы сделать жизнь сытой, а не к тому, чтобы иметь красивые вещи. ~ Он отказывается от последнего и ограничивается первым.

[12c96t] **Д. П. Конисси** ~ Пять цветов ослепляют человека. ~ Пять звуков оглушают его. ~ Пять вкусов пресыщают его. ~ Верховая гонка и охота одуряют душу (сердце) человека. ~ Стремление к обладанию редкими драгоценностями влечет человека к преступлению. ~ Отсюда святой муж делает исключительно нравственное, а не для глаз. ~ Поэтому он удаляется от того и приближается к этому.

[12c97t] **В. В. Малявин** ~ От пяти цветов у людей слепнут глаза. ~ От пяти звуков у людей глохнут уши. ~ От пяти ароматов люди не чувствуют вкуса. ~ Тот, кто гонится во весь опор за добычей, теряет разум. ~ Редкостные товары портят людские нравы. ~ Вот почему премудрый человек ~ Служит утробе и не служит глазам ~ И потому отвергает то и берет это.

[12c98t] **Б. Б. Виногродский** ~ Как раз из-за пяти цветов человеческие глаза и слепнут. ~ Как раз из-за пяти звуков человеческие уши и глохнут. ~ Как раз из-за пяти вкусов рот человеческий и теряет способность восприятия вкусовых ощущений. ~ Как раз из-за азарта гонок и пыла охоты в человеческом сердце и возникает безумие. ~ Как раз из-за трудно достающихся товаров и возникают помехи в движениях человека. ~ Это дает: ~ Человек мудрости осуществляет внутренними органами; не осуществляет глазами. ~ Причинность: ~ Отбрасывает то, берет это.

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PSEUDO-CHAPTER **Thirteen**

[13c01t] **Robert G. Henricks** ~ "Regard favor and disgrace with alarm." ~ "Respect great distress as you do your own person." ~ What do I mean when I say "Regard favor and disgrace with alarm"? ~ Favor is inferior. ~ If you get it - be alarmed! ~ If you lose it - be alarmed! ~ This is what I mean when I say "Regard favor and disgrace with alarm." ~ What do I mean when I say "Respect great distress as you do your own person"? ~ The reason why I have great distress ~ Is that I have a body. ~ If I had no body, what distress would I have? ~ Therefore, to one who values acting for himself over acting on behalf of the world, ~ You can entrust the world. ~ And to one who in being parsimonious regards his person as equal to the world, ~ You can turn over the world.

[13c02t] **John C. H. Wu** ~ "WELCOME disgrace as a pleasant surprise. ~ Prize calamities as your own body." ~ Why should we "welcome disgrace as a pleasant surprise"? ~ Because a lowly state is a boon: ~ Getting it is a pleasant surprise, ~ And so is losing it! ~ That is why we should "welcome disgrace as a pleasant surprise." ~ Why should we "prize calamities as our own body"? ~ Because our body is the very source of our calamities. ~ If we have no body, what calamities can we have? ~ Hence, only he who is willing to give his body for the sake of the world is fit to be entrusted with the world. ~ Only he who can do it with love is worthy of being the steward of the world.

[13c03t] **D. C. Lau** ~ Favour and disgrace are things that startle; ~ High rank is, like one's body, a source of great trouble. ~ What is meant by saying favour and disgrace are things that startle? ~ Favour when it is bestowed on a subject serves to startle as much as when it is withdrawn. ~ This is what is meant by saying that favour and disgrace are things that startle. ~ What is meant by saying that high rank is, like one's body, a source of great trouble? ~ The reason I have great trouble is that I have a body. ~ When I no longer have a body, what trouble have I? ~ Hence he who values his body more than dominion over the empire can be entrusted with the empire. ~ He who loves his body more than dominion over the empire can be given the custody of the empire.

[13c04t] **R. L. Wing** ~ There is alarm in both favor and disgrace. ~ Esteem and fear are identified with the self. ~ What is the meaning of "alarm in both favor and disgrace?" ~ Favor ascends; disgrace descends. ~ To attain them brings alarm. ~ To lose them brings alarm. ~ That is the meaning of "alarm in both favor and disgrace." ~ What is the meaning of "esteem and fear are identified with the self?" ~ The reason for our fear Is the presence of our self. ~ When we are selfless, What is there to fear? ~ Therefore those who esteem the world as self ~ Will be committed to the world. ~ Those who love the world as self ~ Will be entrusted with the world.

[13c05t] **Ren Jiyu** ~ (People) love vanity so much as to be easily alarmed, ~ And they consider the great trouble (vanity) as precious as their lives. ~ What does it mean "to love vanity so much as to be easily alarmed"? ~ Vanity is inferior in itself. ~ (And yet people) are pleasantly surprised when they receive it, ~ And also frightened when they lose it. ~ This is what it means "to love vanity so much as to be easily alarmed." ~ What does it mean "to consider the great trouble as precious as their lives"? ~ The reason why I have the great trouble (vanity) is that I have a body. ~ If I have no body, What trouble could I have? ~ Therefore only those who value themselves above the world can undertake its important task. ~ Only those who love themselves above the world can be entrusted with its important task.

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[13c06t] **Gia-fu Feng** ~ Accept disgrace willingly. ~ Accept misfortune as the human condition. ~ What do you mean by "Accept disgrace willingly"? ~ Accept being unimportant. ~ Do not be concerned with loss or gain. ~ This is called "accepting disgrace willingly." ~ What do you mean by "Accept misfortune as the human condition"? ~ Misfortune comes from having a body. ~ Without a body, how could there be misfortune? ~ Surrender yourself humbly; then you can be trusted to care for all things. ~ Love the world as your own self; then you can truly care for all things.

[13c07t] **Lok Sang Ho** ~ When the emperor bestows his favors, one feels wary; ~ When the emperor unleashes his anguish, one also feels wary. ~ In the same light we should be wary of our body. ~ Why is it that favor, or anguish from the emperor makes us wary? ~ Because we are under him, it is natural that we are wary when we gain or lose his favor. ~ Why is it that we should be wary of our bodies? ~ If we own our body, it is natural that we are wary if something should happen to our bodies. ~ If we disown our bodies, there will be nothing to fear! ~ We should give our bodies up to the world, ~ As if they could be entrusted to all under heaven. ~ Love is based on giving our bodies up to the world, ~ As if they could be entrusted to all under heaven.

[13c08t] **Xiaolin Yang** ~ Mundane people say: "Patronage and insults are shocking; ~ Be extremely careful of big disasters that can fall on you." ~ What is "Patronage and insults are shocking"? ~ They believe that patronage is great and insults are horrible. ~ Therefore, when they receive patronage, they are shocked and delighted; ~ When they receive insults, they are shocked and frightened. ~ So they say, "Patronage and insults are shocking." ~ How can we comment on "Be extremely careful of big disasters that can fall on you"? ~ Disaster can fall on me only when I think of myself. ~ If I do not think about myself, what am I afraid of? ~ Therefore, those who value giving themselves to society the most can govern society. ~ Those who devote themselves to society can take care of society.

[13c09t] **Walter Gorn Old**, PREVENTING A FALL ~ Honour and shame are the same as fear. ~ Fortune and disaster are the same as the person. ~ What is said of honour and shame is this: shame is abasement, which is feared whether it be absent or present. ~ So dignity and shame are inseparable from the fear which both occasion. ~ What is said of fortune and disaster is this: fortune and disaster are things which befall the person. ~ So without personality how should I suffer disaster or the reverse? ~ Therefore by the accident of good fortune a man may rule the world for a time. ~ But by virtue of love he may rule the world for ever.

[13c10t] **James Legge** ~ Favour and disgrace would seem equally to be feared; ~ honour and great calamity, to be regarded as personal conditions (of the same kind). ~ What is meant by speaking thus of favour and disgrace? ~ Disgrace is being in a low position (after the enjoyment of favour). ~ The getting that (favour) leads to the apprehension (of losing it), and the losing it leads to the fear of (still greater calamity): ~ - this is what is meant by saying that favour and disgrace would seem equally to be feared. ~ And what is meant by saying that honour and great calamity are to be (similarly) regarded as personal conditions? ~ What makes me liable to great calamity is my having the body (which I call myself); ~ if I had not the body, what great calamity could come to me? ~ Therefore he who would administer the kingdom, honouring it as he honours his own person, may be employed to govern it, ~ and he who would administer it with the love which he bears to his own person may be entrusted with it.

[13c11t] **David Hinton** ~ Honor is a contagion deep as fear, renown a calamity profound as self. ~ Why do I call honor a contagion deep as fear? ~ Honor always dwindles away, so earning it fills us with fear and losing it

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fills us with fear. ~ And why do I call renown a calamity profound as self? ~ We only know calamity because we have these selves. ~ If we didn't have selves what calamity could touch us? ~ When all beneath heaven is your self in renown you trust yourself to all beneath heaven, ~ and when all beneath heaven is your self in love you dwell throughout all beneath heaven.

[13c12t] **Chichung Huang** ~ "People cherish humiliations like surprises; ~ They treasure great calamities like their lives." ~ What is meant by ~ "People cherish humiliations like surprises"? ~ Humiliations are degrading, ~ Yet they receive one like a surprise; ~ Lose one like a surprise. ~ This is what is meant by ~ "People cherish humiliations like surprises." ~ What is meant by ~ "They treasure great calamities like their lives"? ~ The reason why I have great calamities ~ Is because I have my life; ~ If I did not have my life, ~ What calamities would I have? ~ Therefore, if you treasure governing your life ~ More than governing the empire, ~ You deserve to be entrusted with the empire; ~ If you grudge using your life ~ To govern the empire, ~ You deserve to be charged with the empire.

[13c13t] **Ellen M. Chen** ~ Accept honors and disgraces as surprises, ~ Treasure great misfortunes as the body. ~ Why say: "Accept honors and disgraces as surprises"? ~ Honors elevate (shang), ~ Disgraces depress (hsia). ~ One receives them surprised, ~ Loses them surprised. ~ Thus: "Accept honors and disgraces as surprises." ~ Why say: "Treasure great misfortunes as the body"? ~ I have great misfortunes, ~ Because I have a body. ~ If I don't have a body, ~ What misfortunes do I have? ~ Therefore treasure the body as the world, ~ As if the body can be entrusted to the world. ~ Love the body as the world, ~ As if the body can be entrusted to the world.

[13c14t] **Lee Sun Chen Org** ~ Either to be honored or to be insulted are equally startling; ~ The fear of having disaster befallen upon one's physical self is the most appalling [distress]. ~ Why did I say that [when a person] was in the situation of receiving either honor or insult are coequally startling? ~ When one was honored, one felt being elevated and filled with excitement; ~ When one was insulted, one felt being knocked down and was wrapped in depression; ~ Receiving honor, as well as losing honor, were both associated with [emotional] agitation; ~ Therefore they are both startling. ~ Why the fear of disaster befalling upon one's body (physical self) is the mostly appalling fright? ~ The reason I, a person, who is vulnerable to disaster is because I have this physical body; ~ If I do not have a body, how then can disaster possibly take place in me? ~ Accordingly: ~ Only the individual, who values the welfare of the world, to the extent that he would even sacrifice his body (physical self) for it, is qualified to be enthroned with the trusteeship of the world; ~ Only the individual, who loves the world more than his physical self, deserves to be entrusted with the responsibility of the world.

[13c15t] **Tien Cong Tran** ~ "Welcome disgrace as a fright. Prize calamities as your own body." ~ Why do we say "welcome disgrace as a fright"? ~ Welcome denotes "in the low place": Getting "welcome" is a fright, and so is losing it! ~ That is why we say "welcome disgrace as a fright". ~ Why do we say "prize calamity as your own self"? ~ Because our self is the very source of our calamity. ~ If we have no self, what calamities can we have? ~ Hence, only he who is willing to give his self for the sake of the world is fit to be entrusted with the world. ~ Only he who can love to give his self for the sake of the world is worthy of being the steward of the world.

[13c16t] **Thomas Z. Zhang** ~ The honor and the disgrace are like emotional impacts. ~ The disaster is regarded as the threat to life. ~ What does it mean by "The honor and the disgrace are like emotional impacts?" ~ The honor is awarded to subordinates. ~ When the honor is obtained, people are thrilled; ~ when the honor is

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lost, people are depressed. ~ So they are emotionally impacted. ~ What does it mean by "The disaster is regarded as the threat to life?" ~ The reason we feel threatened because we care too much about ourselves. ~ If we are selfless, who can threaten us? ~ To those who can sacrifice themselves for the world, we can trust them with the world. ~ To those who love the people more than themselves, we can handle the ruling power.

[13c17t] **Arthur Waley** ~ 'Favour and disgrace goad as it were to madness; high rank hurts keenly as our bodies hurt.' ~ What does it mean to say that favour and disgrace goad as it were to madness? ~ It means that when a ruler's subjects get it they turn distraught, when they lose it they turn distraught. ~ That is what is meant by saying favour and disgrace goad as it were to madness. ~ What does it mean to say that high rank hurts keenly as our bodies hurt? ~ The only reason that we suffer hurt is that we have bodies; if we had no bodies, how could we suffer? ~ Therefore we may accept the saying: ~ 'He who in dealing with the empire regards his high rank as though it were his body is the best person to be entrusted with rule; he who in dealing with the empire loves his subjects as one should love one's body is the best person to whom one can commit the empire'.

[13c18t] **Richard John Lynn** ~ Favor and disgrace are enough cause for alarm, and self-importance is a great calamity that can cost one his person. ~ What is meant by "favor and disgrace are enough cause for alarm"? ~ Favor, when it is had by an inferior, is as alarming as when it is lost by him. ~ This is what is meant by "favor and disgrace are enough cause for alarm." ~ What is meant by self-importance being "a great calamity that can cost one his person"? ~ The reason I suffer such a great calamity is that I am bound by my own person. ~ When I am no longer bound by my own person, ~ What calamity could befall me? ~ Therefore, because such a one values his own person as much as anything under Heaven, he may be entrusted with all under Heaven. ~ Because such a one cherishes his own person as much as anything under Heaven, he may have all under Heaven rendered to his care.

[13c19t] **Lin Yutang** ~ PRAISE AND BLAME ~ "Favor and disgrace cause one dismay; ~ What we value and what we fear are within our Self." ~ What does this mean: ~ "Favor and disgrace cause one dismay?" ~ Those who receive a favor from above ~ Are dismayed when they receive it, ~ And dismayed when they lose it. ~ What does this mean: ~ "What we value and what we fear are within our Self?" ~ We have fears because we have a self. ~ When we do not regard that self as self, ~ What have we to fear? ~ Therefore he who values the world as his self ~ May then be entrusted with the government of the world; ~ And he who loves the world as his self - ~ The world may then be entrusted to his care.

[13c20t] **Victor H. Mair** ~ "Being favored is so disgraceful that it startles, ~ Being honored is an affliction as great as one's body." ~ What is the meaning of "Being favored is so disgraceful that it startles"? ~ Favor is debasing; ~ To find it is startling, ~ To lose it is startling. ~ This is the meaning of "Being favored is so disgraceful that it startles." ~ What is the meaning of "Being honored is an affliction as great as one's body"? ~ The reason I suffer great afflictions is because I have a body; ~ If I had no body, what affliction could I suffer? ~ Therefore, ~ When a man puts more emphasis on caring for his body than on caring for all under heaven, ~ then all under heaven can be entrusted to him. ~ When a man is sparing of his body in caring for all under heaven, ~ then all under heaven can be delivered to him.

[13c21t] **Tolbert McCarroll** ~ Both favor and disgrace bring fear. ~ Great trouble comes from having a body. ~ What is meant by: ~ "Both favor and disgrace bring fear"? ~ Favor leads to a fear of losing it and disgrace leads to a fear of greater trouble. ~ What is meant by: ~ "Great trouble comes from having a body"? ~ The reason you have trouble is that you are self-conscious. ~ No trouble can befall a self-free person. ~ Therefore,

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surrender your self-interest. ~ Love others as much as you love yourself. ~ Then you can be entrusted with all things under heaven.

[13c22t] **David H. Li** ~ Receiving favor and receiving disgrace are both causes for concern, ~ more so than being visited by a catastrophic disease. ~ Why are favors and disgraces causes for concern? ~ Favor is beneath one. ~ Receiving it is a cause for concern; losing it is a cause for concern. ~ Why [favors and disgraces] are more a cause for concern than being visited by a catastrophic disease? ~ When I have a catastrophic disease, ~ it is inflicted upon my body. ~ When I am beyond my body, how can I be visited by diseases? ~ Thus, ~ when one values one's body for the good of the world, ~ one may be consigned with the world's care. ~ When one treasures one's body for the good of the world, ~ one may be vested with the world's care.

[13c23t] **Yasuhiko Genku Kimura** ~ Honor and disgrace both startle people. ~ Undue significance is attached to such tribulations ~ as though they were matters of life and death. ~ Honor and disgrace both startle people, ~ Because honor means higher and disgrace means lower in the opinion of others. ~ Hence, ~ they become startled with pleasure when honor is given, ~ And they become startled with displeasure when honor is taken away. ~ Undue significance is attached to such tribulations ~ as though they were matters of life and death, ~ For people think the physical self is real. ~ If people realize the unreality of the physical self, ~ How can they attach significance to such tribulations as honor or disgrace? ~ Therefore, ~ only one who values the world as oneself is fit to tend the world; ~ Only one who loves the world as oneself can be entrusted with the care of the world.

[13c24t] **Chou-Wing Chohan** ~ "Honor and disgrace are like fear. ~ Fortune and disaster are like our body." ~ What does "Honor and disgrace are like fear" mean? ~ Honor is located in a high place, and disgrace is located in a low place. ~ When you have them, it is as if you are in a state of fear, and when you no longer have them, it is also as if you are in a state of fear. ~ Therefore, honor and disgrace are like fear. ~ What does "Fortune and disaster are like our body" mean? ~ We have fortune and disaster because we have a body. ~ When we do not have a body, how can fortune and disaster affect us? ~ Therefore, the person who relates to the world like he relates to the good fortune of his body can rule the world. ~ The world can be safely entrusted to the person who loves it like he loves his body.

[13c25t] **Man-Ho Kwok** ~ Most people fret about themselves and their status, but you don't have to do this. ~ What is success and what is failure? ~ If you have prestige and favour, ~ all you worry about is that it'll get taken away. ~ And if you have a lowly place, ~ you are still basically afraid. ~ So both, at the root, make for fear. ~ What does it mean that success is a problem? ~ It means people are too bound up in themselves. ~ If they weren't so self-obsessed they'd have no need to be worried. ~ If you can put yourself aside - ~ then you can do things for the whole of the world. ~ And if you love the world, like this - ~ then you are ready to serve it.

[13c26t] **Gu Zhengkun** ~ Honor and disgrace are both startling. ~ It is like cherishing great trouble (vanity) as one's life and body. ~ What is meant by saying that honor and disgrace are startling? ~ Honor itself, though mean, gives pleasant surprise to those who obtain it ~ As well as startles them when they lose it. ~ What is meant by saying that it is like cherishing great trouble as one's life and body? ~ Because my life and body is the very source of great trouble. ~ If I have no body and life, ~ What trouble can I suffer? ~ Thus he who can value the empire as he values his own life and body ~ Can be entrusted with the care of the empire. ~ Thus he who can cherish the empire as he cherishes his own life and body ~ Can be entrusted with the care of the empire.

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[13c27t] **Chao-Hsiu Chen** ~ Accept favour and disgrace as a threat that troubles the body like a disease. ~ What does it mean to accept favour and disgrace as a threat? ~ Everyone seeks to be favoured. ~ No one seeks to be disgraced. ~ When one receives it, it causes alarm. ~ When one loses it, it causes alarm. ~ Therefore favour and disgrace are both threatening. ~ What does it mean that the disease troubles one's body? ~ One suffers from the disease because one treasures one's body. ~ If one does not love one's body, one will no longer suffer from the disease. ~ Therefore ~ entrust the land under Heaven to the one who does not treasure his body, ~ sanction the land under Heaven to the one who does not love his body. ~ He who does not love even his own body will not treasure rulership, and so he will truly care for all things.

[13c28t] **Liu Qixuan** ~ Favor is invited and disgrace is feared, ~ As if they are a disastrous matter of life and death. ~ One is surprised when favor is bestowed. ~ One is again surprised when favor is lost ~ Or when one is afflicted with disgrace. ~ But why could they mean so much to us? ~ I would say I can have disasters ~ Only because I treasure my own life too much. ~ But if I live beyond my physical existence, ~ What disaster can matter to me? ~ Therefore, we should value our own life only to the extent ~ That we are supporting the world, ~ And love our physical existence only to the extent ~ That the world has been entrusted to us.

[13c29t] **Shi Fu Hwang** ~ Honor And Disgrace ~ Lao Tze says, ~ Honor and disgrace alike give rise to fear, ~ because this is the fear that the great calamity might fall upon the corporeal self. ~ What is honor? ~ And what is disgrace? ~ Honor means that he who was low before has been promoted. ~ Since he has been promoted, he is afraid of losing his promotion, which is disgrace. ~ Thus he who has been promoted lives in fear that he may be degraded. ~ And he who has been degraded is haunted by the dread that his degradation may last forever. ~ That is why honor and disgrace alike give rise to fear. ~ What is the meaning of fearing the great calamity coming upon the corporeal self? ~ How we can sense that the great calamity is due to the fact that we inherit corporeal self. ~ If we don't inherit the corporeal self, what kind of calamity can afflict us? ~ Therefore, ~ one who has regard for his personal health is more important than he who governs the world, and is eligible to be trusted with the world; ~ one who loves himself should be put before he who governs the world, and is qualified to be handed over the world.

[13c30t] **Ch'u Ta-Kao** ~ 'Favour and disgrace are like fear; fortune and disaster are like our body.' ~ What does it mean by 'Favour and disgrace are like fear'? ~ Favour is in a higher place, and disgrace in a lower place. ~ When you win them you are like being in fear, and when you lose them you are also like being in fear. ~ So favour and disgrace are like fear. ~ What does it mean by 'Fortune and disaster are like our body'? ~ We have fortune and disaster because we have a body. ~ When we have no body, how can fortune or disaster befall us? ~ Therefore he who regards the world as he does the fortune of his own body can govern the world. ~ He who loves the world as he does his own body can be entrusted with the world.

[13c31t] **Paul J. Lin** ~ Favor and disgrace are likely to cause fear. ~ Highly respect great trouble as one respects his own body. ~ What is meant by "favor and disgrace are likely to cause fear"? ~ Favor is for the inferior: ~ Obtaining it, one will fear it. ~ Losing it, one will fear it. ~ This means that "favor and disgrace are likely to cause fear." ~ What is meant by "highly respecting great trouble as one respects his own body"? ~ "I have great trouble because I have a body; ~ When I no longer have a body, how can I have trouble?" ~ Therefore, one who respects himself for the world can be lodged with it; ~ One who loves himself for the world can be entrusted with it.

[13c32t] **Michael LaFargue** ~ "Favor and disgrace: this means being upset, ~ high rank does great damage to your

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self." ~ What does it mean, "favor and disgrace: this means being upset"? ~ Favor is degrading: ~ Gaining it you will be upset, ~ losing it you will be upset. ~ This is what it means, "favor and disgrace: this means being upset." ~ What does it mean, "high rank does great damage to your self"? ~ What is the source of the great damage done me? ~ It is because I have a self. ~ If I had no self, what damage could be done me? ~ This is what it means, "high rank does great damage to your self." ~ Yes: ~ A valuing of one's self, ~ that regards the self the same as the world - ~ this means one can be entrusted with the world. ~ A loving of one's self, ~ that regards the self the same as the world - ~ this means one can be given the world.

[13c33t] **Cheng Lin** ~ Honour and disgrace are alike a cause of excitement. ~ The great trouble of man lies in the love for self. ~ What is meant by saying that honour and disgrace are alike a cause of excitement? ~ Man prefers honour to disgrace. ~ When he has the one, he becomes excited; ~ when he loses the other, he becomes excited. ~ This means that honour and disgrace are alike a cause of excitement. ~ What is meant by saying that the great trouble of man lies in the love for self? ~ Man is beset with great trouble because of his consciousness of self. ~ If he is selfless, how can there be any trouble? ~ Wherefore, if a man esteems himself only as much as he esteems the whole world, he will find security therein. ~ If a man loves the world as much as he loves himself, he will find security therein.

[13c34t] **Yi Wu** ~ Favor is like disgrace, which startles us. ~ Big troubles should be treated as seriously as our bodies. ~ What is meant by, "Favor is like disgrace, which startles us"? ~ Favor is lowly. ~ Getting it startles us; ~ Losing it startles us; ~ Thus, favor is like disgrace, which startles us. ~ What is meant by, "Big troubles are treated as seriously as our bodies"? ~ The reason that we have big troubles is that we possess bodies. ~ If we did not possess bodies, what troubles could we have? ~ Therefore, ~ only the man who values himself for the sake of the world ~ is worthy of being entrusted with the world; ~ only the man who loves himself for the sake of the world ~ is worthy of being relied on by the world.

[13c35t] **Han Hiong Tan** ~ Whether you are exalted or disgraced, you are uneasy. ~ It is because you are fearful of imminent disaster. ~ Why should you be uneasy when you are exalted or disgraced? ~ Being exalted, you feel proud and elated. ~ In disgrace, you feel shameful and miserable. ~ Gaining honour, you fear losing it. ~ Losing honour, you suffer severe humiliation. ~ This is why you feel terribly uneasy when you are exalted or disgraced. ~ Why is there a fear of imminent disaster? ~ The fear exists because you are constantly worrying about when disaster will strike you. ~ If you can forget about yourself, then there is no fear. ~ However, if you manage the country with the same consideration as you have for yourself, ~ Then you can be entrusted for the job. ~ If you rule the country in the same manner as you love yourself, ~ You deserve to be the trustee of the nation.

[13c36t] **Hua-Ching Ni** ~ Favor and disgrace are both causes of shock. ~ When one is favored, one is shocked. ~ When one is disgraced, one is also shocked. ~ That is because people forget the unadorned plainness of universal life. ~ If they knew this clearly, then what is meant by saying that favor and disgrace are both causes of shock? ~ Favor is no higher than disgrace. ~ What is meant by saying that the greatest trouble is the strong sense of individual self that people carry in all circumstances? ~ People are beset with great trouble because they define their lives so narrowly. ~ If they forsake their narrow sense of self and live wholly, then what can they call trouble? ~ Therefore, only one who dedicates himself to the wholeness of the world is fit to tend the world. ~ Only one who relinquishes the self can be entrusted with responsibility for the life of the world.

[13c37t] **Chang Chung-yuan** ~ Honor and dishonor both move us ~ Because we are troubled by having a self. ~

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Why do we say that honor and dishonor move us? ~ Because honor lifts us upward ~ And dishonor lowers us downward, ~ Thus, when we are honored we are moved. ~ When we are dishonored we are also moved. ~ That is why honor and dishonor are both said to move us. ~ Why do we say that the great trouble is having a self? ~ Because we have great trouble simply because we have a self. ~ If we are selfless, then where is the trouble? ~ If we identify our self with the world, ~ Then within our self there is the world. ~ If we love the world as we love our self, ~ Then within our self there is only the world.

[13c38t] **Henry Wei** ~ Abhorrence of shame ~ Yen Ch'ih ~ Favor and disgrace both seem startling. ~ Honor is great trouble if identified with the self. ~ What does it mean by saying ~ That favor and disgrace both seem startling? ~ Favor descends from superior to inferior. ~ The recipient seems startled upon getting it; ~ He seems no less startled upon losing it. ~ This is what it means by saying ~ That favor and disgrace both seem startling. ~ What does it mean by saying ~ That honor is great trouble if identified with the self? ~ The reason why I have great trouble ~ Is that I have a self; ~ If I am selfless and unselfish, ~ What trouble do I have? ~ Therefore, he who feels honored ~ In offering himself for the world, ~ Can be assigned the rule of the world; ~ He who loves to offer himself for the world, ~ Can be trusted with the world.

[13c39t] **Ha Poong Kim** ~ "Be alarmed by favor and disgrace; ~ High rank brings you great misfortune, as if your own body." ~ What is the meaning of "Be alarmed by favor and disgrace"? ~ Regard favor as low. ~ Be alarmed to receive it; ~ Be alarmed to lose it. ~ This is the meaning of "Be alarmed by favor and disgrace." ~ What is the meaning of "High rank brings you great misfortune, as if your own body"? ~ My reason for having great misfortune ~ Is my having a body. ~ If I had no body, ~ What misfortune would I have? ~ Therefore, if a man values the care of his body above ruling all under Heaven, ~ He may be given all under Heaven. ~ If a man cherishes his body more than ruling all under Heaven, ~ All under Heaven may be entrusted to him.

[13c40t] **Tao Huang** ~ Favor and disgrace surprise the most. ~ Value the trouble as you do the body. ~ Why do "favor and disgrace surprise the most"? ~ Favor enhances only the inferior, ~ Receiving it is a surprise, ~ And losing it is also a surprise. ~ This is why "favor and disgrace surprise the most." ~ Why to "value the trouble as you do the body"? ~ It is only because I have a body that I have trouble. ~ If I did not have a body, where would the trouble be? ~ So, if you value the world as you do the body, ~ You can be entrusted with the world; ~ If you love the body as you love the beauty of the world, ~ You can be responsible for the world.

[13c41t] **Tang Zi-chang** ~ Yet, honor and dishonor cause the same excitement. ~ Pleasure and worry affect the same body. ~ What does it mean by "honor and dishonor cause the same excitement"? ~ People look up to honor and look down upon dishonor. ~ They are excited when they get the honor; ~ they also are excited when they lose the honor. ~ What does it mean by "the great worry of man is because of love for self"? ~ The reason that we have worry is because we have ourselves. ~ If we could forget ourselves, what else remains to be our worry? ~ Hence, if one loves the world as much as himself, he may be able to rule the world. ~ If one treasures the world as much as himself, he may be trusted with the world.

[13c42t] **Wing-tsit Chan** ~ Be apprehensive when receiving favor or disgrace. ~ Regard great trouble as seriously as you regard your body. ~ What is meant by being apprehensive when receiving favor or disgrace? ~ Favor is considered inferior. ~ Be apprehensive when you receive them and also be apprehensive when you lose them. ~ This is what is meant by being apprehensive when receiving favor or disgrace. ~ What does it mean to regard great trouble as seriously as you regard the body? ~ The reason why I have great trouble is that I have a body. ~ If I have no body, ~ What trouble could I have? ~ Therefore: ~ He who values the world as his

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body may be entrusted with the empire. ~ He who loves the world as his body may be entrusted with the empire.

[13c91t] **И. И. Семененко** ~ Благоволение сменяется позором наподобие того, как конь трепещет. ~ В знатности, как в нашем теле, заключено великое несчастье. ~ Что подразумеваю, когда говорю: ~ благоволение сменяется позором наподобие того, как конь трепещет? ~ Благоволение проявляют к низшим. ~ При обретении его они походят на вострепетавшего коня и походят на вострепетавшего коня, когда лишаются благоволения. ~ В этом смысл высказывания: ~ благоволение сменяется позором наподобие того, как конь трепещет. ~ Что значит в знатности, как в нашем теле, заключено великое несчастье? ~ Я потому страдаю от великого несчастья, что у меня есть тело. ~ Но разве испытаю я несчастье, если у меня не будет тела? ~ Кто своим телом станет Поднебесной, когда знатен, тому можно ее поручить. ~ Кто своим телом станет Поднебесной, будучи любимцем, тому можно ее вверить.

[13c92t] **А. А. Маслов** ~ Слава и позор подобны страху. ~ Ценить своё тело - то же самое, что ценить величайшие несчастья. ~ Что значит: "Слава и позор подобны страху?" ~ Даже при малейшей славе, достигая её - страшатся, утрачивая - страшатся тоже. ~ Это и значит: "Слава и позор подобны страху." ~ Что значит: "Ценить своё тело - то же самое, что ценить величайшие несчастья?" ~ Причина, по которой я сталкиваюсь с величайшими несчастьями, заключена в том, что я имею тело. ~ Если бы я не имел тела, откуда же взяться несчастьям? ~ Поэтому, тому, кто ценит Поднебесную больше, чем себя, может быть доверена Поднебесная. ~ Тот, кто любит Поднебесную больше, чем себя, встретит поддержку Поднебесной.

[13c93t] **Е. А. Торчинов** ~ В почете быть столь же страшно, сколь и быть в позоре. ~ Быть почитаемым такая же беда, как обладать телесной самостью. ~ Почему так говорят о почестях и о позоре? ~ Позор нас унижает, ну а почести мы со страхом принимаем и со страхом же теряем. ~ А почему быть почитаемым такая же беда, как обладать телесной самостью? ~ Я потому в беде великой пребываю, что телом-самостью я обладаю. ~ И если б телом-самостью не обладал, то разве б были беды у меня? ~ Поэтому коль человек заботится о теле-самости своей, как о Поднебесной всей, ему и Поднебесная доверится не медля. ~ И если человек дорожит телом-самостью своей, как Поднебесной всей, его признает всякий в Поднебесной.

[13c94t] **А. Е. Лукьянов** ~ Любовь и бесчестье подобны страху. ~ Почтение и величие приносят страдание, подобно телу. ~ Что значит "любовь и бесчестье подобны страху"? ~ Любовь идет от низов, ее обретают со страхом, ее и теряют со страхом. ~ Вот что значит "любовь и бесчестье подобны страху". ~ Что значит "почтение и величие приносят страдание, подобно телу"? ~ Я потому испытываю большие страдания, что имею тело. ~ Если бы у меня не было тела, разве я испытывал бы какие-либо страдания? ~ Вот почему, тому, кто ценит тело так же, как Поднебесную, ~ пожалуй, можно доверить Поднебесную. ~ Кто любит тело так же, как Поднебесную, ~ на того, пожалуй, можно возложить Поднебесную.

[13c95t] **Ян Хин-шун** ~ Слава и позор подобны страху. ~ Знатность подобна великому несчастью в жизни. ~ Что значит, слава и позор подобны страху? ~ Это значит, что нижестоящие люди приобретают славу со страхом и теряют ее также со страхом. ~ Это и называется - слава и позор подобны страху. ~ Что значит, знатность подобна великому несчастью в жизни? ~ Это значит, что я имею великое несчастье, потому что я [дорожу] самим собой. ~ Когда я не буду дорожить самим собой, тогда у меня не будет и несчастья. ~ Поэтому знатный, самоотверженно служа людям, может жить среди них. ~ Гуманный,

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самоотверженно служа людям, может находиться среди них.

[13c96t] **Д. П. Конисси** ~ Почесть и позор от сильных мира (для мудреца) одинаково странны. ~ Собственное тело тяготит его, как великое бремя. ~ Что значит: почесть и позор от сильных мира одинаково странны (для мудреца)? ~ Почесть от сильных мира - унижение (для мудреца), поэтому, когда она достанется (ему), то (он) относится к ней, как к совершенно призрачной; ~ когда она потеряется, то также к ней относится как к презренной. ~ Вот это-то и есть: к почести и позору от сильных мира относиться как к призрачному. ~ Что значит: собственное тело тяготит его (мудреца), как великое бремя? ~ Я имею потому великую печаль, что имею тело. ~ Когда я буду лишен тела, то не буду иметь никакой печали. ~ Поэтому когда мудрец боится управлять вселенной, то ему можно поручить ее; ~ когда он сожалеет, что управляет вселенной, то ему можно отдать ее.

[13c97t] **В. В. Малявин** ~ Милость бесчестит: ее опасайся. ~ Цени великое несчастье как самого себя. ~ Что значит "милость бесчестит: ее опасайся"? ~ Милость для нас - униженье. ~ Бойся, когда ее получаешь, ~ Бойся, когда ее теряешь. ~ Вот что значит "милость бесчестит: ее опасайся". ~ Что значит "цени несчастье как самого себя"? ~ Оттого, что у меня есть "я", у меня есть и несчастье. ~ Не будь у меня моего "я", могу ли я быть несчастлив? ~ Поистине: тому, кто ценит себя больше мира, ~ Можно вверить мир. ~ Тому, кто любит себя, как мир, ~ Можно вручить мир.

[13c98t] **Б. Б. Виногродский** ~ И к почестям, и к позору относись как к тревожному предупреждению. ~ Цени большую беду как собственное тело. ~ Что значит: и к почестям, и к позору относиться как к тревожному предупреждению? ~ Почести соответствуют движению вверх. ~ Позор соответствует движению вниз. ~ Обретению их сопутствует тревога. ~ Потере их сопутствует тревога. ~ Это определяется: ~ И к почестям, и к позору относись как к тревожному предупреждению. ~ Что значит: ценить большую беду как собственное тело? ~ Потому для твоей сущности может быть большая беда, что сущность осуществляет наличие тела. ~ И если бы у сущности отсутствовало тело, то откуда бы взялась беда? ~ Причинность: ~ Когда через придавание большого значения собственному телу осуществляешь действия в Поднебесной, тогда можно доверить Поднебесную. ~ Когда через любовь к своему телу осуществляешь действия в Поднебесной, тогда можно поручить Поднебесную.

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PSEUDO-CHAPTER **Fourteen**

[14c01t] **Robert G. Henricks** ~ We look at it but do not see it; ~ We name this "the minute." ~ We listen to it but do not hear it; ~ We name this "the rarefied." ~ We touch it but do not hold it; ~ We name this "the level and smooth." ~ These three cannot be examined to the limit. ~ Thus they merge together as one. ~ "One" - there is nothing more encompassing above it, ~ And nothing smaller below it. ~ Boundless, formless! It cannot be named, ~ And returns to the state of no-thing. ~ This is called the formless form, ~ The substanceless image. ~ This is called the subtle and indistinct. ~ Follow it and you won't see its back; ~ Greet it and you won't see its head. ~ Hold on to the Way of the present - ~ To manage the things of the present, ~ And to know the ancient beginning. ~ This is called the beginning of the thread of the Way.

[14c02t] **John C. H. Wu** ~ LOOK at it but you cannot see it! ~ Its name is Formless. ~ Listen to it but you cannot hear it! ~ Its name is Soundless. ~ Grasp it but you cannot get it! ~ Its name is Incorporeal. ~ These three attributes are unfathomable; ~ Therefore they fuse into one. ~ Its upper side is not bright: ~ Its under side not dim. ~ Continually the Unnameable moves on, ~ Until it returns beyond the realm of things. ~ We call it the formless Form, the imageless Image. ~ We call it the indefinable and unimaginable. ~ Confront it and you do not see its face! ~ Follow it and you do not see its back! ~ Yet, equipped with this timeless Tao, ~ You can harness present realities. ~ To know the origins is initiation into the Tao.

[14c03t] **D. C. Lau** ~ What cannot be seen is called evanescent; ~ What cannot be heard is called rarefied; ~ What cannot be touched is called minute. ~ These three cannot be fathomed ~ And so they are confused and looked upon as one. ~ Its upper part is not dazzling; ~ Its lower part is not obscure. ~ Dimly visible, it cannot be named ~ And returns to that which is without substance. ~ This is called the shape that has no shape, ~ The image that is without substance. ~ This is called indistinct and shadowy. ~ Go up to it and you will not see its head; ~ Follow behind it and you will not see its rear. ~ Hold fast to the way of antiquity ~ In order to keep in control the realm of today. ~ The ability to know the beginning of antiquity ~ Is called the thread running through the way.

[14c04t] **R. L. Wing** ~ Looked at but not seen: ~ Its name is formless. ~ Listened to but not heard: ~ Its name is soundless. ~ Reached for but not obtained: ~ Its name is intangible. ~ These three cannot be analyzed, So they mingle and act as one. ~ Its rising is not bright; ~ Its setting is not dark. ~ Endlessly, the nameless goes on, ~ Merging and returning to nothingness. ~ That is why it is called ~ The form of the formless, ~ The image of nothingness. ~ That is why it is called elusive. ~ Confronted, its beginning is not seen. ~ Followed, its end is not seen. ~ Hold on to the ancient Tao; ~ Control the current reality. ~ Be aware of the ancient origins; ~ This is called the Essence of Tao.

[14c05t] **Ren Jiyu** ~ You look at it and it is not seen, ~ It is called the Formless. ~ You listen to it and it is not heard, ~ It is called the Soundless. ~ You grasp it and it is not to be held, ~ It is called the Intangible. ~ These three cannot be further inquired into. ~ It is the One in reality. ~ Its upper side is not bright, ~ Its underside is not dark, ~ Infinite and boundless, it is hardly namable, ~ It returns to a state with no shape or image. ~ This is called the shapeless shape, the bodiless image, ~ It is called the Vague and Elusive. ~ While meeting it, you cannot see its head, ~ While following it, you fail to see its back. ~ To hold on to the Tao of old in order to harness the things at present, ~ To be able to know the primeval beginning, ~ - This is called the law of Tao.

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[14c06t] **Gia-fu Feng** ~ Look, it cannot be seen - it is beyond form. ~ Listen, it cannot be heard - it is beyond sound. ~ Grasp, it cannot be held - it is intangible. ~ These three are indefinable; ~ Therefore they are joined in one. ~ From above it is not bright; ~ From below it is not dark: ~ An unbroken thread beyond description. ~ It returns to nothingness. ~ The form of the formless, ~ The image of the imageless, ~ It is called indefinable and beyond imagination. ~ Stand before it and there is no beginning. ~ Follow it and there is no end. ~ Stay with the ancient Tao, ~ Move with the present. ~ Knowing the ancient beginning is the essence of Tao.

[14c07t] **Lok Sang Ho** ~ When we cast our eyes upon it yet cannot see it, ~ We call it yi (literally "flat", "peaceful", or "delighted") ~ When we turn our ears to it yet cannot hear it, ~ We call it xi (literally "rarefied") ~ When we stretch our hands to reach it yet cannot touch it, ~ We call it wei (literally "infinitesimally small") ~ Since we cannot distinguish these three, we equate them as one. ~ Its upper side does not dazzle like strong light. ~ Its under side does not dim like darkness. ~ It is beyond description, ~ And easily confused as nothing. ~ Its shape is shapeless. ~ Its appearance is that of nothing, ~ We call it the "as if." ~ When we greet it, we cannot see its face. ~ When we follow it, we cannot see its back. ~ (Since reality is impossible to track down) ~ I should only follow the Path walked by the ancient Sages. ~ That is how I can deal with situations of the now. ~ Knowing to follow the way of the ancient masters, ~ Can already be called following the Way.

[14c08t] **Xiaolin Yang** ~ If you look at it but cannot see it, this is called YI. ~ If you listen to it but cannot hear it, this is called XI. ~ If you touch it but cannot feel it, this is called WEI. ~ These three things cannot be fully understood. ~ Therefore, they are mixed into one thing: the DAO. ~ Its top is not bright, its bottom is not dark; ~ It is so elusive it cannot be described. ~ It is not a physical entity, ~ Having a shape that is shapeless and an image without an object. ~ This is why it is so elusive and dynamic. ~ When you look at the front, it has no beginning. ~ When you look behind, it has no end. ~ It allows you to apply the real knowledge of the past to the present. ~ Therefore, if you understand the real knowledge of the past, ~ You understand the principles of the DAO.

[14c09t] **Walter Gorn Old**, PRAISING THE VOID ~ Ie. Plainness is that which cannot be seen by looking at it. ~ He. Stillness is that which cannot be heard by listening to it. ~ We. Rareness is that which cannot be felt by handling it. ~ These, being indiscernible, may be regarded as an unity - I H W, Tao. ~ It is not bright above nor dark beneath. ~ Infinite in operation, it is yet without name. ~ Issuing forth it enters into Itself. ~ This is the appearance of the Non-Apparent, the form of the Non-Existent. ~ This is the unfathomable mystery. ~ Going before, its face is not seen; following after, its back is not observed. ~ Yet to regulate one's life by the ancient knowledge of Tao is to have found the path.

[14c10t] **James Legge** ~ We look at it, and we do not see it, and we name it 'the Equable.' ~ We listen to it, and we do not hear it, and we name it 'the Inaudible.' ~ We try to grasp it, and do not get hold of it, and we name it 'the Subtle.' ~ With these three qualities, it cannot be made the subject of description; ~ and hence we blend them together and obtain The One. ~ Its upper part is not bright, and its lower part is not obscure. ~ Ceaseless in its action, it yet cannot be named, and then it again returns and becomes nothing. ~ This is called the Form of the Formless, and the Semblance of the Invisible; ~ this is called the Fleeting and Indeterminable. ~ We meet it and do not see its Front; ~ we follow it, and do not see its Back. ~ When we can lay hold of the Tao of old to direct the things of the present day, and are able to know it as it was of old in the beginning, this is called (unwinding) the clue of Tao.

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[14c11t] **David Hinton** ~ Looked at but never seen, it takes the name invisible. ~ Listened to but never heard, it takes the name ethereal. ~ Held tight but never felt, it takes the name gossamer. ~ You can't unravel these three ~ blurred so utterly they've become one, ~ rising without radiance and setting without darkness, ~ braided together beyond name, woven back always and forever into nothing: ~ this is called formless form or nothing's image, called spectral confusion, ~ something you meet without seeing a front and follow without seeing a back. ~ Abiding in the ancient Way ~ to master what has now come to be ~ and fathom its ancient source: ~ this is called thread of the Way.

[14c12t] **Chichung Huang** ~ Looking at it, you do not see it - ~ This is called "invisible"; ~ Listening to it, you do not hear it - ~ This is called "inaudible"; ~ Trying to touch it, you do not feel it - ~ This is called "intangible." ~ These three, which defy thorough inquiry, ~ Long ago merged into One. ~ One is something ~ Whose past is not remote, ~ Whose future, not transient. ~ Continuous and unending, ~ It is unnameable, ~ And again reverts to nothingness. ~ This may be called the formless form, ~ The immaterial image. ~ This is called faint and dim: ~ Following it, you do not see its tail; ~ Meeting it, you do not see its head. ~ Hold on to the present Tao ~ To govern the present realm, ~ Whereby you know its primeval origin. ~ This is called the Tao's thread-head.

[14c13t] **Ellen M. Chen** ~ What is looked at but not (pu) seen, ~ Is named the extremely dim (yi). ~ What is listened to but not heard, ~ Is named the extremely faint (hsi). ~ What is grabbed but not caught, ~ Is named the extremely small (wei). ~ These three cannot be comprehended, ~ Thus they blend into one. ~ As to the one, its coming up is not light, ~ Its going down is not darkness. ~ Unceasing, unnameable, ~ Again it reverts to nothing. ~ Therefore it is called the formless form, ~ The image (hsiang) of nothing. ~ Therefore it is said to be illusive and evasive (hu-huang). ~ Come toward it one does not see its head, ~ Follow behind it one does not see its rear. ~ Holding on to the Tao of old (ku chih tao), ~ So as to steer in the world of now (chin chih yu). ~ To be able to know the beginning of old, ~ It is to know the thread of Tao.

[14c14t] **Lee Sun Chen Org** ~ [How do we determine the existence of things?] ~ When we exerted to look, but could not see any trace, ~ we described whatever it was as invisible; ~ When we listened attentively, but could not hear anything, ~ we named it as inaudible; ~ When we tried hard to grope, but could not grasp anything, ~ we depicted whatever it was as intangible. ~ When these three processes [of identification] could not yield any more evidences [of their perceptibility], ~ they were confused as one and same thing, i.e. nothing (having no existence). ~ [Furthermore:] ~ When we strove to look upward [for higher canons of Tao], we discovered that we cannot elucidate it [with any perfection]; ~ When we exerted to look downward [for worldly manifestation of Tao], we realized that we cannot scrutinize it [thoroughly]; ~ Constantly, it moved and changed boundlessly that hardly any of our descriptions was felicitous; ~ Subsequently, it was again [conveniently] grouped under the category "nothing" (devoid of existence). ~ [After much probing, the best we can describe is:] ~ If it (Tao) has some form (shape) that, however, can not be depicted [with felicity] by any of us (the searchers); ~ It has [anyhow] some image (phenomenon) that, however, cannot be perceived (formulated) [adequately] by us; ~ [A keen observer can only push to the edge by reporting as follows:] ~ [It is like] A shadowy being glimmers and quivers [and that is all we can perceive]; ~ Even though we have attempted to move to the front of its procession in order to meet it head on, we were still unable see its beginning; ~ We had also tried to follow it from behind, we were similarly unable to find its end. ~ [Nevertheless:] ~ If we would hold on to the venerable ways we have inherited, we could maneuver through present existence [sensibly]; ~ If we have succeeded to ascertain how and why the venerable ways were launched, then we are on our way to know the outline of Tao.

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[14c15t] **Tien Cong Tran** ~ Look at it but you cannot see it; its name is formless. ~ Listen to it but you cannot hear it; its name is soundless. ~ Grasp it but you cannot get it; its name is incorporeal. ~ These three attributes are unfathomable; therefore they mingle into one. ~ Its upper side is not bright; its under side not dim. ~ It continues endlessly, it is unnamable. ~ Until it returns beyond the realm of things, it is called the formless form, the non-material image; it is called the vague. ~ Confront it and you do not see its face! ~ Follow it and you do not see its back! ~ He who keeps with this timeless Way can dominate present events. ~ To know the timeless origin is to go into the Way.

[14c16t] **Thomas Z. Zhang** ~ Tao cannot be seen, cannot be heard, and cannot be grasped. ~ We cannot detect them with our senses. ~ Therefore, they form an entirety of Tao. ~ It is neither too bright above, nor is it too dark below. ~ It exists everywhere and yet cannot be pointed out. ~ So it is ultimately abstract. ~ It is a state without concrete constitution; it is an image without concrete shape. ~ So it is evasive. ~ When you look at it, you cannot see the beginning; when you follow it, you cannot see the end. ~ Using the time-tested Tao, we can handle the present problems. ~ Therefore, whose who understand Tao understand the laws of the universe.

[14c17t] **Arthur Waley** ~ Because the eye gazes but can catch no glimpse of it, ~ It is called elusive. ~ Because the ear listens but cannot hear it, ~ It is called the rarefied. ~ Because the hand feels for it but cannot find it, ~ It is called the infinitesimal. ~ These three, because they cannot be further scrutinized, ~ Blend into one. ~ Its rising brings no light; ~ Its sinking, no darkness. ~ Endless the series of things without name ~ On the way back to where there is nothing. ~ They are called shapeless shapes; ~ Forms without form; ~ Are called vague semblances. ~ Go towards them, and you can see no front; ~ Go after them, and you see no rear. ~ Yet by seizing on the Way that was ~ You can ride the things that are now. ~ For to know what once there was, in the Beginning, ~ This is called the essence of the Way.

[14c18t] **Richard John Lynn** ~ When we look for it but see it not, we call it the invisible. ~ When we listen for it but hear it not, we call it the inaudible. ~ When we try to touch it but find it not, we call it the imperceptible. ~ Because these three aspects of it are impossible to probe, it remains a single amorphous unity. ~ Its risings cast no light, and its settings occasion no dark. ~ On and on it goes, unnamable, always reverting to nothingness. ~ This we refer to as the shape of that which has no shape, the image of that which has no physical existence. ~ This we refer to as dim and dark. ~ Try to meet it, but you will not see its head. ~ Try to follow it, but you will not see its tail, so hold on to the Dao of old to preside over what exists now. ~ It is possible to know how things were at the beginning of time. ~ This we refer to as holding the thread of the Dao.

[14c19t] **Lin Yutang** ~ PREHISTORIC ORIGINS ~ Looked at, but cannot be seen - ~ That is called the Invisible (yi). ~ Listened to, but cannot be heard - ~ That is called the Inaudible (hsi). ~ Grasped at, but cannot be touched - ~ That is called the Intangible (wei). ~ These three elude all our inquiries ~ And hence blend and become One. ~ Not by its rising, is there light, ~ Nor by its sinking, is there darkness. ~ Unceasing, continuous, ~ It cannot be defined, ~ And reverts again to the realm of nothingness. ~ That is why it is called the Form of the Formless, ~ The Image of Nothingness. ~ That is why it is called the Elusive: ~ Meet it and you do not see its face; ~ Follow it and you do not see its back. ~ He who holds fast to the Tao of old ~ In order to manage the affairs of Now ~ Is able to know the Primeval Beginnings ~ Which are the continuity of Tao.

[14c20t] **Victor H. Mair** ~ We look for it but do not see it; ~ we name it "subtle." ~ We listen for it but do not hear

it; ~ we name it "rare." ~ We grope for it but do not grasp it; ~ we name it "serene." ~ These three cannot be fully fathomed, ~ Therefore, ~ They are bound together to make unity. ~ Of unity, ~ its top is not distant, ~ its bottom is not blurred. ~ Infinitely extended and unnameable, ~ It returns to nonentity. ~ This is called "the form of the formless, the image of nonentity." ~ This is called "the amorphous." ~ Following behind it, you cannot see its back; ~ Approaching it from the front, you cannot see its head. ~ Hold to the Way of today to manage the actualities of today, ~ thereby understanding the primeval beginning. ~ This is called "the thread of the Way."

[14c21t] **Tolbert McCarroll** ~ Look at it, you cannot see it. ~ It is invisible. ~ Listen to it, you cannot hear it. ~ It is inaudible. ~ Reach for it, you cannot grasp it. ~ It is intangible. ~ These three qualities are unfathomable ~ and so they fuse together and become one. ~ The upper part is not bright. ~ The lower part is not dark. ~ Ceaselessly the Unnamed moves back to nothingness. ~ It has the form of the formless, the image of the imageless. ~ It is indefinable and shadowy. ~ Go up to it and you will not see its front. ~ Follow it and you will not see its back. ~ Yet, hold fast to this ancient Tao and you will experience the present now-moment. ~ Know its beginnings and you can follow the path of the Tao.

[14c22t] **David H. Li** ~ Looking at it, it cannot be seen - label it invisible, ~ Listening to it, it cannot be heard - label it inaudible, ~ Holding onto it, it cannot be held - label it intangible. ~ All three are beyond comprehension; they are One. ~ Looking up, it is dim. ~ Looking down, it is dark. ~ It lacks clarity, ~ it defies a name; ~ it returns to Null. ~ This is formless form, this is imageless image. ~ This is elusiveness. ~ Confronting it, one cannot see its head; ~ Following it, one cannot see its tail. ~ Seize Direction of the past - this is to manage the Ull of the present. ~ Know it from the beginning - this is to understand the Direction's rhythm.

[14c23t] **Yasuhiko Genku Kimura** ~ Looked at but not seen, it is thus called the invisible, ~ Listened to but not heard, it is thus called the inaudible, ~ Reached for but not grasped, it is thus called the intangible: ~ These three are beyond the reach of sense and reason, ~ Yet, in the moment of kosmic union, ~ They merge in spiritual awareness as the Universal One. ~ There is no above that is bright, nor below that is dark, ~ But only the infinite, forever indefinable, always reverting to nothingness. ~ Therefore, ~ it is called form of the formless, image of the imageless. ~ And it is known as the amorphous. ~ Confronting it, no head is seen from the front. ~ Following it, no rear is seen from behind. ~ Whereby one lives in the present in accordance with the Tao Eternal, ~ Thereby one comes to know the beginning of time. ~ This is called the Universal Law of the Tao.

[14c24t] **Chou-Wing Chohan** ~ What we look at and do not see is called simplicity. ~ What we listen to and do not hear is called rarity. ~ What we clasp and do not catch is called delicateness. ~ These three cannot be discerned, ~ So they unite to become one. ~ When it is revealed, it does not dazzle, ~ When it is concealed, it is not dark, ~ When it is infinite, it is not defined. ~ It attains the non-existent. ~ Its name is the form of the formless ~ And its image is that which does not have an image. ~ It is mysterious. ~ Meet it, and you will not be able to see its face, ~ Follow it, and you will not be able to see its back. ~ By adhering to the ancient Tao, ~ You will be master of the essence of the present ~ And you will be aware of the origin of the past. ~ That is the clue to the Tao.

[14c25t] **Man-Ho Kwok** ~ When you gaze at something ~ but see - nothing; ~ When you listen for a sound ~ but cannot hear it; ~ When you try to grasp it ~ and find it has no substance ~ - then these three things ~ That go beyond your mind ~ Are moulded together in the One. ~ Its surface doesn't shine, but nor is its base dull.

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~ Given this, it is only knowable as no-thing. ~ Confront it - it has no head; ~ Come behind it, and it has no tail ... ~ If people could follow the ancient way, then they would be masters of the moment. ~ And if you know this way ~ then you have seen the timeless way of the Tao.

[14c26t] **Gu Zhengkun** ~ What cannot be seen is called "Yi" (without colour); ~ What cannot be heard is called "Xi" (without sound); ~ What cannot be touched is called "Wei" (without shape); ~ These three things can be in no way defined, ~ So they are combined into one. ~ Above it there is no light; ~ Below it there is no darkness; ~ So vague as to defy any description. ~ It is categorized as the Nothingness, ~ And is called the shape without shape as well as the image without substance. ~ It is hence named as "huhuang" (vague and dimly visible). ~ Facing it, you cannot see its front; ~ Following it, you cannot see its back. ~ To control the present Being (substance) by employing the Tao of ancient time, ~ One knows the beginning of the universe. ~ And this is called the law of the Tao.

[14c27t] **Chao-Hsiu Chen** ~ That which cannot be seen is called invisible. ~ That which cannot be heard is called inaudible. ~ That which cannot be held is called intangible. ~ These three cannot be defined, therefore they are merged as one. ~ Look at its highest part - it is not bright. ~ Look at its lowest part - it is not dark. ~ It never ends and it cannot be named. ~ It returns to nothingness. ~ Therefore it is called the shape without shape and the substance without substance. ~ It is called indefinable. ~ One approaches it but cannot see its beginning. ~ One follows it but cannot see its end. ~ Hold fast to the original path in order to control the realm of the present. ~ To know the ancient origin is the discipline of Tao.

[14c28t] **Liu Qixuan** ~ What you look at but can not see is called "formless." ~ What you listen to but can not hear is called "soundless." ~ What you grasp at but can not get is called "traceless." ~ Those three are an inseparable puzzle. ~ One can't know where it begins and where it ends. ~ Continuous and nameless, it returns to nothingness. ~ It is formless shape, imageless image, invisible vision. ~ One tries to meet it, but can see no head. ~ One tries to follow it, but can see no end. ~ In the domain of the Way, the past shapes the present, ~ And being able to feel the past is abiding by the Way.

[14c29t] **Shi Fu Hwang** ~ Invisible, Inaudible, And Intangible ~ Lao Tze says, ~ Something which we look at, and cannot see, shall be called 'invisible'. ~ Something to which we listen, and cannot hear, shall be called 'inaudible'. ~ Something which we seize, and cannot grasp, shall be called 'intangible'. ~ These things are not available to be researched for realization when taken singly; ~ hence when we unite them again, we obtain the true one. ~ Its upper part is not bright, and its lower part is not obscure. ~ It works in its way perpetually without an end, but we can't know its motive. ~ Then this can be traced in the state of nothingness. ~ This is called the form of formlessness, and semblance of nothingness; ~ this is called the fleet of indeterminable. ~ We can neither retrace to see its beginning, nor can we expect to see its end. ~ When we hold the primordial Tao, we can rule today's being. ~ Since we can know the beginning of Heaven and Earth, we know the outline of the Tao.

[14c30t] **Ch'u Ta-Kao** ~ That which we look at and cannot see is called plainness. ~ That which we listen to and cannot hear is called rareness. ~ That which we grope for and cannot get is called minuteness. ~ These three cannot be closely examined; ~ So they blend into One. ~ Revealed, it is not dazzling; ~ Hidden, it is not dark. ~ Infinite, it cannot be defined. ~ It goes back to non-existence. ~ It is called the form of the formless, ~ And the image of non-existence. ~ It is called mystery. ~ Meet it, you cannot see its face; ~ Follow it, you cannot see its back. ~ By adhering to the Tao of the past ~ You will master the existence of the present ~ And be able to know the origin of the past. ~ This is called the clue of Tao.

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[14c31t] **Paul J. Lin** ~ Looked at, it cannot be seen; ~ it is called colorless. ~ Listened to, it cannot be heard; ~ it is called soundless. ~ Grasped, it cannot be obtained; ~ it is called formless. ~ These three cannot be investigated further, ~ so they merge together to make one. ~ The upper part is not bright; ~ The lower part is not dark. ~ So subtle, it cannot be named, ~ But returns to nothingness. ~ This is called the shape without shape, ~ the image without image. ~ This is called indistinct: ~ confronting it, one cannot see the head; ~ following it, one cannot see the back. ~ Grasp the Ancient Tao to manage present existence. ~ Thus we may know the beginning of the Ancient. ~ This is called the record of Tao.

[14c32t] **Michael LaFargue** ~ "Look for It, you won't see It: It is called 'fleeting'. ~ Listen for It, you won't hear It: It is called 'thin'. ~ Grasp at It, you can't get It: It is called 'subtle'." ~ These three lines are about something that evades scrutiny. ~ Yes, in it everything blends and becomes one. ~ Its top is not bright, ~ Its underside is not dim. ~ Always unnameable, It turns back to nothingness. ~ This is the shape of something shapeless, ~ the form of a nothing, ~ this is elusive and evasive. ~ Encountering It, you won't see the front; ~ following It, you won't see Its back. ~ Keep to the Tao of the ancients, ~ and so manage things happening today. ~ The ability to know the ancient sources, ~ this is the main thread of Tao.

[14c33t] **Cheng Lin** ~ That which cannot be seen is formless. ~ That which cannot be heard is noiseless. ~ That which cannot be touched is bodiless. ~ These three cannot be examined in detail for they really constitute one indivisible whole. ~ This indivisible whole (Truth) does not appear bright when viewed at the summit, or dark when viewed at the nadir. ~ It is imperceptible and indescribable. ~ It is always changing, and reverting to the state of Nothingness. ~ It is formless, shapeless, vague, and indefinite. ~ Pacing it, one cannot see its head; pursuing it, one cannot see its tail. ~ Abide by this primordial Truth, and the States of today can be ruled. ~ Know the primary conditions, and you know the principles of Truth.

[14c34t] **Yi Wu** ~ Looking at it, one cannot see it; ~ it is named the invisible. ~ Listening to it, one cannot hear it; ~ it is named the inaudible. ~ Grasping at it, one cannot get it; ~ it is named the immaterial. ~ These three cannot be inquired into; ~ therefore, they are blended into one. ~ Above it, there is no light; ~ below it, there is no darkness. ~ Continually! ~ Infinitely! ~ Unnameable, it returns again to the no-thingness. ~ This is called the form of the formless, the image of nothingness. ~ This is called the vague, the elusive. ~ Meeting it, one does not see its face; ~ Following it, one does not see its back. ~ If one holds to the Way of ancient times, ~ one can manage existence in the present. ~ That one can know the origin, ~ is called the record of the Way.

[14c35t] **Han Hiong Tan** ~ That which cannot be seen is called Yi. ~ That which cannot be heard is Xi. ~ That which cannot be touched is Wei. ~ All these three qualities can hardly be analysed. ~ When amalgamated into one, ~ Its upper limit is not radiant, ~ And its lower limit is not dull. ~ It is as nebulous as it is indescribable. ~ Eventually it approaches to nothingness. ~ This is why it is called the formless form, or the immaterial material. ~ This is why it is called the illusory. ~ Try to meet it head-on, and you cannot see its face. ~ Try to follow it from behind, and you cannot see its back. ~ Following the way of ancient Dao, ~ You will be able to manage your affairs with great aplomb. ~ To be able to understand ancient Dao ~ Is to truly appreciate the immutable principles of Dao.

[14c36t] **Hua-Ching Ni** ~ Look at it, but you cannot see it. ~ Because it is formless, you call it invisible. ~ Listen to it, but you cannot hear it. ~ Because it is soundless, you call it inaudible. ~ Grasp it, but it is beyond your reach. ~ Because it is subtle, you call it intangible. ~ These three are indescribable and imperceptible, ~ but in the mystical moment you see it, hear it and grasp it, ~ the Unseen, Unheard and Unreachable presents

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itself as the indefinable essence. ~ Confront it, and you do not see its face. ~ Follow it, and you do not see its back. ~ It does not appear bright when viewed at the zenith, ~ nor does it appear dark when viewed at the nadir. ~ There is nothing that can make this subtle essence of the universe distinct. ~ When you try to make it clear to yourself, it evasively reverts to Nothingness. ~ You may call it the Form of the Formless or the Image of the Imageless. ~ Yet the elusive, subtle essence remains nameless. ~ If you hope to meet it, ~ it has no part you can call front. ~ If you hope to follow it, ~ it has no place you can call behind. ~ Yet it can be observed in the constant regularity of the universe. ~ The constancy of the universe of antiquity is the constancy of the present time. ~ If one knows the Primal Beginning, one may thus know the truth of the universal subtle Way.

[14c37t] **Chang Chung-yuan** ~ Gaze at it; there is nothing to see. ~ It is called the formless. ~ Heed it; there is nothing to hear. ~ It is called the soundless. ~ Grasp it; there is nothing to hold on to. ~ It is called the immaterial. ~ We cannot inquire into these three, ~ Hence, they interfuse into one. ~ Above, it is not light. ~ Below, it is not dark. ~ Invisible, it cannot be called by any name. ~ It returns again to nothingness. ~ Thus, we call it the form of the formless ~ The image of the imageless. ~ It is the evasive. ~ Approach it; you cannot see its face. ~ Go after it; you cannot see its back. ~ Adhere to the Tao of the remote past, ~ And apply it to the present. ~ This will enable you to understand the primordial beginning. ~ This is the essential Tao.

[14c38t] **Henry Wei** ~ In Praise of the Mysteries ~ Tsan Hsuan ~ What is invisible when looked at is called yi; ~ What is inaudible when listened to is called hsi; ~ What is elusive when grabbed at is called wei. ~ These three are not amenable to investigation; ~ Therefore, they mingle as One. ~ On rising, the One does not become bright; ~ On falling, it does not become dark. ~ Unnameable it goes on and on, ~ And again reverts to Non-Being. ~ This is called shape of the shapeless, ~ And form of the formless. ~ This is called winking-waning, as in a dream. ~ On greeting it, one cannot see its front; ~ On following it, one cannot see its back. ~ Taking hold of the Tao of antiquity ~ To cope with the problems of the present ~ Could make one know the ancient origins. ~ This is called the unbroken strand of Tao.

[14c39t] **Ha Poong Kim** ~ You look at it but don't see it. ~ So you name it the Invisible. ~ You listen to it but don't hear it. ~ So you name it the Inaudible. ~ You grasp at it but don't touch it. ~ So you name it the Intangible. ~ These three ~ Are beyond scrutiny. ~ Therefore, blend them into one. ~ No brightness above it, ~ No darkness below it - ~ Boundless, it cannot be named. ~ Return to the objectless object. ~ It is called the shapeless shape - ~ The formless form. ~ It is called the vague and dim. ~ You meet it but don't see its head. ~ You follow it but don't see its back. ~ Hold on to the Tao of old, ~ And thereby ride the being of now. ~ Know the old beginning, ~ Which is called the thread of Tao.

[14c40t] **Tao Huang** ~ Look for it and it can not be seen, it is called invisible; ~ Listen to it and it can not be heard, it is called inaudible; ~ Reach for it and it can not be touched, it is called intangible. ~ These three are beyond reckoning, so ~ When these three merge, they are One. ~ As for this One, ~ There is nothing above it remaining to be accounted for, ~ There is nothing below it that has been excluded. ~ Ever searching for it, it is beyond naming. ~ It returns to no-thing. ~ Its state is described as no state, ~ Its form is described as formless. ~ It is called the vision beyond focus. ~ Follow after it, and it proves endless. ~ Go before it, and no beginning can be found. ~ Employ the Tao of today in order to manage today's affairs and to know the ancient past. ~ This is called the principle of Tao.

[14c41t] **Tang Zi-chang** ~ Look at it, but it cannot be seen, it is called "the shapeless". ~ Listen to it, but it cannot be heard, it is called "the soundless". ~ Grasp it, but it cannot be held, it is called "the bodyless". ~ These

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three characteristics are incomprehensible, yet they uniquely constitute the oneness of Dao. ~ Look upward, it is not clear. ~ Look downward, it is not dim. ~ Continuously, continuously! ~ We are unable to trace it's original name because it returns to the state of Unknown existence. ~ It is called "the formless form" and "the imageless image". ~ That is why it is called "the indistinct and elusive". ~ To embrace Dao from ancient times is to know the original causes of the past in order to control what is going on in the present. ~ This is called "the Law of Dao".

[14c42t] **Wing-tsit Chan** ~ We look at it and do not see it; ~ Its name is The Invisible. ~ We listen to it and do not hear it; ~ Its name is The Inaudible. ~ We touch it and do not find it; ~ Its name is The Subtle (formless). ~ These three cannot be further inquired into, ~ And hence merge into one. ~ Going up high, it is not bright, and coming down low, it is not dark. ~ Infinite and boundless, it cannot be given any name; ~ It reverts to nothingness. ~ This is called shape without shape, ~ Form without objects. ~ It is The Vague and Elusive. ~ Meet it and you will not see its head. ~ Follow it and you will not see its back. ~ Hold on to the Tao of old in order to master the things of the present. ~ From this one may know the primeval beginning (of the universe). ~ This is called the bond of Tao.

[14c91t] **И. И. Семененко** ~ На что гляжу, но не могу увидеть, называю ровным; ~ что слушаю, но не могу услышать, называю редким; ~ что пробую схватить, но никак не удается, называю крошечным. ~ Эти три расследовать нельзя, и потому создам из них одно, смешав. ~ Что у него вверху, то не блестит, а что внизу, то не тускнеет; ~ оно бесконечно и ему нельзя дать имени. ~ Все время возвращается к отсутствию вещей. ~ Это вид невидного, образ отсутствия вещей. ~ Оно расплывчато, неясно. ~ При встрече с ним не видят его спереди, а следуя за ним, не видят сзади. ~ Владеют Дао древности, чтобы править нынешним наличием; ~ в способности знать древнее начало заключена разгадка Дао.

[14c92t] **А. А. Маслов** ~ Глядим на него и не видим. ~ Зовём это заурядным. ~ Слушаем его и не слышим. ~ Зовём это редким. ~ Пытаемся коснуться его и не достигаем. ~ Зовём это мельчайшим. ~ Эти три ипостаси невозможно разделить, ибо смешаны они и являют собой Единое. ~ Его верхняя часть не источает света. ~ Его нижняя часть не окутана мраком. ~ Едва различимое, его нельзя даже поименовать. ~ Оно возвращается к тому, что не имеет сущности. ~ Это зовётся формой, не имеющей форм; ~ образом, не имеющим сущности. ~ Это зовётся расплывчато-туманным. ~ Встретившись с ним, не увидим его начала. ~ Следуя за ним, не увидим его тыльной стороны. ~ Придерживайся пути древности, дабы контролировать дела сегодняшние. ~ Способность познать изначальную древность и зовётся принципом Дао.

[14c93t] **Е. А. Торчинов** ~ Смотрю на него и не вижу - называю его тончайшим. ~ Слушаю его и не слышу - называю его тишайшим. ~ Ловлю его, но схватить не могу - неуловимым его нареку. ~ Триаду эту словами объяснить не дано: хаотична она и едина. ~ Ее верх не освещен, ее низ не затемнен. ~ Тянется-вьется, но нельзя ее назвать; ~ вновь возвращается к отсутствию сущего она. ~ Поэтому говорят: безвидный облик, невещный образ. ~ Поэтому говорят: туманное и смутное. ~ Не вижу начала, когда ей навстречу иду, не вижу конца, когда следом за ней спешу. ~ Держусь за древний Путь-Дао и так управляю сущим ныне. ~ Могу постичь древнее первоначало и устоями Дао-Пути его называю.

[14c94t] **А. Е. Лукьянов** ~ Смотрю на него - не вижу, именем называю "невидимый". ~ Слушаю его - не слышу, именем называю "беззвучный". ~ Ловлю его - не обретаю, именем называю "сокрытый". ~ Эти три нельзя разграничить, потому как смешаны и образуют одно-единое. ~ Его верх не светлый, его низ не темный, непрерывно вьется, [его] невозможно наименовать. ~ [Оно] нашло пристанище в

невещественном. ~ Это и есть изображение без изображения, образ без плоти. ~ Это и есть туманная смесь. ~ Иду навстречу ему - не вижу его лица (головы). ~ Следую за ним - не вижу его спины (хвоста). ~ Только неуклонно следуя древнему Дао, чтобы править ныне существующим, можно познать древнее начало. ~ Это и есть уток (путеводная нить) Дао.

[14c95t] **Ян Хин-шун** ~ Смотрю на него и не вижу, а поэтому называю его невидимым. ~ Слушаю его и не слышу, поэтому называю его неслышимым. ~ Пытаюсь схватить его и не достигаю, поэтому называю его мельчайшим. ~ Не надо стремиться узнать об источнике этого, потому что это едино. ~ Его верх не освещен, его низ не затемнен. ~ Оно бесконечно и не может быть названо. ~ Оно снова возвращается к небытию. ~ И вот называют его формой без форм, образом без существа. ~ Поэтому называют его неясным и туманным. ~ Встречаюсь с ним и не вижу лица его, следую за ним и не вижу спины его. ~ Придерживаясь древнего дао, чтобы овладеть существующими вещами, можно познать древнее начало. ~ Это называется принципом дао.

[14c96t] **Д. П. Конисси** ~ (Предмет, на который) мы смотрим, но не видим, называется бесцветным. ~ (Звук, который) мы слушаем, но не слышим, - беззвучным. ~ (Предмет, который) мы хватаем, но не можем захватить, - мельчайшим. ~ Эти три (предмета) неисследимы, поэтому когда они смешаются между собой, то соединяются в одно. ~ Верх не ясен, низ не темен. ~ О, бесконечное! ~ Его нельзя назвать именем. ~ Оно существует, но возвращается к небытию. ~ Оно называется формою (или видом) бесформенною. ~ Оно также называется неопределенным. ~ Встречаясь с ним, не видать лица его, следуя же за ним, не видать спины его. ~ Посредством древнего Тао можно управлять жизнью настоящего времени. ~ Исследовать происхождение всего (или начало древности) называется нитью Тао.

[14c97t] **В. В. Малявин** ~ Смотрю на него и не вижу: называю его глубочайшим. ~ Вслушиваюсь в него и не слышу: называю его тишайшим. ~ Касаюсь его и не могу ухватить: называю его мельчайшим. ~ Эти три невозможно определить, ~ Посему я смешиваю их и рассматриваю как одно. ~ [Это одно] вверху не светло, внизу не темно, ~ Тянется без конца и без края, нельзя дать ему имя. ~ И вновь возвращается туда, где нет вещей. ~ Оно зовется бесформенной формой, невещественным образом, ~ Оно зовется туманным и смутным. ~ Встречаешь его - не видишь его главы, ~ Провожаешь его - не видишь его спины. ~ Держаться Пути древних, ~ Чтобы повелевать ныне сущим, ~ И знать Первозданное Начало - ~ Вот что такое основа и нить Пути.

[14c98t] **Б. Б. Виногродский** ~ Смотришь на него, не видя. ~ Имя назови: "Рассеянное". ~ Слушаешь его, не слыша. ~ Имя назови: "Разреженное". ~ Ухватываешь его, не удерживая. ~ Имя назови: "Тончайшее". ~ Эту троицу нельзя определить, задавая вопросы. ~ Причинность: ~ Смешиваясь, осуществляют единое. ~ При движении вверх оно не светлое. ~ При движении вниз оно не темное. ~ Как ускользающая нить. ~ Нельзя его определить именем. ~ Повторяется возвращение в состояние отсутствия вещей. ~ Это определяется: ~ Трепетное и мерцающее. ~ Движешься ему навстречу, не видя его главы. ~ Следуешь за ним, не видя его спины. ~ Путь древности применяй для контроля наличия данного момента. ~ Будь способен знать начало древности. ~ Это определяют: ~ Путеводная нить.

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PSEUDO-CHAPTER **Fifteen**

[15c01t] **Robert G. Henricks** ~ The one who was skilled at practicing the Way in antiquity, ~ Was subtle and profound, mysterious and penetratingly wise. ~ His depth cannot be known. ~ It is only because he cannot be known ~ That therefore were I forced to describe him I'd say: ~ Hesitant was he! Like someone crossing a river in winter. ~ Undecided was he! As though in fear of his neighbors on all four sides. ~ Solemn and polite was he! Like a guest. ~ Scattered and dispersed was he! Like ice as it melts. ~ Genuine, unformed was he! Like uncarved wood. ~ Merged, undifferentiated was he! Like muddy water. ~ Broad and expansive was he! Like a valley. ~ If you take muddy water and still it, it gradually becomes clear. ~ If you bring something to rest in order to move it, it gradually comes alive. ~ {The one who} preserves this Way does not desire to be full; ~ Therefore he can wear out with no need to be renewed.

[15c02t] **John C. H. Wu** ~ THE ancient adepts of the Tao were subtle and flexible, profound and comprehensive. ~ Their minds were too deep to be fathomed. ~ Because they are unfathomable, ~ One can only describe them vaguely by their appearance. ~ Hesitant like one wading a stream in winter; ~ Timid like one afraid of his neighbours on all sides; ~ Cautious and courteous like a guest; ~ Yielding like ice on the point of melting; ~ Simple like an uncarved block; ~ Hollow like a cave; ~ Confused like a muddy pool; ~ And yet who else could quietly and gradually evolve from the muddy to the clear? ~ Who else could slowly but steadily move from the inert to the living? ~ He who keeps the Tao does not want to be full. ~ But precisely because he is never full, ~ He can always remain like a hidden sprout, ~ And does not rush to early ripening.

[15c03t] **D. C. Lau** ~ Of old he who was well versed in the way ~ Was minutely subtle, mysteriously comprehending, ~ And too profound to be known. ~ It is because he could not be known ~ That he can only be given a makeshift description: ~ Tentative, as if fording a river in winter, ~ Hesitant, as if in fear of his neighbours; ~ Formal like a guest; ~ Falling apart like thawing ice; ~ Thick like the uncarved block; ~ Vacant like a valley; ~ Murky like muddy water. ~ Who can be muddy and yet, settling, slowly become limpid? ~ Who can be at rest and yet, stirring, slowly come to life? ~ He who holds fast to this way ~ Desires not to be full. ~ It is because he is not full ~ That he can be worn and yet newly made.

[15c04t] **R. L. Wing** ~ Those skillful in the ancient Tao Are subtly ingenious and profoundly intuitive. ~ They are so deep they cannot be recognized. ~ Since, indeed, they cannot be recognized, Their force can be contained. ~ So careful! As if wading a stream in winter. ~ So hesitant! As if respecting all sides in the community. ~ So reserved! As if acting as a guest. ~ So yielding! As if ice about to melt. ~ So candid! As if acting with simplicity. ~ So open! As if acting as a valley. ~ So integrated! As if acting as muddy water. ~ Who can harmonize with muddy water, And gradually arrive at clarity? ~ Who can move with stability, And gradually bring endurance to life? ~ Those who maintain the Tao ~ Do not desire to become full. ~ Indeed, since they are not full, ~ They can be used up and also renewed.

[15c05t] **Ren Jiyu** ~ The shi (Knower of Tao) in the old times is subtle, profound and generous, too deep to be understood by the common people. ~ As he is thus beyond people's knowledge, ~ I can only describe him arbitrarily. ~ (He is) cautious beforehand, like wading into a river in winter. ~ (He is) considering repeatedly, like one vigilant when threatened by neighbouring states' attack. ~ (He is) grave and reverent, like a visiting guest. ~ (He is) supple and pliant, like ice which is about to melt. ~ (He is) genuine and plain, like an uncarved block. ~ (He is) open and broad, like a quiet valley. ~ (He is) all-embracing, like a great muddy

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river. ~ Who can make the muddy water clear? ~ As it quiets down it will become clear. ~ Who can make stillness last? ~ It will gradually lose the peace as change arises. ~ He who preserves this Tao does not wish for overflowing. ~ It is precisely because there is no overflowing that he is able to succeed continually, ~ Though he looks conservative.

[15c06t] **Gia-fu Feng** ~ The ancient masters were subtle, mysterious, profound, responsive. ~ The depth of their knowledge is unfathomable. ~ Because it is unfathomable, ~ All we can do is describe their appearance. ~ Watchful, like men crossing a winter stream. ~ Alert, like men aware of danger. ~ Courteous, like visiting guests. ~ Yielding, like ice about to melt. ~ Simple, like uncarved blocks of wood. ~ Hollow, like caves. ~ Opaque, like muddy pools. ~ Who can wait quietly while the mud settles? ~ Who can remain still until the moment of action? ~ Observers of the Tao do not seek fulfillment. ~ Not seeking fulfillment, they are not swayed by desire for change.

[15c07t] **Lok Sang Ho** ~ The masters of the Dao in ancient times ~ had mystical, versatile, and unfathomable understanding. ~ As it is unfathomable, ~ Only a proximate description is possible. ~ They are prepared at all times, ~ as if taking on a river journey in winter. ~ They are alert and watchful, ~ as if they were wary of the surroundings. ~ They are respectful, ~ as if they were the guests of someone. ~ They are accommodating, ~ as if they were ice about to melt. ~ They are unpretentious, ~ as if they were the embodiment of simplicity. ~ They are open-minded, ~ as if they were a hollow valley. ~ They are murky, ~ as if they were a muddy stream, ~ They are unsettled, ~ as if they were an open sea; ~ They never stopped, ~ as if they were the winds of the earth. ~ Is there anyone who can be like ~ a murky stream cleaning up when given a rest? ~ Is there anyone who can be like ~ calm air gathering motion and becoming alive again? ~ The man who shuns full gratification of their desires, ~ is the man who has this ability. ~ He can rejuvenate.

[15c08t] **Xiaolin Yang** ~ People in the past who practiced the DAO understood the real essence of the world so deeply that the ordinary people could not appreciate them. ~ Because these people cannot be appreciated and understood, ~ I will try to give you a rough sketch of them. ~ They acted very cautiously, like walking on thin ice. ~ They behaved very carefully, like being watched by everybody. ~ They looked very dignified, like going to a banquet. ~ They were very warm and kind, like being able to melt ice. ~ They were very plain, like a block of uncarved wood. ~ They had a very big heart, like a deep valley. ~ They were very tolerant, like a flooding river that contains everything. ~ Who can get clear water from mud by letting the mud settle slowly? ~ Who can create new things gradually from stillness by taking the initiative? ~ These people who kept the DAO were never conceited. ~ Only because they were not conceited, ~ Were they able to create the future while preserving the past.

[15c09t] **Walter Gorn Old**, EXHIBITING VIRTUE ~ The ancient wise men were skilful in their mysterious acquaintance with profundities. ~ They were fathomless in their depths; so profound, that I cannot bring them forth to my mind. ~ They were cautious, like one who crosses a swollen river. ~ They were reserved, like one who doubts his fellows. ~ They were watchful, like one who travels abroad. ~ They were retiring, like snow beneath the sun. ~ They were simple, like newly felled timber. ~ They were lowly, like the valley. ~ They were obscure, like muddy water. ~ May not a man take muddy water and make it clear by keeping still? ~ May not a man take a dead thing and make it alive by continuous motion? ~ Those who follow this Tao have no need of replenishing, and being devoid of all properties, they grow old without need of being filled.

[15c10t] **James Legge** ~ The skilful masters (of the Tao) in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep (also) so as to elude men's knowledge. ~ As they were thus

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beyond men's knowledge, I will make an effort to describe of what sort they appeared to be. ~ Shrinking looked they like those who wade through a stream in winter; ~ irresolute like those who are afraid of all around them; ~ grave like a guest (in awe of his host); ~ evanescent like ice that is melting away; ~ unpretentious like wood that has not been fashioned into anything; ~ vacant like a valley, ~ and dull like muddy water. ~ Who can (make) the muddy water (clear)? ~ Let it be still, and it will gradually become clear. ~ Who can secure the condition of rest? ~ Let movement go on, and the condition of rest will gradually arise. ~ They who preserve this method of the Tao do not wish to be full (of themselves). ~ It is through their not being full of themselves that they can afford to seem worn and not appear new and complete.

[15c11t] **David Hinton** ~ Ancient masters of Way ~ all subtle mystery and dark-enigma vision: ~ they were deep beyond knowing, ~ so deep beyond knowing ~ we can only describe their appearance: ~ perfectly cautious, as if crossing winter streams, ~ and perfectly watchful, as if neighbors threatened; ~ perfectly reserved, as if guests, ~ perfectly expansive, as if ice melting away, ~ and perfectly simple, as if uncarved wood; ~ perfectly empty, as if open valleys, ~ and perfectly shadowy, as if murky water. ~ Who's murky enough to settle slowly into pure clarity, ~ and who still enough to awaken slowly into life? ~ If you nurture this Way, you never crave fullness. ~ Never crave fullness ~ and you'll wear away into completion.

[15c12t] **Chichung Huang** ~ In antiquity, he who excelled in implementing the Tao ~ Was minutely discerning and subtly perceptive, ~ Profound beyond recognition. ~ As he was beyond recognition, ~ I reluctantly depict him thus: ~ "Undecided, as if in winter, wading through water; ~ Hesitant, as if fearing the four neighbors; ~ Awe-inspiring, like a guest; ~ Melting, like ice thawing; ~ Simple, like the unhewn log; ~ Turbid, like muddy water; ~ Expansive, like a valley. ~ In muddy water, he stilled it ~ And gradually made it limpid; ~ In comfort, he stirred it ~ And gradually made it vital." ~ Those who treasure this Tao ~ Do not wish to be full, ~ Hence, they can remain ragged and imperfect.

[15c13t] **Ellen M. Chen** ~ Those in the past who were good at practicing Tao, ~ Were subtle, mysterious, dark, penetrating (wei miao yüan t'ung), ~ Deep and unrecognizable. ~ Because they were unrecognizable, ~ I am forced to describe their appearance (yung). ~ Careful, like crossing a river in winter, ~ Hesitating, like fearing neighbors on four sides, ~ Reverent, like being guests, ~ Dissolving, like ice beginning to melt, ~ Thick, like uncarved wood, ~ Open, like a valley, ~ Chaotic (hun), like murky (cho) water. ~ What can stop the murkiness? ~ Quieting (ching) down, gradually it clarifies (ch'ing). ~ What can keep still for long? ~ Moving, gradually it stirs into life. ~ Those who keep this Tao, ~ Do not want to be filled to the full (ying). ~ Because they are not full, ~ They can renew (hsin) themselves before being worn out (pi).

[15c14t] **Lee Sun Chen Org** ~ In old days, excellent scholar-doers were comprehensive and detail-oriented, [for this reason] they could penetrate deeply into mysteries; ~ Their scholarships and attainments were so profound, vast, and subtle that ordinary people had difficulties to evaluate them; ~ Because of this, ordinary people had trouble to make out [the deep implication of] their performances; ~ They thus compulsively depicted them [in their own accustomed ways, which will be exemplified in the succeeding paragraphs]. ~ [In different occasions proficient ancient scholar-doers - men of thought and action - were summarily described as individuals behaved in the following manner:] ~ He was always cautiously prepared as though he was crossing a stream in the Winter time when it was blanketed by a layer of thin ice; ~ He was as worrisome and unassuming of his surroundings as monkeys were [in readiness for unseen future]; ~ He was as restrained and receptive as [an objective reticent] visitor; ~ He was in such readiness to accept changes, that his disposition was like the [fluxing] water which was about to escape from the [rigid] ice; ~ He was as simple and undecorated (unpretentious) as a piece of unprocessed wood; ~ He was as widely open-minded [to new

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knowledge] as a valley; ~ His demeanor was amiable that he would spontaneously mingle [with people of the world as readily as] dirt would blend and vanish in water. ~ Why did the turbid water, after being left to stand still for a long time, would clear up gradually? ~ [Because the natural tendency of water is to hold still]. ~ Why did the still [clear] water, after long, would progressively turn murky? ~ [Some untraceable activity must have taken place]. ~ A person, who intends to continue on the course of Tao, shall refrain from being contented with whatever vast [knowledge] he has already achieved; ~ Thence, being aware of the fact that his knowledge will never be adequately satisfactory [for advanced comprehensive elucidation of Tao], he would [constantly] discard negative elements and eke out new and better accomplishments.

[15c15t] **Tien Cong Tran** ~ In ancient times the wise men of the Way were subtle, divine, comprehensive and too profound to be known. ~ Because they are unfathomable, we try to describe their picture as following: ~ Hesitant like one crossing a stream in winter. ~ Timid like one afraid of his neighbors on all sides. ~ Serious like a guest. ~ Thawing like ice on the point of melting. ~ Simple like an uncarved block. ~ Hollow like a cave. ~ Muddled like muddy water. ~ Who knows he is muddled and settles down, then quietly and gradually becomes clear? ~ Who knows to move from inertia and gradually become living? ~ He who keeps the Way does not want to be full. ~ Precisely because he is never full, he can always remain hidden, and does not become new.

[15c16t] **Thomas Z. Zhang** ~ In history, those who mastered Tao are extremely knowledgeable with profound expertise. ~ Hence they are hard to describe. ~ Because of this, I can only roughly portray them as follows: ~ Being prudent as if walking across the thin ice of the river, ~ Being alert as if being surrounded with the danger, ~ Being dignified like a guest, ~ Being relaxed as if thawing, ~ Being sincere and natural like uncarved wood, ~ Being open-hearted like valley, ~ Being approachable like the earth, ~ Being broad like ocean, ~ Being active like wind blowing. ~ Can the murkiness be clarified slowly? ~ Can a halt start to move gradually? ~ Those who know Tao would never be complacent. ~ It is because of this they can be refreshing, creative, and innovative.

[15c17t] **Arthur Waley** ~ Of old those that were the best officers of Court ~ Had inner natures subtle, abstruse, mysterious, penetrating, ~ Too deep to be understood. ~ And because such men could not be understood ~ I can but tell of them as they appeared to the world: ~ Circumspect they seemed, like one who in winter crosses a stream, ~ Watchful, as one who must meet danger on every side. ~ Ceremonious, as one who pays a visit; ~ Yet yielding, as ice when it begins to melt. ~ Blank, as a piece of uncarved wood; ~ Yet receptive as a hollow in the hills. ~ Murky, as a troubled stream - ~ Which of you can assume such murkiness, to become in the end still and clear? ~ Which of you can make yourself inert, to become in the end full of life and stir? ~ Those who possess this Tao do not try to fill themselves to the brim, ~ And because they do not try to fill themselves to the brim ~ They are like a garment that endures all wear and need never be renewed (?).

[15c18t] **Richard John Lynn** ~ In antiquity, he who was good at being a leader was perfectly in step with mystery in all its subtlety and profundity; so recondite was he that it was impossible to understand him. ~ Now, because he defies understanding, all I can do is force a description of what he was like: he seemed hesitant, as one might be when fording a river in winter. ~ He seemed tentative, as one who fears his neighbors on all four sides. ~ He seemed solemn, oh, as if he were the guest. ~ He seemed yielding, oh, just like ice when about to break up. ~ He seemed solid and sturdy, oh, just like an uncarved block of wood. ~ He seemed empty and receptive, oh, just like a valley. ~ He seemed amorphous, oh, just like murky water. ~ Who can take his turbidity and, by stilling it, gradually become clear? ~ Who can take his quietude and, by stirring it

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long, gradually come alive? ~ One who keeps this Dao does not wish to be filled. ~ For it is only by not getting filled that one can avoid having the cover remade.

[15c19t] **Lin Yutang** ~ THE WISE ONES OF OLD ~ The wise ones of old had subtle wisdom and depth of understanding, ~ So profound that they could not be understood. ~ And because they could not be understood, ~ Perforce must they be so described: ~ Cautious, like crossing a wintry stream, ~ Irresolute, like one fearing danger all around, ~ Grave, like one acting as guest, ~ Self-effacing, like ice beginning to melt, ~ Genuine, like a piece of undressed wood, ~ Open-minded, like a valley, ~ And mixing freely, like murky water. ~ Who can find repose in a muddy world? ~ By lying still, it becomes clear. ~ Who can maintain his calm for long? ~ By activity, it comes back to life. ~ He who embraces this Tao ~ Guards against being over-full. ~ Because he guards against being over-full, ~ He is beyond wearing out and renewal.

[15c20t] **Victor H. Mair** ~ Those of old who were adept in the Way were subtly profound and mysteriously perceptive, ~ So deep they could not be recognized. ~ Now, ~ Because they could not be recognized, ~ One can describe their appearance only with effort: ~ hesitant, as though crossing a stream in winter; ~ cautious, as though fearful of their neighbors all around; ~ solemn, as though guests in someone else's house; ~ shrinking, as ice when it melts; ~ plain, as an unhewn log; ~ muddled, as turbid waters; ~ expansive, as a broad valley. ~ If turbid waters are stilled, ~ they will gradually become clear; ~ If something inert is set in motion, ~ it will gradually come to life. ~ Those who preserved this Way did not wish to be full. ~ Now, ~ Simply because they did not wish to be full, they could be threadbare and incomplete.

[15c21t] **Tolbert McCarroll** ~ The ancient followers of the Tao were subtle, mysterious, and penetrating. ~ They were too deep to be fathomed. ~ All we can do is describe their appearance. ~ Hesitant, as if crossing a winter stream. ~ Watchful, as if aware of neighbors on all sides. ~ Respectful, like a visiting guest. ~ Yielding, like ice beginning to melt. ~ Simple, like an uncarved block. ~ Open, like a valley. ~ Obscure, like muddy water. ~ Who else can be still and let the muddy water slowly become clear? ~ Who else can remain at rest and slowly come to life? ~ Those who hold fast to the Tao do not try to fill themselves to the brim. ~ Because they do not try to be full they can be worn out and yet ever new.

[15c22t] **David H. Li** ~ One who understood Direction in olden days knew the tiniest, appreciated the profoundest, and was deep beyond [our] comprehension. ~ Since such a person is beyond [our] comprehension, he/she can only be described superficially: ~ as deliberate as approaching a deep channel in the winter, ~ as alert as keeping watch over bordering states, ~ as diplomatic as an envoy in presenting, ~ as graceful as ice in slow melting, ~ as simple as a block of uncarved wood, ~ as calm as a valley's mood, ~ as accommodating as muddy water, ~ as expansive as the sea, ~ as unending as the wind. ~ Who can calm the muddy to let it distill? ~ Who can motivate the serene to let it instill? ~ One who understands Direction never fills to the brim. ~ Not filled to the brim, ~ one is at ready to remove the old and substitute it with new.

[15c23t] **Yasuhiko Genku Kimura** ~ The embodiment of the Tao Eternal, ~ The ancient masters are wondrously subtle and profoundly penetrating. ~ The depth of their being is unfathomable and beyond comprehension. ~ As their depth is unfathomable and beyond comprehension, ~ Only their appearance can be incompletely described: ~ The master is as alert as a person fording a winter stream, ~ As careful as a person watchful of his surroundings, ~ As respectful as a thoughtful guest, ~ As flowing as melting ice, ~ As plain as an unhewn log, ~ As empty as an open valley, ~ As inclusive as turbid waters. ~ Who could keep still until turbid waters become clear of their own accord? ~ Who could stay calm until still waters become alive of their own accord? ~ Those who embody the Tao do not desire to extend themselves to the fullest. ~ For, the

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Tao is balance, ~ and there is no fullest, no extreme. ~ Therefore, through balance, they refill their essence and renew their life force forevermore.

[15c24t] **Chou-Wing Chohan** ~ Long ago, the man of Tao was learned, incisive, ~ And so profound that it was difficult to comprehend him. ~ Since it is impossible to understand him, I will try to sketch his image: ~ He is cautious, like a person crossing a stream during the winter. ~ He is hesitant, like a person who fears his neighbors. ~ He is modest, like a person who is another's guest. ~ He is unassuming, like ice that slowly melts. ~ He is simple, like a log that has not been carved. ~ He is hollow, like a valley surrounded by mountains. ~ He is dim, like stagnant and murky water. ~ And who is the person who can clear the darkness until it begins to glow? ~ And who is the person who can purify the murky water until it becomes clear? ~ And who is the person who can nudge the stagnant along until it begins to move? ~ The one who follows the principles does not seek fullness. ~ Since he is not full, when he falls, he can renew himself.

[15c25t] **Man-Ho Kwok** ~ In ancient times, the leaders were as subtle as sorcerers. ~ No one knew what they were about to do. ~ How can we describe them to you? ~ They were like soldiers about to cross a cold river, hesitant, watchful and uncertain. ~ They were cautious like people who know there is danger. ~ They were over-polite, like practised guests. ~ They gave way like ice, melting. ~ They were simple like uncarved wood. ~ They were empty like deserted valleys. ~ They were muddy like unreflecting water. ~ The mud will settle, and it is hard to wait for it. ~ But if you can, then you can act. ~ If you follow the Tao without pretension ~ you will never burn yourself out.

[15c26t] **Gu Zhengkun** ~ Those ancients who were well versed in the Tao ~ Were so subtle, mysterious and profound ~ As to escape understanding. ~ As they were beyond comprehension, ~ The description of them is surely perfunctory; ~ careful as if fording a river barefoot in winter; ~ vigilant and hesitant as if in fear of the attacks from neighbours; ~ formal as if they were guests; ~ polishedly flowing like melting ice; ~ simple and natural like the uncarved block; ~ vacant and deep like a valley; ~ turbid like muddy water; ~ quiet and calm like the great sea; ~ drifting as if they would never stop. ~ Who can end the muddiness ~ And make the muddy settle and gradually become clear? ~ Who can be at rest and yet, stirring, slowly come to life? ~ He who is in possession of this Tao ~ Will not seek completeness. ~ Just because he will not seek completeness, ~ He can be both old and new.

[15c27t] **Chao-Hsiu Chen** ~ Since ancient times, he who is versed in the Tao has been regarded as subtle, mysterious and obscurely discerning, too profound to be understood. ~ And because he is elusive, one is barely able to describe him. ~ Prudent as if fording a stream in winter. ~ Wary as if in fear of those around him. ~ Formal as if holding a memorial ceremony. ~ He lets his heart yield like melting ice. ~ He keeps his character rough like uncarved wood. ~ He makes his mind empty like a spacious valley. ~ He is opaque like muddy water. ~ There is one who remains still while the mud settles and the water clears itself. ~ There is one who remains quiet and finds that the moment of action arises of its own accord. ~ There is one who follows the Tao and does not seek plenitude simply because he is not fulfilled. ~ In that way he can be named and reach the Tao.

[15c28t] **Liu Qixuan** ~ The ancient wise ones seemed unattainably profound. ~ Since they were such, I can describe them only this way: ~ Hesitant as if they were crossing a winter river; ~ Inhibited as if they were afraid of their neighbors; ~ Undisciplined like melting ice on flowing water; ~ Simple-minded like a piece of rough plank; ~ Void like a vast-spreading empty valley; ~ And unenlightened like a muddled pool. ~ If anyone keeps the muddled state still, ~ It will gradually clear up. ~ If anyone keeps it still for long, ~ There

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will gradually be new production. ~ One who keeps this Way will not try to become filled. ~ Keeping unfilled, one is always ready for new successes.

[15c29t] **Shi Fu Hwang** ~ Tao-practician's Manner ~ Lao Tze says, ~ The Tao-practitioners of old times had subtle wisdom and depth of understanding, and could comprehend the will of Heaven. ~ They were so profound that they could not be understood: ~ I will make an effort to describe what sort of men they appeared to be. ~ Cautiously observed, they were like those in enemy territory; ~ dignified like a guest; ~ self-effacing like ice that is melting away; ~ unpretentious like a piece of undressed wood; ~ open-minded like a valley; ~ and mixing freely like turbulent water. ~ Who can make the turbulent water still and let it gradually become clear? ~ Who can settle down the perpetual movement and let the condition of rehabilitation gradually arise? ~ They are those who preserve this Tao guard against overdoing. ~ It is through guarding against overdoing that their previous possessions are not lost, and they will again procure newness.

[15c30t] **Ch'u Ta-Kao** ~ In old times the perfect man of Tao was subtle, penetrating and so profound that he can hardly be understood. ~ Because he cannot be understood, I shall endeavour to picture him: ~ He is cautious, like one who crosses a stream in winter; ~ He is hesitating, like one who fears his neighbours; ~ He is modest, like one who is a guest; ~ He is yielding, like ice that is going to melt; ~ He is simple, like wood that is not yet wrought; ~ He is vacant, like valleys that are hollow; ~ He is dim, like water that is turbid. ~ Who is able to purify the dark till it becomes slowly light? ~ Who is able to calm the turbid till it slowly clears? ~ Who is able to quicken the stagnant till it slowly makes progress? ~ He who follows these principles does not desire fullness. ~ Because he is not full, therefore when he becomes decayed he can renew.

[15c31t] **Paul J. Lin** ~ The Ancients who made themselves the best ~ Were subtle and penetrating ~ And deep beyond knowing. ~ Because they were beyond knowing, ~ we can only try to describe them: ~ Cautious, as if crossing the river in winter. ~ Circumspect, as if afraid of the neighbors on four sides. ~ Dignified, as if a guest. ~ Expansive, as melting ice. ~ Unspoiled, as unhewn wood. ~ Broad, as a valley. ~ Opaque, as turbid puddles. ~ Who can calm the turbid and clear it gradually? ~ Who can stir the inert and bring it gradually to life? ~ One who keeps this Tao does not wish to be filled. ~ And because he is not filled, ~ he can be sheltered and beyond renewal.

[15c32t] **Michael LaFargue** ~ The Excellent shih of ancient times: ~ penetrated into the most obscure, the marvelous, the mysterious. ~ They had a depth beyond understanding. ~ They were simply beyond understanding, ~ the appearance of their forceful presence: ~ Cautious, like one crossing a stream in winter; ~ timid, like one who fears the surrounding neighbors; ~ reserved, like guests; ~ yielding, like ice about to melt; ~ unspecified, like the Uncarved Block; ~ all vacant space, like the Valley; ~ everything mixed together, like muddy water. ~ Who is able, as muddy water, ~ by Stilling to slowly become clear? ~ Who is able, at rest, ~ by long drawn-out movement to slowly come to life? ~ Whoever holds onto this Tao ~ does not yearn for solidity. ~ He simply lacks solidity, and so what he is capable of: ~ Remaining concealed, accomplishing nothing new.

[15c33t] **Cheng Lin** ~ The ancients who knew how to live according to Truth possessed a subtle and penetrating intelligence. ~ The profundity of their character was immeasurable. ~ As it was immeasurable, we can only give a superficial description of them as follows: ~ They moved about cautiously as though they were fording a large stream of water. ~ They were retiring and hesitant as though they were shy of the men around them. ~ Their demeanour was reverent as though they were meeting honoured guests. ~ They quickly adapted themselves to any circumstance as though they were ice melting before fire. ~ Their manners were simple

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and artless as though they were unhewn wood. ~ Their minds were expansive and receptive as though they were hollow valley. ~ Their views were impartial and tolerant as though they were turbid puddles. ~ What is it that can end the turbidity of puddles? ~ When there is no disturbance, the impurities gradually settle, and the water becomes clear. ~ What is it that can perpetuate the continuity of things? ~ When there is constant change, life gradually undergoes growth. ~ Those who hold fast to Truth do not desire satiation. ~ Because there is no satiety, life is continually renewing itself.

[15c34t] **Yi Wu** ~ In ancient times, the men who cultivated the Way shared its essence, subtlety, mystery, and penetration. ~ They were deep and beyond knowing. ~ Because they were beyond knowing, we try only to describe them: ~ Cautious, as if crossing a river in winter; ~ Hesitant, as if fearing the neighbors on all sides; ~ Serious, as if a guest; ~ Expansive, as if melting ice; ~ Sincere, as if an uncarved block; ~ Vast, as if a valley; ~ Chaotic, as if turbid [water]. ~ Who can stop turbidity, clarifies it gradually through tranquility. ~ Who can create lasting peace, produces it gradually through movement. ~ The men who protect this Way do not want to be too full; ~ only by not being too full can they remain under cover, ~ without new achievements.

[15c35t] **Han Hiong Tan** ~ In antiquity, a person who followed the way of Dao, ~ Was as enigmatic as he was insightful. ~ He was also inscrutable. ~ Because of his inscrutability, I am compelled to describe his demeanour: ~ He acts cautiously, as if he were wading through a frigid stream in winter. ~ He conducts his affairs prudently, as if he were fearful of the gossiping of his nosy neighbours. ~ His behaviour is as majestic and proper as an honoured guest. ~ His demeanour is as spontaneous as the melting ice. ~ His character is as unsophisticated as a block of raw timber. ~ He is as open-minded as a valley. ~ He is as muddle-headed as a turbid stream. ~ Who can allow the turbid water to precipitate and gradually become clear? ~ Who can agitate the stillness and slowly bring vivacity back again? ~ He who follows the way of Dao does not become swollen-headed. ~ Consequently, he will endure.

[15c36t] **Hua-Ching Ni** ~ The ancient ones who knew how to live with the subtle essence of the universe were gentle and flexible, profound and indistinguishable. ~ They were too deep to be known, thus we can only describe their appearance. ~ They did not rush into anything, ~ as if fording an icy stream in early winter. ~ They were retiring and hesitant, not assertive, ~ as if they were shy of people. ~ They were reverent in demeanor to everyone, ~ as if meeting honored guests. ~ They did not insist on imposing their views on others or interfering in worldly affairs, ~ as if they were passing travelers. ~ They adapted themselves to a circumstance like melting ice. ~ Simple and genuine, they were like virgin timber. ~ Empty and receptive, they were like a huge cave. ~ Comprehensive and unprejudiced, ~ they were equally kind to all things; ~ like the water of a stream flowing down a mountain, they benefitted all things. ~ Who else could move constantly from the gross and heavy to the light and pure? ~ Who else could evolve steadily from the inert and stagnant to everlasting life? ~ Those who hold fast to the subtle essence of the universe do not desire to extend themselves in climax. ~ Because there is no climax to one's extension and expansion, life is continually renewing itself.

[15c37t] **Chang Chung-yuan** ~ In ancient times the best man of Tao was refined and deeply enlightened. ~ His depth can hardly be measured. ~ Because his depth can hardly be measured, ~ I will try to draw a picture of him. ~ Prudent, as if he were wading in a cold stream in the winter; ~ Calm, as if he did not want to disturb his neighbors; ~ Respectful, as if he were a guest; ~ Fluid, as if he were ice melting; ~ Solid, as if he were an uncarved block; ~ Vacant, as if he were a valley; ~ Lacking clear discriminations, as if he were impure; ~ Who is able to gradually reach purity from impurity through quiescence? ~ Who is able to gradually grow

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lively from motion through motionlessness? ~ One who abides in Tao never desires to reach an extreme. ~ Because he never desires to reach an extreme, ~ He can remain in the old, yet become the new.

[15c38t] **Henry Wei** ~ Virtue Revealed ~ Hsien Teh ~ The good scholars of ancient times ~ Were keen, astute, mysterious, and intuitive. ~ They were so profound as to be incomprehensible. ~ Since they show themselves incomprehensible, ~ They must be depicted in some arbitrary way: ~ They were cautious as if fording a stream in winter, ~ Hesitant as if afraid of the neighbors around, ~ Dignified as if in the role of a guest; ~ They were easy-going, like ice about to melt, ~ Unpretentious, like wood in its virgin state, ~ Open-minded, like a valley, ~ And murky, like turbid water. ~ Who, being like turbid water, can remain calm, ~ So that quiescence will gradually lead to clarity? ~ Who can stay relaxed for a long while, ~ So that an impulse will gradually lead to Life? ~ He who conserves this Tao does not go to the limit. ~ For the reason that he does not go to the limit, ~ He can wear well and does not need renewal.

[15c39t] **Ha Poong Kim** ~ Of old a man who practiced Tao best ~ Had insight into the subtlest and penetrated into the darkest. ~ His depth was not to be plumbed. ~ Truly, because his depth was not to be plumbed, ~ He could be portrayed only arbitrarily: ~ Hesitant as if crossing a river in winter; ~ Cautious as if fearing all four sides; ~ Inviolable like a guest; ~ Loose like ice about to thaw; ~ Simple like the uncarved block; ~ Empty like a valley; ~ Murky like muddy water. ~ Who can be muddy and yet, keeping still, slowly turn clear? ~ Who can be calm and yet, keeping active, slowly come to life? ~ He who embraces this Tao ~ Never wishes to be full. ~ Truly, because he is never full, ~ He decays yet renews himself.

[15c40t] **Tao Huang** ~ The ancient sages of Tao are subtle and mysteriously penetrating. ~ Their depth is beyond the power of will. ~ Because it is beyond the power of will, ~ The most we can do is describe it: ~ Thus, full of care, as one crossing the wintry stream, ~ Attentive, as one cautious of the total environment, ~ Reserved, as one who is a guest, ~ Spread open, as when confronting a marsh, ~ Simple, like uncarved wood, ~ Opaque, like mud, ~ Magnificent, like a valley. ~ From within the murky comes the stillness. ~ The feminine enlivens with her milk. ~ Keeping such a Tao, excess is undesirable. ~ Desiring no excess, work is completed without exhaustion.

[15c41t] **Tang Zi-chang** ~ The ancient scholar knew how to be perfect: ~ keep himself subtle, wonderful, profound and flexible. ~ He kept his mind so deep that it could not be fathomed! ~ Because it could not be fathomed, it could only be described superficially: ~ Hesitatingly, like one who is crossing a stream in winter; ~ Timidly, like one who is new to his surrounding neighbors; ~ Reservedly, like a new guest; ~ Yieldingly, like ice which is melting; ~ Honest, like Pure Matter; ~ Obscure, like muddy water; ~ and Capacious, like a deep valley. ~ Who can calmly make the muddy (chaotic) clear (orderly)? ~ Who can calmly change the static (matter) into dynamic (force)? ~ To return to Dao is to let the capacity of mind not be over-filled. ~ Only the mind which is not over-filled can renew the old and perfect the new.

[15c42t] **Wing-tsit Chan** ~ Of old those who were the best rulers were subtly mysterious and profoundly penetrating; ~ Too deep to comprehend. ~ And because they cannot be comprehended, ~ I can only describe them arbitrarily: ~ Cautious, like crossing a frozen stream in the winter, ~ Being at a loss, like one fearing danger on all sides, ~ Reserved, like one visiting, ~ Supple and pliant, like ice about to melt, ~ Genuine, like a piece of uncarved wood, ~ Open and broad, like a valley, ~ Merged and undifferentiated, like muddy water. ~ Who can make muddy water gradually clear through tranquility? ~ Who can make the still gradually come to life through activity? ~ He who embraces this Tao does not want to fill himself to overflowing. ~ It is precisely because there is no overflowing that he is beyond wearing out and renewal.

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[15c91t] **И. И. Семененко** ~ Искусные мужи древнего времени были тонки, чудесны, сокровенны, проницательны. ~ Их глубины не различить. ~ А раз не различить, то опишу их через силу внешне. ~ Они выглядят такими нерешительными, словно зимою переходят реку. ~ И такими неуверенными, словно боятся окружающих соседей. ~ Своей учтивостью напоминают гостя. ~ Расхлябанны, как лед перед началом таяния. ~ Они просты, как дерева обрубок, и просторны, как долина. ~ У них все смешано, словно в грязи. ~ Кто может, успокаиваясь, постепенно добиваться чистоты в грязи? ~ Кто может при посредстве вечного движения постепенно воскрешать в покое? ~ Кто сберегает это Дао, не стремится к полноте; ~ ведь потому лишь, что не полон, он в состоянии, не прибегая к новому, достигнуть совершенства в ветхом.

[15c92t] **А. А. Маслов** ~ С древности искушённый муж видел мельчайше-утончённое, проникал в сокровенное и был непостижим в своей глубине. ~ Из-за того, что он непостижим, можно лишь описать его. ~ Он робок, будто переходит реку зимой. ~ Он осмотрителен, словно опасается своих соседей. ~ Он серьёзен, как гость. ~ Он неоформленно-распылён, будто тающий лёд. ~ Он груб, подобно необработанному дереву; ~ пустотен, подобно долине; ~ неясен, словно мутная вода. ~ Кто способен посредством покоя мутное постепенно сделать прозрачным? ~ Кто способен посредством долгого движения постепенно породить к жизни безмятежное? ~ Сберегающий Дао и не стремящийся к избытку. ~ Лишь потому, что он не стремится к избытку, он способен сокрыться, не воплощаясь вновь.

[15c93t] **Е. А. Торчинов** ~ Те древние мужи, что Дао-Путь постигли, были таинственны и утонченны, пронизанные Сокровенным. ~ И столь они были глубоки, что распознать их нельзя. ~ Поскольку нельзя распознать, с усилием попробую лишь указать на свойства их обличья: ~ О, они были столь же внимательны, как если бы зимой переходили реку вброд! ~ О, они были столь же осторожны, как если бы опасались соседей со всех четырех сторон! ~ О, они были столь же серьезны, как если бы чинно встречали гостей! ~ О, они были столь же мягки, как лед, что готов распасться! ~ О, они были столь же ровны, как простота необработанного чурбана! ~ О, они были столь же всеобъемлющи, как широкая долина! ~ О, они были столь же мутны, как взбаламученная вода! ~ Кто может мутную воду сделать чистой, когда она отстоится? ~ Кто может оживить покоящееся, приведя его в движение? ~ Блюдущий это Дао-Путь не стремится к полноте и избытку. ~ Поскольку он не стремится к полноте и избытку, он всегда остается бедным и не нуждающимся в обновлении и завершении.

[15c94t] **А. Е. Лукьянов** ~ В древности те, кто, воплощая доброту (шань), стали учеными мужами (ши), проникли в сокровенно-тайное первоначало. ~ [Они] сокрылись в такой глубине, что [их] невозможно постичь. ~ А так как невозможно постичь, насколько способен, даю их описание в образах: ~ Предусмотрительно-чутки [они], будто зимой переходят реку [по тонкому льду]. ~ Осторожно-расчетливы, будто страшатся соседей со всех четырех сторон. ~ Благоговейно-почтенны они, подобно всеобъемлющему. ~ Светло-блестящи, словно подтаявший лед. ~ Сердечно-естественны, как духовная простота (пу). ~ Открыто-широки, подобно долине. ~ Как первозданный хаос, они подобны мутному. ~ Любой из них может, будучи мутным, успокоить себя и постепенно очиститься. ~ Любой из них может, будучи спокойным, привести себя в вечное движение и постепенно родиться. ~ Однако тот, кто хранит это Дао, не страждет наполнения. ~ А так как не наполняется, то может сокрыться и заново не рождаться.

[15c95t] **Ян Хин-шун** ~ В древности те, кто были способны к учености, знали мельчайшие и тончайшие [вещи]. ~ Но другим их глубина неведома. ~ Поскольку она неведома, [я] произвольно даю [им]

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описание: ~ они были робкими, как будто переходили зимой поток; ~ они были нерешительными, как будто боялись своих соседей; ~ они были важными, как гости; ~ они были осторожными, как будто переходили по тающему льду; ~ они были простыми подобно неотделанному дереву; ~ они были необъятными подобно долине; ~ они были непроницаемыми подобно мутной воде. ~ Это были те, которые, соблюдая спокойствие, умели грязное сделать чистым. ~ Это были те, которые своим умением сделать долговечное движение спокойным содействовали жизни. ~ Они соблюдали дао и не желали многого. ~ Не желая многого, они ограничивались тем, что существует, и не создавали нового.

[15c96t] **Д. П. Конисси** ~ Древние, выдававшиеся над толпой люди хорошо знали мельчайшее, чудесное и непостижимое. ~ Они глубоки - постигнуть их невозможно. ~ Они непостижимы, поэтому внешность их была величественная. ~ О, как они медленны, подобно переходящим зимой через реку! ~ О, как они нерешительны, подобно боящимся своих соседей! ~ О, как они осанисты, подобно гостящим в чужом доме! ~ О, как они осторожны, подобно ходящим на тающем льду! ~ О, как они просты, подобно необделанному дереву! ~ О, как они пусты, подобно пустой долине! ~ О, как они мрачны, подобно мутной воде! ~ Кто сумеет остановить их и сделать ясными? ~ Кто же сумеет успокоить их и продлить их тихую жизнь? ~ Исполняющий Тао не желает быть удовлетворенным. ~ Он же не удовлетворяется ничем, поэтому, довольствуясь старым и не обновляясь (душою), достигает совершенства.

[15c97t] **В. В. Малявин** ~ Те, кто в древности претворял Путь, ~ Погружались в утонченное и изначальное, сокровенно все проницали. ~ Столь глубоки они были, что познать их нельзя. ~ Оттого, что познать их нельзя, ~ Коли придется описать их облик, скажу: ~ Сосредоточенные! Словно переходят реку в зимнюю пору. ~ Осторожные! Словно опасаются беспокоить соседей. ~ Сдержанные! Словно в гостях. ~ Податливые! Словно тающий на солнце лед. ~ Могучие! Словно один цельный ствол. ~ Все вмещают в себя, словно широкая долина. ~ Все вбирают в себя, словно мутные воды. ~ Если мутной воде дать отстояться, она станет чистой. ~ А то, что долго покоилось, сможет постепенно ожить. ~ Кто хранит этот Путь, не знает пресыщенья. ~ Не пресыщаясь, он лелеет старое и не ищет новых свершений.

[15c98t] **Б. Б. Виногродский** ~ Воин, осуществляющий совершенствование, в древности находился в состоянии мистического проникновения в мельчайшее и тончайшее, в глубинах, не поддающихся познанию. ~ Поскольку это не поддается познанию, то постараемся описать через образы. ~ В бдительности - будто зимой переходишь поток. ~ В уподоблении - будто боишься соседей с четырех сторон. ~ В строгости - будто гость. ~ В распространении - будто тающий лед. ~ В искренности - будто необработанный кусок дерева. ~ В широте восприимчивости - будто долина. ~ В непроницаемости - будто мутная вода. ~ Кто способен, будучи мутным, стать неподвижным, посредством покоя постепенно очистится. ~ Кто способен, будучи тихим, постепенно переходить к движению, будет плавно жить. ~ Сохраняя этот Путь, не стремись к наполнению. ~ Если только не наполняешь, тогда будешь способен ветшать, не становясь новым.

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PSEUDO-CHAPTER **Sixteen**

[16c01t] **Robert G. Henricks** ~ Take emptiness to the limit; ~ Maintain tranquility in the center. ~ The ten thousand things - side-by-side they arise; ~ And by this I see their return. ~ Things [come forth] in great numbers; ~ Each one returns to its root. ~ This is called tranquility. ~ "Tranquility" - This means to return to your fate. ~ To return to your fate is to be constant; ~ To know the constant is to be wise. ~ Not to know the constant is to be reckless and wild; ~ If you're reckless and wild, your actions will lead to misfortune. ~ To know the constant is to be all-embracing; ~ To be all-embracing is to be impartial; ~ To be impartial is to be kingly; ~ To be kingly is to be [like] Heaven; ~ To be [like] Heaven is to be [one with] the Tao; ~ If you're [one with] the Tao, to the end of your days you'll suffer no harm.

[16c02t] **John C. H. Wu** ~ ATTAIN to utmost Emptiness. ~ Cling single-heartedly to interior peace. ~ While all things are stirring together, ~ I only contemplate the Return. ~ For flourishing as they do, ~ Each of them will return to its root. ~ To return to the root is to find peace. ~ To find peace is to fulfill one's destiny. ~ To fulfill one's destiny is to be constant. ~ To know the Constant is called Insight. ~ If one does not know the Constant, ~ One runs blindly into disasters. ~ If one knows the Constant, ~ One can understand and embrace all. ~ If one understands and embraces all, ~ One is capable of doing justice. ~ To be just is to be kingly; ~ To be kingly is to be heavenly; ~ To be heavenly is to be one with the Tao; ~ To be one with the Tao is to abide forever. ~ Such a one will be safe and whole ~ Even after the dissolution of his body.

[16c03t] **D. C. Lau** ~ I do my utmost to attain emptiness; ~ I hold firmly to stillness. ~ The myriad creatures all rise together ~ And I watch their return. ~ The teeming creatures ~ All return to their separate roots. ~ Returning to one's roots is known as stillness. ~ This is what is meant by returning to one's destiny. ~ Returning to one's destiny is known as the constant. ~ Knowledge of the constant is known as discernment. ~ Woe to him who wilfully innovates ~ While ignorant of the constant, ~ But should one act from knowledge of the constant ~ One's action will lead to impartiality, ~ Impartiality to kingliness, ~ Kingliness to heaven, ~ Heaven to the way, ~ The way to perpetuity, ~ And to the end of one's days one will meet with no danger.

[16c04t] **R. L. Wing** ~ Attain the highest openness; ~ Maintain the deepest harmony. ~ Become a part of All Things; ~ In this way, I perceive the cycles. ~ Indeed, things are numerous; ~ But each cycle merges with the source. ~ Merging with the source is called harmonizing; ~ This is known as the cycle of destiny. ~ The cycle of destiny is called the Absolute; ~ Knowing the Absolute is called insight. ~ To not know the Absolute ~ Is to recklessly become a part of misfortune. ~ To know the Absolute is to be tolerant. ~ What is tolerant becomes impartial; ~ What is impartial becomes powerful; ~ What is powerful becomes natural; ~ What is natural becomes Tao. ~ What has Tao becomes everlasting And free from harm throughout life.

[16c05t] **Ren Jiyu** ~ Try the utmost to make the heart vacant, ~ Be sure to hold fast to quietude. ~ All things are growing and developing, ~ And I see thereby their cycles. ~ Though all things flourish with a myriad of variations, ~ Each one will eventually return to its root. ~ This return to its root means "tranquility," ~ It is called "returning to its destiny." ~ "To return to its destiny" is called "the eternal," ~ To know "the eternal" is called "enlightenment." ~ Not to know "the eternal" and to act blindly (will necessarily) result in disaster. ~ Only knowing "the eternal" can one embrace all, ~ Only embracing all can one be impartial. ~ Being impartial means you can be all-encompassing under Heaven, ~ By being all-encompassing under Heaven, you can be one with Nature. ~ Being one with Nature is in accord with Tao, ~ Being in accord with Tao is

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everlasting, ~ And you can be free from danger throughout your life.

[16c06t] **Gia-fu Feng** ~ Empty yourself of everything. ~ Let the mind rest at peace. ~ The ten thousand things rise and fall while the Self watches their return. ~ They grow and flourish and then return to the source. ~ Returning to the source is stillness, which is the way of nature. ~ The way of nature is unchanging. ~ Knowing constancy is insight. ~ Not knowing constancy leads to disaster. ~ Knowing constancy, the mind is open. ~ With an open mind, you will be openhearted. ~ Being openhearted, you will act royally. ~ Being royal, you will attain the divine. ~ Being divine, you will be at one with the Tao. ~ Being at one with the Tao is eternal. ~ And though the body dies, the Tao will never pass away.

[16c07t] **Lok Sang Ho** ~ Be after the Truthfulness of Emptiness; ~ Stick to the absolute stillness of the mind. ~ You will see all the living things around you in a new light. ~ You will observe their real, original faces. ~ All things under heaven with their diversity ~ shall fall back to their proper places and ~ shall rediscover their origins. ~ Going back to one's origin is the same as stilling the mind. ~ It can also be known as the Rediscovery of Life. ~ The Life Rediscovered is the Eternal. ~ Knowing the Eternal is true understanding. ~ One who does not know the Eternal ~ foolishly creates all kinds of ills for oneself. ~ One who knows the Eternal is accommodating and receptive. ~ Being accommodating and receptive is giving up possessiveness. ~ Giving up possessiveness, one becomes kingly and enlightened. ~ To be kingly and enlightened is heavenly; ~ To be heavenly is to follow the Dao. ~ Following the Dao one will become immortal. ~ Such a man will never die even though his body passes away.

[16c08t] **Xiaolin Yang** ~ Be humble to the utmost and be peaceful wholeheartedly. ~ Everything in the world is functioning, and I see the cycle of life and death. ~ Everything in the world will eventually go back to the root. ~ Going back to the root means peace, or going to destiny. ~ Going to destiny means following nature's way. ~ Understanding nature's way makes your mind clear. ~ If you do not understand nature's way and you violate it, ~ You will meet with disaster. ~ Understanding nature's way makes you tolerant; ~ Tolerance makes you fair, ~ Fairness makes you a good ruler, ~ Being a good ruler makes you conform to nature, ~ Conformity with nature leads you to the DAO. ~ The DAO lets you last long and never be defeated in your lifetime.

[16c09t] **Walter Gorn Old**, GOING HOME ~ Having emptied yourself of everything, remain where you are. ~ All things spring forth into activity with one accord, and whither do we see them return? ~ After blossoming for a while, everything dies down to its root. ~ This going back to one's origin is called peace; it is the giving of oneself over to the inevitable. ~ This giving of oneself over to the inevitable is called preservation. ~ He who knows this preservation is called enlightened. ~ He who knows it not continues in misery. ~ He who knows this preservation is great of soul. ~ He who is great of soul is prevailing. ~ Prevailing, he is a king. ~ Being a king, he is celestial. ~ Being celestial, he is of Tao. ~ Being of Tao, he endures for ever; for though his body perish, yet he suffers no hurt.

[16c10t] **James Legge** ~ The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearying vigour. ~ All things alike go through their processes of activity, and (then) we see them return (to their original state). ~ When things (in the vegetable world) have displayed their luxuriant growth, we see each of them return to its root. ~ This returning to their root is what we call the state of stillness; ~ and that stillness may be called a reporting that they have fulfilled their appointed end. ~ The report of that fulfilment is the regular, unchanging rule. ~ To know that unchanging rule is to be intelligent; ~ not to know it leads to wild movements and evil issues. ~ The knowledge of that unchanging rule produces

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a (grand) capacity and forbearance, and that capacity and forbearance lead to a community (of feeling with all things). ~ From this community of feeling comes a kingliness of character; ~ and he who is king-like goes on to be heaven-like. ~ In that likeness to heaven he possesses the Tao. ~ Possessed of the Tao, he endures long; ~ and to the end of his bodily life, is exempt from all danger of decay.

[16c11t] **David Hinton** ~ Inhabit the furthest peripheries of emptiness and abide in the tranquil center. ~ There the ten thousand things arise, and in them I watch the return: ~ all things on and ever on each returning to its root. ~ Returning to the root is called tranquility, ~ tranquility is called returning to the inevitable unfolding of things, ~ returning to the inevitable unfolding of things is called constancy, ~ and to understand constancy is called enlightenment. ~ Without understanding constancy, you stumble deceived. ~ But understanding constancy, you're all-embracing, ~ all-embracing and therefore impartial, ~ impartial and therefore imperial, ~ imperial and therefore heaven, ~ heaven and therefore Way, ~ Way and therefore enduring: ~ self gone, free of danger.

[16c12t] **Chichung Huang** ~ Attain emptiness to the utmost; ~ Adhere to stillness indefatigably. ~ The ten thousand things rise everywhere; ~ I thereby observe their revolution. ~ While things grow exuberantly, ~ Each will again revert to its root, ~ Which means stillness; ~ Stillness means reverting to life; ~ Reverting to life is the constant. ~ Knowing the constant is clear-sighted. ~ Not knowing the constant is blind; ~ Acting blindly is disastrous. ~ Knowing the constant leads to all-embracingness; ~ All-embracingness leads to impartiality; ~ Impartiality leads to kingliness; ~ Kingliness leads to heaven; ~ Heaven leads to the Tao; ~ The Tao leads to permanence; ~ A lifetime without peril.

[16c13t] **Ellen M. Chen** ~ Reach the pole of emptiness (hsü-chi), ~ Abide in genuine quietude (ching). ~ Ten thousand beings flourish together, ~ I am to contemplate (kuan) their return (fu). ~ Now things grow profusely, ~ Each again returns (kuei) to its root. ~ To return to the root is to attain quietude (ching), ~ It is called to recover life (ming). ~ To recover life is to attain the Everlasting (ch'ang), ~ To know the Everlasting (ch'ang) is to be illumined (ming). ~ Not knowing (chih) the Everlasting (ch'ang), ~ One commits evils wantonly. ~ Knowing the Everlasting one becomes all containing (yung). ~ To be all containing is to be public (kung). ~ To be public is to be kingly (wang). ~ To be kingly is to be like heaven. ~ To be like heaven is to be like Tao. ~ To be like Tao is to last long. ~ This is to lose the body without becoming exhausted (pu tai).

[16c14t] **Lee Sun Chen Org** ~ [I adopt the following practice for self-improvement:] ~ To strive to be extremely humble and unassuming; ~ To retain Serenity single-mindedly; ~ [Through such effort, I shall be able to maintain a serene state of mind so that] ~ I can observe and judge [most efficiently] the simultaneous unfolding of activities of each and every creature and thing, as well as their recurrences. ~ Each and every innumerable individual living thing will flourish like weeds [every instant]; ~ Each and every [living thing] will eventually return to its root; ~ The returning of an individual to his (its) root is called Serenity; ~ Serenity means to respond to the determining forces (Tao); ~ Responding to the determining forces (Tao) leads to perpetuation; ~ Individuals who know how to perpetuate are brilliant; ~ Individuals who do not know how to perpetuate are prone to rash activities, hence they are doomed. ~ A person who [truly] knows is comprehensive (tolerant); ~ His comprehensiveness will make him an impartial [person]; ~ Impartiality is the essential quality of a [good and proper] king; ~ Kings [of good standing] came with the background of having recognized [the importance of being in harmony with] Heaven; ~ A person who recognizes [the significance of being in harmony with] Heaven is on the right path of Tao; ~ Being on the path of Tao, a person will perpetuate [his existence]; ~ Throughout my life I have never had, and will never have, any doubt about this (the above described progressive stages of existence).

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[16c15t] **Tien Cong Tran** ~ Attain to utmost emptiness. ~ Cling single-heartedly to stillness. ~ While all things are stirring together, I only contemplate the return; all things flourish, but each of them will return to its root. ~ To return to the root is to be still; that is to return to one's destiny. ~ To return to one's destiny is to return to the constant Way. ~ To know the constant Way is called enlightenment. ~ If one does not know the constant Way, one is blind and runs into disasters. ~ If one knows the constant Way, one is all-embracing. ~ If one is all-embracing, one is just. ~ To be just is to be king. ~ King is Heaven. ~ Heaven is the Way. ~ The Way is eternal. ~ It is safe all life.

[16c16t] **Thomas Z. Zhang** ~ Without slightest prejudice and being extremely concentrated, one can handle the complex matters even they happen in parallel. ~ Various things have their roots. ~ When the root is found, we reach the goal. ~ This is the law of the nature, i.e. the nature of the universe. ~ It is wise to know the law of the nature. ~ Without the knowing it and act blindly would doom to fail. ~ Knowing the Tao makes people open-minded. ~ Open-mindedness leads to completeness. ~ Completeness is conformed to the nature. ~ Conforming to nature is Tao. ~ Tao means long-lasting. ~ Therefore, those who know Tao would be always successful.

[16c17t] **Arthur Waley** ~ Push far enough towards the Void, ~ Hold fast enough to Quietness, ~ And of the ten thousand things none but can be worked on by you. ~ I have beheld them, whither they go back. ~ See, all things howsoever they flourish ~ Return to the root from which they grew. ~ This return to the root is called Quietness; ~ Quietness is called submission to Fate; ~ What has submitted to Fate has become part of the always-so. ~ To know the always-so is to be Illumined; ~ Not to know it, means to go blindly to disaster. ~ He who knows the always-so has room in him for everything; ~ He who has room in him for everything is without prejudice. ~ To be without prejudice is to be kingly; ~ To be kingly is to be of heaven; ~ To be of heaven is to be in Tao. ~ Tao is forever and he that possesses it, ~ Though his body ceases, is not destroyed.

[16c18t] **Richard John Lynn** ~ Their attainment of emptiness absolute and their maintenance of quietude guileless, ~ The myriad things interact. ~ I, as such, observe their return. ~ All things flourish, but each reverts to its roots. ~ To return to the root is called "quietude," which means to revert to one's destiny, and reversion to one's destiny is called "constancy." ~ To understand constancy is called "perspicacity." ~ Not to understand constancy results in errant behavior and, with it, misfortune. ~ To understand constancy is to embrace all things. ~ To embrace things is to be impartial. ~ Such impartiality means true kingship. ~ With true kingship, he is one with Heaven. ~ To be one with Heaven means to be one with the Dao. ~ To be one with the Dao is to be everlasting. ~ As long as he lives, no danger shall befall him.

[16c19t] **Lin Yutang** ~ KNOWING THE ETERNAL LAW ~ Attain the utmost in Passivity, ~ Hold firm to the basis of Quietude. ~ The myriad things take shape and rise to activity, ~ But I watch them fall back to their repose. ~ Like vegetation that luxuriantly grows ~ But returns to the root (soil) from which it springs. ~ To return to the root is Repose; ~ It is called going back to one's Destiny. ~ Going back to one's Destiny is to find the Eternal Law. ~ To know the Eternal Law is Enlightenment. ~ And not to know the Eternal Law ~ Is to court disaster. ~ He who knows the Eternal Law is tolerant; ~ Being tolerant, he is impartial; ~ Being impartial, he is kingly; ~ Being kingly, he is in accord with Nature; ~ Being in accord with Nature, he is in accord with Tao; ~ Being in accord with Tao, he is eternal, ~ And his whole life is preserved from harm.

[16c20t] **Victor H. Mair** ~ Attain utmost emptiness, ~ Maintain utter stillness. ~ The myriad creatures arise side by side, thus I observe their renewal. ~ Heaven's creatures abound, ~ but each returns to its roots, which is

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called "stillness." ~ This is termed "renewal of fate." ~ Renewal of fate is perpetual - ~ To know the perpetual is to be enlightened; ~ Not to know the perpetual is to be reckless - recklessness breeds evil. ~ To know the perpetual is to be tolerant - ~ tolerance leads to ducal impartiality, ~ ducal impartiality to kingliness, ~ kingliness to heaven, ~ heaven to the Way, ~ the Way to permanence. ~ To the end of his days, ~ he will not be imperiled.

[16c21t] **Tolbert McCarroll** ~ Empty everything out; ~ hold fast to your stillness. ~ Even though all things are stirring together, ~ watch for the movement of return. ~ The ten thousand things flourish and then each returns to the root from which it came. ~ Returning to the root is stillness. ~ Through stillness each fulfills its destiny. ~ That which has fulfilled its destiny becomes part of the Always-so. ~ To be aware of the Always-so is to awaken. ~ Those who innovate while in ignorance of the Always-so move toward disaster. ~ Those who act with awareness of the Always-so embrace all, are not possessed by particular desire and move toward the Tao. ~ Those who are at one with the Tao abide forever. ~ Even after their bodies waste away, ~ they are safe and whole.

[16c22t] **David H. Li** ~ Aim at the supreme hollow, reach for the utmost serenity. ~ Matters bloom in myriad diversity. ~ I watch for periodicity. ~ Matters blossom and return to their roots. ~ Returning to roots leads to serenity. ~ Serenity leads to regeneration. ~ Regeneration leads to normalcy. ~ Knowing normalcy leads to comprehension. ~ Not knowing normalcy, indiscretion leads to misfortune. ~ Knowing normalcy is all-accommodating; ~ All-accommodating is non-discriminating. ~ Non-discriminating is all-encompassing. ~ All-encompassing is the cosmos. ~ Cosmos is Direction. ~ Direction is long lasting. ~ [One who follows Direction] is unlikely to encounter danger throughout life.

[16c23t] **Yasuhiko Genku Kimura** ~ Attain utmost emptiness, ~ Maintain utter stillness. ~ Then, as ten thousand things arise together, ~ One will witness their returning to the source. ~ Though things abound in the universe, ~ They all return to the source. ~ Returning to the source is called stillness, ~ And stillness is called returning to destiny. ~ To return to destiny is to return to eternity, ~ And to know eternity is called enlightenment. ~ To act unawarely in the nescience of eternity ~ Is to bring disaster to your life. ~ To know eternity is to be all-inclusive, ~ To be all-inclusive is to be impartial, ~ To be impartial is to attain self-mastery, ~ To attain self-mastery is to be Heavenly, ~ And to be Heavenly is to be one with the Tao Eternal. ~ To be one with the Tao Eternal is to enjoy everlasting life, ~ Forever secure even after the enfolding of the physical self.

[16c24t] **Chou-Wing Chohan** ~ Devote yourself to the goal of achieving absolute serenity, ~ Aspire to a state of perfect peace. ~ All things come into existence, ~ And we see them return. ~ Look at the things that bloomed and flowered, ~ Each of them returns to its source. ~ The return to the source is called serenity, ~ Which means following destiny, ~ Following destiny is eternal, it is eternity. ~ He who knows eternity is enlightened. ~ He who does not know eternity runs blindly ~ To his pain and suffering. ~ Knowledge of eternity, is all-embracing. ~ Since he embraces everything, he will achieve greatness. ~ Since he grasps greatness, he can attain perfection. ~ When he reaches perfection, he will attain supremacy. ~ When he is supreme, he will come to the Tao. ~ The person who achieves the Tao exists forever. ~ Even if his body decays, he will never perish.

[16c25t] **Man-Ho Kwok** ~ The sage rules from the purest motives ~ Relying wholly on quiet and inner peace. ~ He watches the seasons rise and fall ~ And if he knows how things grow, he knows ~ They are fed by their roots ~ And they return to their roots; ~ To grow and flower and flow. ~ Every thing must have its roots, ~ and the

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tendrils work quietly underground. ~ This quiet feeding is the Way of Nature. ~ If you understand ch'ang - this principle of nurturing, ~ you can understand everything. ~ Not understanding it will lead you to disaster. ~ If a sage knows this, he can rule ~ And he will do so with patience and justice. ~ Any man can become wise in this ~ And he can walk the Way of Heaven ~ And if you walk that way ~ You will be royal in the mastery ~ Life can end in pain - ~ But if you live like this, ~ under the Tao ~ You will fill your days with breath.

[16c26t] **Gu Zhengkun** ~ I try my best to be in an extreme emptiness of mind; ~ I try to keep myself in a state of stillness. ~ From the vigorous growth of all things I perceive the way they move in endless cycles. ~ All things, full of vitality, ~ Finally return to their own roots. ~ Returning to roots means stillness, ~ Also means a return to destiny. ~ A return to destiny is known as the law of eternity. ~ To understand the law is known as enlightening. ~ He who is ignorant of the law, if acting rashly, ~ Will be in great trouble. ~ But he who knows the law is tolerant, ~ And the tolerance leads to impartiality; ~ Impartiality to thoroughness; ~ Thoroughness to nature; ~ Nature to the Tao; ~ The Tao to eternity. ~ Thus he will not be endangered all his life.

[16c27t] **Chao-Hsiu Chen** ~ Do one's best to achieve emptiness. ~ Hold firmly to stillness. ~ All things on earth follow the same cycle. ~ I observe their return. ~ All the teeming creatures return to their roots. ~ Returning to the root is called stillness. ~ Stillness means to return to life. ~ A return to life means constancy. ~ Understanding constancy means enlightenment. ~ Not knowing constancy leads to evil deeds. ~ Knowing constancy is knowing tolerance. ~ Tolerance is impartiality. ~ Impartiality is the skilful exercise of kingship. ~ Kingship is Heaven. ~ Heaven is Tao. ~ Tao is eternity. ~ Until the end of one's own life, one will meet no danger.

[16c28t] **Liu Qixuan** ~ When one is extremely stilled and free of vain desires, ~ All things will work together ~ So that one can watch the changes, ~ For all things return to their roots: ~ Their original states without poles. ~ Returning is completing the cycle of life's work. ~ The cycling of life is absolute, ~ Awareness of that absoluteness is wisdom. ~ Without that wisdom, one may do things willfully ~ And may hence meet with an early death. ~ With the wisdom, one can be tolerant. ~ Being tolerant, one can be just to everything. ~ Being just, one can be a wise leader, ~ Being a wise leader, one can fulfill the greatest cause. ~ Being able to fulfill, one is serving the Way. ~ By serving the Way, the cause can last, ~ And will not vanish even after one's death.

[16c29t] **Shi Fu Hwang** ~ Seek The Extremity of The Void ~ Lao Tze says, ~ Whoever seeks the extremity of the void will preserve genuine stillness. ~ When all existence alike goes through the process of transformation, it returns to its original state. ~ All existence is prosperous as prosperous flowers and leaves which finally decay and return to their roots. ~ This returning to their roots is what we call the action of being still; ~ and the action of being still is a response to the rule of relapsing to one's origin. ~ The rule of relapsing to one's origin is the absolute, the unchanging rule. ~ To know that unchanging rule is to be enlightened; ~ to know not the absolute rule leads to haphazard action and evil issues. ~ The knowledge of the absolute and the unchanging rule produces the capacity of inclusiveness, and the capacity of inclusiveness produces the character of justice. ~ The character of justice goes on to become the king-like character. ~ And the king-like character goes on to become the heaven-like character. ~ In that likeness to heaven, such character possesses the Tao. ~ He who possesses the Tao endures for a long time, and the end of his corporeal life is exempt from all danger of decay.

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[16c30t] **Ch'u Ta-Kao** ~ Attain to the goal of absolute vacuity; ~ Keep to the state of perfect peace. ~ All things come into existence, ~ And thence we see them return. ~ Look at the things that have been flourishing; ~ Each goes back to its origin. ~ Going back to the origin is called peace; ~ It means reversion to destiny. ~ Reversion to destiny is called eternity. ~ He who knows eternity is called enlightened. ~ He who does not know eternity is running blindly into miseries. ~ Knowing eternity he is all-embracing. ~ Being all-embracing he can attain magnanimity. ~ Being magnanimous he can attain omnipresence. ~ Being omnipresent he can attain supremacy. ~ Being supreme he can attain Tao. ~ He who attains Tao is everlasting. ~ Though his body may decay he never perishes.

[16c31t] **Paul J. Lin** ~ Attain the ultimate emptiness; ~ Maintain the absolute tranquility. ~ All things rise together. ~ And I observe their return ... ~ The multitude of all things return each to their origin. ~ To return to the origin means repose; ~ It means return to their destiny. ~ To return to their destiny means eternity; ~ To know eternity means enlightenment. ~ Not knowing eternity is to do evil things blindly. ~ To know eternity means having capacity. ~ Capacity leads to justice. ~ Justice leads to kingship. ~ Kingship leads to Heaven. ~ Heaven leads to Tao. ~ Tao is everlasting. ~ Thus the entire life will be without danger.

[16c32t] **Michael LaFargue** ~ Push Emptiness to the limit, ~ watch over Stillness very firmly. ~ The thousands of things all around are active - ~ I give my attention to Turning Back. ~ Things growing wild as weeds all turn back to the Root. ~ To turn back to The Root is called Stillness. ~ This is 'reporting in', ~ 'reporting in' is becoming Steady. ~ Experiencing Steadiness is Clarity. ~ Not to experience Steadiness, ~ is to be heedless in one's actions - bad luck. ~ Experiencing Steadiness, ~ then one is all-embracing; ~ all-embracing, then an impartial Prince; ~ Prince, then King; ~ King, then Heaven; ~ Heaven, then Tao; ~ Tao, then one lasts very long. ~ As to destroying the self, ~ there will be nothing to fear.

[16c33t] **Cheng Lin** ~ When one has attained the utmost humility and abided in the state of extreme quiescence, he can observe the cycle of changes in the simultaneous growth of all animate creation. ~ Things appear multitudinous and varied, but eventually they all return to the common root. ~ When they revert to the common root, there is quiescence. ~ The state of quiescence is called the fulfilment of destiny. ~ The fulfilment of destiny is called normalcy. ~ The knowledge of normalcy is called enlightenment. ~ The ignorance of normalcy causes haphazard action, and brings about calamities. ~ Knowing normalcy, a man becomes perspicacious. ~ Being perspicacious, he becomes altruistic, supreme, celestial, true, and everlasting. ~ Throughout his life nothing can do him harm.

[16c34t] **Yi Wu** ~ Practice emptiness to its ultimate. ~ Maintain tranquility sincerely. ~ All things rise together; ~ I only contemplate their return. ~ All things flourish; ~ Each returns to its root. ~ To return to the root is tranquility; ~ It means to return to life. ~ To return to life is constancy; ~ To know constancy is enlightenment. ~ One who does not know constancy acts blindly and is in danger. ~ Knowing constancy, one's mind embraces all. ~ Embracing all, one treats all things equally. ~ Treating all things equally, one is kingly. ~ Being kingly, one is in accord with Heaven. ~ In accord with Heaven, one attains the Way. ~ Attaining the Way, one lives long. ~ One's entire life is without danger.

[16c35t] **Han Hiong Tan** ~ I strenuously try to banish all errant thoughts from my mind, and assiduously attempt to maintain quietude. ~ Henceforth, while everything continues to develop and evolve, I silently watch its natural transformation. ~ Although there are multifarious things in the world, ~ Each and every one will go back to where it came from. ~ Returning back to where it came from is called 'jing'. ~ It is also called 'back to destiny'. ~ 'Back to destiny' is the eternal law. ~ You have insightful wisdom if you understand this eternal

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law. ~ Unable to grasp this will bring about calamity. ~ Knowing this, you will have great understanding. ~ Having great understanding will make you impartial. ~ Being impartial, you generally facilitate others to fulfil their potential. (accomplishment) ~ Accomplishment is in accordance with the law of nature. ~ The law of nature is called Dao. ~ Dao is everlasting. ~ Following the way of Dao, your whole life will be free from danger.

[16c36t] **Hua-Ching Ni** ~ Attain the utmost unoccupiedness. ~ Maintain the utmost stillness, ~ and do not interfere with all the things that rush together in activity and grow luxuriantly. ~ Then you can see how living things flourish and renew themselves. ~ Yet, they all must return to the root again, each to its simple source. ~ Knowing to return to the root is to be refreshed. ~ This is called subtle revitalization. ~ To restore one's vitality is to constantly renew oneself. ~ To know constant renewal is to have achieved clarity. ~ If one does not know constant self renewal and thus acts foolishly, ~ disaster will soon occur. ~ Knowing constancy in renewing oneself, ~ one can extend the duration of one's life. ~ If one can deeply understand the extension of life's duration, ~ one is able to contain all things within oneself. ~ To be all-inclusive is to be impartial. ~ To be impartial is to realize the positive, creative virtues of Heaven. ~ To be Heavenly is to be one with the subtle essence of the universe. ~ To be one with the subtle essence of the universe is to enjoy everlasting life. ~ Such a one will be preserved, even after the dissolution of his physical body.

[16c37t] **Chang Chung-yuan** ~ Contemplate the ultimate void. ~ Remain truly in quiescence. ~ All things are together in action, ~ But I look into their non-action. ~ Things are unceasingly moving and restless, ~ Yet each one is proceeding back to the origin. ~ Proceeding back to the origin is quiescence. ~ To be in quiescence is to return to the destiny of being. ~ The destiny of being is reality. ~ To understand reality is to be enlightened. ~ Not to understand it, and to act wrongly, leads to disaster. ~ Reality is all-embracing. ~ To be all-embracing is to be selfless. ~ To be selfless is to be all-pervading. ~ To be all-pervading is to be transcendent. ~ To be transcendent is to attain Tao. ~ To attain Tao is to be everlasting. ~ Even when the body dies, it is not the end.

[16c38t] **Henry Wei** ~ Return to the Root ~ Kuei Ken ~ Empty the mind to the utmost extent. ~ Maintain quiescence with the whole being. ~ The ten thousand things are growing with one impulse, ~ Yet I can discern their cyclic return. ~ Luxuriant indeed are the growing things; ~ Yet each again will return to the root. ~ Returning to the root means quiescence; ~ Quiescence means renewal of life; ~ Renewal of life means in tune with the Immutable. ~ Knowing the Immutable brings enlightenment. ~ Not knowing the Immutable causes disaster. ~ Knowing the Immutable, one will be broad-minded; ~ Being broad-minded, one will be impartial; ~ Being impartial, one will be kingly; ~ Being kingly, one will attain the Divine; ~ Attaining the Divine, one will merge with Tao, ~ And become immortal and imperishable, ~ Even after the disappearance of the body.

[16c39t] **Ha Poong Kim** ~ Attain the utmost emptiness, ~ Hold fast to stillness. ~ The ten thousand things rise together; ~ I see them return. ~ All things flourish; ~ Each reverts to its root. ~ Reverting to the root is called stillness. ~ It means submission to fate. ~ Submission to fate is called [submission to] the constant. ~ To know the constant is called enlightenment. ~ If you do not know the constant, ~ You act blindly, ruining yourself. ~ Knowing the constant, you will be all-embracing. ~ All-embracing, hence impartial; ~ Impartial, hence king; ~ King, hence Heaven; ~ Heaven, hence Tao; ~ Tao, hence long-lasting. ~ Thus, you will be free of danger until the end of your life.

[16c40t] **Tao Huang** ~ Reaching the ultimate emptiness, ~ Concentrating on the central stillness, ~ All things

work together. ~ From this I observe their returning. ~ All things under heaven flourish in their vitality, ~ Yet each returns to its own root. ~ This is stillness. ~ Stillness means returning to its destiny. ~ Returning to its destiny is steadfastness. ~ To know steadfastness means enlightenment. ~ Not to know steadfastness is to act forcefully. ~ Acting forcefully brings disaster. ~ Knowing the steadfast implies acceptance. ~ Acceptance is impartial. ~ Impartial is regal. ~ Regal is heaven. ~ Heaven is Tao. ~ Tao is beyond danger even when the body perishes.

[16c41t] **Tang Zi-chang** ~ To have the greatest capacity of mind, keep it quiet and patient, ~ All things are resolved in order, ~ In order to understand the merit of Return. ~ While individual things are growing simultaneously yet all of them will return eventually to the original root (Pure Matter). ~ To return toward the original root is to see the static phenomenon. ~ To see the static phenomenon is to know the original order. ~ To know the original order is to know the eternal law. ~ If one does not know the eternal law and acts only by means of trial and error he will end in disaster. ~ By knowing the eternal law one can have capacity; ~ by having capacity one can be impartial; ~ by being impartial one can be perfect; ~ being perfect one can be superior; ~ by being superior one can be eternal; ~ and by being eternal one can approach Dao. ~ There will be no discontinuation of life, even though a human body will die.

[16c42t] **Wing-tsit Chan** ~ Attain complete vacuity. ~ Maintain steadfast quietude. ~ All things come into being, ~ And I see thereby their return. ~ All things flourish, ~ But each one returns to its root. ~ This return to its root means tranquility. ~ It is called returning to its destiny. ~ To return to destiny is called the eternal (Tao). ~ To know the eternal is called enlightenment. ~ Not to know the eternal is to act blindly to result in disaster. ~ He who knows the eternal is all-embracing. ~ Being all-embracing, he is impartial. ~ Being impartial, he is kingly (universal). ~ Being kingly, he is one with Nature. ~ Being one with Nature, he is in accord with Tao. ~ Being in accord with Tao, he is everlasting ~ And is free from danger throughout his lifetime.

[16c91t] **И. И. Семененко** ~ В пределе достижения пустоты неколебимо сберегается покой. ~ В возрастании десяти тысяч вещей я зрю их возвращение. ~ Вещей несметно много, и каждая возвращается к своему корню. ~ Возвращение к корню называется покоем. ~ Это означает возвращение к судьбе. ~ Возвращение к судьбе делает незыблемым, ~ знание незыблемого называется просветом. ~ В незнании незыблемого - зло бессмысленного становления. ~ Знание незыблемого емко, в емком общее, общее есть царь, царь - это Небо, Небо означает Дао, а если - Дао, значит, вечен и в безопасности всю жизнь.

[16c92t] **А. А. Маслов** ~ Достигая предельной пустоты, я сохраняю полный покой. ~ Мириады вещей возникают вместе, я же взираю на их возвращение. ~ Из множества вещей каждая восходит к своему корню. ~ Возвращение к корню назову умиротворением. ~ Это то, что зовётся возвращением к судьбе. ~ Возвращение к судьбе назову постоянством. ~ Познавшего постоянство назову просветлённым. ~ Не познавший постоянства творит зло и коварен. ~ Тот, кто познал постоянство, - всеобъемлющ. ~ Всеобъемлющий беспристрастен, беспристрастный становится государем, государь единится с Небом, Небо единится с Дао. ~ Дао единится с вечностью. ~ Достигший этого до конца дней своих не встретит опасностей.

[16c93t] **Е. А. Торчинов** ~ Достигнув предела пустоты, блюдя покой и умиротворение, взирая на взаимопорождение сущего, я буду созерцать лишь постоянное его возвращение. ~ Все сущее в движении, то возникая, то снова уходя. ~ Но каждое из множества существ стремится неизменно к корню своему, а возвращение к корню я назову покоем. ~ Покой я назову возвратом к жизненности

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изначальной судьбы. ~ Возврат к жизненности назову я постоянством. ~ Знание постоянства назову я просветленной мудростью. ~ Тот, кто не знает постоянства, живет во мраке заблуждений и творит порочные дела. ~ Но постоянство знающий обширно всеохватен. ~ И эту всеохватность назову я всеобщностью. ~ Тот, кто обрел сию всеобщность, достоин быть царем. ~ А царственный по праву обретает Небо, а Небо обретает Дао-Путь. ~ А Дао-Путь - он вековечен. ~ Тот, кто стал к сей вековечности причастен, до самой смерти не узнает никаких несчастий.

[16c94t] **А. Е. Лукьянов** ~ Достиг предела пустоты, сохраняю покой и (душевную) чистоту. ~ Вещи попарно творятся, а я созерцаю их возвращение. ~ Вещей многое множество, но каждая возвращается к их общему корню. ~ Возвращение к корню называю покоем, ~ покой называю судьбой возвращения; ~ судьбу возвращения называю постоянством. ~ Знание постоянства называю просветленностью. ~ Незнание постоянства называю безрассудством, творящим зло. ~ Знающий постоянство всеобъемлющ. ~ Всеобъемлющий и есть гун-правитель. ~ Гун-правитель и есть Ван-царь. ~ Ван-царь и есть Небо. ~ Небо и есть Дао. ~ Дао и есть вечность. ~ Бестелесное не истощается.

[16c95t] **Ян Хин-шун** ~ Нужно сделать [свое сердце] предельно беспристрастным, твердо сохранять покой, и тогда все вещи будут изменяться сами собой, а нам останется лишь созерцать их возвращение. ~ [В мире] - большое разнообразие вещей, но [все они] возвращаются к своему началу. ~ Возвращение к началу называется покоем, а покой называется возвращением к сущности. ~ Возвращение к сущности называется постоянством. ~ Знание постоянства называется [достижением] ясности, а незнание постоянства приводит к беспорядку и [в результате] к злу. ~ Знающий постоянство становится совершенным; ~ тот, кто достиг совершенства, становится справедливым; ~ тот, кто обрел справедливость, становится государем. ~ Тот, кто становится государем, следует небу. ~ Тот, кто следует небу, следует дао. ~ Тот, кто следует дао, вечен и до конца жизни [такой государь] не будет подвергаться опасности.

[16c96t] **Д. П. Конисси** ~ Когда пустота будет доведена до последнего предела, то будет глубочайший покой. ~ Всякая вещь растет, в чем я вижу возвращение (или круговорот). ~ Правда, вещи чрезвычайно разнообразны, но все они возвращаются к своему началу. ~ Возвращение вещей к своему началу и есть покой. ~ Покой и есть возвращение к жизни. ~ Возвращение к жизни и есть постоянство. ~ Знающий постоянство (или вечность) - мудрец. ~ Незнающий постоянства будет действовать по своему произволу, поэтому он призывает к себе беду. ~ Знающий постоянство имеет всеобъемлющую душу. ~ Имеющий всеобъемлющую душу будет правосуден. ~ Правосудный будет царем. ~ Кто царь, тот соединяется с Небом. ~ Кто соединен с Небом, тот будет подобен Тао, которое существует от вечности. ~ Тело его погибнет (умрет, когда настанет время), но (дух его) никогда не уничтожится.

[16c97t] **В. В. Малявин** ~ Дойди в пустоте до предела. ~ Блюди покой со всем тщанием. ~ Все вещи в мире возникают совместно, ~ Я так прозреваю их возврат. ~ Вещи являются без порядка, без счета, ~ И каждая возвращается к своему корню. ~ Возвращение к корню - это покой, ~ Покой - это возвращение к судьбе. ~ Возвращение к судьбе - это постоянство, ~ Знание постоянства - это просветленность, ~ А не знать постоянства - значит слепотой навлечь беду. ~ Кто знает постоянство, тот все вместит в себя; ~ Кто все вместит в себя, тот беспристрастен. ~ Кто беспристрастен, тот царствен, ~ Кто царствен, тот подобен Небу. ~ Кто подобен Небу, тот претворяет Путь. ~ Кто претворяет Путь, ~ Тот пребудет долго ~ И до конца дней избегнет вреда.

[16c98t] **Б. Б. Виногродский** ~ Стремись к пределу пустоты. ~ Старайся удерживать состояние покоя. ~

Мириады сущностей действуют одномоментно. ~ Моя сущность - для того, чтобы созерцать возвращение. ~ Ведь сущностей беспорядочно много, а каждая возвращается, приходя к своему корню. ~ Приход к корню выражается покоем. ~ Покой выражается возвращением судьбы. ~ Возвращение судьбы выражается постоянством. ~ Знание постоянства выражается просветлением. ~ Не зная постоянства, суетишься, создавая неудачи. ~ Осознание постоянства делает восприимчивым. ~ Восприимчивость ведет к способности быть справедливым. ~ Если справедлив, то можешь быть правителем. ~ Будучи правителем, сообщаешься с Небом. ~ Сообщаясь с Небом, приходишь к Пути. ~ Двигаясь по Пути, способен бесконечно длить. ~ Тело исчезнет, а не погибнешь.

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PSEUDO-CHAPTER **Seventeen**

[17c01t] **Robert G. Henricks** ~ With the highest [kind of rulers], those below simply know they exist. ~ With those one step down - they love and praise them. ~ With those one further step down - they fear them. ~ And with those at the bottom - they ridicule and insult them. ~ When trust is insufficient, there will be no trust [in return]. ~ Hesitant, undecided! Like this is his respect for speaking. ~ He completes his tasks and finishes his affairs, ~ Yet the common people say, "These things all happened by nature."

[17c02t] **John C. H. Wu** ~ THE highest type of ruler is one of whose existence the people are barely aware. ~ Next comes one whom they love and praise. ~ Next comes one whom they fear. ~ Next comes one whom they despise and defy. ~ When you are lacking in faith, ~ Others will be unfaithful to you. ~ The Sage is self-effacing and scanty of words. ~ When his task is accomplished and things have been completed, ~ All the people say, "We ourselves have achieved it!"

[17c03t] **D. C. Lau** ~ The best of all rulers is but a shadowy presence to his subjects. ~ Next comes the ruler they love and praise; ~ Next comes one they fear; ~ Next comes one with whom they take liberties. ~ When there is not enough faith, there is lack of good faith. ~ Hesitant, he does not utter words lightly. ~ When his task is accomplished and his work done ~ The people all say, 'It happened to us naturally.'

[17c04t] **R. L. Wing** ~ Superior leaders are those whose existence is merely known; ~ The next best are loved and honored; The next are respected; ~ And the next are ridiculed. ~ Those who lack belief ~ Will not in turn be believed. ~ But when the command comes from afar ~ And the work is done, the goal achieved, ~ The people say, "We did it naturally."

[17c05t] **Ren Jiyu** ~ The best rulers are those about whom people know nothing but their existence. ~ The next best are those whom people love and praise, ~ The next are those whom people fear, ~ The next are those whom people despise. ~ Only when one is not faithworthy, will faithless events take place! ~ So idle, (the best rulers) seldom issue any orders. ~ When some affairs are accomplished, ~ All common people will say "We are in ourselves."

[17c06t] **Gia-fu Feng** ~ The very highest is barely known by men. ~ Then comes that which they know and love, ~ Then that which is feared, ~ Then that which is despised. ~ He who does not trust enough will not be trusted. ~ When actions are performed ~ Without unnecessary speech, ~ People say, "We did it!"

[17c07t] **Lok Sang Ho** ~ The Supreme stays with the one who is least clever. ~ Others, who merely pays tribute to the Supreme verbally, ~ stay further away from the Supreme. ~ Still others, who fear the Supreme, ~ are more distant from the Supreme. ~ Still others, who live in defilement of the Supreme, ~ are the worst. ~ There are people who believe inadequately. ~ There are people who do not believe at all. ~ Take things easy and spare your words. ~ When what needs done gets done ~ People will say "How natural and easy it is!"

[17c08t] **Xiaolin Yang** ~ The best ruler, the people do not feel his presence. ~ The second best, the people love and praise him. ~ The third best, the people fear him. ~ The worst, the people insult him. ~ If a ruler does not fully trust his people, ~ The people will not trust him. ~ A good ruler lets his people be free and rarely gives orders. ~ So, when things are accomplished, the people say, ~ "This is what we are suppose to do."

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[17c09t] **Walter Gorn Old**, BEING NATURAL ~ In the first age of mankind the people recognised their superiors. ~ In the second age they served and flattered them. ~ In the third age they feared them. ~ In the fourth age they despised them. ~ Where faith is lacking it does not inspire confidence. ~ How careful they were in their expressions! ~ When they had done a good thing they would say, "How very natural we are!"

[17c10t] **James Legge** ~ In the highest antiquity, (the people) did not know that there were (their rulers). ~ In the next age they loved them and praised them. ~ In the next they feared them; in the next they despised them. ~ Thus it was that when faith (in the Tao) was deficient (in the rulers) a want of faith in them ensued (in the people). ~ How irresolute did those (earliest rulers) appear, showing (by their reticence) the importance which they set upon their words! ~ Their work was done and their undertakings were successful, while the people all said, 'We are as we are, of ourselves!'

[17c11t] **David Hinton** ~ The loftiest ruler is barely known among those below. ~ Next comes a ruler people love and praise. ~ After that, one they fear, and then one they despise. ~ If you don't stand sincere by your words ~ how sincere can the people be? ~ Take great care over words, treasure them, ~ and when the hundred-fold people see ~ your work succeed in all they do ~ they'll say it's just occurrence appearing of itself.

[17c12t] **Chichung Huang** ~ The supreme sovereign - the people barely knew he was there; ~ The next - they loved and praised him; ~ The next - they feared him; ~ The lowest - they despised him. ~ Only when his trust became deficient ~ Was there distrust. ~ Hesitant, he grudged his words; ~ Merits scored, affairs accomplished, ~ The hundred family names said: "That's the way things are with us."

[17c13t] **Ellen M. Chen** ~ The best government, the people know it is just there. ~ The next best, they love and praise it. ~ The next, they fear it. ~ The next, they revile against it. ~ When you don't trust (hsin) [the people] enough, ~ Then they are untrustworthy (pu hsin). ~ Quiet, why value words (yen)? ~ Work is accomplished, things are done. ~ People all say that I am natural (tzu-jan).

[17c14t] **Lee Sun Chen Org** ~ The best leaders were those whose dependents were not even aware of their existences [since they were free from the feeling of insecurity, they did not bother to seek recognition of their authority]; ~ Next were leaders who were loved by their people, [for they enjoyed to be recognized, as evidenced by their people's appreciation and love]; ~ Come next to it were leaders who loved to receive flatterings from their underlings, [because their attentiveness assured them of their power]; ~ Further down next [close to the bottom] were leaders who would intimidate their subordinates, [for they took pleasure out of displaying their control over others]; ~ The poorest leaders were those who were even insulted by their subjects, [because they were recognizable only as leaders through status quo, and people fan out their frustrations through their slurs]. ~ When there are not adequate evidences for credibility, distrust will grow; ~ [A ruler] should be pensive and refrain from announcing promises [which are not backed by comprehensive consideration and serious commitment]; ~ Thus when the deeds are accomplished successfully, people will construe that my performances were impelled by natural forces [which carries the most trustworthy fairness].

[17c15t] **Tien Cong Tran** ~ The best ruler is one of whose existence the people are barely aware. ~ Next comes one whom they love and praise. ~ Next comes one whom they fear. ~ Next comes one whom they despise and defy. ~ When sincerity is not enough, there is lack of faith. ~ With the ruler who is cautious and scanty of words, when his work is done and things are accomplished, all the people say, "We ourselves have naturally

achieved it!"

[17c16t] **Thomas Z. Zhang** ~ The best government is one in which its citizens are unaware of its existence. ~ The next best rewards the citizens so that they are loyal. ~ A worse one, make the citizens fear. ~ The worst causes them to rebel. ~ Because such rulers lose credibility therefore people no longer trust them. ~ Take it easy and never abuse the power. ~ This will make rulers more successful and satisfied. ~ In turn, the citizen would praise such rulers who make them at ease.

[17c17t] **Arthur Waley** ~ Of the highest the people merely know that such a one exists; ~ The next they draw near to and praise. ~ The next they shrink from, intimidated; but revile. ~ Truly, 'It is by not believing people that you turn them into liars'. ~ But from the Sage it is so hard at any price to get a single word, ~ That when his task is accomplished, his work done, ~ Throughout the country every one says 'It happened of its own accord'.

[17c18t] **Richard John Lynn** ~ The "very highest" by those below is just known to exist. ~ The next is he who is a parent to them, in whom they rejoice. ~ The next is he whom they fear. ~ The next is he whom they treat with contempt. ~ If one fails to have trust, a corresponding lack of trust in him occurs. ~ He takes his time, oh, as he weighs his words carefully. ~ And, when success is had and the task accomplished, the common folk all say, "We just live naturally."

[17c19t] **Lin Yutang** ~ RULERS ~ Of the best rulers ~ The people (only) know that they exist; ~ The next best they love and praise; ~ The next they fear; ~ And the next they revile. ~ When they do not command the people's faith, ~ Some will lose faith in them, ~ And then they resort to oaths! ~ But (of the best) when their task is accomplished, their work done, ~ The people all remark, "We have done it ourselves."

[17c20t] **Victor H. Mair** ~ Preeminent is one whose subjects barely know he exists; ~ The next is one to whom they feel close and praise; ~ The next is one whom they fear; ~ The lowest is one whom they despise. ~ When the ruler's trust is wanting, ~ there will be no trust in him. ~ Cautious, he values his words. ~ When his work is completed and his affairs finished, ~ the common people say, "We are like this by ourselves."

[17c21t] **Tolbert McCarroll** ~ The best leader is one whose existence is barely known by the people. ~ Next comes one whom they love and praise. ~ Next comes one they fear. ~ Next comes one they defy. ~ If you do not trust enough, you will not be trusted. ~ True Persons do not offer words lightly. ~ When their task is accomplished and their work is completed, ~ the people say, "It happened to us naturally."

[17c22t] **David H. Li** ~ At the highest level, one is unseen. ~ At the next level, one is liked and praised. ~ At the next level, one is feared. ~ At the next level, one is ridiculed. ~ One lacking in trustworthiness loses the [populace's] trust. ~ Carefree, one values one's words. ~ With work accomplished and business done, the gentry say: "We do this naturally."

[17c23t] **Yasuhiko Genku Kimura** ~ The supreme leader is one whose existence is barely known. ~ Next best is one who is loved and praised. ~ Next is one who is feared. ~ The last is one who is contemned. ~ No trust will ever be accorded to a leader who lacks integrity. ~ Therefore, with deep commitment, ~ Honor your words and trust the words of others. ~ Then, when the work is done and success achieved, ~ The people will say, "We did it ourselves."

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[17c24t] **Chou-Wing Chohan** ~ The greatest rulers are the ones whose existence the people do not notice at all, ~ The rulers who are inferior to them are the ones whom the people honor and praise, ~ And inferior to those are the ones of whom they are afraid, ~ And inferior to those are the ones whom they despise. ~ When there is a lack of faith in the ruler, ~ No one believes in his rule. ~ Now, learn how much importance must be attributed to words.

[17c25t] **Man-Ho Kwok** ~ The highest form of government ~ Is what people hardly even realize is there. ~ Next is that of the sage ~ Who is seen, and loved, and respected. ~ Next down is the dictatorship ~ That thrives on oppression and terror - ~ And the last is that of those who lie ~ And end up despised and rejected. ~ The sage says little - ~ and does not tie the people down; ~ And the people stay happy ~ Believing that what happens ~ happens, naturally.

[17c26t] **Gu Zhengkun** ~ The best ruler is unknown to his subjects; ~ Next comes the ruler loved and praised; ~ Next comes the ruler being feared; ~ Next comes the ruler disdained. ~ The lack of faith on the part of the ruler ~ Leads to the lack of confidence in him on the part of the people. ~ The best ruler is leisurely and carefree, seldom issuing orders. ~ When the state affairs are properly dealt with, ~ The people all say, "It should have happened to us like this."

[17c27t] **Chao-Hsiu Chen** ~ The best rulers are those whom the people barely know exist. ~ The next best are those whom the people love and praise. ~ Then there are those whom the people fear and despise. ~ If they do not rule the country with faith, the people will not respond to them with trust. ~ The best rulers do not need to rule the people with words. ~ If they have accomplished their task, the people will be ruled automatically.

[17c28t] **Liu Qixuan** ~ The best king rules so that people know that "there is a king." ~ The less wise king rules so that he is praised and loved. ~ The still less wise king rules so that he is feared. ~ The worst king rules so that he is cursed. ~ He who abides by nothing, ~ Who rules by saying and doing nothing misleading, ~ Achieves such political success that people all think ~ They are just following their own nature.

[17c29t] **Shi Fu Hwang** ~ The Ancient Government ~ Lao Tze says, ~ In the highest antiquity, people only knew that there were rulers. ~ Next were those they loved and praised. ~ Then there were those they feared. ~ And finally there were those they despised. ~ Thus it was when the ruler was deficient in the Tao faith that his people ensured him with want of faith. ~ How irresolute are those who appreciate reticence. ~ Although the work was completed and the undertaking successful, all the people would say, 'it happened to us naturally.'

[17c30t] **Ch'u Ta-Kao** ~ The great rulers - the people do not notice their existence; ~ The lesser ones - they attach to and praise them; ~ The still lesser ones - they fear them; ~ The still lesser ones - they despise them. ~ For where faith is lacking, ~ It cannot be met by faith. ~ Now how much importance must be attributed to words!

[17c31t] **Paul J. Lin** ~ Of the best, the people barely know of his existence. ~ Of the next best, the people love and praise him. ~ Of the next one, the people are afraid of him. ~ And of the next, the people despise him. ~ He who does not trust others enough will not be trusted by them. ~ Therefore, hesitating, one should carefully choose his words. ~ When he accomplishes his task and the things get done, ~ The people all say: "We have done it by ourselves."

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[17c32t] **Michael LaFargue** ~ The greatest ruler: those under him only know he exists; ~ the next best kind: they love and praise him; ~ the next: they are in awe of him; ~ the next: they despise him. ~ When sincerity does not suffice, ~ it was not sincerity. ~ ("Reticent - he is sparing with words.") ~ He achieves successes, ~ he accomplishes his tasks, ~ and the hundred clans all say: ~ "We are just being natural."

[17c33t] **Cheng Lin** ~ Under the highest type of ruler, the subjects are hardly aware of his existence. ~ Under the next type of ruler, the subjects love his government. ~ Under the still next type of ruler, the subjects praise his government. ~ Under the still next type of ruler, the subjects stand in awe of his government. ~ Under the still next type of ruler, the subjects despise his government. ~ When one fails to inspire confidence, there must be cause for distrust. ~ Be quiet! ~ How can speech be of any avail! ~ When there are successes and achievements, the people believe that these are the natural results.

[17c34t] **Yi Wu** ~ The best ruler: the people merely know he exists. ~ Next best: the people love and praise him. ~ Next: the people fear him. ~ Lowest: the people despise him. ~ Because he does not trust enough, ~ he will not be trusted by others. ~ Silent, the best ruler values his words. ~ When he has achieved merit and completed his works, ~ the people all say, "We did it ourselves."

[17c35t] **Han Hiong Tan** ~ People take the great ruler for granted and are oblivious to his presence. ~ The good ruler is loved and acclaimed by his subjects. ~ The mediocre ruler is universally feared. ~ The bad ruler is generally despised; ~ Because he lacks credibility, the subjects do not trust him. ~ On the other hand, the great ruler seldom issues orders. ~ Yet he appears to accomplish everything effortlessly. ~ To his subjects everything he does is just a natural occurrence.

[17c36t] **Hua-Ching Ni** ~ High beings of deep universal virtue work unassertively. ~ They help all people, ~ yet people are barely aware of their existence. ~ Leaders of great achievement earn the friendship and praise of people. ~ Leaders of great strength make people afraid. ~ People despise and defy a leader who is untrustworthy. ~ One cannot inspire confidence in people through words alone; ~ it must be accompanied by correct deeds. ~ When one of subtle virtue has accomplished his task, all the people will say: ~ "It is we ourselves who made it so."

[17c37t] **Chang Chung-yuan** ~ The best leader is one whom no one knows. ~ The next best is one who is intimate with the people and is flattered by them. ~ The next is one who is feared by the people. ~ The next is one who is held in contempt by the people. ~ Therefore, when one's sincerity is not sufficient, one does not have the confidence of the people. ~ Be cautious! and spare words. ~ Then when work is done and things are accomplished, ~ People will say that things happened by themselves.

[17c38t] **Henry Wei** ~ The Atmosphere of Simplicity ~ Ch'un Feng ~ The best rulers are not known to the people; ~ Then come those who are loved and praised; ~ Then those who are held in awe; ~ And lastly those who are despised. ~ When one's faith is inadequate, ~ It will not evoke faith from other people. ~ (Wise rulers) are wary and treasure their words. ~ When their task is accomplished and their work done, ~ All the people would say: ~ "We did it of our free will."

[17c39t] **Ha Poong Kim** ~ Of the rulers, the best is one of whose existence his people are [merely] aware; ~ Next comes one whom they love and praise; ~ Next comes one whom they fear; ~ Next comes one whom they despise. ~ When you don't trust them, ~ They will not trust you. ~ Calm, I rarely speak. ~ Yet the task is accomplished; ~ The people call me tzu-jan.

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[17c40t] **Tao Huang** ~ The eminent has consciousness of self. ~ The next down are loved and praised. ~ The next down are feared, ~ At the bottom is the source. ~ When faith is weak, there is distrust. ~ Especially in the worth of speech. ~ Results speak for themselves. ~ This, people call me Nature.

[17c41t] **Tang Zi-chang** ~ The highest rule is that the people are not aware of being ruled. ~ The next is that they love and praise it. ~ The last is what they fear and defy. ~ Truth alone is not enough, some truth is not always true. ~ It is still better to have Economy of Words. ~ After personal duties were accomplished, and the state affairs were satisfied - all people said "He is natural".

[17c42t] **Wing-tsit Chan** ~ The best (rulers) are those whose existence is (merely) known by the people. ~ The next best are those who are loved and praised. ~ The next are those who are feared. ~ And the next are those who are despised. ~ It is only when one does not have enough faith in others that others will have no faith in him. ~ (The great rulers) value their words highly. ~ They accomplish their task, they complete their work. ~ Nevertheless their people say that they simply follow Nature.

[17c91t] **И. И. Семененко** ~ Наивысший - это когда низшие лишь знают о его существовании; ~ ниже его тот, кого с любовью хвалят; ~ еще более низкого - боятся, ~ самого же низкого - презирают. ~ Кто не способен доверять другим, тому не доверяют. ~ С какою неуверенностью наивысший относится к словам! ~ Он ими дорожит! ~ Когда же свершены дела, достигнуты успехи, то все в народе говорят: "Я самостен".

[17c92t] **А. А. Маслов** ~ Лучший из правителей - тот, о существовании которого низы не знают. ~ Следом за ним идут те правители, которых любят и почитают. ~ За ними следуют правители, которых низы боятся, вслед за коими идут правители, которых презирают. ~ Тот, в ком недостаточно искренности, сталкивается с неискренностью. ~ Сомневающиеся, они ценят свои слова. ~ Когда их цель достигнута, а дело завершено, простой народ говорит: "Это случилось с нами само собой".

[17c93t] **Е. А. Торчинов** ~ О высочайшем правителе все подданные знают лишь одно: он есть. ~ Ему уступит тот, кого народ любит и хвалит. ~ Но еще ниже тот, кого народ боится. ~ Но хуже всех такой монарх, которого в народе презирают. ~ Когда правитель никому не доверяет, ему доверия не будет тоже никогда. ~ Но подлинный правитель осторожно относится к словам, ценя их. ~ Когда все славные дела его завершены, народ воскликнет: "О, так мы и сами точно таковы!"

[17c94t] **А. Е. Лукьянов** ~ Лучший правитель тот, о котором низы знают лишь то, что есть таковой. ~ Хуже его тот, с которым роднясь, превозносят его. ~ Хуже этого тот, которого боятся. ~ И всех хуже тот, которого презирают. ~ "Недоверие питает неверие!" ~ О, как трогательно глубоки эти драгоценные слова! ~ Успешно завершаю последовательность дел, и все сто родов человеческих называют меня естественностью (цзы жань).

[17c95t] **Ян Хин-шун** ~ Лучший правитель тот, о котором народ знает лишь то, что он существует. ~ Несколько хуже те правители, которые требуют от народа его любить и возвышать. ~ Еще хуже те правители, которых народ боится, и хуже всех те правители, которых народ презирает. ~ Поэтому, кто не заслуживает доверия, не пользуется доверием [у людей]. ~ Кто вдумчив и сдержан в словах, успешно совершает дела, и народ говорит, что он следует естественности.

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[17c96t] **Д. П. Конисси** ~ Существует ли высочайшее бытие, я не знаю; ~ но можно (духом) приблизиться к нему и воздавать ему хвалу, потом - бояться его, а затем - пренебрегать им. ~ От недостатка веры происходит неверие. ~ О, как медленны слова, сказываемые с весом и со смыслом! ~ Когда совершены заслуги и сделаны подвиги, то все земледельцы скажут, что это достигнуто естественным ходом вещей.

[17c97t] **В. В. Малявин** ~ С наивысшими было так: низы просто знали, что они есть. ~ Ниже стояли те, кого все любили и прославляли. ~ Еще ниже стояли те, кого боялись, ~ А ниже всех - те, кого презирали. ~ Тому, кто в себе не имеет достаточно доверия, доверия не окажут. ~ Нерешительный! Вот так он ценит слова. ~ Добьется успеха, сделает дело, ~ А люди говорят: "У нас все получилось само собой".

[17c98t] **Б. Б. Виногродский** ~ Самый высший - внизу лишь осознают его существование. ~ Следующий - его любят и восхваляют. ~ Следующий - относятся со страхом. ~ Следующий - относятся с презрением. ~ Если в тебе недостаточно веры, то бытие не верит тебе. ~ Будь осторожным и цени свои слова. ~ Успехи достигаются, дела совершаются. ~ Представители ста родов всегда считают, что я в состоянии самопроизвольной естественности.

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PSEUDO-CHAPTER **Eighteen**

[18c01t] **Robert G. Henricks** ~ Therefore, when the Great Way is rejected, it is then that we have the virtues of humanity and righteousness; ~ When knowledge and wisdom appear, it is then that there is great hypocrisy; ~ When the six relations are not in harmony, it is then that we have filial piety and compassion; ~ And when the country is in chaos and confusion, it is then that there are virtuous officials.

[18c02t] **John C. H. Wu** ~ WHEN the Great Tao was abandoned, ~ There appeared humanity and justice. ~ When intelligence and wit arose, ~ There appeared great hypocrites. ~ When the six relations lost their harmony, ~ There appeared filial piety and paternal kindness. ~ When darkness and disorder began to reign in a kingdom, ~ There appeared the loyal ministers.

[18c03t] **D. C. Lau** ~ When the great way falls into disuse ~ There are benevolence and rectitude; ~ When cleverness emerges ~ There is great hypocrisy; ~ When the six relations are at variance ~ There are filial children; ~ When the state is benighted ~ There are loyal ministers.

[18c04t] **R. L. Wing** ~ When the great Tao is forgotten, ~ Philanthropy and morality appear. ~ Intelligent strategies are produced, And great hypocrisies emerge. ~ When the Family has no Harmony, Piety and devotion appear. ~ The nation is confused by chaos, And loyal patriots emerge.

[18c05t] **Ren Jiyu** ~ When the Great Tao is abandoned, ~ The doctrines of benevolence and righteousness will come to light. ~ When knowledge and wisdom appear, Great hypocrisy will also emerge. ~ When a family falls into dispute, ~ Filial piety and parental affection to children will be advocated. ~ When a country falls into disorder, There will be loyal ministers.

[18c06t] **Gia-fu Feng** ~ When the great Tao is forgotten, ~ Kindness and morality arise. ~ When wisdom and intelligence are born, ~ The great pretense begins. ~ When there is no peace within the family, ~ Filial piety and devotion arise. ~ When the country is confused and in chaos, ~ Loyal ministers appear.

[18c07t] **Lok Sang Ho** ~ When the Way has been abandoned, ~ The talk about kindness and fairness emerges. ~ When clever people abound, ~ Fraudulence and pretentiousness become commonplace. ~ When there is discord in the family, ~ People will learn to become better parents and better children. ~ When the country falls into disarray, ~ Ministers who faithfully serve the country arise.

[18c08t] **Xiaolin Yang** ~ When the DAO is thrown away, charity and righteousness have to be used to govern people. ~ When simplicity is replaced by smartness and calculations, there will be a lot of wicked people. ~ Only when a family is not in harmony, will a good son or father become precious; ~ Only when a country is in ruins, will heroes appear.

[18c09t] **Walter Gorn Old**, PATCHING UP ~ When the great Tao is lost men follow after charity and duty to one's neighbour. ~ When wisdom has met with honours the world is full of pretenders. ~ When family ties are severed then filial duty and parental indulgence take their place. ~ When a nation is filled with strife then do patriots flourish.

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[18c10t] **James Legge** ~ When the Great Tao (Way or Method) ceased to be observed, benevolence and righteousness came into vogue. ~ (Then) appeared wisdom and shrewdness, and there ensued great hypocrisy. ~ When harmony no longer prevailed throughout the six kinships, filial sons found their manifestation; ~ when the states and clans fell into disorder, loyal ministers appeared.

[18c11t] **David Hinton** ~ When the great Way is abandoned we're faced with Humanity and Duty. ~ When clever wisdom appears we're faced with duplicity. ~ When familial harmony ends we're faced with obedience and kindness. ~ And when chaos engulfs the nation we're faced with trustworthy ministers.

[18c12t] **Chichung Huang** ~ Therefore, only when the great Tao was abandoned ~ Was there humanity and righteousness; ~ Only when craft emerged ~ Was there great deception; ~ Only when the six blood relations became discordant ~ Was there filial piety and parental love; ~ Only when state and fief became chaotic ~ Were there upright officials.

[18c13t] **Ellen M. Chen** ~ On the decline of the great Tao, ~ There are humanity (jen) and righteousness (i). ~ When intelligence (hui) and knowledge (chih) appear, ~ There is great artificiality (wei). ~ When the six relations are not in harmony, ~ There are filial piety (hsiao) and parental love (tz'u). ~ When a nation is in darkness (hun) and disorder (lüan), ~ There are loyal ministers.

[18c14t] **Lee Sun Chen Org** ~ When the great Tao was abandoned [by society], theories on humanitarianism and righteousness sprang up; ~ When the quest for wisdom was overlooked (discarded by people responsible for social agenda), sophisticated pretenders flourished; ~ When discords occurred between father and son, husband and wife, or among siblings, the exaltation of filial piety and parental benignancy became social rituals; ~ When there were chaos and confusions in a state, the (ceremonial) commendation of loyalty of government officers [became nothing more than formalities].

[18c15t] **Tien Cong Tran** ~ When the great Way was abandoned, there appeared benevolence and righteousness. ~ When intelligence arose, there appeared the great lying. ~ When the six relations lost their harmony, there appeared filial piety and paternal kindness. ~ When darkness and disorder began to reign in a kingdom, there appeared the loyal ministers.

[18c16t] **Thomas Z. Zhang** ~ Because morality is abandoned, good behavior becomes distinguished. ~ Because there is cleverness, cheating could accompany it. ~ Because family members do not get along, rules for respecting elderly and loving youngsters are created. ~ Because the country is in chaos, there is need for honest and able officers to uphold order.

[18c17t] **Arthur Waley** ~ It was when the Great Way declined ~ That human kindness and morality arose; ~ It was when intelligence and knowledge appeared ~ That the Great Artifice began. ~ It was when the six near ones were no longer at peace ~ That there was talk of 'dutiful sons'; ~ Nor till fatherland was dark with strife ~ Did we hear of 'loyal slaves'.

[18c18t] **Richard John Lynn** ~ It is when the great Dao is forsaken that benevolence and righteousness appear, ~ When wisdom and intelligence emerge that great falsehood occurs, ~ When the six relations exist in disharmony that the obedient and the kind appear, and when the state is in disorder that loyal ministers arise.

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[18c19t] **Lin Yutang** ~ THE DECLINE OF TAO ~ On the decline of the great Tao, ~ The doctrines of "humanity" and "justice" arose. ~ When knowledge and cleverness appeared, ~ Great hypocrisy followed in its wake. ~ When the six relationships no longer lived at peace, ~ There was (praise of) "kind parents" and "filial sons." ~ When a country fell into chaos and misrule, ~ There was (praise of) "loyal ministers."

[18c20t] **Victor H. Mair** ~ Therefore, ~ When the great Way was forsaken, ~ there was humaneness and righteousness; ~ When cunning and wit appeared, ~ there was great falsity; ~ When the six family relationships lacked harmony, ~ there were filial piety and parental kindness; ~ When the state and royal house were in disarray, ~ there were upright ministers.

[18c21t] **Tolbert McCarroll** ~ When the great Tao is forgotten, ~ benevolence and moral codes arise. ~ When shrewdness and cleverness appear, ~ great hypocrisy follows. ~ When there is no harmony in the family, ~ filial manners are developed. ~ When the country is in disorder, ~ ministers appear as loyal servants.

[18c22t] **David H. Li** ~ When Grand Direction is not in evidence, ~ nobleness and righteousness come to the fore. ~ When cleverness and glibness are in view, ~ grand pretenses come to the fore. ~ When family relations are in disharmony, ~ filiality and parental love come to the fore. ~ When a state is in disarray, ~ loyal ministers come to the fore.

[18c23t] **Yasuhiko Genku Kimura** ~ When the inner truth of the Tao is lost, ~ The outer code of morality comes into being. ~ When cleverness reigns in the world, ~ Hypocrisy becomes rampant; ~ When discord arises in the family, ~ Filiality is emphasized; ~ When chaos befalls the nation, ~ Respect is accorded to loyal subjects alone.

[18c24t] **Chou-Wing Chohan** ~ When the great Tao is lost, justice, righteousness and good will spring forth. ~ When wisdom and cunning emerge, hypocrisy raises its head. ~ When family ties are no longer harmonious, honoring parents and caring for children still remain. ~ When a nation is in a state of confusion and disorder, patriotism becomes evident. ~ When Tao is present, equilibrium is present. ~ When Tao is lost, the differences between things emerge.

[18c25t] **Man-Ho Kwok** ~ When the Great Tao is lost sight of - ~ Then people have to try to be kind and gentle. ~ They try to compensate by being clever ~ But this only breeds hypocrisy and sleight-of-hand. ~ When families fall out ~ relationships sour into useless formality. ~ When the nation is misled and in chaos ministers mouth empty promises.

[18c26t] **Gu Zhengkun** ~ The advocating of benevolence and rectitude ~ Stems from the disuse of the great Tao. ~ The great hypocrisy ~ Follows the emergence of cleverness and wisdom. ~ Filiality and benevolence come ~ Along with the family feud. ~ The loyal subjects show themselves ~ When the state is in great disorder.

[18c27t] **Chao-Hsiu Chen** ~ When the Tao disappears, humanity and justice will appear by themselves. ~ When intelligence appears, falsity will appear too. ~ When relatives fall into disharmony, filial piety and kindheartedness will appear. ~ When the country falls into chaos, official loyalists will appear.

[18c28t] **Liu Qixuan** ~ When the Way is lost ~ There needs to be grace and kindness. ~ When sophisticated knowledge is produced ~ There must be falsehood. ~ When relatives turn rude to each other, ~ There must be filial piety. ~ When a country is in chaos, ~ There will appear loyalty.

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[18c29t] **Shi Fu Hwang** ~ The Tao Is Not In Use ~ Lao Tze says, ~ When the great Tao is not in use, benevolence and righteousness come into vogue. ~ When wisdom and shrewdness appear, there ensures great hypocrisy. ~ When six kinships no longer live at peace, filial piety and lenity find their manifestation. ~ When the state falls into chaos, loyal ministers appear.

[18c30t] **Ch'u Ta-Kao** ~ When the great Tao is lost, spring forth benevolence and righteousness. ~ When wisdom and sagacity arise, there are great hypocrites. ~ When family relations are no longer harmonious, we have filial children and devoted parents. ~ When a nation is in confusion and disorder, patriots are recognized. ~ Where Tao is, equilibrium is. ~ When Tao is lost, out come all the differences of things.

[18c31t] **Paul J. Lin** ~ When the Great Tao is abandoned, ~ There are human-heartedness and righteousness; ~ When knowledge and wisdom arise, ~ There is great hypocrisy; ~ When the six relations are not in accord, ~ There are filial piety and paternal affection; ~ When a country is in disorder, ~ There are loyal ministers.

[18c32t] **Michael LaFargue** ~ When Great Tao vanished ~ we got 'Goodness and Morality'. ~ When 'Wisdom and Know-how' arose ~ we got the Great Shams. ~ When the six family relationships fell into disharmony ~ we got 'Respect and Caring'. ~ When the states and the great families became all benighted and disordered ~ we got 'Loyal Subjects'.

[18c33t] **Cheng Lin** ~ When the great Truth is abandoned, the teachings of benevolence and righteousness become fashionable. ~ When wit and cunning are highly esteemed, the adepts in hypocrisy become fashionable. ~ When discord reigns in the family, the teachings of filial piety and fraternal love become fashionable. ~ When chaos prevails in the country, the loyal ministers become fashionable.

[18c34t] **Yi Wu** ~ When the great Way was abandoned, ~ Humanity and righteousness appeared. ~ When the intelligent and knowledgeable arose, ~ Great hypocrisy appeared. ~ When the six relationships were not in harmony, ~ Filial piety and paternalistic kindness appeared. ~ When the state was in chaos and disorder, ~ Loyal ministers appeared.

[18c35t] **Han Hiong Tan** ~ When the great Dao is in decline, ~ Benevolence and loyalty appear. ~ As wisdom arises, so does hypocrisy. ~ Only in a feuding family do filial piety and parental doting become conspicuous. ~ Loyal ministers emerge whenever the country is in chaos.

[18c36t] **Hua-Ching Ni** ~ When humankind strayed from the natural way of life, ~ relative social disciplines began to appear. ~ When intelligence and cleverness of mind are admired, ~ great hypocrisy is born. ~ When disharmony manifested in family relations, ~ children who respected their parents and parents who loved their children became rare examples. ~ When chaos prevailed in the country, ~ only a few loyal ministers were recognized. ~ Let all people return to their true nature. ~ Love, kindness, wisdom, family harmony, and loyalty should not be taught one by one, ~ separately from an honest life. ~ Then, once again, people will regain the natural virtue of wholeness. ~ The world will be naturally ordered. ~ There will be no one who singly and cunningly works for personal interest alone.

[18c37t] **Chang Chung-yuan** ~ As soon as the great Tao is cast aside, ~ There prevails the teaching of benevolence and righteousness. ~ As soon as intellection and prudence are esteemed, ~ There is produced the great falsehood. ~ As soon as the members of a family are no longer at peace, ~ There is a demand for filial piety

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and love. ~ As soon as a nation is in confusion and rebellion, ~ There is a claim for loyal officers.

[18c38t] **Henry Wei** ~ Social Decadence ~ Su Po ~ The Great Tao having been abandoned, ~ There arise benevolence and righteousness. ~ With the emergence of wit and wisdom, ~ There comes into being monstrous hypocrisy. ~ When the six relatives fail to live in harmony, ~ There arise filial piety and parental love. ~ When the state falls into darkness and disorder, ~ There come into existence loyal ministers.

[18c39t] **Ha Poong Kim** ~ When the great Tao is abandoned, ~ You have humaneness and righteousness. ~ When wisdom appears, ~ You have great falsehood. ~ When the six relations are in disharmony, ~ You have filial piety and parental love. ~ When the state is in disorder, ~ You have loyal ministers.

[18c40t] **Tao Huang** ~ When the Great Tao is abandoned, ~ There is benevolence and righteousness. ~ When intelligence arises, ~ There is a great deal of manipulation. ~ When there is disharmony in the family, ~ There comes about filial piety. ~ When the country is in big trouble, ~ There arises patriotism.

[18c41t] **Tang Zi-chang** ~ When the superior Dao was lost, benevolence and righteousness were created. ~ When intelligence and skills prevailed, superior hypocrisy was displayed. ~ When family relations were not in harmony, filial piety and parental kindness were encouraged. ~ When a country was in disorder and justice failed, loyalty and reliability were required.

[18c42t] **Wing-tsit Chan** ~ When the great Tao declined, ~ The doctrine of humanity and righteousness arose. ~ When knowledge and wisdom appeared, ~ There emerged great hypocrisy. ~ When the six family relationships are not in harmony, ~ There will be the advocacy of filial piety and deep love to children. ~ When a country is in disorder, ~ There will be the praise of loyal ministers.

[18c91t] **И. И. Семененко** ~ Лишь стоит пренебречь великим Дао, приходят с человечностью и справедливостью. ~ А возникает мудрость, и появляется большая ложь. ~ Когда враждует вся родня, то начинают исповедовать сыновнюю почтительность с родительской любовью. ~ Страна объята распрей, и тогда жалуют преданные подданные.

[18c92t] **А. А. Маслов** ~ Когда Великое Дао утрачивается, возникают "гуманность" и "долг". ~ Когда появляется великое мудрствование, то возникает и великая фальшь. ~ Когда нет гармонии среди шести категорий родственников, то возникает "сыновняя почтительность". ~ Когда государство охвачено смутой, то появляются "преданные чиновники".

[18c93t] **Е. А. Торчинов** ~ Великий Дао-Путь понес ущерб, и появились милосердие и справедливость, а мудрость видна лишь тогда, когда есть великая ложь. ~ Шесть родственников не в мире, и появляются сыновняя почтительность и материнская любовь. ~ Когда страна погружена в междоусобицы и смуты, то появляются и преданные подданные. ~ Отсеките совершенномудрие! ~ Отбросьте мудрость! ~ И тогда народ стократную выгоду обретет.

[18c94t] **А. Е. Лукьянов** ~ Когда отбрасывается Великое Дао, ~ появляются Жэнь (Человеколюбие) и И (Долг). ~ Когда вылезают мудрствование и умничанье, ~ появляется большая ложь. ~ Когда шесть родственников в раздоре, ~ появляются сыновняя почтительность и отцовская любовь. ~ Когда в стране и царствующем доме смута и беспорядок, ~ появляются верные слуги.

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[18c95t] **Ян Хин-шун** ~ Когда устранили великое дао, появились "человеколюбие" и "справедливость". ~ Когда появилось мудрствование, возникло и великое лицемерие. ~ Когда шесть родственников в раздоре, тогда появляются "сыновняя почтительность" и "отцовская любовь". ~ Когда в государстве царит беспорядок, тогда появляются "верные слуги".

[18c96t] **Д. П. Конисси** ~ Когда великое Тао будет покинуто, то появится истинная человечность и справедливость. ~ Когда широко будет распространена мудрость, то появится великая печаль. ~ Когда шесть ближайших родственников находятся в раздоре, то является почитание родителей и любовь к детям. ~ Когда в государстве царит усобица, то являются верные слуги.

[18c97t] **В. В. Малявин** ~ Когда Великий Путь в упадке, являются "человечность" и "долг". ~ Когда возникают суемудрие и многознайство, является великая ложь. ~ Когда среди родичей нет согласия, являются почтительность и любовь. ~ Когда государство во мраке и в смуте, являются "преданные подданные".

[18c98t] **Б. Б. Виногродский** ~ Исчезает великий Путь - появляется контактность и осознание. ~ Уходят мудрые и знающие - появляется большая искусственность. ~ Нет гармонии в шести родственных связях - появляется сыновья почтительность и братская любовь. ~ Смута и хаос в государстве и семьях - появляются верные слуги.

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PSEUDO-CHAPTER **Nineteen**

[19c01t] **Robert G. Henricks** ~ Eliminate sageliness, throw away knowledge, ~ And the people will benefit a hundredfold. ~ Eliminate humanity, throw away righteousness, ~ And the people will return to filial piety and compassion. ~ Eliminate craftiness, throw away profit, ~ Then we will have no robbers and thieves. ~ These three sayings - ~ Regarded as a text are not yet complete. ~ Thus, we must see to it that they have the following appended: ~ Manifest plainness and embrace the genuine; ~ Lessen {self-interest} and make few your desires; ~ Eliminate learning and have no undue concern.

[19c02t] **John C. H. Wu** ~ DROP wisdom, abandon cleverness, ~ And the people will be benefited a hundredfold. ~ Drop humanity, abandon justice, ~ And the people will return to their natural affections. ~ Drop shrewdness, abandon sharpness, ~ And robbers and thieves will cease to be. ~ These three are the criss-cross of Tao, ~ And are not sufficient in themselves. ~ Therefore, they should be subordinated ~ To a Higher principle: ~ See the Simple and embrace the Primal, ~ Diminish the self and curb the desires!

[19c03t] **D. C. Lau** ~ Exterminate the sage, discard the wise, ~ And the people will benefit a hundredfold; ~ Exterminate benevolence, discard rectitude, ~ And the people will again be filial; ~ Exterminate ingenuity, discard profit, ~ And there will be no more thieves and bandits. ~ These three, being false adornments, are not enough ~ And the people must have something to which they can attach themselves: ~ Exhibit the unadorned and embrace the uncarved block, ~ Have little thought of self and as few desires as possible.

[19c04t] **R. L. Wing** ~ Discard the sacred, abandon strategies; ~ The people will benefit a hundredfold. ~ Discard philanthropy, abandon morality; ~ The people will return to natural love. ~ Discard cleverness, abandon the acquisitive; ~ The thieves will exist no longer. ~ However, if these three passages are inadequate, Adhere to these principles: ~ Perceive purity; Embrace simplicity; Reduce self-interest; Limit desires.

[19c05t] **Ren Jiyu** ~ Only when sageness and wisdom are discarded, can the people benefit; ~ Only when benevolence and righteousness are discarded, can the people return to filial piety and parental affection; ~ Only when skill and profit are discarded, can there be thieves and robbers no more. ~ These three (negative principles) are, however, inadequate as a doctrine. ~ Therefore (as a positive instruction) we shall put people's understanding under this (guidance): ~ Manifest plainness, embrace simplicity, reduce selfishness, and hold few desires.

[19c06t] **Gia-fu Feng** ~ Give up sainthood, renounce wisdom, ~ And it will be a hundred times better for everyone. ~ Give up kindness, renounce morality, ~ And men will rediscover filial piety and love. ~ Give up ingenuity, renounce profit, ~ And bandits and thieves will disappear. ~ These three are outward forms alone; they are not sufficient in themselves. ~ It is more important ~ To see the simplicity, ~ To realize one's true nature, ~ To cast off selfishness ~ And temper desire.

[19c07t] **Lok Sang Ho** ~ When we stop talking about the Sages ~ and simply banish contrivance and clever reasoning ~ That is the time people will really benefit greatly. ~ When we stop talking about kindness and fairness ~ That is the time people rediscover their natural filial piety and their parental instincts. ~ When people forget about their clever ways and the pursuit of ease and comfort, ~ There will be no more thieves. ~ I cannot say adequately about these three things, ~ So I will add: ~ See simplicity; ~ Espouse simplicity; ~

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Reduce your wild thoughts; ~ Reduce your desires. ~ When you have learnt how not to learn, ~ You will be free from worries.

[19c08t] **Xiaolin Yang** ~ Get rid of the government and laws, and people will benefit a hundred times more. ~ Get rid of charity and righteousness, and people will return to the original human love. ~ Get rid of cleverness and materialism, and there will be no thieves and robbers. ~ In order to govern a country, it is not enough to just get rid of these three things; ~ Also let the people be simple on the outside and plain on the inside, selfless and desireless.

[19c09t] **Walter Gorn Old**, REVERTING TO NATURE ~ By giving up their self-righteousness and abandoning their wisdom the people would be immensely improved. ~ Forsaking Charity and Duty to the neighbour, they might revert to their natural relations. ~ Abandoning excellence and foregoing gain, the people would have no more thieves. ~ The cultivation of these three things has been a failure, therefore should they go back whence they came. ~ As for you, do you come forth in your natural simplicity, lay hold on verities, restrain selfishness, and rid yourself of ambition.

[19c10t] **James Legge** ~ If we could renounce our sageness and discard our wisdom, it would be better for the people a hundredfold. ~ If we could renounce our benevolence and discard our righteousness, the people would again become filial and kindly. ~ If we could renounce our artful contrivances and discard our (scheming for) gain, there would be no thieves nor robbers. ~ Those three methods (of government) ~ Thought olden ways in elegance did fail ~ And made these names their want of worth to veil; ~ But simple views, and courses plain and true ~ Would selfish ends and many lusts eschew.

[19c11t] **David Hinton** ~ If you give up sagehood and abandon wisdom people will profit a hundred times over. ~ If you give up Humanity and abandon Duty people will return to obedience and kindness. ~ If you give up ingenuity and abandon profit bandits and thieves will roam no more. ~ But these three ~ are mere refinements, nowhere near enough. ~ They depend on something more: ~ observe origin's weave, ~ embrace uncarved simplicity, ~ self nearly forgotten, ~ desires rare.

[19c12t] **Chichung Huang** ~ Eliminate sageness, abandon craft, ~ And the people shall benefit a hundredfold; ~ Eliminate humanity, abandon righteousness, ~ And the people shall revert to filial piety and parental love; ~ Eliminate adroitness, abandon profit, ~ And robbers and thieves there shall be none. ~ These three remarks are considered rhetorically inadequate, ~ Therefore, let us put them where they belong: ~ "Display the undyed silk and embrace the unhewn log; ~ Diminish selfishness and reduce lusts; ~ Eliminate learning and dispense with anxiety."

[19c13t] **Ellen M. Chen** ~ Eliminate sagacity (sheng), discard knowledge (chih), ~ People will be profited (li) a hundredfold. ~ Eliminate humanity (jen), discard righteousness (i), ~ People will again practice filial piety and parental love. ~ Abolish artistry (ch'iao), discard profit-seeking (li), ~ Robbers and thieves shall disappear. ~ These three pairs adorn (wen) what is deficient (pu tsu). ~ Therefore, let there be the advice: ~ Look to the undyed silk, hold on to the uncarved wood (p'u), ~ Reduce your sense of self (szu) and lessen your desires (yü).

[19c14t] **Lee Sun Chen Org** ~ If all the sapients and know-it-all intellectuals are banished, people will be benefited hundredfold; ~ If so-called humanitarianism and righteousness [which are currently twisted by sophistry] are abandoned, people will return to [the simple genuine] filial piety and parental benignancy; ~ If

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cunningness and profit-seeking are deterred, robbers and thieves will not have a chance to flourish; ~ However, the discussion on these three issues here is not adequate, I shall further exemplify them elsewhere. ~ [A proper leader would lead,] ~ By streamlining the social [structure], so people would adhere to Simplicity; ~ By reducing private possession [of goods], so people are discouraged [to indulge in selfish] desires; ~ By renouncing [sophists'] studies, so people would not be tantalized [by ostentatious studies].

[19c15t] **Tien Cong Tran** ~ Drop sagacity, abandon intellection, and the people will be benefited a hundredfold. ~ Drop benevolence, abandon righteousness, and the people will return to filial piety and paternal kindness. ~ Drop shrewdness, abandon profit, and robbers and thieves will cease to be. ~ These three, being external adornments, are not enough. ~ Therefore, there must have something to which the people attach themselves: see the pure, embrace the unadorned, diminish the self and curb the desires.

[19c16t] **Thomas Z. Zhang** ~ Don't devise tricks to rule people and people will benefit enormously. ~ Don't artificially set the rules for family relations and people will return to their nature of loving each other. ~ Don't reward cleverness and profit, the robberies and the thefts will disappear. ~ The three measures stated above are not enough. ~ We must fill people's mind with frugality, honesty, selflessness, and abstinence.

[19c17t] **Arthur Waley** ~ Banish wisdom, discard knowledge, ~ And the people will be benefited a hundredfold. ~ Banish human kindness, discard morality, ~ And the people will be dutiful and compassionate. ~ Banish skill, discard profit, ~ And thieves and robbers will disappear. ~ If when these three things are done they find life too plain and unadorned, ~ Then let them have accessories; ~ Give them Simplicity to look at, the Uncarved Block to hold, ~ Give them selflessness and fewness of desires.

[19c18t] **Richard John Lynn** ~ Repudiate sagehood and discard wisdom, and the people would benefit a hundredfold. ~ Repudiate benevolence and discard righteousness, and the people would again be obedient and kind to each other. ~ Repudiate cleverness and discard sharpness, and thieves and robbers would not exist. ~ As for these three pairs of terms, ~ Because they serve as mere decoration, ~ Give people the chance to identify with something else: ~ Exemplify simplicity, embrace the uncarved block ~ Curtail self-interest, and have few desires.

[19c19t] **Lin Yutang** ~ REALIZE THE SIMPLE SELF ~ Banish wisdom, discard knowledge, ~ And the people shall profit a hundredfold; ~ Banish "humanity," discard "justice," ~ And the people shall recover love of their kin; ~ Banish cunning, discard "utility," ~ And the thieves and brigands shall disappear. ~ As these three touch the externals and are inadequate; ~ The people have need of what they can depend upon: ~ Reveal thy simple self, ~ Embrace thy original nature, ~ Check thy selfishness, ~ Curtail thy desires.

[19c20t] **Victor H. Mair** ~ "Abolish sagehood and abandon cunning, the people will benefit a hundredfold; ~ Abolish humaneness and abandon righteousness, the people will once again be filial and kind; ~ Abolish cleverness and abandon profit, bandits and thieves will be no more." ~ These three statements are inadequate as a civilizing doctrine; ~ Therefore, ~ Let something be added to them: ~ Evince the plainness of undyed silk, ~ Embrace the simplicity of the unhewn log; ~ Lessen selfishness, ~ Diminish desires; ~ Abolish learning ~ and you will be without worries.

[19c21t] **Tolbert McCarroll** ~ Stop being learned and your troubles will end. ~ Give up wisdom, discard cleverness, ~ and the people will benefit a hundredfold. ~ Give up benevolence, discard moral judgments, and the people will rediscover natural compassion. ~ Give up shrewdness, discard gain, and thieves and robbers will

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disappear. ~ These three false adornments are not enough to live by. ~ They must give way to something more solid. ~ Look for what is simple and hold onto the Uncarved Block. ~ Diminish thoughts of self and restrain desires.

[19c22t] **David H. Li** ~ Renounce saintliness, shun cleverness - let the populace be better off by a hundredfold. ~ Renounce nobleness, shun righteousness - let the populace return to filiality and parental love. ~ Renounce scheming, shun profiteering - let robbers and thieves vanish. ~ The three are inadequate formulation. ~ Better channel [the populace] to Direction. ~ Welcome purity, embrace simplicity; ~ Minimize self-interest, reduce desire. ~ Renounce learning, eliminate apprehension.

[19c23t] **Yasuhiko Genku Kimura** ~ Abandon the relative notions of holiness and wisdom, ~ And people will benefit a hundred-fold. ~ Abandon the outer codes of benevolence and rectitude, ~ And people will return to natural filiality and kindness; ~ Abandon the unbalanced acts of cleverness and profiteering, ~ And there will be no robbers or thieves. ~ By looking within, ~ Evince the inner self, ~ Embrace the unadorned truth; ~ Diminish the outer self, ~ Demolish the phantasmic desire. ~ Abandon the external search for knowledge, ~ Abolish the internal worry for illusory matters.

[19c24t] **Chou-Wing Chohan** ~ Abandon learning, ~ And grief and sorrow will no longer be known. ~ Abandon learned volumes, cast off wisdom, ~ And people will be one hundred times better off. ~ Abandon righteousness, cast off justice, ~ And people will return to filial duty and birthing offspring. ~ Abandon cunning, cast off avarice, ~ And bandits and thieves will disappear from the earth. ~ These four principles, even if they form the foundation of human culture, are not sufficient. ~ Therefore, here are principles to which people can adhere: ~ Show integrity, adhere to simplicity, ~ Restrain selfishness, curtail lusts.

[19c25t] **Man-Ho Kwok** ~ If the sage could abandon his wisdom and skill, ~ Then everyone would be a hundred times better off. ~ If the sage could let go of holding the scales, ~ Then everyone would flow in the web of harmony ... ~ And if the sage can give up looking to gain, ~ Then there will be no theft or exploitation. ~ Now while these three things are important they are not enough: ~ The people themselves need to learn simplicity. ~ They shouldn't need to know more than they do, ~ And should have as few things as possible.

[19c26t] **Gu Zhengkun** ~ Discard cleverness and wisdom ~ And the people will benefit themselves a hundredfold; ~ Discard benevolence and rectitude ~ And the people will again become filial and loyal; ~ Discard ingenuity and profit ~ And theft will no longer exist. ~ It is not enough to have these points as governing principles, ~ So the people must be made subject to the following: ~ Keep being simple in nature and mind, ~ Discard selfishness and weaken desires, ~ Discard cultural knowledge and worries will disappear.

[19c27t] **Chao-Hsiu Chen** ~ Eliminate the virtuous man, discard the wise, and the people will benefit a hundredfold. ~ Eliminate the goodhearted, discard justice, and the people will fulfil their filial duty with kindness. ~ Eliminate skilled workmen, discard profit, and the thief will not appear. ~ These three exist only as superficial forms. ~ Therefore this is the teaching to the people: ~ Embrace the simple, ~ hold the unadorned, ~ remove selfishness, ~ reduce desire.

[19c28t] **Liu Qixuan** ~ Advocate no sage knowledge, ~ And people can benefit one hundred times as much. ~ Advocate no public welfare, ~ And people will turn to good and kindly feelings again. ~ Advocate no art and profit, ~ And people will not commit theft. ~ Those three are just roughly relegated ~ And cannot be fully clarified through words: ~ The best policy is to strive for simplicity, ~ To reduce selfish desires, ~ And to

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apply no confusing knowledge.

[19c29t] **Shi Fu Hwang** ~ Realize The Simple Self ~ Lao Tze says, ~ If sanctified tenets can be renounced, and craftiness given up, people will thus profit hundredfold. ~ If worship of benevolence can be renounced, and adoration of righteousness given up, people will resume filial piety and lenience. ~ If artful contrivance and scheming for gain can be given up, there will be no thieves or robbers. ~ These three epigrams may not be enough for guidance. ~ I'd bid even more as: ~ Sight the simplicity, arms enfold plain and true, extinguish selfish mind and eschew lust.

[19c30t] **Ch'u Ta-Kao** ~ Do away with learning, and grief will not be known. ~ Do away with sageness and eject wisdom, and the people will be more benefited a hundred times. ~ Do away with benevolence and eject righteousness, and the people will return to filial duty and parental love. ~ Do away with artifice and eject gains, and there will be no robbers and thieves. ~ These four, if we consider them as culture, are not sufficient. ~ Therefore let there be what the people can resort to: ~ Appear in plainness and hold to simplicity; ~ Restrain selfishness and curtail desires.

[19c31t] **Paul J. Lin** ~ Banish sagacity; forsake wisdom. ~ The people will benefit a hundredfold. ~ Banish human-heartedness; forsake righteousness. ~ The people will recover filial piety and paternal affection. ~ Banish craftiness; forsake profit. ~ Thieves and robbers will no longer exist. ~ Those three are superficial and inadequate. ~ Hence the people need something to abide by: ~ Discern plainness. ~ Embrace simplicity. ~ Reduce selfishness. ~ Restrain desires.

[19c32t] **Michael LaFargue** ~ Discard "Wisdom", throw away "Knowledge" - ~ the people will benefit a hundredfold. ~ Discard "Goodness", throw away "Morality" - ~ the people will turn back to respect and caring. ~ Discard "Skill", throw away "Profit" - ~ robbers and thieves will disappear. ~ Taking these three lines as your text - ~ this is not sufficient. ~ Give them something to fasten on to: ~ Pay attention to the Raw, ~ embrace the Uncarved, ~ discount your personal interests, ~ make your desires few.

[19c33t] **Cheng Lin** ~ Banish the witty and cunning, and the people will be benefited a hundred-fold. ~ Cease the teaching of benevolence and righteousness, and the people will again become filial and fraternal. ~ Discard deceit and greed, and the people will cease to rob one another. ~ The above three are based on artifice, and are insufficient for good government. ~ Hence the people should be asked to do the following: ~ Cherish simplicity and honesty. ~ Banish selfishness and desires. ~ Discard learning and fears.

[19c34t] **Yi Wu** ~ Transcend sagacity and abandon intellect; ~ The people will be benefited a hundredfold. ~ Transcend humanity and abandon righteousness; ~ The people will return to filial piety and paternal kindness. ~ Transcend craftiness and abandon profit; ~ Robbers and thieves no longer will exist. ~ These three are but ornaments, and inadequate; ~ Therefore, they should be subordinated. ~ Appear plain and embrace simplicity; ~ Reduce selfishness and restrain desires.

[19c35t] **Han Hiong Tan** ~ If you discard sagacity and wisdom, ~ The populace will be better off a hundred-fold. ~ If you get rid of benevolence and righteousness, ~ Filial piety and doting affection will return. ~ If you dispense with ingenuity and profiteering, ~ There will be no thieves. ~ All these attributes are mere superficialities. ~ They are not substantial enough to run the country. ~ There are other ways: ~ Outwardly, be simple; and inwardly, you should maintain your pristine sincerity. ~ You should not be selfish or avaricious.

[19c36t] **Hua-Ching Ni** ~ Abandon the separate concepts of holiness and unholiness. ~ Then all people will be benefitted a hundredfold. ~ Abandon the separate concepts of justice and humanism, ~ and all people will return to a natural state of harmony. ~ Abandon the cunning and cleverness of the mind, ~ and people will cease to rob and deceive one another. ~ These things are based on artifice and are thus inadequate to express the natural virtue of wholeness. ~ Hence, return to the true self to embrace only the one, unadorned nature. ~ Refine personal preference and desire. ~ End the endless search for segmented, intellectual knowledge, ~ and set your mind above worry and vexation. ~ In this way, one may restore one's unity with the perfection of one great universal life.

[19c37t] **Chang Chung-yuan** ~ Let the people be free from discernment and relinquish intellection, ~ Then they will be many times better off. ~ Stop the teaching of benevolence and get rid of the claim of justice, ~ Then the people will love each other once more. ~ Cease the teaching of cleverness and give up profit, ~ Then there will be no more stealing and fraud. ~ Discernment and intellection, benevolence and justice, cleverness and profit are nothing but outward refinements. ~ Hence we must seek something other than these. ~ Reveal simplicity, ~ Hold to one's original nature, ~ Rid one's self of selfishness, ~ Cast away covetousness, ~ Eliminate artificial learning and one will be free from anxieties.

[19c38t] **Henry Wei** ~ Return to Innocence ~ Huan Ch'un ~ Forswear wisdom, discard knowledge, ~ And the people will gain a hundredfold. ~ Forswear benevolence, discard righteousness, ~ And the people will recover filial and parental love. ~ Forswear skill, discard profit, ~ And thieves and robbers will not appear. ~ These three steps are inadequate for culture. ~ They, therefore, have to encompass some others, ~ Such as: ~ Display plainness, embrace simplicity, ~ Reduce selfishness, and decrease desires.

[19c39t] **Ha Poong Kim** ~ Banish sagehood and wisdom, ~ And the people will benefit a hundredfold. ~ Banish humaneness and righteousness, ~ And the people will return to filial piety and parental love. ~ Banish cleverness and profit, ~ And there will be no more thieves and robbers. ~ These three ~ I take to be insufficient as maxims. ~ Therefore, let them be attached to the following: ~ Display plainness and embrace the uncarved block, ~ Diminish the self and reduce desires.

[19c40t] **Tao Huang** ~ Get rid of wisdom, abandon intelligence, and ~ People will benefit a hundredfold. ~ Get rid of benevolence, abandon justice, and ~ People will return to filial piety and kindness. ~ Get rid of skill, abandon profit, and ~ Thieves will disappear. ~ These three are inadequate. ~ So just let things be. ~ Observe the plain and embrace the simple. ~ Do not think much and do not desire much, ~ Get rid of learning and worry will disappear.

[19c41t] **Tang Zi-chang** ~ Abandon sagacity and drop intelligence, the welfare of people can be increased hundredfold; ~ abandon benevolence and drop righteousness, the people will rejoice in filial piety and parental love; ~ abandon crafts and profits, robbers and thieves will cease to exist. ~ These three are remedies for artificial civilization. ~ They can never bring about satisfaction: ~ people should be led to, where they belong - The Nature. ~ He stopped research, reduced desires, sought plainness, and embraced original simplicity.

[19c42t] **Wing-tsit Chan** ~ Abandon sageliness and discard wisdom; ~ Then the people will benefit a hundredfold. ~ Abandon humanity and discard righteousness; ~ Then the people will return to filial piety and deep love. ~ Abandon skill and discard profit; ~ Then there will be no thieves or robbers. ~ However, these three things

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are ornaments (wen) and are not adequate. ~ Therefore let people hold on to these: ~ Manifest plainness, ~ Embrace simplicity, ~ Reduce selfishness, ~ Have few desires.

[19c91t] **И. И. Семененко** ~ Когда отринут мудрость и отбросят знания, от этого народу польза возрастет во много раз. ~ Когда отринут человечность и отбросят справедливость, в народе воцарятся вновь сыновняя почтительность с родительской любовью. ~ Когда отринут изощренность и отбросят выгоду, то воры и разбойники переведутся. ~ Эти три дают лишь лоск и не годятся, ~ поэтому проникнись главным: будь безыскусен, неразлучен с первозданным, уменьши свое личное, умерь желания.

[19c92t] **А. А. Маслов** ~ Устрани учения - и не будет более забот. ~ Устрани мудрецов и отвергни мудрость - и выгода народу возрастёт стократно. ~ Устрани гуманность, отвергни справедливость - и народ вернётся к сыновней почтительности и добрым делам. ~ Устрани хитроумие, отвергни выгоду - и не будет более воров и бандитов. ~ Эти три [начала] обманчиво приукрашены и не обладают достаточностью. ~ Поэтому надо сделать так, чтобы люди принадлежали к тем, кто прозревает неприукрашенное и объемлет простоту, мало думает о себе и уменьшает свои желания.

[19c93t] **Е. А. Торчинов** ~ Отсеките гуманность, отбросьте справедливость - и народ к сыновней почтительности и материнской любви вернется вновь! ~ Отсеките изощренность, отбросьте выгоду - и воры и разбойники исчезнут! ~ С триадой этой не дано высокому покончить просвещению. ~ Поэтому указываю, что ведет к избавлению: ~ Смотрите на безыскусственную чистоту и обнимите первозданную простоту. ~ Умеряйте себялюбие, искореняйте страсти.

[19c94t] **А. Е. Лукьянов** ~ Когда отбросят мудрость, забудут умничанье, ~ народу польза во сто крат. ~ Когда отбросят Жэнь (Человеколюбие), забудут И (Долг), ~ народ возвратится к [естественной] сыновней почтительности и отцовской любви. ~ Когда отбросят искусность, забудут выгоду, ~ не будет воров и разбойников. ~ Эти три появляются от недостатка культуры (вэнь). ~ Поэтому владейте тем, что дано. ~ Внешне выглядите скромно, внутри сохраняйте первозданную духовную простоту, будьте бескорыстны и бесстрастны.

[19c95t] **Ян Хин-шун** ~ Когда будут устранены мудрствование и ученость, народ будет счастливее во сто крат; ~ когда будут устранены "человеколюбие" и "справедливость", народ возвратится к сыновней почтительности и отцовской любви; ~ когда будут уничтожены хитрость и нажива, исчезнут воры и разбойники. ~ Все эти три вещи [происходят] от недостатка знаний. ~ Поэтому нужно указывать людям, что они должны быть простыми и скромными, уменьшать личные [желания] и освобождаться от страстей.

[19c96t] **Д. П. Конисси** ~ Когда оставлены святость и мудрость, то польза народа увеличится во сто раз. ~ Когда оставлены человеколюбие и справедливость, то дети будут почитать своих родителей, а родители будут любить своих детей. ~ Когда покинуты всякого рода лукавство и выгоды, то воров не будет. ~ Одной только внешностью достигнуть этих трех (пунктов) невозможно. ~ Для этого необходимо быть более простым и менее способным и бесстрастным.

[19c97t] **В. В. Малявин** ~ Устраните "мудрость", отбросьте "разумность", ~ И польза людям будет стократная. ~ Устраните "человечность", отбросьте "справедливость", ~ И люди вернутся к почитанию и любви. ~ Устраните ловкость, не ищите выгоды, ~ И в мире не станет воров и разбойников. ~ Три эти суждения не открывают всей истины, ~ Посему добавлю кое-что сюда относящееся: ~ Будь безыскусен, храни

первозданную цельность; ~ Избавляйся от себялюбия, не угождай желаниям.

[19c98t] **Б. Б. Виногродский** ~ Избавьтесь от мудрости, отбросьте знания. ~ Народ выгадает во сто крат. ~ Избавьтесь от контактности, отбросьте осознание-долг. ~ Народ вернется к сыновьей почтительности и братской любви. ~ Избавьтесь от умений, откажитесь от выгоды. ~ Больше не будет воров и разбойников. ~ Этой триады недостаточно, чтобы создать текст. ~ Причинность: ~ Можно свести к следующим установкам: ~ Проявляй простоту некрашеного холста. ~ Содержи в себе безыскусность необделанного куска дерева. ~ Уменьшай корысть. ~ Ограничивай желания.

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PSEUDO-CHAPTER **Twenty**

[20c01t] **Robert G. Henricks** ~ Agreement and angry rejection; ~ How great is the difference between them? ~ Beautiful and ugly; ~ What's it like - the difference between them? ~ The one who is feared by others, ~ Must also because of this fear other men. ~ Wild, unrestrained! It will never come to an end! ~ The multitudes are peaceful and happy; ~ Like climbing a terrace in springtime to feast at the t'ai-lao sacrifice. ~ But I'm tranquil and quiet - not yet having given any sign. ~ Like a child who has not yet smiled. ~ Tired and exhausted - as though I have no place to return. ~ The multitudes all have a surplus. ~ I alone seem to be lacking. ~ Mine is the mind of a fool - ignorant and stupid! ~ The common people see things clearly; ~ I alone am in the dark. ~ The common people discriminate and make fine distinctions; ~ I alone am muddled and confused. ~ Formless am I! Like the ocean; ~ Shapeless am I! As though I have nothing in which I can rest. ~ The masses all have their reasons [for acting]; ~ I alone am stupid and obstinate like a rustic. ~ But my desires alone differ from those of others - ~ For I value drawing sustenance from the Mother.

[20c02t] **John C. H. Wu** ~ HAVE done with learning, ~ And you will have no more vexation. ~ How great is the difference between "eh" and "o"? ~ What is the distinction between "good" and "evil"? ~ Must I fear what others fear? ~ What abysmal nonsense this is! ~ All men are joyous and beaming, ~ As though feasting upon a sacrificial ox, ~ As though mounting the Spring Terrace; ~ I alone am placid and give no sign, ~ Like a babe which has not yet smiled. ~ I alone am forlorn as one who has no home to return to. ~ All men have enough and to spare: ~ I alone appear to possess nothing. ~ What a fool I am! ~ What a muddled mind I have! ~ All men are bright, bright: ~ I alone am dim, dim. ~ All men are sharp, sharp: ~ I alone am mum, mum! ~ Bland like the ocean, ~ Aimless like the wafting gale. ~ All men settle down in their grooves: ~ I alone am stubborn and remain outside. ~ But wherein I am most different from others is ~ In knowing to take sustenance from my Mother!

[20c03t] **D. C. Lau** ~ Exterminate learning and there will no longer be worries. ~ Between yea and nay ~ How much difference is there? ~ Between good and evil ~ How great is the distance? ~ What others fear ~ One must also fear. ~ And wax without having reached the limit. ~ The multitude are joyous ~ As if partaking of the {t'ai lao} offering ~ Or going up to a terrace in spring. ~ I alone am inactive and reveal no signs, ~ Like a baby that has not yet learned to smile, ~ Listless as though with no home to go back to. ~ The multitude all have more than enough. ~ I alone seem to be in want. ~ My mind is that of a fool - how blank! ~ Vulgar people are clear. ~ I alone am drowsy. ~ Vulgar people are alert. ~ I alone am muddled. ~ Calm like the sea; ~ Like a high wind that never ceases. ~ The multitude all have a purpose. ~ I alone am foolish and uncouth. ~ I alone am different from others ~ And value being fed by the mother.

[20c04t] **R. L. Wing** ~ Discard the academic; have no anxiety. ~ How much difference is there between agreement and servility? ~ How much difference is there between good and evil? ~ That one should revere what others revere - how absurd and uncentered! ~ The Collective Mind is expansive and flourishing, ~ As if receiving a great sacrifice, ~ As if ascending a living observatory. ~ I alone remain uncommitted, ~ Like an infant who has not yet smiled, ~ Unattached, without a place to merge. ~ The Collective Mind is all-encompassing. ~ I alone seem to be overlooked. ~ I am unknowing to the core and unclear, unclear! ~ Ordinary people are bright and obvious; ~ I alone am dark and obscure. ~ Ordinary people are exacting and sharp; ~ I alone am subdued and dull. ~ Indifferent like the sea, ~ Ceaseless like a penetrating wind, ~ The Collective Mind is ever present. ~ And yet, I alone am unruly and remote. ~ I alone am different from the

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others ~ In treasuring nourishment from the Mother.

[20c05t] **Ren Jiyu** ~ Abandon learning and there will be no sorrow. ~ How much difference is there between approval and denouncement? ~ How much difference is there between good and evil? ~ What others fear cannot but be feared. ~ It has been so from times of old and the practice doesn 't seem to end. ~ The multitude are so merry, as though going for a great banquet or ascending a height with a broad view in springtime. ~ I alone am indifferent, with no concern, like an infant that cannot laugh, wearied, indeed, as if I have no home to go to. ~ The multitude all have more than enough, ~ I alone seem to lack everything. ~ My mind is that of a stupid man totally in a muddle. ~ Common people are so brilliant, ~ I alone seem to be in the dark. ~ Common people are so demanding, ~ I alone seem to be tolerant: so broad as the boundless sea, so vigorous as the untiring blowing wind. ~ The multitude have their ability, ~ I alone seem to be clumsy and incapable. ~ I alone differ from others, essentially because I have acquired Tao.

[20c06t] **Gia-fu Feng** ~ Give up learning, and put an end to your troubles. ~ Is there a difference between yes and no? ~ Is there a difference between good and evil? ~ Must I fear what others fear? What nonsense! ~ Other people are contented, enjoying the sacrificial feast of the ox. ~ In spring some go to the park, and climb the terrace, ~ But I alone am drifting, not knowing where I am. ~ Like a newborn babe before it learns to smile, ~ I am alone, without a place to go. ~ Others have more than they need, but I alone have nothing. ~ I am a fool. Oh, yes! I am confused. ~ Other men are clear and bright, ~ But I alone am dim and weak. ~ Other men are sharp and clever, ~ But I alone am dull and stupid. ~ Oh, I drift like the waves of the sea, ~ Without direction, like the restless wind. ~ Everyone else is busy, ~ But I alone am aimless and depressed. ~ I am different. ~ I am nourished by the great mother.

[20c07t] **Lok Sang Ho** ~ What is the difference between saying yes because you agree and saying yes because you want to please? ~ What is the difference between good and evil? ~ When everybody avoids something, ~ Does it mean it must be avoided? ~ How ridiculous all this is! ~ This mode of thinking takes one far from the ultimate Truth! ~ The crowds are busily involved with their daily routines. ~ As if they are attending a feast, ~ or walking up a beautiful terrace in Spring. ~ I alone am deserted. ~ The future seems unknown, ~ Just as an infant's future is unknown. ~ I appear to be tired in a directionless journey. ~ When everybody appears to have more than enough ~ I alone seem like someone who has lost everything. ~ Is my mind that of a fool? ~ People in their mundane worlds look bright. ~ I on the other hand look dull. ~ People in the mundane worlds look clever, ~ I on the other hand look boring. ~ My mind is unsettled like the open sea and ever restless like the wind. ~ Everyone has his properties and status. ~ I alone look poor and lonely. ~ I am different from the crowd. ~ I alone value drawing my nutrients from Mother.

[20c08t] **Xiaolin Yang** ~ Whether people listen to me or ignore me, what difference does it make? ~ Whether people treat me well or not well, what difference does it make? ~ Although things that others are afraid of I have to be afraid of too, ~ How big the difference is between them and me! ~ When everyone is excited, like going to a festival or spring outing, ~ Only I am quiet, like nothing has happened. ~ I am like a newborn infant that does not know how to laugh, ~ Bored and tired, that has no home to return to. ~ When everyone has so much excess energy, only I am left behind. ~ I have a fool's heart, so dumb! ~ Everyone seems bright, only I am dull. ~ Everyone seems to know everything, only I am confused. ~ My heart spreads like an endless ocean. ~ My mind wanders like a boundless wind. ~ Everyone seems competent, only I am slow and stupid. ~ I am so different from the others, because I am devoted to the DAO.

[20c09t] **Walter Gorn Old**, HOLDING ALOOF ~ Dispense with your learning and save yourselves anxiety; the

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difference between certainly and perhaps is not much after all. ~ Do they help us to distinguish between good and evil? for one must always be careful of distinctions! ~ Alas! but the people will never be free from their folly. ~ They are filled with ambition, as the stallion ox is filled with lust. ~ I am singular in my bashfulness, I am devoid of ambition, I am undeveloped as a little child. ~ I am but a waif, a stray, a child without a home. ~ All others have an excess of good things, but I am as one abandoned. ~ How foolish and simple am I! I am bewildered. ~ Everyone sparkles with intelligence, I am alone in my obscurity. ~ The people are full of discernment; I alone am dull. ~ I am tossed about like the ocean; I roll and am never at rest. ~ Everyone has something to do; I alone am incapable and without merit. ~ I alone am estranged from the people, but I glory on the breast of my mother!

[20c10t] **James Legge** ~ When we renounce learning we have no troubles. ~ The (ready) 'yes,' and (flattering) 'yea;' - ~ Small is the difference they display. ~ But mark their issues, good and ill; - ~ What space the gulf between shall fill? ~ What all men fear is indeed to be feared; ~ but how wide and without end is the range of questions (asking to be discussed)! ~ The multitude of men look satisfied and pleased; ~ as if enjoying a full banquet, as if mounted on a tower in spring. ~ I alone seem listless and still, my desires having as yet given no indication of their presence. ~ I am like an infant which has not yet smiled. ~ I look dejected and forlorn, as if I had no home to go to. ~ The multitude of men all have enough and to spare. ~ I alone seem to have lost everything. ~ My mind is that of a stupid man; ~ I am in a state of chaos. ~ Ordinary men look bright and intelligent, while I alone seem to be benighted. ~ They look full of discrimination, while I alone am dull and confused. ~ I seem to be carried about as on the sea, drifting as if I had nowhere to rest. ~ All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer. ~ (Thus) I alone am different from other men, but I value the nursing-mother (the Tao).

[20c11t] **David Hinton** ~ If you give up learning, troubles end. ~ How much difference is there between yes and no? ~ And is there a difference between lovely and ugly? ~ If we can't stop fearing ~ those things people fear, ~ it's pure confusion, never-ending confusion. ~ People all radiate such joy, ~ happily offering a sacrificial ox ~ or climbing a tower in spring. ~ But I go nowhere and reveal nothing, ~ like a newborn child who has yet to smile, ~ aimless and worn out ~ as if the way home were lost. ~ People all have enough and more. ~ But I'm abandoned and destitute, ~ an absolute simpleton, this mind of mine so utterly ~ muddled and blank. ~ Others are bright and clear: ~ I'm dark and murky. ~ Others are confident and effective: ~ I'm pensive and withdrawn, ~ uneasy as boundless seas ~ or perennial mountain winds. ~ People all have a purpose in life, ~ but I'm inept, thoroughly useless and backward. ~ I'll never be like other people: ~ I keep to the nurturing mother.

[20c12t] **Chichung Huang** ~ Between "Yes, sir" and "Of course, not!" - ~ How much difference is there? ~ Between good and evil - ~ What difference it is! ~ He whom the people fear ~ Cannot but fear the people also. ~ Faintly, it seems boundless! ~ The multitude is jubilant, ~ As if feasting on the Grand Pen, ~ Or, in springtime, ascending a tower; ~ I am disinterested, showing no sign whatever, ~ Like an infant who cannot smile yet; ~ Fatigued, as if having nowhere to return. ~ The multitude all has enough and to spare; ~ I, alone, am destitute. ~ Mine is a fool's mind indeed, how stupid! ~ The vulgar are clear-sighted; ~ I alone am benighted. ~ The vulgar are discerning; ~ I alone am muddle-headed. ~ Dimly, like an ocean! ~ Faintly, as if endless! ~ The multitude is all enterprising; ~ I alone am slow and clumsy. ~ I wish to be uniquely different from others, ~ And cherish my nursing mother.

[20c13t] **Ellen M. Chen** ~ Eliminate (chüeh) learning so as to have no worries, ~ Yes and no, how far apart are they? ~ Good and evil, how far apart are they? ~ What the sages (jen) fear, ~ I must not not fear. ~ I am the

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wilderness (huang) before the dawn (wei yang). ~ The multitude (chung jen) are busy and active, ~ Like partaking of the sacrificial feast, ~ Like ascending the platform in spring; ~ I alone (tu) am bland (p'o), ~ As if I have not yet emerged (chao) into form. ~ Like an infant who has not yet smiled (hai), ~ Lost, like one who has nowhere to return (wu so kuei). ~ The multitudes (chung jen) all have too much (yu yü); ~ I alone (tu) am deficient (i). ~ My mind (hsin) is that of a fool (yü), ~ Nebulous. ~ Worldly people (su jen) are luminous (chao); ~ I alone (tu) am dark (hun). ~ Worldly people are clear-sighted (ch'a); ~ I alone (tu) am dull (men), ~ I am calm like the sea, ~ Like the high winds I never stop (chih). ~ The multitudes (chung jen) all have their use (i); ~ I alone (tu) am untamable like lowly material. ~ I alone (tu) am different from others. ~ For I treasure feeding on the Mother (mu).

[20c14t] **Lee Sun Chen Org** ~ How much difference in effort does it take between uttering a humble assertive "wei" and an angry blameful "ah" [in our speech]? ~ How much difference [of exertion] is there between praising and disparaging? ~ A person must fear that which is feared by most people; ~ A person should [take pre-emptive measure by being] apprehensive and prepared before danger starts brewing. ~ Most people would like to seek pleasures; ~ They found gormandizing on grand feasts (customarily served with beef, pork and goat) after each rite a great pleasure; ~ When they ascended [high] terraces for the rite of Spring, they were so merry [in such soaring high spirit]; ~ I, alone, was bothered [by such flippancy]; ~ I was as ignorant to their excitements as an [unexcitable] infant was before he turned into a child who began to recognize what did a smile mean to him; ~ [During these occasions] I was like a dispirited stray dog who could not find a home to return to; ~ The crowd [generally] felt [this kind life style was gratifying and] fulfilling, only I alone felt having lost [myself in it]; ~ I seemed to have the mind of a fool who is idiotic and uneducable; ~ General public were confident of their ostentatious intelligences; ~ But I felt my mind was befogged; ~ Most people were actively prying [for gains]; ~ I alone was immobilized by melancholy. ~ I felt like that I was fighting constantly with tumbling waves in the sea; ~ It also felt like I was struggling [to secure myself to the ground] against the seemingly endless hurricane! ~ Most people have some practical purpose to work for; ~ I alone am incorrigible and uncouth (unconventional)! ~ I am a loner who is different from others; ~ Nevertheless, I value the absorption (apprehension) of fundamental principles (Mother of all laws) [above all things].

[20c15t] **Tien Cong Tran** ~ Give up learning, and you will have no more worry. ~ How great is the difference between "yes" and "no"? ~ What is the distinction between "good" and "evil"? ~ Must I fear what others fear? ~ What abysmal nonsense this is! ~ All men are joyous and beaming, as though feasting upon a sacrificial ox, as though mounting a spring terrace. ~ I alone am placid and get no mark, like a babe that has not yet smiled. ~ I alone am forlorn as one who has no home to return to. ~ All men have more than enough. ~ I alone appear to possess nothing. ~ What a fool I am! ~ What an obscure mind I have! ~ All men are shining. ~ I alone am dull. ~ All men are sharp. ~ I alone am blunt, riffling like the endless ocean, rambling like the ceaseless wind. ~ All men have their things. ~ I alone am stubborn and stupid. ~ But wherein I am most different from others is in knowing to prize my nourishing mother.

[20c16t] **Thomas Z. Zhang** ~ Studying thoroughly makes people free of worries. ~ What is the difference between yes and no? ~ What is the difference between good and evil? ~ Don't fear when the crowd is afraid. ~ Why do people feel perplexed? ~ Because the universe is infinite! ~ People are cheerful, as if at banquets, and as if sight seeing from a tower in spring. ~ I show no emotion, like an infant, and as if wandering aimlessly. ~ People have plenty, but I am alone as if I have lost everything. ~ I look foolish and stupid. ~ Ordinary crowds look smart, while I appear naive. ~ Ordinary crowds look sharp, while I appear dull. ~ People look deft, while I appear awkward. ~ I am different from the crowd. ~ This is because I follow Tao.

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[20c17t] **Arthur Waley** ~ Banish learning, and there will be no more grieving. ~ Between wei and o ~ What after all is the difference? ~ Can it be compared to the difference between good and bad? ~ The saying 'what others avoid I too must avoid' ~ How false and superficial it is! ~ All men, indeed, are wreathed in smiles, ~ As though feasting after the Great Sacrifice, ~ As though going up to the Spring Carnival. ~ I alone am inert, like a child that has not yet given sign; ~ Like an infant that has not yet smiled. ~ I droop and drift, as though I belonged nowhere. ~ All men have enough and to spare; ~ I alone seem to have lost everything. ~ Mine is indeed the mind of a very idiot, ~ So dull am I. ~ The world is full of people that shine; ~ I alone am dark. ~ They look lively and self-assured; ~ I alone, depressed. ~ I seem unsettled as the ocean; ~ Blown adrift, never brought to a stop. ~ All men can be put to some use; ~ I alone am intractable and boorish. ~ But wherein I most am different from men ~ Is that I prize no sustenance that comes not from the Mother's breast.

[20c18t] **Richard John Lynn** ~ Repudiate learning, and stay free of worry. ~ Really, how distant can approval be from disapproval? ~ Or, how far apart can praise and censure be? ~ One feared by others must also fear others accordingly. ~ A gulf so vast, oh, it is truly infinite! ~ Common people, caught up in the pursuit of happiness, behave as if feasting at a great sacrifice or ascending a springtime terrace. ~ I alone am quiet and indifferent, oh, in an entirely premanifest state [weizhao], just like an infant who has not yet smiled, ~ Utterly aimless, oh, just as if I had no place to go home. ~ Common people all have more than enough, but I alone seem to have lost all. ~ Mine is really the heart/mind of a stupid man! ~ Absolutely amorphous, oh! ~ Common people are clearly obvious. ~ But I alone am cryptically obscure. ~ Common people are meticulously discriminating, ~ But I alone muddle everything together. ~ Floating indifferently, oh, as if out on the sea, ~ Blown about by the wind, oh, I seem to have no place to stop. ~ Common people all would have purpose. ~ But I alone am doltish and rustic. ~ I alone wish to be different from others and so value drawing sustenance from the mother.

[20c19t] **Lin Yutang** ~ THE WORLD AND I ~ Banish learning, and vexations end. ~ Between "Ah!" and "Ough!" ~ How much difference is there? ~ Between "good" and "evil" ~ How much difference is there? ~ That which men fear ~ Is indeed to be feared; ~ But, alas, distant yet is the dawn (of awakening)! ~ The people of the world are merry-making, ~ As if partaking of the sacrificial feasts, ~ As if mounting the terrace in spring; ~ I alone am mild, like one unemployed, ~ Like a new-born babe that cannot yet smile, ~ Unattached, like one without a home. ~ The people of the world have enough and to spare, ~ But I am like one left out, ~ My heart must be that of a fool, ~ Being muddled, nebulous! ~ The vulgar are knowing, luminous; ~ I alone am dull, confused. ~ The vulgar are clever, self-assured; ~ I alone, depressed. ~ Patient as the sea, ~ Adrift, seemingly aimless. ~ The people of the world all have a purpose; ~ I alone appear stubborn and uncouth. ~ I alone differ from the other people, ~ And value drawing sustenance from the Mother.

[20c20t] **Victor H. Mair** ~ Between "yes sir" and "certainly not!" ~ how much difference is there? ~ Between beauty and ugliness, ~ how great is the distinction? ~ He whom others fear, ~ likewise cannot but fear others. ~ How confusing, ~ there is no end to it all! ~ Joyful are the masses, ~ as though feasting after the great sacrifice of oxen, or mounting a terrace in spring. ~ Motionless am I, without any sign, as a baby that has yet to gurgle. ~ How dejected! as though having nowhere to return. ~ The masses all have more than enough; ~ I alone am bereft. ~ I have the heart of a fool. ~ How muddled! ~ The ordinary man is luminously clear, I alone seem confused. ~ The ordinary man is searchingly exact, I alone am vague and uncertain. ~ How nebulous! as the ocean; ~ How blurred! as though without boundary. ~ The masses all have a purpose, I alone am stubborn and uncouth. ~ I desire to be uniquely different from others by honoring the mother who nourishes.

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[20c21t] **Tolbert McCarroll** ~ How great is the difference between "yea" and "yeah"? ~ How great is the distinction between "good" and "evil"? ~ Must I fear what others fear? ~ How silly! ~ Everyone else is joyous as if enjoying the greatest feast, or going up the terraces in spring. ~ I alone am drifting without direction, like a baby who has not yet smiled. ~ I alone am moping as if I had no home. ~ Everyone else has more than they need, ~ I alone seem in want. ~ I have the mind of a fool, how confused I am! ~ Other people are bright and clever, ~ I alone am dark. ~ Other people are alert and self-assured, ~ I alone am dull and muddled. ~ I am unsettled like the waves of the sea, like the restless wind. ~ Everyone else has a purpose, ~ I alone am stubborn and awkward. ~ I am different from other people, ~ Even so, ~ I am nourished by the Great.

[20c22t] **David H. Li** ~ Between obsequiousness and authoritativeness - what is the difference? ~ Between beauty and ugliness - is there a difference? ~ What others fear, do not be unfearful. ~ Uncultivated, it is because it is unfinished. ~ Other people are happily gathered, as if readying to partake in an exquisite banquet, to view a spring parade. ~ I stand alone, quietly, inconspicuously. ~ Innocently, as if an infant not knowing how to smile; ~ Aimlessly, as if a wanderer not knowing where to go. ~ Other people have much to spare; ~ I, alone, am bare. ~ Perhaps my foolish heart. ~ Common people glow; ~ I, alone, am in the dark. ~ Common people are alert; ~ I, alone, am stark. ~ Other people are skillful; ~ I, alone, am clumsy and bashful. ~ I am different from others; ~ I treasure being embraced by Mother.

[20c23t] **Yasuhiko Genku Kimura** ~ To cease unnecessary learning is to be free from unnecessary concerns. ~ How much difference is there between yes and no? ~ How much distinction is there between good and bad? ~ Must one fear what everyone fears or value what everyone values? ~ In all this, there is no universality, and thus no end to confusion. ~ Jolly are the masses in chasing after excitement, ~ As though feasting at a royal feast, or ~ Ascending a high tower on a spring day. ~ Quiet am I by abiding in the stillness of being, ~ Like a newborn babe as yet to even smile, ~ Being here and now, and having nowhere to go. ~ The masses all hoard more than they need. ~ Forgetful of possessing, I alone am bereft. ~ My mind is like that of a fool, for I know nothing. ~ The ordinary man is bright, while I alone seem dark. ~ The ordinary man is clear, while I alone seem muddled. ~ Without boundary, I am like the vast ocean, ~ Without restriction, I am like a gentle wind. ~ The masses all have things to do; ~ I alone remain stubbornly unoccupied. ~ Thus, I am uniquely different from the rest, ~ Honoring the Tao from which I take my sustenance.

[20c24t] **Chou-Wing Chohan** ~ What is actually the difference between "yes" and "no"? ~ What is actually the difference between good and bad? ~ Must we fear what others fear? ~ The complexity is limitless! ~ In general, the people are happy, as if they were enjoying a royal feast, ~ Or as if they had climbed to the top of the tower on a spring day. ~ I alone am indifferent and quiet, I show no signs, ~ Like a baby who cannot smile yet, ~ Depressed as if I do not have a home to go back to. ~ All the others have more than enough, ~ And I alone, it seems, have a need to make up for what is missing. ~ Perhaps my thoughts are the thoughts of a fool, ~ Ignorant of knowledge, despised by everyone! ~ The vulgar person is bright, ~ I alone am so dull and toneless. ~ The vulgar person is clear, ~ I alone am so dull and opaque. ~ I am drifting, I am not anchored, ~ Swinging back and forth, I am not attached. ~ In general, everybody has something to do, ~ I alone am at a loose end, aimless. ~ I alone am different from the others, ~ But I value the quest for ~ Existence that comes from the big mother. ~ Good and bad, like "yes" and "no," are identical in the eyes of the omniscient sage. ~ But he is afraid of them, since they are infinite, and can therefore not be foreseen. ~ However, all told, he, the sage, is different from the people.

[20c25t] **Man-Ho Kwok** ~ Listen, give up trying to be so learned ~ And things will be a lot easier. ~ Is there really

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any difference between a 'yes' and a 'no' said insincerely? ~ Is there really much of a difference ~ Between being angry and pretending not to be? ~ What the people are afraid of I also need to fear. ~ And what do most people do? ~ They go looking for a good time. ~ They go looking for fool's gold and auspicious signs. ~ Only, you see, I am lazy ~ And I don't give a damn about fame or money. ~ I am like a child who cannot bring himself to smile. ~ What do the people want? ~ Money and things. ~ And yet I find I have nothing, and I don't care. ~ I am as unambitious as any fool. ~ Most people seem to be bright and sharp ~ And how do I feel? ~ Like a blunted sword. ~ The people, the people are like waves of sea ~ And I am drifting between them wherever they are blown. ~ And the people, the people are so busy! ~ But I have nothing to bother about. ~ I am a bumpkin, a lout. ~ I am different, I am strange. ~ I live for the Mother.

[20c26t] **Gu Zhengkun** ~ How much difference is seen ~ Between Yes and No? ~ How much disparity is shown ~ Between good and evil? ~ What other people fear ~ One must fear; ~ What a difference - so vast and endless! ~ The multitude are jubilant ~ As if enjoying a magnificent feast ~ Or ascending a terrace to command a view of spring scene. ~ While I, alone and inactive, remain aloof and indifferent, ~ Like a baby that has not yet learned to smile; ~ I am tired, like a homeless wanderer. ~ The multitude all have more than enough, ~ While I, alone, seem to have nothing. ~ I am one, indeed, with a heart of a fool. ~ Vulgar people all look sober and complacent, ~ While I alone seem muddleheaded. ~ The multitude all appear clever and capable, ~ While I alone seem slow-witted and clumsy. ~ I am indeed different from them all ~ Because I take the greatest interest in obtaining the Tao.

[20c27t] **Chao-Hsiu Chen** ~ One who renounces learning has no sorrow. ~ Between the 'yea' and the 'nay', is there much difference? ~ Between the good and the bad, is there great distance? ~ Should one fear what other people fear? ~ If one does not cultivate one's virtue, it is like letting the land lie waste. ~ Everyone seeks the things that taste good, the joy in life. ~ I alone am detached and expressionless, like a newborn baby that has not yet learned knowledge or worry. ~ Everyone wishes for more than they need but I seek to avoid it. ~ I have the mind of a fool, but pure. ~ Everyone shows their intelligence; I show only stupidity. ~ Everyone tries to find profit with sharpness; I alone do not find it. ~ Others' desire has no end; like the sea, they drift without reaching a goal. ~ Everyone thinks that they are someone; I only think of myself as no one. ~ I behave differently to all the others, and only treasure being nourished by the mother of all creatures.

[20c28t] **Liu Qixuan** ~ How much difference can there be ~ Between praise and criticism? ~ How similar goodness is to evil! ~ Why must one want and do ~ What everyone else wants and does? ~ What an absurd expanse of culture! ~ People hustle and bustle everywhere ~ As if they were enjoying a grand feast ~ Or climbing a spring tower. ~ I sit here, alone, like an infant that cannot giggle yet ~ And look forlorn as if I am homeless. ~ Everyone else is acquiring, possessing, ~ But I seem to be losing all the time. ~ Am I not foolish, indeed? ~ While others are decisive, ~ I am muddled. ~ While others are quick in judgment, ~ I am dull-minded. ~ I am like an ocean that cannot be easily stirred, ~ Or a wind that has nowhere to dwell. ~ Other people are intelligent, strong-minded, longheaded, ~ But I seem simple, foolish, slow. ~ I am different in that ~ I value only what provides my nourishment.

[20c29t] **Shi Fu Hwang** ~ The World And I ~ Lao Tze says, ~ When knowledge is discarded, there will be no worries. ~ Yes, or pretending to say yes, how much are they different? ~ One is good the other is evil. ~ The difference is too great. ~ Most men fear the kings of knowledge, who are certainly formidable. ~ The world is full of fornication, and its motion cannot be discontinued. ~ Lasciviousness exceedingly holds people's minds, which they anticipate to enjoy as hungry men at full banquets, as men feel comfortable mounting towers in spring. ~ I alone keep quiet, as a baby who is not fully grown up, and has no desire in his mind. ~

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To and fro, I walk; I can't find a place to stay. ~ People all have had sufficiency, while I still remain in destitution. ~ My behavior is like a fool in people's eyes. ~ Secular men are fast and make haste; but I do not intend to fetch anything. ~ Vast is the sea; its water flows to where there is no end. ~ People all seem to have had great achievement, while I am still naughty and stubborn. ~ I am different from others. ~ I rely on the Tao too much, as a baby longing for mother's milk.

[20c30t] **Ch'u Ta-Kao** ~ Between yea and nay, how much difference is there? ~ Between good and evil, how much difference is there? ~ What are feared by others we must fear; ~ Vastly are they unlimited! ~ The people in general are as happy as if enjoying a great feast. ~ Or, as going up a tower in spring. ~ I alone am tranquil, and have made no signs, ~ Like a baby who is yet unable to smile; ~ Forlorn as if I had no home to go to. ~ Others all have more than enough, ~ And I alone seem to be in want. ~ Possibly mine is the mind of a fool, ~ Which is so ignorant! ~ The vulgar are bright, ~ And I alone seem to be dull. ~ The vulgar are discriminative, and I alone seem blunt. ~ I am negligent as if being obscure; ~ Drifting, as if being attached to nothing. ~ The people in general all have something to do, ~ And I alone seem to be impractical and awkward. ~ I alone am different from others. ~ But I value seeking sustenance from the Mother.

[20c31t] **Paul J. Lin** ~ Abandon learning; then one has no sorrow. ~ Between "yes" and "no", what is the difference? ~ Between good and evil, what is the difference? ~ If I should fear what the people fear, ~ Then where is the end of my fear? ~ Lustily the people seem to be enjoying a feast ~ Or ascending a tower in the springtime. ~ I alone am unmoved, showing no sentiment, ~ Like a baby who does not yet know how to smile. ~ So weary, I seem not to know where to return. ~ While the multitudes have plenty, ~ I alone seem to be left out. ~ My heart is like a fool's. ~ How chaotic! ~ Chaotic! ~ While the common people are so bright, ~ I alone am so dull! ~ While the common people know how to differentiate, ~ I alone cannot see the difference. ~ Boundless as the sea, ~ Aimless as the breeze, ~ I seem to have no stop. ~ All the people have their purpose, ~ But I alone am stubborn and despicable. ~ I alone differ from the others ~ And value getting nourishment from the Mother.

[20c32t] **Michael LaFargue** ~ Break with Learning, and there will be no trouble. ~ 'Yeah' and 'yes sir' - ~ is there a big difference between them? ~ 'Excellent' and 'despicable' - ~ what's the real difference between them? ~ "What others hold in respect, we can't fail to respect." ~ Craziness. ~ Aren't we over this yet? ~ "All the others are beaming and beaming like people enjoying a great ceremonial feast, ~ like people climbing an overlook tower in the spring. ~ I am alone still - ~ no indications at all yet, ~ like an infant who hasn't yet even smiled. ~ So sad. ~ Like someone with no place to go home to. ~ All the others have a superabundance, ~ I alone seem to have missed out. ~ Oh my simpleton's mind! ~ So confused. ~ Ordinary men are so bright, ~ I alone am so dull. ~ Ordinary men are so sharp, ~ I alone am so stupid. ~ Churned up like the ocean, blown about, like someone with no place to rest. ~ All the others all have their function, ~ I alone am thick-headed, ~ like someone from the back country." ~ I am alone, different from others - ~ treasuring the nourishing Mother.

[20c33t] **Cheng Lin** ~ Respect and insolence, - are they really different? ~ Beauty and ugliness, - are they really different? ~ A man feels compelled to detest that which the multitude detest. ~ The multitude seem to be busy and merry as though they were celebrating a religious festival or attending a spring picnic. ~ I alone remain quiet and indifferent. ~ I roam about in a wide expanse as though I could never find an anchorage. ~ I am simple and ignorant like a new-born babe. ~ I fell weary and desolate like a homeless solitaire. ~ The multitude seem to have plenty. ~ I alone seem to have an insufficiency. ~ The multitude appear wise. ~ I alone look foolish. ~ The multitude appear bright. ~ I alone look dull. ~ I am like one tossed about on the wide sea or blown about in a high gale. ~ The multitude appear useful. ~ I alone look worthless. ~ I am

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different from other men, because I alone esteem the attainment of Truth.

[20c34t] **Yi Wu** ~ Transcend learning; there will be no sorrow. ~ Between "yea" and "nay", what is the difference? ~ Between "good" and "evil", what is the distinction? ~ What other people fear, I cannot but fear. ~ Of wandering, there will be no end. ~ Most people are busy coming and going ~ As if enjoying a feast, ~ As if ascending a tower in the springtime. ~ I alone am unmoved, showing no sign, ~ Like a baby who has not yet become a child; ~ Weary, as if I have no home to return to. ~ Most people have more than enough; I alone seem to be left out. ~ My mind is like a fool's! Chaotic, chaotic! ~ Ordinary people are bright; I alone am dim. ~ Ordinary people inspect [everything]; I alone am obscurant, ~ Indifferent as the sea, endless as a high wind. ~ Most people are reasonable; I alone am stubborn and mean. ~ I am different from others; I value being fed by the Mother.

[20c35t] **Han Hiong Tan** ~ Get rid of the knowledge and you eliminate your worry. ~ To say 'yes' or to howl 'yes', is there a big difference? ~ The concepts of good and bad, are they that much different? ~ Should I also be afraid of what other people are fearful about? ~ I am yet to make up my mind on these questions. ~ Nevertheless, everyone is happy, as if having a great feast or a nice picnic in spring. ~ Singularly, I am feeling tranquil and imperturbable. ~ I am as innocently naive as an infant. ~ Feeling lost as if I have no place to go back to. ~ Everyone seems to be smug while I alone feel inadequate. ~ I am just a clod and am very bewildered. ~ Everyone appears to be dazzling, but I am simply lacklustre. ~ Everyone is astute while I am befuddled. ~ My thoughts are drifting and ruffling, like an ocean. ~ My mind is blowing aimlessly like a gale. ~ Everyone is striving for success and prosperity ~ While I remain obstinately inane and insignificant. ~ I know I am different for I am devoted to the study of Dao.

[20c36t] **Hua-Ching Ni** ~ In high truth, is there any difference between yes and no? ~ Between good and evil, is there any absolute distinction? ~ Must one fear what everyone fears? ~ It is still too early for the subtle truth to dawn on those who are so self-assertive. ~ The people of the world run about excitedly as if they were going to miss the yearly, royal, sacrificial feast, ~ or as if they were going to be the last one to climb a high tower on a beautiful spring day. ~ I alone remain quiet and indifferent. ~ I anchor my being to that which existed before Heaven and Earth were formed. ~ I alone am innocent and unknowing, like a newborn babe. ~ Unoccupied by worldly cares, I move forward to nowhere. ~ The people of the world have more than enough. ~ I alone appear to have nothing. ~ The people of the world appear shrewd and wise. ~ I alone look foolish. ~ I like to be forgotten by the world and left alone. ~ Indeed, I have the mind of a single person! ~ Calm and self-contained, I am like the vast ocean. ~ Free and seemingly aimless, I am like a gentle wind. ~ Everyone seems so clever and self-assured. ~ I alone appear unlearned and original, ~ insistent upon a different direction than other people pursue. ~ I alone value taking my sustenance from the Mother.

[20c37t] **Chang Chung-yuan** ~ What is the difference between the respectful "wei" and the disrespectful "o"? ~ What is the difference between good and bad? ~ Where others are afraid, must I be afraid, too? ~ How extremely ridiculous this is! ~ The people are rejoicing as if they are enjoying a sacrificial feast, ~ Or walking up a terrace in the blossoming spring. ~ How quiescent I am, alone unstirred, like a baby before he knows how to make pleasant expressions. ~ How aimlessly I wander, with no home to turn to. ~ People all have many ambitions and desires. ~ I, alone, seem to have left all of them. ~ How ignorant I am! ~ My mind must be that of a fool. ~ People are glorious and shining. ~ I, alone, am dark and dull. ~ People are clever and inquisitive. ~ I, alone, am obscure and blunt. ~ How tranquil I am, like the placid sea. ~ How loftily drifting, as if I am bound nowhere. ~ People all have their motives. ~ I, alone, am good for nothing and uncouth. ~ I am not like the others. ~ I am nourished by the Mother.

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[20c38t] **Henry Wei** ~ Different from the Madding Crowd ~ I Su ~ Forswear learning, and vexation will vanish. ~ Between an abrupt "Yes" and a gentle "Yea," ~ How much is the difference? ~ Between the good and the bad, ~ How much is the difference? ~ What others fear, one should also fear - ~ What a silly notion! ~ Whither will it lead? ~ Merrily, merrily, the multitude is rejoicing, ~ As if feasting after the Great Sacrifice, ~ As if mounting the Terrace of Love. ~ I alone remain indifferent and show no emotion, ~ Like an infant as yet unable to smile. ~ Wandering aimlessly, ~ I look like a homeless tramp. ~ The multitude all have enough and to spare; ~ I alone seem to be left on the wayside. ~ Oh, my mind is indeed like that of an idiot! ~ So dull, so dull I feel. ~ The worldlings are bright and cheerful; ~ I alone feel gloomy and dismal. ~ The worldlings are smart and self-confident; ~ I alone feel disgusted and depressed. ~ Restless like the sea, ~ I drift along as if never able to settle down. ~ The multitude all have some worthy employment; ~ I alone am stubborn and worthless. ~ I alone differ from other people, ~ And love to draw nourishment from the Mother.

[20c39t] **Ha Poong Kim** ~ Banish learning, and you will have no worries. ~ "Yes" and "yeah" - ~ How far apart are they? ~ Good and bad - ~ How far apart are they? ~ "What others fear ~ You must fear." ~ How outlandish! ~ It will never end. ~ Everybody is cheerful, ~ As if enjoying a great feast; ~ As if going up to the terrace for the Spring Festival. ~ I alone am unexcited, giving no sign, ~ Like a baby who has not yet smiled; ~ Weary, as if nowhere to return. ~ Everybody has more than enough, ~ I alone seem dispossessed. ~ Mine is the mind of an ignorant man. ~ How indifferent! ~ Common folks are bright, ~ I alone am dark. ~ They are keen, ~ I alone am dull. ~ Adrift, I feel as if on the sea - ~ Blown by a high wind that seems never to come to rest. ~ Everybody is put to use, ~ I alone am stubborn and foolish like a boor. ~ Alone, different from others, I treasure the nursing mother.

[20c40t] **Tao Huang** ~ How much difference is there between yea and nay? ~ How much difference is there between beautiful and ugly? ~ What one fears is what he cannot help but fear. ~ One is in the wilderness without central ground. ~ Ordinary people are fulfilled, ~ Eating delicious food, ~ Reaching the climax of romance. ~ I am desireless and without anticipation, ~ Like a baby who does not yet. ~ Gathering energy together, entering the abyss beyond the point of no return. ~ Ordinary people have more than enough, ~ I am a fool at heart, as a water droplet is to the spring. ~ People of affairs are bright and intelligent. ~ I alone am unintelligent. ~ People of affairs are cunning and clever. ~ I alone am dull and unsophisticated, ~ Unnoticed in the depth of the sea, ~ Looked for in an endless horizon. ~ Ordinary people are productive, ~ I alone maintain the living essence within. ~ I alone stay with a unitary source, as if stubborn. ~ I want to be wholly different from everyone else, ~ By taking my sustenance from the mother source.

[20c41t] **Tang Zi-chang** ~ Abandon learning, there will be no worry! ~ What is the real meaning between Yes and No? ~ What is the clear distinction between good and bad? ~ What all men fear, one has to fear. ~ Most people are busy, busy and never know where to stop. ~ Most people are happy-go-lucky, as though they are attending a great feast or as though they are ascending a tower for sight-seeing in spring time. ~ My desire has not yet even started, like an infant who has not yet become a child. ~ They are rushing and rushing, and never know where to rest. ~ Most people desire more; ~ I alone prefer less. ~ I am simple, ~ Pure and calm. ~ Most people feel bright, bright; ~ I alone seem to be dull. ~ Most people are searching, searching; ~ I alone keep quiet, quiet. ~ Like a calm ocean moving without end. ~ Most people feel that they have merits; ~ I alone feel myself useless and worthless. ~ I alone am different from others and still prefer to drink mother's milk.

[20c42t] **Wing-tsit Chan** ~ Abandon learning and there will be no sorrow. ~ How much difference is there between

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"Yes, sir," and "Of course not"? ~ How much difference is there between "good" and "evil"? ~ What people dread, do not fail to dread. ~ But, alas, how confused, and the end is not yet. ~ The multitude are merry, as though feasting on a day of sacrifice. ~ Or like ascending a tower in the springtime. ~ I alone am inert, showing no sign (of desires), ~ Like an infant that has not yet smiled. ~ Wearied, indeed, I seem to be without a home. ~ The multitude all possess more than enough. ~ I alone seem to have lost all. ~ Mine is indeed the mind of an ignorant man, ~ Indiscriminate and dull! ~ Common folks are indeed brilliant; ~ I alone seem to be in the dark. ~ Common folks see differences and are clear-cut; ~ I alone make no distinctions. ~ I seem drifting as the sea; ~ Like the wind blowing about, seemingly without destination. ~ The multitude all have a purpose; ~ I alone seem to be stubborn and rustic. ~ I alone differ from others, ~ And value drawing sustenance from Mother (Tao).

[20c91t] **И. И. Семененко** ~ Не ведаешь заботы, когда перестаешь учиться. ~ Как мала разница между словами "да" и "ладно"! ~ И как же связаны между собой прекрасное и безобразное! ~ Чего страшатся люди, не может не страшить. ~ Какое запустение! ~ Нет этому конца! ~ Толпа находится в веселье, словно на пиру или на празднике весны. ~ Один я только пребываю безучастным и ни в чем себя не проявляю, ~ как новорожденный, который еще не научился улыбаться. ~ Я выгляжу понурым как бездомный. ~ В толпе у каждого имеется какой-либо излишек, и лишь у одного меня - словно все утеряно. ~ Какое сердце у меня, глупца! ~ В нем столько безрассудности! ~ Обыденные люди отличаются понятливостью, один я только ничего не смыслю. ~ Обыденные люди дотошно во всем разбираются, один только я остаюсь невеждой. ~ Какое у меня спокойствие! ~ Оно напоминает океан. ~ Несусь как ветер в вышине! ~ Словно не могу нигде остановиться! ~ Каждый из толпы находит себе применение, один я являюсь ни на что не годным неучем. ~ В отличие от остальных людей, я дорожу лишь тем, чтобы меня кормила грудью мать.

[20c92t] **А. А. Маслов** ~ Велика ли разница между одобрением и хулой? ~ Велико ли расстояние между добром и злом? ~ Того, чего боятся люди, нельзя не бояться. ~ Пустынное! Оно не имеет границ. ~ Все люди радостны, будто захвачены праздником императорского угощения или прогулкой по весенним террасам. ~ Лишь я один безразличен и не подаю знаков, будто младенец, который ещё не научился улыбаться; ~ утомлённый, словно странник, не имеющий дома, куда бы мог возвратиться. ~ Люди всё имеют с избытком, лишь я один подобен отказавшемуся ото всего. ~ У меня сердце невежды - столь замутнено! ~ Простые люди пресветло-светлы, лишь я один погружён во тьму. ~ Простые люди пречисто-чисты, лишь я один невежественно-безыскусен, ~ безграничен, словно море, ~ неудержим, будто яростный ветер. ~ Все люди знают об использовании, но я один глуп и ограничен. ~ Лишь я один отличаюсь от других и ценю матерь Благости.

[20c93t] **Е. А. Торчинов** ~ Отбросьте ученость, и не будете знать печали. ~ "О да!" и "конечно нет" далеко ли друг от друга отстоят? ~ Ну а добро и зло друг от друга отстоят далеко ли? ~ Тот, кого люди боятся, сам не может людей не бояться. ~ О как все это путано и неясно, и конца ему не видно! ~ Все люди радостны-радостны, как будто они в ритуале участвуют жертвенном, как будто весенней порой на башню они восходят. ~ О! Только лишь я один спокоен-безгласен, подобно младенцу, еще не узнавшему детства. ~ О! Я весь обвит-перевязан, и мне некуда возвращаться. ~ У всех людей как будто излишек, лишь у меня одного как будто бы недостаток. ~ О! Так ведь я разум глупца! ~ О! Во мне все смешано-перемешано. ~ Все люди светлы-светлы, я один темен. ~ Все люди отчетливо-четки, я один скрыт и неявен. ~ О! Я колыхаюсь, как море. ~ О! Я парю в пространстве, и мне негде остановиться. ~ Все люди к чему-то стремятся, а я один остаюсь простец простецом. ~ О! Я обширен и глубок, как море. ~ Как ураган, в пространстве ношусь, и мне негде остановиться! ~ Я один отличаюсь от людей тем, что ценю

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мать-кормилицу.

[20c94t] **А. Е. Лукьянов** ~ Отбросишь ученье, исчезнет и скорбь. ~ Насколько здесь одно отлично от другого? ~ Настолько ровно, насколько зло расходится с добром! ~ То, чего люди боятся, нельзя не бояться. ~ О ширь пустотная, без края и без центра! ~ Среди людей согласие, веселье, как будто делают Великое закланье в день наступления весны, когда она в свои владенья входит. ~ Один лишь я сокрыт в тиши без всяких признаков живого, подобный эмбриону, еще не ставшему ребенком. ~ В усталости скитаюсь по простору, как будто некуда пристать. ~ У всех людей достаток неизбывный, один лишь я как тот, кто все отверг. ~ Я сердце глупого. ~ О тьма космической утробы! ~ Миряне все сиянием полны, один лишь я во мраке мрачном. ~ Миряне любознательны в исканьях, один лишь я в безумной тьме. ~ [Вокруг] то безмятежность, которая подобна глади океана, ~ то ветра смерч, который не дает волнам остановиться. ~ В толпах людей везде есть применение разумным силам, ~ лишь я наивной глупостью подобен дикарю. ~ От всех других я отличаюсь тем, что Мать кормящую ценю.

[20c95t] **Ян Хин-шун** ~ Когда будет уничтожена ученость, тогда не будет и печали. ~ Как ничтожна разница между обещанием и лестью и как велика разница между добром и злом! ~ Надо избегать того, чего люди боятся. ~ О! Как хаотичен [мир], где все еще не установлен порядок. ~ Все люди радостны, как будто присутствуют на торжественном угощении или празднуют наступление весны. ~ Только я один спокоен и не выставляю себя на свет. ~ Я подобен ребенку, который не явился в мир. ~ О! Я несусь! ~ Кажется, нет места, где мог бы остановиться. ~ Все люди полны желаний, только я один подобен тому, кто отказался от всего. ~ Я сердце глупого человека. ~ О, как оно пусто! ~ Все люди полны света. ~ Только я один подобен тому, кто погружен во мрак. ~ Все люди пытливы, только я один равнодушен. ~ Я подобен тому, кто несется в мирском просторе и не знает, где ему остановиться. ~ Все люди проявляют свою способность, и только я один похож на глупого и низкого. ~ Только я один отличаюсь от других тем, что вижу основу в еде.

[20c96t] **Д. П. Конисси** ~ Когда уничтожено будет учение, то печали не будет. ~ Как велика разница между простым и сложным! ~ Как велика разница между добром и злом! ~ Необходимо бояться того, чего люди боятся. ~ О, дико! еще далеко до средины. ~ Многие держат себя важно, словно получают жертвенное мясо, словно весной восходят на башню. ~ О, как я прост! ~ Во мне нет ничего определенного, как в младенце, еще не достигшем детства. ~ Я как будто несусь, но не знаю куда и где остановлюсь. ~ Многие люди богаты, но я ничего не имею, как будто все потерял. ~ Я прост, как душа глупого человека, но люди света блестят. ~ Я один темен, но люди света просвещены. ~ Я один страдаю душевно; ~ волнуюсь, как море; ~ блуждаю и не знаю, где остановиться. ~ Многие люди делают то, к чему способны, но я один глуп и мужиковат. ~ Я один отличаюсь от других тем, что люблю питаться у матери.

[20c97t] **В. В. Малявин** ~ Отбрось ученость, и не будешь знать печали. ~ "Конечно!" и "Ладно!" - далеки ль друг от друга? ~ Красота и уродство - что их разделяет? ~ Страхи людские - нельзя их не страшиться. ~ Темное! Пустынное! Не достать его дна! ~ Все люди исполнены радости, ~ Словно празднуют великую жертву или весной восходят на башню. ~ Я один покоен, ничем не выдаю себя, как младенец, еще не улыбнувшийся, ~ Бессильно влачащийся путник - и некуда возвращаться! ~ Все вокруг имеют в избытке, ~ Я один как будто лишен всего. ~ У меня сердце глупца - смутное, простодушное! ~ Обыкновенные люди так скоры на суд, ~ Я один пребываю в неведении. ~ Обыкновенные люди судят так тщательно, ~ Я один отрешен и бездумен. ~ Покоен в волнении! Словно великое море. ~ Мчусь привольно! Словно нет мне пристанища. ~ У обыкновенных людей на все есть причина, ~ Я один прост

и прям, словно неуч. ~ Я один не таков, как другие, ~ Потому что умею кормиться от Матери.

[20c98t] **Б. Б. Виногродский** ~ Прекратите учиться, и тогда не будет беспокойств. ~ Как далеко отстоят друг от друга почтительность и пренебрежение? ~ Как далеко отстоят друг от друга добро и зло? ~ Если человека боятся, то и он не может не бояться. ~ Безграничное - это то, что еще не имеет центра. ~ Человек толпы радуется наслаждениям, как будто празднует жертвоприношение тай-лао, как будто взбирается на башню весной. ~ Я - один. ~ Прозрачно-безвкусен - нет еще никаких проявлений. ~ Подобен ребенку, который еще не начал и улыбаться. ~ Утомленно скитаюсь, будто некуда мне вернуться. ~ У человека толпы - всегда есть избыток. ~ А я - один, как будто утратил. ~ Я - глупость в человеческом сердце. ~ Непроницаемость тьмы. ~ Обычные люди светом сияют. ~ Я - один. ~ Сумрачно-мрачный. ~ Обычные люди всматриваются-внимают. ~ Я - один. ~ Скучный и хмурый. ~ Бесформенность - это напоминание о море. ~ Ветра круговорот - это напоминание об отсутствии остановки. ~ У человека толпы всегда есть мотивы. ~ Лишь я - один. ~ Тупой и грубый. ~ Я - один. ~ Отличаюсь от человека ~ и питаю в первую очередь то, что меня порождает.

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PSEUDO-CHAPTER **Twenty-One**

[21c01t] **Robert G. Henricks** ~ The character of great virtue follows alone from the Way. ~ As for the nature of the Way - it's shapeless and formless. ~ Formless! Shapeless! Inside there are images. ~ Shapeless! Formless! Inside there are things. ~ Hidden! Obscure! Inside there are essences. ~ These essences are very real; ~ Inside them is the proof. ~ From the present back to the past, ~ Its name has never gone away. ~ It is by this that we comply with the father of the multitude [of things]. ~ How do I know that the father of the multitude is so? ~ By this.

[21c02t] **John C. H. Wu** ~ IT lies in the nature of Grand Virtue ~ To follow the Tao and the Tao alone. ~ Now what is the Tao? ~ It is Something elusive and evasive. ~ Evasive and elusive! ~ And yet It contains within Itself a Form. ~ Elusive and evasive! ~ And yet It contains within Itself a Substance. ~ Shadowy and dim! ~ And yet It contains within Itself a Core of Vitality. ~ The Core of Vitality is very real, ~ It contains within Itself an unfailing Sincerity. ~ Throughout the ages Its Name has been preserved ~ In order to recall the Beginning of all things. ~ How do I know the ways of all things at the Beginning? ~ By what is within me.

[21c03t] **D. C. Lau** ~ In his every movement a man of great virtue ~ Follows the way and the way only. ~ As a thing the way is ~ Shadowy and indistinct. ~ Indistinct and shadowy, ~ Yet within it is an image; ~ Shadowy and indistinct, ~ Yet within it is a substance. ~ Dim and dark, ~ Yet within it is an essence. ~ This essence is quite genuine ~ And within it is something that can be tested. ~ From the present back to antiquity, ~ Its name never deserted it. ~ It serves as a means for inspecting the fathers of the multitude. ~ How do I know that the fathers of the multitude are like that? ~ By means of this.

[21c04t] **R. L. Wing** ~ The natural expression of Power ~ Proceeds only through the Tao. ~ The Tao acts through Natural Law; ~ So formless, so intangible. ~ Intangible, formless! ~ At its center appears the Image. ~ Formless, intangible! ~ At its center appears Natural Law. ~ Obscure, mysterious! ~ At its center appears the Life Force. ~ The Life Force is very real; ~ At its center appears truth. ~ From ancient times to the present, ~ Its name ever remains, ~ Through the experience of the Collective Origin. ~ How do I know the way of the Collective Origin? ~ Through this.

[21c05t] **Ren Jiyu** ~ The content of the great "De" (Virtue) is in conformity with Tao. ~ The thing that is called Tao has no definite form. ~ So vague and elusive is it, ~ Yet in it the image appears. ~ So elusive and vague is it, ~ Yet in it the real exists. ~ So profound and obscure is it, ~ Yet in it the subtle essence was contained. ~ The essence is very concrete, and very real. ~ From the old time till now, its name stands unworn, by which we may know the beginning of all things. ~ How do I know their beginnings? ~ Only by this (nature of Tao).

[21c06t] **Gia-fu Feng** ~ The greatest Virtue is to follow Tao and Tao alone. ~ The Tao is elusive and intangible. ~ Oh, it is intangible and elusive, and yet within is image. ~ Oh, it is elusive and intangible, and yet within is form. ~ Oh, it is dim and dark, and yet within is essence. ~ This essence is very real, and therein lies faith. ~ From the very beginning until now its name has never been forgotten. ~ Thus I perceive the creation. ~ How do I know the ways of creation? ~ Because of this.

[21c07t] **Lok Sang Ho** ~ To tell the virtuous from all the others. ~ You only need one criterion: does he follow the

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Dao? ~ The substance of the Dao is impalpable and intractable. ~ While it is impalpable and intractable, ~ It manifests itself in the phenomenal world, ~ And it is not without substance. ~ While it is shadowy and empty, ~ It shows itself in the spiritual realm. ~ The spiritual essence of the Dao is both truthful and dependable. ~ From the ancient times till now ~ The name of the Dao has persisted, ~ And it has pleased the wise masters. ~ How do I know about these wise masters? ~ I use the criterion mentioned above.

[21c08t] **Xiaolin Yang** ~ Only the DAO has the behavior of the most magnificent DE. ~ The DAO looks elusive and vague. ~ It seems abstract, but it has the world as its foundation. ~ It appears intangible and far away, but it contains the basic elements of the world. ~ These elements are present everywhere, making its existence known. ~ From the beginning to the present, the name of the DAO has always existed, ~ Experiencing all generations. ~ How do I know everything in the past? Because I know the DAO.

[21c09t] **Walter Gorn Old**, THE EMPTY SOURCE ~ The greatest virtue is in simply following Tao, the intangible, inscrutable. ~ Inscrutable, intangible, and yet containing forms. ~ Intangible, inscrutable, and yet containing things. ~ Profound and obscure, but having an essence, a veritable essence in which is consistence. ~ From eternity until now its nature has remained unchanged. ~ It inheres in all things from their beginnings. ~ How do I know of the origin of things? ~ I know by Tao.

[21c10t] **James Legge** ~ The grandest forms of active force ~ From Tao come, their only source. ~ Who can of Tao the nature tell? ~ Our sight it flies, our touch as well. ~ Eluding sight, eluding touch, ~ The forms of things all in it crouch; ~ Eluding touch, eluding sight, ~ There are their semblances, all right. ~ Profound it is, dark and obscure; ~ Things' essences all there endure. ~ Those essences the truth enfold ~ Of what, when seen, shall then be told. ~ Now it is so; 'twas so of old. ~ Its name - what passes not away; ~ So, in their beautiful array, ~ Things form and never know decay. ~ How know I that it is so with all the beauties of existing things? ~ By this (nature of the Tao).

[21c11t] **David Hinton** ~ The nature of great Integrity is to follow Way absolutely. ~ Becoming things, Way appears vague and hazy. ~ All hazy and impossibly vague it harbors the mind's images. ~ All vague and impossibly hazy it harbors the world's things. ~ All hidden and impossibly dark it harbors the subtle essence, ~ and being an essence so real it harbors the sincerity of facts. ~ Never, not since the beginning - its renown has never been far off. ~ Through it we witness all origins. ~ And how can we ever know the form of all origins? ~ Through this.

[21c12t] **Chichung Huang** ~ The manifestations of grand virtue ~ Follow only the Tao. ~ The Tao is something ~ Faint and dim: ~ Dim and faint, ~ Therein lies an image; ~ Faint and dim, ~ Therein lies substance. ~ Deep and remote, ~ Therein lies quintessence. ~ Its quintessence is most genuine, ~ Therein lies truthfulness. ~ From the present to antiquity, ~ Its name has never vanished, ~ Whereby I trace back to ~ The father of the multitude. ~ How do I know ~ What the father of the multitude was like? ~ From this.

[21c13t] **Ellen M. Chen** ~ The features (yung) of the vast (k'ung) Te, ~ Follows entirely (wei) from Tao. ~ Tao as a thing, ~ Is entirely illusive (huang) and evasive (hu). ~ Evasive and illusive, ~ In it there is image (hsiang). ~ Illusive and evasive, ~ In it there is thinghood (wu). ~ Dark and dim, ~ In it there is life seed (ching). ~ Its life seed being very genuine (chen), ~ In it there is growth power (hsin). ~ As it is today, so it was in the days of old (ku), ~ Its name goes not away (ch'ü), ~ So that we may survey (yüeh) the origins of the many (chung fu). ~ How do I know that the origins of the many are such? ~ Because of this.

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[21c14t] **Lee Sun Chen Org** ~ The containment (holding capacity) of the great Te is patterned after [the containment of] Tao [i.e. vastly immense]. ~ [The following experience was shared by people who had searched Tao in the darkness of ignorance:] ~ The physical manifestation of Tao [was like a shadow which] shimmers and vibrates [in front of us]; ~ Nevertheless beneath this evasive [emanation we could tell that] there was some concrete [form]; ~ Underlying this elusive shadow there was some [discernible] phenomenon [that can be construed]; ~ Lying deeply and obscurely beneath this phenomenon is something quintessential [that can be conjectured]; ~ This something quintessential is very real that it yields trustworthy results; ~ From ancient time until today the above description (name) has had never been refuted [successfully]; ~ This kind of descriptions were found in classics handed down by our forefathers; ~ On what account did I know that the description [of Tao] in ancient classics are the best elucidation of [Tao we have so far]? ~ I based my conclusion through my own personal confirmations of accounts (explication) given by our forefathers in venerable documents.

[21c15t] **Tien Cong Tran** ~ Great Virtue shows itself only in following the Way. ~ The Way is something elusive and evasive. ~ Elusive and evasive, and yet it contains within itself an image. ~ Elusive and evasive, and yet it contains within itself a substance. ~ Unfathomable and hidden, and yet it contains within itself an essence. ~ The essence is very real, and contains within itself an unfailing sincerity. ~ Throughout the ages its name has been preserved because through it we see the beginning of all things. ~ How do I know the beginning of all things? ~ Through it.

[21c16t] **Thomas Z. Zhang** ~ The state of the world follows the Tao. ~ What is Tao? ~ It is intangible. ~ Foggily and hazily there appears to be an image. ~ Hazily and foggily there seems to be an object. ~ Distantly and elusively it emerges over there. ~ It is the truth. ~ It is believable. ~ From ancient time, it has been there; everything is following it. ~ How do I know it is so? ~ From everything that is observable.

[21c17t] **Arthur Waley** ~ Such the scope of the All-pervading Power ~ That it alone can act through the Way. ~ For the Way is a thing impalpable, incommensurable. ~ Incommensurable, impalpable. ~ Yet latent in it are forms; ~ Impalpable, incommensurable ~ Yet within it are entities. ~ Shadowy it is and dim; ~ Yet within it there is a force, ~ A force that though rarefied ~ Is none the less efficacious. ~ From the time of old till now ~ Its charge has not departed ~ But cheers onward the many warriors. ~ How do I know that the many warriors are so? ~ Through this.

[21c18t] **Richard John Lynn** ~ A capacity for the virtue of emptiness, this alone allows conformance with the Dao. ~ The Dao as such is but dim, is but dark. ~ Dark, oh, dim, oh, but within it some image is there. ~ Dim, oh, dark, oh, but within it something is there. ~ Abstruse, oh, indistinct, oh, but within it the essence of things is there. ~ Its essence is most authentic, for within it authentication occurs. ~ From antiquity until now, its name has never been revoked. ~ We use it to convey what the father of everything is. ~ How do I know that the father of everything is so? ~ It is by this.

[21c19t] **Lin Yutang** ~ MANIFESTATIONS OF TAO ~ The marks of great Character ~ Follow alone from the Tao. ~ The thing that is called Tao ~ Is elusive, evasive. ~ Evasive, elusive, ~ Yet latent in it are forms. ~ Elusive, evasive, ~ Yet latent in it are objects. ~ Dark and dim, ~ Yet latent in it is the life-force. ~ The life-force being very true, ~ Latent in it are evidences. ~ From the days of old till now ~ Its Named (manifested forms) have never ceased, ~ By which we may view the Father of All Things. ~ How do I know the shape of Father of All Things? ~ Through These!

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[21c20t] **Victor H. Mair** ~ The appearance of grand integrity is that it follows the Way alone. ~ The Way objectified is blurred and nebulous. ~ How nebulous and blurred! ~ Yet within it there are images. ~ How blurred and nebulous! ~ Yet within it there are objects. ~ How cavernous and dark! ~ Yet within it there is an essence. ~ Its essence is quite real; ~ Within it there are tokens. ~ From the present back to the past, ~ Its name has been imperishable. ~ Through it we conform to the father of the masses. ~ How do I know what the father of the masses is like? ~ Through this.

[21c21t] **Tolbert McCarroll** ~ The Great Virtue is to follow the Tao and only the Tao. ~ The Tao is shadowy and intangible. ~ Intangible and evasive, and yet within it is a form. ~ Evasive and intangible, and yet within it is a substance. ~ Shadowy and dark, and yet within it is a vital force. ~ This vital force is real and can be relied upon. ~ From ancient times to the present the Tao's instructions have not been forgotten. ~ Through it can be perceived the beginning of the story of life. ~ How do I know how it was at the beginning of the story of life? ~ Because of what is within me.

[21c22t] **David H. Li** ~ The Grand Virtue's complexion resembles that of Direction. ~ Direction, as a matter substantive, ~ is sometimes indistinct and other times elusive. ~ Elusive and indistinct, there is image within; ~ Indistinct and elusive, there is matter within. ~ Minuscule and mysterious, there are particles within; ~ These particles are real; there is reality within. ~ From the present back to the past, its name is never unacknowledged; ~ it is the foundation of all matters. ~ How do I know that it is the foundation of all matters? ~ Through Direction.

[21c23t] **Yasuhiko Genku Kimura** ~ The outer expression of great virtue ~ follows the inner subtlety of the Tao. ~ Yet, ~ the inner subtlety of the Tao ~ is altogether elusive and ineffable. ~ Elusive and ineffable, yet there arises some image within; ~ Ineffable and elusive, yet there exists some thing within; ~ Cavernous and dark, yet there is some essence within; ~ This essence is entirely real; in it is Kosmic Integrity. ~ Hitherto, the name of Kosmic Integrity has endured, ~ And remains the Principle of Kosmic Creation and Decreation. ~ By what means do I know the Principle of Kosmic Creation and Decreation? ~ By means of Kosmic Integrity itself.

[21c24t] **Chou-Wing Chohan** ~ The manifestation of the great virtue is to follow the way of the Tao. ~ Tao is a thing that is invisible, inaccessible. ~ Inaccessible, invisible, and yet it has image and form. ~ Cloudy and obscure, but there is essence in it, ~ And this essence is absolute truth, and there is belief in it. ~ From ancient times until now, it has not lost its nameless name, ~ Through it the source of all things has passed. ~ How do I know that the source of all things is in it? ~ From the Tao.

[21c25t] **Man-Ho Kwok** ~ The Body of The Tao is a mist beyond your eyes ~ Tao of No Body, and yet within it is All Creation. ~ Like a seed in the dark, and a dim light ~ And from it, comes everything. ~ Root, stem, leaf ... its essence is in everything. ~ Everything is born from this Tao ~ I say so, and I can prove it! ~ From the beginning of time until now the Tao is eternal because it is Creation. ~ How do I know the Tao is the root of all being? ~ Because ~ I know this.

[21c26t] **Gu Zhengkun** ~ The forms of the great the Teh (virtue) ~ Exclusively depend on the Tao. ~ The Tao as a thing ~ Is vague and indefinite. ~ Vague and indefinite, ~ It presents images; ~ Indefinite and vague, ~ It embodies substance. ~ Distant and dark, ~ It embraces semen-like essence. ~ The essence is a genuine existence ~ That can be tested as true. ~ From ancient times to now, ~ Its name has always been accepted, ~ And with which, the beginning of all things can be surveyed. ~ How do I know the initial state of all things? ~

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By means of the Tao.

[21c27t] **Chao-Hsiu Chen** ~ A virtuous person comes into being only according to the Tao. ~ Tao is something which is obscure and indistinct. ~ Indistinct and obscure - ~ yet there is an appearance. ~ Obscure and indistinct - ~ yet there is a substance. ~ Vague and dim - ~ yet there is an essence within it. ~ This essence is genuine. ~ There is truth within it. ~ Since ancient times until now, its name never forsaken, it stands there to guard all the good deeds. ~ How do I know all the good deeds are guarded by this Tao? ~ I know.

[21c28t] **Liu Qixuan** ~ To one who keeps the Way, nature bestows its richest gifts. ~ The working of the Way cannot be clearly stated, ~ But one can find an image in its vagueness, ~ Substance in its obscurity, ~ Essence in its vast, uncertain expanse, ~ And confirmable manifestations of that essence. ~ What existed at the earliest beginning ~ Is existing now, in the developments of all beings, ~ And that is what helps me to know the nature of all things.

[21c29t] **Shi Fu Hwang** ~ The Tao Never Leaves This World ~ Lao Tze says, ~ The great Teh is comprehensive, and it follows the ways of the Tao. ~ The Tao is that which is vague and uncertain. ~ Within the vague and uncertain, there are pictures. ~ Within the vague and uncertain, there is substance. ~ Feeble and unclear as it is, there is spirit within. ~ The spirit is genuine, with credibility within. ~ From ancient times until now, the Tao has never left this world; it lives with and looks after all things. ~ How do I know the Tao lives with all things? ~ From their daily conduct I know.

[21c30t] **Ch'u Ta-Kao** ~ The great virtue as manifested is but following Tao. ~ Tao is a thing that is both invisible and intangible. ~ Intangible and invisible, yet there are forms in it; ~ Invisible and intangible, yet there is substance in it; ~ Subtle and obscure, there is essence in it; ~ This essence being invariably true, there is faith in it. ~ From of old till now, it has never lost its (nameless) name, ~ Through which the origin of all things has passed. ~ How do I know that it is so with the origin of all things? ~ By this (Tao).

[21c31t] **Paul J. Lin** ~ The feature of great virtue is to follow only Tao. ~ Tao is something elusive and vague! ~ Though vague and elusive, in it is the image. ~ Though elusive and vague, in it is the substance. ~ Obscure and dim, in it is the spirit. ~ The spirit is truly genuine; in it is credibility. ~ From ancient times until now, ~ Its name has never disappeared. ~ By this the beginning of all things is known. ~ How can I know the beginning of all things? ~ By this.

[21c32t] **Michael LaFargue** ~ The impression made by magnificent Te ~ comes only from Tao. ~ Tao is a something ~ but elusive, but evasive. ~ Evasive, elusive, ~ inside it lies the mind's true form. ~ Elusive, evasive, ~ inside it lies something substantial. ~ Shadowy, dim. ~ Inside it lies vital energy. ~ This energy is very strong, ~ inside it lies true genuineness. ~ From ancient times until today ~ Its name has not been forgotten ~ allowing us to see the beginnings of everything. ~ How do I recognize the form of the beginnings of everything? ~ By this.

[21c33t] **Cheng Lin** ~ The conduct of those who have attained perfection is always in accordance with the way of Truth. ~ Truth is vague and intangible. ~ Though vague and intangible, within it there is substance. ~ Though vague and intangible, within it there is form. ~ Though distant and vacuous, within it there is essence. ~ Its essence is real, and its validity can be proven. ~ It has existed from the earliest time, and only its name is new. ~ It is the primary origin of the whole of creation.

[21c34t] **Yi Wu** ~ The attitude of grand virtue is to follow only the Way. ~ The Way is like something elusive and evasive. ~ Within it there is image, evasive and elusive. ~ Within it there is matter, elusive and evasive. ~ Within it there is essence, dim and dark. ~ The essence is very real, ~ Within it there is evidence of reality. ~ From ancient times to now, ~ Its name has not disappeared. ~ By it one can see the source of all things. ~ How could I know the source of all things? ~ By this.

[21c35t] **Han Hiong Tan** ~ The demeanour of a man of great virtue is consistent with the way of Dao. ~ Dao, as an entity, is not tangible. ~ Though it is intangible, it appears to have some image. ~ Although it appears nebulous, it has some form. ~ Though inscrutable and indistinct, it appears to have some vitality. ~ This vitality is as real as it is creditable. ~ From antiquity until now, Dao has always existed. ~ Through following the way of Dao, one tries to understand the beginning of the world. ~ To understand the beginning of the universe is from the study of Dao.

[21c36t] **Hua-Ching Ni** ~ One of deep virtue cherishes the subtle essence of the universe. ~ The subtle essence of the universe is elusive and evasive. ~ Though it is elusive and evasive, ~ it unveils itself as images and forms. ~ Evasive and elusive, ~ it discloses itself as indefinable substance. ~ Shadowy and indistinct, ~ it reveals itself as impalpable subtle essence. ~ This essence is so subtle, and yet so real. ~ It is the subtle origin of the whole of creation and non-creation. ~ It existed prior to the beginning of time as the single deep and subtle reality of the universe. ~ It brings all into being.

[21c37t] **Chang Chung-yuan** ~ That which is inherent in the great attainment (void) is the echo of Tao. ~ That which is Tao is indistinct and ineffable. ~ Ineffable and indistinct, yet therein are forms. ~ Indistinct and ineffable, yet therein are objects. ~ Unfathomable and invisible, yet therein are essences. ~ The essence is indeed genuine, therein is the vivid reality. ~ From ancient times until the present, the name of Tao has never ceased to exist. ~ Through it we see the beginning of all things. ~ How do we understand the beginning of all things? ~ It is through this.

[21c38t] **Henry Wei** ~ Hollow Heart ~ Hsu Hsin ~ The inherent quality of Grand Virtue (Teh) ~ Always conforms only to Tao. ~ Tao is something dreamily winking and waning. ~ Waning, winking, it embodies forms; ~ Winking, waning, it embodies things. ~ It may seem receding afar and darkening, ~ Yet within it there is an essence. ~ This essence is very real. ~ Inside is something invariably vital. ~ From hoary antiquity to the present time, ~ Its effect has never gone awry, ~ And serves as witness to the Creator of all things. ~ How do I know the way of the Creator? ~ Through this (witness).

[21c39t] **Ha Poong Kim** ~ The look of the great Te ~ Follows from Tao alone. ~ It is Tao embodied. ~ How vague and dim it is! ~ Vague and dim - ~ In it are forms. ~ Vague and dim - ~ In it are things. ~ Deep and dark - ~ In it is the vital essence, ~ Which is most real. ~ In it is evidence. ~ From the time of old till today, ~ Its name has never departed. ~ By it you view the beginning of all. ~ How do I know the shape of the beginning of all? ~ By this.

[21c40t] **Tao Huang** ~ The marks of profound action follow only from the Tao. ~ The substance of Tao is boundless and unfathomable. ~ Unfathomable and boundless, ~ In its center there is form; ~ Boundless and unfathomable, ~ In its center there is an object; ~ Embryonic and dark, ~ In its center there is essence; ~ The essence is very pure, ~ In its center there is trust. ~ From now to the days of old, ~ Its name never dies, ~ Because it creates all things in their beginning. ~ How do I know the source of all beginnings? ~ From this.

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[21c41t] **Tang Zi-chang** ~ The capacity of Grand Virtues is obtained only by following Dao. ~ Dao is a matter, even though it is indistinct and elusive. ~ It is elusive and indistinct, yet within it All Images are formed; ~ It is indistinct and elusive, yet within it All Things are created; ~ It is shadowy and obscure, yet within it All Vitalities are produced. ~ It's own vitality is real and valid. ~ Throughout the past and present the name of Dao has never been dropped. ~ It observes All Origins. ~ How do we know that All Origins are so? ~ By these observations.

[21c42t] **Wing-tsit Chan** ~ The all-embracing quality of the great virtue follows alone from the Tao. ~ The thing that is called Tao is eluding and vague. ~ Vague and eluding, there is in it the form. ~ Eluding and vague, in it are things. ~ Deep and obscure, in it is the essence. ~ The essence is very real, in it are evidences. ~ From the time of old until now, its name (manifestations) ever remains. ~ By which we may see the beginning of all things. ~ How do I know that the beginnings of all things are so? ~ Through this (Tao).

[21c91t] **И. И. Семененко** ~ Все вмещается великой добродетелью, и в этом она следует лишь Дао. ~ Дао в смысле вещи всецело смутно и расплывчато. ~ И в нем, таком смутном и расплывчатом, есть образы! ~ И в нем, таком расплывчатом и смутном, есть вещи! ~ И в нем, таком глубоком и неясном, есть сгущенность! ~ Его сгущенность обладает высшей подлинностью. ~ В нем все является реальным. ~ Издревле и доныне не исчезает его имя. ~ Так оно собирает множество великих. ~ Откуда мне известно, каким видом обладает множество великих? ~ Отсюда.

[21c92t] **А. А. Маслов** ~ Облик великой Благости проистекает из Дао. ~ В вещах Дао неразличимо-туманно. ~ Неразличимо-туманное! Но в нём заключены образы. ~ Туманно-неразличимое! Но оно объемлет вещи. ~ Отдалённое и тёмное! Но оно содержит семя. ~ Семя это истинное, ибо оно освящено искренностью. ~ С древности и до наших дней имя его не высказано. ~ Оно известно как отец мириад созданий. ~ Откуда я знаю, что форма отца созданий такова? ~ Из него же самого.

[21c93t] **Е. А. Торчинов** ~ Из пустоты Блага-Дэ Путь-Дао исходит вовне. ~ Дао - вещь такая: неясная и смутная, безликая и туманная. ~ О неясная! ~ О смутная! ~ В твоем средоточии есть образы. ~ О безликая! ~ О туманная! ~ В твоем средоточии есть вещи. ~ О загадочная! ~ О темная! ~ В твоем средоточии есть суть энергии жизни. ~ Эта суть энергии жизни предельно истинна, в ее средоточии сокрыто доверие. ~ С древности и доныне не исчезало ее имя и с помощью его обозреваю все множество множеств сущего. ~ Но откуда мне известно, что множество множеств сущего таково? ~ Из этого.

[21c94t] **А. Е. Лукьянов** ~ Насыщенность пустого Дэ совпадает только с Дао. ~ Дао есть нечто туманное, неразличимое! ~ О, неразличимое! ~ О, туманное! ~ Внутри Его содержатся образы. ~ О, туманное! ~ О, неразличимое! ~ Внутри Его содержатся вещи. ~ О, глубокое! ~ О, сокровенное! ~ Внутри Его содержится семя-энергия (цзин). ~ Это семя-энергия в высшей степени подлинно, в нем содержится вера-доверие (синь). ~ С древности и поныне Его имя не исчезает, в Нем вижу Отца всего тварного. ~ Откуда я знаю, что Отец всего тварного таков? ~ Из того, что сказано.

[21c95t] **Ян Хин-шун** ~ Содержание великого дэ подчиняется только дао. ~ Дао бестелесно. ~ Дао туманно и неопределенно. ~ Однако в его туманности и неопределенности содержатся образы. ~ Оно туманно и неопределенно. ~ Однако в его туманности и неопределенности скрыты вещи. ~ Оно глубоко и темно. ~ Однако в его глубине и темноте скрыты тончайшие частицы. ~ Эти тончайшие частицы обладают высшей действительностью и достоверностью. ~ С древних времен до наших дней его имя не исчезает.

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~ Только следуя ему, можно познать начало всех вещей. ~ Каким образом мы познаем начало всех вещей? ~ Только благодаря ему.

[21c96t] **Д. П. Конисси** ~ Высоконравственный повинуется только одному Тао. ~ Сущность Тао похожа на блеск света. ~ О, неуловим блеск света! но в нем есть изображение. ~ О, как он блестит! ~ Он решительно неуловим, но в нем есть вещество. ~ О, как призрачно и непостижимо (Тао)! ~ В нем есть сущность, которая достоверна. ~ От древности до ныне имя (его) никогда не исчезало. ~ Я обозрел многие начала, но не знаю, отчего такие начала, а не иные.

[21c97t] **В. В. Малявин** ~ Сила всевмещающего совершенства исходит единственно от Пути. ~ Путь же вот что такое: туманное, смутное. ~ О, смутное! О, туманное! А в нем есть образы! ~ О, туманное! О, смутное! А в нем есть нечто! ~ О, сокрытое! О, темное! А в нем есть семена. ~ Эти семена такие подлинные! Они дают уверенность. ~ С древности и поныне имя его не преходит, ~ Благодаря ему опознаем величие превращений. ~ Откуда я знаю, что таково величие всех превращений? ~ Благодаря этому.

[21c98t] **Б. Б. Виногродский** ~ Всеобъемлющий характер Потенции пространства определяется лишь тем, что вытекает из Пути. ~ Путь реализуется в вещах лишь как мерцание, лишь как трепетание. ~ Вот трепетание, вот мерцание. ~ А в сердцевине - наличие образа. ~ Вот мерцание, вот трепетание. ~ А в сердцевине - наличие вещи. ~ Вот мрак, вот тьма. ~ А в сердцевине - наличие семени. ~ Его семя является совершенно сущим. ~ А в сердцевине - наличие веры. ~ С древности до современности имя его не исчезает. ~ Тем самым он проявляется как прародитель множеств. ~ Откуда же известно сущности моей, что таковым является прародитель множеств? ~ Через это.

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PSEUDO-CHAPTER **Twenty-Two**

[22c01t] **Robert G. Henricks** ~ Bent over, you'll be preserved whole; ~ When twisted, you'll be upright; ~ When hollowed out, you'll be full; ~ When worn out, you'll be renewed; ~ When you have little, you'll attain [much]; ~ With much, you'll be confused. ~ Therefore the Sage holds on to the One and in this way becomes the shepherd of the world. ~ He does not show himself off; therefore he becomes prominent. ~ He does not put himself on display; therefore he brightly shines. ~ He does not brag about himself; therefore he receives credit. ~ He does not praise his own deeds; therefore he can long endure. ~ It is only because he does not compete that, therefore, no one is able to compete with him. ~ The so-called "Bent over you'll be preserved whole" of the ancients ~ Was an expression that was really close to it! ~ Truly "wholeness" will belong to him.

[22c02t] **John C. H. Wu** ~ BEND and you will be whole. ~ Curl and you will be straight. ~ Keep empty and you will be filled. ~ Grow old and you will be renewed. ~ Have little and you will gain. ~ Have much and you will be confused. ~ Therefore, the Sage embraces the One, ~ And becomes a Pattern to all under Heaven. ~ He does not make a show of himself, ~ Hence he shines; ~ Does not justify himself, ~ Hence he becomes known; ~ Does not boast of his ability, ~ Hence he gets his credit; ~ Does not brandish his success, ~ Hence he endures; ~ Does not compete with anyone, ~ Hence no one can compete with him. ~ Indeed, the ancient saying: "Bend and you will remain whole" is no idle word. ~ Nay, if you have really attained wholeness, everything will flock to you.

[22c03t] **D. C. Lau** ~ Bowed down then preserved; ~ Bent then straight; ~ Hollow then full; ~ Worn then new; ~ A little then benefited; ~ A lot then perplexed. ~ Therefore the sage embraces the One and is a model for the empire. ~ He does not show himself, and so is conspicuous; ~ He does not consider himself right, and so is illustrious; ~ He does not brag, and so has merit; ~ He does not boast, and so endures. ~ It is because he does not contend that no one in the empire is in a position to contend with him. ~ The way the ancients had it, 'Bowed down then preserved', is no empty saying. ~ Truly it enables one to be preserved to the end.

[22c04t] **R. L. Wing** ~ What is curved becomes whole; ~ What is crooked becomes straight. ~ What is deep becomes filled; ~ What is exhausted becomes refreshed. ~ What is small becomes attainable; ~ What is excessive becomes confused. ~ Thus Evolved Individuals hold to the One And regard the world as their Pattern. ~ They do not display themselves; ~ Therefore they are illuminated. ~ They do not define themselves; ~ Therefore they are distinguished. ~ They do not make claims; ~ Therefore they are credited. ~ They do not boast; ~ Therefore they advance. ~ Since, indeed, they do not compete, The world cannot compete with them. ~ That ancient saying: "What is curved becomes whole" - Are these empty words? ~ To become whole, Turn within.

[22c05t] **Ren Jiyu** ~ To yield is yet to be preserved wholly, ~ To be bent is yet to become straight, ~ To be hollow is yet to be filled up, ~ To be worn out is yet to be renewed, ~ To have little (knowledge) is yet to gain, ~ To have much (knowledge) is yet to be perplexed. ~ Therefore the sage takes Tao (the One) as the instrument to observe destiny under Heaven? ~ He does not merely rely on his own eyes, ~ Therefore he is wise and penetrating; ~ He does not consider himself always in the right, ~ Therefore he is able to tell right from wrong; ~ He does not boast of himself, ~ Therefore he is given credit; ~ He does not think himself superior, ~ Therefore he is qualified for leadership. ~ It is precisely because he does not compete that nobody under Heaven could compete with him. ~ How could such old sayings be false as "to yield is yet to be preserved

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wholly"? ~ Truly they will preserve people well.

[22c06t] **Gia-fu Feng** ~ Yield and overcome; ~ Bend and be straight; ~ Empty and be full; ~ Wear out and be new; ~ Have little and gain; ~ Have much and be confused. ~ Therefore wise men embrace the one ~ And set an example to all. ~ Not putting on a display, ~ They shine forth. ~ Not justifying themselves, ~ They are distinguished. ~ Not boasting, ~ They receive recognition. ~ Not bragging, ~ They never falter. ~ They do not quarrel, ~ So no one quarrels with them. ~ Therefore the ancients say, "Yield and overcome." ~ Is that an empty saying? ~ Be really whole, ~ And all things will come to you.

[22c07t] **Lok Sang Ho** ~ When something is bent, it is ready to be put straight; ~ When someone is wronged, one is ready to be redressed; ~ When a container is empty, it is ready to be filled; ~ When something gets old, it is ready to be renewed; ~ When you have just a little, you are ready to get more; ~ When you have got a lot, you are ready to be confused. ~ For this reason the Sage espouses one universal formula. ~ Do not be prejudiced by your own views, and your will see; ~ Do not think that you are right, and you will know the truth; ~ Do not boast about your achievements, and you will achieve; ~ Do not be self-contented; and you will grow. ~ Because (in-seeking growth) one never need to struggle or to contest with others, ~ One will never need to fear that one's achievements will be contested away by others. ~ The ancient saying that "When something is bent it is ready to be straightened" certainly is not idle talk. ~ To be whole, just follow the one formula.

[22c08t] **Xiaolin Yang** ~ If you can bear unfairness, you can make yourself a complete person. ~ If you can bear overbending, you can be straightened out. ~ If you can bear the old, you can gain the new. ~ When you have too little, you will gain; ~ When you have too much, you will lose. ~ Therefore, the great men kept the DAO and made themselves the models for the world. ~ They were not stubborn, so they knew the right and the wrong. ~ They were not narrow-minded, so everyone accepted their opinions. ~ They did not show off, so everyone recognized their accomplishments. ~ They were not conceited, so they were able to lead the people. ~ Only because they did not fight for the credit, was no one able to claim it. ~ Is the old saying "bearing the unfairness makes you a complete man" an empty joke? ~ No, because it is completely consistent with the DAO.

[22c09t] **Walter Gorn Old**, INCREASING THE SMALL ~ Whosoever adapteth himself shall be preserved to the end. ~ Whosoever bendeth himself shall be straightened. ~ Whosoever emptieth himself shall be filled. ~ Whosoever weareth himself away shall be renewed. ~ Whosoever humbleth himself shall be exalted. ~ Whosoever exalteth himself shall be abased. ~ Therefore doth the Sage cling to simplicity, and is an example to all men. ~ He is not ostentatious, and therefore he shines. ~ He is not egotistic, and therefore he is praised. ~ He is not vain, and therefore he is esteemed. ~ He is not haughty, and therefore he is honoured. ~ And because he does not compete with others, no man is his enemy. ~ The ancient maxim, "Whosoever adapteth himself shall be preserved to the end," verily it is no idle saying. ~ Without doubt he shall go back to his Home in peace.

[22c10t] **James Legge** ~ The partial becomes complete; ~ the crooked, straight; ~ the empty, full; ~ the worn out, new. ~ He whose (desires) are few gets them; ~ he whose (desires) are many goes astray. ~ Therefore the sage holds in his embrace the one thing (of humility), and manifests it to all the world. ~ He is free from self-display, and therefore he shines; ~ from self-assertion, and therefore he is distinguished; ~ from self-boasting, and therefore his merit is acknowledged; ~ from self-complacency, and therefore he acquires superiority. ~ It is because he is thus free from striving that therefore no one in the world is able to strive

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with him. ~ That saying of the ancients that 'the partial becomes complete' was not vainly spoken: ~ - all real completion is comprehended under it.

[22c11t] **David Hinton** ~ In yielding is completion. ~ In bent is straight. ~ In hollow is full. ~ In exhaustion is renewal. ~ In little is contentment. ~ In much is confusion. ~ This is how a sage embraces primal unity as the measure of all beneath heaven. ~ Give up self-reflection ~ and you're soon enlightened. ~ Give up self-definition ~ and you're soon apparent. ~ Give up self-promotion ~ and you're soon proverbial. ~ Give up self-esteem ~ and you're soon perennial. ~ Simply give up contention ~ and soon nothing in all beneath heaven contends with you. ~ It was hardly empty talk ~ when the ancients declared ~ In yielding is completion. ~ Once you perfect completion ~ you've returned home to it all.

[22c12t] **Chichung Huang** ~ "Incomplete shall be complete; ~ Bent shall be straight; ~ Hollow shall be full; ~ Worn shall be new; ~ Little shall gain; ~ Much shall delude." ~ Hence, the sage man ~ Took hold of One to serve ~ As shepherd over all under heaven: ~ He did not look at himself, ~ Therefore, illustrious; ~ He did not parade himself, ~ Therefore, clear-sighted; ~ He did not brag about himself, ~ Therefore, meritorious; ~ He was not conceited, ~ Therefore, long-enduring. ~ It is precisely because he did not contend ~ That none could with him contend. ~ The ancient saying: ~ "Incomplete shall be complete" - ~ Is it mere words? ~ Truly, it shall end up complete.

[22c13t] **Ellen M. Chen** ~ Bent, thus (tse) preserved whole, ~ Unjustly accused, thus exonerated (chih), ~ Hollow, thus filled (ying), ~ Battered (pi), thus renewed, ~ Scanty, thus receiving (te), ~ Much, thus perplexed. ~ Therefore the sage embraces the One (pao i). ~ He becomes the model (shih) of the world. ~ Not self-seeing, hence he is enlightened (ming). ~ Not self-justifying, hence he is outstanding. ~ Not showing off (fa) his deeds, hence he is meritorious. ~ Not boasting (ching) of himself, hence he leads (chang). ~ Because he is not contentious (pu cheng), ~ Hence no one under heaven can contend with him. ~ What the ancients say: "Bent, thus preserved whole," ~ Are these empty words? ~ Be preserved whole and return (kuei).

[22c14t] **Lee Sun Chen Org** ~ [The working of Tao is to bring forth the ultimate fairness, so any individual could act in harmony with Tao by performing the following tasks:] ~ By assisting the wronged [person] to achieve full justice [through rectification]; ~ Through helping the twisted [people] to go straight; ~ Through sustaining the needy (in the manner of filling out potholes when needed); ~ Through shoring up (revigorating) the old and deteriorated [vitality]; ~ Through strengthening the underprivileged with the obtainment (of essentials); ~ Through halting [those who already have] too much until they cease and desist. ~ By doing so, a Sage exemplifies to the world how to strive for Oneness (equal opportunity for all). ~ A person who refrains from being self-opinionated is brilliant; ~ A person who is not self-righteous is extraordinary; ~ A person who is not self-promoting is genuinely distinguished; ~ A person who is not self-conceit is outstanding; ~ It is due to the fact that a Sage [, i.e. a person with the above described virtue,] does not rival people [for fame, honor, and profit] that people of the world can not strive against him; ~ Is the ancient saying that Tao had helped the wronged person to achieve full justice through rectification an empty talk? ~ Accordingly, if one is thoroughly sincere, he will succeed in whatever he endeavors.

[22c15t] **Tien Cong Tran** ~ Bent but then whole. ~ Curled but then straight. ~ Empty but then full. ~ Worn but then new. ~ Little but then gain. ~ Much but then doubtful. ~ Therefore, the sage embraces the One, and becomes an example for the world. ~ He does not make a show of himself, hence he shines. ~ He does not justify himself, hence he becomes known. ~ He does not boast of his ability, hence he gets his credit. ~ He does not brandish his success, hence he endures. ~ He does not compete with anyone, hence no one can

compete with him. ~ Indeed, the ancient saying "Bent but then whole" is not an empty word. ~ If you have really attained wholeness, everyone will flock to you.

[22c16t] **Thomas Z. Zhang** ~ Malleability preserves entirety. ~ Mistakes teach lessons. ~ Empty containers can be filled. ~ Breakages cause replacement. ~ Less makes success. ~ Much leads to confusion. ~ Thus the sage believes Tao is the only law of the universe. ~ He does not brag himself so he can be held in great respect. ~ He does not assume he is always right so he can be unbiased. ~ He does not exaggerate so he can be right. ~ He is not vainglorious so he can keep making progress. ~ If you do not compete, then no one can compete with you in the world. ~ So how can the old saying, such as 'Malleability preserves entirety', be not without truth? ~ They all return to Tao.

[22c17t] **Arthur Waley** ~ 'To remain whole, be twisted!' ~ To become straight, let yourself be bent. ~ To become full, be hollow. ~ Be tattered, that you may be renewed. ~ Those that have little, may get more, ~ Those that have much, are but perplexed. ~ Therefore the Sage ~ Clasps the Primal Unity, ~ Testing by it everything under heaven. ~ He does not show himself; therefore he is seen everywhere. ~ He does not define himself, therefore he is distinct. ~ He does not boast of what he will do, therefore he succeeds. ~ He is not proud of his work, and therefore it endures. ~ He does not contend, ~ And for that very reason no one under heaven can contend with him. ~ So then we see that the ancient saying 'To remain whole, be twisted!' was no idle word; for true wholeness can only be achieved by return.

[22c18t] **Richard John Lynn** ~ Stepping aside keeps one's wholeness intact. ~ Bending makes one straight. ~ Being empty makes one full. ~ Being worn out keeps one new. ~ Having little gives one access. ~ Having much leads one astray. ~ In this way, the sage embraces the One and becomes a model for all under Heaven. ~ He does not flaunt himself, thus he shines. ~ He does not insist that he is right, thus his rightness is manifest. ~ He does not boast about himself, thus his merit is acknowledged. ~ He avoids self-importance, thus he long endures. ~ It is because he does not contend that none among all under Heaven can contend with him. ~ As the ancient saying has it, "Stepping aside keeps one's wholeness intact." ~ How could this ever be an empty saying! ~ Truly, such a one will revert to it [nonexistence] with his wholeness intact.

[22c19t] **Lin Yutang** ~ FUTILITY OF CONTENTION ~ To yield is to be preserved whole. ~ To be bent is to become straight. ~ To be hollow is to be filled. ~ To be tattered is to be renewed. ~ To be in want is to possess. ~ To have plenty is to be confused. ~ Therefore the Sage embraces the One, ~ And becomes the model of the world. ~ He does not reveal himself, ~ And is therefore luminous. ~ He does not justify himself, ~ And is therefore far-famed. ~ He does not boast of himself, ~ And therefore people give him credit. ~ He does not pride himself, ~ And is therefore the chief among men. ~ It is because he does not contend ~ That no one in the world can contend against him. ~ Is it not indeed true, as the ancients say, ~ "To yield is to be preserved whole?" ~ Thus he is preserved and the world does him homage.

[22c20t] **Victor H. Mair** ~ If it ~ Is bent, it will be preserved intact; ~ Is crooked, it will be straightened; ~ Is sunken, it will be filled; ~ Is worn-out, it will be renewed; ~ Has little, it will gain; ~ Has much, it will be confused. ~ For these reasons, ~ The sage holds on to unity and serves as the shepherd of all under heaven. ~ He is not self-absorbed, therefore he shines forth; ~ He is not self-revealing, therefore he is distinguished; ~ He is not self-assertive, therefore he has merit; ~ He does not praise himself, therefore he is long-lasting. ~ Now, ~ Simply because he does not compete, ~ No one can compete with him. ~ The old saying about the bent being preserved intact is indeed close to the mark! ~ Truly, he shall be returned intact.

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[22c21t] **Tolbert McCarroll** ~ Yield and overcome; ~ bend and be straight. ~ Empty out and be full; ~ wear out and be renewed. ~ Have little and gain; ~ have much and be confused. ~ Therefore, ~ the True Person embraces the One and becomes a model for all. ~ Do not look only at yourself, ~ and you will see much. ~ Do not justify yourself, ~ and you will be distinguished. ~ Do not brag, ~ and you will have merit. ~ Do not be prideful, ~ and your work will endure. ~ It is because you do not strive ~ that no one under heaven can strive with you. ~ The saying of the Old Ones, "Yield and Overcome," is not an empty phrase. ~ True wholeness is achieved by blending with life.

[22c22t] **David H. Li** ~ Accommodate and be whole, bend and be straight; ~ Keep low and be fulfilled, replace old and be new; ~ Seek little and gain, seek plenty and be bewildered. ~ Thus, the sage embraces One to set an example for the people of the world. ~ Not self-touting, one shines; ~ Not self-justifying, one reassures; ~ Not self-aggrandizing, one accomplishes; ~ Not self-serving, one endures. ~ When one is not in competition, people in the world cannot engage him/her in competition. ~ Is the old saying "Accommodate and be whole" but empty words? ~ It can be realized fully.

[22c23t] **Yasuhiko Genku Kimura** ~ To yield is to prevail; ~ To bend is to straighten; ~ To be hollow is to be full; ~ To die is to regenerate. ~ To have little is to receive much; ~ To have much is to be confused. ~ Wherefore, ~ The sage embraces the complementary oneness of existence, ~ And sets an exemplary pattern for the rest of the world. ~ He does not display his ability, ~ Therefore his being shines forth. ~ He is not self-righteous, ~ Therefore he becomes distinguished. ~ He does not take credit, ~ Therefore he becomes recognized. ~ He is not self-important, ~ Therefore he is made a leader. ~ He does not contend with the world, ~ Therefore the world does not contend with him. ~ The old admonition that "to yield is to prevail" is not an empty adage. ~ Truly, to yield is to prevail, and in prevailing, one returns to oneness.

[22c24t] **Chou-Wing Chohan** ~ Be modest, and you will remain whole. ~ Be bent, and you will remain straight. ~ Be empty, and you will remain full. ~ Be worn out, and you will remain new. ~ The one who has little will receive. ~ The one who has a lot will be enslaved. ~ Therefore the sage guards the one, ~ And becomes a paradigm for the world. ~ He does not expose himself, therefore he shines. ~ He does not make a good name for himself, therefore he is known. ~ He does not praise himself, therefore he is dear to everyone. ~ He does not glorify himself, therefore his name is on everyone's lips. ~ And since he does not compete at all, ~ There is no one in the world who can compete with him. ~ The ancient ones said: ~ Be modest, and you will remain whole. ~ Can these be meaningless words? ~ Indeed, he will return home whole.

[22c25t] **Man-Ho Kwok** ~ Learn to yield and be soft ~ If you want to survive. ~ Learn to bow ~ And you will stand in your full height. ~ Learn to empty yourself ~ and be filled by the Tao ~ ... the way a valley empties itself into a river. ~ Use up all you are ~ And then you can be made new. ~ Learn to have nothing ~ And you will have everything. ~ Sages always act like this, and are ~ Children of the Tao. ~ Never trying to impress, their being shines forth ~ Never saying 'this is it', people see what the truth is - ~ Never boasting, they leave the space they can be valued in ~ And never claiming to be who they are, people can see them ~ And since they never argue, no one argues with them either ... ~ So the ancient ones say 'Bend, and you will rule'. ~ Is this a lie? ~ You'll find it is true. ~ Be true to yourself, and all will go well with you.

[22c26t] **Gu Zhengkun** ~ Bow down and you are preserved; ~ Bend and you can be straight; ~ Hollow, then full; ~ Worn, then new; ~ Seek a little and you get a lot; ~ Seek a lot and you get perplexed. ~ Thus the sage adheres to this One principle (Tao) ~ And regards it as the pattern of all things. ~ Show off yourself not and you become conspicuous; ~ Regard yourself not as infallible and you become illustrious; ~ Brag about

yourself not and you gain achievement; ~ Boast of yourself not and you become a head. ~ One does not contend with others, ~ So nobody in the world can win him in contention. ~ The ancients' saying "Bow down and you are preserved" ~ Is surely not an empty saying, ~ Which can be really proved effective.

[22c27t] **Chao-Hsiu Chen** ~ The tortured will seek for the snug. ~ The bent will seek for the straight. ~ The hollow will seek for the full. ~ The worn will seek for the new. ~ The minor will seek for the major. ~ The affluent will seek for the perplexed. ~ Therefore the virtuous man considers unity as the only model for the world. ~ He does not flaunt himself, therefore he is brilliant. ~ He does not consider himself right, therefore he is incontestable. ~ He does not require his fame, therefore he is meritorious. ~ He does not stick to his own knowledge, therefore he grows. ~ Only because he does not fight can no one under Heaven fight with him. ~ The ancient saying 'The tortured will be made snug' is very well put. ~ It truly enables one to preserve the unity.

[22c28t] **Liu Qixuan** ~ What is adaptable can remain whole. ~ What is bendable can be straight. ~ What is empty can be replenished. ~ What is used can be renewed. ~ One is satisfied when one gets barely enough. ~ One is overburdened when one gets too much. ~ Therefore, ~ The wise keeps the humblest life style ~ As a basic model for the world. ~ Unoccupied with one's own views, one is objective. ~ Unoccupied with one's own merits, one is recommended. ~ Unoccupied with one's own deeds, one is successful. ~ Unoccupied with one's own superiority, one is obeyed. ~ One gets the most if one gets nothing for one's self. ~ The old saying about flexibility holds true. ~ One sticks to it heart and soul, and it will work.

[22c29t] **Shi Fu Hwang** ~ Futility of Contention ~ Lao Tze says, ~ Be bendable, you will assure wholeness. ~ Be wronged, you will be proven right. ~ Be empty, you will be filled. ~ Be worn out, you will be renewed. ~ The scanty deserves to gain. ~ The superfluous becomes lost. ~ Thus the sage insists on recommending the true one for the world to model after. ~ A man sees clearly, because he doesn't claim self-righteousness. ~ A man gets credit because he doesn't boast his merit. ~ A man has longevity because he doesn't claim importance. ~ Therefore I say that whosoever gives up a contest, there will be no one who can compete with him. ~ The ancient epigram goes like this: ~ Be bendable, you will assure the wholeness. ~ Is this an airy saying? ~ Actually, this saying has already preserved many men.

[22c30t] **Ch'u Ta-Kao** ~ 'Be humble, and you will remain entire.' ~ Be bent, and you will remain straight. ~ Be vacant, and you will remain full. ~ Be worn, and you will remain new. ~ He who has little will receive. ~ He who has much will be embarrassed. ~ Therefore the Sage keeps to One and becomes the standard for the world. ~ He does not display himself; therefore he shines. ~ He does not approve himself; therefore he is noted. ~ He does not praise himself; therefore he has merit. ~ He does not glory in himself; therefore he excels. ~ And because he does not compete; therefore no one in the world can compete with him. ~ The ancient saying 'Be humble and you will remain entire' - ~ Can this be regarded as mere empty words? ~ Indeed he shall return home entire.

[22c31t] **Paul J. Lin** ~ To yield is to have the whole. ~ To be crooked is to be straightened. ~ To be hollow is to be filled. ~ To be worn out is to be renewed. ~ To have a little is to get more. ~ To have a lot is to be confused. ~ Therefore the Sage sets an example for the world ~ By embracing the One. ~ By not insisting on his view, he may become enlightened. ~ By not being self-righteous, he may become illustrious. ~ By not boasting, he may receive credit. ~ By not being arrogant, he may last long. ~ And just because he does not compete, the entire world cannot compete with him. ~ The Ancients say: "to yield is to have the whole." ~ Are these merely words? ~ Truly the whole will return to him.

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[22c32t] **Michael LaFargue** ~ "Bent - then mature." ~ Compromised - then upright, ~ Empty - then solid, ~ old and spent - then young and sprightly. ~ A little - then a gain, ~ a lot - then confusing. ~ And so the Wise Person: ~ Embraces The One Thing, ~ and becomes the Shepherd of the World. ~ He does not show off, so he shines; ~ he does not promote himself, so he becomes famous; ~ he does not boast of himself, so he gets the credit; ~ he does not glorify himself, so he becomes leader. ~ He just does not contend ~ and so no one can contend with him. ~ What the ancients said: "bent - then mature", ~ is this an empty saying? ~ This is true maturity, turn back to it.

[22c33t] **Cheng Lin** ~ The imperfect becomes perfect. ~ The old becomes new. ~ The crooked becomes straight. ~ The empty becomes full. ~ Loss means gain. ~ Plenitude means confusion. ~ Wherefore, the Sage holds fast to Truth and thereby sets an example for the world. ~ Because he is not self-complacent, he becomes enlightened. ~ Because he is not self-important, he becomes illustrious. ~ Because he is not self-conceited, he becomes successful. ~ Because he is not self-assertive, he becomes supreme. ~ Because he himself does not strive for superiority, there is none in the world who can contend with his superiority. ~ There is an old saying: ~ "The imperfect becomes perfect." ~ How true are these words! ~ In order to revert to the whole, one must abide by what is normal and natural.

[22c34t] **Yi Wu** ~ To bend is to be whole. ~ To crook is to be straightened. ~ To be hollow is to be filled. ~ To be worn out is to be renewed. ~ To have little is to gain more. ~ To wish for more is to be confused. ~ Therefore, the sage embraces oneness to become the pattern for the world. ~ By not being self-opinionated, he becomes enlightened. ~ By not being self-righteous, he becomes manifest. ~ By not being self-glorified, he has merit. ~ By not being self-satisfied, he develops well. ~ He alone does not compete with anyone; ~ so, no one can compete with him. ~ Is the ancient saying, "To bend is to be whole", an idle word? ~ Truly, the whole will return to him.

[22c35t] **Han Hiong Tan** ~ To preserve your life, you have to be pliable. ~ That which is bent will soon be straightened. ~ The lowest ground will be filled by water. ~ Old and tattered things will soon be replaced. ~ To gain real insights, you must be focused. ~ Dealing with too many things concurrently can only lead to confusion. ~ The sage embraces the essence of Dao. ~ He thus sets an example for others to follow. ~ Not trying to be prominent is why he is famous. ~ Not pretending to be a know-all is why he is distinguished. ~ Not wanting to claim credit is why he is acclaimed. ~ Not bragging about his ability is why he has advanced. ~ Because he is not contending, no one can compete with him. ~ The ancient saying that to be pliable is to preserve oneself is not just empty rhetoric. ~ It is through following the way of Dao that self-preservation is assured.

[22c36t] **Hua-Ching Ni** ~ The yielding are preserved whole. ~ The crooked become straight. ~ The empty become filled. ~ The depleted are renewed. ~ What has little will gain. ~ What has much will become confused. ~ Therefore, one with a whole mind holds fast to the one essence and thereby becomes an example to the rest of the world. ~ Because he does not flaunt his brightness, ~ he becomes enlightened. ~ Because he is not self-important, ~ he becomes illustrious. ~ Because he does not boast of his accomplishments, ~ he becomes successful. ~ Because he is not self-assertive, ~ he becomes supreme. ~ Because he does not strive for superiority, ~ there is no one in the world who can contend with his superiority. ~ Indeed, the ancient teaching that "the yielding are preserved whole" is no empty saying. ~ Truly, they are preserved whole in order to attain one universal life.

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[22c37t] **Chang Chung-yuan** ~ To bend is to maintain integrity. ~ To deviate is to be direct. ~ To be concave is to be convex. ~ To be exhausted is to be rejuvenated. ~ To be wanting is to be endowed. ~ To have much is to be deprived. ~ Therefore, the wise identifies opposites as one, ~ And sets an example for the world. ~ He remains in concealment and spontaneously is unconcealed. ~ He does not assert himself, therefore he is eminent. ~ He does not claim credit, therefore he receives credit. ~ He is not vain, therefore he is the best. ~ Because he does not oppose anyone in the world, no one can oppose him. ~ Thus, the ancient saying "to bend is to maintain integrity" is the word of truth. ~ Indeed, integrity is attributed to this. ~ Through no words, ~ It takes place by itself.

[22c38t] **Henry Wei** ~ Strength to the Humble ~ I Ch'ien ~ To be crooked is to become perfect; ~ To be bent is to become straight; ~ To be hollow is to become full; ~ To be worn out is to be renewed; ~ To have little is to receive more; ~ To have plenty is to be perplexed. ~ Therefore, the Sage embraces the One, ~ And serves as model for the world. ~ As he does not like to show off, he is enlightened; ~ As he is not prone to be self-righteous, he is distinguished; ~ As he does not blow his own horn, he acquires merit; ~ As he does not extol himself, he is fit to be a leader. ~ And it is precisely because he does not contend, ~ That no one under heaven can contend with him. ~ The ancient saying "To be crooked is to become perfect" ~ Surely is not an empty remark. ~ The world goes to him who is truly perfect.

[22c39t] **Ha Poong Kim** ~ To yield is to remain whole; ~ To bend is to get up straight; ~ To be hollow is to be full; ~ To decay is to renew; ~ To be small is to gain; ~ To have many is to be perplexed. ~ Therefore the sage, ~ Embracing the One, becomes the model for all under Heaven. ~ He does not show himself, therefore his presence is bright. ~ He does not claim to be right, therefore his virtue shines. ~ He is not boastful of his act, therefore his merit is great. ~ He is not conceited, therefore he is long-lasting. ~ Only because he does not contend, ~ No one under Heaven can contend with him. ~ Can the old saying "To yield is to remain whole" ~ Be an empty phrase? ~ Truly, he remains whole, and the world returns to him.

[22c40t] **Tao Huang** ~ Yield, and retain integrity. ~ In the depths of whirling, there is stillness. ~ The hollow enables the plentiful. ~ The old gives way to the new. ~ The small allows for increase. ~ Excess breeds confusion. ~ Therefore the sage holds oneness as the shepherd of the world. ~ He who does not display himself is seen. ~ He who does not justify himself is understood. ~ He who does not lash out succeeds. ~ He who does not build himself up endures. ~ Therefore, ~ Only the spirit of noncompetition makes things noncompetitive. ~ So the old saying, "yield, and retain integrity," is but a few words, ~ But when rightly understood, integrity returns.

[22c41t] **Tang Zi-chang** ~ Through tolerance can perfection be attained. ~ By "indirect way" can "direct way" be reached. ~ Through lowness can highness be maintained. ~ Through old fashion can new fashion be created. ~ By "have less" can "have more" be possible. ~ By having plenty only confusion will result. ~ Hence one who does not show off is enlightened. ~ One who does not boast of himself has merit. ~ One who does not claim credit for himself is popular. ~ One who does not brandish his success thus leads all. ~ Because of non-struggle, therefore there is nothing under heaven which can struggle with him. ~ The ancient saying: ~ "Through tolerance can perfection be attained." ~ Is it an empty talk? ~ Thus, if one attains perfection everything under heaven will follow him.

[22c42t] **Wing-tsit Chan** ~ To yield is to be preserved whole. ~ To be bent is to become straight. ~ To be empty is to be full. ~ To be worn out is to be renewed. ~ To have little is to possess. ~ To have plenty is to be perplexed. ~ Therefore the sage embraces the One ~ And becomes the model of the world. ~ He does not

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show himself, therefore he is luminous. ~ He does not justify himself, therefore he becomes prominent. ~ He does not boast of himself, therefore he is given credit. ~ He does not brag, therefore he can endure for long. ~ It is precisely because he does not compete that the world cannot compete with him. ~ Is the ancient saying, "To yield is to be preserved whole," empty words? ~ Truly he will be preserved and (prominence and credit) will come to him.

[22c91t] **И. И. Семененко** ~ Изогнутое цело, ~ кривое прямо, ~ пустое полно, ~ ветхое ново, ~ в малом обретают, ~ при многом заблуждаются. ~ Поэтому Премудрый человек держит в объятиях единое и в этом выступает образцом для Поднебесной. ~ Себя не видит и поэтому находится в просвете; ~ не считает себя правым и поэтому заметен; ~ не хвастается и поэтому заслужен; ~ не зазнается и поэтому всех старше. ~ Он не соперничает и поэтому никто не может с ним соперничать. ~ Разве не имеют смысла сказанные в древности слова о том, что изогнутое цело? ~ К истинно целому и возвращаются.

[22c92t] **А. А. Маслов** ~ Склоняясь, сохраняем целостность. ~ Сгибаемся, затем распрямляемся. ~ Опустошаемся, затем наполняемся. ~ Стареем, чтобы потом обновиться. ~ Уменьшаем, дабы затем достичь завершения. ~ Увеличиваем - и становимся жертвой заблуждения. ~ Таким образом, мудрецы объемлели Единое, делая его принципом Поднебесной; ~ не показывали себя и потому были разумны; ~ не считали себя правыми, потому их правота была очевидна; ~ не превозносили себя, потому достигали успеха; ~ не хвастали, потому могли прожить долго. ~ И лишь потому, что они ни с кем не соперничали, никто в Поднебесной не мог соперничать с ними. ~ Фраза древних: "Склоняясь, сохраняем целостность", - разве это пустые слова? ~ Достигший целостности, вернётся к этому.

[22c93t] **Е. А. Торчинов** ~ Если нечто ущербно, то оно обретет целостность. ~ Если нечто согнуто, то оно выпрямится. ~ Если нечто пусто, то оно наполнится. ~ Если нечто одряхлело, то оно обновится. ~ Если чего-то недостаток, то будет прибавлено, ~ Если что-то в избытке, то наступит смятение. ~ Поэтому совершенный мудрец объемлет Одно и становится образцом для Поднебесной. ~ Он не поглощен сам собой и потому умудренно-просветлен. ~ Он не превозносит сам себя и потому прославлен. ~ Он сам ни на кого не нападает и потому свершает подвиги. ~ Он не занимается самовосхвалением и потому долговечен. ~ Ведь поскольку он не враждует ни с кем, с ним также никто не враждует. ~ Древние говорили: "Если нечто ущербно, то оно обретет целостность", - разве это пустые слова? ~ Когда целостность удается обрести, существо возвращается к этому Дао-Пути.

[22c94t] **А. Е. Лукьянов** ~ Если есть ущербное, то есть и целостное. ~ Если есть кривое, то есть и прямое. ~ Если есть пустое, то есть и полное. ~ Если есть старое, то есть и новое. ~ Если есть недостаток, то есть и достаток, ~ Если есть большее, то есть и меньшее. ~ Вот почему совершенномудрый человек берет одно-единое за образец для Поднебесной. ~ Не выставляет себя эрудитом, поэтому просветлен. ~ Не считает себя правым, поэтому просвещен. ~ Не прославляет себя, поэтому доблестен. ~ Не восхваляет себя, поэтому главенствует. ~ Поскольку не соперничает, постольку и в Поднебесной нет таких, кто мог бы с ним соперничать. ~ В древности говорили: "Если есть ущербное, то есть и целостное". ~ Разве это пустые слова! ~ Поэтому искренне приемли совершенную целостность и возвращайся к ней.

[22c95t] **Ян Хин-шун** ~ В древности говорили: ~ "Ущербное становится совершенным, ~ кривое - прямым, ~ пустое - наполненным, ~ ветхое сменяется новым; ~ стремясь к малому, достигаешь многого; ~ стремление получить многое ведет к заблуждениям". ~ Поэтому совершенномудрый внемлет этому поучению, коему необходимо следовать в Поднебесной. ~ Совершенномудрый исходит не только из того, что сам видит, поэтому может видеть ясно; ~ он не считает правым только себя, поэтому может

обладать истиной; ~ он не прославляет себя, поэтому имеет заслуженную славу; ~ он не возвышает себя, поэтому он старший среди других. ~ Он ничему не противоборствует, поэтому он непобедим в Поднебесной. ~ Слова древних: "Ущербное становится совершенным..." - разве это пустые слова? ~ Они действительно указывают человеку путь к [истинному] совершенству.

[22c96t] **Д. П. Конисси** ~ Из несовершенного происходит цельное. ~ Из кривого - прямое. ~ Из углубленного - гладкое. ~ Из старого - новое. ~ Если не много, то легко приобрести, а если много, то легко запутаться. ~ Поэтому святой муж имеет только одно, но он сделается примером для всего мира. ~ Он открыто не объявляет своих мыслей, поэтому он никогда не заблуждается (ясен). ~ Он никогда не выставляет себя, поэтому он всегда известен. ~ Он сам никогда не воюет, поэтому имеет заслуги. ~ Ничем он не гордится, поэтому он превозносится. ~ Ни с кем он не ссорится, поэтому вся вселенная никогда не сопротивляется ему. ~ Отсюда высказанные древними слова "из несовершенного происходит совершенное, из кривого - прямое" можно ли назвать лживым изречением?

[22c97t] **В. В. Малявин** ~ Что скривилось - тому быть целым. ~ Что согнулось - тому быть прямым. ~ Порожнему - быть полным. ~ Ветхому - новым быть. ~ Кто имеет мало, получит много. ~ Кто имеет много, тот слеп. ~ Вот почему премудрый держится за Единое ~ И так становится мерилом мира. ~ Не имеет "своего взгляда" и потому просветлен. ~ Не имеет "своего мнения" и потому всем светит. ~ Не рвется вперед и потому имеет заслуги. ~ Не хвалит себя и потому живет долго. ~ Он ни с кем не соперничает, и никто в мире не соперничает с ним. ~ Поговорка древних: "Кривому - быть целым" разве пустые слова? ~ Быть воистину целым только ему дано.

[22c98t] **Б. Б. Виногродский** ~ От ущербности проходят к целостности. ~ От кривды приходят к правде. ~ От пустоты приходят к наполненности. ~ От ветхости приходят к новому. ~ От уменьшения происходит обретение. ~ От умножения происходят сомнения. ~ Это дает: ~ Человек мудрости, охватывая единое, становится моделью Поднебесной. ~ Не выставляет себя, потому ясен. ~ Не утверждает себя, потому четок. ~ Не гордится собой, потому имеет заслуги. ~ Не превозносит себя, потому существует долго. ~ И именно потому, что не соперничает, поэтому никто в Поднебесной не способен вступить с ним в отношения соперничества. ~ Разве древнее высказывание: "От ущербности приходят к целостности" - это пустые слова? ~ Ведь все сходится в том, кто обладает действительной целостностью.

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PSEUDO-CHAPTER **Twenty-Three**

[23c01t] **Robert G. Henricks** ~ To rarely speak - such is [the way of] Nature. ~ Fierce winds don't last the whole morning; ~ Torrential rains don't last the whole day. ~ Who makes these things? ~ If even Heaven and Earth can't make these last long - ~ How much the more is this true for man?! ~ Therefore, one who devotes himself to the Way is one with the Way; ~ One who [devotes himself to] Virtue is one with that Virtue; ~ And one who [devotes himself to] losing is one with that loss. ~ To the one who is one with Virtue, the Way also gives Virtue; ~ While for the one who is one with his loss, the Way also disregards him.

[23c02t] **John C. H. Wu** ~ ONLY simple and quiet words will ripen of themselves. ~ For a whirlwind does not last a whole morning, ~ Nor does a sudden shower last a whole day. ~ Who is their author? Heaven-and-Earth! ~ Even Heaven-and-Earth cannot make such violent things last long; ~ How much truer is it of the rash endeavours of men? ~ Hence, he who cultivates the Tao is one with the Tao; ~ He who practices Virtue is one with Virtue; ~ And he who courts after Loss is one with Loss. ~ To be one with the Tao is to be a welcome accession to the Tao; ~ To be one with Virtue is to be a welcome accession to Virtue; ~ To be one with Loss is to be a welcome accession to Loss. ~ Deficiency of faith on your part ~ Entails faithlessness on the part of others.

[23c03t] **D. C. Lau** ~ To use words but rarely ~ Is to be natural. ~ Hence a gusty wind cannot last all morning, and a sudden downpour cannot last all day. ~ Who is it that produces these? Heaven and earth. ~ If even heaven and earth cannot go on for ever, much less can man. ~ That is why one follows the way. ~ A man of the way conforms to the way; ~ A man of virtue conforms to virtue; ~ A man of loss conforms to loss. ~ He who conforms to the way is gladly accepted by the way; ~ He who conforms to virtue is gladly accepted by virtue; ~ He who conforms to loss is gladly accepted by loss. ~ When there is not enough faith, there is lack of good faith.

[23c04t] **R. L. Wing** ~ Nature rarely speaks. ~ Hence the whirlwind does not last a whole morning, ~ Nor the sudden rainstorm last a whole day. ~ What causes these? ~ Heaven and Earth. ~ If Heaven and Earth cannot make them long lasting, ~ How much less so can humans? ~ Thus, those who cultivate the Tao ~ Identify with the Tao. ~ Those who cultivate Power ~ Identify with Power. ~ Those who cultivate failure ~ Identify with failure. ~ Those who identify with the Tao ~ Are likewise welcomed by the Tao. ~ Those who identify with Power ~ Are likewise welcomed by Power. ~ Those who identify with failure ~ Are likewise welcomed by failure. ~ Those who lack belief ~ Will not in turn be believed.

[23c05t] **Ren Jiyu** ~ Saying few words fits in with Nature. ~ Therefore a whirlwind does not last a whole morning, ~ Nor does a rainstorm last a whole day. ~ Whoever makes them like this? ~ It is Heaven and Earth. ~ If (the fierce force of) Heaven and Earth cannot last long, ~ How much less man? ~ Therefore he who follows Tao (should know:) ~ The seeker of Tao is identified with Tao, ~ The seeker of De is identified with De, ~ He who seeks the loss (of Tao) is identified with loss. ~ He who is identified with Tao - ~ Tao is also happy to have him. ~ He who is identified with De - ~ De is also happy to have him. ~ He who is identified with the loss - ~ The loss is also happy to have him. ~ Only when one has no faith will faithless events take place.

[23c06t] **Gia-fu Feng** ~ To talk little is natural. ~ High winds do not last all morning. ~ Heavy rain does not last all day. ~ Why is this? Heaven and earth! ~ If heaven and earth cannot make things eternal, ~ How is it

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possible for man? ~ He who follows the Tao ~ Is at one with the Tao. ~ He who is virtuous ~ Experiences Virtue. ~ He who loses the way ~ Feels lost. ~ When you are at one with the Tao, ~ The Tao welcomes you. ~ When you are at one with Virtue, ~ The Virtue is always there. ~ When you are at one with loss, ~ The loss is experienced willingly. ~ He who does not trust enough ~ Will not be trusted.

[23c07t] **Lok Sang Ho** ~ To live with sparse words is to live with nature. ~ Occasional winds and showers will not last through the day. ~ Who is responsible for this result? ~ Heaven and earth. ~ Even heaven and earth take breaks. ~ So certainly should men. ~ (Why should anyone then talk too much?) ~ (Rather then just talk) ~ Those who follow the way will find the way. ~ Those who live virtuously will have a virtuous life. ~ Those who live not seeking the way will lose the way. ~ For those who seek the way, the way will seek them out. ~ For those who seek virtue, virtue will seek them out. ~ For those who do not find the way, ~ The way will not find them either. ~ Some people do not believe adequately. ~ Some people do not believe at all.

[23c08t] **Xiaolin Yang** ~ Talking little is the way of nature. ~ A blustering wind cannot last a whole morning; ~ A downpour cannot last a whole day. ~ Who can control this? Only nature. ~ Even nature cannot make a storm last long, so how can people? ~ Therefore, one who believes in the DAO receives the DAO, ~ One who pursues the DE has the DE, ~ One who does not believe in anything is lost. ~ The one who gets the DAO will receive the blessings of the DAO, ~ The one who has the DE will receive the blessings of the DE, ~ The one who is lost will receive nothing. ~ If you do not have faith in the DAO, the DAO will not have faith in you.

[23c09t] **Walter Gorn Old**, NON-IDENTIFICATION ~ Moderate your speech, and preserve yourself. ~ A hurricane will not outlast the morning, a heavy rain will not outlast the day. ~ Who have the power to make these things but Heaven and Earth? ~ And if Heaven and Earth cannot continue them long, how shall a man do so? ~ If a man accords with Tao in all things, he is identified with Tao by that agreement. ~ A virtuous man is identified with virtue, a vicious man is identified with vice. ~ Whoever is identified with Tao, him do the Taoists receive with gladness. ~ Whoever is identified with virtue, him do the virtuous receive with gladness. ~ But whoever is identified with vice, him do the vicious gladly serve with vice. ~ For wherever confidence is lacking, it is not met with trust.

[23c10t] **James Legge** ~ Abstaining from speech marks him who is obeying the spontaneity of his nature. ~ A violent wind does not last for a whole morning; ~ a sudden rain does not last for the whole day. ~ To whom is it that these (two) things are owing? ~ To Heaven and Earth. ~ If Heaven and Earth cannot make such (spasmodic) actings last long, how much less can man! ~ Therefore when one is making the Tao his business, those who are also pursuing it, agree with him in it, and those who are making the manifestation of its course their object agree with him in that; ~ while even those who are failing in both these things agree with him where they fail. ~ Hence, those with whom he agrees as to the Tao have the happiness of attaining to it; ~ those with whom he agrees as to its manifestation have the happiness of attaining to it; ~ and those with whom he agrees in their failure have also the happiness of attaining (to the Tao). ~ (But) when there is not faith sufficient (on his part), a want of faith (in him) ensues (on the part of the others).

[23c11t] **David Hinton** ~ Keeping words spare: occurrence appearing of itself. ~ Wild winds never last all morning ~ and fierce rains never last all day. ~ Who conjures such things if not heaven and earth, ~ and if heaven and earth can't make things last, ~ why should we humans try? ~ That's why masters devote themselves to Way. ~ To master Way is to become Way, ~ to master gain is to become gain, ~ to master loss is to become loss. ~ And whatever becomes Way, Way welcomes joyfully, ~ whatever becomes gain, gain welcomes joyfully, ~ whatever becomes loss, loss welcomes joyfully. ~ If you don't stand sincere by your words how sincere can

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the people be?

[23c12t] **Chichung Huang** ~ Speechlessness conforms to the way things are. ~ A turbulent wind does not last a whole morning; ~ A torrential rain does not last a whole day. ~ Who does these? ~ Heaven and earth. ~ Even heaven and earth cannot last long, ~ How can man? ~ Therefore, he who pursues the Tao ~ Identifies with the Tao; ~ He who pursues virtue identifies with virtue; ~ He who pursues loss identifies with loss. ~ He who identifies with virtue - ~ The Tao, too, shall requite him with favor; ~ He who identifies with loss - ~ The Tao, too, shall requite him with loss.

[23c13t] **Ellen M. Chen** ~ Nature speaks (yen) little. ~ Hence a squall lasts not a whole morning, ~ A rainstorm continues not a whole day. ~ What causes (wei) these? ~ Heaven and earth. ~ Even [the actions of] heaven and earth do not last long, ~ How much less [the works] of humans? ~ Therefore one who follows Tao identifies with Tao, ~ One who follows te (nature) identifies with te (nature). ~ One who follows shih (loss) identifies with shih. ~ One who identifies with Tao is glad to be with Tao. ~ One who identifies with te is glad to be with te. ~ One who identifies with shih is glad to be with shih. ~ When you don't trust (hsin) (the people) enough, ~ Then they are untrustworthy (pu hsin).

[23c14t] **Lee Sun Chen Org** ~ Taciturnity is the way of Nature! ~ No whirlwind has lasted longer than the entire morning, ~ No thunderstorm has lasted longer than one full day; ~ These exemplifies that violence would not be sustained for a long period even by Nature, ~ How then can human [society] endure violence? ~ Accordingly: ~ People who are aspired to Tao shall associate with [people who are already on the path of questing for] Tao; ~ People who seek Te shall join [people who are committed to cultivating] Te; People who are losers [of Tao and Te] shall associate with losers; ~ People who are aspired to Tao shall be embraced by [people who are already on the path for] Tao; ~ People who seek Te shall be received warmly by [people who have already committed to pursuing] Te; ~ People who are lost will also be hailed by people of his kind, i.e. losers.

[23c15t] **Tien Cong Tran** ~ Few words fit Nature. ~ For a whirlwind does not last a whole morning, nor does a sudden shower last a whole day. ~ Who is their author? ~ Heaven and earth. ~ Even Heaven and earth cannot make their things last long; how is it possible for the works of men? ~ Hence, he who cultivates the Way is one with the Way; he who practices Virtue is one with Virtue; and he who loses the Way is one with Loss. ~ To be one with the Way: the Way welcomes it. ~ To be one with Virtue: Virtue welcomes it. ~ To be one with Loss: Loss welcomes it. ~ If it is not enough to get faith, there is no faith.

[23c16t] **Thomas Z. Zhang** ~ Preaching less conforms to the natural way. ~ A squall rarely lasts a whole morning. ~ A downpour rarely continues all the day. ~ Who makes the wind and rain? ~ It is the nature. ~ If the nature cannot have long-lasting stamina, how can people? ~ Therefore, those who follow Tao live with Tao. ~ Those who follow Te live with Te. ~ Those who follow nothing live with nothing. ~ Those who live with Tao are happy with Tao. ~ Those who live with Te are happy with Te. ~ Those who live with nothing abandon Tao. ~ There are people who are not whole-heartedly Tao-believer. ~ There are people who do not believe in Tao at all.

[23c17t] **Arthur Waley** ~ To be always talking is against nature. ~ For the same reason a hurricane never lasts a whole morning, nor a rain-storm all day. ~ Who is it that makes the wind and rain? ~ It is Heaven-and-Earth. ~ And if even Heaven-and-Earth cannot blow or pour for long, how much less in his utterance should man? ~ Truly, ~ if one uses the Way as one's instrument, the results will be like the Way; ~ if one uses the

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'power' as one's instrument, the results will be like the power; ~ if one uses what is the reverse of the 'power', the results will be the reverse of the 'power'. ~ For to those who have conformed themselves to the Way, the Way readily lends its power. ~ To those who have conformed themselves to the power, the power readily lends more power. ~ While to those who conform themselves to inefficacy, inefficacy readily lends its ineffectiveness. ~ 'It is by not believing in people that you turn them into liars'.

[23c18t] **Richard John Lynn** ~ The "inaudible" is a way of referring to the Natural. ~ Thus a whirlwind does not last an entire morning, and a rainstorm does not last an entire day. ~ What is it that causes them? ~ It is Heaven and Earth. ~ If even Heaven and Earth cannot make them last long, how much less can man? ~ Thus, to undertake things in accordance with the Dao, the man of Dao becomes one with the Dao. ~ The man of virtue becomes one with virtue. ~ The man of failure becomes one with failure. ~ He who becomes one with virtue, the Dao also endows with virtue; ~ he who becomes one with failure, the Dao also endows with failure. ~ If one fails to have trust, a corresponding lack of trust in him occurs.

[23c19t] **Lin Yutang** ~ IDENTIFICATION WITH TAO ~ Nature says few words: ~ Hence it is that a squall lasts not a whole morning, ~ A rainstorm continues not a whole day. ~ Where do they come from? ~ From Nature. ~ Even Nature does not last long (in its utterances), ~ How much less should human beings? ~ Therefore it is that: ~ He who follows the Tao is identified with the Tao. ~ He who follows Character (Teh) is identified with Character. ~ He who abandons (Tao) is identified with abandonment (of Tao). ~ He who is identified with Tao - ~ Tao is also glad to welcome him. ~ He who is identified with Character - ~ Character is also glad to welcome him. ~ He who is identified with abandonment - ~ Abandonment is also glad to welcome him. ~ He who has not enough faith ~ Will not be able to command faith from others.

[23c20t] **Victor H. Mair** ~ To be sparing of speech is natural. ~ A whirlwind does not last the whole morning, ~ A downpour does not last the whole day. ~ Who causes them? ~ If even heaven and earth cannot cause them to persist, how much less can human beings? ~ Therefore, ~ In pursuing his affairs, ~ a man of the Way identifies with the Way, ~ a man of integrity identifies with integrity, ~ a man who fails identifies with failure. ~ To him who identifies with integrity, the Way awards integrity; ~ To him who identifies with failure, the Way awards failure.

[23c21t] **Tolbert McCarroll** ~ To talk little is to follow nature. ~ A whirlwind does not last all morning. ~ A sudden shower does not last all day. ~ Who produces these things? ~ Heaven and earth! ~ Even heaven and earth cannot make wild things last long. ~ How then can people hope to do so? ~ People of the Tao ~ conform to the Tao. ~ People of Virtue ~ conform to Virtue. ~ People who lose the way ~ conform to the loss. ~ Those who conform to the Tao ~ are welcomed into the Tao. ~ Those who conform to Virtue ~ are welcomed into Virtue. ~ Those who conform to the loss ~ are welcomed into the loss. ~ Those who do not trust enough will not be trusted.

[23c22t] **David H. Li** ~ To be reticent is natural. ~ Thus, a whirlwind does not last all morning, ~ a downpour does not last all day. ~ Why is this so? ~ Because this is the universe. ~ Even the universe cannot sustain; can humans? ~ Thus, one who follows Direction manages with Direction, ~ One who follows virtue manages with virtue, ~ One who does not follow Direction nor virtue manages with neither ~ Direction nor virtue. ~ One who manages with Direction is welcome by those with Direction, ~ One who manages with virtue is welcome by those with virtue, ~ One who manages with neither Direction nor virtue is welcome by those without Direction or virtue. ~ One lacking in trustworthiness loses [the populace's] trust.

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[23c23t] **Yasuhiko Genku Kimura** ~ To be silent is natural, for silence alone endures in Nature. ~ A whirlwind does not last the whole morning; ~ Nor does a downpour last the whole day. ~ Nature cannot make her commotion last; ~ Nor can human beings make their commotion last. ~ Therefore, in enduring silence, without commotion, ~ The master creates harmony with all humanity, ~ Sharing the experience of the Tao with those who embody the Tao; ~ Sharing the experience of virtue with those who practice virtue; ~ Sharing the experience of loss with those who lose virtue. ~ Thereby, in sharing the experience, ~ Those who embody the Tao enjoy his company; ~ Those who practice virtue enjoy his company; ~ Those who lose virtue enjoy his company. ~ The master is silent, for he knows the Tao and trusts the universe. ~ Therefore, be silent, then you will be enduring; ~ Trust, then you will be trusted.

[23c24t] **Chou-Wing Chohan** ~ It is natural to be frugal with words. ~ A gale will not blow for an entire morning; ~ Pelting rain will not fall for a whole day. ~ Who causes all those? ~ Heaven and earth. ~ If (the fruit of) heaven and earth cannot last forever, ~ How can man? ~ The person who follows the Tao, ~ Is identified with the Tao. ~ The person who adheres to virtue, ~ Is identified with virtue. ~ The person who adheres to vice, ~ Is identified with vice. ~ When a person follows the Tao, ~ The Tao looks kindly upon him. ~ When the person adheres to virtue, ~ Virtue welcomes him. ~ When the person adheres to vice, ~ Vice opens its door to him.

[23c25t] **Man-Ho Kwok** ~ It is a natural thing to talk sparingly. ~ And surely, this is right - because even a great wind and lashing rain do not go on forever. ~ It is naturally so. ~ Both Heaven and Earth know it. ~ And if neither can hold on to such an outpouring for long what makes people think they can? ~ If you follow the Tao, ~ all you do will belong to it. ~ If you act with Virtue, ~ all you do will have its power. ~ If you lose these - ~ then everyway you will be lost. ~ If you go the Way of Tao, it can only be with you. ~ If you go the Way of Virtue, its purity will sustain you. ~ But if you go the way of loss, then that will be your name; ~ And if you cannot trust, no one will trust you.

[23c26t] **Gu Zhengkun** ~ To be taciturn is in accordance with nature, ~ So much as a wanton wind ~ Does not last all morning, ~ And a sudden rain does not last all day. ~ Who makes it? ~ Heaven and earth. ~ If heaven and earth cannot make it last long, ~ How can man? ~ So a man of Tao conforms to the Tao; ~ A man of Teh to the Teh; ~ A man of having neither to the principle of losing both above. ~ He who conforms to the Tao is readily received by the Tao; ~ He who conforms to the Teh is readily received by the Teh; ~ He who conforms to the principle of losing both above is readily discarded by the principle of loss. ~ The lack of faith on the part of the ruler ~ Leads to the lack of confidence in him on the part of the people.

[23c27t] **Chao-Hsiu Chen** ~ Nature speaks rarely. ~ A stormy wind cannot blow for the whole morning, a passing heavy shower cannot fall for the whole day. ~ Even Heaven and Earth cannot show their sudden power for ever - much less can men. ~ That is the reason why one who follows the Tao ~ accords the Tao with the Tao, ~ accords the virtue with the virtue, ~ accords the loss with the loss. ~ He who accords with the Tao is gladly accepted by the Tao. ~ He who accords with the virtue is gladly accepted by the virtue. ~ He who accords with the loss is gladly accepted by the loss. ~ When there isn't enough faith from he who leads the people, the people who follow him will not have good faith.

[23c28t] **Liu Qixuan** ~ The ruler by nature says few words. ~ A sudden wind cannot last the whole morning. ~ A sudden rain cannot last the whole day. ~ Who produces them? ~ Heaven and Earth. ~ Since even Heaven and Earth cannot start a lasting cause, ~ How can mankind achieve that? ~ Therefore, ~ Those choosing the Way identify themselves with the Way, ~ Those choosing uses identify themselves with using, ~ And those

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choosing losses identity themselves with losing. ~ One identified with the Way is gladly provided by the Way. ~ One identified with using is gladly provided with uses. ~ One identified with losing suffers from the loss of the Way. ~ One who does not believe will find one's self not believed.

[23c29t] **Shi Fu Hwang** ~ Be Less, This Is The Spontaneous Rule ~ Lao Tze says, ~ Be less, this is the spontaneous rule. ~ Hence a gusty wind does not persist through all morning. ~ A sudden downpour does not persist through a whole day. ~ Who makes them so? ~ The Heaven and the Earth. ~ Even the Heaven and the Earth don't like to perform a long work, what more can be expected from men? ~ Thus, ~ Whoever devotes himself to the Tao will know the Tao's essence. ~ Whoever devotes himself to the Teh will know the Teh's essence. ~ Whoever devotes to the loss will know the loss's essence. ~ Whoever matches the Tao's essence will find pleasure in the Tao. ~ Whoever matches the Teh's essence will find pleasure in the Teh. ~ Whoever matches the loss will find pleasure in the loss. ~ Those men who can't believe what I said already have disbelieving hearts.

[23c30t] **Ch'u Ta-Kao** ~ To be sparing of words is natural. ~ A violent wind cannot last a whole morning; pelting rain cannot last a whole day. ~ Who have made these things but heaven and earth? ~ Inasmuch as heaven and earth cannot last for ever, how can man? ~ He who engages himself in Tao is identified with Tao. ~ He who engages himself in virtue is identified with virtue. ~ He who engages himself in abandonment is identified with abandonment. ~ Identified with Tao he will be well received by Tao. ~ Identified with virtue he will be well received by virtue. ~ Identified with abandonment he will be well received by abandonment.

[23c31t] **Paul J. Lin** ~ To spare words is to be natural. ~ Therefore a whirlwind does not last all morning, ~ And a sudden shower does not last all day. ~ Who causes this? ~ Heaven and earth. ~ If even Heaven and earth cannot last long, ~ What can man do? ~ Therefore one dealing with Tao will resemble Tao. ~ Dealing with virtue, one will resemble virtue. ~ Dealing with loss, one will resemble loss. ~ If one resembles Tao, Tao is pleased to accept him. ~ If one resembles virtue, virtue is pleased to accept him. ~ If one resembles loss, loss is also pleased to accept him. ~ By not having enough credibility, ~ One will not be trusted [by others].

[23c32t] **Michael LaFargue** ~ Speaking little is what is natural. ~ Yes: ~ A whirlwind does not blow a whole morning, ~ a downpour does not fall a whole day. ~ And who causes these things? - ~ Heaven and Earth. ~ If even Heaven and Earth cannot make things last very long, ~ how much less can man. ~ Yes: ~ One devoted to Tao: ~ Is a Tao man, merges with Tao; ~ is a Te man, merges with Te; ~ is a man left out, merges with What Is Left Out. ~ One who merges with Tao, Tao welcomes him; ~ one who merges with Te, Te welcomes him; ~ one who merges with What Is Left Out, What Is Left Out welcomes him. ~ When sincerity does not suffice, ~ it was not sincerity.

[23c33t] **Cheng Lin** ~ Boisterous gales do not continue unabated from morn till eve. ~ Torrential rainfalls do not continue unabated throughout the day and night. ~ Who is it that produces these phenomena? ~ Heaven and earth. ~ Since these phenomena cannot last for ever, how much less can the work of man! ~ Those who follow the way of Truth will meet in Truth. ~ Those who follow the way of virtue will meet in virtue. ~ Those who follow the way of Heaven will meet in Heaven. ~ Those who meet in Truth become one with Truth, and they rejoice in it. ~ Those who meet in virtue become virtuous, and they rejoice in it. ~ Those who meet in Heaven become heavenly, and they rejoice in it.

[23c34t] **Yi Wu** ~ Nature rarely speaks. ~ So, a whirlwind does not last all morning, ~ Nor does a sudden shower last the whole day. ~ Who causes these? Heaven and earth. ~ If what Heaven and earth do cannot

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last long, ~ What can man do? ~ Therefore, one who follows the Way is in accord with the Way. ~ One who practices virtue is in accord with virtue. ~ One who loses is in accord with loss. ~ To be in accord with the Way is to be accepted gladly by the Way. ~ To be in accord with virtue is to be accepted gladly by virtue. ~ To be in accord with loss is to be accepted gladly by loss. ~ When a man is not sincere enough ~ He will not be trusted.

[23c35t] **Han Hiong Tan** ~ To be reticent is consistent with the law of nature. ~ Usually the hurricane does not last more than half a day. ~ And torrential rain does not pour for a whole day. ~ The wind and rain are the result of the forces of nature. ~ Even the forces of nature do not endure for long, ~ So how can human efforts ever match that of nature? ~ Those devoted to Dao will follow Dao, and those devoted to De will follow De. ~ On the contrary, those who go against Dao will manifest it in their behaviours. ~ Following the path of Dao, Dao is glad to accept you. ~ Following the path of De, De is pleased to welcome you. ~ Following the alternative path, the alternative entity is also happy to receive you. ~ If the people in power have no credibility, then the ordinary people will not trust them.

[23c36t] **Hua-Ching Ni** ~ The utterance of the universal subtle law is too loud to be audible. ~ Look at this: a squall does not last the whole morning, nor does a torrential shower last the whole day. ~ What determines this? ~ Even Nature cannot make such violence last for long. ~ How long, then, can the violent actions of human beings last? ~ Hence, one who follows gentleness becomes one with universal truth. ~ One who follows wholeness becomes one with universal virtue. ~ One who separates himself from universal nature and from universal virtue becomes separate and lost. ~ When one is one with universal nature, ~ universal nature is one with him. ~ When one is one with universal virtue, ~ universal virtue is one with him. ~ When one deviates from universal nature, ~ deviation keeps him from universal nature. ~ If one does not know and believe that the subtle law manifests in his own life, ~ how can he have faith that it pervades the entire universe?

[23c37t] **Chang Chung-yuan** ~ Nature rarely expresses itself in words. ~ When a hurricane occurs, it does not last all morning. ~ Neither does a heavy shower last the whole day. ~ These are actions of heaven and earth. ~ Thus, even heaven and earth cannot maintain their actions for long. ~ How can man? ~ Therefore, the learner of Tao identifies with Tao. ~ When one achieves it, one identifies with one's achievement. ~ When one loses it, one identifies with one's losing. ~ When man identifies with achievement, achievement also willingly identifies with man. ~ When man identifies with losing, losing willingly identifies with man. ~ If one does not believe enough in this identity, then it will not take place.

[23c38t] **Henry Wei** ~ Emptiness and Non-Being ~ Hsu Wu ~ Nature is brief in its speech. ~ Thus a tempest does not last a whole morning, ~ Nor does a rainstorm last a whole day. ~ What is it that causes the wind and rain? ~ It is Heaven and Earth. ~ Even Heaven and Earth cannot be long in their outbursts. ~ How much the less can man in his! ~ Therefore, in the pursuit of Tao, ~ Those tending toward Tao will identify with Tao; ~ Those tending toward virtue will identify with virtue; ~ Those tending toward failure will identify with failure. ~ To those identified with Tao, ~ Tao will gladly extend welcome; ~ To those identified with virtue, ~ Virtue will gladly extend welcome; ~ To those identified with failure, ~ Failure will gladly extend welcome. ~ When one's own faith is inadequate, ~ It will not evoke faith from other people.

[23c39t] **Ha Poong Kim** ~ Tzu-jan rarely speaks. ~ Therefore no windstorm lasts all morning; ~ No rainstorm lasts all day. ~ Who causes these things? ~ Heaven and Earth. ~ If even Heaven and Earth can cause nothing to last forever, ~ How could man? ~ Therefore those who follow Tao ~ Are one with Tao. ~ Those who

attain Te are one with Te; ~ Those who lose [Te] are one with the loss. ~ When a man is one with Tao, ~ Tao also rejoices at gaining him; ~ When a man is one with Te, ~ Te also rejoices at gaining him; ~ When a man is one with the loss, ~ The loss also rejoices at gaining him. ~ When you don't trust others, ~ They will not trust you.

[23c40t] **Tao Huang** ~ Natural speech consists of few words. ~ Gusty winds do not last all morning, ~ Cloudbursts do not last all day. ~ What makes this so? ~ Heaven and earth will not last forever, ~ How could a human being last! ~ So the person who works according to Tao unites with Tao. ~ In the same way he unites with action. ~ In the same way he unites with loss. ~ Uniting with action, the Tao becomes action. ~ Uniting with loss, the Tao becomes loss.

[23c41t] **Tang Zi-chang** ~ Let us observe nature: ~ A heavy rain can hardly outlast the morning; ~ a violent hurricane can hardly outlast the day. ~ Who is responsible for this? ~ The Heaven and the earth - the Nature. ~ If the Heaven and the earth however can not make things great and lasting, how could a man expect to do even more? ~ Thus one who practices Dao is in accord with Dao. ~ One who is in accord with virtues thus attains virtues. ~ One who is not in accord with Dao loses Dao. ~ One who is not in accord with virtues loses virtues. ~ Truth alone is not enough, nevertheless some truth is not true.

[23c42t] **Wing-tsit Chan** ~ Nature says few words. ~ For the same reason a whirlwind does not last a whole morning. ~ Nor does a rainstorm last a whole day. ~ What causes them? ~ It is Heaven and Earth (Nature). ~ If even Heaven and Earth cannot make them last long, ~ How much less can man? ~ Therefore he who follows Tao is identified with Tao. ~ He who follows virtue is identified with virtue. ~ He who abandons (Tao) is identified with the abandonment (of Tao). ~ He who is identified with Tao - Tao is also happy to have him. ~ He who is identified with virtue - virtue is also happy to have him. ~ And he who is identified with the abandonment (of Tao) - the abandonment (of Tao) is also happy to abandon him. ~ It is only when one does not have enough faith in others that others will have no faith in him.

[23c91t] **И. И. Семененко** ~ То слово самостно, что редко. ~ Поэтому-то вихрь не буйствует все утро, ливень не хлещет целый день. ~ Кто это делает? ~ Небо и Земля. ~ Коль даже Небо и Земля ничего не в силах делать вечно, то человек тем паче. ~ Поэтому и предаются Дао. ~ У кого Дао, тот ему тождествен; ~ добродетельный тождествен добродетели, ~ утративший тождествен утрате. ~ Кто отождествляет себя с Дао, того Дао тоже обретает с радостью; ~ кто отождествляет себя с добродетелью, того добродетель тоже обретает с радостью; ~ кто делает себя тождественным утрате, того утрата тоже обретает с радостью. ~ Кто не способен доверять другим, тому не доверяют.

[23c92t] **А. А. Маслов** ~ Редко пользоваться словами - значит следовать естественности. ~ Поэтому резкий ветер не может длиться всё утро, а проливной дождь не может хлестать весь день. ~ Кто делает всё это? Небо и Земля. ~ Если даже Небо и Земля не могут сделать что-то вечным, так что же требовать от человека?! ~ Поэтому он действует через Дао. ~ Действующий через Дао тождественен с Дао. ~ Обретший Благость тождественен с Благостью. ~ Утрачивающий тождественен с утратой. ~ Тождественный с Дао - радостно принимается Дао, ~ Тождественный с Благостью - радостно принимается Благостью. ~ Тождественный с утратой - радостно принимается утратой. ~ Тот, в ком недостаточно искренности, встретится с неискренностью.

[23c93t] **Е. А. Торчинов** ~ Тот, кто мало говорит, естественности следует. ~ Ураган не свирепствует целое утро, ливень не льет весь день напролет. ~ Кто сделал так? ~ Небо и Земля. ~ Уж если Небо и Земля не

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могут сделать долговечным то, что ими же самими порождено, то что уж говорить о человеке! ~ Поэтому те люди, что все свои дела отдали Дао, - едины с Дао! ~ Те, что отдали все Благу-Дэ, - едины с Благом-Дэ! ~ Но те, кто посвятили все лишь гибели, - те с гибелью едины! ~ Когда некто един с Дао, Дао само радуется, обретя его. ~ Когда некто един с Благом, Благо тоже радуется, обретя его. ~ Когда некто един с гибелью, гибель тоже радуется, обретя его. ~ Когда человек не верен слову, то ему не станут верить!

[23c94t] **А. Е. Лукьянов** ~ Примолкни и следуй естественности. ~ Ведь порывистый ветер не дует все утро, ливневый дождь не льет весь день. ~ Тот, кто посылает их, - Небо и Земля. ~ Но Небо и Земля и те не могут делать это вечно, так куда уж человеку равняться с ними. ~ Вот почему: ~ тот, кто ведет дела в соответствии с Дао, тождествен Дао. ~ [Тот, кто ведет дела в соответствии] с Дэ, тождествен Дэ. ~ [Тот, кто ведет дела в соответствии] с утратой, тождествен утрате. ~ Того, кто тождествен Дао, Дао с радостью принимает его. ~ Того, кто тождествен Дэ, Дэ с радостью принимает его. ~ Того, кто тождествен утрате, утрата с радостью принимает его. ~ "Недоверие питает неверие".

[23c95t] **Ян Хин-шун** ~ Нужно меньше говорить, следовать естественности. ~ Быстрый ветер не продолжается все утро, сильный дождь не продержится весь день. ~ Кто делает все это? ~ Небо и земля. ~ Даже небо и земля не могут сделать что-либо долговечным, тем более человек. ~ Поэтому он служит дао. ~ Кто [служит] дао, тот тождествен дао. ~ Кто [служит] дэ, тот тождествен дэ. ~ Тот, кто теряет, тождествен потере. ~ Тот, кто тождествен дао, приобретает дао. ~ Тот, кто тождествен дэ, приобретает дэ. ~ Тот, кто тождествен потере, приобретает потерянное. ~ Только сомнения порождают неверие.

[23c96t] **Д. П. Конисси** ~ Редкие слова заключают в себе самые достоверные мысли. ~ Редкие изречения сами собою правдивы. ~ Утренний сильный ветер не продолжается до полудня; сильный дождь не продолжается целый день. ~ Ни небо, ни земля вечно существовать не могут. ~ Тем более человек. ~ Живущий и поступающий по Тао равен ему; ~ нравственный человек равен добродетели; ~ потерявший все равен потере. ~ Тао любит находить равное себе; ~ нравственный - равное себе; ~ потерявший - также равное себе. ~ Где вера слаба, там не будет веры.

[23c97t] **В. В. Малявин** ~ Неслышное веление - то, что таково само собой. ~ Сильный ветер не продержится все утро. ~ Внезапный ливень не продержится весь день. ~ Кто создает их? Небо и Земля. ~ Даже Небу и Земле не сотворить ничего долговечного, ~ Тем менее это доступно человеку! ~ Посему тот, кто предан Пути, един с Путем. ~ Тот, кто предан совершенству, един с Совершенством. ~ А тот, кто предан утрате, един с утратой. ~ Того, кто един с Путем, Путь тоже принимает. ~ Тому, кто един с Совершенством, Путь дает Совершенство, ~ А того, кто един с утратой, Путь тоже теряет. ~ Лишь тому, кто недостаточно доверяет другим, ~ Тоже не будет доверия.

[23c98t] **Б. Б. Виногродский** ~ Разреженность в словах - это самопроизвольная естественность. ~ Ураганный ветер не длится все утро. ~ Проливной дождь не идет до конца дня. ~ Кто осуществляет это? ~ Небо-Земля. ~ Даже Небо-Земля не способны сделать их долгими. ~ Что уж тут сравнивать с человеком? ~ Причинность: ~ Если в ситуациях действуешь, исходя из Пути, тогда отождествляешься с Путем. ~ Если действуешь, исходя из Потенции, тогда отождествляешься с Потенцией. ~ Если действуешь, исходя из потери, тогда отождествляешься с потерей. ~ Когда отождествляешься с Путем, тогда и Путь, радуется, обретая тебя. ~ Когда отождествляешься с Потенцией, тогда и Потенция радуется, обретая тебя. ~ Когда отождествляешься с потерей, тогда и потеря радуется, обретая тебя. ~ Если в тебе недостаточно веры, то бытие не верит в тебя.

PSEUDO-CHAPTER **Twenty-Four**

[24c01t] **Robert G. Henricks** ~ One who boasts is not established; ~ One who shows himself off does not become prominent; ~ One who puts himself on display does not brightly shine; ~ One who brags about himself gets no credit; ~ One who praises himself does not long endure. ~ In the Way, such things are called: ~ "Surplus food and redundant action." ~ And with things - there are those who hate them. ~ Therefore, the one with the Way in them does not dwell.

[24c02t] **John C. H. Wu** ~ ONE on tip-toe cannot stand. ~ One astride cannot walk. ~ One who displays himself does not shine. ~ One who justifies himself has no glory. ~ One who boasts of his own ability has no merit. ~ One who parades his own success will not endure. ~ In Tao these things are called "unwanted food and extraneous growths," ~ Which are loathed by all things. ~ Hence, a man of Tao does not set his heart upon them.

[24c03t] **D. C. Lau** ~ He who tiptoes cannot stand; he who strides cannot walk. ~ He who shows himself is not conspicuous; ~ He who considers himself right is not illustrious; ~ He who brags will have no merit; ~ He who boasts will not endure. ~ From the point of view of the way these are 'excessive food and useless excrescences'. ~ As there are Things that detest them, he who has the way does not abide in them.

[24c04t] **R. L. Wing** ~ Those who are on tiptoe cannot stand firm. ~ Those who straddle cannot walk. ~ Those who display themselves cannot illuminate. ~ Those who define themselves cannot be distinguished. ~ Those who make claims can have no credit. ~ Those who boast cannot advance. ~ To those who stay with the Tao, ~ These are like excess food and redundant actions ~ And are contrary to Natural Law. ~ Thus those who possess the Tao turn away.

[24c05t] **Ren Jiyu** ~ He who wants to stand higher on tiptoe is not steady; ~ He who wants to double his step is unable to hasten; ~ He who only rests on his own eyes cannot see clearly; ~ He who considers himself always in the right cannot tell right from wrong; ~ He who boasts himself will be given no credit; ~ He who considers himself superior is not qualified for leadership. ~ From the point of Tao, (all these) are nothing but remnants of food and tumours of action, which all creatures detest. ~ Therefore those who possess Tao will stay away from them.

[24c06t] **Gia-fu Feng** ~ He who stands on tiptoe is not steady. ~ He who strides cannot maintain the pace. ~ He who makes a show is not enlightened. ~ He who is self-righteous is not respected. ~ He who boasts achieves nothing. ~ He who brags will not endure. ~ According to followers of the Tao, "These are extra food and unnecessary luggage." ~ They do not bring happiness. ~ Therefore followers of the Tao avoid them.

[24c07t] **Lok Sang Ho** ~ He who stands on tip-toe cannot really stand. ~ He who takes big strides cannot really walk. ~ He who sees only through his own point of view cannot see clearly. ~ He who thinks he is always right will not see the truth. ~ He who boasts of his own achievements will achieve nothing, ~ He who is self-contented will not grow. ~ Such people to the Dao are like those who eat too much or do too much, ~ They will be fed up with what they eat or what they do. ~ Hence those who follow the Dao will not fall into the "too much" mode.

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[24c08t] **Xiaolin Yang** ~ You cannot stand firm by standing on tiptoes. ~ You cannot go far by taking big steps. ~ If you are stubborn, you cannot know the right and the wrong. ~ If you are narrow-minded, no one will accept your opinions. ~ If you show off, no one will recognize your accomplishments. ~ If you are conceited, you will not be able to lead the people. ~ Speaking in terms of the DAO, these are useless extras that are very annoying. ~ Therefore, one who practices the DAO never behaves like this.

[24c09t] **Walter Gorn Old**, UNDESIRABLE HONOURS ~ By standing on tiptoe one cannot keep still. ~ Astride of one's fellow one cannot progress. ~ By displaying oneself one does not shine. ~ By self-approbation one is not esteemed. ~ In self-praise there is no merit. ~ He who exalts himself does not stand high. ~ Such things are to Tao what refuse and excreta are to the body. ~ They are everywhere detested. ~ Therefore the man of Tao will not abide with them.

[24c10t] **James Legge** ~ He who stands on his tiptoes does not stand firm; ~ he who stretches his legs does not walk (easily). ~ (So), he who displays himself does not shine; ~ he who asserts his own views is not distinguished; ~ he who vaunts himself does not find his merit acknowledged; ~ he who is self-conceited has no superiority allowed to him. ~ Such conditions, viewed from the standpoint of the Tao, are like remnants of food, or a tumour on the body, which all dislike. ~ Hence those who pursue (the course) of the Tao do not adopt and allow them.

[24c11t] **David Hinton** ~ Stretch onto tiptoes and you never stand firm. ~ Hurry long strides and you never travel far. ~ Keep up self-reflection ~ and you'll never be enlightened. ~ Keep up self-definition ~ and you'll never be apparent. ~ Keep up self-promotion ~ and you'll never be proverbial. ~ Keep up self-esteem ~ and you'll never be perennial. ~ Travelers of the Way call such striving too much food and useless baggage. ~ Things may not all despise such striving, but a master of the Way stays clear of it.

[24c12t] **Chichung Huang** ~ He who boasts cannot stand; ~ He who looks at himself is not illustrious; ~ He who parades himself is not clear-sighted; ~ He who brags about himself has no merit; ~ He who is conceited does not last long. ~ These, according to the Tao, are ~ Leftover food and improper deeds ~ Which people all loathe. ~ Therefore, he who possesses the Tao ~ Does not accumulate.

[24c13t] **Ellen M. Chen** ~ One who tiptoes cannot stand. ~ One who straddles cannot walk. ~ One who sees himself is not enlightened (ming). ~ One who justifies himself is not outstanding. ~ One who shows off (fa) his deeds is not meritorious. ~ One who boasts (ching) of himself does not lead (chang). ~ These to a Taoist are called: ~ Excess nature (yü te) and superfluous actions (shui hsing), ~ Avoided (o) even by things. ~ Therefore the Taoist does not indulge (ch'u) in them.

[24c14t] **Lee Sun Chen Org** ~ A person who tiptoes will not be able to stand [steadily after a short while]; ~ A person who bestrides will not [be able to] walk [a long distance in the same manner]; ~ [Therefore:] ~ A person who is self-opinionated is not [truly] brilliant; ~ A person who is self-righteous is not [truly] outstanding; ~ A person who is self-conceited is not [truly] superior. ~ One of the old-timers on the trail of Tao said: ~ "[Even] Animals dislike over-eating and [carrying out] the excessive physical activities which serve no [significant] purpose." ~ Therefore one who pursues Tao would not commit himself [to any kind of excessiveness] either.

[24c15t] **Tien Cong Tran** ~ One on tip-toe cannot stand. ~ One astride cannot walk. ~ One who displays himself does not shine. ~ One who justifies himself has no glory. ~ One who boasts of his own work has no merit. ~

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One who is proud of himself will not endure. ~ From the point of view of the Way, these things are called "unwanted food and extraneous growths," which are loathed by all things. ~ Hence, a man of the Way does not set his heart upon them.

[24c16t] **Thomas Z. Zhang** ~ On tiptoes, one cannot stand steadily. ~ Astride, one cannot walk ahead. ~ Those who brag about themselves cannot be held in great respect. ~ Those who assume they are always right cannot be outstanding. ~ Those who go to the extreme cannot achieve goals. ~ Those who are vainglorious cannot keep making progress. ~ This is Tao. ~ Those behaviors, like leftover food or an overweight person, are unattractive to everyone. ~ Thus Tao followers avoid them.

[24c17t] **Arthur Waley** ~ 'He who stands on tip-toe, does not stand firm; ~ He who takes the longest strides, does not walk the fastest.' ~ He who does his own looking sees little, ~ He who defines himself is not therefore distinct. ~ He who boasts of what he will do succeeds in nothing; ~ He who is proud of his work, achieves nothing that endures. ~ Of these, from the standpoint of the Way, it is said: ~ 'Pass round superfluous dishes to those that have already had enough, ~ And no creature but will reject them in disgust.' ~ That is why he that possesses Tao does not linger.

[24c18t] **Richard John Lynn** ~ One up on tiptoes does not stand firm. ~ One who takes big strides does not move. ~ One who flaunts himself does not shine. ~ One who insists that he is right is not commended. ~ One who boasts about himself has no acknowledged merit. ~ One filled with self-importance does not last long. ~ In respect to the Dao, we can say about such behavior, too much food is an excrescence making the rounds. ~ The people always hate this, so one who has the Dao has nothing to do with it.

[24c19t] **Lin Yutang** ~ THE DREGS AND TUMORS OF VIRTUE ~ He who stands on tiptoe does not stand (firm); ~ He who strains his strides does not walk (well); ~ He who reveals himself is not luminous; ~ He who justifies himself is not far-famed; ~ He who boasts of himself is not given credit; ~ He who prides himself is not chief among men. ~ These in the eyes of Tao ~ Are called "the dregs and tumors of Virtue," ~ Which are things of disgust. ~ Therefore the man of Tao spurns them.

[24c20t] **Victor H. Mair** ~ Who is puffed up cannot stand, ~ Who is self-absorbed has no distinction, ~ Who is self-revealing does not shine, ~ Who is self-assertive has no merit, ~ Who is self-praising does not last long. ~ As for the Way, we may say these are "excess provisions and extra baggage." ~ Creation abhors such extravagances. ~ Therefore, ~ One who aspires to the Way, does not abide in them.

[24c21t] **Tolbert McCarroll** ~ The person on tiptoe is not steady. ~ The person with legs astride cannot walk. ~ Those who look only at themselves see little. ~ Those who justify themselves are not distinguished. ~ Those who brag have no merit. ~ The work of prideful people will not endure. ~ From the standpoint of the Tao, ~ these things are "excessive food and tumors of the body." ~ As they bring sickness, ~ followers of the Tao do not linger around them.

[24c22t] **David H. Li** ~ One who tiptoes to stand taller does not stand firm; ~ One who strides to walk faster does not walk long; ~ One who self-touts does not shine; ~ One who self-justifies does not reassure; ~ One who self-aggrandizes does not accomplish; ~ One who self-serves does not endure. ~ They, in relation to Direction, are the equivalent of leftover food and excess fat. ~ They are unattractive; ~ they are not held by those with Direction.

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[24c23t] **Yasuhiko Genku Kimura** ~ A man who tiptoes cannot stand. ~ A man who straddles cannot walk. ~ A man who flaunts himself cannot shine. ~ A man who is self-righteous is not respected. ~ A man who is self-boasting is not acknowledged. ~ A man who is self-conceited is not promoted. ~ From the viewpoint of the Tao, ~ These behaviors are like excess food and excrescent flesh. ~ Creation abhors such imbalance, ~ And thus the man of the Tao does not abide in them.

[24c24t] **Chou-Wing Chohan** ~ A person who stands on tiptoe cannot stand firmly on his feet. ~ A person who spreads his legs cannot walk steadily. ~ A person who displays himself cannot shine (like a star in the sky). ~ A person who praises himself will not be praised by others. ~ A person who glorifies himself will not be famous. ~ A person who makes himself mighty cannot excel. ~ All these, in comparison to the Tao, are called: ~ "A surfeit of food and an excess of action." ~ They will be tiresome to everyone in other things, too. ~ Therefore, the man of Tao is not found in their company. ~ All these are examples of living in a way that goes against nature.

[24c25t] **Man-Ho Kwok** ~ A man on tiptoe can't walk easily. ~ The man who strides on ahead is bound to tire. ~ The kind of person who always insists on his way of seeing things can never learn anything from anyone. ~ Those who always want to be seen will never help others to be. ~ The showman is never secretly respected by anyone. ~ People like these, say the Wise Ones are as useless as the left-over food at a feast: ~ No true follower can relate to them.

[24c26t] **Gu Zhengkun** ~ He who stands on tiptoes cannot stand well; ~ He who walks with great strides cannot walk well; ~ He who shows off himself cannot become conspicuous; ~ He who regards himself infallible cannot become illustrious; ~ He who brags about himself cannot gain achievement; ~ He who boasts of himself cannot become a head. ~ From the point of view of the Tao, ~ These behaviours are like leftover food and superfluous excrescence, ~ So disgusting that a man of Tao ~ Never behaves like that.

[24c27t] **Chao-Hsiu Chen** ~ He who tiptoes cannot stand. ~ He who strides cannot walk. ~ He who sees only himself is not enlightened. ~ He who is self-righteous is not notable. ~ He who boasts about himself will have no merit. ~ He who praises himself will have no improvement. ~ The way he takes the Tao, as if eating with a full stomach and moving with excess baggage, will be disliked. ~ Therefore he who follows the Tao will not abide this.

[24c28t] **Liu Qixuan** ~ A long stander would not stand on tiptoe. ~ A far walker would not walk with long strides. ~ A wise observer would not observe self-preoccupations. ~ A true celebrity would not brag about self. ~ A successful doer would not show off his/her deeds. ~ A good ruler would not look superior to others. ~ It is the Way that is enabling and disabling. ~ Eating too much will result in obesity in form, ~ Which is avoided even by the public, ~ And is therefore not preferred by Way servers.

[24c29t] **Shi Fu Hwang** ~ Those Which Are Against The Tao ~ Lao Tze says, ~ He who stands on tiptoe can't persist long. ~ He who walks by striding can't go far. ~ He who sees everything in his eyes can never be shrewd. ~ He who claims self-righteousness will never be exalted by others. ~ He who steals others' feats for himself is a worthless person. ~ He who boasts of his merit can't enjoy a long life. ~ Viewed from the Tao's standpoint, these men are like remains of a meal, or a tumor on the body, which no one would like. ~ Hence, a Tao-practician should not become one of them.

[24c30t] **Ch'u Ta-Kao** ~ A man on tiptoe cannot stand firm; ~ A man astride cannot walk on; ~ A man who

displays himself cannot shine; ~ A man who approves himself cannot be noted; ~ A man who praises himself cannot have merit; ~ A man who glories in himself cannot excel: ~ These, when compared with Tao, are called: ~ 'Excess in food and overdoing in action.' ~ Even in other things, mostly, they are rejected; ~ Therefore the man of Tao does not stay with them.

[24c31t] **Paul J. Lin** ~ Those who rise on tiptoe cannot stand. ~ Those who stride cannot walk. ~ Those who hold to their views cannot be enlightened. ~ Those who are self-righteous cannot shine. ~ Those who boast cannot receive credit. ~ Those who are arrogant cannot last long. ~ In the light of Tao, they are like left-over food and burdensome wens, ~ Even despised by all creatures. ~ So those with Tao do not want to stay with them.

[24c32t] **Michael LaFargue** ~ "A person on tiptoe is not firmly planted, ~ a person in a rush will not go far." ~ One who shows off will not shine, ~ one who promotes himself won't become famous, ~ one who boasts of himself will get no credit, ~ one who glorifies himself will not become leader. ~ In Tao, this is called 'stuffing oneself', 'overdoing it'. ~ Things seem to detest this, ~ so the ambitious man does not dwell here.

[24c33t] **Cheng Lin** ~ Those who raise themselves on tiptoe cannot stand firm; ~ those who walk with long steps cannot travel far. ~ Those who are self-complacent are not enlightened. ~ Those who are self-important are not illustrious. ~ Those who are self-conceited are not successful. ~ Those who are self-assertive are not supreme. ~ Those who abide by Truth say: ~ "When one has a surplus of food and an excess of clothing, he causes envy in other men. ~ Therefore, the followers of Truth eschew these."

[24c34t] **Yi Wu** ~ One who is on tiptoe cannot stand. ~ One who strides cannot walk. ~ One who is self-opinionated is not enlightened. ~ One who is self-righteous is not brightened. ~ One who is self-glorified is without merit. ~ One who is self-satisfied cannot develop. ~ To the Way, all of them are known as ~ "Unwanted food and useless actions." ~ They may be despised by all things; ~ Therefore, one who practices the Way does not dwell on them.

[24c35t] **Han Hiong Tan** ~ He who stands tiptoed will soon fall over. ~ He who walks with huge strides will not go very far. ~ By trying to show off, you will not be eminent. ~ By acting like a know-all, you will not be distinguished. ~ If you brag about your success, you will end up with no credit. ~ If you are conceited, you will not make any further advancement. ~ From the perspective of Dao, ~ Even animals will find all extravagant deeds disgusting. ~ He who follows the path of Dao does not subscribe to these actions.

[24c36t] **Hua-Ching Ni** ~ One who stands on tiptoe cannot stand firmly. ~ One who strides cannot walk far. ~ One who flaunts himself is not illumined. ~ One who insists that he is right is self-righteous. ~ One who boasts of his accomplishments undoes his merit. ~ One who takes pride in himself impedes his own growth. ~ These things are normally detested by people who nurture virtue and the truthfulness of life, ~ for they do not set their eyes and hearts upon anything that is equal to "the greed for excessive food which fosters morbid growth." ~ Thus, such things are not agreeable to them.

[24c37t] **Chang Chung-yuan** ~ To lift the heel is not to stand. ~ To take long strides is not to walk. ~ To show off is not to shine. ~ To insist that one is right is not to be distinct. ~ To claim credit is to have no credit. ~ To be proud of oneself is not to be the best. ~ From the point of view of Tao, all of these are extras which things themselves do not like. ~ Therefore, the man of Tao does not abide with them.

[24c38t] **Henry Wei** ~ Bitter Favors ~ K'u En ~ He who stands on tip-toe will totter; ~ He who takes long strides

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is a poor walker. ~ He who likes to show off is not enlightened; ~ He who is prone to be self-righteous is not distinguished; ~ He who blows his own horn will acquire no merit; ~ He who extols himself is not fit to be a leader. ~ From the standpoint of Tao, it can be said: ~ "Eating excessive food or to walk with a burden ~ May be disgusting to creatures." ~ People possessed of Tao, therefore, reject them.

[24c39t] **Ha Poong Kim** ~ He who tiptoes cannot remain standing; ~ He who strides cannot travel; ~ He who shows himself has no bright presence; ~ He who claims to be right does not shine; ~ The boastful have no merit; ~ The conceited do not last long. ~ From Tao's standpoint ~ Such things may be called excess food and superfluous action. ~ Creatures abhor them. ~ Therefore the man of Tao stays away from them.

[24c40t] **Tao Huang** ~ Those who boast of themselves lose their stance. ~ He who displays himself is not seen. ~ He who justifies himself is not understood. ~ He who lashes out does not succeed. ~ He who builds himself up does not endure. ~ In the sense of Tao, ~ This is said to be eating too much and acting too much. ~ It results in disgust. ~ Those who desire will not endure.

[24c41t] **Tang Zi-chang** ~ One on tiptoe can not stand well. ~ One with hard breathing can not live long. ~ One astride can not walk well. ~ A self-displayer is not enlightened. ~ A self-asserter is not popular. ~ A self-approver has no merit. ~ A self-boaster can not lead. ~ From the point of view of Dao this is called "surfeit of food and a tumour on the body". ~ It is hated by everything! ~ Thus a man of Dao will never resort to it.

[24c42t] **Wing-tsit Chan** ~ He who stands on tiptoe is not steady. ~ He who strides forward does not go. ~ He who shows himself is not luminous. ~ He who justifies himself is not prominent. ~ He who boasts of himself is not given credit. ~ He who brags does not endure for long. ~ From the point of view of Tao, these are like remnants of food and tumors of action, ~ Which all creatures detest. ~ Therefore those who possess Tao turn away from them.

[24c91t] **И. И. Семененко** ~ Долго на носках не устоять, далеко широким шагом не пройти. ~ Кто себя видит, тот не ведает просвета; ~ кто считает себя правым, не заметен; ~ кто хвастается, не заслужен; ~ кто зазнается, тот других не старше. ~ У кого Дао, тот этого не делает, ибо такое поведение, согласно Дао, равняется тому, когда переедают или впустую ходят, а этого не любит, кажется, никто.

[24c92t] **А. А. Маслов** ~ Стоящему на цыпочках долго не простоять. ~ Идущему большими шагами далеко не уйти. ~ Демонстрирующий себя - не просветлён. ~ Считающий себя правым - не очевиден. ~ Кичащийся собой не имеет заслуг. ~ Заносчивому не стать властителем. ~ Рассуждая с позиций Дао, про это говорят: "Излишество в пище и непристойность в поступках в сочетании с вещами несут вред". ~ Поэтому, обладающий Дао, свободен от пребывания в этом.

[24c93t] **Е. А. Торчинов** ~ Стоящий на кончиках пальцев долго не простоит, ~ Оставляющий отчетливые следы далеко не уйдет. ~ Поглощенный сам собой не станет умудренно-просветленным, ~ Превозносящий сам себя не будет подлинно прославлен, ~ Нападающему на всех не дано свершить великий подвиг, ~ Самовосхваляющийся не станет долговечным. ~ Ну а для Дао это все - протухшая еда и тягостная ноша. ~ Все сущее такие нравы ненавидит. ~ Поэтому обретший Дао-Путь так не живет.

[24c94t] **А. Е. Лукьянов** ~ Вставший на цыпочки не устоит прямо. ~ Сдвинувший ноги не тронется с места. ~ Кто выставляет себя эрудитом, не просветлен. ~ Кто считает себя правым, не просвещен. ~ Кто

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прославляет себя, не доблестен. ~ Кто восхваляет себя, не главенствует. ~ Все это, с позиции Дао, зовется избытком достатка и поведением раба. ~ Всяк ненавидит таких. ~ Поэтому тот, кто обладает Дао, с такими рядом не живет.

[24c95t] **Ян Хин-шун** ~ Кто поднялся на цыпочки, не может [долго] стоять. ~ Кто делает большие шаги, не может [долго] идти. ~ Кто сам себя выставляет на свет, тот не блестит. ~ Кто сам себя восхваляет, тот не добудет славы. ~ Кто нападает, не достигает успеха. ~ Кто сам себя возвышает, не может стать старшим среди других. ~ Если исходить из дао, все это называется лишним желанием и бесполезным поведением. ~ Таких ненавидят все существа. ~ Поэтому человек, обладающий дао, не делает этого.

[24c96t] **Д. П. Конисси** ~ Сухоногий не может встать. ~ Сидящий не может ходить. ~ Кто думает, что постиг все, тот ничего не знает. ~ Кто доволен самим собою, тот не может прославиться. ~ Кто хвастается, тот не может иметь заслуги. ~ Кто горд, тот не может возвыситься. ~ Такие люди, с точки зрения Тао, называются питающимися излишеством и творящими напрасное. ~ Поэтому когда они находят Тао, то оставаться в нем решительно не могут.

[24c97t] **В. В. Малявин** ~ Кто встал на цыпочки, долго не простоит. ~ Кто широко шагает, далеко не уйдет. ~ Кто имеет свой взгляд, немного сможет понять. ~ Кто имеет свою правду, немногих сможет убедить. ~ Кто рвется вперед, славы не стяжает. ~ Кто радеет за себя, долго не проживет. ~ Для Пути это только "лишнее угощение, напрасное хождение". ~ Для людей это только повод для ненависти. ~ Посему претворяющий Путь так не поступает.

[24c98t] **Б. Б. Виногродский** ~ На цыпочках не простоишь. ~ Широко расставив ноги, не пойдешь. ~ Выставляя себя, не будешь ясен. ~ Утверждая себя, не будешь четок. ~ Гордясь собой, не будешь иметь заслуги. ~ Превознося себя, не сможешь просуществовать долго. ~ В пространстве Пути это называется избытком в пище и лишними движениями. ~ Всем сущностям от этого только зло. ~ Причинность: ~ При наличии Пути не застаиваются.

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PSEUDO-CHAPTER **Twenty-Five**

[25c01t] **Robert G. Henricks** ~ There was something formed out of chaos, ~ That was born before Heaven and Earth. ~ Quiet and still! Pure and deep! ~ It stands on its own and doesn't change. ~ It can be regarded as the mother of Heaven and Earth. ~ I do not yet know its name: ~ I "style" it "the Way." ~ Were I forced to give it a name, I would call it "the Great." ~ "Great" means "to depart"; ~ "To depart" means "to be far away"; ~ And "to be far away" means "to return." ~ The Way is great; ~ Heaven is great; ~ Earth is great; ~ And the king is also great. ~ In the country there are four greats, and the king occupies one place among them. ~ Man models himself on the Earth; ~ The Earth models itself on Heaven; ~ Heaven models itself on the Way; ~ And the Way models itself on that which is so on its own.

[25c02t] **John C. H. Wu** ~ THERE was Something undefined and yet complete in itself, ~ Born before Heaven-and-Earth. ~ Silent and boundless, ~ Standing alone without change, ~ Yet pervading all without fail, ~ It may be regarded as the Mother of the world. ~ I do not know its name; ~ I style it "Tao"; ~ And, in the absence of a better word, call it "The Great." ~ To be great is to go on, ~ To go on is to be far, ~ To be far is to return. ~ Hence, "Tao is great, ~ Heaven is great, ~ Earth is great, ~ King is great." ~ Thus, the king is one of the great four in the Universe. ~ Man follows the ways of the Earth. ~ The Earth follows the ways of Heaven, ~ Heaven follows the ways of Tao, ~ Tao follows its own ways.

[25c03t] **D. C. Lau** ~ There is a thing confusedly formed, ~ Born before heaven and earth. ~ Silent and void ~ It stands alone and does not change, ~ Goes round and does not weary. ~ It is capable of being the mother of the world. ~ I know not its name ~ So I style it 'the way'. ~ I give it the makeshift name of 'the great'. ~ Being great, it is further described as receding, ~ Receding, it is described as far away, ~ Being far away, it is described as turning back. ~ Hence the way is great; ~ Heaven is great; ~ Earth is great; ~ And the king is also great. ~ Within the realm there are four things that are great, ~ And the king counts as one. ~ Man models himself on earth, ~ Earth on heaven, ~ Heaven on the way, ~ And the way on that which is naturally so.

[25c04t] **R. L. Wing** ~ There was something in a state of fusion Before Heaven and Earth were born. ~ Silent, vast, Independent, and unchanging; Working everywhere, tirelessly; ~ It can be regarded as Mother of the world. ~ I do not know its name; ~ The word I say is Tao. ~ Forced to give it a name, ~ I say Great. ~ Great means continuing. ~ Continuing means going far. ~ Going far means returning. ~ Therefore the Tao is Great. ~ Heaven and Earth are Great. ~ A leader is likewise Great. ~ In the universe there are four Greatnesses, ~ And leadership is one of them. ~ Humans are modeled on the earth. ~ The earth is modeled on heaven. ~ Heaven is modeled on the Tao. ~ The Tao is modeled on nature.

[25c05t] **Ren Jiyu** ~ There was something undifferentiated and yet complete, which existed before Heaven and Earth. ~ Soundless and formless, it depends upon nothing external, operating in a circular motion ceaselessly. ~ It may be considered the root (Mother) of all beings under Heaven. ~ I don't know its name, ~ And call it Tao. ~ Inadequately giving it another name, I call it the Great. ~ The Great moves on, ~ The moving-on becomes remote, ~ The remote returns to the original point. ~ Therefore Tao is great, ~ Heaven is great, ~ Earth is great, ~ And Man is also great. ~ There are four great things in the universe, ~ And Man is one of them. ~ Man follows the way of Earth, ~ Earth follows the way of Heaven, ~ Heaven follows the way of Tao, ~ Tao follows the way of itself.

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[25c06t] **Gia-fu Feng** ~ Something mysteriously formed, ~ Born before heaven and earth. ~ In the silence and the void, ~ Standing alone and unchanging, ~ Ever present and in motion. ~ Perhaps it is the mother of ten thousand things. ~ I do not know its name. ~ Call it Tao. ~ For lack of a better word, I call it great. ~ Being great, it flows. ~ It flows far away. ~ Having gone far, it returns. ~ Therefore, "Tao is great; ~ Heaven is great; ~ Earth is great; ~ The king is also great." ~ These are the four great powers of the universe, ~ And the king is one of them. ~ Man follows earth. ~ Earth follows heaven. ~ Heaven follows the Tao. ~ Tao follows what is natural.

[25c07t] **Lok Sang Ho** ~ In the beginning, before the formation of heaven and earth, ~ Something had already existed amid the confusion. ~ This lonely existence was totally independent of anything else, ~ And it would not change, ~ It only moved in its own way tirelessly. ~ Only it could have been the mother of heaven and earth. ~ I do not know its name, ~ I would just call it "the Dao." ~ I could also call it "the great something." ~ This great something has now about disappeared from the world as we know it. ~ It has been getting more and more remote from us. ~ It has become more and more contrary from the world as we know it. ~ The Dao is great, ~ Heaven is great, ~ Earth is great, ~ The man who knows the Dao (the Way) is great. ~ In the domain we know there are four "greats." ~ The man who knows the Dao is one of them. ~ The great man emulates the great Earth. ~ The great earth emulates the great Heaven, ~ The great heaven emulates the great Dao. ~ The great Dao emulates the great Nature.

[25c08t] **Xiaolin Yang** ~ It started in chaos, before the heavens and the earth existed. ~ It makes no sound and has no shape, ~ But it is independent and never changes. ~ It is always functioning and never stops, ~ So it can be the root of the world. ~ I do not know its name, so I name it the DAO, ~ And I will also call it the BIG. ~ BIG means broad, broad means far-reaching, ~ Far-reaching means everywhere. ~ Therefore, the DAO is BIG, the heavens is BIG, ~ The earth is BIG, and people are BIG, too. ~ The universe has four BIGs, and people are only one of them. ~ People follow the earth, the earth follows the heavens, ~ The heavens follows the DAO, and the DAO follows nature.

[25c09t] **Walter Gorn Old**, APPREHENDING THE VOID ~ Before Heaven and Earth existed there was in Nature a primordial substance. ~ It was serene, it was fathomless. ~ It was self-existent, it was homogeneous. ~ It was omnipresent, nor suffered any limitation. ~ It is to be regarded as the universal mother. ~ I do not know its name, but I call it Tao. ~ If forced to qualify it, I call it the boundless. ~ Being boundless, I call it the inconceivable. ~ Being inscrutable, I call it the inaccessible. ~ Being inaccessible, I call it the omnipresent. ~ Tao is supreme, Heaven is supreme, Earth is supreme, the King is supreme. ~ There are in the universe four kinds of supremacy, and their rulership is one. ~ Man is ruled by the Earth, the Earth is ruled by Heaven, Heaven is ruled by Tao, and Tao is ruled by itself.

[25c10t] **James Legge** ~ There was something undefined and complete, coming into existence before Heaven and Earth. ~ How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger (of being exhausted)! ~ It may be regarded as the Mother of all things. ~ I do not know its name, and I give it the designation of the Tao (the Way or Course). ~ Making an effort (further) to give it a name I call it The Great. ~ Great, it passes on (in constant flow). ~ Passing on, it becomes remote. ~ Having become remote, it returns. ~ Therefore the Tao is great; ~ Heaven is great; ~ Earth is great; ~ and the (sage) king is also great. ~ In the universe there are four that are great, and the (sage) king is one of them. ~ Man takes his law from the Earth; ~ the Earth takes its law from Heaven; ~ Heaven takes its law from the Tao. ~ The law of the Tao is its being what it is.

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[25c11t] **David Hinton** ~ There was something all murky shadow, born before heaven and earth: ~ o such utter silence, utter emptiness. ~ Isolate and changeless, ~ it moves everywhere without fail: ~ picture the mother of all beneath heaven. ~ I don't know its name. ~ I'll call it Way, ~ and if I must name it, name it Vast. ~ Vast means it's passing beyond, ~ passing beyond means it's gone far away, ~ and gone far away means it's come back. ~ Because Way is vast ~ heaven is vast, ~ earth is vast, ~ and the true emperor too is vast. ~ In this realm, there are four vast things, ~ and the true emperor is one of them. ~ Human abides by earth. ~ Earth abides by heaven. ~ Heaven abides by Way. ~ Way abides by occurrence appearing of itself.

[25c12t] **Chichung Huang** ~ There was something ~ That into an indistinguishable mass had wrought itself, ~ Born before heaven and earth. ~ Desolate and formless, ~ It stood alone, unchanging, ~ And may be regarded as ~ The mother of heaven and earth. ~ Not knowing its name, ~ I gave it the alias "Tao," ~ And reluctantly named it "vast." ~ Vast and moving; ~ Moving and far-reaching; ~ Far-reaching and reverting. ~ The Tao is vast; ~ Heaven is vast; ~ Earth is vast; ~ The king is also vast. ~ In the empire, there are four vasts, ~ And the king constitutes one. ~ Man imitates earth; ~ Earth imitates heaven; ~ Heaven imitates the Tao; ~ The Tao imitates the way things are.

[25c13t] **Ellen M. Chen** ~ There was something nebulous existing (yu wu hun ch'eng), ~ Born before heaven and earth. ~ Silent, empty, ~ Standing alone (tu), altering not (pu kai), ~ Moving cyclically without becoming exhausted (pu tai), ~ Which may be called the mother of all under heaven. ~ I know not its name, ~ I give its alias (tzu), Tao. ~ If forced to picture it, ~ I say it is "great" (ta). ~ To say it is "great" is to say it is "moving away" (shih), ~ To say it is "moving away" is to say it is "far away" (yüan), ~ To say it is "far away" is to say it is "returning" (fan). ~ Therefore Tao is great, ~ Heaven is great, ~ Earth is great, ~ The king is also great. ~ In the realm there are four greats, ~ And the king is one of them. ~ Humans follow (fa) earth, ~ Earth follows heaven, ~ Heaven follows Tao, ~ Tao follows self-becoming (tzu-jan).

[25c14t] **Lee Sun Chen Org** ~ Prior to the coming-into-being of Heaven-Earth, there was the existence of something that was [highly and immensely] commixed; ~ It was completely silent and void; ~ It was self-contained and unalterable; ~ It rotated sweepingly and ceaselessly; ~ Perhaps it was the Mother (origin) of the world. ~ I do not know how to describe it; ~ I use the character "Tao" to name it and describe it perforce as "great" (big); ~ "Great" means that it had spreaded out so vastly that it disappeared in somewhere beyond our observation; ~ It is described as "moving away towards the beyond" because wherever it went to was immeasurably remote; ~ It is depicted as remote means [that after it completes its course] it will move back to us. ~ Accordingly: ~ Tao is great; ~ Universe (Heaven) is great; ~ Earth is great; ~ Kingliness (authentic) is also great; ~ There are four greatness within the realm we are confined to, and [authentic] kingliness is one of them! ~ Human beings live by the Laws of Earth (world); ~ The Laws of Earth (world) subordinates to the Laws of Universe; ~ Universe is governed by the maxims of Tao; ~ Tao, per se, is self-subsistent and self-contained.

[25c15t] **Tien Cong Tran** ~ There was something chaotic and yet complete in itself, born before Heaven and Earth. ~ Silent and empty, standing alone and unchanging, pervading everywhere and inexhaustible, it may be regarded as the mother of the world. ~ I do not know its name, so I simply call it "the Way". ~ I reluctantly call it "the great." ~ To be great is to go on. ~ To go on is to go far. ~ To go far is to return. ~ Hence, "The Way is great. Heaven is great. Earth is great. Man is great." Thus, man is one of the great four in the universe. ~ Man follows Earth, Earth follows Heaven, Heaven follows the Way, the Way follows Nature.

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[25c16t] **Thomas Z. Zhang** ~ There had been a chaotic object before the universe was born. ~ It is quiet and intangible. ~ It stays alone without changing. ~ It moves around without stopping. ~ It may be the mother of the universe. ~ I do not know the object's name. ~ I have attempted to designate it Tao, and to call it great. ~ The great constantly moves. ~ Constantly moving it reaches far. ~ Far-reaching causes it to return. ~ Therefore, Tao is great, the heaven is great, the earth is great, and the human is also great. ~ There are four greats in the universe, and the human is one of them. ~ The human follows the earth, the earth follows the heaven, the heaven follows Tao, and Tao goes naturally.

[25c17t] **Arthur Waley** ~ There was something formless yet complete, ~ That existed before heaven and earth; ~ Without sound, without substance, ~ Dependent on nothing, unchanging, ~ All pervading, unfailing. ~ One may think of it as the mother of all things under heaven. ~ Its true name we do not know; ~ 'Way' is the by-name that we give it. ~ Were I forced to say to what class of things it belongs I should call it Great (ta). ~ Now ta also means passing on, ~ And passing on means going Far Away, ~ And going far away means returning. ~ Thus just as Tao has 'this greatness' and as earth has it and as heaven has it, so may the ruler also have it. ~ Thus 'within the realm there are four portions of greatness', and one belongs to the king. ~ The ways of men are conditioned by those of earth. ~ The ways of earth, by those of heaven. ~ The ways of heaven by those of Tao, and the ways of Tao by the Self-so.

[25c18t] **Richard John Lynn** ~ There is something, amorphous and complete, that was born before Heaven and Earth. ~ Obscure, oh, and, immaterial, oh, it stands alone, unchanged. ~ It operates everywhere but stays free from danger, thus we may consider it the mother of all under Heaven. ~ We do not know its name ~ So style it "Dao" [Way]. ~ Forced to give it a name, we call it "great." ~ "Great" refers to the way it goes forth. ~ "Goes forth" describes how it is far-reaching, and "far-reaching" describes its reflexivity. ~ Thus the Dao is great, Heaven is great, Earth is great, and the king is also great. ~ Within the realm of existence there are the four greats, ~ And the king has title to one of these. ~ Man takes his models from Earth; ~ Earth takes its models from Heaven; ~ Heaven takes its models from the Dao; ~ and the Dao takes its models from the Natural.

[25c19t] **Lin Yutang** ~ THE FOUR ETERNAL MODELS ~ Before the Heaven and Earth existed ~ There was something nebulous: ~ Silent, isolated, ~ Standing alone, changing not, ~ Eternally revolving without fail, ~ Worthy to be the Mother of All Things. ~ I do not know its name ~ And address it as Tao. ~ If forced to give it a name, ~ I shall call it "Great." ~ Being great implies reaching out in space, ~ Reaching out in space implies far-reaching, ~ Far-reaching implies reversion to the original point. ~ Therefore: ~ Tao is Great, ~ The Heaven is great, ~ The Earth is great, ~ The King is also great. ~ These are the Great Four in the universe, ~ And the King is one of them. ~ Man models himself after the Earth; ~ The Earth models itself after Heaven; ~ The Heaven models itself after Tao; ~ Tao models itself after Nature.

[25c20t] **Victor H. Mair** ~ There was something featureless yet complete, ~ born before heaven and earth; ~ Silent - amorphous - it stood alone and unchanging. ~ We may regard it as the mother of heaven and earth. ~ Not knowing its name, ~ I style it the "Way." ~ If forced to give it a name, ~ I would call it "great." ~ Being great implies flowing ever onward, ~ Flowing ever onward implies far-reaching, ~ Far-reaching implies reversal. ~ The Way is great, ~ Heaven is great, ~ Earth is great, ~ The king, too, is great. ~ Within the realm there are four greats, and the king is one among them. ~ Man patterns himself on earth, ~ Earth patterns itself on heaven, ~ Heaven patterns itself on the Way, ~ The Way patterns itself on nature.

[25c21t] **Tolbert McCarroll** ~ Something formless yet complete, ~ existing before heaven and earth. ~ Silent and

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limitless, ~ it stands alone and does not change. ~ Reaching everywhere, it does not tire. ~ Perhaps it is the Mother of all things under heaven. ~ I do not know its name ~ so I call it "Tao." ~ When I have to describe it I call it "great." ~ Being great it flows. ~ It flows far away. ~ Having gone far away, it returns. ~ Therefore, ~ the Tao is great. ~ Heaven is great. ~ Earth is great. ~ People are also great. ~ Thus, ~ people constitute one of the four great things of the universe. ~ People conform to the earth. ~ The earth conforms to heaven. ~ Heaven conforms to the Tao. ~ The Tao conforms to its own nature.

[25c22t] **David H. Li** ~ A matter is molded; ~ it comes into being before the universe, noiseless and formless. ~ It stands by itself, unwaveringly; ~ it is in motion, unendingly. ~ It may be the Mother to the universe. ~ I do not know its name. ~ Tentatively, [I] label it Direction and call it Grand. ~ Grand is unending motion; ~ unending motion is far-reaching; ~ Far-reaching is periodicity. ~ Thus, ~ Direction is grand, ~ the cosmos is grand, ~ the earth is grand, ~ the human is also grand. ~ There are four Grands in the universe, and the human is one of them. ~ The human follows the earth, ~ The earth follows the cosmos, ~ The cosmos follows Direction, ~ Direction follows Nature.

[25c23t] **Yasuhiko Genku Kimura** ~ Before the birth of Heaven and Earth is Being, formless yet complete. ~ Silent and still, ~ All one and unchanging, all present and unending, ~ It may be regarded as the Matrix of the Universe. ~ Its true name is unknown, ~ So we call it by its alias, the Tao, ~ And name it by its designation, the Great. ~ Being great, it extends without limit, ~ Extending without limit, it is far-reaching, ~ Being far-reaching, it returns to itself. ~ The Tao is great, ~ Heaven is great, ~ Earth is great, ~ And Man is also great. ~ These are the four greatnesses of the Kosmos, ~ And of them Man is one. ~ Man patterns after Earth, ~ Earth patterns after Heaven, ~ Heaven patterns after the Tao, ~ And the Tao patterns after that which is natural.

[25c24t] **Chou-Wing Chohan** ~ There is something that is overt and hidden, ~ That exists beyond heaven and earth. ~ Formless, motionless, ~ It stands alone, forever, it does not change, ~ It exists in every place, it never tires. ~ It can be called "Mother of the universe," ~ Because I don't know its name. ~ If I am compelled to call it by a name, ~ I will call it Tao, "all-embracing." ~ "All-embracing" exists forever, ~ "All-embracing" is far-reaching, ~ "All-embracing" returns to every beginning. ~ Therefore Tao is "all-embracing," ~ Heaven is "all-embracing," ~ Earth is "all-embracing," ~ Man is "all-embracing." ~ In the universe, four things are "all-embracing," ~ And man is one of them. ~ Man adheres to the laws of earth, ~ Earth adheres to the laws of heaven, ~ Heaven adheres to the laws of Tao, ~ Tao adheres to the laws of its nature.

[25c25t] **Man-Ho Kwok** ~ Before the world was ~ And the sky was filled with stars ... ~ There was a strange, unfathomable Body. ~ This Being, this Body is silent and beyond all substance and sensing. ~ It stretches beyond everything spanning the empyrean. ~ It has always been here, and it always will be. ~ Everything comes from it, and then it is the Mother of Everything. ~ I do not know its name. ~ So I call it TAO. ~ I am loath to call it 'greater than everything', but it is. ~ And being greater, it infuses all things moving far out and returning to the Source. ~ Tao is Great, ~ Tao, the Great! ~ It is greater than Heaven, ~ Greater than the Earth - ~ Greater than the king. ~ These are the four great things, and the ruler is the least of them. ~ Humanity is schooled by the Earth, ~ Earth is taught by Heaven, ~ And Heaven is guided by the Tao. ~ And the Tao goes with what is absolutely natural.

[25c26t] **Gu Zhengkun** ~ There is a thing integratedly formed ~ And born earlier than heaven and earth. ~ Silent and empty, ~ It relies on nothing, ~ Moving around for ever. ~ We may regard it as the mother of all things. ~ I do not know its name, ~ So I name it as the Tao, ~ And further name it as the Great. ~ The Great is moving

forward without stopping, ~ Extending to the remotest distance, ~ And then returning to where it was. ~ That is why I say ~ The Tao is Great; ~ Heaven is Great; ~ Earth is Great; ~ And man is also Great. ~ There are four things that are Great, ~ Of them man is one. ~ Man takes earth as his model; ~ Earth takes heaven as its model; ~ Heaven takes the Tao as its model; ~ The Tao takes what is natural as its model.

[25c27t] **Chao-Hsiu Chen** ~ There is matter formed of confusion, born earlier than Heaven and Earth. ~ In the silence and the void it stands alone and does not change. ~ It turns around without worry. ~ It is capable of being the mother of all creatures under Heaven. ~ I do not know its name, but call it Tao. ~ It is compelled to be named 'great'. ~ 'Great' means passing away, ~ passing away means far away, ~ far away means returning. ~ That is why the Tao is great. ~ Heaven is great. ~ Earth is great. ~ The emperor is great. ~ Within the realm there are four great things; the emperor is one of the four. ~ Human beings follow the Earth. ~ The Earth follows Heaven. ~ Heaven follows the Tao. ~ The Tao follows Nature.

[25c28t] **Liu Qixuan** ~ There is a mixture of substances ~ That is born before Heaven and Earth. ~ Quiet, far and wide, it turns round and round by itself. ~ It can be taken as the mother of Heaven and Earth. ~ I don't know what its name is, ~ But for the purpose here, let's call it the Way ~ And describe it as "big." ~ By "big," I mean it is the most expansive. ~ What is expansive extends the farthest. ~ What goes farthest will turn round. ~ Therefore, the Way is big, ~ The heaven is big, ~ The earth is big, ~ And mankind is big. ~ In the universe, there are four big growth domains, ~ With mankind being one of them. ~ Mankind's nature is determined by Earth, ~ Earth's nature is determined by Heaven, ~ Heaven's nature is determined by the Way. ~ And the Way, being the biggest of all, ~ Copies its own growth nature.

[25c29t] **Shi Fu Hwang** ~ The Four Eternal Models ~ Lao Tze says, ~ There was something nebulous and complete which came into existence before the Heaven and the Earth. ~ It was soundless and formless, stood alone, and would not change, reached everywhere and was in no danger of being exhausted. ~ It is capable of being the mother of the world. ~ I do not know its name, and I give it the designation of the Tao, and it is further described as the great. ~ Being great it receded. ~ Receding, it became remote. ~ Having become remote, it turns back. ~ Therefore, ~ the Tao is great, ~ the Heaven is great, ~ the Earth is great, ~ and the Kingship is also great. ~ In the universe there are four elements that are great, and the Mankind is one of them. ~ The Mankind takes his law from the Earth, ~ the Earth takes its law from the Heaven, ~ and the Heaven takes its law from the Tao. ~ The law of the Tao is its being what it is.

[25c30t] **Ch'u Ta-Kao** ~ There is a thing inherent and natural, ~ Which existed before heaven and earth. ~ Motionless and fathomless, ~ It stands alone and never changes; ~ It pervades everywhere and never becomes exhausted. ~ It may be regarded as the Mother of the Universe. ~ I do not know its name. ~ If I am forced to give it a name, ~ I call it Tao, and I name it as supreme. ~ Supreme means going on; ~ Going on means going far; ~ Going far means returning. ~ Therefore Tao is supreme; heaven is supreme; earth is supreme; and man is also supreme. ~ There are in the universe four things supreme, and man is one of them. ~ Man follows the laws of earth; ~ Earth follows the laws of heaven; ~ Heaven follows the laws of Tao; ~ Tao follows the laws of its intrinsic nature.

[25c31t] **Paul J. Lin** ~ There is a thing formed in chaos ~ Existing before Heaven and Earth. ~ Silent and solitary, it stands alone, unchanging. ~ It goes around without peril. ~ It may be the Mother of the world. ~ Not knowing its name, I can only style it Tao. ~ With reluctance, I would call it Great. ~ Great means out-going. ~ Out-going means far-reaching. ~ Far-reaching means returning. ~ Therefore, Tao is great. ~ Heaven is great. ~ Earth is great. ~ The king is great. ~ In the universe, there are four great things, ~ and the king is

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one of them. ~ Man abides by earth, ~ Earth abides by heaven, ~ Heaven abides by Tao, ~ Tao abides by nature.

[25c32t] **Michael LaFargue** ~ There was a chaotic something, yet lacking nothing, ~ born before Heaven and Earth. ~ Alone. ~ Still. ~ Standing alone, unchanging. ~ Revolving, endlessly. ~ It can be thought of as Mother of the World. ~ I do not know its name, ~ one can call it 'Tao'. ~ The name of its powerful presence: ~ One can call it 'The Great One'. ~ Great means going forth, ~ going forth means going far away, ~ going far away means turning back. ~ Yes: ~ Tao is great, ~ Heaven is great, ~ Earth is great, ~ (the king is also great, ~ In the universe there are four great ones, and the king takes his place as one of them). ~ Earth gives the rule for people, ~ Heaven gives the rule for Earth, ~ Tao gives the rule for Heaven, ~ the rule for Tao: things as they are.

[25c33t] **Cheng Lin** ~ There is something evolved from chaos, which was born before heaven and earth. ~ It is inaudible and invisible. ~ It is independent and immutable. ~ It is all-pervasive and ceaseless. ~ It may be regarded as the mother of heaven and earth. ~ I do not know its name and call it Truth or Daw. ~ If I must describe it, I will say that it is great, active, far-reaching, and cyclical in its motion. ~ Thus Truth is great, heaven is great, earth is great, and the king is also great. ~ Within the universe there are four great ones, and the king is one of them. ~ The king must follow the examples of earth, heaven, Truth, and Nature.

[25c34t] **Yi Wu** ~ There was something formed in chaos; ~ It existed before heaven and earth. ~ Still and solitary, ~ It alone stands without change. ~ It is all-pervasive without being exhausted. ~ It may be the mother of the world. ~ I do not know its name, but name it the Way. ~ With reluctance, I call it Great. ~ Great means on-going; ~ On-going means far-reaching; ~ Far-reaching means reversing; ~ Therefore, the Way is great. ~ Heaven is great; ~ Earth is great; ~ The king also is great. ~ In this realm there are four great things, ~ And the king is one of them. ~ Man follows Earth; ~ Earth follows Heaven; ~ Heaven follows the Way; ~ The Way follows its nature.

[25c35t] **Han Hiong Tan** ~ There is an admixture, ~ Which existed before heaven and earth. ~ As silent as it is nebulous, ~ It exists alone and it is permanent. ~ It moves around a circle unceasingly. ~ It is the mother of the universe. ~ I do not know its name and I have decided to call it Dao. ~ Arbitrarily, I describe it as great. ~ So great that it begins to permeate everywhere. ~ Permeating outwards, it goes farther and farther away. ~ Nevertheless, it will soon return to its original state again. ~ Therefore, Dao is great. ~ Heaven is great. ~ Earth is great. ~ Humanity is great. ~ In the universe, humanity is one of the four greats. ~ Man models earth; ~ Earth models heaven; ~ Heaven models Dao. ~ And Dao models nature.

[25c36t] **Hua-Ching Ni** ~ Before Heaven and Earth are born, there is something formless and complete in itself. ~ Impalpable and everlasting, ~ silent and undisturbed, ~ standing alone and unchanging, ~ it exercises itself gently, ~ and generates itself inexhaustively in all dimensions. ~ It may be regarded as the Mother of all things. ~ Far beyond humankind's relative conception, ~ it cannot be referred to by a specific name, ~ yet it may be identified as the subtle essence of the universe. ~ In the absence of an accurate word, ~ I shall call it "the Great." ~ Being great, it extends itself without limit. ~ Extending itself without limit, it is far-reaching. ~ Being far-reaching, it ultimately reverts to itself, ~ returning to its self-sufficient origin. ~ Indeed, it had never really left itself! ~ This indefinable subtle energy flow is truly the greatest of all. ~ Expressing its integral nature, ~ the universal subtle essence remains intangible, yielding, and uncontrollable: ~ the ultimate expression of the cosmos. ~ As an expression of its unceasing creativeness, ~ it manifests as the spaciousness of the sky. ~ As an expression of its receptiveness, ~ it manifests as the great massiveness of

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galaxies, stars, and planets. ~ As an expression of harmonious reintegration, ~ it manifests as human life. ~ Thus, in the natural flow of energy transformation, human life becomes one of the four great expressions of the subtle essence of the universe. ~ It is the way of universal subtle integration. ~ Humankind conforms to Earth. ~ Earth conforms to the sky. ~ The sky conforms to the Subtle Origin. ~ The Subtle Origin conforms to its own nature. ~ These are the four peaks of manifestation from the great transformation of one universal subtle energy. ~ Taking an individual human life as example, ~ the intangible body with its fluids and nervous system construct a field of intangible, but functioning mind and super consciousness.

[25c37t] **Chang Chung-yuan** ~ There was a thing, a "gathering" chaos, ~ Which existed prior to heaven and earth. ~ Silent! ~ Empty! ~ Existing by itself, unchanging, ~ Pervading everywhere, inexhaustible, ~ It might be called the mother of the world. ~ Its name is unknown; ~ I simply call it Tao. ~ If I were to exert myself to define it, ~ I might call it great. ~ Great means extending to the limitless. ~ Extending to the limitless means reaching the extreme distance. ~ Reaching the extreme distance means returning to "nearness." ~ Thus, Tao is great, ~ Heaven is great, earth is great, and man is great, too. ~ In the universe we have four greatnesses, and man is but one. ~ Man is in accordance with earth. ~ Earth is in accordance with heaven. ~ Heaven is in accordance with Tao. ~ Tao is in accordance with that which is.

[25c38t] **Henry Wei** ~ Symbol of the Great Origin ~ Hsiang Yuan ~ There is something formless and perfect, ~ Ever-existing, even before birth of Heaven and Earth. ~ How still it is! ~ How quiet! ~ Abiding alone and unchanging, ~ It pervades everywhere without fail. ~ Well may it be the mother of the world. ~ I do not know its name, ~ But label it Tao, ~ And arbitrarily name it Great. ~ Great means going incessantly; ~ Going incessantly means reaching far; ~ Reaching far means completing the cycle. ~ Therefore, ~ Tao is Great; ~ Heaven is Great; ~ Earth is Great; ~ Kingliness is Great. ~ In the cosmos there are four Greats, ~ And Kingliness constitutes one of them. ~ Man patterns after Earth; ~ Earth patterns after Heaven; ~ Heaven patterns after Tao; ~ Tao patterns after Innate Freedom.

[25c39t] **Ha Poong Kim** ~ There is something undifferentiated ~ That precedes the birth of Heaven and Earth. ~ Silent and still, ~ It stands by itself and never changes - ~ All-pervading and never in danger. ~ One may regard it as the mother of Heaven and Earth. ~ I don't know its proper name; ~ I address it as Tao. ~ Were I forced to name it, I would call it Great. ~ "Great" means "to go." ~ "To go" means "far away." ~ "Far away" means "to return." ~ Therefore Tao is great, ~ Heaven is great, ~ Earth is great, ~ The king is also great. ~ In the universe there are four greats. ~ King is one of them. ~ The measure for man is Earth; ~ The measure for Earth is Heaven; ~ The measure for Heaven is Tao; ~ The measure for Tao is tzu-jan.

[25c40t] **Tao Huang** ~ Matter is formed from chaos. ~ It was born before heaven and earth. ~ Silent and void. ~ Standing alone, without territory, ~ Able to be mother to the world. ~ I do not yet know its name, ~ I call it Tao. ~ With reluctance I deem it to be Great. ~ Great refers to the symbol. ~ The symbol refers to what is remote. ~ What is remote refers to returning. ~ Tao is great. ~ Heaven is great. ~ Earth is great. ~ Kingship is great. ~ These are the four great things in the world, ~ Kingship is one of them. ~ Humankind takes its origin from earth. ~ Earth takes her origin from heaven. ~ Heaven takes its origin from Tao. ~ Tao takes its origin from Nature.

[25c41t] **Tang Zi-chang** ~ There was something unique manifesting from chaos before the birth of Heaven and Earth. ~ Remotely! ~ It stands alone without deviation! ~ Cyclically! ~ It moves without an end! ~ It may be called the mother of the Heaven and the Earth. ~ We do not know its eternal name but give it the name Dao. ~ Constrained to give a name, it may be called "Movement". ~ After moving it is called "Departure". ~ After

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departing it is called "Extreme". ~ To avoid remaining in the extreme, it may be called "Return". ~ Dao is superior; ~ the universe is superior; ~ the world is superior; ~ and the ruler is superior. ~ There are four superiors in existence among which the ruler is one. ~ Thus, the ruler should follow the law of the world. ~ The world should follow the law of the universe. ~ The universe should follow the law of Dao. ~ Dao follows its own law - the law of Nature.

[25c42t] **Wing-tsit Chan** ~ There was something undifferentiated and yet complete, ~ Which existed before heaven and earth. ~ Soundless and formless, it depends on nothing and does not change. ~ It operates everywhere and is free from danger. ~ It may be considered the mother of the universe. ~ I do not know its name, I call it Tao. ~ If forced to give it a name, I shall call it Great. ~ Now being great means functioning everywhere. ~ Functioning everywhere means far-reaching. ~ Being far-reaching means returning to the original point. ~ Therefore Tao is great. ~ Heaven is great. ~ Earth is great. ~ And the king is also great. ~ There are four great things in the universe, and the king is one of them. ~ Man models himself after Earth. ~ Earth models itself after Heaven. ~ Heaven models itself after Tao. ~ And Tao models itself after Nature.

[25c91t] **И. И. Семененко** ~ Существует одна вещь, совершенная по смеси. ~ Она родилась прежде Неба и Земли. ~ О, как она безмолвна и бесформенна! ~ Стоит одна и неизменна, ходит кругом, и ей ничто не угрожает. ~ Она может быть для Поднебесной матерью. ~ Мне не известно ее имя. ~ Наделяю эту вещь прозванием "Дао" и через силу отыскиваю для него имя "Великое". ~ Великим называю уходящее, ~ уходит - значит далеко находится, ~ а далеко находится - значит возвращается. ~ Поэтому-то Дао и велико, велико Небо, велика Земля, велик и царь. ~ Во вселенной пребывают четверо великих, и место одного из них занимает царь. ~ Примером для людей является Земля, ~ для Земли примером служит Небо, ~ для Небес примером выступает Дао, ~ Дао свой пример находит в самости.

[25c92t] **А. А. Маслов** ~ Существует нечто, из Хаоса возникшее, рождённое прежде Неба и Земли. ~ Беззвучно-пустотное, одиноко-неизменчивое. ~ Двигаясь по кругу, не устаёт и способно быть матерью Неба и Земли. ~ Я не знаю его имени, а иероглифом обозначу это "Дао". ~ Через силу назову его ещё и "Великим". ~ Великое назову скоротечным. ~ Быстротечное назову отдалённым. ~ Отдалённое назову обращающимся вспять. ~ Поэтому Дао - велико. ~ Небо - велико. ~ Земля - велика. ~ Человек также велик. ~ Во Вселенной пребывают эти четыре великих, и человек - одно из них. ~ Человек следует Земле. ~ Земля следует Небу. ~ Небо следует Дао. ~ Дао же естественно.

[25c93t] **Е. А. Торчинов** ~ Вот Вещь, в Хаосе свершившаяся, прежде Неба и Земли родившаяся! ~ О безмолвная! ~ О безвидная! ~ Одиноко стоишь и не меняешься, окружаешь все сущее и не гибнешь! ~ Тебя можно назвать Матерью Поднебесной. ~ Я не знаю твоего имени, но, обозначая знаком, называю тебя Путем-Дао. ~ Делая усилие, называю тебя Великим. ~ Великое называю уходящим, уходящее называю далеким, далекое называю возвращающимся. ~ Поэтому Дао велико, Небо велико, Земля велика, Монарх также велик. ~ Таким образом, в мире четверо великих, но Монарх из них - на первом месте. ~ Человек берет за образец Землю. ~ Земля берет за образец Небо. ~ Небо берет за образец Дао. ~ А Дао берет за образец свою самоестественность.

[25c94t] **А. Е. Лукьянов** ~ Есть нечто, хаос образующее, прежде Неба и Земли живущее. ~ Беззвучное! ~ Пустое! ~ Одиноко стоит, не изменяется, в себе самом вращается без устали. ~ Можно считать его Матерью Поднебесной. ~ Я не знаю его имени. ~ Даю ему прозвище - называю Дао. ~ Подбираю для него имя - называю Великим (Высоким). ~ Великое называю уходящим, уходящее называю удаляющимся, ~ удаляющееся называю возвращающимся. ~ Поэтому Дао велико, Небо велико, Земля

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велика, Ван-царь тоже велик. ~ Среди границ есть четверо великих, и Ван-царь один из них. ~ Человек берет за образец Землю. ~ Земля берет за образец Небо. ~ Небо берет за образец Дао. ~ Дао берет за образец естественность (цзы жань).

[25c95t] **Ян Хин-шун** ~ Вот вещь, в хаосе возникающая, прежде неба и земли родившаяся! ~ О беззвучная! ~ О лишенная формы! ~ Одиноко стоит она и не изменяется. ~ Повсюду действует и не имеет преград. ~ Ее можно считать матерью Поднебесной. ~ Я не знаю ее имени. ~ Обозначая иероглифом, назову ее дао; произвольно давая ей имя, назову ее великое. ~ Великое - оно в бесконечном движении. ~ Находящееся в бесконечном движении не достигает предела. ~ Не достигая предела, оно возвращается [к своему истоку]. ~ Вот почему велико дао, велико небо, велика земля, велик также и государь. ~ Во вселенной имеются четыре великих, и среди них - государь. ~ Человек следует [законам] земли. ~ Земля следует [законам] неба. ~ Небо следует [законам] дао, а дао следует самому себе.

[25c96t] **Д. П. Конисси** ~ Вещество произошло из хаоса. ~ Есть бытие, которое существует раньше, нежели небо и земля. ~ Оно недвижимо, бестелесно, самобытно и не знает переворота. ~ Оно идет, совершая бесконечный круг, и не знает предела. ~ Оно одно только может быть матерью (самкой) неба и земли. ~ Я не знаю его имени, но (люди) называют его Тао. ~ Могущество его называется величием; ~ величие его - безграничным; ~ безграничное - бесконечным; ~ бесконечное - возвращением. ~ Тао велико, небо велико, земля велика, и, наконец, царь велик. ~ Итак, в мире существуют четыре величия, одно из которых составляет царь. ~ Земля несет людей; небо несет землю; Тао несет небо, и, наконец, естественность несет Тао.

[25c97t] **В. В. Малявин** ~ Есть нечто, в хаосе завершенное, ~ Прежде Неба и Земли рожденное. ~ Пустотное! Безбрежное! ~ Само в себе пребывает и не меняется. ~ Растекается повсюду и не знает преград. ~ Можно считать это Матерью Поднебесной. ~ Я не знаю, как называть его. ~ Давая ему прозвание, скажу: "Путь". ~ Если придется дать ему имя, скажу: "Великий". ~ "Великое" значит "распространяющееся повсюду", ~ "Распространяться повсюду" значит "уходить далеко", ~ "Уходить далеко" значит "возвращаться". ~ Воистину: ~ Путь велик, ~ Небо велико, ~ Земля велика ~ И Господин человека тоже велик. ~ Во вселенной есть четыре великих, и Господин человека - один из них. ~ Человеку образец - Земля. ~ Земле образец - Небо. ~ Небу образец - Путь. ~ А Пути образец - то, что таково само по себе.

[25c98t] **Б. Б. Виногродский** ~ Вещь в наличии формируется из бесформенного завихрения. ~ Рождается прежде Неба-Земли. ~ В беззвучности, в безмятежности. ~ Стоит независимо, не изменяясь. ~ Движется в циклах, не погибая. ~ Так можно осуществлять порождающее начало в Поднебесной. ~ Сущность моя не знает этому имени. ~ Обозначим его знаком "Путь". ~ Постараясь подобрать ему имя, определим его как "великое". ~ Великое определим как преходящее. ~ Преходящее определим как далекое. ~ Далекое определим как обратное. ~ Причинность: ~ Путь - великий. ~ Небо - великое. ~ Земля - великая. ~ Человек - тоже великий. ~ Средь сфер есть четыре "великих", а человек из них занимает первое место. ~ Для человека образец - Земля. ~ Для Земли образец - Небо. ~ Для Неба образец - Путь. ~ Для Пути образец - самопроизвольная естественность.

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PSEUDO-CHAPTER **Twenty-Six**

[26c01t] **Robert G. Henricks** ~ The heavy is the root of the light; ~ Tranquility is the lord of agitation. ~ Therefore the gentleman, in traveling all day, does not get far away from his luggage carts. ~ When he's safely inside a walled-in [protected] hostel and resting at ease - only then does he transcend all concern. ~ How can the king of ten thousand chariots treat his own person more lightly than the whole land?! ~ If you regard things too lightly, then you lose the basic; ~ If you're agitated, you lose the "lord."

[26c02t] **John C. H. Wu** ~ HEAVINESS is the root of lightness. ~ Serenity is the master of restlessness. ~ Therefore, the Sage, travelling all day, ~ Does not part with the baggage-wagon; ~ Though there may be gorgeous sights to see, ~ He stays at ease in his own home. ~ Why should a lord of ten thousand chariots ~ Display his lightness to the world? ~ To be light is to be separated from one's root; ~ To be restless is to lose one's self-mastery.

[26c03t] **D. C. Lau** ~ The heavy is the root of the light; ~ The still is the lord of the restless. ~ Therefore the gentleman when travelling all day ~ Never lets the heavily laden carts out of his sight. ~ It is only when he is safely behind walls and watch-towers ~ That he rests peacefully and is above worries. ~ How, then, should a ruler of ten thousand chariots ~ Make light of his own person in the eyes of the empire? ~ If light, then the root is lost; ~ If restless, then the lord is lost.

[26c04t] **R. L. Wing** ~ Gravity is the foundation of levity. ~ Stillness is the master of agitation. ~ Thus Evolved Individuals can travel the whole day Without leaving behind their baggage. ~ However arresting the views, ~ They remain calm and unattached. ~ How can leaders with ten thousand chariots ~ Have a light-hearted position in the world? ~ If they are light-hearted, they lose their foundation. ~ If they are agitated, they lose their mastery.

[26c05t] **Ren Jiyu** ~ The heavy is the root of the light, ~ The tranquil is the master of the hasty, ~ Therefore the sage travels all day, without leaving his baggage wagon. ~ Although enjoying a magnificent and comfortable life, he does not indulge himself in it. ~ How is it that a lord with ten thousand chariots belittles his own importance under Heaven? ~ Lightness necessarily leads to the loss of root, ~ Hastiness necessarily results in the loss of mastery.

[26c06t] **Gia-fu Feng** ~ The heavy is the root of the light; ~ The still is the master of unrest. ~ Therefore the sage, traveling all day, ~ Does not lose sight of his baggage. ~ Though there are beautiful things to be seen, ~ He remains unattached and calm. ~ Why should the lord of ten thousand chariots act lightly in public? ~ To be light is to lose one's root. ~ To be restless is to lose one's control.

[26c07t] **Lok Sang Ho** ~ We keep our weight, so we will not lose our roots. ~ We keep our serenity, so we will not lose our poise. ~ For these reasons when the Sage travels all day, ~ he does not part from his heavy luggage wagon. ~ He sits quietly, untouched by the magnificent views. ~ What a pity it is then to see the lord of ten thousand chariots losing his weight in front of his people! ~ If one loses one's weight, one also loses one's base. ~ If one loses one's serenity, one also loses one's poise.

[26c08t] **Xiaolin Yang** ~ Heaviness is the base of lightness, ~ Peace is the master of commotion. ~ Therefore,

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when the great men traveled, ~ They never let their carriages out of sight. ~ No matter how beautiful and entertaining the scenery was, ~ They acted as though they did not even see it. ~ How can the rulers of today behave more carelessly than anyone? ~ Lightness will cause the loss of the base, ~ Commotion will cause the loss of the master.

[26c09t] **Walter Gorn Old**, THE VIRTUE OF GRAVITY ~ Weight underlies lightness, quiescence underlies motion. ~ Therefore the Sage never loses his gravity and quiescence from day to day. ~ Though glorious palaces should belong to him, he would dwell in them peacefully, without attachment. ~ Alas that a king with many chariots should conduct himself with frivolity in the midst of his kingdom! ~ By levity he loses his ministers, and by inconstancy his throne.

[26c10t] **James Legge** ~ Gravity is the root of lightness; ~ stillness, the ruler of movement. ~ Therefore a wise prince, marching the whole day, does not go far from his baggage waggons. ~ Although he may have brilliant prospects to look at, he quietly remains (in his proper place), indifferent to them. ~ How should the lord of a myriad chariots carry himself lightly before the kingdom? ~ If he do act lightly, he has lost his root (of gravity); ~ if he proceed to active movement, he will lose his throne.

[26c11t] **David Hinton** ~ Heavy is the root of light, ~ and tranquil the ruler of reckless. ~ A sage traveling all day is never far from the supplies in his cart, and however spectacular the views he remains calm and composed. ~ How can a lord having ten thousand chariots act lightly in governing all beneath heaven? ~ Act lightly and you lose your source-root. ~ Act recklessly and you lose your rule.

[26c12t] **Chichung Huang** ~ Heaviness is the root of lightness; ~ Stillness is the sovereign of restlessness. ~ Hence, the gentleman journeyed all day ~ Without leaving his luggage vans. ~ Though having imperial guards, ~ In leisure, he was as clear as day. ~ How could a ten-thousand-chariot king ~ Conduct himself lightly over all under heaven? ~ Light, he would lose his root; ~ Restless, he would lose his sovereignty.

[26c13t] **Ellen M. Chen** ~ The heavy (chung) is root (ken) to the light (ch'ing); ~ The tranquil (ching) is master (chün) to the agitated (tsao). ~ Therefore the sage travels all day, ~ Without leaving (li) his baggage wagon (tzu chung). ~ Although he has glorious palaces (yung kuan), ~ He avoids its sumptuous apartments (yen-ch'u). ~ How could the Lord of ten thousand chariots, ~ Conduct himself lightly in the world? ~ One who acts lightly loses his foundation (pen); ~ One who is agitated loses his master (chün).

[26c14t] **Lee Sun Chen Org** ~ If a person is serious-minded, it would hold down [his penchant for] flippancy [like roots are holding down upward growing plants]; ~ [A person's] Serenity controls [his inclination for] impetuousness; ~ Therefore, a gentleman is weighted down with Tao, day and night, like an army, burdened with its full load of [well-prepared] supplies, when it marches [for battles]; ~ Even if he is being tempted by grandeur, he shall still [adhere steadfastly to Tao and] stay aloof [on a morally high ground] as a swallow who nests high above the ground. ~ Does it make any sense, if a ruler of a country of ten thousand war-wagons takes the task of governing light-heartedly, only because he loves his physical self? ~ [A person's being] Light-hearted (frivolous) will result in the loss of his roots; ~ [A person's being] Impetuous will lead to the loss of his ability to master [even himself].

[26c15t] **Tien Cong Tran** ~ The heavy is the root of the light. ~ The still is the master of the active. ~ Therefore, the sage, travelling all day, never separates himself from the baggage-wagon. ~ Though there are splendid sights to see, he stays quiescently in his own place. ~ Why should a king of ten thousand chariots display

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his lightness to the world? ~ To be light is to be separated from one's root; to be active is not to be master.

[26c16t] **Thomas Z. Zhang** ~ Prudence is more stable than frivolity. ~ Rationality is superior to impatience. ~ Therefore, the sage always behaves prudently and rationally. ~ Even when successful, he is not carried away. ~ How could the king of a big kingdom rule without prudence? ~ Frivolity results in the loss of stability. ~ Impatience leads to the loss of superiority.

[26c17t] **Arthur Waley** ~ As the heavy must be the foundation of the light, ~ So quietness is lord and master of activity. ~ Truly, ~ 'A man of consequence though he travels all day ~ Will not let himself be separated from his baggage-wagon, ~ However magnificent the view, he sits quiet and dispassionate'. ~ How much less, then, must be the lord of ten thousand chariots ~ Allow himself to be lighter than these he rules! ~ If he is light, the foundation is lost; ~ If he is active, the lord and master is lost.

[26c18t] **Richard John Lynn** ~ The heavy is the foundation of the light, and quietude is the sovereign of activity. ~ This is why the sage travels throughout the day yet does not separate himself from his retinue. ~ So despite the presence of glorious scenery, he remains relaxed and detached. ~ How could one be the master of ten thousand war chariots and yet treat his own person lighter than all under Heaven! ~ If he treats it lighter, he will lose his foundation. ~ If he engages in activity, he will lose his sovereignty.

[26c19t] **Lin Yutang** ~ HEAVINESS AND LIGHTNESS ~ The Solid is the root of the light; ~ The Quiescent is the master of the Hasty. ~ Therefore the Sage travels all day ~ Yet never leaves his provision-cart. ~ In the midst of honor and glory, ~ He lives leisurely, undisturbed. ~ How can the ruler of a great country ~ Make light of his body in the empire? ~ In light frivolity, the Center is lost; ~ In hasty action, self-mastery is lost.

[26c20t] **Victor H. Mair** ~ Heavy is the root of light; ~ Calm is the ruler of haste. ~ For these reasons, ~ The superior man may travel the whole day without leaving his heavy baggage cart. ~ Though inside the courtyard walls of a noisy inn, ~ he placidly rises above it all. ~ How then should a king with ten thousand chariots conduct himself lightly before all under heaven? ~ If he treats himself lightly, ~ he will lose the taproot; ~ If he is hasty, ~ he will lose the rulership.

[26c21t] **Tolbert McCarroll** ~ The solid must be the root of the light. ~ The still must be the master of the restless. ~ Therefore, ~ wise people when traveling all day do not lose sight of their baggage cart. ~ Although there are beautiful scenes to see, they remain quietly in their own place. ~ Should a lord of ten thousand chariots appear more frivolous than a simple traveler? ~ To be light is to lose the root. ~ To be restless is to lose the master.

[26c22t] **David H. Li** ~ Earnestness is the foundation of frivolity; ~ serenity is in control of rashness. ~ Thus, a gentleman, in the course of a day, does not depart from serenity and earnestness. ~ He refrains from extravagance [in public] and lives plainly at home. ~ Why would the sovereign of a ten-thousand-carriage state govern the world with frivolity? ~ Frivolity loses foundation; rashness loses control.

[26c23t] **Yasuhiko Genku Kimura** ~ Heaviness is the center of lightness. ~ Stillness is the master of commotion. ~ For this reason, ~ The sage may travel the whole day, ~ Yet stays centered, without leaving his heavy baggage cart. ~ Or he may enjoy a splendid view, ~ Yet stays serene, calmly transcending all outward pleasures. ~ Why should the lord of ten thousand chariots behave lightly before all under Heaven? ~ One who behaves lightly loses one's center. ~ One who behaves agitatedly loses one's mastery.

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[26c24t] **Chou-Wing Chohan** ~ Heaviness is the basis of lightness, ~ The passing is the basis of movement, ~ Therefore the sage, even when traveling all day long, ~ Never abandons the baggage wagon, ~ Therefore the sage, even when surrounded by splendor and luxury, ~ Is shrouded in indifference that stems from serenity. ~ How can this great emperor, with a thousand chariots, ~ Move easily throughout his kingdom? ~ If he is light, he will lose his basis, ~ If he is hasty, he will lose his serenity. ~ Wang-Pi comments: ~ The light cannot bear the heavy; the small cannot contain the large; the sedentary controls the moving, the one who does not move from his place controls the one who moves from his place. ~ Therefore heaviness is the basis of lightness, and serenity is the secret of control.

[26c25t] **Man-Ho Kwok** ~ What holds, what you can trust ~ Is the same as this quietness - ~ And it is light-hearted. ~ This quiet light-hearted silence ~ Is the key to being free from emotion. ~ The sage never abandons the Tao, ~ He never lets its weight out of his sight. ~ He may live in a fabulous house ~ But he never gets caught up wanting to - ~ And though there are always temptations, ~ He stays unswayed, and smiles. ~ So why is it that our rulers ~ Seem so bright, but are glib and insubstantial? ~ Losing the weight of the Tao ~ Means you lose your root; ~ And when you can't sit still ~ You lose the source.

[26c26t] **Gu Zhengkun** ~ Heaviness is the root of lightness. ~ Tranquillity is the lord of movement. ~ That is why the sage is always accompanied by his heavily laden cart ~ When he travels all day long. ~ Though he has a luxurious life to enjoy, ~ He never indulges himself in it. ~ Why should a ruler of ten thousand chariots ~ Take reckless action to govern the empire? ~ Lightness leads to the loss of the root; ~ Restlessness leads to the loss of the lord.

[26c27t] **Chao-Hsiu Chen** ~ The heavy is the root of the light. ~ Stillness is the sovereign of restless movement. ~ Therefore a virtuous man will not lose sight of his impedimenta during the whole day. ~ Although he has splendour, he stands aloof. ~ Unfortunately the great ruler of ten thousand chariots governs the country indiscreetly. ~ To act abruptly is to lose the trust of his officials. ~ To act restlessly is to lose his respect as a sovereign.

[26c28t] **Liu Qixuan** ~ Weight anchors lightness, and peace controls turmoil. ~ Thus, the wise person travels always with heavy provisions, ~ Is indifferent, like a swallow, to all the glory and grandeur. ~ What if a king treats the world lightly? ~ Being light, he will lose his root in the world. ~ Being changeable, he loses peace for the society.

[26c29t] **Shi Fu Hwang** ~ Gravity and Serenity ~ Lao Tze says, ~ Gravity is the root of lightness. ~ Serenity is the ruler of hastiness. ~ Hence the sage practices the Tao all day long, ~ leaving no serene mind and heavy attitude. ~ Though a king can have seraglios and harems, he has to avoid approaching them. ~ Regretful are kings nowadays, they are very powerful, having ten thousand chariots and riders; ~ yet their attitude is light before the eyes of the people. ~ Light attitude will cause the loss of their subordinates; ~ hasty mind will cause the loss of their thrones.

[26c30t] **Ch'u Ta-Kao** ~ Heaviness is the basis of lightness; ~ Calmness is the controlling power of hastiness. ~ Therefore the Sage, though travelling all day long, ~ Never separates from his baggage-wagon; ~ Though surrounded with magnificent sights, ~ He lives in tranquillity. ~ How is it, then, that a king of ten thousand chariots ~ Should conduct himself so lightly in the empire? ~ To be light is to lose the basis; ~ To be hasty is to lose the controlling power.

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[26c31t] **Paul J. Lin** ~ Heaviness is the foundation of lightness. ~ Serenity is the lord of rashness. ~ Therefore the Sage who travels the whole day never leaves his heavily covered carts. ~ Though there are spectacles of splendor, he stays composed and aloof. ~ Why as a ruler of ten thousand chariots would he treat himself lightly in the world? ~ Lightness will lose the foundation. ~ Rashness will lose the lord.

[26c32t] **Michael LaFargue** ~ Heaviness is the root of lightness; ~ Stillness is the master of agitation. ~ And so the Wise Person: ~ Travels all day, not departing from the heavy baggage wagon ~ although there are grand sights, he sits calmly aloof. ~ Why is this? ~ A 10,000-chariot lord, mindful of his self, takes the world lightly. ~ Light, then lose the Root; ~ agitated, then lose the mastery.

[26c33t] **Cheng Lin** ~ That which is weighty has its source in that which is light. ~ That which is tranquil can subdue that which is disquiet. ~ Wherefore, the Sage always conducts himself gravely and tranquilly. ~ Though he may be surrounded by splendour and comfort, he is always reposeful and disinterested. ~ When the ruler conducts himself lightly, he loses the respect of his ministers. ~ When he conducts himself with disquietude, he loses the support of his people.

[26c34t] **Yi Wu** ~ Heaviness is the root of lightness. ~ Tranquility is the master of restlessness. ~ Therefore, the sage travels all day without parting from his baggage wagon. ~ Although there are splendid palaces, ~ he lives transcendentally at ease. ~ Why would a ruler of ten thousand chariots treat himself so lightly in the world? ~ Being light, one would lose one's foundation. ~ Being restless, one would lose one's mastery.

[26c35t] **Han Hiong Tan** ~ Frivolity should be anchored to solemnity. ~ Tranquillity should keep a tight rein on agitation. ~ Therefore, the sage carries out his daily tasks with gravity and equanimity. ~ He is oblivious to the honour that has been bestowed upon him. ~ Although he lives in luxury, he is unaffected by all the trappings. ~ How could any national leader behave in a cavalier fashion in governing the country? ~ In fickle frivolity, he will lose the foundations. ~ In great haste, he will lose control.

[26c36t] **Hua-Ching Ni** ~ Centeredness is the cure for impulsiveness. ~ Serenity is the master of restlessness. ~ Knowing this, one of universal nature is placid and never departs from the center of his own being. ~ Though he may move about all day, ~ he never loses his poise. ~ Though he may be surrounded by splendor and comfort, ~ he is always dispassionate and undistracted. ~ For one with great responsibility, ~ to conduct himself lightly is perilous. ~ In frivolity, one's root is lost. ~ In restlessness, one's self-mastery could go with the wind!

[26c37t] **Chang Chung-yuan** ~ The weighty is the origin of the weightless. ~ Stillness is the fountain of restlessness. ~ Therefore, the ruler journeys from morning until night and never separates himself from his heavy supply cart. ~ Although he is in a glorious atmosphere, he remains quiescent and above it. ~ How can a leader "with ten thousand chariots" take himself lightly before the world? ~ To take himself lightly is to lose the origin. ~ Restlessness means that the fountain is lost.

[26c38t] **Henry Wei** ~ Gravity as a Virtue ~ Chung Teh ~ Heaviness is the root of lightness; ~ Quiescence is the master of hastiness. ~ Thus the Sage traveling all day ~ Will not stay away from his loaded cart. ~ Though glorious prospects are in view, ~ He remains serene in a transcendental atmosphere. ~ For what reason should it be ~ That a weighty person like the lord of ten thousand chariots ~ Would consider himself lighter than worldly vanities? ~ In making light of himself, he loses his ministers; ~ In being hasty, he loses his

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kingly command.

[26c39t] **Ha Poong Kim** ~ The heavy is the root of the light; ~ Stillness is the lord of bustle. ~ Therefore the prince, ~ Traveling all day, ~ Never parts with his baggage-wagon. ~ Even at a magnificent sight, ~ He remains at ease, unmoved. ~ How could the lord of ten thousand chariots ~ Regard his own body more lightly than all under Heaven? ~ If you act lightly, the root is lost; ~ If you bustle, the lord is lost.

[26c40t] **Tao Huang** ~ The heavy is the root of the light. ~ Tranquility is the master of the restless. ~ Thus, the noble person will travel all day without leaving his seat. ~ Though the center of the highest authority, ~ And surrounded by luxury, ~ He remains clear-minded. ~ How could the king of myriad chariots treat his body with less care than he gives the country? ~ Being careless loses the foundation. ~ Being restless loses mastery.

[26c41t] **Tang Zi-chang** ~ Heaviness is the cause of lightness. ~ Serenity is the effect of restlessness. ~ Therefore, a commanding officer does not risk parting with his supply trains even for a single day journey. ~ Even though he had honors and respect from others, he stayed at ease and on high. ~ How could a ruler of "ten thousand chariots" (the King), take a risk lightly before the world? ~ To be light will then lose the effect.

[26c42t] **Wing-tsit Chan** ~ The heavy is the root of the light. ~ The tranquil is the ruler of the hasty. ~ Therefore the sage travels all day ~ Without leaving his baggage. ~ Even at the sight of magnificent scenes, ~ He remains leisurely and indifferent. ~ How is it that a lord with ten thousand chariots ~ Should behave lightheartedly in his empire? ~ If he is lighthearted, the minister will be destroyed. ~ If he is hasty, the ruler is lost.

[26c91t] **И. И. Семененко** ~ Тяжесть составляет корень легковесности, ~ покой есть государь поспешности. ~ Вот почему Премудрый человек, даже когда он целый день идет, не разлучается с тяжелою поклажей. ~ И даже разместившись в царственных чертогах, он остается беззаботен и далек от мира. ~ Да и как может властелин десятка тысяч колесниц относиться к себе легковеснее, чем к Поднебесной? ~ При легковесности утрачивают корень, из-за поспешности теряют государя.

[26c92t] **А. А. Маслов** ~ Тяжёлое - это корень лёгкого. ~ Покой - это правитель движения. ~ Поэтому мудрец, странствуя повседневно, не отходит от гружёной повозки. ~ Хотя он владеет роскошными дворцами, в своём умиротворении он отстранён от них. ~ Может ли властитель десяти тысяч колесниц пренебрегать Поднебесной ради себя? ~ То, что лёгко, - не имеет корней. ~ То, что пребывает в движении, - утрачивает правителя.

[26c93t] **Е. А. Торчинов** ~ Тяжелое - корень легкого. ~ Покой - властелин поспешности. ~ Поэтому совершенномудрый весь день в движении пребывает, не покидая той телеги, что в обозе. ~ Хотя бывает так, что он живет средь роскоши и блеска, он непременно выше их и их не замечает. ~ Так может ли правитель царства, в коем десять тысяч колесниц, пренебрегать покоем Поднебесной во имя собственного блага? ~ Если он пренебрежет - потеряет подданных. ~ Если он поспешит - потеряет правление.

[26c94t] **А. Е. Лукьянов** ~ Тяжелое есть основа легкого. ~ Покой есть господин беспокойного. ~ Вот почему совершенномудрый человек, шагая весь день, не отходит от груженой повозки. ~ Хотя его и зовут во дворцы, он селится подобно свободно гнездящейся ласточке. ~ И что тут поделать, если хозяин десяти

тысяч колесниц сам облегчает Поднебесную? ~ Если облегчает, то теряет основу. ~ Если спешит, то теряет царственность.

[26c95t] **Ян Хин-шун** ~ Тяжелое является основой легкого. ~ Покой есть главное в движении. ~ Поэтому совершенномудрый, шагая весь день, не отходит от [телеги] с тяжелым грузом. ~ Хотя он живет прекрасной жизнью, но он в нее не погружается. ~ Почему властитель десяти тысяч колесниц, занятый собой, так пренебрежительно смотрит на мир? ~ Пренебрежение разрушает его основу, а его торопливость приводит к потере власти.

[26c96t] **Д. П. Конисси** ~ Тяжелое лежит в основании легкого. ~ Тишина господствует над движением. ~ Хотя мудрец бывает занят целый день, но относится к своим делам внимательно и с большой осторожностью. ~ Хотя ему будет слава и внешнее великолепие, но он никогда не прельстится ими, ибо он стоит выше их. ~ Что случится с тем царем, который, имея 10 000 колесниц, презирает заботу о своей стране и думает только о своем удовольствии? ~ Презирающий заботу о своей стране потеряет лучших слуг - опору государства. ~ Где легкомысленное движение в народе, там царь легко упразднится.

[26c97t] **В. В. Малявин** ~ Тяжелое - корень легкого. ~ Покой - господин подвижности. ~ Вот почему мудрец, проведя в странствии целый день, ~ Не отлучится от своей поклажи. ~ Даже обладая прекрасным дворцом, ~ Он сидит безмятежно, воспаряя привольно над миром. ~ Как может господин тысяч колесниц ~ Относиться к себе легкомысленнее, чем к царству? ~ Кто легкомыслен, лишится корня. ~ Кто спешит, потеряет в себе господина.

[26c98t] **Б. Б. Виногродский** ~ Тяжелое является корнем легкого. ~ Покой является владыкой подвижности. ~ Это дает: ~ Человек мудрости в движении до конца дней не забывает о связи легкого и тяжелого. ~ Хотя есть шикарные перспективы, живет спокойно, минуя их все. ~ Отчего же хозяин десяти тысяч колесниц считает, что для тела его Поднебесная легка? ~ Легкость ведет к потере основы. ~ Подвижность ведет к потере владыки.

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PSEUDO-CHAPTER **Twenty-Seven**

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[27c01t] **Robert G. Henricks** ~ The good traveler leaves no track behind; ~ The good speaker [speaks] without blemish or flaw; ~ The good counter doesn't use tallies or chips; ~ The good closer of doors does so without bolt or lock, and yet the door cannot be opened; ~ The good tier of knots ties without rope or cord, yet his knots can't be undone. ~ Therefore the Sage is constantly good at saving men and never rejects anyone; ~ And with things, he never rejects useful goods. ~ This is called Doubly Bright. ~ Therefore the good man is the teacher of the good, ~ And the bad man is the raw material for the good. ~ To not value one's teacher and not cherish the raw goods - ~ Though one had great knowledge, he would still be greatly confused. ~ This is called the Essential of the Sublime.

[27c02t] **John C. H. Wu** ~ GOOD walking leaves no track behind it; ~ Good speech leaves no mark to be picked at; ~ Good calculation makes no use of counting-slips; ~ Good shutting makes no use of bolt and bar, ~ And yet nobody can undo it; ~ Good tying makes no use of rope and knot, ~ And yet nobody can untie it. ~ Hence, the Sage is always good at saving men, ~ And therefore nobody is abandoned; ~ Always good at saving things, ~ And therefore nothing is wasted. ~ This is called "following the guidance of the Inner Light." ~ Hence, good men are teachers of bad men, ~ While bad men are the charge of good men. ~ Not to revere one's teacher, ~ Not to cherish one's charge, ~ Is to be on the wrong road, however intelligent one may be. ~ This is an essential tenet of the Tao.

[27c03t] **D. C. Lau** ~ One who excels in travelling leaves no wheel tracks; ~ One who excels in speech makes no slips; ~ One who excels in reckoning uses no counting rods; ~ One who excels in shutting uses no bolts yet what he has shut cannot be opened; ~ One who excels in tying uses no cords yet what he has tied cannot be undone. ~ Therefore the sage always excels in saving people, and so abandons no one; ~ Always excels in saving things, and so abandons nothing. ~ This is called following one's discernment. ~ Hence the good man is the teacher the bad learns from; ~ And the bad man is the material the good works on. ~ Not to value the teacher ~ Nor to love the material ~ Though it seems clever, betrays great bewilderment. ~ This is called the essential and the secret.

[27c04t] **R. L. Wing** ~ A good path has no ruts. ~ A good speech has no flaws. ~ A good analysis uses no schemes. ~ A good lock has no bar or bolt, ~ And yet it cannot be opened. ~ A good knot does not restrain, ~ And yet it cannot be unfastened. ~ Thus Evolved Individuals are always good at saving others; ~ Hence no one is wasted. ~ They are always good at saving things; ~ Hence nothing is wasted. ~ This is called Doubling the Light. ~ Therefore a good person is the teacher of an inferior person; ~ And an inferior person is the resource of a good person. ~ One who does not treasure a teacher, or does not cherish a resource, ~ Although intelligent, is greatly deluded. ~ This is called Significant Subtlety.

[27c05t] **Ren Jiyu** ~ One who is skilled at travelling leaves no traces of his wheels or footsteps; ~ One who is skilled at speaking says nothing that can be found fault with; ~ One who is skilled at counting uses no tallies; ~ One who is skilled at closing needs no bolts, while it is impossible to open what he has shut; ~ One who is skilled at binding has no strings, while it is impossible to undo what he has bound. ~ Therefore the sage is always skillful at saving men, ~ And so no man is uselessly cast away. ~ (The sage) is always skillful at saving things, ~ And so nothing is uselessly cast away. ~ This is called the hidden wisdom. ~ Therefore the good man is the teacher of the bad, ~ And the bad man is the material from which the good man learns.

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~ He who does not honour his teacher and who does greatly care for the material is greatly confused though he thinks himself wise. ~ Such is called yao-miao (subtle).

[27c06t] **Gia-fu Feng** ~ A good walker leaves no tracks; ~ A good speaker makes no slips; ~ A good reckoner needs no tally. ~ A good door needs no lock, ~ Yet no one can open it. ~ Good binding requires no knots, ~ Yet no one can loosen it. ~ Therefore the sage takes care of all men ~ And abandons no one. ~ He takes care of all things ~ And abandons nothing. ~ This is called "following the light." ~ What is a good man? ~ A teacher of a bad man. ~ What is a bad man? ~ A good man's charge. ~ If the teacher is not respected, ~ And the student not cared for, ~ Confusion will arise, however clever one is. ~ This is the crux of mystery.

[27c07t] **Lok Sang Ho** ~ Perfect deeds leave no tracks behind it. ~ Perfect speech leaves no flaws to find fault with. ~ Those adept in counting do not require counting chips. ~ Those adept in sealing require no door latches, ~ yet what is sealed cannot be opened. ~ Those adept in tying need produce no knots, ~ yet the strings cannot be untied. ~ The Sage who is adept in saving people will abandon no one. ~ He is adept in saving creatures and will abandon no creature. ~ This is known as the Tradition of the Light. ~ The perfect man is the teacher of the imperfect. ~ The imperfect man is the assets of the perfect. ~ Those who do not value their teachers, ~ And those who do not take good care of their own assets, ~ However clever they are, they are really lost. ~ This is a key point that is often not understood.

[27c08t] **Xiaolin Yang** ~ Skillful driving leaves no tracks. ~ Skillful talking contains no blunders. ~ Skillful calculating needs no instruments. ~ Skillful securing requires no lock, but cannot be opened. ~ Skillful tying uses no knots, but cannot be untied. ~ Therefore, the great men were always good at making all people useful, so no one was left out; ~ They were very good at making all other things useful, so nothing was wasted. ~ This is why they were considered to be genuinely wise. ~ So, the kind are the teachers of the unkind; ~ The unkind are the resources of the kind. ~ If a person does not value the teachers or the resources, ~ No matter how smart he is, he is completely lost. ~ Therefore, this is an extremely important wisdom.

[27c09t] **Walter Gorn Old**, THE USE OF SKILL ~ The good walker makes no dust after him. ~ The good speaker incurs no discussion. ~ The good reckoner needs no arithmetic. ~ The good keeper needs no bolts or bars, and none can open after him. ~ The good binder needs no rope, and none can loose after him. ~ The wise man is a constant and good helper of his fellows. He rejects none. ~ He is a continual good preserver of things. He disdains nothing. ~ His intelligence is all-embracing. ~ Good men instruct one another; and bad men are the materials they delve in. ~ Whoever, therefore, does not honour his teacher and cherish his material, though he be called wise, is yet in a state of delusion. ~ This is no less important than strange.

[27c10t] **James Legge** ~ The skilful traveller leaves no traces of his wheels or footsteps; ~ the skilful speaker says nothing that can be found fault with or blamed; ~ the skilful reckoner uses no tallies; ~ the skilful closer needs no bolts or bars, while to open what he has shut will be impossible; ~ the skilful binder uses no strings or knots, while to unloose what he has bound will be impossible. ~ In the same way the sage is always skilful at saving men, and so he does not cast away any man; ~ he is always skilful at saving things, and so he does not cast away anything. ~ This is called 'Hiding the light of his procedure.' ~ Therefore the man of skill is a master (to be looked up to) by him who has not the skill; ~ and he who has not the skill is the helper of (the reputation of) him who has the skill. ~ If the one did not honour his master, and the other did not rejoice in his helper, an (observer), though intelligent, might greatly err about them. ~ This is called 'The utmost degree of mystery.'

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[27c11t] **David Hinton** ~ Perfect travels leave no tracks. ~ Perfect words leave no doubts. ~ Perfect accounts need no counting. ~ Perfect gates close without locks and so cannot be opened. ~ Perfect knots bind without rope and so cannot be loosened. ~ A sage is always perfect in rescuing people and so abandons no one, ~ always perfect in rescuing things and so abandons nothing. ~ This is called the bequest of enlightenment, ~ so one who possesses this perfection is a teacher of those who don't, ~ and those who don't possess it are the resource of one who does. ~ Without honoring the teacher ~ and loving the resource, ~ no amount of wisdom can prevent vast confusion. ~ This is called the essential mystery.

[27c12t] **Chichung Huang** ~ A good traveler leaves neither ruts nor footprints; ~ A good speaker makes neither slips nor errors; ~ A good calculator uses neither wooden chips nor bamboo chips; ~ A good door-shutter has neither latch nor lock, ~ Yet, the door he shuts cannot be opened; ~ A good knot-tier has neither rope nor string, ~ Yet, the knot he ties cannot be untied. ~ Hence, the sage man ~ Was constantly good at rescuing men ~ So that there were no cast-off men; ~ As for things, ~ There were no cast-off goods. ~ This is called surpassing insight. ~ Hence, good men are good men's teachers; ~ Evil men, good men's wealth. ~ He who neither values his teachers, ~ Nor cherishes his wealth, ~ Though crafty, is but a big fool. ~ This is called subtle essence.

[27c13t] **Ellen M. Chen** ~ Good (shan) running leaves no tracks, ~ Good speech has no flaws, ~ Good counting uses no counters, ~ A good lock uses no bolts yet cannot be opened, ~ A good knot uses no rope yet cannot be untied. ~ Hence the sage is always good at saving people, ~ Therefore no one is rejected. ~ He is always good at saving things, ~ Therefore nothing is rejected. ~ This is called following the light (ming). ~ Therefore the good person, ~ Is the not-good (pu-shan) person's teacher. ~ The not-good (pu-shan) person, ~ Is the good person's capital. ~ One who does not honor (kuei) the teacher, ~ Or love (ai) the capital, ~ Is greatly confounded though knowledgeable (chih). ~ This is called the important mystery (miao).

[27c14t] **Lee Sun Chen Org** ~ A carriage which rides excellently does not leave any trace of wheel tracks; ~ A superior talk (speech) leaves no room for fault-finding and accusation; ~ An efficient strategy does not involve ostentatious planning; ~ A marvelously closed door, which though was not bolted, yet cannot be opened; ~ Splendidly fastened together ropes, with which though no knot was tied, yet cannot be disconnected. ~ For this reason; ~ A Sage is so proficient at saving people that he abandons nobody; ~ He is so efficient at saving creatures and things that he forsakes no one; ~ This is called "to glow with the brilliance" [of Tao]. ~ Therefore: ~ Good people serve as both teachers and models for people who are not good; ~ People who are not good are the stocks (capitals) for good people [to work with]; ~ The person, who does not respect his teachers, as well as the person who does not value his capitals, despite their cleverness, will still remain grossly perplexed. ~ The above fact illustrates how subtly and amazingly exact [Tao] works.

[27c15t] **Tien Cong Tran** ~ Good walking leaves no track behind it. ~ Good speech leaves no mark to be picked at. ~ Good calculation makes no use of counting-slips. ~ Good shutting makes no use of bolt and bar, and yet nobody can undo it. ~ Good tying makes no use of cord, and yet nobody can untie it. ~ Hence, the sage is always good at saving men, and therefore nobody is forgotten; always good at saving things, and therefore nothing is wasted. ~ This is called illumination. ~ Hence, good men are teachers of bad men. ~ Bad men are the property of good men. ~ Not to revere one's teacher, not to cherish one's property, is to be on the wrong road, however intelligent one may be. ~ This is called the essential and the mysterious.

[27c16t] **Thomas Z. Zhang** ~ An able driver leaves no ruts and tracks. ~ An eloquent speaking is flawlessly fluent.

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~ A smart counter uses no tools. ~ A superb lock cannot be opened, yet it has not bolts. ~ A good tie cannot get loose, yet there is no rope used. ~ The sage constantly saves people, so nobody is abandoned; ~ And constantly saves things, so nothing is wasted. ~ This is intelligent. ~ Thus, able people can be the teachers of incompetent people. ~ The failure of incompetent people can serve as lessons for the able people. ~ Ignoring the teachers and neglecting the lessons make even the smart people blunder. ~ This is an extremely important point.

[27c17t] **Arthur Waley** ~ Perfect activity leaves no track behind it; ~ Perfect speech is like a jade-worker whose tool leaves no mark. ~ The perfect reckoner needs no counting-slips; ~ The perfect door has neither bolt nor bar, ~ Yet cannot be opened. ~ The perfect knot needs neither rope nor twine, ~ Yet cannot be untied. ~ Therefore the Sage ~ Is all the time in the most perfect way helping men, ~ He certainly does not turn his back on men; ~ Is all the time in the most perfect way helping creatures, ~ He certainly does not turn his back on creatures. ~ This is called resorting to the Light. ~ Truly, 'the perfect man is the teacher of the imperfect; ~ But the imperfect is the stock-in-trade of the perfect man'. ~ He who does not respect his teacher, ~ He who does not take care of his stock-in-trade, ~ Much learning though he may possess, is far astray. ~ This is the essential secret.

[27c18t] **Richard John Lynn** ~ One good at traveling leaves no tracks or prints. ~ One good at words says nothing flawed or blameworthy. ~ One good at reckoning does not use bamboo tallies. ~ One good at locking up has no lock yet what is locked cannot be opened. ~ One good at tying up has no cord yet what is tied cannot be untied. ~ This is how the sage is always good at saving people, so no one is discarded, ~ Always good at saving things, and so nothing is discarded. ~ This is what is known as maintaining the light. ~ Thus the good man is the teacher of men who are not good. ~ Men who are not good are material for the good man. ~ But if they do not value their teacher, and he does not cherish his material, no matter how wise, one will become greatly lost. ~ This is called the "profoundly subtle."

[27c19t] **Lin Yutang** ~ ON STEALING THE LIGHT ~ A good runner leaves no track. ~ A good speech leaves no flaws for attack. ~ A good reckoner makes use of no counters. ~ A well-shut door makes use of no bolts, ~ And yet cannot be opened. ~ A well-tied knot makes use of no rope, ~ And yet cannot be untied. ~ Therefore the Sage is good at helping men; ~ For that reason there is no rejected (useless) person. ~ He is good at saving things; ~ For that reason there is nothing rejected. ~ This is called stealing the Light. ~ Therefore the good man is the Teacher of the bad. ~ And the bad man is the lesson of the good. ~ He who neither values his teacher ~ Nor loves the lesson ~ Is one gone far astray, ~ Though he be learned. ~ Such is the subtle secret.

[27c20t] **Victor H. Mair** ~ He who is skilled at traveling leaves neither tracks nor traces; ~ He who is skilled at speaking is flawless in his delivery; ~ He who is skilled in computation uses neither tallies nor counters; ~ He who is skilled at closing things tightly has neither lock nor key, but what he closes cannot be opened; ~ He who is good at binding has neither cord nor string, but what he binds cannot be untied. ~ For these reasons, ~ The sage is always skilled at saving others and does not abandon them, ~ nor does he abandon resources. ~ This is called "inner intelligence." ~ Therefore, ~ Good men are teachers for the good man, ~ Bad men are foils for the good man. ~ He who values not his teacher ~ and loves not his foil, ~ Though he be knowledgeable, ~ is greatly deluded. ~ This is called "the wondrous essential."

[27c21t] **Tolbert McCarroll** ~ A skillful traveler leaves no track. ~ A skillful speaker makes no slip. ~ A skillful reckoner needs no counting rod. ~ A skillfully made door requires no bolts, ~ yet it cannot be opened. ~ A

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skillful binding has no cords or knots, ~ yet it cannot be untied. ~ Therefore, ~ the True Person is skillful in assisting people, and abandons nobody; ~ Is skillful in assisting things, and abandons nothing. ~ This is called "Following the Inner Light." ~ Therefore, ~ the skillful person is the teacher of the person without skill. ~ The person without skill is the material for the skillful person. ~ If you do not respect the teacher, ~ if you do not care for the material, ~ you are on the road to confusion ~ and your cleverness will not save you. ~ This is an essential principle.

[27c22t] **David H. Li** ~ A good traveler leaves no trails; ~ A good speaker allows no slips; ~ A good planner needs no tallies; ~ A good carpenter needs no bolts in securing a door from opening; ~ A good packager needs no strings in preventing a knot from untying. ~ Thus, ~ the sage cares for everyone and abandons no one, ~ cares for everything and abandons nothing. ~ This is unrevealed wisdom. ~ Thus, ~ a good person serves as the teacher to a not-so-good person; ~ a not-so-good person serves as the mirror to a good person. ~ One who neither respects one's teacher nor cares for one's mirror, even if wise, will be bewildered. ~ This is the innermost intricacy.

[27c23t] **Yasuhiko Genku Kimura** ~ The master in his action is so complete ~ that he leaves no trace behind. ~ The master in his conversation is so balanced ~ that he leaves no discord behind. ~ The master in his thinking is so original ~ that he depends on no external authority. ~ The master in protecting people is so skillful ~ that, without any visible means, he renders all attempts for invasion ineffectual. ~ The master in uniting people is so adept ~ that, without any visible means, he renders all efforts for disunity ineffectual. ~ Thus, the master, without abandoning anyone, is always good at empowering people ~ And, without abandoning anything, is always good at utilizing things. ~ This is the all-embracing wisdom of the Tao. ~ Hence, the virtuous is the teacher of the non-virtuous, ~ While the non-virtuous serves as the lessons for the virtuous. ~ If you value not your teacher or cherish not your lessons, ~ No matter how intelligent and informed you are, you are greatly deluded. ~ This is the essential, subtle truth of the Tao.

[27c24t] **Chou-Wing Chohan** ~ The good traveler leaves no tracks, ~ The good speaker leaves no doubt, ~ The good accountant needs no abacus, ~ The good builder needs no lock and bolt, ~ And the door he closes will not open behind him. ~ The good fastener needs no ropes or knots, ~ And it is still impossible to untie after him. ~ Even if people are bad, why should they be rejected? ~ Therefore the sage is always the good savior of the people, ~ And nobody will reject him. ~ He is good to all creatures, ~ He spurns nothing. ~ This state is called "to see and to come to the light." ~ Therefore, good people are guides to bad people, ~ And many people are like matter in good people's hands. ~ And the person who does not appreciate his guide, ~ And the person who does not love the matter in his hand, ~ All their success comes from blindness. ~ This is the main principle of the secret.

[27c25t] **Man-Ho Kwok** ~ The sage who goes by the way leaves no traces ~ The sage who speaks the true law never slips up - ~ He never calculates what profit he can make from what he does. ~ He keeps out thieves with wisdom! ~ He's never robbed - ~ He makes sure the rules are binding, then no one can undo them; ~ He is aware of everyone, leaving no one uncounted; ~ He cares like a parent, and wastes nothing. ~ This is the essence of harmony. ~ So, a good man is a model for a bad one ~ And, misguided, he is touched by his goodness. ~ Not to follow a teacher here ~ Or to love his precious message ~ Is to lose the Way, however clever you are - ~ This is the essence of the matter.

[27c26t] **Gu Zhengkun** ~ He who is good at walking leaves no traces; ~ He who is good at speaking leaves no slips; ~ He who is good at counting uses no counting tools; ~ He who is good at shutting renders all efforts of

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opening in vain though he uses no bolts; ~ He who is good at tying renders all efforts of untying in vain though he uses no ropes. ~ That is why the sage ~ Is always good at saving people ~ And abandoning no one; ~ That is why the sage is always good at saving things ~ And abandoning nothing. ~ This is called the intrinsic wisdom. ~ Thus the good man is the bad man's teacher; ~ The bad man is the material from which the good draws lessons. ~ If honouring not one's teacher, ~ Or loving not one's material, ~ One is a big fool though he seems clever. ~ Here lies the vital secret.

[27c27t] **Chao-Hsiu Chen** ~ He who knows how to travel does not leave any trace. ~ He who knows how to use words does not make any errors. ~ He who knows stratagems needs not any plans. ~ He who knows how to lock uses no bolts, yet what has been locked cannot be opened. ~ He who knows how to tie uses no rope, yet what has been tied cannot be released. ~ Therefore the sage always knows how to take care of people, and so no one is abandoned. ~ He knows how to take care of all things, and so no thing is abandoned. ~ This is what is called following discernment. ~ That is why good men are the teachers of bad men, and bad men are the sources of warning of good men. ~ Not to value the teacher, not to care for the sources, ~ this reveals foolishness, however clever one may be. ~ This is the essential secret.

[27c28t] **Liu Qixuan** ~ A good walker leaves no trace. ~ A good speaker uses no blasphemy. ~ A good calculator uses no counting aids. ~ A good door-keeper needs no bars. ~ A good knot uses no strings. ~ Similarly, ~ A wise saver will part with no one. ~ A wise user will waste nothing. ~ It is the subtle insight that gives such abilities. ~ The wise person will be seen as the teacher for the unwise. ~ The unwise will be regarded as the resources for the wise. ~ One may be a mental genius, ~ But if he appreciates no teacher or other resources, ~ He is only a blundering fool. ~ The key is such teaching/learning.

[27c29t] **Shi Fu Hwang** ~ Procuring Enlightenment ~ Lao Tze says, ~ The skillful traveller leaves no wheel track; ~ the skillful speaker makes no slip of the tongue; ~ the skillful reckoner uses no tallies; ~ the skillful closer needs no bolts, while it is impossible to open what he has shut; ~ the skillful binder uses no strings or knots, while it is impossible to loosen what he has bound. ~ In the same way the sage is always skillful at saving men, and there is no rejected person; ~ he is always skillful at saving things, and there is no rejected thing. ~ This is called 'procuring enlightenment.' ~ Therefore the man of skill is a master of he who has no skill; ~ and he who has no skill is the servant of he who has skill. ~ If one does not value his master, and the other does not love his servant, intelligent as they are, they might be perplexed.

[27c30t] **Ch'u Ta-Kao** ~ A good traveller leaves no track; ~ A good speaker leaves no error; ~ A good reckoner needs no counter; ~ A good closer needs no bars or bolts, ~ And yet it is impossible to open after him. ~ A good fastener needs no cords or knots, ~ And yet it is impossible to untie after him. ~ Even if men be bad, why should they be rejected? ~ Therefore the Sage is always a good saviour of men, ~ And no man is rejected; ~ He is a good saviour of things, ~ And nothing is rejected: ~ This is called double enlightenment. ~ Therefore good men are bad men's instructors, ~ And bad men are good men's materials. ~ Those who do not esteem their instructors, ~ And those who do not love their materials, ~ Though expedient, are in fact greatly confused. ~ This is essential subtlety.

[27c31t] **Paul J. Lin** ~ A good walker leaves no trail. ~ A good speaker leaves no grounds for blame. ~ A good counter needs no calculator. ~ A well-closed door needs no bolt ~ and still cannot be opened. ~ A well-tied knot needs no binding ~ and still cannot be untied. ~ Therefore the Sage is always able to save his people ~ and there is no one forsaken. ~ He is able to save all things ~ and there is nothing wasted. ~ This is called inherited enlightenment. ~ Therefore the good man is the teacher of the bad. ~ And the bad man is the

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material for the good. ~ He who fails to value the teacher and cherish the material, ~ Is utterly lost in spite of his knowledge. ~ This is called crucial subtlety.

[27c32t] **Michael LaFargue** ~ Excellent traveling: no tracks or traces. ~ Excellent speaking: no blemish or blame. ~ Excellent counting does not use counting slips. ~ Excellent locking: no bolt or bar, but the door cannot be opened. ~ Excellent tying: no cord or rope, but the knots cannot be undone. ~ And so the Wise Person: ~ Always Excels at rescuing people, ~ and so does not turn anyone away. ~ Always Excels at resolving things, ~ and so does not turn away from anything. ~ This is called 'being clothed in Clarity'. ~ The Excellent person ~ is the teacher of the person who is not Excellent. ~ The person who is not Excellent ~ is material for the Excellent person. ~ Not to treasure one's teacher, ~ not to love one's material, ~ though 'smart', is a great mistake. ~ This is an important secret.

[27c33t] **Cheng Lin** ~ Good conduct leaves behind no traces. ~ Good words afford no room for criticism. ~ Good mathematicians require no calculating apparatus. ~ Good lids need no bolts, and they cannot be opened. ~ Good fasteners need no cords, and they cannot be released. ~ The Sage, by his abiding goodness, saves mankind because he spurns no one. ~ He, by his abiding goodness, saves the inanimate creation because he spurns nothing. ~ This is called mutual understanding. ~ Wherefore, ~ the good man should be the teacher of the bad man; ~ the bad man should serve as a lesson for the good man. ~ When one fails to esteem his teacher, or the other fails to value his lesson, each is under a great illusion, though each may possess erudition. ~ This is called obscure conception.

[27c34t] **Yi Wu** ~ Good walkers leave no track. ~ Good speakers leave no opening for criticism. ~ Good counters use no calculators. ~ Good closers use no bolts, but the doors cannot be opened. ~ Good tiers use no rope, but their knots cannot be untied. ~ Therefore, the sage is constantly good at saving people; no one is forsaken. ~ He is constantly good at saving things; nothing is abandoned. ~ This is called inherent enlightenment. ~ Therefore, good men are teachers of men who are not good; ~ Men who are not good are the good man's materials. ~ He who does not respect his teacher nor love his materials, ~ However intelligent, is greatly confused. ~ This is called essential subtlety.

[27c35t] **Han Hiong Tan** ~ A good traveller leaves no tracks. ~ A good debater never makes a slip. ~ A good strategist does not require chips to formulate a plan. ~ A good leader does not confine his men to ensure that they stay. ~ A good employer does not need rope to bind his men to their jobs. ~ Therefore, the sage always assists but never abandons people. ~ He always aids all creatures and he never forsakes them. ~ This is called "covert enlightenment". ~ While a good person could be a bad person's teacher, ~ A bad person could provide a salutary lesson to a good person. ~ A learned person remains a befuddled one if he neither values the teacher nor learns from this salutary lesson. ~ The subtlety of Dao can only be appreciated by an intuitive mind.

[27c36t] **Hua-Ching Ni** ~ One who is good at running leaves no tracks. ~ One who is good at talking has no flaws in his speech. ~ One who is good at calculating makes no use of counting tools. ~ One who is good at shutting things makes no use of bolt and bar, yet no one can open what he has shut. ~ One who is good at tying makes no use of cords and knots, yet no one can untie what he has fastened. ~ One of natural, integral virtue is good at helping all people impartially. ~ Thus, no one is abandoned. ~ Because he is good at protecting and preserving all things, ~ nothing is ever thrown away. ~ This is called "embodying the light of the subtle truth." ~ Hence, the people on the Universal Integral Way are teachers of those off the Way. ~ However, if the student does not value the teacher, ~ and the teacher does not tend the student well, ~

though they both may be intelligent enough, ~ this leads only to further separation.

[27c37t] **Chang Chung-yuan** ~ The best action is free from marks [either good or evil]. ~ The best words are free from stains [either good or bad]. ~ The best calculator is free from calculation and measure. ~ The best closure has no bolts, yet it cannot be opened. ~ The best knot has no cord, yet it cannot be untied. ~ Thus, the wise knows how to rescue men; hence, no one is excluded. ~ He also knows how to rescue things; hence, nothing is excluded. ~ This is called penetration to illumination. ~ Therefore, the virtuous is the model for the unvirtuous. ~ The unvirtuous is the origin of the virtuous. ~ If one does not appreciate the virtuous or cherish the unvirtuous, ~ Although one is intelligent, one is not free from confusion. ~ This is called the indispensable wonder.

[27c38t] **Henry Wei** ~ Skillful Application ~ Ch'iao Yung ~ A good walker leaves no traces behind; ~ A good speaker leaves no blemishes for criticism; ~ A good counter does not use counting chips; ~ A good lock has no bolt, yet cannot be opened; ~ A good knot has no string, yet cannot be untied. ~ Thus the Sage (in his silent and subtle way) ~ Is always good in saving people, ~ Thereby leaving no people unsaved; ~ And always good in saving things, ~ Thereby leaving nothing unsaved. ~ This is called "Passing the light." ~ Hence the good man is the teacher of the bad, ~ And the bad is object lesson for the good. ~ He who does not honor his teacher, ~ Nor loves any object lesson, ~ Is lost in a great maze, clever though he may be. ~ Such is called Significant Subtlety.

[27c39t] **Ha Poong Kim** ~ Perfect going leaves no tracks. ~ Perfect speech has no flaws. ~ Perfect counting uses no counters. ~ The perfect lock uses no bolt; it is impossible to open. ~ The perfect knot uses no rope; it is impossible to untie. ~ Therefore the sage ~ Is always perfect in delivering people from distress. ~ Thus he abandons no one. ~ He is always perfect in delivering creatures from distress. ~ Thus he abandons no creature. ~ This is called following the light. ~ Therefore the perfect man ~ Is the leader of the imperfect man; ~ The imperfect man ~ Is the asset of the perfect man. ~ He who does not treasure his leader, ~ He who does not cherish his asset, ~ Though he may be wise, is greatly deluded. ~ This is called the fundamental secret.

[27c40t] **Tao Huang** ~ A good traveler leaves no tracks. ~ A good speaker is without flaw. ~ A good planner does not calculate. ~ A good doorkeeper does not lock, yet it cannot be opened. ~ A good knotter does not use binding, yet it cannot be undone. ~ Therefore, the sage is good at his earnest demands upon people. ~ So no one is left out. ~ No talent is wasted. ~ This is called being in the tow of enlightenment, ~ And it ensures the good person. ~ For everything that is good is the teacher of the good person. ~ Everything that is bad becomes a resource for the good person. ~ No need to honor the teachers. ~ No need to love the resources. ~ Though knowing this is a great paradox, ~ It is the subtle principle.

[27c41t] **Tang Zi-chang** ~ The perfect traveler does not need a trail. ~ The perfect speaker does not leave any argument. ~ The perfect planner does not need a sketch. ~ The perfect door does not need a latch. ~ The perfect binder does not need string. ~ Hence Sage rulers always perfectly saved people, thus nobody was abandoned; ~ and always perfectly saved things, thus nothing was wasted. ~ This is called "blocking enlightenment". ~ The good person is the teacher of the bad person. ~ A bad person is a lesson for the good person. ~ Esteem the teacher and be aware of the lesson. ~ Otherwise even though one is intelligent, he will be misguided. ~ These are the marvelous functions of Dao.

[27c42t] **Wing-tsit Chan** ~ A good traveler leaves no track or trace. ~ A good speech leaves no flaws. ~ A good reckoner uses no counters. ~ A well-shut door needs no bolts, and yet it cannot be opened. ~ A well-tied

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knot needs no rope and yet none can untie it. ~ Therefore the sage is always good in saving men and consequently no man is rejected. ~ He is always good in saving things and consequently nothing is rejected. ~ This is called following the light (of Nature). ~ Therefore the good man is the teacher of the bad, ~ And the bad is the material from which the good may learn. ~ He who does not value the teacher, ~ Or greatly care for the material, ~ Is greatly deluded although he may be learned. ~ Such is the essential mystery.

[27c91t] **И. И. Семененко** ~ Умелая езда не оставляет следа, ~ от умелых слов не остается крапин, ~ умея сосчитать, не прибегают к счетным биркам; ~ когда умело запирают дверь, не применяют никаких замков, но ее не отпереть; ~ когда с умением завязывают узел, не используют веревки, но его не развязать. ~ Так и Премудрый человек проявляет неизменное умение спасать других, и потому нет брошенных людей; ~ умеет с неизменностью спасать вещи, и потому они не брошены. ~ Это зовут внезапно набегающим просветом. ~ Поэтому-то добрый человек недоброму наставник, ~ недобрый же для доброго опора. ~ Когда не дорожат своим наставником и не щадят своей опоры, то пусть бы были даже и умны, но пребывают в тяжком заблуждении. ~ В этом заключается вся суть и тайна.

[27c92t] **А. А. Маслов** ~ Умеющий путешествовать не оставляет колеи. ~ Умеющий говорить не делает оговорок. ~ Умеющий считать не пользуется счётными палочками. ~ Умеющий закрывать двери не пользуется засовами, а то, что он закрыл, невозможно открыть. ~ Умеющий связывать не использует верёвок, а то, что он завязал, невозможно распутать. ~ Поэтому мудрецу часто удаётся спасать людей, не оставляя ни одного из них. ~ Это зовётся сокрытой мудростью. ~ Поэтому добрый человек - учитель злых людей. ~ Злой человек - материал для добрых людей. ~ Если не ценить учителей, если не любить материала для них, то даже умудрённые впадут в величайшие заблуждения. ~ Это зовётся глубочайшей утончённостью.

[27c93t] **Е. А. Торчинов** ~ Ходить умеющий следов не оставляет, ~ В речах хороших не бывает оговорок, ~ Не пользуется палочками тот, кто хорошо считать умеет, ~ Тот, кто умеет запирать, и без замка запрет так, что не откроешь, ~ Тот, кто связывает умело, веревки не возьмет, но его узел не развяжешь. ~ Поэтому-то совершенномудрый готов всегда к спасению людей и потому никогда не теряет людей. ~ Поэтому-то совершенномудрый всегда готов спасать существ и потому никогда не теряет существ. ~ И это его глубокой просветленной мудростью зовут. ~ Поэтому хороший человек - учитель дурных людей, а дурные люди - сокровище хорошего человека. ~ Если человек не ценит свое сокровище, то даже если он многомудр, все ж пребывает в великом заблуждении. ~ Это называется важнейшей тайной.

[27c94t] **А. Е. Лукьянов** ~ Искусный в передвижении не оставляет колеи и следов. ~ Искусный в речах не допускает изъянов и ошибок. ~ Искусный в счете не пользуется счетными таблицами. ~ Искусный закрывать не запирает на ключ, но открыть невозможно. ~ Искусный связывать не вяжет веревкой, но развязать невозможно. ~ Вот почему совершенномудрый человек искусностью постоянства (постоянным добром) спасает людей и таким образом не отвергает людей; ~ искусностью постоянства (постоянным добром) спасает вещи и таким образом не отвергает вещи. ~ Это и есть практическое осуществление просветленности. ~ Вот почему искусные люди - учителя неискусных людей, ~ неискусные люди - ученики искусных людей. ~ Не почитайте своих учителей, не любите своих учеников. ~ Хотя это и разумеют как большое заблуждение, в действительности [оно] есть требование сокровенно-тайного [Дао].

[27c95t] **Ян Хин-шун** ~ Умеющий шагать не оставляет следов. ~ Умеющий говорить не допускает ошибок. ~ Кто умеет считать, тот не пользуется инструментом для счета. ~ Кто умеет закрывать двери, не

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употребляет затвор и закрывает их так крепко, что открыть их невозможно. ~ Кто умеет завязывать узлы, не употребляет веревку, [но завязывает так прочно], что развязать невозможно. ~ Поэтому совершенномудрый постоянно умело спасает людей и не покидает их. ~ Он всегда умеет спасать существа, поэтому он не покидает их. ~ Это называется глубокой мудростью. ~ Таким образом, добродетель является учителем недобрых, а недобрые - ее опорой. ~ Если [недобрые] не ценят своего учителя и добродетель не любит свою опору, то они, хотя и [считают себя] разумными, погружены в слепоту. ~ Вот что наиболее важно и глубоко.

[27c96t] **Д. П. Конисси** ~ Нравственный человек не оставляет после себя никаких следов. ~ Красноречивый не сделает ошибки в своих речах. ~ Победоносный полководец не употребляет никакой хитрости. ~ Если что крепко заперто, то (оно), хотя и без замков, не отпирается. ~ Если что крепко связано, то (оно), хотя и без замысловатых узлов, не развязывается. ~ Мудрецы спасают погибающих и не оставляют нуждающихся в чем-нибудь без помощи. ~ Они всегда очень бережно сохраняют вещи и не выкидывают их. ~ Это называется двойным просвещением. ~ Отсюда нравственный человек есть учитель (или руководитель) безнравственных; ~ безнравственные люди суть орудие нравственного. ~ Кто не уважает своего учителя и кто не любит своего орудия, тот, хотя умен, очень заблуждается. ~ Это называется важным отступлением от Тао.

[27c97t] **В. В. Малявин** ~ Умеющий ходить не оставляет следов. ~ Умеющий говорить никого не заденет словом. ~ Умеющий считать не пользуется счетами. ~ Умеющий запирать не пользуется засовом, а запертое им не отпереть. ~ Умеющий связывать не пользуется веревкой, а связанное им не развязать. ~ Вот почему премудрый человек всегда спасает людей и никого не отвергает. ~ Всегда спасает вещи и ничего не отвергает. ~ Это зовется "сокрытое преемствование просветленности". ~ Посему добрый человек - учитель недоброму человеку, ~ А недобрый человек - орудие доброму человеку. ~ Не чтить учителя, не любить орудие - ~ Тут и великий ум впадет в заблуждение. ~ Вот что такое предел утонченности.

[27c98t] **Б. Б. Виногродский** ~ Совершенствование в движении - в отсутствии колеи и следа. ~ Совершенствование в речи - в отсутствии заминок и оговорок. ~ Совершенствование в числах - в отсутствии бирок и фишек. ~ Совершенствование в запорах - в отсутствии замка и щеколды, а открыть не смогут. ~ Совершенствование в завязывании - в отсутствии веревок и узлов, а распутать не смогут. ~ Это дает: ~ Человек мудрости постоянно совершенствуется, помогая людям, поэтому не отвергает людей. ~ Постоянно совершенствуется, помогая вещам, поэтому не отвергает вещи. ~ Это определяется: ~ Преемственность ясности. ~ Причинность: ~ Совершенствующийся человек является наставником для несовершенствующегося человека. ~ Несовершенствующийся человек является средством для совершенствующегося человека. ~ Если не чтят своих наставников и не любят свои средства, то даже обладая знаниями, пребывают в великом заблуждении. ~ Это определяется: ~ Сущностная тайна.

PSEUDO-CHAPTER **Twenty-Eight**

[28c01t] **Robert G. Henricks** ~ When you know the male yet hold on to the female, ~ You'll be the ravine of the country. ~ When you're the ravine of the country, ~ Your constant virtue will not leave. ~ And when your constant virtue doesn't leave, ~ You'll return {to} the state of the infant. ~ When you know the pure yet hold on to the soiled, ~ You'll be the valley of the country. ~ When you're the valley of the country, ~ Your constant virtue is complete. ~ And when your constant virtue is complete, ~ You'll return to the state of uncarved wood. ~ When you know the white yet hold on to the black, ~ You'll be the model for the country. ~ And when you're the model for the country, ~ Your constant virtue will not go astray. ~ And when your constant virtue does not go astray, ~ You'll return to the condition which has no limit. ~ When uncarved wood is cut up, it's turned into vessels; ~ When the Sage is used, he becomes the Head of Officials. ~ Truly, great carving is done without splitting up.

[28c02t] **John C. H. Wu** ~ KNOW the masculine, ~ Keep to the feminine, ~ And be the Brook of the World. ~ To be the Brook of the World is ~ To move constantly in the path of Virtue ~ Without swerving from it, ~ And to return again to infancy. ~ Know the white, ~ Keep to the black, ~ And be the Pattern of the World. ~ To be the Pattern of the World is ~ To move constantly in the path of Virtue ~ Without erring a single step, ~ And to return again to the Infinite. ~ Know the glorious, ~ Keep to the lowly, ~ And be the Fountain of the World. ~ To be the Fountain of the World is ~ To live the abundant life of Virtue, ~ And to return again to Primal Simplicity. ~ When Primal Simplicity diversifies, ~ It becomes useful vessels, ~ Which, in the hands of the Sage, become officers. ~ Hence, "a great tailor does little cutting."

[28c03t] **D. C. Lau** ~ Know the male ~ But keep to the role of the female ~ And be a ravine to the empire. ~ If you are a ravine to the empire, ~ Then the constant virtue will not desert you ~ And you will again return to being a babe. ~ Know the white ~ But keep to the role of the black ~ And be a model to the empire. ~ If you are a model to the empire, ~ Then the constant virtue will not be wanting ~ And you will return to the infinite. ~ Know honour ~ But keep to the role of the disgraced ~ And be a valley to the empire. ~ If you are a valley to the empire, ~ Then the constant virtue will be sufficient ~ And you will return to being the uncarved block. ~ When the uncarved block shatters it becomes vessels. ~ The sage makes use of these and becomes the lord over the officials. ~ Hence the greatest cutting does not sever.

[28c04t] **R. L. Wing** ~ Know the male, ~ Hold to the female; ~ Become the world's stream. ~ By being the world's stream, ~ The Power will never leave. ~ This is returning to Infancy. ~ Know the white, ~ Hold to the black; ~ Become the world's pattern. ~ By becoming the world's pattern, The Power will never falter. ~ This is returning to Limitlessness. ~ Know the glory, ~ Hold to the obscurity; ~ Become the world's valley. ~ By being the world's valley, ~ The Power will be sufficient. ~ This is returning to Simplicity. ~ When Simplicity is broken up, ~ It is made into instruments. ~ Evolved Individuals who employ them, ~ Are made into leaders. ~ In this way the Great System is united.

[28c05t] **Ren Jiyu** ~ He who knows the masculine but keeps to the feminine, is ready to be the ravine under Heaven. ~ Being the ravine under Heaven, he is not parted from constant "De" (Virtue), ~ He returns to the simple state, like an infant. ~ He who knows the white (glory) but keeps to the black (obscure), is ready to be the (divination) instrument of under Heaven. ~ Being the instrument of under Heaven, he rests upon constant "De," ~ He returns to the ultimate truth. ~ He who knows glory but keeps to disgrace, is ready to be

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the valley under Heaven. ~ Being the valley under Heaven, he will have plenty of the eternal "De," ~ He returns to simplicity. ~ When the simplicity is broken up, it is turned into concrete vessels. ~ By using the breaking up of simplicity, the sage sets up government and leadership. ~ Therefore the perfect government does not arise out of artificiality.

[28c06t] **Gia-fu Feng** ~ Know the strength of man, ~ But keep a woman's care! ~ Be the stream of the universe! ~ Being the stream of the universe, ~ Ever true and unswerving, ~ Become as a little child once more. ~ Know the white, ~ But keep the black! ~ Be an example to the world! ~ Being an example to the world, ~ Ever true and unwavering, ~ Return to the infinite. ~ Know honor, ~ Yet keep humility! ~ Be the valley of the universe! ~ Being the valley of the universe, ~ Ever true and resourceful, ~ Return to the state of the uncarved block. ~ When the block is carved, it becomes useful. ~ When the sage uses it, he becomes the ruler. ~ Thus, "A great tailor cuts little."

[28c07t] **Lok Sang Ho** ~ Keep one's place however humble, while knowing one's real strength. ~ Stay low, like the rivers that gather water from the higher grounds. ~ Be that lowly river: ~ Depart not from the eternal virtue, ~ Emulate the unpretentiousness of infants. ~ Keep one's color, though it be black, ~ while knowing about the white. ~ Be an example for the world. ~ Be an example for the world, ~ Do not disgrace the eternal virtue, ~ Emulate the Eternal. ~ Take the blames from the world without complaint, ~ Yet never forgetting the need for honor, ~ Be the lowly valley of the world. ~ This way, the eternal virtue is fulfilled. ~ And simplicity is restored. ~ Simplicity is valuable. ~ From simple substances we have all our useful tools. ~ When simple men are used by the Sages, ~ They become great statesmen. ~ Great people never go out of their way to make themselves great, ~ Just as the great artists will not do superfluous things to draw the attention of others.

[28c08t] **Xiaolin Yang** ~ Knowing you can be strong, but choosing to be weak, ~ Is like being the creeks and streams of the world. ~ If you can be the creeks and streams of the world, ~ The DE will never leave you, and you will return to the natural state of a newborn. ~ Knowing you can be bright, but choosing to be dull, ~ Is like being the model of perfection for the world. ~ If you can be the model of perfection for the world, ~ The DE will not stray from you, and you will return to the unlimited state. ~ Knowing you can be glorious, but choosing to be humiliated, ~ Is like being the valleys and canyons of the world. ~ If you can be the valleys and the canyons of the world, ~ The DE will always be sufficient for you, and you will return to the plain and simple state. ~ Being simple and relaxed makes things useful, so the great men used it to lead the people. ~ Therefore, a great system is one that does not hurt anything.

[28c09t] **Walter Gorn Old**, BECOMING A CHILD ~ He who, being a man, remains a woman, will become an universal channel. ~ As an universal channel the eternal virtue will never forsake him. He will re-become a child. ~ He who, being in the light, remains in obscurity, will become an universal model. ~ As an universal model the eternal virtue will not pass him by. He will go back to the all-perfect. ~ He who, being glorious, continues in humility, will become an universal valley. ~ As an universal valley the eternal virtue will fill him. He will revert to the first essence. ~ This first essence is that which, being differentiated, gives rise to innumerable vessels of life. ~ A wise man, by embracing it, becomes the wisest of governors. ~ A liberal government is that which neither disregards nor hurts anyone.

[28c10t] **James Legge** ~ Who knows his manhood's strength, ~ Yet still his female feebleness maintains; ~ As to one channel flow the many drains, ~ All come to him, yea, all beneath the sky. ~ Thus he the constant excellence retains; ~ The simple child again, free from all stains. ~ Who knows how white attracts, ~ Yet

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always keeps himself within black's shade, ~ The pattern of humility displayed, ~ Displayed in view of all beneath the sky; ~ He in the unchanging excellence arrayed, ~ Endless return to man's first state has made. ~ Who knows how glory shines, ~ Yet loves disgrace, nor e'er for it is pale; ~ Behold his presence in a spacious vale, ~ To which men come from all beneath the sky. ~ The unchanging excellence completes its tale; ~ The simple infant man in him we hail. ~ The unwrought material, when divided and distributed, forms vessels. ~ The sage, when employed, becomes the Head of all the Officers (of government); ~ and in his greatest regulations he employs no violent measures.

[28c11t] **David Hinton** ~ Knowing the masculine ~ and nurturing the feminine ~ you become the river of all beneath heaven. ~ River of all beneath heaven ~ you abide by perennial Integrity ~ and so return to infancy. ~ Knowing the white ~ and nurturing the black ~ you become the pattern of all beneath heaven. ~ Pattern of all beneath heaven ~ you abide by perennial Integrity ~ and so return to the boundless. ~ Knowing splendor ~ and nurturing ruin ~ you become the valley of all beneath heaven. ~ Valley of all beneath heaven ~ you rest content in perennial Integrity ~ and so return to the simplicity of uncarved wood. ~ When uncarved wood is split apart ~ it becomes mere implements. ~ But when a sage is employed ~ he becomes a true minister, ~ for the great governing blade carves nothing.

[28c12t] **Chichung Huang** ~ Knowing his masculinity, ~ Adhering to his femininity, ~ He remained to all under heaven a brook. ~ Being to all under heaven a brook, ~ His constant virtue never departed. ~ His constant virtue never departed, ~ He again reverted to infancy. ~ Knowing his whiteness ~ Adhering to his blackness, ~ He remained to all under heaven a valley. ~ Being to all under heaven a valley, ~ His constant virtue was sufficient. ~ His constant virtue being sufficient, ~ He again reverted to the unhewn log. ~ [Knowing his whiteness, ~ Adhering to his blackness, ~ He remained to all under heaven a horizontal bar ~ Being to all under heaven a horizontal bar, ~ His constant virtue never changed. ~ His constant virtue never changed, ~ He again reverted to Infinity.] ~ When the unhewn log dispersed, ~ It became vessels; ~ When the sage man was employed, ~ He became chief of the officialdom. ~ A great tailor does no cutting.

[28c13t] **Ellen M. Chen** ~ To know (chih) the male, ~ But to abide (shou) by the female (tz'u), ~ Is to be the valley (ch'i) of the world. ~ Being the valley of the world, ~ And departing (li) not from the everlasting power (ch'ang te), ~ One again returns to the infant (ying erh). ~ To know (chih) the white (pe), ~ But to abide (shou) by the black (heh), ~ Is to be the model (shih) of the world. ~ Being the model of the world, ~ And deviating (t'eh) not from the everlasting power, ~ One again returns to the unlimited (wu-chi). ~ To know (chih) the illustrious (yung), ~ But to abide (shou) by the obscure (ju), ~ Is to be the valley (ku) of the world. ~ Being the valley of the world, ~ One's everlasting power (ch'ang te) being full, ~ One again returns to the uncarved wood (p'u). ~ The uncarved wood disperses to become vessels (ch'i), ~ To be used (yung) by the sage as officials. ~ Therefore a great institution does not mutilate (ko).

[28c14t] **Lee Sun Chen Org** ~ [A pursuer of Tao] would, as a rule, keeps himself docile and accommodating, even though he is not ignorant of [advantages] of being valiant and intrepid; ~ Because he is [aimed at being a civil] servant of the world; ~ Since he strives to make himself useful to the world, the perpetual Te will always be with him; ~ Thenceforth, he is able to return to the infant-like [purity and clarity, i.e. the disposition of being totally unassuming and unbiased]. ~ [One who pursues Tao] shall settle for the commonly undesirable status of obscurity, even though he is not unaware of the popular desirability of being distinctive; ~ Because he wants to set an example to the world; ~ By setting a [proper] example to the world means that his adherence to the perpetual Te is steadfastly whole-hearted; ~ [In this manner] he will return to the state of [pre-creation] nothingness (Tao). ~ [Tao pursuers] were not unaware of the grandeur [of

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being prominent], still they chose to settle in obscurity; ~ They intended to do services for the world like downstream valleys [accommodating abundant waterways]; ~ Each of them accumulated Te [humbly] like a downstream valley receiving waterways, so such individual would consequently cultivate perpetual Te sufficiently; ~ Thenceforth, [this individual will have adequate Te] to return to Simplicity (the true Tao). ~ When Simplicity (Tao) emerges [in the world] it develops into a device (instrument); ~ When a Sage applies it, it serves well in governing people; ~ Accordingly, the great laws of a government shall not be truncated [for private uses].

[28c15t] **Tien Cong Tran** ~ To know the masculine, to keep to the feminine, that is to be the brook of the world. ~ To be the brook of the world is to move constantly in the path of Virtue without swerving from it, and to return again to infancy. ~ To know the white, to keep to the black, that is to be the model of the world. ~ To be the model of the world is to move constantly in the path of Virtue without erring a single step, and to return again to infinite nothingness. ~ To know the glorious, to keep to the humble, that is to be the fountain of the world. ~ To be the fountain of the world is to live the abundant life of Virtue, and to return again to the uncarved block. ~ When the uncarved block stops being uncarved, it becomes useful vessels. ~ When the sage uses them, they become officials. ~ Hence, "A great tailor does not cut."

[28c16t] **Thomas Z. Zhang** ~ Knowing what nobility is, the sage stays with the lowly, as if the creek of the world. ~ As the creek of the world he flows without leaving the general Te until he reaches a status as innocent as a baby. ~ Knowing what cleanliness is, he does not mind staying dirty, He acts as the norm of the world. ~ As the norm of the world, he makes no mistakes, until he approaches Tao. ~ Knowing what honor is, he tolerates insults. ~ He acts as the valley of the world. ~ As the valley of the world, he is filled with general Te, until he returns to simplicity. ~ Wood that has been naturally broken can be made into utensils. ~ When sages are employed, they can be officers. ~ Great systems do not need to be carved.

[28c17t] **Arthur Waley** ~ 'He who knows the male, yet cleaves to what is female ~ Becomes like a ravine, receiving all things under heaven,' ~ And being such a ravine ~ He knows all the time a power that he never calls upon in vain. ~ This is returning to the state of infancy. ~ He who knows the white, yet cleaves to the black ~ Becomes the standard by which all things are tested; ~ And being such a standard ~ He has all the time a power that never errs, ~ He returns to the Limitless. ~ He who knows glory, yet cleaves to ignominy ~ Becomes like a valley that receives into it all things under heaven, ~ And being such a valley ~ He has all the time a power that suffices; ~ He returns to the state of the Uncarved Block. ~ Now when a block is sawed up it is made into implements; ~ But when the Sage uses it, it becomes Chief of all Ministers. ~ Truly, 'The greatest carver does the least cutting'.

[28c18t] **Richard John Lynn** ~ He who knows the male yet sustains the female will be a river valley for all under Heaven. ~ He who is a river valley for all under Heaven never separates himself from constant virtue and always reverts to the infant. ~ He who knows the white yet sustains the black will be a model for all under Heaven. ~ He who is a model for all under Heaven never deviates from constant virtue ~ And always reverts to the infinite. ~ He who knows glory yet sustains disgrace will be a valley for all under Heaven. ~ He who is a valley for all under Heaven is filled completely by constant virtue, for he always reverts to the uncarved block. ~ When the uncarved block fragments, it turns into implements. ~ As the sage would make use of them, he stands as chief of officials over them. ~ Thus the great carver never cuts.

[28c19t] **Lin Yutang** ~ KEEPING TO THE FEMALE ~ He who is aware of the Male ~ But keeps to the Female ~ Becomes the ravine of the world. ~ Being the ravine of the world, ~ He has the original character which is not

cut up, ~ And returns again to the (innocence of the) babe. ~ He who is conscious of the white (bright) ~ But keeps to the black (dark) ~ Becomes the model for the world. ~ Being the model for the world, ~ He has the eternal power which never errs, ~ And returns again to the Primordial Nothingness. ~ He who is familiar with honor and glory ~ But keeps to obscurity ~ Becomes the valley of the world. ~ Being the valley of the world, ~ He has an eternal power which always suffices, ~ And returns again to the natural integrity of uncarved wood. ~ Break up this uncarved wood ~ And it is shaped into vessel, ~ In the hands of the Sage ~ They become the officials and magistrates. ~ Therefore the great ruler does not cut up.

[28c20t] **Victor H. Mair** ~ Know masculinity, ~ Maintain femininity, ~ and be a ravine for all under heaven. ~ By being a ravine for all under heaven, ~ Eternal integrity will never desert you. ~ If eternal integrity never deserts you, ~ You will return to the state of infancy. ~ Know you are innocent, ~ Remain steadfast when insulted, ~ and be a valley for all under heaven. ~ By being a valley for all under heaven, ~ Eternal integrity will suffice. ~ If eternal integrity suffices, ~ You will return to the simplicity of the unhewn log. ~ Know whiteness, ~ Maintain blackness, ~ and be a model for all under heaven. ~ By being a model for all under heaven, ~ Eternal integrity will not err. ~ If eternal integrity does not err, ~ You will return to infinity. ~ When the unhewn log is sawn apart, ~ it is made into tools; ~ When the sage is put to use, ~ he becomes the chief of officials. ~ For ~ Great carving does no cutting.

[28c21t] **Tolbert McCarroll** ~ Develop the strength of a man, but live as gently as a woman. ~ Become a brook and receive all things under heaven. ~ If you are such a brook then Virtue will constantly flow into you and you will become a simple child again. ~ Know the pure but live the life of the sullied. ~ Become a fountain to all things under heaven. ~ If you become such a fountain then you will have abundant Virtue ~ and you will return to the state of the Uncarved Block. ~ When the Uncarved Block is cut up into pieces, ~ it is turned into specialized instruments. ~ But the True Person makes use of it whole ~ and becomes the master of the instruments. ~ Hence, it is said, "The finest carver cuts little."

[28c22t] **David H. Li** ~ Know steeliness, but prefer tenderness. ~ Be the brook to the world. ~ The brook to the world is never disunited from virtue. ~ It aims to return to infancy. ~ Know limelight, but prefer shadow. ~ Be the standard to the world. ~ The standard to the world never deviates from virtue. ~ It aims to return to the Infinite. ~ Know fame, but prefer humility. ~ Be the valley to the world. ~ The valley to the world is filled with virtue. ~ It aims to return to simplicity. ~ Simplicity dissipates when [a block] is carved into a vessel. ~ A sage diminishes when [he/she] is used as a leader. ~ Thus, a great system is not cut up.

[28c23t] **Yasuhiko Genku Kimura** ~ Knowing the strength of the masculine principle, ~ Yet remaining in the lovingness of feminine virtue, ~ One becomes the stream of life to which other streams conjoin. ~ In thus becoming the stream of life for the world, ~ One comes to embody perennial virtue, ~ And returns to pristine innocence. ~ Knowing the purity of kosmic harmony, ~ Yet remaining in the impurity of worldly discord, ~ One becomes the standard of life by which other people can live. ~ In thus becoming the standard of life for the world, ~ One comes to reaffirm perennial virtue, ~ And returns to inner infinity. ~ Knowing the glory of public acclaim, ~ Yet remaining in the obscurity of personal humility, ~ One becomes the valley of life in which other people can repose. ~ In thus becoming the valley of life for the world, ~ One comes to fulfill perennial virtue, ~ And returns to undivided simplicity. ~ Undivided simplicity is reduced to mere usefulness through division. ~ Remaining undivided, the sage makes masterful use of the divided, ~ And is made the leader of an organization. ~ Thus, the great organization led by a sage is undivided and whole.

[28c24t] **Chou-Wing Chohan** ~ The person who holds on to masculinity but also preserves femininity ~ Will be a

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channel that draws the entire world through it, ~ And, being a channel for the entire world, will not lack eternal heroism, ~ And can then return to the purity of his childhood. ~ The person who holds on to white, but also preserves black ~ Will be a sign and an example for the world, ~ And, being a sign and an example for the world, will not lack eternal heroism, ~ And can then return to the infinite absolute. ~ The person who holds on to honor but also preserves humility ~ Will be a valley that absorbs the whole world into it, ~ And, being a valley that absorbs the whole world into it, will not lack eternal heroism, ~ And can then return to fundamental perfection. ~ Fundamental perfection, when divided up, will become vessels of many uses, ~ And these will be used by the sage, officers, and ministers. ~ However, in order to be great and ruling and supreme, there is no need for division.

[28c25t] **Man-Ho Kwok** ~ Understand the thrust of the yang - ~ But be more like the yin in your being. ~ Be like a valley that parts to its stream; ~ Be like a stream for the earth ... ~ And channel it, so it flows - to the sea. ~ Be newborn - be free of yourself, be humble, be earthy, be a valley for the whole world. ~ Be a channel for the energies here - ~ weave them in a true and practical way so they can link up with the Way and become one again. ~ Oneness generates everything: ~ When the sage rules in the light of it, ~ He rules everything. ~ A wise man never tries to break up the Whole.

[28c26t] **Gu Zhengkun** ~ Though knowing what is masculine, ~ You are ready to play the role of female ~ And content to be a stream in the world. ~ Content to be a stream in the world, ~ You will be accompanied by the eternal virtue, ~ And return to being a baby. ~ Though knowing what is white, ~ You are ready to play the role of black, ~ And content to be a model of the world. ~ Content to be a model of the world, ~ You will be no longer at odds with the eternal virtue, ~ And return to the final truth. ~ Though knowing what is honor, ~ You are ready to play the role of the disgraced ~ And content to be a valley in the world. ~ Content to be a valley in the world, ~ You will no longer lack the eternal virtue, ~ And return to simplicity (Tao). ~ When simplicity gets shattered and becomes materialized, ~ The sage makes use of it to be the lord over other officials. ~ One should know ~ The greatest system is not separable.

[28c27t] **Chao-Hsiu Chen** ~ Recognize the male - the yang, ~ guard the female - the yin. ~ Be a valley under Heaven. ~ Be a valley under Heaven and the constant virtue will not fade away. ~ One will become like a little child again. ~ Recognize the white - the yang, ~ guard the black - the yin. ~ Be a model under Heaven. ~ Be a model under Heaven and the constant virtue will not fade away. ~ One will return to the infinite. ~ Recognize the glory, guard the disgrace. ~ Be a valley under Heaven. ~ Be the valley under Heaven and return again to the uncarved block. ~ When the block is carved up it is transformed into useful wares. ~ The sage will use them with equal heart. ~ Therefore the great law will not crumble.

[28c28t] **Liu Qixuan** ~ One keeps weakness while knowing what strength is, ~ And serves as the humblest brook for the world. ~ Being the humblest, one can receive best ~ Until one returns to be the weakest infant. ~ One keeps black while knowing what white is, ~ And serves as a basic model for the world. ~ Being the basic model, one can receive properly ~ Until one returns to the oneness without polar opposition. ~ One keeps disgrace while knowing what glory is, ~ And serves as the lowest valley for the world. ~ Being the lowest, one can receive enough ~ To return to the most original simplicity. ~ Followed by people, this simplicity can shape the world ~ The wise use it as the example for the government. ~ The big system is, therefore, an indivisible simple whole.

[28c29t] **Shi Fu Hwang** ~ Keeping to Pristine Simplicity ~ Lao Tze says, ~ He who has manhood's strength and takes upon him the female's feebleness; ~ his inclusiveness is worthy of being looked up to as the world's

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dale. ~ Being the world's dale, absolute virtue will not leave him; ~ further he will enter into a baby's attribute. ~ He who has the reputation of the pure, and takes upon him the reputation of the unclean; ~ he is worthy of being looked up to as the world's model. ~ Being the world's model, absolute virtue will not be in short, further he will be able to attain extreme bliss. ~ He who has a glorious status, and takes upon himself a humble situation; ~ is worthy of being looked up to as the world's valley. ~ Being the world's valley, absolute virtue is sufficient in him; ~ he will enter into the state of pristine simplicity. ~ When pristine simplicity is broken off, it turns to appear in various utensil's shapes. ~ The sage who realizes the importance of pristine simplicity thereby selects the officers. ~ Therefore the great perfection shouldn't be cut into pieces.

[28c30t] **Ch'u Ta-Kao** ~ He who knows the masculine and yet keeps to the feminine ~ Will become a channel drawing all the world towards it; ~ Being a channel of the world, he will not be severed from the eternal virtue, ~ And then he can return again to the state of infancy. ~ He who knows the white and yet keeps to the black ~ Will become the standard of the world; ~ Being the standard of the world, with him eternal virtue will never falter, ~ And then he can return again to the absolute. ~ He who knows honour and yet keeps to humility ~ Will become a valley that receives all the world into it; ~ Being a valley of the world, with him eternal virtue will be complete, ~ And then he can return again to wholeness. ~ Wholeness, when divided, will make vessels of utility; ~ These when employed by the Sage will become officials and chiefs. ~ However, for a great function no discrimination is needed.

[28c31t] **Paul J. Lin** ~ Knowing the male and keeping the female, ~ One will become the river of the world. ~ Being the river of the world, ~ One will not digress from constant virtue, ~ And will return to being a baby. ~ Knowing the white and keeping the black, ~ One will become a model of the world. ~ Being a model of the world, ~ One will not deviate from constant virtue, ~ And will return to the infinite. ~ Knowing honor and keeping disgrace, ~ One will become the valley of the world. ~ Being the valley of the world, ~ One will be content with constant virtue, ~ And return to the unhewn wood. ~ Unhewn wood when scattered will become vessels. ~ The Sage makes use of them to become the chief officer. ~ Therefore the great system will not be cut apart.

[28c32t] **Michael LaFargue** ~ Be familiar with Masculinity, ~ but watch over Femininity - ~ and become the Valley of the World. ~ Being the Valley of the World, ~ invariant Te will not leave you. ~ Turn back to being an infant. ~ Be familiar with what is pure and white, ~ but watch over what is dark and black - ~ and become the Pattern for the World. ~ Being the Pattern for the World, ~ your invariant Te will be constant. ~ Turn back to being limitless. ~ Be familiar with what is praiseworthy, ~ but watch over what is disgraceful - ~ and become the Valley of the World. ~ Being the Valley of the World, ~ your invariant Te will be sufficient. ~ Turn back to being an Uncarved Block. ~ When the Uncarved Block is cut up ~ then it becomes a government tool. ~ When the Wise Person instead uses it ~ then it becomes head of the government. ~ Yes: ~ A great carver does no cutting, a great ruler makes no rules.

[28c33t] **Cheng Lin** ~ When a man, though aware of his manly strength, abides by a womanly meekness, ~ he is content to occupy the most humble position in the world. ~ When he is content to occupy the most humble position in the world, and when he always abides by his true nature, ~ he becomes again like a new-born babe. ~ When a man, though aware of his own purity, does not spurn the impure, ~ he is content to dwell in the lowest place in the world. ~ When he is content to dwell in the lowest place in the world, and when he always abides by his true nature, ~ he reverts to the natural simplicity. ~ The original qualities are destroyed when a thing is turned into some useful vessel. ~ The Sage, by preserving the original qualities, becomes the

supreme ruler. ~ Hence, the great institutions are those which do not violate the nature of man.

[28c34t] **Yi Wu** ~ Knowing the male and keeping to the female, ~ One will be the stream bed of the world. ~ To be the stream bed of the world, ~ One will not depart from the constant virtue ~ But will return again to infancy. ~ Knowing the white and keeping to the black, ~ One will be the pattern of the world. ~ To be the pattern of the world, ~ One will not deviate from the constant virtue ~ But will return to the non-ultimate. ~ Knowing the honor and keeping to the mean, ~ One will be the valley of the world. ~ Being the valley of the world, ~ One's constant virtue is complete; ~ One returns to simplicity. ~ When the uncarved block is divided, it becomes vessels. ~ The sage uses it to become a leader. ~ Therefore, the great system will not cut apart.

[28c35t] **Han Hiong Tan** ~ Knowing the excitement of proactivity, you settle for quietude. ~ Everyone will converge to you like water flowing towards the valley. ~ Thus, you are like the valley to the world. ~ Holding fast to the "absolute virtue" (Dao), ~ You try to return to the pristine innocence of an infant. ~ You know the benefit of the limelight, but choose to be anonymous. ~ You set this example for others to follow. ~ Holding fast to the "absolute virtue" unerringly, ~ You hope to return to the path of Dao. ~ Knowing the lure of fame and glory, you choose humility instead. ~ By your taking a low profile, everyone converges to you like water flowing towards the ravine. ~ Thus, you are the ravine to the world. ~ The "absolute virtue" is bountiful. ~ Finally, it returns to the naturalness of a raw timber. ~ The natural block once carved becomes useful utensils. ~ The sage utilises them as leaders. ~ The system set up by the sage should cause no harm.

[28c36t] **Hua-Ching Ni** ~ Know that you possess the strong masculine principle, ~ yet abide by the meek, feminine principle. ~ Thus, become the flowing stream of the world. ~ As the flowing stream of the world, ~ never swerve from your true nature. ~ In this way, you return to the originality of a newborn babe. ~ Know the bright, yet keep to the dark. ~ Never wavering from the subtle truth, ~ you will conform to the pattern of an integral being. ~ In this way, you return again to the infinite. ~ Know how to be honored and glorified, ~ yet maintain unadorned plainness. ~ Thus, become the abundant valley of the world. ~ As the abundant valley of the world, ~ you realize the sufficiency of the constant, subtle virtue of the integral universe. ~ In this way, you return to the original simplicity of an uncarved block of wood with undamaged potential. ~ An integral individual, by preserving the original qualities of his being, ~ maintains his supreme, integral nature. ~ When the uncarved block is shaped into various single tools and vessels, ~ its original qualities are destroyed. ~ This is called "the great Oneness that cannot be divided."

[28c37t] **Chang Chung-yuan** ~ To be aware of the positive, yet to abide in the negative is to be the abyss of the universe. ~ To be the abyss of the universe is to not deviate from real attainment and to remain like an innocent child. ~ To be aware of the white, yet to abide in the black is to be the chasm of the universe. ~ To be the chasm of the universe is to have sufficient real attainment, and to remain in the state of original non-differentiation. ~ When original non-differentiation is differentiated, things are produced. ~ Yet when the wise makes use of original non-differentiation, he becomes the leader of the people. ~ Therefore, great governing is non-discriminating.

[28c38t] **Henry Wei** ~ Return to Simplicity ~ Fan P'u ~ He, who knows the Male ~ And yet holds on to the Female, ~ Becomes the ravine of the world. ~ Being the ravine of the world, ~ He is always in union with Eternal Virtue, ~ And returns to the state of the new-born babe. ~ He, who knows the white (Yang) ~ And yet holds on to the black (Yin), ~ Becomes a model for the world. ~ Being a model for the world, ~ His Eternal Virtue becomes unerring, ~ And he returns to the Infinite. ~ He, who is aware of glory ~ And yet holds on to

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ignominy, ~ Becomes the valley of the world. ~ Being the valley of the world, ~ His Eternal Virtue becomes sufficient, ~ And he returns to the state of virgin wood (simplicity). ~ The virgin wood, on being cut up, is used as implements. ~ Sages, who make use of the implements, ~ Become high officials and leaders. ~ The Supreme Ruler uses the wood without cutting it.

[28c39t] **Ha Poong Kim** ~ He knows the male, ~ Yet holds fast to the female, ~ And thus becomes the ravine of all under Heaven. ~ When he becomes the ravine of all under Heaven, ~ The constant Te will never desert him. ~ He returns to the baby. ~ He knows white, ~ Yet holds fast to black, ~ And thus becomes the model for all under Heaven. ~ When he becomes the model for all under Heaven, ~ The constant Te will never fail him. ~ He returns to the infinite. ~ He knows glory, ~ Yet holds fast to ignominy, ~ And thus becomes the valley of all under Heaven. ~ When he becomes the valley of all under Heaven, ~ His constant Te will be sufficient, ~ He returns to the uncarved block. ~ When the uncarved block scatters, it turns into vessels. ~ When the sage uses them, ~ He becomes chief of ministers. ~ Therefore great cutting does not split.

[28c40t] **Tao Huang** ~ Understanding the male and holding onto the female ~ Enables the flow of the world. ~ This being the flow of the world, the eternal action abides. ~ Knowing that the eternal action abides is to return to childhood. ~ Understanding the pure and holding on to the impure ~ Enables the cleansing of the world. ~ With the cleansing of the world, ongoing action suffices. ~ When ongoing action suffices, it returns to simplicity. ~ Understanding the white and holding on to the black ~ Enables the formation of the world. ~ Being the formation of the world, ongoing action does not stray. ~ When ongoing action does not stray, it returns to the infinite. ~ This simplicity takes shape as a mechanism. ~ The sage makes it the head ruler. ~ Great ruling never divides.

[28c41t] **Tang Zi-chang** ~ Know what is the Male - Positive and know what is the Female - Negative. ~ Be a servant of the world, be a servant of the world, by never departing from virtues in order to lead the world to return to the state of innocent infancy. ~ Know what is known and reserve what is unknown. ~ Be a model of the world, be a model of the world, by never failing to attain virtues in order to lead the world to return to a state of "void" - trouble free. ~ Know what is honorable and know what is dishonorable. ~ Be the destiny of the world, be the destiny of the world, by constantly accumulating virtues in order to return again to purity Pure Matter. ~ Ever since Pure Matter purity was changed into civilization, ~ Sage rulers have used officials as the instruments of rule. ~ The superior system of rule may exercise no division.

[28c42t] **Wing-tsit Chan** ~ He who knows the male and keeps to the female ~ Becomes the ravine of the world. ~ Being the ravine of the world, ~ He will never depart from eternal virtue, ~ But returns to the state of infancy. ~ He who knows the white and yet keeps to the black ~ Becomes the model for the world. ~ Being the model for the world, ~ He will never deviate from eternal virtue, ~ But returns to the state of the non-ultimate. ~ He who knows glory but keeps to humility ~ Becomes the valley of the world. ~ Being the valley of the world, ~ He will be proficient in eternal virtue, ~ And returns to the state of simplicity (uncarved wood). ~ When the uncarved wood is broken up, it is turned into concrete things. ~ But when the sage uses it, he becomes the leading official. ~ Therefore the great ruler does not cut up.

[28c91t] **И. И. Семененко** ~ Кто, зная о своем мужском начале, сберегает в себе женское, становится ущельем Поднебесной? ~ А став ущельем Поднебесной, не разлучается с незыблемою добродетелью и возвращается к младенцу. ~ Кто, зная, что он светел, сберегает свою темноту, становится для Поднебесной образцом. ~ А став для Поднебесной образцом, не вносит изменения в незыблемую добродетель и возвращается к бескрайности. ~ Кто, зная что он славен, сберегает свою опозоренность,

становится долиной Поднебесной. ~ А став долиной Поднебесной, преисполняется незыблемою добродетелью и возвращается к тому, что первозданно. ~ Первозданное же рассыпается на чаши. ~ Когда Премудрый человек для них находит применение, то становится главой чинов. ~ Великое кроят не разрезая.

[28c92t] **А. А. Маслов** ~ Познав мужское, сохраняй и женское, становясь лощиной Поднебесной. ~ Будь лощиной Поднебесной, - тогда постоянная Благость не покинет тебя, и вернёшься в состояние новорождённого. ~ Познав белое, сохраняй и чёрное, становясь образчиком Поднебесной. ~ Будь образчиком Поднебесной, - тогда в постоянной Благости не будет недостатка, и вернёшься к Беспредельному. ~ Познав славу, сохраняй безвестность, становясь долиной Поднебесной. ~ Будь долиной Поднебесной, - тогда постоянная Благость будет в избытке, и вернёшься к изначальной простоте. ~ Когда изначальная простота рассеивается, то возникают инструменты. ~ Мудрец использует их и становится правителем чиновников. ~ Поэтому даже великие уложения не несут вреда.

[28c93t] **Е. А. Торчинов** ~ Знай мужественность свою и женственность свою храни, ~ Тогда долиной пустоты для Поднебесной станешь ты. ~ Долиною для Поднебесной став, ты не лишишься этого вечного обретения. ~ Тогда ты вновь вернешься к состоянию младенца. ~ Знай белое свое и черное свое блюди, ~ Тогда бессменным образцом для Поднебесной станешь ты. ~ Когда ты станешь образцом для Поднебесной, ~ Благая Сила-Дэ у тебя не убудет и ты снова вернешься к Беспредельному. ~ Знай славу свою и позор свой храни, ~ Тогда ложбиною пустой для Поднебесной станешь ты. ~ Ложбиной пустоты для Поднебесной став, ~ Ты сделаешь достаточной свою Благую Силу-Дэ и вновь вернешься к изначальной простоте-первозданности. ~ Первозданность рассеивается, и появляются орудия. ~ Совершенные мудрецы используют их и становятся начальниками чиновников. ~ Поэтому Великий Порядок не может понести ущерб.

[28c94t] **А. Е. Лукьянов** ~ Кто знает свое женское, хранит свое мужское, становится ложбиной Поднебесной. ~ Ставшего ложбиной Поднебесной постоянное Дэ не оставляет и возвращает в [состояние] младенца. ~ Кто знает свое белое, хранит свое черное, становится образцом для Поднебесной. ~ Ставшему образцом Поднебесной постоянное Дэ не наносит вреда и возвращает в беспредельное. ~ Кто знает свою славу, хранит свой позор, становится руслом Поднебесной. ~ Ставшим руслом Поднебесной постоянное Дэ овладевает во всей полноте и возвращает в духовную простоту (пу). ~ Духовная простота рассеивается и становится правилом-предметом. ~ Совершенномудрый человек использует его и становится чиновным вождем. ~ Вот почему Великое правление не разрушается.

[28c95t] **Ян Хин-шун** ~ Кто, зная свою храбрость, сохраняет скромность, тот, [подобно] горному ручью, становится [главным] в стране. ~ Кто стал главным в стране, тот не покидает постоянное дэ и возвращается к состоянию младенца. ~ Кто, зная праздничное, сохраняет для себя будничное, тот становится примером для всех. ~ Кто стал примером для всех, тот не отрывается от постоянного дэ и возвращается к изначальному. ~ Кто, зная свою славу, сохраняет для себя безвестность, тот становится главным в стране. ~ Кто стал главным в стране, тот достигает совершенства в постоянном дэ и возвращается к естественности. ~ Когда естественность распадается, она превращается в средство, при помощи которого совершенномудрый становится вождем и великий порядок не разрушается.

[28c96t] **Д. П. Конисси** ~ Тот, кто знает свою силу и сохраняет свою слабость, сделается долиной вселенной. ~ Когда он будет долиной вселенной, то в нем будет пребывать вечная добродетель. ~ Человек вторично возвращается в состояние младенца (Тао). ~ Кто знает глубину своего просвещения и остается в

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невежестве, тот сделается примером всего мира. ~ Кто будет примером всего мира, тот не изменит вечной добродетели и возвратится к совершенству (Tao): он познает славу Его. ~ Находясь в презрении, он сделается долиной вселенной. ~ Кто долина вселенной, тот будет доволен только добродетелью и возвратится в совершенную простоту. ~ Когда эта простота будет удалена, то из него выйдет превосходный сосуд. ~ Если святый муж употребит его, то сделается начальником. ~ Вот почему великое установление никогда не уничтожится.

[28c97t] **В. В. Малявин** ~ Знай свое мужское, но блюди свое женское: ~ Станешь ущельем Поднебесного мира. ~ Если уподобишься ущелью мира, ~ Превечное Совершенство не оставит тебя. ~ Тогда будешь как новорожденный младенец. ~ Знай свое светлое, но блюди свое темное: ~ Станешь образцом для Поднебесного мира. ~ Если станешь образцом для мира, ~ Превечное Совершенство не потерпит ущерба. ~ Тогда вернешься к Беспредельному. ~ Зная свою славу, но блюдя себя в умалении, ~ Станешь долиной Поднебесного мира. ~ Если уподобишься долине мира, ~ Превечное Совершенство будет в достатке. ~ Тогда будешь как Цельный Ствол. ~ Когда Цельный Ствол разрубят, появляются предметы; ~ А пользование премудрого таково, что он встает во главе чинов: ~ Великий резчик ничего не разрезает.

[28c98t] **Б. Б. Виногродский** ~ Осознавая свою мужскую асимметрию, удерживай свою женскую асимметрию, - ~ и станешь руслом ручья для нисхождения Небес. ~ Став руслом ручья для нисхождения Небес, не будешь терять связь с Потенцией постоянства; вернувшись, придешь в состояние ребенка. ~ Осознавая белое в себе, руководствуйся черным в себе, - станешь моделью для нисхождения Небес. ~ Став моделью для нисхождения Небес, не допустишь чрезмерности в Потенции постоянства; ~ вернувшись, придешь в состояние Отсутствия пределов. ~ Осознавая благородное в себе, руководствуйся низким в себе, - и станешь долиной для нисхождения Небес. ~ Если станешь долиной для нисхождения Небес, тогда Потенции постоянства будет достаточно; ~ вернувшись, придешь в состояние необделанного куска дерева. ~ В результате воздействия на целостную простоту дерева получается утварь. ~ Применяя это, человек мудрости становится властителем функций. ~ Причинность: ~ В большом порядке нет разделения.

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PSEUDO-CHAPTER **Twenty-Nine**

[29c01t] **Robert G. Henricks** ~ For those who would like to take control of the world and act on it - ~ I see that with this they simply will not succeed. ~ The world is a sacred vessel; ~ It is not something that can be acted upon. ~ Those who act on it destroy it; ~ Those who hold on to it lose it. ~ With things - some go forward, others follow; ~ Some are hot, others submissive and weak; ~ Some rise up while others fall down. ~ Therefore the Sage: ~ Rejects the extreme, the excessive, and the extravagant.

[29c02t] **John C. H. Wu** ~ DOES anyone want to take the world and do what he wants with it? ~ I do not see how he can succeed. ~ The world is a sacred vessel, which must not be tampered with or grabbed after. ~ To tamper with it is to spoil it, and to grasp it is to lose it. ~ In fact, for all things there is a time for going ahead, and a time for following behind; ~ A time for slow-breathing and a time for fast-breathing; ~ A time to grow in strength and a time to decay; ~ A time to be up and a time to be down. ~ Therefore, the Sage avoids all extremes, excesses and extravagances.

[29c03t] **D. C. Lau** ~ Whoever takes the empire and wishes to do anything to it I see will have no respite. ~ The empire is a sacred vessel and nothing should be done to it. ~ Whoever does anything to it will ruin it; ~ whoever lays hold of it will lose it. ~ Hence some things lead and some follow; ~ Some breathe gently and some breathe hard; ~ Some are strong and some are weak; ~ Some destroy and some are destroyed. ~ Therefore the sage avoids excess, extravagance, and arrogance.

[29c04t] **R. L. Wing** ~ Those who would take hold of the world and act on it, Never, I notice, succeed. ~ The world is a mysterious instrument, ~ Not made to be handled. ~ Those who act on it, spoil it. ~ Those who seize it, lose it. ~ So, in Natural Law ~ Some lead, some follow; ~ Some agitate, some remain silent; ~ Some are firm, some are weak; ~ Some carry on, some lose heart. ~ Thus, Evolved Individuals Avoid extremes, Avoid extravagance, Avoid excess.

[29c05t] **Ren Jiyu** ~ He who desires to govern under Heaven and build up achievements will not succeed, which I assert. ~ "The under Heaven," which is a queer thing, cannot be handled arbitrarily. ~ He who acts arbitrarily will harm it, ~ He who holds on to it will lose it. ~ Therefore of all creatures (in themselves) ~ some lead and some follow, ~ some breathe and some blow, ~ some are strong and some weak, ~ some are baffled and some destroyed. ~ For this reason, the sage should discard the extremes, the extravagant and the excessive.

[29c06t] **Gia-fu Feng** ~ Do you think you can take over the universe and improve it? ~ I do not believe it can be done. ~ The universe is sacred. ~ You cannot improve it. ~ If you try to change it, you will ruin it. ~ If you try to hold it, you will lose it. ~ So sometimes things are ahead and sometimes they are behind; ~ Sometimes breathing is hard, sometimes it comes easily; ~ Sometimes there is strength and sometimes weakness; ~ Sometimes one is up and sometimes down. ~ Therefore the sage avoids extremes, excesses, and complacency.

[29c07t] **Lok Sang Ho** ~ Someone who sets out to win the world and contrives to make his way will never make it. ~ The world is holy, and is beyond contrivance and possession. ~ He who contrives to win will only lose. ~ He who only aspires to possess will be dispossessed. ~ The Sage never contrives to do anything and so he

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fails in nothing. ~ He never possesses anything and so he never loses anything. ~ Among the living things, some lead, while others follow. ~ Some sigh, while others shout. ~ Some display their strengths, while others show their weaknesses. ~ Some lend support, while others destroy. ~ In contrast, the Sage will discard the excessive, the extravagant, and the extreme.

[29c08t] **Xiaolin Yang** ~ Whoever wants to fiddle with the world for his own purposes, ~ I expect that he will fail. ~ The world is something sacred that cannot be fiddled with. ~ Whoever fiddles with it will ruin it, whoever obtains it will lose it. ~ Therefore, among the things in the world, some go first, ~ some follow behind; ~ Some are slow, some are fast; ~ Some are strong, some are weak; ~ Some are helpful, some are destructive. ~ So, the great men removed the excess, the extra, and the extreme.

[29c09t] **Walter Gorn Old**, NON-ACTION ~ When a man who wishes to reform the world takes it in hand, I perceive that there will be no end to it! ~ Spiritual vessels are not fashioned in the world. ~ Whoever makes destroys; whoever grasps loses. ~ For perforce if one advances another is left behind; if one blows hot another will blow cold; if one be strengthened another will be weakened; if one be supported another will be undermined. ~ Therefore the Sage gives up all enthusiasm, levity, and pomp.

[29c10t] **James Legge** ~ If any one should wish to get the kingdom for himself, and to effect this by what he does, I see that he will not succeed. ~ The kingdom is a spirit-like thing, and cannot be got by active doing. ~ He who would so win it destroys it; ~ he who would hold it in his grasp loses it. ~ The course and nature of things is such that ~ What was in front is now behind; ~ What warmed anon we freezing find. ~ Strength is of weakness oft the spoil; ~ The store in ruins mocks our toil. ~ Hence the sage puts away excessive effort, extravagance, and easy indulgence.

[29c11t] **David Hinton** ~ Longing to take hold of all beneath heaven and improve it... ~ I've seen such dreams invariably fail. ~ All beneath heaven is a sacred vessel, ~ something beyond all improvement. ~ Try to improve it and you ruin it. ~ Try to hold it and you lose it. ~ For things sometimes lead and sometimes follow, ~ sometimes sigh and sometimes storm, ~ sometimes strengthen and sometimes weaken, ~ sometimes kill and sometimes die. ~ And so the sage steers clear of extremes, clear of extravagance, clear of exaltation.

[29c12t] **Chichung Huang** ~ He who wishes to win all under heaven, ~ And act upon them - ~ In my view, he cannot prevail. ~ All under heaven are sacred vessels ~ That cannot be acted upon. ~ He who acts upon them ruins them; ~ He who holds on to them loses them. ~ For people - ~ Some walk; some follow; ~ Some blow warm; some blow cold; ~ Some are strong; some weak; ~ Some safe; some in danger. ~ Hence, the sage man ~ Abandoned excessiveness; ~ Abandoned arrogance; ~ Abandoned extravagance.

[29c13t] **Ellen M. Chen** ~ One who desires to take the world and act (wei) upon it, ~ I see that it cannot be done. ~ The world (t'ien hsia) is a spirit vessel (shen ch'i), ~ Which cannot be acted (wei) upon. ~ One who acts (wei) on it fails, ~ One who holds on to it loses (shih). ~ Therefore things either move forward or follow behind; ~ They blow hot or blow cold; ~ They are strong (ch'iang) or weak; ~ They get on or they get off. ~ Therefore the sage gets rid of over-doing, ~ Gets rid of extravagances, ~ Gets rid of excesses.

[29c14t] **Lee Sun Chen Org** ~ If there is someone who aspires to conquer the world in order to manipulate it, I have seen enough to declare that he will never succeed; ~ Because the world is a device for the manifestation of the heavenly greatness; ~ There is no room for any tampering; ~ It is not a device for personal possession;

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~ Those who attempt to tamper with it will fail; ~ Those who try to possess it will lose. ~ [Therefore, in handling world affairs a Sage adopts the following measure:] ~ He may either lead or follow [depending on the circumstance]; ~ He may either keep his lips tight or blow out air (speak up) [according to the need]; ~ He may either strengthen (build-up) or weaken (bring down) someone's standings [depending on the situation]; ~ He may either support or abandon some proceedings [whichever he deems proper]. ~ In summary: ~ A Sage would expel all elements of excessiveness, extravagance and exorbitance.

[29c15t] **Tien Cong Tran** ~ If anyone wants to take the world and directs it at his will, I do not see how he can succeed. ~ The world is a sacred vessel, which cannot be directed at one's will. ~ To direct it is to fail. ~ To grasp it is to lose it. ~ Some things go ahead, some follow, some breathe slowly, some breathe fast, some are strong, some are weak, some grow in strength, some decay. ~ Therefore, the sage avoids "very", "too" and "extreme".

[29c16t] **Thomas Z. Zhang** ~ To conquer and rule the world, I think, is not achievable. ~ The world is like a sacred utensil, which cannot be taken and held. ~ Whoever tries to conquer it will fail. ~ Whoever tries to hold it will lose it. ~ Thus, the sage does not try this, so he can avoid failure. ~ The sage does not try to own the world, so he loses nothing. ~ Things can be fast or slow, warm or cool, strong or weak, light or heavy. ~ The sage avoids the excessive, extravagant, and grandiose.

[29c17t] **Arthur Waley** ~ Those that would gain what is under heaven by tampering with it - I have seen that they do not succeed. ~ For that which is under heaven is like a holy vessel, dangerous to tamper with. ~ Those that tamper with it, harm it. ~ Those that grab at it, lose it. ~ For among the creatures of the world some go in front, some follow; ~ Some blow hot when others would be blowing cold. ~ Some are feeling vigorous just when others are worn out. ~ Some are loading just when others would be tilting out. ~ Therefore the Sage 'discards the absolute, the all-inclusive, the extreme'.

[29c18t] **Richard John Lynn** ~ As for those who would like to take all under Heaven and act on it, the way I see it, such action would never end, because all under Heaven is the numinous vessel, ~ Which cannot be acted on. ~ One who acts on it will destroy it; ~ one who tries to grasp it will lose it. ~ Thus some people tend to lead and some follow; ~ some breathe in through the nose and some blow out through the mouth; ~ some are strong and some weak; ~ and some are energetic and some lazy. ~ As this is so, the sage rids them of extremism, extravagance, and complaisance.

[29c19t] **Lin Yutang** ~ WARNING AGAINST INTERFERENCE ~ There are those who will conquer the world ~ And make of it (what they conceive or desire). ~ I see that they will not succeed. ~ (For) the world is God's own Vessel ~ It cannot be made (by human interference). ~ He who makes it spoils it. ~ He who holds it loses it. ~ For: ~ Some things go forward, ~ Some things follow behind; ~ Some blow hot, ~ And some blow cold; ~ Some are strong, ~ And some are weak; ~ Some may break, ~ And some may fall. ~ Hence the Sage eschews excess, eschews extravagance, eschews pride.

[29c20t] **Victor H. Mair** ~ Of those who wish to take hold of all-under-heaven and act upon it, ~ I have seen that they do not succeed. ~ Now, ~ All-under-heaven is a sacred vessel, ~ Not something that can be acted upon; ~ Who acts upon it will be defeated, ~ Who grasps it will lose it. ~ Of creatures, ~ some march forward, others follow behind; ~ some are shiveringly silent, others are all puffed up; ~ some are strong, others are meek; ~ some pile up, others collapse. ~ For these reasons, ~ The sage ~ rejects extremes, rejects excess, rejects extravagance.

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[29c21t] **Tolbert McCarroll** ~ Whoever wishes to take over the world will not succeed. ~ The world is a sacred vessel and nothing should be done to it. ~ Whoever tries to tamper with it will mar it. ~ Whoever tries to grab it will lose it. ~ Hence, ~ there is a time to go ahead and a time to stay behind. ~ There is a time to breathe easy and a time to breathe hard. ~ There is a time to be vigorous and a time to be gentle. ~ There is a time to gather and a time to release. ~ Therefore, ~ the True Person avoids extremes, self-indulgence, and extravagance.

[29c22t] **David H. Li** ~ One who plans to govern the people in the world with coercion is, ~ in my view, unlikely to succeed. ~ The people in the world are revered specimens, ~ They cannot be coerced; they cannot be dominated. ~ One who seeks to coerce is defeated; ~ One who seeks to dominate loses. ~ The sage practices laissez-faire. ~ Thus, the sage will not be defeated, the sage will not lose. ~ Among matters, ~ some lead and others follow; ~ some breathe slowly and others fast; ~ some are robust and others slim; ~ some play safe and others blast. ~ Thus, ~ the sage discards extremes, discards extravagances, discards excesses.

[29c23t] **Yasuhiko Genku Kimura** ~ Those who want to take control of the world by force can never succeed, ~ For the world is a sacred vessel of dynamic energy, not meant to be controlled. ~ Those who try to forcibly control it will ruin it. ~ Those who try to forcibly keep it will lose it. ~ Because life is not a static entity but a dynamic process, ~ Sometimes one moves ahead and sometimes follows behind. ~ Sometimes one works hard and sometimes takes rest. ~ Sometimes one grows strong and sometimes grows weak. ~ Sometimes one is supported and sometimes is unsupported. ~ Wherefore, the sage, knowingly moving with the dynamic flow of life, ~ Avoids extremes, avoids extravagance, and avoids excess.

[29c24t] **Chou-Wing Chohan** ~ When a person undertakes to hold and mold the world, ~ I see that he will fail in this task. ~ Since the world is an instrument of God: ~ It cannot be molded, ~ It cannot be held. ~ He who tries to mold it damages it, ~ He who insists on holding it loses it. ~ Therefore the sage does not mold it, and therefore he does not damage it, ~ He does not try to hold it, and therefore he does not lose it. ~ With all things, some move forward while others lag behind, ~ Some hold their tongues, while others speak a lot, ~ Some are strong, while others are weak, ~ Some are on the wagon, while others fall off. ~ Therefore the sage avoids excess, extremism, haughtiness, lust, and arrogance.

[29c25t] **Man-Ho Kwok** ~ If a ruler behaves as if he's invented the world, ~ He will do no good at all. ~ The earth is a sacred vessel - ~ and it cannot be owned or improved. ~ If you try to possess it, you will destroy it; ~ If you try to hold on to it, you will lose it. ~ Some are leaders, then, and others follow. ~ Some drift like the wind, and others drive hard. ~ Some are thick-skinned, and others have no armour. ~ And some are the destroyers, and others they destroy. ~ So now you know why the sage abandons greed, all false charm - ~ and every last iota of pride.

[29c26t] **Gu Zhengkun** ~ He who wants to gain the kingship by force ~ Can never be successful, I think. ~ The kingship is so sacred ~ That cannot be obtained through force. ~ Those who try to obtain it by force will ruin it; ~ Those who keep it by force will lose it. ~ Because things are different: ~ Some go ahead or follow; ~ Some breathe gently or hard; ~ Some are strong or weak; ~ Some are in safety or in danger. ~ Hence the sage does away with extremity, extravagance and excess.

[29c27t] **Chao-Hsiu Chen** ~ To rule the country with force is a matter that cannot be avoided - as I see. ~ Yet to hold the land under Heaven with force cannot be done. ~ Whoever does it will fail. ~ Whoever tries to control

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it will lose it. ~ If there is something that goes in the front, there will be something that follows behind. ~ If there is something that makes warmth, there will be something that cools it down. ~ If there is something that creates strength, there will be something that makes it weak. ~ If there is something that reaches its goal, there will be something that breaks it. ~ Therefore the sage stays away from opposing the rule of Nature, ~ from seeking luxuriousness, from doing what is against his own duty.

[29c28t] **Liu Qixuan** ~ A willful doer cannot, as I see it, win the world, ~ The world cannot be willfully manipulated or controlled. ~ One who tries to manipulate it will destroy it. ~ One who tries to control it will lose it. ~ The wise does nothing to manipulate or control ~ And will, therefore, neither destroy nor lose. ~ For there are forever subtle changes in the world. ~ People walk either in front or behind. ~ They are either inhaling or exhaling, ~ Either strengthening or weakening, ~ And doing either good or harm. ~ That is why the wise will never desire too much.

[29c29t] **Shi Fu Hwang** ~ Warning Against Interference ~ Lao Tze says, ~ If there is a king who wishes to take over the world and establishes a man-made order, I can predict that he will not make it at all. ~ For the world is of divine entity and it can't be subjugated to a man-made order. ~ Whoever wants to try will result in failure. ~ Whoever insists on his point of view will plunge in loss. ~ Because, ~ when one wishes to march forward, others just follow reluctantly; ~ when one wishes to breathe making a thing warm, others blow it cold; ~ when one wishes to strengthen it, others wish to weaken it; ~ when one wishes to sustain it, others wish to destroy it. ~ Hence the sage puts away excessive effort, extravagance, and easy indulgence.

[29c30t] **Ch'u Ta-Kao** ~ When a man is to take the world over and shape it, ~ I see that he must be obliged to do it. ~ For the world is a divine vessel: ~ It cannot be shaped; ~ Nor can it be insisted upon. ~ He who shapes it damages it; ~ He who insists upon it loses it. ~ Therefore the Sage does not shape it, so he does not damage it; ~ He does not insist upon it, so he does not lose it. ~ For, among all things, some go ahead, while others lag behind; ~ Some keep their mouth shut, while others give forth puffs; ~ Some are strong, while others are weak; ~ Some are on the cart, while others fall off. ~ Therefore the Sage avoids excess, extravagance and indulgence.

[29c31t] **Paul J. Lin** ~ He who wants to take the world and act on it will not be able to achieve, I know. ~ The world is a sacred vessel ~ Which cannot be acted on. ~ To act on it is to destroy it. ~ To seize it is to lose it. ~ So the things ~ Either lead or follow; ~ Either whistle or blow; ~ Either are strong or weak; ~ Either defeat or fall. ~ That is why the Sage abandons the excessive, the extravagant, and the extreme.

[29c32t] **Michael LaFargue** ~ When someone wants to take over the world ~ and do some work on it, I can see he won't be able. ~ The world is a spirit-thing, it can't be 'worked' on. ~ One who works ruins, ~ one who grasps loses. ~ Yes, things: ~ Sometimes they will go ahead, sometimes follow after; ~ sometimes they will be snorting wildly, sometimes breathing easily; ~ sometimes they will be strong, sometimes weak; ~ sometimes they will break, sometimes destroy. ~ And so the Wise Person: ~ Avoids excess, avoids extravagance, avoids being grandiose.

[29c33t] **Cheng Lin** ~ When one desires to win over an Empire by action, I find that he will never have a moment of rest. ~ The possession of an Empire is something ordained by the gods. ~ It cannot be gained by action, or held. ~ Those who try to gain by action are sure to fail; ~ those who try to hold are sure to lose. ~ As regards the things of this world, they are constantly alternating: ~ they lead, they follow; ~ they inhale, they exhale; ~ they are strong, they are weak; ~ they rise, they fall. ~ Wherefore, the Sage eschews that

which is excessive, extravagant, or superfluous.

[29c34t] **Yi Wu** ~ If one wants to possess the world and act upon it, ~ I know that he cannot get it. ~ The world is a sacred vessel; ~ It cannot be acted upon. ~ To act upon it is to destroy it. ~ To grasp it is to lose it. ~ Therefore, in all things, ~ Some lead, some follow, ~ Some blow warm, some blow cool, ~ Some are strong, some are weak, ~ Some destroy, some are destroyed. ~ Therefore, the sage avoids the extreme, ~ The extravagant, and the excessive.

[29c35t] **Han Hiong Tan** ~ If you want to rule the world according to your own whims, ~ It is unlikely to be successful. ~ Governing a country is a sacred mission. ~ You must not be meddlesome or intransigent. ~ He who is meddlesome will flounder in his job. ~ He who is rigid and foolhardy will lose the plot. ~ It takes all sorts to make the world. ~ Some are leaders and some are followers. ~ Some are highly excitable and some are calm. ~ Some are strong and some are weak. ~ Some feel secure and some feel threatened. ~ Nevertheless, the sage forsakes excess, extravagance and arrogance.

[29c36t] **Hua-Ching Ni** ~ Those who want to conquer the world and make it conform to their own desires will never have success, ~ for the sovereignty of the world is a subtle thing. ~ He who tries to shape it spoils it. ~ He who tries to hold it loses it. ~ The things of the world are constantly changing. ~ There is a time for things to move ahead, ~ and a following time for things to retreat; ~ a time to withdraw internally, ~ and a following time to expand externally; ~ a time to grow luxuriantly, ~ and a following time to decay; ~ a time to rise up, ~ and a following time to sink down low. ~ Therefore, one who does not separate his being from the deep nature of the universe avoids all extremes, extravagance and excess.

[29c37t] **Chang Chung-yuan** ~ If one undertakes the task of governing the kingdom and engages in governing it, ~ I see that he cannot lead it anywhere. ~ A kingdom is a spiritual vessel and should not be manipulated. ~ Manipulating it leads to failure. ~ To grasp it is to miss it. ~ Because the natures of things vary, one acts, another copies; ~ One breathes lightly, another breathes heavily; ~ One is vigorous, one is meek; ~ One carries on, another fails. ~ Thus, the wise is not excessive, overindulgent, or extreme.

[29c38t] **Henry Wei** ~ Non-Action ~ Wu Wei ~ One might wish to get hold of the world, ~ And wilfully interfere with it. ~ In my view, this is bound to fail. ~ The world is a Divine Vessel. ~ It cannot be interfered with. ~ He who interferes with it spoils it; ~ He who grasps it loses it. ~ For among the creatures of the world, ~ Some are leaders, some are followers; ~ Some tend to condone, some to condemn; ~ Some are strong, some are weak; ~ Some are forward-looking, some are downcast. ~ The Sage, therefore, eschews the excessive, ~ Eschews the extravagant, and eschews the extreme.

[29c39t] **Ha Poong Kim** ~ Do you wish to conquer all under Heaven and rule it? ~ I see you will never succeed. ~ All under Heaven is a sacred vessel; ~ No one can rule it by action. ~ Whoever rules it by action destroys it; ~ Whoever seizes it loses it. ~ Therefore, among the creatures, ~ Some go, some follow; ~ Some breathe lightly, some blow hard; ~ Some are strong, some are weak; ~ Some break, some fall. ~ Therefore the sage ~ Shuns extremes, ~ Shuns extravagance, ~ Shuns vanity.

[29c40t] **Tao Huang** ~ I see that those who want to take over the world and manipulate it do not succeed. ~ The sacred mechanism of the world cannot be manipulated. ~ Those who manipulate it will fail, ~ Those who hold on to it will lose it. ~ Matter ~ Either leads or follows, ~ Either heats or chills, ~ Either strengthens or weakens, ~ Either enhances or destroys. ~ So the sage abandons extremes, extravagance, multiplicity.

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[29c41t] **Tang Zi-chang** ~ Will anybody want to lead the world according to his selfish design? ~ I see that he will never attain his end. ~ The sacred instrument of the world cannot be grasped or intervened: ~ one who intervenes will be defeated; ~ one who grasps will lose it. ~ Among things: ~ some are moving ahead, others are following behind; ~ some are breathing in air, others are breathing in water; ~ some are strong, others are weak; ~ some are still carried on and some are dropped. ~ Therefore, a Sage ruler avoided: ~ Extreme, Extravagance and Indulgence.

[29c42t] **Wing-tsit Chan** ~ When one desires to take over the empire end act on it (interfere with it), I see that he will not succeed. ~ The empire is a spiritual thing, and should not be acted on. ~ He who acts on it harms it. ~ He who holds on to it loses it. ~ Among creatures some lead and some follow. ~ Some blow hot and some blow cold. ~ Some are strong and some are weak. ~ Some may break and some may fall. ~ Therefore the sage discards the extremes, the extravagant, and the excessive.

[29c91t] **И. И. Семененко** ~ Кто вознамерится взять Поднебесную и ею заниматься, на мой взгляд, это ему не удастся. ~ Поднебесная - чаша душевная, и сформовать ее нельзя. ~ Формуя, ее только портят, владея же, утрачивают. ~ Средь сущего одни ведут, другие следуют; ~ одни выдыхают медленно, другие - быстро; ~ одни становятся сильны, другие чахнут; ~ одни поднимаются, другие гибнут. ~ Именно поэтому Премудрый человек отбрасывает крайность, отвергает неумеренность, отказывается от излишества.

[29c92t] **А. А. Маслов** ~ Тому, кто хочет править Поднебесной и при этом предается деяниям, я думаю, не достичь успеха. ~ Поднебесная - это священный сосуд, с которым ничего нельзя сделать. ~ Действующий - потерпит неудачу. ~ Желающий обрести это - утратит. ~ Поэтому одни существа идут впереди, другие следуют за ними. ~ Одни выдыхают через нос, другие дуют ртом. ~ Одни разрушают, другие уничтожаются. ~ Вот почему мудрец сторонится избыточности, избегает чрезмерности и отбрасывает бахвальство.

[29c93t] **Е. А. Торчинов** ~ Если кто-либо возжелает овладеть Поднебесной, то я знаю, что он не возьмет ее. ~ Поднебесная - божественный сосуд, и нельзя воздействовать на нее. ~ Воздействующий на нее потерпит поражение, и хватающий ее потеряет ее. ~ Поэтому среди существ есть такие, которые идут вперед, есть и такие, что идут следом за ними; ~ бывают существа, которые молчат, бывают существа, которые кричат; ~ бывают сильные, бывают слабые; ~ бывают надежно защищенные, бывают беззащитно обнаженные. ~ Поэтому совершенномудрый уходит от чрезмерности, уходит от избытка, уходит от излишества.

[29c94t] **А. Е. Лукьянов** ~ [Положим, некто] одержим страстью овладеть Поднебесной и воздействовать на нее. ~ А мне ясно: у него ничего не получится. ~ Поднебесная - это духовный сосуд, на него нельзя воздействовать. ~ Тот же, кто будет воздействовать, разрушит его. ~ А тот, кто будет удерживать, потеряет его. ~ Ведь искони устроено так: ~ из существ одни идут, другие следуют за ними, ~ одни фыркают, другие трубят, ~ одни усиливаются, другие истощаются, ~ одни хищники, другие жертвы. ~ Вот почему совершенномудрый человек отказывается от излишеств, ~ отказывается от роскоши, отказывается от расточительности.

[29c95t] **Ян Хин-шун** ~ Если кто-нибудь силой пытается овладеть страной, то, вижу я, он не достигает своей цели. ~ Страна подобна таинственному сосуду, к которому нельзя прикоснуться. ~ Если кто-

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нибудь тронет [его], то потерпит неудачу. ~ Если кто-нибудь схватит [его], то его потеряет. ~ Поэтому ~ одни существа идут, другие - следуют за ними; ~ одни расцветают, другие высыхают; ~ одни укрепляются, другие слабеют; ~ одни создаются, другие разрушаются. ~ Поэтому совершенномудрый отказывается от излишеств, устраняет роскошь и расточительность.

[29c96t] **Д. П. Конисси** ~ Кто действует, сильно желая завладеть вселенной, тот никогда не достигнет желаемого, потому что вселенная есть божественное орудие, поэтому распоряжаться ее судьбою никто не вправе. ~ Отсюда, кто покушается на это, тот нарушает порядок мира; ~ кто хочет завладеть им, тот немедленно потеряет его. ~ Вообще вещи идут вперед или назад; воют или дуют; сильны или слабы; несутся или же останавливаются на одном месте. ~ Поэтому мудрец избегает всякой крайности, роскоши и великолепия.

[29c97t] **В. В. Малявин** ~ Когда кто-то хочет завладеть миром и переделать его, ~ Я вижу, что он не добьется своей цели. ~ Мир - божественный предмет, переделать его нельзя. ~ Кто будет его переделывать, погубит его; ~ Кто будет держаться за него, потеряет его. ~ Среди вещей одни действуют, другие следуют, ~ Одни пышут жаром, другие источают холод, ~ Одни сильны, другие слабы, ~ Одни расцветают, другие клонятся к упадку. ~ Вот почему премудрый человек отвергает крайности, отвергает излишества, отвергает роскошь.

[29c98t] **Б. Б. Виногродский** ~ Если заранее стремишься взять себе Поднебесную и осуществляешь это, то для сущности моей очевидно, что не обретя, прекратишь. ~ Поднебесная - божественная утварь. ~ Нельзя осуществлять. ~ Нельзя удерживать. ~ Кто осуществляет - потерпит поражение. ~ Кто удерживает - потеряет ее. ~ Причинность: ~ Для вещей существует чередование - движения и следования, вдоха и выдоха, усиления и ослабления, возвышения и падения. ~ Эта дает: ~ Человек мудрости отвергает крайность, излишество, полноту.

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PSEUDO-CHAPTER **Thirty**

[30c01t] **Robert G. Henricks** ~ Those who assist their rulers with the Way, ~ Don't use weapons to commit violence in the world. ~ Such {deeds easily rebound}. ~ In places where {armies} are stationed, thorns and brambles will grow. ~ The good [general] achieves his result and that's all; ~ He does not use the occasion to seize strength from it. ~ He achieves his result but does not become arrogant; ~ He achieves his result but does not praise his deeds; ~ He achieves his result and yet {does not} brag. ~ He achieves his result, yet he abides with the result because he has no choice. ~ This is called achieving one's result [without] using force. ~ When things reach their prime, they get old; ~ We call this "not the Way." ~ What is not the Way will come to an early end.

[30c02t] **John C. H. Wu** ~ HE who knows how to guide a ruler in the path of Tao ~ Does not try to override the world with force of arms. ~ It is in the nature of a military weapon to turn against its wielder. ~ Wherever armies are stationed, thorny bushes grow. ~ After a great war, bad years invariably follow. ~ What you want is to protect efficiently your own state, ~ But not to aim at self-aggrandisement. ~ After you have attained your purpose, ~ You must not parade your success, ~ You must not boast of your ability, ~ You must not feel proud, ~ You must rather regret that you had not been able to prevent the war. ~ You must never think of conquering others by force. ~ For to be over-developed is to hasten decay, ~ And this is against Tao, ~ And what is against Tao will soon cease to be.

[30c03t] **D. C. Lau** ~ One who assists the ruler of men by means of the way does not intimidate the empire by a show of arms. ~ This is something which is liable to rebound. ~ Where troops have encamped ~ There will brambles grow; ~ In the wake of a mighty army ~ Bad harvests follow without fail. ~ One who is good aims only at bringing his campaign to a conclusion and dare not thereby intimidate. ~ Bring it to a conclusion but do not boast; ~ Bring it to a conclusion but do not brag; ~ Bring it to a conclusion but do not be arrogant; ~ Bring it to a conclusion but only when there is no choice; ~ Bring it to a conclusion but do not intimidate. ~ A creature in its prime doing harm to the old ~ Is known as going against the way. ~ That which goes against the way will come to an early end.

[30c04t] **R. L. Wing** ~ Those who use the Tao to guide leaders Do not use forceful strategies in the world. ~ Such matters tend to recoil. ~ Where armies are positioned, ~ Thorny brambles are produced. ~ A great military always brings years of hunger. ~ Those who are skillful Succeed and then stop. ~ They dare not hold on with force. ~ They succeed and do not boast. ~ They succeed and do not make claims. ~ They succeed and are not proud. ~ They succeed and do not acquire in excess. ~ They succeed and do not force. ~ Things overgrown will always decline. ~ This is not the Tao. ~ What is not the Tao will soon end.

[30c05t] **Ren Jiyu** ~ He who assists the rulers with Tao does not dominate under Heaven by force. ~ The use of force will soon incur requital. ~ Wherever armies are stationed, briers and thorns grow wild. ~ Great wars are always followed by famines. ~ Content yourselves with your success and stop. ~ Do not seek to dominate under Heaven by force of arms. ~ Succeed but don't boast about it, ~ Succeed but don't brag about it, ~ Succeed but don't be arrogant, ~ Succeed and take it as you have to do, ~ Succeed and don't attempt to dominate. ~ Things must grow old after reaching their prime, which is contrary to Tao. ~ Whatever is contrary to Tao will soon perish.

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[30c06t] **Gia-fu Feng** ~ Whenever you advise a ruler in the way of Tao, ~ Counsel him not to use force to conquer the universe. ~ For this would only cause resistance. ~ Thorn bushes spring up wherever the army has passed. ~ Lean years follow in the wake of a great war. ~ Just do what needs to be done. ~ Never take advantage of power. ~ Achieve results, ~ But never glory in them. ~ Achieve results, ~ But never boast. ~ Achieve results, ~ But never be proud. ~ Achieve results, ~ Because this is the natural way. ~ Achieve results, ~ But not through violence. ~ Force is followed by loss of strength. ~ This is not the way of Tao. ~ That which goes against the Tao comes to an early end.

[30c07t] **Lok Sang Ho** ~ The person who through the Dao helps a ruler ~ Will advise against using sheer military force to conquer the world. ~ Such military activity will invite its own counter-effects. ~ For where the military force goes, ~ farmlands will give way to thorns and brambles. ~ In the wake of military conquest, ~ A year of misfortune inevitably follows. ~ Good results are the natural outcome of good deeds. ~ They are not achieved by force or contrivance. ~ In the face of good results, ~ One must not indulge in conceit; ~ Nor must one boast about one's success; ~ Nor must one succumb to pride. ~ Remember that good results follow the natural law. ~ Good results are not brought about by forcing the course of events. ~ Anything that has seen the prime of its age will soon get old. ~ Going past the prime is going against the Dao. ~ Going against the Dao, one soon perishes.

[30c08t] **Xiaolin Yang** ~ Those who use the DAO to assist their monarchs do not rely on force to conquer the world. ~ If you use force, it so easily comes back and haunts you. ~ Thorns will grow where the army camped, ~ A year of starvation will follow a big war. ~ A person who understands war will only fight to win a war, ~ Not to use force to conquer the world. ~ After winning a war, do not be self-satisfied. ~ After winning a war, do not show off. ~ After winning a war, do not be conceited. ~ After winning a war, treat it like you were forced to fight. ~ After winning a war, do not use force to conquer the world. ~ When things become too strong, they start to decay, ~ Which is against the DAO. ~ Being against the DAO will lead to an early destruction.

[30c09t] **Walter Gorn Old**, DECLINING FROM STRIFE ~ The man who aids the King by the use of Tao forces the people into submission without resort to the use of arms. He will not regard the fruit of his actions. ~ Prickly briars and thorns flourish where battalions have quartered. ~ Bad years follow on the heels of armies in motion. ~ The good soldier is brave when occasion requires, but he does not risk himself for power. ~ Brave is he when occasion requires, but he does not oppress. ~ Brave is he when occasion requires, but he does not boast. ~ Brave is he when occasion requires, but he is not haughty. ~ Brave is he when occasion requires, but he is not mean. ~ Brave is he when occasion requires, but he does not rage. ~ Things become old through excess of vigour. This is called Non-Tao; and what is Non-Tao is soon wasted!

[30c10t] **James Legge** ~ He who would assist a lord of men in harmony with the Tao will not assert his mastery in the kingdom by force of arms. ~ Such a course is sure to meet with its proper return. ~ Wherever a host is stationed, briars and thorns spring up. ~ In the sequence of great armies there are sure to be bad years. ~ A skilful (commander) strikes a decisive blow, and stops. ~ He does not dare (by continuing his operations) to assert and complete his mastery. ~ He will strike the blow, but will be on his guard against being vain or boastful or arrogant in consequence of it. ~ He strikes it as a matter of necessity; ~ he strikes it, but not from a wish for mastery. ~ When things have attained their strong maturity they become old. ~ This may be said to be not in accordance with the Tao: and what is not in accordance with it soon comes to an end.

[30c11t] **David Hinton** ~ If you use the Way to help a ruler of people ~ you never use weapons to coerce all

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beneath heaven. ~ Such things always turn against you: ~ fields where soldiers camp turn to thorn and bramble, and vast armies on the march leave years of misery behind. ~ The noble prevail if they must, then stop: they never press on to coerce the world. ~ Prevail, but never presume. ~ Prevail, but never boast. ~ Prevail, but never exult. ~ Prevail, but never when there's another way. ~ This is to prevail without coercing. ~ Things grown strong soon grow old. ~ This is called losing the Way: Lose the Way and you die young.

[30c12t] **Chichung Huang** ~ Use the Tao to assist your sovereign lord; ~ Do not use military power ~ To flaunt your strength over all under heaven. ~ Such things are apt to boomerang: ~ Where an army has encamped, ~ Brambles and thorns grow. ~ A good commander stops ~ Once his end is achieved, ~ And does not thereby seek military superiority. ~ His end achieved, he is not arrogant; ~ His end achieved, he is not conceited; ~ His end achieved, he does not brag; ~ His end achieved, he accepts it reluctantly. ~ This is called ~ Achieving the end without seeking military superiority. ~ Something ages while still in its prime ~ Is contrary to the Tao; ~ What is contrary to the Tao perishes early.

[30c13t] **Ellen M. Chen** ~ One who assists the ruler with Tao, ~ Does not overpower (ch'iang) the world by military conquests. ~ Such affairs have a way of returning (huan): ~ Where armies are stationed, ~ Briars and thorns grow, ~ After great campaigns, ~ Bad years are sure to follow. ~ The good person is resolute (kuo) only, ~ But dares not (kan) take the path of the strong (ch'iang). ~ Be resolute (kuo) yet do not boast (ching), ~ Be resolute yet do not show off (fa), ~ Be resolute yet do not be haughty, ~ Be resolute because you have no choice, ~ Be resolute yet do not overpower (ch'iang). ~ When things are full grown, they age. ~ This is called not following Tao. ~ Not following Tao they perish early.

[30c14t] **Lee Sun Chen Org** ~ A person who assists a ruler to lead should [adopt the policy of] avoiding to intimidate other countries with its military might; ~ [If military action is deemed necessary] he should think hard [about consequences and weighing non-violent alternatives]; ~ Because, weeds and thistles grew wild every time after armies march through the land, ~ Every time there was a big military operation, [several] years of famine followed afterwards. ~ An excellent military man only seeks [all in all] the effect [of deflating the enemy's aggression]; ~ After having achieved the result [of defeating the enemy] he would not be self-pleased; ~ He would not glorify his victory; ~ He would avoid being arrogant; ~ Nor would he intimidate [the losing side]. ~ Because he has acted out of necessity, he does not dare [to take advantage of the situation] to terrorize the beaten party. ~ When a living thing starts turning rigid and inflexible, it is a sign of its approaching old age; ~ This is what I describe as acting against Tao; ~ Those who proceed on courses leading away from Tao will perish prematurely.

[30c15t] **Tien Cong Tran** ~ He who knows how to guide a ruler in the path of the Way does not try to override the world with force of arms. ~ It is in the nature of arms to turn against its wielder. ~ Wherever armies are stationed, thorny bushes grow. ~ After a great war, bad harvests follow. ~ After victory, to protect efficiently one's own state, one should not to rely on force. ~ Victory without claiming ability. ~ Victory without claiming success. ~ Victory without being proud. ~ Victory but saying it is not one's will. ~ Victory with no longer relying on force. ~ A thing at its strength begins to become old; this is against the Way; what is against the Way will soon cease to be.

[30c16t] **Thomas Z. Zhang** ~ Those who aid the ruler with Tao do not use military power to win the world. ~ This is because such action is likely to backfire: ~ Where armies camp, thorny problems arise, ~ Where troops march, fatal years follow. ~ The competent general stops when the goal is reached, and never flaunts. ~ Never be vainglorious when the goal is achieved. ~ Never be haughty when the goal is achieved. ~ Never be

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arrogant when the goal is achieved. ~ Never do more than necessary when the goal is achieved. ~ Never flaunt when the goal is achieved. ~ It is not following Tao if things wilt while still in their prime. ~ Not following Tao results in an untimely end.

[30c17t] **Arthur Waley** ~ He who by Tao purposes to help a ruler of men ~ Will oppose all conquest by force of arms; ~ For such things are wont to rebound. ~ Where armies are, thorns and brambles grow. ~ The raising of a great host ~ Is followed by a year of dearth. ~ Therefore a good general effects his purpose and then stops; he does not take further advantage of his victory. ~ Fulfils his purpose and does not glory in what he has done; ~ Fulfils his purpose and does not boast of what he has done; ~ Fulfils his purpose, but takes no pride in what he has done; ~ Fulfils his purpose, but only as a step that could not be avoided; ~ Fulfils his purpose, but without violence; ~ For what has a time of vigour also has a time of decay. ~ This is against Tao, ~ And what is against Tao will soon perish.

[30c18t] **Richard John Lynn** ~ One who would assist the ruler of men in accordance with the Dao does not use military force to gain power over all under Heaven. ~ As for such matters, he is wont to let them revert. ~ Where armies deploy, there thistles and thorns grow. ~ The aftermath of great military operations is surely a year of famine. ~ One good at this desists when result is had and dares not use the opportunity to seize military supremacy. ~ Have result but do not take credit for it; ~ have result but do not boast about it; ~ have result but do not take pride in it; ~ have result but only when there is no choice; ~ have result but do not try to gain military supremacy. ~ Once a thing reaches its prime, it grows old. ~ We say it goes against the Dao, and what is against the Dao comes to an early end.

[30c19t] **Lin Yutang** ~ WARNING AGAINST THE USE OF FORCE ~ He who by Tao purposes to help the ruler of men ~ Will oppose all conquest by force of arms. ~ For such things are wont to rebound. ~ Where armies are, thorns and brambles grow. ~ The raising of a great host ~ Is followed by a year of dearth. ~ Therefore a good general effects his purpose and stops. ~ He dares not rely upon the strength of arms; ~ Effects his purpose and does not glory in it; ~ Effects his purpose and does not boast of it; ~ Effects his purpose and does not take pride in it; ~ Effects his purpose as a regrettable necessity; ~ Effects his purpose but does not love violence. ~ (For) things age after reaching their prime. ~ That (violence) would be against the Tao. ~ And he who is against the Tao perishes young.

[30c20t] **Victor H. Mair** ~ One who assists the ruler of men with the Way ~ does not use force of arms against all under heaven; ~ Such a course is likely to boomerang. ~ Where armies have been stationed, briars and brambles will grow. ~ A good general fulfills his purpose ~ and that is all. ~ He does not use force to seize for himself. ~ He fulfills his purpose, but is not proud; ~ He fulfills his purpose, but is not boastful; ~ He fulfills his purpose, but does not brag; ~ He fulfills his purpose only because he has no other choice. ~ This is called "fulfilling one's purpose without using force." ~ If something grows old while still in its prime, ~ This is called "not being in accord with the Way." ~ Not being in accord with the Way leads to an early demise.

[30c21t] **Tolbert McCarroll** ~ If you would assist leaders of people by way of the Tao, ~ you will oppose the use of armed force to overpower the world. ~ Those who use weapons will be harmed by them. ~ Where troops have camped only thorn bushes grow. ~ Bad harvests follow in the wake of a great army. ~ The skillful person strikes the blow and stops, ~ without taking advantage of victory. ~ Bring it to a conclusion but do not be vain. ~ Bring it to a conclusion but do not be boastful. ~ Bring it to a conclusion but do not be arrogant. ~ Bring it to a conclusion but only when there is no choice. ~ Bring it to a conclusion but without violence. ~ When force is used, youthful strength decays. ~ This is not the way of Tao. ~ And that which goes against

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the Tao will quickly pass away.

[30c22t] **David H. Li** ~ One guided by Direction does not use military power to subdue the people in the world. ~ It boomerangs. ~ Where armies visit, thorns grow. ~ After a great war, famines follow. ~ One who knows war stops after the objective is reached. ~ He dares not flaunt power. ~ Reach objective, but boast not; ~ reach objective, but tout not; ~ reach objective, but show arrogance not; ~ Reaching objective is because there is no alternative; ~ Reaching objective does not call for flaunting power. ~ Matter withers after saturation. ~ This is not in line with Direction. ~ Not in line with Direction, early demise is the expectation.

[30c23t] **Yasuhiko Genku Kimura** ~ Those who assist national leaders by means of the Tao, ~ Never use military force to make their nations world powers. ~ No action is ever without a repercussion: ~ Wherever an army is stationed, there grow briars and brambles. ~ Wherever a battle is fought, there follows a famine. ~ A good general in the direst necessity of a war ~ Achieves his purpose of winning the war, ~ But never seeks to gain power over others. ~ Therefore, ~ achieve your purpose, but only if it is called for; ~ Achieve your purpose, but never be haughty; ~ Achieve your purpose, but never be boastful; ~ Achieve your purpose, but never be supercilious; ~ Achieve your purpose, but never be overpowering. ~ Whenever something reaches an extreme in strength, it will inevitably decline. ~ This is called the way against the Tao. ~ The way against the Tao always leads to an early demise.

[30c24t] **Chou-Wing Chohan** ~ The person who helps a ruler of men with the Tao ~ Does not force the world with weapons. ~ He aims only to redeem the Tao, ~ And does not attempt to force his strength on others. ~ Bringing redemption, he does not attribute it to himself, ~ He does not boast much, he is not proud, ~ He thinks that it is his obligation to do so. ~ This is how redemption will be, without force. ~ When things reach their full power, ~ They begin their process of aging. ~ This goes against the Tao. ~ Whatever goes against the Tao will quickly come to an end.

[30c25t] **Man-Ho Kwok** ~ The Emperor's advisors will never recommend violence ~ if they know what the Tao is. ~ If you use the strategy of warfare ~ it can only result in revenge. ~ After troops have tramped by ~ only weeds and nettles grow in the broken ground. ~ There can be no harvest, ~ and everyone is left starving. ~ If you need to take action, only do what is necessary. ~ Never abuse your power. ~ And if you're successful, don't be smug; ~ If you are a success, don't trumpet it - ~ If you think you've won, never overdo it - ~ Those who use force soon end up without it - ~ And this is not the Way. ~ And if you do not follow the Way, you will die.

[30c26t] **Gu Zhengkun** ~ He who assists the ruler by means of the Tao ~ Does not conquer other countries by the military force. ~ Military actions usually invite retaliatory aftermath: ~ Wherever armies station, ~ Thistles and thorns grow; ~ A great war is always followed ~ By a great famine. ~ He who is well versed in the art of war ~ Only uses the force to win the war, ~ And not to bully or conquer other countries. ~ Win the war but do not boast; ~ Win the war but do not brag; ~ Win the war but do not show arrogance; ~ Win the war but do know it is out of necessity; ~ Win the war but do not thereby bully and conquer other countries. ~ Whatever is in its prime is bound to decline; ~ For, being in prime is against the Tao; ~ Whatever goes against the Tao ~ Will come to an early end.

[30c27t] **Chao-Hsiu Chen** ~ The ruler who rules his people with Tao ~ need not show his force with an army. ~ If he who rules does so with the force of an army the others will return with the force of an army. ~ Wherever armies have marched, ~ thistles and thorns grow. ~ Whenever a great war has begun, ~ crop failure and famine follow. ~ That is why a good ruler would not dare to flaunt the power of his army. ~ He would not use

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the force to glory in the force. ~ He uses the army, yet with reserve and dignity. ~ He uses the army, yet with politeness. ~ He uses the army just because he is forced to do so. ~ That is what 'to show consideration and not force' means. ~ A strong army is like a creature in its prime: ~ it will only grow older. ~ This is the rule of Tao and that is the reason why one should not oppose the Tao. ~ He who opposes the Tao will meet an early end.

[30c28t] **Liu Qixuan** ~ Those who aid a government with the Way ~ Will not threaten the world with military power, ~ And are therefore returned with kindness in all affairs. ~ Where armies have stayed will grow only thorns and bush. ~ When military force dominates, an inauspicious year follows. ~ Wise leaders prefer natural results than uses of force. ~ And win victories that would result naturally. ~ They win without boasting about their valor, ~ Or feeling proud of their victories, ~ Or looking triumphant everywhere. ~ They win but feel guilty as if they were forced to it. ~ They win without military reinforcement. ~ Things that have become strong will begin to weaken. ~ That which weakens is against the Way. ~ What is against the Way cannot last long.

[30c29t] **Shi Fu Hwang** ~ Warning Against The Use of Force ~ Lao Tze says, ~ If the king assists himself with the Tao, he will not assert his mastery in the world by force of arms. ~ He always seeks a consummate result. ~ Whenever a host has encamped, there will be briars and thorns grown. ~ In the sequences of great armies there are sure to be bad years. ~ The skillful ruler knows to attain a good result, he doesn't dare continue his operations to complete his mastery. ~ In anticipating a good result, being self-opinioned is not appropriate. ~ In anticipating a good result, take action only when there is no alternative course. ~ In anticipating a good result, being masterful is not appropriate. ~ When things have attained strong maturity, they become old. ~ This may be said to be not in accordance with the Tao. ~ And what is not in accordance with the Tao soon comes to an end.

[30c30t] **Ch'u Ta-Kao** ~ He who assists a ruler of men with Tao does not force the world with arms. ~ He aims only at carrying out relief, and does not venture to force his power upon others. ~ When relief is done, he will not be assuming, ~ He will not be boastful; he will not be proud; ~ And he will think that he was obliged to do it. ~ So it comes that relief is done without resorting to force. ~ When things come to the summit of their vigour, they begin to grow old. ~ This is against Tao. ~ What is against Tao will soon come to an end.

[30c31t] **Paul J. Lin** ~ Those who aid the ruler with Tao do not use military force to conquer the world. ~ Because this will invite retaliation. ~ Where the army stays, briers and thorns grow. ~ After a great war comes the year of adversity. ~ The good man stops after getting results. ~ Without daring to conquer. ~ He achieves results without bragging, ~ Achieves results without exalting, ~ Achieves results without arrogance, ~ Achieves results with reluctance, ~ Achieves results without conquering. ~ A thing in its prime soon becomes old; ~ This is not Tao. ~ Not being Tao, it is sure to die early.

[30c32t] **Michael LaFargue** ~ One who assists the people's rulers with Tao, ~ does not use weapons to force changes in the world. ~ "Such action usually backfires." ~ Where troops camp, thorns and brambles grow. ~ Excellence consists in: ~ Being resolute, that is all, not venturing to take control by force; ~ being resolute, but not boastful; ~ being resolute, but not overbearing; ~ being resolute, but not arrogant; ~ being resolute, when you have no choice; ~ being resolute, but not forcing. ~ Things are vigorous, then grow old and weak: ~ A case of 'not-Tao'. ~ Not-Tao, soon gone.

[30c33t] **Cheng Lin** ~ Those who use Truth in assisting the ruler do not resort to war for the conquest of an

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Empire. ~ War is a most calamitous evil. ~ Wherever armies are quartered, briars and thorns become rampant. ~ Famines inevitably follow in the wake of great wars. ~ The good rulers are satisfied when an attack is stopped, and they do not venture to pursue conquest for supremacy. ~ Victories do not make them vainglorious, aggressive, arrogant, or anxious to pursue conquest for supremacy. ~ It is contrary to Truth for the strong to do harm to the weak. ~ Those who act contrary to Truth are sure to perish early.

[30c34t] **Yi Wu** ~ One who aids the ruler with the Way ~ Does not use military force to be strong in the world. ~ It brings retribution. ~ Where an army is stationed, ~ Briers and thorns grow. ~ After a great war, ~ A bad year invariably follows. ~ The good one gets a result and stops; ~ He dares not attribute it to his strength. ~ He gets results but does not brag, ~ gets results but does not boast, ~ gets results but is not arrogant, ~ gets results but does not make choices, ~ gets results but does not use force. ~ Anything that grows strong grows old. ~ This is called, "Not being with the Way". ~ Whatever is not with the Way will die early.

[30c35t] **Han Hiong Tan** ~ An enlightened minister prefers applying the principles of Dao to assist his sovereign in governing. ~ He is extremely reluctant to use force to subjugate others. ~ Using force always has repercussions. ~ Wherever the army passes through, the land is laid to waste and brambles grow. ~ After a major battle, there will be a famine the following year. ~ A moral person will only accomplish his task. ~ He will not be heavy-handed. ~ Achieving success, he is not ostentatious. ~ Accomplishing his task, he does not gloat. ~ Scoring victory, he is not arrogantly intransigent. ~ He goes to war in order to achieve his objective, only when he has no other choice. ~ Even after winning, he does not brutalise the vanquished. ~ Whenever anything reaches its peak, it starts to decline. ~ Moreover, excessive use of force is not in accordance with Dao. ~ Anything that goes against Dao will suffer an early demise.

[30c36t] **Hua-Ching Ni** ~ One who assists a leader with the subtle truth of the universe advises him not to use the force of arms to try to conquer the world, ~ for such things will always rebound. ~ It is generally the nature of weapons to turn against their wielders. ~ Whenever armies touch the land, ~ they turn it into a wasteland. ~ Moreover, plague and death invariably follow in the wake of a great war. ~ Therefore, a leader should be allowed to effect only a right purpose and not rely on the force of arms once his goal has been achieved. ~ He effects his right purpose, ~ but does not take pride in it. ~ He effects his right purpose as a regrettable necessity. ~ He effects his right purpose, ~ but does not delight in violence, ~ for he knows that to be excessively strong is to hasten decay and that violence is against the integral nature of the universe. ~ Whoever goes against the nature of the universe will soon perish.

[30c37t] **Chang Chung-yuan** ~ Aiding in governing the kingdom through Tao means not depending on the superiority of arms. ~ Depending on the superiority of arms creates consequences. ~ Wherever there are armies, disorder occurs. ~ After a great battle, there is a year of deprivation. ~ Victory is merely the outcome of a contest. ~ One should not dare to claim superiority of power. ~ As victory is merely an outcome, one should not boast about it. ~ As it is merely an outcome, one should not show off because of it. ~ As it is merely an outcome, one should not be proud of it. ~ As it is merely an outcome, one cannot help but have it. ~ As it is merely an outcome, one should not claim superiority of power. ~ Claiming to be strong leads to decay. ~ This violates Tao. ~ That which violates Tao will not last long.

[30c38t] **Henry Wei** ~ Moderate Use of Force ~ Chien Wu ~ He who uses Tao to assist the ruler of a people ~ Will not employ armed force to dominate the world. ~ For such a scheme is apt to boomerang. ~ Where armies are quartered, ~ Briers and brambles abound. ~ After a great war, famine inevitably happens. ~ Therefore, ~ A good-natured man attains his objective and stops; ~ He dares not grab by violence. ~ He wants to attain

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his objective, ~ But does not extol it, ~ Nor brag about it, nor take pride in it. ~ He attains his objective as if it could not be helped, ~ And does not use it to practice violence. ~ For things, after their prime, will begin to decay. ~ Decay indicates disregard of Tao. ~ Whatever disregards Tao soon vanishes.

[30c39t] **Ha Poong Kim** ~ He who assists the ruler by Tao ~ Does not resort to arms to dominate all under Heaven by force. ~ This thing loves to rebound. ~ Where troops have encamped, ~ Brambles grow; ~ After the raising of great armies ~ A famine follows invariably. ~ A good man merely lets it bear fruit; ~ He does not seek to force it. ~ He lets it bear fruit; he is not vainglorious. ~ He lets it bear fruit; he is not boastful. ~ He lets it bear fruit; he is not arrogant. ~ He lets it bear fruit, out of necessity. ~ He lets it bear fruit and does not force it. ~ When a thing reaches its prime, it becomes old. ~ Forcing is called contrary to Tao. ~ What is contrary to Tao expires early.

[30c40t] **Tao Huang** ~ Using the Tao as the rule for governing the people, ~ Do not employ the army as the power of the world. ~ For this is likely to backfire. ~ Where the army has marched, thorns and briars grow. ~ Being good has its own consequence, ~ Which cannot be seized by power. ~ Achieving without arrogance, ~ Achieving without bragging, ~ Achieving without damage, ~ Achieving without taking ownership. ~ This is called achieving without force. ~ Matter becomes strong, then old. ~ This is called "Not-Tao." ~ Dying young is "Not-Tao."

[30c41t] **Tang Zi-chang** ~ A ruler who is in accord with Dao will never use military force to override the world, ~ Because this kind of affair ensures reciprocal killing. ~ Once an army has operated in the field there is nothing left growing but thorny bushes. ~ Once a great war is over, invariably there are horrible years following. ~ The perfect fighter is decisive, yet he does not allow himself to be violent. ~ Decisive but not proud; ~ decisive but not boastful and decisive when he is obliged to fight. ~ Be decisive but not aggressive. ~ A matured living body will soon grow old. ~ That is called "aberration of Dao". ~ Aberration of Dao will cause early death.

[30c42t] **Wing-tsit Chan** ~ He who assists the ruler with Tao does not dominate the world with force. ~ The use of force usually brings requital. ~ Wherever armies are stationed, briers and thorns grow. ~ Great wars are always followed by famines. ~ A good (general) achieves his purpose and stops, ~ But dares not seek to dominate the world. ~ He achieves his purpose but does not brag about it. ~ He achieves his purpose but does not boast about it. ~ He achieves his purpose but is not proud of it. ~ He achieves his purpose but only as an unavoidable step. ~ He achieves his purpose but does not aim to dominate. ~ (For) after things reach their prime, they begin to grow old, ~ Which means being contrary to Tao. ~ Whatever is contrary to Tao will soon perish.

[30c91t] **И. И. Семененко** ~ Кто помогает государю на основе Дао, не подминает Поднебесную оружием. ~ В противном случае лишь ожидает крах. ~ Где стоит войско, там растут колючие кустарники. ~ После прохода большой армии настают голодные годы. ~ У искусного сбывается, и только! ~ Он не смеет брать оружием и подминать. ~ У него сбывается, и он не зазнается; ~ сбывается, и не кичится; ~ сбывается, и не гордится; ~ сбывается как неизбежное; ~ сбывается при том, что он не подминает. ~ На смену возмужалости, когда находятся в расцвете сил, приходит старость. ~ Это значит действовать вопреки Дао. ~ А тому, кто действует вопреки Дао, конец приходит рано.

[30c92t] **А. А. Маслов** ~ Тот, кто помогает правителю людей посредством Дао, не понуждает Поднебесную силой оружия. ~ Этому делу предначертано доброе воздаяние. ~ Там, где стояли лагерем войска, растут

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лишь терновники да колючки. ~ После большого сражения неизбежно грядёт неурожайный год. ~ Умелый [полководец] достигает цели и на этом останавливается. ~ Он не смеет прибегать к принуждению. ~ Он достигает цели и не восхваляет себя; ~ достигает цели и не кичится этим; ~ достигает цели и не проявляет высокомерия; ~ достигает цели лишь тогда, когда у него нет другого выбора; ~ достигает цели, но не принуждает. ~ Когда вещи, исполняясь силы, стареют, то это зовётся противоречащим Дао. ~ То, что противоречит Дао, сгинет до срока.

[30c93t] **Е. А. Торчинов** ~ Тот, кто, обладая Дао-Путем, оказывает как советник помощь государю, оружие не применяет, дабы силой взять Поднебесную, ибо к нам возвращаются плоды деяний наших. ~ Там, где прошли войска, родится только терновник да репей колючий, а по пятам за войском следуют голодные годы. ~ Благому следующий полководец лишь цели должной достигает, и все. ~ Не смеет брать он то, что взять лишь силой можно. ~ Он достигает только должной цели и не гордится этим. ~ Он достигает только должной цели и не воюет более. ~ Он достигает только должной цели и не кичится этим. ~ Он достигает только должной цели и не более того. ~ Он достигает только должной цели и не творит насилий. ~ Когда живое существо сильно и крепко, но вдруг дряхлеет, говорят, что это результат утраты Дао. ~ Кто истинный теряет Дао-Путь, тот гибнет рано.

[30c94t] **А. Е. Лукьянов** ~ Тот, кто посредством Дао помогает государю, ~ не использует солдат, чтобы насиловать Поднебесную, ~ ибо такое действие вызывает противодействие. ~ Места, где побывали войска, зарастают колючками и терновником, ~ после скопища армий непременно наступают лихие годы. ~ Искусный (добрый) добился успеха - и все, ~ [он] не дерзнет прибегнуть к насилию. ~ Добился успеха и не бахвалится. ~ Добился успеха и не карает. ~ Добился успеха и не своевольничает. ~ Добился успеха и не взимает. ~ Добился успеха и не прибегает к насилию. ~ Если вещь должна быть в расцвете сил, а стара, ~ значит, она не-Дао. ~ Не-Дао рано умирает.

[30c95t] **Ян Хин-шун** ~ Кто служит главе народа посредством дао, не покоряет другие страны при помощи войск, ибо это может обратиться против него. ~ Где побывали войска, там растут терновник и колючки. ~ После больших войн наступают голодные годы. ~ Искусный [полководец] побеждает и на этом останавливается, и он не осмеливается осуществлять насилие. ~ Он побеждает и себя не прославляет. ~ Он побеждает и не нападает. ~ Он побеждает и не гордится. ~ Он побеждает потому, что к этому его вынуждают. ~ Он побеждает, но он не воинствен. ~ Когда существо, полное сил, становится старым, то это называется [отсутствием] дао. ~ Кто не соблюдает дао, погибнет раньше времени.

[30c96t] **Д. П. Конисси** ~ Кто помогает царю по Тао, тот не будет заботиться о процветании страны посредством военной силы: что бы вы ни сделали людям, они тем же воздадут вам. ~ Где войско стоит, там будет расти колючая трава (вместо хлеба). ~ После великой войны бывает неурожайный год. ~ Отсюда когда нравственный человек управляет (страной), то никогда не прибегает к грубой силе, не ищет тщеславия, не воюет, не гордится ничем, не останавливается нигде и не усиливается. ~ Когда вещь дойдет до полноты своего развития, то она ослабеет и дряхлеет. ~ То, что не Тао, быстро уничтожается.

[30c97t] **В. В. Малявин** ~ Тот, кто берет Путь в помощь господину людей, ~ Не подчиняет мир силой оружия: ~ Ибо это навлечет скорое возмездие. ~ Где стояло войско, там вырастут бурьян и колючки, ~ Где прошла война, там будет голодный год. ~ Искусный [стратег] ценит только плод ~ И не пользуется случаем, чтобы стать сильнее. ~ Одержав победу, не кичится; ~ Одержав победу, не бахвалится; ~

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Одержав победу, не гордится. ~ Он побеждает словно поневоле. ~ Он побеждает - и не показывает силы. ~ Кто накопил силу, быстро одряхлеет, ~ Это означает "противиться Пути". ~ А кто противится Пути, скоро погибнет.

[30c98t] **Б. Б. Виногродский** ~ Если с мотивацией Пути помогаешь правителю людей, то не будешь посредством оружия усиливать Поднебесную. ~ В таких делах сильно воздаяние. ~ Там, где стоят войска, вырастают колючки и тернии. ~ За большими ратями следуют годы неудач и бедствий. ~ Наилучшее - добившись успеха, устраниться. ~ Не старайся через это получить силу. ~ В успехе не гордись. ~ В успехе не хвастай. ~ В успехе не возносись. ~ В успехе оказывайся против своей воли. ~ В успехе не будь сильным. ~ Сущность, достигнув пика силы, начинает стареть. ~ Это определяется: ~ Не Путь. ~ Если не Путь, то устраняйся пораньше.

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PSEUDO-CHAPTER **Thirty-One**

[31c01t] **Robert G. Henricks** ~ As for weapons - they are instruments of ill omen. ~ And among things there are those that hate them. ~ Therefore, the one who has the Way, with them does not dwell. ~ When the gentleman is at home, he honors the left; ~ When at war, he honors the right. ~ Therefore, weapons are not the instrument of the gentleman - ~ Weapons are instruments of ill omen. ~ When you have no choice but to use them, it's best to remain tranquil and calm. ~ You should never look upon them as things of beauty. ~ If you see them as beautiful things - this is to delight in the killing of men. ~ And when you delight in the killing of men, you'll not realize your goal in the land. ~ Therefore, in happy events we honor the left, ~ But in mourning we honor the right. ~ Therefore, the lieutenant general stands on the left; ~ And the supreme general stands on the right. ~ Which is to say, they arrange themselves as they would at a funeral. ~ When multitudes of people are killed, we stand before them in sorrow and grief. ~ When we're victorious in battle, we treat the occasion like a funeral ceremony.

[31c02t] **John C. H. Wu** ~ FINE weapons of war augur evil. ~ Even things seem to hate them. ~ Therefore, a man of Tao does not set his heart upon them. ~ In ordinary life, a gentleman regards the left side as the place of honour: ~ In war, the right side is the place of honour. ~ As weapons are instruments of evil, ~ They are not properly a gentleman's instruments; ~ Only on necessity will he resort to them. ~ For peace and quiet are dearest to his heart, ~ And to him even a victory is no cause for rejoicing. ~ To rejoice over a victory is to rejoice over the slaughter of men! ~ Hence a man who rejoices over the slaughter of men cannot expect to thrive in the world of men. ~ On happy occasions the left side is preferred: ~ On sad occasions the right side. ~ In the army, the Lieutenant Commander stands on the left, ~ While the Commander-in-Chief stands on the right. ~ This means that war is treated on a par with a funeral service. ~ Because many people have been killed, it is only right that survivors should mourn for them. ~ Hence, even a victory is a funeral.

[31c03t] **D. C. Lau** ~ It is because arms are instruments of ill omen and there are Things that detest them that one who has the way does not abide by their use. ~ The gentleman gives precedence to the left when at home, but to the right when he goes to war. ~ Arms are instruments of ill omen, not the instruments of the gentleman. ~ When one is compelled to use them, it is best to do so without relish. ~ There is no glory in victory, and to glorify it despite this is to exult in the killing of men. ~ One who exults in the killing of men will never have his way in the empire. ~ On occasions of rejoicing precedence is given to the left; ~ On occasions of mourning precedence is given to the right. ~ A lieutenant's place is on the left; ~ The general's place is on the right. ~ This means that it is mourning rites that are observed. ~ When great numbers of people are killed, one should weep over them with sorrow. ~ When victorious in war, one should observe the rites of mourning.

[31c04t] **R. L. Wing** ~ The finest weapons can be the instruments of misfortune, ~ And thus contrary to Natural Law. ~ Those who possess the Tao turn away from them. ~ Evolved leaders occupy and honor the left; ~ Those who use weapons honor the right. ~ Weapons are instruments of misfortune ~ That are used by the unevolved. ~ When their use is unavoidable, ~ The superior act with calm restraint. ~ Even when victorious, let there be no joy, ~ For such joy leads to contentment with slaughter. ~ Those who are content with slaughter ~ Cannot find fulfillment in the world.

[31c05t] **Ren Jiyu** ~ Weapons are instruments of evil, ~ They are disdained by everyone. ~ Therefore those who

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possess Tao stay away from them. ~ When at home jun-zi honours the left; ~ When at war he honours the right. ~ Weapons are the instruments of evil, not the instruments of jun-zi. ~ When he uses them unavoidably, he maintains an indifferent attitude. ~ Even when he is victorious, he doesn't think himself praiseworthy. ~ If he praises his victory, he is the man delighting in the slaughter of people. ~ He who delights in the slaughter of people will not succeed under Heaven. ~ On happy occasions, the left is honoured, ~ On unhappy occasions, the right is honoured. ~ The lieutenant-general stands on the left, ~ The senior general stands on the right. ~ That is to say that the arrangement of war affairs follows that of funeral ceremonies. ~ The war will slaughter the multitude of people, ~ So we should go to the battleground with sorrow and grief. ~ Even if it is won, we observe the occasion with funeral ceremonies.

[31c06t] **Gia-fu Feng** ~ Good weapons are instruments of fear; all creatures hate them. ~ Therefore followers of Tao never use them. ~ The wise man prefers the left. ~ The man of war prefers the right. ~ Weapons are instruments of fear; they are not a wise man's tools. ~ He uses them only when he has no choice. ~ Peace and quiet are dear to his heart, ~ And victory no cause for rejoicing. ~ If you rejoice in victory, then you delight in killing; ~ If you delight in killing, you cannot fulfill yourself. ~ On happy occasions precedence is given to the left, ~ On sad occasions to the right. ~ In the army the general stands on the left, ~ The commander-in-chief on the right. ~ This means that war is conducted like a funeral. ~ When many people are being killed, ~ They should be mourned in heartfelt sorrow. ~ That is why a victory must be observed like a funeral.

[31c07t] **Lok Sang Ho** ~ Fine weapons are ominous objects ~ And are detested by all living things. ~ For this reason the man who follows the Dao ~ will stay away from them when possible. ~ The refined man respects life in his daily life. ~ (he "follows the left"). ~ If he should resort to military force, he unavoidably ~ destroys life (he "follows the right"). ~ Weapons are ominous objects and are never the instruments of a refined person. ~ If ever he cannot avoid using them, ~ he must not make a big thing out of it. ~ Even if he wins the war, ~ he must not glorify the victory. ~ He who glorifies military victories ~ takes pleasure in killing. ~ He who takes pleasure in killing ~ will not win the support of the world. ~ Auspicious events are symbolized by the left; ~ Ominous events are symbolized by the right. ~ The next-in-command should take the left seat; ~ The chief-in-command should take the right seat. ~ This is to say that a military victory should be treated like a ceremony to honor the dead. ~ For those who kill, let us shed our tears upon them. ~ Upon winning a war, let us pay tribute to those who die with the rites of mourning.

[31c08t] **Xiaolin Yang** ~ Weapons are not auspicious, but very annoying. ~ So, people who follow the DAO do not use them. ~ Noble men value their left side in daily life and their right side in battle. ~ Weapons are not auspicious, not something noble men like to use. ~ They use them only when they have to, and they treat them like they do not matter. ~ After winning a war, do not be delighted. ~ Those who are delighted love to kill. ~ The people who love to kill cannot be allowed to control the country. ~ At celebrations, the left side is respected; at funerals, the right side is respected. ~ In a war, the subordinate is on the left side and the commander is on the right side. ~ Therefore, a war should be talked about like a funeral. ~ When many are killed, people should cry to show sadness. ~ Winning a war should be treated like a funeral.

[31c09t] **Walter Gorn Old**, CEASING FROM WAR ~ Weapons, however ornamental, are not a source of happiness, but are dreaded by all. ~ Therefore the man of Tao will not abide where such things are. ~ A respectable man at home sets the place of honour at his left hand; but the warrior on going forth to battle gives honour to the right hand. For weapons are things of ill omen, and the man of enlightenment does not use them except when he cannot help it. ~ His great desire is peace, and he does not take joy in conquest. ~ To joy in

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conquest is to joy in the loss of human life. ~ He who joys in bloodshed is not fit to govern the country. ~ When affairs are prosperous the left side is preferred, but when things are adverse the right is esteemed. ~ The adjutant-general is therefore on the left side, while the general-in-chief is on the right. ~ This I perceive is the manner also observed at a funeral! ~ He who has occasion to kill many people has cause for deep sorrow and tears. ~ Therefore a victorious army observes the order of a funeral.

[31c10t] **James Legge** ~ Now arms, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures. ~ Therefore they who have the Tao do not like to employ them. ~ The superior man ordinarily considers the left hand the most honourable place, but in time of war the right hand. ~ Those sharp weapons are instruments of evil omen, and not the instruments of the superior man; ~ - he uses them only on the compulsion of necessity. ~ Calm and repose are what he prizes; ~ victory (by force of arms) is to him undesirable. ~ To consider this desirable would be to delight in the slaughter of men; ~ and he who delights in the slaughter of men cannot get his will in the kingdom. ~ On occasions of festivity to be on the left hand is the prized position; ~ on occasions of mourning, the right hand. ~ The second in command of the army has his place on the left; ~ the general commanding in chief has his on the right; ~ - his place, that is, is assigned to him as in the rites of mourning. ~ He who has killed multitudes of men should weep for them with the bitterest grief; ~ and the victor in battle has his place (rightly) according to those rites.

[31c11t] **David Hinton** ~ Auspicious weapons are the tools of misfortune. ~ Things may not all despise such tools, ~ but a master of the Way stays clear of them. ~ The noble-minded treasure the left when home and the right when taking up weapons of war. ~ Weapons are tools of misfortune, ~ not tools of the noble-minded. ~ When there's no other way, ~ they take up weapons with tranquil calm, ~ finding no glory in victory. ~ To find glory in victory is to savor killing people, ~ and if you savor killing people you'll never guide all beneath heaven. ~ We honor the left in celebrations ~ and honor the right in lamentations, ~ so captains stand on the left ~ and generals on the right. ~ But use them both as if conducting a funeral: ~ when so many people are being killed ~ it should be done with tears and mourning. ~ And victory too should be conducted like a funeral.

[31c12t] **Chichung Huang** ~ Weapons are inauspicious instruments ~ Which people all loathe. ~ Therefore, he who possesses the Tao ~ Does not accumulate. ~ The gentleman ordinarily honors the left; ~ At war, he honors the right. ~ Therefore, weapons are not the gentleman's instruments. ~ Weapons being inauspicious instruments, ~ If you cannot but use them, ~ It is best to cover up their sharp blades; ~ Do not relish them. ~ If you relish them, ~ It means you enjoy killing men. ~ He who enjoys killing men ~ Cannot be allowed to prevail in the empire. ~ Hence, on auspicious occasions, ~ Precedence is given to the left; ~ In mourning, ~ Precedence is given to the right. ~ Hence, a lieutenant general stands left; ~ A senior general stands right, ~ Meaning it is handled with mourning rituals. ~ If the number of men killed is multitudinous, ~ Preside over it in grief. ~ After winning a war, ~ Handle it with mourning rituals.

[31c13t] **Ellen M. Chen** ~ Military weapons are implements (ch'i) of ill omen, ~ Avoided (o) even by natural creatures (wu). ~ Hence the Taoist does not indulge (ch'u) in them. ~ The princely person (chün-tzu) in dwelling honors the left, ~ In military campaigns honors the right. ~ Hence military weapons are not implements of a princely person. ~ Military weapons, being implements of ill omen, ~ Are to be employed only in dire necessity. ~ Better to regard them with lack of interest. ~ Do not admire (mei) them. ~ If one admires (mei) them, ~ One would be rejoicing in the killing of people. ~ But whoever rejoices in the killing of people, ~ Will not be successful (chih) in the world. ~ Therefore in joyful affairs the left is honored, ~ In mournful affairs the right is honored. ~ The Second-in-Command takes the place of the left, ~ The

Commander-in-Chief takes the place of the right, ~ Meaning that this is his place in the funeral rite. ~ When many people have been killed, ~ Wail them with sorrow and lamentations. ~ When victorious in battle, ~ Mark the occasion with the rite (li) of funeral.

[31c14t] **Lee Sun Chen Org** ~ Excellent armaments and proficient armies are ominous instruments, even animals detest them [because of their violent disposition]; ~ Therefore a person who quests for Tao shall not make much use of them [unless it is the last resort]. ~ [By decree of the traditional Propriety Ritual (Li)] In court: ~ In times of peace, the left side of the king is considered the superior placement; ~ But, in times of battles, the right side of the king is deemed superior. ~ Military devices are ominous instruments, so they are not instruments for gentlemen; ~ A Gentleman only employs them when he has exhausted all other options, even so he would still struggle hard to avert the situation; ~ He does not celebrate victory, for the glorification of victory would condone the killing of people; ~ Whoever endorses killing of people can never become a leader of the world. ~ [According to the traditional Propriety Ritual (Li):] ~ Ceremonies for fortunate (happy) occasions designates the left side as superior, ~ whereas ceremonies for unfortunate (unhappy) occasions assigns the right side as superior. ~ However, for military ceremonies [the representation is reversed]: ~ [the inferior] deputy (strategic) generals are placed on the left side, while the leading (combating) generals are placed on the right side; ~ [After each battle the commander-in-chief] must cry out with moan and tears to mourn the dead in the ceremony, because many people were killed. ~ Accordingly, even the [happy] ceremony for celebrating the victory was modeled after the rituals of funerals.

[31c15t] **Tien Cong Tran** ~ Good weapons are instruments of evil. ~ Even things seem to hate them. ~ Therefore the man of the Way does not set his heart upon them. ~ A superior man prefers the left side when at home, prefers the right side when in war. ~ Weapons are instruments of evil. ~ They are not the instruments of the superior man. ~ He uses them when he has no choice. ~ He prefers peace and quiet. ~ To him victory is not beautiful. ~ To glorify a victory is to rejoice over killing men. ~ If one rejoices over killing men, one will not conquer the will of the world. ~ Many people have been killed, one should weep over them with sorrow. ~ A victory is also a funeral.

[31c16t] **Thomas Z. Zhang** ~ Weapons are destructive. ~ They are generally disliked. ~ Therefore, Tao-followers avoid them. ~ At home, Gentlemen are happy in left seats. ~ When in war, gentlemen prefer to the right. ~ Since weapons are destructive, they are not gentlemen's tools. ~ They are used as a last resort. ~ It is better to be cautious. ~ After winning, one should not glorify the victory. ~ By glorifying war, one takes delight in killing. ~ Those who take delight in killing will not win the world. ~ In joyful events the left is honored. ~ In funerals the right side is honored. ~ The lieutenant commander positions to the left. ~ The command-in-chief positions to the right. ~ This is following funeral convention. ~ When casualties are heavy, honor the deaths with grief. ~ Treat victory as if it is a funeral.

[31c17t] **Arthur Waley** ~ Fine weapons are none the less ill-omened things. ~ That is why, among people of good birth, in peace the left-hand side is the place of honour, but in war this is reversed and the right-hand side is the place of honour. ~ The Quietist, even when he conquers, does not regard weapons as lovely things. ~ For to think them lovely means to delight in them, and to delight in them means to delight in the slaughter of men. ~ And he who delights in the slaughter of men will never get what he looks for out of those that dwell under heaven. ~ A host that has slain men is received with grief and mourning; he that has conquered in battle is received with rites of mourning.

[31c18t] **Richard John Lynn** ~ Weapons are instruments of ill omen. ~ The people always hate them, so one who

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has the Dao has nothing to do with them. ~ When the noble man is at home, he honors the left and, when employing troops, honors the right. ~ Weapons are instruments of ill omen; ~ they are not the instruments of the noble man, who uses them only when there is no choice. ~ It is best to be utterly dispassionate [tiandan] about them, and, even if they bring victory, one should not praise them. ~ Nevertheless, to praise them means that one delights in slaughtering people, and one who delights in slaughtering people, of course, can never achieve the goal of ruling all under Heaven. ~ For auspicious matters, one honors the left, and, for inauspicious matters, one honors the right. ~ A deputy general takes his place on the left, but a general-in-chief takes his place on the right, where mourning rites are observed. ~ When masses of people are slaughtered, one should weep for them with utmost sadness, so, when victorious in war, one should observe it with mourning rites.

[31c19t] **Lin Yutang** ~ WEAPONS OF EVIL ~ Of all things, soldiers are instruments of evil, ~ Hated by men. ~ Therefore the religious man (possessed of Tao) avoids them. ~ The gentleman favors the left in civilian life, ~ But on military occasions favors the right. ~ Soldiers are weapons of evil. ~ They are not the weapons of the gentleman. ~ When the use of soldiers cannot be helped, ~ The best policy is calm restraint. ~ Even in victory, there is no beauty, ~ And who calls it beautiful ~ Is one who delights in slaughter. ~ He who delights in slaughter ~ Will not succeed in his ambition to rule the world. ~ [The things of good omen favor the left. ~ The things of ill omen favor the right. ~ The lieutenant-general stands on the left, ~ The general stands on the right. ~ That is to say, it is celebrated as a Funeral Rite.] ~ The slaying of multitudes should be mourned with sorrow. ~ A victory should be celebrated with the Funeral Rite.

[31c20t] **Victor H. Mair** ~ Now, ~ Weapons are instruments of evil omen; ~ Creation abhors them. ~ Therefore, ~ One who aspires to the Way does not abide in them. ~ The superior man at home honors the left, on the battlefield honors the right. ~ Therefore, ~ Weapons are not instruments of the superior man; ~ Weapons are instruments of evil omen, ~ to be used only when there is no other choice. ~ He places placidity above all and refuses to prettify weapons; ~ If one prettifies weapons, this is to delight in the killing of others. ~ Now, ~ One who delights in the killing of others ~ Cannot exercise his will over all under heaven. ~ For this reason, ~ On occasions for celebration, the left is given priority; ~ On occasions for mourning, the right is given priority. ~ Therefore, ~ A deputy general stands on the left, ~ The general-in-chief stands on the right. ~ In other words, ~ They stand in accordance with mourning ritual. ~ The killing of masses of human beings, ~ we bewail with sorrow and grief; ~ Victory in battle, ~ we commemorate with mourning ritual.

[31c21t] **Tolbert McCarroll** ~ Weapons are ill-omened things. ~ Among gentle people the left side is the place of honor when at home, ~ but in war the right side is the place of honor. ~ Weapons are not proper instruments for gentle people; ~ they use them only when they have no other choice. ~ Peace and quiet are what they value. ~ They do not glory in victory. ~ To glorify it is to delight in the slaughter of people. ~ Those who delight in the slaughter of people will never thrive among all that dwell under heaven. ~ The army that has killed people should be received with sorrow. ~ Conquerors should be received with the rites of mourning.

[31c22t] **David H. Li** ~ Weaponry are not instruments of the good; ~ they are disliked by everyone. ~ One with Direction does not harbor them. ~ A gentleman, ~ at home, takes the left position; ~ in war, the right position. ~ Weaponry are not instruments of the good; ~ they are not a gentleman's instruments. ~ Use them only because there is no alternative; ~ use them with restraint. ~ After victory, beautify it not. ~ One who beautifies [war] is one who delights in killing. ~ One who delights in killing is unfit to be entrusted with people of the world. ~ On celebratory occasions, prefer left; ~ On sad occasions, prefer right. ~ The adjutant

stays left; ~ the commander-in-chief stays right. ~ Thus, treat war as funeral. ~ Those who have killed, return with remorse. ~ Treat victory as funeral.

[31c23t] **Yasuhiko Genku Kimura** ~ Weapons are instruments of ill omen; all creatures abhor them. ~ Therefore, the man of the Tao never abides in them. ~ The virtuous man usually honors the left, the positive, ~ But, when called to be in a battlefield, honors the right, the negative. ~ Weapons are instruments of ill omen, ~ Not instruments of the virtuous man. ~ Therefore, when he is compelled to resort to them, ~ He uses them with utmost restraint and calmness. ~ He does not glorify victory, for glorifying victory means to take delight in killing. ~ And whosoever takes delight in killing will never find success in this world. ~ On occasions for celebration, the positive left is given priority, ~ On occasions for mourning, the negative right is given priority. ~ The lieutenant stands on the left, and the general on the right. ~ That is, they stand in accordance with mourning ritual. ~ The killing of masses of human beings we bewail with deep sorrow and grief. ~ The victory in battle we observe with rites of mourning.

[31c24t] **Chou-Wing Chohan** ~ As far as weapons are concerned, they are instruments of suffering. ~ They are not the instruments of the man of Tao. ~ For the actions of weapons will be repaid: ~ In a place where armies are stationed, only thorns and thistles grow. ~ Years of misery always accompany great wars. ~ When the man of Tao stays at home, ~ His left is his place of honor, ~ And when using weapons, ~ His right is his place of honor. ~ He uses weapons ~ Only when he cannot avoid doing so. ~ He does not rejoice in his conquests. ~ If he rejoices in his conquests, ~ It means that he enjoys killing and slaughter. ~ The person who enjoys killing people, ~ Cannot realize his aspirations in the world. ~ In matters of bringing honor, the place of honor is on the left; ~ In the opposite matters, the place of honor is on the right. ~ The adjutant-general takes his place on the left, ~ The general's place is on the right, ~ And this means that it is a funeral procession. ~ The slaughter of many people leads to deep and protracted mourning. ~ Victory in battle is immortalized in a funeral procession.

[31c25t] **Man-Ho Kwok** ~ The guide who walks the Way ~ Never resorts to violence. ~ The sage goes to the left side of the Emperor; ~ while the man of war goes to the right. ~ Weapons are terrible things - ~ and no sage will have anything to do with them, ~ unless there is no alternative. ~ The sage wants peace and quiet. ~ No victory is free of grief, ~ and so to celebrate one is to glory in the death of innocent people. ~ No one who revels in death like this ~ can be true to the Way ~ or is fit to rule in our world. ~ At glad times, the place of honour is on the left: ~ after disaster, it is on the right. ~ So in the army, the officers stand to the left while the general stands to the right. ~ So the whole thing is staged like a funeral. ~ When a war kills many, we must mourn for them - ~ And if you win the war, you must grieve it.

[31c26t] **Gu Zhengkun** ~ Arms are tools of ill omen, ~ Detested by everybody. ~ And a man of the Tao does not use them. ~ The gentleman usually favours the left, ~ But when being at war, he favours the right. ~ Arms are tools of ill omen, ~ Not the instruments of the gentleman. ~ Even if compelled to use them, ~ The gentleman does not use them with pleasure. ~ Even if being the victor, ~ The gentleman does not glorify the victory. ~ He who glorifies the victory ~ Is such one as takes delight in killing. ~ He who takes delight in killing ~ Can never be successful in winning the empire. ~ On occasions of auspicious celebration the left is favoured; ~ On occasions of mourning the right is favoured. ~ A lieutenant's position is on the left; ~ A general's position is on the right. ~ That is to say, mourning rites should be observed in military operations. ~ War brings about heavy casualties, ~ So one should take part in it with deep sorrow. ~ When winning the victory, victors should treat the dead by observing the rites of mourning.

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[31c27t] **Chao-Hsiu Chen** ~ Weapons are cursed instruments. ~ They are something to hate. ~ Therefore he who holds the Tao will not use them. ~ A virtuous man keeps to the left position in his daily life, but values the right in times of war. ~ Weapons are cursed instruments and not made for virtuous men. ~ He who uses them against his will will handle them with great concern. ~ One should regard victory as something ugly. ~ He who regards it as beautiful enjoys killing and will not achieve his ambition under Heaven. ~ A lucky event is honoured by the left position, ~ an unlucky event by the right. ~ In preparation for war, a lieutenant stands on the left, ~ a general stands on the right. ~ This means that the matter is treated as a funeral. ~ Cry with sorrow when many people are killed. ~ Regard it as a period of mourning when the battle is won.

[31c28t] **Liu Qixuan** ~ The weapon is a disliked inauspicious object. ~ One who serves the Way will not take up a weapon. ~ A gentleman values the left in the dwelling place ~ And a general the right in the battlefield. ~ One serving the Way uses the inauspicious weapon ~ Only when there is the extreme necessity. ~ It is best to be indifferent to military achievements. ~ Having achieved a victory, one should not beautify it. ~ Those who beautify wars like killing. ~ Those who like killing cannot be accepted by the world. ~ The left is valued on auspicious occasions. ~ And the right on inauspicious occasions. ~ On the battle field, the assistant general is on the left. ~ And the general on the right. ~ Such positioning treats the war as a burial ceremony. ~ The wise person mourns when too many have died, ~ Holds a burial ceremony rather than victory celebration.

[31c29t] **Shi Fu Hwang** ~ The Unlucky Emblem ~ Lao Tze says, ~ The strong military force is an unlucky emblem to the state, thus all living creatures would abhor it. ~ The Tao practicians should not promote it too. ~ The upright man ordinarily considers the left hand the most honorable place, but in time of war the right hand. ~ The military force is an unlucky emblem, it is not the emblem for the upright man. ~ It is manipulated on the compulsion of necessity. ~ Calm and repose should be prized; ~ victory is not regarded as a beautiful work. ~ Whoever regards victory as a beautiful work, he is one who takes delight in killing men. ~ Whoever likes to kill men will not succeed in his ambition to rule the world. ~ On occasion of rejoicing, precedence is given to the left; ~ on occasion of mourning, precedence is given to the right. ~ The second in command of an army has his place on the left; ~ the chief commander has position of the right; ~ this says: a funeral is taking place. ~ The lamentation is observed for the numerous dead who were killed on the battlefield. ~ Thus, a victory ceremony is being held in the funeral rite.

[31c30t] **Ch'u Ta-Kao** ~ So far as arms are concerned, they are implements of ill-omen. ~ They are not implements for the man of Tao. ~ For the actions of arms will be well requited; where armies have been quartered brambles and thorns grow. ~ Great wars are for certain followed by years of scarcity. ~ The man of Tao when dwelling at home makes the left as the place of honour, and when using arms makes the right as the place of honour. ~ He uses them only when he cannot avoid it. ~ In his conquests he takes no delight. ~ If he take delight in them, it would mean that he enjoys in the slaughter of men. ~ He who takes delight in the slaughter of men cannot have his will done in the world.

[31c31t] **Paul J. Lin** ~ Fine weapons are the tools of evil; ~ All things are likely to hate them. ~ So those with Tao do not want to deal with them. ~ The gentleman who stays at home values the left; ~ In war, he values the right. ~ Weapons are the tools of evil, ~ not the tools of the gentleman. ~ When he uses them unavoidably, he is most calm and detached ~ And does not glorify his victory. ~ To glorify means to relish the murder of people, ~ Relishing the murder of people, ~ One cannot exercise his will in the world. ~ Happy occasions prefer the left. ~ Sorrowful occasions prefer the right. ~ The lieutenant-general is placed on the left. ~ The general-in-chief is placed on the right. ~ This means observing this occasion with funeral rites. ~ Having

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killed many people, one should lament with sorrow and grief. ~ Victory in war must be observed with funeral rites.

[31c32t] **Michael LaFargue** ~ 'Fine weapons' are ill-omened instruments. ~ Things seem to detest them, so the ambitious man does not dwell here. ~ "The gentleman at home favors the left, ~ when at war he favors the right." ~ Weapons are ill-omened instruments, ~ not instruments for the gentleman, ~ he uses them when he has no choice. ~ What is calm and quiet is highest. ~ When victorious, he does not think this a fine thing, ~ because to think it fine is to delight in slaughtering people. ~ One who delights in slaughtering people cannot achieve his purposes in the world. ~ "In fortunate times, prefer the left; ~ in mourning, prefer the right." ~ The lower officer takes his stand on the left, ~ the higher officer takes his stand on the right. ~ This says: ~ He takes his stand as at a mourning ceremony. ~ At the slaughter of such masses of men, ~ he weeps for them, mourning and lamenting. ~ When victorious in the battle - ~ he takes his stand as at a mourning ceremony.

[31c33t] **Cheng Lin** ~ The weapons of war are implements of disaster, and they should not be employed by the rulers except when it is unavoidable. ~ They should not show enthusiasm for their employment, and even when they are victorious, they should not glorify them. ~ To glorify them means taking delight in the killing of men. ~ Those who take delight in the killing of men cannot win the approval of the whole Empire. ~ The weapons of war are the implements of disaster, and they are detestable. ~ Therefore they are spurned by the followers of Truth. ~ Ordinarily the ruler esteems the left hand, but in war he esteems the right hand. ~ On joyful occasions, the left-hand side is the place of honour, ~ but on mournful occasions, the right-hand side is the place of honour. ~ The general second in command is seated on the left-hand side, and the general-in-chief is seated on the right-hand side. ~ All these indicate that war should be regarded as a mournful occasion. ~ When many people are killed, it should be an occasion for the expression of bitter grief. ~ Even when a victory is scored, the occasion should be regarded as lamentable.

[31c34t] **Yi Wu** ~ Fine weapons are things of ill omen. ~ All beings may dislike them; ~ Therefore, one who follows the Way does not live with them. ~ Ordinarily, a superior man values the left side; ~ Using an army, he values the right side. ~ Weapons are things of ill omen, not a superior man's things. ~ He uses them only when unavoidable. ~ He regards contentment as best. ~ Even if he wins, victory is not beautiful. ~ To find a victory beautiful is to rejoice at killing people. ~ One who rejoices at killing people can never attain his will in the world. ~ On fortunate occasions, the left side is elevated; ~ On unfortunate occasions, the right side is elevated. ~ The lieutenant-general stays on the left; ~ The supreme general stays on the right. ~ Deal with military affairs as if they were funeral rites. ~ Mourn for the killing of many people. ~ Observe funeral rites for the winning of a war.

[31c35t] **Han Hiong Tan** ~ Sharp weapons are inauspicious instruments. ~ Everyone dislikes them. ~ Hence, those who follow the way of Dao avoid using them. ~ In times of peace, a person of virtue favours the left side. ~ Only during war does the right side become the preferred choice. ~ A weapon is an instrument of bad omen. ~ It is never the favourite object of the man of virtue. ~ Even as the last resort when military force has to be used, ~ It should be used with great restraint and equanimity. ~ In victory, one should not glorify the war. ~ He who glorifies war must be a bloodthirsty person. ~ No bloodthirsty person has ever won universal respect or approval. ~ The left side represents good auspices. ~ The right side augurs bad omen. ~ The second-in-command resides on the left side, whereas the commander-in-chief resides on the right. ~ In conducting the war, the mood is as dark and solemn as that of a funeral rite. ~ During the conflict, you should still mourn for the heavy casualties you have inflicted. ~ In victory, you should bury the dead with

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appropriate ceremony.

[31c36t] **Hua-Ching Ni** ~ Weapons are instruments of killing and destruction, ~ which are contrary to the nature of life. ~ Thus, they are avoided by those who follow the subtle Way of the universe. ~ According to ancient social custom, ~ in times of peace a gentleman regards the left side, the soft hand, as the place of honor; ~ in times of war, the right side, the strong hand, is considered the place of honor. ~ Because weapons are inauspicious, ~ they are not the instruments of a gentleman. ~ Only when one has no other choice may one resort to using them, and, if their use is necessary, one must employ calmness and restraint, ~ for peace and quiet are the normal nature of universal life. ~ Even in victory there is no cause for excitement and rejoicing. ~ To rejoice over a victory is to delight in killing and destruction. ~ He who delights in killing and destruction cannot be expected to thrive for long in the world. ~ Therefore, on happy occasions the left side has precedence, ~ while on sad occasions, it is the right side. ~ When this rite was applied in the army, the lieutenant-commander stood at the left, while the commander-in-chief stood on the right. ~ This indicates that war is treated as the equivalent of a funeral service. ~ Because many people have been caused an unnatural death in war, ~ it is only right that the survivors should mourn them. ~ Even when a victory is won, ~ the occasion should be regarded as lamentable.

[31c37t] **Chang Chung-yuan** ~ Arms are implements of ill omen which are abhorred by men. ~ Therefore, the man of Tao does not abide them. ~ Arms are implements of ill omen. ~ One uses them only when one cannot avoid it. ~ Even if one engages in fighting, one should remain quiescent and indifferent. ~ Even if the war is won, one should not glorify it. ~ To glorify it means that one enjoys slaying men. ~ If one enjoys slaying men, one will never be successful in the world.

[31c38t] **Henry Wei** ~ Banning the Use of Force ~ Yen Wu ~ Fine weapons are inauspicious instruments. ~ They are probably detested by the people. ~ Therefore, he who is possessed of Tao rejects them. ~ The superior man honors the left in time of peace; ~ In time of war he honors the right. ~ Weapons are inauspicious instruments; ~ They are not instruments for the superior man. ~ He uses them only under dire necessity, ~ And in this case priority is given to moderation. ~ He does not consider victory a fine thing. ~ Those who consider victory a fine thing ~ Are those who delight in slaughtering people. ~ Those who delight in slaughtering people ~ Can never gratify their ambition to win the world. ~ Therefore, the left is favored for felicitous occasions; ~ For mournful occasions, the right is favored. ~ The second-in-command stands on the left, ~ While the commander-in-chief stands on the right; ~ For according to funeral rites are they treated. ~ Mass slaughter is to be bewailed with grief and sorrow. ~ Victory is to be mourned with funeral rites.

[31c39t] **Ha Poong Kim** ~ Dazzling arms ~ Are instruments of ill omen. ~ All creatures detest them. ~ Therefore the man of Tao does not keep company with them. ~ At home, the prince honors the left; ~ At war, the right. ~ Arms ~ Are instruments of ill omen - ~ No instruments for the prince. ~ When necessary to use them, ~ It's best to do so in calm disinterestedness. ~ You do not celebrate a victory. ~ To celebrate a victory ~ Is to delight in the slaughter of people. ~ He who delights in the slaughter of people ~ Will never realize his ambition under Heaven. ~ At times of good fortune, you honor the left; ~ At times of misfortune, you honor the right. ~ The second in command stands on the left; ~ The supreme commander stands on the right. ~ This means they stand as if observing funeral rites. ~ Having committed mass killings, ~ Let us weep with deep sorrow; ~ For a victory, let us observe funeral rites.

[31c40t] **Tao Huang** ~ The army is the mechanism of bad luck. ~ The elements of the world may oppose. ~ So those who have ambitions cannot rest. ~ Therefore the nobleman takes his place on the left side, ~ And the

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commander on the right side. ~ So the army is not the nobleman's weapon. ~ As a mechanism of bad luck, ~ He uses it only as the last resort. ~ Then the best way is to use it quickly and destructively. ~ Do not enjoy this. ~ To take delight in it is to enjoy killing people. ~ Those who enjoy killing people do not attract the favor of the world. ~ The good inclines to the left, ~ The bad inclines to the right. ~ Thus the intelligent officer stays on the left, ~ The army commander stays on the right. ~ Speaking in an image of sadness, ~ After killing the people, every one stands in mourning. ~ Victory is celebrated as a funeral service.

[31c41t] **Tang Zi-chang** ~ War is an unlucky instrument. ~ It is hated by everything! ~ Thus a man of Dao will never resort to use it. ~ A position taken by a gentle official is on the right - honorable side; ~ the position taken by a war conductor is on the left - less honorable side. ~ War is an unlucky instrument, it is not the instrument of a gentle ruler. ~ They are obligated to die and utilized by the authority. ~ To keep calm and have peace of mind is to be superior. ~ Victory of war is not delightful: ~ if one delights in war, he delights in killing people; ~ if one delights in killing people, it will never be possible for him to be at peace with the world. ~ Thus on happy occasions the right side is honored. ~ On sad occasions the left side is honored. ~ During a war, many people are killed, ~ It should be taken mournfully. ~ Even a victory should be treated as a funeral.

[31c42t] **Wing-tsit Chan** ~ Fine weapons are instruments of evil. ~ They are hated by men. ~ Therefore those who possess Tao turn away from them. ~ The good ruler when at home honors the left. ~ When at war he honors the right. ~ Weapons are instruments of evil, not the instruments of a good ruler. ~ When he uses them unavoidably, he regards calm restraint as the best principle. ~ Even when he is victorious, he does not regard it as praiseworthy, ~ For to praise victory is to delight in the slaughter of men. ~ He who delights in the slaughter of men will not succeed in the empire. ~ In auspicious affairs, the left is honored. ~ In inauspicious affairs, the right is honored. ~ The lieutenant general stands on the left. ~ The senior general stands on the right. ~ This is to say that the arrangement follows that of funeral ceremonies. ~ For the slaughter of the multitude, let us weep with sorrow and grief. ~ For a victory, let us observe the occasion with funeral ceremonies.

[31c91t] **И. И. Семененко** ~ Отличное оружие - несчастья инструмент. ~ Его, кажется, никто не любит. ~ И им не ведает, у кого Дао. ~ Благородный муж обычно самой ценной стороной считает левую, ~ когда же он берется за оружие, то ценит правую. ~ Оружие - несчастья инструмент, ~ и благородный муж его своим не признает. ~ Он пользуется им лишь по необходимости. ~ Считает наилучшим сохранять невозмутимость и не восторгаться победой на войне. ~ Ведь ею восторгаться - значит радоваться убиению людей. ~ А кто радуется убиению людей - не может быть главою Поднебесной. ~ В праздничной обрядности дорожат левой стороной, в траурной предпочитают правую. ~ Подчиненные военачальника находятся на левой стороне, сам он занимает место справа. ~ Значит, они размещаются согласно погребальному обряду, ~ и им при множестве убитых следует оплакивать их с горечью и скорбью. ~ Победа на войне заслуживает погребального обряда.

[31c92t] **А. А. Маслов** ~ Оружие - инструмент зла. ~ Даже вещи - и те ненавидят его. ~ Поэтому ему нет места у того, кто овладел Дао. ~ Благородный муж, будучи дома, предпочитает левую сторону, а отправляясь в поход - правую. ~ Оружие - инструмент зла, а не орудие благородного мужа. ~ И он не пользуется им, пока его к этому не принудят; ~ а главное - делает это в равнодушии к славе и выгоде, побеждает, но не стремится к славе. ~ Стремящийся же к славе получает удовольствие, убивая людей. ~ Тот, кто получает удовольствие, убивая людей, никогда не сможет повелевать Поднебесной. ~ В случае радостного события обращайся влево, в случае печального события - вправо. ~ Место помощника

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полководца - слева, место полководца - справа. ~ Это значит, что приходит время погребальных обрядов. ~ Когда гибнет великое множество людей, кто-то должен оплакивать их, скорбя. ~ Даже когда достигнута победа в сражении, должно найтись место и погребальным обрядам.

[31c93t] **Е. А. Торчинов** ~ Оружие недоброго знамения вестник. ~ Поэтому все существа оружие и брань всем сердцем ненавидят. ~ Поэтому тот муж, что Дао обладает, его не применяет никогда. ~ Муж благородный, пребывая дома, ценит левую сторону, а применяя оружие, предпочитает правую. ~ Оружие недоброго знамения вестник. ~ Оно не есть орудие благородных мужей. ~ И только если нет иного выбора, его возможно применить. ~ Муж благородный ценит всего превыше мир и покой. ~ И даже коль в войне он побеждает, тому не радуется он нимало: ведь радоваться ей - то же самое, что наслаждаться убиением людей. ~ А тот, кто наслаждается смертоубийством, неспособен направить свою волю на благо Поднебесной. ~ Ведь когда празднуют нечто хорошее, то выбирают левую сторону, а когда оплакивают и скорбят, то выбирают правую. ~ Вот почему генерал-адъютант слева, а главнокомандующий войском справа. ~ Их расположение соответствует траурному ритуалу. ~ В войне погибло много людей, о них надо скорбеть, печалиться и плакать. ~ А победу в войне достойно отмечать лишь погребальным ритуалом.

[31c94t] **А. Е. Лукьянов** ~ Превосходное войско - орудие несчастья, любой из людей ненавидит его. ~ Поэтому обладающие Дао не состоят в нем. ~ Если благородный муж на мирной службе, то поддерживает левых. ~ Если на военной службе, то поддерживает правых. ~ Войско - орудие несчастья и не орудие благородного мужа. ~ Если вопреки желанию приходится все-таки использовать его, ~ то сверх всего ставь равнодушие к славе и выгоде. ~ Одержав победу, не считай это прекрасным. ~ А если сочтешь это прекрасным, то, значит, радуешься убийству людей. ~ Кто радуется убийству людей, тот не сможет добиться своих целей в Поднебесной. ~ Служение счастью относится к левому. ~ Служение злу относится к правому. ~ Противостоящие командующим войсками занимают позицию левых. ~ Идущие в командующие войсками занимают позицию правых. ~ Правильно говорят, что следует встречать их (войско) похоронным ритуалом. ~ Всех убитых людей следует горестно и скорбно оплакивать. ~ Военную победу нужно встречать похоронным ритуалом.

[31c95t] **Ян Хин-шун** ~ Хорошее войско - средство, [порождающее] несчастье, его ненавидят все существа. ~ Поэтому человек, следующий дао, его не употребляет. ~ Благородный [правитель] во время мира предпочитает быть уступчивым [в отношении соседних стран] и лишь на войне применяет насилие. ~ Войско - орудие несчастья, поэтому благородный [правитель] не стремится использовать его, он применяет его, только когда его к этому вынуждают. ~ Главное состоит в том, чтобы соблюдать спокойствие, а в случае победы себя не прославлять. ~ Прославлять себя победой - это значит радоваться убийству людей. ~ Тот, кто радуется убийству людей, не может завоевать сочувствия в стране. ~ Благополучие создается уважением, а несчастье происходит от насилия. ~ Слева строятся военачальники флангов, справа стоит полководец. ~ Говорят, что их нужно встретить похоронной процессией. ~ Если убивают многих людей, то об этом нужно горько плакать. ~ Победу следует отмечать похоронной процессией.

[31c96t] **Д. П. Конисси** ~ Благоустроенное войско есть нечестивое орудие, есть предмет по своему существу злой. ~ Мудрец предпочитает левую сторону правой, ибо употребляющие войско предпочитают правую сторону левой. ~ Войско есть нечестивое орудие, поэтому оно не может быть орудием для (истинно) мудрых. ~ Отсюда, оно и употребляется только в неизбежных случаях. ~ Хотя война ставит, быть может, целью спокойствие, но она несомненное зло. ~ Если б она была добро, то нужно было бы

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радоваться ей, но радуется ей лишь любящий убивать людей. ~ Любящий убивать людей не может осуществить свой добрый замысел в мире. ~ При добром деле левая сторона предпочитается правой, а при беде - правая левой. ~ Подчиненные генералы останавливаются на левой стороне, а начальствующие - на правой. ~ Когда сделается известной победа, то следует встретить эту весть с траурным обрядом, ибо на войне очень многие погибают. ~ Так как на войне очень многие погибают, то следует оплакивать войну. ~ Когда война окончится победою, следует объявить всеобщий траур.

[31c97t] **В. В. Малявин** ~ Доброе оружие - зловещее орудие. ~ Многим вещам оно ненавистно, ~ И тот, кто имеет Путь, его не держит. ~ Благой государь в своем доме чтит левое, ~ А, идя войной, чтит правое. ~ Оружие - зловещее орудие, благородный муж его не держит, ~ Применяют его, только если к тому принудят, ~ И применять его нужно сдержанно и бесстрастно. ~ Одержав победу, не гордись содеянным, ~ Кто гордится победой, тот радуется убийству. ~ А кто рад убийству, тот не преуспеет в мире. ~ В счастливых событиях ценится левое, ~ В несчастных событиях ценится правое. ~ Младший полководец стоит слева, ~ Старший полководец стоит справа: ~ Значит, они стоят как на похоронах. ~ На убийство множества людей откликайтесь скорбным плачем, ~ Победу на войне отмечайте траурным обрядом.

[31c98t] **Б. Б. Виногродский** ~ Даже самое хорошее оружие - это инструмент, который не предвещает блага. ~ Любая вещь может пострадать от него. ~ Причинность: ~ При наличии Пути, его не применяют. ~ Правитель-мудрец, пребывая в мире, ценит левое; ~ применяя оружие, ценит правое. ~ Оружие - это инструмент, который не предвещает блага. ~ Это инструмент - не для правителя-мудреца. ~ Лишь против своей воли применяют его. ~ Высшее осуществляется безмятежностью и бесстрастностью. ~ Побеждая, не восторгаются. ~ Если восторгаешься, значит радуешься гибели людей. ~ А ведь тот, кто радуется гибели людей, не сможет добиться, чтобы устремления Поднебесной сошлись в нем. ~ В счастливых делах возвышают правое. ~ Заместитель командующего располагается слева. ~ Главнокомандующий располагается справа. ~ Говорят, что так располагают для траурного ритуала. ~ При гибели множества людей следует в печали и горести оплакивать их. ~ После победы в битве следует устраивать траурные ритуалы.

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PSEUDO-CHAPTER **Thirty-Two**

[32c01t] **Robert G. Henricks** ~ The Tao is constantly nameless. ~ Though in its natural state it seems small, no one in the world dares to treat it as a subject. ~ Were marquises and kings able to maintain it, ~ The ten thousand things would submit to them on their own, ~ And Heaven and Earth would unite to send forth sweet dew. ~ By nature it would fall equally on all things, with no one among the people ordering that it be so. ~ As soon as we start to establish a system, we have names. ~ And as soon as there are set names, ~ Then you must also know that it's time to stop. ~ By knowing to stop - in this way you'll come to no harm. ~ The Way's presence in the world ~ Is like the relationship of small valley [streams] to rivers and seas.

[32c02t] **John C. H. Wu** ~ TAO is always nameless. ~ Small as it is in its Primal Simplicity, ~ It is inferior to nothing in the world. ~ If only a ruler could cling to it, ~ Everything will render homage to him. ~ Heaven and Earth will be harmonized ~ And send down sweet dew. ~ Peace and order will reign among the people ~ Without any command from above. ~ When once the Primal Simplicity diversified, ~ Different names appeared. ~ Are there not enough names now? ~ Is this not the time to stop? ~ To know when to stop is to preserve ourselves from danger. ~ The Tao is to the world what a great river or an ocean is to the streams and brooks.

[32c03t] **D. C. Lau** ~ The way is for ever nameless. ~ Though the uncarved block is small ~ No one in the world dare claim its allegiance. ~ Should lords and princes be able to hold fast to it ~ The myriad creatures will submit of their own accord, ~ Heaven and earth will unite and sweet dew will fall, ~ And the people will be equitable, though no one so decrees. ~ Only when it is cut are there names. ~ As soon as there are names ~ One ought to know that it is time to stop. ~ Knowing when to stop one can be free from danger. ~ The way is to the world as the River and the Sea are to rivulets and streams.

[32c04t] **R. L. Wing** ~ The Tao of the Absolute has no name. ~ Although infinitesimal in its Simplicity, ~ The world cannot master it. ~ If leaders would hold on to it, ~ All Things would naturally follow. ~ Heaven and Earth would unite to rain Sweet Dew, ~ And people would naturally cooperate without commands. ~ Names emerge when institutions begin. ~ When names emerge, know likewise to stop. ~ To know when to stop is to be free of danger. ~ The presence of the Tao in the world ~ Is like the valley stream joining the rivers and seas.

[32c05t] **Ren Jiyu** ~ Tao has no name forever. ~ Though the simplicity seems small, it may be subordinated to nothing under Heaven. ~ If kings and princes can preserve it, all creatures would submit of themselves to them. ~ (Yin and Yang between) Heaven and Earth unite to drip sweet dew, ~ Without the command of the people, it drips evenly over all. ~ Once there was government, there were names appearing. ~ Once there were names, one has to know where and when to stop. ~ By practising moderation one can be free from danger. ~ Everything under Heaven is embraced by Tao, just like every river or stream running into the sea.

[32c06t] **Gia-fu Feng** ~ The Tao is forever undefined. ~ Small though it is in the unformed state, it cannot be grasped. ~ If kings and lords could harness it, ~ The ten thousand things would naturally obey. ~ Heaven and earth would come together ~ And gentle rain fall. ~ Men would need no more instruction and all things would take their course. ~ Once the whole is divided, the parts need names. ~ There are already enough names. ~ One must know when to stop. ~ Knowing when to stop averts trouble. ~ Tao in the world is like a

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river flowing home to the sea.

[32c07t] **Lok Sang Ho** ~ The Dao has always been nameless and simple. ~ Though humble, it is never subservient to anyone under heaven. ~ Still, if kings and barons would follow the Dao steadfastly ~ All the living things on earth would benefit and pay them homage. ~ It is the interaction of heaven and earth that brings rain to all the living things. ~ Heaven and earth are not at the command of anyone. ~ Yet all living things benefit from their actions. ~ Humans since the beginning of time have established all kinds of traditions and have named names. ~ Should they then not know when to stop? ~ Those who know when to stop know no death. ~ Just as the rivers and valleys bring water to the sea, ~ So the Dao brings all living things to the Ultimate.

[32c08t] **Xiaolin Yang** ~ The DAO has no name, but it is always present. ~ It is simple and small, but no one can conquer it. ~ If the kings are able to practice it, everybody will come and obey by themselves. ~ The heavens and the earth will be in harmony, ~ And rain will pour down from the sky. ~ People will take care of themselves without need of the law. ~ Since there were names, everything got its own place. ~ People should know when to stop; ~ If they know when to stop, they can avoid disasters. ~ The world comes to the DAO like every stream and river comes to the ocean.

[32c09t] **Walter Gorn Old**, INTELLIGENT VIRTUE ~ Tao the absolute has no name. ~ But although insignificant in its original simplicity, the world does not presume to bemean it. ~ If a king could lay hold on it, the world would of itself submit to him. ~ Heaven and Earth would conspire to nourish him. ~ The people without pressure would peacefully fall into their own places. ~ If he should dispose them by titles and names, he would be making a name for himself. ~ Yet he would wisely stop short of the name, and thus avoid the evil of distinctions. ~ Tao is to the world what the streams and valleys are to the great rivers and seas.

[32c10t] **James Legge** ~ The Tao, considered as unchanging, has no name. ~ Though in its primordial simplicity it may be small, the whole world dares not deal with (one embodying) it as a minister. ~ If a feudal prince or the king could guard and hold it, all would spontaneously submit themselves to him. ~ Heaven and Earth (under its guidance) unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord. ~ As soon as it proceeds to action, it has a name. ~ When it once has that name, (men) can know to rest in it. ~ When they know to rest in it, they can be free from all risk of failure and error. ~ The relation of the Tao to all the world is like that of the great rivers and seas to the streams from the valleys.

[32c11t] **David Hinton** ~ Way is perennially nameless, ~ an uncarved simplicity. ~ Though small, ~ it's subject to nothing in all beneath heaven. ~ But when lords or emperors foster it, ~ the ten thousand things gladly become their guests, ~ heaven mingling with earth sends down sweet dew, ~ and the people free of mandates share justice among themselves. ~ When a governing blade begins carving it up, names arise. ~ Once names arise, ~ know that it's time to stop. ~ Knowing when to stop, you can avoid danger. ~ Way flowing through all beneath heaven: ~ it's like valley streams flowing into rivers and seas.

[32c12t] **Chichung Huang** ~ The Tao is constant and nameless. ~ The unhewn log, though tiny, ~ None under heaven dare subjugate. ~ If marquises and kings can adhere to it, ~ The ten thousand things will submit to them spontaneously. ~ When heaven and earth integrate ~ To drip sweet dew, ~ Without anyone ordering them, ~ It is evenly distributed spontaneously. ~ With the first cutting, ~ Names emerged. ~ Names having emerged, ~ One should also know where to stop. ~ Knowing where to stop ~ Will thereby exempt one from

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peril. ~ The Tao's relation to all under heaven ~ Is like small valley streams ~ To a river or an ocean.

[32c13t] **Ellen M. Chen** ~ Tao everlasting (ch'ang) is the nameless uncarved wood (p'u). ~ Though small, ~ Nothing under heaven can subjugate it (mo neng ch'en). ~ If kings and barons can abide by (shou) it, ~ All creatures will arrive as guests (pin) to a banquet. ~ Heaven and earth unite, ~ To send down the sweet rain. ~ Without being commanded by the people (mo chih ling), ~ It falls evenly (chün) by itself. ~ At the beginning of institution names come to be. ~ Once there are names, ~ One must know when to stop (chih chih). ~ One who knows when to stop does not become exhausted (pu tai). ~ Tao in the world is like ~ Valley streams flowing into rivers and seas.

[32c14t] **Lee Sun Chen Org** ~ Tao [in its entirety] is always indescribable; ~ Simplicity (the fundamental Truth) is though too subtle [to be detectable], yet nobody on earth can afford not to subject to its command; ~ If kings and lords can maintain it (Tao), myriad things and creatures will subordinate to them voluntarily as [acquiescent] visitors; ~ If Heaven and Earth (human world) are corroborating harmoniously, then [like the legend had described], there will be "sweet [timely] dews befall on Earth"; ~ [In other words, a proper society thus formed is impelled by principles of seeking] "fairness and equal opportunity for all the people even though people did not call out for it." ~ Originally, the initiation of our system (government) is [necessitated by practical need which is] describable; ~ Since there is justification [of government's existence] we shall draw a line to limit [its power]; ~ In spite of the fact that we recognize the necessity for the limitation of [power of government and each system of government has its limitation], we still should not let it suspend [our quest for eking out better systems]. ~ This illustrates that Tao is to be manifested in this world [little by little gradually], like numerous [tiny] streams and waterways converged together [one by one] to form huge rivers and seas.

[32c15t] **Tien Cong Tran** ~ The Way is always nameless. ~ Small as it is in its uncarved block, it is inferior to nothing in the world. ~ If only a king or a prince could abide with it, all things in the world will render homage to him. ~ Heaven and Earth are in harmony and send down sweet dew. ~ Without being commanded to do so, the people live in peace and order. ~ When the original diversifies, different names arise. ~ When names arise, one should know it is time to stop. ~ To know when to stop is to be free from danger. ~ The Way is to the world what a great river or an ocean is to the streams and brooks.

[32c16t] **Thomas Z. Zhang** ~ Tao does not have a name and is simple. ~ It is small, but no one can rule it. ~ If kings and nobles can follow it, the people themselves would be submissive. ~ When heaven and earth work together, rain is produced. ~ Nobody gives the order, it is produced naturally. ~ When a regulation is initiated, it should have a reason. ~ When there is a reason, we need to know where to stop. ~ If we know where to stop, we may avoid failure. ~ Tao to the world is like the sea to the rivers.

[32c17t] **Arthur Waley** ~ Tao is eternal, but has no fame (name); ~ The Uncarved Block, though seemingly of small account, ~ Is greater than anything that is under heaven. ~ If kings and barons would but possess themselves of it, ~ The ten thousand creatures would flock to do them homage; ~ Heaven-and-earth would conspire ~ To send Sweet Dew, ~ Without law or compulsion, men would dwell in harmony. ~ Once the block is carved, there will be names, ~ And so soon as there are names ~ Know that it is time to stop. ~ Only by knowing when it is time to stop can danger be avoided. ~ To Tao all under heaven will come ~ As streams and torrents flow into a great river or sea.

[32c18t] **Richard John Lynn** ~ The Dao in its constancy is "nameless." ~ Although the uncarved block is small,

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none under Heaven can make it his servitor [chen], but, if any lord or prince could hold on to it, the myriad folk would submit spontaneously. ~ As when Heaven and Earth unite to send down sweet dew, though not one of the people are ordered to do so, they live in harmony of their own accord. ~ When the cutting of it starts, names come into existence. ~ Once names exist, one should know to stop. ~ It is by knowing to stop that danger can be avoided. ~ As an analogy, the relationship between the Dao and all under Heaven is similar to the way streams and tributaries respond to the river and the sea.

[32c19t] **Lin Yutang** ~ TAO IS LIKE THE SEA ~ Tao is absolute and has no name. ~ Though the uncarved wood is small, ~ It cannot be employed (used as vessel) by anyone. ~ If kings and barons can keep (this unspoiled nature), ~ The whole world shall yield them lordship of their own accord. ~ The Heaven and Earth join, ~ And the sweet rain falls, ~ Beyond the command of men, ~ Yet evenly upon all. ~ Then human civilization arose and there were names. ~ Since there were names, ~ It were well one knew where to stop. ~ He who knows where to stop ~ May be exempt from danger. ~ Tao in the world ~ May be compared to rivers that run into the sea.

[32c20t] **Victor H. Mair** ~ The Way is eternally nameless. ~ Though the unhewn log is small, ~ No one in the world dares subjugate it. ~ If feudal lords and kings could maintain it, ~ The myriad creatures would submit of themselves. ~ Heaven and earth unite to suffuse sweet dew. ~ Without commanding the people, ~ equality will naturally ensue. ~ As soon as one begins to divide things up, there are names; ~ Once there are names, one should also know when to stop; ~ Knowing when to stop, one thereby avoids peril. ~ In metaphorical terms, ~ The relationship of all under heaven to the Way is like that of valley streams to the river and sea.

[32c21t] **Tolbert McCarroll** ~ The Tao is forever nameless. ~ Though the Uncarved Block is small, ~ it is not inferior to anything under heaven. ~ If leaders could keep hold of it, ~ the ten thousand things would submit to them freely. ~ Heaven and earth would unite and sweet dew would fall. ~ The people would live in harmony without any law or decree. ~ Only when the Block is carved are there names. ~ As soon as there are names it is time to stop. ~ Knowing when to stop prevents trouble. ~ All under heaven will return to the Tao ~ as brooks and streams flow home to the sea.

[32c22t] **David H. Li** ~ Direction frequently needs no name. ~ It is simple. ~ It is small. ~ Still, it submits to nothing in the world. ~ Were a Duke or a Prince to embrace Direction, ~ myriad matters would submit on own volition. ~ With the cosmos and the earth in harmony, sweet dew accrues. ~ It self-regulates without the need of intervention. ~ As the system begins, names are assigned. ~ When names are assigned, know when to stop. ~ Knowing when to stop averts danger. ~ Direction in relation to people of the world is like the sea to rivers.

[32c23t] **Yasuhiko Genku Kimura** ~ The Tao remains eternally unnamable. ~ As undivided simplicity, ~ If it resides in an ordinary person, ~ nobody in the world can subjugate him; ~ If an influential person abides by it, ~ everybody in the world will be drawn to him. ~ When heaven and earth come together in harmony, ~ Showering the world equally with the sweet rain of undivided simplicity, ~ People cooperate voluntarily without any governing rules. ~ When simplicity is divided, names come into existence. ~ When names are already there, the process of further division should stop, ~ For to know when to stop ~ is to avoid the danger of complexity. ~ The Tao is to the world ~ what the ocean is to the rivers of the earth.

[32c24t] **Chou-Wing Chohan** ~ The Tao was always nameless. ~ When it was expressed for the first time, ~ It was given a name. ~ And once it has already been given a name, it is necessary to stop. ~ The knowledge of

where to stop makes a person immune to any danger.

[32c25t] **Man-Ho Kwok** ~ The Tao has no name it is a cloud that has no shape. ~ If a ruler follows it faithfully, ~ then every living thing under heaven will say yes to him. ~ Heaven and earth make love, ~ And a sweet dew-rain falls. ~ The people do not know why, ~ But they are gathered together like music. ~ Things have been given names from the beginning. ~ We need to know when we have enough names: this is wisdom. ~ At the beginning of time ~ The sage gave names to everything - seen, and unseen. ~ A ruler who walks the Way ~ Is like a river reaching the sea ~ Gathering the waters of the streams into himself, as he goes.

[32c26t] **Gu Zhengkun** ~ The Tao is nameless for ever. ~ Though it is very small, ~ It is subject to no one in the world. ~ If lords and kings can keep it, ~ They can bring all things in the world under subjection. ~ When the Yin and Yang between heaven and earth unite, ~ Sweet dew will fall, so equally scattered down ~ Without any interference on the part of the people. ~ The administration of the empire demands names; ~ Names are once given, ~ Limitations are thereby known. ~ The knowledge of limitations helps avoid danger. ~ The Tao is to the world what the river and the sea ~ Are to the countless streamlets.

[32c27t] **Chao-Hsiu Chen** ~ The Tao has no name, like an uncarved block. ~ But no one under Heaven dares claim its allegiance. ~ Should lords and princes be able to hold fast to it, ~ the myriad creatures will submit to their own accord. ~ Heaven and Earth will unite and the sweet dewdrop will fall. ~ People will live in peace, even though no one is seeking for it. ~ When the block is carved it will be named. ~ It will also be time to stop. ~ Knowing to stop in time avoids danger. ~ The Tao runs under Heaven as the river and the water of the valley run into the sea.

[32c28t] **Liu Qixuan** ~ The eternal Way has no name. ~ The earliest simplicity has no significance, ~ But its function is supreme. ~ If kings and officials can keep the Way, ~ The whole world will become their guest. ~ Harmony between heaven and earth creates rains and dews, ~ Which all share equally without laws or rules. ~ With the growth of the earliest system, ~ There appeared names, which are therefore conventional. ~ Knowing what is conventional, ~ One can also understand where and when to stop. ~ Knowing where and when to stop, ~ One will never meet with countering forces. ~ The Way is to the world what rivers are to the ocean.

[32c29t] **Shi Fu Hwang** ~ Tao Is Like The Sea ~ Lao Tze says, ~ The Tao is not designated as a certain type. ~ The pristine simplicity is just a small display of the Tao. ~ Though it is small, whoever in exercise of this method, will make no man in the world daring to treat him as a servant. ~ If the duke or the king knows to exercise this method; all existence will express obedience and loyalty to him. ~ Heaven and Earth unite and send down sweet dew which without the direction of men, reaches equally everywhere as of its own accord. ~ As soon as it proceeds to action, it has a way. ~ When it once has that way, men can know to rest in it. ~ When they know to rest in it, they can be free from all risk of failure and error. ~ The relation of the Tao to all the world is like that of great rivers and sea to streams and valleys.

[32c30t] **Ch'u Ta-Kao** ~ Tao was always nameless. ~ When for the first time applied to function, it was named. ~ Inasmuch as names are given, one should also know where to stop. ~ Knowing where to stop one can become imperishable.

[32c31t] **Paul J. Lin** ~ Tao is constantly nameless. ~ Though the unhewn wood is small, ~ No one in the world dares to subjugate it. ~ If dukes and kings can keep it, ~ All things will become guests by themselves. ~

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Heaven and earth conjugate in dropping sweet dew; ~ People without being ordered are fair to each other. ~ In the beginning of creation, all were given names. ~ Having names, they know their limits. ~ Knowing their limits keeps them from danger. ~ Thus Tao is to the world ~ As brooks and valleys are to rivers and seas.

[32c32t] **Michael LaFargue** ~ Tao will always be nameless, an Uncarved Block, ~ although it is a thing of no account, ~ no one in the world can make it his subject. ~ If the princes and kings could watch over It, ~ the thousands of things would on their own be as deferential as guests. ~ Heaven and Earth would join together to send sweet dew. ~ The people on their own would share equally, ~ without anyone giving orders. ~ When you begin making decisions and cutting it up, ~ rules and names appear. ~ And once names appear, you should know to stop. ~ Knowing to stop, you can be without fear. ~ A comparison: ~ Tao's presence in the world, ~ is like the relation of small river valleys to the Yang-tze and the ocean.

[32c33t] **Cheng Lin** ~ Truth is the name given to that which was originally nameless and simple. ~ Though small, the whole world cannot subjugate it. ~ When the rulers abide by it, all animate creation will of their own accord become their servants. ~ Because heaven and earth are one with Truth, they produce rains and dews which benefit all mankind alike without their asking. ~ The name was fabricated by man. ~ Since it has been given a name, the rulers ought to know it. ~ When they know it, they will be free from danger. ~ Truth is to the universe as rivers and seas are to the earth.

[32c34t] **Yi Wu** ~ The Way constantly is nameless. ~ Although its simplicity makes it seem trivial, ~ No one can subjugate it. ~ If dukes and kings can keep to it, ~ All things will naturally behave as guests. ~ Heaven and earth will unite with each other, ~ And sweet dew will fall. ~ People, without being commanded, ~ Will be equal to each other. ~ In the beginning of creation, ~ All things were given names. ~ When names are given, ~ One must know when to stop. ~ Knowing when to stop, ~ One will be free from danger. ~ The Way is to the world ~ As the great rivers and oceans ~ Are to streams in the valleys.

[32c35t] **Han Hiong Tan** ~ Dao is often referred to as "the nameless". ~ Although this "pristine simplicity" (Dao) appears to be insignificant, ~ Nothing in the world can subjugate it. ~ If a ruler can follow the way of Dao, ~ Everyone will naturally come to join him. ~ When Yin and Yang harmonise, rain begins to fall. ~ Similarly, people will live in harmony without any coercion. ~ Whenever a system is set up, new terminology appears. ~ (A new system will bring about new disputes.) ~ However, it is important to simplify the system. ~ Knowing when to stop, you can avert a calamity. ~ What Dao is to the people is similar to what the ocean is to the rivers.

[32c36t] **Hua-Ching Ni** ~ The universal subtle essence is unnameable and omnipresent. ~ Although it appears even in the plainest and most ordinary of things, ~ it is inferior to nothing. ~ It maintains itself as a model of indivisible integrity. ~ If people would embrace it as their own true nature, ~ everything would settle down in right order and peace of its own accord. ~ Harmonious relationship can be illustrated by the cycle of the seasons which produces rain and dew at exactly the right times. ~ People do not need to do anything to insure the harmony between Heaven and Earth. ~ All names were given for the purpose of distinction when the original simplicity was diversified. ~ When one departs from simplicity, the result is perplexity. ~ When one returns to simplicity, one is saved from destruction by confusion. ~ The universal subtle essence is to human beings what the great ocean is to the rivers and streams of the earth.

[32c37t] **Chang Chung-yuan** ~ Tao is real, yet unnameable. ~ It is original non-differentiation and invisible. ~ Nevertheless, nothing in the universe can dominate it. ~ If rulers and lords were able to abide with it, all

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things in the universe would yield to them naturally. ~ Heaven and earth are unified and rain the dew of peace. ~ Without being ordered to do so, people become harmonious by themselves. ~ When discrimination begins, names arise. ~ After names arise, one should know where to abide. ~ When one knows where to abide, one is never exhausted. ~ To abide with Tao in the world is to be the same as mountain streams flowing to the rivers and to the sea.

[32c38t] **Henry Wei** ~ Holy Virtue ~ Sheng Teh ~ Tao is eternal and has no name. ~ Though P'u (Simplicity) may appear puny, ~ Yet the world dare not dominate it. ~ If kings and nobles can preserve it intact, ~ The ten thousand things will gladly pay them homage. ~ Heaven and Earth unite in harmony ~ To pour down showers of sweet dew, ~ To benefit all mankind graciously and evenly. ~ Institutions once begun, names come into being. ~ Names having come into being, ~ One should know where to rest. ~ To know where to rest is to forestall peril. ~ Tao differentiated in the world (will return to One), ~ Like streams and rivers flowing to the sea.

[32c39t] **Ha Poong Kim** ~ Tao is forever nameless. ~ Though the uncarved block is small, ~ No one under Heaven can make it his subject. ~ If kings and princes hold fast to it, ~ The ten thousand things will submit of their own accord; ~ Heaven and Earth will unite to send sweet dew; ~ The people will be fair of themselves, without being ordered. ~ When the cutting begins, names come to be. ~ As soon as names appear, ~ Know that it's time to stop. ~ By knowing this, you will be free from danger. ~ To draw an analogy, the working of Tao under Heaven ~ Is like streams and rapids flowing into great rivers and seas.

[32c40t] **Tao Huang** ~ Tao is eternally nameless. ~ Though simplicity is small, ~ The world cannot treat it as subservient. ~ If lords and rulers can hold on to it, ~ Everything becomes self-sufficient. ~ Heaven and earth combine and allow sweet dew. ~ Without rules, people will naturally become equal. ~ At the outset, the rule must be expressed. ~ Once it exists, stop speaking of it. ~ The result of not speaking of it is to eliminate danger. ~ In a manner of speaking, Tao is to the world ~ As the rivers are to oceans and seas.

[32c41t] **Tang Zi-chang** ~ The eternity of Dao has no name: ~ Even though Pure Matter is infinitely small, its function is so superior that it is next to none, ~ If rulers can follow the model of nature, everything under the heaven will render homage to them, ~ Then the people would automatically be equally sufficient without being directed. ~ It was named after the initiation of regulations, when names were given, ~ Then one will know how to rest. ~ To know how to stop will not reach a perilous end. ~ The application of Dao to the world is like the relation of oceans to rivers.

[32c42t] **Wing-tsit Chan** ~ Tao is eternal and has no name. ~ Though its simplicity seems insignificant, none in the world can master it. ~ If kings and barons would hold on to it, all things would submit to them spontaneously. ~ Heaven and earth unite to drip sweet dew. ~ Without the command of men, it drips evenly over all. ~ As soon as there were regulations and institutions, there were names. ~ As soon as there are names, know that it is time to stop. ~ It is by knowing when to stop that one can be free from danger. ~ Analogically, Tao in the world may be compared to rivers and streams running into the sea.

[32c91t] **И. И. Семененко** ~ Дао, будучи незыблемым, не имеет имени. ~ И хоть первозданное ничтожно, никто под Небесами его сделать своим подданным не в силах. ~ Если владетели и царь смогут ему следовать, все десять тысяч вещей сами сочтут себя гостями, Небеса с Землей соединятся и снизойдет сладчайшая роса. ~ Народ, не получив ни от кого приказа, сам меж собою уравняется. ~ С началом кройки возникает имя; ~ а возникает имя, узнают, когда остановиться. ~ Узнав, когда остановиться,

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можно избежать опасности. ~ Дао Поднебесной напоминает горную долину со стремящимся по ней в реку к морям потоком.

[32c92t] **А. А. Маслов** ~ Дао неизменно и безымянно. ~ Хотя простота и мала, никто в Поднебесной не может править ею. ~ Если бы правитель и князья могли придерживаться её, мириады существ сами повиновались бы ей. ~ Когда Небо и Земля взаимосочетаются, то выпадают сладкие росы и народ безо всяких указов умиротворяется. ~ Когда начинается управление, - возникают и имена. ~ Коль скоро возникают имена, - муж должен знать, что настало время остановиться. ~ Знающий, где надо остановиться, избежит гибели. ~ Дао в Поднебесной подобно рекам и морям, куда впадают долинные ручьи.

[32c93t] **Е. А. Торчинов** ~ Дао-Путь постоянно и безымянно. ~ Хотя оно столь просто и так мало, никто в Поднебесной не смеет сделать его своим слугой. ~ Если князья и цари смогут блюсти его, все сущее упокоится и умиротворится. ~ Тогда Небо и Земля в согласии и гармонии пребудут, с небес прольется сладкая роса и весь народ без всякого приказа сам обретет равновесие. ~ Когда все вещи обрели раздельное существование, тогда установились имена. ~ С тех пор как появились имена, необходимо Поднебесной познать, где следует остановиться в своих стремлениях. ~ И зная, где остановиться, мы избегаем гибели и бедствий. ~ Ведь Дао-Путь для Поднебесной - как море-океан для всех ручьев и рек.

[32c94t] **А. Е. Лукьянов** ~ Дао постоянно и безымянно. ~ (Вариант перевода: Дао именуется постоянным небытием.) ~ Духовное естество хотя и младенчески слабое (маленькое), ~ никто в Поднебесной не может подчинить [его] себе. ~ Если хоу и ваны смогут блюсти его, то мириады вещей сами покорятся. ~ Небо сочетается в браке с Землей, ниспадая сладкой росой. ~ Людям никто не приказывает, и все само по себе уравновешивается. ~ С началом насильственного правления появились имена. ~ И поскольку имена уже есть, постольку нужно знать, как пресечь (искоренить) [их]. ~ Зная то, как пресечь [имена], можем избежать гибели. ~ Тому пример: когда Дао находится в Поднебесной, это подобно стоку ручьев и рек в Цзян и Море.

[32c95t] **Ян Хин-шун** ~ Дао вечно и безымянно. ~ Хотя оно ничтожно, но никто в мире не может его подчинить себе. ~ Если знать и государи могут его соблюдать, то все существа сами становятся спокойными. ~ Тогда небо и земля сольются в гармонии, наступят счастье и благополучие, а народ без приказания успокоится. ~ При установлении порядка появились имена. ~ Поскольку возникли имена, нужно знать предел [их употребления]. ~ Знание предела позволяет избавиться от опасности. ~ Когда дао находится в мире, [все сущее вливается в него], подобно тому, как горные ручьи текут к рекам и морям.

[32c96t] **Д. П. Конисси** ~ Вечное Тао не имеет имени. ~ Оно незначительно, как щепка, но мир не может подчинить его себе. ~ Когда цари и князья заботятся о защите (своей страны), то сама природа сделается помощницей их. ~ Когда небо совокупляется с землей, то спускается роса на землю, чего человек не в состоянии устроить. ~ Когда Тао разделилось на части, то получило имя. ~ Если имя известно, то нужно воздерживаться. ~ (Каждому) следует знать, где ему нужно оставаться. ~ Кто соблюдает во всем воздержание, тот не будет знать (нравственного) падения. ~ Это - Тао, которое существует во всей вселенной.

[32c97t] **В. В. Малявин** ~ Путь вечно безымянен; ~ Цельный Ствол хотя и невелик, ~ В мире над ним никто не властен. ~ Если князья и цари смогут держаться его, ~ Все вещи им покорятся сами, ~ Небо и Земля

в согласии соединятся и породят сладкую росу, ~ И та сама, без приказания, извергнется поровну на всех. ~ Где есть порядок, есть и имена. ~ Как только появляются имена, ~ Надобно знать, где в знании остановиться. ~ Кто знает, где остановиться в знании, ~ Сможет избежать большой беды. ~ Великий Путь для мира ~ Все равно что полноводная река и море для ручья.

[32c98t] **Б. Б. Виногродский** ~ Постоянство Пути - в отсутствии имени. ~ Первозданную целостность даже и в малом никто в Поднебесной не может заставить служить себе. ~ Удельные князья и правители если способны руководствоваться этим, тогда мириады сущностей сами стремятся следовать их воле. ~ Образуется контакт меж Небом и Землей, в результате чего выпадают медовые росы. ~ Начало систематизации - это наличие имен. ~ Имя и есть приближение к наличию. ~ И здесь нужно уметь вовремя останавливаться. ~ Умеешь останавливаться - тем самым не подвергаешься опасности. ~ Чтобы образно определить Путь в пространстве Поднебесной, уподобим его потокам в долинах, стремящимся в пространство рек и морей.

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PSEUDO-CHAPTER **Thirty-Three**

[33c01t] **Robert G. Henricks** ~ To understand others is to be knowledgeable; ~ To understand yourself is to be wise. ~ To conquer others is to have strength; ~ To conquer yourself is to be strong. ~ To know when you have enough is to be rich. ~ To go forward with strength is to have ambition. ~ To not lose your place is to last long. ~ To die but not be forgotten - that's [true] long life.

[33c02t] **John C. H. Wu** ~ HE who knows men is clever; ~ He who knows himself has insight. ~ He who conquers men has force; ~ He who conquers himself is truly strong. ~ He who knows when he has got enough is rich, ~ And he who adheres assiduously to the path of Tao is a man of steady purpose. ~ He who stays where he has found his true home endures long, ~ And he who dies but perishes not enjoys real longevity.

[33c03t] **D. C. Lau** ~ He who knows others is clever; ~ He who knows himself has discernment. ~ He who overcomes others has force; ~ He who overcomes himself is strong. ~ He who knows contentment is rich; ~ He who perseveres is a man of purpose; ~ He who does not lose his station will endure; ~ He who lives out his days has had a long life.

[33c04t] **R. L. Wing** ~ Those who know others are intelligent; ~ Those who know themselves have insight. ~ Those who master others have force; ~ Those who master themselves have strength. ~ Those who know what is enough are wealthy. ~ Those who persevere have direction. ~ Those who maintain their position endure. ~ And those who die and yet do not perish, live on.

[33c05t] **Ren Jiyu** ~ He who knows others can be called wise, ~ He who knows himself is enlightened. ~ He who conquers others can be called physically strong, ~ He who conquers himself is mighty. ~ He who is content is rich, ~ He who acts with persistence has will, ~ He who does not lose his root will endure, ~ He who dies physically, but preserves Tao will enjoy a long life.

[33c06t] **Gia-fu Feng** ~ Knowing others is wisdom; ~ Knowing the self is enlightenment. ~ Mastering others requires force; ~ Mastering the self needs strength. ~ He who knows he has enough is rich. ~ Perseverance is a sign of will power. ~ He who stays where he is endures. ~ To die but not to perish is to be eternally present.

[33c07t] **Lok Sang Ho** ~ He who knows others is wise, ~ He who knows himself is wiser. ~ He who conquers others is strong. ~ He who conquers himself is stronger. ~ He who knows what is adequate lives a rich life. ~ He who overcomes difficulties knows what he wants. ~ He who will not lose his place endures. ~ He who dies and yet lives lasts.

[33c08t] **Xiaolin Yang** ~ If you can understand others, you are wise; ~ If you can understand yourself, your mind is clear. ~ If you can overcome others, you are powerful; ~ If you can overcome yourself, you are strong. ~ If you can be satisfied, you are rich; ~ If you can be persistent, you are determined. ~ If you never lose your goals, you can last long; ~ If you die but you are not forgotten, then you live forever.

[33c09t] **Walter Gorn Old**, DISCERNING VIRTUE ~ He is wise who knows others. ~ He who knows himself is enlightened. ~ He is strong who conquers others. ~ He who conquers himself is mighty. ~ He is rich who is well satisfied. ~ He walks fast who has an object. ~ He who fills his place remains secure. ~ He who dies

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without being corrupted enjoys a good old age.

[33c10t] **James Legge** ~ He who knows other men is discerning; ~ he who knows himself is intelligent. ~ He who overcomes others is strong; ~ he who overcomes himself is mighty. ~ He who is satisfied with his lot is rich; ~ he who goes on acting with energy has a (firm) will. ~ He who does not fail in the requirements of his position, continues long; ~ he who dies and yet does not perish, has longevity.

[33c11t] **David Hinton** ~ To know people is wisdom, ~ but to know yourself is enlightenment. ~ To master people takes force, ~ but to master yourself takes strength. ~ To know contentment is wealth, and to live with strength resolve. ~ To never leave whatever you are is to abide, ~ and to die without getting lost - that is to live on and on.

[33c12t] **Chichung Huang** ~ He who knows others is crafty; ~ He who knows himself is clear-sighted. ~ He who overcomes others has strength; ~ He who overcomes himself has stamina. ~ He who knows content is rich; ~ He who practices strenuously achieves his aspiration; ~ He who does not lose his base is long-enduring; ~ He who dies without forgetting is long-lived.

[33c13t] **Ellen M. Chen** ~ One who knows (chih) others is knowledgeable (chih); ~ One who knows (chih) the self is enlightened (ming). ~ One who overcomes others has physical might; ~ One who overcomes the self (tzu sheng) is strong (ch'iang). ~ One who knows contentment (chih tsu) is rich; ~ One who acts strongly (ch'iang) has will power (chih). ~ One who does not lose where one belongs lasts long; ~ One who dies without perishing (wang) has longevity.

[33c14t] **Lee Sun Chen Org** ~ A person who understands others is intelligent; ~ A person who knows himself is brilliant; ~ A person who exceeds others is powerful; ~ A person who has self-control is strong; ~ A person who knows what is properly sufficient is [morally] rich; ~ A person who is diligent has will power; ~ A person who never loses his roots has endurance; ~ A person who dies but [whose deeds] will not perish has longevity.

[33c15t] **Tien Cong Tran** ~ He who knows men is intelligent. ~ He who knows himself has insight. ~ He who conquers men is strong. ~ He who conquers himself is vigorous. ~ He who knows how to be enough is rich. ~ He who goes on assiduously is a man of steady will. ~ He who does not lose his dwelling endures long. ~ He who dies but perishes not has a long life.

[33c16t] **Thomas Z. Zhang** ~ Knowing others is smart. ~ Knowing oneself is clearheaded. ~ Winning others is forceful. ~ Winning oneself is powerful. ~ Content people are rich. ~ Diligent people are of high purpose. ~ Those, who stay their grounds, stand out. ~ Those, who die without being forgotten, are perpetual.

[33c17t] **Arthur Waley** ~ To understand others is to have knowledge; ~ To understand oneself is to be illumined. ~ To conquer others needs strength; ~ To conquer oneself is harder still. ~ To be content with what one has is to be rich. ~ He that works through violence may get his way; ~ But only what stays in its place ~ Can endure. ~ When one dies one is not lost; there is no other longevity.

[33c18t] **Richard John Lynn** ~ One who knows others is wise, but one who knows himself is perspicacious. ~ One who conquers others has strength, but one who conquers himself is powerful. ~ One who knows contentment is rich. ~ One who acts with power has his goal fulfilled. ~ One who does not lose his place

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lasts long. ~ One who dies but is not destroyed has longevity.

[33c19t] **Lin Yutang** ~ KNOWING ONESELF ~ He who knows others is learned; ~ He who knows himself is wise. ~ He who conquers others has power of muscles; ~ He who conquers himself is strong. ~ He who is contented is rich. ~ He who is determined has strength of will. ~ He who does not lose his center endures, ~ He who dies yet (his power) remains has long life.

[33c20t] **Victor H. Mair** ~ Understanding others is knowledge, ~ Understanding oneself is enlightenment; ~ Conquering others is power, ~ Conquering oneself is strength; ~ Contentment is wealth, ~ Forceful conduct is willfulness; ~ Not losing one's rightful place is to endure, ~ To die but not be forgotten is longevity.

[33c21t] **Tolbert McCarroll** ~ Knowing others is to be clever. ~ Knowing yourself is to be enlightened. ~ Overcoming others requires force. ~ Overcoming yourself requires strength. ~ To know that you have enough is to be rich. ~ Push through and you may get your way, but return home and you will endure. ~ Live out your days and you have had a long life.

[33c22t] **David H. Li** ~ Knowing others is wisdom; ~ knowing self is discernment. ~ Winning over others shows prowess; ~ winning over self shows strength. ~ With contentment, one is wealthy. ~ With persistence, one shows determination. ~ Holding on without losing ground, one is strong; ~ Dying without giving up Direction, one lives long.

[33c23t] **Yasuhiko Genku Kimura** ~ To know others is wisdom; ~ To know one's self is enlightenment. ~ To conquer others is power; ~ To conquer one's self is strength. ~ One who knows what is enough is wealthy; ~ One who does what is required is committed. ~ One who stays in one's destiny endures; ~ One who dies without perishing lives forever.

[33c24t] **Chou-Wing Chohan** ~ The person who knows others is wise, ~ The person who knows himself is enlightened. ~ The person who conquers others is strong, ~ The person who conquers himself is powerful. ~ The person who knows his lot is rich. ~ The person who maintains his path with energy has a strong will. ~ The person who does not stray from his proper place will have a long life. ~ The person who dies but does not perish will exist forever. ~ Feo-tzu says: ~ "The difficulty in knowing is not learning others, but learning ourselves. ~ Therefore, the person who learns himself is enlightened."

[33c25t] **Man-Ho Kwok** ~ When you know the true being of another, ~ You can judge - ~ And if you truly know the Tao you will be in the light. ~ It takes force to control people: ~ but if I am humble, I can never be overcome. ~ If you know what you have is enough you will be satisfied. ~ But if you think you don't have enough then you will never have enough! ~ If you follow the Tao, what you are will last. ~ You will live, and live, and outlive yourself again.

[33c26t] **Gu Zhengkun** ~ He who knows others is wise; ~ He who knows himself is clever; ~ He who conquers others is forceful; ~ He who conquers himself is powerful; ~ He who knows contentment is rich; ~ He who perseveres is a man of will; ~ He who does not lose his root can endure; ~ He whose Tao survives him is long-lived.

[33c27t] **Chao-Hsiu Chen** ~ He who knows others is resourceful; he who knows himself is enlightened. ~ He who surpasses others has power; he who surpasses himself is strong. ~ He who is content is rich. ~ He who

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keeps going has will. ~ He who maintains his own position will last long. ~ He who dies, yet whose natural character remains, will live a long life.

[33c28t] **Liu Qixuan** ~ One who knows others is clever. ~ One who knows one's self is wise. ~ One who can defeat others has energy. ~ One who can defeat one's self is strong. ~ One who is easily satisfied is rich. ~ One who drives one's self forth has will. ~ One who never loses one's place lives long. ~ One who never vanishes after death is eternal.

[33c29t] **Shi Fu Hwang** ~ Knowing Oneself ~ Lao Tze says, ~ He who knows others is intelligent, while he who knows himself is enlightened. ~ He who conquers others has the power of muscles, but he who conquers himself is strong. ~ He who knows contentment is rich, but he who is determined has strength of will. ~ He who does not leave the resource will endure, but he who knows to keep as still as a dead body but remain dynamic will enjoy longevity.

[33c30t] **Ch'u Ta-Kao** ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who conquers others is strong; ~ He who conquers himself is mighty. ~ He who knows contentment is rich. ~ He who keeps on his course with energy has will. ~ He who does not deviate from his proper place will long endure. ~ He who may die but not perish has longevity.

[33c31t] **Paul J. Lin** ~ To know others is to be clever. ~ To know oneself is to have discernment. ~ To overcome others takes force. ~ To overcome oneself takes strength. ~ To be content is riches. ~ To act perseveringly takes will. ~ Not to lose one's place means one can last long. ~ To die without extinction means longevity.

[33c32t] **Michael LaFargue** ~ One who understands others is clever; ~ one who understands himself has Clarity. ~ One who wins out over others has power; ~ one who wins out over himself is strong. ~ One who is content is wealthy; ~ one strong in his practice is self-possessed. ~ One who does not leave his place is lasting; ~ one who dies and does not perish is truly long lived.

[33c33t] **Cheng Lin** ~ He who knows others is wise; he who knows himself is enlightened. ~ He who overcomes others is powerful; he who overcomes himself is strong. ~ He who feels self-contentment is rich; he who practises self-cultivation is resolute. ~ He who abides by his original nature endures; he who follows Truth throughout life enjoys immortality.

[33c34t] **Yi Wu** ~ One who knows another is intelligent; ~ One who knows himself is enlightened. ~ One who overcomes another has power; ~ One who overcomes himself is strong. ~ One who is contented is rich. ~ One who acts forcefully has will. ~ One who does not lose his place will endure long. ~ One who dies but does not perish will live long.

[33c35t] **Han Hiong Tan** ~ He who understands others is wise. ~ He who knows himself is sagacious. ~ To defeat others, you are powerful. ~ To prevail upon yourself, you are resolute. ~ To be contented is to be wealthy. ~ To diligently follow the way of Dao means you have great determination. ~ By not deviating from the path of Dao, you will perpetuate. ~ When a person dies but his spirituality persists, this is the essence of immortality.

[33c36t] **Hua-Ching Ni** ~ One who knows others is clever. ~ One who knows himself has insight. ~ One who overcomes others is forceful. ~ One who overcomes himself is truly strong. ~ One who knows he has enough

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is rich. ~ One who does not divert his mind from the realization of integral virtue is wisely willful. ~ One who preserves his natural integrity will endure. ~ One who embraces the subtle essence dies yet does not perish and thus enjoys true immortality.

[33c37t] **Chang Chung-yuan** ~ To know others is to be intelligent. ~ To be aware of one's self is to be awakened. ~ To overcome others is to have superior strength. ~ To overcome one's self is to be vigorous. ~ To be satisfied is to be wealthy. ~ To act with power is to be aspiring. ~ To retain one's source is to be long-lasting. ~ To die yet not to be deceased is to have longevity.

[33c38t] **Henry Wei** ~ Discriminating Virtue ~ Pien Teh ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who conquers others is strong; ~ He who conquers himself is valiant. ~ He who knows contentment is rich; ~ He who acts with determination has high aims. ~ He who has not lost his proper abode endures; ~ He who dies and yet does not perish becomes immortal.

[33c39t] **Ha Poong Kim** ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who overcomes others has strength; ~ He who overcomes himself is strong. ~ He who knows to be content is rich. ~ He who persists in his action is strong-willed. ~ He who does not lose his place is long-lasting. ~ He who dies but does not perish is long-lived.

[33c40t] **Tao Huang** ~ To know others is to be knowledgeable, ~ To know oneself is enlightenment; ~ To master others is to have strength, ~ To master oneself is to be powerful. ~ To know what is sufficient is to be rich. ~ To act with determination is to have will. ~ Not to lose one's substance is to endure. ~ To die, but not be forgotten is to be immortal.

[33c41t] **Tang Zi-chang** ~ One who knows others is intelligent. ~ One who knows himself is enlightened. ~ One who overcomes others has power. ~ One who disciplines himself has will power. ~ One who knows satisfaction is rich. ~ One who overcomes himself is strong. ~ One who does not lose one's personality, endures. ~ One who is dead and never forgotten has longevity.

[33c42t] **Wing-tsit Chan** ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who conquers others has physical strength; ~ He who conquers himself is strong. ~ He who is contented is rich. ~ He who acts with vigor has will. ~ He who does not lose his place (with Tao) will endure. ~ He who dies but does not really perish enjoys long life.

[33c91t] **И. И. Семененко** ~ Знающий людей умен, ~ знающий себя находится в просвете. ~ Одолевающий других обладает силой, ~ одолевающий себя становится могучим. ~ Кто знает то, что для него достаточно, - богат; ~ кто действует с настойчивостью, когда могуч, тот обладает волей. ~ Кто не утрачивает своего места, долговечен; ~ кто не уходит, когда умирает, продолжает жить вечно.

[33c92t] **А. А. Маслов** ~ Познавший людей - мудр. ~ Познавший себя - просветлён. ~ Побеждающий людей - силён. ~ Победивший себя - могущественен. ~ Познавший меру - богат. ~ Упорный - целеустремлён. ~ Тот, кто не утратит этого, обретёт долговечность и будет жить долго, не умирая.

[33c93t] **Е. А. Торчинов** ~ Знающий людей - мудр. ~ Знающий самого себя - просветлен. ~ Побеждающий самого себя - могуч. ~ Знающий меру - богат. ~ Заставляющий себя идти вперед - наделен волей. ~ Не теряющий своего места - долговечен. ~ Тот, кто умер, но не исчез, - долголетен.

[33c94t] **А. Е. Лукьянов** ~ Познавший других - мудр, познавший себя - просветлен. ~ Победивший других - силен, победивший себя - могуществен. ~ Познавший достаток - богат, вынуждающий действовать - обладает волей. ~ Не потерявший своего места [в жизни] - вечен, ~ отдавший жизнь, но не забытый - увековечен.

[33c95t] **Ян Хин-шун** ~ Знающий людей благоразумен. ~ Знающий себя просвещен. ~ Побеждающий людей силен. ~ Побеждающий самого себя могуществен. ~ Знающий достаток богат. ~ Кто действует с упорством, обладает волей. ~ Кто не теряет свою природу, долговечен. ~ Кто умер, но не забыт, тот бессмертен.

[33c96t] **Д. П. Конисси** ~ Знающий людей разумен, а знающий себя самого прозорлив. ~ Побеждающий других силен, а побеждающий самого себя могуществен. ~ Довольствующийся самим собой - богач. ~ Твердый в своих действиях имеет твердую волю. ~ Не отступающий от своего назначения долговечен. ~ Неуничтожимый после смерти вечен.

[33c97t] **В. В. Малявин** ~ Знающий других умен. ~ Знающий себя просветлен. ~ Победивший других силен. ~ Победивший себя могуч. ~ Кто знает, в чем достаток, богат. ~ Кто действует решительно, имеет волю. ~ Кто не теряет того, что имеет, долговечен. ~ А кто не гибнет в смерти, живет вечно.

[33c98t] **Б. Б. Виногродский** ~ Осознающий людей - познает. ~ Осознающий себя - просветляется. ~ Побеждающий людей - обладает силой. ~ Побеждающий себя - становится сильным. ~ Осознающий достаток - богат. ~ Движение сильного - это наличие волеустремлений. ~ Не терять свою позицию - это способность длить. ~ Умирая, не исчезать - это долгожительство.

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PSEUDO-CHAPTER **Thirty-Four**

[34c01t] **Robert G. Henricks** ~ The Way floats and drifts; ~ It can go left or right. ~ It accomplishes its tasks and completes its affairs, and yet for this it is not given a name. ~ The ten thousand things entrust their lives to it, and yet it does not act as their master. ~ Thus it is constantly without desires. ~ It can be named with the things that are small. ~ The ten thousand things entrust their lives to it, and yet it does not act as their master. ~ It can be named with the things that are great. ~ Therefore the Sage's ability to accomplish the great ~ Comes from his not playing the role of the great. ~ Therefore he is able to accomplish the great.

[34c02t] **John C. H. Wu** ~ THE Great Tao is universal like a flood. ~ How can it be turned to the right or to the left? ~ All creatures depend on it, ~ And it denies nothing to anyone. ~ It does its work, ~ But it makes no claims for itself. ~ It clothes and feeds all, ~ But it does not lord it over them: ~ Thus, it may be called "the Little." ~ All things return to it as to their home, ~ But it does not lord it over them: ~ Thus, it may be called "the Great." ~ It is just because it does not wish to be great ~ That its greatness is fully realized.

[34c03t] **D. C. Lau** ~ The way is broad, reaching left as well as right. ~ The myriad creatures depend on it for life yet it claims no authority. ~ It accomplishes its task yet lays claim to no merit. ~ It clothes and feeds the myriad creatures yet lays no claim to being their master. ~ For ever free of desire, it can be called small; ~ Yet, as it lays no claim to being master when the myriad creatures turn to it, it can be called great. ~ It is because it never attempts itself to be great that it succeeds in becoming great.

[34c04t] **R. L. Wing** ~ The Great Tao extends everywhere. ~ It is on the left and the right. ~ All Things depend on it for growth, ~ And it does not deny them. ~ It achieves its purpose, ~ And it does not have a name. ~ It clothes and cultivates All Things, ~ And it does not act as master. ~ Always without desire, It can be named Small. ~ All Things merge with it, And it does not act as master. ~ It can be named Great. ~ In the end it does not seek greatness, And in that way the Great is achieved.

[34c05t] **Ren Jiyu** ~ The great Tao is like a river overflowing, ~ It can go left, it can go right. ~ All things owe their existence to it, ~ But it never interferes with them. ~ When its work is accomplished, it is unable to say where its credit is. ~ It protects and nourishes all, but it does not claim to be master over them. ~ Always without its desire, it may be called small. ~ All things come to it as to their home, ~ And yet it does not pose as their master, ~ It may be called great. ~ It is precisely because it never claims to be great, that it can achieve its greatness.

[34c06t] **Gia-fu Feng** ~ The great Tao flows everywhere, both to the left and to the right. ~ The ten thousand things depend upon it; it holds nothing back. ~ It fulfills its purpose silently and makes no claim. ~ It nourishes the ten thousand things, ~ And yet is not their lord. ~ It has no aim; it is very small. ~ The ten thousand things return to it, ~ Yet it is not their lord. ~ It is very great. ~ It does not show greatness, ~ And is therefore truly great.

[34c07t] **Lok Sang Ho** ~ The Great Dao is all-encompassing. ~ Its influences pervade all directions. ~ All living things depend on it. ~ But the Dao works quietly. ~ It accomplishes yet makes no claims. ~ It provides clothing and nourishments yet does not take command over anything. ~ Ever aspiring for non-existence, ~ It can be called little. ~ Providing a home to all the living things yet claiming no ownership, ~ It can be called

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great. ~ Exactly because the Dao never takes itself as great, ~ It is truly great.

[34c08t] **Xiaolin Yang** ~ The big DAO is like a flood, going everywhere. ~ Everything depends on it to grow, but it never refuses to help. ~ When things are accomplished, it never claims credit. ~ It nurtures everything, but never tries to control them. ~ It never has desires, so it can be called the SMALL. ~ Everything depends on it, but it never tries to be their master, so it can be called the BIG. ~ Only because it never wants to be the BIG, so it becomes the BIG.

[34c09t] **Walter Gorn Old**, THE PERFECT CONDITION ~ Mighty Tao is all-pervading. ~ It is simultaneously on this side and on that. ~ All living things subsist from it, and all are in its care. ~ It works, it finishes, and knows not the name of merit. ~ In love it nurtures all things, and claims no excellence therein. ~ It knows neither ambition nor desire. ~ It can be classed with the humblest of things. ~ All things finally revert to it, and it is not thereby increased. ~ It can be mentioned with the greatest of things. ~ Thus does the wise man continually refrain from self-distinction.

[34c10t] **James Legge** ~ All-pervading is the Great Tao! ~ It may be found on the left hand and on the right. ~ All things depend on it for their production, which it gives to them, not one refusing obedience to it. ~ When its work is accomplished, it does not claim the name of having done it. ~ It clothes all things as with a garment, and makes no assumption of being their lord; ~ - it may be named in the smallest things. ~ All things return (to their root and disappear), and do not know that it is it which presides over their doing so; ~ - it may be named in the greatest things. ~ Hence the sage is able (in the same way) to accomplish his great achievements. ~ It is through his not making himself great that he can accomplish them.

[34c11t] **David Hinton** ~ Way is vast, a flood ~ so utterly vast it's flowing everywhere. ~ The ten thousand things depend on it: ~ giving them life and never leaving them it performs wonders but remains nameless. ~ Feeding and clothing the ten thousand things ~ without ruling over them, ~ perennially that free of desire, ~ it's small in name. ~ And being what the ten thousand things return to ~ without ruling over them, ~ it's vast in name. ~ It never makes itself vast and so becomes utterly vast.

[34c12t] **Chichung Huang** ~ How the Tao overflows! ~ It may be found left and right. ~ The ten thousand things relying on it for their living, ~ It does not decline; ~ Having scored successes, ~ It claims no possession; ~ Clothing and feeding the ten thousand things, ~ It does not assume masterdom; ~ Meaning it is constantly lustless, ~ And may be named among the tiny. ~ When the ten thousand things return, ~ They do not know who their master is; ~ Hence, it may be named among the vast. ~ That is why the sage man ~ Was able to achieve vastness. ~ As he never assumed vastness, ~ He was able to achieve vastness.

[34c13t] **Ellen M. Chen** ~ The great Tao floods over, ~ To the left, to the right. ~ Ten thousand beings live by it, ~ And it does not reject them. ~ Work is accomplished (ch'eng), yet it has no name. ~ It clothes and nourishes ten thousand beings, ~ But does not lord over them. ~ Always without desire, ~ It may be named the small; ~ Ten thousand beings return (kuei) to it, ~ Yet it does not lord over them, ~ It may be named the great. ~ Because it never considers itself great, ~ Therefore it can accomplish (ch'eng) its greatness.

[34c14t] **Lee Sun Chen Org** ~ When the great Tao runs its course, it moves forcefully like floods; ~ Nothing can resist its power and must flow with it, right or left, ~ Everything relies on it to survive, and it never fails to sustain their needs; ~ It does not claim merit for deeds it has accomplished; ~ It shelters and nourishes everything, yet it shuns away from domination. ~ [Tao] never has any [selfish] intentions, so we may describe

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it as small [as far as its ego is concerned]; ~ [On the other hand:] ~ Despite the fact that myriad things and creatures must comply [with its rule], ~ It does not [take advantage of the situation to] dominate them; ~ Furthermore, it never manifests [its magnificence], ~ We may therefore describe it as great. ~ For this reason, ~ A Sage seeks greatness not for [the vain splendor of] greatness, [but for the substantial accomplishment of good deeds], ~ He thenceforth achieves [the genuine] greatness.

[34c15t] **Tien Cong Tran** ~ The great Way is all-pervading, it can reach the right or the left. ~ All things depend on it, and none is excluded. ~ It does its work, but it makes no claims for itself. ~ It clothes and feeds all things, but it makes no claims to be their master. ~ Because it does not have desire, it may be called "the little." ~ All things return to it as to their home, but it does not lord over them: Thus, it may be called "the great." ~ It is just because it does not attempt to be great that its greatness is fully realized.

[34c16t] **Thomas Z. Zhang** ~ Tao is everywhere. ~ It can be guidance. ~ Everything lives depending on it without exception, With such accomplishment, it claims none. ~ Providing clothing and food to everything, it does not govern them: this is called lowliness. ~ Guiding everything, it does not master, this can be called greatness. ~ Because it does not proclaim to be great, it can actually be great.

[34c17t] **Arthur Waley** ~ Great Tao is like a boat that drifts; ~ It can go this way; it can go that. ~ The ten thousand creatures owe their existence to it and it does not disown them; ~ Yet having produced them, it does not take possession of them. ~ Tao, though it covers the ten thousand things like a garment, ~ Makes no claim to be master over them, ~ And asks for nothing from them. ~ Therefore it may be called the Lowly. ~ The ten thousand creatures obey it, ~ Though they know not that they have a master; ~ Therefore it is called the Great. ~ So too the Sage just because he never at any time makes a show of greatness in fact achieves greatness.

[34c18t] **Richard John Lynn** ~ The way the great Dao floods, oh, it can go left or right. ~ The myriad folk rely on it for life, but it does not tell them to do so. ~ It achieves success but enjoys no reputation for doing so. ~ It clothes and feeds the myriad folk but does not become their master. ~ It is always without desire and so can be named among the small. ~ The myriad things return to it, but it does not become their master, so it can be named among the great. ~ Therefore it is because he himself never tries to be great that he fulfills his greatness.

[34c19t] **Lin Yutang** ~ THE GREAT TAO FLOWS EVERYWHERE ~ The Great Tao flows everywhere, ~ (Like a flood) it may go left or right. ~ The myriad things derive their life from it, ~ And it does not deny them. ~ When its work is accomplished, ~ It does not take possession. ~ It clothes and feeds the myriad things, ~ Yet does not claim them as its own. ~ Often (regarded) without mind or passion, ~ It may be considered small. ~ Being the home of all things, yet claiming not, ~ It may be considered great. ~ Because to the end it does not claim greatness, ~ Its greatness is achieved.

[34c20t] **Victor H. Mair** ~ Rippling is the Way, flowing left and right! ~ Its tasks completed, its affairs finished, ~ Still it does not claim them for its own. ~ The myriad creatures return to it, ~ But it does not act as their ruler. ~ Eternally without desire, ~ It may be named among the small; ~ The myriad creatures return to it, ~ But it does not act as their ruler; ~ It may be named among the great. ~ For these reasons, ~ The sage can achieve greatness, ~ Because he does not act great. ~ Therefore, ~ He can achieve greatness.

[34c21t] **Tolbert McCarroll** ~ The great Tao covers everything like a flood. ~ It flows to the left and to the right. ~

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The ten thousand things depend upon it and it denies none of them. ~ It accomplishes its task yet claims no reward. ~ It clothes and feeds the ten thousand things yet it does not attempt to control them. ~ Therefore, ~ it may be called "the little." ~ The ten thousand things return to it, ~ even though it does not control them. ~ Therefore, ~ it may be called "the great." ~ So it is that the True Person does not wish to be great and therefore becomes truly great.

[34c22t] **David H. Li** ~ The Grand Direction permeates, left and right. ~ With myriad matters depending on it for growth, it declines none. ~ Accomplishing much, it accepts no limelight. ~ Nurturing myriad matters without claiming, it may be labeled Small; ~ Receiving myriad matters without claiming, it may be labeled Grand. ~ By not self-claiming Grand, it is thus Grand.

[34c23t] **Yasuhiko Genku Kimura** ~ The Great Tao overflows everywhere in the universe. ~ It suffuses with life all beings that depend on it for their existence. ~ It accomplishes everything while remaining nameless. ~ It nurtures everything while claiming no mastership. ~ It desires nothing for itself, and is therefore called the Small. ~ It is the source whereto everything returns, and is therefore called the Vast. ~ Thus, the sage never thinks of claiming greatness for himself, ~ Yet, for this very reason, achieves true greatness.

[34c24t] **Chou-Wing Chohan** ~ The great Tao is in everything, both on the left and on the right. ~ Through it, all things come into being, and it does not abandon them. ~ When its work is completed, it does not possess them. ~ It loves and nurtures all things, ~ But does not rule them. ~ It never exists, so it can be called small, apparently. ~ All things return home to it, ~ And it does not claim to own them, ~ So it can be called great, apparently. ~ It never aspires to greatness, ~ And therefore it accomplishes greatness.

[34c25t] **Man-Ho Kwok** ~ The Great Tao goes everywhere ~ past your left hand and your right - ~ filling the whole of space. ~ It is breath to every thing, and yet it asks for nothing back. ~ It feeds and creates everything, but it will never tell you so. ~ It nurtures all things without lording it over anything. ~ It names itself in the lowest of the low. ~ It holds what it makes, ~ Yet never fights to do so: ~ that is why we call it Great. ~ Why? ~ Because it never tries to be so.

[34c26t] **Gu Zhengkun** ~ The great Tao is felt everywhere ~ Extending in all directions. ~ All things grow on it and it never declines them. ~ It accomplishes its great task without claiming to merit. ~ It breeds all things without claiming to be their master; ~ It can be called the Small. ~ All things finally return to it ~ And it never claims to be their master; ~ And it can be called the Great. ~ It becomes the Great ~ Because it never claims to be the Great.

[34c27t] **Chao-Hsiu Chen** ~ The Tao is floating everywhere, to the left and to the right. ~ The lives of the myriad creatures depend on it, no one can live without it. ~ It accomplishes its task, yet claims no honour. ~ It nourishes the myriad creatures, yet claims no possession. ~ It is always free from desire; ~ it can be called small. ~ The myriad creatures turn to it, yet it does not master them; it can be called great. ~ That is why the sage never boasts to be the great one, therefore he is the great one.

[34c28t] **Liu Qixuan** ~ The Way extends and expands. ~ One is in it wherever one is. ~ By trusting it, all beings grow and develop. ~ The Way enables successes but possesses no name. ~ It provides for all but rules over nothing. ~ It is free of personal desires ~ And can therefore be named as insignificant. ~ It is obeyed by all, though it has no political power. ~ Therefore, it can be named as the greatest. ~ One who never wants to be great can therefore grow great.

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[34c29t] **Shi Fu Hwang** ~ The Great Tao Flows Everywhere ~ Lao Tze says, ~ The great Tao flows everywhere. ~ There is no discrimination of what is the right and what is the left. ~ All existence lives up to it, and it denies no one. ~ It doesn't claim credit, though there is achievement. ~ It loves and nourishes all existence but does not lord over them. ~ It appears ambitionless and is regarded as less important. ~ All existence returns to it, and it doesn't dominate them. ~ Certainly this is great. ~ This is the reason that the sage never regards himself as great, ~ thus he deserves to be titled as great.

[34c30t] **Ch'u Ta-Kao** ~ The great Tao pervades everywhere, both on the left and on the right. ~ By it all things came into being, and it does not reject them. ~ Merits accomplished, it does not possess them. ~ It loves and nourishes all things but does not dominate over them. ~ It is always non-existent; therefore it can be named as small. ~ All things return home to it, and it does not claim mastery over them; therefore it can be named as great. ~ Because it never assumes greatness, therefore it can accomplish greatness.

[34c31t] **Paul J. Lin** ~ The great Tao overflows, ~ able to move left and right. ~ All things rely on it for life, ~ But it does not dominate them. ~ Completing its task without possession, ~ Clothing and feeding all things, ~ Without wanting to be their master. ~ Always void of desire, ~ It can be called Small. ~ All things return to it ~ Without its being their master; ~ It can be called Great. ~ Just because the Sage would never regard himself as great, ~ He is able to attain his own greatness.

[34c32t] **Michael LaFargue** ~ Great Tao drifts - it can go right or go left. ~ The thousands of things depend on it for life, ~ it rejects nothing. ~ It achieves successes, ~ but does not hold tight to the fame. ~ It clothes and feeds the thousands of things, ~ but does not act the ruler. ~ Always: ~ Desiring nothing, it can be called 'of no account'. ~ The thousands of things turn back to it, ~ but it does not act the ruler - it can be called 'Great'. ~ Because in the end, ~ it does not insist on its own greatness, yes, it is able to achieve its full greatness.

[34c33t] **Cheng Lin** ~ The great Truth is all-pervasive and may be found everywhere. ~ It gives life to all animate creation, and yet it does not claim lordship over them. ~ It accomplishes all things, and yet it does not claim anything for itself. ~ It embraces all things, and yet it has no fixed abode. ~ It abides by inaction, and may be considered minute. ~ It is the ultimate destiny of all animate creation though it is not conscious of it, and it may be considered great. ~ Because it is never conscious of its greatness, it becomes truly great.

[34c34t] **Yi Wu** ~ The great Way is universal, ~ It exists on the left and the right. ~ All things rely on it for life, ~ And it does not refuse them. ~ It achieves without possessing. ~ It clothes and feeds all things ~ Without being their master. ~ Constantly desireless, it may be called "the small". ~ All things return to it, ~ But it is not their master. ~ It may be called "the great". ~ Because it does not consider itself great, ~ It is able to be great.

[34c35t] **Han Hiong Tan** ~ The great Dao flows everywhere. ~ It goes to the right and it goes to the left. ~ Myriad beings depend on it to survive, ~ But it does not interfere with them. ~ It facilitates but does not gloat. ~ It nourishes everything, but does not exert control. ~ Dao has no goal and appears to be insignificant. ~ Nevertheless, everything relies on it for sustenance, but it exerts no control. ~ Such action seems to be magnificently great. ~ Dao has no intention to be great, yet it attains greatness.

[34c36t] **Hua-Ching Ni** ~ The subtle essence of the universe is omnipresent. ~ It may go to the left or the right. ~ All things derive their life from it, ~ and it holds nothing back from them, ~ yet it takes possession of

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nothing. ~ It accomplishes its purpose, ~ but it claims no merit. ~ It clothes and feeds all, ~ but has no ambition to be master over anyone. ~ Thus it may be regarded as "the Small." ~ All things return to it, and it contains them, ~ yet it claims no authority over them. ~ Thus it may be recognized as "the Great." ~ The wise one who never attempts to be emotionally great and who accomplishes each small task with full devotion, ~ as if it were the greatest of tasks, is naturally recognized as great.

[34c37t] **Chang Chung-yuan** ~ The magnificent Tao is all-pervading. ~ It may penetrate to either this side or that side. ~ All creatures abide with it and grow; none are excluded from it. ~ When its work is done, it does not demand merit. ~ It nurtures all things, but does not rule them. ~ When it is without intention, it may be called lesser. ~ When all things return to it, yet it does not possess them, it may be called greater. ~ Therefore, the wise does not endeavor to be great. ~ Hence, his attainment is great.

[34c38t] **Henry Wei** ~ Natural Perfection ~ Ren Ch'eng ~ The Great Tao is all pervasive; ~ It could be on your right or on your left. ~ The ten thousand things depend on it for growth, ~ And it never lets them down. ~ It achieves success but is not possessive. ~ It enfolds and nourishes the ten thousand things, ~ Yet it does not claim ownership. ~ Always desireless and covetous of nothing, ~ It could be termed small. ~ But as the ten thousand things return to it, ~ And it does not care to be their lord, ~ It could be termed great. ~ Thus the Sage never in life tries to be great, ~ And for this very reason becomes truly great.

[34c39t] **Ha Poong Kim** ~ The great Tao overflows left and right, ~ The ten thousand things depend on it for their lives, and it never disowns them. ~ Its work is done, but it has no name. ~ It clothes and nurtures the ten thousand things, yet it makes no claim to be lord over them. ~ It is always free of desire. ~ It may be called small. ~ The ten thousand things return to it, yet it makes no claim to be lord over them. ~ It may be called great. ~ Because it never regards itself as great, ~ It can accomplish its greatness.

[34c40t] **Tao Huang** ~ As the Tao is all-pervading, ~ It operates on both the left and the right. ~ Success is consequent to all affairs. ~ It does not proclaim its own existence. ~ All things return. ~ Yet there is no claim of ownership, ~ So it is forever desireless. ~ This can be called small. ~ All things return. ~ Yet there is no claim of ownership, ~ This can he called great. ~ The sage accomplishes greatness in not acting great. ~ Thus can he accomplished what is great.

[34c41t] **Tang Zi-chang** ~ How all-pervading the superior Dao is! ~ It could be on the left, it could be on the right. ~ Upon it the life of all things depends and it does not deny anyone. ~ It accomplishes merits but it does not possess fame. ~ It shields and nourishes All Things but it does not lord over them. ~ It may be called the Superior. ~ Hence, a Sage ruler never wishes to be superior. ~ Therefore he eventually became superior.

[34c42t] **Wing-tsit Chan** ~ The Great Tao flows everywhere. ~ It may go left or right. ~ All things depend on it for life, and it does not turn away from them. ~ It accomplishes its task, but does not claim credit for it. ~ It clothes and feeds all things but does not claim to be master over them. ~ Always without desires, it may be called The Small. ~ All things come to it and it does not master them, it may be called The Great. ~ Therefore (the sage) never strives himself for the great, and thereby the great is achieved.

[34c91t] **И. И. Семененко** ~ Какая широта в великом Дао! ~ Он может находиться слева, справа. ~ Опираясь на него, вещей родится десять тысяч. ~ И от них он не отказывается. ~ Но его заслуги не приносят ему славы. ~ Дает одежду, пищу всем вещам, но не становится их господином. ~ У него незыблемо отсутствие желаний, и он может находиться в унижении. ~ Все вещи к нему возвращаются, но он не

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становится их господином и может получить имя великого. ~ Он потому может осуществить свою великость, что не признает себя великим.

[34c92t] **А. А. Маслов** ~ Великое Дао всеохватно и распростёрто и влево, и вправо. ~ Мириады созданий опираются на него, а оно порождает их и не отрекается от них, но достигая успеха, остаётся безвестным. ~ Оно одевает и вскармливает мириады созданий, не правя ими. ~ Неизменно остаётся свободным от желаний и может быть названо Малым. ~ Мириады созданий возвращаются к нему, и посему оно может быть названо Великим. ~ В силу того, что оно никогда не считает себя великим, ему удаётся достичь величия.

[34c93t] **Е. А. Торчинов** ~ Великий Путь, безбрежное Дао, повсюду растекается оно. ~ Вот оно слева, но оно и справа. ~ Все сущее, опираясь на него, рождается, но Дао им не обладает. ~ Благие качества и свойства свои оно не выставляет напоказ для прославления, оно питает, пестует все сущее, но не становится над сущим властелином. ~ Когда мудрец в бесстрастии все время пребывает, он Дао даже в самом малом созерцает. ~ Все сущее к нему стремится возвратиться, но не становится оно над ним владыкой. ~ Его поэтому назвать Великим можно! ~ Поэтому и совершенномудрый до самого конца к величию нисколько не стремится. ~ Поэтому он может стать поистине великим!

[34c94t] **А. Е. Лукьянов** ~ Великое Дао разлито повсюду, оно может быть и слева и справа. ~ Мириадам вещей оно служит опорой и, порождая [их], не уклоняется от этого; ~ успешно завершает и остается безвестным; ~ одевает и пестует мириады вещей и не становится их властелином. ~ [Оно] постоянно остается бесстрастным, ~ (Вариант перевода: [Оно] стремится к постоянному небытию,) ~ можно назвать его маленьким. ~ Мириады вещей возвращаются к нему и не считают его властелином, ~ можно назвать его великим. ~ Оно вообще не считает себя великим, ~ поэтому и может возвышаться в своем величии.

[34c95t] **Ян Хин-шун** ~ Великое дао растекается повсюду. ~ Оно может находиться и справа и слева. ~ Благодаря ему все сущее рождается и не прекращает [своего роста]. ~ Оно совершает подвиги, но славы себе не желает. ~ С любовью воспитывая все существа, оно не считает себя их властелином. ~ Оно никогда не имеет собственных желаний, поэтому его можно назвать ничтожным. ~ Все сущее возвращается к нему, но оно не рассматривает себя их властелином. ~ Его можно назвать великим. ~ Оно становится великим, потому что никогда не считает себя таковым.

[34c96t] **Д. П. Конисси** ~ О, беспредельно великое Тао! ~ Оно справа и слева. ~ Вся тварь появилась на свет, благодаря ему; оно не отталкивает ее от себя. ~ Заслуги Тао велики, но оно ими не хвалится. ~ Оно промышляет о всех вещах с любовью, но не желает быть господином их. ~ Так как оно не имеет никакой страсти, то оно называется ничтожным. ~ Его можно назвать маленьким, ибо мельчайшая вещь возвращается в него. ~ Все существа подчиняются ему, но оно не считает себя господином их; ~ поэтому его можно назвать великим. ~ Мудреца нельзя назвать великим, хотя он совершает великие дела. ~ Причина того, что святой легко достигает величия, заключается в том, что он не величает самого себя.

[34c97t] **В. В. Малявин** ~ Великий Путь разливается привольно! ~ Он может быть и слева, и справа. ~ Все вещи опираются на него, чтобы жить, ~ И он их не отвергает, ~ Во всем достигает успеха, ~ И не имеет славы. ~ Он одевает и кормит все вещи, ~ Но им не хозяин, ~ Вечно лишенный желаний - ~ Его можно причислить к тому, что мало. ~ Все вещи вверяют себя ему, ~ А он все же им не хозяин - ~ Его можно

причислить к тому, что велико. ~ Оттого, что он никогда не считает себя великим, ~ Он и может воистину быть велик.

[34c98t] **Б. Б. Виногродский** ~ В разливе великого Пути можно быть и слева, и справа. ~ Мириады сущностей, отождествляясь с этим, рождаются-живут, не облекаясь при этом в слова. ~ Успех дела - не в прославлении наличия. ~ Одевай и вскармливай мириады сущностей, но не осуществляй роль хозяина. ~ Устремляясь к постоянству отсутствия, можешь прославиться в малом. ~ Мириады сущностей приходят, но не осуществляй роль хозяина. ~ Можешь прославиться в великом. ~ Так как до конца не возвеличиваешь себя в осуществлении. ~ Причинность: можешь реализовать свое великое.

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PSEUDO-CHAPTER **Thirty-Five**

[35c01t] **Robert G. Henricks** ~ Hold on to the Great Image and the whole world will come to you. ~ Come to you and suffer no harm; but rather know great safety and peace. ~ Music and food - for these passing travelers stop. ~ Therefore, of the Tao's speaking, we say: ~ Insipid, it is! It's lack of flavor. ~ When you look at it, it's not sufficient to be seen; ~ When you listen to it, it's not sufficient to be heard; ~ Yet when you use it, it can't be used up.

[35c02t] **John C. H. Wu** ~ HE who holds the Great Symbol will attract all things to him. ~ They flock to him and receive no harm, for in him they find peace, security and happiness. ~ Music and dainty dishes can only make a passing guest pause. ~ But the words of Tao possess lasting effects, ~ Though they are mild and flavourless, ~ Though they appeal neither to the eye nor to the ear.

[35c03t] **D. C. Lau** ~ Have in your hold the great image ~ And the empire will come to you. ~ Coming to you and meeting with no harm ~ It will be safe and sound. ~ Music and food ~ Will induce the wayfarer to stop. ~ The way in its passage through the mouth is without flavour. ~ It cannot be seen, ~ It cannot be heard, ~ Yet it cannot be exhausted by use.

[35c04t] **R. L. Wing** ~ Hold fast to the Great Image, ~ And all the world will come. ~ Yet its coming brings no harm, Only peace and order. ~ When there is music together with food, ~ The audience will linger. ~ But when the Tao is expressed, ~ It seems without substance or flavor. ~ We observe and there is nothing to see. ~ We listen and there is nothing to hear. ~ We use it and it is without end.

[35c05t] **Ren Jiyu** ~ Whoever holds fast to the great image will become that one to whom all people under Heaven will come. ~ (Even if all people under Heaven) come to him they will not hinder each other, ~ And all enjoy comfort, peace and health. ~ Music and dainties will make passing guests stop, ~ (But) Tao, if spoken out, will be insipid and tasteless. ~ Being looked at, it is imperceptible, ~ Being listened to, it is inaudible, ~ Being utilized, it is inexhaustible.

[35c06t] **Gia-fu Feng** ~ All men will come to him who keeps to the one, ~ For there lie rest and happiness and peace. ~ Passersby may stop for music and good food, ~ But a description of the Tao ~ Seems without substance or flavor. ~ It cannot be seen, it cannot be heard, ~ And yet it cannot be exhausted.

[35c07t] **Lok Sang Ho** ~ He who holds the great sign ~ Attracts a great following. ~ He who helps the followers avoid harm ~ Enjoys great peace. ~ Music and good food can stop passers-by on their way. ~ The Dao, on the contrary, offers only a bland taste. ~ It can hardly be seen or heard. ~ Yet if one uses it, it is inexhaustible.

[35c08t] **Xiaolin Yang** ~ If you have the DAO, everything will come to you. ~ They come to you because they will not be hurt anymore, and they will become secure and peaceful. ~ Pleasant music and tasteful food will make even the passerby stop. ~ When being talked about, the DAO is tasteless. ~ When you look at it, you will not see it; when you listen to it, you will not hear it; ~ However, when you use it, it will never run out.

[35c09t] **Walter Gorn Old**, THE VIRTUE OF BOUNTY ~ Attain to the Great Idea, and all the world will flock to you.

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~ It will flock to you and will not be hurt therein, for it will rest in a wonderful peace. ~ Where there is a festival the wayfarer will stay. ~ To the palate the Tao is insipid and tasteless. ~ In regarding it the eye is not impressed. ~ In listening to it the ear is not filled. ~ But in its uses it is inexhaustible.

[35c10t] **James Legge** ~ To him who holds in his hands the Great Image (of the invisible Tao), the whole world repairs. ~ Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease. ~ Music and dainties will make the passing guest stop (for a time). ~ But though the Tao as it comes from the mouth, seems insipid and has no flavour, though it seems not worth being looked at or listened to, the use of it is inexhaustible.

[35c11t] **David Hinton** ~ Holding to the great image all beneath heaven sets out: ~ sets out free of risk, peace tranquil and vast. ~ Music and savory food ~ entice travelers to stop, ~ but the Way uttered forth ~ isn't even the thinnest of bland flavors. ~ Look at it: not enough to see. ~ Listen to it: not enough to hear. ~ Use it: not enough to use up.

[35c12t] **Chichung Huang** ~ Take hold of the great image, ~ And all under heaven will flock to you. ~ Once there, unharmed, ~ They will settle down in peace and prosperity. ~ Music and pastries ~ Make the wayfarers pause. ~ Therefore, when the Tao utters words, ~ They say: "How bland and tasteless! ~ Looked at, ~ It is not worth seeing; ~ Listened to, ~ Not worth hearing." ~ When used, however, ~ It is inexhaustible.

[35c13t] **Ellen M. Chen** ~ Hold aloft the Great Image (hsiang), ~ The whole world will go to it. ~ Going to it, they will meet with no harm, ~ Only safety, peace, and contentment (an p'ing t'ai). ~ When music and dainty dishes are offered, ~ The passers-by stop. ~ Tao, when it is uttered by the mouth, ~ Is so bland it has no flavor. ~ When looked at, it is not enough to be seen. ~ When listened to, it is not enough to be heard, ~ When used (yung), it is inexhaustible.

[35c14t] **Lee Sun Chen Org** ~ If someone is successful in capturing the grandest phenomenon [of cosmos with his description]; ~ He may then be the right man for the world to follow; ~ Furthermore, if the world is processing [on this right course] unobstructed; ~ The world will enjoy peace, justice and prosperity. ~ The pleasure of listening to good music, and eating delicious food, were as transient as travelers passed by; ~ [When Tao was discussed]: ~ As far as mouth was concerned, the discussion gave off nothing more than tastelessness; ~ As far as eyes were concerned, the discussion offered nothing worthwhile to look at; ~ As far as ears were concerned, the discussion rendered nothing [musical which] deserves our making an effort to listen to it. ~ Nevertheless, when comes to the utilizations of discussions [about Tao], we shall discover that their applications are inexhaustible.

[35c15t] **Tien Cong Tran** ~ He who holds the great image will attract all things to him. ~ They flock to him and receive no harm, for in him they find peace, security and happiness. ~ Music and dainty dishes make a passing guest pause. ~ But being said in the words, the Way is tasteless, flavorless, not seen, not heard, but it cannot be used up.

[35c16t] **Thomas Z. Zhang** ~ Those who grasp Tao will be followed by the whole world. ~ Following without worries, the world becomes secure, peaceful, and prosperous. ~ Music and banquet make the travelers stop by. ~ But when Tao is said, it is plain and flavorless. ~ It is invisible when it is looked at. ~ It is inaudible when it is listened to. ~ It is inexhaustible when it is utilized.

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[35c17t] **Arthur Waley** ~ He who holding the Great Form goes about his work in the empire ~ Can go about his work, yet do no harm. ~ All is peace, quietness and security. ~ Sound of music, smell of good dishes ~ Will make the passing stranger pause. ~ How different the words that Tao gives forth! ~ So thin, so flavourless! ~ If one looks for Tao, there is nothing solid to see; ~ If one listens for it, there is nothing loud enough to hear. ~ Yet if one uses it, it is inexhaustible.

[35c18t] **Richard John Lynn** ~ Grasp the great image, and all under Heaven will turn to you. ~ Turning to you means not harm but safety and peace in great measure. ~ Music and fine food make the passing visitor stay. ~ When the Dao is spoken of, how bland: it has no flavor at all! ~ We look for it, but not enough is there to see anything. ~ We listen for it, but not enough is there to hear anything. ~ We try to use it, but not enough is there to use up.

[35c19t] **Lin Yutang** ~ THE PEACE OF TAO ~ Hold the Great Symbol ~ And all the world follows, ~ Follows without meeting harm, ~ (And lives in) health, peace, commonwealth. ~ Offer good things to eat ~ And the wayfarer stays. ~ But Tao is mild to the taste. ~ Looked at, it cannot be seen; ~ Listened to, it cannot be heard; ~ Applied, its supply never fails.

[35c20t] **Victor H. Mair** ~ Hold fast to the great image and all under heaven will come; ~ They will come but not be harmed, rest in safety and peace; ~ Music and fine food will make the passerby halt. ~ Therefore, ~ When the Way is expressed verbally, ~ We say such things as ~ "how bland and tasteless it is!" ~ "We look for it, but there is not enough to be seen." ~ "We listen for it, but there is not enough to be heard." ~ Yet, when put to use, it is inexhaustible!

[35c21t] **Tolbert McCarroll** ~ Hold on to the Great Image ~ and all under heaven will approach you. ~ Coming to you and not being harmed, ~ they will find rest, peace, and security. ~ A passing guest will pause at the sound of music and the smell of fancy food. ~ By comparison the Tao is mild and flavorless. ~ It is not solid enough to be seen, ~ nor loud enough to be heard. ~ Yet, it lasts forever.

[35c22t] **David H. Li** ~ Whoever embraces the Grand Image attracts people in the world. ~ Attracting but not discriminating, they live in peace. ~ Hearing music and seeing food, visitors linger. ~ Direction, [as a subject] for discussion, is plain and flavorless. ~ Looking at it, it is invisible; ~ Listening to it, it is inaudible; ~ using it, it is inexhaustible.

[35c23t] **Yasuhiko Genku Kimura** ~ From the great formless imagining the world emerges into existence, ~ Without obstruction, but with balance, harmony, and peace. ~ Music and feast provide fleeting pleasures in this ephemeral world. ~ The Tao in its utterance brings no such pleasures to the senses. ~ The Tao, when looked at, cannot be seen by the eye. ~ The Tao, when listened to, cannot be heard by the ear. ~ Yet, when used, it is forever inexhaustible.

[35c24t] **Chou-Wing Chohan** ~ The person who holds the great thing ~ Will go through a whole world. ~ He will go along the path straightforwardly without seeing danger, ~ But finds tranquillity, friendship, and equality. ~ The sounds of a tune and the scent of delicacies will cause the stranger passing by to stop. ~ But Tao, when it is expressed in words, is pure, devoid of all taste. ~ When someone looks at it, he won't see it. ~ When someone listens to it, he won't hear it. ~ However, when someone uses it, it is everything.

[35c25t] **Man-Ho Kwok** ~ Everyone will gather to the man ~ Who rules in the light of the One. ~ To trust such a

being is to live ~ In true happiness and healing. ~ Good food and sweet music ~ May make you stop - ~ You listen, in passing. ~ But the Tao: how does it seem? ~ Oh, tasteless and shapeless by comparison. ~ You cannot even hear it. ~ Is it even worth trying to? ~ Yes, my friend because it is unending.

[35c26t] **Gu Zhengkun** ~ He who holds the great image (Tao) ~ Attracts all the people to him. ~ Coming to him and not harming each other, ~ They all live in peace and happiness. ~ Music and food ~ Can allure passersby to stop, ~ But the Tao, coming out of the mouth, ~ Is tasteless. ~ It cannot be seen, ~ It cannot be heard, ~ But when using it, you can never exhaust its use.

[35c27t] **Chao-Hsiu Chen** ~ Embrace the appearance of Tao. ~ Everyone under the great Heaven will follow it, ~ yet no one tries to cause harm to it. ~ Peace and safety and equality will arise. ~ Banquets and delicacies are like passing guests: they cannot last. ~ The Tao passes the mouth, it cannot be tasted. ~ The Tao passes the eyes, it cannot be seen. ~ The Tao passes the ears, it cannot be heard. ~ Yet it can never be exhausted by use.

[35c28t] **Liu Qixuan** ~ The owner of the biggest image attracts the whole world. ~ When all who come have been safely settled, ~ The world will then be peaceful. ~ Melodious music and delicious food ~ Can only attract passers-by. ~ But the Way is, when put into one's mouth, tasteless, ~ When looked at, colorless, ~ When listened to, uninteresting, ~ And, when used, limitlessly bountiful.

[35c29t] **Shi Fu Hwang** ~ The Peace In The Tao ~ Lao Tze says, ~ When the king of men holds the great image, the whole world's people turn to rally round him. ~ When people turn to rally round him, and do not commit loss and harm, then the world shall become peaceful and secure. ~ He who takes delight in the Tao, and enjoys it, the true one will stay with him. ~ The Tao's teaching is as dry as a course of tasteless dish. ~ It cannot be seen, nor can't be heard. ~ However, it will never be exhausted in its application.

[35c30t] **Ch'u Ta-Kao** ~ To him who holds to the Great Form all the world will go. ~ It will go and see no danger, but tranquillity, equality and community. ~ Music and dainties will make the passing stranger stop. ~ But Tao when uttered in words is so pure and void of flavour; ~ When one looks at it, one cannot see it; ~ When one listens to it, one cannot hear it. ~ However, when one uses it, it is inexhaustible.

[35c31t] **Paul J. Lin** ~ Hold on to the great image ~ And the whole world will follow. ~ Following without harm, in safety, peace, and comfort. ~ Music and viand will cause the traveler to stop. ~ But Tao spoken by mouth is flavorless and bland. ~ Looked at, it cannot be seen. ~ Listened to, it cannot be heard. ~ Used, it will never be exhausted.

[35c32t] **Michael LaFargue** ~ Grasp the Great Image and the world will come, ~ it will come and not be harmed - a great peace and evenness. ~ For music and cakes, passing strangers stop, ~ Tao flowing from the lips - flat. ~ No taste to it. ~ Look for it: you will not be satisfied looking; ~ listen for it: you will not be satisfied listening; ~ put it into practice: you will not be satisfied stopping.

[35c33t] **Cheng Lin** ~ He who abides by the great Simulacrum (Truth) finds the people of the whole world eager to follow him. ~ By following him they are rendered free from harm, and peace prevails. ~ Like music and baits, he attracts all passers-by. ~ The utterance of Truth is insipid. ~ It cannot be seen with the eyes; ~ it cannot be heard with the ears; ~ it cannot be exhausted from constant use.

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[35c34t] **Yi Wu** ~ He who holds to the great image ~ Will be followed by the people of the world. ~ They will go unharmed, ~ In safety, calm, and peace. ~ Music and good food tempt passing guests to pause; ~ [But,] the Way that is tasted has no flavor, ~ Looked at, it cannot be seen, ~ Listened to, it cannot be heard, ~ Used, it cannot be exhausted.

[35c35t] **Han Hiong Tan** ~ When the ruler follows the way of Dao, ~ People will flock to him. ~ They become the beneficiaries and enjoy peace and harmony. ~ Beautiful music and sumptuous foods allure all passers-by. ~ They linger and then decide to stay. ~ How is Dao best described? ~ Dao is tasteless, invisible and inaudible, ~ But its use is inexhaustible.

[35c36t] **Hua-Ching Ni** ~ When the subtle Way of the universe is taught, people know where to go and what to learn, ~ because they know that they will not be harmed but will receive great peace. ~ The teacher of the universal Way is like one who gives real food to people. ~ He does not feed them colorful bait with the intention of catching them. ~ The subtle Way of the universe is flavorless, with nothing much to offer the mouth. ~ Neither does it offer much to be enjoyed by the eyes or entertain the ears, yet its usefulness is inexhaustible.

[35c37t] **Chang Chung-yuan** ~ When one maintains the great image in dealing with the world, ~ One deals with the world without harming it. ~ Instead, one makes the world serene, tranquil, and peaceful. ~ Music and delicacies may attract passersby to remain momentarily, ~ But the taste of Tao is plain and without flavor. ~ Look at it, nothing can be seen. ~ Listen to it, nothing can he heard. ~ Employ it, it cannot be depleted.

[35c38t] **Henry Wei** ~ Virtue of Benevolence ~ Ren Teh ~ Hold fast to the Great Form, ~ And wherever in the world you go, ~ You will meet with no harm, ~ But enjoy security, peace, and well-being. ~ Where there is music with good food, ~ The passers-by will pause and linger. ~ But Tao, on being set forth orally, ~ Is insipid and tasteless. ~ It is invisible when looked at, ~ And inaudible when listened to, ~ Yet its utility will never come to an end.

[35c39t] **Ha Poong Kim** ~ Holding fast to the great form, ~ Go anywhere under Heaven. ~ Wherever you go, nothing will harm you - ~ You will be safe and in peace. ~ Music and fine food ~ Make the passing stranger stop. ~ When Tao comes out from the mouth, ~ How flavorless it is! ~ You look at it, but it is invisible. ~ You listen to it, but it is inaudible. ~ You use it, but it is inexhaustible.

[35c40t] **Tao Huang** ~ Holding on to the great Symbol, ~ The whole world carries on. ~ On and on without doing harm. ~ Being happy at peace, ~ Enjoying greatly the music and food, ~ Travelers stop by. ~ When the Tao is spoken forth plainly ~ It has no flavor at all. ~ Look, but that is not sufficient for seeing. ~ Listen, but that is not sufficient for hearing. ~ Use it, but it is not exhausted.

[35c41t] **Tang Zi-chang** ~ He who holds fast to the superior model, the whole world may follow him without ado. ~ They follow him without harm, but with comfort, equality and prosperity. ~ Musical temptation and food's flavor can stop a traveler on the road. ~ When Dao is tasted by mouth, it is mild and without flavor. ~ When it is looked at, it cannot be entirely seen; ~ when it is listened to, it cannot be entirely heard; ~ and when it is taken, it cannot be eaten.

[35c42t] **Wing-tsit Chan** ~ Hold fast to the great form (Tao), ~ And all the world will come. ~ They come and will encounter no harm; ~ But enjoy comfort, peace, and health. ~ When there are music and dainties, ~ Passing

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strangers will stay. ~ But the words uttered by Tao, ~ How insipid and tasteless! ~ We look at it, it is imperceptible. ~ We listen to it, it is inaudible. ~ We use it, it is inexhaustible.

[35c91t] **И. И. Семененко** ~ К держащему великий образ уходит Поднебесная. ~ Уход к нему не причиняет ей вреда, но приносит мир, спокойствие и благоденствие. ~ Музыка и яства останавливают проходящих странников. ~ Но как же пресно, как безвкусно Дао, когда источается из уст! ~ Глядя на него, в нем не вполне найдешь, чего увидеть; ~ слушая его, в нем не вполне найдешь, чего услышать; ~ когда же пользуешься им, его не исчерпать.

[35c92t] **А. А. Маслов** ~ К тому, кто овладел Великим образом, приходит Поднебесная. ~ Приходит - и устраняются бедствия, наступают умиротворение и покой. ~ Музыка и изысканная пища остановят уходящего путника. ~ Когда "Дао" исходит изо рта, оно не имеет запаха, не видимо и не слышимо, но в использовании неисчерпаемо.

[35c93t] **Е. А. Торчинов** ~ К тому, кто держит великий образ, стекается вся Поднебесная. ~ Стекается, и ничто не причиняет ей вреда; она в покое, мире и благоденствии великом пребывает. ~ Всюду радость и обильные яства, что путника влекут остановиться и их вкусить. ~ Когда Дао-Путь исходит из наших уст, он пресен и лишен вкуса. ~ Смотришь на него - и не можешь узреть. ~ Слушаешь его - и никак не услышать. ~ Используешь его - и никак не исчерпать его возможностей.

[35c94t] **А. Е. Лукьянов** ~ К тому, кто держит Великий Образ, приходит вся Поднебесная. ~ Приходит и не испытывает вреда, находит благополучие, мир, уважение, радость и угощение; ~ забредший путник и тот остается. ~ Дао выходит изо рта, пресное, оно без вкуса. ~ Смотришь на него и не можешь увидеть. ~ Слушаешь его и не можешь услышать. ~ Используешь его и не можешь исчерпать.

[35c95t] **Ян Хин-шун** ~ К тому, кто представляет собой великий образ [дао], приходит весь народ. ~ Люди приходят, и он им не причиняет вреда. ~ Он приносит им мир, спокойствие, музыку и пищу. ~ Даже путешественник у него останавливается. ~ Когда дао выходит изо рта, оно пресное, безвкусное. ~ Оно незримо, и его нельзя услышать. ~ В действии оно неисчерпаемо.

[35c96t] **Д. П. Конисси** ~ (Святой) берет великого слона и идет по всему миру. ~ Ходит, но не делает никакого вреда. ~ От удовольствия, спокойствия, тишины и величия дает ему (миру) пищу. ~ Проходящий пришелец остановился. ~ Когда он говорит о Тао, то как просты его слова! ~ (Когда) они произнесены, (то бывают) без всякого вкуса. ~ (Люди) смотрят на него (Тао), но не видят; они слушают его, но не слышат; они употребляют его, но оно не истощается.

[35c97t] **В. В. Малявин** ~ Держись Великого Образа, ~ И Поднебесная к тебе придет, ~ Придет - и знать не будет зла, ~ Всюду будет царить великий мир, ~ Где музыка звучит и яства на столе, ~ Там всякий путник мимо не пройдет. ~ Но слово, которое исходит от Пути, ~ Так блекло! Различишь его едва ли. ~ Смотришь на него - не можешь его видеть. ~ Слушаешь его - не можешь слышать. ~ Пользуйся им - за целый век не исчерпаешь.

[35c98t] **Б. Б. Виногродский** ~ Держи великий образ. ~ Тогда Поднебесная уходит, а уходя, не вредит. ~ В этом великий мир и покой. ~ Музыка и яства задерживают мимолетного гостя. ~ На Пути то, что выходит изо рта, становится пресным - в нем отсутствует вкус. ~ Смотреть на него недостаточно, чтобы увидеть. ~ Слушать его недостаточно, чтобы услышать. ~ Использовать его недостаточно, чтобы

исчерпать.

PSEUDO-CHAPTER **Thirty-Six**

[36c01t] **Robert G. Henricks** ~ If you wish to shrink it, ~ You must certainly stretch it. ~ If you wish to weaken it, ~ You must certainly strengthen it. ~ If you wish to desert it, ~ You must certainly work closely with it. ~ If you wish to snatch something from it, ~ You must certainly give something to it. ~ This is called the Subtle Light. ~ The submissive and weak conquer the strong. ~ Fish should not be taken out of the depths; ~ The state's sharp weapons should not be shown to the people.

[36c02t] **John C. H. Wu** ~ WHAT is in the end to be shrunken, ~ Begins by being first stretched out. ~ What is in the end to be weakened, ~ Begins by being first made strong. ~ What is in the end to be thrown down, ~ Begins by being first set on high. ~ What is in the end to be despoiled, ~ Begins by being first richly endowed. ~ Herein is the subtle wisdom of life: ~ The soft and weak overcomes the hard and strong. ~ Just as the fish must not leave the deeps, ~ So the ruler must not display his weapons.

[36c03t] **D. C. Lau** ~ If you would have a thing shrink, ~ You must first stretch it; ~ If you would have a thing weakened, ~ You must first strengthen it; ~ If you would have a thing laid aside, ~ You must first set it up; ~ If you would take from a thing, ~ You must first give to it. ~ This is called subtle discernment: ~ The submissive and weak will overcome the hard and strong. ~ The fish must not be allowed to leave the deep; ~ The instruments of power in a state must not be revealed to anyone.

[36c04t] **R. L. Wing** ~ In order to deplete it, ~ It must be thoroughly extended. ~ In order to weaken it, ~ It must be thoroughly strengthened. ~ In order to reject it, ~ It must be thoroughly promoted. ~ In order to take away from it, ~ It must be thoroughly endowed. ~ This is called a Subtle Insight. ~ The yielding can triumph over the inflexible; ~ The weak can triumph over the strong. ~ Fish should not be taken from deep waters; ~ Nor should organizations make obvious their advantages.

[36c05t] **Ren Jiyu** ~ In order to contract it, it is necessary to expand it for the time being. ~ In order to weaken it, it is necessary to strengthen it for the time being. ~ In order to destroy it, it is necessary to promote it for the time being. ~ In order to grasp it, it is necessary to give to it for the time being. ~ This is called profound insight (and also the reason why) the soft and weak overcome the hard and strong. ~ (Just like) fish cannot be taken away from deep water, ~ Effective weapons of the state cannot be easily displayed to others.

[36c06t] **Gia-fu Feng** ~ That which shrinks ~ Must first expand. ~ That which fails ~ Must first be strong. ~ That which is cast down ~ Must first be raised. ~ Before receiving ~ There must be giving. ~ This is called perception of the nature of things. ~ Soft and weak overcome hard and strong. ~ Fish cannot leave deep waters, ~ And a country's weapons should not be displayed.

[36c07t] **Lok Sang Ho** ~ In order to fold, one must first unfold; ~ In order to weaken, one must first strengthen; ~ In order to banish, one must first establish; ~ In order to deprive, one must first provide. ~ The following is called refined understanding: ~ That the weak will outperform the strong. ~ Just as fish should stay inside their deep pools. ~ So the best gadgets and tools of a country should not be displayed in front of others.

[36c08t] **Xiaolin Yang** ~ If it wants to shrink something, it always first expands it. ~ If it wants to weaken something, it always first strengthens it. ~ If it wants to get rid of something, it always first promotes it. ~ If

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it wants to take something, it always first gives it away. ~ These are delicate wisdoms, which is that the weak overcome the strong. ~ Big fish cannot leave deep water; ~ National security secrets cannot be shown to outsiders.

[36c09t] **Walter Gorn Old**, THE COVERT AGREEMENT ~ When Nature is about to withhold a thing it is first sure to increase it. ~ When about to weaken it is first sure to strengthen. ~ When about to debase it is certain first to exalt. ~ When about to deprive it is first sure to give. ~ This is what I call the covert agreement. ~ The soft and the weak overcome the hard and the strong. ~ As a fish out of water is in danger, so a nation is in peril when its armaments are revealed to the people.

[36c10t] **James Legge** ~ When one is about to take an inspiration, he is sure to make a (previous) expiration; ~ when he is going to weaken another, he will first strengthen him; ~ when he is going to overthrow another, he will first have raised him up; ~ when he is going to despoil another, he will first have made gifts to him: ~ - this is called 'Hiding the light (of his procedure).' ~ The soft overcomes the hard; ~ and the weak the strong. ~ Fishes should not be taken from the deep; ~ instruments for the profit of a state should not be shown to the people.

[36c11t] **David Hinton** ~ To gather ~ you must scatter. ~ To weaken ~ you must strengthen. ~ To abandon ~ you must foster. ~ To take ~ you must give. ~ This is called dusky enlightenment. ~ Soft and weak overcome hard and strong. ~ Fish should be kept in their watery depths: ~ a nation's honed instruments of power should be kept well-hidden from the people.

[36c12t] **Chichung Huang** ~ That which shall contract ~ Must have long expanded; ~ That which shall weaken ~ Must have long strengthened; ~ That which shall depart ~ Must have long partaken; ~ That which shall take ~ Must have long given. ~ This is called subtle insight. ~ Softness and weakness overcome strength: ~ Fish cannot leap out of deep water; ~ So cannot the state's sharp weapons ~ Be displayed to men.

[36c13t] **Ellen M. Chen** ~ What is to be reduced, ~ Must first be expanded. ~ What is to be weakened, ~ Must first be made strong (ch'iang). ~ What is to be abolished, ~ Must first be established. ~ What is to be taken away, ~ Must first be given. ~ This is called the subtle illumination (wei ming). ~ The soft and weak overcome the hard and strong. ~ Fish must not leave the stream. ~ Sharp weapons (ch'i) of a state, ~ Must not be displayed.

[36c14t] **Lee Sun Chen Org** ~ [Machination is often played out with following preemptive measures:] ~ In order to dwindle [an enemy], a predator would induce the targeted victim to bloat up his illusory assessment of himself; ~ In order to weaken [an enemy], a wrecker would make it utterly convincing that [he is too feeble] to confront him; ~ In order to eliminate [a rival], a schemer would make him believe that [the schemer's work would enhance] his rival's prosperity; ~ In order to take [power or possession away from someone], a conspirator would use favors and gifts to win the trust of his targeted victim [first to win his confidence]; ~ All of the above exemplifies what I called "the subtle and veiled brilliance" [which explains why the weak ones will eventually prevail over the strong ones]. ~ People who are pliable (flexible) will [ultimately] excel people who are rigid (obstinate); ~ A person who [regards himself] weaker [than he actually is] will [eventually] prevail over a person who [considers himself] stronger [than he truly is]; ~ Fish should not surface from the depth of the abyss [for the sake of safekeeping]; ~ Efficient instruments (weaponry) of a country should not be shown to [unreasonable] people.

[36c15t] **Tien Cong Tran** ~ In order to shrink it, it must first be stretched out. ~ In order to weaken it, it must first be made strong. ~ In order to throw down it, it must first be set on high. ~ In order to obtain it, it must first be given. ~ That is subtle and wise. ~ The soft overcomes the hard. ~ The weak overcomes the strong. ~ The fish cannot leave the deep. ~ The useful instruments of the nation must not be displayed to the people.

[36c16t] **Thomas Z. Zhang** ~ In order to reduce it, first expand it. ~ In order to weaken it, first strengthen it. ~ In order to abolish it, first establish it. ~ In order to take it, first give it. ~ This is called subtle wisdom. ~ Flexibility and compromise win out over stiffness and aggressiveness. ~ Fish cannot leave water. ~ Never show the country's best weapons to the enemy.

[36c17t] **Arthur Waley** ~ What is in the end to be shrunk ~ Must first be stretched. ~ Whatever is to be weakened ~ Must begin by being made strong. ~ What is to be overthrown ~ Must begin by being set up. ~ He who would be a taker ~ Must begin as a giver. ~ This is called 'dimming' one's light. ~ It is thus that the soft overcomes the hard ~ And the weak, the strong. ~ 'It is best to leave the fish down in his pool; ~ Best to leave the State's sharpest weapons where none can see them.'

[36c18t] **Richard John Lynn** ~ If you would like to gather him in, you must resolve yourself to let him aggrandize himself. ~ If you would like to weaken him, you must resolve yourself to let him grow strong. ~ If you would like to nullify him, you must resolve yourself to let him flourish. ~ If you would like to take him, you must resolve yourself to let him have his way. ~ Such an approach is called subtle and perspicacious. ~ Softness and pliancy conquer hardness and forcefulness. ~ Fish must not be allowed to escape to the depths. ~ The sharp instruments of the state may not be disclosed to the people.

[36c19t] **Lin Yutang** ~ THE RHYTHM OF LIFE ~ He who is to be made to dwindle (in power) ~ Must first be caused to expand. ~ He who is to be weakened ~ Must first be made strong. ~ He who is to be laid low ~ Must first be exalted to power. ~ He who is to be taken away from ~ Must first be given. ~ This is the Subtle Light. ~ Gentleness overcomes strength: ~ Fish should be left in the deep pool, ~ And sharp weapons of the state should be left ~ Where none can see them.

[36c20t] **Victor H. Mair** ~ When you wish to contract something, ~ you must momentarily expand it; ~ When you wish to weaken something, ~ you must momentarily strengthen it; ~ When you wish to reject something, ~ you must momentarily join with it; ~ When you wish to seize something, ~ you must momentarily give it up. ~ This is called "subtle insight." ~ The soft and weak conquer the strong. ~ Fish cannot be removed from the watery depths; ~ The profitable instruments of state cannot be shown to the people.

[36c21t] **Tolbert McCarroll** ~ That which is to be shrunk must first be stretched out. ~ That which is to be weakened must first be strengthened. ~ That which is to be cast down must first be raised up. ~ That which is to be taken must first be given. ~ There is wisdom in dimming your light. ~ For the soft and gentle will overcome the hard and powerful. ~ Fish are best left in deep waters. ~ And, weapons are best kept out of sight.

[36c22t] **David H. Li** ~ Before contracting [an object], let it expand; ~ Before weakening [an object], let it solidify; ~ Before abandoning [an object], let it flourish; ~ Before seizing [an object], let it aggregate. ~ This is discernment at its micro best. ~ Tenderness overcomes bruteness. ~ Fish cannot survive away from water. ~ A state does not boast her weaponry before the people.

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[36c23t] **Yasuhiko Genku Kimura** ~ What is ultimately to be compressed must first be expanded. ~ What is ultimately to be weakened must first be strengthened. ~ What is ultimately to be discarded must first be promoted. ~ What is ultimately to be taken away must first be given. ~ This is the subtle light of wisdom. ~ The soft overcomes the hard. ~ The weak overcomes the strong. ~ The fish should never leave the water. ~ The formed should never leave the formless.

[36c24t] **Chou-Wing Chohan** ~ In order to reduce something, it must first be expanded. ~ In order to weaken something, it must first be strengthened. ~ In order to drop something, it must first be lifted. ~ "In order to take, a man must first give." ~ This is what is called the wisdom of light. ~ The soft and weak can overcome the hard and strong. ~ Just as the fish should not leave the depths, ~ The sharp instruments of control should not leave their hiding-place.

[36c25t] **Man-Ho Kwok** ~ What is going to be diminished ~ Must first be allowed to inflate. ~ Whatever you want to weaken ~ Must first be convinced of its strength. ~ What you want to overcome ~ You must first of all submit to ... ~ What you want to take over ~ You must first of all give to - ~ This is called discerning. ~ You see, what is yielding and weak ~ Overcomes what is hard and strong: ~ (And just as a fish can't be seen when he stays down in the deep don't show your power to anyone).

[36c26t] **Gu Zhengkun** ~ If you want a thing to contract, ~ You should stretch it first; ~ If you want a thing weakened, ~ You should strengthen it first; ~ If you want a thing gotten rid of, ~ You should promote it first; ~ If you want a thing taken away, ~ You should give to it first. ~ These are called subtle wisdom. ~ The supple and weak overcomes the rigid and strong. ~ Fish should not be allowed to leave the deep water; ~ The instruments of power of a state ~ Should not be shown to the public.

[36c27t] **Chao-Hsiu Chen** ~ To gather things, one must first disseminate them. ~ To weaken things, one must first strengthen them. ~ To abolish things, one must first prevail upon them. ~ To seize things, one must first grant them. ~ That is what 'profound understanding' means. ~ The soft will overcome the hard. ~ The weak will overcome the strong. ~ The fish shall not leave deep waters. ~ The weapons of a country should not be displayed in public.

[36c28t] **Liu Qixuan** ~ To compress something, one must first prop it. ~ To weaken something, one must first strengthen it. ~ To stop something, one must first advocate it. ~ To take something, one must first give it. ~ Subtle wisdom depends on the Way ~ In enabling the weak to defeat the strong killers. ~ A fish cannot go out of deep water for its existence. ~ A nation's effective system should be kept unknown.

[36c29t] **Shi Fu Hwang** ~ The Doctrine of Reversion ~ Lao Tze says, ~ A man who wants his opponent to become a greedy man should allow him the chance to expand his benefit first. ~ He who wants to weaken his competitor should let his ambitions grow first. ~ He who wants to demolish his adversary should let him achieve first. ~ He who wants to plunder his enemy should let him have the storage place first. ~ These are subtle but effective stratagems. ~ The feeble will overcome the strong. ~ But fishes shouldn't leave the deep; a state's strategy shouldn't be shown to any person who is not concerned with it.

[36c30t] **Ch'u Ta-Kao** ~ In order to contract a thing, one should surely expand it first. ~ In order to weaken, one will surely strengthen first. ~ In order to overthrow, one will surely exalt first. ~ 'In order to take, one will surely give first.' ~ This is called subtle wisdom. ~ The soft and weak can overcome the hard and strong. ~ As the fish should not leave the deep ~ So should the sharp implements of a nation not be shown to anyone.

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[36c31t] **Paul J. Lin** ~ About to shut it, let it first be opened. ~ About to weaken it, let it first be strengthened. ~ About to destroy it, let it first be advanced. ~ About to snatch it, let it first be given away. ~ This is called the subtle wisdom. ~ The soft overcomes the hard; ~ The weak overcomes the strong. ~ As fish cannot be separated from deep water, ~ The state's sharp weapons cannot be shown to the people.

[36c32t] **Michael LaFargue** ~ When you want to shrink something, ~ you must always enlarge it. ~ When you want to weaken something, ~ you must always strengthen it. ~ When you want to neglect something, ~ you must always involve yourself with it. ~ When you want to deprive something, ~ you must always give to it. ~ This is called 'Subtle Clarity'. ~ Softness and Weakness overcome what is hard and strong. ~ "The fish must not leave the depths; ~ the state's 'sharp weapons' must not be shown to others."

[36c33t] **Cheng Lin** ~ When one wishes to expand, one must first contract. ~ When one wishes to be strong, one must first be weak. ~ When one wishes to rise, one must first fall. ~ When one wishes to take, one must first give. ~ This is called mere truism. ~ Meekness can overcome hardness, and weakness can overcome strength. ~ Fishes cannot survive after leaving deep waters. ~ The State must not leave the weapons of war in the hands of the people.

[36c34t] **Yi Wu** ~ If it wants to close anything, surely it will first open it. ~ If it wants to weaken anything, surely it will first strengthen it. ~ If it wants to abandon anything, surely it will first allow it to arise. ~ If it wants to take away anything, surely it will first give it. ~ This is called the subtle enlightenment. ~ The soft and the weak win over the hard and the strong. ~ Fish cannot leave the deep water. ~ The state's sharpest weapons cannot be shown to people.

[36c35t] **Han Hiong Tan** ~ If you want to contract something, you must first stretch it. ~ You must first strengthen his power before you can weaken him. ~ Similarly, you have to build up something first before you can demolish it. ~ You can only take something away from somebody after they have possessed it. ~ This sort of platitudes is known as "subtle discernment". ~ The soft and the weak can overcome the hard and the strong. ~ Just like the fish should not leave the deep, ~ The machination in politics must not be revealed to the public.

[36c36t] **Hua-Ching Ni** ~ If you hope to expand, you should first contract. ~ If you hope to become strong, you should first weaken yourself. ~ If your ambition is to be exalted, humiliation will follow. ~ If you hold fast to something, it will surely be taken away from you. ~ This is the operation of the subtle law of the universe. ~ The law of the universe is subtle, but it can be known. ~ The soft and meek can overcome the hard and strong. ~ The strength of a country must not be displayed. ~ Just as fish cannot leave the deep, ~ one must never stray from one's true nature.

[36c37t] **Chang Chung-yuan** ~ That which is to be condensed must first be dispersed. ~ That which is to be enervated must first be vitalized. ~ That which is to be devastated must first be produced. ~ That which is to be obtained must first be yielded. ~ This is called invisible illumination. ~ The soft overcomes the unshakable; ~ The weak overcomes the strong. ~ Just as fish stay deep in the pond, ~ The best arms in the nation are those that remain invisible.

[36c38t] **Henry Wei** ~ Faint Light ~ Wei Ming ~ Wishing to restrict anything, ~ One must first expand it; ~ Wishing to weaken anything, ~ One must first strengthen it; ~ Wishing to abolish anything, ~ One must first

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set it up; ~ Wishing to take from anything, ~ One must first supply it. ~ This is called Faint Light. ~ The soft conquers the hard; ~ The weak conquers the strong. ~ Fish should not break forth from the deep; ~ Deadly weapons of the state must not be shown off.

[36c39t] **Ha Poong Kim** ~ When you want to shrink it, ~ You must first stretch it. ~ When you want to make it weak, ~ You must first make it strong. ~ When you want to make it fall, ~ You must first make it rise. ~ When you want to rob it, ~ You must first give it. ~ This is called subtle light. ~ The soft and weak prevails over the hard and strong. ~ The fish may not leave the depths. ~ The sharp instrument of the state ~ May not be shown to the people.

[36c40t] **Tao Huang** ~ When you want to constrict something, ~ You must first let it expand; ~ When you want to weaken something, ~ You must first enable it; ~ When you want to eliminate something, ~ You must first allow it; ~ When you want to conquer something, ~ You must first let it be. ~ This is called the Fine Light. ~ The weak overcomes the strong. ~ Fish cannot live away from the source. ~ The sharp weapon of the nation should never be displayed.

[36c41t] **Tang Zi-chang** ~ What is to be contracted may need to be expanded; ~ what is to be weakened may need to be strengthened; ~ what is to be reduced may need to be increased; ~ and what is to be reformed may need to be impaired. ~ This is called "Starting enlightenment". ~ A fish cannot live out of water. ~ A country with deadly weapons should never demonstrate them before others.

[36c42t] **Wing-tsit Chan** ~ In order to contract, ~ It is necessary first to expand. ~ In order to weaken, ~ It is necessary first to strengthen. ~ In order to destroy, ~ It is necessary first to promote. ~ In order to grasp, ~ It is necessary first to give. ~ This is called subtle light. ~ The weak and the tender overcome the hard and the strong. ~ Fish should not be taken away from water. ~ And sharp weapons of the state should not be displayed to the people.

[36c91t] **И. И. Семененко** ~ Прежде чем что-либо сжать, следует сначала его растянуть; ~ прежде чем что-либо ослабить, следует сначала его укрепить; ~ прежде чем что-либо низринуть, следует сначала дать ему подняться; ~ прежде чем у кого-либо отнять, следует сначала ему предоставить. ~ Это зовут неуловимым крошечным просветом. ~ Мягкое и слабое одерживает верх над твердостью и силой. ~ Рыбе не годится выплывать из глубины. ~ Бразды правления не следует показывать.

[36c92t] **А. А. Маслов** ~ Желая что-то сжать, сначала растяни его. ~ Желая что-то ослабить, сначала усиль его. ~ Желая что-то уничтожить, позволь этому сначала расцвести. ~ Желая что-то отнять, сначала дай это. ~ Это и зовётся утончённо-искусным просветлением. ~ Мягкое и слабое одолевают твёрдое и сильное. ~ Рыба не может покинуть глубину. ~ Равно и государству нельзя показывать инструменты управления народу.

[36c93t] **Е. А. Торчинов** ~ Если хочешь нечто сжать - прежде растяни его. ~ Если хочешь нечто ослабить - прежде усиль его. ~ Если хочешь нечто погубить - прежде дай расцвести ему. ~ Если хочешь нечто отнять - вначале нечто дай. ~ Это и называют утонченной просветленностью: ~ Ведь мягкое и слабое побеждает сильное и крепкое. ~ Острое оружие Поднебесной ни в коем случае нельзя показывать людям.

[36c94t] **А. Е. Лукьянов** ~ Чтобы нечто сжать, необходимо прежде расширить его. ~ Чтобы нечто ослабить,

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необходимо прежде усилить его. ~ Чтобы нечто уничтожить, необходимо прежде взрастить его. ~ Чтобы нечто отнять, необходимо прежде дать его. ~ Это и называется сокровенно-глубокой просветленностью. ~ Мягкое и слабое побеждает твердое и сильное. ~ Как рыбе нельзя уйти из глубин, так и методам управления государством не должно обучать людей.

[36c95t] **Ян Хин-шун** ~ Чтобы нечто сжать, необходимо прежде расширить его. ~ Чтобы нечто ослабить, нужно прежде укрепить его. ~ Чтобы нечто уничтожить, необходимо прежде дать ему расцвести. ~ Чтобы нечто у кого-то отнять, нужно прежде дать ему. ~ Это называется глубокой истиной. ~ Мягкое и слабое побеждает твердое и сильное. ~ Как рыба не может покинуть глубину, так и государство не должно выставлять напоказ людям свои совершенные методы [управления].

[36c96t] **Д. П. Конисси** ~ То, что сжимается, - расширяется. ~ То, что ослабевает, - усиливается. ~ То, что уничтожается, - восстановляется. ~ То, что лишается всего, - имело все. ~ Все это называется то скрытым, то ясным. ~ Мягкое побеждает твердое, слабое - сильное. ~ Как рыба не может покинуть глубины, так страна не может оставаться без орудия. ~ Сильное орудие правления не должно быть показываемо народу.

[36c97t] **В. В. Малявин** ~ Если хочешь сжать, ~ Прежде нужно растянуть. ~ Если хочешь ослабить, ~ Прежде нужно усилить. ~ Если хочешь развалить, ~ Прежде нужно возвеличить. ~ Если хочешь отнять, ~ Прежде нужно дать. ~ Вот что зовется "опережающим прозрением". ~ Мягкое и слабое одолеет твердое и сильное. ~ Рыбе лучше не покидать глубины, ~ А то, что приносит царству благо, нельзя показывать людям.

[36c98t] **Б. Б. Виногродский** ~ Стремишься сжать - необходимо сильно растянуть. ~ Стремишься ослабить - необходимо сильно укрепить. ~ Стремишься разрушить - необходимо сильно возвысить. ~ Стремишься завладеть - необходимо сильно дать. ~ Это определяется: ~ Просветление в тончайшем. ~ Мягкое и слабое побеждает твердое и сильное. ~ Рыбу нельзя вытаскивать из пучины. ~ Функциональные инструменты управления обществом нельзя показывать народу.

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PSEUDO-CHAPTER **Thirty-Seven**

[37c01t] **Robert G. Henricks** ~ The Tao is constantly nameless. ~ Were marquises and kings able to maintain it, ~ The ten thousand things would transform on their own. ~ Having transformed, were their desires to become active, ~ I would subdue them with the nameless simplicity. ~ Having subdued them with the nameless simplicity, ~ I would not disgrace them. ~ By not being disgraced, they will be tranquil. ~ And Heaven and Earth will of themselves be correct and right.

[37c02t] **John C. H. Wu** ~ TAO never makes any ado, ~ And yet it does everything. ~ If a ruler can cling to it, ~ All things will grow of themselves. ~ When they have grown and tend to make a stir, ~ It is time to keep them in their place by the aid of the nameless Primal Simplicity, ~ Which alone can curb the desires of men. ~ When the desires of men are curbed, there will be peace, ~ And the world will settle down of its own accord.

[37c03t] **D. C. Lau** ~ The way never acts yet nothing is left undone. ~ Should lords and princes be able to hold fast to it, ~ The myriad creatures will be transformed of their own accord. ~ After they are transformed, should desire raise its head, ~ I shall press it down with the weight of the nameless uncarved block. ~ The nameless uncarved block ~ Is but freedom from desire, ~ And if I cease to desire and remain still, ~ The empire will be at peace of its own accord.

[37c04t] **R. L. Wing** ~ The Tao never acts, And yet is never inactive. ~ If leaders can hold on to it, ~ All Things will be naturally influenced. ~ Influenced and yet desiring to act, ~ I would calm them with Nameless Simplicity. ~ Nameless Simplicity is likewise without desire; ~ And without desire there is harmony. ~ The world will then be naturally stabilized.

[37c05t] **Ren Jiyu** ~ Tao invariably does nothing, ~ And yet there is nothing left undone. ~ If kings and princes can preserve it, ~ All things will submit to them spontaneously. ~ (After their) submission if any desires occur, ~ I should subdue them with the nameless simplicity. ~ The nameless simplicity is nothing but eradication of desires. ~ Eradication of desires will lead to quietude, ~ Thus the world will naturally find its equilibrium.

[37c06t] **Gia-fu Feng** ~ Tao abides in non-action, ~ Yet nothing is left undone. ~ If kings and lords observed this, ~ The ten thousand things would develop naturally. ~ If they still desired to act, ~ They would return to the simplicity of formless substance. ~ Without form there is no desire. ~ Without desire there is tranquillity. ~ And in this way all things would be at peace.

[37c07t] **Lok Sang Ho** ~ The Dao neither contrives to do something ~ nor abstains from doing anything. ~ If only the kings and barons would follow the Dao, ~ all the living things would be transformed. ~ If the transformed living things ~ should contrive to do anything, ~ I would restrain them with the natural simplicity of the Unnamed. ~ I would have them freed from desires. ~ Freedom from desires is achieved by stilling the mind. ~ Everything under heaven will then fall back into their natural places.

[37c08t] **Xiaolin Yang** ~ The DAO always practices WUWEI, but there is nothing that it cannot do. ~ If the kings can use the DAO, people will take care of themselves. ~ When people get freedom, they begin to have desires; ~ I will then use this nameless and simple DAO to guide them. ~ This nameless and simple DAO will make

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them have no desires. ~ Without desires, they will be peaceful, and the country will keep stability by itself.

[37c09t] **Walter Gorn Old**, THE ART OF GOVERNMENT ~ Tao remains quiescent, and yet leaves nothing undone. ~ If a ruler or a king could hold it, all things would of their own accord assume the desired shape. ~ If in the process of transformation desire should arise, I would check it by the ineffable simplicity. ~ The ineffable simplicity would bring about an absence of desire, and rest would come back again. ~ Thus the world would regenerate itself.

[37c10t] **James Legge** ~ The Tao in its regular course does nothing (for the sake of doing it), and so there is nothing which it does not do. ~ If princes and kings were able to maintain it, all things would of themselves be transformed by them. ~ If this transformation became to me an object of desire, I would express the desire by the nameless simplicity. ~ Simplicity without a name ~ Is free from all external aim. ~ With no desire, at rest and still, ~ All things go right as of their will.

[37c11t] **David Hinton** ~ Way is perennially doing nothing so there's nothing it doesn't do. ~ When lords and emperors abide by this ~ the ten thousand things follow change of themselves. ~ Desire drives change, ~ but I've stilled it with uncarved nameless simplicity. ~ Uncarved nameless simplicity ~ is the perfect absence of desire, ~ and the absence of desire means repose: ~ all beneath heaven at rest of itself.

[37c12t] **Chichung Huang** ~ The Tao is constant and nameless. ~ If marquises and kings can adhere to it, ~ The ten thousand things will live and grow spontaneously. ~ While they live and grow spontaneously, ~ If lusts arise, ~ I shall fill them with the nameless unhewn log. ~ Being filled with the nameless unhewn log, ~ They shall become lustless. ~ Lustlessness leads to stillness; ~ Heaven and earth shall turn aright spontaneously.

[37c13t] **Ellen M. Chen** ~ Tao everlasting (ch'ang) does not act (wu wei), ~ And yet nothing is not done (erh wu pu wei). ~ If kings and barons can abide by (shou) it, ~ The ten thousand things will transform by themselves (tzu hua). ~ If in transforming desire (yü) is aroused, ~ I shall suppress it by the nameless uncarved wood (p'u). ~ With the nameless uncarved wood, ~ There shall be no desire (wu yü). ~ Without desire there is thus quietude (ching). ~ The world shall be self-ordered (tzu ting).

[37c14t] **Lee Sun Chen Org** ~ Tao does not intervene [with the natural course of events], ~ Still its predominance is on all phases of every thing (events); ~ If kings and lords can hold on to natural courses, everything [on Earth] will go his way spontaneously; ~ However, if kings and lords, after they have gained the subordination [of the world], would entertain the idea of tampering with Tao in order to satisfy their improper demand], I must warn them about the power of the inexplicable Simplicity (Tao); ~ Simplicity (Tao), though difficult to describe, is learned through the elimination of [subjective and selfish] desires; ~ The elimination of [subjective and selfish] desires leads to Serenity; ~ A [serene] world shall embark on the course of righteousness (peace and nobility).

[37c15t] **Tien Cong Tran** ~ The Way does not do, but does do (does not do nothing). ~ If kings and princes can cling to it, all things will change by themselves. ~ When they change and tend to stir, it is time to keep them in their place by the aid of the nameless uncarved. ~ It is the uncarved that curbs the desires. ~ Without desires, there will be stillness; the world will be in peace by itself.

[37c16t] **Thomas Z. Zhang** ~ Tao normally does not interfere, yet it plays a role everywhere. ~ If the kings and nobles can follow it, everything would become submissive. ~ If rebellion is attempted, I will use Tao's extreme

honesty to suppress it. ~ Using Tao's extreme honesty to suppress it, people would have no ambition. ~ With no ambition, people would be peaceful. ~ Thus, the world would go back to normal.

[37c17t] **Arthur Waley** ~ Tao never does; ~ Yet through it all things are done. ~ If the barons and kings would but possess themselves of it, ~ The ten thousand creatures would at once be transformed. ~ And if having been transformed they should desire to act, ~ We must restrain them by the blankness of the Unnamed. ~ The blankness of the Unnamed ~ Brings dispassion; ~ To be dispassionate is to be still. ~ And so, of itself, the whole empire will be at rest.

[37c18t] **Richard John Lynn** ~ The Dao in its constancy engages in no conscious action, ~ Yet nothing remains undone. ~ If any lord or prince could hold on to it, the myriad folk would undergo moral transformation spontaneously. ~ Once nurtured, should desire arise, I would press down on it with the nameless uncarved block. ~ With the nameless uncarved block, they too would stay free of desire. ~ Achieving tranquillity by keeping them free of desire, all under Heaven would govern themselves.

[37c19t] **Lin Yutang** ~ WORLD PEACE ~ The Tao never does, ~ Yet through it everything is done, ~ If princes and dukes can keep the Tao, ~ The world will of its own accord be reformed. ~ When reformed and rising to action, ~ Let it be restrained by the Nameless pristine simplicity. ~ The Nameless pristine simplicity ~ Is stripped of desire (for contention). ~ By stripping of desire quiescence is achieved, ~ And the world arrives at peace of its own accord.

[37c20t] **Victor H. Mair** ~ The Way is eternally nameless. ~ If feudal lords and kings preserve it, ~ The myriad creatures will be transformed by themselves. ~ After transformation, if they wish to rise up, ~ I shall restrain them with the nameless unhewn log. ~ By restraining them with the nameless unhewn log, ~ They will not feel disgraced; ~ Not feeling disgraced, ~ They will be still, ~ Whereupon heaven and earth will be made right by themselves.

[37c21t] **Tolbert McCarroll** ~ The Tao never strives, ~ yet nothing is left undone. ~ If leaders were able to adhere to it the ten thousand things would develop of their own accord. ~ If after they have developed ~ they experience desires to strive, ~ they can bury those desires under the nameless Uncarved Block. ~ The nameless Uncarved Block can protect against desire. ~ When desires are restrained there will be peace, ~ and then all under heaven will be at rest.

[37c22t] **David H. Li** ~ Direction is laissez-faire at all times; it is all-permeating. ~ Were a Duke or a Prince to govern with Direction, ~ Myriad matters would develop on own volition. ~ As self-development degenerates into avarice in complexity, ~ I suppress it with Direction's simplicity. ~ Suppressing with Direction's simplicity, ~ avarice disappears. ~ Without avarice, serenity visits with ease; ~ The world self-governs in peace.

[37c23t] **Yasuhiko Genku Kimura** ~ The Tao does nothing, ~ Yet it leaves nothing undone. ~ If the leaders of the world abide by it, ~ All beings of their own accord will transform themselves. ~ If in the course of self-transformation discordant desires arise, ~ Calm them with the unnameable simplicity of the Tao. ~ If calmed with the nameless simplicity of the Tao, ~ Discordant desires of their own accord will disappear. ~ If discordant desires disappear and quietude is restored, ~ The world of its own accord will order itself.

[37c24t] **Chou-Wing Chohan** ~ Tao is never active, but there is nothing it does not do. ~ If princes and kings could

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hold onto it, all things would develop by themselves. ~ When they develop, the desire in them would emerge, ~ I would restrain them with simplicity, ~ So simple that it does not even have a name, ~ In order to liberate them from desire. ~ Free of desire, they would be soaked in tranquillity, ~ And thus the world would attain purity and virtue. ~ Simplicity, however unimportant it may be, ~ Cannot be subdued even by the entire world. ~ If princes and kings could hold onto it, ~ Everything in the world, of its own accord, would pay homage. ~ Heaven and earth would unite to sprinkle dew, sweeter than honey, on the ground. ~ Without anyone ordering them to do so, people would attain harmony by themselves. ~ With the mission accomplished and the objectives achieved, ~ People would see themselves as following in nature's footsteps.

[37c25t] **Man-Ho Kwok** ~ The Tao goes on forever wu-wei - doing nothing ~ And yet everything gets done. ~ How? ~ It does it by being, ~ And by being everything it does. ~ If people and rulers go by this then every living thing will be well. ~ And if parts still want to separate the true leader will use the centrifugal weight of this original unnameable Oneness. ~ It is simple: ~ If no one wants anything for themselves then there can be peace and all things will know peace the way music ends in peace.

[37c26t] **Gu Zhengkun** ~ The Tao always remains inactive, ~ Yet it acts upon everything in the world. ~ If lords and kings can keep it, ~ All creatures will grow and develop naturally. ~ When desires are kindled in the growth and development, ~ I can suppress them with the nameless Simplicity of the Tao. ~ Once I do so ~ Desires will be repressed. ~ Once desires are repressed, ~ The whole world will be naturally at peace.

[37c27t] **Chao-Hsiu Chen** ~ The Tao always does nothing but nothing remains undone. ~ If the ruler observes this the myriad creatures will act of their own accord. ~ After their metamorphosis, desire will arise. ~ It will press them down with the power of the uncarved block, the Tao. ~ The nameless uncarved block is free from desire. ~ Absence of desire will lead to stillness and the world under Heaven will be harmonized by itself.

[37c28t] **Liu Qixuan** ~ The eternal Way serves everything by doing nothing. ~ If the kings can keep the model, ~ A natural order will appear in the world. ~ Should something undesirable grow after that, ~ Prevent it with the nameless simplicity. ~ By saying "the nameless simplicity," ~ I mean the reduction of vain desires. ~ Vain desires can be reduced by serenity of mind, ~ And the world can then be back in the Way.

[37c29t] **Shi Fu Hwang** ~ The World In Peace ~ Lao Tze says, ~ The Tao's accomplishment is constantly made through acting without the intent to control fate, yet leaving nothing undone. ~ If the king of men insists on practicing the Tao, all existence will transform themselves in their natural courses. ~ When they transform and go out of their way, the king of men should guide them back to a pristine simplicity which was unknown to the world before. ~ Namely, the pristine simplicity of being desireless. ~ To be desireless is cultivated by being still. ~ It is by this stillness that this world is settled down in peace naturally.

[37c30t] **Ch'u Ta-Kao** ~ Tao is ever inactive, and yet there is nothing that it does not do. ~ If princes and kings could keep to it, all things would of themselves become developed. ~ When they are developed, desire would stir in them; ~ I would restrain them by the nameless Simplicity, ~ In order to make them free from desire. ~ Free from desire, they would be at rest; ~ And the world would of itself become rectified. ~ However insignificant Simplicity seems, the whole world cannot make it submissive. ~ If princes and kings could keep to it, ~ All things in the world would of themselves pay homage. ~ Heaven and earth would unite to send down sweet dew. ~ The people with no one to command them would of themselves become harmonious. ~ When merits are accomplished and affairs completed, ~ The people would speak of themselves as following nature.

[37c31t] **Paul J. Lin** ~ Tao is always inactive. ~ But it leaves nothing undone. ~ If dukes and kings can keep it, ~ Then all things will be naturally transformed. ~ If transformation raises desires, ~ I would suppress them with nameless simplicity. ~ Nameless simplicity means being without desires. ~ Being without desires and with tranquility, ~ The world will keep peace by itself.

[37c32t] **Michael LaFargue** ~ Tao invariably Does Nothing, ~ and nothing remains not done. ~ If the princes and kings can watch over it, ~ the thousands of things will change by themselves. ~ If they change, and become desirous and active, ~ I will restrain them with the Nameless One's Simplicity. ~ Restraining them with the Nameless One's Simplicity will cause them no disgrace. ~ Not being disgraced, they will be Still. ~ The world will order itself.

[37c33t] **Cheng Lin** ~ Truth abides by inaction, and yet nothing is left undone. ~ If the rulers abide by Truth, all animate creation will of their own accord come under their influence. ~ When they of their own accord come under their influence, and if selfish desires arise, I would tranquillize them with the nameless simplicity (Truth). ~ Once tranquillized by the nameless simplicity, they will again be free from selfish desires. ~ Thus free from selfish desires, they will be calm, and the world will of its own accord become peaceful.

[37c34t] **Yi Wu** ~ The Way is constantly in non-action, ~ But it leaves nothing undone. ~ If dukes and kings can keep to it, ~ All things will be transformed by themselves. ~ But, in transforming, desires arise. ~ I will subdue them by the nameless simplicity; ~ With nameless simplicity, ~ There will be no desires. ~ Being desireless is to be tranquil. ~ All the world will become calm by itself.

[37c35t] **Han Hiong Tan** ~ Dao always sticks to non-action, yet everything develops spontaneously. ~ If the rulers could follow the way of Dao, ~ Everything under the sun will function properly. ~ If desire begins to creep in during the developing process, ~ It should be constrained by the "nameless simplicity". ~ The "nameless simplicity" has no designs. ~ Without designs, it will not create any disturbance. ~ Hence, peace will again prevail in the world.

[37c36t] **Hua-Ching Ni** ~ The subtle essence of the universe is always unoccupied, ~ yet it leaves nothing undone. ~ If the people of the world were wise enough to plant the root of their lives deep within the Subtle Origin, ~ then the worldly affairs of life would coherently follow their own natural course, ~ and harmony would abound of its own accord. ~ When confusion takes place in one's surroundings, ~ it can be dissolved with the power of undisturbable Simplicity. ~ When life is ruled by undisturbable Simplicity, ~ desire and passion naturally fall away and reveal people's true, original nature. ~ Then the peaceful order of the universe prevails and unity manifests again of its own accord.

[37c37t] **Chang Chung-yuan** ~ Tao is real and free from action, yet nothing is not acted upon. ~ If rulers abide with it, all things transmute by themselves. ~ If, in the process of transmutation, intention emerges, it must be overcome by the original non-differentiation of the nameless. ~ To experience the original non-differentiation of the nameless, one should also be free from intending to have no-intention. ~ To be free from intending to have no-intention is to be quiescent. ~ Thereby, the world is naturally led to tranquillity.

[37c38t] **Henry Wei** ~ The Way of Government ~ Wei Cheng ~ Tao is eternal and devoid of action, ~ Yet there is nothing it does not do. ~ If kings and nobles can preserve it intact, ~ The ten thousand things will reform of themselves. ~ If after the reform they desire to be active, ~ I shall calm them with the Nameless Simplicity

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(p'u), ~ The Nameless Simplicity will induce desirelessness, ~ Desirelessness will tend to quiescence, ~ And the world will set itself on the right course.

[37c39t] **Ha Poong Kim** ~ Tao never does, ~ Yet leaves nothing undone. ~ If kings and princes hold fast to this, ~ The ten thousand things will transform of themselves. ~ Should desires arise after transformation, ~ I shall calm them with the nameless, uncarved block. ~ The nameless, uncarved block ~ Brings desirelessness. ~ With desirelessness comes stillness, ~ And all under Heaven will be at peace by itself.

[37c40t] **Tao Huang** ~ Tao is eternally nameless. ~ If lords and rulers would abide by it, ~ All things would evolve of themselves. ~ What evolves desires to act. ~ I, then, suffuse this with nameless simplicity. ~ Suffusing with nameless simplicity is eliminating humiliation. ~ Without humiliation, peace arises. ~ Heaven and earth regulate themselves.

[37c41t] **Tang Zi-chang** ~ The eternity of Dao contrives nothing, yet it provides everything. ~ If rulers can cling to it - Dao, ~ All Things will transform (change) themselves. ~ Any artificial desire occurring during the transformation, shall be suppressed by the nameless "Purity" (Pure Matter). ~ Nameless "Purity" (Pure Matter) will do away with artificial desires. ~ When artificial desires have been done away with, all peoples will be at peace and the world order will be established automatically.

[37c42t] **Wing-tsit Chan** ~ Tao invariably takes no action, and yet there is nothing left undone. ~ If kings and barons can keep it, all things will transform spontaneously. ~ If, after transformation, they should desire to be active, ~ I would restrain them with simplicity, which has no name. ~ Simplicity, which has no name, is free of desires. ~ Being free of desires, it is tranquil. ~ And the world will be at peace of its own accord.

[37c91t] **И. И. Семененко** ~ Дао, будучи незыблемым, находится в бездействии, но оно при этом непременно действует. ~ Если владетели и царь смогут ему следовать, то десять тысяч вещей сами же преобразуются. ~ Когда они, преобразовываясь, пожелают возрасти, я их укрощу посредством приведения к безымянной первозданности. ~ В состоянии безымянной первозданности не появится желаний. ~ А при отсутствии желаний и в покое Поднебесная сама придет к стабильности.

[37c92t] **А. А. Маслов** ~ Дао извечно пребывает в недеянии, но нет того, чего бы оно ни совершало. ~ Если правители и князья могли бы соблюдать его, мириады существ обрели бы самопреображение. ~ Если же после того, как они обретут преображение, родятся желания, то я погашу их безымянной простотой. ~ Безымянная простота свободна от желаний. ~ И если, избавясь от желаний, я обрету спокойствие, то Поднебесная сама придёт в порядок.

[37c93t] **Е. А. Торчинов** ~ Дао-Путь постоянен, в недеянии он пребывает, но нет ничего, не сделанного им. ~ И если князья и цари умеют его блюсти, все сущее будет изменяться само по себе. ~ Но если изменяясь, оно возжелает творить самочинно, я буду давить на него простотой первозданной. ~ После того как я надавлю на него простотой первозданной, оно желать перестанет. ~ Без вожделений оно обретет покой, и тогда Поднебесная исправится сама собой.

[37c94t] **А. Е. Лукьянов** ~ Дао постоянно не деяет и не не-деяет. ~ Если хоу и ваны смогут блюсти его, то мириады вещей будут сами собою развиваться. ~ [Но если кто] наравне с развитием вдруг возжелает еще и мастерить, ~ я обуздаю того безымянным духовным естеством (пу). ~ Само же безымянное духовное естество по-прежнему останется бесстрастным. ~ [Его] бесстрастие приведет к покою, и

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Поднебесная сама собою утвердится.

[37c95t] **Ян Хин-шун** ~ Дао постоянно осуществляет недеяние, однако нет ничего такого, что бы оно не делало. ~ Если знать и государи будут его соблюдать, то все существа будут изменяться сами собой. ~ Если те, которые изменяются, захотят действовать, то я буду подавлять их при помощи простого бытия, не обладающего именем. ~ Не обладающее именем - простое бытие - для себя ничего не желает. ~ Отсутствие желания приносит покой, и тогда порядок в стране сам собой установится.

[37c96t] **Д. П. Конисси** ~ Тао ничего не делает, но нет того, чего бы оно не сделало. ~ Если царь и князья хорошо будут управлять страной, то все существа преобразуются так, как они желают. ~ Если все существа придут в сильное движение, то я удержу их посредством безымянной простоты. ~ Безымянная простота не имеет страсти. ~ Когда (в мире) не будет страстей, то будет спокойствие повсеместное и на всей земле будет правда.

[37c97t] **В. В. Малявин** ~ Путь вечно в недеянии, ~ А в мире все делается. ~ Если князья и цари смогут блюсти его, ~ Вещи сами себя претворят. ~ Если потом они возымеют желание действовать, ~ Я сдержу их безымянной простотой. ~ Безымянная простота не таит никаких желаний. ~ Когда в покое не родится желаний, ~ Поднебесный мир выправится сам собой.

[37c98t] **Б. Б. Виногродский** ~ Постоянство Пути - в отсутствии осуществления. ~ В результате отсутствует не-осуществленное. ~ Если удельные князья и правители способны придерживаться этого, тогда мириады сущностей сами стремятся к преобразованиям. ~ Если в преобразованиях желают действовать, то сущность моя удержит их посредством первозданной целостности отсутствия имен. ~ Состояние первозданной целостности отсутствия имен также ориентирует на отсутствие стремлений. ~ Когда состояние отсутствия стремлений осуществляется посредством покоя, тогда выправление Поднебесной будет происходить само собой.

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PSEUDO-CHAPTER **Thirty-Eight**

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[38c01t] **Robert G. Henricks** ~ The highest virtue is not virtuous; therefore it truly has virtue. ~ The lowest virtue never loses sight of its virtue; therefore it has no true virtue. ~ The highest virtue takes no action, yet it has no reason for acting this way; ~ The highest humanity takes action, yet it has no reason for acting this way; ~ The highest righteousness takes action, and it has its reasons for acting this way; ~ The highest propriety takes action, and when no one responds to it, then it angrily rolls up its sleeves and forces people to comply. ~ Therefore, when the Way is lost, only then do we have virtue; ~ When virtue is lost, only then do we have humanity; ~ When humanity is lost, only then do we have righteousness; ~ And when righteousness is lost, only then do we have propriety. ~ As for propriety, it's but the thin edge of loyalty and sincerity, and the beginning of disorder. ~ And foreknowledge is but the flower of the Way, and the beginning of stupidity. ~ Therefore the Great Man ~ Dwells in the thick and doesn't dwell in the thin; ~ Dwells in the fruit and doesn't dwell in the flower. ~ Therefore, he rejects that and takes this.

[38c02t] **John C. H. Wu** ~ HIGH Virtue is non-virtuous; ~ Therefore it has Virtue. ~ Low Virtue never frees itself from virtuousness; ~ Therefore it has no Virtue. ~ High Virtue makes no fuss and has no private ends to serve: ~ Low Virtue not only fusses but has private ends to serve. ~ High humanity fusses but has no private ends to serve: ~ High morality not only fusses but has private ends to serve. ~ High ceremony fusses but finds no response; ~ Then it tries to enforce itself with rolled-up sleeves. ~ Failing Tao, man resorts to Virtue. ~ Failing Virtue, man resorts to humanity. ~ Failing humanity, man resorts to morality. ~ Failing morality, man resorts to ceremony. ~ Now, ceremony is the merest husk of faith and loyalty; ~ It is the beginning of all confusion and disorder. ~ As to foreknowledge, it is only the flower of Tao, ~ And the beginning of folly. ~ Therefore, the full-grown man sets his heart upon the substance rather than the husk; ~ Upon the fruit rather than the flower. ~ Truly, he prefers what is within to what is without.

[38c03t] **D. C. Lau** ~ A man of the highest virtue does not keep to virtue and that is why he has virtue. ~ A man of the lowest virtue never strays from virtue and that is why he is without virtue. ~ The former never acts yet leaves nothing undone. ~ The latter acts but there are things left undone. ~ A man of the highest benevolence acts, but from no ulterior motive. ~ A man of the highest rectitude acts, but from ulterior motive. ~ A man most conversant in the rites acts, but when no one responds rolls up his sleeves and resorts to persuasion by force. ~ Hence when the way was lost there was virtue; ~ When virtue was lost there was benevolence; ~ When benevolence was lost there was rectitude; ~ When rectitude was lost there were the rites. ~ The rites are the wearing thin of loyalty and good faith ~ And the beginning of disorder; ~ Foreknowledge is the flowery embellishment of the way ~ And the beginning of folly. ~ Hence the man of large mind abides in the thick not in the thin, in the fruit not in the flower. ~ Therefore he discards the one and takes the other.

[38c04t] **R. L. Wing** ~ Superior Power is never Powerful, thus it has Power. ~ Inferior Power is always Powerful, thus it has no Power. ~ Superior Power takes no action and acts without motive. ~ Inferior Power takes action and acts with motive. ~ Superior philanthropy takes action and acts without motive. ~ Superior morality takes action and acts with motive. ~ Superior propriety takes action and there is no response; ~ So it raises its arm to project itself. ~ Therefore, lose the Tao and Power follows. ~ Lose the Power and philanthropy follows. ~ Lose philanthropy and morality follows. ~ Lose morality and propriety follows. ~ One who has propriety has the veneer of truth ~ And yet is the leader of confusion. ~ One who knows the future

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has the luster of the Tao ~ And yet is ignorant of its origins. ~ Therefore those with the greatest endurance ~ Can enter the substantial, ~ Not occupy its veneer; ~ Can enter reality, ~ Not occupy its luster. ~ Hence they discard one and receive the other.

[38c05t] **Ren Jiyu** ~ The superior virtue does not show itself in formal virtue, ~ In this way it really possesses virtue. ~ The inferior virtue rigidly sticks to formal virtue, ~ In this way it loses virtue. ~ The superior virtue takes no action to show itself, and need not do so purposely. ~ The inferior virtue takes action to show itself, and does so purposely. ~ The superior benevolence takes action to show itself, and does not do so on purpose. ~ The superior righteousness takes action to show itself, and does so on purpose. ~ The superior propriety takes action to show itself, ~ And when it gets no response, it will stretch its arms and retaliate. ~ Therefore, only when Tao is lost does De arise, ~ Only when De is lost does benevolence arise, ~ Only when benevolence is lost does righteousness arise, ~ Only when righteousness is lost does propriety arise. ~ The thing that is called propriety is really the want of loyalty and faithfulness and the beginning of disorder. ~ The thing that is called foresight is really the ornament of Tao and the beginning of ignorance. ~ For this reason the great man dwells in the thick and keeps away from the thin, ~ He dwells in plainness and keeps away from the ornament. ~ Therefore he rejects the latter and accepts the former.

[38c06t] **Gia-fu Feng** ~ A truly good man is not aware of his goodness, ~ And is therefore good. ~ A foolish man tries to be good, ~ And is therefore not good. ~ A truly good man does nothing, ~ Yet leaves nothing undone. ~ A foolish man is always doing, ~ Yet much remains to be done. ~ When a truly kind man does something, he leaves nothing undone. ~ When a just man does something, he leaves a great deal to be done. ~ When a disciplinarian does something and no one responds, ~ He rolls up his sleeves in an attempt to enforce order. ~ Therefore when Tao is lost, there is goodness. ~ When goodness is lost, there is kindness. ~ When kindness is lost, there is justice. ~ When justice is lost, there is ritual. ~ Now ritual is the husk of faith and loyalty, the beginning of confusion. ~ Knowledge of the future is only a flowery trapping of the Tao. ~ It is the beginning of folly. ~ Therefore the truly great man dwells on what is real and not what is on the surface, ~ On the fruit and not the flower. ~ Therefore accept the one and reject the other.

[38c07t] **Lok Sang Ho** ~ The refined virtuous never attempts to be virtuous. ~ For this reason they are truly virtuous. ~ The unrefined virtuous always adheres to what is virtuous. ~ For this reason they are not really virtuous. ~ The refined virtuous will not contrive to do anything ~ and do not act for gain. ~ The unrefined virtuous contrives to act ~ and does so for gain. ~ The refined kindly man lives a kindly life not for benefit. ~ The refined fair man acts fairly and does so for benefit. ~ The refined gentlemanly person acts gentlemanly ~ and expects to be so treated. ~ If he is not treated the way he expects, ~ he would push away and thrust aside his counterpart. ~ The man who has lost the Dao ~ finds refuge in being virtuous. ~ The man who has lost the virtuous way of life ~ finds refuge in being kindly. ~ The man who has lost the kindly way of life ~ finds refuge in being fair. ~ The man who has lost the fair way of life ~ finds refuge in being gentlemanly. ~ Ceremony and gentlemanly behavior is the result of the thinness of faith and trust, and is the origin of many ills. ~ Learning to tell what is "virtuous" and "fair" ~ is merely the showy flower(not the fruit) of the Dao. ~ It could be the beginning of folly. ~ The fully grown person chooses a life that offers substance and satisfaction, ~ not one that is thin and superficial. ~ He knows what he opts for and what he gives up.

[38c08t] **Xiaolin Yang** ~ The people who have high DE do not purposely show the DE, but ultimately have the DE. ~ The people who have low DE are always afraid of not showing the DE, but ultimately lose the DE. ~ The people who have high DE practice WUWEI, but ultimately get everything done. ~ The people who have low DE do things purposely, but ultimately fail in many things. ~ The kind people do not do things

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purposely, but get everything done well. ~ The highly righteous people do things purposely, but ultimately fail in many things. ~ The people who follow courtesy and orders do everything purposely, but when no one follows them, they rudely force people to do so. ~ Therefore, when the DAO is lost, charity appears; ~ When charity is lost, righteousness appears; ~ When righteousness is lost, courtesy and order appear. ~ Courtesy and order have little loyalty and faith, and they are the source of chaos. ~ Therefore, they are the end of the DAO and the beginning of a dark age. ~ Noble men always stay sturdy, not shallow; solid, not flimsy. ~ So one should keep the former and get rid of the latter.

[38c09t] **Walter Gorn Old**, OF VIRTUE ~ The superior virtue is not recognised as such, and it is therefore the very essence of virtue. ~ The inferior virtue has the distinction of virtue, and therefore it lacks the essence. ~ The superior virtue is spontaneous, and makes no claim to merit. ~ The inferior virtue is designing, and lays claim to recognition. ~ The higher benevolence acts without pretension to merit. ~ The inferior justice acts, and also makes pretensions. ~ The inferior expediency is designing, and therefore no one honours it. ~ Therefore does it bare its arm and assert itself by force. ~ Thus it transpires that when virtue is lost, benevolence takes its place. ~ When benevolence is lost, justice ensues. ~ When justice is lost, then expediency follows. ~ But expediency is the mere shadow of what is right and true, and is portentous of confusion. ~ Superficial virtue is the mere tinsel of Tao, and the fool makes use of it. ~ But the truly great man establishes himself on that which is solid, and will not lean upon a shadow. ~ He keeps to the real, and avoids display. ~ He rejects the one, and takes the other with both hands.

[38c10t] **James Legge** ~ (Those who) possessed in highest degree the attributes (of the Tao) did not (seek) to show them, and therefore they possessed them (in fullest measure). ~ (Those who) possessed in a lower degree those attributes (sought how) not to lose them, and therefore they did not possess them (in fullest measure). ~ (Those who) possessed in the highest degree those attributes did nothing (with a purpose), and had no need to do anything. ~ (Those who) possessed them in a lower degree were (always) doing, and had need to be so doing. ~ (Those who) possessed the highest benevolence were (always seeking) to carry it out, and had no need to be doing so. ~ (Those who) possessed the highest righteousness were (always seeking) to carry it out, and had need to be so doing. ~ (Those who) possessed the highest (sense of) propriety were (always seeking) to show it, and when men did not respond to it, they bared the arm and marched up to them. ~ Thus it was that when the Tao was lost, its attributes appeared; ~ when its attributes were lost, benevolence appeared; ~ when benevolence was lost, righteousness appeared; ~ and when righteousness was lost, the proprieties appeared. ~ Now propriety is the attenuated form of leal-heartedness and good faith, and is also the commencement of disorder; ~ swift apprehension is (only) a flower of the Tao, and is the beginning of stupidity. ~ Thus it is that the Great man abides by what is solid, and eschews what is flimsy; ~ dwells with the fruit and not with the flower. ~ It is thus that he puts away the one and makes choice of the other.

[38c11t] **David Hinton** ~ High Integrity never has Integrity and so is indeed Integrity. ~ Low Integrity never loses Integrity and so is not at all Integrity. ~ High Integrity does nothing ~ and has no motives. ~ Low Integrity does something ~ and has sure motives. ~ High Humanity does something ~ and has no motives. ~ High Duty does something ~ and has sure motives. ~ High Ritual does something, ~ and when no one follows along ~ it rolls up its sleeves ~ and forces them into line. ~ Lose Way, and Integrity appears. ~ Lose Integrity, and Humanity appears. ~ Lose Humanity, and Duty appears. ~ Lose Duty, and Ritual appears. ~ Ritual is the thinning away of loyalty and sincerity, the beginning of chaos, ~ and prophecy is the flowery semblance of Way, the beginning of folly. ~ This is why a great elder ~ inhabits thick rather than thin, ~ fruitful substance rather than flowery semblance, ~ always ignores that and chooses this.

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[38c12t] **Chichung Huang** ~ The man of supreme virtue ~ Claimed no virtue, ~ Hence, he possessed virtue; ~ The man of the lowest virtue ~ Would not lose virtue, ~ Hence, he possessed no virtue. ~ The man of supreme virtue did not act, ~ And had no intention to act; ~ The man of supreme humanity acted, ~ But had no intention to act; ~ The man of supreme righteousness acted, ~ And had the intention to act; ~ The man of supreme rituals acted, ~ And as none responded to him, ~ He rolled up his sleeves to drag them along. ~ Hence, only when the Tao was lost ~ Did virtue emerge; ~ Only when virtue was lost ~ Did humanity emerge; ~ Only when humanity was lost ~ Did righteousness emerge; ~ Only when righteousness was lost ~ Did the rituals emerge. ~ Now, the rituals represent ~ The thinness of wholehearted sincerity and truthfulness ~ And the beginning of chaos; ~ Foresight represents ~ The flower of the Tao ~ And the beginning of folly. ~ Hence, the great man abided by its thickness, ~ And not its thinness; ~ He abided by its substance, ~ And not its flower. ~ Therefore, he abandoned that and chose this.

[38c13t] **Ellen M. Chen** ~ A person of high te is not te, ~ Therefore such a person has te; ~ A person of low te does not lose (shih) te, ~ Therefore such a person has no te. ~ A person of high te does not act (wei), ~ For such a person has no cause for action; ~ A person of low te acts, ~ For such a person has cause for action. ~ A person of high jen (humanity) acts, ~ Yet such a person has no cause for action; ~ A person of high i (righteousness) acts, ~ For such a person has cause for action. ~ A person of high li (propriety) acts, ~ Yet finding no response, ~ Proceeds to bare the arms and throw a rope. ~ Therefore when Tao is lost (shih), then there is te. ~ When te is lost, then there is jen (humanity). ~ When jen is lost, then there is i (righteousness). ~ When i is lost, then there is li (propriety). ~ As to li, it is the thin edge of loyalty and faithfullness, ~ And the beginning of disorder; ~ As to foreknowledge (ch'ien shih), it is the flowering of Tao, ~ And the beginning of stupidity (yü). ~ Thus a great person, abiding in the thick, ~ Does not dwell in the thin; ~ Abiding in the kernel, ~ Does not dwell in the flower. ~ Therefore such a person leaves that and takes this.

[38c14t] **Lee Sun Chen Org** ~ People, who set their sights on the supreme Te (Arete) do not cultivate Te for the purpose of achieving [social reputation], ~ They are individuals who really have [bona fide achievement of] Te; ~ People, who focus on not losing their [overt] possession of Te, ~ They are individuals who possess Te of the lowest rank, that is not Te [in truth but in appearances]; ~ A person of superior Te does not interfere [with other people's affairs], yet he has strong sense of responsibility and never dodges [other people's] problems; ~ A person of inferior Te takes actions [to publicize his appearance of being responsible and diligent], whereas he is unwilling to execute any project [which could not have the benefit of enhancing his public image]. ~ A noble act of kindness is carried out solely for being kind, not for any other purposes; ~ A regal effort for justice is performed only for the purpose of maintaining justice, it should not be used for any other ends; ~ If [even] excellent observations of [the social formality] Li (Propriety Ritual) were practiced, the expected result [of maintaining social order] was not realized, then we should roll up sleeves and cast it (Li) far away. ~ Therefore, Te becomes important after Tao is lost [in society]; ~ If Te is lost, then compassion turns out to be the best [cohesive force in society]; ~ If compassion is lost, then [the principle of] justice becomes the most important [unifying force in society]; ~ If [the principle of] justice is lost, then Li (Propriety Ritual) is promoted as the device [to maintain orders in society]! ~ Li (Propriety Ritual) is the peripheral (superficial formality) of loyalty and trust, it signalizes the onset of a chaotic society; ~ Those talks about predicting the future are also but splendorous [and unsubstantiated idle] discussions about Tao; ~ They are principle factors leading to stupidity (imposture)! ~ Therefore a man of nobility settles with the substantiated [knowledge] and avoids superficial [theories]; ~ He seeks facts and is uncomfortable with flowery explanations; ~ [In other words] He accepts this (the substantiated theories) and rejects that (haughty and idle speculations).

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[38c15t] **Tien Cong Tran** ~ The man of high virtue has no virtue; therefore he is virtuous. ~ The man of low virtue never loses virtue; therefore he is not virtuous. ~ The man of high virtue does not do and has nothing to do. ~ The man of low virtue does and has something to do. ~ The man of high benevolence does, and has nothing to do. ~ The man of high righteousness does, and has something to do. ~ The man of high propriety does and is not responded, therefore he rolls up his sleeves and forces people to follow him. ~ Hence, losing the Way, man resorts to Virtue. ~ Losing Virtue, man resorts to benevolence. ~ Losing benevolence, man resorts to righteousness. ~ Losing righteousness, man resorts to propriety. ~ Propriety is the merest husk of faith and loyalty, and the beginning of disorder. ~ Foreknowledge is the flower (outside beauty) of the Way, and the beginning of foolishness. ~ Therefore, the great man sets his heart upon the thick rather than the thin, upon the fruit rather than the flower. ~ Hence, he drops what is without and keeps what is within.

[38c16t] **Thomas Z. Zhang** ~ High Te is Te because it is not showy. ~ Low Te is not Te because it is showy. ~ People with high Te do not force their way but they have their way. ~ People with low Te have no way except to force their way. ~ Top benevolence standard has its way without forcing it. ~ Top moral conduct has its way with efforts. ~ Top ritual rules have their way with rare response. ~ Then force is used to make people comply. ~ Therefore, when Tao is lost, Te is established. ~ When Te is lost, a benevolent standard is established. ~ When the benevolent standard is lost, moral conduct is established. ~ When moral conduct is lost, ritual rules are established. ~ So-called ritual rules do not advocate honesty and trustworthiness. ~ Thus, they are the source of disorder. ~ Boasting scholars are the flashy decorations of Tao; they are the origin of stupidity. ~ Consequently, great men stay with profoundness, avoid superficiality. ~ They stay with substance, avoid flashy superficies. ~ That is, they take former and avoid latter.

[38c17t] **Arthur Waley** ~ The man of highest 'power' does not reveal himself as a possessor of 'power'; ~ Therefore he keeps his 'power'. ~ The man of inferior 'power' cannot rid it of the appearance of 'power'; ~ Therefore he is in truth without 'power'. ~ The man of highest 'power' neither acts nor is there any who so regards him; ~ The man of inferior 'power' both acts and is so regarded. ~ The man of highest humanity, though he acts, is not so regarded; ~ Whereas a man of even the highest morality both acts and is so regarded. ~ While even he who is best versed in ritual not merely acts, but if people fail to respond ~ Then he will pull up his sleeves and advance upon them. ~ That is why it is said: ~ 'After Tao was lost, then came the "power"; ~ After the "power" was lost, then came human kindness. ~ After human kindness was lost, then came morality, ~ After morality was lost, then came ritual. ~ Now ritual is the mere husk of loyalty and promise-keeping, ~ And is indeed the first step towards brawling.' ~ Foreknowledge may be the 'flower of doctrine', ~ But it is the beginning of folly. ~ Therefore the full-grown man takes his stand upon the solid substance and not upon the mere husk, ~ Upon the fruit and not upon the flower. ~ Truly, 'he rejects that and takes this'.

[38c18t] **Richard John Lynn** ~ A person of superior virtue is not virtuous, and this is why he has virtue. ~ A person of inferior virtue never loses virtue, and this is why he lacks virtue. ~ A person of superior virtue takes no conscious action and so acts out of nothing. ~ A person of inferior virtue takes conscious action and so acts out of something. ~ When a person of superior benevolence takes action, he acts out of nothing. ~ When a person of superior righteousness takes action, he acts out of something. ~ When a person of superior propriety takes action and no one responds, he pushes up his sleeves and leads them to it. ~ Therefore one resorts to virtue only after losing the Dao, resorts to benevolence only after losing virtue, resorts to righteousness only after losing benevolence, and resorts to propriety only after losing righteousness. ~ Propriety consists of the superficial aspects of loyalty and trust and is thus the beginning of disorder. ~ Foresight consists of the flower of the Dao and is thus the origin of duplicity. ~ This is why the

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really great man involves himself with its substance and not with its superficial aspects. ~ He involves himself with its fruit and not with its flower. ~ Therefore he rejects the one and takes the other.

[38c19t] **Lin Yutang** ~ DEGENERATION ~ The man of superior character is not (conscious of his) character, ~ Hence he has character. ~ The man of inferior character (is intent on) not losing character, ~ Hence he is devoid of character. ~ The man of superior character never acts, ~ Nor ever (does so) with an ulterior motive. ~ The man of inferior character acts, ~ And (does so) with an ulterior motive. ~ The man of superior kindness acts, ~ But (does so) without an ulterior motive. ~ The man of superior justice acts, ~ And (does so) with an ulterior motive. ~ (But when) the man of superior li acts and finds no response, ~ He rolls up his sleeves to force it on others. ~ Therefore: ~ After Tao is lost, then (arises the doctrine of) humanity. ~ After humanity is lost, then (arises the doctrine of) justice. ~ After justice is lost, then (arises the doctrine of) li. ~ Now li is the thinning out of loyalty and honesty of heart ~ And the beginning of chaos. ~ The prophets are the flowering of Tao ~ And the origin of folly. ~ Therefore the noble man dwells in the heavy (base) ~ And not in the thinning (end). ~ He dwells in the fruit ~ And not in the flowering (expression). ~ Therefore he rejects the one and accepts the other.

[38c20t] **Victor H. Mair** ~ The person of superior integrity ~ does not insist upon his integrity; ~ For this reason, he has integrity. ~ The person of inferior integrity ~ never loses sight of his integrity; ~ For this reason, he lacks integrity. ~ The person of superior integrity takes no action, ~ nor has he a purpose for acting. ~ The person of superior humaneness takes action, ~ but has no purpose for acting. ~ The person of superior righteousness takes action, ~ and has a purpose for acting. ~ The person of superior etiquette takes action, ~ but others do not respond to him; ~ Whereupon he rolls up his sleeves and coerces them. ~ Therefore, ~ When the Way is lost, ~ afterward comes integrity. ~ When integrity is lost, ~ afterward comes humaneness. ~ When humaneness is lost, ~ afterward comes righteousness. ~ When righteousness is lost, ~ afterward comes etiquette. ~ Now, ~ Etiquette is the attenuation of trustworthiness, and the source of disorder. ~ Foreknowledge is but the blossomy ornament of the Way, and the source of ignorance. ~ For this reason, ~ The great man resides in substance, not in attenuation. ~ He resides in fruitful reality, not in blossomy ornament. ~ Therefore, ~ He rejects the one and adopts the other.

[38c21t] **Tolbert McCarroll** ~ A person of high virtue is not conscious of virtue ~ and therefore possesses Virtue. ~ A person of little virtue tries to be virtuous ~ and therefore lacks Virtue. ~ A person of high virtue does not make a fuss ~ and is not seen. ~ A person of little virtue always makes a fuss ~ and is always seen. ~ A truly good person functions without ulterior motive. ~ A moralist acts out of private desires. ~ A ritualist acts and, when no one responds, rolls up a sleeve and marches. ~ When we lose the Tao, we turn to Virtue. ~ When we lose Virtue, we turn to kindness. ~ When we lose kindness, we turn to morality. ~ When we lose morality, we turn to ritual. ~ Ritual is the mere husk of good faith and loyalty and the beginning of disorder. ~ Knowledge of what is to come may be a flower of the Tao, ~ but it is the beginning of folly. ~ Hence, ~ the well-formed person relies ~ on what is solid and not on what is flimsy, ~ on the fruit and not the flower. ~ Therefore, ~ such a person lets go of that without and is content with this within.

[38c22t] **David H. Li** ~ By not displaying one's high virtue, one is virtuous; ~ By parading one's little virtue, one is not virtuous. ~ One with high virtue follows laissez-faire with carefree ease; ~ One with little virtue follows laissez-faire to parade one's virtue. ~ One with high nobleness practices nobleness with carefree ease; ~ One with high righteousness practices righteousness to parade one's righteousness. ~ One with high Conduct decrees; ~ With no followers, one uses force to twist others into following. ~ Thus, ~ virtue comes to the fore when Direction is not in evidence, ~ nobleness comes to the fore when virtue is not in evidence, ~

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righteousness comes to the fore when nobleness is not in evidence, ~ Conduct comes to the fore when righteousness is not in evidence. ~ Conduct comes to the fore when loyalty and trustworthiness lack; ~ it brings about confusion. ~ Foreknowledge addresses but Direction's superficialities; ~ it initiates folly. ~ Thus, ~ a great man seeks fullness, not lack; ~ seeks substance, not facade. ~ He forsakes the latter [Conduct and foreknowledge] and accepts the former [loyalty, trustworthiness, and Direction].

[38c23t] **Yasuhiko Genku Kimura** ~ The person of authentic virtue makes no issue of his virtue. ~ Therefore, he is virtuous, wholly and completely. ~ The person of inauthentic virtue makes much issue of his virtue. ~ Therefore, he is not virtuous, wholly and completely. ~ Authentic virtue is a matter of being, not of doing. ~ Therefore, the person of authentic virtue makes no claims for his virtuous action. ~ Inauthentic virtue is a matter of doing, not of being. ~ Therefore, the person of inauthentic virtue makes claims for his virtuous action. ~ Superior benevolence is a matter of doing. ~ Yet the person of superior benevolence makes no claims for his benevolent deeds. ~ Superior rectitude is a matter of doing. ~ And the person of superior rectitude makes claims for his righteous deeds. ~ Superior etiquette is a matter of doing. ~ But the person of superior etiquette, ~ If people do not conform to his standard, ~ Will pull their elbows and force them to conform. ~ When the Tao is lost, then comes virtue. ~ When virtue is lost, then comes benevolence. ~ When benevolence is lost, then comes rectitude. ~ When rectitude is lost, then comes etiquette. ~ Etiquette is but the attenuation of probity and the beginning of disorder. ~ Prescience is but a flower of the Tao and the beginning of nescience. ~ For this reason, ~ The person of character dwells in the depths within, not in the shallows without. ~ He dwells in the fruitful substance within, not in the flowery embellishment without. ~ He thus chooses the inner and discards the outer.

[38c24t] **Chou-Wing Chohan** ~ Superior virtue is not aware of being a superior virtue, ~ So it has virtue. ~ Inferior virtue never discards the virtue, ~ Therefore it has no virtue. ~ Superior virtue seems inactive, but it does everything. ~ Inferior virtue operates, but ultimately its work is incomplete. ~ Superior love operates without motive. ~ Superior justice operates without motive. ~ The superior system operates, even though nothing responds to it at first, ~ And gradually people raise their arms and join it. ~ Thus, when the Tao is lost, virtue is lost. ~ If virtue is lost, love is lost. ~ If love is lost, justice is lost. ~ If justice is lost, the superior system comes into being. ~ The superior system, therefore, is the expression of impatience and disloyalty, the result of confusion of the senses. ~ Knowledge that contains no knowledge is only the flower of Tao and the beginning of folly. ~ Therefore, the truly great person keeps the concrete and rejects the transient, ~ He keeps the fruit and does not take the flower. ~ Therefore he rejects the flower and takes the fruit.

[38c25t] **Man-Ho Kwok** ~ The highest kind of man ~ Has innate goodness, ~ And that is what he rules with. ~ The lesser man brags about how good he is - ~ And isn't much good, I can tell you. ~ A Man of Te rules by wu-wei ~ Doing nothing for himself or of himself. ~ The lesser man acts from his ego ~ And what he wants is gratification. ~ A man who rules with compassion ~ Acts through it - and no one even realizes. ~ A legal man acts judiciously ~ But he is still serving his own ends. ~ And the rigid man uses laws ~ And if people don't like it, force. ~ If the true Tao is lost then morality takes its place. ~ If that fails, we have 'conscience'. ~ When that fades, we get 'justice'. ~ When that disappears, we have the status quo. ~ Confusion reigns. ~ No one knows what's going on. ~ Forecasts and prophecies abound - ~ and they are merely a gloss on the Tao, ~ they are the root of all twisted guidance. ~ So the sage only looks at what is really real. ~ He doesn't just look at the surface - ~ He blows away the dust and drinks the water ... ~ He doesn't just go for the flower ~ But also for the roots and the fruit. ~ Blow away the dust, now: ~ Come to the living water.

[38c26t] **Gu Zhengkun** ~ A man of the great virtue (Teh) does not claim to be of virtue, ~ Thus he is of the true

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virtue. ~ A man of the small virtue always holds fast to the virtue in form, ~ Thus he is actually of no virtue. ~ A man of the great virtue remains inactive, ~ Without deliberately manifesting his virtue; ~ A man of the small benevolence keeps being active, ~ Always deliberately manifesting his virtue. ~ A man of the great benevolence acts but never deliberately shows his benevolence; ~ A man of great justice acts and also deliberately shows his justice; ~ A man of rigid rites acts and even rolls up his sleeves to force people to conform to rites when no one responds to him. ~ Therefore ~ Virtue comes after the loss of Tao; ~ Benevolence comes after the loss of virtue; ~ Justice comes after the loss of benevolence; ~ Rites come after the loss of justice. ~ Thus rites result from the lack of loyalty and good faith, ~ And function as the beginning of the great disorder. ~ Foresight is only the flowery embellishment of the Tao ~ As well as the beginning of ignorance. ~ Hence the true man sets store by the thick rather than by the thin, ~ And values the fruit rather than the flower. ~ That is why he takes the former and discards the latter.

[38c27t] **Chao-Hsiu Chen** ~ A man of great virtue is not aware of virtue; that is the reason why he has virtue. ~ A man of little virtue does not miss virtue; that is the reason why he has no virtue. ~ The great virtue is when one does not do anything, yet everything is done. ~ The little virtue is when one does everything, yet something remains undone. ~ A man of great humanity acts, yet he acts without purpose. ~ A man of great justice acts, yet he acts with purpose. ~ A man of great courtesy acts, and if no one responds he rolls up his sleeves and tries to persuade them to respond. ~ That is why when the Tao is lost, virtue appears. ~ When virtue is lost, humanity appears. ~ When humanity is lost, justice appears. ~ When justice is lost, courtesy appears. ~ Courtesy is the superficial form of faith and trust; it is the beginning of disorder. ~ A man of much knowledge results in the flourishing of the Tao; it is the beginning of foolishness. ~ Therefore a true man lives with magnanimity, renounces the frivolous, lives with simplicity, renounces the luxuriant. ~ That is why he chooses the one and renounces the other.

[38c28t] **Liu Qixuan** ~ The virtuous getter does not get, ~ And is therefore getting something better. ~ The worst getter does not give what he/she gets ~ And is therefore getting something worse. ~ The best getter does nothing for nothing. ~ The kind giver does something for nothing. ~ The faithful contractor does something for something. ~ The ceremony holder does things but is not responded to, ~ For ceremony means lack of faithfulness ~ And the start of social disorders. ~ Predictive knowledge is the turbulence of the Way ~ And the beginning of folly. ~ Therefore, the reasonable person ~ Will stay in the thick center of the Way ~ Instead of its tumbling thin edge, ~ And will prefer the solid spot of the Way ~ Instead of its turbulence.

[38c29t] **Shi Fu Hwang** ~ Degeneration ~ Lao Tze says, ~ The superior Teh is not conscious of virtue, thus it matches the essence of virtue. ~ The secondary Teh is conscious of virtue, thus it leaves the essence of virtue. ~ The man of the superior Teh works by acting without the intent to control fate; the people think he has done nothing else. ~ The man of the secondary Teh does work by acting with the intent to control fate and the people think he has done a lot of work. ~ The man of benevolence has done a lot of work, but through acting without the intent to control fate. ~ The man of righteousness has done a lot of work, this is through acting with intent to control fate. ~ The man of ritualism has done a lot of work, however he can't get the resonance of approval, thus he would force others to express their appreciation. ~ Therefore, ~ when the Tao is not in use, they seek benevolence; ~ when the benevolence is not in use, they seek ritualism. ~ However, the ritualism is the production of the lack of the loyalty and the faith, and it is even the beginning of confusion. ~ The above mentioned men understand Tao's extravagance only. ~ They are the founders of stupidity. ~ Henceforth, a true great man should choose Tao's abundance instead of Tao's deficiency. ~ He should choose Tao's essence instead of Tao's extravagance. ~ Thus, a Tao practician should learn to choose the former, and despise the latter.

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[38c30t] **Ch'u Ta-Kao** ~ The superior virtue is not conscious of itself as virtue; ~ Therefore it has virtue. ~ The inferior virtue never lets off virtue; ~ Therefore it has no virtue. ~ The superior virtue seems inactive, and yet there is nothing that it does not do. ~ The inferior virtue acts and yet in the end leaves things undone. ~ The superior benevolence acts without a motive. ~ The superior righteousness acts with a motive. ~ The superior ritual acts, but at first no one responds to it; ~ Gradually people raise their arms and follow it. ~ Therefore when Tao is lost, virtue follows. ~ When virtue is lost, benevolence follows. ~ When benevolence is lost, righteousness follows. ~ When righteousness is lost, ritual follows. ~ Ritual, therefore, is the attenuation of loyalty and faith and the outset of confusion. ~ Fore-knowledge is the flower of Tao and the beginning of folly. ~ Therefore the truly great man keeps to the solid and not to the tenuous; ~ Keeps to the fruit and not to the flower. ~ Thus he rejects the latter and takes the former.

[38c31t] **Paul J. Lin** ~ He with the highest virtue ~ Does not display his virtue ~ And so has virtue. ~ He with the lowest virtue ~ Does not let go of virtue ~ And so has no virtue. ~ He with the highest virtue does not act ~ And nothing is left undone. ~ He with the lowest virtue acts ~ And has intent to act. ~ He with the highest human-heartedness acts ~ And has no intent to act. ~ He with the highest righteousness acts ~ And has intent to act. ~ He with the highest propriety acts ~ And if there is no response, ~ Bares his arms to apply force. ~ Therefore, ~ When Tao is lost, virtue appears. ~ When virtue is lost, human-heartedness appears. ~ When human-heartedness is lost, righteousness appears. ~ When righteousness is lost, propriety appears. ~ Propriety is the thinness of loyalty and honesty, ~ And the beginning of disorder; ~ Foreknowledge is the ornament of Tao, ~ And the beginning of ignorance. ~ Therefore, great gentlemen stay in the thick, and not in the thin. ~ They stay with the substance, and not with the ornament. ~ So they reject that to prefer this.

[38c32t] **Michael LaFargue** ~ The finest Te is not Te-like, so it is Te; ~ the poorest Te never leaves off being Te-like, so it is not Te. ~ The finest Te: no working at it, no goal in mind; ~ the poorest Te: people work at it, with a goal in mind. ~ The finest Goodness: people work at it, but with no goal in mind; ~ the finest Morality: people work at it, with a goal in mind; ~ the finest Etiquette: people work at it, and, when none pay attention, they roll up their sleeves and go on the attack. ~ Yes: ~ Losing Tao, next comes Te; ~ losing Te, next comes Goodness; ~ losing Goodness, next comes Morality; ~ losing Morality, next comes Etiquette. ~ And now Etiquette is loyalty and sincerity spread thin, ~ and the first sign of disorders. ~ Foreknowledge is the flower of Tao, ~ and the beginning of folly. ~ And so the great man: ~ Resides with the substance, ~ does not stay with what is thin. ~ Resides with the fruit, ~ does not stay with the flower. ~ Yes: ~ He leaves 'that' aside and attends to 'this'.

[38c33t] **Cheng Lin** ~ The most virtuous is not conscious of being virtuous, and therefore he attains virtue. ~ The least virtuous is always afraid of losing virtue, and therefore he fails to attain virtue. ~ The most virtuous abides by inaction, and nothing is left undone. ~ The least virtuous is always employed with action, and much is left undone. ~ When benevolence is most highly esteemed, people practise it for its own sake. ~ When righteousness is most highly esteemed, people practise it for their own good. ~ When propriety is most highly esteemed, people practise it because they are compelled to. ~ Thus, ~ virtue becomes fashionable when people fail to follow Truth; ~ benevolence becomes fashionable when people fail to attain virtue; ~ righteousness becomes fashionable when people fail to practise benevolence; ~ propriety becomes fashionable when people fail to practise righteousness. ~ The rules of propriety are brought about by the lack of loyalty and sincerity, and by the prevalence of confusion. ~ Learning is pushed to the fore when Truth is disregarded as a matter of no importance, and when hypocrisy begins to prevail. ~ Therefore the truly great men dwell in what is fundamental, and shun what is trivial; ~ they abide by what is real, and discard

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what is ornamental.

[38c34t] **Yi Wu** ~ One with supreme virtue is not attached to virtue, so has virtue. ~ One with lower virtue does not lose virtue, so has no virtue. ~ One with supreme virtue is in non-action and acts without purpose. ~ One with lower virtue is in action and has purpose in his actions. ~ One with high humanity is in action but acts without purpose. ~ One with high righteousness is in action and acts with purpose. ~ One with high propriety is in action but, if people do not respond, ~ He raises armies to draw others to him. ~ Therefore, when people lose the Way, they resort to virtue. ~ Losing virtue, they resort to humanity. ~ Losing humanity, they resort to righteousness. ~ Losing righteousness, they resort to propriety. ~ Propriety marks the lack of loyalty and trust ~ And the beginning of disorder! ~ The man with foreknowledge is only an ornament of the Way ~ And the beginning of stupidity. ~ Therefore, the great man dwells on the thick but not on the thin. ~ Dwells on the substance, but not on the ornament. ~ So, he renounces that and takes this.

[38c35t] **Han Hiong Tan** ~ The ruler with great virtue never reveals his virtue. ~ Hence, he truly possesses real virtue. ~ An ordinary ruler deliberately tries to show off his virtue. ~ He therefore does not possess any real virtue. ~ The ruler with great virtue goes with the flow. ~ His action encapsulates the essence of wu-wei. ~ The ordinary ruler deliberately tries to go with the flow. ~ He thus achieves the antithesis of wu-wei. ~ The ruler with great compassion rules benevolently without ulterior motives. ~ He thus captures the essence of wu-wei. ~ The ruler of righteousness deliberately sets out to rule benevolently. ~ He thus misses the essence of wu-wei. ~ The ruler of propriety (rites) imposes rules and regulations. ~ When the people do not conform, he responds with punitive measures. ~ Therefore, when Dao is in decline, virtue supplants it. ~ When virtue is in decline, benevolence replaces it. ~ When benevolence fails, righteousness takes its place. ~ When righteousness does not prevail, rites begin to exert their authority. ~ The prevalence of rites is the sign that loyalty and trust are wearing very thin and that serious trouble is brewing. ~ Clever people with prescience to foretell events represent the superficiality of Dao. ~ This heralds the beginning of ignorance. ~ Therefore, a man of substance is unsophisticated but not shallow. ~ He resides on the fundamental but not on the superficial. ~ He thus embraces the substance and rejects the trimmings.

[38c36t] **Hua-Ching Ni** ~ One of subtle universal virtue is not conscious of being virtuous, ~ therefore, he is truly virtuous. ~ One of partial virtue attempts to live up to an external standard of virtue, ~ therefore, he is not truly virtuous. ~ One of whole virtue does not need to do anything in order to be virtuous, ~ because virtue is the very essence of one's true nature. ~ But, one of partial virtue believes that something must be done in order to prove that he is virtuous. ~ Thus, partial virtue becomes prevalent when people fail to follow their own true nature. ~ Benevolence becomes prevalent when people fail to be naturally kind. ~ Etiquette becomes prevalent when people fail to be righteous and considerate. ~ When people find no response with etiquette, ~ they roll up their sleeves and force others to respond to them. ~ When people stray from the subtle way of universal nature, ~ they can no longer perceive their own true nature. ~ Thus, they emphasize relative virtue. ~ When natural virtue is lost, ~ society depends on the doctrine of humanism. ~ When humanity becomes corrupted, ~ social and religious teachings appear and become powerful forces. ~ When social and religious teachings become corrupted, ~ what is left behind is the empty shell of superficial ceremonies and artificial etiquette. ~ When etiquette is emphasized, ~ it is because people lack the simple qualities of fairness and kindness. ~ This is the starting point of people of confusion. ~ All of these man-made, partial virtues are merely superficial flowers, a false nature. ~ When people begin to move away from their own true nature, ~ it is the beginning of hypocrisy. ~ Therefore, one who integrates his own individual being with the deep nature of the universe sets his heart upon the root of reality rather than the husk, and upon the nourishment of the fruit rather than the fleeting beauty of the flowers. ~ Truly, he cherishes what

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is deep within rather than what is shallow without. ~ Knowing this, he knows what to accept and what to reject.

[38c37t] **Chang Chung-yuan** ~ The highest attainment (Tê) is free from attainment. ~ Therefore, there is attainment. ~ The lowest attainment is never free from attainment. ~ Therefore, there is no attainment. ~ The highest attainment never acts and is purposeless. ~ The lowest attainment acts and is purposeful. ~ The highest benevolence (jen) acts and is purposeless. ~ The highest righteousness (yi) acts and is purposeful. ~ The highest propriety (li) acts and no one follows it. ~ One bares one's arms and throws one's opponents away. ~ Therefore, when Tao is lost, we have attainment. ~ When attainment is lost, we have benevolence. ~ When benevolence is lost, we have righteousness. ~ When righteousness is lost, we have propriety. ~ Propriety is due to a lack of trustworthiness and is the beginning of disorder. ~ Anticipated knowledge is the superficiality of Tao and is the beginning of foolishness. ~ Hence, the great man chooses reality and not superficiality. ~ He acts according to reality and not appearance. ~ Thus, he grasps the one and foregoes the other.

[38c38t] **Henry Wei** ~ Discourse on Virtue ~ Lun Teh ~ Superior virtue is not virtue-conscious, ~ Therefore it has virtue. ~ Inferior virtue never forgets virtue, ~ Therefore it has no virtue. ~ Superior virtue does not interfere, ~ And has no motive to interfere. ~ Inferior virtue interferes, ~ And has a motive to interfere. ~ Superior benevolence interferes without motive; ~ Superior righteousness interferes from motive; ~ Superior propriety interferes, ~ And failing to evoke any response, ~ Lifts its arm and resorts to violence. ~ Therefore, ~ After the loss of Tao, virtue appears; ~ After the loss of virtue, benevolence appears; ~ After the loss of benevolence, righteousness appears; ~ After the loss of righteousness, propriety appears. ~ Propriety is a mere veneer of loyalty and sincerity, ~ And constitutes the prime cause of confusion. ~ Traditional knowledge is the flower (outward show) of Tao, ~ And has become the origin of folly. ~ Therefore, men of the heroic type abide by depth, ~ And stay away from shallowness; ~ Abide by the fruit and stay away from the flower. ~ Forsooth, they reject this and adopt that.

[38c39t] **Ha Poong Kim** ~ The man of superior virtue [te] is not virtuous; ~ Therefore he has virtue. ~ The man of inferior virtue never fails to be virtuous; ~ Therefore he has no virtue. ~ A man of superior virtue never acts; ~ He seeks nothing through action. ~ A man of inferior virtue acts; ~ He seeks [virtue] through action. ~ A man of superior humaneness [jen] acts; ~ Yet he seeks nothing through action. ~ A man of superior righteousness [i] acts; ~ He seeks [righteousness] through action. ~ A man of superior ritual propriety [li] acts; ~ And when others fail to respond accordingly, ~ He stretches his arm and charges at them. ~ Therefore, when Tao is lost, virtue appears; ~ When virtue is lost, humaneness appears; ~ When humaneness is lost, righteousness appears; ~ When righteousness is lost, ritual propriety appears. ~ Truly, ritual propriety means ~ The thinning of loyalty and truthfulness, ~ And the origin of disorder. ~ Foresight ~ Is the flower of Tao, ~ The beginning of folly. ~ Therefore the great man ~ Dwells in the thick, ~ Not in the thin, ~ In the fruit, ~ Not in the flower. ~ Therefore he discards that and takes this.

[38c40t] **Tao Huang** ~ Eminent action is inaction, ~ For that action it is active. ~ Inferior action never stops acting, ~ For that reason it is inactive. ~ Eminent action is disengaged, ~ Yet nothing is left unfulfilled; ~ Eminent humanness engages, ~ Yet nothing is left unfulfilled; ~ When eminent righteousness engages, ~ It reduces the results of engagements; ~ Eminent justice engages, but does not respond adequately to situations. ~ For that reason it is frustrated. ~ When Tao is lost, ~ It becomes Action; ~ When Action is lost, ~ It becomes benevolence; ~ When benevolence is lost, ~ It becomes justice. ~ When justice is lost, ~ It becomes propriety. ~ Propriety is the veneer of faith and loyalty, ~ And the forefront of troubles. ~ Foresight

is the vain display of Tao, ~ And the forefront of foolishness. ~ Therefore, the man of substance ~ Dwells in wholeness rather than veneer, ~ Dwells in the essence rather than the vain display. ~ He rejects the latter, and accepts the former.

[38c41t] **Tang Zi-chang** ~ When conduct is of high virtue, one is unconscious of virtue, thus he can accomplish virtue. ~ When conduct is of low virtue, one is conscious of virtue, thus he cannot accomplish virtue. ~ High virtue does not contrive and has no desire for gain. ~ Low virtue also does not contrive but has desire for gain. ~ High benevolence does contrive yet it has no desire for gain. ~ High righteousness does contrive and also has desire for gain. ~ High ritual does not only contrive and desire, but is also violent: ~ if it finds no response at all, it resorts to fighting its way out with stretched arms. ~ Hence when Dao is losing, then its virtues are losing. ~ When virtues are losing, benevolence is encouraged. ~ When benevolence is losing, the righteousness is encouraged. ~ When righteousness is losing, then rituals are encouraged. ~ Rituals stand for the lack of loyalty and reliability and are the beginning of disorder. ~ Divination stands for the emotional performance of Dao and is the beginning of stupidity. ~ Therefore the superior man prefers to possess few things rather than an abundance, to have insight rather than to see superficially. ~ Thus he prefers insight to superficiality.

[38c42t] **Wing-tsit Chan** ~ The man of superior virtue is not (conscious of) his virtue, ~ And in this way he really possesses virtue. ~ The man of inferior virtue never loses (sight of) his virtue, ~ And in this way he loses his virtue. ~ The man of superior virtue takes no action, but has no ulterior motive to do so. ~ The man of inferior virtue takes action, and has an ulterior motive to do so. ~ The man of superior humanity takes action, but has no ulterior motive to do so. ~ The man of superior righteousness takes action, and has an ulterior motive to do so. ~ The man of superior propriety takes action, ~ And when people do not respond to it, he will stretch his arms and force it on them. ~ Therefore: ~ When Tao is lost, only then does the doctrine of virtue arise. ~ When virtue is lost, only then does the doctrine of humanity arise. ~ When humanity is lost, only then does the doctrine of righteousness arise. ~ When righteousness is lost, only then does the doctrine of propriety arise. ~ Now, propriety is a superficial expression of loyalty and faithfulness, and the beginning of disorder. ~ Those who are the first to know have the flowers of Tao but are the beginning of ignorance. ~ For this reason the great man dwells in the thick, and does not rest with the thin. ~ He dwells in the fruit, and does not rest with the flower. ~ Therefore he rejects the one, and accepts the other.

[38c91t] **И. И. Семененко** ~ Верх добродетели - ее не проявлять и потому быть добродетелью проникнутым. ~ При низшей добродетели стараются ее не упустить и потому не обладают добродетелью. ~ При высшей добродетели бездействуют и лишены намерения действовать. ~ При низшей добродетели берутся за дела и преисполнены намерения действовать. ~ При высшей человечности берутся за дела, но лишены намерения действовать. ~ При высшей справедливости берутся за дела и преисполнены намерения действовать. ~ При высшей ритуальности берутся за дела, и если не встречают отклика, то тащат с пылом за собой. ~ Поэтому с утратой Дао и обретают добродетель; ~ с утратой добродетели овладевают человечностью; ~ с утратой человечности усваивают справедливость; ~ с утратой справедливости вверяют себя ритуалу. ~ Ритуальность составляет мелочь в проявлении преданности и доверия. ~ В ней заключается начало смуты. ~ Различать заранее - это цветок Дао и начало глупости. ~ Именно поэтому великий муж довольствуется сутью и не гонится за мелочами, предпочитает плод цветку, отбрасывает то и берет это.

[38c92t] **А. А. Маслов** ~ Человек высшей Благости не проявляет свою Благость, и потому он обладает Благостью. ~ Человек низкой Благости не отклоняется от Благости, и потому он не обладает Благостью.

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~ Человек высшей Благости пребывает в недеянии и не имеет намерения действовать. ~ Человек низкой Благости погружён в деяния и к тому же имеет намерение действовать. ~ Человек высокой гуманности действует, и нет того, чего бы он ни сделал. ~ Человек высокой справедливости действует, но всё же остаётся то, что ещё надо сделать. ~ Человек высоких ритуалов погружён в деяния, но когда он не достигает желаемого, то закатывает рукава и прибегает к силе. ~ Поэтому, когда утрачивается Дао, - приходит Благость. ~ Когда утрачивается Благость, - приходит гуманность. ~ Когда утрачивается гуманность, - приходит справедливость. ~ Когда утрачивается справедливость, - приходят ритуалы. ~ Ритуалы - это тончайшая ширма для преданности и искренности и предвестник смуты. ~ Предзнание - это цветок Дао и начало невежества. ~ Поэтому великий муж пребывает в плотно-возвышенном и отвергает тонко-ничтожное. ~ Он принимает плоды и отвергает цветы. ~ Поэтому он отказывается от первого ради второго.

[38c93t] **Е. А. Торчинов** ~ Высшее Благо не благо, и благодаря этому оно наделено благом. ~ Низшее Благо не теряет блага, и благодаря этому оно лишено блага. ~ Высшее Благо пребывает в недеянии, и ему незачем действовать. ~ Низшее Благо деятельно, и оно имеет цель для своих деяний. ~ Высшее милосердие деятельно, но ему незачем действовать. ~ Высшая справедливость деятельна, и она имеет цель для своих деяний. ~ Высшее ритуальное благоговение деятельно, но ему не соответствует ничего во всем мире; ~ поэтому следующие ритуалу тогда закатывают рукава до плеч и силой принуждают народ идти за ними. ~ Поэтому люди утрачивают Дао-Путь и обретают Благо; ~ теряют Благо и обретают милосердие; ~ теряют милосердие и обретают справедливость; ~ теряют справедливость и обретают ритуальное благоговение. ~ Но ритуальное благоговение - свидетельство того, что у людей оскудевают преданность и верность слову. ~ Поэтому оно - начало смуты. ~ Предвидение будущего - не только цвет Дао-Пути, но и начало глупости. ~ Поэтому великий муж пребывает в том, что обильно, а не в том, что скудно. ~ Он не пребывает в цветущих верхушках сущего. ~ Отбрасывая то, берет он это.

[38c94t] **А. Е. Лукьянов** ~ Верхняя Дэ не Дэ, поэтому обладает Дэ. ~ Нижняя Дэ не теряет Дэ, поэтому не обладает Дэ. ~ Верхняя Дэ не деяет и не обладает деянием. ~ Нижняя Дэ деяет и обладает деянием. ~ Верхняя Жэнь деяет и не обладает деянием. ~ Верхняя И деяет и обладает деянием. ~ Если верхняя Ли что-то деяет, но никто ей не откликается, то засучи рукава и выброси ее. ~ Вот почему после потери Дао следует Дэ; ~ после потери Дэ следует Жэнь; ~ после потери Жэнь следует И; ~ после потери И следует Ли. ~ Ли - это ничтожность преданности Синь (Доверию) и начало смуты. ~ Только что представленная [вам норма Ли] - это цветок Дао и начало тупости. ~ Поэтому великий муж там, где Дао обильно, а не там, где ничтожно; ~ там, где плод, а не там, где его цветок. ~ Вот почему отбрасывает одно, избирает другое.

[38c95t] **Ян Хин-шун** ~ Человек с высшим дэ не стремится делать добрые дела, поэтому он добродетелен; ~ человек с низшим дэ не оставляет [намерения] совершать добрые дела, поэтому он не добродетелен; ~ человек с высшим дэ бездеятелен и осуществляет недеяние; ~ человек с низшим дэ деятелен, и его действия нарочиты; ~ обладающий высшим человеколюбием действует, осуществляя недеяние; ~ человек высшей справедливости деятелен, и его действия нарочиты; ~ человек, во всем соблюдающий ритуал, действует, [надеясь на взаимность]. ~ Если он не встречает взаимности, то он прибегает к наказаниям. ~ Вот почему дэ появляется только после утраты дао; ~ человеколюбие - после утраты дэ; ~ справедливость - после утраты человеколюбия; ~ ритуал - после утраты справедливости. ~ Ритуал - это признак отсутствия доверия и преданности. ~ [В ритуале] - начало смуты. ~ Внешний вид - это цветок дао, начало невежества. ~ Поэтому [великий человек] берет существенное и оставляет ничтожное. ~ Он берет плод и отбрасывает его цветок. ~ Он предпочитает первое и отказывается от второго.

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[38c96t] **Д. П. Конисси** ~ Люди высшей нравственности не считают себя нравственными, поэтому они имеют высшую нравственность. ~ Люди низшей нравственности не в состоянии потерять свою нравственность и поэтому безнравственны. ~ Люди высшей нравственности, находясь в бездеятельности, не делают ничего. ~ Люди низшей нравственности делают то, что делают. ~ Люди высшего человеколюбия, находясь в бездеятельности, совершают дела, но не признают их (за свои). ~ Люди высшей справедливости делают то, что делают. ~ Люди высшей почтительности уважают других, но другие не уважают их, поэтому они принудят их к почтению. ~ Отсюда когда потеряно Тао, то является нравственность; ~ когда нравственность забыта, то является человеколюбие; ~ когда человеколюбие оставлено, то является справедливость; ~ когда справедливость покинута, то является почтительность. ~ Вот почему почтительность есть последствие ослабления верности и преданности (господину) и начало всякого рода беспорядков в стране. ~ Поэтому великий человек держится существенного и оставляет ничтожное. ~ Он все делает по правде, но никогда не будет опираться на законы. ~ Берите первое и бросьте последнее.

[38c97t] **В. В. Малявин** ~ Высшее совершенство не хочет совершенства, ~ Вот почему в нем есть совершенство. ~ Низшее совершенство хочет совершенства, ~ Вот почему в нем нет совершенства. ~ Высшее совершенство ничего не делает и не имеет на то причин. ~ Низшее совершенство действует и имеет на то причины. ~ Высшая человечность действует, но не имеет на то причин. ~ Низшая человечность действует и имеет на то причины. ~ Высшая справедливость действует и имеет на то причины. ~ Высшее благочестие действует, и, если отклика нет, ~ Оно засучит рукава и принудит к покорности. ~ А посему: ~ Когда утратили Путь, появилось совершенство; ~ Когда утратили совершенство, появилась человечность; ~ Когда утратили человечность, появилась справедливость; ~ Когда утратили справедливость, появилось благочестие. ~ Благочестие - истощенье преданности и доверия и начало всякой смуты. ~ Знать наперед - это только цветочки Пути и начало невежества. ~ Вот почему великий муж находит приют в глубоком и не живет мелким, ~ Он находит приют в корне и не живет цветочками. ~ Он не принимает второе и берет первое.

[38c98t] **Б. Б. Виногродский** ~ Направляя вверх Потенцию, отрицаешь Потенцию. ~ Это дает: ~ Наличие Потенции. ~ Направляя вниз Потенцию, не утрачиваешь Потенцию. ~ Это дает: ~ Отсутствие Потенции. ~ Направляя вверх Потенцию, осуществляют отсутствие. ~ При этом отсутствует не-осуществленное. ~ Направляя вниз Потенцию, осуществляют ее при наличии мотивов осуществления. ~ Направляя вверх контактность, осуществляют ее при отсутствии мотивов осуществления. ~ Направляя вверх осознание, осуществляют его при наличии мотивов осуществления. ~ Направляя вверх ритуал, осуществляют его, но никто ему не соответствует. ~ Тогда усердствуют в сохранении его. ~ Причинность: ~ Утрачивают Путь, и следует Потенция. ~ Утрачивают Потенцию, и следует контактность. ~ Утрачивают контактность, и следует осознание. ~ Утрачивают осознание, и следует ритуал. ~ Ведь ритуал - это ослабление чести и веры, он является началом смуты. ~ Предварительное знание - это цветы на Пути, которые порождают глупость. ~ Это дает: ~ Великий муж основывается на том, что является мощным, и не пребывает в том, что ослаблено. ~ Основывается на том, что является плодами, и не пребывает в том, что является цветами. ~ Причинность: ~ Отбрасывает то, берет это.

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PSEUDO-CHAPTER **Thirty-Nine**

[39c01t] **Robert G. Henricks** ~ Of those in the past that attained the One - ~ Heaven, by attaining the One became clear; ~ Earth, by attaining the One became stable; ~ Gods, by attaining the One became divine; ~ Valleys, by attaining the One became full; ~ Marquises and kings, by attaining the One made the whole land ordered and secure. ~ Taking this to its logical conclusion we would say - ~ If Heaven were not by means of it clear, it would, I'm afraid, shatter; ~ If the Earth were not by means of it stable, it would, I'm afraid, let go. ~ If the gods were not by means of it divine, they would, I'm afraid, be powerless. ~ If valleys were not by means of it full, they would, [I'm afraid] dry up. ~ And if marquises and kings were not by means of it noble and high, they would, I'm afraid, topple and fall. ~ Therefore, it must be the case that the noble has the base as its root; ~ And it must be the case that high has the low for its foundation. ~ Thus, for this reason, marquises and kings call themselves "The Orphan," "The Widower," and "The One Without Grain." ~ This is taking the base as one's root, is it not?! ~ Therefore, they regard their large numbers of carriages as having no carriage. ~ And because of this, they desire not to dazzle and glitter like jade, ~ But to remain firm and strong like stone.

[39c02t] **John C. H. Wu** ~ FROM of old there are not lacking things that have attained Oneness. ~ The sky attained Oneness and became clear; ~ The earth attained Oneness and became calm; ~ The spirits attained Oneness and became charged with mystical powers; ~ The fountains attained Oneness and became full; ~ The ten thousand creatures attained Oneness and became reproductive; ~ Barons and princes attained Oneness and became sovereign rulers of the world. ~ All of them are what they are by virtue of Oneness. ~ If the sky were not clear, it would be likely to fall to pieces; ~ If the earth were not calm, it would be likely to burst into bits; ~ If the spirits were not charged with mystical powers, they would be likely to cease from being; ~ If the fountains were not full, they would be likely to dry up; ~ If the ten thousand creatures were not reproductive, they would be likely to come to extinction; ~ If the barons and princes were not the sovereign rulers, they would be likely to stumble and fall. ~ Truly, humility is the root from which greatness springs, ~ And the high must be built upon the foundation of the low. ~ That is why barons and princes style themselves "The Helpless One," "The Little One," and "The Worthless One." ~ Perhaps they too realize their dependence upon the lowly. ~ Truly, too much honour means no honour. ~ It is not wise to shine like jade and resound like stone-chimes.

[39c03t] **D. C. Lau** ~ Of old, these came to be in possession of the One: ~ Heaven in virtue of the One is limpid; ~ Earth in virtue of the One is settled; ~ Gods in virtue of the One have their potencies; ~ The valley in virtue of the One is full; ~ The myriad creatures in virtue of the One are alive; ~ Lords and princes in virtue of the One become leaders in the empire. ~ It is the One that makes these what they are. ~ Without what makes it limpid heaven might split; ~ Without what makes it settled earth might sink; ~ Without what gives them their potencies gods might spend themselves; ~ Without what makes it full the valley might run dry; ~ Without what keeps them alive the myriad creatures might perish; ~ Without what makes them leaders lords and princes might fall. ~ Hence the superior must have the inferior as root; ~ The high must have the low as base. ~ Thus lords and princes refer to themselves as 'solitary', 'desolate', and 'hapless'. ~ This is taking the inferior as root, is it not? ~ Hence the highest renown is without renown, ~ Not wishing to be one among many like jade ~ Nor to be aloof like stone.

[39c04t] **R. L. Wing** ~ From old, these may have harmony with the One: ~ Heaven in harmony with the One

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becomes clear. ~ Earth in harmony with the One becomes stable. ~ Mind in harmony with the One becomes inspired. ~ Valleys in harmony with the One become full. ~ All Things in harmony with the One become creative. ~ Leaders in harmony with the One become incorruptible in the world. ~ These were attained through Oneness. ~ Heaven without clarity would probably crack. ~ Earth without stability would probably quake. ~ Mind without inspiration would probably sleep. ~ Valleys without fullness would probably dry up. ~ All Things without creativity would probably die off. ~ Leaders without incorruptible ways would probably stumble and fall. ~ Indeed, the high-placed stem from the humble; ~ The elevated are based upon the lowly. ~ This is why leaders call themselves ~ Alone, lonely, and unfavored. ~ Is this not because they stem from the humble and common? ~ Is it not? ~ Therefore, attain honor without being honored. ~ Do not desire to shine like jade; wear ornaments as if they were stone.

[39c05t] **Ren Jiyu** ~ From of old those that attained one principle (Tao) - ~ Heaven attained the One and became clear, ~ Earth attained the One and became tranquil, ~ Spirits attained the One and became divine, ~ Valleys attained the One and became full, ~ All things attained the One and became luxuriant, ~ Kings and princes attained the One and became heads of the Kingdom. ~ What they strove to achieve was fulfilled by the principle (the One). ~ If Heaven couldn't have become clear it would soon crack. ~ If Earth couldn't have become tranquil it would soon be shaken. ~ If spirits couldn't have become divine they would soon perish. ~ If valleys couldn't have become full they would soon be exhausted. ~ If all things couldn't have become luxuriant they would soon be extinct. ~ If kings and princes couldn't have maintained their majesty and nobility they would soon lose their kingdoms and states. ~ Therefore the noble takes the humble as its root, ~ And the high takes the low as its ground. ~ Just for this reason kings and princes call themselves the orphaned, the solitary and the unworthy. ~ Is it not regarding the humble as the root of the noble? ~ Is it not so? ~ Therefore to seek too much honour means to lose honour wholly. ~ So neither the noble jade, nor the humble rocks should one strive to be.

[39c06t] **Gia-fu Feng** ~ These things from ancient times arise from one: ~ The sky is whole and clear. ~ The earth is whole and firm. ~ The spirit is whole and strong. ~ The valley is whole and full. ~ The ten thousand things are whole and alive. ~ Kings and lords are whole, and the country is upright. ~ All these are in virtue of wholeness. ~ The clarity of the sky prevents its falling. ~ The firmness of the earth prevents its splitting. ~ The strength of the spirit prevents its being used up. ~ The fullness of the valley prevents its running dry. ~ The growth of the ten thousand things prevents their dying out. ~ The leadership of kings and lords prevents the downfall of the country. ~ Therefore the humble is the root of the noble. ~ The low is the foundation of the high. ~ Princes and lords consider themselves "orphaned," "widowed," and "worthless." ~ Do they not depend on being humble? ~ Too much success is not an advantage. ~ Do not tinkle like jade ~ Or clatter like stone chimes.

[39c07t] **Lok Sang Ho** ~ There is one universal formula that always works: ~ The sky had followed the universal formula, ~ and it became clear. ~ The earth had followed the universal formula, ~ and became calm and safe. ~ The gods follow the universal formula, ~ and they have become effective. ~ The valleys follow the universal formula, ~ and they now harbor copious vegetation and creatures. ~ The living things follow the universal formula, ~ and they live; ~ When barons and kings follow the universal formula, ~ they become the object of emulation by their peoples. ~ All these achievements are due to the universal formula. ~ If the sky were not clear it could be torn apart. ~ If the earth were not calm and safe ~ it could burst into chaos. ~ If the gods were not effective ~ they could wear out. ~ If the valleys were not copious ~ they could become empty. ~ If the living things could not live ~ they would be doomed. ~ If barons and kings could not keep their high and respected positions, ~ they could be toppled. ~ The noble must be based on the ignoble. ~ The highly

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positioned must be buttressed by the lowly. ~ Barons and kings call themselves the "lonely one" the "widowed one", or the "under provided one". ~ Don't these practices demonstrate loud and clear ~ that it is through the lowly ~ that kings and barons hold their positions? ~ Merely counting the number of carriages ~ will not give you any carriage. ~ It is no use showing the shiny look of jade ~ if the substance is merely an ordinary stone.

[39c08t] **Xiaolin Yang** ~ From the beginning, everything has needed to become natural and harmonic, which is called ONE. ~ When the sky becomes ONE, it is clear; ~ When the earth becomes ONE, it is peaceful; ~ When the spirits become ONE, they grant all wishes; ~ When the riverbeds and valleys become ONE, they fill with water; ~ When all living things become ONE, they grow; ~ When the kings become ONE, they can govern their countries. ~ This is because of the DAO. ~ If the sky is not clear, it will collapse; ~ If the earth is not peaceful, it will explode; ~ If spirits cannot grant wishes, they will disappear; ~ If all living things cannot grow, they will die; ~ If kings cannot govern their countries, they will be overthrown. ~ Therefore, the cheap is the base of the noble; the low is the foundation of the high. ~ So the kings always called themselves bad names like the single, the widower, and the unkind. ~ Is this proof that the cheap is the base of the noble? Is it not? ~ Therefore, pursuing fame will get you no fame. ~ Do not be like a beautiful jade; be instead like a plain stone.

[39c09t] **Walter Gorn Old**, TRACING THE SOURCE ~ Certain things have, by unity, lasted from most ancient times, namely:- ~ The transparency of Heaven; ~ The steadfastness of Earth; ~ The incorporeality of spirits; ~ The watery plenitude of valleys; ~ The life of all creations; ~ The government of kings and princes; ~ All these endure by unity. ~ But for the cause of its transparency Heaven would be in danger of obscuration. ~ But for the cause of its steadfastness the Earth would be in danger of disintegration. ~ But for the cause of their incorporeality spirits would be in danger of decease. ~ But for the cause of their plenitude the valleys would be in danger of sterility. ~ But for the cause of their vitality all creations would be in danger of destruction. ~ But for the cause of their honour and greatness princes and kings would be in danger of an overthrow. ~ Herein we see how honour is derived from that which is without distinction; and how greatness rests upon, and is sustained by, that which is insignificant. ~ Hence do princes and kings call themselves "orphans," "solitary men," and "chariots without wheels." ~ Do they not thereby acknowledge their authority to be vested in, and supported by, their superiors? ~ Who can deny it? ~ Surely "a chariot without wheels" is no chariot at all! ~ It is as hard for a man to be isolated like a single gem as to be lost in the crowd like a common pebble.

[39c10t] **James Legge** ~ The things which from of old have got the One (the Tao) are - ~ Heaven which by it is bright and pure; ~ Earth rendered thereby firm and sure; ~ Spirits with powers by it supplied; ~ Valleys kept full throughout their void; ~ All creatures which through it do live; ~ Princes and kings who from it get ~ The model which to all they give. ~ All these are the results of the One (Tao). ~ If heaven were not thus pure, it soon would rend; ~ If earth were not thus sure, 'twould break and bend; ~ Without these powers, the spirits soon would fail; ~ If not so filled, the drought would parch each vale; ~ Without that life, creatures would pass away; ~ Princes and kings, without that moral sway, ~ However grand and high, would all decay. ~ Thus it is that dignity finds its (firm) root in its (previous) meanness, and what is lofty finds its stability in the lowness (from which it rises). ~ Hence princes and kings call themselves 'Orphans,' 'Men of small virtue,' and as 'Carriages without a nave.' ~ Is not this an acknowledgment that in their considering themselves mean they see the foundation of their dignity? ~ So it is that in the enumeration of the different parts of a carriage we do not come on what makes it answer the ends of a carriage. ~ They do not wish to show themselves elegant-looking as jade, but (prefer) to be coarse-looking as an (ordinary) stone.

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[39c11t] **David Hinton** ~ Ancients who realized primal unity: ~ Heaven realized primal unity ~ and so came to clarity. ~ Earth realized primal unity ~ and so came to tranquility. ~ Gods realized primal unity ~ and so came to spirit. ~ Valleys realized primal unity ~ and so came to fullness. ~ The ten thousand things realized primal unity ~ and so came to life. ~ Lords and emperors realized primal unity ~ and so came to rectify all beneath heaven. ~ It's their very existence: ~ without clarity heaven cracks open, ~ without tranquility earth bursts forth, ~ without spirit gods cease, ~ without fullness valleys run dry, ~ without life the ten thousand things perish, ~ without high nobility lords and emperors stumble and fall. ~ Nobility is rooted in humility, ~ and high founded on low. ~ This is why true lords and emperors call themselves ~ orphaned, destitute, ill-fated. ~ Isn't this rooted in humility? ~ Isn't it counting the world's praise as no praise, ~ refusing to tinkle like delicate jade bells or clatter like ponderous stone chimes?

[39c12t] **Chichung Huang** ~ Long, long ago, those that acquired One were: ~ Heaven, which acquired One ~ And thereby became clear; ~ Earth, which acquired One ~ And thereby became tranquil; ~ Spirits, which acquired One ~ And thereby became miraculous; ~ Valley streams, which acquired One ~ And thereby became full; ~ Marquises and kings, who acquired One ~ And thereby became chieftains over all under heaven. ~ Going to the extreme would mean: ~ If heaven were excessively clear, ~ It would crack; ~ If earth were excessively tranquil, ~ It would quake; ~ If spirits were excessively miraculous, ~ They would cease to be so; ~ If valley streams were excessively full, ~ They would go dry; ~ If marquises and kings were endlessly noble and high, ~ They would collapse. ~ Therefore, the noble must take the humble to be their roots; ~ The high must take the low to be their basis. ~ Hence, marquises and kings call themselves "The inadequate one," "the deficient one" and "the unworthy one." ~ This means taking the humble to be their roots, ~ Does it not? ~ Therefore, the highest praise is no praise. ~ Hence, do not wish to be as noble as jade, ~ Nor as high as a mountain rock.

[39c13t] **Ellen M. Chen** ~ Those of old that attain the One: ~ Heaven attains the One thus is clear, ~ Earth attains the One thus is peaceful, ~ Spirits attain the One thus are efficacious, ~ Valleys attain the One thus are replenished, ~ Ten thousand beings attain the One thus come to be, ~ Princes and barons attain the One thus are exalted in the world. ~ All because they attain the One. ~ Heaven, without that which renders it clear, might crack, ~ Earth, without that which renders it peaceful, might explode, ~ Spirits, without that which makes them efficacious, might cease, ~ Valleys, without that which replenishes them, might become empty, ~ Ten thousand beings, without that which sustains them in existence, might become extinct, ~ Barons and kings, without that which exalts them to high positions, might be toppled. ~ Therefore the exalted is rooted in the humble, ~ The high has the low for foundation. ~ Therefore barons and kings call themselves orphaned, widowed and unworthy. ~ Is this not taking the humble for one's root? ~ Is it not? ~ Therefore the most famous has no fame. ~ Do not tinkle like jade, ~ Or chime like stones!

[39c14t] **Lee Sun Chen Org** ~ In the past it did happen that Oneness was achieved: ~ When Oneness was realized in Universe, there was pure Serenity; ~ When Oneness was materialized on Earth, there was peace; ~ When Oneness was apprehended by Spirits, they became efficacious; ~ When Oneness was incorporated in valleys (life-support resources), they were fully filled [with water]; ~ When Oneness was attained by [myriad] creatures and things, their lives were perpetuated; ~ When Oneness was absorbed by kings and lords, they led the world on the right course. ~ The importance of striving for Oneness is because: ~ If Heaven cannot maintain pure and entire Serenity, it may crack; ~ If Earth cannot maintain unification, it may burst with cracks; ~ If spirits are not efficacious, their existence may be threatened; ~ If valleys are not filled, they will soon dry up; ~ If [myriad] creatures and things can not obtain proper support for existence, they will vanish;

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~ If kings and lords cannot set on the right course, their institution will stumble [and collapse]. ~ Therefore, nobility must be built up from lowliness; ~ A high position must be supported by something of lower position; ~ That is why kings and lords used to refer to themselves [as documented in ancient records] as: "I, the misfit", "I, the morally light-weight" and "I, the good-for-nothing individual"; ~ Doesn't this exemplify "Nobility is built up from lowliness"? ~ You still disagree? ~ To be called a misfit, a morally light-weight or a good-for-nothing person are all undesirable, but kings and lords addressed themselves as such [to indicate that they are willing to carry the unpleasant burden of these miserable people]. ~ Therefore, people who seek reputation for the sake of fame really are in truth the people who have no sense of honor; ~ [A truly honorable person] would neither present himself as a piece of rare jade; ~ Nor would he be satisfied to be [as morally mediocre as] a one of the colossal of [undistinguished] ornamental stones.

[39c15t] **Tien Cong Tran** ~ In the remote past there were those who attained the One. ~ Attaining the One, heaven is clear. ~ Attaining the One, earth is calm. ~ Attaining the One, God is holy. ~ Attaining the One, the cave is full. ~ Attaining the One, ten thousand creatures come into life. ~ Attaining the One, kings and princes become sovereign rulers of the world. ~ All of them are what they are by virtue of the one. ~ If heaven were not clear, it would fall to pieces. ~ If earth were not calm, it would quake. ~ If God were not holy, he would cease from being. ~ If the fountain were not full, it would dry up. ~ If ten thousand creatures did not come to life, they would perish. ~ If kings and princes were not supreme, they would stumble and fall. ~ Hence, humility is the root of greatness. ~ The high is built upon the foundation of the low. ~ That is why kings and princes style themselves "the solitary one," "the little one," and "the worthless one". ~ Is this not enough to prove that humility serves as root? ~ Therefore extreme honor means no honor. ~ Do not wish to shine like jade and be aloof like stone.

[39c16t] **Thomas Z. Zhang** ~ Previously those who have integrity are as follows: ~ Heaven has integrity, so it is clear. ~ Earth has integrity, so it is peaceful. ~ Gods have integrity, so they are responsive. ~ Valleys have integrity, so they are full. ~ All living creatures have integrity, so they can live. ~ Kings and lords have integrity, so they can govern normally. ~ Why is it so? ~ If Heaven is not clear, it could split. ~ If Earth is not peaceful, it could collapse. ~ If Gods are not responsive, nobody would worship. ~ If valleys are not full, they could be depleted. ~ If living creatures cannot live, they would become extinct. ~ If Kings and lords cannot govern normally, they would fall. ~ Therefore, humbleness is the root from which nobleness grows. ~ Low is the foundation on which high is built. ~ It is because of this, kings and lord call themselves lonely persons, friendless persons, and worthless persons. ~ This is for the sake of being humble, is it not? ~ The extremely honorable is the one without being honored. ~ They do not want to be like glittering jades, but like solid rocks.

[39c17t] **Arthur Waley** ~ As for the things that from of old have understood the Whole - ~ The sky through such understanding remains limpid, ~ Earth remains steady, ~ The spirits keep their holiness, ~ The abyss is replenished, ~ The ten thousand creatures bear their kind, ~ Barons and princes direct their people. ~ It is the Whole that causes it. ~ Were it not so limpid, the sky would soon get torn, ~ Were it not for its steadiness, the earth would soon tip over, ~ Were it not for their holiness, the spirits would soon wither away, ~ Were it not for this replenishment, the abyss would soon go dry, ~ Were it not that the ten thousand creatures can bear their kind, ~ They would soon become extinct. ~ Were the barons and princes no longer directors of their people and for that reason honoured and exalted, they would soon be overthrown. ~ Truly, ~ 'The humble is the stem upon which the mighty grows, ~ The low is the foundation upon which the high is laid.' ~ That is why barons and princes refer to themselves as 'The Orphan', 'The Needy', 'The Ill-provided'. ~ Is this not indeed a case of might rooting itself upon humility? ~ True indeed are the sayings: ~ 'Enumerate

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the parts of a carriage, and you still have not explained what a carriage is', and ~ 'They did not want themselves to tinkle like jade-bells, while others resounded like stone-chimes'.

[39c18t] **Richard John Lynn** ~ As for those who obtained the One long, long ago, ~ Heaven is pure by having obtained the One; ~ Earth is stable by having obtained the One; ~ the gods have their spiritual power by having obtained the One; ~ valleys can be filled by having obtained the One; ~ the myriad things live by having obtained the One; ~ lords and princes provide constancy to all under Heaven by having obtained the One. ~ This is how they attain to these states. ~ If Heaven had not this means to be pure, it would, we fear, deteriorate. ~ If Earth had not this means to be stable, it would, we fear, disintegrate. ~ If the gods had not this means to have spiritual power, they would, we fear, terminate. ~ If valleys had not this means to achieve fullness, they would, we fear, dry up. ~ If the myriad things had not this means to live, they would, we fear, expire. ~ If lords and princes did not have this means to achieve loftiness and nobility, they would, we fear, collapse. ~ Thus it is that nobility uses humility as its roots and loftiness uses lowliness as its foundation. ~ This is why lords and princes refer to themselves as "the orphan," "the widower," or "the unworthy." ~ Is this not using humility as the roots? ~ Is this not so? ~ Therefore the ultimate number of praises amounts to no praise, so one wants neither "he glows with luster like the jade" nor "he is as hard as hard can be like the stone."

[39c19t] **Lin Yutang** ~ UNITY THROUGH COMPLEMENTS ~ There were those in ancient times possessed of the One: ~ Through possession of the One, the Heaven was clarified, ~ Through possession of the One, the Earth was stabilized, ~ Through possession of the One, the gods were spiritualized, ~ Through possession of the One, the valleys were made full, ~ Through possession of the One, all things lived and grew, ~ Through possession of the One, the princes and dukes became the ennobled of the people. ~ That was how each became so. ~ Without clarity, the Heavens would shake, ~ Without stability, the Earth would quake, ~ Without spiritual power, the gods would crumble, ~ Without being filled, the valleys would crack, ~ Without the life-giving power, all things would perish, ~ Without the ennobling power, the princes and dukes would stumble. ~ Therefore the nobility depend upon the common man for support, ~ And the exalted ones depend upon the lowly for their base. ~ That is why the princes and dukes call themselves "the orphaned," "the lonely one," "the unworthy." ~ Is it not true then that they depend upon the common man for support? ~ Truly, take down the parts of a chariot, ~ And there is no chariot (left). ~ Rather than jingle like the jade, ~ Rumble like the rocks.

[39c20t] **Victor H. Mair** ~ In olden times, these attained unity: ~ Heaven attained unity, and thereby became pure. ~ Earth attained unity, and thereby became tranquil. ~ The spirits attained unity, and thereby became divine. ~ The valley attained unity, and thereby became full. ~ Feudal lords and kings attained unity, and thereby all was put right. ~ Yet, pushed to the extreme, ~ It implies that, ~ If heaven were ever pure, it would be likely to rend. ~ It implies that, ~ If earth were ever tranquil, it would be likely to quake. ~ It implies that, ~ If the spirits were ever divine, they would be likely to dissipate. ~ It implies that, ~ If the valley were ever full, it would be likely to run dry. ~ It implies that, ~ If feudal lords and kings were ever noble and thereby exalted, they would be likely to fall. ~ Therefore, ~ It is necessary to be noble, and yet take humility as a basis. ~ It is necessary to be exalted, and yet take modesty as a foundation. ~ Now, for this reason, ~ Feudal lords and kings style themselves ~ "orphaned," "destitute," and "hapless." ~ Is this not because they take humility as their basis? ~ Therefore, ~ Striving for an excess of praise, one ends up without praise. ~ Consequently, ~ Desire not to be jingling as jade nor stolid as stone.

[39c21t] **Tolbert McCarroll** ~ From ancient times these things have arisen from the One: ~ Heaven is clear

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because of the One, ~ The earth is firm because of the One, ~ The Spirit is strong because of the One, ~ The valley is full because of the One, ~ The ten thousand things reproduce because of the One, ~ Leaders are able to lead because of the One. ~ All of this comes from the One. ~ If heaven were not clear it would soon split. ~ If the earth were not firm it would soon bend and break. ~ If the Spirit were not strong it would soon wear out. ~ If the valley were not full it would soon dry up. ~ If the ten thousand things did not reproduce they would soon die out. ~ If leaders could not lead they would soon fall. ~ Therefore, greatness has its source in the little. ~ The low is the foundation of the high. ~ Princes call themselves "alone," "helpless," "worthless." ~ Is this not acknowledging a humble root? ~ Enumerate the parts of a carriage and you have not defined a carriage. ~ Better to resound like stone chimes than to tinkle like jade bells.

[39c22t] **David H. Li** ~ Among those with One in the past: ~ The cosmos, with One, produced cleanliness; ~ The earth, with One, produced calmness; ~ A shen, with One, produced responsiveness; ~ The valley, with One, produced fullness; ~ Myriad matters, with One, generated; ~ A Duke or Prince, with One, at the center of the world was seated. ~ Extending, ~ The cosmos, without One and without cleanliness, would be separated; ~ The earth, without One and without calmness, would be barren; ~ A shen, without One and without responsiveness, would be deserted; ~ The valley, without One and without fullness, would be depleted; ~ Myriad matters, without One and without growth, would stall; ~ Dukes and princes, without One and without being in the center, would fall. ~ Thus, ~ humbleness is the root of esteem; ~ lowness is the foundation of height. ~ Thus, ~ a Duke or Prince calls himself My Loneliness, The Isolated Person, The Ungracious Person. ~ Is this not humbleness as the root of esteem? ~ Is it not so? ~ Thus, the supreme honor requires no honor. ~ Aim not at jade's attractiveness, but at rock's solidness.

[39c23t] **Yasuhiko Genku Kimura** ~ In ancient times, these attained wholeness: ~ Heaven attained wholeness and thereby became pure. ~ Earth attained wholeness and thereby became tranquil. ~ Spirits attained wholeness and thereby became divine. ~ Valleys attained wholeness and thereby became full. ~ Beings attained wholeness and thereby became alive. ~ Leaders attained wholeness and thereby all was put aright. ~ Everything is what it is by virtue of its wholeness. ~ Heaven without purity would rend. ~ Earth without tranquility would collapse. ~ Spirits without divinity would dissipate. ~ Valleys without fullness would desiccate. ~ Beings without aliveness would perish. ~ Leaders without magnanimity would fall. ~ Humility is the basis of magnanimity. ~ Modesty is the fundament of exaltation. ~ Those in high position call themselves powerless, unworthy, or destitute. ~ Is this not because they take humility as the basis of magnanimity? ~ There is no honor in displaying your honor. ~ Desire not either to be jingling like jade or to be stolid like stone.

[39c24t] **Chou-Wing Chohan** ~ Among things, these are the ones that received the One in ancient times: ~ Heaven, that is made clear by the One, ~ Earth, that is stabilized by the One, ~ The soul, that is made spiritual by the One, ~ The valley, that is made full by the One. ~ Through the One, all things came into being and were realized, ~ Princes and kings, through the One, became rulers of the world. ~ If heaven were not clear, it could tear, ~ If earth were not stable, it could collapse, ~ If the soul were not active, it could dissolve, ~ If the valley were not full, it could dry up. ~ If things did not exist, they would be as if they had never been, ~ If princes and kings did not rule, ~ They would be thrown from their thrones. ~ The nobleman must measure himself in terms of the humble and simple man, ~ The dignitary must use the lowly as his basis. ~ Therefore, princes and kings call themselves "ignorant," "cowardly," "worthless." ~ Does that not mean that they consider humility to be the root of their nature? ~ For what does a person hate more than "ignorant," "cowardly," or "worthless"? ~ Yet princes and kings still choose these words to describe themselves. ~ Therefore there is no exaltation in this dignitary. ~ Thus kings rise by lowering their value, ~ And disappear

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by raising their value. ~ It is not good to be conspicuous, like a single gemstone, ~ Or monotonous and invisible like one of the countless stones in a field.

[39c25t] **Man-Ho Kwok** ~ From its first days, the universe came from the One: ~ The heavens are one, and clear, and round because of it; ~ The earth is one, and is its firm infused foundation; ~ The spirit force is one, with all it brings into being; ~ The valley is a oneness, and so it flows and renews all things; ~ Everything is one - every living thing is one, and alive! ~ Kings and lords are one in a kingdom that is one and they can only rule truly because of the One. ~ If Heaven wasn't clear, then the sky would fall down; ~ If the earth cannot be peaceful, it will tear itself apart; ~ If the Spirit cannot bless, then no one will believe in it; ~ If the valley can't rebirth, then the valley will run dry; ~ If life can't be itself, then life will be nothing; ~ And if the king is nothing, then the world will be at war. ~ Everything has both yin and yang in it - ~ and from their rise-and-fall-coupling comes new life. ~ The highest authority needs the basement as its base, ~ And the depths are the foundation of the heights. ~ That is why rulers call themselves lonely, like souls in a wilderness who have no home. ~ And, in doing so, don't they see then that their roots lie with the people? ~ To see yourself as extraordinary is to stand out like jade among ordinary stones; ~ but what people ignore - the lonely, and the worthless - is the rock a true leader finds himself on. ~ You see, you win by losing - and you lose by succeeding.

[39c26t] **Gu Zhengkun** ~ Among the ancient holders of the One: ~ Heaven that holds the One becomes clear and bright; ~ Earth that holds the One becomes steady; ~ Gods that hold the One become efficacious; ~ Valleys that hold the One become full; ~ All creatures that hold the One become alive; ~ Lords and leaders who hold the One become leaders of the human world. ~ By inference Heaven might split without what makes it clear and bright; ~ Earth might shake without what makes it steady; ~ Gods might disappear without what makes them efficacious; ~ Valleys might go dry without what makes them full; ~ All creatures might die out without what makes them alive; ~ Lords and kings might fall without what makes them leaders. ~ That is why the humble is the root of the noble, ~ And the high is based on the low. ~ That is why lords and kings call themselves "the solitary", "the few" and "the unkind". ~ Does not this take the humble as the root (of the noble)? ~ Does this not? ~ Hence the highest honor does not need honoring. ~ It is better, therefore, to be a hard stone than a beautiful piece of jade.

[39c27t] **Chao-Hsiu Chen** ~ Since ancient times, what comes into possession is the 'One'. ~ Heaven in possession of the 'One' is clear. ~ The Earth in possession of the 'One' is tranquil. ~ The gods in possession of the 'One' are efficacious. ~ The valley in possession of the 'One' is full. ~ The myriad creatures in possession of the 'One' are alive. ~ The rulers in possession of the 'One' are faithful to their country. ~ Although they are different, they are the same 'One'. ~ When Heaven is not clear, it risks cracking. ~ When the Earth is not tranquil, it risks exploding. ~ When the gods are not efficacious, they risk ceasing to exist. ~ When the valley is not full, it risks drying up. ~ When the myriad creatures possess no life, they risk extinction. ~ When rulers are not faithful, they risk a fall from their heights. ~ Therefore the humble is the basis of the precious. ~ The low is the basis of the high. ~ The rulers shall humiliate themselves. ~ That is why one grows the root at the base - isn't it? ~ That is why one prefers to be the wheel instead of the carriage, ~ one chooses to be a stone instead of jade.

[39c28t] **Liu Qixuan** ~ Achievement of oneness in the past includes: ~ The heaven that became clear, ~ The earth that became peaceful, ~ The soul that became sensitive, ~ And kings that became the world's leaders. ~ The following can be inferred: ~ The heaven will break ~ If it can by no means clear up; ~ The earth will be wasteland ~ If it can by no means be peaceful; ~ The soul will die out ~ If it can by no means be sensitive; ~

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And kings will go rampant ~ If they can by no means lead the world. ~ Therefore, ~ Nobility is rooted in the ordinary people, ~ And the high is based on the low. ~ The kings take names ~ Like "the Isolated," "the Helpless," or "the Wicked," ~ Just because they appreciate their roots and bases. ~ Therefore, ~ The most glorious does not seek after glory, ~ And the wisest does not seek to be the beautiful jade ~ But the unrefined rough rock.

[39c29t] **Shi Fu Hwang** ~ The Power of The Tao ~ Lao Tze says, ~ Old things which have the correctness are: ~ It is by correctness that ~ the Heaven becomes bright and pure, and the Earth firm and sure; ~ the spirits divine; ~ the valleys full; ~ all existence lively; ~ and the kings just for the world's model. ~ All these are the results of correctness. ~ If the Heaven were not so pure, it would soon rend. ~ If the Earth were not so sure, it would break and bend. ~ If the spirits were not so divine, they would lose their prophesy. ~ If the valleys were not so full, they would parch. ~ If all existence were not so lively, they would be extinct. ~ If the kings had no morality, they would collapse from their throne. ~ Therefore, dignity finds root in meanness, and the lofty find their stability in lowness. ~ Therefore, the kings self-styled themselves by the solitary, the unworthy, and the virtueless. ~ Didn't these mean that dignity finds its root in its meanness? ~ Didn't these? ~ So, when we analyze a cart's construction, we can't find a part named cart. ~ As for me, I would neither appreciate being regarded as a jade rare and expensive, nor as a stone popular and cheap.

[39c30t] **Ch'u Ta-Kao** ~ From of old the things that have acquired Unity are these: ~ Heaven by Unity has become clear; ~ Earth by Unity has become steady; ~ The Spirit by Unity has become spiritual; ~ The Valley by Unity has become full; ~ All things by Unity have come into existence; ~ Princes and kings by Unity have become rulers of the world. ~ If heaven were not clear, it would be rent; ~ If earth were not steady, it would be tumbled down; ~ If the Spirit were not active, it would pass away; ~ If the Valley were not full, it would be dried up; ~ If all things were not existing, they would be extinct; ~ If princes and kings were not rulers, they would be overthrown. ~ The noble must be styled in the terms of the humble; ~ The high must take the low as their foundation. ~ Therefore princes and kings call themselves 'the ignorant', 'the virtueless' and 'the unworthy'. ~ Does this not mean that they take the humble as their root? ~ What men hate most are 'the ignorant', 'the virtueless' and 'the unworthy'. ~ And yet princes and kings choose them as their titles. ~ Therefore the highest fame is to have no fame. ~ Thus kings are increased by being diminished; ~ They are diminished by being increased. ~ It is undesirable to be as prominent as a single gem, ~ Or as monotonously numerous as stones.

[39c31t] **Paul J. Lin** ~ Those of ancient times obtained the One: ~ Heaven obtained the One for its clarity; ~ Earth obtained the One for its tranquility; ~ The Spirit obtained the One for its divinity; ~ The Valley obtained the One for its repletion; ~ All things obtained the One for their lives; ~ Dukes and kings obtained the One for the rectitude of the world. ~ What causes these is the One. ~ Without clarity, Heaven could not avoid disrupting. ~ Without tranquility, Earth could not avoid explosion. ~ Without divinity, The Spirit could not avoid dissolving. ~ Without repletion, The Valley could not avoid dissipating. ~ Without life, All things could not avoid perishing. ~ Without rectitude and dignity, Dukes and kings could not avoid falling. ~ Therefore, distinction has humility as its root; ~ The high regards the low as its foundation. ~ Therefore dukes and kings call themselves ~ Orphans, widowers, and starvers. ~ Does this not mean regarding humility as a base? ~ Doesn't it? ~ He who is most praise-worthy ~ Does not need any praise. ~ He prefers to be neither rare as jade, ~ Nor as common as rocks.

[39c32t] **Michael LaFargue** ~ Those that of old got The One Thing: ~ The sky got The One Thing, and by this became clear. ~ The earth got The One Thing, and by this became steady. ~ The spirits got The One Thing,

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and by this obtained their powers. ~ The rivers got The One Thing, and by this became full. ~ The thousands of things got The One Thing, and by this came to life. ~ The princes and kings got The One Thing, and by this became the Standard for the World. ~ This is how things came about. ~ The sky, without what makes it clear, is likely to crack. ~ The earth, without what makes it steady, is likely to quake. ~ The spirits, without what gives them powers, are likely to vanish. ~ The rivers, without what makes them full, are likely to dry up. ~ The thousands of things, without what gives them life, are likely to perish. ~ The princes and kings, without what makes them eminent and noble, are likely to fall. ~ Yes, the eminent takes the common and ignored as a root, ~ the noble takes the lowly as a foundation. ~ And so the princes and kings call themselves: 'the orphan ...', 'the poor ...', 'the destitute ...' ~ Is this not using the common and ignored as a root? ~ Is it not so? ~ Yes, enumerate the carriage parts - still not a carriage. ~ He doesn't wish to glitter and glitter like jade; ~ he falls like a stone, falling into oblivion.

[39c33t] **Cheng Lin** ~ Since antiquity the following may be said to have attained Truth: ~ Heaven, which by Truth is clear. ~ Earth, which by Truth is secure. ~ The gods, which by Truth are divine. ~ The valleys, which by Truth are full. ~ All animate creation, which by Truth are alive. ~ The rulers, which by Truth are capable of rectifying the Empire. ~ Conversely, the following inferences may be stated: ~ Without that which renders it clear, heaven stands the danger of disruption. ~ Without that which renders it secure, earth stands the danger of depression. ~ Without that which renders them divine, the gods stand the danger of impotence. ~ Without that which renders them full, the valleys stand the danger of desiccation. ~ Without that which renders them life, all animate creation stand the danger of annihilation. ~ Without that which renders them capable of rectification, the rulers stand the danger of being overthrown. ~ Humility forms the basis of honour, just as the low ground forms the foundation of a high elevation. ~ Wherefore, the sovereigns are content to call themselves "The Virtueless" and "The Unworthy." ~ Does not this show that they regard humility as a matter of utmost importance? ~ Hence, the most praiseworthy are indifferent about praise. ~ It matters not to them whether they are admired as are beautiful jades, or despised as are rugged stones.

[39c34t] **Yi Wu** ~ Those of ancient times attained oneness. ~ Heaven attained oneness and became clear; ~ Earth attained oneness and became calm; ~ Spirits attained oneness and became divine; ~ Valleys attained oneness and became full; ~ All things attained oneness and came to life; ~ Dukes and kings attained oneness and became models for the world. ~ All was achieved by oneness. ~ Heaven, without [oneness], becoming clear, might crack; ~ Earth, without [oneness], becoming calm, might explode; ~ Spirits, without [oneness], becoming divine, might be exhausted; ~ Valleys, without [oneness], becoming full, might dry up; ~ All things, without [oneness], receiving life, might perish; ~ Dukes and kings, without [oneness], becoming honorable, might fall. ~ Therefore, the superior takes the inferior as its root. ~ The high recognizes the low as its foundation. ~ Therefore, dukes and kings call themselves ~ "the lonely one", "the little one", and "the worthless one". ~ Is this not to recognize the lowly as the root? ~ Is not this? ~ Therefore, those who wish for great reputation have no reputation. ~ We do not want to be bright as jade or hard as stone.

[39c35t] **Han Hiong Tan** ~ In antiquity, the person who follows Dao said: ~ If the sky is harmonised with Dao, it will be clear. ~ When the Earth harmonises with Dao, it will be settled. ~ Similarly, the spirits will retain their magic power; ~ The valley will be filled with water. ~ When the ruler follows the way of Dao, his reign will be peaceful. ~ All these are achieved by following the way of Dao. ~ If the sky is not clear, it will split. ~ If the Earth is not settled, it will erupt. ~ When the spirits lose their power, they will become extinct. ~ The valley without water will dry up. ~ All forms of life without nourishment will perish. ~ A ruler who fails to maintain peace will be toppled. ~ Dignitaries rely on the support from commoners. ~ A tall building depends entirely on its base to stay erect. ~ Hence, the rulers customarily use self-deprecating words when referring

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to themselves. ~ Is this not an acknowledgement that everything originates from a humble beginning? ~ Everyone dislikes words like orphaned, widowed, and unworthy. ~ Yet, the rulers customarily use these terms to describe themselves. ~ The irony is that if you crave for fame, you will end up losing it. ~ The person who follows Dao has no desire to be valued like a beautiful jade. ~ Nor would he like to be rejected as an ugly stone.

[39c36t] **Hua-Ching Ni** ~ Since ancient times there have been those who have attained the subtle essence of the universe and thus become what they are. ~ Heaven attained the subtle essence of the universe and became clear. ~ Earth attained the subtle essence of the universe and became stable. ~ Divine spirits attained the subtle essence of the universe and became powerful. ~ The Valley of the Universe attained the subtle essence of the universe and became productive. ~ The myriad things attained the subtle essence of the universe and became prosperous. ~ The sages attained the subtle essence of the universe and became wise. ~ All became what they are by attaining the subtle essence of the universe and hence their true nature. ~ Extinction happens to one who violates his true nature. ~ Without being pure, Heaven would cease to be. ~ Without being stable, Earth would burst into bits. ~ Without maintaining their potency, spirits would disperse. ~ Without being productive, the vast Valley of the Universe would become exhausted. ~ Without being reproductive, the myriad things would perish. ~ Without fortifying themselves with integral virtue, sages would stumble and fall. ~ Greatness is rooted in plainness, ~ just as the low forms the foundation of the high. ~ Realizing this, the ancient sovereigns were content to style themselves as desolate, unworthy, and needy. ~ Therefore, one who does not separate his being from the nature of the universe follows the Integral Way. ~ He has no wish to sound like jingling jade pendants in order to court a good name, ~ nor like the rumbling of a stone rolling from a cliff in order to create a bad name. ~ Each one should work on one's own subtle spiritual integration with the subtle essence of the universe.

[39c37t] **Chang Chung-yuan** ~ In the remote past there were those who attained the One. ~ Attaining the One, heaven became pure. ~ Attaining the One, earth became peaceful. ~ Attaining the One, God became spiritual. ~ Attaining the One, the ocean became full. ~ Attaining the One, ten thousand things came into life. ~ Attaining the One, rulers became the models of the world. ~ All of them became so through the One. ~ Without becoming pure, heaven would have broken. ~ Without becoming peaceful, the earth would have quaked. ~ Without becoming spiritual, God would have crumbled. ~ Without becoming full, the ocean would have drained. ~ Without coming into life, ten thousand things would have perished. ~ Without becoming the models of the world, rulers would have stumbled. ~ Therefore, the worthless serves as the foundation of the worthy. ~ The inferior serves as the basis of the superior. ~ Thus, rulers call themselves isolated men, without merit, and worthless. ~ Is this not enough to prove that the worthless serve as the foundation of the worthy? ~ Hence, the perfect fame is no fame. ~ Rulers do not want to be esteemed as tingling jade; they would rather be plain, solid rock.

[39c38t] **Henry Wei** ~ Foundation of the Law ~ Fa Pen ~ Since antiquity, these have possessed the One - ~ Heaven in possession of the One has become clear; ~ Earth in possession of the One has become steady; ~ Spirits in possession of the One have become divine; ~ Valleys in possession of the One have become full; ~ Creatures in possession of the One have become alive; ~ Kings and nobles in possession of the One have become exemplary. ~ All the above became what they are in the same way. ~ Heaven without the One to make it clear ~ Is apt to crack; ~ Earth without the One to make it steady ~ Is apt to quake; ~ Spirits without the One to make them divine ~ Are apt to cease operation; ~ Valleys without the One to make them full ~ Are apt to become dry; ~ Creatures without the One to make them alive ~ Are apt to become extinct; ~ Kings and nobles without the One to make them exemplary ~ Are apt to lose their prestige and eminence. ~ Forsooth,

the honorable is rooted in the humble, ~ And the high is founded on the low. ~ So kings and nobles call themselves orphaned, lonely, and unworthy. ~ Does not this indicate that the honorable is rooted in the humble? ~ Indeed, if a chariot is taken apart, ~ There will no longer be any chariot. ~ Desire not to be like polished jade, ~ But rather to be like rough rocks.

[39c39t] **Ha Poong Kim** ~ The things of old that have attained the One: ~ Heaven, having attained the One, is clear; ~ Earth, having attained the One, is steady; ~ Spirits, having attained the One, possess their numinous power; ~ Valleys, having attained the One, are full; ~ The ten thousand things, having attained the One, come to life; ~ Kings and princes, having attained the One, become the model for all under Heaven. ~ It is by virtue of the One that they become what they are. ~ Were Heaven not clear by virtue of that, ~ I fear it would soon shatter; ~ Were Earth not steady by virtue of that, ~ I fear it would soon collapse; ~ Were spirits not to possess their numinous power by virtue of that, ~ I fear they would soon cease to be; ~ Were valleys not full by virtue of that, ~ I fear they would soon dry up; ~ Were the ten thousand things not to come to life by virtue of that, ~ I fear they would soon perish; ~ Were kings and princes not noble and high by virtue of that, ~ I fear they would soon fall. ~ Therefore, for the noble the humble is the root; ~ For the high the low is the foundation. ~ For this reason, kings and princes ~ Refer to themselves as "the orphaned one," "the widowed one," and "the ill-provided one." ~ Isn't this because the humble is the root? ~ Is it not? ~ Therefore, if you tally your honors you will count none. ~ Don't try to jingle like jade-bells, ~ Rather, sound like rolling rocks.

[39c40t] **Tao Huang** ~ Those from the past have attained Oneness. ~ By attaining Oneness, heaven is clear. ~ By attaining Oneness, earth is at peace. ~ By attaining Oneness, the spirit is quickened. ~ By attaining Oneness, the valley is filled. ~ By attaining Oneness, the king puts order in the whole world. ~ All these result from Oneness. ~ Without its clarity, heaven is liable to explode. ~ Without its peace, earth is liable to erupt. ~ Without its quickening, the spirit is liable to die out. ~ Without its fullness, valleys are liable to dry out. ~ Without proper esteem, the king is liable to fall. ~ Esteem is rooted in the humble. ~ The high is founded upon the low. ~ This is why the lords and rulers call themselves widows and orphans without support. ~ Is this is not the root of being humble? ~ Much praise amounts to no praise. ~ Without preference, Being is as resonant as Jade and as gravelly as stone.

[39c41t] **Tang Zi-chang** ~ Since the beginning of Heaven and Earth, there were things attaining balance: ~ through attaining balance, Heavens equilibrated; ~ through attaining balance, the Earth became secure; ~ through attaining balance, minds became calm; ~ through attaining balance, valleys became capacious; ~ through attaining balance, All Things became productive; ~ through attaining balance, rulers achieved justice throughout the world. ~ Were the heavens are not equilibrated, they might collapse; ~ were the Earth not secure, it might quake to bits; ~ were minds not calm, they might be disrupted; ~ were valleys not capacious, they might dry up; ~ were All Things non-productive, they might become extinct; ~ were rulers not obtaining justice throughout the world, they might fall. ~ Hence, the rulers established the rule based on the ruled; ~ and the highness was built upon the foundation of the lowness. ~ When rulers called themselves "orphans", "widows" and "indigents" reminds that they established the rule according to the needs of the ruled. ~ Did they not? ~ Thus frequent flattery becomes no flattery. ~ Therefore, a perfect gentleman has no excessive desires: ~ He is smooth like smooth jade! ~ He is solid like solid rock!

[39c42t] **Wing-tsit Chan** ~ Of old those that obtained the One: ~ Heaven obtained the One and became clear. ~ Earth obtained the One and became tranquil. ~ The spiritual beings obtained the One and became divine. ~ The valley obtained the One and became full. ~ The myriad things obtained the One and lived and grew. ~

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Kings and barons obtained the One and became rulers of the empire. ~ What made them so is the One. ~ If heaven had not thus become clear, ~ It would soon crack. ~ If the earth had not thus become tranquil, ~ It would soon be shaken. ~ If the spiritual beings had not thus become divine, ~ They would soon wither away. ~ If the valley had not thus become full, ~ It would soon become exhausted. ~ If the myriad things had not thus lived and grown, ~ They would soon become extinct. ~ If kings and barons had not thus become honorable and high in position, ~ They would soon fall. ~ Therefore humble station is the basis of honor. ~ The low is the foundation of the high. ~ For this reason kings and barons call themselves children without parents, lonely people without spouses, and men without food to eat. ~ Is this not regarding humble station as the basis of honor? ~ Is it not? ~ Therefore enumerate all the parts of a chariot as you may, and you still have no chariot. ~ Rather than jingle like the jade, ~ Rumble like the rocks.

[39c91t] **И. И. Семененко** ~ Есть издавна обретшие единое. ~ Благодаря ему Небо и делается чистым, ~ Земля хранит устойчивость, ~ души обретают чудотворность, ~ долины наполняются, ~ вещей родится десять тысяч, ~ владетели и царь становятся для Поднебесной образцом. ~ Достигнуть этого им помогает именно единое. ~ Когда у Неба нет того, что доставляет чистоту, оно, пожалуй, разломается; ~ Земля, не обладая тем, что придает устойчивость, пожалуй, станет шаткой; ~ души, не имея того, что сохраняет чудодейственность, пожалуй, перестанут проявляться; ~ долины при отсутствии того, что позволяет им наполниться, пожалуй, пересохнут; ~ десяти тысячам вещей по неимению того, чем можно жить, не избежать, пожалуй, истребления; ~ владетели и царь, не обладая тем, что обеспечивает знатностью и высшим положением, пожалуй, этого лишатся. ~ Знатность коренится в худородстве, высокому основой служит низкое. ~ Именно поэтому владетели и царь называют себя: "сирый", "вдовый" и "убогий". ~ Не значит ли это, что в худородстве заключается их корень? Разве не так? ~ Отсюда и выходит, что все части, из которых состоит повозка, повозкой еще не являются. ~ Не стремись быть редким словно яшма или многим как простые камни.

[39c92t] **А. А. Маслов** ~ Вот то, что с древности пребывало в Едином: ~ Небо пребывало в Едином и потому достигало чистоты. ~ Земля пребывала в Едином и потому достигала покоя. ~ Духи пребывали в Едином и потому были одухотворённо-подвижны. ~ Долина пребывала в Едином и потому достигала расцвета. ~ Мириады вещей пребывали в Едином и потому обретали рождение. ~ Правитель и князья пребывали в Едином и потому были честны с Поднебесной. ~ Лишь благодаря Единому они достигали этого. ~ Если Небо не чисто, оно разверзается. ~ Если Земля не спокойна, она опускается. ~ Если духи не одухотворённо-подвижны, они истощаются. ~ Если долина не расцветает, она иссыхает. ~ Если мириады вещей не обретают рождения, они обречены на уничтожение. ~ Если знать и правители не честны, они будут свергнуты. ~ Поэтому в основе ценного лежит дешёвое. ~ Благородный муж рассматривает подданных в качестве своего корня. ~ Высшие рассматривают низших в качестве своей основы. ~ Поэтому правитель и князья называют себя "сирыми", "покинутыми", "неудачниками". ~ Так разве это не значит: "Рассматривать подданных в качестве своего корня"? ~ Разве это не так? ~ Поэтому они и достигают величайшего признания вне признания, не желая быть прекраснейшими, словно яшма, и твердейшими, будто камень.

[39c93t] **Е. А. Торчинов** ~ Вот те, кто некогда причастны стали Одному: ~ Небо стало причастно Одному - и очистилось, ~ Земля стала причастна Одному - и упокоилась, ~ Божественное стало причастно Одному - и одухотворилось, ~ Долины стали причастны Одному - и наполнились, ~ Все сущее стало причастно Одному - и стало порождать, ~ Цари и князья стали причастны Одному - и Поднебесная выправилась. ~ А вот что было бы в противном случае: ~ Не стало бы Небо чистым и распалось бы на куски, ~ Не упокоилась бы Земля и раскололась бы на части, ~ Не одухотворилось бы божественное и истощилось

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бы немедленно, ~ Не наполнились бы долины и пересохли бы тотчас, ~ Не стало порождать бы сущее и тотчас бы погибло, ~ Не ценили бы цари и князья высокое и были бы низложены внезапно. ~ Поэтому цените униженное, считая его корнем, поскольку для всего высокого низкое будет всегда основанием. ~ Вот поэтому-то цари и князья и называют себя "сирыми", "одинокими" и "недостойными". ~ Разве это не означает "считать униженное корнем"? ~ Не так ли? ~ Поэтому стремящийся быть владельцем многих колесниц остается без колесницы. ~ И я не стремлюсь быть блестящим и сияющим, как яшма, а хочу быть столь же простым и незаметным, как простой булыжник.

[39c94t] **А. Е. Лукьянов** ~ Вот те, кто в древности обрели единство: ~ Небо обрело единство чистотой, ~ Земля обрела единство незыблемостью, ~ дух обрел единство духовностью (лин), ~ лоно [Поднебесной] обрело единство полнотой, ~ мириады вещей обрели единство рождением, ~ хоу и ваны обрели единство, став воплощением честности для Поднебесной. ~ Они достигли этого. ~ Небо, не став чистым, боюсь, может лопнуть. ~ Земля, не став незыблемой, боюсь, может рассыпаться. ~ Дух, не став одухотворенным, боюсь, может истощиться. ~ Мириады вещей, не рождаясь, боюсь, могут исчезнуть. ~ Хоу и ваны, не став ценимыми и высокопочитаемыми, боюсь, могут оступиться. ~ Основой дорогого (благородного) является дешевое (худородное). ~ Основой высокого является низкое. ~ Поэтому хоу и ваны называют себя сирыми, одинокими, несчастными. ~ Это не оттого ли, что дешевое (худородное) является основой? ~ А разве нет?! ~ Однако если за несколькими колесницами погонишься, ни одну не догонишь. ~ Не желай сверкать словно драгоценная яшма, будь блеклым, как простой камень.

[39c95t] **Ян Хин-шун** ~ Вот те, которые с древних времен находятся в единстве. ~ Благодаря единству небо стало чистым, земля - незыблемой, дух - чутким, долина - цветущей и начали рождаться все существа. ~ Благодаря единству знать и государи становятся образцом в мире. ~ Вот что создает единство. ~ Если небо не чисто, оно разрушается; ~ если земля зыбка, она раскалывается; ~ если дух не чуток, он исчезает; ~ если долины не цветут, они превращаются в пустыню; ~ если вещи не рождаются, они исчезают; ~ если знать и государи не являются примером благородства, они будут свергнуты. ~ Незнатные являются основой для знатных, а низкое - основанием для высокого. ~ Поэтому знать и государи сами называют себя "одинокими", "сирыми", "несчастливыми". ~ Это происходит оттого, что они не рассматривают незнатных как свою основу. ~ Это ложный путь. ~ Если разобрать колесницу, от нее ничего не останется. ~ Нельзя считать себя "драгоценным", как яшма, а нужно быть простым, как камень.

[39c96t] **Д. П. Конисси** ~ В древности всякое существо достигало единства. ~ Небо, достигши единства, стало чистым. ~ Земля, достигши единства, стала спокойной. ~ Дух, достигши единства, стал разумным. ~ Долина, достигши единства, стала полной. ~ Всякая вещь, достигши единства, стала существовать. ~ Цари и князья, достигши единства, стали образцами для мира. ~ Все это было достигнуто, благодаря единству. ~ Достижение единства во всем этом одно и то же. ~ Если бы небо было не чисто, то казалось бы, что оно боится взрыва. ~ Если бы земля потеряла спокойствие, то она была бы в опасности разрушения. ~ Если бы дух лишился разумности, то он потерял бы (свойство) быть духом. ~ Если бы пустота долины наполнилась чем-нибудь, то она перестала бы быть долиной. ~ Всякая вещь, если бы перестала расти, уничтожилась бы. ~ Если бы цари и князья потеряли верность и преданность (своих подданных), то были бы свергнуты. ~ Отсюда благородные люди смотрят на неблагородных, как на свое начало; высшие смотрят на низших, как на свое основание. ~ Цари и князья заботятся о бедных сиротах и вдовах. ~ Этим же они могли бы свидетельствовать о своем происхождении. ~ Ужели это неправда? ~ Если разобрать телегу по частям, то не останется телеги. ~ Я не желаю быть гордым, как драгоценный камень. ~ Также я не желаю быть презираемым, как дикий

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камень.

[39c97t] **В. В. Малявин** ~ Из тех, кто в древности обрел единое: ~ Небо, обретя единое, стало чистым; ~ Земля, обретя единое, стала покойной; ~ Духи, обретя единое, стали божественными; ~ Долины, обретя единое, стали полны; ~ Вся тьма вещей, обретя единое, живет; ~ Князья и цари, обретя единое, правят Поднебесной. ~ Так все происходит благодаря единому. ~ Небо, не будучи чистым, не расколется ли? ~ Земля, не будучи покойной, не растрясется ли? ~ Духи, не будучи божественными, не обессилят ли? ~ Долины, не будучи наполненными, не оскудеют ли? ~ Вся тьма вещей, не имея в себе жизни, не исчезнет ли? ~ Князья и цари, не имея почета и славы, не падут ли? ~ Посему корень почета - униженность. ~ Основа славы - безвестность. ~ Оттого князья и цари зовут себя сиротами, одинокими, беспомощными. ~ Не значит ли это, что для них униженность - корень? ~ Разве нет? ~ Имея множество колесниц, считай, что у тебя нет колесниц. ~ Не желай ни блестеть, словно прекрасная яшма, ~ Ни быть твердым, словно простой булыжник.

[39c98t] **Б. Б. Виногродский** ~ Изначально так обретают единство: ~ Небо обретает единство способностью чистоты. ~ Земля обретает единство способностью покоя. ~ Дух обретает единство способностью божественной тайны. ~ Долина обретает единство способностью наполнения. ~ Мириады сущностей обретают единство способностью жить. ~ Удельные князья и правители обретают единство способностью осуществлять исправление Поднебесной. ~ Это и приводит их к единству. ~ Если у Неба отсутствует способность чистоты, может и расколоться. ~ Если у Земли отсутствует способность покоя, может прийти в движение. ~ Если у духа отсутствует способность божественной тайны, может и иссякнуть. ~ Если у долины отсутствует способность наполнения, может и истощиться. ~ Если у мириад сущностей отсутствует способность жить, могут и исчезнуть. ~ Если у удельных князей и правителей отсутствует способность к исправлению посредством почитания высокого, могут и рухнуть. ~ Причинность: ~ Основой для благородного является подлое. ~ Опорой для высокого является низкое. ~ Это дает: ~ Удельные князья и правители называют себя сирыми, вдовыми, неприкаянными. ~ Разве это не потому, что подлое является основой? ~ Разве нет? ~ Причинность: ~ В частом выражении восхваления - отсутствие восхваления. ~ Не стремись к блеску драгоценного камня, будь заурядным, как простой булыжник.

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PSEUDO-CHAPTER **Forty**

[40c01t] **Robert G. Henricks** ~ "Reversal" is the movement of the Tao; ~ "Weakness" is the function of the Tao. ~ The things of the world originate in being, ~ And being {originates} in nonbeing.

[40c02t] **John C. H. Wu** ~ THE movement of the Tao consists in Returning. ~ The use of the Tao consists in softness. ~ All things under heaven are born of the corporeal: ~ The corporeal is born of the Incorporeal.

[40c03t] **D. C. Lau** ~ Turning back is how the way moves; ~ Weakness is the means the way employs. ~ The myriad creatures in the world are born from ~ Something, and Something from Nothing.

[40c04t] **R. L. Wing** ~ Polarity is the movement of the Tao. ~ Receptivity is the way it is used. ~ The world and All Things were produced from its existence. ~ Its existence was produced from nonexistence.

[40c05t] **Ren Jiyu** ~ Reversion is the movement of Tao, ~ Weakness is the function of Tao. ~ All things under Heaven come into being from (visible) concrete beings, ~ And all beings come into being from invisible nonexistence (Tao).

[40c06t] **Gia-fu Feng** ~ Returning is the motion of the Tao. ~ Yielding is the way of the Tao. ~ The ten thousand things are born of being. ~ Being is born of not being.

[40c07t] **Lok Sang Ho** ~ The reverse of expectations is the Dao in action. ~ The weak in appearance is the Dao in application. ~ All living things are born of interactions in the world of existence. ~ Interactions in the world of existence are born of emptiness or non-existence.

[40c08t] **Xiaolin Yang** ~ Cycling is how the DAO moves; ~ The weak is where the DAO functions. ~ Everything comes from existence; ~ Existence comes from nothingness.

[40c09t] **Walter Gorn Old**, RESIGNING WORK ~ The path of Tao is backward. ~ The characteristic of Tao is gentleness. ~ Everything in the universe comes from existence, and existence from non-existence.

[40c10t] **James Legge** ~ The movement of the Tao ~ By contraries proceeds; ~ And weakness marks the course ~ Of Tao's mighty deeds. ~ All things under heaven sprang from It as existing (and named); ~ that existence sprang from It as non-existent (and not named).

[40c11t] **David Hinton** ~ Return is the movement of Way, and yielding the method of Way. ~ All beneath heaven, the ten thousand things: it's all born of being, and being is born of nonbeing.

[40c12t] **Chichung Huang** ~ Opposition characterizes the Tao's movement; ~ Weakness characterizes the Tao's function. ~ All things under heaven are generated from being; ~ Being is generated from nonbeing.

[40c13t] **Ellen M. Chen** ~ Returning (fan) is the movement (tung) of Tao. ~ Weak (jo) is the functioning (yung) of Tao. ~ Ten thousand things under heaven are born of being (yu). ~ Being is born of non-being (wu).

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[40c14t] **Lee Sun Chen Org** ~ The movement of Tao [in the course of time] is to return [to Simplicity]; ~ The working of Tao is so subtle [that is ostensible effect may not be immediately] noticeable. ~ Myriad things and creatures on Earth [as we can conjecture] were originated from something; ~ This something [describable by us] was launched [ultimately] from nothing [which is beyond our description].

[40c15t] **Tien Cong Tran** ~ Return is the movement of the Way. ~ Weakness is the use of the Way. ~ All things under heaven are born from being. ~ Being is born from non-being.

[40c16t] **Thomas Z. Zhang** ~ According to Tao, recurrence is the way of motion. ~ According to Tao, flexibility is the way of application. ~ The all things in the world come from the visible, which comes from the invisible.

[40c17t] **Arthur Waley** ~ In Tao the only motion is returning; ~ The only useful quality, weakness. ~ For though all creatures under heaven are the products of Being, ~ Being itself is the product of Not-being.

[40c18t] **Richard John Lynn** ~ Reversion is the action of the Dao. ~ Softness is the function of the Dao. ~ The myriad things under Heaven achieve life in existence. ~ Existence arises from nothingness.

[40c19t] **Lin Yutang** ~ THE PRINCIPLE OF REVERSION ~ Reversion is the action of Tao. ~ Gentleness is the function of Tao. ~ The things of this world come from Being, ~ And Being (comes) from Non-being.

[40c20t] **Victor H. Mair** ~ Reversal is the movement of the Way; ~ Weakness is the usage of the Way. ~ All creatures under heaven are born from being; ~ Being is born from nonbeing.

[40c21t] **Tolbert McCarroll** ~ Returning is the direction of the Tao. ~ Yielding is the way of the Tao. ~ The ten thousand things are born of Being and Being is born of Nonbeing.

[40c22t] **David H. Li** ~ Periodicity is Direction in motion; ~ Frailty is Direction in application. ~ Myriad matters in the world are born out of Ull. ~ Ull is born out of Null.

[40c23t] **Yasuhiko Genku Kimura** ~ Cyclic returning to the source is the rhythmic movement of the Tao. ~ Gentle spontaneity is the nature of its function. ~ All beings derive their beingness from Being, which is the Tao. ~ And Being arises in and as Nothingness, which is the Tao.

[40c24t] **Chou-Wing Chohan** ~ Going back is the movement of the Tao, ~ Weakening is the expression of the Tao. ~ Everything in the universe springs from within existence, ~ And existence springs from non-existence.

[40c25t] **Man-Ho Kwok** ~ The Tao moves in every direction at once - ~ its essence is fluid and yielding. ~ It is the maker of everything under the sun: ~ And everything comes out of nothing.

[40c26t] **Gu Zhengkun** ~ Cycling is the movement of the Tao; ~ Being weak is the function of the Tao. ~ All things of the world are born from the Being, ~ And the Being from the Nothingness.

[40c27t] **Chao-Hsiu Chen** ~ Returning is the movement of Tao. ~ Weakness is the use of the Tao. ~ The myriad creatures under Heaven are born from something. ~ The something is born from nothing.

[40c28t] **Liu Qixuan** ~ Polar opposition helps the movement of the Way. ~ Weakness is the condition for the use

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of the Way. ~ Everything is developed from being, ~ And being is developed from non-being.

[40c29t] **Shi Fu Hwang** ~ Being and Non-Being ~ Lao Tze says, ~ Reverse movement is how the Tao does go; ~ gentleness is the course it chooses to show. ~ All existence under heaven sprang from Being; ~ that Being sprang from Non-being.

[40c30t] **Ch'u Ta-Kao** ~ Returning is the motion of Tao, ~ Weakness is the appliance of Tao. ~ All things in the Universe come from existence, ~ And existence from non-existence.

[40c31t] **Paul J. Lin** ~ Returning is Tao's motion. ~ Weakness is Tao's function. ~ All things in the world are produced by being. ~ And being is produced by non-being.

[40c32t] **Michael LaFargue** ~ Turning Back is Tao movement; ~ being Weak is Tao practice. ~ "The thousands of things in the world are born of Being." ~ Being is born of Nothing.

[40c33t] **Cheng Lin** ~ The motion of Truth is cyclical. ~ The way of Truth is pliant. ~ The multitude of things in this world have their origin in Reality. ~ Before the birth of Reality there was Nothingness.

[40c34t] **Yi Wu** ~ Reversal is the movement of the Way. ~ Weakness is the function of the Way. ~ All things in the world live in Being, ~ And Being lives in Non-being.

[40c35t] **Han Hiong Tan** ~ Reversal is the action of Dao. ~ Soft and weak is the function of Dao. ~ Everything comes from being. ~ And being comes from non-being.

[40c36t] **Hua-Ching Ni** ~ Returning to itself is how the subtle Way of the universe exercises itself. ~ Being gentle and yielding is how the subtle Way of the universe employs itself. ~ All things of the world come from the Manifest. ~ The Manifest comes from the unmanifest, subtle essence of the universe.

[40c37t] **Chang Chung-yuan** ~ Reverse is the movement of Tao. ~ Yielding is the action of Tao. ~ Ten thousand things in the universe are created from being. ~ Being is created from non-being.

[40c38t] **Henry Wei** ~ Movement and Function ~ Ch'u Yung ~ Cyclic reversion is Tao's movement. ~ Weakness is Tao's function. ~ All things in the universe are derived from Being. ~ Being is derived from Non-Being.

[40c39t] **Ha Poong Kim** ~ Turning back is Tao's motion. ~ Being weak is Tao's function. ~ The ten thousand things under Heaven are born from being; ~ Being is born from non-being.

[40c40t] **Tao Huang** ~ Tao moves by returning. ~ Tao functions by weakness. ~ All things under heaven are born of being. ~ Being is born of nonbeing.

[40c41t] **Tang Zi-chang** ~ To return is to complete the movement - change. ~ To be tender is a virtue of Dao. ~ Universe (Heaven and Earth) and All Things were given birth by Existence. ~ Existence was given birth by Unknown-Existence.

[40c42t] **Wing-tsit Chan** ~ Reversion is the action of Tao. ~ Weakness is the function of Tao. ~ All things in the world come from being. ~ And being comes from non-being.

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[40c91t] **И. И. Семененко** ~ В обратном ходе заключается движение Дао, в слабости - его использование. ~ Десяти тысячам вещей под Небесами жизнь дает наличие, а само наличие рождается от неналичия.

[40c92t] **А. А. Маслов** ~ Обращение вспять - это движение Дао. ~ Ослабление - это использование Дао. ~ Мириады существ в Поднебесной рождаются из бытия. ~ Бытие же рождается из небытия.

[40c93t] **Е. А. Торчинов** ~ Возвращение к самому себе - вот принцип движения Дао-Пути. ~ Ослабление - вот в чем использование Дао-Пути. ~ Все в Поднебесной сущее рождается из наличия, но само наличие рождается из отсутствия.

[40c94t] **А. Е. Лукьянов** ~ Переход в противоположность (опрокидывание) - движение Дао, ослабление - действие Дао. ~ Мириады вещей Поднебесной рождаются в бытии, бытие рождается в небытии.

[40c95t] **Ян Хин-шун** ~ Превращение в противоположное есть действие дао, ~ слабость есть свойство дао. ~ В мире все вещи рождаются в бытии, ~ а бытие рождается в небытии.

[40c96t] **Д. П. Конисси** ~ Движение Тао происходит от сопротивления (всему вещественному). ~ Слабость есть отличительная черта действия Тао. ~ Все вещи произошли от бытия (что), и бытие от небытия (ничто).

[40c97t] **В. В. Малявин** ~ Возвращение - это действие Пути. ~ Слабость - это применение Пути. ~ Все вещи в мире исходят из сущего, ~ А сущее исходит из отсутствующего.

[40c98t] **Б. Б. Виногродский** ~ От обратного - таково движение Пути. ~ От слабости - таково применение Пути. ~ В Поднебесной мириады сущностей рождаются в наличии. ~ Наличие рождается в отсутствии.

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PSEUDO-CHAPTER **Forty-One**

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[41c01t] **Robert G. Henricks** ~ When the highest type of {men hear} the Way, with diligence they're able to practice it; ~ When average men hear the Way, some things they retain and others they lose; ~ When the lowest type of men hear the Way, they laugh out loud at it. ~ If they didn't laugh at it, {it couldn't} be regarded as the Way. ~ Therefore, there is a set saying about this that goes: ~ The bright Way appears to be dark; ~ The Way that goes forward appears to retreat; ~ The smooth Way appears to be uneven; ~ The highest virtue [is empty] like a valley; ~ The purest white appears to be soiled; ~ Vast virtue appears to be insufficient; ~ Firm virtue appears {thin and weak}; ~ The simplest {reality appears to change}. ~ The Great Square has no corners; ~ The Great Vessel takes long to complete; ~ The Great Tone makes little sound; ~ The Great Image has no shape. ~ The Way is Great but has no name. ~ Only the Way is good at beginning things and also good at bringing things to completion.

[41c02t] **John C. H. Wu** ~ WHEN a wise scholar hears the Tao, ~ He practices it diligently. ~ When a mediocre scholar hears the Tao, ~ He wavers between belief and unbelief. ~ When a worthless scholar hears the Tao, ~ He laughs boisterously at it. ~ But if such a one does not laugh at it, ~ The Tao would not be the Tao! ~ The wise men of old have truly said: ~ The bright Way looks dim. ~ The progressive Way looks retrograde. ~ The smooth Way looks rugged. ~ High Virtue looks like an abyss. ~ Great whiteness looks spotted. ~ Abundant Virtue looks deficient. ~ Established Virtue looks shabby. ~ Solid Virtue looks as though melted. ~ Great squareness has no corners. ~ Great talents ripen late. ~ Great sound is silent. ~ Great Form is shapeless. ~ The Tao is hidden and nameless; ~ Yet it alone knows how to render help and to fulfill.

[41c03t] **D. C. Lau** ~ When the best student hears about the way ~ He practises it assiduously; ~ When the average student hears about the way ~ It seems to him one moment there and gone the next; ~ When the worst student hears about the way ~ He laughs out loud. ~ If he did not laugh ~ It would be unworthy of being the way. ~ Hence the {Chien yen} has it: ~ The way that is bright seems dull; ~ The way that leads forward seems to lead backward; ~ The way that is even seems rough. ~ The highest virtue is like the valley; ~ The sheerest whiteness seems sullied; ~ Ample virtue seems defective; ~ Vigorous virtue seems indolent; ~ Plain virtue seems soiled; ~ The great square has no corners. ~ The great vessel takes long to complete; ~ The great note is rarefied in sound; ~ The great image has no shape. ~ The way conceals itself in being nameless. ~ It is the way alone that excels in bestowing and in accomplishing.

[41c04t] **R. L. Wing** ~ When superior leaders hear of the Tao, ~ They diligently try to practice it. ~ When average leaders hear of the Tao, ~ They appear both aware and unaware of it. ~ When inferior leaders hear of the Tao, ~ They roar with laughter. ~ Without sufficient laughter, it could not be the Tao; ~ Hence the long-established sayings: ~ The Tao illuminated appears to be obscure; ~ The Tao advancing appears to be retreating; ~ The Tao leveled appears to be uneven. ~ Superior Power appears to be low; ~ Great clarity appears to be spotted; ~ Extensive Power appears to be insufficient; ~ Established Power appears to be stolen; ~ Substantial Power appears to be spurious. ~ The greatest space has no corners; ~ The greatest talents are slowly mastered; ~ The greatest music has the rarest sound; ~ The Great Image has no form. ~ The Tao is hidden and nameless, ~ Yet it is the Tao that skillfully supports and completes.

[41c05t] **Ren Jiyu** ~ When the highest shi hear Tao, they diligently practise it. ~ When the average shi hear Tao, they half believe it. ~ When the lowest shi hear Tao, (thinking it empty) they laugh greatly at it. ~ If they

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didn't laugh, it would be contrary to Tao. ~ Therefore there are some old sayings: ~ "The Tao that is bright seems to be dark; ~ The Tao that goes forward seems to retreat; ~ The Tao that is level seems to be uneven; ~ The lofty De (Virtue) looks like a humble valley; ~ The greatest glory looks like disgrace; ~ The greatest De looks insufficient; ~ The vigorous De looks inert; ~ The simple purity looks changeable; ~ The great square has no corners; ~ The valuable vessel is always completed lastly; ~ The greatest sound sounds faint; ~ The greatest form looks formless." ~ Tao is hidden and nameless, ~ It is only Tao that initiates all beings and brings them to completion.

[41c06t] **Gia-fu Feng** ~ The wise student hears of the Tao and practices it diligently. ~ The average student hears of the Tao and gives it thought now and again. ~ The foolish student hears of the Tao and laughs aloud. ~ If there were no laughter, the Tao would not be what it is. ~ Hence it is said: ~ The bright path seems dim; ~ Going forward seems like retreat; ~ The easy way seems hard; ~ The highest Virtue seems empty; ~ Great purity seems sullied; ~ A wealth of Virtue seems inadequate; ~ The strength of Virtue seems frail; ~ Real Virtue seems unreal; ~ The perfect square has no corners; ~ Great talents ripen late; ~ The highest notes are hard to hear; ~ The greatest form has no shape. ~ The Tao is hidden and without name. ~ The Tao alone nourishes and brings everything to fulfillment.

[41c07t] **Lok Sang Ho** ~ Superior men, hearing about the Dao, ~ Will work diligently under its guidance. ~ Mediocre men, hearing about the Dao, ~ Remembers and then forgets about it. ~ Inferior men, hearing about the Dao, ~ Laughs and jeers at it. ~ If people do not laugh or jeer at it, ~ It is unlikely to be the Dao. ~ Thus it is said: ~ Those whose mind shines with the Dao ~ Appear to be dull and stupid. ~ Those who make progress along the Dao ~ Appear to be falling behind. ~ Those who go astray ~ Appear to be following the Dao. ~ The truly virtuous are humble like a valley, ~ The truly stainless souls appear sullied. ~ A man with many virtues ~ appears to be inadequate. ~ Those who are establishing their virtues ~ look like thieves. ~ The truthful look like good quality turned bad, ~ An infinite space will have no corners. ~ A man who is a great instrument never aspires or strives to be such. ~ A big voice sounds like it is soft. ~ A big symbol has no shape. ~ The Dao is hidden and nameless. ~ Yet nothing is better than the Dao ~ In lending support and helping people accomplish.

[41c08t] **Xiaolin Yang** ~ When people who have high DE learn about the DAO, they practice it diligently; ~ When people who have medium DE learn about the DAO, they sometimes treat it seriously, sometimes do not; ~ When people who have low DE learn about the DAO, they give it a big laugh. ~ If they do not laugh, the DAO is not the DAO. ~ Therefore, the great men once said, ~ "People who understand the DAO look dull; ~ The more you learn about the DAO, the more you feel like you are retreating; ~ The DAO looks like a smooth road, but when you walk on it, it is rough." ~ The people who have high DE always look as low as the valleys and riverbeds. ~ The people who have broad DE always look incomplete. ~ The people who have strong DE always look lazy. ~ The people who have real DE always look empty. ~ The whitest looks tainted, ~ The squarest looks like it has no right angle, ~ The greatest piece takes the longest time, ~ The biggest sound has no sound, ~ The biggest shape has no shape. ~ The DAO likes to hide and be anonymous. ~ Because the DAO always gives, it accomplishes everything.

[41c09t] **Walter Gorn Old**, LIKE AND UNLIKE ~ When a wise man hears the Tao, he follows it. ~ When one of average mind hears it, he holds to it a while and presently loses it. ~ When a foolish man hears it, he only laughs at it. ~ If it were not held in derision by such men, it could not rightly be called Tao. ~ Therefore, as the verse-makers would say:- ~ Who shines with Tao is lost in shade; ~ His path in Tao is retrograde, ~ And all his actions are obscure. ~ The highest virtue has no name, ~ The greatest pureness seems but shame; ~

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True wisdom seems the least secure. ~ Inherent goodness seems most strange; ~ What most endures is changeless Change; ~ And squareness doth no angles make. ~ The largest vessel none can gird; ~ The loudest voice was never heard; ~ The greatest thing no form doth take. ~ For Tao is hidden, and it has no name; but it is good at beginning and finishing.

[41c10t] **James Legge** ~ Scholars of the highest class, when they hear about the Tao, earnestly carry it into practice. ~ Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it. ~ Scholars of the lowest class, when they have heard about it, laugh greatly at it. ~ If it were not (thus) laughed at, it would not be fit to be the Tao. ~ Therefore the sentence-makers have thus expressed themselves: - ~ 'The Tao, when brightest seen, seems light to lack; ~ Who progress in it makes, seems drawing back; ~ Its even way is like a rugged track. ~ Its highest virtue from the vale doth rise; ~ Its greatest beauty seems to offend the eyes; ~ And he has most whose lot the least supplies. ~ Its firmest virtue seems but poor and low; ~ Its solid truth seems change to undergo; ~ Its largest square doth yet no corner show; ~ A vessel great, it is the slowest made; ~ Loud is its sound, but never word it said; ~ A semblance great, the shadow of a shade.' ~ The Tao is hidden, and has no name; ~ but it is the Tao which is skilful at imparting (to all things what they need) and making them complete.

[41c11t] **David Hinton** ~ When the lofty hear of Way ~ they devote themselves. ~ When the common hear of Way ~ they wonder if it's real or not. ~ And when the lowly hear of Way ~ they laugh out loud. ~ Without that laughter, it wouldn't be Way. ~ Hence the abiding proverbs: ~ Luminous Way seems dark. ~ Advancing Way seems retreating. ~ Formless Way seems manifold. ~ High Integrity seems low-lying. ~ Great whiteness seems tarnished. ~ Abounding Integrity seems lacking. ~ Abiding Integrity seems missing. ~ True essence seems protean. ~ The great square has no corners, ~ and the great implement completes nothing. ~ The great voice sounds faint, ~ and the great image has no shape. ~ Way remains hidden and nameless, ~ but it alone nourishes and brings to completion.

[41c12t] **Chichung Huang** ~ When the superior scholar hears the Tao, ~ He does his utmost to practice it; ~ When the middling scholar hears the Tao, ~ It seems existent, seems non-existent; ~ When the inferior scholar hears the Tao, ~ He bursts out laughing. ~ If he did not burst out laughing, ~ It would not deserve to be the Tao. ~ Hence, "Established Sayings" has it: ~ "The clear Tao seems obscure; ~ The advancing Tao seems receding; ~ The even Tao seems rugged; ~ Supreme virtue is like a valley; ~ Great white seems black; ~ Abundant virtue seems deficient; ~ Robust virtue seems flabby; ~ Honest truth seems capricious; ~ The great square has no corners; ~ The great vessel is imperfect; ~ The great voice has no sound; ~ The celestial image has no form." ~ The Tao is invisible and nameless; ~ The Tao alone ~ Begins well and ends well.

[41c13t] **Ellen M. Chen** ~ When a superior person (shan shih) hears Tao, ~ He diligently practices it. ~ When a middling person (chung shih) hears Tao, ~ He hears it, he doesn't hear it. ~ When the inferior person (hsia shih) hears Tao, he roars. ~ If Tao were not laughed at, ~ It would not be Tao. ~ Therefore, established sayings (chien yen) have it this way: ~ "The illuminating (ming) Tao appears (jo) dark, ~ The advancing Tao appears retreating, ~ The level Tao appears knotty (lei). ~ High (shan) te appears like a valley, ~ Great whiteness (po) appears spotted (ju), ~ Expansive te appears insufficient, ~ Well-established te appears weak, ~ The genuine in substance appears hollow. ~ Great (ta) square has no corners, ~ Great vessel (ch'i) is late in completion, ~ Great voice (yin) has hardly (hsi) any sound, ~ Great image is formless, ~ Tao is hidden and without name." ~ Yet it is Tao alone, ~ That is good in lending help and fulfilling all.

[41c14t] **Lee Sun Chen Org** ~ When a superior scholar-doer learned about Tao, he would diligently study and

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practice it; ~ When a mediocre scholar-doer learned about Tao, he was only partially convinced, for this reason he would be indifferent to either retaining it or letting it go; ~ When an inferior scholar-doer learned about Tao, he would burst into loud laughter; ~ It sounds as if [he] did not laugh at it, it cannot be pertaining to Tao. ~ Accordingly, It says in Chian Yan: ~ "When [a person] engages in the course of elucidating Tao, he may be disappointed by the intensified realization of his ignorance; ~ When [a person] embarks on the course of advancing [knowledge] of Tao, he may be thwarted by mounting hardships of proceeding [for higher and more comprehensive knowledge]; ~ When [a person] struggles to smooth the path of Tao, he may be disgruntled by [seemingly] infinite bumps and hills (obstacles); ~ When [a person] strives to elevate his [level of accomplishment of] Te, he may be frustrated by the hardship, ~ Because it is as unfulfilling as filling up a [vast] valley with water; ~ When [a person] attempts to explain the universality and immensity of Tao, he may feel antagonized by his swelling humiliation [through recognizing how little he knows about the powerful and complicated Tao]." ~ "In order to broaden one's [accrual of] Te, one should never be satisfied [of whatever accomplishments one has achieved]; ~ In order to establish one's [standing on] Te, one should have the patience [like a brick layer], i.e. fetching [bricks piece by piece]; ~ In order to substantiate one's [retention of] Te, one should reinvigorate [one's achievements constantly]." ~ "An immensely huge land has no [visible] corners; ~ A person of great talent has belated success; ~ A piece of great work of music has minimum dissonance; ~ A grand phenomenon has no shape [perceptible to untrained eyes]; ~ Tao is covert that it can hardly be described with perfection." ~ Tao is the one and the only one which lends itself [to everyone and everything] and sustains every one to its fulfillment.

[41c15t] **Tien Cong Tran** ~ When a man of high learning hears the Way, he diligently practices it. ~ When a man of ordinary learning hears the Way, he seems to remember it and not to remember it. ~ When a man of little learning hears the Way, he laughs loud. ~ If this man did not laugh, the Way would not be enough to be the Way. ~ Hence, the men of old have truly said: ~ "The Way that is bright seems dull. ~ The Way that advances seems to move backward. ~ The Way that is smooth seems rugged. ~ High Virtue seems like an abyss. ~ Great whiteness seems spotted. ~ Abundant Virtue seems deficient. ~ Rigorous Virtue seems shabby. ~ Real essence seems empty. ~ Great squareness has no corners. ~ Great vessel takes long to complete. ~ Great voice has no sound. ~ The great image is formless." ~ The Way is hidden and nameless. ~ Yet it alone knows how to render help and to fulfill.

[41c16t] **Thomas Z. Zhang** ~ When hearing Tao, the intelligent people practice it diligently. ~ The average people practice it casually. ~ Ignorant people laugh at it. ~ If it were not laughed at, it would not be Tao. ~ It is said that true Tao-followers appear to be ignorant. ~ Although they are making progress, they appear to be receding. ~ The perfect Tao appears to be blemished. ~ High Te is like the valleys. ~ Bright white appears to be tarnished. ~ Broad kindness appears to be insufficient. ~ Diligent people could look lazy. ~ Authentic qualities could look faked. ~ A great square appears to have no corner. ~ Great success does not achieve early. ~ Great music does not sound loud. ~ Great image does not have form. ~ Tao is invisible and nameless. ~ It is only Tao that can lend help and make endeavors successful.

[41c17t] **Arthur Waley** ~ When the man of highest capacities hears Tao ~ He does his best to put it into practice. ~ When the man of middling capacity hears Tao ~ He is in two minds about it. ~ When the man of low capacity hears Tao ~ He laughs loudly at it. ~ If he did not laugh, it would not be worth the name of Tao. ~ Therefore the proverb has it: ~ 'The way out into the light often looks dark, ~ The way that goes ahead often looks as if it went back.' ~ The way that is least hilly often looks as if it went up and down, ~ The 'power' that is really loftiest looks like an abyss, ~ What is sheerest white looks blurred. ~ The 'power' that is most sufficing looks inadequate, ~ The 'power' that stands firmest looks flimsy, ~ What is in its natural, pure state

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looks faded, ~ The largest square has no corners, ~ The greatest vessel takes the longest to finish, ~ Great music has the faintest notes, ~ The Great Form is without shape. ~ For Tao is hidden and nameless. ~ Yet Tao alone supports all things and brings them to fulfilment.

[41c18t] **Richard John Lynn** ~ When the superior man hears the Dao, he diligently practices it. ~ When the average man hears the Dao, sometimes he retains it, sometimes he forgets it. ~ When the inferior man hears the Dao, he laughs loudly at it. ~ If he did not laugh, what he heard would not be worthy of being the Dao. ~ Therefore, as the established adage has it: ~ The bright Dao seems dark. ~ Advancing on the Dao seems retreat. ~ The smooth Dao seems rough. ~ Superior Virtue is like a valley. ~ Great whiteness seems soiled. ~ Vast virtue seems wanting. ~ Established virtue seems stealthy. ~ Simple authenticity seems compromised. ~ The great square has no corners. ~ The great vessel is slow to form. ~ The great note is inaudible. ~ The great image is formless. ~ The Dao may be hidden and nameless, but it alone is good at bestowing and completing.

[41c19t] **Lin Yutang** ~ QUALITIES OF THE TAOIST ~ When the highest type of men hear the Tao (truth), ~ They try hard to live in accordance with it, ~ When the mediocre type hear the Tao, ~ They seem to be aware and yet unaware of it. ~ When the lowest type hear the Tao, ~ They break into loud laughter - ~ If it were not laughed at, it would not be Tao. ~ Therefore there is the established saying: ~ "Who understands Tao seems dull of comprehension; ~ Who is advanced in Tao seems to slip backwards; ~ Who moves on the even Tao (Path) seems to go up and down." ~ Superior character appears like a hollow (valley); ~ Sheer white appears like tarnished; ~ Great character appears like insufficient; ~ Solid character appears like infirm; ~ Pure worth appears like contaminated; ~ Great space has no corners; ~ Great talent takes long to mature; ~ Great music is faintly heard; ~ Great form has no contour; ~ And Tao is hidden without a name. ~ It is this Tao that is adept at lending (its power) and bringing fulfilment.

[41c20t] **Victor H. Mair** ~ When the superior man hears the Way, ~ he is scarcely able to put it into practice. ~ When the middling man hears the Way, ~ he appears now to preserve it, now to lose it. ~ When the inferior man hears the Way, ~ he laughs at it loudly. ~ If he did not laugh, ~ it would not be fit to be the Way. ~ For this reason, ~ There is a series of epigrams that says: ~ "The bright Way seems dim. ~ The forward Way seems backward. ~ The level Way seems bumpy. ~ Superior integrity seems like a valley. ~ The greatest whiteness seems grimy. ~ Ample integrity seems insufficient. ~ Robust integrity seems apathetic. ~ Plain truth seems sullied. ~ The great square has no corners. ~ The great vessel is never completed. ~ The great note sounds muted. ~ The great image has no form. ~ The Way is concealed and has no name." ~ Indeed, ~ The Way alone is good at beginning and good at completing.

[41c21t] **Tolbert McCarroll** ~ The wise student on hearing the Tao ~ diligently puts it into practice. ~ The average student on hearing the Tao ~ keeps it one minute and loses it the next. ~ The mediocre student on hearing the Tao ~ laughs at it loudly. ~ If this student did not laugh it would not be the Tao. ~ Therefore, the ancient proverb says: ~ The bright path seems dull. ~ The path that goes forward seems to lead backward. ~ The even path seems up and down. ~ The greatest whiteness seems soiled. ~ High Virtue seems like a canyon. ~ Abundant Virtue seems deficient. ~ Vigorous Virtue seems limp. ~ Simple Virtue seems faded. ~ The greatest square has no corners. ~ The greatest vessel takes long to complete. ~ The greatest note is hard to hear. ~ The greatest image has no shape. ~ The Tao is hidden and nameless; ~ yet, it is the Tao alone that supports all things and brings them to completion.

[41c22t] **David H. Li** ~ Hearing Direction, ~ a scholar with high intelligence follows it with diligence; ~ a scholar

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with average intelligence greets it with mixed seriousness and doubt; ~ a scholar with low intelligence ridicules it. ~ Direction will not be Direction without being ridiculed. ~ It is said: ~ A bright Direction appears unilluminating; ~ An advancing Direction appears retreating; ~ A straight-forward Direction appears uninviting; ~ Highest virtue appears as valley impoverished; ~ Purest white appears blemished; ~ Broadest virtue appears diminished; ~ Strong virtue appears slack; ~ Fine quality appears flawed; ~ The supreme square has no corners; ~ The supreme vessel is cast last; ~ The supreme sound is inaudible; ~ The supreme image is formless. ~ Direction is unrevealed and anonymous. ~ Through Direction, help is given and work is completed.

[41c23t] **Yasuhiko Genku Kimura** ~ When a superior person hears the Tao, ~ He practices it committedly. ~ When a mediocre person hears the Tao, ~ He practices it sometimes, but just as often ignores it. ~ When an inferior person hears the Tao, ~ He roars with disparaging laughter. ~ If he did not laugh, it would not be the Tao. ~ Thus the age-old epigrams state: ~ The enlightening way appears dark. ~ The advancing way appears retreating. ~ The level way appears bumpy. ~ The highest virtue appears ordinary. ~ The purest goodness appears sullied. ~ The abundant virtue appears deficient. ~ The perfect virtue appears defective. ~ The most genuine appears insincere. ~ The greatest space has no corners. ~ The greatest talent ripens late. ~ The greatest voice is silent. ~ The greatest image is formless. ~ The Tao is hidden and has no name. ~ Yet the Tao alone bestows the power and fulfills the destiny of everything.

[41c24t] **Chou-Wing Chohan** ~ Non-existence can penetrate the hardest of all. ~ Therefore I know that there is usefulness to non-action. ~ Learning without words, usefulness without action, ~ Only a few in the world have achieved this.

[41c25t] **Man-Ho Kwok** ~ When the wisest student hears about the Tao, ~ He follows it without ceasing ~ When the average student hears about it ~ He follows too, but not all of the time ... ~ And when the poor student gets wind of it ~ he laughs at it like an idiot! ~ And if he didn't, then it wouldn't be the Tao! ~ That is why the ancient ones said: ~ The path that is bright seems dull, ~ And the one who is going towards the Tao ~ Seems, in fact, to be going backwards - ~ And those who think that the Way is easy ~ Will find it extremely hard. ~ The greatest virtue is to be empty like a valley. ~ Those who think they are perfect never are - ~ those who feel that they are feel inadequate to the task, and morals seem to be no more than a contrivance. ~ A great square has no corners; ~ A great work is never done with; ~ A great shout comes from a whisper, ~ And the greatest of forms is beyond shape. ~ Tao without substance - ~ Invisible - ~ Ever-creating ~ Forever creating.

[41c26t] **Gu Zhengkun** ~ Hearing the Tao, the best scholar assiduously practices it; ~ The average scholar half believes and half doubts it; ~ The worst scholar bursts into laughter about it. ~ If the worst scholar does not laugh about it, ~ The Tao is not worthy of being called the Tao. ~ That is why the ancients say: ~ The bright Tao seems dark; ~ The advancing Tao seems to be retreating; ~ The even Tao seems rough; ~ The great virtue resembles the valley; ~ The pure whiteness seems black; ~ The infinite virtue seems lacking; ~ The virile virtue seems idle; ~ The pure simplicity seems turbid; ~ The great square has no corners; ~ Of the utensils the most precious takes the longest time to be finished; ~ The great sound seems soundless; ~ The great image seems formless. ~ The Tao always conceals itself without a name, ~ But it is the Tao alone that helps and completes everything.

[41c27t] **Chao-Hsiu Chen** ~ A first-rate scholar hears the Tao and practises it conscientiously. ~ A second-rate scholar hears the Tao and follows it just at that moment. ~ A poor scholar hears the Tao and laughs out

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loud. ~ If the poor scholar does not laugh, it cannot be the Tao. ~ That is why it is said: ~ One who knows the Tao clearly seems ignorant. ~ One who improves himself according to the Tao seems backward. ~ One who moves with the Tao is equal to the Tao. ~ The highest virtue feels empty, like the valley. ~ The purest whiteness feels tainted. ~ The brightest virtue never seems adequate. ~ He who is virtuous feels like a thief. ~ The purest nature seems polluted. ~ The truest square has no corners. ~ The greatest abilities mature slowly. ~ The greatest tone has no sound. ~ The greatest shape has no form. ~ The Tao hides within the nameless. ~ Only the Tao is able to change and to bring everything to completion.

[41c28t] **Liu Qixuan** ~ Upon hearing the Way, ~ First-class people stand up and go with it. ~ Second-class people go around in circles about it. ~ Third-class people laugh loudly at it, ~ And if they don't laugh, it won't be the true Way. ~ Therefore we may say: ~ He/She who is wise on the Way seems foolish; ~ He/She who progresses towards the Way seems to retreat; ~ He/She who walks the Way evenly ~ Seems to climb a mountain; ~ Those who receive most from the Way seem totally deprived; ~ The pure white person seems a soiled disgrace; ~ The richest person seems the poorest; ~ The strongest person seems the weakest; ~ The truest person seems the most false; ~ The biggest square has no corner; ~ The loudest sound can not be heard; ~ And the largest image cannot be seen; ~ For what the Way gives and achieves best is nameless.

[41c29t] **Shi Fu Hwang** ~ The Qualities of Tao-practicians ~ Lao Tze says, ~ The students of the highest class, when they hear about the Tao, try hard to put it into practice. ~ The students of middle class, when they hear about the Tao, seem to be aware and yet unaware of it. ~ The students of the lowest class, when they hear about it, laugh greatly at it. ~ If it were not thus laughed at, it would not be the Tao. ~ Therefore, I try to give a few words about the Tao-practicians: ~ Those who are advancing in the Tao seem drawing back. ~ The Tao's way is even but seems like a rugged track. ~ The superior Teh is inclusive to anything as a valley. ~ The purest character seems humiliating. ~ The abundant Teh seems destitute. ~ And the Teh is established secretly as a thief proceeding to do his work. ~ Its solid truth seems to undergo change. ~ Its largest square does no corner show. ~ The great masterpieces are slow in completion. ~ The hugest note is seldom sounded. ~ The greatest image has no certain form. ~ The Tao is hidden, and has no name, but it is adept at lending its power and bringing fulfillment.

[41c30t] **Ch'u Ta-Kao** ~ When the superior scholar is told of Tao, ~ He works hard to practise it. ~ When the middling scholar is told of Tao, ~ It seems that sometimes he keeps it and sometimes he loses it. ~ When the inferior scholar is told of Tao, ~ He laughs aloud at it. ~ If it were not laughed at, it would not be sufficient to be Tao. ~ Therefore the proverb says: ~ 'Tao in enlightenment seems obscure; ~ Tao in progress seems regressive; ~ Tao in its straightness seems rugged; ~ The highest virtue seems like a valley; ~ The purest white seems discoloured; ~ The most magnificent virtue seems insufficient; ~ The solidest virtue seems frail; ~ The simplest nature seems changeable; ~ The greatest square has no angles; ~ The largest vessel is never complete; ~ The loudest sound can scarcely be heard; ~ The biggest form cannot be visualized. ~ Tao, while hidden, is nameless.' ~ Yet it is Tao alone that is good at imparting and completing.

[41c31t] **Paul J. Lin** ~ The superior man, on hearing Tao, ~ Practices it diligently. ~ The average man, on hearing Tao, ~ Regards it both as existing and not existing. ~ The inferior man, on hearing Tao, ~ Laughs aloud at it. ~ Without his laughter, it would not be Tao. ~ Therefore the established word says: ~ The luminous Tao seems obscure. ~ The advancing Tao seems retreating. ~ The even Tao seems rough. ~ The highest virtue seems empty. ~ Great whiteness seems blackened. ~ Broad virtue seems insufficient. ~ Established virtue seems secret. ~ Pure substance seems fluid. ~ The great square has no corners. ~ The great vessel is late in completing. ~ The great voice sounds faint. ~ The great image has no shape. ~ Tao is

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concealed and has no name. ~ Yet only Tao is good in giving and completing.

[41c32t] **Michael LaFargue** ~ "When the best shih hears Tao, ~ he puts out great effort to practice it. ~ When the average shih hears Tao, ~ he will keep it sometimes, and sometimes forget about it. ~ When the poorest shih hears Tao, ~ he just has a big laugh." ~ If he does not laugh, it must not quite be Tao. ~ Yes, the 'Well-Founded Sayings' has it: ~ The bright Tao seems dark; ~ the Tao going forward seems to be going backward; ~ the smooth Tao seems rough. ~ The loftiest Te seems like a valley; ~ great purity seems sullied; ~ abundant Te seems insufficient. ~ Well-founded Te seems flimsy; ~ what is pure and natural seems faded; ~ the best square has no corners. ~ A great bronze takes long to finish; ~ great music has a delicate sound; ~ the Great Image has no shape. ~ Tao is something concealed, nameless. ~ It is just Tao, ~ good at sustaining a person and completing him.

[41c33t] **Cheng Lin** ~ When the highest type of men hear of Truth, they forthwith sedulously practise it. ~ When the average type of men hear of Truth, they are unimpressed. ~ When the lowest type of men hear of Truth, they greatly deride it. ~ Indeed, if these men do not deride it, it is surely not Truth. ~ Wherefore it is said in the Book of Jiann-Yan: ~ "The one who understands Truth appears as though he did not understand it. ~ The one who advances toward Truth appears as though he were retreating from it. ~ The one who finds the way of Truth easy appears as though he found it difficult." ~ The most virtuous appear as though they were devoid of virtue. ~ The virtuous who can impart virtue to others appear as though they were incapable. ~ The virtuous who are strong appear as though they were weak. ~ The virtuous who are solid appear as though they were unreal. ~ The most pure appears as though it were impure. ~ The perfect square is cornerless. ~ The greatest achievement is slow of completion. ~ The highest note is inaudible. ~ The great Simulacrum is formless. ~ The great Truth is nameless. ~ It is only Truth that excels both in giving and achieving.

[41c34t] **Yi Wu** ~ When the highest scholars hear of the Way, they practice it diligently. ~ When average scholars hear of the Way, they doubt its existence. ~ When the lowest scholars hear of the Way, they laugh loudly at it. ~ Without their laughing, it would not be the Way. ~ Therefore, the established words say: ~ The bright way looks dim, ~ The advancing way looks as if retreating, ~ The level way looks rough, ~ Supreme virtue looks like a valley, ~ Great whiteness looks soiled, ~ Abundant virtue looks deficient, ~ Established virtue looks like cowardice, ~ True essence looks changeable, ~ The greatest square has no corners, ~ The greatest vessel is completed late, ~ The greatest music is seldom heard, ~ The greatest image has no shape, ~ The Way is hidden in namelessness. ~ Yet, only the Way is good in lending itself, and is complete.

[41c35t] **Han Hiong Tan** ~ When a consummate scholar learns about Dao, ~ He studies it diligently and puts it into practice. ~ When a mediocre scholar hears about Dao, ~ He becomes totally perplexed. ~ When a lowly scholar hears about Dao, ~ He instantaneously bursts into laughter. ~ If it is not sneered at, ~ It cannot have been the real Dao. ~ Therefore, there was an ancient saying: ~ A person who knows about Dao appears to be dull. ~ A person who is advanced in Dao appears to be backward. ~ A person who travels smoothly along the path of Dao appears to be on a bumpy ride. ~ A person with excellent virtue appears to be quite shallow. ~ A person with immaculate virtue appears tarnished. ~ A person with great virtue appears to be inadequate. ~ A person with substantial virtue seems to be flimsy. ~ A person with genuine virtue appears to be shifty. ~ The greatest space has no corners. ~ A prodigal talent takes time to actualise. ~ The greatest sound is nature's sound of silence. ~ Dao has no form. ~ Dao is subtle, obscure, and indescribable. ~ Only Dao will give generously and help others to accomplish.

[41c36t] **Hua-Ching Ni** ~ When people of the highest awareness hear the subtle Way of the universe, ~ they

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cultivate themselves diligently in order to live in accord with it. ~ When mediocre people hear the subtle Way of the universe, ~ they are unimpressed. ~ When people who are low hear the subtle Way of the universe, ~ they break into loud laughter. ~ If it were not laughed at, ~ it would not be the subtle Way of the universe. ~ Thus there is a traditional saying that he who understands the subtle Way of the universe seems dull of comprehension. ~ He who approaches the subtle Way of the universe seems to move away from it. ~ He who moves on the smooth path of the universe seems to go up and down as if traveling a rough road. ~ The deeply virtuous are like an empty, receptive valley. ~ The innocent appear to be sullied. ~ The abundant appear to be deficient. ~ The perfect appear to be defective. ~ The honest appear to be corrupt. ~ Hence, great space has no corners. ~ Great talent ripens late. ~ Great eloquence is silent. ~ Great form is shapeless. ~ The subtle essence of the universe is hidden and indefinable, yet its benefit is always subtly bestowed.

[41c37t] **Chang Chung-yuan** ~ When a man of superior talent listens to Tao, he earnestly applies it. ~ When an ordinary man listens to Tao, he seems to believe it and yet not to believe it. ~ When the worst man listens to Tao, he greatly ridicules it. ~ If he did not ridicule it, it would not be Tao. ~ Therefore, in Ch'ien-yen we have: ~ Understand Tao as if you do not understand it; ~ Enter into Tao as if you are coming out of it; ~ Move smoothly with Tao as if you are having difficulties. ~ The highest attainment is as if it is no attainment. ~ All-embracing attainment is as if it is lacking attainment. ~ Rigorous attainment is as if it is indolent loafing. ~ Real essence is as if it is empty. ~ The great white is as if it is black. ~ The great square is without corners. ~ Great capacity is successful in its later days. ~ Great music is without sound. ~ The great image is without form. ~ Tao is concealed and without name. ~ Nevertheless, Tao furnishes all things and fulfills them.

[41c38t] **Henry Wei** ~ Similarity and Difference ~ T'ung I ~ The first-rate scholar, on hearing Tao, ~ Is diligent in practicing it; ~ The second-rate scholar, on hearing Tao, ~ Wavers between faith and forgetfulness; ~ The third-rate scholar, on hearing Tao, ~ Bursts into loud laughter. ~ If not laughed at, it would not be Tao! ~ Hence the following proverbs - ~ He who understands Tao seems confounded by it. ~ He who advances toward Tao seems retreating from it. ~ He who follows plain Tao seems treading on rugged ground. ~ Superior virtue appears to be hollow. ~ Perfect purity appears to be tainted. ~ Vast virtue appears to be inadequate. ~ Solid virtue appears to be infirm. ~ Genuine substance appears to be spurious. ~ Vast space is devoid of corners. ~ Great talent is late in maturing. ~ A high note can hardly be heard. ~ The Great Form has no sign. ~ Tao is hidden and has no name; ~ Yet only Tao excels in contributing to achievement.

[41c39t] **Ha Poong Kim** ~ When the highest type of man hears Tao, ~ He practices it diligently. ~ When the middle type hears Tao, ~ He half believes and half disbelieves it. ~ When the lowest type hears Tao, ~ He laughs out loud. ~ If he didn't, ~ It couldn't possibly be considered Tao. ~ Therefore the Chien yen has it: ~ "The bright Tao looks dark; ~ The forward-moving Tao seems retreating; ~ The level Tao seems bumpy; ~ The highest Te is like a valley; ~ Perfect white looks soiled; ~ The broad Te seems insufficient; ~ The firm Te seems precarious; ~ The pure Te seems discolored; ~ The great square has no corners; ~ The great vessel takes long to complete; ~ The great sound is inaudible; ~ The great form is shapeless." ~ Tao is hidden and nameless. ~ Truly, Tao alone supports [all things] and brings them to completion.

[41c40t] **Tao Huang** ~ When eminent persons hear of Tao, ~ They practice it faithfully; ~ When average persons hear of Tao, ~ It seems that they practice it, and it seems they do not; ~ When inferior persons hear of Tao, ~ They ridicule it. ~ Without such ridicule, it would not be Tao. ~ Thus, the aphorism that suggests the way is: ~ Knowing the Tao seems costly. ~ Entering Tao seems like retreating. ~ Becoming equal with Tao gives birth to paradoxes. ~ Eminent action is like a valley. ~ Complete understanding resembles being disgraced. ~ Vast action seems yielding. ~ Action that builds up seems remiss. ~ Pure integrity seems perverse. ~ The great

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square has no angles. ~ The great talent matures late. ~ The great voice sounds faint. ~ The great image has no form. ~ The Tao is praised but is unnameable. ~ Only Tao is good at beginning and good at completion.

[41c41t] **Tang Zi-chang** ~ The superior scholar hears of Dao, he may devote himself to it and follow it; ~ the average scholar hears of Dao, he sometimes understands it and sometimes he ignores it; ~ and the inferior scholar hears of Dao, he greatly ridicules it. ~ If it is not superior, it would not be Dao. ~ Thus, there are sayings in the Book of Establishment: ~ Enlightened Dao looks as if obscured; ~ advanced Dao looks as if retreating and the smooth way of Dao looks as if rugged; ~ high virtue looks as if common; ~ the superior distinction may seem indistinct; ~ abundant virtue looks as if insufficient; ~ vigorous virtue looks as if easy-going and pure virtue looks as if stupidity. ~ The superior square may seem to be cornerless. ~ The superior personality may be established late. ~ The superior sound may have no way to be heard. ~ The superior model may seem to be insignificant. ~ The function of Dao has no name. ~ It is Dao - the impartial law of nature that knows best how to help and accomplish.

[41c42t] **Wing-tsit Chan** ~ When the highest type of men hear Tao, ~ They diligently practice it. ~ When the average type of men hear Tao, ~ They half believe in it. ~ When the lowest type of men hear Tao, ~ They laugh heartily at it. ~ If they did not laugh at it, it would not be Tao. ~ Therefore there is the established saying: ~ The Tao which is bright appears to be dark. ~ The Tao which goes forward appears to fall backward. ~ The Tao which is level appears uneven. ~ Great virtue appears like a valley (hollow). ~ Great purity appears like disgrace. ~ Far-reaching virtue appears as if insufficient. ~ Solid virtue appears as if unsteady. ~ True substance appears to be changeable. ~ The great square has no corners. ~ The great implement (or talent) is slow to finish (or mature). ~ Great music sounds faint. ~ Great form has no shape. ~ Tao is hidden and nameless. ~ Yet it is Tao alone that skillfully provides for all and brings them to perfection.

[41c91t] **И. И. Семененко** ~ Высший из мужей, слыша о Дао, усердно претворяет его в жизнь; ~ средний из мужей, слыша о Дао, пребывает в замешательстве; ~ низший из мужей, слыша о Дао, над ним насмехается. ~ Над чем не смеялись бы, то не было бы Дао. ~ Поэтому есть веские суждения. ~ Дао уясняют, словно помрачаются; ~ по нему идут вперед, как пятятся назад; ~ оно ровно, будто все в ухабах; ~ верх добродетели напоминает впадину долины; ~ пречистое походит на запятнанное; ~ бескрайность добродетели уподобляется изъяну; ~ добродетель делают незыблемой как бы невзначай; ~ безыскусная правдивость кажется чем-то превратным. ~ У великого квадрата нет углов, ~ великое изделие не скоро создается, ~ великая мелодия является беззвучной, ~ великий образ не имеет формы. ~ Дао скрытно, у него нет имени, но лишь оно умеет дать взаймы и довести до самого конца.

[41c92t] **А. А. Маслов** ~ Когда муж высоких способностей слышит о Дао, он усердно следует ему. ~ Когда муж средних способностей слышит о Дао, он порой сохраняет его, порой утрачивает. ~ Когда муж низких способностей слышит о Дао, он громко смеётся над ним. ~ Если бы над ним не смеялись, было бы недостаточно, чтобы оно считалось истинным Дао. ~ Поэтому "Извечные суждения" гласят: ~ "Пресветлое Дао кажется тёмным. ~ Дао, ведущее вперёд, кажется влекущим назад. ~ Обыденное Дао кажется исключительным. ~ Высшая Благость подобна долине. ~ Великая белизна кажется покрытой пятнами. ~ Всеохватная Благость кажется недостаточной. ~ Подлинная Благость кажется сокрытой. ~ Извечная истина кажется пустой. ~ Великий квадрат не имеет углов. ~ Великий сосуд долог в изготовлении. ~ Великий Звук не часто услышишь. ~ Великий Образ не имеет формы". ~ Дао потаённо и безымянно. ~ И лишь потому, что это - Дао, оно может быть совершенным и в воздаянии, и в воплощении.

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[41c93t] **Е. А. Торчинов** ~ Когда муж высшего ума о Дао слышит, то стремится с усердием осуществлять его. ~ Когда муж среднего ума о Дао слышит, то сомневается - то ли оно есть, то ли его и нет вовсе. ~ Когда муж низшего ума о Дао слышит, то над ним смеется громко! ~ И если бы тот хохот не раздался, оно бы недостойно было Дао, Путем Великим, называться! ~ Поэтому попробую связать слова, чтобы сказать об этом: ~ Прозрение Дао - словно омрачение, ~ приближение к нему - словно отступление от него, ~ ровная поверхность Пути - как кочки и ухабы; ~ высшее Благо-Дэ - словно ложбина, ~ белизна великая - как очернение, ~ обширность Силы Благостной - как недостаток, ~ утвержденная Благая Сила - словно ослабленная, ~ незапятнанное существо истины - как загрязненное. ~ Великий квадрат не имеет углов, ~ великий сосуд изготовляется последним, ~ голос великого звука столь утончен, ~ великий образ не имеет телесной формы и само Дао сокрыто в безымянности своей. ~ О, только Дао-Путь хорош бывает и вначале, и при завершении!

[41c94t] **А. Е. Лукьянов** ~ Муж высокой учености, услышав о Дао, усердно следует ему. ~ Муж средней учености, услышав о Дао, то сохраняет, то теряет его. ~ Муж низкой учености, услышав о Дао, громко насмехается над ним. ~ Не осмеяв, и не будет считать за Дао, ибо среди незыблемых суждений есть таковые: ~ Светлое Дао подобно темному. ~ Наступающее Дао подобно отступающему. ~ Совершенное Дао подобно ущербному. ~ Верхнее Дэ подобно [нижнему] руслу. ~ Громкая слава подобна позору. ~ Обширное Дэ подобно недостаточному. ~ Закрытое Дэ подобно похищенному. ~ Чистая правда подобна мутной смеси. ~ Великий квадрат не имеет углов. ~ Великие замыслы рождаются в сумерки. ~ Великий звук не громогласен. ~ Великий образ не имеет формы. ~ Дао сокрыто и безымянно. ~ Только Дао одаривает добротой и завершается [природой].

[41c95t] **Ян Хин-шун** ~ Человек высшей учености, узнав о дао, стремится к его осуществлению. ~ Человек средней учености, узнав о дао, то соблюдает его, то его нарушает. ~ Человек низшей учености, узнав о дао, подвергает его насмешке. ~ Если оно не подвергалось бы насмешке, не являлось бы дао. ~ Поэтому существует поговорка: ~ кто узнает дао, похож на темного; ~ кто проникает в дао, похож на отступающего; ~ кто на высоте дао, похож на заблуждающегося; ~ человек высшей добродетели похож на простого; ~ великий просвещенный похож на презираемого; ~ безграничная добродетельность похожа на ее недостаток; ~ распространение добродетельности похоже на ее расхищение; ~ истинная правда похожа на ее отсутствие. ~ Великий квадрат не имеет углов; ~ большой сосуд долго изготовляется; ~ сильный звук нельзя услышать; ~ великий образ не имеет формы. ~ Дао скрыто [от нас] и не имеет имени. ~ Но только оно способно помочь [всем существам] и привести их к совершенству.

[41c96t] **Д. П. Конисси** ~ Когда ученый услышит о Тао, то будет стараться осуществить услышанное (в жизни). ~ Когда человек средней руки услышит о Тао, то не будет соблюдать его до конца жизни. ~ Когда малоученый услышит о Тао, то он будет глумиться над ним. ~ Если бы над ним не глумились, то оно и не заслужило бы имени Тао. ~ Поэтому сказано следующее: ~ Тот, кто разумеет очевидное Тао, кажется облеченным мраком; ~ тот, кто идет вперед, держась Тао, кажется идущим назад; ~ тот, кто на высоте Тао, кажется обыкновенным смертным. ~ Человек высшей добродетели похож на долину. ~ Человек высшей чистоты похож на презираемого. ~ Человек высшей нравственности похож на неспособного. ~ Совершающий добродетель похож на вора. ~ Испытывающий правду похож на похищающего вещи. ~ У большого четырехугольника не видно углов. ~ Большой сосуд не скоро делается. ~ Самый громкий голос не слышен. ~ Большое изображение не имеет никакой формы. ~ Тао скрыто от нас, поэтому оно не имеет имени. ~ Оно снабжает все существа (силой) и ведет их к

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усовершенствованию.

[41c97t] **В. В. Малявин** ~ Высшие люди, узнав о Пути, являют усердие и претворяют его. ~ Обычные люди, узнав о Пути, отчасти следуют ему, отчасти нет. ~ Низшие люди, узнав о Пути, громко смеются над ним. ~ Если б они не смеялись, это не был бы Путь. ~ А потому издавна говорят так: ~ Пресветлый Путь кажется мраком. ~ Путь, ведущий вперед, кажется отступлением. ~ Ровный Путь самый труднопроходимый. ~ Высшее Совершенство подобно долине. ~ Великая чистота кажется позором. ~ Беспредельное совершенство кажется ущербностью. ~ Незыблемое совершенство кажется потворством. ~ Настоящая искренность кажется притворством. ~ Великий квадрат не имеет углов. ~ Великий сосуд делается всего дольше. ~ Великая музыка слышна всего меньше. ~ Великий образ не имеет формы. ~ Но только Великий Путь сокрыт и безымянен, ~ Он все дает и все завершает.

[41c98t] **Б. Б. Виногродский** ~ Высший воин, внимая Пути, усердно движется по нему. ~ Средний воин, внимая Пути, то хранит, то утрачивает. ~ Низший воин, внимая Пути, громко смеется над ним. ~ Если не будет смеяться, не сможет осуществлять Путь. ~ Причинность: ~ Об этом говорится в устойчивых выражениях. ~ Просветление Пути отражается в тьме. ~ Продвижение по Пути отражается в отступлении. ~ Равномерность Пути отражается в изъянах. ~ Ориентацию вверх Потенции отражает долина. ~ Великая белизна отражается в сраме. ~ Обширная Потенция отражается в недостаточности. ~ Напряженность Потенции отражается в халатности. ~ Простейшая истина отражается в текучести. ~ В большом квадрате - отсутствие углов. ~ Для большого инструмента - позднее завершение. ~ В большом звуке - разреженность голоса. ~ Большой образ - отсутствие формы. ~ Путь сокрыт в отсутствии имени. ~ Ведь только на Пути, совершенствуясь в зачине, еще и завершают.

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PSEUDO-CHAPTER **Forty-Two**

[42c01t] **Robert G. Henricks** ~ The Way gave birth to the One. ~ The One gave birth to the Two. ~ The Two gave birth to the Three. ~ And the Three gave birth to {the ten thousand things}. ~ {The ten thousand things carry Yin on their backs and wrap their arms around Yang}. ~ Through the blending of ch'i they arrive at a state of harmony. ~ The things that are hated by the whole world ~ Are to be orphaned, widowed, and have no grain. ~ Yet kings and dukes take these as their names. ~ Thus with all things - some {are increased} by taking away; ~ While some are diminished by {adding on}. ~ Therefore, {what} other men teach, ~ [I] will also consider and then teach to others. ~ Thus, "The strong and violent do not come to a natural end." ~ I will take this as the father of my studies.

[42c02t] **John C. H. Wu** ~ TAO gave birth to One, ~ One gave birth to Two, ~ Two gave birth to Three, ~ Three gave birth to all the myriad things. ~ All the myriad things carry the Yin on their backs and hold the Yang in their embrace, ~ Deriving their vital harmony from the proper blending of the two vital Breaths. ~ What is more loathed by men than to be "helpless," "little," and "worthless"? ~ And yet these are the very names the princes and barons call themselves. ~ Truly, one may gain by losing; ~ And one may lose by gaining. ~ What another has taught let me repeat: ~ "A man of violence will come to a violent end." ~ Whoever said this can be my teacher and my father.

[42c03t] **D. C. Lau** ~ The way begets one; ~ One begets two; ~ Two begets three; ~ Three begets the myriad creatures. ~ The myriad creatures carry on their backs the yin and embrace in their arms the yang and are the blending of the generative forces of the two. ~ There are no words which men detest more than 'solitary', 'desolate', and 'hapless', yet lords and princes use these to refer to themselves. ~ Thus a thing is sometimes added to by being diminished and diminished by being added to. ~ What others teach I also teach. ~ 'The violent will not come to a natural end.' ~ I shall take this as my precept.

[42c04t] **R. L. Wing** ~ The Tao produced the One. ~ The One produced the Two. ~ The Two produced the Three. ~ The Three produced All Things. ~ All Things carry Yin and hold to Yang; ~ Their blended Influence brings Harmony. ~ People hate to be alone, lonely, and unfavored; ~ And yet leaders take these names. ~ Thus in Natural Law ~ Some lose and in this way profit. ~ Some profit and in this way lose. ~ What others have taught, I also teach: ~ Those who are violent do not die naturally. ~ I will make this my chief teaching.

[42c05t] **Ren Jiyu** ~ Tao gives birth to the unified thing (One), ~ The One splits itself into two opposite aspects (Two), ~ The Two gives birth to another (Three), ~ The newborn Third produces a myriad of things. ~ The myriad of things contain the Yin and Yang within themselves as opposite forces, ~ Both of them (Yin and Yang) are unified with harmony in the invisible breath. ~ People disdain the "orphaned," "solitary" or "unworthy," ~ And yet they are the very names by which kings and dukes call themselves. ~ Therefore all things may increase when purposely diminished, ~ And they may diminish when increased. ~ What people teach each other, I also teach: ~ "The violent and strong does not die his natural death," ~ I will make that fact the beginning of my teaching.

[42c06t] **Gia-fu Feng** ~ The Tao begot one. ~ One begot two. ~ Two begot three. ~ And three begot the ten thousand things. ~ The ten thousand things carry yin and embrace yang. ~ They achieve harmony by combining these forces. ~ Men hate to be "orphaned," "widowed," or "worthless," ~ But this is how kings and

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lords describe themselves. ~ For one gains by losing ~ And loses by gaining. ~ What others teach, I also teach; that is: ~ "A violent man will die a violent death!" ~ This will be the essence of my teaching.

[42c07t] **Lok Sang Ho** ~ The Dao gives birth to the One. ~ The One gives birth to the Two(yin and yang). ~ The Two give birth to the Three(heaven, earth, and man). ~ The Three give birth to all things as we know them. ~ All living things bear the female nature ~ And espouse the male nature. ~ In interacting with each other ~ these two natures result in a new harmony. ~ It is well known that people generally hate ~ to be lonely, widowed, or under-provided. ~ Yet kings and people who wield power ~ call themselves lonely, widowed, or under-provided. ~ Things may benefit people through imposing losses on them, ~ And may hurt them through bestowing apparent benefits. ~ I teach the same kind of people that others teach. ~ But by a single maxim that I teach, that ~ "Those who use sheer force to make their ways ~ Will not die a good death" ~ I should become the teacher of all teachers.

[42c08t] **Xiaolin Yang** ~ The DAO produces ONE; ~ ONE produces the YIN and YANG (TWO), ~ the YIN and YANG produce harmonic spirit (THREE), ~ harmonic spirit produces everything. ~ Everything is based on the YIN-YANG and is filled with harmonic spirit. ~ The things people dislike the most are the singles, the widowers, and the unkind. ~ However, the kings call themselves these bad names. ~ So, things sometimes get hurt but benefit, sometimes benefit but get hurt. ~ What others taught me I will now teach you: The bullies will die unnaturally. ~ I treat this as the base of my teaching.

[42c09t] **Walter Gorn Old**, THE CHANGES OF TAO ~ Tao emaned the One; the one emaned the Two; and the two emaned the Three. ~ From the Three all things have proceeded. ~ All things are backed by the Unmanifest and faced by the Manifest. ~ That which unites them is the immaterial breath. ~ Orphanage, isolation, and a chariot without wheels are shunned by the people; but kings and great men appropriate these names to themselves. ~ For things are increased by being deprived; and being added to they are diminished. ~ That which people teach by their actions I make use of to instruct them. ~ Those who are violent and headstrong, for example, do not die a natural death. ~ They teach a good lesson, and so I make use of them.

[42c10t] **James Legge** ~ The Tao produced One; ~ One produced Two; ~ Two produced Three; ~ Three produced All things. ~ All things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonised by the Breath of Vacancy. ~ What men dislike is to be orphans, to have little virtue, to be as carriages without naves; ~ and yet these are the designations which kings and princes use for themselves. ~ So it is that some things are increased by being diminished, and others are diminished by being increased. ~ What other men (thus) teach, I also teach. ~ The violent and strong do not die their natural death. ~ I will make this the basis of my teaching.

[42c11t] **David Hinton** ~ Way gave birth to one, ~ and one gave birth to two. ~ Two gave birth to three, ~ and three gave birth to the ten thousand things. ~ Then the ten thousand things shouldered yin and embraced yang, ~ blending ch'i to establish harmony. ~ People all hate scraping by orphaned, destitute, ill-fated, but true dukes and emperors call themselves just that. ~ Some things gain by loss, and some lose by gain. ~ I only teach ~ what the people teach: ~ Tyranny and force never come to a natural end. ~ I've taken the people as my schoolmaster.

[42c12t] **Chichung Huang** ~ The Tao generated one; ~ One generated two; ~ Two generated three; ~ Three generated the ten thousand things. ~ The ten thousand things, ~ Carrying yin and embracing yang, ~ Used

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the empty vapor to achieve harmony. ~ What people loathe most are ~ Inadequacy, deficiency and unworthiness, ~ Yet, kings and dukes use them ~ To refer to themselves. ~ People sometimes gain through losing; ~ Sometimes lose through gaining. ~ Therefore, what kings teach, ~ I also choose to teach kings: ~ "A brute does not die a natural death." ~ I shall use it as the father of learning.

[42c13t] **Ellen M. Chen** ~ Tao gives birth to one, ~ One gives birth to two, ~ Two gives birth to three, ~ Three gives birth to ten thousand beings. ~ Ten thousand beings carry yin on their backs and embrace yang in their front, ~ Blending these two vital breaths (ch'i) to attain harmony (ho). ~ What people hate most, ~ Are to be orphaned, widowed and unworthy. ~ Yet kings and dukes call themselves by these. ~ Thus things are either decreased so as to be increased, ~ Or increased (i) so as to be decreased (sun). ~ What others teach, ~ I also teach: ~ "The strong and violent (ch'iang liang) do not die a natural death." ~ This I shall hold as the father (fu) of my teaching.

[42c14t] **Lee Sun Chen Org** ~ In the beginning, Tao is Oneness [per se]; ~ Out of Oneness [after the inner split] twofold [contrasts, such as odd and even or steeliness and flexibility] were originated; ~ From these twofold threefold (odd, even and odd-even) were brought into existence; ~ Thence myriad things and creatures evolved ad infinitum through [combination] of threefold (odd, even and odd-even). ~ All things and creatures hold inwardly propensities (Yin), while they carry outwardly manifestations (Yang); ~ These two forces are amalgamated and harmonized [within a person to form his personal] bearings (vitality). ~ Therefore, the weakening of [either steeliness or flexibility elements] from a thing (project) may benefit it; ~ The strengthening [of either steeliness and flexibility elements] from a thing (project) may damage it. [It all depends on circumstances]. ~ My teaching is the unified theory based on my knowledge of [various] learnings of our forefathers taught to me [by scholars in court]; ~ [My motto is] "One who imposes his way by force to sit on top of others will die of unnatural causes (by violence)." ~ I shall always adopt this as the guideline of my teaching.

[42c15t] **Tien Cong Tran** ~ The Way gives birth to one. ~ One gives birth to two. ~ Two gives birth to three. ~ Three gives birth to ten thousand things. ~ All things carry the yin on their backs and embrace the yang in their arms. ~ They are harmony with each other because of these two null ethers. ~ What is more loathed by men than to be "solitary," "little," and "worthless"? ~ Yet these are the very names the kings and lords call themselves. ~ Therefore, one may gain by losing; and one may lose by gaining. ~ What ancients taught I repeat: "A man of violence will die an unnatural death." ~ Whoever said this is my teacher.

[42c16t] **Thomas Z. Zhang** ~ Tao produce unity. ~ Unity splits into two. ~ Two gives birth to three. ~ Three produces everything. ~ Everything carries Yin and embraces Yang. ~ Yin and Yang work together makes harmony. ~ Loneliness, friendlessness, and worthlessness are generally disliked. ~ Yet, kings and lords use these terms to describe themselves. ~ Things can benefit from damages. ~ Things can also be damaged from benefits. ~ Therefore, I can teach what the other taught me: ~ Those who act against the law of the Nature will never get what they want. ~ This is a basic principle for me to teach.

[42c17t] **Arthur Waley** ~ Tao gave birth to the One; the One gave birth successively to two things, three things, up to ten thousand. ~ These ten thousand creatures cannot turn their backs to the shade without having the sun on their bellies, and it is on this blending of the breaths that their harmony depends. ~ To be orphaned, needy, ill-provided is what men most hate; yet princes and dukes style themselves so. ~ Truly, 'things are often increased by seeking to diminish them and diminished by seeking to increase them.' ~ The maxims that others use in their teaching I too will use in mine. ~ Show me a man of violence that came to a

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good end, and I will take him for my teacher.

[42c18t] **Richard John Lynn** ~ The Dao begets the One; ~ the One begets two; ~ two beget three; ~ and three beget the myriad things. ~ The myriad things, bearing yin and embracing yang, form a unified harmony through the fusing of these vital forces. ~ What people most hate are "the orphan," "the widower," and "the unworthy," yet lords and princes use these terms to refer to themselves. ~ Thus it is that some are augmented by being diminished, and others are diminished by being augmented. ~ What others teach, I also teach. ~ The dangerously bold do not get to die a natural death, so I am going to use them as the fathers of my teaching.

[42c19t] **Lin Yutang** ~ THE VIOLENT MAN ~ Out of Tao, One is born; ~ Out of One, Two; ~ Out of Two, Three; ~ Out of Three, the created universe. ~ The created universe carries the yin at its back and the yang in front; ~ Through the union of the pervading principles it reaches harmony. ~ To be "orphaned," "lonely" and "unworthy" is what men hate most. ~ Yet the princes and dukes call themselves by such names. ~ For sometimes things are benefited by being taken away from, ~ And suffer by being added to. ~ Others have taught this maxim, ~ Which I shall teach also: ~ "The violent man shall die a violent death." ~ This I shall regard as my spiritual teacher.

[42c20t] **Victor H. Mair** ~ The Way gave birth to unity, ~ Unity gave birth to duality, ~ Duality gave birth to trinity, ~ Trinity gave birth to the myriad creatures. ~ The myriad creatures bear yin on their backs and embrace yang in their bosoms. ~ They neutralize these vapors ~ and thereby achieve harmony. ~ That which all under heaven hate most ~ Is to be orphaned, destitute, and hapless. ~ Yet kings and dukes call themselves thus. ~ Things may be diminished by being increased, increased by being diminished. ~ Therefore, ~ That which people teach, ~ After deliberation, I also teach people. ~ Therefore, ~ "The tyrant does not die a natural death." ~ I take this as my mentor.

[42c21t] **Tolbert McCarroll** ~ The Tao gives birth to the One. ~ The One gives birth to two. ~ Two gives birth to three. ~ And three gives birth to the ten thousand things. ~ The ten thousand things have their backs in the shadow while they embrace the light. ~ Harmony is achieved by blending the breaths of these two forces. ~ People dislike the words "alone," "helpless," "worthless," yet this is how Princes describe themselves. ~ So it is that sometimes a thing is increased by being diminished and diminished by being increased. ~ What others teach I also teach: ~ "A violent person will not die a natural death." ~ I shall make this the basis of my teaching.

[42c22t] **David H. Li** ~ From Direction, One is born. ~ From One, Two is born. ~ From Two, Three is born. ~ From Three, myriad matters are born. ~ Myriad matters turn their backs on yin and embrace yang. ~ The complement of their energy produces harmony. ~ What people dislike are loneliness, isolation, and ungraciousness, ~ yet this is how Dukes and Princes self-address. ~ Thus, a matter expands through contraction; ~ contracts through expansion. ~ This is what others have taught me; ~ let me teach others the same: "A violent person does not die in place." ~ This is the theme of my teaching.

[42c23t] **Yasuhiko Genku Kimura** ~ The Tao, the wholeness, gives rise to oneness. ~ Oneness gives rise to complementary unity. ~ Complementary unity gives rise to complementary trinity. ~ Complementary trinity gives rise to everything in existence. ~ Everything consists of the complementarity of yang in the center and yin surrounding it. ~ From the balanced interchange between the two arises equilibrium in disequilibrium. ~ Ordinary people hate nothing more than to be powerless, unworthy, or destitute. ~ Yet this is what people in

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high position call themselves. ~ This means, in accordance with the principle of complementarity, ~ That to lose is to gain and to gain is to lose. ~ Let me repeat what others have taught: ~ The strong and violent, being out of balance, do not die natural deaths. ~ This is the very foundation of my teaching.

[42c24t] **Chou-Wing Chohan** ~ Your reputation or your person, which is closer to you? ~ Your person or your property, which is dearer to you? ~ Profit or loss, which is worse for you? ~ Over-eagerness leads to over-spending. ~ Too much property leads to too much loss. ~ Therefore, the person who is content with his lot will not know disgrace, ~ And the person who knows where to stop will never disappear, ~ He will exist forever.

[42c25t] **Man-Ho Kwok** ~ The Tao gives birth to the One; ~ The One gives birth to the two; ~ The Two give birth to the three - ~ The Three give birth to every living thing. ~ All things are held in yin, and carry yang: ~ And they are held together in the ch'i of teeming energy.

[42c26t] **Gu Zhengkun** ~ The Tao begets the One; ~ The One consists of Two in opposition (the Yin and Yang); ~ The Two begets the Three; ~ The Three begets all things of the world. ~ All things connote the Yin and Yang. ~ The Yin and Yang keep acting upon each other ~ And thus things keep changing and unifying themselves. ~ Words like "the solitary", "the few" and "the unkind" ~ Are usually detested by people, ~ Yet lords and kings use them to call themselves. ~ That is why ~ A thing is sometimes added to when being reduced, ~ Or is reduced when being added to. ~ So I teach what I am taught: ~ "The violent will not come to a good end." ~ This I will take as the first lesson when I teach.

[42c27t] **Chao-Hsiu Chen** ~ The Tao bears the 'One'. ~ The 'One' bears the 'Two'. ~ The 'Two' bears the 'Three'. ~ The 'Three' bears the myriad creatures. ~ The myriad creatures carry yin and embrace yang, which both melt into 'chi' - the energy of life - to achieve harmony. ~ People detest above all orphanhood and widowhood, yet the rulers use these titles to describe themselves. ~ That is why in losing much is gained, and in gaining much is lost. ~ What others teach, I teach also: ~ He who is a ferocious adversary does nothing else but cause his own death. ~ With these words I will maintain my teaching.

[42c28t] **Liu Qixuan** ~ The Way produces one. ~ One produces two. ~ Two produces three. ~ Three produces everything. ~ Everything has polar elements in it ~ That interact to achieve harmony. ~ People all hate being isolated, helpless and wicked, ~ But kings use these words as their titles. ~ Therefore, things can gain from losses ~ And can lose because of gainings. ~ I just teach what I have been taught. ~ Those who willfully go against the Way ~ Will die an undue death, ~ And are fit to be my textbook.

[42c29t] **Shi Fu Hwang** ~ Violent Man's Fate ~ Lao Tze says, ~ From Tao arises one; ~ from one arises two; ~ from two arises three, and from three arise all things. ~ All things leave behind them the obscurity (Ying), and go forward to embrace the brightness (Yang) and inherit the blending property of the two harmonized polarities. ~ What men dislike is to be called solitary, unworthy, virtueless; ~ and yet those kings and princes regard them matching to their status. ~ So those things are benefitted by being harmed, others are harmed by being benefitted. ~ While other men have taught their precept, I have my own, ~ - the violent man shall die a violent death. ~ I will make this the basis of my teaching.

[42c30t] **Ch'u Ta-Kao** ~ Tao begets One; one begets two; two begets three; three begets all things. ~ All things are backed by the Shade (yin) and faced by the Light (yang), and harmonized by the immaterial Breath (ch'i). ~ What others teach, I also teach: ~ 'The daring and violent do not die a natural death.' ~ This (maxim) I shall

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regard as my instructor.

[42c31t] **Paul J. Lin** ~ Tao begets One. ~ One begets Two. ~ Two begets Three. ~ Three begets all things. ~ All things carry the female and embrace the male. ~ And by breathing together, they live in harmony. ~ What the people hate is being orphaned, widowed, and starved. ~ But kings and dukes call themselves these names. ~ Therefore everything can be augmented when diminished, and diminished when augmented. ~ What the people teach, I teach too. ~ The violent and fierce cannot die a natural death. ~ I will become the father of teaching.

[42c32t] **Michael LaFargue** ~ Tao produced The One; ~ The One produced Two; ~ Two produced Three; ~ Three produced the thousands of things. ~ The thousands of things: ~ Turn their backs on the quiet and dark, ~ and embrace the aggressive and bright. ~ An Empty ch'i brings Harmony. ~ What people look down upon: ~ to be orphaned, poor, destitute. ~ But the kings and princes ~ make these names into titles. ~ Yes, things: ~ Sometimes you reduce them, and they are enlarged; ~ sometimes you enlarge them, and they are reduced. ~ What another has taught, I also teach: ~ "A violent man will not reach his natural end." ~ I will make of this the father of my teaching.

[42c33t] **Cheng Lin** ~ Truth gave birth to one; ~ one gave birth to two; ~ two gave birth to three; ~ three gave birth to the multitude of things which attain the state of harmony when the opposite elements of Ying and Yang are mingled in a well-balanced manner. ~ Men dislike to be called "The Virtueless" or "The Unworthy." ~ But these are the names with which the sovereigns style themselves. ~ Hence, a thing may seem diminished when it is actually augmented, and it may seem augmented when it is actually diminished. ~ What other men teach, I also teach: ~ "The violent and overbearing men will die an unnatural death." ~ This will form the main theme of my teaching.

[42c34t] **Yi Wu** ~ The Way brings forth one, ~ One brings forth two, ~ Two bring forth three, ~ Three bring forth all things. ~ All things carry the dark and embrace the light ~ and make them harmonize with empty energy. ~ People dislike "the lonely one", "the little one", and "the worthless one", ~ But kings and dukes call themselves by these names. ~ Therefore, everything may gain by losing ~ and may lose by gaining. ~ What people teach, I also teach: ~ "The man of violence will not die well." ~ I will take this as the father of my teaching.

[42c35t] **Han Hiong Tan** ~ Dao engenders one. (Tai-chi) ~ One engenders two. (Yin and Yang) ~ Two engenders three. (combinations of Yin and Yang) ~ Three engenders everything. ~ Everything carries Yin and embraces Yang. ~ The mixing of Yin and Yang becomes an entity. ~ People dislike words like orphaned, widowed and unworthy. ~ Nevertheless, the lords use these terms as their titles. ~ An affair may finally turn out well despite a very bad start. ~ Conversely, it could turn out badly with a good start. ~ That is what I have learnt: nothing is certain in life. ~ I will use this to teach others. ~ However, I will still use ~ "Those who resort to violence will die by violence" as my principal teaching.

[42c36t] **Hua-Ching Ni** ~ The universal subtle essence gave birth to One. ~ One gave birth to Two. ~ Two gave birth to Three. ~ Three gave birth to the Myriad Things. ~ All lives have their backs to the yin and embrace the yang. ~ There is nothing more loathed by people than to be orphaned, desolate, and hapless. ~ Yet the wise ancient kings, princes, and barons used such titles to refer to themselves. ~ A thing is sometimes benefitted by being humbled, ~ and diminished by being expanded. ~ What the ancients have taught, I also shall teach: ~ "A man of force and violence will come to a violent end." ~ Whoever said this can be my teacher

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and father.

[42c37t] **Chang Chung-yuan** ~ From the Tao, one is created; ~ From one, two; ~ From two, three; ~ From three, ten thousand things. ~ All of them achieve harmony through the unification of affirmation and negation ~ Which is embraced by everything. ~ No one likes to be isolated (ku), without merit (kua), or worthless (pu ku), ~ Yet rulers refer to themselves with these names. ~ Thus, some things add to their value by reducing their value. ~ Some things reduce their value by adding to their value. ~ Other ancients have taught this; I teach it too. ~ "The man of violence will end his life in violence." ~ This is a basic motto.

[42c38t] **Henry Wei** ~ Tao and Transformation ~ Tao Hua ~ Tao gave birth to One; ~ One gave birth to Two; ~ Two gave birth to Three; ~ Three gave birth to the ten thousand things. ~ The ten thousand things carry Yin and embrace Yang. ~ The two primordial breaths blend and produce harmony. ~ To be orphaned or lonely or unworthy ~ Is what all people detest; ~ Yet kings and nobles apply those terms to themselves. ~ Indeed, things sometimes benefit by an intended injury, ~ And sometimes receive injury from an intended benefit. ~ What others teach, I shall also teach: ~ "The strong and violent will die an unnatural death." ~ This will serve as my chief lesson.

[42c39t] **Ha Poong Kim** ~ Tao gives birth to One; ~ One gives birth to Two; ~ Two give birth to Three, ~ Three give birth to the ten thousand things. ~ The ten thousand things carry the yin on their backs and hold the yang in their arms; ~ And attain harmony through the blending of the two energies. ~ What people detest most ~ Is to be orphaned, widowed and ill-provided. ~ But that is how kings and princes call themselves. ~ Therefore, of things, some gain by losing, ~ Some lose by gaining. ~ What others teach ~ I also teach. ~ "The violent one will not attain his death." ~ I will take this to be my teacher.

[42c40t] **Tao Huang** ~ Tao gives rise to one. ~ One gives rise to two. ~ Two gives rise to three. ~ Three gives rise to all things. ~ All things carry yin and embrace yang, ~ Drawing Chi together into harmony. ~ What the world hates is the widow and orphan without support. ~ But lords and rulers name themselves these. ~ Do not seek gain from losing, nor loss from gaining. ~ What people teach, after discussion becomes doctrine. ~ Those who excel in strength do not prevail over death. ~ I would use this as the father of teaching.

[42c41t] **Tang Zi-chang** ~ Dao gave birth to One - Existence: Heaven; ~ One gave birth to Two - Coexistence: Heaven and Earth; ~ Two gave birth to Three: Heaven, Earth and Life; ~ and Three gave birth to All Things. ~ All Things are sustained by Yin - the inactive cosmic gas, and are embraced by Yang - the active cosmic gas. ~ To produce these gases into orderly use is to harmonize them. ~ What the people hate are: "orphanhood", "widowhood" and "indigence". ~ Yet these terms are used as designations by rulers. ~ Materialistically, one may gain by losing, ~ Similarly, one may lose by gaining. ~ What people preach I also preach. ~ Then I shall be the master of preaching. ~ A violent person cannot die a natural death.

[42c42t] **Wing-tsit Chan** ~ Tao produced the One. ~ The One produced the two. ~ The two produced the three. ~ And the three produced the ten thousand things. ~ The ten thousand things carry the yin and embrace the yang, and through the blending of the material force they achieve harmony. ~ People hate to be children without parents, lonely people without spouses, or men without food to eat, ~ And yet kings and lords call themselves by these names. ~ Therefore it is often the case that things gain by losing and lose by gaining. ~ What others have taught, I teach also: ~ "Violent and fierce people do not die a natural death." ~ I shall make this the father of my teaching.

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[42c91t] **И. И. Семененко** ~ Дао порождает единицу, ~ единица родит двойку, ~ два рождает тройку, ~ три дает жизнь десяти тысячам вещей. ~ Все вещи, прислоняясь спиной к Тени (Инь), обнимают Свет (Ян), и дыхание (ци) пустоты приводит их к гармонии. ~ Что людям ненавистно - это оказаться "сирым", "вдовым" и "убогим", но так зовут себя цари с князьями. ~ Выходит, что ущербность может доставлять прибыток, прибыток - приносить ущерб. ~ Такое наставление я получаю от людей. ~ И я их тоже наставляю: за произвол, насилие ждет преждевременная смерть. ~ Это будет моим самым главным наставлением.

[42c92t] **А. А. Маслов** ~ Дао порождает одно. ~ Одно порождает два. ~ Два порождает три. ~ Три порождает мириады существ. ~ Мириады существ несут в себе инь и объемлют ян, а пустотное ци приводит их в гармонию. ~ Нет слов, которых бы человек страшился больше, чем "сирый", "покинутый", "неудачник". ~ А ведь знать и правители именно так называют себя. ~ Поэтому вещи то принижаются, возвышаясь, то возвышаются, принижаясь. ~ Тому, чему учат другие, учу и я: "Сильные и жестокие не умирают своей смертью", ~ считаю это своим первейшим наставлением.

[42c93t] **Е. А. Торчинов** ~ Дао рождает Одно. ~ Одно Двоих рождает. ~ Двое рождают Трех. ~ Трое рождают все сущее. ~ Все сущее носит на себе инь - силу темную и обнимает ян - силу светлую, так достигая гармонии энергий жизни и сил равновесия. ~ Теми именами, что люди так не любят: "сирыми", "одинокими", "недостойными", - цари и правящие князья сами себя зовут. ~ Поэтому таков существования принцип: вещь, умаляясь, возрастает, а возрастая - умаляется. ~ Тому же я учу, чему все люди учат: "Насильник и тиран своей не умирает смертью". ~ Вот мудрость эту я и сделаю своим учителем.

[42c94t] **А. Е. Лукьянов** ~ Дао рождает один. ~ Один рождает два. ~ Два рождает три. ~ Три рождает десять тысяч вещей. ~ Вещи несут за плечами инь и на руках держат ян. ~ Пустота-энергия образует [условие их] гармонии (согласия). ~ То, что люди ненавидят, это быть сирыми, одинокими, несчастными. ~ А ваны и гуны называют себя так. ~ Это потому, что из вещей одни, ослабляя себя, усиливают себя, ~ другие, усиливая себя, ослабляют себя. ~ Чему надо научить людей, тому именно я и учу. ~ Тот же, кто препятствует [этому], не умирает своей смертью. ~ Я вскоре стану Отцом Учения.

[42c95t] **Ян Хин-шун** ~ Дао рождает одно, одно рождает два, два рождают три, а три рождают все существа. ~ Все существа носят в себе инь и ян, наполнены ци и образуют гармонию. ~ Люди не любят [имена] "одинокий", "сирый", "несчастливый". ~ Между тем гуны и ваны этими [именами] называют себя. ~ Поэтому вещи возвышаются, когда их принижают, и принижаются, когда их возвышают. ~ Чему учат люди, тому обучаю и я: ~ сильные и жестокие не умирают своей смертью. ~ Этим я руководствуюсь в своем обучении.

[42c96t] **Д. П. Конисси** ~ Тао произвело одно, одно - два, два - три, а три - все вещи. ~ Всякая вещь носит на себе инь и заключает в себе ян. ~ Находящийся в исступленном состоянии легко умиротворяется. ~ Люди ненавидят тех, которые оставляют сирот и бедняков без помощи. ~ Поэтому умные цари и князья помогают сиротам и беднякам; они же сделаются предметом похвалы (народа). ~ Потеря есть начало размножения, множество - начало потери. ~ Чему другие учили и учат по справедливости, тому и я учу людей. ~ Очень сильный не умирает естественною смертью. ~ Я сделаюсь отцом учения.

[42c97t] **В. В. Малявин** ~ Путь рождает Одно, ~ Одно рождает Два, ~ Два рождает Три, ~ А Три рождает всю тьму вещей. ~ Все вещи несут в себе Инь и обнимают Ян, ~ Пустотное дыхание приводит их к

согласию. ~ То, чего люди не любят, - ~ Это быть "сиротой", "одиноким", "беспомощным", ~ Но так называют себя цари и князья. ~ Посему тот, кто теряет, порою приобретает, ~ А кто приобретает - тот теряет. ~ Чему люди учили, я тоже учу: ~ "Злой и сильный умрет не своей смертью". ~ Пусть это будет мне отцом моих поучений.

[42c98t] **Б. Б. Виногродский** ~ Путь рождает один. ~ Один рождает два. ~ Два рождает три. ~ Три рождает мириады сущностей. ~ Для мириад сущностей то, что давит на спину - Инь, а что обнимают спереди - Ян. ~ Через срединность дыхания-ци осуществляют гармонию. ~ Люди в первую очередь не любят быть сирыми, вдовыми, не-прикаянными, а правители и удельные князья так и называют себя. ~ Причинность: ~ Для сущности и убыль может обернуться прибылью. ~ А может и прибыль обернуться убылью. ~ Чему люди учат, тому учу и я. ~ Коль сильный хребет, то умрешь, так и не обретя. ~ Сущность моя - это и делает родителем своего учения.

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PSEUDO-CHAPTER **Forty-Three**

[43c01t] **Robert G. Henricks** ~ The softest, most pliable thing in the world runs roughshod over the firmest thing in the world. ~ That which has no substance gets into that which has no spaces or cracks. ~ I therefore know {that there is} benefit in taking no action. ~ The {wordless} teaching, the benefit of taking no action - ~ Few in the world can realize these!

[43c02t] **John C. H. Wu** ~ THE softest of all things ~ Overrides the hardest of all things. ~ Only Nothing can enter into no-space. ~ Hence I know the advantages of Non-Ado. ~ Few things under heaven are as instructive as the lessons of Silence, ~ Or as beneficial as the fruits of Non-Ado.

[43c03t] **D. C. Lau** ~ The most submissive thing in the world can ride roughshod over the hardest in the world - ~ That which is without substance entering that which has no crevices. ~ That is why I know the benefit of resorting to no action. ~ The teaching that uses no words, the benefit of resorting to no action, these are beyond the understanding of all but a very few in the world.

[43c04t] **R. L. Wing** ~ The most yielding parts of the world ~ Overtake the most rigid parts of the world. ~ The insubstantial can penetrate continually. ~ Therefore I know that without action there is advantage. ~ This philosophy without words, ~ This advantage without action - ~ It is rare, in the world, to attain them.

[43c05t] **Ren Jiyu** ~ The softest thing under Heaven is able to run in and out of the hardest. ~ The invisible force is able to penetrate that in which there is no crevice. ~ Thereby I come to know the advantage of doing nothing. ~ The instructiveness of not speaking and the benefits of nonaction are incomparable under Heaven.

[43c06t] **Gia-fu Feng** ~ The softest thing in the universe ~ Overcomes the hardest thing in the universe. ~ That without substance can enter where there is no room. ~ Hence I know the value of non-action. ~ Teaching without words and work without doing ~ Are understood by very few.

[43c07t] **Lok Sang Ho** ~ The most gentle and the most flexible of the world ~ Certainly outperforms the strongest and the hardest. ~ What appears intangible and without substance ~ Can penetrate the narrowest gaps. ~ From this we can appreciate the benefits of not contriving. ~ The wordless teaching, and the benefits of not contriving, ~ Certainly find no match under heaven.

[43c08t] **Xiaolin Yang** ~ The DAO is the softest thing in the world, ~ But it can ride freely into the hardest places, ~ And there is nowhere it cannot go. ~ I thus know the benefits of WUWEI. ~ The DAO educates without lecturing, benefits with WUWEI; ~ There is nothing in the world that can compare with the DAO.

[43c09t] **Walter Gorn Old**, UNLIMITED USEFULNESS ~ The gentlest thing in the world will override the strongest. ~ The Non-Existent pervades everything, though there be no inlet. ~ By this I comprehend how effectual is non-action. ~ To teach without words and to be useful without action, few among men are capable of this.

[43c10t] **James Legge** ~ The softest thing in the world dashes against and overcomes the hardest; ~ that which has no (substantial) existence enters where there is no crevice. ~ I know hereby what advantage belongs to

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doing nothing (with a purpose). ~ There are few in the world who attain to the teaching without words, and the advantage arising from non-action.

[43c11t] **David Hinton** ~ The weakest in all beneath heaven gallops through the strongest, and vacant absence slips inside solid presence. ~ I know by this the value of nothing's own doing. ~ The teaching without words, the value of nothing's own doing: few indeed master such things.

[43c12t] **Chichung Huang** ~ The softest under heaven ~ Gallops over the hardest under heaven; ~ The formless penetrates into the spaceless. ~ I thereby know the benefit of nonaction. ~ The edification of speechlessness ~ The benefit of nonaction - ~ Nothing under heaven can match it.

[43c13t] **Ellen M. Chen** ~ The softest (chih jou) in the world, ~ Gallops (ch'ih ch'eng) in the hardest (chih chien) in the world. ~ That which is not penetrates that which has no crevice (wu yu ju wu chien). ~ I thereby know the benefit of no-action (wu-wei). ~ The teaching without words, ~ The benefit of no-action, ~ Hardly anything in the world can compare with them.

[43c14t] **Lee Sun Chen Org** ~ [Water] is the softest and most adaptive thing in the world, but it can flow around, over, and even through the hardest thing, i.e. rocks; ~ Furthermore, it can run around, over, and even through rocks like racing horses; ~ Its force came from nothing [we can describe]; ~ [All we know is that in due course] It can pierce through solid seamless rocks; ~ I therefore learn about the advantage of carrying out the principle of non-interference (abiding by natural forces). ~ [The above paragraph illustrates that:] ~ The [effectiveness of] educating people [through deeds] rather than through speeches, ~ And the advantage of helping [people] through non-interference [i.e. making use of natural propensities], ~ [All of the above are the best policies executed by Sages] ~ Hardly any other practice in this world can match [the extent of their conformity with Tao].

[43c15t] **Tien Cong Tran** ~ The softest in the world surpasses the hardest in the world. ~ Only Nothing can enter into no-space. ~ Hence, I know the advantages of non-doing. ~ The teaching of no-word, the beneficial of non-doing, - a very few in the world know.

[43c16t] **Thomas Z. Zhang** ~ The most flexible wins out over the stiffest. ~ The shapeless can be omnipresent. ~ I know it is beneficial not use brute force. ~ The best in the world teach without preaching, and act without using force.

[43c17t] **Arthur Waley** ~ What is of all things most yielding ~ Can overwhelm that which is of all things most hard. ~ Being substanceless it can enter even where there is no space; ~ That is how I know the value of action that is actionless. ~ But that there can be teaching without words, ~ Value in action that is actionless, ~ Few indeed can understand.

[43c18t] **Richard John Lynn** ~ The softest things under Heaven gallop through the hardest things. ~ That which has no physical existence can squeeze through where there is no space, so from this I know how advantageous it is to act without conscious purpose. ~ The teaching that is not expressed in words, the advantage that is had by acting without conscious purpose, rare is it that anyone under Heaven ever reaches them.

[43c19t] **Lin Yutang** ~ THE SOFTEST SUBSTANCE ~ The softest substance of the world ~ Goes through the

hardest. ~ That-which-is-without-form penetrates that-which-has-no-crevice; ~ Through this I know the benefit of taking no action. ~ The teaching without words ~ And the benefit of taking no action ~ Are without compare in the universe.

[43c20t] **Victor H. Mair** ~ The softest thing under heaven gallops triumphantly over ~ The hardest thing under heaven. ~ Nonbeing penetrates nonspace. ~ Hence, ~ I know the advantages of nonaction. ~ The doctrine without words, ~ The advantage of nonaction - ~ few under heaven can realize these!

[43c21t] **Tolbert McCarroll** ~ The most yielding of all things ~ overcomes the hardest of all things. ~ That which has no substance ~ enters where there is no crevice. ~ Hence, I know the value of action without striving. ~ Few things under heaven bring more benefit than the lessons learned from silence and the actions taken without striving.

[43c22t] **David H. Li** ~ The world's tenderest is the master of the world's steeliest. ~ Null permeates Ull. ~ I thus know the benefits of laissez-faire. ~ Instructions without words and benefits of laissez-faire - few things in the world can top them.

[43c23t] **Yasuhiko Genku Kimura** ~ The softest under heaven always prevails over the hardest. ~ For, having no fixed form, ~ It can penetrate even where there is no visible opening. ~ This is the power of balanced action through nonaction. ~ This is the benefit of balanced action through nonaction. ~ Nonaction teaches without words, and benefits without actions. ~ No power in the world can even come close to it.

[43c24t] **Chou-Wing Chohan** ~ When the learned scholar hears the Tao ~ He makes every effort to master it. ~ When the mediocre scholar hears the Tao ~ It will seem as if he grasps and loses it, alternately. ~ When the weak scholar hears the Tao ~ He laughs wildly, ~ If he had not laughed at it, it would not be worthy to be Tao. ~ Therefore it is written: ~ "The enlightened Tao seems dark, ~ The advanced Tao seems backward, ~ The direct Tao seems obscure, ~ The most exalted quality looks like a valley, ~ The most pristine white looks colorless, ~ The most superior virtue looks insufficient, ~ The most solid quality is like a fragile stalk, ~ The simplest nature looks changeable, ~ The largest square has no angles, ~ The largest vessel is never whole, ~ The loudest sound is hardly heard, ~ The largest image cannot be imagined. ~ Tao, since it is hidden, is nameless." ~ But only the Tao can improve and mend. ~ To separate is to be constructive; to be constructive is to be destructive. ~ All things, whether they are constructive or destructive, lead to the One again.

[43c25t] **Man-Ho Kwok** ~ The very softest thing of all can ride like a galloping horse through the hardest of things. ~ Like water, like water penetrating rock. ~ And so the invisible enters in. ~ That is why I know it is wise to act by doing nothing. ~ And how few, how very few understand this! ~ People teach in the world what I know to be true: ~ if you live violently that is how you will die.

[43c26t] **Gu Zhengkun** ~ The most supple in the world ~ Can go through the hardest in the world. ~ What consists of no substance can enter what has no crevices. ~ I thus know the benefit of inaction. ~ Teaching without words, ~ The benefit of inaction, ~ Are what few people in the world can perform and obtain.

[43c27t] **Chao-Hsiu Chen** ~ The softest under Heaven can ride roughshod over the hardest. ~ That without substance can enter even into the smallest space. ~ That is why I know the benefit of doing nothing. ~ Teaching without words, benefiting without doing: ~ there are unfortunately very few people under Heaven who can reach these goals.

[43c28t] **Liu Qixuan** ~ The feeblest is the strongest ~ That can run everywhere in the world, ~ It can go through being and non-being alike ~ Without any effort. ~ I therefore come to know the good ~ Of doing nothing willfully. ~ The efficiency of wordless teaching and doing nothing ~ Is rarely matched.

[43c29t] **Shi Fu Hwang** ~ The Softest Thing ~ Lao Tze says, ~ The softest thing in the world dashes against and overwhelms the hardest; ~ that which is without form can go through where there is no crevice. ~ Through this I know that acting without the intent to control fate can be advantageous. ~ The advantage of teaching without speech and acting without the intent to control fate is incomparable in the world.

[43c30t] **Ch'u Ta-Kao** ~ The non-existent can enter into the impenetrable. ~ By this I know that non-action is useful. ~ Teaching without words, utility without action - ~ Few in the world have come to this.

[43c31t] **Paul J. Lin** ~ The world's softest thing gallops to and fro through the world's hardest thing. ~ Things without substance can penetrate things without crevices. ~ Thus I know the benefit of inaction. ~ But teaching without words and benefitting without action are understood by few in the entire world.

[43c32t] **Michael LaFargue** ~ The Softest thing in the world, ~ rides right over the Hardest things in the world. ~ What-has-No-Being, ~ enters what-leaves-no-opening. ~ This makes me realize the advantage of Not Doing. ~ Teaching done by not talking, ~ the advantage gained by Not Doing - ~ few things in the world can match this.

[43c33t] **Cheng Lin** ~ The softest thing in the world can overcome the hardest. ~ Such a thing seems to issue forth from nowhere, and yet it penetrates everywhere. ~ From this I have learned the advantage of inaction. ~ Few men in this world have learned the precept of silence, and the advantage of inaction.

[43c34t] **Yi Wu** ~ That which is softest in the world overrides that which is hardest in the world. ~ Only that which has no existence can enter that which has no crevice. ~ Therefore, I know the benefit of non-action. ~ Teaching without words ~ And benefit without action; ~ Few in the world attain it.

[43c35t] **Han Hiong Tan** ~ The world's softest can ride roughshod over the world's hardest. ~ The pervasive force which has no form (thickness) ~ Can penetrate through the substance that has no breach (crevice). ~ Hence, I understand the advantage of non-action. ~ The principles of teaching without words (speechless tuition) and the benefits of non-action (laissez faire) are peerless under the sun.

[43c36t] **Hua-Ching Ni** ~ The softest of all things can overcome the hardest of all things. ~ Only the insubstantial can penetrate the spaceless. ~ Thus, we know the benefit of non-interference and the teaching of the subtle Way of the universe that does not rely on words. ~ Few people under Heaven can attain it.

[43c37t] **Chang Chung-yuan** ~ The meekest in the world ~ Penetrates the strongest in the world. ~ As nothingness enters into that-which-has-no-opening. ~ Hence, I am aware of the value of non-action ~ And of the value of teaching with no words, ~ As for the value of non-action, ~ Nothing in the world can match it.

[43c38t] **Henry Wei** ~ Universal Application ~ Pien Yung ~ The softest things in the world ~ Can match and overcome the hardest. ~ Non-being penetrates even the crackless. ~ Thus the value of non-interference is clear to me. ~ The teaching without words, ~ And the virtue of non-interference, ~ Can hardly be matched in

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the world.

[43c39t] **Ha Poong Kim** ~ The softest under Heaven ~ Rides roughshod over the hardest under Heaven. ~ The beingless [wu yu] penetrates the spaceless [wu chien]. ~ From this I know the advantage of no-action [wu-wei]. ~ The wordless teaching, ~ The advantage of no-action - ~ Nothing under Heaven exemplifies them better.

[43c40t] **Tao Huang** ~ What is softest in the world penetrates what is hardest in the world. ~ Nonbeing enters where there is no room. ~ From this I know the riches of nonaction. ~ Wordless teaching and the riches of nonaction is matched by very little in the world.

[43c41t] **Tang Zi-chang** ~ The world's softest can over-run the world's hardest. ~ It comes from the unknown (non-existence) and it enters no space. ~ From this we know how advantageous is non-interference! ~ Thus, education by non-preaching and the policy of non-interference have merits with which nothing under heaven can compare.

[43c42t] **Wing-tsit Chan** ~ The softest things in the world overcome the hardest things in the world. ~ Non-being penetrates that in which there is no space. ~ Through this I know the advantage of taking no action. ~ Few in the world can understand the teaching without words and the advantage of taking no action.

[43c91t] **И. И. Семененко** ~ Мягчайшее под Небесами проскакивает сквозь твердейшее. ~ Неналичие проходит в то, что не имеет промежутка. ~ Именно поэтому я знаю о полезности бездействия. ~ В Поднебесной редко кому удается овладеть учением, невыразимым в слове, и полезностью бездействия.

[43c92t] **А. А. Маслов** ~ Самое мягкое в Поднебесной может одолеть самое твёрдое в Поднебесной. ~ То, что не имеет сущности, проникает туда, где нет даже щели. ~ Потому-то я и постиг пользу недеяния. ~ Но учение вне слов и пользу недеяния крайне редко встретишь в Поднебесной.

[43c93t] **Е. А. Торчинов** ~ В Поднебесной предельно мягкое управляет предельно твердым. ~ А не имеющее наличия входит в плотное, не имеющее промежутков. ~ Вот и я обладаю знанием того, что польза проистекает из недеяния. ~ Бессловесное учение, польза недеяния - о, как мало в Поднебесной людей, которые могут этого достичь!

[43c94t] **А. Е. Лукьянов** ~ То, что в Поднебесной стало мягким, гонит то, что в Поднебесной стало твердым. ~ Небытие и бытие входят в неразрывное пространственно-временное единство. ~ Вот откуда я знаю, что недеяние имеет пользу. ~ Обучать без слов, приносить пользу недеянием - ~ редко кто в Поднебесной достиг этого.

[43c95t] **Ян Хин-шун** ~ В Поднебесной самые слабые побеждают самых сильных. ~ Небытие проникает везде и всюду. ~ Вот почему я знаю пользу от недеяния. ~ В Поднебесной нет ничего, что можно было бы сравнивать с учением, не прибегающим к словам, и пользой от недеяния.

[43c96t] **Д. П. Конисси** ~ Мир смирен: все люди едят и бегают над его твердынею. ~ Небытие поглощается беспромежуточным. ~ Поэтому я знаю, что бездеятельность имеет высокое достоинство. ~ Бессловесное учение и бездеятельность полезнее всего существующего между небом и землей.

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[43c97t] **В. В. Малявин** ~ Самое мягкое в мире покроет самое твердое. ~ Невещественное войдет в то, что не имеет пустот. ~ Так узнаем, что от недеяния есть выгода. ~ Учение без слов, выгоду недеяния ~ В мире способны понять немногие.

[43c98t] **Б. Б. Виногродский** ~ Предельно мягкое в Поднебесной опережает в гонке предельно твердое в Поднебесной. ~ Отсутствие наличия приникает в пространство отсутствия. ~ Сущность моя посредством этого знает наличие прибыли-пользы в осуществлении отсутствия. ~ Учение, не выраженное в словах, прибыль-польза от не-осуществления, - в Поднебесной редко достигают этого.

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PSEUDO-CHAPTER **Forty-Four**

[44c01t] **Robert G. Henricks** ~ Fame or your health - which is more dear? ~ Your health or possessions - which is worth more? ~ Gain or loss - in which is there harm? ~ {If your desires} are great, {you're bound to be extravagant}; ~ {If you store much away, you're bound} to lose {a great deal}. ~ Therefore, if you know contentment, you'll not be disgraced. ~ If you know when to stop, you'll suffer no harm. ~ And in this way you can last a very long time.

[44c02t] **John C. H. Wu** ~ As for your name and your body, which is the dearer? ~ As for your body and your wealth, which is the more to be prized? ~ As for gain and loss, which is the more painful? ~ Thus, an excessive love for anything will cost you dear in the end. ~ The storing up of too much goods will entail a heavy loss. ~ To know when you have enough is to be immune from disgrace. ~ To know when to stop is to be preserved from perils. ~ Only thus can you endure long.

[44c03t] **D. C. Lau** ~ Your name or your person, ~ Which is dearer? ~ Your person or your goods, ~ Which is worth more? ~ Gain or loss, ~ Which is a greater bane? ~ That is why excessive meanness ~ Is sure to lead to great expense; ~ Too much store ~ Is sure to end in immense loss. ~ Know contentment ~ And you will suffer no disgrace; ~ Know when to stop ~ And you will meet with no danger. ~ You can then endure.

[44c04t] **R. L. Wing** ~ Which is dearer, ~ Name or life? ~ Which means more, ~ Life or wealth? ~ Which is worse, ~ Gain or loss? ~ The stronger the attachments, ~ The greater the cost. ~ The more that is hoarded, ~ The deeper the loss. ~ Know what is enough; ~ Be without disgrace. ~ Know when to stop; ~ Be without danger. ~ In this way one lasts for a very long time.

[44c05t] **Ren Jiyu** ~ Which is more dear to me, credit or life? ~ Which is more valuable, life or wealth? ~ Which is more harmful, gain or loss? ~ Therefore the excessive stint must cause enormous expenses, ~ The rich hoard must suffer a serious loss. ~ Whoever is contented will meet no disgrace, ~ Whoever knows when and where to stop will meet no danger, ~ And he is able to endure long without worry.

[44c06t] **Gia-fu Feng** ~ Fame or self: Which matters more? ~ Self or wealth: Which is more precious? ~ Gain or loss: Which is more painful? ~ He who is attached to things will suffer much. ~ He who saves will suffer heavy loss. ~ A contented man is never disappointed. ~ He who knows when to stop does not find himself in trouble. ~ He will stay forever safe.

[44c07t] **Lok Sang Ho** ~ Which is the dearer, ~ Fame or the body? ~ Which means more, ~ The body or wealth? ~ Which can be called an ill, ~ To gain or to lose? ~ Greater cost comes with greater craving. ~ Greater loss comes with greater accumulation. ~ He who knows what he needs ~ will attract no dishonor. ~ He who knows when to stop ~ will come to no grief. ~ Such people can have a lasting life.

[44c08t] **Xiaolin Yang** ~ Fame or health, which is dearer to you? ~ Health or wealth, which is more important to you? ~ Gain or loss, which hurts you more? ~ The more you love something, the more you have to pay. ~ The more wealth you accumulate, the more likely you will lose it. ~ If you know when to be satisfied, you will not be insulted, ~ If you know when to stop, you will not be hurt, ~ This is how you last long.

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[44c09t] **Walter Gorn Old**, STANDING STILL ~ Which is the nearer to you, your name or your person? ~ Which is the more precious, your person or your wealth? ~ Which is the greater evil, to gain or to lose? ~ Great devotion requires great sacrifice. ~ Great wealth implies great loss. ~ He who is content can never be ruined. ~ He who stands still will never meet danger. ~ These are the people who endure.

[44c10t] **James Legge** ~ Or fame or life, ~ Which do you hold more dear? ~ Or life or wealth, ~ To which would you adhere? ~ Keep life and lose those other things; ~ Keep them and lose your life: - which brings ~ Sorrow and pain more near? ~ Thus we may see, ~ Who cleaves to fame ~ Rejects what is more great; ~ Who loves large stores ~ Gives up the richer state. ~ Who is content ~ Needs fear no shame. ~ Who knows to stop ~ Incurs no blame. ~ From danger free ~ Long live shall he.

[44c11t] **David Hinton** ~ Name or self: which is precious? ~ Self or wealth: which is treasure? ~ Gain or loss: which is affliction? ~ Indulge love and the cost is dear. ~ Keep treasures and the loss is lavish. ~ Knowing contentment you avoid tarnish, and knowing when to stop you avoid danger. ~ Try it and your life will last and last.

[44c12t] **Chichung Huang** ~ Fame and life - which is dearer? ~ Life and wealth - which is weightier? ~ Gain and loss - which is drearier? ~ Excessive love entails enormous costs; ~ Abundant stores entail heavy losses. ~ Therefore, knowing content ~ Will exempt you from humiliation; ~ Knowing where to stop ~ Will exempt you from peril. ~ You may long endure.

[44c13t] **Ellen M. Chen** ~ Your name and your body (shen), which is dearer? ~ Your body and material goods, which is more abundant? ~ Gain and loss, which is illness? ~ Therefore in excessive love one necessarily goes to great expenses, ~ In hoarding much one necessarily loses heavily. ~ Knowing contentment (chih tsu) one does not suffer disgrace, ~ Knowing when to stop one does not become exhausted (tai). ~ This way one may last long.

[44c14t] **Lee Sun Chen Org** ~ Which is the dearest [to a person], fame or body? ~ Which is more important, body or goods? ~ Which is more sickening, gain or loss? ~ Therefore, the more a person would indulge in the love [of fame and body], the more will he be excessively wasteful; ~ The more a person would aggregates goods, the more will he be worried about losing them. ~ A person will live a long and perpetuated life if and only if: ~ He would free himself from the inferiority [complex of not having enough goods] by conscientiously drawing a line when his obtainment [of goods and wealth] provides him modestly comfortable life; ~ And he would also break off from the insecurity [complex] by ceasing and desisting [from accumulation of goods and wealth].

[44c15t] **Tien Cong Tran** ~ As for your name and your self, which is the dearer? ~ As for your self and your wealth, which is the more to be prized? ~ As for gain or loss, which is more painful? ~ Thus, extreme love leads to great cost. ~ Much storage leads to heavy loss. ~ To know when to have enough is to be immune from disgrace. ~ To know when to stop is to be preserved from danger. ~ Only thus can you last long.

[44c16t] **Thomas Z. Zhang** ~ Which is dearer, fame or health? ~ Which is more important, wealth or health? ~ Which is more damaging, obtaining the former or losing the latter? ~ Excessively loving results in great expense. ~ Excessive stocking leads to huge losses. ~ Therefore those who are not greedy can avoid disgrace. ~ Those who know where to stop can avoid failure. ~ They can have long-lasting success.

[44c17t] **Arthur Waley** ~ Fame or one's own self, which matters to one most? ~ One's own self or things bought,

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which should count most? ~ In the getting or the losing, which is worse? ~ Hence he who grudges expense pays dearest in the end; ~ He who has hoarded most will suffer the heaviest loss. ~ Be content with what you have and are, and no one can despoil you; ~ Who stops in time nothing can harm. ~ He is forever safe and secure.

[44c18t] **Richard John Lynn** ~ Reputation or one's person, which is dear? ~ One's person or what he possesses, which is more? ~ Gain or loss, which is harm? ~ Thus it is that extreme meanness is sure to result in great expense, and much hoarding is sure to result in heavy loss. ~ One who knows contentment will not suffer damage to his reputation, and one who knows how to stop will not place himself in danger. ~ As such, he will last long.

[44c19t] **Lin Yutang** ~ BE CONTENT ~ Fame or one's own self, which does one love more? ~ One's own self or material goods, which has more worth? ~ Loss (of self) or possession (of goods), which is the greater evil? ~ Therefore: ~ He who loves most spends most, ~ He who hoards much loses much. ~ The contented man meets no disgrace; ~ Who knows when to stop runs into no danger - ~ He can long endure.

[44c20t] **Victor H. Mair** ~ Name or person, which is nearer? ~ Person or property, which is dearer? ~ Gain or loss, which is drearier? ~ Many loves entail great costs, ~ Many riches entail heavy losses. ~ Know contentment and you shall not be disgraced, ~ Know satisfaction and you shall not be imperiled; ~ then you will long endure.

[44c21t] **Tolbert McCarroll** ~ Your integrity or your body: ~ Which is more important? ~ Your body or your possessions: ~ Which is worth more? ~ Gain or loss: ~ Which is more harmful? ~ Thus it is that the miser will pay much. ~ The hoarder will suffer great loss. ~ Be content with what you have ~ and you will not be disgraced. ~ Know when to stop ~ and you will be preserved from danger. ~ Only in this way will you long endure.

[44c22t] **David H. Li** ~ Fame and health - which is dearer? ~ Health and wealth - which is more valuable? ~ Gain and loss - which is more damaging? ~ Excessive love demands large outlay. ~ Overabundant wealth results in heavy loss. ~ Thus, ~ knowing contentment brings about no disgrace; ~ knowing moderation brings about no danger. ~ One lasts long.

[44c23t] **Yasuhiko Genku Kimura** ~ Which is more precious, fame or health? ~ Which is more important, health or wealth? ~ Which is more painful, gaining or losing? ~ The more excessive is your attachment, ~ The greater is your suffering. ~ The more excessive is your possession, ~ The heavier is your loss. ~ To know what is enough is to be free from disgrace. ~ To know when to stop is to be free from danger. ~ Those who practice this will long endure.

[44c24t] **Chou-Wing Chohan** ~ Tao begets one, ~ One begets two, ~ Two begets three, ~ Three begets all things. ~ All things, back to the shade, front to the light, ~ The harmony between them is the breath of life. ~ What others teach, I also teach: ~ "The cruel and violent do not die a natural death." ~ I will use that sentence as my guide.

[44c25t] **Man-Ho Kwok** ~ What really matters most, ~ Your image or your soul? ~ What do you care about, ~ Your money, or your life? ~ What's actually the best, ~ Making it - or losing? ~ If you pour all your energy into one thing, ~ You're sure to harm the rest of your being ~ And if you invest it all in profit - ~ You'll end

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up losing the whole lot. ~ If you're not always wanting, you can be at peace. ~ And if you're not always trying to be someone ~ You can be who you really are and go the whole way.

[44c26t] **Gu Zhengkun** ~ Which is dearer, your name or your body? ~ Which is more important, your body or your goods? ~ Which is more harmful, gain or loss? ~ Excessive stinginess will result in great expense; ~ Too much amassment leads to great loss; ~ Knowing contentment avoids disgrace; ~ Knowing when to stop avoids danger. ~ Thus one can be long in safety.

[44c27t] **Chao-Hsiu Chen** ~ Fame or your self: which is dearer? ~ Your self or your possessions: which is more precious? ~ To have or to lose: which is more detrimental? ~ That is why the most beloved will cost a great deal. ~ The more one stores, the more one will lose. ~ He who is content will not meet disgrace. ~ He who knows when to stop will not face danger. ~ Only then is there longevity.

[44c28t] **Liu Qixuan** ~ Which is more precious, the body or the name? ~ Which is more important, the body or the goods? ~ Which is more harmful, gains or losses? ~ One who cares for reputation pays more. ~ One who possesses much fears death most. ~ Therefore, ~ One who is easily satisfied is not a disgrace. ~ One who knows where to stop is not stopped in life.

[44c29t] **Shi Fu Hwang** ~ Gain And Loss ~ Lao Tze says, ~ Which means more to you, fame or self? ~ Which brings more to you, self or property? ~ Which ails you more, gain or loss? ~ The cost of the thing which you love is dear. ~ The treasure unscrupulously laid up shall result in heavy loss. ~ However, the contented man will not suffer disgrace. ~ A man who knows his limitations will not incur danger. ~ Namely, he can survive forever.

[44c30t] **Ch'u Ta-Kao** ~ Fame or your person, which is nearer to you? ~ Your person or wealth, which is dearer to you? ~ Gain or loss, which brings more evil to you? ~ Over-love of anything will lead to wasteful spending; ~ Amassed riches will be followed by heavy plundering. ~ Therefore, he who knows contentment can never be humiliated; ~ He who knows where to stop can never be perishable; ~ He will long endure.

[44c31t] **Paul J. Lin** ~ Of fame and life, which is more dear? ~ Of life and wealth, which is more worthy? ~ Of gain and loss, which is more distressing? ~ Therefore, loving in excess incurs great cost. ~ Overhoarding brings heavy loss. ~ To know what is enough means to avoid disgrace. ~ To know where to stop is to avoid danger. ~ Thus one can last long and endure.

[44c32t] **Michael LaFargue** ~ Your fame or your self, which is closer to you? ~ Your self or your possessions, which counts for more? ~ Gaining or losing, which brings the pain? ~ Indeed: ~ Very fond, much expended; ~ much hoarding, heavy loss. ~ Be content and there will be no disgrace. ~ Know to stop and there will be no danger. ~ And you can last very long.

[44c33t] **Cheng Lin** ~ Fame and life, - which is the more precious? ~ Life and property, - which is the more important? ~ Gain and loss, - which is the more to be preferred? ~ Inordinate love will surely result in abandonment. ~ Over-hoarding will surely end in heavy loss. ~ He who knows contentment will not suffer disgrace. ~ He who knows when to stop will not incur danger.

[44c34t] **Yi Wu** ~ Of fame and body, which is dearer? ~ Of body and property, which is worth more? ~ Of gain and loss, which is more troublesome? ~ Therefore, excessive love surely is great waste. ~ Much storing up

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surely is a heavy loss. ~ To know when you have enough ~ is to avoid disgrace. ~ To know when to stop ~ is to be free from danger. ~ Only thus can one long endure.

[44c35t] **Han Hiong Tan** ~ Personal glory or your life, ~ Which do you treasure more? ~ Your life or worldly possessions, ~ Which is more precious to you? ~ Gaining one but losing the other, which is more deleterious? ~ Therefore, wanting something badly can cost you dearly. ~ The more goods you hoard, the more you can possibly lose. ~ By being contented, you will never suffer any humiliation. ~ Knowing when to stop, you will never put your life in jeopardy. ~ Hence, you will have a long and wonderful life.

[44c36t] **Hua-Ching Ni** ~ As for your fame and your life, which matters more? ~ As for your life and your wealth, which is more precious? ~ As for gain or loss, which is more damaging? ~ He who is most endeared to something must pay dearest for it. ~ He who has hoarded much will suffer great loss. ~ He who knows when enough is enough saves himself from humiliation. ~ He who knows when to stop protects himself from peril. ~ To know this is to be long enduring.

[44c37t] **Chang Chung-yuan** ~ Man's name or man's self - which is closer to him? ~ Man's self or his property - which is more valuable to him? ~ Success or failure - which is more harmful to him? ~ Things that are cherished more, cost more. ~ The more that is kept, the more that is missed. ~ The man who is easily contented is free from shame. ~ The man who knows the right time to stop is free from danger. ~ Thus, he will last long.

[44c38t] **Henry Wei** ~ Self-Imposed Abstinences ~ Li Chieh ~ Which is more dear: ~ Fame or health? ~ Which is more valuable: ~ Health or wealth? ~ Which is more baneful: ~ Gain or loss? ~ Excessive love is bound to cause great expense. ~ Immense hoarding is bound to end in heavy loss. ~ He who knows contentment is free from disgrace; ~ He who knows when to quit will be free from peril. ~ He can endure a long time.

[44c39t] **Ha Poong Kim** ~ Your name or your body, which is dearer? ~ Your body or your possessions, which is more valuable? ~ Gaining or losing, which worries you more? ~ Therefore, when your craving is excessive, your spending is extravagant. ~ When you store much, you are bound to lose much. ~ Know how to be content, and you will not be disgraced. ~ Know when to stop, and you will be free from danger. ~ Thus you will be long-lasting.

[44c40t] **Tao Huang** ~ Which is more cherished, the name or the body? ~ Which is worth more, the body or possessions? ~ Which is more beneficial, to gain or to lose? ~ Extreme fondness is necessarily very costly. ~ The more you cling to, the more you lose. ~ So knowing what is sufficient averts disgrace. ~ Knowing when to stop averts danger. ~ This can lead to a longer life.

[44c41t] **Tang Zi-chang** ~ Between your fame and yourself, which is closer to you? ~ Between yourself and your wealth, which is more dear to you? ~ Between gain and loss, which is more of a burden to you? ~ Thus, excessive lust will cost one a great deal in the end. ~ Excessive wealth will make one suffer a heavy loss. ~ One who knows satisfaction will not be disgraced. ~ One who knows when to stop will not reach a perilous end. ~ Then he can rule everywhere and forever.

[44c42t] **Wing-tsit Chan** ~ Which does one love more, fame or one's own life? ~ Which is more valuable, one's own life or wealth? ~ Which is worse, gain or loss? ~ Therefore he who has lavish desires will spend extravagantly. ~ He who hoards most will lose heavily. ~ He who is contented suffers no disgrace. ~ He who

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knows when to stop is free from danger. ~ Therefore he can long endure.

[44c91t] **И. И. Семененко** ~ Милее славу заиметь или живым остаться? ~ Ценней живым остаться иль разбогатеть? ~ Больней приобрести или утратить? ~ Это объясняет, как дорого приходится расплачиваться за свою привязанность, ~ и сколь велик убыток, приносимый накопительством. ~ Кто знает то, что для него является достаточным, не подвергается бесчестью; ~ кто ведает, когда остановиться, пребывает в безопасности и может долго жить.

[44c92t] **А. А. Маслов** ~ Что дороже - славное имя или жизнь? ~ Что ценнее - жизнь или богатство? ~ Что мучительнее - достигать или утрачивать? ~ Вот почему великие пристрастия неизбежно ведут к большим потерям, а неуёмное накопление оборачивается огромной утратой. ~ Знай меру - и не придётся испытать стыд. ~ Умей остановиться - и не столкнёшься с опасностями. ~ И сумеешь прожить долго.

[44c93t] **Е. А. Торчинов** ~ Слава или собственное тело - что нам роднее? ~ Собственное тело или имущество - о чем заботимся мы больше? ~ Обретение или утрата - что уязвляет нас больнее? ~ Чем сильнее любовь, тем мучительнее утрата. ~ И чем больше храним, тем тяжелее потеря. ~ Знающий меру не узнает позора; знающий, когда надо остановиться, не попадет в беду. ~ Такой человек сможет стать долговечным!

[44c94t] **А. Е. Лукьянов** ~ Имя или тело, что роднее? ~ Тело или богатство, что дороже? ~ Обретение или утрата, что больнее? ~ Вот почему кто чрезмерно скуп, непременно понесет большие убытки; ~ кто безмерно накапливает, непременно потерпит немалую утрату. ~ Знающий меру не опозорится. ~ Знающий предел не подвергнется опасности. ~ Такие смогут быть долговечными.

[44c95t] **Ян Хин-шун** ~ Что ближе - слава или жизнь? ~ Что дороже - жизнь или богатства? ~ Что тяжелее пережить - приобретение или потерю? ~ Кто многое сберегает, тот понесет большие потери. ~ Кто много накапливает, тот потерпит большие убытки. ~ Кто знает меру, у того не будет неудачи. ~ Кто знает предел, тот не будет подвергаться опасности. ~ Он может стать долговечным.

[44c96t] **Д. П. Конисси** ~ Что ближе к себе: свое имя или собственное тело? ~ Что больше: свое тело или богатство? ~ Что тяжелее испытать: приобретение или потерю? ~ Кто увлекается, тот потерпит большой убыток. ~ Кто имеет много, тот может потерять больше, нежели имеющий мало. ~ Кто знает, чем человек должен быть довольным, тот никогда не потерпит позора. ~ Кто, зная границы своей деятельности, не приблизится к опасностям, тот будет жить долго.

[44c97t] **В. В. Малявин** ~ Что каждому ближе: слава или жизнь? ~ Что дороже: жизнь или богатство? ~ Что хуже: иметь или потерять? ~ Вот почему кто многое любит, тот много потратит, ~ А у того, кто много скопил, будут велики и потери. ~ Если знаешь, как быть довольным, не изведаешь позора. ~ Если знаешь, где остановиться, избегнешь опасности ~ И сможешь жить долго.

[44c98t] **Б. Б. Виногродский** ~ Что роднее, имя или тело? ~ Чего больше, тела или предметов? ~ Что больнее, обретенье или потеря? ~ Вот причинность: ~ От сильной любви будут большие утраты. ~ Коль много накопишь, то много исчезнет. ~ Зная достаточность, не посрамишься. ~ Умея останавливаться, не погибнешь. ~ Сможешь тем самым тянуть и длить.

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PSEUDO-CHAPTER **Forty-Five**

[45c01t] **Robert G. Henricks** ~ Great completion seems incomplete; ~ Yet its usefulness is never exhausted. ~ Great fullness seems to be empty; ~ Yet its usefulness is never used up. ~ Great straightness seems to be bent. ~ Great skill seems to be clumsy. ~ Great surplus seems to stammer. ~ Activity overcomes cold; ~ Tranquility overcomes heat. ~ If you're quiet and tranquil you can become the ruler of the world.

[45c02t] **John C. H. Wu** ~ THE greatest perfection seems imperfect, ~ And yet its use is inexhaustible. ~ The greatest fullness seems empty, ~ And yet its use is endless. ~ The greatest straightness looks like crookedness. ~ The greatest skill appears clumsy. ~ The greatest eloquence sounds like stammering. ~ Restlessness overcomes cold, ~ But calm overcomes heat. ~ The peaceful and serene ~ Is the Norm of the World.

[45c03t] **D. C. Lau** ~ Great perfection seems chipped, ~ Yet use will not wear it out; ~ Great fullness seems empty, ~ Yet use will not drain it; ~ Great straightness seems bent; ~ Great skill seems awkward; ~ Great eloquence seems tongue-tied. ~ Restlessness overcomes cold; ~ Stillness overcomes heat. ~ Limpid and still, ~ One can be a leader in the empire.

[45c04t] **R. L. Wing** ~ If the greatest achievement is incomplete, ~ Then its usefulness is unimpaired. ~ If the greatest fullness is empty, ~ Then its usefulness is inexhaustible. ~ The greatest directness is flexible. ~ The greatest skillfulness is awkward. ~ The greatest eloquence is hesitant. ~ Agitation triumphs over the cold. ~ Stillness triumphs over the heated. ~ Clarity and stillness bring order to the world.

[45c05t] **Ren Jiyu** ~ What is most perfect seems to be incomplete, ~ But its utility cannot be impaired. ~ What is most full seems to be empty, ~ But its utility cannot be exhausted. ~ The most straight seems to be crooked, ~ The greatest skill seems to be clumsy, ~ The greatest eloquence seems to stammer. ~ Rapid walking overcomes cold, ~ Being quiet overcomes heat. ~ By remaining quiet and tranquil, one will be the chief under Heaven.

[45c06t] **Gia-fu Feng** ~ Great accomplishment seems imperfect, ~ Yet it does not outlive its usefulness. ~ Great fullness seems empty, ~ Yet it cannot be exhausted. ~ Great straightness seems twisted. ~ Great intelligence seems stupid. ~ Great eloquence seems awkward. ~ Movement overcomes cold. ~ Stillness overcomes heat. ~ Stillness and tranquillity set things in order in the universe.

[45c07t] **Lok Sang Ho** ~ The greatest accomplishment appears incomplete, ~ Yet it can meet the needs of the most demanding occasions. ~ The greatest fulfillment appears to be weak and restrained. ~ Yet its use is limitless. ~ What is most straight appears to be bent. ~ What is most dexterous appears to be clumsy. ~ The most skilled of debaters use words sparingly. ~ Motion overcomes cold. ~ Stillness overcomes hot. ~ Clearing up the muddiness of the mind ~ By allowing it to settle down to its natural stillness, ~ Will restore all things to their proper places.

[45c08t] **Xiaolin Yang** ~ The greatest accomplishment seems incomplete, but when you use it, it never has trouble. ~ The completely filled object seems empty, but when you use it, it never runs out. ~ The straightest looks crooked; ~ The cleverest looks clumsy; ~ The best debater sounds awkward. ~ Tranquility overcomes

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commotion, coolness overcomes hotness. ~ Coolness and tranquility are the real essence of the world.

[45c09t] **Walter Gorn Old**, INDEFINITE VIRTUE ~ He who sees that his highest attainments are always incomplete may go on working indefinitely. ~ He who sees his greatest possessions to be inadequate may go on acquiring for ever. ~ His highest rectitude is but crookedness. ~ His greatest wisdom is but foolishness. ~ His sweetest eloquence is but stammering. ~ Action overcomes cold; inaction overcomes heat. ~ With virtue and quietness one may conquer the world.

[45c10t] **James Legge** ~ Who thinks his great achievements poor ~ Shall find his vigour long endure. ~ Of greatest fulness, deemed a void, ~ Exhaustion ne'er shall stem the tide. ~ Do thou what's straight still crooked deem; ~ Thy greatest art still stupid seem, ~ And eloquence a stammering scream. ~ Constant action overcomes cold; ~ being still overcomes heat. ~ Purity and stillness give the correct law to all under heaven.

[45c11t] **David Hinton** ~ Great perfection seems flawed, but its usefulness never falters. ~ Great fullness seems empty, but its usefulness never runs dry. ~ Great rectitude seems bent low, ~ great skill seems clumsy, ~ great eloquence seems quiet. ~ Bustling around may overcome cold, but tranquility overcomes heat. ~ Master lucid tranquility and you'll govern all beneath heaven.

[45c12t] **Chichung Huang** ~ Great perfection seems imperfect - ~ Its function is unfailing; ~ Great fullness seems empty - ~ Its function is inexhaustible. ~ Great straightness seems bent; ~ Great eloquence seems tongue-tied; ~ Great adroitness seems clumsy; ~ Great affluence seems deficient. ~ Restlessness overcomes cold; ~ Stillness overcomes heat. ~ Emptiness and stillness ~ May serve as the norm of the empire.

[45c13t] **Ellen M. Chen** ~ Great perfection appears lacking (ch'üeh), ~ Its use is unending. ~ Great fullness appears empty, ~ Its use is inexhaustible. ~ Great straightness appears bent, ~ Great ingenuity (ch'iao) appears crude, ~ Great eloquence (pien) appears inarticulate. ~ When agitation (tsao) wins (sheng), the cold arrives, ~ When tranquillity (ching) wins (sheng), the hot arrives. ~ Clear and tranquil the world is in the right mode (cheng).

[45c14t] **Lee Sun Chen Org** ~ A splendidly constructed device may appear defective, yet [what counts is that] its applications are endless; ~ It will take forever to fill up a vast valley, yet [what matters is] its containment is inexhaustible, so that we can fetch water from it whenever we have the need; ~ Straightness [on a grand scale] may appear warped [to the either physically tiny or disadvantageously positioned observer]; ~ A man of sublime dexterity may appear to be deceitfully clumsy; ~ A skilled debater may sound like suffering from speech impediment [to an indiscreet observer]. ~ A restless radiant fire in the stove [produces heat that] can warm up the cold air [surrounding it]; ~ [On the other side, a person who can retain his] Serenity can overpower the heat (the restlessness generated by the surrounding environment); ~ [By the same token] if a ruler would uphold Simplicity and Serenity [unruffled], he will be able to set the right standard for the world.

[45c15t] **Tien Cong Tran** ~ The greatest perfection seems imperfect; yet its use is inexhaustible. ~ The greatest fullness seems empty; yet its use is endless. ~ The greatest straightness seems bent. ~ The greatest skill appears clumsy. ~ The greatest eloquence seems stammering. ~ Active overcomes cold. ~ Calmness overcomes heat. ~ Tranquillity is the norm of the world.

[45c16t] **Thomas Z. Zhang** ~ Great achievement appears imperfect, Its application is limitless. ~ Complete fullness appears empty, It cannot be used up. ~ Perfect straightness appears bent. ~ Adept skills appear awkward. ~

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Great eloquence appears dull. ~ The calm wins out over the impatient. ~ The cold wins out over the heat. ~ Serenity makes the world orderly.

[45c17t] **Arthur Waley** ~ What is most perfect seems to have something missing; ~ Yet its use is unimpaired. ~ What is most full seems empty; ~ Yet its use will never fail. ~ What is most straight seems crooked; ~ The greatest skill seems like clumsiness, ~ The greatest eloquence like stuttering. ~ Movement overcomes cold; ~ But staying still overcomes heat. ~ So he by his limpid calm ~ Puts right everything under heaven.

[45c18t] **Richard John Lynn** ~ Great completion seems incomplete, but its functioning is never exhausted. ~ Great fullness seems empty, but its functioning is limitless. ~ Great straightness seems crooked. ~ Great skill seems clumsy. ~ Great eloquence seems inarticulate. ~ Although the heat of activity conquers cold, quietude conquers heat, so pure quietude is the right way to govern all under Heaven.

[45c19t] **Lin Yutang** ~ CALM QUIETUDE ~ The highest perfection is like imperfection, ~ And its use is never impaired. ~ The greatest abundance seems meager, ~ And its use will never fail. ~ What is most straight appears devious, ~ The greatest skill appears like clumsiness; ~ The greatest eloquence seems like stuttering. ~ Movement overcomes cold, ~ (But) keeping still overcomes heat. ~ Who is calm and quiet becomes the guide for the universe.

[45c20t] **Victor H. Mair** ~ Great perfection appears defective, ~ but its usefulness is not diminished. ~ Great fullness appears empty, ~ but its usefulness is not impaired. ~ Great straightness seems crooked, ~ Great cleverness seems clumsy, ~ Great triumph seems awkward. ~ Bustling about vanquishes cold, ~ Standing still vanquishes heat. ~ Pure and still, one can put things right everywhere under heaven.

[45c21t] **Tolbert McCarroll** ~ Great accomplishment seems incomplete, ~ yet its use is not impaired. ~ Great fullness seems empty, ~ yet it will never be drained. ~ Great straightness looks crooked. ~ Great skill appears clumsy. ~ Great eloquence sounds like stammering. ~ Movement overcomes cold, stillness overcomes heat. ~ The calm and quiet set right everything under heaven.

[45c22t] **David H. Li** ~ Great Perfection appears flawed; its use is endless. ~ Great Fullness appears less; its use is limitless. ~ Great Straightness appears warped, ~ Great Dexteriousness appears handicapped, ~ Great Eloquence appears reticent. ~ Serenity wins over rashness; coolness wins over heatedness. ~ Serenity governs the world.

[45c23t] **Yasuhiko Genku Kimura** ~ Great perfection appears imperfect, ~ Yet there is no end to its process of perfecting. ~ Great fullness appears empty, ~ Yet there is no limit to its process of fulfilling. ~ Great uprightness appears bent, ~ Great mastery seems clumsy, ~ Great eloquence sounds awkward, ~ Yet they keep growing without limitations. ~ Movement overcomes stagnation. ~ Stillness overcomes discordance. ~ Movement and stillness in balance ~ Set the world in evolutionary order.

[45c24t] **Chou-Wing Chohan** ~ The greatest perfection looks flawed, ~ And even so, it never perishes. ~ The greatest fullness looks empty, ~ And even so, it will never run out. ~ The straightest road looks crooked. ~ The greatest vigor looks like laziness, ~ The greatest eloquence looks like stammering. ~ Action overcomes cold, ~ Tranquillity overcomes heat. ~ Only through purity and tranquillity of spirit ~ Can order be imposed on the world.

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[45c25t] **Man-Ho Kwok** ~ A great thing done is never perfect - ~ But that doesn't mean it fails: it does what it is. ~ Real richness means to act as if you had nothing, ~ Because then you will never be drained of it. ~ The greatest straightness seems bent, ~ The greatest ability seems awkward, ~ And the greatest speech, like a stammering. ~ Act calmly, not coldly. ~ Peace is greater than anger. ~ Tranquillity and harmony are the true order of things.

[45c26t] **Gu Zhengkun** ~ The complete perfection seems flawed, ~ But its use can never be exhausted; ~ The fullest seems empty, ~ But its use can never come to an end; ~ The straightest seems bent; ~ The most skillful seems clumsy; ~ The most eloquent seems tongue-tied. ~ Movement overcomes cold; ~ Quiet overcomes heat. ~ So inaction and quiet help one ~ Become a leader of the world.

[45c27t] **Chao-Hsiu Chen** ~ Great achievement seems imperfect, yet its usefulness is not diminished. ~ Great fullness seems empty, yet it is inexhaustible. ~ Great frankness seems to succumb. ~ Great discussion seems silent. ~ Activity overcomes coldness. ~ Stillness overcomes heat. ~ Purity and stillness are the ideal for the world.

[45c28t] **Liu Qixuan** ~ The perfect seems defective, but can be used limitlessly. ~ The truly full seems empty, but can be used endlessly. ~ The straight seems crooked. ~ The truly artful seems clumsy. ~ The most eloquent seems tongue-tied. ~ Peace outdoes turmoil, and cold heat. ~ Peace is therefore the best policy.

[45c29t] **Shi Fu Hwang** ~ Purity And Stillness ~ Lao Tze says, ~ The greatest accomplishment seems to have blemishes, but when applied, it is long enduring. ~ The greatest fullness seems to be vacant, but when applied, it is inexhaustible. ~ The greatest straightness seems crooked. ~ The greatest craftiness seems stupid. ~ The greatest eloquence seems dumb. ~ Restlessness overcomes the cold; ~ being still overcomes the heat. ~ Purity and stillness give correct law to all in the world.

[45c30t] **Ch'u Ta-Kao** ~ The greatest perfection seems imperfect; ~ Yet its use will last without decay. ~ The greatest fullness seems empty; ~ Yet its use cannot be exhausted. ~ The greatest straightness seems crooked; ~ The greatest dexterity seems awkward; ~ The greatest eloquence seems stammering. ~ Activity overcomes cold; ~ Quietness overcomes heat. ~ Only through purity and quietude can the world be ruled.

[45c31t] **Paul J. Lin** ~ Great completion appears to be imperfect, ~ Yet its usefulness is never exhausted. ~ Great fullness appears to be empty, ~ Yet its usefulness is unlimited. ~ Great straightness seems bent. ~ Great craftiness seems clumsy. ~ Great eloquence seems to be stuttering. ~ Hastiness overcomes the cold. ~ Serenity overcomes the hot. ~ Calmness and serenity become the rectitude of the world.

[45c32t] **Michael LaFargue** ~ The greatest perfection will seem lacking in something, ~ but its usefulness never ends. ~ The greatest solidity will seem Empty, ~ but its usefulness is inexhaustible. ~ The greatest uprightness will seem compromised, ~ the greatest ability will seem clumsy, ~ the greatest eloquence will seem tongue-tied. ~ "Agitation overcomes cold; ~ Stillness overcomes heat." ~ Purity and Stillness are the Norm of the World.

[45c33t] **Cheng Lin** ~ The most perfect appears as though he were imperfect, and his beneficence is inexhaustible. ~ The most complete appears as though he were incomplete, and his usefulness is limitless. ~ The most upright appears as though he were crooked. ~ The most skillful appears as though he were stupid. ~ The most eloquent appears as though he were inarticulate. ~ Calm can overcome unrest; heat can

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overcome cold. ~ With purity and quiescence of mind, one may rule supreme in this world.

[45c34t] **Yi Wu** ~ The greatest achievement seems imperfect, yet its usefulness is never exhausted. ~ The greatest fullness seems empty, yet its usefulness is endless. ~ The greatest straightness seems bent. ~ The greatest skill seems clumsy. ~ The greatest eloquence seems like stammering. ~ Restlessness wins over cold. ~ Tranquility wins over heat. ~ Pure tranquility is the norm of the world.

[45c35t] **Han Hiong Tan** ~ The greatest accomplishment appears imperfect, but its utility is limitless. ~ Immense fullness appears inadequate, yet its use is inexhaustible. ~ Though as straight as an arrow, it appears crooked. ~ Polished agility appears awkwardly clumsy. ~ Great eloquence appears haltingly hesitant. ~ Tranquillity prevails upon rashness. ~ Coldness overcomes heat. ~ The sage maintains quietude and practises non-action. ~ He sets an example for everyone to follow.

[45c36t] **Hua-Ching Ni** ~ The great perfection seems imperfect, yet its usefulness is unfailing. ~ The great fullness appears to be void, yet its usefulness is boundless. ~ The great accomplishment seems unfinished. ~ The ultimate straightness appears crooked. ~ Profound skillfulness appears clumsy. ~ Fluent eloquence seems mute. ~ Movement overcomes cold. ~ Stillness overcomes heat. ~ Maintain clarity and purity, ~ and be a model of deep virtue for all people.

[45c37t] **Chang Chung-yuan** ~ When accomplishment reaches its utmost, ~ It is as if nothing is accomplished. ~ Its application is never exhausted. ~ When fullness reaches its utmost, ~ It is as if it is still vacant. ~ Its application leads to limitlessness. ~ Thus the perfectly straight is as if it were bent. ~ The most skilled is as if it were stupid. ~ The greatest ability of debate is as if it were speechless. ~ Hence, quiescence surpasses movement, ~ Coldness surpasses heat, ~ Tranquillity sets the example for the world.

[45c38t] **Henry Wei** ~ Grand Virtue ~ Hung Teh ~ Great perfection seems imperfect; ~ Its utility will never deteriorate. ~ Great fullness seems hollow; ~ Its utility will be inexhaustible. ~ The most straight appears to be bent; ~ The most skillful appears to be awkward; ~ The most eloquent appears to be stammering. ~ Hastiness subdues cold; ~ Quiescence subdues heat. ~ Purity and quiescence are the norms of the universe.

[45c39t] **Ha Poong Kim** ~ Great accomplishment looks incomplete; ~ Use will not wear it out. ~ Great fullness looks empty; ~ Use will not exhaust it. ~ Great straightness looks crooked; ~ Great skill looks clumsy; ~ Great eloquence sounds stuttering; ~ "Being in motion overcomes cold; ~ Being still overcomes heat." ~ Be clear and still, and you will be the lord of all under Heaven.

[45c40t] **Tao Huang** ~ Grand perfection seems lacking, yet its use is never exhausted. ~ Grand fullness seems empty, yet its use never comes to an end. ~ Grand straightforwardness seems bent. ~ Grand skill seems clumsy. ~ Grand surplus seems deficient. ~ Activity overcomes cold. ~ Stillness overcomes heat. ~ Peace and tranquility can be the measure of the world.

[45c41t] **Tang Zi-chang** ~ The superior perfection may seem imperfect. ~ Because of its vast capacity, its function is never exhausted. ~ Because of its vast capacity, its function is never limited. ~ The superior fulness may seem empty. ~ The superior straightness may look like crookedness. ~ The superior skill may appear clumsy. ~ The superior eloquence may sound like stammering. ~ Inaction overcomes restlessness. ~ Inaction overcomes impulsiveness. ~ Quiescence overcomes irritation. ~ He kept purity and tranquility to be the model of the world.

[45c42t] **Wing-tsit Chan** ~ What is most perfect seems to be incomplete; ~ But its utility is unimpaired. ~ What is most full seems to be empty; ~ But its usefulness is inexhaustible. ~ What is most straight seems to be crooked. ~ The greatest skill seems to be clumsy. ~ The greatest eloquence seems to stutter. ~ Hasty movement overcomes cold, ~ (But) tranquility overcomes heat. ~ By being greatly tranquil, ~ One is qualified to be the ruler of the world.

[45c91t] **И. И. Семененко** ~ Верх совершенства кажется изъяном, но польза от него не умаляется; ~ верх полноты напоминает пустоту, но польза от нее не иссякает. ~ Верх прямоты походит на извилистость, ~ верх мастерства напоминает неуклюжесть, ~ верх красноречия уподобляется косноязычию. ~ Поспешность преодолевает холод, покой одолевает жар. ~ Покой, невозмутимость - главное в Поднебесной.

[45c92t] **А. А. Маслов** ~ Великое совершенство кажется ущербным, но в использовании неистощимо. ~ Великая наполненность кажется пустой, но в использовании бесконечна. ~ Великая прямизна кажется изогнутой. ~ Великое мастерство кажется грубым. ~ Великое красноречие кажется косноязычным. ~ Покой побеждает движение, а холод одолевает жару. ~ Лишь тот, кто умиротворён и спокоен, способен править Поднебесной.

[45c93t] **Е. А. Торчинов** ~ Великое совершенство подобно ущербности, но использование его не знает ограничений. ~ Великая полнота подобна пустоте, но использование ее не знает предела. ~ Великая прямота подобна кривизне. ~ Великая изощренность подобна неумелости. ~ Великое красноречие подобно косноязычию. ~ Возбуждение преодолевает холод, покой преодолевает жар. ~ Чистота и покой - вот секрет исправления Поднебесной.

[45c94t] **А. Е. Лукьянов** ~ Великое совершенство подобно несовершенству, они действуют неустанно. ~ Великая полнота подобна пустоте, они действуют неистощимо. ~ Великая прямота подобна кривизне. ~ Великая искусность подобна неискусности. ~ Великое красноречие подобно косноязычию. ~ Движение побеждает холод, покой побеждает жару. ~ Чистота и покой образуют прямизну Поднебесной.

[45c95t] **Ян Хин-шун** ~ Великое совершенство похоже на несовершенное, но его действие [не может быть] нарушено; ~ великая полнота похожа на пустоту, но ее действие неисчерпаемо. ~ Великая прямота похожа на кривизну; ~ великое остроумие похоже на глупость; ~ великий оратор похож на заику. ~ Ходьба побеждает холод, покой побеждает жару. ~ Спокойствие создает порядок в мире.

[45c96t] **Д. П. Конисси** ~ Великое совершенство похоже на несовершенство, но оно неистощимо (хотя беспрестанно употребляется). ~ Великая полнота похожа на пустоту, но польза ее неизмерима. ~ Великая прямота кажется непрямой. ~ Великий мастер кажется тупым. ~ Великий оратор кажется заикающимся. ~ Когда беготня преодолевает (тишину), то бывает холодно; ~ когда тишина преодолевает беготню, то бывает тепло. ~ Полная тишина есть пример всего мира.

[45c97t] **В. В. Малявин** ~ Великое достижение кажется ущербным, ~ Но польза его беспредельна. ~ Великая наполненность кажется пустой, ~ Но польза ее неистощима. ~ Великая прямота не дает ходить прямо. ~ Великое искусство не дает сделать искусно. ~ Великое красноречие не дает сказать красиво. ~ Быстрые движения одолеют холод, ~ Но покой одолеет жару. ~ Кто чист и покоен, сможет выправить мир.

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[45c98t] **Б. Б. Виногродский** ~ Великая завершенность отражает изъяны. ~ В своем применении неразрушима. ~ Великая полнота отражает срединность. ~ В своем применении неистощима. ~ Великая прямота отражает кривизну. ~ Великая смекалка отражает глупость. ~ Великое красноречие отражает бормотанье. ~ Подвижность побеждает холод. ~ Покой побеждает жар. ~ Чистота и покой осуществляют исправление Нисхождения Небес.

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PSEUDO-CHAPTER **Forty-Six**

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[46c01t] **Robert G. Henricks** ~ When the world has the Way, ambling horses are retired to fertilize [fields]. ~ When the world lacks the Way, war horses are reared in the suburbs. ~ Of crimes - none is greater than having things that one desires; ~ Of disasters - none is greater than not knowing when one has enough. ~ Of defects - none brings more sorrow than the desire to attain. ~ {Therefore, the contentment one has when he knows that he has enough,} is abiding contentment indeed.

[46c02t] **John C. H. Wu** ~ WHEN the world is in possession of the Tao, ~ The galloping horses are led to fertilize the fields with their droppings. ~ When the world has become Taoless, ~ War horses breed themselves on the suburbs. ~ There is no calamity like not knowing what is enough. ~ There is no evil like covetousness. ~ Only he who knows what is enough will always have enough.

[46c03t] **D. C. Lau** ~ When the way prevails in the empire, fleet-footed horses are relegated to ploughing the fields; ~ When the way does not prevail in the empire, war-horses breed on the border. ~ There is no crime greater than having too many desires; ~ There is no disaster greater than not being content; ~ There is no misfortune greater than being covetous. ~ Hence in being content, one will always have enough.

[46c04t] **R. L. Wing** ~ When the world possesses the Tao, ~ Even fast horses are used for their dung. ~ When the world is without the Tao, ~ War-horses are raised in the suburbs. ~ There is no greater misfortune ~ Than not knowing what is enough. ~ There is no greater fault ~ Than desiring to acquire. ~ Therefore know that enough is enough. ~ There will always be enough.

[46c05t] **Ren Jiyu** ~ When state politics are on the right track, war horses are used in farming. ~ When state politics are off track, even mares with foal have to be used in battle. ~ There is no calamity greater than discontentment. ~ There is no guilt greater than covetousness. ~ Therefore the contentment with knowing contentment is always contented.

[46c06t] **Gia-fu Feng** ~ When the Tao is present in the universe, ~ The horses haul manure. ~ When the Tao is absent from the universe, ~ War horses are bred outside the city. ~ There is no greater sin than desire, ~ No greater curse than discontent, ~ No greater misfortune than wanting something for oneself. ~ Therefore he who knows that enough is enough will always have enough.

[46c07t] **Lok Sang Ho** ~ When things under heaven follow the Dao, ~ Horses will roam freely, and their droppings will be found anywhere. ~ When things under heaven have departed from the Dao, ~ The horses will be reared in special stables away from the city. ~ No wrong is greater than having objects to crave for. ~ No disaster is greater than not knowing one's true needs. ~ No greater ill is invited than by craving to possess. ~ Thus, the satisfaction from knowing one's true needs and asking for no more is eternal.

[46c08t] **Xiaolin Yang** ~ When the DAO rules, even the great war horses are used to plow the field, ~ When the DAO is overruled, even the pregnant horses are used in battle. ~ The biggest disaster is not knowing when to be satisfied, ~ The biggest mistake is to always want more. ~ Therefore, knowing when to be satisfied is the ever-lasting satisfaction.

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[46c09t] **Walter Gorn Old**, CURBING DESIRE ~ When Tao is in the world, horses are used in the pasture land. ~ When Tao has left the world, chargers are reared in the wilderness. ~ There is no greater sin than indulging desire. ~ There is no greater pain than discontent. ~ There is nothing more disastrous than the greed of gain. ~ Hence the satisfaction of contentment is an everlasting competence.

[46c10t] **James Legge** ~ When the Tao prevails in the world, they send back their swift horses to (draw) the dung-carts. ~ When the Tao is disregarded in the world, the war-horses breed in the border lands. ~ There is no guilt greater than to sanction ambition; ~ no calamity greater than to be discontented with one's lot; ~ no fault greater than the wish to be getting. ~ Therefore the sufficiency of contentment is an enduring and unchanging sufficiency.

[46c11t] **David Hinton** ~ When all beneath heaven abides in Way, fast horses are kept to work the fields. ~ When all beneath heaven forgets Way, war horses are bred among the fertility altars. ~ What calamity is greater than no contentment, and what flaw greater than the passion for gain? ~ The contentment of fathoming contentment - there lies the contentment that endures.

[46c12t] **Chichung Huang** ~ When the empire possessed the Tao, ~ Galloping horses were turned back to manure the fields; ~ When the empire has lost the Tao, ~ War-horses are bred on the frontier. ~ No crime is greater than indulging in greed; ~ No misfortune is greater than not knowing content; ~ No catastrophe is more grievous than thirsting for gain. ~ Therefore, the content of knowing content ~ Makes one constantly content.

[46c13t] **Ellen M. Chen** ~ When the world practices Tao, ~ Fast horses are used for their dung. ~ When the world does not practice Tao, ~ War horses give birth at the borders. ~ Among offenses (tsui), none is greater than having what is desirable. ~ Among calamities (huo), none is greater than not knowing contentment. ~ Among blames (chiu), none is greater than the desire for gain. ~ Therefore the contentment that comes from knowing contentment ~ Is a long lasting contentment.

[46c14t] **Lee Sun Chen Org** ~ When the world was on the right course, the best way people could make use of their good running horses was to walk them, so that they could collect their manure [as fertilizer or fuels]; ~ When the world was not on the right course, [even pregnant] horses were used for combat that they were compelled to give births amidst ruins in battlefields. ~ There is no greater sin than the sin caused by over-indulging oneself; ~ There is no more serious misfortune [one may have than being suffered from] greed; ~ There is no more condemnable fault one has committed than being obsessed with obtainment. ~ Accordingly, one who knows what is reasonably enough shall always hold adequate [Te to be in harmony with Tao].

[46c15t] **Tien Cong Tran** ~ When the world is reigned by the Way, the galloping horses are led to fertilize the fields with their droppings. ~ When the world is wayless, war horses breed themselves on the suburbs. ~ There is no greater calamity than not knowing "enough". ~ There is no greater evil than will to gain. ~ Therefore "enough" of knowing "enough" is constant "enough".

[46c16t] **Thomas Z. Zhang** ~ When Tao is dominant, the fast horse is used for farming. ~ When Tao is lost, the female horse is used for war and gives birth in the field. ~ The worst misfortune is insatiability. ~ The worst mistake is rapacity. ~ Therefore, content from knowing enough makes people always satisfied.

[46c17t] **Arthur Waley** ~ When there is Tao in the empire ~ The galloping steeds are turned back to fertilize the

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ground by their droppings. ~ When there is not Tao in the empire ~ War horses will be reared even on the sacred mounds below the city walls. ~ No lure is greater than to possess what others want, ~ No disaster greater than not to be content with what one has, ~ No presage of evil greater than that men should be wanting to get more. ~ Truly: 'He who has once known the contentment that comes simply through being content, will never again be otherwise than contented'.

[46c18t] **Richard John Lynn** ~ When the Dao prevails among all under Heaven, one relegates coursers to producing manure. ~ When the Dao does not prevail among all under Heaven, war horses are born in the fields outside towns. ~ Nothing causes greater disaster than not being content, and nothing brings about greater blame than craving something. ~ When contentment fills one perfectly, this is indeed constant contentment!

[46c19t] **Lin Yutang** ~ RACING HORSES ~ When the world lives in accord with Tao, ~ Racing horses are turned back to haul refuse carts. ~ When the world lives not in accord with Tao, ~ Cavalry abounds in the countryside. ~ There is no greater curse than the lack of contentment. ~ No greater sin than the desire for possession. ~ Therefore he who is contented with contentment shall be always content.

[46c20t] **Victor H. Mair** ~ When the Way prevails under heaven, ~ swift horses are relegated to fertilizing fields. ~ When the Way does not prevail under heaven, ~ war-horses breed in the suburbs. ~ No guilt is greater than giving in to desire, ~ No disaster is greater than discontent, ~ No crime is more grievous than the desire for gain. ~ Therefore, ~ Contentment that derives from knowing when to be content is eternal contentment.

[46c21t] **Tolbert McCarroll** ~ When the Tao prevails in the world ~ swift horses are used to fertilize the fields. ~ When the Tao is unheeded ~ war horses are bred on the border lands. ~ There is no greater offense than harboring desires. ~ There is no greater disaster than discontent. ~ There is no greater misfortune than wanting more. ~ Hence, if you are content ~ You will always have enough.

[46c22t] **David H. Li** ~ When the world is governed by Direction, horses haul manure. ~ When the world is not governed by Direction, mares foal near [war] location. ~ No calamity is greater than not being content; ~ No fault is greater than the desire to gain at any cost. ~ Thus, one who is content in being content is always content.

[46c23t] **Yasuhiko Genku Kimura** ~ When the world follows the Tao, ~ Horses are used to fertilize the farm fields. ~ When the world does not follow the Tao, ~ Even mares are expended to breed in the battlefields. ~ When the individual follows the Tao, ~ Energy is used in his harmonious inner development. ~ When the individual does not follow the Tao, ~ Energy is expended in his continuous inner conflict. ~ There is no greater vice than giving in to greed, ~ No greater calamity than not knowing contentment, ~ No greater imputation than succumbing to covetousness. ~ Therefore, know and be content with what is enough, ~ Then you will always have enough.

[46c24t] **Chou-Wing Chohan** ~ When Tao rules the world ~ Racehorses are harnessed to the garbage cart in the fields. ~ When Tao does not rule the world ~ War-horses graze in the meadows on the outskirts of the city. ~ There is no greater sin than going after what man desires, ~ There is no greater sorrow than not knowing a measure of contentment, ~ There is no greater obstacle than falling into the pit of greed. ~ Therefore, it is sufficient for you to know a measure of contentment in order to know contentment in proportion, so as to satisfy your measure.

[46c25t] **Man-Ho Kwok** ~ 'When the Tao runs the world, the horses work the farms.' ~ Without Tao the horses are led into war along the borders. ~ You see, if people want more and more it can only lead to disaster. ~ Greed is the seed of apocalypse - ~ it is the rocket-fuel of selfishness: me, me, me! ~ If people could only be glad with all they have, if they only knew it, they'd be happy.

[46c26t] **Gu Zhengkun** ~ When the Tao prevails in the world, ~ The battle steeds are returned to farmers for tilling the fields; ~ When the Tao does not prevail in the world, ~ Even pregnant mares are taken over for wars. ~ No crime is greater than greediness; ~ No disaster is greater than the lack of contentment; ~ Thus the contentment of feeling content ~ Is an eternal contentment.

[46c27t] **Chao-Hsiu Chen** ~ When there is Tao under Heaven, fleet-footed horses are working in the fields. ~ When there is no Tao under Heaven, war horses appear outside the city. ~ There is no greater crime than having wrong desires. ~ There is no greater hardship than being discontent. ~ There is no greater misfortune than obtaining one's own triumph. ~ That is why he who feels content is always content.

[46c28t] **Liu Qixuan** ~ With the Way, horses are used for farming. ~ With the Way lost, horses give births in battlefields. ~ No disaster is worse than greed. ~ No fault is worse than desire. ~ Therefore, one who can be easily satisfied ~ Will be always satisfied.

[46c29t] **Shi Fu Hwang** ~ On Contentment ~ Lao Tze says, ~ When the world lives in accord with the Tao, racing horses are sent to the dung-cart. ~ When the world lives not in accord with the Tao, the war-horses breed on the border. ~ There is no sin greater than to sanction ambition; ~ no calamity greater than not being contented; ~ no fault greater than the wish to obtain. ~ Therefore, he who is content with contentment shall be always content.

[46c30t] **Ch'u Ta-Kao** ~ When Tao reigns in the world, ~ Swift horses are curbed for hauling the dung-carts (in the field). ~ When Tao does not reign in the world, ~ War horses are bred on the commons (outside the cities). ~ There is no greater crime than seeking what men desire; ~ There is no greater misery than knowing no content; ~ There is no greater calamity than indulging in greed. ~ Therefore the contentment of knowing content will ever be contented.

[46c31t] **Paul J. Lin** ~ In a world with Tao, ~ racing horses are drawn back [to the fields] for dung. ~ In a world without Tao, ~ war horses are raised outside the city. ~ No crime is greater than having desires. ~ No calamity is greater than not knowing contentment. ~ No fault is greater than longing for gain. ~ Therefore, the contentment of knowing contentment is always contentment.

[46c32t] **Michael LaFargue** ~ When the world has Tao, ~ they have no use for saddle horses, ~ using them to haul manure. ~ When the world has no Tao, ~ they raise war horses on sacred ground. ~ Nothing is more crime producing than desirable things; ~ nothing is a worse misfortune than not being content; ~ nothing makes for more guilt than desire for gain. ~ Yes: ~ Be content with enough, and there will always be enough.

[46c33t] **Cheng Lin** ~ When Truth prevails in this world, horses are employed to work on the farm. ~ When Truth fails to prevail in this world, horses employed in war are bred on the outskirts of the metropolis. ~ There is no error greater than that of having many desires. ~ There is no calamity greater than the feeling of discontent. ~ There is no fault greater than the desire for gain. ~ Therefore, he who knows contentment is

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always contented.

[46c34t] **Yi Wu** ~ When the world is with the Way, ~ Galloping horses are sent back for dung. ~ When the world is without the Way, ~ War horses are raised in the suburbs. ~ No calamity is greater than not knowing contentment; ~ No trouble is greater than desiring gain. ~ Therefore, the contentment of knowing contentment is constant contentment.

[46c35t] **Han Hiong Tan** ~ When Dao prevails, thoroughbred horses plough the land. ~ When Dao is in decline, cavalry horses give birth near the battlefields. ~ There is no curse worse than insatiable greed. ~ There is no misfortune worse than unquenchable desire. ~ Only a person who knows when enough is enough is always contented.

[46c36t] **Hua-Ching Ni** ~ When the people of the world live in accord with the subtle Way of the universe, ~ horses are used for agricultural purposes. ~ When the people of the world do not live in accord with the subtle Way of the universe, ~ then horses, even pregnant mares, are driven into the battlefield and bred there. ~ There is no greater calamity for a nation, or for an individual, ~ than not finding contentment with one's own sufficiency. ~ There is no greater mistake for a nation, or for an individual, ~ than to be covetous. ~ Hence, when one is content within one's own nature, one will always have enough.

[46c37t] **Chang Chung-yuan** ~ When the world is governed according to Tao, ~ Horses are used to work on the farm. ~ When the world is not governed according to Tao, ~ Horses and weapons are produced for the frontier. ~ No crime is greater than that of ambition. ~ No misfortune is greater than that of discontentment. ~ No fault is greater than that of conquering. ~ Therefore, to know contentment through contentment ~ Is to always have enough.

[46c38t] **Henry Wei** ~ Moderation of Desire ~ Chien Yu ~ When the world goes in accord with Tao, ~ Horses are used for hauling manure. ~ When the world is out of keeping with Tao, ~ Horses are reared in the suburbs for war. ~ No sin is greater than yielding to desires; ~ No misfortune greater than not knowing contentment; ~ No fault greater than hankering after wealth. ~ Therefore, know contentment! ~ He who knows contentment is always content.

[46c39t] **Ha Poong Kim** ~ When Tao prevails under Heaven, ~ Fleet-footed horses are taken out [of service] to fertilize the fields. ~ When Tao fails to prevail under Heaven, ~ War horses breed on the sacred mounds outside the city walls. ~ No misfortune is greater than not knowing contentment; ~ No calamity is greater than wanting to possess. ~ Therefore, he who knows the sufficiency of contentment ~ Is always contented.

[46c40t] **Tao Huang** ~ When there is Tao in the world, work horses are used to fertilize the land. ~ Without Tao in the world, the war horse flourishes in the countryside. ~ There is no crime greater than fostering desire. ~ There is no disaster greater than not knowing when there is enough. ~ There is no fault greater than wanting to possess. ~ Knowing that sufficiency is enough always suffices.

[46c41t] **Tang Zi-chang** ~ When the world was under the rule of Dao, horses were distributed to cultivate farms. ~ When the world was without the rule of Dao, horses were armed and brought to battlefields. ~ No fault if greater than excessive desire. ~ No calamity is greater than to know no satisfaction. ~ No sin is greater than excessive gain. ~ To know satisfaction is to be always satisfied.

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[46c42t] **Wing-tsit Chan** ~ When Tao prevails in the world, galloping horses are turned back to fertilize (the fields with their dung). ~ When Tao does not prevail in the world, war horses thrive in the suburbs. ~ There is no calamity greater than lavish desires. ~ There is no greater guilt than discontentment. ~ And there is no greater disaster than greed. ~ He who is contented with contentment is always contented.

[46c91t] **И. И. Семененко** ~ Когда Дао в Поднебесной есть, то скакунов отводят унавоживать поля; ~ когда Дао в Поднебесной нет, то боевых коней растят в походах. ~ Нет худшего несчастья, чем незнание того, что для тебя является достаточным; ~ нет тяжелее бедствия, чем страсть к приобретению. ~ Когда же ведают о том, что то, чего достаточно, является достаточным, находятся в незыблемом достатке.

[46c92t] **А. А. Маслов** ~ Когда Поднебесная следует Дао, боевых лошадей отправляют унавоживать поля. ~ Когда Поднебесная не следует Дао, боевых лошадей приводят к городским стенам. ~ Нет большей беды, чем не знать меры. ~ Нет большего зла, чем быть в плену у желаний. ~ Поэтому, познавший меру в мере, неизменно хранит её.

[46c93t] **Е. А. Торчинов** ~ Когда в Поднебесной есть Дао-Путь, кони спокойно унавоживают землю. ~ Когда в Поднебесной нет Дао-Пути, боевые кони родятся в предместьях. ~ Нет больше вины, чем страстям поддаться. ~ Нет больше беды, чем меры не знать. ~ Нет больше преступления, чем желание обладать. ~ Поэтому знающий меру сам является мерой; он всегда всему мера.

[46c94t] **А. Е. Лукьянов** ~ Когда Дао находится в Поднебесной, пасущиеся кони унавоживают землю. ~ Когда в Поднебесной нет Дао, боевые кони кормятся в предместье. ~ Нет большей беды, чем незнание меры. ~ Нет большего бедствия, чем страсть к выгоде. ~ Вот почему знание меры в мере есть постоянная мера.

[46c95t] **Ян Хин-шун** ~ Когда в стране существует дао, лошади унавоживают землю; ~ когда в стране отсутствует дао, боевые кони пасутся в окрестностях. ~ Нет больше несчастья, чем незнание границы своей страсти, ~ и нет большей опасности, чем стремление к приобретению [богатств]. ~ Поэтому, кто умеет удовлетворяться, всегда доволен [своей жизнью].

[46c96t] **Д. П. Конисси** ~ Когда во всем мире соблюдается Тао, то быстрые кони забудутся и вся нива будет обрабатываться. ~ Когда на всей земле не соблюдается Тао, то военные кони будут расти в окрестностях города. ~ Нет греха тяжелее страстей. ~ Нет беды тяжелее незнания удовлетворения. ~ Нет преступления тяжелее жадного хотения приобрести много. ~ Вот почему знающий меру бывает доволен своим положением.

[46c97t] **В. В. Малявин** ~ Когда в мире есть Путь, ~ Верховых лошадей отводят унавоживать поля. ~ Когда в мире нет Пути, ~ Боевых коней растят на дальних заставах. ~ Нет большего преступления, чем потакать вожделению. ~ Нет больше беды, чем не знать, что имеешь довольно. ~ Нет большего порока, чем страсть к обладанию. ~ Посему удовлетворенность знанием того, что имеешь в достатке, - вот неизбывное довольство.

[46c98t] **Б. Б. Виногродский** ~ При наличии Пути в Поднебесной и скаковых жеребцов отправляют для унавоживания полей. ~ При отсутствии Пути в Поднебесной и кобылы, обряженные в боевую упряжь, живут в предместьях. ~ Нет большего преступления, чем попустительствовать стремлениям. ~ Нет большей беды, чем неосознание достаточности. ~ Нет большей проблемы, чем стремление обрести. ~

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Причинность: ~ Осознание достаточности достаточного - это постоянная достаточность.

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PSEUDO-CHAPTER **Forty-Seven**

[47c01t] **Robert G. Henricks** ~ No need to leave your door to know the whole world; ~ No need to peer through your windows to know the Way of Heaven. ~ The farther you go, the {less} you know. ~ {Therefore the Sage knows without going}, ~ Names {without seeing}, ~ And completes without doing a thing.

[47c02t] **John C. H. Wu** ~ WITHOUT going out of your door, ~ You can know the ways of the world. ~ Without peeping through your window, ~ You can see the Way of Heaven. ~ The farther you go, ~ The less you know. ~ Thus, the Sage knows without travelling, ~ Sees without looking, ~ And achieves without Ado.

[47c03t] **D. C. Lau** ~ Without stirring abroad ~ One can know the whole world; ~ Without looking out of the window ~ One can see the way of heaven. ~ The further one goes ~ The less one knows. ~ Therefore the sage knows without having to stir, ~ Identifies without having to see, ~ Accomplishes without having to act.

[47c04t] **R. L. Wing** ~ Without going out of doors, ~ Know the world. ~ Without looking through the window, ~ See the Tao in Nature. ~ One may travel very far, ~ And know very little. ~ Therefore, Evolved Individuals ~ Know without going about, Recognize without looking, Achieve without acting.

[47c05t] **Ren Jiyu** ~ Without going out of the door, one can know things under Heaven. ~ Without looking through the window, one can see the Way (Tao) of Heaven. ~ The farther one goes, the less one knows. ~ Therefore the sage knows without going through, ~ Understands without seeing, ~ And accomplishes without doing anything.

[47c06t] **Gia-fu Feng** ~ Without going outside, you may know the whole world. ~ Without looking through the window, you may see the ways of heaven. ~ The farther you go, the less you know. ~ Thus the sage knows without traveling; ~ He sees without looking; ~ He works without doing.

[47c07t] **Lok Sang Ho** ~ Without stepping out of the door, ~ One can know the universal truth that pervades the universe. ~ Without peeping through the window, ~ One can see the Dao of Nature. ~ He who goes to a distant land in search of the Truth ~ Will only distant himself from the Truth. ~ The Sage knows it all without traveling afar. ~ He is illuminated without seeing with his physical eyes. ~ He accomplishes without ever contriving to accomplish.

[47c08t] **Xiaolin Yang** ~ Without traveling, you can know what happens in the world. ~ Without looking out the window, you can know what happens in the universe. ~ The more you travel, the less you know. ~ Therefore, the great men knew everything without traveling, ~ Recognized everything without seeing it personally, ~ Accomplished everything by WUWEI.

[47c09t] **Walter Gorn Old**, LOOKING ABROAD ~ A man may know the world without leaving his own home. ~ Through his windows he can see the supreme Tao. ~ The further afield he goes the less likely is he to find it. ~ Therefore the wise man knows without travelling, names things without seeing them, and accomplishes everything without action.

[47c10t] **James Legge** ~ Without going outside his door, one understands (all that takes place) under the sky; ~

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without looking out from his window, one sees the Tao of Heaven. ~ The farther that one goes out (from himself), the less he knows. ~ Therefore the sages got their knowledge without travelling; ~ gave their (right) names to things without seeing them; ~ and accomplished their ends without any purpose of doing so.

[47c11t] **David Hinton** ~ You can know all beneath heaven though you never step out the door, ~ and you can see the Way of heaven though you never look out the window. ~ The further you explore, the less you know. ~ So it is that a sage knows by going nowhere, names by seeing nothing, perfects by doing nothing.

[47c12t] **Chichung Huang** ~ Without leaving the door, ~ You may know everything under heaven; ~ Without peeping through the window, ~ You may know heaven's Tao. ~ The farther you venture abroad, ~ The less you know. ~ Hence, the sage man ~ Knew without traveling, ~ Understood without seeing, ~ Accomplished without acting.

[47c13t] **Ellen M. Chen** ~ Without stepping (ts'u) out the door, ~ Know (chih) the world. ~ Without looking out the window, ~ See (chien) the Tao of Heaven. ~ The farther one comes out, ~ The less one knows. ~ Therefore the sage knows (chih) without travelling, ~ Names (ming) things without seeing (chien) them, ~ Accomplishes (cheng) without work (wei).

[47c14t] **Lee Sun Chen Org** ~ We do not necessarily have to leave our house to learn about the world; ~ It is possible to understand heavenly Tao without looking through windows; ~ For the farther one travels, the less one knows; ~ Therefore, ~ A Sage would know the situation without necessarily being there himself - he can size up the circumstance without being needfully there; ~ [Most important of all] he can accomplish deeds without tampering with [Nature].

[47c15t] **Tien Cong Tran** ~ Without going out of your door, you are aware of the world. ~ Without looking out of your window, you see the Way of Heaven. ~ The farther one goes, the less one knows. ~ Thus, the sage knows without going out, sees without looking, and achieves without doing.

[47c16t] **Thomas Z. Zhang** ~ Without leaving home, one can know the world. ~ Without watching through window, one can know astronomy. ~ The farther one travels, the less one understands. ~ Therefore, the sage knows without traveling, understands without seeing, and succeeds without forcing.

[47c17t] **Arthur Waley** ~ Without leaving his door ~ He knows everything under heaven. ~ Without looking out of his window ~ He knows all the ways of heaven. ~ For the further one travels ~ The less one knows. ~ Therefore the Sage arrives without going, ~ Sees all without looking, ~ Does nothing, yet achieves everything.

[47c18t] **Richard John Lynn** ~ Know all under Heaven without even leaving your gate; ~ see the Dao of Heaven without even peering out your window. ~ The farther one goes out, the less he will know. ~ Thus it is that the sage knows without making a move and names without seeing. ~ He brings about the completion of things without taking action.

[47c19t] **Lin Yutang** ~ PURSUIT OF KNOWLEDGE ~ Without stepping outside one's doors, ~ One can know what is happening in the world, ~ Without looking out of one's windows, ~ One can see the Tao of Heaven. ~ The farther one pursues knowledge, ~ The less one knows. ~ Therefore the Sage knows without running about, ~ Understands without seeing, ~ Accomplishes without doing.

[47c20t] **Victor H. Mair** ~ Without going out-of-doors, ~ one may know all under heaven; ~ Without peering through windows, ~ one may know the Way of heaven. ~ The farther one goes, ~ The less one knows. ~ For this reason, ~ The sage ~ knows without journeying, ~ understands without looking, ~ accomplishes without acting.

[47c21t] **Tolbert McCarroll** ~ Without going outside ~ you can know the ways of the world. ~ Without looking through the window ~ you can see the way of heaven. ~ The farther you go the less you know. ~ Therefore, ~ the True Person arrives without traveling, perceives without looking, and acts without striving.

[47c22t] **David H. Li** ~ Without leaving home, one knows the world; ~ Without looking through the window, one discerns the cosmos's Direction. ~ The farther one moves about, the less one knows. ~ Thus, ~ the sage knows without moving about, ~ discerns without looking through the window, ~ accomplishes with laissez-faire.

[47c23t] **Yasuhiko Genku Kimura** ~ Without going out the door, ~ You can know the ways of the world. ~ Without looking out the window, ~ You can know the ways of heaven. ~ The farther you go outward, the less you know. ~ Thus, the sage knows without going outward, ~ Understands without looking outward, ~ Accomplishes without acting outward.

[47c24t] **Chou-Wing Chohan** ~ Without crossing the threshold of the gate ~ It is possible to know the entire world. ~ Without looking through the window ~ It is possible to see the Tao of heaven. ~ The further the person goes, ~ The less he knows. ~ Therefore the sage ~ Knows everything without going through the streets, ~ Names everything without seeing it, ~ Accomplishes every task without doing anything.

[47c25t] **Man-Ho Kwok** ~ Without going anywhere, ~ you can know the whole world. ~ Without even opening your window, ~ you can know the ways of Heaven. ~ You see: the further away you go, the less you know ... ~ The sage doesn't need to travel around: ~ Why? ~ Because he can still understand. ~ He sees without needing 'to see', ~ He never does anything, and yet it all happens.

[47c26t] **Gu Zhengkun** ~ Without stirring out of the house, ~ One can know everything in the world; ~ Without looking out of the window, ~ One can see the Tao of heaven. ~ The further one travels, ~ The less one knows. ~ That is why the sage ~ Knows everything without going out; ~ Sees the Tao of heaven without looking out of the window; ~ Succeeds without resorting to action.

[47c27t] **Chao-Hsiu Chen** ~ Without going outside ~ one can know the whole world. ~ Without looking out of the window ~ one can see the Tao of Heaven. ~ The further one goes, the less one knows. ~ Therefore the sage ~ without walking, knows everything, ~ without seeing, identifies everything, ~ without doing, accomplishes everything.

[47c28t] **Liu Qixuan** ~ Without going out of the door, ~ One can feel the world. ~ Without looking out of the window, ~ One can feel the universe. ~ The farther one goes, ~ The less one knows. ~ Therefore, ~ The wise person arrives without traveling, ~ Knows without seeing, ~ And achieves without willful actions.

[47c29t] **Shi Fu Hwang** ~ Pursuit of Knowledge ~ Lao Tze says, ~ Without stepping outside the door, a man can know what has taken place in the world. ~ Without looking out the window, a man can discern the Tao of Heaven. ~ The farther a man goes out, the less he knows. ~ Therefore, the sages got their knowledge not

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through visiting there; ~ gave their names to things not because they had seen them; ~ and accomplished their ends not because they ever had intent to control fate.

[47c30t] **Ch'u Ta-Kao** ~ Without going out of the door ~ One can know the whole world; ~ Without peeping out of the window ~ One can see the Tao of heaven. ~ The further one travels ~ The less one knows. ~ Therefore the Sage knows everything without travelling; ~ He names everything without seeing it; ~ He accomplishes everything without doing it.

[47c31t] **Paul J. Lin** ~ Without going out-of-doors, ~ One can know the whole world. ~ Without looking out of windows, ~ One can see the Tao of heaven. ~ The farther one goes, the less one knows. ~ Therefore, the Sage does not go and yet knows, ~ Doesn't see and yet names, ~ Doesn't act and yet completes.

[47c32t] **Michael LaFargue** ~ Understanding the world ~ without going out the door. ~ Understanding Heaven's Way ~ without looking out the window. ~ Traveling very widely, understanding very little. ~ And so the Wise Person: ~ Knows without any going, ~ names without any looking, ~ accomplishes without any doing.

[47c33t] **Cheng Lin** ~ Without leaving the house, one may know everything about the world. ~ Without looking through the window, one may see the way of Heaven. ~ The further one travels, the less he knows. ~ Thus, the Sage possesses wisdom without seeking; ~ becomes famous without display; ~ achieves success without effort.

[47c34t] **Yi Wu** ~ Without going out of doors, one can know the world. ~ Without looking out of windows, one can see the Way of Heaven. ~ The more one goes, the less one knows. ~ Therefore, the sage ~ knows without travelling, ~ names without looking, ~ achieves without action.

[47c35t] **Han Hiong Tan** ~ Without stepping out of the house, ~ You can know what is going on in the world. ~ Without peering out the window, ~ You can understand the way of Dao. ~ The farther you travel, the less you really know. ~ Therefore, the sage knows without having to travel. ~ Without seeing for himself, he can understand the law of nature. ~ Without meddling, he accomplishes easily.

[47c36t] **Hua-Ching Ni** ~ Without going out of your door, you can know the ways of the world. ~ Without looking through your window, you can see the Way of Heaven. ~ The farther you go, the less you know. ~ Thus, one of deep virtue knows without going, ~ sees without looking, ~ and accomplishes without doing.

[47c37t] **Chang Chung-yuan** ~ Without going out of the gate, ~ One is aware of the world. ~ Without peering outside, ~ One sees the way of heaven. ~ The farther away one is, ~ The less one is aware. ~ Therefore, the wise is aware of all things ~ Without moving a step. ~ He identifies all things ~ Without looking at them. ~ He completes all things ~ Without action.

[47c38t] **Henry Wei** ~ Far Seeing ~ Chien Yuan ~ Without going out of doors, ~ One can know the world; ~ Without looking through the window, ~ One can realize the Way of Heaven. ~ The farther one goes, ~ The less one knows. ~ Therefore, the Sage knows without going out, ~ Discriminates without seeing, ~ And accomplishes without action.

[47c39t] **Ha Poong Kim** ~ Without leaving the door, ~ You may know all under Heaven. ~ Without looking out the window, ~ You may know the way of Heaven. ~ The further you go, ~ The less you know. ~ Therefore the

sage ~ Knows without going, ~ Sees without looking, ~ Fulfills without doing.

[47c40t] **Tao Huang** ~ In order to know the world, do not step outside the door. ~ In order to know the Tao of heaven, do not peer through the window. ~ The further out you go, the less you know. ~ So the sage knows without moving, identifies without seeing, accomplishes without acting.

[47c41t] **Tang Zi-chang** ~ Without leaving the door one may know the course of the world. ~ Without looking through the window one may see the law of nature. ~ The maximum extreme possesses a minimum of knowledge. ~ Hence a sage ruler knew without traveling; ~ designated without seeing; ~ and accomplished without interfering.

[47c42t] **Wing-tsit Chan** ~ One may know the world without going out of doors. ~ One may see the Way of Heaven without looking through the windows. ~ The further one goes, the less one knows. ~ Therefore the sage knows without going about, ~ Understands without seeing, ~ And accomplishes without any action.

[47c91t] **И. И. Семененко** ~ Знают Поднебесную, не выходя за дверь, и видят Дао Неба, не подглядывая из окна. ~ Чем далее уходят, тем меньше знают. ~ Именно поэтому Премудрый человек не делает ни шагу, а все знает, он прозревает в то, чего не видит, и добивается успеха, находясь в бездействии.

[47c92t] **А. А. Маслов** ~ Не выходя со двора, можно познать весь мир. ~ Не выглядывая в окно, можно узреть Путь Неба. ~ Чем дальше идёшь - тем меньше узнаёшь. ~ Поэтому мудрецы познавали, никуда не отправляясь; ~ постигали, не видя; ~ свершали, не действуя.

[47c93t] **Е. А. Торчинов** ~ Не выходя со двора, я познаю Поднебесную. ~ Не открывая окна, зрю я небесный Путь-Дао. ~ Чем дальше мы ходим, тем меньше мы знаем. ~ Поэтому совершенномудрый никуда не ходит, но все знает; ~ Он ни на что не смотрит, но все постигает; ~ Он ничего не творит, но все свершает.

[47c94t] **А. Е. Лукьянов** ~ Не выходя за дверь, познаю Поднебесную. ~ Не выглядывая в окно, вижу небесное Дао. ~ Чем дальше идешь, тем меньше знаешь. ~ Вот почему совершенномудрый человек не ходит, а познает; ~ не смотрит, но именует; ~ не деяет, но создает.

[47c95t] **Ян Хин-шун** ~ Не выходя со двора, можно познать мир. ~ Не выглядывая из окна, можно видеть естественное дао. ~ Чем дальше идешь, тем меньше познаешь. ~ Поэтому совершенномудрый не ходит, но познает [все]. ~ Не видя [вещей], он проникает в их [сущность]. ~ Не действуя, он добивается успеха.

[47c96t] **Д. П. Конисси** ~ Не выходя из дома, (мудрецы) знают, что делается на свете. ~ Не глядя в окно, они видят Небесное Тао. ~ Чем больше удаляешься от дома, тем меньше знаешь. ~ Поэтому, святые (мудрецы) достигают знания, не выходя никуда; ~ не видя предмета, они знают название его. ~ Не делая ничего, они совершают много.

[47c97t] **В. В. Малявин** ~ Не выходя со двора, можешь познать мир. ~ Не открывая окна, можешь узреть Небесный Путь. ~ Чем дальше уходишь, тем меньше узнаешь. ~ Вот почему премудрый человек ~ Никуда не ходит - а все знает, ~ Ни на что не смотрит - а все понимает, ~ Ничего не делает - а все свершает.

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[47c98t] **Б. Б. Виногродский** ~ Не выходя в двери, осознаешь Нисхождение Небес. ~ Не выглядывая в окна, видишь небесный Путь. ~ Чем дальше ты выходишь, тем меньше ты осознаешь. ~ Это дает: ~ Человек мудрости не движется, а осознает. ~ Не видит, а именует. ~ Не осуществляет, а совершает.

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PSEUDO-CHAPTER **Forty-Eight**

[48c01t] **Robert G. Henricks** ~ Those who work at their studies increase day after day; ~ Those who have heard the Tao decrease day after day. ~ The decrease and decrease, till they get to the point where they {do} nothing. ~ {They do nothing and yet there's nothing left undone}. ~ {When someone wants to} take control of the world, he must always be unconcerned with affairs. ~ For in a case where he's concerned with affairs, ~ {He'll be un}worthy, {as well}, of taking control of the {world}.

[48c02t] **John C. H. Wu** ~ LEARNING consists in daily accumulating; ~ The practice of Tao consists in daily diminishing. ~ Keep on diminishing and diminishing, ~ Until you reach the state of No-Ado. ~ No-Ado, and yet nothing is left undone. ~ To win the world, one must renounce all. ~ If one still has private ends to serve, ~ One will never be able to win the world.

[48c03t] **D. C. Lau** ~ In the pursuit of learning one knows more every day; ~ In the pursuit of the way one does less every day. ~ One does less and less until one does nothing at all, and when one does nothing at all there is nothing that is undone. ~ It is always through not meddling that the empire is won. ~ Should you meddle, then you are not equal to the task of winning the empire.

[48c04t] **R. L. Wing** ~ To pursue the academic, add to it daily. ~ To pursue the Tao, subtract from it daily. ~ Subtract and subtract again, ~ To arrive at nonaction. ~ Through nonaction nothing is left undone. ~ The world is always held without effort. ~ The moment there is effort, The world is beyond holding.

[48c05t] **Ren Jiyu** ~ The pursuit of learning is to increase (knowledge) day after day. ~ The pursuit of Tao is to decrease (knowledge) day after day. ~ Decreasing and decreasing again, till one has reached nonaction (wu-wei). ~ Nonaction and yet there is nothing that is not done by it. ~ To govern all under Heaven one usually should not take any arbitrary action. ~ If one tends to do anything arbitrarily, ~ One is not qualified to govern all under Heaven.

[48c06t] **Gia-fu Feng** ~ In the pursuit of learning, every day something is acquired. ~ In the pursuit of Tao, every day something is dropped. ~ Less and less is done ~ Until non-action is achieved. ~ When nothing is done, nothing is left undone. ~ The world is ruled by letting things take their course. ~ It cannot be ruled by interfering.

[48c07t] **Lok Sang Ho** ~ The more we learn, ~ The more things are plowed into our minds; ~ The more we follow the Dao, ~ The more things are taken out of our minds. ~ As we take more and more things out of our mind, ~ We finally arrive at the state of losing the sense of contriving and action. ~ At that point we be in the state of non-action. ~ At that point all actions will be done in the state of non-action. ~ To win the hearts of all under heaven, ~ We must always leave people alone. ~ If we do not leave them alone, ~ We will not win their adherence.

[48c08t] **Xiaolin Yang** ~ The more you study a subject, the more you know; ~ the more you study the DAO, the less you know; ~ Less and less, until at the end you achieve WUWEI. ~ By WUWEI, you can accomplish everything. ~ If you want to govern a country, always try to let nothing happen; ~ If you make things happen, you are not suitable for governing the country.

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[48c09t] **Walter Gorn Old**, THE DISTRESS OF KNOWLEDGE ~ Bodily and mental distress is increased every day in the effort to get knowledge. ~ But this distress is daily diminished by the getting of Tao. ~ Do you continually curtail your effort till there be nothing of it left? ~ By non-action there is nothing which cannot be effected. ~ A man might, without the least distress, undertake the government of the world. ~ But those who distress themselves about governing the world are not fit for it.

[48c10t] **James Legge** ~ He who devotes himself to learning (seeks) from day to day to increase (his knowledge); ~ he who devotes himself to the Tao (seeks) from day to day to diminish (his doing). ~ He diminishes it and again diminishes it, till he arrives at doing nothing (on purpose). ~ Having arrived at this point of non-action, there is nothing which he does not do. ~ He who gets as his own all under heaven does so by giving himself no trouble (with that end). ~ If one take trouble (with that end), he is not equal to getting as his own all under heaven.

[48c11t] **David Hinton** ~ To work at learning brings more each day. ~ To work at Way brings less each day, ~ less and still less ~ until you're doing nothing yourself. ~ And when you're doing nothing yourself, there's nothing you don't do. ~ To grasp all beneath heaven, leave it alone. ~ Leave it alone, that's all, ~ and nothing in all beneath heaven will elude you.

[48c12t] **Chichung Huang** ~ He who pursues learning daily increases; ~ He who hears the Tao daily decreases. ~ He decreases and decreases ~ Until he acts not ~ And has no intention to act. ~ He who wishes to win all under heaven ~ Never creates disturbances. ~ If he creates disturbances, ~ He is no longer fit to win all under heaven.

[48c13t] **Ellen M. Chen** ~ To pursue (wei) learning one increases daily. ~ To pursue (wei) Tao one decreases daily. ~ To decrease and again to decrease, ~ Until one arrives at not doing (wu-wei). ~ Not doing (wu-wei) and yet nothing is not done. ~ Always take the empire when there are no businesses. ~ If there are businesses, ~ It is not worthwhile to take the empire.

[48c14t] **Lee Sun Chen Org** ~ In order to enhance his scholarship, a person must strive for improvement all the time; ~ To enrich his cultivation of Te, a person must chip off [his selfishness] day after day; ~ [A Sage] reduces his [selfishness] bit by bit, until he is finally capable of practicing the principle of non-interference; ~ [After he has habitually internalized the above three self-improvements] he will be able to administer whatever tasks properly [without transgressing the principle of non-interference]. ~ Those [kings and lords], who had won over the world did not originally set out [with the intention] to triumph over the world; ~ [On the other hand] Those [kings and lords], who primarily intended to conquer the world, had for this reason have their arete pared too much that they are not able to accomplish such grand tasks of winning over the whole world.

[48c15t] **Tien Cong Tran** ~ By learning, one advances day by day. ~ By practicing the Way, one reduces day by day. ~ Reducing and reducing, until you reach the state of non-doing. ~ Non-doing, and yet not not doing. ~ To win over the world, one must "have no work". ~ If one still has work, one will never be able to win over the world.

[48c16t] **Thomas Z. Zhang** ~ Studying can be of benefit from day to day. ~ Following Tao one uses less force day after day. ~ Less and less, one uses no force. ~ Yet, he succeeds in everything. ~ To govern the world, one

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interferes nothing. ~ If he interferes, he is unqualified to govern the world.

[48c17t] **Arthur Waley** ~ Learning consists in adding to one's stock day by day; ~ The practice of Tao consists in ~ 'Subtracting day by day, ~ Subtracting and yet again subtracting ~ Till one has reached inactivity. ~ But by this very inactivity ~ Everything can be activated.' ~ Those who of old won the adherence of all who live under heaven ~ All did so by not interfering. ~ Had they interfered, ~ They would never have won this adherence.

[48c18t] **Richard John Lynn** ~ The pursuit of learning means having more each day, ~ But the pursuit of the Dao means having less each day. ~ Having less upon having less, eventually one reaches the point where one engages in no conscious action, yet nothing remains undone. ~ One who takes all under Heaven as his charge always tends to matters without deliberate action. ~ But when it comes to one who does take conscious action, ~ Such a one is not worthy to take all under Heaven as his charge.

[48c19t] **Lin Yutang** ~ CONQUERING THE WORLD BY INACTION ~ The student of knowledge (aims at) learning day by day; ~ The student of Tao (aims at) losing day by day. ~ By continual losing ~ One reaches doing nothing (laissez-faire). ~ By doing nothing everything is done. ~ He who conquers the world often does so by doing nothing. ~ When one is compelled to do something, ~ The world is already beyond his conquering.

[48c20t] **Victor H. Mair** ~ The pursuit of learning results in daily increase, ~ Hearing the Way leads to daily decrease. ~ Decrease and again decrease, until you reach nonaction. ~ Through nonaction, no action is left undone. ~ Should one desire to gain all under heaven, ~ One should remain ever free of involvements. ~ For, ~ Just as surely as one becomes involved, ~ One is unfit for gaining all under heaven.

[48c21t] **Tolbert McCarroll** ~ In the pursuit of learning, ~ every day something is added. ~ In the pursuit of the Tao, ~ every day something is dropped. ~ Less and less is done ~ until you come to action with striving. ~ When you follow this practice, ~ nothing remains undone. ~ All under heaven is won by letting things take their course. ~ Nothing can be gained by interfering.

[48c22t] **David H. Li** ~ Aiming at study, one's avarice gains day by day; ~ Aiming at Direction, one's avarice loses day by day. ~ Losing [avarice] upon losing [avarice], one ends with laissez-faire. ~ Laissez-faire permeates everything. ~ To govern the world, one always practices laissez-faire. ~ Without laissez-faire, one is unfit to govern the world.

[48c23t] **Yasuhiko Genku Kimura** ~ The practice of ordinary learning increases complexity daily. ~ The practice of the Tao increases simplicity daily. ~ Simplicity leads to more simplicity, ~ Until it reaches the state of pristine nonaction. ~ Then nothing is done, yet nothing remains undone. ~ Thus, one who wins the world does so ~ By not meddling with it, through nonaction, with simplicity. ~ One who loses the world does so ~ By meddling with it, through action, with complexity.

[48c24t] **Chou-Wing Chohan** ~ The person who pursues his studies ~ Will be wiser with every passing day, ~ The person who seeks the Tao ~ Will decrease with every passing day. ~ Less and less, he will continue to decrease, ~ Until he reaches the state of non-action, ~ And by non-action it is possible to do everything. ~ Li Chia-mou said: ~ "He who pursues learning acquires knowledge; he who seeks the Tao casts off his ignorance. ~ The more the person knows, the more he has to get rid of. ~ Therefore, adding means nothing more than decreasing."

[48c25t] **Man-Ho Kwok** ~ Usually, people read because they want to know - ~ but the more you study the Tao, the less you want knowledge. ~ And as you want less and less, you come closer to not-doing. ~ Wu-wei - this is the way to get things done. ~ The best way to run the world is to let it take its course ~ - and to get yourself out of the way of it!

[48c26t] **Gu Zhengkun** ~ He who seeks learning must increase his knowledge every day; ~ He who seeks the Tao must reduce his knowledge every day; ~ He reduces and reduces until he reaches the state of inaction. ~ When reaching the state of inaction, one can succeeds in everything. ~ To govern the world well, one must take inaction as the principle. ~ If one governs with too much action, one is not a worthy governor.

[48c27t] **Chao-Hsiu Chen** ~ In the course of learning, one increases every day. ~ In the course of Tao, one decreases every day. ~ Decreasing and decreasing, until doing nothing. ~ Doing nothing, yet everything is done. ~ That is why he who aims at rulership should let things take their course. ~ Should he try to interfere, he is not worthy of aiming at rulership.

[48c28t] **Liu Qixuan** ~ Those who approach being academically ~ Will become filled in mind day by day. ~ Those who approach non-being for the Way ~ Will become freed in mind day by day. ~ When one is freed of all wanton ideas and desires ~ One arrives at the state of no willful action. ~ One who does nothing out of personal will ~ Can achieve all purposes at the same time. ~ It is only when no willful actions are needed, ~ That one can win the world. ~ When a person must act willfully to achieve a purpose, ~ That person has not the sufficient conditions to be a leader.

[48c29t] **Shi Fu Hwang** ~ Govern The World By No Business ~ Lao Tze says, ~ He who devotes himself to learning from day to day increases his knowledge. ~ He who devotes himself to the Tao from day to day diminishes his intention. ~ He diminishes it and again diminishes it, till he arrives at doing without intention. ~ Having arrived at this point of doing without intention, there is nothing left undone. ~ He who manages the world's affairs does so by giving himself no trouble. ~ If he troubles himself, he is not qualified to manage the world's affairs.

[48c30t] **Ch'u Ta-Kao** ~ He who pursues learning will increase every day; ~ He who pursues Tao will decrease every day. ~ He will decrease and continue to decrease, ~ Till he comes to non-action; ~ By non-action everything can be done.

[48c31t] **Paul J. Lin** ~ The pursuit of learning increases daily. ~ The pursuit of Tao decreases daily, ~ Decreasing more and more ~ Until it reaches the point of inaction. ~ Inaction: then nothing cannot be done by it, ~ Therefore the capture of the world should always be done by inactivity. ~ As for activity, it is insufficient to capture the world.

[48c32t] **Michael LaFargue** ~ "Doing Learning, one profits everyday." ~ Doing Tao, one suffers a loss everyday - ~ loses, and loses some more, ~ and so arrives at not doing anything. ~ Doing nothing, nothing will remain not done. ~ Taking over the world: only by not working. ~ A person who sets to working, ~ doesn't have what it takes to take over the world.

[48c33t] **Cheng Lin** ~ With learning one aims at constant augmentation. ~ With Truth one aims at constant diminution. ~ The diminution continues and continues until the state of inaction is reached. ~ Because of

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inaction, nothing is left undone. ~ When one constantly abides by inaction, he can win an Empire. ~ If he does not abide by inaction, he will never be able to win an Empire.

[48c34t] **Yi Wu** ~ To pursue learning is to increase daily. ~ To practice the Way is to decrease daily. ~ Decreasing and more decreasing, ~ One arrives at non-action. ~ Non-action, but nothing is left undone. ~ To have the world, one always should be in doing nothing. ~ If one is busy in doing something, ~ One cannot have the world.

[48c35t] **Han Hiong Tan** ~ In the pursuit of knowledge, your rapacity increases every day. ~ In the pursuit of Dao, your desire decreases daily. ~ It will continue to decrease until it reaches a state of wu-wei. ~ Adhering to non-action, you can accomplish everything easily. ~ You must stick to the principle of non-interference in order to rule a nation. ~ Once you become meddlesome, you become unfit to govern a nation.

[48c36t] **Hua-Ching Ni** ~ Learning builds daily accumulation, ~ but the practice of the Way of spiritual integration with the subtle essence of the universe builds daily simplification. ~ Simplify and simplify, until all contamination from relative, contradictory thinking is eliminated. ~ Then one does nothing, yet nothing is left undone. ~ One who wins the world does so by not meddling with it. ~ One who meddles with the world loses it.

[48c37t] **Chang Chung-yuan** ~ To learn, ~ One accumulates day by day. ~ To study Tao, ~ One reduces day by day. ~ Through reduction and further reduction ~ One reaches non-action, ~ And everything is acted upon. ~ Therefore, one often wins over the world ~ Through non-action. ~ Through action, one may not win over the world.

[48c38t] **Henry Wei** ~ Forgetting Knowledge ~ Wang Chih ~ To learn, one increases day by day; ~ To cultivate Tao, one reduces day by day. ~ Reduce and reduce and keep on reducing, ~ Till the state of non-action is reached. ~ With non-action there is nothing that cannot be done. ~ Therefore, he who wins the world ~ Always resorts to non-action. ~ Once he resorts to action, ~ He will not be qualified to win the world.

[48c39t] **Ha Poong Kim** ~ When you pursue learning, you gain day by day. ~ When you pursue Tao, you lose day by day. ~ You lose more and more, ~ Until you reach thereby the point of no-action. ~ You do nothing yet leave nothing undone. ~ You take all under Heaven ~ Always through no activity. ~ Should you rely on activity, ~ You will find it insufficient to take all under Heaven.

[48c40t] **Tao Huang** ~ Having a zest for learning yields an increase day by day. ~ Hearing the Tao brings a loss day by day. ~ Losing more and more until inaction results. ~ Inaction results, yet everything is done. ~ Managing the world always involves nonengagement. ~ As soon as there is engagement, there is never enough of it to manage the world.

[48c41t] **Tang Zi-chang** ~ To learn daily will increase desires. ~ To follow Dao will daily reduce desires. ~ Reduce and reduce desires until there is no coveting. ~ Dao contrives nothing yet it provides everything. ~ Therefore to lead the world is to be persistently with no intervention. ~ If there is any intervention, it will be impossible to lead the world.

[48c42t] **Wing-tsit Chan** ~ The pursuit of learning is to increase day after day. ~ The pursuit of Tao is to decrease day after day. ~ It is to decrease and further decrease until one reaches the point of taking no action. ~ No

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action is undertaken, and yet nothing is left undone. ~ An empire is often brought to order by having no activity. ~ If one (likes to) undertake activity, he is not qualified to govern the empire.

[48c91t] **И. И. Семененко** ~ Когда учатся, имеют каждый день прибыток, ~ а занимаясь Дао, ежедневно терпят умаление. ~ Умаление следует за умалением, и так доходят до бездействия. ~ Но в состоянии бездействия непременно действуют. ~ Поднебесную берут незыблемо посредством недеяния. ~ А кто при помощи деяний собирается взять Поднебесную, тому для этого их никогда не хватит.

[48c92t] **А. А. Маслов** ~ Следуя учению, день ото дня обретают. ~ Следуя Дао, день ото дня теряют. ~ Теряя и вновь теряя, достигают недеяния. ~ В недеянии нет того, что не вершилось бы само собой. ~ Не свершая дел, неизменно овладевают Поднебесной. ~ Лишь предашься делам - как станешь недостоин овладеть Поднебесной.

[48c93t] **Е. А. Торчинов** ~ Кто следует учености, тот день за днем возрастает. ~ Кто следует Дао-Пути, тот день за днем умаляется: так достигает он недеяния. ~ Он пребывает в недеянии, но нет ничего им не сделанного. ~ Такой человек, дел никаких не делая, легко берет Поднебесную: ведь совершения дел недостаточно, чтобы взять Поднебесную.

[48c94t] **А. Е. Лукьянов** ~ Кто посвящает себя учебе, с каждым днем прибавляет. ~ Кто посвящает себя Дао, с каждым днем уменьшает. ~ Уменьшает и уменьшает до тех пор, пока не достигнет недеяния: недеяния и не недеяния. ~ Чтобы овладеть Поднебесной, постоянно осуществляй неслужение (бездействие). ~ А кто прибегнет к службе (делам), тому не достанет того, чтобы овладеть Поднебесной.

[48c95t] **Ян Хин-шун** ~ Кто учится, с каждым днем увеличивает [свои знания]. ~ Кто служит дао, изо дня в день уменьшает [свои желания]. ~ В непрерывном уменьшении [человек] доходит до недеяния. ~ Нет ничего такого, что бы не делало недеяние. ~ Поэтому овладение Поднебесной всегда осуществляется посредством недеяния. ~ Кто действует, не в состоянии овладеть Поднебесной.

[48c96t] **Д. П. Конисси** ~ Учение прибавляется со дня на день, но Тао теряется со дня на день. ~ Эта потеря увеличится и дойдет до желания неделания. ~ Когда человек дойдет до неделания, то нет того, чего бы не было сделано. ~ Если в мире все в порядке, то следует завладеть им, но если нет, то не следует.

[48c97t] **В. В. Малявин** ~ Посвящать себя учению - значит каждый день приобретать. ~ Посвящать себя Пути - значит каждый день терять. ~ Потеряй и еще потеряй - так дойдешь до недеяния. ~ Ничего не будешь делать - и все будет делаться. ~ Завладеет миром тот, кто никогда не занимается делами, ~ А тот, кто занимается делами, никогда не завладеет миром.

[48c98t] **Б. Б. Виногродский** ~ Осуществляя учение, ежедневно прибавляют. ~ Осуществляя Путь, ежедневно убавляют. ~ Убавляя еще и от убавления, достигают отсутствия осуществления. ~ В отсутствии осуществления отсутствует не-осуществленное. ~ Овладевая нисхождением Небес, будь постоянно в отсутствии ситуаций. ~ Когда же возникает состояние наличия ситуаций, этого недостаточно для овладения нисхождением Небес.

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PSEUDO-CHAPTER **Forty-Nine**

[49c01t] **Robert G. Henricks** ~ {The Sage} constantly has no [set] mind; ~ He takes the mind of the common people as his mind. ~ Those who are good he regards as good; ~ Those who are not good he also regards as good. ~ [In this way] {he attains} goodness. ~ Those who are trustworthy he trusts; ~ And those who are not trustworthy he also trusts. ~ [In this way] he gets their trust. ~ As for the Sage's presence in the world - he is one with it. ~ And with the world he merges his mind. ~ The common people all fix their eyes and ears on him. ~ And the Sage treats them all as his children.

[49c02t] **John C. H. Wu** ~ THE Sage has no interests of his own, ~ But takes the interests of the people as his own. ~ He is kind to the kind; ~ He is also kind to the unkind: ~ For Virtue is kind. ~ He is faithful to the faithful; ~ He is also faithful to the unfaithful: ~ For Virtue is faithful. ~ In the midst of the world, the Sage is shy and self-effacing. ~ For the sake of the world he keeps his heart in its nebulous state. ~ All the people strain their ears and eyes: ~ The Sage only smiles like an amused infant.

[49c03t] **D. C. Lau** ~ The sage has no mind of his own. ~ He takes as his own the mind of the people. ~ Those who are good I treat as good. ~ Those who are not good I also treat as good. ~ In so doing I gain in goodness. ~ Those who are of good faith I have faith in. ~ Those who are lacking in good faith I also have faith in. ~ In so doing I gain in good faith. ~ The sage in his attempt to distract the mind of the empire seeks urgently to muddle it. ~ The people all have something to occupy their eyes and ears, and the sage treats them all like children.

[49c04t] **R. L. Wing** ~ Evolved Individuals have no fixed mind; ~ They make the mind of the People their mind. ~ To those who are good, I am good; ~ To those who are not good, I am also good. ~ Goodness is Power. ~ Of those who trust, I am trusting; ~ Of those who do not trust, I am also trusting. ~ Trust is Power. ~ The Evolved Individuals in the world ~ Attract the world and merge with its mind. ~ The People all focus their eyes and ears; ~ Evolved Individuals all act as infants.

[49c05t] **Ren Jiyu** ~ The sage has no fixed personal will, ~ He regards the people's will as his own. ~ I take the people's will, if it is good, as good. ~ I take the people's will, if it is not good, as good too. ~ Thus goodness is attained. ~ I believe the people's will, if it is believable. ~ I also believe the people's will, even if it is unbelievable. ~ Thus faith is attained. ~ The sage dwells under Heaven, harmoniously keeping all the people under Heaven in confusion, ~ (While all the people concentrate upon their own eyes and ears). ~ Thus the sage treats them all as ignorant infants without desires.

[49c06t] **Gia-fu Feng** ~ The sage has no mind of his own. ~ He is aware of the needs of others. ~ I am good to people who are good. ~ I am also good to people who are not good. ~ Because Virtue is goodness. ~ I have faith in people who are faithful. ~ I also have faith in people who are not faithful. ~ Because Virtue is faithfulness. ~ The sage is shy and humble - to the world he seems confusing. ~ Men look to him and listen. ~ He behaves like a little child.

[49c07t] **Lok Sang Ho** ~ The Sage does not have a fixed mind different from that of others. ~ He takes the mind of any of his people as his own mind. ~ If people are good, I shall be good to them. ~ If people are not good, I shall also be good to them. ~ This way I am really good. ~ If people are truthful, I shall be truthful to them. ~

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If people are not truthful, I shall also be truthful to them. ~ This way I am really truthful. ~ The Sage keeps an undiscriminating mind ~ for the sake of all under heaven. ~ While people use their eyes and ears to discriminate, ~ The Sage's mind is always unsuspecting and innocent like an infant's.

[49c08t] **Xiaolin Yang** ~ The great men did not have a fixed will; ~ they made the people's will their own. ~ When people are kind, I treat them kindly; ~ when people are unkind, I still treat them kindly; ~ this is called the kindness of DE. ~ When people are credible, I have faith in them; ~ when people are not credible, I still have faith in them; ~ this is called the faith of DE. ~ The great men were very cautious when governing their country; ~ They made the people simple and plain. ~ The people focused on their every movement, and the great men treated them like their children.

[49c09t] **Walter Gorn Old**, THE VIRTUE OF CONCESSION ~ The wise man has no fixed opinions to call his own. ~ He accommodates himself to the minds of others. ~ I would return good for good; I would also return good for evil. ~ Virtue is good. ~ I would meet trust with trust; I would likewise meet suspicion with confidence. ~ Virtue is trustful. ~ The wise man lives in the world with modest restraint, and his heart goes out in sympathy to all men. ~ The people give him their confidence, and he regards them all as his children.

[49c10t] **James Legge** ~ The sage has no invariable mind of his own; ~ he makes the mind of the people his mind. ~ To those who are good (to me), I am good; ~ and to those who are not good (to me), I am also good; ~ - and thus (all) get to be good. ~ To those who are sincere (with me), I am sincere; ~ and to those who are not sincere (with me), I am also sincere; ~ - and thus (all) get to be sincere. ~ The sage has in the world an appearance of indecision, and keeps his mind in a state of indifference to all. ~ The people all keep their eyes and ears directed to him, and he deals with them all as his children.

[49c11t] **David Hinton** ~ A sage's mind is never his own: ~ he makes the hundred-fold people's mind his mind. ~ I treat the noble with nobility ~ and the ignoble too: ~ such is the nobility of Integrity. ~ I treat the sincere with sincerity ~ and the insincere too: ~ such is the sincerity of Integrity. ~ A sage dwells within all beneath heaven ~ at ease, mind mingled through it all. ~ The hundred-fold people devote their eyes and ears, ~ but a sage inhabits it all like a child.

[49c12t] **Chichung Huang** ~ The sage man never had a predisposed heart, ~ Taking the hundred family's heart ~ To be the concern of his heart. ~ Good people - he was good to them; ~ Evil people - he was also good to them. ~ Goodness was attained. ~ Honest people - he was honest to them; ~ Dishonest people - he was also honest to them. ~ Honesty was attained. ~ When the sage man presided over the empire, ~ Unbiased, he muddled their hearts ~ For all under heaven. ~ The hundred family names ~ All lent him their ears and eyes; ~ The sage man turned them all into infants.

[49c13t] **Ellen M. Chen** ~ The sage has no set mind (ch'ang hsin), ~ He takes the mind of the people as his mind. ~ The good (shan) I am good to them, ~ The not good I am also good to them. ~ This is the goodness of nature (te). ~ The trustworthy (hsin) I trust them, ~ The not trustworthy I also trust them. ~ This is the trust of nature (te). ~ The sage in the world, ~ Mixes (hun) the minds (hsin) of all. ~ The people lift up their eyes and ears, ~ The sage treats them all like children.

[49c14t] **Lee Sun Chen Org** ~ A Sage's heart (will) is not fixed on any permanent intentions, ~ His heart is attuned to the desires [for survival] of his people. ~ [A Sage maintains the following guiding principles:] ~ "I am good to good people, as well as to people who are not good; ~ Because virtuous behavior will induce more Te

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among people! ~ I keep my promise to trustworthy people, as well as to untrustworthy people; ~ Because virtuous behavior will incite people to be truthful!" ~ When a Sage takes action in the world, he harmonizes people's hearts (desires) with great caution and sensitivity; ~ People, in return, will collect and inform him all their observations and opinions; ~ A Sage will then [weigh all options and] treat all people equally as if they were all his own children.

[49c15t] **Tien Cong Tran** ~ The sage has no heart of his own, but takes the heart of the people as his own. ~ He is good to the good; he is also good to the not-good: for Virtue is good. ~ He is faithful to the faithful; he is also faithful to the unfaithful: for Virtue is faithful. ~ In the midst of the world, the sage recoils. ~ For the sake of the world he keeps his heart nebulous. ~ All the people strain their ears and eyes: he treats them as innocent children.

[49c16t] **Thomas Z. Zhang** ~ Sages have no mind-set. ~ They take common people's concerns as theirs. ~ Good people, I treat them well. ~ Bad people, I also treat them well. ~ This is the virtue of kindness. ~ Good people, I trust them properly. ~ Bad people, I also trust them properly. ~ This is virtue of trust. ~ Sages in the world have no bias. ~ They mix their mind with that of common people. ~ This is why people follow them. ~ Sages treat people as if they were their own children.

[49c17t] **Arthur Waley** ~ The Sage has no heart of his own; ~ He uses the heart of the people as his heart. ~ Of the good man I approve, ~ But of the bad I also approve, ~ And thus he gets goodness. ~ The truthful man I believe, but the liar I also believe, ~ And thus he gets truthfulness. ~ The Sage, in his dealings with the world, seems like one dazed with fright; ~ For the world's sake he dulls his wits. ~ The Hundred Families all the time strain their eyes and ears, ~ The Sage all the time sees and hears no more than an infant sees and hears.

[49c18t] **Richard John Lynn** ~ The sage has no constant heart/mind [changxin] but takes the heart/mind of the common folk as his heart/mind. ~ The good I regard as good; ~ those who are not good I also regard as good. ~ This is to transform goodness into virtue. ~ The trustworthy I trust; ~ those who are not trustworthy I also trust. ~ This is to transform trust into virtue. ~ The sage resides among all under Heaven with perfect equanimity and impartiality and for the sake of all under Heaven merges his heart/mind with theirs. ~ [The common folk all fix their ears and eyes on him,] ~ And the sage treats them all as his children.

[49c19t] **Lin Yutang** ~ THE PEOPLE'S HEARTS ~ The Sage has no decided opinions and feelings, ~ But regards the people's opinions and feelings as his own. ~ The good ones I declare good; ~ The bad ones I also declare good. ~ That is the goodness of Virtue. ~ The honest ones I believe; ~ The liars I also believe. ~ That is the faith of Virtue. ~ The Sage dwells in the world peacefully, harmoniously. ~ The people of the world are brought into a community of heart, ~ And the Sage regards them all as his own children.

[49c20t] **Victor H. Mair** ~ The sage never has a mind of his own; ~ He considers the minds of the common people to be his mind. ~ Treat well those who are good, ~ Also treat well those who are not good; ~ thus is goodness attained. ~ Be sincere to those who are sincere, ~ Also be sincere to those who are insincere; ~ thus is sincerity attained. ~ The sage is self-effacing in his dealings with all under heaven, and bemuddles his mind for the sake of all under heaven. ~ The common people all rivet their eyes and ears upon him, ~ And the sage makes them all chuckle like children.

[49c21t] **Tolbert McCarroll** ~ The True Person does not have an individual heart but uses the heart of the people.

~ I am kind to those who are kind. ~ I am also kind to those who are not kind. ~ Thus, ~ there is an increase in kindness. ~ I keep faith with those who are in good faith. ~ I also keep faith with those who lack good faith. ~ Thus, ~ there is an increase of good faith. ~ The True Person is detached and humble and to the world appears confusing. ~ The people all strain their eyes and ears, yet the True Person remains childlike.

[49c22t] **David H. Li** ~ The sage has no preconceived notion at any time; ~ the people's notion is the sage's notion. ~ I treat a person, who is good, well; ~ I treat a person, who is not good, also well. ~ This is for goodness's sake. ~ I trust a person who is worthy of trust; ~ I also trust a person who is not worthy of trust. ~ This is for trustworthiness's sake. ~ The sage, in governing the world, holds back personal notions in favor of the people's. ~ The sage treats the people, focusing on themselves, as infants.

[49c23t] **Yasuhiko Genku Kimura** ~ The sage does not have a set mind. ~ His mind is unconditioned, and ~ He regards the minds of all people as his own. ~ He is good to those who are good. ~ He is good to those who are not good. ~ For his virtue is goodness itself. ~ He is in integrity with those of integrity. ~ He is in integrity with those without integrity. ~ For his virtue is integrity itself. ~ The sage, to serve this world, ~ In compassion merges his mind with all minds. ~ People rivet their eyes and ears upon differences amongst them. ~ The sage, with childlike innocence, sees one humanity in all.

[49c24t] **Chou-Wing Chohan** ~ The sage has no self that he can call "mine," ~ He turns the self of the people into his own. ~ I act with goodness toward the good, ~ I act with goodness toward the bad, too, ~ And so the good is contagious. ~ I relate with trust to the person who is worthy of trust, ~ I relate with trust to the person who is not worthy of trust, too, ~ And so trust is contagious. ~ The sage lives in the world in his victory and rules the world with his simplicity. ~ But when all the people look at him and listen to him, ~ The sage takes care of them, like a mother takes care of her children.

[49c25t] **Man-Ho Kwok** ~ 'The sage is never opinionated, ~ He listens to the mind of the people.' ~ I am kind to people when they are kind to me. ~ I am kind to them even if they hate me. ~ Virtue - te - is its own reward. ~ I trust those who trust me, ~ I also trust those who have no faith in me: ~ What I give, I receive. ~ A sage is self-effacing and mindful of offence. ~ He sets himself as his own example. ~ How shall I treat you, my son? ~ Like a child.

[49c26t] **Gu Zhengkun** ~ The sage often has no will, ~ He takes the people's will as his own. ~ What is good I treat with goodness; ~ What is not good I also treat with goodness. ~ Thus I obtain goodness. ~ Those who are of faith, I put faith in; ~ Those who are of no faith, I also put faith in. ~ Thus I obtain faith. ~ When the sage governs the world, ~ He simplifies his as well as the people's minds. ~ The people are all preoccupied with their eyes and ears, ~ The sage helps them return to the childhood state.

[49c27t] **Chao-Hsiu Chen** ~ The sage has no mind of his own. ~ He takes the minds of the people as his own. ~ Whatever others like, he likes too. ~ Whatever others dislike, he likes too. ~ This is what is meant by virtuous goodness. ~ Whatever others trust, he trusts too. ~ Whatever others mistrust, he trusts too. ~ This is what is meant by virtuous trust. ~ The sage leads his life with vigilance. ~ He merges his mind with all others' under Heaven. ~ People are used to hearing and seeing the behaviour of the sage and so they are influenced, and become pure again, as a newborn child.

[49c28t] **Liu Qixuan** ~ The best ruler has no personal ideas ~ And what the people think is what he/she thinks. ~ He/She is good to people that are good. ~ He/She is also good to people that are not good. ~ It is the

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goodness typical of the Way server. ~ He/She trusts people that are trustworthy. ~ He/She also trusts people that are not trustworthy. ~ It is the trust typical of the Way server. ~ The best ruler gives each breath of his/her life to the world. ~ He/She holds to just a simple mind, ~ But is looked up to and listened to. ~ He/She takes the whole world to be his/her children.

[49c29t] **Shi Fu Hwang** ~ People's Minds ~ Lao Tze says, ~ The sage doesn't have an invariable mind, he takes people's minds as his own mind. ~ Those who are good to him; ~ he treats well; ~ and those who are not good to him; ~ he treats well too; ~ thus all become good to each other. ~ To those who are sincere; ~ he is sincere; ~ and to those who are not sincere; ~ he is also sincere; ~ thus all become sincere. ~ The sage in the world pays scrupulous attention to everything. ~ However, he treats his living with indifference. ~ The people all offer their eyes and ears to help him, and he deals with them all as his children.

[49c30t] **Ch'u Ta-Kao** ~ The Sage has no self (to call his own); ~ He makes the self of the people his self. ~ To the good I act with goodness; ~ To the bad I also act with goodness: ~ Thus goodness is attained. ~ To the faithful I act with faith; ~ To the faithless I also act with faith: ~ Thus faith is attained. ~ The Sage lives in the world in concord, and rules over the world in simplicity. ~ Yet what all the people turn their ears and eyes to, ~ The Sage looks after as a mother does her children.

[49c31t] **Paul J. Lin** ~ The Sage has no constant heart [mind]. ~ He takes the people's heart as his heart. ~ Good men, I treat well. ~ Bad men, I also treat well. ~ Therein I attain goodness. ~ Honest men, I trust. ~ Dishonest men, I also trust. ~ Therein I attain trust. ~ The Sage in his position in the world, ~ Yieldingly harmonizes the people's heart with simplicity. ~ The people all strain their ears and eyes. ~ And the Sage regards them all as infants.

[49c32t] **Michael LaFargue** ~ The Wise Person is always a man without a mind - ~ he takes the mind of the hundred clans as his mind. ~ Those who are good, I am good to them; ~ those who are not good, I am also good to them - ~ Te is good. ~ Those who are honest, I am honest with them; ~ those who are not honest, I am also honest with them - ~ Te is honest. ~ The Wise Person, ~ lives in the world all drawn in, ~ for the world's sake he keeps his mind muddled. ~ The hundred clans, ~ all strain their eyes and ears toward him. ~ The Wise Person treats them all as his children.

[49c33t] **Cheng Lin** ~ The Sage has no fixed prejudices, but always regards the hearts of all mankind as his own. ~ Those who are good, he treats well; ~ those who are not good, he also treats well. ~ Thus he finds only good men. ~ Those who are sincere, he believes; ~ those who are not sincere, he also believes. ~ Thus he finds only sincere men. ~ The Sage wishes that all men in this world will soon return to simplicity. ~ While people in general strain their ears and eyes, the Sage wishes to have them all sealed.

[49c34t] **Yi Wu** ~ The sage's mind is not unchangeable; ~ He regards the people's mind as his mind. ~ He is good to those who are good; ~ He also is good to those who are not good. ~ This is the virtue of goodness. ~ He trusts those who are trustworthy; ~ He also trusts those who are not trustworthy. ~ This is the virtue of trustfulness. ~ The sage, in the world, ~ Harmoniously merges his mind with the world's. ~ The people all strain their ears and eyes; ~ The sage regards them as children.

[49c35t] **Han Hiong Tan** ~ The sage has no preconceived ideas. ~ He simply takes the lead from his subjects. ~ He treats the good people with kindness. ~ He also treats the bad people with kindness. ~ He thus cultivates the virtue of kindness. ~ He treats those who are trustworthy with sincerity. ~ He also treats those who are not

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trustworthy with sincerity. ~ Thus, he is cultivating the virtue of sincerity. ~ The sage always handles his affairs in an amicable way. ~ He steers his subjects towards a simple and unpretentious life. ~ Everyone pays attention to him and asks for guidance. ~ He nurtures them tenderly as if caring for babies.

[49c36t] **Hua-Ching Ni** ~ One with wholeness of virtue has an unconditioned mind. ~ He regards the mind of all being as his own mind. ~ He is kind to the kind. ~ He is also kind to the unkind, ~ for the subtle nature of the universe is kind. ~ He is faithful to the faithful. ~ He is also faithful to the unfaithful, ~ for the integral virtue of the universe is undeceiving. ~ In the midst of the world, ~ he dissolves all minds into harmonious Oneness. ~ All people strain their eyes and ears for excitement. ~ One of deep virtue brings all people back to their childlike-heartedness.

[49c37t] **Chang Chung-yuan** ~ The wise man is free from his own mind, ~ But identifies the people's minds as mind. ~ He considers good as good, ~ But he also considers not-good as good. ~ Thus, his attainment of non-differentiation is successful. ~ He considers truth as truth, ~ But he also considers not-truth as truth. ~ Thus, his attainment of non-differentiation is perfected. ~ In the world, the wise conscientiously non-differentiates ~ The minds of the people. ~ Because people rely on their senses of hearing and seeing, ~ The wise treats them as innocent children.

[49c38t] **Henry Wei** ~ Trust in Virtue ~ Ren Teh ~ The Sage has no fixed state of mind; ~ His reflects the state of mind of the people. ~ To the good, I show goodness; ~ To the not good, I also show goodness; ~ Hence goodness is realized. ~ To the sincere, I show sincerity; ~ To the insincere, I also show sincerity; ~ Hence sincerity is realized. ~ While in the world, the Sage is very anxious ~ To harmonize his mind for the harmony of the world. ~ To him all the people turn their eyes and ears; ~ He treats them all alike as children.

[49c39t] **Ha Poong Kim** ~ The sage has no fixed mind; ~ He takes the people's mind as his own. ~ I accept as good those who are good; ~ I also accept as good those who are not good. ~ Such is Te's goodness. ~ I trust those who trust; ~ I also trust those who do not trust. ~ Such is Te's trust. ~ The sage, in ruling all under Heaven, ~ Makes his mind one with it. ~ All his subjects set their ears and eyes on him. ~ He regards them all as his children.

[49c40t] **Tao Huang** ~ The sage is always without his own mind. ~ He uses people's minds as his mind. ~ He is kind to those who are kind. ~ He is also kind to those who are not kind. ~ It is the kindness of Action itself. ~ He is trustworthy to those who are trustworthy. ~ He is also trustworthy to those who are not trustworthy. ~ It is the trust of Action itself. ~ In the world, the sage inhales. ~ For the world, the sage keeps the mind simple. ~ All people are fixated on the ears and eyes, ~ While the sage always smiles like a child.

[49c41t] **Tang Zi-chang** ~ The sage ruler had no prejudice of his own. ~ He made his mind to be based on the mind of the people. ~ If it was perfect, he liked it; ~ if it was not perfect, he also liked it: ~ then perfection was attained. ~ If it was true, he understood it; ~ if it was not true, he also understood it: ~ then truth was attained. ~ Indifferently, indifferently sage rulers were in the world. ~ Effortlessly, effortlessly they ruled the world. ~ The people turned their eyes and ears toward them. ~ Sage rulers treated all people like their own children.

[49c42t] **Wing-tsit Chan** ~ The sage has no fixed (personal) ideas. ~ He regards the people's ideas as his own. ~ I treat those who are good with goodness, ~ And I also treat those who are not good with goodness. ~ Thus goodness is attained. ~ I am honest to those who are honest, ~ And I am also honest to those who are not

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honest. ~ Thus honesty is attained. ~ The sage, in the government of his empire, has no subjective viewpoint. ~ His mind forms a harmonious whole with that of his people. ~ They all lend their eyes and ears, and he treats them all as infants.

[49c91t] **И. И. Семененко** ~ Премудрый человек не ведает незыблемости сердца. ~ Сердцем для него являются сердца простых людей. ~ С добрыми я добр, но и с недобрыми я тоже добр. ~ К добру приводит добродетель. ~ Кто честен, тем я доверяю, но и нечестным я тоже доверяю. ~ К честности приводит добродетель. ~ Премудрый человек под Небесами беспристрастен и ради Поднебесной мутит свое сердце. ~ При нем все по-детски улыбаются.

[49c92t] **А. А. Маслов** ~ Мудрец не имеет постоянного сердца. ~ Его сердце - сердце людей. ~ Для добрых я добр. ~ Для недобрых я тоже добр. ~ И так достигаю добра. ~ Искренним я верю. ~ Неискренним я верю тоже. ~ И так достигаю искренности. ~ Мудрец, правя в Поднебесной, делает своё сердце безыскусным и приводит его в согласие с Поднебесной. ~ Люди внемлют ему слухом и взором. ~ Он же смотрит на них как на своих детей.

[49c93t] **Е. А. Торчинов** ~ Нет постоянного разума-сердца у совершенномудрого. ~ Сердца всех людей Поднебесной образуют его разум-сердце. ~ Добрым людям я делаю добро, и злым людям я также делаю добро: ~ Благая Сила преисполнена добра. ~ Достойным доверия я верю, и недостойным доверия я также верю: ~ Благая Сила преисполнена доверия. ~ Совершенный мудрец спокойно и мирно живет в Поднебесной; ~ все чаяния народа стекаются в его глаза и уши, и всех людей считает совершенномудрый детьми своими.

[49c94t] **А. Е. Лукьянов** ~ Совершенномудрый человек не имеет обычного сердца ~ и сердца ста родов человеческих делает [своим] сердцем. ~ Кто добр, я к тому отношусь с добром. ~ Кто не добр, я к тому также отношусь с добром. ~ В этом проявляется доброта Дэ. ~ Кто доверяет, я к тому отношусь с доверием. ~ Кто не доверяет, я к тому также отношусь с доверием. ~ В этом проявляется доверие Дэ. ~ Когда совершенномудрые люди находятся в Поднебесной, [они] ради Поднебесной вдыхают хаос своим сердцем, ~ и все совершенномудрые люди становятся ее детьми.

[49c95t] **Ян Хин-шун** ~ Совершенномудрый не имеет постоянного сердца. ~ Его сердце состоит из сердец народа. ~ Добрым я делаю добро и недобрым также делаю добро. ~ Таким образом и воспитывается добродетель. ~ Искренним я верен и неискренним также верен. ~ Таким образом и воспитывается искренность. ~ Совершенномудрый живет в мире спокойно и в своем сердце собирает мнения народа. ~ Он смотрит на народ, как на своих детей.

[49c96t] **Д. П. Конисси** ~ Святые люди не имеют определенного (чувства), ибо они принимают чувство простолюдина как свое. ~ Добрых людей я принимаю уже потому одному, что они добры. ~ Злых принимаю, как добрых. ~ Искренним людям я верю; ~ также и верю неискренним, ~ ибо в этом и состоит верх искренности. ~ Когда святые живут на земле, то они просты и тихи; ~ они питают ко всем одинаковое чувство. ~ Для (блага) мира они делают свои сердца темными. ~ Простые люди будут смотреть на них (как на своих учителей) и будут слушать сказание о их делах. ~ Святые смотрят на народ, как на младенца.

[49c97t] **В. В. Малявин** ~ У премудрого человека нет постоянного мнения. ~ Его помышления таковы же, как помышления всех. ~ Тех, кто добр, я считаю добрыми, ~ Тех, кто недобр, я тоже считаю добрыми: ~

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Так торжествует добро. ~ Тем, кто заслуживает доверия, я верю, ~ Тем, кто доверия не заслуживает, я тоже верю: ~ Так торжествует доверие. ~ Премудрый человек, царствуя в мире, ~ Все вмещает в себя и ради мира замутняет свое сердце. ~ Все люди напрягают зрение и слух, ~ А он привечает их, словно детей.

[49c98t] **Б. Б. Виногродский** ~ В сердце-сознании человека мудрости - постоянство отсутствия. ~ Способен осуществлять сердцем-сознанием сердца-сознания ста родов. ~ С совершенствующимися сущность моя совершенствуется. ~ С несовершенствующимися сущность моя тоже совершенствуется. ~ Это Потенция совершенствования. ~ С верующими сущность моя верует. ~ С неверующими сущность моя тоже верует. ~ Это Потенция веры. ~ Человек мудрости в пространстве нисхождения Небес воспринимает-впитывает, осуществляя нисхождение Небес в завихрении своего сердца-сознания. ~ Сто родов всегда направляют внимание в свои уши и глаза. ~ Человек мудрости всегда ограждается от этого.

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PSEUDO-CHAPTER **Fifty**

[50c01t] **Robert G. Henricks** ~ {We come out into} life and go back into death. ~ {The companions} of life {are thirteen}; ~ The companions of {death} are thirteen; ~ And yet people, because they regard life as LIFE, in all of their actions move toward the thirteen that belong to the realm of death. ~ Now, why is this so? ~ It's because they regard life as LIFE. ~ You've no doubt heard of those who are good at holding on to life: ~ When walking through hills, they don't avoid rhinos and tigers; ~ When they go into battle, they don't put on armor or shields; ~ The rhino has no place to probe with its horn; ~ The tiger finds no place to put its claws. ~ And weapons find no place to hold {their blades}. ~ {Now}, why is this so? ~ Because there is no place for death in them.

[50c02t] **John C. H. Wu** ~ WHEN one is out of Life, one is in Death. ~ The companions of life are thirteen; ~ the companions of Death are thirteen; ~ and, when a living person moves into the Realm of Death, his companions are also thirteen. ~ How is this? ~ Because he draws upon the resources of Life too heavily. ~ It is said that he who knows well how to live meets no tigers or wild buffaloes on his road, and comes out from the battle-ground untouched by the weapons of war. ~ For, in him, a buffalo would find no butt for his horns, a tiger nothing to lay his claws upon, and a weapon of war no place to admit its point. ~ How is this? ~ Because there is no room for Death in him.

[50c03t] **D. C. Lau** ~ When going one way means life and going the other means death, three in ten will be comrades in life, three in ten will be comrades in death, and there are those who value life and as a result move into the realm of death, and these also number three in ten. ~ Why is this so? Because they set too much store by life. ~ I have heard it said that one who excels in safeguarding his own life does not meet with rhinoceros or tiger when travelling on land nor is he touched by weapons when charging into an army. ~ There is nowhere for the rhinoceros to pitch its horn; ~ There is nowhere for the tiger to place its claws; ~ There is nowhere for the weapon to lodge its blade. ~ Why is this so? Because for him there is no realm of death.

[50c04t] **R. L. Wing** ~ As life goes out, death comes in. ~ Life has thirteen paths; ~ Death has thirteen paths. ~ Human life arrives at the realm of death ~ Also in thirteen moves. ~ Why is this so? ~ Because life is lived lavishly. ~ Now, as it is well known, ~ Those skilled in attracting life Can travel across the land ~ And not meet a rhinoceros or tiger. ~ When the military comes in, ~ Their defense cannot be attacked. ~ The rhinoceros is without a place to thrust its horn. ~ The tiger is without a place to affix its claw. ~ The military is without a place to admit its blade. ~ Why is this so? ~ Because they are without the realm of death.

[50c05t] **Ren Jiyu** ~ When one is born, he will eventually naturally meet his death. ~ Three out of every ten people will enjoy long life, ~ While three out of every ten people will meet premature death. ~ Chances that one strives to live and will die are also three out of ten. ~ And for what reason? ~ Because that one intensively craves life (and contrarily he fails to attain his objective). ~ I heard that one who is good at preserving his life is not afraid of meeting tigers or rhinoceroses when traveling on the land, and he will not be injured or killed in fighting battles. ~ (To those who are good at preserving their lives) ~ The rhinoceros cannot butt its horns against him, ~ The tiger cannot fasten its claws in him, ~ And weapons cannot thrust their blades into him. ~ For what reason are all these? ~ Because he is out of the range of death.

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[50c06t] **Gia-fu Feng** ~ Between birth and death, ~ Three in ten are followers of life, ~ Three in ten are followers of death, ~ And men just passing from birth to death also number three in ten. ~ Why is this so? ~ Because they live their lives on the gross level. ~ He who knows how to live can walk abroad ~ Without fear of rhinoceros or tiger. ~ He will not be wounded in battle. ~ For in him rhinoceroses can find no place to thrust their horn, ~ Tigers no place to use their claws, ~ And weapons no place to pierce. ~ Why is this so? ~ Because he has no place for death to enter.

[50c07t] **Lok Sang Ho** ~ Anyone who is born dies. ~ If 13 people are born ~ All 13 people will eventually die. ~ From birth to life, ~ From life to death, ~ The great earth will afford the places to live and to die for exactly 13. ~ Why is this so? ~ It is because the mind cherishes the belief ~ that living is a privilege and not a natural right. ~ I have heard that those who are good at conserving and preserving life ~ Seldom meet tigers and horned animals when they move around. ~ If they should join the military forces, ~ They would not have the need to combat. ~ Horned animals will have no way to cast their horns on their bodies, ~ Nor will tigers find a place to lay their claws. ~ Even soldiers' swords will not hurt them. ~ Why is this so? ~ Because such people will never die.

[50c08t] **Xiaolin Yang** ~ Of people's lives from beginning to end, ~ One-third live long, ~ One-third die young, ~ And one-third live in the beginning, but cause their deaths half way by themselves. ~ Why do people die in the middle of their lives? ~ Because they live too well and do not cherish their lives. ~ It is said that those who know how to live long never come across a rhinoceros or a tiger; ~ When they are in battle, they never get hurt. ~ The rhinoceros has no place to impale them with its horn, ~ The tiger has no place to attack them with its claws, ~ And the weapon has no place to hurt them with its blade. ~ Why is this? Because they never get themselves into these deadly places.

[50c09t] **Walter Gorn Old**, THE VALUE OF LIFE ~ Men go forth from Life and enter into Death. ~ The Gates of Life are thirteen in number; and the same are the Gates of Death. ~ By as many ways does Life pass quickly into Death. And wherefore? ~ Because men strive only after the Sensuous Life. ~ It has been said that one who knows how to safeguard Life can go through the country without protection against the rhinoceros and tiger. ~ He may enter into battle without fear of the sword. ~ The rhinoceros finds no place wherein to drive his horn. ~ The tiger finds no place wherein to fix his claws. ~ The sword finds no place wherein to thrust itself. ~ Why is this? ~ It is because he has overcome Death.

[50c10t] **James Legge** ~ Men come forth and live; ~ they enter (again) and die. ~ Of every ten three are ministers of life (to themselves); ~ and three are ministers of death. ~ There are also three in every ten whose aim is to live, but whose movements tend to the land (or place) of death. ~ And for what reason? ~ Because of their excessive endeavours to perpetuate life. ~ But I have heard that he who is skilful in managing the life entrusted to him for a time travels on the land without having to shun rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon. ~ The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point. ~ And for what reason? ~ Because there is in him no place of death.

[50c11t] **David Hinton** ~ People born into life enter death. ~ Constant companion in life ~ and in death, ~ this body is the kill-site animating their lives. ~ And isn't that because ~ they think life is the fullness of life? ~ I've heard those who encompass the whole of life ~ could walk on and on without meeting rhinoceros or tiger, ~ could charge into armies without feeling shield or sword. ~ A rhinoceros would find nowhere to gore them, ~ a tiger nowhere to claw them, ~ a sword nowhere to slice them. ~ And isn't that because ~ for them

there's no kill-site?

[50c12t] **Chichung Huang** ~ People emerge into life and enter into death. ~ The category of life constitutes three tenths; ~ The category of death constitutes three tenths; ~ And those who, seeking extravagant living, ~ All move to the realm of death ~ Also constitute three tenths. ~ Why so? ~ Because they seek extravagant living. ~ I hear that those who excel in preserving life, ~ Walking in mountains, ~ Shun neither rhinoceros nor tiger; ~ Entering a battle, ~ Incur wounds from neither weapon nor armor. ~ The rhinoceros has nowhere to thrust its horn; ~ The tiger has nowhere to press its claws; ~ Weapons have nowhere to lodge their blades. ~ Why so? ~ Because they do not belong to the realm of death.

[50c13t] **Ellen M. Chen** ~ From coming out to life to going back to death: ~ Those companions (t'u) of life, ~ They are one-third (shih-yu-san); ~ Those companions of death, ~ They are one-third; ~ Those living but moving toward the place of death, ~ They are also one-third. ~ Why? ~ Because of the intense (hou) life-producing activity. ~ I have heard that one who knows how to nourish life, ~ On land meets no tigers or wild buffaloes, ~ In battle needs to wear no armors or weapons, ~ A wild buffalo has nowhere to butt its horns, ~ A tiger has nowhere to sink its claws, ~ A weapon has nowhere to enter its blade. ~ Why? ~ Because such a one has no place of death.

[50c14t] **Lee Sun Chen Org** ~ Birth is the movement of coming out [of the obscurity to join the world]; ~ Death is the movement of going in [to the obscurity from this world]; ~ For every ten people [of the existing population], three more new-borns will join them; ~ For every ten people [of the existing population], three will die [naturally]; ~ Among the living, due to rash movements (wars and bad governments), three out of ten will also die unnaturally; ~ Why is the living condition of most people so [lamentable]? ~ It is all because people, in order to survive, must suffer enormously merely to make ends meet! ~ I have heard that those, who know how to conserve life, would evade [confrontation with] fierce rhinos and tigers when walking in the wild; ~ They would also avoid wearing armor and carrying weapons when they were in the army; ~ In this manner: ~ Fierce rhinos have no chance to use their horns, ~ Ferocious tigers have no occasion to brandish their claws, ~ And enemies have no opportunity to utilize their blades (weapons). ~ Why? ~ All of the above are examples of enhancing people's chances of survival through evading deadly situations.

[50c15t] **Tien Cong Tran** ~ "Out" is life; "In" is death. ~ Three in ten are followers of life. ~ Three in ten are followers of death. ~ Three in ten live as man but act in the realm of death. ~ How is this? ~ Because they all crave life. ~ It is said that he who knows well how to live meets no tigers or rhinoceroses on his road, and comes into the battlefield untouched by the weapons. ~ For, in him, a rhinoceros would find no place for his horns, a tiger no place to lay his claws upon, and a weapon no place to lodge its point. ~ How is this? ~ Because there is no room for death in him.

[50c16t] **Thomas Z. Zhang** ~ In the life and death cycle, ~ Three in ten enjoy natural longevity, ~ Three in ten die normally. ~ There are some, three in ten, who die unnaturally. ~ Why it is so? ~ Because they indulge themselves excessively. ~ It is well known that those who are good at protect themselves steer clear of rhinos and tigers when walking, And hardly hurt by armed enemy. ~ This is because rhinos cannot find them to gore, ~ Tigers cannot find them to claw, ~ Enemies cannot get a chance to use weapons upon them. ~ What is the reason? ~ They never put themselves into a fatal situation.

[50c17t] **Arthur Waley** ~ He who aims at life achieves death. ~ If the 'companions of life' are thirteen, so likewise are the 'companions of death' thirteen. ~ How is it that the 'death-spots' in man's life and activity are also

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thirteen? ~ It is because men feed life too grossly. ~ It is said that he who has a true hold on life, when he walks on land does not meet tigers or wild buffaloes; in battle he is not touched by weapons of war. ~ Indeed, a buffalo that attacked him would find nothing for its horns to butt, a tiger would find nothing for its claws to tear, a weapon would find no place for its point to enter in. ~ And why? ~ Because such men have no 'death-spot' in them.

[50c18t] **Richard John Lynn** ~ We emerge into life, enter into death. ~ Three out of ten are adherents of life; ~ three out of ten are adherents of death; ~ and there are three out of ten whose way of life also leads them to death. ~ Why is this so? ~ It is due to placing too much emphasis on life. ~ For I have heard that one good at preserving life, when traveling by land, does not encounter the wild buffalo and, when entering the army, suffers no wound from weapons. ~ The wild water buffalo has no way to strike at him with horn, the tiger has no way to strike at him with claw, and weapons of war have no way to use point or edge against him. ~ Why is this so? ~ It is due to the fact that he stays free of the land of death.

[50c19t] **Lin Yutang** ~ THE PRESERVING OF LIFE ~ Out of life, death enters. ~ The companions (organs) of life are thirteen; ~ The companions (organs) of death are (also) thirteen. ~ What send man to death in this life are also (these) thirteen. ~ How is it so? ~ Because of the intense activity of multiplying life. ~ It has been said that he who is a good preserver of his life ~ Meets no tigers or wild buffaloes on land, ~ Is not vulnerable to weapons in the field of battle. ~ The horns of the wild buffalo are powerless against him; ~ The paws of the tiger are useless against him; ~ The weapons of the soldier cannot avail against him. ~ How is it so? ~ Because he is beyond death.

[50c20t] **Victor H. Mair** ~ A person comes forth to life and enters into death. ~ Three out of ten are partners of life, ~ Three out of ten are partners of death, ~ And the people whose every movement leads them to the land of death because they cling to life ~ Are also three out of ten. ~ Now, ~ What is the reason for this? ~ It is because they cling to life. ~ Indeed, ~ I have heard that ~ One who is good at preserving life does not avoid tigers and rhinoceroses when he walks in the hills; ~ nor does he put on armor and take up weapons when he enters a battle. ~ The rhinoceros has no place to jab its horn, ~ The tiger has no place to fasten its claws, ~ Weapons have no place to admit their blades. ~ Now, ~ What is the reason for this? ~ Because on him there are no mortal spots.

[50c21t] **Tolbert McCarroll** ~ When going off one way means living ~ and going off the other way means dying, ~ three in ten are companions of Life, ~ three in ten are companions of Death, ~ and three in ten value Life but drift toward Death. ~ Why is all this so? ~ Because, these people are too greedy about living. ~ It is said: ~ People who are skillful in caring ~ for the life that has been given to them ~ travel abroad without fear of wild ox or tiger, ~ and enter a battle without concern for sharp weapons. ~ There is no place for the wild ox to thrust its horns, ~ there is no place for the tiger to put its claws, ~ there is no place for a weapon to lodge. ~ How is this so? ~ Because, there is no place for Death to enter in!

[50c22t] **David H. Li** ~ People are born and people die. ~ Three in ten live long; ~ Three in ten die young; ~ Three in ten move [prematurely] into death's realm. ~ Why so? ~ Because they care for their lives too well. ~ Those who care for themselves, it is said, are unlikely to encounter rhinoceroses or tigers on land, or face weaponry and soldiers in war. ~ Rhinoceroses have no occasion to use their horns; ~ tigers have no occasion to use their claws; ~ soldiers have no occasion to use their bayonets. ~ Why so? ~ Because they care for themselves to not move into death's realm.

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[50c23t] **Yasuhiko Genku Kimura** ~ Life is appearance; death is disappearance. ~ Three out of ten live a long life. ~ Three out of ten live a short life. ~ Three out of ten bring upon themselves an untimely death, ~ Because they cling too much to outer pleasures of life. ~ He who maintains a balanced life in accordance with the Tao, ~ Does not meet tigers or rhinoceroses in the wilderness, ~ Does not suffer attacks from the enemy in the battlefield. ~ Upon him the tiger has no place to fasten its claws, ~ The rhinoceros has no place to jab its horn, ~ The weapon has no place to pierce its blade. ~ Why is this so? ~ Because in him there is no room for death to enter.

[50c24t] **Chou-Wing Chohan** ~ It is easy to hold something that is motionless, ~ It is easy to create a mold for something that is not lacking, ~ It is easy to break something that is breakable, ~ It is easy to scatter a thing that is small. ~ Take care of a thing before it happens, ~ Arrange a thing before it gets out of hand. ~ The simple man generally fails in his affairs on the verge of success. ~ Take care of the end as you do of the beginning, ~ And you will not fail.

[50c25t] **Man-Ho Kwok** ~ In the normal way of things every three in ten live long, ~ while every three in ten die young - ~ and for those just passing through their lives (that is, every three in ten) the chances are the same. ~ Why is this? ~ Well, it all depends on how identified they are with the mundane world of matter. ~ People who know how to live will never do things that threaten their lives, ~ any more than a traveller who knows will run into a tiger or a wild buffalo. ~ Living well is like wearing a kind of armour that nothing can penetrate. ~ Living badly is like being attacked! ~ A practised sage is invulnerable to attacks ~ that punch like a buffalo's horn, ~ that claw like a leaping tiger - ~ or that stab like a knife in the back. ~ And why is this? ~ Because he is impeccable.

[50c26t] **Gu Zhengkun** ~ Men live when given to birth ~ And die when being buried. ~ One third of them are long-lived; ~ One third of them are short-lived; ~ One third of them die from their own choices though they could have lived longer; ~ Why in such cases? ~ Because they are too eager to live longer. ~ It is heard that he who is good at preserving his life ~ Does not meet with the rhinoceros or tiger when traveling on land, ~ Nor is he wounded in war, ~ For the rhinoceros has no use for its horns ~ And the tiger has no use for its claws; ~ The weapons have no use for their blades. ~ Why in such cases? ~ Because there is no realm of death for him to enter.

[50c27t] **Chao-Hsiu Chen** ~ Emotions and longings are life. ~ Passions and desires are death. ~ There are thirteen kinds of life: ~ seven are emotions and they refer to the gates of the mind; ~ six are longings and they refer to the gates of the body. ~ There are also thirteen kinds of death: ~ seven are passions and they refer to the gates of the mind; ~ six are desires and they refer to the gates of the body. ~ These thirteen kinds of life and death rule also human beings, because one treasures life. ~ He who is good at conserving his life will not meet the rhinoceros and the tiger on his journey. ~ He can enter a battle without being hurt. ~ The rhinoceros cannot attack him with its horn, ~ the tiger cannot scratch him with its claws, ~ troops cannot use their swords against him. ~ That is only because he has no place for death to enter.

[50c28t] **Liu Qixuan** ~ Life and death co-exist in the same process. ~ The chance for life is thirty percent. ~ The chance for death is thirty percent. ~ The chance for death in the life's area is also thirty percent. ~ Why? ~ Because some live too actively for their lives. ~ It has been said that people good at living ~ Do not meet with tigers on land, ~ Or receive hits in battle. ~ Tigers can have no chance to apply their paws. ~ Weapons can have no chance to exert their edges. ~ Why? ~ Because people good at living have no chance of death.

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[50c29t] **Shi Fu Hwang** ~ The Preserving of Life ~ Lao Tze says, ~ Men come forth from their mothers' wombs and live; ~ and they enter dust, and die. ~ Those men who depend on the three and ten to live; ~ die by the three and ten also. ~ Those who were living will be sent to the place of death by the three and ten. ~ And for what reason? ~ Because they made excessive stores to perpetuate their life. ~ For I have heard it is said that one who excels in safeguarding his own life does not shun the rhinoceros or tiger when travelling on land, nor does he avoid buff coat and sharp weapon at entering a host. ~ The rhinoceros finds no place to fix its claw on him, nor the weapon a place to admit its point on him. ~ And for what reason? ~ Because there is no place of death on him.

[50c30t] **Ch'u Ta-Kao** ~ Men go out of life and enter into death. ~ The parts (proportions) of life are three in ten; the parts of death are also three in ten. ~ Men that from birth move towards the region of death are also three in ten. ~ Why is it so? ~ Because of their redundant effort in seeking to live. ~ But only those who do nothing for the purpose of living are better than those who prize their lives. ~ For I have heard that he who knows well how to conserve life, when travelling on land, does not meet the rhinoceros or the tiger; when going to a battle he is not attacked by arms and weapons. ~ The rhinoceros can find nowhere to drive his horn; the tiger can find nowhere to put his claws; the weapons can find nowhere to thrust their blades. ~ Why is it so? ~ Because he is beyond the region of death.

[50c31t] **Paul J. Lin** ~ Coming out means life; going in means death. ~ Three-tenths of men are disciples of life. ~ Three-tenths of men are disciples of death. ~ Three-tenths of men actually have life, but strive for death through activity. ~ Why is this so? ~ Because they over-nourish themselves. ~ So I have heard that he who is capable of sustaining life ~ Can travel on land without ever encountering a rhinoceros or tiger; ~ Can enter a battle without ever being touched by arms and weapons. ~ The rhinoceros cannot charge him with its horns. ~ The tiger cannot attack him with its claws. ~ Weapons have no place to lodge their blades. ~ Why is this so? ~ Because he has no grounds for death.

[50c32t] **Michael LaFargue** ~ "Setting out to live is entering into death." ~ "Thirteen are the life givers, ~ thirteen are the death bringers." ~ The thirteen body parts are also death spots in people's life and activity. ~ Why? ~ Because they live life so lavishly. ~ So we hear: ~ One who Excels at fostering life, ~ "travels on land without meeting rhinoceros or tiger, ~ enters combat without armor or weapon." ~ The rhinoceros finds no place to jab its horn, ~ the tiger finds no place to lay its claws, ~ a weapon finds no place where its point can enter. ~ Why? ~ Because he has no death spot.

[50c33t] **Cheng Lin** ~ Man begins with life, and ends with death. ~ During the span of man's existence, ~ three-tenths of it are passed in the processes of growth; ~ three-tenths are passed in the processes of decay. ~ That which is meant for the development of life but which is passed in the processes of decay also constitutes three-tenths. ~ Why is this so? ~ Because man over-taxes the life force. ~ It has been said that he who knows how to preserve life avoids the rhinoceros and tigers when travelling by land; ~ dodges arms and weapons when engaged in battle with a hostile army. ~ He sees to it that the rhinoceros have no opportunity to use their horns; ~ that tigers have no opportunity to use their claws; ~ that enemies have no opportunity to use their weapons. ~ Why is this so? ~ Because man avoids the risks of death.

[50c34t] **Yi Wu** ~ From birth to death, ~ One-third are fellows of life, ~ One-third are fellows of death, ~ And one-third are fellows of life who move to grounds for death. ~ Why is this? ~ Because they are overly attached to their lives. ~ It is said that those who are good at sustaining life ~ Travel on land without meeting wild buffalos or tigers, ~ Enter battle without protection of armor or weapons. ~ In them, a wild

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buffalo finds no place to gore with its horns, ~ A tiger finds no place to seize with its claws, ~ A weapon finds no place to pierce with its blade. ~ Why is this? ~ Because they have no grounds for death.

[50c35t] **Han Hiong Tan** ~ From the time you were born, you are dying. ~ About one-third of people are luxuriating in longevity, ~ Another third are enjoying a normal life span but travelling along the path towards a natural death. ~ The other third are heading on the path towards a premature death. ~ The cause of premature death is due to overindulgence in life. ~ I have heard that people, who master the art of living, ~ Can avoid meeting a rhinoceros or tiger in the jungle. ~ They can avoid getting hurt by any sharp weapons in a battle. ~ The rhinoceros cannot employ its horn against them. ~ The tiger cannot attack them with its paws. ~ Sharp weapons cannot inflict injury on them. ~ Why is this so? ~ They simply manage to stay away from the circle of death.

[50c36t] **Hua-Ching Ni** ~ That one's physical life will begin with birth and end in death seems a surety. ~ Also, in an individual life, the special opportunities of life and death are very much equal. ~ When there is an opportunity for death, ~ there is an opportunity for life also. ~ When there is an unusual opportunity for life, ~ it pulls one's life closer to death. ~ Aside from such opportunities, ~ there is the personal effort to maintain normalcy. ~ This is much more reliable than the special opportunities which place one's life on the verge of life and death. ~ People of awareness value normalcy and forsake seeking special opportunities which hold the promise of increasing the strength of living. ~ Such things are eventually only ways to speed up one's life. ~ One who can enjoy his natural life is content with the life of simple normalcy. ~ As I was told, one who knows how to tend his life with simple normalcy, ~ does not meet wild animals on the road or know the touch of weapons during war. ~ The mighty horns of the rhinoceros, ~ the powerful claws of the tiger, ~ the sharp blades of weapons, ~ find nowhere to pierce him. ~ Why is this so? ~ Because his mind holds no uncanny thoughts he gives death no opportunity.

[50c37t] **Chang Chung-yuan** ~ To live or to die: ~ Three out of ten men live, ~ While three out of ten men die. ~ Further, three out of ten men cling to life, ~ But they lose it. ~ Why? ~ Because they all crave life. ~ He who knows how to safeguard his life ~ Does not encounter tigers or rhinoceroses. ~ In the battlefield ~ He does not avoid dangerous weapons. ~ Rhinoceroses cannot gore him, ~ Tigers cannot claw him, ~ Dangerous weapons cannot harm him. ~ Why? ~ Because there is no place in him for death.

[50c38t] **Henry Wei** ~ Importance of Life ~ Kuei Sheng ~ As life emerges, death enters. ~ The agents of life are thirteen; ~ The agents of death are likewise thirteen; ~ The thirteen also may make men move in a death spot. ~ Why so? ~ Because life is lived in too intense a manner. ~ I have heard that - ~ He, who is adept in guarding his life, ~ Will not come across rhinoceros and tigers, ~ When travelling on land; ~ And when in the armed forces, ~ Will not get wounded by deadly weapons. ~ In him the rhinoceros can find no place to butt, ~ Nor can the tiger find any place to claw, ~ Nor can the weapons find any place to injure. ~ Why so? ~ Because there is no death spot in him.

[50c39t] **Ha Poong Kim** ~ You come out to life and enter death. ~ The companions of life are three in ten; ~ The companions of death are three in ten: ~ The way humans live, ~ There are those who move into death-spots. ~ They too are three in ten. ~ Why is this so? ~ It is because of their hoarding of life. ~ I hear that those who nurture life well, ~ When traveling on land, do not meet wild buffaloes or tigers, ~ Nor do they, when going into battle, put on armor or shields. ~ The wild buffalo would find no place to thrust its horns; ~ The tiger would find no place to place its claws; ~ The sword would find no place to lodge its blade. ~ Why is this so? ~ Because for such men there are no death-spots.

[50c40t] **Tao Huang** ~ We live, we die. ~ The companions of life are three and ten. ~ The companions of death are three and ten. ~ That people live their active life necessarily leading to the ground of death is three and ten. ~ Why so? ~ It is the nature of life itself. ~ As a matter of fact, I hear of those who are good at preserving their lives: ~ Walking through, not avoiding rhinos and tigers. ~ Entering battle without wearing armaments. ~ The rhino has no place to dig its horns. ~ The tiger has no place to drag its claws. ~ The soldier has no place to thrust his blade. ~ Why is this so? ~ Because they have no place to die.

[50c41t] **Tang Zi-chang** ~ Throughout human life, from birth to death: ~ There are one third who die naturally; ~ There are one third who die from disease; ~ And the other one third who die by speeding to death. ~ For what reasons have they done so? ~ Because they live by overdrawing upon their lives heavily. ~ As I used to hear that: ~ "One who takes good care of his life will not meet a rhinoceros or a tiger when he is traveling on land. ~ He does not need to wear armour or carry weapons when he is leading an army." ~ The rhinoceros finds no place to insert its horn. ~ The tiger finds no place to put its claws. ~ Weapons of war find no place to thrust their blades. ~ For what reasons? ~ Because one never lets himself be in a vulnerable situation.

[50c42t] **Wing-tsit Chan** ~ Man comes in to life and goes out to death. ~ Three out of ten are companions of life. ~ Three out of ten are companions of death. ~ And three out of ten in their lives lead from activity to death. ~ And for what reason? ~ Because of man's intensive striving after life. ~ I have heard that one who is a good preserver of his life will not meet tigers or wild buffaloes, ~ And in fighting will not try to escape from weapons of war. ~ The wild buffalo cannot butt its horns against him, ~ The tiger cannot fasten its claws in him, ~ And weapons of war cannot thrust their blades into him. ~ And for what reason? ~ Because in him there is no room for death.

[50c91t] **И. И. Семененко** ~ Выходят, чтобы жить; ~ входя обратно, умирают. ~ Из каждых десяти лишь три вступают в жизнь и три, уж находясь в конце ее, вышагивают к смерти. ~ И те, чья человеческая жизнь является лишь местом смерти, по которому им двигаться, тоже составляют три из десяти. ~ Чем это объясняется? ~ Тем, что они всего превыше ценят жизнь. ~ Говорят, есть человек, умеющий заботиться о жизни. ~ Когда идет по суше, на него не нападает носорог и тигр, вступая в войско, он не запасается оружием и латами. ~ Носорогу некуда его ударить рогом, тигру негде в него впиться когтями, мечу некуда в него вонзиться острием. ~ Чем это объясняется? ~ Тем, что в нем нет места для смерти.

[50c92t] **А. А. Маслов** ~ Появляясь - живём, уходя - умираем. ~ Трое из десяти последуют жизни. ~ Трое из десяти последуют смерти. ~ Тех, кто стремится к жизни и потому часто сталкивается со смертью, - также трое из десяти. ~ Почему это так? ~ Потому что они излишне стремятся к жизни. ~ Я слышал, что искушённый в сбережении своей жизни, в своих странствиях не столкнётся с носорогами и тиграми. ~ В сражении его не задеть ударом оружия. ~ Носорогам некуда воткнуть свой рог. ~ Тиграм некуда вонзить свои когти. ~ Воину некуда направить своё оружие. ~ Почему это так? ~ Потому что в нём нет места смерти.

[50c93t] **Е. А. Торчинов** ~ Рождаясь, чтобы жить, люди устремляются к смерти. ~ Учеников жизни - трое из десятка. ~ Учеников смерти - трое из десятка. ~ Тех людей, что рождены для жизни, но стремятся в царство смерти, - трое из десятка. ~ И по какой причине это? ~ По той причине, что жадны до жизни люди. ~ Я слышал, что умеющий жизнь свою беречь, идя по суше, не столкнется с тигром или носорогом, а вступая в войско, может он не опасаться оружия и лат. ~ Ведь носорогу некуда свой рог

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вонзить, тигру некуда когти свои запустить, оружию некуда клинок вонзить. ~ И по какой причине это? ~ По той причине, что для таких людей не существует царства смерти.

[50c94t] **А. Е. Лукьянов** ~ Приходят жизнью, уходят смертью. ~ Придут жизнью тринадцать, уйдут смертью тринадцать, из живущих людей движущихся к месту смерти тоже тринадцать. ~ Почему это так? ~ Из-за их обильного рождения и размножения. ~ Как-то слыхал, что тот, кто искусно (посредством добрашань) управляет жизнью, идя по суше, не избегает носорогов и тигров, ~ вступая в бой, неуязвим для латников. ~ Носорогу некуда вонзить свой рог, тигру некуда запустить свои когти, ~ латнику некуда ударить своим мечом. ~ Почему это так? ~ Потому что у него нет места смерти [ни на нем, ни на земле].

[50c95t] **Ян Хин-шун** ~ [Существа] рождаются и умирают. ~ Из десяти человек три [идут] к жизни, три - к смерти. ~ Из каждых десяти еще имеются три человека, которые умирают от своих деяний. ~ Почему это так? ~ Это происходит оттого, что у них слишком сильно стремление к жизни. ~ Я слышал, что, кто умеет овладевать жизнью, идя по земле, не боится носорога и тигра, вступая в битву, не боится вооруженных солдат. ~ Носорогу некуда вонзить в него свой рог, тигру негде наложить на него свои когти, а солдатам некуда поразить его мечом. ~ В чем причина? ~ Это происходит оттого, что для него не существует смерти.

[50c96t] **Д. П. Конисси** ~ (Все существа), уходя из жизни, входят в смерть. ~ Жизнь имеет 13 ступеней своего развития; смерть также имеет 13 ступеней. ~ Ступеней человеческой жизни, которая постоянно стремится к смерти, опять 13. ~ Это почему? ~ Потому что стремление к жизни слишком сильно. ~ Я слышал, что ведущий воздержную жизнь не боится ни носорога, ни тигра, ни быть на поле сражения без воинского наряда, ибо на нем нет места, куда носорог мог бы ударить рогом, тигр мог бы вонзить свои острые когти и воин мог бы нанести удар мечом. ~ Это почему? ~ Потому что для ведущего жизнь воздержную не существует смерти.

[50c97t] **В. В. Малявин** ~ Вот: выходят в жизнь и входят в смерть. ~ Товарищей по жизни - три из десяти, ~ Товарищей по смерти - три из десяти. ~ Жизнь свою в смерть обращающих - тоже три из десяти. ~ А почему? ~ Все из-за жажды быть живым в этой жизни. ~ Известно: тот, кто постиг премудрость сбереженья жизни, ~ В пути не встретит тигра или носорога, ~ Вступив в сраженье, избежит разящего клинка. ~ В нем носорогу некуда воткнуть свой рог, ~ Тигру некуда вонзить свои когти, ~ Воину некуда направить свой меч. ~ Почему так? ~ Потому что смерти негде поселиться в нем.

[50c98t] **Б. Б. Виногродский** ~ Выход - рождение. ~ Вход - смерть. ~ Попутчиков рождения - на десять есть три. ~ Попутчиков смерти - на десять есть три. ~ Людей, рождающих движение, ведущее в Землю смерти, тоже - на десять есть три. ~ И какова же причинность? ~ Это мощность порождения порождающего. ~ Так, внимающий совершенствованию накопления порождающего, он, двигаясь по суше, не встретит носорога и тигра. ~ Войдя в войско, он не столкнется с вооруженным воином. ~ Для носорога отсутствует место, куда приложить свой рог. ~ Для тигра отсутствует место, куда применить свои когти. ~ Для воина отсутствует место, куда вонзить свой клинок. ~ И какова же причинность: ~ Из-за отсутствия в нем Земли смерти.

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PSEUDO-CHAPTER **Fifty-One**

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[51c01t] **Robert G. Henricks** ~ The Way gives birth to them and Virtue nourishes them; ~ Substance gives them form and their unique capacities complete them. ~ Therefore the ten thousand things venerate the Way and honor Virtue. ~ As for their veneration of the Way and their honoring of Virtue - ~ No one rewards them for it; it's constantly so on its own. ~ The Way gives birth to them, nourishes them, matures them, completes them, rests them, rears them, supports them, and protects {them}. ~ {It gives birth to them but} doesn't try to own them; ~ It acts on their behalf but doesn't make them dependent; ~ It matures them but doesn't rule them. ~ This we call Profound Virtue.

[51c02t] **John C. H. Wu** ~ TAO gives them life, ~ Virtue nurses them, ~ Matter shapes them, ~ Environment perfects them. ~ Therefore all things without exception worship Tao and do homage to Virtue. ~ They have not been commanded to worship Tao and do homage to Virtue, ~ But they always do so spontaneously. ~ It is Tao that gives them life: ~ It is Virtue that nurses them, grows them, fosters them, shelters them, comforts them, nourishes them, and covers them under her wings. ~ To give life but to claim nothing, ~ To do your work but to set no store by it, ~ To be a leader, not a butcher, ~ This is called hidden Virtue.

[51c03t] **D. C. Lau** ~ The way gives them life; ~ Virtue rears them; ~ Things give them shape; ~ Circumstances bring them to maturity. ~ Therefore the myriad creatures all revere the way and honour virtue. ~ Yet the way is revered and virtue honoured not because this is decreed by any authority but because it is natural for them to be treated so. ~ Thus the way gives them life and rears them; ~ Brings them up and nurses them; ~ Brings them to fruition and maturity; ~ Feeds and shelters them. ~ It gives them life yet claims no possession; ~ It benefits them yet exacts no gratitude; ~ It is the steward yet exercises no authority. ~ Such is called the mysterious virtue.

[51c04t] **R. L. Wing** ~ The Tao produces; ~ Its Power supports; Its Natural Law forms; Its influence completes. ~ Thus All Things without exception ~ Respect the Tao and value its Power. ~ To respect the Tao and value its Power - ~ No one demands this, and it comes naturally. ~ Therefore the Tao produces and its Power supports; ~ It advances, cultivates, comforts, matures, nourishes, and protects. ~ Produce but do not possess. ~ Act without expectation. ~ Advance without dominating. ~ These are called the Subtle Powers.

[51c05t] **Ren Jiyu** ~ Tao begets all beings, ~ And De fosters them. ~ The physical gives them forms, ~ And the vessels mark them accomplished. ~ Therefore all beings without exception venerate Tao and value De. ~ The veneration of Tao and valuing of De, is not out of obedience to any orders, but is always like this. ~ Therefore Tao begets all beings, ~ And De fosters them, grows and raises them, makes them fruitful and mature, breeds them and protects them. ~ To give birth to them without taking possession of them, ~ To put them in motion without vaunting this as its merits, ~ And to be their sovereign without controlling them, ~ - These are called the profound De.

[51c06t] **Gia-fu Feng** ~ All things arise from Tao. ~ They are nourished by Virtue. ~ They are formed from matter. ~ They are shaped by environment. ~ Thus the ten thousand things all respect Tao and honor Virtue. ~ Respect of Tao and honor of Virtue are not demanded, ~ But they are in the nature of things. ~ Therefore all things arise from Tao. ~ By Virtue they are nourished, ~ Developed, cared for, ~ Sheltered, comforted, ~ Grown, and protected. ~ Creating without claiming, ~ Doing without taking credit, ~ Guiding without

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interfering, ~ This is Primal Virtue.

[51c07t] **Lok Sang Ho** ~ The Dao gives them birth. ~ The Virtue rears them. ~ They get their shapes from substance. ~ They become what they are from the working of various forces. ~ For these reasons all living things pay homage to the Dao, ~ And respect the Virtue. ~ The stately status of the Dao and that of the Virtue ~ Are such that they are at the command of no one, ~ And are always in their natural states. ~ The Dao gives birth; ~ The Virtue rears them; ~ Raises and nourishes them; ~ Brings them up and lets them down; ~ Claims no ownership even though it brings them to life. ~ The Dao accomplishes but is never arrogant; ~ It lets them grow but never dictates their fates. ~ This is known as the Mystical Virtue.

[51c08t] **Xiaolin Yang** ~ The DAO gives birth to everything, the DE looks after everything, ~ The elements give a shape to everything, and nature makes everything grow and mature. ~ Therefore, everything respects the DAO and values the DE. ~ The dignity of the DAO and the nobleness of the DE are not forced upon anything, but allow everything to be natural. ~ So, the DAO gives birth to everything, the DE looks after everything; ~ They grow and cultivate everything, making them complete and mature; ~ They bring everything up and protect them. ~ Giving birth to everything but not owning them, ~ Taking care of everything but not claiming the credit, ~ Leading everything but not controlling them; ~ This is called real DE.

[51c09t] **Walter Gorn Old**, CHERISHING VIRTUE ~ Tao brings forth, and Teh nourishes. ~ All things take up their several forms, and natural forces bring them to perfection. ~ Therefore all things conspire to exalt Tao and to cherish virtue. ~ But this regard of Tao and Teh is not in deference to any mandate. ~ It is unconstrained, and therefore it endures for ever. ~ For Tao produces all things, and Teh nourishes, increases, feeds, matures, protects, and watches over them. ~ To produce without possessing; to work without expecting; to enlarge without usurping; this is the sublime virtue!

[51c10t] **James Legge** ~ All things are produced by the Tao, and nourished by its outflowing operation. ~ They receive their forms according to the nature of each, and are completed according to the circumstances of their condition. ~ Therefore all things without exception honour the Tao, and exalt its outflowing operation. ~ This honouring of the Tao and exalting of its operation is not the result of any ordination, but always a spontaneous tribute. ~ Thus it is that the Tao produces (all things), nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them, and overspreads them. ~ It produces them and makes no claim to the possession of them; ~ it carries them through their processes and does not vaunt its ability in doing so; ~ it brings them to maturity and exercises no control over them; ~ - this is called its mysterious operation.

[51c11t] **David Hinton** ~ Way gives birth to them and Integrity nurtures them. ~ Matter shapes them and conditions complete them. ~ That's why the ten thousand things always honor Way and treasure Integrity. ~ Honoring Way and treasuring Integrity ~ isn't obedience to command, ~ it's occurrence perennially appearing of itself. ~ Way gives birth to them and Integrity nurtures them: ~ it fosters and sustains them, harbors and succors them, nourishes and shelters them. ~ Giving birth without possessing, ~ animating without subjecting, ~ fostering without dominating: ~ this is called dark-enigma Integrity.

[51c12t] **Chichung Huang** ~ The Tao generates them, ~ Virtue nurtures them, ~ Matter forms them, ~ And instruments complete them. ~ Hence, the ten thousand things ~ Honor the Tao and treasure virtue. ~ That the Tao is honored ~ And virtue is treasured is not because ~ Anyone has conferred titles upon them; ~ It is constantly the way things are. ~ The Tao generates them, ~ Nurtures them, ~ Grows them, ~ Raises them, ~

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Shapes them, ~ Solidifies them, ~ Stores them, ~ Covers them. ~ It generates without possessing, ~ Assists without taking credit, ~ Leads without dominating. ~ This is called deep and remote virtue.

[51c13t] **Ellen M. Chen** ~ Tao gives birth, ~ Te rears (hsü), ~ Things (wu) shape, ~ Circumstances (shih) complete. ~ Therefore the ten thousand things, ~ None do not respect Tao and treasure te. ~ Tao is respected, ~ Te is treasured, ~ Not by decree (ming), ~ But by spontaneity (tzu-jan). ~ Therefore Tao gives birth, ~ Te keeps, grows, nurtures, matures, ripens, covers and buries. ~ To give birth without possession, ~ To act (wei) without holding on to, ~ To grow (chang) without lording over, ~ This is called the dark te.

[51c14t] **Lee Sun Chen Org** ~ Tao originates [each and every thing]; ~ Te cultivates [each and every thing]; ~ The material world gives the form [to each and every thing]; ~ The situation completes the formation [of each and every thing]. ~ For this reason, each and every thing must resort to venerating Tao and treasuring Te; ~ The omnipotence of Tao and the invaluableness of Te [are so compelling]; ~ Even though people are not required to recognize the omnipotence of Tao and the invaluableness of Te, they shall always [propelled to] follow their rules, because this is the way of Nature. ~ Accordingly, Tao originates [each and everything]; ~ Te cultivates, grows, nourishes, fulfills, ripens, nurtures and shelters [each and everything]. ~ [I have therefore said before, if a person carries out any of the following practices:] ~ Helping [others] to live [better lives] without being possessive; ~ Stimulating [others] (to maximize their potentials) without claiming the contribution; ~ Leading [others with the best guidance] without being manipulative; ~ This person has performed [successfully in accord with] the profound Te!

[51c15t] **Tien Cong Tran** ~ The Way gives birth [to all things]; Virtue nourishes; matter shapes; environment perfects. ~ Therefore all things without exception revere the Way and honor Virtue, although they are not commanded, but left to do so naturally. ~ Hence, the Way gives birth; Virtue nurses, grows, fosters, shelters, comforts, nourishes, and guards. ~ It gives birth but does not claim as its own; it does but does not claim its doing; it grows but does not claim to be master. ~ This is called hidden Virtue.

[51c16t] **Thomas Z. Zhang** ~ Everything is born from Tao, and nurtured by Te; shaped by substance, and completed by environment. ~ Thus, everything follows Tao and is guided by Te. ~ Tao is honored. ~ Te is valued. ~ This is not the result of promotion, but occurs naturally. ~ This is why everything is born by Tao and nurtured by Te. ~ Te raises, educates, mentors, coaches, nourishes, and protects everything. ~ Giving lives without possessing them, ~ Guiding without forcing, ~ Developing without controlling, ~ This is called Profound Te.

[51c17t] **Arthur Waley** ~ Tao gave them birth; ~ The 'power' of Tao reared them, ~ Shaped them according to their kinds, ~ Perfected them, giving to each its strength. ~ Therefore of the ten thousand things there is not one that does not worship Tao and do homage to its 'power'. ~ No mandate ever went forth that accorded to Tao the right to be worshipped, nor to its 'power' the right to receive homage. ~ It was always and of itself so. ~ Therefore as Tao bore them and the 'power' of Tao reared them, made them grow, fostered them, harboured them, brewed for them, so you must ~ 'Rear them, but not lay claim to them, ~ Control them, but never lean upon them, ~ Be chief among them, but not manage them. ~ This is called the mysterious power.'

[51c18t] **Richard John Lynn** ~ The Dao gives life to them; virtue nurtures them, matter gives them physical form, and characteristic potential completes them. ~ This is why the myriad things without exception must honor the Dao and esteem virtue. ~ This honoring of the Dao and this esteeming of virtue, none are ordered to do so, yet it always happens spontaneously. ~ The Dao gives them life, and virtue nurtures them, that is, grows

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them, rears them, ensures them their proper shapes, matures them, and protects them. ~ He gives them life yet possesses them not. ~ He acts, yet they do not depend on him. ~ They mature, yet he is not their steward. ~ This we call mysterious virtue.

[51c19t] **Lin Yutang** ~ THE MYSTIC VIRTUE ~ Tao gives them birth, ~ Teh (character) fosters them. ~ The material world gives them form. ~ The circumstances of the moment complete them. ~ Therefore all things of the universe worship Tao and exalt Teh. ~ Tao is worshipped and Teh is exalted ~ Without anyone's order but is so of its own accord. ~ Therefore Tao gives them birth, ~ Teh fosters them, ~ Makes them grow, develops them, ~ Gives them a harbor, a place to dwell in peace, ~ Feeds them and shelters them. ~ It gives them birth and does not own them, ~ Acts (helps) and does not appropriate them, ~ Is superior, and does not control them. ~ This is the Mystic Virtue.

[51c20t] **Victor H. Mair** ~ The Way gives birth to them and integrity nurtures them. ~ Matter forms them and function completes them. ~ For this reason, ~ The myriad creatures respect the Way and esteem integrity. ~ Respect for the Way and esteem for integrity are by no means conferred upon them but always occur naturally. ~ The Way ~ gives birth to them, ~ nurtures them, ~ rears them, ~ follows them, ~ shelters them, ~ toughens them, ~ sustains them, ~ protects them. ~ It ~ gives birth but does not possess, ~ acts but does not presume, ~ rears but does not control. ~ This is what is called "mysterious integrity."

[51c21t] **Tolbert McCarroll** ~ The Tao gives life to all things, ~ and its Virtue nourishes them, forms each according to its nature and gives to each its inner strength. ~ Therefore, ~ the ten thousand things all venerate the Tao and honor its Virtue. ~ It has never been decreed that the Tao be venerated and its Virtue be honored; ~ they have always been so treated spontaneously. ~ Thus, ~ the Tao gives life to all things; ~ and its Virtue raises them, nourishes them, brings them to their full growth, feeds, shelters, and protects them. ~ Giving life without claiming authority, ~ benefiting without demanding gratitude, ~ guiding without control. ~ This is called hidden Virtue.

[51c22t] **David H. Li** ~ Cultivated by Direction, reared by virtue; ~ formed by matter, completed by interaction. ~ Thus, myriad matters revere Direction and value virtue. ~ The reason Direction is revered and virtue valued is that they do not command but let myriad matters visit Nature. ~ Thus, ~ Direction cultivates, ~ virtue rears, nurtures, guides, comforts, protects, cares, shelters. ~ Cultivating without possessing, ~ providing without claiming, ~ nurturing without dominating, ~ This is the Profoundest Virtue.

[51c23t] **Yasuhiko Genku Kimura** ~ The Tao begets existence. ~ Intelligence nurtures existence. ~ Substance forms existence. ~ Forces complete existence. ~ For this reason, ~ Everything in existence, without exception, ~ Reveres the Tao and honors Intelligence, ~ Not by any decree, but with utter spontaneity. ~ Thus, the Tao begets everything in existence, ~ And Intelligence nurtures it, ~ Rears it, ~ Develops it, ~ Completes it, ~ Ripens it, ~ Sustains it, ~ Protects it. ~ Giving birth without possessing, ~ Availing life without claiming, ~ Promoting growth without controlling, ~ These are the Profound Virtues of Kosmic Intelligence.

[51c24t] **Chou-Wing Chohan** ~ The Tao created all things, ~ The way of the Tao nourished them, ~ All things emerge in different forms, ~ Each of them is perfect in the nature of the Tao within it. ~ Therefore, there is not one among the myriad of things ~ That does not honor the Tao and cherish its way. ~ Honoring the Tao and cherishing its way are not dictated by law, ~ But rather come from within. ~ Therefore the Tao creates them, makes them grow, nourishes them, ~ Guards them, lifts them, and protects them. ~ When all things are created, the Tao does not reject them. ~ It creates them without owning them. ~ It operates without

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depending on them, and raises them without controlling them. ~ When its work is completed, it does not lay any claim to them. ~ Since it does not lay claim to them, it does not lose them.

[51c25t] **Man-Ho Kwok** ~ Everything streams from the Tao, ~ Everything is nurtured by Te, ~ Everything is made out of substance, ~ Everything is created by the Tao of Nature ~ - and from everything on earth that surrounds it. ~ So every living thing should bow to the Tao, the Tao and its Virtue because they are what it is. ~ Everything that breathes comes from the Tao, ~ And the Virtue feeds and takes care of it. ~ They grace things without possessing them, ~ They benefit everything but ask for nothing back, ~ They give themselves into everything without seeking control. ~ This is the essence of the original intention.

[51c26t] **Gu Zhengkun** ~ The Tao begets all creatures; ~ The virtue rears them; ~ Substance gives them shape; ~ Forces in opposition accomplish them. ~ Therefore all creatures worship the Tao and honor virtue. ~ This worship and honor stems from the fact ~ That the Tao and virtue never unnaturally ~ Impose their influence on all creatures. ~ In this way ~ The Tao begets all creatures; ~ The virtue rears them, ~ Promotes them, natures them, ~ Brings them to fruition and maturity, ~ Meanwhile maintains and defends them. ~ Giving them life without claiming to be their owner; ~ Availing them without claiming to be their benefactor; ~ And being their head without ruling them; ~ All these are called the most intrinsic Teh (virtue).

[51c27t] **Chao-Hsiu Chen** ~ The Tao creates. ~ The virtue nourishes. ~ The things form. ~ The environment shapes them to completion. ~ That is why the myriad creatures all respect the Tao, and value virtue. ~ When the Tao is respected, virtue is valued. ~ No one can command them but the Tao. ~ That is why the Tao creates myriad creatures. ~ Virtue nourishes them, cultivates them, educates them, completes them, ripens them, supports them, carries them. ~ The Tao creates them without possessing them, benefits them without profiting from them, guides them without commanding them. ~ That is what profound virtue means.

[51c28t] **Liu Qixuan** ~ Things are produced by the Way, ~ Cultivated by their accumulation through time, ~ Realized in their forms by substances, ~ And guided in their development ~ By the potential in specific circumstances. ~ Therefore, everything respects the Way ~ And values what has been accumulated in the culture. ~ In the respected Way and valued accumulation, ~ Things grow and develop ~ By following their natural courses. ~ That's why we say that things are produced by the Way, ~ And, through diachronic accumulation, reared, ~ Cultivated, developed, matured, and protected naturally. ~ That process is the basic moral model for providers: ~ Produce without possessing anything, ~ Achieve without showing off anything, ~ And lead without making personal decisions.

[51c29t] **Shi Fu Hwang** ~ The Mystic Virtue ~ Lao Tze says, ~ The Tao is the one to give existence; ~ and its attribute, the Teh, is responsible for nurturing it. ~ In this way all things are formed. ~ They are brought forth to maturity according to their condition. ~ Therefore, all existence without exception honors the Tao and exalts the Teh. ~ This honoring of the Tao and exalting of the Teh is not decreed through an authority, but through spontaneous tribute. ~ So it is that the Tao gives existence; ~ and its attribute, the Teh, completes, matures, maintains and shelters. ~ It gives life but doesn't claim the possession of it. ~ It carries all things through their processes but does not boast its ability. ~ It brings them to maturity, but does not control them. ~ This is called the mystic virtue.

[51c30t] **Ch'u Ta-Kao** ~ Tao produces them (all things); ~ Virtue feeds them; ~ All of them appear in different forms; ~ Each is perfected by being given power. ~ Therefore none of the numerous things does not honour Tao and esteem virtue. ~ The honouring of Tao and the esteem of virtue are done, not by command, but

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always of their own accord. ~ Therefore Tao produces them, makes them grow, nourishes them, shelters them, brings them up and protects them. ~ When all things come into being Tao does not reject them. ~ It produces them without holding possession of them. ~ It acts without depending upon them, and raises without lording it over them. ~ When merits are accomplished it does not lay claim to them. ~ Because it does not lay claim to them, therefore it does not lose them.

[51c31t] **Paul J. Lin** ~ Tao begets them. ~ Virtue nurtures them. ~ Matter gives them form. ~ Circumstances bring them into completion. ~ Therefore all things not only respect Tao but also value virtue. ~ Yet Tao is respected and virtue is valued. ~ Without being ordered, they come naturally. ~ Therefore Tao begets them. ~ Virtue nurtures them, grows them and rears them, perfects them and ripens them, nourishes them and shelters them. ~ Begetting without possessing; ~ Acting without asserting; ~ Developing without controlling; ~ This is called mystical virtue.

[51c32t] **Michael LaFargue** ~ Tao produces them, ~ Te rears them, ~ events shape them, ~ talents complete their development. ~ And so: ~ Among the thousands of things, ~ there are none that do not honor Tao and treasure Te. ~ This honoring Tao and treasuring Te - ~ no one commands it, it always happens naturally. ~ Tao produces them, ~ Te rears them, makes them grow, nurses them, settles them, heals them, sustains them, protects them. ~ Produces but does not possess; ~ works but does not rely on this; ~ presides but doesn't rule. ~ This is mysterious Te.

[51c33t] **Cheng Lin** ~ It is Truth that gives both life and form to things. ~ The nature of a thing determines its individuality and perfection. ~ Therefore, as regards all things, Truth and Nature are the most important. ~ The importance of Truth and Nature is a matter of course, and requires no comment. ~ Truth gives birth to life. ~ Nature determines the individuality, growth, development, completion, maturity, protection, and security of a thing. ~ The mysterious Nature is that which lives without the desire for ownership, gives without the wish for return, rules without claiming lordship.

[51c34t] **Yi Wu** ~ The Way brings them forth, ~ Virtue nurtures them, ~ Matter shapes them, ~ Environment forms them. ~ Therefore, all things without exception venerate the Way and value virtue. ~ The Way's venerability and virtue's value ~ are that they do not command but constantly are natural. ~ Therefore, the Way brings them forth, ~ Virtue nurtures them, ~ Grows them and rears them, ~ Matures them and ripens them, ~ Nourishes them and shelters them. ~ Producing without possessing, ~ Acting without taking credit, ~ Growing without controlling, -- ~ This is called mystical virtue.

[51c35t] **Han Hiong Tan** ~ Dao produces everything. ~ De nourishes everything. ~ Dao and De work in tandem and things begin to take shape. ~ Things begin to evolve according to the circumstances. ~ Hence, all beings respect and venerate Dao and De. ~ Dao and De are so venerated because they do not exert control. ~ Everything is allowed to develop naturally. ~ Therefore, Dao procreates everything; De nurtures. ~ De facilitates growth, development, fruition and ripening. ~ It also nourishes and protects. ~ Dao procreates but does not possess. ~ De accomplishes but does not claim credit. ~ It facilitates growth but does not exert control. ~ This is known as "inconspicuous virtue".

[51c36t] **Hua-Ching Ni** ~ The natural essence of the universe gives life to all things. ~ Virtue nurses them. ~ Matter shapes them. ~ The natural environment brings them to maturity. ~ Therefore, all things without exception revere the subtle essence and honor virtue. ~ Though the subtle essence deserves reverence, ~ it does not demand it. ~ And though virtue ought to be honored, ~ it, too, does not demand it. ~ Thus, it is the

subtle essence that gives life to all things, and with its virtue nurses them, grows them, fosters them, shelters them, comforts them, nourishes them and embraces them. ~ It does all this, yet it claims no possession, ~ expects no gratitude, and desires no lordship. ~ This is called the subtle virtue of the universe.

[51c37t] **Chang Chung-yuan** ~ Tao creates all things; ~ Tê cultivates them. ~ Things are shaped according to their natures; ~ Relational conditions fulfill them. ~ Therefore, ten thousand things all venerate the source of Tao ~ And value the potentialities of Tê. ~ Tao is venerated and Tê is valued spontaneously; ~ No one orders that it be so. ~ Thus, Tao creates all things; ~ Tê cultivates them. ~ They give them birth. ~ They nourish them. ~ They give them shape. ~ They give them quality. ~ They shelter them. ~ They guard them. ~ They create them but do not possess them. ~ They work for them but expect no reward. ~ They bring them to maturity but do not control them. ~ This is called invisible attainment.

[51c38t] **Henry Wei** ~ Nourishing Virtue ~ Yang Teh ~ Tao produces all things; ~ Teh (virtue) rears them; ~ Material elements shape them; ~ Environmental forces perfect them. ~ That's why of the ten thousand things, ~ None does not honor Tao and exalt Teh. ~ Tao is honored and Teh is exalted, ~ Not in obedience to anyone's command, ~ But always in accord with Innate Freedom. ~ Thus while Tao produces things, Teh rears them, ~ Brings them up, develops them, perfects them, ~ Matures them, feeds them, and shelters them. ~ To produce but not to claim ownership, ~ To act but not to presume on the result, ~ To lead but not to manipulate - ~ This is called Mystic Virtue.

[51c39t] **Ha Poong Kim** ~ Tao gives life [to the ten thousand things]; ~ Te nurtures them. ~ Materiality shapes them; ~ The circumstances fulfill them. ~ Therefore, of the ten thousand things ~ None fails to revere Tao and honor Te. ~ The revering of Tao, ~ The honoring of Te - ~ No one orders it. ~ It is always so of itself [tzu-jan]. ~ Therefore Tao gives them life; ~ Te nurtures them. ~ Makes them flourish and grow; ~ Gives them security and comfort; ~ Feeds and shelters them. ~ To give them life, without possessing them; ~ To rule them, without depending on them; ~ To lead them, without presiding over them - ~ This is called the mysterious Te.

[51c40t] **Tao Huang** ~ Tao enlivens. ~ Action nourishes. ~ Matter forms. ~ Mechanism completes. ~ For that reason, all things worship Tao and exalt Action. ~ The worship of Tao and exaltation of Action are not conferred, but always arise naturally. ~ Tao enlivens and nourishes, develops and cultivates, integrates and completes, raises and sustains. ~ It enlivens without possessing. ~ It acts without relying. ~ It develops without controlling. ~ Such is called mystic Action.

[51c41t] **Tang Zi-chang** ~ Dao gives birth to All Things. ~ Its virtue nourishes them. ~ Its Matter forms them, and its Forces perfect them. ~ Thus among All Things there is none which does not esteem Dao and envy its virtues. ~ To esteem Dao and envy its Virtues do not take any order whatever, but follow the eternity of Nature. ~ Since Dao gives life; ~ and its virtues nourish it, grow it, cultivate it, accomplish it, mature it, nurse it, and protect it. ~ It produces All Things but it does not possess them. ~ It provides everything for them but it does not take anything from them. ~ It leads them but does not lord over them. ~ It is called "the Profound Virtue".

[51c42t] **Wing-tsit Chan** ~ Tao produces them. ~ Virtue fosters them. ~ Matter gives them physical form. ~ The circumstances and tendencies complete them. ~ Therefore the ten thousand things esteem Tao and honor virtue. ~ Tao is esteemed and virtue is honored without anyone's order! ~ They always come spontaneously. ~ Therefore Tao produces them and virtue fosters them. ~ They rear them and develop them. ~ They give

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them security and give them peace. ~ They nurture them and protect them. ~ (Tao) produces them but does not take possession of them. ~ It acts, but does not rely on its own ability. ~ It leads them but does not master them. ~ This is called profound and secret virtue.

[51c91t] **И. И. Семененко** ~ Дао рождает, добродетель взращивает, вещь оформляется, обстоятельства приводят к завершению. ~ Поэтому-то среди десяти тысяч вещей нет ни одной, которая не почитала бы Дао и не ценила добродетель. ~ Чтить Дао, ценить добродетель - это не чей-либо приказ, а незыблемая самость. ~ Дао рождает, добродетель взращивает. ~ Она растит, лелеет, совершенствует, делает зрелым, содержит, укрывает. ~ Чему давать жизнь, не иметь, ~ на свои действия не опираться, ~ быть старшим, но не властвовать ~ - это называют сокровенной добродетелью.

[51c92t] **А. А. Маслов** ~ Дао порождает, Благость вскармливает. ~ В вещах оформляется, в обстоятельствах воплощается. ~ Поэтому мириады существ не только почитают Дао, но и ценят Благость. ~ Почитают Дао и ценят Благость не за то, что они предопределяют судьбу, а потому, что извечно следуют естественности. ~ Вот поэтому Дао порождает, Благость вскармливает. ~ Взращивает и воспитывает, классифицирует и укрепляет, пестует и оберегает, порождает, но не обладает этим, свершает и не требует воздаяния, взращивает [мириады вещей] и не властвует над ними. ~ Оттого и зовётся это сокровенной Благостью.

[51c93t] **Е. А. Торчинов** ~ Дао-Путь все порождает. ~ Благая Сила-Дэ все вскармливает. ~ Вещественность все оформляет. ~ Сила все доводит до свершения. ~ Таким образом, среди всего сущего нет ни одного существа, что не почитало бы Дао-Пути и не ценило бы Благой Силы-Дэ. ~ Дао-Путь почитаем, а Благая Сила-Дэ ценима потому, что никому они не отдают велений, но постоянно пребывают в самоестественности свободной. ~ Поэтому Дао-Путь все порождает, Благая Сила-Дэ все вскармливает. ~ Они все взращивают и все пестуют, все завершают и все до зрелости доводят; ~ они все выхаживают и все собою покрывают; ~ рождают, но не обладают; ~ вершат, но преднамеренно не замышляют своих свершений; ~ взращивают все, но не господствуют над ним. ~ Вот что такое Сокровенная Благая Сила-Дэ!

[51c94t] **А. Е. Лукьянов** ~ Дао рождает их, Дэ пестует их, вещество оформляет их, условия завершают их. ~ Поэтому среди мириад вещей нет таких, которые не почитали бы Дао и не ценили Дэ. ~ Дао почитаемо, Дэ ценимо, нет над ними судьбы, они в постоянной естественности. ~ Дао рождает вещи, Дэ пестует их, растит их, воспитывает их, классифицирует их, упорядочивает их, вскармливает и оберегает их. ~ Порождающее и не обладающее [ими], ~ возделывающее и ни на что не опирающееся, ~ главенствующее и не карающее - ~ это и есть изначально-сокровенное Дэ.

[51c95t] **Ян Хин-шун** ~ Дао рождает [вещи], дэ вскармливает [их]. ~ Вещи оформляются, формы завершаются. ~ Поэтому нет вещи, которая не почитала бы дао и не ценила бы дэ. ~ Дао почитаемо, дэ ценимо, потому что они не отдают приказаний, а следуют естественности. ~ Дао рождает [вещи], дэ вскармливает [их], взращивает их, воспитывает их, совершенствует их, делает их зрелыми, ухаживает за ними, поддерживает их. ~ Создавать и не присваивать, творить и не хвалиться, являясь старшим, не повелевать - вот что называется глубочайшим дэ.

[51c96t] **Д. П. Конисси** ~ Тао производит существа, добродетель кормит их; ~ они дают им вещественную форму, а могущество их совершенствует вещи. ~ Поэтому все существа почитают Тао и добродетель. ~ Никто не сообщал Тао его достоинства, а добродетели - ее ценности, но они сами собой вечно обладают

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ими. ~ Поэтому Тао производит вещи, питает их, дает им расти, совершенствует, делает зрелыми, кормит и защищает. ~ Оно производит их и не делает их своими; ~ делает их тем, что они есть, и не хвалится ими; ~ оно царствует над ними и оставляет их свободными. ~ Вот что называют глубокой добродетелью.

[51c97t] **В. В. Малявин** ~ Путь рождает их, Совершенство взращивает, ~ Вещество придает им формы, сила обстоятельств их завершает: ~ Вот почему все вещи почитают Путь и ценят Совершенство. ~ Путь почитают и Совершенство ценят не по приказу: ~ Так всегда происходит само собой; ~ Посему Путь рождает их, Совершенство взращивает, ~ Они вынашивают их и вскармливают их, ~ Дают им вырасти, дают им созреть, ~ Пестуют их, оберегают их. ~ Все рождает и ничем не обладает. ~ Всему поспешествует, а не ищет в том опоры, ~ Всех старше, а ничем не повелевает: ~ Вот что зовется сокровенным совершенством.

[51c98t] **Б. Б. Виногродский** ~ Путь порождает это. ~ Потенция накапливает это. ~ Сущности-вещи оформляют это. ~ Энергия-сила завершает это. ~ Это дает: ~ Из мириад сущностей нет не почитающих Путь и не возвышающих Потенцию. ~ Почитание Пути и возвышение Потенции делается не по чьему-то наставлению, а является самопроизвольной естественностью постоянства. ~ Причинность: ~ Путь порождает это, Потенция накапливает это, взращивает это, питает это, распределяет это, регулирует это, вскармливает это, покрывает это. ~ Порождая, не вступай в отношения обладания. ~ Осуществляя, не отождествляйся. ~ Возрастая, не главенствуй. ~ Это определяется: ~ Мистическая потенция.

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PSEUDO-CHAPTER **Fifty-Two**

[52c01t] **Robert G. Henricks** ~ The world had a beginning, ~ Which can be considered the mother of the world. ~ Having attained the mother, in order to understand her children, ~ If you return and hold on to the mother, till the end of your life you'll suffer no harm. ~ Block up the holes; ~ Close the doors; ~ And till the end of your life you'll not labor. ~ Open the holes; ~ Meddle in affairs; ~ And till the end of your life you'll not be saved. ~ To perceive the small is called "discernment." ~ To hold on to the pliant is called "strength." ~ If you use the rays to return to the bright light, ~ You'll not abandon your life to peril. ~ This is called Following the Constant.

[52c02t] **John C. H. Wu** ~ ALL-under-Heaven have a common Beginning. ~ This Beginning is the Mother of the world. ~ Having known the Mother, ~ We may proceed to know her children. ~ Having known the children, ~ We should go back and hold on to the Mother. ~ In so doing, you will incur no risk ~ Even though your body be annihilated. ~ Block all the passages! ~ Shut all the doors! ~ And to the end of your days you will not be worn out. ~ Open the passages! ~ Multiply your activities! ~ And to the end of your days you will remain helpless. ~ To see the small is to have insight. ~ To hold on to weakness is to be strong. ~ Use the lights, but return to your insight. ~ Do not bring calamities upon yourself. ~ This is the way of cultivating the Changeless.

[52c03t] **D. C. Lau** ~ The world had a beginning ~ And this beginning could be the mother of the world. ~ When you know the mother ~ Go on to know the child. ~ After you have known the child ~ Go back to holding fast to the mother, ~ And to the end of your days you will not meet with danger. ~ Block the openings, ~ Shut the doors, ~ And all your life you will not run dry. ~ Unblock the openings, ~ Add to your troubles, ~ And to the end of your days you will be beyond salvation. ~ To see the small is called discernment; ~ To hold fast to the submissive is called strength. ~ Use the light ~ But give up the discernment. ~ Bring not misfortune upon yourself. ~ This is known as following the constant.

[52c04t] **R. L. Wing** ~ The beginning of the world ~ May be regarded as the Mother of the world. ~ To apprehend the Mother, ~ Know the offspring. ~ To know the offspring ~ Is to remain close to the Mother, ~ And free from harm throughout life. ~ Block the passages, Close the doors; ~ In the end, life is idle. ~ Open the passages, ~ Increase undertakings; ~ In the end, life is hopeless. ~ To perceive the small is called insight. ~ To remain yielding is called strength. ~ If, in using one's brightness, ~ One returns to insight, ~ Life will be free of misfortune. ~ This is called learning the Absolute.

[52c05t] **Ren Jiyu** ~ All the things in the world have their origin in something, which is their foundation (mother). ~ Having grasped the Mother as the foundation of all things, one can know her children as all things. ~ Having grasped the children as the thing, one must hold to the Mother as the foundation of all things. ~ Thus one will never encounter danger all his life. ~ Blocking the vent (of knowledge) and closing the door (of knowledge) can keep one from sickness all his life. ~ Opening the vent (of knowledge) and completing the enterprise (of knowledge) will make one helpless all his life. ~ So, perceiving the minute is "sagaciousness," ~ Remaining soft and weak is "powerfulness." ~ Using one's contained light and reverting to one's sagaciousness of knowing the minute, ~ And thus keeping oneself from disaster, is to become accustomed to the eternal Way.

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[52c06t] **Gia-fu Feng** ~ The beginning of the universe ~ Is the mother of all things. ~ Knowing the mother, one also knows the sons. ~ Knowing the sons, yet remaining in touch with the mother, ~ Brings freedom from the fear of death. ~ Keep your mouth shut, ~ Guard the senses, ~ And life is ever full. ~ Open your mouth, ~ Always be busy, ~ And life is beyond hope. ~ Seeing the small is insight; ~ Yielding to force is strength. ~ Using the outer light, return to insight, ~ And in this way be saved from harm. ~ This is learning constancy.

[52c07t] **Lok Sang Ho** ~ Everything under heaven has a beginning. ~ That beginning we take as our mother. ~ Now that we know our mother, ~ We can begin to know our role as sons(and daughters). ~ Since we know our role as sons(and daughters), ~ We must guard and stay with our mother, ~ This way, even if our bodies perish, ~ We will never die. ~ Let the passages be blocked. ~ Let the doors be closed. ~ (So long as we stay with our mother,) ~ Till the end of life no worry need bother us. ~ (If we do the contrary,) ~ Then even though the roads are opened up, ~ And help is available, ~ Till the end of our lives we will still be doomed. ~ To be able to see the small things is to be illuminated; ~ To adhere to the principle of flexibility and suppleness is to be strong. ~ Let people use their own light to illuminate and restore their understanding. ~ Let them leave nothing to regret about when their bodies perish. ~ This is called the gradual realization of the Eternal.

[52c08t] **Xiaolin Yang** ~ Since the beginning of the world, the DAO has been the mother of everything. ~ If you know the mother, the DAO, you know the child, the world. ~ Knowing the world, but also keeping the DAO, will prevent disasters throughout your life. ~ If you shut off your senses and desires, you will not have any trouble throughout your life; ~ If you open your senses and you do things for your own purposes, you cannot be saved throughout your life. ~ By focusing on the minor and subtle, your vision is clear; ~ By staying on the side of weak, you are strong. ~ Using the "light" of the world, but also keeping the "light source" of the DAO, ~ Will bring no harm to you and make you natural and long-lasting.

[52c09t] **Walter Gorn Old**, GOING BACK TO THE CAUSE ~ That from which the universe sprang may be looked upon as its Mother. ~ By knowing the Mother you have access to the child. ~ And if, knowing the child, you prefer the Mother, though your body perish, yet you will come to no harm. ~ Keep your mouth shut, and close up the doors of sight and sound, and as long as you live you will have no vexation. ~ But open your mouth, or become inquisitive, and you will be in trouble all your life long. ~ To perceive things in the germ is intelligence. ~ To remain gentle is to be invincible. ~ Follow the light that guides you homeward, and do not get lost in the darkness. ~ This I call using the eternal.

[52c10t] **James Legge** ~ (The Tao) which originated all under the sky is to be considered as the mother of them all. ~ When the mother is found, we know what her children should be. ~ When one knows that he is his mother's child, and proceeds to guard (the qualities of) the mother that belong to him, to the end of his life he will be free from all peril. ~ Let him keep his mouth closed, and shut up the portals (of his nostrils), and all his life he will be exempt from laborious exertion. ~ Let him keep his mouth open, and (spend his breath) in the promotion of his affairs, and all his life there will be no safety for him. ~ The perception of what is small is (the secret of) clear-sightedness; ~ the guarding of what is soft and tender is (the secret of) strength. ~ Who uses well his light, ~ Reverting to its (source so) bright, ~ Will from his body ward all blight, ~ And hides the unchanging from men's sight.

[52c11t] **David Hinton** ~ There's a source all beneath heaven shares: call it the mother of all beneath heaven. ~ Once you fathom the mother you understand the child, and once you understand the child you abide in the mother, ~ self gone, free of danger. ~ If you block the senses and close the mind, you never struggle. ~ If you open the senses and expand your endeavors, nothing can save you. ~ Seeing the small is called

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enlightenment, and abiding in the gentle strength. ~ Wielding radiance return to enlightenment, then you're beyond all harm. ~ This is the cultivation of constancy.

[52c12t] **Chichung Huang** ~ All under heaven have a beginning, ~ Which is considered the mother of all under heaven. ~ Having found their mother, ~ You thereby know her children. ~ Having known her children, ~ You revert and adhere to their mother, ~ A lifetime without peril. ~ Stop your hole, ~ Close your door, ~ A lifetime without end. ~ Open your hole, ~ Increase your disturbances, ~ A lifetime without remedy. ~ Seeing tiny things is clear-sightedness. ~ Adhering to softness is strength. ~ Use its light, ~ Withdraw your own clear-sightedness, ~ And you shall bring yourself no calamity. ~ This is called following the constant.

[52c13t] **Ellen M. Chen** ~ The world (t'ien hsia) has an origin (shih), ~ Which is the world's (t'ien hsia) mother (mu). ~ Having reached the mother, ~ (We) know her child. ~ Having known the child, ~ Return and abide by its mother. ~ (In this way) one loses the body without becoming exhausted. ~ Stop the apertures (tui), ~ Close the doors, ~ (In this way) one's whole life (shen) is without toil (ch'in). ~ Open the apertures, ~ Going about the affairs, ~ (In this way) one's whole life (shen) cannot be saved. ~ To see the small is called illumination (ming). ~ To abide by the soft is called strength. ~ Use the bright light (kuang), ~ But return to the dim light (ming), ~ Do not expose your life (shen) to perils, ~ Such is to follow (hsi) the everlasting (ch'ang).

[52c14t] **Lee Sun Chen Org** ~ This world must have begun in certain way; ~ We may thenceforth consider it the origin (mother) of our world; ~ Once we manage to ascertain the origin, we could [apply it] to study its offsprings; ~ After we learn more about the offsprings, we may reciprocally eke out our knowledge about the mother (the origin); ~ This is my never-ending life-long quest. ~ If paths and openings of one's connections [to the outside world] are blocked, he will never be aroused to do anything in life; ~ If paths and openings of one's connections [to the outside world] are unlocked and he is properly motivated, he will never cease [from the quest described above]. ~ One who perceives subtleties is brilliant; ~ One who maintains humility is strong. ~ One who would use [the light of Tao] to illuminate his [potential] brilliance will thus leave behind nothing that could cause misfortune to later generations. ~ A person, who achieves all of the above described fulfillment, is what I called the person with embodiment of the perpetual [Te].

[52c15t] **Tien Cong Tran** ~ The world has its root. ~ This root is the mother of the world. ~ If you know the mother, you know her children. ~ If you know the children, you should go back and hold on to the mother. ~ In so doing, to the end of your days you will incur no risk. ~ Block all the passages, shut all the doors: to the end of your days you will not be worn out. ~ Open the passages, multiply your activities: to the end of your days you will remain helpless. ~ To see the small is to have insight. ~ To hold on to weakness is to be strong. ~ To use the lights, to return to insight, not to bring calamities upon oneself, this is the way of cultivating the constant.

[52c16t] **Thomas Z. Zhang** ~ The world has an origin. ~ The origin is the mother. ~ Knowing the mother, we know the son. ~ Knowing the son, we deduce the mother. ~ This way, we can be successful. ~ Plugging leakages, ~ Closing openings, ~ We can never be depleted. ~ Opening leakages, ~ Making too many commitments, ~ We can be hopeless. ~ Those who pay attention to details are wise. ~ Those who exercise flexibility are strong. ~ Use the light, ~ Things are illuminated. ~ Thus we can avoid mistakes. ~ This is called normal behavior.

[52c17t] **Arthur Waley** ~ That which was the beginning of all things under heaven ~ We may speak of as the 'mother' of all things. ~ He who apprehends the mother ~ Thereby knows the sons. ~ And he who has known

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the sons ~ Will hold all the tighter to the mother, ~ And to the end of his days suffer no harm: ~ 'Block the passages, shut the doors, ~ And till the end your strength shall not fail. ~ Open up the passages, increase your doings, ~ And till your last day no help shall come to you.' ~ As good sight means seeing what is very small ~ So strength means holding on to what is weak. ~ He who having used the outer-light can return to the inner-light ~ Is thereby preserved from all harm. ~ This is called resorting to the always-so.

[52c18t] **Richard John Lynn** ~ All under Heaven has a generatrix, which we regard as the mother of all under Heaven. ~ Once one has access to the mother, through it he can know the child. ~ Once one knows the child, if he again holds on to the mother, as long as he lives, no danger shall befall him. ~ Block up your apertures; close your door, ~ And to the end of your life you will never be exhausted. ~ But if you open your apertures and deal consciously with things, to the end of your life you will never have relief. ~ To see the small is called "perspicacious." ~ To hold on to softness is called "strength." ~ Make use of its brightness, ~ But always let its brightness revert. ~ Never let one's person be exposed to disaster: this is a matter of practicing constancy.

[52c19t] **Lin Yutang** ~ STEALING THE ABSOLUTE ~ There was a beginning of the universe ~ Which may be regarded as the Mother of Universe. ~ From the Mother, we may know her sons. ~ After knowing the sons, keep to the Mother. ~ Thus one's whole life may be preserved from harm. ~ Stop its apertures, ~ Close its doors, ~ And one's whole life is without toil. ~ Open its apertures, ~ Be busy about its affairs, ~ And one's whole life is beyond redemption. ~ He who can see the small is clear-sighted; ~ He who stays by gentility is strong. ~ Use the light, ~ And return to clear-sightedness - ~ Thus cause not yourself later distress. ~ This is to rest in the Absolute.

[52c20t] **Victor H. Mair** ~ Everything under heaven has a beginning which may be thought of as the mother of all under heaven. ~ Having realized the mother, you thereby know her children. ~ Knowing her children, go back to abide with the mother. ~ To the end of your life, you will not be imperiled. ~ Stopple the orifices of your heart, ~ Close your doors; ~ your whole life you will not suffer. ~ Open the gate of your heart, ~ Meddle with affairs; ~ your whole life you will be beyond salvation. ~ Seeing what is small is called insight, ~ Abiding in softness is called strength. ~ Use your light to return to insight, ~ Be not an inheritor of personal calamity. ~ This is called "following the constant."

[52c21t] **Tolbert McCarroll** ~ All things under heaven had a common beginning, ~ and that beginning could be considered the Mother of all things. ~ When you know the Mother you will also know the children. ~ Know the children, yet hold fast to the Mother, ~ and to the end of your days you will be free from danger. ~ Block the passages! ~ Shut the doors! ~ And, to the end of your days your strength will not fail you. ~ Open the passages! ~ Increase your activities! ~ And, to the end of your days you will be beyond help. ~ See the small and develop clear vision. ~ Practice yielding and develop strength. ~ Use the outer light to return to the inner light, and save yourself from harm. ~ This is known as following the Always-so.

[52c22t] **David H. Li** ~ The world has a beginning; it is the mother to the world. ~ By knowing the mother, one knows her children. ~ By knowing the children, one returns to their mother. ~ One is without danger in life. ~ Stuffing channels to block portals [to avarice], one is without concern in life. ~ Opening channels to facilitate contact [with avarice], one is without hope in life. ~ Seeing the tiniest is discernment. ~ Holding onto tenderness is strength. ~ Use one's light, reflect upon one's discernment, leave nothing to one's regret. ~ This is Eternal Direction.

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[52c23t] **Yasuhiko Genku Kimura** ~ The universe has an origin, the Matrix of Creation, ~ Functioning as the Mother of the world. ~ If you know the Mother, you will know her children. ~ If you know her children while abiding with the Mother, ~ Though your body may be dissolved, ~ Your life-energy will remain inexhaustible. ~ Close the cracks, close the doors of the senses, ~ Then, till the end of your life you will not be drained of energy. ~ Open the cracks and react to external stimulations, ~ Then, till the end of your life you will not be saved from suffering. ~ To perceive the subtle is enlightenment. ~ To abide in gentleness is strength. ~ Use your inner light to return to enlightenment ~ And you will not inherit any harm. ~ This is called "learning the eternal lesson."

[52c24t] **Chou-Wing Chohan** ~ People leave life and enter death. ~ Life's portion is three out of ten. ~ Death's portion is also three out of ten. ~ People who move from the day of birth into the realm of death, ~ Their portion is also three out of ten. ~ Why is that? ~ Because of their futile efforts to seek eternal life. ~ However, only those who do nothing to prolong their life, ~ Are better off than those who do everything in order to live longer. ~ I have heard that the person who knows how to preserve his life ~ When traveling the earth, ~ Will not encounter a rhinoceros or a tiger, ~ And when he goes into battle, ~ He will not be wounded by a weapon or an arrow. ~ The rhinoceros will not target him with its horn, ~ The tiger will not tear him apart with its claws, ~ Weapons will not find their mark on his body ~ Where they can pierce him with their blades and arrowheads. ~ Why is that? ~ Because he is out of the realm of death.

[52c25t] **Man-Ho Kwok** ~ Every living thing ~ Comes from the Mother of Us All: ~ If we can understand the Mother ~ Then we can understand her children; ~ And if we know ourselves as children ~ We can see the source is Her. ~ And, well, if your body dies - ~ there's nothing to be frightened about. ~ If you keep your mouth shut ~ And stay inside - ~ Then you'll live a long time. ~ If you blurt out ~ What you think to everyone, ~ Then you won't last long. ~ Value littleness. ~ This is wisdom. ~ To bend like a reed in the wind ~ - that is real strength. ~ Use your mind, but stay close to the light ~ And it will lengthen its glow right through your life.

[52c26t] **Gu Zhengkun** ~ The universe has a beginning (Tao); ~ The beginning functions as the mother of all things. ~ If you know the mother, ~ You can get to know her children (all things); ~ If, while knowing the children, ~ You keep the mother, ~ You will be a sage all your life. ~ Block the openings (of knowledge), ~ Shut the door (of desires), ~ And you will be free from illness all your life. ~ Unlock the openings, ~ Add to your cares, ~ And you will be incurable all your life. ~ To be able to perceive the minute is called discernment; ~ To be able to play the role of the weak is called the strong. ~ Use the light ~ To return to the intrinsic discernment ~ And you will be free from disasters. ~ This is called the eternal Tao.

[52c27t] **Chao-Hsiu Chen** ~ The world had a beginning. ~ This beginning is the mother of the world. ~ Once you know the mother ~ you know the children. ~ When you know the children ~ you will return to embrace the mother. ~ Then you will live lifelong without danger. ~ Close the mouth, and the spirit will not escape. ~ Seal the ears, and the mind will not escape. ~ You will live lifelong without struggle. ~ Open the mouth, and take action for every matter, and you will live lifelong beyond hope. ~ To see the small is called clarity. ~ To know how to yield is called strength. ~ Use virtue outside the mind but return to virtue in the mind, ~ and you will live lifelong without danger. ~ This is what is called practising constancy.

[52c28t] **Liu Qixuan** ~ The earliest beginning we can trace ~ Can be taken as the mother. ~ When we have come to know the mother, ~ We can then trace the son. ~ When we have found the son, ~ We should go back to stay with the mother. ~ Staying with the mother, ~ We are on the safest spot for our life. ~ Shut the eyes and

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cover the ears, ~ And one can stay away from worry all one's life. ~ Opening the door and rushing about all the time ~ Will not help save one from cares and trouble. ~ One who understands subtle details is wise. ~ One who keeps weakness is strong. ~ By adopting that subtle insight in the world, ~ One can avoid any danger. ~ That is called the inheritance of what is eternal.

[52c29t] **Shi Fu Hwang** ~ Learning The Absolute ~ Lao Tze says, ~ Since the beginning of the universe, there was the Tao which may be regarded as the mother of all existence. ~ When a man knows about the mother, he has to know about the son. ~ When he knows about the son, he proceeds to guard the mother that belongs to him, to the end of his life he will be free from all peril. ~ Let him keep his mouth closed, and shut up his eyes, and all his life he will be exempt from toil. ~ Let him keep his mouth open, and his eyes be used to examine the affairs, and all his life there will not be safety for him. ~ The perception of smallness is clear-sighted; ~ the guard of the soft and tender grows strong. ~ He who uses his light reverting to become bright, will ward all blight from his eyesight. ~ This is the so-called learning of the absolute.

[52c30t] **Ch'u Ta-Kao** ~ The beginning of the Universe, when manifested, may be regarded as its Mother. ~ When a man has found the Mother, he will know the children accordingly; ~ Though he has known the children, he still keeps to the Mother: ~ Thus, however his body may decay, he will never perish. ~ If he shuts his mouth and closes his doors, ~ He can never be exhausted. ~ If he opens his mouth and increases his affairs, ~ He can never be saved. ~ To see the minuteness of things is called clarity of sight; ~ To keep to what is weak is called power. ~ Use your light, but dim your brightness; ~ Thus you will cause no harm to yourself. ~ This is called following the eternal (Tao).

[52c31t] **Paul J. Lin** ~ The world had a beginning ~ Which was the mother of the world. ~ Having known the mother, we know the son. ~ Having known the son, we keep the mother. ~ Thus, through life, we are without danger. ~ Block the passage; ~ Shut the door; ~ Throughout life there will be no toil. ~ Open the passage; ~ Multiply the activities; ~ Throughout life there will be no cure. ~ To discern the small is called enlightenment; ~ To preserve weakness is called strength. ~ Use the light; ~ Return to enlightenment; ~ Leave nothing to harm the body; ~ This is called practicing the constant.

[52c32t] **Michael LaFargue** ~ The world has a Source, the Mother of the World. ~ Once you get the Mother, ~ then you understand the children. ~ Once you understand the children, ~ turn back and watch over the Mother. ~ As to destroying the self, ~ there will be nothing to fear. ~ Close your eyes, ~ shut your doors, ~ till the end of your life you will not get tired. ~ Open your eyes, ~ carry on your business, ~ till the end of your life you will not be safe. ~ Keeping your eyes on the Small Thing is called Clarity; ~ watching over Weakness is called strength. ~ Engage with the flashing things, ~ turn back to Clarity, ~ do not deliver yourself to disaster. ~ This is cultivating Steadiness.

[52c33t] **Cheng Lin** ~ There was something which preceded the birth of the universe. ~ When the primary cause is grasped, the effects may be understood. ~ One's whole life can be secure if knowing the effects, one still holds fast to the primary cause. ~ Stop up all the orifices of lust, shut out all forms of distraction, - then one's whole life will be free from harm. ~ Open all the orifices of lust, attend to the gratification of desires, - then one's whole life will be beyond salvation. ~ The clear-sighted is he who can discern even the minute things. ~ The strong is he who can abide by meekness. ~ Following the light, reverting to the source of illumination, doing no harm to oneself, - these are the ways of attaining what is normal.

[52c34t] **Yi Wu** ~ The world has a beginning; ~ It is the mother of the world. ~ Having the mother, ~ One can

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know the son. ~ Having known the son, ~ One should stay with the mother; ~ Then, to the end of one's life, there will be no danger. ~ Block the passages; ~ Shut the doors; ~ To the end of one's life, there will be no toil. ~ Open the passages; ~ Do all things; ~ To the end of one's life, there will be no salvation. ~ To know the small is called enlightenment; ~ To keep to the soft is called strength. ~ Use brightness and return to enlightenment. ~ Do not bring calamities upon oneself. ~ This is to practice constancy.

[52c35t] **Han Hiong Tan** ~ The world has its beginning. ~ It is the mother of the world (Dao). ~ Once you have understood the mother, ~ You should then begin to learn more about the son (evolution). ~ While learning more about the son, ~ You must always stick to the principles of Dao (mother). ~ Thus, you will never be in any danger in your whole life. ~ If you block out your senses, you will be calm and insouciant. ~ If you allow your cognitive processes to intervene with your daily affairs, you will be irremediably mired by harassment. ~ You have insightful wisdom if you are able to discern the minutiae in every affair. ~ Adhering to the principle of yielding, you are resolutely strong. ~ Igniting the spark of intuitive mindfulness, you thus rekindle your insightful wisdom. ~ Consequently, you will never court any disaster. ~ This is simply following the way of Dao.

[52c36t] **Hua-Ching Ni** ~ All of creation has a common beginning. ~ This common beginning is the Mysterious Mother of all. ~ If we know the Mother, we may know her offspring. ~ Know the offspring, yet stay with the Mother, ~ and the essence of your life will never be exhausted, even though your body be dissolved. ~ Block the openings, shut the doors, ~ and to the end of your days, you will not be worn out. ~ Unblock the openings, multiply your activities, ~ and to the end of your days, you will be beyond remedy. ~ Thus it is said: ~ To perceive the subtle is to have true vision. ~ To be soft is to be truly strong. ~ Use the outer light, but return to the inner. ~ In this way, you will restore your integral virtue, ~ and be preserved from all harm.

[52c37t] **Chang Chung-yuan** ~ The world has its beginning, ~ Which may be called the origin of the world. ~ When one is aware of the origin, ~ One knows its manifestations. ~ When one is aware of its manifestations, ~ Yet abides with its origin, ~ One never falls short in all of one's life. ~ Ceasing verbal expressions, ~ Stopping the entry of sensations, ~ One is never exhausted. ~ On the contrary, when one is full of words ~ And entangled with one's affairs, ~ One is never able to save one's self. ~ To see what is invisible is to be awakened. ~ To remain gentle is to be strong. ~ Apply illumination and return to awakening. ~ Then one is free from disaster. ~ This is called living in accordance with reality.

[52c38t] **Henry Wei** ~ Return to the Origin ~ Kuei Yuan ~ The world has a beginning as its mother. ~ Having got hold of the mother, ~ Know her children; ~ And having known the children, ~ Further hold on to the mother, ~ And you will survive the disappearance of the body. ~ Stop up the aperture of the vessel (tui), ~ And shut the doors (of the senses), ~ And you will not be devitalized all your life. ~ Open the aperture of the vessel, ~ And fulfill your carnal affairs, ~ And your whole life will be beyond salvation. ~ To be able to see the minute is to have keen vision; ~ To be able to remain docile is to be strong. ~ Make use of the light, ~ Withdraw its brilliance inward, ~ Cause no injury to your body - ~ This is called "Abide by the Immutable."

[52c39t] **Ha Poong Kim** ~ All under Heaven has its beginning, ~ Which may be regarded as the mother of all under Heaven. ~ Having recognized its mother, ~ You know the child, also; ~ Having known the child, ~ You hold fast to its mother, also. ~ Thus you will be free of danger till the end of your life. ~ Block the holes, ~ Shut the gates, ~ And you will never be spent till your last day. ~ Open up the holes, ~ Busy yourself with activities, ~ And you will never be saved till your last day. ~ To see what is small is called clear sight; ~ To hold fast to what is soft is called strength. ~ Use the light, ~ Return to clear sight, ~ And you will never bring

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misfortune upon yourself. ~ This is called following the constant.

[52c40t] **Tao Huang** ~ The world begins with the mother as its source. ~ When you have the mother, you know the son. ~ When you know the son, return to preserve the mother. ~ Although the body dies, there is no harm. ~ By closing your mouth and shutting the door, there would be no wearing down of life. ~ When opening the mouth and pursuing your affairs, life cannot be preserved. ~ Seeing what is small is discernment. ~ Preserving subtleness is strength. ~ Using the light enables one to return to discernment. ~ Without losing the center of the body is called penetrating the eternal.

[52c41t] **Tang Zi-chang** ~ The universe has its mother - Dao, ~ The world has its mother - the universe. ~ As we already know the mother of the universe - Dao, we should know how to rule her son - the world. ~ As we already know her son - the world, we should know how to follow his mother - Dao. ~ By so doing, there will be no discontinuation of life even though a human body will die. ~ Close the entrances to attractions and control the excess of desires, till the end of life, there will be no effort to work. ~ Open the entrances to attractions, multiply excess of desires, till the end of life, there will be no completion of work. ~ One who knows a limited truth is intelligent. ~ To be gentle is to be strengthened. ~ One who uses his bright senses and recovers his enlightenment will not let himself be in a perilous situation. ~ This is called the awareness of eternity.

[52c42t] **Wing-tsit Chan** ~ There was a beginning of the universe ~ Which may be called the Mother of the universe. ~ He who has found the mother (Tao) ~ And thereby understands her sons (things), ~ And having understood the sons, ~ Still keeps to its mother, ~ Will be free from danger throughout his lifetime. ~ Close the mouth. ~ Shut the doors (of cunning and desires). ~ And to the end of life there will be (peace) without toil. ~ Open the mouth. ~ Meddle with affairs. ~ And to the end of life there will be no salvation. ~ Seeing what is small is called enlightenment. ~ Keeping to weakness is called strength. ~ Use the light. ~ Revert to enlightenment. ~ And thereby avoid danger to one's life - ~ This is called practicing the eternal.

[52c91t] **И. И. Семененко** ~ У Поднебесной есть начало, и оно становится ей матерью. ~ Дитя, только окажется пред матерью, и мать сразу же его узнает, а узнает, и дитя вновь будет ее слушаться и до скончания жизни не изведает опасности. ~ Закрыв отверстия и заперев врата, до самого конца избавишься от тягот, ~ а если распахнешь их и возьмешься за дела, не испытаешь никогда спасения. ~ Видеть малое значит быть в просвете, ~ в сбереженной мягкости заключено могущество. ~ Пользуясь сиянием Дао, вновь возвращаются в его просвет и не причиняют себе зла. ~ Это называют навыком к незыблемому.

[52c92t] **А. А. Маслов** ~ Поднебесная имеет начало. ~ которое является Матерью Поднебесной. ~ Когда достигнута мать,- познаёшь и её детей. ~ Когда познаны дети, - вновь возвращаешься для сбережения матери. ~ И тогда до конца дней своих не встретишь опасности. ~ Закрой отверстия, запри двери - и в твоём теле более не родятся болезни. ~ Открой отверстия, предайся делам - и твоё тело уже не спасти. ~ То, что видится малым, назову пресветлым. ~ Сохраняющее гибкость назову укреплённым. ~ Используй его сияние, возвращайся к его свету - и не причинишь себе вреда. ~ Это и зовётся овладением постоянством.

[52c93t] **Е. А. Торчинов** ~ У Поднебесной есть начало, и оно - Мать Поднебесной. ~ И тот, кто знает Мать, знает и дитя ее. ~ А тот, кто знает дитя ее, тот может блюсти и Мать. ~ Тогда до самой смерти он не узнает никаких несчастий. ~ О, заслони свои отверстия, запри свои врата, и до конца жизни не будешь

изнурен. ~ А того, кто отверзает свои отверстия и вмешивается во все дела на свете, не спасет ничто, пока он не умрет. ~ Того, кто созерцает мельчайшее, зовут просветленно-мудрым. ~ Того, кто блюдет мягкое, зовут сильным. ~ Используй свой свет - и возвратишься к просветленности, а также не подвергай себя невзгодам - это называют "упражнением в постоянстве".

[52c94t] **А. Е. Лукьянов** ~ Поднебесная имеет начало, и оно есть Мать Поднебесной. ~ Достигнешь Матери - познаешь и ее детей. ~ Познаешь ее детей - вернешься и к сохранению их Матери. ~ Бестелесное не истощается. ~ Закроешь своих чувств отверстия, запрешь к ним доступ извне - ~ до конца жизни не будешь испытывать страданий. ~ Откроешь своих чувств отверстия, направишь их на пользу дела, - ~ вовек не отыщешь спасения. ~ Видение малого называю просветленностью. ~ Сохранение мягкости называю могуществом. ~ Пользуйся этим светом, возвращайся к этой просветленности ~ (Вариант перевода: ~ Станешь младенцем - назову просветленным. ~ Сохранишь мягкость - назову могущественным. ~ Пользуйся его светом, возвращайся к его просветленности) ~ и тогда не обречешь себя на погибель. ~ Это и есть овладение постоянством.

[52c95t] **Ян Хин-шун** ~ В Поднебесной имеется начало, и оно - мать Поднебесной. ~ Когда будет постигнута мать, то можно узнать и ее детей. ~ Когда уже известны ее дети, то снова нужно помнить о их матери. ~ В таком случае до конца жизни [у человека] не будет опасности. ~ Если [человек] оставляет свои желания и освобождается от страстей, то до конца жизни не будет у него усталости. ~ Если же он распускает свои страсти и поглощен своими делами, то не будет спасения [от бед]. ~ Видение мельчайшего называется зоркостью. ~ Сохранение слабости называется могуществом. ~ Следовать сиянию [дао], постигать его глубочайший смысл, не навлекать [на людей] несчастья - это и есть соблюдение постоянства.

[52c96t] **Д. П. Конисси** ~ Вселенная имеет начало, которое и есть мать всего мира. ~ По матери можно знать ее сына. ~ Когда сын известен, то и мать будет сохранена невредимо. ~ Хотя тело умирает, но (сущность его) никогда не уничтожается. ~ Кто закрывает уши и глаза, тот останется без употребления во всю жизнь. ~ Кто прислушивается ко всему изящному и старается удовлетворить страстям, тот никогда не спасется. ~ Могущий разбирать мельчайшие вещи называется ясновидцем. ~ Сохраняющий мягкость называется могущественным. ~ Употребляющий свет называется блестящим. ~ Тело истлевает, не оставляя ничего после себя. ~ Это и есть наследие вечности.

[52c97t] **В. В. Малявин** ~ В мире есть начало, ~ Его можно считать Матерью вселенной. ~ Тот, кто постигает мать, чтобы знать ее дитя, ~ И познает дитя, чтобы держаться за мать, ~ До конца своих дней избежит опасности. ~ Завали свои дыры, затвори свои ворота - ~ И до конца жизни не будешь знать забот. ~ Раскрой дыры, нагрузи себя делами - ~ И до конца жизни себя не спасешь. ~ Прозреть малое зовется просветленностью, ~ Держаться мягкости зовется силой. ~ Воспользуйся свечением, чтобы вернуться к светочу - ~ Так избавишься от опасности для жизни: ~ Вот что значит претворять постоянство.

[52c98t] **Б. Б. Виногродский** ~ При наличии начала в Поднебесной тем самым осуществляется материнская функция Поднебесной. ~ Когда же постигают свою материнскую функцию, тогда узнают о своей детской функции. ~ Узнав свою детскую функцию, возвращаются к тому, чтобы руководствоваться своей материнской функцией. ~ Тело исчезнет, а не погибнешь. ~ Закрываешь свои отверстия; ~ запираешь свои врата. ~ До кончины тела не будет напряжения. ~ Открываешь свои отверстия; ~ улаживаешь свои дела-ситуации. ~ До кончины тела не будет избавления. ~ Видение малого выражает ясность. ~ Руководство слабостью выражает силу. ~ Применяй свой свет. ~ Возвращаясь, приходи к

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своей ясности. ~ Отсутствует беда утраты тела. ~ Это определяется: ~ Постоянство преемственности.

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PSEUDO-CHAPTER **Fifty-Three**

[53c01t] **Robert G. Henricks** ~ Were I to have the least bit of knowledge, in walking on a Great Road, it's only going astray that I would fear. ~ The Great Way is very level; ~ But people greatly delight in tortuous paths. ~ The courts are swept very clean; ~ While the fields are full of weeds; ~ And the granaries are all empty. ~ Their clothing - richly embroidered and colored; ~ While at their waists they carry sharp swords. ~ They gorge themselves on food, and of possessions and goods {they have plenty}. ~ {This is called} thievery! ~ {And thievery} certainly isn't {the Way}!

[53c02t] **John C. H. Wu** ~ IF only I had the tiniest grain of wisdom, ~ I should walk in the Great Way, ~ And my only fear would be to stray from it. ~ The Great Way is very smooth and straight; ~ And yet the people prefer devious paths. ~ The court is very clean and well garnished, ~ But the fields are very weedy and wild, ~ And the granaries are very empty! ~ They wear gorgeous clothes, ~ They carry sharp swords, ~ They surfeit themselves with food and drink, ~ They possess more riches than they can use! ~ They are the heralds of brigandage! ~ As for Tao, what do they know about it?

[53c03t] **D. C. Lau** ~ Were I possessed of the least knowledge, I would, when walking on the great way, fear only paths that lead astray. ~ The great way is easy, yet people prefer by-paths. ~ The court is corrupt, ~ The fields are overgrown with weeds, ~ The granaries are empty; ~ Yet there are those dressed in fineries, ~ With swords at their sides, ~ Filled with food and drink, ~ And possessed of too much wealth. ~ This is known as taking the lead in robbery. ~ Far indeed is this from the way.

[53c04t] **R. L. Wing** ~ Using only a little knowledge, I would travel the Great Way And fear only of letting go. ~ The Great Way is very even; Yet people love the byways. ~ When an organization is divided, Fields are overgrown, Stores are empty, ~ Clothes are extravagant, Sharp swords are worn, Food and drink are excessive, ~ Wealth and treasure are hoarded. ~ This is called stealing and exaggeration And certainly not the Way!

[53c05t] **Ren Jiyu** ~ If I have a certain knowledge, ~ I will go along the highway (Great Tao), ~ And I will be afraid of nothing but the oblique way. ~ The highway is very even, ~ But the people are fond of the shortcut. ~ (Those who make) ~ the palace very clear and neat, ~ the field uncultivated and weedy, ~ the granary empty and vacant, ~ wearing glorious and coloured clothes, ~ carrying precious and sharp swords, ~ satiated with exquisite food and drink, ~ possessing an abundance of wealth and property, ~ can be called chieftains of robbers. ~ That is contrary to rationality (Tao).

[53c06t] **Gia-fu Feng** ~ If I have even just a little sense, ~ I will walk on the main road and my only fear ~ will be of straying from it. ~ Keeping to the main road is easy, ~ But people love to be sidetracked. ~ When the court is arrayed in splendor, ~ The fields are full of weeds, ~ And the granaries are bare. ~ Some wear gorgeous clothes, ~ Carry sharp swords, ~ And indulge themselves with food and drink; ~ They have more possessions than they can use. ~ They are robber barons. ~ This is certainly not the way of Tao.

[53c07t] **Lok Sang Ho** ~ What makes me know what I know, ~ And adhere to the Dao ~ Is the fear of departing from it. ~ The Dao is level and straight. ~ Yet people prefer to go on their devious paths. ~ When the court is busy with granting honors to its dignitaries, ~ And not caring for the fields that are overgrown by weeds, ~

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While the granaries are empty; ~ When the officers of the nation dress themselves up beautifully, ~ And carry sharp swords with an air of superiority and power; ~ While excessive dining and drinking go hand in hand with excessive consumption and waste, ~ You know this is arrogance at the Dao. ~ This is certainly not the Dao.

[53c08t] **Xiaolin Yang** ~ If one day I am to have desires, ~ As I am walking along a big road, I am only afraid of straying into the small alleys. ~ The big road is so smooth, but people prefer to take the small alleys. ~ The government is a mess, the fields are barren, and the barns are empty, ~ But they wear bright and colorful clothing, carrying sharp swords, overeat and overdrink; ~ They steal countless treasures, so they are the heads of thieves. ~ This is completely against the DAO!

[53c09t] **Walter Gorn Old**, INCREASING EVIDENCE ~ Ah that I were wise enough to follow the great Tao! ~ Administration is a great undertaking. ~ The great Tao is extremely simple, but the people prefer the complex ways. ~ While the palace is extremely well appointed, the fields may be full of tares, and the granaries may be empty. ~ To dress grandly, to carry sharp swords, to eat and drink excessively, and to amass great wealth, this I call stylish theft. ~ That it is not Tao is certain.

[53c10t] **James Legge** ~ If I were suddenly to become known, and (put into a position to) conduct (a government) according to the Great Tao, what I should be most afraid of would be a boastful display. ~ The great Tao (or way) is very level and easy; but people love the by-ways. ~ Their court(-yards and buildings) shall be well kept, but their fields shall be ill-cultivated, and their granaries very empty. ~ They shall wear elegant and ornamented robes, carry a sharp sword at their girdle, pamper themselves in eating and drinking, and have a superabundance of property and wealth; ~ - such (princes) may be called robbers and boasters. ~ This is contrary to the Tao surely!

[53c11t] **David Hinton** ~ Understanding sparse and sparser still I travel the great Way, nothing to fear unless I stray. ~ The great Way is open and smooth, but people adore twisty paths: ~ Government in ruins, fields overgrown and graineries bare, ~ they indulge in elegant robes ~ and sharp swords, ~ lavish food and drink, ~ all those trappings of luxury. ~ It's vainglorious thievery - ~ not the Way, not the Way at all.

[53c12t] **Chichung Huang** ~ Were I but firmly enlightened, ~ Walking along the great Tao, ~ My only fear would be going astray. ~ The great Tao is exceedingly even, ~ But the sovereign is exceedingly fond of gullies. ~ While the court is exceedingly well-kept, ~ The fields are exceedingly weedy, ~ And the granaries exceedingly empty. ~ Clad in elegant and colorful attire, ~ Wearing a sharp sword, ~ And sated with food, ~ He has enough wealth and to spare. ~ Such a man is called the chieftain of bandits; ~ Being the chieftain of bandits goes against the Tao.

[53c13t] **Ellen M. Chen** ~ If I have a little (chieh-jan) knowledge (chih), ~ To walk the great path (Tao), ~ I shall fear this: ~ The great path (Tao) is very flat and easy, ~ Yet others (jen) are fond of bypaths. ~ The courts are very neat, ~ The fields are very weedy, ~ The granaries are very empty. ~ Wearing embroidered clothes, ~ Carrying sharp swords, ~ Being surfeited with foods and drinks. ~ To accumulate wealth and treasures in excess, ~ This is called robbery and crime. ~ This is not to follow Tao.

[53c14t] **Lee Sun Chen Org** ~ Even if I realize that I am unmistakably proceeding on the [right path of] the great Tao; ~ I still would be vigilant since I may go astray [inadvertently]. ~ The path of the great Tao is fundamentally very flat, still people prefer to take by-paths; ~ [For instance:] ~ In the Court, officers are

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frequently replaced, ~ In outskirts, fields are inadequately planted, ~ National granaries are running empty, ~ [Civil servants implore the fashion of] wearing beautifully embroidered clothes, ~ [Military officers pride themselves on] carrying sharp swords, ~ [People indulge on] gourmandizing endlessly; ~ [General public rush to] accumulate personal wealth and goods excessively. ~ All of the above signifies nothing but shameless vanities of the superficial people, ~ Behaviors of the above exemplified pattern signalize the repudiation of Tao (the right way for the survival of humanity)!

[53c15t] **Tien Cong Tran** ~ If only I had a slight wisdom, I should walk in the great Way, and my only fear would be to stray from it. ~ The great Way is very smooth and straight; and yet the people prefer circuitous paths. ~ Nowadays people like circuitous paths, even though these paths bring many evil crimes. ~ The court is extremely elegant; but the fields are extremely weedy and wild, and the granaries are extremely empty. ~ They wear gorgeous clothes, they carry sharp swords, they surfeit themselves with food and drink, they possess more riches than they can use. ~ This is boastful robbery. ~ And it is indeed against the Way.

[53c16t] **Thomas Z. Zhang** ~ I firmly believe that I must follow Tao. ~ What I fear is to wander astray. ~ Tao is like a boulevard. ~ Yet, some people prefer small trails. ~ The yards are excessively clean, the fields full of weeds, and the warehouses nearly empty. ~ Dressing extravagantly, carrying sharp swords, wasting food, excessively collecting money or properties are the worst sins. ~ These do not conform to Tao.

[53c17t] **Arthur Waley** ~ He who has the least scrap of sense, once he has got started on the great highway has nothing to fear so long as he avoids turnings. ~ For great highways are safe and easy. ~ But men love by-paths. ~ So long as the Court is in order ~ They are content to let their fields run to weed ~ And their granaries stand empty. ~ They wear patterns and embroideries, ~ Carry sharp swords, glut themselves with drink and food, have more possessions than they can use. ~ These are the riotous ways of brigandage; they are not the Highway.

[53c18t] **Richard John Lynn** ~ If, with firm resolve, I had the knowledge to travel on the great Dao [Way], I need only fear that I might try to meddle with it. ~ The great Dao [Way] might be very smooth, yet the common folk prefer byways. ~ The court is kept in good order, ~ But the fields are overgrown with weeds, the granaries empty. ~ Garbed in patterned and colorful clothes, wearing sharp swords, satiated with food and drink, and overflowing with wealth and goods: all this is stolen extravagance and has nothing to do with the Dao!

[53c19t] **Lin Yutang** ~ BRIGANDAGE ~ If I were possessed of Austere Knowledge, ~ Walking on the Main Path (Tao), ~ I would avoid the by-paths. ~ The Main Path is easy to walk on, ~ Yet people love the small by-paths. ~ The (official) courts are spic and span, ~ (While) the fields go untilled, ~ And the (people's) granaries are very low. ~ (Yet) clad in embroidered gowns, ~ And carrying fine swords, ~ Surfeited with good food and drinks, ~ (They are) splitting with wealth and possessions. ~ This is to lead the world toward brigandage. ~ Is it not the corruption of Tao?

[53c20t] **Victor H. Mair** ~ If I were possessed of the slightest knowledge, traveling on the great Way, ~ My only fear would be to go astray. ~ The great Way is quite level, ~ but the people are much enamored of mountain trails. ~ The court is thoroughly deserted, ~ The fields are choked with weeds, ~ The granaries are altogether empty. ~ Still there are some who wear clothes with fancy designs and brilliant colors, ~ sharp swords hanging at their sides, ~ are sated with food, ~ overflowing with possessions and wealth. ~ This is called "the brazenness of a bandit." ~ The brazenness of a bandit is surely not the Way!

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[53c21t] **Tolbert McCarroll** ~ If I have even a little sense, ~ I will walk upon the great path of Tao and only fear straying from it. ~ This Great Way is straight and smooth ~ yet people often prefer the side roads. ~ The courtyard is well kept ~ but the fields are full of weeds, and the granaries stand empty. ~ Still, there are those of us ~ who wear elegant clothes, carry sharp swords, pamper ourselves with food and drink and have more possessions than we can use. ~ These are the actions of robbers. ~ This is certainly far from the Tao.

[53c22t] **David H. Li** ~ This little I know: ~ In moving toward the Grand Direction, the only fear is moving astray. ~ The Grand Direction is straight forward; still, people go astray. ~ The court is not filled; the field is not tilled. ~ Storehouses are empty, but gorgeous gowns are aplenty. ~ Bearing sharp swords, tired of exquisite boards, ~ With wealth to the burst, they are bandits at their worst. ~ This is not Direction.

[53c23t] **Yasuhiko Genku Kimura** ~ With clear, appreciative discernment, ~ I choose to walk the great way of the Tao, ~ And fear naught save going astray. ~ The great way is very smooth and straight, ~ Yet people prefer uneven and winding by-paths, and thus go astray. ~ Therefore, in the world that has gone astray, ~ While the courts are clean and decorated, ~ The fields are untilled and the granaries are empty. ~ If the ruler wears fancy clothes, ~ Carries around sharp swords, ~ Indulges in extravagant food and drink, ~ And possesses more riches than he needs, ~ He is indeed a brazen bandit. ~ This is contrary to the great way of the Tao.

[53c24t] **Chou-Wing Chohan** ~ The beginning of the universe, when materialized, is considered to be a mother. ~ When a man finds the mother, he will know the children, accordingly. ~ Even though he knows the children, he still clings to the mother: ~ Therefore, although his body wanes, he never perishes. ~ The person who shuts his mouth and closes his doors ~ Will never perish. ~ If he opens his mouth and increases his affairs, ~ He will never be saved. ~ The person who sees the tiniest thing possesses clear vision, ~ The person who adheres to the weak possesses strength. ~ Use your light, but dim your brightness, ~ In this way you will not do yourself any harm. ~ This is called following the eternal Tao.

[53c25t] **Man-Ho Kwok** ~ If all I know is a fraction - ~ then my only fear is of losing the thread ... ~ The Great Way is easy ~ but people are forever being taken down sidetracks. ~ They look after the palaces, ~ But ignore the fields! ~ The granaries are empty ~ - but they wear wonderful clothes! ~ They go about with arms and gorge themselves on fine food and drink. ~ How rich they are - ~ and they have stolen it all from the poor. ~ They are the robber barons of now - ~ This is not the real Tao!

[53c26t] **Gu Zhengkun** ~ If I have acquired a little knowledge, ~ I will be afraid of going astray ~ When I walk on the road. ~ The road is even, ~ Yet people prefer to take by-paths. ~ While the court is corrupt, ~ The fields lie waste; ~ The granaries are empty; ~ There are persons who are still dressed gaudily, ~ Wearing ornamented swords, ~ Satiated with fine food and drink, ~ In possession of extravagant goods. ~ They can be called the chieftains of robbers. ~ What a phenomenon against the Tao!

[53c27t] **Chao-Hsiu Chen** ~ Should I know just a fraction of Tao, ~ I would walk on the great way, fearing to impose upon the people. ~ The main road is smooth to walk but the people prefer the smaller footpath. ~ That is why the court is corrupt, ~ the fields lie in waste, the granaries are empty. ~ Yet the rulers wear clothes adorned with finery, ~ carry sharp swords decorated with patterns, ~ possess storehouses overflowing with goods and wealth. ~ This is to rule by stealing. ~ This is not the Tao.

[53c28t] **Liu Qixuan** ~ Unless an utter fool, a person should know that ~ It is not wise to wander here and there

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~ While walking on a wide road. ~ The wide road is the flattest and safest, ~ But rulers like to stray from this safe road. ~ Their courts are luxuriously constructed; ~ And, while the fields are neglected, ~ The barns are empty. ~ They fuss about clothes and ornaments, ~ Carry sharp swords wherever they go, ~ Gobble down best food to excess, ~ And care only for goods and money. ~ They are robbers rather than rulers. ~ Being robbers, they are doing things against the Way.

[53c29t] **Shi Fu Hwang** ~ Taoku or Tao ~ Lao Tze says, ~ Make me have sudden enlightenment, ~ I can implement great Tao in government. ~ Still I am afraid I might go astray. ~ Great Tao is a smooth and easy highway, ~ My noblemen like to walk on its trails. ~ Your courtyards are new and pretty, ~ Your people's farms are still unfilled. ~ There is nothing in their barns. ~ You wear your embroidered gowns, ~ Walk with sharp-bladed swords. ~ You satiate with good food and drink, ~ Collect abundant wealth beyond your deserving. ~ I shall call you Taoku, the bandit's chief, ~ For you have never practiced the way of the Tao.

[53c30t] **Ch'u Ta-Kao** ~ Let me have sound knowledge and walk on the great way (Tao); ~ Only I am in fear of deviating. ~ The great way is very plain and easy, ~ But the people prefer by-paths. ~ While the royal palaces are very well kept, ~ The fields are left weedy ~ And the granaries empty. ~ To wear embroidered clothes, ~ To carry sharp swords, ~ To be satiated in drink and food, ~ To be possessed of redundant riches - ~ This is called encouragement to robbery. ~ Is it not deviating from Tao?

[53c31t] **Paul J. Lin** ~ If only I could have a little knowledge, I would walk in the Great Tao, ~ Being afraid only of acting on it. ~ The Great Tao is very smooth, ~ But people prefer the by-paths; ~ The court is very well kept; ~ The fields are full of weeds; ~ And the granaries are extremely empty. ~ To wear embroidered clothes, ~ To carry sharp weapons, ~ To be satiated in food and drink, ~ And to have excessive treasures and goods - ~ This is called robbery and extravagance. ~ Really, this is not Tao.

[53c32t] **Michael LaFargue** ~ If I had the least bit of understanding, ~ I would walk on the great Way. ~ Only display will be dangerous. ~ The great Way is very smooth, ~ but people love bypaths. ~ The court is very well kept, ~ the fields are very weedy, ~ the granaries very empty. ~ "Their clothes are fine and colorful, on their belts are sharp swords, they are filled with food and drink" - ~ a superabundance of expensive goods. ~ This is robbers boasting, ~ certainly not the Way.

[53c33t] **Cheng Lin** ~ If I am truly enlightened and travel the way of great Truth, I should always feel apprehensive lest I deviate from it. ~ The way of great Truth is most easy to travel, yet men prefer the by-paths. ~ The Court is very corrupt, the fields are much neglected, the granaries are much depleted; ~ yet there are men who still don expensive dresses, carry sharp swords, gorge themselves with food and wine, and wallow in superfluous wealth. ~ These men may be called the captains of robbers.

[53c34t] **Yi Wu** ~ If I, subtly, have knowledge, ~ Walking in the great Way, ~ My only fear is to act on it. ~ The great Way is very level, ~ But the people prefer short cuts. ~ The court is very remote; ~ The fields are very weedy; ~ The storehouses are very empty. ~ But officials wear gorgeous garments, ~ Carry sharp swords, ~ Are surfeited with food and drink, ~ And possess more money and goods than they can use. ~ This is called, "to steal reputation." ~ This is not the Way!

[53c35t] **Han Hiong Tan** ~ Even if I confidently know that I am on the right path, I will still tread gingerly for fear of deviating from it. ~ The correct path of Dao is smooth and easily accessible. ~ However, people still choose to travel on the small paths. ~ While the magnificent imperial palace is immaculate and pristine, ~ The

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paddy fields are neglected and the granaries empty. ~ Yet, the ruler still dresses elegantly, wears fine swords and feasts in style. ~ He continues to amass great personal wealth. ~ This is the behaviour of a chief of robbers. ~ He is not following the way of Dao.

[53c36t] **Hua-Ching Ni** ~ If I had even the tiniest grain of insight, ~ I should live in accordance with the subtle Way of the universe; ~ my only fear would be to stray from it. ~ The Integral Way of the universe is very smooth and straight, yet people's minds prefer devious bypaths. ~ The courts are polished and decorated, ~ while the fields are untilled, ~ and the granaries are empty. ~ People wear fine clothes to adorn their external appearance. ~ They carry sharp swords at their sides and worship might rather than righteousness. ~ They know only to make merry by indulging in food and drink. ~ They crave to possess more riches than they could ever use. ~ This is the committing of robbery and is not the Universal Integral Way of natural life.

[53c37t] **Chang Chung-yuan** ~ If I had even a slight awareness, ~ And practiced the great Way, ~ What I would fear would be deviating from it. ~ The great Way is a very level road, ~ But men like to take circuitous paths. ~ Thus, the palaces are extremely elegant, ~ But the people's farms are extremely desolate, ~ And there is no grain reserved in the storehouses. ~ The rulers wear expensive garments, ~ Carry fine swords, ~ Satiate themselves with food and drink, ~ And possess inordinate riches and precious things. ~ This is the greatest robbery, ~ And is indeed against the great Way.

[53c38t] **Henry Wei** ~ Increasing Evidence ~ I Cheng ~ If I were determined, with the knowledge I have, ~ To walk along the Great Highway, ~ My only fear would be to stray from it. ~ The Great Highway is very safe and plain; ~ Yet people prefer the bypaths. ~ While the Court is very magnificent, ~ The fields have become very barren, ~ And the granaries have become very empty; ~ Yet officials are dressed in gorgeous garments, ~ Carry sharp swords, ~ Gorge themselves with sumptuous food and drink, ~ And possess a superabundance of precious articles. ~ Such patent robbery is the usher of other robberies. ~ Verily it goes contrary to Tao.

[53c39t] **Ha Poong Kim** ~ Let me have even the slightest of wisdom. ~ Traveling the great way [Tao], ~ I will only fear going astray. ~ The great way is level. ~ Yet people prefer small paths. ~ The court is overrun with corruption; ~ The fields are overgrown with weeds; ~ The granaries are utterly empty; ~ Yet the officials wear embroidered clothes, ~ Carry sharp swords, ~ Feast on food and wine, ~ Possess more goods than they need. ~ This is called the robber's extravagance. ~ It is indeed contrary to Tao!

[53c40t] **Tao Huang** ~ Through discrimination, I have the knowledge to walk in the great Tao. ~ The only fear is what is other than that. ~ The great Tao is quite smooth, yet people prefer a short-cut. ~ The court is so busy legislating that the fields go uncultivated and granaries are all empty. ~ They wear the magnificent clothing, girdle the sharp swords. ~ They are gorged with food and possess many brides. ~ Their bounty suffices but they continue to steal. ~ This is opposite of Tao.

[53c41t] **Tang Zi-chang** ~ If I have just a little wisdom to lead me to approach the superior way of Dao, I fear that I may stray from it. ~ The superior way of Dao is plain and yet man prefers devious paths. ~ When government officers are very neglected; ~ farm lands are very weedy; ~ public granaries are very empty; ~ yet, brilliant clothes are displayed; ~ sharp swords are carried; ~ and excessive food and drinks are over used, and personal wealth and treasures are abundant. ~ This is called "Exhibition of Robbery". ~ Really it is aberration of Dao!

[53c42t] **Wing-tsit Chan** ~ If I had but little knowledge ~ I should, in walking on a broad way, ~ Fear getting off

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the road. ~ Broad ways are extremely even, ~ But people are fond of bypaths. ~ The courts are exceedingly splendid, ~ While the fields are exceedingly weedy, ~ And the granaries are exceedingly empty. ~ Elegant clothes are worn, ~ Sharp weapons are carried, ~ Foods and drinks are enjoyed beyond limit, ~ And wealth and treasures are accumulated in excess. ~ This is robbery and extravagance. ~ This is indeed not Tao (the Way).

[53c91t] **И. И. Семененко** ~ Знай я совсем немного, вступил бы на Великий Путь и лишь боялся бы с него сойти. ~ Великий Путь отменно ровен, но людям нравятся тропинки. ~ Когда дворец блещет убранством, поля заполоняют сорняки и житницы стоят совсем пустые. ~ И надевать при этом яркие наряды, ~ носить отборные клинки, ~ чревоугодничать, ~ купаться в роскоши ~ - это зовется воровской кичливостью. ~ В ней все противоречит Дао.

[53c92t] **А. А. Маслов** ~ Когда я обрету мельчайшее знание, я буду следовать Великому Пути, не боясь заблудиться. ~ Великое Дао просто, но люди предпочитают узкие тропинки. ~ Когда двор роскошествует, а поля поросли сорняками и амбары пусты; ~ когда знать, опоясавшись драгоценными мечами, излишествует в напитках и еде, в избытке владея всяким добром, - это зовётся грабительством и бахвальством. ~ О, сколь отлично это от Дао!

[53c93t] **Е. А. Торчинов** ~ Если бы я знанием обладал, то шел бы по Великому Пути. ~ Единственное, чего я боюсь, это сбиться с пути. ~ Великий Путь сокрыт и неуловим, но народ ему предпочитает тропы. ~ Если при дворе роскошествуют, то поля покрываются сорняками и пустеют амбары. ~ Знать одевается в одежды из узорчатых тканей, ~ носит у пояса острые мечи, ~ вкушает только изысканные яства и увеличивает имущество свое сверх всякой меры. ~ Это называется разбоем и бахвальством. ~ О, это не истинный Путь!

[53c94t] **А. Е. Лукьянов** ~ Для того чтобы я твердо овладел знанием, последую за Великим Дао. ~ И только петляний надо бояться. ~ Великое Дао - словно широкий путь, а люди любят тропинки. ~ Аудиенции совсем прекращены, поля сплошь заросли, амбары до дна опустели. ~ [А правители] одеваются в красочные шелка, ~ препоясываются острыми мечами, пресыщаются питьем и едой, богатства копят с излишком. ~ Все это - грабеж и разврат, не-Дао.

[53c95t] **Ян Хин-шун** ~ Если бы я владел знанием, то шел бы по большой дороге. ~ Единственная вещь, которой я боюсь, - это узкие тропинки. ~ Большая дорога совершенно ровна, но народ любит тропинки. ~ Если дворец роскошен, то поля покрыты сорняками и хлебохранилища совершенно пусты. ~ [Знать] одевается в роскошные ткани, носит острые мечи, не удовлетворяется [обычной] пищей и накапливает излишние богатства. ~ Все это называется разбоем и бахвальством. ~ Оно является нарушением дао.

[53c96t] **Д. П. Конисси** ~ Я беззаботен, но имею ум, поэтому живу в великом Тао. ~ Я раздаю милостыню в великом страхе. ~ Большая дорога (Тао) гладка и ровна, но люди любят ходить по тропинкам. ~ Когда правительство перестанет заботиться о благосостоянии народа, то поля опустеют и государственное хлебохранилище не наполнится никогда; ~ люди будут надевать на себя разноцветные одежды, носить острые мечи и питаться изысканными блюдами. ~ Все это совокупно называется разбойничьею гордостью. ~ Ужели это есть Тао?!

[53c97t] **В. В. Малявин** ~ Имей я толику знания, то, идя Путем, ~ Боялся бы только сбиться с него. ~

Великий Путь так ровен, так широк, ~ Но люди любят кривые тропинки. ~ Палаты царские так чисто прибраны, ~ Поля же заросли бурьяном, житницы пусты. ~ Носят шелка, расшитые узорами, на поясе мечи, ~ Вкусно едят и пьют, в домах избыток всякого добра. ~ Вот что я зову великим разбоем, ~ Великого Пути здесь нет в помине!

[53c98t] **Б. Б. Виногродский** ~ Ниспошли мне четкого наличия знания, как двигаться по великому Пути. ~ Страшусь лишь отклониться от него. ~ Великий Путь максимально рассеян, и народ предпочитает дорожки. ~ Приемные очень опрятны. ~ Поля совсем заросли. ~ Хранилища совершенно пусты. ~ Одежда в цветных узорах. ~ На поясе острые мечи. ~ Пресыщение питьем и пищей. ~ Наличие избытка товаров, предметов. ~ Это определяется: ~ Воровской беспредел. ~ Но ведь это же отрицание Пути.

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PSEUDO-CHAPTER **Fifty-Four**

[54c01t] **Robert G. Henricks** ~ What is firmly set up {can't be} pulled down; ~ {What is firmly embraced cannot slip free}. ~ And your sons and grandsons, as a result, will sacrifice without end. ~ When you cultivate it in your person, your virtue will then be genuine; ~ When you cultivate it in your family, your virtue will then overflow; ~ When you cultivate it in your village, your virtue will then be long lasting; ~ When you cultivate it in your state, your virtue will then be abundant; ~ And when you cultivate it throughout the world, your virtue will then be widespread. ~ Use the individual to examine the individual; ~ Use the family to examine the family; ~ Use the village to examine the village; ~ Use the state to examine the state; ~ And use the world to examine the world; ~ How do I know that the world is so? ~ By {this}.

[54c02t] **John C. H. Wu** ~ WHAT is well planted cannot be uprooted. ~ What is well embraced cannot slip away. ~ Your descendants will carry on the ancestral sacrifice for generations without end. ~ Cultivate Virtue in your own person, ~ And it becomes a genuine part of you. ~ Cultivate it in the family, ~ And it will abide. ~ Cultivate it in the community, ~ And it will live and grow. ~ Cultivate it in the state, ~ And it will flourish abundantly. ~ Cultivate it in the world, ~ And it will become universal. ~ Hence, a person must be judged as person; ~ A family as family; ~ A community as community; ~ A state as state; ~ The world as world. ~ How do I know about the world? ~ By what is within me.

[54c03t] **D. C. Lau** ~ What is firmly rooted cannot be pulled out; ~ What is tightly held in the arms will not slip loose; ~ Through this the offering of sacrifice by descendants will never come to an end. ~ Cultivate it in your person ~ And its virtue will be genuine; ~ Cultivate it in the family ~ And its virtue will be more than sufficient; ~ Cultivate it in the hamlet ~ And its virtue will endure; ~ Cultivate it in the state ~ And its virtue will abound; ~ Cultivate it in the empire ~ And its virtue will be pervasive. ~ Hence look at the person through the person; ~ Look at the family through the family; ~ Look at the hamlet through the hamlet; ~ Look at the state through the state; ~ Look at the empire through the empire. ~ How do I know that the empire is like that? ~ By means of this.

[54c04t] **R. L. Wing** ~ What is skillfully established will not be uprooted; ~ What is skillfully grasped will not slip away. ~ Thus it is honored for generations. ~ Cultivate the inner self; Its Power becomes real. ~ Cultivate the home; Its Power becomes abundant. ~ Cultivate the community; Its Power becomes greater. ~ Cultivate the organization; Its Power becomes prolific. ~ Cultivate the world; Its Power becomes universal. ~ Therefore through the inner self, ~ The inner self is conceived. ~ Through the home, ~ The home is conceived. ~ Through the community, ~ The community is conceived. ~ Through the organization, ~ The organization is conceived. ~ Through the world, ~ The world is conceived. ~ How do I know the world? ~ Through this.

[54c05t] **Ren Jiyu** ~ He who is good at building cannot be shaken, ~ And he who is good at holding can lose nothing. ~ (According to the principle,) he can enjoy the sacrifice for posterity forever. ~ His "De" can be pure and true by carrying out the principle in his person; ~ His "De" can be abundant by carrying it out in the family; ~ His "De" can lead by carrying it out in the neighbourhood; ~ His "De" can be powerful by carrying it out in the state; ~ His "De" can be universal by carrying it out in the kingdom; ~ So (we should) ~ Know a person in the perspective of a person, ~ Know a family in the perspective of a family, ~ Know a neighbourhood in the perspective of a neighbourhood, ~ Know a state in the perspective of a state, ~ Know the kingdom in the perspective of a kingdom. ~ How do I know the situation of all the things under Heaven?

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~ By the method mentioned above.

[54c06t] **Gia-fu Feng** ~ What is firmly established cannot be uprooted. ~ What is firmly grasped cannot slip away. ~ It will be honored from generation to generation. ~ Cultivate Virtue in your self, ~ And Virtue will be real. ~ Cultivate it in the family, ~ And Virtue will abound. ~ Cultivate it in the village, ~ And Virtue will grow. ~ Cultivate it in the nation, ~ And Virtue will be abundant. ~ Cultivate it in the universe, ~ And Virtue will be everywhere. ~ Therefore look at the body as body; ~ Look at the family as family; ~ Look at the village as village; ~ Look at the nation as nation; ~ Look at the universe as universe. ~ How do I know the universe is like this? ~ By looking!

[54c07t] **Lok Sang Ho** ~ Those skilled in building will build sturdy buildings. ~ Those skilled in hugging will hug fast. ~ Because they are serious and excel in what they do ~ they are remembered and honored by all their descendents. ~ He who applies the same seriousness to serve his own body has true virtue. ~ He who applies the same seriousness to serve his family ~ has virtue beyond himself. ~ He who applies the same seriousness to serve his village ~ has virtue that grows further afield. ~ He who applies the same seriousness to serve the nation ~ has virtue that is profuse. ~ He who applies to same seriousness to serve all under heaven, ~ has virtue that pervades the world. ~ Thus we see our body as our body is; ~ See our family as our family is; ~ We see our village as our village is; ~ See our nation as our nation is; ~ And we see everything under heaven as everything is. ~ How may we know the nature of everything under heaven? ~ With this (same and serious attitude).

[54c08t] **Xiaolin Yang** ~ The people who are good at building things do not budge, ~ The people who are good at protecting thing do not lose any part, ~ So their descendents can celebrate and remember them forever. ~ If a person can build such a DE, the DE will be real; ~ If a family can build such a DE, the DE will be plentiful; ~ If a town can build such a DE, the DE will last long; ~ If a country can build such a DE, the DE will be bountiful; ~ If the entire world can build such a DE, the DE will be everywhere. ~ Therefore, you know others by looking at yourself; ~ You know other families by looking at your family; ~ You know other towns by looking at your town; ~ You know other countries by looking at your country; ~ You know the past and future by looking at the present. ~ How do I know everything in the world? This is how.

[54c09t] **Walter Gorn Old**, THE ROOT AND ITS BRANCHES ~ He who plants rightly never uproots. ~ He who lays hold rightly never relinquishes. ~ His posterity will honour him continually. ~ Whoever develops the Tao in himself will be rooted in virtue. ~ Whoever develops the Tao in his family will cause his virtue to spread. ~ Whoever develops the Tao in his village will increase prosperity. ~ Whoever develops the Tao in the kingdom will make good fortune prevalent. ~ Whoever develops Tao in the world will make virtue universal. ~ I observe myself, and so I come to know others. ~ I observe my family, and all others grow familiar. ~ I study this world, and others come within my knowledge. ~ How else should I come to know the laws which govern all things, save thus, that I observe them in myself?

[54c10t] **James Legge** ~ What (Tao's) skilful planter plants ~ Can never be uptorn; ~ What his skilful arms enfold, ~ From him can ne'er be borne. ~ Sons shall bring in lengthening line, ~ Sacrifices to his shrine. ~ Tao when nursed within one's self, ~ His vigour will make true; ~ And where the family it rules ~ What riches will accrue! ~ The neighbourhood where it prevails ~ In thriving will abound; ~ And when 'tis seen throughout the state, ~ Good fortune will be found. ~ Employ it the kingdom o'er, ~ And men thrive all around. ~ In this way the effect will be seen in the person, by the observation of different cases; ~ in the family; ~ in the neighbourhood; ~ in the state; ~ and in the kingdom. ~ How do I know that this effect is sure

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to hold thus all under the sky? ~ By this (method of observation).

[54c11t] **David Hinton** ~ Something planted so deep it's never rooted up, ~ something held so tight it's never stolen away: ~ children and grandchildren will pay it homage always. ~ Cultivated in yourself it makes Integrity real. ~ Cultivated in your family it makes Integrity plentiful. ~ Cultivated in your village it makes Integrity enduring. ~ Cultivated in your nation it makes Integrity abundant. ~ Cultivated in all beneath heaven it makes Integrity all-encompassing. ~ So look through self into self, ~ through family into family, ~ through village into village, ~ through nation into nation, ~ through all beneath heaven into all beneath heaven. ~ How can I know all beneath heaven as it is? ~ Through this.

[54c12t] **Chichung Huang** ~ He who excels in planting something - ~ Nobody can pull it up; ~ He who excels in embracing something - ~ Nobody can snatch it away. ~ His offspring will thereby offer sacrifices without end. ~ Cultivate it in your own person, ~ Your virtue will be genuine; ~ Cultivate it in your own fief, ~ Your virtue will be more than enough; ~ Cultivate it in your own prefecture, ~ Your virtue will be long-enduring; ~ Cultivate it in your own state, ~ Your virtue will be abundant; ~ Cultivate it in the empire, ~ Your virtue will be universal. ~ Observe other persons from your own person; ~ Observe other fiefs from your own fief; ~ Observe other prefectures from your own prefecture; ~ Observe other states from your own state; ~ Observe the empire from all under heaven. ~ How do I know what the empire is like? ~ From this.

[54c13t] **Ellen M. Chen** ~ One who is well established is not uprooted, ~ One who embraces firmly cannot be separated from, ~ Thus sons and grandsons shall perform sacrifices without interruptions. ~ In cultivating this in one's person, ~ The person's te becomes genuine; ~ In cultivating this in the family, ~ The family's te has more to spare (yü); ~ In cultivating this in the village, ~ The village's te grows strong; ~ In cultivating this in the state, ~ The state's te becomes abundant; ~ In cultivating this in the world (t'ien hsia), ~ The world's te becomes universal. ~ Therefore observe (kuan) the person by the person, ~ Observe the family by the family, ~ Observe the village by the village, ~ Observe the state by the state, ~ Observe the world by the world. ~ How do I know such is the case in the world? ~ Through this.

[54c14t] **Lee Sun Chen Org** ~ An excellent builder would make sure that houses he builds can not be knocked over [even by hurricanes]; ~ A person with a strong grip [of his project] makes it impossible to slip out of his grasp; ~ Consequently, to such a thoughtful person [whose solid accomplishments] will be offered thanks by later generations ceaselessly. ~ If a person cultivates the above mentioned practice for his own personal satisfaction, his Te is genuine; ~ If a person advances it within his family, their [jointly aggregated] Te will be more than enough to benefit other families; ~ If it is promoted in a village, the villagers' [reciprocally enhanced] Te will extend its growth [to other villages]; ~ If this practice thrives in a country, the [collective] Te of its people will further flourish [that their Te will spill over to other countries]; ~ When it is upheld in the world, their [jointly summative] Te will spread universally [in Universe]. ~ Accordingly: ~ [The cultivation of Te] by an individual sets a good example to his family; ~ [The promotion of Te] within a family exemplifies Te to other families; ~ [The advancement of Te] in a village manifests [the goodness of Te] to other villages; ~ [The broadening of Te] in a country demonstrates [the benefit of Te] to other countries; ~ [The expansion of Te] in a world would manifest [the greatness of Te] to other worlds. ~ How do I know that things work this way? ~ It is all because of this (the observation stated in the previous paragraphs of this Chapter).

[54c15t] **Tien Cong Tran** ~ What is well planted cannot be uprooted. ~ What is well embraced cannot slip away. ~ The descendants will carry on the ancestral sacrifice from generation to generation. ~ Cultivate Virtue in your own person, and it will be genuine. ~ Cultivate it in the family, and it will be more than sufficient. ~

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Cultivate it in the village, and it will last long. ~ Cultivate it in the state, and it will flourish abundantly. ~ Cultivate it in the world, and it will become universal. ~ Hence, a person must be perceived as person; a family as family; a village as village; a state as state; the world as world. ~ How do I know about the world? ~ It is through this.

[54c16t] **Thomas Z. Zhang** ~ What is established cannot be uprooted. ~ What is well held cannot slip. ~ Likewise, descendents will continue to perform traditional rituals. ~ Cultivating oneself, Te is genuine. ~ Cultivating the family, Te is plentiful. ~ Cultivating the village, Te is long lasting. ~ Cultivating the kingdom, Te is prevailing. ~ Cultivating the world, Te is ubiquitous. ~ Therefore, observe all individuals through one individual. ~ Observe all families through one family. ~ Observe all villages through one village. ~ Observe all kingdoms through one kingdom. ~ Observe all worlds through the world. ~ How do I know the world is so? ~ By using the above observation(s).

[54c17t] **Arthur Waley** ~ What Tao plants cannot be plucked, ~ What Tao clasps, cannot slip. ~ By its virtue alone can one generation after another carry on the ancestral sacrifice. ~ Apply it to yourself and by its power you will be freed from dross. ~ Apply it to your household and your household shall thereby have abundance. ~ Apply it to the village, and the village will be made secure. ~ Apply it to the kingdom, and the kingdom shall thereby be made to flourish. ~ Apply it to an empire, and the empire shall thereby be extended. ~ Therefore just as through oneself one may contemplate Oneself, ~ So through the household one may contemplate the Household, ~ And through the village, one may contemplate the Village, ~ And through the kingdom, one may contemplate the Kingdom, ~ And through the empire, one may contemplate the Empire. ~ How do I know that the empire is so? ~ By this.

[54c18t] **Richard John Lynn** ~ The well-founded will not be pulled up. ~ The well-embraced will not get dropped. ~ Such a one's descendants, accordingly, will never let sacrifices to him cease. ~ If you cultivate it within your own person, your virtue will be authentic. ~ If you cultivate it within your family, your virtue will exceed all need. ~ If you cultivate it within your village, your virtue will endure. ~ If you cultivate it within your state, your virtue will be abundant. ~ If you cultivate it among all under Heaven, your virtue will reach everywhere. ~ Look at the person from the point of view of the person. ~ Look at the family from the point of view of the family. ~ Look at the village from the point of view of the village. ~ Look at the state from the point of view of the state. ~ Look at all under Heaven from the point of view of all under Heaven. ~ How do I know that all under Heaven is so? ~ It is by this.

[54c19t] **Lin Yutang** ~ THE INDIVIDUAL AND THE STATE ~ Who is firmly established is not easily shaken. ~ Who has a firm grasp does not easily let go. ~ From generation to generation his ancestral sacrifices ~ Shall be continued without fail. ~ Cultivated in the individual, character will become genuine; ~ Cultivated in the family, character will become abundant; ~ Cultivated in the village, character will multiply; ~ Cultivated in the state, character will prosper; ~ Cultivated in the world, character will become universal. ~ Therefore: ~ According to (the character of) the individual, judge the individual; ~ According to (the character of) the family, judge the family; ~ According to (the character of) the village, judge the village; ~ According to (the character of) the state, judge the state; ~ According to (the character of) the world, judge the world. ~ How do I know the world is so. ~ By this.

[54c20t] **Victor H. Mair** ~ What is firmly established cannot be uprooted; ~ What is tightly embraced cannot slip away. ~ Thus sacrificial offerings made by sons and grandsons will never end. ~ Cultivated in the person, integrity is true. ~ Cultivated in the family, integrity is ample. ~ Cultivated in the village, integrity lasts long.

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~ Cultivated in the state, integrity is abundant. ~ Cultivated everywhere under heaven, integrity is vast. ~ Observe other persons through your own person. ~ Observe other families through your own family. ~ Observe other villages through your own village. ~ Observe other states through your own state. ~ Observe all under heaven through all under heaven. ~ How do I know the nature of all under heaven? ~ Through this.

[54c21t] **Tolbert McCarroll** ~ What is well rooted cannot be pulled up. ~ What is firmly grasped will not slip loose. ~ It will be honored from generation to generation. ~ When cultivated in your person, Virtue will be real. ~ When cultivated in your household, Virtue will be plentiful. ~ When cultivated in your village, Virtue will endure. ~ When cultivated in your country, Virtue will abound. ~ When cultivated in your world, Virtue will be universal. ~ Hence, ~ through yourself look at Self. ~ Through your household look at Household. ~ Through your community look at Community. ~ Through your country look at Country. ~ Through your world look at World. ~ How do I know that the world is like this? ~ Because of what is within me.

[54c22t] **David H. Li** ~ What is well planted will not uproot; ~ What is firmly held will not drop. ~ Descendants will not discontinue remembrance ceremonies. ~ Cultivating it in self, virtue is true; ~ Cultivating it in the family, virtue overflows; ~ Cultivating it in the village, virtue lasts; ~ Cultivating it in the state, virtue is abundant; ~ Cultivating it in the world, virtue is universal. ~ Thus, ~ look at self through self; ~ look at the family through the family; ~ look at the village through the village; ~ look at the state through the state; ~ look at the world through the world. ~ How do I know the world? ~ Because it is so.

[54c23t] **Yasuhiko Genku Kimura** ~ What is firmly established within cannot be uprooted. ~ What is firmly embraced within cannot be disengaged. ~ The Tao, thus firmly established and embraced within you, ~ Will be respected for generations to come. ~ Cultivate the Tao in your character, ~ Then its virtues will be genuine. ~ Cultivate the Tao in your family, ~ Then its virtues will abound. ~ Cultivate the Tao in your community, ~ Then its virtues will endure. ~ Cultivate the Tao in your country, ~ Then its virtues will flourish. ~ Cultivate the Tao in the world, ~ Then its virtues will pervade. ~ Therefore, you can observe the virtues of the Tao, ~ In your character, if you cultivate it in your character; ~ In your family, if you cultivate it in your family; ~ In your community, if you cultivate it in your community; ~ In your country, if you cultivate it in your country; ~ And in the world, if you cultivate it in the world. ~ How can you know how the state of the world is? ~ Simply by thus observing.

[54c24t] **Chou-Wing Chohan** ~ Let me have knowledge and follow the great way of the Tao, ~ I alone am afraid of straying from this path. ~ The great way is easy and simple, ~ But people prefer byways. ~ The royal palaces are wonderfully maintained, ~ But the people's fields are full of thorns, ~ And the barns are empty. ~ There are those who wear expensive clothes, ~ There are those who carry polished swords, ~ There are those who gorge themselves on food and drink, ~ There are those who amass property and possessions: ~ This is called encouraging the robbers. ~ Is this not straying from the path of the Tao?

[54c25t] **Man-Ho Kwok** ~ What is built on rock cannot be pulled down; ~ What is held lightly can never be lost. ~ Meditate on virtue within yourself, and you will find the benefit of virtue. ~ Use it as the ground for the family, ~ and your virtue will last for generations. ~ Take it as your guidance for the village, ~ and the place will blossom for years to come. ~ Use it to guide the nation, ~ and that nation will create abundance. ~ Be guided by it for the Whole, ~ and it will flood its way over the world. ~ So, look at someone else as you would yourself ~ And treat other families as you would your own; ~ See your community in other communities, ~ Think of all countries as part of your being ~ And treasure the world as the round centre of everything. ~ How can I see the world like this? ~ Because I have eyes.

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[54c26t] **Gu Zhengkun** ~ What is well planted cannot be pulled out; ~ What is well held cannot be disengaged; ~ The principle being observed, ~ The offering of sacrifice by descendants will be kept making for ever. ~ Similarly cultivating the principle in oneself, ~ One can purify his virtue; ~ Cultivating it in the family, ~ One makes his own virtue more than enough; ~ Cultivating it in the village, ~ One can have the virtue to be the leader; ~ Cultivating it in the state, ~ One can have the prodigious virtue; ~ Cultivating it in the world, ~ One can have the virtue widely known. ~ Hence I can have an insight ~ Into other individuals by examining myself; ~ Into other families by examining my family; ~ Into other villages by examining my village; ~ Into other states by examining my state; ~ Into other worlds by examining my world. ~ How do I know about the whole world? ~ By employing the method above.

[54c27t] **Chao-Hsiu Chen** ~ He who is well established cannot be uprooted. ~ He who is holding tight cannot slip away. ~ His descendants will never cease to honour him. ~ He who cultivates the moral character, his virtue will be clear. ~ He who cultivates his own family, his virtue will flourish. ~ He who cultivates the village, his virtue will endure. ~ He who cultivates the country, his virtue will be abundant. ~ He who cultivates the land, his virtue will be widespread. ~ Therefore look at others as at your own person. ~ Look at other families as at your own family. ~ Look at other villages as at your own village. ~ Look at other countries as at your own country. ~ Look at other lands as at your own land. ~ How do I know it is like this under Heaven? ~ By means of this.

[54c28t] **Liu Qixuan** ~ A well-founded establishment cannot be uprooted, ~ And a well-preserved tradition can not be dissolved: ~ Each will go on generation after generation. ~ One has true being when one keeps the Way body and soul, ~ Effective being when one extends the Way over the family, ~ Long being when one extends the Way over the community, ~ Rich being when one extends the Way over a nation, ~ Universal being when one extends the Way over the world. ~ Therefore, one knows others by looking at one's self, ~ Other communities by looking at one's own community, ~ Other states through the comparison with one's own state ~ And other worlds by inferring from one's own world. ~ That's how I come to know the world.

[54c29t] **Shi Fu Hwang** ~ The Individual and The World ~ Lao Tze says, ~ He who is skillful in establishment shall establish the Tao in his heart so that no one can pluck it. ~ He who is skillful in enfolding arms shall enfold the Teh in his arms so that no one can take it. ~ From generation to generation his ancestral sacrifices shall be continued without fail. ~ When this precept is applied by whomever to instruct himself, his character will be made true; ~ applied to his neighborhood, his neighborhood will thrive; ~ applied to the state, his state will find good fortune; ~ applied to the world, the world will inherit with good traditions. ~ In this way he can observe the others in comparison with the self; ~ observe others' families in comparison with his own family; ~ observe others' neighborhoods in comparison with his own neighborhood; ~ observe others' states in comparison with his own state; ~ observe the world before in comparison with what it is now. ~ How do I know that this effect is sure to hold all in the world? ~ By observation.

[54c30t] **Ch'u Ta-Kao** ~ What is planted by the best planter can never be removed; ~ What is embraced by the best embracer can never be loosened. ~ Thus his children and grandchildren will be able to continue their ancestral sacrifice for endless generations. ~ If he applies Tao to himself his virtue will be genuine; ~ If he applies it to his family his virtue will be abundant; ~ If he applies it to his village his virtue will be lasting; ~ If he applies it to his country his virtue will be full; ~ If he applies it to the world his virtue will be universal. ~ Therefore by one's person one may observe persons; ~ By one's family one may observe families; ~ By one's village one may observe villages; ~ By one's country one may observe countries; ~ By one's world one may

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observe worlds. ~ How do I know that the world may be so (governed by Tao)? ~ By this (observation).

[54c31t] **Paul J. Lin** ~ To be built well is not to be toppled. ~ To be held fast is not to slip. ~ With this, children and grandchildren will never stop offering sacrifice to their ancestors. ~ With this to cultivate oneself, one's virtue will be true; ~ With this to cultivate the family, its virtue will be plentiful; ~ With this to cultivate the community, its virtue will last long; ~ With this to cultivate the nation, its virtue will be abundant; ~ With this to cultivate the world, its virtue will be good. ~ Therefore, ~ Examine a person with a person, ~ Examine a family with a family, ~ Examine a community with a community, ~ Examine a nation with a nation, ~ Examine a world with a world. ~ How can I know this is the way of the world? ~ By this.

[54c32t] **Michael LaFargue** ~ Excellently founded: it will not be uprooted; ~ Excellently embraced and cared for: it will not slip away; ~ so sons and grandsons will never cease to offer the sacrifices. ~ Cultivate It in your person, its Te will be pure; ~ cultivate It in the clan, its Te will be abundant; ~ cultivate It in the village, its Te will be lasting; ~ cultivate It in the state, its Te will be ample; ~ cultivate It in the empire, its Te will be all-embracing. ~ Yes: ~ Judge a person taking that person as the measure, ~ judge a clan taking that clan as the measure, ~ judge a village taking that village as the measure, ~ judge a state taking that state as the measure, ~ judge the world taking the world as the measure. ~ How do I know the nature of the world? ~ By this.

[54c33t] **Cheng Lin** ~ He who knows how to establish himself cannot be uprooted. ~ He who knows how to hold fast cannot lose his grip. ~ The descendants of such a man will worship him without cease. ~ When one's conduct is in accordance with Truth, the inherent qualities become real. ~ When a whole family follows Truth, the inherent qualities become abundant. ~ When a whole village follows Truth, the inherent qualities become enduring. ~ When the whole State follows Truth, the inherent qualities become superabundant. ~ When a whole Empire follows Truth, the inherent qualities become universal. ~ Thus, ~ one man is the measure of other men, ~ one family is the measure of other families, ~ one village is the measure of other villages, ~ one State is the measure of other States, ~ and one Empire is the measure of other Empires.

[54c34t] **Yi Wu** ~ What is well established cannot be uprooted. ~ What is well embraced cannot slip away. ~ [Practicing these], one's descendants will offer sacrifices without end. ~ Cultivate them in oneself, one's virtue will be true. ~ Cultivate them in the family, one's virtue will increase. ~ Cultivate them in the community, one's virtue will develop. ~ Cultivate them in the country, one's virtue will be abundant. ~ Cultivate them in the world, one's virtue will be universal. ~ Therefore, ~ by the self, contemplate the self; ~ by the family, contemplate the family; ~ by the community, contemplate the community; ~ by the country, contemplate the country; ~ by the world, contemplate the world. ~ How can I know about the world as such? ~ By these.

[54c35t] **Han Hiong Tan** ~ A person who is adept at increasing virtue will adhere to it unswervingly. ~ A person who holds steadfastly to his virtue will resolutely persist with it. ~ His deeds will endure because his progeny will continue to commemorate him for generations to come. ~ If he diligently cultivates his personal virtue, the virtue will be genuine. ~ Diligently cultivating virtue in a family, the virtue will be abundant. ~ Diligently cultivating virtue in a community, the virtue will be expansive. ~ Diligently cultivating virtue throughout the country, the virtue will be prolific. ~ Diligently cultivating virtue throughout the world, the virtue will be ubiquitous. ~ Therefore, looking from the individual perspective, you can see the benefit. ~ From the respective viewpoints of family, community, country or the world, the benefits are also obvious. ~ How do you know cultivating virtue will benefit the world? ~ It is through this inference.

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[54c36t] **Hua-Ching Ni** ~ What is well planted cannot be pulled up. ~ What is closely embraced cannot slip away. ~ The wise establish virtue firmly within themselves, and are honored for generations ever after. ~ Apply natural, integral virtue to your own character, ~ and it will be genuine. ~ Apply natural, integral virtue to the family, ~ and it will abound. ~ Apply natural, integral virtue to the state, ~ and it will flourish abundantly. ~ Apply natural, integral virtue to the world, ~ and it will be pervasive. ~ Understand other people's lives by means of your own life. ~ Understand other people's families by means of your own family. ~ Understand other societies by means of your own society. ~ Understand other countries by means of your own country. ~ How can you know what is right for the world? ~ By knowing what is right for your own life.

[54c37t] **Chang Chung-yuan** ~ Nothing can be taken away if it is well-founded. ~ Nothing can be lost if it is well-grasped. ~ For generations to come, the worship will not be discontinued. ~ To cultivate (Tao) in one's self makes attainment real. ~ To cultivate (Tao) in one's family makes attainment a surplus. ~ To cultivate (Tao) in one's community makes attainment long-lasting. ~ To cultivate (Tao) in one's nation makes attainment abundant. ~ To cultivate (Tao) in one's world makes attainment all-embracing. ~ Thus, through the self, one contemplates the self. ~ Through the family, one contemplates the family. ~ Through the community, one contemplates the community. ~ Through the nation, one contemplates the nation. ~ Through the world, one contemplates the world. ~ How do I know the world as world? ~ It is through this.

[54c38t] **Henry Wei** ~ Rectifying Viewpoints ~ Hsiu Kuan ~ Those adept in establishing themselves ~ Cannot be plucked up; ~ Those adept in the act of embracing ~ Cannot be made to relax their hold. ~ They are worshipped for generations in a row. ~ Cultivate Tao in one's person, ~ And its virtue will be genuine; ~ Cultivate Tao in one's family, ~ And its virtue will be overflowing; ~ Cultivate Tao in one's village, ~ And its virtue will be long enduring; ~ Cultivate Tao in one's state, ~ And its virtue will be abundant; ~ Cultivate Tao in one's empire, ~ And its virtue will be pervasive. ~ Therefore, ~ By one's person, one sizes up other persons; ~ By one's family, one sizes up other families; ~ By one's village, one sizes up other villages; ~ By one's state, one sizes up other states; ~ By one's empire, one sizes up other empires. ~ How do I know this is so with the empire? ~ By this.

[54c39t] **Ha Poong Kim** ~ What is firmly planted cannot be pulled out; ~ What is tightly held in the arms cannot slip away, ~ So that the descendants will never stop offering ancestral sacrifice. ~ Cultivate it in yourself, ~ And its Te will be genuine. ~ Cultivate it in the household, ~ And its Te will be more than sufficient. ~ Cultivate it in the village, ~ And its Te will be long-lasting. ~ Cultivate it in the state, ~ And its Te will be plentiful. ~ Cultivate it in all under Heaven, ~ And its Te will be all-encompassing. ~ Therefore, observe yourself through yourself; ~ The household through the household; ~ The village through the village; ~ The state through the state; ~ All under Heaven through all under Heaven. ~ How do I know that all under Heaven is so? ~ With this.

[54c40t] **Tao Huang** ~ What is well-built is not pulled down. ~ What is well-fastened is not separated. ~ Sons and grandsons worship unceasingly. ~ Cultivate the self, and the Action is pure. ~ Cultivate the family, the Action is plentiful. ~ Cultivate the community, the Action endures. ~ Cultivate the nation, the Action is fruitful. ~ Cultivate the world, the Action is all-pervading. ~ Treat the self by the standard of self. ~ Treat the family by the standard of family. ~ Treat the community by the standard of community. ~ Treat the nation by the standard of nation. ~ Treat the world by the standard of world. ~ How do I know how the world is such? ~ Thus.

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[54c41t] **Tang Zi-chang** ~ What is perfectly planted will not be uprooted. ~ What is perfectly held will not slip away. ~ Through generations the family's memorial service will not be discontinued. ~ Thus, ~ by cultivating Dao in a person, virtues become manifest; ~ by cultivating Dao in a family, virtues become abundant; ~ by cultivating Dao in the community, virtues become enduring; ~ by cultivating Dao in a country, virtues become flourishing; ~ and by cultivating Dao in the world, virtues become universal. ~ Thus, ~ by taking care of one's self, one takes care of others; ~ by taking care of one's family, one takes care of others' families; ~ by taking care of one's own community, one takes care of others' communities; ~ by taking care of one's own country, one takes care of others' countries; ~ and by taking care of the world, one takes care of the universe. ~ How do we know in what way the world should be ruled? ~ Through this.

[54c42t] **Wing-tsit Chan** ~ He who is well established (in Tao) cannot be pulled away. ~ He who has a firm grasp (of Tao) cannot be separated from it. ~ Thus from generation to generation his ancestral sacrifice will never be suspended. ~ When one cultivates virtue in his person, it becomes genuine virtue. ~ When one cultivates virtue in his family, it becomes overflowing virtue. ~ When one cultivates virtue in his community, it becomes lasting virtue. ~ When one cultivates virtue in his country, it becomes abundant virtue. ~ When one cultivates virtue in the world, it becomes universal. ~ Therefore the person should be viewed as a person. ~ The family should be viewed as a family. ~ The community should be viewed as a community. ~ The country should be viewed as a country. ~ And the world should be viewed as the world. ~ How do I know this to be the case in the world? ~ Through this.

[54c91t] **И. И. Семененко** ~ Умеющего крепко встать не шелохнуть, ~ умеющего охватить не оторвать. ~ Сыновья и внуки будут непрестанно поминать их жертвами. ~ У того, кто это совершенствует в себе, добродетель делается подлинной; ~ у того, кто это совершенствует в семье, добродетель достигает изобилия; ~ у того, кто это совершенствует в селении, добродетель возрастает; ~ у того, кто это совершенствует в уделе, добродетель процветает; ~ у того, кто это совершенствует и в Поднебесной, добродетель делается всеобъемлющей. ~ Поэтому-то зрят себя собою, семью семьей, селение селением, удел уделом, Поднебесную всей Поднебесной. ~ Откуда мне известно истинное состояние Поднебесной? ~ Отсюда.

[54c92t] **А. А. Маслов** ~ То, что глубоко посадил, нельзя выдернуть. ~ То, что крепко обхватил, трудно отнять. ~ Поэтому нельзя положить конец ритуальным подношениям сыновей и внуков своим предкам. ~ Пестуй это в своём теле - и Благость [в тебе] обретёт истинность. ~ Пестуй это в семье - и Благость будет в достатке. ~ Пестуй это в своём государстве - и Благости будет в избытке. ~ Пестуй это в Поднебесной - и Благость станет повсеместной. ~ Поэтому смотри на других людей через самого себя. ~ Смотри на другие семьи через свою семью. ~ Смотри на другие деревни через свою деревню. ~ Смотри на другие государства через своё государство. ~ Смотри на Поднебесную через Поднебесную. ~ Откуда мне знать, что Поднебесная такова? ~ Из неё же самой.

[54c93t] **Е. А. Торчинов** ~ Умеющего стоять - не опрокинуть. ~ Из обхвата умеющего обхватить - не высвободиться. ~ Жертвоприношения предкам, приносимые детьми и внуками такого умельца, никогда не оскудеют. ~ Кто это умение в себе совершенствует, у того Благая Сила станет истинной. ~ Кто это умение в семье совершенствует, у того Благая Сила станет обильной. ~ Кто это умение в селении совершенствует, у того Благая Сила станет взращенной. ~ Кто это умение в государстве совершенствует, у того Благая Сила станет превеликой. ~ Кто это умение во всей Поднебесной совершенствует, Благая Сила того распространится повсюду. ~ Поэтому ~ если я посредством себя самого буду зреть себя, ~ если я посредством семьи буду зреть семью, ~ если я посредством селения

буду зреть селение, ~ если я посредством государства буду зреть государство, ~ если я посредством Поднебесной буду зреть Поднебесную, ~ то откуда я узнаю, что Поднебесная именно такова? ~ Именно из этого созерцания.

[54c94t] **А. Е. Лукьянов** ~ Что установлено твердыней - того не искоренить. ~ Что незыблемо соблюдается - с тем не порвать. ~ Вот почему сыновья и внуки продолжают непрестанно приносить ритуальные жертвы предкам. ~ Кто совершенствует это в себе - его Дэ подлинно. ~ Кто совершенствует это в семье - его Дэ еще полнее. ~ Кто совершенствует это в селении - его Дэ еще больше. ~ Кто совершенствует это в царстве - его Дэ еще пышнее. ~ Кто совершенствует это в Поднебесной - его Дэ всеобще. ~ Поэтому: ~ по себе сужу о себе, ~ по семье сужу о семье, ~ по селению сужу о селении, ~ по царству сужу о царстве, ~ по Поднебесной сужу о Поднебесной. ~ Откуда я знаю, что Поднебесная такова? ~ Из того, что сказано.

[54c95t] **Ян Хин-шун** ~ Кто умеет крепко стоять, того нельзя опрокинуть. ~ Кто умеет опереться, того нельзя свалить. ~ Сыновья и внуки вечно сохранят память о нем. ~ Кто совершенствует [дао] внутри себя, у того добродетель становится искренней. ~ Кто совершенствует [дао] в семье, у того добродетель становится обильной. ~ Кто совершенствует [дао] в деревне, у того добродетель становится обширной. ~ Кто совершенствует [дао] в царстве, у того добродетель становится богатой. ~ Кто совершенствует [дао] в Поднебесной, у того добродетель становится всеобщей. ~ По себе можно познать других; ~ по одной семье можно познать остальные; ~ по одной деревне можно познать остальные; ~ по одному царству можно познать другие; ~ по одной стране можно познать всю Поднебесную. ~ Каким образом я узнаю, что Поднебесная такова? ~ Поступая так.

[54c96t] **Д. П. Конисси** ~ Крепко стоящего нельзя вынуть. ~ Хорошо связанного нельзя развязать. ~ Дни кончины предков празднуются потомками. ~ Кто совершает это для самого себя, тот делает добро только для одного себя; ~ кто совершает это для своего дома, тот делает добро для своего дома; ~ кто совершает это для своей деревни, тот будет начальником в ней; ~ кто совершает это для своей страны, тот делает добро для страны; ~ кто совершает это для всего мира, тот делает добро для всего мира. ~ Я изучаю тело по телу, дом - по дому, деревню - по деревне, страну - по стране и, наконец, весь мир - по всему миру. ~ Но могу ли я знать, почему вселенная такая, а не иная?

[54c97t] **В. В. Малявин** ~ Того, кто прочно стоит, нельзя повалить. ~ Того, кто крепко обнимает, нельзя оторвать: ~ Тому дети и внуки не перестанут приносить жертвы. ~ У того, кто это пестует в себе, совершенство будет подлинным. ~ У того, кто это пестует в семье, совершенство будет в избытке. ~ У того, кто это пестует в селении, совершенство будет долгим. ~ У того, кто это пестует в царстве, совершенство будет неизбывным. ~ У того, кто это пестует в мире, совершенство будет всеобъемлющим. ~ А потому смотри на себя исходя из себя, ~ Смотри на семью исходя из семьи, ~ Смотри на селение исходя из селения, ~ Смотри на царство исходя из царства, ~ Смотри на мир исходя из мира. ~ Откуда я знаю, что мир таков? ~ Благодаря этому.

[54c98t] **Б. Б. Виногродский** ~ Если хорошо водрузить, то не вырвешь. ~ Если хорошо охватить, то не отнимешь. ~ Посредством этого от детей к внукам непрерывно передается культ поклонения предкам. ~ Если совершенствовать это в теле, тогда его Потенция будет истинной. ~ Если совершенствовать это в семье, тогда ее Потенция будет избыточной. ~ Если совершенствовать это в округе, тогда его Потенция, возрастет. ~ Если совершенствовать это в государстве, тогда его Потенция создаст изобилие. ~ Если совершенствовать это в Поднебесной, тогда эта Потенция распространится повсюду. ~

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Причинность: ~ Тело следует рассматривать как тело. ~ Семью следует рассматривать как семью. ~ Округ следует рассматривать как округ. ~ Государство следует рассматривать как государство. ~ Поднебесную следует рассматривать как Поднебесную. ~ Посредством чего сущность моя осознает такой характер Поднебесной? ~ Посредством этого.

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PSEUDO-CHAPTER **Fifty-Five**

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[55c01t] **Robert G. Henricks** ~ One who embraces the fulness of Virtue, ~ Can be compared to a newborn babe. ~ Wasps and scorpions, snakes and vipers do not sting him; ~ Birds of prey and fierce beasts do not seize him; ~ His bones and muscles are weak and pliant, yet his grasp is firm; ~ He does not yet know the meeting of male and female, yet his organ is aroused - ~ This is because his essence is at its height. ~ He can scream all day, yet he won't become hoarse - ~ This is because his harmony is at its height. ~ To {know} harmony is called "the constant"; ~ To know the constant is called "being wise"; ~ To add on to life is called a "bad omen"; ~ For the mind to control the breath - that's called "forcing things." ~ When things {reach their prime} they get old; ~ This is called "not the Way." ~ What is not the Way will come to an early end.

[55c02t] **John C. H. Wu** ~ ONE who is steeped in Virtue is akin to the new-born babe. ~ Wasps and poisonous serpents do not sting it, ~ Nor fierce beasts seize it, ~ Nor birds of prey maul it. ~ Its bones are tender, its sinews soft, ~ But its grip is firm. ~ It has not known the union of the male and the female, ~ Growing in its wholeness, and keeping its vitality in its perfect integrity. ~ It howls and screams all day long without getting hoarse, ~ Because it embodies perfect harmony. ~ To know harmony is to know the Changeless. ~ To know the Changeless is to have insight. ~ To hasten the growth of life is ominous. ~ To control the breath by the will is to overstrain it. ~ To be overgrown is to decay. ~ All this is against Tao, ~ And whatever is against Tao soon ceases to be.

[55c03t] **D. C. Lau** ~ One who possesses virtue in abundance is comparable to a new born babe: ~ Poisonous insects will not sting it; ~ Ferocious animals will not pounce on it; ~ Predatory birds will not swoop down on it. ~ Its bones are weak and its sinews supple yet its hold is firm. ~ It does not know of the union of male and female yet its male member will stir: ~ This is because its virility is at its height. ~ It howls all day yet does not become hoarse: ~ This is because its harmony is at its height. ~ To know harmony is called the constant; ~ To know the constant is called discernment. ~ To try to add to one's vitality is called ill-omened; ~ For the mind to egg on the breath is called violent. ~ A creature in its prime doing harm to the old ~ Is known as going against the way. ~ That which goes against the way will come to an early end.

[55c04t] **R. L. Wing** ~ To possess Power that runs deep Is to be like a newborn child. ~ Poisonous insects do not sting it, ~ Fierce beasts do not seize it, ~ Birds of prey do not strike it. ~ Its bones are yielding, Its muscles are relaxed, Its grip is strong. ~ It does not yet know the union of male and female, Yet its virility is active. ~ Its Life Force is at its greatest. ~ It can scream all day, ~ Yet it does not become hoarse. ~ Its Harmony is at its greatest. ~ To know Harmony is called the Absolute. ~ To know the Absolute is called insight. ~ To enhance life is called propitious. ~ To be conscious of Influence is called strength. ~ Things overgrown must decline. ~ This is not the Tao. ~ What is not the Tao will soon end.

[55c05t] **Ren Jiyu** ~ The profundity of De contained should be compared to an ignorant infant without desires, ~ Whom poisonous insects will not sting, ~ Whom fierce brutes will not seize, ~ Whom birds of prey will not attack; ~ Whose bones are weak and whose sinews are soft, but whose grasp is firm; ~ Who does not yet know about intercourse of male and female but whose virile member may be excited, because it is full of physical essence; ~ Who cries all day long without its throat becoming hoarse, because it is peaceful and without desires. ~ To know the peace is called the eternal, ~ To know the eternal is called wisdom. ~ The desire for life enjoyment is a disaster, ~ And to subject physical essence to desire is to boast of powerfulness.

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~ Things begin to become old when they have grown strong, which may be said to be contrary to Tao. ~ Contrariness to Tao brings death with it very soon.

[55c06t] **Gia-fu Feng** ~ He who is filled with Virtue is like a newborn child. ~ Wasps and serpents will not sting him; ~ Wild beasts will not pounce upon him; ~ He will not be attacked by birds of prey. ~ His bones are soft, his muscles weak, ~ But his grip is firm. ~ He has not experienced the union of man and woman, but is whole. ~ His manhood is strong. ~ He screams all day without becoming hoarse. ~ This is perfect harmony. ~ Knowing harmony is constancy. ~ Knowing constancy is enlightenment. ~ It is not wise to rush about. ~ Controlling the breath causes strain. ~ If too much energy is used, exhaustion follows. ~ This is not the way of Tao. ~ Whatever is contrary to Tao will not last long.

[55c07t] **Lok Sang Ho** ~ To be receptive to the benefit of the Virtue, ~ Like an infant is receptive to the mother, ~ One would be spared of the stings and bites from bees, scorpions, and snakes; ~ One would be spared of being harmed by fierce beasts; ~ And of being clawed by the predatory birds. ~ To be so receptive, ~ Then even if one has weak bones and soft sinews ~ One can grip things firmly. ~ People do not realize that the union of the male and female with moderation ~ Represents energy at its height; and that ~ Being together all day sounding natural calls ~ and not losing voice through screaming ~ Represents harmony at its best. ~ To know the harmony of the universe is be congruent with the Eternal; ~ To know the Eternal is to be illuminated. ~ To preserve and to promote life is to bring good fortune; ~ To let the mind take command of the life-breath is to be strong. ~ Any living thing that indulges in excesses soon gets old. ~ Indulging in excesses is against the Dao. ~ Going against the Dao, one soon dies.

[55c08t] **Xiaolin Yang** ~ The people who have the thickest DE are like a naked newborn boy. ~ The snake does not sting him, the wild animal does not bite him, and the fierce bird does not claw him. ~ His bones are soft and his muscles are weak, but his grip is very strong. ~ He has no idea of making love, but his manhood is always rigid, ~ Because his body is in the purest state. ~ He cries all day, but does not go hoarse, ~ Because his body is in the most harmonic state. ~ Understanding this harmonic state makes you natural, ~ Understanding the natural way makes your mind clear. ~ Trying hard to make your life last longer only brings you bad luck, ~ Trying to be strong-willed against nature only makes you lifeless. ~ When things become strong, they start to break down, ~ Which is not in accordance with the DAO. ~ Not being in accordance with the DAO leads to an early death.

[55c09t] **Walter Gorn Old**, THE WONDERFUL HARMONY ~ The man who is saturated with Virtue is like a little child. ~ Scorpions will not sting him, wild beasts will not seize him, nor will birds of prey pluck at him. ~ His young bones are not hard, neither are his sinews strong, yet his grasp is firm and sure. ~ He is full of virility, though unconscious of his sex. ~ Though he should cry out all day, yet he is never hoarse. ~ Herein is shown his harmony with Nature. ~ The knowledge of this harmony is the eternal Tao. ~ The knowledge of the eternal Tao is illumination. ~ Habits of excess grow upon a man, and the mind, giving way to the passions, they increase day by day. ~ And when the passions have reached their climax, they also fail. ~ This is against the nature of Tao. ~ What is contrary to Tao soon comes to an end.

[55c10t] **James Legge** ~ He who has in himself abundantly the attributes (of the Tao) is like an infant. ~ Poisonous insects will not sting him; ~ fierce beasts will not seize him; ~ birds of prey will not strike him. ~ (The infant's) bones are weak and its sinews soft, but yet its grasp is firm. ~ It knows not yet the union of male and female, and yet its virile member may be excited; ~ - showing the perfection of its physical essence. ~ All day long it will cry without its throat becoming hoarse; ~ - showing the harmony (in its constitution). ~

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To him by whom this harmony is known, ~ (The secret of) the unchanging (Tao) is shown, ~ And in the knowledge wisdom finds its throne. ~ All life-increasing arts to evil turn; ~ Where the mind makes the vital breath to burn, ~ (False) is the strength, (and o'er it we should mourn.) ~ When things have become strong, they (then) become old, which may be said to be contrary to the Tao. ~ Whatever is contrary to the Tao soon ends.

[55c11t] **David Hinton** ~ Embody Integrity's abundance and you're like a vibrant child ~ hornets and vipers can't bite, ~ savage beasts can't maul and fierce birds can't claw, ~ bones supple and muscles tender, but still gripping firmly. ~ Knowing nothing of male and female mingling ~ and yet aroused: ~ this is the utmost essence. ~ Wailing all day without getting hoarse: ~ this is the utmost harmony. ~ To understand harmony is called constancy, ~ and to understand constancy is called enlightenment. ~ To enhance your life is called tempting fate, ~ and to control ch'i with the mind is called violence. ~ Things grown strong soon grow old. ~ This is called losing the Way: Lose the Way and you die young.

[55c12t] **Chichung Huang** ~ He who embodies abundant virtue ~ May be likened to a ruddy infant: ~ Wasps, venomous insects, scorpions, and snakes ~ Do not sting him; ~ Birds of prey and ferocious beasts ~ Do not seize him. ~ Bones weak, muscles soft, ~ Its grip is firm. ~ Knowing nothing about the copulation ~ Between female and male, ~ Its little penis erects, ~ Which manifests sublime virility; ~ It howls all day without becoming hoarse, ~ Which manifests sublime harmony. ~ Knowing harmony means constancy; ~ Knowing constancy means clear-sightedness. ~ Extravagant living means calamity; ~ The heart dominating the breath means collapse. ~ Something ages while still in its prime ~ Is contrary to the Tao. ~ What is contrary to the Tao perishes early.

[55c13t] **Ellen M. Chen** ~ One who contains te in fullness, ~ Is to be compared to an infant. ~ Wasps, scorpions, and snakes do not bite it, ~ Fierce beasts do not attack it, ~ Birds of prey do not pounce upon it. ~ Its bones weak, its sinews tender, ~ But its grip is firm; ~ Knowing not the union of the female and male animals, ~ Yet its organ stirs. ~ Such is the perfection of its life-force (ching). ~ Crying all day, yet it does not get hoarse. ~ Such is the Perfection of its harmony (ho). ~ To know harmony is to know the everlasting (ch'ang); ~ To know the everlasting is to be illumined (ming). ~ To help life along is to bring ill portend; ~ To use mind (hsin) to direct the life breath (ch'i) is called the strong (ch'iang). ~ When things are full-grown they become old, ~ It is called not following the Way (Tao). ~ Not following the Way one dies early.

[55c14t] **Lee Sun Chen Org** ~ The marvel of the rich embodiment of Te [in a person] is comparable to the [marvel] of young infants who are not yet exposed to the worldly desires; ~ [Because a young infant poses no menace to others:] ~ Poisonous insects are less likely to sting him; ~ Fierce beasts are less likely to prey on him; ~ Birds of prey are less likely to pounce on him. ~ Though his bones are soft and his muscles are weak, yet the grasp of his little fist is firm; ~ Though he does not know about sex, yet he can maneuver his infant reproduction organ; ~ It is because he concentrated intensely on applying his vitality. ~ He can cry out all day long without failing to catch his breath; ~ It is because he is doing extremely well in harmonizing his [inner self with the external world]. ~ [A person who] knows how to harmonize [inner self with the external world] also understands what will perpetuate; ~ [A person who] understands what will perpetuate is brilliant; ~ Knowing how to enhance lives of others is a blessing; ~ Knowing how to control one's own vitality (bearing) with will makes one a strong person. ~ Fast paces hasten the exhaustion of the vitality of living things, this is called going against Tao; ~ Anything which goes against Tao will come to a pre-matured end!

[55c15t] **Tien Cong Tran** ~ One who is enriched with Virtue is like the new-born babe. ~ Wasps and poisonous

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serpents do not sting him. ~ Nor fierce beasts seize him, nor birds of prey maul him. ~ His bones are tender, his sinews soft, but his grip is firm. ~ He has not known the union of the male and the female, but he grows in his wholeness, and his spirit is at its highest point. ~ He screams all day long without getting hoarse, because he embodies supreme harmony. ~ To know harmony is to be constant. ~ To know the constant is to have insight. ~ To hasten life is harmful. ~ To use the belly to direct the ether is to suppress it. ~ Things become big, thus they will be old soon. ~ That is against the Way. ~ To be against the Way is to die soon.

[55c16t] **Thomas Z. Zhang** ~ People with profound Te are like babies. ~ Poisonous insects cannot bite them. ~ Ferocious beasts cannot grab them. ~ Birds of prey cannot pounce on them. ~ With tough bones and flexible muscles they can hold firmly. ~ Without knowing male and female union, sexual organs can function, because the hormone comes into play. ~ They can cry a whole day without getting hoarse, because harmony comes into play. ~ Knowing harmony is called normalcy. ~ Knowing normalcy is called wisdom. ~ Fortifying oneself is ominous. ~ Things become old while still in their golden time. ~ This does not conform to Tao. ~ Departing from Tao leads to a premature end.

[55c17t] **Arthur Waley** ~ The impunity of things fraught with the 'power' ~ May be likened to that of an infant. ~ Poisonous insects do not sting it, ~ Nor fierce beasts seize it, ~ Nor clawing birds maul it. ~ Its bones are soft, its sinews weak; but its grip is strong. ~ Not yet to have known the union of male and female, but to be completely formed, ~ Means that the vital force is at its height; ~ To be able to scream all day without getting hoarse ~ Means that harmony is at its perfection. ~ To understand such harmony is to understand the always-so. ~ To understand the always-so is to be illumined. ~ But to fill life to the brim is to invite omens. ~ If the heart makes calls upon the life-breath, rigidity follows. ~ Whatever has a time of vigour also has a time of decay. ~ Such things are against Tao, ~ And whatever is against Tao is soon destroyed.

[55c18t] **Richard John Lynn** ~ One who has profoundly internalized virtue is comparable to the infant. ~ Wasps, scorpions, adders, and vipers do not sting or bite him. ~ Fierce animals do not attack him. ~ Birds of prey do not seize him. ~ His bones are soft and sinews pliant, but his grip is firm. ~ That he is ignorant of the union of male and female yet completely erect ~ Is because his semen is at the full. ~ That he can cry all day long yet never grow hoarse ~ Is because his bodily balance is perfect. ~ To know how to maintain balance is called "constancy." ~ To understand constancy is called "perspicacity." ~ To extend life beyond its natural span is called "inauspicious." ~ For the heart/mind to control the vital force is called "forcing strength." ~ Once a thing reaches its prime, it grows old. ~ We say it goes against the Dao, and what is against the Dao comes to an early end.

[55c19t] **Lin Yutang** ~ THE CHARACTER OF THE CHILD ~ Who is rich in character ~ Is like a child. ~ No poisonous insects sting him, ~ No wild beasts attack him, ~ And no birds of prey pounce upon him. ~ His bones are soft, his sinews tender, yet his grip is strong. ~ Not knowing the union of male and female, yet his organs are complete, ~ Which means his vigor is unspoiled. ~ Crying the whole day, yet his voice never runs hoarse, ~ Which means his (natural) harmony is perfect. ~ To know harmony is to be in accord with the eternal, ~ (And) to know eternity is called discerning. ~ (But) to improve upon life is called an ill-omen; ~ To let go the emotions through impulse is called assertiveness. ~ (For) things age after reaching their prime; ~ That (assertiveness) would be against Tao. ~ And he who is against Tao perishes young.

[55c20t] **Victor H. Mair** ~ He who embodies the fullness of integrity is like a ruddy infant. ~ Wasps, spiders, scorpions, and snakes will not sting or bite him; ~ Rapacious birds and fierce beasts will not seize him. ~ His bones are weak and his sinews soft, yet his grip is tight. ~ He knows not the joining of male and female, yet

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his penis is aroused. ~ His essence has reached a peak. ~ He screams the whole day without becoming hoarse; ~ His harmony has reached perfection. ~ Harmony implies constancy; ~ Constancy requires insight. ~ Striving to increase one's life is ominous; ~ To control the vital breath with one's mind entails force. ~ Something that grows old while still in its prime is said to be not in accord with the Way; ~ Not being in accord with the Way leads to an early demise.

[55c21t] **Tolbert McCarroll** ~ A person who is filled with Virtue is like a newborn child. ~ Poisonous insects will not sting, ~ wild animals will not pounce, ~ birds of prey will not swoop down. ~ Although bones are soft and sinews weak, ~ a child's grip is firm. ~ The union of man and woman is not known, ~ yet there is completeness, ~ because a child's vital force is at its height. ~ Crying all day will not produce hoarseness, ~ because there is perfect harmony. ~ To know harmony is to know the Always-so. ~ To know the Always-so is to be awakened. ~ Trying to fill life to the brim invites a curse. ~ For the mind to make demands upon the breath of life brings strain. ~ Whatever has been forced to a peak of vigor approaches its decay. ~ This is not the way of Tao. ~ And that which goes against the Tao will quickly pass away.

[55c22t] **David H. Li** ~ One possessing virtue may be compared to an infant. ~ Poisonous insects will not bite, ferocious animals will not pounce, ~ Fetching birds will not prey. ~ Though weak in bones and soft in muscles, his hold is firm; ~ Though ignorant of union, his instrument is turgid. ~ This is supreme energy. ~ Crying all day without turning hoarse, this is supreme harmony. ~ Knowing harmony is normalcy; ~ knowing normalcy is discernment. ~ Enriching oneself is ominous; ~ overexerting oneself is ruinous. ~ Matter withers after saturation; ~ This is not in line with Direction. ~ Not in line with Direction, early demise is the expectation.

[55c23t] **Yasuhiko Genku Kimura** ~ He who embodies the fullness of the Tao is like a ruddy infant. ~ No poisonous wasps will sting him. ~ No fierce beasts will seize him. ~ No rapacious birds will maul him. ~ His bones are tender and muscles soft, ~ Yet his grip is tight. ~ He knows not of the union of male and female, ~ Yet, filled with vitality, ~ His manhood becomes vigorously erect. ~ He can howl all day without becoming hoarse, ~ Because he is the embodiment of perfect balance. ~ To know balance is to know the eternal. ~ To know the eternal is to be illumined. ~ To overprotect life is to invite sure disaster. ~ To overuse the mind is to invite lopsided strength. ~ To overdevelop a thing is to invite early decay. ~ All are out of balance, and thus contrary to the Tao. ~ Being contrary to the Tao, things soon cease to be.

[55c24t] **Chou-Wing Chohan** ~ What is sown by the best sower will never be uprooted, ~ What is fastened by the best fastener will never be loosened. ~ And so his children and grandchildren can continue the ancestral ritual for many generations. ~ If he nurtures the Tao by himself, his virtue is genuine, ~ If he nurtures the Tao in his family, his virtue is abundant, ~ If he nurtures the Tao in his village, his virtue is inestimable, ~ If he nurtures the Tao in his country, his virtue fills the country, ~ If he nurtures the Tao in the world, his virtue fills the universe. ~ Therefore, when you observe the individual, know individuals, ~ When you observe the family, know families, ~ When you observe the village, know villages, ~ When you observe the country, know countries, ~ When you observe the world, know the universe. ~ How do I know that it is possible to rule the world with the Tao? ~ From this observation.

[55c25t] **Man-Ho Kwok** ~ 'Those who have true te ~ Are like a newborn baby.' ~ - and if they seem like this, they will not be stung by wasps or snakes, or pounced on by animals in the wild or birds of prey. ~ A baby is weak and supple, but his hand can grasp your finger. ~ He has no desire as yet, and yet he can be erect - ~ he can cry day and night without even getting hoarse such is the depth of his harmony. ~ It's stupid to rush

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around. ~ When you fight against yourself, it shows in your face. ~ But if you draw your sap from your heart then you will be truly strong. ~ You will be great.

[55c26t] **Gu Zhengkun** ~ A man of prodigious virtue is just like a newly-born baby: ~ Poisonous insects will not sting it; ~ Beasts of prey will not harm it; ~ Birds of prey will not swoop down upon it. ~ Its bones and muscles are weak and supple, ~ Yet its hold is tight. ~ It does not know sexual intercourse between the male and female, ~ Yet its little penis often erects itself; ~ This is because it is at the height of virility. ~ It cries all day long, ~ Yet its throat does not become hoarse; ~ This is because it is at the height of harmonious vim and vigor. ~ To know harmony is to know the law of unity; ~ To know the law of unity is to know discernment; ~ To indulge in sensual pleasures is to look for disasters; ~ To let virility driven by desires is to give free rein to strength. ~ A creature in its prime is at the turning-point of being old, ~ For it is against the Tao. ~ What is against the Tao comes to an early end.

[55c27t] **Chao-Hsiu Chen** ~ He who cherishes deep virtue is comparable to a newborn baby. ~ Poisonous insects will not sting him. ~ Ferocious animals will not pounce upon him. ~ Predatory birds will not swoop down upon him. ~ His bones are weak and his muscles are soft. ~ He does not know of the union between male and female. ~ He has the highest spirit. ~ He can cry all day but never become hoarse. ~ He has perfect harmony. ~ He knows harmony as constancy. ~ He knows constancy as clarity. ~ To nourish the body with abundant food and clothing means to borrow the outer energy. ~ To command the 'chi' with the mind means to use force. ~ When reaching their prime, creatures begin to age. ~ He who tries to oppose this rule means to go against the Tao.

[55c28t] **Liu Qixuan** ~ The truest being can be illustrated by the infant. ~ Infants are not attacked by poisonous insects ~ Or by the birds and beasts of prey. ~ Though they are weak and fragile, ~ They have a firm grasp. ~ Though they don't know about sexual intercourse, ~ The male penises can naturally erect ~ (Which is the best embodiment of energy). ~ Though they can cry the whole day, ~ Their voices never crack ~ (Which is the best function of harmony). ~ Keeping harmony is keeping eternity. ~ The keeper of eternity can attain true wisdom. ~ Exertion of will beyond harmony is strength. ~ What is strong will soon weaken, ~ What is weakening is against the Way. ~ What is against the Way will die early.

[55c29t] **Shi Fu Hwang** ~ The Character of The Child ~ Lao Tze says, ~ He who has in himself abundant Teh, the attribute of the Tao, is like a baby. ~ Poisonous insects will not sting him; ~ fierce beasts will not seize him; ~ and birds of prey will not pounce upon him. ~ A baby is weak with tender bones and feeble sinews, but his grasp is firm and tight. ~ He doesn't know men and women's affairs, yet his virile member may be excited, showing the perfection of his vigor. ~ He cries all day long without his throat becoming hoarse, thus showing the perfection of his harmonious constitution. ~ When one knows harmony, he knows the absolute. ~ When he knows the absolute, he deserves to be called the enlightened. ~ But he who knows the life-increasing arts transforms himself by having an evil heart. ~ He who lets his emotions go through impulse is called strong. ~ When things become strong in maturity, they become old, ~ which may be said to be contrary to the Tao. ~ Whatever is contrary to the Tao ends soon.

[55c30t] **Ch'u Ta-Kao** ~ He who is endowed with ample virtue may be compared to an infant. ~ No venomous insects sting him; ~ Nor fierce beasts seize him; ~ Nor birds of prey strike him. ~ His bones are frail, his sinews tender, but his grasp is strong. ~ He does not know the conjugation of male and female, and yet he has sexual development; ~ It means he is in the best vitality. ~ He may cry all day long without growing hoarse; ~ It means that he is in the perfect harmony. ~ To know this harmony is to approach eternity; ~ To

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know eternity is to attain enlightenment. ~ To increase life is to lead to calamity; ~ To let the heart exert the breath is to become stark.

[55c31t] **Paul J. Lin** ~ Maintaining an abundance of virtue is comparable to being an infant. ~ Poisonous insects will not sting; ~ Ferocious beasts will not seize; ~ Predatory birds will not pounce; ~ The bones are tender, the sinews are soft, but the grasp is firm. ~ Not knowing the union of male and female, ~ The organ is fully formed; ~ This is the zenith of essence. ~ Howling and screaming all day without getting hoarse; ~ This is the zenith of harmony. ~ To know harmony means to be constant; ~ To know constancy means enlightenment; ~ To benefit one's own life is ill-fated. ~ To let one's heart direct vigor is to become stark. ~ Things in their prime will become old; ~ This is not Tao. ~ Being not Tao means to die early.

[55c32t] **Michael LaFargue** ~ One who has an abundance of Te, ~ is like a newborn child: ~ Poisonous bugs will not bite it, ~ fierce beasts will not snatch it, ~ birds of prey will not attack it. ~ Its bones are Soft, its sinews Weak, ~ but its grip is firm. ~ It has not known the union of man and woman, ~ but its organs get aroused: ~ Vital energy at its height. ~ It will scream all day without getting hoarse: ~ Harmony at its height. ~ To experience Harmony is called being Steady, ~ to experience Steadiness is called Clarity. ~ 'Increasing life': ominous; ~ 'the mind controlling the ch'i': forcing. ~ Things are vigorous, then grow old: ~ A case of 'not-Tao'. ~ Not-Tao, soon gone.

[55c33t] **Cheng Lin** ~ When the inherent qualities are completely preserved, one is like a new-born babe. ~ Poisonous insects will not bite him, ferocious beasts will not crouch in wait for him, predatory birds will not attack him. ~ Though his body is weak and supple, yet he has a firm grip. ~ Though he is ignorant about the reproductive organs, yet he possesses them all. ~ This is because he is full of the elemental force. ~ He may cry all day, yet he never loses his voice. ~ This is because he attains the perfect harmony. ~ When the elemental force is in perfect harmony, there is normalcy. ~ When one knows normalcy, there is enlightenment. ~ When one tampers with life, there is calamity. ~ When the heart is subservient to the will, there is compulsion.

[55c34t] **Yi Wu** ~ One who has an abundance of virtue is like a newborn baby. ~ Wasps and serpents do not sting it; ~ Fierce beasts do not seize it; ~ Birds of prey do not pounce on it. ~ Its bones are weak, its sinews are soft, but its grasp is firm. ~ Not yet knowing the union of female and male, its spirit is whole. ~ This is perfect essence. ~ It howls all day without getting hoarse. ~ This is perfect harmony. ~ To know harmony is to be constant; ~ To know constancy is to be enlightened. ~ To increase one's life span is ominous. ~ To control one's energy by mind is called strength; ~ To become strong is to become old. ~ This cannot be called the Way. ~ Not being in the Way, one will soon die.

[55c35t] **Han Hiong Tan** ~ The person of great virtue is akin to an infant. ~ Poison snakes and insects will not bite him. ~ Ferocious animals will not harm him. ~ Birds of prey will not attack him. ~ The infant is weak and floppy, ~ But his grip is firm and tight. ~ Although he does not knows anything about copulation, ~ He has a strong erection and this signifies the pinnacle of vitality. ~ He can scream all day without suffering from hoarseness. ~ This epitomises that his vital energy is in harmony. ~ When the energy is harmonised, it is acting in accord with Dao. ~ If you understand the way of Dao, you have transcendental wisdom. ~ Overindulgence in life is harmful. ~ Forcing the body to work beyond its limits is excessive. ~ Whenever anything reaches its peak, it then begins to decline. ~ Action that is unnatural is contrary to Dao. ~ Action contrary to Dao will lead to an early demise.

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[55c36t] **Hua-Ching Ni** ~ One who is steeped in natural virtue is akin to a newborn babe. ~ Wasps and poisonous serpents do not sting it. ~ Fierce beasts do not seize it. ~ Birds of prey do not maul it. ~ Its bones are tender, its muscles soft, yet its grip is firm. ~ It has not known the union of male and female, yet its male member will stir naturally. ~ This is because its vitality is perfectly whole. ~ It can howl and scream all day long without becoming hoarse. ~ This is because it embodies perfect harmony. ~ To know harmony is to know natural virtue. ~ To recognize the natural virtue of the universe is to have insight. ~ To overprotect one's life is to invite danger. ~ To follow the fantasy of the mind is to drain away one's life energy. ~ To hasten growth is to hasten decay. ~ All of this is against the Way of natural virtue. ~ Whatever is against the Universal Way of life soon ceases to be.

[55c37t] **Chang Chung-yuan** ~ When man is enriched with Tê, ~ He may be identified with an innocent child. ~ He is free from the stings of insects, ~ Free from the claws of wild beasts, ~ Free from the attacks of devouring birds. ~ None of his bones or muscles are said to be strong, ~ But the grip of his hand is always firm. ~ Nothing concerning the union of male and female is yet known, ~ But potentiality is evident. ~ The essence of his life is perfect. ~ He can cry all the time without losing his voice. ~ His inner harmony is supreme. ~ To be aware of inner harmony is to abide with reality. ~ To abide with reality is to be enlightened. ~ However, to push life to the full leads to evil. ~ The mind forcing one's potential is artificial. ~ When things are artificial, they lead to decay. ~ This deviates from Tao. ~ That which deviates from Tao ends life soon.

[55c38t] **Henry Wei** ~ The Mystic Charm ~ Hsuan Fu ~ He who is profoundly endowed with virtue ~ May be compared to an infant. ~ Poisonous insects do not sting him; ~ Wild beasts do not seize hold of him; ~ Birds of prey do not pounce upon him. ~ Weak in bone and soft in sinews, ~ He yet has a firm grip. ~ Though ignorant of intercourse between the sexes, ~ His genital organ is yet firm and strong, ~ Indicating the plenitude of his vital essence. ~ He may scream all day, ~ Yet his voice does not become hoarse, ~ Indicating the plenitude of his inner harmony. ~ To know harmony is to accord with the Immutable; ~ To accord with the Immutable means enlightenment. ~ Improvement in health is a good omen; ~ Mental control of the breath means strength. ~ Things begin to decay after reaching the prime. ~ Decay indicates disregard of Tao. ~ Whatever disregards Tao soon vanishes.

[55c39t] **Ha Poong Kim** ~ He who possesses Te in abundance ~ May be likened to a newborn baby. ~ Bees, scorpions and vipers do not sting it; ~ Ferocious beasts do not seize it; ~ Birds of prey do not attack it. ~ Its bones are weak and its sinews soft, yet its grip is firm. ~ It doesn't yet know the union of male and female, yet its organ is erect. ~ Its vital energy is perfect. ~ It screams all day yet never becomes hoarse. ~ Its harmony is perfect. ~ To know harmony is called [to know the] constant. ~ To know the constant is called enlightenment. ~ To improve upon one's life is called ill omen. ~ When the mind dictates the vital breath, it is called forcing. ~ When a thing reaches its prime, it becomes old. ~ Forcing is called contrary to Tao. ~ What is contrary to Tao expires early.

[55c40t] **Tao Huang** ~ Action in its profundity is like a newborn baby. ~ Poisonous insects and venomous snakes do not sting it. ~ Predatory birds and ferocious animals do not seize it. ~ Its bones are soft and its sinews supple, yet its grasp is firm; ~ Without knowing the union of male and female, its organs become aroused. ~ Its vital essence comes to the point; ~ Crying all day, its voice never becomes hoarse. ~ Its harmony comes to the point. ~ Harmony is eternal. ~ Knowing harmony is discernment. ~ Enhancing life is equanimity. ~ Generating vitality through mind is strength. ~ When things reach their climax, they are suddenly old. ~ This is "Non-Tao." ~ "Non-Tao" dies young.

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[55c41t] **Tang Zi-chang** ~ The inherited abundance of tender virtues is comparable to a new-born baby: ~ the poisonous insects may not sting him; ~ the fierce animals may not touch him; ~ and birds of prey may not snatch him. ~ His bones are soft and his muscles are tender, yet, he can hold firm. ~ It is like an infant who has the organ of reproduction but does not know its function. ~ This is the perfection of natural vitality. ~ It is like an infant who cries all day without growing hoarse. ~ This is the perfection of natural harmony. ~ To comprehend this harmony is to know the eternal function of Dao. ~ One who knows the eternities is enlightened. ~ One who overdoes his living is unlucky. ~ One whose will overcomes his temper is strong. ~ A matured living body will soon grow old. ~ These are called "the aberration of Dao". ~ The aberration of Dao leads to early extinction.

[55c42t] **Wing-tsit Chan** ~ He who possesses virtue in abundance ~ May be compared to an infant. ~ Poisonous insects will not sting him. ~ Fierce beasts will not seize him. ~ Birds of prey will not strike him. ~ His bones are weak, his sinews tender, but his grasp is firm. ~ He does not yet know the union of male and female, ~ But his organ is aroused, ~ This means that his essence is at its height. ~ He may cry all day without becoming hoarse, ~ This means that his (natural) harmony is perfect. ~ To know harmony means to be in accord with the eternal. ~ To be in accord with the eternal means to be enlightened. ~ To force the growth of life means ill omen. ~ For the mind to employ the vital force without restraint means violence. ~ After things reach their prime, they begin to grow old, ~ Which means being contrary to Tao. ~ Whatever is contrary to Tao will soon perish.

[55c91t] **И. И. Семененко** ~ Кто преисполнен добродетели, походит на младенца. ~ Его не ужалит ядовитая змея, не схватит лютый зверь, не заклюет пернатый хищник. ~ Его кости слабы, сухожилия мягки, но держит в горсти крепко. ~ Хотя ему еще неведома связь самца и самки, он всецело развит. ~ Его сгущенность совершенна. ~ Он может целый день кричать и не охрипнуть. ~ Гармония в нем совершенна. ~ Знание гармонии зовут незыблемым, знание незыблемого называется просветом. ~ Становиться взрослым, отходя от состояния младенца, значит предрекать себе несчастье. ~ Когда сердце властвует дыханием, это говорит о силе возмужалости. ~ Но ей на смену спешит старость. ~ Это значит действовать вопреки Дао. ~ А тому, кто действует вопреки Дао, конец приходит рано.

[55c92t] **А. А. Маслов** ~ Постигший глубину Благости уподобляется новорождённому. ~ Ядовитые насекомые не жалят его. ~ Дикие звери не бросаются на него. ~ Хищные птицы не клюют его. ~ Его кости слабы, а мышцы податливы, но хватка крепка. ~ Он не знает о союзе мужского и женского, но пенис его уже воспрял, ибо семя его достигло совершенства. ~ Он кричит весь день, но голос его не хрипнет, ибо гармония его достигла совершенства. ~ Познание гармонии зовётся достижением постоянства. ~ Познание постоянства зовётся просветлением. ~ Избыток жизни зовётся [недобрым] знамением. ~ Регулирование [круговорота] ци сердцем зовётся укреплением. ~ Вещи, исполняясь силы, стареют, и это считается противоречащим Дао. ~ То, что противоречит Дао, рано приходит к своему концу.

[55c93t] **Е. А. Торчинов** ~ Того, кто крепко держится за Силу-Дэ благую, сравню я с новорожденным младенцем. ~ Пчелы, пауки и змеи ядовитые его не жалят. ~ Хищные звери его не тронут, хищные птицы его не клюнут. ~ Его кости мягки, его мышцы слабы, но хватает он крепко. ~ Ничего не знает он о союзе самца и самки, но уд его вздымается, ибо его семя-энергия предельно совершенно. ~ Гармония - источник постоянства, а постоянство - корень просветления. ~ Стремление к пестованию жизни зовется благовещим. ~ Контроль сознания над жизненной энергией дарит силу. ~ Коль существо сильно и вдруг стареет - оно отвергло истинный Путь-Дао, значит. ~ Тот, кто с Пути сворачивает, гибнет рано.

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[55c94t] **А. Е. Лукьянов** ~ Таящий в себе полноту Дэ подобен новорожденному: ~ ядовитые насекомые и змеи не ужалят, свирепые звери не схватят, хищные птицы не унесут. ~ Кости [у него] нежные, мышцы мягкие, но цепляется [он] накрепко. ~ Не знает союза самца и самки, но все творит - ~ это совершенство семени-энергии (цзин). ~ Весь день голосит, но не хрипнет - ~ это совершенство созвучия (гармонии). ~ Знание созвучия называю постоянством. ~ Знание постоянства называю просветленностью. ~ Богатую жизнь называю счастьем. ~ Управление сердцем (разумом) энергией (ци) называю могуществом. ~ Если вещь в расцвете сил, а стара, называю это не-Дао. ~ Не-Дао рано умирает.

[55c95t] **Ян Хин-шун** ~ Кто содержит в себе совершенное дэ, тот похож на новорожденного. ~ Ядовитые насекомые и змеи его не ужалят, свирепые звери его не схватят, хищные птицы его не заклюют. ~ Кости у него мягкие, мышцы слабые, но он держит [дао] крепко. ~ Не зная союза двух полов, он обладает животворящей способностью. ~ Он очень чуток. ~ Он кричит весь день, и его голос не изменяется. ~ Он совершенно гармоничен. ~ Знание гармонии называется постоянством. ~ Знание постоянства называется мудростью. ~ Обогащение жизни называется счастьем. ~ Стремление управлять чувствами называется упорством. ~ Существо, полное сил, стареет - это называется нарушением дао. ~ Кто дао не соблюдает, тот погибает раньше времени.

[55c96t] **Д. П. Конисси** ~ Достигший нравственного совершенства похож на младенца. ~ Вредоносные насекомые не укусят его; дикие звери не сделают ему вреда; ~ хищные птицы не вопьются в него своими когтями. ~ Хотя у него кости мягки и мышцы слабы, но он будет держать предмет очень крепко. ~ Хотя он не знает, как совокупляется самец с самкою и как образуется зачаток во чреве, но ему известно до подробности все, что совершается в мире. ~ Хотя он кричит целый день, но голос его никогда не ослабеет, ибо в нем (голосе) существует полнейшая гармония. ~ Знание гармонии называется постоянством. ~ Знание постоянства называется очевидностью. ~ Творить приятное только для плоти называется нечистотою. ~ Душа, могущая господствовать над своим настроением, есть сильная (душа). ~ Вообще, цветущее отцветает, ибо в нем нет Тао. ~ Где нет Тао, там скоро наступит конец.

[55c97t] **В. В. Малявин** ~ Тот, кто хранит в себе глубину совершенства, ~ Подобен новорожденному младенцу: ~ Ни скорпионы, ни осы, ни змеи его не ужалят, ~ Хищные птицы и дикие звери его не схватят. ~ Его кости и сухожилия мягки, а хватка крепка, ~ О соитии не знает, а мужская сила в нем есть - ~ Ибо семя в нем пребывает сполна. ~ Целый день кричит, а не хрипнет - ~ Ибо согласие в нем не имеет изъяна. ~ Знать согласие означает "быть постоянным", ~ Пребывать в постоянстве означает "быть просветленным", ~ Прибавлять что-то к жизни - это предвестье несчастья, ~ Когда ум повелевает жизненной силой - это насилие. ~ Кто накопит силу, тот одряхлеет: ~ Это означает "противиться Пути". ~ А кто противится Пути, тот быстро погибнет.

[55c98t] **Б. Б. Виногродский** ~ Если вмещаешь полноту Потенции, то приближаешься к состоянию новорожденного. ~ Ядовитые твари не ужалят. ~ Лютые звери не утащат. ~ Хищные птицы не вцепятся. ~ Кости мягкие, сухожилия слабые, а хватает крепко. ~ Еще не осознает единения самки и самца, а в действиях целостен. ~ Это предельное выражение семени. ~ До конца дня кричит, а горло не садится. ~ Это предельное выражение гармонии. ~ Осознание гармонии выражается в постоянстве. ~ Осознание постоянства выражается в ясности. ~ Прибыль в жизни выражается благими знамениями. ~ Управление дыхания-ци сердцем выражается в силе. ~ Сущность, став крепкой, начинает стареть. ~ Это определяется: ~ Не Путь. ~ Если не Путь, устраняйся пораньше.

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PSEUDO-CHAPTER **Fifty-Six**

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[56c01t] **Robert G. Henricks** ~ Those who know don't talk about it; those who talk don't know it. ~ He blocks up his holes, ~ Closes his doors, ~ Softens the glare, ~ Settles the dust, ~ Files down the sharp edges, ~ And unties the tangles. ~ This is called Profound Union. ~ Therefore, there is no way to get intimate with him, ~ But there is also no way to shun him. ~ There is no way to benefit him, ~ But there is also no way to harm him. ~ There is no way to ennoble him, ~ But there is also no way to debase him. ~ For this very reason he's the noblest thing in the world.

[56c02t] **John C. H. Wu** ~ HE who knows does not speak. ~ He who speaks does not know. ~ Block all the passages! ~ Shut all the doors! ~ Blunt all edges! ~ Untie all tangles! ~ Harmonize all lights! ~ Unite the world into one whole! ~ This is called the Mystical Whole, ~ Which you cannot court after nor shun, ~ Benefit nor harm, honour nor humble. ~ Therefore, it is the Highest of the world.

[56c03t] **D. C. Lau** ~ One who knows does not speak; ~ One who speaks does not know. ~ Block the openings; ~ Shut the doors. ~ Blunt the sharpness; ~ Untangle the knots; ~ Soften the glare; ~ Let your wheels move only along old ruts. ~ This is known as mysterious sameness. ~ Hence you cannot get close to it, nor can you keep it at arm's length; ~ You cannot bestow benefit on it, nor can you do it harm; ~ You cannot ennoble it, nor can you debase it. ~ Therefore it is valued by the empire.

[56c04t] **R. L. Wing** ~ Those who know do not speak. ~ Those who speak do not know. ~ Block the passages. ~ Close the door. ~ Blunt the sharpness. ~ Untie the tangles. ~ Harmonize the brightness. ~ Identify with the ways of the world. ~ This is called Profound Identification. ~ It cannot be gained through attachment. ~ It cannot be gained through detachment. ~ It cannot be gained through advantage. ~ It cannot be gained through disadvantage. ~ It cannot be gained through esteem. ~ It cannot be gained through humility. ~ Hence it is the treasure of the world.

[56c05t] **Ren Jiyu** ~ He who knows does not speak, ~ And he who speaks does not know. ~ Blocking the vent (of knowledge), ~ closing the door (of knowledge), ~ covering the cutting-edge, ~ going beyond entanglement, ~ containing the light, ~ and mixing with the dust, ~ - These can be called "the mysterious agreement." ~ So, (the person with "the mysterious agreement") ~ Cannot be treated intimately, ~ Cannot be estranged, ~ Cannot be given profits, ~ Cannot be injured, ~ Cannot be raised to nobility, ~ And cannot be made humble, ~ And can therefore be esteemed by all the people under Heaven.

[56c06t] **Gia-fu Feng** ~ Those who know do not talk. ~ Those who talk do not know. ~ Keep your mouth closed. ~ Guard your senses. ~ Temper your sharpness. ~ Simplify your problems. ~ Mask your brightness. ~ Be at one with the dust of the earth. ~ This is primal union. ~ He who has achieved this state ~ Is unconcerned with friends and enemies, ~ With good and harm, with honor and disgrace. ~ This therefore is the highest state of man.

[56c07t] **Lok Sang Ho** ~ Those who know do not speak much. ~ Those who speak much do not know. ~ Block the passage of exchange with the outside world. ~ Close the doors; ~ Blunt the protruding points; ~ Absolve the disputes; ~ Tone down the dazzling light; ~ Receive outside stimuli with an equanimous mind. ~ This is called the mystical union. ~ With a non-possessive mind we get together; ~ With a non-possessive mind we

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separate. ~ With a non-possessive mind we experience what seems advantageous to us; ~ With a non-possessive mind we experience what seems disadvantageous; ~ With a non-possessive mind we experience high positions; ~ With a non-possessive mind we experience low positions. ~ This way we achieve the most valuable under heaven.

[56c08t] **Xiaolin Yang** ~ People who have knowledge do not talk about it; ~ people who like to talk about it do not have knowledge. ~ Shut off your senses, block your desires, ~ Dull your sharpness, untie your knots with the outside world, ~ Dim your brightness, and make yourself as low as dust; ~ This will lead you to the world of the DAO. ~ Therefore, no one can own the DAO, ~ No one can cast it away, ~ No one can benefit it, ~ No one can hurt it, ~ No one can make it noble, ~ No one can make it low; ~ This is why the DAO is the noblest.

[56c09t] **Walter Gorn Old**, THE MYSTERIOUS VIRTUE ~ He who knows the Tao does not discuss it, and those who babble about it do not know it. ~ To keep the lips closed, to shut the doors of sight and sound, to smooth off the corners, to temper the glare, and to be on a level with the dust of the earth, this is the mysterious virtue. ~ Whoever observes this will regard alike both frankness and reserve, kindness and injury, honour and degradation. ~ For this reason he will be held in great esteem of all men.

[56c10t] **James Legge** ~ He who knows (the Tao) does not (care to) speak (about it); ~ he who is (ever ready to) speak about it does not know it. ~ He (who knows it) will keep his mouth shut and close the portals (of his nostrils). ~ He will blunt his sharp points and unravel the complications of things; ~ he will attemper his brightness, and bring himself into agreement with the obscurity (of others). ~ This is called 'the Mysterious Agreement.' ~ (Such an one) cannot be treated familiarly or distantly; ~ he is beyond all consideration of profit or injury; ~ of nobility or meanness: ~ - he is the noblest man under heaven.

[56c11t] **David Hinton** ~ Those who know don't talk, and those who talk don't know. ~ Block the senses and close the mind, ~ blunt edges, loosen tangles, soften glare, mingle dust: ~ this is called dark-enigma union. ~ It can't be embraced and can't be ignored, ~ can't be enhanced and can't be harmed, ~ can't be treasured and can't be despised, ~ for it's the treasure of all beneath heaven.

[56c12t] **Chichung Huang** ~ He who knows does not speak; ~ He who speaks does not know. ~ Stop your hole, ~ Close your door, ~ Soften your brightness, ~ Mingle with the dust, ~ File your sharpness, ~ And unravel your entanglements. ~ This is called deep and remote concord. ~ Therefore, neither can anyone become intimate with you, ~ Nor can anyone become alienated from you; ~ Neither can anyone benefit you, ~ Nor can anyone harm you; ~ Neither can anyone exalt you, ~ Nor can anyone debase you. ~ Therefore, you are exalted by all under heaven.

[56c13t] **Ellen M. Chen** ~ One who knows does not speak, ~ One who speaks does not know. ~ Stop the apertures, ~ Close the door; ~ Blunt the sharp, ~ Untie the entangled; ~ Harmonize the bright, ~ Make identical the dust. ~ This is called the mystical identity (hsüan t'ung). ~ Therefore with this person you cannot get intimate (ch'in), ~ Cannot get distant, ~ Cannot benefit, ~ Cannot harm, ~ Cannot exalt, ~ Cannot humiliate. ~ Therefore such person is the exalted of the world.

[56c14t] **Lee Sun Chen Org** ~ A person who knows [comprehensively] would not be garrulous; ~ A person who is garrulous is not wise [he may likely base his bloated talks on his incomprehensive knowledge]. ~ [People's garrulity, as described above, can be equalized in the following fashion:] ~ By blocking their passages and openings [i.e. connections to the outside world]; ~ By blunting [their excessive] sharpness [i.e. their

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arrogance]; ~ By untying entanglements [i.e. disputes they have produced]; ~ By tempering the disturbing ray [i.e. harms they have caused]; ~ By pushing [sophistry to] where it belongs, i.e. the dust. ~ All of this is meant to accentuate [our knowledge after Tao] in a profound manner. ~ Therefore: ~ One shall not wanting to achieve Tao for the purpose of practicing favoritism; ~ One shall not use Tao for the purpose of distancing himself from people he dislikes; ~ One shall not exploit Tao for the purpose of profiting himself; ~ One shall not employ Tao for the purpose of harming others; ~ One shall not gain Tao for the purpose of promoting himself; ~ One shall not apply Tao for the purpose of debasing others. ~ This is why Tao originates the most valuable [canon for] the world.

[56c15t] **Tien Cong Tran** ~ He who knows does not speak. ~ He who speaks does not know. ~ Blocking all the passages; shutting all the doors, blunting all edges, untying all tangles, harmonizing all lights, uniting the worldly dusts. ~ This is called the mysterious One. ~ Hence, you cannot have it by nearness, by distance, by benefit, by harm, by praise, by dislike. ~ Therefore, it is the most prized of the world.

[56c16t] **Thomas Z. Zhang** ~ Knowledgeable people rarely show off. ~ Boastful people are not truly knowledgeable. ~ Block up leakages; ~ Close doors; ~ Smooth out sharp edges; ~ Resolve conflicts; ~ Harmonize glares; ~ And blend into the base. ~ These are profound concords. ~ Do not become intimate when receiving the desired. ~ Do not become alienating when receiving the undesired. ~ Do not become greedy when obtaining profit. ~ Do not retaliate when receiving hostility. ~ Do not prize when obtaining the precious. ~ Do not debase when receiving humility. ~ Doing so can gain respect from others.

[56c17t] **Arthur Waley** ~ Those who know do not speak; ~ Those who speak do not know. ~ Block the passages, ~ Shut the doors, ~ Let all sharpness be blunted, ~ All tangles untied, ~ All glare tempered, ~ All dust smoothed. ~ This is called the mysterious levelling. ~ He who has achieved it cannot either be drawn into friendship or repelled, ~ Cannot be benefited, cannot be harmed, ~ Cannot either be raised or humbled, ~ And for that very reason is highest of all creatures under heaven.

[56c18t] **Richard John Lynn** ~ He who knows does not speak. ~ He who speaks does not know. ~ Block up your apertures; ~ Close your door; ~ Blunt your sharpness; ~ Cut away the tangled; ~ Merge with the brilliant; ~ Become one with the very dust. ~ We call this "one with mystery." ~ Thus one can neither get close to such a one nor get distant from him. ~ One can neither benefit nor harm him. ~ One can neither ennoble him nor debase him. ~ Thus such a one is esteemed by all under Heaven.

[56c19t] **Lin Yutang** ~ BEYOND HONOR AND DISGRACE ~ He who knows does not speak; ~ He who speaks does not know. ~ Fill up its apertures, ~ Close its doors, ~ Dull its edges, ~ Untie its tangles, ~ Soften its light, ~ Submerge its turmoil - ~ This is the Mystic Unity. ~ Then love and hatred cannot touch him. ~ Profit and loss cannot reach him. ~ Honor and disgrace cannot affect him. ~ Therefore is he always the honored one of the world.

[56c20t] **Victor H. Mair** ~ One who knows does not speak; ~ One who speaks does not know. ~ He ~ Stopples the openings of his heart, ~ Closes his doors, ~ Diffuses the light, ~ Mingles with the dust, ~ Files away his sharp points, ~ Unravels his tangles. ~ This is called "mysterious identity." ~ Therefore, ~ Neither can one attain intimacy with him, ~ Nor can one remain distant from him; ~ Neither can one profit from him, ~ Nor can one be harmed by him; ~ Neither can one achieve honor through him, ~ Nor can one be debased by him. ~ Therefore, ~ He is esteemed by all under heaven.

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[56c21t] **Tolbert McCarroll** ~ Those who know do not speak. ~ Those who speak do not know. ~ Block the passages! ~ Shut the doors! ~ Blunt the sharpness! ~ Untangle the knots! ~ Soften the glare! ~ Settle with the dust! ~ This is the Mystery of Evenness. ~ Those who have achieved this cannot be enclosed nor kept at a distance; ~ they cannot be benefited nor harmed, honored nor disgraced. ~ Therefore, ~ this is the noblest state under heaven.

[56c22t] **David H. Li** ~ One who knows is reticent; one who glibs is ignorant. ~ Stuff channels, block portals; ~ blunt sharpness, resolve conflicts; ~ harmonize brightness, mingle with dust. ~ This is the Profoundest Assimilation. ~ Thus, after gaining possession, ~ one does not patronize, nor slight, nor take advantage of, nor damage, nor treasure, nor debase. ~ Thus, one is treasured by the world.

[56c23t] **Yasuhiko Genku Kimura** ~ Those who know do not talk. ~ Those who talk do not know. ~ Close the openings of your senses, ~ Blunt the sharpness of your intellect, ~ Untie the tangles of your attachment, ~ Soften the brightness of your knowledge. ~ Be one with the dust of the world. ~ This is to be one with the Tao. ~ He who is one with the Tao cannot be courted, cannot be distanced, cannot be bought, cannot be harmed, cannot be honored, cannot be humiliated. ~ For this reason, he becomes the true treasure of the world.

[56c24t] **Chou-Wing Chohan** ~ The person who is blessed with great virtue can be compared to a child. ~ He will not be bitten by an insect or a snake, ~ He will not be devoured by wild animals, ~ Birds of prey will not swoop down on him. ~ His bones are fragile, his tendons soft, but his grip is strong. ~ He is not familiar with the union of man and woman, but he possesses reproductive powers. ~ This means that he is at the peak of his vitality. ~ He can weep all day and not become hoarse. ~ This means that he is in perfect harmony. ~ Being familiar with this harmony brings him closer to eternity, ~ Being familiar with eternity enables man to attain enlightenment. ~ Increasing life invites trouble, ~ Let your heart become addicted to the breath of the spirit, and you will be filled with potency.

[56c25t] **Man-Ho Kwok** ~ If you know what it is, don't talk it away: ~ If you do, then you don't understand. ~ Hush, keep it in, and your doorway shut - ~ Steer clear of sharpness and untangle the knots. ~ Feel your lightness and let it merge with others, ~ This, we say, is our basic oneness. ~ The sage who does this doesn't have to worry about people called 'friends' or 'enemies', with profit or loss, honour or disgrace - ~ He is a Master of Life, instead.

[56c26t] **Gu Zhengkun** ~ He who is wise will not speak; ~ He who speaks is not wise. ~ When one blocks the openings (of knowledge), ~ Shuts the door (of desires), ~ Dulls sharpness, ~ Stays away from entanglements, ~ Glows with veiled radiance, ~ Mingles with dust, ~ That is called subtle identification. ~ Hence you are in no way ~ To be friends with him, ~ To estrange him, ~ To benefit him, ~ To harm him, ~ To honor him, ~ To debase him. ~ That is why he is held in esteem in the world.

[56c27t] **Chao-Hsiu Chen** ~ One who knows does not speak. ~ One who speaks does not know. ~ He closes his mouth, seals his ears. ~ He subdues his sharpness, releases his worries. ~ He blends himself with the light, he becomes one with the dust. ~ This is what is called mysterious identity. ~ Therefore he regards things out of his reach as dear. ~ He regards things out of his reach as distant, ~ he perceives unreachable things with harm, ~ he perceives unreachable things with value, ~ he perceives unreachable things with humbleness. ~ That is why he values everything under Heaven.

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[56c28t] **Liu Qixuan** ~ One who knows says nothing. ~ One who says knows nothing. ~ Cover the ears, close the eyes; ~ Blunt the sharpness, dissolve the currents; ~ Soften the light, blend the substances. ~ And the result is called the profound sameness. ~ One who holds that sameness cannot be ~ Approached too close, ~ Or estranged too far, ~ Or favored too much, ~ Or harmed too badly, ~ Or valued too high, ~ Or degraded too low. ~ And is therefore the most appreciated in the world.

[56c29t] **Shi Fu Hwang** ~ The Noblest One ~ Lao Tze says, ~ He who knows the Tao does not care to speak about it; ~ he who is ever ready to speak about it does not know it. ~ Therefore the Tao practician would rather close his eyes and shut up his mouth, in order to frustrate his ambition and untie the confused knot in his heart. ~ Further, he proceeds to temper his brightness, and brings himself into agreement with obscurity. ~ Then he deserves to be called the one in accordance with Heaven. ~ Such a one cannot be treated familiarly nor distantly, rendered with profit or injury, made noble or mean. ~ Hence he is regarded as the noblest one in the world.

[56c30t] **Ch'u Ta-Kao** ~ Blunt all that is sharp; ~ Cut all that is divisible; ~ Blur all that is brilliant; ~ Mix with all that is humble as dust; ~ This is called absolute equality. ~ Therefore it cannot be made intimate; ~ Nor can it be alienated. ~ It cannot be benefited; ~ Nor can it be harmed. ~ It cannot be exalted; ~ Nor can it be debased. ~ Therefore it is the most valuable thing in the world.

[56c31t] **Paul J. Lin** ~ The one who knows does not speak. ~ The one who speaks does not know. ~ Block the passage. ~ Close the door. ~ Dull the sharpness. ~ Loosen the tangles. ~ Blend with light. ~ Become one with the dust. ~ This is called mystical identity. ~ Hence, ~ One can be neither close to it, nor far from it; ~ One can neither benefit it, nor harm it; ~ One can neither value it, nor despise it. ~ Therefore, it is valued by the world.

[56c32t] **Michael LaFargue** ~ Those who understand are not talkers, ~ talkers don't understand. ~ Close your eyes, ~ shut your doors. ~ Dampen the passion, ~ untie the tangles, ~ make the flashing things harmonious, ~ make the dust merge together. ~ This is called the mysterious Merging. ~ Yes: ~ You cannot get close, ~ you cannot stay away, ~ you cannot help It, ~ you cannot harm It, ~ you cannot treasure It, ~ you cannot look down on It. ~ Yes: ~ It is the Treasure of the World.

[56c33t] **Cheng Lin** ~ Those who know do not speak; those who speak do not know. ~ Stop up all the orifices of lust, ~ shut out all forms of distraction, ~ repress all manner of cunning, ~ unravel all causes of confusion, ~ eliminate all opportunities for rivalry, ~ remove all kinds of inequality, ~ - then there is great harmony. ~ When there is no cause for favour or disfavour, gain or loss, honour or disgrace, ~ the world will become rectified.

[56c34t] **Yi Wu** ~ One who is wise does not speak; ~ One who speaks is not wise. ~ Blocking the passages, ~ Shutting the doors, ~ Blunting the sharpness, ~ Untying the tangles, ~ Tempering the brightness, ~ Uniting with the dust, -- ~ This is called the mystical union. ~ Therefore, ~ There is no way to get close to it; ~ There is no way to leave it; ~ There is no way to benefit it; ~ There is no way to harm it; ~ There is no way to value it; ~ There is no way to despise it; ~ Therefore, it is revered in the world.

[56c35t] **Han Hiong Tan** ~ He who really knows does not speak. ~ He who speaks does not know. ~ You must block the portals to your sensory organs. ~ You must also blunt the sharp edge and reduce the complexity. ~ You must attenuate the glares and mix with commoners. ~ This is to attain "the divine oneness". ~

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Henceforth, you are not concerned about intimacy or estrangement. ~ You have no concerns about advantage and disadvantage. ~ You have no concerns about nobility and lowliness. ~ Everyone treasures you.

[56c36t] **Hua-Ching Ni** ~ One who knows does not speak. ~ One who speaks does not know. ~ The one who knows is the one whose doors are shut, whose openings are blocked, whose sharpness is blunted, and whose glare is softened. ~ He is one with the subtle truth of the universe. ~ Thus you cannot get close to such a person by your love to do so, ~ nor can you keep away from him by your desire to do so. ~ You cannot bestow benefit on him, ~ nor can you do him harm, ~ because he holds the subtle essence of the universe.

[56c37t] **Chang Chung-yuan** ~ One who is aware does not talk. ~ One who talks is not aware. ~ Ceasing verbal expressions, ~ Stopping the entry of sensations, ~ Dulling its sharpness, ~ Releasing its entanglements, ~ Tempering its brightness, ~ And unifying with the earth: ~ This is called the identity of Tao. ~ Hence, no nearness can reach him nor distance affect him. ~ No gain can touch him nor loss disturb him. ~ No esteem can move him nor shame distress him. ~ Thus, he is the most valuable man in the world.

[56c38t] **Henry Wei** ~ Mystic Virtue ~ Hsuan Teh ~ Those who know do not speak; ~ Those who speak do not know. ~ Stop up the aperture of the vessel, ~ Shut the doors of the senses, ~ Blunt the sharp, ~ Unravel the tangled, ~ Harmonize with the light, ~ Merge with the dust, - ~ This is called Mystic Assimilation. ~ Men with this attainment, therefore, are ~ Above endearment or estrangement, ~ Above enrichment or impoverishment, ~ And above exaltation or degradation. ~ Therefore they are highly honored by the world.

[56c39t] **Ha Poong Kim** ~ He who knows does not speak; ~ He who speaks does not know. ~ Block the holes, ~ Shut the gates. ~ [He] blunts the sharpness, ~ Unravels the tangles, ~ Softens the brilliance, ~ Identifies with the dust. ~ This is called mysterious identity. ~ Therefore you can neither befriend him, ~ Nor alienate him, ~ Nor benefit him, ~ Nor harm him, ~ Nor exalt him, ~ Nor humble him. ~ That is why he is the noblest of all under Heaven.

[56c40t] **Tao Huang** ~ Those who know, do not say. ~ Those who say, do not know. ~ Close the mouth. ~ Shut the door. ~ Merge into light. ~ As ordinary as dust. ~ Blunt the sharpness. ~ Unravel the entanglements. ~ This is called mysterious sameness. ~ You are not intimate by acquiring it; ~ You are not distant in not acquiring it. ~ You do not profit by acquiring it; ~ You do not lose it by not acquiring it. ~ You are not ennobled by acquiring it; ~ You are not disgraced by not acquiring it. ~ This enables the nobility of the world.

[56c41t] **Tang Zi-chang** ~ One who knows may not preach. ~ One who preaches may not know. ~ Close the entrances to attractions and control the excess of desires. ~ It blunts all sharpness. ~ It settles all disputes. ~ It harmonizes all lights. ~ It unites all lands. ~ They are the "Profound Similarities" of Dao. ~ Thus, ~ It cannot be involved, nor can it be ignored. ~ It cannot be utilized, nor can it be harmed. ~ It cannot be honored, nor can it be disgraced. ~ Thus, it is cherished by all things under the heaven.

[56c42t] **Wing-tsit Chan** ~ He who knows does not speak. ~ He who speaks does not know. ~ Close the mouth. ~ Shut the doors. ~ Blunt the sharpness. ~ Untie the tangles. ~ Soften the light. ~ Become one with the dusty world. ~ This is called profound identification. ~ Therefore: ~ It is impossible either to be intimate and close to him or to be distant and indifferent to him. ~ It is impossible either to benefit him or to harm him. ~ It is impossible either to honor him or to disgrace him. ~ For this reason he is honored by the world.

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[56c91t] **И. И. Семененко** ~ Кто знает, тот не говорит; ~ кто говорит, не знает. ~ Закрыть свои отверстия и запереть свои ворота, ~ умерить свою остроту, ~ смирить свою запутанность, ~ ослабить силу своего сияния и сделать единой свою пыль ~ - это значит находиться в сокровенном тождестве. ~ Кто в нем, того нельзя приблизить, нельзя и отдалить, нельзя сделать ему что-либо полезное, нельзя и навредить, нельзя его возвысить и нельзя принизить. ~ Поэтому он в Поднебесной и становится превыше всех.

[56c92t] **А. А. Маслов** ~ Знающий не говорит. ~ Говорящий не знает. ~ Закрой отверстия, запри двери, притупи лезвие, распутай узлы, пригаси свет, уподобься пылинке. ~ Это зовётся сокровенным единением. ~ Поэтому ты не можешь, достигнув его, сродниться с ним. ~ И не можешь, достигнув его, пренебречь им. ~ Не можешь, достигнув его, извлечь пользу. ~ И не можешь, достигнув его, причинить вред. ~ Не можешь, достигнув его, облагородить его. ~ И не можешь, достигнув его, унизить его. ~ Потому оно и почитается в Поднебесной.

[56c93t] **Е. А. Торчинов** ~ Знающий не говорит, говорящий не знает. ~ Заслони свои отверстия, ~ запри свои врата, ~ притупи свою остроту, ~ развяжи свои узлы, ~ умерь свой свет и ~ уподобься пыли. ~ Зовется это Сокровенным Единением. ~ Поэтому с человеком, обретшим его, нельзя сблизиться, чтобы с ним сродниться, и с ним нельзя сблизиться, чтобы его отбросить. ~ С ним нельзя сблизиться, чтобы извлечь из этого пользу, и с ним нельзя сблизиться, чтобы другим причинить с его помощью вред. ~ С ним нельзя сблизиться, чтобы стать знатным, и с ним нельзя сблизиться, чтобы стать низкородным. ~ Поэтому он почитается всей Поднебесной.

[56c94t] **А. Е. Лукьянов** ~ Знающий не говорит, говорящий не знает. ~ [О бездна-пучина, подобная Пращуру мириад вещей!] ~ Закрывает свое лоно, затворяет свои врата, ~ стихает ее стремительность, слабеют ее путы, ~ умеряется ее свечение, осаждается ее пыль - ~ это и называется изначально-сокровенным тождеством. ~ А потому: ~ [с Ним] невозможно соединиться, ~ [от Него] невозможно и отделиться. ~ [Ему] нельзя принести пользу, ~ [Ему] невозможно нанести и вред. ~ [Его] невозможно сделать дорогим, ~ [Его] невозможно сделать и дешевым. ~ Поэтому [изначально-сокровенное тождество] и является ценностью для Поднебесной.

[56c95t] **Ян Хин-шун** ~ Тот, кто знает, не говорит. ~ Тот, кто говорит, не знает. ~ То, ~ что оставляет свои желания, ~ отказывается от страстей, ~ притупляет свою проницательность, ~ освобождает себя от хаотичности, ~ умеряет свой блеск, ~ уподобляет себя пылинке, ~ представляет собой глубочайшее. ~ Его нельзя приблизить для того, чтобы с ним сродниться; ~ его нельзя приблизить для того, чтобы им пренебрегать; ~ его нельзя приблизить для того, чтобы им воспользоваться; ~ его нельзя приблизить для того, чтобы его возвысить; ~ его нельзя приблизить для того, чтобы его унизить. ~ Вот почему оно уважаемо в Поднебесной.

[56c96t] **Д. П. Конисси** ~ Знающий много молчалив, а говорящий много не знает ничего. ~ Тао закрывает свои глаза, затворяет ворота, ослабляет острие, развязывает узлы, смягчает свет, собирает мелочь. ~ Это называется непостижимым единством. ~ Сродниться с Тао невозможно; ~ пренебрегать им нельзя; ~ воспользоваться им непозволительно; ~ повредить ему никто не может; ~ чтить его нет основания; ~ презирать его также нет причины. ~ Отсюда видно, что Тао благороднее всего существующего в мире.

[56c97t] **В. В. Малявин** ~ Знающий не говорит, ~ Говорящий не знает. ~ Завали дыры, ~ Затвори ворота, ~ Затупи острые края, ~ Развяжи узлы, ~ Смири сияние, ~ Уподобься праху. ~ Вот что зовется

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"сокровенным уподоблением". ~ Посему нельзя его обрести и быть ему родным; ~ Нельзя его обрести и быть ему далеким. ~ Нельзя его обрести и ему угодить; ~ Нельзя его обрести и ему навредить. ~ Нельзя его обрести и его почитать, ~ Нельзя его обрести и его унизить. ~ Вот чем оно ценно в мире.

[56c98t] **Б. Б. Виногродский** ~ Познание - не речь. ~ Речь - не познание. ~ Закрывают их отверстия. ~ Запирают их врата. ~ Затупляют их остроту. ~ Разрубают их путы. ~ Смягчают их сияние. ~ Объединяют их прах. ~ Это определяется: ~ Мистическое объединение. ~ Причинность: ~ Нельзя, захотев, быть родственным. ~ Нельзя, захотев, быть отчужденным. ~ Нельзя, захотев, иметь выгоду. ~ Нельзя, захотев, причинить вред. ~ Нельзя, захотев, быть благородным. ~ Нельзя, захотев, быть подлым. ~ Причинность: ~ Осуществляют благородное в Поднебесной.

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PSEUDO-CHAPTER **Fifty-Seven**

[57c01t] **Robert G. Henricks** ~ Use the upright and correct to order the state; ~ Use surprise tactics when you use troops; ~ Use unconcern with affairs to take control of the world. ~ How do I know that this is so? ~ Well, the more taboos and prohibitions there are in the world, the poorer the people will be; ~ The more sharp weapons the people possess, the more muddled the states will be; ~ The more knowledge {and skill} people have, the more novel things {will appear}; ~ The more {legal} matters are made prominent, {the more} robbers and thieves {there will be}. ~ Therefore, the words of the {Sage} say: ~ I do nothing, and the people of themselves are transformed; ~ I love tranquility, and the people of themselves are upright; ~ I'm unconcerned with affairs, and the people of themselves become rich; ~ I desire not to desire, and the people of themselves are [genuine and simple, like] uncarved wood.

[57c02t] **John C. H. Wu** ~ You govern a kingdom by normal rules; ~ You fight a war by exceptional moves; ~ But you win the world by letting alone. ~ How do I know that this is so? ~ By what is within me! ~ The more taboos and inhibitions there are in the world, ~ The poorer the people become. ~ The sharper the weapons the people possess, ~ The greater confusion reigns in the realm. ~ The more clever and crafty the men, ~ The oftener strange things happen. ~ The more articulate the laws and ordinances, ~ The more robbers and thieves arise. ~ Therefore, the Sage says: ~ I do not make any fuss, and the people transform themselves. ~ I love quietude, and the people settle down in their regular grooves. ~ I do not engage myself in anything, and the people grow rich. ~ I have no desires, and the people return to Simplicity.

[57c03t] **D. C. Lau** ~ Govern the state by being straightforward; ~ Wage war by being crafty; ~ But win the empire by not being meddlesome. ~ How do I know that it is like that? ~ By means of this. ~ The more taboos there are in the empire ~ The poorer the people; ~ The more sharpened tools the people have ~ The more benighted the state; ~ The more skills the people have ~ The further novelties multiply; ~ The better known the laws and edicts ~ The more thieves and robbers there are. ~ Hence the sage says, ~ I take no action and the people are transformed of themselves; ~ I prefer stillness and the people are rectified of themselves; ~ I am not meddlesome and the people prosper of themselves; ~ I am free from desire and the people of themselves become simple like the uncarved block.

[57c04t] **R. L. Wing** ~ Lead the organization with correctness. ~ Direct the military with surprise tactics. ~ Take hold of the world with effortlessness. ~ How do I know it is so? ~ Through this: ~ Too many prohibitions in the world, ~ And people become insufficient. ~ Too many sharp weapons among people, ~ And the nation grows confused. ~ Too much cunning strategy among people, ~ And strange things start to happen. ~ Too obvious a growth in laws and regulations, ~ And too many criminals emerge. ~ Thus Evolved Individuals say: ~ Look to nonaction, ~ And people will be naturally influenced. ~ Look to refined tranquillity, ~ And people will be naturally correct. ~ Look to effortlessness, ~ And people will be naturally affluent. ~ Look to nondesire, ~ And people will be naturally simple.

[57c05t] **Ren Jiyu** ~ A state should be governed in a normal way, ~ A war should be prosecuted in an unusual way, ~ And the kingdom should be controlled by doing nothing. ~ How do I know that it is so? ~ On the grounds: ~ In the kingdom the more prohibitive enactments there are, the poorer the people become; ~ The more weapons the people have, the greater disorder the state and clan fall into; ~ The more crafts and technics men possess, the more strange contrivances appear; ~ The more display of statutes there is, the

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more robbers and thieves there are. ~ So the sage said: ~ "I do nothing, then the people submit spontaneously, ~ I am fond of keeping still, then the people are righteous spontaneously, ~ I take no trouble, and the people naturally enrich themselves, ~ I have no desires, then the people naturally remain in primitive simplicity."

[57c06t] **Gia-fu Feng** ~ Rule a nation with justice. ~ Wage war with surprise moves. ~ Become master of the universe without striving. ~ How do I know that this is so? ~ Because of this! ~ The more laws and restrictions there are, ~ The poorer people become. ~ The sharper men's weapons, ~ The more trouble in the land. ~ The more ingenious and clever men are, ~ The more strange things happen. ~ The more rules and regulations, ~ The more thieves and robbers. ~ Therefore the sage says: ~ I take no action and people are reformed. ~ I enjoy peace and people become honest. ~ I do nothing and people become rich. ~ I have no desires and people return to the good and simple life.

[57c07t] **Lok Sang Ho** ~ We rule a nation with the straight mind. ~ We deploy the military forces with surprises. ~ We win the hearts of all under heaven with non-intervention. ~ How do I know that this should be so, with this: ~ The more prohibitions that are imposed by the emperor, ~ The poorer the people become. ~ The more clever products that people own, ~ The less clever the nation becomes. ~ The more people use their tricks and knacks, ~ The more odd products there are, and ~ The more rules and laws there are, ~ It is likely that there are the more thieves and bandits. ~ The Sage says: "I do not contrive, and people automatically become cultured and well-mannered. ~ I keep still, and people automatically become straight; ~ I do not intervene, and people automatically become rich; ~ I do not crave, and people automatically lead a simple life."

[57c08t] **Xiaolin Yang** ~ When governing a country you must be fair and just; ~ When fighting a battle, you must use tricks; ~ When taking over the world, you must practice WUWEI. ~ How do I know everything in this world? This is how. ~ The more restrictions the government sets, the more people become poor; ~ The more people have dangerous weapons, the more the country falls into chaos; ~ The more people become clever, the more bizarre things happen; ~ The more severe the law becomes, the more thieves there are. ~ So the great men said: "If I practice WUWEI, the people will govern themselves; ~ If I am always peaceful, the people will be upright by themselves; ~ If I do not initiate things for my own purposes, the people will become rich by themselves; ~ If I do not have desires, the people will become simple and plain by themselves."

[57c09t] **Walter Gorn Old**, THE GENUINE GOVERNMENT ~ The righteous man may rule the nation. ~ The strategic man may rule the army. ~ But the man who refrains from active measures should be the king. ~ How do I know how things should be? ~ I know by this:- ~ When the actions of the people are controlled by prohibited laws, the country becomes more and more impoverished. ~ When the people are allowed the free use of arms, the Government is in danger. ~ The more crafty and dexterous the people become, the more do artificial things come into use. ~ And when these cunning arts are publicly esteemed, then do rogues prosper. ~ Therefore the wise man says:- ~ I will design nothing; and the people will shape themselves. ~ I will keep quiet; and the people will find their rest. ~ I will not assert myself; and the people will come forth. ~ I will discountenance ambition; and the people will revert to their natural simplicity.

[57c10t] **James Legge** ~ A state may be ruled by (measures of) correction; ~ weapons of war may be used with crafty dexterity; ~ (but) the kingdom is made one's own (only) by freedom from action and purpose. ~ How do I know that it is so? ~ By these facts: ~ - In the kingdom the multiplication of prohibitive enactments increases the poverty of the people; ~ the more implements to add to their profit that the people have, the greater disorder is there in the state and clan; ~ the more acts of crafty dexterity that men possess, the more

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do strange contrivances appear; ~ the more display there is of legislation, the more thieves and robbers there are. ~ Therefore a sage has said, ~ 'I will do nothing (of purpose), and the people will be transformed of themselves; ~ I will be fond of keeping still, and the people will of themselves become correct. ~ I will take no trouble about it, and the people will of themselves become rich; ~ I will manifest no ambition, and the people will of themselves attain to the primitive simplicity.'

[57c11t] **David Hinton** ~ You may govern the nation through principle ~ and lead armies to victory through craft, ~ but you win all beneath heaven through indifference. ~ How can I know this to be so? ~ Through this. ~ The more prohibitions rule all beneath heaven the deeper poverty grows among the people. ~ The more shrewd leaders there are the faster dark confusion fills the nation. ~ The more cleverness people learn the faster strange things happen. ~ The faster laws and decrees are issued the more bandits and thieves appear. ~ Therefore a sage says: ~ I do nothing ~ and the people transform themselves. ~ I cherish tranquility ~ and the people rectify themselves. ~ I cultivate indifference ~ and the people enrich themselves. ~ I desire nothing ~ and the people return of themselves to uncarved simplicity.

[57c12t] **Chichung Huang** ~ Use the norm to govern the state; ~ Use the abnormal to conduct warfare; ~ Use nondisturbance to win all under heaven. ~ How do I know it should be so? ~ For the more prohibitions and taboos in the empire, ~ The poorer the people; ~ The more sharp weapons the sovereign has, ~ The more chaotic state and fief; ~ The craftier the sovereign, ~ The more perverse things will arise; ~ The more ostentatious royal processions, ~ The more robbers and thieves there will be. ~ Hence, the sage man's saying goes: ~ "If I implement nonaction, ~ The people will live and grow spontaneously; ~ If I love stillness, ~ The people will turn aright spontaneously; ~ If I create no disturbances, ~ The people will become rich spontaneously; ~ If I desire to be desireless, ~ The people will turn into unhewn logs spontaneously."

[57c13t] **Ellen M. Chen** ~ Govern a state by (i) the normal (cheng); ~ Conduct warfare as (i) the abnormal (ch'i); ~ Take the empire when (i) there is no business. ~ How do I know such should be the case? ~ By the following: ~ In an empire with many prohibitions, ~ People are often poor; ~ When people have many sharp weapons, ~ The state is in great darkness (tzu hun); ~ When persons abound in ingenuity (ch'iao), ~ Abnormal (ch'i) objects multiply (tzu ch'i); ~ When laws are abundantly promulgated (tzu chang), ~ There are many thieves and brigands. ~ Therefore the sage says: ~ I do not act (wei), ~ Hence the people transform by themselves (tzu-hua); ~ I love tranquillity (ching), ~ Hence the people are normal by themselves (tzu-cheng); ~ I have no business, ~ Hence the people grow rich by themselves; ~ I have no desire, ~ Hence the people are like the uncarved wood by themselves (tzu-p'u).

[57c14t] **Lee Sun Chen Org** ~ A country is [most properly] governed by a ruler who believes in the principle of righteousness; ~ A military operation is [most efficiently] executed with the strategy which generates surprises; ~ The world has been [most often] won by leaders who were not motivated by the desire to conquer others. ~ How do I know that the above statements are accountable? ~ [I shall explain next.] ~ In this world, the more restrictions and prohibition [a government imposes], the poorer its people are; ~ The more people possessing lethal weapons, the more chaotic the country is; ~ The more cunning and artful people are, the more outrageous occurrences flourish; ~ The more laws and their [hairsplitting] multiplication [a state has], the more beneficial will it be for robbers and thieves to thrive. ~ Therefore a Sage once said: ~ "If I practice the principle of non-interference, people shall yield voluntarily to the influence of the natural force; ~ If I demonstrate that I love Serenity [,i.e. I'll restrain myself from using my power,] people will choose right courses spontaneously; ~ If I do not use my power to control people, people will prosper naturally; ~ If I diminish my selfish desires, people will be motivated to be simple and truthful accordingly."

[57c15t] **Tien Cong Tran** ~ You govern a state by straightness. ~ You engage in war by rare operations. ~ It is by non-doing that you win the world. ~ How do I know that this is so? ~ By the fact it is so. ~ The more restrictions and inhibitions there are in the world, the poorer the people become. ~ The sharper the weapons the people possess, the more disordered the nation is. ~ The more skills the people have, the more strange things happen. ~ The more articulate the laws and rules, the more thieves and robbers there are. ~ Therefore, the sage says: ~ I do not do, and the people transform themselves. ~ I love quietude, and the people become straight by themselves. ~ I do not engage myself in anything, and the people grow rich by themselves. ~ I have no desires, and the people return to simplicity.

[57c16t] **Thomas Z. Zhang** ~ Govern the kingdom by the normal way. ~ Fight the battle by the unexpected way. ~ And one can win the world without using force. ~ How do I know this is so? ~ By the following: ~ When there are too many restrictions and regulations, people become poor. ~ When there are too many weapons, the kingdom is in disarray. ~ When there are too many tricks, bizarre things happen. ~ When there are too many decrees, the crime rate increases. ~ This is why the sage says: ~ "I do not force my way, and people live peacefully. ~ I keep quiet, and people live normally. ~ I do not interfere, and people become rich. ~ I do not covet anything, and people would be honest."

[57c17t] **Arthur Waley** ~ 'Kingdoms can only be governed if rules are kept; ~ Battles can only be won if rules are broken.' ~ But the adherence of all under heaven can only be won by letting-alone. ~ How do I know that it is so? ~ By this. ~ The more prohibitions there are, the more ritual avoidances, ~ The poorer the people will be. ~ The more 'sharp weapons' there are, ~ The more benighted will the whole land grow. ~ The more cunning craftsmen there are, ~ The more pernicious contrivances will be invented. ~ The more laws are promulgated, ~ The more thieves and bandits there will be. ~ Therefore a sage has said: ~ So long as I 'do nothing' the people will of themselves be transformed. ~ So long as I love quietude, the people will of themselves go straight. ~ So long as I act only by inactivity the people will of themselves become prosperous. ~ So long as I have no wants the people will of themselves return to the 'state of the Uncarved Block'.

[57c18t] **Richard John Lynn** ~ If one governs the state with governance, he will use the military with perversity. ~ It is by tending to matters without conscious purpose that one takes all under Heaven as his charge. ~ How do I know that this is so? ~ It is by this: ~ The more all under Heaven are beset with taboos and prohibitions, the poorer the common folk grow. ~ The more the common folk are beset with sharp instruments, the more muddled the state becomes. ~ The more people have skill and cleverness, the more often perverse [ji] things will happen. ~ The more laws and ordinances are displayed, the more thieves and robbers there will be. ~ Thus the sage says: ~ I engage in no conscious effort, and the common folk undergo moral transformation spontaneously. ~ I love quietude, and the common folk govern themselves. ~ I tend to matters without conscious purpose, and the common folk enrich themselves. ~ I am utterly free of desire, and the common folk achieve pristine simplicity by themselves.

[57c19t] **Lin Yutang** ~ THE ART OF GOVERNMENT ~ Rule a kingdom by the Normal. ~ Fight a battle by (abnormal) tactics of surprise. ~ Win the world by doing nothing. ~ How do I know it is so? ~ Through this: ~ The more prohibitions there are, ~ The poorer the people become. ~ The more sharp weapons there are, ~ The greater the chaos in the state. ~ The more skills of technique, ~ The more cunning things are produced. ~ The greater the number of statutes, ~ The greater the number of thieves and brigands. ~ Therefore the Sage says: ~ I do nothing and the people are reformed of themselves. ~ I love quietude and the people are righteous of themselves. ~ I deal in no business and the people grow rich by themselves. ~ I have no desires

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and the people are simple and honest by themselves.

[57c20t] **Victor H. Mair** ~ Rule the state with uprightness, ~ Deploy your troops with craft, ~ Gain all under heaven with noninterference. ~ How do I know this is actually so? ~ Now, ~ The more taboos under heaven, the poorer the people; ~ The more clever devices people have, the more confused the state and ruling house; ~ The more knowledge people have, the more strange things spring up; ~ The more legal affairs are given prominence, the more numerous bandits and thieves. ~ For this reason, ~ The sage has a saying: ~ "I take no action, yet the people transform themselves; ~ I am fond of stillness, yet the people correct themselves; ~ I do not interfere in affairs, yet the people enrich themselves; ~ I desire not to desire, yet the people of themselves become simple as unhewn logs."

[57c21t] **Tolbert McCarroll** ~ Govern the country by being straightforward. ~ Wage war by being crafty. ~ Win all under heaven by not meddling. ~ How do I know that this is so? ~ By what is within me. ~ The more restrictions there are, ~ the poorer are the people. ~ The more pointed the people's weapons, ~ the more disorder there is in the country. ~ The more ingenious and clever the people, ~ the more strange the contrivances that appear. ~ The more laws and edicts that are posted, ~ the more thieves and robbers that arise. ~ Hence an Old One has said: ~ I act without striving and the people transform themselves. ~ I love stillness and the people straighten themselves. ~ I do not meddle and the people prosper by themselves. ~ I am free from desires and the people themselves return to the simplicity of the Uncarved Block.

[57c22t] **David H. Li** ~ Govern a state with orthodoxy; ~ fight a war with heterodoxy; ~ take the world with laissez-faire. ~ How do I know this is so? ~ Because: ~ The world is full of prohibitions, yet the populace is poor; ~ People are stacked with weapons, yet the states are in turmoil; ~ People are loaded with cleverness, yet strange schemes sprout; ~ Rules are stringent and well known, yet robbers and thieves abound. ~ Thus, the sage says: ~ Let me practice laissez-faire, and the populace self-develop; ~ Let me seek serenity, and the populace self-manage; ~ Let me be without fanfare, and the populace self-prosper; ~ Let me discard avarice, and the populace self-simplify.

[57c23t] **Yasuhiko Genku Kimura** ~ Govern a nation with enduring justice. ~ Command troops with unpredictable moves. ~ Lead the world with empowering noninterference. ~ How do I know this to be so? ~ From witnessing the following: ~ The more restrictions there are in the world, the poorer people become. ~ The more weapons people possess, the darker nations become. ~ The more cunning and cleverness there is, the more there are anomalous things. ~ The more rules and regulations there are, the more there are thieves and robbers. ~ Therefore the sage says: ~ I take no action, and people are naturally transformed. ~ I delight in stillness, and people naturally do what is right. ~ I do not interfere, and people on their own prosper. ~ I have no greed, and people on their own return to simplicity.

[57c24t] **Chou-Wing Chohan** ~ Make all the weapons blunt, ~ Cut everything that is tangled, ~ Make everything that is shiny dull, ~ Mix with anything that is as humble as dust, ~ And this is called absolute equality. ~ Therefore ~ One cannot get close to it ~ Nor can one get away from it. ~ It is impossible to derive benefit from it, ~ Nor to be harmed by it. ~ It does not publicize a person's honor, ~ Nor does it publicize a person's shame. ~ Therefore it is the most exalted thing in the world.

[57c25t] **Man-Ho Kwok** ~ To rule a nation, use justice ~ To win a battle - cunning, ~ But remember: wu-wei is the only true way. ~ How do I know this? ~ I will explain: ~ The more rules you have, the more unhappy people are; ~ And the more weapons there are, the worse things happen. ~ The more we want luxuries, the more we

abandon simplicity; ~ And the more laws you pass, the more we will break them. ~ So the sage says: ~ I do nothing, and the people come together; ~ By leaving them alone I let them be on the path; ~ By not using my power, they become rich in themselves; ~ And if I want nothing, they will return to the essence of their being.

[57c26t] **Gu Zhengkun** ~ Rule the state with peace and inaction; ~ Wage a war with crafty tricks; ~ Governing the world by not troubling the people. ~ How do I know it is the right way? ~ The reason is as follows: ~ The more prohibitions there are in the world, ~ The poorer the people; ~ The more weapons the people own, ~ The more chaotic the state; ~ The more skills the people have, ~ The more strange things occur; ~ The more laws and orders are issued, ~ The more thieves and robbers there are. ~ Thus the sage says, ~ If I prefer inaction, ~ The people will naturally crave for peace; ~ If I act little, ~ The people will be naturally rectified; ~ If I am not meddlesome, ~ The people will naturally become rich; ~ If I get rid of desires, ~ The people will naturally become simple.

[57c27t] **Chao-Hsiu Chen** ~ Govern the nation with correctness. ~ Resort to arms with surprise manoeuvres. ~ Obtain the land under Heaven without tiring out the people. ~ How do I know this? ~ Because: ~ The more rules there are in the country, ~ the poorer the people will become. ~ The more power the people hold, ~ the more confused the country will become. ~ The more skills and intelligence the people possess, ~ the more valuable goods will be created and the more strict the laws will become, ~ yet the more thieves and robbers will breed. ~ That is why the sage says: ~ 'I do nothing, and the people are nurtured by themselves.' ~ 'I do not tire people and drain the treasury, and the people become rich by themselves.' ~ 'I prefer quietness, and the people behave correctly by themselves.' ~ 'I have no desire, and the people return to the simple life by themselves.' ~ 'I have no emotions, and the people become pure by themselves.'

[57c28t] **Liu Qixuan** ~ A nation should be governed with simplicity. ~ A war should be directed with sophistication. ~ The world should be won without any action. ~ Why should I think that? ~ Here are the reasons: ~ The more prohibitions there are, ~ The poorer people are; ~ The more weapons there are, ~ The more confused the social order is; ~ The more skills and tricks there are, ~ The more confusing machines are invented; ~ The more laws there are, ~ The more thieves there can appear. ~ That is why the wise would say: ~ "I stay idle, and the world will be naturally changed; ~ I stay quiet, and the world will be naturally restrained; ~ I do nothing, and the world will be naturally provided; ~ I desire nothing, and the world will be naturally simplified."

[57c29t] **Shi Fu Hwang** ~ The Art of Government ~ Lao Tze says, ~ A state may be ruled by measures of justice; ~ the military force may be handled with tactics of surprise; ~ but the world is kept in peace by freedom from action and purpose. ~ How do I know that is so? ~ Through these: ~ In the world the multiplication of prohibitive enactments increases the poverty of the people. ~ The more assertions are put into influencing the people's thinking, the greater chaos there is in the state. ~ The more acts of crafty dexterity men possess, the more cunning things are produced. ~ The larger the number of statues displayed, the more thieves and robbers there are. ~ That is why a sage has said, ~ 'I will do by acting without intent to control fate, and the people will be transformed of themselves. ~ I will be fond of keeping still, and the people will be righteous of themselves. ~ I will take no trouble about it, and the people will become rich of themselves. ~ I have no desire, and the people will strive for the pristine simplicity of themselves.'

[57c30t] **Ch'u Ta-Kao** ~ Albeit one governs the country by rectitude, ~ And carries on wars by stratagems, ~ Yet one must rule the empire by meddling with no business. ~ The empire can always be ruled by meddling with no business. ~ Otherwise, it can never be done. ~ How do I know it is so? ~ By this: ~ The more restrictions

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and avoidances are in the empire, ~ The poorer become the people; ~ The more sharp implements the people keep, ~ The more confusions are in the country; ~ The more arts and crafts men have, ~ The more are fantastic things produced; ~ The more laws and regulations are given, ~ The more robbers and thieves there are. ~ Therefore the Sage says: ~ Inasmuch as I betake myself to non-action, the people of themselves become developed. ~ Inasmuch as I love quietude, the people of themselves become righteous. ~ Inasmuch as I make no fuss, the people of themselves become wealthy. ~ Inasmuch as I am free from desire, the people of themselves remain simple.

[57c31t] **Paul J. Lin** ~ Rule the state with rectitude. ~ Direct the army with trickery. ~ Capture the world through inactivity. ~ How can I know it shall be so? ~ By this: ~ When the world is full of taboos and prohibitions, ~ The people will become very poor. ~ When the people possess many sharp weapons, ~ The nation will become more chaotic. ~ When the people possess much craftiness, ~ Trickery will flourish. ~ When law and order become more conspicuous, ~ There will be more robbers and thieves. ~ Therefore the Sage says: ~ I do not act and the people reform themselves; ~ I love serenity and the people rectify themselves; ~ I employ inactivity and the people become prosperous themselves; ~ I have no desires and the people become simple by themselves.

[57c32t] **Michael LaFargue** ~ "Rule the kingdom by the norm; ~ wage war by the unexpected." ~ Take over the world by Not Working. ~ How do I know it is so? ~ By this. ~ In the world: ~ The more rules and restrictions there are, ~ the poorer the people will be. ~ The people: ~ The more 'sharp weapons' they have, ~ the more disordered the state and the clans will be. ~ Men: ~ The more clever and skillful they are, ~ the more weird things will start to happen. ~ The more you publicize rules and laws, ~ the more robbers and thieves you will have. ~ Yes, the Wise Person says: ~ I Do Nothing, ~ and the people transform themselves. ~ I love Stillness, ~ and the people bring themselves to correctness. ~ I do No Work, ~ and the people enrich themselves. ~ I have no desires, ~ and the people by themselves become Simple.

[57c33t] **Cheng Lin** ~ When one rules the State with uprightness, and uses stratagem in war, ~ he cannot hope to win over a whole Empire. ~ How do I know that this is true? ~ Because of the following: ~ When there are many prohibitory statutes in the Empire, the people become the more impoverished. ~ When the people possess numerous weapons of war, the State becomes more chaotic. ~ When men possess much skill and cunning, there is an increase of fanciful goods. ~ When there is a profusion of laws and regulations, banditry becomes rife. ~ Therefore, one of the Sages said: ~ "I abide by inaction, and the people reform themselves. ~ I esteem quietude, and the people rectify themselves. ~ I make no effort, and the people enrich themselves. ~ I have no desires, and the people of their own accord practise simplicity."

[57c34t] **Yi Wu** ~ Govern the country correctly, ~ Use the army trickily, ~ Have the world by doing nothing. ~ How can I know that is so? ~ By these: ~ The more taboos and prohibitions there are in the world, ~ the poorer the people are. ~ The more sharp weapons the people have, ~ the more chaotic the nation is. ~ The more craft and skill people have, ~ the more strange things happen. ~ The more laws and commands a nation has, ~ the more robbers and thieves there are. ~ Therefore, the sage says: ~ I am in non-action, and the people transform themselves. ~ I like to be tranquil, and the people correct themselves. ~ I do not interfere, and the people prosper naturally. ~ I have no desires, and the people return naturally to simplicity.

[57c35t] **Han Hiong Tan** ~ You should govern a country by moral rectitude. ~ You should fight a war by employing stratagems. ~ You should follow the principle of non-intervention to rule a country. ~ How do I know all these are going to work? ~ Let us look at the followings: ~ The more rules and regulations you

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establish, the more destitute the people become. ~ The more intense the machination amongst the ruling classes, the more discordant the country will become. ~ The more cunning the people, the more outlandish things they do. ~ The more laws you proclaim, the more thieves you produce. ~ Therefore, the sage says: ~ "I follow non-action, and thus my people will live harmoniously. ~ I remain calm, and thus my people become righteous. ~ I do not meddle, and thus my people become more prosperous. ~ I have no desire, and thus my people will be simple and contented."

[57c36t] **Hua-Ching Ni** ~ When serving the public, use upright means. ~ When commanding troops in war, employ the principle of surprise. ~ To win the world, do nothing to interfere with it. ~ Why? ~ Because the more prohibitions and inhibitions that are imposed on people, ~ the more difficult their lives become. ~ The more destructive weapons a nation or its people possess, ~ the poorer the people of that country become, ~ and the greater is the chaos that occurs in the world. ~ The more clever and crafty people become, ~ the more often strange things happen. ~ The more laws and ordinances there are, ~ the more criminals and dissidents will arise. ~ Therefore, the ancient sages of natural virtue said: ~ "I do nothing, and people's contention dissolves by itself. ~ I enjoy serenity, and people rectify themselves. ~ I make no effort, and people enrich themselves. ~ I have no desire, and people return to simplicity."

[57c37t] **Chang Chung-yuan** ~ Guide the country through tranquillity. ~ Engage in war with rare operations. ~ Win over the world through non-action. ~ How am I aware that this ought to be so? ~ Because of this, the more restrictions and limitations there are, ~ The more impoverished men will be. ~ The more arms men possess, ~ The more disordered the country will be. ~ The more scheming and deceitful men are, ~ The more strange things will occur. ~ The more rules and precepts are enforced, ~ The more bandits and crooks will be produced. ~ Hence, we have the words of the wise: ~ Through my non-action, ~ Men are spontaneously transformed. ~ Through my quiescence, ~ Men spontaneously become tranquil. ~ Through my non-interfering, ~ Men spontaneously increase their wealth. ~ Through my non-willing, ~ Men spontaneously return to original simplicity.

[57c38t] **Henry Wei** ~ Atmosphere of Innocence ~ Ch'un Feng ~ Use justice to rule a country; ~ Use strange tactics to conduct battles; ~ Use non-assertion to win the world. ~ How do I know this should be the case? ~ By this - ~ When the world abounds in prohibitions, ~ The people will become impoverished. ~ When men have plenty of weapons in hand, ~ The state will be in great confusion. ~ When men have plenty of techniques and skills, ~ Queer articles will crop up in abundance. ~ When laws and decrees are numerous and manifest, ~ Bandits and robbers will increase and multiply. ~ Therefore, the Sage has said - ~ I practice non-interference, ~ And the people reform themselves; ~ I love to be quiescent, ~ And the people become upright; ~ I do not assert myself, ~ And the people become wealthy; ~ I cherish no desires, ~ And the people become simple and innocent.

[57c39t] **Ha Poong Kim** ~ "Govern the state according to what is right; ~ Use the troops by surprise tactics." ~ But take all under Heaven through no-action. ~ How do I know this is so? ~ Because of this - ~ The more bans and taboos under Heaven, ~ The poorer the people; ~ The more sharp instruments in the hands of the people, ~ The more trouble for the state; ~ The more skills the people have, ~ The more fanciful inventions appear; ~ The more laws and decrees, ~ The more thieves and robbers. ~ Therefore the sage says: ~ "I engage in no-action, and the people transform of themselves; ~ I love stillness, and the people correct themselves; ~ I engage in no work, and the people prosper of themselves; ~ I am free from desire, and the people turn into the uncarved block of themselves."

[57c40t] **Tao Huang** ~ Using the right lawfulness to govern the country. ~ Using unexpectancy to conduct the battle. ~ Using disengagement to take over the world. ~ How do I know this is so? ~ Thus. ~ The more prohibitions there are in the world, the poorer people will be. ~ The more destructive weapons people have, the more chaotic the nation will become. ~ The more know-how people have, the more bizarre things will appear. ~ The more rules and demands that flourish, the more thefts there will be. ~ Therefore the sage says: ~ When I am inactive, people transform themselves. ~ When I abide in stillness, people organize themselves lawfully. ~ When I am disengaged, people enrich themselves. ~ When I choose nondesire, people remain simple.

[57c41t] **Tang Zi-chang** ~ By positive policy rule the kingdom, by negative strategy conduct the war and by unselfish design lead the world. ~ How do we know that is so? ~ By this: ~ Where there were more taboos and inhibitions in the country, the general public was getting poorer and poorer. ~ Where there were more new tools and techniques in the hands of certain people, there were more confusions and injustices in the government. ~ The more laws and decrees were issued, the more robbers and crooks were propagated. ~ Thus a Sage ruler said: ~ "If I do not interfere, the people will cultivate themselves naturally. ~ If I love to be inactive, the people will govern themselves automatically. ~ If I do not look for display, the people will enrich themselves automatically. ~ If I have no excessive desires, the people will return themselves to the Pure Matter naturally. ~ If I have no emotional needs, the people will tranquilize themselves automatically."

[57c42t] **Wing-tsit Chan** ~ Govern the state with correctness. ~ Operate the army with surprise tactics. ~ Administer the empire by engaging in no activity. ~ How do I know that this should be so? ~ Through this: ~ The more taboos and prohibitions there are in the world, ~ The poorer the people will be. ~ The more sharp weapons the people have, ~ The more troubled the state will be. ~ The more cunning and skill man possesses, ~ The more vicious things will appear. ~ The more laws and orders are made prominent, ~ The more thieves and robbers there will be. ~ Therefore the sage says: ~ I take no action and the people of themselves are transformed. ~ I love tranquility and the people of themselves become correct. ~ I engage in no activity and the people of themselves become prosperous. ~ I have no desires and the people of themselves become simple.

[57c91t] **И. И. Семененко** ~ Порядок в княжестве наводят прямо, в военном деле прибегают к хитрости, ~ Поднебесную берут посредством недеяния. ~ Откуда это мне известно? ~ Отсюда. ~ В Поднебесной множатся запреты, и народ все более беднеет; ~ в народе много острого оружия, и в стране усиливается разлад; ~ у людей искусность увеличивается, и каверзы становятся в почете; ~ законы и приказы возрастают, и воров с разбойниками появляется все больше. ~ Поэтому Премудрый человек и говорит: ~ "Я нахожусь в бездействии, и народ сам преобразуется; ~ я предаюсь покою, и народ сам исправляется; ~ я пребываю в недеянии, и народ сам богатеет; ~ у меня не появляется желаний, и народ сам обретает первозданность".

[57c92t] **А. А. Маслов** ~ Управляй государством строгостью. ~ Используй армию с умением. ~ Но покоряй Поднебесную, не действуя. ~ Откуда я знаю это? ~ Из него же самого. ~ Чем больше запретов в Поднебесной, тем беднее становится народ. ~ Чем больше оружия у народа, тем сильнее смута в государстве. ~ Чем больше люди искусны в ремесле своём, тем больше творится неправедных дел. ~ Чем лучше знают законы, тем больше становится воров и бандитов. ~ Поэтому мудрец говорит: ~ "Я пребываю в недеянии, а народ сам преображается. ~ Я люблю покой, а народ сам исправляется. ~ Я не предпринимаю действий, а народ сам богатеет. ~ Я не имею желаний, а народ сам опрощается".

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[57c93t] **Е. А. Торчинов** ~ Прямотою упорядочивается государство, хитростью война ведется, и бездействием берется Поднебесная. ~ Откуда знаю я, что это так и есть? ~ Отсюда знаю это: ~ Когда в Поднебесной много запретов и ограничений, народ нищает и беднеет; ~ когда у людей много смертоносного оружия, государство и семья погружаются в брань и смуты; ~ когда среди людей много искусников-умельцев, влечение к дорогим диковинам растет; ~ когда закон издается за законом, разбойники и воры множатся на воле. ~ Поэтому совершенный мудрец так говорит: ~ Я буду пребывать в недеянии, ~ и народ начнет самоизменяться. ~ Я буду любить покой, ~ и народ исправится сам собой. ~ Я буду в бездействии, ~ и народ тогда разбогатеет. ~ Я буду в бесстрастии, ~ и народ сам вернется к исконной простоте.

[57c94t] **А. Е. Лукьянов** ~ Царство управляется прямотой. ~ Война ведется хитростью. ~ Поднебесная берется бездействием. ~ Откуда я знаю, что это так? ~ Исходя из следующего: ~ когда в Поднебесной растет число запретов и табу, ~ народ все более беднеет; ~ когда у народа растет число острого оружия, ~ в царстве и царствующем доме все больше смут; ~ когда растет число людей умелых и искусных, ~ все больше возникает невиданных вещей; ~ когда множатся статьи законов и приказов, ~ все больше появляется воров и разбойников. ~ Вот почему совершенномудрый человек говорит: ~ "Я не деяю, и народ сам развивается. ~ Я совершенно спокоен, и народ сам выпрямляется. ~ Я не служу, и народ сам богатеет. ~ Я бесстрастен, и народ сам становится простым".

[57c95t] **Ян Хин-шун** ~ Страна управляется справедливостью, война ведется хитростью. ~ Поднебесную получают во владение посредством недеяния. ~ Откуда я знаю все это? ~ Вот откуда: ~ когда в стране много запретительных законов, народ становится бедным. ~ Когда у народа много острого оружия, в стране увеличиваются смуты. ~ Когда много искусных мастеров, умножаются редкие предметы. ~ Когда растут законы и приказы, увеличивается число воров и разбойников. ~ Поэтому совершенномудрый говорит: ~ "Если я не действую, народ будет находиться в самоизменении; ~ если я спокоен, народ сам будет исправляться. ~ Если я пассивен, народ сам становится богатым; ~ если я не имею страстей, народ становится простодушным".

[57c96t] **Д. П. Конисси** ~ Без справедливости нельзя управлять страной. ~ Для того чтобы вести войну успешно, необходима ловкость. ~ Когда в стране нет (еще) беспорядка, (тогда) следует им овладеть. ~ Как я могу постигнуть, почему в мире такой порядок, а не иной? ~ Когда в стране много такого, что должно быть уничтожено, народ обеднеет. ~ Когда в стране много удобных машин, то народ перестает работать. ~ Когда в народе много искусных мастеров, то увеличится число чудовищных вещей. ~ Когда в государстве много законов и постановлений, то число преступников увеличится. ~ Отсюда учит и святой: ~ "Когда я ничего не делаю (т.е. не предпринимаю ничего нового), то народ делается лучше; ~ когда я спокоен, то народ делается справедливым; ~ когда я не предпринимаю ничего нового, то народ обогащается; ~ когда во мне не будет никакой страсти, то народ сделается простодушным".

[57c97t] **В. В. Малявин** ~ Государством управляй прямо, ~ На войне применяй хитрость ~ И посредством бездействия завладевай Поднебесной. ~ Отчего мне известно, что это так? ~ Вот отчего: ~ Чем больше в мире запретов, тем люди беднее. ~ Чем больше народ знает о выгоде, тем больше в царстве смуты. ~ Чем больше в народе мастерства и сноровки, тем больше безделиц. ~ Чем больше в стране законов и приказов, тем больше разбойников. ~ Посему премудрые люди говорили: ~ Я не действую, а люди сами становятся лучше, ~ Я привержен покою, а люди сами себя выправляют, ~ Я не вмешиваюсь в дела, а люди сами богатеют, ~ Я не имею желаний, а люди сами блюдут простоту.

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[57c98t] **Б. Б. Виногродский** ~ Посредством нормального упорядочивают государство. ~ Посредством аномального применяют оружие. ~ Посредством отсутствия дел-ситуаций овладевают Поднебесной. ~ Каким образом сущность моя знает, что это так? ~ А так оно и есть. ~ В Поднебесной растет количество запретов и табу, а народ становится беднее. ~ У народа увеличивается количество полезной утвари, а в государстве и семье все больше беспорядка. ~ Чем больше у людей мастерства и хитрых приемов, тем больше возникает аномальных явлений. ~ Чем больше издают указов и распоряжений, тем больше появляется воров и разбойников. ~ Причинность: ~ Человек мудрости говорит: ~ Я - в отсутствии осуществления, и народ сам изменяется. ~ Я - в стремлении к покою, и народ сам себя исправляет. ~ Я - в отсутствии дел-ситуаций, и народ сам богатеет. ~ Я - в отсутствии стремлений, и народ сам приходит к изначальной целостности.

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PSEUDO-CHAPTER **Fifty-Eight**

[58c01t] **Robert G. Henricks** ~ When the government is muddled and confused, ~ The people are genuine and sincere. ~ When the government is discriminate and clear, ~ The state is crafty and cunning. ~ Disaster is that on which good fortune depends. ~ Good fortune is that in which disaster's concealed. ~ Who knows where it will end? ~ {For} there is no [fixed] "correct." ~ The "correct" {turns into the "deviant"}; ~ And "good" turns into {"evil."} ~ {People's} state of confusion ~ Has certainly existed for a long time. ~ Therefore be square but don't cut; ~ Be sharp but don't stab; ~ Be straightforward but not unrestrained; ~ Be bright but don't dazzle.

[58c02t] **John C. H. Wu** ~ WHERE the ruler is mum, mum, ~ The people are simple and happy. ~ Where the ruler is sharp, sharp, ~ The people are wily and discontented. ~ Bad fortune is what good fortune leans on, ~ Good fortune is what bad fortune hides in. ~ Who knows the ultimate end of this process? ~ Is there no norm of right? ~ Yet what is normal soon becomes abnormal, ~ And what is auspicious soon turns ominous. ~ Long indeed have the people been in a quandary. ~ Therefore, the Sage squares without cutting, carves without disfiguring, straightens without straining, enlightens without dazzling.

[58c03t] **D. C. Lau** ~ When the government is muddled ~ The people are simple; ~ When the government is alert ~ The people are cunning. ~ It is on disaster that good fortune perches; ~ It is beneath good fortune that disaster crouches. ~ Who knows the limit? Does not the straightforward exist? ~ The straightforward changes again into the crafty, and the good changes again into the monstrous. ~ Indeed, it is long since the people were perplexed. ~ Therefore the sage is square-edged but does not scrape, ~ Has corners but does not jab, ~ Extends himself but not at the expense of others, ~ Shines but does not dazzle.

[58c04t] **R. L. Wing** ~ If the administration is subdued, The people are sincere. ~ If the administration is exacting, The people are deficient. ~ Misfortune! Good fortune supports it. ~ Good Fortune! Misfortune hides within. ~ Who knows where it ends? ~ Is there no order? ~ Order can revert to the unusual; ~ Good can revert to the abnormal; ~ And people indeed are bewildered For a long, long time. ~ Thus Evolved Individuals are Square without dividing; ~ Honest without offending; ~ Straightforward without straining; ~ Bright without dazzling.

[58c05t] **Ren Jiyu** ~ When the government is generous, the people will be honest and loyal; ~ When the government is severe, the people will complain. ~ O Misery! Happiness lies by its side; ~ O Happiness! Misery lurks beneath it. ~ Who knows the destination? ~ There is no master indeed. ~ The normal can at anytime become the abnormal, ~ The good can at anytime become the evil. ~ The delusion of the people (on this point) has persisted for a long time. ~ Therefore, the sage is right as a square, but not stiff, has edges, but cuts nobody. ~ He is straightforward, but not aggressive, bright, but not dazzling.

[58c06t] **Gia-fu Feng** ~ When the country is ruled with a light hand ~ The people are simple. ~ When the country is ruled with severity, ~ The people are cunning. ~ Happiness is rooted in misery. ~ Misery lurks beneath happiness. ~ Who knows what the future holds? ~ There is no honesty. ~ Honesty becomes dishonest. ~ Goodness becomes witchcraft. ~ Man's bewitchment lasts for a long time. ~ Therefore the sage is sharp but not cutting, ~ Pointed but not piercing, ~ Straightforward but not unrestrained, ~ Brilliant but not blinding.

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[58c07t] **Lok Sang Ho** ~ When the government appears dull and boring, ~ The people enjoy a good and rich life. ~ When the government appears clever and innovative, ~ The people suffer a shortage. ~ What appears to be misfortune may pave the way for fortune. ~ What appears to be fortune may pave the way for misfortune. ~ Who knows the absolute? ~ The right that we know is often not right. ~ What is right may prove to be wrong. ~ What is good may prove to be bad. ~ Mankind has been lost in the maze since the old days. ~ The Sage has an open mind and is unpretentious. ~ He is incorruptible and will not succumb to bribery. ~ He is straight but is not arrogant. ~ He shines but not dazzles.

[58c08t] **Xiaolin Yang** ~ When the government is low-key, the people are sturdy and simple; ~ When the government is harsh, the people are selfish and heartless. ~ Fortune is followed by disaster, ~ Disaster is followed by fortune. ~ Who knows the ultimate outcome of this cycle? No one knows. ~ The straight can become crooked; the kind can become wicked. ~ People have not figured out this puzzle for a long time. ~ So the great men were square but not rigid, self-abstaining but did not hurt people, upright but not blunt, glowing but not blinding.

[58c09t] **Walter Gorn Old**, LETTING OTHERS REFORM THEMSELVES ~ A free and generous government gives the people a chance to develop. ~ When the government is rigid and exacting the people are cramped and miserable. ~ Misery is but the shadow of happiness. ~ Happiness is but the cloak of misery. ~ When will there be an end to them? ~ If we dispense with rectitude, distortion will assert itself; and what was good in its way will give place to what is evil. ~ Verily the people have been under a cloud for a long time. ~ Therefore the wise man is full of rectitude, but he does not chip and carve at others. ~ He is just, but does not admonish others. ~ He is upright, but he does not straighten others. ~ He is enlightened, but he does not offend with his brightness.

[58c10t] **James Legge** ~ The government that seems the most unwise, ~ Oft goodness to the people best supplies; ~ That which is meddling, touching everything, ~ Will work but ill, and disappointment bring. ~ Misery! - happiness is to be found by its side! ~ Happiness! - misery lurks beneath it! ~ Who knows what either will come to in the end? ~ Shall we then dispense with correction? ~ The (method of) correction shall by a turn become distortion, and the good in it shall by a turn become evil. ~ The delusion of the people (on this point) has indeed subsisted for a long time. ~ Therefore the sage is (like) a square which cuts no one (with its angles); ~ (like) a corner which injures no one (with its sharpness). ~ He is straightforward, but allows himself no license; ~ he is bright, but does not dazzle.

[58c11t] **David Hinton** ~ When government is pensive and withdrawn people are pure and simple. ~ When government is confident and effective people are cunning and secretive. ~ Prosperity springs from calamity and calamity lurks in prosperity. ~ Who knows where it will all end ~ without leaders of principle? ~ And principle always reverts to sinister trickery, ~ virtue to depraved sorcery. ~ People have been confused for such a long long time. ~ That's why a sage is sharp but never cuts, ~ austere but never grates, ~ forthright but never provokes, ~ bright but never dazzles.

[58c12t] **Chichung Huang** ~ If your government is muddled, ~ Your people will be simple; ~ If your government is exacting, ~ Your people will be daring. ~ Against misfortune leans good fortune; ~ In good fortune lurks misfortune. ~ Who knows its extremity? ~ There is no norm. ~ Normal reverts to abnormal; ~ Good reverts to evil. ~ The perplexity of rulers ~ Has been long indeed! ~ Hence, be square without cutting, ~ Angular without pricking; ~ Straight without binding; ~ Bright without dazzling.

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[58c13t] **Ellen M. Chen** ~ When the government (cheng) is dull, ~ Its people are wholesome; ~ When the government is efficient (ch'a), ~ Its people are deficient (ch'üeh). ~ Calamities (huo) are what blessings depend on, ~ In blessings are latent calamities (huo). ~ Who knows where is the turning point (chi)? ~ Because there is no longer the normal (cheng), ~ The normal reverts and appears as the strange (ch'i), ~ The good reverts and appears as the uncanny. ~ Rulers (jen) have lost their way, ~ For a long stretch of days. ~ Therefore the sage is square but not cutting (ko), ~ Sharp but not injurious, ~ Straight but not overreaching, ~ Bright (kuang) but not dazzling.

[58c14t] **Lee Sun Chen Org** ~ If a ruler [is diligent but] keeps a low profile, his people shall remain simple and truthful; ~ If a ruler is [harsh and] censorious, his people shall be deceptive and dishonest. ~ Misfortune may be a blessing in disguise; ~ [On the other hand] under the surface of good luck may lie the seeds of misfortune. ~ [Accordingly, the question is] how can we be certain that ultimately an occurrence is [leading to good or to bad] consequence? ~ If there is no standard for righteousness: ~ What is [righteously] right-minded may be turned upside down to be called weird; ~ What is [righteously] good may be distorted to be referred to as sorcerous. ~ People definitely have had been bewitched [and perplexed by such trickery] for a long time already! ~ Accordingly: ~ A Sage keeps his integrity fair and square, still he does not truncate (impinge on) rights of others; ~ He is scrupulous and thrifty, yet he hurts nobody; ~ He is straightforward, but immune from being unrestrained [so he does not harm innocent people]; ~ He is open but free from being showy.

[58c15t] **Tien Cong Tran** ~ Where the government is dull, the people are simple. ~ Where the government is sharp, the people are deceitful. ~ Bad fortune is what good fortune leans on. ~ Good fortune is what bad fortune hides in. ~ Who knows the ultimate end of bad fortune and good fortune? ~ Is there the right? ~ The right changes into the strange. ~ The good changes into the monstrous. ~ Long indeed have the people been ignorant. ~ Therefore, the sage squares without cutting, sharpens without disfiguring, straightens without straining, enlightens without dazzling.

[58c16t] **Thomas Z. Zhang** ~ If the policy is liberal, people are honest. ~ If the policy is stringent, people play tricks. ~ Misfortune is where fortune can build upon. ~ Fortune is where misfortune can loom. ~ Who knows where is the extreme? ~ There is no such a thing as normal. ~ Normalcy can become an anomaly. ~ Good can become evil. ~ This has puzzled people for a long time. ~ This is why the sage is righteous yet not annoying. ~ He is just, yet not harsh. ~ He is outspoken, yet not offensive. ~ He is shiny, yet not glaring.

[58c17t] **Arthur Waley** ~ When the ruler looks depressed the people will be happy and satisfied; ~ When the ruler looks lively and self-assured the people will be carping and discontented. ~ 'It is upon bad fortune that good fortune leans, upon good fortune that bad fortune rests.' ~ But though few know it, there is a bourn where there is neither right nor wrong; ~ In a realm where every straight is doubled by a crooked, and every good by an ill, surely mankind has gone long enough astray? ~ Therefore the Sage: ~ Squares without cutting, ~ Shapes the corners without lopping, ~ Straightens without stretching, ~ Gives forth light without shining.

[58c18t] **Richard John Lynn** ~ When the government is completely muddled, the common folk become pure and simple. ~ When the government conducts meticulous scrutiny, the common folk become devious and inscrutable. ~ It is on disaster that good fortune depends; ~ it is in good fortune that disaster lurks. ~ Who understands what the very best is? ~ It is to have no government at all! ~ Correctness turns into perversion. ~ Goodness turns into deviancy. ~ The people's confusion has certainly lasted a long time. ~ This is why the sage is square but does not cut, ~ He is pointed but does not stab. ~ He is straight but does not align. ~ He

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is bright but does not shine.

[58c19t] **Lin Yutang** ~ LAZY GOVERNMENT ~ When the government is lazy and dull, ~ Its people are unspoiled; ~ When the government is efficient and smart, ~ Its people are discontented. ~ Disaster is the avenue of fortune, ~ (And) fortune is the concealment for disaster. ~ Who would be able to know its ultimate results? ~ (As it is), there would never be the normal, ~ But the normal would (immediately) revert to the deceitful, ~ And the good revert to the sinister. ~ Thus long has mankind gone astray! ~ Therefore the Sage is square (has firm principles), but not cutting (sharp-cornered), ~ Has integrity, but does not hurt (others), ~ Is straight, but not high-handed, ~ Bright, but not dazzling.

[58c20t] **Victor H. Mair** ~ When government is anarchic, the people are honest; ~ When government is meddlesome, the state is lacking. ~ Disaster is that whereon good fortune depends, ~ Good fortune is that wherein disaster lurks. ~ Who knows their limits? ~ When there is no uprightness, correct reverts to crafty, good reverts to gruesome. ~ The delusion of mankind, ~ How long have been its days! ~ For this reason, be ~ Square but not cutting, ~ Angular but not prickly, ~ Straight but not arrogant, ~ Bright but not dazzling.

[58c21t] **Tolbert McCarroll** ~ When the government is unseen ~ the people are simple and happy. ~ When the government is lively ~ the people are cunning and discontented. ~ On misery perches happiness. ~ Beneath happiness crouches misery. ~ Who knows when this will cease? ~ The straight changes into the crooked. ~ The good becomes the ominous. ~ Surely the people have been confused for a long time. ~ Therefore, ~ the True Person squares without cutting, carves without hacking, straightens without dislocating, gives forth light without blinding.

[58c22t] **David H. Li** ~ When policies are broad, the populace live simply; ~ When policies are rigid, the populace complain roundly. ~ Facing disaster, is fortune not in the wing? ~ Experiencing fortune, is disaster not ready to spring? ~ Who knows the limit? ~ There is no norm. ~ Orthodoxy turns into heterodoxy, good turns into evil. ~ People have been bewildered long. ~ Thus, ~ the sage is square without infringing upon others, ~ fair without harming others, ~ straight without imposing upon others, ~ bright without overshadowing others.

[58c23t] **Yasuhiko Genku Kimura** ~ When the government is inwardly contained and disciplined, ~ The people become wholesome and good. ~ When the government is outwardly demanding and exacting, ~ The people become tense and cunning. ~ Fortune rests on misfortune. ~ Misfortune hides in fortune. ~ There is no end to their perpetual cyclic interchange. ~ Likewise, there is nothing that is permanently fitting. ~ What is fitting eventually becomes unfitting. ~ What is proper eventually becomes improper. ~ Not knowing the complementarity inherent in cyclic interchange, ~ People's delusion of permanence tends to last for a long time. ~ Thus, knowing the dynamic balance existing in complementarity, ~ The sage chooses what is right without being divisive, ~ Points out what is true without being critical, ~ Straightens out distortions without overextending them, ~ Enlightens others without dazzling them.

[58c24t] **Chou-Wing Chohan** ~ Although the wise man rules the country with integrity, ~ And wages war cunningly, ~ He who wishes to rule the empire ~ Must not interfere with anything. ~ His wish is unattainable in any other way. ~ How do I know this? ~ Thus: ~ The more limitations and prohibitions there are, ~ The more poor people there will be. ~ The more weapons people possess, ~ The more riots there will be throughout the country. ~ The more artists and artisans there are among the people, ~ The greater the desire to create things that belong to the imagination. ~ The more rules and regulations there are, ~ The more robbers and thieves there will be. ~ Therefore the sage says: ~ When I choose non-action of my own

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accord, ~ The people reach the path of their own accord. ~ When I love peace and quiet of my own accord, ~ The people behave with integrity of their own accord. ~ When I desist from all occupation of my own accord, ~ The people become very wealthy of their own accord. ~ When I am free of all desire of my own accord, ~ The people remain simple of their own accord.

[58c25t] **Man-Ho Kwok** ~ 'If you govern with a generous hand - ~ then your people will be good people. ~ But if your system is too constricting ~ then your people will outwit you ...' ~ Good fortune, we say, can come from disaster: ~ And the reverse is true as well. ~ Who knows where all this will lead? ~ Honesty can flip into deceit in a moment, ~ People trying to be good can fall into the dark ~ And it can take them years to get out of it. ~ So the sage is like a razor, but he doesn't cut ~ He is straight as a die, but not pointedly so - ~ He is bright, but not blindingly so ...

[58c26t] **Gu Zhengkun** ~ When the governor is magnanimous, ~ The people will become simple; ~ When the governor is harsh, ~ The people will become cunning. ~ Disaster hides itself behind good fortune; ~ Good fortune leans against disaster. ~ Who knows the secret? ~ There is no definite answer. ~ The normal changes into the abnormal; ~ The good changes into the evil. ~ People have been long perplexed. ~ Thus the sage is square and upright ~ But does not wound the people; ~ He is edged but does not cut the people; ~ He is candid but does not behave wantonly; ~ He gives light but does not dazzle.

[58c27t] **Chao-Hsiu Chen** ~ When the government is unobtrusive, the people will be simple and honest. ~ When the government is dictatorial, the people will be seized with panic. ~ Fortune depends on misfortune. ~ Misfortune is hidden in fortune. ~ He who knows how to stay within the limits will not have misfortune. ~ Correctness will lead to deceit. ~ Good will lead to evil. ~ Nothing can remain always the same. ~ People have been confused by this since ancient times. ~ That is why the sage ~ behaves correctly without hurting others, ~ behaves honestly without damaging others, ~ behaves straightforwardly without vilifying others, ~ behaves brightly without dazzling others.

[58c28t] **Liu Qixuan** ~ If the government seems dark and tolerant, ~ The people will be honest and friendly; ~ If the government seems bright and sophisticated, ~ The people will be sly and cold-hearted. ~ What is bad goes with what is good; ~ What is good lies in what is bad. ~ Who can tell the exact difference ~ When all factors are considered? ~ The positive changes into the negative ~ And the negative changes into the positive. ~ Changing over and over again is the action of evil souls. ~ Such action has long been a confusing force in the world. ~ The wise person therefore prefers to be a simple square ~ That points in no directions, ~ A cutting tool that has no edge, ~ A straight line that goes nowhere, ~ And a light source that causes no fire.

[58c29t] **Shi Fu Hwang** ~ An Easy Government ~ Lao Tze says, ~ When the government is dull and drowsy, its people are simple and sincere. ~ When the government is sharp and shrewd, its people are dishonest and deceitful. ~ Disaster is that by which side fortune is to be found. ~ Fortune is that beneath which disaster lurks. ~ Who would be able to know its ultimate results? ~ If a king of men cannot dispense with correction, correct subjects will in their turn become distorted, and a good government will in its turn become evil. ~ The delusion of the ruler on this point has indeed subsisted for a long time. ~ Therefore the sage inherits correctitude like a square symbol, but punishes no one. ~ He inherits honest property, but tells no tales. ~ He is straightforward, but allows himself no license. ~ He is bright, but does not dazzle.

[58c30t] **Ch'u Ta-Kao** ~ When the government is blunt and inactive, the people will be happy and prosperous; ~ When the government is discriminative, the people will be dissatisfied and restless. ~ It is upon misery that

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happiness rests; ~ It is under happiness that misery lies. ~ Who then can know the supremacy (good government)? ~ Only when the government does no rectifying. ~ Otherwise, rectitude will again become stratagem, ~ And good become evil. ~ Men have been ignorant of this, since long ago. ~ Therefore the Sage is square but does not cut others; ~ He is angled but does not chip others; ~ He is straight but does not stretch others; ~ He is bright but does not dazzle others.

[58c31t] **Paul J. Lin** ~ When the government is sluggish and dull, ~ The people are honest and content; ~ When the government is discriminating and exacting, ~ The people are wily and restless. ~ Calamity is what good fortune depends on. ~ Good fortune is what calamity hides in. ~ Who knows their utmost? ~ Is it not better to have no rectitude? ~ Rectitude returns to trickery; ~ And goodness returns to evil. ~ The people's delusion has long existed. ~ Therefore, the Sage is square but not cutting; ~ is honest but does not hurt; ~ is straight but does not bully; ~ is bright but does not shine.

[58c32t] **Michael LaFargue** ~ When the ruler is dull and incompetent, ~ the people are pure and simple. ~ When the ruler is sharp and alert, ~ the people are a bad lot. ~ "Bad luck: good luck depends on it; ~ good luck: bad luck hides in it." ~ Who knows where this ends? ~ There is no norm. ~ What accords with the norm turns around and becomes weird; ~ what is excellent turns around and becomes ominous. ~ "People's blindness - ~ it has been going on so long now." ~ And so the Wise Person: ~ Is square and honest but does not cut, ~ is pointed and exact but does not hurt, ~ is straight and direct but not tactless, ~ shines but does not dazzle.

[58c33t] **Cheng Lin** ~ When the government is simple, the people are honest. ~ When the government is complicate, the people are wily. ~ What one calls calamity is often a fortune under disguise. ~ What one calls fortune is often a cause of calamity. ~ Who knows what the final outcome will be? ~ How can there be absolute right! ~ The right may turn out to be wrong. ~ How can there be absolute goodness! ~ The good may turn out to be evil. ~ Indeed, men have been under a delusion for such a long time. ~ The Sage, ~ though he is strict in his own conduct, does not require other men to conform; ~ though he is honest, does not hurt other men; ~ though he is upright, does not condemn other men; ~ though he is glorious, he does not dazzle other men.

[58c34t] **Yi Wu** ~ When the government is obscure and withdrawn, ~ The people are simple and honest. ~ When the government inspects and reinspects, ~ The people lack [morality and virtue]. ~ Bad fortune is what good fortune depends on; ~ Good fortune is what bad fortune hides in. ~ Who knows the ultimate end? ~ There is no norm. ~ Normality turns out to be odd; ~ Goodness turns out to be bad. ~ People's confusion has been long. ~ Therefore, the sage is ~ upright but not cutting, ~ incorruptible but not harmful, ~ straight but not reckless, ~ bright but not dazzling.

[58c35t] **Han Hiong Tan** ~ When the government is magnanimous, the people are contented and unsophisticated. ~ When the government is overbearing and mean-spirited, the people are resentful and miserable. ~ Whenever calamity occurs, boon is also lurking around the corner. ~ Whenever good fortune strikes, misfortune is always stalking in its shadow. ~ Nobody will ever know how things will end in any given situation, as there are no fixed patterns. ~ Sometimes, a normal affair can turn out to become exceptionally eventful. ~ Sometimes, an apparently good thing can go terribly wrong. ~ For a very long time, these things continue to befuddle the ordinary people. ~ Nevertheless, the sage is always sharp but not cutting. ~ He is incorruptible but not contemptuous of others. ~ He is upright and direct but not repugnant. ~ He is brilliant but not dazzling.

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[58c36t] **Hua-Ching Ni** ~ When the government does not interfere, the people are simple and happy. ~ When the government does interfere, the people are tense and cunning. ~ Disaster is what blessing perches on. ~ Blessing is where disaster abides. ~ Who can say what the ultimate end of all possibilities will be? ~ Appropriate means soon become unfitting. ~ Good means soon turn to evil. ~ Long indeed have the people been perplexed by the endless, topsy-turvy movement of life. ~ Therefore, one of subtle virtue dissolves and eliminates the vicious cycle of duality. ~ He may have sharp corners, but he does not jab. ~ He may extend himself, but not at the expense of others. ~ He may shine, but he does not dazzle.

[58c37t] **Chang Chung-yuan** ~ When the country is governed through simplicity and leniency, ~ The people are genuine and honest. ~ When the country is governed through harshness and sharp investigation, ~ The people are more deceitful and dishonest. ~ From misfortune, good fortune is derived. ~ In good fortune, misfortune is conceived. ~ Who can determine the ultimate truth? ~ Or is there no ultimate truth at all? ~ As truth often turns out to be untruth, ~ Goodness often turns out to be evil. ~ This has long confused the people. ~ Thus, when the wise deals with things he is firm in his principles, ~ Yet not sharp. ~ He is pure, yet not harmful. ~ He is straightforward, yet not violent. ~ He is illuminated, yet not glittery.

[58c38t] **Henry Wei** ~ Transformation Without Friction ~ Shun Hua ~ When the government is shrouded in gloom, ~ The people will be simple and honest. ~ When the government is sharp and officious, ~ The people will get disgusted and discontented. ~ Misfortune is what fortune leans on; ~ Fortune is where misfortune conceals itself. ~ Who can know the ultimate result? ~ Is there no justice? ~ Anyway, justice will become injustice again, ~ And good will turn into evil once more. ~ Mankind has been thus deluded for a long time. ~ That's why the Sage acts four-square, ~ But does not "cut" people to his own shape; ~ He has a high sense of integrity, ~ But is not offensive to people; ~ He is upright and straightforward, ~ But does not push people around; ~ He is bright and brilliant, ~ But does not outshine people.

[58c39t] **Ha Poong Kim** ~ When the government is dull, ~ The people are simple. ~ When the government is keen, ~ The people are discontented. ~ Bad fortune is what good fortune leans on; ~ Good fortune is where bad fortune lurks. ~ Who knows the fortune's end? ~ There is nothing straight. ~ What is straight turns monstrous. ~ What is beautiful turns grotesque. ~ Man has been deluded ~ From time immemorial. ~ Therefore the sage ~ Is square without cutting; ~ Honest without scraping; ~ Straight without overbearing; ~ Bright without dazzling.

[58c40t] **Tao Huang** ~ When the government is silent, people are sincere. ~ When the government is intrusive, the state is decisive. ~ Disaster is what fortune depends upon, ~ Fortune is what disaster subdues. ~ Who knows a final outcome? ~ There is no right lawfulness. ~ Justice tends towards the extreme. ~ Kindness tends towards evil. ~ People have been familiar with this for a long time. ~ So, ~ Be rounded without cutting. ~ Be compatible without puncturing. ~ Be straightforward without trapping. ~ Be bright without dazzling.

[58c41t] **Tang Zi-chang** ~ Modest, and modest will be the government, then prosperous, and prosperous will be the people! ~ Shrewd will be the government, then discontented, and discontented will be the people! ~ Catastrophe rests upon fortune. ~ Fortune underlies catastrophe. ~ Who knows the ultimate answers? ~ What is normal soon becomes abnormal. ~ What is auspicious soon becomes ominous. ~ Do away with dogmatism! ~ Indeed, it is a long, long time ago since Man lost his way of Dao! ~ Therefore, a Sage is: ~ solidly square but has no sharp corners; ~ purely austere but not harmful; ~ straightly upright but not offensive; ~ humbly modest but not submissive; ~ and harmoniously bright but not dazzling.

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[58c42t] **Wing-tsit Chan** ~ When the government is non-discriminative and dull, ~ The people are contented and generous. ~ When the government is searching and discriminative, ~ The people are disappointed and contentious. ~ Calamity is that upon which happiness depends; ~ Happiness is that in which calamity is latent. ~ Who knows when the limit will be reached? ~ Is there no correctness (used to govern the world)? ~ Then the correct again becomes the perverse. ~ And the good will again become evil. ~ The people have been deluded for a long time. ~ Therefore the sage is as pointed as a square but does not pierce. ~ He is as acute as a knife but does not cut. ~ He is as straight as an unbent line but does not extend. ~ He is as bright as light but does not dazzle.

[58c91t] **И. И. Семененко** ~ При несведущем правительстве народ бесхитростен и добр, ~ при въедливом правительстве народ корежит недовольство. ~ В несчастье коренится счастье, ~ в счастье укрывается несчастье. ~ Кто знает их пределы? ~ В них нет определенности. ~ Прямолинейность переходит в хитрость, ~ добро приносит пагубу. ~ Люди заблуждаются уже очень давно. ~ Вот почему Премудрый человек, квадратным делаясь, не режет; ~ остер углами, но не колок, ~ прям, но не задирист, ~ ярок, но не затмевает.

[58c92t] **А. А. Маслов** ~ Когда власть пассивно-отстранённа, то и народ чистосердечно-прост. ~ Когда правительство жестокосердно-строго, то и народ хитёр и убог. ~ Несчастье - вот что является опорой счастья. ~ Счастье - вот где кроется несчастье. ~ И кто знает, где положен предел этому? ~ И нет в этом правильности. ~ Правильность оборачивается ловкостью. ~ Добро оборачивается коварством. ~ Людские заблуждения, о сколь стары и неизменны они! ~ Вот почему мудрец хотя и прям, но не груб; ~ остёр, но не колет; ~ прямолинеен, но не своеволен; ~ ярок, но не слепит.

[58c93t] **Е. А. Торчинов** ~ Когда правление беспомощно и слабо, народ прост и добродушен. ~ Когда правление активно и всевластно, народ испытывает нужду и недостаток. ~ О горе, ты - опора счастья! ~ О счастье, в тебе таится горе! ~ И кто пределы ваши знает? ~ Нет прямоты, она хитростью обернулась, а добро превратилось в злобу. ~ Заблуждения людские, о как они долговечны! ~ Поэтому совершенномудрый угловат, но не вонзится в человека. ~ Он остер, но зла не содеет. ~ Он прям, но не заносчив. ~ Он словно свет, но блистать не хочет.

[58c94t] **А. Е. Лукьянов** ~ Кто правит, сокрывшись и молча, у того и народ добр и прост. ~ Кто правит, взыскуя с пристрастием, у того и народ в непомерной нужде. ~ О, несчастье - опора счастья! ~ О, счастье - ложе несчастья! ~ Кто знает этому предел? ~ Он в отсутствующей здесь прямоте. ~ Прямота превратилась в хитрость, добро превратилось в зло. ~ Людские заблуждения день ото дня все более укореняются и дольше держатся. ~ Вот почему совершенномудрый человек образует квадрат-(совершенство) без выкройки по образцу, ~ [он] бескорыстен и не алчен, справедлив и не своеволен, светел и не блестит.

[58c95t] **Ян Хин-шун** ~ Когда правительство спокойно, народ становится простодушным. ~ Когда правительство деятельно, народ становится несчастным. ~ О несчастье! Оно является опорой счастья. ~ О счастье! В нем заключено несчастье. ~ Кто знает их границы? ~ Они не имеют постоянства. ~ Справедливость снова превращается в хитрость, добро - в зло. ~ Человек уже давно находится в заблуждении. ~ Поэтому совершенномудрый справедлив и не отнимает ничего у другого. ~ Он бескорыстен и не вредит другим. ~ Он правдив и не делает ничего плохого. ~ Он светел, но не желает блестеть.

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[58c96t] **Д. П. Конисси** ~ Когда не будет мелочности в управлении государством, то народ обогатится. ~ А когда управление государством мелочно, то народ обеднеет. ~ О, беда! Где благо, там и несчастье. ~ О, благо! Где беда, там и счастье. ~ Но я не знаю, где оканчивается беда и где начинается счастье. ~ Где нет правды, там люди будут относиться к правде как к чему-то странному, к добру - как к призрачному. ~ Издавна люди находятся в заблуждении, поэтому святой муж никогда не сделает им уступки. ~ Он не корыстолюбив, но ничего не раздает им. ~ Он - праведник, поэтому он ничего не сделает своевольно. ~ Хотя он - светило для всего мира, но не любит блеска.

[58c97t] **В. В. Малявин** ~ Когда миром правят отстраненно-покойно, ~ Люди просты и добродушны. ~ Когда миром правят придирчиво-строго, ~ Люди хитры и коварны. ~ Беда - вот где счастья опора, ~ Счастье - вот откуда приходит беда. ~ Кто знает, где их предел? ~ В них нет ничего навек "правильного". ~ Правильное станет неправильным, ~ Доброе станет худым, ~ И люди пребывают в заблуждении с давних пор. ~ Вот почему премудрый человек ~ Ровен, а ничего не срезает, ~ Остер, а ничего не ранит, ~ Прям, а не идет напролом, ~ Ярко сияет, а никого не слепит.

[58c98t] **Б. Б. Виногродский** ~ Его управление невежественно, а народ его бесхитростен. ~ Его управление проницательно, а народ его хитер и коварен. ~ Несчастье пусть станет опорой для счастья. ~ Счастье пусть таит в себе несчастье. ~ Кто осознает свой предел? ~ Нормальное обращается, становясь аномальным. ~ Добро обращается, становясь нечистью. ~ Человек потерял свое солнце в глубокой древности. ~ Это дает: ~ Человек мудрости, ~ упорядочивая по квадрату, не разделяет; выделяя грани, не режет; ~ будучи прямым, не жесток; будучи светлым, не слепит.

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PSEUDO-CHAPTER **Fifty-Nine**

[59c01t] **Robert G. Henricks** ~ For ordering humanity and serving Heaven, nothing's so good as being sparing. ~ For only if you are sparing can you, therefore, early submit [to the Way]. ~ Early submission - this is called to repeatedly accumulate {Virtue}. ~ {If you repeatedly accumulate Virtue, then there is nothing you can't overcome}. ~ {When there is nothing you can't overcome}, no one knows {where} it will {end}. ~ {When no one knows where it will end}, you can possess the state. ~ And when you possess the mother of the state, you can last a very long time. ~ This is called [having] deep roots and a firm base, ~ It's the Way of long life and long-lasting vision.

[59c02t] **John C. H. Wu** ~ IN governing a people and in serving Heaven, ~ There is nothing like frugality. ~ To be frugal is to return before straying. ~ To return before straying is to have a double reserve of virtue. ~ To have a double reserve of virtue is to overcome everything. ~ To overcome everything is to reach an invisible height. ~ Only he who has reached an invisible height can have a kingdom. ~ Only he who has got the Mother of a kingdom can last long. ~ This is the way to be deep-rooted and firm-planted in the Tao. ~ The secret of long life and lasting vision.

[59c03t] **D. C. Lau** ~ In ruling the people and in serving heaven it is best for a ruler to be sparing. ~ It is because he is sparing ~ That he may be said to follow the way from the start; ~ Following the way from the start he may be said to accumulate an abundance of virtue; ~ Accumulating an abundance of virtue there is nothing he cannot overcome; ~ When there is nothing he cannot overcome, no one knows his limit; ~ When no one knows his limit ~ He can possess a state; ~ When he possesses the mother of a state ~ He can then endure. ~ This is called the way of deep roots and firm stems by which one lives to see many days.

[59c04t] **R. L. Wing** ~ In leading people and serving Nature, ~ There is nothing better than moderation. ~ Since, indeed, moderation means yielding early; ~ Yielding early means accumulating Power. ~ When Power is accumulated, ~ Nothing is impossible. ~ When nothing is impossible, ~ One knows no limits. ~ One who knows no limits ~ Can possess the organization. ~ An organization that possesses the Mother ~ Can endure and advance. ~ This means deep roots and firm foundation: ~ Durability and longevity through observation of the Tao.

[59c05t] **Ren Jiyu** ~ For the rule of the people and the service of Heaven, there is nothing better than the principle of "parsimony." ~ Only by "parsimony" can one be unhurried and get ready early. ~ Being unhurried and getting ready early is what I call the repeated accumulation of the "De" of "parsimony." ~ With the repeated accumulation of De, one can victoriously overcome any obstacles. ~ The power which can overcome any obstacles is immeasurable. ~ With immeasurable power one can govern a state. ~ Having the foundation of government, one can maintain sovereignty very long. ~ This is called the Way in which one can plant the roots deep and make the stalks firm and maintain a long life.

[59c06t] **Gia-fu Feng** ~ In caring for others and serving heaven, ~ There is nothing like using restraint. ~ Restraint begins with giving up one's own ideas. ~ This depends on Virtue gathered in the past. ~ If there is a good store of Virtue, then nothing is impossible. ~ If nothing is impossible, then there are no limits. ~ If a man knows no limits, then he is fit to be a ruler. ~ The mother principle of ruling holds good for a long time. ~ This is called having deep roots and a firm foundation, ~ The Tao of long life and eternal vision.

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[59c07t] **Lok Sang Ho** ~ To rule over men or to serve heaven ~ Nothing works better than following the farmer's example. ~ The farmer does his preparatory work early. ~ To be like him, one must pay attention to the accumulation of virtue. ~ That way one can overcome all difficulties. ~ That way one's ability knows no limit. ~ That way one can sustain a nation. ~ Virtue being the mother of a nation, ~ With virtue the nation can last a long time. ~ With deep roots and secure trunks, one is on the way to a long life and a long view.

[59c08t] **Xiaolin Yang** ~ The best thing in life is to be thrifty. ~ Only when you are thrifty, can you be prepared ahead of time. ~ Preparing ahead of time allows you to accumulate more DE. ~ Accumulating more DE allows you to overcome everything. ~ Overcoming everything allows you to have unmeasurable limits. ~ Having unmeasurable limits allows you to control a country. ~ When a country has the DAO, it can last long. ~ This is how you deepen and secure your roots, live long and last forever.

[59c09t] **Walter Gorn Old**, PRESERVING THE TAO ~ In ruling men and in serving Heaven there is nothing like moderation. ~ By means of it one attains to his first estate. ~ When this is attained a man is possessed of an indefinite store of virtue. ~ With such a store of virtue he will overcome everything. ~ And of this mastery there will be no limit. ~ Thus, without hindrance, he may possess the Kingdom. ~ Such a man has the mother-constitution, and will endure indefinitely. ~ He is like the plant whose roots are deep and whose stem is firm. ~ Thus may a man live long and see many days.

[59c10t] **James Legge** ~ For regulating the human (in our constitution) and rendering the (proper) service to the heavenly, there is nothing like moderation. ~ It is only by this moderation that there is effected an early return (to man's normal state). ~ That early return is what I call the repeated accumulation of the attributes (of the Tao). ~ With that repeated accumulation of those attributes, there comes the subjugation (of every obstacle to such return). ~ Of this subjugation we know not what shall be the limit; ~ and when one knows not what the limit shall be, he may be the ruler of a state. ~ He who possesses the mother of the state may continue long. ~ His case is like that (of the plant) of which we say that its roots are deep and its flower stalks firm: ~ - this is the way to secure that its enduring life shall long be seen.

[59c11t] **David Hinton** ~ To govern people and serve heaven ~ there's nothing like thrift. ~ Thrift means submitting early, ~ and submitting early means storing up Integrity. ~ Store up Integrity and nothing is beyond you. ~ Once nothing is beyond you, ~ no one knows where it will all end. ~ Once no one knows where it will end, ~ you can nurture a nation. ~ And nurturing the nation's mother too ~ you can last and last. ~ This is called rooted deep and solid, ~ the Way of long life and enduring insight.

[59c12t] **Chichung Huang** ~ In governing the people and serving heaven, ~ There is nothing like sparingness. ~ Sparingness alone ~ Can lead you to early submission. ~ Early submission means accumulating virtue repeatedly. ~ If you accumulate virtue repeatedly, ~ There is nothing you cannot overcome. ~ If there is nothing you cannot overcome, ~ Nobody knows its limit. ~ If nobody knows its limit, ~ You are fit to possess a state. ~ If you possess the mother of governing a state, ~ You may long endure. ~ This is called the way ~ To deepen the roots and strengthen the base, ~ To lengthen life and perpetuate vision.

[59c13t] **Ellen M. Chen** ~ In governing people and serving heaven, ~ Nothing is better than being sparing (se). ~ Being sparing, ~ Is called early adherence [to Tao]. ~ Adhering early, ~ Is called being heavy with accumulated te (chung chi te). ~ To be heavy with accumulated te, ~ Then [such a person is] all overcoming. ~ Being all overcoming, ~ Then there is no knowing the limit (chi). ~ Not knowing the limit, ~ One may rule a

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state. ~ Having the mother of a state, ~ It may last long. ~ This is called being deeply rooted and firmly founded, ~ The way to long life and enduring vision (chiu shih).

[59c14t] **Lee Sun Chen Org** ~ In order to carry out the heavenly Tao, it is most important for [a leader to be] well-prepared, i.e. he must know more than what is fundamentally required, before he takes charge of people's affairs; ~ In order to be so well prepared, [a leader] should start early in his life to seriously pursue [Tao and aggravated Te]; ~ [In other words] those who starts early will have accumulated adequately [knowledge and arete before he takes charge of other people's affairs]; ~ Consequently, [his well-rounded knowledge and arete] will facilitate him to overcome all kinds of obstacles; ~ It is difficult for others to determine the limits of a person who can overcome all kinds of obstacles; ~ [Therefore] one whose limits are difficult to be ascertained can be entrusted with the sovereign responsibility of a country; ~ A country which has a creative resource (mother) will last for a long time. ~ This is what I described as the [growth of the main root was perceived through its] deeper and deeper penetration into the ground, ~ So that the main root [of a tree] could support the [gradual] expansion and strengthening (hardening) of its branch roots; ~ If one would make improvement in this way, he shall look far ahead and his establishment will thus exist for a very long time.

[59c15t] **Tien Cong Tran** ~ In governing a people and in serving Heaven, there is nothing like frugality. ~ To be frugal is to return early. ~ To return early is to accumulate an abundance of Virtue. ~ Accumulating an abundance of Virtue, everything can be overcome. ~ Overcoming everything, the unknown height is reached. ~ He who has reached an unknown height can reign a state. ~ He who reigns a state from its root can last long. ~ This is the Way of the deep root and the firm foot, of the of long life and not-getting-old.

[59c16t] **Thomas Z. Zhang** ~ Frugality is the best for governing people or serving heaven. ~ With frugality, we can be prepared in advance. ~ Advanced preparation is to emphasize accumulating Te. ~ Accumulating Te, we can accomplish any endeavor. ~ Accomplishing any endeavor means there is not limit. ~ With no limit we can have a kingdom. ~ With frugality as the mother of the kingdom, the kingdom can last long. ~ This is called deep root and firm foundation. ~ With such root and foundation we can enjoy longevity.

[59c17t] **Arthur Waley** ~ You cannot rule men nor serve heaven unless you have laid up a store; ~ This 'laying up a store' means quickly absorbing, ~ And 'quickly absorbing' means doubling one's garnered 'power'. ~ Double your garnered power and it acquires a strength that nothing can overcome. ~ If there is nothing it cannot overcome, it knows no bounds, ~ And only what knows no bounds ~ Is huge enough to keep a whole kingdom in its grasp. ~ But only he who having the kingdom goes to the Mother ~ Can keep it long. ~ This is called the art of making the roots strike deep by fencing the trunk, of making life long by fixed staring.

[59c18t] **Richard John Lynn** ~ For ordering the people and serving Heaven, nothing is better than husbandry. ~ Only husbandry can be called the quick way to submission. ~ By "quick way to submission" we mean the repetitive accumulation of virtue. ~ If one repetitively accumulates virtue, there is nothing that he cannot conquer. ~ As there is nothing that he cannot conquer, no one knows the limits he can reach. ~ As no one knows his limits, he can, accordingly, keep his state. ~ If one maintains the mother of the state, he can, accordingly, long endure. ~ This we refer to as having deep roots firmly established, for it is the Dao of long life and enduring oversight.

[59c19t] **Lin Yutang** ~ BE SPARING ~ In managing human affairs, there is no better rule than to be sparing. ~ To be sparing is to forestall; ~ To forestall is to be prepared and strengthened; ~ To be prepared and

strengthened is to be ever-victorious; ~ To be ever-victorious is to have infinite capacity; ~ He who has infinite capacity is fit to rule a country, ~ And the Mother (principle) of a ruling country can long endure. ~ This is to be firmly rooted, to have deep strength, ~ The road to immortality and enduring vision.

[59c20t] **Victor H. Mair** ~ To rule men and serve heaven, there is nothing like thrift. ~ Now, ~ Only through thrift can one be prepared; ~ Being prepared means having a heavy store of integrity; ~ With a heavy store of integrity, he can overcome everything. ~ Able to overcome everything, no one knows his limits; ~ If no one knows his limits, he can have the kingdom; ~ Having the mother of the kingdom, he can long endure. ~ This is called "sinking roots firm and deep, the Way of long life and lasting vision."

[59c21t] **Tolbert McCarroll** ~ For governing others and serving heaven there is nothing better than moderation. ~ A person who is moderate returns to the path. ~ Returning to the path brings an abundance of Virtue. ~ This good store of Virtue cannot be conquered. ~ Virtue that cannot be conquered knows no limit. ~ Only a person who has limitless Virtue is fit to lead. ~ Only the leader who possesses the Mother of the country will long endure. ~ This is called making the roots go deep by restraining the trunk. ~ Learn to focus your life and you will see many days.

[59c22t] **David H. Li** ~ In governing people and in taking care of the cosmos, the best is restraint. ~ With restraint, one is ever ready. ~ Ever ready, one focuses on virtue. ~ Focusing on virtue, one overcomes everything. ~ Overcoming everything, one's limit does not come into being. ~ With one's limit not coming into being, one gains the state. ~ Having the foundation to governance, one lasts long. ~ This is deep root and solid foundation. ~ This is Direction - long lasting and long living.

[59c23t] **Yasuhiko Genku Kimura** ~ In governing people and serving heaven, ~ There is nothing better than thrift. ~ Thrift means expeditiously regaining balance after expending resources. ~ Expeditiously regaining balance means continually accumulating virtue. ~ Continually accumulating virtue means increasingly becoming invincible. ~ Increasingly becoming invincible means knowing that everything is possible. ~ One who knows that everything is possible is fit to govern people. ~ The mother principle of governing people holds good for a long time. ~ This is called deepening the root and firming the foundation, ~ Which is the way of long life and lasting vision.

[59c24t] **Chou-Wing Chohan** ~ When the government is indifferent and inactive, ~ The people will be happy and wealthy, ~ When the government discriminates and divides, ~ The people will be restless and dissatisfied. ~ Happiness is borne on the back of sorrow, ~ Sorrow dwells beneath happiness. ~ Therefore, who can know the virtues of good government? ~ Only when the government does not rectify anything. ~ Otherwise, the rectification becomes a strategy, ~ And good becomes evil. ~ People have been aware of this for a long time. ~ Therefore the sage is square and does not cut others, ~ He has a point, but he does not pierce others, ~ He is straight, but he does not straighten others, ~ He shines, but he does not dazzle others.

[59c25t] **Man-Ho Kwok** ~ When ruling the world and serving Heaven, ~ The sage uses simplicity in everything he does. ~ Simplicity comes from letting go of what you want. ~ If you've been true to yourself earlier in your life ~ Then te builds up in you like a well that never fails. ~ Nothing is impossible, then - and nothing can stop you. ~ And if you have no limits - then you can hold the State. ~ If the sage can find the Mother of a Nation ~ Then he will govern for a long, long time. ~ All this comes from his rootedness in the Tao, ~ The Tao of Ages, the Mountain Of Vision And Of Wings.

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[59c26t] **Gu Zhengkun** ~ The best way to govern the state and keep in good health ~ Is to stint vitality. ~ To stint vitality means to attempt an early preparation; ~ The early preparation means to keep accumulating virtue; ~ Keep accumulating virtue and one can become all-conquering; ~ Be all-conquering and one's power will be beyond measure; ~ When one's power is beyond measure, ~ He can be entrusted with the duty of defending the state. ~ When there is the principle of governing the state, ~ The government can long endure. ~ This is called the Tao of deep roots and sturdy stems ~ By which one can live and see longer time.

[59c27t] **Chao-Hsiu Chen** ~ The best way to rule the people and serve Heaven is to be frugal. ~ To be frugal means to return to the beginning of creation. ~ To know the beginning of creation means to accumulate virtue. ~ Accumulating virtue means to overcome everything. ~ To overcome everything means to reach the limit. ~ By reaching the limit, one can possess a kingdom. ~ When one has possessed the mother of the kingdom, ~ the kingdom will then live long. ~ This is called the deep-rooted foundation. ~ This is the way to long life.

[59c28t] **Liu Qixuan** ~ To govern the world to cultivate one's nature, ~ One should stick to frugality. ~ For being frugal, ~ One will not stray from the Way as others do. ~ Staying with the Way, one can accumulate earlier. ~ Since one has stayed and accumulated longer in the Way, ~ One can overcome more wanton desires. ~ When one has overcome all desires, ~ Others would by no means be able to know ~ The limits of one's abilities. ~ One can then be qualified to lead a nation. ~ With a qualified leader, a nation can be long. ~ The Way is therefore the longest-rooted system ~ That supports the longest life span.

[59c29t] **Shi Fu Hwang** ~ A Way To The Longevity ~ Lao Tze says, ~ If a king of men knows to regulate human affairs by using the way of Heaven, he should know there is nothing better than to be sparing. ~ It is only by being sparing that an early obedience to the Tao is effected. ~ That early obedience is what I call the repeated accumulation of the attributes. ~ With the repeated accumulation of those attributes, there comes the conquest of every obstacle in the way. ~ Of this conquest he knows not what shall be the limit, and when he knows not what the limit shall be, he is qualified to be the ruler of a state. ~ He who possesses this motherly method of governing may continue to hold his rulership. ~ This method may be compared to a giant tree with its roots deep and its flower stalks firm; ~ and it is also a way which leads to enjoy long life and eternal gazing.

[59c30t] **Ch'u Ta-Kao** ~ In ruling men and in serving Heaven, the Sage uses only moderation. ~ By moderation alone he is able to have conformed early (to Tao). ~ This early conformity is called intensive accumulation of virtue. ~ With this intensive accumulation of virtue, there is nothing that he cannot overcome. ~ Because there is nothing that he cannot overcome, no one will be able to know his supremacy. ~ Because no one knows his supremacy he can take possession of a country. ~ Because what he does is identified with the Mother in taking possession of a country, he can long endure. ~ This means that he is deep rooted and firmly based, and knows the way of longevity and immortality.

[59c31t] **Paul J. Lin** ~ In governing the people and serving heaven, ~ There is nothing like thriftiness. ~ Only through thriftiness can one submit [to Tao] early; ~ Having submitted early, one accumulates virtue. ~ Having accumulated virtue, one can overcome everything. ~ Having overcome everything, one can know no limits. ~ Knowing no limits, one is able to rule a nation. ~ Possessing the mother of the nation, he may last long. ~ This is called the deep root and firm stalks, ~ And the way to longevity and everlasting vision.

[59c32t] **Michael LaFargue** ~ "When it comes to governing the people and serving Heaven, there's no one like a farmer." ~ Just being a farmer - ~ this means getting dressed early. ~ Getting dressed early means increasing

one's store of Te; ~ increasing one's store of Te, then nothing is impossible; ~ nothing impossible, then no telling the limit; ~ no telling the limit, then one can possess the state. ~ One who possesses the Mother of the state, ~ can last a long time. ~ This means having deep roots and strong foundations, ~ the Way of 'lasting life, good eyesight into old age'.

[59c33t] **Cheng Lin** ~ In governing men and serving Heaven, there is nothing better than temperance. ~ In order to practise temperance, one must first follow Truth, and this means adherence to the inherent qualities. ~ When one adheres to the inherent qualities, he becomes invincible. ~ When he is invincible, he also becomes unfathomable. ~ When he is unfathomable, he also becomes one with Truth. ~ When he is one with Truth, he becomes everlasting. ~ This is the way to attain immortality.

[59c34t] **Yi Wu** ~ In governing people and serving Heaven, ~ There is nothing better than thrift. ~ Only by thrift can one submit early. ~ To submit early is to fully accumulate virtue. ~ With a full accumulation of virtue, ~ there is nothing that cannot be overcome. ~ With nothing that cannot be overcome, ~ one's limits are beyond knowing. ~ With limits beyond knowing, ~ one can rule a nation. ~ If one has the country's mother, ~ one can long endure. ~ This is called deep-root and firm-stalk. ~ This is the way of long life and lasting vision.

[59c35t] **Han Hiong Tan** ~ Nothing beats frugality in governing a country or following the way of Dao. ~ Frugality compels you to get ready in advance. ~ To get ready in advance means you start to amass virtues straightaway. ~ The accumulation of virtues will enable you to achieve practically anything in life. ~ Ability to accomplish anything means you have incredible power. ~ With this limitless power, you can govern a country. ~ Governing the country by following the way of Dao, you will endure. ~ A plant can bear great fruit only if it has deep roots. ~ Building deep roots is the way to perpetuate.

[59c36t] **Hua-Ching Ni** ~ In managing people and serving Heaven, there is nothing better than sparing unnecessary activities and expense. ~ To be thrifty means to return to the simple essence of life. ~ To return to the simple essence of life is to nourish subtle virtue. ~ To nourish subtle virtue is to be able to overcome any difficulty. ~ Being able to overcome difficulties, ~ one can break through all limitations. ~ One's limitlessness is derived from whole and boundless virtue. ~ The source of such virtue can support one to serve a nation. ~ Then one's benevolence can be enduring. ~ This is the way to firmly plant and deeply root oneself in the subtle path of universal integration. ~ This is the achievement of the Way of immortality.

[59c37t] **Chang Chung-yuan** ~ In guiding people and working according to nature, ~ It is best to follow renunciation. ~ Following renunciation means returning soon. ~ Returning soon means accumulating attainment. ~ Accumulating attainment, everything can be dealt with. ~ Dealing with everything leads to limitlessness. ~ With limitlessness, one can govern the country. ~ Governing the country through its origin leads to endurance. ~ This means that to root deeply and to plant firmly leads to longevity and eternal consciousness. ~ Therefore, governing a large nation is as simple as preparing a dish of food.

[59c38t] **Henry Wei** ~ Adherence to Tao ~ Shou Tao ~ In ruling men and serving Heaven, ~ Nothing is comparable to a prudent economy. ~ A prudent economy means early preparation; ~ Early preparation means further accumulation of virtue; ~ Further accumulation of virtue can subdue everything; ~ The ability to subdue everything knows no bounds; ~ Knowing no bounds (in subduing opposition) ~ Can lead to the possession of a kingdom; ~ Possession of a kingdom along with its Mother ~ Can endure a long time. ~ This is called "deep roots and strong stalks." ~ It is the way to eternal life and everlasting vision.

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[59c39t] **Ha Poong Kim** ~ In ruling the people and serving Heaven ~ Nothing is better than being sparing. ~ Truly, being sparing ~ Means submitting early. ~ Submitting early ~ Means accumulating Te heavily. ~ If you accumulate Te heavily, ~ There will be nothing you cannot overcome. ~ If there is nothing you cannot overcome, ~ You will find no limit. ~ If you find no limit, ~ You will be fit to rule a state. ~ If you possess the mother of the state, ~ You will be long-lasting. ~ This is called deeply rooted and firmly planted. ~ It is the way of long life and lasting sight.

[59c40t] **Tao Huang** ~ For governing people and serving the heaven, nothing is better than frugality. ~ Only frugality enables the pre-empty measures. ~ Pre-empty measures mean a great accumulation of Action. ~ A great accumulation of Action leaves nothing to be conquered. ~ When nothing needs to be conquered, ~ No-boundary is known. ~ When no-boundary is known, it allows the country to exist. ~ The country, existing from its source, can endure. ~ This is the Tao of having a deep root, a strong stem, a long life, and an enduring vision.

[59c41t] **Tang Zi-chang** ~ To rule the people and serve the world there is nothing better than to follow the model of nature. ~ To follow the model of nature is to be the early appreciation of Dao. ~ To be the early appreciation of Dao is to give emphasis to the accumulation of Virtues. ~ To give emphasis to the accumulation of Virtues there is nothing that cannot be overcome. ~ When one has nothing that cannot be overcome, then nobody knows his limit. ~ When nobody knows his limit, then he may have a kingdom to rule. ~ When one has a kingdom to rule, he may mother (rule) the world. ~ He may rule everywhere and forever. ~ This is called the way of deepening the root; ~ consolidating the sprout; ~ prolonging the life; ~ and enduring the rule.

[59c42t] **Wing-tsit Chan** ~ To rule people and to serve Heaven there is nothing better than to be frugal. ~ Only by being frugal can one recover quickly. ~ To recover quickly means to accumulate virtue heavily. ~ By the heavy accumulation of virtue one can overcome everything. ~ If one can overcome everything, then he will acquire a capacity the limit of which is beyond anyone's knowledge. ~ When his capacity is beyond anyone's knowledge, he is fit to rule a state. ~ He who possesses the Mother (Tao) of the state will last long. ~ This means that the roots are deep and the stalks are firm, ~ Which is the way of long life and everlasting vision.

[59c91t] **И. И. Семененко** ~ Для управления людьми и службы Небу нет лучше бережливости. ~ А бережливость - это когда загодя посвящают себя Дао. ~ Загодя посвятить ему себя значит скопить вдвое больше добродетели. ~ Кто скапливает ее вдвое больше, становится непобедим. ~ Когда становится непобедим, его предел перестает кому-либо быть ведом. ~ А чей предел становится неведом, тот может иметь княжество. ~ Мать, обладающая княжеством, может достигнуть долговечности, ~ и это называется глубоким корнем, прочным основанием, Дао вечной жизни и нескончаемого видения.

[59c92t] **А. А. Маслов** ~ В правлении людьми и служении Небу ничто не сравнится с воздержанностью. ~ Тот, кто воздержан, зовётся изначально готовым [следовать Дао]. ~ Тот, кто готов изначально, зовётся собравшим Благость в избытке. ~ Для того, в ком Благость собрана в избытке, нет ничего, способного противостоять ему. ~ Если ему ничто не может противостоять, то нет ему предела. ~ Если нет ему предела, то он может владеть государством. ~ Обладая Матерью государства, можно стать долговечным. ~ Это зовётся глубокими и крепкими корнями нетленного и долговечного Дао.

[59c93t] **Е. А. Торчинов** ~ Управлять людьми и служить Небу ничто так не способствует, как умеренность. ~ Ведь только про умеренность говорят, что она помогает рано приготовиться. ~ Рано приготовиться -

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значит обладать обильным накоплением Благой Силы. ~ Для обладающего обильным накоплением Благой Силы нет ничего непреодолимого. ~ Что касается того, для кого нет ничего непреодолимого, то никто не знает его предела. ~ Тот, предела которого никто не знает, может обладать царством. ~ Мать царства обретя, можно стать долговечным и непреходящим. ~ Этот принцип называют корнем глубоким и черенком крепким. ~ В нем путь продления жизни и вечного видения.

[59c94t] **А. Е. Лукьянов** ~ В управлении людьми и служении Небу-Отечеству нет ничего лучшего, чем бережливость. ~ Если проявить бережливость - значит, заблаговременно позаботиться. ~ Заблаговременно позаботиться - значит, вдвое приумножить Дэ. ~ Если вдвое приумножить Дэ, то не будет непреодолимого. ~ Если не будет непреодолимого, ~ то никому не будет известен и его предел. ~ Если никому не будет известен его предел, ~ то можно овладеть царством. ~ Овладев Матерью-Родиной царства, ~ можно стать долговечным [вождем]. ~ (Вариант перевода: можно обеспечить долговечность [царству].) ~ Это и называется глубоким истоком, прочным корнем, вечно живущим и вечно существующим Дао.

[59c95t] **Ян Хин-шун** ~ Управляя людьми и служа небу, лучше всего соблюдать воздержание. ~ Воздержание должно стать главной заботой. ~ Оно называется совершенствованием дэ. ~ Совершенствование дэ - всепобеждающее. ~ Всепобеждающее обладает неисчерпаемой силой. ~ Неисчерпаемая сила дает возможность овладеть страной. ~ Начало, при помощи которого управляется страна, долговечно и называется глубоким и прочным, вечно существующим дао.

[59c96t] **Д. П. Конисси** ~ Для того чтобы служить небу и управлять людьми, всего лучше соблюдать воздержание. ~ Воздержание - это первая ступень добродетели, которая и есть начало нравственного совершенства. ~ Человек высокой нравственности преодолеет всякую трудность. ~ Глубина и могущество силы преодолевшего всякую трудность неизмеримы. ~ Он может быть владыкою мира. ~ Владыка мира и есть мать вселенной. ~ Мать вселенной будет жить вечно, ибо она имеет глубокий корень и крепкое основание.

[59c97t] **В. В. Малявин** ~ В управлении людьми и служении Небу ~ Нет ничего лучше, чем быть бережливым. ~ Кто умеет беречь, первым изготовится. ~ Первым изготовиться означает копить Совершенство. ~ Кто умеет копить Совершенство, тот все превзойдет. ~ Если он все превзойдет, никто не будет знать, где его предел. ~ Кто не имеет предела, может владеть царством. ~ А кто владеет матерью царства, будет жить долго. ~ Вот что такое "глубокий корень, прочная основа", ~ Это Путь вечной жизни и долгого взгляда.

[59c98t] **Б. Б. Виногродский** ~ Упорядочивание - люди. ~ Дела - Небо. ~ Нет ничего, что сравнится с бережливостью. ~ Будь только бережливым. ~ Это определяется: ~ Заранее воспринимать. ~ Заранее воспринимать. ~ Это определяется: ~ Двойное накопление Потенции. ~ Двойное накопление Потенции - тогда отсутствие не-преодолимого. ~ Отсутствие не-преодолимого - тогда никто не знает своего Предела. ~ Никто не знает своего предела - может быть наличие государства. ~ Наличие материнского принципа в государстве позволяет достичь длительности и долготы. ~ Это определяется: Глубокий корень, прочный ствол. ~ Путь длинной жизни и долгого видения.

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PSEUDO-CHAPTER **Sixty**

[60c01t] **Robert G. Henricks** ~ Ruling a large state is like cooking small fish. ~ When you use the Way to govern the world, evil spirits won't have godlike power. ~ Actually, it's not that evil spirits won't have godlike power, ~ It's that their power will not harm men. ~ But it's not [just] that their power won't harm men, ~ The Sage, also, will not harm them. ~ Since these two do not harm others, ~ Therefore their Virtues intermingle and return to them.

[60c02t] **John C. H. Wu** ~ RULING a big kingdom is like cooking a small fish. ~ When a man of Tao reigns over the world, demons have no spiritual powers. ~ Not that the demons have no spiritual powers, but the spirits themselves do no harm to men. ~ Not that the spirits do no harm to men, but the Sage himself does no harm to his people. ~ If only the ruler and his people would refrain from harming each other, all the benefits of life would accumulate in the kingdom.

[60c03t] **D. C. Lau** ~ Governing a large state is like boiling a small fish. ~ When the empire is ruled in accordance with the way, ~ The spirits lose their potencies. ~ Or rather, it is not that they lose their potencies, ~ But that, though they have their potencies, they do not harm the people. ~ It is not only they who, having their potencies, do not harm the people, ~ The sage, also, does not harm the people. ~ As neither does any harm, each attributes the merit to the other.

[60c04t] **R. L. Wing** ~ Leading a large organization is like cooking a small fish. ~ If the Tao is present in the world, ~ The cunning are not mysterious. ~ Not only are the cunning not mysterious, ~ Their mystery does not harm others. ~ Not only does their mystery not harm others, ~ The Evolved also do not harm others. ~ Since together they do no harm, ~ The Power returns and accumulates.

[60c05t] **Ren Jiyu** ~ Governing a great state is like frying small fish (so frequent disturbance should be avoided). ~ Applying Tao to the kingdom can render ghosts harmless. ~ It is not that the ghosts cannot function, ~ But that the function cannot harm men. ~ It is not that the function cannot harm men, ~ But that the sage never harms men at all. ~ So, men and ghosts will not harm each other, ~ Therefore both (men and ghosts) praise the De of the sage.

[60c06t] **Gia-fu Feng** ~ Ruling the country is like cooking a small fish. ~ Approach the universe with Tao, ~ And evil will have no power. ~ Not that evil is not powerful, ~ But its power will not be used to harm others. ~ Not only will it do no harm to others, ~ But the sage himself will also be protected. ~ They do not hurt each other, ~ And the Virtue in each one refreshes both.

[60c07t] **Lok Sang Ho** ~ To govern a great nation ~ Is not much different from frying a small fish. ~ To govern a nation according to the Dao, ~ Even the demons will not show their influences. ~ Not that they have lost all their influences, ~ But their influences will do people no harm. ~ Not only do the influences of the evil spirits do people no harm. ~ The Sage will also do people no harm. ~ Since demons at one extreme, ~ through the Sage at the other extreme, ~ All do people no harm. ~ We can conclude that the Virtue has perfected its job.

[60c08t] **Xiaolin Yang** ~ Governing a big country is like carefully cooking a small fish. ~ When the DAO rules, ghosts will not show their spirits. ~ Not only will the ghosts not show their spirits, but also the spirits will

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not hurt people. ~ Not only will the spirits not hurt people, but also the great men will not hurt people. ~ When neither the spirits nor the great men hurt people, the DE becomes natural and lasts long.

[60c09t] **Walter Gorn Old**, FILLING THE THRONE ~ The state should be governed as we cook small fish, without much business. ~ Bringing the Tao to the governing of the Kingdom will give rest to the shades of the dead. ~ Not that the Spirits will be inactive, but that they will cease to trouble the people. ~ But what is of more importance, the wise ruler of the people will not hurt them. ~ And in so far as they do not interfere with one another, their influences conspire to the general good!

[60c10t] **James Legge** ~ Governing a great state is like cooking small fish. ~ Let the kingdom be governed according to the Tao, and the manes of the departed will not manifest their spiritual energy. ~ It is not that those manes have not that spiritual energy, but it will not be employed to hurt men. ~ It is not that it could not hurt men, but neither does the ruling sage hurt them. ~ When these two do not injuriously affect each other, their good influences converge in the virtue (of the Tao).

[60c11t] **David Hinton** ~ Govern a great nation as you would cook a small fish. ~ Use Way to rule all beneath heaven and spirits never become ghosts. ~ When spirits don't become ghosts, ghosts do people no harm. ~ When ghosts do people no harm, sages do them no harm. ~ And once humans and ghosts do each other no harm, they return together to Integrity.

[60c12t] **Chichung Huang** ~ Governing a large state ~ Is like frying small fish. ~ Use the Tao to preside over the empire, ~ And its spirits will not be mischievous; ~ Not that its spirits will not be mischievous, ~ But that their mischief will not harm the people; ~ Not that their mischief will not harm the people, ~ But that a sage man never does any harm. ~ Since neither harms anyone, ~ Their favors will converge.

[60c13t] **Ellen M. Chen** ~ Governing a great state, ~ Is like cooking small fish. ~ If you rule the world by Tao, ~ The ghosts (kuei) will lose their spiritual (shen) power. ~ Not that the ghosts lose their spiritual power, ~ But their spiritual power will not harm the people. ~ Not that their spiritual power will not harm the people, ~ But neither does the sage harm the people. ~ Since both are harmless, ~ Te flows back and forth [without impediment].

[60c14t] **Lee Sun Chen Org** ~ Governing a big country is like cooking small fish unscathed [,as both are delicate matters that requires extraordinary caution]. ~ If one leads the world in accordance with Tao, his ghosts (antagonists) cannot be efficacious [in such a righteous society]; ~ Even if his ghosts are efficacious, [yet under the influence of Tao] they still cannot harm people; ~ A Sage would [under no circumstance] harm them either; ~ Because neither one would harm the other side, their Te shall be reciprocally beneficial to each other.

[60c15t] **Tien Cong Tran** ~ Governing a big state is like cooking a small fish. ~ When a man of the Way reigns over the world, demons no longer have spiritual powers. ~ Not that the demons have no spiritual powers, but the spirits themselves do no harm to men. ~ Not that the spirits do no harm to men, but the sage himself does no harm to his people. ~ If the sage and his people refrain from harming each other, Virtue will return.

[60c16t] **Thomas Z. Zhang** ~ Governing a big kingdom is like cooking small seafood. ~ With Tao as guidance, evils will never have their way. ~ It is actually not that the evils do not have their way, but that the evils will not hurt people. ~ Not only do Evils not hurt people, but also do not hurt the sage. ~ When both people and the

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sage are not hurt, Te is in dominance.

[60c17t] **Arthur Waley** ~ Ruling a large kingdom is indeed like cooking small fish. ~ They who by Tao ruled all that is under heaven did not let an evil spirit within them display its powers. ~ Nay, it was not only that the evil spirit did not display its powers; neither was the Sage's good spirit used to the hurt of other men. ~ Nor was it only that his good spirit was not used to harm other men, the Sage himself was thus saved from harm. ~ And so, each being saved from harm, their 'powers' could converge towards a common end.

[60c18t] **Richard John Lynn** ~ Ruling a large state is like cooking a small fish. ~ If one uses the Dao to oversee all under Heaven, the malign spirits there will lose their numinous power. ~ It is not that these malign spirits have no numinous power; ~ it is just that they will do no harm to the people. ~ It is not these numinous powers that do not harm the people but the sage, in fact, who does not harm the people. ~ It is because neither of these two cause any harm that they unite their virtues and revert to it.

[60c19t] **Lin Yutang** ~ RULING A BIG COUNTRY ~ Rule a big country as you would fry small fish. ~ Who rules the world in accord with Tao ~ Shall find that the spirits lose their power. ~ It is not that the spirits lose their power, ~ But that they cease to do people harm. ~ It is not (only) that they cease to do people harm, ~ The Sage (himself) also does no harm to the people. ~ When both do not do each other harm, ~ The original character is restored.

[60c20t] **Victor H. Mair** ~ Ruling a big kingdom is like cooking a small fish. ~ If one oversees all under heaven in accord with the Way, demons have no spirit. ~ It is not that the demons have no spirit, but that their spirits do not harm people. ~ It is not merely that their spirits do not harm people, but that the sage also does not harm them. ~ Now, ~ When neither harms the other, integrity accrues to both.

[60c21t] **Tolbert McCarroll** ~ Governing a big country is like cooking a small fish. ~ Let all under heaven be governed in accordance with the Tao, ~ and demons will not manifest their power. ~ It is not that they lack power but rather they will not use their power to harm the people. ~ They are not the only ones who have power and do not use it to harm the people. ~ The True Person does not harm the people. ~ Whenever there is no harm done, ~ that power flows into the common Virtue.

[60c22t] **David H. Li** ~ Govern a large state is like frying a small fish. ~ With Direction embracing the world, ghosts become ineffective. ~ It is not because ghosts become ineffective; ~ it is because their effect becomes inoffensive. ~ Not only have ghosts become inoffensive; ~ The sage has also become inoffensive. ~ With the two not inflicting harm, the people are showered with virtue.

[60c23t] **Yasuhiko Genku Kimura** ~ Governing a big country is like cooking a small fish. ~ The more you stir the pot, the less the fish stays intact. ~ If the world is guided by the Tao, ~ Even evil spirits are rendered spiritless. ~ Not that evil spirits are in themselves spiritless, ~ But their spirits do not harm people. ~ Not only do evil spirits not harm people, ~ But powerful rulers also do not harm people. ~ When no harm is done from either side, ~ Virtue accrues to both and all return to pristine oneness.

[60c24t] **Chou-Wing Chohan** ~ When ruling people, like serving heaven, the sage acts only in moderation. ~ Only with moderation can he learn the Tao in an instant. ~ This study is called "the rapid accumulation of a virtue." ~ Through the rapid accumulation of a virtue ~ He can overcome everything. ~ Since there is nothing he cannot overcome, ~ No one can know of his superiority. ~ Since no one knows of his superiority, ~ He can

rule the country. ~ Since what he does when he acquires everything is identified with the mother, his days are extended. ~ Thus his roots are deep and his foundations strong, and he knows the way of longevity and immortality.

[60c25t] **Man-Ho Kwok** ~ Ruling a big country ~ Is like cooking a small fish: ~ You have to handle it with care. ~ If a sage uses the Tao ~ Then evil forces have no power: ~ He doesn't harm people either. ~ Through te, you see ~ We have harmony.

[60c26t] **Gu Zhengkun** ~ Ruling a large state resembles frying a small fish ~ (It is inappropriate to turn it over frequently). ~ When the Tao prevails in the world, ~ Even ghosts and spirits become harmless. ~ It is not that ghosts become harmless ~ But that their potencies can no longer harm people. ~ Not only ghosts become harmless, ~ Sages harm no people either. ~ Hence neither does any harm to the people ~ And both sages and ghosts help the people to enjoy the benefit of virtue.

[60c27t] **Chao-Hsiu Chen** ~ Governing a large country is like cooking a small fish. ~ It is spoiled by too much interference. ~ When the ruler presents his country with Tao, Heaven will not harm him. ~ Not only will the curse not fall upon him, but it will not even cause harm to the people. ~ As the curse will not hurt the people, neither will the sage cause harm to the people. ~ Only because they do not hurt one another, will they blend their virtue.

[60c28t] **Liu Qixuan** ~ Governing a big country is like cooking small fish: ~ Too much stirring will spoil the whole dish. ~ If the ruler governs the country by the Way, ~ The evil souls will not work against the society. ~ It is not that evil souls will have lost their influence, ~ But that their influence can do no harm to the living. ~ When evil souls can exert no bad influence from below, ~ Nor rulers harm people from above, ~ Then the Way will have extended far enough ~ To bring all the living back to their nature.

[60c29t] **Shi Fu Hwang** ~ Governing A Great State ~ Lao Tze says, ~ Governing a great state is like cooking small fish. ~ The king of men knows to pacify his kingdom by using the Tao; ~ the dead men's ghosts will not manifest their spiritual energy. ~ Not only will those ghosts not manifest their spiritual energy, but they will not hurt men. ~ Not only will they hurt men, even the sage in exercise of his government will not disturb those ghosts. ~ As these two do not injuriously affect each other, so in the Tao's attribute, the living and the departed both find their rest places.

[60c30t] **Ch'u Ta-Kao** ~ Govern a great state as you would cook a small fish (do it gently). ~ Let Tao reign over the world, and no spirits will show their ghostly powers. ~ Not that the spirits have no more powers, ~ But their powers will not harm men. ~ Neither will they harm men, ~ Nor will the Sage harm the people. ~ Inasmuch as none of them harms anybody, ~ Therefore virtue belongs to them both.

[60c31t] **Paul J. Lin** ~ To rule a large nation is as to cook a small fish. ~ In a world with Tao prevailing, ~ Ghosts will not become goblins. ~ Not that ghosts will not become goblins, ~ But God will not hurt the people; ~ Not that God will not hurt the people, ~ But the Sage will not hurt them either. ~ When both will not hurt each other, ~ All virtue will converge to them.

[60c32t] **Michael LaFargue** ~ Governing a large state is like cooking a small fish. ~ Rule the world by Tao, ~ then ghosts will not take to haunting. ~ It is not that the ghosts will not haunt, ~ their haunting will cause no hurt to humankind. ~ (It's not only that their haunting will not hurt humankind, ~ the Wise Person also

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does not cause hurt to them. ~ These two do not hurt each other.) ~ Yes, Te unifies and restores.

[60c33t] **Cheng Lin** ~ To govern a large State is as easy as frying small fishes. ~ When one rules an Empire according to Truth, the spirits become powerless. ~ Not only the spirits, but also the gods are powerless to do harm to men. ~ Not only the gods, but also the Sages are powerless to do harm to men. ~ When these do not do harm to one another, their inherent qualities will enable them to arrive at a common end.

[60c34t] **Yi Wu** ~ Govern a big country as if cooking a small fish. ~ Reign over the world with the Way, ~ Then its demons will have no spiritual power. ~ Not that demons are not spiritually powerful, ~ But their spiritual powers will not harm people. ~ Not that their spiritual powers cannot harm people, ~ But, because the sage also will not harm people, ~ Neither harms the other. ~ Therefore, they return to virtue together.

[60c35t] **Han Hiong Tan** ~ Governing a big country is akin to frying a small fish. ~ When the power of Dao is prevalent, ~ Even the demons become impotent. ~ Although the demons continue to possess magical power, ~ Their power is rendered innocuous. ~ Hence, the demons cannot harm people. ~ The sage also does not harm people. ~ Both do not interfere with people. ~ Thus by sticking to non-intervention, both let their virtues merge together.

[60c36t] **Hua-Ching Ni** ~ Managing a big country is like cooking small fish. ~ The more you stir them, the less their shape can be maintained. ~ When one applies the subtle Way of the universe to the world, ~ all high spirits unite and harmonize their potencies. ~ Thus, they do not harm people. ~ All the world's leaders know to merge with the great Oneness, ~ thus all people are preserved from harm. ~ When the subtle Way of the universe is all pervading, ~ there is no longer any distinction between subject and object, ~ between spiritual and material, ~ between holy and unholy. ~ All energies merge into harmonious Oneness.

[60c37t] **Chang Chung-yuan** ~ When Tao prevails in the world, evil loses its power. ~ It is not that evil no longer possesses spiritual power. ~ It is that its power does not damage men. ~ Indeed, it is not that its power does not damage men. ~ It is primarily that the ruler does not become harmful to men. ~ When opposites no longer damage each other, ~ Both are benefitted through the attainment of Tao.

[60c38t] **Henry Wei** ~ Maintaining One's Position ~ Chu Wei ~ Ruling a big country is like frying a little fish. ~ When Tao is made to prevail in the world, ~ Evil spirits will lose their supernal power. ~ Not that they lose their supernal power, ~ But rather that the supernal power does no harm to people. ~ Not only the supernal power does no harm to people, ~ The Sage (Ruler) also will do no harm. ~ As both do not mutually cause any harm, ~ Virtue reverts to all parties respectively.

[60c39t] **Ha Poong Kim** ~ Governing a large state ~ Is like boiling a small fish. ~ When you rule all under Heaven according to Tao, ~ The spirits of the dead cease to exercise supernatural power. ~ It is not that they cease to exercise supernatural power. ~ Their supernatural power does not harm the people. ~ It is not simply that their supernatural power does not harm the people. ~ The sage, too, does not harm the people. ~ Since neither of them harms the people, ~ Their Te, united, returns.

[60c40t] **Tao Huang** ~ Governing a large country is like cooking a small fish. ~ If Tao is utilized to manage the society, its ghost will not become spirit. ~ Not that ghost is not spiritual, but that the spirit harms no people; ~ Not only does the spirit harm not the people, but that the sage is harmless. ~ As those two cause no harm, they are united in Action.

[60c41t] **Tang Zi-chang** ~ To rule a big country should be so simple like cooking small fish. ~ When the world rule is approaching Dao: ~ The Ghost and Spirit will not necessarily be divine. ~ It is not that the Ghost and Spirit will not necessarily be divine but the divine will not be utilized to threaten people with harm. ~ Not only the divine should not threaten people with harm, the Sage ruler should not threaten people with harm either. ~ When those two (state and religion) do no harm to each other, both will achieve the same goal - Return to Nature.

[60c42t] **Wing-tsit Chan** ~ Ruling a big country is like cooking a small fish. ~ If Tao is employed to rule the empire, ~ Spiritual beings will lose their supernatural power. ~ Not that they lose their spiritual power, ~ But their spiritual power can no longer harm people. ~ Not only will their supernatural power not harm people, ~ But the sage also will not harm people. ~ When both do not harm each other, ~ Virtue will be accumulated in both for the benefit (of the people).

[60c91t] **И. И. Семененко** ~ Править великим государством - это как готовить кушаенье из мелкой рыбы. ~ Когда правят Поднебесной на основе Дао, души умерших не имеют чудотворной силы. ~ Они не только не имеют чудотворной силы, но и не наносят вреда людям. ~ Не только души не наносят вреда людям, но и Премудрый человек не причиняет вреда людям. ~ А так как обе стороны друг другу не чинят вреда, их добродетели между собой соединяются.

[60c92t] **А. А. Маслов** ~ Управление большим государством подобно варке мелкой рыбёшки. ~ Когда управление Поднебесной согласно с Дао, даже духи утрачивают своё могущество. ~ Но даже если они и не теряют своего могущества, то хотя бы не вредят людям. ~ И если даже духи не вредят людям, то и мудрецы не могут им повредить. ~ А поскольку они не вредят друг другу, то и Благость их, сочетаясь, восходит [к Дао].

[60c93t] **Е. А. Торчинов** ~ Управлять большим государством - все равно что готовить блюдо из мелкой рыбы. ~ Если посредством Дао-Пути власть над всей Поднебесной обрести, то нави не будут обладать божественностью. ~ И не только нави Поднебесной не будут обладать божественностью, но и сами божества не смогут навредить народу. ~ Но не только сами божества не смогут навредить народу, совершенномудрый тоже не сможет навредить народу. ~ А коль эти двое навредить народу не смогут, благие силы их соединятся и возвратятся к людям на их благо.

[60c94t] **А. Е. Лукьянов** ~ Управление великим царством подобно приготовлению мелкой рыбы. ~ Тот, кто посредством Дао служит Поднебесной, ~ у того душа не [ранит (?)] дух. ~ И не только его душа не [ранит (?)] дух, ~ но и его дух не ранит людей. ~ Да и не только его дух не ранит людей, ~ но и совершенномудрый человек тоже не ранит людей. ~ А поскольку обе стороны не ранят друг друга, ~ то они связаны друг с другом Дэ (Добродетелью).

[60c95t] **Ян Хин-шун** ~ Управление большим царством напоминает приготовление блюда из мелких рыб. ~ Если Поднебесной управлять, следуя дао, то злые духи [умерших] не будут действовать. ~ Но злые духи не только не будут действовать, они также не смогут вредить людям. ~ Не только они не смогут вредить людям, но и совершенномудрые не смогут вредить людям. ~ Поскольку и те и другие не смогут вредить людям, их дэ соединятся друг с другом.

[60c96t] **Д. П. Конисси** ~ Управление великой страной напоминает приготовление вкусного блюда из мелких

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рыб. ~ Когда святой муж будет управлять страною, то злой дух перестанет быть богом. ~ Это, впрочем, не значит, что злой дух перестанет быть богом (или духом), - но люди не будут терпеть вреда от него. ~ Святой муж никому не сделает вреда и никто не повредит ему. ~ Поэтому нравственность святого мужа все более и более усовершенствуется.

[60c97t] **В. В. Малявин** ~ Управлять большим царством - все равно что варить мелкую рыбу. ~ Если мир упорядочивать посредством Пути, ~ Злые духи лишатся власти над душами. ~ Не то чтобы в них не было духовной силы, ~ Но их сила не сможет больше вредить людям. ~ И не только их сила не будет вредить людям, ~ Но и премудрый человек не будет вредить им. ~ Коль эти оба не будут причинять друг другу вред, ~ Их совершенства сольются и в себе упокоятся.

[60c98t] **Б. Б. Виногродский** ~ Порядок в большом государстве отражается в приготовлении мелкой рыбешки. ~ Посредством Пути управляют Поднебесной - ~ их бесы не обожествляются. ~ Суть не в том, чтобы их бесы не обожествлялись, а в том, чтобы их божественность не вредила людям. ~ Суть не в том, чтобы их божественность не вредила людям, а в том, чтобы человек мудрости тоже не вредил людям. ~ Пусть в паре не возникают отношения взаимного уничтожения. ~ Причинность: ~ Тогда Потенция, соединившись, возвращается.

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PSEUDO-CHAPTER **Sixty-One**

[61c01t] **Robert G. Henricks** ~ The large state is like the lower part of a river; ~ It is the female of the world; ~ It is the meeting point of the world. ~ The female constantly overcomes the male with tranquility. ~ Because she is tranquil, therefore she is fittingly underneath. ~ The large state - if it is below the small state, then it takes over the small state; ~ The small state - if it is below the large state, then it is taken over by the large state. ~ Therefore some by being low take over, ~ And some by being low are taken over. ~ Therefore the large state merely desires to unite and rear others; ~ While the small state merely desires to enter and serve others. ~ If both get what they want, ~ Then the large {state} should fittingly be underneath.

[61c02t] **John C. H. Wu** ~ A GREAT country is like the lowland toward which all streams flow. ~ It is the Reservoir of all under heaven, the Feminine of the world. ~ The Feminine always conquers the Masculine by her quietness, by lowering herself through her quietness. ~ Hence, if a great country can lower itself before a small country, it will win over the small country; ~ and if a small country can lower itself before a great country, it will win over the great country. ~ The one wins by stooping; the other, by remaining low. ~ What a great country wants is simply to embrace more people; ~ and what a small country wants is simply to come to serve its patron. ~ Thus, each gets what it wants. ~ But it behooves a great country to lower itself.

[61c03t] **D. C. Lau** ~ A large state is the lower reaches of a river - ~ The place where all the streams of the world unite. ~ In the union of the world, ~ The female always gets the better of the male by stillness. ~ Being still, she takes the lower position. ~ Hence the large state, by taking the lower position, annexes the small state; ~ The small state, by taking the lower position, affiliates itself to the large state. ~ Thus the one, by taking the lower position, annexes; ~ The other, by taking the lower position, is annexed. ~ All that the large state wants is to take the other under its wing; ~ All that the small state wants is to have its services accepted by the other. ~ If each of the two wants to find its proper place, ~ It is meet that the large should take the lower position.

[61c04t] **R. L. Wing** ~ A large organization should flow downward ~ To intersect with the world. ~ It is the female of the world. ~ The female always overcomes the male by stillness; ~ Through stillness, she makes herself low. ~ Thus if a large organization ~ Is lower than a small organization, ~ It can receive the small organization. ~ And if a small organization ~ Stays lower than a large organization, It can receive the large organization. ~ Therefore one receives by becoming low; Another receives by being low. ~ Yet what a large organization desires ~ Is to unite and support others. ~ And what a small organization desires ~ Is to join and serve others. ~ So for both to gain the position they desire, The larger should place itself low.

[61c05t] **Ren Jiyu** ~ A great state lies lower (like rivers and seas into which all streams run), ~ To it all things under Heaven tend, It considers itself as the female under Heaven. ~ The female always overcomes the male by stillness, because it is still and lies lower. ~ Therefore, a great state can, by lowering itself to small states, make the small states rely upon the big states. ~ Small states can, by lowering themselves to a great state, win trust from it. ~ Thus a great state sometimes makes small states rely upon it by lowering itself, ~ And sometimes, small states win the trust from a great state only by lowering themselves. ~ What the great state desires is to lead the small states, ~ And what the small states desire is to serve the great state. ~ Then each side gets what it desires, ~ But the great state should especially learn to lower itself.

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[61c06t] **Gia-fu Feng** ~ A great country is like low land. ~ It is the meeting ground of the universe, ~ The mother of the universe. ~ The female overcomes the male with stillness, ~ Lying low in stillness. ~ Therefore if a great country gives way to a smaller country, ~ It will conquer the smaller country. ~ And if a small country submits to a great country, ~ It can conquer the great country. ~ Therefore those who would conquer must yield, ~ And those who conquer do so because they yield. ~ A great nation needs more people; ~ A small country needs to serve. ~ Each gets what it wants. ~ It is fitting for a great nation to yield.

[61c07t] **Lok Sang Ho** ~ Big nations should be like a stream that flows low. ~ In relating to other nations under heaven. ~ They should be like a female animal. ~ Female animals often lie low and still. ~ By doing so they win over male animals. ~ Big nations that take on a lower profile than small nations ~ will win the adherence of small nations. ~ Small nations that take on a lower profile than big nations ~ will win the assistance from the big nations. ~ Big nations keep low and get what they want. ~ Small nations keep low and get what they want. ~ Big nations(with an abundance of land) want to have a bigger population. ~ Small nations(with a shortage of land) want to have more jobs. ~ If big nations keep low, both the needs of big nations ~ and those of the small will be fulfilled.

[61c08t] **Xiaolin Yang** ~ When governing a big country, you should be humble, ~ Like the lowest point where water meets, or like the females of the world. ~ Females always overcome males by being peaceful; being peaceful is humble. ~ Therefore, if a big country humbles itself to a small country, it can lead the small country; ~ If a small country humbles itself to a big country, it can get help from the big country. ~ So, humbleness leads either to leading a small country or to getting help from a big country. ~ A big country always wants to lead a small country, ~ A small country always wants to get help from a big country; ~ They can achieve their goals by being humble. ~ So the big should be humble.

[61c09t] **Walter Gorn Old**, THE VIRTUE OF HUMILITY ~ The kingdom, like a river, becomes great by being lowly; it is thereby the centre to which all the world tends. ~ It is similar in the case of woman: ~ She conquers man by continual quietness. ~ And quietness is the same as submission. ~ Therefore a great state, by condescension to those beneath it, may gain the government of them. ~ Likewise a small state, by submission to one that is greater, may secure its alliance. ~ Thus the one gains adherence, and the other obtains favours. ~ Although the great state desires to annex and to nourish others, yet the small state desires to be allied to and serve the greater. ~ Thus both will be satisfied, if only the greater will condescend.

[61c10t] **James Legge** ~ What makes a great state is its being (like) a low-lying, down-flowing (stream); ~ - it becomes the centre to which tend (all the small states) under heaven. ~ (To illustrate from) the case of all females: ~ - the female always overcomes the male by her stillness. ~ Stillness may be considered (a sort of) abasement. ~ Thus it is that a great state, by condescending to small states, gains them for itself; ~ and that small states, by abasing themselves to a great state, win it over to them. ~ In the one case the abasement leads to gaining adherents, in the other case to procuring favour. ~ The great state only wishes to unite men together and nourish them; ~ a small state only wishes to be received by, and to serve, the other. ~ Each gets what it desires, but the great state must learn to abase itself.

[61c11t] **David Hinton** ~ A great nation flows down into ~ the place where all beneath heaven converges, ~ the female of all beneath heaven. ~ In its stillness, female lies perpetually low, and there perpetually conquers male. ~ A great nation that puts itself below a small nation takes over the small nation, ~ and a small nation that puts itself below a great nation gives itself over to the great nation. ~ Some lie low to take over, and some lie low to give over. ~ A great nation wanting nothing more than to unite and nurture the people and a

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small nation wanting nothing more than to join and serve the people: they both succeed in what they want. ~ Great things lie low and rest content.

[61c12t] **Chichung Huang** ~ A large state is the lower stream, ~ The female to all under heaven, ~ The converging point of all under heaven. ~ The female constantly uses stillness ~ To overcome the male. ~ As she is still, ~ It is proper that she stay low. ~ Therefore, if a large state ~ Stays low to a small state, ~ It wins the small state; ~ If a small state ~ Stays low to a large state, ~ It is won by the large state. ~ Therefore, one stays low to win; ~ One stays low to be won. ~ Therefore, the large state ~ Merely wishes to annex and feed the other; ~ The small state ~ Merely wishes to join and serve the other. ~ If each is to have its wish, ~ The large state should stay lower.

[61c13t] **Ellen M. Chen** ~ A large state is down stream (hsia liu). ~ Where the rivers under heaven (t'ien hsia) converge, ~ Is the female (p'in) under heaven. ~ The female always wins the male (mou) by stillness (ching), ~ By stillness it is low-lying (hsia). ~ Therefore, by being low-lying (hsia) to a small state, ~ A large state acquires (ch'ü) a small state. ~ By lowering (hsia) itself to a large state, ~ A small state acquires a large state. ~ The one acquires by being low-lying (hsia), ~ The other acquires by lowering (hsia). ~ A large state without overstepping its boundary (pu kuo), ~ Wishes to keep others under its wings. ~ A small state without overstepping its boundary (pu kuo), ~ Wishes to offer service to others. ~ Now both are granted their proper wishes, ~ It is fitting that a large state takes the low (hsia) place.

[61c14t] **Lee Sun Chen Org** ~ A big country was formed by being at the right position, i.e. like the waterway at the lowest position where other waterways (small countries) converged together spontaneously; ~ Diplomacy in this world was generally conducted similar to the manner a cow took an initiative to tempt an ox; ~ The fact was that the ox was led to believe deceptively that serenely passive cow was the weaker [party to be mastered]. ~ Therefore: ~ If a big country deals with small countries by taking the lower position [for currents to flow in], then it would secure small countries [with ease]; ~ If a small country negotiates with a big country, by positioning itself in the lower [passive] position, it could insinuate big country to yield to its needs; ~ One country may lower itself in order to take possession of another country, or one country may insinuate itself into favor through submissiveness [it all depends on the circumstance]. ~ A big country should not press onward too far its intention to lord over people of small countries; ~ A small country should not let itself be overridden by its intention to yield to the big country; ~ Accordingly, when a big country and a small country each has achieved its intended purpose respectfully, the big country should try harder to be modest.

[61c15t] **Tien Cong Tran** ~ A great country is like the low stream. ~ It is where the world flows together. ~ It is the feminine of the world. ~ The feminine always conquers the masculine by her quietness; she is in a lower place by her quietness. ~ Hence, if a big state is below a small state, it will win over the small state. ~ If a small is below a big state, it will win over the big state. ~ The one wins by lowering itself; the other, by remaining low. ~ What a great state wants is simply to embrace and protect more people. ~ What a small country wants is simply to participate and to submit its patron. ~ Thus, each gets what it wants. ~ But it behooves a big state to lower itself.

[61c16t] **Thomas Z. Zhang** ~ A great kingdom is like the mouth of rivers; it is like the female, or the hub of the world. ~ Females frequently win males with their serenity. ~ Serenity means humbleness. ~ Therefore when a great kingdom is humble, it wins small kingdoms. ~ When a small kingdom is humble, it wins great kingdoms. ~ This is why with humbleness one can win and will win. ~ A great kingdom should not

excessively conquer. ~ A small kingdom should avoid undue vassalage. ~ In order for both great and small kingdoms to have their wishes, it is better for great kingdoms to be humble.

[61c17t] **Arthur Waley** ~ A large kingdom must be like the low ground towards which all streams flow down. ~ It must be a point towards which all things under heaven converge. ~ Its part must be that of the female in its dealings with all things under heaven. ~ The female by quiescence conquers the male; by quiescence gets underneath. ~ If a large kingdom can in the same way succeed in getting underneath a small kingdom then it will win the adherence of the small kingdom; ~ and it is because small kingdoms are by nature in this way underneath large kingdoms that they win the adherence of large kingdoms. ~ The one must get underneath in order to do it; ~ the other is underneath and therefore does it. ~ What large countries really need is more inhabitants; ~ and what small countries need is some place where their surplus inhabitants can go and get employment. ~ Thus each gets what it needs. ~ That is why I say the large kingdom must 'get underneath'.

[61c18t] **Richard John Lynn** ~ A large state is a catchment into which flow occurs. ~ It is where all under Heaven unite. ~ It is the female for all under Heaven. ~ The female always conquers the male because of quietude. ~ She is able to take the low position because of quietude. ~ Thus the large state, by placing itself beneath the small state, ~ Consequently takes over the small state. ~ The small state, by placing itself beneath the large state, subsequently is taken over by the large state. ~ Thus some, by taking a place beneath, take over, and some, by taking a place beneath, are taken over. ~ The large state should desire nothing more than to bring people together and nurture them, and the small state should desire nothing more than to join in and serve people. ~ In order that both obtain what they desire, it is fitting that the large one place itself beneath.

[61c19t] **Lin Yutang** ~ BIG AND SMALL COUNTRIES ~ A big country (should be like) the delta low-regions, ~ Being the concourse of the world, ~ (And) the Female of the world. ~ The Female overcomes the Male by quietude, ~ And achieves the lowly position by quietude. ~ Therefore if a big country places itself below a small country, ~ It absorbs the small country; ~ (And) if a small country places itself below a big country, ~ It absorbs the big country. ~ Therefore some place themselves low to absorb (others), ~ Some are (naturally) low and absorb (others). ~ What a big country wants is but to shelter others, ~ And what a small country wants is but to be able to come in and be sheltered. ~ Thus (considering) that both may have what they want, ~ A big country ought to place itself low.

[61c20t] **Victor H. Mair** ~ A large state is like a low-lying estuary, ~ the female of all under heaven. ~ In the congress of all under heaven, ~ the female always conquers the male through her stillness. ~ Because she is still, it is fitting for her to lie low. ~ By lying beneath a small state, ~ a large state can take over a small state. ~ By lying beneath a large state, ~ a small state can be taken over by a large state. ~ Therefore, ~ One may either take over or be taken over by lying low. ~ Therefore, ~ The large state wishes only to annex and nurture others; ~ The small state wants only to join with and serve others. ~ Now, ~ Since both get what they want, ~ It is fitting for the large state to lie low.

[61c21t] **Tolbert McCarroll** ~ A great country is like the low lands where all the streams unite. ~ In all things under heaven the female overcomes the male by her stillness, ~ and because she is still she lies below. ~ Hence, ~ if the great country will take the low place ~ it will win over the little country. ~ If the little country will take the low place ~ it will win over the great country. ~ Thus, ~ the one gets below and prospers ~ and the other remains below and prospers. ~ All that the great country wants is more people. ~ All that the little country wants is a place for its people to go and to be employed. ~ If each is to get what it wants ~ it is necessary for the great country to take the low place.

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[61c22t] **David H. Li** ~ A great nation is like a down-stream - the feminine to the world, the rendezvous of the world. ~ The feminine frequently wins over the masculine with serenity. ~ Serenity is obsequiousness. ~ Thus, ~ a great nation, obsequious to a small nation, gains the small nation; ~ a small nation, obsequious to a great nation, gains the great nation. ~ Thus, one is obsequious in order to gain. ~ Or, one is obsequious because it needs to gain. ~ A great nation is not to be too keen on conquering. ~ A small nation is not to be too keen on acquiescing. ~ Since each gains what each desires, it is better for the great nation to be obsequious.

[61c23t] **Yasuhiko Genku Kimura** ~ A great country is like a low-lying estuary, ~ A place where the myriad streams of the world come together. ~ She is also like a receptive female drawing in an eager male. ~ The female always conquers the male through her stillness, ~ Because she knows how to lie low through her stillness. ~ Thus, ~ a great country can win over a small country by lying low. ~ A small country can also win over a great country by lying low. ~ Therefore, one may either win over or be won over by taking the lower position. ~ A great country only wants to embrace and nourish more people. ~ A small country only wants to be embraced and serve her benefactor. ~ Thus, both can achieve their ends by practicing humility. ~ Therefore, especially a great country must practice humility.

[61c24t] **Chou-Wing Chohan** ~ Govern a large country as you would cook a small fish, gently. ~ Let the Tao govern the world, and spirits will not roam freely. ~ This does not mean that spirits will not have powers, ~ But rather that their powers will not harm people. ~ They will not harm people, ~ Nor will the sage harm people. ~ When neither he nor they harm anybody, ~ The virtue belongs to both of them. ~ When the Tao governs the world, the spirits are not known as spirits and the sage is not considered a sage, says Wang-Pi.

[61c25t] **Man-Ho Kwok** ~ A great country is like a low-lying estuary - ~ It is a place where all the lesser streams mingle and merge. ~ Everything comes together there ... ~ And a woman wins her man: how does she do it? ~ By using the power of her yin like an anchor, ~ A still deep bowl into which it all flows. ~ This is passiveness. ~ So if a great country takes a low place ~ It wins over the trust of a smaller state; ~ And if a small country shows humility ~ It wins the trust of a whole nation. ~ And it's like this: ~ those who want to win must yield, ~ And those who are yielding should stay where they are. ~ A great country needs to grow: ~ A small one needs protection. ~ That way, everyone gets what they want - ~ when the greater learns to be below.

[61c26t] **Gu Zhengkun** ~ A large state should play the role of female, ~ Just like the lowest reaches of a river ~ Where all the other streams meet. ~ The female always conquers the male by motionlessness, ~ Because the motionless female always takes the lower position. ~ Hence the large state can annex the small one by taking the lower position (being modest); ~ The small state can gain the trust of the large one by taking the lower position, ~ The case being either the former or vice versa. ~ The large state wants to put the small one under its protection, ~ The small state wants to be shielded by the large one, ~ Thus both can satisfy their wishes, ~ But the large state should be more willing to take the lower position.

[61c27t] **Chao-Hsiu Chen** ~ When a large country is like water, ~ which runs towards lower places, ~ all the other countries will unite with it. ~ In the unity of the world, the female always overcomes the male with stillness. ~ The stillness is akin to the lower position - that is how a large country can be respected by a small country and conquer it. ~ And if a small country takes the lower position and allows itself to be influenced by the large country, the small can conquer the large. ~ That is why by being lower to take, or lower to be taken, ~ a

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large country only tries to annex a small one and a small country only tries to protect its people. ~ They both find what they want. ~ Therefore it is fitting for a large country to be the lower one.

[61c28t] **Liu Qixuan** ~ A big country should position itself low ~ So as to be the world's mother ocean. ~ The biggest producer is for ever still and peaceful, ~ Dissolves all the commotions with her stillness, ~ And keeps her lowness with her stillness, too. ~ Therefore, if a big country can be humble toward a small one, ~ It will win over the small country. ~ If a small country can be humble toward a big one, ~ It will win over the big country. ~ Thus, countries either lower themselves to win over others ~ Or lower themselves to be tolerated by others. ~ A big country's purpose is to support all kinds of people. ~ A small country's purpose is to gain support to serve people. ~ To satisfy the two purposes, ~ The big country should be more yielding in attitude.

[61c29t] **Shi Fu Hwang** ~ The Large And Small States ~ Lao Tze says, ~ Like water, a large state should keep a low profile as it goes down stream, in order that it becomes the pivot of the world. ~ The female is the master of the world. ~ The female always overcomes the male by being still. ~ Stillness may be considered as a sort of abasement. ~ Thus a large state, by abasing itself to smaller states, annexes the small states; ~ while small states, by abasing themselves, affiliate themselves with larger states. ~ In one case the abasement leads to gaining allies, in the other case it procures favors. ~ The large state wishes only to increase population; ~ small states wish only to be guarded. ~ Each gets what it desires, but the large state must learn to abase itself first.

[61c30t] **Ch'u Ta-Kao** ~ A great state is the world's low-stream (to which all the river flows down), the world's field and the world's female. ~ The female always conquers the male by quietude, which is employed as a means to lower oneself. ~ Thus a great state lowers itself towards a small state before it takes over the small state. ~ A small state lowers itself towards a great state before it takes over the great state. ~ Therefore some lower themselves to take, while others lower themselves to gather. ~ A great state wishes nothing more than to have and keep many people, and a small state wishes nothing more than to get more things to do. ~ When the two both mean to obtain their wishes, the greater one should lower itself.

[61c31t] **Paul J. Lin** ~ A large state is like the low land; ~ It is the focus point of the world ~ And the female of the world. ~ The female always conquers the male by serenity. ~ In serenity, she puts herself low. ~ Therefore, the large state puts itself beneath the small state, ~ And thereby absorbs the small state. ~ The small state puts itself under the large state, ~ And thereby joins with the large state. ~ Therefore, one either puts himself beneath to absorb others, ~ Or puts himself under to join with others. ~ What the large state wants is no more than to feed the people. ~ What the small state wants is no more than to join and serve the people. ~ Both have their needs satisfied. ~ Thus the large ought to stay low.

[61c32t] **Michael LaFargue** ~ The great state is a low and easy, ~ woman for the world, ~ the one the whole world unites with. ~ Femininity always overcomes Masculinity, by Stillness, ~ in Stillness it takes the low place. ~ Yes: ~ A great state, ~ by putting itself lower than the smaller state, ~ will win out over the smaller state. ~ A small state, ~ by putting itself lower than the great state, ~ will win out over the great state. ~ Yes: ~ One puts itself lower so it will win out, ~ if the other gets lower, then it will win. ~ (A great state has no further desire, ~ than to embrace and protect other states. ~ A small state has no further desire, ~ than to enter and serve other states. ~ So both get what they want.) ~ The greatest should be the lowest.

[61c33t] **Cheng Lin** ~ In order to govern a large State, one must practise humility. ~ The father of an Empire should behave as though he were the mother. ~ The female willing to occupy a subordinate position uses

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quietude to subjugate the male. ~ Thus, ~ when a large State is humble, it can win over the small States; ~ when a small State is humble, it can win over the large States. ~ In the case of the large States, humility makes them desirous of protecting all men, and no more. ~ In the case of the small States, humility makes them desirous of serving all men, and no more. ~ These obtain what they desire because they practise humility.

[61c34t] **Yi Wu** ~ A big state puts itself in the low place: ~ It is the focal point of the world ~ And the female of the world. ~ The female constantly wins over the male by her tranquility. ~ Tranquility is regarded as the low place; ~ Therefore, a big state, by lowering itself beneath a small state, ~ Can have the small state. ~ The small state, by lowering itself beneath a big state, ~ Can be taken to the big state's heart. ~ Therefore, one puts itself low to take, ~ and the other puts itself low to be accepted. ~ The big state wants only to embrace more people; ~ The small state wants only to join and serve the big state; ~ Thus, both have satisfied their needs. ~ The big one is right to put itself in the low place.

[61c35t] **Han Hiong Tan** ~ When a great nation takes a low profile, it becomes the hub of small nations. ~ Dao is the world's mystic female. ~ The mystic female triumphs over the male by her quietude. ~ Her characteristics are quietude and humility. ~ If the larger nation is humble, it will gain the trust of the smaller nations and absorb them. ~ By being compliant, the smaller nations will gain protection from the larger nation. ~ Both need to take a lowly position to gain control or to be protected. ~ The large nation aims to embrace and expand. ~ The smaller nation wishes to gain protection and to prosper. ~ Although they both aim to achieve their respective objectives, the larger nation should still take the lower profile.

[61c36t] **Hua-Ching Ni** ~ A great country is like the lower regions of a river: a place where all the streams of the world unite. ~ She is the mother of the world. ~ The peaceful and feminine always overpowers the masculine. ~ Being peaceable, one takes the lower position. ~ Hence, if a great country can lower itself to greet a small country, ~ it will win the friendship and trust of the small country. ~ If a small country can lower itself to greet a great country, ~ it will win the friendship and support of the great country. ~ One wins by taking the lower position, ~ while the other wins by remaining low. ~ Thus, if each is to find its proper place, ~ the one that is great must place itself low and offer help.

[61c37t] **Chang Chung-yuan** ~ A greater nation must be humble and like a reservoir ~ Where all the waters join together. ~ It is the passivity of the universe. ~ Passivity always prevails over activity through quiescence. ~ Quiescence is humble before activity. ~ When a greater nation is humble before a lesser nation, ~ It prevails over the lesser nation. ~ When a lesser nation is humble before a greater nation, ~ It prevails over the greater nation. ~ Thus, by being humble one prevails over others. ~ Or, by being originally in a lower position, ~ One prevails over others. ~ A greater nation simply likes to bring people together ~ And to nurture them. ~ A lesser nation simply likes to participate ~ And work together with others. ~ In this way, both have what they like, ~ But the greater nation must be humble.

[61c38t] **Henry Wei** ~ Virtue of Humility ~ Ch'ien Teh ~ A great country should assume a low position. ~ Being the hub of the world, ~ It should play the part of the Female. ~ The Female always employs quiescence ~ To subdue the Male, and takes a low position. ~ Therefore, a big country, stooping low, ~ Will win over a small country; ~ And a small country, staying low, ~ Will win over a big country. ~ Therefore, some stoop low to conquer, ~ And some stay low to conquer. ~ What a big country wants is merely ~ To absorb and support more people; ~ What a small country wants is merely ~ To enter a big country to offer services. ~ For each of the two to get what it wants, ~ The big country, therefore, should be lowly.

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[61c39t] **Ha Poong Kim** ~ The large state is the lower reaches of a river, ~ The place where all under Heaven meets - ~ The female of all under Heaven. ~ The female always overcomes the male by stillness. ~ With stillness she plays the lower part. ~ Therefore, when the large state plays the lower part toward the small state, ~ It takes the small state. ~ When the small state plays the lower part toward the large state, ~ It takes the large state. ~ Therefore some take by playing the lower part; ~ Some are taken by playing the lower part. ~ The large state merely wants to unite with the other and nurture it; ~ The small state merely wants to join and serve the other. ~ Each gets what it wants. ~ It is right that the large state should play the lower part.

[61c40t] **Tao Huang** ~ A great nation flows downwardly, it is the mother of the world and the integration of the world. ~ The mother is always tranquil and overcomes the male by her tranquility, so she benefits the world. ~ A great nation relies on a low position to take over a small nation. ~ A small nation, being in a low position, is taken over by a great nation. ~ So being lower allows taking over or being taken over. ~ Being a great nation only desires to unify the people. ~ Being a small nation only seeks people's business. ~ They both get what they want, but the greater is being lower.

[61c41t] **Tang Zi-chang** ~ To conduct a policy of a large country should be like a valley staying in the lower ground. ~ To conduct international affairs the best policy, is to be humble and non-aggressive (inactive). ~ Everyplace under the sun, all females outsmart the males by inaction. ~ Be inactive and be humble. ~ Therefore, the large country which is humble before the small country will lead the small country. ~ The small country which is humble before the large country will please the large country. ~ Thus sometimes a country unites the world by being humble and sometimes a country becomes humble in order to unite the world. ~ What a great country wants is no more than to lead more people. ~ What the small country wants is no more than to serve others. ~ To let both of them get what they want is simply to insure that the large country be humble.

[61c42t] **Wing-tsit Chan** ~ A big country may be compared to the lower part of a river. ~ It is the converging point of the world; ~ It is the female of the world. ~ The female always overcomes the male by tranquility, ~ And by tranquility she is underneath. ~ A big state can take over a small state if it places itself below the small state; ~ And the small state can take over a big state if it places itself below the big state. ~ Thus some, by placing themselves below, take over (others), ~ And some, by being (naturally) low, take over (other states). ~ After all, what a big state wants is but to annex and herd others, ~ And what a small state wants is merely to join and serve others. ~ Since both big and small states get what they want, ~ The big state should place itself low.

[61c91t] **И. И. Семененко** ~ Великая держава образует нижнее течение реки. ~ Это скрепа Поднебесной, ее самка. ~ Самке неизменно в состоянии покоя удается побеждать самца. ~ Покой ей позволяет быть внизу. ~ Когда великая держава ставит себя ниже небольшого государства, то она его берет; ~ когда небольшое государство принижается перед великою державой, то оно ее берет. ~ Так берут тем, что ставят себя ниже, либо находятся внизу. ~ Не пожелай великая держава, когда что-либо захватывает, большего, чем взращивать людей, ~ а небольшое государство - большего, чем вступить в то, где служат людям, ~ то оба обрели бы исполнение своих желаний. ~ Великому пристало быть внизу.

[61c92t] **А. А. Маслов** ~ Великое государство подобно низовью реки, где сходятся [воды] Поднебесной, и самке Поднебесной. ~ Самка всегда одолевает самца своим покоем. ~ Пребывая в покое, она занимает нижнюю позицию. ~ Поэтому великое государство, занимая нижнюю позицию, завоёвывает доверие

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малого государства. ~ Малое государство, занимая нижнюю позицию, оказывает доверие великому государству. ~ Поэтому то, что занимает нижнюю позицию, либо завоёвывает доверие, либо оказывает его. ~ Всё, к чему стремится большое государство, - лишь принимать людей под своё крыло. ~ Всё, к чему стремится малое государство, - это вникать в людские дела. ~ Если оба хотят достичь желаемого, большее должно занять нижнюю позицию.

[61c93t] **Е. А. Торчинов** ~ Великое государство стремится в низину подобно потоку воды. ~ Оно - средоточие всей Поднебесной, оно самка Поднебесной. ~ Самка постоянно посредством покоя самца побеждает, покой ее вниз опускает. ~ Поэтому великое государство опускается под малые царства и так берет эти малые царства. ~ Если же малое царство опустится под великое государство, то оно возьмет великое государство. ~ Поэтому одни опускаются вниз, чтобы взять, а другие опускаются вниз, чтобы их взяли. ~ Великое государство не должно желать ничего сверх возможности равно пестовать свой народ. ~ Малое царство не должно желать ничего сверх возможности равным образом служить своим людям. ~ Поэтому и то и другое получают желаемое, когда великое соглашается опуститься под малое.

[61c94t] **А. Е. Лукьянов** ~ Великое царство - это низовье реки, ~ это связь Поднебесной, это Самка Поднебесной. ~ Самка всегда спокойствием побеждает самца, тихо ложась внизу. ~ Поэтому если великое царство ляжет под малое царство, ~ то овладеет малым царством. ~ Если малое царство ляжет под великое царство, ~ то овладеет великим царством. ~ Поэтому одно стремится лечь внизу, чтобы овладеть, другое лежит внизу и овладевает. ~ Великое царство желает лишь принять заботу о людях, ~ малое царство желает лишь впустить людей для дела. ~ Из них каждое получает то, что желает. ~ Великому полагается быть внизу.

[61c95t] **Ян Хин-шун** ~ Великое царство - это низовье реки, узел Поднебесной, самка Поднебесной. ~ Самка всегда невозмутимостью одолевает самца, а по своей невозмутимости [она] стоит ниже [самца]. ~ Поэтому великое царство располагает к себе маленькое тем, что ставит себя ниже последнего, а маленькое царство завоевывает симпатию великого царства тем, что стоит ниже последнего. ~ Поэтому располагают к себе либо тем, что ставят себя ниже, либо тем, что сами по себе ниже. ~ Пусть великое царство будет желать не больше того, чтобы все одинаково были накормлены, а малое царство пусть будет желать не больше того, чтобы служить людям. ~ Тогда оба получат то, чего они желают. ~ Великому полагается быть внизу.

[61c96t] **Д. П. Конисси** ~ Великая страна похожа на устье реки. ~ Совокупление вселенной есть начало всего мира. ~ Самка всегда побеждает самца потому, что она тиха и спокойно стоит ниже самца. ~ Когда большая страна стоит ниже маленькой, то первая завладеет последней. ~ Когда маленькая страна стоит ниже большой, то первая завладеет последней. ~ Отсюда видно, что стоящая ниже других страна будет владычествовать над всеми другими. ~ Что такое большая страна и маленькая? ~ Большая страна - вместилище многих народов, а маленькая - вместилище немногих. ~ Если правитель страны будет стоять ниже других, то он осуществит свой добрый замысел. ~ Отсюда ясно, что желающий быть великим должен быть ниже всех.

[61c97t] **В. В. Малявин** ~ Большое царство - как низина, куда стекаются воды: ~ Средоточие мира, Сокровенная Родительница мира. ~ Самка всегда одолеет самца покоем, и, покоясь, пребывает внизу. ~ Посему большое царство возьмет малое, если будет ниже его, ~ Малое царство будет взято большим, ибо находится ниже его. ~ Вот так, себя ставя ниже, забирают других ~ И, стоя ниже, дают другим взять себя. ~ Большое царство хочет только объединить и пестовать других, ~ Малое царство хочет

только примкнуть к другим и им послужить. ~ Чтобы те и другие смогли получить то, что хотят, ~ Большому царству подобает быть внизу.

[61c98t] **Б. Б. Виногродский** ~ Большое государство - это нисходящий поток, фокус нисхождения Небес, ~ женский принцип нисхождения Небес. ~ Постоянство женского в том, что покой побеждает мужское. ~ Покой осуществляет нисхождение. ~ Причинность: ~ Большое государство способно нисходить к маленькому государству, и тогда берет маленькое государство. ~ Маленькое государство способно нисходить к большому государству, и тогда берет большое государство. ~ Причинность: ~ Или, нисходя, способен взять; или нисходишь и берешь. ~ Большое государство стремится только присоединить и накопить людей. ~ Маленькое государство стремится только подключиться к делам других людей. ~ Вот пара, в которой каждый обретает то, к чему стремится. ~ Большое - это необходимость осуществлять нисхождение.

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PSEUDO-CHAPTER **Sixty-Two**

[62c01t] **Robert G. Henricks** ~ The Way is that toward which all things flow. ~ It is the treasure of the good man, ~ And that which protects the bad. ~ Beautiful words can be bought and sold; ~ Honored deeds can be presented to others as gifts; ~ [Even with] things that people regard as no good - will they be rejected? ~ Therefore, when the Son of Heaven is being enthroned or the Three Ministers installed, ~ Though you might salute them with disks of jade preceded by teams of four horses, ~ That's not so good as sitting still and offering this. ~ The reason why the ancients valued this - what was it? ~ Did they not say, "Those who seek, with this will attain, and those who commit offenses, with this will escape"?! ~ Therefore, it's the most valued thing in the world.

[62c02t] **John C. H. Wu** ~ THE Tao is the hidden Reservoir of all things. ~ A treasure to the honest, it is a safeguard to the erring. ~ A good word will find its own market. ~ A good deed may be used as a gift to another. ~ That a man is straying from the right path ~ Is no reason that he should be cast away. ~ Hence, at the Enthronement of an Emperor, ~ Or at the Installation of the Three Ministers, ~ Let others offer their discs of jade, following it up with teams of horses; ~ It is better for you to offer the Tao without moving your feet! ~ Why did the ancients prize the Tao? ~ Is it not because by virtue of it he who seeks finds, ~ And the guilty are forgiven? ~ That is why it is such a treasure to the world.

[62c03t] **D. C. Lau** ~ The way is the refuge for the myriad creatures. ~ It is that by which the good man protects, ~ And that by which the bad is protected. ~ Beautiful words when offered will win high rank in return; ~ Beautiful deeds can raise a man above others. ~ Even if a man is not good, why should he be abandoned? ~ Hence when the emperor is set up and the three ducal ministers are appointed, he who makes a present of the way without stirring from his seat is preferable to one who offers presents of jade disks followed by a team of four horses. ~ Why was this way valued of old? ~ Was it not said that by means of it one got what one wanted and escaped the consequences when one transgressed? ~ Therefore it is valued by the empire.

[62c04t] **R. L. Wing** ~ The Tao is a refuge for All Things, ~ The treasure of the good, ~ The protector of the not good. ~ Honor can be bought with fine words; ~ Others can be joined with fine conduct. ~ So if some are not good, ~ Why waste them? ~ In this way the Emperor is established; ~ The three officials are installed. ~ And although the large jade disc ~ Is preceded by a team of horses, This is not as good as sitting, ~ Advancing in the Tao. ~ Why did those of old treasure the Tao? ~ Did they not say: ~ Seek it and it is attained; ~ Possess faults and they are released? ~ Thus it is the treasure of the world.

[62c05t] **Ren Jiyu** ~ Tao, as the abyss where all the things are hidden, is effective and precious to good men, and also must be preserved by bad men. ~ Eloquent words can purchase honour from others, ~ And admirable deeds can put one above others, ~ How can it be abandoned by men, even in their evil deeds? ~ Therefore, when the Son of Heaven mounts the throne and the principal ministers come to their places, ~ It is better to offer Tao as a present (without any ceremonies), ~ Though there is the round jadeware, followed by the four-horse chariot. ~ Why is Tao so much valued from the old days on? ~ Can it not be said that (with it) one can get what he seeks for and be forgiven his sin? ~ Thus it is valued by all under Heaven.

[62c06t] **Gia-fu Feng** ~ Tao is the source of the ten thousand things. ~ It is the treasure of the good man, and the refuge of the bad. ~ Sweet words can buy honor; ~ Good deeds can gain respect. ~ If a man is bad, do

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not abandon him. ~ Therefore on the day the emperor is crowned, ~ Or the three officers of state installed, ~ Do not send a gift of jade and a team of four horses, ~ But remain still and offer the Tao. ~ Why does everyone like the Tao so much at first? ~ Isn't it because you find what you seek and are forgiven when you sin? ~ Therefore this is the greatest treasure of the universe.

[62c07t] **Lok Sang Ho** ~ The Dao is the deepest learning for all living things, ~ It is the good man's treasure ~ and the bad man's refuge. ~ Fine words attract respect; ~ Fine deeds make people look gallant. ~ (Because of such fine consequences that are expected) ~ even men who are bad ~ may not be stingy with fine words and good deeds! ~ On the occasion of the enthronement of the Emperor ~ or at the installation of three ministers of the state, therefore, ~ It is far better to follow the Dao (which certainly will bring good fortune) than to have a jade disc displayed, leading a chariot of four horses. ~ In the ancient times those people who value the Dao ~ do not do so for the consequences, ~ or in order to achieve atonement for their sins. ~ For this reason they are truly honored by all under heaven.

[62c08t] **Xiaolin Yang** ~ The DAO is the protector of everything. ~ Kind people treat it like a treasure; ~ Unkind people also seek its protection. ~ The DAO makes people say nice words, and thus, they are respected. ~ The DAO makes people do good deeds, and thus, they are greater. ~ Even for the unkind people, have you ever seen the DAO neglect them? ~ Therefore, being an emperor or a minister, receiving jade gifts, or being equipped with fast carriers are not as precious as having the DAO. ~ Why did the ancient people value the DAO? ~ Did they not say that it is for gaining things and redeeming sins? ~ So the DAO is the most valuable thing in the world.

[62c09t] **Walter Gorn Old**, PRACTICAL TAO ~ Tao is the secret guardian of all things. ~ It enriches the good man and forefends the evildoer. ~ Its counsel is always in season; its benevolence is always in demand. ~ Even those who are not good it does not forsake. ~ Therefore, when the Emperor takes his throne and appoints his nobles, he who comes before him bearing the insignia of a prince and escorted by a mounted retinue is not to be compared with one who humbly presents this Tao. ~ For why did the ancients hold it in such esteem? ~ Was it not because it could be had without much seeking, and because by means of it man might escape from sin? ~ For this it was esteemed the greatest thing in the world!

[62c10t] **James Legge** ~ Tao has of all things the most honoured place. ~ No treasures give good men so rich a grace; ~ Bad men it guards, and doth their ill efface. ~ (Its) admirable words can purchase honour; ~ (its) admirable deeds can raise their performer above others. ~ Even men who are not good are not abandoned by it. ~ Therefore when the sovereign occupies his place as the Son of Heaven, and he has appointed his three ducal ministers, though (a prince) were to send in a round symbol-of-rank large enough to fill both the hands, and that as the precursor of the team of horses (in the court-yard), such an offering would not be equal to (a lesson of) this Tao, which one might present on his knees. ~ Why was it that the ancients prized this Tao so much? ~ Was it not because it could be got by seeking for it, and the guilty could escape (from the stain of their guilt) by it? ~ This is the reason why all under heaven consider it the most valuable thing.

[62c11t] **David Hinton** ~ Way is the mystery of these ten thousand things. ~ It's a good person's treasure ~ and an evil person's refuge. ~ Its beautiful words are bought and sold ~ and its noble deeds are gifts enriching people. ~ It never abandons even the evil among us. ~ When the Son of Heaven is enthroned and the three dukes installed, parades with jade discs and stately horses can't compare to sitting still in Way's company. ~ Isn't it said that ~ the ancients exalted this Way because ~ in it whatever we seek we find, ~ and whatever seeks us we escape? ~ No wonder it's exalted throughout all beneath heaven.

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[62c12t] **Chichung Huang** ~ The Tao is where ~ The ten thousand things flow; ~ The good man's treasure, ~ That by which the evil man is preserved. ~ Good words can win one honor; ~ Good deeds can command esteem from others. ~ The evil among men - ~ Why should they be abandoned? ~ Therefore, in enthroning the Son of Heaven, ~ Or installing the Three Counselors, ~ Though one has a jade-disk ~ That fills one's arms, ~ Preceding a team of four horses, ~ It is better to prostrate oneself ~ And present this. ~ Why did the ancients treasure this Tao so? ~ Is it not said: ~ "What one seeks will thereby be obtained; ~ What one is guilty of will thereby be pardoned?" ~ Therefore it was treasured by all under heaven.

[62c13t] **Ellen M. Chen** ~ To all beings Tao is the hidden secret (ao): ~ To the good persons it is their treasure (pao), ~ To the not good it is that by which they are preserved (pao). ~ Beautiful speech can go to the market. ~ Respectable conduct can be bestowed on others. ~ Those who are not good, ~ Why discard them? ~ Therefore on crowning the Son of Heaven, ~ On appointing the Three Ducal Ministers (kung), ~ Although there are tributes of jade, ~ Preceding teams of four horses, ~ It is better to kneel (tso) and present this Tao. ~ Why did the ancients honor this Tao? ~ One does not say that they did it for the purpose of gain, ~ Rather they wish to be free from offenses (tsui). ~ Therefore they were the honored under heaven.

[62c14t] **Lee Sun Chen Org** ~ Tao provides the profound maxim for myriad things and creatures; ~ It provides security for all the good people; ~ Even people of no good [morality] must seek security through it. ~ Beautiful and appealing talks could buy appreciation; ~ Actions of celebrities could carry their weight around; ~ If people are not good [at discernment that they are deceived in the manner described above], would this be the reason [for me] to abandon them? ~ Accordingly [by reconciling the above two, I conclude as follows]: ~ Neither the honor of becoming an emperor, or being appointed as one of the Three Grand Dukes, ~ Nor [the prominence of] marching down the public street, surrounded by servants carrying jade cups and riding in carriages drawn by four horses, ~ Can match the fulfillment of the pursuit and advancement of this (Tao). ~ Why has [Tao] had being been valued ever since very ancient times? ~ Didn't someone say that [the apprehension of Tao] enabled us to achieve what we had prayed for? ~ And [practicing Tao] would purge us of our sins? ~ For all of the above reasons, [Tao] is extremely valuable for this world.

[62c15t] **Tien Cong Tran** ~ The Way is the shelter of all things, the treasure of the good, and the refuge of the bad. ~ A beautiful word may bring admiration. ~ A precious deed may bring a high rank. ~ That a man is not good is not a reason that he should be cast away. ~ Hence, at the enthronement of an emperor, or at the appointment of the three ministers, the offering of jade and four-horsed carriages is not as good as the kneeling presentation of the Way. ~ Why did the ancients prize the Way? ~ Is it not because they said that "by virtue of it he who seeks finds, and the guilty are forgiven"? ~ That is why it is such a treasure to the world.

[62c16t] **Thomas Z. Zhang** ~ Tao is the law of the universe. ~ For able people Tao is a treasure. ~ For less able people, Tao is a guardian. ~ Good words can win reverence. ~ Good behavior can win admiration. ~ For people who are inept, should they be abandoned? ~ Therefore for the emperor who is enthroned and the three senior administrators who are appointed, there may be priceless jades and fast carriages, none is as good as adopting Tao. ~ Why Tao is so treasured by generations? ~ Is it not because it helps us reach our goals and avoid mistakes? ~ Therefore it is treasured by the whole world.

[62c17t] **Arthur Waley** ~ Tao in the Universe is like the south-west corner in the house. ~ It is the treasure of the good man, ~ The support of the bad. ~ There is a traffic in speakers of fine words; ~ Persons of grave

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demeanour are accepted as gifts; ~ Even the bad let slip no opportunity to acquire them. ~ Therefore on the day of an Emperor's enthronement ~ Or at the installation of the three officers of State ~ Rather than send a team of four horses, preceded by a disc of jade, ~ Better were it, as can be done without moving from one's seat, to send this Tao. ~ For what did the ancients say of this Tao, how did they prize it? ~ Did they not say of those that have it 'Pursuing, they shall catch; pursued, they shall escape?' ~ They thought it, indeed, most precious of all things under heaven.

[62c18t] **Richard John Lynn** ~ The Dao is the shelter of the myriad things. ~ It is the treasure of the good man ~ And the protector of the man who is not good. ~ Fine words can be used to market it, and noble behavior can be used to influence others by it. ~ As for men who are not good, how could they ever be discarded? ~ Thus the son of Heaven is established, and the three dukes are installed. ~ Although one could promote it by providing them with disks of jade to hold and teams of four horses to lead, this falls short of promoting this Dao by just letting them sit quietly. ~ How did the ancients show their esteem for the Dao? ~ Did they not say: ~ "When beseeching it, one obtains, and, when in violation of it, one is forgiven"? ~ Thus it was that it was esteemed by all under Heaven.

[62c19t] **Lin Yutang** ~ THE GOOD MAN'S TREASURE ~ Tao is the mysterious secret of the universe, ~ The good man's treasure, ~ And the bad man's refuge. ~ Beautiful sayings can be sold at the market, ~ Noble conduct can be presented as a gift. ~ Though there be bad people, ~ Why reject them? ~ Therefore on the crowning of an emperor, ~ On the appointment of the Three Ministers, ~ Rather than send tributes of jade and teams of four horses, ~ Send in the tribute of Tao. ~ Wherein did the ancients prize this Tao? ~ Did they not say, "to search for the guilty ones and pardon them"? ~ Therefore is (Tao) the treasure of the world.

[62c20t] **Victor H. Mair** ~ The Way is the cistern of the myriad creatures; ~ It is the treasure of the good man, ~ And that which is treasured by the bad man. ~ Beautiful words can be traded, ~ Noble deeds can be used as gifts for others. ~ Why should we reject even what is bad about men? ~ Therefore, ~ When the son of heaven is enthroned or the three ministers are installed, ~ Although they may have large jade disks ~ And be preceded by teams of four horses, ~ It would be better for them to sit down and make progress in this. ~ What was the reason for the ancients to value this so highly? ~ Did they not say: ~ "Seek and thou shalt receive; ~ Sin and thou shalt be forgiven"? ~ Therefore, ~ It is valued by all under heaven.

[62c21t] **Tolbert McCarroll** ~ The Tao is to the ten thousand things what the shrine is in the home. ~ It is the treasure of the virtuous ~ and the protection of the wrongdoer. ~ Good words are appreciated. ~ Good deeds are accepted as gifts. ~ Even the wrongdoers are not abandoned. ~ Hence, ~ on the day an Emperor is installed ~ and appoints the three ducal ministers, ~ remain where you are and make an offering of the Tao. ~ It will be preferable to a gift of jade discs followed by a team of four horses. ~ Why did the ancients value the Tao? ~ Was it not because through it ~ you can find what you seek, ~ and because of it ~ you can escape what is hounding you? ~ Therefore, it is the most valuable thing under heaven.

[62c22t] **David H. Li** ~ Direction, ~ to myriad matters, is an enclosure; ~ to people who are good, it is a treasure; ~ to people who are not good, it can reassure. ~ Good words gain people's respect; ~ good deeds gain people's admiration. ~ Why abandon people who are not good? ~ Thus, when a King is enthroned, three senior positions are filled. ~ Though there are precious jades and speedy stallions, the best present is Direction. ~ Why, through the ages, is Direction so valued? ~ Is it not because whoever seeks it gets it, and whoever is guilty, with it, receives amnesty? ~ That is why it is so valued by the world.

[62c23t] **Yasuhiko Genku Kimura** ~ The Tao is the Innermost of all life, ~ The treasure of the virtuous who is centered therein, ~ And the refuge of the non-virtuous who has gone astray. ~ Beautiful words arising from the Tao will find an appreciative audience, ~ Noble deeds arising from the Tao will make great contributions to people, ~ And even if a person may have gone astray, ~ the Tao will not abandon him. ~ Therefore, on the day a new emperor is crowned or new ministers installed, ~ Rather than rushing to offer them discs of jade or teams of horses, ~ Simply be still and show them the Tao. ~ Why did the ancients esteem the Tao so highly? ~ Did they not say that with the Tao, ~ Those who seek find what they seek ~ and those who go astray are forgiven? ~ This is why the Tao is esteemed as the greatest treasure of the world.

[62c24t] **Chou-Wing Chohan** ~ A great country is like the drainage basin of the entire world, ~ Into which all the rivers flow, ~ It is the field of the entire world, ~ It is the femininity of the entire world. ~ Femininity always overcomes masculinity with its calmness of spirit, ~ Which it uses as a means to lower itself. ~ Thus the great country lowers itself before the small country, ~ Before it conquers the small country. ~ A small country lowers itself before a great country, ~ Before it conquers the great country. ~ Therefore some lower themselves to take, ~ And others lower themselves to gather. ~ The only wish of a great country is to hold on to and keep its endless subjects, ~ And the only wish of a small country is to engage in many occupations and tasks. ~ When they both wish to realize their aspirations, ~ Both of them together, ~ The greater of them must lower itself.

[62c25t] **Man-Ho Kwok** ~ The Tao is the source of 'the ten thousand things', ~ It is the sage's priceless pearl, ~ And it redeems everything. ~ You know, people like to use nice words to impress you. ~ People act nicely to gain your respect - ~ but even if a person is bad, ~ neither the sage nor the Tao will desert him. ~ They accept him. ~ And when the Emperor is crowned and the three ministers appointed, ~ it's better to stay where you are and be with the Tao than to hurry off with gifts of jade and a team of four horses. ~ The old ones 'knew this gesture', ~ and by ruling this way they were never guilty of transgressions or errors. ~ Nothing under Heaven matters more than this kind of knowing.

[62c26t] **Gu Zhengkun** ~ The Tao is the innermost recess of all things; ~ It is what the good man cherishes ~ As well as what the bad man wants to keep. ~ With the Tao, beautiful words can buy respect; ~ Beautiful deeds can be highly regarded. ~ How can the bad man desert the Tao? ~ Hence when the emperor ascends the throne and appoints three ducal ministers, ~ It would be better to present to the emperor the Tao than jade disks followed by a team of four horses. ~ Why did ancients value the Tao so much? ~ Was it not said that by making use of the Tao ~ One could get what one desired ~ Or avoid punishment when committing an offense? ~ That is why it is valued so mush in the world.

[62c27t] **Chao-Hsiu Chen** ~ The Tao is the mystery of the myriad creatures. ~ It is the treasure of good men. ~ It is the protection of bad men. ~ Beautiful words of Tao can reach a high rank. ~ Respectful deeds of Tao can raise a man above others. ~ Even if a man is not good, why should he be abandoned? ~ That is why when the emperor takes office and the three ducal ministers are appointed, although gifts such as the ceremonial jade and the carriage and horses are usually given, it is better to offer the Tao. ~ And the Tao has been valued since ancient times, ~ so why shouldn't the emperor seek for it every day? ~ If he can follow this Tao, all sins will be absolved. ~ That is why the most valuable thing under Heaven is Tao.

[62c28t] **Liu Qixuan** ~ The Way is the pacifier appreciated by all. ~ It is the treasure of the wise and the shelter for the unwise. ~ Eloquent words can win respect. ~ Kind deeds can win praises. ~ Since the unwise are not affected, ~ Why should they be given up as hopeless? ~ Therefore, ~ It is better to sit down and present the

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Way ~ Than to present a king and officials to the world ~ And to give them a precious jade ~ And a carriage and four horses at the ceremony. ~ Didn't the ancient wise ones rightly appreciate the Way ~ Because it can both satisfy our needs ~ And forgive us for our sins and folly? ~ That is why the Way is the most respected.

[62c29t] **Shi Fu Hwang** ~ The Most Valuable Thing ~ Lao Tze says, ~ The Tao is the refuge for all existence, a treasure to men of correctitude, and a guard of less capable men. ~ Its admirable words can purchase honor; ~ its noble deeds can raise a man above others. ~ The less capable man should not be rejected. ~ That's why there is the king being selected as the Son of Heaven, and three premier ministers are arranged on their positions. ~ Although riding chariots pulled by four horses and studded with precious stones is a great honor, ~ it is even more honorable to ride on a chariot which is made of the Tao. ~ Why was it that the ancients prized this Tao so much? ~ Was it not because it could be found by seeking, and the guilty could be pardoned by it? ~ This is the reason why the whole world considered it the most valuable thing.

[62c30t] **Ch'u Ta-Kao** ~ Tao is the source of all things, the treasure of good men, and the sustainer of bad men. ~ Therefore at the enthronement of an emperor and the appointment of the three ministers, better still than those, who present jewels followed by horses, is the one who sitting presents (propounds) this Tao. ~ Why did the ancients prize this Tao? ~ Was it not because it could be attained by seeking and thus sinners could be freed? ~ For this reason it has become the most valuable thing in the world. ~ Good words will procure one honour; good deeds will get one credit.

[62c31t] **Paul J. Lin** ~ Tao is the refuge of all things: ~ The treasure of the good man and the shield of the bad man. ~ Beautiful words can be for sale. ~ Good deeds can become gifts to others. ~ If a man is bad, can he be forsaken? ~ Therefore when the king is crowned and the three dukes are installed, ~ Though large, priceless jade preceding a team of four horses can be offered, ~ It is not as good as sitting down and offering this Tao. ~ Why did the ancients treasure this Tao? ~ Wasn't it said: ~ "With this Tao, the seeker will obtain, and the guilty will be spared"? ~ Therefore it is valued by the world!

[62c32t] **Michael LaFargue** ~ Tao is the honored center for the thousands of things. ~ The treasure of the good; ~ what protects the not good. ~ Elegant words can buy and sell; ~ fine conduct gets people promoted. ~ People who are not good, ~ why are they rejected? ~ Yes: ~ When they are enthroning the Son of Heaven or installing the Three Ministers - ~ although they are presenting in tribute jade medallions out in front of four-horse teams, ~ this cannot compare to sitting and setting forth this Tao. ~ What was the reason that the ancients treasured this Tao? ~ Is it not said: ~ "By it the seeker obtains; ~ by it the guilty escapes." ~ Yes: ~ It is the Treasure of the World.

[62c33t] **Cheng Lin** ~ Truth is the abode of the whole of creation. ~ It is treasured by good men, and it should also be treasured by bad men. ~ Good words enable one to obtain honour, and good conduct enables one to receive respect. ~ When a man is bad, why should we spurn him? ~ Wherefore, it is better to advance toward Truth than to be an Emperor, or a Grand Minister, or a royal messenger wearing precious jades and riding in fine carriages. ~ Why did the ancients esteem Truth? ~ Was it not for the reason that by following Truth men could obtain what was desirable and avoid what was undesirable? ~ Because of Truth they could rule the whole Empire.

[62c34t] **Yi Wu** ~ The Way is the refuge of all beings. ~ It is the good man's treasure ~ And the safeguard of the man who is not good. ~ Fine words can buy, ~ Respectable conduct can win people over. ~ If a man is not good, ~ How could he abandon the Way? ~ Therefore, if one is crowned king, ~ Installed by three dukes, ~

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Although with hands full of jade, ~ Preceded by a four-horse team, ~ It is not as good as sitting here, advancing the Way. ~ Why, since ancient times, has the Way been thus valued? ~ Is it not because the one can get what he seeks ~ And the other can get rid of his sins? ~ Therefore, the Way is valued by the world.

[62c35t] **Han Hiong Tan** ~ Dao is the safe haven for all beings. ~ The good people value it. ~ The bad people receive protection from it. ~ Words consistent with Dao will place you in a coveted position. ~ Deeds consistent with Dao will make you stand out from the crowd. ~ Even if people are bad, Dao will not reject them. ~ There are important events as such coronation and swearing in of ministers. ~ In these pompous ceremonies, officials carrying precious jade lead the procession followed by four thoroughbreds. ~ This largess becomes insignificant when compared to simply presenting Dao as a gift. ~ Why has Dao always been valued since antiquity? ~ It is as the saying goes: ~ "If you seek it, you will get it; if you make an error, you will be forgiven." ~ Hence, Dao is valued by all.

[62c36t] **Hua-Ching Ni** ~ The subtle essence of the universe supports all things. ~ It is a treasure to virtuous people, ~ yet it is a refuge for unvirtuous people too. ~ Good words will find their market. ~ Good deeds may be presented as a gift to another. ~ Though a person has strayed from the right path, ~ the all-encompassing subtle essence of the universe will never abandon him. ~ Hence, at the enthronement of an emperor, ~ or the appointment of the three highest ministers of the empire, ~ rather than present them with discs of jade and teams of fine horses, ~ show them the priceless subtle Way of the universe. ~ Why did the ancients esteem the subtle Way of the universe? ~ Didn't they say that a seeker will find nothing, ~ but that he can be free from all transgression? ~ That is why it is such a treasure to the world.

[62c37t] **Chang Chung-yuan** ~ Tao is concealed in the depths of all things. ~ The worthy value it. ~ The unworthy are protected by it. ~ Good words may be traded for honor. ~ Good works may impress men. ~ Even if a man is unworthy, Tao will never exclude him. ~ Although in a great nation an emperor is established, ~ Ministers are appointed, and ~ Jade and horses are all decorated, ~ None of these is a better offer to the nation than Tao. ~ Tao has been highly esteemed since the remote past. ~ Why? ~ Because not searching for it, one obtains it. ~ Even if one has faults, one is free from them. ~ Thus, the Tao is the most highly esteemed thing in the universe.

[62c38t] **Henry Wei** ~ Practicing Tao ~ Wei Tao ~ Tao is a mystery within all things. ~ It is a treasure to the good men; ~ To the bad men it gives protection. ~ Fine words may be shown at the market place; ~ Noble deeds may serve as gifts to people. ~ Some people may not be good, ~ But why should any of them be discarded? ~ Therefore, when an emperor is enthroned, ~ Or when the three chief ministers are installed, ~ Though they may have fine pieces of jade ~ Respectfully presented before the team of horses, ~ There is nevertheless nothing better for them ~ Than to sit (in meditation) and advance in Tao. ~ For what reason did the ancients prize this Tao? ~ Did they not say: ~ "With Tao one finds what one seeks, ~ And can get pardoned for one's offenses"? ~ Hence Tao is highly prized by the world.

[62c39t] **Ha Poong Kim** ~ Tao ~ Is the sanctuary of the ten thousand things, ~ The good man's treasure, ~ The bad man's refuge. ~ Beautiful words can buy honor, ~ Beautiful deeds can benefit people. ~ Though a man may be bad, ~ How can he be abandoned? ~ Therefore, on occasion of crowning the Son of Heaven ~ Or installing the three ministers of state, ~ Rather than present a large disc of jade, accompanied by a team of four horses, ~ Better remain in your seat and offer a tribute of this Tao. ~ Why did the ancients honor this Tao? ~ Did they not say: ~ "You get thereby what you seek; ~ You escape thereby when you have sinned." ~ Therefore they regarded it as the most precious of all things under Heaven.

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[62c40t] **Tao Huang** ~ Tao is the conductor of all things. ~ The treasure of the good. ~ The protector of the bad. ~ Beautiful words can advertise well. ~ Noble conduct brings praise to people. ~ As for those who conduct the bad, why reject them for it? ~ Therefore, after the crowning of the emperor comes the appointing of three administrations. ~ Being presented with jade in front of the team of four horses is not better than sitting and entering thus. ~ The reason why this is valued of old is, ~ It allows having without asking, and it allows forgiveness of wrong. ~ Thus, it is most valuable to the world.

[62c41t] **Tang Zi-chang** ~ Dao is the wonder of All Things. ~ Perfection is what people like. ~ Imperfection is what people dislike. ~ Beautiful words may be used for markets. ~ Beautiful deeds may be used for pride. ~ If a person is imperfect why should he be ignored? ~ Hence, the "Son of Heaven" was installed and the three dukes (Ministers) were appointed, ~ Even though one has abundant jade and wealth to establish war horses and chariots, it is not as good as to consolidate and advance Dao. ~ For what reasons did the ancients bless this Dao? ~ Is it not said that: ~ "Whatever is prayed for is obtained. ~ Whoever has sin is forgiven."? ~ Thus Dao becomes the blessing of the world.

[62c42t] **Wing-tsit Chan** ~ Tao is the storehouse of all things. ~ It is the good man's treasure and the bad man's refuge. ~ Fine words can buy honor, ~ And fine deeds can gain respect from others. ~ Even if a man is bad, when has (Tao) rejected him? ~ Therefore on the occasion of crowning an emperor or installing the three ministers, ~ Rather than present large pieces of jade preceded by teams of four horses, ~ It is better to kneel and offer this Tao. ~ Why did the ancients highly value this Tao? ~ Did they not say, "Those who seek shall have it and those who sin shall be freed"? ~ For this reason it is valued by the world.

[62c91t] **И. И. Семененко** ~ Дао - это святыня десяти тысяч вещей, сокровище для людей добрых и то, что берегут недобрые. ~ Прекрасные слова могут найти непревзойденный спрос, ~ почтенному поступку могут все последовать. ~ Зачем отбрасывать людскую скверну? ~ Ведь именно для этого поставлены Сын Неба и три его советника. ~ Хотя они и выезжают на четверке лошадей с большой регалией из яшмы впереди, им лучше было бы сидя продвигаться в Дао. ~ Почему же в древности ценили это Дао? ~ Не потому ли, что, благодаря ему, успешно обретали то, к чему стремились, ~ и избегали наказания, когда были виноваты? ~ Поэтому нет ничего его ценнее в Поднебесной.

[62c92t] **А. А. Маслов** ~ Дао - величайшее хранилище мириад существ. ~ Это то, что является сокровищем добрых людей и защитой для тех, в ком нет добра. ~ Прекрасные слова высоко ценятся при продаже. ~ Прекрасные поступки могут вызвать людское уважение. ~ Даже если в человеке нет добра, зачем же отвергать его? ~ Поэтому взошедший на трон правитель и три властвующих князя, хотя и имеют драгоценные кольца и сопровождаются четвёркой лошадей, не сравнятся с теми, кто, не сходя с места, снискал дары Дао. ~ Почему древние ценили Дао? ~ Разве не говорилось: "Устремись, дабы достичь его, и даже если ты имел пороки - избегнешь зла". ~ За это оно и ценится в Поднебесной.

[62c93t] **Е. А. Торчинов** ~ Дао-Путь - глубинная тайна природы всего сущего. ~ Он есть сокровище добрых; он есть то, что хранят недобрые. ~ Хорошие речи могут прославить человека в городах и весях, достойное поведение может увеличить уважение людей к нему. ~ Но даже недоброго человека можно ль отбросить? ~ Поэтому, когда Сын Неба вступает на престол и трем великим князьям-советникам даруется их сан, то впереди процессии несут диск яшмы, за коим следует четверка лошадей. ~ Но эта церемония все же хуже поведения человека, который лишь сидит, чтобы к Пути Великому приблизиться. ~ За что же древние ценили так сей Дао-Путь? ~ Разве не говорили они: "С ним вы

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будете искать - и обрящете, будете виновны - и избежите кары". ~ Вот почему его ценит Поднебесная.

[62c94t] **А. Е. Лукьянов** ~ Дао - таинственная основа мириад вещей, ~ драгоценность добрых людей, защита от недобрых людей. ~ Красивыми речами, конечно, можно заворожить толпу на базарной площади. ~ Благопристойным поведением, конечно, можно возвыситься над другими. ~ Однако как же избавиться от того недоброго, что глубоко таится в людях? ~ Для этого утверждают на престоле Сына Неба и назначают трех гунов. ~ Они хотя и держат в руках символы власти и ездят в экипажах, ~ запряженных четверками лошадей, но все же не лучше ли [им] воссесть и ехать на самом Дао! ~ Почему в древности ценили это Дао? ~ Безгласные через него получали необходимое, ~ а совершившие злодеяние через него искореняли вредное. ~ Вот почему [оно] было ценностью для Поднебесной.

[62c95t] **Ян Хин-шун** ~ Дао - глубокая [основа] всех вещей. ~ Оно сокровище добрых и защита недобрых людей. ~ Красивые слова можно произносить публично, доброе поведение можно распространять на людей. ~ Но зачем же покидать недобрых людей? ~ В таком случае для чего же выдвигают государя и назначают ему трех советников? ~ Государь и советники хотя и имеют драгоценные камни и могут ездить на колесницах, но лучше будет им спокойно следовать дао. ~ Почему в древности ценили дао? ~ В то время люди не стремились к приобретению богатств и преступления прощались. ~ Поэтому [дао] в Поднебесной ценилось дорого.

[62c96t] **Д. П. Конисси** ~ Тао есть глубина бытия. ~ Оно и есть сокровище добрых людей. ~ Оно также и есть то, что держат злые люди. ~ Изящные слова могут быть куплены ценою. ~ Добрые поступки могут быть совершаемы всеми. ~ Хотя люди злы, но нельзя совсем бросить их. ~ Выбирают царя и трех великих сановников. ~ Имея в руках драгоценный камень, они разъезжают в колесницах, но это бесконечно хуже, нежели проповедовать Тао, сидя на одном месте. ~ В чем заключается причина того, что в древности Тао глубоко уважалось? ~ Не в том ли заключается, что благодаря Тао прощались преступники? ~ Оттого, быть может, в древности Тао почиталось во всем мире.

[62c97t] **В. В. Малявин** ~ Путь - это хранилище всех вещей, ~ Сокровищница для добрых людей и убежище для недобрых. ~ Красивыми речами можно торговать, ~ Славными поступками можно привлечь почитателей. ~ Пусть человек недобр - бывало ли так, чтоб его отвергали? ~ Посему, когда восходит Сын Неба или жалуют ~ Трех Князей, ~ Не подносите им яшмовые жезлы и четверки коней, ~ А лучше, сидя покойно, вручите им этот Путь. ~ Древние ценили этот Путь - что же он такое? ~ Разве не сказано: "Кто ищет с ним, тот обрящет, ~ Кто провинился, тот, обладая им, уцелеет"? ~ Вот почему его ценили в мире.

[62c98t] **Б. Б. Виногродский** ~ Путь - красный угол мириад сущностей. ~ Сокровище для совершенствующихся людей. ~ Охраняющая сила для не-совершенствующихся людей. ~ Красивые слова подходят для базаров. ~ Благородные поступки нужны для репутации. ~ Есть в человеке несовершенное. ~ Как можно избавиться от этого? ~ Причинность: ~ Происходит интронизация сына Неба, инаугурация трех князей-гунов. ~ Хотя несут регалии двумя руками и впереди четверка лошадей, не лучше ли сидеть, чтобы продвигаться по этому Пути. ~ В древности то, из-за чего ценили этот Путь, разве не выражали таким образом: ~ Через это ищущий обрящет, а имеющий грехи будет прощен. ~ Причинность: ~ Осуществляют благородное в Поднебесной.

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PSEUDO-CHAPTER **Sixty-Three**

[63c01t] **Robert G. Henricks** ~ Act without acting; ~ Serve without concern for affairs; ~ Find flavor in what has no flavor. ~ Regard the small as large and the few as many, ~ And repay resentment with kindness. ~ Plan for the difficult while {it is easy}; ~ {Act on the large} while it's minute. ~ The most difficult things in the world begin as things that are easy; ~ The largest things in the world arise from the minute. ~ Therefore the Sage, to the end does not strive to do the great, ~ And as a result, he is able {to accomplish the great}; ~ {Those who} too lightly agree {will necessarily be trusted by few}; ~ And those who regard many things as easy will necessarily [end up] with many difficulties. ~ Therefore, even the Sage regards things as difficult, ~ And as a result, in the end he has no difficulty.

[63c02t] **John C. H. Wu** ~ DO the Non-Ado. ~ Strive for the effortless. ~ Savour the savourless. ~ Exalt the low. ~ Multiply the few. ~ Requite injury with kindness. ~ Nip troubles in the bud. ~ Sow the great in the small. ~ Difficult things of the world ~ Can only be tackled when they are easy. ~ Big things of the world ~ Can only be achieved by attending to their small beginnings. ~ Thus, the Sage never has to grapple with big things, ~ Yet he alone is capable of achieving them! ~ He who promises lightly must be lacking in faith. ~ He who thinks everything easy will end by finding everything difficult. ~ Therefore, the Sage, who regards everything as difficult, ~ Meets with no difficulties in the end.

[63c03t] **D. C. Lau** ~ Do that which consists in taking no action; ~ Pursue that which is not meddlesome; ~ Savour that which has no flavour. ~ Make the small big and the few many; ~ Do good to him who has done you an injury. ~ Lay plans for the accomplishment of the difficult before it becomes difficult; ~ Make something big by starting with it when small. ~ Difficult things in the world must needs have their beginnings in the easy; ~ Big things must needs have their beginnings in the small. ~ Therefore it is because the sage never attempts to be great that he succeeds in becoming great. ~ One who makes promises rashly rarely keeps good faith; ~ One who is in the habit of considering things easy meets with frequent difficulties. ~ Therefore even the sage treats some things as difficult. ~ That is why in the end no difficulties can get the better of him.

[63c04t] **R. L. Wing** ~ Act without action; work without effort. ~ Taste without savoring. ~ Magnify the small; increase the few. ~ Repay ill-will with kindness. ~ Plan the difficult when it is easy; ~ Handle the big where it is small. ~ The world's hardest work begins when it is easy; ~ The world's largest effort begins where it is small. ~ Evolved Individuals, finally, take no great action, ~ And in that way the great is achieved. ~ Those who commit easily, inspire little trust. ~ How easy to inspire hardness! ~ Therefore Evolved Individuals view all as difficult. ~ Finally they have no difficulty!

[63c05t] **Ren Jiyu** ~ Consider nonaction as an action, having no trouble as an affair and flavourless as a flavour. ~ No matter how hostile others are towards me, I always repay them with "De." ~ Prepare for a difficult problem while it is easy, ~ Enter on a great task while it is small. ~ All the difficult things under Heaven necessarily arise from the state in which they were easy; ~ All the great tasks under Heaven arise from the state in which they were small. ~ For this reason, the sage never does great things, ~ And he can accomplish great things just on that account. ~ Light promising makes one lose one's credit, ~ And thinking things easy leads to difficulties. ~ So, the sage, though he is very wise, pays much attention to the difficulties, ~ Therefore he is free from difficulties in the end.

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[63c06t] **Gia-fu Feng** ~ Practice non-action. ~ Work without doing. ~ Taste the tasteless. ~ Magnify the small, increase the few. ~ Reward bitterness with care. ~ See simplicity in the complicated. ~ Achieve greatness in little things. ~ In the universe the difficult things are done as if they are easy. ~ In the universe great acts are made up of small deeds. ~ The sage does not attempt anything very big, ~ And thus achieves greatness. ~ Easy promises make for little trust. ~ Taking things lightly results in great difficulty. ~ Because the sage always confronts difficulties, ~ He never experiences them.

[63c07t] **Lok Sang Ho** ~ Act in the state of non-action; ~ Work but do not work for gain; ~ Taste but do not taste for the taste. ~ Never mind if it is big, small, many, or few, ~ Just repay injury with benevolence. ~ To do the difficult we start with the easy. ~ To do the great thing we start with the small. ~ All the difficult tasks under heaven must begin with the easy parts. ~ All the great achievements under heaven must begin with the small steps. ~ The Sage never sets out to do great things. ~ That way he accomplishes great results. ~ Those who make easy promises will not be trusted. ~ Those who say everything is easy ~ will often have difficulty accomplishing their tasks, ~ The Sage, on the other hand, takes on the easy tasks as he takes on the difficult. ~ So in the end no difficulty will hold him up.

[63c08t] **Xiaolin Yang** ~ Treat lack of achievement as the achievement, ~ treat lack of accomplishment as the accomplishment, ~ treat lack of flavor as the flavor. ~ Make the small big, make the less more, return hatred with DE. ~ Solve problems while they are simple; accomplish big things while they are small. ~ The most difficult tasks in the world can only be finished if you attack them while they are simple; ~ The most important things in the world can only be accomplished if you start them while they are small. ~ Therefore, the great men never started with big things, so they accomplished big things. ~ Promises made easily have no credibility; if you view everything as easy, you will meet many difficulties. ~ So, the great men tried to find as many difficulties as possible, so they never had difficulties.

[63c09t] **Walter Gorn Old**, FORETHOUGHT ~ Acting without design, occupying oneself without making a business of it, finding the great in what is small, and the many in the few, repaying injury with kindness, effecting difficult things while they are easy, and managing great things in their beginnings, is the method of Tao. ~ All difficult things have their origin in that which is easy, and great things in that which is small. ~ Therefore the wise man can accomplish great things without even attempting them. ~ He who lightly assents will seldom keep his word. ~ He who accounts all things easy will have many difficulties. ~ Therefore the Sage takes great account of small things, and so never has any difficulty.

[63c10t] **James Legge** ~ (It is the way of the Tao) to act without (thinking of) acting; ~ to conduct affairs without (feeling the) trouble of them; ~ to taste without discerning any flavour; ~ to consider what is small as great, and a few as many; ~ and to recompense injury with kindness. ~ (The master of it) anticipates things that are difficult while they are easy, and does things that would become great while they are small. ~ All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small. ~ Therefore the sage, while he never does what is great, is able on that account to accomplish the greatest things. ~ He who lightly promises is sure to keep but little faith; ~ he who is continually thinking things easy is sure to find them difficult. ~ Therefore the sage sees difficulty even in what seems easy, and so never has any difficulties.

[63c11t] **David Hinton** ~ If you're nothing doing what you do, ~ you act without acting and savor without savoring, ~ you render the small vast and the few many, ~ use Integrity to repay hatred, ~ see the complexity

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in simplicity, ~ find the vast in the minute. ~ The complex affairs of all beneath heaven are there in simplicity, ~ and the vast affairs of all beneath heaven are there in the minute. ~ That's why a sage never bothers with vastness and so becomes utterly vast. ~ Easy promises breed little trust, and too much simplicity breeds too much complexity. ~ That's why a sage inhabits the complexity of things and so avoids all complexity.

[63c12t] **Chichung Huang** ~ Act without action; ~ Disturb without disturbance; ~ Taste the tasteless. ~ Great, small, much, little, ~ Requite enmity with favor. ~ Tackle a difficult issue while it is easy; ~ Create a great enterprise while it is small. ~ All difficult issues under heaven ~ Begin from easy ones; ~ All great enterprises under heaven ~ Begin from small ones. ~ Hence, the sage man never presumed vastness, ~ So, he could achieve vastness. ~ For he who makes promises lightly ~ Must lack in trustworthiness; ~ He who takes many things easy ~ Must encounter many difficulties. ~ Hence, even the sage man ~ Considered the task difficult, ~ Therefore, eventually he had no difficulty.

[63c13t] **Ellen M. Chen** ~ Do (wei) when there is nothing to do (wu-wei), ~ Manage affairs (shih) when there are none to manage, ~ Know (chih) by not knowing. ~ Regard the great as small, the much as little. ~ Repay injury (yüan) with te. ~ Plan the difficult while it is easy. ~ Accomplish (wei) the great when it is small. ~ Difficult affairs of the world, ~ Must be done while they are easy. ~ Great affairs of the world, ~ Must be done while they are small. ~ The sage never does anything great, ~ Therefore he can accomplish the great. ~ He who makes promises lightly seldom keeps his words. ~ He who takes much to be easy finds much to be difficult. ~ Therefore even the sage takes things to be difficult, ~ So that in the end they are not difficult.

[63c14t] **Lee Sun Chen Org** ~ A person who quests for Tao must carry out the principle of non-interference; ~ He must restrain himself from implementing his selfish desires [particularly at the cost of others]; ~ He must examine facts thoroughly in spite of boredom; ~ He must requite all accusations and animosities with virtuous acts, no matter whether it is serious, minor, many, or few. ~ A difficult problem should be tackled from its easiest points; ~ To accomplish a great deed one should start from working on its minute details; ~ Difficult works in this world must be built up from easy points; ~ Grand tasks in this world should be started from within small scales. ~ Accordingly, a Sage did not [consciously] aim at accomplishing a grand task, yet he would eventually complete great deeds [with accrual of realistic achievements through working diligently step-by-step]. ~ A person who makes promises easily would keep only a few of them; ~ A person who seeks easy way out will confront more difficulties later; ~ Therefore, a Sage would think hard and keep in mind that each task could be more intricate than it appears to be; ~ Eventually no hardship can hampered him.

[63c15t] **Tien Cong Tran** ~ Do non-doing. ~ Carry out no-work. ~ Taste the tasteless. ~ Make the small big. ~ Make the little much. ~ Render Virtue to enmity. ~ Plan the difficult when it is still easy. ~ Accomplish the great when it is still small. ~ Difficult things in the world can be achieved in what is easy. ~ Big things in the world can be achieved in what is minute. ~ Thus, the sage never does big things, yet by that he is capable of achieving them! ~ He who promises lightly must rarely fulfill it. ~ He who thinks a thing easy will find it difficult. ~ Therefore, the sage, who regards everything as difficult, meets with no difficulties in the end.

[63c16t] **Thomas Z. Zhang** ~ Practice no forcing; undertake natural tasks; eat plain food. ~ No matter big or small, more or less, reply hostility with kindness. ~ When handling difficulties, one should start with the easiest first. ~ When eating the elephant, take one bite at a time. ~ In the world, difficult tasks are composed of easy ones; ~ Big tasks are formed by small ones. ~ This is why the sage never attempt big, but can achieve big. ~

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Easily promising results in less credibility. ~ Broadly underestimating leads to a lot of difficulties. ~ This is why sages treat everything as if it was difficult. ~ So they never have difficulties.

[63c17t] **Arthur Waley** ~ It acts without action, does without doing, finds flavour in what is flavourless, ~ Can make the small great and the few many, ~ 'Requites injuries with good deeds, ~ Deals with the hard while it is still easy, ~ With the great while it is still small.' ~ In the governance of empire everything difficult must be dealt with while it is still easy, ~ Everything great must be dealt with while it is still small. ~ Therefore the Sage never has to deal with the great; and so achieves greatness. ~ But again ~ 'Light assent inspires little confidence ~ And "many easies" means many a hard.' ~ Therefore the Sage knows too how to make the easy difficult, and by doing so avoid all difficulties!

[63c18t] **Richard John Lynn** ~ Act by not acting; ~ do by not doing; ~ find flavor in that which has no flavor. ~ Deal with the small as if it were the great, and deal with the few as if it were the many, but respond to resentment in terms of virtue. ~ Plan for the difficult while it is still easy; ~ work on the great while it is still small. ~ Every difficult matter under Heaven surely originates in something easy, and every great matter under Heaven surely originates in something small. ~ Therefore it is because the sage never tries to be great that he fulfills his greatness. ~ Assent lightly given surely inspires little trust. ~ Regarding many things as easy is sure to result in many difficulties. ~ Therefore the sage still regards them as difficulties. ~ Thus he never has difficulties.

[63c19t] **Lin Yutang** ~ DIFFICULT AND EASY ~ Accomplish do-nothing. ~ Attend to no-affairs. ~ Taste the flavorless. ~ Whether it is big or small, many or few, ~ Requite hatred with virtue. ~ Deal with the difficult while yet it is easy; ~ Deal with the big while yet it is small. ~ The difficult (problems) of the world ~ Must be dealt with while they are yet easy; ~ The great (problems) of the world ~ Must be dealt with while they are yet small. ~ Therefore the Sage by never dealing with great (problems) ~ Accomplishes greatness. ~ He who lightly makes a promise ~ Will find it often hard to keep his faith. ~ He who makes light of many things ~ Will encounter many difficulties. ~ Hence even the Sage regards things as difficult, ~ And for that reason never meets with difficulties.

[63c20t] **Victor H. Mair** ~ Act through nonaction, ~ Handle affairs through noninterference, ~ Taste what has no taste, ~ Regard the small as great, the few as many, ~ Repay resentment with integrity. ~ Undertake difficult tasks by approaching what is easy in them; ~ Do great deeds by focusing on their minute aspects. ~ All difficulties under heaven arise from what is easy, ~ All great things under heaven arise from what is minute. ~ For this reason, ~ The sage never strives to do what is great. ~ Therefore, ~ He can achieve greatness. ~ One who lightly assents will seldom be believed; ~ One who thinks everything is easy will encounter much difficulty. ~ For this reason, ~ Even the sage considers things difficult. ~ Therefore, ~ In the end he is without difficulty.

[63c21t] **Tolbert McCarroll** ~ Act without striving. ~ Work without interfering. ~ Find the flavor in what is flavorless. ~ Enlarge the small, increase the few. ~ Heal injury with goodness. ~ Handle the difficult while it is still easy. ~ Cultivate the great while it is still small. ~ All difficult things begin as easy things. ~ All great things begin as small things. ~ Therefore, ~ the True Person never attempts anything great, and accomplishes great things. ~ Lightly made promises inspire little faith. ~ Trying to make things easy results in great difficulties. ~ Therefore, ~ the True Person regards everything as difficult, and is never overcome by difficulties.

[63c22t] **David H. Li** ~ Govern with laissez-faire. ~ Act without fanfare. ~ Dine with the commonest fare. ~ Big begins as small; many accrue from few. ~ In tackling difficult tasks, first tackle those easy; ~ In tackling big tasks, first tackle those flimsy. ~ The difficult tasks of the world begin as easy; ~ The big tasks of the world begin as flimsy. ~ Thus, the sage, who never considers self big, completes many big tasks. ~ Thus, ~ promise easily made leads to promise not fulfilled; ~ difficulty underestimated leads to difficulty multiplied. ~ Thus, the sage, in treating every task as difficult, encounters no difficulties.

[63c23t] **Yasuhiko Genku Kimura** ~ Act from the still fulcrum of non-action, ~ Engage from the still fulcrum of non-engagement, ~ Experience from the still fulcrum of non-experience. ~ Regard the insignificant as significant, ~ Regard the minor as major, ~ Requite the unkind with kindness. ~ Meet the difficult while it is still easy, ~ Solve the major while it is still minor. ~ Difficult problems of the world always arise from easy ones, ~ Major issues of the world always arise from minor ones. ~ Therefore, the sage never deals with major issues, ~ Yet his action always leads to major accomplishment. ~ Those who commit lightly are seldom to be trusted. ~ Those who assume things to be easy are always met with difficulties. ~ Therefore, the sage assumes everything to be difficult, ~ And ends up having no difficulty at all.

[63c24t] **Chou-Wing Chohan** ~ The Tao is the source of everything, ~ The treasure of the good man, ~ The sustainer of the bad man. ~ Therefore, ~ Even the ceremonial splendor of the coronation of the emperor and his three ministers, ~ And the value of the jewels and the knights' horses, ~ Are nothing compared to the splendor of this Tao. ~ Why did the ancients value the Tao? ~ Is it because it is possible to seek it and find it and liberate sinners with it? ~ For this reason, the Tao is the most valuable thing in the world. ~ Good words will nurture our honor, ~ Good deeds will give a person a good name.

[63c25t] **Man-Ho Kwok** ~ The sage does nothing, and so he never fails - ~ He holds on to nothing, and so he never loses ... ~ Whereas the rest of us always seem to mess up our lives just at the moment when we seem to be succeeding! ~ That's why the sage wants nothing for himself. ~ He doesn't want precious things or possessions. ~ What is he? ~ A Student Of The Unknowable, so he doesn't make mistakes like the rest of us but always tries to help us to be true to who we are without ever standing in our way. ~ And so he says: ~ Do things wu-wei, by doing nothing; ~ Achieve without trying to achieve anything; ~ Savour the taste of what you cannot taste; ~ Make a small thing great, and the few into many; ~ Take on the largest things when they're still small, ~ Start the hardest things while they're still easy. ~ It's always the person who thinks things are easy that finds them the hardest in the end. ~ The way he sees it: everything's potentially tricky, so he never ends up out of his depth.

[63c26t] **Gu Zhengkun** ~ Act by means of inaction; ~ Deal with matters by means of not being meddlesome; ~ Taste by means of tastelessness. ~ The big stems from the small; ~ The many is based on the few. ~ To overcome the difficult should begin with the easy; ~ To accomplish what is big should begin with the small. ~ The difficult things in the world must originate in the easy; ~ The big things in the world must take root in the small. ~ That is why the sage can accomplish what is great by never attempting to be great. ~ Light promise-giving, light promise-breaking; ~ The easier one considers things, the more difficult things become. ~ That is why the sage never meets with difficulty ~ Because he always considers things difficult.

[63c27t] **Chao-Hsiu Chen** ~ Do that which takes no action. ~ Deal with that which engenders no effort. ~ Taste that which has no flavour. ~ Treat the small as the great. ~ Return enmity with virtue. ~ Plan the difficult as the easy. ~ Carry out the hard work as if it were the finer details. ~ The difficult things under Heaven come from the easy things. ~ Great matter is made up of minor matter. ~ Therefore the sage does not try to be

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great, and thus he can be great. ~ He who makes easy promises can be little trusted. ~ He who considers things to be easy will meet many difficulties. ~ That is why the sage expects difficulties, and therefore encounters none.

[63c28t] **Liu Qixuan** ~ One does things so that one needs to do nothing. ~ One takes actions so that one needs no action. ~ One tastes so that one can appreciate tastelessness. ~ One values what is small or little, and returns good for evil. ~ One starts from the easiest to achieve the most difficult. ~ One starts from the most trivial to achieve the highest. ~ For it is only by taking easy measures ~ That one can achieve the most difficult in the world. ~ It is only by taking trivial steps ~ That one can achieve the highest in the world. ~ Therefore, the wise person who never looks important ~ Is able to be the most important. ~ Those who make hasty promises can rarely keep them. ~ Those who think nothing difficult will have many difficulties. ~ That is why the wise person worries about difficulties ~ And can therefore solve them successfully.

[63c29t] **Shi Fu Hwang** ~ Difficult And Easy ~ Lao Tze says, ~ He who practices acting without intent to control fate will find that there is no business which is troubling him to manage. ~ He who can taste a tasteless thing will learn to regard what is small as great, and a few as many; ~ and to recompense injury with kindness. ~ He will deal with things that are difficult while they are easy, ~ and handle things that would become great while they are still small. ~ All difficult things in the world arise from an original state of having been easy, ~ and all great things arise from an original state of having been small. ~ Therefore the sage never attempts to achieve a great feat. ~ He who makes promises lightly rarely keeps good faith. ~ He who likes to think things will be easy will find them difficult. ~ Therefore the sage sees difficulty even in what seems easy, so they are always free of difficulties.

[63c30t] **Ch'u Ta-Kao** ~ Act non-action; undertake no undertaking; taste the tasteless. ~ The Sage desires the desireless, and prizes no articles that are difficult to get. ~ He learns no learning, but reviews what others have passed through. ~ Thus he lets all things develop in their natural way, and does not venture to act. ~ Regard the small as great; regard the few as many. ~ Manage the difficult while they are easy; ~ Manage the great while they are small. ~ All difficult things in the world start from the easy; ~ All great things in the world start from the small. ~ The tree that fills a man's arms arises from a tender shoot; ~ The nine-storeyed tower is raised from a heap of earth; ~ A thousand miles' journey begins from the spot under one's feet. ~ Therefore the Sage never attempts great things, and thus he can achieve what is great. ~ He who makes easy promises will seldom keep his word; ~ He who regards many things as easy will find many difficulties. ~ Therefore the Sage regards things as difficult, and consequently never has difficulties.

[63c31t] **Paul J. Lin** ~ Acting by inaction; ~ Doing by not doing; ~ Tasting by not tasting. ~ Whether it is great or small, whether it is much or little, ~ Always repaying malice with virtue. ~ Planning difficulties from the easier. ~ Employing the great from the small. ~ The world's difficult things surely begin with the easy. ~ The world's great things surely begin with the small. ~ Therefore, the Sage never does anything to be great ~ And so accomplishes greatness. ~ To take one's promises lightly results in little confidence. ~ To take things too easily results in much difficulty. ~ Therefore, even the Sage takes things seriously. ~ And never has any difficulty.

[63c32t] **Michael LaFargue** ~ Be a Non Doer, ~ work at Not Working, ~ acquire a taste for that which has no taste. ~ Treat small things as though they were great; ~ treat few things as though they were many. ~ "Reward what is injurious, with kind Te." ~ Plan difficult things focusing on the easy parts; ~ do great things focusing on the small details. ~ Difficult tasks in the world always begin from what is easy, ~ great tasks in the world

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always begin from what is small. ~ And so the Wise Person: ~ Does not 'do great things', ~ and so is able to fulfill his greatness. ~ Yes: ~ Light agreement is never very trustworthy, ~ considering everything easy makes everything difficult. ~ And so the Wise Person: ~ Treats things as difficult, ~ and in the end has no difficulty.

[63c33t] **Cheng Lin** ~ Abide by inaction. ~ Do not crave for accomplishment. ~ Discard learning. ~ Regard great, small, much and little as the same. ~ Deal with what is easy as though it were difficult; ~ with what is trivial as though it were important. ~ The world's difficult tasks may appear easy in the beginning, just as the world's great achievements may appear small in the beginning. ~ Because the Sage does not go about great undertakings, he is able to accomplish great things. ~ He who lightly makes promises will surely be found wanting in good faith. ~ He who often underestimates difficult tasks will surely be beset with difficulties. ~ Because the Sage is always aware of the existence of difficulties, he never encounters difficulties.

[63c34t] **Yi Wu** ~ Act through non-action, ~ Serve through non-doing, ~ Taste through non-tasting, ~ Do the great through the small, ~ Deal with the myriad through the few, ~ Repay malice with virtue, ~ Solve the difficult problem at its easiest, ~ Do the great work at its smallest. ~ The difficult affairs of the world surely start from the easy, ~ The great works of the world surely begin from the small. ~ Therefore, the sage, never doing anything for greatness, ~ Is able to achieve greatness. ~ One who promises lightly surely will not be trustworthy; ~ One who thinks everything easy will end in more difficulty. ~ Therefore, the sage, taking everything as difficult, ~ Will have no difficulty in the end.

[63c35t] **Han Hiong Tan** ~ Normal people act rashly, but the sage does not. ~ Normal people interfere freely, but the sage is different. ~ Normal people prefer tasty cuisine, but the sage prefers plain food. ~ The sage will deal with all matters, big or small, by always recompensing ill will with goodwill. ~ To solve a complex issue, you must first start working with the easy problems. ~ To accomplish a huge task, you must start and graduate from a series of simpler tasks. ~ To solve the most complex problem, you must tackle the simplest one first. ~ The greatest task in the world is often the aggregation of smaller tasks. ~ The sage has never endeavoured to accomplish a great task. ~ Yet, he accomplishes a great task. ~ A person who readily gives promises often fails to keep them. ~ A person who takes things too lightly will definitely be plagued with many problems. ~ The sage regards everything as potentially troublesome. ~ Consequently, he will never encounter any difficulty.

[63c36t] **Hua-Ching Ni** ~ Do that which is not done by doing. ~ Make that which is not made by making. ~ Taste that which cannot be distinguished by taste. ~ Hold the same regard for the few and the many. ~ Requite the unkind with kindness. ~ Thus, one of subtle virtue desires what is not connected with desire, ~ sets no value on the rare goods of the world, ~ learns what is not learned through learning, ~ and induces people to return to that which they have overlooked.

[63c37t] **Chang Chung-yuan** ~ Action or non-action, work or non-work, knowledge or non-knowledge, ~ Large or small, more or less: ~ It is just like returning hatred with love, ~ Contemplating the difficult with the easy, ~ Working on the great through the small. ~ Because the hard tasks in the world must be preceded by what is easy, ~ Great affairs in the world must begin with what is minute. ~ Hence, the wise never works on what is great; ~ He achieves what is great. ~ The easier it is to promise a thing, ~ The less one can fulfill. ~ The more lightly things are taken, ~ The more difficulties occur. ~ Therefore, the wise takes things as difficult; ~ He is always free from the difficult.

[63c38t] **Henry Wei** ~ Origin of Favors ~ En Shih ~ Practice non-interference. ~ Assert non-assertion. ~ Taste

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the tasteless. ~ Regard small as great, little as much. ~ Requite evil with virtue. ~ Tackle difficult tasks while they are easy; ~ Perform great tasks while they are small. ~ Difficult tasks must be begun when yet easy; ~ Great tasks must be begun when yet small. ~ That's why the Sage, to the end of his days, ~ Does not have to tackle great tasks, ~ And for this very reason achieves greatness. ~ Promises lightly made show little good faith; ~ Duties neglected are bound to become difficult. ~ That's why the Sage assumes things to be difficult, ~ And never in life incurs any difficulty.

[63c39t] **Ha Poong Kim** ~ Act through no-action, ~ Attend to no-affair, ~ Relish no-flavor, ~ Take the small as big and the few as many. ~ Repay hatred with Te. ~ Plan difficult things while they are easy. ~ Handle big things while they are small. ~ Difficult things under Heaven ~ Always arise from what is easy; ~ Big things under Heaven ~ Always arise from what is small. ~ For this reason the sage ~ Never intends big things, ~ And thus can accomplish big things. ~ He who agrees lightly invariably inspires little faith. ~ He who considers many things easy invariably encounters many difficulties. ~ For this reason even the sage considers things difficult; ~ Therefore he never encounters difficulties.

[63c40t] **Tao Huang** ~ Do nondoing. ~ Engage in non-affairs. ~ Savor non-flavor. ~ Large or small, many or few, reward or punishment, are all being done through Action. ~ Seek what is difficult with ease. ~ Effect what is great while it is small. ~ The most difficult things in the world are done while they are easy. ~ The greatest things in the world are done while they are small. ~ The sage never plans to do a great thing. ~ Thus, he accomplishes what is great. ~ Facile promises necessarily result in little trust. ~ What is easy necessarily entails difficulty. ~ Thus the sage, through extreme trials, encounters no difficulty.

[63c41t] **Tang Zi-chang** ~ Do not interfere; ~ prepare the unprepared; ~ and think the unthinkable. ~ No matter whether it is great or small, whether it is much or little, hatred must be met with love. ~ Therefore, resolve the difficulty when it is easy. ~ Change the graveness when it is insignificant. ~ A difficult world affair must be solved when it is still easy. ~ A grave world situation must be changed when it is insignificant. ~ However, the Sage ruler never wishes himself to be superior, therefore he eventually becomes superior. ~ Hence an easy promise must result in promise-breaking. ~ Frequent easy-goings meet more difficulties. ~ A Sage was always aware of difficulties, thus he met no difficulty at last.

[63c42t] **Wing-tsit Chan** ~ Act without action. ~ Do without ado. ~ Taste without tasting. ~ Whether it is big or small, many or few, repay hatred with virtue. ~ Prepare for the difficult while it is still easy. ~ Deal with the big while it is still small. ~ Difficult undertakings have always started with what is easy. ~ And great undertakings have always started with what is small. ~ Therefore the sage never strives for the great, ~ And thereby the great is achieved. ~ He who makes rash promises surely lacks faith. ~ He who takes things too easily will surely encounter much difficulty. ~ For this reason even the sage regards things as difficult. ~ And therefore he encounters no difficulty.

[63c91t] **И. И. Семененко** ~ Действовать в бездействии, заниматься делом недеяния и наслаждаться вкусом не имеющего вкуса. ~ Находить большое в малом, многое в немногом и воздавать добром за ненависть. ~ Добывают трудное из легкого, создают великое из незначительного. ~ Все, что в Поднебесной трудно делать, начинать легко, ~ и все великие дела берут начало в самом незначительном. ~ Именно поэтому Премудрый человек никогда не делает великого и потому он наделен способностью осуществить свою великость. ~ Кто много обещает, тому мало доверяют. ~ Большая легкость оборачивается великим затруднением. ~ Вот почему Премудрый человек как бы во всем испытывает затруднение, но именно поэтому он никогда не затрудняется.

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[63c92t] **А. А. Маслов** ~ Действуй недеянием. ~ Совершай дела недеянием. ~ Осязай то, что не имеет запаха. ~ Умаляй великое и делай большое малым. ~ И на зло воздавай Благостью. ~ Намеревайся свершить трудное, пока оно легко. ~ Осуществляй большое, пока оно мало. ~ Все трудные дела в Поднебесной должны вершиться, пока они легки. ~ Все великие дела в Поднебесной должны вершиться, пока они малы. ~ Вот почему мудрецы, никогда не начиная своих свершений с великого, могли достичь Великого. ~ В том, кто легко даёт обещания, мало искренности. ~ Тот, кто считает дела лёгкими, неизбежно столкнётся с великими трудностями. ~ Вот почему мудрецы, считая многие дела крайне трудными, от начала не сталкивались с трудностями.

[63c93t] **Е. А. Торчинов** ~ Действуй в недеянии; ~ служи, не служа, ~ вкушай, не чувствуя вкуса; ~ в великом зри мелкое, ~ во многом зри малое. ~ На зло плати благом. ~ Стремись совершать трудное благодаря тому, что в нем легкое, и верши великое благодаря тому, что в нем незаметное. ~ Ведь трудные дела Поднебесной свершаются только исходя из легкого; ~ великие дела Поднебесной вершатся только благодаря незаметному. ~ Тот, кто может до конца не творить ничего великого, один лишь способен завершить великое. ~ Поэтому легкомысленному редко верят, поэтому во многом легком обязательно таится много трудного. ~ Поэтому совершенный мудрец считает свои дела трудными, но до самого их завершения не испытывает никаких затруднений.

[63c94t] **А. Е. Лукьянов** ~ Деяй недеяние, служи неслужбу, вкушай безвкусное, ~ в величии и ничтожестве, в достатке и недостатке ~ на зло ответь Дэ (Добродетелью). ~ Планирование трудного начинается с самого легкого. ~ Созидание великого начинается с самого малого. ~ Трудные дела Поднебесной непременно начинаются с легкого. ~ Великие дела Поднебесной непременно начинаются с малого. ~ Вот почему совершенномудрый человек никогда не стремится к величию, поэтому может создать свое величие. ~ Кто легко обещает, непременно теряет доверие. ~ Кто умножает легкое, непременно умножает трудное. ~ Вот почему совершенномудрый человек относится ко всему как к трудному, поэтому никогда не испытывает трудностей.

[63c95t] **Ян Хин-шун** ~ Нужно осуществлять недеяние, соблюдать спокойствие и вкушать безвкусное. ~ Великое состоит из малого, а многое - из немногого. ~ На ненависть нужно отвечать добром. ~ Преодоление трудного начинается с легкого, ~ осуществление великого начинается с малого, ~ ибо в мире трудное образуется из легкого, а великое - из малого. ~ Поэтому совершенномудрый начинает не с великого, тем самым он совершает великое. ~ Кто много обещает, тот не заслуживает доверия. ~ Где много легких дел, там много и трудных. ~ Поэтому совершенномудрый относится к делу как к трудному, поэтому он не испытывает трудности.

[63c96t] **Д. П. Конисси** ~ Все должны быть бездеятельными. ~ Всем следует соблюдать полное спокойствие. ~ Все должны употреблять простейшую пищу. ~ Великое есть малое, многое - не многое. ~ Ненавидящим вас отмстите добром. ~ Когда вы благополучны, то подумайте, что нужно предпринять во время беды, так как великая беда начинается с незначительной. ~ Беда всего мира происходит из мелочи, как великое дело - из малых. ~ Святой муж не желает быть великим мира, поэтому и совершает великое дело. ~ Легко достигнутое согласие не заслуживает доверия. ~ Где много легких дел, там много и трудных. ~ Вот почему святой муж всегда живет как в беде, поэтому для него не существует беды.

[63c97t] **В. В. Малявин** ~ Действуй, не действуя. ~ Делай, не делая. ~ Находи вкус там, где вкуса нет. ~ Находи большое в маленьком и многое в малом. ~ На зло отвечай совершенством. ~ Готовься к

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трудностям, пока легко, ~ Предвидь великое в пустячном: ~ Все трудное в мире происходит из легкого, ~ Все великое в мире происходит из ничтожного. ~ Премудрый человек никогда не стремится к величию - ~ И потому может стать великим. ~ Кто легко раздает обещания, тот не заслужит доверия, ~ Кто многое считает легким, познает много трудностей. ~ Вот почему премудрый человек все считает трудным - ~ И вовек не испытывает трудностей.

[63c98t] **Б. Б. Виногродский** ~ Осуществляют отсутствие осуществления. ~ Действуют в отсутствии дел. ~ Вкушают отсутствие вкуса. ~ Большое - маленькое. ~ Многое - малое. ~ Отвечай на обиды посредством Потенции. ~ Замышляя трудное, будь в его легком. ~ Осуществляя большое, будь в его тонком. ~ В Поднебесной трудные дела обязательно складываются из легких. ~ В Поднебесной большие дела обязательно складываются из мелочей. ~ Это дает: ~ Человек мудрости заканчивает, не осуществляя большого. ~ Причинность: ~ Может совершить это большое. ~ Ведь, легко обещая, уменьшаешь веру. ~ Умножая легкое, обязательно умножаешь трудное. ~ Это дает: ~ Человек мудрости приближает к трудному. ~ Причинность: ~ Заканчивает в отсутствии трудного.

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PSEUDO-CHAPTER **Sixty-Four**

[64c01t] **Robert G. Henricks** ~ What is at rest is easy to hold; ~ {What has not yet given a sign is} easy to plan for; ~ {The brittle is easily shattered}; ~ {The minute is easily scattered}; ~ {Act on it before it comes into being}; ~ {Order it before it turns into chaos}. ~ A tree {[so big] that it takes both arms to surround} starts out as the tiniest shoot; ~ A nine-story terrace rises up from a basket of dirt. ~ A high place one hundred, one thousand feet high begins from under your feet. ~ Those who act on it ruin it; ~ Those who hold on to it lose it. ~ Therefore the Sage does not act, ~ {And as a result}, he doesn't ruin [things]; ~ He does not hold on to [things], ~ And as a result, he doesn't lose [things]; ~ In people's handling of affairs, they always ruin things when they're right at the point of completion. ~ Therefore we say, "If you're as careful at the end as you were at the beginning, you'll have no failures." ~ Therefore the Sage desires not to desire and doesn't value goods that are hard to obtain; ~ He learns not to learn and returns to what the masses pass by; ~ He could help all things to be natural, yet he dare not do it.

[64c02t] **John C. H. Wu** ~ WHAT is at rest is easy to hold. ~ What manifests no omens is easily forestalled. ~ What is fragile is easily shattered. ~ What is small is easily scattered. ~ Tackle things before they have appeared. ~ Cultivate peace and order before confusion and disorder have set in. ~ A tree as big as a man's embrace springs from a tiny sprout. ~ A tower nine stories high begins with a heap of earth. ~ A journey of a thousand leagues starts from where your feet stand. ~ He who fusses over anything spoils it. ~ He who grasps anything loses it. ~ The Sage fusses over nothing and therefore spoils nothing. ~ He grips at nothing and therefore loses nothing. ~ In handling affairs, people often spoil them just at the point of success. ~ With heedfulness in the beginning and patience at the end, nothing will be spoiled. ~ Therefore, the Sage desires to be desireless, ~ Sets no value on rare goods, ~ Learns to unlearn his learning, ~ And induces the masses to return from where they have overpassed. ~ He only helps all creatures to find their own nature, ~ But does not venture to lead them by the nose.

[64c03t] **D. C. Lau** ~ It is easy to maintain a situation while it is still secure; ~ It is easy to deal with a situation before symptoms develop; ~ It is easy to break a thing when it is yet brittle; ~ It is easy to dissolve a thing when it is yet minute. ~ Deal with a thing while it is still nothing; ~ Keep a thing in order before disorder sets in. ~ A tree that can fill the span of a man's arms ~ Grows from a downy tip; ~ A terrace nine storeys high ~ Rises from hodfuls of earth; ~ A journey of a thousand miles ~ Starts from beneath one's feet. ~ Whoever does anything to it will ruin it; ~ Whoever lays hold of it will lose it. ~ Therefore the sage, because he does nothing, never ruins anything; ~ And, because he does not lay hold of anything, loses nothing. ~ In their enterprises the people ~ Always ruin them when on the verge of success. ~ Be as careful at the end as at the beginning ~ And there will be no ruined enterprises. ~ Therefore the sage desires not to desire ~ And does not value goods which are hard to come by; ~ Learns to be without learning ~ And makes good the mistakes of the multitude ~ In order to help the myriad creatures to be natural and to refrain from daring to act.

[64c04t] **R. L. Wing** ~ What is at rest is easy to hold; ~ What is not yet begun is easy to plan. ~ What is thin is easy to melt; ~ What is minute is easy to disperse. ~ Deal with things before they emerge; ~ Put them in order before there is disorder. ~ A tree of many arm spans is produced from a tiny sprout. ~ A tower of nine stories is raised from a pile of earth. ~ A journey of a thousand miles begins with a footstep. ~ Those who act on things, spoil them; ~ Those who seize things, lose them. ~ Thus Evolved Individuals do nothing; ~ Hence they spoil nothing. ~ They seize nothing; ~ Hence they lose nothing. ~ People often spoil their work at the

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point of its completion. ~ With care at the end as well as the beginning, No work will be spoiled. ~ Thus Evolved Individuals desire to be desireless ~ And do not treasure goods that are hard to get. ~ They learn without learning, ~ By returning to the place where the Collective Mind passes. ~ In this way they assist All Things naturally Without venturing to act.

[64c05t] **Ren Jiyu** ~ The stability of things is easy to hold while they are stable; ~ Things are easy to deal with while they show no sign of change; ~ Things are easily broken while they are fragile; ~ Things are easily dispersed while they are minute. ~ Deal with things before they have happened, ~ And get things in order before their disorder begins. ~ A huge tree which fills one's arms grows from a tiny seedling; ~ A high terrace which has nine storeys rises from a small heap of earth; ~ A journey of a thousand li begins with the first step. ~ He who takes action messes things up; ~ And he who holds things fast loses them. ~ Therefore, the sage does not fail in anything since he does nothing; ~ Does not lose anything since he holds nothing. ~ People often fail when they are about to succeed in their business. ~ If they are as careful at the end as at the beginning, ~ They would not ruin their business. ~ Therefore the sage's desire is to have no desire, ~ And he doesn't value rare goods. ~ (The Sage's) learning is to learn nothing, in order to remedy the fault that people often have. ~ Thus he helps the natural development of all things, and does not dare to act constrainedly.

[64c06t] **Gia-fu Feng** ~ Peace is easily maintained; ~ Trouble is easily overcome before it starts. ~ The brittle is easily shattered; ~ The small is easily scattered. ~ Deal with it before it happens. ~ Set things in order before there is confusion. ~ A tree as great as a man's embrace springs up from a small shoot; ~ A terrace nine stories high begins with a pile of earth; ~ A journey of a thousand miles starts under one's feet. ~ He who acts defeats his own purpose; ~ He who grasps loses. ~ The sage does not act, and so is not defeated. ~ He does not grasp and therefore does not lose. ~ People usually fail when they are on the verge of success. ~ So give as much care to the end as to the beginning; ~ Then there will be no failure. ~ Therefore the sage seeks freedom from desire. ~ He does not collect precious things. ~ He learns not to hold on to ideas. ~ He brings men back to what they have lost. ~ He helps the ten thousand things find their own nature, ~ But refrains from action.

[64c07t] **Lok Sang Ho** ~ When the situation is peaceful and orderly, ~ Maintaining peace and order is not difficult; ~ When the situation has not yet developed to a mature stage, planning to change the outcome is easy; ~ What is brittle is easy to break; ~ What is minute is easy to scatter. ~ We set out to work before problems emerge. ~ We put things in order before they get out of order. ~ A tree that is big enough for one to embrace around it grew from a tiny seed. ~ A nine-story pagoda begins from a heap of earth. ~ A journey of a thousand miles ("li") begins with the first step. ~ Those who work for gain in the end will be frustrated. ~ Those who hold on to something in the end will lose it. ~ The Sage never works for gain and so will never be frustrated. ~ He never holds on to anything so he never loses anything. ~ People often fail in their tasks when they are about to accomplish them. ~ If only they take the same care in the end as they do in the beginning, ~ they will avoid many failures. ~ The Sage desires to be free of desires, so he will not value goods that most people value; ~ He learns to unlearn, ~ so he will value things that most people do not value. ~ The Sage only hopes that all living things will live out their inner nature. ~ He will not dare to go against Nature.

[64c08t] **Xiaolin Yang** ~ When the situation is peaceful, it is easy to control; ~ when nothing has happened, it is easy to plan; ~ Brittle things are easily broken, thin things are easily dispersed. ~ Do things when they have not yet happened, control things when they are not yet out of control. ~ A full-grown tree began as a sapling; ~ A nine-story building began with a bucket of dirt; ~ A thousand-mile trip began with the first step. ~ If you

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fiddle with something for your own purposes, you will ruin it; ~ If you are stubborn, you will fail. ~ Therefore, the great men practiced WUWEI, so they did not fail anything; ~ They were not stubborn, so they did not make mistakes. ~ People often fail at the last step to success. ~ Be cautious at the end like you are at the beginning; then you will never fail. ~ Therefore, the great men treated having no desire as their desire, and did not value things that were precious. ~ They treated not learning as learning, and repaired the mistakes people had made. ~ They helped everything and made them natural, but did not dare to do things for their own purposes.

[64c09t] **Walter Gorn Old**, GUARDING THE SMALL ~ What is still is easily held. ~ What is expected is easily provided for. ~ What is brittle is easily broken. ~ What is small is soon dispersed. ~ Transact your business before it takes shape. ~ Regulate things before confusion begins. ~ The tree which fills the arms grew from a tender shoot. ~ The castle of nine storeys was raised on a heap of earth. ~ The journey of a thousand miles begins with one step. ~ Whoever designs only destroys. ~ Whoever grasps, loses. ~ The Sage does not thus act, therefore he does no harm. ~ He does not grasp, and therefore he never loses. ~ But the common people, in their undertakings, fail on the eve of success. ~ If they were as prudent at the end as they are at the beginning, there would be no such failures. ~ Therefore the Sage is only ambitious of what others despise, and sets no value on things difficult to obtain. ~ He acquires no common learning, but returns to that which the people have passed by. ~ Thus he aims at simple development in all things, and acts without design.

[64c10t] **James Legge** ~ That which is at rest is easily kept hold of; ~ before a thing has given indications of its presence, it is easy to take measures against it; ~ that which is brittle is easily broken; ~ that which is very small is easily dispersed. ~ Action should be taken before a thing has made its appearance; ~ order should be secured before disorder has begun. ~ The tree which fills the arms grew from the tiniest sprout; ~ the tower of nine storeys rose from a (small) heap of earth; ~ the journey of a thousand li commenced with a single step. ~ He who acts (with an ulterior purpose) does harm; ~ he who takes hold of a thing (in the same way) loses his hold. ~ The sage does not act (so), and therefore does no harm; ~ he does not lay hold (so), and therefore does not lose his hold. ~ (But) people in their conduct of affairs are constantly ruining them when they are on the eve of success. ~ If they were careful at the end, as (they should be) at the beginning, they would not so ruin them. ~ Therefore the sage desires what (other men) do not desire, and does not prize things difficult to get; ~ he learns what (other men) do not learn, and turns back to what the multitude of men have passed by. ~ Thus he helps the natural development of all things, and does not dare to act (with an ulterior purpose of his own).

[64c11t] **David Hinton** ~ It's easy to embrace the tranquil ~ and easy to prevent trouble before omens appear. ~ It's easy for the trifling to melt away ~ and easy for the slight to scatter away. ~ Work at things before they've begun ~ and establish order before confusion sets in, ~ for a tree you can barely reach around ~ grows from the tiniest rootlet, ~ a nine-tiered tower ~ starts as a basket of dirt, ~ a thousand-mile journey ~ begins with a single step. ~ Work at things and you ruin them; cling to things and you lose them. ~ That's why a sage does nothing and so ruins nothing, clings to nothing and so loses nothing. ~ When people devote themselves to something they always ruin it on the verge of success. ~ Finish with the same care you took in beginning and you'll avoid ruining things. ~ This is why a sage desires without desire, ~ never longing for rare treasures, ~ learns without learning, ~ always returning to what people have passed by, ~ helps the ten thousand things occur of themselves by never presuming to work at them.

[64c12t] **Chichung Huang** ~ When stable, ~ It is easy to maintain; ~ When no symptoms have emerged, ~ Easy to deal with; ~ When tender, ~ Easy to break; ~ When tiny, ~ Easy to disperse. ~ Tackle it before it takes shape;

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~ Bring order before it becomes chaotic. ~ A tree the circumference of an embrace ~ Grows out of a downy tip; ~ A nine-storied tower ~ Rises from a basketful of earth; ~ A hundred-ren ascent ~ Begins from under one's foot. ~ He who acts upon them ruins them; ~ He who holds on to them loses them. ~ Hence, the sage man acted not ~ So that he ruined not; ~ He did not hold on to them ~ So that he did not lose them. ~ When people engage in a task, ~ They often ruin it at its completion. ~ Therefore, it is said: ~ "Be discreet in the end as in the beginning, ~ And you will not ruin your task." ~ Hence, the sage man ~ Desired to be desireless, ~ And treasured not goods hard to come by; ~ He learned to be unlearned, ~ And was exempted from the errors ~ Other rulers had committed; ~ He was able to assist the ten thousand things ~ To be the way they were ~ Without daring to act.

[64c13t] **Ellen M. Chen** ~ What is at equilibrium is easy (i) to maintain; ~ What has not emerged is easy (i) to plan (mou); ~ What is fragile is easy (i) to dissolve; ~ What is minute is easy (i) to disperse. ~ Act (wei) when there is yet nothing to do. ~ Govern (chih) when there is yet no disorder (luan). ~ A tree whose trunk is of a man's embrace, ~ Begins from something extremely tiny. ~ A tower of nine stories high, ~ Is built from a heap of earth. ~ A trip of a thousand miles, ~ Begins right at one's feet. ~ He who acts (wei) fails, ~ He who holds on to loses. ~ Therefore the sage does not act (wei) so he does not fail, ~ He does not hold on to, so he does not lose. ~ The people in launching their projects, ~ Often fail when these are near completion. ~ Had they been as careful at the end as at the beginning, ~ There would have been no failures. ~ Therefore the sage desires not to desire, ~ He does not treasure hard-to-get goods; ~ Learns not to learn, ~ He recovers the transgressions (kuo) of many. ~ In assisting the self-becoming (tzu-jan) of all beings, ~ He dares not act (wei).

[64c14t] **Lee Sun Chen Org** ~ A stable situation is easier to handle; ~ Before the situation [of danger or chaos] shapes up, it is easier to work out strategies for its disintegration; ~ When [its effect on] the environment is weak, it is easier to break it loose; ~ When its influence is still small, it is easier to dispense it; ~ Danger should be guarded against before it develops; ~ Chaos should be averted before it emerges. ~ A tree, with a trunk big enough for a person to encircle it with both arms stretched, was evolved primarily from something as tiny as a fine tip of its branch; ~ A nine-story terrace is elevated from the small beginning of a basket of dirt; ~ A journey of one thousand miles started out from one single step. ~ A person who tampers with [Tao] will fail; ~ A person who treats [Tao] as a possession has already lost it; ~ A Sage would not tamper with [Tao], so he will not flounder; ~ A Sage would not treat [Tao] as his possession, so he will not lose it; ~ Many people, when engaging in pursuing Tao, often failed at the point when they were just about to gain final success; ~ [Nevertheless] If one is [constantly] careful from beginning to end, he will never ruin his pursuit. ~ For reasons stated above: ~ A Sage shall extinguish [selfish] desires; ~ He shall not value hard-to-get goods; ~ He shall study the [lackluster fundamental] learnings most people [of the world] are reluctant to pursue; ~ He shall point out to people mistakes they have made; ~ He shall help myriad things and creatures to embark and stay on their natural courses but shall never dare to intervene.

[64c15t] **Tien Cong Tran** ~ What is still is easy to keep. ~ What does not manifest yet is easy to deal with. ~ What is fragile is easily broken. ~ What is small is easily scattered. ~ Deal with a thing before it occurs. ~ Repair a thing before it is in disorder. ~ A tree as big as a man's embrace springs from a tiny sprout. ~ A nine story tower begins with a basket of earth. ~ A journey of a thousand miles starts from where one stands. ~ To do is to fail. ~ To grip is to lose. ~ Therefore the sage does not do and so does not fail, does not grip and so does not lose. ~ In handling affairs, people often fail just at the point of completion. ~ Be as careful at the end as at the beginning, then there will be no failure. ~ Therefore, the sage desires no-desire, does not prize rare goods, learns non-learning, helps the masses return from their ignorance. ~ He wants to help all creatures to live by their own nature, and does not interfere with them.

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[64c16t] **Thomas Z. Zhang** ~ When things are stable, it is easy to hold. ~ When problems have not occurred, they are easy to cope with. ~ When things are brittle, they break easily. ~ When things are tiny, they dissolve easily. ~ Prepare for problems before they appear. ~ Put things in order before they become chaotic. ~ Giant trees grow from tiny seeds. ~ High-rise buildings start from the first mound of earth. ~ Long journeys begin with a first step. ~ People often fail when the tasks are close to complete. ~ If they keep working as diligently as the beginning, then they would not fail. ~ Sages want things others do not want. ~ They do not treasure rare goods. ~ They study things others ignore. ~ They remind themselves of others' mistakes. ~ They let everything develops naturally and do not dare to force it.

[64c17t] **Arthur Waley** ~ 'What stays still is easy to hold; ~ Before there has been an omen it is easy to lay plans. ~ What is tender is easily torn, ~ What is minute is easy to scatter.' ~ Deal with things in their state of not-yet-being, ~ Put them in order before they have got into confusion. ~ For 'The tree big as a man's embrace began as a tiny sprout, ~ The tower nine storeys high began with a heap of earth, ~ The journey of a thousand leagues began with what was under the feet'. ~ He who acts, harms; he who grabs, lets slip. ~ Therefore the Sage does not act, and so does not harm; ~ Does not grab, and so does not let slip. ~ Whereas the people of the world, at their tasks, ~ Constantly spoil things when within an ace of completing them. ~ 'Heed the end no less than the beginning,' ~ And your work will not be spoiled. ~ Therefore the Sage wants only things that are unwanted, ~ Sets no store by products difficult to get, ~ And so teaches things untaught, ~ Turning all men back to the things they have left behind, ~ That the ten thousand creatures may be restored to their Self-so. ~ This he does; but dare not act.

[64c18t] **Richard John Lynn** ~ The secure is easy to maintain; the premanifest [weizhao] is easy to plan for. ~ The fragile is easy to melt; the tiny is easy to dissolve. ~ So take action while it still does not exist ~ And control it before it turns into disorder. ~ A tree that takes both arms to clasp grows from a tiny shoot; ~ a nine-story terrace starts from a pile of dirt; ~ a journey of a thousand li begins under one's feet. ~ One who takes deliberate action [wei] will become ruined; ~ one who consciously administers will become lost. ~ This is why the sage engages in no deliberate action and so never becomes ruined, does not consciously administer and so never becomes lost. ~ People pursue matters in such a way that they always suffer ruin just when they are about to succeed. ~ If one is as mindful of ends as he is of beginnings, his endeavors will never end in defeat. ~ This is why the sage desires to have no desire and does not value goods hard to get. ~ He learns not to learn and redeems the errors that the mass of common folk make. ~ Accordingly, he enhances the natural state of the myriad folk but dares not engage in deliberate action.

[64c19t] **Lin Yutang** ~ BEGINNING AND END ~ That which lies still is easy to hold; ~ That which is not yet manifest is easy to forestall; ~ That which is brittle (like ice) easily melts; ~ That which is minute easily scatters. ~ Deal with a thing before it is there; ~ Check disorder before it is rife. ~ A tree with a full span's girth begins from a tiny sprout; ~ A nine-storied terrace begins with a clod of earth. ~ A journey of a thousand li begins at one's feet. ~ He who acts, spoils; ~ He who grasps, lets slip. ~ Because the Sage does not act, he does not spoil, ~ Because he does not grasp, he does not let slip. ~ The affairs of men are often spoiled within an ace of completion, ~ By being careful at the end as at the beginning ~ Failure is averted. ~ Therefore the Sage desires to have no desire, ~ And values not objects difficult to obtain. ~ Learns that which is unlearned, ~ And restores what the multitude have lost. ~ That he may assist in the course of Nature ~ And not presume to interfere.

[64c20t] **Victor H. Mair** ~ What is secure is easily grasped, ~ What has no omens is easily forestalled, ~ What is

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brittle is easily split, ~ What is minuscule is easily dispersed. ~ Act before there is a problem; ~ Bring order before there is disorder. ~ A tree that fills the arms' embrace is born from a downy shoot; ~ A terrace nine layers high starts from a basketful of earth; ~ An ascent of a hundred strides begins beneath one's foot. ~ Who acts fails; ~ Who grasps loses. ~ For this reason, ~ The sage does not act. ~ Therefore, ~ He does not fail. ~ He does not grasp. ~ Therefore, ~ He does not lose. ~ In pursuing their affairs, people often fail when they are close to success. ~ Therefore, ~ If one is as cautious at the end as at the beginning, there will be no failures. ~ For this reason, ~ The sage desires to be without desire and does not prize goods that are hard to obtain; ~ He learns not to learn and reverts to what the masses pass by. ~ Thus, ~ he can help the myriad creatures be natural, but dares not act.

[64c21t] **Tolbert McCarroll** ~ Peace is easily maintained while things are still at rest. ~ Trouble is easily handled before it starts. ~ What is brittle is easily broken. ~ What is minute is easily scattered. ~ Handle a problem before it appears. ~ Secure order before confusion begins. ~ A tree as big as a person's embrace begins as a tiny shoot. ~ A terrace nine stories high rises from a shovelful of earth. ~ A journey of a thousand miles begins under your feet. ~ A person who interferes does harm, ~ and those who grasp lose their hold. ~ Therefore, ~ the True Person acts without striving and does no harm, ~ avoids grabbing and never loses hold. ~ People often ruin their ventures when they are on the verge of success. ~ So, be as careful at the end as at the beginning, and your work will not be ruined. ~ Therefore, ~ the True Person ~ seeks freedom from desire, ~ does not value things that are hard to come by, ~ learns without scholarship, ~ brings people back to what they have passed by, ~ and assists the ten thousand things to find their own natures; ~ all without daring to interfere.

[64c22t] **David H. Li** ~ Governing is easy when there is peace; ~ Planning is easy when there is time; ~ Nipping is easy when buds are young; ~ Reconciling is easy when issues are minor. ~ Handle matters before they come about; ~ Govern people before there is chaos. ~ A tree two-arms'-length wide grows from a seedling; ~ A tower nine stories high starts with a spadeful; ~ A journey a thousand miles long begins with a step. ~ The populace often fail when they are close to completing their tasks. ~ Be as deliberate at the end as at the beginning; then, there can be no failure. ~ Thus, the sage desires what others do not desire, and places no premium on rare goods. ~ [The sage] studies what others do not study, ~ and revisits people's faults. ~ [The sage] assists myriad matters to develop naturally but does not dare to interfere.

[64c23t] **Yasuhiko Genku Kimura** ~ That which has balance is easy to maintain. ~ That which has not arisen is easy to forestall. ~ That which is brittle is easy to shatter. ~ That which is minuscule is easy to scatter. ~ Therefore, manage problems before they arise; ~ Create order before disorder sets in. ~ A tree as large as the arms' embrace grows from a downy shoot. ~ A terrace nine stories high rises from a shovelful of earth. ~ A journey of a thousand miles begins with a single step. ~ One who acts from the delusion of grandiosity fails. ~ One who clings to the delusion of grandiosity loses. ~ The sage does not act from delusion, and therefore he does not fail, ~ Nor does he cling to delusion, and therefore he does not lose. ~ Because of the delusion of grandiosity, ~ On the verge of success, people often fail. ~ If they would take as much care at the end as at the beginning, ~ They would not fail in their affairs. ~ The sage does not desire what the masses desire; ~ He does not treasure what the masses treasure. ~ He studies what the masses do not study; ~ He returns to the source of knowledge ignored by the masses. ~ Thus, without acting in delusion, ~ The sage supports all beings as they naturally exist.

[64c24t] **Chou-Wing Chohan** ~ Do a non-deed, ~ Do a non-action, ~ Taste tastelessness. ~ The sage desires non-desire, ~ And does not value anything rare. ~ He learns the unlearnable, ~ But peruses what others have

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discarded. ~ Thus he enables all things ~ To develop in their natural way, ~ And he does not engage in hasty action. ~ See the small as big, ~ See the little as a lot. ~ Take care of the difficult when it is still easy, ~ Take care of the big when it is still small. ~ All difficult things in the world begin as easy things, ~ All big things in the world begin as small things. ~ The tree whose trunk cannot be encircled by a man's arms began as a sapling, ~ A nine-story tower rose from a heap of dirt, ~ A thousand-mile journey began with the earth under a man's foot. ~ Therefore the sage does not try to do big things, ~ And in that way can achieve greatness. ~ The person who makes casual promises ~ Will not keep them. ~ The person who perceives many things as easy ~ Will encounter many difficulties. ~ Therefore the sage perceives things as difficult, ~ And consequently never encounters difficulties.

[64c25t] **Man-Ho Kwok** ~ When everything is peaceful, don't forget the danger; ~ When things are safe, don't lose your edge - ~ A brittle thing can break easily ~ And a small thing fragment. ~ So 'act before it happens', ~ 'order things before chaos breaks out'. ~ A great tree which takes a crowd to span its base ~ Started from being a tiny seed; ~ And a tower nine sections high began in the ground. ~ A journey of a thousand miles starts with the first step. ~ To act as if you know it all is catastrophic: and if you try to control it you will stare into your empty hand.

[64c26t] **Gu Zhengkun** ~ A stable situation is easy to be maintained; ~ A condition without the sign of apparent change is easy to be coped with; ~ A fragile thing is easy to break; ~ A minute thing is easy to dissolve. ~ The proper treatment should be given to what has happened; ~ Keep things in order before disorder sets in. ~ A huge tree grows from a tiny seedling; ~ A nine-storey terrace rises from a mound of earth; ~ A journey of a thousand li starts from beneath one's feet. ~ Those who wants to obtain it by force will ruin it; ~ Those who hold it by force will lose it. ~ Thus the sage never ruins anything, ~ Because of his inaction; ~ He never loses anything. ~ In doing things, ~ People often fail on the verge of success. ~ If they are as prudent at the end as at the beginning, ~ They will never fail. ~ That is why the sage ~ Desires what others do not desire, ~ Values not rare goods, ~ Learns to lack learning, ~ Makes up for people's faults. ~ In this way he helps all things develop naturally ~ And refrains from interfering in them.

[64c27t] **Chao-Hsiu Chen** ~ It is easy to control a situation when it is tranquil. ~ It is easy to deal with a matter before the omen is cast. ~ It is easy to break something when it is fragile. ~ It is easy to scatter something when it is minute. ~ Deal with things before they arise. ~ Govern a situation before it descends into disorder. ~ A huge tree as great as a man's arm-span grows from a tiny seed. ~ A nine-storey terrace rises from a pile of earth. ~ A thousand-mile journey starts from a single footstep. ~ He who acts to reach something will lead to its decline. ~ He who tries hard to hold on to something will lose it. ~ That is why the sage does nothing, and leads nothing to decline. ~ He does not hold on to anything, therefore he does not lose anything. ~ People often lead their actions to the verge of success, then fail. ~ Be careful to treat the end with equal care as the beginning. ~ Then you will not fail. ~ Therefore the sage desires not to desire, not to value precious goods, ~ to learn how not to learn, to cover the mistakes of the multitude, ~ to assist the myriad creatures according to the law of Nature. ~ Yet he dares not act.

[64c28t] **Liu Qixuan** ~ What is still is easy to keep. ~ What has not developed is easy to guide. ~ What is fragile is easy to break. ~ What is little is easy to scatter. ~ One starts a project before things develop otherwise. ~ One prevents tumults before they happen otherwise. ~ A huge tree starts from a small sprout. ~ A nine-story tower starts from the first shovel full of dirt. ~ A long journey starts from the spot under the feet. ~ One who willfully starts a cause will ruin it. ~ One who willfully ends a cause will lose it. ~ The wise person does nothing willfully ~ And will therefore neither ruin nor lose. ~ People often fail when they are about to

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succeed. ~ If one is careful from start to end, one will not fail. ~ The wise ruler therefore desires what none would desire, ~ Values what none would value, learns what none can learn, ~ Remembers the useful experiences and lessons of all, ~ And does nothing willfully so as to help cultivate the natural.

[64c29t] **Shi Fu Hwang** ~ Beginning And Ending ~ Lao Tze says, ~ That which remains still is easy to hold; ~ that which has not yet given indication of its presence is easy to measure against; ~ that which is brittle is easily broken; ~ and that which is minute is easily dispersed. ~ Deal with a thing before its disorder has made its appearance, and govern an affair before its confusion has begun. ~ A tree which fills the arms grows from a tiny sprout; ~ a tower of nine floors rises from a heap of earth; ~ a journey of a thousand li begins at one's feet. ~ He who acts with an intent to control fate does harm; ~ he who takes hold of a thing in the same way loses his hold. ~ The sage works without an intent to control fate, and therefore does no harm. ~ He does not lay hold so, and therefore does not lose his hold. ~ People who conduct their affairs often ruin them on the eve of their success. ~ If they are careful at the end, as they were careful at the beginning; ~ then there would be no ruined affairs. ~ Therefore, the sage desires what other men do not desire, and does not value objects which are difficult to obtain. ~ He learns what other men do not learn, and turns back to what the multitude of men have passed by. ~ Thus he assists all existence to develop in a natural course, and does not dare to act with an intent to control fate.

[64c30t] **Ch'u Ta-Kao** ~ What is motionless is easy to hold; ~ What is not yet foreshadowed is easy to form plans for; ~ What is fragile is easy to break; ~ What is minute is easy to disperse. ~ Deal with a thing before it comes into existence; ~ Regulate a thing before it gets into confusion. ~ The common people in their business often fail on the verge of succeeding. ~ Take care with the end as you do with the beginning, ~ And you will have no failure.

[64c31t] **Paul J. Lin** ~ Things at rest are easy to hold. ~ Things unbegun are easy to plan. ~ Fragile things are easy to shatter. ~ Tiny things are easy to scatter. ~ Manage things before they exist. ~ Set things in order before they become chaotic. ~ A tree as big as one's embrace originates from a rootlet. ~ A nine-story terrace begins with a heap of earth. ~ A thousand-li journey starts from beneath one's feet. ~ To act means to fail; ~ To insist means to lose. ~ The Sage does not act and therefore never fails; ~ He does not insist and therefore never loses. ~ When the people undertake to do something, ~ They almost always fail at the point of success. ~ One should be cautious at the end as at the beginning, ~ Then there will be no failure. ~ Therefore the Sage desires no desires, ~ Values not the rare treasures, ~ Learns from the unlearned, ~ Reverses the faults of the people, ~ And assists all things in their natural development, ~ Never daring to interfere.

[64c32t] **Michael LaFargue** ~ When sitting still, they are easy to hold down; ~ no omens yet, it is easy to plan; ~ when fragile, they are easy to break; ~ when small, they are easy to scatter. ~ Work on it when it isn't yet; ~ put it in order when it is not yet disordered. ~ A tree you can barely get your arms around grows from a tiny shoot; ~ a nine-story tower begins as a heap of earth; ~ a thousand-mile journey begins under your feet. ~ Working ruins, grasping loses. ~ And so the Wise Person: ~ Does not work, so does not ruin; ~ does not grasp, so does not lose. ~ "When the people are engaged in some task, ~ they are always on the point of finishing when they ruin it." ~ Careful at the end just as at the beginning, ~ then there will be no ruining of the work. ~ And so the Wise Person: ~ Desires to be desireless, ~ does not prize goods hard to come by, ~ learns to be un-Learned, ~ turns back to the place all others have gone on from. ~ So as to help along the naturalness of the thousands of things without presuming to be a Worker.

[64c33t] **Cheng Lin** ~ When chaos has not yet appeared, it is easy to maintain peace. ~ When portents have not

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yet appeared, it is easy to devise measures. ~ When a thing is brittle, it can be easily broken. ~ When a thing is minute, it can be easily dispersed. ~ Measures should be adopted to forestall future emergencies. ~ Action should be taken to safeguard against possible confusion. ~ A giant tree whose trunk measures several feet in diameter is grown from a tiny seed. ~ A tall tower nine storeys high is built upon basketfuls of earth. ~ A long journey of a thousand lii is covered step by step. ~ Those who try to gain by action are sure to fail; ~ those who try to hold are sure to lose. ~ Because the Sage abides by inaction, he does not fail. ~ Because he does not try to hold, he does not lose. ~ Men often fail in their undertakings when they are on the verge of success. ~ If the same care is exercised towards the end as at the beginning, they can never fail. ~ Wherefore, the Sage has no desires, covets not rarities, and acquires not learning in order that he may avoid the faults of the multitude. ~ He promotes the spontaneous development of all things, and does not venture to interfere by his own action.

[64c34t] **Yi Wu** ~ What is at rest is easy to hold; ~ What has not yet appeared is easy to plan. ~ What is fragile is easy to shatter; ~ What is small is easy to scatter. ~ Act before the problem happens; ~ Manage before disorder arises. ~ A tree as big as one's embrace springs from a tiny sprout; ~ A tower with nine stories starts from a heap of earth; ~ A walk of a thousand miles begins from where one stands. ~ One who acts will fail; ~ One who becomes attached will lose. ~ Therefore, the sage, without acting, does not fail, ~ Without becoming attached, does not lose. ~ The people, in doing, fail at the point of success. ~ One should be as cautious at the end as at the beginning; ~ Then there will be no failure. ~ Therefore, the sage desires to be desireless ~ And does not value rare treasures, ~ Learns to be unlearned ~ And reforms the faults of people. ~ He aids all things in their natural development ~ And dares to not act on them.

[64c35t] **Han Hiong Tan** ~ It is easier to maintain the status quo when things are established and stabilised. ~ It is easier to correct things when the incipient signs of trouble have just occurred. ~ Fragile things disintegrate quickly. ~ Minute things disperse readily. ~ You should act well before the rot has set in. ~ You should take effective measures before chaos arises. ~ A tree broader than a man's embrace grows from a tiny seedling. ~ The tallest tower starts from a clod of earth. ~ The longest journey begins with the first step. ~ He who schemes will fail, and he who grasps tightly will lose it. ~ Hence, the sage does not scheme and will not fail. ~ He does not hold fast so he will not lose it. ~ Failure usually occurs at the cusp of succeeding. ~ If you pay careful attention from start to finish, there will be few failures. ~ What the sage wants is the opposite of what others want. ~ Hence, the sage does not covet rare objects. ~ The sage learns what others don't want to learn. ~ Thus, he avoids making mistakes that others commonly make. ~ The sage only facilitates. ~ He lets things evolve, but he does not interfere.

[64c36t] **Hua-Ching Ni** ~ Tackle difficulties when they are easy. ~ Accomplish great things when they are small. ~ Handle what is going to be rough when it is still smooth. ~ Control what has not yet formed its force. ~ Deal with a dangerous situation while it is safe. ~ Manage what is hard while it is soft. ~ Eliminate what is vicious before it becomes destructive. ~ This is called "attending to great things at small beginnings." ~ A tree so big it can fill the span of a man's arms grows from a tiny sprout. ~ A terrace nine stories high rises from a shovelful of earth. ~ A journey of a thousand miles begins with a single step. ~ Thus, one of integral virtue never sets about grandiose things, ~ yet he is able to achieve great things. ~ Lightly made promises inspire little confidence. ~ Making light of things at the beginning, ~ one will meet with failure in the end. ~ Being prepared for hardship, one will not be overcome by it. ~ In handling their affairs, people often ruin them just as they are on the verge of success. ~ With heedfulness in the beginning and all the way through to the end, ~ nothing is ruined.

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[64c37t] **Chang Chung-yuan** ~ That which is motionless is easy to maintain. ~ That which is prior to emergence is easy to deal with. ~ That which is just beginning is easy to destroy. ~ That which is minute is easy to disperse. ~ Act on what is before it occurs. ~ Manage things before they are in disorder. ~ Big trees grow out of small shoots. ~ A nine story tower begins to be built from one little lump. ~ A journey of a thousand miles begins from where one stays. ~ Those who proceed through action fail. ~ Those who grasp on to a thing lose it. ~ Therefore, the wise does not act on things and is free from failure. ~ He does not grasp on to things, and does not lose them. ~ People who are engaged with things often fail when they almost complete them. ~ Therefore, one should be as careful in the last stage of one's work as at the beginning. ~ Then one will be free from failure. ~ Hence, for the wise, willing is non-willing. ~ He never values things which are hard to attain. ~ He learns what is unlearned. ~ He avoids the mistakes that have been made by others. ~ He is in accordance with the nature of ten thousand things, yet he never interferes with them.

[64c38t] **Henry Wei** ~ Attend to the Insignificant ~ Shou Wei ~ What is secure can be easily maintained. ~ What is yet unmanifest can be easily tackled. ~ What is brittle can be easily broken. ~ What is puny can be easily scattered. ~ Act before any trouble starts. ~ Enforce order before disorder arises. ~ A big tree, whose girth fills a man's embrace, ~ Springs from a tender shoot. ~ A terrace nine stories in height ~ Rises from a heap of earth. ~ A journey one thousand miles long ~ Begins with the first step. ~ He who interferes will fail; ~ He who grasps will lose. ~ Therefore, the Sage does not interfere, ~ And incurs no failure; ~ He does not grasp, ~ And suffers no loss. ~ People in handling their affairs ~ Often fail when within an ace of fulfilment. ~ Be circumspect at the end as at the beginning, ~ And there will be no failure. ~ Therefore the Sage desires what is not desired (by others), ~ And does not treasure hard-to-get objects. ~ He learns what is not learned (by others), ~ And restores what the multitude has skipped. ~ He assists the natural trend of all things, ~ But dares not venture to tamper with it.

[64c39t] **Ha Poong Kim** ~ What is at rest is easy to hold; ~ What has not yet shown its sign is easy to prepare for. ~ What is tender is easy to break up; ~ What is minute is easy to scatter. ~ Deal with things before they become reality; ~ Put things in order before disorder arises. ~ A tree as big as a man's embrace ~ Grows from the tip of a fine hair. ~ A terrace nine stories high ~ Rises from a heap of earth. ~ A journey of a thousand miles ~ Starts from where one stands. ~ Whoever acts on it will ruin it; ~ Whoever lays hold of it will lose it. ~ For this reason the sage ~ Does nothing and therefore ruins nothing; ~ Lays hold of nothing and therefore loses nothing. ~ People, in handling their affairs, ~ Always ruin their work on the verge of completion. ~ Be careful at the end as at the start, ~ And you will never fail. ~ For this reason the sage ~ Desires not to desire, ~ Does not treasure rare goods, ~ Learns not to learn. ~ He returns to what the multitude passes by. ~ He thus helps the ten thousand things to be so of themselves [tzu jan], ~ And does not try to rule.

[64c40t] **Tao Huang** ~ It is easy to sustain what is at rest. ~ It is easy to plan for that of which there is not even a sign. ~ What is fragile is easily broken. ~ What is minute is easily dispersed. ~ Act upon it before it exists. ~ Regulate it before it becomes chaos. ~ A massive tree grows from a little sprout. ~ A nine-story-building rises from a clod of earth. ~ A thousand fathoms begin with a single step. ~ Those who impose action upon it will fail. ~ Those who cling to it lose it. ~ So the sage, through nonaction, does not fail. ~ Not clinging, he does not lose. ~ The common people's engagement in affairs fails prior to success. ~ So the saying goes, ~ "Give as much careful attention to the end as to the beginning, then the affairs will not fail." ~ It is on that account that the sage desires not to desire and does not value goods that are hard to get. ~ He learns not to learn and restores the common people's losses. ~ He is able to support the nature of all things and, not by daring, to impose action.

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[64c41t] **Tang Zi-chang** ~ What is still at rest is easy to maintain. ~ What is still insignificant is easy to dispose of. ~ What is still fragile is easily shattered. ~ What is still not yet begun is easy to plan. ~ Action should be taken before the emergency occurs. ~ Measures should be taken before confusion is formed. ~ A large tree, so large arms can hardly go around, was grown from a tiny seed. ~ A tall tower, of nine stories height, was built first with a handful of dirt. ~ A long journey of a thousand miles can be finished by moving feet. ~ One who intervenes will be defeated. ~ One who grasps the world will lose it. ~ So the Sage ruler does not intervene, thus he does not fail. ~ He does not grasp, thus he never loses. ~ Sometimes people fail to reach the end when they are already on the verge of success. ~ A Sage was as cautious at the end as in the beginning, so he could avoid failure. ~ Thus a Sage ruler never desired what should not be desired, such as he never cherished rare goods. ~ He did not experience what should not be experienced, such as he never repeated the faults of others. ~ It gives supplementary help to the nature of All Things, and yet it dares not to assert itself.

[64c42t] **Wing-tsit Chan** ~ What remains still is easy to hold. ~ What is not yet manifest is easy to plan for. ~ What is brittle is easy to crack. ~ What is minute is easy to scatter. ~ Deal with things before they appear. ~ Put things in order before disorder arises. ~ A tree as big as a man's embrace grows from a tiny shoot. ~ A tower of nine stories begins with a heap of earth. ~ The journey of a thousand li starts from where one stands. ~ He who takes action fails. ~ He who grasps things loses them. ~ For this reason the sage takes no action and therefore does not fail. ~ He grasps nothing and therefore he does not lose anything. ~ People in their handling of affairs often fail when they are about to succeed. ~ If one remains as careful at the end as he was at the beginning, there will be no failure. ~ Therefore the sage desires to have no desire, ~ He does not value rare treasures. ~ He learns to be unlearned, and returns to what the multitude has missed (Tao). ~ Thus he supports all things in their natural state but does not take any action.

[64c91t] **И. И. Семененко** ~ Легко придерживаться безопасного, ~ легко замыслить еще не начавшееся, ~ легко разъединять непрочное, ~ легко рассеивать мельчайшее. ~ Начинают заниматься тем, что еще не возникло; ~ наводится порядок там, где он еще не нарушается. ~ Дерево в охват рождается из самой малости, ~ девятиярусная насыпь восстает из пригорошни земли, ~ далекий путь берет начало в пяди под стопой. ~ Кто действует, тот терпит поражение; ~ кто чем-то обладает, тот его теряет. ~ Вот почему Премудрый человек находится в бездействии и потому не знает поражения, ~ ничем не обладает и потому не ведает потерь. ~ В своих делах люди обычно накануне достижения успеха терпят поражение. ~ Не терпят поражения, когда в конце бывают так же осторожны, как в начале. ~ Поэтому Премудрый человек желает не иметь желаний и не ценит редкие товары, ~ он учится быть неученым и возвращается к тому, что скопище людей минует. ~ Помогая десяти тысячам вещей быть самостными, он не смеет действовать.

[64c92t] **А. А. Маслов** ~ Легко сохранить то, что умиротворено. ~ Легко спланировать то, что ещё не получило развития. ~ Легко разломать то, что ещё хрупко. ~ Легко рассеять то, что ещё мало. ~ Действуй тогда, когда ещё ничего нет. ~ Правь там, где ещё нет смуты. ~ Полнокровное древо вырастает из мельчайшего ничто. ~ Башня в девять уступов поднимается из просеянной земли. ~ Путешествие в тысячу ли начинается с одного шага. ~ Действующий - терпит неудачу. ~ Стяжающий - утрачивает. ~ Поэтому мудрец, пребывая в недеянии, не терпит неудач и поскольку не стяжает - не утрачивает. ~ Зачастую люди терпят неудачу в делах, находясь на пороге успеха. ~ Будь в конце столь же осторожен, как и в начале, - и не будет неудачных дел. ~ Вот почему мудрецы желали не-желания и не ценили труднодостижимых предметов, учились вне учения и возвращались к ошибкам людей, дабы помочь мириадам существ пребывать в естественности и воздерживаться от деяний.

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[64c93t] **Е. А. Торчинов** ~ Пребывающее в умиротворении легко удерживать. ~ Когда признаки еще не проявились, положение легко исправить. ~ То, что хрупко, легко разбить. ~ Мелкое легко рассеять. ~ Действуй, пока положение еще не выявилось, ~ упорядочивай, пока смута еще не началась. ~ Дерево, ствол которого с трудом можно обхватить, вырастает из крошечного ростка. ~ Девятиэтажная башня возводится из комка земли. ~ Путешествие в десять тысяч верст начинается с одного шага. ~ Действуя, губишь дело. ~ Удерживая, теряешь удерживаемое. ~ Совершенный мудрец пребывает в недеянии и поэтому не знает поражений; он ничего не удерживает и поэтому ничего не теряет. ~ Люди в делах своих часто стремятся к завершенности и потому терпят поражение. ~ Если человек столь же внимателен в конце, как и в начале, он не будет знать поражений. ~ Поэтому совершенный мудрец, ~ желая не желать, ~ не ценит труднодоступные товары; ~ учась не учась, ~ возвращается к тому, что все люди уже прошли. ~ Он споспешествует самоестественности сущего и не смеет действовать.

[64c94t] **А. Е. Лукьянов** ~ Умиротворенное состояние легко поддерживается. ~ Еще не проявившее признаков легко предугадывается. ~ Хрупкое легко растворяется. ~ Мелкое легко рассеивается. ~ Принимай меры, пока еще не произошло событие. ~ Наводи порядок, пока еще не наступил хаос. ~ Дерево толщиной в обхват вырастает из былинки. ~ Девятиэтажная башня начинается с горстки земли. ~ Путь в тысячу ли начинается с первого шага. ~ Кто деяет - вредит всему. ~ Кто удерживает - теряет все. ~ Вот почему совершенномудрый человек не деяет, ~ поэтому не терпит неудач, не удерживает, поэтому не теряет. ~ Люди, идя на дело, часто, еще только приступив, уже все портят. ~ Если будешь осторожным в конце, как и в начале, то не навредишь делу. ~ Вот почему совершенномудрый человек страждет бесстрастия, ~ не ценит трудно добываемого богатства, учит неучение, ~ возвращается к тому, что пройдено многими людьми, ~ опирается на естественность мириад вещей и не смеет деять.

[64c95t] **Ян Хин-шун** ~ То, что спокойно, легко сохранить. ~ То, что еще не показало признаков, легко направить. ~ То, что слабо, легко разделить. ~ То, что мелко, легко рассеять. ~ Действие надо начать с того, чего еще нет. ~ Наведение порядка надо начать тогда, когда еще нет смуты. ~ Ибо большое дерево вырастает из маленького, девятиэтажная башня начинает строиться из горстки земли, путешествие в тысячу ли начинается с одного шага. ~ Кто действует - потерпит неудачу. ~ Кто чем-либо владеет - потеряет. ~ Вот почему совершенномудрый бездеятелен, и он не терпит неудачи. ~ Он ничего не имеет и поэтому ничего не теряет. ~ Те, кто, совершая дела, спешат достигнуть успеха, потерпят неудачу. ~ Кто осторожно заканчивает свое дело, подобно тому как он его начал, у того всегда будет благополучие. ~ Поэтому совершенномудрый не имеет страсти, не ценит труднодобываемые предметы, учится у тех, кто не имеет знаний, и идет по тому пути, по которому прошли другие. ~ Он следует естественности вещей и не осмеливается [самовольно] действовать.

[64c96t] **Д. П. Конисси** ~ Не трудно держать легкую вещь. ~ Легко предотвратить (беду) до полного обнаружения. ~ Слабого легко разбить, мелкого легко рассеять. ~ Следует устраивать защиту тогда, когда еще нет (в том) надобности (т.е. нет врагов). ~ Следует заботится о спокойствии страны тогда, когда еще в ней все в порядке. ~ Дерево, которого нельзя обнять руками (т.е. большое), выросло из маленького. ~ Девятиэтажная башня созидается из клочков земли. ~ Чтобы пройти тысячу верст, нужно начать ходьбу с одного шага. ~ Кто может создать, тот может и разрушить. ~ Имеющий может потерять. ~ Святой муж ничего не создает, поэтому ничего не разрушает; ~ он ничего не имеет, поэтому ничего не потеряет. ~ Кто, предпринимая дело, спешит наскоро достигнуть результата, тот ничего не сделает. ~ Кто осторожно оканчивает свое дело, как начал, тот не потерпит неудачи. ~

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Поэтому святой муж всегда старается быть беспристрастным, не придавать ценности труднодобываемым вещам и не слушать бесплодного учения. ~ Он повторяет то, что делалось многими. ~ Он будет стараться, чтобы пособить естественному течению вещей, но ни в каком случае, не препятствовать ему.

[64c97t] **В. В. Малявин** ~ Что покоится, то легко удержать. ~ Что еще не проявилось, то легко упредить. ~ Что хрупко, то легко разбить. ~ Что мелко, то легко рассеять. ~ Действуй там, где еще ничего нет. ~ Упорядочивай там, где еще не разладилось. ~ Дерево толщиной в обхват вырастает из крошечного ростка, ~ Башня в девять этажей начинается с комка земли. ~ Путь в тысячу ли начинается с одного шага. ~ Тот, кто воздействует на это, разрушит его. ~ Тот, кто крепко держится за это, потеряет его. ~ Вот почему премудрый человек не действует и ничего не разрушает, ~ Ни за что не держится - и ничего не теряет. ~ Когда успех уже близок, люди часто все портят. ~ Кто в конце так же осмотрителен, как в начале, не изведает неудачи. ~ Посему премудрый человек желает нежелания и не ценит редкие в мире товары. ~ Он учится не быть ученым и уводит всех от заблуждений. ~ Посему он во всех вещах поддерживает то, что таково само по себе - и ничего не делает.

[64c98t] **Б. Б. Виногродский** ~ Что спокойно, легко удержать. ~ Что еще не проявилось, легко проконтролировать. ~ Что хрупко, легко разрушить. ~ Что тонко, легко рассеять. ~ Осуществляй это, когда еще нет наличия. ~ Упорядочивай это, когда еще нет неурядиц. ~ Дерево толщиной в обхват рождается из тончайшего ростка. ~ Башня в девять этажей поднимается с кучки земли. ~ Движение в тысячу ли начинается под ступней. ~ Осуществляешь - испортишь это. ~ Удерживаешь - потеряешь это. ~ Это дает: ~ У человека мудрости - отсутствие осуществления. ~ Причинность: ~ Отсутствие порчи. ~ Отсутствие удержания. ~ Причинность: ~ Отсутствие потери. ~ Народ, делая дела, постоянно, приближаясь к завершению, портит их. ~ Если осторожен в конце так же, как и в начале, тогда не испортишь дело. ~ Это дает: ~ Человек мудрости стремится не стремиться. ~ Не придает ценности трудно достающимся товарам. ~ Учится не учиться. ~ Возвращается туда, где проходят большинство людей. ~ Тем самым поддерживает самопроизвольную естественность мириад сущностей и не осмеливается осуществлять.

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PSEUDO-CHAPTER **Sixty-Five**

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[65c01t] **Robert G. Henricks** ~ Those who practiced the Way in antiquity, ~ Did not use it to enlighten the people. ~ Rather, they used it to make them dumb. ~ Now the reason why people are difficult to rule is because of their knowledge; ~ As a result, to use knowledge to rule the state ~ Is thievery of the state; ~ To use ignorance to rule the state ~ Is kindness to the state. ~ One who constantly understands these two ~ Also [understands] the principle. ~ To constantly understand the principle - ~ This is called Profound Virtue. ~ Profound Virtue is deep, is far-reaching, ~ And together with things it returns. ~ Thus we arrive at the Great Accord.

[65c02t] **John C. H. Wu** ~ IN the old days, those who were well versed in the practice of the Tao did not try to enlighten the people, but rather to keep them in the state of simplicity. ~ For, why are the people hard to govern? ~ Because they are too clever! ~ Therefore, he who governs his state with cleverness is its malefactor; ~ but he who governs his state without resorting to cleverness is its benefactor. ~ To know these principles is to possess a rule and a measure. ~ To keep the rule and the measure constantly in your mind is what we call Mystical Virtue. ~ Deep and far-reaching is Mystical Virtue! ~ It leads all things to return, till they come back to Great Harmony!

[65c03t] **D. C. Lau** ~ Of old those who excelled in the pursuit of the way did not use it to enlighten the people but to hoodwink them. ~ The reason why the people are difficult to govern is that they are too clever. ~ Hence to rule a state by cleverness ~ Will be to the detriment of the state; ~ Not to rule a state by cleverness ~ Will be a boon to the state. ~ These two are models. ~ Always to know the models ~ Is known as mysterious virtue. ~ Mysterious virtue is profound and far-reaching, ~ But when things turn back it turns back with them. ~ Only then is complete conformity realized.

[65c04t] **R. L. Wing** ~ Those skillful in the ancient Tao Are not obvious to the people. ~ They appear to be simple-minded. ~ People are difficult to lead ~ Because they are too clever. ~ Hence, to lead the organization with cleverness ~ Will harm the organization. ~ To lead the organization without cleverness ~ Will benefit the organization. ~ Those who know these two things ~ Have investigated the patterns of the Absolute. ~ To know and investigate the patterns ~ Is called the Subtle Power. ~ The Subtle Power is profound and far-reaching. ~ Together with the Natural Law of polarity, It leads to the Great Harmony.

[65c05t] **Ren Jiyu** ~ From of old those who have carried out the principle of Tao do not enlighten the people with it, but make them foolish and simple with it. ~ What makes it difficult to govern the people is that they have too much knowledge, ~ Therefore to govern the state by wisdom is a disaster for the state, ~ And not to govern the state by wisdom is a blessing for the state. ~ It is a principle to know the two (by wisdom and not by wisdom). ~ Carrying out the principle forever is called the mysterious "De." ~ The mysterious "De" is very deep and far-reaching. ~ It is contrary to the nature of concrete things, ~ But leads to the greatest conformity.

[65c06t] **Gia-fu Feng** ~ In the beginning those who knew the Tao did not try to enlighten others, ~ But kept them in the dark. ~ Why is it so hard to rule? ~ Because people are so clever. ~ Rulers who try to use cleverness ~ Cheat the country. ~ Those who rule without cleverness ~ Are a blessing to the land. ~ These are the two alternatives. ~ Understanding these is Primal Virtue. ~ Primal Virtue is deep and far. ~ It leads all things

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back ~ Toward the great oneness.

[65c07t] **Lok Sang Ho** ~ In the ancient days the masters who succeed in following the Dao, ~ Rather than making people clever, ~ Would spare them from much acquired knowledge. ~ The reason why people may be difficult to rule over is that they are too clever. ~ The ruler who rules with his acquired knowledge ~ is (likely) to hurt the nation. ~ The ruler who rules not with his acquired knowledge ~ is (likely) to benefit the nation. ~ Knowing the difference between ruling with acquired knowledge and ruling with original knowledge ~ Is close to following the right formula. ~ Being always mindful of following the formula is the mystical virtue. ~ The mystical virtue is deep, ~ far from the crowds, ~ and opposite to what people expect. ~ Exactly because it is the reverse of what people expect, ~ it achieves great concordance.

[65c08t] **Xiaolin Yang** ~ The ancient people who knew the DAO did not make people smart, but made them simple. ~ People are not easy to govern when they are too smart. ~ So, those who govern a country based on smartness are a disaster to the country. ~ Those who do not govern the country based on smartness are a fortune to the country. ~ These two ways are the long-lasting policies for governing a country. ~ Keeping these two policies is called real DE. ~ Real DE is so deep and far-reaching; it is opposite to what we know today. ~ However, it will eventually lead to the ultimate harmonic and natural state.

[65c09t] **Walter Gorn Old**, SIMPLE VIRTUE ~ The ancients who practised the Tao did not make use of it to render the people brilliant, but to make them simple and natural. ~ The difficulty in governing the people is through overmuch policy. ~ He who tries to govern the kingdom by policy is only a scourge to it; while he who governs without it is a blessing. ~ To know these two things is the perfect knowledge of government, and to keep them continually in view is called the virtue of simplicity. ~ Deep and wide is this simple virtue; and though opposed to other methods it can bring about a perfect order.

[65c10t] **James Legge** ~ The ancients who showed their skill in practising the Tao did so, not to enlighten the people, but rather to make them simple and ignorant. ~ The difficulty in governing the people arises from their having much knowledge. ~ He who (tries to) govern a state by his wisdom is a scourge to it; ~ while he who does not (try to) do so is a blessing. ~ He who knows these two things finds in them also his model and rule. ~ Ability to know this model and rule constitutes what we call the mysterious excellence (of a governor). ~ Deep and far-reaching is such mysterious excellence, showing indeed its possessor as opposite to others, but leading them to a great conformity to him.

[65c11t] **David Hinton** ~ Ancient masters of Way ~ never enlightened people. ~ They kept people simple-minded. ~ It's impossible to govern ~ once you've filled people with knowing. ~ Use knowing to govern ~ and you plunder the nation, ~ but use not-knowing to govern ~ and you enrich the nation. ~ Once you understand this, the pattern is clear, ~ and always understanding the pattern is called dark-enigma Integrity. ~ Dark-enigma Integrity is deep and distant, is the return of things ~ back into the vast harmony.

[65c12t] **Chichung Huang** ~ Therefore, it is said: ~ "Those who implemented the Tao ~ Did not use it to make the people shrewd; ~ Rather, they used it to make them simple." ~ The reason why the people are difficult to rule ~ Is that they are crafty. ~ Therefore, using craft to govern a state ~ Is a pest to the state; ~ Using noncraft to govern a state ~ Is a blessing to the state. ~ Constantly remember: these two constitute a guideline; ~ Constantly remembering this guideline ~ Is called a deep and remote virtue. ~ The deep and remote virtue ~ Is deep indeed, remote indeed; ~ And, though contrary to all things, ~ Will eventually reach Grand Harmony.

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[65c13t] **Ellen M. Chen** ~ Those in the past who were good at practicing Tao, ~ Did not want to enlighten (ming) the people, ~ But to keep them in ignorance (yü). ~ People are hard to rule, ~ Because they know (chih) too much. ~ Therefore, to rule a nation by knowledge, ~ Is to be the nation's thief. ~ Not to rule a nation by knowledge, ~ Is to be the nation's blessing. ~ To know these two is to know heaven's rule (chi shih). ~ Always knowing heaven's rule, ~ Is called the dark (hsüan) te. ~ The dark te clarifies (ch'ing) and is far away (yüan). ~ It reverts (fan) with things. ~ Then there arrives the great harmony.

[65c14t] **Lee Sun Chen Org** ~ In old days, when good practitioners of Tao led the country, they did not announce their plans to the public, because they wanted to keep a low profile [to protect innocent people from schemers]; ~ The reason populace was difficult to govern was because insidious people were compensated for their expertise [to take advantage of the situation]. ~ If a country is run with the policy which rewards people for their cunningness, its [fundamental principle of justice for all] would thus be robbed; ~ If a country is ruled with the policy discouraging cunning performances, the whole country is blessed with good fortune [of justice for all]. ~ The above mentioned are two modes of governing; ~ If one is able to recognize the [advantages and disadvantages] of these two modes then [we may describe that] he is unified with the profound Te; ~ The profound Te extends far and deep! ~ When [a Sage], together with myriad things and creatures, return to [the cultivation of the profound Te], [the world] will have peace and prosperity.

[65c15t] **Tien Cong Tran** ~ In the old days, those who were well versed in the practice of the Way did not try to make the people know, but rather to keep them in the state of simplicity. ~ Why are the people hard to govern? ~ Because they are clever. ~ Therefore, he who governs his state with cleverness is its malefactor. ~ He who governs his state without resorting to cleverness is its benefactor. ~ To know these two principles is to possess a rule and a measure of governing. ~ To know the rule and the measure is mysterious Virtue. ~ Deep and far-reaching is mysterious Virtue! ~ It leads all things to return to great harmony.

[65c16t] **Thomas Z. Zhang** ~ In the past, those who are good at Tao did not encourage people to be shrewd. ~ They encourage people to be honest. ~ People are difficult to govern if they are sly. ~ Advocating slyness in governing is the misfortune of a kingdom. ~ Opposing slyness in governing is the blessing of a kingdom. ~ Note that the above two points are also guidelines. ~ Constantly noticing the guidelines is Profound Te. ~ Profound Te is deep, broad, and against instinct. ~ But it can leads to great success.

[65c17t] **Arthur Waley** ~ In the days of old those who practised Tao with success did not, by means of it, enlighten the people, but on the contrary sought to make them ignorant. ~ The more knowledge people have, the harder they are to rule. ~ Those who seek to rule by giving knowledge ~ Are like bandits preying on the land. ~ Those who rule without giving knowledge ~ Bring a stock of good fortune to the land. ~ To have understood the difference between these two things is to have a test and standard. ~ To be always able to apply this test and standard ~ Is called the mysterious 'power', ~ The mysterious 'power', so deep-penetrating, ~ So far-reaching, ~ That can follow things back - ~ All the way back to the Great Concordance.

[65c18t] **Richard John Lynn** ~ Those in antiquity who were good at practicing the Dao did not use it to make the common folk intelligent but used it to make them stupid. ~ The reason the common folk are hard to govern is that they have too much knowledge. ~ Thus to use knowledge to govern the state is to bring about the theft of the state. ~ Not to use knowledge to govern the state is to enrich the state. ~ One should understand these two, for they constitute a consistent rule. ~ Constant understanding of this consistent rule is called "mysterious virtue." ~ Mysterious virtue is indeed profound, indeed far-reaching! ~ Such a one helps the people revert, ~ For only then will perfect compliance be attained.

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[65c19t] **Lin Yutang** ~ THE GRAND HARMONY ~ The ancients who knew how to follow the Tao ~ Aimed not to enlighten the people, ~ But to keep them ignorant. ~ The reason it is difficult for the people to live in peace ~ Is because of too much knowledge. ~ Those who seek to rule a country by knowledge ~ Are the nation's curse. ~ Those who seek not to rule a country by knowledge ~ Are the nation's blessing. ~ Those who know these two (principles) ~ Also know the ancient standard, ~ And to know always the ancient standard ~ Is called the Mystic Virtue. ~ When the Mystic Virtue becomes clear, far-reaching, ~ And things revert back (to their source), ~ Then and then only emerges the Grand Harmony.

[65c20t] **Victor H. Mair** ~ The ancients who practiced the Way did not enlighten the people with it; ~ They used it, rather, to stupefy them. ~ The people are hard to rule because they have too much knowledge. ~ Therefore, ~ Ruling a state through knowledge is to rob the state; ~ Ruling a state through ignorance brings integrity to the state. ~ One who is always mindful of these two types grasps a paradigm; ~ Mindfulness of this paradigm is called "mysterious integrity." ~ Deep and distant is this mysterious integrity! ~ It runs counter to things until it reaches the great confluence.

[65c21t] **Tolbert McCarroll** ~ The ancients who practiced the Tao ~ did not use it to enlighten the people, ~ but rather to assist them in gaining simplicity. ~ The reason people are difficult to govern is because they are too clever. ~ Hence, ~ a person who attempts to govern a country by cleverness will injure it. ~ Those who govern without cleverness will be a blessing to the land. ~ These are the two models. ~ Knowing these models is called the Mystic Virtue. ~ The Mystic Virtue is deep and so far-reaching ~ that it can lead all things back toward great harmony.

[65c22t] **David H. Li** ~ Men who knew Direction in olden days did not teach the populace to be clever, but teach them to be simple. ~ A populace that is clever is difficult to govern. ~ Thus, ~ governing with cleverness robs a state; ~ governing not with cleverness benefits a state. ~ One who knows [the difference between] these two sets the standard. ~ Knowing the standard at all times is Profoundest Virtue. ~ Profoundest Virtue is deep; it is far. ~ Profoundest Virtue returns matters to naturalness, to the Grand Gentleness.

[65c23t] **Yasuhiko Genku Kimura** ~ The ancients who mastered the Tao did not make the people sharp and clever. ~ Instead, they made the people simple and deep. ~ The people are hard to govern ~ When they are too clever and know too much. ~ To govern the people with cleverness is to bring about calamities. ~ To govern the people with simplicity is to bring about blessings. ~ To know these two alternatives is to have the standard of governance. ~ To understand the standard of governance is to have sublime virtue. ~ Sublime virtue is deep and far-reaching. ~ Though it runs counter to the common way, ~ It follows the great way of the Tao Eternal.

[65c24t] **Chou-Wing Chohan** ~ In ancient times, the best Tao practitioners did not use it to educate the people, ~ But rather to restore them to simplicity. ~ It is difficult to govern people since they are very knowledgeable. ~ Therefore, ruling a country by increasing knowledge ~ Means destroying the country, ~ While ruling a country by reducing knowledge ~ Means blessing the country. ~ The person who is aware of these two ways knows the standard, ~ The person who keeps the standard in his mind is virtuous. ~ The highest virtue is profound and broad, ~ It goes back to the beginning of everything, ~ And in this way attains absolute peace.

[65c25t] **Man-Ho Kwok** ~ In ancient times, the shrewdest rulers ~ Didn't try to give people too much know-how. ~ What did they do? ~ They kept them living simply. ~ So why are people so difficult to govern now? ~ Because they know too much in their so-called freedom. ~ If a leader works deviously, ~ He will turn the people

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against him - look and see. ~ But if you refuse to use that kind of knowing, ~ Your people will be blessed and happy. ~ This is where two streams divide: ~ And if you rule this way ~ You will be walking the great path of Te. ~ Deep Te - this Virtue is everywhere drawing us all into our final destiny: ~ Oneness Of The Source And The Sea ...

[65c26t] **Gu Zhengkun** ~ Those ancient men of the profound Tao ~ Did not use the Tao to enlighten the people ~ But use the Tao to make them simple. ~ The people are unruly ~ Because they are too clever. ~ Thus to govern a state by cleverness ~ Is bound to ruin the state; ~ Not to govern the state by cleverness ~ Is a blessing to the state. ~ These are two models of government; ~ Keeping the knowledge of these two models ~ Is known as the mysterious virtue. ~ The mysterious virtue is profound and far-reaching, ~ Running counter to concrete things. ~ At their extremes there is the most complete conformity to nature.

[65c27t] **Chao-Hsiu Chen** ~ In ancient times, those who knew well how to serve the Tao did not use it to enlighten the people but to fool them. ~ People are difficult to govern only because they are intelligent and resourceful. ~ Therefore to rule with intelligence harms the country. ~ To govern the country without intelligence is a blessing for the nation. ~ He who knows the difference, knows the principle. ~ To know the principle is called mysterious virtue. ~ Mysterious virtue is deep and far. ~ It might at first seem to go against the natural order but it will then lead to harmony.

[65c28t] **Liu Qixuan** ~ The ancient wise persons who were good at keeping the Way ~ Did not try to achieve it by teaching sophisticated knowledge, ~ But by ridding people of the folly such knowledge holds. ~ A foolishly sophisticated nation is difficult to govern. ~ Therefore, there are two models which a ruler may follow: ~ One who rules with sophistication is stealing a nation, ~ One who rules with no sophistication is saving a nation. ~ To make the wise choice always is to be subtle and profound. ~ The subtle and profound wisdom is rooted far back in time ~ And such wisdom will also function far ahead into the future. ~ Therefore, such wisdom can be used ~ To help bring about what is natural in the world.

[65c29t] **Shi Fu Hwang** ~ Mysterious Excellence ~ Lao Tze says, ~ In ancient times, those who learned the Tao in exercise of the government would work not to enlighten the people, but rather to make them ignorant. ~ The difficulty in governing the people arises from their having much craftiness. ~ He who tries to govern a state by his craftiness is a scourge to the state; ~ and he who does not try to do so is a boon to the state. ~ He who knows these two different results finds in them an absolute rule. ~ Ability to know this absolute rule constitutes what we call the mysterious excellence. ~ Profound and far-reaching is this mysterious excellence; ~ showing indeed its possessor to be contrary to others, but leading him to be completely obedient to the Tao.

[65c30t] **Ch'u Ta-Kao** ~ In olden times the best practisers of Tao did not use it to awaken the people to knowledge, ~ But used it to restore them to simplicity. ~ People are difficult to govern because they have much knowledge. ~ Therefore to govern the country by increasing the people's knowledge is to be the destroyer of the country; ~ To govern the country by decreasing their knowledge is to be the blesser of the country. ~ To be acquainted with these two ways is to know the standard; ~ To keep the standard always in mind is to have sublime virtue. ~ Sublime virtue is infinitely deep and wide. ~ It goes reverse to all things; ~ And so it attains perfect peace.

[65c31t] **Paul J. Lin** ~ The Ancients who were good in practicing Tao ~ Did not teach the people with intelligence ~ But kept them in ignorance. ~ The people are hard to govern when they know too much. ~ Therefore, one

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who rules the nation with knowledge robs the nation. ~ One who does not rule the nation with knowledge brings good fortune to the nation. ~ To know these two things means to know the standard. ~ To constantly know the standard is called mystical virtue. ~ Mystical virtue goes deep and far. ~ It returns with all things to reach great harmony.

[65c32t] **Michael LaFargue** ~ Those Excellent at doing Tao in ancient times - ~ it was not to enlighten the people, but to keep them stupid. ~ The difficulty in governing the people - ~ because of their knowledge. ~ Yes: ~ By "Knowledge!" govern the state - ~ a crime against the state. ~ By "Ignorance!" govern the state - ~ a boon to the state. ~ Always: ~ To understand these two lines, ~ is also to understand the Ideal Pattern. ~ Always: ~ To understand the Ideal Pattern, ~ is to have mysterious Te. ~ Mysterious Te is deep, far-reaching, ~ in opposition to things - ~ only afterward comes the Great Harmony.

[65c33t] **Cheng Lin** ~ The ancients who knew Truth well did not make the people acquire learning, but kept them in the state of simplicity. ~ The people become difficult to govern when they are full of wiles. ~ Therefore, ~ the ruler who relies on learning does harm to the State; ~ the ruler who relies not on learning does good to the State. ~ These two ways are the ways of government. ~ When one always follows the right course, he acts in accordance with the mysterious Nature. ~ The mysterious Nature is profound and far-reaching. ~ When things revert to it, there is great concord.

[65c34t] **Yi Wu** ~ In ancient times, one who was good at practicing the Way ~ Did not make the people clever ~ But kept them in ignorance. ~ If the people are hard to govern, ~ It is because they have too much knowledge. ~ Therefore, ~ one who governs the state with knowledge is a malefactor to the state; ~ one who does not govern the state with knowledge is a benefactor to the state. ~ Knowing both of these is also knowing to follow the pattern. ~ Constantly knowing to follow the pattern ~ Is called mystical virtue. ~ Mystical virtue reaches deep and far; ~ It returns with all things, ~ After which, supreme harmony will be attained.

[65c35t] **Han Hiong Tan** ~ The ancient ruler who followed the way of Dao, ~ Attempted to make people simple and unsophisticated, not clever and scheming. ~ People are unruly because they are too clever and devious. ~ Using sophisticated measures to run a country, you can only cause harm. ~ Using unsophisticated measures, you will bring prosperity to the country. ~ These two models are consistent with the immutable principles of Dao. ~ Understanding the immutable principles, you are a person of inconspicuous virtue. ~ Inconspicuous virtue is profound and enduring. ~ Inconspicuous virtue is the opposite of conventional wisdom. ~ By going with the flow, you will achieve great harmony.

[65c36t] **Hua-Ching Ni** ~ In ancient times, those who were well-versed in the practice of the subtle Way of the universe did not lead people to disintegrate their minds through intellectual development for the sake of partial achievement. ~ Instead, they dissolved all contradictory concepts and images in order to maintain the natural state of simplicity. ~ Why are people so hard to manage? ~ Because they have become complicated. ~ He who leads others with a conditioned and complicated mind is the source of calamity. ~ He who leads others with simplicity is the source of blessing. ~ To know these two principles is to possess a rule and measure, the symbol of the ancient wise one. ~ To keep the rule and measure constantly in your mind, ~ is to spontaneously manifest integral virtue. ~ Deep and far-reaching is the subtle truth of integrity. ~ It leads all things to return from worldly divergence to one great and universal life.

[65c37t] **Chang Chung-yuan** ~ In the remote past, the man who was good in Tao did not lead his people to

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calculative thinking, ~ But let them remain ignorant of it. ~ The difficulty in cultivating men is that they are full of intellectual discrimination. ~ Governing the nation through intellectual discrimination is harmful to it. ~ Not governing the nation through intellectual discrimination is a blessing to it. ~ Knowing the difference between these two sets a standard. ~ To be aware of this standard is profound attainment. ~ Profound attainment is deep and far-reaching. ~ It is the reversal of ordinary things, yet it leads to great harmony with Tao.

[65c38t] **Henry Wei** ~ Virtue of Innocence ~ Ch'un Teh ~ The ancients who were adept in following Tao ~ Used it not to develop the people's intelligence, ~ But to keep the people simple-minded. ~ People are difficult to rule, ~ Because they have too much knowledge. ~ Therefore, to use knowledge to rule a country ~ Inflicts a curse on the country; ~ Not to use knowledge to rule a country ~ Confers a boon on the country. ~ He who is aware of these two rules ~ Also sets a standard pattern (as the ancients did). ~ Awareness of the standard pattern is called Mystic Virtue. ~ As Mystic Virtue goes deep and reaches far, ~ And leads creatures to revert to their origin, ~ Then Great Concord will prevail.

[65c39t] **Ha Poong Kim** ~ Of old a man who practiced Tao best ~ Did not thereby seek to make the people bright, ~ But to make them ignorant. ~ The people are difficult to govern, ~ Because they are too clever. ~ Therefore, to govern a state through knowledge ~ Is the robbing of the state; ~ Not to govern a state through knowledge ~ Is a blessing to the state. ~ Those who know these two ~ Also know the standard. ~ Always to know the standard ~ Is called the mysterious Te. ~ Deep and far-reaching is the mysterious Te! ~ Turn away from things. ~ Only then will the great obedience be attained.

[65c40t] **Tao Huang** ~ Those who practiced Tao in olden times did not enlighten people, ~ Rather they made them simple. ~ What makes it the hardest to govern the people is what they already know. ~ It becomes most difficult to govern people because of their knowledge. ~ So, using knowledge to govern the country, knowledge itself becomes the thief of the country. ~ Not using knowledge to govern the country, knowledge itself is the Action of the country. ~ Always realize that these two are the model for ruling. ~ Always be aware that this model is the mystic Action. ~ Mystic Action is deep and far-reaching. ~ It is the opposite of matter. ~ Only thus does it approach the Great Harmony.

[65c41t] **Tang Zi-chang** ~ The perfect ruler of ancient times did not teach the people to be intelligent, but rather taught them to be simple, ~ Because the difficulty of ruling people is always due to their being too intelligent. ~ Thus to use intelligence and skills to rule a country is robbing the country; ~ not to use intelligence and skills to rule a country is blessing the country. ~ By knowing these two - Dao and virtues, both of them are the models of Nature. ~ By constantly following the models is called the "Profound Virtues". ~ The Incomprehensive is unfathomable and far-reaching. ~ It (Change) brings all things to return (from the extreme) until perfect harmony - "Grand Concord" is reached.

[65c42t] **Wing-tsit Chan** ~ In ancient times those who practiced Tao well ~ Did not seek to enlighten the people, but to make them ignorant. ~ People are difficult to govern because they have too much knowledge. ~ Therefore he who rules the state through knowledge is a robber of the state; ~ He who rules a state not through knowledge is a blessing to the state. ~ One who knows these two things also (knows) the standard. ~ Always to know the standard is called profound and secret virtue. ~ Virtue becomes deep and far-reaching, ~ And with it all things return to their original state. ~ Then complete harmony will be reached.

[65c91t] **И. И. Семененко** ~ Кто в древности умел следовать Дао, с его помощью не просвещал народ, а делал

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глупым. ~ Когда люди много знают, ими трудно управлять. ~ Править на основе знаний для государства - это подлинное бедствие; ~ когда в правлении не полагаются на знания, приносят государству счастье. ~ Кто ведает об этой паре истин, тот постигает вечный образец. ~ А знать неколебимо вечный образец - это называют сокровенной добродетелью. ~ Она глубока, далека и со всеми возвращается. ~ Но только так ей удается достигать великой слаженности.

[65c92t] **А. А. Маслов** ~ Издревле совершенные в следовании Дао не просвещали народ, но оставляли его невежественным. ~ Причина того, что народом трудно управлять, заключена в избытке у него знаний. ~ Потому управление государством с помощью знания будет разрушительно для государства. ~ Отказ от управления государством с помощью знания будет благотворен для государства. ~ Два этих примера являются образчиками. ~ Неизменное понимание этих образчиков зовётся сокровенной Благостью. ~ О, сколь глубока, сколь отдалена сокровенная Благость! ~ Сколь противоположна она вещам! ~ Но лишь то, что идёт за ней, и есть Великое Следование.

[65c93t] **Е. А. Торчинов** ~ Древние, умеющие следовать Дао-Пути, не просвещали народ, а оглупляли его. ~ Трудно управлять народом, когда он преисполнен многомудрия. ~ Тот, кто упорядочивает страну при помощи мудрости, - грабитель страны. ~ Тот, кто не упорядочивает страну при помощи мудрости, - счастье для страны. ~ Знание этих двух принципов создает образец для исполнения. ~ Постоянное знание сего образца называют Сокровенной Благой Силой-Дэ. ~ О сколь глубока Сокровенная Благая Сила! ~ О сколь она удалена от нас! ~ Но она возвращается к единству со всем сущим, и следующий ей обретает великий успех!

[65c94t] **А. Е. Лукьянов** ~ В древности те, кто были совершенным воплощением Дао, ~ не просвещали народ и стремились держать его в темноте. ~ Народом трудно управлять, если у него много знаний. ~ Вот почему, если с помощью знаний управлять царством, то царство погибнет; ~ если без помощи знаний управлять царством, то царство будет процветать. ~ Знание этих двух положений и есть уставный образец [правления]. ~ Знание уставного образца с позиции постоянства (чан) - ~ это и есть изначально-сокровенное Дэ. ~ Изначально-сокровенное Дэ глубоко, далеко! ~ В сопоставлении с вещами - противоположность. ~ Вот только в таком [соположении] и достигается великое послушание (следование).

[65c95t] **Ян Хин-шун** ~ В древности те, кто следовал дао, не просвещали народ, а делали его невежественным. ~ Трудно управлять народом, когда у него много знаний. ~ Поэтому управление страной при помощи знаний приносит стране несчастье, а без их помощи приводит страну к счастью. ~ Кто знает эти две вещи, тот становится примером для других. ~ Знание этого примера есть знание глубочайшего дэ. ~ Глубочайшее дэ, оно и глубоко и далеко. ~ Оно противоположно всем существам, но приводит их к полному соответствию [с ним].

[65c96t] **Д. П. Конисси** ~ В древности исполнявшие Тао не старались просветить народ: они держали его в невежестве. ~ Причина того, что трудно управлять народом, заключается в том, что народ просвещается и в нем много умных. ~ Управляющий страною посредством умствования погубит ее. ~ Когда страна управляется без всякого умствования, то в ней будет благоденствие. ~ Знающий (сущность) этих двух пунктов будет образцом нравственной жизни (для народа). ~ Его будут называть (человеком) непостижимой добродетели. ~ О, глубока и непостижима нравственность! ~ Она противоположна по своему существу всему вещественному, но никогда не сопротивляется ничему. ~ Она соблюдает великое послушание.

[65c97t] **В. В. Малявин** ~ В древности те, кто умел претворять Путь, ~ Не желали с его помощью просветить людей, ~ А применяли его так, чтобы сделать людей простодушными. ~ Людьми трудно управлять оттого, что они много знают. ~ А потому тот, кто знанием управляет царством, - вор царства. ~ А кто незнанием управляет царством - счастье царства. ~ Кто знает эти две истины, тот для всех образец. ~ Всегда знать образец называется "сокровенным совершенством". ~ Сокровенное совершенство так глубоко! ~ Простирается так далеко! ~ С ним все вещи вечно возвращаются. ~ Вот тогда воцарится Великое Согласие.

[65c98t] **Б. Б. Виногродский** ~ Осуществляющие совершенствование на Пути древности отрицают применение просвещения народа, а скорее делают его невежественным. ~ Трудность управления народом объясняется избытком у него знаний. ~ Причинность: ~ Посредством знаний управлять государством - разграбление государства. ~ Не через знания управлять государством - благосостояние государства. ~ В осознании этой пары - суть следования идеалу. ~ Постоянно осознавай следование идеалу. ~ Это определяется: ~ Мистическая Потенция. ~ Мистическая Потенция и глубока, и далека. ~ В контакте с вещью - она от обратного. ~ Но именно так и достигается большая послушность.

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PSEUDO-CHAPTER **Sixty-Six**

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[66c01t] **Robert G. Henricks** ~ The reason why rivers and oceans are able to be the kings of the one hundred valleys is that they are good at being below them. ~ For this reason they are able to be the kings of the one hundred valleys. ~ Therefore in the Sage's desire to be above the people, ~ He must in his speech be below them. ~ And in his desire to be at the front of the people, ~ He must in his person be behind them. ~ Thus he dwells above, yet the people do not regard him as heavy; ~ And he dwells in front, yet the people do not see him as posing a threat. ~ The whole world delights in his praise and never tires of him. ~ Is it not because he is not contentious, ~ That, as a result, no one in the world can contend with him?!

[66c02t] **John C. H. Wu** ~ HOW does the sea become the king of all streams? ~ Because it lies lower than they! ~ Hence it is the king of all streams. ~ Therefore, the Sage reigns over the people by humbling himself in speech; ~ And leads the people by putting himself behind. ~ Thus it is that when a Sage stands above the people, they do not feel the heaviness of his weight; ~ And when he stands in front of the people, they do not feel hurt. ~ Therefore all the world is glad to push him forward without getting tired of him. ~ Just because he strives with nobody, ~ Nobody can ever strive with him.

[66c03t] **D. C. Lau** ~ The reason why the River and the Sea are able to be king of the hundred valleys is that they excel in taking the lower position. ~ Hence they are able to be king of the hundred valleys. ~ Therefore, desiring to rule over the people, ~ One must in one's words humble oneself before them; ~ And, desiring to lead the people, ~ One must, in one's person, follow behind them. ~ Therefore the sage takes his place over the people yet is no burden; ~ takes his place ahead of the people yet causes no obstruction. ~ That is why the empire supports him joyfully and never tires of doing so. ~ It is because he does not contend that no one in the empire is in a position to contend with him.

[66c04t] **R. L. Wing** ~ The rivers and seas lead the hundred streams ~ Because they are skillful at staying low. ~ Thus they are able to lead the hundred streams. ~ Therefore, to rise above people, ~ One must, in speaking, stay below them. ~ To remain in front of people, ~ One must put oneself behind them. ~ Therefore Evolved Individuals remain above, ~ And yet the people are not weighted down. ~ They remain in front, ~ And the people are not held back. ~ Therefore the world willingly elects them, ~ And yet it does not reject them. ~ Because they do not compete, ~ The world cannot compete with them.

[66c05t] **Ren Jiyu** ~ The rivers and seas can become the leaders of many streams just because they skillfully stay in lower valleys. ~ So they can be the leaders of many streams. ~ Therefore (he) who wants to rule over the people should show his modesty by his words. ~ He who wants to lead the people should place himself behind them. ~ In this way, the sage is above the people, but the people do not feel him as a burden; ~ He is in front of the people (leading them), but the people do not feel him as a hindrance. ~ Therefore all the people under Heaven revere him and do not tire of him. ~ Just because he does not compete with others, ~ Nobody under Heaven can compete with him.

[66c06t] **Gia-fu Feng** ~ Why is the sea king of a hundred streams? ~ Because it lies below them. ~ Therefore it is the king of a hundred streams. ~ If the sage would guide the people, he must serve with humility. ~ If he would lead them, he must follow behind. ~ In this way when the sage rules, the people will not feel oppressed; ~ When he stands before them, they will not be harmed. ~ The whole world will support him and

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will not tire of him. ~ Because he does not compete, ~ He does not meet competition.

[66c07t] **Lok Sang Ho** ~ The reason why the great rivers and the seas can claim ~ to be the kings of the hundred valleys ~ is that they lie low, ~ so the water in all valleys come to them. ~ The Sage who wants to be on top of his people must use humble words. ~ He who wants to lead his people must follow his people. ~ For these reasons, though the Sage is on top of his people, ~ his people are not burdensome. ~ Although he is ahead of his people, ~ his people will do him no harm. ~ He wins the heart of his people and ~ is never abandoned by the people. ~ Because he never struggles with anyone for favor, ~ none under heaven can out-struggle him.

[66c08t] **Xiaolin Yang** ~ The great rivers and oceans can hold the water of all the streams. ~ Because they are lower, the water flows to them. ~ Therefore, if you want to be the head of the people, you must first humble yourself; ~ If you want to lead the people, you must first put yourself behind. ~ This is why the great men were above the people, but the people did not feel burdened; ~ They were in front of the people, but the people did not feel harmed. ~ So, the people were happy to make the great men their leaders, and did not feel tired of them. ~ Only because the great men did not fight, was there no one who could compete with them.

[66c09t] **Walter Gorn Old**, GOING BEHIND ~ That by which the great rivers and seas receive the tribute of all the streams, is the fact of their being lowly; that is the cause of their superiority. ~ Thus the Sage, wishing to govern the people, speaks of himself as beneath them; and wishing to lead them, places himself behind them. ~ So, while he is yet above them, they do not feel his weight; and being before them, he yet causes no obstruction. ~ Therefore all men exalt him with acclamations, and none is offended. ~ And because he does not strive, no man is his enemy.

[66c10t] **James Legge** ~ That whereby the rivers and seas are able to receive the homage and tribute of all the valley streams, is their skill in being lower than they; ~ - it is thus that they are the kings of them all. ~ So it is that the sage (ruler), wishing to be above men, puts himself by his words below them, and, wishing to be before them, places his person behind them. ~ In this way though he has his place above them, men do not feel his weight, nor though he has his place before them, do they feel it an injury to them. ~ Therefore all in the world delight to exalt him and do not weary of him. ~ Because he does not strive, no one finds it possible to strive with him.

[66c11t] **David Hinton** ~ Oceans and rivers become emperors of the hundred valleys ~ because they stay so perfectly below them. ~ This alone makes them emperors of the hundred valleys. ~ So, wanting to rule over the people a sage speaks from below them, and wanting to lead the people he follows along behind them, ~ then he can reign above without weighing the people down and stay ahead without leading the people to ruin. ~ All beneath heaven rejoices in its tireless praise of such a sage. ~ And because he's given up contention, ~ nothing in all beneath heaven contends with him.

[66c12t] **Chichung Huang** ~ The reason why rivers and oceans ~ Can become kings of a hundred valley streams ~ Is that they are good at lying below them; ~ Hence, they can become ~ Kings of a hundred valley streams. ~ Hence, when the sage man ~ Wished to be above the people, ~ He always placed himself below them in speech; ~ When he wished to be in front of the people, ~ He always stayed behind them in person. ~ Therefore, when he was above, ~ People did not consider him a burden; ~ When he was in front, ~ People did not consider him an obstacle. ~ All under heaven delighted in supporting him unwearily. ~ Is it not because he did not contend ~ That none under heaven could with him contend?

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[66c13t] **Ellen M. Chen** ~ Rivers and seas can be kings of the hundred valleys, ~ Because they are good at flowing downwards (hsia). ~ Therefore they can be kings of the hundred valleys. ~ Thus if you desire to be above the people, ~ Your words must reach down (hsia) to them. ~ If you desire to lead the people, ~ Your person (shen, body) must be behind them. ~ Thus the sage is above, ~ Yet the people do not feel his weight. ~ He stays in front, ~ Yet the people do not suffer any harm. ~ Thus all gladly praise him untiringly (pu yen). ~ Because he does not contend with any, ~ Therefore no one under heaven can contend with him.

[66c14t] **Lee Sun Chen Org** ~ Rivers and seas (huge lake), to which hundreds of other streams feed in, are supported by vast valleys huge enough to accommodate [voluminous water of] hundreds of downstream; ~ The reason this huge valley can hold hundreds of waterways and support other valleys is because it is situated in the lowest position [so that it is natural for all the other rivers carrying water from huge lakes to flow into it]. ~ Therefore this huge valley is like the king presiding over hundreds of other smaller valleys. ~ Accordingly, if a Sage intends to be the master of people, he should talk in a humble manner; ~ If he wants to be the leader of people, he should put behind consideration of [either the benefit or the disadvantage of] his physical self; ~ Accordingly, even though he rides on top of people, his weight (the pressure of his administration) will not be felt by the people below him; ~ Being an [authentic] leader, his frontal position should pose no hindrance to people's [development]. ~ For this reason the world is happy to be driven [by a Sage], and people will not form any abhorrence towards him; ~ Because a Sage would not contend [for wealth and fame against people]; ~ So nobody in the world can [or want to] be his rival.

[66c15t] **Tien Cong Tran** ~ How do the river and the sea become the king of all streams? ~ Because they place themselves in low positions, they are the kings of all streams. ~ Therefore, to reign over the people, one must use humble words. ~ To wish to stand in front of the people, one must put oneself in back of them. ~ Therefore the sage is above the people, and they do not feel the heaviness of his weight; he stands in front of them, they do not feel hurt. ~ Therefore all the world is glad to adore him without getting tired of him. ~ Just because he contends with nobody, nobody contends with him.

[66c16t] **Thomas Z. Zhang** ~ The river and the sea can be the king of hundreds of valleys, because they are adept to place themselves low. ~ This is why they can be the kings of hundreds of valleys. ~ Therefore sages speak humbly in order to win people. ~ They put people before themselves in order to lead people. ~ This is why when sages are the superior, people do not feel oppressed. ~ When sages are leading, people would not be hurt. ~ Consequently, when world is happy to support them and is never tired. ~ Since the sage does not contend with anybody, nobody can compete with one.

[66c17t] **Arthur Waley** ~ How did the great rivers and seas get their kingship over the hundred lesser streams? ~ Through the merit of being lower than they; that was how they got their kingship. ~ Therefore the Sage ~ In order to be above the people ~ Must speak as though he were lower than the people. ~ In order to guide them ~ He must put himself behind them. ~ Only thus can the Sage be on top and the people not be crushed by his weight. ~ Only thus can he guide, and the people not be led into harm. ~ Indeed in this way everything under heaven will be glad to be pushed by him and will not find his guidance irksome. ~ This he does by not striving; and because he does not strive, none can contend with him.

[66c18t] **Richard John Lynn** ~ The reason the river and the sea are able to be kings of all the river valleys is that they are good at keeping below them. ~ Thus they are able to be kings of all the river valleys. ~ This is why, if one wishes to be above the common folk, he must use his words to place himself below them. ~ If one wishes to be at the front of the common folk, he must use his person in such a way that they think of him as

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behind them. ~ Therefore the sage positions himself above, yet the common folk do not regard him as heavy; ~ he positions himself in front, yet the common folk do not regard him as an obstacle. ~ Therefore all under Heaven happily promote him without ever tiring of it. ~ It is because he does not contend that none among all under Heaven can contend with him.

[66c19t] **Lin Yutang** ~ THE LORDS OF THE RAVINES ~ How did the great rivers and seas become the Lords of the Ravines? ~ By being good at keeping low. ~ That was how they became the Lords of the Ravines. ~ Therefore in order to be the chief among the people, ~ One must speak like their inferiors. ~ In order to be foremost among the people, ~ One must walk behind them. ~ Thus it is that the Sage stays above, ~ And the people do not feel his weight; ~ Walks in front, ~ And the people do not wish him harm. ~ Then the people of the world are glad to uphold him forever. ~ Because he does not contend, ~ No one in the world can contend against him.

[66c20t] **Victor H. Mair** ~ The river and sea can be kings of the hundred valley streams because they are good at lying below them. ~ For this reason, ~ They can be kings of the hundred valley streams. ~ For this reason, too, ~ If the sage wants to be above the people, ~ in his words, he must put himself below them; ~ If he wishes to be before the people, ~ in his person, he must stand behind them. ~ Therefore, ~ He is situated in front of the people, ~ but they are not offended; ~ He is situated above the people, ~ but they do not consider him a burden. ~ All under heaven happily push him forward without wearying. ~ Is this not because he is without contention? ~ Therefore, ~ No one under heaven can contend with him.

[66c21t] **Tolbert McCarroll** ~ How did the sea gain kingship of a hundred streams? ~ Because it takes the lower position. ~ Hence, it is king of a hundred streams. ~ Therefore, ~ when True Persons are over the people ~ they put themselves below the people by their speech. ~ When they lead the people ~ they stand behind the people. ~ When True Persons are given places above the people ~ they do not crush the people with their weight. ~ When they take their place ahead of the people ~ they do not obstruct the people's progress. ~ That is why everything under heaven supports them gladly and does not tire of them. ~ Because they strive with no one, ~ no one can ever strive with them.

[66c22t] **David H. Li** ~ The sea is the king to hundreds of streams. ~ Because it is good at lying low, it can be the king to hundreds of streams. ~ Thus, a sage, ~ desirous of being the populace's superior, must be obsequious to them; ~ desirous of being in front of the populace, must follow them. ~ Thus, a sage, ~ sitting high, in no way burdens the populace; ~ standing in front, in no way harms the populace. ~ Thus, the world is happy to support [the sage] and is not tired of doing so. ~ Because [the sage] is not in competition, the people in the world cannot engage him/her in competition.

[66c23t] **Yasuhiko Genku Kimura** ~ The reason the sea is king of a hundred streams is because it lies below them. ~ Therefore, it is called king of a hundred streams. ~ When the sage wants to guide the people, in speech he always lies below them. ~ When the sage wants to lead the people, in deed he always follows behind them. ~ Thus, ~ even though he is above them, the people do not feel oppressed. ~ Even though he is ahead of them, the people do not feel obstructed. ~ Therefore, the people willingly and joyously put him in a leadership position. ~ Because he is above contention, the people never contend with him.

[66c24t] **Chou-Wing Chohan** ~ The best soldier does not love war, ~ The best warrior is not bloodthirsty, ~ The best conqueror does not take part in the war, ~ The best employer places himself beneath his workers. ~ That is called the virtue of self-control, ~ That is called the ability to be helped by others, ~ That is called the

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enlightenment that comes from uniting with heaven.

[66c25t] **Man-Ho Kwok** ~ Why is the sea the king of a hundred tributaries? ~ Because everything comes down to it - ~ So it is kingly ~ By this name. ~ So a sage that wants to rule the people must be below them. ~ If he wants to be their leader, he must be behind them. ~ If he has no desire to control then the people will not feel oppressed; ~ And if he stands before them for their own sake, and not his they will not harm him. ~ Trusted by everyone, no one will tire of him. ~ What is his secret? ~ He never competes. ~ So there is no one else but him.

[66c26t] **Gu Zhengkun** ~ All the streamlets flow towards the river and the sea ~ Because the latter takes the lower positions, ~ Hence the latter becomes the king of countless valleys. ~ Therefore, if one wants to be the ruler of the people, ~ One must put oneself behind the people. ~ Thus the sage, though being placed high over the people, ~ Never burdens the people; ~ The sage, though going ahead of the people, ~ Never stands in the way of the people. ~ That is why the people hold him in esteem ~ And are never tired of him. ~ He contends with no one, ~ So no one in the world is able to contend with him.

[66c27t] **Chao-Hsiu Chen** ~ Rivers and seas can be king of the hundred valleys, ~ only because they accept their lower position. ~ Therefore they can be king of the hundred valleys. ~ That is why the sage ~ who wishes to rule the people ~ must stay beneath them, ~ who wishes to lead the people ~ must follow behind them. ~ In this way the sage stays above the people, ~ yet does not oppress them. ~ He stays ahead of the people, ~ yet does not exhaust them. ~ Then the people will support him with joy and never tire of following him. ~ And because he does not fight, no one can fight against him.

[66c28t] **Liu Qixuan** ~ The ocean can be the king of all deep places ~ Because it positions itself lowest in the world. ~ Similarly, the one who wants to be influential ~ Must first be humble in his speech and actions. ~ The one who wants to be the leader ~ Must first go back behind all others. ~ When such a leader is above, people will feel no weight. ~ When such a leader is in front, people will feel no hindrance. ~ He/She is therefore recommended without reservation, ~ For one who fights for nothing advances best.

[66c29t] **Shi Fu Hwang** ~ The Lord of Waters ~ Lao Tze says, ~ That the reason whereby the rivers and sea can be the lord of a hundred streams is because they know to afford a low level, thus they can be the lord of hundreds of streams. ~ Hence the sage who intends to lead the people from above has to speak humbly to the people. ~ He who intends to walk ahead to guide the people has to seek his own benefit after seeking the people's. ~ In this way, ~ although he has placed himself above the people, the people do not feel his weight, ~ and though he has his place before the people, the people will not feel it is an injury to them. ~ Therefore, ~ all in the world are glad to enthrone him to be the lord, and do not weary of him. ~ Because he does not strive, no one finds it possible to strive with him.

[66c30t] **Ch'u Ta-Kao** ~ As Tao is to the world so are streams and valleys to rivers and seas. ~ Rivers and seas can be kings to all valleys because the former can well lower themselves to the latter. ~ Thus they become kings to all valleys. ~ Therefore the Sage, in order to be above the people, must in words keep below them; ~ In order to be ahead of the people, he must in person keep behind them. ~ Thus when he is above, the people do not feel his burden; ~ When he is ahead, the people do not feel his hindrance. ~ Therefore all the world is pleased to hold him in high esteem and never get tired of him. ~ Because he does not compete; therefore no one competes with him.

[66c31t] **Paul J. Lin** ~ Rivers and seas become the kings of one hundred valleys ~ Because they are able in putting themselves below; ~ So they can become their kings. ~ Therefore, for the sake of staying above the people, ~ The Sage must lower himself with words. ~ For the sake of staying ahead of the people, ~ He must put himself behind them. ~ Therefore, the Sage stays above and the people do not feel the burden. ~ He stays in front and the people do not consider him harmful. ~ Therefore the whole world delights in exalting him without tiring. ~ Because he does not compete, ~ The whole world cannot fight with him.

[66c32t] **Michael LaFargue** ~ The Yang-tze and the ocean: ~ How are they able to be Kings of the hundred streams? ~ Because they excel at being low - ~ this is how they are able to be Kings of the hundred streams. ~ And so: ~ Wishing to be high above the people, ~ you must by your speech put yourself at the bottom. ~ Wishing to be out in front of the people, ~ you must put your self in the last place. ~ And so, the Wise Person: ~ Stands above, but the people are not weighed down; ~ stands out in front, but the people are not harmed; ~ and so the world delights in praising him, and does not tire. ~ Because of his not contending, ~ no one in the world can contend with him.

[66c33t] **Cheng Lin** ~ That the rivers and seas are the lords of all waterways is because they occupy the lowest position, which fact is the cause of their lordship. ~ Wherefore, he who wishes to be above the people must be content to be at the bottom. ~ He who wishes to be at the head of the people must be content to be in the rear. ~ Thus the Sage occupies a superior position, and the people do not find it burdensome. ~ He occupies a leading position, and the people do not find it irksome. ~ Therefore the whole Empire takes delight, and is never weary of paying him homage. ~ Because he himself does not strive for superiority, there is none in this world who can contend with his superiority.

[66c34t] **Yi Wu** ~ The reason rivers and seas are able to be the kings of all valleys ~ Is because they excel in taking the lowest places. ~ So, they become the kings of all valleys. ~ Therefore, one who wants to be above the people ~ Surely must, in words, be below them. ~ One who wants to stay before people ~ Surely must, in body, stay behind them. ~ Therefore, though the Sage's place is above, ~ The people are not burdened. ~ The Sage is ahead, ~ But the people are not obstructed. ~ Therefore, the world happily praises and does not tire of him. ~ Because he does not compete, ~ The world cannot compete with him.

[66c35t] **Han Hiong Tan** ~ How does the sea become the king of all waters? ~ It is because it is good at lying low. ~ Hence, it is the king of all waters. ~ Therefore, the sage must be modest in order to reign successfully. ~ In order to lead, the sage must follow the people wishes. ~ Consequently, when the sage reigns, people are not oppressed. ~ When the sage leads, the people are not suppressed. ~ Hence, the sage is esteemed and not hated. ~ As the sage does not contend, ~ No one can contend with him.

[66c36t] **Hua-Ching Ni** ~ How does the sea become the queen of all rivers and streams? ~ By lying lower than they do! ~ Hence, it is the queen of all rivers and streams. ~ One who humbles himself, therefore, can serve all people. ~ By putting himself last, he comes to be their leader. ~ Thus, when one of subtle virtue is set above people, ~ they do not feel that he is their burden. ~ And, when he stands in front of people, ~ they do not feel that he is an obstruction to them. ~ Therefore, the world follows one of subtle virtue joyfully, ~ and never tires of doing so. ~ He does not compete with anyone, ~ thus he is above all competition.

[66c37t] **Chang Chung-yuan** ~ Rivers and seas become the leading powers over all the waters from the highlands ~ Because they place themselves in low positions before the other waters. ~ That is why rivers and seas become the leading powers over all the waters from the highlands. ~ Thus, when the ruler wishes to become

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the leader of his people, ~ He first humbles himself before them. ~ When he wishes to be in front of his people, ~ He first remains in back of them. ~ When he is in a high position, people do not feel his authority. ~ When he is in front of his people, they do not feel any obstruction. ~ Therefore, all the people want to support him, and no one dislikes him. ~ It is because he never contends with others that others are unable to quarrel with him.

[66c38t] **Henry Wei** ~ Apres Vous ~ Hou Chi ~ That rivers and seas can be kings of all valleys ~ Is because they are good in staying low. ~ That's why they can be kings of all valleys. ~ Thus the Sage wishing to be above the people ~ Always speaks as if he were inferior to them; ~ And wishing to lead the people, ~ Always places himself behind them. ~ So when the Sage occupies a high position, ~ The people do not feel any oppression; ~ And when he occupies a leading position, ~ The people do not receive any harm. ~ Therefore the world is glad to support him, ~ And never gets tired of doing so. ~ Because he does not contend, ~ No one in the world can contend with him.

[66c39t] **Ha Poong Kim** ~ The great rivers and seas are kings of hundred valleys, ~ Because they are good at keeping low. ~ That is why they can be kings of hundred valleys. ~ Therefore, if you want to stand above the people, ~ You must keep low in speaking to them. ~ If you want to stand ahead of the people, ~ You must put yourself behind them. ~ For this reason the sage ~ Is above the people yet does not weigh heavy on them; ~ He is ahead of the people yet causes no harm to them. ~ Therefore all under Heaven are happy to uphold him and never tire of him. ~ Because he does not contend, ~ No one under Heaven can contend with him.

[66c40t] **Tao Huang** ~ The reason why rivers and seas have the capacity for kingship over all the valleys is that they excel in lowliness. ~ That is why they have the capacity for kingship over all valleys. ~ Thus, since the sage wants to elevate the people, his speech is down to earth. ~ Since the sage wants to advance the people, he positions himself at the back, ~ So that when he is at the front, people do not harm him. ~ When he stands above, people do not feel pressure. ~ The whole world supports him untiringly. ~ Since he does not rely on competition, the world has nothing with which to compete.

[66c41t] **Tang Zi-chang** ~ Oceans and rivers can be the destinations of a hundred waters because the former place themselves just lower than the latter, thus they can be the destinations of a hundred waters. ~ Hence if one wishes to be on top of others he must place himself lower than others; ~ If he wishes to lead others he must put his own interest behind others. ~ Hence, when a Sage ruler was on top of others, yet, they did not feel pressure; ~ when he was in front of others, still, they did not feel hurt. ~ And the whole world was glad to have him on top, and did not weary of him. ~ Because of non-struggle, therefore, there is nothing under heaven which can struggle with him.

[66c42t] **Wing-tsit Chan** ~ The great rivers and seas are kings of all mountain streams ~ Because they skillfully stay below them. ~ That is why they can be their kings. ~ Therefore, in order to be the superior of the people, ~ One must, in the use of words, place himself below them. ~ And in order to be ahead of the people, ~ One must, in one's own person, follow them. ~ Therefore the sage places himself above the people and they do not feel his weight. ~ He places himself in front of them and the people do not harm him. ~ Therefore the world rejoices in praising him without getting tired of it. ~ It is precisely because he does not compete that the world cannot compete with him.

[66c91t] **И. И. Семененко** ~ Моря и реки потому способны царствовать над горными потоками, что умеют

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быть внизу. ~ Только поэтому они способны царствовать над горными потоками. ~ И при желании подняться над народом следует словесно перед ним принизиться, ~ при желании быть впереди народа следует поставить себя сзади его. ~ Именно поэтому, когда Премудрый человек встает над всеми, народу он не делается в тягость; ~ когда он пребывает впереди, народу не наносится вреда. ~ Все в Поднебесной с радостью его выдвигают и им не пресыщаются. ~ А так как сам он не соперничает, никто и не способен с ним соперничать.

[66c92t] **А. А. Маслов** ~ Моря и реки лишь потому могут быть властителями сотен долин, что способны ставить себя ниже их. ~ Вот почему они могут быть властителями сотен долин. ~ Поэтому тот, кто желает возвыситься над людьми, в речах своих должен ставить себя ниже их. ~ Тот, кто желает идти впереди людей, должен встать позади них. ~ Вот почему мудрец стоит над людьми, но не бывает им в тягость; ~ находится впереди, но не вредит народу. ~ Оттого вся Поднебесная без устали и с радостью поддерживает его. ~ Он не вступает в борьбу, и потому нет в Поднебесной того, кто мог бы соперничать с ним.

[66c93t] **Е. А. Торчинов** ~ Почему моря и реки царят над всеми долинами? ~ Они всегда стремятся быть внизу, поэтому и царят над всеми долинами. ~ Поэтому совершенномудрый, желая над народом вознестись, словами должен унижать себя; ~ желая стать впереди народа, ставить самого себя позади всех. ~ Поэтому, когда совершенномудрый возвышается над народом, народ не чувствует обузы; ~ находится впереди народа, народ не страдает. ~ Таким образом, вся Поднебесная, ликуя, несет его вперед, не чувствуя никакого гнета. ~ Поскольку он ни с кем не борется, и с ним никто в Поднебесной не борется.

[66c94t] **А. Е. Лукьянов** ~ Реки и моря потому могут быть царями ста долин, ~ что они с легкостью ставят себя ниже их. ~ Вот почему [они] могут быть царями ста долин. ~ Поэтому, желая встать над народом, непременно говори, что ты ниже его. ~ Желая встать впереди народа, непременно ставь себя позади него. ~ Вот почему совершенномудрый человек, утверждаясь наверху, ~ народу не в тягость, находясь впереди, народу не вредит. ~ Оттого-то Поднебесная с радостью выдвигает [его], ~ не отворачивается [от него] и с ним не борется. ~ Поэтому в Поднебесной нет таких, кто мог бы с ним бороться.

[66c95t] **Ян Хин-шун** ~ Реки и моря потому могут властвовать над равнинами, что они способны стекать вниз. ~ Поэтому они властвуют над равнинами. ~ Когда [совершенномудрый] желает возвыситься над народом, он должен ставить себя ниже других. ~ Когда он желает быть впереди людей, он должен ставить себя позади других. ~ Поэтому хотя он и стоит над народом, но народу он не в тягость; ~ хотя он находится впереди, народ ему не вредит. ~ Поэтому люди с радостью его выдвигают и от него не отворачиваются. ~ Он не борется, благодаря чему он в мире непобедим.

[66c96t] **Д. П. Конисси** ~ Причина того, что реки и моря суть цари многочисленных долин (по которым текут речки), заключается в том, что первые находятся ниже последних. ~ Вот почему реки и моря суть цари многочисленных долин. ~ Когда святой желает поднять народ, то понижает его. ~ Когда он желает поставить его вперед, то ставит его назад. ~ Отсюда - когда народ займет высокое место, то не будет гордиться; ~ когда пойдет вперед, то никому не сделает вреда. ~ Когда осуществится все, что сказано мною, то на всей земле будет мир. ~ Когда будет мир на всей земле, то не будет ссоры.

[66c97t] **В. В. Малявин** ~ Реки и моря потому могут быть господином горным ручьям, ~ Что они расположены ниже всего. ~ Вот так они владеют ручьями в горах. ~ Посему премудрый человек, желая

быть над людьми, ~ Должен в речах своих быть ниже их. ~ А, желая быть прежде людей, ~ Должен в поступках своих быть позади их. ~ Вот почему премудрый человек стоит над людьми, а людям не тяжело. ~ Он стоит впереди всех, а людям не страшно. ~ Вот почему весь мир восхваляет его без пресыщения. ~ Он ни с кем не соперничает, и мир не соперничает с ним.

[66c98t] **Б. Б. Виногродский** ~ Реки и моря оттого способны осуществлять функцию правителя ста долин, что они совершенны в их ориентации вниз. ~ Причинность: ~ Способны осуществлять функцию правителя ста долин. ~ Это дает: ~ Человек мудрости, стремясь продвинуться вверх в народе, посредством своих речей ориентирует его вниз. ~ Стремясь продвинуться вперед в народе, посредством своего тела ориентируется назад. ~ Это дает: ~ Человек мудрости находится наверху, а народу не тяжело. ~ Находится впереди, а народу нет вреда. ~ Это дает: ~ В Поднебесной рады продвигать, а не преграждать. ~ В связи с тем, что не соперничает. ~ Причинность: ~ В Поднебесной никто не способен вступить с ним в отношения соперничества.

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PSEUDO-CHAPTER **Sixty-Seven**

[67c01t] **Robert G. Henricks** ~ The {whole} world says, I'm Great; ~ Great, yet unlike [everyone else]. ~ But it's precisely because I'm unlike [everyone else], that I'm therefore able to be Great. ~ Were I like [everyone else], for a long time now I'd have seemed insignificant and small. ~ I constantly have three treasures; ~ Hold on to them and treasure them. ~ The first is compassion; ~ The second is frugality; ~ And the third is not presuming to be at the forefront in the world. ~ Now, it's because I'm compassionate that I therefore can be courageous; ~ And it's because I'm frugal that I therefore can be magnanimous; ~ And it's because I don't presume to be at the forefront in the world that I therefore can be the head of those with complete talent. ~ Now, if you abandon this compassion and yet try to be courageous, ~ And if you abandon this frugality and yet try to be magnanimous, ~ And if you abandon this staying behind and yet go to the fore, ~ Then you will die. ~ If with compassion you attack, then you'll win; ~ If you defend, then you'll stand firm. ~ When Heaven's about to establish him, ~ It's as though he surrounds him with the protective wall of compassion.

[67c02t] **John C. H. Wu** ~ ALL the world says that my Tao is great, but seems queer, like nothing on earth. ~ But it is just because my Tao is great that it is like nothing on earth! ~ If it were like anything on earth, how small it would have been from the very beginning! ~ I have Three Treasures, which I hold fast and watch over closely. ~ The first is Mercy. ~ The second is Frugality. ~ The third is Not Daring to Be First in the World. ~ Because I am merciful, therefore I can be brave. ~ Because I am frugal, therefore I can be generous. ~ Because I dare not be first, therefore I can be the chief of all vessels. ~ If a man wants to be brave without first being merciful, generous without first being frugal, a leader without first wishing to follow, he is only courting death! ~ Mercy alone can help you to win a war. ~ Mercy alone can help you to defend your state. ~ For Heaven will come to the rescue of the merciful, and protect him with its Mercy.

[67c03t] **D. C. Lau** ~ The whole world says that my way is vast and resembles nothing. ~ It is because it is vast that it resembles nothing. ~ If it resembled anything, it would, long before now, have become small. ~ I have three treasures ~ Which I hold and cherish. ~ The first is known as compassion, ~ The second is known as frugality, ~ The third is known as not daring to take the lead in the empire; ~ Being compassionate one could afford to be courageous, ~ Being frugal one could afford to extend one's territory, ~ Not daring to take the lead in the empire one could afford to be lord over the vessels. ~ Now, to forsake compassion for courage, to forsake frugality for expansion, to forsake the rear for the lead, is sure to end in death. ~ Through compassion, one will triumph in attack and be impregnable in defence. ~ What heaven succours it protects with the gift of compassion.

[67c04t] **R. L. Wing** ~ All the world thinks that my Tao is great; ~ And yet it seems inconceivable. ~ Only its greatness makes it seem inconceivable. ~ If it could be conceived of, ~ It would have become insignificant long ago. ~ I have Three Treasures that support and protect: ~ The first is compassion. ~ The second is moderation. ~ The third is daring not to be first in the world. ~ With compassion one becomes courageous; ~ With moderation one becomes expansive. ~ In daring not to be first in the world, ~ One becomes the instrument of leadership. ~ Now if one is courageous without compassion, Or expansive without moderation, ~ Or first without holding back, One is doomed! ~ Compassion always triumphs when attacked; ~ It brings security when maintained. ~ Nature aids its leaders ~ By arming them with compassion.

[67c05t] **Ren Jiyu** ~ All the people under Heaven say that my Tao is great, ~ But it is not like anything concrete.

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~ Just because it is great, ~ It is not like anything concrete. ~ If it is like something concrete, ~ It would have been very small for long. ~ I have three precious things which I hold up and preserve: ~ The first is "tolerance"; ~ The second is "economy"; ~ The third is "to dare not go ahead of all the people under Heaven." ~ With tolerance, one can be brave; ~ With economy, one can be generous; ~ With not daring to go ahead of all the people under Heaven, one can be a leader. ~ Now, ~ seeking bravery without tolerance, ~ seeking generosity without economy, ~ and seeking precedence without retreat will only end with death. ~ With tolerance, one can be victorious in war or strengthen himself in defense. ~ When Heaven is to save a person, it will protect him through tolerance.

[67c06t] **Gia-fu Feng** ~ Everyone under heaven says that my Tao is great and beyond compare. ~ Because it is great, it seems different. ~ If it were not different, it would have vanished long ago. ~ I have three treasures which I hold and keep. ~ The first is mercy; the second is economy; ~ The third is daring not to be ahead of others. ~ From mercy comes courage; from economy comes generosity; ~ From humility comes leadership. ~ Nowadays men shun mercy, but try to be brave; ~ They abandon economy, but try to be generous; ~ They do not believe in humility, but always try to be first. ~ This is certain death. ~ Mercy brings victory in battle and strength in defense. ~ It is the means by which heaven saves and guards.

[67c07t] **Lok Sang Ho** ~ All under heaven say that my Dao though great seems to be useless. ~ Exactly because it is great it seems to be useless. ~ If it seemed to be useful, in all likelihood ~ it would be small, not great. ~ I have three treasures that I keep and adhere to always. ~ The first is compassion. ~ The second is thrift. ~ The third is humility. ~ Because I am compassionate, I have courage. ~ Because I am thrifty, I am generous. ~ Because I am humble, my potential can be fully developed. ~ These days people have forgotten about compassion, ~ instead they are daring; ~ They have forgotten about thrift, ~ instead they are spendthrift; ~ They have forgotten about humility, ~ and they always want to be number one. ~ They are doomed. ~ He who fights a war with compassion will win the war. ~ He who defends with compassion will hold out against his enemy. ~ Heaven will help him and defend him with compassion.

[67c08t] **Xiaolin Yang** ~ Everyone says my DAO is so great that it does not look like anything. ~ I say because it is so great, it does not look like anything. ~ If it were like anything, it would have disappeared long ago. ~ I have three treasures to keep and protect: ~ The first is kindness, the second is thrift, and the third is not fighting to be first. ~ Only if you are kind, can you be brave; ~ Only if you are thrifty, can you be generous; ~ Only if you do not fight to be first, can you be a leader. ~ However, the people today are not kind but brave, ~ Are not thrifty but generous, ~ Are not humble but want to be leaders. ~ These people are destined for failure. ~ With kindness, when you fight, you will win; when you defend, you will be strong. ~ If the heavens wants to save someone, it will always give him kindness as his defense.

[67c09t] **Walter Gorn Old**, THREE PRECIOUS THINGS ~ All the world avows that while my Taoism is great, it is yet incompetent! ~ It is its greatness which makes it appear incompetent. ~ If it were like others, it would long ago have been recognised as incompetent. ~ But I hold fast to three precious things, which also I cherish. ~ The first is gentleness. ~ The second is economy. ~ The third is humility. ~ With such gentleness I can be daring. ~ With such economy I can be generous. ~ With such humility I can be great in service, as a vessel of honour. ~ But in these days men forsake gentleness and become only obtrusive. ~ They abandon economy and become only excessive. ~ They relinquish humility and strive for precedence, and thus for death. ~ Gentleness is ever victorious in attack and secure in defence. ~ Therefore when Heaven would preserve a man it enfolds him with gentleness.

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[67c10t] **James Legge** ~ All the world says that, while my Tao is great, it yet appears to be inferior (to other systems of teaching). ~ Now it is just its greatness that makes it seem to be inferior. ~ If it were like any other (system), for long would its smallness have been known! ~ But I have three precious things which I prize and hold fast. ~ The first is gentleness; ~ the second is economy; ~ and the third is shrinking from taking precedence of others. ~ With that gentleness I can be bold; ~ with that economy I can be liberal; ~ shrinking from taking precedence of others, I can become a vessel of the highest honour. ~ Now-a-days they give up gentleness and are all for being bold; ~ economy, and are all for being liberal; ~ the hindmost place, and seek only to be foremost; ~ - (of all which the end is) death. ~ Gentleness is sure to be victorious even in battle, and firmly to maintain its ground. ~ Heaven will save its possessor, by his (very) gentleness protecting him.

[67c11t] **David Hinton** ~ People throughout all beneath heaven say ~ my Tao is so vast it's like nothing at all. ~ But it's only vast because it's like nothing at all: ~ if it were like anything else ~ it would have long since become trifling. ~ There are three treasures ~ I hold and nurture: ~ The first is called compassion, ~ the second economy, ~ and the third never daring to lead all beneath heaven. ~ Courage comes of compassion, generosity comes of economy, ~ and commanding leadership comes of never daring to lead all beneath heaven. ~ But these days it's all courage without compassion, generosity without economy, and leading without following. ~ There's nothing but death in that. ~ To overcome, attack with compassion. ~ To stand firm, defend with compassion. ~ Whatever heaven sustains it shelters with compassion.

[67c12t] **Chichung Huang** ~ All under heaven say I am vast; ~ Vast, but resemble nothing. ~ It is precisely because I resemble nothing ~ That I can be vast. ~ If I had resembled anything, ~ Long ago I would have become tiny indeed. ~ I constantly have three treasures ~ Which I uphold and value: ~ First, compassion; ~ Second, frugality; ~ Third, not daring to precede all under heaven. ~ Being compassionate, ~ I can be courageous; ~ Being frugal, ~ I can be all-embracing; ~ Not daring to precede all under heaven, ~ I can serve as ~ Head of the great vessels. ~ Now, if I had abandoned compassion and chosen courage, ~ Abandoned frugality and chosen all-embracingness; ~ Abandoned the back and chosen the front, ~ It would have been the death of me. ~ For compassion, used in battle, ~ Will bring you victory; ~ Used in defence, ~ Will make you impregnable. ~ When heaven is about to establish someone, ~ It seems to wall him up with compassion.

[67c13t] **Ellen M. Chen** ~ All under heaven say that my Tao is great, ~ That it seems useless (pu hsiao). ~ Because it is great, ~ Therefore it seems useless. ~ If it were useful, ~ It would have long been small. ~ I have three treasures (pao), ~ To hold and to keep: ~ The first is motherly love (tz'u), ~ The second is frugality (chien), ~ The third is daring not be at the world's front. ~ With motherly love one can be courageous, ~ With frugality one can be wide reaching, ~ Daring not be at the world's front, ~ One can grow to a full vessel (ch'i). ~ Now to discard motherly love, yet to be courageous, ~ To discard frugality, yet to be wide reaching, ~ To discard staying behind, yet to be at the front, ~ One dies! ~ One with motherly love is victorious in battle, ~ Invulnerable in defense. ~ When Heaven wills to save a people, ~ It guards them with motherly love.

[67c14t] **Lee Sun Chen Org** ~ People in this world often complained: either that my theory was big and empty, or worse than that it does not appear to be about anything significant; ~ It is just because I discussed matters of great importance that it was difficult for [ordinary people] to comprehend its outline; ~ If its contents is familiar to [any kind of those superficial] discourses people were accustomed to, [then they could pick it up lightheartedly and argue about it frivolously]; ~ Before long, the meaning [of my theory] will be shifted [to satisfy their flippancy] that it will end up to be [nothing more than] trivial talks too! ~ I have three pieces of treasure which I maintain steadily; ~ The first one is compassion; ~ The second one is frugality; ~ The third

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one is "I would never dare to consider myself the first priority of the world." (I will always be selfless and humble). ~ Through being compassionate, a person will be brave; ~ Through being frugal, a person can [retain enough] to expand; ~ Through being selfless and humble, a person will complete [the proper development] to be an [authentic] leader of people; ~ Nowadays, leaders abandon compassion yet demand bravery from people; ~ They neglect the practice of frugality, yet seek expansion; ~ They discard humility, yet strive to lead the world. ~ All these performances are heading for end (death of their nation)! ~ Soldiers, who march to the battlefield with compassion in their hearts, will win the fight; ~ People, who stay behind to defend with compassion in their hearts, will resist [the aggression] firmly; ~ If Heaven will save a country, it will bestow its people with compassion in their hearts to protect it.

[67c15t] **Tien Cong Tran** ~ All the world says that my Way is great, but seems queer, like nothing on earth. ~ But it is just because my Way is great that it is like nothing on earth. ~ If it were like anything on earth, it would have been small from the very beginning. ~ I have three treasures, which I hold fast and watch over closely. ~ The first is compassion; the second is frugality; the third is not daring to be first in the world. ~ Being compassionate, I can be brave; being frugal, I can be generous; daring not be first, I can be the chief. ~ If a man forsakes compassion for courage, forsakes frugality for expansiveness, forsakes the rear position for front position, he is only courting death! ~ Compassionate to engage in war, one wins; in defense, one is secure. ~ When Heaven wants to help a man, it takes compassion to protect him.

[67c16t] **Thomas Z. Zhang** ~ People in the world say to me that Tao is great but it resembles nothing. ~ It is because of the greatness that nothing is like it. ~ If it were similar to anything, it would have turned trivial long ago. ~ I have three great treasures - Hold and maintain them. ~ The first is kindness. ~ The second is frugality. ~ The third is the reluctance to be prestigious in the world. ~ Being kind, one can have courage. ~ Being frugal, one can grow wide. ~ Reluctance to be prestigious, one can become the leader. ~ If one is courageous without kindness, expanding without frugality, and prestigious without modesty, he is doomed to fail. ~ With kindness, one would win in war, and be secure in defense. ~ When heaven come to rescue, it guards by using kindness.

[67c17t] **Arthur Waley** ~ Every one under heaven says that our Way is greatly like folly. ~ But it is just because it is great, that it seems like folly. ~ As for things that do not seem like folly - ~ well, there can be no question about their smallness! ~ Here are my three treasures. ~ Guard and keep them! ~ The first is pity; the second, frugality; the third: refusal to be 'foremost of all things under heaven'. ~ For only he that pities is truly able to be brave; ~ Only he that is frugal is truly able to be profuse; ~ Only he that refuses to be foremost of all things ~ Is truly able to become chief of all Ministers. ~ At present your bravery is not based on pity, nor your profusion on frugality, nor your vanguard on your rear; and this is death. ~ But pity cannot fight without conquering or guard without saving. ~ Heaven arms with pity those whom it would not see destroyed.

[67c18t] **Richard John Lynn** ~ All under Heaven say that my Dao is great but seems to have no likeness [buxiao]. ~ The reason why it seems to have no likeness is that greatness is its only attribute. ~ If it had a likeness, all this time it would have been insignificant! ~ I have three treasures, which I hold tight and protect. ~ The first is called "kindness," the second "frugality," and the third is "no presumption that I am first among all under Heaven." ~ It is thanks to kindness that one can be brave. ~ It is thanks to frugality that one can be generous. ~ It is by not presuming to be first among all under Heaven that one can make one's ready device last long. ~ Now, if one abandons kindness and takes bravery, abandons frugality and takes generosity, and abandons the back and takes first place, such a one will die! ~ Thanks to kindness, when one takes the field,

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he is victorious, and, when he takes a defensive position, he holds firm, for it is Heaven that will save him by protecting him with guards of kindness.

[67c19t] **Lin Yutang** ~ THE THREE TREASURES ~ All the world says: ~ My teaching (Tao) greatly resembles folly. ~ Because it is great; therefore it resembles folly. ~ If it did not resemble folly, ~ It would have long ago become petty indeed! ~ I have Three Treasures; ~ Guard them and keep them safe: ~ The first is Love. ~ The second is, never too much. ~ The third is, never be the first in the world. ~ Through Love, one has no fear; ~ Through not doing too much, one has amplitude (of reserve power); ~ Through not presuming to be the first in the world, one can develop one's talent and let it mature. ~ If one forsakes love and fearlessness, forsakes restraint and reserve power, forsakes following behind and rushes in front, ~ He is doomed! ~ For love is victorious in attack, ~ And invulnerable in defense. ~ Heaven arms with love ~ Those it would not see destroyed.

[67c20t] **Victor H. Mair** ~ All under heaven say that I am great, great but unconventional. ~ Now, ~ Precisely because I am unconventional, ~ I can be great; ~ If I were conventional, ~ I would long since have become a trifle. ~ I have always possessed three treasures that I guard and cherish. ~ The first is compassion, ~ The second is frugality, ~ The third is not daring to be ahead of all under heaven. ~ Now, ~ Because I am compassionate, I can be brave; ~ Because I am frugal, I can be magnanimous; ~ Because I dare not be ahead of all under heaven, I can be a leader in the completion of affairs. ~ If, today, I were to ~ Be courageous while forsaking compassion, ~ Be magnanimous while forsaking frugality, ~ Get ahead while forsaking the hindmost, ~ that would be death! ~ For compassion ~ In war brings victory, ~ In defense brings invulnerability. ~ Whomsoever heaven would establish, ~ It surrounds with a bulwark of compassion.

[67c21t] **Tolbert McCarroll** ~ Everyone under heaven says my Tao is great and resembles nothing else. ~ It is because it is great that it seems different. ~ If it were like anything on earth ~ it would have been small from the beginning. ~ I have three treasures that I cherish and hold fast. ~ The first is gentleness, ~ the second is simplicity, ~ the third is daring not to be first among all things under heaven. ~ Because of gentleness I am able to be courageous. ~ Because of simplicity I am able to be generous. ~ Because of daring not to be first I am able to lead. ~ If people ~ forsake gentleness and attempt to be courageous, ~ forsake simplicity and attempt to be generous, ~ forsake the last place and attempt to get the first place, ~ this is certain death. ~ Gentleness conquers in battle and protects in defense. ~ What heaven guards, it arms with the gift of gentleness.

[67c22t] **David H. Li** ~ People in the world say that my Direction is grand as if without a referent. ~ It is because it is grand that Direction is without a referent. ~ Were it capable of being referenced, it would not be grand. ~ I have three treasures - embrace and safeguard them. ~ One, affection. ~ Two, restraint. ~ Three, daring not to be at the front of [the people] of the world. ~ With affection, one becomes courageous; ~ With restraint, one becomes tolerant; ~ Daring not to be at the front of the world, one is at the head. ~ One courts death if one ~ forsakes affection for courage, ~ forsakes restraint for tolerance, ~ forsakes humility for prominence. ~ With affection, ~ in war, one wins; ~ in defense, strengthens. ~ When cosmos comes to the rescue, it shields with affection.

[67c23t] **Yasuhiko Genku Kimura** ~ People say that my Tao is too immense and beyond compare. ~ However, because it is so immense, it is so different. ~ If it were not so different, ~ It would long ago have been reduced to something insignificant. ~ There are three treasures that I hold and cherish: ~ The first is tenderheartedness. ~ The second is thrift. ~ The third is daring not to be first in the world. ~ From

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tenderheartedness comes courage. ~ From thrift comes generosity. ~ From humility comes leadership. ~ If you try to be courageous without being tenderhearted, ~ If you try to be generous without being thrifty, ~ If you try to be a leader without learning humility, ~ You are courting your own self-destruction. ~ Venture with tenderheartedness and you will win the battle. ~ Defend with tenderheartedness and you will be invulnerable. ~ For tenderheartedness is the way Heaven guards you for your inner protection.

[67c24t] **Chou-Wing Chohan** ~ What the Tao is to the world, ~ So the streams and valleys are to the rivers and seas. ~ Rivers and seas can be like kings to all the streams and valleys ~ Since the former can lower themselves before the latter. ~ Thus they are the kings of all the streams and valleys. ~ Therefore the sage, in order to be above the people, ~ Must lower himself before them in words, ~ And in order to head the people, ~ He must place himself behind them in body. ~ Thus, when he is above the people, the people do not suffer at his hand, ~ When he is at the head of the people, the people are not held back by him. ~ Therefore the whole world wants to carry him on its shoulders ~ And never tires of him. ~ He competes with nobody, ~ And therefore nobody competes with him.

[67c25t] **Man-Ho Kwok** ~ I have three priceless treasures: ~ The first is Compassion ~ The second, thrift ~ And the third is that I never want to be ahead of you. ~ If I have compassion, you will die for me. ~ I know that. ~ If I waste nothing, I can give myself to you all - ~ And if I don't seem perfect, then you'll trust me to lead you. ~ These days people scorn compassion. ~ They try to be tough. ~ They spend all they have, and yet want to be generous. ~ They despise humility, and want to be the best. ~ I tell you that way is Death's. ~ If you have loved your people, you will know it ~ they will fight tooth and nail for you in attack or defence. ~ This is the protection of Heaven, and your harvest.

[67c26t] **Gu Zhengkun** ~ The whole world says that my Tao is great, ~ Resembling nothing concrete, ~ Resembling nothing concrete, ~ Just because it is great. ~ If it resembled anything concrete, ~ It would have long become minute. ~ I have three magic weapons ~ Which I hold and treasure: ~ The first is mercy; ~ The second is thrift; ~ The third is unwillingness to take the lead in the world. ~ Being merciful, one can be brave; ~ Being thrifty, one can be generous; ~ Being unwilling to take the lead in the world, one can become the leader of the world. ~ Now seeking bravery by giving up mercy, ~ Seeking generosity by giving up thrift, ~ Seeking advance by giving up retreat, ~ One is bound to end in death. ~ Being merciful, one will triumph in the offensive ~ And be impregnable in defense. ~ If heaven wants to save one, ~ It must save him with mercy.

[67c27t] **Chao-Hsiu Chen** ~ The whole world says that the Tao is great, and that it seems without form. ~ It is great - that is why it has no form. ~ It has existed for a long time, and can also seem small. ~ I have three treasures that I keep and protect: ~ the first is goodheartedness, ~ the second is frugality, ~ the third is not daring to take the lead. ~ Only goodheartedness can bring courage. ~ Only frugality can bring generosity. ~ Not daring to take the lead can bring leadership. ~ Now to give up goodheartedness for courage, frugality for generosity, the rear for the lead, ~ will surely lead to the end. ~ Goodheartedness in battle will lead to victory, ~ and defence will strengthen the territory. ~ Heaven will save the one who follows this and guard him with goodheartedness.

[67c28t] **Liu Qixuan** ~ It is said that my Way is the biggest ~ And nothing could be like it. ~ Because it is the biggest, ~ There can be nothing like it. ~ If there were anything like it, ~ It wouldn't have been the Way. ~ I have three things to keep it: ~ One is motherly love; one is frugality, ~ And one is the courage to lag behind. ~ Cherishing motherly love, one can be the bravest. ~ Being frugal, one can give the most. ~ Lagging behind, one can grow to the fullest. ~ The absurdity of today is this: ~ Foolhardiness is preferred more than motherly

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love; ~ Wastefulness preferred more than frugality; ~ Front positions preferred more than growing to the fullest. ~ The result can be nothing other than death! ~ Cherishing motherly love, ~ An army is invincible, ~ And unconquerable, ~ Because it is protected by Heaven with love.

[67c29t] **Shi Fu Hwang** ~ The Three Treasures ~ Lao Tze says, ~ All the people in the world would say that my Tao is too great and that there is nothing similar to compare it with. ~ Now it is just because of its greatness that nothing similar can be compared with it. ~ If anything can be found similar to it, for long its smallness has been known. ~ At the same time, there are three precious things which I prize and hold fast. ~ The first is charity; ~ the second is economy; ~ and the third is shrinking from being the first of the world. ~ With that charity I can be bold. ~ With that economy I can be liberal. ~ Shrinking from being the first of the world, I can become a vessel of the highest value. ~ Present day kings give up charity, and are all for being bold; ~ give up economy, and are all for being liberal; ~ give up following behind, and rush in front; ~ of which the end is death. ~ For the result of using charity in battle is sure to be victory, ~ and firm maintenance of its ground in defense. ~ Heaven will save its possessor, his charitable attribute will protect him.

[67c30t] **Ch'u Ta-Kao** ~ All the world says to me: ~ 'Great as Tao is, it resembles no description (form).' ~ Because it is great, therefore it resembles no description. ~ If it resembled any description it would have long since become small. ~ I have three treasures, which I hold and keep safe: ~ The first is called love; ~ The second is called moderation; ~ The third is called not venturing to go ahead of the world. ~ Being loving, one can be brave; ~ Being moderate, one can be ample; ~ Not venturing to go ahead of the world, one can be the chief of all officials. ~ Instead of love, one has only bravery; ~ Instead of moderation, one has only amplitude; ~ Instead of keeping behind, one goes ahead: ~ These lead to nothing but death. ~ For he who fights with love will win the battle; ~ He who defends with love will be secure. ~ Heaven will save him, and protect him with love.

[67c31t] **Paul J. Lin** ~ The whole world says that ~ My Tao is great but seems to resemble nothing. ~ Because it is great, it seems to resemble nothing. ~ If resembling anything, it would have become small long ago. ~ I have three treasures ~ To be kept and treasured; ~ One is compassion. ~ The second is thriftiness. ~ The third is not daring to be ahead of the world. ~ Through compassion, one can be brave. ~ Through thriftiness, one can be expansive. ~ Not daring to be ahead of the world, ~ One can be the master of the vessels. ~ Now to abandon compassion and to be brave, ~ To abandon thriftiness and to be expansive, ~ To abandon the rear and to be in front - ~ That means death! ~ Compassion, in attack, will bring victory; ~ In defense, it will hold firmly. ~ When heaven is going to save a person, ~ It will protect him with compassion.

[67c32t] **Michael LaFargue** ~ Everyone in the world says of me: ~ 'Great - but doesn't seem normal'. ~ It's just 'greatness' - ~ that's why it does not seem normal. ~ If I were normal, I'd have been of little worth for a long time now. ~ I have three treasures, ~ I protect and keep hold of them. ~ The first is called 'gentleness', ~ the second is called 'frugality', ~ the third is called 'not presuming to act like leader of the world'. ~ Gentle, so able to be bold; ~ frugal, so able to be lavish; ~ not presuming to act like leader of the world, so able to become head of a government. ~ Now: ~ To be bold without being gentle, ~ to be lavish without being frugal, ~ to act like leader without putting oneself last: ~ This is death. ~ Yes, gentleness: ~ "Attack with it and you will win, ~ defend with it and you will stand firm." ~ When Heaven wants to rescue someone, ~ it surrounds him with a wall of gentleness.

[67c33t] **Cheng Lin** ~ The world thinks that Truth which I describe is so great that it seems unreal. ~ It seems unreal because it is indeed so great. ~ If it were considered real, then it must be small. ~ There are three

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treasures which I cherish as the most precious. ~ The first is compassion. ~ The second is frugality. ~ The third is humility. ~ Because of compassion, there is courage. ~ Because of frugality, there is liberality. ~ Because of humility, there is supremacy. ~ Perdition will be the lot of those who choose courage, and abandon compassion; ~ who choose liberality, and abandon frugality; ~ who choose supremacy, and abandon humility. ~ When there is compassion, one can be victorious in an offensive war, and hold his position in a defensive war. ~ Because of the compassion of such a man, Heaven will deliver and protect him.

[67c34t] **Yi Wu** ~ All the world says that my Way is too great to be like a thing. ~ It alone is great; so, it seems like no thing. ~ If it were like a thing, it would be already small. ~ I have three treasures to be kept and protected: ~ The first is called compassion; ~ The second is called thrift; ~ The third is called not daring to be ahead of the world. ~ Compassionate, one can be brave; ~ Thrifty, one can be expansive; ~ Not daring to be ahead of the world, one is able to be the leader. ~ Now, ~ Bravery without compassion, ~ Expansiveness without thrift, ~ Going ahead without retreat, ~ Is fatal. ~ Compassion, ~ In war, will result in victory; ~ In defense, will result in holding firm. ~ When Heaven is going to save someone, ~ It protects him with compassion.

[67c35t] **Han Hiong Tan** ~ Everyone says that Dao is so huge that it does not resemble anything we know. ~ As it is so phenomenally huge, it becomes incomparable. ~ If it does remotely resemble something on earth, then with the passage of time, its uniqueness will evaporate and gradually become inconsequential. ~ I steadfastly hold on to my three treasures. ~ These are compassion, frugality and humility. ~ With compassion, I can arouse real courage from my subordinates. ~ With frugality, I would enjoy popular support. ~ With humility, I become the natural leader. ~ Let us examine the following scenarios. ~ Demanding bravery from the subjects without showing compassion towards them, ~ Expecting popular support without dispensing benefits, ~ And wanting to become the leader without exhibiting humility. ~ These are negative attributes that will lead to self-destruction. ~ By applying compassion in war, you will be triumphant in attack and invincible in defence. ~ When Providence wants to save a nation, ~ It does so by bestowing great compassion to its leader.

[67c36t] **Hua-Ching Ni** ~ The world may say that the subtle Way of the universe which I describe is great, ~ but that it has little bearing on worldly life. ~ Truly, it is just that it is not definable, like the small ways of the world, thus it is indeed great. ~ There are three treasures which I embrace and follow closely: ~ the first is to be kind; ~ the second is to be simple; ~ the third is to not put one's own importance first in the world. ~ Because kindness and compassion can produce courage, ~ simplicity can thus be broadened to contain the world. ~ By not putting your own importance first in worldly affairs, ~ you will not impede the natural growth of all things. ~ If a person endeavors to be brave without first being kind, ~ great purposed, without first simplifying his life, ~ an authority, without first denying himself, ~ he cannot evolve freely from strife, and is only courting destruction. ~ Kindness can help to win a war. ~ Kindness can help to defend a fortification. ~ Kindness will invite the corresponding energy of kindness from Heaven through all the divine beings who support and protect.

[67c37t] **Chang Chung-yuan** ~ The world says that I am beyond determination ~ And cannot be identified with anything. ~ It is because I am beyond determination that I cannot be identified with anything. ~ If I could be identified with anything, ~ I would no longer be beyond determination. ~ There are three essentials that I value and maintain: ~ One is compassion (tz'u), ~ Another is renunciation (ch'ien), ~ The third is never longing to be first in the world. ~ One who is compassionate is able to be valiant. ~ One who renounces is able to broaden one's self. ~ One who never longs to be first in the world ~ Is able to achieve the full growth

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of his capacity. ~ In the present day, people wish to be valiant, ~ But they are not compassionate. ~ They wish to broaden their selves, ~ But they do not renounce. ~ They wish to achieve the full growth of their capacities, ~ But they long to be first in the world. ~ This indeed leads to death. ~ Through compassion, engaging in war, one wins. ~ In self-defense, one is very well protected. ~ This type of person is saved by heaven. ~ Because he is compassionate, he is taken care of well.

[67c38t] **Henry Wei** ~ Three Treasures ~ San Pao ~ All the world says I am great ~ But rather odd and different from the ordinary. ~ Be it noted that greatness itself is the very reason ~ Why it appears rather odd and different from the ordinary. ~ If it had resembled the ordinary, ~ It would have become pettiness long ago. ~ I have three treasures. ~ Keep them and treasure them. ~ The first is compassion; ~ The second is frugality; ~ The third is: ~ Dare not be first in the world. ~ Because compassionate, a person can be courageous; ~ Because frugal, he can expand his scope; ~ Because he dare not be first in the world, he can develop his gifts of leadership. ~ Nowadays people are courageous without compassion, ~ Expand their scope without frugality, ~ And assume leadership without being humble. ~ They are doomed! ~ Compassion is invincible in offense, ~ And in defense invulnerable. ~ When Heaven wants to deliver a person from harm, ~ It grants him compassion as a protective charm.

[67c39t] **Ha Poong Kim** ~ All under Heaven says that ~ My Tao is great yet doesn't look like it [Tao]. ~ Truly, because it is great, ~ It doesn't look like it. ~ If it did, ~ It would have turned out a petty one long ago. ~ I have three treasures. ~ I hold and cherish them. ~ The first is called mercifulness; ~ The second, frugality; ~ The third, refusal to be ahead of all under Heaven. ~ Being merciful, you can therefore be brave; ~ Being frugal, you can therefore be liberal; ~ Refusing to be ahead of all under Heaven, ~ You can therefore become the leader of the vessels. ~ Now, to be brave, forsaking mercifulness, ~ To be liberal, forsaking frugality, ~ To be ahead, forsaking being behind ~ Is death. ~ With mercifulness - ~ If you fight, you will be triumphant, ~ If you defend, you will be invincible. ~ Whatever Heaven is about to save ~ Heaven will protect it with mercifulness.

[67c40t] **Tao Huang** ~ Everyone in the world says I am great, great without parallel. ~ Being without parallel is what enables greatness. ~ If there is a long-standing parallel, it becomes small. ~ I always have three treasures: ~ First is compassion. ~ Second is frugality. ~ Third is to not dare act in front of the world. ~ So compassion enables courage. ~ Frugality enables abundance. ~ Not daring to act in front of the world enables the mechanism to endure. ~ Today there is courage without compassion. ~ There is abundance without frugality. ~ There is appearance alone without substance. ~ This means no-life. ~ Through compassion: fight and win, defend and be secure. ~ When the heaven establishes itself, it always relies upon compassion.

[67c41t] **Tang Zi-chang** ~ All in the world may think that Dao is unlike to be so superior, that nothing in the world can compare to it. ~ If it were comparable to anything, it would be inferior. ~ If it is not superior, it would not be Dao. ~ I have three treasured strategies to which I hold fast and embrace them all: ~ the first is Mercy; ~ the second is Economy of Force; ~ and the third is Dare Not to Take Initiative Before the World. ~ Because of Mercy, one can be courageous. ~ Because of Economy of Force, one can have superior force. ~ Because of Dare Not To Take Initiative Before the World, one can be the master of instruments. ~ Alas! ~ Nowadays, rulers want to be brave without being merciful; ~ want to have superior force without knowing economy of force; ~ and want to take initiative without being able to be resistant. ~ They will surely die in the war. ~ Mercy helps one to win when on the offensive; ~ to consolidate when on the defensive. ~ If one guides oneself by mercy Heavens will protect him.

[67c42t] **Wing-tsit Chan** ~ All the world says that my Tao is great and does not seem to resemble (the ordinary). ~ It is precisely because it is great that it does not resemble (the ordinary). ~ If it did resemble, it would have been small for a long time. ~ I have three treasures. ~ Guard and keep them: ~ The first is deep love, ~ The second is frugality, ~ And the third is not to dare to be ahead of the world. ~ Because of deep love, one is courageous. ~ Because of frugality, one is generous. ~ Because of not daring to be ahead of the world, one becomes the leader of the world. ~ Now, to be courageous by forsaking deep love, ~ To be generous by forsaking frugality, ~ And to be ahead of the world by forsaking following behind - ~ This is fatal. ~ For deep love helps one to win in the case of attack, ~ And to be firm in the case of defense. ~ When Heaven is to save a person, ~ Heaven will protect him through deep love.

[67c91t] **И. И. Семененко** ~ Все говорят о том, как сходство Дао моего велико с недостойным сыном. ~ Но мое Дао потому-то и велико, что напоминает сына, не похожего на предков. ~ А было бы похожим, то уж давно бы измельчало. ~ У меня есть три сокровища, я их держусь и берегу. ~ Одно зовется материнскою любовью, ~ второе - бережливостью, ~ а третье - тем, когда не смеют находиться впереди других. ~ Люблю по-матерински и поэтому способен преисполниться бесстрашия, ~ обладаю бережливостью и потому способен обрести широкость, ~ не смею находиться впереди других и потому способен стать распорядителем готовых чаш. ~ Кто отрекается любить по-матерински и предпочитает быть бесстрашным, ~ отбрасывает бережливость и предпочитает широту, ~ отказывается быть сзади и предпочитает находиться впереди, ~ того ждет гибель. ~ Когда сражаются, преисполняясь материнскою любовью, побеждают, ~ а оборона с ее помощью становится незыблемой. ~ Спасение грядет от Неба, дающего защиту с материнскою любовью.

[67c92t] **А. А. Маслов** ~ Все в мире говорят, что моё Дао велико и ни на что не похоже. ~ Лишь потому, что оно велико, оно и ни на что не похоже. ~ Если бы оно походило на что-нибудь, то давно бы стало едва приметным. ~ Я обладаю тремя сокровищами, [кои] храню и [коими] дорожу. ~ Первое - великодушие. ~ Второе - бережливость. ~ Третье - не смею быть первым в Поднебесной. ~ Благодаря великодушию могу быть храбрым. ~ Благодаря бережливости могу быть щедрым. ~ Благодаря тому, что не смею быть первым в Поднебесной, могу стать господином сосудов. ~ Сегодня те, кто жертвует великодушием ради храбрости, бережливостью ради щедрости, местом позади ради того, чтобы быть впереди, обречены на смерть. ~ Великодушием побеждаешь в наступлении и становишься неприступным в обороне. ~ Даже Небо спасает тех, кто бережёт себя великодушием.

[67c93t] **Е. А. Торчинов** ~ В Поднебесной все говорят, что я велик. ~ Но я вовсе не похож на великого. ~ Ведь поскольку я велик, я вовсе не похож на великого. ~ Если бы я долго был бы похож на великого, то давно бы уже стал ничтожным. ~ Ведь у меня есть три драгоценности, которые я храню и ценю: ~ Первая - это сострадание, ~ Вторая - это бережливость, ~ Третья - я не смею поставить себя впереди Поднебесной и поэтому могу стать во главе всех на свете. ~ Поскольку есть сострадание, есть и храбрость. ~ Поскольку есть бережливость, есть и великодушие. ~ Поскольку я ставлю себя позади, то оказываюсь впереди. ~ И так до самой смерти. ~ Ведь сострадательный побеждает в сражениях, а в обороне становится неуязвимым. ~ Небо всегда спасает того, кого сострадание хранит само.

[67c94t] **А. Е. Лукьянов** ~ В Поднебесной все называют мое Дао Великим, в подобии [ничему] не подобным. ~ А поскольку велико, поэтому в подобии [ничему] и не подобно. ~ Если уподобить [его] вечности, то и она будет крошечной. ~ Я имею три драгоценности, держусь их и дорожу ими. ~ Первая называется "милосердие", ~ вторая - "простота", ~ третья - "не смею встать впереди Поднебесной". ~ Милосерден,

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поэтому могу быть мужественным. ~ Прост, поэтому могу быть широким. ~ Не смею встать впереди Поднебесной, поэтому могу быть духовным вождем. ~ Ныне тому, ~ кто отбрасывает милосердие, а мужествен, ~ кто отбрасывает простоту, а широк, ~ кто отбрасывает то, чтобы встать сзади, а становится впереди, - ~ смерть! ~ Если, питая милосердие, начнешь войну - победишь. ~ Если организуешь оборону - будет крепка. ~ Небо поможет такому, милосердие защитит его.

[67c95t] **Ян Хин-шун** ~ Все говорят о том, что мое дао велико и не уменьшается. ~ Если бы оно уменьшилось, то после долгого времени оно стало бы маленьким. ~ Не уменьшается потому, что оно является великим. ~ Я имею три сокровища, которыми дорожу: ~ первое - это человеколюбие, ~ второе - бережливость, ~ а третье состоит в том, что я не смею быть впереди других. ~ Я человеколюбив, поэтому могу стать храбрым. ~ Я бережлив, поэтому могу быть щедрым. ~ Я не смею быть впереди других, поэтому могу стать умным вождем. ~ Кто храбр без человеколюбия, щедр без бережливости, находясь впереди, отталкивает тех, кто находится позади, - тот погибает. ~ Кто ведет войну человеколюбиво, побеждает, ~ и возведенная им оборона неприступна. ~ Небо его спасает, человеколюбие его охраняет.

[67c96t] **Д. П. Конисси** ~ На всей земле люди говорят, что мое Тао велико. ~ Правда, оно похоже на безумство, но несомненно велико. ~ Я имею три преимущества, которые я сохраняю как сокровище. ~ Первое из трех сокровищ есть человеколюбие. ~ Второе - бережливость. ~ Третье - смирение или то, благодаря чему я не желаю быть руководителем для всей земли. ~ Человеколюбивые храбры. ~ Бережливые щедры. ~ Смиренные или не желающие быть руководителями для всей земли будут полезны на долгое время. ~ Кто храбр, не зная человеколюбия, кто щедр, не зная бережливости, кто идет вперед, не зная смирения, тот погибнет. ~ Кто ведет войну ради человеколюбия, тот победит врагов. ~ Если он защитит народ, то оборона будет сильна. ~ Это потому, что его спасет Небо, которое дорожит подобным человеком.

[67c97t] **В. В. Малявин** ~ Все в мире говорят, что мой Путь велик, да как будто ни на что не годен. ~ Да, велик - и оттого как будто ни на что не годен! ~ Будь он для всего пригоден, давно бы уже измельчал. ~ Есть у меня три сокровища, я бережно их храню: ~ Первое - это любовь, ~ Второе - бережливость, ~ Третье - нежелание быть первым в мире. ~ Благодаря любви я могу быть отважен. ~ Благодаря бережливости, я могу быть щедр. ~ Благодаря нежеланию быть первым, я могу главенствовать в мире. ~ А быть отважным, отбросив любовь, ~ Быть щедрым, забыв бережливость, ~ Быть впереди, не умея быть позади, - ~ Это верная гибель. ~ Ибо любовь приносит победу тому, кто нападает, ~ И оберегает того, кто защищается. ~ Когда Небо желает кого-то спасти, ~ Оно окружает его любовью, словно прочной стеной.

[67c98t] **Б. Б. Виногродский** ~ В Поднебесной всегда называют мой Путь великим. ~ А он, похоже, ни с чем не сравним. ~ Ведь только потому и велик. ~ Причинность: ~ В схожести ни с чем не сравним. ~ Если уподоблять, то с течением времени он становится крошечным. ~ У меня в наличии три драгоценности. ~ Удерживаю и сберегаю их. ~ Первая выражается в милосердии. ~ Вторая выражается в умеренности. ~ Третья выражается в том, что не осмеливаюсь осуществлять впереди Поднебесной. ~ Милосердие - ~ Причинность: ~ Способность к мужеству. ~ Умеренность - ~ Причинность: ~ Способность к широте. ~ Не осмеливаюсь осуществлять впереди Поднебесной - ~ Причинность: ~ Способность главенствовать в сотворении инструментов. ~ Теперь же, если, оставив милосердие быть мужественным, ~ оставив умеренность быть широким, ~ оставив задних быть впереди - ~ это смерть. ~ Ведь, воюя с милосердием, побеждаешь. ~ Удерживая с милосердием, достигаешь крепости. ~ Когда Небо помогает

тебе, оно посредством милосердия охраняет тебя.

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PSEUDO-CHAPTER **Sixty-Eight**

[68c01t] **Robert G. Henricks** ~ Therefore, one who is good at being a warrior doesn't make a show of his might; ~ One who is good in battle doesn't get angry; ~ One who is good at defeating the enemy doesn't engage him. ~ And one who is good at using men places himself below them. ~ This is called the virtue of not competing; ~ This is called [correctly] using men; ~ This is called matching Heaven. ~ It's the high point of the past.

[68c02t] **John C. H. Wu** ~ A GOOD soldier is never aggressive; ~ A good fighter is never angry. ~ The best way of conquering an enemy ~ Is to win him over by not antagonizing him. ~ The best way of employing a man ~ Is to serve under him. ~ This is called the virtue of non-striving! ~ This is called using the abilities of men! ~ This is called being wedded to Heaven as of old!

[68c03t] **D. C. Lau** ~ One who excels as a warrior does not appear formidable; ~ One who excels in fighting is never roused in anger; ~ One who excels in defeating his enemy does not join issue; ~ One who excels in employing others humbles himself before them. ~ This is known as the virtue of non-contention; ~ This is known as making use of the efforts of others; ~ This is known as matching the sublimity of heaven.

[68c04t] **R. L. Wing** ~ A skillful leader does not use force. ~ A skillful fighter does not feel anger. ~ A skillful master does not engage the opponent. ~ A skillful employer remains low. ~ This is called the power in not contending. ~ This is called the strength to employ others. ~ This is called the highest emulation of Nature.

[68c05t] **Ren Jiyu** ~ He who is good at being a shi (officer) does not boast of his martialism; ~ He who is good at fighting does not resort to his rage; ~ He who is skillful in winning against the enemy does not wrestle with them; ~ He who is skillful in managing his men has a modest attitude towards them. ~ This is called the De of not contending with others; ~ This is called the power of making use of others' force; ~ This is called being in accord with the Way of Heaven, ~ Thus it has been a principle very long since.

[68c06t] **Gia-fu Feng** ~ A good soldier is not violent. ~ A good fighter is not angry. ~ A good winner is not vengeful. ~ A good employer is humble. ~ This is known as the Virtue of not striving. ~ This is known as ability to deal with people. ~ This since ancient times has been known as the ultimate unity with heaven.

[68c07t] **Lok Sang Ho** ~ He who can offer wise counsel will not display his wisdom. ~ He who is a fine fighter will not lose temper. ~ He who is good in contests will not struggle with his contestants. ~ He who knows how to use people stays low and underneath them. ~ This is the virtue of non-struggle. ~ This is making use of others' full abilities. ~ This can be said to match heaven ~ And is really the best art handed down from the ancient days.

[68c08t] **Xiaolin Yang** ~ A good general does not look intimidating, ~ A good fighter does not look fierce, ~ A good conqueror does not squabble, ~ A good leader is always humble. ~ This is the DE of not fighting with people; ~ This is the strength of using the power of others; ~ This is the state of being the most harmonic with nature.

[68c09t] **Walter Gorn Old**, IMITATING HEAVEN ~ The good commander is not imperious. ~ The good fighter is not wrathful. ~ The greatest conqueror does not wage war. ~ The best master governs by condescension. ~ This

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is the virtue of not contending. ~ This is the virtue of persuasion. ~ This is the imitation of Heaven, and this was the highest aim of the ancients.

[68c10t] **James Legge** ~ He who in (Tao's) wars has skill ~ Assumes no martial port; ~ He who fights with most good will ~ To rage makes no resort. ~ He who vanquishes yet still ~ Keeps from his foes apart; ~ He whose hests men most fulfil ~ Yet humbly plies his art. ~ Thus we say, 'He ne'er contends, ~ And therein is his might.' ~ Thus we say, 'Men's wills he bends, ~ That they with him unite.' ~ Thus we say, 'Like Heaven's his ends, ~ No sage of old more bright.'

[68c11t] **David Hinton** ~ A noble official is never warlike, ~ and a noble warrior is never angered. ~ A noble conqueror never faces an enemy, ~ and a noble leader stays below the people he wields. ~ This is called the Integrity of peacefulness, the power of wielding the people, ~ the fullest extent of our ancient accord with heaven.

[68c12t] **Chichung Huang** ~ Therefore, a good commander is not militant; ~ A good strategist is not irritable; ~ A good vanquisher of enemies is not confrontational; ~ A good employer of men stays low to them. ~ This is called the virtue of noncontention; ~ This is called the ability of employing men; ~ This is called a match for heaven, ~ A paragon among the ancients.

[68c13t] **Ellen M. Chen** ~ A good captain does not exhibit his martial prowess. ~ A good warrior does not get himself angry. ~ A good conqueror of enemies does not instigate a combat. ~ A good employer of people puts himself below them. ~ This is called the power (te) of non-contention. ~ This is called using the strength of others. ~ This is called perfection (chi) in matching the heaven of old.

[68c14t] **Lee Sun Chen Org** ~ An ingenious soldier does not accept a challenge [frivolously]; ~ A dexterous fighter cannot be aroused to anger [easily]; ~ A shrewd victory-bound party defeats his enemy by avoiding direct confrontations; ~ A proficient manager situates himself in a humble position [to receive results of other people's efforts]. ~ This is what is called the virtue (achievement) of not contending; ~ This is what is called the power of utilizing people's labor [through delegating responsibilities]; ~ This is what is called matching the paragon of Heaven.

[68c15t] **Tien Cong Tran** ~ A good warrior is not forceful. ~ A good fighter is not belligerent. ~ The best conqueror does not confront the enemy. ~ The best employer is under employees. ~ This is called non-striving Virtue. ~ This is called using the forces of others. ~ This is called being identified with the sublimity of old Heaven.

[68c16t] **Thomas Z. Zhang** ~ Those who are good at management rarely use force. ~ Those who are good at battles rarely lose their tempers. ~ Those who are good at winning over their rivals never let rivals take control. ~ Those who are good at employing people are modest. ~ This is the noncompetitive virtue. ~ This is the use of people's abilities. ~ This is called the best conformation to nature and history.

[68c17t] **Arthur Waley** ~ The best charioteers do not rush ahead; ~ The best fighters do not make displays of wrath; ~ The greatest conqueror wins without joining issue; ~ The best user of men acts as though he were their inferior. ~ This is called the power that comes of not contending, ~ Is called the capacity to use men, ~ The secret of being mated to heaven, to what was of old.

[68c18t] **Richard John Lynn** ~ One good at being a warrior is not warlike. ~ One good at warfare avoids anger. ~

One good at conquering the enemy does not join with him. ~ One good at using men places himself below them. ~ We refer to these as the virtue in not fighting and the power in using men. ~ Such a one is called a companion worthy of Heaven, the ultimate attainment achieved for all time.

[68c19t] **Lin Yutang** ~ THE VIRTUE OF NOT-CONTENDING ~ The brave soldier is not violent; ~ The good fighter does not lose his temper; ~ The great conqueror does not fight (on small issues); ~ The good user of men places himself below others. ~ This is the virtue of not-contending, ~ Is called the capacity to use men, ~ Is reaching to the height of being Mated to Heaven, to what was of old.

[68c20t] **Victor H. Mair** ~ A good warrior is not bellicose, ~ A good fighter does not anger, ~ A good conqueror does not contest his enemy, ~ One who is good at using others puts himself below them. ~ This is called "integrity without competition," ~ This is called "using others," ~ This is called "parity with heaven," - the pinnacle of the ancients.

[68c21t] **Tolbert McCarroll** ~ A skilled warrior does not rush ahead of others. ~ A skilled fighter does not make a show of anger. ~ A skilled victor does not seek revenge. ~ A skilled employer does not act superior. ~ This is known as the virtue of not competing. ~ This is known as making use of the abilities of others. ~ This is known as being united with heaven as it was in ancient times.

[68c22t] **David H. Li** ~ One good at commandership does not easily use force, ~ one good at war is not easily provoked, ~ one good at winning does not easily engage in combat, ~ one good at deployment is obsequious. ~ This is the virtue of non-engagement; this is the ability at deployment. ~ This is fully consistent with the cosmos.

[68c23t] **Yasuhiko Genku Kimura** ~ A good warrior is never pugnacious. ~ A good fighter is never angry. ~ A good winner is never combative. ~ A good commander is always humble. ~ This is called the virtue of non-contention. ~ This is called using the strength of others. ~ This is called perfect emulation of heavenly virtue.

[68c24t] **Chou-Wing Chohan** ~ The whole world tells me: ~ "Great as the Tao is, it has no form." ~ Since it is great, ~ It has no form. ~ If it resembled any form, ~ It would have waned a long time ago. ~ I have three treasures that I keep and safeguard: ~ The first is called love, ~ The second is called moderation, ~ The third is called not jumping to the head of the entire world. ~ With love, a person can be courageous, ~ With moderation, a person can be generous, ~ And by not jumping to the head of the world, a person can be the master of all the ministers. ~ Without love, a person can only have courage, ~ Without moderation, a person can only have generosity, ~ And instead of staying behind, a person can go to the front. ~ This leads nowhere but to death. ~ The person who fights with love will win the battle, ~ The person who defends himself with love will be safe. ~ Heaven will save him and protect him with love.

[68c25t] **Man-Ho Kwok** ~ A canny soldier never provokes anyone, ~ And is never made to lose his temper. ~ A good fighter never confronts his enemy head-on, ~ And those who know how to handle people do it humbly. ~ This comes from the virtue of not-striving, ~ and from knowing how to link with other people's energy. ~ Since time gone in the mists this has been the way to 'pair up' with Heaven.

[68c26t] **Gu Zhengkun** ~ He who is good at being a commander ~ Does not display his bravery; ~ He who is good at fighting ~ Does not burst into anger; ~ He who is good at defeating his enemy ~ Does not brace himself to engage in a tough battle; ~ He who is good at employing men ~ Humbles himself before them; ~ This is called

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the virtue of non-contention; ~ This is called making use of others' strength; ~ This is called conformability to the Tao of heaven.

[68c27t] **Chao-Hsiu Chen** ~ The perfect warrior does not flaunt his bravery. ~ The perfect fighter does not get angry. ~ The perfect winner does not reveal his tactics. ~ The perfect employer is humble before his employees. ~ This is called the virtue of non-fighting. ~ This is called the ability to manage others. ~ This is called uniting with the law of Heaven. ~ Since ancient times, it has been the highest goal.

[68c28t] **Liu Qixuan** ~ A true gentleman admires no martial arts. ~ An invincible warrior never resorts to anger. ~ A true winner never appears in any encounter. ~ A wise employer never looks superior. ~ Holders of the true Way struggle for nothing of their own, ~ And depend on resources of strength other than their own. ~ The best ability of all time matches that of the heaven.

[68c29t] **Shi Fu Hwang** ~ The Way to Triumph ~ Lao Tze says, ~ He who is skillful as a good warrior assumes no martial posture. ~ He who is skillful as a good gladiator will not rise in anger. ~ He who is skillful in vanquishing his foes will keep apart from them. ~ He who is skillful in employing will keep a low profile. ~ All these are the attributes of non-contention, ~ the methods of using man's abilities, ~ the way of matching with Heaven's secret, ~ and the highest art of antiquity.

[68c30t] **Ch'u Ta-Kao** ~ The best soldier is not soldierly; ~ The best fighter is not ferocious; ~ The best conqueror does not take part in war; ~ The best employer of men keeps himself below them. ~ This is called the virtue of not contending; ~ This is called the ability of using men; ~ This is called the supremacy of consorting with heaven.

[68c31t] **Paul J. Lin** ~ One who makes a good general is not warlike; ~ One who makes a good fighter is not angry; ~ One who makes a great conqueror of his enemies does not strive; ~ One who knows how to manage the people well places himself under them. ~ This is called the virtue of not competing. ~ This is called the power of using people. ~ This is called the match of Heaven, the ultimate of the Ancients.

[68c32t] **Michael LaFargue** ~ The best soldier is not warlike, ~ the best fighter shows no anger, ~ the one best at defeating the enemy does not engage him, ~ the one best at managing people puts himself below them. ~ This is the Te of not contending; ~ this is the power to manage people. ~ This is being the Counterpart of Heaven, ~ equalling the very best of the ancients.

[68c33t] **Cheng Lin** ~ The best warriors are not warlike. ~ The best strategists are not impulsive. ~ The best winners are not quarrelsome. ~ The best rulers are not arrogant. ~ All these indicate the virtue of non-contention, ~ the ability to employ men, ~ compliance with Heaven's sublime way.

[68c34t] **Yi Wu** ~ One who excels as a knight is not warlike. ~ One who excels as a warrior is not angry. ~ One who excels at winning over enemies does not strive with them. ~ One who excels at managing people puts himself beneath them. ~ This is called the virtue of not being competitive. ~ This is called using the power of people. ~ This is called "matching Heaven", the ultimate state of the ancients.

[68c35t] **Han Hiong Tan** ~ The accomplished general does not appear intimidating. ~ The consummate warrior does not exhibit any anger. ~ The victorious commander does not contend. ~ A good manager often appears meek and humble. ~ All the above examples display the virtue of non-contention. ~ With this virtue you can

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capitalise on others' expertise. ~ This is in accord with the way of Dao - the celestial way.

[68c36t] **Hua-Ching Ni** ~ A good warrior is never violent. ~ A good fighter is never offensive. ~ A great victor defeats his opponent, but not by challenging him. ~ A great commander is humble. ~ This is called the power of non-contention. ~ This is also called making use of the effort of others. ~ To follow this is to follow the pattern of the subtle law of the universe.

[68c37t] **Chang Chung-yuan** ~ A good soldier is free from violence. ~ A good fighter is free from rage. ~ A good winner is free from competition. ~ A good leader is humble before the people. ~ This is called the attainment of non-contention, ~ Or the application of the strength of others. ~ It is also called identity with the ultimate ~ Beyond space and time.

[68c38t] **Henry Wei** ~ Harmony with Heaven ~ P'ei T'ien ~ A good warrior is not warlike; ~ A good fighter does not lose his temper; ~ A good conqueror is not pugnacious; ~ A good leader of men is humble. ~ This is called the virtue of non-contention, ~ Also called the use of other's strength, ~ Also called harmony with Heaven's Eternal Supreme Will.

[68c39t] **Ha Poong Kim** ~ A good warrior is not belligerent; ~ A good fighter is not given to anger; ~ One who is good at winning does not engage the enemy; ~ One who is good at using others takes the lower position. ~ This is called the Te of non-contention; ~ This is called making use of the strength of others; ~ This is called fit to be Heaven's mate. ~ It is the ultimate [truth] of old.

[68c40t] **Tao Huang** ~ Being a good warrior does not entail power. ~ A good fighter is not angry. ~ One who is good at overcoming the enemy does not contact him. ~ One who is good at leading people acts humbly. ~ This is called the Action of noncompetition. ~ This is called leading people. ~ This is called the Ultimate as old as heaven.

[68c41t] **Tang Zi-chang** ~ In the ancient times: ~ The perfect warriors were not warlike. ~ The perfect fighters were not angry. ~ The perfect winners were not aggressive and the perfect diplomats were humble before the world. ~ This is called the practice of the virtue of non-struggle. ~ This is called the use of the wisdom of benevolence. ~ This is called to comply with the ultimate Nature.

[68c42t] **Wing-tsit Chan** ~ A skillful leader of troops is not oppressive with his military strength. ~ A skillful fighter does not become angry. ~ A skillful conqueror does not compete with people. ~ One who is skillful in using men puts himself below them. ~ This is called the virtue of non-competing. ~ This is called the strength to use men. ~ This is called matching Heaven, the highest principle of old.

[68c91t] **И. И. Семененко** ~ Умеющий быть воином не ведает воинственности, ~ умеющий сражаться - не бывает гневен, ~ умеющий одерживать победу над противником с ним не вступает в схватку, ~ умеющий использовать людей становится их ниже. ~ Это называют добродетелью отказа от соперничества, ~ способностью использовать людей и верхом сочетания с Небесной древностью.

[68c92t] **А. А. Маслов** ~ Умелый полководец не воинственен. ~ Умелый воин не гневлив. ~ Умеющий побеждать врага не вступает [с ним в поединок]. ~ Умеющий использовать людей ставит себя ниже их. ~ Это зовётся Благостью без противостояния. ~ Это зовётся способностью использовать людей. ~ Это зовётся следованием Небу и Пределу древности.

[68c93t] **Е. А. Торчинов** ~ Хороший воин не воинствен. ~ Хороший боец не гневлив. ~ Умеющий побеждать врагов не сражается с ними, ~ умеющий использовать людей ставит себя ниже их. ~ Вот что называют Благой Силой непротивоборствования. ~ Вот что называют силой использования людей. ~ Вот что называется быть соработником Неба, вот предел искусства древних мудрецов.

[68c94t] **А. Е. Лукьянов** ~ Лучший из воинов не прибегает к силе. ~ Искусный в ратном деле не гневен. ~ Способный побеждать врага с ним не соприкасается. ~ Умелый в использовании людей ставит себя ниже их. ~ Это и называется не ведущей борьбы Дэ. ~ Это и называется использованием силы других. ~ Это и называется сочетанием с Древним Пределом Неба.

[68c95t] **Ян Хин-шун** ~ Умный полководец не бывает воинствен. ~ Умелый воин не бывает гневен. ~ Умеющий побеждать врага не нападает. ~ Умеющий управлять людьми не ставит себя в низкое положение. ~ Это я называю дэ, избегающее борьбы. ~ Это сила в управлении людьми. ~ Это значит следовать природе и древнему началу [дао].

[68c96t] **Д. П. Конисси** ~ Истинно просвещенный человек никогда не воюет. ~ Превосходный воин никогда не разгневается. ~ Победитель никогда не попросит содействия постороннего. ~ Умеющий пользоваться людьми охотно занимает низкое место, что называется добродетелью без сопротивления, средством для (благоразумного) пользования (услугами) людей и, наконец, согласованием с Небом. ~ Таково древнее постановление.

[68c97t] **В. В. Малявин** ~ Умеющий воевать не воинствен. ~ Умеющий сражаться не дает волю гневу. ~ Умеющий одерживать победу над противником не борется с ним. ~ Умеющий управлять людьми, ставит себя ниже их. ~ Это зовется совершенством миролюбия. ~ Это зовется силой использования людей. ~ Это зовется "соответствием Небу", пределом древности.

[68c98t] **Б. Б. Виногродский** ~ Совершенствующийся в деле воина не воинствен. ~ Совершенствующийся в битвах не гневлив. ~ Совершенствующийся в победах над противником не вступает в контакт. ~ Совершенствующийся в использовании людей осуществляет ориентацию вниз. ~ Это определяется: ~ Потенция не-соперничания. ~ Это определяется: ~ Сила использования людей. ~ Это определяется: ~ Союз с пределом небесной древности.

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PSEUDO-CHAPTER **Sixty-Nine**

[69c01t] **Robert G. Henricks** ~ Those who use weapons have a saying which goes: ~ "I don't presume to act like the host, and instead play the part of the guest; ~ I don't advance an inch, but rather retreat a foot." ~ This is called moving forward without moving forward - ~ Rolling up one's sleeves without baring one's arms - ~ Grasping firmly without holding a weapon - ~ And enticing to fight when there's no opponent. ~ Of disasters, none is greater than [thinking] you have no rival. ~ To think you have no rival is to come close to losing my treasures. ~ Therefore, when weapons are raised and [the opponents] are fairly well matched, ~ Then it's the one who feels grief that will win.

[69c02t] **John C. H. Wu** ~ THE strategists have a saying: ~ I dare not be a host, but rather a guest; ~ I dare not advance an inch, but rather retreat a foot. ~ This is called marching without moving, ~ Rolling up one's sleeves without baring one's arms, ~ Capturing the enemy without confronting him, ~ Holding a weapon that is invisible. ~ There is no greater calamity than to under-estimate the strength of your enemy. ~ For to under-estimate the strength of your enemy is to lose your treasure. ~ Therefore, when opposing troops meet in battle, victory belongs to the grieving side.

[69c03t] **D. C. Lau** ~ The strategists have a saying, ~ I dare not play the host but play the guest, ~ I dare not advance an inch but retreat a foot instead. ~ This is known as marching forward when there is no road, ~ Rolling up one's sleeves when there is no arm, ~ Dragging one's adversary by force when there is no adversary, ~ And taking up arms when there are no arms. ~ There is no disaster greater than taking on an enemy too easily. ~ So doing nearly cost me my treasure. ~ Thus of two sides raising arms against each other, ~ It is the one that is sorrow-stricken that wins.

[69c04t] **R. L. Wing** ~ The strategists have a saying: ~ "I dare not act as a host, Yet I act as a guest. I dare not advance an inch, Yet I retreat a foot." ~ This is called ~ Traveling without moving, Rising up without arms, Projecting without resistance, Capturing without strategies. ~ No misfortune is greater than underestimating resistance; ~ Underestimating resistance will destroy my Treasures. ~ Thus when mutually opposing strategies escalate, ~ The one who feels sorrow will triumph.

[69c05t] **Ren Jiyu** ~ A master of the art of war is very correct in saying: ~ "I dare not take the offensive, but prefer to take the defensive; ~ I dare not advance an inch, but prefer to retreat a foot." ~ This is called: ~ Disposing no lines of troops, ~ Raising no arms, ~ Confronting no enemy, ~ And grasping no weapons. ~ There is no disaster greater than underestimating the enemy, ~ Underestimating the enemy nearly makes me lose my "three precious things." ~ Therefore the side in grief conquers in case of the balance of the forces of two sides.

[69c06t] **Gia-fu Feng** ~ There is a saying among soldiers: ~ I dare not make the first move but would rather play the guest; ~ I dare not advance an inch but would rather withdraw a foot. ~ This is called marching without appearing to move, ~ Rolling up your sleeves without showing your arm, ~ Capturing the enemy without attacking, ~ Being armed without weapons. ~ There is no greater catastrophe than underestimating the enemy. ~ By underestimating the enemy, I almost lose what I value. ~ Therefore when the battle is joined, ~ The underdog will win.

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[69c07t] **Lok Sang Ho** ~ Military strategists have this dictum: ~ "When I am not ready to take the role of the host (defend), ~ I will take the role of the guest (attack); ~ When I am not ready to advance an inch, ~ I will retreat a foot." ~ This is known as moving but not having a pattern of moving; ~ Pushing away, but not showing the arms to push with; ~ Dispelling, but not having visible enemies to dispel; ~ Taking command, but having no armies to take command over. ~ The greatest ill lies in slighting one's opponents; ~ Slighting my opponent, I could easily lose my treasure. ~ When two armies of equal strength meet in combat, ~ It is the army that considers itself weak that will win.

[69c08t] **Xiaolin Yang** ~ There is a saying in the military: ~ "I dare not attack but would rather retreat; ~ I dare not move forward an inch but would rather move back a foot." ~ This is called advancing without appearing to advance, ~ Making a resolution without rolling up your sleeves, ~ Carrying a weapon without revealing the weapon, ~ Preparing to fight without showing the preparation. ~ The biggest disaster is to underestimate the enemy; ~ Underestimating the enemy will cause you to lose all your armies. ~ When two fighting armies have similar strength, the side that is sorrowful and cautious will win.

[69c09t] **Walter Gorn Old**, THE USE OF SUPREME VIRTUE ~ A great warrior has said, "I dare not be the host, I would rather be the guest; I dare not advance an inch, I would rather retire a foot." ~ Now this I call filing in without marshalling the ranks; baring the arms without preparing to fight; grasping the sword without unsheathing it; and advancing upon the enemy without coming into conflict. ~ There is nothing so unfortunate as entering lightly into battle. ~ For by so doing we are in danger of losing that which is most precious. ~ Thus it happens that when opposing forces meet in battle, he who feels the pity of it assuredly conquers.

[69c10t] **James Legge** ~ A master of the art of war has said, ~ 'I do not dare to be the host (to commence the war); ~ I prefer to be the guest (to act on the defensive). ~ I do not dare to advance an inch; ~ I prefer to retire a foot.' ~ This is called marshalling the ranks where there are no ranks; ~ baring the arms (to fight) where there are no arms to bare; ~ grasping the weapon where there is no weapon to grasp; ~ advancing against the enemy where there is no enemy. ~ There is no calamity greater than lightly engaging in war. ~ To do that is near losing (the gentleness) which is so precious. ~ Thus it is that when opposing weapons are (actually) crossed, he who deplores (the situation) conquers.

[69c11t] **David Hinton** ~ There was once a saying among those who wielded armies: ~ I'd much rather be a guest than a host, ~ much rather retreat a foot than advance an inch. ~ This is called marching without marching, ~ rolling up sleeves without baring arms, ~ raising swords without brandishing weapons, ~ entering battle without facing an enemy. ~ There's no greater calamity than dishonoring an enemy. ~ Dishonor an enemy and you'll lose those treasures of mine. ~ When armies face one another in battle, ~ it's always the tender-hearted one that prevails.

[69c12t] **Chichung Huang** ~ A strategist once said: ~ "I dare not play the host, ~ Rather, I'd play the guest; ~ I dare not advance one inch, ~ Rather, I'd retreat one foot. ~ Which means: ~ Marching without ranks, ~ Baring no arms, ~ Holding no weapons, ~ I will still emerge invincible. ~ No calamity is greater than being invincible; ~ Being invincible almost cost me my treasures." ~ Therefore, when two confronting armies are equally matched, ~ The compassionate party wins.

[69c13t] **Ellen M. Chen** ~ In engaging in warfare it is said: ~ I dare not be the host but be the guest, ~ I dare not advance an inch but retreat a foot. ~ This is called to march without advancing, ~ To roll up one's sleeves

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without baring one's arms, ~ To throw a rope without an enemy, ~ To carry without a weapon. ~ Of all calamities (huo), ~ None is greater than underestimating one's enemy. ~ In underestimating my enemy, ~ I risk losing my treasure (pao). ~ Therefore when opposing armies are engaged in battle, ~ The sorrowful party will win.

[69c14t] **Lee Sun Chen Org** ~ In ancient time a military strategist had once said: ~ "I do not dare to take the [subjective] position of a host in the battlefield, on the contrary, I adopt the [objective] position of a visitor; ~ I do not dare to advance one inch [counter-productively] at the cost of retreating one foot." ~ This game-plan was described [in military strategy] as: ~ "To march [in such secrecy] that the traces [of the procession of the army] are invisible; ~ To throw [so swiftly that observers] can not detect thrower's arms [in action]; ~ To file soldiers [so unconventionally that it misleads] people to draw the conclusion that the army is not ready for combat yet; ~ To disguise [soldiers' weapons so skillfully that] there is no clue." ~ The mistake which is most disastrous [in military operation] is underestimating one's enemy; ~ Underestimating one's enemy will lose almost all my [three] treasures; ~ Therefore, when two combatant forces encounter each other, the one with mourning soldiers will prevail.

[69c15t] **Tien Cong Tran** ~ The strategists have a saying: I dare not be a host, but rather a guest; I dare not advance an inch, but rather retreat a foot. ~ This is called going without marching, rolling up one's sleeves without baring one's arms, capturing the enemy without confronting him, holding a weapon that is invisible. ~ There is no greater calamity than to underestimate the enemy. ~ To underestimate the enemy is to lose your treasure. ~ Therefore, when opposing troops meet in battle, victory belongs to the grieving side.

[69c16t] **Thomas Z. Zhang** ~ It is a military saying that when engaging in war, we do not aggress but defend; we do not advance an inch but retreat a foot. ~ This is marching without formation. ~ Do not roll up sleeves. ~ Confront no enemy. ~ Commit to no weapons. ~ The most serious mistake is to underestimate the enemy. ~ Underestimating the enemy almost caused me to lose my treasures. ~ Thus, when two comparable armies fight, the lamenting one wins.

[69c17t] **Arthur Waley** ~ The strategists have the sayings: ~ 'When you doubt your ability to meet the enemy's attack, take the offensive yourself', and ~ 'If you doubt your ability to advance an inch, then retreat a foot'. ~ This latter is what we call to march without moving, ~ To roll the sleeve, but present no bare arm, ~ The hand that seems to hold, yet has no weapon in it, ~ A host that can confront, yet presents no battle-front. ~ Now the greatest of all calamities is to attack and find no enemy. ~ I can have no enemy only at the price of losing my treasure. ~ Therefore when armies are raised and issues joined it is he who does not delight in war that wins.

[69c18t] **Richard John Lynn** ~ Military specialists have a saying: ~ "I dare not play the host but instead play the guest. ~ I dare not advance an inch but instead retreat a foot." ~ In other words, ~ campaign in such a way that there is no campaign; ~ push up your sleeve so that no arm is exposed; ~ wield weapons in such a way that no weapons are involved; ~ and lead in such a way that you face no opponent. ~ There is no greater disaster than having no viable opponent. ~ If one has no viable opponent, he will soon lose my [the Laozi's] treasures. ~ Thus, when they raise armies that are equally matched, he who feels pity will be the victor.

[69c19t] **Lin Yutang** ~ CAMOUFLAGE ~ There is the maxim of military strategists; ~ I dare not be the first to invade, but rather be the invaded. ~ Dare not press forward an inch, but rather retreat a foot. ~ That is, ~ To march without formations, ~ To roll not up the sleeves, ~ To charge not in frontal attacks, ~ To arm without

weapons. ~ There is no greater catastrophe than to underestimate the enemy. ~ To underestimate the enemy might entail the loss of my treasures. ~ Therefore when two equally matched armies meet, ~ It is the man of sorrow who wins.

[69c20t] **Victor H. Mair** ~ The strategists have a saying: ~ "I dare not be host, but would rather be guest; ~ I advance not an inch, but instead retreat a foot." ~ This is called ~ Marching without ranks, ~ Bearing nonexistent arms, ~ Flourishing nonexistent weapons, ~ Driving back nonexistent enemies. ~ There is no greater misfortune than not having a worthy foe; ~ Once I believe there are no worthy foes, I have well-nigh forfeited my treasures. ~ Therefore, ~ When opposing forces are evenly matched, ~ The one who is saddened will be victorious.

[69c21t] **Tolbert McCarroll** ~ The master soldiers have a saying: ~ I dare not be the host but prefer to be the guest. ~ I dare not advance an inch but prefer to retreat a foot. ~ This is called ~ marching without moving, ~ rolling up a sleeve without baring an arm, ~ capturing a foe without a battlefront, ~ arming yourself without weapons. ~ There is no disaster greater than attacking and finding no enemy. ~ Doing so will cost you your treasure. ~ Thus it is that when opposing forces meet, ~ victory will go to those who take no delight in the situation.

[69c22t] **David H. Li** ~ A saying among warriors: ~ I dare not play host, I prefer playing guest; ~ I dare not advance an inch, I prefer retreating a foot. ~ This is formless formation, ~ this is defenseless advancement, ~ this is oppositionless encounter, ~ this is weaponless display. ~ No disaster is greater than underestimating the enemy. ~ Underestimating the enemy verges on losing my treasures. ~ Thus, when two equal-size armies are in combat, the one that is grieved wins.

[69c23t] **Yasuhiko Genku Kimura** ~ The strategist par excellence says: ~ Dare not to be the aggressor but rather to be the defender. ~ Dare not to advance an inch but rather to retreat a foot. ~ This is called ~ Letting the opponent march toward nowhere to which to march, ~ Letting the opponent capture nothing to be captured, ~ Letting the opponent attack none to be attacked, ~ Letting the opponent arm with weapons for nothing for which to arm. ~ There is no greater calamity than underestimating your opponent. ~ To underestimate your opponent is surely to lose your treasures. ~ Therefore, when opposing forces are engaged in conflict, ~ The one who yields with caution will triumph in the end.

[69c24t] **Chou-Wing Chohan** ~ A tactician in ancient times said: ~ "I do not dare to act as a host, ~ I prefer to act as a guest, ~ I do not dare to advance an inch, ~ I prefer to retreat a foot." ~ This implies that he does not muster his armies, as if he has no armies, ~ He does not roll up his sleeves, as if his arms are not ready, ~ He does not go out to battle, as if he has no weapons, ~ He does not fight, as if he has no enemies. ~ The greatest calamity is to underestimate the strength of the enemy, ~ For underestimating the strength of the enemy leads to the loss of our treasure of love. ~ Therefore, when armies clash on the battlefield, ~ The one that possesses the treasure will triumph.

[69c25t] **Man-Ho Kwok** ~ There is a saying, you know, which soldiers have: ~ 'I never use my force before my enemy uses his. ~ I'd sooner go back a foot than advance an inch.' ~ This is called going forward without moving, ~ Rolling up your sleeve without showing your arm - ~ And by not, you defeat him without apparently doing anything. ~ This is like being armed, but no one sees what you have. ~ Never think your enemy is feeble. ~ That's disastrous. ~ If I do that, I'm bound to lose all I have! ~ So, you see, when the battle begins ~ It is the one who seems weakest that will win.

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[69c26t] **Gu Zhengkun** ~ A strategist says: ~ I dare not launch an attack but strengthen defense capabilities; ~ I dare not advance an inch but retreat a foot instead. ~ This means to deploy battle array by showing no battle array; ~ To wield one's arm to attack by showing no arm to lift; ~ To face the enemy by showing no enemy to attack; ~ To hold weapons by showing no weapons to hold. ~ No disaster is greater than underestimating the enemy. ~ Underestimating the enemy nearly cost me my treasure (i. e. three treasured weapons, see 67). ~ That is why the sorrow-laden side wins ~ When two armies are at war.

[69c27t] **Chao-Hsiu Chen** ~ There is a saying among military strategists: ~ 'I dare not act as the host, but the guest. ~ I dare advance an inch, but retreat a foot.' ~ This is called conducting in non-conducting. ~ Pulling back without using force. ~ Facing the fight without engaging the enemy. ~ Holding no weapons. ~ The greatest danger is to undervalue the enemy. ~ To undervalue the enemy will cause loss of the three treasures. ~ That is why when two forces fight against each other, the one that is full of sorrow will win.

[69c28t] **Liu Qixuan** ~ The ancient wise generals all held: ~ "Start no war. ~ Fight only when forced to. ~ A foot back instead of an inch forward." ~ Such military creeds all boil down to this: ~ Advance invisible ranks; ~ Raise invisible arms; ~ Poise invisible armies; ~ Fight as if one is not fighting with enemies. ~ The biggest military disaster is this: ~ To attack an enemy thoughtlessly ~ With threats, menaces and challenges. ~ For such an attack means the loss of all advantages. ~ When two armies battle, one against the other, ~ The army that fights out of love and sadness wins.

[69c29t] **Shi Fu Hwang** ~ The Art of War ~ Lao Tze says, ~ A master of strategy once said, ~ 'I do not dare to be the first to arouse a war. ~ I prefer to be passive to rise against an invasion. ~ I do not dare to march an inch. ~ I prefer to withdraw a foot.' ~ This is called proceeding to make an action without walking, to resist without lifting arms; ~ to dart without facing enemies, and to seize them without combating. ~ There is no calamity greater than to lightly engage in war. ~ To do that nearly results in the loss of the three precious things I mentioned before. ~ That is why when opposing armies meet, the sorrowful side conquers.

[69c30t] **Ch'u Ta-Kao** ~ An ancient tactician has said: ~ 'I dare not act as a host but would rather act as a guest; ~ I dare not advance an inch but would rather retreat a foot.' ~ This implies that he does not marshal the ranks as if there were no ranks; ~ He does not roll up his sleeves as if he had no arms; ~ He does not seize as if he had no weapons; ~ He does not fight as if there were no enemies. ~ No calamity is greater than under-estimating the enemy; ~ To under-estimate the enemy is to be on the point of losing our treasure (love). ~ Therefore when opposing armies meet in the field the ruthful will win.

[69c31t] **Paul J. Lin** ~ The commander of war has said: ~ "I dare not be a host, but be a guest. ~ I dare not advance one inch, but withdraw a foot." ~ This means: ~ To set up a march as if without one. ~ To stretch the arm as if without one. ~ To confront the enemy as if without one. ~ To grasp war weapons as if without them. ~ No calamity is greater than taking the enemy lightly. ~ Taking the enemy lightly almost makes me lose my treasures. ~ Therefore, in raising arms against each other, ~ The one with pity will win.

[69c32t] **Michael LaFargue** ~ Military men have a saying: ~ "I do not presume to act as master, I act as guest; ~ I do not presume to advance an inch, I retreat a foot." ~ This is like "going forward without going forward, ~ rolling up the sleeves but baring no arm, ~ attacking without showing hostility, ~ drawing with no sword." ~ Nothing brings greater disaster than the motto: ~ "The enemy is nothing." ~ Thinking, "the enemy is nothing": close to losing my Treasure. ~ Yes, when they cross weapons and attack each other, ~ the one in

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mourning will win.

[69c33t] **Cheng Lin** ~ One of the ancient strategists said: ~ "I do not venture to fight an offensive war; ~ I prefer to be on the defensive. ~ I dare not advance an inch; ~ I prefer to retreat a foot." ~ This indicates the futility of possessing armaments, ~ the reluctance to send armed expeditions, ~ the inexistence of casus belli, ~ the absence of foes. ~ Nothing can be more calamitous than an underestimation of the enemy's strength. ~ To underestimate the enemy's strength may cost a man his life. ~ In the event of war, those who regard it as a lamentable necessity will win.

[69c34t] **Yi Wu** ~ Military strategists have a saying, ~ "I dare not be a host; rather, a guest. ~ I dare not advance an inch; rather, retreat a foot." ~ This can be called ~ marching without formation, ~ striving without arms, ~ overthrowing without enmity, ~ capturing without weapons. ~ There is no greater calamity than to underestimate an enemy. ~ To underestimate an enemy is to lose one's treasures. ~ Therefore, when opposing armies try to overcome each other, ~ One who sorrows will win.

[69c35t] **Han Hiong Tan** ~ There is a saying among the militarists: ~ "I would rather defend than initiate an attack. ~ I would be most reluctant to advance an inch but quite ready to retreat a foot." ~ The ultimate ideal is as follows: ~ Not having any battalions to form a configuration, ~ Not having to initiate an attack, ~ Not needing to take up arms, ~ And not having to fight a war. ~ There is no disaster worse than to underestimate your enemy, ~ For this could endanger your life. ~ Hence, if two evenly-matched armies fight against each other, ~ The aggrieved side that feels poignantly oppressed will win.

[69c36t] **Hua-Ching Ni** ~ The strategist who has achieved excellence says: dare not to be the host, but rather be the guest. ~ Dare not to be the restless aggressor, but rather be the calm defender. ~ Dare not advance an inch, but rather retreat a foot. ~ March forward where there is no obstacle. ~ Stretch out your arm only where there is no confrontation. ~ Charge an opponent where there is no resistance. ~ Hold a weapon that is invisible. ~ There is no greater mistake than to underestimate the power of an opponent. ~ To underestimate the power of an opponent may cost a man his life. ~ Therefore, when opposing troops meet in battle, ~ it is the side with the greatest caution that wins.

[69c37t] **Chang Chung-yuan** ~ On military operations we have: ~ "I do not boldly attack others first, ~ But take action only after being attacked." ~ "I do not boldly move forward even an inch, ~ But withdraw a foot." ~ This is called the operation of non-operation, ~ Bearing the arms of non-arms, ~ Charging the enemy of non-enemy, ~ Carrying the weapons of non-weapons. ~ There is no more serious misfortune ~ Than to engage in war lightly. ~ To engage in war lightly is to violate my essential teachings of compassion, renunciation, and never longing to be first in the world. ~ Therefore, when two armies join in battle, ~ The one that is compassionate wins.

[69c38t] **Henry Wei** ~ Mystic Application ~ Hsuan Yung ~ Military strategists have said - ~ I dare not be the host, ~ But prefer to be the guest. ~ I dare not advance one inch, ~ But prefer to retreat a foot. ~ This is called - ~ Marching as if without motion; ~ Brandishing arms as if having none; ~ Attacking as if without enmity; ~ Seizing as if without weapons. ~ No disaster is greater than belittling the enemy. ~ Belittling the enemy almost ruins my treasures. ~ Therefore, when two armies encounter each other, ~ The side that laments war will win.

[69c39t] **Ha Poong Kim** ~ The strategists'saying: ~ "I dare not play the host but play the guest, ~ I dare not

advance an inch but retreat a foot." ~ This is called marching no-marching, ~ Stretching no-arms, ~ Arming with no-weapons, ~ Charging at no-enemy. ~ No disaster is greater than making light of the enemy. ~ When I make light of the enemy, I may lose my treasure. ~ Therefore, when two sides confront each other with arms, ~ The one who grieves wins.

[69c40t] **Tao Huang** ~ There is a saying on using military force: ~ I dare not be the host, but rather a guest. ~ I dare not advance an inch, but rather retreat a foot. ~ This is called performing without performing, rolling up one's sleeves without showing the arms. ~ By not holding on to an enemy, there is no enemy. ~ There is no disaster greater than having no enemy. ~ Having no enemy almost destroys my treasure. ~ When opposing armies clash, those who cry win!

[69c41t] **Tang Zi-chang** ~ The Conduct of War has this to say: ~ "I dare not take the initiative but rather to be resistant. ~ I dare not advance an inch but rather I withdraw a foot." ~ So that, engage the enemy without advancing. ~ Drive out the enemy without arms. ~ Subdue the enemy without battle. ~ Take the enemy with invincibility. ~ No fault is greater than to underestimate the enemy: ~ To underestimate the enemy is to destroy all my treasured principles. ~ When an army of resistance engages, the mournful one - the army of resistance, wins.

[69c42t] **Wing-tsit Chan** ~ The strategists say: ~ "I dare not take the offensive but I take the defensive; ~ I dare not advance an inch but I retreat a foot." ~ This means: ~ To march without formation, ~ To stretch one's arm without showing it, ~ To confront enemies without seeming to meet them, ~ To hold weapons without seeming to have them. ~ There is no greater disaster than to make light of the enemy. ~ Making light of the enemy will destroy my treasures. ~ Therefore when armies are mobilized and issues joined, ~ The man who is sorry over the fact will win.

[69c91t] **И. И. Семененко** ~ Стратеги говорят: ~ "Я смею быть лишь гостем, не хозяином, скорее отступлю назад, чем двинусь на вершок вперед". ~ Это называют маршированием без маршировки, ~ боевитостью без боевитости, ~ завоеванием при неналичии противника, ~ стратегией без войн. ~ Нет большего несчастья, чем пренебрежение противником. ~ Пренебрежение противником близко к утрате моего сокровища. ~ Поэтому когда идут войною друг на друга, то побеждает тот, кто сострадает погибающим на поле боя.

[69c92t] **А. А. Маслов** ~ У стратегов есть поговорка: ~ "Я не посмею быть хозяином, буду лишь гостем. ~ Я не дерзну шагнуть и на цунь вперёд, но отступлю на чи назад". ~ Это зовётся продвижением вне движения, закатыванием рукавов, не имея рук, противостоянием врагу, не имея противника, победой без оружия. ~ Нет большего несчастья, чем легко одержать верх над слабым противником. ~ Слабый противник будет стоить мне всех моих сокровищ. ~ Когда две враждующие стороны вступают в поединок, побеждает преисполненный милосердия.

[69c93t] **Е. А. Торчинов** ~ Полководцы говорят: ~ "Я не смею стать хозяином, а буду действовать как гость. ~ Я не смею продвинуться вперед и на дюйм, а буду отступать на фут". ~ Вот что называют маршем без шеренг, нанесением удара без использования кулака, противостоянием при отсутствии противника, владением оружием без оружия. ~ Среди бед большей нет, чем недооценить противника. ~ Недооценить противника - значит похоронить свои драгоценности. ~ Поэтому, когда в битве войска скрещивают свои клинки, побеждает скорбящий.

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[69c94t] **А. Е. Лукьянов** ~ У полководцев есть такое клятвенное изречение: ~ "Я не посмею стать хозяином, а буду гостем; ~ я не посмею двинуться на цунь вперед, а отступлю на чи назад". ~ Это означает: ~ двигаться без движения, ~ отбиваться без рукопашной, ~ метать в отсутствующего врага, ~ сдерживать без солдат. ~ Нет большей беды, чем опрометчивый противник. ~ Опрометчивый противник сводит на нет мою драгоценность [милосердия]. ~ Вот почему именно в обороне войска добиваются превосходства друг над другом. ~ Выигрывает милосердный.

[69c95t] **Ян Хин-шун** ~ Военное искусство гласит: я не смею первым начинать, я должен ожидать. ~ Я не смею наступать хотя бы на вершок вперед, а отступаю на аршин назад. ~ Это называется действием посредством недеяния, ударом без усилия. ~ В этом случае не будет врага и я могу обходиться без солдат. ~ Нет беды тяжелее, чем недооценивать противника. ~ Недооценка противника повредит моему сокровенному средству [дао]. ~ В результате сражений те, кто скорбит, одерживают победу.

[69c96t] **Д. П. Конисси** ~ В "военном искусстве" говорится, что на войне я никогда не бываю активным, а - пассивным. ~ Не сделав ни шага вперед, идти назад аршин - значит уступить врагам оспариваемое без сопротивления. ~ Когда нет врагов, то не бывает войны. ~ Нет беды тяжелее, чем презирать врагов. ~ Презирать врагов - все равно что бросить богатства без надобности. ~ Плачущий об увеличении своего войска всегда будет победителем.

[69c97t] **В. В. Малявин** ~ У знатоков военного дела есть такое суждение: ~ "Я не смею быть хозяином, а лучше буду гостем. ~ Я не смею продвинуться на вершок, а лучше отступлю на шаг". ~ Это называется: "выступать, не выступая", ~ "Закатывать рукав, не обнажая руки". ~ "Побеждать, не враждуя", ~ "Держать в покорности, не применяя войск". ~ Нет большего несчастья, чем презирать противника. ~ Кто презирает противника, разбрасывает мои сокровища. ~ Посему, когда войска сходятся для жестокой битвы, ~ Кто скорбит, тот победит.

[69c98t] **Б. Б. Виногродский** ~ У использующих оружие есть изречения: ~ "Сущность моя не осмеливается осуществлять функцию хозяина, а осуществляет функцию гостя; ~ Не осмеливается продвинуться на сантиметр, а отступает на метр. ~ Это определяется: ~ Движутся в отсутствии движения. ~ Закатывают рукава в отсутствии рук. ~ Бросаются на отсутствие противника. ~ Удерживают отсутствие оружия. ~ Нет большей беды, чем недооценивать противника. ~ Недооценивая противника, близок к потере драгоценностей сущности своей". ~ Причинность: ~ Когда скрещивают оружие при равных силах, побеждает сожалеющий.

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PSEUDO-CHAPTER **Seventy**

[70c01t] **Robert G. Henricks** ~ My words are easy to understand, ~ And easy to put into practice. ~ Yet no one in the world can understand them, ~ And no one can put them into practice. ~ Now my words have an ancestor, and my deeds have a lord, ~ And it's simply because [people] have no understanding [of them], that they therefore don't understand me. ~ But when those who understand me are few, then I'm of great value. ~ Therefore the Sage wears coarse woolen cloth, but inside it he holds on to jade.

[70c02t] **John C. H. Wu** ~ MY words are very easy to understand, and very easy to practise: ~ But the world cannot understand them, nor practise them. ~ My words have an Ancestor. ~ My deeds have a Lord. ~ The people have no knowledge of this. ~ Therefore, they have no knowledge of me. ~ The fewer persons know me, ~ The nobler are they that follow me. ~ Therefore, the Sage wears coarse clothes, ~ While keeping the jade in his bosom.

[70c03t] **D. C. Lau** ~ My words are very easy to understand and very easy to put into practice, ~ Yet no one in the world can understand them or put them into practice. ~ Words have an ancestor and affairs have a sovereign. ~ It is because people are ignorant that they fail to understand me. ~ Those who understand me are few; ~ Those who harm(imitate) me are honoured. ~ Therefore the sage, while clad in homespun, conceals on his person a priceless piece of jade.

[70c04t] **R. L. Wing** ~ My words are very easy to know, ~ Very easy to follow. ~ Yet the world is unable to know them, ~ Unable to follow them. ~ My words have a source, ~ My efforts have mastery. ~ Indeed, since none know this, They do not know me. ~ The rare ones who know me Must treasure me. ~ Therefore, Evolved Individuals Wear a coarse cloth covering With precious jade at the center.

[70c05t] **Ren Jiyu** ~ My words are very easy to understand, and very easy to practise. ~ But no one under Heaven is able to understand them or to practise them. ~ Speeches should have their main principle, ~ And deeds should have their master. ~ Because of their ignorance, the people are not able to understand me. ~ Those who are able to understand me are very few, ~ And those who are able to follow me are very hard to meet. ~ Therefore the sage (who is not understood) looks like he is wearing coarse garb, but he has a precious jade in his heart.

[70c06t] **Gia-fu Feng** ~ My words are easy to understand and easy to perform, ~ Yet no man under heaven knows them or practices them. ~ My words have ancient beginnings. ~ My actions are disciplined. ~ Because men do not understand, they have no knowledge of me. ~ Those that know me are few; ~ Those that abuse me are honored. ~ Therefore the sage wears rough clothing and holds the jewel in his heart.

[70c07t] **Lok Sang Ho** ~ What I say is easy to understand and easy to practice ~ Yet few people under heaven understand and practice it. ~ What I preach has a respectable ancestry, ~ What I do serves a lord well. ~ Yet few people are aware of this, ~ And therefore few understand me. ~ The fewer people know about me. ~ The rarer and the better positioned are those who know and practice my teaching. ~ The Sage is like someone hiding a precious jade piece underneath his clothes.

[70c08t] **Xiaolin Yang** ~ My teaching is very easy to understand and very easy to practice. ~ However, in this

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world, no one understands it and no one practices it. ~ Your speech must be based on facts, your actions must follow principles. ~ Only because people do not understand the DAO, do they not understand me. ~ Few people know my teaching; even fewer people follow my cause. ~ Therefore, the great men wore coarse clothing, but hid treasures inside.

[70c09t] **Walter Gorn Old**, THE DIFFICULT RECOGNITION ~ Easy are my words to know, and also to practise. ~ Yet none is able to understand nor yet to practise them. ~ For there is a remote origin for my words, and a supreme law for my actions. ~ Not knowing these, men cannot know me. ~ Those who know me are few, and by them I am esteemed. ~ For the wise man is outwardly poor, but he carries his jewel in his bosom.

[70c10t] **James Legge** ~ My words are very easy to know, and very easy to practise; ~ but there is no one in the world who is able to know and able to practise them. ~ There is an originating and all-comprehending (principle) in my words, and an authoritative law for the things (which I enforce). ~ It is because they do not know these, that men do not know me. ~ They who know me are few, and I am on that account (the more) to be prized. ~ It is thus that the sage wears (a poor garb of) hair cloth, while he carries his (signet of) jade in his bosom.

[70c11t] **David Hinton** ~ My words are so simple to understand ~ and so easily put into practice ~ that no one in all beneath heaven understands them ~ and no one puts them into practice. ~ Words have their ancestral origins and actions their sovereign: ~ it's only because people don't understand this that they don't understand me. ~ And the less people understand me the more precious I become. ~ So it is that a sage wears sackcloth, keeping pure jade harbored deep.

[70c12t] **Chichung Huang** ~ My words are exceedingly easy to understand, ~ Exceedingly easy to practice. ~ Yet none under heaven can understand them, ~ None can practice them. ~ Words have their progenitor; ~ Affairs have their sovereign. ~ It is because of ignorance ~ That they do not me understand. ~ Those who understand being rare, ~ I become all the more valuable. ~ Hence, the sage man wore a coarse tunic, ~ But carried in his bosom a piece of jade.

[70c13t] **Ellen M. Chen** ~ My words (yen) are very easy to understand (i-chih), ~ Very easy to put into practice (i-hsing). ~ But no one under heaven can understand (chih) them, ~ No one can put them into practice. ~ Words (yen) have their ruler (chün); ~ Events (shih) have their progenitor (tsung). ~ Because people do not understand (chih) this, ~ Therefore they do not understand me. ~ Those who understand me are rare, ~ Those who follow (tsê) my teaching are (preciously) few (kuei). ~ Therefore the sage wears hair-cloth, ~ While carrying jade in his breast.

[70c14t] **Lee Sun Chen Org** ~ My theory is [basically] very easy to understand and to put to practice; ~ [Unfortunately majority people of] the world would not [make an effort to] learn about it, [let alone to] carry it out. ~ All my discussions have strong footings; ~ My theory is based on [venerable] practices. ~ People [in vogue] are ignorant, so they do not know me; ~ There are only a handful of people who [would make an effort to] understand me; ~ Those who understand me will discover that my theory is valuable; ~ The description, that ancient Sages were like men who carried priceless jades under coarse ragged cloaks, was not made from casual observation.

[70c15t] **Tien Cong Tran** ~ My words are very easy to understand, and very easy to practice. ~ But the world cannot understand them, nor practice them. ~ My words have a root. ~ My deeds have a lord. ~ Because

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people are not aware of this, they do not understand me. ~ Those who understand me are few, those who follow me are honored. ~ Therefore, the sage wears coarse clothes, while keeping the jade in his bosom.

[70c16t] **Thomas Z. Zhang** ~ My words are easy to understand and easy to practice. ~ However, people in the world rarely understand and practice them. ~ The words have their origins. ~ The events have their causes. ~ People can hardly understand this. ~ Therefore they rarely understand me. ~ Few people understand me. ~ Those who do follow me are prized. ~ This is why sages dress in crude clothes but carry jades.

[70c17t] **Arthur Waley** ~ My words are very easy to understand and very easy to put into practice. ~ Yet no one under heaven understands them; no one puts them into practice. ~ But my words have an ancestry, my deeds have a lord; and it is precisely because men do not understand this that they are unable to understand me. ~ Few then understand me; but it is upon this very fact that my value depends. ~ It is indeed in this sense that 'the Sage wears hair-cloth on top, but carries jade underneath his dress'.

[70c18t] **Richard John Lynn** ~ My words are very easy to understand, very easy to practice, yet none among all under Heaven can understand them, and none can practice them. ~ My words have a progenitor, and my undertakings have a sovereign. ~ It is just because there is no understanding of this that they do not understand me. ~ As long as those who understand me are rare, someone like me is precious. ~ Thus it is that the sage wears coarse woolen cloth but harbors jade in his bosom.

[70c19t] **Lin Yutang** ~ THEY KNOW ME NOT ~ My teachings are very easy to understand and very easy to practice, ~ But no one can understand them and no one can practice them. ~ In my words there is a principle. ~ In the affairs of men there is a system. ~ Because they know not these, ~ They also know me not. ~ Since there are few that know me, ~ Therefore I am distinguished. ~ Therefore the Sage wears a coarse cloth on top ~ And carries jade within his bosom.

[70c20t] **Victor H. Mair** ~ My words are very easy to understand, very easy to practice. ~ But no one is able to understand them, ~ And no one is able to practice them. ~ Words have authority. ~ Affairs have an ancestry. ~ It is simply because of their ignorance, that they do not understand me; ~ Those who understand me are few, thus I am ennobled. ~ For this reason, ~ The sage wears coarse clothing over his shoulders, but carries jade within his bosom.

[70c21t] **Tolbert McCarroll** ~ My words are easy to understand and easy to put into practice. ~ Yet no one under heaven understands them or puts them into practice. ~ My words have an ancestor. ~ My actions are governed. ~ Because people do not understand this they do not understand me. ~ Those who understand me are few. ~ Those who follow me should be respected. ~ Therefore, ~ the True Person wears homespun clothes and carries jade in the heart.

[70c22t] **David H. Li** ~ My words are easy to understand and easy to put into practice. ~ But no one in the world understands [my words], and no one puts them into practice. ~ Words must be principled; actions must be justified. ~ Because these are not understood, I am not understood. ~ With few who understand me, fewer will put [my words] into practice. ~ Thus, a sage dresses simply but bears a jade.

[70c23t] **Yasuhiko Genku Kimura** ~ My words are very easy to understand and very easy to practice, ~ Yet the people of the world can neither understand nor practice them. ~ My words point to a source and my deeds a master, ~ Yet the people of the world know neither the source nor the master. ~ Thus, they know not who

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and what I am. ~ But for the few who know, I am precious. ~ Therefore, the sage may wear coarse clothes, ~ But will always hold a luminous treasure within.

[70c24t] **Chou-Wing Chohan** ~ Words have an ancestor, deeds have a master. ~ It is easy to understand my words and practice them. ~ But all the people in the world do not know them, ~ And do not practice them. ~ Since they have knowledge, they do not know me. ~ When those that know me are few, I am beyond all praise. ~ Therefore the sage wears coarse woolen clothes but carries jade jewels in his bosom, ~ He knows himself, but does not present himself, ~ He loves himself, but does not act arrogantly. ~ Therefore he rejects the latter and adopts the former.

[70c25t] **Man-Ho Kwok** ~ My words are really very easy to understand ~ And be with, and walk in ... but no one can! ~ My words have roots, my actions have precedents ~ But people don't see this, and so they don't see me. ~ So few of you know or understand me ~ And so the Tao becomes ever more important ... ~ The sage goes round like a supertramp, ~ Hiding the jade, the jewel he carries in his inmost heart.

[70c26t] **Gu Zhengkun** ~ My words are very easy to understand, ~ And very easy to put into practice, ~ Yet there should have been no one in the world ~ Who can understand them ~ Or can put them into practice. ~ Words must be purpose-oriented, ~ Deeds must be reasonably grounded. ~ People cannot understand me ~ Because they fail to understand what is said above. ~ Those who understand me are few; ~ Those who can follow my advice are even less. ~ That is why the sage ~ Is always dressed in coarse cloth ~ But conceals about him a beautiful piece of jade (the Tao).

[70c27t] **Chao-Hsiu Chen** ~ My words are very easy to understand, very easy to practise. ~ Yet no one in the world can understand them and put them into practice. ~ The words have a root. ~ The affairs have a sovereign. ~ Because people are ignorant, they do not understand me. ~ Those who understand me are few. ~ That is why I become valued. ~ This is why the sage does not flaunt himself but holds the treasure in his heart.

[70c28t] **Liu Qixuan** ~ As it can happen, ~ What I say is easy to understand and to do, ~ But none can understand it and do it, ~ In spite of the fact that what I say has a source ~ And what I do has a reason. ~ Since people don't understand what I say and what I do, ~ They don't know me. ~ Since people don't know me, ~ I am special. ~ That explains why the wise person wears rough clothes ~ And cherishes a heart of jade.

[70c29t] **Shi Fu Hwang** ~ They Know Me Not ~ Lao Tze says, ~ My words are very easy to know and very easy to practice; ~ but there is no one in the world who is able to know and able to practice them. ~ In my words there is a traditional precept and a ruling art. ~ It is because that they do not know these, that men do not know me. ~ That is why there are few that know me, and there are even fewer that model after me. ~ There is a sage who wears coarse clothes and hides jade in his bosom, which anyone shall see.

[70c30t] **Ch'u Ta-Kao** ~ Words have an ancestor; deeds have a governor. ~ My words are very easy to know, and very easy to practise, ~ Yet all men in the world do not know them, nor do they practise them. ~ It is because they have knowledge that they do not know me. ~ When those who know me are few, eventually I am beyond all praise. ~ Therefore the Sage wears clothes of coarse cloth but carries jewels in his bosom; ~ He knows himself but does not display himself; ~ He loves himself but does not hold himself in high esteem. ~ Thus he rejects the latter and takes the former.

[70c31t] **Paul J. Lin** ~ My words are very easily understood, and very easily put into practice. ~ Yet no one in the

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world is able to understand and to practice them. ~ My words have their root; my deeds have their lord. ~ Just because the people do not know, they do not know me. ~ Those who know me are few. ~ Those who emulate me are rare. ~ Therefore, the Sage wears coarse clothes on the outside, ~ And bears precious jade near his breast.

[70c32t] **Michael LaFargue** ~ My words are very easy to understand, ~ very easy to practice. ~ No one in the world can understand, ~ no one can practice them. ~ The words have an ancestor, ~ the practice has a master. ~ They just do not understand ~ and so they do not understand me. ~ (So few understand me - a rare treasure indeed.) ~ And so the Wise Person: ~ Dressed in shabby clothes, jade under his shirt.

[70c33t] **Cheng Lin** ~ My teaching is very easy to understand and very easy to practise. ~ Yet the world does not understand or practise it! ~ My teaching has its basis, and my conduct has its reason. ~ Because the world is ignorant of them, I am misunderstood. ~ There are few who understand me, and those who abuse me are placed in positions of honour. ~ Therefore the Sage must dress in coarse robes while hiding precious jewels within his breast!

[70c34t] **Yi Wu** ~ My words are very easy to understand ~ and very easy to practice, ~ But the world cannot understand them ~ and cannot practice them. ~ My words have their primal meaning; ~ My deeds have their principle. ~ Only I am without knowledge; ~ Therefore, I am not known. ~ If those who know me are few, ~ Then, what I have is of value. ~ Therefore, the sage is covered by coarse clothes, but embraces jade.

[70c35t] **Han Hiong Tan** ~ Though my words are easily comprehended and easily followed, ~ People do not understand and do not want to follow. ~ My words are based on the principles of Dao. ~ I also follow the same principles in all my dealings. ~ Because people do not understand my teachings, they fail to understand me as well. ~ Few people understand me. ~ Fewer people follow my teachings. ~ The sage always dresses shabbily but still embraces the treasure in his bosom.

[70c36t] **Hua-Ching Ni** ~ My words are very easy to understand and easy to practice, ~ yet the world can neither understand nor practice them. ~ My words have only one source: the subtle truth of the universe. ~ My deeds have only one master: the natural virtue of the universe. ~ The people of the world have no knowledge of this. ~ Thus, they have no knowledge of me. ~ The fewer the persons that know me, ~ the nobler are they that follow me. ~ Therefore, the one of whole virtue wears coarse clothes superficially, ~ but holds a precious treasure within.

[70c37t] **Chang Chung-yuan** ~ It is not difficult to grasp my words or to follow them. ~ Yet no one in the world can grasp them or follow them. ~ Because words must derive from the source of words, ~ Action requires an actor who acts. ~ Since you are not aware of this, you cannot know me. ~ The less people know me, the more valuable I am. ~ Thus, the wise is covered with tattered clothes which conceal precious jade.

[70c38t] **Henry Wei** ~ Difficult to Understand ~ Chih Nan ~ My teaching is very easy to understand, ~ And very easy to carry out. ~ Yet the world is incapable of understanding it, ~ And incapable of carrying it out. ~ My teaching has an ancient source, ~ My practices have a ruling principle. ~ As people are ignorant of this, ~ So they fail to understand me. ~ When those who understand me are few, ~ Then I am distinguished indeed. ~ That's why the Sage wears a coarse cotton robe, ~ To conceal the jade ornament worn on his bosom.

[70c39t] **Ha Poong Kim** ~ My words are very easy to understand, ~ Very easy to put into practice. ~ Yet no one

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under Heaven can understand them ~ Or put them into practice. ~ Words have their source, ~ Deeds have their lord. ~ Truly, because people don't know this, ~ They don't understand me. ~ Those who know me are few; ~ Those who follow me are rare. ~ For this reason the sage ~ Wears coarse cloth but carries jade inside.

[70c40t] **Tao Huang** ~ My words are easy to understand and easy to apply. ~ Yet no one in the world can understand them and no one could apply them. ~ Words have their origin, and events have their leader. ~ Only because of prevailing ignorance am I not understood. ~ The fewer who understand me, the more precious I am. ~ So the sage wears shabby cloth, but holds a treasure within.

[70c41t] **Tang Zi-chang** ~ My teaching is very easy to be understood and very easy to be followed, ~ Yet very few people in the world can understand and follow it. ~ My teaching is to trace the origin of all things and my service is to serve the fundamentals of Nature. ~ If one does not understand Nature, surely, he cannot understand me. ~ If I am known only by a few, I feel envious of it. ~ Therefore, the Sage ruler even wore coarse clothes but embraced his jadelike personality.

[70c42t] **Wing-tsit Chan** ~ My doctrines are very easy to understand and very easy to practice, ~ But none in the world can understand or practice them. ~ My doctrines have a source (Nature), ~ My deeds have a master (Tao). ~ It is because people do not understand this that they do not understand me. ~ Few people know me, and therefore I am highly valued. ~ Therefore the sage wears a coarse cloth on top and carries jade within his bosom.

[70c91t] **И. И. Семененко** ~ Мои слова понять так просто, так просто выполнить. ~ Но их понять никто не может, никто не может выполнить. ~ У слов имеется исток, а у поступков то, что ими управляет. ~ Их-то как раз не понимают и потому меня не знают. ~ Коль редкостен, кто меня знает, то я ценен. ~ Именно поэтому Премудрый человек таит под рубищем нефрит.

[70c92t] **А. А. Маслов** ~ Мои слова легко понять и столь же легко им следовать. ~ И всё же никто в мире не способен их понять и тем более следовать им. ~ Слова имеют предка, дела имеют господина. ~ Из-за того, что люди сиры, им и не удаётся понять меня. ~ Как же мало тех, кто понимает меня! ~ Как же редки те, кто следует мне. ~ Поэтому мудрецы носили холщовые одежды, но в душе берегли драгоценную яшму.

[70c93t] **Е. А. Торчинов** ~ Мои слова так легко понять, им так легко следовать, ~ Но в Поднебесной их никто не может понять, им никто не может следовать. ~ В словах есть главное, в делах есть первенствующее. ~ Ведь незнание людей заключается в том, что они не знают меня. ~ Поскольку знающих меня так мало, то я являюсь их сокровищем. ~ Поэтому на совершенномудром одежда из простой грубой ткани, но на груди у него скрыта драгоценная яшма.

[70c94t] **А. Е. Лукьянов** ~ Мои слова очень легко понять, очень легко [им] следовать. ~ Но в Поднебесной нет таких, кто мог бы понять, кто мог бы последовать. ~ В словах есть предок, в делах есть царь. ~ Поскольку [этого] не знают, постольку и меня не понимают. ~ Понимающие меня - редки, подражающие мне - ценны. ~ Вот почему у совершенномудрого человека сверху рубище, внутри яшма.

[70c95t] **Ян Хин-шун** ~ Мои слова легко понять и легко осуществить. ~ Но люди не могут понять и не могут осуществлять. ~ В словах имеется начало, в делах имеется главное. ~ Поскольку люди их не знают, то они не знают и меня. ~ Когда меня мало знают, тогда я дорог. ~ Поэтому совершенномудрый подобен

тому, кто одевается в грубые ткани, а при себе держит яшму.

[70c96t] **Д. П. Конисси** ~ Я говорю, что очень легко приобрести знание и творить благие дела. ~ Между тем на всей земле никто не знает этого и не делает благих дел. ~ В словах должен быть принцип, в делах - господин. ~ Нет знания. ~ Вот почему я не знаю ничего. ~ Знающих меня мало, поэтому я почтителен. ~ Отсюда святой муж надевает на себя худую одежду, но в себе имеет драгоценный камень.

[70c97t] **В. В. Малявин** ~ Мои слова очень легко понять ~ И очень легко исполнить. ~ Но никто в мире не может их понять, ~ Не может их исполнить. ~ Мои слова имеют предка. ~ Мои дела имеют государя. ~ И оттого, что люди этого не понимают, ~ Они не понимают и меня. ~ И если тех, кто понимает меня, мало, ~ Значит, во мне есть что ценить. ~ Вот почему "премудрый ходит в рубище, но хранит яшму у груди".

[70c98t] **Б. Б. Виногродский** ~ Речь сущности моей - ~ очень легка для осознания, ~ очень легка для действия-движения. ~ В Поднебесной никто не способен осознавать, никто не способен действовать-двигаться. ~ В речи - наличие предков. ~ В делах - наличие владыки. ~ Вот только отсутствует осознание. ~ Это дает: ~ Не "я" осознает. ~ Осознание "я" - это разреженность. ~ Подражание "я" - это придавание ценности. ~ Это дает: ~ Человек мудрости покрыт грубой шерстяной материей, а за пазухой яшма-нефрит.

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PSEUDO-CHAPTER **Seventy-One**

[71c01t] **Robert G. Henricks** ~ To know you don't know is best. ~ Not to know you [don't] know is a flaw. ~ Therefore, the Sage's not being flawed ~ Stems from his recognizing a flaw as a flaw. ~ Therefore, he is flawless.

[71c02t] **John C. H. Wu** ~ To realize that our knowledge is ignorance, ~ This is a noble insight. ~ To regard our ignorance as knowledge, ~ This is mental sickness. ~ Only when we are sick of our sickness ~ Shall we cease to be sick. ~ The Sage is not sick, being sick of sickness; ~ This is the secret of health.

[71c03t] **D. C. Lau** ~ To know yet to think that one does not know is best; ~ Not to know yet to think that one knows will lead to difficulty. ~ It is by being alive to difficulty that one can avoid it. ~ The sage meets with no difficulty. ~ It is because he is alive to it that he meets with no difficulty.

[71c04t] **R. L. Wing** ~ To know that you do not know is best. ~ To not know of knowing is a disease. ~ Indeed, to be sick of the disease, Is the way to be free of the disease. ~ Evolved Individuals are free of the disease. ~ Because they are sick of the disease ~ This is the way to be free of disease.

[71c05t] **Ren Jiyu** ~ It is the best for one to know that he does not know; ~ It is an illness to pretend to know when he actually does not know. ~ Recognizing the illness as an illness prevents one from illness. ~ The sage is free from the illness, ~ Because he recognizes the illness as an illness. ~ He can prevent the illness thereby.

[71c06t] **Gia-fu Feng** ~ Knowing ignorance is strength. ~ Ignoring knowledge is sickness. ~ If one is sick of sickness, then one is not sick. ~ The sage is not sick because he is sick of sickness. ~ Therefore he is not sick.

[71c07t] **Lok Sang Ho** ~ One who knows what most people do not know is superior; ~ One who forgets what one by nature knows is sick. ~ The Sage is free from this sickness. ~ Because he avoids the sickness, he is not sick.

[71c08t] **Xiaolin Yang** ~ If you have knowledge, but you feel like you do not have knowledge, this is super. ~ If you do not have knowledge, but you feel like you have knowledge, this is sick. ~ The great men were not sick because they knew what the sickness is. ~ Only when you know what the sickness is, will you not be sick.

[71c09t] **Walter Gorn Old**, THE DISEASE OF KNOWING ~ To know one's ignorance is the best part of knowledge. ~ To be ignorant of such knowledge is a disease. ~ If one only regards it as a disease, he will soon be cured of it. ~ The wise man is exempt from this disease. ~ He knows it for what it is, and so is free from it.

[71c10t] **James Legge** ~ To know and yet (think) we do not know is the highest (attainment); ~ not to know (and yet think) we do know is a disease. ~ It is simply by being pained at (the thought of) having this disease that we are preserved from it. ~ The sage has not the disease. ~ He knows the pain that would be inseparable from it, and therefore he does not have it.

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[71c11t] **David Hinton** ~ Knowing not-knowing is lofty. ~ Not knowing not-knowing is affliction. ~ A sage stays free of affliction. ~ Just recognize it as affliction and you're free of it.

[71c12t] **Chichung Huang** ~ Knowing as if not knowing ~ Is peerless; ~ Not knowing as if knowing ~ Is a sickness. ~ Hence, the sage man was not sick: ~ Being sick of the sickness, ~ Hence, he was not sick.

[71c13t] **Ellen M. Chen** ~ From knowing to not knowing (chih, pu chih), ~ This is superior. ~ From not knowing to knowing (pu chih, chih), ~ This is sickness. ~ It is by being sick of sickness, ~ That one is not sick. ~ The sage is not sick. ~ Because he is sick of sickness, ~ Therefore he is not sick.

[71c14t] **Lee Sun Chen Org** ~ Recognizing that one is always in a position of not knowing [enough] is in character of a superior person; ~ Not knowing what [true] knowledge is a kind of sickness; ~ Only those who worry about being sick (ignorant) will be able to avoid the sickness [of ignorance].

[71c15t] **Tien Cong Tran** ~ If we know that we do not know, this is a high insight. ~ If we do not know that we know, this is sickness. ~ When we are sick of our sickness, we will cease to be sick. ~ The sage is not sick. ~ He is sick of his sickness; thus he is not sick.

[71c16t] **Thomas Z. Zhang** ~ Knowing what is not known is good. ~ Not knowing but pretending to know is bad. ~ Sages rarely ail, because they hate ills. ~ Thus, hating ills, one can be free of ills.

[71c17t] **Arthur Waley** ~ 'To know when one does not know is best. ~ To think one knows when one does not know is a dire disease. ~ Only he who recognizes this disease as a disease ~ Can cure himself of the disease.' ~ The Sage's way of curing disease ~ Also consists in making people recognize their diseases as diseases and thus ceasing to be diseased.

[71c18t] **Richard John Lynn** ~ To regard not knowing as knowing is the highest; ~ not to regard knowing as knowing is harmful. ~ It is only by regarding harm as harm that one suffers no harm. ~ That the sage suffers no harm is because he regards harm as harm, and this is why he suffers no harm.

[71c19t] **Lin Yutang** ~ SICK-MINDEDNESS ~ Who knows that he does not know is the highest; ~ Who (pretends to) know what he does not know is sick-minded. ~ And who recognizes sick-mindedness as sick-mindedness is not sick-minded. ~ The Sage is not sick-minded. ~ Because he recognizes sick-mindedness as sick-mindedness, ~ Therefore he is not sick-minded.

[71c20t] **Victor H. Mair** ~ To realize that you do not understand is a virtue; ~ Not to realize that you do not understand is a defect. ~ The reason why ~ The sage has no defects, ~ Is because he treats defects as defects. ~ Thus, ~ He has no defects.

[71c21t] **Tolbert McCarroll** ~ It is well to know that you do not know. ~ To think you know when you do not is sickness. ~ When you are sick of sickness you will no longer be sick. ~ True Persons are not sick because they are sick of sickness; ~ this is the way to health.

[71c22t] **David H. Li** ~ Knowing that one does not know is best; ~ Not knowing but pretending to know is a fault. ~ A sage has no faults, because he/she is aware of his/her faults and works on these faults. ~ Because a sage is aware of faults and works on them, he/she has no faults.

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[71c23t] **Yasuhiko Genku Kimura** ~ Having knowledge, yet being aware of the unknown, is superior intelligence. ~ Not having knowledge, yet pretending to know, is intellectual stagnation. ~ To be aware of stagnation is to be free of it. ~ The sage is free of any stagnation, ~ because he is keenly aware of all stagnation. ~ Therefore, he is forever free of stagnation.

[71c24t] **Chou-Wing Chohan** ~ Not knowing what one knows is the best, ~ To think that one knows when one does not know is sick. ~ Only when one becomes sick of this sickness, ~ Is it possible to get free of the sickness. ~ The sage is never sick, ~ Since he is sick of this sickness, ~ He is not sick.

[71c25t] **Man-Ho Kwok** ~ Those who know seem not to know ~ And those who don't pretend they do - ~ This is what it means to be flawed. ~ If you're sick at this, then you'll win through. ~ The sage is. ~ He is sick of all faults - ~ He is sick of being sick. ~ He is well.

[71c26t] **Gu Zhengkun** ~ Knowing one's ignorance of certain knowledge is the best attitude; ~ Not knowing certain knowledge yet pretending to know is a bad attitude. ~ The sage is of no shortcoming, ~ Because he considers shortcoming as shortcoming. ~ He considers shortcoming as shortcoming, ~ Thus he has no shortcoming.

[71c27t] **Chao-Hsiu Chen** ~ Knowing ignorance is best. ~ Thinking one knows is foolish. ~ Only by being a fool can one avoid becoming a fool. ~ The sage does not think he knows, therefore he is not a fool.

[71c28t] **Liu Qixuan** ~ The best knower knows how to know. ~ The worst knower knows that he/she knows. ~ The wise person knows how poor knowers stray ~ And can therefore keep himself/herself on the right path.

[71c29t] **Shi Fu Hwang** ~ Exemption From Sick-Mindedness ~ Lao Tze says, ~ To know and yet think you don't know is the highest attainment; ~ not to know and yet think you know is sick-minded. ~ It is simply in being pained at the thought of having sick-mindedness that one is free from being sick-minded. ~ The sage is not sick-minded because he knows the pain that would be inseparable from sick-mindedness and therefore he is totally exempted from this sick-mindedness.

[71c30t] **Ch'u Ta-Kao** ~ Not knowing that one knows is best; ~ Thinking that one knows when one does not know is sickness. ~ Only when one becomes sick of this sickness can one be free from sickness. ~ The Sage is never sick; because he is sick of this sickness, therefore he is not sick.

[71c31t] **Paul J. Lin** ~ He who knows that he does not know is the best. ~ He who does not know but pretends to know is sick. ~ He who realizes the sickness is sickness ~ Doesn't have any sickness. ~ The Sage is without sickness ~ Because he realizes the sickness is sickness. ~ Therefore, he doesn't have any sickness.

[71c32t] **Michael LaFargue** ~ "Aware but not aware of it: a high thing." ~ Not aware but aware of it: sick of this. ~ Simply sick of the sickness - and so no longer sick. ~ The Wise Person's lack of this sickness: ~ He became sick of being sick, and so he's no longer sick.

[71c33t] **Cheng Lin** ~ Those who know, and yet do not think they know, belong to the highest type of men. ~ Those who do not know, and yet think they know, are really at fault. ~ When one knows that he is at fault, he can be free of faults. ~ The Sage is free of faults because he knows when he is at fault.

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[71c34t] **Yi Wu** ~ One who knows, but does not know, is best. ~ One who does not know, but knows, is sick. ~ Only one who recognizes this sickness as sickness ~ Will not have the sickness. ~ The sage does not have this sickness ~ Because he recognizes this sickness as sickness. ~ Therefore, he has no sickness.

[71c35t] **Han Hiong Tan** ~ Knowing but thinking you do not really know, you are a man of great virtue. ~ Not knowing but thinking that you know, you have a severe affliction. ~ Because you are aware of this fault, you can then try to avoid committing this mistake. ~ The sage has no flaws because he is cognizant of this malady. ~ Hence, he has no shortcomings.

[71c36t] **Hua-Ching Ni** ~ He who regards his intellectual knowledge as ignorance has deep insight. ~ He who overrates his intellectual achievement as definite truth is deeply sick. ~ Only when one is sick of this sickness can one cease to be sick. ~ One who returns his mind to the simplicity of the subtle truth is not sick. ~ He knows to break through conceptual knowledge in order to directly reach the subtle truth of the universe. ~ This is the foundation of his health!

[71c37t] **Chang Chung-yuan** ~ Knowing that which cannot be known is perfect. ~ Not being aware of this knowing is a defect. ~ To be aware of defects as defects is to be free from defects. ~ The wise is free from defects. ~ He is aware of defects as defects. ~ Therefore, he is free from defects.

[71c38t] **Henry Wei** ~ Knowing the Disease ~ Chih Ping ~ He who knows what he does not know is superior. ~ He who does not know what he knows is diseased. ~ Only when a disease is recognized as a disease ~ Can the disease cease to be disease. ~ The Sage is free from disease; ~ He recognizes a disease as a disease, ~ Therefore he is free from disease.

[71c39t] **Ha Poong Kim** ~ To know yet not to know is best; ~ Not to know yet to know is a disease. ~ Truly, when you recognize a disease as a disease, ~ You are free of disease. ~ The sage is free of disease. ~ Because he recognizes a disease as a disease, ~ He is free of disease.

[71c40t] **Tao Huang** ~ Knowing that you don't know (everything) is superior. ~ Not knowing that you don't know (everything) is a sickness. ~ So the sage's being without sickness is that he knows sickness as sickness; ~ Thus, he is without sickness.

[71c41t] **Tang Zi-chang** ~ One who knows the unknown is a high type of man. ~ One who does not know the known is at fault. ~ Thus a Sage was not at fault because he was aware of faults.

[71c42t] **Wing-tsit Chan** ~ To know that you do not know is the best. ~ To pretend to know when you do not know is a disease. ~ Only when one recognizes this disease as a disease can one be free from the disease. ~ The sage is free from the disease. ~ Because he recognizes this disease to be disease, he is free from it.

[71c91t] **И. И. Семененко** ~ Знать о том, чего не знаешь, всего выше; ~ а не знать, что знаешь, значит быть больным. ~ Перестают болеть, лишь когда болеют о своей болезни. ~ Премудрый человек не болен. ~ Он болеет о своей болезни и потому не болен.

[71c92t] **А. А. Маслов** ~ Знать и при этом думать, что не знаешь, - это высшее достижение. ~ Не знать и при этом думать, что знаешь, - это ведёт к трудностям. ~ Мудрец не имеет трудностей лишь потому, что

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устранил [главную] трудность. ~ Лишь потому, что он осознает трудности, он устраняет их. ~ Вот потому он и не имеет трудностей.

[71c93t] **Е. А. Торчинов** ~ Тот, кто знает, что он не знает, - превосходен. ~ Тот, кто не знает, что он знает, - недужен. ~ Но ведь тот, кто недужит свой недуг, - тот вовсе не недужен. ~ Совершенный мудрец не недужен, он недужит недуг свой и поэтому не недужен.

[71c94t] **А. Е. Лукьянов** ~ Знание незнания - высшее, незнание знания - изъян. ~ Однако отношение к изъяну как изъяну не является изъяном. ~ Совершенномудрый человек без изъяна, ~ так как он относится к изъяну как изъяну. ~ Вот почему он без изъяна.

[71c95t] **Ян Хин-шун** ~ Кто, имея знания, делает вид, что не знает, тот выше всех. ~ Кто, не имея знаний, делает вид, что знает, тот болен. ~ Кто, будучи больным, считает себя больным, тот не является больным. ~ Совершенномудрый не болен. ~ Будучи больным, он считает себя больным, поэтому он не болен.

[71c96t] **Д. П. Конисси** ~ Кто, зная много, держит себя как незнающий ничего, тот - нравственный муж. ~ Кто, не зная ничего, держит себя, как знающий много, тот болен. ~ Кто болеет телесною болезнью, тот еще не (есть) действительно больной. ~ Святой муж никогда не болеет, ибо он не знает болезни, хотя болеет (телом).

[71c97t] **В. В. Малявин** ~ Знать, а казаться незнающим, - вот совершенство. ~ Не знать, а думать, что знаешь - это болезнь. ~ Только тот, кто знает свою болезнь, способен не быть больным. ~ Премудрый человек не подвержен болезням. ~ Он знает, что такое болезнь, и потому не болеет.

[71c98t] **Б. Б. Виногродский** ~ Осознание не-осознания - ориентация вверх. ~ Не-осознание осознания - болезнь. ~ Ведь только боление болезнью - ~ Это дает: ~ Не боление. ~ Человек мудрости не болеет - ~ Через боление своей болезнью. ~ Это дает: ~ Не боление.

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PSEUDO-CHAPTER **Seventy-Two**

[72c01t] **Robert G. Henricks** ~ When the people don't respect those in power, then what they greatly fear is about to arrive. ~ Don't narrow the size of the places in which they live; ~ Don't oppress them in their means of livelihood. ~ It's simply because you do not oppress them, that they therefore will not be fed up. ~ Therefore the Sage knows himself but doesn't show himself; ~ He cherishes himself but doesn't value himself. ~ For this reason, he rejects that and takes this.

[72c02t] **John C. H. Wu** ~ WHEN the people no longer fear your power, ~ It is a sign that a greater power is coming. ~ Interfere not lightly with their dwelling, ~ Nor lay heavy burdens upon their livelihood. ~ Only when you cease to weary them, ~ They will cease to be wearied of you. ~ Therefore, the Sage knows himself, ~ But makes no show of himself; ~ Loves himself, ~ But does not exalt himself. ~ He prefers what is within to what is without.

[72c03t] **D. C. Lau** ~ When the people lack a proper sense of awe, then some awful visitation will descend upon them. ~ Do not constrict their living space; ~ Do not press down on their means of livelihood. ~ It is because you do not press down on them that they will not weary of the burden. ~ Hence the sage knows himself but does not display himself, ~ Loves himself but does not exalt himself. ~ Therefore he discards the one and takes the other.

[72c04t] **R. L. Wing** ~ If the people do not fear authority, ~ Then authority will expand. ~ Do not disrespect their position; ~ Do not reject their lives. ~ Since, indeed, they are not rejected, ~ They do not reject. ~ Therefore Evolved Individuals know themselves ~ But do not display themselves. ~ They love themselves ~ But do not treasure themselves. ~ Hence they discard one and receive the other.

[72c05t] **Ren Jiyu** ~ When the people do not fear the force (of the ruler), ~ Something forceful and terrible would happen. ~ Don't force the people out of their houses, ~ Don't block their way of livelihood. ~ Only by not oppressing the people, can one make the people feel no oppression. ~ Therefore the sage seeks for self-knowledge, not for self-parade, for self-love, not for self-importance. ~ So, self-parade and self-importance should be abandoned and self-knowledge and self-love should be kept.

[72c06t] **Gia-fu Feng** ~ When men lack a sense of awe, there will be disaster. ~ Do not intrude in their homes. ~ Do not harass them at work. ~ If you do not interfere, they will not weary of you. ~ Therefore the sage knows himself but makes no show, ~ Has self-respect but is not arrogant. ~ He lets go of that and chooses this.

[72c07t] **Lok Sang Ho** ~ Truly reverence-inspiring is he who displays nothing to intimidate his people. ~ Do not despise people for their humble residences; ~ Do not shun them for their modest births. ~ Because you do not despise and shun them, ~ They also will not despise and shun you. ~ The Sage knows himself and frees himself from prejudice. ~ He treasures and takes care of his own life but will not exalt himself. ~ He gives something up and gains something else.

[72c08t] **Xiaolin Yang** ~ When the people are not afraid of the ruler, the ruler is in the most danger. ~ Do not bother the people, do not suppress the people. ~ Only when you do not suppress the people, will they not be annoyed with you. ~ So, the great men understood everything but did not let themselves be known. ~ They

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valued their lives but did not let themselves be worshipped. ~ Therefore, keep the former and discard the latter.

[72c09t] **Walter Gorn Old**, LOVING ONESELF ~ When men do not have a right fear of present dangers, they run into extremes of peril. ~ Let them beware of enlarging the house, being weary of present conditions. ~ If they do not despise it, no such weariness will arise. ~ This is why the Sage, while possessed of self-knowledge, does not parade himself. ~ He loves, but does not value himself highly. ~ Thus he puts away pride, and is content.

[72c10t] **James Legge** ~ When the people do not fear what they ought to fear, that which is their great dread will come on them. ~ Let them not thoughtlessly indulge themselves in their ordinary life; ~ let them not act as if weary of what that life depends on. ~ It is by avoiding such indulgence that such weariness does not arise. ~ Therefore the sage knows (these things) of himself, but does not parade (his knowledge); ~ loves, but does not (appear to set a) value on, himself. ~ And thus he puts the latter alternative away and makes choice of the former.

[72c11t] **David Hinton** ~ When the people stop fearing the fearsome something truly fearsome will descend upon them. ~ Don't hem them in ~ and choke their lives with oppression. ~ That's all. ~ Just let them be, ~ and they'll never tire of you. ~ A sage sees through himself without revealing himself, ~ loves himself without exalting himself, ~ always ignores that and chooses this.

[72c12t] **Chichung Huang** ~ If the people do not fear terror, ~ Greater terror shall arrive. ~ Do not squeeze their habitation; ~ Do not obstruct their livelihood. ~ Only when you stop oppressing them ~ Will they stop loathing you. ~ Hence, the sage man ~ Knew himself without parading himself, ~ Loved himself without exalting himself. ~ Therefore, he abandoned that and chose this.

[72c13t] **Ellen M. Chen** ~ When the people fear no power, ~ Then great power has indeed arrived. ~ Do not disturb them in their dwellings, ~ Do not weary them in their living. ~ It is because you do not weary (pu yen) them, ~ That they are not wearied of you. ~ Therefore the sage knows himself (tzu chih), ~ But does not see himself (tzu chien). ~ He loves himself (tzu ai), ~ But does not exalt himself (tzu kuei). ~ Therefore he leaves that and takes this.

[72c14t] **Lee Sun Chen Org** ~ If people are not intimidated by the existing authority, then a more overbearing authority will be imposed on them. ~ [A leader] should not oppress people and leave them no room for personal freedom; ~ [He also should not be the cause for] people to feel that life is cheap and unbearable; ~ [In other words] people would not feel their lives are cheap and unbearable if they are not oppressed and restricted. ~ Therefore, ~ A Sage knows himself [so well that he is not] self-opinionated; ~ He loves himself [so appropriately that he is not] self-conceited; ~ He renounces that (being self-opinionated and self-conceited) and chooses this (truthfully pursuing self-knowledge and self-improvement).

[72c15t] **Tien Cong Tran** ~ When the people no longer fear power, it is a sign that a great power is coming. ~ Do not constrict their dwelling, nor lay heavy burdens upon their life. ~ Only when you do not weary them, they will not be wearied of you. ~ Therefore, the sage knows himself, but makes no show of himself; loves himself, but does not exalt himself. ~ He prefers what is within to what is without.

[72c16t] **Thomas Z. Zhang** ~ When people defy authority, great threat will come. ~ Do not disturb people's homes;

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do not interfere with people's lives. ~ Only this way, we can avoid getting weary. ~ Sages know themselves but are not presumptuous. ~ They have self-esteem but are not self-conceit. ~ That is, take the former and abandon the latter.

[72c17t] **Arthur Waley** ~ Never mind if the people are not intimidated by your authority. ~ A Mightier Authority will deal with them in the end. ~ Do not narrow their dwellings or harass their lives; and for the very reason that you do not harass them, they will cease to turn from you. ~ Therefore the Sage knows himself but does not show himself. ~ Knows his own value, but does not put himself on high. ~ Truly, 'he rejects that but takes this'.

[72c18t] **Richard John Lynn** ~ If the common folk do not fear force, then such great force will arrive that there will be no restricting them to the boundaries within which they should dwell, no satisfying them within the limits in which they should live. ~ It is just because one is insatiable ~ That there is no satisfying him. ~ Therefore what the sage himself knows he does not himself reveal. ~ He cherishes himself but does not value himself. ~ Thus he rejects the one and keeps the other.

[72c19t] **Lin Yutang** ~ ON PUNISHMENT (1) ~ When people have no fear of force, ~ Then (as is the common practice) great force descends upon them. ~ Despise not their dwellings, ~ Dislike not their progeny. ~ Because you do not dislike them, ~ You will not be disliked yourself. ~ Therefore the Sage knows himself, but does not show himself, ~ Loves himself, but does not exalt himself. ~ Therefore he rejects the one (force) and accepts the other (gentility).

[72c20t] **Victor H. Mair** ~ When the people do not fear the majestic, ~ Great majesty will soon visit them. ~ Do not limit their dwellings, ~ Do not suppress their livelihood. ~ Simply because you do not suppress them, they will not grow weary of you. ~ For this reason, ~ The sage is self-aware, but does not flaunt himself; ~ He is self-devoted, but does not glorify himself. ~ Therefore, ~ He rejects the one and adopts the other.

[72c21t] **Tolbert McCarroll** ~ When the people lack a sense of awe disaster will descend upon them. ~ Do not constrict their living space. ~ Do not harass them in their work. ~ If you do not oppress them, they will not weary of you. ~ Therefore, ~ True Persons know themselves but make no show of themselves. ~ They know their value but do not exalt themselves. ~ They prefer this within to that without.

[72c22t] **David H. Li** ~ When the populace is unafraid of threats, major threats loom. ~ Do not harass their neighborhood; ~ Do not interfere with their livelihood. ~ Thus, without interference, people will not interfere. ~ Thus, the sage knows self without self-touting, respects self without self-aggrandizement. ~ Thus, ~ forsake self-touting and self-aggrandizement; ~ embrace self-knowledge and self-respect.

[72c23t] **Yasuhiko Genku Kimura** ~ If people do not revere the Law of Nature, ~ It will inexorably and adversely affect them. ~ If they accept it with knowledge and reverence, ~ It will accommodate them with balance and harmony. ~ Therefore, the sage, in harmony with the Law of Nature, ~ Knows himself but does not flaunt his knowledge, ~ Loves himself but does not exalt his status, ~ Accepts where he is without complaint, ~ Enjoys what he does without dislike. ~ Thus, he rejects imbalance and disharmony, ~ And chooses balance and harmony.

[72c24t] **Chou-Wing Chohan** ~ If the people do not fear the ruling authority, ~ A much greater fear will befall them. ~ Be sure that you do not make them live in crowded quarters ~ Or make their lives unbearable. ~ Only

when their living quarters are not crowded ~ Will their dissatisfaction disappear.

[72c25t] **Man-Ho Kwok** ~ When the people lack a sense of awe, ~ There is bound to be disorder or disaster. ~ Never oppress them in their own homes, or interfere with their means of livelihood. ~ If you don't oppose them, ~ They won't try to depose you. ~ So, the sage who really knows himself never shows himself off to his people - ~ loves himself, without false pride - ~ discards the mask, and wears his true face.

[72c26t] **Gu Zhengkun** ~ When the people are not afraid of the threatening might of the authority, ~ The great tumult will soon ensue. ~ Do not harass their living places; ~ Do not deprive them of their means of livelihood. ~ If you do not oppress the people, ~ The people will not be tired of you (the ruler). ~ Hence the sage knows himself but does not praise himself; ~ loves himself but does not honor himself. ~ That is why he discards the latter and takes the former.

[72c27t] **Chao-Hsiu Chen** ~ When people lack a sense of awe, then disaster will descend upon them. ~ Do not narrow the living space of the mind. ~ Do not reject the inherent character. ~ Because one does not reject, one will not be rejected. ~ That is why the sage knows himself but does not flaunt himself. ~ He loves himself but does not value himself. ~ Therefore he discards one and takes the other.

[72c28t] **Liu Qixuan** ~ When people revolt, ~ Governmental prestige ends. ~ The ruler should always bear this in mind: ~ Never narrow the roads of life; ~ Never cause people to be dissatisfied with their existence. ~ For, satisfied with life, ~ None would revolt against the government. ~ The moral for the ruler is: ~ Know one's own shortcomings ~ Instead of being occupied with one's own views. ~ Appreciate others' appreciation ~ Instead of imposing one's self upon others. ~ That is how the wise person makes choices.

[72c29t] **Shi Fu Hwang** ~ On Gentility ~ Lao Tze says, ~ The time when people do not fear punishment is the time when a great dread will descend upon them. ~ Let them not thoughtlessly indulge themselves in their ordinary life. ~ Let them not act as if they are weary of what life depends on. ~ It is by avoiding such indulgence that such weariness does not arise. ~ Therefore the sage knows himself, but does not parade his knowledge; ~ loves himself, but does not value himself. ~ Therefore he rejects the punishment and accepts the gentility.

[72c30t] **Ch'u Ta-Kao** ~ If the people have no fear of their ruling authority, still greater fear will come. ~ Be sure not to give them too narrow a dwelling; ~ Nor make their living scanty. ~ Only when their dwelling place is no longer narrow will their dissatisfaction come to an end.

[72c31t] **Paul J. Lin** ~ If the people do not dread power, ~ There will be the appearance of great power. ~ Do not restrict their living quarters. ~ Do not disturb their livelihood. ~ Just because one does not annoy them, ~ He will not be annoyed by them. ~ Therefore, the Sage knows himself but does not display himself. ~ He loves himself but does not distinguish himself. ~ Therefore, he rejects that to prefer this.

[72c32t] **Michael LaFargue** ~ When the people are not in awe of your majesty, ~ then great majesty has been achieved. ~ Do not restrict where they can live, ~ do not tire them out by taxing what they live on. ~ Simply do not tire them, ~ and they will not tire of you. ~ And so, the Wise Person: ~ Knows himself, ~ does not make a show of himself. ~ Loves himself, ~ does not exalt himself. ~ Yes, he leaves 'that' aside, and attends to 'this'.

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[72c33t] **Cheng Lin** ~ When the people are not afraid of punishment, the exercise of authority will be hampered. ~ Do not oppress the people; do not make them weary of life. ~ When the ruler does not oppress the people, they will not be weary of life. ~ The Sage knows his own worth, but makes no self-display. ~ He has self-respect, but does not feel self-important.

[72c34t] **Yi Wu** ~ When the people no longer fear authority, ~ Then the great authority will come. ~ Do not neglect their livelihood; ~ Do not scorn their spiritual lives. ~ If you do not scorn them, ~ They will not reject you. ~ Therefore, the sage ~ Knows himself, but is not opinionated; ~ Loves himself, but is not conceited. ~ So, he renounces that and chooses this.

[72c35t] **Han Hiong Tan** ~ When people do not respect the authority, ~ Legislation bearing stiff penalties will soon follow. ~ Nevertheless, the ruler should not make people's lives a living hell. ~ If the ruler is not oppressive, they will not loathe him. ~ Although the sage is conscious of his ability, he does not show off his talent. ~ While maintaining his self-righteousness, he does not flaunt his eminence. ~ He thus rejects parading his eminence, but he embraces his self-esteem.

[72c36t] **Hua-Ching Ni** ~ When people lack a sense of pure spiritual piety toward natural life, ~ then awful things happen in their life. ~ Therefore, respect where you dwell. ~ Love your life and livelihood. ~ Because you do not disparage your life and livelihood, you will never become tired of life. ~ Thus, one of natural whole virtue respects his own life, but is not egotistical. ~ He loves his life, but does not exalt himself. ~ He holds a sense of spiritual serenity for all things, and disparages nothing. ~ Hence, he does what is right and gives up what is not right.

[72c37t] **Chang Chung-yuan** ~ When people are free from fear, ~ They experience "basic dread." ~ Because they are not limited by the places in which they stay, ~ They are at peace with their lives. ~ Because they are at peace with their lives, ~ Their lives are peaceful. ~ Therefore, the wise is aware of himself, ~ But does not display himself. ~ He cultivates himself, ~ But is not proud of himself. ~ He leaves behind small fear, ~ But experiences basic dread.

[72c38t] **Henry Wei** ~ Self-Respect ~ Ai Chi ~ When people no longer fear authority, ~ Great Authority will come to them. ~ Do not pen them up in narrow surroundings; ~ Do not make them weary of life. ~ Only when they are not wearied, ~ Will they cease to be weary. ~ That's why the Sage has self-knowledge, ~ But does not display himself; ~ He maintains his self-respect, ~ But does not feel high and mighty. ~ Forsooth, he rejects this and adopts that.

[72c39t] **Ha Poong Kim** ~ When the people do not fear the authority [of the sovereign], ~ The supreme authority arrives. ~ They are neither contented in their abodes, ~ Nor satisfied with their lives. ~ Only because they are not satisfied, ~ They cannot be suppressed. ~ Therefore the sage ~ Knows himself but does not show himself, ~ Cherishes himself but does not exalt himself. ~ Therefore he discards that and takes this.

[72c40t] **Tao Huang** ~ People are fearless before the power. ~ If fear arises, it will be a great fear. ~ Not constraining the living environment, ~ They do not get bored by life. ~ Because we do not get bored, there is no boredom. ~ Therefore the sage is self-aware but not introspective. ~ He has self-respect but does not price himself. ~ He rejects one and takes the other.

[72c41t] **Tang Zi-chang** ~ People are not afraid of punishment, yet capital punishment is enforced. ~ Do not force

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people into moving. ~ Do not weary people of living. ~ Hence, only non-interference prevents people from becoming weary. ~ Therefore, Sage rulers were aware of self but not self-displaying; ~ self-respecting but not self-exalting. ~ He eliminated the former and supplied the later.

[72c42t] **Wing-tsit Chan** ~ When the people do not fear what is dreadful, ~ Then what is greatly dreadful will descend on them. ~ Do not reduce the living space of their dwellings. ~ Do not oppress their lives. ~ It is because you do not oppress them that they are not oppressed. ~ Therefore the sage knows himself but does not show himself. ~ He loves himself but does not exalt himself. ~ Therefore he rejects the one but accepts the other.

[72c91t] **И. И. Семененко** ~ Когда народу не страшны угрозы, грозит великая беда. ~ Не гнушайтесь его местом обитания, не пресыщайтесь тем, что он растит. ~ Не пресытетесь, и вам не будет тошно. ~ Именно поэтому Премудрый человек в своем самопознании себя не видит и при любви к себе не придает себе значения. ~ Он отвергает то и берет это.

[72c92t] **А. А. Маслов** ~ Если народ не трепещет перед властью, то власть достигает величайшего могущества. ~ Не сгоняйте народ с его мест, не презирайте устоев его жизни. ~ Тот, кто не презирает этого, не презрен будет. ~ Вот почему мудрецы, познав себя, не проявляли себя; ~ любили себя, не превознося себя. ~ И потому, отказываясь от одного, они достигали другого.

[72c93t] **Е. А. Торчинов** ~ Когда народ не боится грозной воинственной силы - грозная воинственная сила скоро настигнет его. ~ Пусть власти не утесняют народ в его жилищах, пусть власти не давят на жизнь народа. ~ Ведь если не давить, то и не нужны будут строгости и кары. ~ Поэтому совершенный мудрец знает сам себя, но не стремится из себя делать зрелище для людей. ~ Он ценит сам себя, но не понуждает других дорожить собой. ~ Отбрасывая то, берет он это.

[72c94t] **А. Е. Лукьянов** ~ Когда народ не боится власти, тогда и приходит великая власть. ~ Не оскверняй его жилища, не вреди тому, чем он живет. ~ Если не будешь вредить, не будет и вреда. ~ Вот почему совершенномудрый человек, ~ себя познав, себя не выставляет эрудитом; ~ собою дорожа, себя не ценит высоко. ~ И потому отбрасывает одно, избирает другое.

[72c95t] **Ян Хин-шун** ~ Когда народ не боится могущественных, тогда приходит могущество. ~ Не тесните его жилища, не презирайте его жизни. ~ Кто не презирает [народа], тот не будет презрен [народом]. ~ Поэтому совершенномудрый, зная себя, себя не выставляет. ~ Он любит себя и себя не возвышает. ~ Он отказывается от самолюбия и предпочитает невозвышение.

[72c96t] **Д. П. Конисси** ~ Когда народ перестает бояться сильного, то сильный нападет на него. ~ Каково бы ни было жилище, оно для святого не тесно. ~ Каково бы ни было место рождения, для святого все равно. ~ Никакой предмет не стесняет его, поэтому и он не стесняет никого. ~ Хотя святой хорошо знает свое достоинство, но никогда не обнаружить этого. ~ Хотя ему не чуждо самолюбие, но он никогда не гордится. ~ Вот почему все должны удалиться от первого и приблизиться к последнему.

[72c97t] **В. В. Малявин** ~ Когда в народе не страшатся грозной власти, ~ Придет великая гроза. ~ Не стесняй людей в их жилищах, ~ Не причиняй вред жизни других. ~ Лишь когда людям не вредят, ~ Они сами не вредят другим. ~ А посему премудрый человек знает себя, но не показывает себя, ~ Любит себя, но не ценит себя. ~ Итак, он отбрасывает то и берет себе это.

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[72c98t] **Б. Б. Виногродский** ~ Если народ не боится власти, тогда придет еще большая власть. ~ Будьте в отсутствии привыкания к тому, что приносит покой. ~ Будьте в отсутствии пресыщения тем, что вас порождает. ~ Ведь только не пресыщение - ~ Это дает: ~ Не пресыщение. ~ Это дает: ~ Человек мудрости осознает себя, не показывая себя. ~ Любит себя, не предавая ценности себе. ~ Причинность: ~ Отбрасывает то, берет это.

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PSEUDO-CHAPTER **Seventy-Three**

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[73c01t] **Robert G. Henricks** ~ If you're brave in being daring, you'll be killed; ~ If you're brave in not being daring, you'll live. ~ {With these} two things, in one case there's profit, in the other there's harm. ~ The things Heaven hates - who knows why? ~ The Way of Heaven is not to fight yet to be good at winning - ~ Not to speak yet skillfully respond - ~ No one summons it, yet it comes on its own - ~ To be at ease yet carefully plan. ~ Heaven's net is large and vast; ~ Its mesh may be coarse yet nothing slips through.

[73c02t] **John C. H. Wu** ~ HE who is brave in daring will be killed; ~ He who is brave in not daring will survive. ~ Of these two kinds of bravery, one is beneficial, while the other proves harmful. ~ Some things are detested by Heaven, ~ But who knows the reason? ~ Even the Sage is baffled by such a question. ~ It is Heaven's Way to conquer without striving, ~ To get responses without speaking, ~ To induce the people to come without summoning, ~ To act according to plans without haste. ~ Vast is Heaven's net; ~ Sparse-meshed it is, and yet ~ Nothing can slip through it.

[73c03t] **D. C. Lau** ~ He who is fearless in being bold will meet with his death; ~ He who is fearless in being timid will stay alive. ~ Of the two, one leads to good, the other to harm. ~ Heaven hates what it hates, ~ Who knows the reason why? ~ Therefore even the sage treats some things as difficult. ~ The way of heaven ~ Excels in overcoming though it does not contend, ~ In responding though it does not speak, ~ In attracting though it does not summon, ~ In laying plans though it appears slack. ~ The net of heaven is cast wide. ~ Though the mesh is not fine, yet nothing ever slips through.

[73c04t] **R. L. Wing** ~ Those bold in daring will die; ~ Those bold in not daring will survive. ~ Of these two, either may benefit or harm. ~ Nature decides which is evil, But who can know why? ~ Even Evolved Individuals regard this as difficult. ~ The Tao in Nature ~ Does not contend, ~ Yet skillfully triumphs. ~ Does not speak, ~ Yet skillfully responds. ~ Does not summon, ~ And yet attracts. ~ Does not hasten, ~ Yet skillfully designs. ~ Nature's network is vast, so vast. ~ Its mesh is coarse, yet nothing slips through.

[73c05t] **Ren Jiyu** ~ He who is brave in daring everything will be killed, ~ And he who is brave in daring nothing will live on. ~ Of the results of the two kinds of braveness, one is advantageous, the other is harmful. ~ When Heaven has some detestation, Who can know its cause? ~ So even the sage feels it difficult to explain. ~ It is the Tao (Way) of Heaven: ~ Not to struggle and yet be good at winning, ~ Not to speak and yet be good at replying, ~ Without being called it comes of itself, ~ Though slow, it plans skillfully. ~ The net of Heaven is vast, ~ It has large meshes, but it lets nothing escape.

[73c06t] **Gia-fu Feng** ~ A brave and passionate man will kill or be killed. ~ A brave and calm man will always preserve life. ~ Of these two which is good and which is harmful? ~ Some things are not favored by heaven. Who knows why? ~ Even the sage is unsure of this. ~ The Tao of heaven does not strive, and yet it overcomes. ~ It does not speak, and yet is answered. ~ It does not ask, yet is supplied with all its needs. ~ It seems at ease, and yet it follows a plan. ~ Heaven's net casts wide. ~ Though its meshes are coarse, nothing slips through.

[73c07t] **Lok Sang Ho** ~ He who is brave enough to challenge the Dao perishes. ~ He who is brave enough to revere the Dao lives. ~ These two personalities, with their respective harms and benefits, ~ will invite favor or

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disfavor from heaven. ~ Does any one know the reason behind it? ~ The way of heaven, the Dao, is apt to win benefits ~ though it never struggles for any benefit. ~ He who follows the Dao, though he never asks for any favor, ~ receives the favor. ~ Results come of their own accord where results are due. ~ Without deliberating, heaven appears to have its plans. ~ Although its net appears to consist of course meshes, ~ No one can sneak through and escape the law.

[73c08t] **Xiaolin Yang** ~ If you have the courage to be strong, you will fail; ~ If you have the courage to be weak, you will succeed. ~ These two courages have completely opposite results. ~ Who knows why the heavens does not like the strong? ~ Even the great men found this question difficult to answer. ~ The law of the heavens never fights but always wins, ~ Never speaks but always gets a response, ~ Never calls but always gets an answer, ~ Moves slowly but has everything arranged perfectly. ~ The law of the heavens is like a huge net; the net holes are large, but nothing can escape.

[73c09t] **Walter Gorn Old**, FREEDOM OF ACTION ~ He whose courage is expressed in daring will soon meet death. ~ He whose courage is shown in self-restraint will be preserved. ~ There are, then, two kinds of courage; the one is injurious and the other of advantage. ~ But who is to say why one of them should incur the judgment of Heaven? ~ That is why the Sage finds it difficult to act. ~ The celestial Tao does not strive, and yet overcomes everything. ~ It does not speak, yet it is skilful in replying. ~ It does not call, yet things come to it readily. ~ It is quiet in its methods, yet its plans are thoroughly effective. ~ The net of Heaven has large meshes, and yet nothing escapes it!

[73c10t] **James Legge** ~ He whose boldness appears in his daring (to do wrong, in defiance of the laws) is put to death; ~ he whose boldness appears in his not daring (to do so) lives on. ~ Of these two cases the one appears to be advantageous, and the other to be injurious. ~ But ~ When Heaven's anger smites a man, ~ Who the cause shall truly scan? ~ On this account the sage feels a difficulty (as to what to do in the former case). ~ It is the way of Heaven not to strive, and yet it skilfully overcomes; ~ not to speak, and yet it is skilful in (obtaining) a reply; ~ does not call, and yet men come to it of themselves. ~ Its demonstrations are quiet, and yet its plans are skilful and effective. ~ The meshes of the net of Heaven are large; ~ far apart, but letting nothing escape.

[73c11t] **David Hinton** ~ To infuse daring with courage means death. ~ To infuse caution with courage means life. ~ The one enriches you, and the other ruins you. ~ No one knows why heaven ~ despises what it despises, ~ that's why a sage inhabits the complexity of things. ~ The Way of heaven never contends ~ and so overcomes perfectly, ~ never speaks ~ and so answers perfectly, ~ never summons ~ and so arrives of itself, ~ stays calm ~ and so plans perfectly. ~ The net of heaven is vast, woven so vast and wide open nothing slips through.

[73c12t] **Chichung Huang** ~ Brave in daring, one gets killed; ~ Brave in not daring, one lives. ~ Of these two - ~ One is beneficial, one harmful. ~ That which heaven loathes - ~ Who knows its reason? ~ Heaven's Tao, ~ Without battling, excels in triumphing; ~ Without speaking, excels in responding; ~ Without being summoned, comes spontaneously; ~ Though loose, excels in planning. ~ Heaven's net is vast: ~ Though wide-meshed, misses nothing.

[73c13t] **Ellen M. Chen** ~ One who is courageous out of daring (kan) is killed. ~ One who is courageous out of not daring lives. ~ Of these two, this is beneficial while that is harmful. ~ What heaven hates, who knows the reason? ~ Therefore even the sage takes it to be difficult. ~ The way of heaven: ~ Without contending (cheng),

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it is yet good at winning, ~ Without speaking, it is yet good in responding, ~ Without being beckoned, it yet comes of its own accord, ~ Unhurried, it is yet good at planning (mou). ~ The net of heaven is vast, ~ Widely spaced, yet missing nothing.

[73c14t] **Lee Sun Chen Org** ~ To be brave, to the extent of being reckless, a person will end up involving in the business of killing [people] or being killed; ~ To be brave, in the manner of opposing killing [people even if challenged], a person will end up staying alive; ~ Each of these two modes of being brave has its advantages and disadvantages. ~ There are matters which basically disagree with the heavenly (highest) good, but how can we ostensively see through their appearance [if we fail to examine them thoroughly and lay out a careful conjecture of their manifestation]? ~ [Not to mention the fact that even] Sages have difficulties to [pin-point the ultimate justification] after much fumbling. ~ The heavenly (the highest) Tao permeates in the following way: ~ It prevails with certainty, though it is not competitive [with anything or anyone]; ~ It responds with precision, though it is speechless; ~ It befalls spontaneously, though nobody calls for it; ~ Its plan has been laid out meticulously, though it is open and truthful; ~ [The heavenly Tao] is like a gigantic net whose snare covers and all and every thing exhaustively that nothing can slip through its [seemingly] loose mesh.

[73c15t] **Tien Cong Tran** ~ He who is brave in daring will be killed. ~ He who is brave in not daring will survive. ~ Of these two kinds of bravery, one is beneficial, while the other is harmful. ~ Some things are hated by Heaven, but who knows the reason? ~ Even the sage does not know it. ~ It is Heaven's Way not to contend but win, not to speak but respond, not to be summoned but come, to be relaxed but lay good plans. ~ Heaven's net is vast, sparse-meshed, and yet nothing can slip through it.

[73c16t] **Thomas Z. Zhang** ~ When courage is combined with boldness, one dies. ~ When courage is combined with prudence, one survives. ~ Of the two, which is beneficial and which is harmful? ~ It is hard to know what Heaven dislikes. ~ This is why even sages feel the difficulty. ~ The Tao of the nature is that: ~ The best winnings come without rivaling. ~ The best responses are not wordy. ~ The best friends come without formal invitation. ~ The best plans are made when relaxed. ~ Heaven's net is wide. ~ Although it has meshes, nothing escapes from it.

[73c17t] **Arthur Waley** ~ He whose braveness lies in daring, slays. ~ He whose braveness lies in not daring, gives life. ~ Of these two, either may be profitable or unprofitable. ~ But 'Heaven hates what it hates; ~ None can know the reason why'. ~ Wherefore the Sage, too, disallows it. ~ For it is the way of Heaven not to strive but none the less to conquer, ~ Not to speak, but none the less to get an answer, ~ Not to beckon; yet things come to it of themselves. ~ Heaven is like one who says little, yet none the less has laid his plans. ~ Heaven's net is wide; ~ Coarse are the meshes, yet nothing slips through.

[73c18t] **Richard John Lynn** ~ If one's bravery is expressed in daring, he will be killed. ~ If one's bravery is expressed in not daring, he will live. ~ But both these two sometimes result in benefit, sometimes in harm. ~ When Heaven is cruel, who understands why? ~ Therefore even the sage finds this fraught with danger. ~ The Dao of Heaven is such that one excels at winning without contending. ~ He excels at making people respond without speaking. ~ He spontaneously attracts without summoning. ~ He excels at planning while utterly at ease. ~ The net of Heaven spreads far and wide. ~ Though its mesh is coarse, it never loses anything.

[73c19t] **Lin Yutang** ~ ON PUNISHMENT (2) ~ Who is brave in daring (you) kill, ~ Who is brave in not daring (you) let live. ~ In these two, ~ There is some advantage and some disadvantage. ~ (Even if) Heaven dislikes

certain people, ~ Who would know (who are to be killed and) why? ~ Therefore even the Sage regards it as a difficult question. ~ Heaven's Way (Tao) is good at conquest without strife, ~ Rewarding (vice and virtue) without words, ~ Making its appearance without call, ~ Achieving results without obvious design. ~ The heaven's net is broad and wide. ~ With big meshes, yet letting nothing slip through.

[73c20t] **Victor H. Mair** ~ He who is brave in daring will be killed, ~ He who is brave in not daring will survive. ~ One of these two courses is beneficial, ~ The other is harmful. ~ Who knows the reason for heaven's dislikes? ~ The Way of heaven ~ does not war yet is good at conquering, ~ does not speak yet is good at answering, ~ is not summoned yet comes of itself, ~ is relaxed yet good at making plans. ~ Heaven's net is vast; ~ Though its meshes are wide, nothing escapes.

[73c21t] **Tolbert McCarroll** ~ A person whose courage lies in daring will meet death. ~ A person whose courage lies in not daring will encounter life. ~ Of the two courses, either may be beneficial or harmful. ~ Heaven dislikes what it dislikes. ~ Who knows the reason why? ~ Even the True Person has difficulty with such a question. ~ The Tao of Heaven ~ does not strive and yet it overcomes, ~ does not speak and yet it gets responses, ~ does not beckon and yet it attracts, ~ is at ease and yet it follows a plan. ~ The net of heaven is cast wide. ~ Though the mesh is coarse, ~ nothing ever slips through.

[73c22t] **David H. Li** ~ Courageous in accepting dare results in demise; ~ courageous in declining dare results in survival. ~ Between these two, there are advantages and disadvantages. ~ The cosmos has dislikes, but no one knows the reason. ~ It is hard even for the sage to explain. ~ The Direction of the cosmos, ~ though does not compete, is good at winning; ~ though wordless, is good at responding; ~ needs no invitation and comes on own volition; ~ and is at ease and is good at planning. ~ The cosmos's net is immense; it is loose but it does not miss.

[73c23t] **Yasuhiko Genku Kimura** ~ Courage in daring action will lead to death. ~ Courage in caring action will lead to life. ~ Of these two, one is beneficial and the other harmful. ~ Heaven does not favor harmful courage, ~ Yet, there are few who really know the reason. ~ Thus, the sage does not make light of this truth. ~ He who abides by the way of Heaven ~ Triumphs without fighting, ~ Responds without chattering, ~ Reaches out without being asked, ~ Plans ahead without being impetuous. ~ Though its meshes may appear wide, ~ Through the vast net of heavenly law, ~ Nothing can ever slip.

[73c24t] **Chou-Wing Chohan** ~ The person who shows courage in daring will perish. ~ The person who shows courage in a lack of daring will live. ~ To know these two things means to differentiate between the one, which is beneficial, and the other, which is harmful. ~ Who knows that heaven loathes one of them? ~ The superior Tao does not fight, yet it wins for certain. ~ It does not speak, yet it responds to everything. ~ It does not call, yet everyone comes to hear it. ~ It is not a tactician, yet it makes plans. ~ Heaven's net is all-embracing, and its holes are wide, ~ And even so, nothing escapes its sweep.

[73c25t] **Man-Ho Kwok** ~ A person who's brash and fearless will die, ~ A person who is cautious will survive - ~ These two are right, and they are wrong ~ Heaven looks down on both and who knows the truth? ~ So even the sage admits some things are beyond him. ~ The Tao of Heaven doesn't struggle, but it wins through ~ It doesn't ask yet it always hears the answer; ~ It doesn't demand yet things come, because they want to; ~ It has no desires and yet everything works out as if planned. ~ And though the Net Of Heaven is wide, ~ Not even the tiniest whisper escapes it.

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[73c26t] **Gu Zhengkun** ~ Bravery in being bold leads to death; ~ Bravery in being timid leads to life. ~ These two kinds of bravery, ~ One leads to good the other to harm, ~ Who knows why ~ Heaven hates what it hates? ~ Even the sage feels it difficult to understand. ~ This is the Tao of heaven: ~ To excel in triumphing by means of non-contention; ~ To be good at answering by means of taciturnity; ~ To attract people by using no summons; ~ To be quick in planning by acting slowly. ~ The net of heaven is spread wide and far, ~ Though the mesh is largely knit, ~ Nothing can slip through the net.

[73c27t] **Chao-Hsiu Chen** ~ He who is brave and unscrupulous will meet his death. ~ He who is brave and cautious will stay alive. ~ Of these both, one leads to good, one leads to harm. ~ Everyone hates the bad - the reason why is clear. ~ That is why the sage is always cautious. ~ The Tao of Heaven does not fight but wins, ~ does not speak but is answered, ~ is not summoned but appears, ~ does not plan but consults. ~ The net of Heaven is widely cast; ~ the mesh is loose, yet nothing slips through.

[73c28t] **Liu Qixuan** ~ One who is brave enough to dare gets death. ~ One who is brave enough not to dare gets life. ~ The big difference between the two ~ Is the result of heaven's intervention. ~ And that is where the ruler should hesitate. ~ Heaven's way wins without fighting, ~ Responds without being asked, ~ Comes to the rescue without being summoned, ~ And has wonderful schemes within a simple expanse. ~ Heaven's net of law is the most sparsely woven, ~ But it is the biggest and lets off no criminals.

[73c29t] **Shi Fu Hwang** ~ On True Boldness ~ Lao Tze says, ~ He who is fearless in his daring to do wrong goes against the Tao, and meets with death. ~ He who is fearless in his not daring to do so, remains alive. ~ Of these two cases one is apparently advantageous, and the other harmful. ~ But when Heaven's hate imposes on a man, who would know why? ~ On this account even the sage feels it is difficult to understand. ~ The way of Heaven does not contend yet skillfully excels in overcoming; ~ it does not speak yet skillfully responds to asking; ~ it does not summon yet attracts men to it. ~ It is unselfish and magnanimous, yet its plans are skillful and effective. ~ The net of Heaven spreads wide with its meshes far apart; ~ yet it lets nothing slip through.

[73c30t] **Ch'u Ta-Kao** ~ He who shows courage in daring will perish; ~ He who shows courage in not-daring will live. ~ To know these two is to distinguish the one, benefit, from the other, harm. ~ Who can tell that one of them should be loathed by heaven? ~ The Tao of heaven does not contend; yet it surely wins the victory. ~ It does not speak; yet it surely responds. ~ It does not call; yet all things come of their own accord. ~ It remains taciturn; yet it surely makes plans. ~ The net of heaven is vast, and its meshes are wide; ~ Yet from it nothing escapes.

[73c31t] **Paul J. Lin** ~ To be brave in daring is to be killed. ~ To be brave in not daring is to live. ~ Both of them are either beneficial or harmful. ~ Who knows the real reason for heaven's hatred? ~ Even the Sage would find it difficult. ~ The Tao of heaven does not compete, but is good in winning; ~ does not speak, but is good in responding; ~ does not summon, but things come by themselves; ~ behaves calmly, but is good in planning. ~ The net of heaven is so vast. ~ Although it is wide open, it loses nothing.

[73c32t] **Michael LaFargue** ~ "One who shows bravery by being daring will get killed; ~ one who shows bravery by not being daring will survive." ~ But in both these cases: ~ "Sometimes it helps, sometimes it harms." ~ "What Heaven picks to hate - who knows the reason?" ~ And so the Wise Person: ~ Treats things as difficult. ~ Heaven's Way: ~ Not contending, but excels at overcoming; ~ not speaking, but excels in getting answers; ~ not summoning, but people come of themselves; ~ lax, but excels at organization. ~ Heaven's net is very wide

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- ~ loosely woven, ~ but it lets nothing slip by.

[73c33t] **Cheng Lin** ~ When one is daring to the point of recklessness, he will meet with violent death. ~ When one's daring is tempered by caution, he will find his life secure. ~ Of these two types, one is beneficial and the other harmful. ~ Who knows the cause of Heaven's preference? ~ The way of Heaven is victorious, and there is no strife convincing, and there is no speech; ~ responsive, and there is no compulsion; ~ sure of success, and there is no haste. ~ The rule of Heaven is extensive and comprehensive, slow but sure.

[73c34t] **Yi Wu** ~ One who shows bravery in daring will be killed. ~ One who shows bravery in not daring will live. ~ Of them both, one is beneficial and the other is harmful. ~ About Heaven's dislike, ~ Who knows the reason? ~ Therefore, even a sage finds it difficult. ~ The way of Heaven ~ does not compete, but is good at winning; ~ does not speak, but is good at responding; ~ does not summon, but all things come of themselves; ~ is broad, but is good at planning. ~ Heaven's net is vast; ~ It is loose, but never misses.

[73c35t] **Han Hiong Tan** ~ Brave and reckless will be killed. ~ Brave but prudent will survive. ~ Two different types of bravery have dissimilar outcomes: ~ one is beneficial but the other is disastrous. ~ Why Providence dislikes one but not the other is a puzzle. ~ Even the sage is unable to fathom the reason. ~ The way of Dao is to accomplish without contention; ~ To evoke response without utterance; ~ All things come to pay homage without being told. ~ Dao does not resort to scheming but its plan is perfect. ~ The dragnet cast by Providence has wide meshes, ~ Yet, no wrongdoers ever slip through.

[73c36t] **Hua-Ching Ni** ~ He who is brave in daring will meet an unnatural death. ~ He who is brave in gentleness will be preserved. ~ Of these two kinds of bravery, one is beneficial, while the other proves harmful. ~ The subtle truth of the universe does not support those who are brave in daring, ~ yet there are still many people who do not understand such apparent truth. ~ So, even the one who integrates his being with the subtle essence of the universe, ~ dares not make light of the subtle law of life. ~ The subtle Way of the universe gave birth to a world of peace and order. ~ It responds to the order and harmony of all beings and things without needing to talk to them. ~ Without your summoning it, it comes to you. ~ Without scheming, its plan is perfect. ~ Vast is the subtle energy network of the universe. ~ Sparsely meshed it is, yet nothing can slip through it!

[73c37t] **Chang Chung-yuan** ~ Courageous but foolhardy, one perishes. ~ Courageous but not foolhardy, one's life is saved. ~ Between these two, one gains, the other loses. ~ Who knows what nature loathes? ~ Even the sage can hardly make a wise choice. ~ According to the way of heaven, ~ Without contending, one inevitably wins. ~ Without asking, one spontaneously receives a response. ~ Without invitation, success comes by itself. ~ Unintentionally, the heavenly way is well-devised. ~ The net of nature is all-embracing. ~ Although the spaces are large, nothing escapes it.

[73c38t] **Henry Wei** ~ Natural Action ~ Ren Wei ~ Courage in daring leads to slaughter; ~ Courage in daring not leads to life. ~ Either may have its advantage or disadvantage. ~ When Heaven detests anything, ~ Who can know the reason why? ~ Thus even the Sage feels some difficulty here. ~ Heaven's way does not contend, yet excels in winning; ~ It does not speak, yet excels in making response; ~ It receives no summons, yet would come of itself; ~ It is patient and easy-going, yet excels in planning. ~ The net of Heaven spreads far and wide; ~ Though its meshes are large, ~ Yet it allows nothing to slip through.

[73c39t] **Ha Poong Kim** ~ Being brave in daring leads to death, ~ Being brave in not daring leads to life. ~ Of

these two, ~ One is advantageous and the other injurious. ~ What Heaven detests - ~ Who knows its reason? ~ Therefore even the sage finds it hard to tell. ~ The way of Heaven - ~ It never contends yet is good at winning, ~ It never speaks yet is good at responding. ~ It comes of itself without being invited, ~ It seems remiss yet good at planning. ~ Heaven's net is vast. ~ Though its meshes are coarse, nothing escapes it.

[73c40t] **Tao Huang** ~ Courage combined with daring promotes killing. ~ Courage not combined with daring promotes life. ~ These two can be either beneficial or harmful. ~ Who knows the reason for what heaven hates? ~ The Tao of heaven is ~ Good at winning without fighting, ~ Good at responding without speaking, ~ Appearing without being asked, ~ Good at strategizing while fighting. ~ The net of heaven is broad and loose, ~ Yet nothing slips through.

[73c41t] **Tang Zi-chang** ~ The courage of one daring to be aggressive will eventually kill his life. ~ The courage of one not daring to be aggressive will eventually ensure his life. ~ Between these two kinds of courage we know which one is good and which one is harmful. ~ Who knows the reason why? ~ Because it is hated by nature. ~ The law of Nature does not strive, yet achieves a perfect victory. ~ It does not use words, yet it is perfectly convincing. ~ It receives no call, yet it automatically responds. ~ It is plain and unnoticed, yet it is skillfully planned. ~ It covers every place all the time like a heavenly net, it seems to be wide meshed, yet it does not let anything slip away.

[73c42t] **Wing-tsit Chan** ~ He who is brave in daring will be killed. ~ He who is brave in not daring will live. ~ Of these two, one is advantageous and one is harmful. ~ Who knows why Heaven dislikes what it dislikes? ~ Even the sage considers it a difficult question. ~ The Way of Heaven does not compete, and yet it skillfully achieves victory. ~ It does not speak, and yet it skillfully responds to things. ~ It comes to you without your invitation. ~ It is not anxious about things and yet it plans well. ~ Heaven's net is indeed vast. ~ Though its meshes are wide, it misses nothing.

[73c91t] **И. И. Семененко** ~ Когда смелы в том, чтобы сметь, предают смерти; ~ когда смелы в том, чтобы не сметь, то воскрешают. ~ В обоих случаях приносится иной раз польза, а иной раз вред. ~ Кто знает, почему бывает Небу что-то ненавистно? ~ Именно поэтому Премудрый человек как бы во всем испытывает затруднение. ~ Дао Небес умеет без борьбы одерживать победу, ~ умеет молчаливо откликаться, ~ является само без зова, ~ умеет неумышленно замыслить. ~ Широко раскинута сеть Неба, и хоть она редка, но из нее не выскользнуть.

[73c92t] **А. А. Маслов** ~ Кто безрассуден в своём бесстрашии - погибает. ~ Кто не безрассуден в своём бесстрашии - остаётся жить. ~ Из этих двух начал одно ведёт к пользе, другое - к беде. ~ Кто знает, почему Небо презирает одно из них? ~ Даже мудрецы считали некоторые дела крайне трудными. ~ Путь Неба не соперничает, но побеждает; ~ не говорит, но даёт ответ; ~ не будучи призванным, приходит сам; ~ медлителен, но в намерениях всеобъемлющ. ~ Широка Небесная сеть, редки её ячейки, но не пропускают ничего.

[73c93t] **Е. А. Торчинов** ~ Когда храбрец безрассуден - он гибнет. ~ Когда храбрец осмотрителен - он продолжает жить. ~ В этих двух качествах скрываются и польза и вред. ~ По какой причине Небо ненавидит нечто - кто знает? ~ Поэтому совершенный мудрец считает этот вопрос трудным. ~ Небо не борется ни с кем, но умело всех побеждает. ~ Оно не говорит, но должным образом всем отвечает. ~ Его не успели позвать, а оно уже и само пришло. ~ Оно безмятежно-покойно, но искусно в создании планов. ~ Небесная сеть распростерта повсюду. ~ Ячейки ее широки, но ничего не упустят.

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[73c94t] **А. Е. Лукьянов** ~ Храбрый и безрассудно-дерзкий останется без головы. ~ Храбрый, но не безрассудно-дерзкий останется в живых. ~ Из этих двух одно означает пользу, другое вред. ~ Небу нечто ненавистно, а разве кто знает причину этого? ~ Поэтому и совершенномудрый человек тоже затрудняется в ответе на это. ~ Дао Неба не борется, но легко побеждает; ~ не говорит, но дружески откликается; ~ не призывается, но само приходит; ~ чисто-спокойно, но искусно в замыслах. ~ Сеть Неба широка и редка, но ничего не упускает.

[73c95t] **Ян Хин-шун** ~ Кто храбр и воинствен - погибает, кто храбр и не воинствен - будет жить. ~ Эти две вещи означают: одна - пользу, а другая - вред. ~ Кто знает причины того, что небо ненавидит [воинственных]? ~ Объяснить это трудно и совершенномудрому. ~ Небесное дао не борется, но умеет побеждать. ~ Оно не говорит, но умеет отвечать. ~ Оно само приходит. ~ Оно спокойно и умеет управлять [вещами]. ~ Сеть природы редка, но ничего не пропускает.

[73c96t] **Д. П. Конисси** ~ Кто силен и дерзок, тот убьет людей. ~ Кто силен, но не дерзок, тот оживит людей. ~ Эти оба либо полезны, либо вредны. ~ Никто не знает, почему небо любит один предмет, а другой нет. ~ Решить этот вопрос даже святой муж не может. ~ Небесное Тао никогда не ссорится, поэтому оно побеждает всех. ~ Хотя оно мало говорит, но обсуждает лучше, нежели многоречивые. ~ Никто не вызывает (Тао), но оно присутствует везде. ~ Нам кажется, что оно ничего не делает, но на самом деле оно действует лучше всех. ~ Небесная сеть не плотна и как будто пропускает все предметы через себя; но из нее ничего не выйдет наружу.

[73c97t] **В. В. Малявин** ~ Тот, кто смел в удали, погибнет. ~ Тот, кто смел в скромности, будет жить. ~ Из этих двух одно полезно, другое вредно. ~ Небо чего-то не любит - кто знает тому причину? ~ Даже премудрый здесь затруднится с ответом. ~ Путь Неба: не борется, зато искусно побеждает, ~ Не говорит, зато искусно откликается, ~ Не призывает, а все приходит само, ~ Не вдается в частности, а все искусно рассчитывает. ~ Небесная Сеть широка и редка, ~ Но из нее ничто не ускользает.

[73c98t] **Б. Б. Виногродский** ~ Храбрость в смелости ведет к гибели. ~ Храбрость в не-смелости ведет к жизни. ~ В этой паре может быть польза, может быть вред. ~ Если Небо не любит кого-то, кто знает причину этого? ~ Это дает: ~ Человек мудрости приближает процесс к трудности. ~ В Пути Небес - нет соперничества - а совершенствование в победах; нет речи - а совершенствование отклика; нет призывания - а само приходит; такая беспечность - а совершенствование замыслов. ~ Сеть Неба необъятно редка, а нет упущений.

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PSEUDO-CHAPTER **Seventy-Four**

[74c01t] **Robert G. Henricks** ~ If the people were constant [in their behavior] and yet did not fear death, ~ How could you use execution to intimidate them? ~ If you brought it about that the people were constant [in their behavior] and moreover feared death, and [we] took those who behaved in abnormal ways and killed them - who would dare act in this way?! ~ If the people are constant and moreover necessarily fear death, then we constantly have the one in charge of executions. ~ Now killing people in place of the one in charge of executions, this [is like] cutting wood in place of the head carpenter. ~ And of those who cut wood in place of the head carpenter, very few do not hurt their hands!

[74c02t] **John C. H. Wu** ~ WHEN the people are no longer afraid of death, ~ Why scare them with the spectre of death? ~ If you could make the people always afraid of death, ~ And they still persisted in breaking the law, ~ Then you might with reason arrest and execute them, ~ And who would dare to break the law? ~ Is not the Great Executor always there to kill? ~ To do the killing for the Great Executor ~ Is to chop wood for a master carpenter, ~ And you would be lucky indeed if you did not hurt your own hand!

[74c03t] **D. C. Lau** ~ When the people are not afraid of death, wherefore frighten them with death? ~ Were the people always afraid of death, and were I able to arrest and put to death those who innovate, then who would dare? ~ There is a regular executioner whose charge it is to kill. ~ To kill on behalf of the executioner is what is described as chopping wood on behalf of the master carpenter. ~ In chopping wood on behalf of the master carpenter, there are few who escape hurting their own hands instead.

[74c04t] **R. L. Wing** ~ When people do not fear death, ~ How can they be threatened with death? ~ Suppose people fear death and still do not conform. ~ Who would dare seize them and put them to death? ~ There is always the Master Executioner who kills. ~ To substitute for the Master Executioner in killing ~ Is like substituting for the Master Carpenter who carves. ~ Whoever substitutes for the Master Carpenter in carving, ~ Rarely escapes injury to his hands.

[74c05t] **Ren Jiyu** ~ Since the people do not fear death, ~ What is it for to frighten them with death? ~ If the people fear death and I can catch and kill those who make trouble, ~ Who dares to make trouble? ~ There is always someone who is in charge of inflicting death. ~ Inflicting death in place of those who are in charge of it can be described as hewing wood in place of a skillful carpenter. ~ Of those who hew wood in place of skillful carpenters, few have not cut their own hands.

[74c06t] **Gia-fu Feng** ~ If men are not afraid to die, ~ It is of no avail to threaten them with death. ~ If men live in constant fear of dying, ~ And if breaking the law means that a man will be killed, ~ Who will dare to break the law? ~ There is always an official executioner. ~ If you try to take his place, ~ It is like trying to be a master carpenter and cutting wood. ~ If you try to cut wood like a master carpenter, you will only hurt your hand.

[74c07t] **Lok Sang Ho** ~ People may not be afraid of death. ~ Why should we intimidate them with the threat of death? ~ If people are generally afraid of death, ~ And we are able to seize the exceptions and to kill them, ~ Why would anyone still disregard the death penalty? ~ The Lord of Killing does kill from time to time. ~ Yet anyone who kills in his place ~ is like someone who takes the place of the master carpenter and uses his

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sharp tools. ~ It is unlikely that he can avoid hurting his own hands.

[74c08t] **Xiaolin Yang** ~ The people are not afraid of death; what is the purpose of using death to frighten them? ~ However, if the people are afraid of death, and very few people violate the law, catch and execute these criminals, and who will dare to do it again? ~ Killing people is the job of the heavens. ~ If you take over the job of the heavens, it is like carving wood for the carpenter. ~ If you carve wood for the carpenter, it is rare that you will not hurt your own hand.

[74c09t] **Walter Gorn Old**, THE FAULT OF COERCION ~ When the people do not fear death, of what use is it to overawe them with it as a penalty? ~ And if they were always held in fear of death, and I could lay my hand upon all evil doers and slay them, would I dare to do it? ~ There is always the Great Executioner! ~ For one to usurp that office is like a novice cutting out the work of a great architect. ~ Such an one rarely fails to cut his own hands!

[74c10t] **James Legge** ~ The people do not fear death; ~ to what purpose is it to (try to) frighten them with death? ~ If the people were always in awe of death, and I could always seize those who do wrong, and put them to death, who would dare to do wrong? ~ There is always One who presides over the infliction of death. ~ He who would inflict death in the room of him who so presides over it may be described as hewing wood instead of a great carpenter. ~ Seldom is it that he who undertakes the hewing, instead of the great carpenter, does not cut his own hands!

[74c11t] **David Hinton** ~ In their misery, the people no longer fear death, so how can you threaten them even with death? ~ Let the people fear death always, ~ then if we seize those who follow sinister ways ~ and put them to death, ~ no one will dare live such lives. ~ The Executioner's killing is perennial, it's true. ~ But to undertake the killing yourself - ~ that's like trying to carve lumber for a master carpenter. ~ Try to carve lumber for a master carpenter ~ and you'll soon have blood on your hands.

[74c12t] **Chichung Huang** ~ If the majority of people do not fear death, ~ Why use killing to intimidate them? ~ If the majority of people do fear death, ~ Those who act perversely - ~ I can arrest and kill them. ~ Who would dare then? ~ The Executioner is always the one in charge of killing; ~ To kill in place of the Executioner ~ Is to chop wood in place of a master carpenter. ~ To chop wood in place of a master carpenter, ~ One can hardly avoid injuring one's own hand.

[74c13t] **Ellen M. Chen** ~ The people do not fear death, ~ Why threaten them with death? ~ Suppose the people always fear death, ~ One who does strange things (ch'i), ~ I shall seize and kill, ~ Then who dares [to do strange things]? ~ Killing is carried out by the executioner. ~ To replace the executioner and kill, ~ Is like chopping wood in place of the master carpenter. ~ To chop wood in place of the master carpenter, ~ Rarely one does not hurt one's own hand.

[74c14t] **Lee Sun Chen Org** ~ If people [are driven to such extreme that they] are no longer afraid of death, then what is the point of frightening them with the threat of death? ~ [Someone may get the idea] "If I frequently scare people with the [terror of] death, and I would also make sure to arrest and execute disobedient ones to enforce it. ~ Subsequently, who would dare [to go against me]?" [This is rash and improper!] ~ Killings should be carried out by the naturally right administrator; ~ Whoever, other than the appropriate administrator commits killing [is under no circumstance justifiable, for he] has thus trespassed his appropriate role; ~ It is just as improper as an apprentice carver tampers with his master's work; ~ Hardly

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any apprentice carver, who tampers with his master's work, can avoid hurting his own hands.

[74c15t] **Tien Cong Tran** ~ When the people are not afraid of death, why scare them with the specter of death? ~ If you could make the people always afraid of death, and when someone persisted in breaking the law, then we might arrest and execute him, and who would dare to break the law? ~ Is not the great executor always there to kill? ~ If we want to do the killing for the great executor, this is like to chop wood for a master carpenter. ~ To chop wood for a master carpenter: we would be lucky indeed if we did not hurt our own hand.

[74c16t] **Thomas Z. Zhang** ~ If people are not afraid to die, how death can be used to threaten them? ~ If we make people afraid of death, and execute a few extreme offenders, who would dare to offend again? ~ It is normal to have executioners who kill. ~ Substituting an executioner in killing is like substituting a master lumberjack in chopping trees. ~ Chopping trees by non-professionals rarely results in no hand injuries.

[74c17t] **Arthur Waley** ~ The people are not frightened of death. ~ What then is the use of trying to intimidate them with the death-penalty? ~ And even supposing people were generally frightened of death and did not regard it as an everyday thing, which of us would dare to seize them and slay them? ~ There is the Lord of Slaughter always ready for this task, and to do it in his stead is like thrusting oneself into the master-carpenter's place and doing his chipping for him. ~ Now 'he who tries to do the master-carpenter's chipping for him is lucky if he does not cut his hand'.

[74c18t] **Richard John Lynn** ~ If the common folk did not fear death, trying to use death to intimidate them would have no effect. ~ If one caused the common folk always to fear death, there would still be those who behaved perversely, but these I could seize and put to death, so who would dare be perverse? ~ There is the constant executioner who puts people to death. ~ If one puts people to death instead of this executioner, this means that he is doing the hewing instead of the great carpenter. ~ It rarely happens that one who tries to do the hewing instead of the great carpenter does not injure his own hand.

[74c19t] **Lin Yutang** ~ ON PUNISHMENT (3) ~ The people are not afraid of death; ~ Why threaten them with death? ~ Supposing that the people are afraid of death, ~ And we can seize and kill the unruly, ~ Who would dare to do so? ~ Often it happens that the executioner is killed. ~ And to take the place of the executioner ~ Is like handling the hatchet for the master carpenter. ~ He who handles the hatchet for the master carpenter ~ Seldom escapes injury to his hands.

[74c20t] **Victor H. Mair** ~ If the people never fear death, ~ what is the purpose of threatening to kill them? ~ If the people ever fear death, ~ and I were to capture and kill those who are devious, ~ who would dare to be so? ~ If the people must be ever fearful of death, ~ then there will always be an executioner. ~ Now, ~ To kill in place of the executioner ~ Is like ~ Hewing wood in place of the master carpenter; ~ Few indeed will escape cutting their own hands!

[74c21t] **Tolbert McCarroll** ~ When the people do not fear death, ~ of what use is it to threaten them with death? ~ If the people were always afraid of death ~ and if those who did wrong would always be arrested and put to death, ~ who would do wrong? ~ There is always a Lord of Execution whose duty it is to kill. ~ If you try to fill that function ~ it is like trying to hew wood in place of a master carpenter. ~ You will probably injure your own hands.

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[74c22t] **David H. Li** ~ When the populace are unafraid of death, what good is threatening them with death? ~ When the populace are afraid to die, hold devious ones and put them to death. ~ After that, who dares? ~ The official executioner is always there to do executions. ~ Doing executions by anyone else is like felling trees by other than an arborist. ~ A non-arborist, in felling trees, is unlikely not to hurt his hands.

[74c23t] **Yasuhiko Genku Kimura** ~ If the people do not fear death, ~ For reasons of extreme poverty or suffering, ~ What is the point of threatening them with death? ~ If the people fear death, ~ And if the outlaws are captured and killed, ~ Who will dare to break the law? ~ Yet, the act of killing should always be ~ The exclusive province of the Great Executioner. ~ Therefore, to kill in place of the Great Executioner is ~ Like hewing wood in place of the master carpenter; ~ Few, if ever, will escape cutting their own hands.

[74c24t] **Chou-Wing Chohan** ~ When people do not fear death, ~ What is the use of frightening them with the death penalty? ~ When people are constantly afraid of death, ~ And we can arrest and execute criminals, ~ Who would dare to commit crimes? ~ Only the executioner kills. ~ To kill instead of the executioner is like a woodcutter taking a master-carpenter's place. ~ When someone carves instead of the master-carpenter, ~ He can usually expect to injure his hand.

[74c25t] **Man-Ho Kwok** ~ If the people are not afraid, ~ It is useless to try and scare them with death. ~ And if people are afraid of death ~ And you make a point of hanging every criminal, ~ Then who would dare to do anything? ~ Any killing must be done by an official executioner. ~ If someone else were to do it, ~ It would be like trying to copy a master carpenter - ~ And if you try to cut like him you will only bloody your own hands!

[74c26t] **Gu Zhengkun** ~ When the people are not afraid of death, ~ What is the point of threatening them with death? ~ Should the people really fear death, ~ Who dare go against laws ~ If we put to death those who do evils? ~ It is the duty of a regular executioner to kill, ~ If one wants to kill on behalf of the executioner, ~ It is like chopping wood on behalf of the master carpenter. ~ There are few who can escape cutting their own hands ~ When they chop wood on behalf of the master carpenter.

[74c27t] **Chao-Hsiu Chen** ~ If people are not afraid of death, ~ why threaten them with death to prevent them from committing a crime? ~ When people are afraid of death, ~ there are still those who are not afraid of it, ~ who will dare to commit a crime, and so why arrest and execute them? ~ There is an official executioner who is in charge of execution. ~ To kill on behalf of the executioner is like carving wood on behalf of the carpenter. ~ Those who cut wood on behalf of the carpenter can seldom escape from hurting their own hand.

[74c28t] **Liu Qixuan** ~ Since people are not afraid of death, ~ Why should they be threatened with it? ~ If they were afraid of death, ~ Who would dare to be executioner ~ When the evil ones are captured and executed? ~ The best killer kills all the time. ~ One who kills in the most accurate and exacting way ~ Can seldom avoid injuring one's own hands.

[74c29t] **Shi Fu Hwang** ~ On Punishment ~ Lao Tze says, ~ The people do not fear death; ~ what purpose is in trying to frighten them with death? ~ Supposing the people are afraid of death; ~ I could always seize those who do wrong, and put them to death. ~ Who would dare to do wrong? ~ There is a regular one who presides over the execution of death. ~ He who would execute death on behalf of the executioner is what is described as chopping wood on behalf of the great carpenter. ~ Seldom is it that he who undertakes the chopping on behalf of the great carpenter does not hurt his own hands.

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[74c30t] **Ch'u Ta-Kao** ~ When the people are not afraid of death, what use is it to frighten them with the punishment of death? ~ If the people were constantly afraid of death and we could arrest and kill those who commit treacheries, who then would dare to commit such? ~ Only the Supreme Executioner kills. ~ To kill in place of the Supreme Executioner is to hack instead of a greater carpenter. ~ Now if one hacks in place of a great carpenter one can scarcely avoid cutting one's own hand.

[74c31t] **Paul J. Lin** ~ If the people do not fear death, ~ Why threaten them with death? ~ If we let the people always fear death, ~ And we capture and kill those who use trickery, ~ Who would dare [to use trickery]? ~ Those responsible for executions perform executions. ~ But those who perform executions for them ~ Are doing no more than carving wood for the greater carpenter. ~ And those who carve wood for the great carpenter ~ Can rarely fail to injure their own hands.

[74c32t] **Michael LaFargue** ~ "The people are always lacking in the fear of death." ~ Then why frighten them with death? ~ Supposing the people always had the fear of death, ~ and we could catch law breakers and kill them - ~ who would dare? ~ There is always The Executioner - he does the killing. ~ Doing the killing in The Executioner's place, ~ this is like "doing the cutting in the master carpenter's place." ~ One who cuts in the master carpenter's place - ~ seldom it is he does not cut his hand.

[74c33t] **Cheng Lin** ~ When the people are not afraid of death, why try to frighten them by capital punishment? ~ If the people are really afraid of death and when the wrongdoers are promptly executed, who will dare to do wrong? ~ There should be a certain authority to decide on the death of men. ~ If the decision of death is given to other men than the qualified party, it is comparable to asking a novice to do the work of a master-craftsman. ~ In so doing, the novice seldom escapes injuring his hands.

[74c34t] **Yi Wu** ~ If the people no longer fear death, ~ How can one threaten them with death? ~ If one causes them constantly to fear death and captures and kills those who are tricky, ~ Who would dare to be tricky? ~ The one who constantly is the executioner can kill. ~ One who kills by taking the place of the great executioner ~ is like one who takes the place of the great carpenter in cutting wood. ~ Of those who have taken the place of the great carpenter, ~ Few have not hurt their own hands!

[74c35t] **Han Hiong Tan** ~ If people are not afraid to die, why bother threatening them with death? ~ If people are afraid of dying, then death penalties should be summarily dished out to criminals. ~ Consequently, there will be no more offenders. ~ Normally, Nature usually does the job of the executioner. ~ If the government tries to do what Nature normally does, ~ It is akin to the apprentice trying to do the job of the master carpenter. ~ The apprentice usually ends up cutting his own hand.

[74c36t] **Hua-Ching Ni** ~ If people are not afraid to die, what is the use of threatening them with the punishment of death? ~ On the other hand, ~ if people value their lives, and if outlaws are seized and killed or are killed by what they are doing, ~ who would dare risk a life of peace for the sake of an insecure future? ~ Yet it is always true that one who takes charge of killing is killed in turn. ~ To become the executioner of artificial righteousness is like the inexperienced lad who would brandish a sharp axe of a master carpenter. ~ He can seldom escape cutting himself.

[74c37t] **Chang Chung-yuan** ~ Men are no longer afraid to die. ~ Why should we frighten them with dying? ~ If men were still as afraid of death as they used to be, ~ We could catch a criminal and put him to death. ~ Who would have the courage to commit a crime? ~ (In nature), there is always one who is responsible for ending

the life of man. ~ If we take over the responsibility of killing, ~ It is just like taking over the great lumberjack's work of cutting wood. ~ If we take over the great lumberjack's work of cutting, ~ We can hardly help but hurt our hands.

[74c38t] **Henry Wei** ~ Subdue Delusion ~ Chih Huo ~ When the people are not afraid of death, ~ What avails it to scare them with death? ~ Assuming that they often do fear death, ~ And that any pervert can be seized and killed, ~ Who dares to do the killing? ~ It is the job of the Director of Death to kill. ~ To take over the job of the Director of Death ~ Is like wielding the hammer for the master-builder. ~ He who wields the hammer for the master-builder ~ Seldom escapes wounding himself in the hand.

[74c39t] **Ha Poong Kim** ~ When the people do not fear death, ~ How can you frighten them with death? ~ Suppose the people do always fear death, ~ And we can seize and kill ~ Those who are lawless. ~ But who would dare to do so? ~ There is always the one who administers killings, and he does the killing. ~ If you do the killing, taking his place, ~ This is called hewing wood taking the place of the master-carpenter. ~ If you hew wood taking the place of the master-carpenter, ~ You will seldom escape injuring your own hand.

[74c40t] **Tao Huang** ~ Whenever people are unafraid of death, how can killing be used as a threat? ~ Whenever people are afraid of death and are acting contrary, I will catch and kill them, who else can act so? ~ When people are absolutely afraid of death but perform killing, they are the best qualified to be executioners. ~ This is like doing carving for a master craftsman. ~ Doing the carving for a master craftsman, how could one's hand not get cut?

[74c41t] **Tang Zi-chang** ~ When people are no longer afraid of death, how can they be disciplined by death? ~ And if someone likes to be abnormal he may be arrested and punished, then who else would dare to be abnormal? ~ Since the one to kill is killed, a great professional killer is like a great professional chopper whose hands are subject to be hurt.

[74c42t] **Wing-tsit Chan** ~ The people are not afraid of death. ~ Why, then, threaten them with death? ~ Suppose the people are always afraid of death and we can seize those who are vicious and kill them, ~ Who would dare to do so? ~ There is always the master executioner (Heaven) who kills. ~ To undertake executions for the master executioner is like hewing wood for the master carpenter. ~ Whoever undertakes to hew wood for the master carpenter rarely escapes injuring his own hands.

[74c91t] **И. И. Семененко** ~ Когда народ не ощущает страха смерти, то как же можно смертью устрашать народ? ~ И кто посмел бы это делать, если бы народ незыблемо боялся смерти, а тех, кто строят козни, мне удалось бы взять и предать смерти? ~ В незыблемости пребывает ведающий убиением, который подвергает смерти. ~ Убивать вместо него - это все равно как попытаться что-либо вытесывать, вообразив себя великим плотником. ~ Скорей всего поранишь только свои руки.

[74c92t] **А. А. Маслов** ~ Когда народ не боится смерти, зачем же угрожать ему смертью? ~ Если бы народ постоянно боялся смерти, а я хватал провинившихся и предавал их казни, кто посмел бы творить беззаконие? ~ Всегда существует Палач, который казнит. ~ Казнить от имени Палача - подобно тому, как рубить дерево от имени Великого мастера. ~ Редко найдётся тот, кто, рубя от имени Великого мастера, не поранил бы себе руки.

[74c93t] **Е. А. Торчинов** ~ Если люди не боятся даже смерти, то чем же запугаешь их до смерти? ~ Если

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найдется такой, кто будет все время запугивать людей до смерти и этим тешиться, а я его поймаю и убью, кто еще посмеет так поступить? ~ Ведь в государстве есть всегда палач. ~ А подменять собою палача не то же самое ли, что вместо лесоруба идти рубить деревья? ~ Ведь тот, кто вместо лесоруба пойдет деревья рубить, тот всегда рискует собственную руку отрубить!

[74c94t] **А. Е. Лукьянов** ~ Если люди не боятся смерти, то зачем же пугать их смертью? ~ Если было бы так, что люди постоянно боялись бы смерти и творили зло, ~ а я хватал бы и казнил, то кто посмел бы [нарушить закон]! ~ Всегда есть тот, кто отвечает за казнь и казнит. ~ Но если заменить собой того, кто отвечает за казнь и казнит, ~ то это все равно, что заменить великого мастера рубить. ~ Тот, кто заменит великого мастера рубить, редко когда не поранит себе руку.

[74c95t] **Ян Хин-шун** ~ Если народ не боится смерти, то зачем же угрожать ему смертью? ~ Кто заставляет людей бояться смерти и считает это занятие увлекательным, того я захвачу и уничтожу. ~ Кто осмеливается так действовать? ~ Всегда существует носитель смерти, который убивает. ~ А если кто его заменит - это значит заменит великого мастера. ~ Кто, заменяя великого мастера, рубит [топором], повредит свою руку.

[74c96t] **Д. П. Конисси** ~ Народ, не боящийся смерти, нельзя страшить смертью. ~ Народ, приученный бояться смерти, нельзя страшить делами, могущими причинить ему смерть. ~ Есть люди, должность которых - убивать. ~ Убивающий людей вместо палача называется наместником убийцы. ~ Наместник убийцы повредит свою руку, совершая убийство.

[74c97t] **В. В. Малявин** ~ Люди не боятся смерти, ~ Как можно запугать их казнями? ~ Если сделать так, чтобы люди всегда жили в страхе перед смертью, ~ А мы могли бы поймать шальных и казнить их - ~ Кто бы тогда осмелился быть таким? ~ Всегда есть главный палач, который казнит. ~ Но казнить людей вместо главного палача - ~ Все равно что рубить деревья вместо старшего дровосека. ~ Из тех, кто возьмется рубить деревья вместо старшего дровосека, ~ Редко кто сумеет не поранить себе руку!

[74c98t] **Б. Б. Виногродский** ~ Если народ не боится смерти, то что его смертью пугать? ~ А вот, если человек при постоянстве страха смерти осуществляет аномальное, то "сущность моя" должна схватить и убить его. ~ Кто осмелится? ~ Постоянно есть ведающий убийствами, который убивает. ~ А вот если убивать вместо ведающего убийствами - ~ Это определяется: ~ Заменить великого мастера-плотника. ~ Вот замените великого мастера-плотника, - и редко будет такой, кто не поранит себе руки.

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PSEUDO-CHAPTER **Seventy-Five**

[75c01t] **Robert G. Henricks** ~ The reason why people starve, ~ Is because they take so much in tax-grain. ~ Therefore they starve. ~ The reason why the common people cannot be ruled, ~ Is because their superiors have their reasons for acting. ~ Therefore they cannot be ruled. ~ The reason why people take death lightly, ~ Is because they so avidly seek after life. ~ Therefore they take death lightly. ~ Only those who do not act for the purpose of living - ~ Only these are superior to those who value life.

[75c02t] **John C. H. Wu** ~ WHY are the people starving? ~ Because those above them are taxing them too heavily. ~ That is why they are starving. ~ Why are the people hard to manage? ~ Because those above them are fussy and have private ends to serve. ~ That is why they are hard to manage. ~ Why do the people make light of death? ~ Because those above them make too much of life. ~ That is why they make light of death. ~ The people have simply nothing to live upon! ~ They know better than to value such a life!

[75c03t] **D. C. Lau** ~ The people are hungry: ~ It is because those in authority eat up too much in taxes ~ That the people are hungry. ~ The people are difficult to govern: ~ It is because those in authority are too fond of action ~ That the people are difficult to govern. ~ The people treat death lightly: ~ It is because the people set too much store by life ~ That they treat death lightly. ~ It is just because one has no use for life that one is wiser than the man who values life.

[75c04t] **R. L. Wing** ~ People are hungry. ~ Because those above consume too much in taxes, People are hungry. ~ People are difficult to lead. ~ Because those above interfere with them, People are difficult to lead. ~ People make light of death. ~ Because those above deeply seek survival, People make light of death. ~ Indeed, it is those who do not interfere with life ~ Who are capable of respecting life.

[75c05t] **Ren Jiyu** ~ The people suffer from famine because too many of the taxes are swallowed by their rulers. ~ Thus they suffer from famine. ~ The people are difficult to rule because their rulers are fond of taking action. ~ Thus they are difficult to rule. ~ The people take risks with their lives because the rulers take good care of their own lives. ~ Thus the people are forced to risk their lives. ~ Those who do not value their lives are wiser than those who overvalue their lives.

[75c06t] **Gia-fu Feng** ~ Why are the people starving? ~ Because the rulers eat up the money in taxes. ~ Therefore the people are starving. ~ Why are the people rebellious? ~ Because the rulers interfere too much. ~ Therefore they are rebellious. ~ Why do the people think so little of death? ~ Because the rulers demand too much of life. ~ Therefore the people take death lightly. ~ Having little to live on, one knows better than to value life too much.

[75c07t] **Lok Sang Ho** ~ People are hungry. ~ That is because the government imposes too many taxes. ~ People are difficult to rule over. ~ That is because the government contrives and wants to do too much. ~ People do not think much of death. ~ That is because the government makes life a privilege ~ instead of treating it as a natural right. ~ Those who make living an unconditional right are good ~ in that they pay due respect to life.

[75c08t] **Xiaolin Yang** ~ The people are hungry because the ruler taxes them too heavily, so they are hungry. ~ The people are difficult to control because the ruler is doing too many useless things, so they are difficult to

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control. ~ The people are not afraid of death because the ruler enjoys himself too much, so they are not afraid of death. ~ The ruler who does not care for his life is superior to the ruler who enjoys his life.

[75c09t] **Walter Gorn Old**, THE EVIL OF AVARICE ~ The people suffer from famine on account of the heavy taxation put upon them. ~ This is the cause of their need. ~ The people are difficult to govern because of the overbearing of their superiors. ~ This is the cause of their trouble. ~ The people make light of dying because of the great hardships of trying to live. ~ This is the reason of their indifference to death. ~ Therefore to keep living in obscurity is better than making overmuch of it.

[75c10t] **James Legge** ~ The people suffer from famine because of the multitude of taxes consumed by their superiors. ~ It is through this that they suffer famine. ~ The people are difficult to govern because of the (excessive) agency of their superiors (in governing them). ~ It is through this that they are difficult to govern. ~ The people make light of dying because of the greatness of their labours in seeking for the means of living. ~ It is this which makes them think light of dying. ~ Thus it is that to leave the subject of living altogether out of view is better than to set a high value on it.

[75c11t] **David Hinton** ~ The people are starving, ~ and it's only because you leaders feast on taxes ~ that they're starving. ~ The people are impossible to rule, ~ and it's only because you leaders are masters of extenuation ~ that they're impossible to rule. ~ The people take death lightly, ~ and it's only because you leaders crave life's lavish pleasures ~ that they take death lightly, ~ they who act without concern for life: it's a wisdom far beyond treasuring life.

[75c12t] **Chichung Huang** ~ The people are starving, ~ Because he takes too much grain tax, ~ Hence, they are starving. ~ The hundred family names are unruly, ~ Because their sovereign has the intention to act, ~ Hence, they are unruly. ~ The people take death lightly, ~ Because he seeks after extravagant living, ~ Hence, they take death lightly. ~ Only one who does not apply himself to living ~ Is worthier than those who exalt living.

[75c13t] **Ellen M. Chen** ~ People are hungry. ~ Because their rulers levy too much grain tax, ~ Therefore they are hungry. ~ People are hard to rule. ~ Because their rulers rule by action (wei), ~ Therefore they are hard to rule. ~ People take death lightly. ~ Because they are in thick pursuit of life, ~ Therefore they take death lightly. ~ One who has nothing to pursue in life, ~ Is wiser than one who values life.

[75c14t] **Lee Sun Chen Org** ~ The reason people suffer from hunger is because their superiors (government) taxed them heavily, so after the taxation not much was left to support their bare necessity; ~ The reason people were difficult to govern was because their superiors were meddling with their affairs [thus their sense of propriety was impeded]; ~ The reason people risked their lives for trivial causes was because their superiors (government officials) demand to lived affluently [at the cost of other people's survival], people thus were forced to risk their lives [even for meager livelihood]; ~ Accordingly, those [Solipsists] who did not get involve with other people's affairs were better human beings than those who wanted to live very well personally [at the cost of the survivals of other people]; ~ Even though the latter value the growth of the population (lives) for his community.

[75c15t] **Tien Cong Tran** ~ The people are starving. ~ It is because those above them are taxing them too heavily. ~ That is why they are starving. ~ The people are hard to govern. ~ It is because those above them have a lot of interference. ~ That is why they are hard to govern. ~ The people make light of death. ~ It is because those

above them live an extravagant life. ~ That is why they make light of death. ~ Only he who works not for life knows to value life.

[75c16t] **Thomas Z. Zhang** ~ People starve because they pay heavy taxes. ~ People are hard to govern because the rulers force their wishes on people. ~ People are not afraid to rebel, because the rulers live extravagantly. ~ Therefore those who avoid extravagant life-style are wiser than those who live extravagantly.

[75c17t] **Arthur Waley** ~ The people starve because those above them eat too much tax-grain. ~ That is the only reason why they starve. ~ The people are difficult to keep in order because those above them interfere. ~ That is the only reason why they are so difficult to keep in order. ~ The people attach no importance to death, because those above them are too grossly absorbed in the pursuit of life. ~ That is why they attach no importance to death. ~ And indeed, in that their hearts are so little set on life they are superior to those who set store by life.

[75c18t] **Richard John Lynn** ~ The reason the common folk starve is that the ruler eats too much grain tax. ~ This is why they starve. ~ The reason the common folk are hard to govern is that the ruler takes deliberate actions [you-wei]. ~ This is why they are hard to govern. ~ The reason the common folk take death lightly is that they place too much emphasis on life. ~ This is why they take death lightly. ~ It is only by acting without regard for life that one becomes more of a worthy than one who values life.

[75c19t] **Lin Yutang** ~ ON PUNISHMENT (4) ~ When people are hungry, ~ It is because their rulers eat too much tax-grain. ~ Therefore the unruliness of hungry people ~ Is due to the interference of their rulers. ~ That is why they are unruly. ~ The people are not afraid of death, ~ Because they are anxious to make a living. ~ That is why they are not afraid of death. ~ It is those who interfere not with their living ~ That are wise in exalting life.

[75c20t] **Victor H. Mair** ~ Human hunger is the result of overtaxation. ~ For this reason, ~ There is hunger. ~ The common people are not governable because of their superiors' actions. ~ For this reason, ~ They are not governable. ~ The people make light of death because of too much emphasis on the quest for life. ~ For this reason, ~ They make light of death. ~ Now, ~ Only she who acts not for the sake of life ~ Is wiser than those who value life highly.

[75c21t] **Tolbert McCarroll** ~ Why are the people starving? ~ Because their leaders eat up too much of the tax-grain; ~ that is why the people are starving. ~ Why are the people difficult to govern? ~ Because their leaders interfere; ~ that is why the people are difficult to govern. ~ Why do the people treat death lightly? ~ Because their leaders are so grossly absorbed in the pursuit of living; ~ that is why the people treat death lightly. ~ Indeed, it is wiser to ignore life altogether than to place too high a value on it.

[75c22t] **David H. Li** ~ Starvation in the populace is caused by excessive taxes. ~ Excessive taxes result in starvation. ~ Difficulty in governing the populace is caused by a governor's interferences. ~ Interferences result in difficulties in governance. ~ Indifference to death in the populace is caused by a governor's overindulgence. ~ A governor's overindulgence results in the populace's indifference to death. ~ One who does not overindulgence is wiser than one who overvalues one's life.

[75c23t] **Yasuhiko Genku Kimura** ~ Why are the people starving? ~ Because the rulers eat up the money in taxes. ~ That is why. ~ Why are the people difficult to govern? ~ Because the rulers interfere too much. ~ That is why.

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~ Why do the people think so little of death? ~ Because the rulers think too much of their own life. ~ That is why. ~ Those who do not overvalue their life are wiser than those who do.

[75c24t] **Chou-Wing Chohan** ~ The people are starving, ~ Because their clerks impose heavy taxes on them. ~ That is why they are starving. ~ It is difficult to govern the people, ~ Because their clerks interfere in their affairs. ~ That is why they are difficult to govern. ~ The people do not respect death, ~ Because their clerks direct them to seek life. ~ That is why they do not respect death.

[75c25t] **Man-Ho Kwok** ~ Why are the people hungry? ~ Because you crush them with your taxes; ~ That is why they have nothing. ~ Why are the people angry? ~ Because you endlessly impose your laws; ~ That is why they can't take any more. ~ And why aren't they scared of death? ~ Because you are voracious and you want everything. ~ So what have they got left to lose? ~ Those who only have a little really know how to value life.

[75c26t] **Gu Zhengkun** ~ The hunger on the part of the people ~ Is the result of exorbitant taxes on the part of the ruler; ~ Thus the people are hungry. ~ The unruliness on the part of the people ~ Is the result of meddlesome actions on the part of the ruler; ~ Thus the people are unruly. ~ Making light of life on the part of the people ~ Is the result of setting too much store by life on the part of the ruler; ~ Thus the people make light of life. ~ Those who make light of their own life ~ Are wiser than those who overvalue their life.

[75c27t] **Chao-Hsiu Chen** ~ The people are hungry. ~ It is because those who govern them consume too much in taxes. ~ That is why the people are hungry. ~ The people are hard to govern. ~ It is because those who govern them interfere too much. ~ That is why the people are hard to govern. ~ The people scorn death. ~ It is because they seek dearly for life. ~ That is why people treat death with disdain. ~ Only he who does not seek dearly for his life can value life worthily.

[75c28t] **Liu Qixuan** ~ People are hungry because "the Above" tax too much. ~ People are disobedient because "the Above" do too much. ~ People would rather die because "the Above" live too high. ~ Therefore, one who does nothing to benefit one's own life ~ Is good at keeping and supporting lives.

[75c29t] **Shi Fu Hwang** ~ On Valuing Life ~ Lao Tze says, ~ The people suffer from hunger because their superior agencies have imposed a heavy tax, thus they are hungry. ~ The people are difficult to govern because their superior agencies are too fond of meddling, thus they are difficult to govern. ~ The people make lightly of dying because of the excessive costs in seeking the means of living, thus they think lightly of dying. ~ Therefore the benevolent should be those who do not interfere with people's living; ~ instead of those who value people's living.

[75c30t] **Ch'u Ta-Kao** ~ The people starve. ~ Because their officials take heavy taxes from them, therefore they starve. ~ The people are hard to rule. ~ Because their officials meddle with affairs, therefore they are hard to rule. ~ The people pay no heed to death. ~ Because they endeavour to seek life; therefore they pay no heed to death.

[75c31t] **Paul J. Lin** ~ The people are starving ~ Because the man on top devours too much tax money. ~ So they are starving. ~ The people are hard to govern ~ Because the man on top is too active in governing. ~ So they are hard to govern. ~ The people think little of death ~ Because the man on top strives for a rich life. ~ So they think little of death. ~ Therefore it is better to do nothing for one's life ~ Than to value it.

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[75c32t] **Michael LaFargue** ~ 'The people are starving'. ~ It is because those high up eat too much tax grain, ~ this is why they are starving. ~ 'The people are hard to govern'. ~ It is because there is Working among those high up, ~ this is why they are hard to govern. ~ 'The people take death lightly'. ~ It is because they pursue a lavish life, ~ this is why they take death lightly. ~ Simply: ~ Those who do not Work at 'living' - ~ these are better men than those who 'love life'.

[75c33t] **Cheng Lin** ~ The people suffer hunger because the rulers levy so many taxes. ~ That is why they starve. ~ The people become difficult to govern because the rulers demand too much action. ~ That is why they are difficult to govern. ~ The people risk death because the rulers have too many desires. ~ That is why they risk death. ~ He who does not occupy himself with the preservation of his own body is superior to those who regard it as a matter of utmost importance.

[75c34t] **Yi Wu** ~ The people are starving ~ Because those above tax them too heavily. ~ Therefore, they starve. ~ The people are hard to govern ~ Because those above are too active. ~ Therefore, they are hard to govern. ~ The people make light of death ~ Because those above seek too much for their own lives. ~ Therefore, they make light of death. ~ To do nothing for one's life ~ Is better than to value it.

[75c35t] **Han Hiong Tan** ~ People are starving because they are forced to pay onerous taxes. ~ That is why they are starving. ~ People are unruly because they are burdened by excessive rules. ~ This is why they become unruly. ~ Whilst living lavishly, the ruler extorts heavy taxes from the people, forcing them to risk their lives simply to eke out a living. ~ That is why the people are not afraid to die. ~ Hence, frugal rulers are infinitely better than those harsh ones who extort heavy taxes to live luxuriously.

[75c36t] **Hua-Ching Ni** ~ Why are people starving and leading a difficult life? ~ Is it not because their rulers consume too much tax grain? ~ Is that why they are starving and leading a difficult life? ~ Why are people hard to manage? ~ Is it not because those above them create distress with their oppressive interference? ~ Is that why they are hard to manage? ~ Why do people make light of death? ~ Is it not because those above them demand too much for themselves and value only their own personal power and glory? ~ Is that why they take death so lightly? ~ One who is a guardian of people and does nothing for his own life knows how to value all lives well.

[75c37t] **Chang Chung-yuan** ~ When men are deprived of food, ~ It is because their kings tax them too heavily. ~ Therefore, they are deprived of food. ~ When men are hard to govern, ~ It is because their kings interfere with their lives. ~ Therefore, they are hard to govern. ~ When men give up their lives lightly, ~ It is because their kings are anxious to live extravagantly. ~ Therefore, men give up their lives lightly. ~ Only one who disregards his own life ~ Knows how to value the lives of others.

[75c38t] **Henry Wei** ~ The Harm of Greed ~ T'an Sun ~ The reason why the people are starving ~ Is that the officials "eat their taxes" too much. ~ That's why the people are starving. ~ The reason why the people are difficult to rule ~ Is that the authorities resort to interference. ~ That's why the people are difficult to rule. ~ The reason why the people make light of death ~ Is that they are too eager for high living. ~ That's why the people make light of death. ~ Those who have nothing to make life pleasurable ~ Are worthier than those who value high living.

[75c39t] **Ha Poong Kim** ~ The people starve ~ Because the ruler consumes too much tax-grain. ~ Because of this they starve. ~ The people are hard to govern ~ Because the ruler rules through action [yu wei]. ~ Because of

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this they are hard to govern. ~ The people take their death lightly ~ Because the ruler hoards his life. ~ Because of this they take their death lightly. ~ Truly, one who does nothing with life ~ Is wiser than one who prizes [the value of] life.

[75c40t] **Tao Huang** ~ The reason people are starving is because the government taxes too much. ~ This is the reason for starvation. ~ The reason people are hard to govern is because their leaders are actively engaged. ~ This is why they are hard to govern. ~ The reason people are not serious about death is because they seek the burdens of life. ~ This is why they are not serious about death. ~ Only those who are not slaves to life are wise to the value of life.

[75c41t] **Tang Zi-chang** ~ The hunger of people is caused by the ruler who levies too many taxes. ~ Thus they are hungry. ~ The difficulty of ruling people is due to the fact that the ruler interferes. ~ Thus they are difficult to rule. ~ The reason people take life lightly is because they live by overdrawing their lives heavily. ~ Therefore, they take life lightly. ~ Hence, only the one who has not overdone his living knows his life better.

[75c42t] **Wing-tsit Chan** ~ The people starve because the ruler eats too much tax-grain. ~ Therefore they starve. ~ They are difficult to rule because their ruler does too many things. ~ Therefore they are difficult to rule. ~ The people take death lightly because their ruler strives for life too vigorously. ~ Therefore they take death lightly. ~ It is only those who do not seek after life that excel in making life valuable.

[75c91t] **И. И. Семененко** ~ Народ голодает, ибо стоящие над ним объедают его податями. ~ Именно поэтому и голодает. ~ Народом трудно управлять, ибо стоящие над ним приверженны деянию. ~ Именно поэтому и трудно управлять. ~ Народ не придает значения смерти, ибо стоящие над ним всего превыше ценят жизнь. ~ Именно поэтому не придает значения смерти. ~ Но ведь не гонясь за жизнью сохраняют ее лучше, чем когда ею дорожат.

[75c92t] **А. А. Маслов** ~ Народ голоден, ибо налоги верхов на зерно слишком велики, - оттого он и голоден. ~ Народом трудно управлять, ибо верхи творят деяния, - оттого им и трудно управлять. ~ Народ презирает смерть, ибо верхи слишком ценят свою жизнь, - оттого он и презирает смерть. ~ Те, кто не слишком заботится о своей жизни, стоят выше тех, кто переоценивает её.

[75c93t] **Е. А. Торчинов** ~ Народ голодает, поскольку власти с его снеди берут так много налогов! ~ Поэтому он голодает. ~ Народом так трудно управлять потому, что власть предержащие активны и деятельны. ~ Поэтому им трудно управлять. ~ Народ потому так легкомысленно относится к смерти, что он привязан к жизни, жаждая ее утех. ~ Поэтому он легкомысленно относится к смерти. ~ И только тот, кто действует не ради лишь жизненных благ, мудрее тех, кто ценит жизнь одну.

[75c94t] **А. Е. Лукьянов** ~ Народ голодает, потому что налоги на содержание верхов велики. ~ Вот почему [он] голодает. ~ Народом трудно управлять, если верхи деятельны. ~ Вот почему трудно управлять. ~ Народ презирает смерть, потому что требования стоящих над ним верхов к жизни чрезмерны. ~ Вот почему презирает смерть. ~ Только тот, кто не считается с жизнью, мудр в оценке жизни.

[75c95t] **Ян Хин-шун** ~ Народ голодает оттого, что власти берут слишком много налогов. ~ Вот почему [народ] голодает. ~ Трудно управлять народом оттого, что власти слишком деятельны. ~ Вот почему трудно управлять. ~ Народ презирает смерть оттого, что у него слишком сильно стремление к жизни. ~ Вот почему презирают смерть. ~ Тот, кто пренебрегает своей жизнью, тем самым ценит свою жизнь.

[75c96t] **Д. П. Конисси** ~ Оттого народ голодает, что слишком велики и тяжелы государственные налоги. ~ Это именно - причина бедствия народа. ~ Народ сделается непослушным, если правительство будет хлопотать о нем чрезмерно много. ~ Это именно - причина непослушания народа. ~ Когда народ слишком сильно ищет жизни, то он будет смотреть на смерть как на самое легкое дело. ~ Это и есть причина пренебрежительного отношения народа к смерти. ~ Вот почему не ищущий жизни мудрее ищущего ее.

[75c97t] **В. В. Малявин** ~ Люди голодают оттого, что верхи забирают себе зерно. ~ Вот отчего голодают люди. ~ Людьми трудно управлять оттого, что верхи деятельны. ~ Вот отчего ими трудно управлять. ~ Люди ни во что не ставят смерть оттого, что верхи слишком любят жизнь. ~ Вот отчего люди ни во что не ставят смерть. ~ Поистине, те, кто живет без мысли о жизни, лучше тех, кто ценит жизнь.

[75c98t] **Б. Б. Виногродский** ~ Голод в народе - это из-за того, что их высшие берут много налогов на зерно. ~ Это дает: ~ Голод. ~ Народом трудно управлять - это из-за того, что их высшие осуществляют наличие. ~ Это дает: ~ Трудно управлять. ~ Народ легко относится к смерти - это из-за того, что их высшие стремятся в толщу жизни. ~ Это дает: ~ Легко относится к смерти. ~ Ведь только в отсутствии осуществления за счет жизни заключается мудрая способность ценить жизнь.

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PSEUDO-CHAPTER **Seventy-Six**

[76c01t] **Robert G. Henricks** ~ When people are born, they're supple and soft; ~ When they die, they end up stretched out firm and rigid; ~ When the ten thousand things and grasses and trees are alive, they're supple and pliant; ~ When they're dead, they're withered and dried out. ~ Therefore we say that the firm and rigid are companions of death, ~ While the supple, the soft, the weak, and the delicate are companions of life. ~ If a soldier is rigid, he won't win; ~ If a tree is rigid, it will come to its end. ~ Rigidity and power occupy the inferior position; ~ Suppleness, softness, weakness, and delicateness occupy the superior position.

[76c02t] **John C. H. Wu** ~ WHEN a man is living, he is soft and supple. ~ When he is dead, he becomes hard and rigid. ~ When a plant is living, it is soft and tender. ~ When it is dead, it becomes withered and dry. ~ Hence, the hard and rigid belongs to the company of the dead: ~ The soft and supple belongs to the company of the living. ~ Therefore, a mighty army tends to fall by its own weight, ~ Just as dry wood is ready for the axe. ~ The mighty and great will be laid low; ~ The humble and weak will be exalted.

[76c03t] **D. C. Lau** ~ A man is supple and weak when living, but hard and stiff when dead. ~ Grass and trees are pliant and fragile when living, but dried and shrivelled when dead. ~ Thus the hard and the strong are the comrades of death; ~ The supple and the weak are the comrades of life. ~ Therefore a weapon that is strong will not vanquish; ~ A tree that is strong will suffer the axe. ~ The strong and big takes the lower position, ~ The supple and weak takes the higher position.

[76c04t] **R. L. Wing** ~ A man living is yielding and receptive. ~ Dying, he is rigid and inflexible. ~ All Things, the grass and trees: ~ Living, they are yielding and fragile; ~ Dying, they are dry and withered. ~ Thus those who are firm and inflexible ~ Are in harmony with dying. ~ Those who are yielding and receptive ~ Are in harmony with living. ~ Therefore an inflexible strategy will not triumph; ~ An inflexible tree will be attacked. ~ The position of the highly inflexible will descend; ~ The position of the yielding and receptive will ascend.

[76c05t] **Ren Jiyu** ~ Man has a soft and weak body when he is alive, ~ Whereas his body becomes rigid after his death. ~ All things, grasses and trees have tender twigs and branches when they are alive, ~ Whereas they become dry and withered when they are dead. ~ Therefore the hard and strong belong to death, ~ Whereas the soft and weak belong to life. ~ Thus the armed forces will be shattered when they become strong, ~ And trees will be broken when they grow strong. ~ The hard and strong are in the inferior position, ~ And the soft and weak are in the superior position.

[76c06t] **Gia-fu Feng** ~ A man is born gentle and weak. ~ At his death he is hard and stiff. ~ Green plants are tender and filled with sap. ~ At their death they are withered and dry. ~ Therefore the stiff and unbending is the disciple of death. ~ The gentle and yielding is the disciple of life. ~ Thus an army without flexibility never wins a battle. ~ A tree that is unbending is easily broken. ~ The hard and strong will fall. ~ The soft and weak will overcome.

[76c07t] **Lok Sang Ho** ~ People at birth are weak and supple. ~ People at death are strong and hard. ~ All living things including the trees and other plants are supple and weak. ~ When they die, however, they all turn dry and hard. ~ Being hard and strong is the way of the dead. ~ Being soft and weak is the way of the alive. ~ Armed forces that show their strength will not win. ~ Trees that hold strong against the wind are likely to be

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blown down. ~ To be strong is a disadvantage. ~ To be weak is an advantage.

[76c08t] **Xiaolin Yang** ~ When people are alive, they are soft; when dead, they are hard. ~ When every living thing is alive, it is soft; when dead, it is hard. ~ So, the strong and hard have no vitality; the soft and weak have vitality. ~ Therefore, when an army is too strong and rigid, it will be extinguished; ~ when a tree is too stiff, it will break. ~ The strong and hard are inferior; the weak and soft are superior.

[76c09t] **Walter Gorn Old**, THE DANGER OF STRENGTH ~ Man at his birth is supple and tender, but in death he is rigid and strong. ~ It is the same with everything. ~ Trees and plants in their early growth are pliant and soft, but at the end they are withered and tough. ~ Thus rigidity and strength are concomitants of death, but softness and gentleness are companions of life. ~ Therefore the warrior who relies on his strength cannot conquer death, while the powerful tree becomes a mere timber support. ~ For the place of the strong and the firm is below, while that of the gentle and yielding is above.

[76c10t] **James Legge** ~ Man at his birth is supple and weak; ~ at his death, firm and strong. ~ (So it is with) all things. ~ Trees and plants, in their early growth, are soft and brittle; ~ at their death, dry and withered. ~ Thus it is that firmness and strength are the concomitants of death; ~ softness and weakness, the concomitants of life. ~ Hence he who (relies on) the strength of his forces does not conquer; ~ and a tree which is strong will fill the out-stretched arms, (and thereby invites the feller.) ~ Therefore the place of what is firm and strong is below, and that of what is soft and weak is above.

[76c11t] **David Hinton** ~ People are soft and weak in life, ~ hard and strong in death. ~ The ten thousand plants and trees are soft and frail in life, ~ withered and brittle in death. ~ Things hard and strong follow death's ways and things soft and weak follow life's: ~ so it is that strong armies never overcome and strong trees always suffer the axe. ~ Things great and strong dwell below. ~ Things soft and weak dwell above.

[76c12t] **Chichung Huang** ~ When born, man is soft and weak; ~ When dead, he is stiff, tough, hard and strong. ~ When born, the ten thousand things, ~ Grasses and trees are soft and tender; ~ When dead, they are withered and dry. ~ Therefore, it is said: ~ "The hard and strong belong to the category of death; ~ The soft and weak belong to the category of life." ~ Hence, if an army is strong, it perishes; ~ If a tree is strong, it breaks. ~ Therefore, the strong and big rank low; ~ The soft and weak rank high.

[76c13t] **Ellen M. Chen** ~ At birth a person is soft (jou) and yielding (jo), ~ At death hard (chien) and unyielding (ch'iang). ~ All beings, grass and trees, when alive, are soft and bending, ~ When dead they are dry and brittle. ~ Therefore the hard and unyielding are companions of death, ~ The soft and yielding are companions of life. ~ Hence an unyielding army (ping) is destroyed (mieh). ~ An unyielding tree breaks (che). ~ The unyielding and great takes its place below, ~ The soft and yielding takes its place above.

[76c14t] **Lee Sun Chen Org** ~ When people are alive [their bodies] are soft (pliable) and flexible (supple), but when they are dead [their bodies] are stiff (rigid) and inflexible; ~ When plants are alive they are soft and flexible, but when they are dead they are withered and rigid; ~ Therefore: When [creatures are] soft and flexible, they are on the course of continuing to live; ~ When [creatures are turning] stiff and inflexible, they are on the course of dying. ~ The fact is: ~ When an army is strong [it worries its potential rivals], it is thus exposed to the risk of being annihilated; ~ When a tree is at the peak of its growth, its expansive spread [i.e. abundant branches and leaves] would catch strong wind quickly; ~ Consequently, it is in the higher danger of being blown down. ~ Accordingly, the strong (stiff) and inflexible ones [e.g. roots] would grow downward; ~ Whereas

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the soft (weak) and flexible ones [e.g. leaves] would grow and develop upward.

[76c15t] **Tien Cong Tran** ~ When a man is living, he is soft and supple. ~ When he is dead, he becomes hard and rigid. ~ When a plant is living, it is soft and tender. ~ When it is dead, it becomes withered and dry. ~ Hence, the hard and rigid belongs to the company of the dead; the soft and supple belongs to the company of the living. ~ Therefore, a mighty army will not win, just as hard tree is ready for the axe. ~ The mighty and great are below; the soft and weak are above.

[76c16t] **Thomas Z. Zhang** ~ When alive, people are pliable and soft; at death, people become rigid and hard. ~ When alive, grasses and trees are flexible and tender; at death, they become withered and rotten. ~ Therefore, rigidity leads to death, flexibility results in survival. ~ It is because of this, the inflexible army would be defeated, like stiff trees would be broken by wind. ~ The big and rigid would be overtaken by the nimble and flexible.

[76c17t] **Arthur Waley** ~ When he is born, man is soft and weak; in death he becomes stiff and hard. ~ The ten thousand creatures and all plants and trees while they are alive are supple and soft, but when they are dead they become brittle and dry. ~ Truly, what is stiff and hard is a 'companion of death'; what is soft and weak is a 'companion of life'. ~ Therefore 'the weapon that is too hard will be broken, the tree that has the hardest wood will be cut down'. ~ Truly, the hard and mighty are cast down; the soft and weak set on high.

[76c18t] **Richard John Lynn** ~ While alive, humans are soft and pliable, but, when dead, they are hard and stiff. ~ While alive, plants, trees, and all the other myriad things are also soft and fragile, but, when dead, they are dried up and withered. ~ Thus it is that the hard and stiff are adherents of death, and the soft and pliable are adherents of life. ~ This is why, if military power is stiff, it will not be victorious. ~ If a tree is stiff, it will be attacked. ~ The stiff [strong] and great occupy a position below. ~ The soft and pliant occupy a position above.

[76c19t] **Lin Yutang** ~ HARD AND SOFT ~ When man is born, he is tender and weak; ~ At death, he is hard and stiff. ~ When the things and plants are alive, they are soft and supple; ~ When they are dead, they are brittle and dry. ~ Therefore hardness and stiffness are the companions of death, ~ And softness and gentleness are the companions of life. ~ Therefore when an army is headstrong, it will lose in battle. ~ When a tree is hard, it will be cut down. ~ The big and strong belong underneath. ~ The gentle and weak belong at the top.

[76c20t] **Victor H. Mair** ~ Human beings are soft and supple when alive, stiff and straight when dead. ~ The myriad creatures, the grasses and trees are soft and fragile when alive, dry and withered when dead. ~ Therefore, it is said: ~ The rigid person is a disciple of death; ~ The soft, supple, and delicate are lovers of life. ~ An army that is inflexible will not conquer; ~ A tree that is inflexible will snap. ~ The unyielding and mighty shall be brought low; ~ The soft, supple, and delicate will be set above.

[76c21t] **Tolbert McCarroll** ~ At birth you are supple and soft. ~ At death you are stiff and hard. ~ Grass and trees are pliant and tender when living, ~ but they are dry and brittle when dead. ~ Therefore, ~ the stiff and hard are attendants of death, ~ the supple and soft are attendants of life. ~ Thus, ~ the hard weapon will be broken. ~ The mighty tree will invite the axe. ~ Therefore, ~ the hard and mighty belong below; ~ the yielding and gentle belong above.

[76c22t] **David H. Li** ~ At birth, one is soft and tender; ~ at death, hard and stiff. ~ At the beginning, flora are

tender and crisp; ~ at the end, brittle and dry. ~ Thus, hardness and stiffness symbolize death; softness and tenderness, life. ~ Thus, an army, hard and stiff, is annihilated; a tree, hard and stiff, is cut. ~ Hard and stiff are inferior; soft and tender, superior.

[76c23t] **Yasuhiko Genku Kimura** ~ Human beings are soft and supple at birth, ~ But stiff and hard at death. ~ All things in Nature are soft and pliant when alive, ~ But dry and withered when dead. ~ Thus, the stiff and hard is the companion of death, ~ And the soft and supple is the companion of life. ~ Therefore, an army that is unyielding will soon perish, ~ And a tree that is unbending will soon break. ~ The hard and unyielding is an inferior quality; ~ The soft and yielding is a superior quality.

[76c24t] **Chou-Wing Chohan** ~ The living person is soft and pliant, and is hard and rigid in death. ~ All creatures and plants, ~ Are soft and vulnerable in life, ~ And dry and brittle in death. ~ Therefore it is said: ~ The hard and the rigid are part of death, ~ The soft and gentle are part of life. ~ This is the reason why soldiers who are too rigid ~ Do not triumph. ~ When the tree is too rigid, it will break. ~ The stance of the strong and the great is stooped, ~ The stance of the weak and the small is erect.

[76c25t] **Man-Ho Kwok** ~ When a body is alive, it is soft and supple ~ - it is cold and rigid when it dies. ~ When plants are alive, they are tender and trailing ~ - and burnt and brittle when they're dead. ~ What's iron hard is what is dead, then ~ And what is fluid and sensuous and rippling is alive ... ~ And that is why a huge army ~ With all its strength and complacency will be defeated: ~ Like a great tree axed down. ~ Everything hard and strong will come down, ~ And everything soft shall rise, shall overcome.

[76c26t] **Gu Zhengkun** ~ While alive, a man's body is supple; ~ When dead, it becomes hard. ~ While alive, grass and trees are supple; ~ When dead, they become dry and stiff. ~ Thus the hard and strong is of the dying sort; ~ The supple and weak is of the living sort. ~ That is why the army, having grown strong, will be wiped out, ~ And the tree, when grown up, will be cut down. ~ Thus the strong and big is inferior ~ To the weak and supple.

[76c27t] **Chao-Hsiu Chen** ~ A man is soft and weak when living. ~ But hard and rigid when dead. ~ The myriad creatures and grass and plants, when living, are soft and fragile. ~ When dead, they are dried and withered. ~ That is why the hard and the rigid are the disciples of death, the soft and the weak the disciples of the living. ~ Therefore an army which is inflexible cannot win. ~ A plant which is hard will break. ~ The strong and hard will fall. ~ The soft and weak will overcome.

[76c28t] **Liu Qixuan** ~ Life is soft and weak, death is hard and strong. ~ Plants are soft or fragile while living ~ And wither and harden while dying. ~ Therefore death grows in strength and hardness, ~ And life grows in softness and weakness. ~ A strong army perishes and a strong tree breaks. ~ What is hard and strong should not be valued, ~ And "the Above" should keep soft and weak.

[76c29t] **Shi Fu Hwang** ~ Strong and Weak ~ Lao Tze says, ~ A man at his living is tender and weak and at his death adamant and strong. ~ Living creatures and plants at their living are soft and supple and at their death dry and withered. ~ Thus those who are adamant and strong are the concomitant of death; ~ and soft and weak, the concomitant of life. ~ Hence he who relies on the strength of his forces can not win, ~ and a tree which grows to be strong will invite the feller. ~ Hence the rule: ~ The big and the strong stay underneath and the soft and the weak exist above.

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[76c30t] **Ch'u Ta-Kao** ~ Man when living is soft and tender; when dead he is hard and tough. ~ All animals and plants when living are tender and fragile; when dead they become withered and dry. ~ Therefore it is said: the hard and tough are parts of death; the soft and tender are parts of life. ~ This is the reason why the soldiers when they are too tough cannot carry the day; the tree when it is too tough will break. ~ The position of the strong and great is low, and the position of the weak and tender is high.

[76c31t] **Paul J. Lin** ~ In life, man is supple and tender. ~ In death, he becomes rigid and stark. ~ Myriad things such as grass and trees are supple and frail in life, ~ And shrivelled and dry in death. ~ Therefore, the rigid and stark are disciples of death, ~ While the supple and weak are disciples of life. ~ Therefore the army that uses strength cannot win. ~ The tree that stands firm will break. ~ The strong and large are subordinate; ~ The soft and weak are superior.

[76c32t] **Michael LaFargue** ~ People begin life Soft and Weak, ~ when they are dead they are hard and firm. ~ Among the thousands of things: ~ Grass and trees begin life Soft and tender, ~ when they are dead they are withered and brittle. ~ Yes, strength and hardness accompany death; ~ Softness and Weakness accompany life. ~ And so: ~ With a battle axe too hardened, you cannot win; ~ when a tree becomes hard, then comes the axe. ~ The strong and the great stand lowest, ~ the Soft and Weak stand highest.

[76c33t] **Cheng Lin** ~ When a man is alive, his body is supple and pliant. ~ When he is dead, it is hard and stiff. ~ When a plant is alive, it is supple and pliant. ~ When it is dead, it is dry and brittle. ~ Therefore, ~ to be hard and stiff is the way of death; ~ to be supple and pliant is the way of life. ~ A stiff weapon may break, just as a stiff tree may crack. ~ That which is hard and stiff occupies a disadvantageous position. ~ That which is supple and pliant occupies an advantageous position.

[76c34t] **Yi Wu** ~ One who is living is soft and weak. ~ One who is dead is hard and rigid. ~ All living things, like grass and trees, are soft and frail. ~ With death, they become withered and dry. ~ Therefore, hardness and rigidity are associated with death. ~ Softness and weakness are associated with life. ~ Therefore, powerful weapons will not win; ~ Massive trees will be cut down; ~ The strong and great will be laid low; ~ The soft and weak will be exalted.

[76c35t] **Han Hiong Tan** ~ When a person is alive and kicking, his body is soft and pliable. ~ When he is dead, his body is rigid and stiff. ~ Living plants are soft and supple. ~ Dead plants become dried and stiff. ~ Therefore, hard and stiff epitomises the dead. ~ Soft and supple typifies the living. ~ Hence, when an army flaunts its might, it will be defeated. ~ As the tree grows big and tall, it will be felled. ~ The strong and powerful should occupy the lower position. ~ While the meek and weak should be sitting atop.

[76c36t] **Hua-Ching Ni** ~ When a person is alive, he is soft and supple. ~ When a person dies, he becomes hard and rigid. ~ When a plant is alive, it is pliant and tender. ~ When a plant is dead, it becomes dry and brittle. ~ Hence, the hard and rigid are companions of the dead. ~ The soft and supple are companions of the living. ~ Therefore, a mighty army is ready to be vanquished. ~ A tree that is dry is ready for the ax. ~ The mighty and the great will be laid low. ~ The soft and the gentle will outlive them all!

[76c37t] **Chang Chung-yuan** ~ When a man is alive, ~ His body is soft and frail. ~ After his death, ~ It is hard and solid. ~ When grass and trees are growing, ~ They are delicate and fragile. ~ After their deaths, ~ They are wizened and decayed. ~ Therefore, what is hard is close to death. ~ What is soft is close to life. ~ Thus, when troops are inflexible, they lose the war. ~ When a wood board is dried hard, it cracks. ~ What is strongest

and most solid remains low. ~ What is softest and meekest remains high.

[76c38t] **Henry Wei** ~ Abstain from Hardness ~ Chieh Ch'iang ~ Man is soft and weak at birth; ~ At death he is hard and rigid. ~ The ten thousand things, herbs and trees, ~ Are soft and delicate when growing up; ~ In dying, they wither and look haggard. ~ Thus hardness and rigidity are companions of death; ~ Softness and weakness are companions of life. ~ Therefore armies, having become rigid, will not win; ~ Trees, having become rigid, will break asunder. ~ The big and rigid will be laid low; ~ The soft and weak will be lifted up.

[76c39t] **Ha Poong Kim** ~ People are soft and weak when born, ~ But bard and strong when dead. ~ Plants are soft and supple when born, ~ But dry and shriveled when dead. ~ Therefore the hard and strong are companions of death, ~ The soft and weak are companions of life. ~ Therefore a strong weapon loses, ~ A strong tree breaks. ~ The strong and big belong below, ~ The soft and weak belong above.

[76c40t] **Tao Huang** ~ When people are born, they are soft and gentle. ~ When they die, they are stiff and callous. ~ When myriad things, grasses and trees, are born, they are soft and tender. ~ When they die, they are withered. ~ So stiffness and callousness are the company of death. ~ Softness and suppleness are the company of life. ~ The powerful army will not win. ~ A stiff tree will break. ~ So stiffness and power stay below. ~ Softness and suppleness stay above.

[76c41t] **Tang Zi-chang** ~ A living person is gentle and tender, while a dying person is rigid and hard. ~ A living plant is gentle and tender, while a dying plant is dry and withered. ~ Thus, one who is rigid and hard is on the way to die. ~ One who is gentle and tender is on the way to live. ~ Thus, a strong army will soon be annihilated. ~ A hard stick of wood will soon be broken. ~ A piece of hard leather will soon be split. ~ Teeth are stronger than lips, yet the teeth decay first. ~ Therefore, hardness and strength are inferior, gentleness and tenderness are superior.

[76c42t] **Wing-tsit Chan** ~ When man is born, he is tender and weak. ~ At death, he is stiff and hard. ~ All things, the grass as well as trees, are tender and supple while alive. ~ When dead, they are withered and dried. ~ Therefore the stiff and the hard are companions of death. ~ The tender and the weak are companions of life. ~ Therefore if the army is strong, it will not win. ~ If a tree is stiff, it will break. ~ The strong and the great are inferior, while the tender and the weak are superior.

[76c91t] **И. И. Семененко** ~ Человек, когда родится, слаб и нежен; ~ умирая же он делается тверд и крепок. ~ Вся тьма существ, деревья, травы при своем рождении нежны и слабы, когда же гибнут - засыхают. ~ Твердое и сильное выступают спутниками смерти, нежное и слабое - спутниками жизни. ~ Поэтому, когда могуче войско, оно победы не одерживает, ~ когда крепким вырастает дерево, его срубают на оружие. ~ Великое и сильное низки, а слабое и нежное высоки.

[76c92t] **А. А. Маслов** ~ При рождении человек податлив и слаб. ~ Умирая - твёрд и крепок. ~ Трава и деревья гибки и податливы при жизни, а умирая, становятся сухи и ломки. ~ Поэтому твёрдое и сильное идут стезёй смерти, а податливое и слабое идут стезёй жизни. ~ Оттого сильное войско обречено на погибель, а крепкое дерево будет срублено. ~ Потому крепкое и сильное стоят ниже, а податливое и слабое - выше.

[76c93t] **Е. А. Торчинов** ~ Когда человек рождается, он мягок и слаб. ~ Когда человек умирает, он тверд и силен. ~ Так и среди всех существ: пока растения живут, они мягки и слабы. ~ Когда они гибнут, они

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сухи и тверды. ~ Поэтому удел твердого и сильного - смерть, ~ А мягкого и слабого - жизнь. ~ Поэтому мощное оружие не может победить, ~ Поэтому крепкое дерево должно упасть. ~ Люди, склонные к насилию, не умирают своей смертью. ~ Поэтому сильное и великое будет унижено, а мягкое и слабое будет возвышено.

[76c94t] **А. Е. Лукьянов** ~ Человек при рождении мягок и слаб, при наступлении смерти он крепок и силен. ~ Среди вещей трава и деревья при рождении мягкие и хрупкие, ~ при наступлении смерти пожухлые и сухие. ~ Поэтому крепкость и сила - спутники смерти, ~ мягкость и слабость - спутники жизни. ~ Вот почему, если войско сильное, оно не победит, ~ если дерево могучее, его срубят. ~ Сильное и большое уходит вниз, ~ мягкое и слабое пробивается наверх.

[76c95t] **Ян Хин-шун** ~ Человек при своем рождении нежен и слаб, а при наступлении смерти тверд и крепок. ~ Все существа и растения при своем рождении нежные и слабые, а при гибели сухие и гнилые. ~ Твердое и крепкое - это то, что погибает, а нежное и слабое - это то, что начинает жить. ~ Поэтому могущественное войско не побеждает и крепкое дерево гибнет. ~ Сильное и могущественное не имеют того преимущества, какое имеют нежное и слабое.

[76c96t] **Д. П. Конисси** ~ Новорожденный младенец нежен и слаб. ~ Труп мертвеца крепок и не гибок. ~ Только что распустившееся растение нежно и слабо. ~ Засохшее растение твердо и не гибко. ~ Отсюда ясно, что нежное и слабое живет. ~ Сильное войско не победоносно. ~ Нельзя поломать связку прутьев. ~ Сильное находится внизу, а слабое - наверху.

[76c97t] **В. В. Малявин** ~ Человек, рождаясь, мягок и нежен. ~ Умирая, он тверд и напряжен. ~ Когда все вещи, трава и деревья, живут, они мягки и гибки. ~ А умирают они сухими и жесткими. ~ Посему жесткость и напряженность - спутники смерти, ~ Мягкость и нежность - спутники жизни. ~ Вот почему, коли войско сильно, оно не победит. ~ А если дерево крепко, оно сломается. ~ Крепкое и большое будет внизу. ~ Мягкое и слабое будет вверху.

[76c98t] **Б. Б. Виногродский** ~ Человек в жизни - мягкость и слабость. ~ В его смерти - твердость и сила. ~ Из мириад сущностей травы и деревья в жизни - это мягкость и хрупкость. ~ В их смерти - сухость, крепость. ~ Причинность: ~ Твердость и сила - это попутчики смерти. ~ Мягкость и слабость - это попутчики жизни. ~ Это дает: ~ Сила оружия ведет к уничтожению. ~ Сила дерева ведет к перелому. ~ В сильном и большом находится ориентация вниз. ~ В мягком и слабом находится ориентация вверх.

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PSEUDO-CHAPTER **Seventy-Seven**

[77c01t] **Robert G. Henricks** ~ The Way of Heaven is like the flexing of a bow. ~ The high it presses down; the low it raises up. ~ From those with a surplus it takes away; to those without enough it adds on. ~ Therefore the Way of Heaven - ~ Is to reduce the excessive and increase the insufficient; ~ The Way of Man - ~ Is to reduce the insufficient and offer more to the excessive. ~ Now, who is able to have a surplus and use it to offer to Heaven? ~ Clearly, it's only the one who possesses the Way. ~ Therefore the Sage - ~ Takes actions but does not possess them; ~ Accomplishes his tasks but does not dwell on them. ~ Like this, is his desire not to make a display of his worthiness.

[77c02t] **John C. H. Wu** ~ PERHAPS the Way of Heaven may be likened to the stretching of a composite bow! ~ The upper part is depressed, while the lower is raised. ~ If the bow-string is too long, it is cut short: ~ if too short, it is added to. ~ The Way of Heaven diminishes the more-than-enough to supply the less-than-enough. ~ The way of man is different: ~ it takes from the less-than-enough to swell the more-than-enough. ~ Who except a man of the Tao can put his superabundant riches to the service of the world? ~ Therefore, the Sage does his work without setting any store by it, accomplishes his task without dwelling upon it. ~ He does not want his merits to be seen.

[77c03t] **D. C. Lau** ~ Is not the way of heaven like the stretching of a bow? ~ The high it presses down, ~ The low it lifts up; ~ The excessive it takes from, ~ The deficient it gives to. ~ It is the way of heaven to take from what has in excess in order to make good what is deficient. ~ The way of man is otherwise. It takes from those who are in want in order to offer this to those who already have more than enough. ~ Who is there that can take what he himself has in excess and offer this to the empire? ~ Only he who has the way. ~ Therefore the sage benefits them yet exacts no gratitude, ~ Accomplishes his task yet lays claim to no merit. ~ Is this not because he does not wish to be considered a better man than others?

[77c04t] **R. L. Wing** ~ The Tao in Nature ~ Is like a bow that is stretched. ~ The top is pulled down, ~ The bottom is raised up. ~ What is excessive is reduced, ~ What is insufficient is supplemented. ~ The Tao in Nature ~ Reduces the excessive ~ And supplements the insufficient. ~ The Tao in Man is not so; ~ He reduces the insufficient, ~ Because he serves the excessive. ~ Who then can use excess to serve the world? ~ Those who possess the Tao. ~ Therefore Evolved Individuals Act without expectation, ~ Succeed without taking credit, ~ And have no desire to display their excellence.

[77c05t] **Ren Jiyu** ~ Does not the Way (Tao) of Heaven resemble drawing a bow (and aiming an arrow at the target)? ~ When it is high, it will be brought down; ~ When it is low, it will be raised up; ~ When it is overfull, it will be diminished; ~ And when it is not full, it will be supplemented. ~ It is the Way of Heaven to diminish the excessive, so as to supplement the deficient. ~ This is not so with the Way of man - It takes away from those who have not enough so as to supply those who have superabundance. ~ Who can supply all the people under Heaven by diminishing the excessive? ~ Only the man who has "Tao." ~ Therefore the sage promotes all things, but does not think the effort as his own, ~ Achieves merit, but does not claim credit for himself, ~ And does not wish to parade his wisdom and ability.

[77c06t] **Gia-fu Feng** ~ The Tao of heaven is like the bending of a bow. ~ The high is lowered, and the low is raised. ~ If the string is too long, it is shortened; ~ If there is not enough, it is made longer. ~ The Tao of

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heaven is to take from those who have too much and give to those who do not have enough. ~ Man's way is different. ~ He takes from those who do not have enough to give to those who already have too much. ~ What man has more than enough and gives it to the world? ~ Only the man of Tao. ~ Therefore the sage works without recognition. ~ He achieves what has to be done without dwelling on it. ~ He does not try to show his knowledge.

[77c07t] **Lok Sang Ho** ~ The Dao of Heaven is like pulling a bow. ~ The top end comes down and the bottom end goes up. ~ It takes away from those with surplus to spare ~ and gives to those who are short. ~ The way of Heaven takes away from those with surplus to spare ~ and gives to those who are short. ~ The way of men is just the opposite. ~ It takes away from those who are short ~ and offers to those who have more than enough. ~ The Sage does his work but is not arrogant. ~ He accomplishes but will not dwell on his accomplishments. ~ He does not want to show off his accomplishments.

[77c08t] **Xiaolin Yang** ~ Isn't the law of heavens like using a bow and arrow? ~ When it is aimed too high, it is lowered; when it is aimed too low, it is raised; ~ When it is aimed too far, it is loosened; when it is aimed too close, it is tightened. ~ The law of the heavens is to reduce the wealthy and give to the needy. ~ But the law of present-day people is just the opposite: they take from the needy to give to the wealthy. ~ Who can contribute the surplus to the needy? ~ Only the people who follow the DAO. ~ So the great men do not do things for themselves and do not claim credit when things are accomplished. ~ They just do not want to show their goodness.

[77c09t] **Walter Gorn Old**, THE TAO OF HEAVEN ~ Like the bending of an archer's bow is the Tao of Heaven! ~ It brings down that which is high, and raises up that which is depressed. ~ It takes away where there is excess, and gives where there is deficiency. ~ The Tao of Heaven makes all things equal. ~ This Tao is not of man. ~ Man takes from the needy to add to his own excess. ~ Who is he that, having a superabundance, can bring it to the service of the world? ~ Only he who has the Tao. ~ This is why the wise man acts without expectation of reward, and completes his task without claiming merit. ~ For thus he hides his wealth.

[77c10t] **James Legge** ~ May not the Way (or Tao) of Heaven be compared to the (method of) bending a bow? ~ The (part of the bow) which was high is brought low, and what was low is raised up. ~ (So Heaven) diminishes where there is superabundance, and supplements where there is deficiency. ~ It is the Way of Heaven to diminish superabundance, and to supplement deficiency. ~ It is not so with the way of man. ~ He takes away from those who have not enough to add to his own superabundance. ~ Who can take his own superabundance and therewith serve all under heaven? ~ Only he who is in possession of the Tao! ~ Therefore the (ruling) sage acts without claiming the results as his; ~ he achieves his merit and does not rest (arrogantly) in it: ~ - he does not wish to display his superiority.

[77c11t] **David Hinton** ~ The Way of heaven is like a drawn bow pulling down the high and raising up the low: ~ it takes away where there's abundance and restores where there's want. ~ The Way of heaven takes away where there's abundance ~ and restores where there's want, ~ but the Way of humankind isn't like that: ~ it takes away where there's want ~ and gives where there's abundance. ~ Only a master of the Way can give abundance to all beneath heaven. ~ Such a sage acts without presumption and never dwells on success: ~ great worth has no need to be seen.

[77c12t] **Chichung Huang** ~ Heaven's Tao ~ Is like the fixing of a bowstring: ~ Too high, lower it; ~ Too low, lift it. ~ More than enough, reduce it; ~ Not enough, replenish it. ~ Therefore, heaven's Tao ~ Takes from those who

have more than enough ~ To replenish those who do not have enough; ~ Man's way ~ Takes from those who do not have enough ~ To offer to those who have more than enough. ~ Who can, having more than enough, ~ Offer some to heaven? ~ Perhaps only those who possess the Tao. ~ Hence, the sage man ~ Helped without possessing, ~ Scored merits without claiming. ~ That is how ~ He did not wish to parade his worth.

[77c13t] **Ellen M. Chen** ~ The way of heaven, ~ Is it not like stretching a bow? ~ What is high up is pressed down, ~ What is low down is lifted up; ~ What has surplus (yu yü) is reduced, ~ What is deficient (pu tsu) is supplemented. ~ The way of heaven, ~ It reduces those who have surpluses, ~ To supplement those who are deficient. ~ The human way is just not so. ~ It reduces those who are deficient, ~ To offer those who have surpluses. ~ Who can offer his surpluses to the world? ~ Only a person of Tao. ~ Therefore the sage works (wei) without holding on to, ~ Accomplishes without claiming credit. ~ Is it not because he does not want to show off his merits?

[77c14t] **Lee Sun Chen Org** ~ Doesn't the heavenly (highest) Tao work like the way we adjust bow and arrow in archery for coordination? ~ When the arrow aimed too high, [the archer] lowered it; ~ When the arrow aimed too low, [the archer] raised it; ~ When the loop was too big, [the archer] tensed the bow; ~ When the loop was too small, [the archer] loosened the bow. ~ The heavenly Tao draws away from the affluent people to assist the people in need; ~ Whereas human's way (natural impulse), on the contrary, is to deprive the people in need to serve the affluent. ~ Who [on Earth] would give away extra possessions [that exceeds the needs of his diminutive physical self] for the cause of relieving [the needy] of the world? ~ Only people who quest for Tao would respond to this [noble] calling. ~ That is why I have said: ~ "A Sage helps [creatures] to survive without being possessive; ~ He accomplishes [good] deeds without claiming credits." ~ The reason is that a Sage does not seek the celebrity status as a sage [or saint] [he seeks but the substantial deeds of being a sage or saint].

[77c15t] **Tien Cong Tran** ~ Is the Way of Heaven similar to a stretched bow? ~ The upper part is pressed down, while the lower is raised. ~ The overfull part is reduced, the deficient part is supplemented. ~ The Way of Heaven is to reduce what is overfull and to supplement what is deficient. ~ The way of man is different: it reduces what is deficient and supplements what is overfull. ~ Who, except the man of the Way, can put his excessive riches to the service of the world? ~ Therefore, the sage does his work without saying it is done by him, accomplishes his task without dwelling upon it. ~ He does not want his merits to be seen.

[77c16t] **Thomas Z. Zhang** ~ Tao of Nature is like tensing the string of a bow. ~ The high parts of the string comes down, the low parts lift up. ~ If it is too long, then we cut out excessive part. ~ If it is too short, then we add some. ~ It is Tao of Nature that excessive part is reduced and insufficient part is supplemented. ~ But Tao of People is opposite. ~ The poor become poorer. ~ The rich become richer. ~ Only those who have Te can donate their surplus to the world. ~ This is why sages work but do not force their way, and succeed but do not glorify their merits. ~ It is their modesty that is wise.

[77c17t] **Arthur Waley** ~ Heaven's way is like the bending of a bow. ~ When a bow is bent the top comes down and the bottom-end comes up. ~ So too does Heaven take away from those who have too much, and give to those that have not enough. ~ But if it is Heaven's way to take from those who have too much and give to those who have not enough, this is far from being man's way. ~ He takes away from those that have not enough in order to make offering to those who already have too much. ~ One there is and one only, so rich that he can afford to make offerings to all under heaven. ~ Who is this? ~ It is the possessor of Tao. ~ If, then, the Sage 'though he controls does not lean, and when he has achieved his aim does not linger', it is

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because he does not wish to reveal himself as better than others.

[77c18t] **Richard John Lynn** ~ The Dao of Heaven, is it not like when a bow is pulled? ~ As the high end gets pulled down, the low end gets pulled up: so those who have more than enough are diminished, and those who have less than enough get augmented. ~ The Dao of Heaven diminishes those who have more than enough and augments those who have less than enough, but the Dao of man is not like this, ~ For it diminishes those who have less than enough in order to give to those who have more than enough. ~ Who can take his more than enough and give it to all under Heaven? ~ It is only one who has the Dao. ~ Thus it is that the sage acts, yet they [the people] do not depend on him, and he achieves success yet takes no pride in it, for he does not want to appear as a worthy [xian].

[77c19t] **Lin Yutang** ~ BENDING THE BOW ~ The Tao (way) of Heaven, ~ Is it not like the bending of a bow? ~ The top comes down and the bottom-end goes up, ~ The extra (length) is shortened, the insufficient (width) is expanded. ~ It is the Way of Heaven to take away from those that have too much ~ And give to those that have not enough. ~ Not so with man's way: ~ He takes away from those that have not ~ And gives it as tribute to those that have too much. ~ Who can have enough and to spare to give to the entire world? ~ Only the man of Tao. ~ Therefore the Sage acts, but does not possess, ~ Accomplishes but lays claim to no credit, ~ Because he has no wish to seem superior.

[77c20t] **Victor H. Mair** ~ The Way of heaven is like the bending of a bow - ~ the upper part is pressed down, ~ the lower part is raised up, ~ the part that has too much is reduced, ~ the part that has too little is increased. ~ Therefore, ~ The Way of heaven ~ reduces surplus to make up for scarcity; ~ The Way of man ~ reduces scarcity and pays tribute to surplus. ~ Who is there that can have a surplus and take from it to pay tribute to heaven? ~ Surely only one who has the Way! ~ For this reason, ~ The sage ~ acts but does not possess, ~ completes his work but does not dwell on it. ~ In this fashion, ~ he has no desire to display his worth.

[77c21t] **Tolbert McCarroll** ~ The way of heaven is like the bending of a bow. ~ The high end is pulled down and the low end is raised up. ~ The excessive is diminished and the deficient is supplemented. ~ It is the way of heaven to take where there is too much in order to give where there is not enough. ~ The way of people is otherwise. ~ They take where there is not enough in order to increase where there is already too much. ~ Who will take from their own excesses and give to all under heaven? ~ Only those who hold to the Tao. ~ Therefore, ~ the True Person ~ benefits yet expects no reward, ~ does the work and moves on. ~ There is no desire to be considered better than others.

[77c22t] **David H. Li** ~ The cosmos's Direction is like extending a bow. ~ Aiming too high, it lowers; ~ aiming too low, it raises. ~ From the excessive, it takes; ~ to the insufficient, it augments. ~ The cosmos's Direction is to take from the excessive and augment the insufficient. ~ This is not so for the direction in humans, which is to take from the insufficient to augment the excessive. ~ Who is willing to augment [the insufficient of] the world with excesses? ~ Only ones with Direction. ~ Thus, ~ a sage provides without expecting approbation, ~ accomplishes without seeking acclamation, ~ does without flaunting wisdom.

[77c23t] **Yasuhiko Genku Kimura** ~ The Way of Heaven is like the bending of a bow. ~ The upper is lowered, while the lower is raised. ~ The too long is shortened, while the too short is lengthened. ~ The Way of Heaven is the way of balance: ~ Take from that which has more ~ and give to that which has less. ~ The way of man is different: ~ Take from those who have less ~ and give to those who have more. ~ Who is so abundant that he

can continue to give to the world? ~ Only the man who embodies the Tao and is thus inexhaustible. ~ Therefore, the sage, being the fulcrum of the world, ~ Benefits his people without proclaiming it, ~ Accomplishes his task without dwelling on it, ~ Enlightens his world without flaunting his wisdom.

[77c24t] **Chou-Wing Chohan** ~ Is not the superior Tao like drawing a bow? ~ The high part moves downward, the low part moves upward, ~ What is full is reduced, what is insufficient is filled. ~ The superior Tao reduces the full, fills what is insufficient. ~ Man's Tao, in contrast, takes from the insufficient and gives to the full. ~ Who can take from the full and give to the insufficient? ~ Only he who has the Tao can. ~ Therefore, the sage does not hoard anything for himself. ~ The more he helps others, the more he obtains for himself. ~ The superior Tao does good, and never does evil, ~ The sage's Tao acts, but never hurts others.

[77c25t] **Man-Ho Kwok** ~ The Tao of Heaven is like the tensing of a bow: ~ - what is above is drawn down, ~ - and what's below is drawn up, ~ - what has plenty is drawn from and is given to what doesn't have enough. ~ The Heavenly Tao takes from those who have too much, ~ And it gives to those who have little or nothing. ~ Ah, but the human way is different. ~ Even the wealthiest leech the poor ~ So they can have even more. ~ What kind of person is it ~ Who has more than they need ~ And so gives it out, and gives it freely? ~ Only a being that is filled with the Tao.

[77c26t] **Gu Zhengkun** ~ Does not the Tao of heaven resemble the bending of a bow (aiming): ~ Pressing down the high, ~ Lifting up the low, ~ Reducing the excessive, ~ Compensating the deficient? ~ So the Tao of heaven means to compensate the deficient by reducing the excess. ~ The Tao of man is different: ~ It gives to one who already has more than enough by taking from one who is in want. ~ Who can offer what he has in excess to the people? ~ Only the man of Tao. ~ Thus the sage ~ Benefits all things without claiming to be their benefactor; ~ Succeeds without claiming credit; ~ Because he does not want to show off his wisdom.

[77c27t] **Chao-Hsiu Chen** ~ Isn't the Tao of Heaven like stretching a bow? ~ When it is high, it presses down, ~ when it is low, it lifts up. ~ When it is surplus, it reduces. ~ When it is deficient, it increases. ~ The Tao of Mankind is the opposite: it reduces the deficiency in order to add to the surplus. ~ Only the one who has the Tao offers his surplus to others. ~ Therefore the sage benefits others, yet claims no gratitude, ~ accomplishes his task, yet assumes no merit. ~ It is only because he does not want to be considered as a virtuous person.

[77c28t] **Liu Qixuan** ~ The way of Heaven is like the opening of the bow, ~ Which flats the high, lifts the low, ~ Reduces the surplus, and compensates for losses. ~ The way of Heaven cuts the superfluous ~ To compensate the meager. ~ The way of Mankind cuts the meager ~ To add to the superfluous. ~ Who can have more than enough to provide for the world? ~ Only the ones who are good at keeping the Way. ~ Therefore, the wise person does but occupies nothing, ~ Achieves but does not feel successful, ~ Because he/she does not want to be praised as a sage.

[77c29t] **Shi Fu Hwang** ~ Bending The Bow ~ Lao Tze says, ~ May not the way of Heaven be compared to bending a bow? ~ The upper end is where Heaven presses down, and the bottom end is where Heaven lifts up. ~ So the extra length is shortened; ~ the insufficient width is expanded. ~ It is the way of Heaven to reduce from those that have too much, and increase to those that have not enough. ~ It is not so with the way of Man. ~ He takes away from those who have not enough to add to those that have too much. ~ Who can have too much and spare to give to the entire world? ~ Only he who is enlightened in the Tao. ~ Therefore the sage works without claiming his endeavor. ~ He achieves his task and does not rest arrogantly in it. ~ For he does not wish to display his superiority.

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[77c30t] **Ch'u Ta-Kao** ~ Is not the Tao of heaven like the drawing of a bow? ~ It brings down the part which is high; it raises the part which is low; it lessens the part which is redundant (convex); it fills up the part which is insufficient (concave). ~ The Tao of heaven is to lessen the redundant and fill up the insufficient. ~ The Tao of man, on the contrary, is to take from the insufficient and give to the redundant. ~ Who can take from the redundant and give to the insufficient? ~ Only he who has Tao can. ~ Therefore the Sage does not hoard. ~ The more he helps others, the more he benefits himself; the more he gives to others, the more he gets himself. ~ The Tao of heaven does one good but never does one harm; the Tao of the Sage acts but never contends.

[77c31t] **Paul J. Lin** ~ Perhaps the Tao of heaven resembles the drawing of a bow. ~ When it is high, lower it. ~ When low, raise it. ~ When excessive, diminish it. ~ When deficient, replenish it. ~ The Tao of heaven diminishes the excessive and replenishes the deficient. ~ The Tao of man is not so - while decreasing the deficient, it supplies the excessive. ~ Who can supply the world with overabundance? ~ Only the man with Tao. ~ Therefore the Sage acts without exalting his ability. ~ He achieves without dwelling upon it. ~ He does not want to display his superiority.

[77c32t] **Michael LaFargue** ~ Heaven's Way is like the stringing of a bow: ~ It pulls down what is high, ~ it lifts up what is low, ~ it takes away from what has an abundance, ~ to give to what has not enough. ~ Heaven's Way: ~ Take away from what has an abundance, ~ help along what has not enough. ~ People's way is not like this: ~ Take away from what has not enough, ~ to offer it to what has an abundance. ~ Who can have an abundance to offer the world? ~ Only the one who has Tao. ~ And so the Wise Person: ~ Works but does not rely on this, ~ achieves successes but does not dwell in them, ~ has no desire to show off his worth.

[77c33t] **Cheng Lin** ~ The way of Heaven is like the drawing of a bow! ~ The bulge is levelled; ~ the depression is raised; ~ the excess is diminished; ~ the deficiency is replenished. ~ The way of Heaven is to diminish excess, and replenish deficiency. ~ The way of man is the opposite. ~ He robs the poor to serve the rich. ~ Who can give all he has to serve the world? ~ Only the follower of Truth. ~ Thus the Sage gives without the wish for return; ~ he achieves without claiming credit. ~ Is this not because he wishes to conceal his worth?

[77c34t] **Yi Wu** ~ Is not the way of Heaven like the stringing of a bow? ~ The upper part is depressed, ~ The lower part is raised; ~ The too-long string is shortened, ~ The too-short string is added to. ~ The way of Heaven reduces excesses and makes-up deficiencies. ~ The path of man is not so; ~ It decreases the deficient to supply the excessive. ~ Who can have more to offer to the world? ~ Only the man with the Way. ~ Therefore, the sage acts without taking credit, ~ Achieves without attachment. ~ He does not want to display his worthiness.

[77c35t] **Han Hiong Tan** ~ The way of Dao operates like the art of archery. ~ When you aim too high, you have to adjust downwards. ~ When you aim too low, you have to adjust upwards. ~ If the tension is excessive, you lower it. ~ If the tension is inadequate, you augment it. ~ The way of Dao is to take from the excess and give it to the deficient. ~ In the human realm, it is totally different. ~ It is the case of robbing the poor and giving it to the rich. ~ Who would take from the haves and give it to the have-nots? ~ Only the people who follow the way of Dao would. ~ Therefore, the sage does things without ulterior motives. ~ When he accomplishes, he does not claim credit. ~ It is because he does not want to appear sagacious.

[77c36t] **Hua-Ching Ni** ~ The subtle Way of the universe: is it not expressed in the stretching of a bow? ~ The

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high it presses down. ~ The low it lifts up. ~ The excessive it takes from. ~ The deficient it gives to. ~ It is the nature of this subtle truth to take from what is excessive and give to what is deficient. ~ The way of man, however, is otherwise. ~ It takes from those in need to give to those who already have more than enough. ~ Only one of whole virtue always has something to give to others. ~ Therefore, one of whole virtue does things, but does not keep them for himself; ~ accomplishes his tasks, but does not cling to them. ~ He has no desire to trade his virtue for people's worship.

[77c37t] **Chang Chung-yuan** ~ The course of nature is similar to the curve of a bow: ~ That which is at the top is pulled down; ~ That which is at the bottom is brought up. ~ That which is overfull is reduced; ~ That which is deficient is supplemented. ~ The course of nature is to reduce what is overfull ~ And to supplement what is deficient. ~ The course of man is to reduce what is deficient ~ And to supplement what is overfull. ~ Who can supplement the overfull for the people of the world? ~ Only the man of Tao can do it. ~ Therefore, with the wise, work is done and no one depends on it. ~ Achievements are made, but no one claims credit. ~ Is he not free from wishing to show off his superiority?

[77c38t] **Henry Wei** ~ The Way of Heaven ~ T'ien Tao ~ The Way of Heaven, ~ Is it not like stretching the bow? ~ What is high is brought low; ~ What is low is pulled up; ~ What is superfluous is taken off; ~ What is deficient is strengthened. ~ The Way of Heaven takes from what has a surplus ~ To supply what has a deficit. ~ The way of men acts differently. ~ It takes from what has a deficit ~ To serve what has a surplus. ~ Who will use his surplus to serve the world? ~ Only the man who is possessed of Tao. ~ Thus the Sage acts but does not presume on the result; ~ He achieves success but does not claim any credit. ~ Doesn't this show that he dislikes showing off his worth?

[77c39t] **Ha Poong Kim** ~ The way of Heaven - ~ Isn't it like stretching a bow? ~ You press down the high, ~ Raise the low, ~ Take away the excess, ~ Add to the deficient. ~ The way of Heaven ~ Takes away from those who have too much and gives to those who have not enough. ~ The way of man ~ Is not so. ~ It takes away from those who have not enough and offers to those who have too much. ~ Who can have too much and offer to all under Heaven? ~ Only the man of Tao can. ~ Therefore the sage ~ Rules without depending on anyone. ~ His work is done, but he never dwells in it. ~ He does not wish to show his worthiness.

[77c40t] **Tao Huang** ~ The Tao of heaven is like drawing a bow. ~ The high bends down, ~ The low rises up. ~ The surplus decreases, ~ Insufficiency is supplied. ~ So the Tao of heaven reduces what is surplus and enhances what is insufficient. ~ The human Tao reduces what is insufficient and caters to the surplus. ~ Who can use the surplus to benefit the heaven? ~ Only those who possess Tao. ~ So the sage ~ Exists without ownership, ~ Accomplishes without holding on. ~ It is thus, without desire, that the wise see.

[77c41t] **Tang Zi-chang** ~ Is not the law of Nature like aiming with a bow? ~ It brings down the high and lifts up the low; ~ reduces the excessive, drawing strength; ~ and increases insufficient, drawing strength. ~ So that the law of Nature is to diminish the excess and supply the want. ~ But the way of Man is not so: ~ He robs the poor and serves the rich! ~ Who can give his excessive possessions to serve the world? ~ The man who possesses Dao. ~ Thus a Sage ruler provided everything but did not take anything. ~ He accomplished deeds but did not claim them. ~ That is, he did not display his sagacity.

[77c42t] **Wing-tsit Chan** ~ Heaven's Way is indeed like the bending of a bow. ~ When (the string) is high, bring it down. ~ When it is low, raise it up. ~ When it is excessive, reduce it. ~ When it is insufficient, supplement it. ~ The Way of Heaven reduces whatever is excessive and supplements whatever is insufficient. ~ The way of

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man is different. ~ It reduces the insufficient to offer to the excessive. ~ Who is able to have excess to offer to the world? ~ Only the man of Tao. ~ Therefore the sage acts, but does not rely on his own ability. ~ He accomplishes his task, but does not claim credit for it. ~ He has no desire to display his excellence.

[77c91t] **И. И. Семененко** ~ Не сходно ль Дао Неба с тем, как натягивают лук? ~ Сгибают его верхний конец и поднимают в то же время нижний, ~ отнимают от избытка и восполняют недостаток. ~ И Дао Неба восполняет недостаток, отнимая от избытка. ~ Людское Дао заключается в обратном: ~ ущемлять лишенного достатка и одаривать живущего в избытке. ~ Кто способен одарить своим избытком Поднебесную? ~ Лишь тот, кто обладает Дао. ~ Именно поэтому Премудрый человек не ищет для себя опоры в том, что делает, и не относит к себе совершенные им подвиги. ~ Он не желает выставлять на обозрение свои достоинства.

[77c92t] **А. А. Маслов** ~ Разве не напоминает Путь Неба натягивание лука? ~ Что было вверху - опускается, а что было внизу - поднимается. ~ Что было в избытке - уменьшается, а что было в недостатке - дополняется. ~ В этом и заключается Путь Неба: уменьшать то, что в избытке, и дополнять то, что в недостатке. ~ Путь человека, увы, не таков. ~ Он уменьшает то, что и так в недостатке, и дополняет этим то, что и так в избытке. ~ Кто же может дополнить Поднебесную тем, чем он владеет в избытке? ~ Лишь тот, кто обладает Дао. ~ Именно так поступали мудрецы и не требовали воздаяния, достигали цели и не считали это заслугой. ~ Ибо они не хотели, чтобы их ставили выше других.

[77c93t] **Е. А. Торчинов** ~ Разве природа небесного Дао-Пути не похожа на натягивание лука? ~ Возвышающееся он опускает, опускающееся он возвышает, когда есть избыток, он отнимает его, когда есть недостаток, он восполняет его. ~ Небесный Дао-Путь отнимает, когда есть излишек, и дает, когда есть недостаток. ~ Но не таков путь людской, ибо он в том, чтобы отнять, когда и так недостаток, и прибавить, когда и так излишек. ~ Кто сможет при помощи излишка прибавить нечто в Поднебесной? ~ Только тот, кто обладает Дао-Путем. ~ Поэтому совершенномудрый действует, не замышляя преднамеренно. ~ Он обладает благими качествами и свойствами, но к ним не привязан. ~ И он нисколько не намерен смотреться перед миром как мудрец.

[77c94t] **А. Е. Лукьянов** ~ Небесное Дао подобно натягиванию лука: ~ верх в нем опускается, низ в нем поднимается, ~ излишек в нем сокращается, недостаток в нем восполняется. ~ Дао Неба сокращает излишек и восполняет недостаток. ~ Если же взять человеческое Дао, то здесь не так: ~ [оно] изымает, где недостаток, и отдает туда, где избыток. ~ Кто же может, имея избыток, отдать его Поднебесной? ~ Только тот, в ком [небесное] Дао. ~ Вот почему совершенномудрый человек возделывает и ни на что не опирается, ~ успешно завершает и не ставит себе это в заслугу. ~ Он не желает выглядеть мудрым (достойным).

[77c95t] **Ян Хин-шун** ~ Небесное дао напоминает натягивание лука. ~ Когда понижается его верхняя часть, поднимается нижняя. ~ Оно отнимает лишнее и отдает отнятое тому, кто в нем нуждается. ~ Небесное дао отнимает у богатых и отдает бедным то, что у них отнято. ~ Человеческое же дао - наоборот. ~ Оно отнимает у бедных и отдает богатым то, что отнято. ~ Кто может отдать другим все лишнее? ~ Это могут сделать только те, которые следуют дао. ~ Поэтому совершенномудрый делает и не пользуется тем, что сделано, совершает подвиги и себя не прославляет. ~ Он благороден потому, что у него нет страстей.

[77c96t] **Д. П. Конисси** ~ Небесное Тао похоже на человека, натягивающего тетиву на лук: ~ высокий

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поднимает лук наверх, а низкий поднимает взор наверх. ~ Имеющий избыток потерпит потерю. ~ Страдающий недостатком будет иметь избыток. ~ Потому что небесное Тао всегда отнимает у изобилующих и отдает страдающим недостатком. ~ Человеческое Тао, впрочем, наоборот: оно отнимает от не имеющих и отдает изобилующим. ~ Поэтому кто посвящает свой избыток всему миру, тот имеет Тао. ~ Святой муж делает много, но не хвалится сделанным; ~ совершает заслуги, но не признает их, потому что он не желает обнаружить свою мудрость.

[77c97t] **В. В. Малявин** ~ Небесный Путь - это как натягивание на лук тетивы: ~ Верхний край надо опустить вниз, ~ Нижний край надо поднять вверх. ~ Если слишком длинно, укоротить, ~ Если слишком коротко, удлинить. ~ Так и Путь Небес: отнимает лишнее и прибавляет недостающее. ~ Путь же людей не таков: ~ Отнимают недостающее и добавляют к тому, что в избытке. ~ Кто способен, имея излишек, отдать его миру? ~ Только человек Пути. ~ Вот почему Премудрый человек ~ Действует - и не держится за сделанное, ~ Имеет успехи - и не привязан к ним, ~ И не имеет желания показывать свою мудрость.

[77c98t] **Б. Б. Виногродский** ~ В небесном Пути нет ли подобия натягиванию лука? ~ Высокое - оно придавливается. ~ Низкое - оно приподнимается. ~ При наличии излишка его убавляют. ~ При недостаточности его восполняют. ~ В небесном Пути убавляют наличие излишка и восполняют недостаточность. ~ Кто способен наличие излишка отдавать Поднебесной? ~ Только тот, у кого в наличии Путь. ~ Это дает: ~ Человек мудрости в осуществлении не отождествляется, ~ совершив дело, не пребывает в нем. ~ Нет у него стремления проявить умелость.

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PSEUDO-CHAPTER **Seventy-Eight**

[78c01t] **Robert G. Henricks** ~ In the whole world, nothing is softer and weaker than water. ~ {And yet for attacking} the hard and strong, nothing can {beat} it, ~ Because there is nothing you can use to replace it. ~ That water can defeat the unyielding - ~ That the weak can defeat the strong - ~ There is no one in the whole world who doesn't know it, ~ And yet {there is no one who can} put {it} into practice. ~ For this reason, the words of the Sage say: ~ To take on yourself the disgrace of the state - this is called being the lord of [the altars of] earth and grain; ~ To assume responsibility for all ill-omened events in the state - this is called being the king of the world. ~ Correct words seem to say the reverse [of what you expect them to say].

[78c02t] **John C. H. Wu** ~ NOTHING in the world is softer and weaker than water; ~ But, for attacking the hard and strong, there is nothing like it! ~ For nothing can take its place. ~ That the weak overcomes the strong, and the soft overcomes the hard, ~ This is something known by all, but practised by none. ~ Therefore, the Sage says: ~ To receive the dirt of a country is to be the lord of its soil-shrines. ~ To bear the calamities of a country is to be the prince of the world. ~ Indeed, Truth sounds like its opposite!

[78c03t] **D. C. Lau** ~ In the world there is nothing more submissive and weak than water. ~ Yet for attacking that which is hard and strong nothing can surpass it. ~ This is because there is nothing that can take its place. ~ That the weak overcomes the strong, ~ And the submissive overcomes the hard, ~ Everyone in the world knows yet no one can put this knowledge into practice. ~ Therefore the sage says, ~ One who takes on himself the humiliation of the state ~ Is called a ruler worthy of offering sacrifices to the gods of earth and millet; ~ One who takes on himself the calamity of the state ~ Is called a king worthy of dominion over the entire empire. ~ Straightforward words seem paradoxical.

[78c04t] **R. L. Wing** ~ Nothing in the world, ~ Is as yielding and receptive as water; ~ Yet in attacking the firm and inflexible, ~ Nothing triumphs so well. ~ Because of what it is not, ~ This becomes easy. ~ The receptive triumphs over the inflexible; ~ The yielding triumphs over the rigid. ~ None in the world do not know this. ~ None have the ability to practice it. ~ Therefore Evolved Individuals say: ~ One who accepts the disgrace of the organization ~ Can be called the leader of the grain shrine. ~ One who accepts the misfortunes of the organization ~ Can be called the leader of the world. ~ Right words appear to reverse themselves.

[78c05t] **Ren Jiyu** ~ Nothing under Heaven is softer and weaker than water, ~ But in attacking the hard and strong, no force can compare with it, ~ For nothing can take its place. ~ The reason why the weak can overcome the strong and the soft can overcome the hard is known to all the people under Heaven, ~ But none would follow and practise it. ~ Therefore the sage said: ~ He who bears humiliation of the whole state can be the sovereign of the country. ~ He who bears the disaster of the whole state can be the king of all under Heaven. ~ Positive words seem to be negative.

[78c06t] **Gia-fu Feng** ~ Under heaven nothing is more soft and yielding than water. ~ Yet for attacking the solid and strong, nothing is better; ~ It has no equal. ~ The weak can overcome the strong; ~ The supple can overcome the stiff. ~ Under heaven everyone knows this, ~ Yet no one puts it into practice. ~ Therefore the sage says: ~ He who takes upon himself the humiliation of the people is fit to rule them. ~ He who takes upon himself the country's disasters deserves to be king of the universe. ~ The truth often sounds paradoxical.

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[78c07t] **Lok Sang Ho** ~ Nothing under heaven is weaker than water. ~ Yet nothing however proficient in attacking the strong can win over water. ~ The reason is that nothing can lay a handle on water. ~ The weak overcomes the strong; ~ The soft overcomes the hard. ~ All under heaven know about this dictum ~ but few people can put it into practice. ~ That is why the Sage says: ~ "Those who take what other people discard as garbage ~ is the lord of Society. ~ Those who love the nation when it is in the grip of misfortune ~ can claim to be the king." ~ What is right often seems to be wrong.

[78c08t] **Xiaolin Yang** ~ Nothing in this world is softer than water; ~ However, nothing in this world is more powerful than water in breaking the hardest things, ~ And nothing in this world can replace water. ~ Everyone knows this, but no one acts according to it. ~ So, the great men said: ~ "Those who can share the humiliation of the country can be the masters of the country; ~ Those who can share the disasters of the country can be the rulers of the country." ~ These truthful words sound like nonsense to present-day people.

[78c09t] **Walter Gorn Old**, ACCEPTING THE TRUTH ~ Nothing on earth is so weak and yielding as water, but for breaking down the firm and strong it has no equal. ~ This admits of no alternative. ~ All the world knows that the soft can wear away the hard, and the weak can conquer the strong; but none can carry it out in practice. ~ Therefore the Sage says: He who bears the reproach of his country is really the lord of the land. He who bears the woes of the people is in truth their king. ~ The words of truth are always paradoxical!

[78c10t] **James Legge** ~ There is nothing in the world more soft and weak than water, and yet for attacking things that are firm and strong there is nothing that can take precedence of it; ~ - for there is nothing (so effectual) for which it can be changed. ~ Every one in the world knows that the soft overcomes the hard, and the weak the strong, but no one is able to carry it out in practice. ~ Therefore a sage has said, ~ 'He who accepts his state's reproach, ~ Is hailed therefore its altars' lord; ~ To him who bears men's direful woes ~ They all the name of King accord.' ~ Words that are strictly true seem to be paradoxical.

[78c11t] **David Hinton** ~ Nothing in all beneath heaven is so soft and weak as water. ~ And yet, for conquering the hard and strong, nothing succeeds like water. ~ And nothing can change it: ~ weak overcoming strong, ~ soft overcoming hard. ~ Everything throughout all beneath heaven knows this, ~ and yet nothing puts it into practice. ~ That's why the sage said: ~ Whoever assumes a nation's disgrace is called the sacred leader of a country, ~ and whoever assumes a nation's misfortune is called the emperor of all beneath heaven. ~ Words of clarity sound confused.

[78c12t] **Chichung Huang** ~ Nothing under heaven is softer and weaker than water, ~ Yet, in attacking the hard and strong, ~ Nothing can surpass it, ~ Because nothing can replace it. ~ That the soft overcome the hard, ~ And the weak overcome the strong - ~ None under heaven does not know it, ~ Yet none can practice it. ~ Hence, the sage man's saying goes: ~ "He who bears the state's humiliations ~ Is called lord of the land; ~ He who bears the state's calamities ~ Is called king of the empire." ~ A positive statement sounds paradoxical.

[78c13t] **Ellen M. Chen** ~ Nothing under heaven ~ Is softer (jou) and weaker (jo) than water, ~ Yet nothing can compare with it ~ In attacking the hard (chien) and strong (ch'iang). ~ Nothing can change (i) place with it. ~ That the weak overcomes the strong, ~ And the soft overcomes the hard, ~ No one under heaven does not know (chih), ~ Though none can put it into practice. ~ Therefore a sage said: ~ "One who receives the filth of a state, ~ Is called the Master of the Altar of the Soil and Grain; ~ One who shoulders the evils of a state, ~ Becomes the king under heaven." ~ Straightforward words (yen) appear to be their reverse.

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[78c14t] **Lee Sun Chen Org** ~ The most flexible and weak (pliable) thing on Earth is water; ~ But, when it comes to the feat of overpowering hardness, I have not come across anything better than it; ~ Nothing whatsoever can substitute it for its strength. ~ [The above stated fact demonstrates that] the weak (pliable) ones can win over the strong ones, and the flexible (adaptable) ones can conquer the rigid (steely) ones; ~ [Nevertheless] this principle is difficult [for ordinary people] in the world to comprehend and utilize. ~ Accordingly a Sage once said: ~ "The person who could bear the insult for the sake of a state is the one who mostly deserved to be the lord of the people; ~ The person who could endure the misfortune for the sake of a country is the most qualified one to be the king of the world." ~ This straight talk does appear antithetical [to the established belief]!

[78c15t] **Tien Cong Tran** ~ Nothing in the world is softer and weaker than water; but, for attacking the hard and strong, there is nothing like it! ~ For nothing can take its place. ~ The weak overcomes the strong, and the soft overcomes the hard. ~ This is something known by all, but practiced by none. ~ Therefore, the sage says: To receive the blame of a country is to be the lord of its soil-shrines. ~ To bear the calamities of a country is to be the king of the world. ~ Indeed, the truth sounds like its opposite!

[78c16t] **Thomas Z. Zhang** ~ Nothing in the world is more flexible and adaptable than water. ~ Yet, when conquering the hard and strong, nothing is better. ~ This is because water does not have definite shape. ~ The yielding wins over the strong. ~ Flexibility wins over rigidity. ~ Everybody understands this. ~ But few practice it. ~ Therefore the sage says: ~ "Those, who can endure disgrace for their kingdom, can be the head of the kingdom; ~ Those, who can accept misfortune for their kingdom, can be Emperor of the world." ~ These logical words appear to be controversial.

[78c17t] **Arthur Waley** ~ Nothing under heaven is softer or more yielding than water; but when it attacks things hard and resistant there is not one of them that can prevail. ~ For they can find no way of altering it. ~ That the yielding conquers the resistant and the soft conquers the hard is a fact known by all men, yet utilized by none. ~ Yet it is in reference to this that the Sage said ~ 'Only he who has accepted the dirt of the country can be lord of its soil-shrines; only he who takes upon himself the evils of the country can become a king among those what dwell under heaven.' ~ Straight words seem crooked.

[78c18t] **Richard John Lynn** ~ Of all under Heaven, nothing is more soft and pliable than water, yet for attacking the hard and stiff, nothing can beat it, so it is impossible to take its place. ~ That the soft conquers the stiff and the pliable conquers the hard, none among all under Heaven fails to know, yet none can practice it. ~ Therefore, according to what the sage says, he who sustains disgrace on behalf of the state is referred to as the master of altars dedicated to the soil and grain [its rightful ruler], and he who sustains misfortune on behalf of the state is referred to as a sovereign for all under Heaven. ~ These are true words that seem false.

[78c19t] **Lin Yutang** ~ NOTHING WEAKER THAN WATER ~ There is nothing weaker than water ~ But none is superior to it in overcoming the hard, ~ For which there is no substitute. ~ That weakness overcomes strength ~ And gentleness overcomes rigidity, ~ No one does not know; ~ No one can put into practice. ~ Therefore the Sage says: ~ "Who receives unto himself the calumny of the world ~ Is the preserver of the state. ~ Who bears himself the sins of the world ~ Is the king of the world." ~ Straight words seem crooked.

[78c20t] **Victor H. Mair** ~ Nothing under heaven is softer or weaker than water, ~ and yet nothing is better for attacking what is hard and strong, ~ because of its immutability. ~ The defeat of the hard by the soft, ~ The

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defeat of the strong by the weak - ~ this is known to all under heaven, yet no one is able to practice it. ~ Therefore, ~ in the words of the sage, it is said: ~ "He who bears abuse directed against the state is called 'lord of the altars for the gods of soil and grain'; ~ He who bears the misfortunes of the state is called the 'king of all under heaven.'" ~ True words seem contradictory.

[78c21t] **Tolbert McCarroll** ~ Nothing under heaven is softer or more yielding than water. ~ Yet it has no equal for attacking things that are hard and stiff. ~ Nothing can withstand it. ~ Everyone knows that the yielding overcomes the stiff, ~ and the soft overcomes the hard. ~ Yet no one applies this knowledge. ~ Therefore, an Old One said: ~ Only a person who has accepted the country's dirt is a leader worthy to offer sacrifice at its shrines of earth and grain. ~ Only a person who takes up the country's burdens deserves to be a leader among those who dwell under heaven. ~ Straightforward words seem crooked.

[78c22t] **David H. Li** ~ In the world, nothing is softer and weaker than water, yet, in combating the strong, nothing can win over it. ~ There is nothing to replace it. ~ The weak wins over the strong; the tender wins over the steely. ~ No one in the world is unaware of it, yet no one follows it. ~ Thus, the sage says: ~ "One accepting a state's disgrace is worthy of being her governor; ~ one accepting the state's misfortunes is worthy of being the king to the world." ~ Rightful words appear paradoxical.

[78c23t] **Yasuhiko Genku Kimura** ~ Nothing under heaven is as soft and yielding as water. ~ Yet, for attacking the hard and strong, ~ Nothing is better and nothing is like it. ~ The yielding overcomes the unyielding; ~ the soft overcomes the hard. ~ Everyone under heaven knows this, ~ yet no one puts it into practice. ~ Therefore, the sage says: ~ He who absorbs as does water the detritus of the people ~ is the worthy master of the nation. ~ He who flows as does water with the tides of the troubled land ~ is the worthy king of the nation. ~ Truth seems often paradoxical and against common sense.

[78c24t] **Chou-Wing Chohan** ~ The weakest thing in the world can overcome the strongest thing in the world. ~ Nothing in the world can compare with the weakness of water, whose nature is limp and submissive, ~ But when it attacks the hardest and strongest of all, there is nothing more efficient, ~ Since there is no alternative to it. ~ The weak can overcome the strong, and the soft can conquer the tough: ~ The whole world knows that, but does not abide by it. ~ Therefore the sage says: ~ The person who bears all the disgrace of the country can be the master of the land, ~ The person who bears all the troubles of the country can be the king of the world. ~ These are words of truth, ~ Even though they sound like nothing more than a paradox.

[78c25t] **Man-Ho Kwok** ~ Nothing in the world is softer than water ... ~ - but we know it can wear away the hardest of things. ~ The supple overcomes the hard, ~ And the so-called weak, the strong. ~ People know this, but no one quite believes it. ~ The sage always shoulders the blame, and the grief ~ - that is why he is fit to rule. ~ He takes on his nation like a world as if it was the world ~ - and so it is. ~ And the truth is that the truth is often a paradox ...

[78c26t] **Gu Zhengkun** ~ Nothing in the world is more supple than water, ~ Yet nothing is more powerful than water in attacking the hard and strong. ~ Why? ~ Because nothing can take its place. ~ Everyone in the world knows ~ That the weak is more powerful than the strong, ~ That the supple is more rigid than the hard, ~ Yet no one so far can put the knowledge into practice. ~ That is why the sage says, ~ Only he who can bear the humiliation on behalf of the state ~ Can be called the great priest of the state; ~ Only he who dare shoulder the responsibility for the calamity of the state ~ Can be called the king of the state. ~ Factual words seem ironical.

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[78c27t] **Chao-Hsiu Chen** ~ There is nothing under Heaven softer and weaker than water, ~ yet to attack the hard and the strong nothing can surpass it, nothing can take its place. ~ That is why the soft overcomes the hard, the weak surpasses the strong. ~ Everyone knows this, yet no one is able to practise it. ~ Therefore the sage says: ~ He who can take upon himself the humiliation and insults inflicted on the country is called the king of a state. ~ He who can take upon himself the bad luck suffered by the country is called the emperor of the land under Heaven. ~ Straightforward words often seem contrary.

[78c28t] **Liu Qixuan** ~ Nothing is softer and weaker ~ And, at the same time, stronger, than water ~ While it is attacking the strong and hard in the world. ~ Only water can keep being the weakest steadfastly. ~ All the world knows the weak defeats the strong ~ And the soft defeats the hard, ~ But none can be courageous enough to do it. ~ Therefore, the wise person says: ~ "One who bears the worst disgrace ~ Is the glorious lord of a land; ~ One who suffers the worst disaster ~ Is the greatest savior of a nation." ~ The most truthful words always seem the most absurd.

[78c29t] **Shi Fu Hwang** ~ Nothing Weaker Than Water ~ Lao Tze says, ~ There is nothing in the world softer and weaker than water, ~ and yet for attacking things that are hard and strong, there is nothing that can surpass it. ~ For there is nothing so effectual that can take its place. ~ Every one in the world knows that the soft overcomes the hard, ~ and the weak the strong, yet no one can put this knowledge into practice. ~ Therefore a sage has said, ~ 'He who receives unto himself the calumny of the nation entitles himself to the lordship of the state; ~ he who bears the nation's direful woes shall be looked up to as the king of the world.' ~ Words that are strictly true seem to be opposed to common senses.

[78c30t] **Ch'u Ta-Kao** ~ The weakest things in the world can overmatch the strongest things in the world. ~ Nothing in the world can be compared to water for its weak and yielding nature; yet in attacking the hard and the strong nothing proves better than it. ~ For there is no other alternative to it. ~ The weak can overcome the strong and the yielding can overcome the hard: ~ This all the world knows but does not practise. ~ Therefore the Sage says: ~ He who sustains all the reproaches of the country can be the master of the land; ~ He who sustains all the calamities of the country can be the king of the world. ~ These are words of truth, ~ Though they seem paradoxical.

[78c31t] **Paul J. Lin** ~ Nothing in the world is softer and weaker than water. ~ Yet, in attacking the hard and strong, nothing can surpass it. ~ Because nothing can exchange places with it, ~ Use weakness to overcome strength, ~ Use softness to overcome hardness. ~ None in the world do not know this. ~ But none can practice it. ~ Therefore the Sage says: ~ To suffer dishonor for the state ~ is to be the lord of the community; ~ To bear the calamity of the state ~ is to be the king of the world. ~ True words seem paradoxical.

[78c32t] **Michael LaFargue** ~ Nothing in the world is Softer or Weaker than water. ~ But when it attacks what is hard and strong, ~ none of them can win out, ~ because they have no way of affecting it. ~ Softness overcomes what is hard, ~ Weakness overcomes what is unyielding. ~ Everyone in the world understands it, ~ no one can practice it. ~ And so the Wise Person says: ~ Taking on a state's dirt makes one lord of its earth altars, ~ taking on a state's misfortunes makes one King of the world. ~ Right words seem the opposite.

[78c33t] **Cheng Lin** ~ There is nothing in this world more supple and pliant than water. ~ Yet even the most hard and stiff cannot overcome it. ~ This is an irrefutable truism. ~ That the meek can overcome the strong, just as the supple can overcome the hard, is known to all people. ~ Only they fail to practise it. ~ A Sage

once said: ~ "He who can suffer humiliation for the sake of his country is qualified to rule over a State. ~ He who can suffer calamities for the sake of his country is qualified to rule over an Empire."

[78c34t] **Yi Wu** ~ Nothing in the world is softer or weaker than water, ~ But those who attack the hard and strong cannot conquer it, ~ Because nothing can change it. ~ The weak wins over the strong, ~ The soft wins over the tough. ~ Everyone in the world knows this, ~ But no one can practice it. ~ Therefore, the sage says, ~ To accept the state's sordid aspects is to be the lord of the state. ~ To accept the state's ill omens is to be the king of the world. ~ True words sound like their opposite.

[78c35t] **Han Hiong Tan** ~ Nothing in the world is softer and more yielding than water. ~ Nevertheless, among all things that can overcome the hard and strong, ~ None is more formidable than water and none can supplant it. ~ Everybody knows that the soft can overcome the hard, ~ And the weak can subdue the strong, ~ But few can put these into practice. ~ The ancient sage once said: ~ "A person who can withstand all the nation's insults, ~ Is fit to be the ruler. ~ A person who can endure all the misfortunes of the nation, ~ Is fit to be the king of the world." ~ Here lies the paradox: truthful words that are candid and self-evident may appear to be "trash talk".

[78c36t] **Hua-Ching Ni** ~ Nothing in the world is softer or more yielding than water. ~ But, for wearing down the hard and strong, ~ there is nothing like it. ~ That yielding overcomes the strong and softness overcomes the hard is something that is known by all, ~ but is practiced by few. ~ An ancient developed one said: ~ "He who can take the troubles of the people of the world is qualified to rule the world. ~ He who can tend to calamities for the sake of all beings is the right person to be the sovereign of the world." ~ Indeed, truth seems paradoxical!

[78c37t] **Chang Chung-yuan** ~ Water is the softest and meekest thing in the world, ~ Yet it is best able to overcome that which is strong and solid. ~ This is the truth and cannot be changed. ~ "The meek suppresses the solid, the soft suppresses the strong." ~ All the people in the world know this, ~ Yet they cannot apply it to their lives. ~ Therefore, the wise says: ~ "Those who can accept the blame for the entire nation ~ Will be the leaders of the nation. ~ Those who can endure the evil omens of the world ~ Will be the kings of the world." ~ Right expression is similar to its reversal.

[78c38t] **Henry Wei** ~ Trust in Faith ~ Ren Hsin ~ Nothing in the world ~ Surpasses water in softness and weakness; ~ Yet among things that attack the hard and strong, ~ None can do a better job than water. ~ Nothing can serve as its substitute. ~ Therefore the weak overcomes the strong; ~ The soft overcomes the hard. ~ Few in the world do not know this; ~ Yet nobody is able to put it into practice. ~ Therefore the Sage says: ~ He who bears the blame for the ignominy of his country ~ Can be called lord of the state; ~ He who bears the blame for the misfortune of his country ~ Can become king of the world. ~ Statements of the truth seem paradoxical.

[78c39t] **Ha Poong Kim** ~ Nothing under Heaven is softer and weaker than water. ~ Yet in attacking what is hard and strong ~ Nothing can surpass water, ~ Because nothing can destroy it. ~ That the weak prevails over the strong, ~ That the soft prevails over the hard - ~ This everyone under Heaven knows, ~ Yet none can practice it. ~ Therefore the sage says: ~ "He who takes on himself the shame of the state ~ Is called lord of the land; ~ He who takes on himself the misfortune of the state ~ Is called king of all under Heaven." ~ True words sound contrary.

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[78c40t] **Tao Huang** ~ Nothing in the world is softer and more supple than water. ~ When confronting strength and hardness nothing can overcome it. ~ Using nothing simplifies. ~ Using water overcomes hardness. ~ Using weakness overcomes strength. ~ There is no one in the world who does not know it, but no one can apply it. ~ So it is a saying of sages that: ~ Whoever can bear the disgrace of the country is the ruler of the country. ~ Whoever can bear the misfortune of the world is the ruler of the world. ~ Truthful speech seems paradoxical.

[78c41t] **Tang Zi-chang** ~ Under heaven, there is nothing as soft as water, yet it can penetrate the hard; ~ while the strong things cannot overcome it. ~ Be not easy-going! ~ Thus, weakness overcomes strength and softness overcomes hardness. ~ Very few people in the world can understand and follow it. ~ Therefore, the Sage rulers said: ~ "One whose capacity can sustain blame from the whole kingdom, can be the ruler of the kingdom. ~ One whose capacity can bear the calamities of the world, can be the ruler of world." ~ Positive advice may use the opposite way.

[78c42t] **Wing-tsit Chan** ~ There is nothing softer and weaker than water, ~ And yet there is nothing better for attacking hard and strong things. ~ For this reason there is no substitute for it. ~ All the world knows that the weak overcomes the strong and the soft overcomes the hard. ~ But none can practice it. ~ Therefore the sage says: ~ He who suffers disgrace for his country ~ Is called the lord of the land. ~ He who takes upon himself the country's misfortunes ~ Becomes the king of the empire. ~ Straight words seem to be their opposite.

[78c91t] **И. И. Семененко** ~ Слабей и мягче, чем вода, нет ничего под Небесами, но в сокрушении твердости и силы ее не превзойти. ~ В этом ее нечем заменить. ~ Слабость побеждает силу, мягкость преодолевает твердость. ~ Это известно в Поднебесной всем, но претворить в деяние никто не может. ~ Премудрый человек так говорит: ~ Править страной - значит принять ее позор, ~ царить в Поднебесной - значит принять беду своей страны. ~ В правдивом слове есть подобие ему обратного.

[78c92t] **А. А. Маслов** ~ В Поднебесной нет ничего податливее и слабее воды. ~ Но в противостоянии твёрдому и сильному ничто не сравнится с ней. ~ И в использовании ничто не может заменить её. ~ Слабое одолеет сильное, податливое одолеет твёрдое. ~ Нет в Поднебесной того, кто не знал бы об этом. ~ Но нет и того, кто мог бы следовать этому. ~ Именно об этом и говорили мудрецы: ~ "Принимающий на себя скверну государства, зовётся правителем алтарей и амбаров. ~ Принимающий на себя беды страны, зовётся властителем Поднебесной". ~ Истинные слова похожи на свою противоположность.

[78c93t] **Е. А. Торчинов** ~ По мягкости и слабости своей ничто в Поднебесной не может воду превзойти. ~ Но ничто не может также превзойти ее по способности атаковать и побеждать то, что сильно и крепко. ~ И тут ничто не сможет заменить ее. ~ Слабое побеждает сильное, мягкое побеждает твердое. ~ И нет никого в Поднебесной, кто не мог бы этого понять, кто не мог бы этому следовать. ~ Поэтому совершенномудрый говорит: ~ "Кто принимает на себя всю скверну Поднебесной, становится владыкой над храмами зерна и предков. ~ Кто принимает на себя невзгоды Поднебесной, тот становится царем всей Поднебесной". ~ Правильные слова подобны их противоположности.

[78c94t] **А. Е. Лукьянов** ~ В Поднебесной нет ничего мягче и слабее воды. ~ Но ничто из устойчивого, крепкого и сильного не может победить ее. ~ Согласно этому нет ничего, что могло бы изменить следующее: ~ "Слабое побеждает сильное, мягкое побеждает твердое". ~ В Поднебесной нет таких, кто не знал бы этого, но нет и таких, кто мог бы последовать этому. ~ Вот почему совершенномудрые люди

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говорят: ~ "Тот, кто принял на себя позор царства, ~ становится главой страны и трона (земли и злаков). ~ Тот, кто принял на себя беды царства, ~ становится ваном Поднебесной". ~ Истинное высказывание подобно парадоксу.

[78c95t] **Ян Хин-шун** ~ Вода - это самое мягкое и самое слабое существо в мире, но в преодолении твердого и крепкого она непобедима, и на свете нет ей равного. ~ Слабые побеждают сильных, мягкое преодолевает твердое. ~ Это знают все, но люди не могут это осуществлять. ~ Поэтому совершенномудрый говорит: ~ "Кто принял на себя унижение страны - становится государем, ~ и, кто принял на себя несчастье страны - становится властителем". ~ Правдивые слова похожи на свою противоположность.

[78c96t] **Д. П. Конисси** ~ Хотя в мире нет предмета, который был бы слабее и нежнее воды, но она может разрушить самый твердый предмет. ~ В мире нет вещи, которая победила бы воду, ибо она нежнее и слабее всех вещей. ~ Известно, что слабое существо побеждает сильное, нежное - крепкое, но никто этого не признает. ~ Святой муж говорит, что получивший (от царя) удел сделается господином; ~ но принимающий на себя несчастье страны сделается царем ее. ~ Голос истины противен слуху.

[78c97t] **В. В. Малявин** ~ В целом мире нет ничего мягче и слабее воды, ~ Но вода лучше всего побеждает то, что прочно и твердо, ~ Ибо ничто не может ее изменить. ~ То, что слабое одолеет сильное, а мягкое - твердое, ~ Знает весь мир, а исполнить никто не может. ~ Вот почему премудрые люди говорили: ~ Кто берет на себя грязь царства, ~ Может быть господином его алтарей. ~ Кто берет на себя несчастья царства, ~ Может быть повелителем мира. ~ В прямых речах все говорится словно наоборот.

[78c98t] **Б. Б. Виногродский** ~ В Поднебесной нет ничего мягче и слабее воды. ~ Но при столкновении с твердостью и силой никто не способен ее победить. ~ Посредством отсутствия в себе, посредством переменчивости. ~ Через слабость побеждают силу. ~ Через мягкость побеждают твердость. ~ В Поднебесной нет никого, кто не знает. ~ Нет никого, кто способен сделать. ~ Это дает: ~ Человек мудрости говорит: ~ Принимаешь на себя грязь государства. ~ Это определяется: ~ Хозяин главного алтаря. ~ Принимаешь на себя недобрые знамения в государстве. ~ Это определяется: ~ Правитель Поднебесной. ~ Правильность речи отталкивается от обратного.

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PSEUDO-CHAPTER **Seventy-Nine**

[79c01t] **Robert G. Henricks** ~ To make peace where there has been great resentment, there is bound to be resentment left over. ~ How could this be regarded as good? ~ Therefore the Sage [holds] the right tally yet makes no demands of others. ~ For this reason, those who have virtue are in charge of the tally; ~ Those without virtue are in charge of the taxes. ~ The Way of Heaven has no favorites, ~ It's always with the good man.

[79c02t] **John C. H. Wu** ~ WHEN a great wound is healed, ~ There will still remain a scar. ~ Can this be a desirable state of affairs? ~ Therefore, the Sage, holding the left-hand tally, ~ Performs his part of the covenant, ~ But lays no claims upon others. ~ The virtuous attends to his duties; ~ The virtueless knows only to levy duties upon the people. ~ The Way of Heaven has no private affections, ~ But always accords with the good.

[79c03t] **D. C. Lau** ~ When peace is made between great enemies, ~ Some enmity is bound to remain undispelled. ~ How can this be considered perfect? ~ Therefore the sage takes the left-hand tally, but exacts no payment from the people. ~ The man of virtue takes charge of the tally; ~ The man of no virtue takes charge of execution(exaction). ~ It is the way of heaven to show no favouritism. ~ It is for ever on the side of the good man.

[79c04t] **R. L. Wing** ~ Even when a great resentment is reconciled, ~ Some resentment must linger. ~ How can this be made good? ~ That is why Evolved Individuals ~ Hold the left side of the contract ~ And do not censure others. ~ Those with Power are in charge of the contract; ~ Those without Power are in charge of resolving it. ~ The Tao in Nature has no favorites. ~ It always works through the good person.

[79c05t] **Ren Jiyu** ~ When an attempt has been made to reconcile two sides in great enmity, and there is surely some enmity remaining, ~ How can this be a good thing? ~ So, although the sage holds the counterfoil of receipt, ~ He does not force the debtor to pay back. ~ The moral man is as calm and unhurried as a bookkeeper is, ~ And the immoral man is as calculating as a rent collector is (while he is collecting the rent). ~ The Tao of Heaven has no partiality for any person, and always helps the good man.

[79c06t] **Gia-fu Feng** ~ After a bitter quarrel, some resentment must remain. ~ What can one do about it? ~ Therefore the sage keeps his half of the bargain ~ But does not exact his due. ~ A man of Virtue performs his part, ~ But a man without Virtue requires others to fulfill their obligations. ~ The Tao of heaven is impartial. ~ It stays with good men all the time.

[79c07t] **Lok Sang Ho** ~ Trying to neutralize a wrong with another wrong will never work, ~ because there is bound to be some wrong left over. ~ To return grievance or wrong with benevolence is ~ the way to absolve a grievance. ~ The Sage only sees to it that what is agreed is carried out; ~ He will not lay the blame on anyone. ~ The virtuous one only enforces contracts. ~ The non-virtuous one imposes his will. ~ The Way of Heaven will not favor any one in particular, ~ But it will favor those who do good deeds.

[79c08t] **Xiaolin Yang** ~ If you have a big feud, no matter how much you make peace, the resentment still lingers. ~ How can this make you a nice person? ~ Therefore, the great men did not push and harass people.

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~ Those who have DE do not harass people; those who do not have DE always push and harass people. ~ The law of the heavens does not practice nepotism; it gives the benefit to the nice people.

[79c09t] **Walter Gorn Old**, KEEPING ONE'S BOND ~ When a compromise is effected after a long dispute, one of the parties retains a grudge: how can this be called a good settlement? ~ Therefore the wise man takes his part of the bond, and does not insist upon having the other. ~ The virtuous man attends only to his engagements in the bond, while the man without virtue contrives for his own advantage. ~ The Tao of Heaven has no favourites; it always aids the good man.

[79c10t] **James Legge** ~ When a reconciliation is effected (between two parties) after a great animosity, there is sure to be a grudge remaining (in the mind of the one who was wrong). ~ And how can this be beneficial (to the other)? ~ Therefore (to guard against this), the sage keeps the left-hand portion of the record of the engagement, and does not insist on the (speedy) fulfilment of it by the other party. ~ (So), he who has the attributes (of the Tao) regards (only) the conditions of the engagement, while he who has not those attributes regards only the conditions favourable to himself. ~ In the Way of Heaven, there is no partiality of love; ~ it is always on the side of the good man.

[79c11t] **David Hinton** ~ You can resolve great rancor, but rancor always lingers on. ~ Understanding the more noble way, ~ a sage holds the creditor's half of contracts ~ and yet asks nothing of others. ~ Those with Integrity tend to such contracts; ~ those without Integrity tend to the collection of taxes. ~ The Way of heaven is indifferent, always abiding with people of nobility.

[79c12t] **Chichung Huang** ~ In pacifying a great enmity, ~ There must be some remnant enmity. ~ How could that be considered good? ~ Hence, the sage man ~ Held the left half of the deed ~ Without demanding payment from the people. ~ Therefore, those who possess virtue administer deeds; ~ Those who possess no virtue administer tithing. ~ Heaven's Tao is unbiased; ~ It always supports good men.

[79c13t] **Ellen M. Chen** ~ In reconciling a great injury (yüan), ~ There is sure to have some injury left. ~ How can this be good? ~ Therefore the sage holds the left tally, ~ He does not blame others. ~ One who has te is in charge of the tally, ~ One who has no te is in charge of the tax law. ~ The Tao of heaven has no partiality (ch'in), ~ It is always with the good people.

[79c14t] **Lee Sun Chen Org** ~ Hardly any measure of reconciliation of strong animosities can drive out hostilities completely; ~ Then, is there anything more one can do to achieve a satisfactory settlement? ~ Accordingly, a Sage would [humble himself to] take the responsibility like a debtor, who is holding the left (obligatory) part of the loan contract [i.e. on a small piece of split wood or tortoise shell]; ~ Thus he chooses the obligatory position to fulfill his duty but renounces his right to collect from debtors. ~ A man with Te governs people as though he is a mortgagor; ~ Whereas a man without Te governs people as though he is a mortgagee, [e.g. the nationalization of land and taxation of its use by the Chou Empire]; ~ The heavenly Tao has no sensibility, it would not be swayed by human emotions [no matter how strong it is]; ~ Nonetheless it always sides with good people.

[79c15t] **Tien Cong Tran** ~ When a great resentment is healed, there will still remain a scar. ~ Can this be a desirable situation? ~ Therefore, the sage, holding the left-hand tally, performs his part of the covenant, but lays no claims upon others. ~ The virtuous man holds to the tally; the virtueless man worries about collecting money of the people. ~ The Way of Heaven has no favoritism, but often is on the side of the good

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man.

[79c16t] **Thomas Z. Zhang** ~ After big conflicts are reconciled, some hostility may remain. ~ Reply the resentment with kindness. ~ Is it not good? ~ Thus a sage keeps the creditor's deed but does not demand the payment. ~ People with Te are like creditors. ~ People without Te are like tax collectors. ~ Tao of the nature does not discriminate. ~ It constantly provides benefit to all people.

[79c17t] **Arthur Waley** ~ To allay the main discontent, but only in a manner that will certainly produce further discontents can hardly be called successful. ~ Therefore the Sage behaves like the holder of the left-hand tally, who stays where he is and does not go round making claims on people. ~ For he who has the 'power' of Tao is the Grand Almoner; he who has not the 'power' is the Grand Perquisitor. ~ 'It is Heaven's way, without distinction of persons, to keep the good perpetually supplied.'

[79c18t] **Richard John Lynn** ~ Bring harmony to great resentment, and some resentment is sure to remain. ~ How could this be considered good? ~ This is why the sage holds the left half of the tally ~ And does not place blame on the other party. ~ A person of virtue concerns himself with his contracts, ~ And the person of no virtue concerns himself with scrutinizing others. ~ The Dao of Heaven has no favorites but is always with the good man.

[79c19t] **Lin Yutang** ~ PEACE SETTLEMENTS ~ Patching up a great hatred is sure to leave some hatred behind. ~ How can this be regarded as satisfactory? ~ Therefore the Sage holds the left tally, ~ And does not put the guilt on the other party. ~ The virtuous man is for patching up; ~ The vicious is for fixing guilt. ~ But "the way of Heaven is impartial; It sides only with the good man."

[79c20t] **Victor H. Mair** ~ Compromise with great resentment will surely yield lingering resentment; ~ How can this be seen as good? ~ For this reason, ~ The sage holds the debtor's side of a contract and does not make claims upon others. ~ Therefore, ~ The man of integrity attends to his debts; ~ The man without integrity attends to his exactions. ~ The Way of heaven is impartial, yet is always with the good person.

[79c21t] **Tolbert McCarroll** ~ Even though a truce is made between great enemies, ~ some enmity is bound to remain. ~ How can this be beneficial? ~ Therefore, the True Person ~ undertakes the obligations of the agreement but makes no claim upon others. ~ The person who has Virtue shares with others. ~ The person who lacks Virtue takes from others. ~ The way of heaven has no favorites; ~ it always remains with what is good.

[79c22t] **David H. Li** ~ Settling a major enmity, residual enmity remains. ~ Responding enmity with virtue - how can this be good? ~ Thus, the sage holds the left half [of a promissory block] but does not demand payment. ~ One with virtue acts like that creditor; ~ one without virtue acts like the tax collector. ~ The cosmos's Direction does not play favoritism. ~ It [simply] provides people with goodness all the time.

[79c23t] **Yasuhiko Genku Kimura** ~ After the reconciliation of great hostilities, ~ Lingering resentment always remains. ~ Can this be considered a true reconciliation? ~ Therefore, the sage returns injury with kindness. ~ He takes the position of a giver, ~ And does not make claims upon others. ~ The virtuous relates to the world as if he owes the world. ~ The non-virtuous relates to the world as if the world owes him. ~ Though the way of Heaven is impartial, ~ It always supports those who live in harmony with it.

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[79c24t] **Chou-Wing Chohan** ~ Give love in return for fierce hatred. ~ Otherwise, when the fierce hatred is forgotten, ~ A little of it will still remain. ~ And how can this end well? ~ Therefore the sage keeps the left half of a contract, ~ And does not check what the other holder has to do. ~ The virtuous person acts according to the contract, ~ The person who is not virtuous resorts to lawsuits and disputations. ~ "The superior Tao is not biased, ~ It always accompanies the virtuous person."

[79c25t] **Man-Ho Kwok** ~ If you've had a real set-to with someone ~ And you've tried to patch it up - ~ And there's still some bitterness, what can you do? ~ I tell you: repay bitterness with good. ~ Those who practise Te hold credit ~ - but don't demand repayment. ~ Those who practise Virtue do their bit ~ - and those without it will expect you to. ~ The Tao of Heaven doesn't deal in nepotism - it just graces good people, like it always has and will.

[79c26t] **Gu Zhengkun** ~ When the great enmity is allayed, ~ There must be some remaining hostility; ~ Even if one requites hostility with kindness, ~ How can that be considered perfect? ~ Therefore the sage keeps the stub of the receipt for a loan ~ But never presses for payment from people. ~ A man of virtue is as tolerant as the sage who keeps the stub of the receipt; ~ A man of no virtue is as harsh as tax collectors. ~ The Tao of heaven never shows favouritism; ~ It always helps those who are good.

[79c27t] **Chao-Hsiu Chen** ~ When peace is made between two great rivals, ~ some resentment will surely remain. ~ How can this be considered a good deed? ~ That is why the sage keeps his half of the agreement, ~ but does not require the debt from the other party. ~ That is how a man with virtue takes charge of the agreement. ~ But a man without virtue requires the other to fulfil his obligation, ~ like a wheel running in a rut. ~ The Tao of Heaven shows no favouritism: it is always on the side of good men.

[79c28t] **Liu Qixuan** ~ Suppression of an uprising does not eliminate the revolt. ~ How can one solve the problem by suppressing? ~ The wise person prefers to be the owner of debts ~ Who gives for ever but presses for no paying back. ~ The wise contractor gives but does not take. ~ The poor contractor takes but does not give. ~ The way of Heaven favors none. ~ It gives all the time and only the good ones can receive.

[79c29t] **Shi Fu Hwang** ~ Peace Settlement ~ Lao Tze says, ~ When a reconciliation is made between two parties, surely a grudge still remains in one of them. ~ How can this be counted as a decent method? ~ Therefore the sage guards against this method. ~ He keeps the left-hand tally, and does not insist on the fulfillment of it by others. ~ So he who has the attribute of the Tao keeps the tally; ~ while he who has not the attribute of the Tao keeps the record of taxing. ~ In the way of Heaven, there is no partiality of love; ~ it is always on the side of a good man.

[79c30t] **Ch'u Ta-Kao** ~ Return love for great hatred. ~ Otherwise, when a great hatred is reconciled, some of it will surely remain. ~ How can this end in goodness? ~ Therefore the Sage holds to the left half of an agreement but does not exact what the other holder ought to do. ~ The virtuous resort to agreement; ~ The virtueless resort to exaction. ~ 'The Tao of heaven shows no partiality; ~ It abides always with good men.'

[79c31t] **Paul J. Lin** ~ The settlement of great grudge always leaves some residue grudge! ~ How can this be remedied? ~ Therefore, the Sage retains the left stub of the contract, ~ And does not make claims on others. ~ The man with virtue keeps the contract, ~ While the man without virtue collects the tax. ~ The Tao of heaven plays no favoritism; ~ It is always for the good man.

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[79c32t] **Michael LaFargue** ~ "When great hostilities are smoothed over, ~ there is always some hostility left." ~ How could this be considered good? ~ And so the Wise Person: ~ "Keeps hold of the left-hand contract tally, ~ and doesn't make demands on others." ~ One who has Te is concerned with fulfilling his contract, ~ one who does not have Te concerns himself with collecting his due. ~ Heaven's Way: ~ Not to have personal favorites, but to be invariably good to all.

[79c33t] **Cheng Lin** ~ When one merely tries to allay anger, the feelings of resentment may always remain. ~ Only by returning injury with kindness can there be goodwill. ~ Wherefore, the Sage always gives without expecting gratitude. ~ The virtuous is preoccupied with the thought of how to benefit others. ~ The unvirtuous is preoccupied with the thought of how to injure others. ~ The way of Heaven is impartial, helping all men alike in doing good.

[79c34t] **Yi Wu** ~ Reconciliation of a great grudge ~ Surely will leave some ill-will. ~ How can this be considered as good? ~ Therefore, the sage holds the left-hand part of the contract and does not blame the other person. ~ The man with virtue is likely to keep the contract; ~ The man without virtue is likely to collect the tax. ~ The way of Heaven has no favor; ~ It is constantly with the good man.

[79c35t] **Han Hiong Tan** ~ To bury the hatchet following a bitter struggle does not necessarily dispel the residual hatred. ~ How can it be called a good resolution? ~ The sage only carries the credit note but does not ask for the repayment. ~ A person with great virtue holds the credit note but does not insist on remittance. ~ The immoral person relentlessly extracts exorbitant taxes from the people. ~ Although the way of Dao is impartial, it always gives succour to good people.

[79c36t] **Hua-Ching Ni** ~ Even after settling a great dispute, some resentment is likely to remain. ~ Can this be considered a true settlement? ~ Only by cultivating the virtue of wholeness and by returning injury with kindness can there be true harmony. ~ Therefore, one of deep virtue always gives without expecting gratitude. ~ One whose virtue is deep treats the world as if he were the debtor, ~ holding the left side of the tally. ~ He willingly repays the world through serving his fellow man. ~ One who is partially virtuous treats the world as if he were the creditor, ~ holding the right side of the tally. ~ He thinks the world owes him something and should repay him. ~ Although the subtle Way of the universe holds no favoritism or partiality, ~ it always supports those who are naturally virtuous.

[79c37t] **Chang Chung-yuan** ~ When a serious resentment is reconciled, ~ Some resentment certainly remains. ~ Thus, reconciliation cannot be considered the best way. ~ Although the wise holds to the contract prepared by the debtor, ~ He never forces the debtor to fulfill his responsibility. ~ Therefore, the man of Tê holds only to the contract, ~ While the man without Tê presses for taxes. ~ The way of nature is free from intimacy. ~ Yet it constantly stays with the good man.

[79c38t] **Henry Wei** ~ Observance of Obligations ~ Ren Ch'i ~ In allaying a great grievance, ~ There is bound to be some grievance remaining. ~ How can this be called good? ~ Therefore the Sage holds the left tally, ~ But does not urge the other party to keep his word. ~ Thus the virtuous seeks to preserve the contract; ~ The unvirtuous seeks to blame the other party. ~ The Way of Heaven has no preferences, ~ But always suits the good man.

[79c39t] **Ha Poong Kim** ~ You allay the great discontent, ~ Yet, surely, there will still remain some discontent. ~ How can this be considered good? ~ Therefore the sage ~ Holds the left-hand tally, ~ Makes no claims on the

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people. ~ The man of Te oversees the tally, ~ The man of no Te oversees tax-collection. ~ The way of Heaven favors none, ~ Always sides with the good man.

[79c40t] **Tao Huang** ~ Reconciling a great hatred necessarily entails unsolved hatred. ~ How can this be kindful? ~ So the sage honors the left-hand tally but does not blame people. ~ Before the kind Action, hold onto the tally. ~ Before the kindless Action, hold onto the openness. ~ The Tao of heaven is impersonal. ~ It enhances those who are kind.

[79c41t] **Tang Zi-chang** ~ When a great hatred is reconciled there must be some hatred remaining. ~ How can this be made into perfection? ~ Thus, the Sage ruler granted rights to the people and required no repayment from them. ~ Hence, the office of a virtuous ruler is established for welfare of the people; ~ while the office of a virtueless ruler is established for taxation of the people. ~ The law of Nature is impartial yet it is always with the good man.

[79c42t] **Wing-tsit Chan** ~ To patch up great hatred is surely to leave some hatred behind. ~ How can this be regarded as good? ~ Therefore the sage keeps the left-hand portion (obligation) of a contract ~ And does not blame the other party. ~ Virtuous people attend to their left-hand portions, ~ While those without virtue attend to other people's mistakes. ~ "The Way of Heaven has no favorites. ~ It is always with the good man."

[79c91t] **И. И. Семененко** ~ Большая ненависть, когда ее смягчают, лишь делается затаенной. ~ Как может это приводить к добру? ~ Именно поэтому Премудрый человек дает по соглашению взаймы и, владея левой половиной бирки, счета никому не предъявляет. ~ В ком добродетель, тот заботится о соглашении, ~ в ком ее нет, следит за тем, чтобы взыскать. ~ Дао Небес не ведает пристрастия и неизменно помогает добрым людям.

[79c92t] **А. А. Маслов** ~ Даже когда утихнут великие несчастья, какая-то беда непременно останется. ~ Так можно ли назвать это благом? ~ Поэтому мудрецы, беря в руку левую часть [договорной] бирки, не требовали взыскания долгов с народа. ~ Благостный человек правит через договорённость. ~ Человек вне Благости правит через налоги. ~ Путь Неба беспристрастен, он лишь извечно воздаёт добрым людям.

[79c93t] **Е. А. Торчинов** ~ Отвечайте на гнев воздействием Блага-Дэ. ~ Если смириться с великим гневом, часть гнева все еще останется непременно, разве это можно считать удачным приемом? ~ Поэтому совершенномудрый всегда держится за левую половину договорной бирки, не требуя мзды от людей. ~ Тот, кто владеет Благом-Дэ, тот держится за договорную бирку. ~ Тот, кто не обладает Благом-Дэ, тот взыскивает плату. ~ Небесный Дао-Путь не знает родственных симпатий, но постоянно творит добро для всех людей.

[79c94t] **А. Е. Лукьянов** ~ После усмирения большого недовольства непременно остается недовольство. ~ Успокоить всех можно посредством добра. ~ Поэтому совершенномудрый человек, соблюдая договор, не взыскивает с людей. ~ Обладающий Дэ руководствуется договором. ~ Не обладающий Дэ руководствуется взиманием налогов. ~ Дао Неба не роднится с таким, [оно] постоянно с человеком добра.

[79c95t] **Ян Хин-шун** ~ После успокоения большого возмущения непременно останутся его последствия. ~ Как можно назвать это добром? ~ Поэтому совершенномудрый дает клятву, что он не будет никого

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порицать. ~ Добрые стремятся к соглашению, а недобрые - к вымогательству. ~ Небесное дао относится ко всем одинаково, оно всегда на стороне добрых.

[79c96t] **Д. П. Конисси** ~ После сильной ненависти останется слабая ненависть. ~ Ненавидящий, хоть слабо, не может творить добро для ненавистного. ~ Святой берет от всех клятвенное свидетельство, но не притесняет никого. ~ Нравственный человек соблюдает клятву, а безнравственный нарушает. ~ Небесное Тао не имеет родственников, поэтому оно всегда склоняется к добрым людям.

[79c97t] **В. В. Малявин** ~ Когда мирятся после большой ссоры, ~ Непременно остается обида. ~ Как можно счесть это благом? ~ Вот почему премудрый человек держит левую часть договора ~ И ничего не требует от других. ~ Человек совершенства будет блюсти договор, ~ Человек без совершенства будет собирать подати. ~ "Небесный Путь не выказывает пристрастия, ~ Но он всегда с добрым человеком".

[79c98t] **Б. Б. Виногродский** ~ Смирение в большой обиде обусловливает наличие остаточной обиды. ~ Как можно таким образом осуществлять совершенствование? ~ Это дает: ~ Человек мудрости держит левую половину контрактной бирки и не предъявляет претензий к людям. ~ При наличии Потенции отвечают за обязательства. ~ При отсутствии Потенции ведают взиманием податей. ~ В небесном Пути отсутствует родственность, а есть постоянство контакта с совершенствующимся человеком.

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PSEUDO-CHAPTER **Eighty**

[80c01t] **Robert G. Henricks** ~ Let the states be small and people few - ~ Bring it about that there are weapons for "tens" and "hundreds," yet let no one use them; ~ Have the people regard death gravely and put migrating far from their minds. ~ Though they might have boats and carriages, no one will ride them; ~ Though they might have armor and spears, no one will display them. ~ Have the people return to knotting cords and using them. ~ They will relish their food, ~ Regard their clothing as beautiful, ~ Delight in their customs, ~ And feel safe and secure in their homes. ~ Neighboring states might overlook one another, ~ And the sounds of chickens and dogs might be overheard, ~ Yet the people will arrive at old age and death with no comings and goings between them.

[80c02t] **John C. H. Wu** ~ AH, for a small country with a small population! ~ Though there are highly efficient mechanical contrivances, the people have no use for them. ~ Let them mind death and refrain from migrating to distant places. ~ Boats and carriages, weapons and armour there may still be, but there are no occasions for using or displaying them. ~ Let the people revert to communication by knotting cords. ~ See to it that they are contented with their food, pleased with their clothing, satisfied with their houses, and inured to their simple ways of living. ~ Though there may be another country in the neighbourhood so close that they are within sight of each other and the crowing of cocks and barking of dogs in one place can be heard in the other, ~ yet there is no traffic between them, and throughout their lives the two peoples have nothing to do with each other.

[80c03t] **D. C. Lau** ~ Reduce the size and population of the state. ~ Ensure that even though the people have tools of war for a troop or a battalion they will not use them; ~ And also that they will be reluctant to move to distant places because they look on death as no light matter. ~ Even when they have ships and carts, they will have no use for them; ~ And even when they have armour and weapons, they will have no occasion to make a show of them. ~ Bring it about that the people will return to the use of the knotted rope, ~ Will find relish in their food ~ And beauty in their clothes, ~ Will be content in their abode ~ And happy in the way they live. ~ Though adjoining states are within sight of one another, ~ And the sound of dogs barking and cocks crowing in one state can be heard in another, ~ yet the people of one state will grow old and die without having had any dealings with those of another.

[80c04t] **R. L. Wing** ~ In a small organization with few people; ~ Let there be ten or a hundred times ~ More tools than they can use. ~ Let the people value their lives ~ And yet not move far away. ~ Even though there are boats and carriages, ~ There is no occasion to use them. ~ Even though there are armor and weapons, ~ There is no occasion to display them. ~ Let the people again knot cords and use them. ~ Their food will be pleasing. ~ Their clothes will be fine. ~ Their homes will be secure. ~ Their customs will be joyful. ~ Nearby organizations may watch each other; ~ Their crowing and barking may be heard. ~ Yet the people may grow old and die ~ Without coming or going between them.

[80c05t] **Ren Jiyu** ~ Let the state be small, and let the population be sparse. ~ Though there are various kinds of instruments, let them not be used; ~ Let the people not risk their lives, not move to distant places; ~ Though there are boats and carriages, ~ There is no occasion to ride in them; ~ Though there are weapons and military equipment, ~ There is no occasion to display them. ~ Let the people return to the use of knotted cords in recording events, ~ delight in their food, ~ dress in beauty, ~ dwell in comfort, ~ and enjoy their life.

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~ The neighbouring states are within sight of each other, and the cries of roosters and dogs can be heard by one another, ~ But the people do not have any contact with each other until they die of old age.

[80c06t] **Gia-fu Feng** ~ A small country has fewer people. ~ Though there are machines that can work ten to a hundred times faster than man, they are not needed. ~ The people take death seriously and do not travel far. ~ Though they have boats and carriages, no one uses them. ~ Though they have armor and weapons, no one displays them. ~ Men return to the knotting of rope in place of writing. ~ Their food is plain and good, their clothes fine but simple, their homes secure; ~ They are happy in their ways. ~ Though they live within sight of their neighbors, ~ And crowing cocks and barking dogs are heard across the way, ~ Yet they leave each other in peace while they grow old and die.

[80c07t] **Lok Sang Ho** ~ For a small country with a small population, ~ Let there be no need to use labor-saving gadgets. ~ Let people love to die where they are born ~ and not want to migrate to a distant land. ~ Let there be no need to use boats for long trips. ~ Although the country has armed forces ready to protect the country, ~ Let there be no need to display the military strength. ~ Let the people find happiness in a simple life. ~ Let people enjoy their good foods and fine clothing. ~ Let them settle down peacefully and follow their traditions happily. ~ Let neighboring nations eye one another, ~ and hear the calls of poultry and dogs from the other nation. ~ Let their people find sufficiency in their own lands. ~ Till their death let there be no need to interact.

[80c08t] **Xiaolin Yang** ~ The most ideal country has little land and few people; ~ The people have many technologies but do not use them; ~ They are afraid of death and do not migrate far. ~ Even though they have boats and carriages, they do not use them; ~ Even though they have weapons and soldiers, they do not fight battles. ~ People go back to the ancient ways of life. ~ They enjoy their own food, admire their own clothes, ~ Appreciate their own peaceful lives, and love their own traditions. ~ Even if the people can see neighboring countries and hear the sounds of their cocks and dogs, ~ Up to their deaths, they never go there.

[80c09t] **Walter Gorn Old**, STANDING ALONE ~ If I had a small kingdom and but ten or a hundred men of ability, I would not administrate with them. ~ I would teach the people to look upon death as a grievous thing, and then they would not go abroad to meet it. ~ Though they had boats and carriages, yet they would not go away in them. ~ Though they had armour, yet they would never have occasion to wear it. ~ The people should return to the use of the quipu. ~ They should find their coarse food sweet, think their plain clothes grand, regard their homes as places of rest, and take delight in their own simple pleasures. ~ Though the neighbouring state could be seen by us, and the crowing of the cocks and the barking of the dogs could be heard, yet my people would grow old, and die before ever feeling the need of having intercourse with it.

[80c10t] **James Legge** ~ In a little state with a small population, I would so order it, that, though there were individuals with the abilities of ten or a hundred men, there should be no employment of them; ~ I would make the people, while looking on death as a grievous thing, yet not remove elsewhere (to avoid it). ~ Though they had boats and carriages, they should have no occasion to ride in them; ~ though they had buff coats and sharp weapons, they should have no occasion to don or use them. ~ I would make the people return to the use of knotted cords (instead of the written characters). ~ They should think their (coarse) food sweet; ~ their (plain) clothes beautiful; ~ their (poor) dwellings places of rest; ~ and their common (simple) ways sources of enjoyment. ~ There should be a neighbouring state within sight, and the voices of the fowls and dogs should be heard all the way from it to us, but I would make the people to old age, even to death, not

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have any intercourse with it.

[80c11t] **David Hinton** ~ Let nations grow smaller and smaller and people fewer and fewer, ~ let weapons become rare ~ and superfluous, ~ let people feel death's gravity again ~ and never wander far from home. ~ Then boat and carriage will sit unused ~ and shield and sword lie unnoticed. ~ Let people knot ropes for notation again and never need anything more, ~ let them find pleasure in their food and beauty in their clothes, peace in their homes and joy in their ancestral ways. ~ Then people in neighboring nations will look across to each other, ~ their chickens and dogs calling back and forth, ~ and yet they'll grow old and die without bothering to exchange visits.

[80c12t] **Chichung Huang** ~ A small state with few people: ~ Let there be utensils ten, ~ A hundred times its population ~ Without being used; ~ Let the people take death seriously, ~ And stay away from migration; ~ Let there be boats and carriages ~ With no occasion to ride them; ~ Let there be armor and weapons ~ With no occasion to display them; ~ Let the sovereign revert to tying knots ~ With a rope and put it to use. ~ Make their food delicious, ~ Their clothes beautiful, ~ Their customs joyous, ~ Their habitations comfortable. ~ Neighboring states may be within sight of each other, ~ And sounds of roosters and dogs within hearing, ~ Yet the people, to their old age and death, ~ Never come and go visiting one another.

[80c13t] **Ellen M. Chen** ~ A small state with few people. ~ Let the implements (ch'ih) for ten and hundred men be unused, ~ Let the people fear death such that they do not move far away. ~ Although there are boats and carriages, ~ There are no places to ride them to. ~ Although there are weapons and armours, ~ There are no occasions to display them. ~ Let the people again tie ropes and use them (as memory aids). ~ Let them enjoy their food, ~ Consider their clothing beautiful, ~ Be contented with their dwellings, ~ And happy with their customs. ~ The neighbouring states overlooking one another, ~ The dogs' barkings and cocks' crowings are heard from other states, ~ Yet till they are old and dying the people do not visit one another.

[80c14t] **Lee Sun Chen Org** ~ An ideal state should be a small country sparsely populated; ~ Even though there are utensils big enough to serve tens or hundreds of people there is never any need to use them; ~ Its countrymen, passed from one generation to another, are too settled to move afar; ~ There are boats and wagons, yet there is never any need to ride on them; ~ Even though there are weapons and shields, there is no occasion calling for their deployment; ~ People will be encouraged to return to [such simplicity of] using knotted cords for record-keeping; ~ People are happy with their [simple] food and clothing; ~ As well as enjoying [plain] dwellings and lore; ~ Neighboring countries are within sights of one another, that even roosters' crowing and dogs' barking can be overheard in neighboring countries; ~ Citizens of different countries will not socialize with one another even until they become old and die away.

[80c15t] **Tien Cong Tran** ~ [Suppose] there is (we establish) a small country with a small population. ~ Therefore there are enough tools of war for a troop or a battalion, but the people have no use for them. ~ So the people mind death and refrain from migrating to distant places. ~ Even though there are boats and carriages, they do not ride them; even though there are weapons and armor, they do not carry and wear them. ~ The people return to the use of the knotting cords. ~ They find relish with their food, beauty with their clothing, peace with their houses, and merriment with their ways of living. ~ There is another country in the neighborhood. ~ The two countries are so close that they are within sight of each other and the crowing of cocks and barking of dogs in one place can be heard in the other. ~ Yet throughout their lives the two peoples do not travel to and fro.

[80c16t] **Thomas Z. Zhang** ~ In small countries with fewer people, ~ No delicate utensils are used. ~ Make people fear death so that they refuse to venture far away. ~ Although there are vehicles and boats, nobody uses them. ~ Although there are troops and weapons, they are not deployed. ~ Let people once again use knot-tying to keep records. ~ Let people enjoy their food, beautify their clothes, live peacefully, and be happy with their traditions. ~ Although neighboring kingdoms are within sight; and dog barks and roster crows can be heard over the border, but people never interfere with each other in their lifetime.

[80c17t] **Arthur Waley** ~ Given a small country with few inhabitants, he could bring it about that though there should be among the people contrivances requiring ten times, a hundred times less labour, they would not use them. ~ He could bring it about that the people would be ready to lay down their lives and lay them down again in defence of their homes, rather than emigrate. ~ There might still be boats and carriages, but no one would go in them; ~ there might still be weapons of war but no one would drill with them. ~ He could bring it about that ~ 'The people should have no use for any form of writing save knotted ropes, should be contented with their food, pleased with their clothing, satisfied with their homes, should take pleasure in their rustic tasks. ~ The next place might be so near at hand that one could hear the cocks crowing in it, the dogs barking; ~ but the people would grow old and die without ever having been there'.

[80c18t] **Richard John Lynn** ~ Let the state be small and the common folk few. ~ Let there be military equipment for a company, then it would not be used. ~ Let the common folk take death seriously, then they would not travel far. ~ Although they had boats and carriages, they would have no occasion to ride in them. ~ Although they had shields and weapons, they would have no occasion to array them for battle. ~ Let the people again knot cords, then they would use them. ~ They would find their food so delicious, their clothes so beautiful, their dwellings so satisfying, and their customs so delightful that, though neighboring states might provide distant views of each other and the sounds of each other's chickens and dogs might even be heard, the common folk would reach old age without ever going back and forth between such places.

[80c19t] **Lin Yutang** ~ THE SMALL UTOPIA ~ (Let there be) a small country with a small population, ~ Where the supply of goods are tenfold or hundredfold, more than they can use. ~ Let the people value their lives and not migrate far. ~ Though there be boats and carriages, ~ None be there to ride them. ~ Though there be armor and weapons, ~ No occasion to display them. ~ Let the people again tie ropes for reckoning, ~ Let them enjoy their food, ~ Beautify their clothing, ~ Be satisfied with their homes, ~ Delight in their customs. ~ The neighboring settlements overlook one another ~ So that they can hear the barking of dogs and crowing of cocks of their neighbors, ~ And the people till the end of their days shall never have been outside their country.

[80c20t] **Victor H. Mair** ~ Let there be a small state with few people, ~ where military devices find no use; ~ Let the people look solemnly upon death, ~ and banish the thought of moving elsewhere. ~ They may have carts and boats, ~ but there is no reason to ride them; ~ They may have armor and weapons, ~ but they have no reason to display them. ~ Let the people go back to tying knots to keep records. ~ Let ~ their food be savory, ~ their clothes beautiful, ~ their customs pleasurable, ~ their dwellings secure. ~ Though they may gaze across at a neighboring state, and hear the sounds of its dogs and chickens, ~ The people will never travel back and forth, till they die of old age.

[80c21t] **Tolbert McCarroll** ~ In a small country with few people: ~ Though there are machines that would increase production ten to a hundred times they are not used. ~ The people take death seriously and do not travel about. ~ Though they have boats and carriages no one uses them. ~ Though they have armor and

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weapons, there is no occasion to display them. ~ The people give up writing and return to the knotting of cords. ~ They are satisfied with their food. ~ They are pleased with their clothes. ~ They are content with their homes. ~ They are happy in their simple ways. ~ Even though they live within sight of another country and can hear dogs barking and cocks crowing in it, ~ still the people grow old and die without ever coming into conflict.

[80c22t] **David H. Li** ~ Small states. ~ Few people. ~ All sorts of utensils, not in use. ~ The populace value death, unwilling to move. ~ Vehicles available, not in use. ~ Weaponry available, not on display. ~ Tying knots for events. ~ Superbly governed. ~ Well fed, beautifully clad, serenely housed, happily serenad'd. ~ Neighboring states within sights. ~ Crowing and barking heard across states. ~ From birth to death, no interstate communication.

[80c23t] **Yasuhiko Genku Kimura** ~ Let there be small countries with few people. ~ Let the people take the matter of life and death seriously, ~ And let them not move too far from their birthplaces. ~ Even if there are complicated devices, ~ Let there be no necessity to use them. ~ Even if there are boats and carriages, ~ Let there be no reason to ride them. ~ Even if there are armors and weapons, ~ Let there be no occasion to display them. ~ Let the life be so simple that ~ The people return to tying knots for keeping records. ~ Let them be delighted with plain food, pleased with simple clothes, satisfied with modest homes, joyous with natural customs. ~ Though they may gaze across at a neighboring country, ~ hearing the barking of its dogs and crowing of its roosters, ~ they are so happy and satisfied where they are ~ that they will not visit one another until the end of their days.

[80c24t] **Chou-Wing Chohan** ~ Imagine a small land with few people. ~ Even if it contains plenty of vessels, I will not use them. ~ I will induce the people to respect death, and not to go wandering far afield. ~ Even if they have boats and chariots, they will not travel in them, ~ Even if they have weapons and armor, they will not bear them. ~ I will bring them back to knotted cords instead of writings. ~ Their food will satisfy them, ~ Their clothing will please them, ~ Their dwellings will be full of tranquillity, ~ Their customs will be full of happiness. ~ Even though the neighboring lands are within view, ~ And the crowing of the roosters and the barking of the dogs from there are audible, ~ The people of that small country will not go there in their lifetime.

[80c25t] **Man-Ho Kwok** ~ If a nation could be small, with few enough people ~ Even if you had the means to produce more, they'd be useless. ~ Such a people would know that death is real, ~ And they wouldn't travel far, even if they were able to. ~ They would not vaunt their army or their weaponry. ~ They would count in their heads again and write by hand. ~ Their food would be simple, but it would feed them; ~ Their clothes would be fine, but homely ~ And they would have fires in their homes. ~ They would be happy with what they have! ~ And even though they'd live along the border within earshot ~ Of their neighbours' cocks at dawn, and the dogs barking, ~ They wouldn't mind if they never went there. ~ It is enough, for them, to live and let live.

[80c26t] **Gu Zhengkun** ~ The state should be small; ~ The population should be sparse. ~ Tools, though of many kinds, ~ Should not be used. ~ Teach the people to fear death ~ And not to migrate to remote places; ~ Although they have ships and carts, ~ They will have no need to use them; ~ Although they are well armed with weapons, ~ They will have no place to make them effective. ~ Encourage the people to return to the condition ~ Under which the knotted rope was used to record things. ~ The world best ruled is a place where ~ The people will have delicious food, ~ beautiful clothes, ~ comfortable living quarters, ~ cheerful customs.

~ Though within easy reach of neighbouring states, ~ The dog's barking and the cock's crowing in one state are heard in another; ~ The people of one state will never have dealings with those of another, ~ Even if they get old and die.

[80c27t] **Chao-Hsiu Chen** ~ A small country with a limited population ensures that even though the people may have many valuables, they do not need to use them. ~ The ruler lets the people consider death as a serious matter, ~ so that they will not wish to leave their homes. ~ Though they have ships and carriages, they will not use them; ~ and though they have soldiers and arms, there is no need to deploy them. ~ The ruler lets the people return to the time of knotting ropes to record information. ~ They will find pleasure in their tasteless food. ~ They will find beauty in their simple clothes. ~ They will find peace in their small houses. ~ They will enjoy their own customs. ~ They can see the neighbouring country. ~ They can even hear the sounds of each other's roosters and dogs. ~ They will grow old and die, but remain content never to go to the neighbouring country.

[80c28t] **Liu Qixuan** ~ The wise person reduces the importance of governments ~ And simplifies the modes of living, ~ So that people use fewer tools and wares ~ And treasure simplicity in their lives, ~ So that, though there are vehicles, ~ People do not take them. ~ And, though there are weapons, ~ People do not carry them. ~ And, though there are records, ~ Tying knots will serve the record-keeping purpose. ~ Thus, the highest political achievement is one ~ In which people savor their food, ~ Like the beauty of their clothes, ~ Appreciate their safe and peaceful homes, ~ Enjoy their social customs; ~ And in which roosters and dogs ~ Can be heard between countries; ~ But people, all their lives, ~ Have no need to go across the borders.

[80c29t] **Shi Fu Hwang** ~ Perfect Government ~ Lao Tze says, ~ The king of men should always think that his state is little, and his people a small population. ~ He would attribute the governing responsibility to ten or a hundred tribal elders. ~ His government would never consider to draft people's implements for government use. ~ Further, he would make his people's looking after departed ancestors estates an important duty, thus they would not move elsewhere. ~ Though the king of men has boats and carriages, he would have no occasion to ride on them. ~ Though he had buff coats and sharp weapons, he would have no occasion to use them. ~ He would make the people return to their pure custom which they used in antiquity - the knotted cord to remember events. ~ At that time, they thought their coarse food sweet; ~ their plain clothes beautiful; ~ their poor dwelling places restful; ~ and common simple ways sources of enjoyment. ~ There should be a neighboring state within sight, and the voices of fowls and dogs should be heard all the way from hither to thither, but the people to an old age, even to death, have no intention to visit each other.

[80c30t] **Ch'u Ta-Kao** ~ Supposing here is a small state with few people. ~ Though there are various vessels I will not have them put in use. ~ I will make the people regard death as a grave matter and not go far away. ~ Though they have boats and carriages they will not travel in them; ~ Though they have armour and weapons they will not show them. ~ I will let them restore the use of knotted cords (instead of writing). ~ They will be satisfied with their food; ~ Delighted in their dress; ~ Comfortable in their dwellings; ~ Happy with their customs. ~ Though the neighbouring states are within sight ~ And their cocks' crowing and dogs' barking within hearing; ~ The people (of the small state) will not go there all their lives.

[80c31t] **Paul J. Lin** ~ The state may be small; its people may be few. ~ Let the people have tenfold and one-hundredfold of utensils, ~ But never make use of them. ~ Let the people weigh death heavily ~ And have no desires to move far away. ~ Though there be boats and carriages, ~ No one will ride in them. ~ Though there be armour and weapons, ~ No one will exhibit them. ~ Let the people return to tying knots and using them.

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~ Relish their food, ~ Appreciate their clothes, ~ Secure in their homes, ~ Happy with their customs. ~ The neighboring states will be so close that they can see each other, and hear the sounds of roosters and dogs. ~ But the people will grow old and die, ~ Without having visited each other.

[80c32t] **Michael LaFargue** ~ Oh for a small country with few people! ~ Supposing there were men with the talents of dozens and hundreds, ~ but no one employed them. ~ Supposing the people took death seriously, ~ and did not travel far distances. ~ Although there exist boats and carriages, ~ they have no occasion to ride in them. ~ Although there exist armor and weapons, ~ they have no occasion to show them off. ~ Supposing people returned to knotting cords, ~ and using this as writing. ~ They find their food savory, ~ they find their clothes elegant, ~ they are content with their homes, ~ they are fond of their folkways. ~ Neighboring states are in sight of one another, ~ so they hear the sounds of each others' dogs and roosters - ~ but people reach old age and die with no comings and goings between them.

[80c33t] **Cheng Lin** ~ The State should be small, and its inhabitants should be few. ~ Its ruler should teach the people to shun arms and weapons even though they are available. ~ He should teach the people to avoid the risks of death, and to be reluctant to travel in distant countries. ~ Thus though there might be ships and carriages, they would have no need to mount them. ~ Though there might be arms and weapons, they would have no need to use them. ~ He should make the people return to the state of pristine simplicity where the system of knotting threads was used. ~ Then they would relish the food they eat; ~ consider beautiful the clothes they wear; ~ regard as comfortable the houses they dwell in; ~ enjoy the customs they have. ~ The State may be so closely situated that the barking of dogs and the crowing of cocks in one may be heard in the other. ~ Thus the people would be content to live in their own country from the time of their birth until their death without thinking of foreign intercourse.

[80c34t] **Yi Wu** ~ There can be a small state with few people. ~ Let it have many vessels; the people will not use them. ~ Let the people value death and not move to far places. ~ Though there are boats and carriages, there is no place to ride them. ~ Though there are arms and weapons, there is no place to display them. ~ Let the people again tie knots of rope and use them. ~ Sweet their food, ~ Beautiful their clothes, ~ Peaceful their living, ~ Happy their customs. ~ Neighboring states can see each other, ~ The sounds of cocks and dogs can be heard by each other, ~ But the people will grow old and die, never having visited each other.

[80c35t] **Han Hiong Tan** ~ In a small and sparsely populated country, ~ Even if there are many talented military leaders, the nation does not require their services. ~ People treasure their lives and livelihoods that they loathe to emigrate. ~ Although there are boats and carriages, no one wants to use them. ~ While there are armour and weapons, there is no place to exhibit them. ~ People revert back to ancient way of recording events by tying knots on the string. ~ Their food is sumptuous. ~ Their garments are beautiful. ~ Their lodgings are comfortable. ~ Their social mores and customs are unsophisticated but joyous. ~ The neighbouring states can be sighted, and the noises of barking dogs and crowing cocks can be heard reciprocally. ~ Yet, people will never visit each other, never in a million years.

[80c36t] **Hua-Ching Ni** ~ Let there be small communities with few inhabitants. ~ The supply of vessels may be more than enough, ~ yet no one would use them. ~ The inhabitants would love living there so dearly that they would never wish to move to another place. ~ They may have every kind of vehicle, ~ but they would not bother to ride them. ~ They may have powerful weapons, ~ but they would not resort to using them. ~ They would return to a simple system of cords and knots to record their simple events, ~ as was done in ancient times. ~ They would be content with plain food, ~ pleased with simple clothing, ~ satisfied with rustic but

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cozy homes, ~ and would cling to their natural way of life. ~ The neighboring country would be so close at hand that one could hear its roosters crowing and its dogs barking along the boundaries. ~ But, to the end of their days, people would rarely trespass the territory of another's life.

[80c37t] **Chang Chung-yuan** ~ There is a kingdom which is small and sparsely populated. ~ There are numerous implements, but no one uses them. ~ The people love their lives and no one wants to move afar. ~ Boats and carriages are available, but no one rides them. ~ Fine weapons are in their possession, but no one uses them. ~ The people are back in the times when knotted cords were used to record things. ~ They enjoy fine delicacies and are handsome in their dress. ~ They are happy with their residences and are pleased with their traditions. ~ Although the next state is within sight, and the sounds of cocks crowing and dogs barking are heard, ~ The people live their whole lives without traveling to and fro.

[80c38t] **Henry Wei** ~ Independence ~ Tu Li ~ A state should be small in size and population. ~ It should teach the people not to use arms, ~ Even though arms may be found in abundance. ~ It should teach the people ~ To view death as a serious matter, ~ And not to move to a far-away place. ~ Though there are boats and carriages, ~ There is no occasion to use them; ~ Though there are arms and soldiers, ~ There is no occasion to stage public reviews. ~ The people are taught - ~ To resume the practice of tying knots; ~ To enjoy their daily food; ~ To wear beautiful clothes; ~ To enhance the comfort of their homes; ~ And to take delight in their social customs. ~ Neighbor states may be within sight of one another, ~ And the barking of dogs and the crowing of cocks ~ In one of them may be heard in the others, ~ Yet the people to the end of their days, ~ Do not maintain intercourse with their neighbors.

[80c39t] **Ha Poong Kim** ~ Let the state be small and its people few. ~ Let the thousand contrivances go idle. ~ Let the people take death seriously and not move to distant places. ~ Though they may have boats and carriages, ~ They will not ride in them. ~ Though they may have armor and weapons, ~ They will not display them. ~ Let the people return to the practice of knotting cords. ~ They will relish what they eat, ~ Find their clothes beautiful, ~ Be content in their homes, ~ Delight in their customs. ~ States may be within sight of one another, ~ So that one may hear cocks and dogs from a neighboring state; ~ Yet people will grow old and die ~ Without trafficking with another state.

[80c40t] **Tao Huang** ~ A small country has few people. ~ Weapons are far more numerous than the people, but they are not used. ~ Let people be serious about death and enjoy a long journey. ~ Though there are carriages and boats, they are not useful for travel. ~ Let people return to: ~ Use the technique of knotting the rope, ~ Enjoying the food, ~ Appreciating the cloth, ~ Delighting in customs, ~ Settling into their living conditions. ~ The neighboring countries are in sight. ~ The sounds of dogs and chickens are heard. ~ People grow old and die without interference from each other.

[80c41t] **Tang Zi-chang** ~ Prefer to rule a small kingdom with few people. ~ Even though there are abundant resources, prefer to use the one tenth or one hundredth. ~ Care only for their life and refrain from moving far away, even though there were war ships and chariots ready but no place to use them; ~ and there were arms and weapons ready but no front to deploy them. ~ He led them to a simple life even by use of "Knotted Cords" again, ~ To be contented with their foods, be beautiful with their clothes, be satisfied with their homes and be happy with their customs. ~ The neighboring countries are within sight of each other; ~ the voices of cocks and dogs were heard from both sides. ~ Yet the people might grow old and die before they would cross territories of each other.

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[80c42t] **Wing-tsit Chan** ~ Let there be a small country with few people. ~ Let there be ten times and a hundred times as many utensils ~ But let them not be used. ~ Let the people value their lives highly and not migrate far. ~ Even if there are ships and carriages, none will ride in them. ~ Even if there are arrows and weapons, none will display them. ~ Let the people again knot cords and use them (in place of writing). ~ Let them relish their food, beautify their clothing, be content with their homes, and delight in their customs. ~ Though neighboring communities overlook one another and the crowing of cocks and barking of dogs can be heard, ~ Yet the people there may grow old and die without ever visiting one another.

[80c91t] **И. И. Семененко** ~ В небольшом и малолюдном государстве способствовать тому, чтобы таланты не использовались, даже если бы их было в десять, сто раз больше, чем обычно, и побуждать народ из почтения к смерти не ездить далеко. ~ Появись там лодки и повозки, им не нашлось бы места для использования, ~ появись там даже латы и оружие, их негде было бы расположить. ~ Пусть люди снова бы завязывали на веревках узелки вместо письма и было бы им сладко есть, прекрасно одеваться, удобно жить и радостно изведывать свои обычаи. ~ Со страною по соседству друг на друга бы глядели издалека и слушали бы друг у друга лай собак и крики петухов, ~ но меж собою не общались бы до самой старости и смерти.

[80c92t] **А. А. Маслов** ~ Когда государство мало, а его население невелико, пусть даже у него будет огромное количество оружия, - некому будет воспользоваться им. ~ Люди же, в страхе смерти, не уедут в дальние места. ~ Даже если у них будут корабли и повозки, они не снарядят их. ~ Даже если у них будут доспехи и оружие, им не представится случая продемонстрировать их. ~ Чтобы народ вернулся к использованию узелковых веревок [для письма], пусть наслаждается пищей, красуется одеждами, будет доволен жилищем и радуется жизни. ~ Когда соседние владения находятся на расстоянии взаимной видимости, они слышат пение петухов и лай собак друг у друга, а народ доживает до старости и умирает, не ездя туда-сюда.

[80c93t] **Е. А. Торчинов** ~ Пусть государство будет маленьким и редким население. ~ Орудия в нем, даже если есть, пусть не используются вовсе. ~ Пусть люди в нем относятся серьезно к смерти и не уходят далеко от дома. ~ Пусть даже есть там лодки или колесницы, но ездить в них не надо. ~ Пусть даже есть оружие и латы - не надо содержать их в порядке и готовности. ~ Пусть люди вновь начинают завязывать узелки и применять их вместо письмен. ~ Пусть будет для людей сладка их пища, и пусть одежда будет их красива. ~ Пусть мирными жилища будут их, и пусть они найдут усладу в своих обычаях и нравах. ~ Соседние страны пусть рядом глядят друг на друга и слушают крик петухов и лай псов у соседей, но люди пусть до самой старости не ходят друг к другу туда-сюда.

[80c94t] **А. Е. Лукьянов** ~ Пусть царства станут маленькими, а население редким, ~ чтобы никакое имеющееся в неисчислимом множестве оружие не применялось, ~ чтобы люди под страхом смерти далеко не переселялись. ~ Хотя есть лодки и колесницы, пусть бы никто в них не садился. ~ Хотя есть латники, пусть бы никто не строился в боевые порядки. ~ Пусть люди вернутся к вязанию узелков на веревках и пользуются ими [вместо письма], ~ наслаждаются своей пищей и любуются своей одеждой, ~ спокойно себе живут и радуются своим обычаям. ~ Пусть соседние царства взирают друг на друга и слушают друг у друга пение петухов и лай собак, ~ а люди [этих царств] пусть доживают до глубокой старости и друг с другом не общаются.

[80c95t] **Ян Хин-шун** ~ Пусть государство будет маленьким, а население редким. ~ Если [в государстве] имеются различные орудия, не надо их использовать. ~ Пусть люди до конца своей жизни не уходят

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далеко [от своих мест]. ~ Если [в государстве] имеются лодки и колесницы, не надо их употреблять. ~ Даже если имеются воины, не надо их выставлять. ~ Пусть народ снова начинает плести узелки и употреблять их вместо письма. ~ Пусть его пища будет вкусной, одеяние красивым, жилище удобным, а жизнь радостной. ~ Пусть соседние государства смотрят друг на друга, слушают друг у друга пение петухов и лай собак, а люди до самой старости и смерти не посещают друг друга.

[80c96t] **Д. П. Конисси** ~ Так как в маленьком государстве мало народа, то хотя в нем много лучших орудий, но они останутся без употребления и без надобности. ~ Народ такого государства потеряет всякую предприимчивость и умрет на месте своего рождения, не двигаясь никуда. ~ Если у него много возов и кораблей, то они останутся без употребления. ~ Хотя он имеет благоустроенное войско, но негде выставить его. ~ Он будет плесть веревку, чтобы ею оградить свое государство. ~ Хотя он кушает хорошо, одевается красиво, устраивает покойное жилище и живет весело, но существование его будет бесполезно. ~ Хотя такое государство находится с соседним в таком близком расстоянии, что слышны пение петухов и лай собак в нем, но сообщения между ними никогда не будет.

[80c97t] **В. В. Малявин** ~ Лучше царству быть маленьким, а населению - редким. ~ Пусть у людей будут десятки и сотни орудий, ~ Но пользы от них искать не нужно. ~ Пусть люди будут почтительны к смерти и не уезжают далеко от дома. ~ Даже если есть лодки и повозки, пусть на них никто не ездит. ~ Даже если есть пики и стрелы, пусть никто не берет их в руки. ~ Пусть люди завязывают узелки вместо письма. ~ Пусть люди наслаждаются едой и любуются своей одеждой, ~ Имеют покой в своем жилище и радуются своим обычаям. ~ Пусть будут видны соседние селения ~ И оттуда доносятся лай собак и крик петухов. ~ А люди до самой старости и смерти друг с другом не знаются.

[80c98t] **Б. Б. Виногродский** ~ Маленькое государство, скудное население. ~ Пусть у народа будут десятки и сотни приспособлений-инструментов, а не применяют. ~ Пусть народ придает значение смерти и не путешествует далеко. ~ Хотя есть лодки и колесницы, а никто на них не ездит. ~ Хотя есть вооруженные воины, а никто их не строит. ~ Пусть народ вернется к письму через вязание узлов и использует его. ~ Сладка его пища. ~ Красива его одежда. ~ Мирны его покои. ~ Радостны его обычаи. ~ Соседние государства глядят друг на друга. ~ Петухи и собаки слышат голоса друг друга. ~ А народ до старости и смерти не общается друг с другом, не приходя и не уходя.

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PSEUDO-CHAPTER **Eighty-One**

[81c01t] **Robert G. Henricks** ~ Sincere words are not showy; ~ Showy words are not sincere. ~ Those who know are not "widely learned"; ~ Those "widely learned" do not know. ~ The good do not have a lot; ~ Those with a lot are not good. ~ The Sage accumulates nothing. ~ Having used what he had for others, ~ He has even more. ~ Having given what he had to others, ~ What he has is even greater. ~ Therefore, the Way of Heaven is to benefit and not cause any harm; ~ The Way of Man is to act on behalf of others and not to compete with them.

[81c02t] **John C. H. Wu** ~ SINCERE words are not sweet, ~ Sweet words are not sincere. ~ Good men are not argumentative, ~ The argumentative are not good. ~ The wise are not erudite, ~ The erudite are not wise. ~ The Sage does not take to hoarding. ~ The more he lives for others, the fuller is his life. ~ The more he gives, the more he abounds. ~ The Way of Heaven is to benefit, not to harm. ~ The Way of the Sage is to do his duty, not to strive with anyone.

[81c03t] **D. C. Lau** ~ Truthful words are not beautiful; ~ Beautiful words are not truthful. ~ Good words are not persuasive; ~ Persuasive words are not good. ~ He who knows has no wide learning; ~ He who has wide learning does not know. ~ The sage does not hoard. ~ Having bestowed all he has on others, he has yet more; ~ Having given all he has to others, he is richer still. ~ The way of heaven benefits and does not harm; ~ The way of the sage is bountiful and does not contend.

[81c04t] **R. L. Wing** ~ Sincere words are not embellished; ~ Embellished words are not sincere. ~ Those who are good are not defensive; ~ Those who are defensive are not good. ~ Those who know are not erudite; ~ Those who are erudite do not know. ~ Evolved Individuals do not accumulate. ~ The more they do for others, the more they gain; ~ The more they give to others, the more they possess. ~ The Tao of Nature ~ Is to serve without spoiling. ~ The Tao of Evolved Individuals ~ Is to act without contending.

[81c05t] **Ren Jiyu** ~ Sincere words are not fine, ~ Fine words are not sincere. ~ A good man is not eloquent, ~ An eloquent man is not good. ~ He who knows does not show off his learning, ~ He who shows off his learning does not know. ~ The sage has nothing to reserve. ~ He gains more since he does his utmost to help others, ~ And gets richer since he gives all to others. ~ The Tao of Heaven is beneficial to all things, but not harmful. ~ The Tao of the sage is to compete against nobody in what he does.

[81c06t] **Gia-fu Feng** ~ Truthful words are not beautiful. ~ Beautiful words are not truthful. ~ Good men do not argue. ~ Those who argue are not good. ~ Those who know are not learned. ~ The learned do not know. ~ The sage never tries to store things up. ~ The more he does for others, the more he has. ~ The more he gives to others, the greater his abundance. ~ The Tao of heaven is pointed but does no harm. ~ The Tao of the sage is work without effort.

[81c07t] **Lok Sang Ho** ~ Truthful words may not be fine to hear. ~ Words that are fine to hear may not be truthful. ~ Good people will not want to argue ~ or to defend themselves by word of mouth. ~ Those who love to argue with others or to defend their beliefs ~ are likely to be not so good. ~ Those with insight need not be well versed in different things. ~ Those who are well versed in different kinds of knowledge may not really know. ~ The Sage does not set out to accumulate a fortune or merit. ~ Yet as he serves the people, he

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becomes richer; ~ and as he gives to people, he gets more. ~ The way of heaven is to benefit, not hurt. ~ The way of the Sage is to do his duty, and not to contest or struggle.

[81c08t] **Xiaolin Yang** ~ Credible words do not sound pretty, pretty words are not credible. ~ A nice person is not good at arguing, a person who is good at arguing is not nice. ~ A person who has real knowledge does not show off, ~ A person who shows off does not have real knowledge. ~ Great men do not accumulate things for themselves. ~ The more they do for others, the more they have, ~ The more they give to others, the more they get. ~ The law of the heavens is to benefit everything without harming it, ~ The law of great men is to do things for the world without fighting for the credit.

[81c09t] **Walter Gorn Old**, THE EVIDENCE OF SIMPLICITY ~ Sincere words are not grand. ~ Grand words are not faithful. ~ The man of Tao does not dispute. ~ They who dispute are not skilled in Tao. ~ Those who know it are not learned. ~ The learned do not know it. ~ The wise man does not lay up treasure. ~ The more he expends on others, the more he gains for himself. ~ The more he gives to others, the more he has for his own. ~ This is the Tao of Heaven, which penetrates but does not injure. ~ This is the Tao of the wise man, who acts but does not strive.

[81c10t] **James Legge** ~ Sincere words are not fine; ~ fine words are not sincere. ~ Those who are skilled (in the Tao) do not dispute (about it); ~ the disputatious are not skilled in it. ~ Those who know (the Tao) are not extensively learned; ~ the extensively learned do not know it. ~ The sage does not accumulate (for himself). ~ The more that he expends for others, the more does he possess of his own; ~ the more that he gives to others, the more does he have himself. ~ With all the sharpness of the Way of Heaven, it injures not; ~ with all the doing in the way of the sage he does not strive.

[81c11t] **David Hinton** ~ Sincere words are never beautiful and beautiful words never sincere. ~ The noble are never eloquent and the eloquent never noble. ~ The knowing are never learned and the learned never knowing. ~ A sage never hoards: ~ the more you do for others the more plenty is yours, ~ and the more you give to others the more abundance is yours. ~ The Way of heaven is to profit without causing harm, ~ and the Way of a sage to act without contending.

[81c12t] **Chichung Huang** ~ Truthful words are not beautiful; ~ Beautiful words are not truthful. ~ He who knows is not widely informed; ~ He who is widely informed does not know. ~ He who is good does not have much; ~ He who has much is not good. ~ The sage man did not accumulate, ~ Exhausting himself to help the people, ~ He was fuller; ~ Exhausting himself to give the people, ~ He was richer. ~ Therefore, heaven's Tao ~ Benefits without harming; ~ Man's Tao ~ Assists without contending.

[81c13t] **Ellen M. Chen** ~ Truthful (hsin) words (yen) are not beautiful, ~ Beautiful (mei) words are not truthful. ~ The good (shan) does not distinguish, ~ One who distinguishes (pien) is not good. ~ One who knows (chih) does not accumulate knowledge, ~ One who accumulates knowledge (po) does not know. ~ The sage does not hoard. ~ Having worked (wei) for his fellow beings, ~ The more he possesses. ~ Having donated himself to his fellow beings, ~ The more abundant he becomes. ~ The way of heaven, ~ It benefits (li), but does not harm. ~ The way of the sage, ~ He works (wei), but does not contend.

[81c14t] **Lee Sun Chen Org** ~ Truthful talks may not be beautiful, inasmuch as beautiful talks may not be truthful; ~ A good person may not be good at debating, inasmuch as a good debater may not be a good person; ~ A person with sound knowledge may not be encyclopedic, inasmuch as an encyclopedic person

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may not be a person with sound knowledge. ~ A Sage does not accumulate [goods and properties]; ~ He adheres to the principle that the more he helps others, the more [Te] he gains; ~ The more he gives, the more abundant [Te] he aggregates; ~ The highest (heavenly) Tao is to do good to [others] without harming them; ~ The way of a Sage is to pursue [the happiness for others] without contesting them [for worldly gains].

[81c15t] **Tien Cong Tran** ~ Sincere words are not beautiful; beautiful words are not sincere. ~ Good men are not argumentative, the argumentative are not good. ~ One who knows is not erudite; the erudite one does not know. ~ The sage does not take to hoarding. ~ The more he lives for others, the fuller is his life. ~ The more he gives, the more he abounds. ~ The Way of Heaven benefits and does not harm. ~ The Way of the sage works and does not compete with anyone.

[81c16t] **Thomas Z. Zhang** ~ Credible words are not sweet; sweet words are not credible. ~ Honest people do not need to argue for themselves; those who argue for themselves are not honest. ~ Experts have deep knowledge about their specialties; those who try to learn everything would know little about each. ~ Sages never accumulate wealth. ~ They believe the more they give up, the more they have; ~ And the more they give away, the more they accumulate. ~ Tao of the Nature is this: benefiting without harming. ~ Tao of People is this: achieving without rivaling.

[81c17t] **Arthur Waley** ~ True words are not fine-sounding; ~ Fine-sounding words are not true. ~ The good man does not prove by argument; ~ And he who proves by argument is not good. ~ True wisdom is different from much learning; ~ Much learning means little wisdom. ~ The Sage has no need to hoard; ~ When his own last scrap has been used up on behalf of others, ~ Lo, he has more than before! ~ When his own last scrap has been used up in giving to others, ~ Lo, his stock is even greater than before! ~ For Heaven's way is to sharpen without cutting, ~ And the Sage's way is to act without striving.

[81c18t] **Richard John Lynn** ~ Sincere words are not beautiful. ~ Beautiful words are not sincere. ~ Those who are good do not engage in disputation; ~ those who engage in disputation are not good. ~ Those who know are not broadly learned; ~ those who are broadly learned do not know. ~ The sage is not acquisitive. ~ The more he does for others, the more he himself has. ~ The more he gives to others, the more he himself possesses. ~ The Dao of Heaven is to provide benefit without doing harm. ~ The Dao of the sage is to act without causing contention.

[81c19t] **Lin Yutang** ~ THE WAY OF HEAVEN ~ True words are not fine-sounding; ~ Fine-sounding words are not true. ~ A good man does not argue; ~ He who argues is not a good man. ~ The wise one does not know many things; ~ He who knows many things is not wise. ~ The Sage does not accumulate (for himself). ~ He lives for other people, ~ And grows richer himself; ~ He gives to other people, ~ And has greater abundance. ~ The Tao of Heaven ~ Blesses, but does not harm. ~ The Way of the Sage ~ Accomplishes, but does not contend.

[81c20t] **Victor H. Mair** ~ Sincere words are not beautiful, ~ Beautiful words are not sincere. ~ He who knows is not learned, ~ He who is learned does not know. ~ He who is good does not have much, ~ He who has much is not good. ~ The sage does not hoard. ~ The more he does for others, ~ the more he has himself; ~ The more he gives to others, ~ the more his own bounty increases. ~ Therefore, ~ The Way of heaven benefits but does not harm, ~ The Way of man acts but does not contend.

[81c21t] **Tolbert McCarroll** ~ Sincere words are not elegant; ~ elegant words are not sincere. ~ The good person

does not argue; ~ the person who argues is not good. ~ The wise do not have great learning; ~ those with great learning are not wise. ~ True Persons do not hoard. ~ Using all they have for others, they still have more. ~ Giving all they have to others, they are richer than before. ~ The way of heaven is to benefit and not to harm. ~ The way of the True Person is to assist without striving in the unfolding of the story of the earth.

[81c22t] **David H. Li** ~ Sincere words are not pretty; ~ pretty words are not sincere. ~ Good people are not argumentative; ~ argumentative people are not good. ~ Learned people are not erudite; ~ erudite people are not learned. ~ A sage does not hoard. ~ The more he/she provides, the more he/she is enriched; ~ the more he/she gives, the more he/she gains. ~ The cosmos's Direction is to facilitate and not harm; ~ The sage's Direction is to provide and not compete.

[81c23t] **Yasuhiko Genku Kimura** ~ Truthful words are not always beautiful. ~ Beautiful words are not always truthful. ~ Virtuous people do not argue at all. ~ Non-virtuous people argue incessantly. ~ Those who know are not full of information. ~ Those who are full of information do not know. ~ The sage does not hoard material goods. ~ The more he lives entirely for others, the richer his life becomes. ~ The more he gives to others, the more abundant his life becomes. ~ The way of Heaven is to benefit all but to harm none. ~ The way of the sage is to work for all but to contend with none.

[81c24t] **Chou-Wing Chohan** ~ He who knows does not speak, ~ He who speaks does not know. ~ He who speaks the truth is not arrogant, ~ He who is arrogant does not speak the truth. ~ He who has good qualities does not argue, ~ He who argues does not have good qualities. ~ He who has learned a lot does not know, ~ He who knows has not learned a lot. ~ Therefore the sage does not display his qualities.

[81c25t] **Man-Ho Kwok** ~ No one likes the honest truth, ~ And all fine talk falls short of it. ~ Real words are never used to seduce you, ~ And those that do are no good. ~ The one who really knows, knows without books - ~ the so-called learned know nothing. ~ The sage holds nothing of himself back - ~ He uses all he has for you, and that is his reward. ~ He gives all he is, and that is why he's rich. ~ And the Tao of Heaven ~ feeds everything, and harms nothing. ~ And the sage's Tao ~ completes it, without doing anything.

[81c26t] **Gu Zhengkun** ~ True words are not embellished, ~ The embellished words are not true. ~ A good man does not quibble; ~ He who quibbles is not good. ~ A man of true learning does not show off his learning; ~ He who shows off his learning does not have true learning. ~ The sage does not store up. ~ Helping others as best as he can, ~ He is helped even more. ~ Giving others as much as he can, ~ He becomes richer and richer still. ~ The Tao of heaven benefits rather than harms all things; ~ The Tao of the sage is to give rather than rob the people.

[81c27t] **Chao-Hsiu Chen** ~ Truthful words are not beautiful. ~ Beautiful words are not truthful. ~ Good men do not argue. ~ He who argues is not good. ~ He who knows, does not learn everything. ~ He who learns everything, does not know. ~ The sage does not hoard. ~ The more he does for others, the more he has. ~ The more he gives to others, the greater his abundance. ~ The Tao of Heaven gives benefit but no harm. ~ The Tao of the sage accomplishes good deeds but makes no claims.

[81c28t] **Liu Qixuan** ~ Truthful words are not beautiful. ~ Beautiful words are not truthful. ~ Good words are not eloquent. ~ Eloquent words are not good. ~ One who knows will not show off. ~ One who shows off does not know. ~ The wise person accumulates nothing. ~ The more one does for others, the more one achieves. ~ The more one gives to others, the more one receives. ~ The way of Heaven benefits by harming nothing. ~

The way of the wise person achieves ~ And receives by accumulating nothing.

[81c29t] **Shi Fu Hwang** ~ The Way of Heaven ~ Lao Tze says, ~ Sincere words are not charming and charming words are not sincere. ~ Those who know the Tao do not like to dispute; ~ and the disputing persons do not know the Tao. ~ Wise men do not have to own vast knowledge, those with vast knowledge are not wise. ~ The sage doesn't like to accumulate things for himself. ~ The more he works for others, the more he possesses of his own; ~ and the more he gives to others, the more blessings he receives in return. ~ The way of Heaven is full of sharpness but injures no one. ~ The way of sages is to make an effort but to consider not the competition.

[81c30t] **Ch'u Ta-Kao** ~ He who knows does not speak; ~ He who speaks does not know. ~ He who is truthful is not showy; ~ He who is showy is not truthful. ~ He who is virtuous does not dispute; ~ He who disputes is not virtuous. ~ He who is learned is not wise; ~ He who is wise is not learned. ~ Therefore the Sage does not display his own merits.

[81c31t] **Paul J. Lin** ~ Sincere words are not kind; ~ Kind words are not sincere. ~ One who is good will never argue; ~ One who argues is not good. ~ One who knows does not know all; ~ One who knows all does not know at all. ~ The Sage does not store things for himself. ~ The more one does for others, ~ The more he has for himself. ~ The more one gives to others, ~ The more he keeps for himself. ~ The Tao of heaven is to benefit others without hurting them. ~ The Tao of the Sage is to act without competing.

[81c32t] **Michael LaFargue** ~ Sincere words are not elegant, ~ elegant words are not sincere. ~ Excellence is not winning arguments, ~ winning arguments is not being Excellent. ~ Understanding is not wide learning, ~ wide learning is not understanding. ~ The Wise Person does not store up for himself. ~ By working for others, ~ he increases what he himself possesses. ~ By giving to others, ~ he gets increase for himself more and more. ~ "Heaven's Way: to benefit and not to harm." ~ The Way of the Wise Person: to work and not contend.

[81c33t] **Cheng Lin** ~ True words may not be specious, and specious words may not be true. ~ Good words may not be convincing, and convincing words may not be good. ~ Wise men may not be learned, and the learned may not be wise. ~ The Sage gives without reservation. ~ He offers all to others, and his life is more abundant. ~ He helps all men alike, and his life is more exuberant. ~ The way of Heaven is to benefit, and not to harm. ~ The way of the Sage is to give, and not to strive.

[81c34t] **Yi Wu** ~ Sincere words are not sweet; ~ Sweet words are not sincere. ~ The good man is not argumentative; ~ The argumentative man is not good. ~ The wise man is not erudite; ~ The erudite man is not wise. ~ The sage does not hoard. ~ The more he does for others, ~ The more he has for himself. ~ The more he gives to others, ~ The more he gains for himself. ~ The way of Heaven is to benefit others, not to harm them. ~ The way of the sage is to act, but not to compete with others.

[81c35t] **Han Hiong Tan** ~ Truthful words are usually plain and not flowery. ~ Embroidered words are not always truthful. ~ A person who abides to the principles of Dao does not resort to sophistry. ~ He who resorts to sophistry to win an argument does not follow the way of Dao. ~ The erudite scholar may only have circumscribed knowledge. ~ He who has extensive knowledge may not be erudite. ~ The sage does not hoard. ~ The more he serves others, the more he has in reserve. ~ The more he gives away, the more he has in abundance. ~ The predisposition of Dao is to benefit everything, and it does not cause any harm. ~ The way

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of the sage is to accomplish but not to compete.

[81c36t] **Hua-Ching Ni** ~ True words are not necessarily beautiful. ~ Beautiful words are not necessarily truthful. ~ One who is achieved does not argue, ~ and one who argues is not achieved. ~ One who knows the deepest truth does not need segmented information. ~ One who knows vast amounts of information may not know the truth. ~ One of deep virtue is not occupied with amassing material goods, ~ yet the more he lives for others, the richer his life becomes. ~ The more he gives, the more his life abounds. ~ The subtle Way of the universe is beneficial, not harmful. ~ The integral nature of a person is to extend one's virtue unconditionally and to contend with no one.

[81c37t] **Chang Chung-yuan** ~ When words express truth, they are not refined. ~ When words are refined, they do not express truth. ~ One who is proficient does not depend on verbal disputation. ~ One who depends on verbal disputation is not proficient. ~ One who knows is not encyclopedic. ~ One who is encyclopedic does not know. ~ The wise does not accumulate. ~ The more he works for other people, the more he gains. ~ The more he shares with other people, the more he receives. ~ The Tao followed by heaven is to do good and not to harm. ~ The Tao followed by the wise is to work and not to claim credit.

[81c38t] **Henry Wei** ~ Expressing the Essential ~ Hsien Chih ~ Truthful words do not sound sweet; ~ Sweet words are not truthful. ~ Good men do not argue; ~ Those who argue are lacking in goodness. ~ The seers of truth are not vast in learning; ~ People with vast learning are not seers. ~ The Sage does not hoard. ~ The more he serves the people, ~ The more he gains. ~ The more he gives to the people, ~ The more he possesses. ~ The Way of Heaven is to benefit, not to harm; ~ The way of the Sage is to act, not to contend.

[81c39t] **Ha Poong Kim** ~ Trustworthy words are not beautiful, ~ Beautiful words are not trustworthy. ~ The good are not eloquent, ~ The eloquent are not good. ~ The wise are not learned, ~ The learned are not wise. ~ The sage stocks up nothing. ~ After using for others what he has, ~ He finds himself with still more. ~ After giving to others what he has, ~ He finds his stock even greater. ~ The way of Heaven ~ Is to benefit and not to harm. ~ The way of the sage ~ Is to rule and not to contend.

[81c40t] **Tao Huang** ~ Trustworthy words are not beautiful. ~ Beautiful words are not trustworthy. ~ The knower does not know everything. ~ The know-it-all knows nothing. ~ Kindness is not overindulgent. ~ Overindulgence is not kind. ~ The sage does not collect. ~ As soon as he exists for others, he has more. ~ As soon as he gives to others, he has more. ~ So the Tao of heaven benefits and does not harm. ~ The Tao of humankind exists and does not compete.

[81c41t] **Tang Zi-chang** ~ Truth is not beautiful; ~ and beauty is not true. ~ One who is right may not argue; ~ and one who argues may not be right. ~ One who knows the special may not know the general; ~ and one who knows the general may not know the special. ~ Thus, a Sage ruler never concentrated his wealth: ~ What has been done for others makes him feel even better himself. ~ What has been distributed to others makes him feel richer himself. ~ Dao of Nature is to benefit and is not to injure. ~ Dao of a Sage ruler is to serve, and is not aggressive.

[81c42t] **Wing-tsit Chan** ~ True words are not beautiful; ~ Beautiful words are not true. ~ A good man does not argue; ~ He who argues is not a good man. ~ A wise man has no extensive knowledge; ~ He who has extensive knowledge is not a wise man. ~ The sage does not accumulate for himself. ~ The more he uses for others, the more he has himself. ~ The more he gives to others, the more he possesses of his own. ~ The Way

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of Heaven is to benefit others and not to injure. ~ The Way of the sage is to act but not to compete.

[81c91t] **И. И. Семененко** ~ Нет красоты в правдивом слове, ~ нет правды в сказанном красиво. ~ Кто добр, не спорит, ~ кто спорит, тот не добр. ~ Пониманию чужда ученость, ~ ученость далека от понимания. ~ Премудрый человек не скопидом. ~ Но он все больше обретает, всецело помогая людям, и неизменно богатеет, когда все людям отдает. ~ Дао Неба, доставляя пользу, не вредит; ~ Дао Премудрого человека действует без противоборства.

[81c92t] **А. А. Маслов** ~ Искренние речи не изящны, изящные речи не искренни. ~ Добрый не красноречив, красноречивый не добр. ~ Мудрый не образован, образованный не мудр. ~ Мудрец не накопительствует. ~ Но чем больше он делает для других, тем больше прибавляется ему. ~ Чем больше он даёт другим, тем богаче становится сам. ~ Путь Неба - в принесении пользы без причинения вреда. ~ Путь мудреца - в деянии без противостояния.

[81c93t] **Е. А. Торчинов** ~ Достойные доверия слова не могут быть красивы. ~ Красивые слова достойными доверия быть не могут. ~ Достойный человек не красноречив. ~ Красноречивый не может быть достойным человеком. ~ Мудрец не обладает многознанием. ~ Многознающий - не мудр. ~ Совершенный мудрец ничего не копит. ~ И чем он больше людям отдает, тем больше достается и ему. ~ Чем больше у людей - тем больше у него. ~ Небесный Дао-Путь приносит пользу всем, вреда же никому не причиняет. ~ Путь совершенномудрого - действуя, ни с кем не враждовать.

[81c94t] **А. Е. Лукьянов** ~ Доверительные речи не красивы, ~ красивые речи не вызывают доверия. ~ Добрый (искусный) не спорит, спорящий не добр (не искусен). ~ Знающий не многознающ, многознающий не знающ. ~ Совершенномудрый человек не накапливает, ~ чем больше он делает для других, тем больше приобретает сам; ~ чем больше он отдает другим, тем больше получает сам. ~ Дао Неба - приносить пользу и не вредить. ~ Дао совершенномудрого человека - деять, но не соперничать.

[81c95t] **Ян Хин-шун** ~ Верные слова не изящны. ~ Красивые слова не заслуживают доверия. ~ Добрый не красноречив. ~ Красноречивый не может быть добрым. ~ Знающий не доказывает, доказывающий не знает. ~ Совершенномудрый ничего не накапливает. ~ Он все делает для людей и все отдает другим. ~ Небесное дао приносит всем существам пользу и им не вредит. ~ Дао совершенномудрого - это деяние без борьбы.

[81c96t] **Д. П. Конисси** ~ Голос истины неизящен, а изящная речь лжива. ~ Нравственный человек не красноречив, а красноречивый - лжец. ~ Мудрец не знает многого, а знающий много - не мудрец. ~ Святой муж ничем не запасается. ~ Если запасается чем-нибудь, то для других. ~ Когда он имеет что-нибудь, то все раздает другому. ~ Поэтому запас его все более и более увеличивается. ~ Небесное Тао полезно: оно не имеет в себе ничего вредного для людей. ~ Тао святых - творить добро и не ссориться.

[81c97t] **В. В. Малявин** ~ Правдивые слова не ласкают слух. ~ Ласкающие слух речи не правдивы. ~ Добрый человек не искусен в спорах. ~ Тот, кто искусен в споре, - не добрый человек. ~ Знающий человек не нагружен знаниями. ~ Тот, кто нагружен знаниями, - не знающий человек. ~ Премудрый человек не накапливает. ~ Чем больше он отдает другим, тем больше имеет сам. ~ Путь Неба - приносить пользу и ничему не вредить. ~ Путь мудрого - действовать и не мешать другим.

[81c98t] **Б. Б. Виногродский** ~ Верные речи не красивы. ~ Красивые речи не верны. ~ Совершенствующийся

не рассуждает. ~ Рассуждающий не совершенствуется. ~ Знание - это не эрудиция. ~ Эрудиция - это не знание. ~ Человек мудрости не накапливает. ~ Чем больше он делает для других, ~ тем больше у него в наличии для себя. ~ Отдавая другим, он умножает себе. ~ Путь Небес приносит пользу, а не вредит. ~ Путь человека мудрости в осуществлении без соперничества.

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[01t01c] **Robert G. Henricks** ~ As for the Way, the Way that can be spoken of is not the constant Way; ~ As for names, the name that can be named is not the constant name. ~ The nameless is the beginning of the ten thousand things; ~ The named is the mother of the ten thousand things. ~ Therefore, those constantly without desires, by this means will perceive its subtlety. ~ Those constantly with desires, by this means will see only that which they yearn for and seek. ~ These two together emerge; ~ They have different names yet they're called the same; ~ That which is even more profound than the profound - ~ The gateway of all subtleties.

[01t02c] **Robert G. Henricks** ~ When everyone in the world knows the beautiful as beautiful, ugliness comes into being; ~ When everyone knows the good, then the not good comes to be. ~ The mutual production of being and nonbeing, ~ The mutual completion of difficult and easy, ~ The mutual formation of long and short, ~ The mutual filling of high and low, ~ The mutual harmony of tone and voice, ~ The mutual following of front and back - ~ These are all constants. ~ Therefore the Sage dwells in nonactive affairs and practices the wordless teaching. ~ The ten thousand things arise, but he doesn't begin them; ~ He acts on their behalf, but he doesn't make them dependent; ~ He accomplishes his tasks, but he doesn't dwell on them; ~ It is only because he doesn't dwell on them, that they therefore do not leave him.

[01t03c] **Robert G. Henricks** ~ By not elevating the worthy, you bring it about that people will not compete. ~ By not valuing goods that are hard to obtain, you bring it about that people will not act like thieves. ~ By not displaying the desirable you bring it about that people will not be confused. ~ Therefore, in the government of the Sage: ~ He empties their minds, ~ And fills their bellies. ~ Weakens their ambition, ~ And strengthens their bones. ~ He constantly causes the people to be without knowledge and without desires. ~ If he can bring it about that those with knowledge simply do not dare to act, ~ Then there is nothing that will not be in order.

[01t04c] **Robert G. Henricks** ~ The Way is empty; ~ Yet when you use it, you never need fill it again. ~ Like an abyss! It seems to be the ancestor of the ten thousand things. ~ It files down sharp edges; ~ Unties the tangles; ~ Softens the glare; ~ And settles the dust. ~ Submerged! It seems perhaps to exist. ~ We don't know whose child it is; ~ It seems to have [even] preceded the Lord.

[01t05c] **Robert G. Henricks** ~ Heaven and Earth are not humane; ~ They regard the ten thousand things as straw dogs. ~ The Sage is not humane; ~ He regards the common people as straw dogs. ~ The space between Heaven and Earth - is it not like a bellows? ~ It is empty and yet not depleted; ~ Move it and more [always] comes out. ~ Much learning means frequent exhaustion. ~ That's not so good as holding on to the mean.

[01t06c] **Robert G. Henricks** ~ The valley spirit never dies; ~ We call it the mysterious female. ~ The gates of the mysterious female - ~ These we call the roots of Heaven and Earth. ~ Subtle yet everlasting! It seems to exist. ~ In being used, it is not exhausted.

[01t07c] **Robert G. Henricks** ~ Heaven endures; Earth lasts a long time. ~ The reason why Heaven and Earth can endure and last a long time - ~ Is that they do not live for themselves. ~ Therefore they can long endure. ~ Therefore the Sage: ~ Puts himself in the background yet finds himself in the foreground; ~ Puts self-concern out of [his mind], yet finds self-concern in the fore; ~ Puts self-concern out of [his mind], yet finds that his self-concern is preserved. ~ Is it not because he has no self-interest, ~ That he is therefore able to realize his self-interest?

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[01t08c] **Robert G. Henricks** ~ The highest good is like water; ~ Water is good at benefiting the ten thousand things and yet it [does not] compete [with them]. ~ It dwells in places the masses of people detest, ~ Therefore it is close to the Way. ~ In dwelling, the good thing is the land; ~ In the mind, the good thing is depth; ~ In giving, the good thing is [being like] Heaven; ~ In speaking, the good thing is sincerity; ~ In governing, the good thing is order; ~ In affairs, the good thing is ability; ~ In activity, the good thing is timeliness. ~ It is only because it does not compete, that therefore it is without fault.

[01t09c] **Robert G. Henricks** ~ To hold it upright and fill it, ~ Is not so good as stopping [in time]. ~ When you pound it out and give it a point, ~ It won't be preserved very long. ~ When gold and jade fill your rooms, ~ You'll never be able to protect them. ~ Arrogance and pride with wealth and rank, ~ On their own bring on disaster. ~ When the deed is accomplished you retire; ~ Such is Heaven's Way!

[01t10c] **Robert G. Henricks** ~ In nourishing the soul and embracing the One - can you do it without letting them leave? ~ In concentrating your breath and making it soft - can you [make it like that of] a child? ~ In cultivating and cleaning your profound mirror - can you do it so that it has no blemish? ~ In loving the people and giving life to the state - can you do it without using knowledge? ~ In opening and closing the gates of Heaven - can you play the part of the female? ~ In understanding all within the four reaches - can you do it without using knowledge? ~ Give birth to them and nourish them. ~ Give birth to them but don't try to own them; ~ Help them to grow but don't rule them. ~ This is called Profound Virtue.

[01t11c] **Robert G. Henricks** ~ Thirty spokes unite in one hub; ~ It is precisely where there is nothing, that we find the usefulness of the wheel. ~ We fire clay and make vessels; ~ It is precisely where there's no substance, that we find the usefulness of clay pots. ~ We chisel out doors and windows; ~ It is precisely in these empty spaces, that we find the usefulness of the room. ~ Therefore, we regard having something as beneficial; ~ But having nothing as useful.

[01t12c] **Robert G. Henricks** ~ The five colors cause one's eyes to go blind. ~ Racing horses and hunting cause one's mind to go mad. ~ Goods that are hard to obtain pose an obstacle to one's travels. ~ The five flavors confuse one's palate. ~ The five tones cause one's ears to go deaf. ~ Therefore, in the government of the Sage: ~ He's for the belly and not for the eyes. ~ Thus he rejects that and takes this.

[01t13c] **Robert G. Henricks** ~ "Regard favor and disgrace with alarm." ~ "Respect great distress as you do your own person." ~ What do I mean when I say "Regard favor and disgrace with alarm"? ~ Favor is inferior. ~ If you get it - be alarmed! ~ If you lose it - be alarmed! ~ This is what I mean when I say "Regard favor and disgrace with alarm." ~ What do I mean when I say "Respect great distress as you do your own person"? ~ The reason why I have great distress ~ Is that I have a body. ~ If I had no body, what distress would I have? ~ Therefore, to one who values acting for himself over acting on behalf of the world, ~ You can entrust the world. ~ And to one who in being parsimonious regards his person as equal to the world, ~ You can turn over the world.

[01t14c] **Robert G. Henricks** ~ We look at it but do not see it; ~ We name this "the minute." ~ We listen to it but do not hear it; ~ We name this "the rarefied." ~ We touch it but do not hold it; ~ We name this "the level and smooth." ~ These three cannot be examined to the limit. ~ Thus they merge together as one. ~ "One" - there is nothing more encompassing above it, ~ And nothing smaller below it. ~ Boundless, formless! It cannot be named, ~ And returns to the state of no-thing. ~ This is called the formless form, ~ The substanceless image. ~ This is called the subtle and indistinct. ~ Follow it and you won't see its back; ~ Greet it and you won't see

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its head. ~ Hold on to the Way of the present - ~ To manage the things of the present, ~ And to know the ancient beginning. ~ This is called the beginning of the thread of the Way.

[01t15c] **Robert G. Henricks** ~ The one who was skilled at practicing the Way in antiquity, ~ Was subtle and profound, mysterious and penetratingly wise. ~ His depth cannot be known. ~ It is only because he cannot be known ~ That therefore were I forced to describe him I'd say: ~ Hesitant was he! Like someone crossing a river in winter. ~ Undecided was he! As though in fear of his neighbors on all four sides. ~ Solemn and polite was he! Like a guest. ~ Scattered and dispersed was he! Like ice as it melts. ~ Genuine, unformed was he! Like uncarved wood. ~ Merged, undifferentiated was he! Like muddy water. ~ Broad and expansive was he! Like a valley. ~ If you take muddy water and still it, it gradually becomes clear. ~ If you bring something to rest in order to move it, it gradually comes alive. ~ {The one who} preserves this Way does not desire to be full; ~ Therefore he can wear out with no need to be renewed.

[01t16c] **Robert G. Henricks** ~ Take emptiness to the limit; ~ Maintain tranquility in the center. ~ The ten thousand things - side-by-side they arise; ~ And by this I see their return. ~ Things [come forth] in great numbers; ~ Each one returns to its root. ~ This is called tranquility. ~ "Tranquility" - This means to return to your fate. ~ To return to your fate is to be constant; ~ To know the constant is to be wise. ~ Not to know the constant is to be reckless and wild; ~ If you're reckless and wild, your actions will lead to misfortune. ~ To know the constant is to be all-embracing; ~ To be all-embracing is to be impartial; ~ To be impartial is to be kingly; ~ To be kingly is to be [like] Heaven; ~ To be [like] Heaven is to be [one with] the Tao; ~ If you're [one with] the Tao, to the end of your days you'll suffer no harm.

[01t17c] **Robert G. Henricks** ~ With the highest [kind of rulers], those below simply know they exist. ~ With those one step down - they love and praise them. ~ With those one further step down - they fear them. ~ And with those at the bottom - they ridicule and insult them. ~ When trust is insufficient, there will be no trust [in return]. ~ Hesitant, undecided! Like this is his respect for speaking. ~ He completes his tasks and finishes his affairs, ~ Yet the common people say, "These things all happened by nature."

[01t18c] **Robert G. Henricks** ~ Therefore, when the Great Way is rejected, it is then that we have the virtues of humanity and righteousness; ~ When knowledge and wisdom appear, it is then that there is great hypocrisy; ~ When the six relations are not in harmony, it is then that we have filial piety and compassion; ~ And when the country is in chaos and confusion, it is then that there are virtuous officials.

[01t19c] **Robert G. Henricks** ~ Eliminate sageliness, throw away knowledge, ~ And the people will benefit a hundredfold. ~ Eliminate humanity, throw away righteousness, ~ And the people will return to filial piety and compassion. ~ Eliminate craftiness, throw away profit, ~ Then we will have no robbers and thieves. ~ These three sayings - ~ Regarded as a text are not yet complete. ~ Thus, we must see to it that they have the following appended: ~ Manifest plainness and embrace the genuine; ~ Lessen {self-interest} and make few your desires; ~ Eliminate learning and have no undue concern.

[01t20c] **Robert G. Henricks** ~ Agreement and angry rejection; ~ How great is the difference between them? ~ Beautiful and ugly; ~ What's it like - the difference between them? ~ The one who is feared by others, ~ Must also because of this fear other men. ~ Wild, unrestrained! It will never come to an end! ~ The multitudes are peaceful and happy; ~ Like climbing a terrace in springtime to feast at the t'ai-lao sacrifice. ~ But I'm tranquil and quiet - not yet having given any sign. ~ Like a child who has not yet smiled. ~ Tired and exhausted - as though I have no place to return. ~ The multitudes all have a surplus. ~ I alone seem to be

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lacking. ~ Mine is the mind of a fool - ignorant and stupid! ~ The common people see things clearly; ~ I alone am in the dark. ~ The common people discriminate and make fine distinctions; ~ I alone am muddled and confused. ~ Formless am I! Like the ocean; ~ Shapeless am I! As though I have nothing in which I can rest. ~ The masses all have their reasons [for acting]; ~ I alone am stupid and obstinate like a rustic. ~ But my desires alone differ from those of others - ~ For I value drawing sustenance from the Mother.

[01t21c] **Robert G. Henricks** ~ The character of great virtue follows alone from the Way. ~ As for the nature of the Way - it's shapeless and formless. ~ Formless! Shapeless! Inside there are images. ~ Shapeless! Formless! Inside there are things. ~ Hidden! Obscure! Inside there are essences. ~ These essences are very real; ~ Inside them is the proof. ~ From the present back to the past, ~ Its name has never gone away. ~ It is by this that we comply with the father of the multitude [of things]. ~ How do I know that the father of the multitude is so? ~ By this.

[01t22c] **Robert G. Henricks** ~ Bent over, you'll be preserved whole; ~ When twisted, you'll be upright; ~ When hollowed out, you'll be full; ~ When worn out, you'll be renewed; ~ When you have little, you'll attain [much]; ~ With much, you'll be confused. ~ Therefore the Sage holds on to the One and in this way becomes the shepherd of the world. ~ He does not show himself off; therefore he becomes prominent. ~ He does not put himself on display; therefore he brightly shines. ~ He does not brag about himself; therefore he receives credit. ~ He does not praise his own deeds; therefore he can long endure. ~ It is only because he does not compete that, therefore, no one is able to compete with him. ~ The so-called "Bent over you'll be preserved whole" of the ancients ~ Was an expression that was really close to it! ~ Truly "wholeness" will belong to him.

[01t23c] **Robert G. Henricks** ~ To rarely speak - such is [the way of] Nature. ~ Fierce winds don't last the whole morning; ~ Torrential rains don't last the whole day. ~ Who makes these things? ~ If even Heaven and Earth can't make these last long - ~ How much the more is this true for man?! ~ Therefore, one who devotes himself to the Way is one with the Way; ~ One who [devotes himself to] Virtue is one with that Virtue; ~ And one who [devotes himself to] losing is one with that loss. ~ To the one who is one with Virtue, the Way also gives Virtue; ~ While for the one who is one with his loss, the Way also disregards him.

[01t24c] **Robert G. Henricks** ~ One who boasts is not established; ~ One who shows himself off does not become prominent; ~ One who puts himself on display does not brightly shine; ~ One who brags about himself gets no credit; ~ One who praises himself does not long endure. ~ In the Way, such things are called: ~ "Surplus food and redundant action." ~ And with things - there are those who hate them. ~ Therefore, the one with the Way in them does not dwell.

[01t25c] **Robert G. Henricks** ~ There was something formed out of chaos, ~ That was born before Heaven and Earth. ~ Quiet and still! Pure and deep! ~ It stands on its own and doesn't change. ~ It can be regarded as the mother of Heaven and Earth. ~ I do not yet know its name: ~ I "style" it "the Way." ~ Were I forced to give it a name, I would call it "the Great." ~ "Great" means "to depart"; ~ "To depart" means "to be far away"; ~ And "to be far away" means "to return." ~ The Way is great; ~ Heaven is great; ~ Earth is great; ~ And the king is also great. ~ In the country there are four greats, and the king occupies one place among them. ~ Man models himself on the Earth; ~ The Earth models itself on Heaven; ~ Heaven models itself on the Way; ~ And the Way models itself on that which is so on its own.

[01t26c] **Robert G. Henricks** ~ The heavy is the root of the light; ~ Tranquility is the lord of agitation. ~ Therefore the gentleman, in traveling all day, does not get far away from his luggage carts. ~ When he's safely inside a

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walled-in [protected] hostel and resting at ease - only then does he transcend all concern. ~ How can the king of ten thousand chariots treat his own person more lightly than the whole land?! ~ If you regard things too lightly, then you lose the basic; ~ If you're agitated, you lose the "lord."

[01t27c] **Robert G. Henricks** ~ The good traveler leaves no track behind; ~ The good speaker [speaks] without blemish or flaw; ~ The good counter doesn't use tallies or chips; ~ The good closer of doors does so without bolt or lock, and yet the door cannot be opened; ~ The good tier of knots ties without rope or cord, yet his knots can't be undone. ~ Therefore the Sage is constantly good at saving men and never rejects anyone; ~ And with things, he never rejects useful goods. ~ This is called Doubly Bright. ~ Therefore the good man is the teacher of the good, ~ And the bad man is the raw material for the good. ~ To not value one's teacher and not cherish the raw goods - ~ Though one had great knowledge, he would still be greatly confused. ~ This is called the Essential of the Sublime.

[01t28c] **Robert G. Henricks** ~ When you know the male yet hold on to the female, ~ You'll be the ravine of the country. ~ When you're the ravine of the country, ~ Your constant virtue will not leave. ~ And when your constant virtue doesn't leave, ~ You'll return {to} the state of the infant. ~ When you know the pure yet hold on to the soiled, ~ You'll be the valley of the country. ~ When you're the valley of the country, ~ Your constant virtue is complete. ~ And when your constant virtue is complete, ~ You'll return to the state of uncarved wood. ~ When you know the white yet hold on to the black, ~ You'll be the model for the country. ~ And when you're the model for the country, ~ Your constant virtue will not go astray. ~ And when your constant virtue does not go astray, ~ You'll return to the condition which has no limit. ~ When uncarved wood is cut up, it's turned into vessels; ~ When the Sage is used, he becomes the Head of Officials. ~ Truly, great carving is done without splitting up.

[01t29c] **Robert G. Henricks** ~ For those who would like to take control of the world and act on it - ~ I see that with this they simply will not succeed. ~ The world is a sacred vessel; ~ It is not something that can be acted upon. ~ Those who act on it destroy it; ~ Those who hold on to it lose it. ~ With things - some go forward, others follow; ~ Some are hot, others submissive and weak; ~ Some rise up while others fall down. ~ Therefore the Sage: ~ Rejects the extreme, the excessive, and the extravagant.

[01t30c] **Robert G. Henricks** ~ Those who assist their rulers with the Way, ~ Don't use weapons to commit violence in the world. ~ Such {deeds easily rebound}. ~ In places where {armies} are stationed, thorns and brambles will grow. ~ The good [general] achieves his result and that's all; ~ He does not use the occasion to seize strength from it. ~ He achieves his result but does not become arrogant; ~ He achieves his result but does not praise his deeds; ~ He achieves his result and yet {does not} brag. ~ He achieves his result, yet he abides with the result because he has no choice. ~ This is called achieving one's result [without] using force. ~ When things reach their prime, they get old; ~ We call this "not the Way." ~ What is not the Way will come to an early end.

[01t31c] **Robert G. Henricks** ~ As for weapons - they are instruments of ill omen. ~ And among things there are those that hate them. ~ Therefore, the one who has the Way, with them does not dwell. ~ When the gentleman is at home, he honors the left; ~ When at war, he honors the right. ~ Therefore, weapons are not the instrument of the gentleman - ~ Weapons are instruments of ill omen. ~ When you have no choice but to use them, it's best to remain tranquil and calm. ~ You should never look upon them as things of beauty. ~ If you see them as beautiful things - this is to delight in the killing of men. ~ And when you delight in the killing of men, you'll not realize your goal in the land. ~ Therefore, in happy events we honor the left, ~ But

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in mourning we honor the right. ~ Therefore, the lieutenant general stands on the left; ~ And the supreme general stands on the right. ~ Which is to say, they arrange themselves as they would at a funeral. ~ When multitudes of people are killed, we stand before them in sorrow and grief. ~ When we're victorious in battle, we treat the occasion like a funeral ceremony.

[01t32c] **Robert G. Henricks** ~ The Tao is constantly nameless. ~ Though in its natural state it seems small, no one in the world dares to treat it as a subject. ~ Were marquises and kings able to maintain it, ~ The ten thousand things would submit to them on their own, ~ And Heaven and Earth would unite to send forth sweet dew. ~ By nature it would fall equally on all things, with no one among the people ordering that it be so. ~ As soon as we start to establish a system, we have names. ~ And as soon as there are set names, ~ Then you must also know that it's time to stop. ~ By knowing to stop - in this way you'll come to no harm. ~ The Way's presence in the world ~ Is like the relationship of small valley [streams] to rivers and seas.

[01t33c] **Robert G. Henricks** ~ To understand others is to be knowledgeable; ~ To understand yourself is to be wise. ~ To conquer others is to have strength; ~ To conquer yourself is to be strong. ~ To know when you have enough is to be rich. ~ To go forward with strength is to have ambition. ~ To not lose your place is to last long. ~ To die but not be forgotten - that's [true] long life.

[01t34c] **Robert G. Henricks** ~ The Way floats and drifts; ~ It can go left or right. ~ It accomplishes its tasks and completes its affairs, and yet for this it is not given a name. ~ The ten thousand things entrust their lives to it, and yet it does not act as their master. ~ Thus it is constantly without desires. ~ It can be named with the things that are small. ~ The ten thousand things entrust their lives to it, and yet it does not act as their master. ~ It can be named with the things that are great. ~ Therefore the Sage's ability to accomplish the great ~ Comes from his not playing the role of the great. ~ Therefore he is able to accomplish the great.

[01t35c] **Robert G. Henricks** ~ Hold on to the Great Image and the whole world will come to you. ~ Come to you and suffer no harm; but rather know great safety and peace. ~ Music and food - for these passing travelers stop. ~ Therefore, of the Tao's speaking, we say: ~ Insipid, it is! It's lack of flavor. ~ When you look at it, it's not sufficient to be seen; ~ When you listen to it, it's not sufficient to be heard; ~ Yet when you use it, it can't be used up.

[01t36c] **Robert G. Henricks** ~ If you wish to shrink it, ~ You must certainly stretch it. ~ If you wish to weaken it, ~ You must certainly strengthen it. ~ If you wish to desert it, ~ You must certainly work closely with it. ~ If you wish to snatch something from it, ~ You must certainly give something to it. ~ This is called the Subtle Light. ~ The submissive and weak conquer the strong. ~ Fish should not be taken out of the depths; ~ The state's sharp weapons should not be shown to the people.

[01t37c] **Robert G. Henricks** ~ The Tao is constantly nameless. ~ Were marquises and kings able to maintain it, ~ The ten thousand things would transform on their own. ~ Having transformed, were their desires to become active, ~ I would subdue them with the nameless simplicity. ~ Having subdued them with the nameless simplicity, ~ I would not disgrace them. ~ By not being disgraced, they will be tranquil. ~ And Heaven and Earth will of themselves be correct and right.

[01t38c] **Robert G. Henricks** ~ The highest virtue is not virtuous; therefore it truly has virtue. ~ The lowest virtue never loses sight of its virtue; therefore it has no true virtue. ~ The highest virtue takes no action, yet it has no reason for acting this way; ~ The highest humanity takes action, yet it has no reason for acting this way;

~ The highest righteousness takes action, and it has its reasons for acting this way; ~ The highest propriety takes action, and when no one responds to it, then it angrily rolls up its sleeves and forces people to comply. ~ Therefore, when the Way is lost, only then do we have virtue; ~ When virtue is lost, only then do we have humanity; ~ When humanity is lost, only then do we have righteousness; ~ And when righteousness is lost, only then do we have propriety. ~ As for propriety, it's but the thin edge of loyalty and sincerity, and the beginning of disorder. ~ And foreknowledge is but the flower of the Way, and the beginning of stupidity. ~ Therefore the Great Man ~ Dwells in the thick and doesn't dwell in the thin; ~ Dwells in the fruit and doesn't dwell in the flower. ~ Therefore, he rejects that and takes this.

[01t39c] **Robert G. Henricks** ~ Of those in the past that attained the One - ~ Heaven, by attaining the One became clear; ~ Earth, by attaining the One became stable; ~ Gods, by attaining the One became divine; ~ Valleys, by attaining the One became full; ~ Marquises and kings, by attaining the One made the whole land ordered and secure. ~ Taking this to its logical conclusion we would say - ~ If Heaven were not by means of it clear, it would, I'm afraid, shatter; ~ If the Earth were not by means of it stable, it would, I'm afraid, let go. ~ If the gods were not by means of it divine, they would, I'm afraid, be powerless. ~ If valleys were not by means of it full, they would, [I'm afraid] dry up. ~ And if marquises and kings were not by means of it noble and high, they would, I'm afraid, topple and fall. ~ Therefore, it must be the case that the noble has the base as its root; ~ And it must be the case that high has the low for its foundation. ~ Thus, for this reason, marquises and kings call themselves "The Orphan," "The Widower," and "The One Without Grain." ~ This is taking the base as one's root, is it not?! ~ Therefore, they regard their large numbers of carriages as having no carriage. ~ And because of this, they desire not to dazzle and glitter like jade, ~ But to remain firm and strong like stone.

[01t40c] **Robert G. Henricks** ~ "Reversal" is the movement of the Tao; ~ "Weakness" is the function of the Tao. ~ The things of the world originate in being, ~ And being {originates} in nonbeing.

[01t41c] **Robert G. Henricks** ~ When the highest type of {men hear} the Way, with diligence they're able to practice it; ~ When average men hear the Way, some things they retain and others they lose; ~ When the lowest type of men hear the Way, they laugh out loud at it. ~ If they didn't laugh at it, {it couldn't} be regarded as the Way. ~ Therefore, there is a set saying about this that goes: ~ The bright Way appears to be dark; ~ The Way that goes forward appears to retreat; ~ The smooth Way appears to be uneven; ~ The highest virtue [is empty] like a valley; ~ The purest white appears to be soiled; ~ Vast virtue appears to be insufficient; ~ Firm virtue appears {thin and weak}; ~ The simplest {reality appears to change}. ~ The Great Square has no corners; ~ The Great Vessel takes long to complete; ~ The Great Tone makes little sound; ~ The Great Image has no shape. ~ The Way is Great but has no name. ~ Only the Way is good at beginning things and also good at bringing things to completion.

[01t42c] **Robert G. Henricks** ~ The Way gave birth to the One. ~ The One gave birth to the Two. ~ The Two gave birth to the Three. ~ And the Three gave birth to {the ten thousand things}. ~ {The ten thousand things carry Yin on their backs and wrap their arms around Yang}. ~ Through the blending of ch'i they arrive at a state of harmony. ~ The things that are hated by the whole world ~ Are to be orphaned, widowed, and have no grain. ~ Yet kings and dukes take these as their names. ~ Thus with all things - some {are increased} by taking away; ~ While some are diminished by {adding on}. ~ Therefore, {what} other men teach, ~ [I] will also consider and then teach to others. ~ Thus, "The strong and violent do not come to a natural end." ~ I will take this as the father of my studies.

[01t43c] **Robert G. Henricks** ~ The softest, most pliable thing in the world runs roughshod over the firmest thing in the world. ~ That which has no substance gets into that which has no spaces or cracks. ~ I therefore know {that there is} benefit in taking no action. ~ The {wordless} teaching, the benefit of taking no action - ~ Few in the world can realize these!

[01t44c] **Robert G. Henricks** ~ Fame or your health - which is more dear? ~ Your health or possessions - which is worth more? ~ Gain or loss - in which is there harm? ~ {If your desires} are great, {you're bound to be extravagant}; ~ {If you store much away, you're bound} to lose {a great deal}. ~ Therefore, if you know contentment, you'll not be disgraced. ~ If you know when to stop, you'll suffer no harm. ~ And in this way you can last a very long time.

[01t45c] **Robert G. Henricks** ~ Great completion seems incomplete; ~ Yet its usefulness is never exhausted. ~ Great fullness seems to be empty; ~ Yet its usefulness is never used up. ~ Great straightness seems to be bent. ~ Great skill seems to be clumsy. ~ Great surplus seems to stammer. ~ Activity overcomes cold; ~ Tranquility overcomes heat. ~ If you're quiet and tranquil you can become the ruler of the world.

[01t46c] **Robert G. Henricks** ~ When the world has the Way, ambling horses are retired to fertilize [fields]. ~ When the world lacks the Way, war horses are reared in the suburbs. ~ Of crimes - none is greater than having things that one desires; ~ Of disasters - none is greater than not knowing when one has enough. ~ Of defects - none brings more sorrow than the desire to attain. ~ {Therefore, the contentment one has when he knows that he has enough,} is abiding contentment indeed.

[01t47c] **Robert G. Henricks** ~ No need to leave your door to know the whole world; ~ No need to peer through your windows to know the Way of Heaven. ~ The farther you go, the {less} you know. ~ {Therefore the Sage knows without going}, ~ Names {without seeing}, ~ And completes without doing a thing.

[01t48c] **Robert G. Henricks** ~ Those who work at their studies increase day after day; ~ Those who have heard the Tao decrease day after day. ~ The decrease and decrease, till they get to the point where they {do} nothing. ~ {They do nothing and yet there's nothing left undone}. ~ {When someone wants to} take control of the world, he must always be unconcerned with affairs. ~ For in a case where he's concerned with affairs, ~ {He'll be un}worthy, {as well}, of taking control of the {world}.

[01t49c] **Robert G. Henricks** ~ {The Sage} constantly has no [set] mind; ~ He takes the mind of the common people as his mind. ~ Those who are good he regards as good; ~ Those who are not good he also regards as good. ~ [In this way] {he attains} goodness. ~ Those who are trustworthy he trusts; ~ And those who are not trustworthy he also trusts. ~ [In this way] he gets their trust. ~ As for the Sage's presence in the world - he is one with it. ~ And with the world he merges his mind. ~ The common people all fix their eyes and ears on him. ~ And the Sage treats them all as his children.

[01t50c] **Robert G. Henricks** ~ {We come out into} life and go back into death. ~ {The companions} of life {are thirteen}; ~ The companions of {death} are thirteen; ~ And yet people, because they regard life as LIFE, in all of their actions move toward the thirteen that belong to the realm of death. ~ Now, why is this so? ~ It's because they regard life as LIFE. ~ You've no doubt heard of those who are good at holding on to life: ~ When walking through hills, they don't avoid rhinos and tigers; ~ When they go into battle, they don't put on armor or shields; ~ The rhino has no place to probe with its horn; ~ The tiger finds no place to put its claws. ~ And weapons find no place to hold {their blades}. ~ {Now}, why is this so? ~ Because there is no place for death in

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them.

[01t51c] **Robert G. Henricks** ~ The Way gives birth to them and Virtue nourishes them; ~ Substance gives them form and their unique capacities complete them. ~ Therefore the ten thousand things venerate the Way and honor Virtue. ~ As for their veneration of the Way and their honoring of Virtue - ~ No one rewards them for it; it's constantly so on its own. ~ The Way gives birth to them, nourishes them, matures them, completes them, rests them, rears them, supports them, and protects {them}. ~ {It gives birth to them but} doesn't try to own them; ~ It acts on their behalf but doesn't make them dependent; ~ It matures them but doesn't rule them. ~ This we call Profound Virtue.

[01t52c] **Robert G. Henricks** ~ The world had a beginning, ~ Which can be considered the mother of the world. ~ Having attained the mother, in order to understand her children, ~ If you return and hold on to the mother, till the end of your life you'll suffer no harm. ~ Block up the holes; ~ Close the doors; ~ And till the end of your life you'll not labor. ~ Open the holes; ~ Meddle in affairs; ~ And till the end of your life you'll not be saved. ~ To perceive the small is called "discernment." ~ To hold on to the pliant is called "strength." ~ If you use the rays to return to the bright light, ~ You'll not abandon your life to peril. ~ This is called Following the Constant.

[01t53c] **Robert G. Henricks** ~ Were I to have the least bit of knowledge, in walking on a Great Road, it's only going astray that I would fear. ~ The Great Way is very level; ~ But people greatly delight in tortuous paths. ~ The courts are swept very clean; ~ While the fields are full of weeds; ~ And the granaries are all empty. ~ Their clothing - richly embroidered and colored; ~ While at their waists they carry sharp swords. ~ They gorge themselves on food, and of possessions and goods {they have plenty}. ~ {This is called} thievery! ~ {And thievery} certainly isn't {the Way}!

[01t54c] **Robert G. Henricks** ~ What is firmly set up {can't be} pulled down; ~ {What is firmly embraced cannot slip free}. ~ And your sons and grandsons, as a result, will sacrifice without end. ~ When you cultivate it in your person, your virtue will then be genuine; ~ When you cultivate it in your family, your virtue will then overflow; ~ When you cultivate it in your village, your virtue will then be long lasting; ~ When you cultivate it in your state, your virtue will then be abundant; ~ And when you cultivate it throughout the world, your virtue will then be widespread. ~ Use the individual to examine the individual; ~ Use the family to examine the family; ~ Use the village to examine the village; ~ Use the state to examine the state; ~ And use the world to examine the world; ~ How do I know that the world is so? ~ By {this}.

[01t55c] **Robert G. Henricks** ~ One who embraces the fulness of Virtue, ~ Can be compared to a newborn babe. ~ Wasps and scorpions, snakes and vipers do not sting him; ~ Birds of prey and fierce beasts do not seize him; ~ His bones and muscles are weak and pliant, yet his grasp is firm; ~ He does not yet know the meeting of male and female, yet his organ is aroused - ~ This is because his essence is at its height. ~ He can scream all day, yet he won't become hoarse - ~ This is because his harmony is at its height. ~ To {know} harmony is called "the constant"; ~ To know the constant is called "being wise"; ~ To add on to life is called a "bad omen"; ~ For the mind to control the breath - that's called "forcing things." ~ When things {reach their prime} they get old; ~ This is called "not the Way." ~ What is not the Way will come to an early end.

[01t56c] **Robert G. Henricks** ~ Those who know don't talk about it; those who talk don't know it. ~ He blocks up his holes, ~ Closes his doors, ~ Softens the glare, ~ Settles the dust, ~ Files down the sharp edges, ~ And unties the tangles. ~ This is called Profound Union. ~ Therefore, there is no way to get intimate with him, ~

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But there is also no way to shun him. ~ There is no way to benefit him, ~ But there is also no way to harm him. ~ There is no way to ennoble him, ~ But there is also no way to debase him. ~ For this very reason he's the noblest thing in the world.

[01t57c] **Robert G. Henricks** ~ Use the upright and correct to order the state; ~ Use surprise tactics when you use troops; ~ Use unconcern with affairs to take control of the world. ~ How do I know that this is so? ~ Well, the more taboos and prohibitions there are in the world, the poorer the people will be; ~ The more sharp weapons the people possess, the more muddled the states will be; ~ The more knowledge {and skill} people have, the more novel things {will appear}; ~ The more {legal} matters are made prominent, {the more} robbers and thieves {there will be}. ~ Therefore, the words of the {Sage} say: ~ I do nothing, and the people of themselves are transformed; ~ I love tranquility, and the people of themselves are upright; ~ I'm unconcerned with affairs, and the people of themselves become rich; ~ I desire not to desire, and the people of themselves are [genuine and simple, like] uncarved wood.

[01t58c] **Robert G. Henricks** ~ When the government is muddled and confused, ~ The people are genuine and sincere. ~ When the government is discriminate and clear, ~ The state is crafty and cunning. ~ Disaster is that on which good fortune depends. ~ Good fortune is that in which disaster's concealed. ~ Who knows where it will end? ~ {For} there is no [fixed] "correct." ~ The "correct" {turns into the "deviant"}; ~ And "good" turns into {"evil."} ~ {People's} state of confusion ~ Has certainly existed for a long time. ~ Therefore be square but don't cut; ~ Be sharp but don't stab; ~ Be straightforward but not unrestrained; ~ Be bright but don't dazzle.

[01t59c] **Robert G. Henricks** ~ For ordering humanity and serving Heaven, nothing's so good as being sparing. ~ For only if you are sparing can you, therefore, early submit [to the Way]. ~ Early submission - this is called to repeatedly accumulate {Virtue}. ~ {If you repeatedly accumulate Virtue, then there is nothing you can't overcome}. ~ {When there is nothing you can't overcome}, no one knows {where} it will {end}. ~ {When no one knows where it will end}, you can possess the state. ~ And when you possess the mother of the state, you can last a very long time. ~ This is called [having] deep roots and a firm base, ~ It's the Way of long life and long-lasting vision.

[01t60c] **Robert G. Henricks** ~ Ruling a large state is like cooking small fish. ~ When you use the Way to govern the world, evil spirits won't have godlike power. ~ Actually, it's not that evil spirits won't have godlike power, ~ It's that their power will not harm men. ~ But it's not [just] that their power won't harm men, ~ The Sage, also, will not harm them. ~ Since these two do not harm others, ~ Therefore their Virtues intermingle and return to them.

[01t61c] **Robert G. Henricks** ~ The large state is like the lower part of a river; ~ It is the female of the world; ~ It is the meeting point of the world. ~ The female constantly overcomes the male with tranquility. ~ Because she is tranquil, therefore she is fittingly underneath. ~ The large state - if it is below the small state, then it takes over the small state; ~ The small state - if it is below the large state, then it is taken over by the large state. ~ Therefore some by being low take over, ~ And some by being low are taken over. ~ Therefore the large state merely desires to unite and rear others; ~ While the small state merely desires to enter and serve others. ~ If both get what they want, ~ Then the large {state} should fittingly be underneath.

[01t62c] **Robert G. Henricks** ~ The Way is that toward which all things flow. ~ It is the treasure of the good man, ~ And that which protects the bad. ~ Beautiful words can be bought and sold; ~ Honored deeds can be

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presented to others as gifts; ~ [Even with] things that people regard as no good - will they be rejected? ~ Therefore, when the Son of Heaven is being enthroned or the Three Ministers installed, ~ Though you might salute them with disks of jade preceded by teams of four horses, ~ That's not so good as sitting still and offering this. ~ The reason why the ancients valued this - what was it? ~ Did they not say, "Those who seek, with this will attain, and those who commit offenses, with this will escape"?! ~ Therefore, it's the most valued thing in the world.

[01t63c] **Robert G. Henricks** ~ Act without acting; ~ Serve without concern for affairs; ~ Find flavor in what has no flavor. ~ Regard the small as large and the few as many, ~ And repay resentment with kindness. ~ Plan for the difficult while {it is easy}; ~ {Act on the large} while it's minute. ~ The most difficult things in the world begin as things that are easy; ~ The largest things in the world arise from the minute. ~ Therefore the Sage, to the end does not strive to do the great, ~ And as a result, he is able {to accomplish the great}; ~ {Those who} too lightly agree {will necessarily be trusted by few}; ~ And those who regard many things as easy will necessarily [end up] with many difficulties. ~ Therefore, even the Sage regards things as difficult, ~ And as a result, in the end he has no difficulty.

[01t64c] **Robert G. Henricks** ~ What is at rest is easy to hold; ~ {What has not yet given a sign is} easy to plan for; ~ {The brittle is easily shattered}; ~ {The minute is easily scattered}; ~ {Act on it before it comes into being}; ~ {Order it before it turns into chaos}. ~ A tree {[so big] that it takes both arms to surround} starts out as the tiniest shoot; ~ A nine-story terrace rises up from a basket of dirt. ~ A high place one hundred, one thousand feet high begins from under your feet. ~ Those who act on it ruin it; ~ Those who hold on to it lose it. ~ Therefore the Sage does not act, ~ {And as a result}, he doesn't ruin [things]; ~ He does not hold on to [things], ~ And as a result, he doesn't lose [things]; ~ In people's handling of affairs, they always ruin things when they're right at the point of completion. ~ Therefore we say, "If you're as careful at the end as you were at the beginning, you'll have no failures." ~ Therefore the Sage desires not to desire and doesn't value goods that are hard to obtain; ~ He learns not to learn and returns to what the masses pass by; ~ He could help all things to be natural, yet he dare not do it.

[01t65c] **Robert G. Henricks** ~ Those who practiced the Way in antiquity, ~ Did not use it to enlighten the people. ~ Rather, they used it to make them dumb. ~ Now the reason why people are difficult to rule is because of their knowledge; ~ As a result, to use knowledge to rule the state ~ Is thievery of the state; ~ To use ignorance to rule the state ~ Is kindness to the state. ~ One who constantly understands these two ~ Also [understands] the principle. ~ To constantly understand the principle - ~ This is called Profound Virtue. ~ Profound Virtue is deep, is far-reaching, ~ And together with things it returns. ~ Thus we arrive at the Great Accord.

[01t66c] **Robert G. Henricks** ~ The reason why rivers and oceans are able to be the kings of the one hundred valleys is that they are good at being below them. ~ For this reason they are able to be the kings of the one hundred valleys. ~ Therefore in the Sage's desire to be above the people, ~ He must in his speech be below them. ~ And in his desire to be at the front of the people, ~ He must in his person be behind them. ~ Thus he dwells above, yet the people do not regard him as heavy; ~ And he dwells in front, yet the people do not see him as posing a threat. ~ The whole world delights in his praise and never tires of him. ~ Is it not because he is not contentious, ~ That, as a result, no one in the world can contend with him?!

[01t67c] **Robert G. Henricks** ~ The {whole} world says, I'm Great; ~ Great, yet unlike [everyone else]. ~ But it's precisely because I'm unlike [everyone else], that I'm therefore able to be Great. ~ Were I like [everyone else],

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for a long time now I'd have seemed insignificant and small. ~ I constantly have three treasures; ~ Hold on to them and treasure them. ~ The first is compassion; ~ The second is frugality; ~ And the third is not presuming to be at the forefront in the world. ~ Now, it's because I'm compassionate that I therefore can be courageous; ~ And it's because I'm frugal that I therefore can be magnanimous; ~ And it's because I don't presume to be at the forefront in the world that I therefore can be the head of those with complete talent. ~ Now, if you abandon this compassion and yet try to be courageous, ~ And if you abandon this frugality and yet try to be magnanimous, ~ And if you abandon this staying behind and yet go to the fore, ~ Then you will die. ~ If with compassion you attack, then you'll win; ~ If you defend, then you'll stand firm. ~ When Heaven's about to establish him, ~ It's as though he surrounds him with the protective wall of compassion.

[01t68c] **Robert G. Henricks** ~ Therefore, one who is good at being a warrior doesn't make a show of his might; ~ One who is good in battle doesn't get angry; ~ One who is good at defeating the enemy doesn't engage him. ~ And one who is good at using men places himself below them. ~ This is called the virtue of not competing; ~ This is called [correctly] using men; ~ This is called matching Heaven. ~ It's the high point of the past.

[01t69c] **Robert G. Henricks** ~ Those who use weapons have a saying which goes: ~ "I don't presume to act like the host, and instead play the part of the guest; ~ I don't advance an inch, but rather retreat a foot." ~ This is called moving forward without moving forward - ~ Rolling up one's sleeves without baring one's arms - ~ Grasping firmly without holding a weapon - ~ And enticing to fight when there's no opponent. ~ Of disasters, none is greater than [thinking] you have no rival. ~ To think you have no rival is to come close to losing my treasures. ~ Therefore, when weapons are raised and [the opponents] are fairly well matched, ~ Then it's the one who feels grief that will win.

[01t70c] **Robert G. Henricks** ~ My words are easy to understand, ~ And easy to put into practice. ~ Yet no one in the world can understand them, ~ And no one can put them into practice. ~ Now my words have an ancestor, and my deeds have a lord, ~ And it's simply because [people] have no understanding [of them], that they therefore don't understand me. ~ But when those who understand me are few, then I'm of great value. ~ Therefore the Sage wears coarse woolen cloth, but inside it he holds on to jade.

[01t71c] **Robert G. Henricks** ~ To know you don't know is best. ~ Not to know you [don't] know is a flaw. ~ Therefore, the Sage's not being flawed ~ Stems from his recognizing a flaw as a flaw. ~ Therefore, he is flawless.

[01t72c] **Robert G. Henricks** ~ When the people don't respect those in power, then what they greatly fear is about to arrive. ~ Don't narrow the size of the places in which they live; ~ Don't oppress them in their means of livelihood. ~ It's simply because you do not oppress them, that they therefore will not be fed up. ~ Therefore the Sage knows himself but doesn't show himself; ~ He cherishes himself but doesn't value himself. ~ For this reason, he rejects that and takes this.

[01t73c] **Robert G. Henricks** ~ If you're brave in being daring, you'll be killed; ~ If you're brave in not being daring, you'll live. ~ {With these} two things, in one case there's profit, in the other there's harm. ~ The things Heaven hates - who knows why? ~ The Way of Heaven is not to fight yet to be good at winning - ~ Not to speak yet skillfully respond - ~ No one summons it, yet it comes on its own - ~ To be at ease yet carefully plan. ~ Heaven's net is large and vast; ~ Its mesh may be coarse yet nothing slips through.

[01t74c] **Robert G. Henricks** ~ If the people were constant [in their behavior] and yet did not fear death, ~ How

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could you use execution to intimidate them? ~ If you brought it about that the people were constant [in their behavior] and moreover feared death, and [we] took those who behaved in abnormal ways and killed them - who would dare act in this way?! ~ If the people are constant and moreover necessarily fear death, then we constantly have the one in charge of executions. ~ Now killing people in place of the one in charge of executions, this [is like] cutting wood in place of the head carpenter. ~ And of those who cut wood in place of the head carpenter, very few do not hurt their hands!

[01t75c] **Robert G. Henricks** ~ The reason why people starve, ~ Is because they take so much in tax-grain. ~ Therefore they starve. ~ The reason why the common people cannot be ruled, ~ Is because their superiors have their reasons for acting. ~ Therefore they cannot be ruled. ~ The reason why people take death lightly, ~ Is because they so avidly seek after life. ~ Therefore they take death lightly. ~ Only those who do not act for the purpose of living - ~ Only these are superior to those who value life.

[01t76c] **Robert G. Henricks** ~ When people are born, they're supple and soft; ~ When they die, they end up stretched out firm and rigid; ~ When the ten thousand things and grasses and trees are alive, they're supple and pliant; ~ When they're dead, they're withered and dried out. ~ Therefore we say that the firm and rigid are companions of death, ~ While the supple, the soft, the weak, and the delicate are companions of life. ~ If a soldier is rigid, he won't win; ~ If a tree is rigid, it will come to its end. ~ Rigidity and power occupy the inferior position; ~ Suppleness, softness, weakness, and delicateness occupy the superior position.

[01t77c] **Robert G. Henricks** ~ The Way of Heaven is like the flexing of a bow. ~ The high it presses down; the low it raises up. ~ From those with a surplus it takes away; to those without enough it adds on. ~ Therefore the Way of Heaven - ~ Is to reduce the excessive and increase the insufficient; ~ The Way of Man - ~ Is to reduce the insufficient and offer more to the excessive. ~ Now, who is able to have a surplus and use it to offer to Heaven? ~ Clearly, it's only the one who possesses the Way. ~ Therefore the Sage - ~ Takes actions but does not possess them; ~ Accomplishes his tasks but does not dwell on them. ~ Like this, is his desire not to make a display of his worthiness.

[01t78c] **Robert G. Henricks** ~ In the whole world, nothing is softer and weaker than water. ~ {And yet for attacking} the hard and strong, nothing can {beat} it, ~ Because there is nothing you can use to replace it. ~ That water can defeat the unyielding - ~ That the weak can defeat the strong - ~ There is no one in the whole world who doesn't know it, ~ And yet {there is no one who can} put {it} into practice. ~ For this reason, the words of the Sage say: ~ To take on yourself the disgrace of the state - this is called being the lord of [the altars of] earth and grain; ~ To assume responsibility for all ill-omened events in the state - this is called being the king of the world. ~ Correct words seem to say the reverse [of what you expect them to say].

[01t79c] **Robert G. Henricks** ~ To make peace where there has been great resentment, there is bound to be resentment left over. ~ How could this be regarded as good? ~ Therefore the Sage [holds] the right tally yet makes no demands of others. ~ For this reason, those who have virtue are in charge of the tally; ~ Those without virtue are in charge of the taxes. ~ The Way of Heaven has no favorites, ~ It's always with the good man.

[01t80c] **Robert G. Henricks** ~ Let the states be small and people few - ~ Bring it about that there are weapons for "tens" and "hundreds," yet let no one use them; ~ Have the people regard death gravely and put migrating far from their minds. ~ Though they might have boats and carriages, no one will ride them; ~ Though they might have armor and spears, no one will display them. ~ Have the people return to knotting cords and using

them. ~ They will relish their food, ~ Regard their clothing as beautiful, ~ Delight in their customs, ~ And feel safe and secure in their homes. ~ Neighboring states might overlook one another, ~ And the sounds of chickens and dogs might be overheard, ~ Yet the people will arrive at old age and death with no comings and goings between them.

[01t81c] **Robert G. Henricks** ~ Sincere words are not showy; ~ Showy words are not sincere. ~ Those who know are not "widely learned"; ~ Those "widely learned" do not know. ~ The good do not have a lot; ~ Those with a lot are not good. ~ The Sage accumulates nothing. ~ Having used what he had for others, ~ He has even more. ~ Having given what he had to others, ~ What he has is even greater. ~ Therefore, the Way of Heaven is to benefit and not cause any harm; ~ The Way of Man is to act on behalf of others and not to compete with them.

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[02t01c] **John C. H. Wu** ~ TAO can be talked about, but not the Eternal Tao. ~ Names can be named, but not the Eternal Name. ~ As the origin of heaven-and-earth, it is nameless: ~ As "the Mother" of all things, it is nameable. ~ So, as ever hidden, we should look at its inner essence: ~ As always manifest, we should look at its outer aspects. ~ These two flow from the same source, though differently named; ~ And both are called mysteries. ~ The Mystery of mysteries is the Door of all essence.

[02t02c] **John C. H. Wu** ~ WHEN all the world recognizes beauty as beauty, this in itself is ugliness. ~ When all the world recognizes good as good, this in itself is evil. ~ Indeed, the hidden and the manifest give birth to each other. ~ Difficult and easy complement each other. ~ Long and short exhibit each other. ~ High and low set measure to each other. ~ Voice and sound harmonize each other. ~ Back and front follow each other. ~ Therefore, the Sage manages his affairs without ado, ~ And spreads his teaching without talking. ~ He denies nothing to the teeming things. ~ He rears them, but lays no claim to them. ~ He does his work, but sets no store by it. ~ He accomplishes his task, but does not dwell upon it. ~ And yet it is just because he does not dwell on it ~ That nobody can ever take it away from him.

[02t03c] **John C. H. Wu** ~ BY not exalting the talented you will cause the people to cease from rivalry and contention. ~ By not prizing goods hard to get, you will cause the people to cease from robbing and stealing. ~ By not displaying what is desirable, you will cause the people's hearts to remain undisturbed. ~ Therefore, the Sage's way of governing begins by ~ Emptying the heart of desires, ~ Filling the belly with food, ~ Weakening the ambitions, ~ Toughening the bones. ~ In this way he will cause the people to remain without knowledge and without desire, and prevent the knowing ones from any ado. ~ Practice Non-Ado, and everything will be in order.

[02t04c] **John C. H. Wu** ~ THE Tao is like an empty bowl, ~ Which in being used can never be filled up. ~ Fathomless, it seems to be the origin of all things. ~ It blunts all sharp edges, ~ It unties all tangles, ~ It harmonizes all lights, ~ It unites the world into one whole. ~ Hidden in the deeps, ~ Yet it seems to exist forever. ~ I do not know whose child it is; ~ It seems to be the common ancestor of all, the father of things.

[02t05c] **John C. H. Wu** ~ HEAVEN-and-Earth is not sentimental; ~ It treats all things as straw-dogs. ~ The Sage is not sentimental; ~ He treats all his people as straw-dogs. ~ Between Heaven and Earth, ~ There seems to be a Bellows: ~ It is empty, and yet it is inexhaustible; ~ The more it works, the more comes out of it. ~ No amount of words can fathom it: ~ Better look for it within you.

[02t06c] **John C. H. Wu** ~ THE Spirit of the Fountain dies not. ~ It is called the Mysterious Feminine. ~ The Doorway of the Mysterious Feminine ~ Is called the Root of Heaven-and-Earth. ~ Lingering like gossamer, it has only a hint of existence; ~ And yet when you draw upon it, it is inexhaustible.

[02t07c] **John C. H. Wu** ~ HEAVEN lasts long, and Earth abides. ~ What is the secret of their durability? ~ Is it not because they do not live for themselves ~ That they can live so long? ~ Therefore, the Sage wants to remain behind, ~ But finds himself at the head of others; ~ Reckons himself out, ~ But finds himself safe and secure. ~ Is it not because he is selfless ~ That his Self is realized?

[02t08c] **John C. H. Wu** ~ THE highest form of goodness is like water. ~ Water knows how to benefit all things without striving with them. ~ It stays in places loathed by all men. ~ Therefore, it comes near the Tao. ~ In choosing your dwelling, know how to keep to the ground. ~ In cultivating your mind, know how to dive in the hidden deeps. ~ In dealing with others, know how to be gentle and kind. ~ In speaking, know how to keep

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your words. ~ In governing, know how to maintain order. ~ In transacting business, know how to be efficient. ~ In making a move, know how to choose the right moment. ~ If you do not strive with others, ~ You will be free from blame.

[02t09c] **John C. H. Wu** ~ As for holding to fullness, ~ Far better were it to stop in time! ~ Keep on beating and sharpening a sword, ~ And the edge cannot be preserved for long. ~ Fill your house with gold and jade, ~ And it can no longer be guarded. ~ Set store by your riches and honour, ~ And you will only reap a crop of calamities. ~ Here is the Way of Heaven: ~ When you have done your work, retire!

[02t10c] **John C. H. Wu** ~ IN keeping the spirit and the vital soul together, ~ Are you able to maintain their perfect harmony? ~ In gathering your vital energy to attain suppleness, ~ Have you reached the state of a new-born babe? ~ In washing and clearing your inner vision, ~ Have you purified it of all dross? ~ In loving your people and governing your state, ~ Are you able to dispense with cleverness? ~ In the opening and shutting of heaven's gate, ~ Are you able to play the feminine part? ~ Enlightened and seeing far into all directions, ~ Can you at the same time remain detached and non-active? ~ Rear your people! ~ Feed your people! ~ Rear them without claiming them for your own! ~ Do your work without setting any store by it! ~ Be a leader, not a butcher! ~ This is called hidden Virtue.

[02t11c] **John C. H. Wu** ~ THIRTY spokes converge upon a single hub; ~ It is on the hole in the center that the use of the cart hinges. ~ We make a vessel from a lump of clay; ~ It is the empty space within the vessel that makes it useful. ~ We make doors and windows for a room; ~ But it is these empty spaces that make the room livable. ~ Thus, while the tangible has advantages, ~ It is the intangible that makes it useful.

[02t12c] **John C. H. Wu** ~ THE five colours blind the eye. ~ The five tones deafen the ear. ~ The five flavours cloy the palate. ~ Racing and hunting madden the mind. ~ Rare goods tempt men to do wrong. ~ Therefore, the Sage takes care of the belly, not the eye. ~ He prefers what is within to what is without.

[02t13c] **John C. H. Wu** ~ "WELCOME disgrace as a pleasant surprise. ~ Prize calamities as your own body." ~ Why should we "welcome disgrace as a pleasant surprise"? ~ Because a lowly state is a boon: ~ Getting it is a pleasant surprise, ~ And so is losing it! ~ That is why we should "welcome disgrace as a pleasant surprise." ~ Why should we "prize calamities as our own body"? ~ Because our body is the very source of our calamities. ~ If we have no body, what calamities can we have? ~ Hence, only he who is willing to give his body for the sake of the world is fit to be entrusted with the world. ~ Only he who can do it with love is worthy of being the steward of the world.

[02t14c] **John C. H. Wu** ~ LOOK at it but you cannot see it! ~ Its name is Formless. ~ Listen to it but you cannot hear it! ~ Its name is Soundless. ~ Grasp it but you cannot get it! ~ Its name is Incorporeal. ~ These three attributes are unfathomable; ~ Therefore they fuse into one. ~ Its upper side is not bright: ~ Its under side not dim. ~ Continually the Unnameable moves on, ~ Until it returns beyond the realm of things. ~ We call it the formless Form, the imageless Image. ~ We call it the indefinable and unimaginable. ~ Confront it and you do not see its face! ~ Follow it and you do not see its back! ~ Yet, equipped with this timeless Tao, ~ You can harness present realities. ~ To know the origins is initiation into the Tao.

[02t15c] **John C. H. Wu** ~ THE ancient adepts of the Tao were subtle and flexible, profound and comprehensive. ~ Their minds were too deep to be fathomed. ~ Because they are unfathomable, ~ One can only describe them vaguely by their appearance. ~ Hesitant like one wading a stream in winter; ~ Timid like one afraid of his

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neighbours on all sides; ~ Cautious and courteous like a guest; ~ Yielding like ice on the point of melting; ~ Simple like an uncarved block; ~ Hollow like a cave; ~ Confused like a muddy pool; ~ And yet who else could quietly and gradually evolve from the muddy to the clear? ~ Who else could slowly but steadily move from the inert to the living? ~ He who keeps the Tao does not want to be full. ~ But precisely because he is never full, ~ He can always remain like a hidden sprout, ~ And does not rush to early ripening.

[02t16c] **John C. H. Wu** ~ ATTAIN to utmost Emptiness. ~ Cling single-heartedly to interior peace. ~ While all things are stirring together, ~ I only contemplate the Return. ~ For flourishing as they do, ~ Each of them will return to its root. ~ To return to the root is to find peace. ~ To find peace is to fulfill one's destiny. ~ To fulfill one's destiny is to be constant. ~ To know the Constant is called Insight. ~ If one does not know the Constant, ~ One runs blindly into disasters. ~ If one knows the Constant, ~ One can understand and embrace all. ~ If one understands and embraces all, ~ One is capable of doing justice. ~ To be just is to be kingly; ~ To be kingly is to be heavenly; ~ To be heavenly is to be one with the Tao; ~ To be one with the Tao is to abide forever. ~ Such a one will be safe and whole ~ Even after the dissolution of his body.

[02t17c] **John C. H. Wu** ~ THE highest type of ruler is one of whose existence the people are barely aware. ~ Next comes one whom they love and praise. ~ Next comes one whom they fear. ~ Next comes one whom they despise and defy. ~ When you are lacking in faith, ~ Others will be unfaithful to you. ~ The Sage is self-effacing and scanty of words. ~ When his task is accomplished and things have been completed, ~ All the people say, "We ourselves have achieved it!"

[02t18c] **John C. H. Wu** ~ WHEN the Great Tao was abandoned, ~ There appeared humanity and justice. ~ When intelligence and wit arose, ~ There appeared great hypocrites. ~ When the six relations lost their harmony, ~ There appeared filial piety and paternal kindness. ~ When darkness and disorder began to reign in a kingdom, ~ There appeared the loyal ministers.

[02t19c] **John C. H. Wu** ~ DROP wisdom, abandon cleverness, ~ And the people will be benefited a hundredfold. ~ Drop humanity, abandon justice, ~ And the people will return to their natural affections. ~ Drop shrewdness, abandon sharpness, ~ And robbers and thieves will cease to be. ~ These three are the criss-cross of Tao, ~ And are not sufficient in themselves. ~ Therefore, they should be subordinated ~ To a Higher principle: ~ See the Simple and embrace the Primal, ~ Diminish the self and curb the desires!

[02t20c] **John C. H. Wu** ~ HAVE done with learning, ~ And you will have no more vexation. ~ How great is the difference between "eh" and "o"? ~ What is the distinction between "good" and "evil"? ~ Must I fear what others fear? ~ What abysmal nonsense this is! ~ All men are joyous and beaming, ~ As though feasting upon a sacrificial ox, ~ As though mounting the Spring Terrace; ~ I alone am placid and give no sign, ~ Like a babe which has not yet smiled. ~ I alone am forlorn as one who has no home to return to. ~ All men have enough and to spare: ~ I alone appear to possess nothing. ~ What a fool I am! ~ What a muddled mind I have! ~ All men are bright, bright: ~ I alone am dim, dim. ~ All men are sharp, sharp: ~ I alone am mum, mum! ~ Bland like the ocean, ~ Aimless like the wafting gale. ~ All men settle down in their grooves: ~ I alone am stubborn and remain outside. ~ But wherein I am most different from others is ~ In knowing to take sustenance from my Mother!

[02t21c] **John C. H. Wu** ~ IT lies in the nature of Grand Virtue ~ To follow the Tao and the Tao alone. ~ Now what is the Tao? ~ It is Something elusive and evasive. ~ Evasive and elusive! ~ And yet It contains within Itself a Form. ~ Elusive and evasive! ~ And yet It contains within Itself a Substance. ~ Shadowy and dim! ~ And yet

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It contains within Itself a Core of Vitality. ~ The Core of Vitality is very real, ~ It contains within Itself an unfailing Sincerity. ~ Throughout the ages Its Name has been preserved ~ In order to recall the Beginning of all things. ~ How do I know the ways of all things at the Beginning? ~ By what is within me.

[02t22c] **John C. H. Wu** ~ BEND and you will be whole. ~ Curl and you will be straight. ~ Keep empty and you will be filled. ~ Grow old and you will be renewed. ~ Have little and you will gain. ~ Have much and you will be confused. ~ Therefore, the Sage embraces the One, ~ And becomes a Pattern to all under Heaven. ~ He does not make a show of himself, ~ Hence he shines; ~ Does not justify himself, ~ Hence he becomes known; ~ Does not boast of his ability, ~ Hence he gets his credit; ~ Does not brandish his success, ~ Hence he endures; ~ Does not compete with anyone, ~ Hence no one can compete with him. ~ Indeed, the ancient saying: "Bend and you will remain whole" is no idle word. ~ Nay, if you have really attained wholeness, everything will flock to you.

[02t23c] **John C. H. Wu** ~ ONLY simple and quiet words will ripen of themselves. ~ For a whirlwind does not last a whole morning, ~ Nor does a sudden shower last a whole day. ~ Who is their author? Heaven-and-Earth! ~ Even Heaven-and-Earth cannot make such violent things last long; ~ How much truer is it of the rash endeavours of men? ~ Hence, he who cultivates the Tao is one with the Tao; ~ He who practices Virtue is one with Virtue; ~ And he who courts after Loss is one with Loss. ~ To be one with the Tao is to be a welcome accession to the Tao; ~ To be one with Virtue is to be a welcome accession to Virtue; ~ To be one with Loss is to be a welcome accession to Loss. ~ Deficiency of faith on your part ~ Entails faithlessness on the part of others.

[02t24c] **John C. H. Wu** ~ ONE on tip-toe cannot stand. ~ One astride cannot walk. ~ One who displays himself does not shine. ~ One who justifies himself has no glory. ~ One who boasts of his own ability has no merit. ~ One who parades his own success will not endure. ~ In Tao these things are called "unwanted food and extraneous growths," ~ Which are loathed by all things. ~ Hence, a man of Tao does not set his heart upon them.

[02t25c] **John C. H. Wu** ~ THERE was Something undefined and yet complete in itself, ~ Born before Heaven-and-Earth. ~ Silent and boundless, ~ Standing alone without change, ~ Yet pervading all without fail, ~ It may be regarded as the Mother of the world. ~ I do not know its name; ~ I style it "Tao"; ~ And, in the absence of a better word, call it "The Great." ~ To be great is to go on, ~ To go on is to be far, ~ To be far is to return. ~ Hence, "Tao is great, ~ Heaven is great, ~ Earth is great, ~ King is great." ~ Thus, the king is one of the great four in the Universe. ~ Man follows the ways of the Earth. ~ The Earth follows the ways of Heaven, ~ Heaven follows the ways of Tao, ~ Tao follows its own ways.

[02t26c] **John C. H. Wu** ~ HEAVINESS is the root of lightness. ~ Serenity is the master of restlessness. ~ Therefore, the Sage, travelling all day, ~ Does not part with the baggage-wagon; ~ Though there may be gorgeous sights to see, ~ He stays at ease in his own home. ~ Why should a lord of ten thousand chariots ~ Display his lightness to the world? ~ To be light is to be separated from one's root; ~ To be restless is to lose one's self-mastery.

[02t27c] **John C. H. Wu** ~ GOOD walking leaves no track behind it; ~ Good speech leaves no mark to be picked at; ~ Good calculation makes no use of counting-slips; ~ Good shutting makes no use of bolt and bar, ~ And yet nobody can undo it; ~ Good tying makes no use of rope and knot, ~ And yet nobody can untie it. ~ Hence, the Sage is always good at saving men, ~ And therefore nobody is abandoned; ~ Always good at

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saving things, ~ And therefore nothing is wasted. ~ This is called "following the guidance of the Inner Light." ~ Hence, good men are teachers of bad men, ~ While bad men are the charge of good men. ~ Not to revere one's teacher, ~ Not to cherish one's charge, ~ Is to be on the wrong road, however intelligent one may be. ~ This is an essential tenet of the Tao.

[02t28c] **John C. H. Wu** ~ KNOW the masculine, ~ Keep to the feminine, ~ And be the Brook of the World. ~ To be the Brook of the World is ~ To move constantly in the path of Virtue ~ Without swerving from it, ~ And to return again to infancy. ~ Know the white, ~ Keep to the black, ~ And be the Pattern of the World. ~ To be the Pattern of the World is ~ To move constantly in the path of Virtue ~ Without erring a single step, ~ And to return again to the Infinite. ~ Know the glorious, ~ Keep to the lowly, ~ And be the Fountain of the World. ~ To be the Fountain of the World is ~ To live the abundant life of Virtue, ~ And to return again to Primal Simplicity. ~ When Primal Simplicity diversifies, ~ It becomes useful vessels, ~ Which, in the hands of the Sage, become officers. ~ Hence, "a great tailor does little cutting."

[02t29c] **John C. H. Wu** ~ DOES anyone want to take the world and do what he wants with it? ~ I do not see how he can succeed. ~ The world is a sacred vessel, which must not be tampered with or grabbed after. ~ To tamper with it is to spoil it, and to grasp it is to lose it. ~ In fact, for all things there is a time for going ahead, and a time for following behind; ~ A time for slow-breathing and a time for fast-breathing; ~ A time to grow in strength and a time to decay; ~ A time to be up and a time to be down. ~ Therefore, the Sage avoids all extremes, excesses and extravagances.

[02t30c] **John C. H. Wu** ~ HE who knows how to guide a ruler in the path of Tao ~ Does not try to override the world with force of arms. ~ It is in the nature of a military weapon to turn against its wielder. ~ Wherever armies are stationed, thorny bushes grow. ~ After a great war, bad years invariably follow. ~ What you want is to protect efficiently your own state, ~ But not to aim at self-aggrandisement. ~ After you have attained your purpose, ~ You must not parade your success, ~ You must not boast of your ability, ~ You must not feel proud, ~ You must rather regret that you had not been able to prevent the war. ~ You must never think of conquering others by force. ~ For to be over-developed is to hasten decay, ~ And this is against Tao, ~ And what is against Tao will soon cease to be.

[02t31c] **John C. H. Wu** ~ FINE weapons of war augur evil. ~ Even things seem to hate them. ~ Therefore, a man of Tao does not set his heart upon them. ~ In ordinary life, a gentleman regards the left side as the place of honour: ~ In war, the right side is the place of honour. ~ As weapons are instruments of evil, ~ They are not properly a gentleman's instruments; ~ Only on necessity will he resort to them. ~ For peace and quiet are dearest to his heart, ~ And to him even a victory is no cause for rejoicing. ~ To rejoice over a victory is to rejoice over the slaughter of men! ~ Hence a man who rejoices over the slaughter of men cannot expect to thrive in the world of men. ~ On happy occasions the left side is preferred: ~ On sad occasions the right side. ~ In the army, the Lieutenant Commander stands on the left, ~ While the Commander-in-Chief stands on the right. ~ This means that war is treated on a par with a funeral service. ~ Because many people have been killed, it is only right that survivors should mourn for them. ~ Hence, even a victory is a funeral.

[02t32c] **John C. H. Wu** ~ TAO is always nameless. ~ Small as it is in its Primal Simplicity, ~ It is inferior to nothing in the world. ~ If only a ruler could cling to it, ~ Everything will render homage to him. ~ Heaven and Earth will be harmonized ~ And send down sweet dew. ~ Peace and order will reign among the people ~ Without any command from above. ~ When once the Primal Simplicity diversified, ~ Different names appeared. ~ Are there not enough names now? ~ Is this not the time to stop? ~ To know when to stop is to

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preserve ourselves from danger. ~ The Tao is to the world what a great river or an ocean is to the streams and brooks.

[02t33c] **John C. H. Wu** ~ HE who knows men is clever; ~ He who knows himself has insight. ~ He who conquers men has force; ~ He who conquers himself is truly strong. ~ He who knows when he has got enough is rich, ~ And he who adheres assiduously to the path of Tao is a man of steady purpose. ~ He who stays where he has found his true home endures long, ~ And he who dies but perishes not enjoys real longevity.

[02t34c] **John C. H. Wu** ~ THE Great Tao is universal like a flood. ~ How can it be turned to the right or to the left? ~ All creatures depend on it, ~ And it denies nothing to anyone. ~ It does its work, ~ But it makes no claims for itself. ~ It clothes and feeds all, ~ But it does not lord it over them: ~ Thus, it may be called "the Little." ~ All things return to it as to their home, ~ But it does not lord it over them: ~ Thus, it may be called "the Great." ~ It is just because it does not wish to be great ~ That its greatness is fully realized.

[02t35c] **John C. H. Wu** ~ HE who holds the Great Symbol will attract all things to him. ~ They flock to him and receive no harm, for in him they find peace, security and happiness. ~ Music and dainty dishes can only make a passing guest pause. ~ But the words of Tao possess lasting effects, ~ Though they are mild and flavourless, ~ Though they appeal neither to the eye nor to the ear.

[02t36c] **John C. H. Wu** ~ WHAT is in the end to be shrunken, ~ Begins by being first stretched out. ~ What is in the end to be weakened, ~ Begins by being first made strong. ~ What is in the end to be thrown down, ~ Begins by being first set on high. ~ What is in the end to be despoiled, ~ Begins by being first richly endowed. ~ Herein is the subtle wisdom of life: ~ The soft and weak overcomes the hard and strong. ~ Just as the fish must not leave the deeps, ~ So the ruler must not display his weapons.

[02t37c] **John C. H. Wu** ~ TAO never makes any ado, ~ And yet it does everything. ~ If a ruler can cling to it, ~ All things will grow of themselves. ~ When they have grown and tend to make a stir, ~ It is time to keep them in their place by the aid of the nameless Primal Simplicity, ~ Which alone can curb the desires of men. ~ When the desires of men are curbed, there will be peace, ~ And the world will settle down of its own accord.

[02t38c] **John C. H. Wu** ~ HIGH Virtue is non-virtuous; ~ Therefore it has Virtue. ~ Low Virtue never frees itself from virtuousness; ~ Therefore it has no Virtue. ~ High Virtue makes no fuss and has no private ends to serve: ~ Low Virtue not only fusses but has private ends to serve. ~ High humanity fusses but has no private ends to serve: ~ High morality not only fusses but has private ends to serve. ~ High ceremony fusses but finds no response; ~ Then it tries to enforce itself with rolled-up sleeves. ~ Failing Tao, man resorts to Virtue. ~ Failing Virtue, man resorts to humanity. ~ Failing humanity, man resorts to morality. ~ Failing morality, man resorts to ceremony. ~ Now, ceremony is the merest husk of faith and loyalty; ~ It is the beginning of all confusion and disorder. ~ As to foreknowledge, it is only the flower of Tao, ~ And the beginning of folly. ~ Therefore, the full-grown man sets his heart upon the substance rather than the husk; ~ Upon the fruit rather than the flower. ~ Truly, he prefers what is within to what is without.

[02t39c] **John C. H. Wu** ~ FROM of old there are not lacking things that have attained Oneness. ~ The sky attained Oneness and became clear; ~ The earth attained Oneness and became calm; ~ The spirits attained Oneness and became charged with mystical powers; ~ The fountains attained Oneness and became full; ~ The ten thousand creatures attained Oneness and became reproductive; ~ Barons and princes attained Oneness and became sovereign rulers of the world. ~ All of them are what they are by virtue of Oneness. ~ If

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the sky were not clear, it would be likely to fall to pieces; ~ If the earth were not calm, it would be likely to burst into bits; ~ If the spirits were not charged with mystical powers, they would be likely to cease from being; ~ If the fountains were not full, they would be likely to dry up; ~ If the ten thousand creatures were not reproductive, they would be likely to come to extinction; ~ If the barons and princes were not the sovereign rulers, they would be likely to stumble and fall. ~ Truly, humility is the root from which greatness springs, ~ And the high must be built upon the foundation of the low. ~ That is why barons and princes style themselves "The Helpless One," "The Little One," and "The Worthless One." ~ Perhaps they too realize their dependence upon the lowly. ~ Truly, too much honour means no honour. ~ It is not wise to shine like jade and resound like stone-chimes.

[02t40c] **John C. H. Wu** ~ THE movement of the Tao consists in Returning. ~ The use of the Tao consists in softness. ~ All things under heaven are born of the corporeal: ~ The corporeal is born of the Incorporeal.

[02t41c] **John C. H. Wu** ~ WHEN a wise scholar hears the Tao, ~ He practices it diligently. ~ When a mediocre scholar hears the Tao, ~ He wavers between belief and unbelief. ~ When a worthless scholar hears the Tao, ~ He laughs boisterously at it. ~ But if such a one does not laugh at it, ~ The Tao would not be the Tao! ~ The wise men of old have truly said: ~ The bright Way looks dim. ~ The progressive Way looks retrograde. ~ The smooth Way looks rugged. ~ High Virtue looks like an abyss. ~ Great whiteness looks spotted. ~ Abundant Virtue looks deficient. ~ Established Virtue looks shabby. ~ Solid Virtue looks as though melted. ~ Great squareness has no corners. ~ Great talents ripen late. ~ Great sound is silent. ~ Great Form is shapeless. ~ The Tao is hidden and nameless; ~ Yet it alone knows how to render help and to fulfill.

[02t42c] **John C. H. Wu** ~ TAO gave birth to One, ~ One gave birth to Two, ~ Two gave birth to Three, ~ Three gave birth to all the myriad things. ~ All the myriad things carry the Yin on their backs and hold the Yang in their embrace, ~ Deriving their vital harmony from the proper blending of the two vital Breaths. ~ What is more loathed by men than to be "helpless," "little," and "worthless"? ~ And yet these are the very names the princes and barons call themselves. ~ Truly, one may gain by losing; ~ And one may lose by gaining. ~ What another has taught let me repeat: ~ "A man of violence will come to a violent end." ~ Whoever said this can be my teacher and my father.

[02t43c] **John C. H. Wu** ~ THE softest of all things ~ Overrides the hardest of all things. ~ Only Nothing can enter into no-space. ~ Hence I know the advantages of Non-Ado. ~ Few things under heaven are as instructive as the lessons of Silence, ~ Or as beneficial as the fruits of Non-Ado.

[02t44c] **John C. H. Wu** ~ As for your name and your body, which is the dearer? ~ As for your body and your wealth, which is the more to be prized? ~ As for gain and loss, which is the more painful? ~ Thus, an excessive love for anything will cost you dear in the end. ~ The storing up of too much goods will entail a heavy loss. ~ To know when you have enough is to be immune from disgrace. ~ To know when to stop is to be preserved from perils. ~ Only thus can you endure long.

[02t45c] **John C. H. Wu** ~ THE greatest perfection seems imperfect, ~ And yet its use is inexhaustible. ~ The greatest fullness seems empty, ~ And yet its use is endless. ~ The greatest straightness looks like crookedness. ~ The greatest skill appears clumsy. ~ The greatest eloquence sounds like stammering. ~ Restlessness overcomes cold, ~ But calm overcomes heat. ~ The peaceful and serene ~ Is the Norm of the World.

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[02t46c] **John C. H. Wu** ~ WHEN the world is in possession of the Tao, ~ The galloping horses are led to fertilize the fields with their droppings. ~ When the world has become Taoless, ~ War horses breed themselves on the suburbs. ~ There is no calamity like not knowing what is enough. ~ There is no evil like covetousness. ~ Only he who knows what is enough will always have enough.

[02t47c] **John C. H. Wu** ~ WITHOUT going out of your door, ~ You can know the ways of the world. ~ Without peeping through your window, ~ You can see the Way of Heaven. ~ The farther you go, ~ The less you know. ~ Thus, the Sage knows without travelling, ~ Sees without looking, ~ And achieves without Ado.

[02t48c] **John C. H. Wu** ~ LEARNING consists in daily accumulating; ~ The practice of Tao consists in daily diminishing. ~ Keep on diminishing and diminishing, ~ Until you reach the state of No-Ado. ~ No-Ado, and yet nothing is left undone. ~ To win the world, one must renounce all. ~ If one still has private ends to serve, ~ One will never be able to win the world.

[02t49c] **John C. H. Wu** ~ THE Sage has no interests of his own, ~ But takes the interests of the people as his own. ~ He is kind to the kind; ~ He is also kind to the unkind: ~ For Virtue is kind. ~ He is faithful to the faithful; ~ He is also faithful to the unfaithful: ~ For Virtue is faithful. ~ In the midst of the world, the Sage is shy and self-effacing. ~ For the sake of the world he keeps his heart in its nebulous state. ~ All the people strain their ears and eyes: ~ The Sage only smiles like an amused infant.

[02t50c] **John C. H. Wu** ~ WHEN one is out of Life, one is in Death. ~ The companions of life are thirteen; ~ the companions of Death are thirteen; ~ and, when a living person moves into the Realm of Death, his companions are also thirteen. ~ How is this? ~ Because he draws upon the resources of Life too heavily. ~ It is said that he who knows well how to live meets no tigers or wild buffaloes on his road, and comes out from the battle-ground untouched by the weapons of war. ~ For, in him, a buffalo would find no butt for his horns, a tiger nothing to lay his claws upon, and a weapon of war no place to admit its point. ~ How is this? ~ Because there is no room for Death in him.

[02t51c] **John C. H. Wu** ~ TAO gives them life, ~ Virtue nurses them, ~ Matter shapes them, ~ Environment perfects them. ~ Therefore all things without exception worship Tao and do homage to Virtue. ~ They have not been commanded to worship Tao and do homage to Virtue, ~ But they always do so spontaneously. ~ It is Tao that gives them life: ~ It is Virtue that nurses them, grows them, fosters them, shelters them, comforts them, nourishes them, and covers them under her wings. ~ To give life but to claim nothing, ~ To do your work but to set no store by it, ~ To be a leader, not a butcher, ~ This is called hidden Virtue.

[02t52c] **John C. H. Wu** ~ ALL-under-Heaven have a common Beginning. ~ This Beginning is the Mother of the world. ~ Having known the Mother, ~ We may proceed to know her children. ~ Having known the children, ~ We should go back and hold on to the Mother. ~ In so doing, you will incur no risk ~ Even though your body be annihilated. ~ Block all the passages! ~ Shut all the doors! ~ And to the end of your days you will not be worn out. ~ Open the passages! ~ Multiply your activities! ~ And to the end of your days you will remain helpless. ~ To see the small is to have insight. ~ To hold on to weakness is to be strong. ~ Use the lights, but return to your insight. ~ Do not bring calamities upon yourself. ~ This is the way of cultivating the Changeless.

[02t53c] **John C. H. Wu** ~ IF only I had the tiniest grain of wisdom, ~ I should walk in the Great Way, ~ And my only fear would be to stray from it. ~ The Great Way is very smooth and straight; ~ And yet the people prefer

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devious paths. ~ The court is very clean and well garnished, ~ But the fields are very weedy and wild, ~ And the granaries are very empty! ~ They wear gorgeous clothes, ~ They carry sharp swords, ~ They surfeit themselves with food and drink, ~ They possess more riches than they can use! ~ They are the heralds of brigandage! ~ As for Tao, what do they know about it?

[02t54c] **John C. H. Wu** ~ WHAT is well planted cannot be uprooted. ~ What is well embraced cannot slip away. ~ Your descendants will carry on the ancestral sacrifice for generations without end. ~ Cultivate Virtue in your own person, ~ And it becomes a genuine part of you. ~ Cultivate it in the family, ~ And it will abide. ~ Cultivate it in the community, ~ And it will live and grow. ~ Cultivate it in the state, ~ And it will flourish abundantly. ~ Cultivate it in the world, ~ And it will become universal. ~ Hence, a person must be judged as person; ~ A family as family; ~ A community as community; ~ A state as state; ~ The world as world. ~ How do I know about the world? ~ By what is within me.

[02t55c] **John C. H. Wu** ~ ONE who is steeped in Virtue is akin to the new-born babe. ~ Wasps and poisonous serpents do not sting it, ~ Nor fierce beasts seize it, ~ Nor birds of prey maul it. ~ Its bones are tender, its sinews soft, ~ But its grip is firm. ~ It has not known the union of the male and the female, ~ Growing in its wholeness, and keeping its vitality in its perfect integrity. ~ It howls and screams all day long without getting hoarse, ~ Because it embodies perfect harmony. ~ To know harmony is to know the Changeless. ~ To know the Changeless is to have insight. ~ To hasten the growth of life is ominous. ~ To control the breath by the will is to overstrain it. ~ To be overgrown is to decay. ~ All this is against Tao, ~ And whatever is against Tao soon ceases to be.

[02t56c] **John C. H. Wu** ~ HE who knows does not speak. ~ He who speaks does not know. ~ Block all the passages! ~ Shut all the doors! ~ Blunt all edges! ~ Untie all tangles! ~ Harmonize all lights! ~ Unite the world into one whole! ~ This is called the Mystical Whole, ~ Which you cannot court after nor shun, ~ Benefit nor harm, honour nor humble. ~ Therefore, it is the Highest of the world.

[02t57c] **John C. H. Wu** ~ You govern a kingdom by normal rules; ~ You fight a war by exceptional moves; ~ But you win the world by letting alone. ~ How do I know that this is so? ~ By what is within me! ~ The more taboos and inhibitions there are in the world, ~ The poorer the people become. ~ The sharper the weapons the people possess, ~ The greater confusion reigns in the realm. ~ The more clever and crafty the men, ~ The oftener strange things happen. ~ The more articulate the laws and ordinances, ~ The more robbers and thieves arise. ~ Therefore, the Sage says: ~ I do not make any fuss, and the people transform themselves. ~ I love quietude, and the people settle down in their regular grooves. ~ I do not engage myself in anything, and the people grow rich. ~ I have no desires, and the people return to Simplicity.

[02t58c] **John C. H. Wu** ~ WHERE the ruler is mum, mum, ~ The people are simple and happy. ~ Where the ruler is sharp, sharp, ~ The people are wily and discontented. ~ Bad fortune is what good fortune leans on, ~ Good fortune is what bad fortune hides in. ~ Who knows the ultimate end of this process? ~ Is there no norm of right? ~ Yet what is normal soon becomes abnormal, ~ And what is auspicious soon turns ominous. ~ Long indeed have the people been in a quandary. ~ Therefore, the Sage squares without cutting, carves without disfiguring, straightens without straining, enlightens without dazzling.

[02t59c] **John C. H. Wu** ~ IN governing a people and in serving Heaven, ~ There is nothing like frugality. ~ To be frugal is to return before straying. ~ To return before straying is to have a double reserve of virtue. ~ To have a double reserve of virtue is to overcome everything. ~ To overcome everything is to reach an invisible height.

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~ Only he who has reached an invisible height can have a kingdom. ~ Only he who has got the Mother of a kingdom can last long. ~ This is the way to be deep-rooted and firm-planted in the Tao. ~ The secret of long life and lasting vision.

[02t60c] **John C. H. Wu** ~ RULING a big kingdom is like cooking a small fish. ~ When a man of Tao reigns over the world, demons have no spiritual powers. ~ Not that the demons have no spiritual powers, but the spirits themselves do no harm to men. ~ Not that the spirits do no harm to men, but the Sage himself does no harm to his people. ~ If only the ruler and his people would refrain from harming each other, all the benefits of life would accumulate in the kingdom.

[02t61c] **John C. H. Wu** ~ A GREAT country is like the lowland toward which all streams flow. ~ It is the Reservoir of all under heaven, the Feminine of the world. ~ The Feminine always conquers the Masculine by her quietness, by lowering herself through her quietness. ~ Hence, if a great country can lower itself before a small country, it will win over the small country; ~ and if a small country can lower itself before a great country, it will win over the great country. ~ The one wins by stooping; the other, by remaining low. ~ What a great country wants is simply to embrace more people; ~ and what a small country wants is simply to come to serve its patron. ~ Thus, each gets what it wants. ~ But it behooves a great country to lower itself.

[02t62c] **John C. H. Wu** ~ THE Tao is the hidden Reservoir of all things. ~ A treasure to the honest, it is a safeguard to the erring. ~ A good word will find its own market. ~ A good deed may be used as a gift to another. ~ That a man is straying from the right path ~ Is no reason that he should be cast away. ~ Hence, at the Enthronement of an Emperor, ~ Or at the Installation of the Three Ministers, ~ Let others offer their discs of jade, following it up with teams of horses; ~ It is better for you to offer the Tao without moving your feet! ~ Why did the ancients prize the Tao? ~ Is it not because by virtue of it he who seeks finds, ~ And the guilty are forgiven? ~ That is why it is such a treasure to the world.

[02t63c] **John C. H. Wu** ~ DO the Non-Ado. ~ Strive for the effortless. ~ Savour the savourless. ~ Exalt the low. ~ Multiply the few. ~ Requite injury with kindness. ~ Nip troubles in the bud. ~ Sow the great in the small. ~ Difficult things of the world ~ Can only be tackled when they are easy. ~ Big things of the world ~ Can only be achieved by attending to their small beginnings. ~ Thus, the Sage never has to grapple with big things, ~ Yet he alone is capable of achieving them! ~ He who promises lightly must be lacking in faith. ~ He who thinks everything easy will end by finding everything difficult. ~ Therefore, the Sage, who regards everything as difficult, ~ Meets with no difficulties in the end.

[02t64c] **John C. H. Wu** ~ WHAT is at rest is easy to hold. ~ What manifests no omens is easily forestalled. ~ What is fragile is easily shattered. ~ What is small is easily scattered. ~ Tackle things before they have appeared. ~ Cultivate peace and order before confusion and disorder have set in. ~ A tree as big as a man's embrace springs from a tiny sprout. ~ A tower nine stories high begins with a heap of earth. ~ A journey of a thousand leagues starts from where your feet stand. ~ He who fusses over anything spoils it. ~ He who grasps anything loses it. ~ The Sage fusses over nothing and therefore spoils nothing. ~ He grips at nothing and therefore loses nothing. ~ In handling affairs, people often spoil them just at the point of success. ~ With heedfulness in the beginning and patience at the end, nothing will be spoiled. ~ Therefore, the Sage desires to be desireless, ~ Sets no value on rare goods, ~ Learns to unlearn his learning, ~ And induces the masses to return from where they have overpassed. ~ He only helps all creatures to find their own nature, ~ But does not venture to lead them by the nose.

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[02t65c] **John C. H. Wu** ~ IN the old days, those who were well versed in the practice of the Tao did not try to enlighten the people, but rather to keep them in the state of simplicity. ~ For, why are the people hard to govern? ~ Because they are too clever! ~ Therefore, he who governs his state with cleverness is its malefactor; ~ but he who governs his state without resorting to cleverness is its benefactor. ~ To know these principles is to possess a rule and a measure. ~ To keep the rule and the measure constantly in your mind is what we call Mystical Virtue. ~ Deep and far-reaching is Mystical Virtue! ~ It leads all things to return, till they come back to Great Harmony!

[02t66c] **John C. H. Wu** ~ HOW does the sea become the king of all streams? ~ Because it lies lower than they! ~ Hence it is the king of all streams. ~ Therefore, the Sage reigns over the people by humbling himself in speech; ~ And leads the people by putting himself behind. ~ Thus it is that when a Sage stands above the people, they do not feel the heaviness of his weight; ~ And when he stands in front of the people, they do not feel hurt. ~ Therefore all the world is glad to push him forward without getting tired of him. ~ Just because he strives with nobody, ~ Nobody can ever strive with him.

[02t67c] **John C. H. Wu** ~ ALL the world says that my Tao is great, but seems queer, like nothing on earth. ~ But it is just because my Tao is great that it is like nothing on earth! ~ If it were like anything on earth, how small it would have been from the very beginning! ~ I have Three Treasures, which I hold fast and watch over closely. ~ The first is Mercy. ~ The second is Frugality. ~ The third is Not Daring to Be First in the World. ~ Because I am merciful, therefore I can be brave. ~ Because I am frugal, therefore I can be generous. ~ Because I dare not be first, therefore I can be the chief of all vessels. ~ If a man wants to be brave without first being merciful, generous without first being frugal, a leader without first wishing to follow, he is only courting death! ~ Mercy alone can help you to win a war. ~ Mercy alone can help you to defend your state. ~ For Heaven will come to the rescue of the merciful, and protect him with its Mercy.

[02t68c] **John C. H. Wu** ~ A GOOD soldier is never aggressive; ~ A good fighter is never angry. ~ The best way of conquering an enemy ~ Is to win him over by not antagonizing him. ~ The best way of employing a man ~ Is to serve under him. ~ This is called the virtue of non-striving! ~ This is called using the abilities of men! ~ This is called being wedded to Heaven as of old!

[02t69c] **John C. H. Wu** ~ THE strategists have a saying: ~ I dare not be a host, but rather a guest; ~ I dare not advance an inch, but rather retreat a foot. ~ This is called marching without moving, ~ Rolling up one's sleeves without baring one's arms, ~ Capturing the enemy without confronting him, ~ Holding a weapon that is invisible. ~ There is no greater calamity than to under-estimate the strength of your enemy. ~ For to under-estimate the strength of your enemy is to lose your treasure. ~ Therefore, when opposing troops meet in battle, victory belongs to the grieving side.

[02t70c] **John C. H. Wu** ~ MY words are very easy to understand, and very easy to practise: ~ But the world cannot understand them, nor practise them. ~ My words have an Ancestor. ~ My deeds have a Lord. ~ The people have no knowledge of this. ~ Therefore, they have no knowledge of me. ~ The fewer persons know me, ~ The nobler are they that follow me. ~ Therefore, the Sage wears coarse clothes, ~ While keeping the jade in his bosom.

[02t71c] **John C. H. Wu** ~ To realize that our knowledge is ignorance, ~ This is a noble insight. ~ To regard our ignorance as knowledge, ~ This is mental sickness. ~ Only when we are sick of our sickness ~ Shall we cease to be sick. ~ The Sage is not sick, being sick of sickness; ~ This is the secret of health.

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[02t72c] **John C. H. Wu** ~ WHEN the people no longer fear your power, ~ It is a sign that a greater power is coming. ~ Interfere not lightly with their dwelling, ~ Nor lay heavy burdens upon their livelihood. ~ Only when you cease to weary them, ~ They will cease to be wearied of you. ~ Therefore, the Sage knows himself, ~ But makes no show of himself; ~ Loves himself, ~ But does not exalt himself. ~ He prefers what is within to what is without.

[02t73c] **John C. H. Wu** ~ HE who is brave in daring will be killed; ~ He who is brave in not daring will survive. ~ Of these two kinds of bravery, one is beneficial, while the other proves harmful. ~ Some things are detested by Heaven, ~ But who knows the reason? ~ Even the Sage is baffled by such a question. ~ It is Heaven's Way to conquer without striving, ~ To get responses without speaking, ~ To induce the people to come without summoning, ~ To act according to plans without haste. ~ Vast is Heaven's net; ~ Sparse-meshed it is, and yet ~ Nothing can slip through it.

[02t74c] **John C. H. Wu** ~ WHEN the people are no longer afraid of death, ~ Why scare them with the spectre of death? ~ If you could make the people always afraid of death, ~ And they still persisted in breaking the law, ~ Then you might with reason arrest and execute them, ~ And who would dare to break the law? ~ Is not the Great Executor always there to kill? ~ To do the killing for the Great Executor ~ Is to chop wood for a master carpenter, ~ And you would be lucky indeed if you did not hurt your own hand!

[02t75c] **John C. H. Wu** ~ WHY are the people starving? ~ Because those above them are taxing them too heavily. ~ That is why they are starving. ~ Why are the people hard to manage? ~ Because those above them are fussy and have private ends to serve. ~ That is why they are hard to manage. ~ Why do the people make light of death? ~ Because those above them make too much of life. ~ That is why they make light of death. ~ The people have simply nothing to live upon! ~ They know better than to value such a life!

[02t76c] **John C. H. Wu** ~ WHEN a man is living, he is soft and supple. ~ When he is dead, he becomes hard and rigid. ~ When a plant is living, it is soft and tender. ~ When it is dead, it becomes withered and dry. ~ Hence, the hard and rigid belongs to the company of the dead: ~ The soft and supple belongs to the company of the living. ~ Therefore, a mighty army tends to fall by its own weight, ~ Just as dry wood is ready for the axe. ~ The mighty and great will be laid low; ~ The humble and weak will be exalted.

[02t77c] **John C. H. Wu** ~ PERHAPS the Way of Heaven may be likened to the stretching of a composite bow! ~ The upper part is depressed, while the lower is raised. ~ If the bow-string is too long, it is cut short: ~ if too short, it is added to. ~ The Way of Heaven diminishes the more-than-enough to supply the less-than-enough. ~ The way of man is different: ~ it takes from the less-than-enough to swell the more-than-enough. ~ Who except a man of the Tao can put his superabundant riches to the service of the world? ~ Therefore, the Sage does his work without setting any store by it, accomplishes his task without dwelling upon it. ~ He does not want his merits to be seen.

[02t78c] **John C. H. Wu** ~ NOTHING in the world is softer and weaker than water; ~ But, for attacking the hard and strong, there is nothing like it! ~ For nothing can take its place. ~ That the weak overcomes the strong, and the soft overcomes the hard, ~ This is something known by all, but practised by none. ~ Therefore, the Sage says: ~ To receive the dirt of a country is to be the lord of its soil-shrines. ~ To bear the calamities of a country is to be the prince of the world. ~ Indeed, Truth sounds like its opposite!

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[02t79c] **John C. H. Wu** ~ WHEN a great wound is healed, ~ There will still remain a scar. ~ Can this be a desirable state of affairs? ~ Therefore, the Sage, holding the left-hand tally, ~ Performs his part of the covenant, ~ But lays no claims upon others. ~ The virtuous attends to his duties; ~ The virtueless knows only to levy duties upon the people. ~ The Way of Heaven has no private affections, ~ But always accords with the good.

[02t80c] **John C. H. Wu** ~ AH, for a small country with a small population! ~ Though there are highly efficient mechanical contrivances, the people have no use for them. ~ Let them mind death and refrain from migrating to distant places. ~ Boats and carriages, weapons and armour there may still be, but there are no occasions for using or displaying them. ~ Let the people revert to communication by knotting cords. ~ See to it that they are contented with their food, pleased with their clothing, satisfied with their houses, and inured to their simple ways of living. ~ Though there may be another country in the neighbourhood so close that they are within sight of each other and the crowing of cocks and barking of dogs in one place can be heard in the other, ~ yet there is no traffic between them, and throughout their lives the two peoples have nothing to do with each other.

[02t81c] **John C. H. Wu** ~ SINCERE words are not sweet, ~ Sweet words are not sincere. ~ Good men are not argumentative, ~ The argumentative are not good. ~ The wise are not erudite, ~ The erudite are not wise. ~ The Sage does not take to hoarding. ~ The more he lives for others, the fuller is his life. ~ The more he gives, the more he abounds. ~ The Way of Heaven is to benefit, not to harm. ~ The Way of the Sage is to do his duty, not to strive with anyone.

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[03t01c] **D. C. Lau** ~ The way that can be spoken of ~ Is not the constant way; ~ The name that can be named ~ Is not the constant name. ~ The nameless was the beginning of heaven and earth; ~ The named was the mother of the myriad creatures. ~ Hence always rid yourself of desires in order to observe its secrets; ~ But always allow yourself to have desires in order to observe its manifestations. ~ These two are the same ~ But diverge in name as they issue forth. ~ Being the same they are called mysteries, ~ Mystery upon mystery - ~ The gateway of the manifold secrets.

[03t02c] **D. C. Lau** ~ The whole world recognizes the beautiful as the beautiful, yet this is only the ugly; ~ the whole world recognizes the good as the good, yet this is only the bad. ~ Thus Something and Nothing produce each other; ~ The difficult and the easy complement each other; ~ The long and the short offset each other; ~ The high and the low incline towards each other; ~ Note and sound harmonize with each other; ~ Before and after follow each other. ~ Therefore the sage keeps to the deed that consists in taking no action and practises the teaching that uses no words. ~ The myriad creatures rise from it yet it claims no authority; ~ It gives them life yet claims no possession; ~ It benefits them yet exacts no gratitude; ~ It accomplishes its task yet lays claim to no merit. ~ It is because it lays claim to no merit ~ That its merit never deserts it.

[03t03c] **D. C. Lau** ~ Not to honour men of worth will keep the people from contention; ~ not to value goods which are hard to come by will keep them from theft; ~ not to display what is desirable will keep them from being unsettled of mind. ~ Therefore in governing the people, the sage empties their minds but fills their bellies, weakens their wills but strengthens their bones. ~ He always keeps them innocent of knowledge and free from desire, and ensures that the clever never dare to act. ~ Do that which consists in taking no action, and order will prevail.

[03t04c] **D. C. Lau** ~ The way is empty, yet use will not drain it. ~ Deep, it is like the ancestor of the myriad creatures. ~ Blunt the sharpness; ~ Untangle the knots; ~ Soften the glare; ~ Let your wheels move only along old ruts. ~ Darkly visible, it only seems as if it were there. ~ I know not whose son it is. ~ It images the forefather of God.

[03t05c] **D. C. Lau** ~ Heaven and earth are ruthless, and treat the myriad creatures as straw dogs; ~ the sage is ruthless, and treats the people as straw dogs. ~ Is not the space between heaven and earth like a bellows? ~ It is empty without being exhausted: ~ The more it works the more comes out. ~ Much speech leads inevitably to silence. ~ Better to hold fast to the void.

[03t06c] **D. C. Lau** ~ The spirit of the valley never dies. ~ This is called the mysterious female. ~ The gateway of the mysterious female ~ Is called the root of heaven and earth. ~ Dimly visible, it seems as if it were there, ~ Yet use will never drain it.

[03t07c] **D. C. Lau** ~ Heaven and earth are enduring. ~ The reason why heaven and earth can be enduring is that they do not give themselves life. ~ Hence they are able to be long-lived. ~ Therefore the sage puts his person last and it comes first, ~ Treats it as extraneous to himself and it is preserved. ~ Is it not because he is without thought of self that he is able to accomplish his private ends?

[03t08c] **D. C. Lau** ~ Highest good is like water. ~ Because water excels in benefiting the myriad creatures without contending with them and settles where none would like to be, it comes close to the way. ~ In a home it is the site that matters; ~ In quality of mind it is depth that matters; ~ In an ally it is benevolence that matters; ~ In speech it is good faith that matters; ~ In government it is order that matters; ~ In affairs it

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is ability that matters; ~ In action it is timeliness that matters. ~ It is because it does not contend that it is never at fault.

[03t09c] **D. C. Lau** ~ Rather than fill it to the brim by keeping it upright ~ Better to have stopped in time; ~ Hammer it to a point ~ And the sharpness cannot be preserved for ever; ~ There may be gold and jade to fill a hall ~ But there is none who can keep them. ~ To be overbearing when one has wealth and position ~ Is to bring calamity upon oneself. ~ To retire when the task is accomplished ~ Is the way of heaven.

[03t10c] **D. C. Lau** ~ When carrying on your head your perplexed bodily soul ~ Can you embrace in your arms the One and not let go? ~ In concentrating your breath can you become as supple ~ As a babe? ~ Can you polish your mysterious mirror ~ And leave no blemish? ~ Can you love the people and govern the state ~ Without resorting to action? ~ When the gates of heaven open and shut ~ Are you capable of keeping to the role of the female? ~ When your discernment penetrates the four quarters ~ Are you capable of not knowing anything? ~ It gives them life and rears them. ~ It gives them life yet claims no possession; ~ It benefits them yet exacts no gratitude; ~ It is the steward yet exercises no authority. ~ Such is called the mysterious virtue.

[03t11c] **D. C. Lau** ~ Thirty spokes share one hub. ~ Adapt the nothing therein to the purpose in hand, and you will have the use of the cart. ~ Knead clay in order to make a vessel. ~ Adapt the nothing therein to the purpose in hand, and you will have the use of the vessel. ~ Cut out doors and windows in order to make a room. ~ Adapt the nothing therein to the purpose in hand, and you will have the use of the room. ~ Thus what we gain is Something, yet it is by virtue of Nothing that this can be put to use.

[03t12c] **D. C. Lau** ~ The five colours make man's eyes blind; ~ The five notes make his ears deaf; ~ The five tastes injure his palate; ~ Riding and hunting ~ Make his mind go wild with excitement; ~ Goods hard to come by ~ Serve to hinder his progress. ~ Hence the sage is ~ For the belly ~ Not for the eye. ~ Therefore he discards the one and takes the other.

[03t13c] **D. C. Lau** ~ Favour and disgrace are things that startle; ~ High rank is, like one's body, a source of great trouble. ~ What is meant by saying favour and disgrace are things that startle? ~ Favour when it is bestowed on a subject serves to startle as much as when it is withdrawn. ~ This is what is meant by saying that favour and disgrace are things that startle. ~ What is meant by saying that high rank is, like one's body, a source of great trouble? ~ The reason I have great trouble is that I have a body. ~ When I no longer have a body, what trouble have I? ~ Hence he who values his body more than dominion over the empire can be entrusted with the empire. ~ He who loves his body more than dominion over the empire can be given the custody of the empire.

[03t14c] **D. C. Lau** ~ What cannot be seen is called evanescent; ~ What cannot be heard is called rarefied; ~ What cannot be touched is called minute. ~ These three cannot be fathomed ~ And so they are confused and looked upon as one. ~ Its upper part is not dazzling; ~ Its lower part is not obscure. ~ Dimly visible, it cannot be named ~ And returns to that which is without substance. ~ This is called the shape that has no shape, ~ The image that is without substance. ~ This is called indistinct and shadowy. ~ Go up to it and you will not see its head; ~ Follow behind it and you will not see its rear. ~ Hold fast to the way of antiquity ~ In order to keep in control the realm of today. ~ The ability to know the beginning of antiquity ~ Is called the thread running through the way.

[03t15c] **D. C. Lau** ~ Of old he who was well versed in the way ~ Was minutely subtle, mysteriously

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comprehending, ~ And too profound to be known. ~ It is because he could not be known ~ That he can only be given a makeshift description: ~ Tentative, as if fording a river in winter, ~ Hesitant, as if in fear of his neighbours; ~ Formal like a guest; ~ Falling apart like thawing ice; ~ Thick like the uncarved block; ~ Vacant like a valley; ~ Murky like muddy water. ~ Who can be muddy and yet, settling, slowly become limpid? ~ Who can be at rest and yet, stirring, slowly come to life? ~ He who holds fast to this way ~ Desires not to be full. ~ It is because he is not full ~ That he can be worn and yet newly made.

[03t16c] **D. C. Lau** ~ I do my utmost to attain emptiness; ~ I hold firmly to stillness. ~ The myriad creatures all rise together ~ And I watch their return. ~ The teeming creatures ~ All return to their separate roots. ~ Returning to one's roots is known as stillness. ~ This is what is meant by returning to one's destiny. ~ Returning to one's destiny is known as the constant. ~ Knowledge of the constant is known as discernment. ~ Woe to him who wilfully innovates ~ While ignorant of the constant, ~ But should one act from knowledge of the constant ~ One's action will lead to impartiality, ~ Impartiality to kingliness, ~ Kingliness to heaven, ~ Heaven to the way, ~ The way to perpetuity, ~ And to the end of one's days one will meet with no danger.

[03t17c] **D. C. Lau** ~ The best of all rulers is but a shadowy presence to his subjects. ~ Next comes the ruler they love and praise; ~ Next comes one they fear; ~ Next comes one with whom they take liberties. ~ When there is not enough faith, there is lack of good faith. ~ Hesitant, he does not utter words lightly. ~ When his task is accomplished and his work done ~ The people all say, 'It happened to us naturally.'

[03t18c] **D. C. Lau** ~ When the great way falls into disuse ~ There are benevolence and rectitude; ~ When cleverness emerges ~ There is great hypocrisy; ~ When the six relations are at variance ~ There are filial children; ~ When the state is benighted ~ There are loyal ministers.

[03t19c] **D. C. Lau** ~ Exterminate the sage, discard the wise, ~ And the people will benefit a hundredfold; ~ Exterminate benevolence, discard rectitude, ~ And the people will again be filial; ~ Exterminate ingenuity, discard profit, ~ And there will be no more thieves and bandits. ~ These three, being false adornments, are not enough ~ And the people must have something to which they can attach themselves: ~ Exhibit the unadorned and embrace the uncarved block, ~ Have little thought of self and as few desires as possible.

[03t20c] **D. C. Lau** ~ Exterminate learning and there will no longer be worries. ~ Between yea and nay ~ How much difference is there? ~ Between good and evil ~ How great is the distance? ~ What others fear ~ One must also fear. ~ And wax without having reached the limit. ~ The multitude are joyous ~ As if partaking of the {t'ai lao} offering ~ Or going up to a terrace in spring. ~ I alone am inactive and reveal no signs, ~ Like a baby that has not yet learned to smile, ~ Listless as though with no home to go back to. ~ The multitude all have more than enough. ~ I alone seem to be in want. ~ My mind is that of a fool - how blank! ~ Vulgar people are clear. ~ I alone am drowsy. ~ Vulgar people are alert. ~ I alone am muddled. ~ Calm like the sea; ~ Like a high wind that never ceases. ~ The multitude all have a purpose. ~ I alone am foolish and uncouth. ~ I alone am different from others ~ And value being fed by the mother.

[03t21c] **D. C. Lau** ~ In his every movement a man of great virtue ~ Follows the way and the way only. ~ As a thing the way is ~ Shadowy and indistinct. ~ Indistinct and shadowy, ~ Yet within it is an image; ~ Shadowy and indistinct, ~ Yet within it is a substance. ~ Dim and dark, ~ Yet within it is an essence. ~ This essence is quite genuine ~ And within it is something that can be tested. ~ From the present back to antiquity, ~ Its name never deserted it. ~ It serves as a means for inspecting the fathers of the multitude. ~ How do I know that the fathers of the multitude are like that? ~ By means of this.

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[03t22c] **D. C. Lau** ~ Bowed down then preserved; ~ Bent then straight; ~ Hollow then full; ~ Worn then new; ~ A little then benefited; ~ A lot then perplexed. ~ Therefore the sage embraces the One and is a model for the empire. ~ He does not show himself, and so is conspicuous; ~ He does not consider himself right, and so is illustrious; ~ He does not brag, and so has merit; ~ He does not boast, and so endures. ~ It is because he does not contend that no one in the empire is in a position to contend with him. ~ The way the ancients had it, 'Bowed down then preserved', is no empty saying. ~ Truly it enables one to be preserved to the end.

[03t23c] **D. C. Lau** ~ To use words but rarely ~ Is to be natural. ~ Hence a gusty wind cannot last all morning, and a sudden downpour cannot last all day. ~ Who is it that produces these? Heaven and earth. ~ If even heaven and earth cannot go on for ever, much less can man. ~ That is why one follows the way. ~ A man of the way conforms to the way; ~ A man of virtue conforms to virtue; ~ A man of loss conforms to loss. ~ He who conforms to the way is gladly accepted by the way; ~ He who conforms to virtue is gladly accepted by virtue; ~ He who conforms to loss is gladly accepted by loss. ~ When there is not enough faith, there is lack of good faith.

[03t24c] **D. C. Lau** ~ He who tiptoes cannot stand; he who strides cannot walk. ~ He who shows himself is not conspicuous; ~ He who considers himself right is not illustrious; ~ He who brags will have no merit; ~ He who boasts will not endure. ~ From the point of view of the way these are 'excessive food and useless excrescences'. ~ As there are Things that detest them, he who has the way does not abide in them.

[03t25c] **D. C. Lau** ~ There is a thing confusedly formed, ~ Born before heaven and earth. ~ Silent and void ~ It stands alone and does not change, ~ Goes round and does not weary. ~ It is capable of being the mother of the world. ~ I know not its name ~ So I style it 'the way'. ~ I give it the makeshift name of 'the great'. ~ Being great, it is further described as receding, ~ Receding, it is described as far away, ~ Being far away, it is described as turning back. ~ Hence the way is great; ~ Heaven is great; ~ Earth is great; ~ And the king is also great. ~ Within the realm there are four things that are great, ~ And the king counts as one. ~ Man models himself on earth, ~ Earth on heaven, ~ Heaven on the way, ~ And the way on that which is naturally so.

[03t26c] **D. C. Lau** ~ The heavy is the root of the light; ~ The still is the lord of the restless. ~ Therefore the gentleman when travelling all day ~ Never lets the heavily laden carts out of his sight. ~ It is only when he is safely behind walls and watch-towers ~ That he rests peacefully and is above worries. ~ How, then, should a ruler of ten thousand chariots ~ Make light of his own person in the eyes of the empire? ~ If light, then the root is lost; ~ If restless, then the lord is lost.

[03t27c] **D. C. Lau** ~ One who excels in travelling leaves no wheel tracks; ~ One who excels in speech makes no slips; ~ One who excels in reckoning uses no counting rods; ~ One who excels in shutting uses no bolts yet what he has shut cannot be opened; ~ One who excels in tying uses no cords yet what he has tied cannot be undone. ~ Therefore the sage always excels in saving people, and so abandons no one; ~ Always excels in saving things, and so abandons nothing. ~ This is called following one's discernment. ~ Hence the good man is the teacher the bad learns from; ~ And the bad man is the material the good works on. ~ Not to value the teacher ~ Nor to love the material ~ Though it seems clever, betrays great bewilderment. ~ This is called the essential and the secret.

[03t28c] **D. C. Lau** ~ Know the male ~ But keep to the role of the female ~ And be a ravine to the empire. ~ If

you are a ravine to the empire, ~ Then the constant virtue will not desert you ~ And you will again return to being a babe. ~ Know the white ~ But keep to the role of the black ~ And be a model to the empire. ~ If you are a model to the empire, ~ Then the constant virtue will not be wanting ~ And you will return to the infinite. ~ Know honour ~ But keep to the role of the disgraced ~ And be a valley to the empire. ~ If you are a valley to the empire, ~ Then the constant virtue will be sufficient ~ And you will return to being the uncarved block. ~ When the uncarved block shatters it becomes vessels. ~ The sage makes use of these and becomes the lord over the officials. ~ Hence the greatest cutting does not sever.

[03t29c] **D. C. Lau** ~ Whoever takes the empire and wishes to do anything to it I see will have no respite. ~ The empire is a sacred vessel and nothing should be done to it. ~ Whoever does anything to it will ruin it; ~ whoever lays hold of it will lose it. ~ Hence some things lead and some follow; ~ Some breathe gently and some breathe hard; ~ Some are strong and some are weak; ~ Some destroy and some are destroyed. ~ Therefore the sage avoids excess, extravagance, and arrogance.

[03t30c] **D. C. Lau** ~ One who assists the ruler of men by means of the way does not intimidate the empire by a show of arms. ~ This is something which is liable to rebound. ~ Where troops have encamped ~ There will brambles grow; ~ In the wake of a mighty army ~ Bad harvests follow without fail. ~ One who is good aims only at bringing his campaign to a conclusion and dare not thereby intimidate. ~ Bring it to a conclusion but do not boast; ~ Bring it to a conclusion but do not brag; ~ Bring it to a conclusion but do not be arrogant; ~ Bring it to a conclusion but only when there is no choice; ~ Bring it to a conclusion but do not intimidate. ~ A creature in its prime doing harm to the old ~ Is known as going against the way. ~ That which goes against the way will come to an early end.

[03t31c] **D. C. Lau** ~ It is because arms are instruments of ill omen and there are Things that detest them that one who has the way does not abide by their use. ~ The gentleman gives precedence to the left when at home, but to the right when he goes to war. ~ Arms are instruments of ill omen, not the instruments of the gentleman. ~ When one is compelled to use them, it is best to do so without relish. ~ There is no glory in victory, and to glorify it despite this is to exult in the killing of men. ~ One who exults in the killing of men will never have his way in the empire. ~ On occasions of rejoicing precedence is given to the left; ~ On occasions of mourning precedence is given to the right. ~ A lieutenant's place is on the left; ~ The general's place is on the right. ~ This means that it is mourning rites that are observed. ~ When great numbers of people are killed, one should weep over them with sorrow. ~ When victorious in war, one should observe the rites of mourning.

[03t32c] **D. C. Lau** ~ The way is for ever nameless. ~ Though the uncarved block is small ~ No one in the world dare claim its allegiance. ~ Should lords and princes be able to hold fast to it ~ The myriad creatures will submit of their own accord, ~ Heaven and earth will unite and sweet dew will fall, ~ And the people will be equitable, though no one so decrees. ~ Only when it is cut are there names. ~ As soon as there are names ~ One ought to know that it is time to stop. ~ Knowing when to stop one can be free from danger. ~ The way is to the world as the River and the Sea are to rivulets and streams.

[03t33c] **D. C. Lau** ~ He who knows others is clever; ~ He who knows himself has discernment. ~ He who overcomes others has force; ~ He who overcomes himself is strong. ~ He who knows contentment is rich; ~ He who perseveres is a man of purpose; ~ He who does not lose his station will endure; ~ He who lives out his days has had a long life.

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[03t34c] **D. C. Lau** ~ The way is broad, reaching left as well as right. ~ The myriad creatures depend on it for life yet it claims no authority. ~ It accomplishes its task yet lays claim to no merit. ~ It clothes and feeds the myriad creatures yet lays no claim to being their master. ~ For ever free of desire, it can be called small; ~ Yet, as it lays no claim to being master when the myriad creatures turn to it, it can be called great. ~ It is because it never attempts itself to be great that it succeeds in becoming great.

[03t35c] **D. C. Lau** ~ Have in your hold the great image ~ And the empire will come to you. ~ Coming to you and meeting with no harm ~ It will be safe and sound. ~ Music and food ~ Will induce the wayfarer to stop. ~ The way in its passage through the mouth is without flavour. ~ It cannot be seen, ~ It cannot be heard, ~ Yet it cannot be exhausted by use.

[03t36c] **D. C. Lau** ~ If you would have a thing shrink, ~ You must first stretch it; ~ If you would have a thing weakened, ~ You must first strengthen it; ~ If you would have a thing laid aside, ~ You must first set it up; ~ If you would take from a thing, ~ You must first give to it. ~ This is called subtle discernment: ~ The submissive and weak will overcome the hard and strong. ~ The fish must not be allowed to leave the deep; ~ The instruments of power in a state must not be revealed to anyone.

[03t37c] **D. C. Lau** ~ The way never acts yet nothing is left undone. ~ Should lords and princes be able to hold fast to it, ~ The myriad creatures will be transformed of their own accord. ~ After they are transformed, should desire raise its head, ~ I shall press it down with the weight of the nameless uncarved block. ~ The nameless uncarved block ~ Is but freedom from desire, ~ And if I cease to desire and remain still, ~ The empire will be at peace of its own accord.

[03t38c] **D. C. Lau** ~ A man of the highest virtue does not keep to virtue and that is why he has virtue. ~ A man of the lowest virtue never strays from virtue and that is why he is without virtue. ~ The former never acts yet leaves nothing undone. ~ The latter acts but there are things left undone. ~ A man of the highest benevolence acts, but from no ulterior motive. ~ A man of the highest rectitude acts, but from ulterior motive. ~ A man most conversant in the rites acts, but when no one responds rolls up his sleeves and resorts to persuasion by force. ~ Hence when the way was lost there was virtue; ~ When virtue was lost there was benevolence; ~ When benevolence was lost there was rectitude; ~ When rectitude was lost there were the rites. ~ The rites are the wearing thin of loyalty and good faith ~ And the beginning of disorder; ~ Foreknowledge is the flowery embellishment of the way ~ And the beginning of folly. ~ Hence the man of large mind abides in the thick not in the thin, in the fruit not in the flower. ~ Therefore he discards the one and takes the other.

[03t39c] **D. C. Lau** ~ Of old, these came to be in possession of the One: ~ Heaven in virtue of the One is limpid; ~ Earth in virtue of the One is settled; ~ Gods in virtue of the One have their potencies; ~ The valley in virtue of the One is full; ~ The myriad creatures in virtue of the One are alive; ~ Lords and princes in virtue of the One become leaders in the empire. ~ It is the One that makes these what they are. ~ Without what makes it limpid heaven might split; ~ Without what makes it settled earth might sink; ~ Without what gives them their potencies gods might spend themselves; ~ Without what makes it full the valley might run dry; ~ Without what keeps them alive the myriad creatures might perish; ~ Without what makes them leaders lords and princes might fall. ~ Hence the superior must have the inferior as root; ~ The high must have the low as base. ~ Thus lords and princes refer to themselves as 'solitary', 'desolate', and 'hapless'. ~ This is taking the inferior as root, is it not? ~ Hence the highest renown is without renown, ~ Not wishing to be one among many like jade ~ Nor to be aloof like stone.

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[03t40c] **D. C. Lau** ~ Turning back is how the way moves; ~ Weakness is the means the way employs. ~ The myriad creatures in the world are born from ~ Something, and Something from Nothing.

[03t41c] **D. C. Lau** ~ When the best student hears about the way ~ He practises it assiduously; ~ When the average student hears about the way ~ It seems to him one moment there and gone the next; ~ When the worst student hears about the way ~ He laughs out loud. ~ If he did not laugh ~ It would be unworthy of being the way. ~ Hence the {Chien yen} has it: ~ The way that is bright seems dull; ~ The way that leads forward seems to lead backward; ~ The way that is even seems rough. ~ The highest virtue is like the valley; ~ The sheerest whiteness seems sullied; ~ Ample virtue seems defective; ~ Vigorous virtue seems indolent; ~ Plain virtue seems soiled; ~ The great square has no corners. ~ The great vessel takes long to complete; ~ The great note is rarefied in sound; ~ The great image has no shape. ~ The way conceals itself in being nameless. ~ It is the way alone that excels in bestowing and in accomplishing.

[03t42c] **D. C. Lau** ~ The way begets one; ~ One begets two; ~ Two begets three; ~ Three begets the myriad creatures. ~ The myriad creatures carry on their backs the yin and embrace in their arms the yang and are the blending of the generative forces of the two. ~ There are no words which men detest more than 'solitary', 'desolate', and 'hapless', yet lords and princes use these to refer to themselves. ~ Thus a thing is sometimes added to by being diminished and diminished by being added to. ~ What others teach I also teach. ~ 'The violent will not come to a natural end.' ~ I shall take this as my precept.

[03t43c] **D. C. Lau** ~ The most submissive thing in the world can ride roughshod over the hardest in the world - ~ That which is without substance entering that which has no crevices. ~ That is why I know the benefit of resorting to no action. ~ The teaching that uses no words, the benefit of resorting to no action, these are beyond the understanding of all but a very few in the world.

[03t44c] **D. C. Lau** ~ Your name or your person, ~ Which is dearer? ~ Your person or your goods, ~ Which is worth more? ~ Gain or loss, ~ Which is a greater bane? ~ That is why excessive meanness ~ Is sure to lead to great expense; ~ Too much store ~ Is sure to end in immense loss. ~ Know contentment ~ And you will suffer no disgrace; ~ Know when to stop ~ And you will meet with no danger. ~ You can then endure.

[03t45c] **D. C. Lau** ~ Great perfection seems chipped, ~ Yet use will not wear it out; ~ Great fullness seems empty, ~ Yet use will not drain it; ~ Great straightness seems bent; ~ Great skill seems awkward; ~ Great eloquence seems tongue-tied. ~ Restlessness overcomes cold; ~ Stillness overcomes heat. ~ Limpid and still, ~ One can be a leader in the empire.

[03t46c] **D. C. Lau** ~ When the way prevails in the empire, fleet-footed horses are relegated to ploughing the fields; ~ When the way does not prevail in the empire, war-horses breed on the border. ~ There is no crime greater than having too many desires; ~ There is no disaster greater than not being content; ~ There is no misfortune greater than being covetous. ~ Hence in being content, one will always have enough.

[03t47c] **D. C. Lau** ~ Without stirring abroad ~ One can know the whole world; ~ Without looking out of the window ~ One can see the way of heaven. ~ The further one goes ~ The less one knows. ~ Therefore the sage knows without having to stir, ~ Identifies without having to see, ~ Accomplishes without having to act.

[03t48c] **D. C. Lau** ~ In the pursuit of learning one knows more every day; ~ In the pursuit of the way one does

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less every day. ~ One does less and less until one does nothing at all, and when one does nothing at all there is nothing that is undone. ~ It is always through not meddling that the empire is won. ~ Should you meddle, then you are not equal to the task of winning the empire.

[03t49c] **D. C. Lau** ~ The sage has no mind of his own. ~ He takes as his own the mind of the people. ~ Those who are good I treat as good. ~ Those who are not good I also treat as good. ~ In so doing I gain in goodness. ~ Those who are of good faith I have faith in. ~ Those who are lacking in good faith I also have faith in. ~ In so doing I gain in good faith. ~ The sage in his attempt to distract the mind of the empire seeks urgently to muddle it. ~ The people all have something to occupy their eyes and ears, and the sage treats them all like children.

[03t50c] **D. C. Lau** ~ When going one way means life and going the other means death, three in ten will be comrades in life, three in ten will be comrades in death, and there are those who value life and as a result move into the realm of death, and these also number three in ten. ~ Why is this so? Because they set too much store by life. ~ I have heard it said that one who excels in safeguarding his own life does not meet with rhinoceros or tiger when travelling on land nor is he touched by weapons when charging into an army. ~ There is nowhere for the rhinoceros to pitch its horn; ~ There is nowhere for the tiger to place its claws; ~ There is nowhere for the weapon to lodge its blade. ~ Why is this so? Because for him there is no realm of death.

[03t51c] **D. C. Lau** ~ The way gives them life; ~ Virtue rears them; ~ Things give them shape; ~ Circumstances bring them to maturity. ~ Therefore the myriad creatures all revere the way and honour virtue. ~ Yet the way is revered and virtue honoured not because this is decreed by any authority but because it is natural for them to be treated so. ~ Thus the way gives them life and rears them; ~ Brings them up and nurses them; ~ Brings them to fruition and maturity; ~ Feeds and shelters them. ~ It gives them life yet claims no possession; ~ It benefits them yet exacts no gratitude; ~ It is the steward yet exercises no authority. ~ Such is called the mysterious virtue.

[03t52c] **D. C. Lau** ~ The world had a beginning ~ And this beginning could be the mother of the world. ~ When you know the mother ~ Go on to know the child. ~ After you have known the child ~ Go back to holding fast to the mother, ~ And to the end of your days you will not meet with danger. ~ Block the openings, ~ Shut the doors, ~ And all your life you will not run dry. ~ Unblock the openings, ~ Add to your troubles, ~ And to the end of your days you will be beyond salvation. ~ To see the small is called discernment; ~ To hold fast to the submissive is called strength. ~ Use the light ~ But give up the discernment. ~ Bring not misfortune upon yourself. ~ This is known as following the constant.

[03t53c] **D. C. Lau** ~ Were I possessed of the least knowledge, I would, when walking on the great way, fear only paths that lead astray. ~ The great way is easy, yet people prefer by-paths. ~ The court is corrupt, ~ The fields are overgrown with weeds, ~ The granaries are empty; ~ Yet there are those dressed in fineries, ~ With swords at their sides, ~ Filled with food and drink, ~ And possessed of too much wealth. ~ This is known as taking the lead in robbery. ~ Far indeed is this from the way.

[03t54c] **D. C. Lau** ~ What is firmly rooted cannot be pulled out; ~ What is tightly held in the arms will not slip loose; ~ Through this the offering of sacrifice by descendants will never come to an end. ~ Cultivate it in your person ~ And its virtue will be genuine; ~ Cultivate it in the family ~ And its virtue will be more than sufficient; ~ Cultivate it in the hamlet ~ And its virtue will endure; ~ Cultivate it in the state ~ And its virtue

will abound; ~ Cultivate it in the empire ~ And its virtue will be pervasive. ~ Hence look at the person through the person; ~ Look at the family through the family; ~ Look at the hamlet through the hamlet; ~ Look at the state through the state; ~ Look at the empire through the empire. ~ How do I know that the empire is like that? ~ By means of this.

[03t55c] **D. C. Lau** ~ One who possesses virtue in abundance is comparable to a new born babe: ~ Poisonous insects will not sting it; ~ Ferocious animals will not pounce on it; ~ Predatory birds will not swoop down on it. ~ Its bones are weak and its sinews supple yet its hold is firm. ~ It does not know of the union of male and female yet its male member will stir: ~ This is because its virility is at its height. ~ It howls all day yet does not become hoarse: ~ This is because its harmony is at its height. ~ To know harmony is called the constant; ~ To know the constant is called discernment. ~ To try to add to one's vitality is called ill-omened; ~ For the mind to egg on the breath is called violent. ~ A creature in its prime doing harm to the old ~ Is known as going against the way. ~ That which goes against the way will come to an early end.

[03t56c] **D. C. Lau** ~ One who knows does not speak; ~ One who speaks does not know. ~ Block the openings; ~ Shut the doors. ~ Blunt the sharpness; ~ Untangle the knots; ~ Soften the glare; ~ Let your wheels move only along old ruts. ~ This is known as mysterious sameness. ~ Hence you cannot get close to it, nor can you keep it at arm's length; ~ You cannot bestow benefit on it, nor can you do it harm; ~ You cannot ennoble it, nor can you debase it. ~ Therefore it is valued by the empire.

[03t57c] **D. C. Lau** ~ Govern the state by being straightforward; ~ Wage war by being crafty; ~ But win the empire by not being meddlesome. ~ How do I know that it is like that? ~ By means of this. ~ The more taboos there are in the empire ~ The poorer the people; ~ The more sharpened tools the people have ~ The more benighted the state; ~ The more skills the people have ~ The further novelties multiply; ~ The better known the laws and edicts ~ The more thieves and robbers there are. ~ Hence the sage says, ~ I take no action and the people are transformed of themselves; ~ I prefer stillness and the people are rectified of themselves; ~ I am not meddlesome and the people prosper of themselves; ~ I am free from desire and the people of themselves become simple like the uncarved block.

[03t58c] **D. C. Lau** ~ When the government is muddled ~ The people are simple; ~ When the government is alert ~ The people are cunning. ~ It is on disaster that good fortune perches; ~ It is beneath good fortune that disaster crouches. ~ Who knows the limit? Does not the straightforward exist? ~ The straightforward changes again into the crafty, and the good changes again into the monstrous. ~ Indeed, it is long since the people were perplexed. ~ Therefore the sage is square-edged but does not scrape, ~ Has corners but does not jab, ~ Extends himself but not at the expense of others, ~ Shines but does not dazzle.

[03t59c] **D. C. Lau** ~ In ruling the people and in serving heaven it is best for a ruler to be sparing. ~ It is because he is sparing ~ That he may be said to follow the way from the start; ~ Following the way from the start he may be said to accumulate an abundance of virtue; ~ Accumulating an abundance of virtue there is nothing he cannot overcome; ~ When there is nothing he cannot overcome, no one knows his limit; ~ When no one knows his limit ~ He can possess a state; ~ When he possesses the mother of a state ~ He can then endure. ~ This is called the way of deep roots and firm stems by which one lives to see many days.

[03t60c] **D. C. Lau** ~ Governing a large state is like boiling a small fish. ~ When the empire is ruled in accordance with the way, ~ The spirits lose their potencies. ~ Or rather, it is not that they lose their potencies, ~ But that, though they have their potencies, they do not harm the people. ~ It is not only they

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who, having their potencies, do not harm the people, ~ The sage, also, does not harm the people. ~ As neither does any harm, each attributes the merit to the other.

[03t61c] **D. C. Lau** ~ A large state is the lower reaches of a river - ~ The place where all the streams of the world unite. ~ In the union of the world, ~ The female always gets the better of the male by stillness. ~ Being still, she takes the lower position. ~ Hence the large state, by taking the lower position, annexes the small state; ~ The small state, by taking the lower position, affiliates itself to the large state. ~ Thus the one, by taking the lower position, annexes; ~ The other, by taking the lower position, is annexed. ~ All that the large state wants is to take the other under its wing; ~ All that the small state wants is to have its services accepted by the other. ~ If each of the two wants to find its proper place, ~ It is meet that the large should take the lower position.

[03t62c] **D. C. Lau** ~ The way is the refuge for the myriad creatures. ~ It is that by which the good man protects, ~ And that by which the bad is protected. ~ Beautiful words when offered will win high rank in return; ~ Beautiful deeds can raise a man above others. ~ Even if a man is not good, why should he be abandoned? ~ Hence when the emperor is set up and the three ducal ministers are appointed, he who makes a present of the way without stirring from his seat is preferable to one who offers presents of jade disks followed by a team of four horses. ~ Why was this way valued of old? ~ Was it not said that by means of it one got what one wanted and escaped the consequences when one transgressed? ~ Therefore it is valued by the empire.

[03t63c] **D. C. Lau** ~ Do that which consists in taking no action; ~ Pursue that which is not meddlesome; ~ Savour that which has no flavour. ~ Make the small big and the few many; ~ Do good to him who has done you an injury. ~ Lay plans for the accomplishment of the difficult before it becomes difficult; ~ Make something big by starting with it when small. ~ Difficult things in the world must needs have their beginnings in the easy; ~ Big things must needs have their beginnings in the small. ~ Therefore it is because the sage never attempts to be great that he succeeds in becoming great. ~ One who makes promises rashly rarely keeps good faith; ~ One who is in the habit of considering things easy meets with frequent difficulties. ~ Therefore even the sage treats some things as difficult. ~ That is why in the end no difficulties can get the better of him.

[03t64c] **D. C. Lau** ~ It is easy to maintain a situation while it is still secure; ~ It is easy to deal with a situation before symptoms develop; ~ It is easy to break a thing when it is yet brittle; ~ It is easy to dissolve a thing when it is yet minute. ~ Deal with a thing while it is still nothing; ~ Keep a thing in order before disorder sets in. ~ A tree that can fill the span of a man's arms ~ Grows from a downy tip; ~ A terrace nine storeys high ~ Rises from hodfuls of earth; ~ A journey of a thousand miles ~ Starts from beneath one's feet. ~ Whoever does anything to it will ruin it; ~ Whoever lays hold of it will lose it. ~ Therefore the sage, because he does nothing, never ruins anything; ~ And, because he does not lay hold of anything, loses nothing. ~ In their enterprises the people ~ Always ruin them when on the verge of success. ~ Be as careful at the end as at the beginning ~ And there will be no ruined enterprises. ~ Therefore the sage desires not to desire ~ And does not value goods which are hard to come by; ~ Learns to be without learning ~ And makes good the mistakes of the multitude ~ In order to help the myriad creatures to be natural and to refrain from daring to act.

[03t65c] **D. C. Lau** ~ Of old those who excelled in the pursuit of the way did not use it to enlighten the people but to hoodwink them. ~ The reason why the people are difficult to govern is that they are too clever. ~ Hence to rule a state by cleverness ~ Will be to the detriment of the state; ~ Not to rule a state by cleverness ~ Will be a boon to the state. ~ These two are models. ~ Always to know the models ~ Is known as

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mysterious virtue. ~ Mysterious virtue is profound and far-reaching, ~ But when things turn back it turns back with them. ~ Only then is complete conformity realized.

[03t66c] **D. C. Lau** ~ The reason why the River and the Sea are able to be king of the hundred valleys is that they excel in taking the lower position. ~ Hence they are able to be king of the hundred valleys. ~ Therefore, desiring to rule over the people, ~ One must in one's words humble oneself before them; ~ And, desiring to lead the people, ~ One must, in one's person, follow behind them. ~ Therefore the sage takes his place over the people yet is no burden; ~ takes his place ahead of the people yet causes no obstruction. ~ That is why the empire supports him joyfully and never tires of doing so. ~ It is because he does not contend that no one in the empire is in a position to contend with him.

[03t67c] **D. C. Lau** ~ The whole world says that my way is vast and resembles nothing. ~ It is because it is vast that it resembles nothing. ~ If it resembled anything, it would, long before now, have become small. ~ I have three treasures ~ Which I hold and cherish. ~ The first is known as compassion, ~ The second is known as frugality, ~ The third is known as not daring to take the lead in the empire; ~ Being compassionate one could afford to be courageous, ~ Being frugal one could afford to extend one's territory, ~ Not daring to take the lead in the empire one could afford to be lord over the vessels. ~ Now, to forsake compassion for courage, to forsake frugality for expansion, to forsake the rear for the lead, is sure to end in death. ~ Through compassion, one will triumph in attack and be impregnable in defence. ~ What heaven succours it protects with the gift of compassion.

[03t68c] **D. C. Lau** ~ One who excels as a warrior does not appear formidable; ~ One who excels in fighting is never roused in anger; ~ One who excels in defeating his enemy does not join issue; ~ One who excels in employing others humbles himself before them. ~ This is known as the virtue of non-contention; ~ This is known as making use of the efforts of others; ~ This is known as matching the sublimity of heaven.

[03t69c] **D. C. Lau** ~ The strategists have a saying, ~ I dare not play the host but play the guest, ~ I dare not advance an inch but retreat a foot instead. ~ This is known as marching forward when there is no road, ~ Rolling up one's sleeves when there is no arm, ~ Dragging one's adversary by force when there is no adversary, ~ And taking up arms when there are no arms. ~ There is no disaster greater than taking on an enemy too easily. ~ So doing nearly cost me my treasure. ~ Thus of two sides raising arms against each other, ~ It is the one that is sorrow-stricken that wins.

[03t70c] **D. C. Lau** ~ My words are very easy to understand and very easy to put into practice, ~ Yet no one in the world can understand them or put them into practice. ~ Words have an ancestor and affairs have a sovereign. ~ It is because people are ignorant that they fail to understand me. ~ Those who understand me are few; ~ Those who harm(imitate) me are honoured. ~ Therefore the sage, while clad in homespun, conceals on his person a priceless piece of jade.

[03t71c] **D. C. Lau** ~ To know yet to think that one does not know is best; ~ Not to know yet to think that one knows will lead to difficulty. ~ It is by being alive to difficulty that one can avoid it. ~ The sage meets with no difficulty. ~ It is because he is alive to it that he meets with no difficulty.

[03t72c] **D. C. Lau** ~ When the people lack a proper sense of awe, then some awful visitation will descend upon them. ~ Do not constrict their living space; ~ Do not press down on their means of livelihood. ~ It is because you do not press down on them that they will not weary of the burden. ~ Hence the sage knows himself but

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does not display himself, ~ Loves himself but does not exalt himself. ~ Therefore he discards the one and takes the other.

[03t73c] **D. C. Lau** ~ He who is fearless in being bold will meet with his death; ~ He who is fearless in being timid will stay alive. ~ Of the two, one leads to good, the other to harm. ~ Heaven hates what it hates, ~ Who knows the reason why? ~ Therefore even the sage treats some things as difficult. ~ The way of heaven ~ Excels in overcoming though it does not contend, ~ In responding though it does not speak, ~ In attracting though it does not summon, ~ In laying plans though it appears slack. ~ The net of heaven is cast wide. ~ Though the mesh is not fine, yet nothing ever slips through.

[03t74c] **D. C. Lau** ~ When the people are not afraid of death, wherefore frighten them with death? ~ Were the people always afraid of death, and were I able to arrest and put to death those who innovate, then who would dare? ~ There is a regular executioner whose charge it is to kill. ~ To kill on behalf of the executioner is what is described as chopping wood on behalf of the master carpenter. ~ In chopping wood on behalf of the master carpenter, there are few who escape hurting their own hands instead.

[03t75c] **D. C. Lau** ~ The people are hungry: ~ It is because those in authority eat up too much in taxes ~ That the people are hungry. ~ The people are difficult to govern: ~ It is because those in authority are too fond of action ~ That the people are difficult to govern. ~ The people treat death lightly: ~ It is because the people set too much store by life ~ That they treat death lightly. ~ It is just because one has no use for life that one is wiser than the man who values life.

[03t76c] **D. C. Lau** ~ A man is supple and weak when living, but hard and stiff when dead. ~ Grass and trees are pliant and fragile when living, but dried and shrivelled when dead. ~ Thus the hard and the strong are the comrades of death; ~ The supple and the weak are the comrades of life. ~ Therefore a weapon that is strong will not vanquish; ~ A tree that is strong will suffer the axe. ~ The strong and big takes the lower position, ~ The supple and weak takes the higher position.

[03t77c] **D. C. Lau** ~ Is not the way of heaven like the stretching of a bow? ~ The high it presses down, ~ The low it lifts up; ~ The excessive it takes from, ~ The deficient it gives to. ~ It is the way of heaven to take from what has in excess in order to make good what is deficient. ~ The way of man is otherwise. It takes from those who are in want in order to offer this to those who already have more than enough. ~ Who is there that can take what he himself has in excess and offer this to the empire? ~ Only he who has the way. ~ Therefore the sage benefits them yet exacts no gratitude, ~ Accomplishes his task yet lays claim to no merit. ~ Is this not because he does not wish to be considered a better man than others?

[03t78c] **D. C. Lau** ~ In the world there is nothing more submissive and weak than water. ~ Yet for attacking that which is hard and strong nothing can surpass it. ~ This is because there is nothing that can take its place. ~ That the weak overcomes the strong, ~ And the submissive overcomes the hard, ~ Everyone in the world knows yet no one can put this knowledge into practice. ~ Therefore the sage says, ~ One who takes on himself the humiliation of the state ~ Is called a ruler worthy of offering sacrifices to the gods of earth and millet; ~ One who takes on himself the calamity of the state ~ Is called a king worthy of dominion over the entire empire. ~ Straightforward words seem paradoxical.

[03t79c] **D. C. Lau** ~ When peace is made between great enemies, ~ Some enmity is bound to remain undispelled. ~ How can this be considered perfect? ~ Therefore the sage takes the left-hand tally, but exacts

no payment from the people. ~ The man of virtue takes charge of the tally; ~ The man of no virtue takes charge of execution(exaction). ~ It is the way of heaven to show no favouritism. ~ It is for ever on the side of the good man.

[03t80c] **D. C. Lau** ~ Reduce the size and population of the state. ~ Ensure that even though the people have tools of war for a troop or a battalion they will not use them; ~ And also that they will be reluctant to move to distant places because they look on death as no light matter. ~ Even when they have ships and carts, they will have no use for them; ~ And even when they have armour and weapons, they will have no occasion to make a show of them. ~ Bring it about that the people will return to the use of the knotted rope, ~ Will find relish in their food ~ And beauty in their clothes, ~ Will be content in their abode ~ And happy in the way they live. ~ Though adjoining states are within sight of one another, ~ And the sound of dogs barking and cocks crowing in one state can be heard in another, ~ yet the people of one state will grow old and die without having had any dealings with those of another.

[03t81c] **D. C. Lau** ~ Truthful words are not beautiful; ~ Beautiful words are not truthful. ~ Good words are not persuasive; ~ Persuasive words are not good. ~ He who knows has no wide learning; ~ He who has wide learning does not know. ~ The sage does not hoard. ~ Having bestowed all he has on others, he has yet more; ~ Having given all he has to others, he is richer still. ~ The way of heaven benefits and does not harm; ~ The way of the sage is bountiful and does not contend.

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[04t01c] **R. L. Wing** ~ The Tao that can be expressed ~ Is not the Tao of the Absolute. ~ The name that can be named ~ Is not the name of the Absolute. ~ The nameless originated Heaven and Earth. ~ The named is the Mother of All Things. ~ Thus, without expectation, ~ One will always perceive the subtlety; ~ And, with expectation, ~ One will always perceive the boundary. ~ The source of these two is identical, Yet their names are different. ~ Together they are called profound, ~ Profound and mysterious, ~ The gateway to the Collective Subtlety.

[04t02c] **R. L. Wing** ~ When all the world knows beauty as beauty, There is ugliness. ~ When they know good as good, There there is evil. ~ In this way ~ Existence and nonexistence produce each other. ~ Difficult and easy complete each other. ~ Long and short contrast each other. ~ High and low attract each other. ~ Pitch and tone harmonize each other. ~ Future and past follow each other. ~ Therefore, Evolved Individuals ~ Hold their position without effort, ~ Practice their philosophy without words, ~ Are a part of All Things and overlook nothing. ~ They produce but do not possess, Act without expectation, Succeed without taking credit. ~ Since, indeed, they take no credit, it remains with them.

[04t03c] **R. L. Wing** ~ Do not exalt the very gifted, And people will not contend. ~ Do not treasure goods that are hard to get, And people will not become thieves. ~ Do not focus on desires, And people's minds will not be confused. ~ Therefore, Evolved Individuals lead others by Opening their minds, ~ Reinforcing their centers, Relaxing their desires, Strengthening their characters. ~ Let the people always act without strategy or desire; ~ Let the clever not venture to act. ~ Act without action, And nothing is without order.

[04t04c] **R. L. Wing** ~ The Tao is empty and yet useful; ~ Somehow it never fills up. ~ So profound! ~ It resembles the source of All Things. ~ It blunts the sharpness, ~ Unties the tangles, ~ And harmonizes the brightness. ~ It identifies with the ways of the world. ~ So deep! ~ It resembles a certain existence. ~ I do not know whose offspring it is, This Image in front of the source.

[04t05c] **R. L. Wing** ~ Heaven and Earth are impartial; ~ They regard All Things as straw dogs. ~ Evolved Individuals are impartial; ~ They regard all people as straw dogs. ~ Between Heaven and Earth, ~ The space is like a bellows. ~ The shape changes, ~ But not the form. ~ The more it moves, ~ The more it produces. ~ Too much talk will exhaust itself. ~ It is better to remain centered.

[04t06c] **R. L. Wing** ~ The mystery of the valley is immortal; ~ It is known as the Subtle Female. ~ The gateway of the Subtle Female ~ Is the source of Heaven and Earth. ~ Everlasting, endless, it appears to exist. ~ Its usefulness comes with no effort.

[04t07c] **R. L. Wing** ~ Heaven is eternal, the Earth everlasting. ~ They can be eternal and everlasting Because they do not exist for themselves. ~ For that reason they can exist eternally. ~ Therefore, Evolved Individuals Put themselves last, ~ And yet they are first. ~ Put themselves outside, ~ And yet they remain. ~ Is it not because they are without self-interest That their interests succeed?

[04t08c] **R. L. Wing** ~ The highest value is like water. ~ The value in water benefits All Things, And yet it does not contend. ~ It stays in places that others disdain, And therefore is close to the Tao. ~ The value in a dwelling is location. ~ The value in a mind is depth. ~ The value in relations is benevolence. ~ The value in words is sincerity. ~ The value in leadership is order. ~ The value in work is competence. ~ The value in effort is timeliness. ~ Since, indeed, they do not contend, There is no resentment.

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[04t09c] **R. L. Wing** ~ Holding to fullness Is not as good as stopping in time. ~ Sharpness that probes Cannot protect for long. ~ A house filled with riches Cannot be defended. ~ Pride in wealth and position Is overlooking one's collapse. ~ Withdrawing when success is achieved Is the Tao in Nature.

[04t10c] **R. L. Wing** ~ In managing your instincts and embracing Oneness, Can you be undivided? ~ In focusing your Influence, Can you yield as a newborn child? ~ In clearing your insight, Can you become free of error? ~ In loving people and leading the organization, Can you take no action? ~ In opening and closing the gateway to nature, Can you not weaken? ~ In seeing clearly in all directions, Can you be without knowledge? ~ Produce things, cultivate things; Produce but do not possess. ~ Act without expectation. ~ Advance without dominating. ~ These are called the Subtle Powers.

[04t11c] **R. L. Wing** ~ Thirty spokes converge at one hub; ~ What is not there makes the wheel useful. ~ Clay is shaped to form a vessel; ~ What is not there makes the vessel useful. ~ Doors and windows are cut to form a room; ~ What is not there makes the room useful. ~ Therefore, take advantage of what is there, By making use of what is not.

[04t12c] **R. L. Wing** ~ The five colors will blind one's eye. ~ The five tones will deafen one's ear. ~ The five flavors will jade one's taste. ~ Racing and hunting will derange one's mind. ~ Goods that are hard to get will obstruct one's way. ~ Therefore, Evolved Individuals ~ Regard the center and not the eye. ~ Hence they discard one and receive the other.

[04t13c] **R. L. Wing** ~ There is alarm in both favor and disgrace. ~ Esteem and fear are identified with the self. ~ What is the meaning of "alarm in both favor and disgrace?" ~ Favor ascends; disgrace descends. ~ To attain them brings alarm. ~ To lose them brings alarm. ~ That is the meaning of "alarm in both favor and disgrace." ~ What is the meaning of "esteem and fear are identified with the self?" ~ The reason for our fear Is the presence of our self. ~ When we are selfless, What is there to fear? ~ Therefore those who esteem the world as self ~ Will be committed to the world. ~ Those who love the world as self ~ Will be entrusted with the world.

[04t14c] **R. L. Wing** ~ Looked at but not seen: ~ Its name is formless. ~ Listened to but not heard: ~ Its name is soundless. ~ Reached for but not obtained: ~ Its name is intangible. ~ These three cannot be analyzed, So they mingle and act as one. ~ Its rising is not bright; ~ Its setting is not dark. ~ Endlessly, the nameless goes on, ~ Merging and returning to nothingness. ~ That is why it is called ~ The form of the formless, ~ The image of nothingness. ~ That is why it is called elusive. ~ Confronted, its beginning is not seen. ~ Followed, its end is not seen. ~ Hold on to the ancient Tao; ~ Control the current reality. ~ Be aware of the ancient origins; ~ This is called the Essence of Tao.

[04t15c] **R. L. Wing** ~ Those skillful in the ancient Tao Are subtly ingenious and profoundly intuitive. ~ They are so deep they cannot be recognized. ~ Since, indeed, they cannot be recognized, Their force can be contained. ~ So careful! As if wading a stream in winter. ~ So hesitant! As if respecting all sides in the community. ~ So reserved! As if acting as a guest. ~ So yielding! As if ice about to melt. ~ So candid! As if acting with simplicity. ~ So open! As if acting as a valley. ~ So integrated! As if acting as muddy water. ~ Who can harmonize with muddy water, And gradually arrive at clarity? ~ Who can move with stability, And gradually bring endurance to life? ~ Those who maintain the Tao ~ Do not desire to become full. ~ Indeed, since they are not full, ~ They can be used up and also renewed.

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[04t16c] **R. L. Wing** ~ Attain the highest openness; ~ Maintain the deepest harmony. ~ Become a part of All Things; ~ In this way, I perceive the cycles. ~ Indeed, things are numerous; ~ But each cycle merges with the source. ~ Merging with the source is called harmonizing; ~ This is known as the cycle of destiny. ~ The cycle of destiny is called the Absolute; ~ Knowing the Absolute is called insight. ~ To not know the Absolute ~ Is to recklessly become a part of misfortune. ~ To know the Absolute is to be tolerant. ~ What is tolerant becomes impartial; ~ What is impartial becomes powerful; ~ What is powerful becomes natural; ~ What is natural becomes Tao. ~ What has Tao becomes everlasting And free from harm throughout life.

[04t17c] **R. L. Wing** ~ Superior leaders are those whose existence is merely known; ~ The next best are loved and honored; The next are respected; ~ And the next are ridiculed. ~ Those who lack belief ~ Will not in turn be believed. ~ But when the command comes from afar ~ And the work is done, the goal achieved, ~ The people say, "We did it naturally."

[04t18c] **R. L. Wing** ~ When the great Tao is forgotten, ~ Philanthropy and morality appear. ~ Intelligent strategies are produced, And great hypocrisies emerge. ~ When the Family has no Harmony, Piety and devotion appear. ~ The nation is confused by chaos, And loyal patriots emerge.

[04t19c] **R. L. Wing** ~ Discard the sacred, abandon strategies; ~ The people will benefit a hundredfold. ~ Discard philanthropy, abandon morality; ~ The people will return to natural love. ~ Discard cleverness, abandon the acquisitive; ~ The thieves will exist no longer. ~ However, if these three passages are inadequate, Adhere to these principles: ~ Perceive purity; Embrace simplicity; Reduce self-interest; Limit desires.

[04t20c] **R. L. Wing** ~ Discard the academic; have no anxiety. ~ How much difference is there between agreement and servility? ~ How much difference is there between good and evil? ~ That one should revere what others revere - how absurd and uncentered! ~ The Collective Mind is expansive and flourishing, ~ As if receiving a great sacrifice, ~ As if ascending a living observatory. ~ I alone remain uncommitted, ~ Like an infant who has not yet smiled, ~ Unattached, without a place to merge. ~ The Collective Mind is all-encompassing. ~ I alone seem to be overlooked. ~ I am unknowing to the core and unclear, unclear! ~ Ordinary people are bright and obvious; ~ I alone am dark and obscure. ~ Ordinary people are exacting and sharp; ~ I alone am subdued and dull. ~ Indifferent like the sea, ~ Ceaseless like a penetrating wind, ~ The Collective Mind is ever present. ~ And yet, I alone am unruly and remote. ~ I alone am different from the others ~ In treasuring nourishment from the Mother.

[04t21c] **R. L. Wing** ~ The natural expression of Power ~ Proceeds only through the Tao. ~ The Tao acts through Natural Law; ~ So formless, so intangible. ~ Intangible, formless! ~ At its center appears the Image. ~ Formless, intangible! ~ At its center appears Natural Law. ~ Obscure, mysterious! ~ At its center appears the Life Force. ~ The Life Force is very real; ~ At its center appears truth. ~ From ancient times to the present, ~ Its name ever remains, ~ Through the experience of the Collective Origin. ~ How do I know the way of the Collective Origin? ~ Through this.

[04t22c] **R. L. Wing** ~ What is curved becomes whole; ~ What is crooked becomes straight. ~ What is deep becomes filled; ~ What is exhausted becomes refreshed. ~ What is small becomes attainable; ~ What is excessive becomes confused. ~ Thus Evolved Individuals hold to the One And regard the world as their Pattern. ~ They do not display themselves; ~ Therefore they are illuminated. ~ They do not define themselves; ~ Therefore they are distinguished. ~ They do not make claims; ~ Therefore they are credited. ~ They do not boast; ~ Therefore they advance. ~ Since, indeed, they do not compete, The world cannot compete with them.

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~ That ancient saying: "What is curved becomes whole" - Are these empty words? ~ To become whole, Turn within.

[04t23c] **R. L. Wing** ~ Nature rarely speaks. ~ Hence the whirlwind does not last a whole morning, ~ Nor the sudden rainstorm last a whole day. ~ What causes these? ~ Heaven and Earth. ~ If Heaven and Earth cannot make them long lasting, ~ How much less so can humans? ~ Thus, those who cultivate the Tao ~ Identify with the Tao. ~ Those who cultivate Power ~ Identify with Power. ~ Those who cultivate failure ~ Identify with failure. ~ Those who identify with the Tao ~ Are likewise welcomed by the Tao. ~ Those who identify with Power ~ Are likewise welcomed by Power. ~ Those who identify with failure ~ Are likewise welcomed by failure. ~ Those who lack belief ~ Will not in turn be believed.

[04t24c] **R. L. Wing** ~ Those who are on tiptoe cannot stand firm. ~ Those who straddle cannot walk. ~ Those who display themselves cannot illuminate. ~ Those who define themselves cannot be distinguished. ~ Those who make claims can have no credit. ~ Those who boast cannot advance. ~ To those who stay with the Tao, ~ These are like excess food and redundant actions ~ And are contrary to Natural Law. ~ Thus those who possess the Tao turn away.

[04t25c] **R. L. Wing** ~ There was something in a state of fusion Before Heaven and Earth were born. ~ Silent, vast, Independent, and unchanging; Working everywhere, tirelessly; ~ It can be regarded as Mother of the world. ~ I do not know its name; ~ The word I say is Tao. ~ Forced to give it a name, ~ I say Great. ~ Great means continuing. ~ Continuing means going far. ~ Going far means returning. ~ Therefore the Tao is Great. ~ Heaven and Earth are Great. ~ A leader is likewise Great. ~ In the universe there are four Greatnesses, ~ And leadership is one of them. ~ Humans are modeled on the earth. ~ The earth is modeled on heaven. ~ Heaven is modeled on the Tao. ~ The Tao is modeled on nature.

[04t26c] **R. L. Wing** ~ Gravity is the foundation of levity. ~ Stillness is the master of agitation. ~ Thus Evolved Individuals can travel the whole day Without leaving behind their baggage. ~ However arresting the views, ~ They remain calm and unattached. ~ How can leaders with ten thousand chariots ~ Have a light-hearted position in the world? ~ If they are light-hearted, they lose their foundation. ~ If they are agitated, they lose their mastery.

[04t27c] **R. L. Wing** ~ A good path has no ruts. ~ A good speech has no flaws. ~ A good analysis uses no schemes. ~ A good lock has no bar or bolt, ~ And yet it cannot be opened. ~ A good knot does not restrain, ~ And yet it cannot be unfastened. ~ Thus Evolved Individuals are always good at saving others; ~ Hence no one is wasted. ~ They are always good at saving things; ~ Hence nothing is wasted. ~ This is called Doubling the Light. ~ Therefore a good person is the teacher of an inferior person; ~ And an inferior person is the resource of a good person. ~ One who does not treasure a teacher, or does not cherish a resource, ~ Although intelligent, is greatly deluded. ~ This is called Significant Subtlety.

[04t28c] **R. L. Wing** ~ Know the male, ~ Hold to the female; ~ Become the world's stream. ~ By being the world's stream, ~ The Power will never leave. ~ This is returning to Infancy. ~ Know the white, ~ Hold to the black; ~ Become the world's pattern. ~ By becoming the world's pattern, The Power will never falter. ~ This is returning to Limitlessness. ~ Know the glory, ~ Hold to the obscurity; ~ Become the world's valley. ~ By being the world's valley, ~ The Power will be sufficient. ~ This is returning to Simplicity. ~ When Simplicity is broken up, ~ It is made into instruments. ~ Evolved Individuals who employ them, ~ Are made into leaders. ~ In this way the Great System is united.

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[04t29c] **R. L. Wing** ~ Those who would take hold of the world and act on it, Never, I notice, succeed. ~ The world is a mysterious instrument, ~ Not made to be handled. ~ Those who act on it, spoil it. ~ Those who seize it, lose it. ~ So, in Natural Law ~ Some lead, some follow; ~ Some agitate, some remain silent; ~ Some are firm, some are weak; ~ Some carry on, some lose heart. ~ Thus, Evolved Individuals Avoid extremes, Avoid extravagance, Avoid excess.

[04t30c] **R. L. Wing** ~ Those who use the Tao to guide leaders Do not use forceful strategies in the world. ~ Such matters tend to recoil. ~ Where armies are positioned, ~ Thorny brambles are produced. ~ A great military always brings years of hunger. ~ Those who are skillful Succeed and then stop. ~ They dare not hold on with force. ~ They succeed and do not boast. ~ They succeed and do not make claims. ~ They succeed and are not proud. ~ They succeed and do not acquire in excess. ~ They succeed and do not force. ~ Things overgrown will always decline. ~ This is not the Tao. ~ What is not the Tao will soon end.

[04t31c] **R. L. Wing** ~ The finest weapons can be the instruments of misfortune, ~ And thus contrary to Natural Law. ~ Those who possess the Tao turn away from them. ~ Evolved leaders occupy and honor the left; ~ Those who use weapons honor the right. ~ Weapons are instruments of misfortune ~ That are used by the unevolved. ~ When their use is unavoidable, ~ The superior act with calm restraint. ~ Even when victorious, let there be no joy, ~ For such joy leads to contentment with slaughter. ~ Those who are content with slaughter ~ Cannot find fulfillment in the world.

[04t32c] **R. L. Wing** ~ The Tao of the Absolute has no name. ~ Although infinitesimal in its Simplicity, ~ The world cannot master it. ~ If leaders would hold on to it, ~ All Things would naturally follow. ~ Heaven and Earth would unite to rain Sweet Dew, ~ And people would naturally cooperate without commands. ~ Names emerge when institutions begin. ~ When names emerge, know likewise to stop. ~ To know when to stop is to be free of danger. ~ The presence of the Tao in the world ~ Is like the valley stream joining the rivers and seas.

[04t33c] **R. L. Wing** ~ Those who know others are intelligent; ~ Those who know themselves have insight. ~ Those who master others have force; ~ Those who master themselves have strength. ~ Those who know what is enough are wealthy. ~ Those who persevere have direction. ~ Those who maintain their position endure. ~ And those who die and yet do not perish, live on.

[04t34c] **R. L. Wing** ~ The Great Tao extends everywhere. ~ It is on the left and the right. ~ All Things depend on it for growth, ~ And it does not deny them. ~ It achieves its purpose, ~ And it does not have a name. ~ It clothes and cultivates All Things, ~ And it does not act as master. ~ Always without desire, It can be named Small. ~ All Things merge with it, And it does not act as master. ~ It can be named Great. ~ In the end it does not seek greatness, And in that way the Great is achieved.

[04t35c] **R. L. Wing** ~ Hold fast to the Great Image, ~ And all the world will come. ~ Yet its coming brings no harm, Only peace and order. ~ When there is music together with food, ~ The audience will linger. ~ But when the Tao is expressed, ~ It seems without substance or flavor. ~ We observe and there is nothing to see. ~ We listen and there is nothing to hear. ~ We use it and it is without end.

[04t36c] **R. L. Wing** ~ In order to deplete it, ~ It must be thoroughly extended. ~ In order to weaken it, ~ It must be thoroughly strengthened. ~ In order to reject it, ~ It must be thoroughly promoted. ~ In order to take away

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from it, ~ It must be thoroughly endowed. ~ This is called a Subtle Insight. ~ The yielding can triumph over the inflexible; ~ The weak can triumph over the strong. ~ Fish should not be taken from deep waters; ~ Nor should organizations make obvious their advantages.

[04t37c] **R. L. Wing** ~ The Tao never acts, And yet is never inactive. ~ If leaders can hold on to it, ~ All Things will be naturally influenced. ~ Influenced and yet desiring to act, ~ I would calm them with Nameless Simplicity. ~ Nameless Simplicity is likewise without desire; ~ And without desire there is harmony. ~ The world will then be naturally stabilized.

[04t38c] **R. L. Wing** ~ Superior Power is never Powerful, thus it has Power. ~ Inferior Power is always Powerful, thus it has no Power. ~ Superior Power takes no action and acts without motive. ~ Inferior Power takes action and acts with motive. ~ Superior philanthropy takes action and acts without motive. ~ Superior morality takes action and acts with motive. ~ Superior propriety takes action and there is no response; ~ So it raises its arm to project itself. ~ Therefore, lose the Tao and Power follows. ~ Lose the Power and philanthropy follows. ~ Lose philanthropy and morality follows. ~ Lose morality and propriety follows. ~ One who has propriety has the veneer of truth ~ And yet is the leader of confusion. ~ One who knows the future has the luster of the Tao ~ And yet is ignorant of its origins. ~ Therefore those with the greatest endurance ~ Can enter the substantial, ~ Not occupy its veneer; ~ Can enter reality, ~ Not occupy its luster. ~ Hence they discard one and receive the other.

[04t39c] **R. L. Wing** ~ From old, these may have harmony with the One: ~ Heaven in harmony with the One becomes clear. ~ Earth in harmony with the One becomes stable. ~ Mind in harmony with the One becomes inspired. ~ Valleys in harmony with the One become full. ~ All Things in harmony with the One become creative. ~ Leaders in harmony with the One become incorruptible in the world. ~ These were attained through Oneness. ~ Heaven without clarity would probably crack. ~ Earth without stability would probably quake. ~ Mind without inspiration would probably sleep. ~ Valleys without fullness would probably dry up. ~ All Things without creativity would probably die off. ~ Leaders without incorruptible ways would probably stumble and fall. ~ Indeed, the high-placed stem from the humble; ~ The elevated are based upon the lowly. ~ This is why leaders call themselves ~ Alone, lonely, and unfavored. ~ Is this not because they stem from the humble and common? ~ Is it not? ~ Therefore, attain honor without being honored. ~ Do not desire to shine like jade; wear ornaments as if they were stone.

[04t40c] **R. L. Wing** ~ Polarity is the movement of the Tao. ~ Receptivity is the way it is used. ~ The world and All Things were produced from its existence. ~ Its existence was produced from nonexistence.

[04t41c] **R. L. Wing** ~ When superior leaders hear of the Tao, ~ They diligently try to practice it. ~ When average leaders hear of the Tao, ~ They appear both aware and unaware of it. ~ When inferior leaders hear of the Tao, ~ They roar with laughter. ~ Without sufficient laughter, it could not be the Tao; ~ Hence the long-established sayings: ~ The Tao illuminated appears to be obscure; ~ The Tao advancing appears to be retreating; ~ The Tao leveled appears to be uneven. ~ Superior Power appears to be low; ~ Great clarity appears to be spotted; ~ Extensive Power appears to be insufficient; ~ Established Power appears to be stolen; ~ Substantial Power appears to be spurious. ~ The greatest space has no corners; ~ The greatest talents are slowly mastered; ~ The greatest music has the rarest sound; ~ The Great Image has no form. ~ The Tao is hidden and nameless, ~ Yet it is the Tao that skillfully supports and completes.

[04t42c] **R. L. Wing** ~ The Tao produced the One. ~ The One produced the Two. ~ The Two produced the Three.

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~ The Three produced All Things. ~ All Things carry Yin and hold to Yang; ~ Their blended Influence brings Harmony. ~ People hate to be alone, lonely, and unfavored; ~ And yet leaders take these names. ~ Thus in Natural Law ~ Some lose and in this way profit. ~ Some profit and in this way lose. ~ What others have taught, I also teach: ~ Those who are violent do not die naturally. ~ I will make this my chief teaching.

[04t43c] **R. L. Wing** ~ The most yielding parts of the world ~ Overtake the most rigid parts of the world. ~ The insubstantial can penetrate continually. ~ Therefore I know that without action there is advantage. ~ This philosophy without words, ~ This advantage without action - ~ It is rare, in the world, to attain them.

[04t44c] **R. L. Wing** ~ Which is dearer, ~ Name or life? ~ Which means more, ~ Life or wealth? ~ Which is worse, ~ Gain or loss? ~ The stronger the attachments, ~ The greater the cost. ~ The more that is hoarded, ~ The deeper the loss. ~ Know what is enough; ~ Be without disgrace. ~ Know when to stop; ~ Be without danger. ~ In this way one lasts for a very long time.

[04t45c] **R. L. Wing** ~ If the greatest achievement is incomplete, ~ Then its usefulness is unimpaired. ~ If the greatest fullness is empty, ~ Then its usefulness is inexhaustible. ~ The greatest directness is flexible. ~ The greatest skillfulness is awkward. ~ The greatest eloquence is hesitant. ~ Agitation triumphs over the cold. ~ Stillness triumphs over the heated. ~ Clarity and stillness bring order to the world.

[04t46c] **R. L. Wing** ~ When the world possesses the Tao, ~ Even fast horses are used for their dung. ~ When the world is without the Tao, ~ War-horses are raised in the suburbs. ~ There is no greater misfortune ~ Than not knowing what is enough. ~ There is no greater fault ~ Than desiring to acquire. ~ Therefore know that enough is enough. ~ There will always be enough.

[04t47c] **R. L. Wing** ~ Without going out of doors, ~ Know the world. ~ Without looking through the window, ~ See the Tao in Nature. ~ One may travel very far, ~ And know very little. ~ Therefore, Evolved Individuals ~ Know without going about, Recognize without looking, Achieve without acting.

[04t48c] **R. L. Wing** ~ To pursue the academic, add to it daily. ~ To pursue the Tao, subtract from it daily. ~ Subtract and subtract again, ~ To arrive at nonaction. ~ Through nonaction nothing is left undone. ~ The world is always held without effort. ~ The moment there is effort, The world is beyond holding.

[04t49c] **R. L. Wing** ~ Evolved Individuals have no fixed mind; ~ They make the mind of the People their mind. ~ To those who are good, I am good; ~ To those who are not good, I am also good. ~ Goodness is Power. ~ Of those who trust, I am trusting; ~ Of those who do not trust, I am also trusting. ~ Trust is Power. ~ The Evolved Individuals in the world ~ Attract the world and merge with its mind. ~ The People all focus their eyes and ears; ~ Evolved Individuals all act as infants.

[04t50c] **R. L. Wing** ~ As life goes out, death comes in. ~ Life has thirteen paths; ~ Death has thirteen paths. ~ Human life arrives at the realm of death ~ Also in thirteen moves. ~ Why is this so? ~ Because life is lived lavishly. ~ Now, as it is well known, ~ Those skilled in attracting life Can travel across the land ~ And not meet a rhinoceros or tiger. ~ When the military comes in, ~ Their defense cannot be attacked. ~ The rhinoceros is without a place to thrust its horn. ~ The tiger is without a place to affix its claw. ~ The military is without a place to admit its blade. ~ Why is this so? ~ Because they are without the realm of death.

[04t51c] **R. L. Wing** ~ The Tao produces; ~ Its Power supports; Its Natural Law forms; Its influence completes. ~

Thus All Things without exception ~ Respect the Tao and value its Power. ~ To respect the Tao and value its Power - ~ No one demands this, and it comes naturally. ~ Therefore the Tao produces and its Power supports; ~ It advances, cultivates, comforts, matures, nourishes, and protects. ~ Produce but do not possess. ~ Act without expectation. ~ Advance without dominating. ~ These are called the Subtle Powers.

[04t52c] **R. L. Wing** ~ The beginning of the world ~ May be regarded as the Mother of the world. ~ To apprehend the Mother, ~ Know the offspring. ~ To know the offspring ~ Is to remain close to the Mother, ~ And free from harm throughout life. ~ Block the passages, Close the doors; ~ In the end, life is idle. ~ Open the passages, ~ Increase undertakings; ~ In the end, life is hopeless. ~ To perceive the small is called insight. ~ To remain yielding is called strength. ~ If, in using one's brightness, ~ One returns to insight, ~ Life will be free of misfortune. ~ This is called learning the Absolute.

[04t53c] **R. L. Wing** ~ Using only a little knowledge, I would travel the Great Way And fear only of letting go. ~ The Great Way is very even; Yet people love the byways. ~ When an organization is divided, Fields are overgrown, Stores are empty, ~ Clothes are extravagant, Sharp swords are worn, Food and drink are excessive, ~ Wealth and treasure are hoarded. ~ This is called stealing and exaggeration And certainly not the Way!

[04t54c] **R. L. Wing** ~ What is skillfully established will not be uprooted; ~ What is skillfully grasped will not slip away. ~ Thus it is honored for generations. ~ Cultivate the inner self; Its Power becomes real. ~ Cultivate the home; Its Power becomes abundant. ~ Cultivate the community; Its Power becomes greater. ~ Cultivate the organization; Its Power becomes prolific. ~ Cultivate the world; Its Power becomes universal. ~ Therefore through the inner self, ~ The inner self is conceived. ~ Through the home, ~ The home is conceived. ~ Through the community, ~ The community is conceived. ~ Through the organization, ~ The organization is conceived. ~ Through the world, ~ The world is conceived. ~ How do I know the world? ~ Through this.

[04t55c] **R. L. Wing** ~ To possess Power that runs deep Is to be like a newborn child. ~ Poisonous insects do not sting it, ~ Fierce beasts do not seize it, ~ Birds of prey do not strike it. ~ Its bones are yielding, Its muscles are relaxed, Its grip is strong. ~ It does not yet know the union of male and female, Yet its virility is active. ~ Its Life Force is at its greatest. ~ It can scream all day, ~ Yet it does not become hoarse. ~ Its Harmony is at its greatest. ~ To know Harmony is called the Absolute. ~ To know the Absolute is called insight. ~ To enhance life is called propitious. ~ To be conscious of Influence is called strength. ~ Things overgrown must decline. ~ This is not the Tao. ~ What is not the Tao will soon end.

[04t56c] **R. L. Wing** ~ Those who know do not speak. ~ Those who speak do not know. ~ Block the passages. ~ Close the door. ~ Blunt the sharpness. ~ Untie the tangles. ~ Harmonize the brightness. ~ Identify with the ways of the world. ~ This is called Profound Identification. ~ It cannot be gained through attachment. ~ It cannot be gained through detachment. ~ It cannot be gained through advantage. ~ It cannot be gained through disadvantage. ~ It cannot be gained through esteem. ~ It cannot be gained through humility. ~ Hence it is the treasure of the world.

[04t57c] **R. L. Wing** ~ Lead the organization with correctness. ~ Direct the military with surprise tactics. ~ Take hold of the world with effortlessness. ~ How do I know it is so? ~ Through this: ~ Too many prohibitions in the world, ~ And people become insufficient. ~ Too many sharp weapons among people, ~ And the nation grows confused. ~ Too much cunning strategy among people, ~ And strange things start to happen. ~ Too obvious a growth in laws and regulations, ~ And too many criminals emerge. ~ Thus Evolved Individuals say:

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~ Look to nonaction, ~ And people will be naturally influenced. ~ Look to refined tranquillity, ~ And people will be naturally correct. ~ Look to effortlessness, ~ And people will be naturally affluent. ~ Look to nondesire, ~ And people will be naturally simple.

[04t58c] **R. L. Wing** ~ If the administration is subdued, The people are sincere. ~ If the administration is exacting, The people are deficient. ~ Misfortune! Good fortune supports it. ~ Good Fortune! Misfortune hides within. ~ Who knows where it ends? ~ Is there no order? ~ Order can revert to the unusual; ~ Good can revert to the abnormal; ~ And people indeed are bewildered For a long, long time. ~ Thus Evolved Individuals are Square without dividing; ~ Honest without offending; ~ Straightforward without straining; ~ Bright without dazzling.

[04t59c] **R. L. Wing** ~ In leading people and serving Nature, ~ There is nothing better than moderation. ~ Since, indeed, moderation means yielding early; ~ Yielding early means accumulating Power. ~ When Power is accumulated, ~ Nothing is impossible. ~ When nothing is impossible, ~ One knows no limits. ~ One who knows no limits ~ Can possess the organization. ~ An organization that possesses the Mother ~ Can endure and advance. ~ This means deep roots and firm foundation: ~ Durability and longevity through observation of the Tao.

[04t60c] **R. L. Wing** ~ Leading a large organization is like cooking a small fish. ~ If the Tao is present in the world, ~ The cunning are not mysterious. ~ Not only are the cunning not mysterious, ~ Their mystery does not harm others. ~ Not only does their mystery not harm others, ~ The Evolved also do not harm others. ~ Since together they do no harm, ~ The Power returns and accumulates.

[04t61c] **R. L. Wing** ~ A large organization should flow downward ~ To intersect with the world. ~ It is the female of the world. ~ The female always overcomes the male by stillness; ~ Through stillness, she makes herself low. ~ Thus if a large organization ~ Is lower than a small organization, ~ It can receive the small organization. ~ And if a small organization ~ Stays lower than a large organization, It can receive the large organization. ~ Therefore one receives by becoming low; Another receives by being low. ~ Yet what a large organization desires ~ Is to unite and support others. ~ And what a small organization desires ~ Is to join and serve others. ~ So for both to gain the position they desire, The larger should place itself low.

[04t62c] **R. L. Wing** ~ The Tao is a refuge for All Things, ~ The treasure of the good, ~ The protector of the not good. ~ Honor can be bought with fine words; ~ Others can be joined with fine conduct. ~ So if some are not good, ~ Why waste them? ~ In this way the Emperor is established; ~ The three officials are installed. ~ And although the large jade disc ~ Is preceded by a team of horses, This is not as good as sitting, ~ Advancing in the Tao. ~ Why did those of old treasure the Tao? ~ Did they not say: ~ Seek it and it is attained; ~ Possess faults and they are released? ~ Thus it is the treasure of the world.

[04t63c] **R. L. Wing** ~ Act without action; work without effort. ~ Taste without savoring. ~ Magnify the small; increase the few. ~ Repay ill-will with kindness. ~ Plan the difficult when it is easy; ~ Handle the big where it is small. ~ The world's hardest work begins when it is easy; ~ The world's largest effort begins where it is small. ~ Evolved Individuals, finally, take no great action, ~ And in that way the great is achieved. ~ Those who commit easily, inspire little trust. ~ How easy to inspire hardness! ~ Therefore Evolved Individuals view all as difficult. ~ Finally they have no difficulty!

[04t64c] **R. L. Wing** ~ What is at rest is easy to hold; ~ What is not yet begun is easy to plan. ~ What is thin is

easy to melt; ~ What is minute is easy to disperse. ~ Deal with things before they emerge; ~ Put them in order before there is disorder. ~ A tree of many arm spans is produced from a tiny sprout. ~ A tower of nine stories is raised from a pile of earth. ~ A journey of a thousand miles begins with a footstep. ~ Those who act on things, spoil them; ~ Those who seize things, lose them. ~ Thus Evolved Individuals do nothing; ~ Hence they spoil nothing. ~ They seize nothing; ~ Hence they lose nothing. ~ People often spoil their work at the point of its completion. ~ With care at the end as well as the beginning, No work will be spoiled. ~ Thus Evolved Individuals desire to be desireless ~ And do not treasure goods that are hard to get. ~ They learn without learning, ~ By returning to the place where the Collective Mind passes. ~ In this way they assist All Things naturally Without venturing to act.

[04t65c] **R. L. Wing** ~ Those skillful in the ancient Tao Are not obvious to the people. ~ They appear to be simple-minded. ~ People are difficult to lead ~ Because they are too clever. ~ Hence, to lead the organization with cleverness ~ Will harm the organization. ~ To lead the organization without cleverness ~ Will benefit the organization. ~ Those who know these two things ~ Have investigated the patterns of the Absolute. ~ To know and investigate the patterns ~ Is called the Subtle Power. ~ The Subtle Power is profound and far-reaching. ~ Together with the Natural Law of polarity, It leads to the Great Harmony.

[04t66c] **R. L. Wing** ~ The rivers and seas lead the hundred streams ~ Because they are skillful at staying low. ~ Thus they are able to lead the hundred streams. ~ Therefore, to rise above people, ~ One must, in speaking, stay below them. ~ To remain in front of people, ~ One must put oneself behind them. ~ Therefore Evolved Individuals remain above, ~ And yet the people are not weighted down. ~ They remain in front, ~ And the people are not held back. ~ Therefore the world willingly elects them, ~ And yet it does not reject them. ~ Because they do not compete, ~ The world cannot compete with them.

[04t67c] **R. L. Wing** ~ All the world thinks that my Tao is great; ~ And yet it seems inconceivable. ~ Only its greatness makes it seem inconceivable. ~ If it could be conceived of, ~ It would have become insignificant long ago. ~ I have Three Treasures that support and protect: ~ The first is compassion. ~ The second is moderation. ~ The third is daring not to be first in the world. ~ With compassion one becomes courageous; ~ With moderation one becomes expansive. ~ In daring not to be first in the world, ~ One becomes the instrument of leadership. ~ Now if one is courageous without compassion, Or expansive without moderation, ~ Or first without holding back, One is doomed! ~ Compassion always triumphs when attacked; ~ It brings security when maintained. ~ Nature aids its leaders ~ By arming them with compassion.

[04t68c] **R. L. Wing** ~ A skillful leader does not use force. ~ A skillful fighter does not feel anger. ~ A skillful master does not engage the opponent. ~ A skillful employer remains low. ~ This is called the power in not contending. ~ This is called the strength to employ others. ~ This is called the highest emulation of Nature.

[04t69c] **R. L. Wing** ~ The strategists have a saying: ~ "I dare not act as a host, Yet I act as a guest. I dare not advance an inch, Yet I retreat a foot." ~ This is called ~ Traveling without moving, Rising up without arms, Projecting without resistance, Capturing without strategies. ~ No misfortune is greater than underestimating resistance; ~ Underestimating resistance will destroy my Treasures. ~ Thus when mutually opposing strategies escalate, ~ The one who feels sorrow will triumph.

[04t70c] **R. L. Wing** ~ My words are very easy to know, ~ Very easy to follow. ~ Yet the world is unable to know them, ~ Unable to follow them. ~ My words have a source, ~ My efforts have mastery. ~ Indeed, since none know this, They do not know me. ~ The rare ones who know me Must treasure me. ~ Therefore, Evolved

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Individuals Wear a coarse cloth covering With precious jade at the center.

[04t71c] **R. L. Wing** ~ To know that you do not know is best. ~ To not know of knowing is a disease. ~ Indeed, to be sick of the disease, Is the way to be free of the disease. ~ Evolved Individuals are free of the disease. ~ Because they are sick of the disease ~ This is the way to be free of disease.

[04t72c] **R. L. Wing** ~ If the people do not fear authority, ~ Then authority will expand. ~ Do not disrespect their position; ~ Do not reject their lives. ~ Since, indeed, they are not rejected, ~ They do not reject. ~ Therefore Evolved Individuals know themselves ~ But do not display themselves. ~ They love themselves ~ But do not treasure themselves. ~ Hence they discard one and receive the other.

[04t73c] **R. L. Wing** ~ Those bold in daring will die; ~ Those bold in not daring will survive. ~ Of these two, either may benefit or harm. ~ Nature decides which is evil, But who can know why? ~ Even Evolved Individuals regard this as difficult. ~ The Tao in Nature ~ Does not contend, ~ Yet skillfully triumphs. ~ Does not speak, ~ Yet skillfully responds. ~ Does not summon, ~ And yet attracts. ~ Does not hasten, ~ Yet skillfully designs. ~ Nature's network is vast, so vast. ~ Its mesh is coarse, yet nothing slips through.

[04t74c] **R. L. Wing** ~ When people do not fear death, ~ How can they be threatened with death? ~ Suppose people fear death and still do not conform. ~ Who would dare seize them and put them to death? ~ There is always the Master Executioner who kills. ~ To substitute for the Master Executioner in killing ~ Is like substituting for the Master Carpenter who carves. ~ Whoever substitutes for the Master Carpenter in carving, ~ Rarely escapes injury to his hands.

[04t75c] **R. L. Wing** ~ People are hungry. ~ Because those above consume too much in taxes, People are hungry. ~ People are difficult to lead. ~ Because those above interfere with them, People are difficult to lead. ~ People make light of death. ~ Because those above deeply seek survival, People make light of death. ~ Indeed, it is those who do not interfere with life ~ Who are capable of respecting life.

[04t76c] **R. L. Wing** ~ A man living is yielding and receptive. ~ Dying, he is rigid and inflexible. ~ All Things, the grass and trees: ~ Living, they are yielding and fragile; ~ Dying, they are dry and withered. ~ Thus those who are firm and inflexible ~ Are in harmony with dying. ~ Those who are yielding and receptive ~ Are in harmony with living. ~ Therefore an inflexible strategy will not triumph; ~ An inflexible tree will be attacked. ~ The position of the highly inflexible will descend; ~ The position of the yielding and receptive will ascend.

[04t77c] **R. L. Wing** ~ The Tao in Nature ~ Is like a bow that is stretched. ~ The top is pulled down, ~ The bottom is raised up. ~ What is excessive is reduced, ~ What is insufficient is supplemented. ~ The Tao in Nature ~ Reduces the excessive ~ And supplements the insufficient. ~ The Tao in Man is not so; ~ He reduces the insufficient, ~ Because he serves the excessive. ~ Who then can use excess to serve the world? ~ Those who possess the Tao. ~ Therefore Evolved Individuals Act without expectation, ~ Succeed without taking credit, ~ And have no desire to display their excellence.

[04t78c] **R. L. Wing** ~ Nothing in the world, ~ Is as yielding and receptive as water; ~ Yet in attacking the firm and inflexible, ~ Nothing triumphs so well. ~ Because of what it is not, ~ This becomes easy. ~ The receptive triumphs over the inflexible; ~ The yielding triumphs over the rigid. ~ None in the world do not know this. ~ None have the ability to practice it. ~ Therefore Evolved Individuals say: ~ One who accepts the disgrace of the organization ~ Can be called the leader of the grain shrine. ~ One who accepts the misfortunes of the

organization ~ Can be called the leader of the world. ~ Right words appear to reverse themselves.

[04t79c] **R. L. Wing** ~ Even when a great resentment is reconciled, ~ Some resentment must linger. ~ How can this be made good? ~ That is why Evolved Individuals ~ Hold the left side of the contract ~ And do not censure others. ~ Those with Power are in charge of the contract; ~ Those without Power are in charge of resolving it. ~ The Tao in Nature has no favorites. ~ It always works through the good person.

[04t80c] **R. L. Wing** ~ In a small organization with few people; ~ Let there be ten or a hundred times ~ More tools than they can use. ~ Let the people value their lives ~ And yet not move far away. ~ Even though there are boats and carriages, ~ There is no occasion to use them. ~ Even though there are armor and weapons, ~ There is no occasion to display them. ~ Let the people again knot cords and use them. ~ Their food will be pleasing. ~ Their clothes will be fine. ~ Their homes will be secure. ~ Their customs will be joyful. ~ Nearby organizations may watch each other; ~ Their crowing and barking may be heard. ~ Yet the people may grow old and die ~ Without coming or going between them.

[04t81c] **R. L. Wing** ~ Sincere words are not embellished; ~ Embellished words are not sincere. ~ Those who are good are not defensive; ~ Those who are defensive are not good. ~ Those who know are not erudite; ~ Those who are erudite do not know. ~ Evolved Individuals do not accumulate. ~ The more they do for others, the more they gain; ~ The more they give to others, the more they possess. ~ The Tao of Nature ~ Is to serve without spoiling. ~ The Tao of Evolved Individuals ~ Is to act without contending.

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[05t01c] **Ren Jiyu** ~ The Tao that can be spoken of is not the eternal Tao; ~ The name that can be named is not the eternal name. ~ The nameless is the origin of Heaven and Earth; ~ The named is the root of all things. ~ Therefore, the subtleties of Tao are always apprehended through their formlessness, ~ The limits of things are always seen through their form. ~ These two (the form and the formless) have the same source but different names. ~ Both of them can be called deep and profound, ~ The deepest and the most profound, the door of all mysteries.

[05t02c] **Ren Jiyu** ~ When all people in the world know the beautiful as beauty, ~ There appears ugliness; ~ When they know goodness as good, ~ There appears evil. ~ Therefore, by opposing each other, ~ Existence and nonexistence come into being, ~ Difficult and easy form themselves, ~ Long and short are distinct, ~ High and low contrast, ~ Sound and voice harmonize, ~ Front and back emerge. ~ Thus, the sage manages affairs by "nonaction," ~ And teaches by "saying nothing." ~ He leaves all things to grow and change without initiation; ~ Raises all things without making claim for his ownership; ~ Promotes all things without attributing them to his contribution; ~ And takes no credit for himself when the work is done. ~ It is because no claim is made that his credit cannot be forfeited.

[05t03c] **Ren Jiyu** ~ Refrain from exalting capable men, so that the people shall not compete. ~ Refrain from valuing rare goods, so that the people shall not steal. ~ Refrain from displaying anything which arouses desires, so that the people's hearts will not be disturbed. ~ Therefore the government of (under Heaven) the sage lies in: ~ Simplifying the people's minds, ~ Filling their bellies, ~ Weakening their ambitions, ~ Strengthening their bones, ~ And always keeping the people innocent of knowledge and desires. ~ (Thus) anyone who thinks himself clever is afraid of meddling. ~ By handling affairs on the principle of nonaction everyone will do well.

[05t04c] **Ren Jiyu** ~ Tao is invisible, but its usefulness cannot be exhausted. ~ It is so fathomless, like the ancestor of all things. ~ It covers its cutting edge, ~ It transcends entanglement, ~ It contains its light, ~ It mixes with its dust. ~ It has no form or image, but actually it exists. ~ I don't know where it was born of, ~ (I only know) it appeared before the Lord.

[05t05c] **Ren Jiyu** ~ Heaven and Earth cannot be called benevolent letting all things emerge or perish of themselves. ~ The sage cannot be called benevolent letting all people live or die by themselves. ~ Isn't between Heaven and Earth like a bellows? ~ While vacuous, it is not inexhaustible; ~ The more it is drawn off, the more air it sends forth. ~ Much talk is doomed to a dead end, ~ It is better to keep to moderation.

[05t06c] **Ren Jiyu** ~ The spirit of the valley is an immortal being, ~ It is called the subtle and profound female. ~ The gate of the subtle and profound female is the root of Heaven and Earth. ~ It exists formlessly, But its utility is never worn out.

[05t07c] **Ren Jiyu** ~ Heaven is eternal and Earth everlasting. ~ Heaven and Earth can be eternal and everlasting because they don't exist for themselves, ~ And for this reason they obtain longevity. ~ Therefore the sage puts himself last, ~ But actually he stands foremost. ~ He has no regard for himself, ~ But his life is well preserved. ~ Is it not because he has no personal interests that his private ends are fulfilled?

[05t08c] **Ren Jiyu** ~ The highest good is like water. ~ Water is apt to benefit all things and does not compete with them. ~ It dwells in places people disdain. ~ Thus it is closest to Tao. ~ (The best man should be like water) ~ In his dwelling he is at ease with lowness, ~ In his heart he is profound, ~ He is sincere in his

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dealings with others, ~ He is faithful in speech, ~ He is orderly in government, ~ He is competent in deeds, ~ He is timely in action. ~ It is because he is not competitive that he is without any faults.

[05t09c] **Ren Jiyu** ~ To hold and fill is not as good as to give up. ~ If a sword edge is sharpened to its sharpest, ~ It is hard to last long. ~ If your hall is filled with gold and jade, ~ Whoever could keep them safe? ~ To be proud with honour and wealth will bring misfortune. ~ To withdraw as soon as the work is done ~ That is Heaven's right way (Tao).

[05t10c] **Ren Jiyu** ~ Can you keep the unity of the soul and the body without separating them? ~ Can you concentrate the vital energy, keep the breath and achieve gentleness like an infant without any desires? ~ Can you cleanse and purify your profound insight without any flecks? ~ Can you love the people and govern the state without personal knowledge? ~ Can you recoil to take the feminine position in the course of Nature's opposition and change? ~ Can you perceive all and comprehend all without taking any action? ~ To let all things grow and increase, ~ To beget all things, but not to take possession of them, ~ To advance them, but not to take credit for doing so, ~ To be leader but not master of them, ~ - This is the most profound De (Te, or Virtue).

[05t11c] **Ren Jiyu** ~ Thirty spokes are united in one nave to make a wheel, ~ But it is on the hole of the nave that the use of the carriage depends. ~ Clay is mixed to mold a utensil, ~ But it is on its empty space that the use of utensils depends. ~ Doors and windows are cut out to form a room, ~ But it is on the vacancy within, that the use of the room depends. ~ Therefore, the advantage existence brings to people rests exclusively upon the decisive role of nonexistence.

[05t12c] **Ren Jiyu** ~ Iridescent colours cause blindness. ~ Beautiful music causes deafness. ~ Delicious food causes loss of taste. ~ Racing and hunting cause madness. ~ Rare goods tempt people to rob and steal. ~ Therefore the sage only wants to feed the people rather than to dazzle them. ~ That's why he goes for the former and turns down the latter.

[05t13c] **Ren Jiyu** ~ (People) love vanity so much as to be easily alarmed, ~ And they consider the great trouble (vanity) as precious as their lives. ~ What does it mean "to love vanity so much as to be easily alarmed"? ~ Vanity is inferior in itself. ~ (And yet people) are pleasantly surprised when they receive it, ~ And also frightened when they lose it. ~ This is what it means "to love vanity so much as to be easily alarmed." ~ What does it mean "to consider the great trouble as precious as their lives"? ~ The reason why I have the great trouble (vanity) is that I have a body. ~ If I have no body, What trouble could I have? ~ Therefore only those who value themselves above the world can undertake its important task. ~ Only those who love themselves above the world can be entrusted with its important task.

[05t14c] **Ren Jiyu** ~ You look at it and it is not seen, ~ It is called the Formless. ~ You listen to it and it is not heard, ~ It is called the Soundless. ~ You grasp it and it is not to be held, ~ It is called the Intangible. ~ These three cannot be further inquired into. ~ It is the One in reality. ~ Its upper side is not bright, ~ Its underside is not dark, ~ Infinite and boundless, it is hardly namable, ~ It returns to a state with no shape or image. ~ This is called the shapeless shape, the bodiless image, ~ It is called the Vague and Elusive. ~ While meeting it, you cannot see its head, ~ While following it, you fail to see its back. ~ To hold on to the Tao of old in order to harness the things at present, ~ To be able to know the primeval beginning, ~ - This is called the law of Tao.

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[05t15c] **Ren Jiyu** ~ The shi (Knower of Tao) in the old times is subtle, profound and generous, too deep to be understood by the common people. ~ As he is thus beyond people's knowledge, ~ I can only describe him arbitrarily. ~ (He is) cautious beforehand, like wading into a river in winter. ~ (He is) considering repeatedly, like one vigilant when threatened by neighbouring states' attack. ~ (He is) grave and reverent, like a visiting guest. ~ (He is) supple and pliant, like ice which is about to melt. ~ (He is) genuine and plain, like an uncarved block. ~ (He is) open and broad, like a quiet valley. ~ (He is) all-embracing, like a great muddy river. ~ Who can make the muddy water clear? ~ As it quiets down it will become clear. ~ Who can make stillness last? ~ It will gradually lose the peace as change arises. ~ He who preserves this Tao does not wish for overflowing. ~ It is precisely because there is no overflowing that he is able to succeed continually, ~ Though he looks conservative.

[05t16c] **Ren Jiyu** ~ Try the utmost to make the heart vacant, ~ Be sure to hold fast to quietude. ~ All things are growing and developing, ~ And I see thereby their cycles. ~ Though all things flourish with a myriad of variations, ~ Each one will eventually return to its root. ~ This return to its root means "tranquility," ~ It is called "returning to its destiny." ~ "To return to its destiny" is called "the eternal," ~ To know "the eternal" is called "enlightenment." ~ Not to know "the eternal" and to act blindly (will necessarily) result in disaster. ~ Only knowing "the eternal" can one embrace all, ~ Only embracing all can one be impartial. ~ Being impartial means you can be all-encompassing under Heaven, ~ By being all-encompassing under Heaven, you can be one with Nature. ~ Being one with Nature is in accord with Tao, ~ Being in accord with Tao is everlasting, ~ And you can be free from danger throughout your life.

[05t17c] **Ren Jiyu** ~ The best rulers are those about whom people know nothing but their existence. ~ The next best are those whom people love and praise, ~ The next are those whom people fear, ~ The next are those whom people despise. ~ Only when one is not faithworthy, will faithless events take place! ~ So idle, (the best rulers) seldom issue any orders. ~ When some affairs are accomplished, ~ All common people will say "We are in ourselves."

[05t18c] **Ren Jiyu** ~ When the Great Tao is abandoned, ~ The doctrines of benevolence and righteousness will come to light. ~ When knowledge and wisdom appear, Great hypocrisy will also emerge. ~ When a family falls into dispute, ~ Filial piety and parental affection to children will be advocated. ~ When a country falls into disorder, There will be loyal ministers.

[05t19c] **Ren Jiyu** ~ Only when sageness and wisdom are discarded, can the people benefit; ~ Only when benevolence and righteousness are discarded, can the people return to filial piety and parental affection; ~ Only when skill and profit are discarded, can there be thieves and robbers no more. ~ These three (negative principles) are, however, inadequate as a doctrine. ~ Therefore (as a positive instruction) we shall put people's understanding under this (guidance): ~ Manifest plainness, embrace simplicity, reduce selfishness, and hold few desires.

[05t20c] **Ren Jiyu** ~ Abandon learning and there will be no sorrow. ~ How much difference is there between approval and denouncement? ~ How much difference is there between good and evil? ~ What others fear cannot but be feared. ~ It has been so from times of old and the practice doesn 't seem to end. ~ The multitude are so merry, as though going for a great banquet or ascending a height with a broad view in springtime. ~ I alone am indifferent, with no concern, like an infant that cannot laugh, wearied, indeed, as if I have no home to go to. ~ The multitude all have more than enough, ~ I alone seem to lack everything. ~ My mind is that of a stupid man totally in a muddle. ~ Common people are so brilliant, ~ I alone seem to be in

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the dark. ~ Common people are so demanding, ~ I alone seem to be tolerant: so broad as the boundless sea, so vigorous as the untiring blowing wind. ~ The multitude have their ability, ~ I alone seem to be clumsy and incapable. ~ I alone differ from others, essentially because I have acquired Tao.

[05t21c] **Ren Jiyu** ~ The content of the great "De" (Virtue) is in conformity with Tao. ~ The thing that is called Tao has no definite form. ~ So vague and elusive is it, ~ Yet in it the image appears. ~ So elusive and vague is it, ~ Yet in it the real exists. ~ So profound and obscure is it, ~ Yet in it the subtle essence was contained. ~ The essence is very concrete, and very real. ~ From the old time till now, its name stands unworn, by which we may know the beginning of all things. ~ How do I know their beginnings? ~ Only by this (nature of Tao).

[05t22c] **Ren Jiyu** ~ To yield is yet to be preserved wholly, ~ To be bent is yet to become straight, ~ To be hollow is yet to be filled up, ~ To be worn out is yet to be renewed, ~ To have little (knowledge) is yet to gain, ~ To have much (knowledge) is yet to be perplexed. ~ Therefore the sage takes Tao (the One) as the instrument to observe destiny under Heaven? ~ He does not merely rely on his own eyes, ~ Therefore he is wise and penetrating; ~ He does not consider himself always in the right, ~ Therefore he is able to tell right from wrong; ~ He does not boast of himself, ~ Therefore he is given credit; ~ He does not think himself superior, ~ Therefore he is qualified for leadership. ~ It is precisely because he does not compete that nobody under Heaven could compete with him. ~ How could such old sayings be false as "to yield is yet to be preserved wholly"? ~ Truly they will preserve people well.

[05t23c] **Ren Jiyu** ~ Saying few words fits in with Nature. ~ Therefore a whirlwind does not last a whole morning, ~ Nor does a rainstorm last a whole day. ~ Whoever makes them like this? ~ It is Heaven and Earth. ~ If (the fierce force of) Heaven and Earth cannot last long, ~ How much less man? ~ Therefore he who follows Tao (should know:) ~ The seeker of Tao is identified with Tao, ~ The seeker of De is identified with De, ~ He who seeks the loss (of Tao) is identified with loss. ~ He who is identified with Tao - ~ Tao is also happy to have him. ~ He who is identified with De - ~ De is also happy to have him. ~ He who is identified with the loss - ~ The loss is also happy to have him. ~ Only when one has no faith will faithless events take place.

[05t24c] **Ren Jiyu** ~ He who wants to stand higher on tiptoe is not steady; ~ He who wants to double his step is unable to hasten; ~ He who only rests on his own eyes cannot see clearly; ~ He who considers himself always in the right cannot tell right from wrong; ~ He who boasts himself will be given no credit; ~ He who considers himself superior is not qualified for leadership. ~ From the point of Tao, (all these) are nothing but remnants of food and tumours of action, which all creatures detest. ~ Therefore those who possess Tao will stay away from them.

[05t25c] **Ren Jiyu** ~ There was something undifferentiated and yet complete, which existed before Heaven and Earth. ~ Soundless and formless, it depends upon nothing external, operating in a circular motion ceaselessly. ~ It may be considered the root (Mother) of all beings under Heaven. ~ I don't know its name, ~ And call it Tao. ~ Inadequately giving it another name, I call it the Great. ~ The Great moves on, ~ The moving-on becomes remote, ~ The remote returns to the original point. ~ Therefore Tao is great, ~ Heaven is great, ~ Earth is great, ~ And Man is also great. ~ There are four great things in the universe, ~ And Man is one of them. ~ Man follows the way of Earth, ~ Earth follows the way of Heaven, ~ Heaven follows the way of Tao, ~ Tao follows the way of itself.

[05t26c] **Ren Jiyu** ~ The heavy is the root of the light, ~ The tranquil is the master of the hasty, ~ Therefore the

sage travels all day, without leaving his baggage wagon. ~ Although enjoying a magnificent and comfortable life, he does not indulge himself in it. ~ How is it that a lord with ten thousand chariots belittles his own importance under Heaven? ~ Lightness necessarily leads to the loss of root, ~ Hastiness necessarily results in the loss of mastery.

[05t27c] **Ren Jiyu** ~ One who is skilled at travelling leaves no traces of his wheels or footsteps; ~ One who is skilled at speaking says nothing that can be found fault with; ~ One who is skilled at counting uses no tallies; ~ One who is skilled at closing needs no bolts, while it is impossible to open what he has shut; ~ One who is skilled at binding has no strings, while it is impossible to undo what he has bound. ~ Therefore the sage is always skillful at saving men, ~ And so no man is uselessly cast away. ~ (The sage) is always skillful at saving things, ~ And so nothing is uselessly cast away. ~ This is called the hidden wisdom. ~ Therefore the good man is the teacher of the bad, ~ And the bad man is the material from which the good man learns. ~ He who does not honour his teacher and who does greatly care for the material is greatly confused though he thinks himself wise. ~ Such is called yao-miao (subtle).

[05t28c] **Ren Jiyu** ~ He who knows the masculine but keeps to the feminine, is ready to be the ravine under Heaven. ~ Being the ravine under Heaven, he is not parted from constant "De" (Virtue), ~ He returns to the simple state, like an infant. ~ He who knows the white (glory) but keeps to the black (obscure), is ready to be the (divination) instrument of under Heaven. ~ Being the instrument of under Heaven, he rests upon constant "De," ~ He returns to the ultimate truth. ~ He who knows glory but keeps to disgrace, is ready to be the valley under Heaven. ~ Being the valley under Heaven, he will have plenty of the eternal "De," ~ He returns to simplicity. ~ When the simplicity is broken up, it is turned into concrete vessels. ~ By using the breaking up of simplicity, the sage sets up government and leadership. ~ Therefore the perfect government does not arise out of artificiality.

[05t29c] **Ren Jiyu** ~ He who desires to govern under Heaven and build up achievements will not succeed, which I assert. ~ "The under Heaven," which is a queer thing, cannot be handled arbitrarily. ~ He who acts arbitrarily will harm it, ~ He who holds on to it will lose it. ~ Therefore of all creatures (in themselves) ~ some lead and some follow, ~ some breathe and some blow, ~ some are strong and some weak, ~ some are baffled and some destroyed. ~ For this reason, the sage should discard the extremes, the extravagant and the excessive.

[05t30c] **Ren Jiyu** ~ He who assists the rulers with Tao does not dominate under Heaven by force. ~ The use of force will soon incur requital. ~ Wherever armies are stationed, briers and thorns grow wild. ~ Great wars are always followed by famines. ~ Content yourselves with your success and stop. ~ Do not seek to dominate under Heaven by force of arms. ~ Succeed but don't boast about it, ~ Succeed but don't brag about it, ~ Succeed but don't be arrogant, ~ Succeed and take it as you have to do, ~ Succeed and don't attempt to dominate. ~ Things must grow old after reaching their prime, which is contrary to Tao. ~ Whatever is contrary to Tao will soon perish.

[05t31c] **Ren Jiyu** ~ Weapons are instruments of evil, ~ They are disdained by everyone. ~ Therefore those who possess Tao stay away from them. ~ When at home jun-zi honours the left; ~ When at war he honours the right. ~ Weapons are the instruments of evil, not the instruments of jun-zi. ~ When he uses them unavoidably, he maintains an indifferent attitude. ~ Even when he is victorious, he doesn't think himself praiseworthy. ~ If he praises his victory, he is the man delighting in the slaughter of people. ~ He who delights in the slaughter of people will not succeed under Heaven. ~ On happy occasions, the left is

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honoured, ~ On unhappy occasions, the right is honoured. ~ The lieutenant-general stands on the left, ~ The senior general stands on the right. ~ That is to say that the arrangement of war affairs follows that of funeral ceremonies. ~ The war will slaughter the multitude of people, ~ So we should go to the battleground with sorrow and grief. ~ Even if it is won, we observe the occasion with funeral ceremonies.

[05t32c] **Ren Jiyu** ~ Tao has no name forever. ~ Though the simplicity seems small, it may be subordinated to nothing under Heaven. ~ If kings and princes can preserve it, all creatures would submit of themselves to them. ~ (Yin and Yang between) Heaven and Earth unite to drip sweet dew, ~ Without the command of the people, it drips evenly over all. ~ Once there was government, there were names appearing. ~ Once there were names, one has to know where and when to stop. ~ By practising moderation one can be free from danger. ~ Everything under Heaven is embraced by Tao, just like every river or stream running into the sea.

[05t33c] **Ren Jiyu** ~ He who knows others can be called wise, ~ He who knows himself is enlightened. ~ He who conquers others can be called physically strong, ~ He who conquers himself is mighty. ~ He who is content is rich, ~ He who acts with persistence has will, ~ He who does not lose his root will endure, ~ He who dies physically, but preserves Tao will enjoy a long life.

[05t34c] **Ren Jiyu** ~ The great Tao is like a river overflowing, ~ It can go left, it can go right. ~ All things owe their existence to it, ~ But it never interferes with them. ~ When its work is accomplished, it is unable to say where its credit is. ~ It protects and nourishes all, but it does not claim to be master over them. ~ Always without its desire, it may be called small. ~ All things come to it as to their home, ~ And yet it does not pose as their master, ~ It may be called great. ~ It is precisely because it never claims to be great, that it can achieve its greatness.

[05t35c] **Ren Jiyu** ~ Whoever holds fast to the great image will become that one to whom all people under Heaven will come. ~ (Even if all people under Heaven) come to him they will not hinder each other, ~ And all enjoy comfort, peace and health. ~ Music and dainties will make passing guests stop, ~ (But) Tao, if spoken out, will be insipid and tasteless. ~ Being looked at, it is imperceptible, ~ Being listened to, it is inaudible, ~ Being utilized, it is inexhaustible.

[05t36c] **Ren Jiyu** ~ In order to contract it, it is necessary to expand it for the time being. ~ In order to weaken it, it is necessary to strengthen it for the time being. ~ In order to destroy it, it is necessary to promote it for the time being. ~ In order to grasp it, it is necessary to give to it for the time being. ~ This is called profound insight (and also the reason why) the soft and weak overcome the hard and strong. ~ (Just like) fish cannot be taken away from deep water, ~ Effective weapons of the state cannot be easily displayed to others.

[05t37c] **Ren Jiyu** ~ Tao invariably does nothing, ~ And yet there is nothing left undone. ~ If kings and princes can preserve it, ~ All things will submit to them spontaneously. ~ (After their) submission if any desires occur, ~ I should subdue them with the nameless simplicity. ~ The nameless simplicity is nothing but eradication of desires. ~ Eradication of desires will lead to quietude, ~ Thus the world will naturally find its equilibrium.

[05t38c] **Ren Jiyu** ~ The superior virtue does not show itself in formal virtue, ~ In this way it really possesses virtue. ~ The inferior virtue rigidly sticks to formal virtue, ~ In this way it loses virtue. ~ The superior virtue takes no action to show itself, and need not do so purposely. ~ The inferior virtue takes action to show itself, and does so purposely. ~ The superior benevolence takes action to show itself, and does not do so on

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purpose. ~ The superior righteousness takes action to show itself, and does so on purpose. ~ The superior propriety takes action to show itself, ~ And when it gets no response, it will stretch its arms and retaliate. ~ Therefore, only when Tao is lost does De arise, ~ Only when De is lost does benevolence arise, ~ Only when benevolence is lost does righteousness arise, ~ Only when righteousness is lost does propriety arise. ~ The thing that is called propriety is really the want of loyalty and faithfulness and the beginning of disorder. ~ The thing that is called foresight is really the ornament of Tao and the beginning of ignorance. ~ For this reason the great man dwells in the thick and keeps away from the thin, ~ He dwells in plainness and keeps away from the ornament. ~ Therefore he rejects the latter and accepts the former.

[05t39c] **Ren Jiyu** ~ From of old those that attained one principle (Tao) - ~ Heaven attained the One and became clear, ~ Earth attained the One and became tranquil, ~ Spirits attained the One and became divine, ~ Valleys attained the One and became full, ~ All things attained the One and became luxuriant, ~ Kings and princes attained the One and became heads of the Kingdom. ~ What they strove to achieve was fulfilled by the principle (the One). ~ If Heaven couldn't have become clear it would soon crack. ~ If Earth couldn't have become tranquil it would soon be shaken. ~ If spirits couldn't have become divine they would soon perish. ~ If valleys couldn't have become full they would soon be exhausted. ~ If all things couldn't have become luxuriant they would soon be extinct. ~ If kings and princes couldn't have maintained their majesty and nobility they would soon lose their kingdoms and states. ~ Therefore the noble takes the humble as its root, ~ And the high takes the low as its ground. ~ Just for this reason kings and princes call themselves the orphaned, the solitary and the unworthy. ~ Is it not regarding the humble as the root of the noble? ~ Is it not so? ~ Therefore to seek too much honour means to lose honour wholly. ~ So neither the noble jade, nor the humble rocks should one strive to be.

[05t40c] **Ren Jiyu** ~ Reversion is the movement of Tao, ~ Weakness is the function of Tao. ~ All things under Heaven come into being from (visible) concrete beings, ~ And all beings come into being from invisible nonexistence (Tao).

[05t41c] **Ren Jiyu** ~ When the highest shi hear Tao, they diligently practise it. ~ When the average shi hear Tao, they half believe it. ~ When the lowest shi hear Tao, (thinking it empty) they laugh greatly at it. ~ If they didn't laugh, it would be contrary to Tao. ~ Therefore there are some old sayings: ~ "The Tao that is bright seems to be dark; ~ The Tao that goes forward seems to retreat; ~ The Tao that is level seems to be uneven; ~ The lofty De (Virtue) looks like a humble valley; ~ The greatest glory looks like disgrace; ~ The greatest De looks insufficient; ~ The vigorous De looks inert; ~ The simple purity looks changeable; ~ The great square has no corners; ~ The valuable vessel is always completed lastly; ~ The greatest sound sounds faint; ~ The greatest form looks formless." ~ Tao is hidden and nameless, ~ It is only Tao that initiates all beings and brings them to completion.

[05t42c] **Ren Jiyu** ~ Tao gives birth to the unified thing (One), ~ The One splits itself into two opposite aspects (Two), ~ The Two gives birth to another (Three), ~ The newborn Third produces a myriad of things. ~ The myriad of things contain the Yin and Yang within themselves as opposite forces, ~ Both of them (Yin and Yang) are unified with harmony in the invisible breath. ~ People disdain the "orphaned," "solitary" or "unworthy," ~ And yet they are the very names by which kings and dukes call themselves. ~ Therefore all things may increase when purposely diminished, ~ And they may diminish when increased. ~ What people teach each other, I also teach: ~ "The violent and strong does not die his natural death," ~ I will make that fact the beginning of my teaching.

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[05t43c] **Ren Jiyu** ~ The softest thing under Heaven is able to run in and out of the hardest. ~ The invisible force is able to penetrate that in which there is no crevice. ~ Thereby I come to know the advantage of doing nothing. ~ The instructiveness of not speaking and the benefits of nonaction are incomparable under Heaven.

[05t44c] **Ren Jiyu** ~ Which is more dear to me, credit or life? ~ Which is more valuable, life or wealth? ~ Which is more harmful, gain or loss? ~ Therefore the excessive stint must cause enormous expenses, ~ The rich hoard must suffer a serious loss. ~ Whoever is contented will meet no disgrace, ~ Whoever knows when and where to stop will meet no danger, ~ And he is able to endure long without worry.

[05t45c] **Ren Jiyu** ~ What is most perfect seems to be incomplete, ~ But its utility cannot be impaired. ~ What is most full seems to be empty, ~ But its utility cannot be exhausted. ~ The most straight seems to be crooked, ~ The greatest skill seems to be clumsy, ~ The greatest eloquence seems to stammer. ~ Rapid walking overcomes cold, ~ Being quiet overcomes heat. ~ By remaining quiet and tranquil, one will be the chief under Heaven.

[05t46c] **Ren Jiyu** ~ When state politics are on the right track, war horses are used in farming. ~ When state politics are off track, even mares with foal have to be used in battle. ~ There is no calamity greater than discontentment. ~ There is no guilt greater than covetousness. ~ Therefore the contentment with knowing contentment is always contented.

[05t47c] **Ren Jiyu** ~ Without going out of the door, one can know things under Heaven. ~ Without looking through the window, one can see the Way (Tao) of Heaven. ~ The farther one goes, the less one knows. ~ Therefore the sage knows without going through, ~ Understands without seeing, ~ And accomplishes without doing anything.

[05t48c] **Ren Jiyu** ~ The pursuit of learning is to increase (knowledge) day after day. ~ The pursuit of Tao is to decrease (knowledge) day after day. ~ Decreasing and decreasing again, till one has reached nonaction (wu-wei). ~ Nonaction and yet there is nothing that is not done by it. ~ To govern all under Heaven one usually should not take any arbitrary action. ~ If one tends to do anything arbitrarily, ~ One is not qualified to govern all under Heaven.

[05t49c] **Ren Jiyu** ~ The sage has no fixed personal will, ~ He regards the people's will as his own. ~ I take the people's will, if it is good, as good. ~ I take the people's will, if it is not good, as good too. ~ Thus goodness is attained. ~ I believe the people's will, if it is believable. ~ I also believe the people's will, even if it is unbelievable. ~ Thus faith is attained. ~ The sage dwells under Heaven, harmoniously keeping all the people under Heaven in confusion, ~ (While all the people concentrate upon their own eyes and ears). ~ Thus the sage treats them all as ignorant infants without desires.

[05t50c] **Ren Jiyu** ~ When one is born, he will eventually naturally meet his death. ~ Three out of every ten people will enjoy long life, ~ While three out of every ten people will meet premature death. ~ Chances that one strives to live and will die are also three out of ten. ~ And for what reason? ~ Because that one intensively craves life (and contrarily he fails to attain his objective). ~ I heard that one who is good at preserving his life is not afraid of meeting tigers or rhinoceroses when traveling on the land, and he will not be injured or killed in fighting battles. ~ (To those who are good at preserving their lives) ~ The rhinoceros cannot butt its horns against him, ~ The tiger cannot fasten its claws in him, ~ And weapons cannot thrust

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their blades into him. ~ For what reason are all these? ~ Because he is out of the range of death.

[05t51c] **Ren Jiyu** ~ Tao begets all beings, ~ And De fosters them. ~ The physical gives them forms, ~ And the vessels mark them accomplished. ~ Therefore all beings without exception venerate Tao and value De. ~ The veneration of Tao and valuing of De, is not out of obedience to any orders, but is always like this. ~ Therefore Tao begets all beings, ~ And De fosters them, grows and raises them, makes them fruitful and mature, breeds them and protects them. ~ To give birth to them without taking possession of them, ~ To put them in motion without vaunting this as its merits, ~ And to be their sovereign without controlling them, ~ - These are called the profound De.

[05t52c] **Ren Jiyu** ~ All the things in the world have their origin in something, which is their foundation (mother). ~ Having grasped the Mother as the foundation of all things, one can know her children as all things. ~ Having grasped the children as the thing, one must hold to the Mother as the foundation of all things. ~ Thus one will never encounter danger all his life. ~ Blocking the vent (of knowledge) and closing the door (of knowledge) can keep one from sickness all his life. ~ Opening the vent (of knowledge) and completing the enterprise (of knowledge) will make one helpless all his life. ~ So, perceiving the minute is "sagaciousness," ~ Remaining soft and weak is "powerfulness." ~ Using one's contained light and reverting to one's sagaciousness of knowing the minute, ~ And thus keeping oneself from disaster, is to become accustomed to the eternal Way.

[05t53c] **Ren Jiyu** ~ If I have a certain knowledge, ~ I will go along the highway (Great Tao), ~ And I will be afraid of nothing but the oblique way. ~ The highway is very even, ~ But the people are fond of the shortcut. ~ (Those who make) ~ the palace very clear and neat, ~ the field uncultivated and weedy, ~ the granary empty and vacant, ~ wearing glorious and coloured clothes, ~ carrying precious and sharp swords, ~ satiated with exquisite food and drink, ~ possessing an abundance of wealth and property, ~ can be called chieftains of robbers. ~ That is contrary to rationality (Tao).

[05t54c] **Ren Jiyu** ~ He who is good at building cannot be shaken, ~ And he who is good at holding can lose nothing. ~ (According to the principle,) he can enjoy the sacrifice for posterity forever. ~ His "De" can be pure and true by carrying out the principle in his person; ~ His "De" can be abundant by carrying it out in the family; ~ His "De" can lead by carrying it out in the neighbourhood; ~ His "De" can be powerful by carrying it out in the state; ~ His "De" can be universal by carrying it out in the kingdom; ~ So (we should) ~ Know a person in the perspective of a person, ~ Know a family in the perspective of a family, ~ Know a neighbourhood in the perspective of a neighbourhood, ~ Know a state in the perspective of a state, ~ Know the kingdom in the perspective of a kingdom. ~ How do I know the situation of all the things under Heaven? ~ By the method mentioned above.

[05t55c] **Ren Jiyu** ~ The profundity of De contained should be compared to an ignorant infant without desires, ~ Whom poisonous insects will not sting, ~ Whom fierce brutes will not seize, ~ Whom birds of prey will not attack; ~ Whose bones are weak and whose sinews are soft, but whose grasp is firm; ~ Who does not yet know about intercourse of male and female but whose virile member may be excited, because it is full of physical essence; ~ Who cries all day long without its throat becoming hoarse, because it is peaceful and without desires. ~ To know the peace is called the eternal, ~ To know the eternal is called wisdom. ~ The desire for life enjoyment is a disaster, ~ And to subject physical essence to desire is to boast of powerfulness. ~ Things begin to become old when they have grown strong, which may be said to be contrary to Tao. ~ Contrariness to Tao brings death with it very soon.

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[05t56c] **Ren Jiyu** ~ He who knows does not speak, ~ And he who speaks does not know. ~ Blocking the vent (of knowledge), ~ closing the door (of knowledge), ~ covering the cutting-edge, ~ going beyond entanglement, ~ containing the light, ~ and mixing with the dust, ~ - These can be called "the mysterious agreement." ~ So, (the person with "the mysterious agreement") ~ Cannot be treated intimately, ~ Cannot be estranged, ~ Cannot be given profits, ~ Cannot be injured, ~ Cannot be raised to nobility, ~ And cannot be made humble, ~ And can therefore be esteemed by all the people under Heaven.

[05t57c] **Ren Jiyu** ~ A state should be governed in a normal way, ~ A war should be prosecuted in an unusual way, ~ And the kingdom should be controlled by doing nothing. ~ How do I know that it is so? ~ On the grounds: ~ In the kingdom the more prohibitive enactments there are, the poorer the people become; ~ The more weapons the people have, the greater disorder the state and clan fall into; ~ The more crafts and technics men possess, the more strange contrivances appear; ~ The more display of statutes there is, the more robbers and thieves there are. ~ So the sage said: ~ "I do nothing, then the people submit spontaneously, ~ I am fond of keeping still, then the people are righteous spontaneously, ~ I take no trouble, and the people naturally enrich themselves, ~ I have no desires, then the people naturally remain in primitive simplicity."

[05t58c] **Ren Jiyu** ~ When the government is generous, the people will be honest and loyal; ~ When the government is severe, the people will complain. ~ O Misery! Happiness lies by its side; ~ O Happiness! Misery lurks beneath it. ~ Who knows the destination? ~ There is no master indeed. ~ The normal can at anytime become the abnormal, ~ The good can at anytime become the evil. ~ The delusion of the people (on this point) has persisted for a long time. ~ Therefore, the sage is right as a square, but not stiff, has edges, but cuts nobody. ~ He is straightforward, but not aggressive, bright, but not dazzling.

[05t59c] **Ren Jiyu** ~ For the rule of the people and the service of Heaven, there is nothing better than the principle of "parsimony." ~ Only by "parsimony" can one be unhurried and get ready early. ~ Being unhurried and getting ready early is what I call the repeated accumulation of the "De" of "parsimony." ~ With the repeated accumulation of De, one can victoriously overcome any obstacles. ~ The power which can overcome any obstacles is immeasurable. ~ With immeasurable power one can govern a state. ~ Having the foundation of government, one can maintain sovereignty very long. ~ This is called the Way in which one can plant the roots deep and make the stalks firm and maintain a long life.

[05t60c] **Ren Jiyu** ~ Governing a great state is like frying small fish (so frequent disturbance should be avoided). ~ Applying Tao to the kingdom can render ghosts harmless. ~ It is not that the ghosts cannot function, ~ But that the function cannot harm men. ~ It is not that the function cannot harm men, ~ But that the sage never harms men at all. ~ So, men and ghosts will not harm each other, ~ Therefore both (men and ghosts) praise the De of the sage.

[05t61c] **Ren Jiyu** ~ A great state lies lower (like rivers and seas into which all streams run), ~ To it all things under Heaven tend, It considers itself as the female under Heaven. ~ The female always overcomes the male by stillness, because it is still and lies lower. ~ Therefore, a great state can, by lowering itself to small states, make the small states rely upon the big states. ~ Small states can, by lowering themselves to a great state, win trust from it. ~ Thus a great state sometimes makes small states rely upon it by lowering itself, ~ And sometimes, small states win the trust from a great state only by lowering themselves. ~ What the great state desires is to lead the small states, ~ And what the small states desire is to serve the great state. ~ Then each

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side gets what it desires, ~ But the great state should especially learn to lower itself.

[05t62c] **Ren Jiyu** ~ Tao, as the abyss where all the things are hidden, is effective and precious to good men, and also must be preserved by bad men. ~ Eloquent words can purchase honour from others, ~ And admirable deeds can put one above others, ~ How can it be abandoned by men, even in their evil deeds? ~ Therefore, when the Son of Heaven mounts the throne and the principal ministers come to their places, ~ It is better to offer Tao as a present (without any ceremonies), ~ Though there is the round jadeware, followed by the four-horse chariot. ~ Why is Tao so much valued from the old days on? ~ Can it not be said that (with it) one can get what he seeks for and be forgiven his sin? ~ Thus it is valued by all under Heaven.

[05t63c] **Ren Jiyu** ~ Consider nonaction as an action, having no trouble as an affair and flavourless as a flavour. ~ No matter how hostile others are towards me, I always repay them with "De." ~ Prepare for a difficult problem while it is easy, ~ Enter on a great task while it is small. ~ All the difficult things under Heaven necessarily arise from the state in which they were easy; ~ All the great tasks under Heaven arise from the state in which they were small. ~ For this reason, the sage never does great things, ~ And he can accomplish great things just on that account. ~ Light promising makes one lose one's credit, ~ And thinking things easy leads to difficulties. ~ So, the sage, though he is very wise, pays much attention to the difficulties, ~ Therefore he is free from difficulties in the end.

[05t64c] **Ren Jiyu** ~ The stability of things is easy to hold while they are stable; ~ Things are easy to deal with while they show no sign of change; ~ Things are easily broken while they are fragile; ~ Things are easily dispersed while they are minute. ~ Deal with things before they have happened, ~ And get things in order before their disorder begins. ~ A huge tree which fills one's arms grows from a tiny seedling; ~ A high terrace which has nine storeys rises from a small heap of earth; ~ A journey of a thousand li begins with the first step. ~ He who takes action messes things up; ~ And he who holds things fast loses them. ~ Therefore, the sage does not fail in anything since he does nothing; ~ Does not lose anything since he holds nothing. ~ People often fail when they are about to succeed in their business. ~ If they are as careful at the end as at the beginning, ~ They would not ruin their business. ~ Therefore the sage's desire is to have no desire, ~ And he doesn't value rare goods. ~ (The Sage's) learning is to learn nothing, in order to remedy the fault that people often have. ~ Thus he helps the natural development of all things, and does not dare to act constrainedly.

[05t65c] **Ren Jiyu** ~ From of old those who have carried out the principle of Tao do not enlighten the people with it, but make them foolish and simple with it. ~ What makes it difficult to govern the people is that they have too much knowledge, ~ Therefore to govern the state by wisdom is a disaster for the state, ~ And not to govern the state by wisdom is a blessing for the state. ~ It is a principle to know the two (by wisdom and not by wisdom). ~ Carrying out the principle forever is called the mysterious "De." ~ The mysterious "De" is very deep and far-reaching. ~ It is contrary to the nature of concrete things, ~ But leads to the greatest conformity.

[05t66c] **Ren Jiyu** ~ The rivers and seas can become the leaders of many streams just because they skillfully stay in lower valleys. ~ So they can be the leaders of many streams. ~ Therefore (he) who wants to rule over the people should show his modesty by his words. ~ He who wants to lead the people should place himself behind them. ~ In this way, the sage is above the people, but the people do not feel him as a burden; ~ He is in front of the people (leading them), but the people do not feel him as a hindrance. ~ Therefore all the people under Heaven revere him and do not tire of him. ~ Just because he does not compete with others, ~ Nobody

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under Heaven can compete with him.

[05t67c] **Ren Jiyu** ~ All the people under Heaven say that my Tao is great, ~ But it is not like anything concrete. ~ Just because it is great, ~ It is not like anything concrete. ~ If it is like something concrete, ~ It would have been very small for long. ~ I have three precious things which I hold up and preserve: ~ The first is "tolerance"; ~ The second is "economy"; ~ The third is "to dare not go ahead of all the people under Heaven." ~ With tolerance, one can be brave; ~ With economy, one can be generous; ~ With not daring to go ahead of all the people under Heaven, one can be a leader. ~ Now, ~ seeking bravery without tolerance, ~ seeking generosity without economy, ~ and seeking precedence without retreat will only end with death. ~ With tolerance, one can be victorious in war or strengthen himself in defense. ~ When Heaven is to save a person, it will protect him through tolerance.

[05t68c] **Ren Jiyu** ~ He who is good at being a shi (officer) does not boast of his martialism; ~ He who is good at fighting does not resort to his rage; ~ He who is skillful in winning against the enemy does not wrestle with them; ~ He who is skillful in managing his men has a modest attitude towards them. ~ This is called the De of not contending with others; ~ This is called the power of making use of others' force; ~ This is called being in accord with the Way of Heaven, ~ Thus it has been a principle very long since.

[05t69c] **Ren Jiyu** ~ A master of the art of war is very correct in saying: ~ "I dare not take the offensive, but prefer to take the defensive; ~ I dare not advance an inch, but prefer to retreat a foot." ~ This is called: ~ Disposing no lines of troops, ~ Raising no arms, ~ Confronting no enemy, ~ And grasping no weapons. ~ There is no disaster greater than underestimating the enemy, ~ Underestimating the enemy nearly makes me lose my "three precious things." ~ Therefore the side in grief conquers in case of the balance of the forces of two sides.

[05t70c] **Ren Jiyu** ~ My words are very easy to understand, and very easy to practise. ~ But no one under Heaven is able to understand them or to practise them. ~ Speeches should have their main principle, ~ And deeds should have their master. ~ Because of their ignorance, the people are not able to understand me. ~ Those who are able to understand me are very few, ~ And those who are able to follow me are very hard to meet. ~ Therefore the sage (who is not understood) looks like he is wearing coarse garb, but he has a precious jade in his heart.

[05t71c] **Ren Jiyu** ~ It is the best for one to know that he does not know; ~ It is an illness to pretend to know when he actually does not know. ~ Recognizing the illness as an illness prevents one from illness. ~ The sage is free from the illness, ~ Because he recognizes the illness as an illness. ~ He can prevent the illness thereby.

[05t72c] **Ren Jiyu** ~ When the people do not fear the force (of the ruler), ~ Something forceful and terrible would happen. ~ Don't force the people out of their houses, ~ Don't block their way of livelihood. ~ Only by not oppressing the people, can one make the people feel no oppression. ~ Therefore the sage seeks for self-knowledge, not for self-parade, for self-love, not for self-importance. ~ So, self-parade and self-importance should be abandoned and self-knowledge and self-love should be kept.

[05t73c] **Ren Jiyu** ~ He who is brave in daring everything will be killed, ~ And he who is brave in daring nothing will live on. ~ Of the results of the two kinds of braveness, one is advantageous, the other is harmful. ~ When Heaven has some detestation, Who can know its cause? ~ So even the sage feels it difficult to explain.

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~ It is the Tao (Way) of Heaven: ~ Not to struggle and yet be good at winning, ~ Not to speak and yet be good at replying, ~ Without being called it comes of itself, ~ Though slow, it plans skillfully. ~ The net of Heaven is vast, ~ It has large meshes, but it lets nothing escape.

[05t74c] **Ren Jiyu** ~ Since the people do not fear death, ~ What is it for to frighten them with death? ~ If the people fear death and I can catch and kill those who make trouble, ~ Who dares to make trouble? ~ There is always someone who is in charge of inflicting death. ~ Inflicting death in place of those who are in charge of it can be described as hewing wood in place of a skillful carpenter. ~ Of those who hew wood in place of skillful carpenters, few have not cut their own hands.

[05t75c] **Ren Jiyu** ~ The people suffer from famine because too many of the taxes are swallowed by their rulers. ~ Thus they suffer from famine. ~ The people are difficult to rule because their rulers are fond of taking action. ~ Thus they are difficult to rule. ~ The people take risks with their lives because the rulers take good care of their own lives. ~ Thus the people are forced to risk their lives. ~ Those who do not value their lives are wiser than those who overvalue their lives.

[05t76c] **Ren Jiyu** ~ Man has a soft and weak body when he is alive, ~ Whereas his body becomes rigid after his death. ~ All things, grasses and trees have tender twigs and branches when they are alive, ~ Whereas they become dry and withered when they are dead. ~ Therefore the hard and strong belong to death, ~ Whereas the soft and weak belong to life. ~ Thus the armed forces will be shattered when they become strong, ~ And trees will be broken when they grow strong. ~ The hard and strong are in the inferior position, ~ And the soft and weak are in the superior position.

[05t77c] **Ren Jiyu** ~ Does not the Way (Tao) of Heaven resemble drawing a bow (and aiming an arrow at the target)? ~ When it is high, it will be brought down; ~ When it is low, it will be raised up; ~ When it is overfull, it will be diminished; ~ And when it is not full, it will be supplemented. ~ It is the Way of Heaven to diminish the excessive, so as to supplement the deficient. ~ This is not so with the Way of man - It takes away from those who have not enough so as to supply those who have superabundance. ~ Who can supply all the people under Heaven by diminishing the excessive? ~ Only the man who has "Tao." ~ Therefore the sage promotes all things, but does not think the effort as his own, ~ Achieves merit, but does not claim credit for himself, ~ And does not wish to parade his wisdom and ability.

[05t78c] **Ren Jiyu** ~ Nothing under Heaven is softer and weaker than water, ~ But in attacking the hard and strong, no force can compare with it, ~ For nothing can take its place. ~ The reason why the weak can overcome the strong and the soft can overcome the hard is known to all the people under Heaven, ~ But none would follow and practise it. ~ Therefore the sage said: ~ He who bears humiliation of the whole state can be the sovereign of the country. ~ He who bears the disaster of the whole state can be the king of all under Heaven. ~ Positive words seem to be negative.

[05t79c] **Ren Jiyu** ~ When an attempt has been made to reconcile two sides in great enmity, and there is surely some enmity remaining, ~ How can this be a good thing? ~ So, although the sage holds the counterfoil of receipt, ~ He does not force the debtor to pay back. ~ The moral man is as calm and unhurried as a bookkeeper is, ~ And the immoral man is as calculating as a rent collector is (while he is collecting the rent). ~ The Tao of Heaven has no partiality for any person, and always helps the good man.

[05t80c] **Ren Jiyu** ~ Let the state be small, and let the population be sparse. ~ Though there are various kinds

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of instruments, let them not be used; ~ Let the people not risk their lives, not move to distant places; ~ Though there are boats and carriages, ~ There is no occasion to ride in them; ~ Though there are weapons and military equipment, ~ There is no occasion to display them. ~ Let the people return to the use of knotted cords in recording events, ~ delight in their food, ~ dress in beauty, ~ dwell in comfort, ~ and enjoy their life. ~ The neighbouring states are within sight of each other, and the cries of roosters and dogs can be heard by one another, ~ But the people do not have any contact with each other until they die of old age.

[05t81c] **Ren Jiyu** ~ Sincere words are not fine, ~ Fine words are not sincere. ~ A good man is not eloquent, ~ An eloquent man is not good. ~ He who knows does not show off his learning, ~ He who shows off his learning does not know. ~ The sage has nothing to reserve. ~ He gains more since he does his utmost to help others, ~ And gets richer since he gives all to others. ~ The Tao of Heaven is beneficial to all things, but not harmful. ~ The Tao of the sage is to compete against nobody in what he does.

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[06t01c] **Gia-fu Feng** ~ The Tao that can be told is not the eternal Tao. ~ The name that can be named is not the eternal name. ~ The nameless is the beginning of heaven and earth. ~ The named is the mother of ten thousand things. ~ Ever desireless, one can see the mystery. ~ Ever desiring, one can see the manifestations. ~ These two spring from the same source but differ in name; this appears as darkness. ~ Darkness within darkness. ~ The gate to all mystery.

[06t02c] **Gia-fu Feng** ~ Under heaven all can see beauty as beauty only because there is ugliness. ~ All can know good as good only because there is evil. ~ Therefore having and not having arise together. ~ Difficult and easy complement each other. ~ Long and short contrast each other; ~ High and low rest upon each other; ~ Voice and sound harmonize each other; ~ Front and back follow one another. ~ Therefore the sage goes about doing nothing, teaching no-talking. ~ The ten thousand things rise and fall without cease, ~ Creating, yet not possessing, ~ Working, yet not taking credit. ~ Work is done, then forgotten. ~ Therefore it lasts forever.

[06t03c] **Gia-fu Feng** ~ Not exalting the gifted prevents quarreling. ~ Not collecting treasures prevents stealing. ~ Not seeing desirable things prevents confusion of the heart. ~ The wise therefore rule by emptying hearts and stuffing bellies, ~ by weakening ambitions and strengthening bones. ~ If people lack knowledge and desire, then intellectuals will not try to interfere. ~ If nothing is done, then all will be well.

[06t04c] **Gia-fu Feng** ~ The Tao is an empty vessel; it is used, but never filled. ~ Oh, unfathomable source of ten thousand things! ~ Blunt the sharpness, ~ Untangle the knot, ~ Soften the glare, ~ Merge with dust. ~ Oh, hidden deep but ever present! ~ I do not know from whence it comes. ~ It is the forefather of the emperors.

[06t05c] **Gia-fu Feng** ~ Heaven and earth are ruthless; ~ They see the ten thousand things as dummies. ~ The wise are ruthless; ~ They see the people as dummies. ~ The space between heaven and earth is like a bellows. ~ The shape changes but not the form; ~ The more it moves, the more it yields. ~ More words count less. ~ Hold fast to the center.

[06t06c] **Gia-fu Feng** ~ The valley spirit never dies; ~ It is the woman, primal mother. ~ Her gateway is the root of heaven and earth. ~ It is like a veil barely seen. ~ Use it; it will never fail.

[06t07c] **Gia-fu Feng** ~ Heaven and earth last forever. ~ Why do heaven and earth last forever? ~ They are unborn, ~ So ever living. ~ The sage stays behind, thus he is ahead. ~ He is detached, thus at one with all. ~ Through selfless action, he attains fulfillment.

[06t08c] **Gia-fu Feng** ~ The highest good is like water. ~ Water gives life to the ten thousand things and does not strive. ~ It flows in places men reject and so is like the Tao. ~ In dwelling, be close to the land. ~ In meditation, go deep in the heart. ~ In dealing with others, be gentle and kind. ~ In speech, be true. ~ In ruling, be just. ~ In business, be competent. ~ In action, watch the timing. ~ No fight: No blame.

[06t09c] **Gia-fu Feng** ~ Better stop short than fill to the brim. ~ Oversharpen the blade, and the edge will soon blunt. ~ Amass a store of gold and jade, and no one can protect it. ~ Claim wealth and titles, and disaster will follow. ~ Retire when the work is done. ~ This is the way of heaven.

[06t10c] **Gia-fu Feng** ~ Carrying body and soul and embracing the one, ~ Can you avoid separation? ~ Attending fully and becoming supple, ~ Can you be as a newborn babe? ~ Washing and cleansing the primal vision, ~

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Can you be without stain? ~ Loving all men and ruling the country, ~ Can you be without cleverness? ~ Opening and closing the gates of heaven, ~ Can you play the role of woman? ~ Understanding and being open to all things, ~ Are you able to do nothing? ~ Giving birth and nourishing, ~ Bearing yet not possessing, ~ Working yet not taking credit, ~ Leading yet not dominating, ~ This is the Primal Virtue.

[06t11c] **Gia-fu Feng** ~ Thirty spokes share the wheel's hub; ~ It is the center hole that makes it useful. ~ Shape clay into a vessel; ~ It is the space within that makes it useful. ~ Cut doors and windows for a room; ~ It is the holes which make it useful. ~ Therefore profit comes from what is there; ~ Usefulness from what is not there.

[06t12c] **Gia-fu Feng** ~ The five colors blind the eye. ~ The five tones deafen the ear. ~ The five flavors dull the taste. ~ Racing and hunting madden the mind. ~ Precious things lead one astray. ~ Therefore the sage is guided by what he feels and not by what he sees. ~ He lets go of that and chooses this.

[06t13c] **Gia-fu Feng** ~ Accept disgrace willingly. ~ Accept misfortune as the human condition. ~ What do you mean by "Accept disgrace willingly"? ~ Accept being unimportant. ~ Do not be concerned with loss or gain. ~ This is called "accepting disgrace willingly." ~ What do you mean by "Accept misfortune as the human condition"? ~ Misfortune comes from having a body. ~ Without a body, how could there be misfortune? ~ Surrender yourself humbly; then you can be trusted to care for all things. ~ Love the world as your own self; then you can truly care for all things.

[06t14c] **Gia-fu Feng** ~ Look, it cannot be seen - it is beyond form. ~ Listen, it cannot be heard - it is beyond sound. ~ Grasp, it cannot be held - it is intangible. ~ These three are indefinable; ~ Therefore they are joined in one. ~ From above it is not bright; ~ From below it is not dark: ~ An unbroken thread beyond description. ~ It returns to nothingness. ~ The form of the formless, ~ The image of the imageless, ~ It is called indefinable and beyond imagination. ~ Stand before it and there is no beginning. ~ Follow it and there is no end. ~ Stay with the ancient Tao, ~ Move with the present. ~ Knowing the ancient beginning is the essence of Tao.

[06t15c] **Gia-fu Feng** ~ The ancient masters were subtle, mysterious, profound, responsive. ~ The depth of their knowledge is unfathomable. ~ Because it is unfathomable, ~ All we can do is describe their appearance. ~ Watchful, like men crossing a winter stream. ~ Alert, like men aware of danger. ~ Courteous, like visiting guests. ~ Yielding, like ice about to melt. ~ Simple, like uncarved blocks of wood. ~ Hollow, like caves. ~ Opaque, like muddy pools. ~ Who can wait quietly while the mud settles? ~ Who can remain still until the moment of action? ~ Observers of the Tao do not seek fulfillment. ~ Not seeking fulfillment, they are not swayed by desire for change.

[06t16c] **Gia-fu Feng** ~ Empty yourself of everything. ~ Let the mind rest at peace. ~ The ten thousand things rise and fall while the Self watches their return. ~ They grow and flourish and then return to the source. ~ Returning to the source is stillness, which is the way of nature. ~ The way of nature is unchanging. ~ Knowing constancy is insight. ~ Not knowing constancy leads to disaster. ~ Knowing constancy, the mind is open. ~ With an open mind, you will be openhearted. ~ Being openhearted, you will act royally. ~ Being royal, you will attain the divine. ~ Being divine, you will be at one with the Tao. ~ Being at one with the Tao is eternal. ~ And though the body dies, the Tao will never pass away.

[06t17c] **Gia-fu Feng** ~ The very highest is barely known by men. ~ Then comes that which they know and love,

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~ Then that which is feared, ~ Then that which is despised. ~ He who does not trust enough will not be trusted. ~ When actions are performed ~ Without unnecessary speech, ~ People say, "We did it!"

[06t18c] **Gia-fu Feng** ~ When the great Tao is forgotten, ~ Kindness and morality arise. ~ When wisdom and intelligence are born, ~ The great pretense begins. ~ When there is no peace within the family, ~ Filial piety and devotion arise. ~ When the country is confused and in chaos, ~ Loyal ministers appear.

[06t19c] **Gia-fu Feng** ~ Give up sainthood, renounce wisdom, ~ And it will be a hundred times better for everyone. ~ Give up kindness, renounce morality, ~ And men will rediscover filial piety and love. ~ Give up ingenuity, renounce profit, ~ And bandits and thieves will disappear. ~ These three are outward forms alone; they are not sufficient in themselves. ~ It is more important ~ To see the simplicity, ~ To realize one's true nature, ~ To cast off selfishness ~ And temper desire.

[06t20c] **Gia-fu Feng** ~ Give up learning, and put an end to your troubles. ~ Is there a difference between yes and no? ~ Is there a difference between good and evil? ~ Must I fear what others fear? What nonsense! ~ Other people are contented, enjoying the sacrificial feast of the ox. ~ In spring some go to the park, and climb the terrace, ~ But I alone am drifting, not knowing where I am. ~ Like a newborn babe before it learns to smile, ~ I am alone, without a place to go. ~ Others have more than they need, but I alone have nothing. ~ I am a fool. Oh, yes! I am confused. ~ Other men are clear and bright, ~ But I alone am dim and weak. ~ Other men are sharp and clever, ~ But I alone am dull and stupid. ~ Oh, I drift like the waves of the sea, ~ Without direction, like the restless wind. ~ Everyone else is busy, ~ But I alone am aimless and depressed. ~ I am different. ~ I am nourished by the great mother.

[06t21c] **Gia-fu Feng** ~ The greatest Virtue is to follow Tao and Tao alone. ~ The Tao is elusive and intangible. ~ Oh, it is intangible and elusive, and yet within is image. ~ Oh, it is elusive and intangible, and yet within is form. ~ Oh, it is dim and dark, and yet within is essence. ~ This essence is very real, and therein lies faith. ~ From the very beginning until now its name has never been forgotten. ~ Thus I perceive the creation. ~ How do I know the ways of creation? ~ Because of this.

[06t22c] **Gia-fu Feng** ~ Yield and overcome; ~ Bend and be straight; ~ Empty and be full; ~ Wear out and be new; ~ Have little and gain; ~ Have much and be confused. ~ Therefore wise men embrace the one ~ And set an example to all. ~ Not putting on a display, ~ They shine forth. ~ Not justifying themselves, ~ They are distinguished. ~ Not boasting, ~ They receive recognition. ~ Not bragging, ~ They never falter. ~ They do not quarrel, ~ So no one quarrels with them. ~ Therefore the ancients say, "Yield and overcome." ~ Is that an empty saying? ~ Be really whole, ~ And all things will come to you.

[06t23c] **Gia-fu Feng** ~ To talk little is natural. ~ High winds do not last all morning. ~ Heavy rain does not last all day. ~ Why is this? Heaven and earth! ~ If heaven and earth cannot make things eternal, ~ How is it possible for man? ~ He who follows the Tao ~ Is at one with the Tao. ~ He who is virtuous ~ Experiences Virtue. ~ He who loses the way ~ Feels lost. ~ When you are at one with the Tao, ~ The Tao welcomes you. ~ When you are at one with Virtue, ~ The Virtue is always there. ~ When you are at one with loss, ~ The loss is experienced willingly. ~ He who does not trust enough ~ Will not be trusted.

[06t24c] **Gia-fu Feng** ~ He who stands on tiptoe is not steady. ~ He who strides cannot maintain the pace. ~ He who makes a show is not enlightened. ~ He who is self-righteous is not respected. ~ He who boasts achieves nothing. ~ He who brags will not endure. ~ According to followers of the Tao, "These are extra food and

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unnecessary luggage." ~ They do not bring happiness. ~ Therefore followers of the Tao avoid them.

[06t25c] **Gia-fu Feng** ~ Something mysteriously formed, ~ Born before heaven and earth. ~ In the silence and the void, ~ Standing alone and unchanging, ~ Ever present and in motion. ~ Perhaps it is the mother of ten thousand things. ~ I do not know its name. ~ Call it Tao. ~ For lack of a better word, I call it great. ~ Being great, it flows. ~ It flows far away. ~ Having gone far, it returns. ~ Therefore, "Tao is great; ~ Heaven is great; ~ Earth is great; ~ The king is also great." ~ These are the four great powers of the universe, ~ And the king is one of them. ~ Man follows earth. ~ Earth follows heaven. ~ Heaven follows the Tao. ~ Tao follows what is natural.

[06t26c] **Gia-fu Feng** ~ The heavy is the root of the light; ~ The still is the master of unrest. ~ Therefore the sage, traveling all day, ~ Does not lose sight of his baggage. ~ Though there are beautiful things to be seen, ~ He remains unattached and calm. ~ Why should the lord of ten thousand chariots act lightly in public? ~ To be light is to lose one's root. ~ To be restless is to lose one's control.

[06t27c] **Gia-fu Feng** ~ A good walker leaves no tracks; ~ A good speaker makes no slips; ~ A good reckoner needs no tally. ~ A good door needs no lock, ~ Yet no one can open it. ~ Good binding requires no knots, ~ Yet no one can loosen it. ~ Therefore the sage takes care of all men ~ And abandons no one. ~ He takes care of all things ~ And abandons nothing. ~ This is called "following the light." ~ What is a good man? ~ A teacher of a bad man. ~ What is a bad man? ~ A good man's charge. ~ If the teacher is not respected, ~ And the student not cared for, ~ Confusion will arise, however clever one is. ~ This is the crux of mystery.

[06t28c] **Gia-fu Feng** ~ Know the strength of man, ~ But keep a woman's care! ~ Be the stream of the universe! ~ Being the stream of the universe, ~ Ever true and unswerving, ~ Become as a little child once more. ~ Know the white, ~ But keep the black! ~ Be an example to the world! ~ Being an example to the world, ~ Ever true and unwavering, ~ Return to the infinite. ~ Know honor, ~ Yet keep humility! ~ Be the valley of the universe! ~ Being the valley of the universe, ~ Ever true and resourceful, ~ Return to the state of the uncarved block. ~ When the block is carved, it becomes useful. ~ When the sage uses it, he becomes the ruler. ~ Thus, "A great tailor cuts little."

[06t29c] **Gia-fu Feng** ~ Do you think you can take over the universe and improve it? ~ I do not believe it can be done. ~ The universe is sacred. ~ You cannot improve it. ~ If you try to change it, you will ruin it. ~ If you try to hold it, you will lose it. ~ So sometimes things are ahead and sometimes they are behind; ~ Sometimes breathing is hard, sometimes it comes easily; ~ Sometimes there is strength and sometimes weakness; ~ Sometimes one is up and sometimes down. ~ Therefore the sage avoids extremes, excesses, and complacency.

[06t30c] **Gia-fu Feng** ~ Whenever you advise a ruler in the way of Tao, ~ Counsel him not to use force to conquer the universe. ~ For this would only cause resistance. ~ Thorn bushes spring up wherever the army has passed. ~ Lean years follow in the wake of a great war. ~ Just do what needs to be done. ~ Never take advantage of power. ~ Achieve results, ~ But never glory in them. ~ Achieve results, ~ But never boast. ~ Achieve results, ~ But never be proud. ~ Achieve results, ~ Because this is the natural way. ~ Achieve results, ~ But not through violence. ~ Force is followed by loss of strength. ~ This is not the way of Tao. ~ That which goes against the Tao comes to an early end.

[06t31c] **Gia-fu Feng** ~ Good weapons are instruments of fear; all creatures hate them. ~ Therefore followers of

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Tao never use them. ~ The wise man prefers the left. ~ The man of war prefers the right. ~ Weapons are instruments of fear; they are not a wise man's tools. ~ He uses them only when he has no choice. ~ Peace and quiet are dear to his heart, ~ And victory no cause for rejoicing. ~ If you rejoice in victory, then you delight in killing; ~ If you delight in killing, you cannot fulfill yourself. ~ On happy occasions precedence is given to the left, ~ On sad occasions to the right. ~ In the army the general stands on the left, ~ The commander-in-chief on the right. ~ This means that war is conducted like a funeral. ~ When many people are being killed, ~ They should be mourned in heartfelt sorrow. ~ That is why a victory must be observed like a funeral.

[06t32c] **Gia-fu Feng** ~ The Tao is forever undefined. ~ Small though it is in the unformed state, it cannot be grasped. ~ If kings and lords could harness it, ~ The ten thousand things would naturally obey. ~ Heaven and earth would come together ~ And gentle rain fall. ~ Men would need no more instruction and all things would take their course. ~ Once the whole is divided, the parts need names. ~ There are already enough names. ~ One must know when to stop. ~ Knowing when to stop averts trouble. ~ Tao in the world is like a river flowing home to the sea.

[06t33c] **Gia-fu Feng** ~ Knowing others is wisdom; ~ Knowing the self is enlightenment. ~ Mastering others requires force; ~ Mastering the self needs strength. ~ He who knows he has enough is rich. ~ Perseverance is a sign of will power. ~ He who stays where he is endures. ~ To die but not to perish is to be eternally present.

[06t34c] **Gia-fu Feng** ~ The great Tao flows everywhere, both to the left and to the right. ~ The ten thousand things depend upon it; it holds nothing back. ~ It fulfills its purpose silently and makes no claim. ~ It nourishes the ten thousand things, ~ And yet is not their lord. ~ It has no aim; it is very small. ~ The ten thousand things return to it, ~ Yet it is not their lord. ~ It is very great. ~ It does not show greatness, ~ And is therefore truly great.

[06t35c] **Gia-fu Feng** ~ All men will come to him who keeps to the one, ~ For there lie rest and happiness and peace. ~ Passersby may stop for music and good food, ~ But a description of the Tao ~ Seems without substance or flavor. ~ It cannot be seen, it cannot be heard, ~ And yet it cannot be exhausted.

[06t36c] **Gia-fu Feng** ~ That which shrinks ~ Must first expand. ~ That which fails ~ Must first be strong. ~ That which is cast down ~ Must first be raised. ~ Before receiving ~ There must be giving. ~ This is called perception of the nature of things. ~ Soft and weak overcome hard and strong. ~ Fish cannot leave deep waters, ~ And a country's weapons should not be displayed.

[06t37c] **Gia-fu Feng** ~ Tao abides in non-action, ~ Yet nothing is left undone. ~ If kings and lords observed this, ~ The ten thousand things would develop naturally. ~ If they still desired to act, ~ They would return to the simplicity of formless substance. ~ Without form there is no desire. ~ Without desire there is tranquillity. ~ And in this way all things would be at peace.

[06t38c] **Gia-fu Feng** ~ A truly good man is not aware of his goodness, ~ And is therefore good. ~ A foolish man tries to be good, ~ And is therefore not good. ~ A truly good man does nothing, ~ Yet leaves nothing undone. ~ A foolish man is always doing, ~ Yet much remains to be done. ~ When a truly kind man does something, he leaves nothing undone. ~ When a just man does something, he leaves a great deal to be done. ~ When a disciplinarian does something and no one responds, ~ He rolls up his sleeves in an attempt to enforce order. ~ Therefore when Tao is lost, there is goodness. ~ When goodness is lost, there is kindness. ~ When

kindness is lost, there is justice. ~ When justice is lost, there is ritual. ~ Now ritual is the husk of faith and loyalty, the beginning of confusion. ~ Knowledge of the future is only a flowery trapping of the Tao. ~ It is the beginning of folly. ~ Therefore the truly great man dwells on what is real and not what is on the surface, ~ On the fruit and not the flower. ~ Therefore accept the one and reject the other.

[06t39c] **Gia-fu Feng** ~ These things from ancient times arise from one: ~ The sky is whole and clear. ~ The earth is whole and firm. ~ The spirit is whole and strong. ~ The valley is whole and full. ~ The ten thousand things are whole and alive. ~ Kings and lords are whole, and the country is upright. ~ All these are in virtue of wholeness. ~ The clarity of the sky prevents its falling. ~ The firmness of the earth prevents its splitting. ~ The strength of the spirit prevents its being used up. ~ The fullness of the valley prevents its running dry. ~ The growth of the ten thousand things prevents their dying out. ~ The leadership of kings and lords prevents the downfall of the country. ~ Therefore the humble is the root of the noble. ~ The low is the foundation of the high. ~ Princes and lords consider themselves "orphaned," "widowed," and "worthless." ~ Do they not depend on being humble? ~ Too much success is not an advantage. ~ Do not tinkle like jade ~ Or clatter like stone chimes.

[06t40c] **Gia-fu Feng** ~ Returning is the motion of the Tao. ~ Yielding is the way of the Tao. ~ The ten thousand things are born of being. ~ Being is born of not being.

[06t41c] **Gia-fu Feng** ~ The wise student hears of the Tao and practices it diligently. ~ The average student hears of the Tao and gives it thought now and again. ~ The foolish student hears of the Tao and laughs aloud. ~ If there were no laughter, the Tao would not be what it is. ~ Hence it is said: ~ The bright path seems dim; ~ Going forward seems like retreat; ~ The easy way seems hard; ~ The highest Virtue seems empty; ~ Great purity seems sullied; ~ A wealth of Virtue seems inadequate; ~ The strength of Virtue seems frail; ~ Real Virtue seems unreal; ~ The perfect square has no corners; ~ Great talents ripen late; ~ The highest notes are hard to hear; ~ The greatest form has no shape. ~ The Tao is hidden and without name. ~ The Tao alone nourishes and brings everything to fulfillment.

[06t42c] **Gia-fu Feng** ~ The Tao begot one. ~ One begot two. ~ Two begot three. ~ And three begot the ten thousand things. ~ The ten thousand things carry yin and embrace yang. ~ They achieve harmony by combining these forces. ~ Men hate to be "orphaned," "widowed," or "worthless," ~ But this is how kings and lords describe themselves. ~ For one gains by losing ~ And loses by gaining. ~ What others teach, I also teach; that is: ~ "A violent man will die a violent death!" ~ This will be the essence of my teaching.

[06t43c] **Gia-fu Feng** ~ The softest thing in the universe ~ Overcomes the hardest thing in the universe. ~ That without substance can enter where there is no room. ~ Hence I know the value of non-action. ~ Teaching without words and work without doing ~ Are understood by very few.

[06t44c] **Gia-fu Feng** ~ Fame or self: Which matters more? ~ Self or wealth: Which is more precious? ~ Gain or loss: Which is more painful? ~ He who is attached to things will suffer much. ~ He who saves will suffer heavy loss. ~ A contented man is never disappointed. ~ He who knows when to stop does not find himself in trouble. ~ He will stay forever safe.

[06t45c] **Gia-fu Feng** ~ Great accomplishment seems imperfect, ~ Yet it does not outlive its usefulness. ~ Great fullness seems empty, ~ Yet it cannot be exhausted. ~ Great straightness seems twisted. ~ Great intelligence seems stupid. ~ Great eloquence seems awkward. ~ Movement overcomes cold. ~ Stillness overcomes heat. ~

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Stillness and tranquillity set things in order in the universe.

[06t46c] **Gia-fu Feng** ~ When the Tao is present in the universe, ~ The horses haul manure. ~ When the Tao is absent from the universe, ~ War horses are bred outside the city. ~ There is no greater sin than desire, ~ No greater curse than discontent, ~ No greater misfortune than wanting something for oneself. ~ Therefore he who knows that enough is enough will always have enough.

[06t47c] **Gia-fu Feng** ~ Without going outside, you may know the whole world. ~ Without looking through the window, you may see the ways of heaven. ~ The farther you go, the less you know. ~ Thus the sage knows without traveling; ~ He sees without looking; ~ He works without doing.

[06t48c] **Gia-fu Feng** ~ In the pursuit of learning, every day something is acquired. ~ In the pursuit of Tao, every day something is dropped. ~ Less and less is done ~ Until non-action is achieved. ~ When nothing is done, nothing is left undone. ~ The world is ruled by letting things take their course. ~ It cannot be ruled by interfering.

[06t49c] **Gia-fu Feng** ~ The sage has no mind of his own. ~ He is aware of the needs of others. ~ I am good to people who are good. ~ I am also good to people who are not good. ~ Because Virtue is goodness. ~ I have faith in people who are faithful. ~ I also have faith in people who are not faithful. ~ Because Virtue is faithfulness. ~ The sage is shy and humble - to the world he seems confusing. ~ Men look to him and listen. ~ He behaves like a little child.

[06t50c] **Gia-fu Feng** ~ Between birth and death, ~ Three in ten are followers of life, ~ Three in ten are followers of death, ~ And men just passing from birth to death also number three in ten. ~ Why is this so? ~ Because they live their lives on the gross level. ~ He who knows how to live can walk abroad ~ Without fear of rhinoceros or tiger. ~ He will not be wounded in battle. ~ For in him rhinoceroses can find no place to thrust their horn, ~ Tigers no place to use their claws, ~ And weapons no place to pierce. ~ Why is this so? ~ Because he has no place for death to enter.

[06t51c] **Gia-fu Feng** ~ All things arise from Tao. ~ They are nourished by Virtue. ~ They are formed from matter. ~ They are shaped by environment. ~ Thus the ten thousand things all respect Tao and honor Virtue. ~ Respect of Tao and honor of Virtue are not demanded, ~ But they are in the nature of things. ~ Therefore all things arise from Tao. ~ By Virtue they are nourished, ~ Developed, cared for, ~ Sheltered, comforted, ~ Grown, and protected. ~ Creating without claiming, ~ Doing without taking credit, ~ Guiding without interfering, ~ This is Primal Virtue.

[06t52c] **Gia-fu Feng** ~ The beginning of the universe ~ Is the mother of all things. ~ Knowing the mother, one also knows the sons. ~ Knowing the sons, yet remaining in touch with the mother, ~ Brings freedom from the fear of death. ~ Keep your mouth shut, ~ Guard the senses, ~ And life is ever full. ~ Open your mouth, ~ Always be busy, ~ And life is beyond hope. ~ Seeing the small is insight; ~ Yielding to force is strength. ~ Using the outer light, return to insight, ~ And in this way be saved from harm. ~ This is learning constancy.

[06t53c] **Gia-fu Feng** ~ If I have even just a little sense, ~ I will walk on the main road and my only fear ~ will be of straying from it. ~ Keeping to the main road is easy, ~ But people love to be sidetracked. ~ When the court is arrayed in splendor, ~ The fields are full of weeds, ~ And the granaries are bare. ~ Some wear gorgeous clothes, ~ Carry sharp swords, ~ And indulge themselves with food and drink; ~ They have more possessions

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than they can use. ~ They are robber barons. ~ This is certainly not the way of Tao.

[06t54c] **Gia-fu Feng** ~ What is firmly established cannot be uprooted. ~ What is firmly grasped cannot slip away. ~ It will be honored from generation to generation. ~ Cultivate Virtue in your self, ~ And Virtue will be real. ~ Cultivate it in the family, ~ And Virtue will abound. ~ Cultivate it in the village, ~ And Virtue will grow. ~ Cultivate it in the nation, ~ And Virtue will be abundant. ~ Cultivate it in the universe, ~ And Virtue will be everywhere. ~ Therefore look at the body as body; ~ Look at the family as family; ~ Look at the village as village; ~ Look at the nation as nation; ~ Look at the universe as universe. ~ How do I know the universe is like this? ~ By looking!

[06t55c] **Gia-fu Feng** ~ He who is filled with Virtue is like a newborn child. ~ Wasps and serpents will not sting him; ~ Wild beasts will not pounce upon him; ~ He will not be attacked by birds of prey. ~ His bones are soft, his muscles weak, ~ But his grip is firm. ~ He has not experienced the union of man and woman, but is whole. ~ His manhood is strong. ~ He screams all day without becoming hoarse. ~ This is perfect harmony. ~ Knowing harmony is constancy. ~ Knowing constancy is enlightenment. ~ It is not wise to rush about. ~ Controlling the breath causes strain. ~ If too much energy is used, exhaustion follows. ~ This is not the way of Tao. ~ Whatever is contrary to Tao will not last long.

[06t56c] **Gia-fu Feng** ~ Those who know do not talk. ~ Those who talk do not know. ~ Keep your mouth closed. ~ Guard your senses. ~ Temper your sharpness. ~ Simplify your problems. ~ Mask your brightness. ~ Be at one with the dust of the earth. ~ This is primal union. ~ He who has achieved this state ~ Is unconcerned with friends and enemies, ~ With good and harm, with honor and disgrace. ~ This therefore is the highest state of man.

[06t57c] **Gia-fu Feng** ~ Rule a nation with justice. ~ Wage war with surprise moves. ~ Become master of the universe without striving. ~ How do I know that this is so? ~ Because of this! ~ The more laws and restrictions there are, ~ The poorer people become. ~ The sharper men's weapons, ~ The more trouble in the land. ~ The more ingenious and clever men are, ~ The more strange things happen. ~ The more rules and regulations, ~ The more thieves and robbers. ~ Therefore the sage says: ~ I take no action and people are reformed. ~ I enjoy peace and people become honest. ~ I do nothing and people become rich. ~ I have no desires and people return to the good and simple life.

[06t58c] **Gia-fu Feng** ~ When the country is ruled with a light hand ~ The people are simple. ~ When the country is ruled with severity, ~ The people are cunning. ~ Happiness is rooted in misery. ~ Misery lurks beneath happiness. ~ Who knows what the future holds? ~ There is no honesty. ~ Honesty becomes dishonest. ~ Goodness becomes witchcraft. ~ Man's bewitchment lasts for a long time. ~ Therefore the sage is sharp but not cutting, ~ Pointed but not piercing, ~ Straightforward but not unrestrained, ~ Brilliant but not blinding.

[06t59c] **Gia-fu Feng** ~ In caring for others and serving heaven, ~ There is nothing like using restraint. ~ Restraint begins with giving up one's own ideas. ~ This depends on Virtue gathered in the past. ~ If there is a good store of Virtue, then nothing is impossible. ~ If nothing is impossible, then there are no limits. ~ If a man knows no limits, then he is fit to be a ruler. ~ The mother principle of ruling holds good for a long time. ~ This is called having deep roots and a firm foundation, ~ The Tao of long life and eternal vision.

[06t60c] **Gia-fu Feng** ~ Ruling the country is like cooking a small fish. ~ Approach the universe with Tao, ~ And evil will have no power. ~ Not that evil is not powerful, ~ But its power will not be used to harm others. ~ Not

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only will it do no harm to others, ~ But the sage himself will also be protected. ~ They do not hurt each other, ~ And the Virtue in each one refreshes both.

[06t61c] **Gia-fu Feng** ~ A great country is like low land. ~ It is the meeting ground of the universe, ~ The mother of the universe. ~ The female overcomes the male with stillness, ~ Lying low in stillness. ~ Therefore if a great country gives way to a smaller country, ~ It will conquer the smaller country. ~ And if a small country submits to a great country, ~ It can conquer the great country. ~ Therefore those who would conquer must yield, ~ And those who conquer do so because they yield. ~ A great nation needs more people; ~ A small country needs to serve. ~ Each gets what it wants. ~ It is fitting for a great nation to yield.

[06t62c] **Gia-fu Feng** ~ Tao is the source of the ten thousand things. ~ It is the treasure of the good man, and the refuge of the bad. ~ Sweet words can buy honor; ~ Good deeds can gain respect. ~ If a man is bad, do not abandon him. ~ Therefore on the day the emperor is crowned, ~ Or the three officers of state installed, ~ Do not send a gift of jade and a team of four horses, ~ But remain still and offer the Tao. ~ Why does everyone like the Tao so much at first? ~ Isn't it because you find what you seek and are forgiven when you sin? ~ Therefore this is the greatest treasure of the universe.

[06t63c] **Gia-fu Feng** ~ Practice non-action. ~ Work without doing. ~ Taste the tasteless. ~ Magnify the small, increase the few. ~ Reward bitterness with care. ~ See simplicity in the complicated. ~ Achieve greatness in little things. ~ In the universe the difficult things are done as if they are easy. ~ In the universe great acts are made up of small deeds. ~ The sage does not attempt anything very big, ~ And thus achieves greatness. ~ Easy promises make for little trust. ~ Taking things lightly results in great difficulty. ~ Because the sage always confronts difficulties, ~ He never experiences them.

[06t64c] **Gia-fu Feng** ~ Peace is easily maintained; ~ Trouble is easily overcome before it starts. ~ The brittle is easily shattered; ~ The small is easily scattered. ~ Deal with it before it happens. ~ Set things in order before there is confusion. ~ A tree as great as a man's embrace springs up from a small shoot; ~ A terrace nine stories high begins with a pile of earth; ~ A journey of a thousand miles starts under one's feet. ~ He who acts defeats his own purpose; ~ He who grasps loses. ~ The sage does not act, and so is not defeated. ~ He does not grasp and therefore does not lose. ~ People usually fail when they are on the verge of success. ~ So give as much care to the end as to the beginning; ~ Then there will be no failure. ~ Therefore the sage seeks freedom from desire. ~ He does not collect precious things. ~ He learns not to hold on to ideas. ~ He brings men back to what they have lost. ~ He helps the ten thousand things find their own nature, ~ But refrains from action.

[06t65c] **Gia-fu Feng** ~ In the beginning those who knew the Tao did not try to enlighten others, ~ But kept them in the dark. ~ Why is it so hard to rule? ~ Because people are so clever. ~ Rulers who try to use cleverness ~ Cheat the country. ~ Those who rule without cleverness ~ Are a blessing to the land. ~ These are the two alternatives. ~ Understanding these is Primal Virtue. ~ Primal Virtue is deep and far. ~ It leads all things back ~ Toward the great oneness.

[06t66c] **Gia-fu Feng** ~ Why is the sea king of a hundred streams? ~ Because it lies below them. ~ Therefore it is the king of a hundred streams. ~ If the sage would guide the people, he must serve with humility. ~ If he would lead them, he must follow behind. ~ In this way when the sage rules, the people will not feel oppressed; ~ When he stands before them, they will not be harmed. ~ The whole world will support him and will not tire of him. ~ Because he does not compete, ~ He does not meet competition.

[06t67c] **Gia-fu Feng** ~ Everyone under heaven says that my Tao is great and beyond compare. ~ Because it is great, it seems different. ~ If it were not different, it would have vanished long ago. ~ I have three treasures which I hold and keep. ~ The first is mercy; the second is economy; ~ The third is daring not to be ahead of others. ~ From mercy comes courage; from economy comes generosity; ~ From humility comes leadership. ~ Nowadays men shun mercy, but try to be brave; ~ They abandon economy, but try to be generous; ~ They do not believe in humility, but always try to be first. ~ This is certain death. ~ Mercy brings victory in battle and strength in defense. ~ It is the means by which heaven saves and guards.

[06t68c] **Gia-fu Feng** ~ A good soldier is not violent. ~ A good fighter is not angry. ~ A good winner is not vengeful. ~ A good employer is humble. ~ This is known as the Virtue of not striving. ~ This is known as ability to deal with people. ~ This since ancient times has been known as the ultimate unity with heaven.

[06t69c] **Gia-fu Feng** ~ There is a saying among soldiers: ~ I dare not make the first move but would rather play the guest; ~ I dare not advance an inch but would rather withdraw a foot. ~ This is called marching without appearing to move, ~ Rolling up your sleeves without showing your arm, ~ Capturing the enemy without attacking, ~ Being armed without weapons. ~ There is no greater catastrophe than underestimating the enemy. ~ By underestimating the enemy, I almost lose what I value. ~ Therefore when the battle is joined, ~ The underdog will win.

[06t70c] **Gia-fu Feng** ~ My words are easy to understand and easy to perform, ~ Yet no man under heaven knows them or practices them. ~ My words have ancient beginnings. ~ My actions are disciplined. ~ Because men do not understand, they have no knowledge of me. ~ Those that know me are few; ~ Those that abuse me are honored. ~ Therefore the sage wears rough clothing and holds the jewel in his heart.

[06t71c] **Gia-fu Feng** ~ Knowing ignorance is strength. ~ Ignoring knowledge is sickness. ~ If one is sick of sickness, then one is not sick. ~ The sage is not sick because he is sick of sickness. ~ Therefore he is not sick.

[06t72c] **Gia-fu Feng** ~ When men lack a sense of awe, there will be disaster. ~ Do not intrude in their homes. ~ Do not harass them at work. ~ If you do not interfere, they will not weary of you. ~ Therefore the sage knows himself but makes no show, ~ Has self-respect but is not arrogant. ~ He lets go of that and chooses this.

[06t73c] **Gia-fu Feng** ~ A brave and passionate man will kill or be killed. ~ A brave and calm man will always preserve life. ~ Of these two which is good and which is harmful? ~ Some things are not favored by heaven. Who knows why? ~ Even the sage is unsure of this. ~ The Tao of heaven does not strive, and yet it overcomes. ~ It does not speak, and yet is answered. ~ It does not ask, yet is supplied with all its needs. ~ It seems at ease, and yet it follows a plan. ~ Heaven's net casts wide. ~ Though its meshes are coarse, nothing slips through.

[06t74c] **Gia-fu Feng** ~ If men are not afraid to die, ~ It is of no avail to threaten them with death. ~ If men live in constant fear of dying, ~ And if breaking the law means that a man will be killed, ~ Who will dare to break the law? ~ There is always an official executioner. ~ If you try to take his place, ~ It is like trying to be a master carpenter and cutting wood. ~ If you try to cut wood like a master carpenter, you will only hurt your hand.

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[06t75c] **Gia-fu Feng** ~ Why are the people starving? ~ Because the rulers eat up the money in taxes. ~ Therefore the people are starving. ~ Why are the people rebellious? ~ Because the rulers interfere too much. ~ Therefore they are rebellious. ~ Why do the people think so little of death? ~ Because the rulers demand too much of life. ~ Therefore the people take death lightly. ~ Having little to live on, one knows better than to value life too much.

[06t76c] **Gia-fu Feng** ~ A man is born gentle and weak. ~ At his death he is hard and stiff. ~ Green plants are tender and filled with sap. ~ At their death they are withered and dry. ~ Therefore the stiff and unbending is the disciple of death. ~ The gentle and yielding is the disciple of life. ~ Thus an army without flexibility never wins a battle. ~ A tree that is unbending is easily broken. ~ The hard and strong will fall. ~ The soft and weak will overcome.

[06t77c] **Gia-fu Feng** ~ The Tao of heaven is like the bending of a bow. ~ The high is lowered, and the low is raised. ~ If the string is too long, it is shortened; ~ If there is not enough, it is made longer. ~ The Tao of heaven is to take from those who have too much and give to those who do not have enough. ~ Man's way is different. ~ He takes from those who do not have enough to give to those who already have too much. ~ What man has more than enough and gives it to the world? ~ Only the man of Tao. ~ Therefore the sage works without recognition. ~ He achieves what has to be done without dwelling on it. ~ He does not try to show his knowledge.

[06t78c] **Gia-fu Feng** ~ Under heaven nothing is more soft and yielding than water. ~ Yet for attacking the solid and strong, nothing is better; ~ It has no equal. ~ The weak can overcome the strong; ~ The supple can overcome the stiff. ~ Under heaven everyone knows this, ~ Yet no one puts it into practice. ~ Therefore the sage says: ~ He who takes upon himself the humiliation of the people is fit to rule them. ~ He who takes upon himself the country's disasters deserves to be king of the universe. ~ The truth often sounds paradoxical.

[06t79c] **Gia-fu Feng** ~ After a bitter quarrel, some resentment must remain. ~ What can one do about it? ~ Therefore the sage keeps his half of the bargain ~ But does not exact his due. ~ A man of Virtue performs his part, ~ But a man without Virtue requires others to fulfill their obligations. ~ The Tao of heaven is impartial. ~ It stays with good men all the time.

[06t80c] **Gia-fu Feng** ~ A small country has fewer people. ~ Though there are machines that can work ten to a hundred times faster than man, they are not needed. ~ The people take death seriously and do not travel far. ~ Though they have boats and carriages, no one uses them. ~ Though they have armor and weapons, no one displays them. ~ Men return to the knotting of rope in place of writing. ~ Their food is plain and good, their clothes fine but simple, their homes secure; ~ They are happy in their ways. ~ Though they live within sight of their neighbors, ~ And crowing cocks and barking dogs are heard across the way, ~ Yet they leave each other in peace while they grow old and die.

[06t81c] **Gia-fu Feng** ~ Truthful words are not beautiful. ~ Beautiful words are not truthful. ~ Good men do not argue. ~ Those who argue are not good. ~ Those who know are not learned. ~ The learned do not know. ~ The sage never tries to store things up. ~ The more he does for others, the more he has. ~ The more he gives to others, the greater his abundance. ~ The Tao of heaven is pointed but does no harm. ~ The Tao of the sage is work without effort.

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[07t01c] **Lok Sang Ho** ~ Ways that can be spelled out ~ cannot be the eternal way. ~ Names that can be named ~ must change with time and place. ~ Emptiness is the origin of heaven and earth; ~ Existence is the mother of everything that had a birth. ~ Appreciate Emptiness, that we may see the nature of the Dao's versatility; ~ Appreciate Existence, that we may see the extent of the Dao's possibilities. ~ These two, Emptiness and Existence, came from the same source. ~ Though they bear different names, they serve the same mystical cause. ~ A mystery within a mystery, ~ such is the gateway to all versatility.

[07t02c] **Lok Sang Ho** ~ People under heaven see beauty in what they call "beauty," ~ that way they know of the "ugly." ~ Similarly people see good in what they call "good," ~ that way they know of the "bad." ~ Existence and Emptiness are concepts that make sense by comparison. ~ Similarly, long lends meaning to short, and high to low. ~ Harmony is produced when sounds combine in unison. ~ Because the fore goes, so the back follows. ~ Thus the Sage would not act as if he could act on his will. ~ He teaches the unspoken teaching. ~ No word is ever spoken, yet living things thrive. ~ No ownership is claimed, though Nature begets all creation. ~ Humility is maintained even as achievement is made. ~ No credit is claimed even as work is done. ~ Because no credit is claimed, so no credit is ever lost.

[07t03c] **Lok Sang Ho** ~ The wise ruler treats able men the same as he would treat others. ~ In so doing he avoids strife. ~ He plays down precious goods. ~ In so doing he discourages the emergence of thieves. ~ He makes an effort to stem the emergence of objects of desire. ~ In so doing he ensures that his citizens' minds will not be thrown into disarray. ~ Thus the Sage's governance satisfies the real needs of people, ~ while emptying their minds of desires; ~ Builds up the inner strengths (bones) of people ~ while weakening their vain ambitions. ~ He would preserve the natural simplicity of his citizens' minds and reduce their desires. ~ In so doing the clever people will learn that their contrivance will not work. ~ Because the Sage does nothing but following the law of nature ~ nothing will deviate from their natural and orderly places.

[07t04c] **Lok Sang Ho** ~ The Way (Dao) is like water that simmers slowly, ~ perpetually emitting its energy without boiling over. ~ It is like a deep, deep pool in the mountains, ~ unfathomable yet could well harbor the origin of all life forms. ~ It can blunt sharp angles, ~ resolve disputes, ~ soften light that otherwise dazzles, ~ re-establish concordance where there is discord. ~ Unfathomable, who would know its existence? ~ Today I know of no child of anyone ~ who resembles our ancient forefathers. ~ (Who followed the Dao).

[07t05c] **Lok Sang Ho** ~ Heaven and earth are unkind. ~ They treat everything like the straw dogs used in sacrifice. ~ The Sages too are unkind. ~ In their eyes everyone is no different from a straw dog. ~ Within the bounds of Heaven and Earth, ~ There is plenty of space, ~ Much like there is space within a bellows. ~ Hollow but unyielding is this space. ~ The more you work on it, ~ The more air comes out. ~ Words are superfluous and soon reach their limits. ~ It is far better to adhere to impartiality and the middle way.

[07t06c] **Lok Sang Ho** ~ The receptive, humble spirit ~ ("the valley spirit") lives on. ~ It is known as the Mystical Female. ~ The doorway of the Mystical Female is known as the root of heaven and earth. ~ From it, imperceptibly yet relentless, ~ Runs the energy.

[07t07c] **Lok Sang Ho** ~ Heaven and earth last. ~ It is so because they do not give birth to themselves. ~ Similarly the last thing in the Sage's mind is to propagate his body. ~ Paradoxically, that is why his body advances. ~ The body to the Sage is like any external object. ~ For this very reason his body perpetuates. ~ Is it not true that because he is selfless, ~ That he realizes his true self?

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[07t08c] **Lok Sang Ho** ~ The superior good man is like water. ~ Just as water enlivens all living creatures and never contests with them, ~ dwelling in places disdained by others, ~ so the superior good man is prepared to situate himself where nobody wants. ~ In this way he is close to the Dao. ~ To live on the good earth, ~ To cherish good thoughts, ~ To do a good turn to others, ~ To speak the good truth, ~ To let good governance find its right place, ~ To put the good ability to work, ~ To set in motion the good times, ~ Such is the way to live without contesting with others. ~ Such is the man free from complaints and anguish.

[07t09c] **Lok Sang Ho** ~ Holding a full load of what you desire in your hands ~ Is not as wise as putting it down. ~ Sharpening a knife edge to the extreme, ~ And it may chip off in use. ~ To have a house full of gold and jade, ~ And you will only invite thieves. ~ To succumb to conceit and arrogance upon getting wealth and status, ~ In the end you will regret it. ~ Retire once a task has been accomplished ~ And you are in consonance with Heaven's Way.

[07t10c] **Lok Sang Ho** ~ Can you concentrate your mind and soul, ~ and not lapse a minute? ~ Can you keep your breath soft and smooth, ~ just as an infant would? ~ Can you cleanse the eye of your mind, ~ and keep it free from a speck of dust? ~ Can you love your citizens and govern your country, ~ selflessly and according to the Dao? ~ If you were asked to guard the Gate of Heaven, ~ would you be totally impartial? ~ Can you understand the four dimensions of the universe, ~ and be free from self-guided reasoning? ~ To give birth to life, and ~ To nurture it, yet claiming no ownership; ~ To act, yet without being arrogant, ~ To bring up life, yet not determining its destiny: ~ That is the Mystical Virtue.

[07t11c] **Lok Sang Ho** ~ Thirty spokes make a wheel. ~ Forget about the spokes, ~ And we have the use of the wheel. ~ Working clay in the right way can produce a bowl. ~ Forget about the clay, ~ And we have the use of the bowl. ~ Carve a room off the side of a hill, ~ Forget about the hill, ~ And we have the use of the room. ~ We lay our hands on all kinds of materials for our advantage. ~ Yet we do not possess any of these materials ~ when we actually use their services.

[07t12c] **Lok Sang Ho** ~ Just as the five colors that we see can blind us, ~ So the five sounds that we hear can deafen us, ~ And the five tastes that we taste can dull our sense of taste. ~ As we hunt and chase after a moving target, our minds go wild. ~ So goods that are difficult to get become hurdles in our life journey. ~ For this reason the Sage seeks to fill only the true needs("the needs of the stomach") ~ Rather than to satisfy his senses("the needs of the eyes"). ~ He gives up the one, ~ And gains the other.

[07t13c] **Lok Sang Ho** ~ When the emperor bestows his favors, one feels wary; ~ When the emperor unleashes his anguish, one also feels wary. ~ In the same light we should be wary of our body. ~ Why is it that favor, or anguish from the emperor makes us wary? ~ Because we are under him, it is natural that we are wary when we gain or lose his favor. ~ Why is it that we should be wary of our bodies? ~ If we own our body, it is natural that we are wary if something should happen to our bodies. ~ If we disown our bodies, there will be nothing to fear! ~ We should give our bodies up to the world, ~ As if they could be entrusted to all under heaven. ~ Love is based on giving our bodies up to the world, ~ As if they could be entrusted to all under heaven.

[07t14c] **Lok Sang Ho** ~ When we cast our eyes upon it yet cannot see it, ~ We call it yi (literally "flat", "peaceful", or "delighted") ~ When we turn our ears to it yet cannot hear it, ~ We call it xi (literally "rarefied") ~ When we stretch our hands to reach it yet cannot touch it, ~ We call it wei (literally "infinitesimally small") ~ Since we cannot distinguish these three, we equate them as one. ~ Its upper side does not dazzle like strong light. ~

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Its under side does not dim like darkness. ~ It is beyond description, ~ And easily confused as nothing. ~ Its shape is shapeless. ~ Its appearance is that of nothing, ~ We call it the "as if." ~ When we greet it, we cannot see its face. ~ When we follow it, we cannot see its back. ~ (Since reality is impossible to track down) ~ I should only follow the Path walked by the ancient Sages. ~ That is how I can deal with situations of the now. ~ Knowing to follow the way of the ancient masters, ~ Can already be called following the Way.

[07t15c] **Lok Sang Ho** ~ The masters of the Dao in ancient times ~ had mystical, versatile, and unfathomable understanding. ~ As it is unfathomable, ~ Only a proximate description is possible. ~ They are prepared at all times, ~ as if taking on a river journey in winter. ~ They are alert and watchful, ~ as if they were wary of the surroundings. ~ They are respectful, ~ as if they were the guests of someone. ~ They are accommodating, ~ as if they were ice about to melt. ~ They are unpretentious, ~ as if they were the embodiment of simplicity. ~ They are open-minded, ~ as if they were a hollow valley. ~ They are murky, ~ as if they were a muddy stream, ~ They are unsettled, ~ as if they were an open sea; ~ They never stopped, ~ as if they were the winds of the earth. ~ Is there anyone who can be like ~ a murky stream cleaning up when given a rest? ~ Is there anyone who can be like ~ calm air gathering motion and becoming alive again? ~ The man who shuns full gratification of their desires, ~ is the man who has this ability. ~ He can rejuvenate.

[07t16c] **Lok Sang Ho** ~ Be after the Truthfulness of Emptiness; ~ Stick to the absolute stillness of the mind. ~ You will see all the living things around you in a new light. ~ You will observe their real, original faces. ~ All things under heaven with their diversity ~ shall fall back to their proper places and ~ shall rediscover their origins. ~ Going back to one's origin is the same as stilling the mind. ~ It can also be known as the Rediscovery of Life. ~ The Life Rediscovered is the Eternal. ~ Knowing the Eternal is true understanding. ~ One who does not know the Eternal ~ foolishly creates all kinds of ills for oneself. ~ One who knows the Eternal is accommodating and receptive. ~ Being accommodating and receptive is giving up possessiveness. ~ Giving up possessiveness, one becomes kingly and enlightened. ~ To be kingly and enlightened is heavenly; ~ To be heavenly is to follow the Dao. ~ Following the Dao one will become immortal. ~ Such a man will never die even though his body passes away.

[07t17c] **Lok Sang Ho** ~ The Supreme stays with the one who is least clever. ~ Others, who merely pays tribute to the Supreme verbally, ~ stay further away from the Supreme. ~ Still others, who fear the Supreme, ~ are more distant from the Supreme. ~ Still others, who live in defilement of the Supreme, ~ are the worst. ~ There are people who believe inadequately. ~ There are people who do not believe at all. ~ Take things easy and spare your words. ~ When what needs done gets done ~ People will say "How natural and easy it is!"

[07t18c] **Lok Sang Ho** ~ When the Way has been abandoned, ~ The talk about kindness and fairness emerges. ~ When clever people abound, ~ Fraudulence and pretentiousness become commonplace. ~ When there is discord in the family, ~ People will learn to become better parents and better children. ~ When the country falls into disarray, ~ Ministers who faithfully serve the country arise.

[07t19c] **Lok Sang Ho** ~ When we stop talking about the Sages ~ and simply banish contrivance and clever reasoning ~ That is the time people will really benefit greatly. ~ When we stop talking about kindness and fairness ~ That is the time people rediscover their natural filial piety and their parental instincts. ~ When people forget about their clever ways and the pursuit of ease and comfort, ~ There will be no more thieves. ~ I cannot say adequately about these three things, ~ So I will add: ~ See simplicity; ~ Espouse simplicity; ~ Reduce your wild thoughts; ~ Reduce your desires. ~ When you have learnt how not to learn, ~ You will be free from worries.

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[07t20c] **Lok Sang Ho** ~ What is the difference between saying yes because you agree and saying yes because you want to please? ~ What is the difference between good and evil? ~ When everybody avoids something, ~ Does it mean it must be avoided? ~ How ridiculous all this is! ~ This mode of thinking takes one far from the ultimate Truth! ~ The crowds are busily involved with their daily routines. ~ As if they are attending a feast, ~ or walking up a beautiful terrace in Spring. ~ I alone am deserted. ~ The future seems unknown, ~ Just as an infant's future is unknown. ~ I appear to be tired in a directionless journey. ~ When everybody appears to have more than enough ~ I alone seem like someone who has lost everything. ~ Is my mind that of a fool? ~ People in their mundane worlds look bright. ~ I on the other hand look dull. ~ People in the mundane worlds look clever, ~ I on the other hand look boring. ~ My mind is unsettled like the open sea and ever restless like the wind. ~ Everyone has his properties and status. ~ I alone look poor and lonely. ~ I am different from the crowd. ~ I alone value drawing my nutrients from Mother.

[07t21c] **Lok Sang Ho** ~ To tell the virtuous from all the others. ~ You only need one criterion: does he follow the Dao? ~ The substance of the Dao is impalpable and intractable. ~ While it is impalpable and intractable, ~ It manifests itself in the phenomenal world, ~ And it is not without substance. ~ While it is shadowy and empty, ~ It shows itself in the spiritual realm. ~ The spiritual essence of the Dao is both truthful and dependable. ~ From the ancient times till now ~ The name of the Dao has persisted, ~ And it has pleased the wise masters. ~ How do I know about these wise masters? ~ I use the criterion mentioned above.

[07t22c] **Lok Sang Ho** ~ When something is bent, it is ready to be put straight; ~ When someone is wronged, one is ready to be redressed; ~ When a container is empty, it is ready to be filled; ~ When something gets old, it is ready to be renewed; ~ When you have just a little, you are ready to get more; ~ When you have got a lot, you are ready to be confused. ~ For this reason the Sage espouses one universal formula. ~ Do not be prejudiced by your own views, and your will see; ~ Do not think that you are right, and you will know the truth; ~ Do not boast about your achievements, and you will achieve; ~ Do not be self-contented; and you will grow. ~ Because (in-seeking growth) one never need to struggle or to contest with others, ~ One will never need to fear that one's achievements will be contested away by others. ~ The ancient saying that "When something is bent it is ready to be straightened" certainly is not idle talk. ~ To be whole, just follow the one formula.

[07t23c] **Lok Sang Ho** ~ To live with sparse words is to live with nature. ~ Occasional winds and showers will not last through the day. ~ Who is responsible for this result? ~ Heaven and earth. ~ Even heaven and earth take breaks. ~ So certainly should men. ~ (Why should anyone then talk too much?) ~ (Rather then just talk) ~ Those who follow the way will find the way. ~ Those who live virtuously will have a virtuous life. ~ Those who live not seeking the way will lose the way. ~ For those who seek the way, the way will seek them out. ~ For those who seek virtue, virtue will seek them out. ~ For those who do not find the way, ~ The way will not find them either. ~ Some people do not believe adequately. ~ Some people do not believe at all.

[07t24c] **Lok Sang Ho** ~ He who stands on tip-toe cannot really stand. ~ He who takes big strides cannot really walk. ~ He who sees only through his own point of view cannot see clearly. ~ He who thinks he is always right will not see the truth. ~ He who boasts of his own achievements will achieve nothing, ~ He who is self-contented will not grow. ~ Such people to the Dao are like those who eat too much or do too much, ~ They will be fed up with what they eat or what they do. ~ Hence those who follow the Dao will not fall into the "too much" mode.

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[07t25c] **Lok Sang Ho** ~ In the beginning, before the formation of heaven and earth, ~ Something had already existed amid the confusion. ~ This lonely existence was totally independent of anything else, ~ And it would not change, ~ It only moved in its own way tirelessly. ~ Only it could have been the mother of heaven and earth. ~ I do not know its name, ~ I would just call it "the Dao." ~ I could also call it "the great something." ~ This great something has now about disappeared from the world as we know it. ~ It has been getting more and more remote from us. ~ It has become more and more contrary from the world as we know it. ~ The Dao is great, ~ Heaven is great, ~ Earth is great, ~ The man who knows the Dao (the Way) is great. ~ In the domain we know there are four "greats." ~ The man who knows the Dao is one of them. ~ The great man emulates the great Earth. ~ The great earth emulates the great Heaven, ~ The great heaven emulates the great Dao. ~ The great Dao emulates the great Nature.

[07t26c] **Lok Sang Ho** ~ We keep our weight, so we will not lose our roots. ~ We keep our serenity, so we will not lose our poise. ~ For these reasons when the Sage travels all day, ~ he does not part from his heavy luggage wagon. ~ He sits quietly, untouched by the magnificent views. ~ What a pity it is then to see the lord of ten thousand chariots losing his weight in front of his people! ~ If one loses one's weight, one also loses one's base. ~ If one loses one's serenity, one also loses one's poise.

[07t27c] **Lok Sang Ho** ~ Perfect deeds leave no tracks behind it. ~ Perfect speech leaves no flaws to find fault with. ~ Those adept in counting do not require counting chips. ~ Those adept in sealing require no door latches, ~ yet what is sealed cannot be opened. ~ Those adept in tying need produce no knots, ~ yet the strings cannot be untied. ~ The Sage who is adept in saving people will abandon no one. ~ He is adept in saving creatures and will abandon no creature. ~ This is known as the Tradition of the Light. ~ The perfect man is the teacher of the imperfect. ~ The imperfect man is the assets of the perfect. ~ Those who do not value their teachers, ~ And those who do not take good care of their own assets, ~ However clever they are, they are really lost. ~ This is a key point that is often not understood.

[07t28c] **Lok Sang Ho** ~ Keep one's place however humble, while knowing one's real strength. ~ Stay low, like the rivers that gather water from the higher grounds. ~ Be that lowly river: ~ Depart not from the eternal virtue, ~ Emulate the unpretentiousness of infants. ~ Keep one's color, though it be black, ~ while knowing about the white. ~ Be an example for the world. ~ Be an example for the world, ~ Do not disgrace the eternal virtue, ~ Emulate the Eternal. ~ Take the blames from the world without complaint, ~ Yet never forgetting the need for honor, ~ Be the lowly valley of the world. ~ This way, the eternal virtue is fulfilled. ~ And simplicity is restored. ~ Simplicity is valuable. ~ From simple substances we have all our useful tools. ~ When simple men are used by the Sages, ~ They become great statesmen. ~ Great people never go out of their way to make themselves great, ~ Just as the great artists will not do superfluous things to draw the attention of others.

[07t29c] **Lok Sang Ho** ~ Someone who sets out to win the world and contrives to make his way will never make it. ~ The world is holy, and is beyond contrivance and possession. ~ He who contrives to win will only lose. ~ He who only aspires to possess will be dispossessed. ~ The Sage never contrives to do anything and so he fails in nothing. ~ He never possesses anything and so he never loses anything. ~ Among the living things, some lead, while others follow. ~ Some sigh, while others shout. ~ Some display their strengths, while others show their weaknesses. ~ Some lend support, while others destroy. ~ In contrast, the Sage will discard the excessive, the extravagant, and the extreme.

[07t30c] **Lok Sang Ho** ~ The person who through the Dao helps a ruler ~ Will advise against using sheer military

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force to conquer the world. ~ Such military activity will invite its own counter-effects. ~ For where the military force goes, ~ farmlands will give way to thorns and brambles. ~ In the wake of military conquest, ~ A year of misfortune inevitably follows. ~ Good results are the natural outcome of good deeds. ~ They are not achieved by force or contrivance. ~ In the face of good results, ~ One must not indulge in conceit; ~ Nor must one boast about one's success; ~ Nor must one succumb to pride. ~ Remember that good results follow the natural law. ~ Good results are not brought about by forcing the course of events. ~ Anything that has seen the prime of its age will soon get old. ~ Going past the prime is going against the Dao. ~ Going against the Dao, one soon perishes.

[07t31c] **Lok Sang Ho** ~ Fine weapons are ominous objects ~ And are detested by all living things. ~ For this reason the man who follows the Dao ~ will stay away from them when possible. ~ The refined man respects life in his daily life. ~ (he "follows the left"). ~ If he should resort to military force, he unavoidably ~ destroys life (he "follows the right"). ~ Weapons are ominous objects and are never the instruments of a refined person. ~ If ever he cannot avoid using them, ~ he must not make a big thing out of it. ~ Even if he wins the war, ~ he must not glorify the victory. ~ He who glorifies military victories ~ takes pleasure in killing. ~ He who takes pleasure in killing ~ will not win the support of the world. ~ Auspicious events are symbolized by the left; ~ Ominous events are symbolized by the right. ~ The next-in-command should take the left seat; ~ The chief-in-command should take the right seat. ~ This is to say that a military victory should be treated like a ceremony to honor the dead. ~ For those who kill, let us shed our tears upon them. ~ Upon winning a war, let us pay tribute to those who die with the rites of mourning.

[07t32c] **Lok Sang Ho** ~ The Dao has always been nameless and simple. ~ Though humble, it is never subservient to anyone under heaven. ~ Still, if kings and barons would follow the Dao steadfastly ~ All the living things on earth would benefit and pay them homage. ~ It is the interaction of heaven and earth that brings rain to all the living things. ~ Heaven and earth are not at the command of anyone. ~ Yet all living things benefit from their actions. ~ Humans since the beginning of time have established all kinds of traditions and have named names. ~ Should they then not know when to stop? ~ Those who know when to stop know no death. ~ Just as the rivers and valleys bring water to the sea, ~ So the Dao brings all living things to the Ultimate.

[07t33c] **Lok Sang Ho** ~ He who knows others is wise, ~ He who knows himself is wiser. ~ He who conquers others is strong. ~ He who conquers himself is stronger. ~ He who knows what is adequate lives a rich life. ~ He who overcomes difficulties knows what he wants. ~ He who will not lose his place endures. ~ He who dies and yet lives lasts.

[07t34c] **Lok Sang Ho** ~ The Great Dao is all-encompassing. ~ Its influences pervade all directions. ~ All living things depend on it. ~ But the Dao works quietly. ~ It accomplishes yet makes no claims. ~ It provides clothing and nourishments yet does not take command over anything. ~ Ever aspiring for non-existence, ~ It can be called little. ~ Providing a home to all the living things yet claiming no ownership, ~ It can be called great. ~ Exactly because the Dao never takes itself as great, ~ It is truly great.

[07t35c] **Lok Sang Ho** ~ He who holds the great sign ~ Attracts a great following. ~ He who helps the followers avoid harm ~ Enjoys great peace. ~ Music and good food can stop passers-by on their way. ~ The Dao, on the contrary, offers only a bland taste. ~ It can hardly be seen or heard. ~ Yet if one uses it, it is inexhaustible.

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[07t36c] **Lok Sang Ho** ~ In order to fold, one must first unfold; ~ In order to weaken, one must first strengthen; ~ In order to banish, one must first establish; ~ In order to deprive, one must first provide. ~ The following is called refined understanding: ~ That the weak will outperform the strong. ~ Just as fish should stay inside their deep pools. ~ So the best gadgets and tools of a country should not be displayed in front of others.

[07t37c] **Lok Sang Ho** ~ The Dao neither contrives to do something ~ nor abstains from doing anything. ~ If only the kings and barons would follow the Dao, ~ all the living things would be transformed. ~ If the transformed living things ~ should contrive to do anything, ~ I would restrain them with the natural simplicity of the Unnamed. ~ I would have them freed from desires. ~ Freedom from desires is achieved by stilling the mind. ~ Everything under heaven will then fall back into their natural places.

[07t38c] **Lok Sang Ho** ~ The refined virtuous never attempts to be virtuous. ~ For this reason they are truly virtuous. ~ The unrefined virtuous always adheres to what is virtuous. ~ For this reason they are not really virtuous. ~ The refined virtuous will not contrive to do anything ~ and do not act for gain. ~ The unrefined virtuous contrives to act ~ and does so for gain. ~ The refined kindly man lives a kindly life not for benefit. ~ The refined fair man acts fairly and does so for benefit. ~ The refined gentlemanly person acts gentlemanly ~ and expects to be so treated. ~ If he is not treated the way he expects, ~ he would push away and thrust aside his counterpart. ~ The man who has lost the Dao ~ finds refuge in being virtuous. ~ The man who has lost the virtuous way of life ~ finds refuge in being kindly. ~ The man who has lost the kindly way of life ~ finds refuge in being fair. ~ The man who has lost the fair way of life ~ finds refuge in being gentlemanly. ~ Ceremony and gentlemanly behavior is the result of the thinness of faith and trust, and is the origin of many ills. ~ Learning to tell what is "virtuous" and "fair" ~ is merely the showy flower(not the fruit) of the Dao. ~ It could be the beginning of folly. ~ The fully grown person chooses a life that offers substance and satisfaction, ~ not one that is thin and superficial. ~ He knows what he opts for and what he gives up.

[07t39c] **Lok Sang Ho** ~ There is one universal formula that always works: ~ The sky had followed the universal formula, ~ and it became clear. ~ The earth had followed the universal formula, ~ and became calm and safe. ~ The gods follow the universal formula, ~ and they have become effective. ~ The valleys follow the universal formula, ~ and they now harbor copious vegetation and creatures. ~ The living things follow the universal formula, ~ and they live; ~ When barons and kings follow the universal formula, ~ they become the object of emulation by their peoples. ~ All these achievements are due to the universal formula. ~ If the sky were not clear it could be torn apart. ~ If the earth were not calm and safe ~ it could burst into chaos. ~ If the gods were not effective ~ they could wear out. ~ If the valleys were not copious ~ they could become empty. ~ If the living things could not live ~ they would be doomed. ~ If barons and kings could not keep their high and respected positions, ~ they could be toppled. ~ The noble must be based on the ignoble. ~ The highly positioned must be buttressed by the lowly. ~ Barons and kings call themselves the "lonely one" the "widowed one", or the "under provided one". ~ Don't these practices demonstrate loud and clear ~ that it is through the lowly ~ that kings and barons hold their positions? ~ Merely counting the number of carriages ~ will not give you any carriage. ~ It is no use showing the shiny look of jade ~ if the substance is merely an ordinary stone.

[07t40c] **Lok Sang Ho** ~ The reverse of expectations is the Dao in action. ~ The weak in appearance is the Dao in application. ~ All living things are born of interactions in the world of existence. ~ Interactions in the world of existence are born of emptiness or non-existence.

[07t41c] **Lok Sang Ho** ~ Superior men, hearing about the Dao, ~ Will work diligently under its guidance. ~

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Mediocre men, hearing about the Dao, ~ Remembers and then forgets about it. ~ Inferior men, hearing about the Dao, ~ Laughs and jeers at it. ~ If people do not laugh or jeer at it, ~ It is unlikely to be the Dao. ~ Thus it is said: ~ Those whose mind shines with the Dao ~ Appear to be dull and stupid. ~ Those who make progress along the Dao ~ Appear to be falling behind. ~ Those who go astray ~ Appear to be following the Dao. ~ The truly virtuous are humble like a valley, ~ The truly stainless souls appear sullied. ~ A man with many virtues ~ appears to be inadequate. ~ Those who are establishing their virtues ~ look like thieves. ~ The truthful look like good quality turned bad, ~ An infinite space will have no corners. ~ A man who is a great instrument never aspires or strives to be such. ~ A big voice sounds like it is soft. ~ A big symbol has no shape. ~ The Dao is hidden and nameless. ~ Yet nothing is better than the Dao ~ In lending support and helping people accomplish.

[07t42c] **Lok Sang Ho** ~ The Dao gives birth to the One. ~ The One gives birth to the Two(yin and yang). ~ The Two give birth to the Three(heaven, earth, and man). ~ The Three give birth to all things as we know them. ~ All living things bear the female nature ~ And espouse the male nature. ~ In interacting with each other ~ these two natures result in a new harmony. ~ It is well known that people generally hate ~ to be lonely, widowed, or under-provided. ~ Yet kings and people who wield power ~ call themselves lonely, widowed, or under-provided. ~ Things may benefit people through imposing losses on them, ~ And may hurt them through bestowing apparent benefits. ~ I teach the same kind of people that others teach. ~ But by a single maxim that I teach, that ~ "Those who use sheer force to make their ways ~ Will not die a good death" ~ I should become the teacher of all teachers.

[07t43c] **Lok Sang Ho** ~ The most gentle and the most flexible of the world ~ Certainly outperforms the strongest and the hardest. ~ What appears intangible and without substance ~ Can penetrate the narrowest gaps. ~ From this we can appreciate the benefits of not contriving. ~ The wordless teaching, and the benefits of not contriving, ~ Certainly find no match under heaven.

[07t44c] **Lok Sang Ho** ~ Which is the dearer, ~ Fame or the body? ~ Which means more, ~ The body or wealth? ~ Which can be called an ill, ~ To gain or to lose? ~ Greater cost comes with greater craving. ~ Greater loss comes with greater accumulation. ~ He who knows what he needs ~ will attract no dishonor. ~ He who knows when to stop ~ will come to no grief. ~ Such people can have a lasting life.

[07t45c] **Lok Sang Ho** ~ The greatest accomplishment appears incomplete, ~ Yet it can meet the needs of the most demanding occasions. ~ The greatest fulfillment appears to be weak and restrained. ~ Yet its use is limitless. ~ What is most straight appears to be bent. ~ What is most dexterous appears to be clumsy. ~ The most skilled of debaters use words sparingly. ~ Motion overcomes cold. ~ Stillness overcomes hot. ~ Clearing up the muddiness of the mind ~ By allowing it to settle down to its natural stillness, ~ Will restore all things to their proper places.

[07t46c] **Lok Sang Ho** ~ When things under heaven follow the Dao, ~ Horses will roam freely, and their droppings will be found anywhere. ~ When things under heaven have departed from the Dao, ~ The horses will be reared in special stables away from the city. ~ No wrong is greater than having objects to crave for. ~ No disaster is greater than not knowing one's true needs. ~ No greater ill is invited than by craving to possess. ~ Thus, the satisfaction from knowing one's true needs and asking for no more is eternal.

[07t47c] **Lok Sang Ho** ~ Without stepping out of the door, ~ One can know the universal truth that pervades the universe. ~ Without peeping through the window, ~ One can see the Dao of Nature. ~ He who goes to a

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distant land in search of the Truth ~ Will only distant himself from the Truth. ~ The Sage knows it all without traveling afar. ~ He is illuminated without seeing with his physical eyes. ~ He accomplishes without ever contriving to accomplish.

[07t48c] **Lok Sang Ho** ~ The more we learn, ~ The more things are plowed into our minds; ~ The more we follow the Dao, ~ The more things are taken out of our minds. ~ As we take more and more things out of our mind, ~ We finally arrive at the state of losing the sense of contriving and action. ~ At that point we be in the state of non-action. ~ At that point all actions will be done in the state of non-action. ~ To win the hearts of all under heaven, ~ We must always leave people alone. ~ If we do not leave them alone, ~ We will not win their adherence.

[07t49c] **Lok Sang Ho** ~ The Sage does not have a fixed mind different from that of others. ~ He takes the mind of any of his people as his own mind. ~ If people are good, I shall be good to them. ~ If people are not good, I shall also be good to them. ~ This way I am really good. ~ If people are truthful, I shall be truthful to them. ~ If people are not truthful, I shall also be truthful to them. ~ This way I am really truthful. ~ The Sage keeps an undiscriminating mind ~ for the sake of all under heaven. ~ While people use their eyes and ears to discriminate, ~ The Sage's mind is always unsuspecting and innocent like an infant's.

[07t50c] **Lok Sang Ho** ~ Anyone who is born dies. ~ If 13 people are born ~ All 13 people will eventually die. ~ From birth to life, ~ From life to death, ~ The great earth will afford the places to live and to die for exactly 13. ~ Why is this so? ~ It is because the mind cherishes the belief ~ that living is a privilege and not a natural right. ~ I have heard that those who are good at conserving and preserving life ~ Seldom meet tigers and horned animals when they move around. ~ If they should join the military forces, ~ They would not have the need to combat. ~ Horned animals will have no way to cast their horns on their bodies, ~ Nor will tigers find a place to lay their claws. ~ Even soldiers' swords will not hurt them. ~ Why is this so? ~ Because such people will never die.

[07t51c] **Lok Sang Ho** ~ The Dao gives them birth. ~ The Virtue rears them. ~ They get their shapes from substance. ~ They become what they are from the working of various forces. ~ For these reasons all living things pay homage to the Dao, ~ And respect the Virtue. ~ The stately status of the Dao and that of the Virtue ~ Are such that they are at the command of no one, ~ And are always in their natural states. ~ The Dao gives birth; ~ The Virtue rears them; ~ Raises and nourishes them; ~ Brings them up and lets them down; ~ Claims no ownership even though it brings them to life. ~ The Dao accomplishes but is never arrogant; ~ It lets them grow but never dictates their fates. ~ This is known as the Mystical Virtue.

[07t52c] **Lok Sang Ho** ~ Everything under heaven has a beginning. ~ That beginning we take as our mother. ~ Now that we know our mother, ~ We can begin to know our role as sons(and daughters). ~ Since we know our role as sons(and daughters), ~ We must guard and stay with our mother, ~ This way, even if our bodies perish, ~ We will never die. ~ Let the passages be blocked. ~ Let the doors be closed. ~ (So long as we stay with our mother,) ~ Till the end of life no worry need bother us. ~ (If we do the contrary,) ~ Then even though the roads are opened up, ~ And help is available, ~ Till the end of our lives we will still be doomed. ~ To be able to see the small things is to be illuminated; ~ To adhere to the principle of flexibility and suppleness is to be strong. ~ Let people use their own light to illuminate and restore their understanding. ~ Let them leave nothing to regret about when their bodies perish. ~ This is called the gradual realization of the Eternal.

[07t53c] **Lok Sang Ho** ~ What makes me know what I know, ~ And adhere to the Dao ~ Is the fear of departing

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from it. ~ The Dao is level and straight. ~ Yet people prefer to go on their devious paths. ~ When the court is busy with granting honors to its dignitaries, ~ And not caring for the fields that are overgrown by weeds, ~ While the granaries are empty; ~ When the officers of the nation dress themselves up beautifully, ~ And carry sharp swords with an air of superiority and power; ~ While excessive dining and drinking go hand in hand with excessive consumption and waste, ~ You know this is arrogance at the Dao. ~ This is certainly not the Dao.

[07t54c] **Lok Sang Ho** ~ Those skilled in building will build sturdy buildings. ~ Those skilled in hugging will hug fast. ~ Because they are serious and excel in what they do ~ they are remembered and honored by all their descendents. ~ He who applies the same seriousness to serve his own body has true virtue. ~ He who applies the same seriousness to serve his family ~ has virtue beyond himself. ~ He who applies the same seriousness to serve his village ~ has virtue that grows further afield. ~ He who applies the same seriousness to serve the nation ~ has virtue that is profuse. ~ He who applies to same seriousness to serve all under heaven, ~ has virtue that pervades the world. ~ Thus we see our body as our body is; ~ See our family as our family is; ~ We see our village as our village is; ~ See our nation as our nation is; ~ And we see everything under heaven as everything is. ~ How may we know the nature of everything under heaven? ~ With this (same and serious attitude).

[07t55c] **Lok Sang Ho** ~ To be receptive to the benefit of the Virtue, ~ Like an infant is receptive to the mother, ~ One would be spared of the stings and bites from bees, scorpions, and snakes; ~ One would be spared of being harmed by fierce beasts; ~ And of being clawed by the predatory birds. ~ To be so receptive, ~ Then even if one has weak bones and soft sinews ~ One can grip things firmly. ~ People do not realize that the union of the male and female with moderation ~ Represents energy at its height; and that ~ Being together all day sounding natural calls ~ and not losing voice through screaming ~ Represents harmony at its best. ~ To know the harmony of the universe is be congruent with the Eternal; ~ To know the Eternal is to be illuminated. ~ To preserve and to promote life is to bring good fortune; ~ To let the mind take command of the life-breath is to be strong. ~ Any living thing that indulges in excesses soon gets old. ~ Indulging in excesses is against the Dao. ~ Going against the Dao, one soon dies.

[07t56c] **Lok Sang Ho** ~ Those who know do not speak much. ~ Those who speak much do not know. ~ Block the passage of exchange with the outside world. ~ Close the doors; ~ Blunt the protruding points; ~ Absolve the disputes; ~ Tone down the dazzling light; ~ Receive outside stimuli with an equanimous mind. ~ This is called the mystical union. ~ With a non-possessive mind we get together; ~ With a non-possessive mind we separate. ~ With a non-possessive mind we experience what seems advantageous to us; ~ With a non-possessive mind we experience what seems disadvantageous; ~ With a non-possessive mind we experience high positions; ~ With a non-possessive mind we experience low positions. ~ This way we achieve the most valuable under heaven.

[07t57c] **Lok Sang Ho** ~ We rule a nation with the straight mind. ~ We deploy the military forces with surprises. ~ We win the hearts of all under heaven with non-intervention. ~ How do I know that this should be so, with this: ~ The more prohibitions that are imposed by the emperor, ~ The poorer the people become. ~ The more clever products that people own, ~ The less clever the nation becomes. ~ The more people use their tricks and knacks, ~ The more odd products there are, and ~ The more rules and laws there are, ~ It is likely that there are the more thieves and bandits. ~ The Sage says: "I do not contrive, and people automatically become cultured and well-mannered. ~ I keep still, and people automatically become straight; ~ I do not intervene, and people automatically become rich; ~ I do not crave, and people automatically lead a simple life."

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[07t58c] **Lok Sang Ho** ~ When the government appears dull and boring, ~ The people enjoy a good and rich life. ~ When the government appears clever and innovative, ~ The people suffer a shortage. ~ What appears to be misfortune may pave the way for fortune. ~ What appears to be fortune may pave the way for misfortune. ~ Who knows the absolute? ~ The right that we know is often not right. ~ What is right may prove to be wrong. ~ What is good may prove to be bad. ~ Mankind has been lost in the maze since the old days. ~ The Sage has an open mind and is unpretentious. ~ He is incorruptible and will not succumb to bribery. ~ He is straight but is not arrogant. ~ He shines but not dazzles.

[07t59c] **Lok Sang Ho** ~ To rule over men or to serve heaven ~ Nothing works better than following the farmer's example. ~ The farmer does his preparatory work early. ~ To be like him, one must pay attention to the accumulation of virtue. ~ That way one can overcome all difficulties. ~ That way one's ability knows no limit. ~ That way one can sustain a nation. ~ Virtue being the mother of a nation, ~ With virtue the nation can last a long time. ~ With deep roots and secure trunks, one is on the way to a long life and a long view.

[07t60c] **Lok Sang Ho** ~ To govern a great nation ~ Is not much different from frying a small fish. ~ To govern a nation according to the Dao, ~ Even the demons will not show their influences. ~ Not that they have lost all their influences, ~ But their influences will do people no harm. ~ Not only do the influences of the evil spirits do people no harm. ~ The Sage will also do people no harm. ~ Since demons at one extreme, ~ through the Sage at the other extreme, ~ All do people no harm. ~ We can conclude that the Virtue has perfected its job.

[07t61c] **Lok Sang Ho** ~ Big nations should be like a stream that flows low. ~ In relating to other nations under heaven. ~ They should be like a female animal. ~ Female animals often lie low and still. ~ By doing so they win over male animals. ~ Big nations that take on a lower profile than small nations ~ will win the adherence of small nations. ~ Small nations that take on a lower profile than big nations ~ will win the assistance from the big nations. ~ Big nations keep low and get what they want. ~ Small nations keep low and get what they want. ~ Big nations(with an abundance of land) want to have a bigger population. ~ Small nations(with a shortage of land) want to have more jobs. ~ If big nations keep low, both the needs of big nations ~ and those of the small will be fulfilled.

[07t62c] **Lok Sang Ho** ~ The Dao is the deepest learning for all living things, ~ It is the good man's treasure ~ and the bad man's refuge. ~ Fine words attract respect; ~ Fine deeds make people look gallant. ~ (Because of such fine consequences that are expected) ~ even men who are bad ~ may not be stingy with fine words and good deeds! ~ On the occasion of the enthronement of the Emperor ~ or at the installation of three ministers of the state, therefore, ~ It is far better to follow the Dao (which certainly will bring good fortune) than to have a jade disc displayed, leading a chariot of four horses. ~ In the ancient times those people who value the Dao ~ do not do so for the consequences, ~ or in order to achieve atonement for their sins. ~ For this reason they are truly honored by all under heaven.

[07t63c] **Lok Sang Ho** ~ Act in the state of non-action; ~ Work but do not work for gain; ~ Taste but do not taste for the taste. ~ Never mind if it is big, small, many, or few, ~ Just repay injury with benevolence. ~ To do the difficult we start with the easy. ~ To do the great thing we start with the small. ~ All the difficult tasks under heaven must begin with the easy parts. ~ All the great achievements under heaven must begin with the small steps. ~ The Sage never sets out to do great things. ~ That way he accomplishes great results. ~ Those who make easy promises will not be trusted. ~ Those who say everything is easy ~ will often have difficulty accomplishing their tasks, ~ The Sage, on the other hand, takes on the easy tasks as he takes on the

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difficult. ~ So in the end no difficulty will hold him up.

[07t64c] **Lok Sang Ho** ~ When the situation is peaceful and orderly, ~ Maintaining peace and order is not difficult; ~ When the situation has not yet developed to a mature stage, planning to change the outcome is easy; ~ What is brittle is easy to break; ~ What is minute is easy to scatter. ~ We set out to work before problems emerge. ~ We put things in order before they get out of order. ~ A tree that is big enough for one to embrace around it grew from a tiny seed. ~ A nine-story pagoda begins from a heap of earth. ~ A journey of a thousand miles ("li") begins with the first step. ~ Those who work for gain in the end will be frustrated. ~ Those who hold on to something in the end will lose it. ~ The Sage never works for gain and so will never be frustrated. ~ He never holds on to anything so he never loses anything. ~ People often fail in their tasks when they are about to accomplish them. ~ If only they take the same care in the end as they do in the beginning, ~ they will avoid many failures. ~ The Sage desires to be free of desires, so he will not value goods that most people value; ~ He learns to unlearn, ~ so he will value things that most people do not value. ~ The Sage only hopes that all living things will live out their inner nature. ~ He will not dare to go against Nature.

[07t65c] **Lok Sang Ho** ~ In the ancient days the masters who succeed in following the Dao, ~ Rather than making people clever, ~ Would spare them from much acquired knowledge. ~ The reason why people may be difficult to rule over is that they are too clever. ~ The ruler who rules with his acquired knowledge ~ is (likely) to hurt the nation. ~ The ruler who rules not with his acquired knowledge ~ is (likely) to benefit the nation. ~ Knowing the difference between ruling with acquired knowledge and ruling with original knowledge ~ Is close to following the right formula. ~ Being always mindful of following the formula is the mystical virtue. ~ The mystical virtue is deep, ~ far from the crowds, ~ and opposite to what people expect. ~ Exactly because it is the reverse of what people expect, ~ it achieves great concordance.

[07t66c] **Lok Sang Ho** ~ The reason why the great rivers and the seas can claim ~ to be the kings of the hundred valleys ~ is that they lie low, ~ so the water in all valleys come to them. ~ The Sage who wants to be on top of his people must use humble words. ~ He who wants to lead his people must follow his people. ~ For these reasons, though the Sage is on top of his people, ~ his people are not burdensome. ~ Although he is ahead of his people, ~ his people will do him no harm. ~ He wins the heart of his people and ~ is never abandoned by the people. ~ Because he never struggles with anyone for favor, ~ none under heaven can out-struggle him.

[07t67c] **Lok Sang Ho** ~ All under heaven say that my Dao though great seems to be useless. ~ Exactly because it is great it seems to be useless. ~ If it seemed to be useful, in all likelihood ~ it would be small, not great. ~ I have three treasures that I keep and adhere to always. ~ The first is compassion. ~ The second is thrift. ~ The third is humility. ~ Because I am compassionate, I have courage. ~ Because I am thrifty, I am generous. ~ Because I am humble, my potential can be fully developed. ~ These days people have forgotten about compassion, ~ instead they are daring; ~ They have forgotten about thrift, ~ instead they are spendthrift; ~ They have forgotten about humility, ~ and they always want to be number one. ~ They are doomed. ~ He who fights a war with compassion will win the war. ~ He who defends with compassion will hold out against his enemy. ~ Heaven will help him and defend him with compassion.

[07t68c] **Lok Sang Ho** ~ He who can offer wise counsel will not display his wisdom. ~ He who is a fine fighter will not lose temper. ~ He who is good in contests will not struggle with his contestants. ~ He who knows how to use people stays low and underneath them. ~ This is the virtue of non-struggle. ~ This is making use of others' full abilities. ~ This can be said to match heaven ~ And is really the best art handed down from the ancient days.

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[07t69c] **Lok Sang Ho** ~ Military strategists have this dictum: ~ "When I am not ready to take the role of the host (defend), ~ I will take the role of the guest (attack); ~ When I am not ready to advance an inch, ~ I will retreat a foot." ~ This is known as moving but not having a pattern of moving; ~ Pushing away, but not showing the arms to push with; ~ Dispelling, but not having visible enemies to dispel; ~ Taking command, but having no armies to take command over. ~ The greatest ill lies in slighting one's opponents; ~ Slighting my opponent, I could easily lose my treasure. ~ When two armies of equal strength meet in combat, ~ It is the army that considers itself weak that will win.

[07t70c] **Lok Sang Ho** ~ What I say is easy to understand and easy to practice ~ Yet few people under heaven understand and practice it. ~ What I preach has a respectable ancestry, ~ What I do serves a lord well. ~ Yet few people are aware of this, ~ And therefore few understand me. ~ The fewer people know about me. ~ The rarer and the better positioned are those who know and practice my teaching. ~ The Sage is like someone hiding a precious jade piece underneath his clothes.

[07t71c] **Lok Sang Ho** ~ One who knows what most people do not know is superior; ~ One who forgets what one by nature knows is sick. ~ The Sage is free from this sickness. ~ Because he avoids the sickness, he is not sick.

[07t72c] **Lok Sang Ho** ~ Truly reverence-inspiring is he who displays nothing to intimidate his people. ~ Do not despise people for their humble residences; ~ Do not shun them for their modest births. ~ Because you do not despise and shun them, ~ They also will not despise and shun you. ~ The Sage knows himself and frees himself from prejudice. ~ He treasures and takes care of his own life but will not exalt himself. ~ He gives something up and gains something else.

[07t73c] **Lok Sang Ho** ~ He who is brave enough to challenge the Dao perishes. ~ He who is brave enough to revere the Dao lives. ~ These two personalities, with their respective harms and benefits, ~ will invite favor or disfavor from heaven. ~ Does any one know the reason behind it? ~ The way of heaven, the Dao, is apt to win benefits ~ though it never struggles for any benefit. ~ He who follows the Dao, though he never asks for any favor, ~ receives the favor. ~ Results come of their own accord where results are due. ~ Without deliberating, heaven appears to have its plans. ~ Although its net appears to consist of course meshes, ~ No one can sneak through and escape the law.

[07t74c] **Lok Sang Ho** ~ People may not be afraid of death. ~ Why should we intimidate them with the threat of death? ~ If people are generally afraid of death, ~ And we are able to seize the exceptions and to kill them, ~ Why would anyone still disregard the death penalty? ~ The Lord of Killing does kill from time to time. ~ Yet anyone who kills in his place ~ is like someone who takes the place of the master carpenter and uses his sharp tools. ~ It is unlikely that he can avoid hurting his own hands.

[07t75c] **Lok Sang Ho** ~ People are hungry. ~ That is because the government imposes too many taxes. ~ People are difficult to rule over. ~ That is because the government contrives and wants to do too much. ~ People do not think much of death. ~ That is because the government makes life a privilege ~ instead of treating it as a natural right. ~ Those who make living an unconditional right are good ~ in that they pay due respect to life.

[07t76c] **Lok Sang Ho** ~ People at birth are weak and supple. ~ People at death are strong and hard. ~ All living things including the trees and other plants are supple and weak. ~ When they die, however, they all turn dry

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and hard. ~ Being hard and strong is the way of the dead. ~ Being soft and weak is the way of the alive. ~ Armed forces that show their strength will not win. ~ Trees that hold strong against the wind are likely to be blown down. ~ To be strong is a disadvantage. ~ To be weak is an advantage.

[07t77c] **Lok Sang Ho** ~ The Dao of Heaven is like pulling a bow. ~ The top end comes down and the bottom end goes up. ~ It takes away from those with surplus to spare ~ and gives to those who are short. ~ The way of Heaven takes away from those with surplus to spare ~ and gives to those who are short. ~ The way of men is just the opposite. ~ It takes away from those who are short ~ and offers to those who have more than enough. ~ The Sage does his work but is not arrogant. ~ He accomplishes but will not dwell on his accomplishments. ~ He does not want to show off his accomplishments.

[07t78c] **Lok Sang Ho** ~ Nothing under heaven is weaker than water. ~ Yet nothing however proficient in attacking the strong can win over water. ~ The reason is that nothing can lay a handle on water. ~ The weak overcomes the strong; ~ The soft overcomes the hard. ~ All under heaven know about this dictum ~ but few people can put it into practice. ~ That is why the Sage says: ~ "Those who take what other people discard as garbage ~ is the lord of Society. ~ Those who love the nation when it is in the grip of misfortune ~ can claim to be the king." ~ What is right often seems to be wrong.

[07t79c] **Lok Sang Ho** ~ Trying to neutralize a wrong with another wrong will never work, ~ because there is bound to be some wrong left over. ~ To return grievance or wrong with benevolence is ~ the way to absolve a grievance. ~ The Sage only sees to it that what is agreed is carried out; ~ He will not lay the blame on anyone. ~ The virtuous one only enforces contracts. ~ The non-virtuous one imposes his will. ~ The Way of Heaven will not favor any one in particular, ~ But it will favor those who do good deeds.

[07t80c] **Lok Sang Ho** ~ For a small country with a small population, ~ Let there be no need to use labor-saving gadgets. ~ Let people love to die where they are born ~ and not want to migrate to a distant land. ~ Let there be no need to use boats for long trips. ~ Although the country has armed forces ready to protect the country, ~ Let there be no need to display the military strength. ~ Let the people find happiness in a simple life. ~ Let people enjoy their good foods and fine clothing. ~ Let them settle down peacefully and follow their traditions happily. ~ Let neighboring nations eye one another, ~ and hear the calls of poultry and dogs from the other nation. ~ Let their people find sufficiency in their own lands. ~ Till their death let there be no need to interact.

[07t81c] **Lok Sang Ho** ~ Truthful words may not be fine to hear. ~ Words that are fine to hear may not be truthful. ~ Good people will not want to argue ~ or to defend themselves by word of mouth. ~ Those who love to argue with others or to defend their beliefs ~ are likely to be not so good. ~ Those with insight need not be well versed in different things. ~ Those who are well versed in different kinds of knowledge may not really know. ~ The Sage does not set out to accumulate a fortune or merit. ~ Yet as he serves the people, he becomes richer; ~ and as he gives to people, he gets more. ~ The way of heaven is to benefit, not hurt. ~ The way of the Sage is to do his duty, and not to contest or struggle.

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[08t01c] **Xiaolin Yang** ~ The DAO can be talked about, but that is not the ever-lasting DAO. ~ The NAME can be called, but that is not the ever-lasting NAME. ~ Nothingness is called the origin of the world. ~ Existence is called the root of everything. ~ Therefore, ~ you should stay in nothingness if you want to see the real essence of the world; ~ you should stay in existence if you want to see the different entities of the world. ~ They are from the same source but named differently: both are called XUAN. ~ Understanding the XUANs is the key to the kingdom of truth.

[08t02c] **Xiaolin Yang** ~ Everyone knows that beauty is good, but ugliness exists as well. ~ Everyone knows that kindness is good, but unkindness exists as well. ~ Therefore, nothingness and existence always coexist; ~ As do difficulty and easiness, long and short, high and low, and sound and hearing. ~ For this reason, the great men practiced WUWEI. ~ They wordlessly taught people and let the world develop by itself. ~ Create but do not control, nurture but do not own, accomplish but do not claim. ~ Only when you do not claim the accomplishment, will it never leave.

[08t03c] **Xiaolin Yang** ~ If you do not worship the nobility, there will be no fighting among people. ~ If you do not value scarce items, there will be no stealing. ~ If you do not show people temptations, their hearts will not be wild. ~ Therefore, the great men's ways of governing people were: ~ To remove their greed but fill their stomachs, ~ To weaken their ambition but strengthen their bodies. ~ Always keep them without knowledge and without desires, ~ And this prevents those clever manipulators from doing anything.

[08t04c] **Xiaolin Yang** ~ The DAO looks empty, but it can last forever. ~ It is so deep, it can be the ancestor of everything. ~ It dulls its sharpness, unties itself from the outside world, ~ Dims its brightness, and makes itself like dust. ~ It is so elusive, yet seems present. ~ I do not know its origin; ~ It should exist before the God that people worship.

[08t05c] **Xiaolin Yang** ~ Nature is not charitable; it neglects everything like a used grass-dog after sacrifice. ~ Great men were not charitable; they neglected people like a used grass-dog after sacrifice. ~ Between heaven and earth, is it not like a pair of bellows? ~ Empty, but always able to produce wind; the more you push, the more wind comes out. ~ Talking too much will lead to embarrassment: be like the bellows and keep the wind inside.

[08t06c] **Xiaolin Yang** ~ Nature's spirit never dies, so it is called the organ of reproducibility. ~ This organ functions as the root of the world. ~ It lasts forever and can never be used up.

[08t07c] **Xiaolin Yang** ~ The heavens and the earth last forever. ~ They can do so because they do not exist for themselves. ~ Therefore, great men always let other people go first, but ended up being first themselves. ~ They put their lives out of consideration, but always survived. ~ Is it not because they were selfless, ~ That they benefited themselves at the end?

[08t08c] **Xiaolin Yang** ~ The best is like water. ~ Water benefits everything without fighting for credit. ~ Only without fighting for credit, will water never get any trouble. ~ It flows to the lowest places where no one wants to stay, ~ So water is the closest to the DAO. ~ Therefore, one should have the traits of water: ~ Humble and lowly in his character, ~ Peaceful and deep in his heart, ~ Charitable in his treatment of everything, ~ Credible in his words, ~ Methodical in his ways of governing a country, ~ Capable of doing anything, ~ And able to catch opportunities when taking action. ~ Only without fighting for credit, will one never get any trouble.

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[08t09c] **Xiaolin Yang** ~ To be overflowing is not as good as having just enough. ~ If a point is made too sharp, the sharpness will not last long. ~ A houseful of treasure is impossible to keep. ~ The rich and arrogant are destined for disaster. ~ When you are successful and famous, quickly back out, which is the heavens' way.

[08t10c] **Xiaolin Yang** ~ To devote your soul and body to the DAO, can you never leave it? ~ To focus your inner energy to the softest, can you be like a newborn? ~ To remove your inner dust and see the DAO, can your mind be as clean as a mirror? ~ To love your people and govern your country, can you practice WUWEI? ~ To control your desires, can you be as humble as a female? ~ To understand everything, can you stay without knowledge? ~ Create and nurture but do not own, ~ Do things but do not claim credit, ~ Lead but do not control. ~ These are real DE.

[08t11c] **Xiaolin Yang** ~ A wooden wheel has thirty spokes: ~ Carve out the center to make it useful for a carriage. ~ A piece of clay is used to make a container: ~ Take out some clay from the middle to form a pot. ~ A house has four walls: ~ Empty the inside to make a room. ~ Therefore, having materials provides the resources, ~ But getting rid of some of it makes the materials useful.

[08t12c] **Xiaolin Yang** ~ Too much color makes one blind; ~ Too much sound makes one deaf; ~ Too much flavor makes one lose his appetite. ~ Horse racing and hunting makes one's heart wild; ~ Scarce and valuable things makes one want to steal. ~ Therefore, great men made people value basic needs, not luxuries. ~ So, they kept the former and threw away the latter.

[08t13c] **Xiaolin Yang** ~ Mundane people say: "Patronage and insults are shocking; ~ Be extremely careful of big disasters that can fall on you." ~ What is "Patronage and insults are shocking"? ~ They believe that patronage is great and insults are horrible. ~ Therefore, when they receive patronage, they are shocked and delighted; ~ When they receive insults, they are shocked and frightened. ~ So they say, "Patronage and insults are shocking." ~ How can we comment on "Be extremely careful of big disasters that can fall on you"? ~ Disaster can fall on me only when I think of myself. ~ If I do not think about myself, what am I afraid of? ~ Therefore, those who value giving themselves to society the most can govern society. ~ Those who devote themselves to society can take care of society.

[08t14c] **Xiaolin Yang** ~ If you look at it but cannot see it, this is called YI. ~ If you listen to it but cannot hear it, this is called XI. ~ If you touch it but cannot feel it, this is called WEI. ~ These three things cannot be fully understood. ~ Therefore, they are mixed into one thing: the DAO. ~ Its top is not bright, its bottom is not dark; ~ It is so elusive it cannot be described. ~ It is not a physical entity, ~ Having a shape that is shapeless and an image without an object. ~ This is why it is so elusive and dynamic. ~ When you look at the front, it has no beginning. ~ When you look behind, it has no end. ~ It allows you to apply the real knowledge of the past to the present. ~ Therefore, if you understand the real knowledge of the past, ~ You understand the principles of the DAO.

[08t15c] **Xiaolin Yang** ~ People in the past who practiced the DAO understood the real essence of the world so deeply that the ordinary people could not appreciate them. ~ Because these people cannot be appreciated and understood, ~ I will try to give you a rough sketch of them. ~ They acted very cautiously, like walking on thin ice. ~ They behaved very carefully, like being watched by everybody. ~ They looked very dignified, like going to a banquet. ~ They were very warm and kind, like being able to melt ice. ~ They were very plain, like a block of uncarved wood. ~ They had a very big heart, like a deep valley. ~ They were very tolerant, like a

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flooding river that contains everything. ~ Who can get clear water from mud by letting the mud settle slowly? ~ Who can create new things gradually from stillness by taking the initiative? ~ These people who kept the DAO were never conceited. ~ Only because they were not conceited, ~ Were they able to create the future while preserving the past.

[08t16c] **Xiaolin Yang** ~ Be humble to the utmost and be peaceful wholeheartedly. ~ Everything in the world is functioning, and I see the cycle of life and death. ~ Everything in the world will eventually go back to the root. ~ Going back to the root means peace, or going to destiny. ~ Going to destiny means following nature's way. ~ Understanding nature's way makes your mind clear. ~ If you do not understand nature's way and you violate it, ~ You will meet with disaster. ~ Understanding nature's way makes you tolerant; ~ Tolerance makes you fair, ~ Fairness makes you a good ruler, ~ Being a good ruler makes you conform to nature, ~ Conformity with nature leads you to the DAO. ~ The DAO lets you last long and never be defeated in your lifetime.

[08t17c] **Xiaolin Yang** ~ The best ruler, the people do not feel his presence. ~ The second best, the people love and praise him. ~ The third best, the people fear him. ~ The worst, the people insult him. ~ If a ruler does not fully trust his people, ~ The people will not trust him. ~ A good ruler lets his people be free and rarely gives orders. ~ So, when things are accomplished, the people say, ~ "This is what we are suppose to do."

[08t18c] **Xiaolin Yang** ~ When the DAO is thrown away, charity and righteousness have to be used to govern people. ~ When simplicity is replaced by smartness and calculations, there will be a lot of wicked people. ~ Only when a family is not in harmony, will a good son or father become precious; ~ Only when a country is in ruins, will heroes appear.

[08t19c] **Xiaolin Yang** ~ Get rid of the government and laws, and people will benefit a hundred times more. ~ Get rid of charity and righteousness, and people will return to the original human love. ~ Get rid of cleverness and materialism, and there will be no thieves and robbers. ~ In order to govern a country, it is not enough to just get rid of these three things; ~ Also let the people be simple on the outside and plain on the inside, selfless and desireless.

[08t20c] **Xiaolin Yang** ~ Whether people listen to me or ignore me, what difference does it make? ~ Whether people treat me well or not well, what difference does it make? ~ Although things that others are afraid of I have to be afraid of too, ~ How big the difference is between them and me! ~ When everyone is excited, like going to a festival or spring outing, ~ Only I am quiet, like nothing has happened. ~ I am like a newborn infant that does not know how to laugh, ~ Bored and tired, that has no home to return to. ~ When everyone has so much excess energy, only I am left behind. ~ I have a fool's heart, so dumb! ~ Everyone seems bright, only I am dull. ~ Everyone seems to know everything, only I am confused. ~ My heart spreads like an endless ocean. ~ My mind wanders like a boundless wind. ~ Everyone seems competent, only I am slow and stupid. ~ I am so different from the others, because I am devoted to the DAO.

[08t21c] **Xiaolin Yang** ~ Only the DAO has the behavior of the most magnificent DE. ~ The DAO looks elusive and vague. ~ It seems abstract, but it has the world as its foundation. ~ It appears intangible and far away, but it contains the basic elements of the world. ~ These elements are present everywhere, making its existence known. ~ From the beginning to the present, the name of the DAO has always existed, ~ Experiencing all generations. ~ How do I know everything in the past? Because I know the DAO.

[08t22c] **Xiaolin Yang** ~ If you can bear unfairness, you can make yourself a complete person. ~ If you can bear overbending, you can be straightened out. ~ If you can bear the old, you can gain the new. ~ When you have too little, you will gain; ~ When you have too much, you will lose. ~ Therefore, the great men kept the DAO and made themselves the models for the world. ~ They were not stubborn, so they knew the right and the wrong. ~ They were not narrow-minded, so everyone accepted their opinions. ~ They did not show off, so everyone recognized their accomplishments. ~ They were not conceited, so they were able to lead the people. ~ Only because they did not fight for the credit, was no one able to claim it. ~ Is the old saying "bearing the unfairness makes you a complete man" an empty joke? ~ No, because it is completely consistent with the DAO.

[08t23c] **Xiaolin Yang** ~ Talking little is the way of nature. ~ A blustering wind cannot last a whole morning; ~ A downpour cannot last a whole day. ~ Who can control this? Only nature. ~ Even nature cannot make a storm last long, so how can people? ~ Therefore, one who believes in the DAO receives the DAO, ~ One who pursues the DE has the DE, ~ One who does not believe in anything is lost. ~ The one who gets the DAO will receive the blessings of the DAO, ~ The one who has the DE will receive the blessings of the DE, ~ The one who is lost will receive nothing. ~ If you do not have faith in the DAO, the DAO will not have faith in you.

[08t24c] **Xiaolin Yang** ~ You cannot stand firm by standing on tiptoes. ~ You cannot go far by taking big steps. ~ If you are stubborn, you cannot know the right and the wrong. ~ If you are narrow-minded, no one will accept your opinions. ~ If you show off, no one will recognize your accomplishments. ~ If you are conceited, you will not be able to lead the people. ~ Speaking in terms of the DAO, these are useless extras that are very annoying. ~ Therefore, one who practices the DAO never behaves like this.

[08t25c] **Xiaolin Yang** ~ It started in chaos, before the heavens and the earth existed. ~ It makes no sound and has no shape, ~ But it is independent and never changes. ~ It is always functioning and never stops, ~ So it can be the root of the world. ~ I do not know its name, so I name it the DAO, ~ And I will also call it the BIG. ~ BIG means broad, broad means far-reaching, ~ Far-reaching means everywhere. ~ Therefore, the DAO is BIG, the heavens is BIG, ~ The earth is BIG, and people are BIG, too. ~ The universe has four BIGs, and people are only one of them. ~ People follow the earth, the earth follows the heavens, ~ The heavens follows the DAO, and the DAO follows nature.

[08t26c] **Xiaolin Yang** ~ Heaviness is the base of lightness, ~ Peace is the master of commotion. ~ Therefore, when the great men traveled, ~ They never let their carriages out of sight. ~ No matter how beautiful and entertaining the scenery was, ~ They acted as though they did not even see it. ~ How can the rulers of today behave more carelessly than anyone? ~ Lightness will cause the loss of the base, ~ Commotion will cause the loss of the master.

[08t27c] **Xiaolin Yang** ~ Skillful driving leaves no tracks. ~ Skillful talking contains no blunders. ~ Skillful calculating needs no instruments. ~ Skillful securing requires no lock, but cannot be opened. ~ Skillful tying uses no knots, but cannot be untied. ~ Therefore, the great men were always good at making all people useful, so no one was left out; ~ They were very good at making all other things useful, so nothing was wasted. ~ This is why they were considered to be genuinely wise. ~ So, the kind are the teachers of the unkind; ~ The unkind are the resources of the kind. ~ If a person does not value the teachers or the resources, ~ No matter how smart he is, he is completely lost. ~ Therefore, this is an extremely important wisdom.

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[08t28c] **Xiaolin Yang** ~ Knowing you can be strong, but choosing to be weak, ~ Is like being the creeks and streams of the world. ~ If you can be the creeks and streams of the world, ~ The DE will never leave you, and you will return to the natural state of a newborn. ~ Knowing you can be bright, but choosing to be dull, ~ Is like being the model of perfection for the world. ~ If you can be the model of perfection for the world, ~ The DE will not stray from you, and you will return to the unlimited state. ~ Knowing you can be glorious, but choosing to be humiliated, ~ Is like being the valleys and canyons of the world. ~ If you can be the valleys and the canyons of the world, ~ The DE will always be sufficient for you, and you will return to the plain and simple state. ~ Being simple and relaxed makes things useful, so the great men used it to lead the people. ~ Therefore, a great system is one that does not hurt anything.

[08t29c] **Xiaolin Yang** ~ Whoever wants to fiddle with the world for his own purposes, ~ I expect that he will fail. ~ The world is something sacred that cannot be fiddled with. ~ Whoever fiddles with it will ruin it, whoever obtains it will lose it. ~ Therefore, among the things in the world, some go first, ~ some follow behind; ~ Some are slow, some are fast; ~ Some are strong, some are weak; ~ Some are helpful, some are destructive. ~ So, the great men removed the excess, the extra, and the extreme.

[08t30c] **Xiaolin Yang** ~ Those who use the DAO to assist their monarchs do not rely on force to conquer the world. ~ If you use force, it so easily comes back and haunts you. ~ Thorns will grow where the army camped, ~ A year of starvation will follow a big war. ~ A person who understands war will only fight to win a war, ~ Not to use force to conquer the world. ~ After winning a war, do not be self-satisfied. ~ After winning a war, do not show off. ~ After winning a war, do not be conceited. ~ After winning a war, treat it like you were forced to fight. ~ After winning a war, do not use force to conquer the world. ~ When things become too strong, they start to decay, ~ Which is against the DAO. ~ Being against the DAO will lead to an early destruction.

[08t31c] **Xiaolin Yang** ~ Weapons are not auspicious, but very annoying. ~ So, people who follow the DAO do not use them. ~ Noble men value their left side in daily life and their right side in battle. ~ Weapons are not auspicious, not something noble men like to use. ~ They use them only when they have to, and they treat them like they do not matter. ~ After winning a war, do not be delighted. ~ Those who are delighted love to kill. ~ The people who love to kill cannot be allowed to control the country. ~ At celebrations, the left side is respected; at funerals, the right side is respected. ~ In a war, the subordinate is on the left side and the commander is on the right side. ~ Therefore, a war should be talked about like a funeral. ~ When many are killed, people should cry to show sadness. ~ Winning a war should be treated like a funeral.

[08t32c] **Xiaolin Yang** ~ The DAO has no name, but it is always present. ~ It is simple and small, but no one can conquer it. ~ If the kings are able to practice it, everybody will come and obey by themselves. ~ The heavens and the earth will be in harmony, ~ And rain will pour down from the sky. ~ People will take care of themselves without need of the law. ~ Since there were names, everything got its own place. ~ People should know when to stop; ~ If they know when to stop, they can avoid disasters. ~ The world comes to the DAO like every stream and river comes to the ocean.

[08t33c] **Xiaolin Yang** ~ If you can understand others, you are wise; ~ If you can understand yourself, your mind is clear. ~ If you can overcome others, you are powerful; ~ If you can overcome yourself, you are strong. ~ If you can be satisfied, you are rich; ~ If you can be persistent, you are determined. ~ If you never lose your goals, you can last long; ~ If you die but you are not forgotten, then you live forever.

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[08t34c] **Xiaolin Yang** ~ The big DAO is like a flood, going everywhere. ~ Everything depends on it to grow, but it never refuses to help. ~ When things are accomplished, it never claims credit. ~ It nurtures everything, but never tries to control them. ~ It never has desires, so it can be called the SMALL. ~ Everything depends on it, but it never tries to be their master, so it can be called the BIG. ~ Only because it never wants to be the BIG, so it becomes the BIG.

[08t35c] **Xiaolin Yang** ~ If you have the DAO, everything will come to you. ~ They come to you because they will not be hurt anymore, and they will become secure and peaceful. ~ Pleasant music and tasteful food will make even the passerby stop. ~ When being talked about, the DAO is tasteless. ~ When you look at it, you will not see it; when you listen to it, you will not hear it; ~ However, when you use it, it will never run out.

[08t36c] **Xiaolin Yang** ~ If it wants to shrink something, it always first expands it. ~ If it wants to weaken something, it always first strengthens it. ~ If it wants to get rid of something, it always first promotes it. ~ If it wants to take something, it always first gives it away. ~ These are delicate wisdoms, which is that the weak overcome the strong. ~ Big fish cannot leave deep water; ~ National security secrets cannot be shown to outsiders.

[08t37c] **Xiaolin Yang** ~ The DAO always practices WUWEI, but there is nothing that it cannot do. ~ If the kings can use the DAO, people will take care of themselves. ~ When people get freedom, they begin to have desires; ~ I will then use this nameless and simple DAO to guide them. ~ This nameless and simple DAO will make them have no desires. ~ Without desires, they will be peaceful, and the country will keep stability by itself.

[08t38c] **Xiaolin Yang** ~ The people who have high DE do not purposely show the DE, but ultimately have the DE. ~ The people who have low DE are always afraid of not showing the DE, but ultimately lose the DE. ~ The people who have high DE practice WUWEI, but ultimately get everything done. ~ The people who have low DE do things purposely, but ultimately fail in many things. ~ The kind people do not do things purposely, but get everything done well. ~ The highly righteous people do things purposely, but ultimately fail in many things. ~ The people who follow courtesy and orders do everything purposely, but when no one follows them, they rudely force people to do so. ~ Therefore, when the DAO is lost, charity appears; ~ When charity is lost, righteousness appears; ~ When righteousness is lost, courtesy and order appear. ~ Courtesy and order have little loyalty and faith, and they are the source of chaos. ~ Therefore, they are the end of the DAO and the beginning of a dark age. ~ Noble men always stay sturdy, not shallow; solid, not flimsy. ~ So one should keep the former and get rid of the latter.

[08t39c] **Xiaolin Yang** ~ From the beginning, everything has needed to become natural and harmonic, which is called ONE. ~ When the sky becomes ONE, it is clear; ~ When the earth becomes ONE, it is peaceful; ~ When the spirits become ONE, they grant all wishes; ~ When the riverbeds and valleys become ONE, they fill with water; ~ When all living things become ONE, they grow; ~ When the kings become ONE, they can govern their countries. ~ This is because of the DAO. ~ If the sky is not clear, it will collapse; ~ If the earth is not peaceful, it will explode; ~ If spirits cannot grant wishes, they will disappear; ~ If all living things cannot grow, they will die; ~ If kings cannot govern their countries, they will be overthrown. ~ Therefore, the cheap is the base of the noble; the low is the foundation of the high. ~ So the kings always called themselves bad names like the single, the widower, and the unkind. ~ Is this proof that the cheap is the base of the noble? Is it not? ~ Therefore, pursuing fame will get you no fame. ~ Do not be like a beautiful jade; be instead like a plain stone.

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[08t40c] **Xiaolin Yang** ~ Cycling is how the DAO moves; ~ The weak is where the DAO functions. ~ Everything comes from existence; ~ Existence comes from nothingness.

[08t41c] **Xiaolin Yang** ~ When people who have high DE learn about the DAO, they practice it diligently; ~ When people who have medium DE learn about the DAO, they sometimes treat it seriously, sometimes do not; ~ When people who have low DE learn about the DAO, they give it a big laugh. ~ If they do not laugh, the DAO is not the DAO. ~ Therefore, the great men once said, ~ "People who understand the DAO look dull; ~ The more you learn about the DAO, the more you feel like you are retreating; ~ The DAO looks like a smooth road, but when you walk on it, it is rough." ~ The people who have high DE always look as low as the valleys and riverbeds. ~ The people who have broad DE always look incomplete. ~ The people who have strong DE always look lazy. ~ The people who have real DE always look empty. ~ The whitest looks tainted, ~ The squarest looks like it has no right angle, ~ The greatest piece takes the longest time, ~ The biggest sound has no sound, ~ The biggest shape has no shape. ~ The DAO likes to hide and be anonymous. ~ Because the DAO always gives, it accomplishes everything.

[08t42c] **Xiaolin Yang** ~ The DAO produces ONE; ~ ONE produces the YIN and YANG (TWO), ~ the YIN and YANG produce harmonic spirit (THREE), ~ harmonic spirit produces everything. ~ Everything is based on the YIN-YANG and is filled with harmonic spirit. ~ The things people dislike the most are the singles, the widowers, and the unkind. ~ However, the kings call themselves these bad names. ~ So, things sometimes get hurt but benefit, sometimes benefit but get hurt. ~ What others taught me I will now teach you: The bullies will die unnaturally. ~ I treat this as the base of my teaching.

[08t43c] **Xiaolin Yang** ~ The DAO is the softest thing in the world, ~ But it can ride freely into the hardest places, ~ And there is nowhere it cannot go. ~ I thus know the benefits of WUWEI. ~ The DAO educates without lecturing, benefits with WUWEI; ~ There is nothing in the world that can compare with the DAO.

[08t44c] **Xiaolin Yang** ~ Fame or health, which is dearer to you? ~ Health or wealth, which is more important to you? ~ Gain or loss, which hurts you more? ~ The more you love something, the more you have to pay. ~ The more wealth you accumulate, the more likely you will lose it. ~ If you know when to be satisfied, you will not be insulted, ~ If you know when to stop, you will not be hurt, ~ This is how you last long.

[08t45c] **Xiaolin Yang** ~ The greatest accomplishment seems incomplete, but when you use it, it never has trouble. ~ The completely filled object seems empty, but when you use it, it never runs out. ~ The straightest looks crooked; ~ The cleverest looks clumsy; ~ The best debater sounds awkward. ~ Tranquility overcomes commotion, coolness overcomes hotness. ~ Coolness and tranquility are the real essence of the world.

[08t46c] **Xiaolin Yang** ~ When the DAO rules, even the great war horses are used to plow the field, ~ When the DAO is overruled, even the pregnant horses are used in battle. ~ The biggest disaster is not knowing when to be satisfied, ~ The biggest mistake is to always want more. ~ Therefore, knowing when to be satisfied is the ever-lasting satisfaction.

[08t47c] **Xiaolin Yang** ~ Without traveling, you can know what happens in the world. ~ Without looking out the window, you can know what happens in the universe. ~ The more you travel, the less you know. ~ Therefore, the great men knew everything without traveling, ~ Recognized everything without seeing it personally, ~ Accomplished everything by WUWEI.

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[08t48c] **Xiaolin Yang** ~ The more you study a subject, the more you know; ~ the more you study the DAO, the less you know; ~ Less and less, until at the end you achieve WUWEI. ~ By WUWEI, you can accomplish everything. ~ If you want to govern a country, always try to let nothing happen; ~ If you make things happen, you are not suitable for governing the country.

[08t49c] **Xiaolin Yang** ~ The great men did not have a fixed will; ~ they made the people's will their own. ~ When people are kind, I treat them kindly; ~ when people are unkind, I still treat them kindly; ~ this is called the kindness of DE. ~ When people are credible, I have faith in them; ~ when people are not credible, I still have faith in them; ~ this is called the faith of DE. ~ The great men were very cautious when governing their country; ~ They made the people simple and plain. ~ The people focused on their every movement, and the great men treated them like their children.

[08t50c] **Xiaolin Yang** ~ Of people's lives from beginning to end, ~ One-third live long, ~ One-third die young, ~ And one-third live in the beginning, but cause their deaths half way by themselves. ~ Why do people die in the middle of their lives? ~ Because they live too well and do not cherish their lives. ~ It is said that those who know how to live long never come across a rhinoceros or a tiger; ~ When they are in battle, they never get hurt. ~ The rhinoceros has no place to impale them with its horn, ~ The tiger has no place to attack them with its claws, ~ And the weapon has no place to hurt them with its blade. ~ Why is this? Because they never get themselves into these deadly places.

[08t51c] **Xiaolin Yang** ~ The DAO gives birth to everything, the DE looks after everything, ~ The elements give a shape to everything, and nature makes everything grow and mature. ~ Therefore, everything respects the DAO and values the DE. ~ The dignity of the DAO and the nobleness of the DE are not forced upon anything, but allow everything to be natural. ~ So, the DAO gives birth to everything, the DE looks after everything; ~ They grow and cultivate everything, making them complete and mature; ~ They bring everything up and protect them. ~ Giving birth to everything but not owning them, ~ Taking care of everything but not claiming the credit, ~ Leading everything but not controlling them; ~ This is called real DE.

[08t52c] **Xiaolin Yang** ~ Since the beginning of the world, the DAO has been the mother of everything. ~ If you know the mother, the DAO, you know the child, the world. ~ Knowing the world, but also keeping the DAO, will prevent disasters throughout your life. ~ If you shut off your senses and desires, you will not have any trouble throughout your life; ~ If you open your senses and you do things for your own purposes, you cannot be saved throughout your life. ~ By focusing on the minor and subtle, your vision is clear; ~ By staying on the side of weak, you are strong. ~ Using the "light" of the world, but also keeping the "light source" of the DAO, ~ Will bring no harm to you and make you natural and long-lasting.

[08t53c] **Xiaolin Yang** ~ If one day I am to have desires, ~ As I am walking along a big road, I am only afraid of straying into the small alleys. ~ The big road is so smooth, but people prefer to take the small alleys. ~ The government is a mess, the fields are barren, and the barns are empty, ~ But they wear bright and colorful clothing, carrying sharp swords, overeat and overdrink; ~ They steal countless treasures, so they are the heads of thieves. ~ This is completely against the DAO!

[08t54c] **Xiaolin Yang** ~ The people who are good at building things do not budge, ~ The people who are good at protecting thing do not lose any part, ~ So their descendents can celebrate and remember them forever. ~ If a person can build such a DE, the DE will be real; ~ If a family can build such a DE, the DE will be plentiful; ~ If a town can build such a DE, the DE will last long; ~ If a country can build such a DE, the DE will be

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bountiful; ~ If the entire world can build such a DE, the DE will be everywhere. ~ Therefore, you know others by looking at yourself; ~ You know other families by looking at your family; ~ You know other towns by looking at your town; ~ You know other countries by looking at your country; ~ You know the past and future by looking at the present. ~ How do I know everything in the world? This is how.

[08t55c] **Xiaolin Yang** ~ The people who have the thickest DE are like a naked newborn boy. ~ The snake does not sting him, the wild animal does not bite him, and the fierce bird does not claw him. ~ His bones are soft and his muscles are weak, but his grip is very strong. ~ He has no idea of making love, but his manhood is always rigid, ~ Because his body is in the purest state. ~ He cries all day, but does not go hoarse, ~ Because his body is in the most harmonic state. ~ Understanding this harmonic state makes you natural, ~ Understanding the natural way makes your mind clear. ~ Trying hard to make your life last longer only brings you bad luck, ~ Trying to be strong-willed against nature only makes you lifeless. ~ When things become strong, they start to break down, ~ Which is not in accordance with the DAO. ~ Not being in accordance with the DAO leads to an early death.

[08t56c] **Xiaolin Yang** ~ People who have knowledge do not talk about it; ~ people who like to talk about it do not have knowledge. ~ Shut off your senses, block your desires, ~ Dull your sharpness, untie your knots with the outside world, ~ Dim your brightness, and make yourself as low as dust; ~ This will lead you to the world of the DAO. ~ Therefore, no one can own the DAO, ~ No one can cast it away, ~ No one can benefit it, ~ No one can hurt it, ~ No one can make it noble, ~ No one can make it low; ~ This is why the DAO is the noblest.

[08t57c] **Xiaolin Yang** ~ When governing a country you must be fair and just; ~ When fighting a battle, you must use tricks; ~ When taking over the world, you must practice WUWEI. ~ How do I know everything in this world? This is how. ~ The more restrictions the government sets, the more people become poor; ~ The more people have dangerous weapons, the more the country falls into chaos; ~ The more people become clever, the more bizarre things happen; ~ The more severe the law becomes, the more thieves there are. ~ So the great men said: "If I practice WUWEI, the people will govern themselves; ~ If I am always peaceful, the people will be upright by themselves; ~ If I do not initiate things for my own purposes, the people will become rich by themselves; ~ If I do not have desires, the people will become simple and plain by themselves."

[08t58c] **Xiaolin Yang** ~ When the government is low-key, the people are sturdy and simple; ~ When the government is harsh, the people are selfish and heartless. ~ Fortune is followed by disaster, ~ Disaster is followed by fortune. ~ Who knows the ultimate outcome of this cycle? No one knows. ~ The straight can become crooked; the kind can become wicked. ~ People have not figured out this puzzle for a long time. ~ So the great men were square but not rigid, self-abstaining but did not hurt people, upright but not blunt, glowing but not blinding.

[08t59c] **Xiaolin Yang** ~ The best thing in life is to be thrifty. ~ Only when you are thrifty, can you be prepared ahead of time. ~ Preparing ahead of time allows you to accumulate more DE. ~ Accumulating more DE allows you to overcome everything. ~ Overcoming everything allows you to have unmeasurable limits. ~ Having unmeasurable limits allows you to control a country. ~ When a country has the DAO, it can last long. ~ This is how you deepen and secure your roots, live long and last forever.

[08t60c] **Xiaolin Yang** ~ Governing a big country is like carefully cooking a small fish. ~ When the DAO rules, ghosts will not show their spirits. ~ Not only will the ghosts not show their spirits, but also the spirits will not hurt people. ~ Not only will the spirits not hurt people, but also the great men will not hurt people. ~

When neither the spirits nor the great men hurt people, the DE becomes natural and lasts long.

[08t61c] **Xiaolin Yang** ~ When governing a big country, you should be humble, ~ Like the lowest point where water meets, or like the females of the world. ~ Females always overcome males by being peaceful; being peaceful is humble. ~ Therefore, if a big country humbles itself to a small country, it can lead the small country; ~ If a small country humbles itself to a big country, it can get help from the big country. ~ So, humbleness leads either to leading a small country or to getting help from a big country. ~ A big country always wants to lead a small country, ~ A small country always wants to get help from a big country; ~ They can achieve their goals by being humble. ~ So the big should be humble.

[08t62c] **Xiaolin Yang** ~ The DAO is the protector of everything. ~ Kind people treat it like a treasure; ~ Unkind people also seek its protection. ~ The DAO makes people say nice words, and thus, they are respected. ~ The DAO makes people do good deeds, and thus, they are greater. ~ Even for the unkind people, have you ever seen the DAO neglect them? ~ Therefore, being an emperor or a minister, receiving jade gifts, or being equipped with fast carriers are not as precious as having the DAO. ~ Why did the ancient people value the DAO? ~ Did they not say that it is for gaining things and redeeming sins? ~ So the DAO is the most valuable thing in the world.

[08t63c] **Xiaolin Yang** ~ Treat lack of achievement as the achievement, ~ treat lack of accomplishment as the accomplishment, ~ treat lack of flavor as the flavor. ~ Make the small big, make the less more, return hatred with DE. ~ Solve problems while they are simple; accomplish big things while they are small. ~ The most difficult tasks in the world can only be finished if you attack them while they are simple; ~ The most important things in the world can only be accomplished if you start them while they are small. ~ Therefore, the great men never started with big things, so they accomplished big things. ~ Promises made easily have no credibility; if you view everything as easy, you will meet many difficulties. ~ So, the great men tried to find as many difficulties as possible, so they never had difficulties.

[08t64c] **Xiaolin Yang** ~ When the situation is peaceful, it is easy to control; ~ when nothing has happened, it is easy to plan; ~ Brittle things are easily broken, thin things are easily dispersed. ~ Do things when they have not yet happened, control things when they are not yet out of control. ~ A full-grown tree began as a sapling; ~ A nine-story building began with a bucket of dirt; ~ A thousand-mile trip began with the first step. ~ If you fiddle with something for your own purposes, you will ruin it; ~ If you are stubborn, you will fail. ~ Therefore, the great men practiced WUWEI, so they did not fail anything; ~ They were not stubborn, so they did not make mistakes. ~ People often fail at the last step to success. ~ Be cautious at the end like you are at the beginning; then you will never fail. ~ Therefore, the great men treated having no desire as their desire, and did not value things that were precious. ~ They treated not learning as learning, and repaired the mistakes people had made. ~ They helped everything and made them natural, but did not dare to do things for their own purposes.

[08t65c] **Xiaolin Yang** ~ The ancient people who knew the DAO did not make people smart, but made them simple. ~ People are not easy to govern when they are too smart. ~ So, those who govern a country based on smartness are a disaster to the country. ~ Those who do not govern the country based on smartness are a fortune to the country. ~ These two ways are the long-lasting policies for governing a country. ~ Keeping these two policies is called real DE. ~ Real DE is so deep and far-reaching; it is opposite to what we know today. ~ However, it will eventually lead to the ultimate harmonic and natural state.

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[08t66c] **Xiaolin Yang** ~ The great rivers and oceans can hold the water of all the streams. ~ Because they are lower, the water flows to them. ~ Therefore, if you want to be the head of the people, you must first humble yourself; ~ If you want to lead the people, you must first put yourself behind. ~ This is why the great men were above the people, but the people did not feel burdened; ~ They were in front of the people, but the people did not feel harmed. ~ So, the people were happy to make the great men their leaders, and did not feel tired of them. ~ Only because the great men did not fight, was there no one who could compete with them.

[08t67c] **Xiaolin Yang** ~ Everyone says my DAO is so great that it does not look like anything. ~ I say because it is so great, it does not look like anything. ~ If it were like anything, it would have disappeared long ago. ~ I have three treasures to keep and protect: ~ The first is kindness, the second is thrift, and the third is not fighting to be first. ~ Only if you are kind, can you be brave; ~ Only if you are thrifty, can you be generous; ~ Only if you do not fight to be first, can you be a leader. ~ However, the people today are not kind but brave, ~ Are not thrifty but generous, ~ Are not humble but want to be leaders. ~ These people are destined for failure. ~ With kindness, when you fight, you will win; when you defend, you will be strong. ~ If the heavens wants to save someone, it will always give him kindness as his defense.

[08t68c] **Xiaolin Yang** ~ A good general does not look intimidating, ~ A good fighter does not look fierce, ~ A good conqueror does not squabble, ~ A good leader is always humble. ~ This is the DE of not fighting with people; ~ This is the strength of using the power of others; ~ This is the state of being the most harmonic with nature.

[08t69c] **Xiaolin Yang** ~ There is a saying in the military: ~ "I dare not attack but would rather retreat; ~ I dare not move forward an inch but would rather move back a foot." ~ This is called advancing without appearing to advance, ~ Making a resolution without rolling up your sleeves, ~ Carrying a weapon without revealing the weapon, ~ Preparing to fight without showing the preparation. ~ The biggest disaster is to underestimate the enemy; ~ Underestimating the enemy will cause you to lose all your armies. ~ When two fighting armies have similar strength, the side that is sorrowful and cautious will win.

[08t70c] **Xiaolin Yang** ~ My teaching is very easy to understand and very easy to practice. ~ However, in this world, no one understands it and no one practices it. ~ Your speech must be based on facts, your actions must follow principles. ~ Only because people do not understand the DAO, do they not understand me. ~ Few people know my teaching; even fewer people follow my cause. ~ Therefore, the great men wore coarse clothing, but hid treasures inside.

[08t71c] **Xiaolin Yang** ~ If you have knowledge, but you feel like you do not have knowledge, this is super. ~ If you do not have knowledge, but you feel like you have knowledge, this is sick. ~ The great men were not sick because they knew what the sickness is. ~ Only when you know what the sickness is, will you not be sick.

[08t72c] **Xiaolin Yang** ~ When the people are not afraid of the ruler, the ruler is in the most danger. ~ Do not bother the people, do not suppress the people. ~ Only when you do not suppress the people, will they not be annoyed with you. ~ So, the great men understood everything but did not let themselves be known. ~ They valued their lives but did not let themselves be worshipped. ~ Therefore, keep the former and discard the latter.

[08t73c] **Xiaolin Yang** ~ If you have the courage to be strong, you will fail; ~ If you have the courage to be weak, you will succeed. ~ These two courages have completely opposite results. ~ Who knows why the heavens

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does not like the strong? ~ Even the great men found this question difficult to answer. ~ The law of the heavens never fights but always wins, ~ Never speaks but always gets a response, ~ Never calls but always gets an answer, ~ Moves slowly but has everything arranged perfectly. ~ The law of the heavens is like a huge net; the net holes are large, but nothing can escape.

[08t74c] **Xiaolin Yang** ~ The people are not afraid of death; what is the purpose of using death to frighten them? ~ However, if the people are afraid of death, and very few people violate the law, catch and execute these criminals, and who will dare to do it again? ~ Killing people is the job of the heavens. ~ If you take over the job of the heavens, it is like carving wood for the carpenter. ~ If you carve wood for the carpenter, it is rare that you will not hurt your own hand.

[08t75c] **Xiaolin Yang** ~ The people are hungry because the ruler taxes them too heavily, so they are hungry. ~ The people are difficult to control because the ruler is doing too many useless things, so they are difficult to control. ~ The people are not afraid of death because the ruler enjoys himself too much, so they are not afraid of death. ~ The ruler who does not care for his life is superior to the ruler who enjoys his life.

[08t76c] **Xiaolin Yang** ~ When people are alive, they are soft; when dead, they are hard. ~ When every living thing is alive, it is soft; when dead, it is hard. ~ So, the strong and hard have no vitality; the soft and weak have vitality. ~ Therefore, when an army is too strong and rigid, it will be extinguished; ~ when a tree is too stiff, it will break. ~ The strong and hard are inferior; the weak and soft are superior.

[08t77c] **Xiaolin Yang** ~ Isn't the law of heavens like using a bow and arrow? ~ When it is aimed too high, it is lowered; when it is aimed too low, it is raised; ~ When it is aimed too far, it is loosened; when it is aimed too close, it is tightened. ~ The law of the heavens is to reduce the wealthy and give to the needy. ~ But the law of present-day people is just the opposite: they take from the needy to give to the wealthy. ~ Who can contribute the surplus to the needy? ~ Only the people who follow the DAO. ~ So the great men do not do things for themselves and do not claim credit when things are accomplished. ~ They just do not want to show their goodness.

[08t78c] **Xiaolin Yang** ~ Nothing in this world is softer than water; ~ However, nothing in this world is more powerful than water in breaking the hardest things, ~ And nothing in this world can replace water. ~ Everyone knows this, but no one acts according to it. ~ So, the great men said: ~ "Those who can share the humiliation of the country can be the masters of the country; ~ Those who can share the disasters of the country can be the rulers of the country." ~ These truthful words sound like nonsense to present-day people.

[08t79c] **Xiaolin Yang** ~ If you have a big feud, no matter how much you make peace, the resentment still lingers. ~ How can this make you a nice person? ~ Therefore, the great men did not push and harass people. ~ Those who have DE do not harass people; those who do not have DE always push and harass people. ~ The law of the heavens does not practice nepotism; it gives the benefit to the nice people.

[08t80c] **Xiaolin Yang** ~ The most ideal country has little land and few people; ~ The people have many technologies but do not use them; ~ They are afraid of death and do not migrate far. ~ Even though they have boats and carriages, they do not use them; ~ Even though they have weapons and soldiers, they do not fight battles. ~ People go back to the ancient ways of life. ~ They enjoy their own food, admire their own clothes, ~ Appreciate their own peaceful lives, and love their own traditions. ~ Even if the people can see neighboring countries and hear the sounds of their cocks and dogs, ~ Up to their deaths, they never go

there.

[08t81c] **Xiaolin Yang** ~ Credible words do not sound pretty, pretty words are not credible. ~ A nice person is not good at arguing, a person who is good at arguing is not nice. ~ A person who has real knowledge does not show off, ~ A person who shows off does not have real knowledge. ~ Great men do not accumulate things for themselves. ~ The more they do for others, the more they have, ~ The more they give to others, the more they get. ~ The law of the heavens is to benefit everything without harming it, ~ The law of great men is to do things for the world without fighting for the credit.

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[09t01c] **Walter Gorn Old**, MARKING OUT THE PATH ~ The Tao that is the subject of discussion is not the true Tao. ~ The quality which can be named is not its true attribute. ~ That which was before Heaven and Earth is called the Non-Existent. ~ The Existent is the mother of all things. ~ Therefore doth the wise man seek after the first mystery of the Non-Existent, while seeing in that which exists the Ultimates thereof. ~ The Non-Existent and Existent are identical in all but name. ~ This identity of apparent opposites I call the profound, the great deep, the open door of bewilderment.

[09t02c] **Walter Gorn Old**, SELF-PERFECTION ~ When the world speaks of beauty as being beautiful, ugliness is at once defined. ~ When goodness is seen to be good, evil is at once apparent. ~ So do existence and non-existence mutually give rise to one another, as that which is difficult and that which is easy, distant and near, high and low, shrill and bass, preceding and following. ~ The Sage therefore is occupied only with that which is without prejudice. ~ He teaches without verbosity, he acts without effort; he produces without possessing, he acts without regard to the fruit of action; he brings his work to perfection without assuming credit; and claiming nothing as his own, he cannot at any time be said to lose.

[09t03c] **Walter Gorn Old**, RESTING THE PEOPLE ~ Avoiding distinctions of merit among the people prevents jealousy. ~ Not setting a value on rare things prevents theft. ~ Not seeking the things of sense keeps the mind in peace. ~ Thus the Sage governs by ridding the heart of its desires, giving the stomach due satisfaction, by resting the muscles and strengthening the bones, by preserving the world from a knowledge of evil and hence from its desire, and by making those who have such knowledge afraid to use it. ~ He acts by non-action, and by this he governs all.

[09t04c] **Walter Gorn Old**, THE CAUSELESS ~ Tao is without limitation; its depth is the source of whatsoever is. ~ It makes sharp things round, it brings order out of chaos, it obscures the brilliant, it is wholly without attachment. ~ I know not who gave it birth; it is more ancient than God.

[09t05c] **Walter Gorn Old**, THE VALUE OF NOTHING ~ Neither Heaven nor Earth has any predilections; they regard all persons and things as sacrificial images. ~ The wise man knows no distinctions; he beholds all men as things made for holy uses. ~ The celestial space is like unto bellows - though containing nothing that is solid, it does not at any time collapse; and the more it is set in motion, the more does it produce. ~ The inflated man, however, is soon exhausted. ~ Than self-restraint there is nothing better.

[09t06c] **Walter Gorn Old**, THE ORIGIN OF THINGS ~ Like the river in the valley, the spirit is never dried up. ~ I call it the Mother-Deep. ~ The motion of the Mother-Deep I regard as the origin of the Heaven and the Earth. ~ Forever it endures and moves without design.

[09t07c] **Walter Gorn Old**, HIDING THE LIGHT ~ Both Heaven and Earth endure a long time. ~ The cause of their endurance is their indifference to long life. ~ That is why they subsist. ~ Thus the wise man, indifferent to himself, is the greatest among men, and taking no care for himself, he is nevertheless preserved. ~ By being the most unselfish he is the most secure of all.

[09t08c] **Walter Gorn Old**, THE EASY NATURE ~ The greatest virtue is like water; it is good to all things. ~ It attains the most inaccessible places without strife. ~ Therefore it is like Tao. ~ It has the virtue of adapting itself to its place. ~ It is virtuous like the heart by being deep. ~ It is virtuous like speech by being faithful. ~ It is virtuous like government in regulating. ~ It is virtuous like a servant in its ability. ~ It is virtuous like action by being in season. ~ And because it does not strive it has no enemies.

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[09t09c] **Walter Gorn Old**, MAKING THINGS EQUAL ~ It is advisable to refrain from continual reaching after wealth. ~ Continual handling and sharpening wears away the most durable thing. ~ If the house be full of jewels, who shall protect it? ~ Wealth and glory bring care along with pride. ~ To stop when good work is done and honour advancing is the way of Heaven.

[09t10c] **Walter Gorn Old**, WHAT IS POSSIBLE ~ By conserving the natural and spiritual powers it is possible to escape dissolution. ~ By restraining the passions and letting gentleness have sway it is possible to continue as a child. ~ By purging the mind of impurities it is possible to remain untainted. ~ By governing the people with love it is possible to remain unknown. ~ By continual use of the gates of Heaven it is possible to preserve them from rust. ~ By transparency on all sides it is possible to remain unrecognised. ~ To bring forth and preserve, to produce without possessing, to act without hope of reward, and to expand without waste, this is the supreme virtue.

[09t11c] **Walter Gorn Old**, THE USE OF NOTHING ~ The thirty spokes of a carriage wheel uniting at the nave are made useful by the hole in the centre, where nothing exists. ~ Vessels of moulded earth are useful by reason of their hollowness. ~ Doors and windows are useful by being cut out. ~ A house is useful because of its emptiness. ~ Existence, therefore, is like unto gain, but Non-Existence to use.

[09t12c] **Walter Gorn Old**, SHUTTING THE DOORS ~ Light will blind a man, sound will make him deaf, taste will ruin his palate, the chase will make him wild, and precious things will tempt him. ~ Therefore does the wise man provide for the soul and not for the senses. ~ He ignores the one and takes the other with both hands.

[09t13c] **Walter Gorn Old**, PREVENTING A FALL ~ Honour and shame are the same as fear. ~ Fortune and disaster are the same as the person. ~ What is said of honour and shame is this: shame is abasement, which is feared whether it be absent or present. ~ So dignity and shame are inseparable from the fear which both occasion. ~ What is said of fortune and disaster is this: fortune and disaster are things which befall the person. ~ So without personality how should I suffer disaster or the reverse? ~ Therefore by the accident of good fortune a man may rule the world for a time. ~ But by virtue of love he may rule the world for ever.

[09t14c] **Walter Gorn Old**, PRAISING THE VOID ~ Ie. Plainness is that which cannot be seen by looking at it. ~ He. Stillness is that which cannot be heard by listening to it. ~ We. Rareness is that which cannot be felt by handling it. ~ These, being indiscernible, may be regarded as an unity - I H W, Tao. ~ It is not bright above nor dark beneath. ~ Infinite in operation, it is yet without name. ~ Issuing forth it enters into Itself. ~ This is the appearance of the Non-Apparent, the form of the Non-Existent. ~ This is the unfathomable mystery. ~ Going before, its face is not seen; following after, its back is not observed. ~ Yet to regulate one's life by the ancient knowledge of Tao is to have found the path.

[09t15c] **Walter Gorn Old**, EXHIBITING VIRTUE ~ The ancient wise men were skilful in their mysterious acquaintance with profundities. ~ They were fathomless in their depths; so profound, that I cannot bring them forth to my mind. ~ They were cautious, like one who crosses a swollen river. ~ They were reserved, like one who doubts his fellows. ~ They were watchful, like one who travels abroad. ~ They were retiring, like snow beneath the sun. ~ They were simple, like newly felled timber. ~ They were lowly, like the valley. ~ They were obscure, like muddy water. ~ May not a man take muddy water and make it clear by keeping still? ~ May not a man take a dead thing and make it alive by continuous motion? ~ Those who follow this Tao have no need of replenishing, and being devoid of all properties, they grow old without need of being filled.

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[09t16c] **Walter Gorn Old**, GOING HOME ~ Having emptied yourself of everything, remain where you are. ~ All things spring forth into activity with one accord, and whither do we see them return? ~ After blossoming for a while, everything dies down to its root. ~ This going back to one's origin is called peace; it is the giving of oneself over to the inevitable. ~ This giving of oneself over to the inevitable is called preservation. ~ He who knows this preservation is called enlightened. ~ He who knows it not continues in misery. ~ He who knows this preservation is great of soul. ~ He who is great of soul is prevailing. ~ Prevailing, he is a king. ~ Being a king, he is celestial. ~ Being celestial, he is of Tao. ~ Being of Tao, he endures for ever; for though his body perish, yet he suffers no hurt.

[09t17c] **Walter Gorn Old**, BEING NATURAL ~ In the first age of mankind the people recognised their superiors. ~ In the second age they served and flattered them. ~ In the third age they feared them. ~ In the fourth age they despised them. ~ Where faith is lacking it does not inspire confidence. ~ How careful they were in their expressions! ~ When they had done a good thing they would say, "How very natural we are!"

[09t18c] **Walter Gorn Old**, PATCHING UP ~ When the great Tao is lost men follow after charity and duty to one's neighbour. ~ When wisdom has met with honours the world is full of pretenders. ~ When family ties are severed then filial duty and parental indulgence take their place. ~ When a nation is filled with strife then do patriots flourish.

[09t19c] **Walter Gorn Old**, REVERTING TO NATURE ~ By giving up their self-righteousness and abandoning their wisdom the people would be immensely improved. ~ Forsaking Charity and Duty to the neighbour, they might revert to their natural relations. ~ Abandoning excellence and foregoing gain, the people would have no more thieves. ~ The cultivation of these three things has been a failure, therefore should they go back whence they came. ~ As for you, do you come forth in your natural simplicity, lay hold on verities, restrain selfishness, and rid yourself of ambition.

[09t20c] **Walter Gorn Old**, HOLDING ALOOF ~ Dispense with your learning and save yourselves anxiety; the difference between certainly and perhaps is not much after all. ~ Do they help us to distinguish between good and evil? for one must always be careful of distinctions! ~ Alas! but the people will never be free from their folly. ~ They are filled with ambition, as the stallion ox is filled with lust. ~ I am singular in my bashfulness, I am devoid of ambition, I am undeveloped as a little child. ~ I am but a waif, a stray, a child without a home. ~ All others have an excess of good things, but I am as one abandoned. ~ How foolish and simple am I! I am bewildered. ~ Everyone sparkles with intelligence, I am alone in my obscurity. ~ The people are full of discernment; I alone am dull. ~ I am tossed about like the ocean; I roll and am never at rest. ~ Everyone has something to do; I alone am incapable and without merit. ~ I alone am estranged from the people, but I glory on the breast of my mother!

[09t21c] **Walter Gorn Old**, THE EMPTY SOURCE ~ The greatest virtue is in simply following Tao, the intangible, inscrutable. ~ Inscrutable, intangible, and yet containing forms. ~ Intangible, inscrutable, and yet containing things. ~ Profound and obscure, but having an essence, a veritable essence in which is consistence. ~ From eternity until now its nature has remained unchanged. ~ It inheres in all things from their beginnings. ~ How do I know of the origin of things? ~ I know by Tao.

[09t22c] **Walter Gorn Old**, INCREASING THE SMALL ~ Whosoever adapteth himself shall be preserved to the end. ~ Whosoever bendeth himself shall be straightened. ~ Whosoever emptieth himself shall be filled. ~

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Whosoever weareth himself away shall be renewed. ~ Whosoever humbleth himself shall be exalted. ~ Whosoever exalteth himself shall be abased. ~ Therefore doth the Sage cling to simplicity, and is an example to all men. ~ He is not ostentatious, and therefore he shines. ~ He is not egotistic, and therefore he is praised. ~ He is not vain, and therefore he is esteemed. ~ He is not haughty, and therefore he is honoured. ~ And because he does not compete with others, no man is his enemy. ~ The ancient maxim, "Whosoever adapteth himself shall be preserved to the end," verily it is no idle saying. ~ Without doubt he shall go back to his Home in peace.

[09t23c] **Walter Gorn Old**, NON-IDENTIFICATION ~ Moderate your speech, and preserve yourself. ~ A hurricane will not outlast the morning, a heavy rain will not outlast the day. ~ Who have the power to make these things but Heaven and Earth? ~ And if Heaven and Earth cannot continue them long, how shall a man do so? ~ If a man accords with Tao in all things, he is identified with Tao by that agreement. ~ A virtuous man is identified with virtue, a vicious man is identified with vice. ~ Whoever is identified with Tao, him do the Taoists receive with gladness. ~ Whoever is identified with virtue, him do the virtuous receive with gladness. ~ But whoever is identified with vice, him do the vicious gladly serve with vice. ~ For wherever confidence is lacking, it is not met with trust.

[09t24c] **Walter Gorn Old**, UNDESIRABLE HONOURS ~ By standing on tiptoe one cannot keep still. ~ Astride of one's fellow one cannot progress. ~ By displaying oneself one does not shine. ~ By self-approbation one is not esteemed. ~ In self-praise there is no merit. ~ He who exalts himself does not stand high. ~ Such things are to Tao what refuse and excreta are to the body. ~ They are everywhere detested. ~ Therefore the man of Tao will not abide with them.

[09t25c] **Walter Gorn Old**, APPREHENDING THE VOID ~ Before Heaven and Earth existed there was in Nature a primordial substance. ~ It was serene, it was fathomless. ~ It was self-existent, it was homogeneous. ~ It was omnipresent, nor suffered any limitation. ~ It is to be regarded as the universal mother. ~ I do not know its name, but I call it Tao. ~ If forced to qualify it, I call it the boundless. ~ Being boundless, I call it the inconceivable. ~ Being inscrutable, I call it the inaccessible. ~ Being inaccessible, I call it the omnipresent. ~ Tao is supreme, Heaven is supreme, Earth is supreme, the King is supreme. ~ There are in the universe four kinds of supremacy, and their rulership is one. ~ Man is ruled by the Earth, the Earth is ruled by Heaven, Heaven is ruled by Tao, and Tao is ruled by itself.

[09t26c] **Walter Gorn Old**, THE VIRTUE OF GRAVITY ~ Weight underlies lightness, quiescence underlies motion. ~ Therefore the Sage never loses his gravity and quiescence from day to day. ~ Though glorious palaces should belong to him, he would dwell in them peacefully, without attachment. ~ Alas that a king with many chariots should conduct himself with frivolity in the midst of his kingdom! ~ By levity he loses his ministers, and by inconstancy his throne.

[09t27c] **Walter Gorn Old**, THE USE OF SKILL ~ The good walker makes no dust after him. ~ The good speaker incurs no discussion. ~ The good reckoner needs no arithmetic. ~ The good keeper needs no bolts or bars, and none can open after him. ~ The good binder needs no rope, and none can loose after him. ~ The wise man is a constant and good helper of his fellows. He rejects none. ~ He is a continual good preserver of things. He disdains nothing. ~ His intelligence is all-embracing. ~ Good men instruct one another; and bad men are the materials they delve in. ~ Whoever, therefore, does not honour his teacher and cherish his material, though he be called wise, is yet in a state of delusion. ~ This is no less important than strange.

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[09t28c] **Walter Gorn Old**, BECOMING A CHILD ~ He who, being a man, remains a woman, will become an universal channel. ~ As an universal channel the eternal virtue will never forsake him. He will re-become a child. ~ He who, being in the light, remains in obscurity, will become an universal model. ~ As an universal model the eternal virtue will not pass him by. He will go back to the all-perfect. ~ He who, being glorious, continues in humility, will become an universal valley. ~ As an universal valley the eternal virtue will fill him. He will revert to the first essence. ~ This first essence is that which, being differentiated, gives rise to innumerable vessels of life. ~ A wise man, by embracing it, becomes the wisest of governors. ~ A liberal government is that which neither disregards nor hurts anyone.

[09t29c] **Walter Gorn Old**, NON-ACTION ~ When a man who wishes to reform the world takes it in hand, I perceive that there will be no end to it! ~ Spiritual vessels are not fashioned in the world. ~ Whoever makes destroys; whoever grasps loses. ~ For perforce if one advances another is left behind; if one blows hot another will blow cold; if one be strengthened another will be weakened; if one be supported another will be undermined. ~ Therefore the Sage gives up all enthusiasm, levity, and pomp.

[09t30c] **Walter Gorn Old**, DECLINING FROM STRIFE ~ The man who aids the King by the use of Tao forces the people into submission without resort to the use of arms. He will not regard the fruit of his actions. ~ Prickly briars and thorns flourish where battalions have quartered. ~ Bad years follow on the heels of armies in motion. ~ The good soldier is brave when occasion requires, but he does not risk himself for power. ~ Brave is he when occasion requires, but he does not oppress. ~ Brave is he when occasion requires, but he does not boast. ~ Brave is he when occasion requires, but he is not haughty. ~ Brave is he when occasion requires, but he is not mean. ~ Brave is he when occasion requires, but he does not rage. ~ Things become old through excess of vigour. This is called Non-Tao; and what is Non-Tao is soon wasted!

[09t31c] **Walter Gorn Old**, CEASING FROM WAR ~ Weapons, however ornamental, are not a source of happiness, but are dreaded by all. ~ Therefore the man of Tao will not abide where such things are. ~ A respectable man at home sets the place of honour at his left hand; but the warrior on going forth to battle gives honour to the right hand. For weapons are things of ill omen, and the man of enlightenment does not use them except when he cannot help it. ~ His great desire is peace, and he does not take joy in conquest. ~ To joy in conquest is to joy in the loss of human life. ~ He who joys in bloodshed is not fit to govern the country. ~ When affairs are prosperous the left side is preferred, but when things are adverse the right is esteemed. ~ The adjutant-general is therefore on the left side, while the general-in-chief is on the right. ~ This I perceive is the manner also observed at a funeral! ~ He who has occasion to kill many people has cause for deep sorrow and tears. ~ Therefore a victorious army observes the order of a funeral.

[09t32c] **Walter Gorn Old**, INTELLIGENT VIRTUE ~ Tao the absolute has no name. ~ But although insignificant in its original simplicity, the world does not presume to bemean it. ~ If a king could lay hold on it, the world would of itself submit to him. ~ Heaven and Earth would conspire to nourish him. ~ The people without pressure would peacefully fall into their own places. ~ If he should dispose them by titles and names, he would be making a name for himself. ~ Yet he would wisely stop short of the name, and thus avoid the evil of distinctions. ~ Tao is to the world what the streams and valleys are to the great rivers and seas.

[09t33c] **Walter Gorn Old**, DISCERNING VIRTUE ~ He is wise who knows others. ~ He who knows himself is enlightened. ~ He is strong who conquers others. ~ He who conquers himself is mighty. ~ He is rich who is well satisfied. ~ He walks fast who has an object. ~ He who fills his place remains secure. ~ He who dies without being corrupted enjoys a good old age.

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[09t34c] **Walter Gorn Old**, THE PERFECT CONDITION ~ Mighty Tao is all-pervading. ~ It is simultaneously on this side and on that. ~ All living things subsist from it, and all are in its care. ~ It works, it finishes, and knows not the name of merit. ~ In love it nurtures all things, and claims no excellence therein. ~ It knows neither ambition nor desire. ~ It can be classed with the humblest of things. ~ All things finally revert to it, and it is not thereby increased. ~ It can be mentioned with the greatest of things. ~ Thus does the wise man continually refrain from self-distinction.

[09t35c] **Walter Gorn Old**, THE VIRTUE OF BOUNTY ~ Attain to the Great Idea, and all the world will flock to you. ~ It will flock to you and will not be hurt therein, for it will rest in a wonderful peace. ~ Where there is a festival the wayfarer will stay. ~ To the palate the Tao is insipid and tasteless. ~ In regarding it the eye is not impressed. ~ In listening to it the ear is not filled. ~ But in its uses it is inexhaustible.

[09t36c] **Walter Gorn Old**, THE COVERT AGREEMENT ~ When Nature is about to withhold a thing it is first sure to increase it. ~ When about to weaken it is first sure to strengthen. ~ When about to debase it is certain first to exalt. ~ When about to deprive it is first sure to give. ~ This is what I call the covert agreement. ~ The soft and the weak overcome the hard and the strong. ~ As a fish out of water is in danger, so a nation is in peril when its armaments are revealed to the people.

[09t37c] **Walter Gorn Old**, THE ART OF GOVERNMENT ~ Tao remains quiescent, and yet leaves nothing undone. ~ If a ruler or a king could hold it, all things would of their own accord assume the desired shape. ~ If in the process of transformation desire should arise, I would check it by the ineffable simplicity. ~ The ineffable simplicity would bring about an absence of desire, and rest would come back again. ~ Thus the world would regenerate itself.

[09t38c] **Walter Gorn Old**, OF VIRTUE ~ The superior virtue is not recognised as such, and it is therefore the very essence of virtue. ~ The inferior virtue has the distinction of virtue, and therefore it lacks the essence. ~ The superior virtue is spontaneous, and makes no claim to merit. ~ The inferior virtue is designing, and lays claim to recognition. ~ The higher benevolence acts without pretension to merit. ~ The inferior justice acts, and also makes pretensions. ~ The inferior expediency is designing, and therefore no one honours it. ~ Therefore does it bare its arm and assert itself by force. ~ Thus it transpires that when virtue is lost, benevolence takes its place. ~ When benevolence is lost, justice ensues. ~ When justice is lost, then expediency follows. ~ But expediency is the mere shadow of what is right and true, and is portentous of confusion. ~ Superficial virtue is the mere tinsel of Tao, and the fool makes use of it. ~ But the truly great man establishes himself on that which is solid, and will not lean upon a shadow. ~ He keeps to the real, and avoids display. ~ He rejects the one, and takes the other with both hands.

[09t39c] **Walter Gorn Old**, TRACING THE SOURCE ~ Certain things have, by unity, lasted from most ancient times, namely:- ~ The transparency of Heaven; ~ The steadfastness of Earth; ~ The incorporeality of spirits; ~ The watery plenitude of valleys; ~ The life of all creations; ~ The government of kings and princes; ~ All these endure by unity. ~ But for the cause of its transparency Heaven would be in danger of obscuration. ~ But for the cause of its steadfastness the Earth would be in danger of disintegration. ~ But for the cause of their incorporeality spirits would be in danger of decease. ~ But for the cause of their plenitude the valleys would be in danger of sterility. ~ But for the cause of their vitality all creations would be in danger of destruction. ~ But for the cause of their honour and greatness princes and kings would be in danger of an overthrow. ~ Herein we see how honour is derived from that which is without distinction; and how greatness rests upon,

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and is sustained by, that which is insignificant. ~ Hence do princes and kings call themselves "orphans," "solitary men," and "chariots without wheels." ~ Do they not thereby acknowledge their authority to be vested in, and supported by, their superiors? ~ Who can deny it? ~ Surely "a chariot without wheels" is no chariot at all! ~ It is as hard for a man to be isolated like a single gem as to be lost in the crowd like a common pebble.

[09t40c] **Walter Gorn Old**, RESIGNING WORK ~ The path of Tao is backward. ~ The characteristic of Tao is gentleness. ~ Everything in the universe comes from existence, and existence from non-existence.

[09t41c] **Walter Gorn Old**, LIKE AND UNLIKE ~ When a wise man hears the Tao, he follows it. ~ When one of average mind hears it, he holds to it a while and presently loses it. ~ When a foolish man hears it, he only laughs at it. ~ If it were not held in derision by such men, it could not rightly be called Tao. ~ Therefore, as the verse-makers would say:- ~ Who shines with Tao is lost in shade; ~ His path in Tao is retrograde, ~ And all his actions are obscure. ~ The highest virtue has no name, ~ The greatest pureness seems but shame; ~ True wisdom seems the least secure. ~ Inherent goodness seems most strange; ~ What most endures is changeless Change; ~ And squareness doth no angles make. ~ The largest vessel none can gird; ~ The loudest voice was never heard; ~ The greatest thing no form doth take. ~ For Tao is hidden, and it has no name; but it is good at beginning and finishing.

[09t42c] **Walter Gorn Old**, THE CHANGES OF TAO ~ Tao emaned the One; the one emaned the Two; and the two emaned the Three. ~ From the Three all things have proceeded. ~ All things are backed by the Unmanifest and faced by the Manifest. ~ That which unites them is the immaterial breath. ~ Orphanage, isolation, and a chariot without wheels are shunned by the people; but kings and great men appropriate these names to themselves. ~ For things are increased by being deprived; and being added to they are diminished. ~ That which people teach by their actions I make use of to instruct them. ~ Those who are violent and headstrong, for example, do not die a natural death. ~ They teach a good lesson, and so I make use of them.

[09t43c] **Walter Gorn Old**, UNLIMITED USEFULNESS ~ The gentlest thing in the world will override the strongest. ~ The Non-Existent pervades everything, though there be no inlet. ~ By this I comprehend how effectual is non-action. ~ To teach without words and to be useful without action, few among men are capable of this.

[09t44c] **Walter Gorn Old**, STANDING STILL ~ Which is the nearer to you, your name or your person? ~ Which is the more precious, your person or your wealth? ~ Which is the greater evil, to gain or to lose? ~ Great devotion requires great sacrifice. ~ Great wealth implies great loss. ~ He who is content can never be ruined. ~ He who stands still will never meet danger. ~ These are the people who endure.

[09t45c] **Walter Gorn Old**, INDEFINITE VIRTUE ~ He who sees that his highest attainments are always incomplete may go on working indefinitely. ~ He who sees his greatest possessions to be inadequate may go on acquiring for ever. ~ His highest rectitude is but crookedness. ~ His greatest wisdom is but foolishness. ~ His sweetest eloquence is but stammering. ~ Action overcomes cold; inaction overcomes heat. ~ With virtue and quietness one may conquer the world.

[09t46c] **Walter Gorn Old**, CURBING DESIRE ~ When Tao is in the world, horses are used in the pasture land. ~ When Tao has left the world, chargers are reared in the wilderness. ~ There is no greater sin than indulging desire. ~ There is no greater pain than discontent. ~ There is nothing more disastrous than the greed of gain. ~ Hence the satisfaction of contentment is an everlasting competence.

[09t47c] **Walter Gorn Old**, LOOKING ABROAD ~ A man may know the world without leaving his own home. ~ Through his windows he can see the supreme Tao. ~ The further afield he goes the less likely is he to find it. ~ Therefore the wise man knows without travelling, names things without seeing them, and accomplishes everything without action.

[09t48c] **Walter Gorn Old**, THE DISTRESS OF KNOWLEDGE ~ Bodily and mental distress is increased every day in the effort to get knowledge. ~ But this distress is daily diminished by the getting of Tao. ~ Do you continually curtail your effort till there be nothing of it left? ~ By non-action there is nothing which cannot be effected. ~ A man might, without the least distress, undertake the government of the world. ~ But those who distress themselves about governing the world are not fit for it.

[09t49c] **Walter Gorn Old**, THE VIRTUE OF CONCESSION ~ The wise man has no fixed opinions to call his own. ~ He accommodates himself to the minds of others. ~ I would return good for good; I would also return good for evil. ~ Virtue is good. ~ I would meet trust with trust; I would likewise meet suspicion with confidence. ~ Virtue is trustful. ~ The wise man lives in the world with modest restraint, and his heart goes out in sympathy to all men. ~ The people give him their confidence, and he regards them all as his children.

[09t50c] **Walter Gorn Old**, THE VALUE OF LIFE ~ Men go forth from Life and enter into Death. ~ The Gates of Life are thirteen in number; and the same are the Gates of Death. ~ By as many ways does Life pass quickly into Death. And wherefore? ~ Because men strive only after the Sensuous Life. ~ It has been said that one who knows how to safeguard Life can go through the country without protection against the rhinoceros and tiger. ~ He may enter into battle without fear of the sword. ~ The rhinoceros finds no place wherein to drive his horn. ~ The tiger finds no place wherein to fix his claws. ~ The sword finds no place wherein to thrust itself. ~ Why is this? ~ It is because he has overcome Death.

[09t51c] **Walter Gorn Old**, CHERISHING VIRTUE ~ Tao brings forth, and Teh nourishes. ~ All things take up their several forms, and natural forces bring them to perfection. ~ Therefore all things conspire to exalt Tao and to cherish virtue. ~ But this regard of Tao and Teh is not in deference to any mandate. ~ It is unconstrained, and therefore it endures for ever. ~ For Tao produces all things, and Teh nourishes, increases, feeds, matures, protects, and watches over them. ~ To produce without possessing; to work without expecting; to enlarge without usurping; this is the sublime virtue!

[09t52c] **Walter Gorn Old**, GOING BACK TO THE CAUSE ~ That from which the universe sprang may be looked upon as its Mother. ~ By knowing the Mother you have access to the child. ~ And if, knowing the child, you prefer the Mother, though your body perish, yet you will come to no harm. ~ Keep your mouth shut, and close up the doors of sight and sound, and as long as you live you will have no vexation. ~ But open your mouth, or become inquisitive, and you will be in trouble all your life long. ~ To perceive things in the germ is intelligence. ~ To remain gentle is to be invincible. ~ Follow the light that guides you homeward, and do not get lost in the darkness. ~ This I call using the eternal.

[09t53c] **Walter Gorn Old**, INCREASING EVIDENCE ~ Ah that I were wise enough to follow the great Tao! ~ Administration is a great undertaking. ~ The great Tao is extremely simple, but the people prefer the complex ways. ~ While the palace is extremely well appointed, the fields may be full of tares, and the granaries may be empty. ~ To dress grandly, to carry sharp swords, to eat and drink excessively, and to amass great wealth, this I call stylish theft. ~ That it is not Tao is certain.

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[09t54c] **Walter Gorn Old**, THE ROOT AND ITS BRANCHES ~ He who plants rightly never uproots. ~ He who lays hold rightly never relinquishes. ~ His posterity will honour him continually. ~ Whoever develops the Tao in himself will be rooted in virtue. ~ Whoever develops the Tao in his family will cause his virtue to spread. ~ Whoever develops the Tao in his village will increase prosperity. ~ Whoever develops the Tao in the kingdom will make good fortune prevalent. ~ Whoever develops Tao in the world will make virtue universal. ~ I observe myself, and so I come to know others. ~ I observe my family, and all others grow familiar. ~ I study this world, and others come within my knowledge. ~ How else should I come to know the laws which govern all things, save thus, that I observe them in myself?

[09t55c] **Walter Gorn Old**, THE WONDERFUL HARMONY ~ The man who is saturated with Virtue is like a little child. ~ Scorpions will not sting him, wild beasts will not seize him, nor will birds of prey pluck at him. ~ His young bones are not hard, neither are his sinews strong, yet his grasp is firm and sure. ~ He is full of virility, though unconscious of his sex. ~ Though he should cry out all day, yet he is never hoarse. ~ Herein is shown his harmony with Nature. ~ The knowledge of this harmony is the eternal Tao. ~ The knowledge of the eternal Tao is illumination. ~ Habits of excess grow upon a man, and the mind, giving way to the passions, they increase day by day. ~ And when the passions have reached their climax, they also fail. ~ This is against the nature of Tao. ~ What is contrary to Tao soon comes to an end.

[09t56c] **Walter Gorn Old**, THE MYSTERIOUS VIRTUE ~ He who knows the Tao does not discuss it, and those who babble about it do not know it. ~ To keep the lips closed, to shut the doors of sight and sound, to smooth off the corners, to temper the glare, and to be on a level with the dust of the earth, this is the mysterious virtue. ~ Whoever observes this will regard alike both frankness and reserve, kindness and injury, honour and degradation. ~ For this reason he will be held in great esteem of all men.

[09t57c] **Walter Gorn Old**, THE GENUINE GOVERNMENT ~ The righteous man may rule the nation. ~ The strategic man may rule the army. ~ But the man who refrains from active measures should be the king. ~ How do I know how things should be? ~ I know by this:- ~ When the actions of the people are controlled by prohibited laws, the country becomes more and more impoverished. ~ When the people are allowed the free use of arms, the Government is in danger. ~ The more crafty and dexterous the people become, the more do artificial things come into use. ~ And when these cunning arts are publicly esteemed, then do rogues prosper. ~ Therefore the wise man says:- ~ I will design nothing; and the people will shape themselves. ~ I will keep quiet; and the people will find their rest. ~ I will not assert myself; and the people will come forth. ~ I will discountenance ambition; and the people will revert to their natural simplicity.

[09t58c] **Walter Gorn Old**, LETTING OTHERS REFORM THEMSELVES ~ A free and generous government gives the people a chance to develop. ~ When the government is rigid and exacting the people are cramped and miserable. ~ Misery is but the shadow of happiness. ~ Happiness is but the cloak of misery. ~ When will there be an end to them? ~ If we dispense with rectitude, distortion will assert itself; and what was good in its way will give place to what is evil. ~ Verily the people have been under a cloud for a long time. ~ Therefore the wise man is full of rectitude, but he does not chip and carve at others. ~ He is just, but does not admonish others. ~ He is upright, but he does not straighten others. ~ He is enlightened, but he does not offend with his brightness.

[09t59c] **Walter Gorn Old**, PRESERVING THE TAO ~ In ruling men and in serving Heaven there is nothing like moderation. ~ By means of it one attains to his first estate. ~ When this is attained a man is possessed of an

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indefinite store of virtue. ~ With such a store of virtue he will overcome everything. ~ And of this mastery there will be no limit. ~ Thus, without hindrance, he may possess the Kingdom. ~ Such a man has the mother-constitution, and will endure indefinitely. ~ He is like the plant whose roots are deep and whose stem is firm. ~ Thus may a man live long and see many days.

[09t60c] **Walter Gorn Old**, FILLING THE THRONE ~ The state should be governed as we cook small fish, without much business. ~ Bringing the Tao to the governing of the Kingdom will give rest to the shades of the dead. ~ Not that the Spirits will be inactive, but that they will cease to trouble the people. ~ But what is of more importance, the wise ruler of the people will not hurt them. ~ And in so far as they do not interfere with one another, their influences conspire to the general good!

[09t61c] **Walter Gorn Old**, THE VIRTUE OF HUMILITY ~ The kingdom, like a river, becomes great by being lowly; it is thereby the centre to which all the world tends. ~ It is similar in the case of woman: ~ She conquers man by continual quietness. ~ And quietness is the same as submission. ~ Therefore a great state, by condescension to those beneath it, may gain the government of them. ~ Likewise a small state, by submission to one that is greater, may secure its alliance. ~ Thus the one gains adherence, and the other obtains favours. ~ Although the great state desires to annex and to nourish others, yet the small state desires to be allied to and serve the greater. ~ Thus both will be satisfied, if only the greater will condescend.

[09t62c] **Walter Gorn Old**, PRACTICAL TAO ~ Tao is the secret guardian of all things. ~ It enriches the good man and forefends the evildoer. ~ Its counsel is always in season; its benevolence is always in demand. ~ Even those who are not good it does not forsake. ~ Therefore, when the Emperor takes his throne and appoints his nobles, he who comes before him bearing the insignia of a prince and escorted by a mounted retinue is not to be compared with one who humbly presents this Tao. ~ For why did the ancients hold it in such esteem? ~ Was it not because it could be had without much seeking, and because by means of it man might escape from sin? ~ For this it was esteemed the greatest thing in the world!

[09t63c] **Walter Gorn Old**, FORETHOUGHT ~ Acting without design, occupying oneself without making a business of it, finding the great in what is small, and the many in the few, repaying injury with kindness, effecting difficult things while they are easy, and managing great things in their beginnings, is the method of Tao. ~ All difficult things have their origin in that which is easy, and great things in that which is small. ~ Therefore the wise man can accomplish great things without even attempting them. ~ He who lightly assents will seldom keep his word. ~ He who accounts all things easy will have many difficulties. ~ Therefore the Sage takes great account of small things, and so never has any difficulty.

[09t64c] **Walter Gorn Old**, GUARDING THE SMALL ~ What is still is easily held. ~ What is expected is easily provided for. ~ What is brittle is easily broken. ~ What is small is soon dispersed. ~ Transact your business before it takes shape. ~ Regulate things before confusion begins. ~ The tree which fills the arms grew from a tender shoot. ~ The castle of nine storeys was raised on a heap of earth. ~ The journey of a thousand miles begins with one step. ~ Whoever designs only destroys. ~ Whoever grasps, loses. ~ The Sage does not thus act, therefore he does no harm. ~ He does not grasp, and therefore he never loses. ~ But the common people, in their undertakings, fail on the eve of success. ~ If they were as prudent at the end as they are at the beginning, there would be no such failures. ~ Therefore the Sage is only ambitious of what others despise, and sets no value on things difficult to obtain. ~ He acquires no common learning, but returns to that which the people have passed by. ~ Thus he aims at simple development in all things, and acts without design.

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[09t65c] **Walter Gorn Old**, SIMPLE VIRTUE ~ The ancients who practised the Tao did not make use of it to render the people brilliant, but to make them simple and natural. ~ The difficulty in governing the people is through overmuch policy. ~ He who tries to govern the kingdom by policy is only a scourge to it; while he who governs without it is a blessing. ~ To know these two things is the perfect knowledge of government, and to keep them continually in view is called the virtue of simplicity. ~ Deep and wide is this simple virtue; and though opposed to other methods it can bring about a perfect order.

[09t66c] **Walter Gorn Old**, GOING BEHIND ~ That by which the great rivers and seas receive the tribute of all the streams, is the fact of their being lowly; that is the cause of their superiority. ~ Thus the Sage, wishing to govern the people, speaks of himself as beneath them; and wishing to lead them, places himself behind them. ~ So, while he is yet above them, they do not feel his weight; and being before them, he yet causes no obstruction. ~ Therefore all men exalt him with acclamations, and none is offended. ~ And because he does not strive, no man is his enemy.

[09t67c] **Walter Gorn Old**, THREE PRECIOUS THINGS ~ All the world avows that while my Taoism is great, it is yet incompetent! ~ It is its greatness which makes it appear incompetent. ~ If it were like others, it would long ago have been recognised as incompetent. ~ But I hold fast to three precious things, which also I cherish. ~ The first is gentleness. ~ The second is economy. ~ The third is humility. ~ With such gentleness I can be daring. ~ With such economy I can be generous. ~ With such humility I can be great in service, as a vessel of honour. ~ But in these days men forsake gentleness and become only obtrusive. ~ They abandon economy and become only excessive. ~ They relinquish humility and strive for precedence, and thus for death. ~ Gentleness is ever victorious in attack and secure in defence. ~ Therefore when Heaven would preserve a man it enfolds him with gentleness.

[09t68c] **Walter Gorn Old**, IMITATING HEAVEN ~ The good commander is not imperious. ~ The good fighter is not wrathful. ~ The greatest conqueror does not wage war. ~ The best master governs by condescension. ~ This is the virtue of not contending. ~ This is the virtue of persuasion. ~ This is the imitation of Heaven, and this was the highest aim of the ancients.

[09t69c] **Walter Gorn Old**, THE USE OF SUPREME VIRTUE ~ A great warrior has said, "I dare not be the host, I would rather be the guest; I dare not advance an inch, I would rather retire a foot." ~ Now this I call filing in without marshalling the ranks; baring the arms without preparing to fight; grasping the sword without unsheathing it; and advancing upon the enemy without coming into conflict. ~ There is nothing so unfortunate as entering lightly into battle. ~ For by so doing we are in danger of losing that which is most precious. ~ Thus it happens that when opposing forces meet in battle, he who feels the pity of it assuredly conquers.

[09t70c] **Walter Gorn Old**, THE DIFFICULT RECOGNITION ~ Easy are my words to know, and also to practise. ~ Yet none is able to understand nor yet to practise them. ~ For there is a remote origin for my words, and a supreme law for my actions. ~ Not knowing these, men cannot know me. ~ Those who know me are few, and by them I am esteemed. ~ For the wise man is outwardly poor, but he carries his jewel in his bosom.

[09t71c] **Walter Gorn Old**, THE DISEASE OF KNOWING ~ To know one's ignorance is the best part of knowledge. ~ To be ignorant of such knowledge is a disease. ~ If one only regards it as a disease, he will soon be cured of it. ~ The wise man is exempt from this disease. ~ He knows it for what it is, and so is free from it.

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[09t72c] **Walter Gorn Old**, LOVING ONESELF ~ When men do not have a right fear of present dangers, they run into extremes of peril. ~ Let them beware of enlarging the house, being weary of present conditions. ~ If they do not despise it, no such weariness will arise. ~ This is why the Sage, while possessed of self-knowledge, does not parade himself. ~ He loves, but does not value himself highly. ~ Thus he puts away pride, and is content.

[09t73c] **Walter Gorn Old**, FREEDOM OF ACTION ~ He whose courage is expressed in daring will soon meet death. ~ He whose courage is shown in self-restraint will be preserved. ~ There are, then, two kinds of courage; the one is injurious and the other of advantage. ~ But who is to say why one of them should incur the judgment of Heaven? ~ That is why the Sage finds it difficult to act. ~ The celestial Tao does not strive, and yet overcomes everything. ~ It does not speak, yet it is skilful in replying. ~ It does not call, yet things come to it readily. ~ It is quiet in its methods, yet its plans are thoroughly effective. ~ The net of Heaven has large meshes, and yet nothing escapes it!

[09t74c] **Walter Gorn Old**, THE FAULT OF COERCION ~ When the people do not fear death, of what use is it to overawe them with it as a penalty? ~ And if they were always held in fear of death, and I could lay my hand upon all evil doers and slay them, would I dare to do it? ~ There is always the Great Executioner! ~ For one to usurp that office is like a novice cutting out the work of a great architect. ~ Such an one rarely fails to cut his own hands!

[09t75c] **Walter Gorn Old**, THE EVIL OF AVARICE ~ The people suffer from famine on account of the heavy taxation put upon them. ~ This is the cause of their need. ~ The people are difficult to govern because of the overbearing of their superiors. ~ This is the cause of their trouble. ~ The people make light of dying because of the great hardships of trying to live. ~ This is the reason of their indifference to death. ~ Therefore to keep living in obscurity is better than making overmuch of it.

[09t76c] **Walter Gorn Old**, THE DANGER OF STRENGTH ~ Man at his birth is supple and tender, but in death he is rigid and strong. ~ It is the same with everything. ~ Trees and plants in their early growth are pliant and soft, but at the end they are withered and tough. ~ Thus rigidity and strength are concomitants of death, but softness and gentleness are companions of life. ~ Therefore the warrior who relies on his strength cannot conquer death, while the powerful tree becomes a mere timber support. ~ For the place of the strong and the firm is below, while that of the gentle and yielding is above.

[09t77c] **Walter Gorn Old**, THE TAO OF HEAVEN ~ Like the bending of an archer's bow is the Tao of Heaven! ~ It brings down that which is high, and raises up that which is depressed. ~ It takes away where there is excess, and gives where there is deficiency. ~ The Tao of Heaven makes all things equal. ~ This Tao is not of man. ~ Man takes from the needy to add to his own excess. ~ Who is he that, having a superabundance, can bring it to the service of the world? ~ Only he who has the Tao. ~ This is why the wise man acts without expectation of reward, and completes his task without claiming merit. ~ For thus he hides his wealth.

[09t78c] **Walter Gorn Old**, ACCEPTING THE TRUTH ~ Nothing on earth is so weak and yielding as water, but for breaking down the firm and strong it has no equal. ~ This admits of no alternative. ~ All the world knows that the soft can wear away the hard, and the weak can conquer the strong; but none can carry it out in practice. ~ Therefore the Sage says: He who bears the reproach of his country is really the lord of the land. He who bears the woes of the people is in truth their king. ~ The words of truth are always paradoxical!

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[09t79c] **Walter Gorn Old**, KEEPING ONE'S BOND ~ When a compromise is effected after a long dispute, one of the parties retains a grudge: how can this be called a good settlement? ~ Therefore the wise man takes his part of the bond, and does not insist upon having the other. ~ The virtuous man attends only to his engagements in the bond, while the man without virtue contrives for his own advantage. ~ The Tao of Heaven has no favourites; it always aids the good man.

[09t80c] **Walter Gorn Old**, STANDING ALONE ~ If I had a small kingdom and but ten or a hundred men of ability, I would not administrate with them. ~ I would teach the people to look upon death as a grievous thing, and then they would not go abroad to meet it. ~ Though they had boats and carriages, yet they would not go away in them. ~ Though they had armour, yet they would never have occasion to wear it. ~ The people should return to the use of the quipu. ~ They should find their coarse food sweet, think their plain clothes grand, regard their homes as places of rest, and take delight in their own simple pleasures. ~ Though the neighbouring state could be seen by us, and the crowing of the cocks and the barking of the dogs could be heard, yet my people would grow old, and die before ever feeling the need of having intercourse with it.

[09t81c] **Walter Gorn Old**, THE EVIDENCE OF SIMPLICITY ~ Sincere words are not grand. ~ Grand words are not faithful. ~ The man of Tao does not dispute. ~ They who dispute are not skilled in Tao. ~ Those who know it are not learned. ~ The learned do not know it. ~ The wise man does not lay up treasure. ~ The more he expends on others, the more he gains for himself. ~ The more he gives to others, the more he has for his own. ~ This is the Tao of Heaven, which penetrates but does not injure. ~ This is the Tao of the wise man, who acts but does not strive.

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[10t01c] **James Legge** ~ The Tao that can be trodden is not the enduring and unchanging Tao. ~ The name that can be named is not the enduring and unchanging name. ~ (Conceived of as) having no name, it is the Originator of heaven and earth; ~ (conceived of as) having a name, it is the Mother of all things. ~ Always without desire we must be found, ~ If its deep mystery we would sound; ~ But if desire always within us be, ~ Its outer fringe is all that we shall see. ~ Under these two aspects, it is really the same; ~ but as development takes place, it receives the different names. ~ Together we call them the Mystery. ~ Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

[10t02c] **James Legge** ~ All in the world know the beauty of the beautiful, ~ and in doing this they have (the idea of) what ugliness is; ~ they all know the skill of the skilful, ~ and in doing this they have (the idea of) what the want of skill is. ~ So it is that existence and non-existence give birth the one to (the idea of) the other; ~ that difficulty and ease produce the one (the idea of) the other; ~ that length and shortness fashion out the one the figure of the other; ~ that (the ideas of) height and lowness arise from the contrast of the one with the other; ~ that the musical notes and tones become harmonious through the relation of one with another; ~ and that being before and behind give the idea of one following another. ~ Therefore the sage manages affairs without doing anything, ~ and conveys his instructions without the use of speech. ~ All things spring up, and there is not one which declines to show itself; ~ they grow, and there is no claim made for their ownership; ~ they go through their processes, and there is no expectation (of a reward for the results). ~ The work is accomplished, and there is no resting in it (as an achievement). ~ The work is done, but how no one can see; ~ 'Tis this that makes the power not cease to be.

[10t03c] **James Legge** ~ Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves; ~ not to prize articles which are difficult to procure is the way to keep them from becoming thieves; ~ not to show them what is likely to excite their desires is the way to keep their minds from disorder. ~ Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones. ~ He constantly (tries to) keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from presuming to act (on it). ~ When there is this abstinence from action, good order is universal.

[10t04c] **James Legge** ~ The Tao is (like) the emptiness of a vessel; ~ and in our employment of it we must be on our guard against all fulness. ~ How deep and unfathomable it is, as if it were the Honoured Ancestor of all things! ~ We should blunt our sharp points, and unravel the complications of things; ~ we should attemper our brightness, and bring ourselves into agreement with the obscurity of others. ~ How pure and still the Tao is, as if it would ever so continue! ~ I do not know whose son it is. ~ It might appear to have been before God.

[10t05c] **James Legge** ~ Heaven and earth do not act from (the impulse of) any wish to be benevolent; ~ they deal with all things as the dogs of grass are dealt with. ~ The sages do not act from (any wish to be) benevolent; ~ they deal with the people as the dogs of grass are dealt with. ~ May not the space between heaven and earth be compared to a bellows? ~ 'Tis emptied, yet it loses not its power; ~ 'Tis moved again, and sends forth air the more. ~ Much speech to swift exhaustion lead we see; ~ Your inner being guard, and keep it free.

[10t06c] **James Legge** ~ The valley spirit dies not, aye the same; ~ The female mystery thus do we name. ~ Its gate, from which at first they issued forth, ~ Is called the root from which grew heaven and earth. ~ Long and unbroken does its power remain, ~ Used gently, and without the touch of pain.

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[10t07c] **James Legge** ~ Heaven is long-enduring and earth continues long. ~ The reason why heaven and earth are able to endure and continue thus long is because they do not live of, or for, themselves. ~ This is how they are able to continue and endure. ~ Therefore the sage puts his own person last, and yet it is found in the foremost place; ~ he treats his person as if it were foreign to him, and yet that person is preserved. ~ Is it not because he has no personal and private ends, that therefore such ends are realised?

[10t08c] **James Legge** ~ The highest excellence is like (that of) water. ~ The excellence of water appears in its benefiting all things, ~ and in its occupying, without striving (to the contrary), the low place which all men dislike. ~ Hence (its way) is near to (that of) the Tao. ~ The excellence of a residence is in (the suitability of) the place; ~ that of the mind is in abysmal stillness; ~ that of associations is in their being with the virtuous; ~ that of government is in its securing good order; ~ that of (the conduct of) affairs is in its ability; ~ and that of (the initiation of) any movement is in its timeliness. ~ And when (one with the highest excellence) does not wrangle (about his low position), no one finds fault with him.

[10t09c] **James Legge** ~ It is better to leave a vessel unfilled, than to attempt to carry it when it is full. ~ If you keep feeling a point that has been sharpened, the point cannot long preserve its sharpness. ~ When gold and jade fill the hall, their possessor cannot keep them safe. ~ When wealth and honours lead to arrogancy, this brings its evil on itself. ~ When the work is done, and one's name is becoming distinguished, to withdraw into obscurity is the way of Heaven.

[10t10c] **James Legge** ~ When the intelligent and animal souls are held together in one embrace, they can be kept from separating. ~ When one gives undivided attention to the (vital) breath, and brings it to the utmost degree of pliancy, he can become as a (tender) babe. ~ When he has cleansed away the most mysterious sights (of his imagination), he can become without a flaw. ~ In loving the people and ruling the state, cannot he proceed without any (purpose of) action? ~ In the opening and shutting of his gates of heaven, cannot he do so as a female bird? ~ While his intelligence reaches in every direction, cannot he (appear to) be without knowledge? ~ (The Tao) produces (all things) and nourishes them; ~ it produces them and does not claim them as its own; ~ it does all, and yet does not boast of it; ~ it presides over all, and yet does not control them. ~ This is what is called 'The mysterious Quality' (of the Tao).

[10t11c] **James Legge** ~ The thirty spokes unite in the one nave; ~ but it is on the empty space (for the axle), that the use of the wheel depends. ~ Clay is fashioned into vessels; ~ but it is on their empty hollowness, that their use depends. ~ The door and windows are cut out (from the walls) to form an apartment; ~ but it is on the empty space (within), that its use depends. ~ Therefore, what has a (positive) existence serves for profitable adaptation, and what has not that for (actual) usefulness.

[10t12c] **James Legge** ~ Colour's five hues from th' eyes their sight will take; ~ Music's five notes the ears as deaf can make; ~ The flavours five deprive the mouth of taste; ~ The chariot course, and the wild hunting waste ~ Make mad the mind; and objects rare and strange, ~ Sought for, men's conduct will to evil change. ~ Therefore the sage seeks to satisfy (the craving of) the belly, and not the (insatiable longing of the) eyes. ~ He puts from him the latter, and prefers to seek the former.

[10t13c] **James Legge** ~ Favour and disgrace would seem equally to be feared; ~ honour and great calamity, to be regarded as personal conditions (of the same kind). ~ What is meant by speaking thus of favour and disgrace? ~ Disgrace is being in a low position (after the enjoyment of favour). ~ The getting that (favour) leads to the apprehension (of losing it), and the losing it leads to the fear of (still greater calamity): ~ - this is

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what is meant by saying that favour and disgrace would seem equally to be feared. ~ And what is meant by saying that honour and great calamity are to be (similarly) regarded as personal conditions? ~ What makes me liable to great calamity is my having the body (which I call myself); ~ if I had not the body, what great calamity could come to me? ~ Therefore he who would administer the kingdom, honouring it as he honours his own person, may be employed to govern it, ~ and he who would administer it with the love which he bears to his own person may be entrusted with it.

[10t14c] **James Legge** ~ We look at it, and we do not see it, and we name it 'the Equable.' ~ We listen to it, and we do not hear it, and we name it 'the Inaudible.' ~ We try to grasp it, and do not get hold of it, and we name it 'the Subtle.' ~ With these three qualities, it cannot be made the subject of description; ~ and hence we blend them together and obtain The One. ~ Its upper part is not bright, and its lower part is not obscure. ~ Ceaseless in its action, it yet cannot be named, and then it again returns and becomes nothing. ~ This is called the Form of the Formless, and the Semblance of the Invisible; ~ this is called the Fleeting and Indeterminable. ~ We meet it and do not see its Front; ~ we follow it, and do not see its Back. ~ When we can lay hold of the Tao of old to direct the things of the present day, and are able to know it as it was of old in the beginning, this is called (unwinding) the clue of Tao.

[10t15c] **James Legge** ~ The skilful masters (of the Tao) in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep (also) so as to elude men's knowledge. ~ As they were thus beyond men's knowledge, I will make an effort to describe of what sort they appeared to be. ~ Shrinking looked they like those who wade through a stream in winter; ~ irresolute like those who are afraid of all around them; ~ grave like a guest (in awe of his host); ~ evanescent like ice that is melting away; ~ unpretentious like wood that has not been fashioned into anything; ~ vacant like a valley, ~ and dull like muddy water. ~ Who can (make) the muddy water (clear)? ~ Let it be still, and it will gradually become clear. ~ Who can secure the condition of rest? ~ Let movement go on, and the condition of rest will gradually arise. ~ They who preserve this method of the Tao do not wish to be full (of themselves). ~ It is through their not being full of themselves that they can afford to seem worn and not appear new and complete.

[10t16c] **James Legge** ~ The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearying vigour. ~ All things alike go through their processes of activity, and (then) we see them return (to their original state). ~ When things (in the vegetable world) have displayed their luxuriant growth, we see each of them return to its root. ~ This returning to their root is what we call the state of stillness; ~ and that stillness may be called a reporting that they have fulfilled their appointed end. ~ The report of that fulfilment is the regular, unchanging rule. ~ To know that unchanging rule is to be intelligent; ~ not to know it leads to wild movements and evil issues. ~ The knowledge of that unchanging rule produces a (grand) capacity and forbearance, and that capacity and forbearance lead to a community (of feeling with all things). ~ From this community of feeling comes a kingliness of character; ~ and he who is king-like goes on to be heaven-like. ~ In that likeness to heaven he possesses the Tao. ~ Possessed of the Tao, he endures long; ~ and to the end of his bodily life, is exempt from all danger of decay.

[10t17c] **James Legge** ~ In the highest antiquity, (the people) did not know that there were (their rulers). ~ In the next age they loved them and praised them. ~ In the next they feared them; in the next they despised them. ~ Thus it was that when faith (in the Tao) was deficient (in the rulers) a want of faith in them ensued (in the people). ~ How irresolute did those (earliest rulers) appear, showing (by their reticence) the importance which they set upon their words! ~ Their work was done and their undertakings were successful, while the people all said, 'We are as we are, of ourselves!'

[10t18c] **James Legge** ~ When the Great Tao (Way or Method) ceased to be observed, benevolence and righteousness came into vogue. ~ (Then) appeared wisdom and shrewdness, and there ensued great hypocrisy. ~ When harmony no longer prevailed throughout the six kinships, filial sons found their manifestation; ~ when the states and clans fell into disorder, loyal ministers appeared.

[10t19c] **James Legge** ~ If we could renounce our sageness and discard our wisdom, it would be better for the people a hundredfold. ~ If we could renounce our benevolence and discard our righteousness, the people would again become filial and kindly. ~ If we could renounce our artful contrivances and discard our (scheming for) gain, there would be no thieves nor robbers. ~ Those three methods (of government) ~ Thought olden ways in elegance did fail ~ And made these names their want of worth to veil; ~ But simple views, and courses plain and true ~ Would selfish ends and many lusts eschew.

[10t20c] **James Legge** ~ When we renounce learning we have no troubles. ~ The (ready) 'yes,' and (flattering) 'yea;' - ~ Small is the difference they display. ~ But mark their issues, good and ill; - ~ What space the gulf between shall fill? ~ What all men fear is indeed to be feared; ~ but how wide and without end is the range of questions (asking to be discussed)! ~ The multitude of men look satisfied and pleased; ~ as if enjoying a full banquet, as if mounted on a tower in spring. ~ I alone seem listless and still, my desires having as yet given no indication of their presence. ~ I am like an infant which has not yet smiled. ~ I look dejected and forlorn, as if I had no home to go to. ~ The multitude of men all have enough and to spare. ~ I alone seem to have lost everything. ~ My mind is that of a stupid man; ~ I am in a state of chaos. ~ Ordinary men look bright and intelligent, while I alone seem to be benighted. ~ They look full of discrimination, while I alone am dull and confused. ~ I seem to be carried about as on the sea, drifting as if I had nowhere to rest. ~ All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer. ~ (Thus) I alone am different from other men, but I value the nursing-mother (the Tao).

[10t21c] **James Legge** ~ The grandest forms of active force ~ From Tao come, their only source. ~ Who can of Tao the nature tell? ~ Our sight it flies, our touch as well. ~ Eluding sight, eluding touch, ~ The forms of things all in it crouch; ~ Eluding touch, eluding sight, ~ There are their semblances, all right. ~ Profound it is, dark and obscure; ~ Things' essences all there endure. ~ Those essences the truth enfold ~ Of what, when seen, shall then be told. ~ Now it is so; 'twas so of old. ~ Its name - what passes not away; ~ So, in their beautiful array, ~ Things form and never know decay. ~ How know I that it is so with all the beauties of existing things? ~ By this (nature of the Tao).

[10t22c] **James Legge** ~ The partial becomes complete; ~ the crooked, straight; ~ the empty, full; ~ the worn out, new. ~ He whose (desires) are few gets them; ~ he whose (desires) are many goes astray. ~ Therefore the sage holds in his embrace the one thing (of humility), and manifests it to all the world. ~ He is free from self-display, and therefore he shines; ~ from self-assertion, and therefore he is distinguished; ~ from self-boasting, and therefore his merit is acknowledged; ~ from self-complacency, and therefore he acquires superiority. ~ It is because he is thus free from striving that therefore no one in the world is able to strive with him. ~ That saying of the ancients that 'the partial becomes complete' was not vainly spoken: ~ - all real completion is comprehended under it.

[10t23c] **James Legge** ~ Abstaining from speech marks him who is obeying the spontaneity of his nature. ~ A violent wind does not last for a whole morning; ~ a sudden rain does not last for the whole day. ~ To whom is it that these (two) things are owing? ~ To Heaven and Earth. ~ If Heaven and Earth cannot make such

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(spasmodic) actings last long, how much less can man! ~ Therefore when one is making the Tao his business, those who are also pursuing it, agree with him in it, and those who are making the manifestation of its course their object agree with him in that; ~ while even those who are failing in both these things agree with him where they fail. ~ Hence, those with whom he agrees as to the Tao have the happiness of attaining to it; ~ those with whom he agrees as to its manifestation have the happiness of attaining to it; ~ and those with whom he agrees in their failure have also the happiness of attaining (to the Tao). ~ (But) when there is not faith sufficient (on his part), a want of faith (in him) ensues (on the part of the others).

[10t24c] **James Legge** ~ He who stands on his tiptoes does not stand firm; ~ he who stretches his legs does not walk (easily). ~ (So), he who displays himself does not shine; ~ he who asserts his own views is not distinguished; ~ he who vaunts himself does not find his merit acknowledged; ~ he who is self-conceited has no superiority allowed to him. ~ Such conditions, viewed from the standpoint of the Tao, are like remnants of food, or a tumour on the body, which all dislike. ~ Hence those who pursue (the course) of the Tao do not adopt and allow them.

[10t25c] **James Legge** ~ There was something undefined and complete, coming into existence before Heaven and Earth. ~ How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger (of being exhausted)! ~ It may be regarded as the Mother of all things. ~ I do not know its name, and I give it the designation of the Tao (the Way or Course). ~ Making an effort (further) to give it a name I call it The Great. ~ Great, it passes on (in constant flow). ~ Passing on, it becomes remote. ~ Having become remote, it returns. ~ Therefore the Tao is great; ~ Heaven is great; ~ Earth is great; ~ and the (sage) king is also great. ~ In the universe there are four that are great, and the (sage) king is one of them. ~ Man takes his law from the Earth; ~ the Earth takes its law from Heaven; ~ Heaven takes its law from the Tao. ~ The law of the Tao is its being what it is.

[10t26c] **James Legge** ~ Gravity is the root of lightness; ~ stillness, the ruler of movement. ~ Therefore a wise prince, marching the whole day, does not go far from his baggage waggons. ~ Although he may have brilliant prospects to look at, he quietly remains (in his proper place), indifferent to them. ~ How should the lord of a myriad chariots carry himself lightly before the kingdom? ~ If he do act lightly, he has lost his root (of gravity); ~ if he proceed to active movement, he will lose his throne.

[10t27c] **James Legge** ~ The skilful traveller leaves no traces of his wheels or footsteps; ~ the skilful speaker says nothing that can be found fault with or blamed; ~ the skilful reckoner uses no tallies; ~ the skilful closer needs no bolts or bars, while to open what he has shut will be impossible; ~ the skilful binder uses no strings or knots, while to unloose what he has bound will be impossible. ~ In the same way the sage is always skilful at saving men, and so he does not cast away any man; ~ he is always skilful at saving things, and so he does not cast away anything. ~ This is called 'Hiding the light of his procedure.' ~ Therefore the man of skill is a master (to be looked up to) by him who has not the skill; ~ and he who has not the skill is the helper of (the reputation of) him who has the skill. ~ If the one did not honour his master, and the other did not rejoice in his helper, an (observer), though intelligent, might greatly err about them. ~ This is called 'The utmost degree of mystery.'

[10t28c] **James Legge** ~ Who knows his manhood's strength, ~ Yet still his female feebleness maintains; ~ As to one channel flow the many drains, ~ All come to him, yea, all beneath the sky. ~ Thus he the constant excellence retains; ~ The simple child again, free from all stains. ~ Who knows how white attracts, ~ Yet always keeps himself within black's shade, ~ The pattern of humility displayed, ~ Displayed in view of all

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beneath the sky; ~ He in the unchanging excellence arrayed, ~ Endless return to man's first state has made. ~ Who knows how glory shines, ~ Yet loves disgrace, nor e'er for it is pale; ~ Behold his presence in a spacious vale, ~ To which men come from all beneath the sky. ~ The unchanging excellence completes its tale; ~ The simple infant man in him we hail. ~ The unwrought material, when divided and distributed, forms vessels. ~ The sage, when employed, becomes the Head of all the Officers (of government); ~ and in his greatest regulations he employs no violent measures.

[10t29c] **James Legge** ~ If any one should wish to get the kingdom for himself, and to effect this by what he does, I see that he will not succeed. ~ The kingdom is a spirit-like thing, and cannot be got by active doing. ~ He who would so win it destroys it; ~ he who would hold it in his grasp loses it. ~ The course and nature of things is such that ~ What was in front is now behind; ~ What warmed anon we freezing find. ~ Strength is of weakness oft the spoil; ~ The store in ruins mocks our toil. ~ Hence the sage puts away excessive effort, extravagance, and easy indulgence.

[10t30c] **James Legge** ~ He who would assist a lord of men in harmony with the Tao will not assert his mastery in the kingdom by force of arms. ~ Such a course is sure to meet with its proper return. ~ Wherever a host is stationed, briars and thorns spring up. ~ In the sequence of great armies there are sure to be bad years. ~ A skilful (commander) strikes a decisive blow, and stops. ~ He does not dare (by continuing his operations) to assert and complete his mastery. ~ He will strike the blow, but will be on his guard against being vain or boastful or arrogant in consequence of it. ~ He strikes it as a matter of necessity; ~ he strikes it, but not from a wish for mastery. ~ When things have attained their strong maturity they become old. ~ This may be said to be not in accordance with the Tao: and what is not in accordance with it soon comes to an end.

[10t31c] **James Legge** ~ Now arms, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures. ~ Therefore they who have the Tao do not like to employ them. ~ The superior man ordinarily considers the left hand the most honourable place, but in time of war the right hand. ~ Those sharp weapons are instruments of evil omen, and not the instruments of the superior man; ~ - he uses them only on the compulsion of necessity. ~ Calm and repose are what he prizes; ~ victory (by force of arms) is to him undesirable. ~ To consider this desirable would be to delight in the slaughter of men; ~ and he who delights in the slaughter of men cannot get his will in the kingdom. ~ On occasions of festivity to be on the left hand is the prized position; ~ on occasions of mourning, the right hand. ~ The second in command of the army has his place on the left; ~ the general commanding in chief has his on the right; ~ - his place, that is, is assigned to him as in the rites of mourning. ~ He who has killed multitudes of men should weep for them with the bitterest grief; ~ and the victor in battle has his place (rightly) according to those rites.

[10t32c] **James Legge** ~ The Tao, considered as unchanging, has no name. ~ Though in its primordial simplicity it may be small, the whole world dares not deal with (one embodying) it as a minister. ~ If a feudal prince or the king could guard and hold it, all would spontaneously submit themselves to him. ~ Heaven and Earth (under its guidance) unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord. ~ As soon as it proceeds to action, it has a name. ~ When it once has that name, (men) can know to rest in it. ~ When they know to rest in it, they can be free from all risk of failure and error. ~ The relation of the Tao to all the world is like that of the great rivers and seas to the streams from the valleys.

[10t33c] **James Legge** ~ He who knows other men is discerning; ~ he who knows himself is intelligent. ~ He who overcomes others is strong; ~ he who overcomes himself is mighty. ~ He who is satisfied with his lot is rich; ~

he who goes on acting with energy has a (firm) will. ~ He who does not fail in the requirements of his position, continues long; ~ he who dies and yet does not perish, has longevity.

[10t34c] **James Legge** ~ All-pervading is the Great Tao! ~ It may be found on the left hand and on the right. ~ All things depend on it for their production, which it gives to them, not one refusing obedience to it. ~ When its work is accomplished, it does not claim the name of having done it. ~ It clothes all things as with a garment, and makes no assumption of being their lord; ~ - it may be named in the smallest things. ~ All things return (to their root and disappear), and do not know that it is it which presides over their doing so; ~ - it may be named in the greatest things. ~ Hence the sage is able (in the same way) to accomplish his great achievements. ~ It is through his not making himself great that he can accomplish them.

[10t35c] **James Legge** ~ To him who holds in his hands the Great Image (of the invisible Tao), the whole world repairs. ~ Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease. ~ Music and dainties will make the passing guest stop (for a time). ~ But though the Tao as it comes from the mouth, seems insipid and has no flavour, though it seems not worth being looked at or listened to, the use of it is inexhaustible.

[10t36c] **James Legge** ~ When one is about to take an inspiration, he is sure to make a (previous) expiration; ~ when he is going to weaken another, he will first strengthen him; ~ when he is going to overthrow another, he will first have raised him up; ~ when he is going to despoil another, he will first have made gifts to him: ~ - this is called 'Hiding the light (of his procedure).' ~ The soft overcomes the hard; ~ and the weak the strong. ~ Fishes should not be taken from the deep; ~ instruments for the profit of a state should not be shown to the people.

[10t37c] **James Legge** ~ The Tao in its regular course does nothing (for the sake of doing it), and so there is nothing which it does not do. ~ If princes and kings were able to maintain it, all things would of themselves be transformed by them. ~ If this transformation became to me an object of desire, I would express the desire by the nameless simplicity. ~ Simplicity without a name ~ Is free from all external aim. ~ With no desire, at rest and still, ~ All things go right as of their will.

[10t38c] **James Legge** ~ (Those who) possessed in highest degree the attributes (of the Tao) did not (seek) to show them, and therefore they possessed them (in fullest measure). ~ (Those who) possessed in a lower degree those attributes (sought how) not to lose them, and therefore they did not possess them (in fullest measure). ~ (Those who) possessed in the highest degree those attributes did nothing (with a purpose), and had no need to do anything. ~ (Those who) possessed them in a lower degree were (always) doing, and had need to be so doing. ~ (Those who) possessed the highest benevolence were (always seeking) to carry it out, and had no need to be doing so. ~ (Those who) possessed the highest righteousness were (always seeking) to carry it out, and had need to be so doing. ~ (Those who) possessed the highest (sense of) propriety were (always seeking) to show it, and when men did not respond to it, they bared the arm and marched up to them. ~ Thus it was that when the Tao was lost, its attributes appeared; ~ when its attributes were lost, benevolence appeared; ~ when benevolence was lost, righteousness appeared; ~ and when righteousness was lost, the proprieties appeared. ~ Now propriety is the attenuated form of leal-heartedness and good faith, and is also the commencement of disorder; ~ swift apprehension is (only) a flower of the Tao, and is the beginning of stupidity. ~ Thus it is that the Great man abides by what is solid, and eschews what is flimsy; ~ dwells with the fruit and not with the flower. ~ It is thus that he puts away the one and makes choice of the other.

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[10t39c] **James Legge** ~ The things which from of old have got the One (the Tao) are - ~ Heaven which by it is bright and pure; ~ Earth rendered thereby firm and sure; ~ Spirits with powers by it supplied; ~ Valleys kept full throughout their void; ~ All creatures which through it do live; ~ Princes and kings who from it get ~ The model which to all they give. ~ All these are the results of the One (Tao). ~ If heaven were not thus pure, it soon would rend; ~ If earth were not thus sure, 'twould break and bend; ~ Without these powers, the spirits soon would fail; ~ If not so filled, the drought would parch each vale; ~ Without that life, creatures would pass away; ~ Princes and kings, without that moral sway, ~ However grand and high, would all decay. ~ Thus it is that dignity finds its (firm) root in its (previous) meanness, and what is lofty finds its stability in the lowness (from which it rises). ~ Hence princes and kings call themselves 'Orphans,' 'Men of small virtue,' and as 'Carriages without a nave.' ~ Is not this an acknowledgment that in their considering themselves mean they see the foundation of their dignity? ~ So it is that in the enumeration of the different parts of a carriage we do not come on what makes it answer the ends of a carriage. ~ They do not wish to show themselves elegant-looking as jade, but (prefer) to be coarse-looking as an (ordinary) stone.

[10t40c] **James Legge** ~ The movement of the Tao ~ By contraries proceeds; ~ And weakness marks the course ~ Of Tao's mighty deeds. ~ All things under heaven sprang from It as existing (and named); ~ that existence sprang from It as non-existent (and not named).

[10t41c] **James Legge** ~ Scholars of the highest class, when they hear about the Tao, earnestly carry it into practice. ~ Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it. ~ Scholars of the lowest class, when they have heard about it, laugh greatly at it. ~ If it were not (thus) laughed at, it would not be fit to be the Tao. ~ Therefore the sentence-makers have thus expressed themselves: - ~ 'The Tao, when brightest seen, seems light to lack; ~ Who progress in it makes, seems drawing back; ~ Its even way is like a rugged track. ~ Its highest virtue from the vale doth rise; ~ Its greatest beauty seems to offend the eyes; ~ And he has most whose lot the least supplies. ~ Its firmest virtue seems but poor and low; ~ Its solid truth seems change to undergo; ~ Its largest square doth yet no corner show; ~ A vessel great, it is the slowest made; ~ Loud is its sound, but never word it said; ~ A semblance great, the shadow of a shade.' ~ The Tao is hidden, and has no name; ~ but it is the Tao which is skilful at imparting (to all things what they need) and making them complete.

[10t42c] **James Legge** ~ The Tao produced One; ~ One produced Two; ~ Two produced Three; ~ Three produced All things. ~ All things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonised by the Breath of Vacancy. ~ What men dislike is to be orphans, to have little virtue, to be as carriages without naves; ~ and yet these are the designations which kings and princes use for themselves. ~ So it is that some things are increased by being diminished, and others are diminished by being increased. ~ What other men (thus) teach, I also teach. ~ The violent and strong do not die their natural death. ~ I will make this the basis of my teaching.

[10t43c] **James Legge** ~ The softest thing in the world dashes against and overcomes the hardest; ~ that which has no (substantial) existence enters where there is no crevice. ~ I know hereby what advantage belongs to doing nothing (with a purpose). ~ There are few in the world who attain to the teaching without words, and the advantage arising from non-action.

[10t44c] **James Legge** ~ Or fame or life, ~ Which do you hold more dear? ~ Or life or wealth, ~ To which would

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you adhere? ~ Keep life and lose those other things; ~ Keep them and lose your life: - which brings ~ Sorrow and pain more near? ~ Thus we may see, ~ Who cleaves to fame ~ Rejects what is more great; ~ Who loves large stores ~ Gives up the richer state. ~ Who is content ~ Needs fear no shame. ~ Who knows to stop ~ Incurs no blame. ~ From danger free ~ Long live shall he.

[10t45c] **James Legge** ~ Who thinks his great achievements poor ~ Shall find his vigour long endure. ~ Of greatest fulness, deemed a void, ~ Exhaustion ne'er shall stem the tide. ~ Do thou what's straight still crooked deem; ~ Thy greatest art still stupid seem, ~ And eloquence a stammering scream. ~ Constant action overcomes cold; ~ being still overcomes heat. ~ Purity and stillness give the correct law to all under heaven.

[10t46c] **James Legge** ~ When the Tao prevails in the world, they send back their swift horses to (draw) the dung-carts. ~ When the Tao is disregarded in the world, the war-horses breed in the border lands. ~ There is no guilt greater than to sanction ambition; ~ no calamity greater than to be discontented with one's lot; ~ no fault greater than the wish to be getting. ~ Therefore the sufficiency of contentment is an enduring and unchanging sufficiency.

[10t47c] **James Legge** ~ Without going outside his door, one understands (all that takes place) under the sky; ~ without looking out from his window, one sees the Tao of Heaven. ~ The farther that one goes out (from himself), the less he knows. ~ Therefore the sages got their knowledge without travelling; ~ gave their (right) names to things without seeing them; ~ and accomplished their ends without any purpose of doing so.

[10t48c] **James Legge** ~ He who devotes himself to learning (seeks) from day to day to increase (his knowledge); ~ he who devotes himself to the Tao (seeks) from day to day to diminish (his doing). ~ He diminishes it and again diminishes it, till he arrives at doing nothing (on purpose). ~ Having arrived at this point of non-action, there is nothing which he does not do. ~ He who gets as his own all under heaven does so by giving himself no trouble (with that end). ~ If one take trouble (with that end), he is not equal to getting as his own all under heaven.

[10t49c] **James Legge** ~ The sage has no invariable mind of his own; ~ he makes the mind of the people his mind. ~ To those who are good (to me), I am good; ~ and to those who are not good (to me), I am also good; ~ - and thus (all) get to be good. ~ To those who are sincere (with me), I am sincere; ~ and to those who are not sincere (with me), I am also sincere; ~ - and thus (all) get to be sincere. ~ The sage has in the world an appearance of indecision, and keeps his mind in a state of indifference to all. ~ The people all keep their eyes and ears directed to him, and he deals with them all as his children.

[10t50c] **James Legge** ~ Men come forth and live; ~ they enter (again) and die. ~ Of every ten three are ministers of life (to themselves); ~ and three are ministers of death. ~ There are also three in every ten whose aim is to live, but whose movements tend to the land (or place) of death. ~ And for what reason? ~ Because of their excessive endeavours to perpetuate life. ~ But I have heard that he who is skilful in managing the life entrusted to him for a time travels on the land without having to shun rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon. ~ The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point. ~ And for what reason? ~ Because there is in him no place of death.

[10t51c] **James Legge** ~ All things are produced by the Tao, and nourished by its outflowing operation. ~ They receive their forms according to the nature of each, and are completed according to the circumstances of

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their condition. ~ Therefore all things without exception honour the Tao, and exalt its outflowing operation. ~ This honouring of the Tao and exalting of its operation is not the result of any ordination, but always a spontaneous tribute. ~ Thus it is that the Tao produces (all things), nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them, and overspreads them. ~ It produces them and makes no claim to the possession of them; ~ it carries them through their processes and does not vaunt its ability in doing so; ~ it brings them to maturity and exercises no control over them; ~ - this is called its mysterious operation.

[10t52c] **James Legge** ~ (The Tao) which originated all under the sky is to be considered as the mother of them all. ~ When the mother is found, we know what her children should be. ~ When one knows that he is his mother's child, and proceeds to guard (the qualities of) the mother that belong to him, to the end of his life he will be free from all peril. ~ Let him keep his mouth closed, and shut up the portals (of his nostrils), and all his life he will be exempt from laborious exertion. ~ Let him keep his mouth open, and (spend his breath) in the promotion of his affairs, and all his life there will be no safety for him. ~ The perception of what is small is (the secret of) clear-sightedness; ~ the guarding of what is soft and tender is (the secret of) strength. ~ Who uses well his light, ~ Reverting to its (source so) bright, ~ Will from his body ward all blight, ~ And hides the unchanging from men's sight.

[10t53c] **James Legge** ~ If I were suddenly to become known, and (put into a position to) conduct (a government) according to the Great Tao, what I should be most afraid of would be a boastful display. ~ The great Tao (or way) is very level and easy; but people love the by-ways. ~ Their court(-yards and buildings) shall be well kept, but their fields shall be ill-cultivated, and their granaries very empty. ~ They shall wear elegant and ornamented robes, carry a sharp sword at their girdle, pamper themselves in eating and drinking, and have a superabundance of property and wealth; ~ - such (princes) may be called robbers and boasters. ~ This is contrary to the Tao surely!

[10t54c] **James Legge** ~ What (Tao's) skilful planter plants ~ Can never be uptorn; ~ What his skilful arms enfold, ~ From him can ne'er be borne. ~ Sons shall bring in lengthening line, ~ Sacrifices to his shrine. ~ Tao when nursed within one's self, ~ His vigour will make true; ~ And where the family it rules ~ What riches will accrue! ~ The neighbourhood where it prevails ~ In thriving will abound; ~ And when 'tis seen throughout the state, ~ Good fortune will be found. ~ Employ it the kingdom o'er, ~ And men thrive all around. ~ In this way the effect will be seen in the person, by the observation of different cases; ~ in the family; ~ in the neighbourhood; ~ in the state; ~ and in the kingdom. ~ How do I know that this effect is sure to hold thus all under the sky? ~ By this (method of observation).

[10t55c] **James Legge** ~ He who has in himself abundantly the attributes (of the Tao) is like an infant. ~ Poisonous insects will not sting him; ~ fierce beasts will not seize him; ~ birds of prey will not strike him. ~ (The infant's) bones are weak and its sinews soft, but yet its grasp is firm. ~ It knows not yet the union of male and female, and yet its virile member may be excited; ~ - showing the perfection of its physical essence. ~ All day long it will cry without its throat becoming hoarse; ~ - showing the harmony (in its constitution). ~ To him by whom this harmony is known, ~ (The secret of) the unchanging (Tao) is shown, ~ And in the knowledge wisdom finds its throne. ~ All life-increasing arts to evil turn; ~ Where the mind makes the vital breath to burn, ~ (False) is the strength, (and o'er it we should mourn.) ~ When things have become strong, they (then) become old, which may be said to be contrary to the Tao. ~ Whatever is contrary to the Tao soon ends.

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[10t56c] **James Legge** ~ He who knows (the Tao) does not (care to) speak (about it); ~ he who is (ever ready to) speak about it does not know it. ~ He (who knows it) will keep his mouth shut and close the portals (of his nostrils). ~ He will blunt his sharp points and unravel the complications of things; ~ he will attemper his brightness, and bring himself into agreement with the obscurity (of others). ~ This is called 'the Mysterious Agreement.' ~ (Such an one) cannot be treated familiarly or distantly; ~ he is beyond all consideration of profit or injury; ~ of nobility or meanness: ~ - he is the noblest man under heaven.

[10t57c] **James Legge** ~ A state may be ruled by (measures of) correction; ~ weapons of war may be used with crafty dexterity; ~ (but) the kingdom is made one's own (only) by freedom from action and purpose. ~ How do I know that it is so? ~ By these facts: ~ - In the kingdom the multiplication of prohibitive enactments increases the poverty of the people; ~ the more implements to add to their profit that the people have, the greater disorder is there in the state and clan; ~ the more acts of crafty dexterity that men possess, the more do strange contrivances appear; ~ the more display there is of legislation, the more thieves and robbers there are. ~ Therefore a sage has said, ~ 'I will do nothing (of purpose), and the people will be transformed of themselves; ~ I will be fond of keeping still, and the people will of themselves become correct. ~ I will take no trouble about it, and the people will of themselves become rich; ~ I will manifest no ambition, and the people will of themselves attain to the primitive simplicity.'

[10t58c] **James Legge** ~ The government that seems the most unwise, ~ Oft goodness to the people best supplies; ~ That which is meddling, touching everything, ~ Will work but ill, and disappointment bring. ~ Misery! - happiness is to be found by its side! ~ Happiness! - misery lurks beneath it! ~ Who knows what either will come to in the end? ~ Shall we then dispense with correction? ~ The (method of) correction shall by a turn become distortion, and the good in it shall by a turn become evil. ~ The delusion of the people (on this point) has indeed subsisted for a long time. ~ Therefore the sage is (like) a square which cuts no one (with its angles); ~ (like) a corner which injures no one (with its sharpness). ~ He is straightforward, but allows himself no license; ~ he is bright, but does not dazzle.

[10t59c] **James Legge** ~ For regulating the human (in our constitution) and rendering the (proper) service to the heavenly, there is nothing like moderation. ~ It is only by this moderation that there is effected an early return (to man's normal state). ~ That early return is what I call the repeated accumulation of the attributes (of the Tao). ~ With that repeated accumulation of those attributes, there comes the subjugation (of every obstacle to such return). ~ Of this subjugation we know not what shall be the limit; ~ and when one knows not what the limit shall be, he may be the ruler of a state. ~ He who possesses the mother of the state may continue long. ~ His case is like that (of the plant) of which we say that its roots are deep and its flower stalks firm: ~ - this is the way to secure that its enduring life shall long be seen.

[10t60c] **James Legge** ~ Governing a great state is like cooking small fish. ~ Let the kingdom be governed according to the Tao, and the manes of the departed will not manifest their spiritual energy. ~ It is not that those manes have not that spiritual energy, but it will not be employed to hurt men. ~ It is not that it could not hurt men, but neither does the ruling sage hurt them. ~ When these two do not injuriously affect each other, their good influences converge in the virtue (of the Tao).

[10t61c] **James Legge** ~ What makes a great state is its being (like) a low-lying, down-flowing (stream); ~ - it becomes the centre to which tend (all the small states) under heaven. ~ (To illustrate from) the case of all females: ~ - the female always overcomes the male by her stillness. ~ Stillness may be considered (a sort of) abasement. ~ Thus it is that a great state, by condescending to small states, gains them for itself; ~ and that

small states, by abasing themselves to a great state, win it over to them. ~ In the one case the abasement leads to gaining adherents, in the other case to procuring favour. ~ The great state only wishes to unite men together and nourish them; ~ a small state only wishes to be received by, and to serve, the other. ~ Each gets what it desires, but the great state must learn to abase itself.

[10t62c] **James Legge** ~ Tao has of all things the most honoured place. ~ No treasures give good men so rich a grace; ~ Bad men it guards, and doth their ill efface. ~ (Its) admirable words can purchase honour; ~ (its) admirable deeds can raise their performer above others. ~ Even men who are not good are not abandoned by it. ~ Therefore when the sovereign occupies his place as the Son of Heaven, and he has appointed his three ducal ministers, though (a prince) were to send in a round symbol-of-rank large enough to fill both the hands, and that as the precursor of the team of horses (in the court-yard), such an offering would not be equal to (a lesson of) this Tao, which one might present on his knees. ~ Why was it that the ancients prized this Tao so much? ~ Was it not because it could be got by seeking for it, and the guilty could escape (from the stain of their guilt) by it? ~ This is the reason why all under heaven consider it the most valuable thing.

[10t63c] **James Legge** ~ (It is the way of the Tao) to act without (thinking of) acting; ~ to conduct affairs without (feeling the) trouble of them; ~ to taste without discerning any flavour; ~ to consider what is small as great, and a few as many; ~ and to recompense injury with kindness. ~ (The master of it) anticipates things that are difficult while they are easy, and does things that would become great while they are small. ~ All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small. ~ Therefore the sage, while he never does what is great, is able on that account to accomplish the greatest things. ~ He who lightly promises is sure to keep but little faith; ~ he who is continually thinking things easy is sure to find them difficult. ~ Therefore the sage sees difficulty even in what seems easy, and so never has any difficulties.

[10t64c] **James Legge** ~ That which is at rest is easily kept hold of; ~ before a thing has given indications of its presence, it is easy to take measures against it; ~ that which is brittle is easily broken; ~ that which is very small is easily dispersed. ~ Action should be taken before a thing has made its appearance; ~ order should be secured before disorder has begun. ~ The tree which fills the arms grew from the tiniest sprout; ~ the tower of nine storeys rose from a (small) heap of earth; ~ the journey of a thousand li commenced with a single step. ~ He who acts (with an ulterior purpose) does harm; ~ he who takes hold of a thing (in the same way) loses his hold. ~ The sage does not act (so), and therefore does no harm; ~ he does not lay hold (so), and therefore does not lose his hold. ~ (But) people in their conduct of affairs are constantly ruining them when they are on the eve of success. ~ If they were careful at the end, as (they should be) at the beginning, they would not so ruin them. ~ Therefore the sage desires what (other men) do not desire, and does not prize things difficult to get; ~ he learns what (other men) do not learn, and turns back to what the multitude of men have passed by. ~ Thus he helps the natural development of all things, and does not dare to act (with an ulterior purpose of his own).

[10t65c] **James Legge** ~ The ancients who showed their skill in practising the Tao did so, not to enlighten the people, but rather to make them simple and ignorant. ~ The difficulty in governing the people arises from their having much knowledge. ~ He who (tries to) govern a state by his wisdom is a scourge to it; ~ while he who does not (try to) do so is a blessing. ~ He who knows these two things finds in them also his model and rule. ~ Ability to know this model and rule constitutes what we call the mysterious excellence (of a governor). ~ Deep and far-reaching is such mysterious excellence, showing indeed its possessor as opposite to others, but leading them to a great conformity to him.

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[10t66c] **James Legge** ~ That whereby the rivers and seas are able to receive the homage and tribute of all the valley streams, is their skill in being lower than they; ~ - it is thus that they are the kings of them all. ~ So it is that the sage (ruler), wishing to be above men, puts himself by his words below them, and, wishing to be before them, places his person behind them. ~ In this way though he has his place above them, men do not feel his weight, nor though he has his place before them, do they feel it an injury to them. ~ Therefore all in the world delight to exalt him and do not weary of him. ~ Because he does not strive, no one finds it possible to strive with him.

[10t67c] **James Legge** ~ All the world says that, while my Tao is great, it yet appears to be inferior (to other systems of teaching). ~ Now it is just its greatness that makes it seem to be inferior. ~ If it were like any other (system), for long would its smallness have been known! ~ But I have three precious things which I prize and hold fast. ~ The first is gentleness; ~ the second is economy; ~ and the third is shrinking from taking precedence of others. ~ With that gentleness I can be bold; ~ with that economy I can be liberal; ~ shrinking from taking precedence of others, I can become a vessel of the highest honour. ~ Now-a-days they give up gentleness and are all for being bold; ~ economy, and are all for being liberal; ~ the hindmost place, and seek only to be foremost; ~ - (of all which the end is) death. ~ Gentleness is sure to be victorious even in battle, and firmly to maintain its ground. ~ Heaven will save its possessor, by his (very) gentleness protecting him.

[10t68c] **James Legge** ~ He who in (Tao's) wars has skill ~ Assumes no martial port; ~ He who fights with most good will ~ To rage makes no resort. ~ He who vanquishes yet still ~ Keeps from his foes apart; ~ He whose hests men most fulfil ~ Yet humbly plies his art. ~ Thus we say, 'He ne'er contends, ~ And therein is his might.' ~ Thus we say, 'Men's wills he bends, ~ That they with him unite.' ~ Thus we say, 'Like Heaven's his ends, ~ No sage of old more bright.'

[10t69c] **James Legge** ~ A master of the art of war has said, ~ 'I do not dare to be the host (to commence the war); ~ I prefer to be the guest (to act on the defensive). ~ I do not dare to advance an inch; ~ I prefer to retire a foot.' ~ This is called marshalling the ranks where there are no ranks; ~ baring the arms (to fight) where there are no arms to bare; ~ grasping the weapon where there is no weapon to grasp; ~ advancing against the enemy where there is no enemy. ~ There is no calamity greater than lightly engaging in war. ~ To do that is near losing (the gentleness) which is so precious. ~ Thus it is that when opposing weapons are (actually) crossed, he who deplores (the situation) conquers.

[10t70c] **James Legge** ~ My words are very easy to know, and very easy to practise; ~ but there is no one in the world who is able to know and able to practise them. ~ There is an originating and all-comprehending (principle) in my words, and an authoritative law for the things (which I enforce). ~ It is because they do not know these, that men do not know me. ~ They who know me are few, and I am on that account (the more) to be prized. ~ It is thus that the sage wears (a poor garb of) hair cloth, while he carries his (signet of) jade in his bosom.

[10t71c] **James Legge** ~ To know and yet (think) we do not know is the highest (attainment); ~ not to know (and yet think) we do know is a disease. ~ It is simply by being pained at (the thought of) having this disease that we are preserved from it. ~ The sage has not the disease. ~ He knows the pain that would be inseparable from it, and therefore he does not have it.

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[10t72c] **James Legge** ~ When the people do not fear what they ought to fear, that which is their great dread will come on them. ~ Let them not thoughtlessly indulge themselves in their ordinary life; ~ let them not act as if weary of what that life depends on. ~ It is by avoiding such indulgence that such weariness does not arise. ~ Therefore the sage knows (these things) of himself, but does not parade (his knowledge); ~ loves, but does not (appear to set a) value on, himself. ~ And thus he puts the latter alternative away and makes choice of the former.

[10t73c] **James Legge** ~ He whose boldness appears in his daring (to do wrong, in defiance of the laws) is put to death; ~ he whose boldness appears in his not daring (to do so) lives on. ~ Of these two cases the one appears to be advantageous, and the other to be injurious. ~ But ~ When Heaven's anger smites a man, ~ Who the cause shall truly scan? ~ On this account the sage feels a difficulty (as to what to do in the former case). ~ It is the way of Heaven not to strive, and yet it skilfully overcomes; ~ not to speak, and yet it is skilful in (obtaining) a reply; ~ does not call, and yet men come to it of themselves. ~ Its demonstrations are quiet, and yet its plans are skilful and effective. ~ The meshes of the net of Heaven are large; ~ far apart, but letting nothing escape.

[10t74c] **James Legge** ~ The people do not fear death; ~ to what purpose is it to (try to) frighten them with death? ~ If the people were always in awe of death, and I could always seize those who do wrong, and put them to death, who would dare to do wrong? ~ There is always One who presides over the infliction of death. ~ He who would inflict death in the room of him who so presides over it may be described as hewing wood instead of a great carpenter. ~ Seldom is it that he who undertakes the hewing, instead of the great carpenter, does not cut his own hands!

[10t75c] **James Legge** ~ The people suffer from famine because of the multitude of taxes consumed by their superiors. ~ It is through this that they suffer famine. ~ The people are difficult to govern because of the (excessive) agency of their superiors (in governing them). ~ It is through this that they are difficult to govern. ~ The people make light of dying because of the greatness of their labours in seeking for the means of living. ~ It is this which makes them think light of dying. ~ Thus it is that to leave the subject of living altogether out of view is better than to set a high value on it.

[10t76c] **James Legge** ~ Man at his birth is supple and weak; ~ at his death, firm and strong. ~ (So it is with) all things. ~ Trees and plants, in their early growth, are soft and brittle; ~ at their death, dry and withered. ~ Thus it is that firmness and strength are the concomitants of death; ~ softness and weakness, the concomitants of life. ~ Hence he who (relies on) the strength of his forces does not conquer; ~ and a tree which is strong will fill the out-stretched arms, (and thereby invites the feller.) ~ Therefore the place of what is firm and strong is below, and that of what is soft and weak is above.

[10t77c] **James Legge** ~ May not the Way (or Tao) of Heaven be compared to the (method of) bending a bow? ~ The (part of the bow) which was high is brought low, and what was low is raised up. ~ (So Heaven) diminishes where there is superabundance, and supplements where there is deficiency. ~ It is the Way of Heaven to diminish superabundance, and to supplement deficiency. ~ It is not so with the way of man. ~ He takes away from those who have not enough to add to his own superabundance. ~ Who can take his own superabundance and therewith serve all under heaven? ~ Only he who is in possession of the Tao! ~ Therefore the (ruling) sage acts without claiming the results as his; ~ he achieves his merit and does not rest (arrogantly) in it: ~ - he does not wish to display his superiority.

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[10t78c] **James Legge** ~ There is nothing in the world more soft and weak than water, and yet for attacking things that are firm and strong there is nothing that can take precedence of it; ~ - for there is nothing (so effectual) for which it can be changed. ~ Every one in the world knows that the soft overcomes the hard, and the weak the strong, but no one is able to carry it out in practice. ~ Therefore a sage has said, ~ 'He who accepts his state's reproach, ~ Is hailed therefore its altars' lord; ~ To him who bears men's direful woes ~ They all the name of King accord.' ~ Words that are strictly true seem to be paradoxical.

[10t79c] **James Legge** ~ When a reconciliation is effected (between two parties) after a great animosity, there is sure to be a grudge remaining (in the mind of the one who was wrong). ~ And how can this be beneficial (to the other)? ~ Therefore (to guard against this), the sage keeps the left-hand portion of the record of the engagement, and does not insist on the (speedy) fulfilment of it by the other party. ~ (So), he who has the attributes (of the Tao) regards (only) the conditions of the engagement, while he who has not those attributes regards only the conditions favourable to himself. ~ In the Way of Heaven, there is no partiality of love; ~ it is always on the side of the good man.

[10t80c] **James Legge** ~ In a little state with a small population, I would so order it, that, though there were individuals with the abilities of ten or a hundred men, there should be no employment of them; ~ I would make the people, while looking on death as a grievous thing, yet not remove elsewhere (to avoid it). ~ Though they had boats and carriages, they should have no occasion to ride in them; ~ though they had buff coats and sharp weapons, they should have no occasion to don or use them. ~ I would make the people return to the use of knotted cords (instead of the written characters). ~ They should think their (coarse) food sweet; ~ their (plain) clothes beautiful; ~ their (poor) dwellings places of rest; ~ and their common (simple) ways sources of enjoyment. ~ There should be a neighbouring state within sight, and the voices of the fowls and dogs should be heard all the way from it to us, but I would make the people to old age, even to death, not have any intercourse with it.

[10t81c] **James Legge** ~ Sincere words are not fine; ~ fine words are not sincere. ~ Those who are skilled (in the Tao) do not dispute (about it); ~ the disputatious are not skilled in it. ~ Those who know (the Tao) are not extensively learned; ~ the extensively learned do not know it. ~ The sage does not accumulate (for himself). ~ The more that he expends for others, the more does he possess of his own; ~ the more that he gives to others, the more does he have himself. ~ With all the sharpness of the Way of Heaven, it injures not; ~ with all the doing in the way of the sage he does not strive.

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[11t01c] **David Hinton** ~ A Way become Way isn't the perennial Way. ~ A name become name isn't the perennial name: ~ the named is mother to the ten thousand things, ~ but the unnamed is origin to all heaven and earth. ~ In perennial nonbeing you see mystery, and in perennial being you see appearance. ~ Though the two are one and the same, once they arise, they differ in name. ~ One and the same they're called dark-enigma, ~ dark-enigma deep within dark-enigma, ~ gateway of all mystery.

[11t02c] **David Hinton** ~ All beneath heaven knows beauty is beauty only because there's ugliness, and knows good is good only because there's evil. ~ Being and nonbeing give birth to one another, ~ difficult and easy complete one another, ~ long and short measure one another, ~ high and low fill one another, ~ music and noise harmonize one another, ~ before and after follow one another: ~ that's why a sage abides in the realm of nothing's own doing, ~ living out that wordless teaching. ~ The ten thousand things arise without beginnings there, ~ abide without waiting there, ~ come to perfection without dwelling there. ~ Without dwelling there: that's the one way you'll never lose it.

[11t03c] **David Hinton** ~ Never bestow honors and people won't quarrel. ~ Never prize rare treasures and people won't steal. ~ Never flaunt alluring things and people won't be confused. ~ This is how a sage governs. ~ Fill bellies and empty minds, ~ strengthen bones and weaken ambition, ~ always keep the people from knowing and wanting, ~ then those who know are those who never presume to act. ~ If you're nothing doing what you do all things will be governed well.

[11t04c] **David Hinton** ~ Way is empty. ~ Use it: it never needs filling. ~ An abyss so deep ~ it seems ancestor to the ten thousand things, ~ it blunts edges, loosens tangles, softens glare, mingles dust. ~ A clarity so clear it only seems real, ~ whose child could it be? ~ Apparently it precedes gods and creators.

[11t05c] **David Hinton** ~ Heaven and earth are Inhumane: ~ they use the ten thousand things like straw dogs. ~ And the sage too is Inhumane: ~ he uses the hundred-fold people like straw dogs. ~ Is all heaven and earth ~ really so much like a bellows-chamber? ~ It's empty but never contracts, ~ just keeps bringing forth more and more. ~ Words go on failing and failing, nothing like abiding in its midst.

[11t06c] **David Hinton** ~ The valley spirit never dies. ~ It's called dark female-enigma, ~ and the gateway of dark female-enigma ~ is called the root of heaven and earth, ~ gossamer so unceasing it seems real. ~ Use it: it's effortless.

[11t07c] **David Hinton** ~ Heaven goes on forever. ~ Earth endures forever. ~ There's a reason heaven and earth go on enduring forever: ~ their life isn't their own so their life goes on forever. ~ Hence, in putting himself last the sage puts himself first, and in giving himself up he preserves himself. ~ If you aren't free of yourself ~ how will you ever become yourself?

[11t08c] **David Hinton** ~ Lofty nobility is like water. ~ Water's nobility is to enrich the ten thousand things ~ and yet never strive: ~ it just settles through places people everywhere loathe. ~ Therefore, it's nearly Way. ~ Dwelling's nobility is earth, ~ mind's nobility is empty depth, ~ giving's nobility is Humanity, ~ word's nobility is sincerity, ~ government's nobility is accord, ~ endeavor's nobility is ability, ~ action's nobility is timing. ~ When you never strive you never go wrong.

[11t09c] **David Hinton** ~ Forcing it fuller and fuller can't compare to just enough, ~ and honed sharper and sharper means it won't keep for long. ~ Once it's full of jade and gold your house will never be safe. ~ Proud

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of wealth and renown you bring on your own ruin. ~ Just do what you do, and then leave: such is the Way of heaven.

[11t10c] **David Hinton** ~ Can you let your spirit embrace primal unity without drifting away? ~ Can you focus ch'i into such softness you're a newborn again? ~ Can you polish the dark-enigma mirror to a clarity beyond stain? ~ Can you make loving the people and ruling the nation nothing's own doing? ~ Can you be female opening and closing heaven's gate? ~ Can you fathom earth's four distances with radiant wisdom and know nothing? ~ Give birth and nurture. ~ Give birth without possessing and foster without dominating: ~ this is called dark-enigma Integrity.

[11t11c] **David Hinton** ~ Thirty spokes gathered at each hub: absence makes the cart work. ~ A storage jar fashioned out of clay: absence makes the jar work. ~ Doors and windows cut in a house: absence makes the house work. ~ Presence gives things their value, but absence makes them work.

[11t12c] **David Hinton** ~ The five colors blind eyes. ~ The five tones deafen ears. ~ The five tastes blur tongues. ~ Fast horses and breathtaking hunts make minds wild and crazy. ~ Things rare and expensive make people lose their way. ~ That's why a sage tends to the belly, not the eye, always ignores that and chooses this.

[11t13c] **David Hinton** ~ Honor is a contagion deep as fear, renown a calamity profound as self. ~ Why do I call honor a contagion deep as fear? ~ Honor always dwindles away, so earning it fills us with fear and losing it fills us with fear. ~ And why do I call renown a calamity profound as self? ~ We only know calamity because we have these selves. ~ If we didn't have selves what calamity could touch us? ~ When all beneath heaven is your self in renown you trust yourself to all beneath heaven, ~ and when all beneath heaven is your self in love you dwell throughout all beneath heaven.

[11t14c] **David Hinton** ~ Looked at but never seen, it takes the name invisible. ~ Listened to but never heard, it takes the name ethereal. ~ Held tight but never felt, it takes the name gossamer. ~ You can't unravel these three ~ blurred so utterly they've become one, ~ rising without radiance and setting without darkness, ~ braided together beyond name, woven back always and forever into nothing: ~ this is called formless form or nothing's image, called spectral confusion, ~ something you meet without seeing a front and follow without seeing a back. ~ Abiding in the ancient Way ~ to master what has now come to be ~ and fathom its ancient source: ~ this is called thread of the Way.

[11t15c] **David Hinton** ~ Ancient masters of Way ~ all subtle mystery and dark-enigma vision: ~ they were deep beyond knowing, ~ so deep beyond knowing ~ we can only describe their appearance: ~ perfectly cautious, as if crossing winter streams, ~ and perfectly watchful, as if neighbors threatened; ~ perfectly reserved, as if guests, ~ perfectly expansive, as if ice melting away, ~ and perfectly simple, as if uncarved wood; ~ perfectly empty, as if open valleys, ~ and perfectly shadowy, as if murky water. ~ Who's murky enough to settle slowly into pure clarity, ~ and who still enough to awaken slowly into life? ~ If you nurture this Way, you never crave fullness. ~ Never crave fullness ~ and you'll wear away into completion.

[11t16c] **David Hinton** ~ Inhabit the furthest peripheries of emptiness and abide in the tranquil center. ~ There the ten thousand things arise, and in them I watch the return: ~ all things on and ever on each returning to its root. ~ Returning to the root is called tranquility, ~ tranquility is called returning to the inevitable unfolding of things, ~ returning to the inevitable unfolding of things is called constancy, ~ and to understand constancy is called enlightenment. ~ Without understanding constancy, you stumble deceived. ~ But

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understanding constancy, you're all-embracing, ~ all-embracing and therefore impartial, ~ impartial and therefore imperial, ~ imperial and therefore heaven, ~ heaven and therefore Way, ~ Way and therefore enduring: ~ self gone, free of danger.

[11t17c] **David Hinton** ~ The loftiest ruler is barely known among those below. ~ Next comes a ruler people love and praise. ~ After that, one they fear, and then one they despise. ~ If you don't stand sincere by your words ~ how sincere can the people be? ~ Take great care over words, treasure them, ~ and when the hundred-fold people see ~ your work succeed in all they do ~ they'll say it's just occurrence appearing of itself.

[11t18c] **David Hinton** ~ When the great Way is abandoned we're faced with Humanity and Duty. ~ When clever wisdom appears we're faced with duplicity. ~ When familial harmony ends we're faced with obedience and kindness. ~ And when chaos engulfs the nation we're faced with trustworthy ministers.

[11t19c] **David Hinton** ~ If you give up sagehood and abandon wisdom people will profit a hundred times over. ~ If you give up Humanity and abandon Duty people will return to obedience and kindness. ~ If you give up ingenuity and abandon profit bandits and thieves will roam no more. ~ But these three ~ are mere refinements, nowhere near enough. ~ They depend on something more: ~ observe origin's weave, ~ embrace uncarved simplicity, ~ self nearly forgotten, ~ desires rare.

[11t20c] **David Hinton** ~ If you give up learning, troubles end. ~ How much difference is there between yes and no? ~ And is there a difference between lovely and ugly? ~ If we can't stop fearing ~ those things people fear, ~ it's pure confusion, never-ending confusion. ~ People all radiate such joy, ~ happily offering a sacrificial ox ~ or climbing a tower in spring. ~ But I go nowhere and reveal nothing, ~ like a newborn child who has yet to smile, ~ aimless and worn out ~ as if the way home were lost. ~ People all have enough and more. ~ But I'm abandoned and destitute, ~ an absolute simpleton, this mind of mine so utterly ~ muddled and blank. ~ Others are bright and clear: ~ I'm dark and murky. ~ Others are confident and effective: ~ I'm pensive and withdrawn, ~ uneasy as boundless seas ~ or perennial mountain winds. ~ People all have a purpose in life, ~ but I'm inept, thoroughly useless and backward. ~ I'll never be like other people: ~ I keep to the nurturing mother.

[11t21c] **David Hinton** ~ The nature of great Integrity is to follow Way absolutely. ~ Becoming things, Way appears vague and hazy. ~ All hazy and impossibly vague it harbors the mind's images. ~ All vague and impossibly hazy it harbors the world's things. ~ All hidden and impossibly dark it harbors the subtle essence, ~ and being an essence so real it harbors the sincerity of facts. ~ Never, not since the beginning - its renown has never been far off. ~ Through it we witness all origins. ~ And how can we ever know the form of all origins? ~ Through this.

[11t22c] **David Hinton** ~ In yielding is completion. ~ In bent is straight. ~ In hollow is full. ~ In exhaustion is renewal. ~ In little is contentment. ~ In much is confusion. ~ This is how a sage embraces primal unity as the measure of all beneath heaven. ~ Give up self-reflection ~ and you're soon enlightened. ~ Give up self-definition ~ and you're soon apparent. ~ Give up self-promotion ~ and you're soon proverbial. ~ Give up self-esteem ~ and you're soon perennial. ~ Simply give up contention ~ and soon nothing in all beneath heaven contends with you. ~ It was hardly empty talk ~ when the ancients declared ~ In yielding is completion. ~ Once you perfect completion ~ you've returned home to it all.

[11t23c] **David Hinton** ~ Keeping words spare: occurrence appearing of itself. ~ Wild winds never last all morning

~ and fierce rains never last all day. ~ Who conjures such things if not heaven and earth, ~ and if heaven and earth can't make things last, ~ why should we humans try? ~ That's why masters devote themselves to Way. ~ To master Way is to become Way, ~ to master gain is to become gain, ~ to master loss is to become loss. ~ And whatever becomes Way, Way welcomes joyfully, ~ whatever becomes gain, gain welcomes joyfully, ~ whatever becomes loss, loss welcomes joyfully. ~ If you don't stand sincere by your words how sincere can the people be?

[11t24c] **David Hinton** ~ Stretch onto tiptoes and you never stand firm. ~ Hurry long strides and you never travel far. ~ Keep up self-reflection ~ and you'll never be enlightened. ~ Keep up self-definition ~ and you'll never be apparent. ~ Keep up self-promotion ~ and you'll never be proverbial. ~ Keep up self-esteem ~ and you'll never be perennial. ~ Travelers of the Way call such striving too much food and useless baggage. ~ Things may not all despise such striving, but a master of the Way stays clear of it.

[11t25c] **David Hinton** ~ There was something all murky shadow, born before heaven and earth: ~ o such utter silence, utter emptiness. ~ Isolate and changeless, ~ it moves everywhere without fail: ~ picture the mother of all beneath heaven. ~ I don't know its name. ~ I'll call it Way, ~ and if I must name it, name it Vast. ~ Vast means it's passing beyond, ~ passing beyond means it's gone far away, ~ and gone far away means it's come back. ~ Because Way is vast ~ heaven is vast, ~ earth is vast, ~ and the true emperor too is vast. ~ In this realm, there are four vast things, ~ and the true emperor is one of them. ~ Human abides by earth. ~ Earth abides by heaven. ~ Heaven abides by Way. ~ Way abides by occurrence appearing of itself.

[11t26c] **David Hinton** ~ Heavy is the root of light, ~ and tranquil the ruler of reckless. ~ A sage traveling all day is never far from the supplies in his cart, and however spectacular the views he remains calm and composed. ~ How can a lord having ten thousand chariots act lightly in governing all beneath heaven? ~ Act lightly and you lose your source-root. ~ Act recklessly and you lose your rule.

[11t27c] **David Hinton** ~ Perfect travels leave no tracks. ~ Perfect words leave no doubts. ~ Perfect accounts need no counting. ~ Perfect gates close without locks and so cannot be opened. ~ Perfect knots bind without rope and so cannot be loosened. ~ A sage is always perfect in rescuing people and so abandons no one, ~ always perfect in rescuing things and so abandons nothing. ~ This is called the bequest of enlightenment, ~ so one who possesses this perfection is a teacher of those who don't, ~ and those who don't possess it are the resource of one who does. ~ Without honoring the teacher ~ and loving the resource, ~ no amount of wisdom can prevent vast confusion. ~ This is called the essential mystery.

[11t28c] **David Hinton** ~ Knowing the masculine ~ and nurturing the feminine ~ you become the river of all beneath heaven. ~ River of all beneath heaven ~ you abide by perennial Integrity ~ and so return to infancy. ~ Knowing the white ~ and nurturing the black ~ you become the pattern of all beneath heaven. ~ Pattern of all beneath heaven ~ you abide by perennial Integrity ~ and so return to the boundless. ~ Knowing splendor ~ and nurturing ruin ~ you become the valley of all beneath heaven. ~ Valley of all beneath heaven ~ you rest content in perennial Integrity ~ and so return to the simplicity of uncarved wood. ~ When uncarved wood is split apart ~ it becomes mere implements. ~ But when a sage is employed ~ he becomes a true minister, ~ for the great governing blade carves nothing.

[11t29c] **David Hinton** ~ Longing to take hold of all beneath heaven and improve it... ~ I've seen such dreams invariably fail. ~ All beneath heaven is a sacred vessel, ~ something beyond all improvement. ~ Try to improve it and you ruin it. ~ Try to hold it and you lose it. ~ For things sometimes lead and sometimes

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follow, ~ sometimes sigh and sometimes storm, ~ sometimes strengthen and sometimes weaken, ~ sometimes kill and sometimes die. ~ And so the sage steers clear of extremes, clear of extravagance, clear of exaltation.

[11t30c] **David Hinton** ~ If you use the Way to help a ruler of people ~ you never use weapons to coerce all beneath heaven. ~ Such things always turn against you: ~ fields where soldiers camp turn to thorn and bramble, and vast armies on the march leave years of misery behind. ~ The noble prevail if they must, then stop: they never press on to coerce the world. ~ Prevail, but never presume. ~ Prevail, but never boast. ~ Prevail, but never exult. ~ Prevail, but never when there's another way. ~ This is to prevail without coercing. ~ Things grown strong soon grow old. ~ This is called losing the Way: Lose the Way and you die young.

[11t31c] **David Hinton** ~ Auspicious weapons are the tools of misfortune. ~ Things may not all despise such tools, ~ but a master of the Way stays clear of them. ~ The noble-minded treasure the left when home and the right when taking up weapons of war. ~ Weapons are tools of misfortune, ~ not tools of the noble-minded. ~ When there's no other way, ~ they take up weapons with tranquil calm, ~ finding no glory in victory. ~ To find glory in victory is to savor killing people, ~ and if you savor killing people you'll never guide all beneath heaven. ~ We honor the left in celebrations ~ and honor the right in lamentations, ~ so captains stand on the left ~ and generals on the right. ~ But use them both as if conducting a funeral: ~ when so many people are being killed ~ it should be done with tears and mourning. ~ And victory too should be conducted like a funeral.

[11t32c] **David Hinton** ~ Way is perennially nameless, ~ an uncarved simplicity. ~ Though small, ~ it's subject to nothing in all beneath heaven. ~ But when lords or emperors foster it, ~ the ten thousand things gladly become their guests, ~ heaven mingling with earth sends down sweet dew, ~ and the people free of mandates share justice among themselves. ~ When a governing blade begins carving it up, names arise. ~ Once names arise, ~ know that it's time to stop. ~ Knowing when to stop, you can avoid danger. ~ Way flowing through all beneath heaven: ~ it's like valley streams flowing into rivers and seas.

[11t33c] **David Hinton** ~ To know people is wisdom, ~ but to know yourself is enlightenment. ~ To master people takes force, ~ but to master yourself takes strength. ~ To know contentment is wealth, and to live with strength resolve. ~ To never leave whatever you are is to abide, ~ and to die without getting lost - that is to live on and on.

[11t34c] **David Hinton** ~ Way is vast, a flood ~ so utterly vast it's flowing everywhere. ~ The ten thousand things depend on it: ~ giving them life and never leaving them it performs wonders but remains nameless. ~ Feeding and clothing the ten thousand things ~ without ruling over them, ~ perennially that free of desire, ~ it's small in name. ~ And being what the ten thousand things return to ~ without ruling over them, ~ it's vast in name. ~ It never makes itself vast and so becomes utterly vast.

[11t35c] **David Hinton** ~ Holding to the great image all beneath heaven sets out: ~ sets out free of risk, peace tranquil and vast. ~ Music and savory food ~ entice travelers to stop, ~ but the Way uttered forth ~ isn't even the thinnest of bland flavors. ~ Look at it: not enough to see. ~ Listen to it: not enough to hear. ~ Use it: not enough to use up.

[11t36c] **David Hinton** ~ To gather ~ you must scatter. ~ To weaken ~ you must strengthen. ~ To abandon ~ you must foster. ~ To take ~ you must give. ~ This is called dusky enlightenment. ~ Soft and weak overcome

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hard and strong. ~ Fish should be kept in their watery depths: ~ a nation's honed instruments of power should be kept well-hidden from the people.

[11t37c] **David Hinton** ~ Way is perennially doing nothing so there's nothing it doesn't do. ~ When lords and emperors abide by this ~ the ten thousand things follow change of themselves. ~ Desire drives change, ~ but I've stilled it with uncarved nameless simplicity. ~ Uncarved nameless simplicity ~ is the perfect absence of desire, ~ and the absence of desire means repose: ~ all beneath heaven at rest of itself.

[11t38c] **David Hinton** ~ High Integrity never has Integrity and so is indeed Integrity. ~ Low Integrity never loses Integrity and so is not at all Integrity. ~ High Integrity does nothing ~ and has no motives. ~ Low Integrity does something ~ and has sure motives. ~ High Humanity does something ~ and has no motives. ~ High Duty does something ~ and has sure motives. ~ High Ritual does something, ~ and when no one follows along ~ it rolls up its sleeves ~ and forces them into line. ~ Lose Way, and Integrity appears. ~ Lose Integrity, and Humanity appears. ~ Lose Humanity, and Duty appears. ~ Lose Duty, and Ritual appears. ~ Ritual is the thinning away of loyalty and sincerity, the beginning of chaos, ~ and prophecy is the flowery semblance of Way, the beginning of folly. ~ This is why a great elder ~ inhabits thick rather than thin, ~ fruitful substance rather than flowery semblance, ~ always ignores that and chooses this.

[11t39c] **David Hinton** ~ Ancients who realized primal unity: ~ Heaven realized primal unity ~ and so came to clarity. ~ Earth realized primal unity ~ and so came to tranquility. ~ Gods realized primal unity ~ and so came to spirit. ~ Valleys realized primal unity ~ and so came to fullness. ~ The ten thousand things realized primal unity ~ and so came to life. ~ Lords and emperors realized primal unity ~ and so came to rectify all beneath heaven. ~ It's their very existence: ~ without clarity heaven cracks open, ~ without tranquility earth bursts forth, ~ without spirit gods cease, ~ without fullness valleys run dry, ~ without life the ten thousand things perish, ~ without high nobility lords and emperors stumble and fall. ~ Nobility is rooted in humility, ~ and high founded on low. ~ This is why true lords and emperors call themselves ~ orphaned, destitute, ill-fated. ~ Isn't this rooted in humility? ~ Isn't it counting the world's praise as no praise, ~ refusing to tinkle like delicate jade bells or clatter like ponderous stone chimes?

[11t40c] **David Hinton** ~ Return is the movement of Way, and yielding the method of Way. ~ All beneath heaven, the ten thousand things: it's all born of being, and being is born of nonbeing.

[11t41c] **David Hinton** ~ When the lofty hear of Way ~ they devote themselves. ~ When the common hear of Way ~ they wonder if it's real or not. ~ And when the lowly hear of Way ~ they laugh out loud. ~ Without that laughter, it wouldn't be Way. ~ Hence the abiding proverbs: ~ Luminous Way seems dark. ~ Advancing Way seems retreating. ~ Formless Way seems manifold. ~ High Integrity seems low-lying. ~ Great whiteness seems tarnished. ~ Abounding Integrity seems lacking. ~ Abiding Integrity seems missing. ~ True essence seems protean. ~ The great square has no corners, ~ and the great implement completes nothing. ~ The great voice sounds faint, ~ and the great image has no shape. ~ Way remains hidden and nameless, ~ but it alone nourishes and brings to completion.

[11t42c] **David Hinton** ~ Way gave birth to one, ~ and one gave birth to two. ~ Two gave birth to three, ~ and three gave birth to the ten thousand things. ~ Then the ten thousand things shouldered yin and embraced yang, ~ blending ch'i to establish harmony. ~ People all hate scraping by orphaned, destitute, ill-fated, but true dukes and emperors call themselves just that. ~ Some things gain by loss, and some lose by gain. ~ I only teach ~ what the people teach: ~ Tyranny and force never come to a natural end. ~ I've taken the people

as my schoolmaster.

[11t43c] **David Hinton** ~ The weakest in all beneath heaven gallops through the strongest, and vacant absence slips inside solid presence. ~ I know by this the value of nothing's own doing. ~ The teaching without words, the value of nothing's own doing: few indeed master such things.

[11t44c] **David Hinton** ~ Name or self: which is precious? ~ Self or wealth: which is treasure? ~ Gain or loss: which is affliction? ~ Indulge love and the cost is dear. ~ Keep treasures and the loss is lavish. ~ Knowing contentment you avoid tarnish, and knowing when to stop you avoid danger. ~ Try it and your life will last and last.

[11t45c] **David Hinton** ~ Great perfection seems flawed, but its usefulness never falters. ~ Great fullness seems empty, but its usefulness never runs dry. ~ Great rectitude seems bent low, ~ great skill seems clumsy, ~ great eloquence seems quiet. ~ Bustling around may overcome cold, but tranquility overcomes heat. ~ Master lucid tranquility and you'll govern all beneath heaven.

[11t46c] **David Hinton** ~ When all beneath heaven abides in Way, fast horses are kept to work the fields. ~ When all beneath heaven forgets Way, war horses are bred among the fertility altars. ~ What calamity is greater than no contentment, and what flaw greater than the passion for gain? ~ The contentment of fathoming contentment - there lies the contentment that endures.

[11t47c] **David Hinton** ~ You can know all beneath heaven though you never step out the door, ~ and you can see the Way of heaven though you never look out the window. ~ The further you explore, the less you know. ~ So it is that a sage knows by going nowhere, names by seeing nothing, perfects by doing nothing.

[11t48c] **David Hinton** ~ To work at learning brings more each day. ~ To work at Way brings less each day, ~ less and still less ~ until you're doing nothing yourself. ~ And when you're doing nothing yourself, there's nothing you don't do. ~ To grasp all beneath heaven, leave it alone. ~ Leave it alone, that's all, ~ and nothing in all beneath heaven will elude you.

[11t49c] **David Hinton** ~ A sage's mind is never his own: ~ he makes the hundred-fold people's mind his mind. ~ I treat the noble with nobility ~ and the ignoble too: ~ such is the nobility of Integrity. ~ I treat the sincere with sincerity ~ and the insincere too: ~ such is the sincerity of Integrity. ~ A sage dwells within all beneath heaven ~ at ease, mind mingled through it all. ~ The hundred-fold people devote their eyes and ears, ~ but a sage inhabits it all like a child.

[11t50c] **David Hinton** ~ People born into life enter death. ~ Constant companion in life ~ and in death, ~ this body is the kill-site animating their lives. ~ And isn't that because ~ they think life is the fullness of life? ~ I've heard those who encompass the whole of life ~ could walk on and on without meeting rhinoceros or tiger, ~ could charge into armies without feeling shield or sword. ~ A rhinoceros would find nowhere to gore them, ~ a tiger nowhere to claw them, ~ a sword nowhere to slice them. ~ And isn't that because ~ for them there's no kill-site?

[11t51c] **David Hinton** ~ Way gives birth to them and Integrity nurtures them. ~ Matter shapes them and conditions complete them. ~ That's why the ten thousand things always honor Way and treasure Integrity. ~ Honoring Way and treasuring Integrity ~ isn't obedience to command, ~ it's occurrence perennially

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appearing of itself. ~ Way gives birth to them and Integrity nurtures them: ~ it fosters and sustains them, harbors and succors them, nourishes and shelters them. ~ Giving birth without possessing, ~ animating without subjecting, ~ fostering without dominating: ~ this is called dark-enigma Integrity.

[11t52c] **David Hinton** ~ There's a source all beneath heaven shares: call it the mother of all beneath heaven. ~ Once you fathom the mother you understand the child, and once you understand the child you abide in the mother, ~ self gone, free of danger. ~ If you block the senses and close the mind, you never struggle. ~ If you open the senses and expand your endeavors, nothing can save you. ~ Seeing the small is called enlightenment, and abiding in the gentle strength. ~ Wielding radiance return to enlightenment, then you're beyond all harm. ~ This is the cultivation of constancy.

[11t53c] **David Hinton** ~ Understanding sparse and sparser still I travel the great Way, nothing to fear unless I stray. ~ The great Way is open and smooth, but people adore twisty paths: ~ Government in ruins, fields overgrown and graineries bare, ~ they indulge in elegant robes ~ and sharp swords, ~ lavish food and drink, ~ all those trappings of luxury. ~ It's vainglorious thievery - ~ not the Way, not the Way at all.

[11t54c] **David Hinton** ~ Something planted so deep it's never rooted up, ~ something held so tight it's never stolen away: ~ children and grandchildren will pay it homage always. ~ Cultivated in yourself it makes Integrity real. ~ Cultivated in your family it makes Integrity plentiful. ~ Cultivated in your village it makes Integrity enduring. ~ Cultivated in your nation it makes Integrity abundant. ~ Cultivated in all beneath heaven it makes Integrity all-encompassing. ~ So look through self into self, ~ through family into family, ~ through village into village, ~ through nation into nation, ~ through all beneath heaven into all beneath heaven. ~ How can I know all beneath heaven as it is? ~ Through this.

[11t55c] **David Hinton** ~ Embody Integrity's abundance and you're like a vibrant child ~ hornets and vipers can't bite, ~ savage beasts can't maul and fierce birds can't claw, ~ bones supple and muscles tender, but still gripping firmly. ~ Knowing nothing of male and female mingling ~ and yet aroused: ~ this is the utmost essence. ~ Wailing all day without getting hoarse: ~ this is the utmost harmony. ~ To understand harmony is called constancy, ~ and to understand constancy is called enlightenment. ~ To enhance your life is called tempting fate, ~ and to control ch'i with the mind is called violence. ~ Things grown strong soon grow old. ~ This is called losing the Way: Lose the Way and you die young.

[11t56c] **David Hinton** ~ Those who know don't talk, and those who talk don't know. ~ Block the senses and close the mind, ~ blunt edges, loosen tangles, soften glare, mingle dust: ~ this is called dark-enigma union. ~ It can't be embraced and can't be ignored, ~ can't be enhanced and can't be harmed, ~ can't be treasured and can't be despised, ~ for it's the treasure of all beneath heaven.

[11t57c] **David Hinton** ~ You may govern the nation through principle ~ and lead armies to victory through craft, ~ but you win all beneath heaven through indifference. ~ How can I know this to be so? ~ Through this. ~ The more prohibitions rule all beneath heaven the deeper poverty grows among the people. ~ The more shrewd leaders there are the faster dark confusion fills the nation. ~ The more cleverness people learn the faster strange things happen. ~ The faster laws and decrees are issued the more bandits and thieves appear. ~ Therefore a sage says: ~ I do nothing ~ and the people transform themselves. ~ I cherish tranquility ~ and the people rectify themselves. ~ I cultivate indifference ~ and the people enrich themselves. ~ I desire nothing ~ and the people return of themselves to uncarved simplicity.

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[11t58c] **David Hinton** ~ When government is pensive and withdrawn people are pure and simple. ~ When government is confident and effective people are cunning and secretive. ~ Prosperity springs from calamity and calamity lurks in prosperity. ~ Who knows where it will all end ~ without leaders of principle? ~ And principle always reverts to sinister trickery, ~ virtue to depraved sorcery. ~ People have been confused for such a long long time. ~ That's why a sage is sharp but never cuts, ~ austere but never grates, ~ forthright but never provokes, ~ bright but never dazzles.

[11t59c] **David Hinton** ~ To govern people and serve heaven ~ there's nothing like thrift. ~ Thrift means submitting early, ~ and submitting early means storing up Integrity. ~ Store up Integrity and nothing is beyond you. ~ Once nothing is beyond you, ~ no one knows where it will all end. ~ Once no one knows where it will end, ~ you can nurture a nation. ~ And nurturing the nation's mother too ~ you can last and last. ~ This is called rooted deep and solid, ~ the Way of long life and enduring insight.

[11t60c] **David Hinton** ~ Govern a great nation as you would cook a small fish. ~ Use Way to rule all beneath heaven and spirits never become ghosts. ~ When spirits don't become ghosts, ghosts do people no harm. ~ When ghosts do people no harm, sages do them no harm. ~ And once humans and ghosts do each other no harm, they return together to Integrity.

[11t61c] **David Hinton** ~ A great nation flows down into ~ the place where all beneath heaven converges, ~ the female of all beneath heaven. ~ In its stillness, female lies perpetually low, and there perpetually conquers male. ~ A great nation that puts itself below a small nation takes over the small nation, ~ and a small nation that puts itself below a great nation gives itself over to the great nation. ~ Some lie low to take over, and some lie low to give over. ~ A great nation wanting nothing more than to unite and nurture the people and a small nation wanting nothing more than to join and serve the people: they both succeed in what they want. ~ Great things lie low and rest content.

[11t62c] **David Hinton** ~ Way is the mystery of these ten thousand things. ~ It's a good person's treasure ~ and an evil person's refuge. ~ Its beautiful words are bought and sold ~ and its noble deeds are gifts enriching people. ~ It never abandons even the evil among us. ~ When the Son of Heaven is enthroned and the three dukes installed, parades with jade discs and stately horses can't compare to sitting still in Way's company. ~ Isn't it said that ~ the ancients exalted this Way because ~ in it whatever we seek we find, ~ and whatever seeks us we escape? ~ No wonder it's exalted throughout all beneath heaven.

[11t63c] **David Hinton** ~ If you're nothing doing what you do, ~ you act without acting and savor without savoring, ~ you render the small vast and the few many, ~ use Integrity to repay hatred, ~ see the complexity in simplicity, ~ find the vast in the minute. ~ The complex affairs of all beneath heaven are there in simplicity, ~ and the vast affairs of all beneath heaven are there in the minute. ~ That's why a sage never bothers with vastness and so becomes utterly vast. ~ Easy promises breed little trust, and too much simplicity breeds too much complexity. ~ That's why a sage inhabits the complexity of things and so avoids all complexity.

[11t64c] **David Hinton** ~ It's easy to embrace the tranquil ~ and easy to prevent trouble before omens appear. ~ It's easy for the trifling to melt away ~ and easy for the slight to scatter away. ~ Work at things before they've begun ~ and establish order before confusion sets in, ~ for a tree you can barely reach around ~ grows from the tiniest rootlet, ~ a nine-tiered tower ~ starts as a basket of dirt, ~ a thousand-mile journey ~ begins with a single step. ~ Work at things and you ruin them; cling to things and you lose them. ~ That's why a sage

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does nothing and so ruins nothing, clings to nothing and so loses nothing. ~ When people devote themselves to something they always ruin it on the verge of success. ~ Finish with the same care you took in beginning and you'll avoid ruining things. ~ This is why a sage desires without desire, ~ never longing for rare treasures, ~ learns without learning, ~ always returning to what people have passed by, ~ helps the ten thousand things occur of themselves by never presuming to work at them.

[11t65c] **David Hinton** ~ Ancient masters of Way ~ never enlightened people. ~ They kept people simple-minded. ~ It's impossible to govern ~ once you've filled people with knowing. ~ Use knowing to govern ~ and you plunder the nation, ~ but use not-knowing to govern ~ and you enrich the nation. ~ Once you understand this, the pattern is clear, ~ and always understanding the pattern is called dark-enigma Integrity. ~ Dark-enigma Integrity is deep and distant, is the return of things ~ back into the vast harmony.

[11t66c] **David Hinton** ~ Oceans and rivers become emperors of the hundred valleys ~ because they stay so perfectly below them. ~ This alone makes them emperors of the hundred valleys. ~ So, wanting to rule over the people a sage speaks from below them, and wanting to lead the people he follows along behind them, ~ then he can reign above without weighing the people down and stay ahead without leading the people to ruin. ~ All beneath heaven rejoices in its tireless praise of such a sage. ~ And because he's given up contention, ~ nothing in all beneath heaven contends with him.

[11t67c] **David Hinton** ~ People throughout all beneath heaven say ~ my Tao is so vast it's like nothing at all. ~ But it's only vast because it's like nothing at all: ~ if it were like anything else ~ it would have long since become trifling. ~ There are three treasures ~ I hold and nurture: ~ The first is called compassion, ~ the second economy, ~ and the third never daring to lead all beneath heaven. ~ Courage comes of compassion, generosity comes of economy, ~ and commanding leadership comes of never daring to lead all beneath heaven. ~ But these days it's all courage without compassion, generosity without economy, and leading without following. ~ There's nothing but death in that. ~ To overcome, attack with compassion. ~ To stand firm, defend with compassion. ~ Whatever heaven sustains it shelters with compassion.

[11t68c] **David Hinton** ~ A noble official is never warlike, ~ and a noble warrior is never angered. ~ A noble conqueror never faces an enemy, ~ and a noble leader stays below the people he wields. ~ This is called the Integrity of peacefulness, the power of wielding the people, ~ the fullest extent of our ancient accord with heaven.

[11t69c] **David Hinton** ~ There was once a saying among those who wielded armies: ~ I'd much rather be a guest than a host, ~ much rather retreat a foot than advance an inch. ~ This is called marching without marching, ~ rolling up sleeves without baring arms, ~ raising swords without brandishing weapons, ~ entering battle without facing an enemy. ~ There's no greater calamity than dishonoring an enemy. ~ Dishonor an enemy and you'll lose those treasures of mine. ~ When armies face one another in battle, ~ it's always the tender-hearted one that prevails.

[11t70c] **David Hinton** ~ My words are so simple to understand ~ and so easily put into practice ~ that no one in all beneath heaven understands them ~ and no one puts them into practice. ~ Words have their ancestral origins and actions their sovereign: ~ it's only because people don't understand this that they don't understand me. ~ And the less people understand me the more precious I become. ~ So it is that a sage wears sackcloth, keeping pure jade harbored deep.

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[11t71c] **David Hinton** ~ Knowing not-knowing is lofty. ~ Not knowing not-knowing is affliction. ~ A sage stays free of affliction. ~ Just recognize it as affliction and you're free of it.

[11t72c] **David Hinton** ~ When the people stop fearing the fearsome something truly fearsome will descend upon them. ~ Don't hem them in ~ and choke their lives with oppression. ~ That's all. ~ Just let them be, ~ and they'll never tire of you. ~ A sage sees through himself without revealing himself, ~ loves himself without exalting himself, ~ always ignores that and chooses this.

[11t73c] **David Hinton** ~ To infuse daring with courage means death. ~ To infuse caution with courage means life. ~ The one enriches you, and the other ruins you. ~ No one knows why heaven ~ despises what it despises, ~ that's why a sage inhabits the complexity of things. ~ The Way of heaven never contends ~ and so overcomes perfectly, ~ never speaks ~ and so answers perfectly, ~ never summons ~ and so arrives of itself, ~ stays calm ~ and so plans perfectly. ~ The net of heaven is vast, woven so vast and wide open nothing slips through.

[11t74c] **David Hinton** ~ In their misery, the people no longer fear death, so how can you threaten them even with death? ~ Let the people fear death always, ~ then if we seize those who follow sinister ways ~ and put them to death, ~ no one will dare live such lives. ~ The Executioner's killing is perennial, it's true. ~ But to undertake the killing yourself - ~ that's like trying to carve lumber for a master carpenter. ~ Try to carve lumber for a master carpenter ~ and you'll soon have blood on your hands.

[11t75c] **David Hinton** ~ The people are starving, ~ and it's only because you leaders feast on taxes ~ that they're starving. ~ The people are impossible to rule, ~ and it's only because you leaders are masters of extenuation ~ that they're impossible to rule. ~ The people take death lightly, ~ and it's only because you leaders crave life's lavish pleasures ~ that they take death lightly, ~ they who act without concern for life: it's a wisdom far beyond treasuring life.

[11t76c] **David Hinton** ~ People are soft and weak in life, ~ hard and strong in death. ~ The ten thousand plants and trees are soft and frail in life, ~ withered and brittle in death. ~ Things hard and strong follow death's ways and things soft and weak follow life's: ~ so it is that strong armies never overcome and strong trees always suffer the axe. ~ Things great and strong dwell below. ~ Things soft and weak dwell above.

[11t77c] **David Hinton** ~ The Way of heaven is like a drawn bow pulling down the high and raising up the low: ~ it takes away where there's abundance and restores where there's want. ~ The Way of heaven takes away where there's abundance ~ and restores where there's want, ~ but the Way of humankind isn't like that: ~ it takes away where there's want ~ and gives where there's abundance. ~ Only a master of the Way can give abundance to all beneath heaven. ~ Such a sage acts without presumption and never dwells on success: ~ great worth has no need to be seen.

[11t78c] **David Hinton** ~ Nothing in all beneath heaven is so soft and weak as water. ~ And yet, for conquering the hard and strong, nothing succeeds like water. ~ And nothing can change it: ~ weak overcoming strong, ~ soft overcoming hard. ~ Everything throughout all beneath heaven knows this, ~ and yet nothing puts it into practice. ~ That's why the sage said: ~ Whoever assumes a nation's disgrace is called the sacred leader of a country, ~ and whoever assumes a nation's misfortune is called the emperor of all beneath heaven. ~ Words of clarity sound confused.

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[11t79c] **David Hinton** ~ You can resolve great rancor, but rancor always lingers on. ~ Understanding the more noble way, ~ a sage holds the creditor's half of contracts ~ and yet asks nothing of others. ~ Those with Integrity tend to such contracts; ~ those without Integrity tend to the collection of taxes. ~ The Way of heaven is indifferent, always abiding with people of nobility.

[11t80c] **David Hinton** ~ Let nations grow smaller and smaller and people fewer and fewer, ~ let weapons become rare ~ and superfluous, ~ let people feel death's gravity again ~ and never wander far from home. ~ Then boat and carriage will sit unused ~ and shield and sword lie unnoticed. ~ Let people knot ropes for notation again and never need anything more, ~ let them find pleasure in their food and beauty in their clothes, peace in their homes and joy in their ancestral ways. ~ Then people in neighboring nations will look across to each other, ~ their chickens and dogs calling back and forth, ~ and yet they'll grow old and die without bothering to exchange visits.

[11t81c] **David Hinton** ~ Sincere words are never beautiful and beautiful words never sincere. ~ The noble are never eloquent and the eloquent never noble. ~ The knowing are never learned and the learned never knowing. ~ A sage never hoards: ~ the more you do for others the more plenty is yours, ~ and the more you give to others the more abundance is yours. ~ The Way of heaven is to profit without causing harm, ~ and the Way of a sage to act without contending.

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[12t01c] **Chichung Huang** ~ A tao that can be spoken about ~ Is not the constant Tao; ~ A name that can be named ~ Is not the constant name. ~ Nonbeing names ~ The ten thousand things' beginning; ~ Being names ~ The ten thousand things' mother. ~ Therefore, constantly be desireless, ~ Whereby to observe its minutiae; ~ Constantly be desirous, ~ Whereby to observe where it ends. ~ The two issued from the same origin, ~ And, though different in name, ~ Refer to the same thing. ~ Deep and remote, doubly deep and remote, ~ Gate of multitudinous minutiae.

[12t02c] **Chichung Huang** ~ When all under heaven know beauty as beauty, ~ There is ugliness; ~ When all know goodness, ~ There is evil. ~ That being and nonbeing mutually generate, ~ Difficult and easy mutually complement, ~ Long and short mutually formulate, ~ High and low mutually fulfill, ~ Music and voice mutually harmonize, ~ Front and back mutually follow ~ Is constant. ~ Hence, the sage man ~ Assumed the office of nonaction, ~ Conducted speechless instruction. ~ When the ten thousand things rose, ~ He did not initiate. ~ He assisted without taking credit; ~ Scored merits without claiming. ~ Precisely because he claimed not, ~ They never vanished.

[12t03c] **Chichung Huang** ~ Do not exalt talents ~ So that the people will not contend; ~ Do not treasure goods hard to come by ~ So that the people will not steal; ~ Do not parade enviable things ~ So that the people will not rebel. ~ Hence, when the sage man ruled, ~ He emptied their minds, ~ Filled their stomachs, ~ Weakened their ambitions, ~ Strengthened their bones. ~ He constantly made the people ~ Uncrafty and unlustful, ~ And made them know not to be daring. ~ He acted not, that is all. ~ Thus, the state cannot but become well-ruled.

[12t04c] **Chichung Huang** ~ The Tao is the empty space of a vessel, ~ Yet, when used, ~ Never brims over. ~ How deep, ~ Like the ten thousand things' progenitor! ~ It files its sharpness, ~ Unravels its entanglements, ~ Softens its brightness, ~ And mingles with the dust. ~ How transparent, ~ As if existing! ~ I do not know whose son it was; ~ Seemed to precede the Emperor.

[12t05c] **Chichung Huang** ~ Heaven and earth are unfeeling, ~ Treating the ten thousand things like straw and dogs; ~ The sage man was unfeeling, ~ Treating the hundred family names like straw and dogs. ~ The space between heaven and earth - ~ Is it not like a bellows? ~ Empty yet inexhaustible. ~ The more it operates, the more it emits. ~ Much learning brings a quick end. ~ Better adhere to the middle.

[12t06c] **Chichung Huang** ~ The valley spirit never dies; ~ It is called the deep and remote female. ~ The gate of the deep and remote female ~ Is called the root of heaven and earth. ~ Continuous and unbroken, as if existing. ~ When used, it is inexhaustible.

[12t07c] **Chichung Huang** ~ Heaven is permanent and earth, everlasting. ~ The reason why heaven and earth ~ Can be permanent and everlasting ~ Is that they do not live for themselves. ~ Therefore, they can live permanently. ~ Hence, the sage man ~ Withdrew himself to the back, ~ Yet found himself in front; ~ Cast himself aside, ~ Yet found himself preserved. ~ Is it not because he was selfless ~ That he could fulfill the self?

[12t08c] **Chichung Huang** ~ The supreme good man is like water. ~ Water is good at benefiting ~ The ten thousand things without contending, ~ Lying where the multitude loathes to: ~ Therefore, close to the Tao. ~ In habitation, ~ He is good at choosing the place; ~ In mind, ~ Good at profundity; ~ In giving, ~ Good at imitating heaven; ~ In speech, ~ Good at honesty; ~ In government, ~ Good at bringing order; ~ In duties, ~

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Good at exerting his ability; ~ In making moves, ~ Good at timeliness. ~ Being uncontentious, ~ There is no resentment.

[12t09c] **Chichung Huang** ~ To hold and fill it to the brim - ~ You'd better stop it; ~ To hammer and sharpen it - ~ You cannot long preserve it; ~ To fill a room with gold and jade - ~ Nobody can safeguard it; ~ To be noble, rich but arrogant - ~ You will bring yourself calamity. ~ To withdraw yourself after scoring merits - ~ Heaven's Tao.

[12t10c] **Chichung Huang** ~ In making your soul embrace One, ~ Can you keep it from departing? ~ In concentrating your breath to make it utterly soft, ~ Can you do so as an infant does? ~ In cleaning and dusting the deep and remote mirror, ~ Can you make it spotless? ~ In loving the people and governing the state, ~ Can you practice nonaction? ~ In opening and closing the heavenly gate, ~ Can you play the feminine? ~ In keeping clear-sighted and all-perceptive, ~ Can you refrain from using craft? ~ Generate them; ~ Rear them. ~ Generate without possessing; ~ Lead without dominating - ~ This is called deep and remote virtue.

[12t11c] **Chichung Huang** ~ Thirty spokes share a hub; ~ In its nothingness ~ Rests the carriage's usefulness. ~ One burns clay to make a pot; ~ In its nonbeing ~ Rests the clay pot's usefulness. ~ One cuts out doors and windows; ~ In its nonbeing ~ Rests the room's usefulness. ~ Therefore, being provides the advantage; ~ Nonbeing provides the usefulness.

[12t12c] **Chichung Huang** ~ The five colors make people's eyes blind; ~ Galloping and hunting make people's heart go wild; ~ Goods hard to come by make people's acts injurious. ~ The five flavors make people's mouth numb; ~ The five notes make people's ears deaf. ~ Hence, when the sage man ruled, ~ He supported the stomach, but not the eye. ~ Therefore, he abandoned that and chose this.

[12t13c] **Chichung Huang** ~ "People cherish humiliations like surprises; ~ They treasure great calamities like their lives." ~ What is meant by ~ "People cherish humiliations like surprises"? ~ Humiliations are degrading, ~ Yet they receive one like a surprise; ~ Lose one like a surprise. ~ This is what is meant by ~ "People cherish humiliations like surprises." ~ What is meant by ~ "They treasure great calamities like their lives"? ~ The reason why I have great calamities ~ Is because I have my life; ~ If I did not have my life, ~ What calamities would I have? ~ Therefore, if you treasure governing your life ~ More than governing the empire, ~ You deserve to be entrusted with the empire; ~ If you grudge using your life ~ To govern the empire, ~ You deserve to be charged with the empire.

[12t14c] **Chichung Huang** ~ Looking at it, you do not see it - ~ This is called "invisible"; ~ Listening to it, you do not hear it - ~ This is called "inaudible"; ~ Trying to touch it, you do not feel it - ~ This is called "intangible." ~ These three, which defy thorough inquiry, ~ Long ago merged into One. ~ One is something ~ Whose past is not remote, ~ Whose future, not transient. ~ Continuous and unending, ~ It is unnameable, ~ And again reverts to nothingness. ~ This may be called the formless form, ~ The immaterial image. ~ This is called faint and dim: ~ Following it, you do not see its tail; ~ Meeting it, you do not see its head. ~ Hold on to the present Tao ~ To govern the present realm, ~ Whereby you know its primeval origin. ~ This is called the Tao's thread-head.

[12t15c] **Chichung Huang** ~ In antiquity, he who excelled in implementing the Tao ~ Was minutely discerning and subtly perceptive, ~ Profound beyond recognition. ~ As he was beyond recognition, ~ I reluctantly depict him

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thus: ~ "Undecided, as if in winter, wading through water; ~ Hesitant, as if fearing the four neighbors; ~ Awe-inspiring, like a guest; ~ Melting, like ice thawing; ~ Simple, like the unhewn log; ~ Turbid, like muddy water; ~ Expansive, like a valley. ~ In muddy water, he stilled it ~ And gradually made it limpid; ~ In comfort, he stirred it ~ And gradually made it vital." ~ Those who treasure this Tao ~ Do not wish to be full, ~ Hence, they can remain ragged and imperfect.

[12t16c] **Chichung Huang** ~ Attain emptiness to the utmost; ~ Adhere to stillness indefatigably. ~ The ten thousand things rise everywhere; ~ I thereby observe their revolution. ~ While things grow exuberantly, ~ Each will again revert to its root, ~ Which means stillness; ~ Stillness means reverting to life; ~ Reverting to life is the constant. ~ Knowing the constant is clear-sighted. ~ Not knowing the constant is blind; ~ Acting blindly is disastrous. ~ Knowing the constant leads to all-embracingness; ~ All-embracingness leads to impartiality; ~ Impartiality leads to kingliness; ~ Kingliness leads to heaven; ~ Heaven leads to the Tao; ~ The Tao leads to permanence; ~ A lifetime without peril.

[12t17c] **Chichung Huang** ~ The supreme sovereign - the people barely knew he was there; ~ The next - they loved and praised him; ~ The next - they feared him; ~ The lowest - they despised him. ~ Only when his trust became deficient ~ Was there distrust. ~ Hesitant, he grudged his words; ~ Merits scored, affairs accomplished, ~ The hundred family names said: "That's the way things are with us."

[12t18c] **Chichung Huang** ~ Therefore, only when the great Tao was abandoned ~ Was there humanity and righteousness; ~ Only when craft emerged ~ Was there great deception; ~ Only when the six blood relations became discordant ~ Was there filial piety and parental love; ~ Only when state and fief became chaotic ~ Were there upright officials.

[12t19c] **Chichung Huang** ~ Eliminate sageness, abandon craft, ~ And the people shall benefit a hundredfold; ~ Eliminate humanity, abandon righteousness, ~ And the people shall revert to filial piety and parental love; ~ Eliminate adroitness, abandon profit, ~ And robbers and thieves there shall be none. ~ These three remarks are considered rhetorically inadequate, ~ Therefore, let us put them where they belong: ~ "Display the undyed silk and embrace the unhewn log; ~ Diminish selfishness and reduce lusts; ~ Eliminate learning and dispense with anxiety."

[12t20c] **Chichung Huang** ~ Between "Yes, sir" and "Of course, not!" - ~ How much difference is there? ~ Between good and evil - ~ What difference it is! ~ He whom the people fear ~ Cannot but fear the people also. ~ Faintly, it seems boundless! ~ The multitude is jubilant, ~ As if feasting on the Grand Pen, ~ Or, in springtime, ascending a tower; ~ I am disinterested, showing no sign whatever, ~ Like an infant who cannot smile yet; ~ Fatigued, as if having nowhere to return. ~ The multitude all has enough and to spare; ~ I, alone, am destitute. ~ Mine is a fool's mind indeed, how stupid! ~ The vulgar are clear-sighted; ~ I alone am benighted. ~ The vulgar are discerning; ~ I alone am muddle-headed. ~ Dimly, like an ocean! ~ Faintly, as if endless! ~ The multitude is all enterprising; ~ I alone am slow and clumsy. ~ I wish to be uniquely different from others, ~ And cherish my nursing mother.

[12t21c] **Chichung Huang** ~ The manifestations of grand virtue ~ Follow only the Tao. ~ The Tao is something ~ Faint and dim: ~ Dim and faint, ~ Therein lies an image; ~ Faint and dim, ~ Therein lies substance. ~ Deep and remote, ~ Therein lies quintessence. ~ Its quintessence is most genuine, ~ Therein lies truthfulness. ~ From the present to antiquity, ~ Its name has never vanished, ~ Whereby I trace back to ~ The father of the multitude. ~ How do I know ~ What the father of the multitude was like? ~ From this.

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[12t22c] **Chichung Huang** ~ "Incomplete shall be complete; ~ Bent shall be straight; ~ Hollow shall be full; ~ Worn shall be new; ~ Little shall gain; ~ Much shall delude." ~ Hence, the sage man ~ Took hold of One to serve ~ As shepherd over all under heaven: ~ He did not look at himself, ~ Therefore, illustrious; ~ He did not parade himself, ~ Therefore, clear-sighted; ~ He did not brag about himself, ~ Therefore, meritorious; ~ He was not conceited, ~ Therefore, long-enduring. ~ It is precisely because he did not contend ~ That none could with him contend. ~ The ancient saying: ~ "Incomplete shall be complete" - ~ Is it mere words? ~ Truly, it shall end up complete.

[12t23c] **Chichung Huang** ~ Speechlessness conforms to the way things are. ~ A turbulent wind does not last a whole morning; ~ A torrential rain does not last a whole day. ~ Who does these? ~ Heaven and earth. ~ Even heaven and earth cannot last long, ~ How can man? ~ Therefore, he who pursues the Tao ~ Identifies with the Tao; ~ He who pursues virtue identifies with virtue; ~ He who pursues loss identifies with loss. ~ He who identifies with virtue - ~ The Tao, too, shall requite him with favor; ~ He who identifies with loss - ~ The Tao, too, shall requite him with loss.

[12t24c] **Chichung Huang** ~ He who boasts cannot stand; ~ He who looks at himself is not illustrious; ~ He who parades himself is not clear-sighted; ~ He who brags about himself has no merit; ~ He who is conceited does not last long. ~ These, according to the Tao, are ~ Leftover food and improper deeds ~ Which people all loathe. ~ Therefore, he who possesses the Tao ~ Does not accumulate.

[12t25c] **Chichung Huang** ~ There was something ~ That into an indistinguishable mass had wrought itself, ~ Born before heaven and earth. ~ Desolate and formless, ~ It stood alone, unchanging, ~ And may be regarded as ~ The mother of heaven and earth. ~ Not knowing its name, ~ I gave it the alias "Tao," ~ And reluctantly named it "vast." ~ Vast and moving; ~ Moving and far-reaching; ~ Far-reaching and reverting. ~ The Tao is vast; ~ Heaven is vast; ~ Earth is vast; ~ The king is also vast. ~ In the empire, there are four vasts, ~ And the king constitutes one. ~ Man imitates earth; ~ Earth imitates heaven; ~ Heaven imitates the Tao; ~ The Tao imitates the way things are.

[12t26c] **Chichung Huang** ~ Heaviness is the root of lightness; ~ Stillness is the sovereign of restlessness. ~ Hence, the gentleman journeyed all day ~ Without leaving his luggage vans. ~ Though having imperial guards, ~ In leisure, he was as clear as day. ~ How could a ten-thousand-chariot king ~ Conduct himself lightly over all under heaven? ~ Light, he would lose his root; ~ Restless, he would lose his sovereignty.

[12t27c] **Chichung Huang** ~ A good traveler leaves neither ruts nor footprints; ~ A good speaker makes neither slips nor errors; ~ A good calculator uses neither wooden chips nor bamboo chips; ~ A good door-shutter has neither latch nor lock, ~ Yet, the door he shuts cannot be opened; ~ A good knot-tier has neither rope nor string, ~ Yet, the knot he ties cannot be untied. ~ Hence, the sage man ~ Was constantly good at rescuing men ~ So that there were no cast-off men; ~ As for things, ~ There were no cast-off goods. ~ This is called surpassing insight. ~ Hence, good men are good men's teachers; ~ Evil men, good men's wealth. ~ He who neither values his teachers, ~ Nor cherishes his wealth, ~ Though crafty, is but a big fool. ~ This is called subtle essence.

[12t28c] **Chichung Huang** ~ Knowing his masculinity, ~ Adhering to his femininity, ~ He remained to all under heaven a brook. ~ Being to all under heaven a brook, ~ His constant virtue never departed. ~ His constant virtue never departed, ~ He again reverted to infancy. ~ Knowing his whiteness ~ Adhering to his blackness,

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~ He remained to all under heaven a valley. ~ Being to all under heaven a valley, ~ His constant virtue was sufficient. ~ His constant virtue being sufficient, ~ He again reverted to the unhewn log. ~ [Knowing his whiteness, ~ Adhering to his blackness, ~ He remained to all under heaven a horizontal bar ~ Being to all under heaven a horizontal bar, ~ His constant virtue never changed. ~ His constant virtue never changed, ~ He again reverted to Infinity.] ~ When the unhewn log dispersed, ~ It became vessels; ~ When the sage man was employed, ~ He became chief of the officialdom. ~ A great tailor does no cutting.

[12t29c] **Chichung Huang** ~ He who wishes to win all under heaven, ~ And act upon them - ~ In my view, he cannot prevail. ~ All under heaven are sacred vessels ~ That cannot be acted upon. ~ He who acts upon them ruins them; ~ He who holds on to them loses them. ~ For people - ~ Some walk; some follow; ~ Some blow warm; some blow cold; ~ Some are strong; some weak; ~ Some safe; some in danger. ~ Hence, the sage man ~ Abandoned excessiveness; ~ Abandoned arrogance; ~ Abandoned extravagance.

[12t30c] **Chichung Huang** ~ Use the Tao to assist your sovereign lord; ~ Do not use military power ~ To flaunt your strength over all under heaven. ~ Such things are apt to boomerang: ~ Where an army has encamped, ~ Brambles and thorns grow. ~ A good commander stops ~ Once his end is achieved, ~ And does not thereby seek military superiority. ~ His end achieved, he is not arrogant; ~ His end achieved, he is not conceited; ~ His end achieved, he does not brag; ~ His end achieved, he accepts it reluctantly. ~ This is called ~ Achieving the end without seeking military superiority. ~ Something ages while still in its prime ~ Is contrary to the Tao; ~ What is contrary to the Tao perishes early.

[12t31c] **Chichung Huang** ~ Weapons are inauspicious instruments ~ Which people all loathe. ~ Therefore, he who possesses the Tao ~ Does not accumulate. ~ The gentleman ordinarily honors the left; ~ At war, he honors the right. ~ Therefore, weapons are not the gentleman's instruments. ~ Weapons being inauspicious instruments, ~ If you cannot but use them, ~ It is best to cover up their sharp blades; ~ Do not relish them. ~ If you relish them, ~ It means you enjoy killing men. ~ He who enjoys killing men ~ Cannot be allowed to prevail in the empire. ~ Hence, on auspicious occasions, ~ Precedence is given to the left; ~ In mourning, ~ Precedence is given to the right. ~ Hence, a lieutenant general stands left; ~ A senior general stands right, ~ Meaning it is handled with mourning rituals. ~ If the number of men killed is multitudinous, ~ Preside over it in grief. ~ After winning a war, ~ Handle it with mourning rituals.

[12t32c] **Chichung Huang** ~ The Tao is constant and nameless. ~ The unhewn log, though tiny, ~ None under heaven dare subjugate. ~ If marquises and kings can adhere to it, ~ The ten thousand things will submit to them spontaneously. ~ When heaven and earth integrate ~ To drip sweet dew, ~ Without anyone ordering them, ~ It is evenly distributed spontaneously. ~ With the first cutting, ~ Names emerged. ~ Names having emerged, ~ One should also know where to stop. ~ Knowing where to stop ~ Will thereby exempt one from peril. ~ The Tao's relation to all under heaven ~ Is like small valley streams ~ To a river or an ocean.

[12t33c] **Chichung Huang** ~ He who knows others is crafty; ~ He who knows himself is clear-sighted. ~ He who overcomes others has strength; ~ He who overcomes himself has stamina. ~ He who knows content is rich; ~ He who practices strenuously achieves his aspiration; ~ He who does not lose his base is long-enduring; ~ He who dies without forgetting is long-lived.

[12t34c] **Chichung Huang** ~ How the Tao overflows! ~ It may be found left and right. ~ The ten thousand things relying on it for their living, ~ It does not decline; ~ Having scored successes, ~ It claims no possession; ~ Clothing and feeding the ten thousand things, ~ It does not assume masterdom; ~ Meaning it is constantly

lustless, ~ And may be named among the tiny. ~ When the ten thousand things return, ~ They do not know who their master is; ~ Hence, it may be named among the vast. ~ That is why the sage man ~ Was able to achieve vastness. ~ As he never assumed vastness, ~ He was able to achieve vastness.

[12t35c] **Chichung Huang** ~ Take hold of the great image, ~ And all under heaven will flock to you. ~ Once there, unharmed, ~ They will settle down in peace and prosperity. ~ Music and pastries ~ Make the wayfarers pause. ~ Therefore, when the Tao utters words, ~ They say: "How bland and tasteless! ~ Looked at, ~ It is not worth seeing; ~ Listened to, ~ Not worth hearing." ~ When used, however, ~ It is inexhaustible.

[12t36c] **Chichung Huang** ~ That which shall contract ~ Must have long expanded; ~ That which shall weaken ~ Must have long strengthened; ~ That which shall depart ~ Must have long partaken; ~ That which shall take ~ Must have long given. ~ This is called subtle insight. ~ Softness and weakness overcome strength: ~ Fish cannot leap out of deep water; ~ So cannot the state's sharp weapons ~ Be displayed to men.

[12t37c] **Chichung Huang** ~ The Tao is constant and nameless. ~ If marquises and kings can adhere to it, ~ The ten thousand things will live and grow spontaneously. ~ While they live and grow spontaneously, ~ If lusts arise, ~ I shall fill them with the nameless unhewn log. ~ Being filled with the nameless unhewn log, ~ They shall become lustless. ~ Lustlessness leads to stillness; ~ Heaven and earth shall turn aright spontaneously.

[12t38c] **Chichung Huang** ~ The man of supreme virtue ~ Claimed no virtue, ~ Hence, he possessed virtue; ~ The man of the lowest virtue ~ Would not lose virtue, ~ Hence, he possessed no virtue. ~ The man of supreme virtue did not act, ~ And had no intention to act; ~ The man of supreme humanity acted, ~ But had no intention to act; ~ The man of supreme righteousness acted, ~ And had the intention to act; ~ The man of supreme rituals acted, ~ And as none responded to him, ~ He rolled up his sleeves to drag them along. ~ Hence, only when the Tao was lost ~ Did virtue emerge; ~ Only when virtue was lost ~ Did humanity emerge; ~ Only when humanity was lost ~ Did righteousness emerge; ~ Only when righteousness was lost ~ Did the rituals emerge. ~ Now, the rituals represent ~ The thinness of wholehearted sincerity and truthfulness ~ And the beginning of chaos; ~ Foresight represents ~ The flower of the Tao ~ And the beginning of folly. ~ Hence, the great man abided by its thickness, ~ And not its thinness; ~ He abided by its substance, ~ And not its flower. ~ Therefore, he abandoned that and chose this.

[12t39c] **Chichung Huang** ~ Long, long ago, those that acquired One were: ~ Heaven, which acquired One ~ And thereby became clear; ~ Earth, which acquired One ~ And thereby became tranquil; ~ Spirits, which acquired One ~ And thereby became miraculous; ~ Valley streams, which acquired One ~ And thereby became full; ~ Marquises and kings, who acquired One ~ And thereby became chieftains over all under heaven. ~ Going to the extreme would mean: ~ If heaven were excessively clear, ~ It would crack; ~ If earth were excessively tranquil, ~ It would quake; ~ If spirits were excessively miraculous, ~ They would cease to be so; ~ If valley streams were excessively full, ~ They would go dry; ~ If marquises and kings were endlessly noble and high, ~ They would collapse. ~ Therefore, the noble must take the humble to be their roots; ~ The high must take the low to be their basis. ~ Hence, marquises and kings call themselves "The inadequate one," "the deficient one" and "the unworthy one." ~ This means taking the humble to be their roots, ~ Does it not? ~ Therefore, the highest praise is no praise. ~ Hence, do not wish to be as noble as jade, ~ Nor as high as a mountain rock.

[12t40c] **Chichung Huang** ~ Opposition characterizes the Tao's movement; ~ Weakness characterizes the Tao's function. ~ All things under heaven are generated from being; ~ Being is generated from nonbeing.

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[12t41c] **Chichung Huang** ~ When the superior scholar hears the Tao, ~ He does his utmost to practice it; ~ When the middling scholar hears the Tao, ~ It seems existent, seems non-existent; ~ When the inferior scholar hears the Tao, ~ He bursts out laughing. ~ If he did not burst out laughing, ~ It would not deserve to be the Tao. ~ Hence, "Established Sayings" has it: ~ "The clear Tao seems obscure; ~ The advancing Tao seems receding; ~ The even Tao seems rugged; ~ Supreme virtue is like a valley; ~ Great white seems black; ~ Abundant virtue seems deficient; ~ Robust virtue seems flabby; ~ Honest truth seems capricious; ~ The great square has no corners; ~ The great vessel is imperfect; ~ The great voice has no sound; ~ The celestial image has no form." ~ The Tao is invisible and nameless; ~ The Tao alone ~ Begins well and ends well.

[12t42c] **Chichung Huang** ~ The Tao generated one; ~ One generated two; ~ Two generated three; ~ Three generated the ten thousand things. ~ The ten thousand things, ~ Carrying yin and embracing yang, ~ Used the empty vapor to achieve harmony. ~ What people loathe most are ~ Inadequacy, deficiency and unworthiness, ~ Yet, kings and dukes use them ~ To refer to themselves. ~ People sometimes gain through losing; ~ Sometimes lose through gaining. ~ Therefore, what kings teach, ~ I also choose to teach kings: ~ "A brute does not die a natural death." ~ I shall use it as the father of learning.

[12t43c] **Chichung Huang** ~ The softest under heaven ~ Gallops over the hardest under heaven; ~ The formless penetrates into the spaceless. ~ I thereby know the benefit of nonaction. ~ The edification of speechlessness ~ The benefit of nonaction - ~ Nothing under heaven can match it.

[12t44c] **Chichung Huang** ~ Fame and life - which is dearer? ~ Life and wealth - which is weightier? ~ Gain and loss - which is drearier? ~ Excessive love entails enormous costs; ~ Abundant stores entail heavy losses. ~ Therefore, knowing content ~ Will exempt you from humiliation; ~ Knowing where to stop ~ Will exempt you from peril. ~ You may long endure.

[12t45c] **Chichung Huang** ~ Great perfection seems imperfect - ~ Its function is unfailing; ~ Great fullness seems empty - ~ Its function is inexhaustible. ~ Great straightness seems bent; ~ Great eloquence seems tongue-tied; ~ Great adroitness seems clumsy; ~ Great affluence seems deficient. ~ Restlessness overcomes cold; ~ Stillness overcomes heat. ~ Emptiness and stillness ~ May serve as the norm of the empire.

[12t46c] **Chichung Huang** ~ When the empire possessed the Tao, ~ Galloping horses were turned back to manure the fields; ~ When the empire has lost the Tao, ~ War-horses are bred on the frontier. ~ No crime is greater than indulging in greed; ~ No misfortune is greater than not knowing content; ~ No catastrophe is more grievous than thirsting for gain. ~ Therefore, the content of knowing content ~ Makes one constantly content.

[12t47c] **Chichung Huang** ~ Without leaving the door, ~ You may know everything under heaven; ~ Without peeping through the window, ~ You may know heaven's Tao. ~ The farther you venture abroad, ~ The less you know. ~ Hence, the sage man ~ Knew without traveling, ~ Understood without seeing, ~ Accomplished without acting.

[12t48c] **Chichung Huang** ~ He who pursues learning daily increases; ~ He who hears the Tao daily decreases. ~ He decreases and decreases ~ Until he acts not ~ And has no intention to act. ~ He who wishes to win all under heaven ~ Never creates disturbances. ~ If he creates disturbances, ~ He is no longer fit to win all under heaven.

[12t49c] **Chichung Huang** ~ The sage man never had a predisposed heart, ~ Taking the hundred family's heart ~ To be the concern of his heart. ~ Good people - he was good to them; ~ Evil people - he was also good to them. ~ Goodness was attained. ~ Honest people - he was honest to them; ~ Dishonest people - he was also honest to them. ~ Honesty was attained. ~ When the sage man presided over the empire, ~ Unbiased, he muddled their hearts ~ For all under heaven. ~ The hundred family names ~ All lent him their ears and eyes; ~ The sage man turned them all into infants.

[12t50c] **Chichung Huang** ~ People emerge into life and enter into death. ~ The category of life constitutes three tenths; ~ The category of death constitutes three tenths; ~ And those who, seeking extravagant living, ~ All move to the realm of death ~ Also constitute three tenths. ~ Why so? ~ Because they seek extravagant living. ~ I hear that those who excel in preserving life, ~ Walking in mountains, ~ Shun neither rhinoceros nor tiger; ~ Entering a battle, ~ Incur wounds from neither weapon nor armor. ~ The rhinoceros has nowhere to thrust its horn; ~ The tiger has nowhere to press its claws; ~ Weapons have nowhere to lodge their blades. ~ Why so? ~ Because they do not belong to the realm of death.

[12t51c] **Chichung Huang** ~ The Tao generates them, ~ Virtue nurtures them, ~ Matter forms them, ~ And instruments complete them. ~ Hence, the ten thousand things ~ Honor the Tao and treasure virtue. ~ That the Tao is honored ~ And virtue is treasured is not because ~ Anyone has conferred titles upon them; ~ It is constantly the way things are. ~ The Tao generates them, ~ Nurtures them, ~ Grows them, ~ Raises them, ~ Shapes them, ~ Solidifies them, ~ Stores them, ~ Covers them. ~ It generates without possessing, ~ Assists without taking credit, ~ Leads without dominating. ~ This is called deep and remote virtue.

[12t52c] **Chichung Huang** ~ All under heaven have a beginning, ~ Which is considered the mother of all under heaven. ~ Having found their mother, ~ You thereby know her children. ~ Having known her children, ~ You revert and adhere to their mother, ~ A lifetime without peril. ~ Stop your hole, ~ Close your door, ~ A lifetime without end. ~ Open your hole, ~ Increase your disturbances, ~ A lifetime without remedy. ~ Seeing tiny things is clear-sightedness. ~ Adhering to softness is strength. ~ Use its light, ~ Withdraw your own clear-sightedness, ~ And you shall bring yourself no calamity. ~ This is called following the constant.

[12t53c] **Chichung Huang** ~ Were I but firmly enlightened, ~ Walking along the great Tao, ~ My only fear would be going astray. ~ The great Tao is exceedingly even, ~ But the sovereign is exceedingly fond of gullies. ~ While the court is exceedingly well-kept, ~ The fields are exceedingly weedy, ~ And the granaries exceedingly empty. ~ Clad in elegant and colorful attire, ~ Wearing a sharp sword, ~ And sated with food, ~ He has enough wealth and to spare. ~ Such a man is called the chieftain of bandits; ~ Being the chieftain of bandits goes against the Tao.

[12t54c] **Chichung Huang** ~ He who excels in planting something - ~ Nobody can pull it up; ~ He who excels in embracing something - ~ Nobody can snatch it away. ~ His offspring will thereby offer sacrifices without end. ~ Cultivate it in your own person, ~ Your virtue will be genuine; ~ Cultivate it in your own fief, ~ Your virtue will be more than enough; ~ Cultivate it in your own prefecture, ~ Your virtue will be long-enduring; ~ Cultivate it in your own state, ~ Your virtue will be abundant; ~ Cultivate it in the empire, ~ Your virtue will be universal. ~ Observe other persons from your own person; ~ Observe other fiefs from your own fief; ~ Observe other prefectures from your own prefecture; ~ Observe other states from your own state; ~ Observe the empire from all under heaven. ~ How do I know what the empire is like? ~ From this.

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[12t55c] **Chichung Huang** ~ He who embodies abundant virtue ~ May be likened to a ruddy infant: ~ Wasps, venomous insects, scorpions, and snakes ~ Do not sting him; ~ Birds of prey and ferocious beasts ~ Do not seize him. ~ Bones weak, muscles soft, ~ Its grip is firm. ~ Knowing nothing about the copulation ~ Between female and male, ~ Its little penis erects, ~ Which manifests sublime virility; ~ It howls all day without becoming hoarse, ~ Which manifests sublime harmony. ~ Knowing harmony means constancy; ~ Knowing constancy means clear-sightedness. ~ Extravagant living means calamity; ~ The heart dominating the breath means collapse. ~ Something ages while still in its prime ~ Is contrary to the Tao. ~ What is contrary to the Tao perishes early.

[12t56c] **Chichung Huang** ~ He who knows does not speak; ~ He who speaks does not know. ~ Stop your hole, ~ Close your door, ~ Soften your brightness, ~ Mingle with the dust, ~ File your sharpness, ~ And unravel your entanglements. ~ This is called deep and remote concord. ~ Therefore, neither can anyone become intimate with you, ~ Nor can anyone become alienated from you; ~ Neither can anyone benefit you, ~ Nor can anyone harm you; ~ Neither can anyone exalt you, ~ Nor can anyone debase you. ~ Therefore, you are exalted by all under heaven.

[12t57c] **Chichung Huang** ~ Use the norm to govern the state; ~ Use the abnormal to conduct warfare; ~ Use nondisturbance to win all under heaven. ~ How do I know it should be so? ~ For the more prohibitions and taboos in the empire, ~ The poorer the people; ~ The more sharp weapons the sovereign has, ~ The more chaotic state and fief; ~ The craftier the sovereign, ~ The more perverse things will arise; ~ The more ostentatious royal processions, ~ The more robbers and thieves there will be. ~ Hence, the sage man's saying goes: ~ "If I implement nonaction, ~ The people will live and grow spontaneously; ~ If I love stillness, ~ The people will turn aright spontaneously; ~ If I create no disturbances, ~ The people will become rich spontaneously; ~ If I desire to be desireless, ~ The people will turn into unhewn logs spontaneously."

[12t58c] **Chichung Huang** ~ If your government is muddled, ~ Your people will be simple; ~ If your government is exacting, ~ Your people will be daring. ~ Against misfortune leans good fortune; ~ In good fortune lurks misfortune. ~ Who knows its extremity? ~ There is no norm. ~ Normal reverts to abnormal; ~ Good reverts to evil. ~ The perplexity of rulers ~ Has been long indeed! ~ Hence, be square without cutting, ~ Angular without pricking; ~ Straight without binding; ~ Bright without dazzling.

[12t59c] **Chichung Huang** ~ In governing the people and serving heaven, ~ There is nothing like sparingness. ~ Sparingness alone ~ Can lead you to early submission. ~ Early submission means accumulating virtue repeatedly. ~ If you accumulate virtue repeatedly, ~ There is nothing you cannot overcome. ~ If there is nothing you cannot overcome, ~ Nobody knows its limit. ~ If nobody knows its limit, ~ You are fit to possess a state. ~ If you possess the mother of governing a state, ~ You may long endure. ~ This is called the way ~ To deepen the roots and strengthen the base, ~ To lengthen life and perpetuate vision.

[12t60c] **Chichung Huang** ~ Governing a large state ~ Is like frying small fish. ~ Use the Tao to preside over the empire, ~ And its spirits will not be mischievous; ~ Not that its spirits will not be mischievous, ~ But that their mischief will not harm the people; ~ Not that their mischief will not harm the people, ~ But that a sage man never does any harm. ~ Since neither harms anyone, ~ Their favors will converge.

[12t61c] **Chichung Huang** ~ A large state is the lower stream, ~ The female to all under heaven, ~ The converging point of all under heaven. ~ The female constantly uses stillness ~ To overcome the male. ~ As she is still, ~ It is proper that she stay low. ~ Therefore, if a large state ~ Stays low to a small state, ~ It wins the small

state; ~ If a small state ~ Stays low to a large state, ~ It is won by the large state. ~ Therefore, one stays low to win; ~ One stays low to be won. ~ Therefore, the large state ~ Merely wishes to annex and feed the other; ~ The small state ~ Merely wishes to join and serve the other. ~ If each is to have its wish, ~ The large state should stay lower.

[12t62c] **Chichung Huang** ~ The Tao is where ~ The ten thousand things flow; ~ The good man's treasure, ~ That by which the evil man is preserved. ~ Good words can win one honor; ~ Good deeds can command esteem from others. ~ The evil among men - ~ Why should they be abandoned? ~ Therefore, in enthroning the Son of Heaven, ~ Or installing the Three Counselors, ~ Though one has a jade-disk ~ That fills one's arms, ~ Preceding a team of four horses, ~ It is better to prostrate oneself ~ And present this. ~ Why did the ancients treasure this Tao so? ~ Is it not said: ~ "What one seeks will thereby be obtained; ~ What one is guilty of will thereby be pardoned?" ~ Therefore it was treasured by all under heaven.

[12t63c] **Chichung Huang** ~ Act without action; ~ Disturb without disturbance; ~ Taste the tasteless. ~ Great, small, much, little, ~ Requite enmity with favor. ~ Tackle a difficult issue while it is easy; ~ Create a great enterprise while it is small. ~ All difficult issues under heaven ~ Begin from easy ones; ~ All great enterprises under heaven ~ Begin from small ones. ~ Hence, the sage man never presumed vastness, ~ So, he could achieve vastness. ~ For he who makes promises lightly ~ Must lack in trustworthiness; ~ He who takes many things easy ~ Must encounter many difficulties. ~ Hence, even the sage man ~ Considered the task difficult, ~ Therefore, eventually he had no difficulty.

[12t64c] **Chichung Huang** ~ When stable, ~ It is easy to maintain; ~ When no symptoms have emerged, ~ Easy to deal with; ~ When tender, ~ Easy to break; ~ When tiny, ~ Easy to disperse. ~ Tackle it before it takes shape; ~ Bring order before it becomes chaotic. ~ A tree the circumference of an embrace ~ Grows out of a downy tip; ~ A nine-storied tower ~ Rises from a basketful of earth; ~ A hundred-ren ascent ~ Begins from under one's foot. ~ He who acts upon them ruins them; ~ He who holds on to them loses them. ~ Hence, the sage man acted not ~ So that he ruined not; ~ He did not hold on to them ~ So that he did not lose them. ~ When people engage in a task, ~ They often ruin it at its completion. ~ Therefore, it is said: ~ "Be discreet in the end as in the beginning, ~ And you will not ruin your task." ~ Hence, the sage man ~ Desired to be desireless, ~ And treasured not goods hard to come by; ~ He learned to be unlearned, ~ And was exempted from the errors ~ Other rulers had committed; ~ He was able to assist the ten thousand things ~ To be the way they were ~ Without daring to act.

[12t65c] **Chichung Huang** ~ Therefore, it is said: ~ "Those who implemented the Tao ~ Did not use it to make the people shrewd; ~ Rather, they used it to make them simple." ~ The reason why the people are difficult to rule ~ Is that they are crafty. ~ Therefore, using craft to govern a state ~ Is a pest to the state; ~ Using noncraft to govern a state ~ Is a blessing to the state. ~ Constantly remember: these two constitute a guideline; ~ Constantly remembering this guideline ~ Is called a deep and remote virtue. ~ The deep and remote virtue ~ Is deep indeed, remote indeed; ~ And, though contrary to all things, ~ Will eventually reach Grand Harmony.

[12t66c] **Chichung Huang** ~ The reason why rivers and oceans ~ Can become kings of a hundred valley streams ~ Is that they are good at lying below them; ~ Hence, they can become ~ Kings of a hundred valley streams. ~ Hence, when the sage man ~ Wished to be above the people, ~ He always placed himself below them in speech; ~ When he wished to be in front of the people, ~ He always stayed behind them in person. ~ Therefore, when he was above, ~ People did not consider him a burden; ~ When he was in front, ~ People did not consider him an obstacle. ~ All under heaven delighted in supporting him unwearily. ~ Is it not because

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he did not contend ~ That none under heaven could with him contend?

[12t67c] **Chichung Huang** ~ All under heaven say I am vast; ~ Vast, but resemble nothing. ~ It is precisely because I resemble nothing ~ That I can be vast. ~ If I had resembled anything, ~ Long ago I would have become tiny indeed. ~ I constantly have three treasures ~ Which I uphold and value: ~ First, compassion; ~ Second, frugality; ~ Third, not daring to precede all under heaven. ~ Being compassionate, ~ I can be courageous; ~ Being frugal, ~ I can be all-embracing; ~ Not daring to precede all under heaven, ~ I can serve as ~ Head of the great vessels. ~ Now, if I had abandoned compassion and chosen courage, ~ Abandoned frugality and chosen all-embracingness; ~ Abandoned the back and chosen the front, ~ It would have been the death of me. ~ For compassion, used in battle, ~ Will bring you victory; ~ Used in defence, ~ Will make you impregnable. ~ When heaven is about to establish someone, ~ It seems to wall him up with compassion.

[12t68c] **Chichung Huang** ~ Therefore, a good commander is not militant; ~ A good strategist is not irritable; ~ A good vanquisher of enemies is not confrontational; ~ A good employer of men stays low to them. ~ This is called the virtue of noncontention; ~ This is called the ability of employing men; ~ This is called a match for heaven, ~ A paragon among the ancients.

[12t69c] **Chichung Huang** ~ A strategist once said: ~ "I dare not play the host, ~ Rather, I'd play the guest; ~ I dare not advance one inch, ~ Rather, I'd retreat one foot. ~ Which means: ~ Marching without ranks, ~ Baring no arms, ~ Holding no weapons, ~ I will still emerge invincible. ~ No calamity is greater than being invincible; ~ Being invincible almost cost me my treasures." ~ Therefore, when two confronting armies are equally matched, ~ The compassionate party wins.

[12t70c] **Chichung Huang** ~ My words are exceedingly easy to understand, ~ Exceedingly easy to practice. ~ Yet none under heaven can understand them, ~ None can practice them. ~ Words have their progenitor; ~ Affairs have their sovereign. ~ It is because of ignorance ~ That they do not me understand. ~ Those who understand being rare, ~ I become all the more valuable. ~ Hence, the sage man wore a coarse tunic, ~ But carried in his bosom a piece of jade.

[12t71c] **Chichung Huang** ~ Knowing as if not knowing ~ Is peerless; ~ Not knowing as if knowing ~ Is a sickness. ~ Hence, the sage man was not sick: ~ Being sick of the sickness, ~ Hence, he was not sick.

[12t72c] **Chichung Huang** ~ If the people do not fear terror, ~ Greater terror shall arrive. ~ Do not squeeze their habitation; ~ Do not obstruct their livelihood. ~ Only when you stop oppressing them ~ Will they stop loathing you. ~ Hence, the sage man ~ Knew himself without parading himself, ~ Loved himself without exalting himself. ~ Therefore, he abandoned that and chose this.

[12t73c] **Chichung Huang** ~ Brave in daring, one gets killed; ~ Brave in not daring, one lives. ~ Of these two - ~ One is beneficial, one harmful. ~ That which heaven loathes - ~ Who knows its reason? ~ Heaven's Tao, ~ Without battling, excels in triumphing; ~ Without speaking, excels in responding; ~ Without being summoned, comes spontaneously; ~ Though loose, excels in planning. ~ Heaven's net is vast: ~ Though wide-meshed, misses nothing.

[12t74c] **Chichung Huang** ~ If the majority of people do not fear death, ~ Why use killing to intimidate them? ~ If the majority of people do fear death, ~ Those who act perversely - ~ I can arrest and kill them. ~ Who would dare then? ~ The Executioner is always the one in charge of killing; ~ To kill in place of the Executioner ~ Is

to chop wood in place of a master carpenter. ~ To chop wood in place of a master carpenter, ~ One can hardly avoid injuring one's own hand.

[12t75c] **Chichung Huang** ~ The people are starving, ~ Because he takes too much grain tax, ~ Hence, they are starving. ~ The hundred family names are unruly, ~ Because their sovereign has the intention to act, ~ Hence, they are unruly. ~ The people take death lightly, ~ Because he seeks after extravagant living, ~ Hence, they take death lightly. ~ Only one who does not apply himself to living ~ Is worthier than those who exalt living.

[12t76c] **Chichung Huang** ~ When born, man is soft and weak; ~ When dead, he is stiff, tough, hard and strong. ~ When born, the ten thousand things, ~ Grasses and trees are soft and tender; ~ When dead, they are withered and dry. ~ Therefore, it is said: ~ "The hard and strong belong to the category of death; ~ The soft and weak belong to the category of life." ~ Hence, if an army is strong, it perishes; ~ If a tree is strong, it breaks. ~ Therefore, the strong and big rank low; ~ The soft and weak rank high.

[12t77c] **Chichung Huang** ~ Heaven's Tao ~ Is like the fixing of a bowstring: ~ Too high, lower it; ~ Too low, lift it. ~ More than enough, reduce it; ~ Not enough, replenish it. ~ Therefore, heaven's Tao ~ Takes from those who have more than enough ~ To replenish those who do not have enough; ~ Man's way ~ Takes from those who do not have enough ~ To offer to those who have more than enough. ~ Who can, having more than enough, ~ Offer some to heaven? ~ Perhaps only those who possess the Tao. ~ Hence, the sage man ~ Helped without possessing, ~ Scored merits without claiming. ~ That is how ~ He did not wish to parade his worth.

[12t78c] **Chichung Huang** ~ Nothing under heaven is softer and weaker than water, ~ Yet, in attacking the hard and strong, ~ Nothing can surpass it, ~ Because nothing can replace it. ~ That the soft overcome the hard, ~ And the weak overcome the strong - ~ None under heaven does not know it, ~ Yet none can practice it. ~ Hence, the sage man's saying goes: ~ "He who bears the state's humiliations ~ Is called lord of the land; ~ He who bears the state's calamities ~ Is called king of the empire." ~ A positive statement sounds paradoxical.

[12t79c] **Chichung Huang** ~ In pacifying a great enmity, ~ There must be some remnant enmity. ~ How could that be considered good? ~ Hence, the sage man ~ Held the left half of the deed ~ Without demanding payment from the people. ~ Therefore, those who possess virtue administer deeds; ~ Those who possess no virtue administer tithing. ~ Heaven's Tao is unbiased; ~ It always supports good men.

[12t80c] **Chichung Huang** ~ A small state with few people: ~ Let there be utensils ten, ~ A hundred times its population ~ Without being used; ~ Let the people take death seriously, ~ And stay away from migration; ~ Let there be boats and carriages ~ With no occasion to ride them; ~ Let there be armor and weapons ~ With no occasion to display them; ~ Let the sovereign revert to tying knots ~ With a rope and put it to use. ~ Make their food delicious, ~ Their clothes beautiful, ~ Their customs joyous, ~ Their habitations comfortable. ~ Neighboring states may be within sight of each other, ~ And sounds of roosters and dogs within hearing, ~ Yet the people, to their old age and death, ~ Never come and go visiting one another.

[12t81c] **Chichung Huang** ~ Truthful words are not beautiful; ~ Beautiful words are not truthful. ~ He who knows is not widely informed; ~ He who is widely informed does not know. ~ He who is good does not have much; ~ He who has much is not good. ~ The sage man did not accumulate, ~ Exhausting himself to help the people, ~ He was fuller; ~ Exhausting himself to give the people, ~ He was richer. ~ Therefore, heaven's Tao ~ Benefits without harming; ~ Man's Tao ~ Assists without contending.

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[13t01c] **Ellen M. Chen** ~ Tao that can be spoken of, ~ Is not the Everlasting (ch'ang) Tao. ~ Name that can be named, ~ Is not the Everlasting (ch'ang) name. ~ Nameless (wu-ming), the origin (shih) of heaven and earth; ~ Named (yu-ming), the mother (mu) of ten thousand things. ~ Alternate, ~ Non-being (wu), to name (ming) the origin (shih) of heaven and earth; ~ Being (yu), to name (ming) the mother of ten thousand things. ~ Therefore, always (ch'ang) without desire (wu-yü), ~ In order to observe (kuan) the hidden mystery (miao); ~ Always (ch'ang) with desire (yu-yü), ~ In order to observe the manifestations (chiao). ~ Alternate, ~ Therefore, by the Everlasting (ch'ang) Non-Being (wu), ~ We desire (yü) to observe (kuan) its hidden mystery (miao); ~ By the Everlasting (ch'ang) Being (yu), ~ We desire (yü) to observe the manifestations (chiao). ~ These two issue from the same origin, ~ Though named differently. ~ Both are called the dark (hsüan). ~ Dark and even darker, ~ The door to all hidden mysteries (miao).

[13t02c] **Ellen M. Chen** ~ When all under heaven know beauty (mei) as beauty, ~ There is then ugliness (o); ~ When all know the good (shan) good, ~ There is then the not good (pu shan). ~ Therefore being and non-being give rise to each other, ~ The difficult and easy complement each other, ~ The long and short shape each other, ~ The high and low lean on each other, ~ Voices and instruments harmonize with one another, ~ The front and rear follow upon each other. ~ Therefore the sage manages affairs without action, ~ Carries out (hsing) teaching without speech (yen). ~ Ten thousand things arise and he does not initiate them, ~ They come to be and he claims no possession (yu) of them, ~ He works (wei) without holding on, ~ Accomplishes (ch'eng) without claiming merit. ~ Because he does not claim merit, ~ His merit does not go away.

[13t03c] **Ellen M. Chen** ~ Do not honor (shang) the worthy (hsien), ~ So that the people will not contend (cheng) with one another. ~ Do not value (kuei) hard-to-get goods, ~ So that the people will not turn robbers. ~ Do not show objects of desire (k'o yü), ~ So that the people's minds (hsin) are not disturbed. ~ Therefore, when the sage rules: ~ He empties the minds (hsin) of his people, ~ Fills their bellies, ~ Weakens their wills (chih), ~ And strengthens their bones. ~ Always he keeps his people in no-knowledge (wu-chih) and no-desire (wu-yü), ~ Such that he who knows dares not act. ~ Act by no-action (wu-wei), ~ Then, nothing is not in order.

[13t04c] **Ellen M. Chen** ~ Tao is a whirling emptiness (ch'ung), ~ Yet (erh) in use (yung) is inexhaustible (ying). ~ Fathomless (yuan), ~ It seems to be the ancestor (tsung) of ten thousand beings. ~ It blunts the sharp, ~ Unties the entangled, ~ Harmonizes the bright, ~ Mixes the dust. ~ Dark (chan), ~ It seems perhaps to exist (ts'un). ~ I do not know whose child it is, ~ It is an image (hsiang) of what precedes God (Ti).

[13t05c] **Ellen M. Chen** ~ Heaven and earth are not humane (jen), ~ They treat the ten thousand beings as straw dogs (ch'u kou). ~ The sage is not humane (jen), ~ He treats the hundred families as straw dogs (ch'u kou). ~ Between heaven and earth, ~ How like a bellows (t'o yo) it is! ~ Empty and yet inexhaustible, ~ Moving and yet it pours out ever more. ~ By many words one's reckoning (shu) is exhausted. ~ It is better to abide by the center (shou chung).

[13t06c] **Ellen M. Chen** ~ The Valley Spirit (ku shen) is deathless, ~ It is called the Dark Mare (hsüan p'in). ~ The door of the Dark Mare, ~ Is called the root of heaven and earth. ~ Continuous (mien mien), it seems to exist (ts'un), ~ Yet in use (yung) it is inexhaustible.

[13t07c] **Ellen M. Chen** ~ Heaven and earth are long lasting (chiu). ~ The reason why heaven and earth are long lasting: ~ Because they do not live for self (pu tzu sheng). ~ Therefore they last long. ~ Thus the sage puts his body (shen) behind, ~ Yet his body is in front. ~ He regards his body as external, ~ Yet his body remains in existence (ts'un). ~ Is it not because he is selfless (wu szu), ~ That he can fulfill himself (ch'eng ch'i szu).

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[13t08c] **Ellen M. Chen** ~ A person with superior goodness (shan) is like water, ~ Water is good in benefiting (li) all beings, ~ Without contending (cheng) with any. ~ Situated in places shunned (o) by many others, ~ Thereby it is near (chi) Tao. ~ (Such a person's) dwelling is the good earth, ~ (His/her) mind (hsin) is the good deep water (yuan), ~ (His/her) associates are good kind people (jen), ~ (His/her) speech shows good trust (hsin), ~ (His/her) governing is the good order, ~ (His/her) projects (shih) are carried out by good talents (neng), ~ (His/her) activities (tung) are good in timing. ~ Because he does not contend (pu cheng) with any, ~ He commits no wrong.

[13t09c] **Ellen M. Chen** ~ To hold and fill (a vessel) to the full (ying), ~ It had better not be done. ~ To temper and sharpen a sword, ~ Its edge could not be kept (pao) long. ~ To fill the hall with gold and jade, ~ There is no way to guard (shou) them. ~ To be rich, exalted, and proud, ~ This is to invite blame (chiu) upon oneself. ~ When work is done (sui), the person (sheng) retires, ~ Such is the Tao of heaven.

[13t10c] **Ellen M. Chen** ~ In bringing your spiritual (ying) and bodily (p'o) souls to embrace the One, ~ Can (neng) you never depart (li) from it? ~ In concentrating your breath to attain softness, ~ Can you be like an infant (ying erh)? ~ In cleansing your mirror (lan) of the dark (hsüan), ~ Can you make it spotless? ~ In opening and closing heaven's gate (t'ien men), ~ Can you be the female (tz'u)? ~ In being enlightened (ming) and comprehending all, ~ Can you do it without knowledge? ~ In loving the people and governing the state, ~ Can you practice non-action? ~ To give birth, to nurture, ~ To give birth yet not to claim possession (yu), ~ To act (wei) yet not to hold on to, ~ To grow (chang) yet not to lord over (tsai), ~ This is called the dark virtue (yüan te).

[13t11c] **Ellen M. Chen** ~ Thirty spokes share one hub to make a wheel. ~ Through its non-being (wu), ~ There is (yu) the use (yung) of the carriage. ~ Mold clay into a vessel (ch'i). ~ Through its non-being (wu), ~ There is (yu) the use (yung) of the vessel. ~ Cut out doors and windows to make a house. ~ Through its non-being (wu), ~ There is (yu) the use (yung) of the house. ~ Therefore in the being (yu-chih) of a thing, ~ There lies the benefit (li). ~ In the non-being (wu-chih) of a thing, ~ There lies its use (yun).

[13t12c] **Ellen M. Chen** ~ The five colors blind a person's eyes; ~ The five musical notes deafen a person's ears; ~ The five flavors ruin a person's taste buds. ~ Horse-racing, hunting and chasing, ~ Drive a person's mind (hsin) to madness. ~ Hard-to-get goods, ~ Hinder a person's actions. ~ Therefore the sage is for the belly, not for the eyes. ~ Therefore he leaves this and chooses that.

[13t13c] **Ellen M. Chen** ~ Accept honors and disgraces as surprises, ~ Treasure great misfortunes as the body. ~ Why say: "Accept honors and disgraces as surprises"? ~ Honors elevate (shang), ~ Disgraces depress (hsia). ~ One receives them surprised, ~ Loses them surprised. ~ Thus: "Accept honors and disgraces as surprises." ~ Why say: "Treasure great misfortunes as the body"? ~ I have great misfortunes, ~ Because I have a body. ~ If I don't have a body, ~ What misfortunes do I have? ~ Therefore treasure the body as the world, ~ As if the body can be entrusted to the world. ~ Love the body as the world, ~ As if the body can be entrusted to the world.

[13t14c] **Ellen M. Chen** ~ What is looked at but not (pu) seen, ~ Is named the extremely dim (yi). ~ What is listened to but not heard, ~ Is named the extremely faint (hsi). ~ What is grabbed but not caught, ~ Is named the extremely small (wei). ~ These three cannot be comprehended, ~ Thus they blend into one. ~ As to the one, its coming up is not light, ~ Its going down is not darkness. ~ Unceasing, unnameable, ~ Again it

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reverts to nothing. ~ Therefore it is called the formless form, ~ The image (hsiang) of nothing. ~ Therefore it is said to be illusive and evasive (hu-huang). ~ Come toward it one does not see its head, ~ Follow behind it one does not see its rear. ~ Holding on to the Tao of old (ku chih tao), ~ So as to steer in the world of now (chin chih yu). ~ To be able to know the beginning of old, ~ It is to know the thread of Tao.

[13t15c] **Ellen M. Chen** ~ Those in the past who were good at practicing Tao, ~ Were subtle, mysterious, dark, penetrating (wei miao yüan t'ung), ~ Deep and unrecognizable. ~ Because they were unrecognizable, ~ I am forced to describe their appearance (yung). ~ Careful, like crossing a river in winter, ~ Hesitating, like fearing neighbors on four sides, ~ Reverent, like being guests, ~ Dissolving, like ice beginning to melt, ~ Thick, like uncarved wood, ~ Open, like a valley, ~ Chaotic (hun), like murky (cho) water. ~ What can stop the murkiness? ~ Quieting (ching) down, gradually it clarifies (ch'ing). ~ What can keep still for long? ~ Moving, gradually it stirs into life. ~ Those who keep this Tao, ~ Do not want to be filled to the full (ying). ~ Because they are not full, ~ They can renew (hsin) themselves before being worn out (pi).

[13t16c] **Ellen M. Chen** ~ Reach the pole of emptiness (hsü-chi), ~ Abide in genuine quietude (ching). ~ Ten thousand beings flourish together, ~ I am to contemplate (kuan) their return (fu). ~ Now things grow profusely, ~ Each again returns (kuei) to its root. ~ To return to the root is to attain quietude (ching), ~ It is called to recover life (ming). ~ To recover life is to attain the Everlasting (ch'ang), ~ To know the Everlasting (ch'ang) is to be illumined (ming). ~ Not knowing (chih) the Everlasting (ch'ang), ~ One commits evils wantonly. ~ Knowing the Everlasting one becomes all containing (yung). ~ To be all containing is to be public (kung). ~ To be public is to be kingly (wang). ~ To be kingly is to be like heaven. ~ To be like heaven is to be like Tao. ~ To be like Tao is to last long. ~ This is to lose the body without becoming exhausted (pu tai).

[13t17c] **Ellen M. Chen** ~ The best government, the people know it is just there. ~ The next best, they love and praise it. ~ The next, they fear it. ~ The next, they revile against it. ~ When you don't trust (hsin) [the people] enough, ~ Then they are untrustworthy (pu hsin). ~ Quiet, why value words (yen)? ~ Work is accomplished, things are done. ~ People all say that I am natural (tzu-jan).

[13t18c] **Ellen M. Chen** ~ On the decline of the great Tao, ~ There are humanity (jen) and righteousness (i). ~ When intelligence (hui) and knowledge (chih) appear, ~ There is great artificiality (wei). ~ When the six relations are not in harmony, ~ There are filial piety (hsiao) and parental love (tz'u). ~ When a nation is in darkness (hun) and disorder (lüan), ~ There are loyal ministers.

[13t19c] **Ellen M. Chen** ~ Eliminate sagacity (sheng), discard knowledge (chih), ~ People will be profited (li) a hundredfold. ~ Eliminate humanity (jen), discard righteousness (i), ~ People will again practice filial piety and parental love. ~ Abolish artistry (ch'iao), discard profit-seeking (li), ~ Robbers and thieves shall disappear. ~ These three pairs adorn (wen) what is deficient (pu tsu). ~ Therefore, let there be the advice: ~ Look to the undyed silk, hold on to the uncarved wood (p'u), ~ Reduce your sense of self (szu) and lessen your desires (yü).

[13t20c] **Ellen M. Chen** ~ Eliminate (chüeh) learning so as to have no worries, ~ Yes and no, how far apart are they? ~ Good and evil, how far apart are they? ~ What the sages (jen) fear, ~ I must not not fear. ~ I am the wilderness (huang) before the dawn (wei yang). ~ The multitude (chung jen) are busy and active, ~ Like partaking of the sacrificial feast, ~ Like ascending the platform in spring; ~ I alone (tu) am bland (p'o), ~ As if I have not yet emerged (chao) into form. ~ Like an infant who has not yet smiled (hai), ~ Lost, like one who has nowhere to return (wu so kuei). ~ The multitudes (chung jen) all have too much (yu yü); ~ I alone (tu) am

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deficient (i). ~ My mind (hsin) is that of a fool (yü), ~ Nebulous. ~ Worldly people (su jen) are luminous (chao); ~ I alone (tu) am dark (hun). ~ Worldly people are clear-sighted (ch'a); ~ I alone (tu) am dull (men), ~ I am calm like the sea, ~ Like the high winds I never stop (chih). ~ The multitudes (chung jen) all have their use (i); ~ I alone (tu) am untamable like lowly material. ~ I alone (tu) am different from others. ~ For I treasure feeding on the Mother (mu).

[13t21c] **Ellen M. Chen** ~ The features (yung) of the vast (k'ung) Te, ~ Follows entirely (wei) from Tao. ~ Tao as a thing, ~ Is entirely illusive (huang) and evasive (hu). ~ Evasive and illusive, ~ In it there is image (hsiang). ~ Illusive and evasive, ~ In it there is thinghood (wu). ~ Dark and dim, ~ In it there is life seed (ching). ~ Its life seed being very genuine (chen), ~ In it there is growth power (hsin). ~ As it is today, so it was in the days of old (ku), ~ Its name goes not away (ch'ü), ~ So that we may survey (yüeh) the origins of the many (chung fu). ~ How do I know that the origins of the many are such? ~ Because of this.

[13t22c] **Ellen M. Chen** ~ Bent, thus (tse) preserved whole, ~ Unjustly accused, thus exonerated (chih), ~ Hollow, thus filled (ying), ~ Battered (pi), thus renewed, ~ Scanty, thus receiving (te), ~ Much, thus perplexed. ~ Therefore the sage embraces the One (pao i). ~ He becomes the model (shih) of the world. ~ Not self-seeing, hence he is enlightened (ming). ~ Not self-justifying, hence he is outstanding. ~ Not showing off (fa) his deeds, hence he is meritorious. ~ Not boasting (ching) of himself, hence he leads (chang). ~ Because he is not contentious (pu cheng), ~ Hence no one under heaven can contend with him. ~ What the ancients say: "Bent, thus preserved whole," ~ Are these empty words? ~ Be preserved whole and return (kuei).

[13t23c] **Ellen M. Chen** ~ Nature speaks (yen) little. ~ Hence a squall lasts not a whole morning, ~ A rainstorm continues not a whole day. ~ What causes (wei) these? ~ Heaven and earth. ~ Even [the actions of] heaven and earth do not last long, ~ How much less [the works] of humans? ~ Therefore one who follows Tao identifies with Tao, ~ One who follows te (nature) identifies with te (nature). ~ One who follows shih (loss) identifies with shih. ~ One who identifies with Tao is glad to be with Tao. ~ One who identifies with te is glad to be with te. ~ One who identifies with shih is glad to be with shih. ~ When you don't trust (hsin) (the people) enough, ~ Then they are untrustworthy (pu hsin).

[13t24c] **Ellen M. Chen** ~ One who tiptoes cannot stand. ~ One who straddles cannot walk. ~ One who sees himself is not enlightened (ming). ~ One who justifies himself is not outstanding. ~ One who shows off (fa) his deeds is not meritorious. ~ One who boasts (ching) of himself does not lead (chang). ~ These to a Taoist are called: ~ Excess nature (yü te) and superfluous actions (shui hsing), ~ Avoided (o) even by things. ~ Therefore the Taoist does not indulge (ch'u) in them.

[13t25c] **Ellen M. Chen** ~ There was something nebulous existing (yu wu hun ch'eng), ~ Born before heaven and earth. ~ Silent, empty, ~ Standing alone (tu), altering not (pu kai), ~ Moving cyclically without becoming exhausted (pu tai), ~ Which may be called the mother of all under heaven. ~ I know not its name, ~ I give its alias (tzu), Tao. ~ If forced to picture it, ~ I say it is "great" (ta). ~ To say it is "great" is to say it is "moving away" (shih), ~ To say it is "moving away" is to say it is "far away" (yüan), ~ To say it is "far away" is to say it is "returning" (fan). ~ Therefore Tao is great, ~ Heaven is great, ~ Earth is great, ~ The king is also great. ~ In the realm there are four greats, ~ And the king is one of them. ~ Humans follow (fa) earth, ~ Earth follows heaven, ~ Heaven follows Tao, ~ Tao follows self-becoming (tzu-jan).

[13t26c] **Ellen M. Chen** ~ The heavy (chung) is root (ken) to the light (ch'ing); ~ The tranquil (ching) is master (chün) to the agitated (tsao). ~ Therefore the sage travels all day, ~ Without leaving (li) his baggage wagon

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(tzu chung). ~ Although he has glorious palaces (yung kuan), ~ He avoids its sumptuous apartments (yen-ch'u). ~ How could the Lord of ten thousand chariots, ~ Conduct himself lightly in the world? ~ One who acts lightly loses his foundation (pen); ~ One who is agitated loses his master (chün).

[13t27c] **Ellen M. Chen** ~ Good (shan) running leaves no tracks, ~ Good speech has no flaws, ~ Good counting uses no counters, ~ A good lock uses no bolts yet cannot be opened, ~ A good knot uses no rope yet cannot be untied. ~ Hence the sage is always good at saving people, ~ Therefore no one is rejected. ~ He is always good at saving things, ~ Therefore nothing is rejected. ~ This is called following the light (ming). ~ Therefore the good person, ~ Is the not-good (pu-shan) person's teacher. ~ The not-good (pu-shan) person, ~ Is the good person's capital. ~ One who does not honor (kuei) the teacher, ~ Or love (ai) the capital, ~ Is greatly confounded though knowledgeable (chih). ~ This is called the important mystery (miao).

[13t28c] **Ellen M. Chen** ~ To know (chih) the male, ~ But to abide (shou) by the female (tz'u), ~ Is to be the valley (ch'i) of the world. ~ Being the valley of the world, ~ And departing (li) not from the everlasting power (ch'ang te), ~ One again returns to the infant (ying erh). ~ To know (chih) the white (pe), ~ But to abide (shou) by the black (heh), ~ Is to be the model (shih) of the world. ~ Being the model of the world, ~ And deviating (t'eh) not from the everlasting power, ~ One again returns to the unlimited (wu-chi). ~ To know (chih) the illustrious (yung), ~ But to abide (shou) by the obscure (ju), ~ Is to be the valley (ku) of the world. ~ Being the valley of the world, ~ One's everlasting power (ch'ang te) being full, ~ One again returns to the uncarved wood (p'u). ~ The uncarved wood disperses to become vessels (ch'i), ~ To be used (yung) by the sage as officials. ~ Therefore a great institution does not mutilate (ko).

[13t29c] **Ellen M. Chen** ~ One who desires to take the world and act (wei) upon it, ~ I see that it cannot be done. ~ The world (t'ien hsia) is a spirit vessel (shen ch'i), ~ Which cannot be acted (wei) upon. ~ One who acts (wei) on it fails, ~ One who holds on to it loses (shih). ~ Therefore things either move forward or follow behind; ~ They blow hot or blow cold; ~ They are strong (ch'iang) or weak; ~ They get on or they get off. ~ Therefore the sage gets rid of over-doing, ~ Gets rid of extravagances, ~ Gets rid of excesses.

[13t30c] **Ellen M. Chen** ~ One who assists the ruler with Tao, ~ Does not overpower (ch'iang) the world by military conquests. ~ Such affairs have a way of returning (huan): ~ Where armies are stationed, ~ Briars and thorns grow, ~ After great campaigns, ~ Bad years are sure to follow. ~ The good person is resolute (kuo) only, ~ But dares not (kan) take the path of the strong (ch'iang). ~ Be resolute (kuo) yet do not boast (ching), ~ Be resolute yet do not show off (fa), ~ Be resolute yet do not be haughty, ~ Be resolute because you have no choice, ~ Be resolute yet do not overpower (ch'iang). ~ When things are full grown, they age. ~ This is called not following Tao. ~ Not following Tao they perish early.

[13t31c] **Ellen M. Chen** ~ Military weapons are implements (ch'i) of ill omen, ~ Avoided (o) even by natural creatures (wu). ~ Hence the Taoist does not indulge (ch'u) in them. ~ The princely person (chün-tzu) in dwelling honors the left, ~ In military campaigns honors the right. ~ Hence military weapons are not implements of a princely person. ~ Military weapons, being implements of ill omen, ~ Are to be employed only in dire necessity. ~ Better to regard them with lack of interest. ~ Do not admire (mei) them. ~ If one admires (mei) them, ~ One would be rejoicing in the killing of people. ~ But whoever rejoices in the killing of people, ~ Will not be successful (chih) in the world. ~ Therefore in joyful affairs the left is honored, ~ In mournful affairs the right is honored. ~ The Second-in-Command takes the place of the left, ~ The Commander-in-Chief takes the place of the right, ~ Meaning that this is his place in the funeral rite. ~ When many people have been killed, ~ Wail them with sorrow and lamentations. ~ When victorious in battle, ~

Mark the occasion with the rite (li) of funeral.

[13t32c] **Ellen M. Chen** ~ Tao everlasting (ch'ang) is the nameless uncarved wood (p'u). ~ Though small, ~ Nothing under heaven can subjugate it (mo neng ch'en). ~ If kings and barons can abide by (shou) it, ~ All creatures will arrive as guests (pin) to a banquet. ~ Heaven and earth unite, ~ To send down the sweet rain. ~ Without being commanded by the people (mo chih ling), ~ It falls evenly (chün) by itself. ~ At the beginning of institution names come to be. ~ Once there are names, ~ One must know when to stop (chih chih). ~ One who knows when to stop does not become exhausted (pu tai). ~ Tao in the world is like ~ Valley streams flowing into rivers and seas.

[13t33c] **Ellen M. Chen** ~ One who knows (chih) others is knowledgeable (chih); ~ One who knows (chih) the self is enlightened (ming). ~ One who overcomes others has physical might; ~ One who overcomes the self (tzu sheng) is strong (ch'iang). ~ One who knows contentment (chih tsu) is rich; ~ One who acts strongly (ch'iang) has will power (chih). ~ One who does not lose where one belongs lasts long; ~ One who dies without perishing (wang) has longevity.

[13t34c] **Ellen M. Chen** ~ The great Tao floods over, ~ To the left, to the right. ~ Ten thousand beings live by it, ~ And it does not reject them. ~ Work is accomplished (ch'eng), yet it has no name. ~ It clothes and nourishes ten thousand beings, ~ But does not lord over them. ~ Always without desire, ~ It may be named the small; ~ Ten thousand beings return (kuei) to it, ~ Yet it does not lord over them, ~ It may be named the great. ~ Because it never considers itself great, ~ Therefore it can accomplish (ch'eng) its greatness.

[13t35c] **Ellen M. Chen** ~ Hold aloft the Great Image (hsiang), ~ The whole world will go to it. ~ Going to it, they will meet with no harm, ~ Only safety, peace, and contentment (an p'ing t'ai). ~ When music and dainty dishes are offered, ~ The passers-by stop. ~ Tao, when it is uttered by the mouth, ~ Is so bland it has no flavor. ~ When looked at, it is not enough to be seen. ~ When listened to, it is not enough to be heard, ~ When used (yung), it is inexhaustible.

[13t36c] **Ellen M. Chen** ~ What is to be reduced, ~ Must first be expanded. ~ What is to be weakened, ~ Must first be made strong (ch'iang). ~ What is to be abolished, ~ Must first be established. ~ What is to be taken away, ~ Must first be given. ~ This is called the subtle illumination (wei ming). ~ The soft and weak overcome the hard and strong. ~ Fish must not leave the stream. ~ Sharp weapons (ch'i) of a state, ~ Must not be displayed.

[13t37c] **Ellen M. Chen** ~ Tao everlasting (ch'ang) does not act (wu wei), ~ And yet nothing is not done (erh wu pu wei). ~ If kings and barons can abide by (shou) it, ~ The ten thousand things will transform by themselves (tzu hua). ~ If in transforming desire (yü) is aroused, ~ I shall suppress it by the nameless uncarved wood (p'u). ~ With the nameless uncarved wood, ~ There shall be no desire (wu yü). ~ Without desire there is thus quietude (ching). ~ The world shall be self-ordered (tzu ting).

[13t38c] **Ellen M. Chen** ~ A person of high te is not te, ~ Therefore such a person has te; ~ A person of low te does not lose (shih) te, ~ Therefore such a person has no te. ~ A person of high te does not act (wei), ~ For such a person has no cause for action; ~ A person of low te acts, ~ For such a person has cause for action. ~ A person of high jen (humanity) acts, ~ Yet such a person has no cause for action; ~ A person of high i (righteousness) acts, ~ For such a person has cause for action. ~ A person of high li (propriety) acts, ~ Yet finding no response, ~ Proceeds to bare the arms and throw a rope. ~ Therefore when Tao is lost (shih), then

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there is te. ~ When te is lost, then there is jen (humanity). ~ When jen is lost, then there is i (righteousness). ~ When i is lost, then there is li (propriety). ~ As to li, it is the thin edge of loyalty and faithfullness, ~ And the beginning of disorder; ~ As to foreknowledge (ch'ien shih), it is the flowering of Tao, ~ And the beginning of stupidity (yü). ~ Thus a great person, abiding in the thick, ~ Does not dwell in the thin; ~ Abiding in the kernel, ~ Does not dwell in the flower. ~ Therefore such a person leaves that and takes this.

[13t39c] **Ellen M. Chen** ~ Those of old that attain the One: ~ Heaven attains the One thus is clear, ~ Earth attains the One thus is peaceful, ~ Spirits attain the One thus are efficacious, ~ Valleys attain the One thus are replenished, ~ Ten thousand beings attain the One thus come to be, ~ Princes and barons attain the One thus are exalted in the world. ~ All because they attain the One. ~ Heaven, without that which renders it clear, might crack, ~ Earth, without that which renders it peaceful, might explode, ~ Spirits, without that which makes them efficacious, might cease, ~ Valleys, without that which replenishes them, might become empty, ~ Ten thousand beings, without that which sustains them in existence, might become extinct, ~ Barons and kings, without that which exalts them to high positions, might be toppled. ~ Therefore the exalted is rooted in the humble, ~ The high has the low for foundation. ~ Therefore barons and kings call themselves orphaned, widowed and unworthy. ~ Is this not taking the humble for one's root? ~ Is it not? ~ Therefore the most famous has no fame. ~ Do not tinkle like jade, ~ Or chime like stones!

[13t40c] **Ellen M. Chen** ~ Returning (fan) is the movement (tung) of Tao. ~ Weak (jo) is the functioning (yung) of Tao. ~ Ten thousand things under heaven are born of being (yu). ~ Being is born of non-being (wu).

[13t41c] **Ellen M. Chen** ~ When a superior person (shan shih) hears Tao, ~ He diligently practices it. ~ When a middling person (chung shih) hears Tao, ~ He hears it, he doesn't hear it. ~ When the inferior person (hsia shih) hears Tao, he roars. ~ If Tao were not laughed at, ~ It would not be Tao. ~ Therefore, established sayings (chien yen) have it this way: ~ "The illuminating (ming) Tao appears (jo) dark, ~ The advancing Tao appears retreating, ~ The level Tao appears knotty (lei). ~ High (shan) te appears like a valley, ~ Great whiteness (po) appears spotted (ju), ~ Expansive te appears insufficient, ~ Well-established te appears weak, ~ The genuine in substance appears hollow. ~ Great (ta) square has no corners, ~ Great vessel (ch'i) is late in completion, ~ Great voice (yin) has hardly (hsi) any sound, ~ Great image is formless, ~ Tao is hidden and without name." ~ Yet it is Tao alone, ~ That is good in lending help and fulfilling all.

[13t42c] **Ellen M. Chen** ~ Tao gives birth to one, ~ One gives birth to two, ~ Two gives birth to three, ~ Three gives birth to ten thousand beings. ~ Ten thousand beings carry yin on their backs and embrace yang in their front, ~ Blending these two vital breaths (ch'i) to attain harmony (ho). ~ What people hate most, ~ Are to be orphaned, widowed and unworthy. ~ Yet kings and dukes call themselves by these. ~ Thus things are either decreased so as to be increased, ~ Or increased (i) so as to be decreased (sun). ~ What others teach, ~ I also teach: ~ "The strong and violent (ch'iang liang) do not die a natural death." ~ This I shall hold as the father (fu) of my teaching.

[13t43c] **Ellen M. Chen** ~ The softest (chih jou) in the world, ~ Gallops (ch'ih ch'eng) in the hardest (chih chien) in the world. ~ That which is not penetrates that which has no crevice (wu yu ju wu chien). ~ I thereby know the benefit of no-action (wu-wei). ~ The teaching without words, ~ The benefit of no-action, ~ Hardly anything in the world can compare with them.

[13t44c] **Ellen M. Chen** ~ Your name and your body (shen), which is dearer? ~ Your body and material goods, which is more abundant? ~ Gain and loss, which is illness? ~ Therefore in excessive love one necessarily

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goes to great expenses, ~ In hoarding much one necessarily loses heavily. ~ Knowing contentment (chih tsu) one does not suffer disgrace, ~ Knowing when to stop one does not become exhausted (tai). ~ This way one may last long.

[13t45c] **Ellen M. Chen** ~ Great perfection appears lacking (ch'üeh), ~ Its use is unending. ~ Great fullness appears empty, ~ Its use is inexhaustible. ~ Great straightness appears bent, ~ Great ingenuity (ch'iao) appears crude, ~ Great eloquence (pien) appears inarticulate. ~ When agitation (tsao) wins (sheng), the cold arrives, ~ When tranquillity (ching) wins (sheng), the hot arrives. ~ Clear and tranquil the world is in the right mode (cheng).

[13t46c] **Ellen M. Chen** ~ When the world practices Tao, ~ Fast horses are used for their dung. ~ When the world does not practice Tao, ~ War horses give birth at the borders. ~ Among offenses (tsui), none is greater than having what is desirable. ~ Among calamities (huo), none is greater than not knowing contentment. ~ Among blames (chiu), none is greater than the desire for gain. ~ Therefore the contentment that comes from knowing contentment ~ Is a long lasting contentment.

[13t47c] **Ellen M. Chen** ~ Without stepping (ts'u) out the door, ~ Know (chih) the world. ~ Without looking out the window, ~ See (chien) the Tao of Heaven. ~ The farther one comes out, ~ The less one knows. ~ Therefore the sage knows (chih) without travelling, ~ Names (ming) things without seeing (chien) them, ~ Accomplishes (cheng) without work (wei).

[13t48c] **Ellen M. Chen** ~ To pursue (wei) learning one increases daily. ~ To pursue (wei) Tao one decreases daily. ~ To decrease and again to decrease, ~ Until one arrives at not doing (wu-wei). ~ Not doing (wu-wei) and yet nothing is not done. ~ Always take the empire when there are no businesses. ~ If there are businesses, ~ It is not worthwhile to take the empire.

[13t49c] **Ellen M. Chen** ~ The sage has no set mind (ch'ang hsin), ~ He takes the mind of the people as his mind. ~ The good (shan) I am good to them, ~ The not good I am also good to them. ~ This is the goodness of nature (te). ~ The trustworthy (hsin) I trust them, ~ The not trustworthy I also trust them. ~ This is the trust of nature (te). ~ The sage in the world, ~ Mixes (hun) the minds (hsin) of all. ~ The people lift up their eyes and ears, ~ The sage treats them all like children.

[13t50c] **Ellen M. Chen** ~ From coming out to life to going back to death: ~ Those companions (t'u) of life, ~ They are one-third (shih-yu-san); ~ Those companions of death, ~ They are one-third; ~ Those living but moving toward the place of death, ~ They are also one-third. ~ Why? ~ Because of the intense (hou) life-producing activity. ~ I have heard that one who knows how to nourish life, ~ On land meets no tigers or wild buffaloes, ~ In battle needs to wear no armors or weapons, ~ A wild buffalo has nowhere to butt its horns, ~ A tiger has nowhere to sink its claws, ~ A weapon has nowhere to enter its blade. ~ Why? ~ Because such a one has no place of death.

[13t51c] **Ellen M. Chen** ~ Tao gives birth, ~ Te rears (hsü), ~ Things (wu) shape, ~ Circumstances (shih) complete. ~ Therefore the ten thousand things, ~ None do not respect Tao and treasure te. ~ Tao is respected, ~ Te is treasured, ~ Not by decree (ming), ~ But by spontaneity (tzu-jan). ~ Therefore Tao gives birth, ~ Te keeps, grows, nurtures, matures, ripens, covers and buries. ~ To give birth without possession, ~ To act (wei) without holding on to, ~ To grow (chang) without lording over, ~ This is called the dark te.

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[13t52c] **Ellen M. Chen** ~ The world (t'ien hsia) has an origin (shih), ~ Which is the world's (t'ien hsia) mother (mu). ~ Having reached the mother, ~ (We) know her child. ~ Having known the child, ~ Return and abide by its mother. ~ (In this way) one loses the body without becoming exhausted. ~ Stop the apertures (tui), ~ Close the doors, ~ (In this way) one's whole life (shen) is without toil (ch'in). ~ Open the apertures, ~ Going about the affairs, ~ (In this way) one's whole life (shen) cannot be saved. ~ To see the small is called illumination (ming). ~ To abide by the soft is called strength. ~ Use the bright light (kuang), ~ But return to the dim light (ming), ~ Do not expose your life (shen) to perils, ~ Such is to follow (hsi) the everlasting (ch'ang).

[13t53c] **Ellen M. Chen** ~ If I have a little (chieh-jan) knowledge (chih), ~ To walk the great path (Tao), ~ I shall fear this: ~ The great path (Tao) is very flat and easy, ~ Yet others (jen) are fond of bypaths. ~ The courts are very neat, ~ The fields are very weedy, ~ The granaries are very empty. ~ Wearing embroidered clothes, ~ Carrying sharp swords, ~ Being surfeited with foods and drinks. ~ To accumulate wealth and treasures in excess, ~ This is called robbery and crime. ~ This is not to follow Tao.

[13t54c] **Ellen M. Chen** ~ One who is well established is not uprooted, ~ One who embraces firmly cannot be separated from, ~ Thus sons and grandsons shall perform sacrifices without interruptions. ~ In cultivating this in one's person, ~ The person's te becomes genuine; ~ In cultivating this in the family, ~ The family's te has more to spare (yü); ~ In cultivating this in the village, ~ The village's te grows strong; ~ In cultivating this in the state, ~ The state's te becomes abundant; ~ In cultivating this in the world (t'ien hsia), ~ The world's te becomes universal. ~ Therefore observe (kuan) the person by the person, ~ Observe the family by the family, ~ Observe the village by the village, ~ Observe the state by the state, ~ Observe the world by the world. ~ How do I know such is the case in the world? ~ Through this.

[13t55c] **Ellen M. Chen** ~ One who contains te in fullness, ~ Is to be compared to an infant. ~ Wasps, scorpions, and snakes do not bite it, ~ Fierce beasts do not attack it, ~ Birds of prey do not pounce upon it. ~ Its bones weak, its sinews tender, ~ But its grip is firm; ~ Knowing not the union of the female and male animals, ~ Yet its organ stirs. ~ Such is the perfection of its life-force (ching). ~ Crying all day, yet it does not get hoarse. ~ Such is the Perfection of its harmony (ho). ~ To know harmony is to know the everlasting (ch'ang); ~ To know the everlasting is to be illumined (ming). ~ To help life along is to bring ill portend; ~ To use mind (hsin) to direct the life breath (ch'i) is called the strong (ch'iang). ~ When things are full-grown they become old, ~ It is called not following the Way (Tao). ~ Not following the Way one dies early.

[13t56c] **Ellen M. Chen** ~ One who knows does not speak, ~ One who speaks does not know. ~ Stop the apertures, ~ Close the door; ~ Blunt the sharp, ~ Untie the entangled; ~ Harmonize the bright, ~ Make identical the dust. ~ This is called the mystical identity (hsüan t'ung). ~ Therefore with this person you cannot get intimate (ch'in), ~ Cannot get distant, ~ Cannot benefit, ~ Cannot harm, ~ Cannot exalt, ~ Cannot humiliate. ~ Therefore such person is the exalted of the world.

[13t57c] **Ellen M. Chen** ~ Govern a state by (i) the normal (cheng); ~ Conduct warfare as (i) the abnormal (ch'i); ~ Take the empire when (i) there is no business. ~ How do I know such should be the case? ~ By the following: ~ In an empire with many prohibitions, ~ People are often poor; ~ When people have many sharp weapons, ~ The state is in great darkness (tzu hun); ~ When persons abound in ingenuity (ch'iao), ~ Abnormal (ch'i) objects multiply (tzu ch'i); ~ When laws are abundantly promulgated (tzu chang), ~ There are many thieves and brigands. ~ Therefore the sage says: ~ I do not act (wei), ~ Hence the people transform by themselves (tzu-hua); ~ I love tranquillity (ching), ~ Hence the people are normal by themselves (tzu-cheng); ~ I have no

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business, ~ Hence the people grow rich by themselves; ~ I have no desire, ~ Hence the people are like the uncarved wood by themselves (tzu-p'u).

[13t58c] **Ellen M. Chen** ~ When the government (cheng) is dull, ~ Its people are wholesome; ~ When the government is efficient (ch'a), ~ Its people are deficient (ch'üeh). ~ Calamities (huo) are what blessings depend on, ~ In blessings are latent calamities (huo). ~ Who knows where is the turning point (chi)? ~ Because there is no longer the normal (cheng), ~ The normal reverts and appears as the strange (ch'i), ~ The good reverts and appears as the uncanny. ~ Rulers (jen) have lost their way, ~ For a long stretch of days. ~ Therefore the sage is square but not cutting (ko), ~ Sharp but not injurious, ~ Straight but not overreaching, ~ Bright (kuang) but not dazzling.

[13t59c] **Ellen M. Chen** ~ In governing people and serving heaven, ~ Nothing is better than being sparing (se). ~ Being sparing, ~ Is called early adherence [to Tao]. ~ Adhering early, ~ Is called being heavy with accumulated te (chung chi te). ~ To be heavy with accumulated te, ~ Then [such a person is] all overcoming. ~ Being all overcoming, ~ Then there is no knowing the limit (chi). ~ Not knowing the limit, ~ One may rule a state. ~ Having the mother of a state, ~ It may last long. ~ This is called being deeply rooted and firmly founded, ~ The way to long life and enduring vision (chiu shih).

[13t60c] **Ellen M. Chen** ~ Governing a great state, ~ Is like cooking small fish. ~ If you rule the world by Tao, ~ The ghosts (kuei) will lose their spiritual (shen) power. ~ Not that the ghosts lose their spiritual power, ~ But their spiritual power will not harm the people. ~ Not that their spiritual power will not harm the people, ~ But neither does the sage harm the people. ~ Since both are harmless, ~ Te flows back and forth [without impediment].

[13t61c] **Ellen M. Chen** ~ A large state is down stream (hsia liu). ~ Where the rivers under heaven (t'ien hsia) converge, ~ Is the female (p'in) under heaven. ~ The female always wins the male (mou) by stillness (ching), ~ By stillness it is low-lying (hsia). ~ Therefore, by being low-lying (hsia) to a small state, ~ A large state acquires (ch'ü) a small state. ~ By lowering (hsia) itself to a large state, ~ A small state acquires a large state. ~ The one acquires by being low-lying (hsia), ~ The other acquires by lowering (hsia). ~ A large state without overstepping its boundary (pu kuo), ~ Wishes to keep others under its wings. ~ A small state without overstepping its boundary (pu kuo), ~ Wishes to offer service to others. ~ Now both are granted their proper wishes, ~ It is fitting that a large state takes the low (hsia) place.

[13t62c] **Ellen M. Chen** ~ To all beings Tao is the hidden secret (ao): ~ To the good persons it is their treasure (pao), ~ To the not good it is that by which they are preserved (pao). ~ Beautiful speech can go to the market. ~ Respectable conduct can be bestowed on others. ~ Those who are not good, ~ Why discard them? ~ Therefore on crowning the Son of Heaven, ~ On appointing the Three Ducal Ministers (kung), ~ Although there are tributes of jade, ~ Preceding teams of four horses, ~ It is better to kneel (tso) and present this Tao. ~ Why did the ancients honor this Tao? ~ One does not say that they did it for the purpose of gain, ~ Rather they wish to be free from offenses (tsui). ~ Therefore they were the honored under heaven.

[13t63c] **Ellen M. Chen** ~ Do (wei) when there is nothing to do (wu-wei), ~ Manage affairs (shih) when there are none to manage, ~ Know (chih) by not knowing. ~ Regard the great as small, the much as little. ~ Repay injury (yüan) with te. ~ Plan the difficult while it is easy. ~ Accomplish (wei) the great when it is small. ~ Difficult affairs of the world, ~ Must be done while they are easy. ~ Great affairs of the world, ~ Must be done while they are small. ~ The sage never does anything great, ~ Therefore he can accomplish the great. ~ He

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who makes promises lightly seldom keeps his words. ~ He who takes much to be easy finds much to be difficult. ~ Therefore even the sage takes things to be difficult, ~ So that in the end they are not difficult.

[13t64c] **Ellen M. Chen** ~ What is at equilibrium is easy (i) to maintain; ~ What has not emerged is easy (i) to plan (mou); ~ What is fragile is easy (i) to dissolve; ~ What is minute is easy (i) to disperse. ~ Act (wei) when there is yet nothing to do. ~ Govern (chih) when there is yet no disorder (luan). ~ A tree whose trunk is of a man's embrace, ~ Begins from something extremely tiny. ~ A tower of nine stories high, ~ Is built from a heap of earth. ~ A trip of a thousand miles, ~ Begins right at one's feet. ~ He who acts (wei) fails, ~ He who holds on to loses. ~ Therefore the sage does not act (wei) so he does not fail, ~ He does not hold on to, so he does not lose. ~ The people in launching their projects, ~ Often fail when these are near completion. ~ Had they been as careful at the end as at the beginning, ~ There would have been no failures. ~ Therefore the sage desires not to desire, ~ He does not treasure hard-to-get goods; ~ Learns not to learn, ~ He recovers the transgressions (kuo) of many. ~ In assisting the self-becoming (tzu-jan) of all beings, ~ He dares not act (wei).

[13t65c] **Ellen M. Chen** ~ Those in the past who were good at practicing Tao, ~ Did not want to enlighten (ming) the people, ~ But to keep them in ignorance (yü). ~ People are hard to rule, ~ Because they know (chih) too much. ~ Therefore, to rule a nation by knowledge, ~ Is to be the nation's thief. ~ Not to rule a nation by knowledge, ~ Is to be the nation's blessing. ~ To know these two is to know heaven's rule (chi shih). ~ Always knowing heaven's rule, ~ Is called the dark (hsüan) te. ~ The dark te clarifies (ch'ing) and is far away (yüan). ~ It reverts (fan) with things. ~ Then there arrives the great harmony.

[13t66c] **Ellen M. Chen** ~ Rivers and seas can be kings of the hundred valleys, ~ Because they are good at flowing downwards (hsia). ~ Therefore they can be kings of the hundred valleys. ~ Thus if you desire to be above the people, ~ Your words must reach down (hsia) to them. ~ If you desire to lead the people, ~ Your person (shen, body) must be behind them. ~ Thus the sage is above, ~ Yet the people do not feel his weight. ~ He stays in front, ~ Yet the people do not suffer any harm. ~ Thus all gladly praise him untiringly (pu yen). ~ Because he does not contend with any, ~ Therefore no one under heaven can contend with him.

[13t67c] **Ellen M. Chen** ~ All under heaven say that my Tao is great, ~ That it seems useless (pu hsiao). ~ Because it is great, ~ Therefore it seems useless. ~ If it were useful, ~ It would have long been small. ~ I have three treasures (pao), ~ To hold and to keep: ~ The first is motherly love (tz'u), ~ The second is frugality (chien), ~ The third is daring not be at the world's front. ~ With motherly love one can be courageous, ~ With frugality one can be wide reaching, ~ Daring not be at the world's front, ~ One can grow to a full vessel (ch'i). ~ Now to discard motherly love, yet to be courageous, ~ To discard frugality, yet to be wide reaching, ~ To discard staying behind, yet to be at the front, ~ One dies! ~ One with motherly love is victorious in battle, ~ Invulnerable in defense. ~ When Heaven wills to save a people, ~ It guards them with motherly love.

[13t68c] **Ellen M. Chen** ~ A good captain does not exhibit his martial prowess. ~ A good warrior does not get himself angry. ~ A good conqueror of enemies does not instigate a combat. ~ A good employer of people puts himself below them. ~ This is called the power (te) of non-contention. ~ This is called using the strength of others. ~ This is called perfection (chi) in matching the heaven of old.

[13t69c] **Ellen M. Chen** ~ In engaging in warfare it is said: ~ I dare not be the host but be the guest, ~ I dare not advance an inch but retreat a foot. ~ This is called to march without advancing, ~ To roll up one's sleeves without baring one's arms, ~ To throw a rope without an enemy, ~ To carry without a weapon. ~ Of all calamities (huo), ~ None is greater than underestimating one's enemy. ~ In underestimating my enemy, ~ I

risk losing my treasure (pao). ~ Therefore when opposing armies are engaged in battle, ~ The sorrowful party will win.

[13t70c] **Ellen M. Chen** ~ My words (yen) are very easy to understand (i-chih), ~ Very easy to put into practice (i-hsing). ~ But no one under heaven can understand (chih) them, ~ No one can put them into practice. ~ Words (yen) have their ruler (chün); ~ Events (shih) have their progenitor (tsung). ~ Because people do not understand (chih) this, ~ Therefore they do not understand me. ~ Those who understand me are rare, ~ Those who follow (tsê) my teaching are (preciously) few (kuei). ~ Therefore the sage wears hair-cloth, ~ While carrying jade in his breast.

[13t71c] **Ellen M. Chen** ~ From knowing to not knowing (chih, pu chih), ~ This is superior. ~ From not knowing to knowing (pu chih, chih), ~ This is sickness. ~ It is by being sick of sickness, ~ That one is not sick. ~ The sage is not sick. ~ Because he is sick of sickness, ~ Therefore he is not sick.

[13t72c] **Ellen M. Chen** ~ When the people fear no power, ~ Then great power has indeed arrived. ~ Do not disturb them in their dwellings, ~ Do not weary them in their living. ~ It is because you do not weary (pu yen) them, ~ That they are not wearied of you. ~ Therefore the sage knows himself (tzu chih), ~ But does not see himself (tzu chien). ~ He loves himself (tzu ai), ~ But does not exalt himself (tzu kuei). ~ Therefore he leaves that and takes this.

[13t73c] **Ellen M. Chen** ~ One who is courageous out of daring (kan) is killed. ~ One who is courageous out of not daring lives. ~ Of these two, this is beneficial while that is harmful. ~ What heaven hates, who knows the reason? ~ Therefore even the sage takes it to be difficult. ~ The way of heaven: ~ Without contending (cheng), it is yet good at winning, ~ Without speaking, it is yet good in responding, ~ Without being beckoned, it yet comes of its own accord, ~ Unhurried, it is yet good at planning (mou). ~ The net of heaven is vast, ~ Widely spaced, yet missing nothing.

[13t74c] **Ellen M. Chen** ~ The people do not fear death, ~ Why threaten them with death? ~ Suppose the people always fear death, ~ One who does strange things (ch'i), ~ I shall seize and kill, ~ Then who dares [to do strange things]? ~ Killing is carried out by the executioner. ~ To replace the executioner and kill, ~ Is like chopping wood in place of the master carpenter. ~ To chop wood in place of the master carpenter, ~ Rarely one does not hurt one's own hand.

[13t75c] **Ellen M. Chen** ~ People are hungry. ~ Because their rulers levy too much grain tax, ~ Therefore they are hungry. ~ People are hard to rule. ~ Because their rulers rule by action (wei), ~ Therefore they are hard to rule. ~ People take death lightly. ~ Because they are in thick pursuit of life, ~ Therefore they take death lightly. ~ One who has nothing to pursue in life, ~ Is wiser than one who values life.

[13t76c] **Ellen M. Chen** ~ At birth a person is soft (jou) and yielding (jo), ~ At death hard (chien) and unyielding (ch'iang). ~ All beings, grass and trees, when alive, are soft and bending, ~ When dead they are dry and brittle. ~ Therefore the hard and unyielding are companions of death, ~ The soft and yielding are companions of life. ~ Hence an unyielding army (ping) is destroyed (mieh). ~ An unyielding tree breaks (che). ~ The unyielding and great takes its place below, ~ The soft and yielding takes its place above.

[13t77c] **Ellen M. Chen** ~ The way of heaven, ~ Is it not like stretching a bow? ~ What is high up is pressed down, ~ What is low down is lifted up; ~ What has surplus (yu yü) is reduced, ~ What is deficient (pu tsu) is

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supplemented. ~ The way of heaven, ~ It reduces those who have surpluses, ~ To supplement those who are deficient. ~ The human way is just not so. ~ It reduces those who are deficient, ~ To offer those who have surpluses. ~ Who can offer his surpluses to the world? ~ Only a person of Tao. ~ Therefore the sage works (wei) without holding on to, ~ Accomplishes without claiming credit. ~ Is it not because he does not want to show off his merits?

[13t78c] **Ellen M. Chen** ~ Nothing under heaven ~ Is softer (jou) and weaker (jo) than water, ~ Yet nothing can compare with it ~ In attacking the hard (chien) and strong (ch'iang). ~ Nothing can change (i) place with it. ~ That the weak overcomes the strong, ~ And the soft overcomes the hard, ~ No one under heaven does not know (chih), ~ Though none can put it into practice. ~ Therefore a sage said: ~ "One who receives the filth of a state, ~ Is called the Master of the Altar of the Soil and Grain; ~ One who shoulders the evils of a state, ~ Becomes the king under heaven." ~ Straightforward words (yen) appear to be their reverse.

[13t79c] **Ellen M. Chen** ~ In reconciling a great injury (yüan), ~ There is sure to have some injury left. ~ How can this be good? ~ Therefore the sage holds the left tally, ~ He does not blame others. ~ One who has te is in charge of the tally, ~ One who has no te is in charge of the tax law. ~ The Tao of heaven has no partiality (ch'in), ~ It is always with the good people.

[13t80c] **Ellen M. Chen** ~ A small state with few people. ~ Let the implements (ch'ih) for ten and hundred men be unused, ~ Let the people fear death such that they do not move far away. ~ Although there are boats and carriages, ~ There are no places to ride them to. ~ Although there are weapons and armours, ~ There are no occasions to display them. ~ Let the people again tie ropes and use them (as memory aids). ~ Let them enjoy their food, ~ Consider their clothing beautiful, ~ Be contented with their dwellings, ~ And happy with their customs. ~ The neighbouring states overlooking one another, ~ The dogs' barkings and cocks' crowings are heard from other states, ~ Yet till they are old and dying the people do not visit one another.

[13t81c] **Ellen M. Chen** ~ Truthful (hsin) words (yen) are not beautiful, ~ Beautiful (mei) words are not truthful. ~ The good (shan) does not distinguish, ~ One who distinguishes (pien) is not good. ~ One who knows (chih) does not accumulate knowledge, ~ One who accumulates knowledge (po) does not know. ~ The sage does not hoard. ~ Having worked (wei) for his fellow beings, ~ The more he possesses. ~ Having donated himself to his fellow beings, ~ The more abundant he becomes. ~ The way of heaven, ~ It benefits (li), but does not harm. ~ The way of the sage, ~ He works (wei), but does not contend.

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[14t01c] **Lee Sun Chen Org** ~ Tao (Truth) can be talked about (theorized in any manner each person considers viable), though hardly of these theories will be eternally valid; ~ Names (Descriptions) can be ascribed [to Tao in any fashion each person deems workable], yet hardly of these names (descriptions) will last forever. ~ The beginning of the Universe (Heaven and Earth) [is beyond us, so in all honesty it] is indescribable; ~ [Nevertheless,] whatever is namable (describable) by us served as the mother (origin) of [our knowledge of] myriad (all and every) things and creatures. ~ Accordingly, ~ I constantly refrain from my selfish (subjective) desires for the purpose of exploring its (Nature's) manifested (apparent) wonder; ~ I also constantly maintain my will [to seek objective knowledge] in order to pursue its (Nature's) deep-seated enigma. ~ These two (Tao and Te) were originated from the same source, but they were described with different names by us. ~ They are both depicted as profound [as each is intricate in its own right]; ~ The profundity (complexity) intensifies as we fathom its mystery further and deeper; ~ Eventually, it will [lead us] to the gateway of all mysteries.

[14t02c] **Lee Sun Chen Org** ~ In our world: ~ When there was a consensus on what should be judged as beautiful, a convention on what should be disliked [as ugly] was reciprocally brought in [inadvertently]. ~ When there was an agreement on what should be deemed good, an agreement on what was evil (not good) was correspondingly decided upon. ~ Accordingly, [the following contrasting concepts were formulated because of their relative relations]: ~ Existence (being) and non-existence (nothing) are inter-dependent [concepts]; ~ Difficulty and easiness are determined by comparison; ~ Long and short are conjointly formulated; ~ High and low owe their existences to their relative positions [to the observer]; ~ Tune and sound are distinguished by [the rule whether a stream of sounds has internal harmonization]; ~ Front and back are joined together by perspective positions [of objects to the observer]. ~ Accordingly, a Sage (leader) [adopts the following measure to lead]: ~ When comes to managing the government, he would practice the policy of non-interference; ~ When comes to educating the population, he would avoid making speeches (through using tantalizing rhetoric); ~ Even after having had activated and motivated all and every things and creatures to embark their potentialities on the best possible course, he will never withdraw from his continuous and painstaking support. ~ [A Sage] would help [all creatures] to relish their lives without being possessive; ~ [He] would carry out good deeds without asserting his authority; ~ [He] would not claim his merit after each success; ~ It is just because of his avoiding appropriating his contributions, nothing whatsoever can take away from him his achievements [of Te].

[14t03c] **Lee Sun Chen Org** ~ [A Sage] would not exalt sages [with honor and benefit] for the purpose of preventing sapiens from [connivingly] contending [for the title out of vanity]; ~ [He] would not promote hard-to-get goods so that people will not [be tempted to] rob and steal; ~ [He] would keep sense-appealing objects out of people's sight so that people's hearts (minds) will not be confused. ~ Accordingly, ~ A Sage rules with the following measure: ~ Humbling people's heart [to weed out prejudices and conceit from their minds, so that they are prepared for the reception of true knowledge]; ~ Filling up people's stomachs; ~ Weakening people's [selfish and improper] desires; ~ Strengthening people's backbones [for the quest of truth]. ~ [A Sage] would constantly keep people away from [unaccountable] knowledge and [selfish] desires; ~ By doing so, sly and artful people will not dare to muddle through; ~ Practicing the principle of non-interference with utmost diligence will bring about orderly and even-handed management.

[14t04c] **Lee Sun Chen Org** ~ Tao [in physical world] is like an empty vessel; ~ Yet when comes to making use of it, its usefulness would go on and on as if it will never be exhausted. ~ The profundity [of Tao] is as fathomless as an abyss; ~ It appears [to me] to be the source of all and every thing and creature [in this world]. ~ [Equilibrium is maintained by followers of Tao in the following fashion:] ~ It rounds off [hurtful] sharp [edges]; ~ It unties the entangled (disputes); ~ It tampers the [disturbing blazing] light; ~ It coalesces with the

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earthy. ~ [Tao] is so unfathomable [laying beneath the phenomenon] that in all likelihood it exists! ~ I do not know whose offspring it is; ~ But I know that it existed prior to, as well as surpassed, the [Five] Phenomenon Gods [who were worshipped as heavenly governors of changing of seasons].

[14t05c] **Lee Sun Chen Org** ~ Heaven-and-Earth are not compassionate; ~ They created and destroyed myriad things and creatures [indiscriminately], in the same manner people made straw-dogs but routinely destroy them for ritual sacrifices [because they had no feeling attached to their destruction]; ~ Most of [so-called] sages (sapients) are not compassionate either; ~ They, too, treated people [without any feeling] as though they were [as cheap as] ritually disposable straw-dogs. ~ [The working of Tao] between Heaven and Earth is similar to the activities within a bellows. ~ A bellows is empty inside, yet a stream of forceful and inexhaustible air can be generated from within [the void]; ~ The more frequently the piston rod is worked up, the more forceful the stream of air is blown out [from the empty tube]. ~ Verbosity exhausts a person of his resources; ~ It is better to keep quiet and collect oneself and concentrate on individual self's inward serenity.

[14t06c] **Lee Sun Chen Org** ~ The valley (the void whence birth occurs) and the mysterious force [of growth] will not die out; ~ They were described [in I Ching] as the function of the "mysterious and inexplicable femininity" [which keeps everything in cosmos in motion]; ~ The unveiling of the mystery of the inexplicable femininity could lead to the roots (basics) which sustains all births and growths between Heaven-and-Earth; ~ Its existence is long, contiguous, detailed and endless; ~ Its application is inexhaustible.

[14t07c] **Lee Sun Chen Org** ~ Heaven is long-drawn and Earth is enduring; ~ The reason that both Heaven and Earth can exist permanently is because they are not self serving; ~ Consequently, they are durable and will perpetuate [myriad creatures and things] for a long, long time. ~ Accordingly: ~ A Sage shall surrender his personal interests [in favor of the common good]; ~ It is by virtue of his renouncing his self-interests [for the good of people's welfare] that he is [in the rank of] genuine leaders; ~ He shall also think objectively, as though he is outside his physical self [to scrutinize himself as an observer]; ~ [By virtue of being unselfish and objective] he lives a meaningful existence. ~ Doesn't he have anything left for his private self [by being so thoroughly selfless]? ~ Isn't it because he is completely selfless that he has achieved the most exclusively his own fulfilling individual existence!

[14t08c] **Lee Sun Chen Org** ~ [The performance of people with] the highest Te (arete) resembles the [working of] water; ~ Water benefits myriad things and creatures without vying [for control or profits]; ~ It, however, settles for the lowest position which is [customarily considered] disdainful by people. ~ Therefore, [the performance of] water comes very close to that of [people whose behaviors are] drawing closest to Tao. ~ [A Sage] withholds his principle [as unmovable] as the ground; ~ His heart tolerates as much (profoundly) as an abyss; ~ His actions are motivated by compassion; ~ His words are trustworthy; ~ His administration is efficient; ~ His performance is proficient; ~ His movements are timely; ~ Since he does not compete with people [for power or for profiting himself], so nobody has any good reason to accuse him.

[14t09c] **Lee Sun Chen Org** ~ People who accumulate extravagantly are less fortunate than those who would voluntarily cease and desist [before the accumulation of wealth becomes an obsession]; ~ [It is similar to the fact that:] ~ If a person grinds and sharpens sword beyond reason he would run the risk of thinning off the blade, [not for long], he will be unable to keep the blade; ~ If a person has a house full of gold and jade, he will run into mounting problems of guarding them [against theft and robbery]; ~ If a person of wealth and power (fame) is arrogant, he will unquestionably incite hostility and criticism [against him]. ~ Retiring physically after deeds are accomplished and names (identification) are established is [a manifestation of] the

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heavenly Tao.

[14t10c] **Lee Sun Chen Org** ~ [Each individual] unifies in himself soul (aura) and vitality (physique), but are they always so inseparable? ~ [Each individual] can exert to collect himself, in order to concentrate [totally] inwardly, but can he thus be as thoroughly unassuming (flexible) as an infant? ~ When it comes to weeding out, as well as washing off, unsubstantiated faulty opinions, can an ordinary person comprehensively avoid being completely faultless? ~ When it comes to looking after people and governing a state, would an ordinary person carry out the principle of non-interference [steadfastly that he can resist the temptation of tampering with the natural course]? ~ When the portal of Heaven (passage which leads directly to Truth) opens and closes, would an ordinary person be as sensitive (perceptive) and unassuming (objective) as females? ~ If a person's knowledge is encyclopedic and comprehensive, would he still maintain his modesty and recognize that he still has a great deal more to learn [about the boundless world of knowledge]? ~ If an individual fulfills any of the following pursuits: ~ Helping [creatures] to survive and to raise them [to relish their potentialities]; ~ Sustaining [their fulfillment] without being possessive; ~ Accomplishing [good] deeds without claiming credit; ~ Supporting their growths without being manipulative; ~ This individual has thus [accomplished] the most profound Te (arete).

[14t11c] **Lee Sun Chen Org** ~ A wheel was made through the process of assembling thirty spokes together, by befitting each spoke into individual holes (on the hub); ~ This illustrates that the holes (emptiness) are useful means in making carts; ~ A kitchen utensil (bowl) was made, because a hole was perforated (emptiness was created) in the middle of a lump of [solid] clay; ~ This again is an example that emptiness is useful for the shaping of a container; ~ Part of the solid walls of a room were cut out open so these openings could be used for either windows or doors; ~ Once again it is an example that emptiness (the voided sections of the wall) is useful in the completion of a room. ~ Accordingly: ~ Existence (Being) is advantageous; ~ While void (not to have the existence; Nothingness) is useful (significant) too.

[14t12c] **Lee Sun Chen Org** ~ If a person is shown five (many) colors [around the same time], he will be so confused that he would become blind to colors [temporarily]; ~ If a person is presented with multiple sounds [simultaneously], he will be so perplexed that he is [virtually] deafened [to their distinctions]; ~ If a person tastes various flavors [within short intervals], he would be so confused that his tongue will be numbed; ~ If a person indulges in racing and hunting by riding on horses, he will lose his serenity through such frenzy; ~ If an individual [is inspired to] be satisfied with nothing less to hard-to-get goods, he will sacrifice common decency [for his costly tantalization]. ~ Therefore, when a Sage governs, he is concerned more about filling up people's stomachs (satisfying their basic needs) than about pleasing their eyes (sensual and non-essential needs); ~ He rejects that (the appearance), but accepts this (the substance).

[14t13c] **Lee Sun Chen Org** ~ Either to be honored or to be insulted are equally startling; ~ The fear of having disaster befallen upon one's physical self is the most appalling [distress]. ~ Why did I say that [when a person] was in the situation of receiving either honor or insult are coequally startling? ~ When one was honored, one felt being elevated and filled with excitement; ~ When one was insulted, one felt being knocked down and was wrapped in depression; ~ Receiving honor, as well as losing honor, were both associated with [emotional] agitation; ~ Therefore they are both startling. ~ Why the fear of disaster befalling upon one's body (physical self) is the mostly appalling fright? ~ The reason I, a person, who is vulnerable to disaster is because I have this physical body; ~ If I do not have a body, how then can disaster possibly take place in me? ~ Accordingly: ~ Only the individual, who values the welfare of the world, to the extent that he would even sacrifice his body (physical self) for it, is qualified to be enthroned with the trusteeship of the world; ~

Only the individual, who loves the world more than his physical self, deserves to be entrusted with the responsibility of the world.

[14t14c] **Lee Sun Chen Org** ~ [How do we determine the existence of things?] ~ When we exerted to look, but could not see any trace, ~ we described whatever it was as invisible; ~ When we listened attentively, but could not hear anything, ~ we named it as inaudible; ~ When we tried hard to grope, but could not grasp anything, ~ we depicted whatever it was as intangible. ~ When these three processes [of identification] could not yield any more evidences [of their perceptibility], ~ they were confused as one and same thing, i.e. nothing (having no existence). ~ [Furthermore:] ~ When we strove to look upward [for higher canons of Tao], we discovered that we cannot elucidate it [with any perfection]; ~ When we exerted to look downward [for worldly manifestation of Tao], we realized that we cannot scrutinize it [thoroughly]; ~ Constantly, it moved and changed boundlessly that hardly any of our descriptions was felicitous; ~ Subsequently, it was again [conveniently] grouped under the category "nothing" (devoid of existence). ~ [After much probing, the best we can describe is:] ~ If it (Tao) has some form (shape) that, however, can not be depicted [with felicity] by any of us (the searchers); ~ It has [anyhow] some image (phenomenon) that, however, cannot be perceived (formulated) [adequately] by us; ~ [A keen observer can only push to the edge by reporting as follows:] ~ [It is like] A shadowy being glimmers and quivers [and that is all we can perceive]; ~ Even though we have attempted to move to the front of its procession in order to meet it head on, we were still unable see its beginning; ~ We had also tried to follow it from behind, we were similarly unable to find its end. ~ [Nevertheless:] ~ If we would hold on to the venerable ways we have inherited, we could maneuver through present existence [sensibly]; ~ If we have succeeded to ascertain how and why the venerable ways were launched, then we are on our way to know the outline of Tao.

[14t15c] **Lee Sun Chen Org** ~ In old days, excellent scholar-doers were comprehensive and detail-oriented, [for this reason] they could penetrate deeply into mysteries; ~ Their scholarships and attainments were so profound, vast, and subtle that ordinary people had difficulties to evaluate them; ~ Because of this, ordinary people had trouble to make out [the deep implication of] their performances; ~ They thus compulsively depicted them [in their own accustomed ways, which will be exemplified in the succeeding paragraphs]. ~ [In different occasions proficient ancient scholar-doers - men of thought and action - were summarily described as individuals behaved in the following manner:] ~ He was always cautiously prepared as though he was crossing a stream in the Winter time when it was blanketed by a layer of thin ice; ~ He was as worrisome and unassuming of his surroundings as monkeys were [in readiness for unseen future]; ~ He was as restrained and receptive as [an objective reticent] visitor; ~ He was in such readiness to accept changes, that his disposition was like the [fluxing] water which was about to escape from the [rigid] ice; ~ He was as simple and undecorated (unpretentious) as a piece of unprocessed wood; ~ He was as widely open-minded [to new knowledge] as a valley; ~ His demeanor was amiable that he would spontaneously mingle [with people of the world as readily as] dirt would blend and vanish in water. ~ Why did the turbid water, after being left to stand still for a long time, would clear up gradually? ~ [Because the natural tendency of water is to hold still]. ~ Why did the still [clear] water, after long, would progressively turn murky? ~ [Some untraceable activity must have taken place]. ~ A person, who intends to continue on the course of Tao, shall refrain from being contented with whatever vast [knowledge] he has already achieved; ~ Thence, being aware of the fact that his knowledge will never be adequately satisfactory [for advanced comprehensive elucidation of Tao], he would [constantly] discard negative elements and eke out new and better accomplishments.

[14t16c] **Lee Sun Chen Org** ~ [I adopt the following practice for self-improvement:] ~ To strive to be extremely humble and unassuming; ~ To retain Serenity single-mindedly; ~ [Through such effort, I shall be able to

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maintain a serene state of mind so that] ~ I can observe and judge [most efficiently] the simultaneous unfolding of activities of each and every creature and thing, as well as their recurrences. ~ Each and every innumerable individual living thing will flourish like weeds [every instant]; ~ Each and every [living thing] will eventually return to its root; ~ The returning of an individual to his (its) root is called Serenity; ~ Serenity means to respond to the determining forces (Tao); ~ Responding to the determining forces (Tao) leads to perpetuation; ~ Individuals who know how to perpetuate are brilliant; ~ Individuals who do not know how to perpetuate are prone to rash activities, hence they are doomed. ~ A person who [truly] knows is comprehensive (tolerant); ~ His comprehensiveness will make him an impartial [person]; ~ Impartiality is the essential quality of a [good and proper] king; ~ Kings [of good standing] came with the background of having recognized [the importance of being in harmony with] Heaven; ~ A person who recognizes [the significance of being in harmony with] Heaven is on the right path of Tao; ~ Being on the path of Tao, a person will perpetuate [his existence]; ~ Throughout my life I have never had, and will never have, any doubt about this (the above described progressive stages of existence).

[14t17c] **Lee Sun Chen Org** ~ The best leaders were those whose dependents were not even aware of their existences [since they were free from the feeling of insecurity, they did not bother to seek recognition of their authority]; ~ Next were leaders who were loved by their people, [for they enjoyed to be recognized, as evidenced by their people's appreciation and love]; ~ Come next to it were leaders who loved to receive flatterings from their underlings, [because their attentiveness assured them of their power]; ~ Further down next [close to the bottom] were leaders who would intimidate their subordinates, [for they took pleasure out of displaying their control over others]; ~ The poorest leaders were those who were even insulted by their subjects, [because they were recognizable only as leaders through status quo, and people fan out their frustrations through their slurs]. ~ When there are not adequate evidences for credibility, distrust will grow; ~ [A ruler] should be pensive and refrain from announcing promises [which are not backed by comprehensive consideration and serious commitment]; ~ Thus when the deeds are accomplished successfully, people will construe that my performances were impelled by natural forces [which carries the most trustworthy fairness].

[14t18c] **Lee Sun Chen Org** ~ When the great Tao was abandoned [by society], theories on humanitarianism and righteousness sprang up; ~ When the quest for wisdom was overlooked (discarded by people responsible for social agenda), sophisticated pretenders flourished; ~ When discords occurred between father and son, husband and wife, or among siblings, the exaltation of filial piety and parental benignancy became social rituals; ~ When there were chaos and confusions in a state, the (ceremonial) commendation of loyalty of government officers [became nothing more than formalities].

[14t19c] **Lee Sun Chen Org** ~ If all the sapients and know-it-all intellectuals are banished, people will be benefited hundredfold; ~ If so-called humanitarianism and righteousness [which are currently twisted by sophistry] are abandoned, people will return to [the simple genuine] filial piety and parental benignancy; ~ If cunningness and profit-seeking are deterred, robbers and thieves will not have a chance to flourish; ~ However, the discussion on these three issues here is not adequate, I shall further exemplify them elsewhere. ~ [A proper leader would lead,] ~ By streamlining the social [structure], so people would adhere to Simplicity; ~ By reducing private possession [of goods], so people are discouraged [to indulge in selfish] desires; ~ By renouncing [sophists'] studies, so people would not be tantalized [by ostentatious studies].

[14t20c] **Lee Sun Chen Org** ~ How much difference in effort does it take between uttering a humble assertive "wei" and an angry blameful "ah" [in our speech]? ~ How much difference [of exertion] is there between praising

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and disparaging? ~ A person must fear that which is feared by most people; ~ A person should [take preemptive measure by being] apprehensive and prepared before danger starts brewing. ~ Most people would like to seek pleasures; ~ They found gormandizing on grand feasts (customarily served with beef, pork and goat) after each rite a great pleasure; ~ When they ascended [high] terraces for the rite of Spring, they were so merry [in such soaring high spirit]; ~ I, alone, was bothered [by such flippancy]; ~ I was as ignorant to their excitements as an [unexcitable] infant was before he turned into a child who began to recognize what did a smile mean to him; ~ [During these occasions] I was like a dispirited stray dog who could not find a home to return to; ~ The crowd [generally] felt [this kind life style was gratifying and] fulfilling, only I alone felt having lost [myself in it]; ~ I seemed to have the mind of a fool who is idiotic and uneducable; ~ General public were confident of their ostentatious intelligences; ~ But I felt my mind was befogged; ~ Most people were actively prying [for gains]; ~ I alone was immobilized by melancholy. ~ I felt like that I was fighting constantly with tumbling waves in the sea; ~ It also felt like I was struggling [to secure myself to the ground] against the seemingly endless hurricane! ~ Most people have some practical purpose to work for; ~ I alone am incorrigible and uncouth (unconventional)! ~ I am a loner who is different from others; ~ Nevertheless, I value the absorption (apprehension) of fundamental principles (Mother of all laws) [above all things].

[14t21c] **Lee Sun Chen Org** ~ The containment (holding capacity) of the great Te is patterned after [the containment of] Tao [i.e. vastly immense]. ~ [The following experience was shared by people who had searched Tao in the darkness of ignorance:] ~ The physical manifestation of Tao [was like a shadow which] shimmers and vibrates [in front of us]; ~ Nevertheless beneath this evasive [emanation we could tell that] there was some concrete [form]; ~ Underlying this elusive shadow there was some [discernible] phenomenon [that can be construed]; ~ Lying deeply and obscurely beneath this phenomenon is something quintessential [that can be conjectured]; ~ This something quintessential is very real that it yields trustworthy results; ~ From ancient time until today the above description (name) has had never been refuted [successfully]; ~ This kind of descriptions were found in classics handed down by our forefathers; ~ On what account did I know that the description [of Tao] in ancient classics are the best elucidation of [Tao we have so far]? ~ I based my conclusion through my own personal confirmations of accounts (explication) given by our forefathers in venerable documents.

[14t22c] **Lee Sun Chen Org** ~ [The working of Tao is to bring forth the ultimate fairness, so any individual could act in harmony with Tao by performing the following tasks:] ~ By assisting the wronged [person] to achieve full justice [through rectification]; ~ Through helping the twisted [people] to go straight; ~ Through sustaining the needy (in the manner of filling out potholes when needed); ~ Through shoring up (revigorating) the old and deteriorated [vitality]; ~ Through strengthening the underprivileged with the obtainment (of essentials); ~ Through halting [those who already have] too much until they cease and desist. ~ By doing so, a Sage exemplifies to the world how to strive for Oneness (equal opportunity for all). ~ A person who refrains from being self-opinionated is brilliant; ~ A person who is not self-righteous is extraordinary; ~ A person who is not self-promoting is genuinely distinguished; ~ A person who is not self-conceit is outstanding; ~ It is due to the fact that a Sage [, i.e. a person with the above described virtue,] does not rival people [for fame, honor, and profit] that people of the world can not strive against him; ~ Is the ancient saying that Tao had helped the wronged person to achieve full justice through rectification an empty talk? ~ Accordingly, if one is thoroughly sincere, he will succeed in whatever he endeavors.

[14t23c] **Lee Sun Chen Org** ~ Taciturnity is the way of Nature! ~ No whirlwind has lasted longer than the entire morning, ~ No thunderstorm has lasted longer than one full day; ~ These exemplifies that violence would not be sustained for a long period even by Nature, ~ How then can human [society] endure violence? ~

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Accordingly: ~ People who are aspired to Tao shall associate with [people who are already on the path of questing for] Tao; ~ People who seek Te shall join [people who are committed to cultivating] Te; People who are losers [of Tao and Te] shall associate with losers; ~ People who are aspired to Tao shall be embraced by [people who are already on the path for] Tao; ~ People who seek Te shall be received warmly by [people who have already committed to pursuing] Te; ~ People who are lost will also be hailed by people of his kind, i.e. losers.

[14t24c] **Lee Sun Chen Org** ~ A person who tiptoes will not be able to stand [steadily after a short while]; ~ A person who bestrides will not [be able to] walk [a long distance in the same manner]; ~ [Therefore:] ~ A person who is self-opinionated is not [truly] brilliant; ~ A person who is self-righteous is not [truly] outstanding; ~ A person who is self-conceited is not [truly] superior. ~ One of the old-timers on the trail of Tao said: ~ "[Even] Animals dislike over-eating and [carrying out] the excessive physical activities which serve no [significant] purpose." ~ Therefore one who pursues Tao would not commit himself [to any kind of excessiveness] either.

[14t25c] **Lee Sun Chen Org** ~ Prior to the coming-into-being of Heaven-Earth, there was the existence of something that was [highly and immensely] commixed; ~ It was completely silent and void; ~ It was self-contained and unalterable; ~ It rotated sweepingly and ceaselessly; ~ Perhaps it was the Mother (origin) of the world. ~ I do not know how to describe it; ~ I use the character "Tao" to name it and describe it perforce as "great" (big); ~ "Great" means that it had spreaded out so vastly that it disappeared in somewhere beyond our observation; ~ It is described as "moving away towards the beyond" because wherever it went to was immeasurably remote; ~ It is depicted as remote means [that after it completes its course] it will move back to us. ~ Accordingly: ~ Tao is great; ~ Universe (Heaven) is great; ~ Earth is great; ~ Kingliness (authentic) is also great; ~ There are four greatness within the realm we are confined to, and [authentic] kingliness is one of them! ~ Human beings live by the Laws of Earth (world); ~ The Laws of Earth (world) subordinates to the Laws of Universe; ~ Universe is governed by the maxims of Tao; ~ Tao, per se, is self-subsistent and self-contained.

[14t26c] **Lee Sun Chen Org** ~ If a person is serious-minded, it would hold down [his penchant for] flippancy [like roots are holding down upward growing plants]; ~ [A person's] Serenity controls [his inclination for] impetuousness; ~ Therefore, a gentleman is weighted down with Tao, day and night, like an army, burdened with its full load of [well-prepared] supplies, when it marches [for battles]; ~ Even if he is being tempted by grandeur, he shall still [adhere steadfastly to Tao and] stay aloof [on a morally high ground] as a swallow who nests high above the ground. ~ Does it make any sense, if a ruler of a country of ten thousand war-wagons takes the task of governing light-heartedly, only because he loves his physical self? ~ [A person's being] Light-hearted (frivolous) will result in the loss of his roots; ~ [A person's being] Impetuous will lead to the loss of his ability to master [even himself].

[14t27c] **Lee Sun Chen Org** ~ A carriage which rides excellently does not leave any trace of wheel tracks; ~ A superior talk (speech) leaves no room for fault-finding and accusation; ~ An efficient strategy does not involve ostentatious planning; ~ A marvelously closed door, which though was not bolted, yet cannot be opened; ~ Splendidly fastened together ropes, with which though no knot was tied, yet cannot be disconnected. ~ For this reason; ~ A Sage is so proficient at saving people that he abandons nobody; ~ He is so efficient at saving creatures and things that he forsakes no one; ~ This is called "to glow with the brilliance" [of Tao]. ~ Therefore: ~ Good people serve as both teachers and models for people who are not good; ~ People who are not good are the stocks (capitals) for good people [to work with]; ~ The person, who

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does not respect his teachers, as well as the person who does not value his capitals, despite their cleverness, will still remain grossly perplexed. ~ The above fact illustrates how subtly and amazingly exact [Tao] works.

[14t28c] **Lee Sun Chen Org** ~ [A pursuer of Tao] would, as a rule, keeps himself docile and accommodating, even though he is not ignorant of [advantages] of being valiant and intrepid; ~ Because he is [aimed at being a civil] servant of the world; ~ Since he strives to make himself useful to the world, the perpetual Te will always be with him; ~ Thenceforth, he is able to return to the infant-like [purity and clarity, i.e. the disposition of being totally unassuming and unbiased]. ~ [One who pursues Tao] shall settle for the commonly undesirable status of obscurity, even though he is not unaware of the popular desirability of being distinctive; ~ Because he wants to set an example to the world; ~ By setting a [proper] example to the world means that his adherence to the perpetual Te is steadfastly whole-hearted; ~ [In this manner] he will return to the state of [pre-creation] nothingness (Tao). ~ [Tao pursuers] were not unaware of the grandeur [of being prominent], still they chose to settle in obscurity; ~ They intended to do services for the world like downstream valleys [accommodating abundant waterways]; ~ Each of them accumulated Te [humbly] like a downstream valley receiving waterways, so such individual would consequently cultivate perpetual Te sufficiently; ~ Thenceforth, [this individual will have adequate Te] to return to Simplicity (the true Tao). ~ When Simplicity (Tao) emerges [in the world] it develops into a device (instrument); ~ When a Sage applies it, it serves well in governing people; ~ Accordingly, the great laws of a government shall not be truncated [for private uses].

[14t29c] **Lee Sun Chen Org** ~ If there is someone who aspires to conquer the world in order to manipulate it, I have seen enough to declare that he will never succeed; ~ Because the world is a device for the manifestation of the heavenly greatness; ~ There is no room for any tampering; ~ It is not a device for personal possession; ~ Those who attempt to tamper with it will fail; ~ Those who try to possess it will lose. ~ [Therefore, in handling world affairs a Sage adopts the following measure:] ~ He may either lead or follow [depending on the circumstance]; ~ He may either keep his lips tight or blow out air (speak up) [according to the need]; ~ He may either strengthen (build-up) or weaken (bring down) someone's standings [depending on the situation]; ~ He may either support or abandon some proceedings [whichever he deems proper]. ~ In summary: ~ A Sage would expel all elements of excessiveness, extravagance and exorbitance.

[14t30c] **Lee Sun Chen Org** ~ A person who assists a ruler to lead should [adopt the policy of] avoiding to intimidate other countries with its military might; ~ [If military action is deemed necessary] he should think hard [about consequences and weighing non-violent alternatives]; ~ Because, weeds and thistles grew wild every time after armies march through the land, ~ Every time there was a big military operation, [several] years of famine followed afterwards. ~ An excellent military man only seeks [all in all] the effect [of deflating the enemy's aggression]; ~ After having achieved the result [of defeating the enemy] he would not be self-pleased; ~ He would not glorify his victory; ~ He would avoid being arrogant; ~ Nor would he intimidate [the losing side]. ~ Because he has acted out of necessity, he does not dare [to take advantage of the situation] to terrorize the beaten party. ~ When a living thing starts turning rigid and inflexible, it is a sign of its approaching old age; ~ This is what I describe as acting against Tao; ~ Those who proceed on courses leading away from Tao will perish prematurely.

[14t31c] **Lee Sun Chen Org** ~ Excellent armaments and proficient armies are ominous instruments, even animals detest them [because of their violent disposition]; ~ Therefore a person who quests for Tao shall not make much use of them [unless it is the last resort]. ~ [By decree of the traditional Propriety Ritual (Li)] In court: ~ In times of peace, the left side of the king is considered the superior placement; ~ But, in times of battles,

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the right side of the king is deemed superior. ~ Military devices are ominous instruments, so they are not instruments for gentlemen; ~ A Gentleman only employs them when he has exhausted all other options, even so he would still struggle hard to avert the situation; ~ He does not celebrate victory, for the glorification of victory would condone the killing of people; ~ Whoever endorses killing of people can never become a leader of the world. ~ [According to the traditional Propriety Ritual (Li):] ~ Ceremonies for fortunate (happy) occasions designates the left side as superior, ~ whereas ceremonies for unfortunate (unhappy) occasions assigns the right side as superior. ~ However, for military ceremonies [the representation is reversed]: ~ [the inferior] deputy (strategic) generals are placed on the left side, while the leading (combating) generals are placed on the right side; ~ [After each battle the commander-in-chief] must cry out with moan and tears to mourn the dead in the ceremony, because many people were killed. ~ Accordingly, even the [happy] ceremony for celebrating the victory was modeled after the rituals of funerals.

[14t32c] **Lee Sun Chen Org** ~ Tao [in its entirety] is always indescribable; ~ Simplicity (the fundamental Truth) is though too subtle [to be detectable], yet nobody on earth can afford not to subject to its command; ~ If kings and lords can maintain it (Tao), myriad things and creatures will subordinate to them voluntarily as [acquiescent] visitors; ~ If Heaven and Earth (human world) are corroborating harmoniously, then [like the legend had described], there will be "sweet [timely] dews befall on Earth"; ~ [In other words, a proper society thus formed is impelled by principles of seeking] "fairness and equal opportunity for all the people even though people did not call out for it." ~ Originally, the initiation of our system (government) is [necessitated by practical need which is] describable; ~ Since there is justification [of government's existence] we shall draw a line to limit [its power]; ~ In spite of the fact that we recognize the necessity for the limitation of [power of government and each system of government has its limitation], we still should not let it suspend [our quest for eking out better systems]. ~ This illustrates that Tao is to be manifested in this world [little by little gradually], like numerous [tiny] streams and waterways converged together [one by one] to form huge rivers and seas.

[14t33c] **Lee Sun Chen Org** ~ A person who understands others is intelligent; ~ A person who knows himself is brilliant; ~ A person who exceeds others is powerful; ~ A person who has self-control is strong; ~ A person who knows what is properly sufficient is [morally] rich; ~ A person who is diligent has will power; ~ A person who never loses his roots has endurance; ~ A person who dies but [whose deeds] will not perish has longevity.

[14t34c] **Lee Sun Chen Org** ~ When the great Tao runs its course, it moves forcefully like floods; ~ Nothing can resist its power and must flow with it, right or left, ~ Everything relies on it to survive, and it never fails to sustain their needs; ~ It does not claim merit for deeds it has accomplished; ~ It shelters and nourishes everything, yet it shuns away from domination. ~ [Tao] never has any [selfish] intentions, so we may describe it as small [as far as its ego is concerned]; ~ [On the other hand:] ~ Despite the fact that myriad things and creatures must comply [with its rule], ~ It does not [take advantage of the situation to] dominate them; ~ Furthermore, it never manifests [its magnificence], ~ We may therefore describe it as great. ~ For this reason, ~ A Sage seeks greatness not for [the vain splendor of] greatness, [but for the substantial accomplishment of good deeds], ~ He thenceforth achieves [the genuine] greatness.

[14t35c] **Lee Sun Chen Org** ~ If someone is successful in capturing the grandest phenomenon [of cosmos with his description]; ~ He may then be the right man for the world to follow; ~ Furthermore, if the world is processing [on this right course] unobstructed; ~ The world will enjoy peace, justice and prosperity. ~ The pleasure of listening to good music, and eating delicious food, were as transient as travelers passed by; ~

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[When Tao was discussed]: ~ As far as mouth was concerned, the discussion gave off nothing more than tastelessness; ~ As far as eyes were concerned, the discussion offered nothing worthwhile to look at; ~ As far as ears were concerned, the discussion rendered nothing [musical which] deserves our making an effort to listen to it. ~ Nevertheless, when comes to the utilizations of discussions [about Tao], we shall discover that their applications are inexhaustible.

[14t36c] **Lee Sun Chen Org** ~ [Machination is often played out with following preemptive measures:] ~ In order to dwindle [an enemy], a predator would induce the targeted victim to bloat up his illusory assessment of himself; ~ In order to weaken [an enemy], a wrecker would make it utterly convincing that [he is too feeble] to confront him; ~ In order to eliminate [a rival], a schemer would make him believe that [the schemer's work would enhance] his rival's prosperity; ~ In order to take [power or possession away from someone], a conspirator would use favors and gifts to win the trust of his targeted victim [first to win his confidence]; ~ All of the above exemplifies what I called "the subtle and veiled brilliance" [which explains why the weak ones will eventually prevail over the strong ones]. ~ People who are pliable (flexible) will [ultimately] excel people who are rigid (obstinate); ~ A person who [regards himself] weaker [than he actually is] will [eventually] prevail over a person who [considers himself] stronger [than he truly is]; ~ Fish should not surface from the depth of the abyss [for the sake of safekeeping]; ~ Efficient instruments (weaponry) of a country should not be shown to [unreasonable] people.

[14t37c] **Lee Sun Chen Org** ~ Tao does not intervene [with the natural course of events], ~ Still its predominance is on all phases of every thing (events); ~ If kings and lords can hold on to natural courses, everything [on Earth] will go his way spontaneously; ~ However, if kings and lords, after they have gained the subordination [of the world], would entertain the idea of tampering with Tao in order to satisfy their improper demand], I must warn them about the power of the inexplicable Simplicity (Tao); ~ Simplicity (Tao), though difficult to describe, is learned through the elimination of [subjective and selfish] desires; ~ The elimination of [subjective and selfish] desires leads to Serenity; ~ A [serene] world shall embark on the course of righteousness (peace and nobility).

[14t38c] **Lee Sun Chen Org** ~ People, who set their sights on the supreme Te (Arete) do not cultivate Te for the purpose of achieving [social reputation], ~ They are individuals who really have [bona fide achievement of] Te; ~ People, who focus on not losing their [overt] possession of Te, ~ They are individuals who possess Te of the lowest rank, that is not Te [in truth but in appearances]; ~ A person of superior Te does not interfere [with other people's affairs], yet he has strong sense of responsibility and never dodges [other people's] problems; ~ A person of inferior Te takes actions [to publicize his appearance of being responsible and diligent], whereas he is unwilling to execute any project [which could not have the benefit of enhancing his public image]. ~ A noble act of kindness is carried out solely for being kind, not for any other purposes; ~ A regal effort for justice is performed only for the purpose of maintaining justice, it should not be used for any other ends; ~ If [even] excellent observations of [the social formality] Li (Propriety Ritual) were practiced, the expected result [of maintaining social order] was not realized, then we should roll up sleeves and cast it (Li) far away. ~ Therefore, Te becomes important after Tao is lost [in society]; ~ If Te is lost, then compassion turns out to be the best [cohesive force in society]; ~ If compassion is lost, then [the principle of] justice becomes the most important [unifying force in society]; ~ If [the principle of] justice is lost, then Li (Propriety Ritual) is promoted as the device [to maintain orders in society]! ~ Li (Propriety Ritual) is the peripheral (superficial formality) of loyalty and trust, it signalizes the onset of a chaotic society; ~ Those talks about predicting the future are also but splendorous [and unsubstantiated idle] discussions about Tao; ~ They are principle factors leading to stupidity (imposture)! ~ Therefore a man of nobility settles with the substantiated

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[knowledge] and avoids superficial [theories]; ~ He seeks facts and is uncomfortable with flowery explanations; ~ [In other words] He accepts this (the substantiated theories) and rejects that (haughty and idle speculations).

[14t39c] **Lee Sun Chen Org** ~ In the past it did happen that Oneness was achieved: ~ When Oneness was realized in Universe, there was pure Serenity; ~ When Oneness was materialized on Earth, there was peace; ~ When Oneness was apprehended by Spirits, they became efficacious; ~ When Oneness was incorporated in valleys (life-support resources), they were fully filled [with water]; ~ When Oneness was attained by [myriad] creatures and things, their lives were perpetuated; ~ When Oneness was absorbed by kings and lords, they led the world on the right course. ~ The importance of striving for Oneness is because: ~ If Heaven cannot maintain pure and entire Serenity, it may crack; ~ If Earth cannot maintain unification, it may burst with cracks; ~ If spirits are not efficacious, their existence may be threatened; ~ If valleys are not filled, they will soon dry up; ~ If [myriad] creatures and things can not obtain proper support for existence, they will vanish; ~ If kings and lords cannot set on the right course, their institution will stumble [and collapse]. ~ Therefore, nobility must be built up from lowliness; ~ A high position must be supported by something of lower position; ~ That is why kings and lords used to refer to themselves [as documented in ancient records] as: "I, the misfit", "I, the morally light-weight" and "I, the good-for-nothing individual"; ~ Doesn't this exemplify "Nobility is built up from lowliness"? ~ You still disagree? ~ To be called a misfit, a morally light-weight or a good-for-nothing person are all undesirable, but kings and lords addressed themselves as such [to indicate that they are willing to carry the unpleasant burden of these miserable people]. ~ Therefore, people who seek reputation for the sake of fame really are in truth the people who have no sense of honor; ~ [A truly honorable person] would neither present himself as a piece of rare jade; ~ Nor would he be satisfied to be [as morally mediocre as] a one of the colossal of [undistinguished] ornamental stones.

[14t40c] **Lee Sun Chen Org** ~ The movement of Tao [in the course of time] is to return [to Simplicity]; ~ The working of Tao is so subtle [that is ostensible effect may not be immediately] noticeable. ~ Myriad things and creatures on Earth [as we can conjecture] were originated from something; ~ This something [describable by us] was launched [ultimately] from nothing [which is beyond our description].

[14t41c] **Lee Sun Chen Org** ~ When a superior scholar-doer learned about Tao, he would diligently study and practice it; ~ When a mediocre scholar-doer learned about Tao, he was only partially convinced, for this reason he would be indifferent to either retaining it or letting it go; ~ When an inferior scholar-doer learned about Tao, he would burst into loud laughter; ~ It sounds as if [he] did not laugh at it, it cannot be pertaining to Tao. ~ Accordingly, It says in Chian Yan: ~ "When [a person] engages in the course of elucidating Tao, he may be disappointed by the intensified realization of his ignorance; ~ When [a person] embarks on the course of advancing [knowledge] of Tao, he may be thwarted by mounting hardships of proceeding [for higher and more comprehensive knowledge]; ~ When [a person] struggles to smooth the path of Tao, he may be disgruntled by [seemingly] infinite bumps and hills (obstacles); ~ When [a person] strives to elevate his [level of accomplishment of] Te, he may be frustrated by the hardship, ~ Because it is as unfulfilling as filling up a [vast] valley with water; ~ When [a person] attempts to explain the universality and immensity of Tao, he may feel antagonized by his swelling humiliation [through recognizing how little he knows about the powerful and complicated Tao]." ~ "In order to broaden one's [accrual of] Te, one should never be satisfied [of whatever accomplishments one has achieved]; ~ In order to establish one's [standing on] Te, one should have the patience [like a brick layer], i.e. fetching [bricks piece by piece]; ~ In order to substantiate one's [retention of] Te, one should reinvigorate [one's achievements constantly]." ~ "An immensely huge land has no [visible] corners; ~ A person of great talent has belated success; ~ A piece of

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great work of music has minimum dissonance; ~ A grand phenomenon has no shape [perceptible to untrained eyes]; ~ Tao is covert that it can hardly be described with perfection." ~ Tao is the one and the only one which lends itself [to everyone and everything] and sustains every one to its fulfillment.

[14t42c] **Lee Sun Chen Org** ~ In the beginning, Tao is Oneness [per se]; ~ Out of Oneness [after the inner split] twofold [contrasts, such as odd and even or steeliness and flexibility] were originated; ~ From these twofold threefold (odd, even and odd-even) were brought into existence; ~ Thence myriad things and creatures evolved ad infinitum through [combination] of threefold (odd, even and odd-even). ~ All things and creatures hold inwardly propensities (Yin), while they carry outwardly manifestations (Yang); ~ These two forces are amalgamated and harmonized [within a person to form his personal] bearings (vitality). ~ Therefore, the weakening of [either steeliness or flexibility elements] from a thing (project) may benefit it; ~ The strengthening [of either steeliness and flexibility elements] from a thing (project) may damage it. [It all depends on circumstances]. ~ My teaching is the unified theory based on my knowledge of [various] learnings of our forefathers taught to me [by scholars in court]; ~ [My motto is] "One who imposes his way by force to sit on top of others will die of unnatural causes (by violence)." ~ I shall always adopt this as the guideline of my teaching.

[14t43c] **Lee Sun Chen Org** ~ [Water] is the softest and most adaptive thing in the world, but it can flow around, over, and even through the hardest thing, i.e. rocks; ~ Furthermore, it can run around, over, and even through rocks like racing horses; ~ Its force came from nothing [we can describe]; ~ [All we know is that in due course] It can pierce through solid seamless rocks; ~ I therefore learn about the advantage of carrying out the principle of non-interference (abiding by natural forces). ~ [The above paragraph illustrates that:] ~ The [effectiveness of] educating people [through deeds] rather than through speeches, ~ And the advantage of helping [people] through non-interference [i.e. making use of natural propensities], ~ [All of the above are the best policies executed by Sages] ~ Hardly any other practice in this world can match [the extent of their conformity with Tao].

[14t44c] **Lee Sun Chen Org** ~ Which is the dearest [to a person], fame or body? ~ Which is more important, body or goods? ~ Which is more sickening, gain or loss? ~ Therefore, the more a person would indulge in the love [of fame and body], the more will he be excessively wasteful; ~ The more a person would aggregates goods, the more will he be worried about losing them. ~ A person will live a long and perpetuated life if and only if: ~ He would free himself from the inferiority [complex of not having enough goods] by conscientiously drawing a line when his obtainment [of goods and wealth] provides him modestly comfortable life; ~ And he would also break off from the insecurity [complex] by ceasing and desisting [from accumulation of goods and wealth].

[14t45c] **Lee Sun Chen Org** ~ A splendidly constructed device may appear defective, yet [what counts is that] its applications are endless; ~ It will take forever to fill up a vast valley, yet [what matters is] its containment is inexhaustible, so that we can fetch water from it whenever we have the need; ~ Straightness [on a grand scale] may appear warped [to the either physically tiny or disadvantageously positioned observer]; ~ A man of sublime dexterity may appear to be deceitfully clumsy; ~ A skilled debater may sound like suffering from speech impediment [to an indiscreet observer]. ~ A restless radiant fire in the stove [produces heat that] can warm up the cold air [surrounding it]; ~ [On the other side, a person who can retain his] Serenity can overpower the heat (the restlessness generated by the surrounding environment); ~ [By the same token] if a ruler would uphold Simplicity and Serenity [unruffled], he will be able to set the right standard for the world.

[14t46c] **Lee Sun Chen Org** ~ When the world was on the right course, the best way people could make use of their

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good running horses was to walk them, so that they could collect their manure [as fertilizer or fuels]; ~ When the world was not on the right course, [even pregnant] horses were used for combat that they were compelled to give births amidst ruins in battlefields. ~ There is no greater sin than the sin caused by over-indulging oneself; ~ There is no more serious misfortune [one may have than being suffered from] greed; ~ There is no more condemnable fault one has committed than being obsessed with obtainment. ~ Accordingly, one who knows what is reasonably enough shall always hold adequate [Te to be in harmony with Tao].

[14t47c] **Lee Sun Chen Org** ~ We do not necessarily have to leave our house to learn about the world; ~ It is possible to understand heavenly Tao without looking through windows; ~ For the farther one travels, the less one knows; ~ Therefore, ~ A Sage would know the situation without necessarily being there himself - he can size up the circumstance without being needfully there; ~ [Most important of all] he can accomplish deeds without tampering with [Nature].

[14t48c] **Lee Sun Chen Org** ~ In order to enhance his scholarship, a person must strive for improvement all the time; ~ To enrich his cultivation of Te, a person must chip off [his selfishness] day after day; ~ [A Sage] reduces his [selfishness] bit by bit, until he is finally capable of practicing the principle of non-interference; ~ [After he has habitually internalized the above three self-improvements] he will be able to administer whatever tasks properly [without transgressing the principle of non-interference]. ~ Those [kings and lords], who had won over the world did not originally set out [with the intention] to triumph over the world; ~ [On the other hand] Those [kings and lords], who primarily intended to conquer the world, had for this reason have their arete pared too much that they are not able to accomplish such grand tasks of winning over the whole world.

[14t49c] **Lee Sun Chen Org** ~ A Sage's heart (will) is not fixed on any permanent intentions, ~ His heart is attuned to the desires [for survival] of his people. ~ [A Sage maintains the following guiding principles:] ~ "I am good to good people, as well as to people who are not good; ~ Because virtuous behavior will induce more Te among people! ~ I keep my promise to trustworthy people, as well as to untrustworthy people; ~ Because virtuous behavior will incite people to be truthful!" ~ When a Sage takes action in the world, he harmonizes people's hearts (desires) with great caution and sensitivity; ~ People, in return, will collect and inform him all their observations and opinions; ~ A Sage will then [weigh all options and] treat all people equally as if they were all his own children.

[14t50c] **Lee Sun Chen Org** ~ Birth is the movement of coming out [of the obscurity to join the world]; ~ Death is the movement of going in [to the obscurity from this world]; ~ For every ten people [of the existing population], three more new-borns will join them; ~ For every ten people [of the existing population], three will die [naturally]; ~ Among the living, due to rash movements (wars and bad governments), three out of ten will also die unnaturally; ~ Why is the living condition of most people so [lamentable]? ~ It is all because people, in order to survive, must suffer enormously merely to make ends meet! ~ I have heard that those, who know how to conserve life, would evade [confrontation with] fierce rhinos and tigers when walking in the wild; ~ They would also avoid wearing armor and carrying weapons when they were in the army; ~ In this manner: ~ Fierce rhinos have no chance to use their horns, ~ Ferocious tigers have no occasion to brandish their claws, ~ And enemies have no opportunity to utilize their blades (weapons). ~ Why? ~ All of the above are examples of enhancing people's chances of survival through evading deadly situations.

[14t51c] **Lee Sun Chen Org** ~ Tao originates [each and every thing]; ~ Te cultivates [each and every thing]; ~ The material world gives the form [to each and every thing]; ~ The situation completes the formation [of each and

every thing]. ~ For this reason, each and every thing must resort to venerating Tao and treasuring Te; ~ The omnipotence of Tao and the invaluableness of Te [are so compelling]; ~ Even though people are not required to recognize the omnipotence of Tao and the invaluableness of Te, they shall always [propelled to] follow their rules, because this is the way of Nature. ~ Accordingly, Tao originates [each and everything]; ~ Te cultivates, grows, nourishes, fulfills, ripens, nurtures and shelters [each and everything]. ~ [I have therefore said before, if a person carries out any of the following practices:] ~ Helping [others] to live [better lives] without being possessive; ~ Stimulating [others] (to maximize their potentials) without claiming the contribution; ~ Leading [others with the best guidance] without being manipulative; ~ This person has performed [successfully in accord with] the profound Te!

[14t52c] **Lee Sun Chen Org** ~ This world must have begun in certain way; ~ We may thenceforth consider it the origin (mother) of our world; ~ Once we manage to ascertain the origin, we could [apply it] to study its offsprings; ~ After we learn more about the offsprings, we may reciprocally eke out our knowledge about the mother (the origin); ~ This is my never-ending life-long quest. ~ If paths and openings of one's connections [to the outside world] are blocked, he will never be aroused to do anything in life; ~ If paths and openings of one's connections [to the outside world] are unlocked and he is properly motivated, he will never cease [from the quest described above]. ~ One who perceives subtleties is brilliant; ~ One who maintains humility is strong. ~ One who would use [the light of Tao] to illuminate his [potential] brilliance will thus leave behind nothing that could cause misfortune to later generations. ~ A person, who achieves all of the above described fulfillment, is what I called the person with embodiment of the perpetual [Te].

[14t53c] **Lee Sun Chen Org** ~ Even if I realize that I am unmistakably proceeding on the [right path of] the great Tao; ~ I still would be vigilant since I may go astray [inadvertently]. ~ The path of the great Tao is fundamentally very flat, still people prefer to take by-paths; ~ [For instance:] ~ In the Court, officers are frequently replaced, ~ In outskirts, fields are inadequately planted, ~ National granaries are running empty, ~ [Civil servants implore the fashion of] wearing beautifully embroidered clothes, ~ [Military officers pride themselves on] carrying sharp swords, ~ [People indulge on] gourmandizing endlessly; ~ [General public rush to] accumulate personal wealth and goods excessively. ~ All of the above signifies nothing but shameless vanities of the superficial people, ~ Behaviors of the above exemplified pattern signalize the repudiation of Tao (the right way for the survival of humanity)!

[14t54c] **Lee Sun Chen Org** ~ An excellent builder would make sure that houses he builds can not be knocked over [even by hurricanes]; ~ A person with a strong grip [of his project] makes it impossible to slip out of his grasp; ~ Consequently, to such a thoughtful person [whose solid accomplishments] will be offered thanks by later generations ceaselessly. ~ If a person cultivates the above mentioned practice for his own personal satisfaction, his Te is genuine; ~ If a person advances it within his family, their [jointly aggregated] Te will be more than enough to benefit other families; ~ If it is promoted in a village, the villagers' [reciprocally enhanced] Te will extend its growth [to other villages]; ~ If this practice thrives in a country, the [collective] Te of its people will further flourish [that their Te will spill over to other countries]; ~ When it is upheld in the world, their [jointly summative] Te will spread universally [in Universe]. ~ Accordingly: ~ [The cultivation of Te] by an individual sets a good example to his family; ~ [The promotion of Te] within a family exemplifies Te to other families; ~ [The advancement of Te] in a village manifests [the goodness of Te] to other villages; ~ [The broadening of Te] in a country demonstrates [the benefit of Te] to other countries; ~ [The expansion of Te] in a world would manifest [the greatness of Te] to other worlds. ~ How do I know that things work this way? ~ It is all because of this (the observation stated in the previous paragraphs of this Chapter).

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[14t55c] **Lee Sun Chen Org** ~ The marvel of the rich embodiment of Te [in a person] is comparable to the [marvel] of young infants who are not yet exposed to the worldly desires; ~ [Because a young infant poses no menace to others:] ~ Poisonous insects are less likely to sting him; ~ Fierce beasts are less likely to prey on him; ~ Birds of prey are less likely to pounce on him. ~ Though his bones are soft and his muscles are weak, yet the grasp of his little fist is firm; ~ Though he does not know about sex, yet he can maneuver his infant reproduction organ; ~ It is because he concentrated intensely on applying his vitality. ~ He can cry out all day long without failing to catch his breath; ~ It is because he is doing extremely well in harmonizing his [inner self with the external world]. ~ [A person who] knows how to harmonize [inner self with the external world] also understands what will perpetuate; ~ [A person who] understands what will perpetuate is brilliant; ~ Knowing how to enhance lives of others is a blessing; ~ Knowing how to control one's own vitality (bearing) with will makes one a strong person. ~ Fast paces hasten the exhaustion of the vitality of living things, this is called going against Tao; ~ Anything which goes against Tao will come to a pre-matured end!

[14t56c] **Lee Sun Chen Org** ~ A person who knows [comprehensively] would not be garrulous; ~ A person who is garrulous is not wise [he may likely base his bloated talks on his incomprehensive knowledge]. ~ [People's garrulity, as described above, can be equalized in the following fashion:] ~ By blocking their passages and openings [i.e. connections to the outside world]; ~ By blunting [their excessive] sharpness [i.e. their arrogance]; ~ By untying entanglements [i.e. disputes they have produced]; ~ By tempering the disturbing ray [i.e. harms they have caused]; ~ By pushing [sophistry to] where it belongs, i.e. the dust. ~ All of this is meant to accentuate [our knowledge after Tao] in a profound manner. ~ Therefore: ~ One shall not wanting to achieve Tao for the purpose of practicing favoritism; ~ One shall not use Tao for the purpose of distancing himself from people he dislikes; ~ One shall not exploit Tao for the purpose of profiting himself; ~ One shall not employ Tao for the purpose of harming others; ~ One shall not gain Tao for the purpose of promoting himself; ~ One shall not apply Tao for the purpose of debasing others. ~ This is why Tao originates the most valuable [canon for] the world.

[14t57c] **Lee Sun Chen Org** ~ A country is [most properly] governed by a ruler who believes in the principle of righteousness; ~ A military operation is [most efficiently] executed with the strategy which generates surprises; ~ The world has been [most often] won by leaders who were not motivated by the desire to conquer others. ~ How do I know that the above statements are accountable? ~ [I shall explain next.] ~ In this world, the more restrictions and prohibition [a government imposes], the poorer its people are; ~ The more people possessing lethal weapons, the more chaotic the country is; ~ The more cunning and artful people are, the more outrageous occurrences flourish; ~ The more laws and their [hairsplitting] multiplication [a state has], the more beneficial will it be for robbers and thieves to thrive. ~ Therefore a Sage once said: ~ "If I practice the principle of non-interference, people shall yield voluntarily to the influence of the natural force; ~ If I demonstrate that I love Serenity [,i.e. I'll restrain myself from using my power,] people will choose right courses spontaneously; ~ If I do not use my power to control people, people will prosper naturally; ~ If I diminish my selfish desires, people will be motivated to be simple and truthful accordingly."

[14t58c] **Lee Sun Chen Org** ~ If a ruler [is diligent but] keeps a low profile, his people shall remain simple and truthful; ~ If a ruler is [harsh and] censorious, his people shall be deceptive and dishonest. ~ Misfortune may be a blessing in disguise; ~ [On the other hand] under the surface of good luck may lie the seeds of misfortune. ~ [Accordingly, the question is] how can we be certain that ultimately an occurrence is [leading to good or to bad] consequence? ~ If there is no standard for righteousness: ~ What is [righteously] right-minded may be turned upside down to be called weird; ~ What is [righteously] good may be distorted to be referred to as sorcerous. ~ People definitely have had been bewitched [and perplexed by such trickery] for a

long time already! ~ Accordingly: ~ A Sage keeps his integrity fair and square, still he does not truncate (impinge on) rights of others; ~ He is scrupulous and thrifty, yet he hurts nobody; ~ He is straightforward, but immune from being unrestrained [so he does not harm innocent people]; ~ He is open but free from being showy.

[14t59c] **Lee Sun Chen Org** ~ In order to carry out the heavenly Tao, it is most important for [a leader to be] well-prepared, i.e. he must know more than what is fundamentally required, before he takes charge of people's affairs; ~ In order to be so well prepared, [a leader] should start early in his life to seriously pursue [Tao and aggravated Te]; ~ [In other words] those who starts early will have accumulated adequately [knowledge and arete before he takes charge of other people's affairs]; ~ Consequently, [his well-rounded knowledge and arete] will facilitate him to overcome all kinds of obstacles; ~ It is difficult for others to determine the limits of a person who can overcome all kinds of obstacles; ~ [Therefore] one whose limits are difficult to be ascertained can be entrusted with the sovereign responsibility of a country; ~ A country which has a creative resource (mother) will last for a long time. ~ This is what I described as the [growth of the main root was perceived through its] deeper and deeper penetration into the ground, ~ So that the main root [of a tree] could support the [gradual] expansion and strengthening (hardening) of its branch roots; ~ If one would make improvement in this way, he shall look far ahead and his establishment will thus exist for a very long time.

[14t60c] **Lee Sun Chen Org** ~ Governing a big country is like cooking small fish unscathed [,as both are delicate matters that requires extraordinary caution]. ~ If one leads the world in accordance with Tao, his ghosts (antagonists) cannot be efficacious [in such a righteous society]; ~ Even if his ghosts are efficacious, [yet under the influence of Tao] they still cannot harm people; ~ A Sage would [under no circumstance] harm them either; ~ Because neither one would harm the other side, their Te shall be reciprocally beneficial to each other.

[14t61c] **Lee Sun Chen Org** ~ A big country was formed by being at the right position, i.e. like the waterway at the lowest position where other waterways (small countries) converged together spontaneously; ~ Diplomacy in this world was generally conducted similar to the manner a cow took an initiative to tempt an ox; ~ The fact was that the ox was led to believe deceptively that serenely passive cow was the weaker [party to be mastered]. ~ Therefore: ~ If a big country deals with small countries by taking the lower position [for currents to flow in], then it would secure small countries [with ease]; ~ If a small country negotiates with a big country, by positioning itself in the lower [passive] position, it could insinuate big country to yield to its needs; ~ One country may lower itself in order to take possession of another country, or one country may insinuate itself into favor through submissiveness [it all depends on the circumstance]. ~ A big country should not press onward too far its intention to lord over people of small countries; ~ A small country should not let itself be overridden by its intention to yield to the big country; ~ Accordingly, when a big country and a small country each has achieved its intended purpose respectfully, the big country should try harder to be modest.

[14t62c] **Lee Sun Chen Org** ~ Tao provides the profound maxim for myriad things and creatures; ~ It provides security for all the good people; ~ Even people of no good [morality] must seek security through it. ~ Beautiful and appealing talks could buy appreciation; ~ Actions of celebrities could carry their weight around; ~ If people are not good [at discernment that they are deceived in the manner described above], would this be the reason [for me] to abandon them? ~ Accordingly [by reconciling the above two, I conclude as follows]: ~ Neither the honor of becoming an emperor, or being appointed as one of the Three Grand

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Dukes, ~ Nor [the prominence of] marching down the public street, surrounded by servants carrying jade cups and riding in carriages drawn by four horses, ~ Can match the fulfillment of the pursuit and advancement of this (Tao). ~ Why has [Tao] had being been valued ever since very ancient times? ~ Didn't someone say that [the apprehension of Tao] enabled us to achieve what we had prayed for? ~ And [practicing Tao] would purge us of our sins? ~ For all of the above reasons, [Tao] is extremely valuable for this world.

[14t63c] **Lee Sun Chen Org** ~ A person who quests for Tao must carry out the principle of non-interference; ~ He must restrain himself from implementing his selfish desires [particularly at the cost of others]; ~ He must examine facts thoroughly in spite of boredom; ~ He must requite all accusations and animosities with virtuous acts, no matter whether it is serious, minor, many, or few. ~ A difficult problem should be tackled from its easiest points; ~ To accomplish a great deed one should start from working on its minute details; ~ Difficult works in this world must be built up from easy points; ~ Grand tasks in this world should be started from within small scales. ~ Accordingly, a Sage did not [consciously] aim at accomplishing a grand task, yet he would eventually complete great deeds [with accrual of realistic achievements through working diligently step-by-step]. ~ A person who makes promises easily would keep only a few of them; ~ A person who seeks easy way out will confront more difficulties later; ~ Therefore, a Sage would think hard and keep in mind that each task could be more intricate than it appears to be; ~ Eventually no hardship can hampered him.

[14t64c] **Lee Sun Chen Org** ~ A stable situation is easier to handle; ~ Before the situation [of danger or chaos] shapes up, it is easier to work out strategies for its disintegration; ~ When [its effect on] the environment is weak, it is easier to break it loose; ~ When its influence is still small, it is easier to dispense it; ~ Danger should be guarded against before it develops; ~ Chaos should be averted before it emerges. ~ A tree, with a trunk big enough for a person to encircle it with both arms stretched, was evolved primarily from something as tiny as a fine tip of its branch; ~ A nine-story terrace is elevated from the small beginning of a basket of dirt; ~ A journey of one thousand miles started out from one single step. ~ A person who tampers with [Tao] will fail; ~ A person who treats [Tao] as a possession has already lost it; ~ A Sage would not tamper with [Tao], so he will not flounder; ~ A Sage would not treat [Tao] as his possession, so he will not lose it; ~ Many people, when engaging in pursuing Tao, often failed at the point when they were just about to gain final success; ~ [Nevertheless] If one is [constantly] careful from beginning to end, he will never ruin his pursuit. ~ For reasons stated above: ~ A Sage shall extinguish [selfish] desires; ~ He shall not value hard-to-get goods; ~ He shall study the [lackluster fundamental] learnings most people [of the world] are reluctant to pursue; ~ He shall point out to people mistakes they have made; ~ He shall help myriad things and creatures to embark and stay on their natural courses but shall never dare to intervene.

[14t65c] **Lee Sun Chen Org** ~ In old days, when good practitioners of Tao led the country, they did not announce their plans to the public, because they wanted to keep a low profile [to protect innocent people from schemers]; ~ The reason populace was difficult to govern was because insidious people were compensated for their expertise [to take advantage of the situation]. ~ If a country is run with the policy which rewards people for their cunningness, its [fundamental principle of justice for all] would thus be robbed; ~ If a country is ruled with the policy discouraging cunning performances, the whole country is blessed with good fortune [of justice for all]. ~ The above mentioned are two modes of governing; ~ If one is able to recognize the [advantages and disadvantages] of these two modes then [we may describe that] he is unified with the profound Te; ~ The profound Te extends far and deep! ~ When [a Sage], together with myriad things and creatures, return to [the cultivation of the profound Te], [the world] will have peace and prosperity.

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[14t66c] **Lee Sun Chen Org** ~ Rivers and seas (huge lake), to which hundreds of other streams feed in, are supported by vast valleys huge enough to accommodate [voluminous water of] hundreds of downstream; ~ The reason this huge valley can hold hundreds of waterways and support other valleys is because it is situated in the lowest position [so that it is natural for all the other rivers carrying water from huge lakes to flow into it]. ~ Therefore this huge valley is like the king presiding over hundreds of other smaller valleys. ~ Accordingly, if a Sage intends to be the master of people, he should talk in a humble manner; ~ If he wants to be the leader of people, he should put behind consideration of [either the benefit or the disadvantage of] his physical self; ~ Accordingly, even though he rides on top of people, his weight (the pressure of his administration) will not be felt by the people below him; ~ Being an [authentic] leader, his frontal position should pose no hindrance to people's [development]. ~ For this reason the world is happy to be driven [by a Sage], and people will not form any abhorrence towards him; ~ Because a Sage would not contend [for wealth and fame against people]; ~ So nobody in the world can [or want to] be his rival.

[14t67c] **Lee Sun Chen Org** ~ People in this world often complained: either that my theory was big and empty, or worse than that it does not appear to be about anything significant; ~ It is just because I discussed matters of great importance that it was difficult for [ordinary people] to comprehend its outline; ~ If its contents is familiar to [any kind of those superficial] discourses people were accustomed to, [then they could pick it up lightheartedly and argue about it frivolously]; ~ Before long, the meaning [of my theory] will be shifted [to satisfy their flippancy] that it will end up to be [nothing more than] trivial talks too! ~ I have three pieces of treasure which I maintain steadily; ~ The first one is compassion; ~ The second one is frugality; ~ The third one is "I would never dare to consider myself the first priority of the world." (I will always be selfless and humble). ~ Through being compassionate, a person will be brave; ~ Through being frugal, a person can [retain enough] to expand; ~ Through being selfless and humble, a person will complete [the proper development] to be an [authentic] leader of people; ~ Nowadays, leaders abandon compassion yet demand bravery from people; ~ They neglect the practice of frugality, yet seek expansion; ~ They discard humility, yet strive to lead the world. ~ All these performances are heading for end (death of their nation)! ~ Soldiers, who march to the battlefield with compassion in their hearts, will win the fight; ~ People, who stay behind to defend with compassion in their hearts, will resist [the aggression] firmly; ~ If Heaven will save a country, it will bestow its people with compassion in their hearts to protect it.

[14t68c] **Lee Sun Chen Org** ~ An ingenious soldier does not accept a challenge [frivolously]; ~ A dexterous fighter cannot be aroused to anger [easily]; ~ A shrewd victory-bound party defeats his enemy by avoiding direct confrontations; ~ A proficient manager situates himself in a humble position [to receive results of other people's efforts]. ~ This is what is called the virtue (achievement) of not contending; ~ This is what is called the power of utilizing people's labor [through delegating responsibilities]; ~ This is what is called matching the paragon of Heaven.

[14t69c] **Lee Sun Chen Org** ~ In ancient time a military strategist had once said: ~ "I do not dare to take the [subjective] position of a host in the battlefield, on the contrary, I adopt the [objective] position of a visitor; ~ I do not dare to advance one inch [counter-productively] at the cost of retreating one foot." ~ This game-plan was described [in military strategy] as: ~ "To march [in such secrecy] that the traces [of the procession of the army] are invisible; ~ To throw [so swiftly that observers] can not detect thrower's arms [in action]; ~ To file soldiers [so unconventionally that it misleads] people to draw the conclusion that the army is not ready for combat yet; ~ To disguise [soldiers' weapons so skillfully that] there is no clue." ~ The mistake which is most disastrous [in military operation] is underestimating one's enemy; ~ Underestimating one's enemy will lose almost all my [three] treasures; ~ Therefore, when two combatant forces encounter each other, the one with

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mourning soldiers will prevail.

[14t70c] **Lee Sun Chen Org** ~ My theory is [basically] very easy to understand and to put to practice; ~ [Unfortunately majority people of] the world would not [make an effort to] learn about it, [let alone to] carry it out. ~ All my discussions have strong footings; ~ My theory is based on [venerable] practices. ~ People [in vogue] are ignorant, so they do not know me; ~ There are only a handful of people who [would make an effort to] understand me; ~ Those who understand me will discover that my theory is valuable; ~ The description, that ancient Sages were like men who carried priceless jades under coarse ragged cloaks, was not made from casual observation.

[14t71c] **Lee Sun Chen Org** ~ Recognizing that one is always in a position of not knowing [enough] is in character of a superior person; ~ Not knowing what [true] knowledge is a kind of sickness; ~ Only those who worry about being sick (ignorant) will be able to avoid the sickness [of ignorance].

[14t72c] **Lee Sun Chen Org** ~ If people are not intimidated by the existing authority, then a more overbearing authority will be imposed on them. ~ [A leader] should not oppress people and leave them no room for personal freedom; ~ [He also should not be the cause for] people to feel that life is cheap and unbearable; ~ [In other words] people would not feel their lives are cheap and unbearable if they are not oppressed and restricted. ~ Therefore, ~ A Sage knows himself [so well that he is not] self-opinionated; ~ He loves himself [so appropriately that he is not] self-conceited; ~ He renounces that (being self-opinionated and self-conceited) and chooses this (truthfully pursuing self-knowledge and self-improvement).

[14t73c] **Lee Sun Chen Org** ~ To be brave, to the extent of being reckless, a person will end up involving in the business of killing [people] or being killed; ~ To be brave, in the manner of opposing killing [people even if challenged], a person will end up staying alive; ~ Each of these two modes of being brave has its advantages and disadvantages. ~ There are matters which basically disagree with the heavenly (highest) good, but how can we ostensively see through their appearance [if we fail to examine them thoroughly and lay out a careful conjecture of their manifestation]? ~ [Not to mention the fact that even] Sages have difficulties to [pin-point the ultimate justification] after much fumbling. ~ The heavenly (the highest) Tao permeates in the following way: ~ It prevails with certainty, though it is not competitive [with anything or anyone]; ~ It responds with precision, though it is speechless; ~ It befalls spontaneously, though nobody calls for it; ~ Its plan has been laid out meticulously, though it is open and truthful; ~ [The heavenly Tao] is like a gigantic net whose snare covers and all and every thing exhaustively that nothing can slip through its [seemingly] loose mesh.

[14t74c] **Lee Sun Chen Org** ~ If people [are driven to such extreme that they] are no longer afraid of death, then what is the point of frightening them with the threat of death? ~ [Someone may get the idea] "If I frequently scare people with the [terror of] death, and I would also make sure to arrest and execute disobedient ones to enforce it. ~ Subsequently, who would dare [to go against me]?" [This is rash and improper!] ~ Killings should be carried out by the naturally right administrator; ~ Whoever, other than the appropriate administrator commits killing [is under no circumstance justifiable, for he] has thus trespassed his appropriate role; ~ It is just as improper as an apprentice carver tampers with his master's work; ~ Hardly any apprentice carver, who tampers with his master's work, can avoid hurting his own hands.

[14t75c] **Lee Sun Chen Org** ~ The reason people suffer from hunger is because their superiors (government) taxed them heavily, so after the taxation not much was left to support their bare necessity; ~ The reason people were difficult to govern was because their superiors were meddling with their affairs [thus their sense of

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propriety was impeded]; ~ The reason people risked their lives for trivial causes was because their superiors (government officials) demand to lived affluently [at the cost of other people's survival], people thus were forced to risk their lives [even for meager livelihood]; ~ Accordingly, those [Solipsists] who did not get involve with other people's affairs were better human beings than those who wanted to live very well personally [at the cost of the survivals of other people]; ~ Even though the latter value the growth of the population (lives) for his community.

[14t76c] **Lee Sun Chen Org** ~ When people are alive [their bodies] are soft (pliable) and flexible (supple), but when they are dead [their bodies] are stiff (rigid) and inflexible; ~ When plants are alive they are soft and flexible, but when they are dead they are withered and rigid; ~ Therefore: When [creatures are] soft and flexible, they are on the course of continuing to live; ~ When [creatures are turning] stiff and inflexible, they are on the course of dying. ~ The fact is: ~ When an army is strong [it worries its potential rivals], it is thus exposed to the risk of being annihilated; ~ When a tree is at the peak of its growth, its expansive spread [i.e. abundant branches and leaves] would catch strong wind quickly; ~ Consequently, it is in the higher danger of being blown down. ~ Accordingly, the strong (stiff) and inflexible ones [e.g. roots] would grow downward; ~ Whereas the soft (weak) and flexible ones [e.g. leaves] would grow and develop upward.

[14t77c] **Lee Sun Chen Org** ~ Doesn't the heavenly (highest) Tao work like the way we adjust bow and arrow in archery for coordination? ~ When the arrow aimed too high, [the archer] lowered it; ~ When the arrow aimed too low, [the archer] raised it; ~ When the loop was too big, [the archer] tensed the bow; ~ When the loop was too small, [the archer] loosened the bow. ~ The heavenly Tao draws away from the affluent people to assist the people in need; ~ Whereas human's way (natural impulse), on the contrary, is to deprive the people in need to serve the affluent. ~ Who [on Earth] would give away extra possessions [that exceeds the needs of his diminutive physical self] for the cause of relieving [the needy] of the world? ~ Only people who quest for Tao would respond to this [noble] calling. ~ That is why I have said: ~ "A Sage helps [creatures] to survive without being possessive; ~ He accomplishes [good] deeds without claiming credits." ~ The reason is that a Sage does not seek the celebrity status as a sage [or saint] [he seeks but the substantial deeds of being a sage or saint].

[14t78c] **Lee Sun Chen Org** ~ The most flexible and weak (pliable) thing on Earth is water; ~ But, when it comes to the feat of overpowering hardness, I have not come across anything better than it; ~ Nothing whatsoever can substitute it for its strength. ~ [The above stated fact demonstrates that] the weak (pliable) ones can win over the strong ones, and the flexible (adaptable) ones can conquer the rigid (steely) ones; ~ [Nevertheless] this principle is difficult [for ordinary people] in the world to comprehend and utilize. ~ Accordingly a Sage once said: ~ "The person who could bear the insult for the sake of a state is the one who mostly deserved to be the lord of the people; ~ The person who could endure the misfortune for the sake of a country is the most qualified one to be the king of the world." ~ This straight talk does appear antithetical [to the established belief]!

[14t79c] **Lee Sun Chen Org** ~ Hardly any measure of reconciliation of strong animosities can drive out hostilities completely; ~ Then, is there anything more one can do to achieve a satisfactory settlement? ~ Accordingly, a Sage would [humble himself to] take the responsibility like a debtor, who is holding the left (obligatory) part of the loan contract [i.e. on a small piece of split wood or tortoise shell]; ~ Thus he chooses the obligatory position to fulfill his duty but renounces his right to collect from debtors. ~ A man with Te governs people as though he is a mortgagor; ~ Whereas a man without Te governs people as though he is a mortgagee, [e.g. the nationalization of land and taxation of its use by the Chou Empire]; ~ The heavenly Tao has no sensibility, it

would not be swayed by human emotions [no matter how strong it is]; ~ Nonetheless it always sides with good people.

[14t80c] **Lee Sun Chen Org** ~ An ideal state should be a small country sparsely populated; ~ Even though there are utensils big enough to serve tens or hundreds of people there is never any need to use them; ~ Its countrymen, passed from one generation to another, are too settled to move afar; ~ There are boats and wagons, yet there is never any need to ride on them; ~ Even though there are weapons and shields, there is no occasion calling for their deployment; ~ People will be encouraged to return to [such simplicity of] using knotted cords for record-keeping; ~ People are happy with their [simple] food and clothing; ~ As well as enjoying [plain] dwellings and lore; ~ Neighboring countries are within sights of one another, that even roosters' crowing and dogs' barking can be overheard in neighboring countries; ~ Citizens of different countries will not socialize with one another even until they become old and die away.

[14t81c] **Lee Sun Chen Org** ~ Truthful talks may not be beautiful, inasmuch as beautiful talks may not be truthful; ~ A good person may not be good at debating, inasmuch as a good debater may not be a good person; ~ A person with sound knowledge may not be encyclopedic, inasmuch as an encyclopedic person may not be a person with sound knowledge. ~ A Sage does not accumulate [goods and properties]; ~ He adheres to the principle that the more he helps others, the more [Te] he gains; ~ The more he gives, the more abundant [Te] he aggregates; ~ The highest (heavenly) Tao is to do good to [others] without harming them; ~ The way of a Sage is to pursue [the happiness for others] without contesting them [for worldly gains].

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[15t01c] **Tien Cong Tran** ~ The way that can be talked about is not the eternal Way. ~ The name that can be named is not the eternal name. ~ "Nothing" is the name of the origin of Heaven and Earth. ~ "Being" is the name of "the mother" of all things. ~ So, in eternal Nothing, we should look at the wonderfulness of the Way. ~ In eternal Being, we should look at its outer aspects. ~ These two flow from the same source, though differently named; and both are called mysteries. ~ Mysterious and more mysterious. ~ That is the door of all wonders.

[15t02c] **Tien Cong Tran** ~ When the entire world recognizes beauty as beauty, there is ugliness. ~ When the entire world recognizes good as good, there is evil. ~ Indeed, "nothing" and "being" give birth to each other. ~ Difficult and easy complement each other. ~ Long and short exhibit each other. ~ High and low set measure to each other. ~ Voice and sound harmonize each other. ~ Back and front follow each other. ~ Therefore, the sage manages his affairs by "non-doing", and spreads his teaching by "non-talking". ~ The Way makes all things and denies nothing; it gives birth to them, but lays no claim to them; it does its work, but does not say by its work; it accomplishes his work, but does not dwell on things. ~ And yet it is just because he does not dwell on things that nobody can ever take them away from it.

[15t03c] **Tien Cong Tran** ~ Do not exalt the talented, and the people cease from rivalry and contention. ~ Do not prize goods hard to get, and the people cease from robbing and stealing. ~ Do not display what is desirable, and the people's hearts remain undisturbed. ~ Therefore, the sage's way of governing is: emptying the mind, filling the belly, weakening the will, toughening the bones. ~ In this way he will cause the people to remain without knowledge and without desire, and prevent the knowing ones from any doing. ~ Doing "non-doing", and everything will be in order.

[15t04c] **Tien Cong Tran** ~ The Way is like an empty bowl, which is never used up. ~ Fathomless, it seems to be the origin of all things. ~ It blunts all sharp edges; it unties all tangles; it harmonizes all lights; it unites the worldly dusts. ~ Hidden in the deeps, yet it seems to exist forever. ~ I do not know whose child it is; it seems to be the common ancestor of all, the father of things.

[15t05c] **Tien Cong Tran** ~ Heaven and Earth are not sentimental; they treat all things as straw-dogs. ~ The sage is not sentimental; he treats all his people as straw-dogs. ~ Between Heaven and Earth, there seems to be a bellows: it is empty, and yet it is inexhaustible; the more it works, the more it produces. ~ No amount of words can fathom it: Better look for it in the middle.

[15t06c] **Tien Cong Tran** ~ The never-dying spirit of the cave is called the mysterious mother. ~ The doorway of the mysterious mother is called the root of Heaven and Earth. ~ Lingering like a veil barely seen, it has only a hint of existence; and yet it is inexhaustibly used.

[15t07c] **Tien Cong Tran** ~ Heaven lasts long, and Earth abides long. ~ What is the secret of their durability? ~ Is it not because they do not live for themselves that they can live so long? ~ Therefore, the sage wants to remain behind, but finds himself at the head of others; reckons himself out, but finds himself safe and secure. ~ Is it not because he is selfless that his self is realized?

[15t08c] **Tien Cong Tran** ~ The man of the highest goodness is like water. ~ Water knows how to benefit all things without striving with them. ~ It stays in places loathed by all men. ~ Therefore, it comes near the Way. ~ In choosing your dwelling, know how to keep to the earth. ~ In cultivating your mind, know how to dive in the abyss. ~ In dealing with others, know how to be in relation to benevolence. ~ In speaking, know how to keep

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faithfulness. ~ In controlling the affairs of the state, know how to maintain good governing. ~ In working, know how to be suitable to ability. ~ In acting, know how to be suitable to time. ~ If you do not strive with others, you will be free from error.

[15t09c] **Tien Cong Tran** ~ You hold to fullness, and it is better to stop in time! ~ You keep on beating and sharpening a sword, and the edge cannot be preserved for long. ~ You fill your house with gold and jade, and it can no longer be guarded. ~ You put on airs by your riches and honor, and you will only reap a crop of calamities. ~ Here is the Way of Heaven: When you have done your work, retire.

[15t10c] **Tien Cong Tran** ~ In keeping the spirit and the vital soul together, are you able to maintain their perfect harmony? ~ In gathering your vital energy to attain suppleness, are you able to play the role of a newborn babe? ~ In washing and clearing the mysterious mirror, are you able to purify it of all dross? ~ In loving your people and governing your state, are you able to do nothing? ~ In the opening and shutting of heaven's gate, are you able to play the feminine part? ~ Enlightened and seeing far into all directions, can you at the same time know nothing? ~ Rearing, feeding, rearing without claiming for its own, doing the work without claiming doing it, raising without being master. ~ This is mysterious Virtue.

[15t11c] **Tien Cong Tran** ~ Thirty spokes converge upon one hub; but it is the center hole that is the use of the cart. ~ We shape a lump of clay into a vessel; but it is the empty space within the vessel that is its use. ~ We make doors and windows for a chamber; but it is the empty space within it that is its use. ~ Thus, while the beings are profitable, the non-being is useful.

[15t12c] **Tien Cong Tran** ~ The five colors blind the eye. ~ The five tones deafen the ear. ~ The five flavors cloy the palate. ~ Racing and hunting madden the mind. ~ Rare goods tempt men to do wrong. ~ Therefore, the sage takes care of the belly, not the eye. ~ He prefers what is within to what is without.

[15t13c] **Tien Cong Tran** ~ "Welcome disgrace as a fright. Prize calamities as your own body." ~ Why do we say "welcome disgrace as a fright"? ~ Welcome denotes "in the low place": Getting "welcome" is a fright, and so is losing it! ~ That is why we say "welcome disgrace as a fright". ~ Why do we say "prize calamity as your own self"? ~ Because our self is the very source of our calamity. ~ If we have no self, what calamities can we have? ~ Hence, only he who is willing to give his self for the sake of the world is fit to be entrusted with the world. ~ Only he who can love to give his self for the sake of the world is worthy of being the steward of the world.

[15t14c] **Tien Cong Tran** ~ Look at it but you cannot see it; its name is formless. ~ Listen to it but you cannot hear it; its name is soundless. ~ Grasp it but you cannot get it; its name is incorporeal. ~ These three attributes are unfathomable; therefore they mingle into one. ~ Its upper side is not bright; its under side not dim. ~ It continues endlessly, it is unnamable. ~ Until it returns beyond the realm of things, it is called the formless form, the non-material image; it is called the vague. ~ Confront it and you do not see its face! ~ Follow it and you do not see its back! ~ He who keeps with this timeless Way can dominate present events. ~ To know the timeless origin is to go into the Way.

[15t15c] **Tien Cong Tran** ~ In ancient times the wise men of the Way were subtle, divine, comprehensive and too profound to be known. ~ Because they are unfathomable, we try to describe their picture as following: ~ Hesitant like one crossing a stream in winter. ~ Timid like one afraid of his neighbors on all sides. ~ Serious like a guest. ~ Thawing like ice on the point of melting. ~ Simple like an uncarved block. ~ Hollow like a cave.

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~ Muddled like muddy water. ~ Who knows he is muddled and settles down, then quietly and gradually becomes clear? ~ Who knows to move from inertia and gradually become living? ~ He who keeps the Way does not want to be full. ~ Precisely because he is never full, he can always remain hidden, and does not become new.

[15t16c] **Tien Cong Tran** ~ Attain to utmost emptiness. ~ Cling single-heartedly to stillness. ~ While all things are stirring together, I only contemplate the return; all things flourish, but each of them will return to its root. ~ To return to the root is to be still; that is to return to one's destiny. ~ To return to one's destiny is to return to the constant Way. ~ To know the constant Way is called enlightenment. ~ If one does not know the constant Way, one is blind and runs into disasters. ~ If one knows the constant Way, one is all-embracing. ~ If one is all-embracing, one is just. ~ To be just is to be king. ~ King is Heaven. ~ Heaven is the Way. ~ The Way is eternal. ~ It is safe all life.

[15t17c] **Tien Cong Tran** ~ The best ruler is one of whose existence the people are barely aware. ~ Next comes one whom they love and praise. ~ Next comes one whom they fear. ~ Next comes one whom they despise and defy. ~ When sincerity is not enough, there is lack of faith. ~ With the ruler who is cautious and scanty of words, when his work is done and things are accomplished, all the people say, "We ourselves have naturally achieved it!"

[15t18c] **Tien Cong Tran** ~ When the great Way was abandoned, there appeared benevolence and righteousness. ~ When intelligence arose, there appeared the great lying. ~ When the six relations lost their harmony, there appeared filial piety and paternal kindness. ~ When darkness and disorder began to reign in a kingdom, there appeared the loyal ministers.

[15t19c] **Tien Cong Tran** ~ Drop sagacity, abandon intellection, and the people will be benefited a hundredfold. ~ Drop benevolence, abandon righteousness, and the people will return to filial piety and paternal kindness. ~ Drop shrewdness, abandon profit, and robbers and thieves will cease to be. ~ These three, being external adornments, are not enough. ~ Therefore, there must have something to which the people attach themselves: see the pure, embrace the unadorned, diminish the self and curb the desires.

[15t20c] **Tien Cong Tran** ~ Give up learning, and you will have no more worry. ~ How great is the difference between "yes" and "no"? ~ What is the distinction between "good" and "evil"? ~ Must I fear what others fear? ~ What abysmal nonsense this is! ~ All men are joyous and beaming, as though feasting upon a sacrificial ox, as though mounting a spring terrace. ~ I alone am placid and get no mark, like a babe that has not yet smiled. ~ I alone am forlorn as one who has no home to return to. ~ All men have more than enough. ~ I alone appear to possess nothing. ~ What a fool I am! ~ What an obscure mind I have! ~ All men are shining. ~ I alone am dull. ~ All men are sharp. ~ I alone am blunt, riffling like the endless ocean, rambling like the ceaseless wind. ~ All men have their things. ~ I alone am stubborn and stupid. ~ But wherein I am most different from others is in knowing to prize my nourishing mother.

[15t21c] **Tien Cong Tran** ~ Great Virtue shows itself only in following the Way. ~ The Way is something elusive and evasive. ~ Elusive and evasive, and yet it contains within itself an image. ~ Elusive and evasive, and yet it contains within itself a substance. ~ Unfathomable and hidden, and yet it contains within itself an essence. ~ The essence is very real, and contains within itself an unfailing sincerity. ~ Throughout the ages its name has been preserved because through it we see the beginning of all things. ~ How do I know the beginning of all things? ~ Through it.

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[15t22c] **Tien Cong Tran** ~ Bent but then whole. ~ Curled but then straight. ~ Empty but then full. ~ Worn but then new. ~ Little but then gain. ~ Much but then doubtful. ~ Therefore, the sage embraces the One, and becomes an example for the world. ~ He does not make a show of himself, hence he shines. ~ He does not justify himself, hence he becomes known. ~ He does not boast of his ability, hence he gets his credit. ~ He does not brandish his success, hence he endures. ~ He does not compete with anyone, hence no one can compete with him. ~ Indeed, the ancient saying "Bent but then whole" is not an empty word. ~ If you have really attained wholeness, everyone will flock to you.

[15t23c] **Tien Cong Tran** ~ Few words fit Nature. ~ For a whirlwind does not last a whole morning, nor does a sudden shower last a whole day. ~ Who is their author? ~ Heaven and earth. ~ Even Heaven and earth cannot make their things last long; how is it possible for the works of men? ~ Hence, he who cultivates the Way is one with the Way; he who practices Virtue is one with Virtue; and he who loses the Way is one with Loss. ~ To be one with the Way: the Way welcomes it. ~ To be one with Virtue: Virtue welcomes it. ~ To be one with Loss: Loss welcomes it. ~ If it is not enough to get faith, there is no faith.

[15t24c] **Tien Cong Tran** ~ One on tip-toe cannot stand. ~ One astride cannot walk. ~ One who displays himself does not shine. ~ One who justifies himself has no glory. ~ One who boasts of his own work has no merit. ~ One who is proud of himself will not endure. ~ From the point of view of the Way, these things are called "unwanted food and extraneous growths," which are loathed by all things. ~ Hence, a man of the Way does not set his heart upon them.

[15t25c] **Tien Cong Tran** ~ There was something chaotic and yet complete in itself, born before Heaven and Earth. ~ Silent and empty, standing alone and unchanging, pervading everywhere and inexhaustible, it may be regarded as the mother of the world. ~ I do not know its name, so I simply call it "the Way". ~ I reluctantly call it "the great." ~ To be great is to go on. ~ To go on is to go far. ~ To go far is to return. ~ Hence, "The Way is great. Heaven is great. Earth is great. Man is great." Thus, man is one of the great four in the universe. ~ Man follows Earth, Earth follows Heaven, Heaven follows the Way, the Way follows Nature.

[15t26c] **Tien Cong Tran** ~ The heavy is the root of the light. ~ The still is the master of the active. ~ Therefore, the sage, travelling all day, never separates himself from the baggage-wagon. ~ Though there are splendid sights to see, he stays quiescently in his own place. ~ Why should a king of ten thousand chariots display his lightness to the world? ~ To be light is to be separated from one's root; to be active is not to be master.

[15t27c] **Tien Cong Tran** ~ Good walking leaves no track behind it. ~ Good speech leaves no mark to be picked at. ~ Good calculation makes no use of counting-slips. ~ Good shutting makes no use of bolt and bar, and yet nobody can undo it. ~ Good tying makes no use of cord, and yet nobody can untie it. ~ Hence, the sage is always good at saving men, and therefore nobody is forgotten; always good at saving things, and therefore nothing is wasted. ~ This is called illumination. ~ Hence, good men are teachers of bad men. ~ Bad men are the property of good men. ~ Not to revere one's teacher, not to cherish one's property, is to be on the wrong road, however intelligent one may be. ~ This is called the essential and the mysterious.

[15t28c] **Tien Cong Tran** ~ To know the masculine, to keep to the feminine, that is to be the brook of the world. ~ To be the brook of the world is to move constantly in the path of Virtue without swerving from it, and to return again to infancy. ~ To know the white, to keep to the black, that is to be the model of the world. ~ To be the model of the world is to move constantly in the path of Virtue without erring a single step, and to

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return again to infinite nothingness. ~ To know the glorious, to keep to the humble, that is to be the fountain of the world. ~ To be the fountain of the world is to live the abundant life of Virtue, and to return again to the uncarved block. ~ When the uncarved block stops being uncarved, it becomes useful vessels. ~ When the sage uses them, they become officials. ~ Hence, "A great tailor does not cut."

[15t29c] **Tien Cong Tran** ~ If anyone wants to take the world and directs it at his will, I do not see how he can succeed. ~ The world is a sacred vessel, which cannot be directed at one's will. ~ To direct it is to fail. ~ To grasp it is to lose it. ~ Some things go ahead, some follow, some breathe slowly, some breathe fast, some are strong, some are weak, some grow in strength, some decay. ~ Therefore, the sage avoids "very", "too" and "extreme".

[15t30c] **Tien Cong Tran** ~ He who knows how to guide a ruler in the path of the Way does not try to override the world with force of arms. ~ It is in the nature of arms to turn against its wielder. ~ Wherever armies are stationed, thorny bushes grow. ~ After a great war, bad harvests follow. ~ After victory, to protect efficiently one's own state, one should not to rely on force. ~ Victory without claiming ability. ~ Victory without claiming success. ~ Victory without being proud. ~ Victory but saying it is not one's will. ~ Victory with no longer relying on force. ~ A thing at its strength begins to become old; this is against the Way; what is against the Way will soon cease to be.

[15t31c] **Tien Cong Tran** ~ Good weapons are instruments of evil. ~ Even things seem to hate them. ~ Therefore the man of the Way does not set his heart upon them. ~ A superior man prefers the left side when at home, prefers the right side when in war. ~ Weapons are instruments of evil. ~ They are not the instruments of the superior man. ~ He uses them when he has no choice. ~ He prefers peace and quiet. ~ To him victory is not beautiful. ~ To glorify a victory is to rejoice over killing men. ~ If one rejoices over killing men, one will not conquer the will of the world. ~ Many people have been killed, one should weep over them with sorrow. ~ A victory is also a funeral.

[15t32c] **Tien Cong Tran** ~ The Way is always nameless. ~ Small as it is in its uncarved block, it is inferior to nothing in the world. ~ If only a king or a prince could abide with it, all things in the world will render homage to him. ~ Heaven and Earth are in harmony and send down sweet dew. ~ Without being commanded to do so, the people live in peace and order. ~ When the original diversifies, different names arise. ~ When names arise, one should know it is time to stop. ~ To know when to stop is to be free from danger. ~ The Way is to the world what a great river or an ocean is to the streams and brooks.

[15t33c] **Tien Cong Tran** ~ He who knows men is intelligent. ~ He who knows himself has insight. ~ He who conquers men is strong. ~ He who conquers himself is vigorous. ~ He who knows how to be enough is rich. ~ He who goes on assiduously is a man of steady will. ~ He who does not lose his dwelling endures long. ~ He who dies but perishes not has a long life.

[15t34c] **Tien Cong Tran** ~ The great Way is all-pervading, it can reach the right or the left. ~ All things depend on it, and none is excluded. ~ It does its work, but it makes no claims for itself. ~ It clothes and feeds all things, but it makes no claims to be their master. ~ Because it does not have desire, it may be called "the little." ~ All things return to it as to their home, but it does not lord over them: Thus, it may be called "the great." ~ It is just because it does not attempt to be great that its greatness is fully realized.

[15t35c] **Tien Cong Tran** ~ He who holds the great image will attract all things to him. ~ They flock to him and

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receive no harm, for in him they find peace, security and happiness. ~ Music and dainty dishes make a passing guest pause. ~ But being said in the words, the Way is tasteless, flavorless, not seen, not heard, but it cannot be used up.

[15t36c] **Tien Cong Tran** ~ In order to shrink it, it must first be stretched out. ~ In order to weaken it, it must first be made strong. ~ In order to throw down it, it must first be set on high. ~ In order to obtain it, it must first be given. ~ That is subtle and wise. ~ The soft overcomes the hard. ~ The weak overcomes the strong. ~ The fish cannot leave the deep. ~ The useful instruments of the nation must not be displayed to the people.

[15t37c] **Tien Cong Tran** ~ The Way does not do, but does do (does not do nothing). ~ If kings and princes can cling to it, all things will change by themselves. ~ When they change and tend to stir, it is time to keep them in their place by the aid of the nameless uncarved. ~ It is the uncarved that curbs the desires. ~ Without desires, there will be stillness; the world will be in peace by itself.

[15t38c] **Tien Cong Tran** ~ The man of high virtue has no virtue; therefore he is virtuous. ~ The man of low virtue never loses virtue; therefore he is not virtuous. ~ The man of high virtue does not do and has nothing to do. ~ The man of low virtue does and has something to do. ~ The man of high benevolence does, and has nothing to do. ~ The man of high righteousness does, and has something to do. ~ The man of high propriety does and is not responded, therefore he rolls up his sleeves and forces people to follow him. ~ Hence, losing the Way, man resorts to Virtue. ~ Losing Virtue, man resorts to benevolence. ~ Losing benevolence, man resorts to righteousness. ~ Losing righteousness, man resorts to propriety. ~ Propriety is the merest husk of faith and loyalty, and the beginning of disorder. ~ Foreknowledge is the flower (outside beauty) of the Way, and the beginning of foolishness. ~ Therefore, the great man sets his heart upon the thick rather than the thin, upon the fruit rather than the flower. ~ Hence, he drops what is without and keeps what is within.

[15t39c] **Tien Cong Tran** ~ In the remote past there were those who attained the One. ~ Attaining the One, heaven is clear. ~ Attaining the One, earth is calm. ~ Attaining the One, God is holy. ~ Attaining the One, the cave is full. ~ Attaining the One, ten thousand creatures come into life. ~ Attaining the One, kings and princes become sovereign rulers of the world. ~ All of them are what they are by virtue of the one. ~ If heaven were not clear, it would fall to pieces. ~ If earth were not calm, it would quake. ~ If God were not holy, he would cease from being. ~ If the fountain were not full, it would dry up. ~ If ten thousand creatures did not come to life, they would perish. ~ If kings and princes were not supreme, they would stumble and fall. ~ Hence, humility is the root of greatness. ~ The high is built upon the foundation of the low. ~ That is why kings and princes style themselves "the solitary one," "the little one," and "the worthless one". ~ Is this not enough to prove that humility serves as root? ~ Therefore extreme honor means no honor. ~ Do not wish to shine like jade and be aloof like stone.

[15t40c] **Tien Cong Tran** ~ Return is the movement of the Way. ~ Weakness is the use of the Way. ~ All things under heaven are born from being. ~ Being is born from non-being.

[15t41c] **Tien Cong Tran** ~ When a man of high learning hears the Way, he diligently practices it. ~ When a man of ordinary learning hears the Way, he seems to remember it and not to remember it. ~ When a man of little learning hears the Way, he laughs loud. ~ If this man did not laugh, the Way would not be enough to be the Way. ~ Hence, the men of old have truly said: ~ "The Way that is bright seems dull. ~ The Way that advances seems to move backward. ~ The Way that is smooth seems rugged. ~ High Virtue seems like an abyss. ~ Great whiteness seems spotted. ~ Abundant Virtue seems deficient. ~ Rigorous Virtue seems shabby. ~ Real

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essence seems empty. ~ Great squareness has no corners. ~ Great vessel takes long to complete. ~ Great voice has no sound. ~ The great image is formless." ~ The Way is hidden and nameless. ~ Yet it alone knows how to render help and to fulfill.

[15t42c] **Tien Cong Tran** ~ The Way gives birth to one. ~ One gives birth to two. ~ Two gives birth to three. ~ Three gives birth to ten thousand things. ~ All things carry the yin on their backs and embrace the yang in their arms. ~ They are harmony with each other because of these two null ethers. ~ What is more loathed by men than to be "solitary," "little," and "worthless"? ~ Yet these are the very names the kings and lords call themselves. ~ Therefore, one may gain by losing; and one may lose by gaining. ~ What ancients taught I repeat: "A man of violence will die an unnatural death." ~ Whoever said this is my teacher.

[15t43c] **Tien Cong Tran** ~ The softest in the world surpasses the hardest in the world. ~ Only Nothing can enter into no-space. ~ Hence, I know the advantages of non-doing. ~ The teaching of no-word, the beneficial of non-doing, - a very few in the world know.

[15t44c] **Tien Cong Tran** ~ As for your name and your self, which is the dearer? ~ As for your self and your wealth, which is the more to be prized? ~ As for gain or loss, which is more painful? ~ Thus, extreme love leads to great cost. ~ Much storage leads to heavy loss. ~ To know when to have enough is to be immune from disgrace. ~ To know when to stop is to be preserved from danger. ~ Only thus can you last long.

[15t45c] **Tien Cong Tran** ~ The greatest perfection seems imperfect; yet its use is inexhaustible. ~ The greatest fullness seems empty; yet its use is endless. ~ The greatest straightness seems bent. ~ The greatest skill appears clumsy. ~ The greatest eloquence seems stammering. ~ Active overcomes cold. ~ Calmness overcomes heat. ~ Tranquillity is the norm of the world.

[15t46c] **Tien Cong Tran** ~ When the world is reigned by the Way, the galloping horses are led to fertilize the fields with their droppings. ~ When the world is wayless, war horses breed themselves on the suburbs. ~ There is no greater calamity than not knowing "enough". ~ There is no greater evil than will to gain. ~ Therefore "enough" of knowing "enough" is constant "enough".

[15t47c] **Tien Cong Tran** ~ Without going out of your door, you are aware of the world. ~ Without looking out of your window, you see the Way of Heaven. ~ The farther one goes, the less one knows. ~ Thus, the sage knows without going out, sees without looking, and achieves without doing.

[15t48c] **Tien Cong Tran** ~ By learning, one advances day by day. ~ By practicing the Way, one reduces day by day. ~ Reducing and reducing, until you reach the state of non-doing. ~ Non-doing, and yet not not doing. ~ To win over the world, one must "have no work". ~ If one still has work, one will never be able to win over the world.

[15t49c] **Tien Cong Tran** ~ The sage has no heart of his own, but takes the heart of the people as his own. ~ He is good to the good; he is also good to the not-good: for Virtue is good. ~ He is faithful to the faithful; he is also faithful to the unfaithful: for Virtue is faithful. ~ In the midst of the world, the sage recoils. ~ For the sake of the world he keeps his heart nebulous. ~ All the people strain their ears and eyes: he treats them as innocent children.

[15t50c] **Tien Cong Tran** ~ "Out" is life; "In" is death. ~ Three in ten are followers of life. ~ Three in ten are

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followers of death. ~ Three in ten live as man but act in the realm of death. ~ How is this? ~ Because they all crave life. ~ It is said that he who knows well how to live meets no tigers or rhinoceroses on his road, and comes into the battlefield untouched by the weapons. ~ For, in him, a rhinoceros would find no place for his horns, a tiger no place to lay his claws upon, and a weapon no place to lodge its point. ~ How is this? ~ Because there is no room for death in him.

[15t51c] **Tien Cong Tran** ~ The Way gives birth [to all things]; Virtue nourishes; matter shapes; environment perfects. ~ Therefore all things without exception revere the Way and honor Virtue, although they are not commanded, but left to do so naturally. ~ Hence, the Way gives birth; Virtue nurses, grows, fosters, shelters, comforts, nourishes, and guards. ~ It gives birth but does not claim as its own; it does but does not claim its doing; it grows but does not claim to be master. ~ This is called hidden Virtue.

[15t52c] **Tien Cong Tran** ~ The world has its root. ~ This root is the mother of the world. ~ If you know the mother, you know her children. ~ If you know the children, you should go back and hold on to the mother. ~ In so doing, to the end of your days you will incur no risk. ~ Block all the passages, shut all the doors: to the end of your days you will not be worn out. ~ Open the passages, multiply your activities: to the end of your days you will remain helpless. ~ To see the small is to have insight. ~ To hold on to weakness is to be strong. ~ To use the lights, to return to insight, not to bring calamities upon oneself, this is the way of cultivating the constant.

[15t53c] **Tien Cong Tran** ~ If only I had a slight wisdom, I should walk in the great Way, and my only fear would be to stray from it. ~ The great Way is very smooth and straight; and yet the people prefer circuitous paths. ~ Nowadays people like circuitous paths, even though these paths bring many evil crimes. ~ The court is extremely elegant; but the fields are extremely weedy and wild, and the granaries are extremely empty. ~ They wear gorgeous clothes, they carry sharp swords, they surfeit themselves with food and drink, they possess more riches than they can use. ~ This is boastful robbery. ~ And it is indeed against the Way.

[15t54c] **Tien Cong Tran** ~ What is well planted cannot be uprooted. ~ What is well embraced cannot slip away. ~ The descendants will carry on the ancestral sacrifice from generation to generation. ~ Cultivate Virtue in your own person, and it will be genuine. ~ Cultivate it in the family, and it will be more than sufficient. ~ Cultivate it in the village, and it will last long. ~ Cultivate it in the state, and it will flourish abundantly. ~ Cultivate it in the world, and it will become universal. ~ Hence, a person must be perceived as person; a family as family; a village as village; a state as state; the world as world. ~ How do I know about the world? ~ It is through this.

[15t55c] **Tien Cong Tran** ~ One who is enriched with Virtue is like the new-born babe. ~ Wasps and poisonous serpents do not sting him. ~ Nor fierce beasts seize him, nor birds of prey maul him. ~ His bones are tender, his sinews soft, but his grip is firm. ~ He has not known the union of the male and the female, but he grows in his wholeness, and his spirit is at its highest point. ~ He screams all day long without getting hoarse, because he embodies supreme harmony. ~ To know harmony is to be constant. ~ To know the constant is to have insight. ~ To hasten life is harmful. ~ To use the belly to direct the ether is to suppress it. ~ Things become big, thus they will be old soon. ~ That is against the Way. ~ To be against the Way is to die soon.

[15t56c] **Tien Cong Tran** ~ He who knows does not speak. ~ He who speaks does not know. ~ Blocking all the passages; shutting all the doors, blunting all edges, untying all tangles, harmonizing all lights, uniting the worldly dusts. ~ This is called the mysterious One. ~ Hence, you cannot have it by nearness, by distance, by

benefit, by harm, by praise, by dislike. ~ Therefore, it is the most prized of the world.

[15t57c] **Tien Cong Tran** ~ You govern a state by straightness. ~ You engage in war by rare operations. ~ It is by non-doing that you win the world. ~ How do I know that this is so? ~ By the fact it is so. ~ The more restrictions and inhibitions there are in the world, the poorer the people become. ~ The sharper the weapons the people possess, the more disordered the nation is. ~ The more skills the people have, the more strange things happen. ~ The more articulate the laws and rules, the more thieves and robbers there are. ~ Therefore, the sage says: ~ I do not do, and the people transform themselves. ~ I love quietude, and the people become straight by themselves. ~ I do not engage myself in anything, and the people grow rich by themselves. ~ I have no desires, and the people return to simplicity.

[15t58c] **Tien Cong Tran** ~ Where the government is dull, the people are simple. ~ Where the government is sharp, the people are deceitful. ~ Bad fortune is what good fortune leans on. ~ Good fortune is what bad fortune hides in. ~ Who knows the ultimate end of bad fortune and good fortune? ~ Is there the right? ~ The right changes into the strange. ~ The good changes into the monstrous. ~ Long indeed have the people been ignorant. ~ Therefore, the sage squares without cutting, sharpens without disfiguring, straightens without straining, enlightens without dazzling.

[15t59c] **Tien Cong Tran** ~ In governing a people and in serving Heaven, there is nothing like frugality. ~ To be frugal is to return early. ~ To return early is to accumulate an abundance of Virtue. ~ Accumulating an abundance of Virtue, everything can be overcome. ~ Overcoming everything, the unknown height is reached. ~ He who has reached an unknown height can reign a state. ~ He who reigns a state from its root can last long. ~ This is the Way of the deep root and the firm foot, of the of long life and not-getting-old.

[15t60c] **Tien Cong Tran** ~ Governing a big state is like cooking a small fish. ~ When a man of the Way reigns over the world, demons no longer have spiritual powers. ~ Not that the demons have no spiritual powers, but the spirits themselves do no harm to men. ~ Not that the spirits do no harm to men, but the sage himself does no harm to his people. ~ If the sage and his people refrain from harming each other, Virtue will return.

[15t61c] **Tien Cong Tran** ~ A great country is like the low stream. ~ It is where the world flows together. ~ It is the feminine of the world. ~ The feminine always conquers the masculine by her quietness; she is in a lower place by her quietness. ~ Hence, if a big state is below a small state, it will win over the small state. ~ If a small is below a big state, it will win over the big state. ~ The one wins by lowering itself; the other, by remaining low. ~ What a great state wants is simply to embrace and protect more people. ~ What a small country wants is simply to participate and to submit its patron. ~ Thus, each gets what it wants. ~ But it behooves a big state to lower itself.

[15t62c] **Tien Cong Tran** ~ The Way is the shelter of all things, the treasure of the good, and the refuge of the bad. ~ A beautiful word may bring admiration. ~ A precious deed may bring a high rank. ~ That a man is not good is not a reason that he should be cast away. ~ Hence, at the enthronement of an emperor, or at the appointment of the three ministers, the offering of jade and four-horsed carriages is not as good as the kneeling presentation of the Way. ~ Why did the ancients prize the Way? ~ Is it not because they said that "by virtue of it he who seeks finds, and the guilty are forgiven"? ~ That is why it is such a treasure to the world.

[15t63c] **Tien Cong Tran** ~ Do non-doing. ~ Carry out no-work. ~ Taste the tasteless. ~ Make the small big. ~

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Make the little much. ~ Render Virtue to enmity. ~ Plan the difficult when it is still easy. ~ Accomplish the great when it is still small. ~ Difficult things in the world can be achieved in what is easy. ~ Big things in the world can be achieved in what is minute. ~ Thus, the sage never does big things, yet by that he is capable of achieving them! ~ He who promises lightly must rarely fulfill it. ~ He who thinks a thing easy will find it difficult. ~ Therefore, the sage, who regards everything as difficult, meets with no difficulties in the end.

[15t64c] **Tien Cong Tran** ~ What is still is easy to keep. ~ What does not manifest yet is easy to deal with. ~ What is fragile is easily broken. ~ What is small is easily scattered. ~ Deal with a thing before it occurs. ~ Repair a thing before it is in disorder. ~ A tree as big as a man's embrace springs from a tiny sprout. ~ A nine story tower begins with a basket of earth. ~ A journey of a thousand miles starts from where one stands. ~ To do is to fail. ~ To grip is to lose. ~ Therefore the sage does not do and so does not fail, does not grip and so does not lose. ~ In handling affairs, people often fail just at the point of completion. ~ Be as careful at the end as at the beginning, then there will be no failure. ~ Therefore, the sage desires no-desire, does not prize rare goods, learns non-learning, helps the masses return from their ignorance. ~ He wants to help all creatures to live by their own nature, and does not interfere with them.

[15t65c] **Tien Cong Tran** ~ In the old days, those who were well versed in the practice of the Way did not try to make the people know, but rather to keep them in the state of simplicity. ~ Why are the people hard to govern? ~ Because they are clever. ~ Therefore, he who governs his state with cleverness is its malefactor. ~ He who governs his state without resorting to cleverness is its benefactor. ~ To know these two principles is to possess a rule and a measure of governing. ~ To know the rule and the measure is mysterious Virtue. ~ Deep and far-reaching is mysterious Virtue! ~ It leads all things to return to great harmony.

[15t66c] **Tien Cong Tran** ~ How do the river and the sea become the king of all streams? ~ Because they place themselves in low positions, they are the kings of all streams. ~ Therefore, to reign over the people, one must use humble words. ~ To wish to stand in front of the people, one must put oneself in back of them. ~ Therefore the sage is above the people, and they do not feel the heaviness of his weight; he stands in front of them, they do not feel hurt. ~ Therefore all the world is glad to adore him without getting tired of him. ~ Just because he contends with nobody, nobody contends with him.

[15t67c] **Tien Cong Tran** ~ All the world says that my Way is great, but seems queer, like nothing on earth. ~ But it is just because my Way is great that it is like nothing on earth. ~ If it were like anything on earth, it would have been small from the very beginning. ~ I have three treasures, which I hold fast and watch over closely. ~ The first is compassion; the second is frugality; the third is not daring to be first in the world. ~ Being compassionate, I can be brave; being frugal, I can be generous; daring not be first, I can be the chief. ~ If a man forsakes compassion for courage, forsakes frugality for expansiveness, forsakes the rear position for front position, he is only courting death! ~ Compassionate to engage in war, one wins; in defense, one is secure. ~ When Heaven wants to help a man, it takes compassion to protect him.

[15t68c] **Tien Cong Tran** ~ A good warrior is not forceful. ~ A good fighter is not belligerent. ~ The best conqueror does not confront the enemy. ~ The best employer is under employees. ~ This is called non-striving Virtue. ~ This is called using the forces of others. ~ This is called being identified with the sublimity of old Heaven.

[15t69c] **Tien Cong Tran** ~ The strategists have a saying: I dare not be a host, but rather a guest; I dare not advance an inch, but rather retreat a foot. ~ This is called going without marching, rolling up one's sleeves without baring one's arms, capturing the enemy without confronting him, holding a weapon that is invisible.

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~ There is no greater calamity than to underestimate the enemy. ~ To underestimate the enemy is to lose your treasure. ~ Therefore, when opposing troops meet in battle, victory belongs to the grieving side.

[15t70c] **Tien Cong Tran** ~ My words are very easy to understand, and very easy to practice. ~ But the world cannot understand them, nor practice them. ~ My words have a root. ~ My deeds have a lord. ~ Because people are not aware of this, they do not understand me. ~ Those who understand me are few, those who follow me are honored. ~ Therefore, the sage wears coarse clothes, while keeping the jade in his bosom.

[15t71c] **Tien Cong Tran** ~ If we know that we do not know, this is a high insight. ~ If we do not know that we know, this is sickness. ~ When we are sick of our sickness, we will cease to be sick. ~ The sage is not sick. ~ He is sick of his sickness; thus he is not sick.

[15t72c] **Tien Cong Tran** ~ When the people no longer fear power, it is a sign that a great power is coming. ~ Do not constrict their dwelling, nor lay heavy burdens upon their life. ~ Only when you do not weary them, they will not be wearied of you. ~ Therefore, the sage knows himself, but makes no show of himself; loves himself, but does not exalt himself. ~ He prefers what is within to what is without.

[15t73c] **Tien Cong Tran** ~ He who is brave in daring will be killed. ~ He who is brave in not daring will survive. ~ Of these two kinds of bravery, one is beneficial, while the other is harmful. ~ Some things are hated by Heaven, but who knows the reason? ~ Even the sage does not know it. ~ It is Heaven's Way not to contend but win, not to speak but respond, not to be summoned but come, to be relaxed but lay good plans. ~ Heaven's net is vast, sparse-meshed, and yet nothing can slip through it.

[15t74c] **Tien Cong Tran** ~ When the people are not afraid of death, why scare them with the specter of death? ~ If you could make the people always afraid of death, and when someone persisted in breaking the law, then we might arrest and execute him, and who would dare to break the law? ~ Is not the great executor always there to kill? ~ If we want to do the killing for the great executor, this is like to chop wood for a master carpenter. ~ To chop wood for a master carpenter: we would be lucky indeed if we did not hurt our own hand.

[15t75c] **Tien Cong Tran** ~ The people are starving. ~ It is because those above them are taxing them too heavily. ~ That is why they are starving. ~ The people are hard to govern. ~ It is because those above them have a lot of interference. ~ That is why they are hard to govern. ~ The people make light of death. ~ It is because those above them live an extravagant life. ~ That is why they make light of death. ~ Only he who works not for life knows to value life.

[15t76c] **Tien Cong Tran** ~ When a man is living, he is soft and supple. ~ When he is dead, he becomes hard and rigid. ~ When a plant is living, it is soft and tender. ~ When it is dead, it becomes withered and dry. ~ Hence, the hard and rigid belongs to the company of the dead; the soft and supple belongs to the company of the living. ~ Therefore, a mighty army will not win, just as hard tree is ready for the axe. ~ The mighty and great are below; the soft and weak are above.

[15t77c] **Tien Cong Tran** ~ Is the Way of Heaven similar to a stretched bow? ~ The upper part is pressed down, while the lower is raised. ~ The overfull part is reduced, the deficient part is supplemented. ~ The Way of Heaven is to reduce what is overfull and to supplement what is deficient. ~ The way of man is different: it reduces what is deficient and supplements what is overfull. ~ Who, except the man of the Way, can put his

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excessive riches to the service of the world? ~ Therefore, the sage does his work without saying it is done by him, accomplishes his task without dwelling upon it. ~ He does not want his merits to be seen.

[15t78c] **Tien Cong Tran** ~ Nothing in the world is softer and weaker than water; but, for attacking the hard and strong, there is nothing like it! ~ For nothing can take its place. ~ The weak overcomes the strong, and the soft overcomes the hard. ~ This is something known by all, but practiced by none. ~ Therefore, the sage says: To receive the blame of a country is to be the lord of its soil-shrines. ~ To bear the calamities of a country is to be the king of the world. ~ Indeed, the truth sounds like its opposite!

[15t79c] **Tien Cong Tran** ~ When a great resentment is healed, there will still remain a scar. ~ Can this be a desirable situation? ~ Therefore, the sage, holding the left-hand tally, performs his part of the covenant, but lays no claims upon others. ~ The virtuous man holds to the tally; the virtueless man worries about collecting money of the people. ~ The Way of Heaven has no favoritism, but often is on the side of the good man.

[15t80c] **Tien Cong Tran** ~ [Suppose] there is (we establish) a small country with a small population. ~ Therefore there are enough tools of war for a troop or a battalion, but the people have no use for them. ~ So the people mind death and refrain from migrating to distant places. ~ Even though there are boats and carriages, they do not ride them; even though there are weapons and armor, they do not carry and wear them. ~ The people return to the use of the knotting cords. ~ They find relish with their food, beauty with their clothing, peace with their houses, and merriment with their ways of living. ~ There is another country in the neighborhood. ~ The two countries are so close that they are within sight of each other and the crowing of cocks and barking of dogs in one place can be heard in the other. ~ Yet throughout their lives the two peoples do not travel to and fro.

[15t81c] **Tien Cong Tran** ~ Sincere words are not beautiful; beautiful words are not sincere. ~ Good men are not argumentative, the argumentative are not good. ~ One who knows is not erudite; the erudite one does not know. ~ The sage does not take to hoarding. ~ The more he lives for others, the fuller is his life. ~ The more he gives, the more he abounds. ~ The Way of Heaven benefits and does not harm. ~ The Way of the sage works and does not compete with anyone.

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[16t01c] **Thomas Z. Zhang** ~ If Tao can be described, then it is not general Tao. ~ If a name can be denned, then it is not a general name. ~ The invisible is the origin of the universe. ~ The visible is the mother of all things. ~ By constantly thinking the invisible, we understand the universe; ~ By constantly observing the visible, we can see how the natural laws work. ~ Thinking and observing are two different things. ~ Yet they serve the same goal: to theorize. ~ Theorizing and evolving these theories is the gate to marvels.

[16t02c] **Thomas Z. Zhang** ~ People know what beauty is, because there is ugliness; ~ people know what good is, because there is bad. ~ Likewise, empty and full, difficulty and ease, long and short, high and low, sound and tone, front and rear, all go side by side. ~ Thus, ~ the sage handles affairs without the intention for fame, and teaches without preaching, ~ lets things develop without initialize them, ~ lets things grow without interfering them, ~ lets things move ahead without forcing them, ~ lets things succeed without boast about them. ~ Because the sage does not brag his success, he would continue to be successful.

[16t03c] **Thomas Z. Zhang** ~ Do not glorify the elite, and people will not compete. ~ Do not treasure rare things, and people will not steal them. ~ Do not let people see things that induce desire, and people will not commit crimes. ~ Thus, ~ the sage will make people know less, but feed them well; ~ make them less ambitious, but physically strong; ~ make people less knowledgeable and have less desire. ~ This way, even knowledgeable people would not dare to have ambition. ~ Do not coerce people, and then they are not difficult to rule.

[16t04c] **Thomas Z. Zhang** ~ Tao is abstract, their applicability is inexhaustible. ~ Abyss appears to be the origin of everything. ~ Deepness appears to be where the intangible exists. ~ Smoothening sharp edges; ~ Resolving conflicts; ~ Harmonizing glares; ~ Blending into the earth. ~ I do not know from where the theory comes, it appears to come from our late ancestors.

[16t05c] **Thomas Z. Zhang** ~ Heaven and earth have no bias; they treat everything as if they are the straw dogs used in ritual; ~ Rulers have no biases; they treat citizens as if they are the straw dogs. ~ The world is like the bellows. ~ When it is static, its ability to blow is not lost. ~ When it is moving, it generates more and more wind. ~ To go extreme is not as good as to stay normal.

[16t06c] **Thomas Z. Zhang** ~ God of food is eternal, so it is like the mother. ~ The nature mother is the root of everything. ~ Tao is long lasting and never exhausted in application.

[16t07c] **Thomas Z. Zhang** ~ The universe is long-lasting. ~ The reason it can last long is because it is not living for itself, therefore it can be enduring. ~ Following this, ~ the sage is modest and yet he is ahead of others; ~ he cares less for himself, and yet he gains respect from others; ~ is it not because he is not anxious for his goal, and yet his goal is achieved?

[16t08c] **Thomas Z. Zhang** ~ The best virtue is like water. ~ Water nurtures everything; yet, without rivaling, it flows towards lower grounds, where people would be reluctant to go. ~ Water behaves like following Tao. ~ Live in suitable place; ~ Think deeply; ~ Give generously; ~ Keep one's words; ~ Rule orderly; ~ Do things ably; ~ Act when the time is right. ~ Do not rival, then there would be no trouble.

[16t09c] **Thomas Z. Zhang** ~ To fill to its full is not as good as to leave it alone. ~ Why make things very sharp, if the edge can not keep long-lasting sharpness. ~ Greed for treasure cannot make the fortune last. ~ Rich and arrogant, one would bring troubles for oneself. ~ Retire when the goal is achieved; this conforms to Tao.

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[16t10c] **Thomas Z. Zhang** ~ Can you keep your mind and your action consistent? ~ Can you be simple and sincere like a baby? ~ Can you view things without bias? ~ Can you govern without imposing your will? ~ Can you be moderate in daily business? ~ Can you keep open mind when learning? ~ Birth and growth are natural. ~ Do not think birth is someone's achievements. ~ Do not be vainglorious for your accomplishments. ~ Do not impede growth. ~ This is called the profound virtue.

[16t11c] **Thomas Z. Zhang** ~ Thirty spokes connected to one hub with a hole (for shaft), can be used as a wheel. ~ Using clay to make a concave pottery, it can be used as a container. ~ Buildings with doors and windows can be houses. ~ Therefore, solidness provides the utility, and hollowness makes things useful.

[16t12c] **Thomas Z. Zhang** ~ Five colors harm the eyes. ~ Five tones impair the ear. ~ Five flavors numb the taste. ~ Horse racing and hunting make people exuberant. ~ Hard-to-get things burden people. ~ Therefore, the sage seeks inner satisfaction, rather than showy appearance. ~ That is, emphasizing what is on the inside, instead of what is on the outside.

[16t13c] **Thomas Z. Zhang** ~ The honor and the disgrace are like emotional impacts. ~ The disaster is regarded as the threat to life. ~ What does it mean by "The honor and the disgrace are like emotional impacts?" ~ The honor is awarded to subordinates. ~ When the honor is obtained, people are thrilled; ~ when the honor is lost, people are depressed. ~ So they are emotionally impacted. ~ What does it mean by "The disaster is regarded as the threat to life?" ~ The reason we feel threatened because we care too much about ourselves. ~ If we are selfless, who can threaten us? ~ To those who can sacrifice themselves for the world, we can trust them with the world. ~ To those who love the people more than themselves, we can handle the ruling power.

[16t14c] **Thomas Z. Zhang** ~ Tao cannot be seen, cannot be heard, and cannot be grasped. ~ We cannot detect them with our senses. ~ Therefore, they form an entirety of Tao. ~ It is neither too bright above, nor is it too dark below. ~ It exists everywhere and yet cannot be pointed out. ~ So it is ultimately abstract. ~ It is a state without concrete constitution; it is an image without concrete shape. ~ So it is evasive. ~ When you look at it, you cannot see the beginning; when you follow it, you cannot see the end. ~ Using the time-tested Tao, we can handle the present problems. ~ Therefore, whose who understand Tao understand the laws of the universe.

[16t15c] **Thomas Z. Zhang** ~ In history, those who mastered Tao are extremely knowledgeable with profound expertise. ~ Hence they are hard to describe. ~ Because of this, I can only roughly portray them as follows: ~ Being prudent as if walking across the thin ice of the river, ~ Being alert as if being surrounded with the danger, ~ Being dignified like a guest, ~ Being relaxed as if thawing, ~ Being sincere and natural like uncarved wood, ~ Being open-hearted like valley, ~ Being approachable like the earth, ~ Being broad like ocean, ~ Being active like wind blowing. ~ Can the murkiness be clarified slowly? ~ Can a halt start to move gradually? ~ Those who know Tao would never be complacent. ~ It is because of this they can be refreshing, creative, and innovative.

[16t16c] **Thomas Z. Zhang** ~ Without slightest prejudice and being extremely concentrated, one can handle the complex matters even they happen in parallel. ~ Various things have their roots. ~ When the root is found, we reach the goal. ~ This is the law of the nature, i.e. the nature of the universe. ~ It is wise to know the law of the nature. ~ Without the knowing it and act blindly would doom to fail. ~ Knowing the Tao makes people open-minded. ~ Open-mindedness leads to completeness. ~ Completeness is conformed to the nature. ~ Conforming to nature is Tao. ~ Tao means long-lasting. ~ Therefore, those who know Tao would be always

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successful.

[16t17c] **Thomas Z. Zhang** ~ The best government is one in which its citizens are unaware of its existence. ~ The next best rewards the citizens so that they are loyal. ~ A worse one, make the citizens fear. ~ The worst causes them to rebel. ~ Because such rulers lose credibility therefore people no longer trust them. ~ Take it easy and never abuse the power. ~ This will make rulers more successful and satisfied. ~ In turn, the citizen would praise such rulers who make them at ease.

[16t18c] **Thomas Z. Zhang** ~ Because morality is abandoned, good behavior becomes distinguished. ~ Because there is cleverness, cheating could accompany it. ~ Because family members do not get along, rules for respecting elderly and loving youngsters are created. ~ Because the country is in chaos, there is need for honest and able officers to uphold order.

[16t19c] **Thomas Z. Zhang** ~ Don't devise tricks to rule people and people will benefit enormously. ~ Don't artificially set the rules for family relations and people will return to their nature of loving each other. ~ Don't reward cleverness and profit, the robberies and the thefts will disappear. ~ The three measures stated above are not enough. ~ We must fill people's mind with frugality, honesty, selflessness, and abstinence.

[16t20c] **Thomas Z. Zhang** ~ Studying thoroughly makes people free of worries. ~ What is the difference between yes and no? ~ What is the difference between good and evil? ~ Don't fear when the crowd is afraid. ~ Why do people feel perplexed? ~ Because the universe is infinite! ~ People are cheerful, as if at banquets, and as if sight seeing from a tower in spring. ~ I show no emotion, like an infant, and as if wandering aimlessly. ~ People have plenty, but I am alone as if I have lost everything. ~ I look foolish and stupid. ~ Ordinary crowds look smart, while I appear naive. ~ Ordinary crowds look sharp, while I appear dull. ~ People look deft, while I appear awkward. ~ I am different from the crowd. ~ This is because I follow Tao.

[16t21c] **Thomas Z. Zhang** ~ The state of the world follows the Tao. ~ What is Tao? ~ It is intangible. ~ Foggily and hazily there appears to be an image. ~ Hazily and foggily there seems to be an object. ~ Distantly and elusively it emerges over there. ~ It is the truth. ~ It is believable. ~ From ancient time, it has been there; everything is following it. ~ How do I know it is so? ~ From everything that is observable.

[16t22c] **Thomas Z. Zhang** ~ Malleability preserves entirety. ~ Mistakes teach lessons. ~ Empty containers can be filled. ~ Breakages cause replacement. ~ Less makes success. ~ Much leads to confusion. ~ Thus the sage believes Tao is the only law of the universe. ~ He does not brag himself so he can be held in great respect. ~ He does not assume he is always right so he can be unbiased. ~ He does not exaggerate so he can be right. ~ He is not vainglorious so he can keep making progress. ~ If you do not compete, then no one can compete with you in the world. ~ So how can the old saying, such as 'Malleability preserves entirety', be not without truth? ~ They all return to Tao.

[16t23c] **Thomas Z. Zhang** ~ Preaching less conforms to the natural way. ~ A squall rarely lasts a whole morning. ~ A downpour rarely continues all the day. ~ Who makes the wind and rain? ~ It is the nature. ~ If the nature cannot have long-lasting stamina, how can people? ~ Therefore, those who follow Tao live with Tao. ~ Those who follow Te live with Te. ~ Those who follow nothing live with nothing. ~ Those who live with Tao are happy with Tao. ~ Those who live with Te are happy with Te. ~ Those who live with nothing abandon Tao. ~ There are people who are not whole-heartedly Tao-believer. ~ There are people who do not believe in Tao at all.

[16t24c] **Thomas Z. Zhang** ~ On tiptoes, one cannot stand steadily. ~ Astride, one cannot walk ahead. ~ Those who brag about themselves cannot be held in great respect. ~ Those who assume they are always right cannot be outstanding. ~ Those who go to the extreme cannot achieve goals. ~ Those who are vainglorious cannot keep making progress. ~ This is Tao. ~ Those behaviors, like leftover food or an overweight person, are unattractive to everyone. ~ Thus Tao followers avoid them.

[16t25c] **Thomas Z. Zhang** ~ There had been a chaotic object before the universe was born. ~ It is quiet and intangible. ~ It stays alone without changing. ~ It moves around without stopping. ~ It may be the mother of the universe. ~ I do not know the object's name. ~ I have attempted to designate it Tao, and to call it great. ~ The great constantly moves. ~ Constantly moving it reaches far. ~ Far-reaching causes it to return. ~ Therefore, Tao is great, the heaven is great, the earth is great, and the human is also great. ~ There are four greats in the universe, and the human is one of them. ~ The human follows the earth, the earth follows the heaven, the heaven follows Tao, and Tao goes naturally.

[16t26c] **Thomas Z. Zhang** ~ Prudence is more stable than frivolity. ~ Rationality is superior to impatience. ~ Therefore, the sage always behaves prudently and rationally. ~ Even when successful, he is not carried away. ~ How could the king of a big kingdom rule without prudence? ~ Frivolity results in the loss of stability. ~ Impatience leads to the loss of superiority.

[16t27c] **Thomas Z. Zhang** ~ An able driver leaves no ruts and tracks. ~ An eloquent speaking is flawlessly fluent. ~ A smart counter uses no tools. ~ A superb lock cannot be opened, yet it has not bolts. ~ A good tie cannot get loose, yet there is no rope used. ~ The sage constantly saves people, so nobody is abandoned; ~ And constantly saves things, so nothing is wasted. ~ This is intelligent. ~ Thus, able people can be the teachers of incompetent people. ~ The failure of incompetent people can serve as lessons for the able people. ~ Ignoring the teachers and neglecting the lessons make even the smart people blunder. ~ This is an extremely important point.

[16t28c] **Thomas Z. Zhang** ~ Knowing what nobility is, the sage stays with the lowly, as if the creek of the world. ~ As the creek of the world he flows without leaving the general Te until he reaches a status as innocent as a baby. ~ Knowing what cleanliness is, he does not mind staying dirty, He acts as the norm of the world. ~ As the norm of the world, he makes no mistakes, until he approaches Tao. ~ Knowing what honor is, he tolerates insults. ~ He acts as the valley of the world. ~ As the valley of the world, he is filled with general Te, until he returns to simplicity. ~ Wood that has been naturally broken can be made into utensils. ~ When sages are employed, they can be officers. ~ Great systems do not need to be carved.

[16t29c] **Thomas Z. Zhang** ~ To conquer and rule the world, I think, is not achievable. ~ The world is like a sacred utensil, which cannot be taken and held. ~ Whoever tries to conquer it will fail. ~ Whoever tries to hold it will lose it. ~ Thus, the sage does not try this, so he can avoid failure. ~ The sage does not try to own the world, so he loses nothing. ~ Things can be fast or slow, warm or cool, strong or weak, light or heavy. ~ The sage avoids the excessive, extravagant, and grandiose.

[16t30c] **Thomas Z. Zhang** ~ Those who aid the ruler with Tao do not use military power to win the world. ~ This is because such action is likely to backfire: ~ Where armies camp, thorny problems arise, ~ Where troops march, fatal years follow. ~ The competent general stops when the goal is reached, and never flaunts. ~ Never be vainglorious when the goal is achieved. ~ Never be haughty when the goal is achieved. ~ Never be

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arrogant when the goal is achieved. ~ Never do more than necessary when the goal is achieved. ~ Never flaunt when the goal is achieved. ~ It is not following Tao if things wilt while still in their prime. ~ Not following Tao results in an untimely end.

[16t31c] **Thomas Z. Zhang** ~ Weapons are destructive. ~ They are generally disliked. ~ Therefore, Tao-followers avoid them. ~ At home, Gentlemen are happy in left seats. ~ When in war, gentlemen prefer to the right. ~ Since weapons are destructive, they are not gentlemen's tools. ~ They are used as a last resort. ~ It is better to be cautious. ~ After winning, one should not glorify the victory. ~ By glorifying war, one takes delight in killing. ~ Those who take delight in killing will not win the world. ~ In joyful events the left is honored. ~ In funerals the right side is honored. ~ The lieutenant commander positions to the left. ~ The command-in-chief positions to the right. ~ This is following funeral convention. ~ When casualties are heavy, honor the deaths with grief. ~ Treat victory as if it is a funeral.

[16t32c] **Thomas Z. Zhang** ~ Tao does not have a name and is simple. ~ It is small, but no one can rule it. ~ If kings and nobles can follow it, the people themselves would be submissive. ~ When heaven and earth work together, rain is produced. ~ Nobody gives the order, it is produced naturally. ~ When a regulation is initiated, it should have a reason. ~ When there is a reason, we need to know where to stop. ~ If we know where to stop, we may avoid failure. ~ Tao to the world is like the sea to the rivers.

[16t33c] **Thomas Z. Zhang** ~ Knowing others is smart. ~ Knowing oneself is clearheaded. ~ Winning others is forceful. ~ Winning oneself is powerful. ~ Content people are rich. ~ Diligent people are of high purpose. ~ Those, who stay their grounds, stand out. ~ Those, who die without being forgotten, are perpetual.

[16t34c] **Thomas Z. Zhang** ~ Tao is everywhere. ~ It can be guidance. ~ Everything lives depending on it without exception, With such accomplishment, it claims none. ~ Providing clothing and food to everything, it does not govern them: this is called lowliness. ~ Guiding everything, it does not master, this can be called greatness. ~ Because it does not proclaim to be great, it can actually be great.

[16t35c] **Thomas Z. Zhang** ~ Those who grasp Tao will be followed by the whole world. ~ Following without worries, the world becomes secure, peaceful, and prosperous. ~ Music and banquet make the travelers stop by. ~ But when Tao is said, it is plain and flavorless. ~ It is invisible when it is looked at. ~ It is inaudible when it is listened to. ~ It is inexhaustible when it is utilized.

[16t36c] **Thomas Z. Zhang** ~ In order to reduce it, first expand it. ~ In order to weaken it, first strengthen it. ~ In order to abolish it, first establish it. ~ In order to take it, first give it. ~ This is called subtle wisdom. ~ Flexibility and compromise win out over stiffness and aggressiveness. ~ Fish cannot leave water. ~ Never show the country's best weapons to the enemy.

[16t37c] **Thomas Z. Zhang** ~ Tao normally does not interfere, yet it plays a role everywhere. ~ If the kings and nobles can follow it, everything would become submissive. ~ If rebellion is attempted, I will use Tao's extreme honesty to suppress it. ~ Using Tao's extreme honesty to suppress it, people would have no ambition. ~ With no ambition, people would be peaceful. ~ Thus, the world would go back to normal.

[16t38c] **Thomas Z. Zhang** ~ High Te is Te because it is not showy. ~ Low Te is not Te because it is showy. ~ People with high Te do not force their way but they have their way. ~ People with low Te have no way except to force their way. ~ Top benevolence standard has its way without forcing it. ~ Top moral conduct has its

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way with efforts. ~ Top ritual rules have their way with rare response. ~ Then force is used to make people comply. ~ Therefore, when Tao is lost, Te is established. ~ When Te is lost, a benevolent standard is established. ~ When the benevolent standard is lost, moral conduct is established. ~ When moral conduct is lost, ritual rules are established. ~ So-called ritual rules do not advocate honesty and trustworthiness. ~ Thus, they are the source of disorder. ~ Boasting scholars are the flashy decorations of Tao; they are the origin of stupidity. ~ Consequently, great men stay with profoundness, avoid superficiality. ~ They stay with substance, avoid flashy superficies. ~ That is, they take former and avoid latter.

[16t39c] **Thomas Z. Zhang** ~ Previously those who have integrity are as follows: ~ Heaven has integrity, so it is clear. ~ Earth has integrity, so it is peaceful. ~ Gods have integrity, so they are responsive. ~ Valleys have integrity, so they are full. ~ All living creatures have integrity, so they can live. ~ Kings and lords have integrity, so they can govern normally. ~ Why is it so? ~ If Heaven is not clear, it could split. ~ If Earth is not peaceful, it could collapse. ~ If Gods are not responsive, nobody would worship. ~ If valleys are not full, they could be depleted. ~ If living creatures cannot live, they would become extinct. ~ If Kings and lords cannot govern normally, they would fall. ~ Therefore, humbleness is the root from which nobleness grows. ~ Low is the foundation on which high is built. ~ It is because of this, kings and lord call themselves lonely persons, friendless persons, and worthless persons. ~ This is for the sake of being humble, is it not? ~ The extremely honorable is the one without being honored. ~ They do not want to be like glittering jades, but like solid rocks.

[16t40c] **Thomas Z. Zhang** ~ According to Tao, recurrence is the way of motion. ~ According to Tao, flexibility is the way of application. ~ The all things in the world come from the visible, which comes from the invisible.

[16t41c] **Thomas Z. Zhang** ~ When hearing Tao, the intelligent people practice it diligently. ~ The average people practice it casually. ~ Ignorant people laugh at it. ~ If it were not laughed at, it would not be Tao. ~ It is said that true Tao-followers appear to be ignorant. ~ Although they are making progress, they appear to be receding. ~ The perfect Tao appears to be blemished. ~ High Te is like the valleys. ~ Bright white appears to be tarnished. ~ Broad kindness appears to be insufficient. ~ Diligent people could look lazy. ~ Authentic qualities could look faked. ~ A great square appears to have no corner. ~ Great success does not achieve early. ~ Great music does not sound loud. ~ Great image does not have form. ~ Tao is invisible and nameless. ~ It is only Tao that can lend help and make endeavors successful.

[16t42c] **Thomas Z. Zhang** ~ Tao produce unity. ~ Unity splits into two. ~ Two gives birth to three. ~ Three produces everything. ~ Everything carries Yin and embraces Yang. ~ Yin and Yang work together makes harmony. ~ Loneliness, friendlessness, and worthlessness are generally disliked. ~ Yet, kings and lords use these terms to describe themselves. ~ Things can benefit from damages. ~ Things can also be damaged from benefits. ~ Therefore, I can teach what the other taught me: ~ Those who act against the law of the Nature will never get what they want. ~ This is a basic principle for me to teach.

[16t43c] **Thomas Z. Zhang** ~ The most flexible wins out over the stiffest. ~ The shapeless can be omnipresent. ~ I know it is beneficial not use brute force. ~ The best in the world teach without preaching, and act without using force.

[16t44c] **Thomas Z. Zhang** ~ Which is dearer, fame or health? ~ Which is more important, wealth or health? ~ Which is more damaging, obtaining the former or losing the latter? ~ Excessively loving results in great expense. ~ Excessive stocking leads to huge losses. ~ Therefore those who are not greedy can avoid disgrace.

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~ Those who know where to stop can avoid failure. ~ They can have long-lasting success.

[16t45c] **Thomas Z. Zhang** ~ Great achievement appears imperfect, Its application is limitless. ~ Complete fullness appears empty, It cannot be used up. ~ Perfect straightness appears bent. ~ Adept skills appear awkward. ~ Great eloquence appears dull. ~ The calm wins out over the impatient. ~ The cold wins out over the heat. ~ Serenity makes the world orderly.

[16t46c] **Thomas Z. Zhang** ~ When Tao is dominant, the fast horse is used for farming. ~ When Tao is lost, the female horse is used for war and gives birth in the field. ~ The worst misfortune is insatiability. ~ The worst mistake is rapacity. ~ Therefore, content from knowing enough makes people always satisfied.

[16t47c] **Thomas Z. Zhang** ~ Without leaving home, one can know the world. ~ Without watching through window, one can know astronomy. ~ The farther one travels, the less one understands. ~ Therefore, the sage knows without traveling, understands without seeing, and succeeds without forcing.

[16t48c] **Thomas Z. Zhang** ~ Studying can be of benefit from day to day. ~ Following Tao one uses less force day after day. ~ Less and less, one uses no force. ~ Yet, he succeeds in everything. ~ To govern the world, one interferes nothing. ~ If he interferes, he is unqualified to govern the world.

[16t49c] **Thomas Z. Zhang** ~ Sages have no mind-set. ~ They take common people's concerns as theirs. ~ Good people, I treat them well. ~ Bad people, I also treat them well. ~ This is the virtue of kindness. ~ Good people, I trust them properly. ~ Bad people, I also trust them properly. ~ This is virtue of trust. ~ Sages in the world have no bias. ~ They mix their mind with that of common people. ~ This is why people follow them. ~ Sages treat people as if they were their own children.

[16t50c] **Thomas Z. Zhang** ~ In the life and death cycle, ~ Three in ten enjoy natural longevity, ~ Three in ten die normally. ~ There are some, three in ten, who die unnaturally. ~ Why it is so? ~ Because they indulge themselves excessively. ~ It is well known that those who are good at protect themselves steer clear of rhinos and tigers when walking, And hardly hurt by armed enemy. ~ This is because rhinos cannot find them to gore, ~ Tigers cannot find them to claw, ~ Enemies cannot get a chance to use weapons upon them. ~ What is the reason? ~ They never put themselves into a fatal situation.

[16t51c] **Thomas Z. Zhang** ~ Everything is born from Tao, and nurtured by Te; shaped by substance, and completed by environment. ~ Thus, everything follows Tao and is guided by Te. ~ Tao is honored. ~ Te is valued. ~ This is not the result of promotion, but occurs naturally. ~ This is why everything is born by Tao and nurtured by Te. ~ Te raises, educates, mentors, coaches, nourishes, and protects everything. ~ Giving lives without possessing them, ~ Guiding without forcing, ~ Developing without controlling, ~ This is called Profound Te.

[16t52c] **Thomas Z. Zhang** ~ The world has an origin. ~ The origin is the mother. ~ Knowing the mother, we know the son. ~ Knowing the son, we deduce the mother. ~ This way, we can be successful. ~ Plugging leakages, ~ Closing openings, ~ We can never be depleted. ~ Opening leakages, ~ Making too many commitments, ~ We can be hopeless. ~ Those who pay attention to details are wise. ~ Those who exercise flexibility are strong. ~ Use the light, ~ Things are illuminated. ~ Thus we can avoid mistakes. ~ This is called normal behavior.

[16t53c] **Thomas Z. Zhang** ~ I firmly believe that I must follow Tao. ~ What I fear is to wander astray. ~ Tao is like

a boulevard. ~ Yet, some people prefer small trails. ~ The yards are excessively clean, the fields full of weeds, and the warehouses nearly empty. ~ Dressing extravagantly, carrying sharp swords, wasting food, excessively collecting money or properties are the worst sins. ~ These do not conform to Tao.

[16t54c] **Thomas Z. Zhang** ~ What is established cannot be uprooted. ~ What is well held cannot slip. ~ Likewise, descendents will continue to perform traditional rituals. ~ Cultivating oneself, Te is genuine. ~ Cultivating the family, Te is plentiful. ~ Cultivating the village, Te is long lasting. ~ Cultivating the kingdom, Te is prevailing. ~ Cultivating the world, Te is ubiquitous. ~ Therefore, observe all individuals through one individual. ~ Observe all families through one family. ~ Observe all villages through one village. ~ Observe all kingdoms through one kingdom. ~ Observe all worlds through the world. ~ How do I know the world is so? ~ By using the above observation(s).

[16t55c] **Thomas Z. Zhang** ~ People with profound Te are like babies. ~ Poisonous insects cannot bite them. ~ Ferocious beasts cannot grab them. ~ Birds of prey cannot pounce on them. ~ With tough bones and flexible muscles they can hold firmly. ~ Without knowing male and female union, sexual organs can function, because the hormone comes into play. ~ They can cry a whole day without getting hoarse, because harmony comes into play. ~ Knowing harmony is called normalcy. ~ Knowing normalcy is called wisdom. ~ Fortifying oneself is ominous. ~ Things become old while still in their golden time. ~ This does not conform to Tao. ~ Departing from Tao leads to a premature end.

[16t56c] **Thomas Z. Zhang** ~ Knowledgeable people rarely show off. ~ Boastful people are not truly knowledgeable. ~ Block up leakages; ~ Close doors; ~ Smooth out sharp edges; ~ Resolve conflicts; ~ Harmonize glares; ~ And blend into the base. ~ These are profound concords. ~ Do not become intimate when receiving the desired. ~ Do not become alienating when receiving the undesired. ~ Do not become greedy when obtaining profit. ~ Do not retaliate when receiving hostility. ~ Do not prize when obtaining the precious. ~ Do not debase when receiving humility. ~ Doing so can gain respect from others.

[16t57c] **Thomas Z. Zhang** ~ Govern the kingdom by the normal way. ~ Fight the battle by the unexpected way. ~ And one can win the world without using force. ~ How do I know this is so? ~ By the following: ~ When there are too many restrictions and regulations, people become poor. ~ When there are too many weapons, the kingdom is in disarray. ~ When there are too many tricks, bizarre things happen. ~ When there are too many decrees, the crime rate increases. ~ This is why the sage says: ~ "I do not force my way, and people live peacefully. ~ I keep quiet, and people live normally. ~ I do not interfere, and people become rich. ~ I do not covet anything, and people would be honest."

[16t58c] **Thomas Z. Zhang** ~ If the policy is liberal, people are honest. ~ If the policy is stringent, people play tricks. ~ Misfortune is where fortune can build upon. ~ Fortune is where misfortune can loom. ~ Who knows where is the extreme? ~ There is no such a thing as normal. ~ Normalcy can become an anomaly. ~ Good can become evil. ~ This has puzzled people for a long time. ~ This is why the sage is righteous yet not annoying. ~ He is just, yet not harsh. ~ He is outspoken, yet not offensive. ~ He is shiny, yet not glaring.

[16t59c] **Thomas Z. Zhang** ~ Frugality is the best for governing people or serving heaven. ~ With frugality, we can be prepared in advance. ~ Advanced preparation is to emphasize accumulating Te. ~ Accumulating Te, we can accomplish any endeavor. ~ Accomplishing any endeavor means there is not limit. ~ With no limit we can have a kingdom. ~ With frugality as the mother of the kingdom, the kingdom can last long. ~ This is called deep root and firm foundation. ~ With such root and foundation we can enjoy longevity.

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[16t60c] **Thomas Z. Zhang** ~ Governing a big kingdom is like cooking small seafood. ~ With Tao as guidance, evils will never have their way. ~ It is actually not that the evils do not have their way, but that the evils will not hurt people. ~ Not only do Evils not hurt people, but also do not hurt the sage. ~ When both people and the sage are not hurt, Te is in dominance.

[16t61c] **Thomas Z. Zhang** ~ A great kingdom is like the mouth of rivers; it is like the female, or the hub of the world. ~ Females frequently win males with their serenity. ~ Serenity means humbleness. ~ Therefore when a great kingdom is humble, it wins small kingdoms. ~ When a small kingdom is humble, it wins great kingdoms. ~ This is why with humbleness one can win and will win. ~ A great kingdom should not excessively conquer. ~ A small kingdom should avoid undue vassalage. ~ In order for both great and small kingdoms to have their wishes, it is better for great kingdoms to be humble.

[16t62c] **Thomas Z. Zhang** ~ Tao is the law of the universe. ~ For able people Tao is a treasure. ~ For less able people, Tao is a guardian. ~ Good words can win reverence. ~ Good behavior can win admiration. ~ For people who are inept, should they be abandoned? ~ Therefore for the emperor who is enthroned and the three senior administrators who are appointed, there may be priceless jades and fast carriages, none is as good as adopting Tao. ~ Why Tao is so treasured by generations? ~ Is it not because it helps us reach our goals and avoid mistakes? ~ Therefore it is treasured by the whole world.

[16t63c] **Thomas Z. Zhang** ~ Practice no forcing; undertake natural tasks; eat plain food. ~ No matter big or small, more or less, reply hostility with kindness. ~ When handling difficulties, one should start with the easiest first. ~ When eating the elephant, take one bite at a time. ~ In the world, difficult tasks are composed of easy ones; ~ Big tasks are formed by small ones. ~ This is why the sage never attempt big, but can achieve big. ~ Easily promising results in less credibility. ~ Broadly underestimating leads to a lot of difficulties. ~ This is why sages treat everything as if it was difficult. ~ So they never have difficulties.

[16t64c] **Thomas Z. Zhang** ~ When things are stable, it is easy to hold. ~ When problems have not occurred, they are easy to cope with. ~ When things are brittle, they break easily. ~ When things are tiny, they dissolve easily. ~ Prepare for problems before they appear. ~ Put things in order before they become chaotic. ~ Giant trees grow from tiny seeds. ~ High-rise buildings start from the first mound of earth. ~ Long journeys begin with a first step. ~ People often fail when the tasks are close to complete. ~ If they keep working as diligently as the beginning, then they would not fail. ~ Sages want things others do not want. ~ They do not treasure rare goods. ~ They study things others ignore. ~ They remind themselves of others' mistakes. ~ They let everything develops naturally and do not dare to force it.

[16t65c] **Thomas Z. Zhang** ~ In the past, those who are good at Tao did not encourage people to be shrewd. ~ They encourage people to be honest. ~ People are difficult to govern if they are sly. ~ Advocating slyness in governing is the misfortune of a kingdom. ~ Opposing slyness in governing is the blessing of a kingdom. ~ Note that the above two points are also guidelines. ~ Constantly noticing the guidelines is Profound Te. ~ Profound Te is deep, broad, and against instinct. ~ But it can leads to great success.

[16t66c] **Thomas Z. Zhang** ~ The river and the sea can be the king of hundreds of valleys, because they are adept to place themselves low. ~ This is why they can be the kings of hundreds of valleys. ~ Therefore sages speak humbly in order to win people. ~ They put people before themselves in order to lead people. ~ This is why when sages are the superior, people do not feel oppressed. ~ When sages are leading, people would not be

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hurt. ~ Consequently, when world is happy to support them and is never tired. ~ Since the sage does not contend with anybody, nobody can compete with one.

[16t67c] **Thomas Z. Zhang** ~ People in the world say to me that Tao is great but it resembles nothing. ~ It is because of the greatness that nothing is like it. ~ If it were similar to anything, it would have turned trivial long ago. ~ I have three great treasures - Hold and maintain them. ~ The first is kindness. ~ The second is frugality. ~ The third is the reluctance to be prestigious in the world. ~ Being kind, one can have courage. ~ Being frugal, one can grow wide. ~ Reluctance to be prestigious, one can become the leader. ~ If one is courageous without kindness, expanding without frugality, and prestigious without modesty, he is doomed to fail. ~ With kindness, one would win in war, and be secure in defense. ~ When heaven come to rescue, it guards by using kindness.

[16t68c] **Thomas Z. Zhang** ~ Those who are good at management rarely use force. ~ Those who are good at battles rarely lose their tempers. ~ Those who are good at winning over their rivals never let rivals take control. ~ Those who are good at employing people are modest. ~ This is the noncompetitive virtue. ~ This is the use of people's abilities. ~ This is called the best conformation to nature and history.

[16t69c] **Thomas Z. Zhang** ~ It is a military saying that when engaging in war, we do not aggress but defend; we do not advance an inch but retreat a foot. ~ This is marching without formation. ~ Do not roll up sleeves. ~ Confront no enemy. ~ Commit to no weapons. ~ The most serious mistake is to underestimate the enemy. ~ Underestimating the enemy almost caused me to lose my treasures. ~ Thus, when two comparable armies fight, the lamenting one wins.

[16t70c] **Thomas Z. Zhang** ~ My words are easy to understand and easy to practice. ~ However, people in the world rarely understand and practice them. ~ The words have their origins. ~ The events have their causes. ~ People can hardly understand this. ~ Therefore they rarely understand me. ~ Few people understand me. ~ Those who do follow me are prized. ~ This is why sages dress in crude clothes but carry jades.

[16t71c] **Thomas Z. Zhang** ~ Knowing what is not known is good. ~ Not knowing but pretending to know is bad. ~ Sages rarely ail, because they hate ills. ~ Thus, hating ills, one can be free of ills.

[16t72c] **Thomas Z. Zhang** ~ When people defy authority, great threat will come. ~ Do not disturb people's homes; do not interfere with people's lives. ~ Only this way, we can avoid getting weary. ~ Sages know themselves but are not presumptuous. ~ They have self-esteem but are not self-conceit. ~ That is, take the former and abandon the latter.

[16t73c] **Thomas Z. Zhang** ~ When courage is combined with boldness, one dies. ~ When courage is combined with prudence, one survives. ~ Of the two, which is beneficial and which is harmful? ~ It is hard to know what Heaven dislikes. ~ This is why even sages feel the difficulty. ~ The Tao of the nature is that: ~ The best winnings come without rivaling. ~ The best responses are not wordy. ~ The best friends come without formal invitation. ~ The best plans are made when relaxed. ~ Heaven's net is wide. ~ Although it has meshes, nothing escapes from it.

[16t74c] **Thomas Z. Zhang** ~ If people are not afraid to die, how death can be used to threaten them? ~ If we make people afraid of death, and execute a few extreme offenders, who would dare to offend again? ~ It is normal to have executioners who kill. ~ Substituting an executioner in killing is like substituting a master

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lumberjack in chopping trees. ~ Chopping trees by non-professionals rarely results in no hand injuries.

[16t75c] **Thomas Z. Zhang** ~ People starve because they pay heavy taxes. ~ People are hard to govern because the rulers force their wishes on people. ~ People are not afraid to rebel, because the rulers live extravagantly. ~ Therefore those who avoid extravagant life-style are wiser than those who live extravagantly.

[16t76c] **Thomas Z. Zhang** ~ When alive, people are pliable and soft; at death, people become rigid and hard. ~ When alive, grasses and trees are flexible and tender; at death, they become withered and rotten. ~ Therefore, rigidity leads to death, flexibility results in survival. ~ It is because of this, the inflexible army would be defeated, like stiff trees would be broken by wind. ~ The big and rigid would be overtaken by the nimble and flexible.

[16t77c] **Thomas Z. Zhang** ~ Tao of Nature is like tensing the string of a bow. ~ The high parts of the string comes down, the low parts lift up. ~ If it is too long, then we cut out excessive part. ~ If it is too short, then we add some. ~ It is Tao of Nature that excessive part is reduced and insufficient part is supplemented. ~ But Tao of People is opposite. ~ The poor become poorer. ~ The rich become richer. ~ Only those who have Te can donate their surplus to the world. ~ This is why sages work but do not force their way, and succeed but do not glorify their merits. ~ It is their modesty that is wise.

[16t78c] **Thomas Z. Zhang** ~ Nothing in the world is more flexible and adaptable than water. ~ Yet, when conquering the hard and strong, nothing is better. ~ This is because water does not have definite shape. ~ The yielding wins over the strong. ~ Flexibility wins over rigidity. ~ Everybody understands this. ~ But few practice it. ~ Therefore the sage says: ~ "Those, who can endure disgrace for their kingdom, can be the head of the kingdom; ~ Those, who can accept misfortune for their kingdom, can be Emperor of the world." ~ These logical words appear to be controversial.

[16t79c] **Thomas Z. Zhang** ~ After big conflicts are reconciled, some hostility may remain. ~ Reply the resentment with kindness. ~ Is it not good? ~ Thus a sage keeps the creditor's deed but does not demand the payment. ~ People with Te are like creditors. ~ People without Te are like tax collectors. ~ Tao of the nature does not discriminate. ~ It constantly provides benefit to all people.

[16t80c] **Thomas Z. Zhang** ~ In small countries with fewer people, ~ No delicate utensils are used. ~ Make people fear death so that they refuse to venture far away. ~ Although there are vehicles and boats, nobody uses them. ~ Although there are troops and weapons, they are not deployed. ~ Let people once again use knot-tying to keep records. ~ Let people enjoy their food, beautify their clothes, live peacefully, and be happy with their traditions. ~ Although neighboring kingdoms are within sight; and dog barks and roster crows can be heard over the border, but people never interfere with each other in their lifetime.

[16t81c] **Thomas Z. Zhang** ~ Credible words are not sweet; sweet words are not credible. ~ Honest people do not need to argue for themselves; those who argue for themselves are not honest. ~ Experts have deep knowledge about their specialties; those who try to learn everything would know little about each. ~ Sages never accumulate wealth. ~ They believe the more they give up, the more they have; ~ And the more they give away, the more they accumulate. ~ Tao of the Nature is this: benefiting without harming. ~ Tao of People is this: achieving without rivaling.

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[17t01c] **Arthur Waley** ~ The Way that can be told of is not an Unvarying Way; ~ The names that can be named are not unvarying names. ~ It was from the Nameless that Heaven and Earth sprang; ~ The named is but the mother that rears the ten thousand creatures, each after its kind. ~ Truly, 'Only he that rids himself forever of desire can see the Secret Essences'; ~ He that has never rid himself of desire can see only the Outcomes. ~ These two things issued from the same mould, but nevertheless are different in name. ~ This 'same mould' we can but call the Mystery, ~ Or rather the 'Darker than any Mystery', ~ The Doorway whence issued all Secret Essences.

[17t02c] **Arthur Waley** ~ It is because every one under Heaven recognizes beauty as beauty, that the idea of ugliness exists. ~ And equally if every one recognized virtue as virtue, this would merely create fresh conceptions of wickedness. ~ For truly 'Being and Not-being grow out of one another; ~ Difficult and easy complete one another. ~ Long and short test one another; ~ High and low determine one another. ~ Pitch and mode give harmony to one another. ~ Front and back give sequence to one another'. ~ Therefore the Sage relies on actionless activity, ~ Carries on wordless teaching, ~ But the myriad creatures are worked upon by him; he does not disown them. ~ He rears them, but does not lay claim to them, ~ Controls them, but does not lean upon them, ~ Achieves his aim, but does not call attention to what he does; ~ And for the very reason that he does not call attention to what he does ~ He is not ejected from fruition of what he has done.

[17t03c] **Arthur Waley** ~ If we stop looking for 'persons of superior morality' (hsien) to put in power, there will be no more jealousies among the people. ~ If we cease to set store by products that are hard to get, there will be no more thieves. ~ If the people never see such things as excite desire, their hearts will remain placid and undisturbed. ~ Therefore the Sage rules ~ By emptying their hearts ~ And filling their bellies, ~ Weakening their intelligence ~ And toughening their sinews ~ Ever striving to make the people knowledgeless and desireless. ~ Indeed he sees to it that if there be any who have knowledge, they dare not interfere. ~ Yet through his actionless activity all things are duly regulated.

[17t04c] **Arthur Waley** ~ The Way is like an empty vessel ~ That yet may be drawn from ~ Without ever needing to be filled. ~ It is bottomless; the very progenitor of all things in the world. ~ In it all sharpness is blunted, ~ All tangles untied, ~ All glare tempered, ~ All dust smoothed. ~ It is like a deep pool that never dries. ~ Was it too the child of something else? ~ We cannot tell. ~ But as a substanceless image it existed before the Ancestor.

[17t05c] **Arthur Waley** ~ Heaven and Earth are ruthless; ~ To them the Ten Thousand Things are but as straw dogs. ~ The Sage too is ruthless; ~ To him the people are but as straw dogs. ~ Yet Heaven and Earth and all that lies between ~ Is like a bellows ~ In that it is empty, but gives a supply that never fails. ~ Work it, and more comes out. ~ Whereas the force of words is soon spent. ~ Far better is it to keep what is in the heart.

[17t06c] **Arthur Waley** ~ The Valley Spirit never dies. ~ It is named the Mysterious Female. ~ And the Doorway of the Mysterious Female ~ Is the base from which Heaven and Earth sprang. ~ It is there within us all the while; ~ Draw upon it as you will, it never runs dry.

[17t07c] **Arthur Waley** ~ Heaven is eternal, the Earth everlasting. ~ How come they to be so? ~ It is because they do not foster their own lives; ~ That is why they live so long. ~ Therefore the Sage ~ Puts himself in the background; but is always to the fore. ~ Remains outside; but is always there. ~ Is it not just because he does not strive for any personal end ~ That all his personal ends are fulfilled?

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[17t08c] **Arthur Waley** ~ The highest good is like that of water. ~ The goodness of water is that it benefits the ten thousand creatures; yet itself does not scramble, but is content with the places that all men disdain. ~ It is this that makes water so near to the Way. ~ And if men think the ground the best place for building a house upon, ~ If among thoughts they value those that are profound, ~ If in friendship they value gentleness, ~ In words, truth; in government, good order; ~ In deeds, effectiveness; in actions, timeliness - ~ In each case it is because they prefer what does not lead to strife, ~ And therefore does not go amiss.

[17t09c] **Arthur Waley** ~ Stretch a bow to the very full, ~ And you will wish you had stopped in time; ~ Temper a sword-edge to its very sharpest, ~ And you will find it soon grows dull. ~ When bronze and jade fill your hall ~ It can no longer be guarded. ~ Wealth and place breed insolence ~ That brings ruin in its train. ~ When your work is done, then withdraw! ~ Such is Heaven's Way.

[17t10c] **Arthur Waley** ~ Can you keep the unquiet physical-soul from straying, hold fast to the Unity, and never quit it? ~ Can you, when concentrating your breath, make it soft like that of a little child? ~ Can you wipe and cleanse your vision of the Mystery till all is without blur? ~ Can you love the people and rule the land, yet remain unknown? ~ Can you in opening and shutting the heavenly gates play always the female part? ~ Can your mind penetrate every corner of the land, but you yourself never interfere? ~ Rear them, then, feed them, ~ Rear them, but do not lay claim to them. ~ Control them, but never lean upon them; ~ Be chief among them, but do not manage them. ~ This is called the Mysterious Power.

[17t11c] **Arthur Waley** ~ We put thirty spokes together and call it a wheel; ~ But it is on the space where there is nothing that the usefulness of the wheel depends. ~ We turn clay to make a vessel; ~ But it is on the space where there is nothing that the usefulness of the vessel depends. ~ We pierce doors and windows to make a house; ~ And it is on these spaces where there is nothing that the usefulness of the house depends. ~ Therefore just as we take advantage of what is, we should ~ recognize the usefulness of what is not.

[17t12c] **Arthur Waley** ~ The five colours confuse the eye, ~ The five sounds dull the ear, ~ The five tastes spoil the palate. ~ Excess of hunting and chasing ~ Makes minds go mad. ~ Products that are hard to get ~ Impede their owner's movements. ~ Therefore the Sage ~ Considers the belly not the eye. ~ Truly, 'he rejects that but takes this'.

[17t13c] **Arthur Waley** ~ 'Favour and disgrace goad as it were to madness; high rank hurts keenly as our bodies hurt.' ~ What does it mean to say that favour and disgrace goad as it were to madness? ~ It means that when a ruler's subjects get it they turn distraught, when they lose it they turn distraught. ~ That is what is meant by saying favour and disgrace goad as it were to madness. ~ What does it mean to say that high rank hurts keenly as our bodies hurt? ~ The only reason that we suffer hurt is that we have bodies; if we had no bodies, how could we suffer? ~ Therefore we may accept the saying: ~ 'He who in dealing with the empire regards his high rank as though it were his body is the best person to be entrusted with rule; he who in dealing with the empire loves his subjects as one should love one's body is the best person to whom one can commit the empire'.

[17t14c] **Arthur Waley** ~ Because the eye gazes but can catch no glimpse of it, ~ It is called elusive. ~ Because the ear listens but cannot hear it, ~ It is called the rarefied. ~ Because the hand feels for it but cannot find it, ~ It is called the infinitesimal. ~ These three, because they cannot be further scrutinized, ~ Blend into one. ~ Its rising brings no light; ~ Its sinking, no darkness. ~ Endless the series of things without name ~ On the

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way back to where there is nothing. ~ They are called shapeless shapes; ~ Forms without form; ~ Are called vague semblances. ~ Go towards them, and you can see no front; ~ Go after them, and you see no rear. ~ Yet by seizing on the Way that was ~ You can ride the things that are now. ~ For to know what once there was, in the Beginning, ~ This is called the essence of the Way.

[17t15c] **Arthur Waley** ~ Of old those that were the best officers of Court ~ Had inner natures subtle, abstruse, mysterious, penetrating, ~ Too deep to be understood. ~ And because such men could not be understood ~ I can but tell of them as they appeared to the world: ~ Circumspect they seemed, like one who in winter crosses a stream, ~ Watchful, as one who must meet danger on every side. ~ Ceremonious, as one who pays a visit; ~ Yet yielding, as ice when it begins to melt. ~ Blank, as a piece of uncarved wood; ~ Yet receptive as a hollow in the hills. ~ Murky, as a troubled stream - ~ Which of you can assume such murkiness, to become in the end still and clear? ~ Which of you can make yourself inert, to become in the end full of life and stir? ~ Those who possess this Tao do not try to fill themselves to the brim, ~ And because they do not try to fill themselves to the brim ~ They are like a garment that endures all wear and need never be renewed (?).

[17t16c] **Arthur Waley** ~ Push far enough towards the Void, ~ Hold fast enough to Quietness, ~ And of the ten thousand things none but can be worked on by you. ~ I have beheld them, whither they go back. ~ See, all things howsoever they flourish ~ Return to the root from which they grew. ~ This return to the root is called Quietness; ~ Quietness is called submission to Fate; ~ What has submitted to Fate has become part of the always-so. ~ To know the always-so is to be Illumined; ~ Not to know it, means to go blindly to disaster. ~ He who knows the always-so has room in him for everything; ~ He who has room in him for everything is without prejudice. ~ To be without prejudice is to be kingly; ~ To be kingly is to be of heaven; ~ To be of heaven is to be in Tao. ~ Tao is forever and he that possesses it, ~ Though his body ceases, is not destroyed.

[17t17c] **Arthur Waley** ~ Of the highest the people merely know that such a one exists; ~ The next they draw near to and praise. ~ The next they shrink from, intimidated; but revile. ~ Truly, 'It is by not believing people that you turn them into liars'. ~ But from the Sage it is so hard at any price to get a single word, ~ That when his task is accomplished, his work done, ~ Throughout the country every one says 'It happened of its own accord'.

[17t18c] **Arthur Waley** ~ It was when the Great Way declined ~ That human kindness and morality arose; ~ It was when intelligence and knowledge appeared ~ That the Great Artifice began. ~ It was when the six near ones were no longer at peace ~ That there was talk of 'dutiful sons'; ~ Nor till fatherland was dark with strife ~ Did we hear of 'loyal slaves'.

[17t19c] **Arthur Waley** ~ Banish wisdom, discard knowledge, ~ And the people will be benefited a hundredfold. ~ Banish human kindness, discard morality, ~ And the people will be dutiful and compassionate. ~ Banish skill, discard profit, ~ And thieves and robbers will disappear. ~ If when these three things are done they find life too plain and unadorned, ~ Then let them have accessories; ~ Give them Simplicity to look at, the Uncarved Block to hold, ~ Give them selflessness and fewness of desires.

[17t20c] **Arthur Waley** ~ Banish learning, and there will be no more grieving. ~ Between wei and o ~ What after all is the difference? ~ Can it be compared to the difference between good and bad? ~ The saying 'what others avoid I too must avoid' ~ How false and superficial it is! ~ All men, indeed, are wreathed in smiles, ~ As though feasting after the Great Sacrifice, ~ As though going up to the Spring Carnival. ~ I alone am inert,

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like a child that has not yet given sign; ~ Like an infant that has not yet smiled. ~ I droop and drift, as though I belonged nowhere. ~ All men have enough and to spare; ~ I alone seem to have lost everything. ~ Mine is indeed the mind of a very idiot, ~ So dull am I. ~ The world is full of people that shine; ~ I alone am dark. ~ They look lively and self-assured; ~ I alone, depressed. ~ I seem unsettled as the ocean; ~ Blown adrift, never brought to a stop. ~ All men can be put to some use; ~ I alone am intractable and boorish. ~ But wherein I most am different from men ~ Is that I prize no sustenance that comes not from the Mother's breast.

[17t21c] **Arthur Waley** ~ Such the scope of the All-pervading Power ~ That it alone can act through the Way. ~ For the Way is a thing impalpable, incommensurable. ~ Incommensurable, impalpable. ~ Yet latent in it are forms; ~ Impalpable, incommensurable ~ Yet within it are entities. ~ Shadowy it is and dim; ~ Yet within it there is a force, ~ A force that though rarefied ~ Is none the less efficacious. ~ From the time of old till now ~ Its charge has not departed ~ But cheers onward the many warriors. ~ How do I know that the many warriors are so? ~ Through this.

[17t22c] **Arthur Waley** ~ 'To remain whole, be twisted!' ~ To become straight, let yourself be bent. ~ To become full, be hollow. ~ Be tattered, that you may be renewed. ~ Those that have little, may get more, ~ Those that have much, are but perplexed. ~ Therefore the Sage ~ Clasps the Primal Unity, ~ Testing by it everything under heaven. ~ He does not show himself; therefore he is seen everywhere. ~ He does not define himself, therefore he is distinct. ~ He does not boast of what he will do, therefore he succeeds. ~ He is not proud of his work, and therefore it endures. ~ He does not contend, ~ And for that very reason no one under heaven can contend with him. ~ So then we see that the ancient saying 'To remain whole, be twisted!' was no idle word; for true wholeness can only be achieved by return.

[17t23c] **Arthur Waley** ~ To be always talking is against nature. ~ For the same reason a hurricane never lasts a whole morning, nor a rain-storm all day. ~ Who is it that makes the wind and rain? ~ It is Heaven-and-Earth. ~ And if even Heaven-and-Earth cannot blow or pour for long, how much less in his utterance should man? ~ Truly, ~ if one uses the Way as one's instrument, the results will be like the Way; ~ if one uses the 'power' as one's instrument, the results will be like the power; ~ if one uses what is the reverse of the 'power', the results will be the reverse of the 'power'. ~ For to those who have conformed themselves to the Way, the Way readily lends its power. ~ To those who have conformed themselves to the power, the power readily lends more power. ~ While to those who conform themselves to inefficacy, inefficacy readily lends its ineffectiveness. ~ 'It is by not believing in people that you turn them into liars'.

[17t24c] **Arthur Waley** ~ 'He who stands on tip-toe, does not stand firm; ~ He who takes the longest strides, does not walk the fastest.' ~ He who does his own looking sees little, ~ He who defines himself is not therefore distinct. ~ He who boasts of what he will do succeeds in nothing; ~ He who is proud of his work, achieves nothing that endures. ~ Of these, from the standpoint of the Way, it is said: ~ 'Pass round superfluous dishes to those that have already had enough, ~ And no creature but will reject them in disgust.' ~ That is why he that possesses Tao does not linger.

[17t25c] **Arthur Waley** ~ There was something formless yet complete, ~ That existed before heaven and earth; ~ Without sound, without substance, ~ Dependent on nothing, unchanging, ~ All pervading, unfailing. ~ One may think of it as the mother of all things under heaven. ~ Its true name we do not know; ~ 'Way' is the by-name that we give it. ~ Were I forced to say to what class of things it belongs I should call it Great (ta). ~ Now ta also means passing on, ~ And passing on means going Far Away, ~ And going far away means returning.

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~ Thus just as Tao has 'this greatness' and as earth has it and as heaven has it, so may the ruler also have it. ~ Thus 'within the realm there are four portions of greatness', and one belongs to the king. ~ The ways of men are conditioned by those of earth. ~ The ways of earth, by those of heaven. ~ The ways of heaven by those of Tao, and the ways of Tao by the Self-so.

[17t26c] **Arthur Waley** ~ As the heavy must be the foundation of the light, ~ So quietness is lord and master of activity. ~ Truly, ~ 'A man of consequence though he travels all day ~ Will not let himself be separated from his baggage-wagon, ~ However magnificent the view, he sits quiet and dispassionate'. ~ How much less, then, must be the lord of ten thousand chariots ~ Allow himself to be lighter than these he rules! ~ If he is light, the foundation is lost; ~ If he is active, the lord and master is lost.

[17t27c] **Arthur Waley** ~ Perfect activity leaves no track behind it; ~ Perfect speech is like a jade-worker whose tool leaves no mark. ~ The perfect reckoner needs no counting-slips; ~ The perfect door has neither bolt nor bar, ~ Yet cannot be opened. ~ The perfect knot needs neither rope nor twine, ~ Yet cannot be untied. ~ Therefore the Sage ~ Is all the time in the most perfect way helping men, ~ He certainly does not turn his back on men; ~ Is all the time in the most perfect way helping creatures, ~ He certainly does not turn his back on creatures. ~ This is called resorting to the Light. ~ Truly, 'the perfect man is the teacher of the imperfect; ~ But the imperfect is the stock-in-trade of the perfect man'. ~ He who does not respect his teacher, ~ He who does not take care of his stock-in-trade, ~ Much learning though he may possess, is far astray. ~ This is the essential secret.

[17t28c] **Arthur Waley** ~ 'He who knows the male, yet cleaves to what is female ~ Becomes like a ravine, receiving all things under heaven,' ~ And being such a ravine ~ He knows all the time a power that he never calls upon in vain. ~ This is returning to the state of infancy. ~ He who knows the white, yet cleaves to the black ~ Becomes the standard by which all things are tested; ~ And being such a standard ~ He has all the time a power that never errs, ~ He returns to the Limitless. ~ He who knows glory, yet cleaves to ignominy ~ Becomes like a valley that receives into it all things under heaven, ~ And being such a valley ~ He has all the time a power that suffices; ~ He returns to the state of the Uncarved Block. ~ Now when a block is sawed up it is made into implements; ~ But when the Sage uses it, it becomes Chief of all Ministers. ~ Truly, 'The greatest carver does the least cutting'.

[17t29c] **Arthur Waley** ~ Those that would gain what is under heaven by tampering with it - I have seen that they do not succeed. ~ For that which is under heaven is like a holy vessel, dangerous to tamper with. ~ Those that tamper with it, harm it. ~ Those that grab at it, lose it. ~ For among the creatures of the world some go in front, some follow; ~ Some blow hot when others would be blowing cold. ~ Some are feeling vigorous just when others are worn out. ~ Some are loading just when others would be tilting out. ~ Therefore the Sage 'discards the absolute, the all-inclusive, the extreme'.

[17t30c] **Arthur Waley** ~ He who by Tao purposes to help a ruler of men ~ Will oppose all conquest by force of arms; ~ For such things are wont to rebound. ~ Where armies are, thorns and brambles grow. ~ The raising of a great host ~ Is followed by a year of dearth. ~ Therefore a good general effects his purpose and then stops; he does not take further advantage of his victory. ~ Fulfils his purpose and does not glory in what he has done; ~ Fulfils his purpose and does not boast of what he has done; ~ Fulfils his purpose, but takes no pride in what he has done; ~ Fulfils his purpose, but only as a step that could not be avoided; ~ Fulfils his purpose, but without violence; ~ For what has a time of vigour also has a time of decay. ~ This is against Tao, ~ And what is against Tao will soon perish.

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[17t31c] **Arthur Waley** ~ Fine weapons are none the less ill-omened things. ~ That is why, among people of good birth, in peace the left-hand side is the place of honour, but in war this is reversed and the right-hand side is the place of honour. ~ The Quietist, even when he conquers, does not regard weapons as lovely things. ~ For to think them lovely means to delight in them, and to delight in them means to delight in the slaughter of men. ~ And he who delights in the slaughter of men will never get what he looks for out of those that dwell under heaven. ~ A host that has slain men is received with grief and mourning; he that has conquered in battle is received with rites of mourning.

[17t32c] **Arthur Waley** ~ Tao is eternal, but has no fame (name); ~ The Uncarved Block, though seemingly of small account, ~ Is greater than anything that is under heaven. ~ If kings and barons would but possess themselves of it, ~ The ten thousand creatures would flock to do them homage; ~ Heaven-and-earth would conspire ~ To send Sweet Dew, ~ Without law or compulsion, men would dwell in harmony. ~ Once the block is carved, there will be names, ~ And so soon as there are names ~ Know that it is time to stop. ~ Only by knowing when it is time to stop can danger be avoided. ~ To Tao all under heaven will come ~ As streams and torrents flow into a great river or sea.

[17t33c] **Arthur Waley** ~ To understand others is to have knowledge; ~ To understand oneself is to be illumined. ~ To conquer others needs strength; ~ To conquer oneself is harder still. ~ To be content with what one has is to be rich. ~ He that works through violence may get his way; ~ But only what stays in its place ~ Can endure. ~ When one dies one is not lost; there is no other longevity.

[17t34c] **Arthur Waley** ~ Great Tao is like a boat that drifts; ~ It can go this way; it can go that. ~ The ten thousand creatures owe their existence to it and it does not disown them; ~ Yet having produced them, it does not take possession of them. ~ Tao, though it covers the ten thousand things like a garment, ~ Makes no claim to be master over them, ~ And asks for nothing from them. ~ Therefore it may be called the Lowly. ~ The ten thousand creatures obey it, ~ Though they know not that they have a master; ~ Therefore it is called the Great. ~ So too the Sage just because he never at any time makes a show of greatness in fact achieves greatness.

[17t35c] **Arthur Waley** ~ He who holding the Great Form goes about his work in the empire ~ Can go about his work, yet do no harm. ~ All is peace, quietness and security. ~ Sound of music, smell of good dishes ~ Will make the passing stranger pause. ~ How different the words that Tao gives forth! ~ So thin, so flavourless! ~ If one looks for Tao, there is nothing solid to see; ~ If one listens for it, there is nothing loud enough to hear. ~ Yet if one uses it, it is inexhaustible.

[17t36c] **Arthur Waley** ~ What is in the end to be shrunk ~ Must first be stretched. ~ Whatever is to be weakened ~ Must begin by being made strong. ~ What is to be overthrown ~ Must begin by being set up. ~ He who would be a taker ~ Must begin as a giver. ~ This is called 'dimming' one's light. ~ It is thus that the soft overcomes the hard ~ And the weak, the strong. ~ 'It is best to leave the fish down in his pool; ~ Best to leave the State's sharpest weapons where none can see them.'

[17t37c] **Arthur Waley** ~ Tao never does; ~ Yet through it all things are done. ~ If the barons and kings would but possess themselves of it, ~ The ten thousand creatures would at once be transformed. ~ And if having been transformed they should desire to act, ~ We must restrain them by the blankness of the Unnamed. ~ The blankness of the Unnamed ~ Brings dispassion; ~ To be dispassionate is to be still. ~ And so, of itself, the

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whole empire will be at rest.

[17t38c] **Arthur Waley** ~ The man of highest 'power' does not reveal himself as a possessor of 'power'; ~ Therefore he keeps his 'power'. ~ The man of inferior 'power' cannot rid it of the appearance of 'power'; ~ Therefore he is in truth without 'power'. ~ The man of highest 'power' neither acts nor is there any who so regards him; ~ The man of inferior 'power' both acts and is so regarded. ~ The man of highest humanity, though he acts, is not so regarded; ~ Whereas a man of even the highest morality both acts and is so regarded. ~ While even he who is best versed in ritual not merely acts, but if people fail to respond ~ Then he will pull up his sleeves and advance upon them. ~ That is why it is said: ~ 'After Tao was lost, then came the "power"; ~ After the "power" was lost, then came human kindness. ~ After human kindness was lost, then came morality, ~ After morality was lost, then came ritual. ~ Now ritual is the mere husk of loyalty and promise-keeping, ~ And is indeed the first step towards brawling.' ~ Foreknowledge may be the 'flower of doctrine', ~ But it is the beginning of folly. ~ Therefore the full-grown man takes his stand upon the solid substance and not upon the mere husk, ~ Upon the fruit and not upon the flower. ~ Truly, 'he rejects that and takes this'.

[17t39c] **Arthur Waley** ~ As for the things that from of old have understood the Whole - ~ The sky through such understanding remains limpid, ~ Earth remains steady, ~ The spirits keep their holiness, ~ The abyss is replenished, ~ The ten thousand creatures bear their kind, ~ Barons and princes direct their people. ~ It is the Whole that causes it. ~ Were it not so limpid, the sky would soon get torn, ~ Were it not for its steadiness, the earth would soon tip over, ~ Were it not for their holiness, the spirits would soon wither away, ~ Were it not for this replenishment, the abyss would soon go dry, ~ Were it not that the ten thousand creatures can bear their kind, ~ They would soon become extinct. ~ Were the barons and princes no longer directors of their people and for that reason honoured and exalted, they would soon be overthrown. ~ Truly, ~ 'The humble is the stem upon which the mighty grows, ~ The low is the foundation upon which the high is laid.' ~ That is why barons and princes refer to themselves as 'The Orphan', 'The Needy', 'The Ill-provided'. ~ Is this not indeed a case of might rooting itself upon humility? ~ True indeed are the sayings: ~ 'Enumerate the parts of a carriage, and you still have not explained what a carriage is', and ~ 'They did not want themselves to tinkle like jade-bells, while others resounded like stone-chimes'.

[17t40c] **Arthur Waley** ~ In Tao the only motion is returning; ~ The only useful quality, weakness. ~ For though all creatures under heaven are the products of Being, ~ Being itself is the product of Not-being.

[17t41c] **Arthur Waley** ~ When the man of highest capacities hears Tao ~ He does his best to put it into practice. ~ When the man of middling capacity hears Tao ~ He is in two minds about it. ~ When the man of low capacity hears Tao ~ He laughs loudly at it. ~ If he did not laugh, it would not be worth the name of Tao. ~ Therefore the proverb has it: ~ 'The way out into the light often looks dark, ~ The way that goes ahead often looks as if it went back.' ~ The way that is least hilly often looks as if it went up and down, ~ The 'power' that is really loftiest looks like an abyss, ~ What is sheerest white looks blurred. ~ The 'power' that is most sufficing looks inadequate, ~ The 'power' that stands firmest looks flimsy, ~ What is in its natural, pure state looks faded, ~ The largest square has no corners, ~ The greatest vessel takes the longest to finish, ~ Great music has the faintest notes, ~ The Great Form is without shape. ~ For Tao is hidden and nameless. ~ Yet Tao alone supports all things and brings them to fulfilment.

[17t42c] **Arthur Waley** ~ Tao gave birth to the One; the One gave birth successively to two things, three things, up to ten thousand. ~ These ten thousand creatures cannot turn their backs to the shade without having the sun on their bellies, and it is on this blending of the breaths that their harmony depends. ~ To be

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orphaned, needy, ill-provided is what men most hate; yet princes and dukes style themselves so. ~ Truly, 'things are often increased by seeking to diminish them and diminished by seeking to increase them.' ~ The maxims that others use in their teaching I too will use in mine. ~ Show me a man of violence that came to a good end, and I will take him for my teacher.

[17t43c] **Arthur Waley** ~ What is of all things most yielding ~ Can overwhelm that which is of all things most hard. ~ Being substanceless it can enter even where there is no space; ~ That is how I know the value of action that is actionless. ~ But that there can be teaching without words, ~ Value in action that is actionless, ~ Few indeed can understand.

[17t44c] **Arthur Waley** ~ Fame or one's own self, which matters to one most? ~ One's own self or things bought, which should count most? ~ In the getting or the losing, which is worse? ~ Hence he who grudges expense pays dearest in the end; ~ He who has hoarded most will suffer the heaviest loss. ~ Be content with what you have and are, and no one can despoil you; ~ Who stops in time nothing can harm. ~ He is forever safe and secure.

[17t45c] **Arthur Waley** ~ What is most perfect seems to have something missing; ~ Yet its use is unimpaired. ~ What is most full seems empty; ~ Yet its use will never fail. ~ What is most straight seems crooked; ~ The greatest skill seems like clumsiness, ~ The greatest eloquence like stuttering. ~ Movement overcomes cold; ~ But staying still overcomes heat. ~ So he by his limpid calm ~ Puts right everything under heaven.

[17t46c] **Arthur Waley** ~ When there is Tao in the empire ~ The galloping steeds are turned back to fertilize the ground by their droppings. ~ When there is not Tao in the empire ~ War horses will be reared even on the sacred mounds below the city walls. ~ No lure is greater than to possess what others want, ~ No disaster greater than not to be content with what one has, ~ No presage of evil greater than that men should be wanting to get more. ~ Truly: 'He who has once known the contentment that comes simply through being content, will never again be otherwise than contented'.

[17t47c] **Arthur Waley** ~ Without leaving his door ~ He knows everything under heaven. ~ Without looking out of his window ~ He knows all the ways of heaven. ~ For the further one travels ~ The less one knows. ~ Therefore the Sage arrives without going, ~ Sees all without looking, ~ Does nothing, yet achieves everything.

[17t48c] **Arthur Waley** ~ Learning consists in adding to one's stock day by day; ~ The practice of Tao consists in ~ 'Subtracting day by day, ~ Subtracting and yet again subtracting ~ Till one has reached inactivity. ~ But by this very inactivity ~ Everything can be activated.' ~ Those who of old won the adherence of all who live under heaven ~ All did so by not interfering. ~ Had they interfered, ~ They would never have won this adherence.

[17t49c] **Arthur Waley** ~ The Sage has no heart of his own; ~ He uses the heart of the people as his heart. ~ Of the good man I approve, ~ But of the bad I also approve, ~ And thus he gets goodness. ~ The truthful man I believe, but the liar I also believe, ~ And thus he gets truthfulness. ~ The Sage, in his dealings with the world, seems like one dazed with fright; ~ For the world's sake he dulls his wits. ~ The Hundred Families all the time strain their eyes and ears, ~ The Sage all the time sees and hears no more than an infant sees and hears.

[17t50c] **Arthur Waley** ~ He who aims at life achieves death. ~ If the 'companions of life' are thirteen, so likewise

are the 'companions of death' thirteen. ~ How is it that the 'death-spots' in man's life and activity are also thirteen? ~ It is because men feed life too grossly. ~ It is said that he who has a true hold on life, when he walks on land does not meet tigers or wild buffaloes; in battle he is not touched by weapons of war. ~ Indeed, a buffalo that attacked him would find nothing for its horns to butt, a tiger would find nothing for its claws to tear, a weapon would find no place for its point to enter in. ~ And why? ~ Because such men have no 'death-spot' in them.

[17t51c] **Arthur Waley** ~ Tao gave them birth; ~ The 'power' of Tao reared them, ~ Shaped them according to their kinds, ~ Perfected them, giving to each its strength. ~ Therefore of the ten thousand things there is not one that does not worship Tao and do homage to its 'power'. ~ No mandate ever went forth that accorded to Tao the right to be worshipped, nor to its 'power' the right to receive homage. ~ It was always and of itself so. ~ Therefore as Tao bore them and the 'power' of Tao reared them, made them grow, fostered them, harboured them, brewed for them, so you must ~ 'Rear them, but not lay claim to them, ~ Control them, but never lean upon them, ~ Be chief among them, but not manage them. ~ This is called the mysterious power.'

[17t52c] **Arthur Waley** ~ That which was the beginning of all things under heaven ~ We may speak of as the 'mother' of all things. ~ He who apprehends the mother ~ Thereby knows the sons. ~ And he who has known the sons ~ Will hold all the tighter to the mother, ~ And to the end of his days suffer no harm: ~ 'Block the passages, shut the doors, ~ And till the end your strength shall not fail. ~ Open up the passages, increase your doings, ~ And till your last day no help shall come to you.' ~ As good sight means seeing what is very small ~ So strength means holding on to what is weak. ~ He who having used the outer-light can return to the inner-light ~ Is thereby preserved from all harm. ~ This is called resorting to the always-so.

[17t53c] **Arthur Waley** ~ He who has the least scrap of sense, once he has got started on the great highway has nothing to fear so long as he avoids turnings. ~ For great highways are safe and easy. ~ But men love by-paths. ~ So long as the Court is in order ~ They are content to let their fields run to weed ~ And their granaries stand empty. ~ They wear patterns and embroideries, ~ Carry sharp swords, glut themselves with drink and food, have more possessions than they can use. ~ These are the riotous ways of brigandage; they are not the Highway.

[17t54c] **Arthur Waley** ~ What Tao plants cannot be plucked, ~ What Tao clasps, cannot slip. ~ By its virtue alone can one generation after another carry on the ancestral sacrifice. ~ Apply it to yourself and by its power you will be freed from dross. ~ Apply it to your household and your household shall thereby have abundance. ~ Apply it to the village, and the village will be made secure. ~ Apply it to the kingdom, and the kingdom shall thereby be made to flourish. ~ Apply it to an empire, and the empire shall thereby be extended. ~ Therefore just as through oneself one may contemplate Oneself, ~ So through the household one may contemplate the Household, ~ And through the village, one may contemplate the Village, ~ And through the kingdom, one may contemplate the Kingdom, ~ And through the empire, one may contemplate the Empire. ~ How do I know that the empire is so? ~ By this.

[17t55c] **Arthur Waley** ~ The impunity of things fraught with the 'power' ~ May be likened to that of an infant. ~ Poisonous insects do not sting it, ~ Nor fierce beasts seize it, ~ Nor clawing birds maul it. ~ Its bones are soft, its sinews weak; but its grip is strong. ~ Not yet to have known the union of male and female, but to be completely formed, ~ Means that the vital force is at its height; ~ To be able to scream all day without getting hoarse ~ Means that harmony is at its perfection. ~ To understand such harmony is to understand the always-so. ~ To understand the always-so is to be illumined. ~ But to fill life to the brim is to invite omens. ~

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If the heart makes calls upon the life-breath, rigidity follows. ~ Whatever has a time of vigour also has a time of decay. ~ Such things are against Tao, ~ And whatever is against Tao is soon destroyed.

[17t56c] **Arthur Waley** ~ Those who know do not speak; ~ Those who speak do not know. ~ Block the passages, ~ Shut the doors, ~ Let all sharpness be blunted, ~ All tangles untied, ~ All glare tempered, ~ All dust smoothed. ~ This is called the mysterious levelling. ~ He who has achieved it cannot either be drawn into friendship or repelled, ~ Cannot be benefited, cannot be harmed, ~ Cannot either be raised or humbled, ~ And for that very reason is highest of all creatures under heaven.

[17t57c] **Arthur Waley** ~ 'Kingdoms can only be governed if rules are kept; ~ Battles can only be won if rules are broken.' ~ But the adherence of all under heaven can only be won by letting-alone. ~ How do I know that it is so? ~ By this. ~ The more prohibitions there are, the more ritual avoidances, ~ The poorer the people will be. ~ The more 'sharp weapons' there are, ~ The more benighted will the whole land grow. ~ The more cunning craftsmen there are, ~ The more pernicious contrivances will be invented. ~ The more laws are promulgated, ~ The more thieves and bandits there will be. ~ Therefore a sage has said: ~ So long as I 'do nothing' the people will of themselves be transformed. ~ So long as I love quietude, the people will of themselves go straight. ~ So long as I act only by inactivity the people will of themselves become prosperous. ~ So long as I have no wants the people will of themselves return to the 'state of the Uncarved Block'.

[17t58c] **Arthur Waley** ~ When the ruler looks depressed the people will be happy and satisfied; ~ When the ruler looks lively and self-assured the people will be carping and discontented. ~ 'It is upon bad fortune that good fortune leans, upon good fortune that bad fortune rests.' ~ But though few know it, there is a bourn where there is neither right nor wrong; ~ In a realm where every straight is doubled by a crooked, and every good by an ill, surely mankind has gone long enough astray? ~ Therefore the Sage: ~ Squares without cutting, ~ Shapes the corners without lopping, ~ Straightens without stretching, ~ Gives forth light without shining.

[17t59c] **Arthur Waley** ~ You cannot rule men nor serve heaven unless you have laid up a store; ~ This 'laying up a store' means quickly absorbing, ~ And 'quickly absorbing' means doubling one's garnered 'power'. ~ Double your garnered power and it acquires a strength that nothing can overcome. ~ If there is nothing it cannot overcome, it knows no bounds, ~ And only what knows no bounds ~ Is huge enough to keep a whole kingdom in its grasp. ~ But only he who having the kingdom goes to the Mother ~ Can keep it long. ~ This is called the art of making the roots strike deep by fencing the trunk, of making life long by fixed staring.

[17t60c] **Arthur Waley** ~ Ruling a large kingdom is indeed like cooking small fish. ~ They who by Tao ruled all that is under heaven did not let an evil spirit within them display its powers. ~ Nay, it was not only that the evil spirit did not display its powers; neither was the Sage's good spirit used to the hurt of other men. ~ Nor was it only that his good spirit was not used to harm other men, the Sage himself was thus saved from harm. ~ And so, each being saved from harm, their 'powers' could converge towards a common end.

[17t61c] **Arthur Waley** ~ A large kingdom must be like the low ground towards which all streams flow down. ~ It must be a point towards which all things under heaven converge. ~ Its part must be that of the female in its dealings with all things under heaven. ~ The female by quiescence conquers the male; by quiescence gets underneath. ~ If a large kingdom can in the same way succeed in getting underneath a small kingdom then it will win the adherence of the small kingdom; ~ and it is because small kingdoms are by nature in this way underneath large kingdoms that they win the adherence of large kingdoms. ~ The one must get underneath in order to do it; ~ the other is underneath and therefore does it. ~ What large countries really need is more

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inhabitants; ~ and what small countries need is some place where their surplus inhabitants can go and get employment. ~ Thus each gets what it needs. ~ That is why I say the large kingdom must 'get underneath'.

[17t62c] **Arthur Waley** ~ Tao in the Universe is like the south-west corner in the house. ~ It is the treasure of the good man, ~ The support of the bad. ~ There is a traffic in speakers of fine words; ~ Persons of grave demeanour are accepted as gifts; ~ Even the bad let slip no opportunity to acquire them. ~ Therefore on the day of an Emperor's enthronement ~ Or at the installation of the three officers of State ~ Rather than send a team of four horses, preceded by a disc of jade, ~ Better were it, as can be done without moving from one's seat, to send this Tao. ~ For what did the ancients say of this Tao, how did they prize it? ~ Did they not say of those that have it 'Pursuing, they shall catch; pursued, they shall escape?' ~ They thought it, indeed, most precious of all things under heaven.

[17t63c] **Arthur Waley** ~ It acts without action, does without doing, finds flavour in what is flavourless, ~ Can make the small great and the few many, ~ 'Requites injuries with good deeds, ~ Deals with the hard while it is still easy, ~ With the great while it is still small.' ~ In the governance of empire everything difficult must be dealt with while it is still easy, ~ Everything great must be dealt with while it is still small. ~ Therefore the Sage never has to deal with the great; and so achieves greatness. ~ But again ~ 'Light assent inspires little confidence ~ And "many easies" means many a hard.' ~ Therefore the Sage knows too how to make the easy difficult, and by doing so avoid all difficulties!

[17t64c] **Arthur Waley** ~ 'What stays still is easy to hold; ~ Before there has been an omen it is easy to lay plans. ~ What is tender is easily torn, ~ What is minute is easy to scatter.' ~ Deal with things in their state of not-yet-being, ~ Put them in order before they have got into confusion. ~ For 'The tree big as a man's embrace began as a tiny sprout, ~ The tower nine storeys high began with a heap of earth, ~ The journey of a thousand leagues began with what was under the feet'. ~ He who acts, harms; he who grabs, lets slip. ~ Therefore the Sage does not act, and so does not harm; ~ Does not grab, and so does not let slip. ~ Whereas the people of the world, at their tasks, ~ Constantly spoil things when within an ace of completing them. ~ 'Heed the end no less than the beginning,' ~ And your work will not be spoiled. ~ Therefore the Sage wants only things that are unwanted, ~ Sets no store by products difficult to get, ~ And so teaches things untaught, ~ Turning all men back to the things they have left behind, ~ That the ten thousand creatures may be restored to their Self-so. ~ This he does; but dare not act.

[17t65c] **Arthur Waley** ~ In the days of old those who practised Tao with success did not, by means of it, enlighten the people, but on the contrary sought to make them ignorant. ~ The more knowledge people have, the harder they are to rule. ~ Those who seek to rule by giving knowledge ~ Are like bandits preying on the land. ~ Those who rule without giving knowledge ~ Bring a stock of good fortune to the land. ~ To have understood the difference between these two things is to have a test and standard. ~ To be always able to apply this test and standard ~ Is called the mysterious 'power', ~ The mysterious 'power', so deep-penetrating, ~ So far-reaching, ~ That can follow things back - ~ All the way back to the Great Concordance.

[17t66c] **Arthur Waley** ~ How did the great rivers and seas get their kingship over the hundred lesser streams? ~ Through the merit of being lower than they; that was how they got their kingship. ~ Therefore the Sage ~ In order to be above the people ~ Must speak as though he were lower than the people. ~ In order to guide them ~ He must put himself behind them. ~ Only thus can the Sage be on top and the people not be crushed by his weight. ~ Only thus can he guide, and the people not be led into harm. ~ Indeed in this way everything under heaven will be glad to be pushed by him and will not find his guidance irksome. ~ This he does by not

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striving; and because he does not strive, none can contend with him.

[17t67c] **Arthur Waley** ~ Every one under heaven says that our Way is greatly like folly. ~ But it is just because it is great, that it seems like folly. ~ As for things that do not seem like folly - ~ well, there can be no question about their smallness! ~ Here are my three treasures. ~ Guard and keep them! ~ The first is pity; the second, frugality; the third: refusal to be 'foremost of all things under heaven'. ~ For only he that pities is truly able to be brave; ~ Only he that is frugal is truly able to be profuse; ~ Only he that refuses to be foremost of all things ~ Is truly able to become chief of all Ministers. ~ At present your bravery is not based on pity, nor your profusion on frugality, nor your vanguard on your rear; and this is death. ~ But pity cannot fight without conquering or guard without saving. ~ Heaven arms with pity those whom it would not see destroyed.

[17t68c] **Arthur Waley** ~ The best charioteers do not rush ahead; ~ The best fighters do not make displays of wrath; ~ The greatest conqueror wins without joining issue; ~ The best user of men acts as though he were their inferior. ~ This is called the power that comes of not contending, ~ Is called the capacity to use men, ~ The secret of being mated to heaven, to what was of old.

[17t69c] **Arthur Waley** ~ The strategists have the sayings: ~ 'When you doubt your ability to meet the enemy's attack, take the offensive yourself', and ~ 'If you doubt your ability to advance an inch, then retreat a foot'. ~ This latter is what we call to march without moving, ~ To roll the sleeve, but present no bare arm, ~ The hand that seems to hold, yet has no weapon in it, ~ A host that can confront, yet presents no battle-front. ~ Now the greatest of all calamities is to attack and find no enemy. ~ I can have no enemy only at the price of losing my treasure. ~ Therefore when armies are raised and issues joined it is he who does not delight in war that wins.

[17t70c] **Arthur Waley** ~ My words are very easy to understand and very easy to put into practice. ~ Yet no one under heaven understands them; no one puts them into practice. ~ But my words have an ancestry, my deeds have a lord; and it is precisely because men do not understand this that they are unable to understand me. ~ Few then understand me; but it is upon this very fact that my value depends. ~ It is indeed in this sense that 'the Sage wears hair-cloth on top, but carries jade underneath his dress'.

[17t71c] **Arthur Waley** ~ 'To know when one does not know is best. ~ To think one knows when one does not know is a dire disease. ~ Only he who recognizes this disease as a disease ~ Can cure himself of the disease.' ~ The Sage's way of curing disease ~ Also consists in making people recognize their diseases as diseases and thus ceasing to be diseased.

[17t72c] **Arthur Waley** ~ Never mind if the people are not intimidated by your authority. ~ A Mightier Authority will deal with them in the end. ~ Do not narrow their dwellings or harass their lives; and for the very reason that you do not harass them, they will cease to turn from you. ~ Therefore the Sage knows himself but does not show himself. ~ Knows his own value, but does not put himself on high. ~ Truly, 'he rejects that but takes this'.

[17t73c] **Arthur Waley** ~ He whose braveness lies in daring, slays. ~ He whose braveness lies in not daring, gives life. ~ Of these two, either may be profitable or unprofitable. ~ But 'Heaven hates what it hates; ~ None can know the reason why'. ~ Wherefore the Sage, too, disallows it. ~ For it is the way of Heaven not to strive but none the less to conquer, ~ Not to speak, but none the less to get an answer, ~ Not to beckon; yet things

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come to it of themselves. ~ Heaven is like one who says little, yet none the less has laid his plans. ~ Heaven's net is wide; ~ Coarse are the meshes, yet nothing slips through.

[17t74c] **Arthur Waley** ~ The people are not frightened of death. ~ What then is the use of trying to intimidate them with the death-penalty? ~ And even supposing people were generally frightened of death and did not regard it as an everyday thing, which of us would dare to seize them and slay them? ~ There is the Lord of Slaughter always ready for this task, and to do it in his stead is like thrusting oneself into the master-carpenter's place and doing his chipping for him. ~ Now 'he who tries to do the master-carpenter's chipping for him is lucky if he does not cut his hand'.

[17t75c] **Arthur Waley** ~ The people starve because those above them eat too much tax-grain. ~ That is the only reason why they starve. ~ The people are difficult to keep in order because those above them interfere. ~ That is the only reason why they are so difficult to keep in order. ~ The people attach no importance to death, because those above them are too grossly absorbed in the pursuit of life. ~ That is why they attach no importance to death. ~ And indeed, in that their hearts are so little set on life they are superior to those who set store by life.

[17t76c] **Arthur Waley** ~ When he is born, man is soft and weak; in death he becomes stiff and hard. ~ The ten thousand creatures and all plants and trees while they are alive are supple and soft, but when they are dead they become brittle and dry. ~ Truly, what is stiff and hard is a 'companion of death'; what is soft and weak is a 'companion of life'. ~ Therefore 'the weapon that is too hard will be broken, the tree that has the hardest wood will be cut down'. ~ Truly, the hard and mighty are cast down; the soft and weak set on high.

[17t77c] **Arthur Waley** ~ Heaven's way is like the bending of a bow. ~ When a bow is bent the top comes down and the bottom-end comes up. ~ So too does Heaven take away from those who have too much, and give to those that have not enough. ~ But if it is Heaven's way to take from those who have too much and give to those who have not enough, this is far from being man's way. ~ He takes away from those that have not enough in order to make offering to those who already have too much. ~ One there is and one only, so rich that he can afford to make offerings to all under heaven. ~ Who is this? ~ It is the possessor of Tao. ~ If, then, the Sage 'though he controls does not lean, and when he has achieved his aim does not linger', it is because he does not wish to reveal himself as better than others.

[17t78c] **Arthur Waley** ~ Nothing under heaven is softer or more yielding than water; but when it attacks things hard and resistant there is not one of them that can prevail. ~ For they can find no way of altering it. ~ That the yielding conquers the resistant and the soft conquers the hard is a fact known by all men, yet utilized by none. ~ Yet it is in reference to this that the Sage said ~ 'Only he who has accepted the dirt of the country can be lord of its soil-shrines; only he who takes upon himself the evils of the country can become a king among those what dwell under heaven.' ~ Straight words seem crooked.

[17t79c] **Arthur Waley** ~ To allay the main discontent, but only in a manner that will certainly produce further discontents can hardly be called successful. ~ Therefore the Sage behaves like the holder of the left-hand tally, who stays where he is and does not go round making claims on people. ~ For he who has the 'power' of Tao is the Grand Almoner; he who has not the 'power' is the Grand Perquisitor. ~ 'It is Heaven's way, without distinction of persons, to keep the good perpetually supplied.'

[17t80c] **Arthur Waley** ~ Given a small country with few inhabitants, he could bring it about that though there

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should be among the people contrivances requiring ten times, a hundred times less labour, they would not use them. ~ He could bring it about that the people would be ready to lay down their lives and lay them down again in defence of their homes, rather than emigrate. ~ There might still be boats and carriages, but no one would go in them; ~ there might still be weapons of war but no one would drill with them. ~ He could bring it about that ~ 'The people should have no use for any form of writing save knotted ropes, should be contented with their food, pleased with their clothing, satisfied with their homes, should take pleasure in their rustic tasks. ~ The next place might be so near at hand that one could hear the cocks crowing in it, the dogs barking; ~ but the people would grow old and die without ever having been there'.

[17t81c] **Arthur Waley** ~ True words are not fine-sounding; ~ Fine-sounding words are not true. ~ The good man does not prove by argument; ~ And he who proves by argument is not good. ~ True wisdom is different from much learning; ~ Much learning means little wisdom. ~ The Sage has no need to hoard; ~ When his own last scrap has been used up on behalf of others, ~ Lo, he has more than before! ~ When his own last scrap has been used up in giving to others, ~ Lo, his stock is even greater than before! ~ For Heaven's way is to sharpen without cutting, ~ And the Sage's way is to act without striving.

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[18t01c] **Richard John Lynn** ~ The Dao that can be described in language is not the constant Dao; ~ the name that can be given it is not its constant name. ~ Nameless, it is the origin of the myriad things; ~ named, it is the mother of the myriad things. ~ Therefore, always be without desire so as to see their subtlety. ~ And always have desire so as to see their ends. ~ These two emerge together but have different names. ~ Together, we refer to them as mystery: the mystery upon mystery and gateway of all subtleties.

[18t02c] **Richard John Lynn** ~ Once all under Heaven knew beauty as "beauty"; at that moment "ugliness" was already there. ~ Once all knew goodness as "goodness"; at that moment "not good" was already there. ~ Thus it is that presence and absence generate each other; ~ difficulty and ease determine the sense of the other; ~ long and short give proportion to the other; ~ highs and lows are a matter of relative inclination; ~ instrumental sounds and voice tones depend on one other for harmony; ~ and before and after result from their relative places in a sequence. ~ Therefore, the sage [sheng] tends to matters without conscious effort ~ And practices the teaching that is not expressed in words. ~ The myriad folk model their behavior on him, yet he does not tell them to do so. ~ He gives them life, yet he possesses them not. ~ He acts, yet they do not depend on him. ~ And he achieves success yet takes no pride in it. ~ It is just because he is not proprietary that he does not lose it.

[18t03c] **Richard John Lynn** ~ Do not exalt the worthy [xian], and so keep the common folk from contention. ~ Do not value goods hard to get, and so stop the common folk from becoming thieves. ~ Do not let them see desirable things, and so spare the hearts/minds of the common folk from disorder. ~ Therefore the way the sage governs is to keep their hearts/minds empty and their bellies full. ~ He keeps their wills weak and their bones strong. ~ He always keeps the common folk free from the capacity for knowing and from feeling desire. ~ And prevents the knowledgeable from ever daring to act. ~ Because he acts without conscious effort, nothing remains ungoverned.

[18t04c] **Richard John Lynn** ~ The vessel of the Dao is empty, so use it but do not try to refill it. ~ It is such an abyss, oh, that it appears to be the progenitor of the myriad things. ~ It blunts the sharp, cuts away the tangled, merges with the brilliant, and becomes one with the very dust. ~ Its depth is so deep, oh, that it seems somehow to exist. ~ I do not know whose child it could be, for it appears to have been born before the Lord.

[18t05c] **Richard John Lynn** ~ Heaven and Earth are not benevolent and treat the myriad things as straw dogs ~ The sage is not benevolent and treats the common folk as straw dogs. ~ The space between Heaven and Earth, is it not just like a bellows or a mouth organ! ~ Empty, it can never be used up. ~ Active, it produces all the more. ~ Many words lead to quick exhaustion; better to maintain emptiness within.

[18t06c] **Richard John Lynn** ~ The Valley Spirit never dies, and we call it the "Mysterious Female." ~ The gate of the Mysterious Female is referred to as the "root of Heaven and Earth." ~ On and on, with only apparent existence, it functions inexhaustibly.

[18t07c] **Richard John Lynn** ~ Heaven is everlasting, and Earth endless. ~ That they can last forever and go on without end is because they do not try to exist for themselves. ~ Thus they can exist forever. ~ As such, the sage places himself in the rear yet finds himself in front. ~ He puts aside his person, yet his person is preserved. ~ Is this not because he is utterly free of self-interest? ~ This is how he can achieve self-fulfillment.

[18t08c] **Richard John Lynn** ~ The highest good is like water. ~ The goodness of water lies in benefiting the myriad things without contention, while locating itself in places that common people scorn. ~ Therefore it is almost exactly like the Dao. ~ Goodness in position depends on location; ~ goodness in heart/mind depends on profundity; ~ goodness in association depends on benevolence; ~ goodness in words depends on sincerity; ~ goodness in government depends on order; ~ goodness in affairs depends on ability; ~ goodness in action depends on timeliness. ~ And it is only by avoiding contention that no blame occurs.

[18t09c] **Richard John Lynn** ~ With it firmly in hand, he goes on to fill it up, but it would be better to quit. ~ If, having forged it, one goes on to sharpen it, it could not last long. ~ Gold and jade fill the hall, but none can keep them safe. ~ If one is arrogant because of wealth and rank, he will give himself a blameworthy fate. ~ Once achievement has occurred, one retires, for such is the Dao of Heaven.

[18t10c] **Richard John Lynn** ~ Stay where your earthbound soul is protected, and embrace integrity: can you do this with never a deviation? ~ Rely exclusively on your vital force, and become perfectly soft: can you play the infant? ~ Cleanse your vision into the mystery of things: can you make it spotless? ~ Cherish the people and govern the state: can you do this without intelligence? ~ The gateway of Heaven, whether it is to be open or shut: can you play the female? ~ Your bright understanding casts its light over the four quarters: can you stay free of conscious effort? ~ He gives them life ~ And nurtures them. ~ He gives them life, yet he possesses them not. ~ He acts, yet does not make them dependent. ~ He matures them, yet he is not their steward. ~ This we call mysterious virtue.

[18t11c] **Richard John Lynn** ~ Thirty spokes share one hub. ~ It is exactly where there is nothing of it that the functionality of the wheel resides. ~ Mix clay with water to make a vessel. ~ It is exactly where there is nothing of it that the functionality of the vessel resides. ~ Cut doors and windows to make a room. ~ It is exactly where there is nothing of it that the functionality of the room resides. ~ Therefore this is how what is there provides benefit and how what is not there provides functionality.

[18t12c] **Richard John Lynn** ~ The five colors make one's eyes blind; ~ the five notes make one's ears deaf; ~ the five flavors make one's mouth fail; ~ and sport hunting on horseback makes one's heart/mind go crazy. ~ Goods hard to get cause one to travel the road to harm. ~ This is why the sage provides for the belly but not for the eye. ~ Thus he rejects the one and keeps the other.

[18t13c] **Richard John Lynn** ~ Favor and disgrace are enough cause for alarm, and self-importance is a great calamity that can cost one his person. ~ What is meant by "favor and disgrace are enough cause for alarm"? ~ Favor, when it is had by an inferior, is as alarming as when it is lost by him. ~ This is what is meant by "favor and disgrace are enough cause for alarm." ~ What is meant by self-importance being "a great calamity that can cost one his person"? ~ The reason I suffer such a great calamity is that I am bound by my own person. ~ When I am no longer bound by my own person, ~ What calamity could befall me? ~ Therefore, because such a one values his own person as much as anything under Heaven, he may be entrusted with all under Heaven. ~ Because such a one cherishes his own person as much as anything under Heaven, he may have all under Heaven rendered to his care.

[18t14c] **Richard John Lynn** ~ When we look for it but see it not, we call it the invisible. ~ When we listen for it but hear it not, we call it the inaudible. ~ When we try to touch it but find it not, we call it the imperceptible. ~ Because these three aspects of it are impossible to probe, it remains a single amorphous unity. ~ Its risings cast no light, and its settings occasion no dark. ~ On and on it goes, unnamable, always reverting to

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nothingness. ~ This we refer to as the shape of that which has no shape, the image of that which has no physical existence. ~ This we refer to as dim and dark. ~ Try to meet it, but you will not see its head. ~ Try to follow it, but you will not see its tail, so hold on to the Dao of old to preside over what exists now. ~ It is possible to know how things were at the beginning of time. ~ This we refer to as holding the thread of the Dao.

[18t15c] **Richard John Lynn** ~ In antiquity, he who was good at being a leader was perfectly in step with mystery in all its subtlety and profundity; so recondite was he that it was impossible to understand him. ~ Now, because he defies understanding, all I can do is force a description of what he was like: he seemed hesitant, as one might be when fording a river in winter. ~ He seemed tentative, as one who fears his neighbors on all four sides. ~ He seemed solemn, oh, as if he were the guest. ~ He seemed yielding, oh, just like ice when about to break up. ~ He seemed solid and sturdy, oh, just like an uncarved block of wood. ~ He seemed empty and receptive, oh, just like a valley. ~ He seemed amorphous, oh, just like murky water. ~ Who can take his turbidity and, by stilling it, gradually become clear? ~ Who can take his quietude and, by stirring it long, gradually come alive? ~ One who keeps this Dao does not wish to be filled. ~ For it is only by not getting filled that one can avoid having the cover remade.

[18t16c] **Richard John Lynn** ~ Their attainment of emptiness absolute and their maintenance of quietude guileless, ~ The myriad things interact. ~ I, as such, observe their return. ~ All things flourish, but each reverts to its roots. ~ To return to the root is called "quietude," which means to revert to one's destiny, and reversion to one's destiny is called "constancy." ~ To understand constancy is called "perspicacity." ~ Not to understand constancy results in errant behavior and, with it, misfortune. ~ To understand constancy is to embrace all things. ~ To embrace things is to be impartial. ~ Such impartiality means true kingship. ~ With true kingship, he is one with Heaven. ~ To be one with Heaven means to be one with the Dao. ~ To be one with the Dao is to be everlasting. ~ As long as he lives, no danger shall befall him.

[18t17c] **Richard John Lynn** ~ The "very highest" by those below is just known to exist. ~ The next is he who is a parent to them, in whom they rejoice. ~ The next is he whom they fear. ~ The next is he whom they treat with contempt. ~ If one fails to have trust, a corresponding lack of trust in him occurs. ~ He takes his time, oh, as he weighs his words carefully. ~ And, when success is had and the task accomplished, the common folk all say, "We just live naturally."

[18t18c] **Richard John Lynn** ~ It is when the great Dao is forsaken that benevolence and righteousness appear, ~ When wisdom and intelligence emerge that great falsehood occurs, ~ When the six relations exist in disharmony that the obedient and the kind appear, and when the state is in disorder that loyal ministers arise.

[18t19c] **Richard John Lynn** ~ Repudiate sagehood and discard wisdom, and the people would benefit a hundredfold. ~ Repudiate benevolence and discard righteousness, and the people would again be obedient and kind to each other. ~ Repudiate cleverness and discard sharpness, and thieves and robbers would not exist. ~ As for these three pairs of terms, ~ Because they serve as mere decoration, ~ Give people the chance to identify with something else: ~ Exemplify simplicity, embrace the uncarved block ~ Curtail self-interest, and have few desires.

[18t20c] **Richard John Lynn** ~ Repudiate learning, and stay free of worry. ~ Really, how distant can approval be from disapproval? ~ Or, how far apart can praise and censure be? ~ One feared by others must also fear

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others accordingly. ~ A gulf so vast, oh, it is truly infinite! ~ Common people, caught up in the pursuit of happiness, behave as if feasting at a great sacrifice or ascending a springtime terrace. ~ I alone am quiet and indifferent, oh, in an entirely premanifest state [weizhao], just like an infant who has not yet smiled, ~ Utterly aimless, oh, just as if I had no place to go home. ~ Common people all have more than enough, but I alone seem to have lost all. ~ Mine is really the heart/mind of a stupid man! ~ Absolutely amorphous, oh! ~ Common people are clearly obvious. ~ But I alone am cryptically obscure. ~ Common people are meticulously discriminating, ~ But I alone muddle everything together. ~ Floating indifferently, oh, as if out on the sea, ~ Blown about by the wind, oh, I seem to have no place to stop. ~ Common people all would have purpose. ~ But I alone am doltish and rustic. ~ I alone wish to be different from others and so value drawing sustenance from the mother.

[18t21c] **Richard John Lynn** ~ A capacity for the virtue of emptiness, this alone allows conformance with the Dao. ~ The Dao as such is but dim, is but dark. ~ Dark, oh, dim, oh, but within it some image is there. ~ Dim, oh, dark, oh, but within it something is there. ~ Abstruse, oh, indistinct, oh, but within it the essence of things is there. ~ Its essence is most authentic, for within it authentication occurs. ~ From antiquity until now, its name has never been revoked. ~ We use it to convey what the father of everything is. ~ How do I know that the father of everything is so? ~ It is by this.

[18t22c] **Richard John Lynn** ~ Stepping aside keeps one's wholeness intact. ~ Bending makes one straight. ~ Being empty makes one full. ~ Being worn out keeps one new. ~ Having little gives one access. ~ Having much leads one astray. ~ In this way, the sage embraces the One and becomes a model for all under Heaven. ~ He does not flaunt himself, thus he shines. ~ He does not insist that he is right, thus his rightness is manifest. ~ He does not boast about himself, thus his merit is acknowledged. ~ He avoids self-importance, thus he long endures. ~ It is because he does not contend that none among all under Heaven can contend with him. ~ As the ancient saying has it, "Stepping aside keeps one's wholeness intact." ~ How could this ever be an empty saying! ~ Truly, such a one will revert to it [nonexistence] with his wholeness intact.

[18t23c] **Richard John Lynn** ~ The "inaudible" is a way of referring to the Natural. ~ Thus a whirlwind does not last an entire morning, and a rainstorm does not last an entire day. ~ What is it that causes them? ~ It is Heaven and Earth. ~ If even Heaven and Earth cannot make them last long, how much less can man? ~ Thus, to undertake things in accordance with the Dao, the man of Dao becomes one with the Dao. ~ The man of virtue becomes one with virtue. ~ The man of failure becomes one with failure. ~ He who becomes one with virtue, the Dao also endows with virtue; ~ he who becomes one with failure, the Dao also endows with failure. ~ If one fails to have trust, a corresponding lack of trust in him occurs.

[18t24c] **Richard John Lynn** ~ One up on tiptoes does not stand firm. ~ One who takes big strides does not move. ~ One who flaunts himself does not shine. ~ One who insists that he is right is not commended. ~ One who boasts about himself has no acknowledged merit. ~ One filled with self-importance does not last long. ~ In respect to the Dao, we can say about such behavior, too much food is an excrescence making the rounds. ~ The people always hate this, so one who has the Dao has nothing to do with it.

[18t25c] **Richard John Lynn** ~ There is something, amorphous and complete, that was born before Heaven and Earth. ~ Obscure, oh, and, immaterial, oh, it stands alone, unchanged. ~ It operates everywhere but stays free from danger, thus we may consider it the mother of all under Heaven. ~ We do not know its name ~ So style it "Dao" [Way]. ~ Forced to give it a name, we call it "great." ~ "Great" refers to the way it goes forth. ~ "Goes forth" describes how it is far-reaching, and "far-reaching" describes its reflexivity. ~ Thus the Dao is

great, Heaven is great, Earth is great, and the king is also great. ~ Within the realm of existence there are the four greats, ~ And the king has title to one of these. ~ Man takes his models from Earth; ~ Earth takes its models from Heaven; ~ Heaven takes its models from the Dao; ~ and the Dao takes its models from the Natural.

[18t26c] **Richard John Lynn** ~ The heavy is the foundation of the light, and quietude is the sovereign of activity. ~ This is why the sage travels throughout the day yet does not separate himself from his retinue. ~ So despite the presence of glorious scenery, he remains relaxed and detached. ~ How could one be the master of ten thousand war chariots and yet treat his own person lighter than all under Heaven! ~ If he treats it lighter, he will lose his foundation. ~ If he engages in activity, he will lose his sovereignty.

[18t27c] **Richard John Lynn** ~ One good at traveling leaves no tracks or prints. ~ One good at words says nothing flawed or blameworthy. ~ One good at reckoning does not use bamboo tallies. ~ One good at locking up has no lock yet what is locked cannot be opened. ~ One good at tying up has no cord yet what is tied cannot be untied. ~ This is how the sage is always good at saving people, so no one is discarded, ~ Always good at saving things, and so nothing is discarded. ~ This is what is known as maintaining the light. ~ Thus the good man is the teacher of men who are not good. ~ Men who are not good are material for the good man. ~ But if they do not value their teacher, and he does not cherish his material, no matter how wise, one will become greatly lost. ~ This is called the "profoundly subtle."

[18t28c] **Richard John Lynn** ~ He who knows the male yet sustains the female will be a river valley for all under Heaven. ~ He who is a river valley for all under Heaven never separates himself from constant virtue and always reverts to the infant. ~ He who knows the white yet sustains the black will be a model for all under Heaven. ~ He who is a model for all under Heaven never deviates from constant virtue ~ And always reverts to the infinite. ~ He who knows glory yet sustains disgrace will be a valley for all under Heaven. ~ He who is a valley for all under Heaven is filled completely by constant virtue, for he always reverts to the uncarved block. ~ When the uncarved block fragments, it turns into implements. ~ As the sage would make use of them, he stands as chief of officials over them. ~ Thus the great carver never cuts.

[18t29c] **Richard John Lynn** ~ As for those who would like to take all under Heaven and act on it, the way I see it, such action would never end, because all under Heaven is the numinous vessel, ~ Which cannot be acted on. ~ One who acts on it will destroy it; ~ one who tries to grasp it will lose it. ~ Thus some people tend to lead and some follow; ~ some breathe in through the nose and some blow out through the mouth; ~ some are strong and some weak; ~ and some are energetic and some lazy. ~ As this is so, the sage rids them of extremism, extravagance, and complaisance.

[18t30c] **Richard John Lynn** ~ One who would assist the ruler of men in accordance with the Dao does not use military force to gain power over all under Heaven. ~ As for such matters, he is wont to let them revert. ~ Where armies deploy, there thistles and thorns grow. ~ The aftermath of great military operations is surely a year of famine. ~ One good at this desists when result is had and dares not use the opportunity to seize military supremacy. ~ Have result but do not take credit for it; ~ have result but do not boast about it; ~ have result but do not take pride in it; ~ have result but only when there is no choice; ~ have result but do not try to gain military supremacy. ~ Once a thing reaches its prime, it grows old. ~ We say it goes against the Dao, and what is against the Dao comes to an early end.

[18t31c] **Richard John Lynn** ~ Weapons are instruments of ill omen. ~ The people always hate them, so one who

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has the Dao has nothing to do with them. ~ When the noble man is at home, he honors the left and, when employing troops, honors the right. ~ Weapons are instruments of ill omen; ~ they are not the instruments of the noble man, who uses them only when there is no choice. ~ It is best to be utterly dispassionate [tiandan] about them, and, even if they bring victory, one should not praise them. ~ Nevertheless, to praise them means that one delights in slaughtering people, and one who delights in slaughtering people, of course, can never achieve the goal of ruling all under Heaven. ~ For auspicious matters, one honors the left, and, for inauspicious matters, one honors the right. ~ A deputy general takes his place on the left, but a general-in-chief takes his place on the right, where mourning rites are observed. ~ When masses of people are slaughtered, one should weep for them with utmost sadness, so, when victorious in war, one should observe it with mourning rites.

[18t32c] **Richard John Lynn** ~ The Dao in its constancy is "nameless." ~ Although the uncarved block is small, none under Heaven can make it his servitor [chen], but, if any lord or prince could hold on to it, the myriad folk would submit spontaneously. ~ As when Heaven and Earth unite to send down sweet dew, though not one of the people are ordered to do so, they live in harmony of their own accord. ~ When the cutting of it starts, names come into existence. ~ Once names exist, one should know to stop. ~ It is by knowing to stop that danger can be avoided. ~ As an analogy, the relationship between the Dao and all under Heaven is similar to the way streams and tributaries respond to the river and the sea.

[18t33c] **Richard John Lynn** ~ One who knows others is wise, but one who knows himself is perspicacious. ~ One who conquers others has strength, but one who conquers himself is powerful. ~ One who knows contentment is rich. ~ One who acts with power has his goal fulfilled. ~ One who does not lose his place lasts long. ~ One who dies but is not destroyed has longevity.

[18t34c] **Richard John Lynn** ~ The way the great Dao floods, oh, it can go left or right. ~ The myriad folk rely on it for life, but it does not tell them to do so. ~ It achieves success but enjoys no reputation for doing so. ~ It clothes and feeds the myriad folk but does not become their master. ~ It is always without desire and so can be named among the small. ~ The myriad things return to it, but it does not become their master, so it can be named among the great. ~ Therefore it is because he himself never tries to be great that he fulfills his greatness.

[18t35c] **Richard John Lynn** ~ Grasp the great image, and all under Heaven will turn to you. ~ Turning to you means not harm but safety and peace in great measure. ~ Music and fine food make the passing visitor stay. ~ When the Dao is spoken of, how bland: it has no flavor at all! ~ We look for it, but not enough is there to see anything. ~ We listen for it, but not enough is there to hear anything. ~ We try to use it, but not enough is there to use up.

[18t36c] **Richard John Lynn** ~ If you would like to gather him in, you must resolve yourself to let him aggrandize himself. ~ If you would like to weaken him, you must resolve yourself to let him grow strong. ~ If you would like to nullify him, you must resolve yourself to let him flourish. ~ If you would like to take him, you must resolve yourself to let him have his way. ~ Such an approach is called subtle and perspicacious. ~ Softness and pliancy conquer hardness and forcefulness. ~ Fish must not be allowed to escape to the depths. ~ The sharp instruments of the state may not be disclosed to the people.

[18t37c] **Richard John Lynn** ~ The Dao in its constancy engages in no conscious action, ~ Yet nothing remains undone. ~ If any lord or prince could hold on to it, the myriad folk would undergo moral transformation

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spontaneously. ~ Once nurtured, should desire arise, I would press down on it with the nameless uncarved block. ~ With the nameless uncarved block, they too would stay free of desire. ~ Achieving tranquillity by keeping them free of desire, all under Heaven would govern themselves.

[18t38c] **Richard John Lynn** ~ A person of superior virtue is not virtuous, and this is why he has virtue. ~ A person of inferior virtue never loses virtue, and this is why he lacks virtue. ~ A person of superior virtue takes no conscious action and so acts out of nothing. ~ A person of inferior virtue takes conscious action and so acts out of something. ~ When a person of superior benevolence takes action, he acts out of nothing. ~ When a person of superior righteousness takes action, he acts out of something. ~ When a person of superior propriety takes action and no one responds, he pushes up his sleeves and leads them to it. ~ Therefore one resorts to virtue only after losing the Dao, resorts to benevolence only after losing virtue, resorts to righteousness only after losing benevolence, and resorts to propriety only after losing righteousness. ~ Propriety consists of the superficial aspects of loyalty and trust and is thus the beginning of disorder. ~ Foresight consists of the flower of the Dao and is thus the origin of duplicity. ~ This is why the really great man involves himself with its substance and not with its superficial aspects. ~ He involves himself with its fruit and not with its flower. ~ Therefore he rejects the one and takes the other.

[18t39c] **Richard John Lynn** ~ As for those who obtained the One long, long ago, ~ Heaven is pure by having obtained the One; ~ Earth is stable by having obtained the One; ~ the gods have their spiritual power by having obtained the One; ~ valleys can be filled by having obtained the One; ~ the myriad things live by having obtained the One; ~ lords and princes provide constancy to all under Heaven by having obtained the One. ~ This is how they attain to these states. ~ If Heaven had not this means to be pure, it would, we fear, deteriorate. ~ If Earth had not this means to be stable, it would, we fear, disintegrate. ~ If the gods had not this means to have spiritual power, they would, we fear, terminate. ~ If valleys had not this means to achieve fullness, they would, we fear, dry up. ~ If the myriad things had not this means to live, they would, we fear, expire. ~ If lords and princes did not have this means to achieve loftiness and nobility, they would, we fear, collapse. ~ Thus it is that nobility uses humility as its roots and loftiness uses lowliness as its foundation. ~ This is why lords and princes refer to themselves as "the orphan," "the widower," or "the unworthy." ~ Is this not using humility as the roots? ~ Is this not so? ~ Therefore the ultimate number of praises amounts to no praise, so one wants neither "he glows with luster like the jade" nor "he is as hard as hard can be like the stone."

[18t40c] **Richard John Lynn** ~ Reversion is the action of the Dao. ~ Softness is the function of the Dao. ~ The myriad things under Heaven achieve life in existence. ~ Existence arises from nothingness.

[18t41c] **Richard John Lynn** ~ When the superior man hears the Dao, he diligently practices it. ~ When the average man hears the Dao, sometimes he retains it, sometimes he forgets it. ~ When the inferior man hears the Dao, he laughs loudly at it. ~ If he did not laugh, what he heard would not be worthy of being the Dao. ~ Therefore, as the established adage has it: ~ The bright Dao seems dark. ~ Advancing on the Dao seems retreat. ~ The smooth Dao seems rough. ~ Superior Virtue is like a valley. ~ Great whiteness seems soiled. ~ Vast virtue seems wanting. ~ Established virtue seems stealthy. ~ Simple authenticity seems compromised. ~ The great square has no corners. ~ The great vessel is slow to form. ~ The great note is inaudible. ~ The great image is formless. ~ The Dao may be hidden and nameless, but it alone is good at bestowing and completing.

[18t42c] **Richard John Lynn** ~ The Dao begets the One; ~ the One begets two; ~ two beget three; ~ and three beget

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the myriad things. ~ The myriad things, bearing yin and embracing yang, form a unified harmony through the fusing of these vital forces. ~ What people most hate are "the orphan," "the widower," and "the unworthy," yet lords and princes use these terms to refer to themselves. ~ Thus it is that some are augmented by being diminished, and others are diminished by being augmented. ~ What others teach, I also teach. ~ The dangerously bold do not get to die a natural death, so I am going to use them as the fathers of my teaching.

[18t43c] **Richard John Lynn** ~ The softest things under Heaven gallop through the hardest things. ~ That which has no physical existence can squeeze through where there is no space, so from this I know how advantageous it is to act without conscious purpose. ~ The teaching that is not expressed in words, the advantage that is had by acting without conscious purpose, rare is it that anyone under Heaven ever reaches them.

[18t44c] **Richard John Lynn** ~ Reputation or one's person, which is dear? ~ One's person or what he possesses, which is more? ~ Gain or loss, which is harm? ~ Thus it is that extreme meanness is sure to result in great expense, and much hoarding is sure to result in heavy loss. ~ One who knows contentment will not suffer damage to his reputation, and one who knows how to stop will not place himself in danger. ~ As such, he will last long.

[18t45c] **Richard John Lynn** ~ Great completion seems incomplete, but its functioning is never exhausted. ~ Great fullness seems empty, but its functioning is limitless. ~ Great straightness seems crooked. ~ Great skill seems clumsy. ~ Great eloquence seems inarticulate. ~ Although the heat of activity conquers cold, quietude conquers heat, so pure quietude is the right way to govern all under Heaven.

[18t46c] **Richard John Lynn** ~ When the Dao prevails among all under Heaven, one relegates coursers to producing manure. ~ When the Dao does not prevail among all under Heaven, war horses are born in the fields outside towns. ~ Nothing causes greater disaster than not being content, and nothing brings about greater blame than craving something. ~ When contentment fills one perfectly, this is indeed constant contentment!

[18t47c] **Richard John Lynn** ~ Know all under Heaven without even leaving your gate; ~ see the Dao of Heaven without even peering out your window. ~ The farther one goes out, the less he will know. ~ Thus it is that the sage knows without making a move and names without seeing. ~ He brings about the completion of things without taking action.

[18t48c] **Richard John Lynn** ~ The pursuit of learning means having more each day, ~ But the pursuit of the Dao means having less each day. ~ Having less upon having less, eventually one reaches the point where one engages in no conscious action, yet nothing remains undone. ~ One who takes all under Heaven as his charge always tends to matters without deliberate action. ~ But when it comes to one who does take conscious action, ~ Such a one is not worthy to take all under Heaven as his charge.

[18t49c] **Richard John Lynn** ~ The sage has no constant heart/mind [changxin] but takes the heart/mind of the common folk as his heart/mind. ~ The good I regard as good; ~ those who are not good I also regard as good. ~ This is to transform goodness into virtue. ~ The trustworthy I trust; ~ those who are not trustworthy I also trust. ~ This is to transform trust into virtue. ~ The sage resides among all under Heaven with perfect equanimity and impartiality and for the sake of all under Heaven merges his heart/mind with theirs. ~ [The

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common folk all fix their ears and eyes on him,] ~ And the sage treats them all as his children.

[18t50c] **Richard John Lynn** ~ We emerge into life, enter into death. ~ Three out of ten are adherents of life; ~ three out of ten are adherents of death; ~ and there are three out of ten whose way of life also leads them to death. ~ Why is this so? ~ It is due to placing too much emphasis on life. ~ For I have heard that one good at preserving life, when traveling by land, does not encounter the wild buffalo and, when entering the army, suffers no wound from weapons. ~ The wild water buffalo has no way to strike at him with horn, the tiger has no way to strike at him with claw, and weapons of war have no way to use point or edge against him. ~ Why is this so? ~ It is due to the fact that he stays free of the land of death.

[18t51c] **Richard John Lynn** ~ The Dao gives life to them; virtue nurtures them, matter gives them physical form, and characteristic potential completes them. ~ This is why the myriad things without exception must honor the Dao and esteem virtue. ~ This honoring of the Dao and this esteeming of virtue, none are ordered to do so, yet it always happens spontaneously. ~ The Dao gives them life, and virtue nurtures them, that is, grows them, rears them, ensures them their proper shapes, matures them, and protects them. ~ He gives them life yet possesses them not. ~ He acts, yet they do not depend on him. ~ They mature, yet he is not their steward. ~ This we call mysterious virtue.

[18t52c] **Richard John Lynn** ~ All under Heaven has a generatrix, which we regard as the mother of all under Heaven. ~ Once one has access to the mother, through it he can know the child. ~ Once one knows the child, if he again holds on to the mother, as long as he lives, no danger shall befall him. ~ Block up your apertures; close your door, ~ And to the end of your life you will never be exhausted. ~ But if you open your apertures and deal consciously with things, to the end of your life you will never have relief. ~ To see the small is called "perspicacious." ~ To hold on to softness is called "strength." ~ Make use of its brightness, ~ But always let its brightness revert. ~ Never let one's person be exposed to disaster: this is a matter of practicing constancy.

[18t53c] **Richard John Lynn** ~ If, with firm resolve, I had the knowledge to travel on the great Dao [Way], I need only fear that I might try to meddle with it. ~ The great Dao [Way] might be very smooth, yet the common folk prefer byways. ~ The court is kept in good order, ~ But the fields are overgrown with weeds, the granaries empty. ~ Garbed in patterned and colorful clothes, wearing sharp swords, satiated with food and drink, and overflowing with wealth and goods: all this is stolen extravagance and has nothing to do with the Dao!

[18t54c] **Richard John Lynn** ~ The well-founded will not be pulled up. ~ The well-embraced will not get dropped. ~ Such a one's descendants, accordingly, will never let sacrifices to him cease. ~ If you cultivate it within your own person, your virtue will be authentic. ~ If you cultivate it within your family, your virtue will exceed all need. ~ If you cultivate it within your village, your virtue will endure. ~ If you cultivate it within your state, your virtue will be abundant. ~ If you cultivate it among all under Heaven, your virtue will reach everywhere. ~ Look at the person from the point of view of the person. ~ Look at the family from the point of view of the family. ~ Look at the village from the point of view of the village. ~ Look at the state from the point of view of the state. ~ Look at all under Heaven from the point of view of all under Heaven. ~ How do I know that all under Heaven is so? ~ It is by this.

[18t55c] **Richard John Lynn** ~ One who has profoundly internalized virtue is comparable to the infant. ~ Wasps, scorpions, adders, and vipers do not sting or bite him. ~ Fierce animals do not attack him. ~ Birds of prey do

not seize him. ~ His bones are soft and sinews pliant, but his grip is firm. ~ That he is ignorant of the union of male and female yet completely erect ~ Is because his semen is at the full. ~ That he can cry all day long yet never grow hoarse ~ Is because his bodily balance is perfect. ~ To know how to maintain balance is called "constancy." ~ To understand constancy is called "perspicacity." ~ To extend life beyond its natural span is called "inauspicious." ~ For the heart/mind to control the vital force is called "forcing strength." ~ Once a thing reaches its prime, it grows old. ~ We say it goes against the Dao, and what is against the Dao comes to an early end.

[18t56c] **Richard John Lynn** ~ He who knows does not speak. ~ He who speaks does not know. ~ Block up your apertures; ~ Close your door; ~ Blunt your sharpness; ~ Cut away the tangled; ~ Merge with the brilliant; ~ Become one with the very dust. ~ We call this "one with mystery." ~ Thus one can neither get close to such a one nor get distant from him. ~ One can neither benefit nor harm him. ~ One can neither ennoble him nor debase him. ~ Thus such a one is esteemed by all under Heaven.

[18t57c] **Richard John Lynn** ~ If one governs the state with governance, he will use the military with perversity. ~ It is by tending to matters without conscious purpose that one takes all under Heaven as his charge. ~ How do I know that this is so? ~ It is by this: ~ The more all under Heaven are beset with taboos and prohibitions, the poorer the common folk grow. ~ The more the common folk are beset with sharp instruments, the more muddled the state becomes. ~ The more people have skill and cleverness, the more often perverse [ji] things will happen. ~ The more laws and ordinances are displayed, the more thieves and robbers there will be. ~ Thus the sage says: ~ I engage in no conscious effort, and the common folk undergo moral transformation spontaneously. ~ I love quietude, and the common folk govern themselves. ~ I tend to matters without conscious purpose, and the common folk enrich themselves. ~ I am utterly free of desire, and the common folk achieve pristine simplicity by themselves.

[18t58c] **Richard John Lynn** ~ When the government is completely muddled, the common folk become pure and simple. ~ When the government conducts meticulous scrutiny, the common folk become devious and inscrutable. ~ It is on disaster that good fortune depends; ~ it is in good fortune that disaster lurks. ~ Who understands what the very best is? ~ It is to have no government at all! ~ Correctness turns into perversion. ~ Goodness turns into deviancy. ~ The people's confusion has certainly lasted a long time. ~ This is why the sage is square but does not cut, ~ He is pointed but does not stab. ~ He is straight but does not align. ~ He is bright but does not shine.

[18t59c] **Richard John Lynn** ~ For ordering the people and serving Heaven, nothing is better than husbandry. ~ Only husbandry can be called the quick way to submission. ~ By "quick way to submission" we mean the repetitive accumulation of virtue. ~ If one repetitively accumulates virtue, there is nothing that he cannot conquer. ~ As there is nothing that he cannot conquer, no one knows the limits he can reach. ~ As no one knows his limits, he can, accordingly, keep his state. ~ If one maintains the mother of the state, he can, accordingly, long endure. ~ This we refer to as having deep roots firmly established, for it is the Dao of long life and enduring oversight.

[18t60c] **Richard John Lynn** ~ Ruling a large state is like cooking a small fish. ~ If one uses the Dao to oversee all under Heaven, the malign spirits there will lose their numinous power. ~ It is not that these malign spirits have no numinous power; ~ it is just that they will do no harm to the people. ~ It is not these numinous powers that do not harm the people but the sage, in fact, who does not harm the people. ~ It is because neither of these two cause any harm that they unite their virtues and revert to it.

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[18t61c] **Richard John Lynn** ~ A large state is a catchment into which flow occurs. ~ It is where all under Heaven unite. ~ It is the female for all under Heaven. ~ The female always conquers the male because of quietude. ~ She is able to take the low position because of quietude. ~ Thus the large state, by placing itself beneath the small state, ~ Consequently takes over the small state. ~ The small state, by placing itself beneath the large state, subsequently is taken over by the large state. ~ Thus some, by taking a place beneath, take over, and some, by taking a place beneath, are taken over. ~ The large state should desire nothing more than to bring people together and nurture them, and the small state should desire nothing more than to join in and serve people. ~ In order that both obtain what they desire, it is fitting that the large one place itself beneath.

[18t62c] **Richard John Lynn** ~ The Dao is the shelter of the myriad things. ~ It is the treasure of the good man ~ And the protector of the man who is not good. ~ Fine words can be used to market it, and noble behavior can be used to influence others by it. ~ As for men who are not good, how could they ever be discarded? ~ Thus the son of Heaven is established, and the three dukes are installed. ~ Although one could promote it by providing them with disks of jade to hold and teams of four horses to lead, this falls short of promoting this Dao by just letting them sit quietly. ~ How did the ancients show their esteem for the Dao? ~ Did they not say: ~ "When beseeching it, one obtains, and, when in violation of it, one is forgiven"? ~ Thus it was that it was esteemed by all under Heaven.

[18t63c] **Richard John Lynn** ~ Act by not acting; ~ do by not doing; ~ find flavor in that which has no flavor. ~ Deal with the small as if it were the great, and deal with the few as if it were the many, but respond to resentment in terms of virtue. ~ Plan for the difficult while it is still easy; ~ work on the great while it is still small. ~ Every difficult matter under Heaven surely originates in something easy, and every great matter under Heaven surely originates in something small. ~ Therefore it is because the sage never tries to be great that he fulfills his greatness. ~ Assent lightly given surely inspires little trust. ~ Regarding many things as easy is sure to result in many difficulties. ~ Therefore the sage still regards them as difficulties. ~ Thus he never has difficulties.

[18t64c] **Richard John Lynn** ~ The secure is easy to maintain; the premanifest [weizhao] is easy to plan for. ~ The fragile is easy to melt; the tiny is easy to dissolve. ~ So take action while it still does not exist ~ And control it before it turns into disorder. ~ A tree that takes both arms to clasp grows from a tiny shoot; ~ a nine-story terrace starts from a pile of dirt; ~ a journey of a thousand li begins under one's feet. ~ One who takes deliberate action [wei] will become ruined; ~ one who consciously administers will become lost. ~ This is why the sage engages in no deliberate action and so never becomes ruined, does not consciously administer and so never becomes lost. ~ People pursue matters in such a way that they always suffer ruin just when they are about to succeed. ~ If one is as mindful of ends as he is of beginnings, his endeavors will never end in defeat. ~ This is why the sage desires to have no desire and does not value goods hard to get. ~ He learns not to learn and redeems the errors that the mass of common folk make. ~ Accordingly, he enhances the natural state of the myriad folk but dares not engage in deliberate action.

[18t65c] **Richard John Lynn** ~ Those in antiquity who were good at practicing the Dao did not use it to make the common folk intelligent but used it to make them stupid. ~ The reason the common folk are hard to govern is that they have too much knowledge. ~ Thus to use knowledge to govern the state is to bring about the theft of the state. ~ Not to use knowledge to govern the state is to enrich the state. ~ One should understand these two, for they constitute a consistent rule. ~ Constant understanding of this consistent rule is called "mysterious virtue." ~ Mysterious virtue is indeed profound, indeed far-reaching! ~ Such a one helps the

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people revert, ~ For only then will perfect compliance be attained.

[18t66c] **Richard John Lynn** ~ The reason the river and the sea are able to be kings of all the river valleys is that they are good at keeping below them. ~ Thus they are able to be kings of all the river valleys. ~ This is why, if one wishes to be above the common folk, he must use his words to place himself below them. ~ If one wishes to be at the front of the common folk, he must use his person in such a way that they think of him as behind them. ~ Therefore the sage positions himself above, yet the common folk do not regard him as heavy; ~ he positions himself in front, yet the common folk do not regard him as an obstacle. ~ Therefore all under Heaven happily promote him without ever tiring of it. ~ It is because he does not contend that none among all under Heaven can contend with him.

[18t67c] **Richard John Lynn** ~ All under Heaven say that my Dao is great but seems to have no likeness [buxiao]. ~ The reason why it seems to have no likeness is that greatness is its only attribute. ~ If it had a likeness, all this time it would have been insignificant! ~ I have three treasures, which I hold tight and protect. ~ The first is called "kindness," the second "frugality," and the third is "no presumption that I am first among all under Heaven." ~ It is thanks to kindness that one can be brave. ~ It is thanks to frugality that one can be generous. ~ It is by not presuming to be first among all under Heaven that one can make one's ready device last long. ~ Now, if one abandons kindness and takes bravery, abandons frugality and takes generosity, and abandons the back and takes first place, such a one will die! ~ Thanks to kindness, when one takes the field, he is victorious, and, when he takes a defensive position, he holds firm, for it is Heaven that will save him by protecting him with guards of kindness.

[18t68c] **Richard John Lynn** ~ One good at being a warrior is not warlike. ~ One good at warfare avoids anger. ~ One good at conquering the enemy does not join with him. ~ One good at using men places himself below them. ~ We refer to these as the virtue in not fighting and the power in using men. ~ Such a one is called a companion worthy of Heaven, the ultimate attainment achieved for all time.

[18t69c] **Richard John Lynn** ~ Military specialists have a saying: ~ "I dare not play the host but instead play the guest. ~ I dare not advance an inch but instead retreat a foot." ~ In other words, ~ campaign in such a way that there is no campaign; ~ push up your sleeve so that no arm is exposed; ~ wield weapons in such a way that no weapons are involved; ~ and lead in such a way that you face no opponent. ~ There is no greater disaster than having no viable opponent. ~ If one has no viable opponent, he will soon lose my [the Laozi's] treasures. ~ Thus, when they raise armies that are equally matched, he who feels pity will be the victor.

[18t70c] **Richard John Lynn** ~ My words are very easy to understand, very easy to practice, yet none among all under Heaven can understand them, and none can practice them. ~ My words have a progenitor, and my undertakings have a sovereign. ~ It is just because there is no understanding of this that they do not understand me. ~ As long as those who understand me are rare, someone like me is precious. ~ Thus it is that the sage wears coarse woolen cloth but harbors jade in his bosom.

[18t71c] **Richard John Lynn** ~ To regard not knowing as knowing is the highest; ~ not to regard knowing as knowing is harmful. ~ It is only by regarding harm as harm that one suffers no harm. ~ That the sage suffers no harm is because he regards harm as harm, and this is why he suffers no harm.

[18t72c] **Richard John Lynn** ~ If the common folk do not fear force, then such great force will arrive that there will be no restricting them to the boundaries within which they should dwell, no satisfying them within the limits

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in which they should live. ~ It is just because one is insatiable ~ That there is no satisfying him. ~ Therefore what the sage himself knows he does not himself reveal. ~ He cherishes himself but does not value himself. ~ Thus he rejects the one and keeps the other.

[18t73c] **Richard John Lynn** ~ If one's bravery is expressed in daring, he will be killed. ~ If one's bravery is expressed in not daring, he will live. ~ But both these two sometimes result in benefit, sometimes in harm. ~ When Heaven is cruel, who understands why? ~ Therefore even the sage finds this fraught with danger. ~ The Dao of Heaven is such that one excels at winning without contending. ~ He excels at making people respond without speaking. ~ He spontaneously attracts without summoning. ~ He excels at planning while utterly at ease. ~ The net of Heaven spreads far and wide. ~ Though its mesh is coarse, it never loses anything.

[18t74c] **Richard John Lynn** ~ If the common folk did not fear death, trying to use death to intimidate them would have no effect. ~ If one caused the common folk always to fear death, there would still be those who behaved perversely, but these I could seize and put to death, so who would dare be perverse? ~ There is the constant executioner who puts people to death. ~ If one puts people to death instead of this executioner, this means that he is doing the hewing instead of the great carpenter. ~ It rarely happens that one who tries to do the hewing instead of the great carpenter does not injure his own hand.

[18t75c] **Richard John Lynn** ~ The reason the common folk starve is that the ruler eats too much grain tax. ~ This is why they starve. ~ The reason the common folk are hard to govern is that the ruler takes deliberate actions [you-wei]. ~ This is why they are hard to govern. ~ The reason the common folk take death lightly is that they place too much emphasis on life. ~ This is why they take death lightly. ~ It is only by acting without regard for life that one becomes more of a worthy than one who values life.

[18t76c] **Richard John Lynn** ~ While alive, humans are soft and pliable, but, when dead, they are hard and stiff. ~ While alive, plants, trees, and all the other myriad things are also soft and fragile, but, when dead, they are dried up and withered. ~ Thus it is that the hard and stiff are adherents of death, and the soft and pliable are adherents of life. ~ This is why, if military power is stiff, it will not be victorious. ~ If a tree is stiff, it will be attacked. ~ The stiff [strong] and great occupy a position below. ~ The soft and pliant occupy a position above.

[18t77c] **Richard John Lynn** ~ The Dao of Heaven, is it not like when a bow is pulled? ~ As the high end gets pulled down, the low end gets pulled up: so those who have more than enough are diminished, and those who have less than enough get augmented. ~ The Dao of Heaven diminishes those who have more than enough and augments those who have less than enough, but the Dao of man is not like this, ~ For it diminishes those who have less than enough in order to give to those who have more than enough. ~ Who can take his more than enough and give it to all under Heaven? ~ It is only one who has the Dao. ~ Thus it is that the sage acts, yet they [the people] do not depend on him, and he achieves success yet takes no pride in it, for he does not want to appear as a worthy [xian].

[18t78c] **Richard John Lynn** ~ Of all under Heaven, nothing is more soft and pliable than water, yet for attacking the hard and stiff, nothing can beat it, so it is impossible to take its place. ~ That the soft conquers the stiff and the pliable conquers the hard, none among all under Heaven fails to know, yet none can practice it. ~ Therefore, according to what the sage says, he who sustains disgrace on behalf of the state is referred to as the master of altars dedicated to the soil and grain [its rightful ruler], and he who sustains misfortune on

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behalf of the state is referred to as a sovereign for all under Heaven. ~ These are true words that seem false.

[18t79c] **Richard John Lynn** ~ Bring harmony to great resentment, and some resentment is sure to remain. ~ How could this be considered good? ~ This is why the sage holds the left half of the tally ~ And does not place blame on the other party. ~ A person of virtue concerns himself with his contracts, ~ And the person of no virtue concerns himself with scrutinizing others. ~ The Dao of Heaven has no favorites but is always with the good man.

[18t80c] **Richard John Lynn** ~ Let the state be small and the common folk few. ~ Let there be military equipment for a company, then it would not be used. ~ Let the common folk take death seriously, then they would not travel far. ~ Although they had boats and carriages, they would have no occasion to ride in them. ~ Although they had shields and weapons, they would have no occasion to array them for battle. ~ Let the people again knot cords, then they would use them. ~ They would find their food so delicious, their clothes so beautiful, their dwellings so satisfying, and their customs so delightful that, though neighboring states might provide distant views of each other and the sounds of each other's chickens and dogs might even be heard, the common folk would reach old age without ever going back and forth between such places.

[18t81c] **Richard John Lynn** ~ Sincere words are not beautiful. ~ Beautiful words are not sincere. ~ Those who are good do not engage in disputation; ~ those who engage in disputation are not good. ~ Those who know are not broadly learned; ~ those who are broadly learned do not know. ~ The sage is not acquisitive. ~ The more he does for others, the more he himself has. ~ The more he gives to others, the more he himself possesses. ~ The Dao of Heaven is to provide benefit without doing harm. ~ The Dao of the sage is to act without causing contention.

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[19t01c] **Lin Yutang** ~ ON THE ABSOLUTE TAO ~ The Tao that can be told of ~ Is not the Absolute Tao; ~ The Names that can be given ~ Are not Absolute Names. ~ The Nameless is the origin of Heaven and Earth; ~ The Named is the Mother of All Things. ~ Therefore: ~ Oftentimes, one strips oneself of passion ~ In order to see the Secret of Life; ~ Oftentimes, one regards life with passion ~ In order to see its manifest forms. ~ These two (the Secret and its manifestations) ~ Are (in their nature) the same; ~ They are given different names ~ When they become manifest. ~ They may both be called the Cosmic Mystery: ~ Reaching from the Mystery into the Deeper Mystery ~ Is the Gate to the Secret of All Life.

[19t02c] **Lin Yutang** ~ THE RISE OF RELATIVE OPPOSITES ~ When the people of the Earth all know beauty as beauty, ~ There arises (the recognition of) ugliness. ~ When the people of the Earth all know the good as good, ~ There arises (the recognition of) evil. ~ Therefore: ~ Being and non-being interdepend in growth; ~ Difficult and easy interdepend in completion; ~ Long and short interdepend in contrast; ~ High and low interdepend in position; ~ Tones and voice interdepend in harmony; ~ Front and behind interdepend in company. ~ Therefore the Sage: ~ Manages affairs without action; ~ Preaches the doctrine without words; ~ All things take their rise, but he does not turn away from them; ~ He gives them life, but does not take possession of them; ~ He acts, but does not appropriate; ~ Accomplishes, but claims no credit. ~ It is because he lays claim to no credit ~ That the credit cannot be taken away from him.

[19t03c] **Lin Yutang** ~ ACTION WITHOUT DEEDS ~ Exalt not the wise, ~ So that the people shall not scheme and contend; ~ Prize not rare objects, ~ So that the people shall not steal; ~ Shut out from sight the things of desire, ~ So that the people's hearts shall not be disturbed. ~ Therefore in the government of the Sage: ~ He keeps empty their hearts, ~ Makes full their bellies, ~ Discourages their ambitions, ~ Strengthens their frames; ~ So that the people may be innocent of knowledge and desires, ~ And the cunning ones shall not presume to interfere. ~ By action without deeds ~ May all live in peace.

[19t04c] **Lin Yutang** ~ THE CHARACTER OF TAO ~ Tao is a hollow vessel, ~ And its use is inexhaustible! ~ Fathomless! ~ Like the fountain head of all things. ~ Its sharp edges rounded off, ~ Its tangles untied, ~ Its light tempered, ~ Its turmoil submerged, ~ Yet dark like deep water it seems to remain. ~ I do not know whose Son it is, ~ An image of what existed before God.

[19t05c] **Lin Yutang** ~ NATURE ~ Nature is unkind: ~ It treats the creation like sacrificial straw-dogs. ~ The Sage is unkind: ~ He treats the people like sacrificial straw-dogs. ~ How the universe is like a bellows! ~ Empty, yet it gives a supply that never fails; ~ The more it is worked, the more it brings forth. ~ By many words is wit exhausted. ~ Rather, therefore, hold to the core.

[19t06c] **Lin Yutang** ~ THE SPIRIT OF THE VALLEY ~ The Spirit of the Valley never dies. ~ It is called the Mystic Female. ~ The Door of the Mystic Female ~ Is the root of Heaven and Earth. ~ Continuously, continuously, ~ It seems to remain. ~ Draw upon it ~ And it serves you with ease.

[19t07c] **Lin Yutang** ~ LIVING FOR OTHERS ~ The universe is everlasting. ~ The reason the universe is everlasting ~ Is that it does not live for Self. ~ Therefore it can long endure. ~ Therefore the Sage puts himself last, ~ And finds himself in the foremost place; ~ Regards his body as accidental, ~ And his body is thereby preserved. ~ Is it not because he does not live for Self ~ That his Self is realized?

[19t08c] **Lin Yutang** ~ WATER ~ The best of men is like water; ~ Water benefits all things ~ And does not compete with them. ~ It dwells in (the lowly) places that all disdain - ~ Wherein it comes near to the Tao. ~ In

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his dwelling, (the Sage) loves the (lowly) earth; ~ In his heart, he loves what is profound; ~ In his relations with others, he loves kindness; ~ In his words, he loves sincerity; ~ In government, he loves peace; ~ In business affairs, he loves ability; ~ In his actions, he loves choosing the right time. ~ It is because he does not contend ~ That he is without reproach.

[19t09c] **Lin Yutang** ~ THE DANGER OF OVERWEENING SUCCESS ~ Stretch (a bow) to the very full, ~ And you will wish you had stopped in time. ~ Temper (a sword-edge) to its very sharpest, ~ And the edge will not last long. ~ When gold and jade fill your hall, ~ You will not be able to keep them safe. ~ To be proud with wealth and honor ~ Is to sow the seeds of one's own downfall. ~ Retire when your work is done, ~ Such is Heaven's way.

[19t10c] **Lin Yutang** ~ EMBRACING THE ONE ~ In embracing the One with your soul, ~ Can you never forsake the Tao? ~ In controlling your vital force to achieve gentleness, ~ Can you become like the new-born child? ~ In cleansing and purifying your Mystic vision, ~ Can you strive after perfection? ~ In loving the people and governing the kingdom, ~ Can you rule without interference? ~ In opening and shutting the Gate of Heaven, ~ Can you play the part of the Female? ~ In comprehending all knowledge, ~ Can you renounce the mind? ~ To give birth, to nourish, ~ To give birth without taking possession, ~ To act without appropriation, ~ To be chief among men without managing them - ~ This is the Mystic Virtue.

[19t11c] **Lin Yutang** ~ THE UTILITY OF NOT-BEING ~ Thirty spokes unite around the nave; ~ From their not-being (loss of their individuality) ~ Arises the utility of the wheel. ~ Mold clay into a vessel; ~ From its not-being (in the vessel's hollow) ~ Arises the utility of the vessel. ~ Cut out doors and windows in the house(-wall), ~ From their not-being (empty space) arises the utility of the house. ~ Therefore by the existence of things we profit. ~ And by the non-existence of things we are served.

[19t12c] **Lin Yutang** ~ THE SENSES ~ The five colors blind the eyes of man; ~ The five musical notes deafen the ears of man; ~ The five flavors dull the taste of man; ~ Horse-racing, hunting and chasing madden the minds of man; ~ Rare, valuable goods keep their owners awake at night. ~ Therefore the Sage: ~ Provides for the belly and not for the eye. ~ Hence, he rejects the one and accepts the other.

[19t13c] **Lin Yutang** ~ PRAISE AND BLAME ~ "Favor and disgrace cause one dismay; ~ What we value and what we fear are within our Self." ~ What does this mean: ~ "Favor and disgrace cause one dismay?" ~ Those who receive a favor from above ~ Are dismayed when they receive it, ~ And dismayed when they lose it. ~ What does this mean: ~ "What we value and what we fear are within our Self?" ~ We have fears because we have a self. ~ When we do not regard that self as self, ~ What have we to fear? ~ Therefore he who values the world as his self ~ May then be entrusted with the government of the world; ~ And he who loves the world as his self - ~ The world may then be entrusted to his care.

[19t14c] **Lin Yutang** ~ PREHISTORIC ORIGINS ~ Looked at, but cannot be seen - ~ That is called the Invisible (yi). ~ Listened to, but cannot be heard - ~ That is called the Inaudible (hsi). ~ Grasped at, but cannot be touched - ~ That is called the Intangible (wei). ~ These three elude all our inquiries ~ And hence blend and become One. ~ Not by its rising, is there light, ~ Nor by its sinking, is there darkness. ~ Unceasing, continuous, ~ It cannot be defined, ~ And reverts again to the realm of nothingness. ~ That is why it is called the Form of the Formless, ~ The Image of Nothingness. ~ That is why it is called the Elusive: ~ Meet it and you do not see its face; ~ Follow it and you do not see its back. ~ He who holds fast to the Tao of old ~ In order to manage the affairs of Now ~ Is able to know the Primeval Beginnings ~ Which are the continuity of

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Tao.

[19t15c] **Lin Yutang** ~ THE WISE ONES OF OLD ~ The wise ones of old had subtle wisdom and depth of understanding, ~ So profound that they could not be understood. ~ And because they could not be understood, ~ Perforce must they be so described: ~ Cautious, like crossing a wintry stream, ~ Irresolute, like one fearing danger all around, ~ Grave, like one acting as guest, ~ Self-effacing, like ice beginning to melt, ~ Genuine, like a piece of undressed wood, ~ Open-minded, like a valley, ~ And mixing freely, like murky water. ~ Who can find repose in a muddy world? ~ By lying still, it becomes clear. ~ Who can maintain his calm for long? ~ By activity, it comes back to life. ~ He who embraces this Tao ~ Guards against being over-full. ~ Because he guards against being over-full, ~ He is beyond wearing out and renewal.

[19t16c] **Lin Yutang** ~ KNOWING THE ETERNAL LAW ~ Attain the utmost in Passivity, ~ Hold firm to the basis of Quietude. ~ The myriad things take shape and rise to activity, ~ But I watch them fall back to their repose. ~ Like vegetation that luxuriantly grows ~ But returns to the root (soil) from which it springs. ~ To return to the root is Repose; ~ It is called going back to one's Destiny. ~ Going back to one's Destiny is to find the Eternal Law. ~ To know the Eternal Law is Enlightenment. ~ And not to know the Eternal Law ~ Is to court disaster. ~ He who knows the Eternal Law is tolerant; ~ Being tolerant, he is impartial; ~ Being impartial, he is kingly; ~ Being kingly, he is in accord with Nature; ~ Being in accord with Nature, he is in accord with Tao; ~ Being in accord with Tao, he is eternal, ~ And his whole life is preserved from harm.

[19t17c] **Lin Yutang** ~ RULERS ~ Of the best rulers ~ The people (only) know that they exist; ~ The next best they love and praise; ~ The next they fear; ~ And the next they revile. ~ When they do not command the people's faith, ~ Some will lose faith in them, ~ And then they resort to oaths! ~ But (of the best) when their task is accomplished, their work done, ~ The people all remark, "We have done it ourselves."

[19t18c] **Lin Yutang** ~ THE DECLINE OF TAO ~ On the decline of the great Tao, ~ The doctrines of "humanity" and "justice" arose. ~ When knowledge and cleverness appeared, ~ Great hypocrisy followed in its wake. ~ When the six relationships no longer lived at peace, ~ There was (praise of) "kind parents" and "filial sons." ~ When a country fell into chaos and misrule, ~ There was (praise of) "loyal ministers."

[19t19c] **Lin Yutang** ~ REALIZE THE SIMPLE SELF ~ Banish wisdom, discard knowledge, ~ And the people shall profit a hundredfold; ~ Banish "humanity," discard "justice," ~ And the people shall recover love of their kin; ~ Banish cunning, discard "utility," ~ And the thieves and brigands shall disappear. ~ As these three touch the externals and are inadequate; ~ The people have need of what they can depend upon: ~ Reveal thy simple self, ~ Embrace thy original nature, ~ Check thy selfishness, ~ Curtail thy desires.

[19t20c] **Lin Yutang** ~ THE WORLD AND I ~ Banish learning, and vexations end. ~ Between "Ah!" and "Ough!" ~ How much difference is there? ~ Between "good" and "evil" ~ How much difference is there? ~ That which men fear ~ Is indeed to be feared; ~ But, alas, distant yet is the dawn (of awakening)! ~ The people of the world are merry-making, ~ As if partaking of the sacrificial feasts, ~ As if mounting the terrace in spring; ~ I alone am mild, like one unemployed, ~ Like a new-born babe that cannot yet smile, ~ Unattached, like one without a home. ~ The people of the world have enough and to spare, ~ But I am like one left out, ~ My heart must be that of a fool, ~ Being muddled, nebulous! ~ The vulgar are knowing, luminous; ~ I alone am dull, confused. ~ The vulgar are clever, self-assured; ~ I alone, depressed. ~ Patient as the sea, ~ Adrift, seemingly aimless. ~ The people of the world all have a purpose; ~ I alone appear stubborn and uncouth. ~ I alone differ from the other people, ~ And value drawing sustenance from the Mother.

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[19t21c] **Lin Yutang** ~ MANIFESTATIONS OF TAO ~ The marks of great Character ~ Follow alone from the Tao. ~ The thing that is called Tao ~ Is elusive, evasive. ~ Evasive, elusive, ~ Yet latent in it are forms. ~ Elusive, evasive, ~ Yet latent in it are objects. ~ Dark and dim, ~ Yet latent in it is the life-force. ~ The life-force being very true, ~ Latent in it are evidences. ~ From the days of old till now ~ Its Named (manifested forms) have never ceased, ~ By which we may view the Father of All Things. ~ How do I know the shape of Father of All Things? ~ Through These!

[19t22c] **Lin Yutang** ~ FUTILITY OF CONTENTION ~ To yield is to be preserved whole. ~ To be bent is to become straight. ~ To be hollow is to be filled. ~ To be tattered is to be renewed. ~ To be in want is to possess. ~ To have plenty is to be confused. ~ Therefore the Sage embraces the One, ~ And becomes the model of the world. ~ He does not reveal himself, ~ And is therefore luminous. ~ He does not justify himself, ~ And is therefore far-famed. ~ He does not boast of himself, ~ And therefore people give him credit. ~ He does not pride himself, ~ And is therefore the chief among men. ~ It is because he does not contend ~ That no one in the world can contend against him. ~ Is it not indeed true, as the ancients say, ~ "To yield is to be preserved whole?" ~ Thus he is preserved and the world does him homage.

[19t23c] **Lin Yutang** ~ IDENTIFICATION WITH TAO ~ Nature says few words: ~ Hence it is that a squall lasts not a whole morning, ~ A rainstorm continues not a whole day. ~ Where do they come from? ~ From Nature. ~ Even Nature does not last long (in its utterances), ~ How much less should human beings? ~ Therefore it is that: ~ He who follows the Tao is identified with the Tao. ~ He who follows Character (Teh) is identified with Character. ~ He who abandons (Tao) is identified with abandonment (of Tao). ~ He who is identified with Tao - ~ Tao is also glad to welcome him. ~ He who is identified with Character - ~ Character is also glad to welcome him. ~ He who is identified with abandonment - ~ Abandonment is also glad to welcome him. ~ He who has not enough faith ~ Will not be able to command faith from others.

[19t24c] **Lin Yutang** ~ THE DREGS AND TUMORS OF VIRTUE ~ He who stands on tiptoe does not stand (firm); ~ He who strains his strides does not walk (well); ~ He who reveals himself is not luminous; ~ He who justifies himself is not far-famed; ~ He who boasts of himself is not given credit; ~ He who prides himself is not chief among men. ~ These in the eyes of Tao ~ Are called "the dregs and tumors of Virtue," ~ Which are things of disgust. ~ Therefore the man of Tao spurns them.

[19t25c] **Lin Yutang** ~ THE FOUR ETERNAL MODELS ~ Before the Heaven and Earth existed ~ There was something nebulous: ~ Silent, isolated, ~ Standing alone, changing not, ~ Eternally revolving without fail, ~ Worthy to be the Mother of All Things. ~ I do not know its name ~ And address it as Tao. ~ If forced to give it a name, ~ I shall call it "Great." ~ Being great implies reaching out in space, ~ Reaching out in space implies far-reaching, ~ Far-reaching implies reversion to the original point. ~ Therefore: ~ Tao is Great, ~ The Heaven is great, ~ The Earth is great, ~ The King is also great. ~ These are the Great Four in the universe, ~ And the King is one of them. ~ Man models himself after the Earth; ~ The Earth models itself after Heaven; ~ The Heaven models itself after Tao; ~ Tao models itself after Nature.

[19t26c] **Lin Yutang** ~ HEAVINESS AND LIGHTNESS ~ The Solid is the root of the light; ~ The Quiescent is the master of the Hasty. ~ Therefore the Sage travels all day ~ Yet never leaves his provision-cart. ~ In the midst of honor and glory, ~ He lives leisurely, undisturbed. ~ How can the ruler of a great country ~ Make light of his body in the empire? ~ In light frivolity, the Center is lost; ~ In hasty action, self-mastery is lost.

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[19t27c] **Lin Yutang** ~ ON STEALING THE LIGHT ~ A good runner leaves no track. ~ A good speech leaves no flaws for attack. ~ A good reckoner makes use of no counters. ~ A well-shut door makes use of no bolts, ~ And yet cannot be opened. ~ A well-tied knot makes use of no rope, ~ And yet cannot be untied. ~ Therefore the Sage is good at helping men; ~ For that reason there is no rejected (useless) person. ~ He is good at saving things; ~ For that reason there is nothing rejected. ~ This is called stealing the Light. ~ Therefore the good man is the Teacher of the bad. ~ And the bad man is the lesson of the good. ~ He who neither values his teacher ~ Nor loves the lesson ~ Is one gone far astray, ~ Though he be learned. ~ Such is the subtle secret.

[19t28c] **Lin Yutang** ~ KEEPING TO THE FEMALE ~ He who is aware of the Male ~ But keeps to the Female ~ Becomes the ravine of the world. ~ Being the ravine of the world, ~ He has the original character which is not cut up, ~ And returns again to the (innocence of the) babe. ~ He who is conscious of the white (bright) ~ But keeps to the black (dark) ~ Becomes the model for the world. ~ Being the model for the world, ~ He has the eternal power which never errs, ~ And returns again to the Primordial Nothingness. ~ He who is familiar with honor and glory ~ But keeps to obscurity ~ Becomes the valley of the world. ~ Being the valley of the world, ~ He has an eternal power which always suffices, ~ And returns again to the natural integrity of uncarved wood. ~ Break up this uncarved wood ~ And it is shaped into vessel, ~ In the hands of the Sage ~ They become the officials and magistrates. ~ Therefore the great ruler does not cut up.

[19t29c] **Lin Yutang** ~ WARNING AGAINST INTERFERENCE ~ There are those who will conquer the world ~ And make of it (what they conceive or desire). ~ I see that they will not succeed. ~ (For) the world is God's own Vessel ~ It cannot be made (by human interference). ~ He who makes it spoils it. ~ He who holds it loses it. ~ For: ~ Some things go forward, ~ Some things follow behind; ~ Some blow hot, ~ And some blow cold; ~ Some are strong, ~ And some are weak; ~ Some may break, ~ And some may fall. ~ Hence the Sage eschews excess, eschews extravagance, eschews pride.

[19t30c] **Lin Yutang** ~ WARNING AGAINST THE USE OF FORCE ~ He who by Tao purposes to help the ruler of men ~ Will oppose all conquest by force of arms. ~ For such things are wont to rebound. ~ Where armies are, thorns and brambles grow. ~ The raising of a great host ~ Is followed by a year of dearth. ~ Therefore a good general effects his purpose and stops. ~ He dares not rely upon the strength of arms; ~ Effects his purpose and does not glory in it; ~ Effects his purpose and does not boast of it; ~ Effects his purpose and does not take pride in it; ~ Effects his purpose as a regrettable necessity; ~ Effects his purpose but does not love violence. ~ (For) things age after reaching their prime. ~ That (violence) would be against the Tao. ~ And he who is against the Tao perishes young.

[19t31c] **Lin Yutang** ~ WEAPONS OF EVIL ~ Of all things, soldiers are instruments of evil, ~ Hated by men. ~ Therefore the religious man (possessed of Tao) avoids them. ~ The gentleman favors the left in civilian life, ~ But on military occasions favors the right. ~ Soldiers are weapons of evil. ~ They are not the weapons of the gentleman. ~ When the use of soldiers cannot be helped, ~ The best policy is calm restraint. ~ Even in victory, there is no beauty, ~ And who calls it beautiful ~ Is one who delights in slaughter. ~ He who delights in slaughter ~ Will not succeed in his ambition to rule the world. ~ [The things of good omen favor the left. ~ The things of ill omen favor the right. ~ The lieutenant-general stands on the left, ~ The general stands on the right. ~ That is to say, it is celebrated as a Funeral Rite.] ~ The slaying of multitudes should be mourned with sorrow. ~ A victory should be celebrated with the Funeral Rite.

[19t32c] **Lin Yutang** ~ TAO IS LIKE THE SEA ~ Tao is absolute and has no name. ~ Though the uncarved wood

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is small, ~ It cannot be employed (used as vessel) by anyone. ~ If kings and barons can keep (this unspoiled nature), ~ The whole world shall yield them lordship of their own accord. ~ The Heaven and Earth join, ~ And the sweet rain falls, ~ Beyond the command of men, ~ Yet evenly upon all. ~ Then human civilization arose and there were names. ~ Since there were names, ~ It were well one knew where to stop. ~ He who knows where to stop ~ May be exempt from danger. ~ Tao in the world ~ May be compared to rivers that run into the sea.

[19t33c] **Lin Yutang** ~ KNOWING ONESELF ~ He who knows others is learned; ~ He who knows himself is wise. ~ He who conquers others has power of muscles; ~ He who conquers himself is strong. ~ He who is contented is rich. ~ He who is determined has strength of will. ~ He who does not lose his center endures, ~ He who dies yet (his power) remains has long life.

[19t34c] **Lin Yutang** ~ THE GREAT TAO FLOWS EVERYWHERE ~ The Great Tao flows everywhere, ~ (Like a flood) it may go left or right. ~ The myriad things derive their life from it, ~ And it does not deny them. ~ When its work is accomplished, ~ It does not take possession. ~ It clothes and feeds the myriad things, ~ Yet does not claim them as its own. ~ Often (regarded) without mind or passion, ~ It may be considered small. ~ Being the home of all things, yet claiming not, ~ It may be considered great. ~ Because to the end it does not claim greatness, ~ Its greatness is achieved.

[19t35c] **Lin Yutang** ~ THE PEACE OF TAO ~ Hold the Great Symbol ~ And all the world follows, ~ Follows without meeting harm, ~ (And lives in) health, peace, commonwealth. ~ Offer good things to eat ~ And the wayfarer stays. ~ But Tao is mild to the taste. ~ Looked at, it cannot be seen; ~ Listened to, it cannot be heard; ~ Applied, its supply never fails.

[19t36c] **Lin Yutang** ~ THE RHYTHM OF LIFE ~ He who is to be made to dwindle (in power) ~ Must first be caused to expand. ~ He who is to be weakened ~ Must first be made strong. ~ He who is to be laid low ~ Must first be exalted to power. ~ He who is to be taken away from ~ Must first be given. ~ This is the Subtle Light. ~ Gentleness overcomes strength: ~ Fish should be left in the deep pool, ~ And sharp weapons of the state should be left ~ Where none can see them.

[19t37c] **Lin Yutang** ~ WORLD PEACE ~ The Tao never does, ~ Yet through it everything is done, ~ If princes and dukes can keep the Tao, ~ The world will of its own accord be reformed. ~ When reformed and rising to action, ~ Let it be restrained by the Nameless pristine simplicity. ~ The Nameless pristine simplicity ~ Is stripped of desire (for contention). ~ By stripping of desire quiescence is achieved, ~ And the world arrives at peace of its own accord.

[19t38c] **Lin Yutang** ~ DEGENERATION ~ The man of superior character is not (conscious of his) character, ~ Hence he has character. ~ The man of inferior character (is intent on) not losing character, ~ Hence he is devoid of character. ~ The man of superior character never acts, ~ Nor ever (does so) with an ulterior motive. ~ The man of inferior character acts, ~ And (does so) with an ulterior motive. ~ The man of superior kindness acts, ~ But (does so) without an ulterior motive. ~ The man of superior justice acts, ~ And (does so) with an ulterior motive. ~ (But when) the man of superior li acts and finds no response, ~ He rolls up his sleeves to force it on others. ~ Therefore: ~ After Tao is lost, then (arises the doctrine of) humanity. ~ After humanity is lost, then (arises the doctrine of) justice. ~ After justice is lost, then (arises the doctrine of) li. ~ Now li is the thinning out of loyalty and honesty of heart ~ And the beginning of chaos. ~ The prophets are the flowering of Tao ~ And the origin of folly. ~ Therefore the noble man dwells in the heavy (base) ~ And not in the

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thinning (end). ~ He dwells in the fruit ~ And not in the flowering (expression). ~ Therefore he rejects the one and accepts the other.

[19t39c] **Lin Yutang** ~ UNITY THROUGH COMPLEMENTS ~ There were those in ancient times possessed of the One: ~ Through possession of the One, the Heaven was clarified, ~ Through possession of the One, the Earth was stabilized, ~ Through possession of the One, the gods were spiritualized, ~ Through possession of the One, the valleys were made full, ~ Through possession of the One, all things lived and grew, ~ Through possession of the One, the princes and dukes became the ennobled of the people. ~ That was how each became so. ~ Without clarity, the Heavens would shake, ~ Without stability, the Earth would quake, ~ Without spiritual power, the gods would crumble, ~ Without being filled, the valleys would crack, ~ Without the life-giving power, all things would perish, ~ Without the ennobling power, the princes and dukes would stumble. ~ Therefore the nobility depend upon the common man for support, ~ And the exalted ones depend upon the lowly for their base. ~ That is why the princes and dukes call themselves "the orphaned," "the lonely one," "the unworthy." ~ Is it not true then that they depend upon the common man for support? ~ Truly, take down the parts of a chariot, ~ And there is no chariot (left). ~ Rather than jingle like the jade, ~ Rumble like the rocks.

[19t40c] **Lin Yutang** ~ THE PRINCIPLE OF REVERSION ~ Reversion is the action of Tao. ~ Gentleness is the function of Tao. ~ The things of this world come from Being, ~ And Being (comes) from Non-being.

[19t41c] **Lin Yutang** ~ QUALITIES OF THE TAOIST ~ When the highest type of men hear the Tao (truth), ~ They try hard to live in accordance with it, ~ When the mediocre type hear the Tao, ~ They seem to be aware and yet unaware of it. ~ When the lowest type hear the Tao, ~ They break into loud laughter - ~ If it were not laughed at, it would not be Tao. ~ Therefore there is the established saying: ~ "Who understands Tao seems dull of comprehension; ~ Who is advanced in Tao seems to slip backwards; ~ Who moves on the even Tao (Path) seems to go up and down." ~ Superior character appears like a hollow (valley); ~ Sheer white appears like tarnished; ~ Great character appears like insufficient; ~ Solid character appears like infirm; ~ Pure worth appears like contaminated; ~ Great space has no corners; ~ Great talent takes long to mature; ~ Great music is faintly heard; ~ Great form has no contour; ~ And Tao is hidden without a name. ~ It is this Tao that is adept at lending (its power) and bringing fulfilment.

[19t42c] **Lin Yutang** ~ THE VIOLENT MAN ~ Out of Tao, One is born; ~ Out of One, Two; ~ Out of Two, Three; ~ Out of Three, the created universe. ~ The created universe carries the yin at its back and the yang in front; ~ Through the union of the pervading principles it reaches harmony. ~ To be "orphaned," "lonely" and "unworthy" is what men hate most. ~ Yet the princes and dukes call themselves by such names. ~ For sometimes things are benefited by being taken away from, ~ And suffer by being added to. ~ Others have taught this maxim, ~ Which I shall teach also: ~ "The violent man shall die a violent death." ~ This I shall regard as my spiritual teacher.

[19t43c] **Lin Yutang** ~ THE SOFTEST SUBSTANCE ~ The softest substance of the world ~ Goes through the hardest. ~ That-which-is-without-form penetrates that-which-has-no-crevice; ~ Through this I know the benefit of taking no action. ~ The teaching without words ~ And the benefit of taking no action ~ Are without compare in the universe.

[19t44c] **Lin Yutang** ~ BE CONTENT ~ Fame or one's own self, which does one love more? ~ One's own self or material goods, which has more worth? ~ Loss (of self) or possession (of goods), which is the greater evil? ~

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Therefore: ~ He who loves most spends most, ~ He who hoards much loses much. ~ The contented man meets no disgrace; ~ Who knows when to stop runs into no danger - ~ He can long endure.

[19t45c] **Lin Yutang** ~ CALM QUIETUDE ~ The highest perfection is like imperfection, ~ And its use is never impaired. ~ The greatest abundance seems meager, ~ And its use will never fail. ~ What is most straight appears devious, ~ The greatest skill appears like clumsiness; ~ The greatest eloquence seems like stuttering. ~ Movement overcomes cold, ~ (But) keeping still overcomes heat. ~ Who is calm and quiet becomes the guide for the universe.

[19t46c] **Lin Yutang** ~ RACING HORSES ~ When the world lives in accord with Tao, ~ Racing horses are turned back to haul refuse carts. ~ When the world lives not in accord with Tao, ~ Cavalry abounds in the countryside. ~ There is no greater curse than the lack of contentment. ~ No greater sin than the desire for possession. ~ Therefore he who is contented with contentment shall be always content.

[19t47c] **Lin Yutang** ~ PURSUIT OF KNOWLEDGE ~ Without stepping outside one's doors, ~ One can know what is happening in the world, ~ Without looking out of one's windows, ~ One can see the Tao of Heaven. ~ The farther one pursues knowledge, ~ The less one knows. ~ Therefore the Sage knows without running about, ~ Understands without seeing, ~ Accomplishes without doing.

[19t48c] **Lin Yutang** ~ CONQUERING THE WORLD BY INACTION ~ The student of knowledge (aims at) learning day by day; ~ The student of Tao (aims at) losing day by day. ~ By continual losing ~ One reaches doing nothing (laissez-faire). ~ By doing nothing everything is done. ~ He who conquers the world often does so by doing nothing. ~ When one is compelled to do something, ~ The world is already beyond his conquering.

[19t49c] **Lin Yutang** ~ THE PEOPLE'S HEARTS ~ The Sage has no decided opinions and feelings, ~ But regards the people's opinions and feelings as his own. ~ The good ones I declare good; ~ The bad ones I also declare good. ~ That is the goodness of Virtue. ~ The honest ones I believe; ~ The liars I also believe. ~ That is the faith of Virtue. ~ The Sage dwells in the world peacefully, harmoniously. ~ The people of the world are brought into a community of heart, ~ And the Sage regards them all as his own children.

[19t50c] **Lin Yutang** ~ THE PRESERVING OF LIFE ~ Out of life, death enters. ~ The companions (organs) of life are thirteen; ~ The companions (organs) of death are (also) thirteen. ~ What send man to death in this life are also (these) thirteen. ~ How is it so? ~ Because of the intense activity of multiplying life. ~ It has been said that he who is a good preserver of his life ~ Meets no tigers or wild buffaloes on land, ~ Is not vulnerable to weapons in the field of battle. ~ The horns of the wild buffalo are powerless against him; ~ The paws of the tiger are useless against him; ~ The weapons of the soldier cannot avail against him. ~ How is it so? ~ Because he is beyond death.

[19t51c] **Lin Yutang** ~ THE MYSTIC VIRTUE ~ Tao gives them birth, ~ Teh (character) fosters them. ~ The material world gives them form. ~ The circumstances of the moment complete them. ~ Therefore all things of the universe worship Tao and exalt Teh. ~ Tao is worshipped and Teh is exalted ~ Without anyone's order but is so of its own accord. ~ Therefore Tao gives them birth, ~ Teh fosters them, ~ Makes them grow, develops them, ~ Gives them a harbor, a place to dwell in peace, ~ Feeds them and shelters them. ~ It gives them birth and does not own them, ~ Acts (helps) and does not appropriate them, ~ Is superior, and does not control them. ~ This is the Mystic Virtue.

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[19t52c] **Lin Yutang** ~ STEALING THE ABSOLUTE ~ There was a beginning of the universe ~ Which may be regarded as the Mother of Universe. ~ From the Mother, we may know her sons. ~ After knowing the sons, keep to the Mother. ~ Thus one's whole life may be preserved from harm. ~ Stop its apertures, ~ Close its doors, ~ And one's whole life is without toil. ~ Open its apertures, ~ Be busy about its affairs, ~ And one's whole life is beyond redemption. ~ He who can see the small is clear-sighted; ~ He who stays by gentility is strong. ~ Use the light, ~ And return to clear-sightedness - ~ Thus cause not yourself later distress. ~ This is to rest in the Absolute.

[19t53c] **Lin Yutang** ~ BRIGANDAGE ~ If I were possessed of Austere Knowledge, ~ Walking on the Main Path (Tao), ~ I would avoid the by-paths. ~ The Main Path is easy to walk on, ~ Yet people love the small by-paths. ~ The (official) courts are spic and span, ~ (While) the fields go untilled, ~ And the (people's) granaries are very low. ~ (Yet) clad in embroidered gowns, ~ And carrying fine swords, ~ Surfeited with good food and drinks, ~ (They are) splitting with wealth and possessions. ~ This is to lead the world toward brigandage. ~ Is it not the corruption of Tao?

[19t54c] **Lin Yutang** ~ THE INDIVIDUAL AND THE STATE ~ Who is firmly established is not easily shaken. ~ Who has a firm grasp does not easily let go. ~ From generation to generation his ancestral sacrifices ~ Shall be continued without fail. ~ Cultivated in the individual, character will become genuine; ~ Cultivated in the family, character will become abundant; ~ Cultivated in the village, character will multiply; ~ Cultivated in the state, character will prosper; ~ Cultivated in the world, character will become universal. ~ Therefore: ~ According to (the character of) the individual, judge the individual; ~ According to (the character of) the family, judge the family; ~ According to (the character of) the village, judge the village; ~ According to (the character of) the state, judge the state; ~ According to (the character of) the world, judge the world. ~ How do I know the world is so. ~ By this.

[19t55c] **Lin Yutang** ~ THE CHARACTER OF THE CHILD ~ Who is rich in character ~ Is like a child. ~ No poisonous insects sting him, ~ No wild beasts attack him, ~ And no birds of prey pounce upon him. ~ His bones are soft, his sinews tender, yet his grip is strong. ~ Not knowing the union of male and female, yet his organs are complete, ~ Which means his vigor is unspoiled. ~ Crying the whole day, yet his voice never runs hoarse, ~ Which means his (natural) harmony is perfect. ~ To know harmony is to be in accord with the eternal, ~ (And) to know eternity is called discerning. ~ (But) to improve upon life is called an ill-omen; ~ To let go the emotions through impulse is called assertiveness. ~ (For) things age after reaching their prime; ~ That (assertiveness) would be against Tao. ~ And he who is against Tao perishes young.

[19t56c] **Lin Yutang** ~ BEYOND HONOR AND DISGRACE ~ He who knows does not speak; ~ He who speaks does not know. ~ Fill up its apertures, ~ Close its doors, ~ Dull its edges, ~ Untie its tangles, ~ Soften its light, ~ Submerge its turmoil - ~ This is the Mystic Unity. ~ Then love and hatred cannot touch him. ~ Profit and loss cannot reach him. ~ Honor and disgrace cannot affect him. ~ Therefore is he always the honored one of the world.

[19t57c] **Lin Yutang** ~ THE ART OF GOVERNMENT ~ Rule a kingdom by the Normal. ~ Fight a battle by (abnormal) tactics of surprise. ~ Win the world by doing nothing. ~ How do I know it is so? ~ Through this: ~ The more prohibitions there are, ~ The poorer the people become. ~ The more sharp weapons there are, ~ The greater the chaos in the state. ~ The more skills of technique, ~ The more cunning things are produced. ~ The greater the number of statutes, ~ The greater the number of thieves and brigands. ~ Therefore the Sage says: ~ I do nothing and the people are reformed of themselves. ~ I love quietude and the people are

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righteous of themselves. ~ I deal in no business and the people grow rich by themselves. ~ I have no desires and the people are simple and honest by themselves.

[19t58c] **Lin Yutang** ~ LAZY GOVERNMENT ~ When the government is lazy and dull, ~ Its people are unspoiled; ~ When the government is efficient and smart, ~ Its people are discontented. ~ Disaster is the avenue of fortune, ~ (And) fortune is the concealment for disaster. ~ Who would be able to know its ultimate results? ~ (As it is), there would never be the normal, ~ But the normal would (immediately) revert to the deceitful, ~ And the good revert to the sinister. ~ Thus long has mankind gone astray! ~ Therefore the Sage is square (has firm principles), but not cutting (sharp-cornered), ~ Has integrity, but does not hurt (others), ~ Is straight, but not high-handed, ~ Bright, but not dazzling.

[19t59c] **Lin Yutang** ~ BE SPARING ~ In managing human affairs, there is no better rule than to be sparing. ~ To be sparing is to forestall; ~ To forestall is to be prepared and strengthened; ~ To be prepared and strengthened is to be ever-victorious; ~ To be ever-victorious is to have infinite capacity; ~ He who has infinite capacity is fit to rule a country, ~ And the Mother (principle) of a ruling country can long endure. ~ This is to be firmly rooted, to have deep strength, ~ The road to immortality and enduring vision.

[19t60c] **Lin Yutang** ~ RULING A BIG COUNTRY ~ Rule a big country as you would fry small fish. ~ Who rules the world in accord with Tao ~ Shall find that the spirits lose their power. ~ It is not that the spirits lose their power, ~ But that they cease to do people harm. ~ It is not (only) that they cease to do people harm, ~ The Sage (himself) also does no harm to the people. ~ When both do not do each other harm, ~ The original character is restored.

[19t61c] **Lin Yutang** ~ BIG AND SMALL COUNTRIES ~ A big country (should be like) the delta low-regions, ~ Being the concourse of the world, ~ (And) the Female of the world. ~ The Female overcomes the Male by quietude, ~ And achieves the lowly position by quietude. ~ Therefore if a big country places itself below a small country, ~ It absorbs the small country; ~ (And) if a small country places itself below a big country, ~ It absorbs the big country. ~ Therefore some place themselves low to absorb (others), ~ Some are (naturally) low and absorb (others). ~ What a big country wants is but to shelter others, ~ And what a small country wants is but to be able to come in and be sheltered. ~ Thus (considering) that both may have what they want, ~ A big country ought to place itself low.

[19t62c] **Lin Yutang** ~ THE GOOD MAN'S TREASURE ~ Tao is the mysterious secret of the universe, ~ The good man's treasure, ~ And the bad man's refuge. ~ Beautiful sayings can be sold at the market, ~ Noble conduct can be presented as a gift. ~ Though there be bad people, ~ Why reject them? ~ Therefore on the crowning of an emperor, ~ On the appointment of the Three Ministers, ~ Rather than send tributes of jade and teams of four horses, ~ Send in the tribute of Tao. ~ Wherein did the ancients prize this Tao? ~ Did they not say, "to search for the guilty ones and pardon them"? ~ Therefore is (Tao) the treasure of the world.

[19t63c] **Lin Yutang** ~ DIFFICULT AND EASY ~ Accomplish do-nothing. ~ Attend to no-affairs. ~ Taste the flavorless. ~ Whether it is big or small, many or few, ~ Requite hatred with virtue. ~ Deal with the difficult while yet it is easy; ~ Deal with the big while yet it is small. ~ The difficult (problems) of the world ~ Must be dealt with while they are yet easy; ~ The great (problems) of the world ~ Must be dealt with while they are yet small. ~ Therefore the Sage by never dealing with great (problems) ~ Accomplishes greatness. ~ He who lightly makes a promise ~ Will find it often hard to keep his faith. ~ He who makes light of many things ~ Will encounter many difficulties. ~ Hence even the Sage regards things as difficult, ~ And for that reason

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never meets with difficulties.

[19t64c] **Lin Yutang** ~ BEGINNING AND END ~ That which lies still is easy to hold; ~ That which is not yet manifest is easy to forestall; ~ That which is brittle (like ice) easily melts; ~ That which is minute easily scatters. ~ Deal with a thing before it is there; ~ Check disorder before it is rife. ~ A tree with a full span's girth begins from a tiny sprout; ~ A nine-storied terrace begins with a clod of earth. ~ A journey of a thousand li begins at one's feet. ~ He who acts, spoils; ~ He who grasps, lets slip. ~ Because the Sage does not act, he does not spoil, ~ Because he does not grasp, he does not let slip. ~ The affairs of men are often spoiled within an ace of completion, ~ By being careful at the end as at the beginning ~ Failure is averted. ~ Therefore the Sage desires to have no desire, ~ And values not objects difficult to obtain. ~ Learns that which is unlearned, ~ And restores what the multitude have lost. ~ That he may assist in the course of Nature ~ And not presume to interfere.

[19t65c] **Lin Yutang** ~ THE GRAND HARMONY ~ The ancients who knew how to follow the Tao ~ Aimed not to enlighten the people, ~ But to keep them ignorant. ~ The reason it is difficult for the people to live in peace ~ Is because of too much knowledge. ~ Those who seek to rule a country by knowledge ~ Are the nation's curse. ~ Those who seek not to rule a country by knowledge ~ Are the nation's blessing. ~ Those who know these two (principles) ~ Also know the ancient standard, ~ And to know always the ancient standard ~ Is called the Mystic Virtue. ~ When the Mystic Virtue becomes clear, far-reaching, ~ And things revert back (to their source), ~ Then and then only emerges the Grand Harmony.

[19t66c] **Lin Yutang** ~ THE LORDS OF THE RAVINES ~ How did the great rivers and seas become the Lords of the Ravines? ~ By being good at keeping low. ~ That was how they became the Lords of the Ravines. ~ Therefore in order to be the chief among the people, ~ One must speak like their inferiors. ~ In order to be foremost among the people, ~ One must walk behind them. ~ Thus it is that the Sage stays above, ~ And the people do not feel his weight; ~ Walks in front, ~ And the people do not wish him harm. ~ Then the people of the world are glad to uphold him forever. ~ Because he does not contend, ~ No one in the world can contend against him.

[19t67c] **Lin Yutang** ~ THE THREE TREASURES ~ All the world says: ~ My teaching (Tao) greatly resembles folly. ~ Because it is great; therefore it resembles folly. ~ If it did not resemble folly, ~ It would have long ago become petty indeed! ~ I have Three Treasures; ~ Guard them and keep them safe: ~ The first is Love. ~ The second is, never too much. ~ The third is, never be the first in the world. ~ Through Love, one has no fear; ~ Through not doing too much, one has amplitude (of reserve power); ~ Through not presuming to be the first in the world, one can develop one's talent and let it mature. ~ If one forsakes love and fearlessness, forsakes restraint and reserve power, forsakes following behind and rushes in front, ~ He is doomed! ~ For love is victorious in attack, ~ And invulnerable in defense. ~ Heaven arms with love ~ Those it would not see destroyed.

[19t68c] **Lin Yutang** ~ THE VIRTUE OF NOT-CONTENDING ~ The brave soldier is not violent; ~ The good fighter does not lose his temper; ~ The great conqueror does not fight (on small issues); ~ The good user of men places himself below others. ~ This is the virtue of not-contending, ~ Is called the capacity to use men, ~ Is reaching to the height of being Mated to Heaven, to what was of old.

[19t69c] **Lin Yutang** ~ CAMOUFLAGE ~ There is the maxim of military strategists; ~ I dare not be the first to invade, but rather be the invaded. ~ Dare not press forward an inch, but rather retreat a foot. ~ That is, ~ To

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march without formations, ~ To roll not up the sleeves, ~ To charge not in frontal attacks, ~ To arm without weapons. ~ There is no greater catastrophe than to underestimate the enemy. ~ To underestimate the enemy might entail the loss of my treasures. ~ Therefore when two equally matched armies meet, ~ It is the man of sorrow who wins.

[19t70c] **Lin Yutang** ~ THEY KNOW ME NOT ~ My teachings are very easy to understand and very easy to practice, ~ But no one can understand them and no one can practice them. ~ In my words there is a principle. ~ In the affairs of men there is a system. ~ Because they know not these, ~ They also know me not. ~ Since there are few that know me, ~ Therefore I am distinguished. ~ Therefore the Sage wears a coarse cloth on top ~ And carries jade within his bosom.

[19t71c] **Lin Yutang** ~ SICK-MINDEDNESS ~ Who knows that he does not know is the highest; ~ Who (pretends to) know what he does not know is sick-minded. ~ And who recognizes sick-mindedness as sick-mindedness is not sick-minded. ~ The Sage is not sick-minded. ~ Because he recognizes sick-mindedness as sick-mindedness, ~ Therefore he is not sick-minded.

[19t72c] **Lin Yutang** ~ ON PUNISHMENT (1) ~ When people have no fear of force, ~ Then (as is the common practice) great force descends upon them. ~ Despise not their dwellings, ~ Dislike not their progeny. ~ Because you do not dislike them, ~ You will not be disliked yourself. ~ Therefore the Sage knows himself, but does not show himself, ~ Loves himself, but does not exalt himself. ~ Therefore he rejects the one (force) and accepts the other (gentility).

[19t73c] **Lin Yutang** ~ ON PUNISHMENT (2) ~ Who is brave in daring (you) kill, ~ Who is brave in not daring (you) let live. ~ In these two, ~ There is some advantage and some disadvantage. ~ (Even if) Heaven dislikes certain people, ~ Who would know (who are to be killed and) why? ~ Therefore even the Sage regards it as a difficult question. ~ Heaven's Way (Tao) is good at conquest without strife, ~ Rewarding (vice and virtue) without words, ~ Making its appearance without call, ~ Achieving results without obvious design. ~ The heaven's net is broad and wide. ~ With big meshes, yet letting nothing slip through.

[19t74c] **Lin Yutang** ~ ON PUNISHMENT (3) ~ The people are not afraid of death; ~ Why threaten them with death? ~ Supposing that the people are afraid of death, ~ And we can seize and kill the unruly, ~ Who would dare to do so? ~ Often it happens that the executioner is killed. ~ And to take the place of the executioner ~ Is like handling the hatchet for the master carpenter. ~ He who handles the hatchet for the master carpenter ~ Seldom escapes injury to his hands.

[19t75c] **Lin Yutang** ~ ON PUNISHMENT (4) ~ When people are hungry, ~ It is because their rulers eat too much tax-grain. ~ Therefore the unruliness of hungry people ~ Is due to the interference of their rulers. ~ That is why they are unruly. ~ The people are not afraid of death, ~ Because they are anxious to make a living. ~ That is why they are not afraid of death. ~ It is those who interfere not with their living ~ That are wise in exalting life.

[19t76c] **Lin Yutang** ~ HARD AND SOFT ~ When man is born, he is tender and weak; ~ At death, he is hard and stiff. ~ When the things and plants are alive, they are soft and supple; ~ When they are dead, they are brittle and dry. ~ Therefore hardness and stiffness are the companions of death, ~ And softness and gentleness are the companions of life. ~ Therefore when an army is headstrong, it will lose in battle. ~ When a tree is hard, it will be cut down. ~ The big and strong belong underneath. ~ The gentle and weak belong at the top.

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[19t77c] **Lin Yutang** ~ BENDING THE BOW ~ The Tao (way) of Heaven, ~ Is it not like the bending of a bow? ~ The top comes down and the bottom-end goes up, ~ The extra (length) is shortened, the insufficient (width) is expanded. ~ It is the Way of Heaven to take away from those that have too much ~ And give to those that have not enough. ~ Not so with man's way: ~ He takes away from those that have not ~ And gives it as tribute to those that have too much. ~ Who can have enough and to spare to give to the entire world? ~ Only the man of Tao. ~ Therefore the Sage acts, but does not possess, ~ Accomplishes but lays claim to no credit, ~ Because he has no wish to seem superior.

[19t78c] **Lin Yutang** ~ NOTHING WEAKER THAN WATER ~ There is nothing weaker than water ~ But none is superior to it in overcoming the hard, ~ For which there is no substitute. ~ That weakness overcomes strength ~ And gentleness overcomes rigidity, ~ No one does not know; ~ No one can put into practice. ~ Therefore the Sage says: ~ "Who receives unto himself the calumny of the world ~ Is the preserver of the state. ~ Who bears himself the sins of the world ~ Is the king of the world." ~ Straight words seem crooked.

[19t79c] **Lin Yutang** ~ PEACE SETTLEMENTS ~ Patching up a great hatred is sure to leave some hatred behind. ~ How can this be regarded as satisfactory? ~ Therefore the Sage holds the left tally, ~ And does not put the guilt on the other party. ~ The virtuous man is for patching up; ~ The vicious is for fixing guilt. ~ But "the way of Heaven is impartial; It sides only with the good man."

[19t80c] **Lin Yutang** ~ THE SMALL UTOPIA ~ (Let there be) a small country with a small population, ~ Where the supply of goods are tenfold or hundredfold, more than they can use. ~ Let the people value their lives and not migrate far. ~ Though there be boats and carriages, ~ None be there to ride them. ~ Though there be armor and weapons, ~ No occasion to display them. ~ Let the people again tie ropes for reckoning, ~ Let them enjoy their food, ~ Beautify their clothing, ~ Be satisfied with their homes, ~ Delight in their customs. ~ The neighboring settlements overlook one another ~ So that they can hear the barking of dogs and crowing of cocks of their neighbors, ~ And the people till the end of their days shall never have been outside their country.

[19t81c] **Lin Yutang** ~ THE WAY OF HEAVEN ~ True words are not fine-sounding; ~ Fine-sounding words are not true. ~ A good man does not argue; ~ He who argues is not a good man. ~ The wise one does not know many things; ~ He who knows many things is not wise. ~ The Sage does not accumulate (for himself). ~ He lives for other people, ~ And grows richer himself; ~ He gives to other people, ~ And has greater abundance. ~ The Tao of Heaven ~ Blesses, but does not harm. ~ The Way of the Sage ~ Accomplishes, but does not contend.

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[20t01c] **Victor H. Mair** ~ The ways that can be walked are not the eternal Way; ~ The names that can be named are not the eternal name. ~ The nameless is the origin of the myriad creatures; ~ The named is the mother of the myriad creatures. ~ Therefore, ~ Always be without desire in order to observe its wondrous subtleties; ~ Always have desire so that you may observe its manifestations. ~ Both of these derive from the same source; ~ They have different names but the same designation. ~ Mystery of mysteries, ~ The gate of all wonders!

[20t02c] **Victor H. Mair** ~ When all under heaven know beauty as beauty, already there is ugliness; ~ When everyone knows goodness, this accounts for badness. ~ Being and nonbeing give birth to each other, ~ Difficult and easy complete each other, ~ Long and short form each other, ~ High and low fulfill each other, ~ Tone and voice harmonize with each other, ~ Front and back follow each other - it is ever thus. ~ For these reasons, ~ The sage dwells in affairs of nonaction, carries out a doctrine without words. ~ He lets the myriad creatures rise up but does not instigate them; ~ He acts but does not presume; ~ He completes his work but does not dwell on it. ~ Now, ~ Simply because he does not dwell on them, his accomplishments never leave him.

[20t03c] **Victor H. Mair** ~ Not exalting men of worth prevents the people from competing; ~ Not putting high value on rare goods prevents the people from being bandits; ~ Not displaying objects of desire prevents the people from being disorderly. ~ For these reasons, ~ The sage, in ruling, ~ hollows their hearts, ~ stuffs their stomachs, ~ weakens their wills, ~ builds up their bones, ~ Always causing the people to be without knowledge and desire. ~ He ensures that the knowledgeable dare not be hostile, ~ and that is all. ~ Thus, ~ His rule is universal.

[20t04c] **Victor H. Mair** ~ The Way is empty, yet never refills with use; ~ Bottomless it is, like the forefather of the myriad creatures. ~ It files away sharp points, ~ unravels tangles, ~ diffuses light, ~ mingles with the dust. ~ Submerged it lies, ~ seeming barely to subsist. ~ I know not whose child it is, ~ only that it resembles the predecessor of God.

[20t05c] **Victor H. Mair** ~ Heaven and earth are inhumane; ~ they view the myriad creatures as straw dogs. ~ The sage is inhumane; ~ he views the common people as straw dogs. ~ The space between heaven and earth, how like a bellows it is! ~ Empty but never exhausted, ~ The more it pumps, the more comes out. ~ Hearing too much leads to utter exhaustion; ~ Better to remain in the center.

[20t06c] **Victor H. Mair** ~ The valley spirit never dies - ~ it is called "the mysterious female"; ~ The gate of the mysterious female ~ is called "the root of heaven and earth." ~ Gossamer it is, ~ seemingly insubstantial, ~ yet never consumed through use.

[20t07c] **Victor H. Mair** ~ Heaven is long and earth is lasting. ~ Heaven and earth can be long and lasting because they do not live for themselves. ~ Therefore, ~ They can be long-lived. ~ For this reason, ~ The sage withdraws himself but comes to the fore, ~ alienates himself but is always present. ~ Is this not because he is free of private interests? ~ Therefore, ~ He can accomplish his private interests.

[20t08c] **Victor H. Mair** ~ The highest good is like water; ~ Water is good at benefiting the myriad creatures ~ but also struggles to occupy the place loathed by the masses. ~ Therefore, ~ It is near to the Way. ~ The quality of an abode is in its location, ~ The quality of the heart is in its depths, ~ The quality of giving lies in trust, ~ The quality of correct governance lies in orderly rule, ~ The quality of an enterprise depends on ability, ~ The quality of movement depends on timing. ~ Now, ~ It is precisely because one does not compete that there is

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no blame.

[20t09c] **Victor H. Mair** ~ Instead of keeping a bow taut while holding it straight, better to relax. ~ You may temper a sword until it is razor sharp, but you cannot preserve the edge for long. ~ When gold and jade fill your rooms, no one will be able to guard them for you. ~ If wealth and honor make you haughty, you bequeath misfortune upon yourself. ~ To withdraw when your work is finished, ~ that is the Way of heaven.

[20t10c] **Victor H. Mair** ~ While you ~ Cultivate the soul and embrace unity, ~ can you keep them from separating? ~ Focus your vital breath until it is supremely soft, ~ can you be like a baby? ~ Cleanse the mirror of mysteries, ~ can you make it free of blemish? ~ Love the people and enliven the state, ~ can you do so without cunning? ~ Open and close the gate of heaven, ~ can you play the part of the female? ~ Reach out with clarity in all directions, ~ can you refrain from action? ~ It gives birth to them and nurtures them, ~ It gives birth to them but does not possess them, ~ It rears them but does not control them. ~ This is called "mysterious integrity."

[20t11c] **Victor H. Mair** ~ Thirty spokes converge on a single hub, ~ but it is in the space where there is nothing that the usefulness of the cart lies. ~ Clay is molded to make a pot, ~ but it is in the space where there is nothing that the usefulness of the clay pot lies. ~ Cut out doors and windows to make a room, ~ but it is in the spaces where there is nothing that the usefulness of the room lies. ~ Therefore, ~ Benefit may be derived from something, but it is in nothing that we find usefulness.

[20t12c] **Victor H. Mair** ~ The five colors ~ make a man's eyes blind; ~ Horseracing and hunting ~ make a man's mind go mad; ~ Goods that are hard to obtain ~ make a man's progress falter; ~ The five flavors ~ make a man's palate dull; ~ The five tones ~ make a man's ears deaf. ~ For these reasons, ~ In ruling, the sage ~ attends to the stomach, not to the eye. ~ Therefore, ~ He rejects the one and adopts the other.

[20t13c] **Victor H. Mair** ~ "Being favored is so disgraceful that it startles, ~ Being honored is an affliction as great as one's body." ~ What is the meaning of "Being favored is so disgraceful that it startles"? ~ Favor is debasing; ~ To find it is startling, ~ To lose it is startling. ~ This is the meaning of "Being favored is so disgraceful that it startles." ~ What is the meaning of "Being honored is an affliction as great as one's body"? ~ The reason I suffer great afflictions is because I have a body; ~ If I had no body, what affliction could I suffer? ~ Therefore, ~ When a man puts more emphasis on caring for his body than on caring for all under heaven, ~ then all under heaven can be entrusted to him. ~ When a man is sparing of his body in caring for all under heaven, ~ then all under heaven can be delivered to him.

[20t14c] **Victor H. Mair** ~ We look for it but do not see it; ~ we name it "subtle." ~ We listen for it but do not hear it; ~ we name it "rare." ~ We grope for it but do not grasp it; ~ we name it "serene." ~ These three cannot be fully fathomed, ~ Therefore, ~ They are bound together to make unity. ~ Of unity, ~ its top is not distant, ~ its bottom is not blurred. ~ Infinitely extended and unnameable, ~ It returns to nonentity. ~ This is called "the form of the formless, the image of nonentity." ~ This is called "the amorphous." ~ Following behind it, you cannot see its back; ~ Approaching it from the front, you cannot see its head. ~ Hold to the Way of today to manage the actualities of today, ~ thereby understanding the primeval beginning. ~ This is called "the thread of the Way."

[20t15c] **Victor H. Mair** ~ Those of old who were adept in the Way were subtly profound and mysteriously perceptive, ~ So deep they could not be recognized. ~ Now, ~ Because they could not be recognized, ~ One

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can describe their appearance only with effort: ~ hesitant, as though crossing a stream in winter; ~ cautious, as though fearful of their neighbors all around; ~ solemn, as though guests in someone else's house; ~ shrinking, as ice when it melts; ~ plain, as an unhewn log; ~ muddled, as turbid waters; ~ expansive, as a broad valley. ~ If turbid waters are stilled, ~ they will gradually become clear; ~ If something inert is set in motion, ~ it will gradually come to life. ~ Those who preserved this Way did not wish to be full. ~ Now, ~ Simply because they did not wish to be full, they could be threadbare and incomplete.

[20t16c] **Victor H. Mair** ~ Attain utmost emptiness, ~ Maintain utter stillness. ~ The myriad creatures arise side by side, thus I observe their renewal. ~ Heaven's creatures abound, ~ but each returns to its roots, which is called "stillness." ~ This is termed "renewal of fate." ~ Renewal of fate is perpetual - ~ To know the perpetual is to be enlightened; ~ Not to know the perpetual is to be reckless - recklessness breeds evil. ~ To know the perpetual is to be tolerant - ~ tolerance leads to ducal impartiality, ~ ducal impartiality to kingliness, ~ kingliness to heaven, ~ heaven to the Way, ~ the Way to permanence. ~ To the end of his days, ~ he will not be imperiled.

[20t17c] **Victor H. Mair** ~ Preeminent is one whose subjects barely know he exists; ~ The next is one to whom they feel close and praise; ~ The next is one whom they fear; ~ The lowest is one whom they despise. ~ When the ruler's trust is wanting, ~ there will be no trust in him. ~ Cautious, he values his words. ~ When his work is completed and his affairs finished, ~ the common people say, "We are like this by ourselves."

[20t18c] **Victor H. Mair** ~ Therefore, ~ When the great Way was forsaken, ~ there was humaneness and righteousness; ~ When cunning and wit appeared, ~ there was great falsity; ~ When the six family relationships lacked harmony, ~ there were filial piety and parental kindness; ~ When the state and royal house were in disarray, ~ there were upright ministers.

[20t19c] **Victor H. Mair** ~ "Abolish sagehood and abandon cunning, the people will benefit a hundredfold; ~ Abolish humaneness and abandon righteousness, the people will once again be filial and kind; ~ Abolish cleverness and abandon profit, bandits and thieves will be no more." ~ These three statements are inadequate as a civilizing doctrine; ~ Therefore, ~ Let something be added to them: ~ Evince the plainness of undyed silk, ~ Embrace the simplicity of the unhewn log; ~ Lessen selfishness, ~ Diminish desires; ~ Abolish learning ~ and you will be without worries.

[20t20c] **Victor H. Mair** ~ Between "yes sir" and "certainly not!" ~ how much difference is there? ~ Between beauty and ugliness, ~ how great is the distinction? ~ He whom others fear, ~ likewise cannot but fear others. ~ How confusing, ~ there is no end to it all! ~ Joyful are the masses, ~ as though feasting after the great sacrifice of oxen, or mounting a terrace in spring. ~ Motionless am I, without any sign, as a baby that has yet to gurgle. ~ How dejected! as though having nowhere to return. ~ The masses all have more than enough; ~ I alone am bereft. ~ I have the heart of a fool. ~ How muddled! ~ The ordinary man is luminously clear, I alone seem confused. ~ The ordinary man is searchingly exact, I alone am vague and uncertain. ~ How nebulous! as the ocean; ~ How blurred! as though without boundary. ~ The masses all have a purpose, I alone am stubborn and uncouth. ~ I desire to be uniquely different from others by honoring the mother who nourishes.

[20t21c] **Victor H. Mair** ~ The appearance of grand integrity is that it follows the Way alone. ~ The Way objectified is blurred and nebulous. ~ How nebulous and blurred! ~ Yet within it there are images. ~ How blurred and nebulous! ~ Yet within it there are objects. ~ How cavernous and dark! ~ Yet within it there is an essence. ~

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Its essence is quite real; ~ Within it there are tokens. ~ From the present back to the past, ~ Its name has been imperishable. ~ Through it we conform to the father of the masses. ~ How do I know what the father of the masses is like? ~ Through this.

[20t22c] **Victor H. Mair** ~ If it ~ Is bent, it will be preserved intact; ~ Is crooked, it will be straightened; ~ Is sunken, it will be filled; ~ Is worn-out, it will be renewed; ~ Has little, it will gain; ~ Has much, it will be confused. ~ For these reasons, ~ The sage holds on to unity and serves as the shepherd of all under heaven. ~ He is not self-absorbed, therefore he shines forth; ~ He is not self-revealing, therefore he is distinguished; ~ He is not self-assertive, therefore he has merit; ~ He does not praise himself, therefore he is long-lasting. ~ Now, ~ Simply because he does not compete, ~ No one can compete with him. ~ The old saying about the bent being preserved intact is indeed close to the mark! ~ Truly, he shall be returned intact.

[20t23c] **Victor H. Mair** ~ To be sparing of speech is natural. ~ A whirlwind does not last the whole morning, ~ A downpour does not last the whole day. ~ Who causes them? ~ If even heaven and earth cannot cause them to persist, how much less can human beings? ~ Therefore, ~ In pursuing his affairs, ~ a man of the Way identifies with the Way, ~ a man of integrity identifies with integrity, ~ a man who fails identifies with failure. ~ To him who identifies with integrity, the Way awards integrity; ~ To him who identifies with failure, the Way awards failure.

[20t24c] **Victor H. Mair** ~ Who is puffed up cannot stand, ~ Who is self-absorbed has no distinction, ~ Who is self-revealing does not shine, ~ Who is self-assertive has no merit, ~ Who is self-praising does not last long. ~ As for the Way, we may say these are "excess provisions and extra baggage." ~ Creation abhors such extravagances. ~ Therefore, ~ One who aspires to the Way, does not abide in them.

[20t25c] **Victor H. Mair** ~ There was something featureless yet complete, ~ born before heaven and earth; ~ Silent - amorphous - it stood alone and unchanging. ~ We may regard it as the mother of heaven and earth. ~ Not knowing its name, ~ I style it the "Way." ~ If forced to give it a name, ~ I would call it "great." ~ Being great implies flowing ever onward, ~ Flowing ever onward implies far-reaching, ~ Far-reaching implies reversal. ~ The Way is great, ~ Heaven is great, ~ Earth is great, ~ The king, too, is great. ~ Within the realm there are four greats, and the king is one among them. ~ Man patterns himself on earth, ~ Earth patterns itself on heaven, ~ Heaven patterns itself on the Way, ~ The Way patterns itself on nature.

[20t26c] **Victor H. Mair** ~ Heavy is the root of light; ~ Calm is the ruler of haste. ~ For these reasons, ~ The superior man may travel the whole day without leaving his heavy baggage cart. ~ Though inside the courtyard walls of a noisy inn, ~ he placidly rises above it all. ~ How then should a king with ten thousand chariots conduct himself lightly before all under heaven? ~ If he treats himself lightly, ~ he will lose the taproot; ~ If he is hasty, ~ he will lose the rulership.

[20t27c] **Victor H. Mair** ~ He who is skilled at traveling leaves neither tracks nor traces; ~ He who is skilled at speaking is flawless in his delivery; ~ He who is skilled in computation uses neither tallies nor counters; ~ He who is skilled at closing things tightly has neither lock nor key, but what he closes cannot be opened; ~ He who is good at binding has neither cord nor string, but what he binds cannot be untied. ~ For these reasons, ~ The sage is always skilled at saving others and does not abandon them, ~ nor does he abandon resources. ~ This is called "inner intelligence." ~ Therefore, ~ Good men are teachers for the good man, ~ Bad men are foils for the good man. ~ He who values not his teacher ~ and loves not his foil, ~ Though he be knowledgeable, ~ is greatly deluded. ~ This is called "the wondrous essential."

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[20t28c] **Victor H. Mair** ~ Know masculinity, ~ Maintain femininity, ~ and be a ravine for all under heaven. ~ By being a ravine for all under heaven, ~ Eternal integrity will never desert you. ~ If eternal integrity never deserts you, ~ You will return to the state of infancy. ~ Know you are innocent, ~ Remain steadfast when insulted, ~ and be a valley for all under heaven. ~ By being a valley for all under heaven, ~ Eternal integrity will suffice. ~ If eternal integrity suffices, ~ You will return to the simplicity of the unhewn log. ~ Know whiteness, ~ Maintain blackness, ~ and be a model for all under heaven. ~ By being a model for all under heaven, ~ Eternal integrity will not err. ~ If eternal integrity does not err, ~ You will return to infinity. ~ When the unhewn log is sawn apart, ~ it is made into tools; ~ When the sage is put to use, ~ he becomes the chief of officials. ~ For ~ Great carving does no cutting.

[20t29c] **Victor H. Mair** ~ Of those who wish to take hold of all-under-heaven and act upon it, ~ I have seen that they do not succeed. ~ Now, ~ All-under-heaven is a sacred vessel, ~ Not something that can be acted upon; ~ Who acts upon it will be defeated, ~ Who grasps it will lose it. ~ Of creatures, ~ some march forward, others follow behind; ~ some are shiveringly silent, others are all puffed up; ~ some are strong, others are meek; ~ some pile up, others collapse. ~ For these reasons, ~ The sage ~ rejects extremes, rejects excess, rejects extravagance.

[20t30c] **Victor H. Mair** ~ One who assists the ruler of men with the Way ~ does not use force of arms against all under heaven; ~ Such a course is likely to boomerang. ~ Where armies have been stationed, briars and brambles will grow. ~ A good general fulfills his purpose ~ and that is all. ~ He does not use force to seize for himself. ~ He fulfills his purpose, but is not proud; ~ He fulfills his purpose, but is not boastful; ~ He fulfills his purpose, but does not brag; ~ He fulfills his purpose only because he has no other choice. ~ This is called "fulfilling one's purpose without using force." ~ If something grows old while still in its prime, ~ This is called "not being in accord with the Way." ~ Not being in accord with the Way leads to an early demise.

[20t31c] **Victor H. Mair** ~ Now, ~ Weapons are instruments of evil omen; ~ Creation abhors them. ~ Therefore, ~ One who aspires to the Way does not abide in them. ~ The superior man at home honors the left, on the battlefield honors the right. ~ Therefore, ~ Weapons are not instruments of the superior man; ~ Weapons are instruments of evil omen, ~ to be used only when there is no other choice. ~ He places placidity above all and refuses to prettify weapons; ~ If one prettifies weapons, this is to delight in the killing of others. ~ Now, ~ One who delights in the killing of others ~ Cannot exercise his will over all under heaven. ~ For this reason, ~ On occasions for celebration, the left is given priority; ~ On occasions for mourning, the right is given priority. ~ Therefore, ~ A deputy general stands on the left, ~ The general-in-chief stands on the right. ~ In other words, ~ They stand in accordance with mourning ritual. ~ The killing of masses of human beings, ~ we bewail with sorrow and grief; ~ Victory in battle, ~ we commemorate with mourning ritual.

[20t32c] **Victor H. Mair** ~ The Way is eternally nameless. ~ Though the unhewn log is small, ~ No one in the world dares subjugate it. ~ If feudal lords and kings could maintain it, ~ The myriad creatures would submit of themselves. ~ Heaven and earth unite to suffuse sweet dew. ~ Without commanding the people, ~ equality will naturally ensue. ~ As soon as one begins to divide things up, there are names; ~ Once there are names, one should also know when to stop; ~ Knowing when to stop, one thereby avoids peril. ~ In metaphorical terms, ~ The relationship of all under heaven to the Way is like that of valley streams to the river and sea.

[20t33c] **Victor H. Mair** ~ Understanding others is knowledge, ~ Understanding oneself is enlightenment; ~ Conquering others is power, ~ Conquering oneself is strength; ~ Contentment is wealth, ~ Forceful conduct

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is willfulness; ~ Not losing one's rightful place is to endure, ~ To die but not be forgotten is longevity.

[20t34c] **Victor H. Mair** ~ Rippling is the Way, flowing left and right! ~ Its tasks completed, its affairs finished, ~ Still it does not claim them for its own. ~ The myriad creatures return to it, ~ But it does not act as their ruler. ~ Eternally without desire, ~ It may be named among the small; ~ The myriad creatures return to it, ~ But it does not act as their ruler; ~ It may be named among the great. ~ For these reasons, ~ The sage can achieve greatness, ~ Because he does not act great. ~ Therefore, ~ He can achieve greatness.

[20t35c] **Victor H. Mair** ~ Hold fast to the great image and all under heaven will come; ~ They will come but not be harmed, rest in safety and peace; ~ Music and fine food will make the passerby halt. ~ Therefore, ~ When the Way is expressed verbally, ~ We say such things as ~ "how bland and tasteless it is!" ~ "We look for it, but there is not enough to be seen." ~ "We listen for it, but there is not enough to be heard." ~ Yet, when put to use, it is inexhaustible!

[20t36c] **Victor H. Mair** ~ When you wish to contract something, ~ you must momentarily expand it; ~ When you wish to weaken something, ~ you must momentarily strengthen it; ~ When you wish to reject something, ~ you must momentarily join with it; ~ When you wish to seize something, ~ you must momentarily give it up. ~ This is called "subtle insight." ~ The soft and weak conquer the strong. ~ Fish cannot be removed from the watery depths; ~ The profitable instruments of state cannot be shown to the people.

[20t37c] **Victor H. Mair** ~ The Way is eternally nameless. ~ If feudal lords and kings preserve it, ~ The myriad creatures will be transformed by themselves. ~ After transformation, if they wish to rise up, ~ I shall restrain them with the nameless unhewn log. ~ By restraining them with the nameless unhewn log, ~ They will not feel disgraced; ~ Not feeling disgraced, ~ They will be still, ~ Whereupon heaven and earth will be made right by themselves.

[20t38c] **Victor H. Mair** ~ The person of superior integrity ~ does not insist upon his integrity; ~ For this reason, he has integrity. ~ The person of inferior integrity ~ never loses sight of his integrity; ~ For this reason, he lacks integrity. ~ The person of superior integrity takes no action, ~ nor has he a purpose for acting. ~ The person of superior humaneness takes action, ~ but has no purpose for acting. ~ The person of superior righteousness takes action, ~ and has a purpose for acting. ~ The person of superior etiquette takes action, ~ but others do not respond to him; ~ Whereupon he rolls up his sleeves and coerces them. ~ Therefore, ~ When the Way is lost, ~ afterward comes integrity. ~ When integrity is lost, ~ afterward comes humaneness. ~ When humaneness is lost, ~ afterward comes righteousness. ~ When righteousness is lost, ~ afterward comes etiquette. ~ Now, ~ Etiquette is the attenuation of trustworthiness, and the source of disorder. ~ Foreknowledge is but the blossomy ornament of the Way, and the source of ignorance. ~ For this reason, ~ The great man resides in substance, not in attenuation. ~ He resides in fruitful reality, not in blossomy ornament. ~ Therefore, ~ He rejects the one and adopts the other.

[20t39c] **Victor H. Mair** ~ In olden times, these attained unity: ~ Heaven attained unity, and thereby became pure. ~ Earth attained unity, and thereby became tranquil. ~ The spirits attained unity, and thereby became divine. ~ The valley attained unity, and thereby became full. ~ Feudal lords and kings attained unity, and thereby all was put right. ~ Yet, pushed to the extreme, ~ It implies that, ~ If heaven were ever pure, it would be likely to rend. ~ It implies that, ~ If earth were ever tranquil, it would be likely to quake. ~ It implies that, ~ If the spirits were ever divine, they would be likely to dissipate. ~ It implies that, ~ If the valley were ever full, it would be likely to run dry. ~ It implies that, ~ If feudal lords and kings were ever noble and thereby

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exalted, they would be likely to fall. ~ Therefore, ~ It is necessary to be noble, and yet take humility as a basis. ~ It is necessary to be exalted, and yet take modesty as a foundation. ~ Now, for this reason, ~ Feudal lords and kings style themselves ~ "orphaned," "destitute," and "hapless." ~ Is this not because they take humility as their basis? ~ Therefore, ~ Striving for an excess of praise, one ends up without praise. ~ Consequently, ~ Desire not to be jingling as jade nor stolid as stone.

[20t40c] **Victor H. Mair** ~ Reversal is the movement of the Way; ~ Weakness is the usage of the Way. ~ All creatures under heaven are born from being; ~ Being is born from nonbeing.

[20t41c] **Victor H. Mair** ~ When the superior man hears the Way, ~ he is scarcely able to put it into practice. ~ When the middling man hears the Way, ~ he appears now to preserve it, now to lose it. ~ When the inferior man hears the Way, ~ he laughs at it loudly. ~ If he did not laugh, ~ it would not be fit to be the Way. ~ For this reason, ~ There is a series of epigrams that says: ~ "The bright Way seems dim. ~ The forward Way seems backward. ~ The level Way seems bumpy. ~ Superior integrity seems like a valley. ~ The greatest whiteness seems grimy. ~ Ample integrity seems insufficient. ~ Robust integrity seems apathetic. ~ Plain truth seems sullied. ~ The great square has no corners. ~ The great vessel is never completed. ~ The great note sounds muted. ~ The great image has no form. ~ The Way is concealed and has no name." ~ Indeed, ~ The Way alone is good at beginning and good at completing.

[20t42c] **Victor H. Mair** ~ The Way gave birth to unity, ~ Unity gave birth to duality, ~ Duality gave birth to trinity, ~ Trinity gave birth to the myriad creatures. ~ The myriad creatures bear yin on their backs and embrace yang in their bosoms. ~ They neutralize these vapors ~ and thereby achieve harmony. ~ That which all under heaven hate most ~ Is to be orphaned, destitute, and hapless. ~ Yet kings and dukes call themselves thus. ~ Things may be diminished by being increased, increased by being diminished. ~ Therefore, ~ That which people teach, ~ After deliberation, I also teach people. ~ Therefore, ~ "The tyrant does not die a natural death." ~ I take this as my mentor.

[20t43c] **Victor H. Mair** ~ The softest thing under heaven gallops triumphantly over ~ The hardest thing under heaven. ~ Nonbeing penetrates nonspace. ~ Hence, ~ I know the advantages of nonaction. ~ The doctrine without words, ~ The advantage of nonaction - ~ few under heaven can realize these!

[20t44c] **Victor H. Mair** ~ Name or person, which is nearer? ~ Person or property, which is dearer? ~ Gain or loss, which is drearier? ~ Many loves entail great costs, ~ Many riches entail heavy losses. ~ Know contentment and you shall not be disgraced, ~ Know satisfaction and you shall not be imperiled; ~ then you will long endure.

[20t45c] **Victor H. Mair** ~ Great perfection appears defective, ~ but its usefulness is not diminished. ~ Great fullness appears empty, ~ but its usefulness is not impaired. ~ Great straightness seems crooked, ~ Great cleverness seems clumsy, ~ Great triumph seems awkward. ~ Bustling about vanquishes cold, ~ Standing still vanquishes heat. ~ Pure and still, one can put things right everywhere under heaven.

[20t46c] **Victor H. Mair** ~ When the Way prevails under heaven, ~ swift horses are relegated to fertilizing fields. ~ When the Way does not prevail under heaven, ~ war-horses breed in the suburbs. ~ No guilt is greater than giving in to desire, ~ No disaster is greater than discontent, ~ No crime is more grievous than the desire for gain. ~ Therefore, ~ Contentment that derives from knowing when to be content is eternal contentment.

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[20t47c] **Victor H. Mair** ~ Without going out-of-doors, ~ one may know all under heaven; ~ Without peering through windows, ~ one may know the Way of heaven. ~ The farther one goes, ~ The less one knows. ~ For this reason, ~ The sage ~ knows without journeying, ~ understands without looking, ~ accomplishes without acting.

[20t48c] **Victor H. Mair** ~ The pursuit of learning results in daily increase, ~ Hearing the Way leads to daily decrease. ~ Decrease and again decrease, until you reach nonaction. ~ Through nonaction, no action is left undone. ~ Should one desire to gain all under heaven, ~ One should remain ever free of involvements. ~ For, ~ Just as surely as one becomes involved, ~ One is unfit for gaining all under heaven.

[20t49c] **Victor H. Mair** ~ The sage never has a mind of his own; ~ He considers the minds of the common people to be his mind. ~ Treat well those who are good, ~ Also treat well those who are not good; ~ thus is goodness attained. ~ Be sincere to those who are sincere, ~ Also be sincere to those who are insincere; ~ thus is sincerity attained. ~ The sage is self-effacing in his dealings with all under heaven, and bemuddles his mind for the sake of all under heaven. ~ The common people all rivet their eyes and ears upon him, ~ And the sage makes them all chuckle like children.

[20t50c] **Victor H. Mair** ~ A person comes forth to life and enters into death. ~ Three out of ten are partners of life, ~ Three out of ten are partners of death, ~ And the people whose every movement leads them to the land of death because they cling to life ~ Are also three out of ten. ~ Now, ~ What is the reason for this? ~ It is because they cling to life. ~ Indeed, ~ I have heard that ~ One who is good at preserving life does not avoid tigers and rhinoceroses when he walks in the hills; ~ nor does he put on armor and take up weapons when he enters a battle. ~ The rhinoceros has no place to jab its horn, ~ The tiger has no place to fasten its claws, ~ Weapons have no place to admit their blades. ~ Now, ~ What is the reason for this? ~ Because on him there are no mortal spots.

[20t51c] **Victor H. Mair** ~ The Way gives birth to them and integrity nurtures them. ~ Matter forms them and function completes them. ~ For this reason, ~ The myriad creatures respect the Way and esteem integrity. ~ Respect for the Way and esteem for integrity are by no means conferred upon them but always occur naturally. ~ The Way ~ gives birth to them, ~ nurtures them, ~ rears them, ~ follows them, ~ shelters them, ~ toughens them, ~ sustains them, ~ protects them. ~ It ~ gives birth but does not possess, ~ acts but does not presume, ~ rears but does not control. ~ This is what is called "mysterious integrity."

[20t52c] **Victor H. Mair** ~ Everything under heaven has a beginning which may be thought of as the mother of all under heaven. ~ Having realized the mother, you thereby know her children. ~ Knowing her children, go back to abide with the mother. ~ To the end of your life, you will not be imperiled. ~ Stopple the orifices of your heart, ~ Close your doors; ~ your whole life you will not suffer. ~ Open the gate of your heart, ~ Meddle with affairs; ~ your whole life you will be beyond salvation. ~ Seeing what is small is called insight, ~ Abiding in softness is called strength. ~ Use your light to return to insight, ~ Be not an inheritor of personal calamity. ~ This is called "following the constant."

[20t53c] **Victor H. Mair** ~ If I were possessed of the slightest knowledge, traveling on the great Way, ~ My only fear would be to go astray. ~ The great Way is quite level, ~ but the people are much enamored of mountain trails. ~ The court is thoroughly deserted, ~ The fields are choked with weeds, ~ The granaries are altogether empty. ~ Still there are some who wear clothes with fancy designs and brilliant colors, ~ sharp swords hanging at their sides, ~ are sated with food, ~ overflowing with possessions and wealth. ~ This is called "the

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brazenness of a bandit." ~ The brazenness of a bandit is surely not the Way!

[20t54c] **Victor H. Mair** ~ What is firmly established cannot be uprooted; ~ What is tightly embraced cannot slip away. ~ Thus sacrificial offerings made by sons and grandsons will never end. ~ Cultivated in the person, integrity is true. ~ Cultivated in the family, integrity is ample. ~ Cultivated in the village, integrity lasts long. ~ Cultivated in the state, integrity is abundant. ~ Cultivated everywhere under heaven, integrity is vast. ~ Observe other persons through your own person. ~ Observe other families through your own family. ~ Observe other villages through your own village. ~ Observe other states through your own state. ~ Observe all under heaven through all under heaven. ~ How do I know the nature of all under heaven? ~ Through this.

[20t55c] **Victor H. Mair** ~ He who embodies the fullness of integrity is like a ruddy infant. ~ Wasps, spiders, scorpions, and snakes will not sting or bite him; ~ Rapacious birds and fierce beasts will not seize him. ~ His bones are weak and his sinews soft, yet his grip is tight. ~ He knows not the joining of male and female, yet his penis is aroused. ~ His essence has reached a peak. ~ He screams the whole day without becoming hoarse; ~ His harmony has reached perfection. ~ Harmony implies constancy; ~ Constancy requires insight. ~ Striving to increase one's life is ominous; ~ To control the vital breath with one's mind entails force. ~ Something that grows old while still in its prime is said to be not in accord with the Way; ~ Not being in accord with the Way leads to an early demise.

[20t56c] **Victor H. Mair** ~ One who knows does not speak; ~ One who speaks does not know. ~ He ~ Stopples the openings of his heart, ~ Closes his doors, ~ Diffuses the light, ~ Mingles with the dust, ~ Files away his sharp points, ~ Unravels his tangles. ~ This is called "mysterious identity." ~ Therefore, ~ Neither can one attain intimacy with him, ~ Nor can one remain distant from him; ~ Neither can one profit from him, ~ Nor can one be harmed by him; ~ Neither can one achieve honor through him, ~ Nor can one be debased by him. ~ Therefore, ~ He is esteemed by all under heaven.

[20t57c] **Victor H. Mair** ~ Rule the state with uprightness, ~ Deploy your troops with craft, ~ Gain all under heaven with noninterference. ~ How do I know this is actually so? ~ Now, ~ The more taboos under heaven, the poorer the people; ~ The more clever devices people have, the more confused the state and ruling house; ~ The more knowledge people have, the more strange things spring up; ~ The more legal affairs are given prominence, the more numerous bandits and thieves. ~ For this reason, ~ The sage has a saying: ~ "I take no action, yet the people transform themselves; ~ I am fond of stillness, yet the people correct themselves; ~ I do not interfere in affairs, yet the people enrich themselves; ~ I desire not to desire, yet the people of themselves become simple as unhewn logs."

[20t58c] **Victor H. Mair** ~ When government is anarchic, the people are honest; ~ When government is meddlesome, the state is lacking. ~ Disaster is that whereon good fortune depends, ~ Good fortune is that wherein disaster lurks. ~ Who knows their limits? ~ When there is no uprightness, correct reverts to crafty, good reverts to gruesome. ~ The delusion of mankind, ~ How long have been its days! ~ For this reason, be ~ Square but not cutting, ~ Angular but not prickly, ~ Straight but not arrogant, ~ Bright but not dazzling.

[20t59c] **Victor H. Mair** ~ To rule men and serve heaven, there is nothing like thrift. ~ Now, ~ Only through thrift can one be prepared; ~ Being prepared means having a heavy store of integrity; ~ With a heavy store of integrity, he can overcome everything. ~ Able to overcome everything, no one knows his limits; ~ If no one knows his limits, he can have the kingdom; ~ Having the mother of the kingdom, he can long endure. ~ This is called "sinking roots firm and deep, the Way of long life and lasting vision."

[20t60c] **Victor H. Mair** ~ Ruling a big kingdom is like cooking a small fish. ~ If one oversees all under heaven in accord with the Way, demons have no spirit. ~ It is not that the demons have no spirit, but that their spirits do not harm people. ~ It is not merely that their spirits do not harm people, but that the sage also does not harm them. ~ Now, ~ When neither harms the other, integrity accrues to both.

[20t61c] **Victor H. Mair** ~ A large state is like a low-lying estuary, ~ the female of all under heaven. ~ In the congress of all under heaven, ~ the female always conquers the male through her stillness. ~ Because she is still, it is fitting for her to lie low. ~ By lying beneath a small state, ~ a large state can take over a small state. ~ By lying beneath a large state, ~ a small state can be taken over by a large state. ~ Therefore, ~ One may either take over or be taken over by lying low. ~ Therefore, ~ The large state wishes only to annex and nurture others; ~ The small state wants only to join with and serve others. ~ Now, ~ Since both get what they want, ~ It is fitting for the large state to lie low.

[20t62c] **Victor H. Mair** ~ The Way is the cistern of the myriad creatures; ~ It is the treasure of the good man, ~ And that which is treasured by the bad man. ~ Beautiful words can be traded, ~ Noble deeds can be used as gifts for others. ~ Why should we reject even what is bad about men? ~ Therefore, ~ When the son of heaven is enthroned or the three ministers are installed, ~ Although they may have large jade disks ~ And be preceded by teams of four horses, ~ It would be better for them to sit down and make progress in this. ~ What was the reason for the ancients to value this so highly? ~ Did they not say: ~ "Seek and thou shalt receive; ~ Sin and thou shalt be forgiven"? ~ Therefore, ~ It is valued by all under heaven.

[20t63c] **Victor H. Mair** ~ Act through nonaction, ~ Handle affairs through noninterference, ~ Taste what has no taste, ~ Regard the small as great, the few as many, ~ Repay resentment with integrity. ~ Undertake difficult tasks by approaching what is easy in them; ~ Do great deeds by focusing on their minute aspects. ~ All difficulties under heaven arise from what is easy, ~ All great things under heaven arise from what is minute. ~ For this reason, ~ The sage never strives to do what is great. ~ Therefore, ~ He can achieve greatness. ~ One who lightly assents will seldom be believed; ~ One who thinks everything is easy will encounter much difficulty. ~ For this reason, ~ Even the sage considers things difficult. ~ Therefore, ~ In the end he is without difficulty.

[20t64c] **Victor H. Mair** ~ What is secure is easily grasped, ~ What has no omens is easily forestalled, ~ What is brittle is easily split, ~ What is minuscule is easily dispersed. ~ Act before there is a problem; ~ Bring order before there is disorder. ~ A tree that fills the arms' embrace is born from a downy shoot; ~ A terrace nine layers high starts from a basketful of earth; ~ An ascent of a hundred strides begins beneath one's foot. ~ Who acts fails; ~ Who grasps loses. ~ For this reason, ~ The sage does not act. ~ Therefore, ~ He does not fail. ~ He does not grasp. ~ Therefore, ~ He does not lose. ~ In pursuing their affairs, people often fail when they are close to success. ~ Therefore, ~ If one is as cautious at the end as at the beginning, there will be no failures. ~ For this reason, ~ The sage desires to be without desire and does not prize goods that are hard to obtain; ~ He learns not to learn and reverts to what the masses pass by. ~ Thus, ~ he can help the myriad creatures be natural, but dares not act.

[20t65c] **Victor H. Mair** ~ The ancients who practiced the Way did not enlighten the people with it; ~ They used it, rather, to stupefy them. ~ The people are hard to rule because they have too much knowledge. ~ Therefore, ~ Ruling a state through knowledge is to rob the state; ~ Ruling a state through ignorance brings integrity to the state. ~ One who is always mindful of these two types grasps a paradigm; ~ Mindfulness of

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this paradigm is called "mysterious integrity." ~ Deep and distant is this mysterious integrity! ~ It runs counter to things until it reaches the great confluence.

[20t66c] **Victor H. Mair** ~ The river and sea can be kings of the hundred valley streams because they are good at lying below them. ~ For this reason, ~ They can be kings of the hundred valley streams. ~ For this reason, too, ~ If the sage wants to be above the people, ~ in his words, he must put himself below them; ~ If he wishes to be before the people, ~ in his person, he must stand behind them. ~ Therefore, ~ He is situated in front of the people, ~ but they are not offended; ~ He is situated above the people, ~ but they do not consider him a burden. ~ All under heaven happily push him forward without wearying. ~ Is this not because he is without contention? ~ Therefore, ~ No one under heaven can contend with him.

[20t67c] **Victor H. Mair** ~ All under heaven say that I am great, great but unconventional. ~ Now, ~ Precisely because I am unconventional, ~ I can be great; ~ If I were conventional, ~ I would long since have become a trifle. ~ I have always possessed three treasures that I guard and cherish. ~ The first is compassion, ~ The second is frugality, ~ The third is not daring to be ahead of all under heaven. ~ Now, ~ Because I am compassionate, I can be brave; ~ Because I am frugal, I can be magnanimous; ~ Because I dare not be ahead of all under heaven, I can be a leader in the completion of affairs. ~ If, today, I were to ~ Be courageous while forsaking compassion, ~ Be magnanimous while forsaking frugality, ~ Get ahead while forsaking the hindmost, ~ that would be death! ~ For compassion ~ In war brings victory, ~ In defense brings invulnerability. ~ Whomsoever heaven would establish, ~ It surrounds with a bulwark of compassion.

[20t68c] **Victor H. Mair** ~ A good warrior is not bellicose, ~ A good fighter does not anger, ~ A good conqueror does not contest his enemy, ~ One who is good at using others puts himself below them. ~ This is called "integrity without competition," ~ This is called "using others," ~ This is called "parity with heaven," - the pinnacle of the ancients.

[20t69c] **Victor H. Mair** ~ The strategists have a saying: ~ "I dare not be host, but would rather be guest; ~ I advance not an inch, but instead retreat a foot." ~ This is called ~ Marching without ranks, ~ Bearing nonexistent arms, ~ Flourishing nonexistent weapons, ~ Driving back nonexistent enemies. ~ There is no greater misfortune than not having a worthy foe; ~ Once I believe there are no worthy foes, I have well-nigh forfeited my treasures. ~ Therefore, ~ When opposing forces are evenly matched, ~ The one who is saddened will be victorious.

[20t70c] **Victor H. Mair** ~ My words are very easy to understand, very easy to practice. ~ But no one is able to understand them, ~ And no one is able to practice them. ~ Words have authority. ~ Affairs have an ancestry. ~ It is simply because of their ignorance, that they do not understand me; ~ Those who understand me are few, thus I am ennobled. ~ For this reason, ~ The sage wears coarse clothing over his shoulders, but carries jade within his bosom.

[20t71c] **Victor H. Mair** ~ To realize that you do not understand is a virtue; ~ Not to realize that you do not understand is a defect. ~ The reason why ~ The sage has no defects, ~ Is because he treats defects as defects. ~ Thus, ~ He has no defects.

[20t72c] **Victor H. Mair** ~ When the people do not fear the majestic, ~ Great majesty will soon visit them. ~ Do not limit their dwellings, ~ Do not suppress their livelihood. ~ Simply because you do not suppress them, they will not grow weary of you. ~ For this reason, ~ The sage is self-aware, but does not flaunt himself; ~ He

is self-devoted, but does not glorify himself. ~ Therefore, ~ He rejects the one and adopts the other.

[20t73c] **Victor H. Mair** ~ He who is brave in daring will be killed, ~ He who is brave in not daring will survive. ~ One of these two courses is beneficial, ~ The other is harmful. ~ Who knows the reason for heaven's dislikes? ~ The Way of heaven ~ does not war yet is good at conquering, ~ does not speak yet is good at answering, ~ is not summoned yet comes of itself, ~ is relaxed yet good at making plans. ~ Heaven's net is vast; ~ Though its meshes are wide, nothing escapes.

[20t74c] **Victor H. Mair** ~ If the people never fear death, ~ what is the purpose of threatening to kill them? ~ If the people ever fear death, ~ and I were to capture and kill those who are devious, ~ who would dare to be so? ~ If the people must be ever fearful of death, ~ then there will always be an executioner. ~ Now, ~ To kill in place of the executioner ~ Is like ~ Hewing wood in place of the master carpenter; ~ Few indeed will escape cutting their own hands!

[20t75c] **Victor H. Mair** ~ Human hunger is the result of overtaxation. ~ For this reason, ~ There is hunger. ~ The common people are not governable because of their superiors' actions. ~ For this reason, ~ They are not governable. ~ The people make light of death because of too much emphasis on the quest for life. ~ For this reason, ~ They make light of death. ~ Now, ~ Only she who acts not for the sake of life ~ Is wiser than those who value life highly.

[20t76c] **Victor H. Mair** ~ Human beings are soft and supple when alive, stiff and straight when dead. ~ The myriad creatures, the grasses and trees are soft and fragile when alive, dry and withered when dead. ~ Therefore, it is said: ~ The rigid person is a disciple of death; ~ The soft, supple, and delicate are lovers of life. ~ An army that is inflexible will not conquer; ~ A tree that is inflexible will snap. ~ The unyielding and mighty shall be brought low; ~ The soft, supple, and delicate will be set above.

[20t77c] **Victor H. Mair** ~ The Way of heaven is like the bending of a bow - ~ the upper part is pressed down, ~ the lower part is raised up, ~ the part that has too much is reduced, ~ the part that has too little is increased. ~ Therefore, ~ The Way of heaven ~ reduces surplus to make up for scarcity; ~ The Way of man ~ reduces scarcity and pays tribute to surplus. ~ Who is there that can have a surplus and take from it to pay tribute to heaven? ~ Surely only one who has the Way! ~ For this reason, ~ The sage ~ acts but does not possess, ~ completes his work but does not dwell on it. ~ In this fashion, ~ he has no desire to display his worth.

[20t78c] **Victor H. Mair** ~ Nothing under heaven is softer or weaker than water, ~ and yet nothing is better for attacking what is hard and strong, ~ because of its immutability. ~ The defeat of the hard by the soft, ~ The defeat of the strong by the weak - ~ this is known to all under heaven, yet no one is able to practice it. ~ Therefore, ~ in the words of the sage, it is said: ~ "He who bears abuse directed against the state is called 'lord of the altars for the gods of soil and grain'; ~ He who bears the misfortunes of the state is called the 'king of all under heaven.'" ~ True words seem contradictory.

[20t79c] **Victor H. Mair** ~ Compromise with great resentment will surely yield lingering resentment; ~ How can this be seen as good? ~ For this reason, ~ The sage holds the debtor's side of a contract and does not make claims upon others. ~ Therefore, ~ The man of integrity attends to his debts; ~ The man without integrity attends to his exactions. ~ The Way of heaven is impartial, yet is always with the good person.

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[20t80c] **Victor H. Mair** ~ Let there be a small state with few people, ~ where military devices find no use; ~ Let the people look solemnly upon death, ~ and banish the thought of moving elsewhere. ~ They may have carts and boats, ~ but there is no reason to ride them; ~ They may have armor and weapons, ~ but they have no reason to display them. ~ Let the people go back to tying knots to keep records. ~ Let ~ their food be savory, ~ their clothes beautiful, ~ their customs pleasurable, ~ their dwellings secure. ~ Though they may gaze across at a neighboring state, and hear the sounds of its dogs and chickens, ~ The people will never travel back and forth, till they die of old age.

[20t81c] **Victor H. Mair** ~ Sincere words are not beautiful, ~ Beautiful words are not sincere. ~ He who knows is not learned, ~ He who is learned does not know. ~ He who is good does not have much, ~ He who has much is not good. ~ The sage does not hoard. ~ The more he does for others, ~ the more he has himself; ~ The more he gives to others, ~ the more his own bounty increases. ~ Therefore, ~ The Way of heaven benefits but does not harm, ~ The Way of man acts but does not contend.

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[21t01c] **Tolbert McCarroll** ~ The Tao that can be spoken of is not the eternal Tao. ~ The name that can be named is not the eternal name. ~ The nameless is the beginning of heaven and earth. ~ The named is the mother of the ten thousand things. ~ Send your desires away and you will see the mystery. ~ Be filled with desire and you will see only the manifestation. ~ As these two come forth they differ in name. ~ Yet at their source they are the same. ~ This source is called a mystery. ~ Darkness within darkness, ~ the gateway to all mystery.

[21t02c] **Tolbert McCarroll** ~ All under heaven see beauty as beauty only because they also see ugliness. ~ All announce that good is good only because they also denounce what is bad. ~ Therefore, ~ something and nothing give birth to one another. ~ Difficult and easy complete one another. ~ Long and short fashion one another. ~ High and low arise from one another. ~ Notes and tones harmonize with one another. ~ Front and back follow one another. ~ Thus, ~ the True Person acts without striving and teaches without words. ~ Deny nothing to the ten thousand things. ~ Nourish them without claiming authority, ~ Benefit them without demanding gratitude, ~ Do the work, then move on. ~ And, the fruits of your labor will last forever.

[21t03c] **Tolbert McCarroll** ~ Not exalting the talented prevents rivalry. ~ Not valuing goods that are hard to obtain prevents stealing. ~ Not displaying desirable things prevents confusion of the heart. ~ Therefore, ~ the True Person governs by ~ emptying the heart of desire ~ and filling the belly with food, ~ weakening ambitions ~ and strengthening bones. ~ If the people are simple and free from desire, ~ then the clever ones never dare to interfere. ~ Practice action without striving and all will be in order.

[21t04c] **Tolbert McCarroll** ~ The Tao is like an empty bowl, ~ yet it may be used without ever needing to be filled. ~ It is the deep and unfathomable source of the ten thousand things. ~ Blunt the sharpness. ~ Untie the knot. ~ Soften the glare. ~ Settle with the dust. ~ It is hidden deep yet ever present. ~ I do not know whose child it is. ~ It existed before the common ancestor.

[21t05c] **Tolbert McCarroll** ~ Heaven and earth are not moved by offerings of straw-dogs. ~ The True Person is not moved by offerings of straw-dogs. ~ The space between heaven and earth is like a bellows. ~ It is empty and yet never exhausted. ~ The more it works the more comes out. ~ Many words lead to exhaustion. ~ Better to hold fast to your center.

[21t06c] **Tolbert McCarroll** ~ The valley spirit never dies. ~ It is the unknown first mother, ~ whose gate is the root from which grew heaven and earth. ~ It is dimly seen, yet always present. ~ Draw from it all you wish; ~ it will never run dry.

[21t07c] **Tolbert McCarroll** ~ Heaven and earth last forever. ~ The reason why heaven and earth last forever is that they do not live for themselves. ~ Hence, they last forever. ~ Therefore, ~ the True Person leaves self behind and thus is found in front, ~ is not guarded and thus is preserved, ~ is self-free and thus is able to find fulfillment.

[21t08c] **Tolbert McCarroll** ~ The highest good is like water. ~ For water benefits the ten thousand things without striving. ~ It settles in places that people avoid and so is like the Tao. ~ In choosing your home look to the land. ~ In preparing your heart go deep. ~ In associating with others value gentleness. ~ In speaking exhibit good faith. ~ In governing provide good order. ~ In the conduct of business be competent. ~ In action be timely. ~ When there is no strife, nothing goes amiss.

[21t09c] **Tolbert McCarroll** ~ Better to stop in time than to fill to the brim. ~ Hone a blade to the sharpest point, ~

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and it will soon be blunt. ~ Fill your house with gold and jade, ~ and no one can protect it. ~ Be prideful about wealth and position, ~ and you bring disasters upon yourself. ~ Retire when the work is done. ~ This is the way of heaven.

[21t10c] **Tolbert McCarroll** ~ While carrying your active life on your head ~ can you embrace the quiet spirit in your arms, and not let go? ~ While being fully focused on your vital breath ~ can you make it soft like that of a newborn babe? ~ While cleaning your inner mirror ~ can you leave it without blemish? ~ While loving the people and ruling the country ~ can you dispense with cleverness? ~ While opening and closing the gates of heaven ~ can you be like a mother bird? ~ While penetrating the four quarters with your insight ~ can you remain simple? ~ Help the people live! ~ Nourish the people! ~ Help them live yet lay no claim to them. ~ Benefit them yet seek no gratitude. ~ Guide them yet do not control them. ~ This is called the hidden Virtue.

[21t11c] **Tolbert McCarroll** ~ Thirty spokes connect to the wheel's hub; ~ yet, it is the center hole that makes it useful. ~ Clay is shaped into a vessel; ~ yet, it is the emptiness within that makes it useful. ~ Doors and windows are cut for a room; ~ yet it is the space where there is nothing that makes it useful. ~ Therefore, ~ though advantage comes from what is; ~ usefulness comes from what is not.

[21t12c] **Tolbert McCarroll** ~ The five colors blind the eye. ~ The five notes deafen the ear. ~ The five flavors dull the palate. ~ Racing and hunting drive the heart wild. ~ Goods that are hard to obtain hinder the journey. ~ Therefore, ~ the True Person is guided more by the belly than the eye, ~ and prefers this within to that without.

[21t13c] **Tolbert McCarroll** ~ Both favor and disgrace bring fear. ~ Great trouble comes from having a body. ~ What is meant by: ~ "Both favor and disgrace bring fear"? ~ Favor leads to a fear of losing it and disgrace leads to a fear of greater trouble. ~ What is meant by: ~ "Great trouble comes from having a body"? ~ The reason you have trouble is that you are self-conscious. ~ No trouble can befall a self-free person. ~ Therefore, surrender your self-interest. ~ Love others as much as you love yourself. ~ Then you can be entrusted with all things under heaven.

[21t14c] **Tolbert McCarroll** ~ Look at it, you cannot see it. ~ It is invisible. ~ Listen to it, you cannot hear it. ~ It is inaudible. ~ Reach for it, you cannot grasp it. ~ It is intangible. ~ These three qualities are unfathomable ~ and so they fuse together and become one. ~ The upper part is not bright. ~ The lower part is not dark. ~ Ceaselessly the Unnamed moves back to nothingness. ~ It has the form of the formless, the image of the imageless. ~ It is indefinable and shadowy. ~ Go up to it and you will not see its front. ~ Follow it and you will not see its back. ~ Yet, hold fast to this ancient Tao and you will experience the present now-moment. ~ Know its beginnings and you can follow the path of the Tao.

[21t15c] **Tolbert McCarroll** ~ The ancient followers of the Tao were subtle, mysterious, and penetrating. ~ They were too deep to be fathomed. ~ All we can do is describe their appearance. ~ Hesitant, as if crossing a winter stream. ~ Watchful, as if aware of neighbors on all sides. ~ Respectful, like a visiting guest. ~ Yielding, like ice beginning to melt. ~ Simple, like an uncarved block. ~ Open, like a valley. ~ Obscure, like muddy water. ~ Who else can be still and let the muddy water slowly become clear? ~ Who else can remain at rest and slowly come to life? ~ Those who hold fast to the Tao do not try to fill themselves to the brim. ~ Because they do not try to be full they can be worn out and yet ever new.

[21t16c] **Tolbert McCarroll** ~ Empty everything out; ~ hold fast to your stillness. ~ Even though all things are

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stirring together, ~ watch for the movement of return. ~ The ten thousand things flourish and then each returns to the root from which it came. ~ Returning to the root is stillness. ~ Through stillness each fulfills its destiny. ~ That which has fulfilled its destiny becomes part of the Always-so. ~ To be aware of the Always-so is to awaken. ~ Those who innovate while in ignorance of the Always-so move toward disaster. ~ Those who act with awareness of the Always-so embrace all, are not possessed by particular desire and move toward the Tao. ~ Those who are at one with the Tao abide forever. ~ Even after their bodies waste away, ~ they are safe and whole.

[21t17c] **Tolbert McCarroll** ~ The best leader is one whose existence is barely known by the people. ~ Next comes one whom they love and praise. ~ Next comes one they fear. ~ Next comes one they defy. ~ If you do not trust enough, you will not be trusted. ~ True Persons do not offer words lightly. ~ When their task is accomplished and their work is completed, ~ the people say, "It happened to us naturally."

[21t18c] **Tolbert McCarroll** ~ When the great Tao is forgotten, ~ benevolence and moral codes arise. ~ When shrewdness and cleverness appear, ~ great hypocrisy follows. ~ When there is no harmony in the family, ~ filial manners are developed. ~ When the country is in disorder, ~ ministers appear as loyal servants.

[21t19c] **Tolbert McCarroll** ~ Stop being learned and your troubles will end. ~ Give up wisdom, discard cleverness, ~ and the people will benefit a hundredfold. ~ Give up benevolence, discard moral judgments, and the people will rediscover natural compassion. ~ Give up shrewdness, discard gain, and thieves and robbers will disappear. ~ These three false adornments are not enough to live by. ~ They must give way to something more solid. ~ Look for what is simple and hold onto the Uncarved Block. ~ Diminish thoughts of self and restrain desires.

[21t20c] **Tolbert McCarroll** ~ How great is the difference between "yea" and "yeah"? ~ How great is the distinction between "good" and "evil"? ~ Must I fear what others fear? ~ How silly! ~ Everyone else is joyous as if enjoying the greatest feast, or going up the terraces in spring. ~ I alone am drifting without direction, like a baby who has not yet smiled. ~ I alone am moping as if I had no home. ~ Everyone else has more than they need, ~ I alone seem in want. ~ I have the mind of a fool, how confused I am! ~ Other people are bright and clever, ~ I alone am dark. ~ Other people are alert and self-assured, ~ I alone am dull and muddled. ~ I am unsettled like the waves of the sea, like the restless wind. ~ Everyone else has a purpose, ~ I alone am stubborn and awkward. ~ I am different from other people, ~ Even so, ~ I am nourished by the Great.

[21t21c] **Tolbert McCarroll** ~ The Great Virtue is to follow the Tao and only the Tao. ~ The Tao is shadowy and intangible. ~ Intangible and evasive, and yet within it is a form. ~ Evasive and intangible, and yet within it is a substance. ~ Shadowy and dark, and yet within it is a vital force. ~ This vital force is real and can be relied upon. ~ From ancient times to the present the Tao's instructions have not been forgotten. ~ Through it can be perceived the beginning of the story of life. ~ How do I know how it was at the beginning of the story of life? ~ Because of what is within me.

[21t22c] **Tolbert McCarroll** ~ Yield and overcome; ~ bend and be straight. ~ Empty out and be full; ~ wear out and be renewed. ~ Have little and gain; ~ have much and be confused. ~ Therefore, ~ the True Person embraces the One and becomes a model for all. ~ Do not look only at yourself, ~ and you will see much. ~ Do not justify yourself, ~ and you will be distinguished. ~ Do not brag, ~ and you will have merit. ~ Do not be prideful, ~ and your work will endure. ~ It is because you do not strive ~ that no one under heaven can strive with you. ~ The saying of the Old Ones, "Yield and Overcome," is not an empty phrase. ~ True

wholeness is achieved by blending with life.

[21t23c] **Tolbert McCarroll** ~ To talk little is to follow nature. ~ A whirlwind does not last all morning. ~ A sudden shower does not last all day. ~ Who produces these things? ~ Heaven and earth! ~ Even heaven and earth cannot make wild things last long. ~ How then can people hope to do so? ~ People of the Tao ~ conform to the Tao. ~ People of Virtue ~ conform to Virtue. ~ People who lose the way ~ conform to the loss. ~ Those who conform to the Tao ~ are welcomed into the Tao. ~ Those who conform to Virtue ~ are welcomed into Virtue. ~ Those who conform to the loss ~ are welcomed into the loss. ~ Those who do not trust enough will not be trusted.

[21t24c] **Tolbert McCarroll** ~ The person on tiptoe is not steady. ~ The person with legs astride cannot walk. ~ Those who look only at themselves see little. ~ Those who justify themselves are not distinguished. ~ Those who brag have no merit. ~ The work of prideful people will not endure. ~ From the standpoint of the Tao, ~ these things are "excessive food and tumors of the body." ~ As they bring sickness, ~ followers of the Tao do not linger around them.

[21t25c] **Tolbert McCarroll** ~ Something formless yet complete, ~ existing before heaven and earth. ~ Silent and limitless, ~ it stands alone and does not change. ~ Reaching everywhere, it does not tire. ~ Perhaps it is the Mother of all things under heaven. ~ I do not know its name ~ so I call it "Tao." ~ When I have to describe it I call it "great." ~ Being great it flows. ~ It flows far away. ~ Having gone far away, it returns. ~ Therefore, ~ the Tao is great. ~ Heaven is great. ~ Earth is great. ~ People are also great. ~ Thus, ~ people constitute one of the four great things of the universe. ~ People conform to the earth. ~ The earth conforms to heaven. ~ Heaven conforms to the Tao. ~ The Tao conforms to its own nature.

[21t26c] **Tolbert McCarroll** ~ The solid must be the root of the light. ~ The still must be the master of the restless. ~ Therefore, ~ wise people when traveling all day do not lose sight of their baggage cart. ~ Although there are beautiful scenes to see, they remain quietly in their own place. ~ Should a lord of ten thousand chariots appear more frivolous than a simple traveler? ~ To be light is to lose the root. ~ To be restless is to lose the master.

[21t27c] **Tolbert McCarroll** ~ A skillful traveler leaves no track. ~ A skillful speaker makes no slip. ~ A skillful reckoner needs no counting rod. ~ A skillfully made door requires no bolts, ~ yet it cannot be opened. ~ A skillful binding has no cords or knots, ~ yet it cannot be untied. ~ Therefore, ~ the True Person is skillful in assisting people, and abandons nobody; ~ Is skillful in assisting things, and abandons nothing. ~ This is called "Following the Inner Light." ~ Therefore, ~ the skillful person is the teacher of the person without skill. ~ The person without skill is the material for the skillful person. ~ If you do not respect the teacher, ~ if you do not care for the material, ~ you are on the road to confusion ~ and your cleverness will not save you. ~ This is an essential principle.

[21t28c] **Tolbert McCarroll** ~ Develop the strength of a man, but live as gently as a woman. ~ Become a brook and receive all things under heaven. ~ If you are such a brook then Virtue will constantly flow into you and you will become a simple child again. ~ Know the pure but live the life of the sullied. ~ Become a fountain to all things under heaven. ~ If you become such a fountain then you will have abundant Virtue ~ and you will return to the state of the Uncarved Block. ~ When the Uncarved Block is cut up into pieces, ~ it is turned into specialized instruments. ~ But the True Person makes use of it whole ~ and becomes the master of the instruments. ~ Hence, it is said, "The finest carver cuts little."

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[21t29c] **Tolbert McCarroll** ~ Whoever wishes to take over the world will not succeed. ~ The world is a sacred vessel and nothing should be done to it. ~ Whoever tries to tamper with it will mar it. ~ Whoever tries to grab it will lose it. ~ Hence, ~ there is a time to go ahead and a time to stay behind. ~ There is a time to breathe easy and a time to breathe hard. ~ There is a time to be vigorous and a time to be gentle. ~ There is a time to gather and a time to release. ~ Therefore, ~ the True Person avoids extremes, self-indulgence, and extravagance.

[21t30c] **Tolbert McCarroll** ~ If you would assist leaders of people by way of the Tao, ~ you will oppose the use of armed force to overpower the world. ~ Those who use weapons will be harmed by them. ~ Where troops have camped only thorn bushes grow. ~ Bad harvests follow in the wake of a great army. ~ The skillful person strikes the blow and stops, ~ without taking advantage of victory. ~ Bring it to a conclusion but do not be vain. ~ Bring it to a conclusion but do not be boastful. ~ Bring it to a conclusion but do not be arrogant. ~ Bring it to a conclusion but only when there is no choice. ~ Bring it to a conclusion but without violence. ~ When force is used, youthful strength decays. ~ This is not the way of Tao. ~ And that which goes against the Tao will quickly pass away.

[21t31c] **Tolbert McCarroll** ~ Weapons are ill-omened things. ~ Among gentle people the left side is the place of honor when at home, ~ but in war the right side is the place of honor. ~ Weapons are not proper instruments for gentle people; ~ they use them only when they have no other choice. ~ Peace and quiet are what they value. ~ They do not glory in victory. ~ To glorify it is to delight in the slaughter of people. ~ Those who delight in the slaughter of people will never thrive among all that dwell under heaven. ~ The army that has killed people should be received with sorrow. ~ Conquerors should be received with the rites of mourning.

[21t32c] **Tolbert McCarroll** ~ The Tao is forever nameless. ~ Though the Uncarved Block is small, ~ it is not inferior to anything under heaven. ~ If leaders could keep hold of it, ~ the ten thousand things would submit to them freely. ~ Heaven and earth would unite and sweet dew would fall. ~ The people would live in harmony without any law or decree. ~ Only when the Block is carved are there names. ~ As soon as there are names it is time to stop. ~ Knowing when to stop prevents trouble. ~ All under heaven will return to the Tao ~ as brooks and streams flow home to the sea.

[21t33c] **Tolbert McCarroll** ~ Knowing others is to be clever. ~ Knowing yourself is to be enlightened. ~ Overcoming others requires force. ~ Overcoming yourself requires strength. ~ To know that you have enough is to be rich. ~ Push through and you may get your way, but return home and you will endure. ~ Live out your days and you have had a long life.

[21t34c] **Tolbert McCarroll** ~ The great Tao covers everything like a flood. ~ It flows to the left and to the right. ~ The ten thousand things depend upon it and it denies none of them. ~ It accomplishes its task yet claims no reward. ~ It clothes and feeds the ten thousand things yet it does not attempt to control them. ~ Therefore, ~ it may be called "the little." ~ The ten thousand things return to it, ~ even though it does not control them. ~ Therefore, ~ it may be called "the great." ~ So it is that the True Person does not wish to be great and therefore becomes truly great.

[21t35c] **Tolbert McCarroll** ~ Hold on to the Great Image ~ and all under heaven will approach you. ~ Coming to you and not being harmed, ~ they will find rest, peace, and security. ~ A passing guest will pause at the

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sound of music and the smell of fancy food. ~ By comparison the Tao is mild and flavorless. ~ It is not solid enough to be seen, ~ nor loud enough to be heard. ~ Yet, it lasts forever.

[21t36c] **Tolbert McCarroll** ~ That which is to be shrunk must first be stretched out. ~ That which is to be weakened must first be strengthened. ~ That which is to be cast down must first be raised up. ~ That which is to be taken must first be given. ~ There is wisdom in dimming your light. ~ For the soft and gentle will overcome the hard and powerful. ~ Fish are best left in deep waters. ~ And, weapons are best kept out of sight.

[21t37c] **Tolbert McCarroll** ~ The Tao never strives, ~ yet nothing is left undone. ~ If leaders were able to adhere to it the ten thousand things would develop of their own accord. ~ If after they have developed ~ they experience desires to strive, ~ they can bury those desires under the nameless Uncarved Block. ~ The nameless Uncarved Block can protect against desire. ~ When desires are restrained there will be peace, ~ and then all under heaven will be at rest.

[21t38c] **Tolbert McCarroll** ~ A person of high virtue is not conscious of virtue ~ and therefore possesses Virtue. ~ A person of little virtue tries to be virtuous ~ and therefore lacks Virtue. ~ A person of high virtue does not make a fuss ~ and is not seen. ~ A person of little virtue always makes a fuss ~ and is always seen. ~ A truly good person functions without ulterior motive. ~ A moralist acts out of private desires. ~ A ritualist acts and, when no one responds, rolls up a sleeve and marches. ~ When we lose the Tao, we turn to Virtue. ~ When we lose Virtue, we turn to kindness. ~ When we lose kindness, we turn to morality. ~ When we lose morality, we turn to ritual. ~ Ritual is the mere husk of good faith and loyalty and the beginning of disorder. ~ Knowledge of what is to come may be a flower of the Tao, ~ but it is the beginning of folly. ~ Hence, ~ the well-formed person relies ~ on what is solid and not on what is flimsy, ~ on the fruit and not the flower. ~ Therefore, ~ such a person lets go of that without and is content with this within.

[21t39c] **Tolbert McCarroll** ~ From ancient times these things have arisen from the One: ~ Heaven is clear because of the One, ~ The earth is firm because of the One, ~ The Spirit is strong because of the One, ~ The valley is full because of the One, ~ The ten thousand things reproduce because of the One, ~ Leaders are able to lead because of the One. ~ All of this comes from the One. ~ If heaven were not clear it would soon split. ~ If the earth were not firm it would soon bend and break. ~ If the Spirit were not strong it would soon wear out. ~ If the valley were not full it would soon dry up. ~ If the ten thousand things did not reproduce they would soon die out. ~ If leaders could not lead they would soon fall. ~ Therefore, greatness has its source in the little. ~ The low is the foundation of the high. ~ Princes call themselves "alone," "helpless," "worthless." ~ Is this not acknowledging a humble root? ~ Enumerate the parts of a carriage and you have not defined a carriage. ~ Better to resound like stone chimes than to tinkle like jade bells.

[21t40c] **Tolbert McCarroll** ~ Returning is the direction of the Tao. ~ Yielding is the way of the Tao. ~ The ten thousand things are born of Being and Being is born of Nonbeing.

[21t41c] **Tolbert McCarroll** ~ The wise student on hearing the Tao ~ diligently puts it into practice. ~ The average student on hearing the Tao ~ keeps it one minute and loses it the next. ~ The mediocre student on hearing the Tao ~ laughs at it loudly. ~ If this student did not laugh it would not be the Tao. ~ Therefore, the ancient proverb says: ~ The bright path seems dull. ~ The path that goes forward seems to lead backward. ~ The even path seems up and down. ~ The greatest whiteness seems soiled. ~ High Virtue seems like a canyon. ~ Abundant Virtue seems deficient. ~ Vigorous Virtue seems limp. ~ Simple Virtue seems faded. ~ The greatest

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square has no corners. ~ The greatest vessel takes long to complete. ~ The greatest note is hard to hear. ~ The greatest image has no shape. ~ The Tao is hidden and nameless; ~ yet, it is the Tao alone that supports all things and brings them to completion.

[21t42c] **Tolbert McCarroll** ~ The Tao gives birth to the One. ~ The One gives birth to two. ~ Two gives birth to three. ~ And three gives birth to the ten thousand things. ~ The ten thousand things have their backs in the shadow while they embrace the light. ~ Harmony is achieved by blending the breaths of these two forces. ~ People dislike the words "alone," "helpless," "worthless," yet this is how Princes describe themselves. ~ So it is that sometimes a thing is increased by being diminished and diminished by being increased. ~ What others teach I also teach: ~ "A violent person will not die a natural death." ~ I shall make this the basis of my teaching.

[21t43c] **Tolbert McCarroll** ~ The most yielding of all things ~ overcomes the hardest of all things. ~ That which has no substance ~ enters where there is no crevice. ~ Hence, I know the value of action without striving. ~ Few things under heaven bring more benefit than the lessons learned from silence and the actions taken without striving.

[21t44c] **Tolbert McCarroll** ~ Your integrity or your body: ~ Which is more important? ~ Your body or your possessions: ~ Which is worth more? ~ Gain or loss: ~ Which is more harmful? ~ Thus it is that the miser will pay much. ~ The hoarder will suffer great loss. ~ Be content with what you have ~ and you will not be disgraced. ~ Know when to stop ~ and you will be preserved from danger. ~ Only in this way will you long endure.

[21t45c] **Tolbert McCarroll** ~ Great accomplishment seems incomplete, ~ yet its use is not impaired. ~ Great fullness seems empty, ~ yet it will never be drained. ~ Great straightness looks crooked. ~ Great skill appears clumsy. ~ Great eloquence sounds like stammering. ~ Movement overcomes cold, stillness overcomes heat. ~ The calm and quiet set right everything under heaven.

[21t46c] **Tolbert McCarroll** ~ When the Tao prevails in the world ~ swift horses are used to fertilize the fields. ~ When the Tao is unheeded ~ war horses are bred on the border lands. ~ There is no greater offense than harboring desires. ~ There is no greater disaster than discontent. ~ There is no greater misfortune than wanting more. ~ Hence, if you are content ~ You will always have enough.

[21t47c] **Tolbert McCarroll** ~ Without going outside ~ you can know the ways of the world. ~ Without looking through the window ~ you can see the way of heaven. ~ The farther you go the less you know. ~ Therefore, ~ the True Person arrives without traveling, perceives without looking, and acts without striving.

[21t48c] **Tolbert McCarroll** ~ In the pursuit of learning, ~ every day something is added. ~ In the pursuit of the Tao, ~ every day something is dropped. ~ Less and less is done ~ until you come to action with striving. ~ When you follow this practice, ~ nothing remains undone. ~ All under heaven is won by letting things take their course. ~ Nothing can be gained by interfering.

[21t49c] **Tolbert McCarroll** ~ The True Person does not have an individual heart but uses the heart of the people. ~ I am kind to those who are kind. ~ I am also kind to those who are not kind. ~ Thus, ~ there is an increase in kindness. ~ I keep faith with those who are in good faith. ~ I also keep faith with those who lack good faith. ~ Thus, ~ there is an increase of good faith. ~ The True Person is detached and humble and to the

world appears confusing. ~ The people all strain their eyes and ears, yet the True Person remains childlike.

[21t50c] **Tolbert McCarroll** ~ When going off one way means living ~ and going off the other way means dying, ~ three in ten are companions of Life, ~ three in ten are companions of Death, ~ and three in ten value Life but drift toward Death. ~ Why is all this so? ~ Because, these people are too greedy about living. ~ It is said: ~ People who are skillful in caring ~ for the life that has been given to them ~ travel abroad without fear of wild ox or tiger, ~ and enter a battle without concern for sharp weapons. ~ There is no place for the wild ox to thrust its horns, ~ there is no place for the tiger to put its claws, ~ there is no place for a weapon to lodge. ~ How is this so? ~ Because, there is no place for Death to enter in!

[21t51c] **Tolbert McCarroll** ~ The Tao gives life to all things, ~ and its Virtue nourishes them, forms each according to its nature and gives to each its inner strength. ~ Therefore, ~ the ten thousand things all venerate the Tao and honor its Virtue. ~ It has never been decreed that the Tao be venerated and its Virtue be honored; ~ they have always been so treated spontaneously. ~ Thus, ~ the Tao gives life to all things; ~ and its Virtue raises them, nourishes them, brings them to their full growth, feeds, shelters, and protects them. ~ Giving life without claiming authority, ~ benefiting without demanding gratitude, ~ guiding without control. ~ This is called hidden Virtue.

[21t52c] **Tolbert McCarroll** ~ All things under heaven had a common beginning, ~ and that beginning could be considered the Mother of all things. ~ When you know the Mother you will also know the children. ~ Know the children, yet hold fast to the Mother, ~ and to the end of your days you will be free from danger. ~ Block the passages! ~ Shut the doors! ~ And, to the end of your days your strength will not fail you. ~ Open the passages! ~ Increase your activities! ~ And, to the end of your days you will be beyond help. ~ See the small and develop clear vision. ~ Practice yielding and develop strength. ~ Use the outer light to return to the inner light, and save yourself from harm. ~ This is known as following the Always-so.

[21t53c] **Tolbert McCarroll** ~ If I have even a little sense, ~ I will walk upon the great path of Tao and only fear straying from it. ~ This Great Way is straight and smooth ~ yet people often prefer the side roads. ~ The courtyard is well kept ~ but the fields are full of weeds, and the granaries stand empty. ~ Still, there are those of us ~ who wear elegant clothes, carry sharp swords, pamper ourselves with food and drink and have more possessions than we can use. ~ These are the actions of robbers. ~ This is certainly far from the Tao.

[21t54c] **Tolbert McCarroll** ~ What is well rooted cannot be pulled up. ~ What is firmly grasped will not slip loose. ~ It will be honored from generation to generation. ~ When cultivated in your person, Virtue will be real. ~ When cultivated in your household, Virtue will be plentiful. ~ When cultivated in your village, Virtue will endure. ~ When cultivated in your country, Virtue will abound. ~ When cultivated in your world, Virtue will be universal. ~ Hence, ~ through yourself look at Self. ~ Through your household look at Household. ~ Through your community look at Community. ~ Through your country look at Country. ~ Through your world look at World. ~ How do I know that the world is like this? ~ Because of what is within me.

[21t55c] **Tolbert McCarroll** ~ A person who is filled with Virtue is like a newborn child. ~ Poisonous insects will not sting, ~ wild animals will not pounce, ~ birds of prey will not swoop down. ~ Although bones are soft and sinews weak, ~ a child's grip is firm. ~ The union of man and woman is not known, ~ yet there is completeness, ~ because a child's vital force is at its height. ~ Crying all day will not produce hoarseness, ~ because there is perfect harmony. ~ To know harmony is to know the Always-so. ~ To know the Always-so is to be awakened. ~ Trying to fill life to the brim invites a curse. ~ For the mind to make demands upon the

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breath of life brings strain. ~ Whatever has been forced to a peak of vigor approaches its decay. ~ This is not the way of Tao. ~ And that which goes against the Tao will quickly pass away.

[21t56c] **Tolbert McCarroll** ~ Those who know do not speak. ~ Those who speak do not know. ~ Block the passages! ~ Shut the doors! ~ Blunt the sharpness! ~ Untangle the knots! ~ Soften the glare! ~ Settle with the dust! ~ This is the Mystery of Evenness. ~ Those who have achieved this cannot be enclosed nor kept at a distance; ~ they cannot be benefited nor harmed, honored nor disgraced. ~ Therefore, ~ this is the noblest state under heaven.

[21t57c] **Tolbert McCarroll** ~ Govern the country by being straightforward. ~ Wage war by being crafty. ~ Win all under heaven by not meddling. ~ How do I know that this is so? ~ By what is within me. ~ The more restrictions there are, ~ the poorer are the people. ~ The more pointed the people's weapons, ~ the more disorder there is in the country. ~ The more ingenious and clever the people, ~ the more strange the contrivances that appear. ~ The more laws and edicts that are posted, ~ the more thieves and robbers that arise. ~ Hence an Old One has said: ~ I act without striving and the people transform themselves. ~ I love stillness and the people straighten themselves. ~ I do not meddle and the people prosper by themselves. ~ I am free from desires and the people themselves return to the simplicity of the Uncarved Block.

[21t58c] **Tolbert McCarroll** ~ When the government is unseen ~ the people are simple and happy. ~ When the government is lively ~ the people are cunning and discontented. ~ On misery perches happiness. ~ Beneath happiness crouches misery. ~ Who knows when this will cease? ~ The straight changes into the crooked. ~ The good becomes the ominous. ~ Surely the people have been confused for a long time. ~ Therefore, ~ the True Person squares without cutting, carves without hacking, straightens without dislocating, gives forth light without blinding.

[21t59c] **Tolbert McCarroll** ~ For governing others and serving heaven there is nothing better than moderation. ~ A person who is moderate returns to the path. ~ Returning to the path brings an abundance of Virtue. ~ This good store of Virtue cannot be conquered. ~ Virtue that cannot be conquered knows no limit. ~ Only a person who has limitless Virtue is fit to lead. ~ Only the leader who possesses the Mother of the country will long endure. ~ This is called making the roots go deep by restraining the trunk. ~ Learn to focus your life and you will see many days.

[21t60c] **Tolbert McCarroll** ~ Governing a big country is like cooking a small fish. ~ Let all under heaven be governed in accordance with the Tao, ~ and demons will not manifest their power. ~ It is not that they lack power but rather they will not use their power to harm the people. ~ They are not the only ones who have power and do not use it to harm the people. ~ The True Person does not harm the people. ~ Whenever there is no harm done, ~ that power flows into the common Virtue.

[21t61c] **Tolbert McCarroll** ~ A great country is like the low lands where all the streams unite. ~ In all things under heaven the female overcomes the male by her stillness, ~ and because she is still she lies below. ~ Hence, ~ if the great country will take the low place ~ it will win over the little country. ~ If the little country will take the low place ~ it will win over the great country. ~ Thus, ~ the one gets below and prospers ~ and the other remains below and prospers. ~ All that the great country wants is more people. ~ All that the little country wants is a place for its people to go and to be employed. ~ If each is to get what it wants ~ it is necessary for the great country to take the low place.

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[21t62c] **Tolbert McCarroll** ~ The Tao is to the ten thousand things what the shrine is in the home. ~ It is the treasure of the virtuous ~ and the protection of the wrongdoer. ~ Good words are appreciated. ~ Good deeds are accepted as gifts. ~ Even the wrongdoers are not abandoned. ~ Hence, ~ on the day an Emperor is installed ~ and appoints the three ducal ministers, ~ remain where you are and make an offering of the Tao. ~ It will be preferable to a gift of jade discs followed by a team of four horses. ~ Why did the ancients value the Tao? ~ Was it not because through it ~ you can find what you seek, ~ and because of it ~ you can escape what is hounding you? ~ Therefore, it is the most valuable thing under heaven.

[21t63c] **Tolbert McCarroll** ~ Act without striving. ~ Work without interfering. ~ Find the flavor in what is flavorless. ~ Enlarge the small, increase the few. ~ Heal injury with goodness. ~ Handle the difficult while it is still easy. ~ Cultivate the great while it is still small. ~ All difficult things begin as easy things. ~ All great things begin as small things. ~ Therefore, ~ the True Person never attempts anything great, and accomplishes great things. ~ Lightly made promises inspire little faith. ~ Trying to make things easy results in great difficulties. ~ Therefore, ~ the True Person regards everything as difficult, and is never overcome by difficulties.

[21t64c] **Tolbert McCarroll** ~ Peace is easily maintained while things are still at rest. ~ Trouble is easily handled before it starts. ~ What is brittle is easily broken. ~ What is minute is easily scattered. ~ Handle a problem before it appears. ~ Secure order before confusion begins. ~ A tree as big as a person's embrace begins as a tiny shoot. ~ A terrace nine stories high rises from a shovelful of earth. ~ A journey of a thousand miles begins under your feet. ~ A person who interferes does harm, ~ and those who grasp lose their hold. ~ Therefore, ~ the True Person acts without striving and does no harm, ~ avoids grabbing and never loses hold. ~ People often ruin their ventures when they are on the verge of success. ~ So, be as careful at the end as at the beginning, and your work will not be ruined. ~ Therefore, ~ the True Person ~ seeks freedom from desire, ~ does not value things that are hard to come by, ~ learns without scholarship, ~ brings people back to what they have passed by, ~ and assists the ten thousand things to find their own natures; ~ all without daring to interfere.

[21t65c] **Tolbert McCarroll** ~ The ancients who practiced the Tao ~ did not use it to enlighten the people, ~ but rather to assist them in gaining simplicity. ~ The reason people are difficult to govern is because they are too clever. ~ Hence, ~ a person who attempts to govern a country by cleverness will injure it. ~ Those who govern without cleverness will be a blessing to the land. ~ These are the two models. ~ Knowing these models is called the Mystic Virtue. ~ The Mystic Virtue is deep and so far-reaching ~ that it can lead all things back toward great harmony.

[21t66c] **Tolbert McCarroll** ~ How did the sea gain kingship of a hundred streams? ~ Because it takes the lower position. ~ Hence, it is king of a hundred streams. ~ Therefore, ~ when True Persons are over the people ~ they put themselves below the people by their speech. ~ When they lead the people ~ they stand behind the people. ~ When True Persons are given places above the people ~ they do not crush the people with their weight. ~ When they take their place ahead of the people ~ they do not obstruct the people's progress. ~ That is why everything under heaven supports them gladly and does not tire of them. ~ Because they strive with no one, ~ no one can ever strive with them.

[21t67c] **Tolbert McCarroll** ~ Everyone under heaven says my Tao is great and resembles nothing else. ~ It is because it is great that it seems different. ~ If it were like anything on earth ~ it would have been small from the beginning. ~ I have three treasures that I cherish and hold fast. ~ The first is gentleness, ~ the second is

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simplicity, ~ the third is daring not to be first among all things under heaven. ~ Because of gentleness I am able to be courageous. ~ Because of simplicity I am able to be generous. ~ Because of daring not to be first I am able to lead. ~ If people ~ forsake gentleness and attempt to be courageous, ~ forsake simplicity and attempt to be generous, ~ forsake the last place and attempt to get the first place, ~ this is certain death. ~ Gentleness conquers in battle and protects in defense. ~ What heaven guards, it arms with the gift of gentleness.

[21t68c] **Tolbert McCarroll** ~ A skilled warrior does not rush ahead of others. ~ A skilled fighter does not make a show of anger. ~ A skilled victor does not seek revenge. ~ A skilled employer does not act superior. ~ This is known as the virtue of not competing. ~ This is known as making use of the abilities of others. ~ This is known as being united with heaven as it was in ancient times.

[21t69c] **Tolbert McCarroll** ~ The master soldiers have a saying: ~ I dare not be the host but prefer to be the guest. ~ I dare not advance an inch but prefer to retreat a foot. ~ This is called ~ marching without moving, ~ rolling up a sleeve without baring an arm, ~ capturing a foe without a battlefront, ~ arming yourself without weapons. ~ There is no disaster greater than attacking and finding no enemy. ~ Doing so will cost you your treasure. ~ Thus it is that when opposing forces meet, ~ victory will go to those who take no delight in the situation.

[21t70c] **Tolbert McCarroll** ~ My words are easy to understand and easy to put into practice. ~ Yet no one under heaven understands them or puts them into practice. ~ My words have an ancestor. ~ My actions are governed. ~ Because people do not understand this they do not understand me. ~ Those who understand me are few. ~ Those who follow me should be respected. ~ Therefore, ~ the True Person wears homespun clothes and carries jade in the heart.

[21t71c] **Tolbert McCarroll** ~ It is well to know that you do not know. ~ To think you know when you do not is sickness. ~ When you are sick of sickness you will no longer be sick. ~ True Persons are not sick because they are sick of sickness; ~ this is the way to health.

[21t72c] **Tolbert McCarroll** ~ When the people lack a sense of awe disaster will descend upon them. ~ Do not constrict their living space. ~ Do not harass them in their work. ~ If you do not oppress them, they will not weary of you. ~ Therefore, ~ True Persons know themselves but make no show of themselves. ~ They know their value but do not exalt themselves. ~ They prefer this within to that without.

[21t73c] **Tolbert McCarroll** ~ A person whose courage lies in daring will meet death. ~ A person whose courage lies in not daring will encounter life. ~ Of the two courses, either may be beneficial or harmful. ~ Heaven dislikes what it dislikes. ~ Who knows the reason why? ~ Even the True Person has difficulty with such a question. ~ The Tao of Heaven ~ does not strive and yet it overcomes, ~ does not speak and yet it gets responses, ~ does not beckon and yet it attracts, ~ is at ease and yet it follows a plan. ~ The net of heaven is cast wide. ~ Though the mesh is coarse, ~ nothing ever slips through.

[21t74c] **Tolbert McCarroll** ~ When the people do not fear death, ~ of what use is it to threaten them with death? ~ If the people were always afraid of death ~ and if those who did wrong would always be arrested and put to death, ~ who would do wrong? ~ There is always a Lord of Execution whose duty it is to kill. ~ If you try to fill that function ~ it is like trying to hew wood in place of a master carpenter. ~ You will probably injure your own hands.

[21t75c] **Tolbert McCarroll** ~ Why are the people starving? ~ Because their leaders eat up too much of the tax-grain; ~ that is why the people are starving. ~ Why are the people difficult to govern? ~ Because their leaders interfere; ~ that is why the people are difficult to govern. ~ Why do the people treat death lightly? ~ Because their leaders are so grossly absorbed in the pursuit of living; ~ that is why the people treat death lightly. ~ Indeed, it is wiser to ignore life altogether than to place too high a value on it.

[21t76c] **Tolbert McCarroll** ~ At birth you are supple and soft. ~ At death you are stiff and hard. ~ Grass and trees are pliant and tender when living, ~ but they are dry and brittle when dead. ~ Therefore, ~ the stiff and hard are attendants of death, ~ the supple and soft are attendants of life. ~ Thus, ~ the hard weapon will be broken. ~ The mighty tree will invite the axe. ~ Therefore, ~ the hard and mighty belong below; ~ the yielding and gentle belong above.

[21t77c] **Tolbert McCarroll** ~ The way of heaven is like the bending of a bow. ~ The high end is pulled down and the low end is raised up. ~ The excessive is diminished and the deficient is supplemented. ~ It is the way of heaven to take where there is too much in order to give where there is not enough. ~ The way of people is otherwise. ~ They take where there is not enough in order to increase where there is already too much. ~ Who will take from their own excesses and give to all under heaven? ~ Only those who hold to the Tao. ~ Therefore, ~ the True Person ~ benefits yet expects no reward, ~ does the work and moves on. ~ There is no desire to be considered better than others.

[21t78c] **Tolbert McCarroll** ~ Nothing under heaven is softer or more yielding than water. ~ Yet it has no equal for attacking things that are hard and stiff. ~ Nothing can withstand it. ~ Everyone knows that the yielding overcomes the stiff, ~ and the soft overcomes the hard. ~ Yet no one applies this knowledge. ~ Therefore, an Old One said: ~ Only a person who has accepted the country's dirt is a leader worthy to offer sacrifice at its shrines of earth and grain. ~ Only a person who takes up the country's burdens deserves to be a leader among those who dwell under heaven. ~ Straightforward words seem crooked.

[21t79c] **Tolbert McCarroll** ~ Even though a truce is made between great enemies, ~ some enmity is bound to remain. ~ How can this be beneficial? ~ Therefore, the True Person ~ undertakes the obligations of the agreement but makes no claim upon others. ~ The person who has Virtue shares with others. ~ The person who lacks Virtue takes from others. ~ The way of heaven has no favorites; ~ it always remains with what is good.

[21t80c] **Tolbert McCarroll** ~ In a small country with few people: ~ Though there are machines that would increase production ten to a hundred times they are not used. ~ The people take death seriously and do not travel about. ~ Though they have boats and carriages no one uses them. ~ Though they have armor and weapons, there is no occasion to display them. ~ The people give up writing and return to the knotting of cords. ~ They are satisfied with their food. ~ They are pleased with their clothes. ~ They are content with their homes. ~ They are happy in their simple ways. ~ Even though they live within sight of another country and can hear dogs barking and cocks crowing in it, ~ still the people grow old and die without ever coming into conflict.

[21t81c] **Tolbert McCarroll** ~ Sincere words are not elegant; ~ elegant words are not sincere. ~ The good person does not argue; ~ the person who argues is not good. ~ The wise do not have great learning; ~ those with great learning are not wise. ~ True Persons do not hoard. ~ Using all they have for others, they still have

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more. ~ Giving all they have to others, they are richer than before. ~ The way of heaven is to benefit and not to harm. ~ The way of the True Person is to assist without striving in the unfolding of the story of the earth.

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[22t01c] **David H. Li** ~ Direction, as expressed, is no ordinary direction; ~ as named, no ordinary name. ~ Null identifies the universe at the beginning. ~ Ull identifies the mother of myriad matters. ~ Thus, visit Null to observe its intricateness. ~ Visit Ull to observe its limitlessness. ~ These two spring from the same source; ~ only their identifications differ. ~ Both are profound. ~ Profound upon profound, it is the portal to all intricacies.

[22t02c] **David H. Li** ~ For [people in] the world to know [only] beauty and what is beautiful is ugly; ~ to know [only] goodness and what is good is not good. ~ Ull and Null complement in generation, ~ difficult and easy complement in completion; ~ long and short complement in form, ~ high and low complement in norm; ~ voice and sound complement in harmony, ~ front and rear complement in company; ~ - they are ever so. ~ Thus, ~ a sage practices laissez-faire governance and provides wordless instructions. ~ [A sage] neither interferes with myriad matters' generation, ~ nor takes possession of [their] cultivation, ~ nor expects approbation of [his/her] provision, ~ nor seeks acclamation for [their] accomplishments. ~ It is because [the sage] does not seek acclamation for [his/her] accomplishments that they do not disappear.

[22t03c] **David H. Li** ~ Where admiration is not bestowed upon the wise, ~ the populace will not compete for recognition. ~ Where premium is not placed on rare goods, ~ the populace will not engage in robbery. ~ Where desirable items are not on display, ~ the populace will not be tempted. ~ Thus, ~ the sage governs by cleansing [the populace's] hearts, ~ filling their stomachs, ~ taming their will, ~ and strengthening their bodies ~ - to induce the populace, in time, not to indulge in knowledge nor to cultivate avarice. ~ So prepared, those with wisdom dare not offer schemes, and laissez-faire governance follows. ~ With that, no affair is beyond governance.

[22t04c] **David H. Li** ~ Direction is the hollow. ~ Regardless of use, it is inexhaustible. ~ So unfathomable, as if the source of all matters. ~ So deep, as if it exists. ~ I do not know whose offspring Direction is; ~ it precedes kings.

[22t05c] **David H. Li** ~ The universe is ignoble; it regards myriad matters as straw dogs. ~ The sage is ignoble; he/she regards the gentry as straw dogs. ~ Is the universe not a wind tunnel? ~ Inexhaustible at rest; dynamic at its fiercest. ~ More rules yield faster demise. ~ Laissez-faire is a better device.

[22t06c] **David H. Li** ~ The valley is undying. ~ It is the mystical womb. ~ The portal to the mystical womb is the root of the cosmos. ~ Continuous and unterminable, its use is inexhaustible.

[22t07c] **David H. Li** ~ The cosmos is long. ~ The earth is lasting. ~ The reason the cosmos is long and the earth lasting is that they exist not for self-perpetuation. ~ Unconcerned with self-perpetuation, they perpetuate. ~ Thus, the sage, ~ by queuing himself/herself behind others, ends in being ahead; ~ by being unconcerned, endures. ~ Is it not so that the sage, without self-interest, satisfies his/her self-interest?

[22t08c] **David H. Li** ~ Goodness at its best is like water. ~ Water benefits myriad matters but is not in competition with them. ~ Water stays at a level disliked by others, as if it were the Direction. ~ Wherever [the sage] stays, it is a good place; ~ whatever [the sage] thinks, it is good thought; ~ whomever [the sage] contacts, it is nobleness; ~ whatever [the sage] expresses, it is truthfulness; ~ however [the sage] governs, it is good administration; ~ whatever [the sage] does, it is good deed; ~ whenever [the sage] acts, it is timely action. ~ Being not in competition, [the sage] has no concern.

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[22t09c] **David H. Li** ~ Filling to the brim is not as good as stopping short; ~ Polishing to the sharpest does not last long. ~ A roomful of gold and jade is hard to follow. ~ One prideful of wealth and fame sows the seeds of sorrow. ~ With mission accomplished, it is time to offer resignation. ~ This is cosmos's Direction.

[22t10c] **David H. Li** ~ Unite physically and mentally to embrace One. ~ Can one be not separated from it? ~ Channel energy toward tenderness. ~ Can one emulate the infant? ~ Cleanse the deep mirror within. ~ Can one be without blemishes? ~ Love the populace in governance. ~ Can one practice laissez-faire? ~ Open and close the cosmic portal. ~ Can one assume the feminine role? ~ Discern and deliberate. ~ Can one be ignorant? ~ Cultivate, rear. ~ Cultivate, but possess not; ~ Provide, but claim not; ~ Nurture, but dominate not. ~ This is the Profoundest virtue.

[22t11c] **David H. Li** ~ Thirty spokes share one hub. ~ The hollow in the hub expresses the carriage's usefulness. ~ With clay, a vessel is molded. ~ The hollow within expresses the vessel's usefulness. ~ With doors and windows, a room is formed. ~ The hollow within expresses the room's usefulness. ~ Thus, visible provides the facility; hollow expresses its usefulness.

[22t12c] **David H. Li** ~ Five colors blind the eye; ~ Five tones deafen the ear; ~ Five flavors dull the palate. ~ Prancing and hunting render one restless; ~ Rare goods render one senseless. ~ Thus, ~ a sage aims at the stomach and not at the eye, discarding the latter in favor of the former.

[22t13c] **David H. Li** ~ Receiving favor and receiving disgrace are both causes for concern, ~ more so than being visited by a catastrophic disease. ~ Why are favors and disgraces causes for concern? ~ Favor is beneath one. ~ Receiving it is a cause for concern; losing it is a cause for concern. ~ Why [favors and disgraces] are more a cause for concern than being visited by a catastrophic disease? ~ When I have a catastrophic disease, ~ it is inflicted upon my body. ~ When I am beyond my body, how can I be visited by diseases? ~ Thus, ~ when one values one's body for the good of the world, ~ one may be consigned with the world's care. ~ When one treasures one's body for the good of the world, ~ one may be vested with the world's care.

[22t14c] **David H. Li** ~ Looking at it, it cannot be seen - label it invisible, ~ Listening to it, it cannot be heard - label it inaudible, ~ Holding onto it, it cannot be held - label it intangible. ~ All three are beyond comprehension; they are One. ~ Looking up, it is dim. ~ Looking down, it is dark. ~ It lacks clarity, ~ it defies a name; ~ it returns to Null. ~ This is formless form, this is imageless image. ~ This is elusiveness. ~ Confronting it, one cannot see its head; ~ Following it, one cannot see its tail. ~ Seize Direction of the past - this is to manage the Ull of the present. ~ Know it from the beginning - this is to understand the Direction's rhythm.

[22t15c] **David H. Li** ~ One who understood Direction in olden days knew the tiniest, appreciated the profoundest, and was deep beyond [our] comprehension. ~ Since such a person is beyond [our] comprehension, he/she can only be described superficially: ~ as deliberate as approaching a deep channel in the winter, ~ as alert as keeping watch over bordering states, ~ as diplomatic as an envoy in presenting, ~ as graceful as ice in slow melting, ~ as simple as a block of uncarved wood, ~ as calm as a valley's mood, ~ as accommodating as muddy water, ~ as expansive as the sea, ~ as unending as the wind. ~ Who can calm the muddy to let it distill? ~ Who can motivate the serene to let it instill? ~ One who understands Direction never fills to the brim. ~ Not filled to the brim, ~ one is at ready to remove the old and substitute it with new.

[22t16c] **David H. Li** ~ Aim at the supreme hollow, reach for the utmost serenity. ~ Matters bloom in myriad

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diversity. ~ I watch for periodicity. ~ Matters blossom and return to their roots. ~ Returning to roots leads to serenity. ~ Serenity leads to regeneration. ~ Regeneration leads to normalcy. ~ Knowing normalcy leads to comprehension. ~ Not knowing normalcy, indiscretion leads to misfortune. ~ Knowing normalcy is all-accommodating; ~ All-accommodating is non-discriminating. ~ Non-discriminating is all-encompassing. ~ All-encompassing is the cosmos. ~ Cosmos is Direction. ~ Direction is long lasting. ~ [One who follows Direction] is unlikely to encounter danger throughout life.

[22t17c] **David H. Li** ~ At the highest level, one is unseen. ~ At the next level, one is liked and praised. ~ At the next level, one is feared. ~ At the next level, one is ridiculed. ~ One lacking in trustworthiness loses the [populace's] trust. ~ Carefree, one values one's words. ~ With work accomplished and business done, the gentry say: "We do this naturally."

[22t18c] **David H. Li** ~ When Grand Direction is not in evidence, ~ nobleness and righteousness come to the fore. ~ When cleverness and glibness are in view, ~ grand pretenses come to the fore. ~ When family relations are in disharmony, ~ filiality and parental love come to the fore. ~ When a state is in disarray, ~ loyal ministers come to the fore.

[22t19c] **David H. Li** ~ Renounce saintliness, shun cleverness - let the populace be better off by a hundredfold. ~ Renounce nobleness, shun righteousness - let the populace return to filiality and parental love. ~ Renounce scheming, shun profiteering - let robbers and thieves vanish. ~ The three are inadequate formulation. ~ Better channel [the populace] to Direction. ~ Welcome purity, embrace simplicity; ~ Minimize self-interest, reduce desire. ~ Renounce learning, eliminate apprehension.

[22t20c] **David H. Li** ~ Between obsequiousness and authoritativeness - what is the difference? ~ Between beauty and ugliness - is there a difference? ~ What others fear, do not be unfearful. ~ Uncultivated, it is because it is unfinished. ~ Other people are happily gathered, as if readying to partake in an exquisite banquet, to view a spring parade. ~ I stand alone, quietly, inconspicuously. ~ Innocently, as if an infant not knowing how to smile; ~ Aimlessly, as if a wanderer not knowing where to go. ~ Other people have much to spare; ~ I, alone, am bare. ~ Perhaps my foolish heart. ~ Common people glow; ~ I, alone, am in the dark. ~ Common people are alert; ~ I, alone, am stark. ~ Other people are skillful; ~ I, alone, am clumsy and bashful. ~ I am different from others; ~ I treasure being embraced by Mother.

[22t21c] **David H. Li** ~ The Grand Virtue's complexion resembles that of Direction. ~ Direction, as a matter substantive, ~ is sometimes indistinct and other times elusive. ~ Elusive and indistinct, there is image within; ~ Indistinct and elusive, there is matter within. ~ Minuscule and mysterious, there are particles within; ~ These particles are real; there is reality within. ~ From the present back to the past, its name is never unacknowledged; ~ it is the foundation of all matters. ~ How do I know that it is the foundation of all matters? ~ Through Direction.

[22t22c] **David H. Li** ~ Accommodate and be whole, bend and be straight; ~ Keep low and be fulfilled, replace old and be new; ~ Seek little and gain, seek plenty and be bewildered. ~ Thus, the sage embraces One to set an example for the people of the world. ~ Not self-touting, one shines; ~ Not self-justifying, one reassures; ~ Not self-aggrandizing, one accomplishes; ~ Not self-serving, one endures. ~ When one is not in competition, people in the world cannot engage him/her in competition. ~ Is the old saying "Accommodate and be whole" but empty words? ~ It can be realized fully.

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[22t23c] **David H. Li** ~ To be reticent is natural. ~ Thus, a whirlwind does not last all morning, ~ a downpour does not last all day. ~ Why is this so? ~ Because this is the universe. ~ Even the universe cannot sustain; can humans? ~ Thus, one who follows Direction manages with Direction, ~ One who follows virtue manages with virtue, ~ One who does not follow Direction nor virtue manages with neither ~ Direction nor virtue. ~ One who manages with Direction is welcome by those with Direction, ~ One who manages with virtue is welcome by those with virtue, ~ One who manages with neither Direction nor virtue is welcome by those without Direction or virtue. ~ One lacking in trustworthiness loses [the populace's] trust.

[22t24c] **David H. Li** ~ One who tiptoes to stand taller does not stand firm; ~ One who strides to walk faster does not walk long; ~ One who self-touts does not shine; ~ One who self-justifies does not reassure; ~ One who self-aggrandizes does not accomplish; ~ One who self-serves does not endure. ~ They, in relation to Direction, are the equivalent of leftover food and excess fat. ~ They are unattractive; ~ they are not held by those with Direction.

[22t25c] **David H. Li** ~ A matter is molded; ~ it comes into being before the universe, noiseless and formless. ~ It stands by itself, unwaveringly; ~ it is in motion, unendingly. ~ It may be the Mother to the universe. ~ I do not know its name. ~ Tentatively, [I] label it Direction and call it Grand. ~ Grand is unending motion; ~ unending motion is far-reaching; ~ Far-reaching is periodicity. ~ Thus, ~ Direction is grand, ~ the cosmos is grand, ~ the earth is grand, ~ the human is also grand. ~ There are four Grands in the universe, and the human is one of them. ~ The human follows the earth, ~ The earth follows the cosmos, ~ The cosmos follows Direction, ~ Direction follows Nature.

[22t26c] **David H. Li** ~ Earnestness is the foundation of frivolity; ~ serenity is in control of rashness. ~ Thus, a gentleman, in the course of a day, does not depart from serenity and earnestness. ~ He refrains from extravagance [in public] and lives plainly at home. ~ Why would the sovereign of a ten-thousand-carriage state govern the world with frivolity? ~ Frivolity loses foundation; rashness loses control.

[22t27c] **David H. Li** ~ A good traveler leaves no trails; ~ A good speaker allows no slips; ~ A good planner needs no tallies; ~ A good carpenter needs no bolts in securing a door from opening; ~ A good packager needs no strings in preventing a knot from untying. ~ Thus, ~ the sage cares for everyone and abandons no one, ~ cares for everything and abandons nothing. ~ This is unrevealed wisdom. ~ Thus, ~ a good person serves as the teacher to a not-so-good person; ~ a not-so-good person serves as the mirror to a good person. ~ One who neither respects one's teacher nor cares for one's mirror, even if wise, will be bewildered. ~ This is the innermost intricacy.

[22t28c] **David H. Li** ~ Know steeliness, but prefer tenderness. ~ Be the brook to the world. ~ The brook to the world is never disunited from virtue. ~ It aims to return to infancy. ~ Know limelight, but prefer shadow. ~ Be the standard to the world. ~ The standard to the world never deviates from virtue. ~ It aims to return to the Infinite. ~ Know fame, but prefer humility. ~ Be the valley to the world. ~ The valley to the world is filled with virtue. ~ It aims to return to simplicity. ~ Simplicity dissipates when [a block] is carved into a vessel. ~ A sage diminishes when [he/she] is used as a leader. ~ Thus, a great system is not cut up.

[22t29c] **David H. Li** ~ One who plans to govern the people in the world with coercion is, ~ in my view, unlikely to succeed. ~ The people in the world are revered specimens, ~ They cannot be coerced; they cannot be dominated. ~ One who seeks to coerce is defeated; ~ One who seeks to dominate loses. ~ The sage practices laissez-faire. ~ Thus, the sage will not be defeated, the sage will not lose. ~ Among matters, ~ some lead and

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others follow; ~ some breathe slowly and others fast; ~ some are robust and others slim; ~ some play safe and others blast. ~ Thus, ~ the sage discards extremes, discards extravagances, discards excesses.

[22t30c] **David H. Li** ~ One guided by Direction does not use military power to subdue the people in the world. ~ It boomerangs. ~ Where armies visit, thorns grow. ~ After a great war, famines follow. ~ One who knows war stops after the objective is reached. ~ He dares not flaunt power. ~ Reach objective, but boast not; ~ reach objective, but tout not; ~ reach objective, but show arrogance not; ~ Reaching objective is because there is no alternative; ~ Reaching objective does not call for flaunting power. ~ Matter withers after saturation. ~ This is not in line with Direction. ~ Not in line with Direction, early demise is the expectation.

[22t31c] **David H. Li** ~ Weaponry are not instruments of the good; ~ they are disliked by everyone. ~ One with Direction does not harbor them. ~ A gentleman, ~ at home, takes the left position; ~ in war, the right position. ~ Weaponry are not instruments of the good; ~ they are not a gentleman's instruments. ~ Use them only because there is no alternative; ~ use them with restraint. ~ After victory, beautify it not. ~ One who beautifies [war] is one who delights in killing. ~ One who delights in killing is unfit to be entrusted with people of the world. ~ On celebratory occasions, prefer left; ~ On sad occasions, prefer right. ~ The adjutant stays left; ~ the commander-in-chief stays right. ~ Thus, treat war as funeral. ~ Those who have killed, return with remorse. ~ Treat victory as funeral.

[22t32c] **David H. Li** ~ Direction frequently needs no name. ~ It is simple. ~ It is small. ~ Still, it submits to nothing in the world. ~ Were a Duke or a Prince to embrace Direction, ~ myriad matters would submit on own volition. ~ With the cosmos and the earth in harmony, sweet dew accrues. ~ It self-regulates without the need of intervention. ~ As the system begins, names are assigned. ~ When names are assigned, know when to stop. ~ Knowing when to stop averts danger. ~ Direction in relation to people of the world is like the sea to rivers.

[22t33c] **David H. Li** ~ Knowing others is wisdom; ~ knowing self is discernment. ~ Winning over others shows prowess; ~ winning over self shows strength. ~ With contentment, one is wealthy. ~ With persistence, one shows determination. ~ Holding on without losing ground, one is strong; ~ Dying without giving up Direction, one lives long.

[22t34c] **David H. Li** ~ The Grand Direction permeates, left and right. ~ With myriad matters depending on it for growth, it declines none. ~ Accomplishing much, it accepts no limelight. ~ Nurturing myriad matters without claiming, it may be labeled Small; ~ Receiving myriad matters without claiming, it may be labeled Grand. ~ By not self-claiming Grand, it is thus Grand.

[22t35c] **David H. Li** ~ Whoever embraces the Grand Image attracts people in the world. ~ Attracting but not discriminating, they live in peace. ~ Hearing music and seeing food, visitors linger. ~ Direction, [as a subject] for discussion, is plain and flavorless. ~ Looking at it, it is invisible; ~ Listening to it, it is inaudible; ~ using it, it is inexhaustible.

[22t36c] **David H. Li** ~ Before contracting [an object], let it expand; ~ Before weakening [an object], let it solidify; ~ Before abandoning [an object], let it flourish; ~ Before seizing [an object], let it aggregate. ~ This is discernment at its micro best. ~ Tenderness overcomes bruteness. ~ Fish cannot survive away from water. ~ A state does not boast her weaponry before the people.

[22t37c] **David H. Li** ~ Direction is laissez-faire at all times; it is all-permeating. ~ Were a Duke or a Prince to govern with Direction, ~ Myriad matters would develop on own volition. ~ As self-development degenerates into avarice in complexity, ~ I suppress it with Direction's simplicity. ~ Suppressing with Direction's simplicity, ~ avarice disappears. ~ Without avarice, serenity visits with ease; ~ The world self-governs in peace.

[22t38c] **David H. Li** ~ By not displaying one's high virtue, one is virtuous; ~ By parading one's little virtue, one is not virtuous. ~ One with high virtue follows laissez-faire with carefree ease; ~ One with little virtue follows laissez-faire to parade one's virtue. ~ One with high nobleness practices nobleness with carefree ease; ~ One with high righteousness practices righteousness to parade one's righteousness. ~ One with high Conduct decrees; ~ With no followers, one uses force to twist others into following. ~ Thus, ~ virtue comes to the fore when Direction is not in evidence, ~ nobleness comes to the fore when virtue is not in evidence, ~ righteousness comes to the fore when nobleness is not in evidence, ~ Conduct comes to the fore when righteousness is not in evidence. ~ Conduct comes to the fore when loyalty and trustworthiness lack; ~ it brings about confusion. ~ Foreknowledge addresses but Direction's superficialities; ~ it initiates folly. ~ Thus, ~ a great man seeks fullness, not lack; ~ seeks substance, not facade. ~ He forsakes the latter [Conduct and foreknowledge] and accepts the former [loyalty, trustworthiness, and Direction].

[22t39c] **David H. Li** ~ Among those with One in the past: ~ The cosmos, with One, produced cleanliness; ~ The earth, with One, produced calmness; ~ A shen, with One, produced responsiveness; ~ The valley, with One, produced fullness; ~ Myriad matters, with One, generated; ~ A Duke or Prince, with One, at the center of the world was seated. ~ Extending, ~ The cosmos, without One and without cleanliness, would be separated; ~ The earth, without One and without calmness, would be barren; ~ A shen, without One and without responsiveness, would be deserted; ~ The valley, without One and without fullness, would be depleted; ~ Myriad matters, without One and without growth, would stall; ~ Dukes and princes, without One and without being in the center, would fall. ~ Thus, ~ humbleness is the root of esteem; ~ lowness is the foundation of height. ~ Thus, ~ a Duke or Prince calls himself My Loneliness, The Isolated Person, The Ungracious Person. ~ Is this not humbleness as the root of esteem? ~ Is it not so? ~ Thus, the supreme honor requires no honor. ~ Aim not at jade's attractiveness, but at rock's solidness.

[22t40c] **David H. Li** ~ Periodicity is Direction in motion; ~ Frailty is Direction in application. ~ Myriad matters in the world are born out of Ull. ~ Ull is born out of Null.

[22t41c] **David H. Li** ~ Hearing Direction, ~ a scholar with high intelligence follows it with diligence; ~ a scholar with average intelligence greets it with mixed seriousness and doubt; ~ a scholar with low intelligence ridicules it. ~ Direction will not be Direction without being ridiculed. ~ It is said: ~ A bright Direction appears unilluminating; ~ An advancing Direction appears retreating; ~ A straight-forward Direction appears uninviting; ~ Highest virtue appears as valley impoverished; ~ Purest white appears blemished; ~ Broadest virtue appears diminished; ~ Strong virtue appears slack; ~ Fine quality appears flawed; ~ The supreme square has no corners; ~ The supreme vessel is cast last; ~ The supreme sound is inaudible; ~ The supreme image is formless. ~ Direction is unrevealed and anonymous. ~ Through Direction, help is given and work is completed.

[22t42c] **David H. Li** ~ From Direction, One is born. ~ From One, Two is born. ~ From Two, Three is born. ~ From Three, myriad matters are born. ~ Myriad matters turn their backs on yin and embrace yang. ~ The complement of their energy produces harmony. ~ What people dislike are loneliness, isolation, and

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ungraciousness, ~ yet this is how Dukes and Princes self-address. ~ Thus, a matter expands through contraction; ~ contracts through expansion. ~ This is what others have taught me; ~ let me teach others the same: "A violent person does not die in place." ~ This is the theme of my teaching.

[22t43c] **David H. Li** ~ The world's tenderest is the master of the world's steeliest. ~ Null permeates Ull. ~ I thus know the benefits of laissez-faire. ~ Instructions without words and benefits of laissez-faire - few things in the world can top them.

[22t44c] **David H. Li** ~ Fame and health - which is dearer? ~ Health and wealth - which is more valuable? ~ Gain and loss - which is more damaging? ~ Excessive love demands large outlay. ~ Overabundant wealth results in heavy loss. ~ Thus, ~ knowing contentment brings about no disgrace; ~ knowing moderation brings about no danger. ~ One lasts long.

[22t45c] **David H. Li** ~ Great Perfection appears flawed; its use is endless. ~ Great Fullness appears less; its use is limitless. ~ Great Straightness appears warped, ~ Great Dexteriousness appears handicapped, ~ Great Eloquence appears reticent. ~ Serenity wins over rashness; coolness wins over heatedness. ~ Serenity governs the world.

[22t46c] **David H. Li** ~ When the world is governed by Direction, horses haul manure. ~ When the world is not governed by Direction, mares foal near [war] location. ~ No calamity is greater than not being content; ~ No fault is greater than the desire to gain at any cost. ~ Thus, one who is content in being content is always content.

[22t47c] **David H. Li** ~ Without leaving home, one knows the world; ~ Without looking through the window, one discerns the cosmos's Direction. ~ The farther one moves about, the less one knows. ~ Thus, ~ the sage knows without moving about, ~ discerns without looking through the window, ~ accomplishes with laissez-faire.

[22t48c] **David H. Li** ~ Aiming at study, one's avarice gains day by day; ~ Aiming at Direction, one's avarice loses day by day. ~ Losing [avarice] upon losing [avarice], one ends with laissez-faire. ~ Laissez-faire permeates everything. ~ To govern the world, one always practices laissez-faire. ~ Without laissez-faire, one is unfit to govern the world.

[22t49c] **David H. Li** ~ The sage has no preconceived notion at any time; ~ the people's notion is the sage's notion. ~ I treat a person, who is good, well; ~ I treat a person, who is not good, also well. ~ This is for goodness's sake. ~ I trust a person who is worthy of trust; ~ I also trust a person who is not worthy of trust. ~ This is for trustworthiness's sake. ~ The sage, in governing the world, holds back personal notions in favor of the people's. ~ The sage treats the people, focusing on themselves, as infants.

[22t50c] **David H. Li** ~ People are born and people die. ~ Three in ten live long; ~ Three in ten die young; ~ Three in ten move [prematurely] into death's realm. ~ Why so? ~ Because they care for their lives too well. ~ Those who care for themselves, it is said, are unlikely to encounter rhinoceroses or tigers on land, or face weaponry and soldiers in war. ~ Rhinoceroses have no occasion to use their horns; ~ tigers have no occasion to use their claws; ~ soldiers have no occasion to use their bayonets. ~ Why so? ~ Because they care for themselves to not move into death's realm.

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[22t51c] **David H. Li** ~ Cultivated by Direction, reared by virtue; ~ formed by matter, completed by interaction. ~ Thus, myriad matters revere Direction and value virtue. ~ The reason Direction is revered and virtue valued is that they do not command but let myriad matters visit Nature. ~ Thus, ~ Direction cultivates, ~ virtue rears, nurtures, guides, comforts, protects, cares, shelters. ~ Cultivating without possessing, ~ providing without claiming, ~ nurturing without dominating, ~ This is the Profoundest Virtue.

[22t52c] **David H. Li** ~ The world has a beginning; it is the mother to the world. ~ By knowing the mother, one knows her children. ~ By knowing the children, one returns to their mother. ~ One is without danger in life. ~ Stuffing channels to block portals [to avarice], one is without concern in life. ~ Opening channels to facilitate contact [with avarice], one is without hope in life. ~ Seeing the tiniest is discernment. ~ Holding onto tenderness is strength. ~ Use one's light, reflect upon one's discernment, leave nothing to one's regret. ~ This is Eternal Direction.

[22t53c] **David H. Li** ~ This little I know: ~ In moving toward the Grand Direction, the only fear is moving astray. ~ The Grand Direction is straight forward; still, people go astray. ~ The court is not filled; the field is not tilled. ~ Storehouses are empty, but gorgeous gowns are aplenty. ~ Bearing sharp swords, tired of exquisite boards, ~ With wealth to the burst, they are bandits at their worst. ~ This is not Direction.

[22t54c] **David H. Li** ~ What is well planted will not uproot; ~ What is firmly held will not drop. ~ Descendants will not discontinue remembrance ceremonies. ~ Cultivating it in self, virtue is true; ~ Cultivating it in the family, virtue overflows; ~ Cultivating it in the village, virtue lasts; ~ Cultivating it in the state, virtue is abundant; ~ Cultivating it in the world, virtue is universal. ~ Thus, ~ look at self through self; ~ look at the family through the family; ~ look at the village through the village; ~ look at the state through the state; ~ look at the world through the world. ~ How do I know the world? ~ Because it is so.

[22t55c] **David H. Li** ~ One possessing virtue may be compared to an infant. ~ Poisonous insects will not bite, ferocious animals will not pounce, ~ Fetching birds will not prey. ~ Though weak in bones and soft in muscles, his hold is firm; ~ Though ignorant of union, his instrument is turgid. ~ This is supreme energy. ~ Crying all day without turning hoarse, this is supreme harmony. ~ Knowing harmony is normalcy; ~ knowing normalcy is discernment. ~ Enriching oneself is ominous; ~ overexerting oneself is ruinous. ~ Matter withers after saturation; ~ This is not in line with Direction. ~ Not in line with Direction, early demise is the expectation.

[22t56c] **David H. Li** ~ One who knows is reticent; one who glibs is ignorant. ~ Stuff channels, block portals; ~ blunt sharpness, resolve conflicts; ~ harmonize brightness, mingle with dust. ~ This is the Profoundest Assimilation. ~ Thus, after gaining possession, ~ one does not patronize, nor slight, nor take advantage of, nor damage, nor treasure, nor debase. ~ Thus, one is treasured by the world.

[22t57c] **David H. Li** ~ Govern a state with orthodoxy; ~ fight a war with heterodoxy; ~ take the world with laissez-faire. ~ How do I know this is so? ~ Because: ~ The world is full of prohibitions, yet the populace is poor; ~ People are stacked with weapons, yet the states are in turmoil; ~ People are loaded with cleverness, yet strange schemes sprout; ~ Rules are stringent and well known, yet robbers and thieves abound. ~ Thus, the sage says: ~ Let me practice laissez-faire, and the populace self-develop; ~ Let me seek serenity, and the populace self-manage; ~ Let me be without fanfare, and the populace self-prosper; ~ Let me discard avarice, and the populace self-simplify.

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[22t58c] **David H. Li** ~ When policies are broad, the populace live simply; ~ When policies are rigid, the populace complain roundly. ~ Facing disaster, is fortune not in the wing? ~ Experiencing fortune, is disaster not ready to spring? ~ Who knows the limit? ~ There is no norm. ~ Orthodoxy turns into heterodoxy, good turns into evil. ~ People have been bewildered long. ~ Thus, ~ the sage is square without infringing upon others, ~ fair without harming others, ~ straight without imposing upon others, ~ bright without overshadowing others.

[22t59c] **David H. Li** ~ In governing people and in taking care of the cosmos, the best is restraint. ~ With restraint, one is ever ready. ~ Ever ready, one focuses on virtue. ~ Focusing on virtue, one overcomes everything. ~ Overcoming everything, one's limit does not come into being. ~ With one's limit not coming into being, one gains the state. ~ Having the foundation to governance, one lasts long. ~ This is deep root and solid foundation. ~ This is Direction - long lasting and long living.

[22t60c] **David H. Li** ~ Govern a large state is like frying a small fish. ~ With Direction embracing the world, ghosts become ineffective. ~ It is not because ghosts become ineffective; ~ it is because their effect becomes inoffensive. ~ Not only have ghosts become inoffensive; ~ The sage has also become inoffensive. ~ With the two not inflicting harm, the people are showered with virtue.

[22t61c] **David H. Li** ~ A great nation is like a down-stream - the feminine to the world, the rendezvous of the world. ~ The feminine frequently wins over the masculine with serenity. ~ Serenity is obsequiousness. ~ Thus, ~ a great nation, obsequious to a small nation, gains the small nation; ~ a small nation, obsequious to a great nation, gains the great nation. ~ Thus, one is obsequious in order to gain. ~ Or, one is obsequious because it needs to gain. ~ A great nation is not to be too keen on conquering. ~ A small nation is not to be too keen on acquiescing. ~ Since each gains what each desires, it is better for the great nation to be obsequious.

[22t62c] **David H. Li** ~ Direction, ~ to myriad matters, is an enclosure; ~ to people who are good, it is a treasure; ~ to people who are not good, it can reassure. ~ Good words gain people's respect; ~ good deeds gain people's admiration. ~ Why abandon people who are not good? ~ Thus, when a King is enthroned, three senior positions are filled. ~ Though there are precious jades and speedy stallions, the best present is Direction. ~ Why, through the ages, is Direction so valued? ~ Is it not because whoever seeks it gets it, and whoever is guilty, with it, receives amnesty? ~ That is why it is so valued by the world.

[22t63c] **David H. Li** ~ Govern with laissez-faire. ~ Act without fanfare. ~ Dine with the commonest fare. ~ Big begins as small; many accrue from few. ~ In tackling difficult tasks, first tackle those easy; ~ In tackling big tasks, first tackle those flimsy. ~ The difficult tasks of the world begin as easy; ~ The big tasks of the world begin as flimsy. ~ Thus, the sage, who never considers self big, completes many big tasks. ~ Thus, ~ promise easily made leads to promise not fulfilled; ~ difficulty underestimated leads to difficulty multiplied. ~ Thus, the sage, in treating every task as difficult, encounters no difficulties.

[22t64c] **David H. Li** ~ Governing is easy when there is peace; ~ Planning is easy when there is time; ~ Nipping is easy when buds are young; ~ Reconciling is easy when issues are minor. ~ Handle matters before they come about; ~ Govern people before there is chaos. ~ A tree two-arms'-length wide grows from a seedling; ~ A tower nine stories high starts with a spadeful; ~ A journey a thousand miles long begins with a step. ~ The populace often fail when they are close to completing their tasks. ~ Be as deliberate at the end as at the beginning; then, there can be no failure. ~ Thus, the sage desires what others do not desire, and places no premium on rare goods. ~ [The sage] studies what others do not study, ~ and revisits people's faults. ~ [The

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sage] assists myriad matters to develop naturally but does not dare to interfere.

[22t65c] **David H. Li** ~ Men who knew Direction in olden days did not teach the populace to be clever, but teach them to be simple. ~ A populace that is clever is difficult to govern. ~ Thus, ~ governing with cleverness robs a state; ~ governing not with cleverness benefits a state. ~ One who knows [the difference between] these two sets the standard. ~ Knowing the standard at all times is Profoundest Virtue. ~ Profoundest Virtue is deep; it is far. ~ Profoundest Virtue returns matters to naturalness, to the Grand Gentleness.

[22t66c] **David H. Li** ~ The sea is the king to hundreds of streams. ~ Because it is good at lying low, it can be the king to hundreds of streams. ~ Thus, a sage, ~ desirous of being the populace's superior, must be obsequious to them; ~ desirous of being in front of the populace, must follow them. ~ Thus, a sage, ~ sitting high, in no way burdens the populace; ~ standing in front, in no way harms the populace. ~ Thus, the world is happy to support [the sage] and is not tired of doing so. ~ Because [the sage] is not in competition, the people in the world cannot engage him/her in competition.

[22t67c] **David H. Li** ~ People in the world say that my Direction is grand as if without a referent. ~ It is because it is grand that Direction is without a referent. ~ Were it capable of being referenced, it would not be grand. ~ I have three treasures - embrace and safeguard them. ~ One, affection. ~ Two, restraint. ~ Three, daring not to be at the front of [the people] of the world. ~ With affection, one becomes courageous; ~ With restraint, one becomes tolerant; ~ Daring not to be at the front of the world, one is at the head. ~ One courts death if one ~ forsakes affection for courage, ~ forsakes restraint for tolerance, ~ forsakes humility for prominence. ~ With affection, ~ in war, one wins; ~ in defense, strengthens. ~ When cosmos comes to the rescue, it shields with affection.

[22t68c] **David H. Li** ~ One good at commandership does not easily use force, ~ one good at war is not easily provoked, ~ one good at winning does not easily engage in combat, ~ one good at deployment is obsequious. ~ This is the virtue of non-engagement; this is the ability at deployment. ~ This is fully consistent with the cosmos.

[22t69c] **David H. Li** ~ A saying among warriors: ~ I dare not play host, I prefer playing guest; ~ I dare not advance an inch, I prefer retreating a foot. ~ This is formless formation, ~ this is defenseless advancement, ~ this is oppositionless encounter, ~ this is weaponless display. ~ No disaster is greater than underestimating the enemy. ~ Underestimating the enemy verges on losing my treasures. ~ Thus, when two equal-size armies are in combat, the one that is grieved wins.

[22t70c] **David H. Li** ~ My words are easy to understand and easy to put into practice. ~ But no one in the world understands [my words], and no one puts them into practice. ~ Words must be principled; actions must be justified. ~ Because these are not understood, I am not understood. ~ With few who understand me, fewer will put [my words] into practice. ~ Thus, a sage dresses simply but bears a jade.

[22t71c] **David H. Li** ~ Knowing that one does not know is best; ~ Not knowing but pretending to know is a fault. ~ A sage has no faults, because he/she is aware of his/her faults and works on these faults. ~ Because a sage is aware of faults and works on them, he/she has no faults.

[22t72c] **David H. Li** ~ When the populace is unafraid of threats, major threats loom. ~ Do not harass their neighborhood; ~ Do not interfere with their livelihood. ~ Thus, without interference, people will not interfere.

~ Thus, the sage knows self without self-touting, respects self without self-aggrandizement. ~ Thus, ~ forsake self-touting and self-aggrandizement; ~ embrace self-knowledge and self-respect.

[22t73c] **David H. Li** ~ Courageous in accepting dare results in demise; ~ courageous in declining dare results in survival. ~ Between these two, there are advantages and disadvantages. ~ The cosmos has dislikes, but no one knows the reason. ~ It is hard even for the sage to explain. ~ The Direction of the cosmos, ~ though does not compete, is good at winning; ~ though wordless, is good at responding; ~ needs no invitation and comes on own volition; ~ and is at ease and is good at planning. ~ The cosmos's net is immense; it is loose but it does not miss.

[22t74c] **David H. Li** ~ When the populace are unafraid of death, what good is threatening them with death? ~ When the populace are afraid to die, hold devious ones and put them to death. ~ After that, who dares? ~ The official executioner is always there to do executions. ~ Doing executions by anyone else is like felling trees by other than an arborist. ~ A non-arborist, in felling trees, is unlikely not to hurt his hands.

[22t75c] **David H. Li** ~ Starvation in the populace is caused by excessive taxes. ~ Excessive taxes result in starvation. ~ Difficulty in governing the populace is caused by a governor's interferences. ~ Interferences result in difficulties in governance. ~ Indifference to death in the populace is caused by a governor's overindulgence. ~ A governor's overindulgence results in the populace's indifference to death. ~ One who does not overindulgence is wiser than one who overvalues one's life.

[22t76c] **David H. Li** ~ At birth, one is soft and tender; ~ at death, hard and stiff. ~ At the beginning, flora are tender and crisp; ~ at the end, brittle and dry. ~ Thus, hardness and stiffness symbolize death; softness and tenderness, life. ~ Thus, an army, hard and stiff, is annihilated; a tree, hard and stiff, is cut. ~ Hard and stiff are inferior; soft and tender, superior.

[22t77c] **David H. Li** ~ The cosmos's Direction is like extending a bow. ~ Aiming too high, it lowers; ~ aiming too low, it raises. ~ From the excessive, it takes; ~ to the insufficient, it augments. ~ The cosmos's Direction is to take from the excessive and augment the insufficient. ~ This is not so for the direction in humans, which is to take from the insufficient to augment the excessive. ~ Who is willing to augment [the insufficient of] the world with excesses? ~ Only ones with Direction. ~ Thus, ~ a sage provides without expecting approbation, ~ accomplishes without seeking acclamation, ~ does without flaunting wisdom.

[22t78c] **David H. Li** ~ In the world, nothing is softer and weaker than water, yet, in combating the strong, nothing can win over it. ~ There is nothing to replace it. ~ The weak wins over the strong; the tender wins over the steely. ~ No one in the world is unaware of it, yet no one follows it. ~ Thus, the sage says: ~ "One accepting a state's disgrace is worthy of being her governor; ~ one accepting the state's misfortunes is worthy of being the king to the world." ~ Rightful words appear paradoxical.

[22t79c] **David H. Li** ~ Settling a major enmity, residual enmity remains. ~ Responding enmity with virtue - how can this be good? ~ Thus, the sage holds the left half [of a promissory block] but does not demand payment. ~ One with virtue acts like that creditor; ~ one without virtue acts like the tax collector. ~ The cosmos's Direction does not play favoritism. ~ It [simply] provides people with goodness all the time.

[22t80c] **David H. Li** ~ Small states. ~ Few people. ~ All sorts of utensils, not in use. ~ The populace value death, unwilling to move. ~ Vehicles available, not in use. ~ Weaponry available, not on display. ~ Tying knots for

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events. ~ Superbly governed. ~ Well fed, beautifully clad, serenely housed, happily serenad'd. ~ Neighboring states within sights. ~ Crowing and barking heard across states. ~ From birth to death, no interstate communication.

[22t81c] **David H. Li** ~ Sincere words are not pretty; ~ pretty words are not sincere. ~ Good people are not argumentative; ~ argumentative people are not good. ~ Learned people are not erudite; ~ erudite people are not learned. ~ A sage does not hoard. ~ The more he/she provides, the more he/she is enriched; ~ the more he/she gives, the more he/she gains. ~ The cosmos's Direction is to facilitate and not harm; ~ The sage's Direction is to provide and not compete.

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[23t01c] **Yasuhiko Genku Kimura** ~ The Tao Eternal is beyond definition. ~ No name given can capture its eternality. ~ Nameless, it is the origin of the Kosmos. ~ Named, it is the beginning of all things. ~ Nothingness, it is the inner being of the Kosmos. ~ Thingness, it is the outer distinctions of the Kosmos. ~ These two, though different in names, arise from the same source: ~ The source called the Invisible. ~ Invisible beyond the invisible, ~ It is the entry into the myriad wonders of the Eternal Kosmos.

[23t02c] **Yasuhiko Genku Kimura** ~ When the world recognizes beauty as beauty, ugliness arises. ~ When the world recognizes good as good, evil arises. ~ Being and non-being create each other. ~ Difficult and easy define each other. ~ Long and short form each other. ~ High and low support each other. ~ Tone and voice accompany each other. ~ Before and after follow each other. ~ Hence, ~ the sage lives in the state of non-action - of eternal balance, ~ And teaches by the precept of silence - and through his silent deed. ~ He accepts things as they arise, ~ Creates without possessing, ~ Performs without depending, ~ Accomplishes without claiming credit. ~ Because he does not claim credit for himself, ~ His virtues endure forever more.

[23t03c] **Yasuhiko Genku Kimura** ~ When the learned is not over esteemed, ~ There will not be unnecessary competition amongst people. ~ When the treasure is not over valued, ~ There will not be acts of stealing amongst people. ~ When we do not show people things that stir up their wants, ~ Their minds will not be disturbed. ~ Therefore, the sage governs the people by ~ Restoring balance in value and worth, through ~ Emptying people's minds and filling their essence, ~ Weakening their ambition and strengthening their character, ~ Freeing them from knowledge and wants, and ~ Keeping the learned from over exercising their authority. ~ Act in accordance with the principle of non-action - of eternal balance, ~ Then order will arise of itself.

[23t04c] **Yasuhiko Genku Kimura** ~ Empty of all doctrines, ~ The Tao is wisdom eternally inexhaustible. ~ Fathomless for the mere intellect, ~ The Tao is the law wherewith all things come into being. ~ It blunts the edges of the intellect, ~ Untangles the knots of the mind, ~ Softens the glare of thinking, ~ And settles the dust of thought. ~ Transparent yet invisible, ~ The Tao exists like deep pellucid water. ~ Its origin is unknown, ~ For it existed before Heaven and Earth.

[23t05c] **Yasuhiko Genku Kimura** ~ The Kosmos is not humane; ~ Impartially, it treats all things as transitory. ~ The sage is not humane; ~ Impartially, he treats all people as transitory. ~ Manifesting the Tao Eternal, ~ The kosmic space is like a bellows. ~ Empty, yet inexhaustible, ~ The more one activates it, the more it generates. ~ Being full, too many words lead one nowhere; ~ Impartially, keep to the silent core of emptiness.

[23t06c] **Yasuhiko Genku Kimura** ~ The Tao, the Spirit of the Valley, is immortal. ~ It is called the Primordial Female. ~ The Gate of the Primordial Female, ~ Through its opening and closing, ~ Performs the kosmic intercourse, ~ And is called the origin of Heaven and Earth, ~ Eternally existing, ~ Forever tireless.

[23t07c] **Yasuhiko Genku Kimura** ~ Heaven is eternal and earth everlasting. ~ They thus endure forever, ~ Because they exist not for themselves ~ But for the whole, selflessly. ~ Whereby the sage, ~ Existing selflessly for the whole, ~ Puts himself behind and thereby finds himself foremost, ~ Holds himself outside and thereby finds himself inmost. ~ He has no self apart from the whole, ~ Wherefore he realizes the self that is the whole.

[23t08c] **Yasuhiko Genku Kimura** ~ The highest good is like water, ~ Benefiting all but contending with none, ~ Flowing in low places which the masses disdain. ~ Hence, it is close to the goodness of the Tao. ~ In dwelling, be grounded, ~ In thinking, be deep, ~ In giving, be balanced, ~ In speaking, be truthful, ~ In

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governing, be orderly, ~ In working, be competent, ~ In action, be timely. ~ In following the virtues of water, ~ The sage contends with no one, ~ And therefore he invites no troubles in life.

[23t09c] **Yasuhiko Genku Kimura** ~ To fill to the brim is to be out of balance, ~ Wherefore it is better to stop before overfilling. ~ To over-sharpen a sword is to be out of balance, ~ Wherefore its edge will not last long. ~ To line a hall with gold and jade is to be out of balance, ~ Wherefore no one can guard them. ~ If wealth and rank make a man haughty and clinging, ~ He will surely bequeath misfortune upon himself. ~ If success is achieved and honor bestowed, ~ Quietly withdraw from your position. ~ This is the Way of Heaven.

[23t10c] **Yasuhiko Genku Kimura** ~ In accordance with the Tao Eternal, ~ Embrace your body and mind in oneness without any diremption. ~ Enliven your vital energy until it reaches the suppleness of a baby. ~ Cleanse your mind to eliminate all unclarity. ~ Love your people and lead your community without unbalanced action. ~ Be receptive as a gentle female in the rhythmic intercourse of the Kosmos. ~ Remain in the state of not-knowing ~ while achieving knowledge in all fields. ~ This is the spiritual virtue of the Kosmos: ~ Birthing life without possessing, ~ Nurturing life without expecting, ~ Rearing life without dominating.

[23t11c] **Yasuhiko Genku Kimura** ~ Thirty spokes share a hub; ~ The usefulness of the cart ~ lies in the space where there is nothing. ~ Clay is kneaded into a vessel; ~ The usefulness of the vessel ~ lies in the space where there is nothing. ~ A room is created by cutting out doors and windows; ~ The usefulness of the room ~ lies in the space where there is nothing. ~ Therefore, ~ The benefit of things lies in the usefulness of nothing.

[23t12c] **Yasuhiko Genku Kimura** ~ The five colors blind the inner eye. ~ The five tones deafen the inner ear. ~ The five flavors dull the inner tongue. ~ In pursuit of outer pleasures, ~ Racing and hunting madden the inner mind, ~ Rare goods obstruct inner progress. ~ Therefore, ~ The sage attends to that which is within, not that which is without. ~ He lives from the center, not from the periphery.

[23t13c] **Yasuhiko Genku Kimura** ~ Honor and disgrace both startle people. ~ Undue significance is attached to such tribulations ~ as though they were matters of life and death. ~ Honor and disgrace both startle people, ~ Because honor means higher and disgrace means lower in the opinion of others. ~ Hence, ~ they become startled with pleasure when honor is given, ~ And they become startled with displeasure when honor is taken away. ~ Undue significance is attached to such tribulations ~ as though they were matters of life and death, ~ For people think the physical self is real. ~ If people realize the unreality of the physical self, ~ How can they attach significance to such tribulations as honor or disgrace? ~ Therefore, ~ only one who values the world as oneself is fit to tend the world; ~ Only one who loves the world as oneself can be entrusted with the care of the world.

[23t14c] **Yasuhiko Genku Kimura** ~ Looked at but not seen, it is thus called the invisible, ~ Listened to but not heard, it is thus called the inaudible, ~ Reached for but not grasped, it is thus called the intangible: ~ These three are beyond the reach of sense and reason, ~ Yet, in the moment of kosmic union, ~ They merge in spiritual awareness as the Universal One. ~ There is no above that is bright, nor below that is dark, ~ But only the infinite, forever indefinable, always reverting to nothingness. ~ Therefore, ~ it is called form of the formless, image of the imageless. ~ And it is known as the amorphous. ~ Confronting it, no head is seen from the front. ~ Following it, no rear is seen from behind. ~ Whereby one lives in the present in accordance with the Tao Eternal, ~ Thereby one comes to know the beginning of time. ~ This is called the Universal Law of the Tao.

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[23t15c] **Yasuhiko Genku Kimura** ~ The embodiment of the Tao Eternal, ~ The ancient masters are wondrously subtle and profoundly penetrating. ~ The depth of their being is unfathomable and beyond comprehension. ~ As their depth is unfathomable and beyond comprehension, ~ Only their appearance can be incompletely described: ~ The master is as alert as a person fording a winter stream, ~ As careful as a person watchful of his surroundings, ~ As respectful as a thoughtful guest, ~ As flowing as melting ice, ~ As plain as an unhewn log, ~ As empty as an open valley, ~ As inclusive as turbid waters. ~ Who could keep still until turbid waters become clear of their own accord? ~ Who could stay calm until still waters become alive of their own accord? ~ Those who embody the Tao do not desire to extend themselves to the fullest. ~ For, the Tao is balance, ~ and there is no fullest, no extreme. ~ Therefore, through balance, they refill their essence and renew their life force forevermore.

[23t16c] **Yasuhiko Genku Kimura** ~ Attain utmost emptiness, ~ Maintain utter stillness. ~ Then, as ten thousand things arise together, ~ One will witness their returning to the source. ~ Though things abound in the universe, ~ They all return to the source. ~ Returning to the source is called stillness, ~ And stillness is called returning to destiny. ~ To return to destiny is to return to eternity, ~ And to know eternity is called enlightenment. ~ To act unawarely in the nescience of eternity ~ Is to bring disaster to your life. ~ To know eternity is to be all-inclusive, ~ To be all-inclusive is to be impartial, ~ To be impartial is to attain self-mastery, ~ To attain self-mastery is to be Heavenly, ~ And to be Heavenly is to be one with the Tao Eternal. ~ To be one with the Tao Eternal is to enjoy everlasting life, ~ Forever secure even after the enfolding of the physical self.

[23t17c] **Yasuhiko Genku Kimura** ~ The supreme leader is one whose existence is barely known. ~ Next best is one who is loved and praised. ~ Next is one who is feared. ~ The last is one who is contemned. ~ No trust will ever be accorded to a leader who lacks integrity. ~ Therefore, with deep commitment, ~ Honor your words and trust the words of others. ~ Then, when the work is done and success achieved, ~ The people will say, "We did it ourselves."

[23t18c] **Yasuhiko Genku Kimura** ~ When the inner truth of the Tao is lost, ~ The outer code of morality comes into being. ~ When cleverness reigns in the world, ~ Hypocrisy becomes rampant; ~ When discord arises in the family, ~ Filiality is emphasized; ~ When chaos befalls the nation, ~ Respect is accorded to loyal subjects alone.

[23t19c] **Yasuhiko Genku Kimura** ~ Abandon the relative notions of holiness and wisdom, ~ And people will benefit a hundred-fold. ~ Abandon the outer codes of benevolence and rectitude, ~ And people will return to natural filiality and kindness; ~ Abandon the unbalanced acts of cleverness and profiteering, ~ And there will be no robbers or thieves. ~ By looking within, ~ Evince the inner self, ~ Embrace the unadorned truth; ~ Diminish the outer self, ~ Demolish the phantasmic desire. ~ Abandon the external search for knowledge, ~ Abolish the internal worry for illusory matters.

[23t20c] **Yasuhiko Genku Kimura** ~ To cease unnecessary learning is to be free from unnecessary concerns. ~ How much difference is there between yes and no? ~ How much distinction is there between good and bad? ~ Must one fear what everyone fears or value what everyone values? ~ In all this, there is no universality, and thus no end to confusion. ~ Jolly are the masses in chasing after excitement, ~ As though feasting at a royal feast, or ~ Ascending a high tower on a spring day. ~ Quiet am I by abiding in the stillness of being, ~ Like a newborn babe as yet to even smile, ~ Being here and now, and having nowhere to go. ~ The masses all hoard

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more than they need. ~ Forgetful of possessing, I alone am bereft. ~ My mind is like that of a fool, for I know nothing. ~ The ordinary man is bright, while I alone seem dark. ~ The ordinary man is clear, while I alone seem muddled. ~ Without boundary, I am like the vast ocean, ~ Without restriction, I am like a gentle wind. ~ The masses all have things to do; ~ I alone remain stubbornly unoccupied. ~ Thus, I am uniquely different from the rest, ~ Honoring the Tao from which I take my sustenance.

[23t21c] **Yasuhiko Genku Kimura** ~ The outer expression of great virtue ~ follows the inner subtlety of the Tao. ~ Yet, ~ the inner subtlety of the Tao ~ is altogether elusive and ineffable. ~ Elusive and ineffable, yet there arises some image within; ~ Ineffable and elusive, yet there exists some thing within; ~ Cavernous and dark, yet there is some essence within; ~ This essence is entirely real; in it is Kosmic Integrity. ~ Hitherto, the name of Kosmic Integrity has endured, ~ And remains the Principle of Kosmic Creation and Decreation. ~ By what means do I know the Principle of Kosmic Creation and Decreation? ~ By means of Kosmic Integrity itself.

[23t22c] **Yasuhiko Genku Kimura** ~ To yield is to prevail; ~ To bend is to straighten; ~ To be hollow is to be full; ~ To die is to regenerate. ~ To have little is to receive much; ~ To have much is to be confused. ~ Wherefore, ~ The sage embraces the complementary oneness of existence, ~ And sets an exemplary pattern for the rest of the world. ~ He does not display his ability, ~ Therefore his being shines forth. ~ He is not self-righteous, ~ Therefore he becomes distinguished. ~ He does not take credit, ~ Therefore he becomes recognized. ~ He is not self-important, ~ Therefore he is made a leader. ~ He does not contend with the world, ~ Therefore the world does not contend with him. ~ The old admonition that "to yield is to prevail" is not an empty adage. ~ Truly, to yield is to prevail, and in prevailing, one returns to oneness.

[23t23c] **Yasuhiko Genku Kimura** ~ To be silent is natural, for silence alone endures in Nature. ~ A whirlwind does not last the whole morning; ~ Nor does a downpour last the whole day. ~ Nature cannot make her commotion last; ~ Nor can human beings make their commotion last. ~ Therefore, in enduring silence, without commotion, ~ The master creates harmony with all humanity, ~ Sharing the experience of the Tao with those who embody the Tao; ~ Sharing the experience of virtue with those who practice virtue; ~ Sharing the experience of loss with those who lose virtue. ~ Thereby, in sharing the experience, ~ Those who embody the Tao enjoy his company; ~ Those who practice virtue enjoy his company; ~ Those who lose virtue enjoy his company. ~ The master is silent, for he knows the Tao and trusts the universe. ~ Therefore, be silent, then you will be enduring; ~ Trust, then you will be trusted.

[23t24c] **Yasuhiko Genku Kimura** ~ A man who tiptoes cannot stand. ~ A man who straddles cannot walk. ~ A man who flaunts himself cannot shine. ~ A man who is self-righteous is not respected. ~ A man who is self-boasting is not acknowledged. ~ A man who is self-conceited is not promoted. ~ From the viewpoint of the Tao, ~ These behaviors are like excess food and excrescent flesh. ~ Creation abhors such imbalance, ~ And thus the man of the Tao does not abide in them.

[23t25c] **Yasuhiko Genku Kimura** ~ Before the birth of Heaven and Earth is Being, formless yet complete. ~ Silent and still, ~ All one and unchanging, all present and unending, ~ It may be regarded as the Matrix of the Universe. ~ Its true name is unknown, ~ So we call it by its alias, the Tao, ~ And name it by its designation, the Great. ~ Being great, it extends without limit, ~ Extending without limit, it is far-reaching, ~ Being far-reaching, it returns to itself. ~ The Tao is great, ~ Heaven is great, ~ Earth is great, ~ And Man is also great. ~ These are the four greatnesses of the Kosmos, ~ And of them Man is one. ~ Man patterns after Earth, ~ Earth patterns after Heaven, ~ Heaven patterns after the Tao, ~ And the Tao patterns after that which is

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natural.

[23t26c] **Yasuhiko Genku Kimura** ~ Heaviness is the center of lightness. ~ Stillness is the master of commotion. ~ For this reason, ~ The sage may travel the whole day, ~ Yet stays centered, without leaving his heavy baggage cart. ~ Or he may enjoy a splendid view, ~ Yet stays serene, calmly transcending all outward pleasures. ~ Why should the lord of ten thousand chariots behave lightly before all under Heaven? ~ One who behaves lightly loses one's center. ~ One who behaves agitatedly loses one's mastery.

[23t27c] **Yasuhiko Genku Kimura** ~ The master in his action is so complete ~ that he leaves no trace behind. ~ The master in his conversation is so balanced ~ that he leaves no discord behind. ~ The master in his thinking is so original ~ that he depends on no external authority. ~ The master in protecting people is so skillful ~ that, without any visible means, he renders all attempts for invasion ineffectual. ~ The master in uniting people is so adept ~ that, without any visible means, he renders all efforts for disunity ineffectual. ~ Thus, the master, without abandoning anyone, is always good at empowering people ~ And, without abandoning anything, is always good at utilizing things. ~ This is the all-embracing wisdom of the Tao. ~ Hence, the virtuous is the teacher of the non-virtuous, ~ While the non-virtuous serves as the lessons for the virtuous. ~ If you value not your teacher or cherish not your lessons, ~ No matter how intelligent and informed you are, you are greatly deluded. ~ This is the essential, subtle truth of the Tao.

[23t28c] **Yasuhiko Genku Kimura** ~ Knowing the strength of the masculine principle, ~ Yet remaining in the lovingness of feminine virtue, ~ One becomes the stream of life to which other streams conjoin. ~ In thus becoming the stream of life for the world, ~ One comes to embody perennial virtue, ~ And returns to pristine innocence. ~ Knowing the purity of kosmic harmony, ~ Yet remaining in the impurity of worldly discord, ~ One becomes the standard of life by which other people can live. ~ In thus becoming the standard of life for the world, ~ One comes to reaffirm perennial virtue, ~ And returns to inner infinity. ~ Knowing the glory of public acclaim, ~ Yet remaining in the obscurity of personal humility, ~ One becomes the valley of life in which other people can repose. ~ In thus becoming the valley of life for the world, ~ One comes to fulfill perennial virtue, ~ And returns to undivided simplicity. ~ Undivided simplicity is reduced to mere usefulness through division. ~ Remaining undivided, the sage makes masterful use of the divided, ~ And is made the leader of an organization. ~ Thus, the great organization led by a sage is undivided and whole.

[23t29c] **Yasuhiko Genku Kimura** ~ Those who want to take control of the world by force can never succeed, ~ For the world is a sacred vessel of dynamic energy, not meant to be controlled. ~ Those who try to forcibly control it will ruin it. ~ Those who try to forcibly keep it will lose it. ~ Because life is not a static entity but a dynamic process, ~ Sometimes one moves ahead and sometimes follows behind. ~ Sometimes one works hard and sometimes takes rest. ~ Sometimes one grows strong and sometimes grows weak. ~ Sometimes one is supported and sometimes is unsupported. ~ Wherefore, the sage, knowingly moving with the dynamic flow of life, ~ Avoids extremes, avoids extravagance, and avoids excess.

[23t30c] **Yasuhiko Genku Kimura** ~ Those who assist national leaders by means of the Tao, ~ Never use military force to make their nations world powers. ~ No action is ever without a repercussion: ~ Wherever an army is stationed, there grow briars and brambles. ~ Wherever a battle is fought, there follows a famine. ~ A good general in the direst necessity of a war ~ Achieves his purpose of winning the war, ~ But never seeks to gain power over others. ~ Therefore, ~ achieve your purpose, but only if it is called for; ~ Achieve your purpose, but never be haughty; ~ Achieve your purpose, but never be boastful; ~ Achieve your purpose, but never be supercilious; ~ Achieve your purpose, but never be overpowering. ~ Whenever something reaches an extreme

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in strength, it will inevitably decline. ~ This is called the way against the Tao. ~ The way against the Tao always leads to an early demise.

[23t31c] **Yasuhiko Genku Kimura** ~ Weapons are instruments of ill omen; all creatures abhor them. ~ Therefore, the man of the Tao never abides in them. ~ The virtuous man usually honors the left, the positive, ~ But, when called to be in a battlefield, honors the right, the negative. ~ Weapons are instruments of ill omen, ~ Not instruments of the virtuous man. ~ Therefore, when he is compelled to resort to them, ~ He uses them with utmost restraint and calmness. ~ He does not glorify victory, for glorifying victory means to take delight in killing. ~ And whosoever takes delight in killing will never find success in this world. ~ On occasions for celebration, the positive left is given priority, ~ On occasions for mourning, the negative right is given priority. ~ The lieutenant stands on the left, and the general on the right. ~ That is, they stand in accordance with mourning ritual. ~ The killing of masses of human beings we bewail with deep sorrow and grief. ~ The victory in battle we observe with rites of mourning.

[23t32c] **Yasuhiko Genku Kimura** ~ The Tao remains eternally unnamable. ~ As undivided simplicity, ~ If it resides in an ordinary person, ~ nobody in the world can subjugate him; ~ If an influential person abides by it, ~ everybody in the world will be drawn to him. ~ When heaven and earth come together in harmony, ~ Showering the world equally with the sweet rain of undivided simplicity, ~ People cooperate voluntarily without any governing rules. ~ When simplicity is divided, names come into existence. ~ When names are already there, the process of further division should stop, ~ For to know when to stop ~ is to avoid the danger of complexity. ~ The Tao is to the world ~ what the ocean is to the rivers of the earth.

[23t33c] **Yasuhiko Genku Kimura** ~ To know others is wisdom; ~ To know one's self is enlightenment. ~ To conquer others is power; ~ To conquer one's self is strength. ~ One who knows what is enough is wealthy; ~ One who does what is required is committed. ~ One who stays in one's destiny endures; ~ One who dies without perishing lives forever.

[23t34c] **Yasuhiko Genku Kimura** ~ The Great Tao overflows everywhere in the universe. ~ It suffuses with life all beings that depend on it for their existence. ~ It accomplishes everything while remaining nameless. ~ It nurtures everything while claiming no mastership. ~ It desires nothing for itself, and is therefore called the Small. ~ It is the source whereto everything returns, and is therefore called the Vast. ~ Thus, the sage never thinks of claiming greatness for himself, ~ Yet, for this very reason, achieves true greatness.

[23t35c] **Yasuhiko Genku Kimura** ~ From the great formless imagining the world emerges into existence, ~ Without obstruction, but with balance, harmony, and peace. ~ Music and feast provide fleeting pleasures in this ephemeral world. ~ The Tao in its utterance brings no such pleasures to the senses. ~ The Tao, when looked at, cannot be seen by the eye. ~ The Tao, when listened to, cannot be heard by the ear. ~ Yet, when used, it is forever inexhaustible.

[23t36c] **Yasuhiko Genku Kimura** ~ What is ultimately to be compressed must first be expanded. ~ What is ultimately to be weakened must first be strengthened. ~ What is ultimately to be discarded must first be promoted. ~ What is ultimately to be taken away must first be given. ~ This is the subtle light of wisdom. ~ The soft overcomes the hard. ~ The weak overcomes the strong. ~ The fish should never leave the water. ~ The formed should never leave the formless.

[23t37c] **Yasuhiko Genku Kimura** ~ The Tao does nothing, ~ Yet it leaves nothing undone. ~ If the leaders of the

world abide by it, ~ All beings of their own accord will transform themselves. ~ If in the course of self-transformation discordant desires arise, ~ Calm them with the unnameable simplicity of the Tao. ~ If calmed with the nameless simplicity of the Tao, ~ Discordant desires of their own accord will disappear. ~ If discordant desires disappear and quietude is restored, ~ The world of its own accord will order itself.

[23t38c] **Yasuhiko Genku Kimura** ~ The person of authentic virtue makes no issue of his virtue. ~ Therefore, he is virtuous, wholly and completely. ~ The person of inauthentic virtue makes much issue of his virtue. ~ Therefore, he is not virtuous, wholly and completely. ~ Authentic virtue is a matter of being, not of doing. ~ Therefore, the person of authentic virtue makes no claims for his virtuous action. ~ Inauthentic virtue is a matter of doing, not of being. ~ Therefore, the person of inauthentic virtue makes claims for his virtuous action. ~ Superior benevolence is a matter of doing. ~ Yet the person of superior benevolence makes no claims for his benevolent deeds. ~ Superior rectitude is a matter of doing. ~ And the person of superior rectitude makes claims for his righteous deeds. ~ Superior etiquette is a matter of doing. ~ But the person of superior etiquette, ~ If people do not conform to his standard, ~ Will pull their elbows and force them to conform. ~ When the Tao is lost, then comes virtue. ~ When virtue is lost, then comes benevolence. ~ When benevolence is lost, then comes rectitude. ~ When rectitude is lost, then comes etiquette. ~ Etiquette is but the attenuation of probity and the beginning of disorder. ~ Prescience is but a flower of the Tao and the beginning of nescience. ~ For this reason, ~ The person of character dwells in the depths within, not in the shallows without. ~ He dwells in the fruitful substance within, not in the flowery embellishment without. ~ He thus chooses the inner and discards the outer.

[23t39c] **Yasuhiko Genku Kimura** ~ In ancient times, these attained wholeness: ~ Heaven attained wholeness and thereby became pure. ~ Earth attained wholeness and thereby became tranquil. ~ Spirits attained wholeness and thereby became divine. ~ Valleys attained wholeness and thereby became full. ~ Beings attained wholeness and thereby became alive. ~ Leaders attained wholeness and thereby all was put aright. ~ Everything is what it is by virtue of its wholeness. ~ Heaven without purity would rend. ~ Earth without tranquility would collapse. ~ Spirits without divinity would dissipate. ~ Valleys without fullness would desiccate. ~ Beings without aliveness would perish. ~ Leaders without magnanimity would fall. ~ Humility is the basis of magnanimity. ~ Modesty is the fundament of exaltation. ~ Those in high position call themselves powerless, unworthy, or destitute. ~ Is this not because they take humility as the basis of magnanimity? ~ There is no honor in displaying your honor. ~ Desire not either to be jingling like jade or to be stolid like stone.

[23t40c] **Yasuhiko Genku Kimura** ~ Cyclic returning to the source is the rhythmic movement of the Tao. ~ Gentle spontaneity is the nature of its function. ~ All beings derive their beingness from Being, which is the Tao. ~ And Being arises in and as Nothingness, which is the Tao.

[23t41c] **Yasuhiko Genku Kimura** ~ When a superior person hears the Tao, ~ He practices it committedly. ~ When a mediocre person hears the Tao, ~ He practices it sometimes, but just as often ignores it. ~ When an inferior person hears the Tao, ~ He roars with disparaging laughter. ~ If he did not laugh, it would not be the Tao. ~ Thus the age-old epigrams state: ~ The enlightening way appears dark. ~ The advancing way appears retreating. ~ The level way appears bumpy. ~ The highest virtue appears ordinary. ~ The purest goodness appears sullied. ~ The abundant virtue appears deficient. ~ The perfect virtue appears defective. ~ The most genuine appears insincere. ~ The greatest space has no corners. ~ The greatest talent ripens late. ~ The greatest voice is silent. ~ The greatest image is formless. ~ The Tao is hidden and has no name. ~ Yet the Tao alone bestows the power and fulfills the destiny of everything.

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[23t42c] **Yasuhiko Genku Kimura** ~ The Tao, the wholeness, gives rise to oneness. ~ Oneness gives rise to complementary unity. ~ Complementary unity gives rise to complementary trinity. ~ Complementary trinity gives rise to everything in existence. ~ Everything consists of the complementarity of yang in the center and yin surrounding it. ~ From the balanced interchange between the two arises equilibrium in disequilibrium. ~ Ordinary people hate nothing more than to be powerless, unworthy, or destitute. ~ Yet this is what people in high position call themselves. ~ This means, in accordance with the principle of complementarity, ~ That to lose is to gain and to gain is to lose. ~ Let me repeat what others have taught: ~ The strong and violent, being out of balance, do not die natural deaths. ~ This is the very foundation of my teaching.

[23t43c] **Yasuhiko Genku Kimura** ~ The softest under heaven always prevails over the hardest. ~ For, having no fixed form, ~ It can penetrate even where there is no visible opening. ~ This is the power of balanced action through nonaction. ~ This is the benefit of balanced action through nonaction. ~ Nonaction teaches without words, and benefits without actions. ~ No power in the world can even come close to it.

[23t44c] **Yasuhiko Genku Kimura** ~ Which is more precious, fame or health? ~ Which is more important, health or wealth? ~ Which is more painful, gaining or losing? ~ The more excessive is your attachment, ~ The greater is your suffering. ~ The more excessive is your possession, ~ The heavier is your loss. ~ To know what is enough is to be free from disgrace. ~ To know when to stop is to be free from danger. ~ Those who practice this will long endure.

[23t45c] **Yasuhiko Genku Kimura** ~ Great perfection appears imperfect, ~ Yet there is no end to its process of perfecting. ~ Great fullness appears empty, ~ Yet there is no limit to its process of fulfilling. ~ Great uprightness appears bent, ~ Great mastery seems clumsy, ~ Great eloquence sounds awkward, ~ Yet they keep growing without limitations. ~ Movement overcomes stagnation. ~ Stillness overcomes discordance. ~ Movement and stillness in balance ~ Set the world in evolutionary order.

[23t46c] **Yasuhiko Genku Kimura** ~ When the world follows the Tao, ~ Horses are used to fertilize the farm fields. ~ When the world does not follow the Tao, ~ Even mares are expended to breed in the battlefields. ~ When the individual follows the Tao, ~ Energy is used in his harmonious inner development. ~ When the individual does not follow the Tao, ~ Energy is expended in his continuous inner conflict. ~ There is no greater vice than giving in to greed, ~ No greater calamity than not knowing contentment, ~ No greater imputation than succumbing to covetousness. ~ Therefore, know and be content with what is enough, ~ Then you will always have enough.

[23t47c] **Yasuhiko Genku Kimura** ~ Without going out the door, ~ You can know the ways of the world. ~ Without looking out the window, ~ You can know the ways of heaven. ~ The farther you go outward, the less you know. ~ Thus, the sage knows without going outward, ~ Understands without looking outward, ~ Accomplishes without acting outward.

[23t48c] **Yasuhiko Genku Kimura** ~ The practice of ordinary learning increases complexity daily. ~ The practice of the Tao increases simplicity daily. ~ Simplicity leads to more simplicity, ~ Until it reaches the state of pristine nonaction. ~ Then nothing is done, yet nothing remains undone. ~ Thus, one who wins the world does so ~ By not meddling with it, through nonaction, with simplicity. ~ One who loses the world does so ~ By meddling with it, through action, with complexity.

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[23t49c] **Yasuhiko Genku Kimura** ~ The sage does not have a set mind. ~ His mind is unconditioned, and ~ He regards the minds of all people as his own. ~ He is good to those who are good. ~ He is good to those who are not good. ~ For his virtue is goodness itself. ~ He is in integrity with those of integrity. ~ He is in integrity with those without integrity. ~ For his virtue is integrity itself. ~ The sage, to serve this world, ~ In compassion merges his mind with all minds. ~ People rivet their eyes and ears upon differences amongst them. ~ The sage, with childlike innocence, sees one humanity in all.

[23t50c] **Yasuhiko Genku Kimura** ~ Life is appearance; death is disappearance. ~ Three out of ten live a long life. ~ Three out of ten live a short life. ~ Three out of ten bring upon themselves an untimely death, ~ Because they cling too much to outer pleasures of life. ~ He who maintains a balanced life in accordance with the Tao, ~ Does not meet tigers or rhinoceroses in the wilderness, ~ Does not suffer attacks from the enemy in the battlefield. ~ Upon him the tiger has no place to fasten its claws, ~ The rhinoceros has no place to jab its horn, ~ The weapon has no place to pierce its blade. ~ Why is this so? ~ Because in him there is no room for death to enter.

[23t51c] **Yasuhiko Genku Kimura** ~ The Tao begets existence. ~ Intelligence nurtures existence. ~ Substance forms existence. ~ Forces complete existence. ~ For this reason, ~ Everything in existence, without exception, ~ Reveres the Tao and honors Intelligence, ~ Not by any decree, but with utter spontaneity. ~ Thus, the Tao begets everything in existence, ~ And Intelligence nurtures it, ~ Rears it, ~ Develops it, ~ Completes it, ~ Ripens it, ~ Sustains it, ~ Protects it. ~ Giving birth without possessing, ~ Availing life without claiming, ~ Promoting growth without controlling, ~ These are the Profound Virtues of Kosmic Intelligence.

[23t52c] **Yasuhiko Genku Kimura** ~ The universe has an origin, the Matrix of Creation, ~ Functioning as the Mother of the world. ~ If you know the Mother, you will know her children. ~ If you know her children while abiding with the Mother, ~ Though your body may be dissolved, ~ Your life-energy will remain inexhaustible. ~ Close the cracks, close the doors of the senses, ~ Then, till the end of your life you will not be drained of energy. ~ Open the cracks and react to external stimulations, ~ Then, till the end of your life you will not be saved from suffering. ~ To perceive the subtle is enlightenment. ~ To abide in gentleness is strength. ~ Use your inner light to return to enlightenment ~ And you will not inherit any harm. ~ This is called "learning the eternal lesson."

[23t53c] **Yasuhiko Genku Kimura** ~ With clear, appreciative discernment, ~ I choose to walk the great way of the Tao, ~ And fear naught save going astray. ~ The great way is very smooth and straight, ~ Yet people prefer uneven and winding by-paths, and thus go astray. ~ Therefore, in the world that has gone astray, ~ While the courts are clean and decorated, ~ The fields are untilled and the granaries are empty. ~ If the ruler wears fancy clothes, ~ Carries around sharp swords, ~ Indulges in extravagant food and drink, ~ And possesses more riches than he needs, ~ He is indeed a brazen bandit. ~ This is contrary to the great way of the Tao.

[23t54c] **Yasuhiko Genku Kimura** ~ What is firmly established within cannot be uprooted. ~ What is firmly embraced within cannot be disengaged. ~ The Tao, thus firmly established and embraced within you, ~ Will be respected for generations to come. ~ Cultivate the Tao in your character, ~ Then its virtues will be genuine. ~ Cultivate the Tao in your family, ~ Then its virtues will abound. ~ Cultivate the Tao in your community, ~ Then its virtues will endure. ~ Cultivate the Tao in your country, ~ Then its virtues will flourish. ~ Cultivate the Tao in the world, ~ Then its virtues will pervade. ~ Therefore, you can observe the virtues of the Tao, ~ In your character, if you cultivate it in your character; ~ In your family, if you cultivate it in your family; ~ In your community, if you cultivate it in your community; ~ In your country, if you

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cultivate it in your country; ~ And in the world, if you cultivate it in the world. ~ How can you know how the state of the world is? ~ Simply by thus observing.

[23t55c] **Yasuhiko Genku Kimura** ~ He who embodies the fullness of the Tao is like a ruddy infant. ~ No poisonous wasps will sting him. ~ No fierce beasts will seize him. ~ No rapacious birds will maul him. ~ His bones are tender and muscles soft, ~ Yet his grip is tight. ~ He knows not of the union of male and female, ~ Yet, filled with vitality, ~ His manhood becomes vigorously erect. ~ He can howl all day without becoming hoarse, ~ Because he is the embodiment of perfect balance. ~ To know balance is to know the eternal. ~ To know the eternal is to be illumined. ~ To overprotect life is to invite sure disaster. ~ To overuse the mind is to invite lopsided strength. ~ To overdevelop a thing is to invite early decay. ~ All are out of balance, and thus contrary to the Tao. ~ Being contrary to the Tao, things soon cease to be.

[23t56c] **Yasuhiko Genku Kimura** ~ Those who know do not talk. ~ Those who talk do not know. ~ Close the openings of your senses, ~ Blunt the sharpness of your intellect, ~ Untie the tangles of your attachment, ~ Soften the brightness of your knowledge. ~ Be one with the dust of the world. ~ This is to be one with the Tao. ~ He who is one with the Tao cannot be courted, cannot be distanced, cannot be bought, cannot be harmed, cannot be honored, cannot be humiliated. ~ For this reason, he becomes the true treasure of the world.

[23t57c] **Yasuhiko Genku Kimura** ~ Govern a nation with enduring justice. ~ Command troops with unpredictable moves. ~ Lead the world with empowering noninterference. ~ How do I know this to be so? ~ From witnessing the following: ~ The more restrictions there are in the world, the poorer people become. ~ The more weapons people possess, the darker nations become. ~ The more cunning and cleverness there is, the more there are anomalous things. ~ The more rules and regulations there are, the more there are thieves and robbers. ~ Therefore the sage says: ~ I take no action, and people are naturally transformed. ~ I delight in stillness, and people naturally do what is right. ~ I do not interfere, and people on their own prosper. ~ I have no greed, and people on their own return to simplicity.

[23t58c] **Yasuhiko Genku Kimura** ~ When the government is inwardly contained and disciplined, ~ The people become wholesome and good. ~ When the government is outwardly demanding and exacting, ~ The people become tense and cunning. ~ Fortune rests on misfortune. ~ Misfortune hides in fortune. ~ There is no end to their perpetual cyclic interchange. ~ Likewise, there is nothing that is permanently fitting. ~ What is fitting eventually becomes unfitting. ~ What is proper eventually becomes improper. ~ Not knowing the complementarity inherent in cyclic interchange, ~ People's delusion of permanence tends to last for a long time. ~ Thus, knowing the dynamic balance existing in complementarity, ~ The sage chooses what is right without being divisive, ~ Points out what is true without being critical, ~ Straightens out distortions without overextending them, ~ Enlightens others without dazzling them.

[23t59c] **Yasuhiko Genku Kimura** ~ In governing people and serving heaven, ~ There is nothing better than thrift. ~ Thrift means expeditiously regaining balance after expending resources. ~ Expeditiously regaining balance means continually accumulating virtue. ~ Continually accumulating virtue means increasingly becoming invincible. ~ Increasingly becoming invincible means knowing that everything is possible. ~ One who knows that everything is possible is fit to govern people. ~ The mother principle of governing people holds good for a long time. ~ This is called deepening the root and firming the foundation, ~ Which is the way of long life and lasting vision.

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[23t60c] **Yasuhiko Genku Kimura** ~ Governing a big country is like cooking a small fish. ~ The more you stir the pot, the less the fish stays intact. ~ If the world is guided by the Tao, ~ Even evil spirits are rendered spiritless. ~ Not that evil spirits are in themselves spiritless, ~ But their spirits do not harm people. ~ Not only do evil spirits not harm people, ~ But powerful rulers also do not harm people. ~ When no harm is done from either side, ~ Virtue accrues to both and all return to pristine oneness.

[23t61c] **Yasuhiko Genku Kimura** ~ A great country is like a low-lying estuary, ~ A place where the myriad streams of the world come together. ~ She is also like a receptive female drawing in an eager male. ~ The female always conquers the male through her stillness, ~ Because she knows how to lie low through her stillness. ~ Thus, ~ a great country can win over a small country by lying low. ~ A small country can also win over a great country by lying low. ~ Therefore, one may either win over or be won over by taking the lower position. ~ A great country only wants to embrace and nourish more people. ~ A small country only wants to be embraced and serve her benefactor. ~ Thus, both can achieve their ends by practicing humility. ~ Therefore, especially a great country must practice humility.

[23t62c] **Yasuhiko Genku Kimura** ~ The Tao is the Innermost of all life, ~ The treasure of the virtuous who is centered therein, ~ And the refuge of the non-virtuous who has gone astray. ~ Beautiful words arising from the Tao will find an appreciative audience, ~ Noble deeds arising from the Tao will make great contributions to people, ~ And even if a person may have gone astray, ~ the Tao will not abandon him. ~ Therefore, on the day a new emperor is crowned or new ministers installed, ~ Rather than rushing to offer them discs of jade or teams of horses, ~ Simply be still and show them the Tao. ~ Why did the ancients esteem the Tao so highly? ~ Did they not say that with the Tao, ~ Those who seek find what they seek ~ and those who go astray are forgiven? ~ This is why the Tao is esteemed as the greatest treasure of the world.

[23t63c] **Yasuhiko Genku Kimura** ~ Act from the still fulcrum of non-action, ~ Engage from the still fulcrum of non-engagement, ~ Experience from the still fulcrum of non-experience. ~ Regard the insignificant as significant, ~ Regard the minor as major, ~ Requite the unkind with kindness. ~ Meet the difficult while it is still easy, ~ Solve the major while it is still minor. ~ Difficult problems of the world always arise from easy ones, ~ Major issues of the world always arise from minor ones. ~ Therefore, the sage never deals with major issues, ~ Yet his action always leads to major accomplishment. ~ Those who commit lightly are seldom to be trusted. ~ Those who assume things to be easy are always met with difficulties. ~ Therefore, the sage assumes everything to be difficult, ~ And ends up having no difficulty at all.

[23t64c] **Yasuhiko Genku Kimura** ~ That which has balance is easy to maintain. ~ That which has not arisen is easy to forestall. ~ That which is brittle is easy to shatter. ~ That which is minuscule is easy to scatter. ~ Therefore, manage problems before they arise; ~ Create order before disorder sets in. ~ A tree as large as the arms' embrace grows from a downy shoot. ~ A terrace nine stories high rises from a shovelful of earth. ~ A journey of a thousand miles begins with a single step. ~ One who acts from the delusion of grandiosity fails. ~ One who clings to the delusion of grandiosity loses. ~ The sage does not act from delusion, and therefore he does not fail, ~ Nor does he cling to delusion, and therefore he does not lose. ~ Because of the delusion of grandiosity, ~ On the verge of success, people often fail. ~ If they would take as much care at the end as at the beginning, ~ They would not fail in their affairs. ~ The sage does not desire what the masses desire; ~ He does not treasure what the masses treasure. ~ He studies what the masses do not study; ~ He returns to the source of knowledge ignored by the masses. ~ Thus, without acting in delusion, ~ The sage supports all beings as they naturally exist.

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[23t65c] **Yasuhiko Genku Kimura** ~ The ancients who mastered the Tao did not make the people sharp and clever. ~ Instead, they made the people simple and deep. ~ The people are hard to govern ~ When they are too clever and know too much. ~ To govern the people with cleverness is to bring about calamities. ~ To govern the people with simplicity is to bring about blessings. ~ To know these two alternatives is to have the standard of governance. ~ To understand the standard of governance is to have sublime virtue. ~ Sublime virtue is deep and far-reaching. ~ Though it runs counter to the common way, ~ It follows the great way of the Tao Eternal.

[23t66c] **Yasuhiko Genku Kimura** ~ The reason the sea is king of a hundred streams is because it lies below them. ~ Therefore, it is called king of a hundred streams. ~ When the sage wants to guide the people, in speech he always lies below them. ~ When the sage wants to lead the people, in deed he always follows behind them. ~ Thus, ~ even though he is above them, the people do not feel oppressed. ~ Even though he is ahead of them, the people do not feel obstructed. ~ Therefore, the people willingly and joyously put him in a leadership position. ~ Because he is above contention, the people never contend with him.

[23t67c] **Yasuhiko Genku Kimura** ~ People say that my Tao is too immense and beyond compare. ~ However, because it is so immense, it is so different. ~ If it were not so different, ~ It would long ago have been reduced to something insignificant. ~ There are three treasures that I hold and cherish: ~ The first is tenderheartedness. ~ The second is thrift. ~ The third is daring not to be first in the world. ~ From tenderheartedness comes courage. ~ From thrift comes generosity. ~ From humility comes leadership. ~ If you try to be courageous without being tenderhearted, ~ If you try to be generous without being thrifty, ~ If you try to be a leader without learning humility, ~ You are courting your own self-destruction. ~ Venture with tenderheartedness and you will win the battle. ~ Defend with tenderheartedness and you will be invulnerable. ~ For tenderheartedness is the way Heaven guards you for your inner protection.

[23t68c] **Yasuhiko Genku Kimura** ~ A good warrior is never pugnacious. ~ A good fighter is never angry. ~ A good winner is never combative. ~ A good commander is always humble. ~ This is called the virtue of non-contention. ~ This is called using the strength of others. ~ This is called perfect emulation of heavenly virtue.

[23t69c] **Yasuhiko Genku Kimura** ~ The strategist par excellence says: ~ Dare not to be the aggressor but rather to be the defender. ~ Dare not to advance an inch but rather to retreat a foot. ~ This is called ~ Letting the opponent march toward nowhere to which to march, ~ Letting the opponent capture nothing to be captured, ~ Letting the opponent attack none to be attacked, ~ Letting the opponent arm with weapons for nothing for which to arm. ~ There is no greater calamity than underestimating your opponent. ~ To underestimate your opponent is surely to lose your treasures. ~ Therefore, when opposing forces are engaged in conflict, ~ The one who yields with caution will triumph in the end.

[23t70c] **Yasuhiko Genku Kimura** ~ My words are very easy to understand and very easy to practice, ~ Yet the people of the world can neither understand nor practice them. ~ My words point to a source and my deeds a master, ~ Yet the people of the world know neither the source nor the master. ~ Thus, they know not who and what I am. ~ But for the few who know, I am precious. ~ Therefore, the sage may wear coarse clothes, ~ But will always hold a luminous treasure within.

[23t71c] **Yasuhiko Genku Kimura** ~ Having knowledge, yet being aware of the unknown, is superior intelligence. ~ Not having knowledge, yet pretending to know, is intellectual stagnation. ~ To be aware of stagnation is to be free of it. ~ The sage is free of any stagnation, ~ because he is keenly aware of all stagnation. ~ Therefore, he is forever free of stagnation.

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[23t72c] **Yasuhiko Genku Kimura** ~ If people do not revere the Law of Nature, ~ It will inexorably and adversely affect them. ~ If they accept it with knowledge and reverence, ~ It will accommodate them with balance and harmony. ~ Therefore, the sage, in harmony with the Law of Nature, ~ Knows himself but does not flaunt his knowledge, ~ Loves himself but does not exalt his status, ~ Accepts where he is without complaint, ~ Enjoys what he does without dislike. ~ Thus, he rejects imbalance and disharmony, ~ And chooses balance and harmony.

[23t73c] **Yasuhiko Genku Kimura** ~ Courage in daring action will lead to death. ~ Courage in caring action will lead to life. ~ Of these two, one is beneficial and the other harmful. ~ Heaven does not favor harmful courage, ~ Yet, there are few who really know the reason. ~ Thus, the sage does not make light of this truth. ~ He who abides by the way of Heaven ~ Triumphs without fighting, ~ Responds without chattering, ~ Reaches out without being asked, ~ Plans ahead without being impetuous. ~ Though its meshes may appear wide, ~ Through the vast net of heavenly law, ~ Nothing can ever slip.

[23t74c] **Yasuhiko Genku Kimura** ~ If the people do not fear death, ~ For reasons of extreme poverty or suffering, ~ What is the point of threatening them with death? ~ If the people fear death, ~ And if the outlaws are captured and killed, ~ Who will dare to break the law? ~ Yet, the act of killing should always be ~ The exclusive province of the Great Executioner. ~ Therefore, to kill in place of the Great Executioner is ~ Like hewing wood in place of the master carpenter; ~ Few, if ever, will escape cutting their own hands.

[23t75c] **Yasuhiko Genku Kimura** ~ Why are the people starving? ~ Because the rulers eat up the money in taxes. ~ That is why. ~ Why are the people difficult to govern? ~ Because the rulers interfere too much. ~ That is why. ~ Why do the people think so little of death? ~ Because the rulers think too much of their own life. ~ That is why. ~ Those who do not overvalue their life are wiser than those who do.

[23t76c] **Yasuhiko Genku Kimura** ~ Human beings are soft and supple at birth, ~ But stiff and hard at death. ~ All things in Nature are soft and pliant when alive, ~ But dry and withered when dead. ~ Thus, the stiff and hard is the companion of death, ~ And the soft and supple is the companion of life. ~ Therefore, an army that is unyielding will soon perish, ~ And a tree that is unbending will soon break. ~ The hard and unyielding is an inferior quality; ~ The soft and yielding is a superior quality.

[23t77c] **Yasuhiko Genku Kimura** ~ The Way of Heaven is like the bending of a bow. ~ The upper is lowered, while the lower is raised. ~ The too long is shortened, while the too short is lengthened. ~ The Way of Heaven is the way of balance: ~ Take from that which has more ~ and give to that which has less. ~ The way of man is different: ~ Take from those who have less ~ and give to those who have more. ~ Who is so abundant that he can continue to give to the world? ~ Only the man who embodies the Tao and is thus inexhaustible. ~ Therefore, the sage, being the fulcrum of the world, ~ Benefits his people without proclaiming it, ~ Accomplishes his task without dwelling on it, ~ Enlightens his world without flaunting his wisdom.

[23t78c] **Yasuhiko Genku Kimura** ~ Nothing under heaven is as soft and yielding as water. ~ Yet, for attacking the hard and strong, ~ Nothing is better and nothing is like it. ~ The yielding overcomes the unyielding; ~ the soft overcomes the hard. ~ Everyone under heaven knows this, ~ yet no one puts it into practice. ~ Therefore, the sage says: ~ He who absorbs as does water the detritus of the people ~ is the worthy master of the nation. ~ He who flows as does water with the tides of the troubled land ~ is the worthy king of the nation. ~ Truth seems often paradoxical and against common sense.

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[23t79c] **Yasuhiko Genku Kimura** ~ After the reconciliation of great hostilities, ~ Lingering resentment always remains. ~ Can this be considered a true reconciliation? ~ Therefore, the sage returns injury with kindness. ~ He takes the position of a giver, ~ And does not make claims upon others. ~ The virtuous relates to the world as if he owes the world. ~ The non-virtuous relates to the world as if the world owes him. ~ Though the way of Heaven is impartial, ~ It always supports those who live in harmony with it.

[23t80c] **Yasuhiko Genku Kimura** ~ Let there be small countries with few people. ~ Let the people take the matter of life and death seriously, ~ And let them not move too far from their birthplaces. ~ Even if there are complicated devices, ~ Let there be no necessity to use them. ~ Even if there are boats and carriages, ~ Let there be no reason to ride them. ~ Even if there are armors and weapons, ~ Let there be no occasion to display them. ~ Let the life be so simple that ~ The people return to tying knots for keeping records. ~ Let them be delighted with plain food, pleased with simple clothes, satisfied with modest homes, joyous with natural customs. ~ Though they may gaze across at a neighboring country, ~ hearing the barking of its dogs and crowing of its roosters, ~ they are so happy and satisfied where they are ~ that they will not visit one another until the end of their days.

[23t81c] **Yasuhiko Genku Kimura** ~ Truthful words are not always beautiful. ~ Beautiful words are not always truthful. ~ Virtuous people do not argue at all. ~ Non-virtuous people argue incessantly. ~ Those who know are not full of information. ~ Those who are full of information do not know. ~ The sage does not hoard material goods. ~ The more he lives entirely for others, the richer his life becomes. ~ The more he gives to others, the more abundant his life becomes. ~ The way of Heaven is to benefit all but to harm none. ~ The way of the sage is to work for all but to contend with none.

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[24t01c] **Chou-Wing Chohan** ~ The Tao that can be expressed in words is not the eternal Tao. ~ The name that can be defined in words is not the name that never changes. ~ Non-existence is what we will call the source of heaven and earth. ~ Existence is the mother of all things. ~ From eternal non-existence, therefore, we observe the beginning of the existence of the many hidden qualities of the universe. ~ From eternal existence, therefore, we clearly observe the overt qualities of the universe. ~ These two, the hidden and the overt, are originally the same at source, and become different when they manifest themselves. ~ This same origin is "the smallest of the small." ~ The absolute "smallest of the small" is the gate from which the beginning of all the parts of the universe emerges.

[24t02c] **Chou-Wing Chohan** ~ When the world understands that beauty is beautiful, ugliness will exist. ~ When the world understands that goodness is good, evil will exist. ~ From that we learn that: ~ Existence affirms non-existence, ~ Ease affirms difficulty, ~ Short derives from long, because that is what it is compared to, ~ Low derives from high, because according to that it is measured, ~ Echo affirms sound, ~ After follows before. ~ Accordingly, ~ The sage operates without action, ~ And teaches his pupils without words. ~ Everything in the universe, when defined, is relative to everything else. ~ The sage does not try to differentiate things, he does not try to show his preference for things either in deed or in speech. ~ This does not mean that the sage does nothing or says nothing; ~ rather, it means that he "accepts things as they are," easily and naturally, without making any demands.

[24t03c] **Chou-Wing Chohan** ~ If the exalted are not praised, the humble will not put on airs. ~ When rare things are not assigned a value, the thief has no reason to steal them. ~ When the desired object is not shown, the heart has no reason to covet it. ~ Therefore the sage says: ~ By emptying their hearts ~ By filling their stomachs ~ By weakening their ambition ~ By strengthening their bones, ~ He prevents them from knowing what evil is and yearning for good, and this also prevents the knowledgeable ones from acting according to their knowledge. ~ He governs by non-action, ~ And therefore, there is nothing that cannot be done. ~ Non-quiet and non-order in the world are caused by ambition to attain the unattainable, ~ and by plotting to go from the undesired to the desired. ~ If people would obey the laws of the world the way the sage does, there would always be balance between body and soul, and peace and serenity would abound in the world.

[24t04c] **Chou-Wing Chohan** ~ The Tao, if you examine it, will always be empty and will never be full. ~ In its infinite emptiness lies the source of all things, ~ It will remain in its depths forever. ~ I don't know whose seed it is, ~ But it looks like the predecessor of the universe itself.

[24t05c] **Chou-Wing Chohan** ~ Heaven and earth do not own all things, ~ For them, things are like straw dogs. ~ The sage does not own his words, ~ For him, all people are like straw dogs. ~ The hollow space that lies between heaven and earth is like the blacksmith's bellows. ~ Hollow in appearance, nothing is lacking, ~ And if it moves, a lot of what is in it moves. ~ The person who speaks a lot will be exhausted. ~ It would be better for him to keep his words to himself.

[24t06c] **Chou-Wing Chohan** ~ "The valley and the wind will never die." ~ They are the creators of the one who is the mystical mother, ~ The one whose hair is the source of heaven and earth. ~ This source will never end. ~ Even if it is exploited endlessly, it will never diminish.

[24t07c] **Chou-Wing Chohan** ~ Heaven and earth will exist forever. ~ The reason they exist forever is that they do not live for themselves and they do not live because of themselves. ~ Therefore they live forever. ~ In the same way, the sage stays behind everything and finds himself in front of everything, he is not himself and he

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is preserved forever. ~ Since he has no self-interest, his self-interest can realize itself. ~ Even though it looks like heaven and earth give life to all creatures, they do not live in order to preserve their own existence, and therefore they live forever and never die. ~ In his rule over the kingdom, the sage does everything for people, ignoring his personal goals, and ultimately earns glory, honor, and everything he wanted for himself.

[24t08c] **Chou-Wing Chohan** ~ The best of the best is like water. ~ Water is beneficial to everything, ~ And does not demand anything for itself in return. ~ Water stays in places where nothing else stays. ~ Therefore, water is close to Tao. ~ At home, it is important for this to be a good place to live in. ~ In feeling, examine the depths of your heart. ~ In friendship, maintain good relations with others. ~ In words, have confidence. ~ In government, abide by good order. ~ In trade, taking things easy will be to your benefit. ~ In movement, use every opportunity. ~ Since there is no demand for anything, there is no blame, either. ~ This shows how the sage, the highest level of good, operates selflessly. ~ He does good for others but demands nothing of them. ~ He is satisfied with everything. ~ He does not covet anything that belongs to someone else. ~ When he serves as an example for us, the world enjoys peace and tranquillity.

[24t09c] **Chou-Wing Chohan** ~ It is better to leave a thing alone ~ Than to hold it and keep it full to the brim. ~ If you sharpen the blade and use it, ~ It will not remain sharp for long. ~ When gold and jade fill the temple, ~ No one can protect them. ~ When wealth and honor come together with pride ~ Self-destruction quickly joins them. ~ After the goal has been achieved and the objective has been honorably accomplished, ~ The Tao of heaven ~ Is to retire from everything.

[24t10c] **Chou-Wing Chohan** ~ Can you always keep your soul focused ~ So that nothing can divert it from the Tao? ~ Can you regulate your breathing ~ And be as soft and relaxed as a baby? ~ Can you purify yourself and eliminate the hidden ~ So that you are free of all blemish and error? ~ Can you love the people and govern the state by non-action? ~ Can you open and close the gates of nature ~ As a woman can? ~ Can you be enlightened and aware ~ And penetrate to the depths of everything, without knowledge?

[24t11c] **Chou-Wing Chohan** ~ Thirty spokes unite in the middle of the wheel, ~ And because of the part between them where nothing exists, ~ We enjoy the use of the carriage wheel. ~ Clay is formed into bowls and vessels, ~ And because of the hollow in it where nothing exists, ~ We use them as vessels. ~ Doors and windows are cut into the walls of the house, ~ And since they are empty space, we can use them. ~ Therefore, on the one hand, we have the advantage of what exists, ~ And, on the other, we utilize the non-existent. ~ Without that which does not exist, we cannot take advantage of the wheel, the vessel, or the house. ~ Without wooden spokes, clay, and walls, we cannot take advantage of the space they contain. ~ Ultimately, existence and non-existence coexist and are intertwined.

[24t12c] **Chou-Wing Chohan** ~ The five colors blind a person's sight. ~ The five sounds deafen a person's hearing. ~ The five tastes dull a person's palate. ~ Races and hunting trips make a person wild. ~ Things that are hard to attain are detrimental to a person's conduct. ~ For this reason, the sage ~ Prepares his food according to the size of his stomach and not according to the size of his eyes. ~ He rejects surfeit, and opts for less.

[24t13c] **Chou-Wing Chohan** ~ "Honor and disgrace are like fear. ~ Fortune and disaster are like our body." ~ What does "Honor and disgrace are like fear" mean? ~ Honor is located in a high place, and disgrace is located in a low place. ~ When you have them, it is as if you are in a state of fear, and when you no longer have them, it is also as if you are in a state of fear. ~ Therefore, honor and disgrace are like fear. ~ What does "Fortune and disaster are like our body" mean? ~ We have fortune and disaster because we have a body. ~ When we

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do not have a body, how can fortune and disaster affect us? ~ Therefore, the person who relates to the world like he relates to the good fortune of his body can rule the world. ~ The world can be safely entrusted to the person who loves it like he loves his body.

[24t14c] **Chou-Wing Chohan** ~ What we look at and do not see is called simplicity. ~ What we listen to and do not hear is called rarity. ~ What we clasp and do not catch is called delicateness. ~ These three cannot be discerned, ~ So they unite to become one. ~ When it is revealed, it does not dazzle, ~ When it is concealed, it is not dark, ~ When it is infinite, it is not defined. ~ It attains the non-existent. ~ Its name is the form of the formless ~ And its image is that which does not have an image. ~ It is mysterious. ~ Meet it, and you will not be able to see its face, ~ Follow it, and you will not be able to see its back. ~ By adhering to the ancient Tao, ~ You will be master of the essence of the present ~ And you will be aware of the origin of the past. ~ That is the clue to the Tao.

[24t15c] **Chou-Wing Chohan** ~ Long ago, the man of Tao was learned, incisive, ~ And so profound that it was difficult to comprehend him. ~ Since it is impossible to understand him, I will try to sketch his image: ~ He is cautious, like a person crossing a stream during the winter. ~ He is hesitant, like a person who fears his neighbors. ~ He is modest, like a person who is another's guest. ~ He is unassuming, like ice that slowly melts. ~ He is simple, like a log that has not been carved. ~ He is hollow, like a valley surrounded by mountains. ~ He is dim, like stagnant and murky water. ~ And who is the person who can clear the darkness until it begins to glow? ~ And who is the person who can purify the murky water until it becomes clear? ~ And who is the person who can nudge the stagnant along until it begins to move? ~ The one who follows the principles does not seek fullness. ~ Since he is not full, when he falls, he can renew himself.

[24t16c] **Chou-Wing Chohan** ~ Devote yourself to the goal of achieving absolute serenity, ~ Aspire to a state of perfect peace. ~ All things come into existence, ~ And we see them return. ~ Look at the things that bloomed and flowered, ~ Each of them returns to its source. ~ The return to the source is called serenity, ~ Which means following destiny, ~ Following destiny is eternal, it is eternity. ~ He who knows eternity is enlightened. ~ He who does not know eternity runs blindly ~ To his pain and suffering. ~ Knowledge of eternity, is all-embracing. ~ Since he embraces everything, he will achieve greatness. ~ Since he grasps greatness, he can attain perfection. ~ When he reaches perfection, he will attain supremacy. ~ When he is supreme, he will come to the Tao. ~ The person who achieves the Tao exists forever. ~ Even if his body decays, he will never perish.

[24t17c] **Chou-Wing Chohan** ~ The greatest rulers are the ones whose existence the people do not notice at all, ~ The rulers who are inferior to them are the ones whom the people honor and praise, ~ And inferior to those are the ones of whom they are afraid, ~ And inferior to those are the ones whom they despise. ~ When there is a lack of faith in the ruler, ~ No one believes in his rule. ~ Now, learn how much importance must be attributed to words.

[24t18c] **Chou-Wing Chohan** ~ When the great Tao is lost, justice, righteousness and good will spring forth. ~ When wisdom and cunning emerge, hypocrisy raises its head. ~ When family ties are no longer harmonious, honoring parents and caring for children still remain. ~ When a nation is in a state of confusion and disorder, patriotism becomes evident. ~ When Tao is present, equilibrium is present. ~ When Tao is lost, the differences between things emerge.

[24t19c] **Chou-Wing Chohan** ~ Abandon learning, ~ And grief and sorrow will no longer be known. ~ Abandon

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learned volumes, cast off wisdom, ~ And people will be one hundred times better off. ~ Abandon righteousness, cast off justice, ~ And people will return to filial duty and birthing offspring. ~ Abandon cunning, cast off avarice, ~ And bandits and thieves will disappear from the earth. ~ These four principles, even if they form the foundation of human culture, are not sufficient. ~ Therefore, here are principles to which people can adhere: ~ Show integrity, adhere to simplicity, ~ Restrain selfishness, curtail lusts.

[24t20c] **Chou-Wing Chohan** ~ What is actually the difference between "yes" and "no"? ~ What is actually the difference between good and bad? ~ Must we fear what others fear? ~ The complexity is limitless! ~ In general, the people are happy, as if they were enjoying a royal feast, ~ Or as if they had climbed to the top of the tower on a spring day. ~ I alone am indifferent and quiet, I show no signs, ~ Like a baby who cannot smile yet, ~ Depressed as if I do not have a home to go back to. ~ All the others have more than enough, ~ And I alone, it seems, have a need to make up for what is missing. ~ Perhaps my thoughts are the thoughts of a fool, ~ Ignorant of knowledge, despised by everyone! ~ The vulgar person is bright, ~ I alone am so dull and toneless. ~ The vulgar person is clear, ~ I alone am so dull and opaque. ~ I am drifting, I am not anchored, ~ Swinging back and forth, I am not attached. ~ In general, everybody has something to do, ~ I alone am at a loose end, aimless. ~ I alone am different from the others, ~ But I value the quest for ~ Existence that comes from the big mother. ~ Good and bad, like "yes" and "no," are identical in the eyes of the omniscient sage. ~ But he is afraid of them, since they are infinite, and can therefore not be foreseen. ~ However, all told, he, the sage, is different from the people.

[24t21c] **Chou-Wing Chohan** ~ The manifestation of the great virtue is to follow the way of the Tao. ~ Tao is a thing that is invisible, inaccessible. ~ Inaccessible, invisible, and yet it has image and form. ~ Cloudy and obscure, but there is essence in it, ~ And this essence is absolute truth, and there is belief in it. ~ From ancient times until now, it has not lost its nameless name, ~ Through it the source of all things has passed. ~ How do I know that the source of all things is in it? ~ From the Tao.

[24t22c] **Chou-Wing Chohan** ~ Be modest, and you will remain whole. ~ Be bent, and you will remain straight. ~ Be empty, and you will remain full. ~ Be worn out, and you will remain new. ~ The one who has little will receive. ~ The one who has a lot will be enslaved. ~ Therefore the sage guards the one, ~ And becomes a paradigm for the world. ~ He does not expose himself, therefore he shines. ~ He does not make a good name for himself, therefore he is known. ~ He does not praise himself, therefore he is dear to everyone. ~ He does not glorify himself, therefore his name is on everyone's lips. ~ And since he does not compete at all, ~ There is no one in the world who can compete with him. ~ The ancient ones said: ~ Be modest, and you will remain whole. ~ Can these be meaningless words? ~ Indeed, he will return home whole.

[24t23c] **Chou-Wing Chohan** ~ It is natural to be frugal with words. ~ A gale will not blow for an entire morning; ~ Pelting rain will not fall for a whole day. ~ Who causes all those? ~ Heaven and earth. ~ If (the fruit of) heaven and earth cannot last forever, ~ How can man? ~ The person who follows the Tao, ~ Is identified with the Tao. ~ The person who adheres to virtue, ~ Is identified with virtue. ~ The person who adheres to vice, ~ Is identified with vice. ~ When a person follows the Tao, ~ The Tao looks kindly upon him. ~ When the person adheres to virtue, ~ Virtue welcomes him. ~ When the person adheres to vice, ~ Vice opens its door to him.

[24t24c] **Chou-Wing Chohan** ~ A person who stands on tiptoe cannot stand firmly on his feet. ~ A person who spreads his legs cannot walk steadily. ~ A person who displays himself cannot shine (like a star in the sky). ~ A person who praises himself will not be praised by others. ~ A person who glorifies himself will not be

famous. ~ A person who makes himself mighty cannot excel. ~ All these, in comparison to the Tao, are called: ~ "A surfeit of food and an excess of action." ~ They will be tiresome to everyone in other things, too. ~ Therefore, the man of Tao is not found in their company. ~ All these are examples of living in a way that goes against nature.

[24t25c] **Chou-Wing Chohan** ~ There is something that is overt and hidden, ~ That exists beyond heaven and earth. ~ Formless, motionless, ~ It stands alone, forever, it does not change, ~ It exists in every place, it never tires. ~ It can be called "Mother of the universe," ~ Because I don't know its name. ~ If I am compelled to call it by a name, ~ I will call it Tao, "all-embracing." ~ "All-embracing" exists forever, ~ "All-embracing" is far-reaching, ~ "All-embracing" returns to every beginning. ~ Therefore Tao is "all-embracing," ~ Heaven is "all-embracing," ~ Earth is "all-embracing," ~ Man is "all-embracing." ~ In the universe, four things are "all-embracing," ~ And man is one of them. ~ Man adheres to the laws of earth, ~ Earth adheres to the laws of heaven, ~ Heaven adheres to the laws of Tao, ~ Tao adheres to the laws of its nature.

[24t26c] **Chou-Wing Chohan** ~ Heaviness is the basis of lightness, ~ The passing is the basis of movement, ~ Therefore the sage, even when traveling all day long, ~ Never abandons the baggage wagon, ~ Therefore the sage, even when surrounded by splendor and luxury, ~ Is shrouded in indifference that stems from serenity. ~ How can this great emperor, with a thousand chariots, ~ Move easily throughout his kingdom? ~ If he is light, he will lose his basis, ~ If he is hasty, he will lose his serenity. ~ Wang-Pi comments: ~ The light cannot bear the heavy; the small cannot contain the large; the sedentary controls the moving, the one who does not move from his place controls the one who moves from his place. ~ Therefore heaviness is the basis of lightness, and serenity is the secret of control.

[24t27c] **Chou-Wing Chohan** ~ The good traveler leaves no tracks, ~ The good speaker leaves no doubt, ~ The good accountant needs no abacus, ~ The good builder needs no lock and bolt, ~ And the door he closes will not open behind him. ~ The good fastener needs no ropes or knots, ~ And it is still impossible to untie after him. ~ Even if people are bad, why should they be rejected? ~ Therefore the sage is always the good savior of the people, ~ And nobody will reject him. ~ He is good to all creatures, ~ He spurns nothing. ~ This state is called "to see and to come to the light." ~ Therefore, good people are guides to bad people, ~ And many people are like matter in good people's hands. ~ And the person who does not appreciate his guide, ~ And the person who does not love the matter in his hand, ~ All their success comes from blindness. ~ This is the main principle of the secret.

[24t28c] **Chou-Wing Chohan** ~ The person who holds on to masculinity but also preserves femininity ~ Will be a channel that draws the entire world through it, ~ And, being a channel for the entire world, will not lack eternal heroism, ~ And can then return to the purity of his childhood. ~ The person who holds on to white, but also preserves black ~ Will be a sign and an example for the world, ~ And, being a sign and an example for the world, will not lack eternal heroism, ~ And can then return to the infinite absolute. ~ The person who holds on to honor but also preserves humility ~ Will be a valley that absorbs the whole world into it, ~ And, being a valley that absorbs the whole world into it, will not lack eternal heroism, ~ And can then return to fundamental perfection. ~ Fundamental perfection, when divided up, will become vessels of many uses, ~ And these will be used by the sage, officers, and ministers. ~ However, in order to be great and ruling and supreme, there is no need for division.

[24t29c] **Chou-Wing Chohan** ~ When a person undertakes to hold and mold the world, ~ I see that he will fail in this task. ~ Since the world is an instrument of God: ~ It cannot be molded, ~ It cannot be held. ~ He who

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tries to mold it damages it, ~ He who insists on holding it loses it. ~ Therefore the sage does not mold it, and therefore he does not damage it, ~ He does not try to hold it, and therefore he does not lose it. ~ With all things, some move forward while others lag behind, ~ Some hold their tongues, while others speak a lot, ~ Some are strong, while others are weak, ~ Some are on the wagon, while others fall off. ~ Therefore the sage avoids excess, extremism, haughtiness, lust, and arrogance.

[24t30c] **Chou-Wing Chohan** ~ The person who helps a ruler of men with the Tao ~ Does not force the world with weapons. ~ He aims only to redeem the Tao, ~ And does not attempt to force his strength on others. ~ Bringing redemption, he does not attribute it to himself, ~ He does not boast much, he is not proud, ~ He thinks that it is his obligation to do so. ~ This is how redemption will be, without force. ~ When things reach their full power, ~ They begin their process of aging. ~ This goes against the Tao. ~ Whatever goes against the Tao will quickly come to an end.

[24t31c] **Chou-Wing Chohan** ~ As far as weapons are concerned, they are instruments of suffering. ~ They are not the instruments of the man of Tao. ~ For the actions of weapons will be repaid: ~ In a place where armies are stationed, only thorns and thistles grow. ~ Years of misery always accompany great wars. ~ When the man of Tao stays at home, ~ His left is his place of honor, ~ And when using weapons, ~ His right is his place of honor. ~ He uses weapons ~ Only when he cannot avoid doing so. ~ He does not rejoice in his conquests. ~ If he rejoices in his conquests, ~ It means that he enjoys killing and slaughter. ~ The person who enjoys killing people, ~ Cannot realize his aspirations in the world. ~ In matters of bringing honor, the place of honor is on the left; ~ In the opposite matters, the place of honor is on the right. ~ The adjutant-general takes his place on the left, ~ The general's place is on the right, ~ And this means that it is a funeral procession. ~ The slaughter of many people leads to deep and protracted mourning. ~ Victory in battle is immortalized in a funeral procession.

[24t32c] **Chou-Wing Chohan** ~ The Tao was always nameless. ~ When it was expressed for the first time, ~ It was given a name. ~ And once it has already been given a name, it is necessary to stop. ~ The knowledge of where to stop makes a person immune to any danger.

[24t33c] **Chou-Wing Chohan** ~ The person who knows others is wise, ~ The person who knows himself is enlightened. ~ The person who conquers others is strong, ~ The person who conquers himself is powerful. ~ The person who knows his lot is rich. ~ The person who maintains his path with energy has a strong will. ~ The person who does not stray from his proper place will have a long life. ~ The person who dies but does not perish will exist forever. ~ Feo-tzu says: ~ "The difficulty in knowing is not learning others, but learning ourselves. ~ Therefore, the person who learns himself is enlightened."

[24t34c] **Chou-Wing Chohan** ~ The great Tao is in everything, both on the left and on the right. ~ Through it, all things come into being, and it does not abandon them. ~ When its work is completed, it does not possess them. ~ It loves and nurtures all things, ~ But does not rule them. ~ It never exists, so it can be called small, apparently. ~ All things return home to it, ~ And it does not claim to own them, ~ So it can be called great, apparently. ~ It never aspires to greatness, ~ And therefore it accomplishes greatness.

[24t35c] **Chou-Wing Chohan** ~ The person who holds the great thing ~ Will go through a whole world. ~ He will go along the path straightforwardly without seeing danger, ~ But finds tranquillity, friendship, and equality. ~ The sounds of a tune and the scent of delicacies will cause the stranger passing by to stop. ~ But Tao, when it is expressed in words, is pure, devoid of all taste. ~ When someone looks at it, he won't see it. ~ When

someone listens to it, he won't hear it. ~ However, when someone uses it, it is everything.

[24t36c] **Chou-Wing Chohan** ~ In order to reduce something, it must first be expanded. ~ In order to weaken something, it must first be strengthened. ~ In order to drop something, it must first be lifted. ~ "In order to take, a man must first give." ~ This is what is called the wisdom of light. ~ The soft and weak can overcome the hard and strong. ~ Just as the fish should not leave the depths, ~ The sharp instruments of control should not leave their hiding-place.

[24t37c] **Chou-Wing Chohan** ~ Tao is never active, but there is nothing it does not do. ~ If princes and kings could hold onto it, all things would develop by themselves. ~ When they develop, the desire in them would emerge, ~ I would restrain them with simplicity, ~ So simple that it does not even have a name, ~ In order to liberate them from desire. ~ Free of desire, they would be soaked in tranquillity, ~ And thus the world would attain purity and virtue. ~ Simplicity, however unimportant it may be, ~ Cannot be subdued even by the entire world. ~ If princes and kings could hold onto it, ~ Everything in the world, of its own accord, would pay homage. ~ Heaven and earth would unite to sprinkle dew, sweeter than honey, on the ground. ~ Without anyone ordering them to do so, people would attain harmony by themselves. ~ With the mission accomplished and the objectives achieved, ~ People would see themselves as following in nature's footsteps.

[24t38c] **Chou-Wing Chohan** ~ Superior virtue is not aware of being a superior virtue, ~ So it has virtue. ~ Inferior virtue never discards the virtue, ~ Therefore it has no virtue. ~ Superior virtue seems inactive, but it does everything. ~ Inferior virtue operates, but ultimately its work is incomplete. ~ Superior love operates without motive. ~ Superior justice operates without motive. ~ The superior system operates, even though nothing responds to it at first, ~ And gradually people raise their arms and join it. ~ Thus, when the Tao is lost, virtue is lost. ~ If virtue is lost, love is lost. ~ If love is lost, justice is lost. ~ If justice is lost, the superior system comes into being. ~ The superior system, therefore, is the expression of impatience and disloyalty, the result of confusion of the senses. ~ Knowledge that contains no knowledge is only the flower of Tao and the beginning of folly. ~ Therefore, the truly great person keeps the concrete and rejects the transient, ~ He keeps the fruit and does not take the flower. ~ Therefore he rejects the flower and takes the fruit.

[24t39c] **Chou-Wing Chohan** ~ Among things, these are the ones that received the One in ancient times: ~ Heaven, that is made clear by the One, ~ Earth, that is stabilized by the One, ~ The soul, that is made spiritual by the One, ~ The valley, that is made full by the One. ~ Through the One, all things came into being and were realized, ~ Princes and kings, through the One, became rulers of the world. ~ If heaven were not clear, it could tear, ~ If earth were not stable, it could collapse, ~ If the soul were not active, it could dissolve, ~ If the valley were not full, it could dry up. ~ If things did not exist, they would be as if they had never been, ~ If princes and kings did not rule, ~ They would be thrown from their thrones. ~ The nobleman must measure himself in terms of the humble and simple man, ~ The dignitary must use the lowly as his basis. ~ Therefore, princes and kings call themselves "ignorant," "cowardly," "worthless." ~ Does that not mean that they consider humility to be the root of their nature? ~ For what does a person hate more than "ignorant," "cowardly," or "worthless"? ~ Yet princes and kings still choose these words to describe themselves. ~ Therefore there is no exaltation in this dignitary. ~ Thus kings rise by lowering their value, ~ And disappear by raising their value. ~ It is not good to be conspicuous, like a single gemstone, ~ Or monotonous and invisible like one of the countless stones in a field.

[24t40c] **Chou-Wing Chohan** ~ Going back is the movement of the Tao, ~ Weakening is the expression of the Tao. ~ Everything in the universe springs from within existence, ~ And existence springs from non-existence.

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[24t41c] **Chou-Wing Chohan** ~ Non-existence can penetrate the hardest of all. ~ Therefore I know that there is usefulness to non-action. ~ Learning without words, usefulness without action, ~ Only a few in the world have achieved this.

[24t42c] **Chou-Wing Chohan** ~ Your reputation or your person, which is closer to you? ~ Your person or your property, which is dearer to you? ~ Profit or loss, which is worse for you? ~ Over-eagerness leads to over-spending. ~ Too much property leads to too much loss. ~ Therefore, the person who is content with his lot will not know disgrace, ~ And the person who knows where to stop will never disappear, ~ He will exist forever.

[24t43c] **Chou-Wing Chohan** ~ When the learned scholar hears the Tao ~ He makes every effort to master it. ~ When the mediocre scholar hears the Tao ~ It will seem as if he grasps and loses it, alternately. ~ When the weak scholar hears the Tao ~ He laughs wildly, ~ If he had not laughed at it, it would not be worthy to be Tao. ~ Therefore it is written: ~ "The enlightened Tao seems dark, ~ The advanced Tao seems backward, ~ The direct Tao seems obscure, ~ The most exalted quality looks like a valley, ~ The most pristine white looks colorless, ~ The most superior virtue looks insufficient, ~ The most solid quality is like a fragile stalk, ~ The simplest nature looks changeable, ~ The largest square has no angles, ~ The largest vessel is never whole, ~ The loudest sound is hardly heard, ~ The largest image cannot be imagined. ~ Tao, since it is hidden, is nameless." ~ But only the Tao can improve and mend. ~ To separate is to be constructive; to be constructive is to be destructive. ~ All things, whether they are constructive or destructive, lead to the One again.

[24t44c] **Chou-Wing Chohan** ~ Tao begets one, ~ One begets two, ~ Two begets three, ~ Three begets all things. ~ All things, back to the shade, front to the light, ~ The harmony between them is the breath of life. ~ What others teach, I also teach: ~ "The cruel and violent do not die a natural death." ~ I will use that sentence as my guide.

[24t45c] **Chou-Wing Chohan** ~ The greatest perfection looks flawed, ~ And even so, it never perishes. ~ The greatest fullness looks empty, ~ And even so, it will never run out. ~ The straightest road looks crooked. ~ The greatest vigor looks like laziness, ~ The greatest eloquence looks like stammering. ~ Action overcomes cold, ~ Tranquillity overcomes heat. ~ Only through purity and tranquillity of spirit ~ Can order be imposed on the world.

[24t46c] **Chou-Wing Chohan** ~ When Tao rules the world ~ Racehorses are harnessed to the garbage cart in the fields. ~ When Tao does not rule the world ~ War-horses graze in the meadows on the outskirts of the city. ~ There is no greater sin than going after what man desires, ~ There is no greater sorrow than not knowing a measure of contentment, ~ There is no greater obstacle than falling into the pit of greed. ~ Therefore, it is sufficient for you to know a measure of contentment in order to know contentment in proportion, so as to satisfy your measure.

[24t47c] **Chou-Wing Chohan** ~ Without crossing the threshold of the gate ~ It is possible to know the entire world. ~ Without looking through the window ~ It is possible to see the Tao of heaven. ~ The further the person goes, ~ The less he knows. ~ Therefore the sage ~ Knows everything without going through the streets, ~ Names everything without seeing it, ~ Accomplishes every task without doing anything.

[24t48c] **Chou-Wing Chohan** ~ The person who pursues his studies ~ Will be wiser with every passing day, ~ The

person who seeks the Tao ~ Will decrease with every passing day. ~ Less and less, he will continue to decrease, ~ Until he reaches the state of non-action, ~ And by non-action it is possible to do everything. ~ Li Chia-mou said: ~ "He who pursues learning acquires knowledge; he who seeks the Tao casts off his ignorance. ~ The more the person knows, the more he has to get rid of. ~ Therefore, adding means nothing more than decreasing."

[24t49c] **Chou-Wing Chohan** ~ The sage has no self that he can call "mine," ~ He turns the self of the people into his own. ~ I act with goodness toward the good, ~ I act with goodness toward the bad, too, ~ And so the good is contagious. ~ I relate with trust to the person who is worthy of trust, ~ I relate with trust to the person who is not worthy of trust, too, ~ And so trust is contagious. ~ The sage lives in the world in his victory and rules the world with his simplicity. ~ But when all the people look at him and listen to him, ~ The sage takes care of them, like a mother takes care of her children.

[24t50c] **Chou-Wing Chohan** ~ It is easy to hold something that is motionless, ~ It is easy to create a mold for something that is not lacking, ~ It is easy to break something that is breakable, ~ It is easy to scatter a thing that is small. ~ Take care of a thing before it happens, ~ Arrange a thing before it gets out of hand. ~ The simple man generally fails in his affairs on the verge of success. ~ Take care of the end as you do of the beginning, ~ And you will not fail.

[24t51c] **Chou-Wing Chohan** ~ The Tao created all things, ~ The way of the Tao nourished them, ~ All things emerge in different forms, ~ Each of them is perfect in the nature of the Tao within it. ~ Therefore, there is not one among the myriad of things ~ That does not honor the Tao and cherish its way. ~ Honoring the Tao and cherishing its way are not dictated by law, ~ But rather come from within. ~ Therefore the Tao creates them, makes them grow, nourishes them, ~ Guards them, lifts them, and protects them. ~ When all things are created, the Tao does not reject them. ~ It creates them without owning them. ~ It operates without depending on them, and raises them without controlling them. ~ When its work is completed, it does not lay any claim to them. ~ Since it does not lay claim to them, it does not lose them.

[24t52c] **Chou-Wing Chohan** ~ People leave life and enter death. ~ Life's portion is three out of ten. ~ Death's portion is also three out of ten. ~ People who move from the day of birth into the realm of death, ~ Their portion is also three out of ten. ~ Why is that? ~ Because of their futile efforts to seek eternal life. ~ However, only those who do nothing to prolong their life, ~ Are better off than those who do everything in order to live longer. ~ I have heard that the person who knows how to preserve his life ~ When traveling the earth, ~ Will not encounter a rhinoceros or a tiger, ~ And when he goes into battle, ~ He will not be wounded by a weapon or an arrow. ~ The rhinoceros will not target him with its horn, ~ The tiger will not tear him apart with its claws, ~ Weapons will not find their mark on his body ~ Where they can pierce him with their blades and arrowheads. ~ Why is that? ~ Because he is out of the realm of death.

[24t53c] **Chou-Wing Chohan** ~ The beginning of the universe, when materialized, is considered to be a mother. ~ When a man finds the mother, he will know the children, accordingly. ~ Even though he knows the children, he still clings to the mother: ~ Therefore, although his body wanes, he never perishes. ~ The person who shuts his mouth and closes his doors ~ Will never perish. ~ If he opens his mouth and increases his affairs, ~ He will never be saved. ~ The person who sees the tiniest thing possesses clear vision, ~ The person who adheres to the weak possesses strength. ~ Use your light, but dim your brightness, ~ In this way you will not do yourself any harm. ~ This is called following the eternal Tao.

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[24t54c] **Chou-Wing Chohan** ~ Let me have knowledge and follow the great way of the Tao, ~ I alone am afraid of straying from this path. ~ The great way is easy and simple, ~ But people prefer byways. ~ The royal palaces are wonderfully maintained, ~ But the people's fields are full of thorns, ~ And the barns are empty. ~ There are those who wear expensive clothes, ~ There are those who carry polished swords, ~ There are those who gorge themselves on food and drink, ~ There are those who amass property and possessions: ~ This is called encouraging the robbers. ~ Is this not straying from the path of the Tao?

[24t55c] **Chou-Wing Chohan** ~ What is sown by the best sower will never be uprooted, ~ What is fastened by the best fastener will never be loosened. ~ And so his children and grandchildren can continue the ancestral ritual for many generations. ~ If he nurtures the Tao by himself, his virtue is genuine, ~ If he nurtures the Tao in his family, his virtue is abundant, ~ If he nurtures the Tao in his village, his virtue is inestimable, ~ If he nurtures the Tao in his country, his virtue fills the country, ~ If he nurtures the Tao in the world, his virtue fills the universe. ~ Therefore, when you observe the individual, know individuals, ~ When you observe the family, know families, ~ When you observe the village, know villages, ~ When you observe the country, know countries, ~ When you observe the world, know the universe. ~ How do I know that it is possible to rule the world with the Tao? ~ From this observation.

[24t56c] **Chou-Wing Chohan** ~ The person who is blessed with great virtue can be compared to a child. ~ He will not be bitten by an insect or a snake, ~ He will not be devoured by wild animals, ~ Birds of prey will not swoop down on him. ~ His bones are fragile, his tendons soft, but his grip is strong. ~ He is not familiar with the union of man and woman, but he possesses reproductive powers. ~ This means that he is at the peak of his vitality. ~ He can weep all day and not become hoarse. ~ This means that he is in perfect harmony. ~ Being familiar with this harmony brings him closer to eternity, ~ Being familiar with eternity enables man to attain enlightenment. ~ Increasing life invites trouble, ~ Let your heart become addicted to the breath of the spirit, and you will be filled with potency.

[24t57c] **Chou-Wing Chohan** ~ Make all the weapons blunt, ~ Cut everything that is tangled, ~ Make everything that is shiny dull, ~ Mix with anything that is as humble as dust, ~ And this is called absolute equality. ~ Therefore ~ One cannot get close to it ~ Nor can one get away from it. ~ It is impossible to derive benefit from it, ~ Nor to be harmed by it. ~ It does not publicize a person's honor, ~ Nor does it publicize a person's shame. ~ Therefore it is the most exalted thing in the world.

[24t58c] **Chou-Wing Chohan** ~ Although the wise man rules the country with integrity, ~ And wages war cunningly, ~ He who wishes to rule the empire ~ Must not interfere with anything. ~ His wish is unattainable in any other way. ~ How do I know this? ~ Thus: ~ The more limitations and prohibitions there are, ~ The more poor people there will be. ~ The more weapons people possess, ~ The more riots there will be throughout the country. ~ The more artists and artisans there are among the people, ~ The greater the desire to create things that belong to the imagination. ~ The more rules and regulations there are, ~ The more robbers and thieves there will be. ~ Therefore the sage says: ~ When I choose non-action of my own accord, ~ The people reach the path of their own accord. ~ When I love peace and quiet of my own accord, ~ The people behave with integrity of their own accord. ~ When I desist from all occupation of my own accord, ~ The people become very wealthy of their own accord. ~ When I am free of all desire of my own accord, ~ The people remain simple of their own accord.

[24t59c] **Chou-Wing Chohan** ~ When the government is indifferent and inactive, ~ The people will be happy and wealthy, ~ When the government discriminates and divides, ~ The people will be restless and dissatisfied. ~

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Happiness is borne on the back of sorrow, ~ Sorrow dwells beneath happiness. ~ Therefore, who can know the virtues of good government? ~ Only when the government does not rectify anything. ~ Otherwise, the rectification becomes a strategy, ~ And good becomes evil. ~ People have been aware of this for a long time. ~ Therefore the sage is square and does not cut others, ~ He has a point, but he does not pierce others, ~ He is straight, but he does not straighten others, ~ He shines, but he does not dazzle others.

[24t60c] **Chou-Wing Chohan** ~ When ruling people, like serving heaven, the sage acts only in moderation. ~ Only with moderation can he learn the Tao in an instant. ~ This study is called "the rapid accumulation of a virtue." ~ Through the rapid accumulation of a virtue ~ He can overcome everything. ~ Since there is nothing he cannot overcome, ~ No one can know of his superiority. ~ Since no one knows of his superiority, ~ He can rule the country. ~ Since what he does when he acquires everything is identified with the mother, his days are extended. ~ Thus his roots are deep and his foundations strong, and he knows the way of longevity and immortality.

[24t61c] **Chou-Wing Chohan** ~ Govern a large country as you would cook a small fish, gently. ~ Let the Tao govern the world, and spirits will not roam freely. ~ This does not mean that spirits will not have powers, ~ But rather that their powers will not harm people. ~ They will not harm people, ~ Nor will the sage harm people. ~ When neither he nor they harm anybody, ~ The virtue belongs to both of them. ~ When the Tao governs the world, the spirits are not known as spirits and the sage is not considered a sage, says Wang-Pi.

[24t62c] **Chou-Wing Chohan** ~ A great country is like the drainage basin of the entire world, ~ Into which all the rivers flow, ~ It is the field of the entire world, ~ It is the femininity of the entire world. ~ Femininity always overcomes masculinity with its calmness of spirit, ~ Which it uses as a means to lower itself. ~ Thus the great country lowers itself before the small country, ~ Before it conquers the small country. ~ A small country lowers itself before a great country, ~ Before it conquers the great country. ~ Therefore some lower themselves to take, ~ And others lower themselves to gather. ~ The only wish of a great country is to hold on to and keep its endless subjects, ~ And the only wish of a small country is to engage in many occupations and tasks. ~ When they both wish to realize their aspirations, ~ Both of them together, ~ The greater of them must lower itself.

[24t63c] **Chou-Wing Chohan** ~ The Tao is the source of everything, ~ The treasure of the good man, ~ The sustainer of the bad man. ~ Therefore, ~ Even the ceremonial splendor of the coronation of the emperor and his three ministers, ~ And the value of the jewels and the knights' horses, ~ Are nothing compared to the splendor of this Tao. ~ Why did the ancients value the Tao? ~ Is it because it is possible to seek it and find it and liberate sinners with it? ~ For this reason, the Tao is the most valuable thing in the world. ~ Good words will nurture our honor, ~ Good deeds will give a person a good name.

[24t64c] **Chou-Wing Chohan** ~ Do a non-deed, ~ Do a non-action, ~ Taste tastelessness. ~ The sage desires non-desire, ~ And does not value anything rare. ~ He learns the unlearnable, ~ But peruses what others have discarded. ~ Thus he enables all things ~ To develop in their natural way, ~ And he does not engage in hasty action. ~ See the small as big, ~ See the little as a lot. ~ Take care of the difficult when it is still easy, ~ Take care of the big when it is still small. ~ All difficult things in the world begin as easy things, ~ All big things in the world begin as small things. ~ The tree whose trunk cannot be encircled by a man's arms began as a sapling, ~ A nine-story tower rose from a heap of dirt, ~ A thousand-mile journey began with the earth under a man's foot. ~ Therefore the sage does not try to do big things, ~ And in that way can achieve greatness. ~ The person who makes casual promises ~ Will not keep them. ~ The person who perceives many things as

easy ~ Will encounter many difficulties. ~ Therefore the sage perceives things as difficult, ~ And consequently never encounters difficulties.

[24t65c] **Chou-Wing Chohan** ~ In ancient times, the best Tao practitioners did not use it to educate the people, ~ But rather to restore them to simplicity. ~ It is difficult to govern people since they are very knowledgeable. ~ Therefore, ruling a country by increasing knowledge ~ Means destroying the country, ~ While ruling a country by reducing knowledge ~ Means blessing the country. ~ The person who is aware of these two ways knows the standard, ~ The person who keeps the standard in his mind is virtuous. ~ The highest virtue is profound and broad, ~ It goes back to the beginning of everything, ~ And in this way attains absolute peace.

[24t66c] **Chou-Wing Chohan** ~ The best soldier does not love war, ~ The best warrior is not bloodthirsty, ~ The best conqueror does not take part in the war, ~ The best employer places himself beneath his workers. ~ That is called the virtue of self-control, ~ That is called the ability to be helped by others, ~ That is called the enlightenment that comes from uniting with heaven.

[24t67c] **Chou-Wing Chohan** ~ What the Tao is to the world, ~ So the streams and valleys are to the rivers and seas. ~ Rivers and seas can be like kings to all the streams and valleys ~ Since the former can lower themselves before the latter. ~ Thus they are the kings of all the streams and valleys. ~ Therefore the sage, in order to be above the people, ~ Must lower himself before them in words, ~ And in order to head the people, ~ He must place himself behind them in body. ~ Thus, when he is above the people, the people do not suffer at his hand, ~ When he is at the head of the people, the people are not held back by him. ~ Therefore the whole world wants to carry him on its shoulders ~ And never tires of him. ~ He competes with nobody, ~ And therefore nobody competes with him.

[24t68c] **Chou-Wing Chohan** ~ The whole world tells me: ~ "Great as the Tao is, it has no form." ~ Since it is great, ~ It has no form. ~ If it resembled any form, ~ It would have waned a long time ago. ~ I have three treasures that I keep and safeguard: ~ The first is called love, ~ The second is called moderation, ~ The third is called not jumping to the head of the entire world. ~ With love, a person can be courageous, ~ With moderation, a person can be generous, ~ And by not jumping to the head of the world, a person can be the master of all the ministers. ~ Without love, a person can only have courage, ~ Without moderation, a person can only have generosity, ~ And instead of staying behind, a person can go to the front. ~ This leads nowhere but to death. ~ The person who fights with love will win the battle, ~ The person who defends himself with love will be safe. ~ Heaven will save him and protect him with love.

[24t69c] **Chou-Wing Chohan** ~ A tactician in ancient times said: ~ "I do not dare to act as a host, ~ I prefer to act as a guest, ~ I do not dare to advance an inch, ~ I prefer to retreat a foot." ~ This implies that he does not muster his armies, as if he has no armies, ~ He does not roll up his sleeves, as if his arms are not ready, ~ He does not go out to battle, as if he has no weapons, ~ He does not fight, as if he has no enemies. ~ The greatest calamity is to underestimate the strength of the enemy, ~ For underestimating the strength of the enemy leads to the loss of our treasure of love. ~ Therefore, when armies clash on the battlefield, ~ The one that possesses the treasure will triumph.

[24t70c] **Chou-Wing Chohan** ~ Words have an ancestor, deeds have a master. ~ It is easy to understand my words and practice them. ~ But all the people in the world do not know them, ~ And do not practice them. ~ Since they have knowledge, they do not know me. ~ When those that know me are few, I am beyond all praise. ~ Therefore the sage wears coarse woolen clothes but carries jade jewels in his bosom, ~ He knows himself,

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but does not present himself, ~ He loves himself, but does not act arrogantly. ~ Therefore he rejects the latter and adopts the former.

[24t71c] **Chou-Wing Chohan** ~ Not knowing what one knows is the best, ~ To think that one knows when one does not know is sick. ~ Only when one becomes sick of this sickness, ~ Is it possible to get free of the sickness. ~ The sage is never sick, ~ Since he is sick of this sickness, ~ He is not sick.

[24t72c] **Chou-Wing Chohan** ~ If the people do not fear the ruling authority, ~ A much greater fear will befall them. ~ Be sure that you do not make them live in crowded quarters ~ Or make their lives unbearable. ~ Only when their living quarters are not crowded ~ Will their dissatisfaction disappear.

[24t73c] **Chou-Wing Chohan** ~ The person who shows courage in daring will perish. ~ The person who shows courage in a lack of daring will live. ~ To know these two things means to differentiate between the one, which is beneficial, and the other, which is harmful. ~ Who knows that heaven loathes one of them? ~ The superior Tao does not fight, yet it wins for certain. ~ It does not speak, yet it responds to everything. ~ It does not call, yet everyone comes to hear it. ~ It is not a tactician, yet it makes plans. ~ Heaven's net is all-embracing, and its holes are wide, ~ And even so, nothing escapes its sweep.

[24t74c] **Chou-Wing Chohan** ~ When people do not fear death, ~ What is the use of frightening them with the death penalty? ~ When people are constantly afraid of death, ~ And we can arrest and execute criminals, ~ Who would dare to commit crimes? ~ Only the executioner kills. ~ To kill instead of the executioner is like a woodcutter taking a master-carpenter's place. ~ When someone carves instead of the master-carpenter, ~ He can usually expect to injure his hand.

[24t75c] **Chou-Wing Chohan** ~ The people are starving, ~ Because their clerks impose heavy taxes on them. ~ That is why they are starving. ~ It is difficult to govern the people, ~ Because their clerks interfere in their affairs. ~ That is why they are difficult to govern. ~ The people do not respect death, ~ Because their clerks direct them to seek life. ~ That is why they do not respect death.

[24t76c] **Chou-Wing Chohan** ~ The living person is soft and pliant, and is hard and rigid in death. ~ All creatures and plants, ~ Are soft and vulnerable in life, ~ And dry and brittle in death. ~ Therefore it is said: ~ The hard and the rigid are part of death, ~ The soft and gentle are part of life. ~ This is the reason why soldiers who are too rigid ~ Do not triumph. ~ When the tree is too rigid, it will break. ~ The stance of the strong and the great is stooped, ~ The stance of the weak and the small is erect.

[24t77c] **Chou-Wing Chohan** ~ Is not the superior Tao like drawing a bow? ~ The high part moves downward, the low part moves upward, ~ What is full is reduced, what is insufficient is filled. ~ The superior Tao reduces the full, fills what is insufficient. ~ Man's Tao, in contrast, takes from the insufficient and gives to the full. ~ Who can take from the full and give to the insufficient? ~ Only he who has the Tao can. ~ Therefore, the sage does not hoard anything for himself. ~ The more he helps others, the more he obtains for himself. ~ The superior Tao does good, and never does evil, ~ The sage's Tao acts, but never hurts others.

[24t78c] **Chou-Wing Chohan** ~ The weakest thing in the world can overcome the strongest thing in the world. ~ Nothing in the world can compare with the weakness of water, whose nature is limp and submissive, ~ But when it attacks the hardest and strongest of all, there is nothing more efficient, ~ Since there is no alternative to it. ~ The weak can overcome the strong, and the soft can conquer the tough: ~ The whole world

knows that, but does not abide by it. ~ Therefore the sage says: ~ The person who bears all the disgrace of the country can be the master of the land, ~ The person who bears all the troubles of the country can be the king of the world. ~ These are words of truth, ~ Even though they sound like nothing more than a paradox.

[24t79c] **Chou-Wing Chohan** ~ Give love in return for fierce hatred. ~ Otherwise, when the fierce hatred is forgotten, ~ A little of it will still remain. ~ And how can this end well? ~ Therefore the sage keeps the left half of a contract, ~ And does not check what the other holder has to do. ~ The virtuous person acts according to the contract, ~ The person who is not virtuous resorts to lawsuits and disputations. ~ "The superior Tao is not biased, ~ It always accompanies the virtuous person."

[24t80c] **Chou-Wing Chohan** ~ Imagine a small land with few people. ~ Even if it contains plenty of vessels, I will not use them. ~ I will induce the people to respect death, and not to go wandering far afield. ~ Even if they have boats and chariots, they will not travel in them, ~ Even if they have weapons and armor, they will not bear them. ~ I will bring them back to knotted cords instead of writings. ~ Their food will satisfy them, ~ Their clothing will please them, ~ Their dwellings will be full of tranquillity, ~ Their customs will be full of happiness. ~ Even though the neighboring lands are within view, ~ And the crowing of the roosters and the barking of the dogs from there are audible, ~ The people of that small country will not go there in their lifetime.

[24t81c] **Chou-Wing Chohan** ~ He who knows does not speak, ~ He who speaks does not know. ~ He who speaks the truth is not arrogant, ~ He who is arrogant does not speak the truth. ~ He who has good qualities does not argue, ~ He who argues does not have good qualities. ~ He who has learned a lot does not know, ~ He who knows has not learned a lot. ~ Therefore the sage does not display his qualities.

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[25t01c] **Man-Ho Kwok** ~ The Tao that can be talked about is not the true Tao. ~ The name that can be named is not the eternal Name. ~ Everything in the universe comes out of Nothing. ~ Nothing - the nameless is the beginning; ~ While Heaven, the mother is the creatrix of all things. ~ Follow the nothingness of the Tao, ~ and you can be like it, not needing anything, ~ seeing the wonder and the root of everything. ~ And even if you cannot grasp this nothingness, ~ you can still see something of the Tao in everything. ~ These two are the same only called by different names ~ - and both are mysterious and wonderful. ~ All mysteries are Tao, and Heaven is their mother: ~ She is the gateway and the womb-door.

[25t02c] **Man-Ho Kwok** ~ Beauty and mercy are only recognized by people ~ Because they know the opposite, which is ugly and mean. ~ If the people think they know goodness ~ Then all they really know is what evil is like! ~ Nothing, and Heaven share the same root - ~ Difficulty and ease are a part of all work. ~ The long and the short are in your hands, ~ Above and below exist because they each do, ~ What you want and what you say should be the same ... ~ Neither future nor past can exist alone. ~ The sage has no attachment to anything, ~ and he therefore does what is right without speaking by simply being in the Tao. ~ Life, all life began without words. ~ Life is made - and no one owns it. ~ The Tao is neither selfish nor proud. ~ The Tao is generous and graceful in what it does ~ Without ever claiming any merit ~ And the sage's greatness lies in taking no credit.

[25t03c] **Man-Ho Kwok** ~ If the sage refuses to be proud ~ Then people won't compete for his attention; ~ If the sage does not buy treasures ~ Then the people won't want to steal them; ~ If the sage governs with vision ~ Then his people will not go wrong. ~ So in his wisdom, he restrains himself: ~ - by not being greedy for food ~ - by not dominating the State ~ - by keeping himself healthy and fit. ~ The sage always makes sure that the people don't know what he's done, so they never want to be in control - and are never driven by ambition. ~ He keeps them in truth like this acting invisibly. ~ You see, if there is nothing to fight for ~ then there is nothing that can break the flow.

[25t04c] **Man-Ho Kwok** ~ The Tao pours out everything into life - ~ it is a cornucopia that never runs dry. ~ It is the deep source of everything - ~ it is nothing, and yet in everything. ~ It smooths round sharpness and untangles the knots. ~ It glows like the lamp that draws the moth ... ~ Tao exists, Tao is ~ but where It came from I do not know. ~ It has been shaping things from before the First Being, ~ from the before the Beginning of Time.

[25t05c] **Man-Ho Kwok** ~ Heaven and earth are not like humans. ~ The Tao does not act like a human. ~ They don't expect to be thanked for making life, ~ so they view it without expectation. ~ Heaven and earth are like a pair of bellows: ~ they are empty, and yet they can never be exhausted. ~ Work them, and they produce more and more ~ - there's too much talking, it's really better to stay quiet. ~ There are too many laws, when all you have to do is to hold on to the centre.

[25t06c] **Man-Ho Kwok** ~ The Tao is the breath that never dies. ~ It is a Mother to All Creation. ~ It is the root and ground of every soul ~ - the fountain of Heaven and Earth, laid open. ~ Endless source, endless river ~ River of no shape, river of no water ~ Drifting invisibly from place to place ... ~ it never ends and it never fails.

[25t07c] **Man-Ho Kwok** ~ Heaven and earth are enduring. ~ The universe can live for ever, because it does not live for itself. ~ And so both last - outliving themselves. ~ The sage guides his people by putting himself last. ~ Desiring nothing for himself, ~ he knows how to channel desires. ~ And is it not because he wants nothing

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that he is able to achieve everything?

[25t08c] **Man-Ho Kwok** ~ The sage's way, ~ Tao is the way of water. ~ There must be water for life to be, and it can flow wherever. ~ And water, being true to being water is true to Tao. ~ Those on the Way of Tao, like water need to accept where they find themselves; ~ and that may often be where water goes to the lowest places, and that is right. ~ Like a lake the heart must be calm and quiet having great depth beneath it. ~ The sage rules with compassion, and his word needs to be trusted. ~ The sage needs to know like water ~ how to flow around the blocks ~ and how to find the way through without violence. ~ Like water, the sage should wait for the moment to ripen and be right: ~ water, you know, never fights ~ it flows around without harm.

[25t09c] **Man-Ho Kwok** ~ Hold yourself back from filling yourself up, or you'll tip off your stand. ~ You can hammer a blade until it's razor-sharp - and in seconds, it can blunt. ~ You may amass gold and jade in plenty ~ but then the more you have, the less safety ... ~ Are you strutting your wealth like a peacock? ~ Then you've set yourself up to be shot. ~ You bring about your own disaster ~ Because you've got too much. ~ Let go, when your work is done: ~ That is the Way of Heaven.

[25t10c] **Man-Ho Kwok** ~ Can you nurture your souls by holding them in unity with the One? ~ Can you focus your ch'i - your energy and become as supple, as yielding as a baby? ~ Can you clear your mind of all its dross without throwing out the Tao with it? ~ Can you do it without self-interest so you shine like a diamond? ~ Can you love the people of your nation without being pulled into action? ~ Can you turn yourself around and let Her rise up over you? ~ The world spans out in four directions - and can you be as embracing? ~ Birthing, nurturing and sustaining: ~ the Tao does this unceasingly ... ~ It gives without holding on to what it's made, ~ It gives everything essence, without reward ~ It knows, without flaunting it ~ It is serene, beyond desiring ~ - and this is its Virtue and its Source.

[25t11c] **Man-Ho Kwok** ~ Thirty spokes on a cartwheel ~ Go towards the hub that is the centre ~ - but look, there is nothing at the centre and that is precisely why it works! ~ If you mould a cup you have to make a hollow: ~ it is the emptiness within it that makes it useful. ~ In a house or room it is the empty spaces ~ - the doors, the windows - that make it useable. ~ They all use what they are made of to do what they do, ~ but without their nothingness they would be nothing.

[25t12c] **Man-Ho Kwok** ~ The five colours blind the eye; ~ The five notes deafen the ear; ~ The five tastes deaden the mouth; ~ Riding the chase on horseback over the fields drives you crazy when you overdo it; ~ And wanting what's precious you do what distorts your being. ~ The sage knows this in his gut, ~ And is guided by his instinct and not by what his eyes want.

[25t13c] **Man-Ho Kwok** ~ Most people fret about themselves and their status, but you don't have to do this. ~ What is success and what is failure? ~ If you have prestige and favour, ~ all you worry about is that it'll get taken away. ~ And if you have a lowly place, ~ you are still basically afraid. ~ So both, at the root, make for fear. ~ What does it mean that success is a problem? ~ It means people are too bound up in themselves. ~ If they weren't so self-obsessed they'd have no need to be worried. ~ If you can put yourself aside - ~ then you can do things for the whole of the world. ~ And if you love the world, like this - ~ then you are ready to serve it.

[25t14c] **Man-Ho Kwok** ~ When you gaze at something ~ but see - nothing; ~ When you listen for a sound ~ but cannot hear it; ~ When you try to grasp it ~ and find it has no substance ~ - then these three things ~ That

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go beyond your mind ~ Are moulded together in the One. ~ Its surface doesn't shine, but nor is its base dull. ~ Given this, it is only knowable as no-thing. ~ Confront it - it has no head; ~ Come behind it, and it has no tail ... ~ If people could follow the ancient way, then they would be masters of the moment. ~ And if you know this way ~ then you have seen the timeless way of the Tao.

[25t15c] **Man-Ho Kwok** ~ In ancient times, the leaders were as subtle as sorcerers. ~ No one knew what they were about to do. ~ How can we describe them to you? ~ They were like soldiers about to cross a cold river, hesitant, watchful and uncertain. ~ They were cautious like people who know there is danger. ~ They were over-polite, like practised guests. ~ They gave way like ice, melting. ~ They were simple like uncarved wood. ~ They were empty like deserted valleys. ~ They were muddy like unreflecting water. ~ The mud will settle, and it is hard to wait for it. ~ But if you can, then you can act. ~ If you follow the Tao without pretension ~ you will never burn yourself out.

[25t16c] **Man-Ho Kwok** ~ The sage rules from the purest motives ~ Relying wholly on quiet and inner peace. ~ He watches the seasons rise and fall ~ And if he knows how things grow, he knows ~ They are fed by their roots ~ And they return to their roots; ~ To grow and flower and flow. ~ Every thing must have its roots, ~ and the tendrils work quietly underground. ~ This quiet feeding is the Way of Nature. ~ If you understand ch'ang - this principle of nurturing, ~ you can understand everything. ~ Not understanding it will lead you to disaster. ~ If a sage knows this, he can rule ~ And he will do so with patience and justice. ~ Any man can become wise in this ~ And he can walk the Way of Heaven ~ And if you walk that way ~ You will be royal in the mastery ~ Life can end in pain - ~ But if you live like this, ~ under the Tao ~ You will fill your days with breath.

[25t17c] **Man-Ho Kwok** ~ The highest form of government ~ Is what people hardly even realize is there. ~ Next is that of the sage ~ Who is seen, and loved, and respected. ~ Next down is the dictatorship ~ That thrives on oppression and terror - ~ And the last is that of those who lie ~ And end up despised and rejected. ~ The sage says little - ~ and does not tie the people down; ~ And the people stay happy ~ Believing that what happens ~ happens, naturally.

[25t18c] **Man-Ho Kwok** ~ When the Great Tao is lost sight of - ~ Then people have to try to be kind and gentle. ~ They try to compensate by being clever ~ But this only breeds hypocrisy and sleight-of-hand. ~ When families fall out ~ relationships sour into useless formality. ~ When the nation is misled and in chaos ministers mouth empty promises.

[25t19c] **Man-Ho Kwok** ~ If the sage could abandon his wisdom and skill, ~ Then everyone would be a hundred times better off. ~ If the sage could let go of holding the scales, ~ Then everyone would flow in the web of harmony ... ~ And if the sage can give up looking to gain, ~ Then there will be no theft or exploitation. ~ Now while these three things are important they are not enough: ~ The people themselves need to learn simplicity. ~ They shouldn't need to know more than they do, ~ And should have as few things as possible.

[25t20c] **Man-Ho Kwok** ~ Listen, give up trying to be so learned ~ And things will be a lot easier. ~ Is there really any difference between a 'yes' and a 'no' said insincerely? ~ Is there really much of a difference ~ Between being angry and pretending not to be? ~ What the people are afraid of I also need to fear. ~ And what do most people do? ~ They go looking for a good time. ~ They go looking for fool's gold and auspicious signs. ~ Only, you see, I am lazy ~ And I don't give a damn about fame or money. ~ I am like a child who cannot bring himself to smile. ~ What do the people want? ~ Money and things. ~ And yet I find I have nothing, and

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I don't care. ~ I am as unambitious as any fool. ~ Most people seem to be bright and sharp ~ And how do I feel? ~ Like a blunted sword. ~ The people, the people are like waves of sea ~ And I am drifting between them wherever they are blown. ~ And the people, the people are so busy! ~ But I have nothing to bother about. ~ I am a bumpkin, a lout. ~ I am different, I am strange. ~ I live for the Mother.

[25t21c] **Man-Ho Kwok** ~ The Body of The Tao is a mist beyond your eyes ~ Tao of No Body, and yet within it is All Creation. ~ Like a seed in the dark, and a dim light ~ And from it, comes everything. ~ Root, stem, leaf ... its essence is in everything. ~ Everything is born from this Tao ~ I say so, and I can prove it! ~ From the beginning of time until now the Tao is eternal because it is Creation. ~ How do I know the Tao is the root of all being? ~ Because ~ I know this.

[25t22c] **Man-Ho Kwok** ~ Learn to yield and be soft ~ If you want to survive. ~ Learn to bow ~ And you will stand in your full height. ~ Learn to empty yourself ~ and be filled by the Tao ~ ... the way a valley empties itself into a river. ~ Use up all you are ~ And then you can be made new. ~ Learn to have nothing ~ And you will have everything. ~ Sages always act like this, and are ~ Children of the Tao. ~ Never trying to impress, their being shines forth ~ Never saying 'this is it', people see what the truth is - ~ Never boasting, they leave the space they can be valued in ~ And never claiming to be who they are, people can see them ~ And since they never argue, no one argues with them either ... ~ So the ancient ones say 'Bend, and you will rule'. ~ Is this a lie? ~ You'll find it is true. ~ Be true to yourself, and all will go well with you.

[25t23c] **Man-Ho Kwok** ~ It is a natural thing to talk sparingly. ~ And surely, this is right - because even a great wind and lashing rain do not go on forever. ~ It is naturally so. ~ Both Heaven and Earth know it. ~ And if neither can hold on to such an outpouring for long what makes people think they can? ~ If you follow the Tao, ~ all you do will belong to it. ~ If you act with Virtue, ~ all you do will have its power. ~ If you lose these - ~ then everyway you will be lost. ~ If you go the Way of Tao, it can only be with you. ~ If you go the Way of Virtue, its purity will sustain you. ~ But if you go the way of loss, then that will be your name; ~ And if you cannot trust, no one will trust you.

[25t24c] **Man-Ho Kwok** ~ A man on tiptoe can't walk easily. ~ The man who strides on ahead is bound to tire. ~ The kind of person who always insists on his way of seeing things can never learn anything from anyone. ~ Those who always want to be seen will never help others to be. ~ The showman is never secretly respected by anyone. ~ People like these, say the Wise Ones are as useless as the left-over food at a feast: ~ No true follower can relate to them.

[25t25c] **Man-Ho Kwok** ~ Before the world was ~ And the sky was filled with stars ... ~ There was a strange, unfathomable Body. ~ This Being, this Body is silent and beyond all substance and sensing. ~ It stretches beyond everything spanning the empyrean. ~ It has always been here, and it always will be. ~ Everything comes from it, and then it is the Mother of Everything. ~ I do not know its name. ~ So I call it TAO. ~ I am loath to call it 'greater than everything', but it is. ~ And being greater, it infuses all things moving far out and returning to the Source. ~ Tao is Great, ~ Tao, the Great! ~ It is greater than Heaven, ~ Greater than the Earth - ~ Greater than the king. ~ These are the four great things, and the ruler is the least of them. ~ Humanity is schooled by the Earth, ~ Earth is taught by Heaven, ~ And Heaven is guided by the Tao. ~ And the Tao goes with what is absolutely natural.

[25t26c] **Man-Ho Kwok** ~ What holds, what you can trust ~ Is the same as this quietness - ~ And it is light-hearted. ~ This quiet light-hearted silence ~ Is the key to being free from emotion. ~ The sage never

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abandons the Tao, ~ He never lets its weight out of his sight. ~ He may live in a fabulous house ~ But he never gets caught up wanting to - ~ And though there are always temptations, ~ He stays unswayed, and smiles. ~ So why is it that our rulers ~ Seem so bright, but are glib and insubstantial? ~ Losing the weight of the Tao ~ Means you lose your root; ~ And when you can't sit still ~ You lose the source.

[25t27c] **Man-Ho Kwok** ~ The sage who goes by the way leaves no traces ~ The sage who speaks the true law never slips up - ~ He never calculates what profit he can make from what he does. ~ He keeps out thieves with wisdom! ~ He's never robbed - ~ He makes sure the rules are binding, then no one can undo them; ~ He is aware of everyone, leaving no one uncounted; ~ He cares like a parent, and wastes nothing. ~ This is the essence of harmony. ~ So, a good man is a model for a bad one ~ And, misguided, he is touched by his goodness. ~ Not to follow a teacher here ~ Or to love his precious message ~ Is to lose the Way, however clever you are - ~ This is the essence of the matter.

[25t28c] **Man-Ho Kwok** ~ Understand the thrust of the yang - ~ But be more like the yin in your being. ~ Be like a valley that parts to its stream; ~ Be like a stream for the earth ... ~ And channel it, so it flows - to the sea. ~ Be newborn - be free of yourself, be humble, be earthy, be a valley for the whole world. ~ Be a channel for the energies here - ~ weave them in a true and practical way so they can link up with the Way and become one again. ~ Oneness generates everything: ~ When the sage rules in the light of it, ~ He rules everything. ~ A wise man never tries to break up the Whole.

[25t29c] **Man-Ho Kwok** ~ If a ruler behaves as if he's invented the world, ~ He will do no good at all. ~ The earth is a sacred vessel - ~ and it cannot be owned or improved. ~ If you try to possess it, you will destroy it; ~ If you try to hold on to it, you will lose it. ~ Some are leaders, then, and others follow. ~ Some drift like the wind, and others drive hard. ~ Some are thick-skinned, and others have no armour. ~ And some are the destroyers, and others they destroy. ~ So now you know why the sage abandons greed, all false charm - ~ and every last iota of pride.

[25t30c] **Man-Ho Kwok** ~ The Emperor's advisors will never recommend violence ~ if they know what the Tao is. ~ If you use the strategy of warfare ~ it can only result in revenge. ~ After troops have tramped by ~ only weeds and nettles grow in the broken ground. ~ There can be no harvest, ~ and everyone is left starving. ~ If you need to take action, only do what is necessary. ~ Never abuse your power. ~ And if you're successful, don't be smug; ~ If you are a success, don't trumpet it - ~ If you think you've won, never overdo it - ~ Those who use force soon end up without it - ~ And this is not the Way. ~ And if you do not follow the Way, you will die.

[25t31c] **Man-Ho Kwok** ~ The guide who walks the Way ~ Never resorts to violence. ~ The sage goes to the left side of the Emperor; ~ while the man of war goes to the right. ~ Weapons are terrible things - ~ and no sage will have anything to do with them, ~ unless there is no alternative. ~ The sage wants peace and quiet. ~ No victory is free of grief, ~ and so to celebrate one is to glory in the death of innocent people. ~ No one who revels in death like this ~ can be true to the Way ~ or is fit to rule in our world. ~ At glad times, the place of honour is on the left: ~ after disaster, it is on the right. ~ So in the army, the officers stand to the left while the general stands to the right. ~ So the whole thing is staged like a funeral. ~ When a war kills many, we must mourn for them - ~ And if you win the war, you must grieve it.

[25t32c] **Man-Ho Kwok** ~ The Tao has no name it is a cloud that has no shape. ~ If a ruler follows it faithfully, ~ then every living thing under heaven will say yes to him. ~ Heaven and earth make love, ~ And a sweet dew-rain falls. ~ The people do not know why, ~ But they are gathered together like music. ~ Things have been

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given names from the beginning. ~ We need to know when we have enough names: this is wisdom. ~ At the beginning of time ~ The sage gave names to everything - seen, and unseen. ~ A ruler who walks the Way ~ Is like a river reaching the sea ~ Gathering the waters of the streams into himself, as he goes.

[25t33c] **Man-Ho Kwok** ~ When you know the true being of another, ~ You can judge - ~ And if you truly know the Tao you will be in the light. ~ It takes force to control people: ~ but if I am humble, I can never be overcome. ~ If you know what you have is enough you will be satisfied. ~ But if you think you don't have enough then you will never have enough! ~ If you follow the Tao, what you are will last. ~ You will live, and live, and outlive yourself again.

[25t34c] **Man-Ho Kwok** ~ The Great Tao goes everywhere ~ past your left hand and your right - ~ filling the whole of space. ~ It is breath to every thing, and yet it asks for nothing back. ~ It feeds and creates everything, but it will never tell you so. ~ It nurtures all things without lording it over anything. ~ It names itself in the lowest of the low. ~ It holds what it makes, ~ Yet never fights to do so: ~ that is why we call it Great. ~ Why? ~ Because it never tries to be so.

[25t35c] **Man-Ho Kwok** ~ Everyone will gather to the man ~ Who rules in the light of the One. ~ To trust such a being is to live ~ In true happiness and healing. ~ Good food and sweet music ~ May make you stop - ~ You listen, in passing. ~ But the Tao: how does it seem? ~ Oh, tasteless and shapeless by comparison. ~ You cannot even hear it. ~ Is it even worth trying to? ~ Yes, my friend because it is unending.

[25t36c] **Man-Ho Kwok** ~ What is going to be diminished ~ Must first be allowed to inflate. ~ Whatever you want to weaken ~ Must first be convinced of its strength. ~ What you want to overcome ~ You must first of all submit to ... ~ What you want to take over ~ You must first of all give to - ~ This is called discerning. ~ You see, what is yielding and weak ~ Overcomes what is hard and strong: ~ (And just as a fish can't be seen when he stays down in the deep don't show your power to anyone).

[25t37c] **Man-Ho Kwok** ~ The Tao goes on forever wu-wei - doing nothing ~ And yet everything gets done. ~ How? ~ It does it by being, ~ And by being everything it does. ~ If people and rulers go by this then every living thing will be well. ~ And if parts still want to separate the true leader will use the centrifugal weight of this original unnameable Oneness. ~ It is simple: ~ If no one wants anything for themselves then there can be peace and all things will know peace the way music ends in peace.

[25t38c] **Man-Ho Kwok** ~ The highest kind of man ~ Has innate goodness, ~ And that is what he rules with. ~ The lesser man brags about how good he is - ~ And isn't much good, I can tell you. ~ A Man of Te rules by wu-wei ~ Doing nothing for himself or of himself. ~ The lesser man acts from his ego ~ And what he wants is gratification. ~ A man who rules with compassion ~ Acts through it - and no one even realizes. ~ A legal man acts judiciously ~ But he is still serving his own ends. ~ And the rigid man uses laws ~ And if people don't like it, force. ~ If the true Tao is lost then morality takes its place. ~ If that fails, we have 'conscience'. ~ When that fades, we get 'justice'. ~ When that disappears, we have the status quo. ~ Confusion reigns. ~ No one knows what's going on. ~ Forecasts and prophecies abound - ~ and they are merely a gloss on the Tao, ~ they are the root of all twisted guidance. ~ So the sage only looks at what is really real. ~ He doesn't just look at the surface - ~ He blows away the dust and drinks the water ... ~ He doesn't just go for the flower ~ But also for the roots and the fruit. ~ Blow away the dust, now: ~ Come to the living water.

[25t39c] **Man-Ho Kwok** ~ From its first days, the universe came from the One: ~ The heavens are one, and clear,

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and round because of it; ~ The earth is one, and is its firm infused foundation; ~ The spirit force is one, with all it brings into being; ~ The valley is a oneness, and so it flows and renews all things; ~ Everything is one - every living thing is one, and alive! ~ Kings and lords are one in a kingdom that is one and they can only rule truly because of the One. ~ If Heaven wasn't clear, then the sky would fall down; ~ If the earth cannot be peaceful, it will tear itself apart; ~ If the Spirit cannot bless, then no one will believe in it; ~ If the valley can't rebirth, then the valley will run dry; ~ If life can't be itself, then life will be nothing; ~ And if the king is nothing, then the world will be at war. ~ Everything has both yin and yang in it - ~ and from their rise-and-fall-coupling comes new life. ~ The highest authority needs the basement as its base, ~ And the depths are the foundation of the heights. ~ That is why rulers call themselves lonely, like souls in a wilderness who have no home. ~ And, in doing so, don't they see then that their roots lie with the people? ~ To see yourself as extraordinary is to stand out like jade among ordinary stones; ~ but what people ignore - the lonely, and the worthless - is the rock a true leader finds himself on. ~ You see, you win by losing - and you lose by succeeding.

[25t40c] **Man-Ho Kwok** ~ The Tao moves in every direction at once - ~ its essence is fluid and yielding. ~ It is the maker of everything under the sun: ~ And everything comes out of nothing.

[25t41c] **Man-Ho Kwok** ~ When the wisest student hears about the Tao, ~ He follows it without ceasing ~ When the average student hears about it ~ He follows too, but not all of the time ... ~ And when the poor student gets wind of it ~ he laughs at it like an idiot! ~ And if he didn't, then it wouldn't be the Tao! ~ That is why the ancient ones said: ~ The path that is bright seems dull, ~ And the one who is going towards the Tao ~ Seems, in fact, to be going backwards - ~ And those who think that the Way is easy ~ Will find it extremely hard. ~ The greatest virtue is to be empty like a valley. ~ Those who think they are perfect never are - ~ those who feel that they are feel inadequate to the task, and morals seem to be no more than a contrivance. ~ A great square has no corners; ~ A great work is never done with; ~ A great shout comes from a whisper, ~ And the greatest of forms is beyond shape. ~ Tao without substance - ~ Invisible - ~ Ever-creating ~ Forever creating.

[25t42c] **Man-Ho Kwok** ~ The Tao gives birth to the One; ~ The One gives birth to the two; ~ The Two give birth to the three - ~ The Three give birth to every living thing. ~ All things are held in yin, and carry yang: ~ And they are held together in the ch'i of teeming energy.

[25t43c] **Man-Ho Kwok** ~ The very softest thing of all can ride like a galloping horse through the hardest of things. ~ Like water, like water penetrating rock. ~ And so the invisible enters in. ~ That is why I know it is wise to act by doing nothing. ~ And how few, how very few understand this! ~ People teach in the world what I know to be true: ~ if you live violently that is how you will die.

[25t44c] **Man-Ho Kwok** ~ What really matters most, ~ Your image or your soul? ~ What do you care about, ~ Your money, or your life? ~ What's actually the best, ~ Making it - or losing? ~ If you pour all your energy into one thing, ~ You're sure to harm the rest of your being ~ And if you invest it all in profit - ~ You'll end up losing the whole lot. ~ If you're not always wanting, you can be at peace. ~ And if you're not always trying to be someone ~ You can be who you really are and go the whole way.

[25t45c] **Man-Ho Kwok** ~ A great thing done is never perfect - ~ But that doesn't mean it fails: it does what it is. ~ Real richness means to act as if you had nothing, ~ Because then you will never be drained of it. ~ The greatest straightness seems bent, ~ The greatest ability seems awkward, ~ And the greatest speech, like a

stammering. ~ Act calmly, not coldly. ~ Peace is greater than anger. ~ Tranquillity and harmony are the true order of things.

[25t46c] **Man-Ho Kwok** ~ 'When the Tao runs the world, the horses work the farms.' ~ Without Tao the horses are led into war along the borders. ~ You see, if people want more and more it can only lead to disaster. ~ Greed is the seed of apocalypse - ~ it is the rocket-fuel of selfishness: me, me, me! ~ If people could only be glad with all they have, if they only knew it, they'd be happy.

[25t47c] **Man-Ho Kwok** ~ Without going anywhere, ~ you can know the whole world. ~ Without even opening your window, ~ you can know the ways of Heaven. ~ You see: the further away you go, the less you know ... ~ The sage doesn't need to travel around: ~ Why? ~ Because he can still understand. ~ He sees without needing 'to see', ~ He never does anything, and yet it all happens.

[25t48c] **Man-Ho Kwok** ~ Usually, people read because they want to know - ~ but the more you study the Tao, the less you want knowledge. ~ And as you want less and less, you come closer to not-doing. ~ Wu-wei - this is the way to get things done. ~ The best way to run the world is to let it take its course ~ - and to get yourself out of the way of it!

[25t49c] **Man-Ho Kwok** ~ 'The sage is never opinionated, ~ He listens to the mind of the people.' ~ I am kind to people when they are kind to me. ~ I am kind to them even if they hate me. ~ Virtue - te - is its own reward. ~ I trust those who trust me, ~ I also trust those who have no faith in me: ~ What I give, I receive. ~ A sage is self-effacing and mindful of offence. ~ He sets himself as his own example. ~ How shall I treat you, my son? ~ Like a child.

[25t50c] **Man-Ho Kwok** ~ In the normal way of things every three in ten live long, ~ while every three in ten die young - ~ and for those just passing through their lives (that is, every three in ten) the chances are the same. ~ Why is this? ~ Well, it all depends on how identified they are with the mundane world of matter. ~ People who know how to live will never do things that threaten their lives, ~ any more than a traveller who knows will run into a tiger or a wild buffalo. ~ Living well is like wearing a kind of armour that nothing can penetrate. ~ Living badly is like being attacked! ~ A practised sage is invulnerable to attacks ~ that punch like a buffalo's horn, ~ that claw like a leaping tiger - ~ or that stab like a knife in the back. ~ And why is this? ~ Because he is impeccable.

[25t51c] **Man-Ho Kwok** ~ Everything streams from the Tao, ~ Everything is nurtured by Te, ~ Everything is made out of substance, ~ Everything is created by the Tao of Nature ~ - and from everything on earth that surrounds it. ~ So every living thing should bow to the Tao, the Tao and its Virtue because they are what it is. ~ Everything that breathes comes from the Tao, ~ And the Virtue feeds and takes care of it. ~ They grace things without possessing them, ~ They benefit everything but ask for nothing back, ~ They give themselves into everything without seeking control. ~ This is the essence of the original intention.

[25t52c] **Man-Ho Kwok** ~ Every living thing ~ Comes from the Mother of Us All: ~ If we can understand the Mother ~ Then we can understand her children; ~ And if we know ourselves as children ~ We can see the source is Her. ~ And, well, if your body dies - ~ there's nothing to be frightened about. ~ If you keep your mouth shut ~ And stay inside - ~ Then you'll live a long time. ~ If you blurt out ~ What you think to everyone, ~ Then you won't last long. ~ Value littleness. ~ This is wisdom. ~ To bend like a reed in the wind ~ - that is real strength. ~ Use your mind, but stay close to the light ~ And it will lengthen its glow right

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through your life.

[25t53c] **Man-Ho Kwok** ~ If all I know is a fraction - ~ then my only fear is of losing the thread ... ~ The Great Way is easy ~ but people are forever being taken down sidetracks. ~ They look after the palaces, ~ But ignore the fields! ~ The granaries are empty ~ - but they wear wonderful clothes! ~ They go about with arms and gorge themselves on fine food and drink. ~ How rich they are - ~ and they have stolen it all from the poor. ~ They are the robber barons of now - ~ This is not the real Tao!

[25t54c] **Man-Ho Kwok** ~ What is built on rock cannot be pulled down; ~ What is held lightly can never be lost. ~ Meditate on virtue within yourself, and you will find the benefit of virtue. ~ Use it as the ground for the family, ~ and your virtue will last for generations. ~ Take it as your guidance for the village, ~ and the place will blossom for years to come. ~ Use it to guide the nation, ~ and that nation will create abundance. ~ Be guided by it for the Whole, ~ and it will flood its way over the world. ~ So, look at someone else as you would yourself ~ And treat other families as you would your own; ~ See your community in other communities, ~ Think of all countries as part of your being ~ And treasure the world as the round centre of everything. ~ How can I see the world like this? ~ Because I have eyes.

[25t55c] **Man-Ho Kwok** ~ 'Those who have true te ~ Are like a newborn baby.' ~ - and if they seem like this, they will not be stung by wasps or snakes, or pounced on by animals in the wild or birds of prey. ~ A baby is weak and supple, but his hand can grasp your finger. ~ He has no desire as yet, and yet he can be erect - ~ he can cry day and night without even getting hoarse such is the depth of his harmony. ~ It's stupid to rush around. ~ When you fight against yourself, it shows in your face. ~ But if you draw your sap from your heart then you will be truly strong. ~ You will be great.

[25t56c] **Man-Ho Kwok** ~ If you know what it is, don't talk it away: ~ If you do, then you don't understand. ~ Hush, keep it in, and your doorway shut - ~ Steer clear of sharpness and untangle the knots. ~ Feel your lightness and let it merge with others, ~ This, we say, is our basic oneness. ~ The sage who does this doesn't have to worry about people called 'friends' or 'enemies', with profit or loss, honour or disgrace - ~ He is a Master of Life, instead.

[25t57c] **Man-Ho Kwok** ~ To rule a nation, use justice ~ To win a battle - cunning, ~ But remember: wu-wei is the only true way. ~ How do I know this? ~ I will explain: ~ The more rules you have, the more unhappy people are; ~ And the more weapons there are, the worse things happen. ~ The more we want luxuries, the more we abandon simplicity; ~ And the more laws you pass, the more we will break them. ~ So the sage says: ~ I do nothing, and the people come together; ~ By leaving them alone I let them be on the path; ~ By not using my power, they become rich in themselves; ~ And if I want nothing, they will return to the essence of their being.

[25t58c] **Man-Ho Kwok** ~ 'If you govern with a generous hand - ~ then your people will be good people. ~ But if your system is too constricting ~ then your people will outwit you ...' ~ Good fortune, we say, can come from disaster: ~ And the reverse is true as well. ~ Who knows where all this will lead? ~ Honesty can flip into deceit in a moment, ~ People trying to be good can fall into the dark ~ And it can take them years to get out of it. ~ So the sage is like a razor, but he doesn't cut ~ He is straight as a die, but not pointedly so - ~ He is bright, but not blindingly so ...

[25t59c] **Man-Ho Kwok** ~ When ruling the world and serving Heaven, ~ The sage uses simplicity in everything he does. ~ Simplicity comes from letting go of what you want. ~ If you've been true to yourself earlier in your life

~ Then te builds up in you like a well that never fails. ~ Nothing is impossible, then - and nothing can stop you. ~ And if you have no limits - then you can hold the State. ~ If the sage can find the Mother of a Nation ~ Then he will govern for a long, long time. ~ All this comes from his rootedness in the Tao, ~ The Tao of Ages, the Mountain Of Vision And Of Wings.

[25t60c] **Man-Ho Kwok** ~ Ruling a big country ~ Is like cooking a small fish: ~ You have to handle it with care. ~ If a sage uses the Tao ~ Then evil forces have no power: ~ He doesn't harm people either. ~ Through te, you see ~ We have harmony.

[25t61c] **Man-Ho Kwok** ~ A great country is like a low-lying estuary - ~ It is a place where all the lesser streams mingle and merge. ~ Everything comes together there ... ~ And a woman wins her man: how does she do it? ~ By using the power of her yin like an anchor, ~ A still deep bowl into which it all flows. ~ This is passiveness. ~ So if a great country takes a low place ~ It wins over the trust of a smaller state; ~ And if a small country shows humility ~ It wins the trust of a whole nation. ~ And it's like this: ~ those who want to win must yield, ~ And those who are yielding should stay where they are. ~ A great country needs to grow: ~ A small one needs protection. ~ That way, everyone gets what they want - ~ when the greater learns to be below.

[25t62c] **Man-Ho Kwok** ~ The Tao is the source of 'the ten thousand things', ~ It is the sage's priceless pearl, ~ And it redeems everything. ~ You know, people like to use nice words to impress you. ~ People act nicely to gain your respect - ~ but even if a person is bad, ~ neither the sage nor the Tao will desert him. ~ They accept him. ~ And when the Emperor is crowned and the three ministers appointed, ~ it's better to stay where you are and be with the Tao than to hurry off with gifts of jade and a team of four horses. ~ The old ones 'knew this gesture', ~ and by ruling this way they were never guilty of transgressions or errors. ~ Nothing under Heaven matters more than this kind of knowing.

[25t63c] **Man-Ho Kwok** ~ The sage does nothing, and so he never fails - ~ He holds on to nothing, and so he never loses ... ~ Whereas the rest of us always seem to mess up our lives just at the moment when we seem to be succeeding! ~ That's why the sage wants nothing for himself. ~ He doesn't want precious things or possessions. ~ What is he? ~ A Student Of The Unknowable, so he doesn't make mistakes like the rest of us but always tries to help us to be true to who we are without ever standing in our way. ~ And so he says: ~ Do things wu-wei, by doing nothing; ~ Achieve without trying to achieve anything; ~ Savour the taste of what you cannot taste; ~ Make a small thing great, and the few into many; ~ Take on the largest things when they're still small, ~ Start the hardest things while they're still easy. ~ It's always the person who thinks things are easy that finds them the hardest in the end. ~ The way he sees it: everything's potentially tricky, so he never ends up out of his depth.

[25t64c] **Man-Ho Kwok** ~ When everything is peaceful, don't forget the danger; ~ When things are safe, don't lose your edge - ~ A brittle thing can break easily ~ And a small thing fragment. ~ So 'act before it happens', ~ 'order things before chaos breaks out'. ~ A great tree which takes a crowd to span its base ~ Started from being a tiny seed; ~ And a tower nine sections high began in the ground. ~ A journey of a thousand miles starts with the first step. ~ To act as if you know it all is catastrophic: and if you try to control it you will stare into your empty hand.

[25t65c] **Man-Ho Kwok** ~ In ancient times, the shrewdest rulers ~ Didn't try to give people too much know-how. ~ What did they do? ~ They kept them living simply. ~ So why are people so difficult to govern now? ~ Because

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they know too much in their so-called freedom. ~ If a leader works deviously, ~ He will turn the people against him - look and see. ~ But if you refuse to use that kind of knowing, ~ Your people will be blessed and happy. ~ This is where two streams divide: ~ And if you rule this way ~ You will be walking the great path of Te. ~ Deep Te - this Virtue is everywhere drawing us all into our final destiny: ~ Oneness Of The Source And The Sea ...

[25t66c] **Man-Ho Kwok** ~ Why is the sea the king of a hundred tributaries? ~ Because everything comes down to it - ~ So it is kingly ~ By this name. ~ So a sage that wants to rule the people must be below them. ~ If he wants to be their leader, he must be behind them. ~ If he has no desire to control then the people will not feel oppressed; ~ And if he stands before them for their own sake, and not his they will not harm him. ~ Trusted by everyone, no one will tire of him. ~ What is his secret? ~ He never competes. ~ So there is no one else but him.

[25t67c] **Man-Ho Kwok** ~ I have three priceless treasures: ~ The first is Compassion ~ The second, thrift ~ And the third is that I never want to be ahead of you. ~ If I have compassion, you will die for me. ~ I know that. ~ If I waste nothing, I can give myself to you all - ~ And if I don't seem perfect, then you'll trust me to lead you. ~ These days people scorn compassion. ~ They try to be tough. ~ They spend all they have, and yet want to be generous. ~ They despise humility, and want to be the best. ~ I tell you that way is Death's. ~ If you have loved your people, you will know it ~ they will fight tooth and nail for you in attack or defence. ~ This is the protection of Heaven, and your harvest.

[25t68c] **Man-Ho Kwok** ~ A canny soldier never provokes anyone, ~ And is never made to lose his temper. ~ A good fighter never confronts his enemy head-on, ~ And those who know how to handle people do it humbly. ~ This comes from the virtue of not-striving, ~ and from knowing how to link with other people's energy. ~ Since time gone in the mists this has been the way to 'pair up' with Heaven.

[25t69c] **Man-Ho Kwok** ~ There is a saying, you know, which soldiers have: ~ 'I never use my force before my enemy uses his. ~ I'd sooner go back a foot than advance an inch.' ~ This is called going forward without moving, ~ Rolling up your sleeve without showing your arm - ~ And by not, you defeat him without apparently doing anything. ~ This is like being armed, but no one sees what you have. ~ Never think your enemy is feeble. ~ That's disastrous. ~ If I do that, I'm bound to lose all I have! ~ So, you see, when the battle begins ~ It is the one who seems weakest that will win.

[25t70c] **Man-Ho Kwok** ~ My words are really very easy to understand ~ And be with, and walk in ... but no one can! ~ My words have roots, my actions have precedents ~ But people don't see this, and so they don't see me. ~ So few of you know or understand me ~ And so the Tao becomes ever more important ... ~ The sage goes round like a supertramp, ~ Hiding the jade, the jewel he carries in his inmost heart.

[25t71c] **Man-Ho Kwok** ~ Those who know seem not to know ~ And those who don't pretend they do - ~ This is what it means to be flawed. ~ If you're sick at this, then you'll win through. ~ The sage is. ~ He is sick of all faults - ~ He is sick of being sick. ~ He is well.

[25t72c] **Man-Ho Kwok** ~ When the people lack a sense of awe, ~ There is bound to be disorder or disaster. ~ Never oppress them in their own homes, or interfere with their means of livelihood. ~ If you don't oppose them, ~ They won't try to depose you. ~ So, the sage who really knows himself never shows himself off to his people - ~ loves himself, without false pride - ~ discards the mask, and wears his true face.

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[25t73c] **Man-Ho Kwok** ~ A person who's brash and fearless will die, ~ A person who is cautious will survive - ~ These two are right, and they are wrong ~ Heaven looks down on both and who knows the truth? ~ So even the sage admits some things are beyond him. ~ The Tao of Heaven doesn't struggle, but it wins through ~ It doesn't ask yet it always hears the answer; ~ It doesn't demand yet things come, because they want to; ~ It has no desires and yet everything works out as if planned. ~ And though the Net Of Heaven is wide, ~ Not even the tiniest whisper escapes it.

[25t74c] **Man-Ho Kwok** ~ If the people are not afraid, ~ It is useless to try and scare them with death. ~ And if people are afraid of death ~ And you make a point of hanging every criminal, ~ Then who would dare to do anything? ~ Any killing must be done by an official executioner. ~ If someone else were to do it, ~ It would be like trying to copy a master carpenter - ~ And if you try to cut like him you will only bloody your own hands!

[25t75c] **Man-Ho Kwok** ~ Why are the people hungry? ~ Because you crush them with your taxes; ~ That is why they have nothing. ~ Why are the people angry? ~ Because you endlessly impose your laws; ~ That is why they can't take any more. ~ And why aren't they scared of death? ~ Because you are voracious and you want everything. ~ So what have they got left to lose? ~ Those who only have a little really know how to value life.

[25t76c] **Man-Ho Kwok** ~ When a body is alive, it is soft and supple ~ - it is cold and rigid when it dies. ~ When plants are alive, they are tender and trailing ~ - and burnt and brittle when they're dead. ~ What's iron hard is what is dead, then ~ And what is fluid and sensuous and rippling is alive ... ~ And that is why a huge army ~ With all its strength and complacency will be defeated: ~ Like a great tree axed down. ~ Everything hard and strong will come down, ~ And everything soft shall rise, shall overcome.

[25t77c] **Man-Ho Kwok** ~ The Tao of Heaven is like the tensing of a bow: ~ - what is above is drawn down, ~ - and what's below is drawn up, ~ - what has plenty is drawn from and is given to what doesn't have enough. ~ The Heavenly Tao takes from those who have too much, ~ And it gives to those who have little or nothing. ~ Ah, but the human way is different. ~ Even the wealthiest leech the poor ~ So they can have even more. ~ What kind of person is it ~ Who has more than they need ~ And so gives it out, and gives it freely? ~ Only a being that is filled with the Tao.

[25t78c] **Man-Ho Kwok** ~ Nothing in the world is softer than water ... ~ - but we know it can wear away the hardest of things. ~ The supple overcomes the hard, ~ And the so-called weak, the strong. ~ People know this, but no one quite believes it. ~ The sage always shoulders the blame, and the grief ~ - that is why he is fit to rule. ~ He takes on his nation like a world as if it was the world ~ - and so it is. ~ And the truth is that the truth is often a paradox ...

[25t79c] **Man-Ho Kwok** ~ If you've had a real set-to with someone ~ And you've tried to patch it up - ~ And there's still some bitterness, what can you do? ~ I tell you: repay bitterness with good. ~ Those who practise Te hold credit ~ - but don't demand repayment. ~ Those who practise Virtue do their bit ~ - and those without it will expect you to. ~ The Tao of Heaven doesn't deal in nepotism - it just graces good people, like it always has and will.

[25t80c] **Man-Ho Kwok** ~ If a nation could be small, with few enough people ~ Even if you had the means to produce more, they'd be useless. ~ Such a people would know that death is real, ~ And they wouldn't travel far, even if they were able to. ~ They would not vaunt their army or their weaponry. ~ They would count in

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their heads again and write by hand. ~ Their food would be simple, but it would feed them; ~ Their clothes would be fine, but homely ~ And they would have fires in their homes. ~ They would be happy with what they have! ~ And even though they'd live along the border within earshot ~ Of their neighbours' cocks at dawn, and the dogs barking, ~ They wouldn't mind if they never went there. ~ It is enough, for them, to live and let live.

[25t81c] **Man-Ho Kwok** ~ No one likes the honest truth, ~ And all fine talk falls short of it. ~ Real words are never used to seduce you, ~ And those that do are no good. ~ The one who really knows, knows without books - ~ the so-called learned know nothing. ~ The sage holds nothing of himself back - ~ He uses all he has for you, and that is his reward. ~ He gives all he is, and that is why he's rich. ~ And the Tao of Heaven ~ feeds everything, and harms nothing. ~ And the sage's Tao ~ completes it, without doing anything.

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[26t01c] **Gu Zhengkun** ~ The Tao that is utterable ~ Is not the eternal Tao; ~ The name that is namable ~ Is not the eternal Name. ~ The Nothingness is the name of the beginning of heaven and earth; ~ The Being (substance) is the name of the mother of all things. ~ Hence one should gain an insight into the beginning of the Tao by constantly observing the Nothingness, ~ And should perceive the end of the Tao by constantly observing the Being. ~ These two things, the Nothingness and the Being, are of the same origin but different in name. ~ They are both so profound as to be a key to the door of myriad secrets.

[26t02c] **Gu Zhengkun** ~ The whole world knows the beautiful as beautiful ~ Only because of the existence of the ugly; ~ The whole world knows the good as good ~ Only because of the existence of the bad. ~ Hence the Being and the Nothingness exist in opposition; ~ The difficult and the easy complement each other; ~ The long and the short manifest themselves by comparison; ~ The high and the low are inclined as well as opposed to each other; ~ The consonants and vowels harmonize with each other; ~ The front and the back follow each other. ~ Thus the sage behaves ~ Without taking active action, ~ Teaches without using words, ~ Lets all things rip without interference, ~ Gives them life without claiming to be their owner, ~ Benefits them without claiming to be their benefactor, succeeds without claiming credit. ~ Because he does not claim credit, ~ His credit is never lost.

[26t03c] **Gu Zhengkun** ~ Keep the people from contention by disregarding men of abilities; ~ Keep the people from theft by not valuing rare goods; ~ Keep the people from the disturbed state of mind by concealing what is desirable. ~ That is why in governing the people ~ The sage simplifies their minds but fills up their stomachs; ~ weakens their wills, but strengthens their bones. ~ By keeping the people from knowledge and desires, ~ He disables wise men from taking any active action. ~ Act in accordance with this principle of inaction ~ And the world will be kept in order everywhere.

[26t04c] **Gu Zhengkun** ~ The Tao is invisibly empty, ~ But its use is extremely plentiful. ~ It is profound like the originator of all things. ~ It shows no sharpness, ~ stays away from entanglements, ~ glows with veiled radiance, ~ mingles with dust. ~ It is formless and invisible, but indeed exists. ~ I do not know where it comes, ~ It seems to have appeared before the existence of God.

[26t05c] **Gu Zhengkun** ~ Heaven and earth are not merciful, ~ They treat all things as straw dogs; ~ The sage is not merciful, ~ He treats the people as straw dogs. ~ Does not the space between heaven and earth form like a bellows? ~ It is empty but (the air in it) can never be exhausted; ~ The more air it expels, the more comes out. ~ That is why too many government decrees only result in more failures. ~ It is better, therefore, to hold fast to moderation and the void.

[26t06c] **Gu Zhengkun** ~ The Tao never dies; ~ It is a deep womb. ~ And the opening of the womb ~ Is called the root of heaven and earth. ~ It exists for ever, ~ And its use can never be exhausted.

[26t07c] **Gu Zhengkun** ~ Heaven and earth exist for ever. ~ This eternal existence is justified by the fact ~ That they do not exist for themselves. ~ Thus they enjoy an eternal life. ~ The sage similarly puts himself behind others, ~ Yet it turns out that he comes before others; ~ He completely disregards his own existence, ~ And yet it turns out that his existence is preserved.

[26t08c] **Gu Zhengkun** ~ The perfect goodness is like water. ~ Water approaches all things instead of contending with them. ~ It prefers to dwell where no one would like to stay; ~ Hence it comes close to the Tao. ~ A man of perfect goodness chooses a low place to dwell as water, ~ He has a heart as deep as water, ~ He offers

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friendship as tender as water, ~ He speaks as sincerely as water, ~ He rules a state as orderly as water, ~ He does a thing as properly as water, ~ He takes action as timely as water. ~ Like water, he never contends with others, ~ So he never commits a mistake.

[26t09c] **Gu Zhengkun** ~ One should stop in due time ~ Rather than fill it to the brim. ~ When a point is whittled too sharp, ~ Its sharpness cannot remains long. ~ When a hall is full of gold and jade, ~ Nobody can keep them long; ~ When a man of wealth and rank is arrogant, ~ He is looking for a calamity upon himself; ~ When one succeeds and subsequently retires, ~ He follows the true way of heaven.

[26t10c] **Gu Zhengkun** ~ Body and soul are one, ~ But can they avoid separation? ~ Though concentrating on breathing exercises to be supple, ~ Can you become as supple as a baby? ~ Though getting rid of your distracting thoughts for a deeper meditation, ~ Can you be devoid of blemish? ~ If you are to love the people and govern a state, ~ Can you avoid taking active action? ~ When the door of heaven opens or closes, ~ Can you remain inactive as a female? ~ When your power of perception penetrates every corner, ~ Are you capable of knowing nothing? ~ Giving all things life and propagation ~ Without claiming to be their owner, ~ Benefiting them without claiming to be their benefactor, ~ And being their head without ruling them, ~ All these are called the most intrinsic Teh (virtue).

[26t11c] **Gu Zhengkun** ~ Thirty spokes share one hub. ~ It is just the space (the Nothingness) between them ~ That makes a cart function as a cart. ~ Knead clay to make a vessel ~ And you find within it the space ~ That makes a vessel as a vessel. ~ To build a house with doors and windows ~ And you find within them the space ~ That makes a house function as a house. ~ Hence the Being (substance) can provide a condition ~ Under which usefulness is found, ~ But the Nothingness (space) is the usefulness itself.

[26t12c] **Gu Zhengkun** ~ The five colours make man blind; ~ The five sounds make man deaf; ~ The five tastes make man lose his sense of taste; ~ Riding and hunting make man wild with excitement; ~ Rare goods goad man into stealing; ~ Thus the sage does not satisfy his eyes with colours ~ But satisfy his stomach with enough food. ~ He discards the former and takes the latter.

[26t13c] **Gu Zhengkun** ~ Honor and disgrace are both startling. ~ It is like cherishing great trouble (vanity) as one's life and body. ~ What is meant by saying that honor and disgrace are startling? ~ Honor itself, though mean, gives pleasant surprise to those who obtain it ~ As well as startles them when they lose it. ~ What is meant by saying that it is like cherishing great trouble as one's life and body? ~ Because my life and body is the very source of great trouble. ~ If I have no body and life, ~ What trouble can I suffer? ~ Thus he who can value the empire as he values his own life and body ~ Can be entrusted with the care of the empire. ~ Thus he who can cherish the empire as he cherishes his own life and body ~ Can be entrusted with the care of the empire.

[26t14c] **Gu Zhengkun** ~ What cannot be seen is called "Yi" (without colour); ~ What cannot be heard is called "Xi" (without sound); ~ What cannot be touched is called "Wei" (without shape); ~ These three things can be in no way defined, ~ So they are combined into one. ~ Above it there is no light; ~ Below it there is no darkness; ~ So vague as to defy any description. ~ It is categorized as the Nothingness, ~ And is called the shape without shape as well as the image without substance. ~ It is hence named as "huhuang" (vague and dimly visible). ~ Facing it, you cannot see its front; ~ Following it, you cannot see its back. ~ To control the present Being (substance) by employing the Tao of ancient time, ~ One knows the beginning of the universe. ~ And this is called the law of the Tao.

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[26t15c] **Gu Zhengkun** ~ Those ancients who were well versed in the Tao ~ Were so subtle, mysterious and profound ~ As to escape understanding. ~ As they were beyond comprehension, ~ The description of them is surely perfunctory; ~ careful as if fording a river barefoot in winter; ~ vigilant and hesitant as if in fear of the attacks from neighbours; ~ formal as if they were guests; ~ polishedly flowing like melting ice; ~ simple and natural like the uncarved block; ~ vacant and deep like a valley; ~ turbid like muddy water; ~ quiet and calm like the great sea; ~ drifting as if they would never stop. ~ Who can end the muddiness ~ And make the muddy settle and gradually become clear? ~ Who can be at rest and yet, stirring, slowly come to life? ~ He who is in possession of this Tao ~ Will not seek completeness. ~ Just because he will not seek completeness, ~ He can be both old and new.

[26t16c] **Gu Zhengkun** ~ I try my best to be in an extreme emptiness of mind; ~ I try to keep myself in a state of stillness. ~ From the vigorous growth of all things I perceive the way they move in endless cycles. ~ All things, full of vitality, ~ Finally return to their own roots. ~ Returning to roots means stillness, ~ Also means a return to destiny. ~ A return to destiny is known as the law of eternity. ~ To understand the law is known as enlightening. ~ He who is ignorant of the law, if acting rashly, ~ Will be in great trouble. ~ But he who knows the law is tolerant, ~ And the tolerance leads to impartiality; ~ Impartiality to thoroughness; ~ Thoroughness to nature; ~ Nature to the Tao; ~ The Tao to eternity. ~ Thus he will not be endangered all his life.

[26t17c] **Gu Zhengkun** ~ The best ruler is unknown to his subjects; ~ Next comes the ruler loved and praised; ~ Next comes the ruler being feared; ~ Next comes the ruler disdained. ~ The lack of faith on the part of the ruler ~ Leads to the lack of confidence in him on the part of the people. ~ The best ruler is leisurely and carefree, seldom issuing orders. ~ When the state affairs are properly dealt with, ~ The people all say, "It should have happened to us like this."

[26t18c] **Gu Zhengkun** ~ The advocating of benevolence and rectitude ~ Stems from the disuse of the great Tao. ~ The great hypocrisy ~ Follows the emergence of cleverness and wisdom. ~ Filiality and benevolence come ~ Along with the family feud. ~ The loyal subjects show themselves ~ When the state is in great disorder.

[26t19c] **Gu Zhengkun** ~ Discard cleverness and wisdom ~ And the people will benefit themselves a hundredfold; ~ Discard benevolence and rectitude ~ And the people will again become filial and loyal; ~ Discard ingenuity and profit ~ And theft will no longer exist. ~ It is not enough to have these points as governing principles, ~ So the people must be made subject to the following: ~ Keep being simple in nature and mind, ~ Discard selfishness and weaken desires, ~ Discard cultural knowledge and worries will disappear.

[26t20c] **Gu Zhengkun** ~ How much difference is seen ~ Between Yes and No? ~ How much disparity is shown ~ Between good and evil? ~ What other people fear ~ One must fear; ~ What a difference - so vast and endless! ~ The multitude are jubilant ~ As if enjoying a magnificent feast ~ Or ascending a terrace to command a view of spring scene. ~ While I, alone and inactive, remain aloof and indifferent, ~ Like a baby that has not yet learned to smile; ~ I am tired, like a homeless wanderer. ~ The multitude all have more than enough, ~ While I, alone, seem to have nothing. ~ I am one, indeed, with a heart of a fool. ~ Vulgar people all look sober and complacent, ~ While I alone seem muddleheaded. ~ The multitude all appear clever and capable, ~ While I alone seem slow-witted and clumsy. ~ I am indeed different from them all ~ Because I take the greatest interest in obtaining the Tao.

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[26t21c] **Gu Zhengkun** ~ The forms of the great the Teh (virtue) ~ Exclusively depend on the Tao. ~ The Tao as a thing ~ Is vague and indefinite. ~ Vague and indefinite, ~ It presents images; ~ Indefinite and vague, ~ It embodies substance. ~ Distant and dark, ~ It embraces semen-like essence. ~ The essence is a genuine existence ~ That can be tested as true. ~ From ancient times to now, ~ Its name has always been accepted, ~ And with which, the beginning of all things can be surveyed. ~ How do I know the initial state of all things? ~ By means of the Tao.

[26t22c] **Gu Zhengkun** ~ Bow down and you are preserved; ~ Bend and you can be straight; ~ Hollow, then full; ~ Worn, then new; ~ Seek a little and you get a lot; ~ Seek a lot and you get perplexed. ~ Thus the sage adheres to this One principle (Tao) ~ And regards it as the pattern of all things. ~ Show off yourself not and you become conspicuous; ~ Regard yourself not as infallible and you become illustrious; ~ Brag about yourself not and you gain achievement; ~ Boast of yourself not and you become a head. ~ One does not contend with others, ~ So nobody in the world can win him in contention. ~ The ancients' saying "Bow down and you are preserved" ~ Is surely not an empty saying, ~ Which can be really proved effective.

[26t23c] **Gu Zhengkun** ~ To be taciturn is in accordance with nature, ~ So much as a wanton wind ~ Does not last all morning, ~ And a sudden rain does not last all day. ~ Who makes it? ~ Heaven and earth. ~ If heaven and earth cannot make it last long, ~ How can man? ~ So a man of Tao conforms to the Tao; ~ A man of Teh to the Teh; ~ A man of having neither to the principle of losing both above. ~ He who conforms to the Tao is readily received by the Tao; ~ He who conforms to the Teh is readily received by the Teh; ~ He who conforms to the principle of losing both above is readily discarded by the principle of loss. ~ The lack of faith on the part of the ruler ~ Leads to the lack of confidence in him on the part of the people.

[26t24c] **Gu Zhengkun** ~ He who stands on tiptoes cannot stand well; ~ He who walks with great strides cannot walk well; ~ He who shows off himself cannot become conspicuous; ~ He who regards himself infallible cannot become illustrious; ~ He who brags about himself cannot gain achievement; ~ He who boasts of himself cannot become a head. ~ From the point of view of the Tao, ~ These behaviours are like leftover food and superfluous excrescence, ~ So disgusting that a man of Tao ~ Never behaves like that.

[26t25c] **Gu Zhengkun** ~ There is a thing integratedly formed ~ And born earlier than heaven and earth. ~ Silent and empty, ~ It relies on nothing, ~ Moving around for ever. ~ We may regard it as the mother of all things. ~ I do not know its name, ~ So I name it as the Tao, ~ And further name it as the Great. ~ The Great is moving forward without stopping, ~ Extending to the remotest distance, ~ And then returning to where it was. ~ That is why I say ~ The Tao is Great; ~ Heaven is Great; ~ Earth is Great; ~ And man is also Great. ~ There are four things that are Great, ~ Of them man is one. ~ Man takes earth as his model; ~ Earth takes heaven as its model; ~ Heaven takes the Tao as its model; ~ The Tao takes what is natural as its model.

[26t26c] **Gu Zhengkun** ~ Heaviness is the root of lightness. ~ Tranquillity is the lord of movement. ~ That is why the sage is always accompanied by his heavily laden cart ~ When he travels all day long. ~ Though he has a luxurious life to enjoy, ~ He never indulges himself in it. ~ Why should a ruler of ten thousand chariots ~ Take reckless action to govern the empire? ~ Lightness leads to the loss of the root; ~ Restlessness leads to the loss of the lord.

[26t27c] **Gu Zhengkun** ~ He who is good at walking leaves no traces; ~ He who is good at speaking leaves no slips; ~ He who is good at counting uses no counting tools; ~ He who is good at shutting renders all efforts of opening in vain though he uses no bolts; ~ He who is good at tying renders all efforts of untying in vain

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though he uses no ropes. ~ That is why the sage ~ Is always good at saving people ~ And abandoning no one; ~ That is why the sage is always good at saving things ~ And abandoning nothing. ~ This is called the intrinsic wisdom. ~ Thus the good man is the bad man's teacher; ~ The bad man is the material from which the good draws lessons. ~ If honouring not one's teacher, ~ Or loving not one's material, ~ One is a big fool though he seems clever. ~ Here lies the vital secret.

[26t28c] **Gu Zhengkun** ~ Though knowing what is masculine, ~ You are ready to play the role of female ~ And content to be a stream in the world. ~ Content to be a stream in the world, ~ You will be accompanied by the eternal virtue, ~ And return to being a baby. ~ Though knowing what is white, ~ You are ready to play the role of black, ~ And content to be a model of the world. ~ Content to be a model of the world, ~ You will be no longer at odds with the eternal virtue, ~ And return to the final truth. ~ Though knowing what is honor, ~ You are ready to play the role of the disgraced ~ And content to be a valley in the world. ~ Content to be a valley in the world, ~ You will no longer lack the eternal virtue, ~ And return to simplicity (Tao). ~ When simplicity gets shattered and becomes materialized, ~ The sage makes use of it to be the lord over other officials. ~ One should know ~ The greatest system is not separable.

[26t29c] **Gu Zhengkun** ~ He who wants to gain the kingship by force ~ Can never be successful, I think. ~ The kingship is so sacred ~ That cannot be obtained through force. ~ Those who try to obtain it by force will ruin it; ~ Those who keep it by force will lose it. ~ Because things are different: ~ Some go ahead or follow; ~ Some breathe gently or hard; ~ Some are strong or weak; ~ Some are in safety or in danger. ~ Hence the sage does away with extremity, extravagance and excess.

[26t30c] **Gu Zhengkun** ~ He who assists the ruler by means of the Tao ~ Does not conquer other countries by the military force. ~ Military actions usually invite retaliatory aftermath: ~ Wherever armies station, ~ Thistles and thorns grow; ~ A great war is always followed ~ By a great famine. ~ He who is well versed in the art of war ~ Only uses the force to win the war, ~ And not to bully or conquer other countries. ~ Win the war but do not boast; ~ Win the war but do not brag; ~ Win the war but do not show arrogance; ~ Win the war but do know it is out of necessity; ~ Win the war but do not thereby bully and conquer other countries. ~ Whatever is in its prime is bound to decline; ~ For, being in prime is against the Tao; ~ Whatever goes against the Tao ~ Will come to an early end.

[26t31c] **Gu Zhengkun** ~ Arms are tools of ill omen, ~ Detested by everybody. ~ And a man of the Tao does not use them. ~ The gentleman usually favours the left, ~ But when being at war, he favours the right. ~ Arms are tools of ill omen, ~ Not the instruments of the gentleman. ~ Even if compelled to use them, ~ The gentleman does not use them with pleasure. ~ Even if being the victor, ~ The gentleman does not glorify the victory. ~ He who glorifies the victory ~ Is such one as takes delight in killing. ~ He who takes delight in killing ~ Can never be successful in winning the empire. ~ On occasions of auspicious celebration the left is favoured; ~ On occasions of mourning the right is favoured. ~ A lieutenant's position is on the left; ~ A general's position is on the right. ~ That is to say, mourning rites should be observed in military operations. ~ War brings about heavy casualties, ~ So one should take part in it with deep sorrow. ~ When winning the victory, victors should treat the dead by observing the rites of mourning.

[26t32c] **Gu Zhengkun** ~ The Tao is nameless for ever. ~ Though it is very small, ~ It is subject to no one in the world. ~ If lords and kings can keep it, ~ They can bring all things in the world under subjection. ~ When the Yin and Yang between heaven and earth unite, ~ Sweet dew will fall, so equally scattered down ~ Without any interference on the part of the people. ~ The administration of the empire demands names; ~ Names are

once given, ~ Limitations are thereby known. ~ The knowledge of limitations helps avoid danger. ~ The Tao is to the world what the river and the sea ~ Are to the countless streamlets.

[26t33c] **Gu Zhengkun** ~ He who knows others is wise; ~ He who knows himself is clever; ~ He who conquers others is forceful; ~ He who conquers himself is powerful; ~ He who knows contentment is rich; ~ He who perseveres is a man of will; ~ He who does not lose his root can endure; ~ He whose Tao survives him is long-lived.

[26t34c] **Gu Zhengkun** ~ The great Tao is felt everywhere ~ Extending in all directions. ~ All things grow on it and it never declines them. ~ It accomplishes its great task without claiming to merit. ~ It breeds all things without claiming to be their master; ~ It can be called the Small. ~ All things finally return to it ~ And it never claims to be their master; ~ And it can be called the Great. ~ It becomes the Great ~ Because it never claims to be the Great.

[26t35c] **Gu Zhengkun** ~ He who holds the great image (Tao) ~ Attracts all the people to him. ~ Coming to him and not harming each other, ~ They all live in peace and happiness. ~ Music and food ~ Can allure passersby to stop, ~ But the Tao, coming out of the mouth, ~ Is tasteless. ~ It cannot be seen, ~ It cannot be heard, ~ But when using it, you can never exhaust its use.

[26t36c] **Gu Zhengkun** ~ If you want a thing to contract, ~ You should stretch it first; ~ If you want a thing weakened, ~ You should strengthen it first; ~ If you want a thing gotten rid of, ~ You should promote it first; ~ If you want a thing taken away, ~ You should give to it first. ~ These are called subtle wisdom. ~ The supple and weak overcomes the rigid and strong. ~ Fish should not be allowed to leave the deep water; ~ The instruments of power of a state ~ Should not be shown to the public.

[26t37c] **Gu Zhengkun** ~ The Tao always remains inactive, ~ Yet it acts upon everything in the world. ~ If lords and kings can keep it, ~ All creatures will grow and develop naturally. ~ When desires are kindled in the growth and development, ~ I can suppress them with the nameless Simplicity of the Tao. ~ Once I do so ~ Desires will be repressed. ~ Once desires are repressed, ~ The whole world will be naturally at peace.

[26t38c] **Gu Zhengkun** ~ A man of the great virtue (Teh) does not claim to be of virtue, ~ Thus he is of the true virtue. ~ A man of the small virtue always holds fast to the virtue in form, ~ Thus he is actually of no virtue. ~ A man of the great virtue remains inactive, ~ Without deliberately manifesting his virtue; ~ A man of the small benevolence keeps being active, ~ Always deliberately manifesting his virtue. ~ A man of the great benevolence acts but never deliberately shows his benevolence; ~ A man of great justice acts and also deliberately shows his justice; ~ A man of rigid rites acts and even rolls up his sleeves to force people to conform to rites when no one responds to him. ~ Therefore ~ Virtue comes after the loss of Tao; ~ Benevolence comes after the loss of virtue; ~ Justice comes after the loss of benevolence; ~ Rites come after the loss of justice. ~ Thus rites result from the lack of loyalty and good faith, ~ And function as the beginning of the great disorder. ~ Foresight is only the flowery embellishment of the Tao ~ As well as the beginning of ignorance. ~ Hence the true man sets store by the thick rather than by the thin, ~ And values the fruit rather than the flower. ~ That is why he takes the former and discards the latter.

[26t39c] **Gu Zhengkun** ~ Among the ancient holders of the One: ~ Heaven that holds the One becomes clear and bright; ~ Earth that holds the One becomes steady; ~ Gods that hold the One become efficacious; ~ Valleys that hold the One become full; ~ All creatures that hold the One become alive; ~ Lords and leaders who hold

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the One become leaders of the human world. ~ By inference Heaven might split without what makes it clear and bright; ~ Earth might shake without what makes it steady; ~ Gods might disappear without what makes them efficacious; ~ Valleys might go dry without what makes them full; ~ All creatures might die out without what makes them alive; ~ Lords and kings might fall without what makes them leaders. ~ That is why the humble is the root of the noble, ~ And the high is based on the low. ~ That is why lords and kings call themselves "the solitary", "the few" and "the unkind". ~ Does not this take the humble as the root (of the noble)? ~ Does this not? ~ Hence the highest honor does not need honoring. ~ It is better, therefore, to be a hard stone than a beautiful piece of jade.

[26t40c] **Gu Zhengkun** ~ Cycling is the movement of the Tao; ~ Being weak is the function of the Tao. ~ All things of the world are born from the Being, ~ And the Being from the Nothingness.

[26t41c] **Gu Zhengkun** ~ Hearing the Tao, the best scholar assiduously practices it; ~ The average scholar half believes and half doubts it; ~ The worst scholar bursts into laughter about it. ~ If the worst scholar does not laugh about it, ~ The Tao is not worthy of being called the Tao. ~ That is why the ancients say: ~ The bright Tao seems dark; ~ The advancing Tao seems to be retreating; ~ The even Tao seems rough; ~ The great virtue resembles the valley; ~ The pure whiteness seems black; ~ The infinite virtue seems lacking; ~ The virile virtue seems idle; ~ The pure simplicity seems turbid; ~ The great square has no corners; ~ Of the utensils the most precious takes the longest time to be finished; ~ The great sound seems soundless; ~ The great image seems formless. ~ The Tao always conceals itself without a name, ~ But it is the Tao alone that helps and completes everything.

[26t42c] **Gu Zhengkun** ~ The Tao begets the One; ~ The One consists of Two in opposition (the Yin and Yang); ~ The Two begets the Three; ~ The Three begets all things of the world. ~ All things connote the Yin and Yang. ~ The Yin and Yang keep acting upon each other ~ And thus things keep changing and unifying themselves. ~ Words like "the solitary", "the few" and "the unkind" ~ Are usually detested by people, ~ Yet lords and kings use them to call themselves. ~ That is why ~ A thing is sometimes added to when being reduced, ~ Or is reduced when being added to. ~ So I teach what I am taught: ~ "The violent will not come to a good end." ~ This I will take as the first lesson when I teach.

[26t43c] **Gu Zhengkun** ~ The most supple in the world ~ Can go through the hardest in the world. ~ What consists of no substance can enter what has no crevices. ~ I thus know the benefit of inaction. ~ Teaching without words, ~ The benefit of inaction, ~ Are what few people in the world can perform and obtain.

[26t44c] **Gu Zhengkun** ~ Which is dearer, your name or your body? ~ Which is more important, your body or your goods? ~ Which is more harmful, gain or loss? ~ Excessive stinginess will result in great expense; ~ Too much amassment leads to great loss; ~ Knowing contentment avoids disgrace; ~ Knowing when to stop avoids danger. ~ Thus one can be long in safety.

[26t45c] **Gu Zhengkun** ~ The complete perfection seems flawed, ~ But its use can never be exhausted; ~ The fullest seems empty, ~ But its use can never come to an end; ~ The straightest seems bent; ~ The most skillful seems clumsy; ~ The most eloquent seems tongue-tied. ~ Movement overcomes cold; ~ Quiet overcomes heat. ~ So inaction and quiet help one ~ Become a leader of the world.

[26t46c] **Gu Zhengkun** ~ When the Tao prevails in the world, ~ The battle steeds are returned to farmers for tilling the fields; ~ When the Tao does not prevail in the world, ~ Even pregnant mares are taken over for

wars. ~ No crime is greater than greediness; ~ No disaster is greater than the lack of contentment; ~ Thus the contentment of feeling content ~ Is an eternal contentment.

[26t47c] **Gu Zhengkun** ~ Without stirring out of the house, ~ One can know everything in the world; ~ Without looking out of the window, ~ One can see the Tao of heaven. ~ The further one travels, ~ The less one knows. ~ That is why the sage ~ Knows everything without going out; ~ Sees the Tao of heaven without looking out of the window; ~ Succeeds without resorting to action.

[26t48c] **Gu Zhengkun** ~ He who seeks learning must increase his knowledge every day; ~ He who seeks the Tao must reduce his knowledge every day; ~ He reduces and reduces until he reaches the state of inaction. ~ When reaching the state of inaction, one can succeeds in everything. ~ To govern the world well, one must take inaction as the principle. ~ If one governs with too much action, one is not a worthy governor.

[26t49c] **Gu Zhengkun** ~ The sage often has no will, ~ He takes the people's will as his own. ~ What is good I treat with goodness; ~ What is not good I also treat with goodness. ~ Thus I obtain goodness. ~ Those who are of faith, I put faith in; ~ Those who are of no faith, I also put faith in. ~ Thus I obtain faith. ~ When the sage governs the world, ~ He simplifies his as well as the people's minds. ~ The people are all preoccupied with their eyes and ears, ~ The sage helps them return to the childhood state.

[26t50c] **Gu Zhengkun** ~ Men live when given to birth ~ And die when being buried. ~ One third of them are long-lived; ~ One third of them are short-lived; ~ One third of them die from their own choices though they could have lived longer; ~ Why in such cases? ~ Because they are too eager to live longer. ~ It is heard that he who is good at preserving his life ~ Does not meet with the rhinoceros or tiger when traveling on land, ~ Nor is he wounded in war, ~ For the rhinoceros has no use for its horns ~ And the tiger has no use for its claws; ~ The weapons have no use for their blades. ~ Why in such cases? ~ Because there is no realm of death for him to enter.

[26t51c] **Gu Zhengkun** ~ The Tao begets all creatures; ~ The virtue rears them; ~ Substance gives them shape; ~ Forces in opposition accomplish them. ~ Therefore all creatures worship the Tao and honor virtue. ~ This worship and honor stems from the fact ~ That the Tao and virtue never unnaturally ~ Impose their influence on all creatures. ~ In this way ~ The Tao begets all creatures; ~ The virtue rears them, ~ Promotes them, natures them, ~ Brings them to fruition and maturity, ~ Meanwhile maintains and defends them. ~ Giving them life without claiming to be their owner; ~ Availing them without claiming to be their benefactor; ~ And being their head without ruling them; ~ All these are called the most intrinsic Teh (virtue).

[26t52c] **Gu Zhengkun** ~ The universe has a beginning (Tao); ~ The beginning functions as the mother of all things. ~ If you know the mother, ~ You can get to know her children (all things); ~ If, while knowing the children, ~ You keep the mother, ~ You will be a sage all your life. ~ Block the openings (of knowledge), ~ Shut the door (of desires), ~ And you will be free from illness all your life. ~ Unlock the openings, ~ Add to your cares, ~ And you will be incurable all your life. ~ To be able to perceive the minute is called discernment; ~ To be able to play the role of the weak is called the strong. ~ Use the light ~ To return to the intrinsic discernment ~ And you will be free from disasters. ~ This is called the eternal Tao.

[26t53c] **Gu Zhengkun** ~ If I have acquired a little knowledge, ~ I will be afraid of going astray ~ When I walk on the road. ~ The road is even, ~ Yet people prefer to take by-paths. ~ While the court is corrupt, ~ The fields lie waste; ~ The granaries are empty; ~ There are persons who are still dressed gaudily, ~ Wearing

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ornamented swords, ~ Satiated with fine food and drink, ~ In possession of extravagant goods. ~ They can be called the chieftains of robbers. ~ What a phenomenon against the Tao!

[26t54c] **Gu Zhengkun** ~ What is well planted cannot be pulled out; ~ What is well held cannot be disengaged; ~ The principle being observed, ~ The offering of sacrifice by descendants will be kept making for ever. ~ Similarly cultivating the principle in oneself, ~ One can purify his virtue; ~ Cultivating it in the family, ~ One makes his own virtue more than enough; ~ Cultivating it in the village, ~ One can have the virtue to be the leader; ~ Cultivating it in the state, ~ One can have the prodigious virtue; ~ Cultivating it in the world, ~ One can have the virtue widely known. ~ Hence I can have an insight ~ Into other individuals by examining myself; ~ Into other families by examining my family; ~ Into other villages by examining my village; ~ Into other states by examining my state; ~ Into other worlds by examining my world. ~ How do I know about the whole world? ~ By employing the method above.

[26t55c] **Gu Zhengkun** ~ A man of prodigious virtue is just like a newly-born baby: ~ Poisonous insects will not sting it; ~ Beasts of prey will not harm it; ~ Birds of prey will not swoop down upon it. ~ Its bones and muscles are weak and supple, ~ Yet its hold is tight. ~ It does not know sexual intercourse between the male and female, ~ Yet its little penis often erects itself; ~ This is because it is at the height of virility. ~ It cries all day long, ~ Yet its throat does not become hoarse; ~ This is because it is at the height of harmonious vim and vigor. ~ To know harmony is to know the law of unity; ~ To know the law of unity is to know discernment; ~ To indulge in sensual pleasures is to look for disasters; ~ To let virility driven by desires is to give free rein to strength. ~ A creature in its prime is at the turning-point of being old, ~ For it is against the Tao. ~ What is against the Tao comes to an early end.

[26t56c] **Gu Zhengkun** ~ He who is wise will not speak; ~ He who speaks is not wise. ~ When one blocks the openings (of knowledge), ~ Shuts the door (of desires), ~ Dulls sharpness, ~ Stays away from entanglements, ~ Glows with veiled radiance, ~ Mingles with dust, ~ That is called subtle identification. ~ Hence you are in no way ~ To be friends with him, ~ To estrange him, ~ To benefit him, ~ To harm him, ~ To honor him, ~ To debase him. ~ That is why he is held in esteem in the world.

[26t57c] **Gu Zhengkun** ~ Rule the state with peace and inaction; ~ Wage a war with crafty tricks; ~ Governing the world by not troubling the people. ~ How do I know it is the right way? ~ The reason is as follows: ~ The more prohibitions there are in the world, ~ The poorer the people; ~ The more weapons the people own, ~ The more chaotic the state; ~ The more skills the people have, ~ The more strange things occur; ~ The more laws and orders are issued, ~ The more thieves and robbers there are. ~ Thus the sage says, ~ If I prefer inaction, ~ The people will naturally crave for peace; ~ If I act little, ~ The people will be naturally rectified; ~ If I am not meddlesome, ~ The people will naturally become rich; ~ If I get rid of desires, ~ The people will naturally become simple.

[26t58c] **Gu Zhengkun** ~ When the governor is magnanimous, ~ The people will become simple; ~ When the governor is harsh, ~ The people will become cunning. ~ Disaster hides itself behind good fortune; ~ Good fortune leans against disaster. ~ Who knows the secret? ~ There is no definite answer. ~ The normal changes into the abnormal; ~ The good changes into the evil. ~ People have been long perplexed. ~ Thus the sage is square and upright ~ But does not wound the people; ~ He is edged but does not cut the people; ~ He is candid but does not behave wantonly; ~ He gives light but does not dazzle.

[26t59c] **Gu Zhengkun** ~ The best way to govern the state and keep in good health ~ Is to stint vitality. ~ To stint

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vitality means to attempt an early preparation; ~ The early preparation means to keep accumulating virtue; ~ Keep accumulating virtue and one can become all-conquering; ~ Be all-conquering and one's power will be beyond measure; ~ When one's power is beyond measure, ~ He can be entrusted with the duty of defending the state. ~ When there is the principle of governing the state, ~ The government can long endure. ~ This is called the Tao of deep roots and sturdy stems ~ By which one can live and see longer time.

[26t60c] **Gu Zhengkun** ~ Ruling a large state resembles frying a small fish ~ (It is inappropriate to turn it over frequently). ~ When the Tao prevails in the world, ~ Even ghosts and spirits become harmless. ~ It is not that ghosts become harmless ~ But that their potencies can no longer harm people. ~ Not only ghosts become harmless, ~ Sages harm no people either. ~ Hence neither does any harm to the people ~ And both sages and ghosts help the people to enjoy the benefit of virtue.

[26t61c] **Gu Zhengkun** ~ A large state should play the role of female, ~ Just like the lowest reaches of a river ~ Where all the other streams meet. ~ The female always conquers the male by motionlessness, ~ Because the motionless female always takes the lower position. ~ Hence the large state can annex the small one by taking the lower position (being modest); ~ The small state can gain the trust of the large one by taking the lower position, ~ The case being either the former or vice versa. ~ The large state wants to put the small one under its protection, ~ The small state wants to be shielded by the large one, ~ Thus both can satisfy their wishes, ~ But the large state should be more willing to take the lower position.

[26t62c] **Gu Zhengkun** ~ The Tao is the innermost recess of all things; ~ It is what the good man cherishes ~ As well as what the bad man wants to keep. ~ With the Tao, beautiful words can buy respect; ~ Beautiful deeds can be highly regarded. ~ How can the bad man desert the Tao? ~ Hence when the emperor ascends the throne and appoints three ducal ministers, ~ It would be better to present to the emperor the Tao than jade disks followed by a team of four horses. ~ Why did ancients value the Tao so much? ~ Was it not said that by making use of the Tao ~ One could get what one desired ~ Or avoid punishment when committing an offense? ~ That is why it is valued so mush in the world.

[26t63c] **Gu Zhengkun** ~ Act by means of inaction; ~ Deal with matters by means of not being meddlesome; ~ Taste by means of tastelessness. ~ The big stems from the small; ~ The many is based on the few. ~ To overcome the difficult should begin with the easy; ~ To accomplish what is big should begin with the small. ~ The difficult things in the world must originate in the easy; ~ The big things in the world must take root in the small. ~ That is why the sage can accomplish what is great by never attempting to be great. ~ Light promise-giving, light promise-breaking; ~ The easier one considers things, the more difficult things become. ~ That is why the sage never meets with difficulty ~ Because he always considers things difficult.

[26t64c] **Gu Zhengkun** ~ A stable situation is easy to be maintained; ~ A condition without the sign of apparent change is easy to be coped with; ~ A fragile thing is easy to break; ~ A minute thing is easy to dissolve. ~ The proper treatment should be given to what has happened; ~ Keep things in order before disorder sets in. ~ A huge tree grows from a tiny seedling; ~ A nine-storey terrace rises from a mound of earth; ~ A journey of a thousand li starts from beneath one's feet. ~ Those who wants to obtain it by force will ruin it; ~ Those who hold it by force will lose it. ~ Thus the sage never ruins anything, ~ Because of his inaction; ~ He never loses anything. ~ In doing things, ~ People often fail on the verge of success. ~ If they are as prudent at the end as at the beginning, ~ They will never fail. ~ That is why the sage ~ Desires what others do not desire, ~ Values not rare goods, ~ Learns to lack learning, ~ Makes up for people's faults. ~ In this way he helps all things develop naturally ~ And refrains from interfering in them.

[26t65c] **Gu Zhengkun** ~ Those ancient men of the profound Tao ~ Did not use the Tao to enlighten the people ~ But use the Tao to make them simple. ~ The people are unruly ~ Because they are too clever. ~ Thus to govern a state by cleverness ~ Is bound to ruin the state; ~ Not to govern the state by cleverness ~ Is a blessing to the state. ~ These are two models of government; ~ Keeping the knowledge of these two models ~ Is known as the mysterious virtue. ~ The mysterious virtue is profound and far-reaching, ~ Running counter to concrete things. ~ At their extremes there is the most complete conformity to nature.

[26t66c] **Gu Zhengkun** ~ All the streamlets flow towards the river and the sea ~ Because the latter takes the lower positions, ~ Hence the latter becomes the king of countless valleys. ~ Therefore, if one wants to be the ruler of the people, ~ One must put oneself behind the people. ~ Thus the sage, though being placed high over the people, ~ Never burdens the people; ~ The sage, though going ahead of the people, ~ Never stands in the way of the people. ~ That is why the people hold him in esteem ~ And are never tired of him. ~ He contends with no one, ~ So no one in the world is able to contend with him.

[26t67c] **Gu Zhengkun** ~ The whole world says that my Tao is great, ~ Resembling nothing concrete, ~ Resembling nothing concrete, ~ Just because it is great. ~ If it resembled anything concrete, ~ It would have long become minute. ~ I have three magic weapons ~ Which I hold and treasure: ~ The first is mercy; ~ The second is thrift; ~ The third is unwillingness to take the lead in the world. ~ Being merciful, one can be brave; ~ Being thrifty, one can be generous; ~ Being unwilling to take the lead in the world, one can become the leader of the world. ~ Now seeking bravery by giving up mercy, ~ Seeking generosity by giving up thrift, ~ Seeking advance by giving up retreat, ~ One is bound to end in death. ~ Being merciful, one will triumph in the offensive ~ And be impregnable in defense. ~ If heaven wants to save one, ~ It must save him with mercy.

[26t68c] **Gu Zhengkun** ~ He who is good at being a commander ~ Does not display his bravery; ~ He who is good at fighting ~ Does not burst into anger; ~ He who is good at defeating his enemy ~ Does not brace himself to engage in a tough battle; ~ He who is good at employing men ~ Humbles himself before them; ~ This is called the virtue of non-contention; ~ This is called making use of others' strength; ~ This is called conformability to the Tao of heaven.

[26t69c] **Gu Zhengkun** ~ A strategist says: ~ I dare not launch an attack but strengthen defense capabilities; ~ I dare not advance an inch but retreat a foot instead. ~ This means to deploy battle array by showing no battle array; ~ To wield one's arm to attack by showing no arm to lift; ~ To face the enemy by showing no enemy to attack; ~ To hold weapons by showing no weapons to hold. ~ No disaster is greater than underestimating the enemy. ~ Underestimating the enemy nearly cost me my treasure (i. e. three treasured weapons, see 67). ~ That is why the sorrow-laden side wins ~ When two armies are at war.

[26t70c] **Gu Zhengkun** ~ My words are very easy to understand, ~ And very easy to put into practice, ~ Yet there should have been no one in the world ~ Who can understand them ~ Or can put them into practice. ~ Words must be purpose-oriented, ~ Deeds must be reasonably grounded. ~ People cannot understand me ~ Because they fail to understand what is said above. ~ Those who understand me are few; ~ Those who can follow my advice are even less. ~ That is why the sage ~ Is always dressed in coarse cloth ~ But conceals about him a beautiful piece of jade (the Tao).

[26t71c] **Gu Zhengkun** ~ Knowing one's ignorance of certain knowledge is the best attitude; ~ Not knowing certain knowledge yet pretending to know is a bad attitude. ~ The sage is of no shortcoming, ~ Because he

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considers shortcoming as shortcoming. ~ He considers shortcoming as shortcoming, ~ Thus he has no shortcoming.

[26t72c] **Gu Zhengkun** ~ When the people are not afraid of the threatening might of the authority, ~ The great tumult will soon ensue. ~ Do not harass their living places; ~ Do not deprive them of their means of livelihood. ~ If you do not oppress the people, ~ The people will not be tired of you (the ruler). ~ Hence the sage knows himself but does not praise himself; ~ loves himself but does not honor himself. ~ That is why he discards the latter and takes the former.

[26t73c] **Gu Zhengkun** ~ Bravery in being bold leads to death; ~ Bravery in being timid leads to life. ~ These two kinds of bravery, ~ One leads to good the other to harm, ~ Who knows why ~ Heaven hates what it hates? ~ Even the sage feels it difficult to understand. ~ This is the Tao of heaven: ~ To excel in triumphing by means of non-contention; ~ To be good at answering by means of taciturnity; ~ To attract people by using no summons; ~ To be quick in planning by acting slowly. ~ The net of heaven is spread wide and far, ~ Though the mesh is largely knit, ~ Nothing can slip through the net.

[26t74c] **Gu Zhengkun** ~ When the people are not afraid of death, ~ What is the point of threatening them with death? ~ Should the people really fear death, ~ Who dare go against laws ~ If we put to death those who do evils? ~ It is the duty of a regular executioner to kill, ~ If one wants to kill on behalf of the executioner, ~ It is like chopping wood on behalf of the master carpenter. ~ There are few who can escape cutting their own hands ~ When they chop wood on behalf of the master carpenter.

[26t75c] **Gu Zhengkun** ~ The hunger on the part of the people ~ Is the result of exorbitant taxes on the part of the ruler; ~ Thus the people are hungry. ~ The unruliness on the part of the people ~ Is the result of meddlesome actions on the part of the ruler; ~ Thus the people are unruly. ~ Making light of life on the part of the people ~ Is the result of setting too much store by life on the part of the ruler; ~ Thus the people make light of life. ~ Those who make light of their own life ~ Are wiser than those who overvalue their life.

[26t76c] **Gu Zhengkun** ~ While alive, a man's body is supple; ~ When dead, it becomes hard. ~ While alive, grass and trees are supple; ~ When dead, they become dry and stiff. ~ Thus the hard and strong is of the dying sort; ~ The supple and weak is of the living sort. ~ That is why the army, having grown strong, will be wiped out, ~ And the tree, when grown up, will be cut down. ~ Thus the strong and big is inferior ~ To the weak and supple.

[26t77c] **Gu Zhengkun** ~ Does not the Tao of heaven resemble the bending of a bow (aiming): ~ Pressing down the high, ~ Lifting up the low, ~ Reducing the excessive, ~ Compensating the deficient? ~ So the Tao of heaven means to compensate the deficient by reducing the excess. ~ The Tao of man is different: ~ It gives to one who already has more than enough by taking from one who is in want. ~ Who can offer what he has in excess to the people? ~ Only the man of Tao. ~ Thus the sage ~ Benefits all things without claiming to be their benefactor; ~ Succeeds without claiming credit; ~ Because he does not want to show off his wisdom.

[26t78c] **Gu Zhengkun** ~ Nothing in the world is more supple than water, ~ Yet nothing is more powerful than water in attacking the hard and strong. ~ Why? ~ Because nothing can take its place. ~ Everyone in the world knows ~ That the weak is more powerful than the strong, ~ That the supple is more rigid than the hard, ~ Yet no one so far can put the knowledge into practice. ~ That is why the sage says, ~ Only he who can bear the humiliation on behalf of the state ~ Can be called the great priest of the state; ~ Only he who

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dare shoulder the responsibility for the calamity of the state ~ Can be called the king of the state. ~ Factual words seem ironical.

[26t79c] **Gu Zhengkun** ~ When the great enmity is allayed, ~ There must be some remaining hostility; ~ Even if one requites hostility with kindness, ~ How can that be considered perfect? ~ Therefore the sage keeps the stub of the receipt for a loan ~ But never presses for payment from people. ~ A man of virtue is as tolerant as the sage who keeps the stub of the receipt; ~ A man of no virtue is as harsh as tax collectors. ~ The Tao of heaven never shows favouritism; ~ It always helps those who are good.

[26t80c] **Gu Zhengkun** ~ The state should be small; ~ The population should be sparse. ~ Tools, though of many kinds, ~ Should not be used. ~ Teach the people to fear death ~ And not to migrate to remote places; ~ Although they have ships and carts, ~ They will have no need to use them; ~ Although they are well armed with weapons, ~ They will have no place to make them effective. ~ Encourage the people to return to the condition ~ Under which the knotted rope was used to record things. ~ The world best ruled is a place where ~ The people will have delicious food, ~ beautiful clothes, ~ comfortable living quarters, ~ cheerful customs. ~ Though within easy reach of neighbouring states, ~ The dog's barking and the cock's crowing in one state are heard in another; ~ The people of one state will never have dealings with those of another, ~ Even if they get old and die.

[26t81c] **Gu Zhengkun** ~ True words are not embellished, ~ The embellished words are not true. ~ A good man does not quibble; ~ He who quibbles is not good. ~ A man of true learning does not show off his learning; ~ He who shows off his learning does not have true learning. ~ The sage does not store up. ~ Helping others as best as he can, ~ He is helped even more. ~ Giving others as much as he can, ~ He becomes richer and richer still. ~ The Tao of heaven benefits rather than harms all things; ~ The Tao of the sage is to give rather than rob the people.

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[27t01c] **Chao-Hsiu Chen** ~ The Tao that can be named is not the eternal Tao. ~ The Name that can be spoken is not the eternal name. ~ The Nameless is the beginning of Heaven and Earth. ~ The Named is the mother of all creatures. ~ Observe the mysteries of the Tao without longing. ~ Survey its appearance with desire. ~ Both mysteries and appearance come from the same origin but wear a different name; ~ they are enigmatic. ~ The greatest mystery is the gate to all mysteries.

[27t02c] **Chao-Hsiu Chen** ~ The whole world can see the beautiful as the beautiful only because of the ugly. ~ The whole world can recognize the good as the good only because of the bad. ~ Something and nothing create each other. ~ The difficult and the easy complement each other. ~ The long and the short define each other. ~ The high and the low counterbalance each other. ~ Before and after follow each other. ~ Therefore the sage acts without action, teaches without words. ~ The myriad creatures keep on going without an end, ~ creating life without possessing it, ~ performing deeds without expectations, ~ fulfilling the mission without claiming a victory, ~ because the sage does not ask for praise, ~ therefore the praise remains with him for ever.

[27t03c] **Chao-Hsiu Chen** ~ Not to value one's own virtues is the way to restrain people from striving for wealth. ~ Not to value the precious is the way to restrain people from theft. ~ Not to see the desirable is the way to restrain confusion in the mind. ~ Therefore the wise way to rule is: ~ not to give importance to oneself, ~ or try to enrich one's spirit and virtue; ~ not to be inordinately proud of one's ability, ~ or try to make unceasing efforts to improve oneself. ~ Let the people stay free from desire and knowledge in order to avoid the pitfalls that knowledge may bring. ~ Rule by doing nothing, then everything will be as it should.

[27t04c] **Chao-Hsiu Chen** ~ The Tao is based on harmony between emptiness and abundance. ~ It is the deep source of the myriad creatures. ~ It softens their sharpness. ~ It releases their confusion. ~ It lessens their lustre. ~ It merges with their dust. ~ The Tao is so clear and so transparent that it is nearly invisible, nearly formless; ~ no one can know its origin, ~ for it came before all creation.

[27t05c] **Chao-Hsiu Chen** ~ Heaven and Earth treat all creatures as they treat a straw dog: ~ with great kindness. ~ The sage treats the people as he treats a straw dog: ~ with great kindness. ~ Between Heaven and Earth there is a big void; ~ it is like a bag without a seam, ~ it is like the hole in a bamboo flute. ~ This void cannot be overpowered: ~ the more it moves, the more it yields. ~ Many words lead to less understanding, therefore it is best to guard the void.

[27t06c] **Chao-Hsiu Chen** ~ The spirit is as deep as a valley and will never fade. ~ It is the great mysterious mother. ~ The gateway of this mysterious creature is the root of Heaven and Earth. ~ Although it is invisible, it endures; it will never end.

[27t07c] **Chao-Hsiu Chen** ~ Heaven and Earth are enduring only because they have no ego; ~ therefore they can live for ever. ~ The sage does not try to be the first, and does not fight for fame. ~ Only through unselfishness can he achieve fulfilment.

[27t08c] **Chao-Hsiu Chen** ~ The greatest good is like water: it benefits all life without being noticed. ~ It flows even to the lowliest places where no one chooses to be and so it is very close to the Tao. ~ It settles only in quiet locations. ~ Its deepest heart is always clear. ~ It offers itself with great goodness. ~ It keeps its rhythm as it keeps its promises. ~ It governs tributaries as it governs its people. ~ It adapts to all necessities. ~ It moves at the right moment. ~ It never flaunts its goodness and so it never attracts any blame.

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[27t09c] **Chao-Hsiu Chen** ~ To stop in time is better than to hold a full bowl with fear of spilling. ~ A knife cannot be kept constantly sharp, therefore it is wise not to flaunt the blade. ~ Amass a hoard of gold and jade and it cannot be possessed for ever. ~ Those who vaunt their position and worth risk attracting blame. ~ To retire when the goal is reached: this is the Tao of Heaven.

[27t10c] **Chao-Hsiu Chen** ~ Can one hold the soul in the body, hold the mind in the spirit, and keep them as one? ~ Can one concentrate the energy of life and keep it supple like a newborn child? ~ Can one study everything and really know everything without making a mistake? ~ Can one govern the nation with all the right actions and really love the people? ~ Can one always make a decision with the right mind? ~ Can one empty the mind and fill it with the brightness of wisdom and learn to step back from this knowledge? ~ Can one give life and grow life and yet claim no possession? ~ Can one supervise and benefit others, yet exercise no authority and rely on no pride? ~ This is what is called the mysterious virtue.

[27t11c] **Chao-Hsiu Chen** ~ Thirty spokes share one hub, yet the spokes and the hub cannot make use of the carriage. ~ Mix water, mud and earth and they can be shaped into a vessel, yet they cannot make use of the vessel itself. ~ Cut out windows and doors to create a room, yet they cannot make use of the room itself. ~ Therefore take the useful as the useless, the useless as the useful.

[27t12c] **Chao-Hsiu Chen** ~ The five colours blind man's eye. ~ The five tones deafen man's ears. ~ The five flavours dull man's taste. ~ Riding and hunting drive man's mind mad. ~ Precious goods alter man's behaviour. ~ Therefore the sage tries to fill the belly (the virtuous character) and not the eyes (the gateway to the emotions). ~ And so he discards one and keeps the other.

[27t13c] **Chao-Hsiu Chen** ~ Accept favour and disgrace as a threat that troubles the body like a disease. ~ What does it mean to accept favour and disgrace as a threat? ~ Everyone seeks to be favoured. ~ No one seeks to be disgraced. ~ When one receives it, it causes alarm. ~ When one loses it, it causes alarm. ~ Therefore favour and disgrace are both threatening. ~ What does it mean that the disease troubles one's body? ~ One suffers from the disease because one treasures one's body. ~ If one does not love one's body, one will no longer suffer from the disease. ~ Therefore ~ entrust the land under Heaven to the one who does not treasure his body, ~ sanction the land under Heaven to the one who does not love his body. ~ He who does not love even his own body will not treasure rulership, and so he will truly care for all things.

[27t14c] **Chao-Hsiu Chen** ~ That which cannot be seen is called invisible. ~ That which cannot be heard is called inaudible. ~ That which cannot be held is called intangible. ~ These three cannot be defined, therefore they are merged as one. ~ Look at its highest part - it is not bright. ~ Look at its lowest part - it is not dark. ~ It never ends and it cannot be named. ~ It returns to nothingness. ~ Therefore it is called the shape without shape and the substance without substance. ~ It is called indefinable. ~ One approaches it but cannot see its beginning. ~ One follows it but cannot see its end. ~ Hold fast to the original path in order to control the realm of the present. ~ To know the ancient origin is the discipline of Tao.

[27t15c] **Chao-Hsiu Chen** ~ Since ancient times, he who is versed in the Tao has been regarded as subtle, mysterious and obscurely discerning, too profound to be understood. ~ And because he is elusive, one is barely able to describe him. ~ Prudent as if fording a stream in winter. ~ Wary as if in fear of those around him. ~ Formal as if holding a memorial ceremony. ~ He lets his heart yield like melting ice. ~ He keeps his character rough like uncarved wood. ~ He makes his mind empty like a spacious valley. ~ He is opaque like muddy water. ~ There is one who remains still while the mud settles and the water clears itself. ~ There is

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one who remains quiet and finds that the moment of action arises of its own accord. ~ There is one who follows the Tao and does not seek plenitude simply because he is not fulfilled. ~ In that way he can be named and reach the Tao.

[27t16c] **Chao-Hsiu Chen** ~ Do one's best to achieve emptiness. ~ Hold firmly to stillness. ~ All things on earth follow the same cycle. ~ I observe their return. ~ All the teeming creatures return to their roots. ~ Returning to the root is called stillness. ~ Stillness means to return to life. ~ A return to life means constancy. ~ Understanding constancy means enlightenment. ~ Not knowing constancy leads to evil deeds. ~ Knowing constancy is knowing tolerance. ~ Tolerance is impartiality. ~ Impartiality is the skilful exercise of kingship. ~ Kingship is Heaven. ~ Heaven is Tao. ~ Tao is eternity. ~ Until the end of one's own life, one will meet no danger.

[27t17c] **Chao-Hsiu Chen** ~ The best rulers are those whom the people barely know exist. ~ The next best are those whom the people love and praise. ~ Then there are those whom the people fear and despise. ~ If they do not rule the country with faith, the people will not respond to them with trust. ~ The best rulers do not need to rule the people with words. ~ If they have accomplished their task, the people will be ruled automatically.

[27t18c] **Chao-Hsiu Chen** ~ When the Tao disappears, humanity and justice will appear by themselves. ~ When intelligence appears, falsity will appear too. ~ When relatives fall into disharmony, filial piety and kindheartedness will appear. ~ When the country falls into chaos, official loyalists will appear.

[27t19c] **Chao-Hsiu Chen** ~ Eliminate the virtuous man, discard the wise, and the people will benefit a hundredfold. ~ Eliminate the goodhearted, discard justice, and the people will fulfil their filial duty with kindness. ~ Eliminate skilled workmen, discard profit, and the thief will not appear. ~ These three exist only as superficial forms. ~ Therefore this is the teaching to the people: ~ Embrace the simple, ~ hold the unadorned, ~ remove selfishness, ~ reduce desire.

[27t20c] **Chao-Hsiu Chen** ~ One who renounces learning has no sorrow. ~ Between the 'yea' and the 'nay', is there much difference? ~ Between the good and the bad, is there great distance? ~ Should one fear what other people fear? ~ If one does not cultivate one's virtue, it is like letting the land lie waste. ~ Everyone seeks the things that taste good, the joy in life. ~ I alone am detached and expressionless, like a newborn baby that has not yet learned knowledge or worry. ~ Everyone wishes for more than they need but I seek to avoid it. ~ I have the mind of a fool, but pure. ~ Everyone shows their intelligence; I show only stupidity. ~ Everyone tries to find profit with sharpness; I alone do not find it. ~ Others' desire has no end; like the sea, they drift without reaching a goal. ~ Everyone thinks that they are someone; I only think of myself as no one. ~ I behave differently to all the others, and only treasure being nourished by the mother of all creatures.

[27t21c] **Chao-Hsiu Chen** ~ A virtuous person comes into being only according to the Tao. ~ Tao is something which is obscure and indistinct. ~ Indistinct and obscure - ~ yet there is an appearance. ~ Obscure and indistinct - ~ yet there is a substance. ~ Vague and dim - ~ yet there is an essence within it. ~ This essence is genuine. ~ There is truth within it. ~ Since ancient times until now, its name never forsaken, it stands there to guard all the good deeds. ~ How do I know all the good deeds are guarded by this Tao? ~ I know.

[27t22c] **Chao-Hsiu Chen** ~ The tortured will seek for the snug. ~ The bent will seek for the straight. ~ The hollow will seek for the full. ~ The worn will seek for the new. ~ The minor will seek for the major. ~ The affluent will

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seek for the perplexed. ~ Therefore the virtuous man considers unity as the only model for the world. ~ He does not flaunt himself, therefore he is brilliant. ~ He does not consider himself right, therefore he is incontestable. ~ He does not require his fame, therefore he is meritorious. ~ He does not stick to his own knowledge, therefore he grows. ~ Only because he does not fight can no one under Heaven fight with him. ~ The ancient saying 'The tortured will be made snug' is very well put. ~ It truly enables one to preserve the unity.

[27t23c] **Chao-Hsiu Chen** ~ Nature speaks rarely. ~ A stormy wind cannot blow for the whole morning, a passing heavy shower cannot fall for the whole day. ~ Even Heaven and Earth cannot show their sudden power for ever - much less can men. ~ That is the reason why one who follows the Tao ~ accords the Tao with the Tao, ~ accords the virtue with the virtue, ~ accords the loss with the loss. ~ He who accords with the Tao is gladly accepted by the Tao. ~ He who accords with the virtue is gladly accepted by the virtue. ~ He who accords with the loss is gladly accepted by the loss. ~ When there isn't enough faith from he who leads the people, the people who follow him will not have good faith.

[27t24c] **Chao-Hsiu Chen** ~ He who tiptoes cannot stand. ~ He who strides cannot walk. ~ He who sees only himself is not enlightened. ~ He who is self-righteous is not notable. ~ He who boasts about himself will have no merit. ~ He who praises himself will have no improvement. ~ The way he takes the Tao, as if eating with a full stomach and moving with excess baggage, will be disliked. ~ Therefore he who follows the Tao will not abide this.

[27t25c] **Chao-Hsiu Chen** ~ There is matter formed of confusion, born earlier than Heaven and Earth. ~ In the silence and the void it stands alone and does not change. ~ It turns around without worry. ~ It is capable of being the mother of all creatures under Heaven. ~ I do not know its name, but call it Tao. ~ It is compelled to be named 'great'. ~ 'Great' means passing away, ~ passing away means far away, ~ far away means returning. ~ That is why the Tao is great. ~ Heaven is great. ~ Earth is great. ~ The emperor is great. ~ Within the realm there are four great things; the emperor is one of the four. ~ Human beings follow the Earth. ~ The Earth follows Heaven. ~ Heaven follows the Tao. ~ The Tao follows Nature.

[27t26c] **Chao-Hsiu Chen** ~ The heavy is the root of the light. ~ Stillness is the sovereign of restless movement. ~ Therefore a virtuous man will not lose sight of his impedimenta during the whole day. ~ Although he has splendour, he stands aloof. ~ Unfortunately the great ruler of ten thousand chariots governs the country indiscreetly. ~ To act abruptly is to lose the trust of his officials. ~ To act restlessly is to lose his respect as a sovereign.

[27t27c] **Chao-Hsiu Chen** ~ He who knows how to travel does not leave any trace. ~ He who knows how to use words does not make any errors. ~ He who knows stratagems needs not any plans. ~ He who knows how to lock uses no bolts, yet what has been locked cannot be opened. ~ He who knows how to tie uses no rope, yet what has been tied cannot be released. ~ Therefore the sage always knows how to take care of people, and so no one is abandoned. ~ He knows how to take care of all things, and so no thing is abandoned. ~ This is what is called following discernment. ~ That is why good men are the teachers of bad men, and bad men are the sources of warning of good men. ~ Not to value the teacher, not to care for the sources, ~ this reveals foolishness, however clever one may be. ~ This is the essential secret.

[27t28c] **Chao-Hsiu Chen** ~ Recognize the male - the yang, ~ guard the female - the yin. ~ Be a valley under Heaven. ~ Be a valley under Heaven and the constant virtue will not fade away. ~ One will become like a

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little child again. ~ Recognize the white - the yang, ~ guard the black - the yin. ~ Be a model under Heaven. ~ Be a model under Heaven and the constant virtue will not fade away. ~ One will return to the infinite. ~ Recognize the glory, guard the disgrace. ~ Be a valley under Heaven. ~ Be the valley under Heaven and return again to the uncarved block. ~ When the block is carved up it is transformed into useful wares. ~ The sage will use them with equal heart. ~ Therefore the great law will not crumble.

[27t29c] **Chao-Hsiu Chen** ~ To rule the country with force is a matter that cannot be avoided - as I see. ~ Yet to hold the land under Heaven with force cannot be done. ~ Whoever does it will fail. ~ Whoever tries to control it will lose it. ~ If there is something that goes in the front, there will be something that follows behind. ~ If there is something that makes warmth, there will be something that cools it down. ~ If there is something that creates strength, there will be something that makes it weak. ~ If there is something that reaches its goal, there will be something that breaks it. ~ Therefore the sage stays away from opposing the rule of Nature, ~ from seeking luxuriousness, from doing what is against his own duty.

[27t30c] **Chao-Hsiu Chen** ~ The ruler who rules his people with Tao ~ need not show his force with an army. ~ If he who rules does so with the force of an army the others will return with the force of an army. ~ Wherever armies have marched, ~ thistles and thorns grow. ~ Whenever a great war has begun, ~ crop failure and famine follow. ~ That is why a good ruler would not dare to flaunt the power of his army. ~ He would not use the force to glory in the force. ~ He uses the army, yet with reserve and dignity. ~ He uses the army, yet with politeness. ~ He uses the army just because he is forced to do so. ~ That is what 'to show consideration and not force' means. ~ A strong army is like a creature in its prime: ~ it will only grow older. ~ This is the rule of Tao and that is the reason why one should not oppose the Tao. ~ He who opposes the Tao will meet an early end.

[27t31c] **Chao-Hsiu Chen** ~ Weapons are cursed instruments. ~ They are something to hate. ~ Therefore he who holds the Tao will not use them. ~ A virtuous man keeps to the left position in his daily life, but values the right in times of war. ~ Weapons are cursed instruments and not made for virtuous men. ~ He who uses them against his will will handle them with great concern. ~ One should regard victory as something ugly. ~ He who regards it as beautiful enjoys killing and will not achieve his ambition under Heaven. ~ A lucky event is honoured by the left position, ~ an unlucky event by the right. ~ In preparation for war, a lieutenant stands on the left, ~ a general stands on the right. ~ This means that the matter is treated as a funeral. ~ Cry with sorrow when many people are killed. ~ Regard it as a period of mourning when the battle is won.

[27t32c] **Chao-Hsiu Chen** ~ The Tao has no name, like an uncarved block. ~ But no one under Heaven dares claim its allegiance. ~ Should lords and princes be able to hold fast to it, ~ the myriad creatures will submit to their own accord. ~ Heaven and Earth will unite and the sweet dewdrop will fall. ~ People will live in peace, even though no one is seeking for it. ~ When the block is carved it will be named. ~ It will also be time to stop. ~ Knowing to stop in time avoids danger. ~ The Tao runs under Heaven as the river and the water of the valley run into the sea.

[27t33c] **Chao-Hsiu Chen** ~ He who knows others is resourceful; he who knows himself is enlightened. ~ He who surpasses others has power; he who surpasses himself is strong. ~ He who is content is rich. ~ He who keeps going has will. ~ He who maintains his own position will last long. ~ He who dies, yet whose natural character remains, will live a long life.

[27t34c] **Chao-Hsiu Chen** ~ The Tao is floating everywhere, to the left and to the right. ~ The lives of the myriad

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creatures depend on it, no one can live without it. ~ It accomplishes its task, yet claims no honour. ~ It nourishes the myriad creatures, yet claims no possession. ~ It is always free from desire; ~ it can be called small. ~ The myriad creatures turn to it, yet it does not master them; it can be called great. ~ That is why the sage never boasts to be the great one, therefore he is the great one.

[27t35c] **Chao-Hsiu Chen** ~ Embrace the appearance of Tao. ~ Everyone under the great Heaven will follow it, ~ yet no one tries to cause harm to it. ~ Peace and safety and equality will arise. ~ Banquets and delicacies are like passing guests: they cannot last. ~ The Tao passes the mouth, it cannot be tasted. ~ The Tao passes the eyes, it cannot be seen. ~ The Tao passes the ears, it cannot be heard. ~ Yet it can never be exhausted by use.

[27t36c] **Chao-Hsiu Chen** ~ To gather things, one must first disseminate them. ~ To weaken things, one must first strengthen them. ~ To abolish things, one must first prevail upon them. ~ To seize things, one must first grant them. ~ That is what 'profound understanding' means. ~ The soft will overcome the hard. ~ The weak will overcome the strong. ~ The fish shall not leave deep waters. ~ The weapons of a country should not be displayed in public.

[27t37c] **Chao-Hsiu Chen** ~ The Tao always does nothing but nothing remains undone. ~ If the ruler observes this the myriad creatures will act of their own accord. ~ After their metamorphosis, desire will arise. ~ It will press them down with the power of the uncarved block, the Tao. ~ The nameless uncarved block is free from desire. ~ Absence of desire will lead to stillness and the world under Heaven will be harmonized by itself.

[27t38c] **Chao-Hsiu Chen** ~ A man of great virtue is not aware of virtue; that is the reason why he has virtue. ~ A man of little virtue does not miss virtue; that is the reason why he has no virtue. ~ The great virtue is when one does not do anything, yet everything is done. ~ The little virtue is when one does everything, yet something remains undone. ~ A man of great humanity acts, yet he acts without purpose. ~ A man of great justice acts, yet he acts with purpose. ~ A man of great courtesy acts, and if no one responds he rolls up his sleeves and tries to persuade them to respond. ~ That is why when the Tao is lost, virtue appears. ~ When virtue is lost, humanity appears. ~ When humanity is lost, justice appears. ~ When justice is lost, courtesy appears. ~ Courtesy is the superficial form of faith and trust; it is the beginning of disorder. ~ A man of much knowledge results in the flourishing of the Tao; it is the beginning of foolishness. ~ Therefore a true man lives with magnanimity, renounces the frivolous, lives with simplicity, renounces the luxuriant. ~ That is why he chooses the one and renounces the other.

[27t39c] **Chao-Hsiu Chen** ~ Since ancient times, what comes into possession is the 'One'. ~ Heaven in possession of the 'One' is clear. ~ The Earth in possession of the 'One' is tranquil. ~ The gods in possession of the 'One' are efficacious. ~ The valley in possession of the 'One' is full. ~ The myriad creatures in possession of the 'One' are alive. ~ The rulers in possession of the 'One' are faithful to their country. ~ Although they are different, they are the same 'One'. ~ When Heaven is not clear, it risks cracking. ~ When the Earth is not tranquil, it risks exploding. ~ When the gods are not efficacious, they risk ceasing to exist. ~ When the valley is not full, it risks drying up. ~ When the myriad creatures possess no life, they risk extinction. ~ When rulers are not faithful, they risk a fall from their heights. ~ Therefore the humble is the basis of the precious. ~ The low is the basis of the high. ~ The rulers shall humiliate themselves. ~ That is why one grows the root at the base - isn't it? ~ That is why one prefers to be the wheel instead of the carriage, ~ one chooses to be a stone instead of jade.

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[27t40c] **Chao-Hsiu Chen** ~ Returning is the movement of Tao. ~ Weakness is the use of the Tao. ~ The myriad creatures under Heaven are born from something. ~ The something is born from nothing.

[27t41c] **Chao-Hsiu Chen** ~ A first-rate scholar hears the Tao and practises it conscientiously. ~ A second-rate scholar hears the Tao and follows it just at that moment. ~ A poor scholar hears the Tao and laughs out loud. ~ If the poor scholar does not laugh, it cannot be the Tao. ~ That is why it is said: ~ One who knows the Tao clearly seems ignorant. ~ One who improves himself according to the Tao seems backward. ~ One who moves with the Tao is equal to the Tao. ~ The highest virtue feels empty, like the valley. ~ The purest whiteness feels tainted. ~ The brightest virtue never seems adequate. ~ He who is virtuous feels like a thief. ~ The purest nature seems polluted. ~ The truest square has no corners. ~ The greatest abilities mature slowly. ~ The greatest tone has no sound. ~ The greatest shape has no form. ~ The Tao hides within the nameless. ~ Only the Tao is able to change and to bring everything to completion.

[27t42c] **Chao-Hsiu Chen** ~ The Tao bears the 'One'. ~ The 'One' bears the 'Two'. ~ The 'Two' bears the 'Three'. ~ The 'Three' bears the myriad creatures. ~ The myriad creatures carry yin and embrace yang, which both melt into 'chi' - the energy of life - to achieve harmony. ~ People detest above all orphanhood and widowhood, yet the rulers use these titles to describe themselves. ~ That is why in losing much is gained, and in gaining much is lost. ~ What others teach, I teach also: ~ He who is a ferocious adversary does nothing else but cause his own death. ~ With these words I will maintain my teaching.

[27t43c] **Chao-Hsiu Chen** ~ The softest under Heaven can ride roughshod over the hardest. ~ That without substance can enter even into the smallest space. ~ That is why I know the benefit of doing nothing. ~ Teaching without words, benefiting without doing: ~ there are unfortunately very few people under Heaven who can reach these goals.

[27t44c] **Chao-Hsiu Chen** ~ Fame or your self: which is dearer? ~ Your self or your possessions: which is more precious? ~ To have or to lose: which is more detrimental? ~ That is why the most beloved will cost a great deal. ~ The more one stores, the more one will lose. ~ He who is content will not meet disgrace. ~ He who knows when to stop will not face danger. ~ Only then is there longevity.

[27t45c] **Chao-Hsiu Chen** ~ Great achievement seems imperfect, yet its usefulness is not diminished. ~ Great fullness seems empty, yet it is inexhaustible. ~ Great frankness seems to succumb. ~ Great discussion seems silent. ~ Activity overcomes coldness. ~ Stillness overcomes heat. ~ Purity and stillness are the ideal for the world.

[27t46c] **Chao-Hsiu Chen** ~ When there is Tao under Heaven, fleet-footed horses are working in the fields. ~ When there is no Tao under Heaven, war horses appear outside the city. ~ There is no greater crime than having wrong desires. ~ There is no greater hardship than being discontent. ~ There is no greater misfortune than obtaining one's own triumph. ~ That is why he who feels content is always content.

[27t47c] **Chao-Hsiu Chen** ~ Without going outside ~ one can know the whole world. ~ Without looking out of the window ~ one can see the Tao of Heaven. ~ The further one goes, the less one knows. ~ Therefore the sage ~ without walking, knows everything, ~ without seeing, identifies everything, ~ without doing, accomplishes everything.

[27t48c] **Chao-Hsiu Chen** ~ In the course of learning, one increases every day. ~ In the course of Tao, one

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decreases every day. ~ Decreasing and decreasing, until doing nothing. ~ Doing nothing, yet everything is done. ~ That is why he who aims at rulership should let things take their course. ~ Should he try to interfere, he is not worthy of aiming at rulership.

[27t49c] **Chao-Hsiu Chen** ~ The sage has no mind of his own. ~ He takes the minds of the people as his own. ~ Whatever others like, he likes too. ~ Whatever others dislike, he likes too. ~ This is what is meant by virtuous goodness. ~ Whatever others trust, he trusts too. ~ Whatever others mistrust, he trusts too. ~ This is what is meant by virtuous trust. ~ The sage leads his life with vigilance. ~ He merges his mind with all others' under Heaven. ~ People are used to hearing and seeing the behaviour of the sage and so they are influenced, and become pure again, as a newborn child.

[27t50c] **Chao-Hsiu Chen** ~ Emotions and longings are life. ~ Passions and desires are death. ~ There are thirteen kinds of life: ~ seven are emotions and they refer to the gates of the mind; ~ six are longings and they refer to the gates of the body. ~ There are also thirteen kinds of death: ~ seven are passions and they refer to the gates of the mind; ~ six are desires and they refer to the gates of the body. ~ These thirteen kinds of life and death rule also human beings, because one treasures life. ~ He who is good at conserving his life will not meet the rhinoceros and the tiger on his journey. ~ He can enter a battle without being hurt. ~ The rhinoceros cannot attack him with its horn, ~ the tiger cannot scratch him with its claws, ~ troops cannot use their swords against him. ~ That is only because he has no place for death to enter.

[27t51c] **Chao-Hsiu Chen** ~ The Tao creates. ~ The virtue nourishes. ~ The things form. ~ The environment shapes them to completion. ~ That is why the myriad creatures all respect the Tao, and value virtue. ~ When the Tao is respected, virtue is valued. ~ No one can command them but the Tao. ~ That is why the Tao creates myriad creatures. ~ Virtue nourishes them, cultivates them, educates them, completes them, ripens them, supports them, carries them. ~ The Tao creates them without possessing them, benefits them without profiting from them, guides them without commanding them. ~ That is what profound virtue means.

[27t52c] **Chao-Hsiu Chen** ~ The world had a beginning. ~ This beginning is the mother of the world. ~ Once you know the mother ~ you know the children. ~ When you know the children ~ you will return to embrace the mother. ~ Then you will live lifelong without danger. ~ Close the mouth, and the spirit will not escape. ~ Seal the ears, and the mind will not escape. ~ You will live lifelong without struggle. ~ Open the mouth, and take action for every matter, and you will live lifelong beyond hope. ~ To see the small is called clarity. ~ To know how to yield is called strength. ~ Use virtue outside the mind but return to virtue in the mind, ~ and you will live lifelong without danger. ~ This is what is called practising constancy.

[27t53c] **Chao-Hsiu Chen** ~ Should I know just a fraction of Tao, ~ I would walk on the great way, fearing to impose upon the people. ~ The main road is smooth to walk but the people prefer the smaller footpath. ~ That is why the court is corrupt, ~ the fields lie in waste, the granaries are empty. ~ Yet the rulers wear clothes adorned with finery, ~ carry sharp swords decorated with patterns, ~ possess storehouses overflowing with goods and wealth. ~ This is to rule by stealing. ~ This is not the Tao.

[27t54c] **Chao-Hsiu Chen** ~ He who is well established cannot be uprooted. ~ He who is holding tight cannot slip away. ~ His descendants will never cease to honour him. ~ He who cultivates the moral character, his virtue will be clear. ~ He who cultivates his own family, his virtue will flourish. ~ He who cultivates the village, his virtue will endure. ~ He who cultivates the country, his virtue will be abundant. ~ He who cultivates the land, his virtue will be widespread. ~ Therefore look at others as at your own person. ~ Look at other families

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as at your own family. ~ Look at other villages as at your own village. ~ Look at other countries as at your own country. ~ Look at other lands as at your own land. ~ How do I know it is like this under Heaven? ~ By means of this.

[27t55c] **Chao-Hsiu Chen** ~ He who cherishes deep virtue is comparable to a newborn baby. ~ Poisonous insects will not sting him. ~ Ferocious animals will not pounce upon him. ~ Predatory birds will not swoop down upon him. ~ His bones are weak and his muscles are soft. ~ He does not know of the union between male and female. ~ He has the highest spirit. ~ He can cry all day but never become hoarse. ~ He has perfect harmony. ~ He knows harmony as constancy. ~ He knows constancy as clarity. ~ To nourish the body with abundant food and clothing means to borrow the outer energy. ~ To command the 'chi' with the mind means to use force. ~ When reaching their prime, creatures begin to age. ~ He who tries to oppose this rule means to go against the Tao.

[27t56c] **Chao-Hsiu Chen** ~ One who knows does not speak. ~ One who speaks does not know. ~ He closes his mouth, seals his ears. ~ He subdues his sharpness, releases his worries. ~ He blends himself with the light, he becomes one with the dust. ~ This is what is called mysterious identity. ~ Therefore he regards things out of his reach as dear. ~ He regards things out of his reach as distant, ~ he perceives unreachable things with harm, ~ he perceives unreachable things with value, ~ he perceives unreachable things with humbleness. ~ That is why he values everything under Heaven.

[27t57c] **Chao-Hsiu Chen** ~ Govern the nation with correctness. ~ Resort to arms with surprise manoeuvres. ~ Obtain the land under Heaven without tiring out the people. ~ How do I know this? ~ Because: ~ The more rules there are in the country, ~ the poorer the people will become. ~ The more power the people hold, ~ the more confused the country will become. ~ The more skills and intelligence the people possess, ~ the more valuable goods will be created and the more strict the laws will become, ~ yet the more thieves and robbers will breed. ~ That is why the sage says: ~ 'I do nothing, and the people are nurtured by themselves.' ~ 'I do not tire people and drain the treasury, and the people become rich by themselves.' ~ 'I prefer quietness, and the people behave correctly by themselves.' ~ 'I have no desire, and the people return to the simple life by themselves.' ~ 'I have no emotions, and the people become pure by themselves.'

[27t58c] **Chao-Hsiu Chen** ~ When the government is unobtrusive, the people will be simple and honest. ~ When the government is dictatorial, the people will be seized with panic. ~ Fortune depends on misfortune. ~ Misfortune is hidden in fortune. ~ He who knows how to stay within the limits will not have misfortune. ~ Correctness will lead to deceit. ~ Good will lead to evil. ~ Nothing can remain always the same. ~ People have been confused by this since ancient times. ~ That is why the sage ~ behaves correctly without hurting others, ~ behaves honestly without damaging others, ~ behaves straightforwardly without vilifying others, ~ behaves brightly without dazzling others.

[27t59c] **Chao-Hsiu Chen** ~ The best way to rule the people and serve Heaven is to be frugal. ~ To be frugal means to return to the beginning of creation. ~ To know the beginning of creation means to accumulate virtue. ~ Accumulating virtue means to overcome everything. ~ To overcome everything means to reach the limit. ~ By reaching the limit, one can possess a kingdom. ~ When one has possessed the mother of the kingdom, ~ the kingdom will then live long. ~ This is called the deep-rooted foundation. ~ This is the way to long life.

[27t60c] **Chao-Hsiu Chen** ~ Governing a large country is like cooking a small fish. ~ It is spoiled by too much interference. ~ When the ruler presents his country with Tao, Heaven will not harm him. ~ Not only will the

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curse not fall upon him, but it will not even cause harm to the people. ~ As the curse will not hurt the people, neither will the sage cause harm to the people. ~ Only because they do not hurt one another, will they blend their virtue.

[27t61c] **Chao-Hsiu Chen** ~ When a large country is like water, ~ which runs towards lower places, ~ all the other countries will unite with it. ~ In the unity of the world, the female always overcomes the male with stillness. ~ The stillness is akin to the lower position - that is how a large country can be respected by a small country and conquer it. ~ And if a small country takes the lower position and allows itself to be influenced by the large country, the small can conquer the large. ~ That is why by being lower to take, or lower to be taken, ~ a large country only tries to annex a small one and a small country only tries to protect its people. ~ They both find what they want. ~ Therefore it is fitting for a large country to be the lower one.

[27t62c] **Chao-Hsiu Chen** ~ The Tao is the mystery of the myriad creatures. ~ It is the treasure of good men. ~ It is the protection of bad men. ~ Beautiful words of Tao can reach a high rank. ~ Respectful deeds of Tao can raise a man above others. ~ Even if a man is not good, why should he be abandoned? ~ That is why when the emperor takes office and the three ducal ministers are appointed, although gifts such as the ceremonial jade and the carriage and horses are usually given, it is better to offer the Tao. ~ And the Tao has been valued since ancient times, ~ so why shouldn't the emperor seek for it every day? ~ If he can follow this Tao, all sins will be absolved. ~ That is why the most valuable thing under Heaven is Tao.

[27t63c] **Chao-Hsiu Chen** ~ Do that which takes no action. ~ Deal with that which engenders no effort. ~ Taste that which has no flavour. ~ Treat the small as the great. ~ Return enmity with virtue. ~ Plan the difficult as the easy. ~ Carry out the hard work as if it were the finer details. ~ The difficult things under Heaven come from the easy things. ~ Great matter is made up of minor matter. ~ Therefore the sage does not try to be great, and thus he can be great. ~ He who makes easy promises can be little trusted. ~ He who considers things to be easy will meet many difficulties. ~ That is why the sage expects difficulties, and therefore encounters none.

[27t64c] **Chao-Hsiu Chen** ~ It is easy to control a situation when it is tranquil. ~ It is easy to deal with a matter before the omen is cast. ~ It is easy to break something when it is fragile. ~ It is easy to scatter something when it is minute. ~ Deal with things before they arise. ~ Govern a situation before it descends into disorder. ~ A huge tree as great as a man's arm-span grows from a tiny seed. ~ A nine-storey terrace rises from a pile of earth. ~ A thousand-mile journey starts from a single footstep. ~ He who acts to reach something will lead to its decline. ~ He who tries hard to hold on to something will lose it. ~ That is why the sage does nothing, and leads nothing to decline. ~ He does not hold on to anything, therefore he does not lose anything. ~ People often lead their actions to the verge of success, then fail. ~ Be careful to treat the end with equal care as the beginning. ~ Then you will not fail. ~ Therefore the sage desires not to desire, not to value precious goods, ~ to learn how not to learn, to cover the mistakes of the multitude, ~ to assist the myriad creatures according to the law of Nature. ~ Yet he dares not act.

[27t65c] **Chao-Hsiu Chen** ~ In ancient times, those who knew well how to serve the Tao did not use it to enlighten the people but to fool them. ~ People are difficult to govern only because they are intelligent and resourceful. ~ Therefore to rule with intelligence harms the country. ~ To govern the country without intelligence is a blessing for the nation. ~ He who knows the difference, knows the principle. ~ To know the principle is called mysterious virtue. ~ Mysterious virtue is deep and far. ~ It might at first seem to go against the natural order but it will then lead to harmony.

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[27t66c] **Chao-Hsiu Chen** ~ Rivers and seas can be king of the hundred valleys, ~ only because they accept their lower position. ~ Therefore they can be king of the hundred valleys. ~ That is why the sage ~ who wishes to rule the people ~ must stay beneath them, ~ who wishes to lead the people ~ must follow behind them. ~ In this way the sage stays above the people, ~ yet does not oppress them. ~ He stays ahead of the people, ~ yet does not exhaust them. ~ Then the people will support him with joy and never tire of following him. ~ And because he does not fight, no one can fight against him.

[27t67c] **Chao-Hsiu Chen** ~ The whole world says that the Tao is great, and that it seems without form. ~ It is great - that is why it has no form. ~ It has existed for a long time, and can also seem small. ~ I have three treasures that I keep and protect: ~ the first is goodheartedness, ~ the second is frugality, ~ the third is not daring to take the lead. ~ Only goodheartedness can bring courage. ~ Only frugality can bring generosity. ~ Not daring to take the lead can bring leadership. ~ Now to give up goodheartedness for courage, frugality for generosity, the rear for the lead, ~ will surely lead to the end. ~ Goodheartedness in battle will lead to victory, ~ and defence will strengthen the territory. ~ Heaven will save the one who follows this and guard him with goodheartedness.

[27t68c] **Chao-Hsiu Chen** ~ The perfect warrior does not flaunt his bravery. ~ The perfect fighter does not get angry. ~ The perfect winner does not reveal his tactics. ~ The perfect employer is humble before his employees. ~ This is called the virtue of non-fighting. ~ This is called the ability to manage others. ~ This is called uniting with the law of Heaven. ~ Since ancient times, it has been the highest goal.

[27t69c] **Chao-Hsiu Chen** ~ There is a saying among military strategists: ~ 'I dare not act as the host, but the guest. ~ I dare advance an inch, but retreat a foot.' ~ This is called conducting in non-conducting. ~ Pulling back without using force. ~ Facing the fight without engaging the enemy. ~ Holding no weapons. ~ The greatest danger is to undervalue the enemy. ~ To undervalue the enemy will cause loss of the three treasures. ~ That is why when two forces fight against each other, the one that is full of sorrow will win.

[27t70c] **Chao-Hsiu Chen** ~ My words are very easy to understand, very easy to practise. ~ Yet no one in the world can understand them and put them into practice. ~ The words have a root. ~ The affairs have a sovereign. ~ Because people are ignorant, they do not understand me. ~ Those who understand me are few. ~ That is why I become valued. ~ This is why the sage does not flaunt himself but holds the treasure in his heart.

[27t71c] **Chao-Hsiu Chen** ~ Knowing ignorance is best. ~ Thinking one knows is foolish. ~ Only by being a fool can one avoid becoming a fool. ~ The sage does not think he knows, therefore he is not a fool.

[27t72c] **Chao-Hsiu Chen** ~ When people lack a sense of awe, then disaster will descend upon them. ~ Do not narrow the living space of the mind. ~ Do not reject the inherent character. ~ Because one does not reject, one will not be rejected. ~ That is why the sage knows himself but does not flaunt himself. ~ He loves himself but does not value himself. ~ Therefore he discards one and takes the other.

[27t73c] **Chao-Hsiu Chen** ~ He who is brave and unscrupulous will meet his death. ~ He who is brave and cautious will stay alive. ~ Of these both, one leads to good, one leads to harm. ~ Everyone hates the bad - the reason why is clear. ~ That is why the sage is always cautious. ~ The Tao of Heaven does not fight but wins, ~ does not speak but is answered, ~ is not summoned but appears, ~ does not plan but consults. ~ The net of Heaven is widely cast; ~ the mesh is loose, yet nothing slips through.

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[27t74c] **Chao-Hsiu Chen** ~ If people are not afraid of death, ~ why threaten them with death to prevent them from committing a crime? ~ When people are afraid of death, ~ there are still those who are not afraid of it, ~ who will dare to commit a crime, and so why arrest and execute them? ~ There is an official executioner who is in charge of execution. ~ To kill on behalf of the executioner is like carving wood on behalf of the carpenter. ~ Those who cut wood on behalf of the carpenter can seldom escape from hurting their own hand.

[27t75c] **Chao-Hsiu Chen** ~ The people are hungry. ~ It is because those who govern them consume too much in taxes. ~ That is why the people are hungry. ~ The people are hard to govern. ~ It is because those who govern them interfere too much. ~ That is why the people are hard to govern. ~ The people scorn death. ~ It is because they seek dearly for life. ~ That is why people treat death with disdain. ~ Only he who does not seek dearly for his life can value life worthily.

[27t76c] **Chao-Hsiu Chen** ~ A man is soft and weak when living. ~ But hard and rigid when dead. ~ The myriad creatures and grass and plants, when living, are soft and fragile. ~ When dead, they are dried and withered. ~ That is why the hard and the rigid are the disciples of death, the soft and the weak the disciples of the living. ~ Therefore an army which is inflexible cannot win. ~ A plant which is hard will break. ~ The strong and hard will fall. ~ The soft and weak will overcome.

[27t77c] **Chao-Hsiu Chen** ~ Isn't the Tao of Heaven like stretching a bow? ~ When it is high, it presses down, ~ when it is low, it lifts up. ~ When it is surplus, it reduces. ~ When it is deficient, it increases. ~ The Tao of Mankind is the opposite: it reduces the deficiency in order to add to the surplus. ~ Only the one who has the Tao offers his surplus to others. ~ Therefore the sage benefits others, yet claims no gratitude, ~ accomplishes his task, yet assumes no merit. ~ It is only because he does not want to be considered as a virtuous person.

[27t78c] **Chao-Hsiu Chen** ~ There is nothing under Heaven softer and weaker than water, ~ yet to attack the hard and the strong nothing can surpass it, nothing can take its place. ~ That is why the soft overcomes the hard, the weak surpasses the strong. ~ Everyone knows this, yet no one is able to practise it. ~ Therefore the sage says: ~ He who can take upon himself the humiliation and insults inflicted on the country is called the king of a state. ~ He who can take upon himself the bad luck suffered by the country is called the emperor of the land under Heaven. ~ Straightforward words often seem contrary.

[27t79c] **Chao-Hsiu Chen** ~ When peace is made between two great rivals, ~ some resentment will surely remain. ~ How can this be considered a good deed? ~ That is why the sage keeps his half of the agreement, ~ but does not require the debt from the other party. ~ That is how a man with virtue takes charge of the agreement. ~ But a man without virtue requires the other to fulfil his obligation, ~ like a wheel running in a rut. ~ The Tao of Heaven shows no favouritism: it is always on the side of good men.

[27t80c] **Chao-Hsiu Chen** ~ A small country with a limited population ensures that even though the people may have many valuables, they do not need to use them. ~ The ruler lets the people consider death as a serious matter, ~ so that they will not wish to leave their homes. ~ Though they have ships and carriages, they will not use them; ~ and though they have soldiers and arms, there is no need to deploy them. ~ The ruler lets the people return to the time of knotting ropes to record information. ~ They will find pleasure in their tasteless food. ~ They will find beauty in their simple clothes. ~ They will find peace in their small houses. ~ They will enjoy their own customs. ~ They can see the neighbouring country. ~ They can even hear the sounds of each other's roosters and dogs. ~ They will grow old and die, but remain content never to go to the

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neighbouring country.

[27t81c] **Chao-Hsiu Chen** ~ Truthful words are not beautiful. ~ Beautiful words are not truthful. ~ Good men do not argue. ~ He who argues is not good. ~ He who knows, does not learn everything. ~ He who learns everything, does not know. ~ The sage does not hoard. ~ The more he does for others, the more he has. ~ The more he gives to others, the greater his abundance. ~ The Tao of Heaven gives benefit but no harm. ~ The Tao of the sage accomplishes good deeds but makes no claims.

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[28t01c] **Liu Qixuan** ~ There are ways to follow, ~ But what is followed is not the true Way. ~ There are names to give, ~ But what is given is not the true Name. ~ Let us call non-being the beginning of the universe ~ And let us call being the development of all things. ~ When we follow non-being ~ We approach the wonder of the Way. ~ When we follow being ~ We approach the farther-end manifestation of the Way. ~ Each has the same origin, ~ And here exists a metaphysical door to true wisdom.

[28t02c] **Liu Qixuan** ~ We know beauty because there is ugliness. ~ We know goodness because there are evils. ~ Therefore, being and non-being are relative to each other ~ As are what is difficult and what is easy; ~ What is long and what is short; ~ What is high and what is low; ~ What sounds and what resonates; ~ And what precedes and what follows. ~ The wise do good by doing nothing ~ And teach well by teaching nothing. ~ Things work without intruding on the natural process, ~ Develop and produce without desiring willfully, ~ And are successful without feeling success. ~ Only those who possess nothing ~ Will lose nothing.

[28t03c] **Liu Qixuan** ~ Worship no sage, ~ And people will not struggle for vanity. ~ Treasure no rare goods, ~ And people will not steal them. ~ Dangle no tantalizer, ~ And people will not be confused in mind and will. ~ Therefore, ~ The wise politics fills the stomach rather than the mind, ~ Strengthens the bones and muscles rather than the will, ~ And enables people to be rather than to desire to be. ~ Indeed, it is through doing nothing misleading ~ That the greatest political success can be achieved.

[28t04c] **Liu Qixuan** ~ The Way is open for endless use ~ And will never fill up. ~ Like an endless valley ~ It blunts the sharpness, ~ Dissolves the currents, ~ Softens the intense light, ~ Assimilates all substances. ~ Is it being or non-being? ~ I don't know which son takes after which father.

[28t05c] **Liu Qixuan** ~ The universe benefits none ~ And takes every being for a straw dog. ~ The wise king benefits none ~ And takes all people for nothing dearer. ~ Should we say that ~ It is just like bellows between Heaven and Earth? ~ It is empty but well propped up, ~ And any stir in it will cause spilling. ~ After all moralization and calculation, ~ It is a better strategy to keep that bellows empty.

[28t06c] **Liu Qixuan** ~ The totally unoccupied being never dies, ~ And is called the metaphysical mother. ~ Her door ~ Can be called the root of Heaven and Earth. ~ Uses that come in her grace are continuous, ~ Transcendental, and receivable with no effort.

[28t07c] **Liu Qixuan** ~ The heaven lasts. ~ The earth lasts. ~ They last because they do not live to last. ~ The wise person lags behind in struggles for benefits ~ And finally benefits more than others; ~ The wise person does not live for himself, ~ And is therefore able to enjoy longevity. ~ Isn't it one's thorough selflessness ~ That makes one seem to be most successfully selfish?

[28t08c] **Liu Qixuan** ~ The perfect goodness is like the water. ~ Water benefits everything without caring for its own profit, ~ And lives in places that none would like. ~ As a good instance of the able Way, ~ Water is best at choosing places for its existence, ~ Freeing its mind for working up new wonders ~ Matching the heaven in generous grace ~ Speaking with the most persuasive power, ~ Governing supremely without verbalized policies ~ Crowning everything it does with success ~ And taking its actions at the best times. ~ For one who struggles for nothing ~ Will find no difficulty in everything.

[28t09c] **Liu Qixuan** ~ Rather than possessing more and more wealth, ~ One would do better to give it all up. ~ Rather than forging sharper and sharper weapons, ~ One would get better protection by throwing them

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away. ~ One who gets a whole house of gold can not keep it. ~ One who is proud of wealth and status will suffer for it. ~ It is in agreement with the spirit of the Way ~ That one duly withdraws with his successes achieved.

[28t10c] **Liu Qixuan** ~ How is it ~ That you hold your soul and body together? ~ Is it like a quiet infant ~ That you soften your breath? ~ Is it without any dust ~ That you clear your mind as a metaphysical mirror? ~ Is it without willful actions ~ That you love and take care of your country and people? ~ Is it without any dark corner ~ That you sense what is happening in the world? ~ Is it without misguiding knowledge ~ That you understand the whole world? ~ The metaphysical getter is one ~ That lets be everything that is born, ~ Produces without possessing anything surplus, ~ Achieves successes without being proud of them, ~ And rules well without any executive power.

[28t11c] **Liu Qixuan** ~ Thirty strokes radiate from the axle, ~ And there is a good working cart when it is empty. ~ Clay is given shapes for holding things, ~ And there is a good working ware when it is not full. ~ Windows and doors have been made, ~ And there is a good working house when it is not occupied. ~ Therefore, in general principle, ~ Seeking after being is for profit, ~ Keeping non-being is for use.

[28t12c] **Liu Qixuan** ~ Loud colors blind the eye. ~ Wild hunting maddens the mind. ~ Precious objects cause thefts. ~ Delicious food confuses the taste. ~ Beautiful sounds deafen the ear. ~ That's why wise politics chooses the essentials ~ In all its matters ~ Instead of contriving impressive shows.

[28t13c] **Liu Qixuan** ~ Favor is invited and disgrace is feared, ~ As if they are a disastrous matter of life and death. ~ One is surprised when favor is bestowed. ~ One is again surprised when favor is lost ~ Or when one is afflicted with disgrace. ~ But why could they mean so much to us? ~ I would say I can have disasters ~ Only because I treasure my own life too much. ~ But if I live beyond my physical existence, ~ What disaster can matter to me? ~ Therefore, we should value our own life only to the extent ~ That we are supporting the world, ~ And love our physical existence only to the extent ~ That the world has been entrusted to us.

[28t14c] **Liu Qixuan** ~ What you look at but can not see is called "formless." ~ What you listen to but can not hear is called "soundless." ~ What you grasp at but can not get is called "traceless." ~ Those three are an inseparable puzzle. ~ One can't know where it begins and where it ends. ~ Continuous and nameless, it returns to nothingness. ~ It is formless shape, imageless image, invisible vision. ~ One tries to meet it, but can see no head. ~ One tries to follow it, but can see no end. ~ In the domain of the Way, the past shapes the present, ~ And being able to feel the past is abiding by the Way.

[28t15c] **Liu Qixuan** ~ The ancient wise ones seemed unattainably profound. ~ Since they were such, I can describe them only this way: ~ Hesitant as if they were crossing a winter river; ~ Inhibited as if they were afraid of their neighbors; ~ Undisciplined like melting ice on flowing water; ~ Simple-minded like a piece of rough plank; ~ Void like a vast-spreading empty valley; ~ And unenlightened like a muddled pool. ~ If anyone keeps the muddled state still, ~ It will gradually clear up. ~ If anyone keeps it still for long, ~ There will gradually be new production. ~ One who keeps this Way will not try to become filled. ~ Keeping unfilled, one is always ready for new successes.

[28t16c] **Liu Qixuan** ~ When one is extremely stilled and free of vain desires, ~ All things will work together ~ So that one can watch the changes, ~ For all things return to their roots: ~ Their original states without poles. ~ Returning is completing the cycle of life's work. ~ The cycling of life is absolute, ~ Awareness of that

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absoluteness is wisdom. ~ Without that wisdom, one may do things willfully ~ And may hence meet with an early death. ~ With the wisdom, one can be tolerant. ~ Being tolerant, one can be just to everything. ~ Being just, one can be a wise leader, ~ Being a wise leader, one can fulfill the greatest cause. ~ Being able to fulfill, one is serving the Way. ~ By serving the Way, the cause can last, ~ And will not vanish even after one's death.

[28t17c] **Liu Qixuan** ~ The best king rules so that people know that "there is a king." ~ The less wise king rules so that he is praised and loved. ~ The still less wise king rules so that he is feared. ~ The worst king rules so that he is cursed. ~ He who abides by nothing, ~ Who rules by saying and doing nothing misleading, ~ Achieves such political success that people all think ~ They are just following their own nature.

[28t18c] **Liu Qixuan** ~ When the Way is lost ~ There needs to be grace and kindness. ~ When sophisticated knowledge is produced ~ There must be falsehood. ~ When relatives turn rude to each other, ~ There must be filial piety. ~ When a country is in chaos, ~ There will appear loyalty.

[28t19c] **Liu Qixuan** ~ Advocate no sage knowledge, ~ And people can benefit one hundred times as much. ~ Advocate no public welfare, ~ And people will turn to good and kindly feelings again. ~ Advocate no art and profit, ~ And people will not commit theft. ~ Those three are just roughly relegated ~ And cannot be fully clarified through words: ~ The best policy is to strive for simplicity, ~ To reduce selfish desires, ~ And to apply no confusing knowledge.

[28t20c] **Liu Qixuan** ~ How much difference can there be ~ Between praise and criticism? ~ How similar goodness is to evil! ~ Why must one want and do ~ What everyone else wants and does? ~ What an absurd expanse of culture! ~ People hustle and bustle everywhere ~ As if they were enjoying a grand feast ~ Or climbing a spring tower. ~ I sit here, alone, like an infant that cannot giggle yet ~ And look forlorn as if I am homeless. ~ Everyone else is acquiring, possessing, ~ But I seem to be losing all the time. ~ Am I not foolish, indeed? ~ While others are decisive, ~ I am muddled. ~ While others are quick in judgment, ~ I am dull-minded. ~ I am like an ocean that cannot be easily stirred, ~ Or a wind that has nowhere to dwell. ~ Other people are intelligent, strong-minded, longheaded, ~ But I seem simple, foolish, slow. ~ I am different in that ~ I value only what provides my nourishment.

[28t21c] **Liu Qixuan** ~ To one who keeps the Way, nature bestows its richest gifts. ~ The working of the Way cannot be clearly stated, ~ But one can find an image in its vagueness, ~ Substance in its obscurity, ~ Essence in its vast, uncertain expanse, ~ And confirmable manifestations of that essence. ~ What existed at the earliest beginning ~ Is existing now, in the developments of all beings, ~ And that is what helps me to know the nature of all things.

[28t22c] **Liu Qixuan** ~ What is adaptable can remain whole. ~ What is bendable can be straight. ~ What is empty can be replenished. ~ What is used can be renewed. ~ One is satisfied when one gets barely enough. ~ One is overburdened when one gets too much. ~ Therefore, ~ The wise keeps the humblest life style ~ As a basic model for the world. ~ Unoccupied with one's own views, one is objective. ~ Unoccupied with one's own merits, one is recommended. ~ Unoccupied with one's own deeds, one is successful. ~ Unoccupied with one's own superiority, one is obeyed. ~ One gets the most if one gets nothing for one's self. ~ The old saying about flexibility holds true. ~ One sticks to it heart and soul, and it will work.

[28t23c] **Liu Qixuan** ~ The ruler by nature says few words. ~ A sudden wind cannot last the whole morning. ~ A

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sudden rain cannot last the whole day. ~ Who produces them? ~ Heaven and Earth. ~ Since even Heaven and Earth cannot start a lasting cause, ~ How can mankind achieve that? ~ Therefore, ~ Those choosing the Way identify themselves with the Way, ~ Those choosing uses identify themselves with using, ~ And those choosing losses identity themselves with losing. ~ One identified with the Way is gladly provided by the Way. ~ One identified with using is gladly provided with uses. ~ One identified with losing suffers from the loss of the Way. ~ One who does not believe will find one's self not believed.

[28t24c] **Liu Qixuan** ~ A long stander would not stand on tiptoe. ~ A far walker would not walk with long strides. ~ A wise observer would not observe self-preoccupations. ~ A true celebrity would not brag about self. ~ A successful doer would not show off his/her deeds. ~ A good ruler would not look superior to others. ~ It is the Way that is enabling and disabling. ~ Eating too much will result in obesity in form, ~ Which is avoided even by the public, ~ And is therefore not preferred by Way servers.

[28t25c] **Liu Qixuan** ~ There is a mixture of substances ~ That is born before Heaven and Earth. ~ Quiet, far and wide, it turns round and round by itself. ~ It can be taken as the mother of Heaven and Earth. ~ I don't know what its name is, ~ But for the purpose here, let's call it the Way ~ And describe it as "big." ~ By "big," I mean it is the most expansive. ~ What is expansive extends the farthest. ~ What goes farthest will turn round. ~ Therefore, the Way is big, ~ The heaven is big, ~ The earth is big, ~ And mankind is big. ~ In the universe, there are four big growth domains, ~ With mankind being one of them. ~ Mankind's nature is determined by Earth, ~ Earth's nature is determined by Heaven, ~ Heaven's nature is determined by the Way. ~ And the Way, being the biggest of all, ~ Copies its own growth nature.

[28t26c] **Liu Qixuan** ~ Weight anchors lightness, and peace controls turmoil. ~ Thus, the wise person travels always with heavy provisions, ~ Is indifferent, like a swallow, to all the glory and grandeur. ~ What if a king treats the world lightly? ~ Being light, he will lose his root in the world. ~ Being changeable, he loses peace for the society.

[28t27c] **Liu Qixuan** ~ A good walker leaves no trace. ~ A good speaker uses no blasphemy. ~ A good calculator uses no counting aids. ~ A good door-keeper needs no bars. ~ A good knot uses no strings. ~ Similarly, ~ A wise saver will part with no one. ~ A wise user will waste nothing. ~ It is the subtle insight that gives such abilities. ~ The wise person will be seen as the teacher for the unwise. ~ The unwise will be regarded as the resources for the wise. ~ One may be a mental genius, ~ But if he appreciates no teacher or other resources, ~ He is only a blundering fool. ~ The key is such teaching/learning.

[28t28c] **Liu Qixuan** ~ One keeps weakness while knowing what strength is, ~ And serves as the humblest brook for the world. ~ Being the humblest, one can receive best ~ Until one returns to be the weakest infant. ~ One keeps black while knowing what white is, ~ And serves as a basic model for the world. ~ Being the basic model, one can receive properly ~ Until one returns to the oneness without polar opposition. ~ One keeps disgrace while knowing what glory is, ~ And serves as the lowest valley for the world. ~ Being the lowest, one can receive enough ~ To return to the most original simplicity. ~ Followed by people, this simplicity can shape the world ~ The wise use it as the example for the government. ~ The big system is, therefore, an indivisible simple whole.

[28t29c] **Liu Qixuan** ~ A willful doer cannot, as I see it, win the world, ~ The world cannot be willfully manipulated or controlled. ~ One who tries to manipulate it will destroy it. ~ One who tries to control it will lose it. ~ The wise does nothing to manipulate or control ~ And will, therefore, neither destroy nor lose. ~ For

there are forever subtle changes in the world. ~ People walk either in front or behind. ~ They are either inhaling or exhaling, ~ Either strengthening or weakening, ~ And doing either good or harm. ~ That is why the wise will never desire too much.

[28t30c] **Liu Qixuan** ~ Those who aid a government with the Way ~ Will not threaten the world with military power, ~ And are therefore returned with kindness in all affairs. ~ Where armies have stayed will grow only thorns and bush. ~ When military force dominates, an inauspicious year follows. ~ Wise leaders prefer natural results than uses of force. ~ And win victories that would result naturally. ~ They win without boasting about their valor, ~ Or feeling proud of their victories, ~ Or looking triumphant everywhere. ~ They win but feel guilty as if they were forced to it. ~ They win without military reinforcement. ~ Things that have become strong will begin to weaken. ~ That which weakens is against the Way. ~ What is against the Way cannot last long.

[28t31c] **Liu Qixuan** ~ The weapon is a disliked inauspicious object. ~ One who serves the Way will not take up a weapon. ~ A gentleman values the left in the dwelling place ~ And a general the right in the battlefield. ~ One serving the Way uses the inauspicious weapon ~ Only when there is the extreme necessity. ~ It is best to be indifferent to military achievements. ~ Having achieved a victory, one should not beautify it. ~ Those who beautify wars like killing. ~ Those who like killing cannot be accepted by the world. ~ The left is valued on auspicious occasions. ~ And the right on inauspicious occasions. ~ On the battle field, the assistant general is on the left. ~ And the general on the right. ~ Such positioning treats the war as a burial ceremony. ~ The wise person mourns when too many have died, ~ Holds a burial ceremony rather than victory celebration.

[28t32c] **Liu Qixuan** ~ The eternal Way has no name. ~ The earliest simplicity has no significance, ~ But its function is supreme. ~ If kings and officials can keep the Way, ~ The whole world will become their guest. ~ Harmony between heaven and earth creates rains and dews, ~ Which all share equally without laws or rules. ~ With the growth of the earliest system, ~ There appeared names, which are therefore conventional. ~ Knowing what is conventional, ~ One can also understand where and when to stop. ~ Knowing where and when to stop, ~ One will never meet with countering forces. ~ The Way is to the world what rivers are to the ocean.

[28t33c] **Liu Qixuan** ~ One who knows others is clever. ~ One who knows one's self is wise. ~ One who can defeat others has energy. ~ One who can defeat one's self is strong. ~ One who is easily satisfied is rich. ~ One who drives one's self forth has will. ~ One who never loses one's place lives long. ~ One who never vanishes after death is eternal.

[28t34c] **Liu Qixuan** ~ The Way extends and expands. ~ One is in it wherever one is. ~ By trusting it, all beings grow and develop. ~ The Way enables successes but possesses no name. ~ It provides for all but rules over nothing. ~ It is free of personal desires ~ And can therefore be named as insignificant. ~ It is obeyed by all, though it has no political power. ~ Therefore, it can be named as the greatest. ~ One who never wants to be great can therefore grow great.

[28t35c] **Liu Qixuan** ~ The owner of the biggest image attracts the whole world. ~ When all who come have been safely settled, ~ The world will then be peaceful. ~ Melodious music and delicious food ~ Can only attract passers-by. ~ But the Way is, when put into one's mouth, tasteless, ~ When looked at, colorless, ~ When listened to, uninteresting, ~ And, when used, limitlessly bountiful.

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[28t36c] **Liu Qixuan** ~ To compress something, one must first prop it. ~ To weaken something, one must first strengthen it. ~ To stop something, one must first advocate it. ~ To take something, one must first give it. ~ Subtle wisdom depends on the Way ~ In enabling the weak to defeat the strong killers. ~ A fish cannot go out of deep water for its existence. ~ A nation's effective system should be kept unknown.

[28t37c] **Liu Qixuan** ~ The eternal Way serves everything by doing nothing. ~ If the kings can keep the model, ~ A natural order will appear in the world. ~ Should something undesirable grow after that, ~ Prevent it with the nameless simplicity. ~ By saying "the nameless simplicity," ~ I mean the reduction of vain desires. ~ Vain desires can be reduced by serenity of mind, ~ And the world can then be back in the Way.

[28t38c] **Liu Qixuan** ~ The virtuous getter does not get, ~ And is therefore getting something better. ~ The worst getter does not give what he/she gets ~ And is therefore getting something worse. ~ The best getter does nothing for nothing. ~ The kind giver does something for nothing. ~ The faithful contractor does something for something. ~ The ceremony holder does things but is not responded to, ~ For ceremony means lack of faithfulness ~ And the start of social disorders. ~ Predictive knowledge is the turbulence of the Way ~ And the beginning of folly. ~ Therefore, the reasonable person ~ Will stay in the thick center of the Way ~ Instead of its tumbling thin edge, ~ And will prefer the solid spot of the Way ~ Instead of its turbulence.

[28t39c] **Liu Qixuan** ~ Achievement of oneness in the past includes: ~ The heaven that became clear, ~ The earth that became peaceful, ~ The soul that became sensitive, ~ And kings that became the world's leaders. ~ The following can be inferred: ~ The heaven will break ~ If it can by no means clear up; ~ The earth will be wasteland ~ If it can by no means be peaceful; ~ The soul will die out ~ If it can by no means be sensitive; ~ And kings will go rampant ~ If they can by no means lead the world. ~ Therefore, ~ Nobility is rooted in the ordinary people, ~ And the high is based on the low. ~ The kings take names ~ Like "the Isolated," "the Helpless," or "the Wicked," ~ Just because they appreciate their roots and bases. ~ Therefore, ~ The most glorious does not seek after glory, ~ And the wisest does not seek to be the beautiful jade ~ But the unrefined rough rock.

[28t40c] **Liu Qixuan** ~ Polar opposition helps the movement of the Way. ~ Weakness is the condition for the use of the Way. ~ Everything is developed from being, ~ And being is developed from non-being.

[28t41c] **Liu Qixuan** ~ Upon hearing the Way, ~ First-class people stand up and go with it. ~ Second-class people go around in circles about it. ~ Third-class people laugh loudly at it, ~ And if they don't laugh, it won't be the true Way. ~ Therefore we may say: ~ He/She who is wise on the Way seems foolish; ~ He/She who progresses towards the Way seems to retreat; ~ He/She who walks the Way evenly ~ Seems to climb a mountain; ~ Those who receive most from the Way seem totally deprived; ~ The pure white person seems a soiled disgrace; ~ The richest person seems the poorest; ~ The strongest person seems the weakest; ~ The truest person seems the most false; ~ The biggest square has no corner; ~ The loudest sound can not be heard; ~ And the largest image cannot be seen; ~ For what the Way gives and achieves best is nameless.

[28t42c] **Liu Qixuan** ~ The Way produces one. ~ One produces two. ~ Two produces three. ~ Three produces everything. ~ Everything has polar elements in it ~ That interact to achieve harmony. ~ People all hate being isolated, helpless and wicked, ~ But kings use these words as their titles. ~ Therefore, things can gain from losses ~ And can lose because of gainings. ~ I just teach what I have been taught. ~ Those who willfully go against the Way ~ Will die an undue death, ~ And are fit to be my textbook.

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[28t43c] **Liu Qixuan** ~ The feeblest is the strongest ~ That can run everywhere in the world, ~ It can go through being and non-being alike ~ Without any effort. ~ I therefore come to know the good ~ Of doing nothing willfully. ~ The efficiency of wordless teaching and doing nothing ~ Is rarely matched.

[28t44c] **Liu Qixuan** ~ Which is more precious, the body or the name? ~ Which is more important, the body or the goods? ~ Which is more harmful, gains or losses? ~ One who cares for reputation pays more. ~ One who possesses much fears death most. ~ Therefore, ~ One who is easily satisfied is not a disgrace. ~ One who knows where to stop is not stopped in life.

[28t45c] **Liu Qixuan** ~ The perfect seems defective, but can be used limitlessly. ~ The truly full seems empty, but can be used endlessly. ~ The straight seems crooked. ~ The truly artful seems clumsy. ~ The most eloquent seems tongue-tied. ~ Peace outdoes turmoil, and cold heat. ~ Peace is therefore the best policy.

[28t46c] **Liu Qixuan** ~ With the Way, horses are used for farming. ~ With the Way lost, horses give births in battlefields. ~ No disaster is worse than greed. ~ No fault is worse than desire. ~ Therefore, one who can be easily satisfied ~ Will be always satisfied.

[28t47c] **Liu Qixuan** ~ Without going out of the door, ~ One can feel the world. ~ Without looking out of the window, ~ One can feel the universe. ~ The farther one goes, ~ The less one knows. ~ Therefore, ~ The wise person arrives without traveling, ~ Knows without seeing, ~ And achieves without willful actions.

[28t48c] **Liu Qixuan** ~ Those who approach being academically ~ Will become filled in mind day by day. ~ Those who approach non-being for the Way ~ Will become freed in mind day by day. ~ When one is freed of all wanton ideas and desires ~ One arrives at the state of no willful action. ~ One who does nothing out of personal will ~ Can achieve all purposes at the same time. ~ It is only when no willful actions are needed, ~ That one can win the world. ~ When a person must act willfully to achieve a purpose, ~ That person has not the sufficient conditions to be a leader.

[28t49c] **Liu Qixuan** ~ The best ruler has no personal ideas ~ And what the people think is what he/she thinks. ~ He/She is good to people that are good. ~ He/She is also good to people that are not good. ~ It is the goodness typical of the Way server. ~ He/She trusts people that are trustworthy. ~ He/She also trusts people that are not trustworthy. ~ It is the trust typical of the Way server. ~ The best ruler gives each breath of his/her life to the world. ~ He/She holds to just a simple mind, ~ But is looked up to and listened to. ~ He/She takes the whole world to be his/her children.

[28t50c] **Liu Qixuan** ~ Life and death co-exist in the same process. ~ The chance for life is thirty percent. ~ The chance for death is thirty percent. ~ The chance for death in the life's area is also thirty percent. ~ Why? ~ Because some live too actively for their lives. ~ It has been said that people good at living ~ Do not meet with tigers on land, ~ Or receive hits in battle. ~ Tigers can have no chance to apply their paws. ~ Weapons can have no chance to exert their edges. ~ Why? ~ Because people good at living have no chance of death.

[28t51c] **Liu Qixuan** ~ Things are produced by the Way, ~ Cultivated by their accumulation through time, ~ Realized in their forms by substances, ~ And guided in their development ~ By the potential in specific circumstances. ~ Therefore, everything respects the Way ~ And values what has been accumulated in the culture. ~ In the respected Way and valued accumulation, ~ Things grow and develop ~ By following their

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natural courses. ~ That's why we say that things are produced by the Way, ~ And, through diachronic accumulation, reared, ~ Cultivated, developed, matured, and protected naturally. ~ That process is the basic moral model for providers: ~ Produce without possessing anything, ~ Achieve without showing off anything, ~ And lead without making personal decisions.

[28t52c] **Liu Qixuan** ~ The earliest beginning we can trace ~ Can be taken as the mother. ~ When we have come to know the mother, ~ We can then trace the son. ~ When we have found the son, ~ We should go back to stay with the mother. ~ Staying with the mother, ~ We are on the safest spot for our life. ~ Shut the eyes and cover the ears, ~ And one can stay away from worry all one's life. ~ Opening the door and rushing about all the time ~ Will not help save one from cares and trouble. ~ One who understands subtle details is wise. ~ One who keeps weakness is strong. ~ By adopting that subtle insight in the world, ~ One can avoid any danger. ~ That is called the inheritance of what is eternal.

[28t53c] **Liu Qixuan** ~ Unless an utter fool, a person should know that ~ It is not wise to wander here and there ~ While walking on a wide road. ~ The wide road is the flattest and safest, ~ But rulers like to stray from this safe road. ~ Their courts are luxuriously constructed; ~ And, while the fields are neglected, ~ The barns are empty. ~ They fuss about clothes and ornaments, ~ Carry sharp swords wherever they go, ~ Gobble down best food to excess, ~ And care only for goods and money. ~ They are robbers rather than rulers. ~ Being robbers, they are doing things against the Way.

[28t54c] **Liu Qixuan** ~ A well-founded establishment cannot be uprooted, ~ And a well-preserved tradition can not be dissolved: ~ Each will go on generation after generation. ~ One has true being when one keeps the Way body and soul, ~ Effective being when one extends the Way over the family, ~ Long being when one extends the Way over the community, ~ Rich being when one extends the Way over a nation, ~ Universal being when one extends the Way over the world. ~ Therefore, one knows others by looking at one's self, ~ Other communities by looking at one's own community, ~ Other states through the comparison with one's own state ~ And other worlds by inferring from one's own world. ~ That's how I come to know the world.

[28t55c] **Liu Qixuan** ~ The truest being can be illustrated by the infant. ~ Infants are not attacked by poisonous insects ~ Or by the birds and beasts of prey. ~ Though they are weak and fragile, ~ They have a firm grasp. ~ Though they don't know about sexual intercourse, ~ The male penises can naturally erect ~ (Which is the best embodiment of energy). ~ Though they can cry the whole day, ~ Their voices never crack ~ (Which is the best function of harmony). ~ Keeping harmony is keeping eternity. ~ The keeper of eternity can attain true wisdom. ~ Exertion of will beyond harmony is strength. ~ What is strong will soon weaken, ~ What is weakening is against the Way. ~ What is against the Way will die early.

[28t56c] **Liu Qixuan** ~ One who knows says nothing. ~ One who says knows nothing. ~ Cover the ears, close the eyes; ~ Blunt the sharpness, dissolve the currents; ~ Soften the light, blend the substances. ~ And the result is called the profound sameness. ~ One who holds that sameness cannot be ~ Approached too close, ~ Or estranged too far, ~ Or favored too much, ~ Or harmed too badly, ~ Or valued too high, ~ Or degraded too low. ~ And is therefore the most appreciated in the world.

[28t57c] **Liu Qixuan** ~ A nation should be governed with simplicity. ~ A war should be directed with sophistication. ~ The world should be won without any action. ~ Why should I think that? ~ Here are the reasons: ~ The more prohibitions there are, ~ The poorer people are; ~ The more weapons there are, ~ The more confused the social order is; ~ The more skills and tricks there are, ~ The more confusing machines are

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invented; ~ The more laws there are, ~ The more thieves there can appear. ~ That is why the wise would say: ~ "I stay idle, and the world will be naturally changed; ~ I stay quiet, and the world will be naturally restrained; ~ I do nothing, and the world will be naturally provided; ~ I desire nothing, and the world will be naturally simplified."

[28t58c] **Liu Qixuan** ~ If the government seems dark and tolerant, ~ The people will be honest and friendly; ~ If the government seems bright and sophisticated, ~ The people will be sly and cold-hearted. ~ What is bad goes with what is good; ~ What is good lies in what is bad. ~ Who can tell the exact difference ~ When all factors are considered? ~ The positive changes into the negative ~ And the negative changes into the positive. ~ Changing over and over again is the action of evil souls. ~ Such action has long been a confusing force in the world. ~ The wise person therefore prefers to be a simple square ~ That points in no directions, ~ A cutting tool that has no edge, ~ A straight line that goes nowhere, ~ And a light source that causes no fire.

[28t59c] **Liu Qixuan** ~ To govern the world to cultivate one's nature, ~ One should stick to frugality. ~ For being frugal, ~ One will not stray from the Way as others do. ~ Staying with the Way, one can accumulate earlier. ~ Since one has stayed and accumulated longer in the Way, ~ One can overcome more wanton desires. ~ When one has overcome all desires, ~ Others would by no means be able to know ~ The limits of one's abilities. ~ One can then be qualified to lead a nation. ~ With a qualified leader, a nation can be long. ~ The Way is therefore the longest-rooted system ~ That supports the longest life span.

[28t60c] **Liu Qixuan** ~ Governing a big country is like cooking small fish: ~ Too much stirring will spoil the whole dish. ~ If the ruler governs the country by the Way, ~ The evil souls will not work against the society. ~ It is not that evil souls will have lost their influence, ~ But that their influence can do no harm to the living. ~ When evil souls can exert no bad influence from below, ~ Nor rulers harm people from above, ~ Then the Way will have extended far enough ~ To bring all the living back to their nature.

[28t61c] **Liu Qixuan** ~ A big country should position itself low ~ So as to be the world's mother ocean. ~ The biggest producer is for ever still and peaceful, ~ Dissolves all the commotions with her stillness, ~ And keeps her lowness with her stillness, too. ~ Therefore, if a big country can be humble toward a small one, ~ It will win over the small country. ~ If a small country can be humble toward a big one, ~ It will win over the big country. ~ Thus, countries either lower themselves to win over others ~ Or lower themselves to be tolerated by others. ~ A big country's purpose is to support all kinds of people. ~ A small country's purpose is to gain support to serve people. ~ To satisfy the two purposes, ~ The big country should be more yielding in attitude.

[28t62c] **Liu Qixuan** ~ The Way is the pacifier appreciated by all. ~ It is the treasure of the wise and the shelter for the unwise. ~ Eloquent words can win respect. ~ Kind deeds can win praises. ~ Since the unwise are not affected, ~ Why should they be given up as hopeless? ~ Therefore, ~ It is better to sit down and present the Way ~ Than to present a king and officials to the world ~ And to give them a precious jade ~ And a carriage and four horses at the ceremony. ~ Didn't the ancient wise ones rightly appreciate the Way ~ Because it can both satisfy our needs ~ And forgive us for our sins and folly? ~ That is why the Way is the most respected.

[28t63c] **Liu Qixuan** ~ One does things so that one needs to do nothing. ~ One takes actions so that one needs no action. ~ One tastes so that one can appreciate tastelessness. ~ One values what is small or little, and returns good for evil. ~ One starts from the easiest to achieve the most difficult. ~ One starts from the most trivial to achieve the highest. ~ For it is only by taking easy measures ~ That one can achieve the most difficult in the world. ~ It is only by taking trivial steps ~ That one can achieve the highest in the world. ~

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Therefore, the wise person who never looks important ~ Is able to be the most important. ~ Those who make hasty promises can rarely keep them. ~ Those who think nothing difficult will have many difficulties. ~ That is why the wise person worries about difficulties ~ And can therefore solve them successfully.

[28t64c] **Liu Qixuan** ~ What is still is easy to keep. ~ What has not developed is easy to guide. ~ What is fragile is easy to break. ~ What is little is easy to scatter. ~ One starts a project before things develop otherwise. ~ One prevents tumults before they happen otherwise. ~ A huge tree starts from a small sprout. ~ A nine-story tower starts from the first shovel full of dirt. ~ A long journey starts from the spot under the feet. ~ One who willfully starts a cause will ruin it. ~ One who willfully ends a cause will lose it. ~ The wise person does nothing willfully ~ And will therefore neither ruin nor lose. ~ People often fail when they are about to succeed. ~ If one is careful from start to end, one will not fail. ~ The wise ruler therefore desires what none would desire, ~ Values what none would value, learns what none can learn, ~ Remembers the useful experiences and lessons of all, ~ And does nothing willfully so as to help cultivate the natural.

[28t65c] **Liu Qixuan** ~ The ancient wise persons who were good at keeping the Way ~ Did not try to achieve it by teaching sophisticated knowledge, ~ But by ridding people of the folly such knowledge holds. ~ A foolishly sophisticated nation is difficult to govern. ~ Therefore, there are two models which a ruler may follow: ~ One who rules with sophistication is stealing a nation, ~ One who rules with no sophistication is saving a nation. ~ To make the wise choice always is to be subtle and profound. ~ The subtle and profound wisdom is rooted far back in time ~ And such wisdom will also function far ahead into the future. ~ Therefore, such wisdom can be used ~ To help bring about what is natural in the world.

[28t66c] **Liu Qixuan** ~ The ocean can be the king of all deep places ~ Because it positions itself lowest in the world. ~ Similarly, the one who wants to be influential ~ Must first be humble in his speech and actions. ~ The one who wants to be the leader ~ Must first go back behind all others. ~ When such a leader is above, people will feel no weight. ~ When such a leader is in front, people will feel no hindrance. ~ He/She is therefore recommended without reservation, ~ For one who fights for nothing advances best.

[28t67c] **Liu Qixuan** ~ It is said that my Way is the biggest ~ And nothing could be like it. ~ Because it is the biggest, ~ There can be nothing like it. ~ If there were anything like it, ~ It wouldn't have been the Way. ~ I have three things to keep it: ~ One is motherly love; one is frugality, ~ And one is the courage to lag behind. ~ Cherishing motherly love, one can be the bravest. ~ Being frugal, one can give the most. ~ Lagging behind, one can grow to the fullest. ~ The absurdity of today is this: ~ Foolhardiness is preferred more than motherly love; ~ Wastefulness preferred more than frugality; ~ Front positions preferred more than growing to the fullest. ~ The result can be nothing other than death! ~ Cherishing motherly love, ~ An army is invincible, ~ And unconquerable, ~ Because it is protected by Heaven with love.

[28t68c] **Liu Qixuan** ~ A true gentleman admires no martial arts. ~ An invincible warrior never resorts to anger. ~ A true winner never appears in any encounter. ~ A wise employer never looks superior. ~ Holders of the true Way struggle for nothing of their own, ~ And depend on resources of strength other than their own. ~ The best ability of all time matches that of the heaven.

[28t69c] **Liu Qixuan** ~ The ancient wise generals all held: ~ "Start no war. ~ Fight only when forced to. ~ A foot back instead of an inch forward." ~ Such military creeds all boil down to this: ~ Advance invisible ranks; ~ Raise invisible arms; ~ Poise invisible armies; ~ Fight as if one is not fighting with enemies. ~ The biggest military disaster is this: ~ To attack an enemy thoughtlessly ~ With threats, menaces and challenges. ~ For

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such an attack means the loss of all advantages. ~ When two armies battle, one against the other, ~ The army that fights out of love and sadness wins.

[28t70c] **Liu Qixuan** ~ As it can happen, ~ What I say is easy to understand and to do, ~ But none can understand it and do it, ~ In spite of the fact that what I say has a source ~ And what I do has a reason. ~ Since people don't understand what I say and what I do, ~ They don't know me. ~ Since people don't know me, ~ I am special. ~ That explains why the wise person wears rough clothes ~ And cherishes a heart of jade.

[28t71c] **Liu Qixuan** ~ The best knower knows how to know. ~ The worst knower knows that he/she knows. ~ The wise person knows how poor knowers stray ~ And can therefore keep himself/herself on the right path.

[28t72c] **Liu Qixuan** ~ When people revolt, ~ Governmental prestige ends. ~ The ruler should always bear this in mind: ~ Never narrow the roads of life; ~ Never cause people to be dissatisfied with their existence. ~ For, satisfied with life, ~ None would revolt against the government. ~ The moral for the ruler is: ~ Know one's own shortcomings ~ Instead of being occupied with one's own views. ~ Appreciate others' appreciation ~ Instead of imposing one's self upon others. ~ That is how the wise person makes choices.

[28t73c] **Liu Qixuan** ~ One who is brave enough to dare gets death. ~ One who is brave enough not to dare gets life. ~ The big difference between the two ~ Is the result of heaven's intervention. ~ And that is where the ruler should hesitate. ~ Heaven's way wins without fighting, ~ Responds without being asked, ~ Comes to the rescue without being summoned, ~ And has wonderful schemes within a simple expanse. ~ Heaven's net of law is the most sparsely woven, ~ But it is the biggest and lets off no criminals.

[28t74c] **Liu Qixuan** ~ Since people are not afraid of death, ~ Why should they be threatened with it? ~ If they were afraid of death, ~ Who would dare to be executioner ~ When the evil ones are captured and executed? ~ The best killer kills all the time. ~ One who kills in the most accurate and exacting way ~ Can seldom avoid injuring one's own hands.

[28t75c] **Liu Qixuan** ~ People are hungry because "the Above" tax too much. ~ People are disobedient because "the Above" do too much. ~ People would rather die because "the Above" live too high. ~ Therefore, one who does nothing to benefit one's own life ~ Is good at keeping and supporting lives.

[28t76c] **Liu Qixuan** ~ Life is soft and weak, death is hard and strong. ~ Plants are soft or fragile while living ~ And wither and harden while dying. ~ Therefore death grows in strength and hardness, ~ And life grows in softness and weakness. ~ A strong army perishes and a strong tree breaks. ~ What is hard and strong should not be valued, ~ And "the Above" should keep soft and weak.

[28t77c] **Liu Qixuan** ~ The way of Heaven is like the opening of the bow, ~ Which flats the high, lifts the low, ~ Reduces the surplus, and compensates for losses. ~ The way of Heaven cuts the superfluous ~ To compensate the meager. ~ The way of Mankind cuts the meager ~ To add to the superfluous. ~ Who can have more than enough to provide for the world? ~ Only the ones who are good at keeping the Way. ~ Therefore, the wise person does but occupies nothing, ~ Achieves but does not feel successful, ~ Because he/she does not want to be praised as a sage.

[28t78c] **Liu Qixuan** ~ Nothing is softer and weaker ~ And, at the same time, stronger, than water ~ While it is attacking the strong and hard in the world. ~ Only water can keep being the weakest steadfastly. ~ All the

world knows the weak defeats the strong ~ And the soft defeats the hard, ~ But none can be courageous enough to do it. ~ Therefore, the wise person says: ~ "One who bears the worst disgrace ~ Is the glorious lord of a land; ~ One who suffers the worst disaster ~ Is the greatest savior of a nation." ~ The most truthful words always seem the most absurd.

[28t79c] **Liu Qixuan** ~ Suppression of an uprising does not eliminate the revolt. ~ How can one solve the problem by suppressing? ~ The wise person prefers to be the owner of debts ~ Who gives for ever but presses for no paying back. ~ The wise contractor gives but does not take. ~ The poor contractor takes but does not give. ~ The way of Heaven favors none. ~ It gives all the time and only the good ones can receive.

[28t80c] **Liu Qixuan** ~ The wise person reduces the importance of governments ~ And simplifies the modes of living, ~ So that people use fewer tools and wares ~ And treasure simplicity in their lives, ~ So that, though there are vehicles, ~ People do not take them. ~ And, though there are weapons, ~ People do not carry them. ~ And, though there are records, ~ Tying knots will serve the record-keeping purpose. ~ Thus, the highest political achievement is one ~ In which people savor their food, ~ Like the beauty of their clothes, ~ Appreciate their safe and peaceful homes, ~ Enjoy their social customs; ~ And in which roosters and dogs ~ Can be heard between countries; ~ But people, all their lives, ~ Have no need to go across the borders.

[28t81c] **Liu Qixuan** ~ Truthful words are not beautiful. ~ Beautiful words are not truthful. ~ Good words are not eloquent. ~ Eloquent words are not good. ~ One who knows will not show off. ~ One who shows off does not know. ~ The wise person accumulates nothing. ~ The more one does for others, the more one achieves. ~ The more one gives to others, the more one receives. ~ The way of Heaven benefits by harming nothing. ~ The way of the wise person achieves ~ And receives by accumulating nothing.

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[29t01c] **Shi Fu Hwang** ~ Understanding The Tao ~ Lao Tze says, ~ The Tao is that on which one can always tread. ~ That on which one cannot always tread is not the Tao. ~ And fame is that of which one can always remember. ~ That of which one cannot always remember is not fame. ~ All things are without names prior to the formation of Heaven and Earth. ~ And names are brought out to classify various things. ~ Since there is no name in the very beginning, why should one care about fame! ~ Hence, those who are constantly free of desire of fame shall see the Tao's subtle secret. ~ Those who bear desire shall see the end lying in front of them. ~ Both two types of men ferment their thinking in the same place, yet they will experience different fates. ~ Both their fates shall be up to Heaven. ~ Beyond our heaven, there are other heavens: whoever knows this shall find the gate of the Tao.

[29t02c] **Shi Fu Hwang** ~ The Rise Of Relative Opposites ~ Lao Tze says, ~ When the people in the world gain a knowledge of that which is beautiful, ~ they will also gain a knowledge of that which is ugly. ~ When they gain a knowledge of that which belongs to the realm of the good, ~ they will also gain a knowledge of that which belongs to the realm of the bad. ~ Existence and non-existence shall rotate to take place; ~ difficulty and ease impress people by the prepossession; ~ length long and short are acknowledged in comparison; ~ tallness and lowness confront to make contrast; ~ harmonious musical pieces, the notes and tones interdepend; ~ that which is before or behind leads or follows the other. ~ Therefore, there is a sage who likes to do business without the intent to control fate and conveys his instruction without speech. ~ All things make an effort to prosper, and there is no one who comes to interfere with them. ~ Moreover, the one who gives life to all things does not claim ownership of them; ~ works laboriously for them, and does not expect a reward in return; ~ establishes the feat for them, and does not confess the achievement. ~ Because it does not confess the achievement, no one can forget the achievement.

[29t03c] **Shi Fu Hwang** ~ Acting Without The Intent To Control Fate ~ Lao Tze says, ~ When I don't promote those men of high character to the position of authority and give them gifts, then people will not strive to follow their examples. ~ When I don't value those things which are difficult to attain, then people will be kept from becoming thieves. ~ When I don't let people see things which will excite evil desires, their minds will be kept from becoming disordered. ~ Therefore, when a sage is in charge of the government, he prefers to humble people's minds, feed their stomachs, weaken their ambitions, and make their frames strong. ~ He constantly keeps them from knowledge and from desire, and those who have knowledge would not presume to act against this rule. ~ When practicing acting without the intent to control fate, there is no evil which can't be cured.

[29t04c] **Shi Fu Hwang** ~ The Character Of The Tao ~ Lao Tze says, ~ The Tao in the void state works on everything. ~ It guards against fullness. ~ Its depth is unfathomable, as if it were the honored ancestor of all things. ~ It blunts the sharp points, sets in order the tangles, tempers the light, and agrees with the obscurity of others. ~ How pure and still the Tao is, as if it would ever stand. ~ I do not know its origin, and it seems to have existed before the coming of all gods.

[29t05c] **Shi Fu Hwang** ~ The Heaven And The Earth Are Not Benevolent ~ Lao Tze says, ~ When Heaven and Earth proceed their works, they do not consider benevolence, ~ they regard all things as straw-made dogs. ~ When the sage proceeds his work, he does not consider benevolence, ~ he regards all people as straw-made dogs. ~ Between Heaven and Earth, space functions like a blacksmith's bellow. ~ It is void, but is not out of function. ~ Once it is set in motion, a continuous stream of production will issue from it. ~ And the people who like to talk face the same consequence; ~ the more they talk, the more shortage others will know. ~ There is no better way than to model after the Tao, and keep oneself in the void state also.

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[29t06c] **Shi Fu Hwang** ~ The Not Dying Secret ~ Lao Tze says, ~ The man who knows the way of nourishing his spirit shall attain immortality. ~ The man who has attained immortality used his nose and mouth well. ~ The outlet of the nose and mouth can breathe the elements, ~ which are the roots of the Heaven and the Earth. ~ In gentleness and perpetuity, he shall proceed to breathe. ~ By diligence and attention, he shall practice the exercise.

[29t07c] **Shi Fu Hwang** ~ Being Selfless Can Fulfill The Selfishness ~ Lao Tze says, ~ The Heaven has endured a long existence, so has the Earth. ~ The reason they can last so long is that they never go out of their way to seek life, hence they can be everlasting. ~ The sage understood this secret, put himself last, and became first at length. ~ He treated himself as extraneous, preserving his person safe and sound. ~ Cannot one who is selfless fulfill the selfishness?

[29t08c] **Shi Fu Hwang** ~ On Water ~ Lao Tze says, ~ Ultimate goodness shall be found in water. ~ Water is good at helping all things, being free of conflict with them. ~ It stays in places that most people despise, so it is closest to the Tao. ~ It provides benefit wherever it stays, ~ illustrates the example of good men's hearts by forming the depth of the abyss, ~ distributes to the needy one to demonstrate benevolence, ~ reflects genuine images to interpret credibility, ~ removes dirty things to purify the government, ~ transforms to different shapes to display its capability, ~ moves as the seasons change to show timeliness. ~ Because water never competes with others, hence no one will resent it.

[29t09c] **Shi Fu Hwang** ~ The Danger of Overweening Success ~ Lao Tze says, ~ A full utensil in hand has to be halted. ~ The blade sharpened to the thinnest edge, cannot be endured long. ~ A hall full of jewels and gold, can never be safely guarded. ~ A man who takes pride in richness and nobleness, has his downfall because of the seeds he sowed. ~ Recess at the day of success, such is the way of Heaven.

[29t10c] **Shi Fu Hwang** ~ Embracing The True One ~ Lao Tze says, ~ By clothing a good frame and embracing the holy one, cannot your soul be kept from leaving? ~ In concentrating the breath and making the body supple, can't you turn into a baby again? ~ By taking the eyes' dirt and consulting scriptures, can't you become blemishless? ~ To love people and exercise government, can't this be kept from being publicly known? ~ Cannot your mouths, eyes, and ears, the gate of Heaven remain soft when opening and closing as females usually do? ~ When you understand the truth and fully discern them, do you not depend on acting without the intent to control fate? ~ The one which gives all things' lives, and thus rears them, gives the lives, but does not claim ownership; ~ it works laboriously for them, but does not expect reward in return. ~ Even when they are fully grown up, it does not dominate them. ~ I shall say this really can be regarded as the mystic virtue.

[29t11c] **Shi Fu Hwang** ~ The Utility of The Void ~ Lao Tze says, ~ It takes thirty spokes to share one nave. ~ Because a nave is a void space, we can have the use of the cart. ~ People knead clay to make a bowl. ~ Because a bowl is void in the center, we can use the bowl. ~ People cut out of a wall to make a door and a window. ~ Because they are void spaces, we can have the use of apartments. ~ Thus, this is something we can gain, that the positive existence shall serve for profitable adaption, ~ and that which has no existence shall serve for its purpose.

[29t12c] **Shi Fu Hwang** ~ Senses ~ Lao Tze says, ~ A variety of colors (five colors) can blind the eyes. ~ A variety of sounds (five tones) can deafen the ears. ~ A mixture of flavors (five flavors) can vitiate the mouth of taste.

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~ Hunting and horse chasing will make men's minds wild with excitement. ~ Goods hard to procure will bring character with harm. ~ Hence, the sage seeks to satisfy one's belly, rather than one's eyes. ~ Of the former one he does approve, of the latter he does reject.

[29t13c] **Shi Fu Hwang** ~ Honor And Disgrace ~ Lao Tze says, ~ Honor and disgrace alike give rise to fear, ~ because this is the fear that the great calamity might fall upon the corporeal self. ~ What is honor? ~ And what is disgrace? ~ Honor means that he who was low before has been promoted. ~ Since he has been promoted, he is afraid of losing his promotion, which is disgrace. ~ Thus he who has been promoted lives in fear that he may be degraded. ~ And he who has been degraded is haunted by the dread that his degradation may last forever. ~ That is why honor and disgrace alike give rise to fear. ~ What is the meaning of fearing the great calamity coming upon the corporeal self? ~ How we can sense that the great calamity is due to the fact that we inherit corporeal self. ~ If we don't inherit the corporeal self, what kind of calamity can afflict us? ~ Therefore, ~ one who has regard for his personal health is more important than he who governs the world, and is eligible to be trusted with the world; ~ one who loves himself should be put before he who governs the world, and is qualified to be handed over the world.

[29t14c] **Shi Fu Hwang** ~ Invisible, Inaudible, And Intangible ~ Lao Tze says, ~ Something which we look at, and cannot see, shall be called 'invisible'. ~ Something to which we listen, and cannot hear, shall be called 'inaudible'. ~ Something which we seize, and cannot grasp, shall be called 'intangible'. ~ These things are not available to be researched for realization when taken singly; ~ hence when we unite them again, we obtain the true one. ~ Its upper part is not bright, and its lower part is not obscure. ~ It works in its way perpetually without an end, but we can't know its motive. ~ Then this can be traced in the state of nothingness. ~ This is called the form of formlessness, and semblance of nothingness; ~ this is called the fleet of indeterminable. ~ We can neither retrace to see its beginning, nor can we expect to see its end. ~ When we hold the primordial Tao, we can rule today's being. ~ Since we can know the beginning of Heaven and Earth, we know the outline of the Tao.

[29t15c] **Shi Fu Hwang** ~ Tao-practician's Manner ~ Lao Tze says, ~ The Tao-practitioners of old times had subtle wisdom and depth of understanding, and could comprehend the will of Heaven. ~ They were so profound that they could not be understood: ~ I will make an effort to describe what sort of men they appeared to be. ~ Cautiously observed, they were like those in enemy territory; ~ dignified like a guest; ~ self-effacing like ice that is melting away; ~ unpretentious like a piece of undressed wood; ~ open-minded like a valley; ~ and mixing freely like turbulent water. ~ Who can make the turbulent water still and let it gradually become clear? ~ Who can settle down the perpetual movement and let the condition of rehabilitation gradually arise? ~ They are those who preserve this Tao guard against overdoing. ~ It is through guarding against overdoing that their previous possessions are not lost, and they will again procure newness.

[29t16c] **Shi Fu Hwang** ~ Seek The Extremity of The Void ~ Lao Tze says, ~ Whoever seeks the extremity of the void will preserve genuine stillness. ~ When all existence alike goes through the process of transformation, it returns to its original state. ~ All existence is prosperous as prosperous flowers and leaves which finally decay and return to their roots. ~ This returning to their roots is what we call the action of being still; ~ and the action of being still is a response to the rule of relapsing to one's origin. ~ The rule of relapsing to one's origin is the absolute, the unchanging rule. ~ To know that unchanging rule is to be enlightened; ~ to know not the absolute rule leads to haphazard action and evil issues. ~ The knowledge of the absolute and the unchanging rule produces the capacity of inclusiveness, and the capacity of inclusiveness produces the character of justice. ~ The character of justice goes on to become the king-like character. ~ And the king-like

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character goes on to become the heaven-like character. ~ In that likeness to heaven, such character possesses the Tao. ~ He who possesses the Tao endures for a long time, and the end of his corporeal life is exempt from all danger of decay.

[29t17c] **Shi Fu Hwang** ~ The Ancient Government ~ Lao Tze says, ~ In the highest antiquity, people only knew that there were rulers. ~ Next were those they loved and praised. ~ Then there were those they feared. ~ And finally there were those they despised. ~ Thus it was when the ruler was deficient in the Tao faith that his people ensured him with want of faith. ~ How irresolute are those who appreciate reticence. ~ Although the work was completed and the undertaking successful, all the people would say, 'it happened to us naturally.'

[29t18c] **Shi Fu Hwang** ~ The Tao Is Not In Use ~ Lao Tze says, ~ When the great Tao is not in use, benevolence and righteousness come into vogue. ~ When wisdom and shrewdness appear, there ensures great hypocrisy. ~ When six kinships no longer live at peace, filial piety and lenity find their manifestation. ~ When the state falls into chaos, loyal ministers appear.

[29t19c] **Shi Fu Hwang** ~ Realize The Simple Self ~ Lao Tze says, ~ If sanctified tenets can be renounced, and craftiness given up, people will thus profit hundredfold. ~ If worship of benevolence can be renounced, and adoration of righteousness given up, people will resume filial piety and lenience. ~ If artful contrivance and scheming for gain can be given up, there will be no thieves or robbers. ~ These three epigrams may not be enough for guidance. ~ I'd bid even more as: ~ Sight the simplicity, arms enfold plain and true, extinguish selfish mind and eschew lust.

[29t20c] **Shi Fu Hwang** ~ The World And I ~ Lao Tze says, ~ When knowledge is discarded, there will be no worries. ~ Yes, or pretending to say yes, how much are they different? ~ One is good the other is evil. ~ The difference is too great. ~ Most men fear the kings of knowledge, who are certainly formidable. ~ The world is full of fornication, and its motion cannot be discontinued. ~ Lasciviousness exceedingly holds people's minds, which they anticipate to enjoy as hungry men at full banquets, as men feel comfortable mounting towers in spring. ~ I alone keep quiet, as a baby who is not fully grown up, and has no desire in his mind. ~ To and fro, I walk; I can't find a place to stay. ~ People all have had sufficiency, while I still remain in destitution. ~ My behavior is like a fool in people's eyes. ~ Secular men are fast and make haste; but I do not intend to fetch anything. ~ Vast is the sea; its water flows to where there is no end. ~ People all seem to have had great achievement, while I am still naughty and stubborn. ~ I am different from others. ~ I rely on the Tao too much, as a baby longing for mother's milk.

[29t21c] **Shi Fu Hwang** ~ The Tao Never Leaves This World ~ Lao Tze says, ~ The great Teh is comprehensive, and it follows the ways of the Tao. ~ The Tao is that which is vague and uncertain. ~ Within the vague and uncertain, there are pictures. ~ Within the vague and uncertain, there is substance. ~ Feeble and unclear as it is, there is spirit within. ~ The spirit is genuine, with credibility within. ~ From ancient times until now, the Tao has never left this world; it lives with and looks after all things. ~ How do I know the Tao lives with all things? ~ From their daily conduct I know.

[29t22c] **Shi Fu Hwang** ~ Futility of Contention ~ Lao Tze says, ~ Be bendable, you will assure wholeness. ~ Be wronged, you will be proven right. ~ Be empty, you will be filled. ~ Be worn out, you will be renewed. ~ The scanty deserves to gain. ~ The superfluous becomes lost. ~ Thus the sage insists on recommending the true one for the world to model after. ~ A man sees clearly, because he doesn't claim self-righteousness. ~ A man gets credit because he doesn't boast his merit. ~ A man has longevity because he doesn't claim importance.

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~ Therefore I say that whosoever gives up a contest, there will be no one who can compete with him. ~ The ancient epigram goes like this: ~ Be bendable, you will assure the wholeness. ~ Is this an airy saying? ~ Actually, this saying has already preserved many men.

[29t23c] **Shi Fu Hwang** ~ Be Less, This Is The Spontaneous Rule ~ Lao Tze says, ~ Be less, this is the spontaneous rule. ~ Hence a gusty wind does not persist through all morning. ~ A sudden downpour does not persist through a whole day. ~ Who makes them so? ~ The Heaven and the Earth. ~ Even the Heaven and the Earth don't like to perform a long work, what more can be expected from men? ~ Thus, ~ Whoever devotes himself to the Tao will know the Tao's essence. ~ Whoever devotes himself to the Teh will know the Teh's essence. ~ Whoever devotes to the loss will know the loss's essence. ~ Whoever matches the Tao's essence will find pleasure in the Tao. ~ Whoever matches the Teh's essence will find pleasure in the Teh. ~ Whoever matches the loss will find pleasure in the loss. ~ Those men who can't believe what I said already have disbelieving hearts.

[29t24c] **Shi Fu Hwang** ~ Those Which Are Against The Tao ~ Lao Tze says, ~ He who stands on tiptoe can't persist long. ~ He who walks by striding can't go far. ~ He who sees everything in his eyes can never be shrewd. ~ He who claims self-righteousness will never be exalted by others. ~ He who steals others' feats for himself is a worthless person. ~ He who boasts of his merit can't enjoy a long life. ~ Viewed from the Tao's standpoint, these men are like remains of a meal, or a tumor on the body, which no one would like. ~ Hence, a Tao-practician should not become one of them.

[29t25c] **Shi Fu Hwang** ~ The Four Eternal Models ~ Lao Tze says, ~ There was something nebulous and complete which came into existence before the Heaven and the Earth. ~ It was soundless and formless, stood alone, and would not change, reached everywhere and was in no danger of being exhausted. ~ It is capable of being the mother of the world. ~ I do not know its name, and I give it the designation of the Tao, and it is further described as the great. ~ Being great it receded. ~ Receding, it became remote. ~ Having become remote, it turns back. ~ Therefore, ~ the Tao is great, ~ the Heaven is great, ~ the Earth is great, ~ and the Kingship is also great. ~ In the universe there are four elements that are great, and the Mankind is one of them. ~ The Mankind takes his law from the Earth, ~ the Earth takes its law from the Heaven, ~ and the Heaven takes its law from the Tao. ~ The law of the Tao is its being what it is.

[29t26c] **Shi Fu Hwang** ~ Gravity and Serenity ~ Lao Tze says, ~ Gravity is the root of lightness. ~ Serenity is the ruler of hastiness. ~ Hence the sage practices the Tao all day long, ~ leaving no serene mind and heavy attitude. ~ Though a king can have seraglios and harems, he has to avoid approaching them. ~ Regretful are kings nowadays, they are very powerful, having ten thousand chariots and riders; ~ yet their attitude is light before the eyes of the people. ~ Light attitude will cause the loss of their subordinates; ~ hasty mind will cause the loss of their thrones.

[29t27c] **Shi Fu Hwang** ~ Procuring Enlightenment ~ Lao Tze says, ~ The skillful traveller leaves no wheel track; ~ the skillful speaker makes no slip of the tongue; ~ the skillful reckoner uses no tallies; ~ the skillful closer needs no bolts, while it is impossible to open what he has shut; ~ the skillful binder uses no strings or knots, while it is impossible to loosen what he has bound. ~ In the same way the sage is always skillful at saving men, and there is no rejected person; ~ he is always skillful at saving things, and there is no rejected thing. ~ This is called 'procuring enlightenment.' ~ Therefore the man of skill is a master of he who has no skill; ~ and he who has no skill is the servant of he who has skill. ~ If one does not value his master, and the other does not love his servant, intelligent as they are, they might be perplexed.

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[29t28c] **Shi Fu Hwang** ~ Keeping to Pristine Simplicity ~ Lao Tze says, ~ He who has manhood's strength and takes upon him the female's feebleness; ~ his inclusiveness is worthy of being looked up to as the world's dale. ~ Being the world's dale, absolute virtue will not leave him; ~ further he will enter into a baby's attribute. ~ He who has the reputation of the pure, and takes upon him the reputation of the unclean; ~ he is worthy of being looked up to as the world's model. ~ Being the world's model, absolute virtue will not be in short, further he will be able to attain extreme bliss. ~ He who has a glorious status, and takes upon himself a humble situation; ~ is worthy of being looked up to as the world's valley. ~ Being the world's valley, absolute virtue is sufficient in him; ~ he will enter into the state of pristine simplicity. ~ When pristine simplicity is broken off, it turns to appear in various utensil's shapes. ~ The sage who realizes the importance of pristine simplicity thereby selects the officers. ~ Therefore the great perfection shouldn't be cut into pieces.

[29t29c] **Shi Fu Hwang** ~ Warning Against Interference ~ Lao Tze says, ~ If there is a king who wishes to take over the world and establishes a man-made order, I can predict that he will not make it at all. ~ For the world is of divine entity and it can't be subjugated to a man-made order. ~ Whoever wants to try will result in failure. ~ Whoever insists on his point of view will plunge in loss. ~ Because, ~ when one wishes to march forward, others just follow reluctantly; ~ when one wishes to breathe making a thing warm, others blow it cold; ~ when one wishes to strengthen it, others wish to weaken it; ~ when one wishes to sustain it, others wish to destroy it. ~ Hence the sage puts away excessive effort, extravagance, and easy indulgence.

[29t30c] **Shi Fu Hwang** ~ Warning Against The Use of Force ~ Lao Tze says, ~ If the king assists himself with the Tao, he will not assert his mastery in the world by force of arms. ~ He always seeks a consummate result. ~ Whenever a host has encamped, there will be briars and thorns grown. ~ In the sequences of great armies there are sure to be bad years. ~ The skillful ruler knows to attain a good result, he doesn't dare continue his operations to complete his mastery. ~ In anticipating a good result, being self-opinioned is not appropriate. ~ In anticipating a good result, take action only when there is no alternative course. ~ In anticipating a good result, being masterful is not appropriate. ~ When things have attained strong maturity, they become old. ~ This may be said to be not in accordance with the Tao. ~ And what is not in accordance with the Tao soon comes to an end.

[29t31c] **Shi Fu Hwang** ~ The Unlucky Emblem ~ Lao Tze says, ~ The strong military force is an unlucky emblem to the state, thus all living creatures would abhor it. ~ The Tao practicians should not promote it too. ~ The upright man ordinarily considers the left hand the most honorable place, but in time of war the right hand. ~ The military force is an unlucky emblem, it is not the emblem for the upright man. ~ It is manipulated on the compulsion of necessity. ~ Calm and repose should be prized; ~ victory is not regarded as a beautiful work. ~ Whoever regards victory as a beautiful work, he is one who takes delight in killing men. ~ Whoever likes to kill men will not succeed in his ambition to rule the world. ~ On occasion of rejoicing, precedence is given to the left; ~ on occasion of mourning, precedence is given to the right. ~ The second in command of an army has his place on the left; ~ the chief commander has position of the right; ~ this says: a funeral is taking place. ~ The lamentation is observed for the numerous dead who were killed on the battlefield. ~ Thus, a victory ceremony is being held in the funeral rite.

[29t32c] **Shi Fu Hwang** ~ Tao Is Like The Sea ~ Lao Tze says, ~ The Tao is not designated as a certain type. ~ The pristine simplicity is just a small display of the Tao. ~ Though it is small, whoever in exercise of this method, will make no man in the world daring to treat him as a servant. ~ If the duke or the king knows to exercise

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this method; all existence will express obedience and loyalty to him. ~ Heaven and Earth unite and send down sweet dew which without the direction of men, reaches equally everywhere as of its own accord. ~ As soon as it proceeds to action, it has a way. ~ When it once has that way, men can know to rest in it. ~ When they know to rest in it, they can be free from all risk of failure and error. ~ The relation of the Tao to all the world is like that of great rivers and sea to streams and valleys.

[29t33c] **Shi Fu Hwang** ~ Knowing Oneself ~ Lao Tze says, ~ He who knows others is intelligent, while he who knows himself is enlightened. ~ He who conquers others has the power of muscles, but he who conquers himself is strong. ~ He who knows contentment is rich, but he who is determined has strength of will. ~ He who does not leave the resource will endure, but he who knows to keep as still as a dead body but remain dynamic will enjoy longevity.

[29t34c] **Shi Fu Hwang** ~ The Great Tao Flows Everywhere ~ Lao Tze says, ~ The great Tao flows everywhere. ~ There is no discrimination of what is the right and what is the left. ~ All existence lives up to it, and it denies no one. ~ It doesn't claim credit, though there is achievement. ~ It loves and nourishes all existence but does not lord over them. ~ It appears ambitionless and is regarded as less important. ~ All existence returns to it, and it doesn't dominate them. ~ Certainly this is great. ~ This is the reason that the sage never regards himself as great, ~ thus he deserves to be titled as great.

[29t35c] **Shi Fu Hwang** ~ The Peace In The Tao ~ Lao Tze says, ~ When the king of men holds the great image, the whole world's people turn to rally round him. ~ When people turn to rally round him, and do not commit loss and harm, then the world shall become peaceful and secure. ~ He who takes delight in the Tao, and enjoys it, the true one will stay with him. ~ The Tao's teaching is as dry as a course of tasteless dish. ~ It cannot be seen, nor can't be heard. ~ However, it will never be exhausted in its application.

[29t36c] **Shi Fu Hwang** ~ The Doctrine of Reversion ~ Lao Tze says, ~ A man who wants his opponent to become a greedy man should allow him the chance to expand his benefit first. ~ He who wants to weaken his competitor should let his ambitions grow first. ~ He who wants to demolish his adversary should let him achieve first. ~ He who wants to plunder his enemy should let him have the storage place first. ~ These are subtle but effective stratagems. ~ The feeble will overcome the strong. ~ But fishes shouldn't leave the deep; a state's strategy shouldn't be shown to any person who is not concerned with it.

[29t37c] **Shi Fu Hwang** ~ The World In Peace ~ Lao Tze says, ~ The Tao's accomplishment is constantly made through acting without the intent to control fate, yet leaving nothing undone. ~ If the king of men insists on practicing the Tao, all existence will transform themselves in their natural courses. ~ When they transform and go out of their way, the king of men should guide them back to a pristine simplicity which was unknown to the world before. ~ Namely, the pristine simplicity of being desireless. ~ To be desireless is cultivated by being still. ~ It is by this stillness that this world is settled down in peace naturally.

[29t38c] **Shi Fu Hwang** ~ Degeneration ~ Lao Tze says, ~ The superior Teh is not conscious of virtue, thus it matches the essence of virtue. ~ The secondary Teh is conscious of virtue, thus it leaves the essence of virtue. ~ The man of the superior Teh works by acting without the intent to control fate; the people think he has done nothing else. ~ The man of the secondary Teh does work by acting with the intent to control fate and the people think he has done a lot of work. ~ The man of benevolence has done a lot of work, but through acting without the intent to control fate. ~ The man of righteousness has done a lot of work, this is through acting with intent to control fate. ~ The man of ritualism has done a lot of work, however he can't

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get the resonance of approval, thus he would force others to express their appreciation. ~ Therefore, ~ when the Tao is not in use, they seek benevolence; ~ when the benevolence is not in use, they seek ritualism. ~ However, the ritualism is the production of the lack of the loyalty and the faith, and it is even the beginning of confusion. ~ The above mentioned men understand Tao's extravagance only. ~ They are the founders of stupidity. ~ Henceforth, a true great man should choose Tao's abundance instead of Tao's deficiency. ~ He should choose Tao's essence instead of Tao's extravagance. ~ Thus, a Tao practician should learn to choose the former, and despise the latter.

[29t39c] **Shi Fu Hwang** ~ The Power of The Tao ~ Lao Tze says, ~ Old things which have the correctness are: ~ It is by correctness that ~ the Heaven becomes bright and pure, and the Earth firm and sure; ~ the spirits divine; ~ the valleys full; ~ all existence lively; ~ and the kings just for the world's model. ~ All these are the results of correctness. ~ If the Heaven were not so pure, it would soon rend. ~ If the Earth were not so sure, it would break and bend. ~ If the spirits were not so divine, they would lose their prophesy. ~ If the valleys were not so full, they would parch. ~ If all existence were not so lively, they would be extinct. ~ If the kings had no morality, they would collapse from their throne. ~ Therefore, dignity finds root in meanness, and the lofty find their stability in lowness. ~ Therefore, the kings self-styled themselves by the solitary, the unworthy, and the virtueless. ~ Didn't these mean that dignity finds its root in its meanness? ~ Didn't these? ~ So, when we analyze a cart's construction, we can't find a part named cart. ~ As for me, I would neither appreciate being regarded as a jade rare and expensive, nor as a stone popular and cheap.

[29t40c] **Shi Fu Hwang** ~ Being and Non-Being ~ Lao Tze says, ~ Reverse movement is how the Tao does go; ~ gentleness is the course it chooses to show. ~ All existence under heaven sprang from Being; ~ that Being sprang from Non-being.

[29t41c] **Shi Fu Hwang** ~ The Qualities of Tao-practicians ~ Lao Tze says, ~ The students of the highest class, when they hear about the Tao, try hard to put it into practice. ~ The students of middle class, when they hear about the Tao, seem to be aware and yet unaware of it. ~ The students of the lowest class, when they hear about it, laugh greatly at it. ~ If it were not thus laughed at, it would not be the Tao. ~ Therefore, I try to give a few words about the Tao-practicians: ~ Those who are advancing in the Tao seem drawing back. ~ The Tao's way is even but seems like a rugged track. ~ The superior Teh is inclusive to anything as a valley. ~ The purest character seems humiliating. ~ The abundant Teh seems destitute. ~ And the Teh is established secretly as a thief proceeding to do his work. ~ Its solid truth seems to undergo change. ~ Its largest square does no corner show. ~ The great masterpieces are slow in completion. ~ The hugest note is seldom sounded. ~ The greatest image has no certain form. ~ The Tao is hidden, and has no name, but it is adept at lending its power and bringing fulfillment.

[29t42c] **Shi Fu Hwang** ~ Violent Man's Fate ~ Lao Tze says, ~ From Tao arises one; ~ from one arises two; ~ from two arises three, and from three arise all things. ~ All things leave behind them the obscurity (Ying), and go forward to embrace the brightness (Yang) and inherit the blending property of the two harmonized polarities. ~ What men dislike is to be called solitary, unworthy, virtueless; ~ and yet those kings and princes regard them matching to their status. ~ So those things are benefitted by being harmed, others are harmed by being benefitted. ~ While other men have taught their precept, I have my own, ~ - the violent man shall die a violent death. ~ I will make this the basis of my teaching.

[29t43c] **Shi Fu Hwang** ~ The Softest Thing ~ Lao Tze says, ~ The softest thing in the world dashes against and overwhelms the hardest; ~ that which is without form can go through where there is no crevice. ~ Through

this I know that acting without the intent to control fate can be advantageous. ~ The advantage of teaching without speech and acting without the intent to control fate is incomparable in the world.

[29t44c] **Shi Fu Hwang** ~ Gain And Loss ~ Lao Tze says, ~ Which means more to you, fame or self? ~ Which brings more to you, self or property? ~ Which ails you more, gain or loss? ~ The cost of the thing which you love is dear. ~ The treasure unscrupulously laid up shall result in heavy loss. ~ However, the contented man will not suffer disgrace. ~ A man who knows his limitations will not incur danger. ~ Namely, he can survive forever.

[29t45c] **Shi Fu Hwang** ~ Purity And Stillness ~ Lao Tze says, ~ The greatest accomplishment seems to have blemishes, but when applied, it is long enduring. ~ The greatest fullness seems to be vacant, but when applied, it is inexhaustible. ~ The greatest straightness seems crooked. ~ The greatest craftiness seems stupid. ~ The greatest eloquence seems dumb. ~ Restlessness overcomes the cold; ~ being still overcomes the heat. ~ Purity and stillness give correct law to all in the world.

[29t46c] **Shi Fu Hwang** ~ On Contentment ~ Lao Tze says, ~ When the world lives in accord with the Tao, racing horses are sent to the dung-cart. ~ When the world lives not in accord with the Tao, the war-horses breed on the border. ~ There is no sin greater than to sanction ambition; ~ no calamity greater than not being contented; ~ no fault greater than the wish to obtain. ~ Therefore, he who is content with contentment shall be always content.

[29t47c] **Shi Fu Hwang** ~ Pursuit of Knowledge ~ Lao Tze says, ~ Without stepping outside the door, a man can know what has taken place in the world. ~ Without looking out the window, a man can discern the Tao of Heaven. ~ The farther a man goes out, the less he knows. ~ Therefore, the sages got their knowledge not through visiting there; ~ gave their names to things not because they had seen them; ~ and accomplished their ends not because they ever had intent to control fate.

[29t48c] **Shi Fu Hwang** ~ Govern The World By No Business ~ Lao Tze says, ~ He who devotes himself to learning from day to day increases his knowledge. ~ He who devotes himself to the Tao from day to day diminishes his intention. ~ He diminishes it and again diminishes it, till he arrives at doing without intention. ~ Having arrived at this point of doing without intention, there is nothing left undone. ~ He who manages the world's affairs does so by giving himself no trouble. ~ If he troubles himself, he is not qualified to manage the world's affairs.

[29t49c] **Shi Fu Hwang** ~ People's Minds ~ Lao Tze says, ~ The sage doesn't have an invariable mind, he takes people's minds as his own mind. ~ Those who are good to him; ~ he treats well; ~ and those who are not good to him; ~ he treats well too; ~ thus all become good to each other. ~ To those who are sincere; ~ he is sincere; ~ and to those who are not sincere; ~ he is also sincere; ~ thus all become sincere. ~ The sage in the world pays scrupulous attention to everything. ~ However, he treats his living with indifference. ~ The people all offer their eyes and ears to help him, and he deals with them all as his children.

[29t50c] **Shi Fu Hwang** ~ The Preserving of Life ~ Lao Tze says, ~ Men come forth from their mothers' wombs and live; ~ and they enter dust, and die. ~ Those men who depend on the three and ten to live; ~ die by the three and ten also. ~ Those who were living will be sent to the place of death by the three and ten. ~ And for what reason? ~ Because they made excessive stores to perpetuate their life. ~ For I have heard it is said that one who excels in safeguarding his own life does not shun the rhinoceros or tiger when travelling on land, nor

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does he avoid buff coat and sharp weapon at entering a host. ~ The rhinoceros finds no place to fix its claw on him, nor the weapon a place to admit its point on him. ~ And for what reason? ~ Because there is no place of death on him.

[29t51c] **Shi Fu Hwang** ~ The Mystic Virtue ~ Lao Tze says, ~ The Tao is the one to give existence; ~ and its attribute, the Teh, is responsible for nurturing it. ~ In this way all things are formed. ~ They are brought forth to maturity according to their condition. ~ Therefore, all existence without exception honors the Tao and exalts the Teh. ~ This honoring of the Tao and exalting of the Teh is not decreed through an authority, but through spontaneous tribute. ~ So it is that the Tao gives existence; ~ and its attribute, the Teh, completes, matures, maintains and shelters. ~ It gives life but doesn't claim the possession of it. ~ It carries all things through their processes but does not boast its ability. ~ It brings them to maturity, but does not control them. ~ This is called the mystic virtue.

[29t52c] **Shi Fu Hwang** ~ Learning The Absolute ~ Lao Tze says, ~ Since the beginning of the universe, there was the Tao which may be regarded as the mother of all existence. ~ When a man knows about the mother, he has to know about the son. ~ When he knows about the son, he proceeds to guard the mother that belongs to him, to the end of his life he will be free from all peril. ~ Let him keep his mouth closed, and shut up his eyes, and all his life he will be exempt from toil. ~ Let him keep his mouth open, and his eyes be used to examine the affairs, and all his life there will not be safety for him. ~ The perception of smallness is clear-sighted; ~ the guard of the soft and tender grows strong. ~ He who uses his light reverting to become bright, will ward all blight from his eyesight. ~ This is the so-called learning of the absolute.

[29t53c] **Shi Fu Hwang** ~ Taoku or Tao ~ Lao Tze says, ~ Make me have sudden enlightenment, ~ I can implement great Tao in government. ~ Still I am afraid I might go astray. ~ Great Tao is a smooth and easy highway, ~ My noblemen like to walk on its trails. ~ Your courtyards are new and pretty, ~ Your people's farms are still unfilled. ~ There is nothing in their barns. ~ You wear your embroidered gowns, ~ Walk with sharp-bladed swords. ~ You satiate with good food and drink, ~ Collect abundant wealth beyond your deserving. ~ I shall call you Taoku, the bandit's chief, ~ For you have never practiced the way of the Tao.

[29t54c] **Shi Fu Hwang** ~ The Individual and The World ~ Lao Tze says, ~ He who is skillful in establishment shall establish the Tao in his heart so that no one can pluck it. ~ He who is skillful in enfolding arms shall enfold the Teh in his arms so that no one can take it. ~ From generation to generation his ancestral sacrifices shall be continued without fail. ~ When this precept is applied by whomever to instruct himself, his character will be made true; ~ applied to his neighborhood, his neighborhood will thrive; ~ applied to the state, his state will find good fortune; ~ applied to the world, the world will inherit with good traditions. ~ In this way he can observe the others in comparison with the self; ~ observe others' families in comparison with his own family; ~ observe others' neighborhoods in comparison with his own neighborhood; ~ observe others' states in comparison with his own state; ~ observe the world before in comparison with what it is now. ~ How do I know that this effect is sure to hold all in the world? ~ By observation.

[29t55c] **Shi Fu Hwang** ~ The Character of The Child ~ Lao Tze says, ~ He who has in himself abundant Teh, the attribute of the Tao, is like a baby. ~ Poisonous insects will not sting him; ~ fierce beasts will not seize him; ~ and birds of prey will not pounce upon him. ~ A baby is weak with tender bones and feeble sinews, but his grasp is firm and tight. ~ He doesn't know men and women's affairs, yet his virile member may be excited, showing the perfection of his vigor. ~ He cries all day long without his throat becoming hoarse, thus showing the perfection of his harmonious constitution. ~ When one knows harmony, he knows the absolute. ~ When

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he knows the absolute, he deserves to be called the enlightened. ~ But he who knows the life-increasing arts transforms himself by having an evil heart. ~ He who lets his emotions go through impulse is called strong. ~ When things become strong in maturity, they become old, ~ which may be said to be contrary to the Tao. ~ Whatever is contrary to the Tao ends soon.

[29t56c] **Shi Fu Hwang** ~ The Noblest One ~ Lao Tze says, ~ He who knows the Tao does not care to speak about it; ~ he who is ever ready to speak about it does not know it. ~ Therefore the Tao practician would rather close his eyes and shut up his mouth, in order to frustrate his ambition and untie the confused knot in his heart. ~ Further, he proceeds to temper his brightness, and brings himself into agreement with obscurity. ~ Then he deserves to be called the one in accordance with Heaven. ~ Such a one cannot be treated familiarly nor distantly, rendered with profit or injury, made noble or mean. ~ Hence he is regarded as the noblest one in the world.

[29t57c] **Shi Fu Hwang** ~ The Art of Government ~ Lao Tze says, ~ A state may be ruled by measures of justice; ~ the military force may be handled with tactics of surprise; ~ but the world is kept in peace by freedom from action and purpose. ~ How do I know that is so? ~ Through these: ~ In the world the multiplication of prohibitive enactments increases the poverty of the people. ~ The more assertions are put into influencing the people's thinking, the greater chaos there is in the state. ~ The more acts of crafty dexterity men possess, the more cunning things are produced. ~ The larger the number of statues displayed, the more thieves and robbers there are. ~ That is why a sage has said, ~ 'I will do by acting without intent to control fate, and the people will be transformed of themselves. ~ I will be fond of keeping still, and the people will be righteous of themselves. ~ I will take no trouble about it, and the people will become rich of themselves. ~ I have no desire, and the people will strive for the pristine simplicity of themselves.'

[29t58c] **Shi Fu Hwang** ~ An Easy Government ~ Lao Tze says, ~ When the government is dull and drowsy, its people are simple and sincere. ~ When the government is sharp and shrewd, its people are dishonest and deceitful. ~ Disaster is that by which side fortune is to be found. ~ Fortune is that beneath which disaster lurks. ~ Who would be able to know its ultimate results? ~ If a king of men cannot dispense with correction, correct subjects will in their turn become distorted, and a good government will in its turn become evil. ~ The delusion of the ruler on this point has indeed subsisted for a long time. ~ Therefore the sage inherits correctitude like a square symbol, but punishes no one. ~ He inherits honest property, but tells no tales. ~ He is straightforward, but allows himself no license. ~ He is bright, but does not dazzle.

[29t59c] **Shi Fu Hwang** ~ A Way To The Longevity ~ Lao Tze says, ~ If a king of men knows to regulate human affairs by using the way of Heaven, he should know there is nothing better than to be sparing. ~ It is only by being sparing that an early obedience to the Tao is effected. ~ That early obedience is what I call the repeated accumulation of the attributes. ~ With the repeated accumulation of those attributes, there comes the conquest of every obstacle in the way. ~ Of this conquest he knows not what shall be the limit, and when he knows not what the limit shall be, he is qualified to be the ruler of a state. ~ He who possesses this motherly method of governing may continue to hold his rulership. ~ This method may be compared to a giant tree with its roots deep and its flower stalks firm; ~ and it is also a way which leads to enjoy long life and eternal gazing.

[29t60c] **Shi Fu Hwang** ~ Governing A Great State ~ Lao Tze says, ~ Governing a great state is like cooking small fish. ~ The king of men knows to pacify his kingdom by using the Tao; ~ the dead men's ghosts will not manifest their spiritual energy. ~ Not only will those ghosts not manifest their spiritual energy, but they will

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not hurt men. ~ Not only will they hurt men, even the sage in exercise of his government will not disturb those ghosts. ~ As these two do not injuriously affect each other, so in the Tao's attribute, the living and the departed both find their rest places.

[29t61c] **Shi Fu Hwang** ~ The Large And Small States ~ Lao Tze says, ~ Like water, a large state should keep a low profile as it goes down stream, in order that it becomes the pivot of the world. ~ The female is the master of the world. ~ The female always overcomes the male by being still. ~ Stillness may be considered as a sort of abasement. ~ Thus a large state, by abasing itself to smaller states, annexes the small states; ~ while small states, by abasing themselves, affiliate themselves with larger states. ~ In one case the abasement leads to gaining allies, in the other case it procures favors. ~ The large state wishes only to increase population; ~ small states wish only to be guarded. ~ Each gets what it desires, but the large state must learn to abase itself first.

[29t62c] **Shi Fu Hwang** ~ The Most Valuable Thing ~ Lao Tze says, ~ The Tao is the refuge for all existence, a treasure to men of correctitude, and a guard of less capable men. ~ Its admirable words can purchase honor; ~ its noble deeds can raise a man above others. ~ The less capable man should not be rejected. ~ That's why there is the king being selected as the Son of Heaven, and three premier ministers are arranged on their positions. ~ Although riding chariots pulled by four horses and studded with precious stones is a great honor, ~ it is even more honorable to ride on a chariot which is made of the Tao. ~ Why was it that the ancients prized this Tao so much? ~ Was it not because it could be found by seeking, and the guilty could be pardoned by it? ~ This is the reason why the whole world considered it the most valuable thing.

[29t63c] **Shi Fu Hwang** ~ Difficult And Easy ~ Lao Tze says, ~ He who practices acting without intent to control fate will find that there is no business which is troubling him to manage. ~ He who can taste a tasteless thing will learn to regard what is small as great, and a few as many; ~ and to recompense injury with kindness. ~ He will deal with things that are difficult while they are easy, ~ and handle things that would become great while they are still small. ~ All difficult things in the world arise from an original state of having been easy, ~ and all great things arise from an original state of having been small. ~ Therefore the sage never attempts to achieve a great feat. ~ He who makes promises lightly rarely keeps good faith. ~ He who likes to think things will be easy will find them difficult. ~ Therefore the sage sees difficulty even in what seems easy, so they are always free of difficulties.

[29t64c] **Shi Fu Hwang** ~ Beginning And Ending ~ Lao Tze says, ~ That which remains still is easy to hold; ~ that which has not yet given indication of its presence is easy to measure against; ~ that which is brittle is easily broken; ~ and that which is minute is easily dispersed. ~ Deal with a thing before its disorder has made its appearance, and govern an affair before its confusion has begun. ~ A tree which fills the arms grows from a tiny sprout; ~ a tower of nine floors rises from a heap of earth; ~ a journey of a thousand li begins at one's feet. ~ He who acts with an intent to control fate does harm; ~ he who takes hold of a thing in the same way loses his hold. ~ The sage works without an intent to control fate, and therefore does no harm. ~ He does not lay hold so, and therefore does not lose his hold. ~ People who conduct their affairs often ruin them on the eve of their success. ~ If they are careful at the end, as they were careful at the beginning; ~ then there would be no ruined affairs. ~ Therefore, the sage desires what other men do not desire, and does not value objects which are difficult to obtain. ~ He learns what other men do not learn, and turns back to what the multitude of men have passed by. ~ Thus he assists all existence to develop in a natural course, and does not dare to act with an intent to control fate.

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[29t65c] **Shi Fu Hwang** ~ Mysterious Excellence ~ Lao Tze says, ~ In ancient times, those who learned the Tao in exercise of the government would work not to enlighten the people, but rather to make them ignorant. ~ The difficulty in governing the people arises from their having much craftiness. ~ He who tries to govern a state by his craftiness is a scourge to the state; ~ and he who does not try to do so is a boon to the state. ~ He who knows these two different results finds in them an absolute rule. ~ Ability to know this absolute rule constitutes what we call the mysterious excellence. ~ Profound and far-reaching is this mysterious excellence; ~ showing indeed its possessor to be contrary to others, but leading him to be completely obedient to the Tao.

[29t66c] **Shi Fu Hwang** ~ The Lord of Waters ~ Lao Tze says, ~ That the reason whereby the rivers and sea can be the lord of a hundred streams is because they know to afford a low level, thus they can be the lord of hundreds of streams. ~ Hence the sage who intends to lead the people from above has to speak humbly to the people. ~ He who intends to walk ahead to guide the people has to seek his own benefit after seeking the people's. ~ In this way, ~ although he has placed himself above the people, the people do not feel his weight, ~ and though he has his place before the people, the people will not feel it is an injury to them. ~ Therefore, ~ all in the world are glad to enthrone him to be the lord, and do not weary of him. ~ Because he does not strive, no one finds it possible to strive with him.

[29t67c] **Shi Fu Hwang** ~ The Three Treasures ~ Lao Tze says, ~ All the people in the world would say that my Tao is too great and that there is nothing similar to compare it with. ~ Now it is just because of its greatness that nothing similar can be compared with it. ~ If anything can be found similar to it, for long its smallness has been known. ~ At the same time, there are three precious things which I prize and hold fast. ~ The first is charity; ~ the second is economy; ~ and the third is shrinking from being the first of the world. ~ With that charity I can be bold. ~ With that economy I can be liberal. ~ Shrinking from being the first of the world, I can become a vessel of the highest value. ~ Present day kings give up charity, and are all for being bold; ~ give up economy, and are all for being liberal; ~ give up following behind, and rush in front; ~ of which the end is death. ~ For the result of using charity in battle is sure to be victory, ~ and firm maintenance of its ground in defense. ~ Heaven will save its possessor, his charitable attribute will protect him.

[29t68c] **Shi Fu Hwang** ~ The Way to Triumph ~ Lao Tze says, ~ He who is skillful as a good warrior assumes no martial posture. ~ He who is skillful as a good gladiator will not rise in anger. ~ He who is skillful in vanquishing his foes will keep apart from them. ~ He who is skillful in employing will keep a low profile. ~ All these are the attributes of non-contention, ~ the methods of using man's abilities, ~ the way of matching with Heaven's secret, ~ and the highest art of antiquity.

[29t69c] **Shi Fu Hwang** ~ The Art of War ~ Lao Tze says, ~ A master of strategy once said, ~ 'I do not dare to be the first to arouse a war. ~ I prefer to be passive to rise against an invasion. ~ I do not dare to march an inch. ~ I prefer to withdraw a foot.' ~ This is called proceeding to make an action without walking, to resist without lifting arms; ~ to dart without facing enemies, and to seize them without combating. ~ There is no calamity greater than to lightly engage in war. ~ To do that nearly results in the loss of the three precious things I mentioned before. ~ That is why when opposing armies meet, the sorrowful side conquers.

[29t70c] **Shi Fu Hwang** ~ They Know Me Not ~ Lao Tze says, ~ My words are very easy to know and very easy to practice; ~ but there is no one in the world who is able to know and able to practice them. ~ In my words there is a traditional precept and a ruling art. ~ It is because that they do not know these, that men do not know me. ~ That is why there are few that know me, and there are even fewer that model after me. ~ There is

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a sage who wears coarse clothes and hides jade in his bosom, which anyone shall see.

[29t71c] **Shi Fu Hwang** ~ Exemption From Sick-Mindedness ~ Lao Tze says, ~ To know and yet think you don't know is the highest attainment; ~ not to know and yet think you know is sick-minded. ~ It is simply in being pained at the thought of having sick-mindedness that one is free from being sick-minded. ~ The sage is not sick-minded because he knows the pain that would be inseparable from sick-mindedness and therefore he is totally exempted from this sick-mindedness.

[29t72c] **Shi Fu Hwang** ~ On Gentility ~ Lao Tze says, ~ The time when people do not fear punishment is the time when a great dread will descend upon them. ~ Let them not thoughtlessly indulge themselves in their ordinary life. ~ Let them not act as if they are weary of what life depends on. ~ It is by avoiding such indulgence that such weariness does not arise. ~ Therefore the sage knows himself, but does not parade his knowledge; ~ loves himself, but does not value himself. ~ Therefore he rejects the punishment and accepts the gentility.

[29t73c] **Shi Fu Hwang** ~ On True Boldness ~ Lao Tze says, ~ He who is fearless in his daring to do wrong goes against the Tao, and meets with death. ~ He who is fearless in his not daring to do so, remains alive. ~ Of these two cases one is apparently advantageous, and the other harmful. ~ But when Heaven's hate imposes on a man, who would know why? ~ On this account even the sage feels it is difficult to understand. ~ The way of Heaven does not contend yet skillfully excels in overcoming; ~ it does not speak yet skillfully responds to asking; ~ it does not summon yet attracts men to it. ~ It is unselfish and magnanimous, yet its plans are skillful and effective. ~ The net of Heaven spreads wide with its meshes far apart; ~ yet it lets nothing slip through.

[29t74c] **Shi Fu Hwang** ~ On Punishment ~ Lao Tze says, ~ The people do not fear death; ~ what purpose is in trying to frighten them with death? ~ Supposing the people are afraid of death; ~ I could always seize those who do wrong, and put them to death. ~ Who would dare to do wrong? ~ There is a regular one who presides over the execution of death. ~ He who would execute death on behalf of the executioner is what is described as chopping wood on behalf of the great carpenter. ~ Seldom is it that he who undertakes the chopping on behalf of the great carpenter does not hurt his own hands.

[29t75c] **Shi Fu Hwang** ~ On Valuing Life ~ Lao Tze says, ~ The people suffer from hunger because their superior agencies have imposed a heavy tax, thus they are hungry. ~ The people are difficult to govern because their superior agencies are too fond of meddling, thus they are difficult to govern. ~ The people make lightly of dying because of the excessive costs in seeking the means of living, thus they think lightly of dying. ~ Therefore the benevolent should be those who do not interfere with people's living; ~ instead of those who value people's living.

[29t76c] **Shi Fu Hwang** ~ Strong and Weak ~ Lao Tze says, ~ A man at his living is tender and weak and at his death adamant and strong. ~ Living creatures and plants at their living are soft and supple and at their death dry and withered. ~ Thus those who are adamant and strong are the concomitant of death; ~ and soft and weak, the concomitant of life. ~ Hence he who relies on the strength of his forces can not win, ~ and a tree which grows to be strong will invite the feller. ~ Hence the rule: ~ The big and the strong stay underneath and the soft and the weak exist above.

[29t77c] **Shi Fu Hwang** ~ Bending The Bow ~ Lao Tze says, ~ May not the way of Heaven be compared to bending

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a bow? ~ The upper end is where Heaven presses down, and the bottom end is where Heaven lifts up. ~ So the extra length is shortened; ~ the insufficient width is expanded. ~ It is the way of Heaven to reduce from those that have too much, and increase to those that have not enough. ~ It is not so with the way of Man. ~ He takes away from those who have not enough to add to those that have too much. ~ Who can have too much and spare to give to the entire world? ~ Only he who is enlightened in the Tao. ~ Therefore the sage works without claiming his endeavor. ~ He achieves his task and does not rest arrogantly in it. ~ For he does not wish to display his superiority.

[29t78c] **Shi Fu Hwang** ~ Nothing Weaker Than Water ~ Lao Tze says, ~ There is nothing in the world softer and weaker than water, ~ and yet for attacking things that are hard and strong, there is nothing that can surpass it. ~ For there is nothing so effectual that can take its place. ~ Every one in the world knows that the soft overcomes the hard, ~ and the weak the strong, yet no one can put this knowledge into practice. ~ Therefore a sage has said, ~ 'He who receives unto himself the calumny of the nation entitles himself to the lordship of the state; ~ he who bears the nation's direful woes shall be looked up to as the king of the world.' ~ Words that are strictly true seem to be opposed to common senses.

[29t79c] **Shi Fu Hwang** ~ Peace Settlement ~ Lao Tze says, ~ When a reconciliation is made between two parties, surely a grudge still remains in one of them. ~ How can this be counted as a decent method? ~ Therefore the sage guards against this method. ~ He keeps the left-hand tally, and does not insist on the fulfillment of it by others. ~ So he who has the attribute of the Tao keeps the tally; ~ while he who has not the attribute of the Tao keeps the record of taxing. ~ In the way of Heaven, there is no partiality of love; ~ it is always on the side of a good man.

[29t80c] **Shi Fu Hwang** ~ Perfect Government ~ Lao Tze says, ~ The king of men should always think that his state is little, and his people a small population. ~ He would attribute the governing responsibility to ten or a hundred tribal elders. ~ His government would never consider to draft people's implements for government use. ~ Further, he would make his people's looking after departed ancestors estates an important duty, thus they would not move elsewhere. ~ Though the king of men has boats and carriages, he would have no occasion to ride on them. ~ Though he had buff coats and sharp weapons, he would have no occasion to use them. ~ He would make the people return to their pure custom which they used in antiquity - the knotted cord to remember events. ~ At that time, they thought their coarse food sweet; ~ their plain clothes beautiful; ~ their poor dwelling places restful; ~ and common simple ways sources of enjoyment. ~ There should be a neighboring state within sight, and the voices of fowls and dogs should be heard all the way from hither to thither, but the people to an old age, even to death, have no intention to visit each other.

[29t81c] **Shi Fu Hwang** ~ The Way of Heaven ~ Lao Tze says, ~ Sincere words are not charming and charming words are not sincere. ~ Those who know the Tao do not like to dispute; ~ and the disputing persons do not know the Tao. ~ Wise men do not have to own vast knowledge, those with vast knowledge are not wise. ~ The sage doesn't like to accumulate things for himself. ~ The more he works for others, the more he possesses of his own; ~ and the more he gives to others, the more blessings he receives in return. ~ The way of Heaven is full of sharpness but injures no one. ~ The way of sages is to make an effort but to consider not the competition.

[30t01c] **Ch'u Ta-Kao** ~ The Tao that can be expressed is not the eternal Tao; ~ The name that can be defined is not the unchanging name. ~ Non-existence is called the antecedent of heaven and earth; ~ Existence is the mother of all things. ~ From eternal non-existence, therefore, we serenely observe the mysterious beginning of the Universe; ~ From eternal existence we clearly see the apparent distinctions. ~ These two are the same in source and become different when manifested. ~ This sameness is called profundity. ~ Infinite profundity is the gate whence comes the beginning of all parts of the Universe.

[30t02c] **Ch'u Ta-Kao** ~ When all in the world understand beauty to be beautiful, then ugliness exists. ~ When all understand goodness to be good, then evil exists. ~ Thus existence suggests non-existence; ~ Easy gives rise to difficult; ~ Short is derived from long by comparison; ~ Low is distinguished from high by position; ~ Resonance harmonizes sound; ~ After follows before. ~ Therefore, the Sage carries on his business without action, and gives his teaching without words.

[30t03c] **Ch'u Ta-Kao** ~ Not exalting the worthy keeps the people from emulation. ~ Not valuing rare things keeps them from theft. ~ Not showing what is desirable keeps their hearts from confusion. ~ Therefore the Sage rules ~ By emptying their hearts, ~ Filling their stomachs, ~ Weakening their ambitions ~ And strengthening their bones. ~ He always keeps them from knowing what is evil and desiring what is good; thus he gives the crafty ones no chance to act. ~ He governs by non-action; consequently there is nothing un-governed.

[30t04c] **Ch'u Ta-Kao** ~ Tao, when put in use for its hollowness, is not likely to be filled. ~ In its profundity it seems to be the origin of all things. ~ In its depth it seems ever to remain. ~ I do not know whose offspring it is; ~ But it looks like the predecessor of Nature.

[30t05c] **Ch'u Ta-Kao** ~ Heaven and earth do not own their benevolence; ~ To them all things are straw-dogs. ~ The Sage does not own his benevolence; ~ To him the people are straw-dogs. ~ The space between heaven and earth is like a (blacksmith's) bellows. ~ Hollow as it seems, nothing is lacking. ~ If it is moved, more will it bring forth. ~ He who talks more is sooner exhausted. ~ It is better to keep what is within himself.

[30t06c] **Ch'u Ta-Kao** ~ 'The Valley and the Spirit never die.' ~ They form what is called the Mystic Mother, ~ From whose gate comes the origin of heaven and earth. ~ This (the origin) seems ever to endure. ~ In use it can never be exhausted.

[30t07c] **Ch'u Ta-Kao** ~ Heaven is lasting and earth enduring. ~ The reason why they are lasting and enduring is that they do not live for themselves; ~ Therefore they live long. ~ In the same way the Sage keeps himself behind and he is in the front; ~ He forgets himself and he is preserved. ~ Is it not because he is not self-interested ~ That his self-interest is established?

[30t08c] **Ch'u Ta-Kao** ~ The highest goodness is like water. ~ Water is beneficent to all things but does not contend. ~ It stays in places which others despise. ~ Therefore it is near Tao. ~ In dwelling, think it a good place to live; ~ In feeling, make the heart deep; ~ In friendship, keep on good terms with men; ~ In words, have confidence; ~ In ruling, abide by good order; ~ In business, take things easy; ~ In motion, make use of the opportunity. ~ Since there is no contention, there is no blame.

[30t09c] **Ch'u Ta-Kao** ~ Holding and keeping a thing to the very full - it is better to leave it alone; ~ Handling and sharpening a blade - it cannot be long sustained; ~ When gold and jade fill the hall, no one can protect them;

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~ Wealth and honour with pride bring with them destruction; ~ To have accomplished merit and acquired fame, then to retire - ~ This is the Tao of heaven.

[30t10c] **Ch'u Ta-Kao** ~ Can you keep the soul always concentrated from straying? ~ Can you regulate the breath and become soft and pliant like an infant? ~ Can you clear and get rid of the unforeseen and be free from fault? ~ Can you love the people and govern the state by non-action? ~ Can you open and shut the gates of nature like a female? ~ Can you become enlightened and penetrate everywhere without knowledge?

[30t11c] **Ch'u Ta-Kao** ~ Thirty spokes unite in one nave, ~ And because of the part where nothing exists we have the use of a carriage wheel. ~ Clay is moulded into vessels, ~ And because of the space where nothing exists we are able to use them as vessels. ~ Doors and windows are cut out in the walls of a house, ~ And because they are empty spaces, we are able to use them. ~ Therefore, on the one hand we have the benefit of existence, and on the other, we make use of non-existence.

[30t12c] **Ch'u Ta-Kao** ~ The five colours will blind a man's sight. ~ The five sounds will deaden a man's hearing. ~ The five tastes will spoil a man's palate. ~ Chasing and hunting will drive a man wild. ~ Things hard to get will do harm to a man's conduct. ~ Therefore the Sage makes provision for the stomach and not for the eye. ~ He rejects the latter and chooses the former.

[30t13c] **Ch'u Ta-Kao** ~ 'Favour and disgrace are like fear; fortune and disaster are like our body.' ~ What does it mean by 'Favour and disgrace are like fear'? ~ Favour is in a higher place, and disgrace in a lower place. ~ When you win them you are like being in fear, and when you lose them you are also like being in fear. ~ So favour and disgrace are like fear. ~ What does it mean by 'Fortune and disaster are like our body'? ~ We have fortune and disaster because we have a body. ~ When we have no body, how can fortune or disaster befall us? ~ Therefore he who regards the world as he does the fortune of his own body can govern the world. ~ He who loves the world as he does his own body can be entrusted with the world.

[30t14c] **Ch'u Ta-Kao** ~ That which we look at and cannot see is called plainness. ~ That which we listen to and cannot hear is called rareness. ~ That which we grope for and cannot get is called minuteness. ~ These three cannot be closely examined; ~ So they blend into One. ~ Revealed, it is not dazzling; ~ Hidden, it is not dark. ~ Infinite, it cannot be defined. ~ It goes back to non-existence. ~ It is called the form of the formless, ~ And the image of non-existence. ~ It is called mystery. ~ Meet it, you cannot see its face; ~ Follow it, you cannot see its back. ~ By adhering to the Tao of the past ~ You will master the existence of the present ~ And be able to know the origin of the past. ~ This is called the clue of Tao.

[30t15c] **Ch'u Ta-Kao** ~ In old times the perfect man of Tao was subtle, penetrating and so profound that he can hardly be understood. ~ Because he cannot be understood, I shall endeavour to picture him: ~ He is cautious, like one who crosses a stream in winter; ~ He is hesitating, like one who fears his neighbours; ~ He is modest, like one who is a guest; ~ He is yielding, like ice that is going to melt; ~ He is simple, like wood that is not yet wrought; ~ He is vacant, like valleys that are hollow; ~ He is dim, like water that is turbid. ~ Who is able to purify the dark till it becomes slowly light? ~ Who is able to calm the turbid till it slowly clears? ~ Who is able to quicken the stagnant till it slowly makes progress? ~ He who follows these principles does not desire fullness. ~ Because he is not full, therefore when he becomes decayed he can renew.

[30t16c] **Ch'u Ta-Kao** ~ Attain to the goal of absolute vacuity; ~ Keep to the state of perfect peace. ~ All things come into existence, ~ And thence we see them return. ~ Look at the things that have been flourishing; ~

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Each goes back to its origin. ~ Going back to the origin is called peace; ~ It means reversion to destiny. ~ Reversion to destiny is called eternity. ~ He who knows eternity is called enlightened. ~ He who does not know eternity is running blindly into miseries. ~ Knowing eternity he is all-embracing. ~ Being all-embracing he can attain magnanimity. ~ Being magnanimous he can attain omnipresence. ~ Being omnipresent he can attain supremacy. ~ Being supreme he can attain Tao. ~ He who attains Tao is everlasting. ~ Though his body may decay he never perishes.

[30t17c] **Ch'u Ta-Kao** ~ The great rulers - the people do not notice their existence; ~ The lesser ones - they attach to and praise them; ~ The still lesser ones - they fear them; ~ The still lesser ones - they despise them. ~ For where faith is lacking, ~ It cannot be met by faith. ~ Now how much importance must be attributed to words!

[30t18c] **Ch'u Ta-Kao** ~ When the great Tao is lost, spring forth benevolence and righteousness. ~ When wisdom and sagacity arise, there are great hypocrites. ~ When family relations are no longer harmonious, we have filial children and devoted parents. ~ When a nation is in confusion and disorder, patriots are recognized. ~ Where Tao is, equilibrium is. ~ When Tao is lost, out come all the differences of things.

[30t19c] **Ch'u Ta-Kao** ~ Do away with learning, and grief will not be known. ~ Do away with sageness and eject wisdom, and the people will be more benefited a hundred times. ~ Do away with benevolence and eject righteousness, and the people will return to filial duty and parental love. ~ Do away with artifice and eject gains, and there will be no robbers and thieves. ~ These four, if we consider them as culture, are not sufficient. ~ Therefore let there be what the people can resort to: ~ Appear in plainness and hold to simplicity; ~ Restrain selfishness and curtail desires.

[30t20c] **Ch'u Ta-Kao** ~ Between yea and nay, how much difference is there? ~ Between good and evil, how much difference is there? ~ What are feared by others we must fear; ~ Vastly are they unlimited! ~ The people in general are as happy as if enjoying a great feast. ~ Or, as going up a tower in spring. ~ I alone am tranquil, and have made no signs, ~ Like a baby who is yet unable to smile; ~ Forlorn as if I had no home to go to. ~ Others all have more than enough, ~ And I alone seem to be in want. ~ Possibly mine is the mind of a fool, ~ Which is so ignorant! ~ The vulgar are bright, ~ And I alone seem to be dull. ~ The vulgar are discriminative, and I alone seem blunt. ~ I am negligent as if being obscure; ~ Drifting, as if being attached to nothing. ~ The people in general all have something to do, ~ And I alone seem to be impractical and awkward. ~ I alone am different from others. ~ But I value seeking sustenance from the Mother.

[30t21c] **Ch'u Ta-Kao** ~ The great virtue as manifested is but following Tao. ~ Tao is a thing that is both invisible and intangible. ~ Intangible and invisible, yet there are forms in it; ~ Invisible and intangible, yet there is substance in it; ~ Subtle and obscure, there is essence in it; ~ This essence being invariably true, there is faith in it. ~ From of old till now, it has never lost its (nameless) name, ~ Through which the origin of all things has passed. ~ How do I know that it is so with the origin of all things? ~ By this (Tao).

[30t22c] **Ch'u Ta-Kao** ~ 'Be humble, and you will remain entire.' ~ Be bent, and you will remain straight. ~ Be vacant, and you will remain full. ~ Be worn, and you will remain new. ~ He who has little will receive. ~ He who has much will be embarrassed. ~ Therefore the Sage keeps to One and becomes the standard for the world. ~ He does not display himself; therefore he shines. ~ He does not approve himself; therefore he is noted. ~ He does not praise himself; therefore he has merit. ~ He does not glory in himself; therefore he excels. ~ And because he does not compete; therefore no one in the world can compete with him. ~ The

ancient saying 'Be humble and you will remain entire' - ~ Can this be regarded as mere empty words? ~ Indeed he shall return home entire.

[30t23c] **Ch'u Ta-Kao** ~ To be sparing of words is natural. ~ A violent wind cannot last a whole morning; pelting rain cannot last a whole day. ~ Who have made these things but heaven and earth? ~ Inasmuch as heaven and earth cannot last for ever, how can man? ~ He who engages himself in Tao is identified with Tao. ~ He who engages himself in virtue is identified with virtue. ~ He who engages himself in abandonment is identified with abandonment. ~ Identified with Tao he will be well received by Tao. ~ Identified with virtue he will be well received by virtue. ~ Identified with abandonment he will be well received by abandonment.

[30t24c] **Ch'u Ta-Kao** ~ A man on tiptoe cannot stand firm; ~ A man astride cannot walk on; ~ A man who displays himself cannot shine; ~ A man who approves himself cannot be noted; ~ A man who praises himself cannot have merit; ~ A man who glories in himself cannot excel: ~ These, when compared with Tao, are called: ~ 'Excess in food and overdoing in action.' ~ Even in other things, mostly, they are rejected; ~ Therefore the man of Tao does not stay with them.

[30t25c] **Ch'u Ta-Kao** ~ There is a thing inherent and natural, ~ Which existed before heaven and earth. ~ Motionless and fathomless, ~ It stands alone and never changes; ~ It pervades everywhere and never becomes exhausted. ~ It may be regarded as the Mother of the Universe. ~ I do not know its name. ~ If I am forced to give it a name, ~ I call it Tao, and I name it as supreme. ~ Supreme means going on; ~ Going on means going far; ~ Going far means returning. ~ Therefore Tao is supreme; heaven is supreme; earth is supreme; and man is also supreme. ~ There are in the universe four things supreme, and man is one of them. ~ Man follows the laws of earth; ~ Earth follows the laws of heaven; ~ Heaven follows the laws of Tao; ~ Tao follows the laws of its intrinsic nature.

[30t26c] **Ch'u Ta-Kao** ~ Heaviness is the basis of lightness; ~ Calmness is the controlling power of hastiness. ~ Therefore the Sage, though travelling all day long, ~ Never separates from his baggage-wagon; ~ Though surrounded with magnificent sights, ~ He lives in tranquillity. ~ How is it, then, that a king of ten thousand chariots ~ Should conduct himself so lightly in the empire? ~ To be light is to lose the basis; ~ To be hasty is to lose the controlling power.

[30t27c] **Ch'u Ta-Kao** ~ A good traveller leaves no track; ~ A good speaker leaves no error; ~ A good reckoner needs no counter; ~ A good closer needs no bars or bolts, ~ And yet it is impossible to open after him. ~ A good fastener needs no cords or knots, ~ And yet it is impossible to untie after him. ~ Even if men be bad, why should they be rejected? ~ Therefore the Sage is always a good saviour of men, ~ And no man is rejected; ~ He is a good saviour of things, ~ And nothing is rejected: ~ This is called double enlightenment. ~ Therefore good men are bad men's instructors, ~ And bad men are good men's materials. ~ Those who do not esteem their instructors, ~ And those who do not love their materials, ~ Though expedient, are in fact greatly confused. ~ This is essential subtlety.

[30t28c] **Ch'u Ta-Kao** ~ He who knows the masculine and yet keeps to the feminine ~ Will become a channel drawing all the world towards it; ~ Being a channel of the world, he will not be severed from the eternal virtue, ~ And then he can return again to the state of infancy. ~ He who knows the white and yet keeps to the black ~ Will become the standard of the world; ~ Being the standard of the world, with him eternal virtue will never falter, ~ And then he can return again to the absolute. ~ He who knows honour and yet keeps to humility ~ Will become a valley that receives all the world into it; ~ Being a valley of the world, with him

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eternal virtue will be complete, ~ And then he can return again to wholeness. ~ Wholeness, when divided, will make vessels of utility; ~ These when employed by the Sage will become officials and chiefs. ~ However, for a great function no discrimination is needed.

[30t29c] **Ch'u Ta-Kao** ~ When a man is to take the world over and shape it, ~ I see that he must be obliged to do it. ~ For the world is a divine vessel: ~ It cannot be shaped; ~ Nor can it be insisted upon. ~ He who shapes it damages it; ~ He who insists upon it loses it. ~ Therefore the Sage does not shape it, so he does not damage it; ~ He does not insist upon it, so he does not lose it. ~ For, among all things, some go ahead, while others lag behind; ~ Some keep their mouth shut, while others give forth puffs; ~ Some are strong, while others are weak; ~ Some are on the cart, while others fall off. ~ Therefore the Sage avoids excess, extravagance and indulgence.

[30t30c] **Ch'u Ta-Kao** ~ He who assists a ruler of men with Tao does not force the world with arms. ~ He aims only at carrying out relief, and does not venture to force his power upon others. ~ When relief is done, he will not be assuming, ~ He will not be boastful; he will not be proud; ~ And he will think that he was obliged to do it. ~ So it comes that relief is done without resorting to force. ~ When things come to the summit of their vigour, they begin to grow old. ~ This is against Tao. ~ What is against Tao will soon come to an end.

[30t31c] **Ch'u Ta-Kao** ~ So far as arms are concerned, they are implements of ill-omen. ~ They are not implements for the man of Tao. ~ For the actions of arms will be well requited; where armies have been quartered brambles and thorns grow. ~ Great wars are for certain followed by years of scarcity. ~ The man of Tao when dwelling at home makes the left as the place of honour, and when using arms makes the right as the place of honour. ~ He uses them only when he cannot avoid it. ~ In his conquests he takes no delight. ~ If he take delight in them, it would mean that he enjoys in the slaughter of men. ~ He who takes delight in the slaughter of men cannot have his will done in the world.

[30t32c] **Ch'u Ta-Kao** ~ Tao was always nameless. ~ When for the first time applied to function, it was named. ~ Inasmuch as names are given, one should also know where to stop. ~ Knowing where to stop one can become imperishable.

[30t33c] **Ch'u Ta-Kao** ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who conquers others is strong; ~ He who conquers himself is mighty. ~ He who knows contentment is rich. ~ He who keeps on his course with energy has will. ~ He who does not deviate from his proper place will long endure. ~ He who may die but not perish has longevity.

[30t34c] **Ch'u Ta-Kao** ~ The great Tao pervades everywhere, both on the left and on the right. ~ By it all things came into being, and it does not reject them. ~ Merits accomplished, it does not possess them. ~ It loves and nourishes all things but does not dominate over them. ~ It is always non-existent; therefore it can be named as small. ~ All things return home to it, and it does not claim mastery over them; therefore it can be named as great. ~ Because it never assumes greatness, therefore it can accomplish greatness.

[30t35c] **Ch'u Ta-Kao** ~ To him who holds to the Great Form all the world will go. ~ It will go and see no danger, but tranquillity, equality and community. ~ Music and dainties will make the passing stranger stop. ~ But Tao when uttered in words is so pure and void of flavour; ~ When one looks at it, one cannot see it; ~ When one listens to it, one cannot hear it. ~ However, when one uses it, it is inexhaustible.

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[30t36c] **Ch'u Ta-Kao** ~ In order to contract a thing, one should surely expand it first. ~ In order to weaken, one will surely strengthen first. ~ In order to overthrow, one will surely exalt first. ~ 'In order to take, one will surely give first.' ~ This is called subtle wisdom. ~ The soft and weak can overcome the hard and strong. ~ As the fish should not leave the deep ~ So should the sharp implements of a nation not be shown to anyone.

[30t37c] **Ch'u Ta-Kao** ~ Tao is ever inactive, and yet there is nothing that it does not do. ~ If princes and kings could keep to it, all things would of themselves become developed. ~ When they are developed, desire would stir in them; ~ I would restrain them by the nameless Simplicity, ~ In order to make them free from desire. ~ Free from desire, they would be at rest; ~ And the world would of itself become rectified. ~ However insignificant Simplicity seems, the whole world cannot make it submissive. ~ If princes and kings could keep to it, ~ All things in the world would of themselves pay homage. ~ Heaven and earth would unite to send down sweet dew. ~ The people with no one to command them would of themselves become harmonious. ~ When merits are accomplished and affairs completed, ~ The people would speak of themselves as following nature.

[30t38c] **Ch'u Ta-Kao** ~ The superior virtue is not conscious of itself as virtue; ~ Therefore it has virtue. ~ The inferior virtue never lets off virtue; ~ Therefore it has no virtue. ~ The superior virtue seems inactive, and yet there is nothing that it does not do. ~ The inferior virtue acts and yet in the end leaves things undone. ~ The superior benevolence acts without a motive. ~ The superior righteousness acts with a motive. ~ The superior ritual acts, but at first no one responds to it; ~ Gradually people raise their arms and follow it. ~ Therefore when Tao is lost, virtue follows. ~ When virtue is lost, benevolence follows. ~ When benevolence is lost, righteousness follows. ~ When righteousness is lost, ritual follows. ~ Ritual, therefore, is the attenuation of loyalty and faith and the outset of confusion. ~ Fore-knowledge is the flower of Tao and the beginning of folly. ~ Therefore the truly great man keeps to the solid and not to the tenuous; ~ Keeps to the fruit and not to the flower. ~ Thus he rejects the latter and takes the former.

[30t39c] **Ch'u Ta-Kao** ~ From of old the things that have acquired Unity are these: ~ Heaven by Unity has become clear; ~ Earth by Unity has become steady; ~ The Spirit by Unity has become spiritual; ~ The Valley by Unity has become full; ~ All things by Unity have come into existence; ~ Princes and kings by Unity have become rulers of the world. ~ If heaven were not clear, it would be rent; ~ If earth were not steady, it would be tumbled down; ~ If the Spirit were not active, it would pass away; ~ If the Valley were not full, it would be dried up; ~ If all things were not existing, they would be extinct; ~ If princes and kings were not rulers, they would be overthrown. ~ The noble must be styled in the terms of the humble; ~ The high must take the low as their foundation. ~ Therefore princes and kings call themselves 'the ignorant', 'the virtueless' and 'the unworthy'. ~ Does this not mean that they take the humble as their root? ~ What men hate most are 'the ignorant', 'the virtueless' and 'the unworthy'. ~ And yet princes and kings choose them as their titles. ~ Therefore the highest fame is to have no fame. ~ Thus kings are increased by being diminished; ~ They are diminished by being increased. ~ It is undesirable to be as prominent as a single gem, ~ Or as monotonously numerous as stones.

[30t40c] **Ch'u Ta-Kao** ~ Returning is the motion of Tao, ~ Weakness is the appliance of Tao. ~ All things in the Universe come from existence, ~ And existence from non-existence.

[30t41c] **Ch'u Ta-Kao** ~ When the superior scholar is told of Tao, ~ He works hard to practise it. ~ When the middling scholar is told of Tao, ~ It seems that sometimes he keeps it and sometimes he loses it. ~ When the inferior scholar is told of Tao, ~ He laughs aloud at it. ~ If it were not laughed at, it would not be sufficient to

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be Tao. ~ Therefore the proverb says: ~ 'Tao in enlightenment seems obscure; ~ Tao in progress seems regressive; ~ Tao in its straightness seems rugged; ~ The highest virtue seems like a valley; ~ The purest white seems discoloured; ~ The most magnificent virtue seems insufficient; ~ The solidest virtue seems frail; ~ The simplest nature seems changeable; ~ The greatest square has no angles; ~ The largest vessel is never complete; ~ The loudest sound can scarcely be heard; ~ The biggest form cannot be visualized. ~ Tao, while hidden, is nameless.' ~ Yet it is Tao alone that is good at imparting and completing.

[30t42c] **Ch'u Ta-Kao** ~ Tao begets One; one begets two; two begets three; three begets all things. ~ All things are backed by the Shade (yin) and faced by the Light (yang), and harmonized by the immaterial Breath (ch'i). ~ What others teach, I also teach: ~ 'The daring and violent do not die a natural death.' ~ This (maxim) I shall regard as my instructor.

[30t43c] **Ch'u Ta-Kao** ~ The non-existent can enter into the impenetrable. ~ By this I know that non-action is useful. ~ Teaching without words, utility without action - ~ Few in the world have come to this.

[30t44c] **Ch'u Ta-Kao** ~ Fame or your person, which is nearer to you? ~ Your person or wealth, which is dearer to you? ~ Gain or loss, which brings more evil to you? ~ Over-love of anything will lead to wasteful spending; ~ Amassed riches will be followed by heavy plundering. ~ Therefore, he who knows contentment can never be humiliated; ~ He who knows where to stop can never be perishable; ~ He will long endure.

[30t45c] **Ch'u Ta-Kao** ~ The greatest perfection seems imperfect; ~ Yet its use will last without decay. ~ The greatest fullness seems empty; ~ Yet its use cannot be exhausted. ~ The greatest straightness seems crooked; ~ The greatest dexterity seems awkward; ~ The greatest eloquence seems stammering. ~ Activity overcomes cold; ~ Quietness overcomes heat. ~ Only through purity and quietude can the world be ruled.

[30t46c] **Ch'u Ta-Kao** ~ When Tao reigns in the world, ~ Swift horses are curbed for hauling the dung-carts (in the field). ~ When Tao does not reign in the world, ~ War horses are bred on the commons (outside the cities). ~ There is no greater crime than seeking what men desire; ~ There is no greater misery than knowing no content; ~ There is no greater calamity than indulging in greed. ~ Therefore the contentment of knowing content will ever be contented.

[30t47c] **Ch'u Ta-Kao** ~ Without going out of the door ~ One can know the whole world; ~ Without peeping out of the window ~ One can see the Tao of heaven. ~ The further one travels ~ The less one knows. ~ Therefore the Sage knows everything without travelling; ~ He names everything without seeing it; ~ He accomplishes everything without doing it.

[30t48c] **Ch'u Ta-Kao** ~ He who pursues learning will increase every day; ~ He who pursues Tao will decrease every day. ~ He will decrease and continue to decrease, ~ Till he comes to non-action; ~ By non-action everything can be done.

[30t49c] **Ch'u Ta-Kao** ~ The Sage has no self (to call his own); ~ He makes the self of the people his self. ~ To the good I act with goodness; ~ To the bad I also act with goodness: ~ Thus goodness is attained. ~ To the faithful I act with faith; ~ To the faithless I also act with faith: ~ Thus faith is attained. ~ The Sage lives in the world in concord, and rules over the world in simplicity. ~ Yet what all the people turn their ears and eyes to, ~ The Sage looks after as a mother does her children.

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[30t50c] **Ch'u Ta-Kao** ~ Men go out of life and enter into death. ~ The parts (proportions) of life are three in ten; the parts of death are also three in ten. ~ Men that from birth move towards the region of death are also three in ten. ~ Why is it so? ~ Because of their redundant effort in seeking to live. ~ But only those who do nothing for the purpose of living are better than those who prize their lives. ~ For I have heard that he who knows well how to conserve life, when travelling on land, does not meet the rhinoceros or the tiger; when going to a battle he is not attacked by arms and weapons. ~ The rhinoceros can find nowhere to drive his horn; the tiger can find nowhere to put his claws; the weapons can find nowhere to thrust their blades. ~ Why is it so? ~ Because he is beyond the region of death.

[30t51c] **Ch'u Ta-Kao** ~ Tao produces them (all things); ~ Virtue feeds them; ~ All of them appear in different forms; ~ Each is perfected by being given power. ~ Therefore none of the numerous things does not honour Tao and esteem virtue. ~ The honouring of Tao and the esteem of virtue are done, not by command, but always of their own accord. ~ Therefore Tao produces them, makes them grow, nourishes them, shelters them, brings them up and protects them. ~ When all things come into being Tao does not reject them. ~ It produces them without holding possession of them. ~ It acts without depending upon them, and raises without lording it over them. ~ When merits are accomplished it does not lay claim to them. ~ Because it does not lay claim to them, therefore it does not lose them.

[30t52c] **Ch'u Ta-Kao** ~ The beginning of the Universe, when manifested, may be regarded as its Mother. ~ When a man has found the Mother, he will know the children accordingly; ~ Though he has known the children, he still keeps to the Mother: ~ Thus, however his body may decay, he will never perish. ~ If he shuts his mouth and closes his doors, ~ He can never be exhausted. ~ If he opens his mouth and increases his affairs, ~ He can never be saved. ~ To see the minuteness of things is called clarity of sight; ~ To keep to what is weak is called power. ~ Use your light, but dim your brightness; ~ Thus you will cause no harm to yourself. ~ This is called following the eternal (Tao).

[30t53c] **Ch'u Ta-Kao** ~ Let me have sound knowledge and walk on the great way (Tao); ~ Only I am in fear of deviating. ~ The great way is very plain and easy, ~ But the people prefer by-paths. ~ While the royal palaces are very well kept, ~ The fields are left weedy ~ And the granaries empty. ~ To wear embroidered clothes, ~ To carry sharp swords, ~ To be satiated in drink and food, ~ To be possessed of redundant riches - ~ This is called encouragement to robbery. ~ Is it not deviating from Tao?

[30t54c] **Ch'u Ta-Kao** ~ What is planted by the best planter can never be removed; ~ What is embraced by the best embracer can never be loosened. ~ Thus his children and grandchildren will be able to continue their ancestral sacrifice for endless generations. ~ If he applies Tao to himself his virtue will be genuine; ~ If he applies it to his family his virtue will be abundant; ~ If he applies it to his village his virtue will be lasting; ~ If he applies it to his country his virtue will be full; ~ If he applies it to the world his virtue will be universal. ~ Therefore by one's person one may observe persons; ~ By one's family one may observe families; ~ By one's village one may observe villages; ~ By one's country one may observe countries; ~ By one's world one may observe worlds. ~ How do I know that the world may be so (governed by Tao)? ~ By this (observation).

[30t55c] **Ch'u Ta-Kao** ~ He who is endowed with ample virtue may be compared to an infant. ~ No venomous insects sting him; ~ Nor fierce beasts seize him; ~ Nor birds of prey strike him. ~ His bones are frail, his sinews tender, but his grasp is strong. ~ He does not know the conjugation of male and female, and yet he has sexual development; ~ It means he is in the best vitality. ~ He may cry all day long without growing hoarse; ~ It means that he is in the perfect harmony. ~ To know this harmony is to approach eternity; ~ To

know eternity is to attain enlightenment. ~ To increase life is to lead to calamity; ~ To let the heart exert the breath is to become stark.

[30t56c] **Ch'u Ta-Kao** ~ Blunt all that is sharp; ~ Cut all that is divisible; ~ Blur all that is brilliant; ~ Mix with all that is humble as dust; ~ This is called absolute equality. ~ Therefore it cannot be made intimate; ~ Nor can it be alienated. ~ It cannot be benefited; ~ Nor can it be harmed. ~ It cannot be exalted; ~ Nor can it be debased. ~ Therefore it is the most valuable thing in the world.

[30t57c] **Ch'u Ta-Kao** ~ Albeit one governs the country by rectitude, ~ And carries on wars by stratagems, ~ Yet one must rule the empire by meddling with no business. ~ The empire can always be ruled by meddling with no business. ~ Otherwise, it can never be done. ~ How do I know it is so? ~ By this: ~ The more restrictions and avoidances are in the empire, ~ The poorer become the people; ~ The more sharp implements the people keep, ~ The more confusions are in the country; ~ The more arts and crafts men have, ~ The more are fantastic things produced; ~ The more laws and regulations are given, ~ The more robbers and thieves there are. ~ Therefore the Sage says: ~ Inasmuch as I betake myself to non-action, the people of themselves become developed. ~ Inasmuch as I love quietude, the people of themselves become righteous. ~ Inasmuch as I make no fuss, the people of themselves become wealthy. ~ Inasmuch as I am free from desire, the people of themselves remain simple.

[30t58c] **Ch'u Ta-Kao** ~ When the government is blunt and inactive, the people will be happy and prosperous; ~ When the government is discriminative, the people will be dissatisfied and restless. ~ It is upon misery that happiness rests; ~ It is under happiness that misery lies. ~ Who then can know the supremacy (good government)? ~ Only when the government does no rectifying. ~ Otherwise, rectitude will again become stratagem, ~ And good become evil. ~ Men have been ignorant of this, since long ago. ~ Therefore the Sage is square but does not cut others; ~ He is angled but does not chip others; ~ He is straight but does not stretch others; ~ He is bright but does not dazzle others.

[30t59c] **Ch'u Ta-Kao** ~ In ruling men and in serving Heaven, the Sage uses only moderation. ~ By moderation alone he is able to have conformed early (to Tao). ~ This early conformity is called intensive accumulation of virtue. ~ With this intensive accumulation of virtue, there is nothing that he cannot overcome. ~ Because there is nothing that he cannot overcome, no one will be able to know his supremacy. ~ Because no one knows his supremacy he can take possession of a country. ~ Because what he does is identified with the Mother in taking possession of a country, he can long endure. ~ This means that he is deep rooted and firmly based, and knows the way of longevity and immortality.

[30t60c] **Ch'u Ta-Kao** ~ Govern a great state as you would cook a small fish (do it gently). ~ Let Tao reign over the world, and no spirits will show their ghostly powers. ~ Not that the spirits have no more powers, ~ But their powers will not harm men. ~ Neither will they harm men, ~ Nor will the Sage harm the people. ~ Inasmuch as none of them harms anybody, ~ Therefore virtue belongs to them both.

[30t61c] **Ch'u Ta-Kao** ~ A great state is the world's low-stream (to which all the river flows down), the world's field and the world's female. ~ The female always conquers the male by quietude, which is employed as a means to lower oneself. ~ Thus a great state lowers itself towards a small state before it takes over the small state. ~ A small state lowers itself towards a great state before it takes over the great state. ~ Therefore some lower themselves to take, while others lower themselves to gather. ~ A great state wishes nothing more than to have and keep many people, and a small state wishes nothing more than to get more things to do. ~ When

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the two both mean to obtain their wishes, the greater one should lower itself.

[30t62c] **Ch'u Ta-Kao** ~ Tao is the source of all things, the treasure of good men, and the sustainer of bad men. ~ Therefore at the enthronement of an emperor and the appointment of the three ministers, better still than those, who present jewels followed by horses, is the one who sitting presents (propounds) this Tao. ~ Why did the ancients prize this Tao? ~ Was it not because it could be attained by seeking and thus sinners could be freed? ~ For this reason it has become the most valuable thing in the world. ~ Good words will procure one honour; good deeds will get one credit.

[30t63c] **Ch'u Ta-Kao** ~ Act non-action; undertake no undertaking; taste the tasteless. ~ The Sage desires the desireless, and prizes no articles that are difficult to get. ~ He learns no learning, but reviews what others have passed through. ~ Thus he lets all things develop in their natural way, and does not venture to act. ~ Regard the small as great; regard the few as many. ~ Manage the difficult while they are easy; ~ Manage the great while they are small. ~ All difficult things in the world start from the easy; ~ All great things in the world start from the small. ~ The tree that fills a man's arms arises from a tender shoot; ~ The nine-storeyed tower is raised from a heap of earth; ~ A thousand miles' journey begins from the spot under one's feet. ~ Therefore the Sage never attempts great things, and thus he can achieve what is great. ~ He who makes easy promises will seldom keep his word; ~ He who regards many things as easy will find many difficulties. ~ Therefore the Sage regards things as difficult, and consequently never has difficulties.

[30t64c] **Ch'u Ta-Kao** ~ What is motionless is easy to hold; ~ What is not yet foreshadowed is easy to form plans for; ~ What is fragile is easy to break; ~ What is minute is easy to disperse. ~ Deal with a thing before it comes into existence; ~ Regulate a thing before it gets into confusion. ~ The common people in their business often fail on the verge of succeeding. ~ Take care with the end as you do with the beginning, ~ And you will have no failure.

[30t65c] **Ch'u Ta-Kao** ~ In olden times the best practisers of Tao did not use it to awaken the people to knowledge, ~ But used it to restore them to simplicity. ~ People are difficult to govern because they have much knowledge. ~ Therefore to govern the country by increasing the people's knowledge is to be the destroyer of the country; ~ To govern the country by decreasing their knowledge is to be the blesser of the country. ~ To be acquainted with these two ways is to know the standard; ~ To keep the standard always in mind is to have sublime virtue. ~ Sublime virtue is infinitely deep and wide. ~ It goes reverse to all things; ~ And so it attains perfect peace.

[30t66c] **Ch'u Ta-Kao** ~ As Tao is to the world so are streams and valleys to rivers and seas. ~ Rivers and seas can be kings to all valleys because the former can well lower themselves to the latter. ~ Thus they become kings to all valleys. ~ Therefore the Sage, in order to be above the people, must in words keep below them; ~ In order to be ahead of the people, he must in person keep behind them. ~ Thus when he is above, the people do not feel his burden; ~ When he is ahead, the people do not feel his hindrance. ~ Therefore all the world is pleased to hold him in high esteem and never get tired of him. ~ Because he does not compete; therefore no one competes with him.

[30t67c] **Ch'u Ta-Kao** ~ All the world says to me: ~ 'Great as Tao is, it resembles no description (form).' ~ Because it is great, therefore it resembles no description. ~ If it resembled any description it would have long since become small. ~ I have three treasures, which I hold and keep safe: ~ The first is called love; ~ The second is called moderation; ~ The third is called not venturing to go ahead of the world. ~ Being loving, one

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can be brave; ~ Being moderate, one can be ample; ~ Not venturing to go ahead of the world, one can be the chief of all officials. ~ Instead of love, one has only bravery; ~ Instead of moderation, one has only amplitude; ~ Instead of keeping behind, one goes ahead: ~ These lead to nothing but death. ~ For he who fights with love will win the battle; ~ He who defends with love will be secure. ~ Heaven will save him, and protect him with love.

[30t68c] **Ch'u Ta-Kao** ~ The best soldier is not soldierly; ~ The best fighter is not ferocious; ~ The best conqueror does not take part in war; ~ The best employer of men keeps himself below them. ~ This is called the virtue of not contending; ~ This is called the ability of using men; ~ This is called the supremacy of consorting with heaven.

[30t69c] **Ch'u Ta-Kao** ~ An ancient tactician has said: ~ 'I dare not act as a host but would rather act as a guest; ~ I dare not advance an inch but would rather retreat a foot.' ~ This implies that he does not marshal the ranks as if there were no ranks; ~ He does not roll up his sleeves as if he had no arms; ~ He does not seize as if he had no weapons; ~ He does not fight as if there were no enemies. ~ No calamity is greater than under-estimating the enemy; ~ To under-estimate the enemy is to be on the point of losing our treasure (love). ~ Therefore when opposing armies meet in the field the ruthful will win.

[30t70c] **Ch'u Ta-Kao** ~ Words have an ancestor; deeds have a governor. ~ My words are very easy to know, and very easy to practise, ~ Yet all men in the world do not know them, nor do they practise them. ~ It is because they have knowledge that they do not know me. ~ When those who know me are few, eventually I am beyond all praise. ~ Therefore the Sage wears clothes of coarse cloth but carries jewels in his bosom; ~ He knows himself but does not display himself; ~ He loves himself but does not hold himself in high esteem. ~ Thus he rejects the latter and takes the former.

[30t71c] **Ch'u Ta-Kao** ~ Not knowing that one knows is best; ~ Thinking that one knows when one does not know is sickness. ~ Only when one becomes sick of this sickness can one be free from sickness. ~ The Sage is never sick; because he is sick of this sickness, therefore he is not sick.

[30t72c] **Ch'u Ta-Kao** ~ If the people have no fear of their ruling authority, still greater fear will come. ~ Be sure not to give them too narrow a dwelling; ~ Nor make their living scanty. ~ Only when their dwelling place is no longer narrow will their dissatisfaction come to an end.

[30t73c] **Ch'u Ta-Kao** ~ He who shows courage in daring will perish; ~ He who shows courage in not-daring will live. ~ To know these two is to distinguish the one, benefit, from the other, harm. ~ Who can tell that one of them should be loathed by heaven? ~ The Tao of heaven does not contend; yet it surely wins the victory. ~ It does not speak; yet it surely responds. ~ It does not call; yet all things come of their own accord. ~ It remains taciturn; yet it surely makes plans. ~ The net of heaven is vast, and its meshes are wide; ~ Yet from it nothing escapes.

[30t74c] **Ch'u Ta-Kao** ~ When the people are not afraid of death, what use is it to frighten them with the punishment of death? ~ If the people were constantly afraid of death and we could arrest and kill those who commit treacheries, who then would dare to commit such? ~ Only the Supreme Executioner kills. ~ To kill in place of the Supreme Executioner is to hack instead of a greater carpenter. ~ Now if one hacks in place of a great carpenter one can scarcely avoid cutting one's own hand.

[30t75c] **Ch'u Ta-Kao** ~ The people starve. ~ Because their officials take heavy taxes from them, therefore they starve. ~ The people are hard to rule. ~ Because their officials meddle with affairs, therefore they are hard to rule. ~ The people pay no heed to death. ~ Because they endeavour to seek life; therefore they pay no heed to death.

[30t76c] **Ch'u Ta-Kao** ~ Man when living is soft and tender; when dead he is hard and tough. ~ All animals and plants when living are tender and fragile; when dead they become withered and dry. ~ Therefore it is said: the hard and tough are parts of death; the soft and tender are parts of life. ~ This is the reason why the soldiers when they are too tough cannot carry the day; the tree when it is too tough will break. ~ The position of the strong and great is low, and the position of the weak and tender is high.

[30t77c] **Ch'u Ta-Kao** ~ Is not the Tao of heaven like the drawing of a bow? ~ It brings down the part which is high; it raises the part which is low; it lessens the part which is redundant (convex); it fills up the part which is insufficient (concave). ~ The Tao of heaven is to lessen the redundant and fill up the insufficient. ~ The Tao of man, on the contrary, is to take from the insufficient and give to the redundant. ~ Who can take from the redundant and give to the insufficient? ~ Only he who has Tao can. ~ Therefore the Sage does not hoard. ~ The more he helps others, the more he benefits himself; the more he gives to others, the more he gets himself. ~ The Tao of heaven does one good but never does one harm; the Tao of the Sage acts but never contends.

[30t78c] **Ch'u Ta-Kao** ~ The weakest things in the world can overmatch the strongest things in the world. ~ Nothing in the world can be compared to water for its weak and yielding nature; yet in attacking the hard and the strong nothing proves better than it. ~ For there is no other alternative to it. ~ The weak can overcome the strong and the yielding can overcome the hard: ~ This all the world knows but does not practise. ~ Therefore the Sage says: ~ He who sustains all the reproaches of the country can be the master of the land; ~ He who sustains all the calamities of the country can be the king of the world. ~ These are words of truth, ~ Though they seem paradoxical.

[30t79c] **Ch'u Ta-Kao** ~ Return love for great hatred. ~ Otherwise, when a great hatred is reconciled, some of it will surely remain. ~ How can this end in goodness? ~ Therefore the Sage holds to the left half of an agreement but does not exact what the other holder ought to do. ~ The virtuous resort to agreement; ~ The virtueless resort to exaction. ~ 'The Tao of heaven shows no partiality; ~ It abides always with good men.'

[30t80c] **Ch'u Ta-Kao** ~ Supposing here is a small state with few people. ~ Though there are various vessels I will not have them put in use. ~ I will make the people regard death as a grave matter and not go far away. ~ Though they have boats and carriages they will not travel in them; ~ Though they have armour and weapons they will not show them. ~ I will let them restore the use of knotted cords (instead of writing). ~ They will be satisfied with their food; ~ Delighted in their dress; ~ Comfortable in their dwellings; ~ Happy with their customs. ~ Though the neighbouring states are within sight ~ And their cocks' crowing and dogs' barking within hearing; ~ The people (of the small state) will not go there all their lives.

[30t81c] **Ch'u Ta-Kao** ~ He who knows does not speak; ~ He who speaks does not know. ~ He who is truthful is not showy; ~ He who is showy is not truthful. ~ He who is virtuous does not dispute; ~ He who disputes is not virtuous. ~ He who is learned is not wise; ~ He who is wise is not learned. ~ Therefore the Sage does not display his own merits.

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[31t01c] **Paul J. Lin** ~ The Tao that can be spoken of is not the eternal Tao; ~ The Name that can be named is not the eternal Name. ~ The Nameless [non-being] is the origin of heaven and earth; ~ The Namable [being] is the mother of all things. ~ Therefore constantly without desire, ~ There is the recognition of subtlety; ~ But constantly with desire, ~ Only the realization of potentiality. ~ The two come from the same source, ~ Having different names. ~ Both are called mysteries, ~ More mystical than the most mystical, ~ The gate of all subtleties.

[31t02c] **Paul J. Lin** ~ When all in the world recognize beauty as beauty, it is ugliness. ~ When they recognize good as good, it is not good. ~ Therefore, ~ being and non-being beget each other, ~ hard and easy complement each other, ~ long and short shape each other, ~ high and low rely on each other, ~ sound and voice harmonize with each other, ~ front and back follow each other. ~ Therefore, the Sage administers without action and instructs without words. ~ He lets all things rise without dominating them, ~ produces without attempting to possess, ~ acts without asserting, ~ achieves without taking credit. ~ And because he does not take credit, it will never leave him.

[31t03c] **Paul J. Lin** ~ Exalt not the worthy, so that the people will not fight. ~ Prize not the rare treasure, so that they will not steal. ~ Exhibit not the desirable, so that their hearts will not be distracted. ~ Therefore in governing, the Sage ~ empties the people's hearts and fills their stomachs, ~ weakens their will and strengthens their bones. ~ He always keeps them void of knowledge and desire, so that those who know will not dare to act. ~ Acting through inaction, he leaves nothing ungoverned.

[31t04c] **Paul J. Lin** ~ Tao is empty, used yet never filled. ~ It is deep, like the forefather of all things. ~ It dulls sharpness, and sorts tangles, ~ Blends with the light, becoming one with the dust. ~ So serene, as if it hardly existed. ~ I do not know whose son it is. ~ It seems to have preceded God.

[31t05c] **Paul J. Lin** ~ Without kindness heaven and earth treat all things as straw dogs. ~ Without kindness the Sage treats the people as straw dogs. ~ The space between heaven and earth is a vacuum like a bellows, ~ Emptied, but inexhaustible. ~ The more it moves, the more it yields. ~ Too much talk often brings exhaustion. ~ Is it not better to keep to the middle path?

[31t06c] **Paul J. Lin** ~ The Valley Spirit never dies. ~ It is called the mystic female. ~ The door of the mystic female is the root of heaven and earth. ~ Being interminable and seeming to endure, ~ It can be used without toil.

[31t07c] **Paul J. Lin** ~ Heaven lasts; earth endures. ~ They last and endure because they do not live for themselves. ~ And thus can live forever. ~ Therefore, the Sage positions himself behind and yet stays ahead. ~ He denies himself and so is preserved. ~ Is it not because of his selflessness ~ That he completes his own?

[31t08c] **Paul J. Lin** ~ The man of supreme goodness resembles water. ~ Water benefits all things ~ Without competing with them, ~ Staying in places that men despise; ~ Therefore, it is very close to Tao. ~ Dwelling in good places, ~ Having a heart that loves the profound, ~ Allying with benevolence, ~ Inviting trust with words, ~ Being righteous in governing, ~ Managing all things well, ~ Moving at the right time. ~ Just because he does not compete, ~ The man of supreme goodness frees himself of blame.

[31t09c] **Paul J. Lin** ~ Hold [a cup] and fill it to the brim; ~ Is it not better to stop in time? ~ Hammer and sharpen [an edge]; ~ It cannot last long. ~ Fill a hall with gold and jade; ~ They cannot be protected. ~ He

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who is rich, honored, and arrogant brings blame upon himself. ~ He who withdraws after achieving success and performing duty adheres to the Tao of heaven.

[31t10c] **Paul J. Lin** ~ Keeping one's ying poh and embracing the One, ~ Can man not depart from it? ~ Breathing intensely to induce softness, ~ Can man be like an infant? ~ The mystic vision being pure and clean, ~ Can it be without flaw? ~ Loving the people and governing the state, ~ Can man be without action? ~ Opening and closing the gate of heaven, ~ Can it not be the female? ~ Discerning and understanding the four corners, ~ Can man do so without knowledge? ~ To produce and to raise; ~ To produce without possessing; ~ To act without asserting; ~ To develop without controlling; ~ This is called the profound virtue.

[31t11c] **Paul J. Lin** ~ Thirty spokes converge in a nave; ~ just because of its nothingness [void] the usefulness of the cart exists. ~ Molded clay forms a vessel; ~ just because of its nothingness [hollowness] the usefulness of the utensil exists. ~ Doors and windows are cut into a house; ~ just because of their nothingness [emptiness] the usefulness of the house exists. ~ Therefore, profit from that which exists and utilize that which is absent.

[31t12c] **Paul J. Lin** ~ The five colors blind man's eyes. ~ The five notes deafen his ears. ~ The five tastes spoil his palate. ~ The chase and the hunt make his heart go mad. ~ The rare treasures constrain his actions. ~ Therefore, the Sage provides for the belly and not for the eyes; ~ He rejects that to prefer this.

[31t13c] **Paul J. Lin** ~ Favor and disgrace are likely to cause fear. ~ Highly respect great trouble as one respects his own body. ~ What is meant by "favor and disgrace are likely to cause fear"? ~ Favor is for the inferior: ~ Obtaining it, one will fear it. ~ Losing it, one will fear it. ~ This means that "favor and disgrace are likely to cause fear." ~ What is meant by "highly respecting great trouble as one respects his own body"? ~ "I have great trouble because I have a body; ~ When I no longer have a body, how can I have trouble?" ~ Therefore, one who respects himself for the world can be lodged with it; ~ One who loves himself for the world can be entrusted with it.

[31t14c] **Paul J. Lin** ~ Looked at, it cannot be seen; ~ it is called colorless. ~ Listened to, it cannot be heard; ~ it is called soundless. ~ Grasped, it cannot be obtained; ~ it is called formless. ~ These three cannot be investigated further, ~ so they merge together to make one. ~ The upper part is not bright; ~ The lower part is not dark. ~ So subtle, it cannot be named, ~ But returns to nothingness. ~ This is called the shape without shape, ~ the image without image. ~ This is called indistinct: ~ confronting it, one cannot see the head; ~ following it, one cannot see the back. ~ Grasp the Ancient Tao to manage present existence. ~ Thus we may know the beginning of the Ancient. ~ This is called the record of Tao.

[31t15c] **Paul J. Lin** ~ The Ancients who made themselves the best ~ Were subtle and penetrating ~ And deep beyond knowing. ~ Because they were beyond knowing, ~ we can only try to describe them: ~ Cautious, as if crossing the river in winter. ~ Circumspect, as if afraid of the neighbors on four sides. ~ Dignified, as if a guest. ~ Expansive, as melting ice. ~ Unspoiled, as unhewn wood. ~ Broad, as a valley. ~ Opaque, as turbid puddles. ~ Who can calm the turbid and clear it gradually? ~ Who can stir the inert and bring it gradually to life? ~ One who keeps this Tao does not wish to be filled. ~ And because he is not filled, ~ he can be sheltered and beyond renewal.

[31t16c] **Paul J. Lin** ~ Attain the ultimate emptiness; ~ Maintain the absolute tranquility. ~ All things rise together. ~ And I observe their return ... ~ The multitude of all things return each to their origin. ~ To return

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to the origin means repose; ~ It means return to their destiny. ~ To return to their destiny means eternity; ~ To know eternity means enlightenment. ~ Not knowing eternity is to do evil things blindly. ~ To know eternity means having capacity. ~ Capacity leads to justice. ~ Justice leads to kingship. ~ Kingship leads to Heaven. ~ Heaven leads to Tao. ~ Tao is everlasting. ~ Thus the entire life will be without danger.

[31t17c] **Paul J. Lin** ~ Of the best, the people barely know of his existence. ~ Of the next best, the people love and praise him. ~ Of the next one, the people are afraid of him. ~ And of the next, the people despise him. ~ He who does not trust others enough will not be trusted by them. ~ Therefore, hesitating, one should carefully choose his words. ~ When he accomplishes his task and the things get done, ~ The people all say: "We have done it by ourselves."

[31t18c] **Paul J. Lin** ~ When the Great Tao is abandoned, ~ There are human-heartedness and righteousness; ~ When knowledge and wisdom arise, ~ There is great hypocrisy; ~ When the six relations are not in accord, ~ There are filial piety and paternal affection; ~ When a country is in disorder, ~ There are loyal ministers.

[31t19c] **Paul J. Lin** ~ Banish sagacity; forsake wisdom. ~ The people will benefit a hundredfold. ~ Banish human-heartedness; forsake righteousness. ~ The people will recover filial piety and paternal affection. ~ Banish craftiness; forsake profit. ~ Thieves and robbers will no longer exist. ~ Those three are superficial and inadequate. ~ Hence the people need something to abide by: ~ Discern plainness. ~ Embrace simplicity. ~ Reduce selfishness. ~ Restrain desires.

[31t20c] **Paul J. Lin** ~ Abandon learning; then one has no sorrow. ~ Between "yes" and "no", what is the difference? ~ Between good and evil, what is the difference? ~ If I should fear what the people fear, ~ Then where is the end of my fear? ~ Lustily the people seem to be enjoying a feast ~ Or ascending a tower in the springtime. ~ I alone am unmoved, showing no sentiment, ~ Like a baby who does not yet know how to smile. ~ So weary, I seem not to know where to return. ~ While the multitudes have plenty, ~ I alone seem to be left out. ~ My heart is like a fool's. ~ How chaotic! ~ Chaotic! ~ While the common people are so bright, ~ I alone am so dull! ~ While the common people know how to differentiate, ~ I alone cannot see the difference. ~ Boundless as the sea, ~ Aimless as the breeze, ~ I seem to have no stop. ~ All the people have their purpose, ~ But I alone am stubborn and despicable. ~ I alone differ from the others ~ And value getting nourishment from the Mother.

[31t21c] **Paul J. Lin** ~ The feature of great virtue is to follow only Tao. ~ Tao is something elusive and vague! ~ Though vague and elusive, in it is the image. ~ Though elusive and vague, in it is the substance. ~ Obscure and dim, in it is the spirit. ~ The spirit is truly genuine; in it is credibility. ~ From ancient times until now, ~ Its name has never disappeared. ~ By this the beginning of all things is known. ~ How can I know the beginning of all things? ~ By this.

[31t22c] **Paul J. Lin** ~ To yield is to have the whole. ~ To be crooked is to be straightened. ~ To be hollow is to be filled. ~ To be worn out is to be renewed. ~ To have a little is to get more. ~ To have a lot is to be confused. ~ Therefore the Sage sets an example for the world ~ By embracing the One. ~ By not insisting on his view, he may become enlightened. ~ By not being self-righteous, he may become illustrious. ~ By not boasting, he may receive credit. ~ By not being arrogant, he may last long. ~ And just because he does not compete, the entire world cannot compete with him. ~ The Ancients say: "to yield is to have the whole." ~ Are these merely words? ~ Truly the whole will return to him.

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[31t23c] **Paul J. Lin** ~ To spare words is to be natural. ~ Therefore a whirlwind does not last all morning, ~ And a sudden shower does not last all day. ~ Who causes this? ~ Heaven and earth. ~ If even Heaven and earth cannot last long, ~ What can man do? ~ Therefore one dealing with Tao will resemble Tao. ~ Dealing with virtue, one will resemble virtue. ~ Dealing with loss, one will resemble loss. ~ If one resembles Tao, Tao is pleased to accept him. ~ If one resembles virtue, virtue is pleased to accept him. ~ If one resembles loss, loss is also pleased to accept him. ~ By not having enough credibility, ~ One will not be trusted [by others].

[31t24c] **Paul J. Lin** ~ Those who rise on tiptoe cannot stand. ~ Those who stride cannot walk. ~ Those who hold to their views cannot be enlightened. ~ Those who are self-righteous cannot shine. ~ Those who boast cannot receive credit. ~ Those who are arrogant cannot last long. ~ In the light of Tao, they are like left-over food and burdensome wens, ~ Even despised by all creatures. ~ So those with Tao do not want to stay with them.

[31t25c] **Paul J. Lin** ~ There is a thing formed in chaos ~ Existing before Heaven and Earth. ~ Silent and solitary, it stands alone, unchanging. ~ It goes around without peril. ~ It may be the Mother of the world. ~ Not knowing its name, I can only style it Tao. ~ With reluctance, I would call it Great. ~ Great means out-going. ~ Out-going means far-reaching. ~ Far-reaching means returning. ~ Therefore, Tao is great. ~ Heaven is great. ~ Earth is great. ~ The king is great. ~ In the universe, there are four great things, ~ and the king is one of them. ~ Man abides by earth, ~ Earth abides by heaven, ~ Heaven abides by Tao, ~ Tao abides by nature.

[31t26c] **Paul J. Lin** ~ Heaviness is the foundation of lightness. ~ Serenity is the lord of rashness. ~ Therefore the Sage who travels the whole day never leaves his heavily covered carts. ~ Though there are spectacles of splendor, he stays composed and aloof. ~ Why as a ruler of ten thousand chariots would he treat himself lightly in the world? ~ Lightness will lose the foundation. ~ Rashness will lose the lord.

[31t27c] **Paul J. Lin** ~ A good walker leaves no trail. ~ A good speaker leaves no grounds for blame. ~ A good counter needs no calculator. ~ A well-closed door needs no bolt ~ and still cannot be opened. ~ A well-tied knot needs no binding ~ and still cannot be untied. ~ Therefore the Sage is always able to save his people ~ and there is no one forsaken. ~ He is able to save all things ~ and there is nothing wasted. ~ This is called inherited enlightenment. ~ Therefore the good man is the teacher of the bad. ~ And the bad man is the material for the good. ~ He who fails to value the teacher and cherish the material, ~ Is utterly lost in spite of his knowledge. ~ This is called crucial subtlety.

[31t28c] **Paul J. Lin** ~ Knowing the male and keeping the female, ~ One will become the river of the world. ~ Being the river of the world, ~ One will not digress from constant virtue, ~ And will return to being a baby. ~ Knowing the white and keeping the black, ~ One will become a model of the world. ~ Being a model of the world, ~ One will not deviate from constant virtue, ~ And will return to the infinite. ~ Knowing honor and keeping disgrace, ~ One will become the valley of the world. ~ Being the valley of the world, ~ One will be content with constant virtue, ~ And return to the unhewn wood. ~ Unhewn wood when scattered will become vessels. ~ The Sage makes use of them to become the chief officer. ~ Therefore the great system will not be cut apart.

[31t29c] **Paul J. Lin** ~ He who wants to take the world and act on it will not be able to achieve, I know. ~ The world is a sacred vessel ~ Which cannot be acted on. ~ To act on it is to destroy it. ~ To seize it is to lose it. ~ So the things ~ Either lead or follow; ~ Either whistle or blow; ~ Either are strong or weak; ~ Either defeat or fall. ~ That is why the Sage abandons the excessive, the extravagant, and the extreme.

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[31t30c] **Paul J. Lin** ~ Those who aid the ruler with Tao do not use military force to conquer the world. ~ Because this will invite retaliation. ~ Where the army stays, briers and thorns grow. ~ After a great war comes the year of adversity. ~ The good man stops after getting results. ~ Without daring to conquer. ~ He achieves results without bragging, ~ Achieves results without exalting, ~ Achieves results without arrogance, ~ Achieves results with reluctance, ~ Achieves results without conquering. ~ A thing in its prime soon becomes old; ~ This is not Tao. ~ Not being Tao, it is sure to die early.

[31t31c] **Paul J. Lin** ~ Fine weapons are the tools of evil; ~ All things are likely to hate them. ~ So those with Tao do not want to deal with them. ~ The gentleman who stays at home values the left; ~ In war, he values the right. ~ Weapons are the tools of evil, ~ not the tools of the gentleman. ~ When he uses them unavoidably, he is most calm and detached ~ And does not glorify his victory. ~ To glorify means to relish the murder of people, ~ Relishing the murder of people, ~ One cannot exercise his will in the world. ~ Happy occasions prefer the left. ~ Sorrowful occasions prefer the right. ~ The lieutenant-general is placed on the left. ~ The general-in-chief is placed on the right. ~ This means observing this occasion with funeral rites. ~ Having killed many people, one should lament with sorrow and grief. ~ Victory in war must be observed with funeral rites.

[31t32c] **Paul J. Lin** ~ Tao is constantly nameless. ~ Though the unhewn wood is small, ~ No one in the world dares to subjugate it. ~ If dukes and kings can keep it, ~ All things will become guests by themselves. ~ Heaven and earth conjugate in dropping sweet dew; ~ People without being ordered are fair to each other. ~ In the beginning of creation, all were given names. ~ Having names, they know their limits. ~ Knowing their limits keeps them from danger. ~ Thus Tao is to the world ~ As brooks and valleys are to rivers and seas.

[31t33c] **Paul J. Lin** ~ To know others is to be clever. ~ To know oneself is to have discernment. ~ To overcome others takes force. ~ To overcome oneself takes strength. ~ To be content is riches. ~ To act perseveringly takes will. ~ Not to lose one's place means one can last long. ~ To die without extinction means longevity.

[31t34c] **Paul J. Lin** ~ The great Tao overflows, ~ able to move left and right. ~ All things rely on it for life, ~ But it does not dominate them. ~ Completing its task without possession, ~ Clothing and feeding all things, ~ Without wanting to be their master. ~ Always void of desire, ~ It can be called Small. ~ All things return to it ~ Without its being their master; ~ It can be called Great. ~ Just because the Sage would never regard himself as great, ~ He is able to attain his own greatness.

[31t35c] **Paul J. Lin** ~ Hold on to the great image ~ And the whole world will follow. ~ Following without harm, in safety, peace, and comfort. ~ Music and viand will cause the traveler to stop. ~ But Tao spoken by mouth is flavorless and bland. ~ Looked at, it cannot be seen. ~ Listened to, it cannot be heard. ~ Used, it will never be exhausted.

[31t36c] **Paul J. Lin** ~ About to shut it, let it first be opened. ~ About to weaken it, let it first be strengthened. ~ About to destroy it, let it first be advanced. ~ About to snatch it, let it first be given away. ~ This is called the subtle wisdom. ~ The soft overcomes the hard; ~ The weak overcomes the strong. ~ As fish cannot be separated from deep water, ~ The state's sharp weapons cannot be shown to the people.

[31t37c] **Paul J. Lin** ~ Tao is always inactive. ~ But it leaves nothing undone. ~ If dukes and kings can keep it, ~ Then all things will be naturally transformed. ~ If transformation raises desires, ~ I would suppress them

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with nameless simplicity. ~ Nameless simplicity means being without desires. ~ Being without desires and with tranquility, ~ The world will keep peace by itself.

[31t38c] **Paul J. Lin** ~ He with the highest virtue ~ Does not display his virtue ~ And so has virtue. ~ He with the lowest virtue ~ Does not let go of virtue ~ And so has no virtue. ~ He with the highest virtue does not act ~ And nothing is left undone. ~ He with the lowest virtue acts ~ And has intent to act. ~ He with the highest human-heartedness acts ~ And has no intent to act. ~ He with the highest righteousness acts ~ And has intent to act. ~ He with the highest propriety acts ~ And if there is no response, ~ Bares his arms to apply force. ~ Therefore, ~ When Tao is lost, virtue appears. ~ When virtue is lost, human-heartedness appears. ~ When human-heartedness is lost, righteousness appears. ~ When righteousness is lost, propriety appears. ~ Propriety is the thinness of loyalty and honesty, ~ And the beginning of disorder; ~ Foreknowledge is the ornament of Tao, ~ And the beginning of ignorance. ~ Therefore, great gentlemen stay in the thick, and not in the thin. ~ They stay with the substance, and not with the ornament. ~ So they reject that to prefer this.

[31t39c] **Paul J. Lin** ~ Those of ancient times obtained the One: ~ Heaven obtained the One for its clarity; ~ Earth obtained the One for its tranquility; ~ The Spirit obtained the One for its divinity; ~ The Valley obtained the One for its repletion; ~ All things obtained the One for their lives; ~ Dukes and kings obtained the One for the rectitude of the world. ~ What causes these is the One. ~ Without clarity, Heaven could not avoid disrupting. ~ Without tranquility, Earth could not avoid explosion. ~ Without divinity, The Spirit could not avoid dissolving. ~ Without repletion, The Valley could not avoid dissipating. ~ Without life, All things could not avoid perishing. ~ Without rectitude and dignity, Dukes and kings could not avoid falling. ~ Therefore, distinction has humility as its root; ~ The high regards the low as its foundation. ~ Therefore dukes and kings call themselves ~ Orphans, widowers, and starvers. ~ Does this not mean regarding humility as a base? ~ Doesn't it? ~ He who is most praise-worthy ~ Does not need any praise. ~ He prefers to be neither rare as jade, ~ Nor as common as rocks.

[31t40c] **Paul J. Lin** ~ Returning is Tao's motion. ~ Weakness is Tao's function. ~ All things in the world are produced by being. ~ And being is produced by non-being.

[31t41c] **Paul J. Lin** ~ The superior man, on hearing Tao, ~ Practices it diligently. ~ The average man, on hearing Tao, ~ Regards it both as existing and not existing. ~ The inferior man, on hearing Tao, ~ Laughs aloud at it. ~ Without his laughter, it would not be Tao. ~ Therefore the established word says: ~ The luminous Tao seems obscure. ~ The advancing Tao seems retreating. ~ The even Tao seems rough. ~ The highest virtue seems empty. ~ Great whiteness seems blackened. ~ Broad virtue seems insufficient. ~ Established virtue seems secret. ~ Pure substance seems fluid. ~ The great square has no corners. ~ The great vessel is late in completing. ~ The great voice sounds faint. ~ The great image has no shape. ~ Tao is concealed and has no name. ~ Yet only Tao is good in giving and completing.

[31t42c] **Paul J. Lin** ~ Tao begets One. ~ One begets Two. ~ Two begets Three. ~ Three begets all things. ~ All things carry the female and embrace the male. ~ And by breathing together, they live in harmony. ~ What the people hate is being orphaned, widowed, and starved. ~ But kings and dukes call themselves these names. ~ Therefore everything can be augmented when diminished, and diminished when augmented. ~ What the people teach, I teach too. ~ The violent and fierce cannot die a natural death. ~ I will become the father of teaching.

[31t43c] **Paul J. Lin** ~ The world's softest thing gallops to and fro through the world's hardest thing. ~ Things

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without substance can penetrate things without crevices. ~ Thus I know the benefit of inaction. ~ But teaching without words and benefitting without action are understood by few in the entire world.

[31t44c] **Paul J. Lin** ~ Of fame and life, which is more dear? ~ Of life and wealth, which is more worthy? ~ Of gain and loss, which is more distressing? ~ Therefore, loving in excess incurs great cost. ~ Overhoarding brings heavy loss. ~ To know what is enough means to avoid disgrace. ~ To know where to stop is to avoid danger. ~ Thus one can last long and endure.

[31t45c] **Paul J. Lin** ~ Great completion appears to be imperfect, ~ Yet its usefulness is never exhausted. ~ Great fullness appears to be empty, ~ Yet its usefulness is unlimited. ~ Great straightness seems bent. ~ Great craftiness seems clumsy. ~ Great eloquence seems to be stuttering. ~ Hastiness overcomes the cold. ~ Serenity overcomes the hot. ~ Calmness and serenity become the rectitude of the world.

[31t46c] **Paul J. Lin** ~ In a world with Tao, ~ racing horses are drawn back [to the fields] for dung. ~ In a world without Tao, ~ war horses are raised outside the city. ~ No crime is greater than having desires. ~ No calamity is greater than not knowing contentment. ~ No fault is greater than longing for gain. ~ Therefore, the contentment of knowing contentment is always contentment.

[31t47c] **Paul J. Lin** ~ Without going out-of-doors, ~ One can know the whole world. ~ Without looking out of windows, ~ One can see the Tao of heaven. ~ The farther one goes, the less one knows. ~ Therefore, the Sage does not go and yet knows, ~ Doesn't see and yet names, ~ Doesn't act and yet completes.

[31t48c] **Paul J. Lin** ~ The pursuit of learning increases daily. ~ The pursuit of Tao decreases daily, ~ Decreasing more and more ~ Until it reaches the point of inaction. ~ Inaction: then nothing cannot be done by it, ~ Therefore the capture of the world should always be done by inactivity. ~ As for activity, it is insufficient to capture the world.

[31t49c] **Paul J. Lin** ~ The Sage has no constant heart [mind]. ~ He takes the people's heart as his heart. ~ Good men, I treat well. ~ Bad men, I also treat well. ~ Therein I attain goodness. ~ Honest men, I trust. ~ Dishonest men, I also trust. ~ Therein I attain trust. ~ The Sage in his position in the world, ~ Yieldingly harmonizes the people's heart with simplicity. ~ The people all strain their ears and eyes. ~ And the Sage regards them all as infants.

[31t50c] **Paul J. Lin** ~ Coming out means life; going in means death. ~ Three-tenths of men are disciples of life. ~ Three-tenths of men are disciples of death. ~ Three-tenths of men actually have life, but strive for death through activity. ~ Why is this so? ~ Because they over-nourish themselves. ~ So I have heard that he who is capable of sustaining life ~ Can travel on land without ever encountering a rhinoceros or tiger; ~ Can enter a battle without ever being touched by arms and weapons. ~ The rhinoceros cannot charge him with its horns. ~ The tiger cannot attack him with its claws. ~ Weapons have no place to lodge their blades. ~ Why is this so? ~ Because he has no grounds for death.

[31t51c] **Paul J. Lin** ~ Tao begets them. ~ Virtue nurtures them. ~ Matter gives them form. ~ Circumstances bring them into completion. ~ Therefore all things not only respect Tao but also value virtue. ~ Yet Tao is respected and virtue is valued. ~ Without being ordered, they come naturally. ~ Therefore Tao begets them. ~ Virtue nurtures them, grows them and rears them, perfects them and ripens them, nourishes them and shelters them. ~ Begetting without possessing; ~ Acting without asserting; ~ Developing without controlling;

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~ This is called mystical virtue.

[31t52c] **Paul J. Lin** ~ The world had a beginning ~ Which was the mother of the world. ~ Having known the mother, we know the son. ~ Having known the son, we keep the mother. ~ Thus, through life, we are without danger. ~ Block the passage; ~ Shut the door; ~ Throughout life there will be no toil. ~ Open the passage; ~ Multiply the activities; ~ Throughout life there will be no cure. ~ To discern the small is called enlightenment; ~ To preserve weakness is called strength. ~ Use the light; ~ Return to enlightenment; ~ Leave nothing to harm the body; ~ This is called practicing the constant.

[31t53c] **Paul J. Lin** ~ If only I could have a little knowledge, I would walk in the Great Tao, ~ Being afraid only of acting on it. ~ The Great Tao is very smooth, ~ But people prefer the by-paths; ~ The court is very well kept; ~ The fields are full of weeds; ~ And the granaries are extremely empty. ~ To wear embroidered clothes, ~ To carry sharp weapons, ~ To be satiated in food and drink, ~ And to have excessive treasures and goods - ~ This is called robbery and extravagance. ~ Really, this is not Tao.

[31t54c] **Paul J. Lin** ~ To be built well is not to be toppled. ~ To be held fast is not to slip. ~ With this, children and grandchildren will never stop offering sacrifice to their ancestors. ~ With this to cultivate oneself, one's virtue will be true; ~ With this to cultivate the family, its virtue will be plentiful; ~ With this to cultivate the community, its virtue will last long; ~ With this to cultivate the nation, its virtue will be abundant; ~ With this to cultivate the world, its virtue will be good. ~ Therefore, ~ Examine a person with a person, ~ Examine a family with a family, ~ Examine a community with a community, ~ Examine a nation with a nation, ~ Examine a world with a world. ~ How can I know this is the way of the world? ~ By this.

[31t55c] **Paul J. Lin** ~ Maintaining an abundance of virtue is comparable to being an infant. ~ Poisonous insects will not sting; ~ Ferocious beasts will not seize; ~ Predatory birds will not pounce; ~ The bones are tender, the sinews are soft, but the grasp is firm. ~ Not knowing the union of male and female, ~ The organ is fully formed; ~ This is the zenith of essence. ~ Howling and screaming all day without getting hoarse; ~ This is the zenith of harmony. ~ To know harmony means to be constant; ~ To know constancy means enlightenment; ~ To benefit one's own life is ill-fated. ~ To let one's heart direct vigor is to become stark. ~ Things in their prime will become old; ~ This is not Tao. ~ Being not Tao means to die early.

[31t56c] **Paul J. Lin** ~ The one who knows does not speak. ~ The one who speaks does not know. ~ Block the passage. ~ Close the door. ~ Dull the sharpness. ~ Loosen the tangles. ~ Blend with light. ~ Become one with the dust. ~ This is called mystical identity. ~ Hence, ~ One can be neither close to it, nor far from it; ~ One can neither benefit it, nor harm it; ~ One can neither value it, nor despise it. ~ Therefore, it is valued by the world.

[31t57c] **Paul J. Lin** ~ Rule the state with rectitude. ~ Direct the army with trickery. ~ Capture the world through inactivity. ~ How can I know it shall be so? ~ By this: ~ When the world is full of taboos and prohibitions, ~ The people will become very poor. ~ When the people possess many sharp weapons, ~ The nation will become more chaotic. ~ When the people possess much craftiness, ~ Trickery will flourish. ~ When law and order become more conspicuous, ~ There will be more robbers and thieves. ~ Therefore the Sage says: ~ I do not act and the people reform themselves; ~ I love serenity and the people rectify themselves; ~ I employ inactivity and the people become prosperous themselves; ~ I have no desires and the people become simple by themselves.

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[31t58c] **Paul J. Lin** ~ When the government is sluggish and dull, ~ The people are honest and content; ~ When the government is discriminating and exacting, ~ The people are wily and restless. ~ Calamity is what good fortune depends on. ~ Good fortune is what calamity hides in. ~ Who knows their utmost? ~ Is it not better to have no rectitude? ~ Rectitude returns to trickery; ~ And goodness returns to evil. ~ The people's delusion has long existed. ~ Therefore, the Sage is square but not cutting; ~ is honest but does not hurt; ~ is straight but does not bully; ~ is bright but does not shine.

[31t59c] **Paul J. Lin** ~ In governing the people and serving heaven, ~ There is nothing like thriftiness. ~ Only through thriftiness can one submit [to Tao] early; ~ Having submitted early, one accumulates virtue. ~ Having accumulated virtue, one can overcome everything. ~ Having overcome everything, one can know no limits. ~ Knowing no limits, one is able to rule a nation. ~ Possessing the mother of the nation, he may last long. ~ This is called the deep root and firm stalks, ~ And the way to longevity and everlasting vision.

[31t60c] **Paul J. Lin** ~ To rule a large nation is as to cook a small fish. ~ In a world with Tao prevailing, ~ Ghosts will not become goblins. ~ Not that ghosts will not become goblins, ~ But God will not hurt the people; ~ Not that God will not hurt the people, ~ But the Sage will not hurt them either. ~ When both will not hurt each other, ~ All virtue will converge to them.

[31t61c] **Paul J. Lin** ~ A large state is like the low land; ~ It is the focus point of the world ~ And the female of the world. ~ The female always conquers the male by serenity. ~ In serenity, she puts herself low. ~ Therefore, the large state puts itself beneath the small state, ~ And thereby absorbs the small state. ~ The small state puts itself under the large state, ~ And thereby joins with the large state. ~ Therefore, one either puts himself beneath to absorb others, ~ Or puts himself under to join with others. ~ What the large state wants is no more than to feed the people. ~ What the small state wants is no more than to join and serve the people. ~ Both have their needs satisfied. ~ Thus the large ought to stay low.

[31t62c] **Paul J. Lin** ~ Tao is the refuge of all things: ~ The treasure of the good man and the shield of the bad man. ~ Beautiful words can be for sale. ~ Good deeds can become gifts to others. ~ If a man is bad, can he be forsaken? ~ Therefore when the king is crowned and the three dukes are installed, ~ Though large, priceless jade preceding a team of four horses can be offered, ~ It is not as good as sitting down and offering this Tao. ~ Why did the ancients treasure this Tao? ~ Wasn't it said: ~ "With this Tao, the seeker will obtain, and the guilty will be spared"? ~ Therefore it is valued by the world!

[31t63c] **Paul J. Lin** ~ Acting by inaction; ~ Doing by not doing; ~ Tasting by not tasting. ~ Whether it is great or small, whether it is much or little, ~ Always repaying malice with virtue. ~ Planning difficulties from the easier. ~ Employing the great from the small. ~ The world's difficult things surely begin with the easy. ~ The world's great things surely begin with the small. ~ Therefore, the Sage never does anything to be great ~ And so accomplishes greatness. ~ To take one's promises lightly results in little confidence. ~ To take things too easily results in much difficulty. ~ Therefore, even the Sage takes things seriously. ~ And never has any difficulty.

[31t64c] **Paul J. Lin** ~ Things at rest are easy to hold. ~ Things unbegun are easy to plan. ~ Fragile things are easy to shatter. ~ Tiny things are easy to scatter. ~ Manage things before they exist. ~ Set things in order before they become chaotic. ~ A tree as big as one's embrace originates from a rootlet. ~ A nine-story terrace begins with a heap of earth. ~ A thousand-li journey starts from beneath one's feet. ~ To act means to fail; ~ To insist means to lose. ~ The Sage does not act and therefore never fails; ~ He does not insist and therefore

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never loses. ~ When the people undertake to do something, ~ They almost always fail at the point of success. ~ One should be cautious at the end as at the beginning, ~ Then there will be no failure. ~ Therefore the Sage desires no desires, ~ Values not the rare treasures, ~ Learns from the unlearned, ~ Reverses the faults of the people, ~ And assists all things in their natural development, ~ Never daring to interfere.

[31t65c] **Paul J. Lin** ~ The Ancients who were good in practicing Tao ~ Did not teach the people with intelligence ~ But kept them in ignorance. ~ The people are hard to govern when they know too much. ~ Therefore, one who rules the nation with knowledge robs the nation. ~ One who does not rule the nation with knowledge brings good fortune to the nation. ~ To know these two things means to know the standard. ~ To constantly know the standard is called mystical virtue. ~ Mystical virtue goes deep and far. ~ It returns with all things to reach great harmony.

[31t66c] **Paul J. Lin** ~ Rivers and seas become the kings of one hundred valleys ~ Because they are able in putting themselves below; ~ So they can become their kings. ~ Therefore, for the sake of staying above the people, ~ The Sage must lower himself with words. ~ For the sake of staying ahead of the people, ~ He must put himself behind them. ~ Therefore, the Sage stays above and the people do not feel the burden. ~ He stays in front and the people do not consider him harmful. ~ Therefore the whole world delights in exalting him without tiring. ~ Because he does not compete, ~ The whole world cannot fight with him.

[31t67c] **Paul J. Lin** ~ The whole world says that ~ My Tao is great but seems to resemble nothing. ~ Because it is great, it seems to resemble nothing. ~ If resembling anything, it would have become small long ago. ~ I have three treasures ~ To be kept and treasured; ~ One is compassion. ~ The second is thriftiness. ~ The third is not daring to be ahead of the world. ~ Through compassion, one can be brave. ~ Through thriftiness, one can be expansive. ~ Not daring to be ahead of the world, ~ One can be the master of the vessels. ~ Now to abandon compassion and to be brave, ~ To abandon thriftiness and to be expansive, ~ To abandon the rear and to be in front - ~ That means death! ~ Compassion, in attack, will bring victory; ~ In defense, it will hold firmly. ~ When heaven is going to save a person, ~ It will protect him with compassion.

[31t68c] **Paul J. Lin** ~ One who makes a good general is not warlike; ~ One who makes a good fighter is not angry; ~ One who makes a great conqueror of his enemies does not strive; ~ One who knows how to manage the people well places himself under them. ~ This is called the virtue of not competing. ~ This is called the power of using people. ~ This is called the match of Heaven, the ultimate of the Ancients.

[31t69c] **Paul J. Lin** ~ The commander of war has said: ~ "I dare not be a host, but be a guest. ~ I dare not advance one inch, but withdraw a foot." ~ This means: ~ To set up a march as if without one. ~ To stretch the arm as if without one. ~ To confront the enemy as if without one. ~ To grasp war weapons as if without them. ~ No calamity is greater than taking the enemy lightly. ~ Taking the enemy lightly almost makes me lose my treasures. ~ Therefore, in raising arms against each other, ~ The one with pity will win.

[31t70c] **Paul J. Lin** ~ My words are very easily understood, and very easily put into practice. ~ Yet no one in the world is able to understand and to practice them. ~ My words have their root; my deeds have their lord. ~ Just because the people do not know, they do not know me. ~ Those who know me are few. ~ Those who emulate me are rare. ~ Therefore, the Sage wears coarse clothes on the outside, ~ And bears precious jade near his breast.

[31t71c] **Paul J. Lin** ~ He who knows that he does not know is the best. ~ He who does not know but pretends

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to know is sick. ~ He who realizes the sickness is sickness ~ Doesn't have any sickness. ~ The Sage is without sickness ~ Because he realizes the sickness is sickness. ~ Therefore, he doesn't have any sickness.

[31t72c] **Paul J. Lin** ~ If the people do not dread power, ~ There will be the appearance of great power. ~ Do not restrict their living quarters. ~ Do not disturb their livelihood. ~ Just because one does not annoy them, ~ He will not be annoyed by them. ~ Therefore, the Sage knows himself but does not display himself. ~ He loves himself but does not distinguish himself. ~ Therefore, he rejects that to prefer this.

[31t73c] **Paul J. Lin** ~ To be brave in daring is to be killed. ~ To be brave in not daring is to live. ~ Both of them are either beneficial or harmful. ~ Who knows the real reason for heaven's hatred? ~ Even the Sage would find it difficult. ~ The Tao of heaven does not compete, but is good in winning; ~ does not speak, but is good in responding; ~ does not summon, but things come by themselves; ~ behaves calmly, but is good in planning. ~ The net of heaven is so vast. ~ Although it is wide open, it loses nothing.

[31t74c] **Paul J. Lin** ~ If the people do not fear death, ~ Why threaten them with death? ~ If we let the people always fear death, ~ And we capture and kill those who use trickery, ~ Who would dare [to use trickery]? ~ Those responsible for executions perform executions. ~ But those who perform executions for them ~ Are doing no more than carving wood for the greater carpenter. ~ And those who carve wood for the great carpenter ~ Can rarely fail to injure their own hands.

[31t75c] **Paul J. Lin** ~ The people are starving ~ Because the man on top devours too much tax money. ~ So they are starving. ~ The people are hard to govern ~ Because the man on top is too active in governing. ~ So they are hard to govern. ~ The people think little of death ~ Because the man on top strives for a rich life. ~ So they think little of death. ~ Therefore it is better to do nothing for one's life ~ Than to value it.

[31t76c] **Paul J. Lin** ~ In life, man is supple and tender. ~ In death, he becomes rigid and stark. ~ Myriad things such as grass and trees are supple and frail in life, ~ And shrivelled and dry in death. ~ Therefore, the rigid and stark are disciples of death, ~ While the supple and weak are disciples of life. ~ Therefore the army that uses strength cannot win. ~ The tree that stands firm will break. ~ The strong and large are subordinate; ~ The soft and weak are superior.

[31t77c] **Paul J. Lin** ~ Perhaps the Tao of heaven resembles the drawing of a bow. ~ When it is high, lower it. ~ When low, raise it. ~ When excessive, diminish it. ~ When deficient, replenish it. ~ The Tao of heaven diminishes the excessive and replenishes the deficient. ~ The Tao of man is not so - while decreasing the deficient, it supplies the excessive. ~ Who can supply the world with overabundance? ~ Only the man with Tao. ~ Therefore the Sage acts without exalting his ability. ~ He achieves without dwelling upon it. ~ He does not want to display his superiority.

[31t78c] **Paul J. Lin** ~ Nothing in the world is softer and weaker than water. ~ Yet, in attacking the hard and strong, nothing can surpass it. ~ Because nothing can exchange places with it, ~ Use weakness to overcome strength, ~ Use softness to overcome hardness. ~ None in the world do not know this. ~ But none can practice it. ~ Therefore the Sage says: ~ To suffer dishonor for the state ~ is to be the lord of the community; ~ To bear the calamity of the state ~ is to be the king of the world. ~ True words seem paradoxical.

[31t79c] **Paul J. Lin** ~ The settlement of great grudge always leaves some residue grudge! ~ How can this be remedied? ~ Therefore, the Sage retains the left stub of the contract, ~ And does not make claims on others.

~ The man with virtue keeps the contract, ~ While the man without virtue collects the tax. ~ The Tao of heaven plays no favoritism; ~ It is always for the good man.

[31t80c] **Paul J. Lin** ~ The state may be small; its people may be few. ~ Let the people have tenfold and one-hundredfold of utensils, ~ But never make use of them. ~ Let the people weigh death heavily ~ And have no desires to move far away. ~ Though there be boats and carriages, ~ No one will ride in them. ~ Though there be armour and weapons, ~ No one will exhibit them. ~ Let the people return to tying knots and using them. ~ Relish their food, ~ Appreciate their clothes, ~ Secure in their homes, ~ Happy with their customs. ~ The neighboring states will be so close that they can see each other, and hear the sounds of roosters and dogs. ~ But the people will grow old and die, ~ Without having visited each other.

[31t81c] **Paul J. Lin** ~ Sincere words are not kind; ~ Kind words are not sincere. ~ One who is good will never argue; ~ One who argues is not good. ~ One who knows does not know all; ~ One who knows all does not know at all. ~ The Sage does not store things for himself. ~ The more one does for others, ~ The more he has for himself. ~ The more one gives to others, ~ The more he keeps for himself. ~ The Tao of heaven is to benefit others without hurting them. ~ The Tao of the Sage is to act without competing.

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[32t01c] **Michael LaFargue** ~ The Tao that can be told is not the invariant Tao, ~ the names that can be named are not the invariant Names. ~ Nameless, it is the source of the thousands of things ~ (named, it is 'Mother' of the thousands of things). ~ Yes: ~ Always: ~ being desireless, ~ one sees the hidden essentials. ~ Always: ~ having desires, ~ one sees only what is sought. ~ These two lines are about The Merging - ~ it is when things develop and emerge from this that the different names appear. ~ The Merging is something mysterious - ~ mysterious, and more mysterious, ~ the abode of all the hidden essences.

[32t02c] **Michael LaFargue** ~ When everyone in the world recognizes the elegant as elegant ... ~ then ugliness has just appeared. ~ When all recognize goodness as good ... ~ then the not-good has just appeared. ~ Yes: ~ 'Being' and 'nothing' give birth one to the other; ~ 'the difficult' and 'the easy' give full shape to one another; ~ 'what excels' and 'what falls short' form one another; ~ 'the noble' and 'the lowly' give content to one another; ~ the music and the voice harmonize with one another; ~ the back and the front follow one another. ~ Always. ~ And so the Wise Person: ~ Settles into his job of Not Doing, ~ carries on his teaching done without talking. ~ The thousands of things arise and are active - ~ and he rejects none of them. ~ He is a doer but does not rely on this, ~ he achieves successes but does not dwell in them. ~ He just does not dwell in them, and so they cannot be taken away.

[32t03c] **Michael LaFargue** ~ Not promoting the wise and worthy, ~ brings it about that the people are not contentious. ~ Not prizing goods hard to come by, ~ brings it about that the people do not become thieves. ~ Not paying attention to the desirable, ~ brings it about that the people's minds do not become disordered. ~ And so, the government of the Wise Person: ~ Empty their minds, fill their bellies, ~ weaken their ambitions, strengthen their bones. ~ Always bring it about that the people ~ are without knowledge and without desires. ~ Bring it about that the clever ones ~ do not presume to set about doing. ~ Do Not Doing, ~ and nothing will be left un-governed.

[32t04c] **Michael LaFargue** ~ Tao being Empty, ~ it seems one who uses it will lack solidity. ~ An abyss, ~ it seems something like the ancestor of the thousands of things. ~ It dampens the passion, ~ it unties the tangles, ~ it makes the flashing things harmonious, ~ it makes the dust merge together. ~ Deep, ~ it is perhaps like an enduring something. ~ I don't know of anything whose offspring it might be - ~ it appears to precede God.

[32t05c] **Michael LaFargue** ~ "Heaven and Earth are not Good, they treat the thousands of things like straw dogs. ~ The Wise Person is not Good, he treats the hundred clans like straw dogs." ~ The space between heaven and earth ~ isn't it like a bellows? ~ Empty, but not shrivelled up, ~ set it in motion and always more comes out. ~ Much talking, quickly exhausted. ~ It can't compare to watching over what is inside.

[32t06c] **Michael LaFargue** ~ "The Valley Spirit is undying." ~ This is mysterious Femininity. ~ The Abode of mysterious Femininity: ~ This is the Root of Heaven and Earth. ~ It seems to endure on and on. ~ One who uses It never wears out.

[32t07c] **Michael LaFargue** ~ Heaven is lasting, Earth endures. ~ What enables Heaven and Earth to last and endure? ~ Because they do not live for themselves - ~ so it is that they can live so long. ~ And so, the Wise Person: ~ Puts himself last, and so finds himself in front. ~ Puts himself in the out group, and so maintains his place. ~ The personal does not exist for him - ~ isn't this how he can perfect what for him is most personal?

[32t08c] **Michael LaFargue** ~ The highest Excellence is like water. ~ Water, Excellent at being of benefit to the

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thousands of things, does not contend - ~ it settles in places everyone else avoids. ~ Yes, it is just about Tao. ~ Excellence in a house: the ground; ~ "Excellence in a mind: depth; ~ Excellence in companions: Goodness; ~ Excellence in speaking: sincerity; ~ Excellence in setting things right: good management; ~ Excellence on the job: ability; ~ Excellence in making a move: good timing." ~ Simply do not contend ~ then there will be no fault.

[32t09c] **Michael LaFargue** ~ In filling, if you keep on and on - ~ better to have stopped. ~ In sharpening, if you keep trying - ~ the edge won't last long. ~ When gold and jade fill the halls, ~ no one can guard it all. ~ Rich, famous - and conceited: ~ leading to a downfall self-caused. ~ Achieve successes, win the fame, remove yourself: ~ Heaven's Way.

[32t10c] **Michael LaFargue** ~ When 'carrying your soul', embracing the One Thing, can you be undivided? ~ When 'concentrating ch'i', bringing about Softness, can you be like an infant? ~ When 'cleansing and purifying the mysterious mirror', can you be without blemish? ~ When 'loving the people and caring for the kingdom', can you be without knowledge? ~ When 'the Doors of Heaven open and shut', can you remain Feminine? ~ When 'Clarity and bareness penetrate everywhere', can you remain not doing? ~ Produce and nourish. ~ Produce but don't possess, ~ work but don't rely on this, ~ preside but don't rule. ~ This is mysterious Te.

[32t11c] **Michael LaFargue** ~ Thirty spokes unite in one hollow hub - ~ in this 'nothing' lies the wheel's usefulness. ~ Knead clay to make a jar - ~ in its 'nothing' lies the jar's usefulness. ~ Cut out doors and windows in making a house - ~ in their 'nothing' lies the house's usefulness. ~ Yes: ~ 'Being' makes for profit, ~ 'Nothing' makes for usefulness.

[32t12c] **Michael LaFargue** ~ The five colors make people's eyes go blind, ~ the five tones make people's ears go deaf, ~ the five flavors make people's mouths turn sour. ~ Galloping and racing, hunting and chasing, ~ make people's minds go mad. ~ Goods hard to come by corrupt people's ways. ~ And so the Wise Person: ~ Goes by the belly, not by the eye. ~ Yes: ~ He leaves 'that' aside, and attends to 'this'.

[32t13c] **Michael LaFargue** ~ "Favor and disgrace: this means being upset, ~ high rank does great damage to your self." ~ What does it mean, "favor and disgrace: this means being upset"? ~ Favor is degrading: ~ Gaining it you will be upset, ~ losing it you will be upset. ~ This is what it means, "favor and disgrace: this means being upset." ~ What does it mean, "high rank does great damage to your self"? ~ What is the source of the great damage done me? ~ It is because I have a self. ~ If I had no self, what damage could be done me? ~ This is what it means, "high rank does great damage to your self." ~ Yes: ~ A valuing of one's self, ~ that regards the self the same as the world - ~ this means one can be entrusted with the world. ~ A loving of one's self, ~ that regards the self the same as the world - ~ this means one can be given the world.

[32t14c] **Michael LaFargue** ~ "Look for It, you won't see It: It is called 'fleeting'. ~ Listen for It, you won't hear It: It is called 'thin'. ~ Grasp at It, you can't get It: It is called 'subtle'." ~ These three lines are about something that evades scrutiny. ~ Yes, in it everything blends and becomes one. ~ Its top is not bright, ~ Its underside is not dim. ~ Always unnameable, It turns back to nothingness. ~ This is the shape of something shapeless, ~ the form of a nothing, ~ this is elusive and evasive. ~ Encountering It, you won't see the front; ~ following It, you won't see Its back. ~ Keep to the Tao of the ancients, ~ and so manage things happening today. ~ The ability to know the ancient sources, ~ this is the main thread of Tao.

[32t15c] **Michael LaFargue** ~ The Excellent shih of ancient times: ~ penetrated into the most obscure, the

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marvelous, the mysterious. ~ They had a depth beyond understanding. ~ They were simply beyond understanding, ~ the appearance of their forceful presence: ~ Cautious, like one crossing a stream in winter; ~ timid, like one who fears the surrounding neighbors; ~ reserved, like guests; ~ yielding, like ice about to melt; ~ unspecified, like the Uncarved Block; ~ all vacant space, like the Valley; ~ everything mixed together, like muddy water. ~ Who is able, as muddy water, ~ by Stilling to slowly become clear? ~ Who is able, at rest, ~ by long drawn-out movement to slowly come to life? ~ Whoever holds onto this Tao ~ does not yearn for solidity. ~ He simply lacks solidity, and so what he is capable of: ~ Remaining concealed, accomplishing nothing new.

[32t16c] **Michael LaFargue** ~ Push Emptiness to the limit, ~ watch over Stillness very firmly. ~ The thousands of things all around are active - ~ I give my attention to Turning Back. ~ Things growing wild as weeds all turn back to the Root. ~ To turn back to The Root is called Stillness. ~ This is 'reporting in', ~ 'reporting in' is becoming Steady. ~ Experiencing Steadiness is Clarity. ~ Not to experience Steadiness, ~ is to be heedless in one's actions - bad luck. ~ Experiencing Steadiness, ~ then one is all-embracing; ~ all-embracing, then an impartial Prince; ~ Prince, then King; ~ King, then Heaven; ~ Heaven, then Tao; ~ Tao, then one lasts very long. ~ As to destroying the self, ~ there will be nothing to fear.

[32t17c] **Michael LaFargue** ~ The greatest ruler: those under him only know he exists; ~ the next best kind: they love and praise him; ~ the next: they are in awe of him; ~ the next: they despise him. ~ When sincerity does not suffice, ~ it was not sincerity. ~ ("Reticent - he is sparing with words.") ~ He achieves successes, ~ he accomplishes his tasks, ~ and the hundred clans all say: ~ "We are just being natural."

[32t18c] **Michael LaFargue** ~ When Great Tao vanished ~ we got 'Goodness and Morality'. ~ When 'Wisdom and Know-how' arose ~ we got the Great Shams. ~ When the six family relationships fell into disharmony ~ we got 'Respect and Caring'. ~ When the states and the great families became all benighted and disordered ~ we got 'Loyal Subjects'.

[32t19c] **Michael LaFargue** ~ Discard "Wisdom", throw away "Knowledge" - ~ the people will benefit a hundredfold. ~ Discard "Goodness", throw away "Morality" - ~ the people will turn back to respect and caring. ~ Discard "Skill", throw away "Profit" - ~ robbers and thieves will disappear. ~ Taking these three lines as your text - ~ this is not sufficient. ~ Give them something to fasten on to: ~ Pay attention to the Raw, ~ embrace the Uncarved, ~ discount your personal interests, ~ make your desires few.

[32t20c] **Michael LaFargue** ~ Break with Learning, and there will be no trouble. ~ 'Yeah' and 'yes sir' - ~ is there a big difference between them? ~ 'Excellent' and 'despicable' - ~ what's the real difference between them? ~ "What others hold in respect, we can't fail to respect." ~ Craziness. ~ Aren't we over this yet? ~ "All the others are beaming and beaming like people enjoying a great ceremonial feast, ~ like people climbing an overlook tower in the spring. ~ I am alone still - ~ no indications at all yet, ~ like an infant who hasn't yet even smiled. ~ So sad. ~ Like someone with no place to go home to. ~ All the others have a superabundance, ~ I alone seem to have missed out. ~ Oh my simpleton's mind! ~ So confused. ~ Ordinary men are so bright, ~ I alone am so dull. ~ Ordinary men are so sharp, ~ I alone am so stupid. ~ Churned up like the ocean, blown about, like someone with no place to rest. ~ All the others all have their function, ~ I alone am thick-headed, ~ like someone from the back country." ~ I am alone, different from others - ~ treasuring the nourishing Mother.

[32t21c] **Michael LaFargue** ~ The impression made by magnificent Te ~ comes only from Tao. ~ Tao is a something ~ but elusive, but evasive. ~ Evasive, elusive, ~ inside it lies the mind's true form. ~ Elusive, evasive, ~ inside

it lies something substantial. ~ Shadowy, dim. ~ Inside it lies vital energy. ~ This energy is very strong, ~ inside it lies true genuineness. ~ From ancient times until today ~ Its name has not been forgotten ~ allowing us to see the beginnings of everything. ~ How do I recognize the form of the beginnings of everything? ~ By this.

[32t22c] **Michael LaFargue** ~ "Bent - then mature." ~ Compromised - then upright, ~ Empty - then solid, ~ old and spent - then young and sprightly. ~ A little - then a gain, ~ a lot - then confusing. ~ And so the Wise Person: ~ Embraces The One Thing, ~ and becomes the Shepherd of the World. ~ He does not show off, so he shines; ~ he does not promote himself, so he becomes famous; ~ he does not boast of himself, so he gets the credit; ~ he does not glorify himself, so he becomes leader. ~ He just does not contend ~ and so no one can contend with him. ~ What the ancients said: "bent - then mature", ~ is this an empty saying? ~ This is true maturity, turn back to it.

[32t23c] **Michael LaFargue** ~ Speaking little is what is natural. ~ Yes: ~ A whirlwind does not blow a whole morning, ~ a downpour does not fall a whole day. ~ And who causes these things? - ~ Heaven and Earth. ~ If even Heaven and Earth cannot make things last very long, ~ how much less can man. ~ Yes: ~ One devoted to Tao: ~ Is a Tao man, merges with Tao; ~ is a Te man, merges with Te; ~ is a man left out, merges with What Is Left Out. ~ One who merges with Tao, Tao welcomes him; ~ one who merges with Te, Te welcomes him; ~ one who merges with What Is Left Out, What Is Left Out welcomes him. ~ When sincerity does not suffice, ~ it was not sincerity.

[32t24c] **Michael LaFargue** ~ "A person on tiptoe is not firmly planted, ~ a person in a rush will not go far." ~ One who shows off will not shine, ~ one who promotes himself won't become famous, ~ one who boasts of himself will get no credit, ~ one who glorifies himself will not become leader. ~ In Tao, this is called 'stuffing oneself', 'overdoing it'. ~ Things seem to detest this, ~ so the ambitious man does not dwell here.

[32t25c] **Michael LaFargue** ~ There was a chaotic something, yet lacking nothing, ~ born before Heaven and Earth. ~ Alone. ~ Still. ~ Standing alone, unchanging. ~ Revolving, endlessly. ~ It can be thought of as Mother of the World. ~ I do not know its name, ~ one can call it 'Tao'. ~ The name of its powerful presence: ~ One can call it 'The Great One'. ~ Great means going forth, ~ going forth means going far away, ~ going far away means turning back. ~ Yes: ~ Tao is great, ~ Heaven is great, ~ Earth is great, ~ (the king is also great, ~ In the universe there are four great ones, and the king takes his place as one of them). ~ Earth gives the rule for people, ~ Heaven gives the rule for Earth, ~ Tao gives the rule for Heaven, ~ the rule for Tao: things as they are.

[32t26c] **Michael LaFargue** ~ Heaviness is the root of lightness; ~ Stillness is the master of agitation. ~ And so the Wise Person: ~ Travels all day, not departing from the heavy baggage wagon ~ although there are grand sights, he sits calmly aloof. ~ Why is this? ~ A 10,000-chariot lord, mindful of his self, takes the world lightly. ~ Light, then lose the Root; ~ agitated, then lose the mastery.

[32t27c] **Michael LaFargue** ~ Excellent traveling: no tracks or traces. ~ Excellent speaking: no blemish or blame. ~ Excellent counting does not use counting slips. ~ Excellent locking: no bolt or bar, but the door cannot be opened. ~ Excellent tying: no cord or rope, but the knots cannot be undone. ~ And so the Wise Person: ~ Always Excels at rescuing people, ~ and so does not turn anyone away. ~ Always Excels at resolving things, ~ and so does not turn away from anything. ~ This is called 'being clothed in Clarity'. ~ The Excellent person ~ is the teacher of the person who is not Excellent. ~ The person who is not Excellent ~ is material for the

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Excellent person. ~ Not to treasure one's teacher, ~ not to love one's material, ~ though 'smart', is a great mistake. ~ This is an important secret.

[32t28c] **Michael LaFargue** ~ Be familiar with Masculinity, ~ but watch over Femininity - ~ and become the Valley of the World. ~ Being the Valley of the World, ~ invariant Te will not leave you. ~ Turn back to being an infant. ~ Be familiar with what is pure and white, ~ but watch over what is dark and black - ~ and become the Pattern for the World. ~ Being the Pattern for the World, ~ your invariant Te will be constant. ~ Turn back to being limitless. ~ Be familiar with what is praiseworthy, ~ but watch over what is disgraceful - ~ and become the Valley of the World. ~ Being the Valley of the World, ~ your invariant Te will be sufficient. ~ Turn back to being an Uncarved Block. ~ When the Uncarved Block is cut up ~ then it becomes a government tool. ~ When the Wise Person instead uses it ~ then it becomes head of the government. ~ Yes: ~ A great carver does no cutting, a great ruler makes no rules.

[32t29c] **Michael LaFargue** ~ When someone wants to take over the world ~ and do some work on it, I can see he won't be able. ~ The world is a spirit-thing, it can't be 'worked' on. ~ One who works ruins, ~ one who grasps loses. ~ Yes, things: ~ Sometimes they will go ahead, sometimes follow after; ~ sometimes they will be snorting wildly, sometimes breathing easily; ~ sometimes they will be strong, sometimes weak; ~ sometimes they will break, sometimes destroy. ~ And so the Wise Person: ~ Avoids excess, avoids extravagance, avoids being grandiose.

[32t30c] **Michael LaFargue** ~ One who assists the people's rulers with Tao, ~ does not use weapons to force changes in the world. ~ "Such action usually backfires." ~ Where troops camp, thorns and brambles grow. ~ Excellence consists in: ~ Being resolute, that is all, not venturing to take control by force; ~ being resolute, but not boastful; ~ being resolute, but not overbearing; ~ being resolute, but not arrogant; ~ being resolute, when you have no choice; ~ being resolute, but not forcing. ~ Things are vigorous, then grow old and weak: ~ A case of 'not-Tao'. ~ Not-Tao, soon gone.

[32t31c] **Michael LaFargue** ~ 'Fine weapons' are ill-omened instruments. ~ Things seem to detest them, so the ambitious man does not dwell here. ~ "The gentleman at home favors the left, ~ when at war he favors the right." ~ Weapons are ill-omened instruments, ~ not instruments for the gentleman, ~ he uses them when he has no choice. ~ What is calm and quiet is highest. ~ When victorious, he does not think this a fine thing, ~ because to think it fine is to delight in slaughtering people. ~ One who delights in slaughtering people cannot achieve his purposes in the world. ~ "In fortunate times, prefer the left; ~ in mourning, prefer the right." ~ The lower officer takes his stand on the left, ~ the higher officer takes his stand on the right. ~ This says: ~ He takes his stand as at a mourning ceremony. ~ At the slaughter of such masses of men, ~ he weeps for them, mourning and lamenting. ~ When victorious in the battle - ~ he takes his stand as at a mourning ceremony.

[32t32c] **Michael LaFargue** ~ Tao will always be nameless, an Uncarved Block, ~ although it is a thing of no account, ~ no one in the world can make it his subject. ~ If the princes and kings could watch over It, ~ the thousands of things would on their own be as deferential as guests. ~ Heaven and Earth would join together to send sweet dew. ~ The people on their own would share equally, ~ without anyone giving orders. ~ When you begin making decisions and cutting it up, ~ rules and names appear. ~ And once names appear, you should know to stop. ~ Knowing to stop, you can be without fear. ~ A comparison: ~ Tao's presence in the world, ~ is like the relation of small river valleys to the Yang-tze and the ocean.

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[32t33c] **Michael LaFargue** ~ One who understands others is clever; ~ one who understands himself has Clarity. ~ One who wins out over others has power; ~ one who wins out over himself is strong. ~ One who is content is wealthy; ~ one strong in his practice is self-possessed. ~ One who does not leave his place is lasting; ~ one who dies and does not perish is truly long lived.

[32t34c] **Michael LaFargue** ~ Great Tao drifts - it can go right or go left. ~ The thousands of things depend on it for life, ~ it rejects nothing. ~ It achieves successes, ~ but does not hold tight to the fame. ~ It clothes and feeds the thousands of things, ~ but does not act the ruler. ~ Always: ~ Desiring nothing, it can be called 'of no account'. ~ The thousands of things turn back to it, ~ but it does not act the ruler - it can be called 'Great'. ~ Because in the end, ~ it does not insist on its own greatness, yes, it is able to achieve its full greatness.

[32t35c] **Michael LaFargue** ~ Grasp the Great Image and the world will come, ~ it will come and not be harmed - a great peace and evenness. ~ For music and cakes, passing strangers stop, ~ Tao flowing from the lips - flat. ~ No taste to it. ~ Look for it: you will not be satisfied looking; ~ listen for it: you will not be satisfied listening; ~ put it into practice: you will not be satisfied stopping.

[32t36c] **Michael LaFargue** ~ When you want to shrink something, ~ you must always enlarge it. ~ When you want to weaken something, ~ you must always strengthen it. ~ When you want to neglect something, ~ you must always involve yourself with it. ~ When you want to deprive something, ~ you must always give to it. ~ This is called 'Subtle Clarity'. ~ Softness and Weakness overcome what is hard and strong. ~ "The fish must not leave the depths; ~ the state's 'sharp weapons' must not be shown to others."

[32t37c] **Michael LaFargue** ~ Tao invariably Does Nothing, ~ and nothing remains not done. ~ If the princes and kings can watch over it, ~ the thousands of things will change by themselves. ~ If they change, and become desirous and active, ~ I will restrain them with the Nameless One's Simplicity. ~ Restraining them with the Nameless One's Simplicity will cause them no disgrace. ~ Not being disgraced, they will be Still. ~ The world will order itself.

[32t38c] **Michael LaFargue** ~ The finest Te is not Te-like, so it is Te; ~ the poorest Te never leaves off being Te-like, so it is not Te. ~ The finest Te: no working at it, no goal in mind; ~ the poorest Te: people work at it, with a goal in mind. ~ The finest Goodness: people work at it, but with no goal in mind; ~ the finest Morality: people work at it, with a goal in mind; ~ the finest Etiquette: people work at it, and, when none pay attention, they roll up their sleeves and go on the attack. ~ Yes: ~ Losing Tao, next comes Te; ~ losing Te, next comes Goodness; ~ losing Goodness, next comes Morality; ~ losing Morality, next comes Etiquette. ~ And now Etiquette is loyalty and sincerity spread thin, ~ and the first sign of disorders. ~ Foreknowledge is the flower of Tao, ~ and the beginning of folly. ~ And so the great man: ~ Resides with the substance, ~ does not stay with what is thin. ~ Resides with the fruit, ~ does not stay with the flower. ~ Yes: ~ He leaves 'that' aside and attends to 'this'.

[32t39c] **Michael LaFargue** ~ Those that of old got The One Thing: ~ The sky got The One Thing, and by this became clear. ~ The earth got The One Thing, and by this became steady. ~ The spirits got The One Thing, and by this obtained their powers. ~ The rivers got The One Thing, and by this became full. ~ The thousands of things got The One Thing, and by this came to life. ~ The princes and kings got The One Thing, and by this became the Standard for the World. ~ This is how things came about. ~ The sky, without what makes it clear, is likely to crack. ~ The earth, without what makes it steady, is likely to quake. ~ The spirits, without what gives them powers, are likely to vanish. ~ The rivers, without what makes them full, are likely to dry

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up. ~ The thousands of things, without what gives them life, are likely to perish. ~ The princes and kings, without what makes them eminent and noble, are likely to fall. ~ Yes, the eminent takes the common and ignored as a root, ~ the noble takes the lowly as a foundation. ~ And so the princes and kings call themselves: 'the orphan ...', 'the poor ...', 'the destitute ...' ~ Is this not using the common and ignored as a root? ~ Is it not so? ~ Yes, enumerate the carriage parts - still not a carriage. ~ He doesn't wish to glitter and glitter like jade; ~ he falls like a stone, falling into oblivion.

[32t40c] **Michael LaFargue** ~ Turning Back is Tao movement; ~ being Weak is Tao practice. ~ "The thousands of things in the world are born of Being." ~ Being is born of Nothing.

[32t41c] **Michael LaFargue** ~ "When the best shih hears Tao, ~ he puts out great effort to practice it. ~ When the average shih hears Tao, ~ he will keep it sometimes, and sometimes forget about it. ~ When the poorest shih hears Tao, ~ he just has a big laugh." ~ If he does not laugh, it must not quite be Tao. ~ Yes, the 'Well-Founded Sayings' has it: ~ The bright Tao seems dark; ~ the Tao going forward seems to be going backward; ~ the smooth Tao seems rough. ~ The loftiest Te seems like a valley; ~ great purity seems sullied; ~ abundant Te seems insufficient. ~ Well-founded Te seems flimsy; ~ what is pure and natural seems faded; ~ the best square has no corners. ~ A great bronze takes long to finish; ~ great music has a delicate sound; ~ the Great Image has no shape. ~ Tao is something concealed, nameless. ~ It is just Tao, ~ good at sustaining a person and completing him.

[32t42c] **Michael LaFargue** ~ Tao produced The One; ~ The One produced Two; ~ Two produced Three; ~ Three produced the thousands of things. ~ The thousands of things: ~ Turn their backs on the quiet and dark, ~ and embrace the aggressive and bright. ~ An Empty ch'i brings Harmony. ~ What people look down upon: ~ to be orphaned, poor, destitute. ~ But the kings and princes ~ make these names into titles. ~ Yes, things: ~ Sometimes you reduce them, and they are enlarged; ~ sometimes you enlarge them, and they are reduced. ~ What another has taught, I also teach: ~ "A violent man will not reach his natural end." ~ I will make of this the father of my teaching.

[32t43c] **Michael LaFargue** ~ The Softest thing in the world, ~ rides right over the Hardest things in the world. ~ What-has-No-Being, ~ enters what-leaves-no-opening. ~ This makes me realize the advantage of Not Doing. ~ Teaching done by not talking, ~ the advantage gained by Not Doing - ~ few things in the world can match this.

[32t44c] **Michael LaFargue** ~ Your fame or your self, which is closer to you? ~ Your self or your possessions, which counts for more? ~ Gaining or losing, which brings the pain? ~ Indeed: ~ Very fond, much expended; ~ much hoarding, heavy loss. ~ Be content and there will be no disgrace. ~ Know to stop and there will be no danger. ~ And you can last very long.

[32t45c] **Michael LaFargue** ~ The greatest perfection will seem lacking in something, ~ but its usefulness never ends. ~ The greatest solidity will seem Empty, ~ but its usefulness is inexhaustible. ~ The greatest uprightness will seem compromised, ~ the greatest ability will seem clumsy, ~ the greatest eloquence will seem tongue-tied. ~ "Agitation overcomes cold; ~ Stillness overcomes heat." ~ Purity and Stillness are the Norm of the World.

[32t46c] **Michael LaFargue** ~ When the world has Tao, ~ they have no use for saddle horses, ~ using them to haul manure. ~ When the world has no Tao, ~ they raise war horses on sacred ground. ~ Nothing is more crime

producing than desirable things; ~ nothing is a worse misfortune than not being content; ~ nothing makes for more guilt than desire for gain. ~ Yes: ~ Be content with enough, and there will always be enough.

[32t47c] **Michael LaFargue** ~ Understanding the world ~ without going out the door. ~ Understanding Heaven's Way ~ without looking out the window. ~ Traveling very widely, understanding very little. ~ And so the Wise Person: ~ Knows without any going, ~ names without any looking, ~ accomplishes without any doing.

[32t48c] **Michael LaFargue** ~ "Doing Learning, one profits everyday." ~ Doing Tao, one suffers a loss everyday - ~ loses, and loses some more, ~ and so arrives at not doing anything. ~ Doing nothing, nothing will remain not done. ~ Taking over the world: only by not working. ~ A person who sets to working, ~ doesn't have what it takes to take over the world.

[32t49c] **Michael LaFargue** ~ The Wise Person is always a man without a mind - ~ he takes the mind of the hundred clans as his mind. ~ Those who are good, I am good to them; ~ those who are not good, I am also good to them - ~ Te is good. ~ Those who are honest, I am honest with them; ~ those who are not honest, I am also honest with them - ~ Te is honest. ~ The Wise Person, ~ lives in the world all drawn in, ~ for the world's sake he keeps his mind muddled. ~ The hundred clans, ~ all strain their eyes and ears toward him. ~ The Wise Person treats them all as his children.

[32t50c] **Michael LaFargue** ~ "Setting out to live is entering into death." ~ "Thirteen are the life givers, ~ thirteen are the death bringers." ~ The thirteen body parts are also death spots in people's life and activity. ~ Why? ~ Because they live life so lavishly. ~ So we hear: ~ One who Excels at fostering life, ~ "travels on land without meeting rhinoceros or tiger, ~ enters combat without armor or weapon." ~ The rhinoceros finds no place to jab its horn, ~ the tiger finds no place to lay its claws, ~ a weapon finds no place where its point can enter. ~ Why? ~ Because he has no death spot.

[32t51c] **Michael LaFargue** ~ Tao produces them, ~ Te rears them, ~ events shape them, ~ talents complete their development. ~ And so: ~ Among the thousands of things, ~ there are none that do not honor Tao and treasure Te. ~ This honoring Tao and treasuring Te - ~ no one commands it, it always happens naturally. ~ Tao produces them, ~ Te rears them, makes them grow, nurses them, settles them, heals them, sustains them, protects them. ~ Produces but does not possess; ~ works but does not rely on this; ~ presides but doesn't rule. ~ This is mysterious Te.

[32t52c] **Michael LaFargue** ~ The world has a Source, the Mother of the World. ~ Once you get the Mother, ~ then you understand the children. ~ Once you understand the children, ~ turn back and watch over the Mother. ~ As to destroying the self, ~ there will be nothing to fear. ~ Close your eyes, ~ shut your doors, ~ till the end of your life you will not get tired. ~ Open your eyes, ~ carry on your business, ~ till the end of your life you will not be safe. ~ Keeping your eyes on the Small Thing is called Clarity; ~ watching over Weakness is called strength. ~ Engage with the flashing things, ~ turn back to Clarity, ~ do not deliver yourself to disaster. ~ This is cultivating Steadiness.

[32t53c] **Michael LaFargue** ~ If I had the least bit of understanding, ~ I would walk on the great Way. ~ Only display will be dangerous. ~ The great Way is very smooth, ~ but people love bypaths. ~ The court is very well kept, ~ the fields are very weedy, ~ the granaries very empty. ~ "Their clothes are fine and colorful, on their belts are sharp swords, they are filled with food and drink" - ~ a superabundance of expensive goods. ~ This is robbers boasting, ~ certainly not the Way.

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[32t54c] **Michael LaFargue** ~ Excellently founded: it will not be uprooted; ~ Excellently embraced and cared for: it will not slip away; ~ so sons and grandsons will never cease to offer the sacrifices. ~ Cultivate It in your person, its Te will be pure; ~ cultivate It in the clan, its Te will be abundant; ~ cultivate It in the village, its Te will be lasting; ~ cultivate It in the state, its Te will be ample; ~ cultivate It in the empire, its Te will be all-embracing. ~ Yes: ~ Judge a person taking that person as the measure, ~ judge a clan taking that clan as the measure, ~ judge a village taking that village as the measure, ~ judge a state taking that state as the measure, ~ judge the world taking the world as the measure. ~ How do I know the nature of the world? ~ By this.

[32t55c] **Michael LaFargue** ~ One who has an abundance of Te, ~ is like a newborn child: ~ Poisonous bugs will not bite it, ~ fierce beasts will not snatch it, ~ birds of prey will not attack it. ~ Its bones are Soft, its sinews Weak, ~ but its grip is firm. ~ It has not known the union of man and woman, ~ but its organs get aroused: ~ Vital energy at its height. ~ It will scream all day without getting hoarse: ~ Harmony at its height. ~ To experience Harmony is called being Steady, ~ to experience Steadiness is called Clarity. ~ 'Increasing life': ominous; ~ 'the mind controlling the ch'i': forcing. ~ Things are vigorous, then grow old: ~ A case of 'not-Tao'. ~ Not-Tao, soon gone.

[32t56c] **Michael LaFargue** ~ Those who understand are not talkers, ~ talkers don't understand. ~ Close your eyes, ~ shut your doors. ~ Dampen the passion, ~ untie the tangles, ~ make the flashing things harmonious, ~ make the dust merge together. ~ This is called the mysterious Merging. ~ Yes: ~ You cannot get close, ~ you cannot stay away, ~ you cannot help It, ~ you cannot harm It, ~ you cannot treasure It, ~ you cannot look down on It. ~ Yes: ~ It is the Treasure of the World.

[32t57c] **Michael LaFargue** ~ "Rule the kingdom by the norm; ~ wage war by the unexpected." ~ Take over the world by Not Working. ~ How do I know it is so? ~ By this. ~ In the world: ~ The more rules and restrictions there are, ~ the poorer the people will be. ~ The people: ~ The more 'sharp weapons' they have, ~ the more disordered the state and the clans will be. ~ Men: ~ The more clever and skillful they are, ~ the more weird things will start to happen. ~ The more you publicize rules and laws, ~ the more robbers and thieves you will have. ~ Yes, the Wise Person says: ~ I Do Nothing, ~ and the people transform themselves. ~ I love Stillness, ~ and the people bring themselves to correctness. ~ I do No Work, ~ and the people enrich themselves. ~ I have no desires, ~ and the people by themselves become Simple.

[32t58c] **Michael LaFargue** ~ When the ruler is dull and incompetent, ~ the people are pure and simple. ~ When the ruler is sharp and alert, ~ the people are a bad lot. ~ "Bad luck: good luck depends on it; ~ good luck: bad luck hides in it." ~ Who knows where this ends? ~ There is no norm. ~ What accords with the norm turns around and becomes weird; ~ what is excellent turns around and becomes ominous. ~ "People's blindness - ~ it has been going on so long now." ~ And so the Wise Person: ~ Is square and honest but does not cut, ~ is pointed and exact but does not hurt, ~ is straight and direct but not tactless, ~ shines but does not dazzle.

[32t59c] **Michael LaFargue** ~ "When it comes to governing the people and serving Heaven, there's no one like a farmer." ~ Just being a farmer - ~ this means getting dressed early. ~ Getting dressed early means increasing one's store of Te; ~ increasing one's store of Te, then nothing is impossible; ~ nothing impossible, then no telling the limit; ~ no telling the limit, then one can possess the state. ~ One who possesses the Mother of the state, ~ can last a long time. ~ This means having deep roots and strong foundations, ~ the Way of 'lasting

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life, good eyesight into old age'.

[32t60c] **Michael LaFargue** ~ Governing a large state is like cooking a small fish. ~ Rule the world by Tao, ~ then ghosts will not take to haunting. ~ It is not that the ghosts will not haunt, ~ their haunting will cause no hurt to humankind. ~ (It's not only that their haunting will not hurt humankind, ~ the Wise Person also does not cause hurt to them. ~ These two do not hurt each other.) ~ Yes, Te unifies and restores.

[32t61c] **Michael LaFargue** ~ The great state is a low and easy, ~ woman for the world, ~ the one the whole world unites with. ~ Femininity always overcomes Masculinity, by Stillness, ~ in Stillness it takes the low place. ~ Yes: ~ A great state, ~ by putting itself lower than the smaller state, ~ will win out over the smaller state. ~ A small state, ~ by putting itself lower than the great state, ~ will win out over the great state. ~ Yes: ~ One puts itself lower so it will win out, ~ if the other gets lower, then it will win. ~ (A great state has no further desire, ~ than to embrace and protect other states. ~ A small state has no further desire, ~ than to enter and serve other states. ~ So both get what they want.) ~ The greatest should be the lowest.

[32t62c] **Michael LaFargue** ~ Tao is the honored center for the thousands of things. ~ The treasure of the good; ~ what protects the not good. ~ Elegant words can buy and sell; ~ fine conduct gets people promoted. ~ People who are not good, ~ why are they rejected? ~ Yes: ~ When they are enthroning the Son of Heaven or installing the Three Ministers - ~ although they are presenting in tribute jade medallions out in front of four-horse teams, ~ this cannot compare to sitting and setting forth this Tao. ~ What was the reason that the ancients treasured this Tao? ~ Is it not said: ~ "By it the seeker obtains; ~ by it the guilty escapes." ~ Yes: ~ It is the Treasure of the World.

[32t63c] **Michael LaFargue** ~ Be a Non Doer, ~ work at Not Working, ~ acquire a taste for that which has no taste. ~ Treat small things as though they were great; ~ treat few things as though they were many. ~ "Reward what is injurious, with kind Te." ~ Plan difficult things focusing on the easy parts; ~ do great things focusing on the small details. ~ Difficult tasks in the world always begin from what is easy, ~ great tasks in the world always begin from what is small. ~ And so the Wise Person: ~ Does not 'do great things', ~ and so is able to fulfill his greatness. ~ Yes: ~ Light agreement is never very trustworthy, ~ considering everything easy makes everything difficult. ~ And so the Wise Person: ~ Treats things as difficult, ~ and in the end has no difficulty.

[32t64c] **Michael LaFargue** ~ When sitting still, they are easy to hold down; ~ no omens yet, it is easy to plan; ~ when fragile, they are easy to break; ~ when small, they are easy to scatter. ~ Work on it when it isn't yet; ~ put it in order when it is not yet disordered. ~ A tree you can barely get your arms around grows from a tiny shoot; ~ a nine-story tower begins as a heap of earth; ~ a thousand-mile journey begins under your feet. ~ Working ruins, grasping loses. ~ And so the Wise Person: ~ Does not work, so does not ruin; ~ does not grasp, so does not lose. ~ "When the people are engaged in some task, ~ they are always on the point of finishing when they ruin it." ~ Careful at the end just as at the beginning, ~ then there will be no ruining of the work. ~ And so the Wise Person: ~ Desires to be desireless, ~ does not prize goods hard to come by, ~ learns to be un-Learned, ~ turns back to the place all others have gone on from. ~ So as to help along the naturalness of the thousands of things without presuming to be a Worker.

[32t65c] **Michael LaFargue** ~ Those Excellent at doing Tao in ancient times - ~ it was not to enlighten the people, but to keep them stupid. ~ The difficulty in governing the people - ~ because of their knowledge. ~ Yes: ~ By "Knowledge!" govern the state - ~ a crime against the state. ~ By "Ignorance!" govern the state - ~ a boon to the state. ~ Always: ~ To understand these two lines, ~ is also to understand the Ideal Pattern. ~ Always: ~

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To understand the Ideal Pattern, ~ is to have mysterious Te. ~ Mysterious Te is deep, far-reaching, ~ in opposition to things - ~ only afterward comes the Great Harmony.

[32t66c] **Michael LaFargue** ~ The Yang-tze and the ocean: ~ How are they able to be Kings of the hundred streams? ~ Because they excel at being low - ~ this is how they are able to be Kings of the hundred streams. ~ And so: ~ Wishing to be high above the people, ~ you must by your speech put yourself at the bottom. ~ Wishing to be out in front of the people, ~ you must put your self in the last place. ~ And so, the Wise Person: ~ Stands above, but the people are not weighed down; ~ stands out in front, but the people are not harmed; ~ and so the world delights in praising him, and does not tire. ~ Because of his not contending, ~ no one in the world can contend with him.

[32t67c] **Michael LaFargue** ~ Everyone in the world says of me: ~ 'Great - but doesn't seem normal'. ~ It's just 'greatness' - ~ that's why it does not seem normal. ~ If I were normal, I'd have been of little worth for a long time now. ~ I have three treasures, ~ I protect and keep hold of them. ~ The first is called 'gentleness', ~ the second is called 'frugality', ~ the third is called 'not presuming to act like leader of the world'. ~ Gentle, so able to be bold; ~ frugal, so able to be lavish; ~ not presuming to act like leader of the world, so able to become head of a government. ~ Now: ~ To be bold without being gentle, ~ to be lavish without being frugal, ~ to act like leader without putting oneself last: ~ This is death. ~ Yes, gentleness: ~ "Attack with it and you will win, ~ defend with it and you will stand firm." ~ When Heaven wants to rescue someone, ~ it surrounds him with a wall of gentleness.

[32t68c] **Michael LaFargue** ~ The best soldier is not warlike, ~ the best fighter shows no anger, ~ the one best at defeating the enemy does not engage him, ~ the one best at managing people puts himself below them. ~ This is the Te of not contending; ~ this is the power to manage people. ~ This is being the Counterpart of Heaven, ~ equalling the very best of the ancients.

[32t69c] **Michael LaFargue** ~ Military men have a saying: ~ "I do not presume to act as master, I act as guest; ~ I do not presume to advance an inch, I retreat a foot." ~ This is like "going forward without going forward, ~ rolling up the sleeves but baring no arm, ~ attacking without showing hostility, ~ drawing with no sword." ~ Nothing brings greater disaster than the motto: ~ "The enemy is nothing." ~ Thinking, "the enemy is nothing": close to losing my Treasure. ~ Yes, when they cross weapons and attack each other, ~ the one in mourning will win.

[32t70c] **Michael LaFargue** ~ My words are very easy to understand, ~ very easy to practice. ~ No one in the world can understand, ~ no one can practice them. ~ The words have an ancestor, ~ the practice has a master. ~ They just do not understand ~ and so they do not understand me. ~ (So few understand me - a rare treasure indeed.) ~ And so the Wise Person: ~ Dressed in shabby clothes, jade under his shirt.

[32t71c] **Michael LaFargue** ~ "Aware but not aware of it: a high thing." ~ Not aware but aware of it: sick of this. ~ Simply sick of the sickness - and so no longer sick. ~ The Wise Person's lack of this sickness: ~ He became sick of being sick, and so he's no longer sick.

[32t72c] **Michael LaFargue** ~ When the people are not in awe of your majesty, ~ then great majesty has been achieved. ~ Do not restrict where they can live, ~ do not tire them out by taxing what they live on. ~ Simply do not tire them, ~ and they will not tire of you. ~ And so, the Wise Person: ~ Knows himself, ~ does not make a show of himself. ~ Loves himself, ~ does not exalt himself. ~ Yes, he leaves 'that' aside, and attends

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to 'this'.

[32t73c] **Michael LaFargue** ~ "One who shows bravery by being daring will get killed; ~ one who shows bravery by not being daring will survive." ~ But in both these cases: ~ "Sometimes it helps, sometimes it harms." ~ "What Heaven picks to hate - who knows the reason?" ~ And so the Wise Person: ~ Treats things as difficult. ~ Heaven's Way: ~ Not contending, but excels at overcoming; ~ not speaking, but excels in getting answers; ~ not summoning, but people come of themselves; ~ lax, but excels at organization. ~ Heaven's net is very wide - ~ loosely woven, ~ but it lets nothing slip by.

[32t74c] **Michael LaFargue** ~ "The people are always lacking in the fear of death." ~ Then why frighten them with death? ~ Supposing the people always had the fear of death, ~ and we could catch law breakers and kill them - ~ who would dare? ~ There is always The Executioner - he does the killing. ~ Doing the killing in The Executioner's place, ~ this is like "doing the cutting in the master carpenter's place." ~ One who cuts in the master carpenter's place - ~ seldom it is he does not cut his hand.

[32t75c] **Michael LaFargue** ~ 'The people are starving'. ~ It is because those high up eat too much tax grain, ~ this is why they are starving. ~ 'The people are hard to govern'. ~ It is because there is Working among those high up, ~ this is why they are hard to govern. ~ 'The people take death lightly'. ~ It is because they pursue a lavish life, ~ this is why they take death lightly. ~ Simply: ~ Those who do not Work at 'living' - ~ these are better men than those who 'love life'.

[32t76c] **Michael LaFargue** ~ People begin life Soft and Weak, ~ when they are dead they are hard and firm. ~ Among the thousands of things: ~ Grass and trees begin life Soft and tender, ~ when they are dead they are withered and brittle. ~ Yes, strength and hardness accompany death; ~ Softness and Weakness accompany life. ~ And so: ~ With a battle axe too hardened, you cannot win; ~ when a tree becomes hard, then comes the axe. ~ The strong and the great stand lowest, ~ the Soft and Weak stand highest.

[32t77c] **Michael LaFargue** ~ Heaven's Way is like the stringing of a bow: ~ It pulls down what is high, ~ it lifts up what is low, ~ it takes away from what has an abundance, ~ to give to what has not enough. ~ Heaven's Way: ~ Take away from what has an abundance, ~ help along what has not enough. ~ People's way is not like this: ~ Take away from what has not enough, ~ to offer it to what has an abundance. ~ Who can have an abundance to offer the world? ~ Only the one who has Tao. ~ And so the Wise Person: ~ Works but does not rely on this, ~ achieves successes but does not dwell in them, ~ has no desire to show off his worth.

[32t78c] **Michael LaFargue** ~ Nothing in the world is Softer or Weaker than water. ~ But when it attacks what is hard and strong, ~ none of them can win out, ~ because they have no way of affecting it. ~ Softness overcomes what is hard, ~ Weakness overcomes what is unyielding. ~ Everyone in the world understands it, ~ no one can practice it. ~ And so the Wise Person says: ~ Taking on a state's dirt makes one lord of its earth altars, ~ taking on a state's misfortunes makes one King of the world. ~ Right words seem the opposite.

[32t79c] **Michael LaFargue** ~ "When great hostilities are smoothed over, ~ there is always some hostility left." ~ How could this be considered good? ~ And so the Wise Person: ~ "Keeps hold of the left-hand contract tally, ~ and doesn't make demands on others." ~ One who has Te is concerned with fulfilling his contract, ~ one who does not have Te concerns himself with collecting his due. ~ Heaven's Way: ~ Not to have personal favorites, but to be invariably good to all.

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[32t80c] **Michael LaFargue** ~ Oh for a small country with few people! ~ Supposing there were men with the talents of dozens and hundreds, ~ but no one employed them. ~ Supposing the people took death seriously, ~ and did not travel far distances. ~ Although there exist boats and carriages, ~ they have no occasion to ride in them. ~ Although there exist armor and weapons, ~ they have no occasion to show them off. ~ Supposing people returned to knotting cords, ~ and using this as writing. ~ They find their food savory, ~ they find their clothes elegant, ~ they are content with their homes, ~ they are fond of their folkways. ~ Neighboring states are in sight of one another, ~ so they hear the sounds of each others' dogs and roosters - ~ but people reach old age and die with no comings and goings between them.

[32t81c] **Michael LaFargue** ~ Sincere words are not elegant, ~ elegant words are not sincere. ~ Excellence is not winning arguments, ~ winning arguments is not being Excellent. ~ Understanding is not wide learning, ~ wide learning is not understanding. ~ The Wise Person does not store up for himself. ~ By working for others, ~ he increases what he himself possesses. ~ By giving to others, ~ he gets increase for himself more and more. ~ "Heaven's Way: to benefit and not to harm." ~ The Way of the Wise Person: to work and not contend.

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[33t01c] **Cheng Lin** ~ The truth that may be told is not the everlasting Truth. ~ The name given to a thing is not the everlasting Name. ~ Nothingness is used to denote the state that existed before the birth of heaven and earth. ~ Reality is used to denote the state where the multitude of things begins to have a separate existence. ~ Therefore, ~ when the mind rests in the state of Nothingness, the enigma can be understood; ~ when the mind rests in the state of Reality, the bounds can be reached. ~ These two states, though bearing different names, have a common origin. ~ Both are mysterious and metaphysical. ~ They are the most mysterious, and form the gateway to all mysteries.

[33t02c] **Cheng Lin** ~ As soon as the world regards some thing as beautiful, forthwith also appears ugliness. ~ As soon as the world regards some deed as good, forthwith also appears evil. ~ Thus we have the alternation of existence and non-existence; ~ the succession of the difficult and the easy; ~ the comparison of the long and the short; ~ the contrast between the high and the low; ~ the variation of pitch notes; ~ the order of precedence and sequence. ~ The Sage is ever free from artifice, and practises the precept of silence. ~ He dose things without the desire for control. ~ He lives without the thought of private ownership. ~ He gives without the wish for return. ~ He achieves without claiming credit for himself. ~ Because he does not claim credit for himself, he is always given credit.

[33t03c] **Cheng Lin** ~ When talents are not esteemed, men will not strive to excel one another. ~ When wealth is not treasured, men will not attempt to rob one another. ~ When the objects of sensual satisfaction disappear, men's minds are free from distraction and confusion. ~ Wherefore the Sage, as regards government, wishes only that it will enable men to be humble at heart, well-fed in body, free from sensuous desires, and strong in physique. ~ When the people are free of cunning, desires, and artifice, there must be good order.

[33t04c] **Cheng Lin** ~ Truth may appear hollow, but its usefulness is inexhaustible. ~ It is so profound that it comprehends all things. ~ It is so vague that its very existence may seem doubtful. ~ I do not know its origin, but I believe that its existence preceded that of the gods.

[33t05c] **Cheng Lin** ~ The universe is a-moral, and it regards all things as mere straw-dogs. ~ The Sage is a-moral, and he regards all men as mere straw-dogs. ~ The whole universe may be compared to a bellows. ~ It is hollow, but not empty. ~ It is moving and renewing without cease. ~ The more volubly one talks, the quicker will come his exhaustion. ~ It is best to abide by the old traditions.

[33t06c] **Cheng Lin** ~ The spirit of life is immortal and may be compared to the mysterious productive power which forms the base of the universe. ~ It is imperceptible, and its usefulness is inexhaustible.

[33t07c] **Cheng Lin** ~ Heaven is everlasting, and earth is perpetual. ~ Their endurance is due to the fact that they exist without the consciousness of self, because of which they endure for ever. ~ Likewise, the Sage is most highly esteemed because he regards himself as the least important. ~ His life is long preserved because he has no thought about his personal security. ~ He is able to realize his complete self because he is always selfless.

[33t08c] **Cheng Lin** ~ The way of a good man is like that of water which benefits all things without contention. ~ He is content to keep that which is discarded by the multitude. ~ Hence he is close to Truth. ~ He adapts himself to any environment; ~ he attunes his mind to what is profound; ~ he associates himself with the virtuous; ~ his words inspire confidence; ~ his rule brings about order; ~ he administers affairs with ability;

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~ his actions are opportune. ~ Because he does not contend, he gives no cause for resentment.

[33t09c] **Cheng Lin** ~ Those who amass wealth without ceasing are comparable to one who continues to temper a weapon until it loses its keenness. ~ A house that is filled with gold and jades cannot long remain secure. ~ A man who proudly displays his riches invites trouble for himself. ~ The effacement of self after success has been achieved is the way of Heaven.

[33t10c] **Cheng Lin** ~ When the spirit holds fast to the body, how can there be disunion! ~ When the vital force attains the utmost degree of pliancy, how can one fail to resemble a new-born babe! ~ When the mind is purified, how can there be blemishes! ~ When the ruler truly loves the people, how can he fail to accomplish things! ~ When the sensual organs are properly used, how can one fail to have strength! ~ When the intellectual faculties are properly employed, how can one fail to have understanding! ~ The mysterious Nature is that which produces, grows, lives without the desire for ownership, gives without the wish for return, rules without claiming lordship.

[33t11c] **Cheng Lin** ~ Thirty spokes share the space of one nave. ~ The substance and the void are both essential to the usefulness of a carriage. ~ Clay is moulded to make vessels. ~ The substance and the void are both essential to the usefulness of a vessel. ~ Doors and windows are hewn in a house. ~ The substance and the void are both essential to the usefulness of a house. ~ Thus, the presence of something may prove beneficial, just as the absence of something may prove useful.

[33t12c] **Cheng Lin** ~ The five colours blind the eyes of man. ~ The five tones deafen the ears of man. ~ The five flavours vitiate the palate of man. ~ The pursuit of pleasures deranges the mind of man. ~ The love for wealth perverts the conduct of man. ~ Wherefore the Sage attends to the inner self, and not to the outward appearance.

[33t13c] **Cheng Lin** ~ Honour and disgrace are alike a cause of excitement. ~ The great trouble of man lies in the love for self. ~ What is meant by saying that honour and disgrace are alike a cause of excitement? ~ Man prefers honour to disgrace. ~ When he has the one, he becomes excited; ~ when he loses the other, he becomes excited. ~ This means that honour and disgrace are alike a cause of excitement. ~ What is meant by saying that the great trouble of man lies in the love for self? ~ Man is beset with great trouble because of his consciousness of self. ~ If he is selfless, how can there be any trouble? ~ Wherefore, if a man esteems himself only as much as he esteems the whole world, he will find security therein. ~ If a man loves the world as much as he loves himself, he will find security therein.

[33t14c] **Cheng Lin** ~ That which cannot be seen is formless. ~ That which cannot be heard is noiseless. ~ That which cannot be touched is bodiless. ~ These three cannot be examined in detail for they really constitute one indivisible whole. ~ This indivisible whole (Truth) does not appear bright when viewed at the summit, or dark when viewed at the nadir. ~ It is imperceptible and indescribable. ~ It is always changing, and reverting to the state of Nothingness. ~ It is formless, shapeless, vague, and indefinite. ~ Pacing it, one cannot see its head; pursuing it, one cannot see its tail. ~ Abide by this primordial Truth, and the States of today can be ruled. ~ Know the primary conditions, and you know the principles of Truth.

[33t15c] **Cheng Lin** ~ The ancients who knew how to live according to Truth possessed a subtle and penetrating intelligence. ~ The profundity of their character was immeasurable. ~ As it was immeasurable, we can only give a superficial description of them as follows: ~ They moved about cautiously as though they were fording

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a large stream of water. ~ They were retiring and hesitant as though they were shy of the men around them. ~ Their demeanour was reverent as though they were meeting honoured guests. ~ They quickly adapted themselves to any circumstance as though they were ice melting before fire. ~ Their manners were simple and artless as though they were unhewn wood. ~ Their minds were expansive and receptive as though they were hollow valley. ~ Their views were impartial and tolerant as though they were turbid puddles. ~ What is it that can end the turbidity of puddles? ~ When there is no disturbance, the impurities gradually settle, and the water becomes clear. ~ What is it that can perpetuate the continuity of things? ~ When there is constant change, life gradually undergoes growth. ~ Those who hold fast to Truth do not desire satiation. ~ Because there is no satiety, life is continually renewing itself.

[33t16c] **Cheng Lin** ~ When one has attained the utmost humility and abided in the state of extreme quiescence, he can observe the cycle of changes in the simultaneous growth of all animate creation. ~ Things appear multitudinous and varied, but eventually they all return to the common root. ~ When they revert to the common root, there is quiescence. ~ The state of quiescence is called the fulfilment of destiny. ~ The fulfilment of destiny is called normalcy. ~ The knowledge of normalcy is called enlightenment. ~ The ignorance of normalcy causes haphazard action, and brings about calamities. ~ Knowing normalcy, a man becomes perspicacious. ~ Being perspicacious, he becomes altruistic, supreme, celestial, true, and everlasting. ~ Throughout his life nothing can do him harm.

[33t17c] **Cheng Lin** ~ Under the highest type of ruler, the subjects are hardly aware of his existence. ~ Under the next type of ruler, the subjects love his government. ~ Under the still next type of ruler, the subjects praise his government. ~ Under the still next type of ruler, the subjects stand in awe of his government. ~ Under the still next type of ruler, the subjects despise his government. ~ When one fails to inspire confidence, there must be cause for distrust. ~ Be quiet! ~ How can speech be of any avail! ~ When there are successes and achievements, the people believe that these are the natural results.

[33t18c] **Cheng Lin** ~ When the great Truth is abandoned, the teachings of benevolence and righteousness become fashionable. ~ When wit and cunning are highly esteemed, the adepts in hypocrisy become fashionable. ~ When discord reigns in the family, the teachings of filial piety and fraternal love become fashionable. ~ When chaos prevails in the country, the loyal ministers become fashionable.

[33t19c] **Cheng Lin** ~ Banish the witty and cunning, and the people will be benefited a hundred-fold. ~ Cease the teaching of benevolence and righteousness, and the people will again become filial and fraternal. ~ Discard deceit and greed, and the people will cease to rob one another. ~ The above three are based on artifice, and are insufficient for good government. ~ Hence the people should be asked to do the following: ~ Cherish simplicity and honesty. ~ Banish selfishness and desires. ~ Discard learning and fears.

[33t20c] **Cheng Lin** ~ Respect and insolence, - are they really different? ~ Beauty and ugliness, - are they really different? ~ A man feels compelled to detest that which the multitude detest. ~ The multitude seem to be busy and merry as though they were celebrating a religious festival or attending a spring picnic. ~ I alone remain quiet and indifferent. ~ I roam about in a wide expanse as though I could never find an anchorage. ~ I am simple and ignorant like a new-born babe. ~ I fell weary and desolate like a homeless solitaire. ~ The multitude seem to have plenty. ~ I alone seem to have an insufficiency. ~ The multitude appear wise. ~ I alone look foolish. ~ The multitude appear bright. ~ I alone look dull. ~ I am like one tossed about on the wide sea or blown about in a high gale. ~ The multitude appear useful. ~ I alone look worthless. ~ I am different from other men, because I alone esteem the attainment of Truth.

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[33t21c] **Cheng Lin** ~ The conduct of those who have attained perfection is always in accordance with the way of Truth. ~ Truth is vague and intangible. ~ Though vague and intangible, within it there is substance. ~ Though vague and intangible, within it there is form. ~ Though distant and vacuous, within it there is essence. ~ Its essence is real, and its validity can be proven. ~ It has existed from the earliest time, and only its name is new. ~ It is the primary origin of the whole of creation.

[33t22c] **Cheng Lin** ~ The imperfect becomes perfect. ~ The old becomes new. ~ The crooked becomes straight. ~ The empty becomes full. ~ Loss means gain. ~ Plenitude means confusion. ~ Wherefore, the Sage holds fast to Truth and thereby sets an example for the world. ~ Because he is not self-complacent, he becomes enlightened. ~ Because he is not self-important, he becomes illustrious. ~ Because he is not self-conceited, he becomes successful. ~ Because he is not self-assertive, he becomes supreme. ~ Because he himself does not strive for superiority, there is none in the world who can contend with his superiority. ~ There is an old saying: ~ "The imperfect becomes perfect." ~ How true are these words! ~ In order to revert to the whole, one must abide by what is normal and natural.

[33t23c] **Cheng Lin** ~ Boisterous gales do not continue unabated from morn till eve. ~ Torrential rainfalls do not continue unabated throughout the day and night. ~ Who is it that produces these phenomena? ~ Heaven and earth. ~ Since these phenomena cannot last for ever, how much less can the work of man! ~ Those who follow the way of Truth will meet in Truth. ~ Those who follow the way of virtue will meet in virtue. ~ Those who follow the way of Heaven will meet in Heaven. ~ Those who meet in Truth become one with Truth, and they rejoice in it. ~ Those who meet in virtue become virtuous, and they rejoice in it. ~ Those who meet in Heaven become heavenly, and they rejoice in it.

[33t24c] **Cheng Lin** ~ Those who raise themselves on tiptoe cannot stand firm; ~ those who walk with long steps cannot travel far. ~ Those who are self-complacent are not enlightened. ~ Those who are self-important are not illustrious. ~ Those who are self-conceited are not successful. ~ Those who are self-assertive are not supreme. ~ Those who abide by Truth say: ~ "When one has a surplus of food and an excess of clothing, he causes envy in other men. ~ Therefore, the followers of Truth eschew these."

[33t25c] **Cheng Lin** ~ There is something evolved from chaos, which was born before heaven and earth. ~ It is inaudible and invisible. ~ It is independent and immutable. ~ It is all-pervasive and ceaseless. ~ It may be regarded as the mother of heaven and earth. ~ I do not know its name and call it Truth or Daw. ~ If I must describe it, I will say that it is great, active, far-reaching, and cyclical in its motion. ~ Thus Truth is great, heaven is great, earth is great, and the king is also great. ~ Within the universe there are four great ones, and the king is one of them. ~ The king must follow the examples of earth, heaven, Truth, and Nature.

[33t26c] **Cheng Lin** ~ That which is weighty has its source in that which is light. ~ That which is tranquil can subdue that which is disquiet. ~ Wherefore, the Sage always conducts himself gravely and tranquilly. ~ Though he may be surrounded by splendour and comfort, he is always reposeful and disinterested. ~ When the ruler conducts himself lightly, he loses the respect of his ministers. ~ When he conducts himself with disquietude, he loses the support of his people.

[33t27c] **Cheng Lin** ~ Good conduct leaves behind no traces. ~ Good words afford no room for criticism. ~ Good mathematicians require no calculating apparatus. ~ Good lids need no bolts, and they cannot be opened. ~ Good fasteners need no cords, and they cannot be released. ~ The Sage, by his abiding goodness, saves

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mankind because he spurns no one. ~ He, by his abiding goodness, saves the inanimate creation because he spurns nothing. ~ This is called mutual understanding. ~ Wherefore, ~ the good man should be the teacher of the bad man; ~ the bad man should serve as a lesson for the good man. ~ When one fails to esteem his teacher, or the other fails to value his lesson, each is under a great illusion, though each may possess erudition. ~ This is called obscure conception.

[33t28c] **Cheng Lin** ~ When a man, though aware of his manly strength, abides by a womanly meekness, ~ he is content to occupy the most humble position in the world. ~ When he is content to occupy the most humble position in the world, and when he always abides by his true nature, ~ he becomes again like a new-born babe. ~ When a man, though aware of his own purity, does not spurn the impure, ~ he is content to dwell in the lowest place in the world. ~ When he is content to dwell in the lowest place in the world, and when he always abides by his true nature, ~ he reverts to the natural simplicity. ~ The original qualities are destroyed when a thing is turned into some useful vessel. ~ The Sage, by preserving the original qualities, becomes the supreme ruler. ~ Hence, the great institutions are those which do not violate the nature of man.

[33t29c] **Cheng Lin** ~ When one desires to win over an Empire by action, I find that he will never have a moment of rest. ~ The possession of an Empire is something ordained by the gods. ~ It cannot be gained by action, or held. ~ Those who try to gain by action are sure to fail; ~ those who try to hold are sure to lose. ~ As regards the things of this world, they are constantly alternating: ~ they lead, they follow; ~ they inhale, they exhale; ~ they are strong, they are weak; ~ they rise, they fall. ~ Wherefore, the Sage eschews that which is excessive, extravagant, or superfluous.

[33t30c] **Cheng Lin** ~ Those who use Truth in assisting the ruler do not resort to war for the conquest of an Empire. ~ War is a most calamitous evil. ~ Wherever armies are quartered, briars and thorns become rampant. ~ Famines inevitably follow in the wake of great wars. ~ The good rulers are satisfied when an attack is stopped, and they do not venture to pursue conquest for supremacy. ~ Victories do not make them vainglorious, aggressive, arrogant, or anxious to pursue conquest for supremacy. ~ It is contrary to Truth for the strong to do harm to the weak. ~ Those who act contrary to Truth are sure to perish early.

[33t31c] **Cheng Lin** ~ The weapons of war are implements of disaster, and they should not be employed by the rulers except when it is unavoidable. ~ They should not show enthusiasm for their employment, and even when they are victorious, they should not glorify them. ~ To glorify them means taking delight in the killing of men. ~ Those who take delight in the killing of men cannot win the approval of the whole Empire. ~ The weapons of war are the implements of disaster, and they are detestable. ~ Therefore they are spurned by the followers of Truth. ~ Ordinarily the ruler esteems the left hand, but in war he esteems the right hand. ~ On joyful occasions, the left-hand side is the place of honour, ~ but on mournful occasions, the right-hand side is the place of honour. ~ The general second in command is seated on the left-hand side, and the general-in-chief is seated on the right-hand side. ~ All these indicate that war should be regarded as a mournful occasion. ~ When many people are killed, it should be an occasion for the expression of bitter grief. ~ Even when a victory is scored, the occasion should be regarded as lamentable.

[33t32c] **Cheng Lin** ~ Truth is the name given to that which was originally nameless and simple. ~ Though small, the whole world cannot subjugate it. ~ When the rulers abide by it, all animate creation will of their own accord become their servants. ~ Because heaven and earth are one with Truth, they produce rains and dews which benefit all mankind alike without their asking. ~ The name was fabricated by man. ~ Since it has been given a name, the rulers ought to know it. ~ When they know it, they will be free from danger. ~

Truth is to the universe as rivers and seas are to the earth.

[33t33c] **Cheng Lin** ~ He who knows others is wise; he who knows himself is enlightened. ~ He who overcomes others is powerful; he who overcomes himself is strong. ~ He who feels self-contentment is rich; he who practises self-cultivation is resolute. ~ He who abides by his original nature endures; he who follows Truth throughout life enjoys immortality.

[33t34c] **Cheng Lin** ~ The great Truth is all-pervasive and may be found everywhere. ~ It gives life to all animate creation, and yet it does not claim lordship over them. ~ It accomplishes all things, and yet it does not claim anything for itself. ~ It embraces all things, and yet it has no fixed abode. ~ It abides by inaction, and may be considered minute. ~ It is the ultimate destiny of all animate creation though it is not conscious of it, and it may be considered great. ~ Because it is never conscious of its greatness, it becomes truly great.

[33t35c] **Cheng Lin** ~ He who abides by the great Simulacrum (Truth) finds the people of the whole world eager to follow him. ~ By following him they are rendered free from harm, and peace prevails. ~ Like music and baits, he attracts all passers-by. ~ The utterance of Truth is insipid. ~ It cannot be seen with the eyes; ~ it cannot be heard with the ears; ~ it cannot be exhausted from constant use.

[33t36c] **Cheng Lin** ~ When one wishes to expand, one must first contract. ~ When one wishes to be strong, one must first be weak. ~ When one wishes to rise, one must first fall. ~ When one wishes to take, one must first give. ~ This is called mere truism. ~ Meekness can overcome hardness, and weakness can overcome strength. ~ Fishes cannot survive after leaving deep waters. ~ The State must not leave the weapons of war in the hands of the people.

[33t37c] **Cheng Lin** ~ Truth abides by inaction, and yet nothing is left undone. ~ If the rulers abide by Truth, all animate creation will of their own accord come under their influence. ~ When they of their own accord come under their influence, and if selfish desires arise, I would tranquillize them with the nameless simplicity (Truth). ~ Once tranquillized by the nameless simplicity, they will again be free from selfish desires. ~ Thus free from selfish desires, they will be calm, and the world will of its own accord become peaceful.

[33t38c] **Cheng Lin** ~ The most virtuous is not conscious of being virtuous, and therefore he attains virtue. ~ The least virtuous is always afraid of losing virtue, and therefore he fails to attain virtue. ~ The most virtuous abides by inaction, and nothing is left undone. ~ The least virtuous is always employed with action, and much is left undone. ~ When benevolence is most highly esteemed, people practise it for its own sake. ~ When righteousness is most highly esteemed, people practise it for their own good. ~ When propriety is most highly esteemed, people practise it because they are compelled to. ~ Thus, ~ virtue becomes fashionable when people fail to follow Truth; ~ benevolence becomes fashionable when people fail to attain virtue; ~ righteousness becomes fashionable when people fail to practise benevolence; ~ propriety becomes fashionable when people fail to practise righteousness. ~ The rules of propriety are brought about by the lack of loyalty and sincerity, and by the prevalence of confusion. ~ Learning is pushed to the fore when Truth is disregarded as a matter of no importance, and when hypocrisy begins to prevail. ~ Therefore the truly great men dwell in what is fundamental, and shun what is trivial; ~ they abide by what is real, and discard what is ornamental.

[33t39c] **Cheng Lin** ~ Since antiquity the following may be said to have attained Truth: ~ Heaven, which by Truth is clear. ~ Earth, which by Truth is secure. ~ The gods, which by Truth are divine. ~ The valleys,

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which by Truth are full. ~ All animate creation, which by Truth are alive. ~ The rulers, which by Truth are capable of rectifying the Empire. ~ Conversely, the following inferences may be stated: ~ Without that which renders it clear, heaven stands the danger of disruption. ~ Without that which renders it secure, earth stands the danger of depression. ~ Without that which renders them divine, the gods stand the danger of impotence. ~ Without that which renders them full, the valleys stand the danger of desiccation. ~ Without that which renders them life, all animate creation stand the danger of annihilation. ~ Without that which renders them capable of rectification, the rulers stand the danger of being overthrown. ~ Humility forms the basis of honour, just as the low ground forms the foundation of a high elevation. ~ Wherefore, the sovereigns are content to call themselves "The Virtueless" and "The Unworthy." ~ Does not this show that they regard humility as a matter of utmost importance? ~ Hence, the most praiseworthy are indifferent about praise. ~ It matters not to them whether they are admired as are beautiful jades, or despised as are rugged stones.

[33t40c] **Cheng Lin** ~ The motion of Truth is cyclical. ~ The way of Truth is pliant. ~ The multitude of things in this world have their origin in Reality. ~ Before the birth of Reality there was Nothingness.

[33t41c] **Cheng Lin** ~ When the highest type of men hear of Truth, they forthwith sedulously practise it. ~ When the average type of men hear of Truth, they are unimpressed. ~ When the lowest type of men hear of Truth, they greatly deride it. ~ Indeed, if these men do not deride it, it is surely not Truth. ~ Wherefore it is said in the Book of Jiann-Yan: ~ "The one who understands Truth appears as though he did not understand it. ~ The one who advances toward Truth appears as though he were retreating from it. ~ The one who finds the way of Truth easy appears as though he found it difficult." ~ The most virtuous appear as though they were devoid of virtue. ~ The virtuous who can impart virtue to others appear as though they were incapable. ~ The virtuous who are strong appear as though they were weak. ~ The virtuous who are solid appear as though they were unreal. ~ The most pure appears as though it were impure. ~ The perfect square is cornerless. ~ The greatest achievement is slow of completion. ~ The highest note is inaudible. ~ The great Simulacrum is formless. ~ The great Truth is nameless. ~ It is only Truth that excels both in giving and achieving.

[33t42c] **Cheng Lin** ~ Truth gave birth to one; ~ one gave birth to two; ~ two gave birth to three; ~ three gave birth to the multitude of things which attain the state of harmony when the opposite elements of Ying and Yang are mingled in a well-balanced manner. ~ Men dislike to be called "The Virtueless" or "The Unworthy." ~ But these are the names with which the sovereigns style themselves. ~ Hence, a thing may seem diminished when it is actually augmented, and it may seem augmented when it is actually diminished. ~ What other men teach, I also teach: ~ "The violent and overbearing men will die an unnatural death." ~ This will form the main theme of my teaching.

[33t43c] **Cheng Lin** ~ The softest thing in the world can overcome the hardest. ~ Such a thing seems to issue forth from nowhere, and yet it penetrates everywhere. ~ From this I have learned the advantage of inaction. ~ Few men in this world have learned the precept of silence, and the advantage of inaction.

[33t44c] **Cheng Lin** ~ Fame and life, - which is the more precious? ~ Life and property, - which is the more important? ~ Gain and loss, - which is the more to be preferred? ~ Inordinate love will surely result in abandonment. ~ Over-hoarding will surely end in heavy loss. ~ He who knows contentment will not suffer disgrace. ~ He who knows when to stop will not incur danger.

[33t45c] **Cheng Lin** ~ The most perfect appears as though he were imperfect, and his beneficence is inexhaustible. ~ The most complete appears as though he were incomplete, and his usefulness is limitless. ~

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The most upright appears as though he were crooked. ~ The most skillful appears as though he were stupid. ~ The most eloquent appears as though he were inarticulate. ~ Calm can overcome unrest; heat can overcome cold. ~ With purity and quiescence of mind, one may rule supreme in this world.

[33t46c] **Cheng Lin** ~ When Truth prevails in this world, horses are employed to work on the farm. ~ When Truth fails to prevail in this world, horses employed in war are bred on the outskirts of the metropolis. ~ There is no error greater than that of having many desires. ~ There is no calamity greater than the feeling of discontent. ~ There is no fault greater than the desire for gain. ~ Therefore, he who knows contentment is always contented.

[33t47c] **Cheng Lin** ~ Without leaving the house, one may know everything about the world. ~ Without looking through the window, one may see the way of Heaven. ~ The further one travels, the less he knows. ~ Thus, the Sage possesses wisdom without seeking; ~ becomes famous without display; ~ achieves success without effort.

[33t48c] **Cheng Lin** ~ With learning one aims at constant augmentation. ~ With Truth one aims at constant diminution. ~ The diminution continues and continues until the state of inaction is reached. ~ Because of inaction, nothing is left undone. ~ When one constantly abides by inaction, he can win an Empire. ~ If he does not abide by inaction, he will never be able to win an Empire.

[33t49c] **Cheng Lin** ~ The Sage has no fixed prejudices, but always regards the hearts of all mankind as his own. ~ Those who are good, he treats well; ~ those who are not good, he also treats well. ~ Thus he finds only good men. ~ Those who are sincere, he believes; ~ those who are not sincere, he also believes. ~ Thus he finds only sincere men. ~ The Sage wishes that all men in this world will soon return to simplicity. ~ While people in general strain their ears and eyes, the Sage wishes to have them all sealed.

[33t50c] **Cheng Lin** ~ Man begins with life, and ends with death. ~ During the span of man's existence, ~ three-tenths of it are passed in the processes of growth; ~ three-tenths are passed in the processes of decay. ~ That which is meant for the development of life but which is passed in the processes of decay also constitutes three-tenths. ~ Why is this so? ~ Because man over-taxes the life force. ~ It has been said that he who knows how to preserve life avoids the rhinoceros and tigers when travelling by land; ~ dodges arms and weapons when engaged in battle with a hostile army. ~ He sees to it that the rhinoceros have no opportunity to use their horns; ~ that tigers have no opportunity to use their claws; ~ that enemies have no opportunity to use their weapons. ~ Why is this so? ~ Because man avoids the risks of death.

[33t51c] **Cheng Lin** ~ It is Truth that gives both life and form to things. ~ The nature of a thing determines its individuality and perfection. ~ Therefore, as regards all things, Truth and Nature are the most important. ~ The importance of Truth and Nature is a matter of course, and requires no comment. ~ Truth gives birth to life. ~ Nature determines the individuality, growth, development, completion, maturity, protection, and security of a thing. ~ The mysterious Nature is that which lives without the desire for ownership, gives without the wish for return, rules without claiming lordship.

[33t52c] **Cheng Lin** ~ There was something which preceded the birth of the universe. ~ When the primary cause is grasped, the effects may be understood. ~ One's whole life can be secure if knowing the effects, one still holds fast to the primary cause. ~ Stop up all the orifices of lust, shut out all forms of distraction, - then one's whole life will be free from harm. ~ Open all the orifices of lust, attend to the gratification of desires, -

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then one's whole life will be beyond salvation. ~ The clear-sighted is he who can discern even the minute things. ~ The strong is he who can abide by meekness. ~ Following the light, reverting to the source of illumination, doing no harm to oneself, - these are the ways of attaining what is normal.

[33t53c] **Cheng Lin** ~ If I am truly enlightened and travel the way of great Truth, I should always feel apprehensive lest I deviate from it. ~ The way of great Truth is most easy to travel, yet men prefer the by-paths. ~ The Court is very corrupt, the fields are much neglected, the granaries are much depleted; ~ yet there are men who still don expensive dresses, carry sharp swords, gorge themselves with food and wine, and wallow in superfluous wealth. ~ These men may be called the captains of robbers.

[33t54c] **Cheng Lin** ~ He who knows how to establish himself cannot be uprooted. ~ He who knows how to hold fast cannot lose his grip. ~ The descendants of such a man will worship him without cease. ~ When one's conduct is in accordance with Truth, the inherent qualities become real. ~ When a whole family follows Truth, the inherent qualities become abundant. ~ When a whole village follows Truth, the inherent qualities become enduring. ~ When the whole State follows Truth, the inherent qualities become superabundant. ~ When a whole Empire follows Truth, the inherent qualities become universal. ~ Thus, ~ one man is the measure of other men, ~ one family is the measure of other families, ~ one village is the measure of other villages, ~ one State is the measure of other States, ~ and one Empire is the measure of other Empires.

[33t55c] **Cheng Lin** ~ When the inherent qualities are completely preserved, one is like a new-born babe. ~ Poisonous insects will not bite him, ferocious beasts will not crouch in wait for him, predatory birds will not attack him. ~ Though his body is weak and supple, yet he has a firm grip. ~ Though he is ignorant about the reproductive organs, yet he possesses them all. ~ This is because he is full of the elemental force. ~ He may cry all day, yet he never loses his voice. ~ This is because he attains the perfect harmony. ~ When the elemental force is in perfect harmony, there is normalcy. ~ When one knows normalcy, there is enlightenment. ~ When one tampers with life, there is calamity. ~ When the heart is subservient to the will, there is compulsion.

[33t56c] **Cheng Lin** ~ Those who know do not speak; those who speak do not know. ~ Stop up all the orifices of lust, ~ shut out all forms of distraction, ~ repress all manner of cunning, ~ unravel all causes of confusion, ~ eliminate all opportunities for rivalry, ~ remove all kinds of inequality, ~ - then there is great harmony. ~ When there is no cause for favour or disfavour, gain or loss, honour or disgrace, ~ the world will become rectified.

[33t57c] **Cheng Lin** ~ When one rules the State with uprightness, and uses stratagem in war, ~ he cannot hope to win over a whole Empire. ~ How do I know that this is true? ~ Because of the following: ~ When there are many prohibitory statutes in the Empire, the people become the more impoverished. ~ When the people possess numerous weapons of war, the State becomes more chaotic. ~ When men possess much skill and cunning, there is an increase of fanciful goods. ~ When there is a profusion of laws and regulations, banditry becomes rife. ~ Therefore, one of the Sages said: ~ "I abide by inaction, and the people reform themselves. ~ I esteem quietude, and the people rectify themselves. ~ I make no effort, and the people enrich themselves. ~ I have no desires, and the people of their own accord practise simplicity."

[33t58c] **Cheng Lin** ~ When the government is simple, the people are honest. ~ When the government is complicate, the people are wily. ~ What one calls calamity is often a fortune under disguise. ~ What one calls fortune is often a cause of calamity. ~ Who knows what the final outcome will be? ~ How can there be

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absolute right! ~ The right may turn out to be wrong. ~ How can there be absolute goodness! ~ The good may turn out to be evil. ~ Indeed, men have been under a delusion for such a long time. ~ The Sage, ~ though he is strict in his own conduct, does not require other men to conform; ~ though he is honest, does not hurt other men; ~ though he is upright, does not condemn other men; ~ though he is glorious, he does not dazzle other men.

[33t59c] **Cheng Lin** ~ In governing men and serving Heaven, there is nothing better than temperance. ~ In order to practise temperance, one must first follow Truth, and this means adherence to the inherent qualities. ~ When one adheres to the inherent qualities, he becomes invincible. ~ When he is invincible, he also becomes unfathomable. ~ When he is unfathomable, he also becomes one with Truth. ~ When he is one with Truth, he becomes everlasting. ~ This is the way to attain immortality.

[33t60c] **Cheng Lin** ~ To govern a large State is as easy as frying small fishes. ~ When one rules an Empire according to Truth, the spirits become powerless. ~ Not only the spirits, but also the gods are powerless to do harm to men. ~ Not only the gods, but also the Sages are powerless to do harm to men. ~ When these do not do harm to one another, their inherent qualities will enable them to arrive at a common end.

[33t61c] **Cheng Lin** ~ In order to govern a large State, one must practise humility. ~ The father of an Empire should behave as though he were the mother. ~ The female willing to occupy a subordinate position uses quietude to subjugate the male. ~ Thus, ~ when a large State is humble, it can win over the small States; ~ when a small State is humble, it can win over the large States. ~ In the case of the large States, humility makes them desirous of protecting all men, and no more. ~ In the case of the small States, humility makes them desirous of serving all men, and no more. ~ These obtain what they desire because they practise humility.

[33t62c] **Cheng Lin** ~ Truth is the abode of the whole of creation. ~ It is treasured by good men, and it should also be treasured by bad men. ~ Good words enable one to obtain honour, and good conduct enables one to receive respect. ~ When a man is bad, why should we spurn him? ~ Wherefore, it is better to advance toward Truth than to be an Emperor, or a Grand Minister, or a royal messenger wearing precious jades and riding in fine carriages. ~ Why did the ancients esteem Truth? ~ Was it not for the reason that by following Truth men could obtain what was desirable and avoid what was undesirable? ~ Because of Truth they could rule the whole Empire.

[33t63c] **Cheng Lin** ~ Abide by inaction. ~ Do not crave for accomplishment. ~ Discard learning. ~ Regard great, small, much and little as the same. ~ Deal with what is easy as though it were difficult; ~ with what is trivial as though it were important. ~ The world's difficult tasks may appear easy in the beginning, just as the world's great achievements may appear small in the beginning. ~ Because the Sage does not go about great undertakings, he is able to accomplish great things. ~ He who lightly makes promises will surely be found wanting in good faith. ~ He who often underestimates difficult tasks will surely be beset with difficulties. ~ Because the Sage is always aware of the existence of difficulties, he never encounters difficulties.

[33t64c] **Cheng Lin** ~ When chaos has not yet appeared, it is easy to maintain peace. ~ When portents have not yet appeared, it is easy to devise measures. ~ When a thing is brittle, it can be easily broken. ~ When a thing is minute, it can be easily dispersed. ~ Measures should be adopted to forestall future emergencies. ~ Action should be taken to safeguard against possible confusion. ~ A giant tree whose trunk measures several feet in diameter is grown from a tiny seed. ~ A tall tower nine storeys high is built upon basketfuls of earth. ~ A

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long journey of a thousand lii is covered step by step. ~ Those who try to gain by action are sure to fail; ~ those who try to hold are sure to lose. ~ Because the Sage abides by inaction, he does not fail. ~ Because he does not try to hold, he does not lose. ~ Men often fail in their undertakings when they are on the verge of success. ~ If the same care is exercised towards the end as at the beginning, they can never fail. ~ Wherefore, the Sage has no desires, covets not rarities, and acquires not learning in order that he may avoid the faults of the multitude. ~ He promotes the spontaneous development of all things, and does not venture to interfere by his own action.

[33t65c] **Cheng Lin** ~ The ancients who knew Truth well did not make the people acquire learning, but kept them in the state of simplicity. ~ The people become difficult to govern when they are full of wiles. ~ Therefore, ~ the ruler who relies on learning does harm to the State; ~ the ruler who relies not on learning does good to the State. ~ These two ways are the ways of government. ~ When one always follows the right course, he acts in accordance with the mysterious Nature. ~ The mysterious Nature is profound and far-reaching. ~ When things revert to it, there is great concord.

[33t66c] **Cheng Lin** ~ That the rivers and seas are the lords of all waterways is because they occupy the lowest position, which fact is the cause of their lordship. ~ Wherefore, he who wishes to be above the people must be content to be at the bottom. ~ He who wishes to be at the head of the people must be content to be in the rear. ~ Thus the Sage occupies a superior position, and the people do not find it burdensome. ~ He occupies a leading position, and the people do not find it irksome. ~ Therefore the whole Empire takes delight, and is never weary of paying him homage. ~ Because he himself does not strive for superiority, there is none in this world who can contend with his superiority.

[33t67c] **Cheng Lin** ~ The world thinks that Truth which I describe is so great that it seems unreal. ~ It seems unreal because it is indeed so great. ~ If it were considered real, then it must be small. ~ There are three treasures which I cherish as the most precious. ~ The first is compassion. ~ The second is frugality. ~ The third is humility. ~ Because of compassion, there is courage. ~ Because of frugality, there is liberality. ~ Because of humility, there is supremacy. ~ Perdition will be the lot of those who choose courage, and abandon compassion; ~ who choose liberality, and abandon frugality; ~ who choose supremacy, and abandon humility. ~ When there is compassion, one can be victorious in an offensive war, and hold his position in a defensive war. ~ Because of the compassion of such a man, Heaven will deliver and protect him.

[33t68c] **Cheng Lin** ~ The best warriors are not warlike. ~ The best strategists are not impulsive. ~ The best winners are not quarrelsome. ~ The best rulers are not arrogant. ~ All these indicate the virtue of non-contention, ~ the ability to employ men, ~ compliance with Heaven's sublime way.

[33t69c] **Cheng Lin** ~ One of the ancient strategists said: ~ "I do not venture to fight an offensive war; ~ I prefer to be on the defensive. ~ I dare not advance an inch; ~ I prefer to retreat a foot." ~ This indicates the futility of possessing armaments, ~ the reluctance to send armed expeditions, ~ the inexistence of casus belli, ~ the absence of foes. ~ Nothing can be more calamitous than an underestimation of the enemy's strength. ~ To underestimate the enemy's strength may cost a man his life. ~ In the event of war, those who regard it as a lamentable necessity will win.

[33t70c] **Cheng Lin** ~ My teaching is very easy to understand and very easy to practise. ~ Yet the world does not understand or practise it! ~ My teaching has its basis, and my conduct has its reason. ~ Because the world is ignorant of them, I am misunderstood. ~ There are few who understand me, and those who abuse me are

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placed in positions of honour. ~ Therefore the Sage must dress in coarse robes while hiding precious jewels within his breast!

[33t71c] **Cheng Lin** ~ Those who know, and yet do not think they know, belong to the highest type of men. ~ Those who do not know, and yet think they know, are really at fault. ~ When one knows that he is at fault, he can be free of faults. ~ The Sage is free of faults because he knows when he is at fault.

[33t72c] **Cheng Lin** ~ When the people are not afraid of punishment, the exercise of authority will be hampered. ~ Do not oppress the people; do not make them weary of life. ~ When the ruler does not oppress the people, they will not be weary of life. ~ The Sage knows his own worth, but makes no self-display. ~ He has self-respect, but does not feel self-important.

[33t73c] **Cheng Lin** ~ When one is daring to the point of recklessness, he will meet with violent death. ~ When one's daring is tempered by caution, he will find his life secure. ~ Of these two types, one is beneficial and the other harmful. ~ Who knows the cause of Heaven's preference? ~ The way of Heaven is victorious, and there is no strife convincing, and there is no speech; ~ responsive, and there is no compulsion; ~ sure of success, and there is no haste. ~ The rule of Heaven is extensive and comprehensive, slow but sure.

[33t74c] **Cheng Lin** ~ When the people are not afraid of death, why try to frighten them by capital punishment? ~ If the people are really afraid of death and when the wrongdoers are promptly executed, who will dare to do wrong? ~ There should be a certain authority to decide on the death of men. ~ If the decision of death is given to other men than the qualified party, it is comparable to asking a novice to do the work of a master-craftsman. ~ In so doing, the novice seldom escapes injuring his hands.

[33t75c] **Cheng Lin** ~ The people suffer hunger because the rulers levy so many taxes. ~ That is why they starve. ~ The people become difficult to govern because the rulers demand too much action. ~ That is why they are difficult to govern. ~ The people risk death because the rulers have too many desires. ~ That is why they risk death. ~ He who does not occupy himself with the preservation of his own body is superior to those who regard it as a matter of utmost importance.

[33t76c] **Cheng Lin** ~ When a man is alive, his body is supple and pliant. ~ When he is dead, it is hard and stiff. ~ When a plant is alive, it is supple and pliant. ~ When it is dead, it is dry and brittle. ~ Therefore, ~ to be hard and stiff is the way of death; ~ to be supple and pliant is the way of life. ~ A stiff weapon may break, just as a stiff tree may crack. ~ That which is hard and stiff occupies a disadvantageous position. ~ That which is supple and pliant occupies an advantageous position.

[33t77c] **Cheng Lin** ~ The way of Heaven is like the drawing of a bow! ~ The bulge is levelled; ~ the depression is raised; ~ the excess is diminished; ~ the deficiency is replenished. ~ The way of Heaven is to diminish excess, and replenish deficiency. ~ The way of man is the opposite. ~ He robs the poor to serve the rich. ~ Who can give all he has to serve the world? ~ Only the follower of Truth. ~ Thus the Sage gives without the wish for return; ~ he achieves without claiming credit. ~ Is this not because he wishes to conceal his worth?

[33t78c] **Cheng Lin** ~ There is nothing in this world more supple and pliant than water. ~ Yet even the most hard and stiff cannot overcome it. ~ This is an irrefutable truism. ~ That the meek can overcome the strong, just as the supple can overcome the hard, is known to all people. ~ Only they fail to practise it. ~ A Sage once said: ~ "He who can suffer humiliation for the sake of his country is qualified to rule over a State. ~ He

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who can suffer calamities for the sake of his country is qualified to rule over an Empire."

[33t79c] **Cheng Lin** ~ When one merely tries to allay anger, the feelings of resentment may always remain. ~ Only by returning injury with kindness can there be goodwill. ~ Wherefore, the Sage always gives without expecting gratitude. ~ The virtuous is preoccupied with the thought of how to benefit others. ~ The unvirtuous is preoccupied with the thought of how to injure others. ~ The way of Heaven is impartial, helping all men alike in doing good.

[33t80c] **Cheng Lin** ~ The State should be small, and its inhabitants should be few. ~ Its ruler should teach the people to shun arms and weapons even though they are available. ~ He should teach the people to avoid the risks of death, and to be reluctant to travel in distant countries. ~ Thus though there might be ships and carriages, they would have no need to mount them. ~ Though there might be arms and weapons, they would have no need to use them. ~ He should make the people return to the state of pristine simplicity where the system of knotting threads was used. ~ Then they would relish the food they eat; ~ consider beautiful the clothes they wear; ~ regard as comfortable the houses they dwell in; ~ enjoy the customs they have. ~ The State may be so closely situated that the barking of dogs and the crowing of cocks in one may be heard in the other. ~ Thus the people would be content to live in their own country from the time of their birth until their death without thinking of foreign intercourse.

[33t81c] **Cheng Lin** ~ True words may not be specious, and specious words may not be true. ~ Good words may not be convincing, and convincing words may not be good. ~ Wise men may not be learned, and the learned may not be wise. ~ The Sage gives without reservation. ~ He offers all to others, and his life is more abundant. ~ He helps all men alike, and his life is more exuberant. ~ The way of Heaven is to benefit, and not to harm. ~ The way of the Sage is to give, and not to strive.

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[34t01c] **Yi Wu** ~ The way that can be talked about is not the constant Way. ~ The name that can be named is not the constant Name. ~ Non-being is the name of the origin of Heaven and Earth; ~ Being is the name of the mother of all things. ~ Therefore: ~ Constantly in Non-being, one wishes to contemplate its (the Way's) subtlety. ~ Constantly in Being, one wishes to contemplate its path. ~ These two come from the same source, but are different in name. ~ The same source is called Mystery. ~ Mystery and more mystery. ~ It is the gateway to myriad subtleties.

[34t02c] **Yi Wu** ~ When all in the world know beauty as beauty, ~ then ugliness already has arisen. ~ When all know good as good, ~ then bad already has arisen. ~ Therefore: ~ existence and non-existence give birth to each other, ~ difficult and easy complement each other, ~ long and short contrast with each other, ~ high and low rely on each other, ~ sound and voice harmonize with each other, ~ front and back follow each other. ~ Therefore: ~ the sage manages his affairs by non-action and spreads his teachings without words. ~ All things arise, he does not reject them. ~ He produces, but does not possess; ~ acts, but does not take credit; ~ achieves merit, but does not dwell [on it]. ~ Because he does not dwell on it, it does not leave him.

[34t03c] **Yi Wu** ~ [The ruler] not exalting talent, the people will not compete; ~ [The ruler] not valuing rare goods, the people will not steal; ~ [The ruler] not displaying desirable things, the people's hearts will not be disturbed. ~ Therefore, the sage's government: ~ empties their hearts, ~ fills their bellies, ~ weakens their wills, ~ strengthens their bones. ~ He always causes the people to have no knowledge and no desires ~ And causes those who are clever to not dare to act. ~ Acting by non-action, nothing will not be governed well.

[34t04c] **Yi Wu** ~ The Way appears empty; ~ in use, it may not overflow. ~ Fathomless, it seems to be the ancestor of all things. ~ It blunts its own sharpness, ~ unties its own tangles, ~ tempers its own brightness, ~ unites itself with dust. ~ Deep but clear, it seems to exist and not to exist. ~ I do not know whose son it is. ~ It symbolizes that which precedes the Creator.

[34t05c] **Yi Wu** ~ Heaven and Earth have no humanity; ~ They regard all things as straw-dogs. ~ The sage has no humanity; ~ He regards the people as straw-dogs. ~ Between Heaven and Earth, it is like a bellows or a flute! ~ Empty, but not exhausted; ~ With movement, more comes out. ~ Too much talk always exhausts; ~ It is better to keep to the inside.

[34t06c] **Yi Wu** ~ The spirit of the valley never dies; ~ It is called the mysterious female. ~ The gate of the mysterious female is called the root of Heaven and Earth. ~ Continuously it seems to exist. ~ There is no labor in its use.

[34t07c] **Yi Wu** ~ Heaven is eternal and Earth is everlasting. ~ The reason they can last forever ~ Is because they do not live for themselves. ~ So, they can live long. ~ Therefore, the sage places himself behind, ~ But actually he goes ahead; ~ Neglects himself, ~ But actually preserves himself. ~ Is it not because he has no self ~ That his self is realized?

[34t08c] **Yi Wu** ~ The supremely good [man] is like water. ~ Water is good at benefiting all things ~ but does not compete with them. ~ It dwells in places that people dislike; ~ therefore, it is close to the Way. ~ In dwelling, he is good at living close to the ground. ~ In mind, he is good at making himself like an abyss. ~ In giving, he is good at practicing humanity. ~ In speaking, he is good at keeping his word. ~ In governing, he is good at managing. ~ In doing, he is good at using his abilities. ~ In moving, he is good at discerning the right time. ~ Because he does not compete with others, he will be free from blame.

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[34t09c] **Yi Wu** ~ Holding [a cup] until it overflows, is not as good as stopping in time. ~ [A sword] beaten to its sharpest, will not last long. ~ A hall filled with gold and jade, cannot be kept forever. ~ Pride in riches and honors, creates trouble for oneself. ~ After achieving merit, retire. ~ It is the Way of Heaven.

[34t10c] **Yi Wu** ~ To keep the spirit and body embracing Oneness, ~ can you let them not be separate? ~ To concentrate the breath for attaining softness, ~ can you be like an infant? ~ To wash and clear the mysterious vision, ~ can you eliminate all flaws? ~ To love the people and govern the state, ~ can you be without knowledge? ~ To open and close the Heavenly gates, ~ can you be the female? ~ To understand all things in the four directions, ~ can you be in non-action? ~ To produce them and nourish them, ~ To produce without possessing, ~ To act without taking credit, ~ To [encourage] growth without controlling, ~ This is called mysterious virtue.

[34t11c] **Yi Wu** ~ Join thirty spokes at one hub; ~ in its emptiness, the carriage has its use. ~ Mold clay into a vessel; ~ in its emptiness, the vessel has its use. ~ Make doors and windows for a room; ~ in its emptiness, the room has its use. ~ Therefore, to have existence is beneficial; ~ not to have it is useful.

[34t12c] **Yi Wu** ~ The five colors cause people's eyes to become blind. ~ The five tones cause people's ears to become deaf. ~ The five flavors cause people's mouths to become taste-less. ~ Racing and hunting cause people's minds to become mad. ~ Rare goods cause people's actions to become obstructed. ~ Therefore, the sage is for the belly, not for the eye. ~ He renounces that and takes this.

[34t13c] **Yi Wu** ~ Favor is like disgrace, which startles us. ~ Big troubles should be treated as seriously as our bodies. ~ What is meant by, "Favor is like disgrace, which startles us"? ~ Favor is lowly. ~ Getting it startles us; ~ Losing it startles us; ~ Thus, favor is like disgrace, which startles us. ~ What is meant by, "Big troubles are treated as seriously as our bodies"? ~ The reason that we have big troubles is that we possess bodies. ~ If we did not possess bodies, what troubles could we have? ~ Therefore, ~ only the man who values himself for the sake of the world ~ is worthy of being entrusted with the world; ~ only the man who loves himself for the sake of the world ~ is worthy of being relied on by the world.

[34t14c] **Yi Wu** ~ Looking at it, one cannot see it; ~ it is named the invisible. ~ Listening to it, one cannot hear it; ~ it is named the inaudible. ~ Grasping at it, one cannot get it; ~ it is named the immaterial. ~ These three cannot be inquired into; ~ therefore, they are blended into one. ~ Above it, there is no light; ~ below it, there is no darkness. ~ Continually! ~ Infinitely! ~ Unnameable, it returns again to the no-thingness. ~ This is called the form of the formless, the image of nothingness. ~ This is called the vague, the elusive. ~ Meeting it, one does not see its face; ~ Following it, one does not see its back. ~ If one holds to the Way of ancient times, ~ one can manage existence in the present. ~ That one can know the origin, ~ is called the record of the Way.

[34t15c] **Yi Wu** ~ In ancient times, the men who cultivated the Way shared its essence, subtlety, mystery, and penetration. ~ They were deep and beyond knowing. ~ Because they were beyond knowing, we try only to describe them: ~ Cautious, as if crossing a river in winter; ~ Hesitant, as if fearing the neighbors on all sides; ~ Serious, as if a guest; ~ Expansive, as if melting ice; ~ Sincere, as if an uncarved block; ~ Vast, as if a valley; ~ Chaotic, as if turbid [water]. ~ Who can stop turbidity, clarifies it gradually through tranquility. ~ Who can create lasting peace, produces it gradually through movement. ~ The men who protect this Way do not want to be too full; ~ only by not being too full can they remain under cover, ~ without new achievements.

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[34t16c] **Yi Wu** ~ Practice emptiness to its ultimate. ~ Maintain tranquility sincerely. ~ All things rise together; ~ I only contemplate their return. ~ All things flourish; ~ Each returns to its root. ~ To return to the root is tranquility; ~ It means to return to life. ~ To return to life is constancy; ~ To know constancy is enlightenment. ~ One who does not know constancy acts blindly and is in danger. ~ Knowing constancy, one's mind embraces all. ~ Embracing all, one treats all things equally. ~ Treating all things equally, one is kingly. ~ Being kingly, one is in accord with Heaven. ~ In accord with Heaven, one attains the Way. ~ Attaining the Way, one lives long. ~ One's entire life is without danger.

[34t17c] **Yi Wu** ~ The best ruler: the people merely know he exists. ~ Next best: the people love and praise him. ~ Next: the people fear him. ~ Lowest: the people despise him. ~ Because he does not trust enough, ~ he will not be trusted by others. ~ Silent, the best ruler values his words. ~ When he has achieved merit and completed his works, ~ the people all say, "We did it ourselves."

[34t18c] **Yi Wu** ~ When the great Way was abandoned, ~ Humanity and righteousness appeared. ~ When the intelligent and knowledgeable arose, ~ Great hypocrisy appeared. ~ When the six relationships were not in harmony, ~ Filial piety and paternalistic kindness appeared. ~ When the state was in chaos and disorder, ~ Loyal ministers appeared.

[34t19c] **Yi Wu** ~ Transcend sagacity and abandon intellect; ~ The people will be benefited a hundredfold. ~ Transcend humanity and abandon righteousness; ~ The people will return to filial piety and paternal kindness. ~ Transcend craftiness and abandon profit; ~ Robbers and thieves no longer will exist. ~ These three are but ornaments, and inadequate; ~ Therefore, they should be subordinated. ~ Appear plain and embrace simplicity; ~ Reduce selfishness and restrain desires.

[34t20c] **Yi Wu** ~ Transcend learning; there will be no sorrow. ~ Between "yea" and "nay", what is the difference? ~ Between "good" and "evil", what is the distinction? ~ What other people fear, I cannot but fear. ~ Of wandering, there will be no end. ~ Most people are busy coming and going ~ As if enjoying a feast, ~ As if ascending a tower in the springtime. ~ I alone am unmoved, showing no sign, ~ Like a baby who has not yet become a child; ~ Weary, as if I have no home to return to. ~ Most people have more than enough; I alone seem to be left out. ~ My mind is like a fool's! Chaotic, chaotic! ~ Ordinary people are bright; I alone am dim. ~ Ordinary people inspect [everything]; I alone am obscurant, ~ Indifferent as the sea, endless as a high wind. ~ Most people are reasonable; I alone am stubborn and mean. ~ I am different from others; I value being fed by the Mother.

[34t21c] **Yi Wu** ~ The attitude of grand virtue is to follow only the Way. ~ The Way is like something elusive and evasive. ~ Within it there is image, evasive and elusive. ~ Within it there is matter, elusive and evasive. ~ Within it there is essence, dim and dark. ~ The essence is very real, ~ Within it there is evidence of reality. ~ From ancient times to now, ~ Its name has not disappeared. ~ By it one can see the source of all things. ~ How could I know the source of all things? ~ By this.

[34t22c] **Yi Wu** ~ To bend is to be whole. ~ To crook is to be straightened. ~ To be hollow is to be filled. ~ To be worn out is to be renewed. ~ To have little is to gain more. ~ To wish for more is to be confused. ~ Therefore, the sage embraces oneness to become the pattern for the world. ~ By not being self-opinionated, he becomes enlightened. ~ By not being self-righteous, he becomes manifest. ~ By not being self-glorified, he has merit. ~ By not being self-satisfied, he develops well. ~ He alone does not compete with anyone; ~ so, no one can

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compete with him. ~ Is the ancient saying, "To bend is to be whole", an idle word? ~ Truly, the whole will return to him.

[34t23c] **Yi Wu** ~ Nature rarely speaks. ~ So, a whirlwind does not last all morning, ~ Nor does a sudden shower last the whole day. ~ Who causes these? Heaven and earth. ~ If what Heaven and earth do cannot last long, ~ What can man do? ~ Therefore, one who follows the Way is in accord with the Way. ~ One who practices virtue is in accord with virtue. ~ One who loses is in accord with loss. ~ To be in accord with the Way is to be accepted gladly by the Way. ~ To be in accord with virtue is to be accepted gladly by virtue. ~ To be in accord with loss is to be accepted gladly by loss. ~ When a man is not sincere enough ~ He will not be trusted.

[34t24c] **Yi Wu** ~ One who is on tiptoe cannot stand. ~ One who strides cannot walk. ~ One who is self-opinionated is not enlightened. ~ One who is self-righteous is not brightened. ~ One who is self-glorified is without merit. ~ One who is self-satisfied cannot develop. ~ To the Way, all of them are known as ~ "Unwanted food and useless actions." ~ They may be despised by all things; ~ Therefore, one who practices the Way does not dwell on them.

[34t25c] **Yi Wu** ~ There was something formed in chaos; ~ It existed before heaven and earth. ~ Still and solitary, ~ It alone stands without change. ~ It is all-pervasive without being exhausted. ~ It may be the mother of the world. ~ I do not know its name, but name it the Way. ~ With reluctance, I call it Great. ~ Great means on-going; ~ On-going means far-reaching; ~ Far-reaching means reversing; ~ Therefore, the Way is great. ~ Heaven is great; ~ Earth is great; ~ The king also is great. ~ In this realm there are four great things, ~ And the king is one of them. ~ Man follows Earth; ~ Earth follows Heaven; ~ Heaven follows the Way; ~ The Way follows its nature.

[34t26c] **Yi Wu** ~ Heaviness is the root of lightness. ~ Tranquility is the master of restlessness. ~ Therefore, the sage travels all day without parting from his baggage wagon. ~ Although there are splendid palaces, ~ he lives transcendentally at ease. ~ Why would a ruler of ten thousand chariots treat himself so lightly in the world? ~ Being light, one would lose one's foundation. ~ Being restless, one would lose one's mastery.

[34t27c] **Yi Wu** ~ Good walkers leave no track. ~ Good speakers leave no opening for criticism. ~ Good counters use no calculators. ~ Good closers use no bolts, but the doors cannot be opened. ~ Good tiers use no rope, but their knots cannot be untied. ~ Therefore, the sage is constantly good at saving people; no one is forsaken. ~ He is constantly good at saving things; nothing is abandoned. ~ This is called inherent enlightenment. ~ Therefore, good men are teachers of men who are not good; ~ Men who are not good are the good man's materials. ~ He who does not respect his teacher nor love his materials, ~ However intelligent, is greatly confused. ~ This is called essential subtlety.

[34t28c] **Yi Wu** ~ Knowing the male and keeping to the female, ~ One will be the stream bed of the world. ~ To be the stream bed of the world, ~ One will not depart from the constant virtue ~ But will return again to infancy. ~ Knowing the white and keeping to the black, ~ One will be the pattern of the world. ~ To be the pattern of the world, ~ One will not deviate from the constant virtue ~ But will return to the non-ultimate. ~ Knowing the honor and keeping to the mean, ~ One will be the valley of the world. ~ Being the valley of the world, ~ One's constant virtue is complete; ~ One returns to simplicity. ~ When the uncarved block is divided, it becomes vessels. ~ The sage uses it to become a leader. ~ Therefore, the great system will not cut apart.

[34t29c] **Yi Wu** ~ If one wants to possess the world and act upon it, ~ I know that he cannot get it. ~ The world is a sacred vessel; ~ It cannot be acted upon. ~ To act upon it is to destroy it. ~ To grasp it is to lose it. ~ Therefore, in all things, ~ Some lead, some follow, ~ Some blow warm, some blow cool, ~ Some are strong, some are weak, ~ Some destroy, some are destroyed. ~ Therefore, the sage avoids the extreme, ~ The extravagant, and the excessive.

[34t30c] **Yi Wu** ~ One who aids the ruler with the Way ~ Does not use military force to be strong in the world. ~ It brings retribution. ~ Where an army is stationed, ~ Briers and thorns grow. ~ After a great war, ~ A bad year invariably follows. ~ The good one gets a result and stops; ~ He dares not attribute it to his strength. ~ He gets results but does not brag, ~ gets results but does not boast, ~ gets results but is not arrogant, ~ gets results but does not make choices, ~ gets results but does not use force. ~ Anything that grows strong grows old. ~ This is called, "Not being with the Way". ~ Whatever is not with the Way will die early.

[34t31c] **Yi Wu** ~ Fine weapons are things of ill omen. ~ All beings may dislike them; ~ Therefore, one who follows the Way does not live with them. ~ Ordinarily, a superior man values the left side; ~ Using an army, he values the right side. ~ Weapons are things of ill omen, not a superior man's things. ~ He uses them only when unavoidable. ~ He regards contentment as best. ~ Even if he wins, victory is not beautiful. ~ To find a victory beautiful is to rejoice at killing people. ~ One who rejoices at killing people can never attain his will in the world. ~ On fortunate occasions, the left side is elevated; ~ On unfortunate occasions, the right side is elevated. ~ The lieutenant-general stays on the left; ~ The supreme general stays on the right. ~ Deal with military affairs as if they were funeral rites. ~ Mourn for the killing of many people. ~ Observe funeral rites for the winning of a war.

[34t32c] **Yi Wu** ~ The Way constantly is nameless. ~ Although its simplicity makes it seem trivial, ~ No one can subjugate it. ~ If dukes and kings can keep to it, ~ All things will naturally behave as guests. ~ Heaven and earth will unite with each other, ~ And sweet dew will fall. ~ People, without being commanded, ~ Will be equal to each other. ~ In the beginning of creation, ~ All things were given names. ~ When names are given, ~ One must know when to stop. ~ Knowing when to stop, ~ One will be free from danger. ~ The Way is to the world ~ As the great rivers and oceans ~ Are to streams in the valleys.

[34t33c] **Yi Wu** ~ One who knows another is intelligent; ~ One who knows himself is enlightened. ~ One who overcomes another has power; ~ One who overcomes himself is strong. ~ One who is contented is rich. ~ One who acts forcefully has will. ~ One who does not lose his place will endure long. ~ One who dies but does not perish will live long.

[34t34c] **Yi Wu** ~ The great Way is universal, ~ It exists on the left and the right. ~ All things rely on it for life, ~ And it does not refuse them. ~ It achieves without possessing. ~ It clothes and feeds all things ~ Without being their master. ~ Constantly desireless, it may be called "the small". ~ All things return to it, ~ But it is not their master. ~ It may be called "the great". ~ Because it does not consider itself great, ~ It is able to be great.

[34t35c] **Yi Wu** ~ He who holds to the great image ~ Will be followed by the people of the world. ~ They will go unharmed, ~ In safety, calm, and peace. ~ Music and good food tempt passing guests to pause; ~ [But,] the Way that is tasted has no flavor, ~ Looked at, it cannot be seen, ~ Listened to, it cannot be heard, ~ Used, it cannot be exhausted.

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[34t36c] **Yi Wu** ~ If it wants to close anything, surely it will first open it. ~ If it wants to weaken anything, surely it will first strengthen it. ~ If it wants to abandon anything, surely it will first allow it to arise. ~ If it wants to take away anything, surely it will first give it. ~ This is called the subtle enlightenment. ~ The soft and the weak win over the hard and the strong. ~ Fish cannot leave the deep water. ~ The state's sharpest weapons cannot be shown to people.

[34t37c] **Yi Wu** ~ The Way is constantly in non-action, ~ But it leaves nothing undone. ~ If dukes and kings can keep to it, ~ All things will be transformed by themselves. ~ But, in transforming, desires arise. ~ I will subdue them by the nameless simplicity; ~ With nameless simplicity, ~ There will be no desires. ~ Being desireless is to be tranquil. ~ All the world will become calm by itself.

[34t38c] **Yi Wu** ~ One with supreme virtue is not attached to virtue, so has virtue. ~ One with lower virtue does not lose virtue, so has no virtue. ~ One with supreme virtue is in non-action and acts without purpose. ~ One with lower virtue is in action and has purpose in his actions. ~ One with high humanity is in action but acts without purpose. ~ One with high righteousness is in action and acts with purpose. ~ One with high propriety is in action but, if people do not respond, ~ He raises armies to draw others to him. ~ Therefore, when people lose the Way, they resort to virtue. ~ Losing virtue, they resort to humanity. ~ Losing humanity, they resort to righteousness. ~ Losing righteousness, they resort to propriety. ~ Propriety marks the lack of loyalty and trust ~ And the beginning of disorder! ~ The man with foreknowledge is only an ornament of the Way ~ And the beginning of stupidity. ~ Therefore, the great man dwells on the thick but not on the thin. ~ Dwells on the substance, but not on the ornament. ~ So, he renounces that and takes this.

[34t39c] **Yi Wu** ~ Those of ancient times attained oneness. ~ Heaven attained oneness and became clear; ~ Earth attained oneness and became calm; ~ Spirits attained oneness and became divine; ~ Valleys attained oneness and became full; ~ All things attained oneness and came to life; ~ Dukes and kings attained oneness and became models for the world. ~ All was achieved by oneness. ~ Heaven, without [oneness], becoming clear, might crack; ~ Earth, without [oneness], becoming calm, might explode; ~ Spirits, without [oneness], becoming divine, might be exhausted; ~ Valleys, without [oneness], becoming full, might dry up; ~ All things, without [oneness], receiving life, might perish; ~ Dukes and kings, without [oneness], becoming honorable, might fall. ~ Therefore, the superior takes the inferior as its root. ~ The high recognizes the low as its foundation. ~ Therefore, dukes and kings call themselves ~ "the lonely one", "the little one", and "the worthless one". ~ Is this not to recognize the lowly as the root? ~ Is not this? ~ Therefore, those who wish for great reputation have no reputation. ~ We do not want to be bright as jade or hard as stone.

[34t40c] **Yi Wu** ~ Reversal is the movement of the Way. ~ Weakness is the function of the Way. ~ All things in the world live in Being, ~ And Being lives in Non-being.

[34t41c] **Yi Wu** ~ When the highest scholars hear of the Way, they practice it diligently. ~ When average scholars hear of the Way, they doubt its existence. ~ When the lowest scholars hear of the Way, they laugh loudly at it. ~ Without their laughing, it would not be the Way. ~ Therefore, the established words say: ~ The bright way looks dim, ~ The advancing way looks as if retreating, ~ The level way looks rough, ~ Supreme virtue looks like a valley, ~ Great whiteness looks soiled, ~ Abundant virtue looks deficient, ~ Established virtue looks like cowardice, ~ True essence looks changeable, ~ The greatest square has no corners, ~ The greatest vessel is completed late, ~ The greatest music is seldom heard, ~ The greatest image has no shape, ~ The Way is hidden in namelessness. ~ Yet, only the Way is good in lending itself, and is complete.

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[34t42c] **Yi Wu** ~ The Way brings forth one, ~ One brings forth two, ~ Two bring forth three, ~ Three bring forth all things. ~ All things carry the dark and embrace the light ~ and make them harmonize with empty energy. ~ People dislike "the lonely one", "the little one", and "the worthless one", ~ But kings and dukes call themselves by these names. ~ Therefore, everything may gain by losing ~ and may lose by gaining. ~ What people teach, I also teach: ~ "The man of violence will not die well." ~ I will take this as the father of my teaching.

[34t43c] **Yi Wu** ~ That which is softest in the world overrides that which is hardest in the world. ~ Only that which has no existence can enter that which has no crevice. ~ Therefore, I know the benefit of non-action. ~ Teaching without words ~ And benefit without action; ~ Few in the world attain it.

[34t44c] **Yi Wu** ~ Of fame and body, which is dearer? ~ Of body and property, which is worth more? ~ Of gain and loss, which is more troublesome? ~ Therefore, excessive love surely is great waste. ~ Much storing up surely is a heavy loss. ~ To know when you have enough ~ is to avoid disgrace. ~ To know when to stop ~ is to be free from danger. ~ Only thus can one long endure.

[34t45c] **Yi Wu** ~ The greatest achievement seems imperfect, yet its usefulness is never exhausted. ~ The greatest fullness seems empty, yet its usefulness is endless. ~ The greatest straightness seems bent. ~ The greatest skill seems clumsy. ~ The greatest eloquence seems like stammering. ~ Restlessness wins over cold. ~ Tranquility wins over heat. ~ Pure tranquility is the norm of the world.

[34t46c] **Yi Wu** ~ When the world is with the Way, ~ Galloping horses are sent back for dung. ~ When the world is without the Way, ~ War horses are raised in the suburbs. ~ No calamity is greater than not knowing contentment; ~ No trouble is greater than desiring gain. ~ Therefore, the contentment of knowing contentment is constant contentment.

[34t47c] **Yi Wu** ~ Without going out of doors, one can know the world. ~ Without looking out of windows, one can see the Way of Heaven. ~ The more one goes, the less one knows. ~ Therefore, the sage ~ knows without travelling, ~ names without looking, ~ achieves without action.

[34t48c] **Yi Wu** ~ To pursue learning is to increase daily. ~ To practice the Way is to decrease daily. ~ Decreasing and more decreasing, ~ One arrives at non-action. ~ Non-action, but nothing is left undone. ~ To have the world, one always should be in doing nothing. ~ If one is busy in doing something, ~ One cannot have the world.

[34t49c] **Yi Wu** ~ The sage's mind is not unchangeable; ~ He regards the people's mind as his mind. ~ He is good to those who are good; ~ He also is good to those who are not good. ~ This is the virtue of goodness. ~ He trusts those who are trustworthy; ~ He also trusts those who are not trustworthy. ~ This is the virtue of trustfulness. ~ The sage, in the world, ~ Harmoniously merges his mind with the world's. ~ The people all strain their ears and eyes; ~ The sage regards them as children.

[34t50c] **Yi Wu** ~ From birth to death, ~ One-third are fellows of life, ~ One-third are fellows of death, ~ And one-third are fellows of life who move to grounds for death. ~ Why is this? ~ Because they are overly attached to their lives. ~ It is said that those who are good at sustaining life ~ Travel on land without meeting wild buffalos or tigers, ~ Enter battle without protection of armor or weapons. ~ In them, a wild

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buffalo finds no place to gore with its horns, ~ A tiger finds no place to seize with its claws, ~ A weapon finds no place to pierce with its blade. ~ Why is this? ~ Because they have no grounds for death.

[34t51c] **Yi Wu** ~ The Way brings them forth, ~ Virtue nurtures them, ~ Matter shapes them, ~ Environment forms them. ~ Therefore, all things without exception venerate the Way and value virtue. ~ The Way's venerability and virtue's value ~ are that they do not command but constantly are natural. ~ Therefore, the Way brings them forth, ~ Virtue nurtures them, ~ Grows them and rears them, ~ Matures them and ripens them, ~ Nourishes them and shelters them. ~ Producing without possessing, ~ Acting without taking credit, ~ Growing without controlling, -- ~ This is called mystical virtue.

[34t52c] **Yi Wu** ~ The world has a beginning; ~ It is the mother of the world. ~ Having the mother, ~ One can know the son. ~ Having known the son, ~ One should stay with the mother; ~ Then, to the end of one's life, there will be no danger. ~ Block the passages; ~ Shut the doors; ~ To the end of one's life, there will be no toil. ~ Open the passages; ~ Do all things; ~ To the end of one's life, there will be no salvation. ~ To know the small is called enlightenment; ~ To keep to the soft is called strength. ~ Use brightness and return to enlightenment. ~ Do not bring calamities upon oneself. ~ This is to practice constancy.

[34t53c] **Yi Wu** ~ If I, subtly, have knowledge, ~ Walking in the great Way, ~ My only fear is to act on it. ~ The great Way is very level, ~ But the people prefer short cuts. ~ The court is very remote; ~ The fields are very weedy; ~ The storehouses are very empty. ~ But officials wear gorgeous garments, ~ Carry sharp swords, ~ Are surfeited with food and drink, ~ And possess more money and goods than they can use. ~ This is called, "to steal reputation." ~ This is not the Way!

[34t54c] **Yi Wu** ~ What is well established cannot be uprooted. ~ What is well embraced cannot slip away. ~ [Practicing these], one's descendants will offer sacrifices without end. ~ Cultivate them in oneself, one's virtue will be true. ~ Cultivate them in the family, one's virtue will increase. ~ Cultivate them in the community, one's virtue will develop. ~ Cultivate them in the country, one's virtue will be abundant. ~ Cultivate them in the world, one's virtue will be universal. ~ Therefore, ~ by the self, contemplate the self; ~ by the family, contemplate the family; ~ by the community, contemplate the community; ~ by the country, contemplate the country; ~ by the world, contemplate the world. ~ How can I know about the world as such? ~ By these.

[34t55c] **Yi Wu** ~ One who has an abundance of virtue is like a newborn baby. ~ Wasps and serpents do not sting it; ~ Fierce beasts do not seize it; ~ Birds of prey do not pounce on it. ~ Its bones are weak, its sinews are soft, but its grasp is firm. ~ Not yet knowing the union of female and male, its spirit is whole. ~ This is perfect essence. ~ It howls all day without getting hoarse. ~ This is perfect harmony. ~ To know harmony is to be constant; ~ To know constancy is to be enlightened. ~ To increase one's life span is ominous. ~ To control one's energy by mind is called strength; ~ To become strong is to become old. ~ This cannot be called the Way. ~ Not being in the Way, one will soon die.

[34t56c] **Yi Wu** ~ One who is wise does not speak; ~ One who speaks is not wise. ~ Blocking the passages, ~ Shutting the doors, ~ Blunting the sharpness, ~ Untying the tangles, ~ Tempering the brightness, ~ Uniting with the dust, -- ~ This is called the mystical union. ~ Therefore, ~ There is no way to get close to it; ~ There is no way to leave it; ~ There is no way to benefit it; ~ There is no way to harm it; ~ There is no way to value it; ~ There is no way to despise it; ~ Therefore, it is revered in the world.

[34t57c] **Yi Wu** ~ Govern the country correctly, ~ Use the army trickily, ~ Have the world by doing nothing. ~ How can I know that is so? ~ By these: ~ The more taboos and prohibitions there are in the world, ~ the poorer the people are. ~ The more sharp weapons the people have, ~ the more chaotic the nation is. ~ The more craft and skill people have, ~ the more strange things happen. ~ The more laws and commands a nation has, ~ the more robbers and thieves there are. ~ Therefore, the sage says: ~ I am in non-action, and the people transform themselves. ~ I like to be tranquil, and the people correct themselves. ~ I do not interfere, and the people prosper naturally. ~ I have no desires, and the people return naturally to simplicity.

[34t58c] **Yi Wu** ~ When the government is obscure and withdrawn, ~ The people are simple and honest. ~ When the government inspects and reinspects, ~ The people lack [morality and virtue]. ~ Bad fortune is what good fortune depends on; ~ Good fortune is what bad fortune hides in. ~ Who knows the ultimate end? ~ There is no norm. ~ Normality turns out to be odd; ~ Goodness turns out to be bad. ~ People's confusion has been long. ~ Therefore, the sage is ~ upright but not cutting, ~ incorruptible but not harmful, ~ straight but not reckless, ~ bright but not dazzling.

[34t59c] **Yi Wu** ~ In governing people and serving Heaven, ~ There is nothing better than thrift. ~ Only by thrift can one submit early. ~ To submit early is to fully accumulate virtue. ~ With a full accumulation of virtue, ~ there is nothing that cannot be overcome. ~ With nothing that cannot be overcome, ~ one's limits are beyond knowing. ~ With limits beyond knowing, ~ one can rule a nation. ~ If one has the country's mother, ~ one can long endure. ~ This is called deep-root and firm-stalk. ~ This is the way of long life and lasting vision.

[34t60c] **Yi Wu** ~ Govern a big country as if cooking a small fish. ~ Reign over the world with the Way, ~ Then its demons will have no spiritual power. ~ Not that demons are not spiritually powerful, ~ But their spiritual powers will not harm people. ~ Not that their spiritual powers cannot harm people, ~ But, because the sage also will not harm people, ~ Neither harms the other. ~ Therefore, they return to virtue together.

[34t61c] **Yi Wu** ~ A big state puts itself in the low place: ~ It is the focal point of the world ~ And the female of the world. ~ The female constantly wins over the male by her tranquility. ~ Tranquility is regarded as the low place; ~ Therefore, a big state, by lowering itself beneath a small state, ~ Can have the small state. ~ The small state, by lowering itself beneath a big state, ~ Can be taken to the big state's heart. ~ Therefore, one puts itself low to take, ~ and the other puts itself low to be accepted. ~ The big state wants only to embrace more people; ~ The small state wants only to join and serve the big state; ~ Thus, both have satisfied their needs. ~ The big one is right to put itself in the low place.

[34t62c] **Yi Wu** ~ The Way is the refuge of all beings. ~ It is the good man's treasure ~ And the safeguard of the man who is not good. ~ Fine words can buy, ~ Respectable conduct can win people over. ~ If a man is not good, ~ How could he abandon the Way? ~ Therefore, if one is crowned king, ~ Installed by three dukes, ~ Although with hands full of jade, ~ Preceded by a four-horse team, ~ It is not as good as sitting here, advancing the Way. ~ Why, since ancient times, has the Way been thus valued? ~ Is it not because the one can get what he seeks ~ And the other can get rid of his sins? ~ Therefore, the Way is valued by the world.

[34t63c] **Yi Wu** ~ Act through non-action, ~ Serve through non-doing, ~ Taste through non-tasting, ~ Do the great through the small, ~ Deal with the myriad through the few, ~ Repay malice with virtue, ~ Solve the difficult problem at its easiest, ~ Do the great work at its smallest. ~ The difficult affairs of the world surely start from the easy, ~ The great works of the world surely begin from the small. ~ Therefore, the sage, never doing anything for greatness, ~ Is able to achieve greatness. ~ One who promises lightly surely will not be

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trustworthy; ~ One who thinks everything easy will end in more difficulty. ~ Therefore, the sage, taking everything as difficult, ~ Will have no difficulty in the end.

[34t64c] **Yi Wu** ~ What is at rest is easy to hold; ~ What has not yet appeared is easy to plan. ~ What is fragile is easy to shatter; ~ What is small is easy to scatter. ~ Act before the problem happens; ~ Manage before disorder arises. ~ A tree as big as one's embrace springs from a tiny sprout; ~ A tower with nine stories starts from a heap of earth; ~ A walk of a thousand miles begins from where one stands. ~ One who acts will fail; ~ One who becomes attached will lose. ~ Therefore, the sage, without acting, does not fail, ~ Without becoming attached, does not lose. ~ The people, in doing, fail at the point of success. ~ One should be as cautious at the end as at the beginning; ~ Then there will be no failure. ~ Therefore, the sage desires to be desireless ~ And does not value rare treasures, ~ Learns to be unlearned ~ And reforms the faults of people. ~ He aids all things in their natural development ~ And dares to not act on them.

[34t65c] **Yi Wu** ~ In ancient times, one who was good at practicing the Way ~ Did not make the people clever ~ But kept them in ignorance. ~ If the people are hard to govern, ~ It is because they have too much knowledge. ~ Therefore, ~ one who governs the state with knowledge is a malefactor to the state; ~ one who does not govern the state with knowledge is a benefactor to the state. ~ Knowing both of these is also knowing to follow the pattern. ~ Constantly knowing to follow the pattern ~ Is called mystical virtue. ~ Mystical virtue reaches deep and far; ~ It returns with all things, ~ After which, supreme harmony will be attained.

[34t66c] **Yi Wu** ~ The reason rivers and seas are able to be the kings of all valleys ~ Is because they excel in taking the lowest places. ~ So, they become the kings of all valleys. ~ Therefore, one who wants to be above the people ~ Surely must, in words, be below them. ~ One who wants to stay before people ~ Surely must, in body, stay behind them. ~ Therefore, though the Sage's place is above, ~ The people are not burdened. ~ The Sage is ahead, ~ But the people are not obstructed. ~ Therefore, the world happily praises and does not tire of him. ~ Because he does not compete, ~ The world cannot compete with him.

[34t67c] **Yi Wu** ~ All the world says that my Way is too great to be like a thing. ~ It alone is great; so, it seems like no thing. ~ If it were like a thing, it would be already small. ~ I have three treasures to be kept and protected: ~ The first is called compassion; ~ The second is called thrift; ~ The third is called not daring to be ahead of the world. ~ Compassionate, one can be brave; ~ Thrifty, one can be expansive; ~ Not daring to be ahead of the world, one is able to be the leader. ~ Now, ~ Bravery without compassion, ~ Expansiveness without thrift, ~ Going ahead without retreat, ~ Is fatal. ~ Compassion, ~ In war, will result in victory; ~ In defense, will result in holding firm. ~ When Heaven is going to save someone, ~ It protects him with compassion.

[34t68c] **Yi Wu** ~ One who excels as a knight is not warlike. ~ One who excels as a warrior is not angry. ~ One who excels at winning over enemies does not strive with them. ~ One who excels at managing people puts himself beneath them. ~ This is called the virtue of not being competitive. ~ This is called using the power of people. ~ This is called "matching Heaven", the ultimate state of the ancients.

[34t69c] **Yi Wu** ~ Military strategists have a saying, ~ "I dare not be a host; rather, a guest. ~ I dare not advance an inch; rather, retreat a foot." ~ This can be called ~ marching without formation, ~ striving without arms, ~ overthrowing without enmity, ~ capturing without weapons. ~ There is no greater calamity than to underestimate an enemy. ~ To underestimate an enemy is to lose one's treasures. ~ Therefore, when

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opposing armies try to overcome each other, ~ One who sorrows will win.

[34t70c] **Yi Wu** ~ My words are very easy to understand ~ and very easy to practice, ~ But the world cannot understand them ~ and cannot practice them. ~ My words have their primal meaning; ~ My deeds have their principle. ~ Only I am without knowledge; ~ Therefore, I am not known. ~ If those who know me are few, ~ Then, what I have is of value. ~ Therefore, the sage is covered by coarse clothes, but embraces jade.

[34t71c] **Yi Wu** ~ One who knows, but does not know, is best. ~ One who does not know, but knows, is sick. ~ Only one who recognizes this sickness as sickness ~ Will not have the sickness. ~ The sage does not have this sickness ~ Because he recognizes this sickness as sickness. ~ Therefore, he has no sickness.

[34t72c] **Yi Wu** ~ When the people no longer fear authority, ~ Then the great authority will come. ~ Do not neglect their livelihood; ~ Do not scorn their spiritual lives. ~ If you do not scorn them, ~ They will not reject you. ~ Therefore, the sage ~ Knows himself, but is not opinionated; ~ Loves himself, but is not conceited. ~ So, he renounces that and chooses this.

[34t73c] **Yi Wu** ~ One who shows bravery in daring will be killed. ~ One who shows bravery in not daring will live. ~ Of them both, one is beneficial and the other is harmful. ~ About Heaven's dislike, ~ Who knows the reason? ~ Therefore, even a sage finds it difficult. ~ The way of Heaven ~ does not compete, but is good at winning; ~ does not speak, but is good at responding; ~ does not summon, but all things come of themselves; ~ is broad, but is good at planning. ~ Heaven's net is vast; ~ It is loose, but never misses.

[34t74c] **Yi Wu** ~ If the people no longer fear death, ~ How can one threaten them with death? ~ If one causes them constantly to fear death and captures and kills those who are tricky, ~ Who would dare to be tricky? ~ The one who constantly is the executioner can kill. ~ One who kills by taking the place of the great executioner ~ is like one who takes the place of the great carpenter in cutting wood. ~ Of those who have taken the place of the great carpenter, ~ Few have not hurt their own hands!

[34t75c] **Yi Wu** ~ The people are starving ~ Because those above tax them too heavily. ~ Therefore, they starve. ~ The people are hard to govern ~ Because those above are too active. ~ Therefore, they are hard to govern. ~ The people make light of death ~ Because those above seek too much for their own lives. ~ Therefore, they make light of death. ~ To do nothing for one's life ~ Is better than to value it.

[34t76c] **Yi Wu** ~ One who is living is soft and weak. ~ One who is dead is hard and rigid. ~ All living things, like grass and trees, are soft and frail. ~ With death, they become withered and dry. ~ Therefore, hardness and rigidity are associated with death. ~ Softness and weakness are associated with life. ~ Therefore, powerful weapons will not win; ~ Massive trees will be cut down; ~ The strong and great will be laid low; ~ The soft and weak will be exalted.

[34t77c] **Yi Wu** ~ Is not the way of Heaven like the stringing of a bow? ~ The upper part is depressed, ~ The lower part is raised; ~ The too-long string is shortened, ~ The too-short string is added to. ~ The way of Heaven reduces excesses and makes-up deficiencies. ~ The path of man is not so; ~ It decreases the deficient to supply the excessive. ~ Who can have more to offer to the world? ~ Only the man with the Way. ~ Therefore, the sage acts without taking credit, ~ Achieves without attachment. ~ He does not want to display his worthiness.

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[34t78c] **Yi Wu** ~ Nothing in the world is softer or weaker than water, ~ But those who attack the hard and strong cannot conquer it, ~ Because nothing can change it. ~ The weak wins over the strong, ~ The soft wins over the tough. ~ Everyone in the world knows this, ~ But no one can practice it. ~ Therefore, the sage says, ~ To accept the state's sordid aspects is to be the lord of the state. ~ To accept the state's ill omens is to be the king of the world. ~ True words sound like their opposite.

[34t79c] **Yi Wu** ~ Reconciliation of a great grudge ~ Surely will leave some ill-will. ~ How can this be considered as good? ~ Therefore, the sage holds the left-hand part of the contract and does not blame the other person. ~ The man with virtue is likely to keep the contract; ~ The man without virtue is likely to collect the tax. ~ The way of Heaven has no favor; ~ It is constantly with the good man.

[34t80c] **Yi Wu** ~ There can be a small state with few people. ~ Let it have many vessels; the people will not use them. ~ Let the people value death and not move to far places. ~ Though there are boats and carriages, there is no place to ride them. ~ Though there are arms and weapons, there is no place to display them. ~ Let the people again tie knots of rope and use them. ~ Sweet their food, ~ Beautiful their clothes, ~ Peaceful their living, ~ Happy their customs. ~ Neighboring states can see each other, ~ The sounds of cocks and dogs can be heard by each other, ~ But the people will grow old and die, never having visited each other.

[34t81c] **Yi Wu** ~ Sincere words are not sweet; ~ Sweet words are not sincere. ~ The good man is not argumentative; ~ The argumentative man is not good. ~ The wise man is not erudite; ~ The erudite man is not wise. ~ The sage does not hoard. ~ The more he does for others, ~ The more he has for himself. ~ The more he gives to others, ~ The more he gains for himself. ~ The way of Heaven is to benefit others, not to harm them. ~ The way of the sage is to act, but not to compete with others.

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[35t01c] **Han Hiong Tan** ~ Dao that can be expressed in words is not the absolute Dao. ~ The names that can be given are not the absolute names. ~ Non-being is before the dawn of time, ~ Being is when everything begins to emerge. ~ Therefore, maintaining a passive and receptive mode, ~ You can watch the secret of life; ~ Maintaining an active and attentive mode, ~ You can perceive the rhythm of life. ~ These two cognitive processes, though differing in names, ~ Are in the same continuum. ~ Both are known as the inscrutable Mystery, ~ Which is the greatest of all mysteries. ~ And it is through these perspectives that we can observe the marvellous phenomena of Nature.

[35t02c] **Han Hiong Tan** ~ When everyone knows what beauty is, ~ There must also be ugliness. ~ When everybody knows what goodness is, ~ Then evil must also exist. ~ Therefore, the haves and the have-nots coexist. ~ Easy and hard become complementary. ~ Long and short differ in length. ~ High and low contrast in height. ~ Tone and pitch harmonise with each other. ~ The past is followed by the present. ~ Hence, the sage manages his affairs with non-action, ~ Teaches without utterance, ~ And lets everything develop without any interference. ~ Dao procreates but does not possess. ~ It facilitates development but does not gloat. ~ When it accomplishes his task, it does not claim credit. ~ As the sage does not claim credit for his success, ~ The credit cannot be taken away from him.

[35t03c] **Han Hiong Tan** ~ Do not venerate the intelligentsia, ~ So that people will not rival. ~ Do not value rare objects, ~ So that people will not steal. ~ Do not display any desirable goods, ~ So that people will not be tempted. ~ Therefore, the sage rules the people by ~ Emptying their hearts, filling their stomachs, ~ Diminishing their desires and strengthening their bones. ~ He constantly makes people devoid of cunning and ambition, ~ So much so that even a rabid rabble-rouser among them ~ Is not able to stir up any trouble. ~ By practising non-action, ~ The rule will be peaceful.

[35t04c] **Han Hiong Tan** ~ Dao is akin to an empty vessel. ~ It is inexhaustible, as if the vessel can never be filled completely. ~ So deep and unfathomable, ~ It must be from where all things come forth. ~ Dao blunts its own sharpness, ~ Simplifies its own complexity, ~ Attenuates its own brilliance, ~ And mingles with the dirt. ~ Vast and profound, it appears that it could go on forever. ~ I do not know whose progeny it is. ~ It was there before the existence of the creator.

[35t05c] **Han Hiong Tan** ~ Nature is impartial; ~ It treats everything like sacrificial straw dogs. ~ The sage is also indifferent; ~ He regards everyone as sacrificial straw dogs. ~ The universe is just like a bellows. ~ Though empty and intangible, it is never spent. ~ The more you use it, the more briskly it carries on. ~ But to argue excessively will definitely come to a dead end. ~ It is best to maintain the central core of human nature.

[35t06c] **Han Hiong Tan** ~ The spirit of the valley (Dao) is immortal. ~ It is known as the mystical female. ~ The birth canal of the mystical female ~ Opens to the universe. ~ Dao seems to be able to go on forever and continues to function effortlessly.

[35t07c] **Han Hiong Tan** ~ The universe is everlasting. ~ It is eternal because it does not exist for its own sake. ~ Hence, it will be everlasting. ~ The sage safeguards his interest by always putting his personal interests last. ~ He regards his interests as inconsequential. ~ Yet, it is often preserved. ~ Is this because by not being self-serving that his interests are always preserved?

[35t08c] **Han Hiong Tan** ~ A person of great virtue behaves like water. ~ Water benefits everything but does not contend. ~ It resides at the lowest place that everyone loathes. ~ Thus this characteristic of water bears close

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resemblance to the typical trait of Dao. ~ A person of great virtue prefers to live on the lowest ground. ~ His heart is quiescent and serene. ~ His dealings with others are based on goodwill. ~ His utterances are forever sincere. ~ His rule is orderly and peaceful. ~ His managerial skills are superb. ~ His timing is always impeccable. ~ Because he is not contentious, nobody will ever hold a grudge against him.

[35t09c] **Han Hiong Tan** ~ As brimming with pride will often lead to a downfall, ~ A timely halt is much preferred. ~ If you continue to hone the blade of a knife, ~ You will not be able to preserve its sharp edge. ~ It is impossible to safeguard a house full of treasures forever. ~ Wealthy people who are arrogantly extravagant, ~ Inevitably bring calamity upon themselves. ~ To retire after a successful career is to follow the way of Dao.

[35t10c] **Han Hiong Tan** ~ In maintaining congruity of the mind and body, ~ Can you prevent your attention from wandering? ~ Can you breathe naturally and relax your entire body ~ Until it becomes as supple as an infant's? ~ Can you clear all errant thoughts and maintain an immaculate mind? ~ Can you rule benevolently by adhering to non-action? ~ In watching everything evolve and change, are you able to maintain quietude (a typical female trait)? ~ Can you learn intuitively rather than analytically? ~ Dao procreates and nourishes everything. ~ It engenders but does not claim possession. ~ It achieves but does not claim credit. ~ It lets things develop but does not exert control. ~ This is known as "inconspicuous virtue".

[35t11c] **Han Hiong Tan** ~ Thirty spokes come together at the hub. ~ The empty hub houses the axle of the wheel, and this allows the cart to move. ~ You mould clay to make utensils. ~ The empty space of the container makes it useful. ~ While building a house, you put in windows and doors. ~ The empty space gives us the room to use. ~ The substantial part creates the space, and thus provides us the benefit. ~ However, it is in the empty space that the actual utility lies.

[35t12c] **Han Hiong Tan** ~ Excessive colours impair your sight. ~ Excessive noise affects your hearing. ~ Excessive tastes will dull your taste buds. ~ Galloping and hunting on horseback will drive you crazy. ~ Coveting rare objects will impel people to commit crime. ~ Therefore, the sage aims to satiate the people's hunger. ~ He does not intend to feast their visual desires. ~ Hence, he rejects the latter but embraces the former.

[35t13c] **Han Hiong Tan** ~ Whether you are exalted or disgraced, you are uneasy. ~ It is because you are fearful of imminent disaster. ~ Why should you be uneasy when you are exalted or disgraced? ~ Being exalted, you feel proud and elated. ~ In disgrace, you feel shameful and miserable. ~ Gaining honour, you fear losing it. ~ Losing honour, you suffer severe humiliation. ~ This is why you feel terribly uneasy when you are exalted or disgraced. ~ Why is there a fear of imminent disaster? ~ The fear exists because you are constantly worrying about when disaster will strike you. ~ If you can forget about yourself, then there is no fear. ~ However, if you manage the country with the same consideration as you have for yourself, ~ Then you can be entrusted for the job. ~ If you rule the country in the same manner as you love yourself, ~ You deserve to be the trustee of the nation.

[35t14c] **Han Hiong Tan** ~ That which cannot be seen is called Yi. ~ That which cannot be heard is Xi. ~ That which cannot be touched is Wei. ~ All these three qualities can hardly be analysed. ~ When amalgamated into one, ~ Its upper limit is not radiant, ~ And its lower limit is not dull. ~ It is as nebulous as it is indescribable. ~ Eventually it approaches to nothingness. ~ This is why it is called the formless form, or the immaterial material. ~ This is why it is called the illusory. ~ Try to meet it head-on, and you cannot see its

face. ~ Try to follow it from behind, and you cannot see its back. ~ Following the way of ancient Dao, ~ You will be able to manage your affairs with great aplomb. ~ To be able to understand ancient Dao ~ Is to truly appreciate the immutable principles of Dao.

[35t15c] **Han Hiong Tan** ~ In antiquity, a person who followed the way of Dao, ~ Was as enigmatic as he was insightful. ~ He was also inscrutable. ~ Because of his inscrutability, I am compelled to describe his demeanour: ~ He acts cautiously, as if he were wading through a frigid stream in winter. ~ He conducts his affairs prudently, as if he were fearful of the gossiping of his nosy neighbours. ~ His behaviour is as majestic and proper as an honoured guest. ~ His demeanour is as spontaneous as the melting ice. ~ His character is as unsophisticated as a block of raw timber. ~ He is as open-minded as a valley. ~ He is as muddle-headed as a turbid stream. ~ Who can allow the turbid water to precipitate and gradually become clear? ~ Who can agitate the stillness and slowly bring vivacity back again? ~ He who follows the way of Dao does not become swollen-headed. ~ Consequently, he will endure.

[35t16c] **Han Hiong Tan** ~ I strenuously try to banish all errant thoughts from my mind, and assiduously attempt to maintain quietude. ~ Henceforth, while everything continues to develop and evolve, I silently watch its natural transformation. ~ Although there are multifarious things in the world, ~ Each and every one will go back to where it came from. ~ Returning back to where it came from is called 'jing'. ~ It is also called 'back to destiny'. ~ 'Back to destiny' is the eternal law. ~ You have insightful wisdom if you understand this eternal law. ~ Unable to grasp this will bring about calamity. ~ Knowing this, you will have great understanding. ~ Having great understanding will make you impartial. ~ Being impartial, you generally facilitate others to fulfil their potential. (accomplishment) ~ Accomplishment is in accordance with the law of nature. ~ The law of nature is called Dao. ~ Dao is everlasting. ~ Following the way of Dao, your whole life will be free from danger.

[35t17c] **Han Hiong Tan** ~ People take the great ruler for granted and are oblivious to his presence. ~ The good ruler is loved and acclaimed by his subjects. ~ The mediocre ruler is universally feared. ~ The bad ruler is generally despised; ~ Because he lacks credibility, the subjects do not trust him. ~ On the other hand, the great ruler seldom issues orders. ~ Yet he appears to accomplish everything effortlessly. ~ To his subjects everything he does is just a natural occurrence.

[35t18c] **Han Hiong Tan** ~ When the great Dao is in decline, ~ Benevolence and loyalty appear. ~ As wisdom arises, so does hypocrisy. ~ Only in a feuding family do filial piety and parental doting become conspicuous. ~ Loyal ministers emerge whenever the country is in chaos.

[35t19c] **Han Hiong Tan** ~ If you discard sagacity and wisdom, ~ The populace will be better off a hundred-fold. ~ If you get rid of benevolence and righteousness, ~ Filial piety and doting affection will return. ~ If you dispense with ingenuity and profiteering, ~ There will be no thieves. ~ All these attributes are mere superficialities. ~ They are not substantial enough to run the country. ~ There are other ways: ~ Outwardly, be simple; and inwardly, you should maintain your pristine sincerity. ~ You should not be selfish or avaricious.

[35t20c] **Han Hiong Tan** ~ Get rid of the knowledge and you eliminate your worry. ~ To say 'yes' or to howl 'yes', is there a big difference? ~ The concepts of good and bad, are they that much different? ~ Should I also be afraid of what other people are fearful about? ~ I am yet to make up my mind on these questions. ~ Nevertheless, everyone is happy, as if having a great feast or a nice picnic in spring. ~ Singularly, I am

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feeling tranquil and imperturbable. ~ I am as innocently naive as an infant. ~ Feeling lost as if I have no place to go back to. ~ Everyone seems to be smug while I alone feel inadequate. ~ I am just a clod and am very bewildered. ~ Everyone appears to be dazzling, but I am simply lacklustre. ~ Everyone is astute while I am befuddled. ~ My thoughts are drifting and ruffling, like an ocean. ~ My mind is blowing aimlessly like a gale. ~ Everyone is striving for success and prosperity ~ While I remain obstinately inane and insignificant. ~ I know I am different for I am devoted to the study of Dao.

[35t21c] **Han Hiong Tan** ~ The demeanour of a man of great virtue is consistent with the way of Dao. ~ Dao, as an entity, is not tangible. ~ Though it is intangible, it appears to have some image. ~ Although it appears nebulous, it has some form. ~ Though inscrutable and indistinct, it appears to have some vitality. ~ This vitality is as real as it is creditable. ~ From antiquity until now, Dao has always existed. ~ Through following the way of Dao, one tries to understand the beginning of the world. ~ To understand the beginning of the universe is from the study of Dao.

[35t22c] **Han Hiong Tan** ~ To preserve your life, you have to be pliable. ~ That which is bent will soon be straightened. ~ The lowest ground will be filled by water. ~ Old and tattered things will soon be replaced. ~ To gain real insights, you must be focused. ~ Dealing with too many things concurrently can only lead to confusion. ~ The sage embraces the essence of Dao. ~ He thus sets an example for others to follow. ~ Not trying to be prominent is why he is famous. ~ Not pretending to be a know-all is why he is distinguished. ~ Not wanting to claim credit is why he is acclaimed. ~ Not bragging about his ability is why he has advanced. ~ Because he is not contending, no one can compete with him. ~ The ancient saying that to be pliable is to preserve oneself is not just empty rhetoric. ~ It is through following the way of Dao that self-preservation is assured.

[35t23c] **Han Hiong Tan** ~ To be reticent is consistent with the law of nature. ~ Usually the hurricane does not last more than half a day. ~ And torrential rain does not pour for a whole day. ~ The wind and rain are the result of the forces of nature. ~ Even the forces of nature do not endure for long, ~ So how can human efforts ever match that of nature? ~ Those devoted to Dao will follow Dao, and those devoted to De will follow De. ~ On the contrary, those who go against Dao will manifest it in their behaviours. ~ Following the path of Dao, Dao is glad to accept you. ~ Following the path of De, De is pleased to welcome you. ~ Following the alternative path, the alternative entity is also happy to receive you. ~ If the people in power have no credibility, then the ordinary people will not trust them.

[35t24c] **Han Hiong Tan** ~ He who stands tiptoed will soon fall over. ~ He who walks with huge strides will not go very far. ~ By trying to show off, you will not be eminent. ~ By acting like a know-all, you will not be distinguished. ~ If you brag about your success, you will end up with no credit. ~ If you are conceited, you will not make any further advancement. ~ From the perspective of Dao, ~ Even animals will find all extravagant deeds disgusting. ~ He who follows the path of Dao does not subscribe to these actions.

[35t25c] **Han Hiong Tan** ~ There is an admixture, ~ Which existed before heaven and earth. ~ As silent as it is nebulous, ~ It exists alone and it is permanent. ~ It moves around a circle unceasingly. ~ It is the mother of the universe. ~ I do not know its name and I have decided to call it Dao. ~ Arbitrarily, I describe it as great. ~ So great that it begins to permeate everywhere. ~ Permeating outwards, it goes farther and farther away. ~ Nevertheless, it will soon return to its original state again. ~ Therefore, Dao is great. ~ Heaven is great. ~ Earth is great. ~ Humanity is great. ~ In the universe, humanity is one of the four greats. ~ Man models earth; ~ Earth models heaven; ~ Heaven models Dao. ~ And Dao models nature.

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[35t26c] **Han Hiong Tan** ~ Frivolity should be anchored to solemnity. ~ Tranquillity should keep a tight rein on agitation. ~ Therefore, the sage carries out his daily tasks with gravity and equanimity. ~ He is oblivious to the honour that has been bestowed upon him. ~ Although he lives in luxury, he is unaffected by all the trappings. ~ How could any national leader behave in a cavalier fashion in governing the country? ~ In fickle frivolity, he will lose the foundations. ~ In great haste, he will lose control.

[35t27c] **Han Hiong Tan** ~ A good traveller leaves no tracks. ~ A good debater never makes a slip. ~ A good strategist does not require chips to formulate a plan. ~ A good leader does not confine his men to ensure that they stay. ~ A good employer does not need rope to bind his men to their jobs. ~ Therefore, the sage always assists but never abandons people. ~ He always aids all creatures and he never forsakes them. ~ This is called "covert enlightenment". ~ While a good person could be a bad person's teacher, ~ A bad person could provide a salutary lesson to a good person. ~ A learned person remains a befuddled one if he neither values the teacher nor learns from this salutary lesson. ~ The subtlety of Dao can only be appreciated by an intuitive mind.

[35t28c] **Han Hiong Tan** ~ Knowing the excitement of proactivity, you settle for quietude. ~ Everyone will converge to you like water flowing towards the valley. ~ Thus, you are like the valley to the world. ~ Holding fast to the "absolute virtue" (Dao), ~ You try to return to the pristine innocence of an infant. ~ You know the benefit of the limelight, but choose to be anonymous. ~ You set this example for others to follow. ~ Holding fast to the "absolute virtue" unerringly, ~ You hope to return to the path of Dao. ~ Knowing the lure of fame and glory, you choose humility instead. ~ By your taking a low profile, everyone converges to you like water flowing towards the ravine. ~ Thus, you are the ravine to the world. ~ The "absolute virtue" is bountiful. ~ Finally, it returns to the naturalness of a raw timber. ~ The natural block once carved becomes useful utensils. ~ The sage utilises them as leaders. ~ The system set up by the sage should cause no harm.

[35t29c] **Han Hiong Tan** ~ If you want to rule the world according to your own whims, ~ It is unlikely to be successful. ~ Governing a country is a sacred mission. ~ You must not be meddlesome or intransigent. ~ He who is meddlesome will flounder in his job. ~ He who is rigid and foolhardy will lose the plot. ~ It takes all sorts to make the world. ~ Some are leaders and some are followers. ~ Some are highly excitable and some are calm. ~ Some are strong and some are weak. ~ Some feel secure and some feel threatened. ~ Nevertheless, the sage forsakes excess, extravagance and arrogance.

[35t30c] **Han Hiong Tan** ~ An enlightened minister prefers applying the principles of Dao to assist his sovereign in governing. ~ He is extremely reluctant to use force to subjugate others. ~ Using force always has repercussions. ~ Wherever the army passes through, the land is laid to waste and brambles grow. ~ After a major battle, there will be a famine the following year. ~ A moral person will only accomplish his task. ~ He will not be heavy-handed. ~ Achieving success, he is not ostentatious. ~ Accomplishing his task, he does not gloat. ~ Scoring victory, he is not arrogantly intransigent. ~ He goes to war in order to achieve his objective, only when he has no other choice. ~ Even after winning, he does not brutalise the vanquished. ~ Whenever anything reaches its peak, it starts to decline. ~ Moreover, excessive use of force is not in accordance with Dao. ~ Anything that goes against Dao will suffer an early demise.

[35t31c] **Han Hiong Tan** ~ Sharp weapons are inauspicious instruments. ~ Everyone dislikes them. ~ Hence, those who follow the way of Dao avoid using them. ~ In times of peace, a person of virtue favours the left side. ~ Only during war does the right side become the preferred choice. ~ A weapon is an instrument of bad

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omen. ~ It is never the favourite object of the man of virtue. ~ Even as the last resort when military force has to be used, ~ It should be used with great restraint and equanimity. ~ In victory, one should not glorify the war. ~ He who glorifies war must be a bloodthirsty person. ~ No bloodthirsty person has ever won universal respect or approval. ~ The left side represents good auspices. ~ The right side augurs bad omen. ~ The second-in-command resides on the left side, whereas the commander-in-chief resides on the right. ~ In conducting the war, the mood is as dark and solemn as that of a funeral rite. ~ During the conflict, you should still mourn for the heavy casualties you have inflicted. ~ In victory, you should bury the dead with appropriate ceremony.

[35t32c] **Han Hiong Tan** ~ Dao is often referred to as "the nameless". ~ Although this "pristine simplicity" (Dao) appears to be insignificant, ~ Nothing in the world can subjugate it. ~ If a ruler can follow the way of Dao, ~ Everyone will naturally come to join him. ~ When Yin and Yang harmonise, rain begins to fall. ~ Similarly, people will live in harmony without any coercion. ~ Whenever a system is set up, new terminology appears. ~ (A new system will bring about new disputes.) ~ However, it is important to simplify the system. ~ Knowing when to stop, you can avert a calamity. ~ What Dao is to the people is similar to what the ocean is to the rivers.

[35t33c] **Han Hiong Tan** ~ He who understands others is wise. ~ He who knows himself is sagacious. ~ To defeat others, you are powerful. ~ To prevail upon yourself, you are resolute. ~ To be contented is to be wealthy. ~ To diligently follow the way of Dao means you have great determination. ~ By not deviating from the path of Dao, you will perpetuate. ~ When a person dies but his spirituality persists, this is the essence of immortality.

[35t34c] **Han Hiong Tan** ~ The great Dao flows everywhere. ~ It goes to the right and it goes to the left. ~ Myriad beings depend on it to survive, ~ But it does not interfere with them. ~ It facilitates but does not gloat. ~ It nourishes everything, but does not exert control. ~ Dao has no goal and appears to be insignificant. ~ Nevertheless, everything relies on it for sustenance, but it exerts no control. ~ Such action seems to be magnificently great. ~ Dao has no intention to be great, yet it attains greatness.

[35t35c] **Han Hiong Tan** ~ When the ruler follows the way of Dao, ~ People will flock to him. ~ They become the beneficiaries and enjoy peace and harmony. ~ Beautiful music and sumptuous foods allure all passers-by. ~ They linger and then decide to stay. ~ How is Dao best described? ~ Dao is tasteless, invisible and inaudible, ~ But its use is inexhaustible.

[35t36c] **Han Hiong Tan** ~ If you want to contract something, you must first stretch it. ~ You must first strengthen his power before you can weaken him. ~ Similarly, you have to build up something first before you can demolish it. ~ You can only take something away from somebody after they have possessed it. ~ This sort of platitudes is known as "subtle discernment". ~ The soft and the weak can overcome the hard and the strong. ~ Just like the fish should not leave the deep, ~ The machination in politics must not be revealed to the public.

[35t37c] **Han Hiong Tan** ~ Dao always sticks to non-action, yet everything develops spontaneously. ~ If the rulers could follow the way of Dao, ~ Everything under the sun will function properly. ~ If desire begins to creep in during the developing process, ~ It should be constrained by the "nameless simplicity". ~ The "nameless simplicity" has no designs. ~ Without designs, it will not create any disturbance. ~ Hence, peace will again prevail in the world.

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[35t38c] **Han Hiong Tan** ~ The ruler with great virtue never reveals his virtue. ~ Hence, he truly possesses real virtue. ~ An ordinary ruler deliberately tries to show off his virtue. ~ He therefore does not possess any real virtue. ~ The ruler with great virtue goes with the flow. ~ His action encapsulates the essence of wu-wei. ~ The ordinary ruler deliberately tries to go with the flow. ~ He thus achieves the antithesis of wu-wei. ~ The ruler with great compassion rules benevolently without ulterior motives. ~ He thus captures the essence of wu-wei. ~ The ruler of righteousness deliberately sets out to rule benevolently. ~ He thus misses the essence of wu-wei. ~ The ruler of propriety (rites) imposes rules and regulations. ~ When the people do not conform, he responds with punitive measures. ~ Therefore, when Dao is in decline, virtue supplants it. ~ When virtue is in decline, benevolence replaces it. ~ When benevolence fails, righteousness takes its place. ~ When righteousness does not prevail, rites begin to exert their authority. ~ The prevalence of rites is the sign that loyalty and trust are wearing very thin and that serious trouble is brewing. ~ Clever people with prescience to foretell events represent the superficiality of Dao. ~ This heralds the beginning of ignorance. ~ Therefore, a man of substance is unsophisticated but not shallow. ~ He resides on the fundamental but not on the superficial. ~ He thus embraces the substance and rejects the trimmings.

[35t39c] **Han Hiong Tan** ~ In antiquity, the person who follows Dao said: ~ If the sky is harmonised with Dao, it will be clear. ~ When the Earth harmonises with Dao, it will be settled. ~ Similarly, the spirits will retain their magic power; ~ The valley will be filled with water. ~ When the ruler follows the way of Dao, his reign will be peaceful. ~ All these are achieved by following the way of Dao. ~ If the sky is not clear, it will split. ~ If the Earth is not settled, it will erupt. ~ When the spirits lose their power, they will become extinct. ~ The valley without water will dry up. ~ All forms of life without nourishment will perish. ~ A ruler who fails to maintain peace will be toppled. ~ Dignitaries rely on the support from commoners. ~ A tall building depends entirely on its base to stay erect. ~ Hence, the rulers customarily use self-deprecating words when referring to themselves. ~ Is this not an acknowledgement that everything originates from a humble beginning? ~ Everyone dislikes words like orphaned, widowed, and unworthy. ~ Yet, the rulers customarily use these terms to describe themselves. ~ The irony is that if you crave for fame, you will end up losing it. ~ The person who follows Dao has no desire to be valued like a beautiful jade. ~ Nor would he like to be rejected as an ugly stone.

[35t40c] **Han Hiong Tan** ~ Reversal is the action of Dao. ~ Soft and weak is the function of Dao. ~ Everything comes from being. ~ And being comes from non-being.

[35t41c] **Han Hiong Tan** ~ When a consummate scholar learns about Dao, ~ He studies it diligently and puts it into practice. ~ When a mediocre scholar hears about Dao, ~ He becomes totally perplexed. ~ When a lowly scholar hears about Dao, ~ He instantaneously bursts into laughter. ~ If it is not sneered at, ~ It cannot have been the real Dao. ~ Therefore, there was an ancient saying: ~ A person who knows about Dao appears to be dull. ~ A person who is advanced in Dao appears to be backward. ~ A person who travels smoothly along the path of Dao appears to be on a bumpy ride. ~ A person with excellent virtue appears to be quite shallow. ~ A person with immaculate virtue appears tarnished. ~ A person with great virtue appears to be inadequate. ~ A person with substantial virtue seems to be flimsy. ~ A person with genuine virtue appears to be shifty. ~ The greatest space has no corners. ~ A prodigal talent takes time to actualise. ~ The greatest sound is nature's sound of silence. ~ Dao has no form. ~ Dao is subtle, obscure, and indescribable. ~ Only Dao will give generously and help others to accomplish.

[35t42c] **Han Hiong Tan** ~ Dao engenders one. (Tai-chi) ~ One engenders two. (Yin and Yang) ~ Two engenders

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three. (combinations of Yin and Yang) ~ Three engenders everything. ~ Everything carries Yin and embraces Yang. ~ The mixing of Yin and Yang becomes an entity. ~ People dislike words like orphaned, widowed and unworthy. ~ Nevertheless, the lords use these terms as their titles. ~ An affair may finally turn out well despite a very bad start. ~ Conversely, it could turn out badly with a good start. ~ That is what I have learnt: nothing is certain in life. ~ I will use this to teach others. ~ However, I will still use ~ "Those who resort to violence will die by violence" as my principal teaching.

[35t43c] **Han Hiong Tan** ~ The world's softest can ride roughshod over the world's hardest. ~ The pervasive force which has no form (thickness) ~ Can penetrate through the substance that has no breach (crevice). ~ Hence, I understand the advantage of non-action. ~ The principles of teaching without words (speechless tuition) and the benefits of non-action (laissez faire) are peerless under the sun.

[35t44c] **Han Hiong Tan** ~ Personal glory or your life, ~ Which do you treasure more? ~ Your life or worldly possessions, ~ Which is more precious to you? ~ Gaining one but losing the other, which is more deleterious? ~ Therefore, wanting something badly can cost you dearly. ~ The more goods you hoard, the more you can possibly lose. ~ By being contented, you will never suffer any humiliation. ~ Knowing when to stop, you will never put your life in jeopardy. ~ Hence, you will have a long and wonderful life.

[35t45c] **Han Hiong Tan** ~ The greatest accomplishment appears imperfect, but its utility is limitless. ~ Immense fullness appears inadequate, yet its use is inexhaustible. ~ Though as straight as an arrow, it appears crooked. ~ Polished agility appears awkwardly clumsy. ~ Great eloquence appears haltingly hesitant. ~ Tranquillity prevails upon rashness. ~ Coldness overcomes heat. ~ The sage maintains quietude and practises non-action. ~ He sets an example for everyone to follow.

[35t46c] **Han Hiong Tan** ~ When Dao prevails, thoroughbred horses plough the land. ~ When Dao is in decline, cavalry horses give birth near the battlefields. ~ There is no curse worse than insatiable greed. ~ There is no misfortune worse than unquenchable desire. ~ Only a person who knows when enough is enough is always contented.

[35t47c] **Han Hiong Tan** ~ Without stepping out of the house, ~ You can know what is going on in the world. ~ Without peering out the window, ~ You can understand the way of Dao. ~ The farther you travel, the less you really know. ~ Therefore, the sage knows without having to travel. ~ Without seeing for himself, he can understand the law of nature. ~ Without meddling, he accomplishes easily.

[35t48c] **Han Hiong Tan** ~ In the pursuit of knowledge, your rapacity increases every day. ~ In the pursuit of Dao, your desire decreases daily. ~ It will continue to decrease until it reaches a state of wu-wei. ~ Adhering to non-action, you can accomplish everything easily. ~ You must stick to the principle of non-interference in order to rule a nation. ~ Once you become meddlesome, you become unfit to govern a nation.

[35t49c] **Han Hiong Tan** ~ The sage has no preconceived ideas. ~ He simply takes the lead from his subjects. ~ He treats the good people with kindness. ~ He also treats the bad people with kindness. ~ He thus cultivates the virtue of kindness. ~ He treats those who are trustworthy with sincerity. ~ He also treats those who are not trustworthy with sincerity. ~ Thus, he is cultivating the virtue of sincerity. ~ The sage always handles his affairs in an amicable way. ~ He steers his subjects towards a simple and unpretentious life. ~ Everyone pays attention to him and asks for guidance. ~ He nurtures them tenderly as if caring for babies.

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[35t50c] **Han Hiong Tan** ~ From the time you were born, you are dying. ~ About one-third of people are luxuriating in longevity, ~ Another third are enjoying a normal life span but travelling along the path towards a natural death. ~ The other third are heading on the path towards a premature death. ~ The cause of premature death is due to overindulgence in life. ~ I have heard that people, who master the art of living, ~ Can avoid meeting a rhinoceros or tiger in the jungle. ~ They can avoid getting hurt by any sharp weapons in a battle. ~ The rhinoceros cannot employ its horn against them. ~ The tiger cannot attack them with its paws. ~ Sharp weapons cannot inflict injury on them. ~ Why is this so? ~ They simply manage to stay away from the circle of death.

[35t51c] **Han Hiong Tan** ~ Dao produces everything. ~ De nourishes everything. ~ Dao and De work in tandem and things begin to take shape. ~ Things begin to evolve according to the circumstances. ~ Hence, all beings respect and venerate Dao and De. ~ Dao and De are so venerated because they do not exert control. ~ Everything is allowed to develop naturally. ~ Therefore, Dao procreates everything; De nurtures. ~ De facilitates growth, development, fruition and ripening. ~ It also nourishes and protects. ~ Dao procreates but does not possess. ~ De accomplishes but does not claim credit. ~ It facilitates growth but does not exert control. ~ This is known as "inconspicuous virtue".

[35t52c] **Han Hiong Tan** ~ The world has its beginning. ~ It is the mother of the world (Dao). ~ Once you have understood the mother, ~ You should then begin to learn more about the son (evolution). ~ While learning more about the son, ~ You must always stick to the principles of Dao (mother). ~ Thus, you will never be in any danger in your whole life. ~ If you block out your senses, you will be calm and insouciant. ~ If you allow your cognitive processes to intervene with your daily affairs, you will be irremediably mired by harassment. ~ You have insightful wisdom if you are able to discern the minutiae in every affair. ~ Adhering to the principle of yielding, you are resolutely strong. ~ Igniting the spark of intuitive mindfulness, you thus rekindle your insightful wisdom. ~ Consequently, you will never court any disaster. ~ This is simply following the way of Dao.

[35t53c] **Han Hiong Tan** ~ Even if I confidently know that I am on the right path, I will still tread gingerly for fear of deviating from it. ~ The correct path of Dao is smooth and easily accessible. ~ However, people still choose to travel on the small paths. ~ While the magnificent imperial palace is immaculate and pristine, ~ The paddy fields are neglected and the granaries empty. ~ Yet, the ruler still dresses elegantly, wears fine swords and feasts in style. ~ He continues to amass great personal wealth. ~ This is the behaviour of a chief of robbers. ~ He is not following the way of Dao.

[35t54c] **Han Hiong Tan** ~ A person who is adept at increasing virtue will adhere to it unswervingly. ~ A person who holds steadfastly to his virtue will resolutely persist with it. ~ His deeds will endure because his progeny will continue to commemorate him for generations to come. ~ If he diligently cultivates his personal virtue, the virtue will be genuine. ~ Diligently cultivating virtue in a family, the virtue will be abundant. ~ Diligently cultivating virtue in a community, the virtue will be expansive. ~ Diligently cultivating virtue throughout the country, the virtue will be prolific. ~ Diligently cultivating virtue throughout the world, the virtue will be ubiquitous. ~ Therefore, looking from the individual perspective, you can see the benefit. ~ From the respective viewpoints of family, community, country or the world, the benefits are also obvious. ~ How do you know cultivating virtue will benefit the world? ~ It is through this inference.

[35t55c] **Han Hiong Tan** ~ The person of great virtue is akin to an infant. ~ Poison snakes and insects will not bite him. ~ Ferocious animals will not harm him. ~ Birds of prey will not attack him. ~ The infant is weak

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and floppy, ~ But his grip is firm and tight. ~ Although he does not knows anything about copulation, ~ He has a strong erection and this signifies the pinnacle of vitality. ~ He can scream all day without suffering from hoarseness. ~ This epitomises that his vital energy is in harmony. ~ When the energy is harmonised, it is acting in accord with Dao. ~ If you understand the way of Dao, you have transcendental wisdom. ~ Overindulgence in life is harmful. ~ Forcing the body to work beyond its limits is excessive. ~ Whenever anything reaches its peak, it then begins to decline. ~ Action that is unnatural is contrary to Dao. ~ Action contrary to Dao will lead to an early demise.

[35t56c] **Han Hiong Tan** ~ He who really knows does not speak. ~ He who speaks does not know. ~ You must block the portals to your sensory organs. ~ You must also blunt the sharp edge and reduce the complexity. ~ You must attenuate the glares and mix with commoners. ~ This is to attain "the divine oneness". ~ Henceforth, you are not concerned about intimacy or estrangement. ~ You have no concerns about advantage and disadvantage. ~ You have no concerns about nobility and lowliness. ~ Everyone treasures you.

[35t57c] **Han Hiong Tan** ~ You should govern a country by moral rectitude. ~ You should fight a war by employing stratagems. ~ You should follow the principle of non-intervention to rule a country. ~ How do I know all these are going to work? ~ Let us look at the followings: ~ The more rules and regulations you establish, the more destitute the people become. ~ The more intense the machination amongst the ruling classes, the more discordant the country will become. ~ The more cunning the people, the more outlandish things they do. ~ The more laws you proclaim, the more thieves you produce. ~ Therefore, the sage says: ~ "I follow non-action, and thus my people will live harmoniously. ~ I remain calm, and thus my people become righteous. ~ I do not meddle, and thus my people become more prosperous. ~ I have no desire, and thus my people will be simple and contented."

[35t58c] **Han Hiong Tan** ~ When the government is magnanimous, the people are contented and unsophisticated. ~ When the government is overbearing and mean-spirited, the people are resentful and miserable. ~ Whenever calamity occurs, boon is also lurking around the corner. ~ Whenever good fortune strikes, misfortune is always stalking in its shadow. ~ Nobody will ever know how things will end in any given situation, as there are no fixed patterns. ~ Sometimes, a normal affair can turn out to become exceptionally eventful. ~ Sometimes, an apparently good thing can go terribly wrong. ~ For a very long time, these things continue to befuddle the ordinary people. ~ Nevertheless, the sage is always sharp but not cutting. ~ He is incorruptible but not contemptuous of others. ~ He is upright and direct but not repugnant. ~ He is brilliant but not dazzling.

[35t59c] **Han Hiong Tan** ~ Nothing beats frugality in governing a country or following the way of Dao. ~ Frugality compels you to get ready in advance. ~ To get ready in advance means you start to amass virtues straightaway. ~ The accumulation of virtues will enable you to achieve practically anything in life. ~ Ability to accomplish anything means you have incredible power. ~ With this limitless power, you can govern a country. ~ Governing the country by following the way of Dao, you will endure. ~ A plant can bear great fruit only if it has deep roots. ~ Building deep roots is the way to perpetuate.

[35t60c] **Han Hiong Tan** ~ Governing a big country is akin to frying a small fish. ~ When the power of Dao is prevalent, ~ Even the demons become impotent. ~ Although the demons continue to possess magical power, ~ Their power is rendered innocuous. ~ Hence, the demons cannot harm people. ~ The sage also does not harm people. ~ Both do not interfere with people. ~ Thus by sticking to non-intervention, both let their

virtues merge together.

[35t61c] **Han Hiong Tan** ~ When a great nation takes a low profile, it becomes the hub of small nations. ~ Dao is the world's mystic female. ~ The mystic female triumphs over the male by her quietude. ~ Her characteristics are quietude and humility. ~ If the larger nation is humble, it will gain the trust of the smaller nations and absorb them. ~ By being compliant, the smaller nations will gain protection from the larger nation. ~ Both need to take a lowly position to gain control or to be protected. ~ The large nation aims to embrace and expand. ~ The smaller nation wishes to gain protection and to prosper. ~ Although they both aim to achieve their respective objectives, the larger nation should still take the lower profile.

[35t62c] **Han Hiong Tan** ~ Dao is the safe haven for all beings. ~ The good people value it. ~ The bad people receive protection from it. ~ Words consistent with Dao will place you in a coveted position. ~ Deeds consistent with Dao will make you stand out from the crowd. ~ Even if people are bad, Dao will not reject them. ~ There are important events as such coronation and swearing in of ministers. ~ In these pompous ceremonies, officials carrying precious jade lead the procession followed by four thoroughbreds. ~ This largess becomes insignificant when compared to simply presenting Dao as a gift. ~ Why has Dao always been valued since antiquity? ~ It is as the saying goes: ~ "If you seek it, you will get it; if you make an error, you will be forgiven." ~ Hence, Dao is valued by all.

[35t63c] **Han Hiong Tan** ~ Normal people act rashly, but the sage does not. ~ Normal people interfere freely, but the sage is different. ~ Normal people prefer tasty cuisine, but the sage prefers plain food. ~ The sage will deal with all matters, big or small, by always recompensing ill will with goodwill. ~ To solve a complex issue, you must first start working with the easy problems. ~ To accomplish a huge task, you must start and graduate from a series of simpler tasks. ~ To solve the most complex problem, you must tackle the simplest one first. ~ The greatest task in the world is often the aggregation of smaller tasks. ~ The sage has never endeavoured to accomplish a great task. ~ Yet, he accomplishes a great task. ~ A person who readily gives promises often fails to keep them. ~ A person who takes things too lightly will definitely be plagued with many problems. ~ The sage regards everything as potentially troublesome. ~ Consequently, he will never encounter any difficulty.

[35t64c] **Han Hiong Tan** ~ It is easier to maintain the status quo when things are established and stabilised. ~ It is easier to correct things when the incipient signs of trouble have just occurred. ~ Fragile things disintegrate quickly. ~ Minute things disperse readily. ~ You should act well before the rot has set in. ~ You should take effective measures before chaos arises. ~ A tree broader than a man's embrace grows from a tiny seedling. ~ The tallest tower starts from a clod of earth. ~ The longest journey begins with the first step. ~ He who schemes will fail, and he who grasps tightly will lose it. ~ Hence, the sage does not scheme and will not fail. ~ He does not hold fast so he will not lose it. ~ Failure usually occurs at the cusp of succeeding. ~ If you pay careful attention from start to finish, there will be few failures. ~ What the sage wants is the opposite of what others want. ~ Hence, the sage does not covet rare objects. ~ The sage learns what others don't want to learn. ~ Thus, he avoids making mistakes that others commonly make. ~ The sage only facilitates. ~ He lets things evolve, but he does not interfere.

[35t65c] **Han Hiong Tan** ~ The ancient ruler who followed the way of Dao, ~ Attempted to make people simple and unsophisticated, not clever and scheming. ~ People are unruly because they are too clever and devious. ~ Using sophisticated measures to run a country, you can only cause harm. ~ Using unsophisticated measures, you will bring prosperity to the country. ~ These two models are consistent with the immutable

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principles of Dao. ~ Understanding the immutable principles, you are a person of inconspicuous virtue. ~ Inconspicuous virtue is profound and enduring. ~ Inconspicuous virtue is the opposite of conventional wisdom. ~ By going with the flow, you will achieve great harmony.

[35t66c] **Han Hiong Tan** ~ How does the sea become the king of all waters? ~ It is because it is good at lying low. ~ Hence, it is the king of all waters. ~ Therefore, the sage must be modest in order to reign successfully. ~ In order to lead, the sage must follow the people wishes. ~ Consequently, when the sage reigns, people are not oppressed. ~ When the sage leads, the people are not suppressed. ~ Hence, the sage is esteemed and not hated. ~ As the sage does not contend, ~ No one can contend with him.

[35t67c] **Han Hiong Tan** ~ Everyone says that Dao is so huge that it does not resemble anything we know. ~ As it is so phenomenally huge, it becomes incomparable. ~ If it does remotely resemble something on earth, then with the passage of time, its uniqueness will evaporate and gradually become inconsequential. ~ I steadfastly hold on to my three treasures. ~ These are compassion, frugality and humility. ~ With compassion, I can arouse real courage from my subordinates. ~ With frugality, I would enjoy popular support. ~ With humility, I become the natural leader. ~ Let us examine the following scenarios. ~ Demanding bravery from the subjects without showing compassion towards them, ~ Expecting popular support without dispensing benefits, ~ And wanting to become the leader without exhibiting humility. ~ These are negative attributes that will lead to self-destruction. ~ By applying compassion in war, you will be triumphant in attack and invincible in defence. ~ When Providence wants to save a nation, ~ It does so by bestowing great compassion to its leader.

[35t68c] **Han Hiong Tan** ~ The accomplished general does not appear intimidating. ~ The consummate warrior does not exhibit any anger. ~ The victorious commander does not contend. ~ A good manager often appears meek and humble. ~ All the above examples display the virtue of non-contention. ~ With this virtue you can capitalise on others' expertise. ~ This is in accord with the way of Dao - the celestial way.

[35t69c] **Han Hiong Tan** ~ There is a saying among the militarists: ~ "I would rather defend than initiate an attack. ~ I would be most reluctant to advance an inch but quite ready to retreat a foot." ~ The ultimate ideal is as follows: ~ Not having any battalions to form a configuration, ~ Not having to initiate an attack, ~ Not needing to take up arms, ~ And not having to fight a war. ~ There is no disaster worse than to underestimate your enemy, ~ For this could endanger your life. ~ Hence, if two evenly-matched armies fight against each other, ~ The aggrieved side that feels poignantly oppressed will win.

[35t70c] **Han Hiong Tan** ~ Though my words are easily comprehended and easily followed, ~ People do not understand and do not want to follow. ~ My words are based on the principles of Dao. ~ I also follow the same principles in all my dealings. ~ Because people do not understand my teachings, they fail to understand me as well. ~ Few people understand me. ~ Fewer people follow my teachings. ~ The sage always dresses shabbily but still embraces the treasure in his bosom.

[35t71c] **Han Hiong Tan** ~ Knowing but thinking you do not really know, you are a man of great virtue. ~ Not knowing but thinking that you know, you have a severe affliction. ~ Because you are aware of this fault, you can then try to avoid committing this mistake. ~ The sage has no flaws because he is cognizant of this malady. ~ Hence, he has no shortcomings.

[35t72c] **Han Hiong Tan** ~ When people do not respect the authority, ~ Legislation bearing stiff penalties will soon

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follow. ~ Nevertheless, the ruler should not make people's lives a living hell. ~ If the ruler is not oppressive, they will not loathe him. ~ Although the sage is conscious of his ability, he does not show off his talent. ~ While maintaining his self-righteousness, he does not flaunt his eminence. ~ He thus rejects parading his eminence, but he embraces his self-esteem.

[35t73c] **Han Hiong Tan** ~ Brave and reckless will be killed. ~ Brave but prudent will survive. ~ Two different types of bravery have dissimilar outcomes: ~ one is beneficial but the other is disastrous. ~ Why Providence dislikes one but not the other is a puzzle. ~ Even the sage is unable to fathom the reason. ~ The way of Dao is to accomplish without contention; ~ To evoke response without utterance; ~ All things come to pay homage without being told. ~ Dao does not resort to scheming but its plan is perfect. ~ The dragnet cast by Providence has wide meshes, ~ Yet, no wrongdoers ever slip through.

[35t74c] **Han Hiong Tan** ~ If people are not afraid to die, why bother threatening them with death? ~ If people are afraid of dying, then death penalties should be summarily dished out to criminals. ~ Consequently, there will be no more offenders. ~ Normally, Nature usually does the job of the executioner. ~ If the government tries to do what Nature normally does, ~ It is akin to the apprentice trying to do the job of the master carpenter. ~ The apprentice usually ends up cutting his own hand.

[35t75c] **Han Hiong Tan** ~ People are starving because they are forced to pay onerous taxes. ~ That is why they are starving. ~ People are unruly because they are burdened by excessive rules. ~ This is why they become unruly. ~ Whilst living lavishly, the ruler extorts heavy taxes from the people, forcing them to risk their lives simply to eke out a living. ~ That is why the people are not afraid to die. ~ Hence, frugal rulers are infinitely better than those harsh ones who extort heavy taxes to live luxuriously.

[35t76c] **Han Hiong Tan** ~ When a person is alive and kicking, his body is soft and pliable. ~ When he is dead, his body is rigid and stiff. ~ Living plants are soft and supple. ~ Dead plants become dried and stiff. ~ Therefore, hard and stiff epitomises the dead. ~ Soft and supple typifies the living. ~ Hence, when an army flaunts its might, it will be defeated. ~ As the tree grows big and tall, it will be felled. ~ The strong and powerful should occupy the lower position. ~ While the meek and weak should be sitting atop.

[35t77c] **Han Hiong Tan** ~ The way of Dao operates like the art of archery. ~ When you aim too high, you have to adjust downwards. ~ When you aim too low, you have to adjust upwards. ~ If the tension is excessive, you lower it. ~ If the tension is inadequate, you augment it. ~ The way of Dao is to take from the excess and give it to the deficient. ~ In the human realm, it is totally different. ~ It is the case of robbing the poor and giving it to the rich. ~ Who would take from the haves and give it to the have-nots? ~ Only the people who follow the way of Dao would. ~ Therefore, the sage does things without ulterior motives. ~ When he accomplishes, he does not claim credit. ~ It is because he does not want to appear sagacious.

[35t78c] **Han Hiong Tan** ~ Nothing in the world is softer and more yielding than water. ~ Nevertheless, among all things that can overcome the hard and strong, ~ None is more formidable than water and none can supplant it. ~ Everybody knows that the soft can overcome the hard, ~ And the weak can subdue the strong, ~ But few can put these into practice. ~ The ancient sage once said: ~ "A person who can withstand all the nation's insults, ~ Is fit to be the ruler. ~ A person who can endure all the misfortunes of the nation, ~ Is fit to be the king of the world." ~ Here lies the paradox: truthful words that are candid and self-evident may appear to be "trash talk".

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[35t79c] **Han Hiong Tan** ~ To bury the hatchet following a bitter struggle does not necessarily dispel the residual hatred. ~ How can it be called a good resolution? ~ The sage only carries the credit note but does not ask for the repayment. ~ A person with great virtue holds the credit note but does not insist on remittance. ~ The immoral person relentlessly extracts exorbitant taxes from the people. ~ Although the way of Dao is impartial, it always gives succour to good people.

[35t80c] **Han Hiong Tan** ~ In a small and sparsely populated country, ~ Even if there are many talented military leaders, the nation does not require their services. ~ People treasure their lives and livelihoods that they loathe to emigrate. ~ Although there are boats and carriages, no one wants to use them. ~ While there are armour and weapons, there is no place to exhibit them. ~ People revert back to ancient way of recording events by tying knots on the string. ~ Their food is sumptuous. ~ Their garments are beautiful. ~ Their lodgings are comfortable. ~ Their social mores and customs are unsophisticated but joyous. ~ The neighbouring states can be sighted, and the noises of barking dogs and crowing cocks can be heard reciprocally. ~ Yet, people will never visit each other, never in a million years.

[35t81c] **Han Hiong Tan** ~ Truthful words are usually plain and not flowery. ~ Embroidered words are not always truthful. ~ A person who abides to the principles of Dao does not resort to sophistry. ~ He who resorts to sophistry to win an argument does not follow the way of Dao. ~ The erudite scholar may only have circumscribed knowledge. ~ He who has extensive knowledge may not be erudite. ~ The sage does not hoard. ~ The more he serves others, the more he has in reserve. ~ The more he gives away, the more he has in abundance. ~ The predisposition of Dao is to benefit everything, and it does not cause any harm. ~ The way of the sage is to accomplish but not to compete.

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[36t01c] **Hua-Ching Ni** ~ Tao, the subtle reality of the universe cannot be described. ~ That which can be described in words is merely a conception of the mind. ~ Although names and descriptions have been applied to it, the subtle reality is beyond the description. ~ One may use the word "Nothingness" to describe the Origin of the universe, and "Beingness" to describe the Mother of the myriad things, ~ but Nothingness and Beingness are merely conceptions. ~ From the perspective of Nothingness, ~ one may perceive the expansion of the universe. ~ From the perspective of Beingness, ~ one may distinguish individual things. ~ Both are for the conceptual convenience of the mind. ~ Although different concepts can be applied, ~ Nothingness and Beingness and other conceptual activity of the mind all come from the same indescribable subtle Originalness. ~ The Way is the unfoldment of such subtle reality. ~ Having reached the subtlety of the universe, ~ one may see the ultimate subtlety, ~ the Gate of All Wonders.

[36t02c] **Hua-Ching Ni** ~ As soon as the world regards something as beautiful, ~ ugliness simultaneously becomes apparent. ~ As soon as the world regards something as good, ~ evil simultaneously becomes apparent. ~ In exactly the same manner, ~ existence and nonexistence give birth to each other. ~ Difficult and easy define each other. ~ Long and short form each other. ~ High and low make each other distinguishable. ~ Silence and sound make each other conspicuous. ~ Front and back connect each other. ~ Realizing this, one does not separate one's being from the subtle essence of the universe. ~ One holds no preconceptions, and does things without insisting on personal conditions. ~ One guides people by living in accord with the essence of life. ~ One brings good things about, but has no intention of possessing them. ~ One performs work, but has no intention to acquire personal power. ~ When one's task is accomplished, ~ one lets go of it and seeks no reward or recognition. ~ Because one does not claim credit for oneself, ~ one does not do any damage to oneself.

[36t03c] **Hua-Ching Ni** ~ When the superior are not exalted, envy will not be aroused. ~ Then there will be no rivalry or contention among people. ~ When wealth is not treasured, desire for possessions will not be stirred up. ~ Then people will not be tempted to rob one another. ~ By shutting that which is desirable out of sight, the heart will remain undisturbed. ~ Then there will be no confusion in the hearts of people. ~ The guidance of the Universal One of natural wholeness is therefore: ~ Empty your mind. ~ Enjoy good health. ~ Weaken your ambitions. ~ Strengthen your essence. ~ When people are free from cunning, desire, and artifice, everything will be well-ordered of its own accord.

[36t04c] **Hua-Ching Ni** ~ The subtle Way of the universe appears to lack strength, ~ yet its power is inexhaustible. ~ Fathomless, it could be the origin of all things. ~ It has no sharpness, ~ yet it rounds off all sharp edges. ~ It has no form, ~ yet it unties all tangles. ~ It has no glare, ~ yet it merges all lights. ~ It harmonizes all things and unites them as one integral whole. ~ It seems so obscure, ~ yet it is the Ultimate Clarity. ~ Whose offspring it is can never be known. ~ It is that which existed before any divinity.

[36t05c] **Hua-Ching Ni** ~ The subtle virtue of the universe is wholeness. ~ It regards all things as equal. ~ The virtue of the sage is wholeness. ~ He too regards all things as equal. ~ The universe may be compared to a bellows. ~ It is empty, yet it never fails to generate its products. ~ The more it moves, the more it brings forth. ~ Many words lead one nowhere. ~ Many pursuits in different directions bring only exhaustion. ~ Rather, embrace the subtle essence within.

[36t06c] **Hua-Ching Ni** ~ The subtle essence of the universe is active. ~ It is like an unfailing fountain of life which flows forever in a vast and profound valley. ~ It is called the Primal Female and the Subtle Origin. ~ The Gate of the Subtle Origin becomes the root of the universe. ~ It subtly and gently generates without

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exhausting itself.

[36t07c] **Hua-Ching Ni** ~ Heaven is everlasting and Earth is perpetual. ~ Why so? ~ Because they live without holding onto any consciousness of self. ~ Therefore, they can endure forever. ~ One who does not separate his being from the nature of universal wholeness lives with the universal virtue of wholeness. ~ He, too, dissolves all consciousness of self and lives as the universe. ~ By putting himself behind others, ~ he finds himself foremost. ~ By not considering his own personal ends, ~ his personal life is accomplished. ~ He finds himself safe, secure and preserved. ~ Because he does not hold a narrow concept of self, ~ his true nature can fully merge with the one universal life.

[36t08c] **Hua-Ching Ni** ~ One of universal nature is like water; ~ he benefits all things but does not contend with them. ~ He unprotestingly takes the lowest position; ~ thus, he is close to the universal truth. ~ One of universal virtue chooses to live in a suitable environment. ~ He attunes his mind to become profound. ~ He deals with others with kindness. ~ In his speech, he is sincere. ~ His rule brings about order. ~ His work is efficient. ~ His actions are opportune. ~ One of deep virtue does not contend with people; ~ thus, he is above reproach.

[36t09c] **Hua-Ching Ni** ~ A bow that is stretched to its fullest capacity may certainly snap. ~ A sword that is tempered to its very sharpest may easily be broken. ~ A house that is full of jade and gold cannot remain secure for long. ~ One who proudly displays his wealth invites trouble. ~ Therefore, resign from a high position when your mission is complete. ~ This is the Universal Way of a life of deep virtue.

[36t10c] **Hua-Ching Ni** ~ Can you always embrace Oneness without the slightest separation of body and mind? ~ Can you maintain undivided concentration until your vital force is as supple as a newborn baby's? ~ Can you clarify your inner vision to be flawless? ~ Can you love your people and serve your state with no self-exaltation? ~ As Life's Gate opens and closes in the performance of birth and death, ~ can you maintain the receptive, feminine principle when yin and yang are changing? ~ After achieving the crystal clear mind, ~ can you remain detached and innocent? ~ Give birth to and nourish all things without desiring to possess them. ~ Give of yourself, without expecting something in return. ~ Assist people, but do not attempt to control them. ~ This is how to realize the deep virtue of the universe.

[36t11c] **Hua-Ching Ni** ~ Thirty spokes together make a wheel for a cart. ~ It is the empty space in the center which enables it to be used. ~ Mold clay into a vessel; ~ it is the emptiness within that creates the usefulness of the vessel. ~ Cut out doors and windows in a house; ~ it is the empty space inside that creates the usefulness of the house. ~ Thus, what we have may be something substantial, ~ but its usefulness lies in the unoccupied, empty space. ~ The substance of your body is enlivened by maintaining the part of you that is unoccupied.

[36t12c] **Hua-Ching Ni** ~ The five basic colors can be made into countless combinations to perplex the eyes. ~ The five basic tones can be made into infinite compositions to bewilder the ears. ~ The five basic flavors can be made into numerous stimulations to confuse the tongue. ~ The pursuit of worldly pleasures can make the mind wild and uncontrollable. ~ The one who sees the deep nature of life would rather embrace the simple subtle essence of life.

[36t13c] **Hua-Ching Ni** ~ Favor and disgrace are both causes of shock. ~ When one is favored, one is shocked. ~ When one is disgraced, one is also shocked. ~ That is because people forget the unadorned plainness of

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universal life. ~ If they knew this clearly, then what is meant by saying that favor and disgrace are both causes of shock? ~ Favor is no higher than disgrace. ~ What is meant by saying that the greatest trouble is the strong sense of individual self that people carry in all circumstances? ~ People are beset with great trouble because they define their lives so narrowly. ~ If they forsake their narrow sense of self and live wholly, then what can they call trouble? ~ Therefore, only one who dedicates himself to the wholeness of the world is fit to tend the world. ~ Only one who relinquishes the self can be entrusted with responsibility for the life of the world.

[36t14c] **Hua-Ching Ni** ~ Look at it, but you cannot see it. ~ Because it is formless, you call it invisible. ~ Listen to it, but you cannot hear it. ~ Because it is soundless, you call it inaudible. ~ Grasp it, but it is beyond your reach. ~ Because it is subtle, you call it intangible. ~ These three are indescribable and imperceptible, ~ but in the mystical moment you see it, hear it and grasp it, ~ the Unseen, Unheard and Unreachable presents itself as the indefinable essence. ~ Confront it, and you do not see its face. ~ Follow it, and you do not see its back. ~ It does not appear bright when viewed at the zenith, ~ nor does it appear dark when viewed at the nadir. ~ There is nothing that can make this subtle essence of the universe distinct. ~ When you try to make it clear to yourself, it evasively reverts to Nothingness. ~ You may call it the Form of the Formless or the Image of the Imageless. ~ Yet the elusive, subtle essence remains nameless. ~ If you hope to meet it, ~ it has no part you can call front. ~ If you hope to follow it, ~ it has no place you can call behind. ~ Yet it can be observed in the constant regularity of the universe. ~ The constancy of the universe of antiquity is the constancy of the present time. ~ If one knows the Primal Beginning, one may thus know the truth of the universal subtle Way.

[36t15c] **Hua-Ching Ni** ~ The ancient ones who knew how to live with the subtle essence of the universe were gentle and flexible, profound and indistinguishable. ~ They were too deep to be known, thus we can only describe their appearance. ~ They did not rush into anything, ~ as if fording an icy stream in early winter. ~ They were retiring and hesitant, not assertive, ~ as if they were shy of people. ~ They were reverent in demeanor to everyone, ~ as if meeting honored guests. ~ They did not insist on imposing their views on others or interfering in worldly affairs, ~ as if they were passing travelers. ~ They adapted themselves to a circumstance like melting ice. ~ Simple and genuine, they were like virgin timber. ~ Empty and receptive, they were like a huge cave. ~ Comprehensive and unprejudiced, ~ they were equally kind to all things; ~ like the water of a stream flowing down a mountain, they benefitted all things. ~ Who else could move constantly from the gross and heavy to the light and pure? ~ Who else could evolve steadily from the inert and stagnant to everlasting life? ~ Those who hold fast to the subtle essence of the universe do not desire to extend themselves in climax. ~ Because there is no climax to one's extension and expansion, life is continually renewing itself.

[36t16c] **Hua-Ching Ni** ~ Attain the utmost unoccupiedness. ~ Maintain the utmost stillness, ~ and do not interfere with all the things that rush together in activity and grow luxuriantly. ~ Then you can see how living things flourish and renew themselves. ~ Yet, they all must return to the root again, each to its simple source. ~ Knowing to return to the root is to be refreshed. ~ This is called subtle revitalization. ~ To restore one's vitality is to constantly renew oneself. ~ To know constant renewal is to have achieved clarity. ~ If one does not know constant self renewal and thus acts foolishly, ~ disaster will soon occur. ~ Knowing constancy in renewing oneself, ~ one can extend the duration of one's life. ~ If one can deeply understand the extension of life's duration, ~ one is able to contain all things within oneself. ~ To be all-inclusive is to be impartial. ~ To be impartial is to realize the positive, creative virtues of Heaven. ~ To be Heavenly is to be one with the subtle essence of the universe. ~ To be one with the subtle essence of the universe is to enjoy everlasting life.

~ Such a one will be preserved, even after the dissolution of his physical body.

[36t17c] **Hua-Ching Ni** ~ High beings of deep universal virtue work unassertively. ~ They help all people, ~ yet people are barely aware of their existence. ~ Leaders of great achievement earn the friendship and praise of people. ~ Leaders of great strength make people afraid. ~ People despise and defy a leader who is untrustworthy. ~ One cannot inspire confidence in people through words alone; ~ it must be accompanied by correct deeds. ~ When one of subtle virtue has accomplished his task, all the people will say: ~ "It is we ourselves who made it so."

[36t18c] **Hua-Ching Ni** ~ When humankind strayed from the natural way of life, ~ relative social disciplines began to appear. ~ When intelligence and cleverness of mind are admired, ~ great hypocrisy is born. ~ When disharmony manifested in family relations, ~ children who respected their parents and parents who loved their children became rare examples. ~ When chaos prevailed in the country, ~ only a few loyal ministers were recognized. ~ Let all people return to their true nature. ~ Love, kindness, wisdom, family harmony, and loyalty should not be taught one by one, ~ separately from an honest life. ~ Then, once again, people will regain the natural virtue of wholeness. ~ The world will be naturally ordered. ~ There will be no one who singly and cunningly works for personal interest alone.

[36t19c] **Hua-Ching Ni** ~ Abandon the separate concepts of holiness and unholiness. ~ Then all people will be benefitted a hundredfold. ~ Abandon the separate concepts of justice and humanism, ~ and all people will return to a natural state of harmony. ~ Abandon the cunning and cleverness of the mind, ~ and people will cease to rob and deceive one another. ~ These things are based on artifice and are thus inadequate to express the natural virtue of wholeness. ~ Hence, return to the true self to embrace only the one, unadorned nature. ~ Refine personal preference and desire. ~ End the endless search for segmented, intellectual knowledge, ~ and set your mind above worry and vexation. ~ In this way, one may restore one's unity with the perfection of one great universal life.

[36t20c] **Hua-Ching Ni** ~ In high truth, is there any difference between yes and no? ~ Between good and evil, is there any absolute distinction? ~ Must one fear what everyone fears? ~ It is still too early for the subtle truth to dawn on those who are so self-assertive. ~ The people of the world run about excitedly as if they were going to miss the yearly, royal, sacrificial feast, ~ or as if they were going to be the last one to climb a high tower on a beautiful spring day. ~ I alone remain quiet and indifferent. ~ I anchor my being to that which existed before Heaven and Earth were formed. ~ I alone am innocent and unknowing, like a newborn babe. ~ Unoccupied by worldly cares, I move forward to nowhere. ~ The people of the world have more than enough. ~ I alone appear to have nothing. ~ The people of the world appear shrewd and wise. ~ I alone look foolish. ~ I like to be forgotten by the world and left alone. ~ Indeed, I have the mind of a single person! ~ Calm and self-contained, I am like the vast ocean. ~ Free and seemingly aimless, I am like a gentle wind. ~ Everyone seems so clever and self-assured. ~ I alone appear unlearned and original, ~ insistent upon a different direction than other people pursue. ~ I alone value taking my sustenance from the Mother.

[36t21c] **Hua-Ching Ni** ~ One of deep virtue cherishes the subtle essence of the universe. ~ The subtle essence of the universe is elusive and evasive. ~ Though it is elusive and evasive, ~ it unveils itself as images and forms. ~ Evasive and elusive, ~ it discloses itself as indefinable substance. ~ Shadowy and indistinct, ~ it reveals itself as impalpable subtle essence. ~ This essence is so subtle, and yet so real. ~ It is the subtle origin of the whole of creation and non-creation. ~ It existed prior to the beginning of time as the single deep and subtle reality of the universe. ~ It brings all into being.

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[36t22c] **Hua-Ching Ni** ~ The yielding are preserved whole. ~ The crooked become straight. ~ The empty become filled. ~ The depleted are renewed. ~ What has little will gain. ~ What has much will become confused. ~ Therefore, one with a whole mind holds fast to the one essence and thereby becomes an example to the rest of the world. ~ Because he does not flaunt his brightness, ~ he becomes enlightened. ~ Because he is not self-important, ~ he becomes illustrious. ~ Because he does not boast of his accomplishments, ~ he becomes successful. ~ Because he is not self-assertive, ~ he becomes supreme. ~ Because he does not strive for superiority, ~ there is no one in the world who can contend with his superiority. ~ Indeed, the ancient teaching that "the yielding are preserved whole" is no empty saying. ~ Truly, they are preserved whole in order to attain one universal life.

[36t23c] **Hua-Ching Ni** ~ The utterance of the universal subtle law is too loud to be audible. ~ Look at this: a squall does not last the whole morning, nor does a torrential shower last the whole day. ~ What determines this? ~ Even Nature cannot make such violence last for long. ~ How long, then, can the violent actions of human beings last? ~ Hence, one who follows gentleness becomes one with universal truth. ~ One who follows wholeness becomes one with universal virtue. ~ One who separates himself from universal nature and from universal virtue becomes separate and lost. ~ When one is one with universal nature, ~ universal nature is one with him. ~ When one is one with universal virtue, ~ universal virtue is one with him. ~ When one deviates from universal nature, ~ deviation keeps him from universal nature. ~ If one does not know and believe that the subtle law manifests in his own life, ~ how can he have faith that it pervades the entire universe?

[36t24c] **Hua-Ching Ni** ~ One who stands on tiptoe cannot stand firmly. ~ One who strides cannot walk far. ~ One who flaunts himself is not illumined. ~ One who insists that he is right is self-righteous. ~ One who boasts of his accomplishments undoes his merit. ~ One who takes pride in himself impedes his own growth. ~ These things are normally detested by people who nurture virtue and the truthfulness of life, ~ for they do not set their eyes and hearts upon anything that is equal to "the greed for excessive food which fosters morbid growth." ~ Thus, such things are not agreeable to them.

[36t25c] **Hua-Ching Ni** ~ Before Heaven and Earth are born, there is something formless and complete in itself. ~ Impalpable and everlasting, ~ silent and undisturbed, ~ standing alone and unchanging, ~ it exercises itself gently, ~ and generates itself inexhaustively in all dimensions. ~ It may be regarded as the Mother of all things. ~ Far beyond humankind's relative conception, ~ it cannot be referred to by a specific name, ~ yet it may be identified as the subtle essence of the universe. ~ In the absence of an accurate word, ~ I shall call it "the Great." ~ Being great, it extends itself without limit. ~ Extending itself without limit, it is far-reaching. ~ Being far-reaching, it ultimately reverts to itself, ~ returning to its self-sufficient origin. ~ Indeed, it had never really left itself! ~ This indefinable subtle energy flow is truly the greatest of all. ~ Expressing its integral nature, ~ the universal subtle essence remains intangible, yielding, and uncontrollable: ~ the ultimate expression of the cosmos. ~ As an expression of its unceasing creativeness, ~ it manifests as the spaciousness of the sky. ~ As an expression of its receptiveness, ~ it manifests as the great massiveness of galaxies, stars, and planets. ~ As an expression of harmonious reintegration, ~ it manifests as human life. ~ Thus, in the natural flow of energy transformation, human life becomes one of the four great expressions of the subtle essence of the universe. ~ It is the way of universal subtle integration. ~ Humankind conforms to Earth. ~ Earth conforms to the sky. ~ The sky conforms to the Subtle Origin. ~ The Subtle Origin conforms to its own nature. ~ These are the four peaks of manifestation from the great transformation of one universal subtle energy. ~ Taking an individual human life as example, ~ the intangible body with its fluids and

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nervous system construct a field of intangible, but functioning mind and super consciousness.

[36t26c] **Hua-Ching Ni** ~ Centeredness is the cure for impulsiveness. ~ Serenity is the master of restlessness. ~ Knowing this, one of universal nature is placid and never departs from the center of his own being. ~ Though he may move about all day, ~ he never loses his poise. ~ Though he may be surrounded by splendor and comfort, ~ he is always dispassionate and undistracted. ~ For one with great responsibility, ~ to conduct himself lightly is perilous. ~ In frivolity, one's root is lost. ~ In restlessness, one's self-mastery could go with the wind!

[36t27c] **Hua-Ching Ni** ~ One who is good at running leaves no tracks. ~ One who is good at talking has no flaws in his speech. ~ One who is good at calculating makes no use of counting tools. ~ One who is good at shutting things makes no use of bolt and bar, yet no one can open what he has shut. ~ One who is good at tying makes no use of cords and knots, yet no one can untie what he has fastened. ~ One of natural, integral virtue is good at helping all people impartially. ~ Thus, no one is abandoned. ~ Because he is good at protecting and preserving all things, ~ nothing is ever thrown away. ~ This is called "embodying the light of the subtle truth." ~ Hence, the people on the Universal Integral Way are teachers of those off the Way. ~ However, if the student does not value the teacher, ~ and the teacher does not tend the student well, ~ though they both may be intelligent enough, ~ this leads only to further separation.

[36t28c] **Hua-Ching Ni** ~ Know that you possess the strong masculine principle, ~ yet abide by the meek, feminine principle. ~ Thus, become the flowing stream of the world. ~ As the flowing stream of the world, ~ never swerve from your true nature. ~ In this way, you return to the originality of a newborn babe. ~ Know the bright, yet keep to the dark. ~ Never wavering from the subtle truth, ~ you will conform to the pattern of an integral being. ~ In this way, you return again to the infinite. ~ Know how to be honored and glorified, ~ yet maintain unadorned plainness. ~ Thus, become the abundant valley of the world. ~ As the abundant valley of the world, ~ you realize the sufficiency of the constant, subtle virtue of the integral universe. ~ In this way, you return to the original simplicity of an uncarved block of wood with undamaged potential. ~ An integral individual, by preserving the original qualities of his being, ~ maintains his supreme, integral nature. ~ When the uncarved block is shaped into various single tools and vessels, ~ its original qualities are destroyed. ~ This is called "the great Oneness that cannot be divided."

[36t29c] **Hua-Ching Ni** ~ Those who want to conquer the world and make it conform to their own desires will never have success, ~ for the sovereignty of the world is a subtle thing. ~ He who tries to shape it spoils it. ~ He who tries to hold it loses it. ~ The things of the world are constantly changing. ~ There is a time for things to move ahead, ~ and a following time for things to retreat; ~ a time to withdraw internally, ~ and a following time to expand externally; ~ a time to grow luxuriantly, ~ and a following time to decay; ~ a time to rise up, ~ and a following time to sink down low. ~ Therefore, one who does not separate his being from the deep nature of the universe avoids all extremes, extravagance and excess.

[36t30c] **Hua-Ching Ni** ~ One who assists a leader with the subtle truth of the universe advises him not to use the force of arms to try to conquer the world, ~ for such things will always rebound. ~ It is generally the nature of weapons to turn against their wielders. ~ Whenever armies touch the land, ~ they turn it into a wasteland. ~ Moreover, plague and death invariably follow in the wake of a great war. ~ Therefore, a leader should be allowed to effect only a right purpose and not rely on the force of arms once his goal has been achieved. ~ He effects his right purpose, ~ but does not take pride in it. ~ He effects his right purpose as a regrettable necessity. ~ He effects his right purpose, ~ but does not delight in violence, ~ for he knows that to

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be excessively strong is to hasten decay and that violence is against the integral nature of the universe. ~ Whoever goes against the nature of the universe will soon perish.

[36t31c] **Hua-Ching Ni** ~ Weapons are instruments of killing and destruction, ~ which are contrary to the nature of life. ~ Thus, they are avoided by those who follow the subtle Way of the universe. ~ According to ancient social custom, ~ in times of peace a gentleman regards the left side, the soft hand, as the place of honor; ~ in times of war, the right side, the strong hand, is considered the place of honor. ~ Because weapons are inauspicious, ~ they are not the instruments of a gentleman. ~ Only when one has no other choice may one resort to using them, and, if their use is necessary, one must employ calmness and restraint, ~ for peace and quiet are the normal nature of universal life. ~ Even in victory there is no cause for excitement and rejoicing. ~ To rejoice over a victory is to delight in killing and destruction. ~ He who delights in killing and destruction cannot be expected to thrive for long in the world. ~ Therefore, on happy occasions the left side has precedence, ~ while on sad occasions, it is the right side. ~ When this rite was applied in the army, the lieutenant-commander stood at the left, while the commander-in-chief stood on the right. ~ This indicates that war is treated as the equivalent of a funeral service. ~ Because many people have been caused an unnatural death in war, ~ it is only right that the survivors should mourn them. ~ Even when a victory is won, ~ the occasion should be regarded as lamentable.

[36t32c] **Hua-Ching Ni** ~ The universal subtle essence is unnameable and omnipresent. ~ Although it appears even in the plainest and most ordinary of things, ~ it is inferior to nothing. ~ It maintains itself as a model of indivisible integrity. ~ If people would embrace it as their own true nature, ~ everything would settle down in right order and peace of its own accord. ~ Harmonious relationship can be illustrated by the cycle of the seasons which produces rain and dew at exactly the right times. ~ People do not need to do anything to insure the harmony between Heaven and Earth. ~ All names were given for the purpose of distinction when the original simplicity was diversified. ~ When one departs from simplicity, the result is perplexity. ~ When one returns to simplicity, one is saved from destruction by confusion. ~ The universal subtle essence is to human beings what the great ocean is to the rivers and streams of the earth.

[36t33c] **Hua-Ching Ni** ~ One who knows others is clever. ~ One who knows himself has insight. ~ One who overcomes others is forceful. ~ One who overcomes himself is truly strong. ~ One who knows he has enough is rich. ~ One who does not divert his mind from the realization of integral virtue is wisely willful. ~ One who preserves his natural integrity will endure. ~ One who embraces the subtle essence dies yet does not perish and thus enjoys true immortality.

[36t34c] **Hua-Ching Ni** ~ The subtle essence of the universe is omnipresent. ~ It may go to the left or the right. ~ All things derive their life from it, ~ and it holds nothing back from them, ~ yet it takes possession of nothing. ~ It accomplishes its purpose, ~ but it claims no merit. ~ It clothes and feeds all, ~ but has no ambition to be master over anyone. ~ Thus it may be regarded as "the Small." ~ All things return to it, and it contains them, ~ yet it claims no authority over them. ~ Thus it may be recognized as "the Great." ~ The wise one who never attempts to be emotionally great and who accomplishes each small task with full devotion, ~ as if it were the greatest of tasks, is naturally recognized as great.

[36t35c] **Hua-Ching Ni** ~ When the subtle Way of the universe is taught, people know where to go and what to learn, ~ because they know that they will not be harmed but will receive great peace. ~ The teacher of the universal Way is like one who gives real food to people. ~ He does not feed them colorful bait with the intention of catching them. ~ The subtle Way of the universe is flavorless, with nothing much to offer the

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mouth. ~ Neither does it offer much to be enjoyed by the eyes or entertain the ears, yet its usefulness is inexhaustible.

[36t36c] **Hua-Ching Ni** ~ If you hope to expand, you should first contract. ~ If you hope to become strong, you should first weaken yourself. ~ If your ambition is to be exalted, humiliation will follow. ~ If you hold fast to something, it will surely be taken away from you. ~ This is the operation of the subtle law of the universe. ~ The law of the universe is subtle, but it can be known. ~ The soft and meek can overcome the hard and strong. ~ The strength of a country must not be displayed. ~ Just as fish cannot leave the deep, ~ one must never stray from one's true nature.

[36t37c] **Hua-Ching Ni** ~ The subtle essence of the universe is always unoccupied, ~ yet it leaves nothing undone. ~ If the people of the world were wise enough to plant the root of their lives deep within the Subtle Origin, ~ then the worldly affairs of life would coherently follow their own natural course, ~ and harmony would abound of its own accord. ~ When confusion takes place in one's surroundings, ~ it can be dissolved with the power of undisturbable Simplicity. ~ When life is ruled by undisturbable Simplicity, ~ desire and passion naturally fall away and reveal people's true, original nature. ~ Then the peaceful order of the universe prevails and unity manifests again of its own accord.

[36t38c] **Hua-Ching Ni** ~ One of subtle universal virtue is not conscious of being virtuous, ~ therefore, he is truly virtuous. ~ One of partial virtue attempts to live up to an external standard of virtue, ~ therefore, he is not truly virtuous. ~ One of whole virtue does not need to do anything in order to be virtuous, ~ because virtue is the very essence of one's true nature. ~ But, one of partial virtue believes that something must be done in order to prove that he is virtuous. ~ Thus, partial virtue becomes prevalent when people fail to follow their own true nature. ~ Benevolence becomes prevalent when people fail to be naturally kind. ~ Etiquette becomes prevalent when people fail to be righteous and considerate. ~ When people find no response with etiquette, ~ they roll up their sleeves and force others to respond to them. ~ When people stray from the subtle way of universal nature, ~ they can no longer perceive their own true nature. ~ Thus, they emphasize relative virtue. ~ When natural virtue is lost, ~ society depends on the doctrine of humanism. ~ When humanity becomes corrupted, ~ social and religious teachings appear and become powerful forces. ~ When social and religious teachings become corrupted, ~ what is left behind is the empty shell of superficial ceremonies and artificial etiquette. ~ When etiquette is emphasized, ~ it is because people lack the simple qualities of fairness and kindness. ~ This is the starting point of people of confusion. ~ All of these man-made, partial virtues are merely superficial flowers, a false nature. ~ When people begin to move away from their own true nature, ~ it is the beginning of hypocrisy. ~ Therefore, one who integrates his own individual being with the deep nature of the universe sets his heart upon the root of reality rather than the husk, and upon the nourishment of the fruit rather than the fleeting beauty of the flowers. ~ Truly, he cherishes what is deep within rather than what is shallow without. ~ Knowing this, he knows what to accept and what to reject.

[36t39c] **Hua-Ching Ni** ~ Since ancient times there have been those who have attained the subtle essence of the universe and thus become what they are. ~ Heaven attained the subtle essence of the universe and became clear. ~ Earth attained the subtle essence of the universe and became stable. ~ Divine spirits attained the subtle essence of the universe and became powerful. ~ The Valley of the Universe attained the subtle essence of the universe and became productive. ~ The myriad things attained the subtle essence of the universe and became prosperous. ~ The sages attained the subtle essence of the universe and became wise. ~ All became what they are by attaining the subtle essence of the universe and hence their true nature. ~ Extinction

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happens to one who violates his true nature. ~ Without being pure, Heaven would cease to be. ~ Without being stable, Earth would burst into bits. ~ Without maintaining their potency, spirits would disperse. ~ Without being productive, the vast Valley of the Universe would become exhausted. ~ Without being reproductive, the myriad things would perish. ~ Without fortifying themselves with integral virtue, sages would stumble and fall. ~ Greatness is rooted in plainness, ~ just as the low forms the foundation of the high. ~ Realizing this, the ancient sovereigns were content to style themselves as desolate, unworthy, and needy. ~ Therefore, one who does not separate his being from the nature of the universe follows the Integral Way. ~ He has no wish to sound like jingling jade pendants in order to court a good name, ~ nor like the rumbling of a stone rolling from a cliff in order to create a bad name. ~ Each one should work on one's own subtle spiritual integration with the subtle essence of the universe.

[36t40c] **Hua-Ching Ni** ~ Returning to itself is how the subtle Way of the universe exercises itself. ~ Being gentle and yielding is how the subtle Way of the universe employs itself. ~ All things of the world come from the Manifest. ~ The Manifest comes from the unmanifest, subtle essence of the universe.

[36t41c] **Hua-Ching Ni** ~ When people of the highest awareness hear the subtle Way of the universe, ~ they cultivate themselves diligently in order to live in accord with it. ~ When mediocre people hear the subtle Way of the universe, ~ they are unimpressed. ~ When people who are low hear the subtle Way of the universe, ~ they break into loud laughter. ~ If it were not laughed at, ~ it would not be the subtle Way of the universe. ~ Thus there is a traditional saying that he who understands the subtle Way of the universe seems dull of comprehension. ~ He who approaches the subtle Way of the universe seems to move away from it. ~ He who moves on the smooth path of the universe seems to go up and down as if traveling a rough road. ~ The deeply virtuous are like an empty, receptive valley. ~ The innocent appear to be sullied. ~ The abundant appear to be deficient. ~ The perfect appear to be defective. ~ The honest appear to be corrupt. ~ Hence, great space has no corners. ~ Great talent ripens late. ~ Great eloquence is silent. ~ Great form is shapeless. ~ The subtle essence of the universe is hidden and indefinable, yet its benefit is always subtly bestowed.

[36t42c] **Hua-Ching Ni** ~ The universal subtle essence gave birth to One. ~ One gave birth to Two. ~ Two gave birth to Three. ~ Three gave birth to the Myriad Things. ~ All lives have their backs to the yin and embrace the yang. ~ There is nothing more loathed by people than to be orphaned, desolate, and hapless. ~ Yet the wise ancient kings, princes, and barons used such titles to refer to themselves. ~ A thing is sometimes benefitted by being humbled, ~ and diminished by being expanded. ~ What the ancients have taught, I also shall teach: ~ "A man of force and violence will come to a violent end." ~ Whoever said this can be my teacher and father.

[36t43c] **Hua-Ching Ni** ~ The softest of all things can overcome the hardest of all things. ~ Only the insubstantial can penetrate the spaceless. ~ Thus, we know the benefit of non-interference and the teaching of the subtle Way of the universe that does not rely on words. ~ Few people under Heaven can attain it.

[36t44c] **Hua-Ching Ni** ~ As for your fame and your life, which matters more? ~ As for your life and your wealth, which is more precious? ~ As for gain or loss, which is more damaging? ~ He who is most endeared to something must pay dearest for it. ~ He who has hoarded much will suffer great loss. ~ He who knows when enough is enough saves himself from humiliation. ~ He who knows when to stop protects himself from peril. ~ To know this is to be long enduring.

[36t45c] **Hua-Ching Ni** ~ The great perfection seems imperfect, yet its usefulness is unfailing. ~ The great fullness

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appears to be void, yet its usefulness is boundless. ~ The great accomplishment seems unfinished. ~ The ultimate straightness appears crooked. ~ Profound skillfulness appears clumsy. ~ Fluent eloquence seems mute. ~ Movement overcomes cold. ~ Stillness overcomes heat. ~ Maintain clarity and purity, ~ and be a model of deep virtue for all people.

[36t46c] **Hua-Ching Ni** ~ When the people of the world live in accord with the subtle Way of the universe, ~ horses are used for agricultural purposes. ~ When the people of the world do not live in accord with the subtle Way of the universe, ~ then horses, even pregnant mares, are driven into the battlefield and bred there. ~ There is no greater calamity for a nation, or for an individual, ~ than not finding contentment with one's own sufficiency. ~ There is no greater mistake for a nation, or for an individual, ~ than to be covetous. ~ Hence, when one is content within one's own nature, one will always have enough.

[36t47c] **Hua-Ching Ni** ~ Without going out of your door, you can know the ways of the world. ~ Without looking through your window, you can see the Way of Heaven. ~ The farther you go, the less you know. ~ Thus, one of deep virtue knows without going, ~ sees without looking, ~ and accomplishes without doing.

[36t48c] **Hua-Ching Ni** ~ Learning builds daily accumulation, ~ but the practice of the Way of spiritual integration with the subtle essence of the universe builds daily simplification. ~ Simplify and simplify, until all contamination from relative, contradictory thinking is eliminated. ~ Then one does nothing, yet nothing is left undone. ~ One who wins the world does so by not meddling with it. ~ One who meddles with the world loses it.

[36t49c] **Hua-Ching Ni** ~ One with wholeness of virtue has an unconditioned mind. ~ He regards the mind of all being as his own mind. ~ He is kind to the kind. ~ He is also kind to the unkind, ~ for the subtle nature of the universe is kind. ~ He is faithful to the faithful. ~ He is also faithful to the unfaithful, ~ for the integral virtue of the universe is undeceiving. ~ In the midst of the world, ~ he dissolves all minds into harmonious Oneness. ~ All people strain their eyes and ears for excitement. ~ One of deep virtue brings all people back to their childlike-heartedness.

[36t50c] **Hua-Ching Ni** ~ That one's physical life will begin with birth and end in death seems a surety. ~ Also, in an individual life, the special opportunities of life and death are very much equal. ~ When there is an opportunity for death, ~ there is an opportunity for life also. ~ When there is an unusual opportunity for life, ~ it pulls one's life closer to death. ~ Aside from such opportunities, ~ there is the personal effort to maintain normalcy. ~ This is much more reliable than the special opportunities which place one's life on the verge of life and death. ~ People of awareness value normalcy and forsake seeking special opportunities which hold the promise of increasing the strength of living. ~ Such things are eventually only ways to speed up one's life. ~ One who can enjoy his natural life is content with the life of simple normalcy. ~ As I was told, one who knows how to tend his life with simple normalcy, ~ does not meet wild animals on the road or know the touch of weapons during war. ~ The mighty horns of the rhinoceros, ~ the powerful claws of the tiger, ~ the sharp blades of weapons, ~ find nowhere to pierce him. ~ Why is this so? ~ Because his mind holds no uncanny thoughts he gives death no opportunity.

[36t51c] **Hua-Ching Ni** ~ The natural essence of the universe gives life to all things. ~ Virtue nurses them. ~ Matter shapes them. ~ The natural environment brings them to maturity. ~ Therefore, all things without exception revere the subtle essence and honor virtue. ~ Though the subtle essence deserves reverence, ~ it does not demand it. ~ And though virtue ought to be honored, ~ it, too, does not demand it. ~ Thus, it is the

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subtle essence that gives life to all things, and with its virtue nurses them, grows them, fosters them, shelters them, comforts them, nourishes them and embraces them. ~ It does all this, yet it claims no possession, ~ expects no gratitude, and desires no lordship. ~ This is called the subtle virtue of the universe.

[36t52c] **Hua-Ching Ni** ~ All of creation has a common beginning. ~ This common beginning is the Mysterious Mother of all. ~ If we know the Mother, we may know her offspring. ~ Know the offspring, yet stay with the Mother, ~ and the essence of your life will never be exhausted, even though your body be dissolved. ~ Block the openings, shut the doors, ~ and to the end of your days, you will not be worn out. ~ Unblock the openings, multiply your activities, ~ and to the end of your days, you will be beyond remedy. ~ Thus it is said: ~ To perceive the subtle is to have true vision. ~ To be soft is to be truly strong. ~ Use the outer light, but return to the inner. ~ In this way, you will restore your integral virtue, ~ and be preserved from all harm.

[36t53c] **Hua-Ching Ni** ~ If I had even the tiniest grain of insight, ~ I should live in accordance with the subtle Way of the universe; ~ my only fear would be to stray from it. ~ The Integral Way of the universe is very smooth and straight, yet people's minds prefer devious bypaths. ~ The courts are polished and decorated, ~ while the fields are untilled, ~ and the granaries are empty. ~ People wear fine clothes to adorn their external appearance. ~ They carry sharp swords at their sides and worship might rather than righteousness. ~ They know only to make merry by indulging in food and drink. ~ They crave to possess more riches than they could ever use. ~ This is the committing of robbery and is not the Universal Integral Way of natural life.

[36t54c] **Hua-Ching Ni** ~ What is well planted cannot be pulled up. ~ What is closely embraced cannot slip away. ~ The wise establish virtue firmly within themselves, and are honored for generations ever after. ~ Apply natural, integral virtue to your own character, ~ and it will be genuine. ~ Apply natural, integral virtue to the family, ~ and it will abound. ~ Apply natural, integral virtue to the state, ~ and it will flourish abundantly. ~ Apply natural, integral virtue to the world, ~ and it will be pervasive. ~ Understand other people's lives by means of your own life. ~ Understand other people's families by means of your own family. ~ Understand other societies by means of your own society. ~ Understand other countries by means of your own country. ~ How can you know what is right for the world? ~ By knowing what is right for your own life.

[36t55c] **Hua-Ching Ni** ~ One who is steeped in natural virtue is akin to a newborn babe. ~ Wasps and poisonous serpents do not sting it. ~ Fierce beasts do not seize it. ~ Birds of prey do not maul it. ~ Its bones are tender, its muscles soft, yet its grip is firm. ~ It has not known the union of male and female, yet its male member will stir naturally. ~ This is because its vitality is perfectly whole. ~ It can howl and scream all day long without becoming hoarse. ~ This is because it embodies perfect harmony. ~ To know harmony is to know natural virtue. ~ To recognize the natural virtue of the universe is to have insight. ~ To overprotect one's life is to invite danger. ~ To follow the fantasy of the mind is to drain away one's life energy. ~ To hasten growth is to hasten decay. ~ All of this is against the Way of natural virtue. ~ Whatever is against the Universal Way of life soon ceases to be.

[36t56c] **Hua-Ching Ni** ~ One who knows does not speak. ~ One who speaks does not know. ~ The one who knows is the one whose doors are shut, whose openings are blocked, whose sharpness is blunted, and whose glare is softened. ~ He is one with the subtle truth of the universe. ~ Thus you cannot get close to such a person by your love to do so, ~ nor can you keep away from him by your desire to do so. ~ You cannot bestow benefit on him, ~ nor can you do him harm, ~ because he holds the subtle essence of the universe.

[36t57c] **Hua-Ching Ni** ~ When serving the public, use upright means. ~ When commanding troops in war, employ the principle of surprise. ~ To win the world, do nothing to interfere with it. ~ Why? ~ Because the more prohibitions and inhibitions that are imposed on people, ~ the more difficult their lives become. ~ The more destructive weapons a nation or its people possess, ~ the poorer the people of that country become, ~ and the greater is the chaos that occurs in the world. ~ The more clever and crafty people become, ~ the more often strange things happen. ~ The more laws and ordinances there are, ~ the more criminals and dissidents will arise. ~ Therefore, the ancient sages of natural virtue said: ~ "I do nothing, and people's contention dissolves by itself. ~ I enjoy serenity, and people rectify themselves. ~ I make no effort, and people enrich themselves. ~ I have no desire, and people return to simplicity."

[36t58c] **Hua-Ching Ni** ~ When the government does not interfere, the people are simple and happy. ~ When the government does interfere, the people are tense and cunning. ~ Disaster is what blessing perches on. ~ Blessing is where disaster abides. ~ Who can say what the ultimate end of all possibilities will be? ~ Appropriate means soon become unfitting. ~ Good means soon turn to evil. ~ Long indeed have the people been perplexed by the endless, topsy-turvy movement of life. ~ Therefore, one of subtle virtue dissolves and eliminates the vicious cycle of duality. ~ He may have sharp corners, but he does not jab. ~ He may extend himself, but not at the expense of others. ~ He may shine, but he does not dazzle.

[36t59c] **Hua-Ching Ni** ~ In managing people and serving Heaven, there is nothing better than sparing unnecessary activities and expense. ~ To be thrifty means to return to the simple essence of life. ~ To return to the simple essence of life is to nourish subtle virtue. ~ To nourish subtle virtue is to be able to overcome any difficulty. ~ Being able to overcome difficulties, ~ one can break through all limitations. ~ One's limitlessness is derived from whole and boundless virtue. ~ The source of such virtue can support one to serve a nation. ~ Then one's benevolence can be enduring. ~ This is the way to firmly plant and deeply root oneself in the subtle path of universal integration. ~ This is the achievement of the Way of immortality.

[36t60c] **Hua-Ching Ni** ~ Managing a big country is like cooking small fish. ~ The more you stir them, the less their shape can be maintained. ~ When one applies the subtle Way of the universe to the world, ~ all high spirits unite and harmonize their potencies. ~ Thus, they do not harm people. ~ All the world's leaders know to merge with the great Oneness, ~ thus all people are preserved from harm. ~ When the subtle Way of the universe is all pervading, ~ there is no longer any distinction between subject and object, ~ between spiritual and material, ~ between holy and unholy. ~ All energies merge into harmonious Oneness.

[36t61c] **Hua-Ching Ni** ~ A great country is like the lower regions of a river: a place where all the streams of the world unite. ~ She is the mother of the world. ~ The peaceful and feminine always overpowers the masculine. ~ Being peaceable, one takes the lower position. ~ Hence, if a great country can lower itself to greet a small country, ~ it will win the friendship and trust of the small country. ~ If a small country can lower itself to greet a great country, ~ it will win the friendship and support of the great country. ~ One wins by taking the lower position, ~ while the other wins by remaining low. ~ Thus, if each is to find its proper place, ~ the one that is great must place itself low and offer help.

[36t62c] **Hua-Ching Ni** ~ The subtle essence of the universe supports all things. ~ It is a treasure to virtuous people, ~ yet it is a refuge for unvirtuous people too. ~ Good words will find their market. ~ Good deeds may be presented as a gift to another. ~ Though a person has strayed from the right path, ~ the all-encompassing subtle essence of the universe will never abandon him. ~ Hence, at the enthronement of an emperor, ~ or the appointment of the three highest ministers of the empire, ~ rather than present them with discs of jade and

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teams of fine horses, ~ show them the priceless subtle Way of the universe. ~ Why did the ancients esteem the subtle Way of the universe? ~ Didn't they say that a seeker will find nothing, ~ but that he can be free from all transgression? ~ That is why it is such a treasure to the world.

[36t63c] **Hua-Ching Ni** ~ Do that which is not done by doing. ~ Make that which is not made by making. ~ Taste that which cannot be distinguished by taste. ~ Hold the same regard for the few and the many. ~ Requite the unkind with kindness. ~ Thus, one of subtle virtue desires what is not connected with desire, ~ sets no value on the rare goods of the world, ~ learns what is not learned through learning, ~ and induces people to return to that which they have overlooked.

[36t64c] **Hua-Ching Ni** ~ Tackle difficulties when they are easy. ~ Accomplish great things when they are small. ~ Handle what is going to be rough when it is still smooth. ~ Control what has not yet formed its force. ~ Deal with a dangerous situation while it is safe. ~ Manage what is hard while it is soft. ~ Eliminate what is vicious before it becomes destructive. ~ This is called "attending to great things at small beginnings." ~ A tree so big it can fill the span of a man's arms grows from a tiny sprout. ~ A terrace nine stories high rises from a shovelful of earth. ~ A journey of a thousand miles begins with a single step. ~ Thus, one of integral virtue never sets about grandiose things, ~ yet he is able to achieve great things. ~ Lightly made promises inspire little confidence. ~ Making light of things at the beginning, ~ one will meet with failure in the end. ~ Being prepared for hardship, one will not be overcome by it. ~ In handling their affairs, people often ruin them just as they are on the verge of success. ~ With heedfulness in the beginning and all the way through to the end, ~ nothing is ruined.

[36t65c] **Hua-Ching Ni** ~ In ancient times, those who were well-versed in the practice of the subtle Way of the universe did not lead people to disintegrate their minds through intellectual development for the sake of partial achievement. ~ Instead, they dissolved all contradictory concepts and images in order to maintain the natural state of simplicity. ~ Why are people so hard to manage? ~ Because they have become complicated. ~ He who leads others with a conditioned and complicated mind is the source of calamity. ~ He who leads others with simplicity is the source of blessing. ~ To know these two principles is to possess a rule and measure, the symbol of the ancient wise one. ~ To keep the rule and measure constantly in your mind, ~ is to spontaneously manifest integral virtue. ~ Deep and far-reaching is the subtle truth of integrity. ~ It leads all things to return from worldly divergence to one great and universal life.

[36t66c] **Hua-Ching Ni** ~ How does the sea become the queen of all rivers and streams? ~ By lying lower than they do! ~ Hence, it is the queen of all rivers and streams. ~ One who humbles himself, therefore, can serve all people. ~ By putting himself last, he comes to be their leader. ~ Thus, when one of subtle virtue is set above people, ~ they do not feel that he is their burden. ~ And, when he stands in front of people, ~ they do not feel that he is an obstruction to them. ~ Therefore, the world follows one of subtle virtue joyfully, ~ and never tires of doing so. ~ He does not compete with anyone, ~ thus he is above all competition.

[36t67c] **Hua-Ching Ni** ~ The world may say that the subtle Way of the universe which I describe is great, ~ but that it has little bearing on worldly life. ~ Truly, it is just that it is not definable, like the small ways of the world, thus it is indeed great. ~ There are three treasures which I embrace and follow closely: ~ the first is to be kind; ~ the second is to be simple; ~ the third is to not put one's own importance first in the world. ~ Because kindness and compassion can produce courage, ~ simplicity can thus be broadened to contain the world. ~ By not putting your own importance first in worldly affairs, ~ you will not impede the natural growth of all things. ~ If a person endeavors to be brave without first being kind, ~ great purposed, without

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first simplifying his life, ~ an authority, without first denying himself, ~ he cannot evolve freely from strife, and is only courting destruction. ~ Kindness can help to win a war. ~ Kindness can help to defend a fortification. ~ Kindness will invite the corresponding energy of kindness from Heaven through all the divine beings who support and protect.

[36t68c] **Hua-Ching Ni** ~ A good warrior is never violent. ~ A good fighter is never offensive. ~ A great victor defeats his opponent, but not by challenging him. ~ A great commander is humble. ~ This is called the power of non-contention. ~ This is also called making use of the effort of others. ~ To follow this is to follow the pattern of the subtle law of the universe.

[36t69c] **Hua-Ching Ni** ~ The strategist who has achieved excellence says: dare not to be the host, but rather be the guest. ~ Dare not to be the restless aggressor, but rather be the calm defender. ~ Dare not advance an inch, but rather retreat a foot. ~ March forward where there is no obstacle. ~ Stretch out your arm only where there is no confrontation. ~ Charge an opponent where there is no resistance. ~ Hold a weapon that is invisible. ~ There is no greater mistake than to underestimate the power of an opponent. ~ To underestimate the power of an opponent may cost a man his life. ~ Therefore, when opposing troops meet in battle, ~ it is the side with the greatest caution that wins.

[36t70c] **Hua-Ching Ni** ~ My words are very easy to understand and easy to practice, ~ yet the world can neither understand nor practice them. ~ My words have only one source: the subtle truth of the universe. ~ My deeds have only one master: the natural virtue of the universe. ~ The people of the world have no knowledge of this. ~ Thus, they have no knowledge of me. ~ The fewer the persons that know me, ~ the nobler are they that follow me. ~ Therefore, the one of whole virtue wears coarse clothes superficially, ~ but holds a precious treasure within.

[36t71c] **Hua-Ching Ni** ~ He who regards his intellectual knowledge as ignorance has deep insight. ~ He who overrates his intellectual achievement as definite truth is deeply sick. ~ Only when one is sick of this sickness can one cease to be sick. ~ One who returns his mind to the simplicity of the subtle truth is not sick. ~ He knows to break through conceptual knowledge in order to directly reach the subtle truth of the universe. ~ This is the foundation of his health!

[36t72c] **Hua-Ching Ni** ~ When people lack a sense of pure spiritual piety toward natural life, ~ then awful things happen in their life. ~ Therefore, respect where you dwell. ~ Love your life and livelihood. ~ Because you do not disparage your life and livelihood, you will never become tired of life. ~ Thus, one of natural whole virtue respects his own life, but is not egotistical. ~ He loves his life, but does not exalt himself. ~ He holds a sense of spiritual serenity for all things, and disparages nothing. ~ Hence, he does what is right and gives up what is not right.

[36t73c] **Hua-Ching Ni** ~ He who is brave in daring will meet an unnatural death. ~ He who is brave in gentleness will be preserved. ~ Of these two kinds of bravery, one is beneficial, while the other proves harmful. ~ The subtle truth of the universe does not support those who are brave in daring, ~ yet there are still many people who do not understand such apparent truth. ~ So, even the one who integrates his being with the subtle essence of the universe, ~ dares not make light of the subtle law of life. ~ The subtle Way of the universe gave birth to a world of peace and order. ~ It responds to the order and harmony of all beings and things without needing to talk to them. ~ Without your summoning it, it comes to you. ~ Without scheming, its plan is perfect. ~ Vast is the subtle energy network of the universe. ~ Sparsely meshed it is, yet nothing can

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slip through it!

[36t74c] **Hua-Ching Ni** ~ If people are not afraid to die, what is the use of threatening them with the punishment of death? ~ On the other hand, ~ if people value their lives, and if outlaws are seized and killed or are killed by what they are doing, ~ who would dare risk a life of peace for the sake of an insecure future? ~ Yet it is always true that one who takes charge of killing is killed in turn. ~ To become the executioner of artificial righteousness is like the inexperienced lad who would brandish a sharp axe of a master carpenter. ~ He can seldom escape cutting himself.

[36t75c] **Hua-Ching Ni** ~ Why are people starving and leading a difficult life? ~ Is it not because their rulers consume too much tax grain? ~ Is that why they are starving and leading a difficult life? ~ Why are people hard to manage? ~ Is it not because those above them create distress with their oppressive interference? ~ Is that why they are hard to manage? ~ Why do people make light of death? ~ Is it not because those above them demand too much for themselves and value only their own personal power and glory? ~ Is that why they take death so lightly? ~ One who is a guardian of people and does nothing for his own life knows how to value all lives well.

[36t76c] **Hua-Ching Ni** ~ When a person is alive, he is soft and supple. ~ When a person dies, he becomes hard and rigid. ~ When a plant is alive, it is pliant and tender. ~ When a plant is dead, it becomes dry and brittle. ~ Hence, the hard and rigid are companions of the dead. ~ The soft and supple are companions of the living. ~ Therefore, a mighty army is ready to be vanquished. ~ A tree that is dry is ready for the ax. ~ The mighty and the great will be laid low. ~ The soft and the gentle will outlive them all!

[36t77c] **Hua-Ching Ni** ~ The subtle Way of the universe: is it not expressed in the stretching of a bow? ~ The high it presses down. ~ The low it lifts up. ~ The excessive it takes from. ~ The deficient it gives to. ~ It is the nature of this subtle truth to take from what is excessive and give to what is deficient. ~ The way of man, however, is otherwise. ~ It takes from those in need to give to those who already have more than enough. ~ Only one of whole virtue always has something to give to others. ~ Therefore, one of whole virtue does things, but does not keep them for himself; ~ accomplishes his tasks, but does not cling to them. ~ He has no desire to trade his virtue for people's worship.

[36t78c] **Hua-Ching Ni** ~ Nothing in the world is softer or more yielding than water. ~ But, for wearing down the hard and strong, ~ there is nothing like it. ~ That yielding overcomes the strong and softness overcomes the hard is something that is known by all, ~ but is practiced by few. ~ An ancient developed one said: ~ "He who can take the troubles of the people of the world is qualified to rule the world. ~ He who can tend to calamities for the sake of all beings is the right person to be the sovereign of the world." ~ Indeed, truth seems paradoxical!

[36t79c] **Hua-Ching Ni** ~ Even after settling a great dispute, some resentment is likely to remain. ~ Can this be considered a true settlement? ~ Only by cultivating the virtue of wholeness and by returning injury with kindness can there be true harmony. ~ Therefore, one of deep virtue always gives without expecting gratitude. ~ One whose virtue is deep treats the world as if he were the debtor, ~ holding the left side of the tally. ~ He willingly repays the world through serving his fellow man. ~ One who is partially virtuous treats the world as if he were the creditor, ~ holding the right side of the tally. ~ He thinks the world owes him something and should repay him. ~ Although the subtle Way of the universe holds no favoritism or partiality, ~ it always supports those who are naturally virtuous.

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[36t80c] **Hua-Ching Ni** ~ Let there be small communities with few inhabitants. ~ The supply of vessels may be more than enough, ~ yet no one would use them. ~ The inhabitants would love living there so dearly that they would never wish to move to another place. ~ They may have every kind of vehicle, ~ but they would not bother to ride them. ~ They may have powerful weapons, ~ but they would not resort to using them. ~ They would return to a simple system of cords and knots to record their simple events, ~ as was done in ancient times. ~ They would be content with plain food, ~ pleased with simple clothing, ~ satisfied with rustic but cozy homes, ~ and would cling to their natural way of life. ~ The neighboring country would be so close at hand that one could hear its roosters crowing and its dogs barking along the boundaries. ~ But, to the end of their days, people would rarely trespass the territory of another's life.

[36t81c] **Hua-Ching Ni** ~ True words are not necessarily beautiful. ~ Beautiful words are not necessarily truthful. ~ One who is achieved does not argue, ~ and one who argues is not achieved. ~ One who knows the deepest truth does not need segmented information. ~ One who knows vast amounts of information may not know the truth. ~ One of deep virtue is not occupied with amassing material goods, ~ yet the more he lives for others, the richer his life becomes. ~ The more he gives, the more his life abounds. ~ The subtle Way of the universe is beneficial, not harmful. ~ The integral nature of a person is to extend one's virtue unconditionally and to contend with no one.

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[37t01c] **Chang Chung-yuan** ~ The Tao that can be spoken of is not the Tao itself. ~ The name that can be given is not the name itself. ~ The unnameable is the source of the universe. ~ The nameable is the originator of all things. ~ Therefore, oftentimes without intention I see the wonder of Tao. ~ Oftentimes with intention I see its manifestations. ~ Its wonder and its manifestations are one and the same. ~ Since their emergence, they have been called by different names. ~ Their identity is called the mystery. ~ From mystery to further mystery: ~ The entry of all wonders!

[37t02c] **Chang Chung-yuan** ~ When beauty is universally affirmed as beauty, therein is ugliness. ~ When goodness is universally affirmed as goodness, therein is evil. ~ Therefore: being and non-being are mutually posited in their emergence. ~ Difficult and easy are mutually posited in their complementariness. ~ Long and short are mutually posited in their positions. ~ High and low are mutually posited in their contradiction. ~ Voice and tone are mutually posited in their unity. ~ Front and back are mutually posited in their succession. ~ Thus, the wise deals with things through non-interference and teaches through no-words. ~ All things flourish without interruption. ~ They grow by themselves, and no one possesses them. ~ Work is done, and no one depends on it. ~ Achievements are made, but no one claims credit. ~ Because no one claims credit, achievements are always there.

[37t03c] **Chang Chung-yuan** ~ If no one esteems the best, men will be free from contention. ~ If no one values the precious, men will be free from illegal gain. ~ If men see nothing to desire, their minds will be free from confusion. ~ Therefore, the wise guides men by relaxing their minds and keeping their bellies firm; ~ By reducing their wills and letting their physiques become strong. ~ He always frees men from the search for knowing and demanding. ~ This means that the knower dares not act for the known. ~ When action is through non-action, no one is uncultivated.

[37t04c] **Chang Chung-yuan** ~ Tao functions through its nothingness. ~ And can not be conceived of as full of things. ~ Profound indeed, it is the model of all things. ~ Dulling its sharpness, ~ Releasing its entanglements, ~ Tempering its light, and ~ Unifying with the earth, ~ Clearly, indeed, it remains. ~ I do not know who created it, ~ But it is likely that it existed prior to God.

[37t05c] **Chang Chung-yuan** ~ Heaven and earth are not benevolent: ~ They treat ten thousand things indifferently. ~ The wise is not benevolent: ~ He treats men indifferently. ~ The entire universe is basically void, like a bellows: ~ When it is in non-action, it does not lack anything; ~ When it is in action, it is even more productive. ~ Debating with words leads to limitations. ~ Therefore, nothing is better than to remain in the state before things are stirred.

[37t06c] **Chang Chung-yuan** ~ The spiritual reality of the void never ceases to exist. ~ We call it the mystery of passivity. ~ The entry to the mystery of passivity is the origin of the universe. ~ Unceasing, it always remains. ~ Drawn upon, it is never exhausted.

[37t07c] **Chang Chung-yuan** ~ The existences of heaven and earth are long-lasting. ~ Their existences are long-lasting because they do not conceive of their existences as existences. ~ Therefore, their existences are long-lasting. ~ When the wise stays back, he steps forward. ~ When he forgets his self, he finds his self. ~ Is it not through selflessness that one achieves selfhood?

[37t08c] **Chang Chung-yuan** ~ That which is best is similar to the water. ~ Water profits ten thousand things and does not oppose them. ~ It is always at rest in humble places that people dislike. ~ Thus, it is close to Tao. ~

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Therefore, for staying, we prefer a humble place. ~ For minds, we prefer profundity. ~ For companions, we prefer the kindness. ~ For words, we prefer sincerity. ~ For government, we prefer good order. ~ For affairs, we prefer ability. ~ For actions, we prefer the right time. ~ Because we do not strive, ~ We are free from fault.

[37t09c] **Chang Chung-yuan** ~ To hold things and to be proud of them is not as good as not to have them, ~ Because if one insists on an extreme, that extreme will not dwell long. ~ When a room is full of precious things, one will never be able to preserve them. ~ When one is wealthy, high ranking, and proud of himself, he invites misfortune. ~ When one's task is completed and his mission is fulfilled, he removes himself from his position. ~ This is indeed the way of Nature!

[37t10c] **Chang Chung-yuan** ~ Can you unify hun and p'o into one and not let them be divided? ~ Can you concentrate on your breathing to reach harmony and become as an innocent babe? ~ Can you clean the dark mirror within yourself and let nothing remain there? ~ Can you love the people and govern the state and do so without interference? ~ Can you enter and leave the realm of Non-being and let these actions take place by themselves? ~ Can the clear illumination radiate to all directions without your having knowledge of it? ~ Cultivate it, and nourish it, ~ Produce it, but do not possess it, ~ Labor on it, but do not depend on it, ~ Lead it, but do not manage it. ~ This is called the mystic attainment.

[37t11c] **Chang Chung-yuan** ~ Thirty spokes are joined at the hub. ~ From their non-being arises the function of the wheel. ~ Lumps of clay are shaped into a vessel. ~ From their non-being arises the function of the vessel. ~ Doors and windows are constructed together to make a chamber. ~ From their non-being arises the function of the chamber. ~ Therefore, as individual beings, these things are useful materials. ~ Constructed together in their non-being, they give rise to function.

[37t12c] **Chang Chung-yuan** ~ Numerous colors make man sightless. ~ Numerous sounds make man unable to hear. ~ Numerous tastes make man tasteless. ~ Racing and pursuing game make man's heart violent. ~ Valuing rare things makes man worry about their safety. ~ Therefore, the wise concentrates on the belly and not on the temptations of the senses. ~ Thus, he abides in the one and foregoes the other.

[37t13c] **Chang Chung-yuan** ~ Honor and dishonor both move us ~ Because we are troubled by having a self. ~ Why do we say that honor and dishonor move us? ~ Because honor lifts us upward ~ And dishonor lowers us downward, ~ Thus, when we are honored we are moved. ~ When we are dishonored we are also moved. ~ That is why honor and dishonor are both said to move us. ~ Why do we say that the great trouble is having a self? ~ Because we have great trouble simply because we have a self. ~ If we are selfless, then where is the trouble? ~ If we identify our self with the world, ~ Then within our self there is the world. ~ If we love the world as we love our self, ~ Then within our self there is only the world.

[37t14c] **Chang Chung-yuan** ~ Gaze at it; there is nothing to see. ~ It is called the formless. ~ Heed it; there is nothing to hear. ~ It is called the soundless. ~ Grasp it; there is nothing to hold on to. ~ It is called the immaterial. ~ We cannot inquire into these three, ~ Hence, they interfuse into one. ~ Above, it is not light. ~ Below, it is not dark. ~ Invisible, it cannot be called by any name. ~ It returns again to nothingness. ~ Thus, we call it the form of the formless ~ The image of the imageless. ~ It is the evasive. ~ Approach it; you cannot see its face. ~ Go after it; you cannot see its back. ~ Adhere to the Tao of the remote past, ~ And apply it to the present. ~ This will enable you to understand the primordial beginning. ~ This is the essential Tao.

[37t15c] **Chang Chung-yuan** ~ In ancient times the best man of Tao was refined and deeply enlightened. ~ His

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depth can hardly be measured. ~ Because his depth can hardly be measured, ~ I will try to draw a picture of him. ~ Prudent, as if he were wading in a cold stream in the winter; ~ Calm, as if he did not want to disturb his neighbors; ~ Respectful, as if he were a guest; ~ Fluid, as if he were ice melting; ~ Solid, as if he were an uncarved block; ~ Vacant, as if he were a valley; ~ Lacking clear discriminations, as if he were impure; ~ Who is able to gradually reach purity from impurity through quiescence? ~ Who is able to gradually grow lively from motion through motionlessness? ~ One who abides in Tao never desires to reach an extreme. ~ Because he never desires to reach an extreme, ~ He can remain in the old, yet become the new.

[37t16c] **Chang Chung-yuan** ~ Contemplate the ultimate void. ~ Remain truly in quiescence. ~ All things are together in action, ~ But I look into their non-action. ~ Things are unceasingly moving and restless, ~ Yet each one is proceeding back to the origin. ~ Proceeding back to the origin is quiescence. ~ To be in quiescence is to return to the destiny of being. ~ The destiny of being is reality. ~ To understand reality is to be enlightened. ~ Not to understand it, and to act wrongly, leads to disaster. ~ Reality is all-embracing. ~ To be all-embracing is to be selfless. ~ To be selfless is to be all-pervading. ~ To be all-pervading is to be transcendent. ~ To be transcendent is to attain Tao. ~ To attain Tao is to be everlasting. ~ Even when the body dies, it is not the end.

[37t17c] **Chang Chung-yuan** ~ The best leader is one whom no one knows. ~ The next best is one who is intimate with the people and is flattered by them. ~ The next is one who is feared by the people. ~ The next is one who is held in contempt by the people. ~ Therefore, when one's sincerity is not sufficient, one does not have the confidence of the people. ~ Be cautious! and spare words. ~ Then when work is done and things are accomplished, ~ People will say that things happened by themselves.

[37t18c] **Chang Chung-yuan** ~ As soon as the great Tao is cast aside, ~ There prevails the teaching of benevolence and righteousness. ~ As soon as intellection and prudence are esteemed, ~ There is produced the great falsehood. ~ As soon as the members of a family are no longer at peace, ~ There is a demand for filial piety and love. ~ As soon as a nation is in confusion and rebellion, ~ There is a claim for loyal officers.

[37t19c] **Chang Chung-yuan** ~ Let the people be free from discernment and relinquish intellection, ~ Then they will be many times better off. ~ Stop the teaching of benevolence and get rid of the claim of justice, ~ Then the people will love each other once more. ~ Cease the teaching of cleverness and give up profit, ~ Then there will be no more stealing and fraud. ~ Discernment and intellection, benevolence and justice, cleverness and profit are nothing but outward refinements. ~ Hence we must seek something other than these. ~ Reveal simplicity, ~ Hold to one's original nature, ~ Rid one's self of selfishness, ~ Cast away covetousness, ~ Eliminate artificial learning and one will be free from anxieties.

[37t20c] **Chang Chung-yuan** ~ What is the difference between the respectful "wei" and the disrespectful "o"? ~ What is the difference between good and bad? ~ Where others are afraid, must I be afraid, too? ~ How extremely ridiculous this is! ~ The people are rejoicing as if they are enjoying a sacrificial feast, ~ Or walking up a terrace in the blossoming spring. ~ How quiescent I am, alone unstirred, like a baby before he knows how to make pleasant expressions. ~ How aimlessly I wander, with no home to turn to. ~ People all have many ambitions and desires. ~ I, alone, seem to have left all of them. ~ How ignorant I am! ~ My mind must be that of a fool. ~ People are glorious and shining. ~ I, alone, am dark and dull. ~ People are clever and inquisitive. ~ I, alone, am obscure and blunt. ~ How tranquil I am, like the placid sea. ~ How loftily drifting, as if I am bound nowhere. ~ People all have their motives. ~ I, alone, am good for nothing and uncouth. ~ I am not like the others. ~ I am nourished by the Mother.

[37t21c] **Chang Chung-yuan** ~ That which is inherent in the great attainment (void) is the echo of Tao. ~ That which is Tao is indistinct and ineffable. ~ Ineffable and indistinct, yet therein are forms. ~ Indistinct and ineffable, yet therein are objects. ~ Unfathomable and invisible, yet therein are essences. ~ The essence is indeed genuine, therein is the vivid reality. ~ From ancient times until the present, the name of Tao has never ceased to exist. ~ Through it we see the beginning of all things. ~ How do we understand the beginning of all things? ~ It is through this.

[37t22c] **Chang Chung-yuan** ~ To bend is to maintain integrity. ~ To deviate is to be direct. ~ To be concave is to be convex. ~ To be exhausted is to be rejuvenated. ~ To be wanting is to be endowed. ~ To have much is to be deprived. ~ Therefore, the wise identifies opposites as one, ~ And sets an example for the world. ~ He remains in concealment and spontaneously is unconcealed. ~ He does not assert himself, therefore he is eminent. ~ He does not claim credit, therefore he receives credit. ~ He is not vain, therefore he is the best. ~ Because he does not oppose anyone in the world, no one can oppose him. ~ Thus, the ancient saying "to bend is to maintain integrity" is the word of truth. ~ Indeed, integrity is attributed to this. ~ Through no words, ~ It takes place by itself.

[37t23c] **Chang Chung-yuan** ~ Nature rarely expresses itself in words. ~ When a hurricane occurs, it does not last all morning. ~ Neither does a heavy shower last the whole day. ~ These are actions of heaven and earth. ~ Thus, even heaven and earth cannot maintain their actions for long. ~ How can man? ~ Therefore, the learner of Tao identifies with Tao. ~ When one achieves it, one identifies with one's achievement. ~ When one loses it, one identifies with one's losing. ~ When man identifies with achievement, achievement also willingly identifies with man. ~ When man identifies with losing, losing willingly identifies with man. ~ If one does not believe enough in this identity, then it will not take place.

[37t24c] **Chang Chung-yuan** ~ To lift the heel is not to stand. ~ To take long strides is not to walk. ~ To show off is not to shine. ~ To insist that one is right is not to be distinct. ~ To claim credit is to have no credit. ~ To be proud of oneself is not to be the best. ~ From the point of view of Tao, all of these are extras which things themselves do not like. ~ Therefore, the man of Tao does not abide with them.

[37t25c] **Chang Chung-yuan** ~ There was a thing, a "gathering" chaos, ~ Which existed prior to heaven and earth. ~ Silent! ~ Empty! ~ Existing by itself, unchanging, ~ Pervading everywhere, inexhaustible, ~ It might be called the mother of the world. ~ Its name is unknown; ~ I simply call it Tao. ~ If I were to exert myself to define it, ~ I might call it great. ~ Great means extending to the limitless. ~ Extending to the limitless means reaching the extreme distance. ~ Reaching the extreme distance means returning to "nearness." ~ Thus, Tao is great, ~ Heaven is great, earth is great, and man is great, too. ~ In the universe we have four greatnesses, and man is but one. ~ Man is in accordance with earth. ~ Earth is in accordance with heaven. ~ Heaven is in accordance with Tao. ~ Tao is in accordance with that which is.

[37t26c] **Chang Chung-yuan** ~ The weighty is the origin of the weightless. ~ Stillness is the fountain of restlessness. ~ Therefore, the ruler journeys from morning until night and never separates himself from his heavy supply cart. ~ Although he is in a glorious atmosphere, he remains quiescent and above it. ~ How can a leader "with ten thousand chariots" take himself lightly before the world? ~ To take himself lightly is to lose the origin. ~ Restlessness means that the fountain is lost.

[37t27c] **Chang Chung-yuan** ~ The best action is free from marks [either good or evil]. ~ The best words are free

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from stains [either good or bad]. ~ The best calculator is free from calculation and measure. ~ The best closure has no bolts, yet it cannot be opened. ~ The best knot has no cord, yet it cannot be untied. ~ Thus, the wise knows how to rescue men; hence, no one is excluded. ~ He also knows how to rescue things; hence, nothing is excluded. ~ This is called penetration to illumination. ~ Therefore, the virtuous is the model for the unvirtuous. ~ The unvirtuous is the origin of the virtuous. ~ If one does not appreciate the virtuous or cherish the unvirtuous, ~ Although one is intelligent, one is not free from confusion. ~ This is called the indispensable wonder.

[37t28c] **Chang Chung-yuan** ~ To be aware of the positive, yet to abide in the negative is to be the abyss of the universe. ~ To be the abyss of the universe is to not deviate from real attainment and to remain like an innocent child. ~ To be aware of the white, yet to abide in the black is to be the chasm of the universe. ~ To be the chasm of the universe is to have sufficient real attainment, and to remain in the state of original non-differentiation. ~ When original non-differentiation is differentiated, things are produced. ~ Yet when the wise makes use of original non-differentiation, he becomes the leader of the people. ~ Therefore, great governing is non-discriminating.

[37t29c] **Chang Chung-yuan** ~ If one undertakes the task of governing the kingdom and engages in governing it, ~ I see that he cannot lead it anywhere. ~ A kingdom is a spiritual vessel and should not be manipulated. ~ Manipulating it leads to failure. ~ To grasp it is to miss it. ~ Because the natures of things vary, one acts, another copies; ~ One breathes lightly, another breathes heavily; ~ One is vigorous, one is meek; ~ One carries on, another fails. ~ Thus, the wise is not excessive, overindulgent, or extreme.

[37t30c] **Chang Chung-yuan** ~ Aiding in governing the kingdom through Tao means not depending on the superiority of arms. ~ Depending on the superiority of arms creates consequences. ~ Wherever there are armies, disorder occurs. ~ After a great battle, there is a year of deprivation. ~ Victory is merely the outcome of a contest. ~ One should not dare to claim superiority of power. ~ As victory is merely an outcome, one should not boast about it. ~ As it is merely an outcome, one should not show off because of it. ~ As it is merely an outcome, one should not be proud of it. ~ As it is merely an outcome, one cannot help but have it. ~ As it is merely an outcome, one should not claim superiority of power. ~ Claiming to be strong leads to decay. ~ This violates Tao. ~ That which violates Tao will not last long.

[37t31c] **Chang Chung-yuan** ~ Arms are implements of ill omen which are abhorred by men. ~ Therefore, the man of Tao does not abide them. ~ Arms are implements of ill omen. ~ One uses them only when one cannot avoid it. ~ Even if one engages in fighting, one should remain quiescent and indifferent. ~ Even if the war is won, one should not glorify it. ~ To glorify it means that one enjoys slaying men. ~ If one enjoys slaying men, one will never be successful in the world.

[37t32c] **Chang Chung-yuan** ~ Tao is real, yet unnameable. ~ It is original non-differentiation and invisible. ~ Nevertheless, nothing in the universe can dominate it. ~ If rulers and lords were able to abide with it, all things in the universe would yield to them naturally. ~ Heaven and earth are unified and rain the dew of peace. ~ Without being ordered to do so, people become harmonious by themselves. ~ When discrimination begins, names arise. ~ After names arise, one should know where to abide. ~ When one knows where to abide, one is never exhausted. ~ To abide with Tao in the world is to be the same as mountain streams flowing to the rivers and to the sea.

[37t33c] **Chang Chung-yuan** ~ To know others is to be intelligent. ~ To be aware of one's self is to be awakened. ~

To overcome others is to have superior strength. ~ To overcome one's self is to be vigorous. ~ To be satisfied is to be wealthy. ~ To act with power is to be aspiring. ~ To retain one's source is to be long-lasting. ~ To die yet not to be deceased is to have longevity.

[37t34c] **Chang Chung-yuan** ~ The magnificent Tao is all-pervading. ~ It may penetrate to either this side or that side. ~ All creatures abide with it and grow; none are excluded from it. ~ When its work is done, it does not demand merit. ~ It nurtures all things, but does not rule them. ~ When it is without intention, it may be called lesser. ~ When all things return to it, yet it does not possess them, it may be called greater. ~ Therefore, the wise does not endeavor to be great. ~ Hence, his attainment is great.

[37t35c] **Chang Chung-yuan** ~ When one maintains the great image in dealing with the world, ~ One deals with the world without harming it. ~ Instead, one makes the world serene, tranquil, and peaceful. ~ Music and delicacies may attract passersby to remain momentarily, ~ But the taste of Tao is plain and without flavor. ~ Look at it, nothing can be seen. ~ Listen to it, nothing can he heard. ~ Employ it, it cannot be depleted.

[37t36c] **Chang Chung-yuan** ~ That which is to be condensed must first be dispersed. ~ That which is to be enervated must first be vitalized. ~ That which is to be devastated must first be produced. ~ That which is to be obtained must first be yielded. ~ This is called invisible illumination. ~ The soft overcomes the unshakable; ~ The weak overcomes the strong. ~ Just as fish stay deep in the pond, ~ The best arms in the nation are those that remain invisible.

[37t37c] **Chang Chung-yuan** ~ Tao is real and free from action, yet nothing is not acted upon. ~ If rulers abide with it, all things transmute by themselves. ~ If, in the process of transmutation, intention emerges, it must be overcome by the original non-differentiation of the nameless. ~ To experience the original non-differentiation of the nameless, one should also be free from intending to have no-intention. ~ To be free from intending to have no-intention is to be quiescent. ~ Thereby, the world is naturally led to tranquillity.

[37t38c] **Chang Chung-yuan** ~ The highest attainment (Tê) is free from attainment. ~ Therefore, there is attainment. ~ The lowest attainment is never free from attainment. ~ Therefore, there is no attainment. ~ The highest attainment never acts and is purposeless. ~ The lowest attainment acts and is purposeful. ~ The highest benevolence (jen) acts and is purposeless. ~ The highest righteousness (yi) acts and is purposeful. ~ The highest propriety (li) acts and no one follows it. ~ One bares one's arms and throws one's opponents away. ~ Therefore, when Tao is lost, we have attainment. ~ When attainment is lost, we have benevolence. ~ When benevolence is lost, we have righteousness. ~ When righteousness is lost, we have propriety. ~ Propriety is due to a lack of trustworthiness and is the beginning of disorder. ~ Anticipated knowledge is the superficiality of Tao and is the beginning of foolishness. ~ Hence, the great man chooses reality and not superficiality. ~ He acts according to reality and not appearance. ~ Thus, he grasps the one and foregoes the other.

[37t39c] **Chang Chung-yuan** ~ In the remote past there were those who attained the One. ~ Attaining the One, heaven became pure. ~ Attaining the One, earth became peaceful. ~ Attaining the One, God became spiritual. ~ Attaining the One, the ocean became full. ~ Attaining the One, ten thousand things came into life. ~ Attaining the One, rulers became the models of the world. ~ All of them became so through the One. ~ Without becoming pure, heaven would have broken. ~ Without becoming peaceful, the earth would have quaked. ~ Without becoming spiritual, God would have crumbled. ~ Without becoming full, the ocean would have drained. ~ Without coming into life, ten thousand things would have perished. ~ Without becoming the

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models of the world, rulers would have stumbled. ~ Therefore, the worthless serves as the foundation of the worthy. ~ The inferior serves as the basis of the superior. ~ Thus, rulers call themselves isolated men, without merit, and worthless. ~ Is this not enough to prove that the worthless serve as the foundation of the worthy? ~ Hence, the perfect fame is no fame. ~ Rulers do not want to be esteemed as tingling jade; they would rather be plain, solid rock.

[37t40c] **Chang Chung-yuan** ~ Reverse is the movement of Tao. ~ Yielding is the action of Tao. ~ Ten thousand things in the universe are created from being. ~ Being is created from non-being.

[37t41c] **Chang Chung-yuan** ~ When a man of superior talent listens to Tao, he earnestly applies it. ~ When an ordinary man listens to Tao, he seems to believe it and yet not to believe it. ~ When the worst man listens to Tao, he greatly ridicules it. ~ If he did not ridicule it, it would not be Tao. ~ Therefore, in Ch'ien-yen we have: ~ Understand Tao as if you do not understand it; ~ Enter into Tao as if you are coming out of it; ~ Move smoothly with Tao as if you are having difficulties. ~ The highest attainment is as if it is no attainment. ~ All-embracing attainment is as if it is lacking attainment. ~ Rigorous attainment is as if it is indolent loafing. ~ Real essence is as if it is empty. ~ The great white is as if it is black. ~ The great square is without corners. ~ Great capacity is successful in its later days. ~ Great music is without sound. ~ The great image is without form. ~ Tao is concealed and without name. ~ Nevertheless, Tao furnishes all things and fulfills them.

[37t42c] **Chang Chung-yuan** ~ From the Tao, one is created; ~ From one, two; ~ From two, three; ~ From three, ten thousand things. ~ All of them achieve harmony through the unification of affirmation and negation ~ Which is embraced by everything. ~ No one likes to be isolated (ku), without merit (kua), or worthless (pu ku), ~ Yet rulers refer to themselves with these names. ~ Thus, some things add to their value by reducing their value. ~ Some things reduce their value by adding to their value. ~ Other ancients have taught this; I teach it too. ~ "The man of violence will end his life in violence." ~ This is a basic motto.

[37t43c] **Chang Chung-yuan** ~ The meekest in the world ~ Penetrates the strongest in the world. ~ As nothingness enters into that-which-has-no-opening. ~ Hence, I am aware of the value of non-action ~ And of the value of teaching with no words, ~ As for the value of non-action, ~ Nothing in the world can match it.

[37t44c] **Chang Chung-yuan** ~ Man's name or man's self - which is closer to him? ~ Man's self or his property - which is more valuable to him? ~ Success or failure - which is more harmful to him? ~ Things that are cherished more, cost more. ~ The more that is kept, the more that is missed. ~ The man who is easily contented is free from shame. ~ The man who knows the right time to stop is free from danger. ~ Thus, he will last long.

[37t45c] **Chang Chung-yuan** ~ When accomplishment reaches its utmost, ~ It is as if nothing is accomplished. ~ Its application is never exhausted. ~ When fullness reaches its utmost, ~ It is as if it is still vacant. ~ Its application leads to limitlessness. ~ Thus the perfectly straight is as if it were bent. ~ The most skilled is as if it were stupid. ~ The greatest ability of debate is as if it were speechless. ~ Hence, quiescence surpasses movement, ~ Coldness surpasses heat, ~ Tranquillity sets the example for the world.

[37t46c] **Chang Chung-yuan** ~ When the world is governed according to Tao, ~ Horses are used to work on the farm. ~ When the world is not governed according to Tao, ~ Horses and weapons are produced for the frontier. ~ No crime is greater than that of ambition. ~ No misfortune is greater than that of discontentment. ~ No fault is greater than that of conquering. ~ Therefore, to know contentment through contentment ~ Is to

always have enough.

[37t47c] **Chang Chung-yuan** ~ Without going out of the gate, ~ One is aware of the world. ~ Without peering outside, ~ One sees the way of heaven. ~ The farther away one is, ~ The less one is aware. ~ Therefore, the wise is aware of all things ~ Without moving a step. ~ He identifies all things ~ Without looking at them. ~ He completes all things ~ Without action.

[37t48c] **Chang Chung-yuan** ~ To learn, ~ One accumulates day by day. ~ To study Tao, ~ One reduces day by day. ~ Through reduction and further reduction ~ One reaches non-action, ~ And everything is acted upon. ~ Therefore, one often wins over the world ~ Through non-action. ~ Through action, one may not win over the world.

[37t49c] **Chang Chung-yuan** ~ The wise man is free from his own mind, ~ But identifies the people's minds as mind. ~ He considers good as good, ~ But he also considers not-good as good. ~ Thus, his attainment of non-differentiation is successful. ~ He considers truth as truth, ~ But he also considers not-truth as truth. ~ Thus, his attainment of non-differentiation is perfected. ~ In the world, the wise conscientiously non-differentiates ~ The minds of the people. ~ Because people rely on their senses of hearing and seeing, ~ The wise treats them as innocent children.

[37t50c] **Chang Chung-yuan** ~ To live or to die: ~ Three out of ten men live, ~ While three out of ten men die. ~ Further, three out of ten men cling to life, ~ But they lose it. ~ Why? ~ Because they all crave life. ~ He who knows how to safeguard his life ~ Does not encounter tigers or rhinoceroses. ~ In the battlefield ~ He does not avoid dangerous weapons. ~ Rhinoceroses cannot gore him, ~ Tigers cannot claw him, ~ Dangerous weapons cannot harm him. ~ Why? ~ Because there is no place in him for death.

[37t51c] **Chang Chung-yuan** ~ Tao creates all things; ~ Tê cultivates them. ~ Things are shaped according to their natures; ~ Relational conditions fulfill them. ~ Therefore, ten thousand things all venerate the source of Tao ~ And value the potentialities of Tê. ~ Tao is venerated and Tê is valued spontaneously; ~ No one orders that it be so. ~ Thus, Tao creates all things; ~ Tê cultivates them. ~ They give them birth. ~ They nourish them. ~ They give them shape. ~ They give them quality. ~ They shelter them. ~ They guard them. ~ They create them but do not possess them. ~ They work for them but expect no reward. ~ They bring them to maturity but do not control them. ~ This is called invisible attainment.

[37t52c] **Chang Chung-yuan** ~ The world has its beginning, ~ Which may be called the origin of the world. ~ When one is aware of the origin, ~ One knows its manifestations. ~ When one is aware of its manifestations, ~ Yet abides with its origin, ~ One never falls short in all of one's life. ~ Ceasing verbal expressions, ~ Stopping the entry of sensations, ~ One is never exhausted. ~ On the contrary, when one is full of words ~ And entangled with one's affairs, ~ One is never able to save one's self. ~ To see what is invisible is to be awakened. ~ To remain gentle is to be strong. ~ Apply illumination and return to awakening. ~ Then one is free from disaster. ~ This is called living in accordance with reality.

[37t53c] **Chang Chung-yuan** ~ If I had even a slight awareness, ~ And practiced the great Way, ~ What I would fear would be deviating from it. ~ The great Way is a very level road, ~ But men like to take circuitous paths. ~ Thus, the palaces are extremely elegant, ~ But the people's farms are extremely desolate, ~ And there is no grain reserved in the storehouses. ~ The rulers wear expensive garments, ~ Carry fine swords, ~ Satiate themselves with food and drink, ~ And possess inordinate riches and precious things. ~ This is the greatest

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robbery, ~ And is indeed against the great Way.

[37t54c] **Chang Chung-yuan** ~ Nothing can be taken away if it is well-founded. ~ Nothing can be lost if it is well-grasped. ~ For generations to come, the worship will not be discontinued. ~ To cultivate (Tao) in one's self makes attainment real. ~ To cultivate (Tao) in one's family makes attainment a surplus. ~ To cultivate (Tao) in one's community makes attainment long-lasting. ~ To cultivate (Tao) in one's nation makes attainment abundant. ~ To cultivate (Tao) in one's world makes attainment all-embracing. ~ Thus, through the self, one contemplates the self. ~ Through the family, one contemplates the family. ~ Through the community, one contemplates the community. ~ Through the nation, one contemplates the nation. ~ Through the world, one contemplates the world. ~ How do I know the world as world? ~ It is through this.

[37t55c] **Chang Chung-yuan** ~ When man is enriched with Tê, ~ He may be identified with an innocent child. ~ He is free from the stings of insects, ~ Free from the claws of wild beasts, ~ Free from the attacks of devouring birds. ~ None of his bones or muscles are said to be strong, ~ But the grip of his hand is always firm. ~ Nothing concerning the union of male and female is yet known, ~ But potentiality is evident. ~ The essence of his life is perfect. ~ He can cry all the time without losing his voice. ~ His inner harmony is supreme. ~ To be aware of inner harmony is to abide with reality. ~ To abide with reality is to be enlightened. ~ However, to push life to the full leads to evil. ~ The mind forcing one's potential is artificial. ~ When things are artificial, they lead to decay. ~ This deviates from Tao. ~ That which deviates from Tao ends life soon.

[37t56c] **Chang Chung-yuan** ~ One who is aware does not talk. ~ One who talks is not aware. ~ Ceasing verbal expressions, ~ Stopping the entry of sensations, ~ Dulling its sharpness, ~ Releasing its entanglements, ~ Tempering its brightness, ~ And unifying with the earth: ~ This is called the identity of Tao. ~ Hence, no nearness can reach him nor distance affect him. ~ No gain can touch him nor loss disturb him. ~ No esteem can move him nor shame distress him. ~ Thus, he is the most valuable man in the world.

[37t57c] **Chang Chung-yuan** ~ Guide the country through tranquillity. ~ Engage in war with rare operations. ~ Win over the world through non-action. ~ How am I aware that this ought to be so? ~ Because of this, the more restrictions and limitations there are, ~ The more impoverished men will be. ~ The more arms men possess, ~ The more disordered the country will be. ~ The more scheming and deceitful men are, ~ The more strange things will occur. ~ The more rules and precepts are enforced, ~ The more bandits and crooks will be produced. ~ Hence, we have the words of the wise: ~ Through my non-action, ~ Men are spontaneously transformed. ~ Through my quiescence, ~ Men spontaneously become tranquil. ~ Through my non-interfering, ~ Men spontaneously increase their wealth. ~ Through my non-willing, ~ Men spontaneously return to original simplicity.

[37t58c] **Chang Chung-yuan** ~ When the country is governed through simplicity and leniency, ~ The people are genuine and honest. ~ When the country is governed through harshness and sharp investigation, ~ The people are more deceitful and dishonest. ~ From misfortune, good fortune is derived. ~ In good fortune, misfortune is conceived. ~ Who can determine the ultimate truth? ~ Or is there no ultimate truth at all? ~ As truth often turns out to be untruth, ~ Goodness often turns out to be evil. ~ This has long confused the people. ~ Thus, when the wise deals with things he is firm in his principles, ~ Yet not sharp. ~ He is pure, yet not harmful. ~ He is straightforward, yet not violent. ~ He is illuminated, yet not glittery.

[37t59c] **Chang Chung-yuan** ~ In guiding people and working according to nature, ~ It is best to follow renunciation. ~ Following renunciation means returning soon. ~ Returning soon means accumulating

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attainment. ~ Accumulating attainment, everything can be dealt with. ~ Dealing with everything leads to limitlessness. ~ With limitlessness, one can govern the country. ~ Governing the country through its origin leads to endurance. ~ This means that to root deeply and to plant firmly leads to longevity and eternal consciousness. ~ Therefore, governing a large nation is as simple as preparing a dish of food.

[37t60c] **Chang Chung-yuan** ~ When Tao prevails in the world, evil loses its power. ~ It is not that evil no longer possesses spiritual power. ~ It is that its power does not damage men. ~ Indeed, it is not that its power does not damage men. ~ It is primarily that the ruler does not become harmful to men. ~ When opposites no longer damage each other, ~ Both are benefitted through the attainment of Tao.

[37t61c] **Chang Chung-yuan** ~ A greater nation must be humble and like a reservoir ~ Where all the waters join together. ~ It is the passivity of the universe. ~ Passivity always prevails over activity through quiescence. ~ Quiescence is humble before activity. ~ When a greater nation is humble before a lesser nation, ~ It prevails over the lesser nation. ~ When a lesser nation is humble before a greater nation, ~ It prevails over the greater nation. ~ Thus, by being humble one prevails over others. ~ Or, by being originally in a lower position, ~ One prevails over others. ~ A greater nation simply likes to bring people together ~ And to nurture them. ~ A lesser nation simply likes to participate ~ And work together with others. ~ In this way, both have what they like, ~ But the greater nation must be humble.

[37t62c] **Chang Chung-yuan** ~ Tao is concealed in the depths of all things. ~ The worthy value it. ~ The unworthy are protected by it. ~ Good words may be traded for honor. ~ Good works may impress men. ~ Even if a man is unworthy, Tao will never exclude him. ~ Although in a great nation an emperor is established, ~ Ministers are appointed, and ~ Jade and horses are all decorated, ~ None of these is a better offer to the nation than Tao. ~ Tao has been highly esteemed since the remote past. ~ Why? ~ Because not searching for it, one obtains it. ~ Even if one has faults, one is free from them. ~ Thus, the Tao is the most highly esteemed thing in the universe.

[37t63c] **Chang Chung-yuan** ~ Action or non-action, work or non-work, knowledge or non-knowledge, ~ Large or small, more or less: ~ It is just like returning hatred with love, ~ Contemplating the difficult with the easy, ~ Working on the great through the small. ~ Because the hard tasks in the world must be preceded by what is easy, ~ Great affairs in the world must begin with what is minute. ~ Hence, the wise never works on what is great; ~ He achieves what is great. ~ The easier it is to promise a thing, ~ The less one can fulfill. ~ The more lightly things are taken, ~ The more difficulties occur. ~ Therefore, the wise takes things as difficult; ~ He is always free from the difficult.

[37t64c] **Chang Chung-yuan** ~ That which is motionless is easy to maintain. ~ That which is prior to emergence is easy to deal with. ~ That which is just beginning is easy to destroy. ~ That which is minute is easy to disperse. ~ Act on what is before it occurs. ~ Manage things before they are in disorder. ~ Big trees grow out of small shoots. ~ A nine story tower begins to be built from one little lump. ~ A journey of a thousand miles begins from where one stays. ~ Those who proceed through action fail. ~ Those who grasp on to a thing lose it. ~ Therefore, the wise does not act on things and is free from failure. ~ He does not grasp on to things, and does not lose them. ~ People who are engaged with things often fail when they almost complete them. ~ Therefore, one should be as careful in the last stage of one's work as at the beginning. ~ Then one will be free from failure. ~ Hence, for the wise, willing is non-willing. ~ He never values things which are hard to attain. ~ He learns what is unlearned. ~ He avoids the mistakes that have been made by others. ~ He is in accordance with the nature of ten thousand things, yet he never interferes with them.

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[37t65c] **Chang Chung-yuan** ~ In the remote past, the man who was good in Tao did not lead his people to calculative thinking, ~ But let them remain ignorant of it. ~ The difficulty in cultivating men is that they are full of intellectual discrimination. ~ Governing the nation through intellectual discrimination is harmful to it. ~ Not governing the nation through intellectual discrimination is a blessing to it. ~ Knowing the difference between these two sets a standard. ~ To be aware of this standard is profound attainment. ~ Profound attainment is deep and far-reaching. ~ It is the reversal of ordinary things, yet it leads to great harmony with Tao.

[37t66c] **Chang Chung-yuan** ~ Rivers and seas become the leading powers over all the waters from the highlands ~ Because they place themselves in low positions before the other waters. ~ That is why rivers and seas become the leading powers over all the waters from the highlands. ~ Thus, when the ruler wishes to become the leader of his people, ~ He first humbles himself before them. ~ When he wishes to be in front of his people, ~ He first remains in back of them. ~ When he is in a high position, people do not feel his authority. ~ When he is in front of his people, they do not feel any obstruction. ~ Therefore, all the people want to support him, and no one dislikes him. ~ It is because he never contends with others that others are unable to quarrel with him.

[37t67c] **Chang Chung-yuan** ~ The world says that I am beyond determination ~ And cannot be identified with anything. ~ It is because I am beyond determination that I cannot be identified with anything. ~ If I could be identified with anything, ~ I would no longer be beyond determination. ~ There are three essentials that I value and maintain: ~ One is compassion (tz'u), ~ Another is renunciation (ch'ien), ~ The third is never longing to be first in the world. ~ One who is compassionate is able to be valiant. ~ One who renounces is able to broaden one's self. ~ One who never longs to be first in the world ~ Is able to achieve the full growth of his capacity. ~ In the present day, people wish to be valiant, ~ But they are not compassionate. ~ They wish to broaden their selves, ~ But they do not renounce. ~ They wish to achieve the full growth of their capacities, ~ But they long to be first in the world. ~ This indeed leads to death. ~ Through compassion, engaging in war, one wins. ~ In self-defense, one is very well protected. ~ This type of person is saved by heaven. ~ Because he is compassionate, he is taken care of well.

[37t68c] **Chang Chung-yuan** ~ A good soldier is free from violence. ~ A good fighter is free from rage. ~ A good winner is free from competition. ~ A good leader is humble before the people. ~ This is called the attainment of non-contention, ~ Or the application of the strength of others. ~ It is also called identity with the ultimate ~ Beyond space and time.

[37t69c] **Chang Chung-yuan** ~ On military operations we have: ~ "I do not boldly attack others first, ~ But take action only after being attacked." ~ "I do not boldly move forward even an inch, ~ But withdraw a foot." ~ This is called the operation of non-operation, ~ Bearing the arms of non-arms, ~ Charging the enemy of non-enemy, ~ Carrying the weapons of non-weapons. ~ There is no more serious misfortune ~ Than to engage in war lightly. ~ To engage in war lightly is to violate my essential teachings of compassion, renunciation, and never longing to be first in the world. ~ Therefore, when two armies join in battle, ~ The one that is compassionate wins.

[37t70c] **Chang Chung-yuan** ~ It is not difficult to grasp my words or to follow them. ~ Yet no one in the world can grasp them or follow them. ~ Because words must derive from the source of words, ~ Action requires an actor who acts. ~ Since you are not aware of this, you cannot know me. ~ The less people know me, the more

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valuable I am. ~ Thus, the wise is covered with tattered clothes which conceal precious jade.

[37t71c] **Chang Chung-yuan** ~ Knowing that which cannot be known is perfect. ~ Not being aware of this knowing is a defect. ~ To be aware of defects as defects is to be free from defects. ~ The wise is free from defects. ~ He is aware of defects as defects. ~ Therefore, he is free from defects.

[37t72c] **Chang Chung-yuan** ~ When people are free from fear, ~ They experience "basic dread." ~ Because they are not limited by the places in which they stay, ~ They are at peace with their lives. ~ Because they are at peace with their lives, ~ Their lives are peaceful. ~ Therefore, the wise is aware of himself, ~ But does not display himself. ~ He cultivates himself, ~ But is not proud of himself. ~ He leaves behind small fear, ~ But experiences basic dread.

[37t73c] **Chang Chung-yuan** ~ Courageous but foolhardy, one perishes. ~ Courageous but not foolhardy, one's life is saved. ~ Between these two, one gains, the other loses. ~ Who knows what nature loathes? ~ Even the sage can hardly make a wise choice. ~ According to the way of heaven, ~ Without contending, one inevitably wins. ~ Without asking, one spontaneously receives a response. ~ Without invitation, success comes by itself. ~ Unintentionally, the heavenly way is well-devised. ~ The net of nature is all-embracing. ~ Although the spaces are large, nothing escapes it.

[37t74c] **Chang Chung-yuan** ~ Men are no longer afraid to die. ~ Why should we frighten them with dying? ~ If men were still as afraid of death as they used to be, ~ We could catch a criminal and put him to death. ~ Who would have the courage to commit a crime? ~ (In nature), there is always one who is responsible for ending the life of man. ~ If we take over the responsibility of killing, ~ It is just like taking over the great lumberjack's work of cutting wood. ~ If we take over the great lumberjack's work of cutting, ~ We can hardly help but hurt our hands.

[37t75c] **Chang Chung-yuan** ~ When men are deprived of food, ~ It is because their kings tax them too heavily. ~ Therefore, they are deprived of food. ~ When men are hard to govern, ~ It is because their kings interfere with their lives. ~ Therefore, they are hard to govern. ~ When men give up their lives lightly, ~ It is because their kings are anxious to live extravagantly. ~ Therefore, men give up their lives lightly. ~ Only one who disregards his own life ~ Knows how to value the lives of others.

[37t76c] **Chang Chung-yuan** ~ When a man is alive, ~ His body is soft and frail. ~ After his death, ~ It is hard and solid. ~ When grass and trees are growing, ~ They are delicate and fragile. ~ After their deaths, ~ They are wizened and decayed. ~ Therefore, what is hard is close to death. ~ What is soft is close to life. ~ Thus, when troops are inflexible, they lose the war. ~ When a wood board is dried hard, it cracks. ~ What is strongest and most solid remains low. ~ What is softest and meekest remains high.

[37t77c] **Chang Chung-yuan** ~ The course of nature is similar to the curve of a bow: ~ That which is at the top is pulled down; ~ That which is at the bottom is brought up. ~ That which is overfull is reduced; ~ That which is deficient is supplemented. ~ The course of nature is to reduce what is overfull ~ And to supplement what is deficient. ~ The course of man is to reduce what is deficient ~ And to supplement what is overfull. ~ Who can supplement the overfull for the people of the world? ~ Only the man of Tao can do it. ~ Therefore, with the wise, work is done and no one depends on it. ~ Achievements are made, but no one claims credit. ~ Is he not free from wishing to show off his superiority?

[37t78c] **Chang Chung-yuan** ~ Water is the softest and meekest thing in the world, ~ Yet it is best able to overcome that which is strong and solid. ~ This is the truth and cannot be changed. ~ "The meek suppresses the solid, the soft suppresses the strong." ~ All the people in the world know this, ~ Yet they cannot apply it to their lives. ~ Therefore, the wise says: ~ "Those who can accept the blame for the entire nation ~ Will be the leaders of the nation. ~ Those who can endure the evil omens of the world ~ Will be the kings of the world." ~ Right expression is similar to its reversal.

[37t79c] **Chang Chung-yuan** ~ When a serious resentment is reconciled, ~ Some resentment certainly remains. ~ Thus, reconciliation cannot be considered the best way. ~ Although the wise holds to the contract prepared by the debtor, ~ He never forces the debtor to fulfill his responsibility. ~ Therefore, the man of Tê holds only to the contract, ~ While the man without Tê presses for taxes. ~ The way of nature is free from intimacy. ~ Yet it constantly stays with the good man.

[37t80c] **Chang Chung-yuan** ~ There is a kingdom which is small and sparsely populated. ~ There are numerous implements, but no one uses them. ~ The people love their lives and no one wants to move afar. ~ Boats and carriages are available, but no one rides them. ~ Fine weapons are in their possession, but no one uses them. ~ The people are back in the times when knotted cords were used to record things. ~ They enjoy fine delicacies and are handsome in their dress. ~ They are happy with their residences and are pleased with their traditions. ~ Although the next state is within sight, and the sounds of cocks crowing and dogs barking are heard, ~ The people live their whole lives without traveling to and fro.

[37t81c] **Chang Chung-yuan** ~ When words express truth, they are not refined. ~ When words are refined, they do not express truth. ~ One who is proficient does not depend on verbal disputation. ~ One who depends on verbal disputation is not proficient. ~ One who knows is not encyclopedic. ~ One who is encyclopedic does not know. ~ The wise does not accumulate. ~ The more he works for other people, the more he gains. ~ The more he shares with other people, the more he receives. ~ The Tao followed by heaven is to do good and not to harm. ~ The Tao followed by the wise is to work and not to claim credit.

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[38t01c] **Henry Wei** ~ Realization of Tao ~ T'i Tao ~ The Tao that can be stated is not the Eternal Tao. ~ The name that can be named is not the Eternal Name. ~ The Unnameable is originator of Heaven and Earth. ~ The Nameable is mother of the ten thousand things. ~ Therefore, ~ Always be desireless, so as to discern Tao's wonderful essence; ~ Always have some desire, so as to discern its manifestations. ~ These two come out from the same source, ~ But are different in name. ~ Their identical nature is a mystery. ~ Mystery of mysteries - ~ That is the gate of all wonderful essence.

[38t02c] **Henry Wei** ~ Self-Culture ~ Yang Shen ~ When all the world knows beauty as beauty, ~ Then ugliness comes into being; ~ When all the world knows goodness as goodness, ~ Then evil comes into being. ~ Therefore, ~ Being and Non-Being condition each other; ~ Difficult and Easy give rise to each other; ~ Long and Short set off each other; ~ High and Low contrast each other; ~ Tone and Voice harmonize each other; ~ Front and Rear succeed each other. ~ Thus the Sage handles affairs non-assertively, ~ And imparts his teaching without words. ~ The ten thousand things grow apace, ~ But he does not let them down. ~ He produces but does not claim ownership; ~ He acts but does not presume on the result; ~ He achieves success but does not take the credit. ~ For the very reason that he takes no credit, ~ Credit does not separate from him.

[38t03c] **Henry Wei** ~ Peace to the People ~ An Min ~ Do not exalt the worthy, ~ So that the people will not contend. ~ Do not treasure hard-to-get objects, ~ So that the people will not become thieves. ~ Keep what is desirable out of sight, ~ So that their heart will not get excited. ~ Therefore, in ruling the people the Sage ~ Empties their hearts, ~ Fills their bellies, ~ Weakens their aspirations, ~ Strengthens their bones. ~ He always makes them guileless and desireless, ~ And makes the guileful ones afraid to interfere. ~ Practice non-interference, ~ And there will never be any misrule.

[38t04c] **Henry Wei** ~ Source Non-Existent ~ Wu Yuan ~ Tao is hollow, yet its utility ~ Seems unlikely to reach the limit. ~ Profound indeed it is; ~ It seems to be the fount of all things. ~ It blunts the sharp; ~ It unravels the tangled; ~ It harmonizes with the light; ~ It mingles with the dust. ~ Calm like a deep pool it seems to remain. ~ I do not know whose son it is. ~ It apparently antecedes the Creator.

[38t05c] **Henry Wei** ~ The Utility of Hollowness ~ Hsu Yung ~ Heaven and Earth are not kindly; ~ They equate the ten thousand things with straw dogs. ~ The Sage is not kindly; ~ He equates the people with straw dogs. ~ The space between Heaven and Earth, ~ Is it not like a bellows? ~ It is hollow, yet it never fails to supply. ~ The more it is worked, the more it gives forth. ~ Much talk often leads to exhaustion. ~ Better concentrate on the center.

[38t06c] **Henry Wei** ~ Perfection of the Symbol ~ Ch'eng Hsiang ~ The Spirit of the Valley never dies. ~ Hence comes the name Mysterious Female. ~ The gateway of the Mysterious Female ~ Is the root of Heaven and Earth. ~ Continuous like a thread it seems to exist; ~ Its utility is inexhaustible.

[38t07c] **Henry Wei** ~ Dimming the Light ~ T'ao Kuang ~ Heaven is eternal, Earth is durable. ~ The reason why they are eternal and durable ~ Is that they do not exist for themselves. ~ This is why they can long endure. ~ Therefore, the Sage putting himself behind, ~ Finds himself in front; ~ And placing himself beyond his concern, ~ Finds himself well preserved. ~ Is this not because he is unselfish? ~ For the very reason that he is unselfish, ~ He is able to find Self-fulfilment.

[38t08c] **Henry Wei** ~ Yielding Nature ~ I Hsing ~ A man of the superior type resembles water, ~ Whose

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goodness lies in benefiting all things without contention, ~ And staying in places detested by the masses. ~ This makes him closely akin to Tao. ~ The goodness of his abode is its low location. ~ The goodness of his heart is its cavern-like hollowness. ~ Benevolence is the goodness of his offerings. ~ Sincerity is the goodness of his speech. ~ The goodness of his rule means peace. ~ The goodness of his dealings means competence. ~ His moves are good because timely. ~ As he is not disposed to contend, ~ He causes little resentment.

[38t09c] **Henry Wei** ~ Practice of Placidity ~ Yun Yi ~ To hold and fill a vessel to brimful ~ Is not so good as to stop before the limit. ~ Hone a tool to its sharpest state, ~ And its keenness cannot be long preserved. ~ A hall filled with gold and jade ~ Can hardly be safeguarded. ~ To show pride in one's wealth and high rank ~ Is to pave the way for one's own doom. ~ Retire after achieving success and winning renown! ~ This is the Way of Heaven.

[38t10c] **Henry Wei** ~ It Can Be Done ~ Neng Wei ~ In harmonizing your hun and p'o to embrace the One, ~ Can you concentrate without deviating? ~ In attuning your breath to induce tenderness, ~ Can you become like a new-born babe? ~ In cleansing and purifying your Mystic Mirror, ~ Can you make it free from all stain? ~ In loving the people and ruling the state, ~ Can you practice non-interference? ~ When the Heavenly Gate opens and closes, ~ Can you play the part of the Female? ~ When your light shines forth in all directions, ~ Can you ignore it with perfect equanimity? ~ To produce things and nourish them, ~ To produce but not to claim ownership, ~ To act but not to presume on the result, ~ To lead but not to manipulate, - ~ This is called Mystic Virtue.

[38t11c] **Henry Wei** ~ Utility of Non-Being ~ Wu Yung ~ Thirty spokes converge on the nave of a wheel: ~ It is where there is non-being (hollow space) ~ That the usefulness of the wheel lies. ~ Clay is molded into a vessel: ~ It is where there is non-being ~ That the usefulness of the vessel lies. ~ Doors and windows are hewn out to make a room: ~ It is where there is non-being ~ That the usefulness of the room lies. ~ Therefore, while being is valuable, ~ It is non-being that is useful.

[38t12c] **Henry Wei** ~ Examination of Desires ~ Chien Yu ~ The five colors blind man's eyes; ~ The five tones deafen man's ears; ~ The five flavors vitiate man's taste; ~ Racing and hunting make man's heart go wild; ~ Hard-to-get articles impede man's movement. ~ Thus the Sage cares for the belly, not the eye. ~ Indeed, he rejects this and adopts that.

[38t13c] **Henry Wei** ~ Abhorrence of shame ~ Yen Ch'ih ~ Favor and disgrace both seem startling. ~ Honor is great trouble if identified with the self. ~ What does it mean by saying ~ That favor and disgrace both seem startling? ~ Favor descends from superior to inferior. ~ The recipient seems startled upon getting it; ~ He seems no less startled upon losing it. ~ This is what it means by saying ~ That favor and disgrace both seem startling. ~ What does it mean by saying ~ That honor is great trouble if identified with the self? ~ The reason why I have great trouble ~ Is that I have a self; ~ If I am selfless and unselfish, ~ What trouble do I have? ~ Therefore, he who feels honored ~ In offering himself for the world, ~ Can be assigned the rule of the world; ~ He who loves to offer himself for the world, ~ Can be trusted with the world.

[38t14c] **Henry Wei** ~ In Praise of the Mysteries ~ Tsan Hsuan ~ What is invisible when looked at is called yi; ~ What is inaudible when listened to is called hsi; ~ What is elusive when grabbed at is called wei. ~ These three are not amenable to investigation; ~ Therefore, they mingle as One. ~ On rising, the One does not become bright; ~ On falling, it does not become dark. ~ Unnameable it goes on and on, ~ And again reverts to Non-Being. ~ This is called shape of the shapeless, ~ And form of the formless. ~ This is called winking-

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waning, as in a dream. ~ On greeting it, one cannot see its front; ~ On following it, one cannot see its back. ~ Taking hold of the Tao of antiquity ~ To cope with the problems of the present ~ Could make one know the ancient origins. ~ This is called the unbroken strand of Tao.

[38t15c] **Henry Wei** ~ Virtue Revealed ~ Hsien Teh ~ The good scholars of ancient times ~ Were keen, astute, mysterious, and intuitive. ~ They were so profound as to be incomprehensible. ~ Since they show themselves incomprehensible, ~ They must be depicted in some arbitrary way: ~ They were cautious as if fording a stream in winter, ~ Hesitant as if afraid of the neighbors around, ~ Dignified as if in the role of a guest; ~ They were easy-going, like ice about to melt, ~ Unpretentious, like wood in its virgin state, ~ Open-minded, like a valley, ~ And murky, like turbid water. ~ Who, being like turbid water, can remain calm, ~ So that quiescence will gradually lead to clarity? ~ Who can stay relaxed for a long while, ~ So that an impulse will gradually lead to Life? ~ He who conserves this Tao does not go to the limit. ~ For the reason that he does not go to the limit, ~ He can wear well and does not need renewal.

[38t16c] **Henry Wei** ~ Return to the Root ~ Kuei Ken ~ Empty the mind to the utmost extent. ~ Maintain quiescence with the whole being. ~ The ten thousand things are growing with one impulse, ~ Yet I can discern their cyclic return. ~ Luxuriant indeed are the growing things; ~ Yet each again will return to the root. ~ Returning to the root means quiescence; ~ Quiescence means renewal of life; ~ Renewal of life means in tune with the Immutable. ~ Knowing the Immutable brings enlightenment. ~ Not knowing the Immutable causes disaster. ~ Knowing the Immutable, one will be broad-minded; ~ Being broad-minded, one will be impartial; ~ Being impartial, one will be kingly; ~ Being kingly, one will attain the Divine; ~ Attaining the Divine, one will merge with Tao, ~ And become immortal and imperishable, ~ Even after the disappearance of the body.

[38t17c] **Henry Wei** ~ The Atmosphere of Simplicity ~ Ch'un Feng ~ The best rulers are not known to the people; ~ Then come those who are loved and praised; ~ Then those who are held in awe; ~ And lastly those who are despised. ~ When one's faith is inadequate, ~ It will not evoke faith from other people. ~ (Wise rulers) are wary and treasure their words. ~ When their task is accomplished and their work done, ~ All the people would say: ~ "We did it of our free will."

[38t18c] **Henry Wei** ~ Social Decadence ~ Su Po ~ The Great Tao having been abandoned, ~ There arise benevolence and righteousness. ~ With the emergence of wit and wisdom, ~ There comes into being monstrous hypocrisy. ~ When the six relatives fail to live in harmony, ~ There arise filial piety and parental love. ~ When the state falls into darkness and disorder, ~ There come into existence loyal ministers.

[38t19c] **Henry Wei** ~ Return to Innocence ~ Huan Ch'un ~ Forswear wisdom, discard knowledge, ~ And the people will gain a hundredfold. ~ Forswear benevolence, discard righteousness, ~ And the people will recover filial and parental love. ~ Forswear skill, discard profit, ~ And thieves and robbers will not appear. ~ These three steps are inadequate for culture. ~ They, therefore, have to encompass some others, ~ Such as: ~ Display plainness, embrace simplicity, ~ Reduce selfishness, and decrease desires.

[38t20c] **Henry Wei** ~ Different from the Madding Crowd ~ I Su ~ Forswear learning, and vexation will vanish. ~ Between an abrupt "Yes" and a gentle "Yea," ~ How much is the difference? ~ Between the good and the bad, ~ How much is the difference? ~ What others fear, one should also fear - ~ What a silly notion! ~ Whither will it lead? ~ Merrily, merrily, the multitude is rejoicing, ~ As if feasting after the Great Sacrifice, ~ As if mounting the Terrace of Love. ~ I alone remain indifferent and show no emotion, ~ Like an infant as yet

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unable to smile. ~ Wandering aimlessly, ~ I look like a homeless tramp. ~ The multitude all have enough and to spare; ~ I alone seem to be left on the wayside. ~ Oh, my mind is indeed like that of an idiot! ~ So dull, so dull I feel. ~ The worldlings are bright and cheerful; ~ I alone feel gloomy and dismal. ~ The worldlings are smart and self-confident; ~ I alone feel disgusted and depressed. ~ Restless like the sea, ~ I drift along as if never able to settle down. ~ The multitude all have some worthy employment; ~ I alone am stubborn and worthless. ~ I alone differ from other people, ~ And love to draw nourishment from the Mother.

[38t21c] **Henry Wei** ~ Hollow Heart ~ Hsu Hsin ~ The inherent quality of Grand Virtue (Teh) ~ Always conforms only to Tao. ~ Tao is something dreamily winking and waning. ~ Waning, winking, it embodies forms; ~ Winking, waning, it embodies things. ~ It may seem receding afar and darkening, ~ Yet within it there is an essence. ~ This essence is very real. ~ Inside is something invariably vital. ~ From hoary antiquity to the present time, ~ Its effect has never gone awry, ~ And serves as witness to the Creator of all things. ~ How do I know the way of the Creator? ~ Through this (witness).

[38t22c] **Henry Wei** ~ Strength to the Humble ~ I Ch'ien ~ To be crooked is to become perfect; ~ To be bent is to become straight; ~ To be hollow is to become full; ~ To be worn out is to be renewed; ~ To have little is to receive more; ~ To have plenty is to be perplexed. ~ Therefore, the Sage embraces the One, ~ And serves as model for the world. ~ As he does not like to show off, he is enlightened; ~ As he is not prone to be self-righteous, he is distinguished; ~ As he does not blow his own horn, he acquires merit; ~ As he does not extol himself, he is fit to be a leader. ~ And it is precisely because he does not contend, ~ That no one under heaven can contend with him. ~ The ancient saying "To be crooked is to become perfect" ~ Surely is not an empty remark. ~ The world goes to him who is truly perfect.

[38t23c] **Henry Wei** ~ Emptiness and Non-Being ~ Hsu Wu ~ Nature is brief in its speech. ~ Thus a tempest does not last a whole morning, ~ Nor does a rainstorm last a whole day. ~ What is it that causes the wind and rain? ~ It is Heaven and Earth. ~ Even Heaven and Earth cannot be long in their outbursts. ~ How much the less can man in his! ~ Therefore, in the pursuit of Tao, ~ Those tending toward Tao will identify with Tao; ~ Those tending toward virtue will identify with virtue; ~ Those tending toward failure will identify with failure. ~ To those identified with Tao, ~ Tao will gladly extend welcome; ~ To those identified with virtue, ~ Virtue will gladly extend welcome; ~ To those identified with failure, ~ Failure will gladly extend welcome. ~ When one's own faith is inadequate, ~ It will not evoke faith from other people.

[38t24c] **Henry Wei** ~ Bitter Favors ~ K'u En ~ He who stands on tip-toe will totter; ~ He who takes long strides is a poor walker. ~ He who likes to show off is not enlightened; ~ He who is prone to be self-righteous is not distinguished; ~ He who blows his own horn will acquire no merit; ~ He who extols himself is not fit to be a leader. ~ From the standpoint of Tao, it can be said: ~ "Eating excessive food or to walk with a burden ~ May be disgusting to creatures." ~ People possessed of Tao, therefore, reject them.

[38t25c] **Henry Wei** ~ Symbol of the Great Origin ~ Hsiang Yuan ~ There is something formless and perfect, ~ Ever-existing, even before birth of Heaven and Earth. ~ How still it is! ~ How quiet! ~ Abiding alone and unchanging, ~ It pervades everywhere without fail. ~ Well may it be the mother of the world. ~ I do not know its name, ~ But label it Tao, ~ And arbitrarily name it Great. ~ Great means going incessantly; ~ Going incessantly means reaching far; ~ Reaching far means completing the cycle. ~ Therefore, ~ Tao is Great; ~ Heaven is Great; ~ Earth is Great; ~ Kingliness is Great. ~ In the cosmos there are four Greats, ~ And Kingliness constitutes one of them. ~ Man patterns after Earth; ~ Earth patterns after Heaven; ~ Heaven patterns after Tao; ~ Tao patterns after Innate Freedom.

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[38t26c] **Henry Wei** ~ Gravity as a Virtue ~ Chung Teh ~ Heaviness is the root of lightness; ~ Quiescence is the master of hastiness. ~ Thus the Sage traveling all day ~ Will not stay away from his loaded cart. ~ Though glorious prospects are in view, ~ He remains serene in a transcendental atmosphere. ~ For what reason should it be ~ That a weighty person like the lord of ten thousand chariots ~ Would consider himself lighter than worldly vanities? ~ In making light of himself, he loses his ministers; ~ In being hasty, he loses his kingly command.

[38t27c] **Henry Wei** ~ Skillful Application ~ Ch'iao Yung ~ A good walker leaves no traces behind; ~ A good speaker leaves no blemishes for criticism; ~ A good counter does not use counting chips; ~ A good lock has no bolt, yet cannot be opened; ~ A good knot has no string, yet cannot be untied. ~ Thus the Sage (in his silent and subtle way) ~ Is always good in saving people, ~ Thereby leaving no people unsaved; ~ And always good in saving things, ~ Thereby leaving nothing unsaved. ~ This is called "Passing the light." ~ Hence the good man is the teacher of the bad, ~ And the bad is object lesson for the good. ~ He who does not honor his teacher, ~ Nor loves any object lesson, ~ Is lost in a great maze, clever though he may be. ~ Such is called Significant Subtlety.

[38t28c] **Henry Wei** ~ Return to Simplicity ~ Fan P'u ~ He, who knows the Male ~ And yet holds on to the Female, ~ Becomes the ravine of the world. ~ Being the ravine of the world, ~ He is always in union with Eternal Virtue, ~ And returns to the state of the new-born babe. ~ He, who knows the white (Yang) ~ And yet holds on to the black (Yin), ~ Becomes a model for the world. ~ Being a model for the world, ~ His Eternal Virtue becomes unerring, ~ And he returns to the Infinite. ~ He, who is aware of glory ~ And yet holds on to ignominy, ~ Becomes the valley of the world. ~ Being the valley of the world, ~ His Eternal Virtue becomes sufficient, ~ And he returns to the state of virgin wood (simplicity). ~ The virgin wood, on being cut up, is used as implements. ~ Sages, who make use of the implements, ~ Become high officials and leaders. ~ The Supreme Ruler uses the wood without cutting it.

[38t29c] **Henry Wei** ~ Non-Action ~ Wu Wei ~ One might wish to get hold of the world, ~ And wilfully interfere with it. ~ In my view, this is bound to fail. ~ The world is a Divine Vessel. ~ It cannot be interfered with. ~ He who interferes with it spoils it; ~ He who grasps it loses it. ~ For among the creatures of the world, ~ Some are leaders, some are followers; ~ Some tend to condone, some to condemn; ~ Some are strong, some are weak; ~ Some are forward-looking, some are downcast. ~ The Sage, therefore, eschews the excessive, ~ Eschews the extravagant, and eschews the extreme.

[38t30c] **Henry Wei** ~ Moderate Use of Force ~ Chien Wu ~ He who uses Tao to assist the ruler of a people ~ Will not employ armed force to dominate the world. ~ For such a scheme is apt to boomerang. ~ Where armies are quartered, ~ Briers and brambles abound. ~ After a great war, famine inevitably happens. ~ Therefore, ~ A good-natured man attains his objective and stops; ~ He dares not grab by violence. ~ He wants to attain his objective, ~ But does not extol it, ~ Nor brag about it, nor take pride in it. ~ He attains his objective as if it could not be helped, ~ And does not use it to practice violence. ~ For things, after their prime, will begin to decay. ~ Decay indicates disregard of Tao. ~ Whatever disregards Tao soon vanishes.

[38t31c] **Henry Wei** ~ Banning the Use of Force ~ Yen Wu ~ Fine weapons are inauspicious instruments. ~ They are probably detested by the people. ~ Therefore, he who is possessed of Tao rejects them. ~ The superior man honors the left in time of peace; ~ In time of war he honors the right. ~ Weapons are inauspicious instruments; ~ They are not instruments for the superior man. ~ He uses them only under dire necessity, ~

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And in this case priority is given to moderation. ~ He does not consider victory a fine thing. ~ Those who consider victory a fine thing ~ Are those who delight in slaughtering people. ~ Those who delight in slaughtering people ~ Can never gratify their ambition to win the world. ~ Therefore, the left is favored for felicitous occasions; ~ For mournful occasions, the right is favored. ~ The second-in-command stands on the left, ~ While the commander-in-chief stands on the right; ~ For according to funeral rites are they treated. ~ Mass slaughter is to be bewailed with grief and sorrow. ~ Victory is to be mourned with funeral rites.

[38t32c] **Henry Wei** ~ Holy Virtue ~ Sheng Teh ~ Tao is eternal and has no name. ~ Though P'u (Simplicity) may appear puny, ~ Yet the world dare not dominate it. ~ If kings and nobles can preserve it intact, ~ The ten thousand things will gladly pay them homage. ~ Heaven and Earth unite in harmony ~ To pour down showers of sweet dew, ~ To benefit all mankind graciously and evenly. ~ Institutions once begun, names come into being. ~ Names having come into being, ~ One should know where to rest. ~ To know where to rest is to forestall peril. ~ Tao differentiated in the world (will return to One), ~ Like streams and rivers flowing to the sea.

[38t33c] **Henry Wei** ~ Discriminating Virtue ~ Pien Teh ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who conquers others is strong; ~ He who conquers himself is valiant. ~ He who knows contentment is rich; ~ He who acts with determination has high aims. ~ He who has not lost his proper abode endures; ~ He who dies and yet does not perish becomes immortal.

[38t34c] **Henry Wei** ~ Natural Perfection ~ Ren Ch'eng ~ The Great Tao is all pervasive; ~ It could be on your right or on your left. ~ The ten thousand things depend on it for growth, ~ And it never lets them down. ~ It achieves success but is not possessive. ~ It enfolds and nourishes the ten thousand things, ~ Yet it does not claim ownership. ~ Always desireless and covetous of nothing, ~ It could be termed small. ~ But as the ten thousand things return to it, ~ And it does not care to be their lord, ~ It could be termed great. ~ Thus the Sage never in life tries to be great, ~ And for this very reason becomes truly great.

[38t35c] **Henry Wei** ~ Virtue of Benevolence ~ Ren Teh ~ Hold fast to the Great Form, ~ And wherever in the world you go, ~ You will meet with no harm, ~ But enjoy security, peace, and well-being. ~ Where there is music with good food, ~ The passers-by will pause and linger. ~ But Tao, on being set forth orally, ~ Is insipid and tasteless. ~ It is invisible when looked at, ~ And inaudible when listened to, ~ Yet its utility will never come to an end.

[38t36c] **Henry Wei** ~ Faint Light ~ Wei Ming ~ Wishing to restrict anything, ~ One must first expand it; ~ Wishing to weaken anything, ~ One must first strengthen it; ~ Wishing to abolish anything, ~ One must first set it up; ~ Wishing to take from anything, ~ One must first supply it. ~ This is called Faint Light. ~ The soft conquers the hard; ~ The weak conquers the strong. ~ Fish should not break forth from the deep; ~ Deadly weapons of the state must not be shown off.

[38t37c] **Henry Wei** ~ The Way of Government ~ Wei Cheng ~ Tao is eternal and devoid of action, ~ Yet there is nothing it does not do. ~ If kings and nobles can preserve it intact, ~ The ten thousand things will reform of themselves. ~ If after the reform they desire to be active, ~ I shall calm them with the Nameless Simplicity (p'u), ~ The Nameless Simplicity will induce desirelessness, ~ Desirelessness will tend to quiescence, ~ And the world will set itself on the right course.

[38t38c] **Henry Wei** ~ Discourse on Virtue ~ Lun Teh ~ Superior virtue is not virtue-conscious, ~ Therefore it

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has virtue. ~ Inferior virtue never forgets virtue, ~ Therefore it has no virtue. ~ Superior virtue does not interfere, ~ And has no motive to interfere. ~ Inferior virtue interferes, ~ And has a motive to interfere. ~ Superior benevolence interferes without motive; ~ Superior righteousness interferes from motive; ~ Superior propriety interferes, ~ And failing to evoke any response, ~ Lifts its arm and resorts to violence. ~ Therefore, ~ After the loss of Tao, virtue appears; ~ After the loss of virtue, benevolence appears; ~ After the loss of benevolence, righteousness appears; ~ After the loss of righteousness, propriety appears. ~ Propriety is a mere veneer of loyalty and sincerity, ~ And constitutes the prime cause of confusion. ~ Traditional knowledge is the flower (outward show) of Tao, ~ And has become the origin of folly. ~ Therefore, men of the heroic type abide by depth, ~ And stay away from shallowness; ~ Abide by the fruit and stay away from the flower. ~ Forsooth, they reject this and adopt that.

[38t39c] **Henry Wei** ~ Foundation of the Law ~ Fa Pen ~ Since antiquity, these have possessed the One - ~ Heaven in possession of the One has become clear; ~ Earth in possession of the One has become steady; ~ Spirits in possession of the One have become divine; ~ Valleys in possession of the One have become full; ~ Creatures in possession of the One have become alive; ~ Kings and nobles in possession of the One have become exemplary. ~ All the above became what they are in the same way. ~ Heaven without the One to make it clear ~ Is apt to crack; ~ Earth without the One to make it steady ~ Is apt to quake; ~ Spirits without the One to make them divine ~ Are apt to cease operation; ~ Valleys without the One to make them full ~ Are apt to become dry; ~ Creatures without the One to make them alive ~ Are apt to become extinct; ~ Kings and nobles without the One to make them exemplary ~ Are apt to lose their prestige and eminence. ~ Forsooth, the honorable is rooted in the humble, ~ And the high is founded on the low. ~ So kings and nobles call themselves orphaned, lonely, and unworthy. ~ Does not this indicate that the honorable is rooted in the humble? ~ Indeed, if a chariot is taken apart, ~ There will no longer be any chariot. ~ Desire not to be like polished jade, ~ But rather to be like rough rocks.

[38t40c] **Henry Wei** ~ Movement and Function ~ Ch'u Yung ~ Cyclic reversion is Tao's movement. ~ Weakness is Tao's function. ~ All things in the universe are derived from Being. ~ Being is derived from Non-Being.

[38t41c] **Henry Wei** ~ Similarity and Difference ~ T'ung I ~ The first-rate scholar, on hearing Tao, ~ Is diligent in practicing it; ~ The second-rate scholar, on hearing Tao, ~ Wavers between faith and forgetfulness; ~ The third-rate scholar, on hearing Tao, ~ Bursts into loud laughter. ~ If not laughed at, it would not be Tao! ~ Hence the following proverbs - ~ He who understands Tao seems confounded by it. ~ He who advances toward Tao seems retreating from it. ~ He who follows plain Tao seems treading on rugged ground. ~ Superior virtue appears to be hollow. ~ Perfect purity appears to be tainted. ~ Vast virtue appears to be inadequate. ~ Solid virtue appears to be infirm. ~ Genuine substance appears to be spurious. ~ Vast space is devoid of corners. ~ Great talent is late in maturing. ~ A high note can hardly be heard. ~ The Great Form has no sign. ~ Tao is hidden and has no name; ~ Yet only Tao excels in contributing to achievement.

[38t42c] **Henry Wei** ~ Tao and Transformation ~ Tao Hua ~ Tao gave birth to One; ~ One gave birth to Two; ~ Two gave birth to Three; ~ Three gave birth to the ten thousand things. ~ The ten thousand things carry Yin and embrace Yang. ~ The two primordial breaths blend and produce harmony. ~ To be orphaned or lonely or unworthy ~ Is what all people detest; ~ Yet kings and nobles apply those terms to themselves. ~ Indeed, things sometimes benefit by an intended injury, ~ And sometimes receive injury from an intended benefit. ~ What others teach, I shall also teach: ~ "The strong and violent will die an unnatural death." ~ This will serve as my chief lesson.

[38t43c] **Henry Wei** ~ Universal Application ~ Pien Yung ~ The softest things in the world ~ Can match and overcome the hardest. ~ Non-being penetrates even the crackless. ~ Thus the value of non-interference is clear to me. ~ The teaching without words, ~ And the virtue of non-interference, ~ Can hardly be matched in the world.

[38t44c] **Henry Wei** ~ Self-Imposed Abstinences ~ Li Chieh ~ Which is more dear: ~ Fame or health? ~ Which is more valuable: ~ Health or wealth? ~ Which is more baneful: ~ Gain or loss? ~ Excessive love is bound to cause great expense. ~ Immense hoarding is bound to end in heavy loss. ~ He who knows contentment is free from disgrace; ~ He who knows when to quit will be free from peril. ~ He can endure a long time.

[38t45c] **Henry Wei** ~ Grand Virtue ~ Hung Teh ~ Great perfection seems imperfect; ~ Its utility will never deteriorate. ~ Great fullness seems hollow; ~ Its utility will be inexhaustible. ~ The most straight appears to be bent; ~ The most skillful appears to be awkward; ~ The most eloquent appears to be stammering. ~ Hastiness subdues cold; ~ Quiescence subdues heat. ~ Purity and quiescence are the norms of the universe.

[38t46c] **Henry Wei** ~ Moderation of Desire ~ Chien Yu ~ When the world goes in accord with Tao, ~ Horses are used for hauling manure. ~ When the world is out of keeping with Tao, ~ Horses are reared in the suburbs for war. ~ No sin is greater than yielding to desires; ~ No misfortune greater than not knowing contentment; ~ No fault greater than hankering after wealth. ~ Therefore, know contentment! ~ He who knows contentment is always content.

[38t47c] **Henry Wei** ~ Far Seeing ~ Chien Yuan ~ Without going out of doors, ~ One can know the world; ~ Without looking through the window, ~ One can realize the Way of Heaven. ~ The farther one goes, ~ The less one knows. ~ Therefore, the Sage knows without going out, ~ Discriminates without seeing, ~ And accomplishes without action.

[38t48c] **Henry Wei** ~ Forgetting Knowledge ~ Wang Chih ~ To learn, one increases day by day; ~ To cultivate Tao, one reduces day by day. ~ Reduce and reduce and keep on reducing, ~ Till the state of non-action is reached. ~ With non-action there is nothing that cannot be done. ~ Therefore, he who wins the world ~ Always resorts to non-action. ~ Once he resorts to action, ~ He will not be qualified to win the world.

[38t49c] **Henry Wei** ~ Trust in Virtue ~ Ren Teh ~ The Sage has no fixed state of mind; ~ His reflects the state of mind of the people. ~ To the good, I show goodness; ~ To the not good, I also show goodness; ~ Hence goodness is realized. ~ To the sincere, I show sincerity; ~ To the insincere, I also show sincerity; ~ Hence sincerity is realized. ~ While in the world, the Sage is very anxious ~ To harmonize his mind for the harmony of the world. ~ To him all the people turn their eyes and ears; ~ He treats them all alike as children.

[38t50c] **Henry Wei** ~ Importance of Life ~ Kuei Sheng ~ As life emerges, death enters. ~ The agents of life are thirteen; ~ The agents of death are likewise thirteen; ~ The thirteen also may make men move in a death spot. ~ Why so? ~ Because life is lived in too intense a manner. ~ I have heard that - ~ He, who is adept in guarding his life, ~ Will not come across rhinoceros and tigers, ~ When travelling on land; ~ And when in the armed forces, ~ Will not get wounded by deadly weapons. ~ In him the rhinoceros can find no place to butt, ~ Nor can the tiger find any place to claw, ~ Nor can the weapons find any place to injure. ~ Why so? ~ Because there is no death spot in him.

[38t51c] **Henry Wei** ~ Nourishing Virtue ~ Yang Teh ~ Tao produces all things; ~ Teh (virtue) rears them; ~

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Material elements shape them; ~ Environmental forces perfect them. ~ That's why of the ten thousand things, ~ None does not honor Tao and exalt Teh. ~ Tao is honored and Teh is exalted, ~ Not in obedience to anyone's command, ~ But always in accord with Innate Freedom. ~ Thus while Tao produces things, Teh rears them, ~ Brings them up, develops them, perfects them, ~ Matures them, feeds them, and shelters them. ~ To produce but not to claim ownership, ~ To act but not to presume on the result, ~ To lead but not to manipulate - ~ This is called Mystic Virtue.

[38t52c] **Henry Wei** ~ Return to the Origin ~ Kuei Yuan ~ The world has a beginning as its mother. ~ Having got hold of the mother, ~ Know her children; ~ And having known the children, ~ Further hold on to the mother, ~ And you will survive the disappearance of the body. ~ Stop up the aperture of the vessel (tui), ~ And shut the doors (of the senses), ~ And you will not be devitalized all your life. ~ Open the aperture of the vessel, ~ And fulfill your carnal affairs, ~ And your whole life will be beyond salvation. ~ To be able to see the minute is to have keen vision; ~ To be able to remain docile is to be strong. ~ Make use of the light, ~ Withdraw its brilliance inward, ~ Cause no injury to your body - ~ This is called "Abide by the Immutable."

[38t53c] **Henry Wei** ~ Increasing Evidence ~ I Cheng ~ If I were determined, with the knowledge I have, ~ To walk along the Great Highway, ~ My only fear would be to stray from it. ~ The Great Highway is very safe and plain; ~ Yet people prefer the bypaths. ~ While the Court is very magnificent, ~ The fields have become very barren, ~ And the granaries have become very empty; ~ Yet officials are dressed in gorgeous garments, ~ Carry sharp swords, ~ Gorge themselves with sumptuous food and drink, ~ And possess a superabundance of precious articles. ~ Such patent robbery is the usher of other robberies. ~ Verily it goes contrary to Tao.

[38t54c] **Henry Wei** ~ Rectifying Viewpoints ~ Hsiu Kuan ~ Those adept in establishing themselves ~ Cannot be plucked up; ~ Those adept in the act of embracing ~ Cannot be made to relax their hold. ~ They are worshipped for generations in a row. ~ Cultivate Tao in one's person, ~ And its virtue will be genuine; ~ Cultivate Tao in one's family, ~ And its virtue will be overflowing; ~ Cultivate Tao in one's village, ~ And its virtue will be long enduring; ~ Cultivate Tao in one's state, ~ And its virtue will be abundant; ~ Cultivate Tao in one's empire, ~ And its virtue will be pervasive. ~ Therefore, ~ By one's person, one sizes up other persons; ~ By one's family, one sizes up other families; ~ By one's village, one sizes up other villages; ~ By one's state, one sizes up other states; ~ By one's empire, one sizes up other empires. ~ How do I know this is so with the empire? ~ By this.

[38t55c] **Henry Wei** ~ The Mystic Charm ~ Hsuan Fu ~ He who is profoundly endowed with virtue ~ May be compared to an infant. ~ Poisonous insects do not sting him; ~ Wild beasts do not seize hold of him; ~ Birds of prey do not pounce upon him. ~ Weak in bone and soft in sinews, ~ He yet has a firm grip. ~ Though ignorant of intercourse between the sexes, ~ His genital organ is yet firm and strong, ~ Indicating the plenitude of his vital essence. ~ He may scream all day, ~ Yet his voice does not become hoarse, ~ Indicating the plenitude of his inner harmony. ~ To know harmony is to accord with the Immutable; ~ To accord with the Immutable means enlightenment. ~ Improvement in health is a good omen; ~ Mental control of the breath means strength. ~ Things begin to decay after reaching the prime. ~ Decay indicates disregard of Tao. ~ Whatever disregards Tao soon vanishes.

[38t56c] **Henry Wei** ~ Mystic Virtue ~ Hsuan Teh ~ Those who know do not speak; ~ Those who speak do not know. ~ Stop up the aperture of the vessel, ~ Shut the doors of the senses, ~ Blunt the sharp, ~ Unravel the tangled, ~ Harmonize with the light, ~ Merge with the dust, - ~ This is called Mystic Assimilation. ~ Men with this attainment, therefore, are ~ Above endearment or estrangement, ~ Above enrichment or

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impoverishment, ~ And above exaltation or degradation. ~ Therefore they are highly honored by the world.

[38t57c] **Henry Wei** ~ Atmosphere of Innocence ~ Ch'un Feng ~ Use justice to rule a country; ~ Use strange tactics to conduct battles; ~ Use non-assertion to win the world. ~ How do I know this should be the case? ~ By this - ~ When the world abounds in prohibitions, ~ The people will become impoverished. ~ When men have plenty of weapons in hand, ~ The state will be in great confusion. ~ When men have plenty of techniques and skills, ~ Queer articles will crop up in abundance. ~ When laws and decrees are numerous and manifest, ~ Bandits and robbers will increase and multiply. ~ Therefore, the Sage has said - ~ I practice non-interference, ~ And the people reform themselves; ~ I love to be quiescent, ~ And the people become upright; ~ I do not assert myself, ~ And the people become wealthy; ~ I cherish no desires, ~ And the people become simple and innocent.

[38t58c] **Henry Wei** ~ Transformation Without Friction ~ Shun Hua ~ When the government is shrouded in gloom, ~ The people will be simple and honest. ~ When the government is sharp and officious, ~ The people will get disgusted and discontented. ~ Misfortune is what fortune leans on; ~ Fortune is where misfortune conceals itself. ~ Who can know the ultimate result? ~ Is there no justice? ~ Anyway, justice will become injustice again, ~ And good will turn into evil once more. ~ Mankind has been thus deluded for a long time. ~ That's why the Sage acts four-square, ~ But does not "cut" people to his own shape; ~ He has a high sense of integrity, ~ But is not offensive to people; ~ He is upright and straightforward, ~ But does not push people around; ~ He is bright and brilliant, ~ But does not outshine people.

[38t59c] **Henry Wei** ~ Adherence to Tao ~ Shou Tao ~ In ruling men and serving Heaven, ~ Nothing is comparable to a prudent economy. ~ A prudent economy means early preparation; ~ Early preparation means further accumulation of virtue; ~ Further accumulation of virtue can subdue everything; ~ The ability to subdue everything knows no bounds; ~ Knowing no bounds (in subduing opposition) ~ Can lead to the possession of a kingdom; ~ Possession of a kingdom along with its Mother ~ Can endure a long time. ~ This is called "deep roots and strong stalks." ~ It is the way to eternal life and everlasting vision.

[38t60c] **Henry Wei** ~ Maintaining One's Position ~ Chu Wei ~ Ruling a big country is like frying a little fish. ~ When Tao is made to prevail in the world, ~ Evil spirits will lose their supernal power. ~ Not that they lose their supernal power, ~ But rather that the supernal power does no harm to people. ~ Not only the supernal power does no harm to people, ~ The Sage (Ruler) also will do no harm. ~ As both do not mutually cause any harm, ~ Virtue reverts to all parties respectively.

[38t61c] **Henry Wei** ~ Virtue of Humility ~ Ch'ien Teh ~ A great country should assume a low position. ~ Being the hub of the world, ~ It should play the part of the Female. ~ The Female always employs quiescence ~ To subdue the Male, and takes a low position. ~ Therefore, a big country, stooping low, ~ Will win over a small country; ~ And a small country, staying low, ~ Will win over a big country. ~ Therefore, some stoop low to conquer, ~ And some stay low to conquer. ~ What a big country wants is merely ~ To absorb and support more people; ~ What a small country wants is merely ~ To enter a big country to offer services. ~ For each of the two to get what it wants, ~ The big country, therefore, should be lowly.

[38t62c] **Henry Wei** ~ Practicing Tao ~ Wei Tao ~ Tao is a mystery within all things. ~ It is a treasure to the good men; ~ To the bad men it gives protection. ~ Fine words may be shown at the market place; ~ Noble deeds may serve as gifts to people. ~ Some people may not be good, ~ But why should any of them be discarded? ~ Therefore, when an emperor is enthroned, ~ Or when the three chief ministers are installed, ~ Though they

may have fine pieces of jade ~ Respectfully presented before the team of horses, ~ There is nevertheless nothing better for them ~ Than to sit (in meditation) and advance in Tao. ~ For what reason did the ancients prize this Tao? ~ Did they not say: ~ "With Tao one finds what one seeks, ~ And can get pardoned for one's offenses"? ~ Hence Tao is highly prized by the world.

[38t63c] **Henry Wei** ~ Origin of Favors ~ En Shih ~ Practice non-interference. ~ Assert non-assertion. ~ Taste the tasteless. ~ Regard small as great, little as much. ~ Requite evil with virtue. ~ Tackle difficult tasks while they are easy; ~ Perform great tasks while they are small. ~ Difficult tasks must be begun when yet easy; ~ Great tasks must be begun when yet small. ~ That's why the Sage, to the end of his days, ~ Does not have to tackle great tasks, ~ And for this very reason achieves greatness. ~ Promises lightly made show little good faith; ~ Duties neglected are bound to become difficult. ~ That's why the Sage assumes things to be difficult, ~ And never in life incurs any difficulty.

[38t64c] **Henry Wei** ~ Attend to the Insignificant ~ Shou Wei ~ What is secure can be easily maintained. ~ What is yet unmanifest can be easily tackled. ~ What is brittle can be easily broken. ~ What is puny can be easily scattered. ~ Act before any trouble starts. ~ Enforce order before disorder arises. ~ A big tree, whose girth fills a man's embrace, ~ Springs from a tender shoot. ~ A terrace nine stories in height ~ Rises from a heap of earth. ~ A journey one thousand miles long ~ Begins with the first step. ~ He who interferes will fail; ~ He who grasps will lose. ~ Therefore, the Sage does not interfere, ~ And incurs no failure; ~ He does not grasp, ~ And suffers no loss. ~ People in handling their affairs ~ Often fail when within an ace of fulfilment. ~ Be circumspect at the end as at the beginning, ~ And there will be no failure. ~ Therefore the Sage desires what is not desired (by others), ~ And does not treasure hard-to-get objects. ~ He learns what is not learned (by others), ~ And restores what the multitude has skipped. ~ He assists the natural trend of all things, ~ But dares not venture to tamper with it.

[38t65c] **Henry Wei** ~ Virtue of Innocence ~ Ch'un Teh ~ The ancients who were adept in following Tao ~ Used it not to develop the people's intelligence, ~ But to keep the people simple-minded. ~ People are difficult to rule, ~ Because they have too much knowledge. ~ Therefore, to use knowledge to rule a country ~ Inflicts a curse on the country; ~ Not to use knowledge to rule a country ~ Confers a boon on the country. ~ He who is aware of these two rules ~ Also sets a standard pattern (as the ancients did). ~ Awareness of the standard pattern is called Mystic Virtue. ~ As Mystic Virtue goes deep and reaches far, ~ And leads creatures to revert to their origin, ~ Then Great Concord will prevail.

[38t66c] **Henry Wei** ~ Apres Vous ~ Hou Chi ~ That rivers and seas can be kings of all valleys ~ Is because they are good in staying low. ~ That's why they can be kings of all valleys. ~ Thus the Sage wishing to be above the people ~ Always speaks as if he were inferior to them; ~ And wishing to lead the people, ~ Always places himself behind them. ~ So when the Sage occupies a high position, ~ The people do not feel any oppression; ~ And when he occupies a leading position, ~ The people do not receive any harm. ~ Therefore the world is glad to support him, ~ And never gets tired of doing so. ~ Because he does not contend, ~ No one in the world can contend with him.

[38t67c] **Henry Wei** ~ Three Treasures ~ San Pao ~ All the world says I am great ~ But rather odd and different from the ordinary. ~ Be it noted that greatness itself is the very reason ~ Why it appears rather odd and different from the ordinary. ~ If it had resembled the ordinary, ~ It would have become pettiness long ago. ~ I have three treasures. ~ Keep them and treasure them. ~ The first is compassion; ~ The second is frugality; ~ The third is: ~ Dare not be first in the world. ~ Because compassionate, a person can be courageous; ~

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Because frugal, he can expand his scope; ~ Because he dare not be first in the world, he can develop his gifts of leadership. ~ Nowadays people are courageous without compassion, ~ Expand their scope without frugality, ~ And assume leadership without being humble. ~ They are doomed! ~ Compassion is invincible in offense, ~ And in defense invulnerable. ~ When Heaven wants to deliver a person from harm, ~ It grants him compassion as a protective charm.

[38t68c] **Henry Wei** ~ Harmony with Heaven ~ P'ei T'ien ~ A good warrior is not warlike; ~ A good fighter does not lose his temper; ~ A good conqueror is not pugnacious; ~ A good leader of men is humble. ~ This is called the virtue of non-contention, ~ Also called the use of other's strength, ~ Also called harmony with Heaven's Eternal Supreme Will.

[38t69c] **Henry Wei** ~ Mystic Application ~ Hsuan Yung ~ Military strategists have said - ~ I dare not be the host, ~ But prefer to be the guest. ~ I dare not advance one inch, ~ But prefer to retreat a foot. ~ This is called - ~ Marching as if without motion; ~ Brandishing arms as if having none; ~ Attacking as if without enmity; ~ Seizing as if without weapons. ~ No disaster is greater than belittling the enemy. ~ Belittling the enemy almost ruins my treasures. ~ Therefore, when two armies encounter each other, ~ The side that laments war will win.

[38t70c] **Henry Wei** ~ Difficult to Understand ~ Chih Nan ~ My teaching is very easy to understand, ~ And very easy to carry out. ~ Yet the world is incapable of understanding it, ~ And incapable of carrying it out. ~ My teaching has an ancient source, ~ My practices have a ruling principle. ~ As people are ignorant of this, ~ So they fail to understand me. ~ When those who understand me are few, ~ Then I am distinguished indeed. ~ That's why the Sage wears a coarse cotton robe, ~ To conceal the jade ornament worn on his bosom.

[38t71c] **Henry Wei** ~ Knowing the Disease ~ Chih Ping ~ He who knows what he does not know is superior. ~ He who does not know what he knows is diseased. ~ Only when a disease is recognized as a disease ~ Can the disease cease to be disease. ~ The Sage is free from disease; ~ He recognizes a disease as a disease, ~ Therefore he is free from disease.

[38t72c] **Henry Wei** ~ Self-Respect ~ Ai Chi ~ When people no longer fear authority, ~ Great Authority will come to them. ~ Do not pen them up in narrow surroundings; ~ Do not make them weary of life. ~ Only when they are not wearied, ~ Will they cease to be weary. ~ That's why the Sage has self-knowledge, ~ But does not display himself; ~ He maintains his self-respect, ~ But does not feel high and mighty. ~ Forsooth, he rejects this and adopts that.

[38t73c] **Henry Wei** ~ Natural Action ~ Ren Wei ~ Courage in daring leads to slaughter; ~ Courage in daring not leads to life. ~ Either may have its advantage or disadvantage. ~ When Heaven detests anything, ~ Who can know the reason why? ~ Thus even the Sage feels some difficulty here. ~ Heaven's way does not contend, yet excels in winning; ~ It does not speak, yet excels in making response; ~ It receives no summons, yet would come of itself; ~ It is patient and easy-going, yet excels in planning. ~ The net of Heaven spreads far and wide; ~ Though its meshes are large, ~ Yet it allows nothing to slip through.

[38t74c] **Henry Wei** ~ Subdue Delusion ~ Chih Huo ~ When the people are not afraid of death, ~ What avails it to scare them with death? ~ Assuming that they often do fear death, ~ And that any pervert can be seized and killed, ~ Who dares to do the killing? ~ It is the job of the Director of Death to kill. ~ To take over the job of the Director of Death ~ Is like wielding the hammer for the master-builder. ~ He who wields the hammer

for the master-builder ~ Seldom escapes wounding himself in the hand.

[38t75c] **Henry Wei** ~ The Harm of Greed ~ T'an Sun ~ The reason why the people are starving ~ Is that the officials "eat their taxes" too much. ~ That's why the people are starving. ~ The reason why the people are difficult to rule ~ Is that the authorities resort to interference. ~ That's why the people are difficult to rule. ~ The reason why the people make light of death ~ Is that they are too eager for high living. ~ That's why the people make light of death. ~ Those who have nothing to make life pleasurable ~ Are worthier than those who value high living.

[38t76c] **Henry Wei** ~ Abstain from Hardness ~ Chieh Ch'iang ~ Man is soft and weak at birth; ~ At death he is hard and rigid. ~ The ten thousand things, herbs and trees, ~ Are soft and delicate when growing up; ~ In dying, they wither and look haggard. ~ Thus hardness and rigidity are companions of death; ~ Softness and weakness are companions of life. ~ Therefore armies, having become rigid, will not win; ~ Trees, having become rigid, will break asunder. ~ The big and rigid will be laid low; ~ The soft and weak will be lifted up.

[38t77c] **Henry Wei** ~ The Way of Heaven ~ T'ien Tao ~ The Way of Heaven, ~ Is it not like stretching the bow? ~ What is high is brought low; ~ What is low is pulled up; ~ What is superfluous is taken off; ~ What is deficient is strengthened. ~ The Way of Heaven takes from what has a surplus ~ To supply what has a deficit. ~ The way of men acts differently. ~ It takes from what has a deficit ~ To serve what has a surplus. ~ Who will use his surplus to serve the world? ~ Only the man who is possessed of Tao. ~ Thus the Sage acts but does not presume on the result; ~ He achieves success but does not claim any credit. ~ Doesn't this show that he dislikes showing off his worth?

[38t78c] **Henry Wei** ~ Trust in Faith ~ Ren Hsin ~ Nothing in the world ~ Surpasses water in softness and weakness; ~ Yet among things that attack the hard and strong, ~ None can do a better job than water. ~ Nothing can serve as its substitute. ~ Therefore the weak overcomes the strong; ~ The soft overcomes the hard. ~ Few in the world do not know this; ~ Yet nobody is able to put it into practice. ~ Therefore the Sage says: ~ He who bears the blame for the ignominy of his country ~ Can be called lord of the state; ~ He who bears the blame for the misfortune of his country ~ Can become king of the world. ~ Statements of the truth seem paradoxical.

[38t79c] **Henry Wei** ~ Observance of Obligations ~ Ren Ch'i ~ In allaying a great grievance, ~ There is bound to be some grievance remaining. ~ How can this be called good? ~ Therefore the Sage holds the left tally, ~ But does not urge the other party to keep his word. ~ Thus the virtuous seeks to preserve the contract; ~ The unvirtuous seeks to blame the other party. ~ The Way of Heaven has no preferences, ~ But always suits the good man.

[38t80c] **Henry Wei** ~ Independence ~ Tu Li ~ A state should be small in size and population. ~ It should teach the people not to use arms, ~ Even though arms may be found in abundance. ~ It should teach the people ~ To view death as a serious matter, ~ And not to move to a far-away place. ~ Though there are boats and carriages, ~ There is no occasion to use them; ~ Though there are arms and soldiers, ~ There is no occasion to stage public reviews. ~ The people are taught - ~ To resume the practice of tying knots; ~ To enjoy their daily food; ~ To wear beautiful clothes; ~ To enhance the comfort of their homes; ~ And to take delight in their social customs. ~ Neighbor states may be within sight of one another, ~ And the barking of dogs and the crowing of cocks ~ In one of them may be heard in the others, ~ Yet the people to the end of their days, ~ Do not maintain intercourse with their neighbors.

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[38t81c] **Henry Wei** ~ Expressing the Essential ~ Hsien Chih ~ Truthful words do not sound sweet; ~ Sweet words are not truthful. ~ Good men do not argue; ~ Those who argue are lacking in goodness. ~ The seers of truth are not vast in learning; ~ People with vast learning are not seers. ~ The Sage does not hoard. ~ The more he serves the people, ~ The more he gains. ~ The more he gives to the people, ~ The more he possesses. ~ The Way of Heaven is to benefit, not to harm; ~ The way of the Sage is to act, not to contend.

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[39t01c] **Ha Poong Kim** ~ No Tao that may be Tao is the constant Tao; ~ No name that may be a name is the constant name. ~ By non-being you name the beginning of Heaven and Earth; ~ By being you name the mother of the ten thousand things. ~ Therefore, always free of desire you see the secret; ~ Always with desire you see its appearance. ~ These two ~ Are the same in origin yet different in name. ~ Their sameness may be called a mystery. ~ It is the mystery beyond mysteries, ~ The gate to myriad secrets.

[39t02c] **Ha Poong Kim** ~ All under Heaven recognize beautiful as beautiful, ~ But this is none other than ugly. ~ Everyone recognizes good as good, ~ But this is none other than bad. ~ Therefore being and non-being rise together; ~ Difficult and easy complete each other; ~ Long and short shape each other; ~ High and low lean on each other; ~ Sound and voice come in harmony; ~ Front and back accompany each other. ~ Therefore the sage ~ Relies on no-action, ~ Practices wordless teaching. ~ There rise the ten thousand things, but he disowns nothing, ~ He gives them life, yet does not possess them; ~ Rules them, yet does not depend on them; ~ His work is done, but he never dwells in it. ~ Truly, since he never dwells, ~ He never departs.

[39t03c] **Ha Poong Kim** ~ If you do not exalt the worthy, ~ You will keep the people from contention. ~ If you do not treasure rare goods, ~ You will keep them from stealing. ~ If you do not exhibit things that may arouse their desire, ~ You will keep their minds in peace. ~ Therefore the sage, in governing the people, ~ Makes their minds empty, ~ Their stomachs full, ~ Their ambitions weak, ~ Their bones strong.

[39t04c] **Ha Poong Kim** ~ Tao is empty, ~ You may use it but never fill it. ~ Fathomless, it is like the progenitor of the ten thousand things. ~ [It] blunts the sharpness, ~ Unravels the tangles, ~ Softens the brilliance, ~ Identifies with the dust. ~ Deep and still, it seems as though existing forever. ~ I don't know whose son it is. ~ It bears the image of God's forefather.

[39t05c] **Ha Poong Kim** ~ Heaven and Earth are not humane: ~ They treat the ten thousand things as straw dogs. ~ The sage is not humane: ~ He treats the people as straw dogs. ~ The space between Heaven and Earth - ~ Is it not as though it were a bellows? ~ It is empty, yet inexhaustible. ~ Ever active, it gives off more and more. ~ Much talk inevitably leads to predicament. ~ It is better to hold on to the void.

[39t06c] **Ha Poong Kim** ~ The spirit of the mountain gorge never dies. ~ It is called the mysterious female. ~ The gate of the mysterious female - ~ It is called the root of Heaven and Earth. ~ Never ceasing to be, it seems as though existing forever. ~ Use never exhausts it.

[39t07c] **Ha Poong Kim** ~ Heaven and Earth are everlasting. ~ The reason why they are everlasting ~ Is that they do not live for themselves. ~ That is why they can live long. ~ Therefore the sage ~ Puts himself last and finds himself first; ~ He leaves himself out and finds himself preserved. ~ Is it not because he is selfless ~ That he can fulfill himself?

[39t08c] **Ha Poong Kim** ~ The supreme good is like water. ~ Water benefits the ten thousand things, yet contends with nothing. ~ It dwells where everyone is loath to be. ~ That is why it is near to Tao. ~ In dwelling, the good is the ground, ~ In thought, the good is depth, ~ In association, the good is gentleness, ~ In speech, the good is truthfulness, ~ In government, the good is order, ~ In work, the good is ability, ~ In movement, the good is timeliness. ~ Truly, because it [water] contends with nothing, ~ It is beyond reproach.

[39t09c] **Ha Poong Kim** ~ Rather than hold the bowl until it fills to the brim, ~ Better quit in time. ~ Hammer the blade to its sharpest, ~ And you will be unable to preserve it long. ~ Fill the hall with gold and jade, ~ And

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you will be unable to keep them safe. ~ He who is arrogant with his wealth and position ~ Will bring calamity upon himself. ~ To withdraw when the task is accomplished ~ Is the way of Heaven.

[39t10c] **Ha Poong Kim** ~ Rest your shining spirit and embrace the One. ~ Can you forever hold onto it? ~ Concentrate your breath and attain the utmost softness. ~ Can you become a baby? ~ Clean your mysterious mirror. ~ Can you keep it free of blemish? ~ Love the people and keep the state in peace. ~ Can you rule through no-action? ~ As the gate of Heaven opens and closes, ~ Can you play the female part? ~ As bright light reaches all four directions, ~ Can you remain unknowing? ~ To give people life and nurture them; ~ To give them life, without possessing them; ~ To rule them, without depending on them; ~ To lead them, without directing them - ~ This is called the mysterious Te.

[39t11c] **Ha Poong Kim** ~ Thirty spokes share one hub; ~ On its non-being depends the usefulness of the wheel. ~ You make a vessel, kneading clay; ~ On its non-being depends the usefulness of the vessel. ~ You make a room, carving out doors and windows; ~ On its non-being depends the usefulness of the room. ~ Therefore, being's advantage ~ Is non-being's usefulness.

[39t12c] **Ha Poong Kim** ~ The five colors make man's eyes go blind. ~ The five tones make man's ears go deaf. ~ The five tastes injure man's palate. ~ Hunting on horseback ~ Makes man's mind go crazy. ~ Rare goods ~ Impede man's action. ~ That is why the sage ~ Cares for the stomach, not for the eye. ~ Therefore he discards that and takes this.

[39t13c] **Ha Poong Kim** ~ "Be alarmed by favor and disgrace; ~ High rank brings you great misfortune, as if your own body." ~ What is the meaning of "Be alarmed by favor and disgrace"? ~ Regard favor as low. ~ Be alarmed to receive it; ~ Be alarmed to lose it. ~ This is the meaning of "Be alarmed by favor and disgrace." ~ What is the meaning of "High rank brings you great misfortune, as if your own body"? ~ My reason for having great misfortune ~ Is my having a body. ~ If I had no body, ~ What misfortune would I have? ~ Therefore, if a man values the care of his body above ruling all under Heaven, ~ He may be given all under Heaven. ~ If a man cherishes his body more than ruling all under Heaven, ~ All under Heaven may be entrusted to him.

[39t14c] **Ha Poong Kim** ~ You look at it but don't see it. ~ So you name it the Invisible. ~ You listen to it but don't hear it. ~ So you name it the Inaudible. ~ You grasp at it but don't touch it. ~ So you name it the Intangible. ~ These three ~ Are beyond scrutiny. ~ Therefore, blend them into one. ~ No brightness above it, ~ No darkness below it - ~ Boundless, it cannot be named. ~ Return to the objectless object. ~ It is called the shapeless shape - ~ The formless form. ~ It is called the vague and dim. ~ You meet it but don't see its head. ~ You follow it but don't see its back. ~ Hold on to the Tao of old, ~ And thereby ride the being of now. ~ Know the old beginning, ~ Which is called the thread of Tao.

[39t15c] **Ha Poong Kim** ~ Of old a man who practiced Tao best ~ Had insight into the subtlest and penetrated into the darkest. ~ His depth was not to be plumbed. ~ Truly, because his depth was not to be plumbed, ~ He could be portrayed only arbitrarily: ~ Hesitant as if crossing a river in winter; ~ Cautious as if fearing all four sides; ~ Inviolable like a guest; ~ Loose like ice about to thaw; ~ Simple like the uncarved block; ~ Empty like a valley; ~ Murky like muddy water. ~ Who can be muddy and yet, keeping still, slowly turn clear? ~ Who can be calm and yet, keeping active, slowly come to life? ~ He who embraces this Tao ~ Never wishes to be full. ~ Truly, because he is never full, ~ He decays yet renews himself.

[39t16c] **Ha Poong Kim** ~ Attain the utmost emptiness, ~ Hold fast to stillness. ~ The ten thousand things rise together; ~ I see them return. ~ All things flourish; ~ Each reverts to its root. ~ Reverting to the root is called stillness. ~ It means submission to fate. ~ Submission to fate is called [submission to] the constant. ~ To know the constant is called enlightenment. ~ If you do not know the constant, ~ You act blindly, ruining yourself. ~ Knowing the constant, you will be all-embracing. ~ All-embracing, hence impartial; ~ Impartial, hence king; ~ King, hence Heaven; ~ Heaven, hence Tao; ~ Tao, hence long-lasting. ~ Thus, you will be free of danger until the end of your life.

[39t17c] **Ha Poong Kim** ~ Of the rulers, the best is one of whose existence his people are [merely] aware; ~ Next comes one whom they love and praise; ~ Next comes one whom they fear; ~ Next comes one whom they despise. ~ When you don't trust them, ~ They will not trust you. ~ Calm, I rarely speak. ~ Yet the task is accomplished; ~ The people call me tzu-jan.

[39t18c] **Ha Poong Kim** ~ When the great Tao is abandoned, ~ You have humaneness and righteousness. ~ When wisdom appears, ~ You have great falsehood. ~ When the six relations are in disharmony, ~ You have filial piety and parental love. ~ When the state is in disorder, ~ You have loyal ministers.

[39t19c] **Ha Poong Kim** ~ Banish sagehood and wisdom, ~ And the people will benefit a hundredfold. ~ Banish humaneness and righteousness, ~ And the people will return to filial piety and parental love. ~ Banish cleverness and profit, ~ And there will be no more thieves and robbers. ~ These three ~ I take to be insufficient as maxims. ~ Therefore, let them be attached to the following: ~ Display plainness and embrace the uncarved block, ~ Diminish the self and reduce desires.

[39t20c] **Ha Poong Kim** ~ Banish learning, and you will have no worries. ~ "Yes" and "yeah" - ~ How far apart are they? ~ Good and bad - ~ How far apart are they? ~ "What others fear ~ You must fear." ~ How outlandish! ~ It will never end. ~ Everybody is cheerful, ~ As if enjoying a great feast; ~ As if going up to the terrace for the Spring Festival. ~ I alone am unexcited, giving no sign, ~ Like a baby who has not yet smiled; ~ Weary, as if nowhere to return. ~ Everybody has more than enough, ~ I alone seem dispossessed. ~ Mine is the mind of an ignorant man. ~ How indifferent! ~ Common folks are bright, ~ I alone am dark. ~ They are keen, ~ I alone am dull. ~ Adrift, I feel as if on the sea - ~ Blown by a high wind that seems never to come to rest. ~ Everybody is put to use, ~ I alone am stubborn and foolish like a boor. ~ Alone, different from others, I treasure the nursing mother.

[39t21c] **Ha Poong Kim** ~ The look of the great Te ~ Follows from Tao alone. ~ It is Tao embodied. ~ How vague and dim it is! ~ Vague and dim - ~ In it are forms. ~ Vague and dim - ~ In it are things. ~ Deep and dark - ~ In it is the vital essence, ~ Which is most real. ~ In it is evidence. ~ From the time of old till today, ~ Its name has never departed. ~ By it you view the beginning of all. ~ How do I know the shape of the beginning of all? ~ By this.

[39t22c] **Ha Poong Kim** ~ To yield is to remain whole; ~ To bend is to get up straight; ~ To be hollow is to be full; ~ To decay is to renew; ~ To be small is to gain; ~ To have many is to be perplexed. ~ Therefore the sage, ~ Embracing the One, becomes the model for all under Heaven. ~ He does not show himself, therefore his presence is bright. ~ He does not claim to be right, therefore his virtue shines. ~ He is not boastful of his act, therefore his merit is great. ~ He is not conceited, therefore he is long-lasting. ~ Only because he does not contend, ~ No one under Heaven can contend with him. ~ Can the old saying "To yield is to remain whole" ~ Be an empty phrase? ~ Truly, he remains whole, and the world returns to him.

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[39t23c] **Ha Poong Kim** ~ Tzu-jan rarely speaks. ~ Therefore no windstorm lasts all morning; ~ No rainstorm lasts all day. ~ Who causes these things? ~ Heaven and Earth. ~ If even Heaven and Earth can cause nothing to last forever, ~ How could man? ~ Therefore those who follow Tao ~ Are one with Tao. ~ Those who attain Te are one with Te; ~ Those who lose [Te] are one with the loss. ~ When a man is one with Tao, ~ Tao also rejoices at gaining him; ~ When a man is one with Te, ~ Te also rejoices at gaining him; ~ When a man is one with the loss, ~ The loss also rejoices at gaining him. ~ When you don't trust others, ~ They will not trust you.

[39t24c] **Ha Poong Kim** ~ He who tiptoes cannot remain standing; ~ He who strides cannot travel; ~ He who shows himself has no bright presence; ~ He who claims to be right does not shine; ~ The boastful have no merit; ~ The conceited do not last long. ~ From Tao's standpoint ~ Such things may be called excess food and superfluous action. ~ Creatures abhor them. ~ Therefore the man of Tao stays away from them.

[39t25c] **Ha Poong Kim** ~ There is something undifferentiated ~ That precedes the birth of Heaven and Earth. ~ Silent and still, ~ It stands by itself and never changes - ~ All-pervading and never in danger. ~ One may regard it as the mother of Heaven and Earth. ~ I don't know its proper name; ~ I address it as Tao. ~ Were I forced to name it, I would call it Great. ~ "Great" means "to go." ~ "To go" means "far away." ~ "Far away" means "to return." ~ Therefore Tao is great, ~ Heaven is great, ~ Earth is great, ~ The king is also great. ~ In the universe there are four greats. ~ King is one of them. ~ The measure for man is Earth; ~ The measure for Earth is Heaven; ~ The measure for Heaven is Tao; ~ The measure for Tao is tzu-jan.

[39t26c] **Ha Poong Kim** ~ The heavy is the root of the light; ~ Stillness is the lord of bustle. ~ Therefore the prince, ~ Traveling all day, ~ Never parts with his baggage-wagon. ~ Even at a magnificent sight, ~ He remains at ease, unmoved. ~ How could the lord of ten thousand chariots ~ Regard his own body more lightly than all under Heaven? ~ If you act lightly, the root is lost; ~ If you bustle, the lord is lost.

[39t27c] **Ha Poong Kim** ~ Perfect going leaves no tracks. ~ Perfect speech has no flaws. ~ Perfect counting uses no counters. ~ The perfect lock uses no bolt; it is impossible to open. ~ The perfect knot uses no rope; it is impossible to untie. ~ Therefore the sage ~ Is always perfect in delivering people from distress. ~ Thus he abandons no one. ~ He is always perfect in delivering creatures from distress. ~ Thus he abandons no creature. ~ This is called following the light. ~ Therefore the perfect man ~ Is the leader of the imperfect man; ~ The imperfect man ~ Is the asset of the perfect man. ~ He who does not treasure his leader, ~ He who does not cherish his asset, ~ Though he may be wise, is greatly deluded. ~ This is called the fundamental secret.

[39t28c] **Ha Poong Kim** ~ He knows the male, ~ Yet holds fast to the female, ~ And thus becomes the ravine of all under Heaven. ~ When he becomes the ravine of all under Heaven, ~ The constant Te will never desert him. ~ He returns to the baby. ~ He knows white, ~ Yet holds fast to black, ~ And thus becomes the model for all under Heaven. ~ When he becomes the model for all under Heaven, ~ The constant Te will never fail him. ~ He returns to the infinite. ~ He knows glory, ~ Yet holds fast to ignominy, ~ And thus becomes the valley of all under Heaven. ~ When he becomes the valley of all under Heaven, ~ His constant Te will be sufficient, ~ He returns to the uncarved block. ~ When the uncarved block scatters, it turns into vessels. ~ When the sage uses them, ~ He becomes chief of ministers. ~ Therefore great cutting does not split.

[39t29c] **Ha Poong Kim** ~ Do you wish to conquer all under Heaven and rule it? ~ I see you will never succeed. ~ All under Heaven is a sacred vessel; ~ No one can rule it by action. ~ Whoever rules it by action destroys it; ~

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Whoever seizes it loses it. ~ Therefore, among the creatures, ~ Some go, some follow; ~ Some breathe lightly, some blow hard; ~ Some are strong, some are weak; ~ Some break, some fall. ~ Therefore the sage ~ Shuns extremes, ~ Shuns extravagance, ~ Shuns vanity.

[39t30c] **Ha Poong Kim** ~ He who assists the ruler by Tao ~ Does not resort to arms to dominate all under Heaven by force. ~ This thing loves to rebound. ~ Where troops have encamped, ~ Brambles grow; ~ After the raising of great armies ~ A famine follows invariably. ~ A good man merely lets it bear fruit; ~ He does not seek to force it. ~ He lets it bear fruit; he is not vainglorious. ~ He lets it bear fruit; he is not boastful. ~ He lets it bear fruit; he is not arrogant. ~ He lets it bear fruit, out of necessity. ~ He lets it bear fruit and does not force it. ~ When a thing reaches its prime, it becomes old. ~ Forcing is called contrary to Tao. ~ What is contrary to Tao expires early.

[39t31c] **Ha Poong Kim** ~ Dazzling arms ~ Are instruments of ill omen. ~ All creatures detest them. ~ Therefore the man of Tao does not keep company with them. ~ At home, the prince honors the left; ~ At war, the right. ~ Arms ~ Are instruments of ill omen - ~ No instruments for the prince. ~ When necessary to use them, ~ It's best to do so in calm disinterestedness. ~ You do not celebrate a victory. ~ To celebrate a victory ~ Is to delight in the slaughter of people. ~ He who delights in the slaughter of people ~ Will never realize his ambition under Heaven. ~ At times of good fortune, you honor the left; ~ At times of misfortune, you honor the right. ~ The second in command stands on the left; ~ The supreme commander stands on the right. ~ This means they stand as if observing funeral rites. ~ Having committed mass killings, ~ Let us weep with deep sorrow; ~ For a victory, let us observe funeral rites.

[39t32c] **Ha Poong Kim** ~ Tao is forever nameless. ~ Though the uncarved block is small, ~ No one under Heaven can make it his subject. ~ If kings and princes hold fast to it, ~ The ten thousand things will submit of their own accord; ~ Heaven and Earth will unite to send sweet dew; ~ The people will be fair of themselves, without being ordered. ~ When the cutting begins, names come to be. ~ As soon as names appear, ~ Know that it's time to stop. ~ By knowing this, you will be free from danger. ~ To draw an analogy, the working of Tao under Heaven ~ Is like streams and rapids flowing into great rivers and seas.

[39t33c] **Ha Poong Kim** ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who overcomes others has strength; ~ He who overcomes himself is strong. ~ He who knows to be content is rich. ~ He who persists in his action is strong-willed. ~ He who does not lose his place is long-lasting. ~ He who dies but does not perish is long-lived.

[39t34c] **Ha Poong Kim** ~ The great Tao overflows left and right, ~ The ten thousand things depend on it for their lives, and it never disowns them. ~ Its work is done, but it has no name. ~ It clothes and nurtures the ten thousand things, yet it makes no claim to be lord over them. ~ It is always free of desire. ~ It may be called small. ~ The ten thousand things return to it, yet it makes no claim to be lord over them. ~ It may be called great. ~ Because it never regards itself as great, ~ It can accomplish its greatness.

[39t35c] **Ha Poong Kim** ~ Holding fast to the great form, ~ Go anywhere under Heaven. ~ Wherever you go, nothing will harm you - ~ You will be safe and in peace. ~ Music and fine food ~ Make the passing stranger stop. ~ When Tao comes out from the mouth, ~ How flavorless it is! ~ You look at it, but it is invisible. ~ You listen to it, but it is inaudible. ~ You use it, but it is inexhaustible.

[39t36c] **Ha Poong Kim** ~ When you want to shrink it, ~ You must first stretch it. ~ When you want to make it

weak, ~ You must first make it strong. ~ When you want to make it fall, ~ You must first make it rise. ~ When you want to rob it, ~ You must first give it. ~ This is called subtle light. ~ The soft and weak prevails over the hard and strong. ~ The fish may not leave the depths. ~ The sharp instrument of the state ~ May not be shown to the people.

[39t37c] **Ha Poong Kim** ~ Tao never does, ~ Yet leaves nothing undone. ~ If kings and princes hold fast to this, ~ The ten thousand things will transform of themselves. ~ Should desires arise after transformation, ~ I shall calm them with the nameless, uncarved block. ~ The nameless, uncarved block ~ Brings desirelessness. ~ With desirelessness comes stillness, ~ And all under Heaven will be at peace by itself.

[39t38c] **Ha Poong Kim** ~ The man of superior virtue [te] is not virtuous; ~ Therefore he has virtue. ~ The man of inferior virtue never fails to be virtuous; ~ Therefore he has no virtue. ~ A man of superior virtue never acts; ~ He seeks nothing through action. ~ A man of inferior virtue acts; ~ He seeks [virtue] through action. ~ A man of superior humaneness [jen] acts; ~ Yet he seeks nothing through action. ~ A man of superior righteousness [i] acts; ~ He seeks [righteousness] through action. ~ A man of superior ritual propriety [li] acts; ~ And when others fail to respond accordingly, ~ He stretches his arm and charges at them. ~ Therefore, when Tao is lost, virtue appears; ~ When virtue is lost, humaneness appears; ~ When humaneness is lost, righteousness appears; ~ When righteousness is lost, ritual propriety appears. ~ Truly, ritual propriety means ~ The thinning of loyalty and truthfulness, ~ And the origin of disorder. ~ Foresight ~ Is the flower of Tao, ~ The beginning of folly. ~ Therefore the great man ~ Dwells in the thick, ~ Not in the thin, ~ In the fruit, ~ Not in the flower. ~ Therefore he discards that and takes this.

[39t39c] **Ha Poong Kim** ~ The things of old that have attained the One: ~ Heaven, having attained the One, is clear; ~ Earth, having attained the One, is steady; ~ Spirits, having attained the One, possess their numinous power; ~ Valleys, having attained the One, are full; ~ The ten thousand things, having attained the One, come to life; ~ Kings and princes, having attained the One, become the model for all under Heaven. ~ It is by virtue of the One that they become what they are. ~ Were Heaven not clear by virtue of that, ~ I fear it would soon shatter; ~ Were Earth not steady by virtue of that, ~ I fear it would soon collapse; ~ Were spirits not to possess their numinous power by virtue of that, ~ I fear they would soon cease to be; ~ Were valleys not full by virtue of that, ~ I fear they would soon dry up; ~ Were the ten thousand things not to come to life by virtue of that, ~ I fear they would soon perish; ~ Were kings and princes not noble and high by virtue of that, ~ I fear they would soon fall. ~ Therefore, for the noble the humble is the root; ~ For the high the low is the foundation. ~ For this reason, kings and princes ~ Refer to themselves as "the orphaned one," "the widowed one," and "the ill-provided one." ~ Isn't this because the humble is the root? ~ Is it not? ~ Therefore, if you tally your honors you will count none. ~ Don't try to jingle like jade-bells, ~ Rather, sound like rolling rocks.

[39t40c] **Ha Poong Kim** ~ Turning back is Tao's motion. ~ Being weak is Tao's function. ~ The ten thousand things under Heaven are born from being; ~ Being is born from non-being.

[39t41c] **Ha Poong Kim** ~ When the highest type of man hears Tao, ~ He practices it diligently. ~ When the middle type hears Tao, ~ He half believes and half disbelieves it. ~ When the lowest type hears Tao, ~ He laughs out loud. ~ If he didn't, ~ It couldn't possibly be considered Tao. ~ Therefore the Chien yen has it: ~ "The bright Tao looks dark; ~ The forward-moving Tao seems retreating; ~ The level Tao seems bumpy; ~ The highest Te is like a valley; ~ Perfect white looks soiled; ~ The broad Te seems insufficient; ~ The firm Te seems precarious; ~ The pure Te seems discolored; ~ The great square has no corners; ~ The great vessel

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takes long to complete; ~ The great sound is inaudible; ~ The great form is shapeless." ~ Tao is hidden and nameless. ~ Truly, Tao alone supports [all things] and brings them to completion.

[39t42c] **Ha Poong Kim** ~ Tao gives birth to One; ~ One gives birth to Two; ~ Two give birth to Three, ~ Three give birth to the ten thousand things. ~ The ten thousand things carry the yin on their backs and hold the yang in their arms; ~ And attain harmony through the blending of the two energies. ~ What people detest most ~ Is to be orphaned, widowed and ill-provided. ~ But that is how kings and princes call themselves. ~ Therefore, of things, some gain by losing, ~ Some lose by gaining. ~ What others teach ~ I also teach. ~ "The violent one will not attain his death." ~ I will take this to be my teacher.

[39t43c] **Ha Poong Kim** ~ The softest under Heaven ~ Rides roughshod over the hardest under Heaven. ~ The beingless [wu yu] penetrates the spaceless [wu chien]. ~ From this I know the advantage of no-action [wu-wei]. ~ The wordless teaching, ~ The advantage of no-action - ~ Nothing under Heaven exemplifies them better.

[39t44c] **Ha Poong Kim** ~ Your name or your body, which is dearer? ~ Your body or your possessions, which is more valuable? ~ Gaining or losing, which worries you more? ~ Therefore, when your craving is excessive, your spending is extravagant. ~ When you store much, you are bound to lose much. ~ Know how to be content, and you will not be disgraced. ~ Know when to stop, and you will be free from danger. ~ Thus you will be long-lasting.

[39t45c] **Ha Poong Kim** ~ Great accomplishment looks incomplete; ~ Use will not wear it out. ~ Great fullness looks empty; ~ Use will not exhaust it. ~ Great straightness looks crooked; ~ Great skill looks clumsy; ~ Great eloquence sounds stuttering; ~ "Being in motion overcomes cold; ~ Being still overcomes heat." ~ Be clear and still, and you will be the lord of all under Heaven.

[39t46c] **Ha Poong Kim** ~ When Tao prevails under Heaven, ~ Fleet-footed horses are taken out [of service] to fertilize the fields. ~ When Tao fails to prevail under Heaven, ~ War horses breed on the sacred mounds outside the city walls. ~ No misfortune is greater than not knowing contentment; ~ No calamity is greater than wanting to possess. ~ Therefore, he who knows the sufficiency of contentment ~ Is always contented.

[39t47c] **Ha Poong Kim** ~ Without leaving the door, ~ You may know all under Heaven. ~ Without looking out the window, ~ You may know the way of Heaven. ~ The further you go, ~ The less you know. ~ Therefore the sage ~ Knows without going, ~ Sees without looking, ~ Fulfills without doing.

[39t48c] **Ha Poong Kim** ~ When you pursue learning, you gain day by day. ~ When you pursue Tao, you lose day by day. ~ You lose more and more, ~ Until you reach thereby the point of no-action. ~ You do nothing yet leave nothing undone. ~ You take all under Heaven ~ Always through no activity. ~ Should you rely on activity, ~ You will find it insufficient to take all under Heaven.

[39t49c] **Ha Poong Kim** ~ The sage has no fixed mind; ~ He takes the people's mind as his own. ~ I accept as good those who are good; ~ I also accept as good those who are not good. ~ Such is Te's goodness. ~ I trust those who trust; ~ I also trust those who do not trust. ~ Such is Te's trust. ~ The sage, in ruling all under Heaven, ~ Makes his mind one with it. ~ All his subjects set their ears and eyes on him. ~ He regards them all as his children.

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[39t50c] **Ha Poong Kim** ~ You come out to life and enter death. ~ The companions of life are three in ten; ~ The companions of death are three in ten: ~ The way humans live, ~ There are those who move into death-spots. ~ They too are three in ten. ~ Why is this so? ~ It is because of their hoarding of life. ~ I hear that those who nurture life well, ~ When traveling on land, do not meet wild buffaloes or tigers, ~ Nor do they, when going into battle, put on armor or shields. ~ The wild buffalo would find no place to thrust its horns; ~ The tiger would find no place to place its claws; ~ The sword would find no place to lodge its blade. ~ Why is this so? ~ Because for such men there are no death-spots.

[39t51c] **Ha Poong Kim** ~ Tao gives life [to the ten thousand things]; ~ Te nurtures them. ~ Materiality shapes them; ~ The circumstances fulfill them. ~ Therefore, of the ten thousand things ~ None fails to revere Tao and honor Te. ~ The revering of Tao, ~ The honoring of Te - ~ No one orders it. ~ It is always so of itself [tzu-jan]. ~ Therefore Tao gives them life; ~ Te nurtures them. ~ Makes them flourish and grow; ~ Gives them security and comfort; ~ Feeds and shelters them. ~ To give them life, without possessing them; ~ To rule them, without depending on them; ~ To lead them, without presiding over them - ~ This is called the mysterious Te.

[39t52c] **Ha Poong Kim** ~ All under Heaven has its beginning, ~ Which may be regarded as the mother of all under Heaven. ~ Having recognized its mother, ~ You know the child, also; ~ Having known the child, ~ You hold fast to its mother, also. ~ Thus you will be free of danger till the end of your life. ~ Block the holes, ~ Shut the gates, ~ And you will never be spent till your last day. ~ Open up the holes, ~ Busy yourself with activities, ~ And you will never be saved till your last day. ~ To see what is small is called clear sight; ~ To hold fast to what is soft is called strength. ~ Use the light, ~ Return to clear sight, ~ And you will never bring misfortune upon yourself. ~ This is called following the constant.

[39t53c] **Ha Poong Kim** ~ Let me have even the slightest of wisdom. ~ Traveling the great way [Tao], ~ I will only fear going astray. ~ The great way is level. ~ Yet people prefer small paths. ~ The court is overrun with corruption; ~ The fields are overgrown with weeds; ~ The granaries are utterly empty; ~ Yet the officials wear embroidered clothes, ~ Carry sharp swords, ~ Feast on food and wine, ~ Possess more goods than they need. ~ This is called the robber's extravagance. ~ It is indeed contrary to Tao!

[39t54c] **Ha Poong Kim** ~ What is firmly planted cannot be pulled out; ~ What is tightly held in the arms cannot slip away, ~ So that the descendants will never stop offering ancestral sacrifice. ~ Cultivate it in yourself, ~ And its Te will be genuine. ~ Cultivate it in the household, ~ And its Te will be more than sufficient. ~ Cultivate it in the village, ~ And its Te will be long-lasting. ~ Cultivate it in the state, ~ And its Te will be plentiful. ~ Cultivate it in all under Heaven, ~ And its Te will be all-encompassing. ~ Therefore, observe yourself through yourself; ~ The household through the household; ~ The village through the village; ~ The state through the state; ~ All under Heaven through all under Heaven. ~ How do I know that all under Heaven is so? ~ With this.

[39t55c] **Ha Poong Kim** ~ He who possesses Te in abundance ~ May be likened to a newborn baby. ~ Bees, scorpions and vipers do not sting it; ~ Ferocious beasts do not seize it; ~ Birds of prey do not attack it. ~ Its bones are weak and its sinews soft, yet its grip is firm. ~ It doesn't yet know the union of male and female, yet its organ is erect. ~ Its vital energy is perfect. ~ It screams all day yet never becomes hoarse. ~ Its harmony is perfect. ~ To know harmony is called [to know the] constant. ~ To know the constant is called enlightenment. ~ To improve upon one's life is called ill omen. ~ When the mind dictates the vital breath, it is called forcing. ~ When a thing reaches its prime, it becomes old. ~ Forcing is called contrary to Tao. ~

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What is contrary to Tao expires early.

[39t56c] **Ha Poong Kim** ~ He who knows does not speak; ~ He who speaks does not know. ~ Block the holes, ~ Shut the gates. ~ [He] blunts the sharpness, ~ Unravels the tangles, ~ Softens the brilliance, ~ Identifies with the dust. ~ This is called mysterious identity. ~ Therefore you can neither befriend him, ~ Nor alienate him, ~ Nor benefit him, ~ Nor harm him, ~ Nor exalt him, ~ Nor humble him. ~ That is why he is the noblest of all under Heaven.

[39t57c] **Ha Poong Kim** ~ "Govern the state according to what is right; ~ Use the troops by surprise tactics." ~ But take all under Heaven through no-action. ~ How do I know this is so? ~ Because of this - ~ The more bans and taboos under Heaven, ~ The poorer the people; ~ The more sharp instruments in the hands of the people, ~ The more trouble for the state; ~ The more skills the people have, ~ The more fanciful inventions appear; ~ The more laws and decrees, ~ The more thieves and robbers. ~ Therefore the sage says: ~ "I engage in no-action, and the people transform of themselves; ~ I love stillness, and the people correct themselves; ~ I engage in no work, and the people prosper of themselves; ~ I am free from desire, and the people turn into the uncarved block of themselves."

[39t58c] **Ha Poong Kim** ~ When the government is dull, ~ The people are simple. ~ When the government is keen, ~ The people are discontented. ~ Bad fortune is what good fortune leans on; ~ Good fortune is where bad fortune lurks. ~ Who knows the fortune's end? ~ There is nothing straight. ~ What is straight turns monstrous. ~ What is beautiful turns grotesque. ~ Man has been deluded ~ From time immemorial. ~ Therefore the sage ~ Is square without cutting; ~ Honest without scraping; ~ Straight without overbearing; ~ Bright without dazzling.

[39t59c] **Ha Poong Kim** ~ In ruling the people and serving Heaven ~ Nothing is better than being sparing. ~ Truly, being sparing ~ Means submitting early. ~ Submitting early ~ Means accumulating Te heavily. ~ If you accumulate Te heavily, ~ There will be nothing you cannot overcome. ~ If there is nothing you cannot overcome, ~ You will find no limit. ~ If you find no limit, ~ You will be fit to rule a state. ~ If you possess the mother of the state, ~ You will be long-lasting. ~ This is called deeply rooted and firmly planted. ~ It is the way of long life and lasting sight.

[39t60c] **Ha Poong Kim** ~ Governing a large state ~ Is like boiling a small fish. ~ When you rule all under Heaven according to Tao, ~ The spirits of the dead cease to exercise supernatural power. ~ It is not that they cease to exercise supernatural power. ~ Their supernatural power does not harm the people. ~ It is not simply that their supernatural power does not harm the people. ~ The sage, too, does not harm the people. ~ Since neither of them harms the people, ~ Their Te, united, returns.

[39t61c] **Ha Poong Kim** ~ The large state is the lower reaches of a river, ~ The place where all under Heaven meets - ~ The female of all under Heaven. ~ The female always overcomes the male by stillness. ~ With stillness she plays the lower part. ~ Therefore, when the large state plays the lower part toward the small state, ~ It takes the small state. ~ When the small state plays the lower part toward the large state, ~ It takes the large state. ~ Therefore some take by playing the lower part; ~ Some are taken by playing the lower part. ~ The large state merely wants to unite with the other and nurture it; ~ The small state merely wants to join and serve the other. ~ Each gets what it wants. ~ It is right that the large state should play the lower part.

[39t62c] **Ha Poong Kim** ~ Tao ~ Is the sanctuary of the ten thousand things, ~ The good man's treasure, ~ The

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bad man's refuge. ~ Beautiful words can buy honor, ~ Beautiful deeds can benefit people. ~ Though a man may be bad, ~ How can he be abandoned? ~ Therefore, on occasion of crowning the Son of Heaven ~ Or installing the three ministers of state, ~ Rather than present a large disc of jade, accompanied by a team of four horses, ~ Better remain in your seat and offer a tribute of this Tao. ~ Why did the ancients honor this Tao? ~ Did they not say: ~ "You get thereby what you seek; ~ You escape thereby when you have sinned." ~ Therefore they regarded it as the most precious of all things under Heaven.

[39t63c] **Ha Poong Kim** ~ Act through no-action, ~ Attend to no-affair, ~ Relish no-flavor, ~ Take the small as big and the few as many. ~ Repay hatred with Te. ~ Plan difficult things while they are easy. ~ Handle big things while they are small. ~ Difficult things under Heaven ~ Always arise from what is easy; ~ Big things under Heaven ~ Always arise from what is small. ~ For this reason the sage ~ Never intends big things, ~ And thus can accomplish big things. ~ He who agrees lightly invariably inspires little faith. ~ He who considers many things easy invariably encounters many difficulties. ~ For this reason even the sage considers things difficult; ~ Therefore he never encounters difficulties.

[39t64c] **Ha Poong Kim** ~ What is at rest is easy to hold; ~ What has not yet shown its sign is easy to prepare for. ~ What is tender is easy to break up; ~ What is minute is easy to scatter. ~ Deal with things before they become reality; ~ Put things in order before disorder arises. ~ A tree as big as a man's embrace ~ Grows from the tip of a fine hair. ~ A terrace nine stories high ~ Rises from a heap of earth. ~ A journey of a thousand miles ~ Starts from where one stands. ~ Whoever acts on it will ruin it; ~ Whoever lays hold of it will lose it. ~ For this reason the sage ~ Does nothing and therefore ruins nothing; ~ Lays hold of nothing and therefore loses nothing. ~ People, in handling their affairs, ~ Always ruin their work on the verge of completion. ~ Be careful at the end as at the start, ~ And you will never fail. ~ For this reason the sage ~ Desires not to desire, ~ Does not treasure rare goods, ~ Learns not to learn. ~ He returns to what the multitude passes by. ~ He thus helps the ten thousand things to be so of themselves [tzu jan], ~ And does not try to rule.

[39t65c] **Ha Poong Kim** ~ Of old a man who practiced Tao best ~ Did not thereby seek to make the people bright, ~ But to make them ignorant. ~ The people are difficult to govern, ~ Because they are too clever. ~ Therefore, to govern a state through knowledge ~ Is the robbing of the state; ~ Not to govern a state through knowledge ~ Is a blessing to the state. ~ Those who know these two ~ Also know the standard. ~ Always to know the standard ~ Is called the mysterious Te. ~ Deep and far-reaching is the mysterious Te! ~ Turn away from things. ~ Only then will the great obedience be attained.

[39t66c] **Ha Poong Kim** ~ The great rivers and seas are kings of hundred valleys, ~ Because they are good at keeping low. ~ That is why they can be kings of hundred valleys. ~ Therefore, if you want to stand above the people, ~ You must keep low in speaking to them. ~ If you want to stand ahead of the people, ~ You must put yourself behind them. ~ For this reason the sage ~ Is above the people yet does not weigh heavy on them; ~ He is ahead of the people yet causes no harm to them. ~ Therefore all under Heaven are happy to uphold him and never tire of him. ~ Because he does not contend, ~ No one under Heaven can contend with him.

[39t67c] **Ha Poong Kim** ~ All under Heaven says that ~ My Tao is great yet doesn't look like it [Tao]. ~ Truly, because it is great, ~ It doesn't look like it. ~ If it did, ~ It would have turned out a petty one long ago. ~ I have three treasures. ~ I hold and cherish them. ~ The first is called mercifulness; ~ The second, frugality; ~ The third, refusal to be ahead of all under Heaven. ~ Being merciful, you can therefore be brave; ~ Being frugal, you can therefore be liberal; ~ Refusing to be ahead of all under Heaven, ~ You can therefore become

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the leader of the vessels. ~ Now, to be brave, forsaking mercifulness, ~ To be liberal, forsaking frugality, ~ To be ahead, forsaking being behind ~ Is death. ~ With mercifulness - ~ If you fight, you will be triumphant, ~ If you defend, you will be invincible. ~ Whatever Heaven is about to save ~ Heaven will protect it with mercifulness.

[39t68c] **Ha Poong Kim** ~ A good warrior is not belligerent; ~ A good fighter is not given to anger; ~ One who is good at winning does not engage the enemy; ~ One who is good at using others takes the lower position. ~ This is called the Te of non-contention; ~ This is called making use of the strength of others; ~ This is called fit to be Heaven's mate. ~ It is the ultimate [truth] of old.

[39t69c] **Ha Poong Kim** ~ The strategists'saying: ~ "I dare not play the host but play the guest, ~ I dare not advance an inch but retreat a foot." ~ This is called marching no-marching, ~ Stretching no-arms, ~ Arming with no-weapons, ~ Charging at no-enemy. ~ No disaster is greater than making light of the enemy. ~ When I make light of the enemy, I may lose my treasure. ~ Therefore, when two sides confront each other with arms, ~ The one who grieves wins.

[39t70c] **Ha Poong Kim** ~ My words are very easy to understand, ~ Very easy to put into practice. ~ Yet no one under Heaven can understand them ~ Or put them into practice. ~ Words have their source, ~ Deeds have their lord. ~ Truly, because people don't know this, ~ They don't understand me. ~ Those who know me are few; ~ Those who follow me are rare. ~ For this reason the sage ~ Wears coarse cloth but carries jade inside.

[39t71c] **Ha Poong Kim** ~ To know yet not to know is best; ~ Not to know yet to know is a disease. ~ Truly, when you recognize a disease as a disease, ~ You are free of disease. ~ The sage is free of disease. ~ Because he recognizes a disease as a disease, ~ He is free of disease.

[39t72c] **Ha Poong Kim** ~ When the people do not fear the authority [of the sovereign], ~ The supreme authority arrives. ~ They are neither contented in their abodes, ~ Nor satisfied with their lives. ~ Only because they are not satisfied, ~ They cannot be suppressed. ~ Therefore the sage ~ Knows himself but does not show himself, ~ Cherishes himself but does not exalt himself. ~ Therefore he discards that and takes this.

[39t73c] **Ha Poong Kim** ~ Being brave in daring leads to death, ~ Being brave in not daring leads to life. ~ Of these two, ~ One is advantageous and the other injurious. ~ What Heaven detests - ~ Who knows its reason? ~ Therefore even the sage finds it hard to tell. ~ The way of Heaven - ~ It never contends yet is good at winning, ~ It never speaks yet is good at responding. ~ It comes of itself without being invited, ~ It seems remiss yet good at planning. ~ Heaven's net is vast. ~ Though its meshes are coarse, nothing escapes it.

[39t74c] **Ha Poong Kim** ~ When the people do not fear death, ~ How can you frighten them with death? ~ Suppose the people do always fear death, ~ And we can seize and kill ~ Those who are lawless. ~ But who would dare to do so? ~ There is always the one who administers killings, and he does the killing. ~ If you do the killing, taking his place, ~ This is called hewing wood taking the place of the master-carpenter. ~ If you hew wood taking the place of the master-carpenter, ~ You will seldom escape injuring your own hand.

[39t75c] **Ha Poong Kim** ~ The people starve ~ Because the ruler consumes too much tax-grain. ~ Because of this they starve. ~ The people are hard to govern ~ Because the ruler rules through action [yu wei]. ~ Because of this they are hard to govern. ~ The people take their death lightly ~ Because the ruler hoards his life. ~ Because of this they take their death lightly. ~ Truly, one who does nothing with life ~ Is wiser than one who

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prizes [the value of] life.

[39t76c] **Ha Poong Kim** ~ People are soft and weak when born, ~ But bard and strong when dead. ~ Plants are soft and supple when born, ~ But dry and shriveled when dead. ~ Therefore the hard and strong are companions of death, ~ The soft and weak are companions of life. ~ Therefore a strong weapon loses, ~ A strong tree breaks. ~ The strong and big belong below, ~ The soft and weak belong above.

[39t77c] **Ha Poong Kim** ~ The way of Heaven - ~ Isn't it like stretching a bow? ~ You press down the high, ~ Raise the low, ~ Take away the excess, ~ Add to the deficient. ~ The way of Heaven ~ Takes away from those who have too much and gives to those who have not enough. ~ The way of man ~ Is not so. ~ It takes away from those who have not enough and offers to those who have too much. ~ Who can have too much and offer to all under Heaven? ~ Only the man of Tao can. ~ Therefore the sage ~ Rules without depending on anyone. ~ His work is done, but he never dwells in it. ~ He does not wish to show his worthiness.

[39t78c] **Ha Poong Kim** ~ Nothing under Heaven is softer and weaker than water. ~ Yet in attacking what is hard and strong ~ Nothing can surpass water, ~ Because nothing can destroy it. ~ That the weak prevails over the strong, ~ That the soft prevails over the hard - ~ This everyone under Heaven knows, ~ Yet none can practice it. ~ Therefore the sage says: ~ "He who takes on himself the shame of the state ~ Is called lord of the land; ~ He who takes on himself the misfortune of the state ~ Is called king of all under Heaven." ~ True words sound contrary.

[39t79c] **Ha Poong Kim** ~ You allay the great discontent, ~ Yet, surely, there will still remain some discontent. ~ How can this be considered good? ~ Therefore the sage ~ Holds the left-hand tally, ~ Makes no claims on the people. ~ The man of Te oversees the tally, ~ The man of no Te oversees tax-collection. ~ The way of Heaven favors none, ~ Always sides with the good man.

[39t80c] **Ha Poong Kim** ~ Let the state be small and its people few. ~ Let the thousand contrivances go idle. ~ Let the people take death seriously and not move to distant places. ~ Though they may have boats and carriages, ~ They will not ride in them. ~ Though they may have armor and weapons, ~ They will not display them. ~ Let the people return to the practice of knotting cords. ~ They will relish what they eat, ~ Find their clothes beautiful, ~ Be content in their homes, ~ Delight in their customs. ~ States may be within sight of one another, ~ So that one may hear cocks and dogs from a neighboring state; ~ Yet people will grow old and die ~ Without trafficking with another state.

[39t81c] **Ha Poong Kim** ~ Trustworthy words are not beautiful, ~ Beautiful words are not trustworthy. ~ The good are not eloquent, ~ The eloquent are not good. ~ The wise are not learned, ~ The learned are not wise. ~ The sage stocks up nothing. ~ After using for others what he has, ~ He finds himself with still more. ~ After giving to others what he has, ~ He finds his stock even greater. ~ The way of Heaven ~ Is to benefit and not to harm. ~ The way of the sage ~ Is to rule and not to contend.

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[40t01c] **Tao Huang** ~ The Tao that is voiced is no longer that of eternal Tao. ~ The name that has been written is no longer that of eternal name. ~ The nameless is the beginning of the cosmic universe. ~ The named is the mother of the myriad creatures. ~ Being at peace, one can see into the subtle. ~ Engaging with passion, one can see into the manifest. ~ They both arise from a common source but have different names. ~ Both are called the mystery within the mystery. ~ They are the door to all wonders.

[40t02c] **Tao Huang** ~ In the world, ~ Everyone recognizes beauty as beauty, ~ Since the ugly is also there. ~ Everyone recognizes goodness as goodness, ~ Since evil is also there. ~ Since being and nonbeing give birth to each other, ~ Difficulty and ease complete each other, ~ Long and short measure each other, ~ High and low overflow into each other, ~ Voice and sound harmonize with each other, ~ And before and after follow each other, ~ Therefore the sage ~ Lives in actionless engagement, ~ And preaches wordless doctrine. ~ The myriad creatures ~ Act without beginning, ~ Nourish without possessing, ~ Accomplish without claiming credit. ~ It is accomplishment without claiming credit that makes the outcome self-sustaining.

[40t03c] **Tao Huang** ~ Do not exalt intelligence and people will not compete; ~ Do not value rare goods and people will not steal; ~ Do not display for public view and people will not desire. ~ So the sage's governing methods are: ~ Emptying the mind, ~ Vitalizing the stomach, ~ Softening the will, ~ Strengthening the character. ~ This always makes people not know and not desire. ~ This always makes the knower dare not act. ~ Therefore, nothing is beyond ruling.

[40t04c] **Tao Huang** ~ Tao functions in empty harmony. ~ When used, it remains full. ~ For sure, this source is the very ancestor of the myriad things. ~ Blunting the sharp edges, ~ Unraveling the tangles, ~ Husbanding into the light, ~ Being as ordinary as the dust. ~ Ah! Limpid, it seems to exist forever. ~ I do not know whose son it is, ~ This who is exceeding the Heavenly Emperor.

[40t05c] **Tao Huang** ~ Nature has no benevolence, ~ It treats all things like strawdogs; ~ The sage has no benevolence, ~ He treats his people like strawdogs. ~ Between heaven and earth it seems like a bellows: ~ Empty, yet inexhaustible, ~ The stronger it is activated, the greater the output. ~ Being overly informed leads to exhaustion, ~ Better to be centered.

[40t06c] **Tao Huang** ~ Valley spirit is deathless, ~ It is called the mystical female. ~ The gateway of the mystical female, ~ Is called the root of heaven and earth. ~ Hovering, it seems ever present. ~ Put to use, it is never exhausted.

[40t07c] **Tao Huang** ~ Heaven is eternal, and earth is long lasting. ~ What makes heaven and earth eternal and long lasting is that they do not give birth to themselves. ~ It is this that makes them eternal and long lasting. ~ Hence the sage, ~ Relaxing the body, the body comes to the fore. ~ Beyond the body, the body comes to the fore. ~ Beyond the body, the body exists of itself. ~ Not even relying on selflessness ~ Enables the self to be fulfilled.

[40t08c] **Tao Huang** ~ Eminent goodness is like water. ~ Water is good at benefiting all things, ~ Yet it actively competes. ~ It retires to undesirable places. ~ Thus it is near to Tao. ~ Dwelling in good places, ~ Drawing from good sources, ~ Supplying from good nature, ~ Speaking with good trust, ~ Governing with good rules, ~ Conducting with good ability, ~ And acting within good time. ~ For this reason, ~ There is no competition, ~ There is no concern.

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[40t09c] **Tao Huang** ~ Hanging on to it will cause overflow, better to let go. ~ Forced consent does not endure. ~ Filling the house with gold and jade will not bring safety. ~ Riches and royalty result in pride, they bring about their own punishment. ~ When the work is done, the body withdraws. ~ This is the Tao of heaven.

[40t10c] **Tao Huang** ~ Donning the spirit and soul, and drawing them into Oneness, ~ Can this come apart? ~ Gathering in Qi and making the body supple, ~ Is this not an infant? ~ Being clear-headed and eliminating any mystic vision, ~ Can even a speck exist? ~ Loving the people and governing the country, ~ Is this not inactive? ~ Opening and closing the Gate of Heaven, ~ Is this not the female? ~ Comprehending the four corners of the world, ~ Is this not knowledge? ~ Begetting and nourishing, ~ Begetting but not possessing, ~ Enhancing but not dominating. ~ This is Mysterious Action.

[40t11c] **Tao Huang** ~ Thirty spokes join at one hub, ~ Yet it is the emptiness inside the hub that makes the vehicle useful; ~ Clay is molded into a vessel, ~ Yet it is the hollowness that makes the vessel useful; ~ Windows and doors are cut out, ~ Yet it is their empty space that makes the room usable. ~ So, any having makes for excess, ~ Any not-having makes for usefulness.

[40t12c] **Tao Huang** ~ Five colors blind the eyes. ~ Racing and hunting madden the heart. ~ Pursuing what is rare makes action deceitful. ~ Five flavors dull the palate. ~ Five tones deafen the ears. ~ So, the sage's method is for the belly, not for the eyes. ~ He abandons the latter and chooses the former.

[40t13c] **Tao Huang** ~ Favor and disgrace surprise the most. ~ Value the trouble as you do the body. ~ Why do "favor and disgrace surprise the most"? ~ Favor enhances only the inferior, ~ Receiving it is a surprise, ~ And losing it is also a surprise. ~ This is why "favor and disgrace surprise the most." ~ Why to "value the trouble as you do the body"? ~ It is only because I have a body that I have trouble. ~ If I did not have a body, where would the trouble be? ~ So, if you value the world as you do the body, ~ You can be entrusted with the world; ~ If you love the body as you love the beauty of the world, ~ You can be responsible for the world.

[40t14c] **Tao Huang** ~ Look for it and it can not be seen, it is called invisible; ~ Listen to it and it can not be heard, it is called inaudible; ~ Reach for it and it can not be touched, it is called intangible. ~ These three are beyond reckoning, so ~ When these three merge, they are One. ~ As for this One, ~ There is nothing above it remaining to be accounted for, ~ There is nothing below it that has been excluded. ~ Ever searching for it, it is beyond naming. ~ It returns to no-thing. ~ Its state is described as no state, ~ Its form is described as formless. ~ It is called the vision beyond focus. ~ Follow after it, and it proves endless. ~ Go before it, and no beginning can be found. ~ Employ the Tao of today in order to manage today's affairs and to know the ancient past. ~ This is called the principle of Tao.

[40t15c] **Tao Huang** ~ The ancient sages of Tao are subtle and mysteriously penetrating. ~ Their depth is beyond the power of will. ~ Because it is beyond the power of will, ~ The most we can do is describe it: ~ Thus, full of care, as one crossing the wintry stream, ~ Attentive, as one cautious of the total environment, ~ Reserved, as one who is a guest, ~ Spread open, as when confronting a marsh, ~ Simple, like uncarved wood, ~ Opaque, like mud, ~ Magnificent, like a valley. ~ From within the murky comes the stillness. ~ The feminine enlivens with her milk. ~ Keeping such a Tao, excess is undesirable. ~ Desiring no excess, work is completed without exhaustion.

[40t16c] **Tao Huang** ~ Reaching the ultimate emptiness, ~ Concentrating on the central stillness, ~ All things work together. ~ From this I observe their returning. ~ All things under heaven flourish in their vitality, ~ Yet

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each returns to its own root. ~ This is stillness. ~ Stillness means returning to its destiny. ~ Returning to its destiny is steadfastness. ~ To know steadfastness means enlightenment. ~ Not to know steadfastness is to act forcefully. ~ Acting forcefully brings disaster. ~ Knowing the steadfast implies acceptance. ~ Acceptance is impartial. ~ Impartial is regal. ~ Regal is heaven. ~ Heaven is Tao. ~ Tao is beyond danger even when the body perishes.

[40t17c] **Tao Huang** ~ The eminent has consciousness of self. ~ The next down are loved and praised. ~ The next down are feared, ~ At the bottom is the source. ~ When faith is weak, there is distrust. ~ Especially in the worth of speech. ~ Results speak for themselves. ~ This, people call me Nature.

[40t18c] **Tao Huang** ~ When the Great Tao is abandoned, ~ There is benevolence and righteousness. ~ When intelligence arises, ~ There is a great deal of manipulation. ~ When there is disharmony in the family, ~ There comes about filial piety. ~ When the country is in big trouble, ~ There arises patriotism.

[40t19c] **Tao Huang** ~ Get rid of wisdom, abandon intelligence, and ~ People will benefit a hundredfold. ~ Get rid of benevolence, abandon justice, and ~ People will return to filial piety and kindness. ~ Get rid of skill, abandon profit, and ~ Thieves will disappear. ~ These three are inadequate. ~ So just let things be. ~ Observe the plain and embrace the simple. ~ Do not think much and do not desire much, ~ Get rid of learning and worry will disappear.

[40t20c] **Tao Huang** ~ How much difference is there between yea and nay? ~ How much difference is there between beautiful and ugly? ~ What one fears is what he cannot help but fear. ~ One is in the wilderness without central ground. ~ Ordinary people are fulfilled, ~ Eating delicious food, ~ Reaching the climax of romance. ~ I am desireless and without anticipation, ~ Like a baby who does not yet. ~ Gathering energy together, entering the abyss beyond the point of no return. ~ Ordinary people have more than enough, ~ I am a fool at heart, as a water droplet is to the spring. ~ People of affairs are bright and intelligent. ~ I alone am unintelligent. ~ People of affairs are cunning and clever. ~ I alone am dull and unsophisticated, ~ Unnoticed in the depth of the sea, ~ Looked for in an endless horizon. ~ Ordinary people are productive, ~ I alone maintain the living essence within. ~ I alone stay with a unitary source, as if stubborn. ~ I want to be wholly different from everyone else, ~ By taking my sustenance from the mother source.

[40t21c] **Tao Huang** ~ The marks of profound action follow only from the Tao. ~ The substance of Tao is boundless and unfathomable. ~ Unfathomable and boundless, ~ In its center there is form; ~ Boundless and unfathomable, ~ In its center there is an object; ~ Embryonic and dark, ~ In its center there is essence; ~ The essence is very pure, ~ In its center there is trust. ~ From now to the days of old, ~ Its name never dies, ~ Because it creates all things in their beginning. ~ How do I know the source of all beginnings? ~ From this.

[40t22c] **Tao Huang** ~ Yield, and retain integrity. ~ In the depths of whirling, there is stillness. ~ The hollow enables the plentiful. ~ The old gives way to the new. ~ The small allows for increase. ~ Excess breeds confusion. ~ Therefore the sage holds oneness as the shepherd of the world. ~ He who does not display himself is seen. ~ He who does not justify himself is understood. ~ He who does not lash out succeeds. ~ He who does not build himself up endures. ~ Therefore, ~ Only the spirit of noncompetition makes things noncompetitive. ~ So the old saying, "yield, and retain integrity," is but a few words, ~ But when rightly understood, integrity returns.

[40t23c] **Tao Huang** ~ Natural speech consists of few words. ~ Gusty winds do not last all morning, ~

Cloudbursts do not last all day. ~ What makes this so? ~ Heaven and earth will not last forever, ~ How could a human being last! ~ So the person who works according to Tao unites with Tao. ~ In the same way he unites with action. ~ In the same way he unites with loss. ~ Uniting with action, the Tao becomes action. ~ Uniting with loss, the Tao becomes loss.

[40t24c] **Tao Huang** ~ Those who boast of themselves lose their stance. ~ He who displays himself is not seen. ~ He who justifies himself is not understood. ~ He who lashes out does not succeed. ~ He who builds himself up does not endure. ~ In the sense of Tao, ~ This is said to be eating too much and acting too much. ~ It results in disgust. ~ Those who desire will not endure.

[40t25c] **Tao Huang** ~ Matter is formed from chaos. ~ It was born before heaven and earth. ~ Silent and void. ~ Standing alone, without territory, ~ Able to be mother to the world. ~ I do not yet know its name, ~ I call it Tao. ~ With reluctance I deem it to be Great. ~ Great refers to the symbol. ~ The symbol refers to what is remote. ~ What is remote refers to returning. ~ Tao is great. ~ Heaven is great. ~ Earth is great. ~ Kingship is great. ~ These are the four great things in the world, ~ Kingship is one of them. ~ Humankind takes its origin from earth. ~ Earth takes her origin from heaven. ~ Heaven takes its origin from Tao. ~ Tao takes its origin from Nature.

[40t26c] **Tao Huang** ~ The heavy is the root of the light. ~ Tranquility is the master of the restless. ~ Thus, the noble person will travel all day without leaving his seat. ~ Though the center of the highest authority, ~ And surrounded by luxury, ~ He remains clear-minded. ~ How could the king of myriad chariots treat his body with less care than he gives the country? ~ Being careless loses the foundation. ~ Being restless loses mastery.

[40t27c] **Tao Huang** ~ A good traveler leaves no tracks. ~ A good speaker is without flaw. ~ A good planner does not calculate. ~ A good doorkeeper does not lock, yet it cannot be opened. ~ A good knotter does not use binding, yet it cannot be undone. ~ Therefore, the sage is good at his earnest demands upon people. ~ So no one is left out. ~ No talent is wasted. ~ This is called being in the tow of enlightenment, ~ And it ensures the good person. ~ For everything that is good is the teacher of the good person. ~ Everything that is bad becomes a resource for the good person. ~ No need to honor the teachers. ~ No need to love the resources. ~ Though knowing this is a great paradox, ~ It is the subtle principle.

[40t28c] **Tao Huang** ~ Understanding the male and holding onto the female ~ Enables the flow of the world. ~ This being the flow of the world, the eternal action abides. ~ Knowing that the eternal action abides is to return to childhood. ~ Understanding the pure and holding on to the impure ~ Enables the cleansing of the world. ~ With the cleansing of the world, ongoing action suffices. ~ When ongoing action suffices, it returns to simplicity. ~ Understanding the white and holding on to the black ~ Enables the formation of the world. ~ Being the formation of the world, ongoing action does not stray. ~ When ongoing action does not stray, it returns to the infinite. ~ This simplicity takes shape as a mechanism. ~ The sage makes it the head ruler. ~ Great ruling never divides.

[40t29c] **Tao Huang** ~ I see that those who want to take over the world and manipulate it do not succeed. ~ The sacred mechanism of the world cannot be manipulated. ~ Those who manipulate it will fail, ~ Those who hold on to it will lose it. ~ Matter ~ Either leads or follows, ~ Either heats or chills, ~ Either strengthens or weakens, ~ Either enhances or destroys. ~ So the sage abandons extremes, extravagance, multiplicity.

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[40t30c] **Tao Huang** ~ Using the Tao as the rule for governing the people, ~ Do not employ the army as the power of the world. ~ For this is likely to backfire. ~ Where the army has marched, thorns and briars grow. ~ Being good has its own consequence, ~ Which cannot be seized by power. ~ Achieving without arrogance, ~ Achieving without bragging, ~ Achieving without damage, ~ Achieving without taking ownership. ~ This is called achieving without force. ~ Matter becomes strong, then old. ~ This is called "Not-Tao." ~ Dying young is "Not-Tao."

[40t31c] **Tao Huang** ~ The army is the mechanism of bad luck. ~ The elements of the world may oppose. ~ So those who have ambitions cannot rest. ~ Therefore the nobleman takes his place on the left side, ~ And the commander on the right side. ~ So the army is not the nobleman's weapon. ~ As a mechanism of bad luck, ~ He uses it only as the last resort. ~ Then the best way is to use it quickly and destructively. ~ Do not enjoy this. ~ To take delight in it is to enjoy killing people. ~ Those who enjoy killing people do not attract the favor of the world. ~ The good inclines to the left, ~ The bad inclines to the right. ~ Thus the intelligent officer stays on the left, ~ The army commander stays on the right. ~ Speaking in an image of sadness, ~ After killing the people, every one stands in mourning. ~ Victory is celebrated as a funeral service.

[40t32c] **Tao Huang** ~ Tao is eternally nameless. ~ Though simplicity is small, ~ The world cannot treat it as subservient. ~ If lords and rulers can hold on to it, ~ Everything becomes self-sufficient. ~ Heaven and earth combine and allow sweet dew. ~ Without rules, people will naturally become equal. ~ At the outset, the rule must be expressed. ~ Once it exists, stop speaking of it. ~ The result of not speaking of it is to eliminate danger. ~ In a manner of speaking, Tao is to the world ~ As the rivers are to oceans and seas.

[40t33c] **Tao Huang** ~ To know others is to be knowledgeable, ~ To know oneself is enlightenment; ~ To master others is to have strength, ~ To master oneself is to be powerful. ~ To know what is sufficient is to be rich. ~ To act with determination is to have will. ~ Not to lose one's substance is to endure. ~ To die, but not be forgotten is to be immortal.

[40t34c] **Tao Huang** ~ As the Tao is all-pervading, ~ It operates on both the left and the right. ~ Success is consequent to all affairs. ~ It does not proclaim its own existence. ~ All things return. ~ Yet there is no claim of ownership, ~ So it is forever desireless. ~ This can be called small. ~ All things return. ~ Yet there is no claim of ownership, ~ This can he called great. ~ The sage accomplishes greatness in not acting great. ~ Thus can he accomplished what is great.

[40t35c] **Tao Huang** ~ Holding on to the great Symbol, ~ The whole world carries on. ~ On and on without doing harm. ~ Being happy at peace, ~ Enjoying greatly the music and food, ~ Travelers stop by. ~ When the Tao is spoken forth plainly ~ It has no flavor at all. ~ Look, but that is not sufficient for seeing. ~ Listen, but that is not sufficient for hearing. ~ Use it, but it is not exhausted.

[40t36c] **Tao Huang** ~ When you want to constrict something, ~ You must first let it expand; ~ When you want to weaken something, ~ You must first enable it; ~ When you want to eliminate something, ~ You must first allow it; ~ When you want to conquer something, ~ You must first let it be. ~ This is called the Fine Light. ~ The weak overcomes the strong. ~ Fish cannot live away from the source. ~ The sharp weapon of the nation should never be displayed.

[40t37c] **Tao Huang** ~ Tao is eternally nameless. ~ If lords and rulers would abide by it, ~ All things would evolve of themselves. ~ What evolves desires to act. ~ I, then, suffuse this with nameless simplicity. ~

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Suffusing with nameless simplicity is eliminating humiliation. ~ Without humiliation, peace arises. ~ Heaven and earth regulate themselves.

[40t38c] **Tao Huang** ~ Eminent action is inaction, ~ For that action it is active. ~ Inferior action never stops acting, ~ For that reason it is inactive. ~ Eminent action is disengaged, ~ Yet nothing is left unfulfilled; ~ Eminent humanness engages, ~ Yet nothing is left unfulfilled; ~ When eminent righteousness engages, ~ It reduces the results of engagements; ~ Eminent justice engages, but does not respond adequately to situations. ~ For that reason it is frustrated. ~ When Tao is lost, ~ It becomes Action; ~ When Action is lost, ~ It becomes benevolence; ~ When benevolence is lost, ~ It becomes justice. ~ When justice is lost, ~ It becomes propriety. ~ Propriety is the veneer of faith and loyalty, ~ And the forefront of troubles. ~ Foresight is the vain display of Tao, ~ And the forefront of foolishness. ~ Therefore, the man of substance ~ Dwells in wholeness rather than veneer, ~ Dwells in the essence rather than the vain display. ~ He rejects the latter, and accepts the former.

[40t39c] **Tao Huang** ~ Those from the past have attained Oneness. ~ By attaining Oneness, heaven is clear. ~ By attaining Oneness, earth is at peace. ~ By attaining Oneness, the spirit is quickened. ~ By attaining Oneness, the valley is filled. ~ By attaining Oneness, the king puts order in the whole world. ~ All these result from Oneness. ~ Without its clarity, heaven is liable to explode. ~ Without its peace, earth is liable to erupt. ~ Without its quickening, the spirit is liable to die out. ~ Without its fullness, valleys are liable to dry out. ~ Without proper esteem, the king is liable to fall. ~ Esteem is rooted in the humble. ~ The high is founded upon the low. ~ This is why the lords and rulers call themselves widows and orphans without support. ~ Is this is not the root of being humble? ~ Much praise amounts to no praise. ~ Without preference, Being is as resonant as Jade and as gravelly as stone.

[40t40c] **Tao Huang** ~ Tao moves by returning. ~ Tao functions by weakness. ~ All things under heaven are born of being. ~ Being is born of nonbeing.

[40t41c] **Tao Huang** ~ When eminent persons hear of Tao, ~ They practice it faithfully; ~ When average persons hear of Tao, ~ It seems that they practice it, and it seems they do not; ~ When inferior persons hear of Tao, ~ They ridicule it. ~ Without such ridicule, it would not be Tao. ~ Thus, the aphorism that suggests the way is: ~ Knowing the Tao seems costly. ~ Entering Tao seems like retreating. ~ Becoming equal with Tao gives birth to paradoxes. ~ Eminent action is like a valley. ~ Complete understanding resembles being disgraced. ~ Vast action seems yielding. ~ Action that builds up seems remiss. ~ Pure integrity seems perverse. ~ The great square has no angles. ~ The great talent matures late. ~ The great voice sounds faint. ~ The great image has no form. ~ The Tao is praised but is unnameable. ~ Only Tao is good at beginning and good at completion.

[40t42c] **Tao Huang** ~ Tao gives rise to one. ~ One gives rise to two. ~ Two gives rise to three. ~ Three gives rise to all things. ~ All things carry yin and embrace yang, ~ Drawing Chi together into harmony. ~ What the world hates is the widow and orphan without support. ~ But lords and rulers name themselves these. ~ Do not seek gain from losing, nor loss from gaining. ~ What people teach, after discussion becomes doctrine. ~ Those who excel in strength do not prevail over death. ~ I would use this as the father of teaching.

[40t43c] **Tao Huang** ~ What is softest in the world penetrates what is hardest in the world. ~ Nonbeing enters where there is no room. ~ From this I know the riches of nonaction. ~ Wordless teaching and the riches of nonaction is matched by very little in the world.

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[40t44c] **Tao Huang** ~ Which is more cherished, the name or the body? ~ Which is worth more, the body or possessions? ~ Which is more beneficial, to gain or to lose? ~ Extreme fondness is necessarily very costly. ~ The more you cling to, the more you lose. ~ So knowing what is sufficient averts disgrace. ~ Knowing when to stop averts danger. ~ This can lead to a longer life.

[40t45c] **Tao Huang** ~ Grand perfection seems lacking, yet its use is never exhausted. ~ Grand fullness seems empty, yet its use never comes to an end. ~ Grand straightforwardness seems bent. ~ Grand skill seems clumsy. ~ Grand surplus seems deficient. ~ Activity overcomes cold. ~ Stillness overcomes heat. ~ Peace and tranquility can be the measure of the world.

[40t46c] **Tao Huang** ~ When there is Tao in the world, work horses are used to fertilize the land. ~ Without Tao in the world, the war horse flourishes in the countryside. ~ There is no crime greater than fostering desire. ~ There is no disaster greater than not knowing when there is enough. ~ There is no fault greater than wanting to possess. ~ Knowing that sufficiency is enough always suffices.

[40t47c] **Tao Huang** ~ In order to know the world, do not step outside the door. ~ In order to know the Tao of heaven, do not peer through the window. ~ The further out you go, the less you know. ~ So the sage knows without moving, identifies without seeing, accomplishes without acting.

[40t48c] **Tao Huang** ~ Having a zest for learning yields an increase day by day. ~ Hearing the Tao brings a loss day by day. ~ Losing more and more until inaction results. ~ Inaction results, yet everything is done. ~ Managing the world always involves nonengagement. ~ As soon as there is engagement, there is never enough of it to manage the world.

[40t49c] **Tao Huang** ~ The sage is always without his own mind. ~ He uses people's minds as his mind. ~ He is kind to those who are kind. ~ He is also kind to those who are not kind. ~ It is the kindness of Action itself. ~ He is trustworthy to those who are trustworthy. ~ He is also trustworthy to those who are not trustworthy. ~ It is the trust of Action itself. ~ In the world, the sage inhales. ~ For the world, the sage keeps the mind simple. ~ All people are fixated on the ears and eyes, ~ While the sage always smiles like a child.

[40t50c] **Tao Huang** ~ We live, we die. ~ The companions of life are three and ten. ~ The companions of death are three and ten. ~ That people live their active life necessarily leading to the ground of death is three and ten. ~ Why so? ~ It is the nature of life itself. ~ As a matter of fact, I hear of those who are good at preserving their lives: ~ Walking through, not avoiding rhinos and tigers. ~ Entering battle without wearing armaments. ~ The rhino has no place to dig its horns. ~ The tiger has no place to drag its claws. ~ The soldier has no place to thrust his blade. ~ Why is this so? ~ Because they have no place to die.

[40t51c] **Tao Huang** ~ Tao enlivens. ~ Action nourishes. ~ Matter forms. ~ Mechanism completes. ~ For that reason, all things worship Tao and exalt Action. ~ The worship of Tao and exaltation of Action are not conferred, but always arise naturally. ~ Tao enlivens and nourishes, develops and cultivates, integrates and completes, raises and sustains. ~ It enlivens without possessing. ~ It acts without relying. ~ It develops without controlling. ~ Such is called mystic Action.

[40t52c] **Tao Huang** ~ The world begins with the mother as its source. ~ When you have the mother, you know the son. ~ When you know the son, return to preserve the mother. ~ Although the body dies, there is no harm. ~ By closing your mouth and shutting the door, there would be no wearing down of life. ~ When

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opening the mouth and pursuing your affairs, life cannot be preserved. ~ Seeing what is small is discernment. ~ Preserving subtleness is strength. ~ Using the light enables one to return to discernment. ~ Without losing the center of the body is called penetrating the eternal.

[40t53c] **Tao Huang** ~ Through discrimination, I have the knowledge to walk in the great Tao. ~ The only fear is what is other than that. ~ The great Tao is quite smooth, yet people prefer a short-cut. ~ The court is so busy legislating that the fields go uncultivated and granaries are all empty. ~ They wear the magnificent clothing, girdle the sharp swords. ~ They are gorged with food and possess many brides. ~ Their bounty suffices but they continue to steal. ~ This is opposite of Tao.

[40t54c] **Tao Huang** ~ What is well-built is not pulled down. ~ What is well-fastened is not separated. ~ Sons and grandsons worship unceasingly. ~ Cultivate the self, and the Action is pure. ~ Cultivate the family, the Action is plentiful. ~ Cultivate the community, the Action endures. ~ Cultivate the nation, the Action is fruitful. ~ Cultivate the world, the Action is all-pervading. ~ Treat the self by the standard of self. ~ Treat the family by the standard of family. ~ Treat the community by the standard of community. ~ Treat the nation by the standard of nation. ~ Treat the world by the standard of world. ~ How do I know how the world is such? ~ Thus.

[40t55c] **Tao Huang** ~ Action in its profundity is like a newborn baby. ~ Poisonous insects and venomous snakes do not sting it. ~ Predatory birds and ferocious animals do not seize it. ~ Its bones are soft and its sinews supple, yet its grasp is firm; ~ Without knowing the union of male and female, its organs become aroused. ~ Its vital essence comes to the point; ~ Crying all day, its voice never becomes hoarse. ~ Its harmony comes to the point. ~ Harmony is eternal. ~ Knowing harmony is discernment. ~ Enhancing life is equanimity. ~ Generating vitality through mind is strength. ~ When things reach their climax, they are suddenly old. ~ This is "Non-Tao." ~ "Non-Tao" dies young.

[40t56c] **Tao Huang** ~ Those who know, do not say. ~ Those who say, do not know. ~ Close the mouth. ~ Shut the door. ~ Merge into light. ~ As ordinary as dust. ~ Blunt the sharpness. ~ Unravel the entanglements. ~ This is called mysterious sameness. ~ You are not intimate by acquiring it; ~ You are not distant in not acquiring it. ~ You do not profit by acquiring it; ~ You do not lose it by not acquiring it. ~ You are not ennobled by acquiring it; ~ You are not disgraced by not acquiring it. ~ This enables the nobility of the world.

[40t57c] **Tao Huang** ~ Using the right lawfulness to govern the country. ~ Using unexpectancy to conduct the battle. ~ Using disengagement to take over the world. ~ How do I know this is so? ~ Thus. ~ The more prohibitions there are in the world, the poorer people will be. ~ The more destructive weapons people have, the more chaotic the nation will become. ~ The more know-how people have, the more bizarre things will appear. ~ The more rules and demands that flourish, the more thefts there will be. ~ Therefore the sage says: ~ When I am inactive, people transform themselves. ~ When I abide in stillness, people organize themselves lawfully. ~ When I am disengaged, people enrich themselves. ~ When I choose nondesire, people remain simple.

[40t58c] **Tao Huang** ~ When the government is silent, people are sincere. ~ When the government is intrusive, the state is decisive. ~ Disaster is what fortune depends upon, ~ Fortune is what disaster subdues. ~ Who knows a final outcome? ~ There is no right lawfulness. ~ Justice tends towards the extreme. ~ Kindness tends towards evil. ~ People have been familiar with this for a long time. ~ So, ~ Be rounded without cutting. ~ Be compatible without puncturing. ~ Be straightforward without trapping. ~ Be bright without dazzling.

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[40t59c] **Tao Huang** ~ For governing people and serving the heaven, nothing is better than frugality. ~ Only frugality enables the pre-empty measures. ~ Pre-empty measures mean a great accumulation of Action. ~ A great accumulation of Action leaves nothing to be conquered. ~ When nothing needs to be conquered, ~ No-boundary is known. ~ When no-boundary is known, it allows the country to exist. ~ The country, existing from its source, can endure. ~ This is the Tao of having a deep root, a strong stem, a long life, and an enduring vision.

[40t60c] **Tao Huang** ~ Governing a large country is like cooking a small fish. ~ If Tao is utilized to manage the society, its ghost will not become spirit. ~ Not that ghost is not spiritual, but that the spirit harms no people; ~ Not only does the spirit harm not the people, but that the sage is harmless. ~ As those two cause no harm, they are united in Action.

[40t61c] **Tao Huang** ~ A great nation flows downwardly, it is the mother of the world and the integration of the world. ~ The mother is always tranquil and overcomes the male by her tranquility, so she benefits the world. ~ A great nation relies on a low position to take over a small nation. ~ A small nation, being in a low position, is taken over by a great nation. ~ So being lower allows taking over or being taken over. ~ Being a great nation only desires to unify the people. ~ Being a small nation only seeks people's business. ~ They both get what they want, but the greater is being lower.

[40t62c] **Tao Huang** ~ Tao is the conductor of all things. ~ The treasure of the good. ~ The protector of the bad. ~ Beautiful words can advertise well. ~ Noble conduct brings praise to people. ~ As for those who conduct the bad, why reject them for it? ~ Therefore, after the crowning of the emperor comes the appointing of three administrations. ~ Being presented with jade in front of the team of four horses is not better than sitting and entering thus. ~ The reason why this is valued of old is, ~ It allows having without asking, and it allows forgiveness of wrong. ~ Thus, it is most valuable to the world.

[40t63c] **Tao Huang** ~ Do nondoing. ~ Engage in non-affairs. ~ Savor non-flavor. ~ Large or small, many or few, reward or punishment, are all being done through Action. ~ Seek what is difficult with ease. ~ Effect what is great while it is small. ~ The most difficult things in the world are done while they are easy. ~ The greatest things in the world are done while they are small. ~ The sage never plans to do a great thing. ~ Thus, he accomplishes what is great. ~ Facile promises necessarily result in little trust. ~ What is easy necessarily entails difficulty. ~ Thus the sage, through extreme trials, encounters no difficulty.

[40t64c] **Tao Huang** ~ It is easy to sustain what is at rest. ~ It is easy to plan for that of which there is not even a sign. ~ What is fragile is easily broken. ~ What is minute is easily dispersed. ~ Act upon it before it exists. ~ Regulate it before it becomes chaos. ~ A massive tree grows from a little sprout. ~ A nine-story-building rises from a clod of earth. ~ A thousand fathoms begin with a single step. ~ Those who impose action upon it will fail. ~ Those who cling to it lose it. ~ So the sage, through nonaction, does not fail. ~ Not clinging, he does not lose. ~ The common people's engagement in affairs fails prior to success. ~ So the saying goes, ~ "Give as much careful attention to the end as to the beginning, then the affairs will not fail." ~ It is on that account that the sage desires not to desire and does not value goods that are hard to get. ~ He learns not to learn and restores the common people's losses. ~ He is able to support the nature of all things and, not by daring, to impose action.

[40t65c] **Tao Huang** ~ Those who practiced Tao in olden times did not enlighten people, ~ Rather they made

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them simple. ~ What makes it the hardest to govern the people is what they already know. ~ It becomes most difficult to govern people because of their knowledge. ~ So, using knowledge to govern the country, knowledge itself becomes the thief of the country. ~ Not using knowledge to govern the country, knowledge itself is the Action of the country. ~ Always realize that these two are the model for ruling. ~ Always be aware that this model is the mystic Action. ~ Mystic Action is deep and far-reaching. ~ It is the opposite of matter. ~ Only thus does it approach the Great Harmony.

[40t66c] **Tao Huang** ~ The reason why rivers and seas have the capacity for kingship over all the valleys is that they excel in lowliness. ~ That is why they have the capacity for kingship over all valleys. ~ Thus, since the sage wants to elevate the people, his speech is down to earth. ~ Since the sage wants to advance the people, he positions himself at the back, ~ So that when he is at the front, people do not harm him. ~ When he stands above, people do not feel pressure. ~ The whole world supports him untiringly. ~ Since he does not rely on competition, the world has nothing with which to compete.

[40t67c] **Tao Huang** ~ Everyone in the world says I am great, great without parallel. ~ Being without parallel is what enables greatness. ~ If there is a long-standing parallel, it becomes small. ~ I always have three treasures: ~ First is compassion. ~ Second is frugality. ~ Third is to not dare act in front of the world. ~ So compassion enables courage. ~ Frugality enables abundance. ~ Not daring to act in front of the world enables the mechanism to endure. ~ Today there is courage without compassion. ~ There is abundance without frugality. ~ There is appearance alone without substance. ~ This means no-life. ~ Through compassion: fight and win, defend and be secure. ~ When the heaven establishes itself, it always relies upon compassion.

[40t68c] **Tao Huang** ~ Being a good warrior does not entail power. ~ A good fighter is not angry. ~ One who is good at overcoming the enemy does not contact him. ~ One who is good at leading people acts humbly. ~ This is called the Action of noncompetition. ~ This is called leading people. ~ This is called the Ultimate as old as heaven.

[40t69c] **Tao Huang** ~ There is a saying on using military force: ~ I dare not be the host, but rather a guest. ~ I dare not advance an inch, but rather retreat a foot. ~ This is called performing without performing, rolling up one's sleeves without showing the arms. ~ By not holding on to an enemy, there is no enemy. ~ There is no disaster greater than having no enemy. ~ Having no enemy almost destroys my treasure. ~ When opposing armies clash, those who cry win!

[40t70c] **Tao Huang** ~ My words are easy to understand and easy to apply. ~ Yet no one in the world can understand them and no one could apply them. ~ Words have their origin, and events have their leader. ~ Only because of prevailing ignorance am I not understood. ~ The fewer who understand me, the more precious I am. ~ So the sage wears shabby cloth, but holds a treasure within.

[40t71c] **Tao Huang** ~ Knowing that you don't know (everything) is superior. ~ Not knowing that you don't know (everything) is a sickness. ~ So the sage's being without sickness is that he knows sickness as sickness; ~ Thus, he is without sickness.

[40t72c] **Tao Huang** ~ People are fearless before the power. ~ If fear arises, it will be a great fear. ~ Not constraining the living environment, ~ They do not get bored by life. ~ Because we do not get bored, there is no boredom. ~ Therefore the sage is self-aware but not introspective. ~ He has self-respect but does not price

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himself. ~ He rejects one and takes the other.

[40t73c] **Tao Huang** ~ Courage combined with daring promotes killing. ~ Courage not combined with daring promotes life. ~ These two can be either beneficial or harmful. ~ Who knows the reason for what heaven hates? ~ The Tao of heaven is ~ Good at winning without fighting, ~ Good at responding without speaking, ~ Appearing without being asked, ~ Good at strategizing while fighting. ~ The net of heaven is broad and loose, ~ Yet nothing slips through.

[40t74c] **Tao Huang** ~ Whenever people are unafraid of death, how can killing be used as a threat? ~ Whenever people are afraid of death and are acting contrary, I will catch and kill them, who else can act so? ~ When people are absolutely afraid of death but perform killing, they are the best qualified to be executioners. ~ This is like doing carving for a master craftsman. ~ Doing the carving for a master craftsman, how could one's hand not get cut?

[40t75c] **Tao Huang** ~ The reason people are starving is because the government taxes too much. ~ This is the reason for starvation. ~ The reason people are hard to govern is because their leaders are actively engaged. ~ This is why they are hard to govern. ~ The reason people are not serious about death is because they seek the burdens of life. ~ This is why they are not serious about death. ~ Only those who are not slaves to life are wise to the value of life.

[40t76c] **Tao Huang** ~ When people are born, they are soft and gentle. ~ When they die, they are stiff and callous. ~ When myriad things, grasses and trees, are born, they are soft and tender. ~ When they die, they are withered. ~ So stiffness and callousness are the company of death. ~ Softness and suppleness are the company of life. ~ The powerful army will not win. ~ A stiff tree will break. ~ So stiffness and power stay below. ~ Softness and suppleness stay above.

[40t77c] **Tao Huang** ~ The Tao of heaven is like drawing a bow. ~ The high bends down, ~ The low rises up. ~ The surplus decreases, ~ Insufficiency is supplied. ~ So the Tao of heaven reduces what is surplus and enhances what is insufficient. ~ The human Tao reduces what is insufficient and caters to the surplus. ~ Who can use the surplus to benefit the heaven? ~ Only those who possess Tao. ~ So the sage ~ Exists without ownership, ~ Accomplishes without holding on. ~ It is thus, without desire, that the wise see.

[40t78c] **Tao Huang** ~ Nothing in the world is softer and more supple than water. ~ When confronting strength and hardness nothing can overcome it. ~ Using nothing simplifies. ~ Using water overcomes hardness. ~ Using weakness overcomes strength. ~ There is no one in the world who does not know it, but no one can apply it. ~ So it is a saying of sages that: ~ Whoever can bear the disgrace of the country is the ruler of the country. ~ Whoever can bear the misfortune of the world is the ruler of the world. ~ Truthful speech seems paradoxical.

[40t79c] **Tao Huang** ~ Reconciling a great hatred necessarily entails unsolved hatred. ~ How can this be kindful? ~ So the sage honors the left-hand tally but does not blame people. ~ Before the kind Action, hold onto the tally. ~ Before the kindless Action, hold onto the openness. ~ The Tao of heaven is impersonal. ~ It enhances those who are kind.

[40t80c] **Tao Huang** ~ A small country has few people. ~ Weapons are far more numerous than the people, but they are not used. ~ Let people be serious about death and enjoy a long journey. ~ Though there are

carriages and boats, they are not useful for travel. ~ Let people return to: ~ Use the technique of knotting the rope, ~ Enjoying the food, ~ Appreciating the cloth, ~ Delighting in customs, ~ Settling into their living conditions. ~ The neighboring countries are in sight. ~ The sounds of dogs and chickens are heard. ~ People grow old and die without interference from each other.

[40t81c] **Tao Huang** ~ Trustworthy words are not beautiful. ~ Beautiful words are not trustworthy. ~ The knower does not know everything. ~ The know-it-all knows nothing. ~ Kindness is not overindulgent. ~ Overindulgence is not kind. ~ The sage does not collect. ~ As soon as he exists for others, he has more. ~ As soon as he gives to others, he has more. ~ So the Tao of heaven benefits and does not harm. ~ The Tao of humankind exists and does not compete.

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[41t01c] **Tang Zi-chang** ~ Dao that can be talked about is not the eternal Dao itself; ~ A name that can be given is not the eternal thing itself. ~ The nameless existed ~ Before the birth of birth of Heaven and Earth - Universe; ~ The names which were given were after ~ The birth of All Things. ~ By the eternity of unknown existence ~ Comprehend the common essence of things; ~ By the eternity of Existence ~ Observe the apparent differences. ~ These two came from the same origin - the unknown, ~ But with different names. ~ They all are called the "profoundness", ~ Profoundly and profoundly it is the entrance ~ From which come all wonders.

[41t02c] **Tang Zi-chang** ~ When the whole world recognizes that beauty is beautiful, ~ It may be not beautiful at all. ~ When the whole world recognizes that goodness is good, ~ It may not be good at all. ~ Thus, existence and nonexistence produce each other. ~ The high and the low are compared with each other. ~ The long and the short show off each other. ~ The high and the low compliment each other. ~ The front and the rear follow each other. ~ Thus the Sage ruler administered state affairs by non-interference and carried out education by non-preaching. ~ All things are resolved in order and nothing is rejected. ~ It produces All Things but it does not possess them. ~ It provides everything for them but it does not take anything from them. ~ He accomplished deeds for them, but he did not claim the deeds. ~ Since he did not claim the deeds, they did not leave him.

[41t03c] **Tang Zi-chang** ~ Promote no exalted persons, thus enabling the people to cease competition. ~ Prize no rare goods, thus enabling the people to cease robbery. ~ Don't display desirable things. ~ Let people's minds be undisturbed. ~ A Sage ruler enabled them to be tranquil in their hearts; ~ be filled in their stomachs; ~ be weakened in their ambitions; ~ be strengthened in their will. ~ He made them less intelligent and less desirous. ~ If intelligent people are made afraid of doing wrong, then no one in the world can not be governed.

[41t04c] **Tang Zi-chang** ~ Dao is charged to produce these gases into orderly use. ~ The eternal capacity will never overflow. ~ Profoundly! ~ It is the ancestor of All Things! ~ It blunts all sharpness; ~ it settles all disputes; ~ it harmonizes all lights and it unites all lands. ~ The clear mind will be constantly receptive. ~ We do not know whose descent it is. ~ It existed before all phenomena and all lives.

[41t05c] **Tang Zi-chang** ~ Heaven and earth are not benevolent because they make All Things sacrificial victims. ~ Sage rulers were not benevolent because they punished the people as sacrificial victims. ~ Between the heavens and the earth there is nothing but an empty space! ~ It may be compared to a bellow or pocket of vast capacity. ~ Humbly modest but not submissive. ~ The more it moves, changes, the more nearly perfect it becomes. ~ Excess means Extreme. ~ It is better to hold fast to perfection.

[41t06c] **Tang Zi-chang** ~ The unlimited capacity of valleys; ~ the unbelievable power of Spirits; ~ and the unending life of immortality are called the Profound Origin Mother. ~ The beginning of the Profound Origin Mother is the root of Heaven and Earth. ~ Endlessly, endlessly! ~ It is existing. ~ Yet its usefulness is invisible.

[41t07c] **Tang Zi-chang** ~ Heaven is enduring and earth is lasting. ~ Why heaven and earth can be enduring and lasting is because they do not live for themselves, thus, they can endure and last. ~ So that a Sage ruler put himself behind others, and he came to the front; ~ he excluded himself from struggle with others and he survived. ~ It is because he was selfless that he fulfilled himself.

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[41t08c] **Tang Zi-chang** ~ Perfect excellence is like gentle water. ~ Gentle water benefits All Things and yet it does not struggle. ~ Do away with what all people hate. ~ Thus this is approaching Dao. ~ Give to what is of perfect personnel. ~ Stay in a perfect place, ~ think in a perfect way, ~ cooperate with perfect people, ~ speak perfect truth, ~ govern in perfect order, ~ work for perfect potentiality, ~ move when the time is perfect. ~ Because of non-struggle, therefore, there is no blame.

[41t09c] **Tang Zi-chang** ~ Do not concentrate one's wealth in abundance. ~ It is far better for one to know where to stop. ~ Do not beat one's sword sharp, one can never keep its edge for ever. ~ If their houses are full of gold and jade, they have no way to keep them forever. ~ If they are proud of having great riches and honors, they just make more troubles for themselves. ~ When merits have been achieved, fame has been completed - one may withdraw himself. ~ That is to follow the law of Nature.

[41t10c] **Tang Zi-chang** ~ By keeping the body and soul balanced, they can not be split. ~ By soft breathing and being tender, one can be innocent. ~ By purifying the mind and broadening views, one can be free from errors. ~ By loving the people and serving the country, one should not interfere. ~ If one's mind is indecisive, one should make it inactive. ~ By thoroughly understanding all angles, one can discard dogmatism. ~ It gives life, nourishes them. ~ It produces all things but it does not possess them. ~ It provides everything for them but it does not take anything from them. ~ It leads them but does not lord over them. ~ This is called the "incomprehensive Virtues".

[41t11c] **Tang Zi-chang** ~ To combine two thirty-spoke wheels makes a cart. ~ Where there is a capacity in it, it possesses the function of a cart. ~ A lump of clay can be made into pottery. ~ Where there is a capacity within it, it possesses the function of a vessel. ~ A house is built with windows and doors. ~ Where there is a capacity in it, it possesses the function of a house. ~ Thus to possess a thing is for its utility, while its capacity is its function.

[41t12c] **Tang Zi-chang** ~ Five excessive colors make people blind; ~ five excessive sounds make people deaf; ~ five excessive flavors rob people's taste; ~ racing and hunting make people mad; ~ and rare goods make people steal. ~ Thus a Sage ruler took care of people's basic-needs (stomachs), not their excessive-desires (luxuries). ~ Thus he eliminated desires and supplied needs.

[41t13c] **Tang Zi-chang** ~ Yet, honor and dishonor cause the same excitement. ~ Pleasure and worry affect the same body. ~ What does it mean by "honor and dishonor cause the same excitement"? ~ People look up to honor and look down upon dishonor. ~ They are excited when they get the honor; ~ they also are excited when they lose the honor. ~ What does it mean by "the great worry of man is because of love for self"? ~ The reason that we have worry is because we have ourselves. ~ If we could forget ourselves, what else remains to be our worry? ~ Hence, if one loves the world as much as himself, he may be able to rule the world. ~ If one treasures the world as much as himself, he may be trusted with the world.

[41t14c] **Tang Zi-chang** ~ Look at it, but it cannot be seen, it is called "the shapeless". ~ Listen to it, but it cannot be heard, it is called "the soundless". ~ Grasp it, but it cannot be held, it is called "the bodyless". ~ These three characteristics are incomprehensible, yet they uniquely constitute the oneness of Dao. ~ Look upward, it is not clear. ~ Look downward, it is not dim. ~ Continuously, continuously! ~ We are unable to trace it's original name because it returns to the state of Unknown existence. ~ It is called "the formless form" and "the imageless image". ~ That is why it is called "the indistinct and elusive". ~ To embrace Dao from ancient times is to know the original causes of the past in order to control what is going on in the present. ~ This is

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called "the Law of Dao".

[41t15c] **Tang Zi-chang** ~ The ancient scholar knew how to be perfect: ~ keep himself subtle, wonderful, profound and flexible. ~ He kept his mind so deep that it could not be fathomed! ~ Because it could not be fathomed, it could only be described superficially: ~ Hesitatingly, like one who is crossing a stream in winter; ~ Timidly, like one who is new to his surrounding neighbors; ~ Reservedly, like a new guest; ~ Yieldingly, like ice which is melting; ~ Honest, like Pure Matter; ~ Obscure, like muddy water; ~ and Capacious, like a deep valley. ~ Who can calmly make the muddy (chaotic) clear (orderly)? ~ Who can calmly change the static (matter) into dynamic (force)? ~ To return to Dao is to let the capacity of mind not be over-filled. ~ Only the mind which is not over-filled can renew the old and perfect the new.

[41t16c] **Tang Zi-chang** ~ To have the greatest capacity of mind, keep it quiet and patient, ~ All things are resolved in order, ~ In order to understand the merit of Return. ~ While individual things are growing simultaneously yet all of them will return eventually to the original root (Pure Matter). ~ To return toward the original root is to see the static phenomenon. ~ To see the static phenomenon is to know the original order. ~ To know the original order is to know the eternal law. ~ If one does not know the eternal law and acts only by means of trial and error he will end in disaster. ~ By knowing the eternal law one can have capacity; ~ by having capacity one can be impartial; ~ by being impartial one can be perfect; ~ being perfect one can be superior; ~ by being superior one can be eternal; ~ and by being eternal one can approach Dao. ~ There will be no discontinuation of life, even though a human body will die.

[41t17c] **Tang Zi-chang** ~ The highest rule is that the people are not aware of being ruled. ~ The next is that they love and praise it. ~ The last is what they fear and defy. ~ Truth alone is not enough, some truth is not always true. ~ It is still better to have Economy of Words. ~ After personal duties were accomplished, and the state affairs were satisfied - all people said "He is natural".

[41t18c] **Tang Zi-chang** ~ When the superior Dao was lost, benevolence and righteousness were created. ~ When intelligence and skills prevailed, superior hypocrisy was displayed. ~ When family relations were not in harmony, filial piety and parental kindness were encouraged. ~ When a country was in disorder and justice failed, loyalty and reliability were required.

[41t19c] **Tang Zi-chang** ~ Abandon sagacity and drop intelligence, the welfare of people can be increased hundredfold; ~ abandon benevolence and drop righteousness, the people will rejoice in filial piety and parental love; ~ abandon crafts and profits, robbers and thieves will cease to exist. ~ These three are remedies for artificial civilization. ~ They can never bring about satisfaction: ~ people should be led to, where they belong - The Nature. ~ He stopped research, reduced desires, sought plainness, and embraced original simplicity.

[41t20c] **Tang Zi-chang** ~ Abandon learning, there will be no worry! ~ What is the real meaning between Yes and No? ~ What is the clear distinction between good and bad? ~ What all men fear, one has to fear. ~ Most people are busy, busy and never know where to stop. ~ Most people are happy-go-lucky, as though they are attending a great feast or as though they are ascending a tower for sight-seeing in spring time. ~ My desire has not yet even started, like an infant who has not yet become a child. ~ They are rushing and rushing, and never know where to rest. ~ Most people desire more; ~ I alone prefer less. ~ I am simple, ~ Pure and calm. ~ Most people feel bright, bright; ~ I alone seem to be dull. ~ Most people are searching, searching; ~ I alone keep quiet, quiet. ~ Like a calm ocean moving without end. ~ Most people feel that they have merits; ~ I

alone feel myself useless and worthless. ~ I alone am different from others and still prefer to drink mother's milk.

[41t21c] **Tang Zi-chang** ~ The capacity of Grand Virtues is obtained only by following Dao. ~ Dao is a matter, even though it is indistinct and elusive. ~ It is elusive and indistinct, yet within it All Images are formed; ~ It is indistinct and elusive, yet within it All Things are created; ~ It is shadowy and obscure, yet within it All Vitalities are produced. ~ It's own vitality is real and valid. ~ Throughout the past and present the name of Dao has never been dropped. ~ It observes All Origins. ~ How do we know that All Origins are so? ~ By these observations.

[41t22c] **Tang Zi-chang** ~ Through tolerance can perfection be attained. ~ By "indirect way" can "direct way" be reached. ~ Through lowness can highness be maintained. ~ Through old fashion can new fashion be created. ~ By "have less" can "have more" be possible. ~ By having plenty only confusion will result. ~ Hence one who does not show off is enlightened. ~ One who does not boast of himself has merit. ~ One who does not claim credit for himself is popular. ~ One who does not brandish his success thus leads all. ~ Because of non-struggle, therefore there is nothing under heaven which can struggle with him. ~ The ancient saying: ~ "Through tolerance can perfection be attained." ~ Is it an empty talk? ~ Thus, if one attains perfection everything under heaven will follow him.

[41t23c] **Tang Zi-chang** ~ Let us observe nature: ~ A heavy rain can hardly outlast the morning; ~ a violent hurricane can hardly outlast the day. ~ Who is responsible for this? ~ The Heaven and the earth - the Nature. ~ If the Heaven and the earth however can not make things great and lasting, how could a man expect to do even more? ~ Thus one who practices Dao is in accord with Dao. ~ One who is in accord with virtues thus attains virtues. ~ One who is not in accord with Dao loses Dao. ~ One who is not in accord with virtues loses virtues. ~ Truth alone is not enough, nevertheless some truth is not true.

[41t24c] **Tang Zi-chang** ~ One on tiptoe can not stand well. ~ One with hard breathing can not live long. ~ One astride can not walk well. ~ A self-displayer is not enlightened. ~ A self-asserter is not popular. ~ A self-approver has no merit. ~ A self-boaster can not lead. ~ From the point of view of Dao this is called "surfeit of food and a tumour on the body". ~ It is hated by everything! ~ Thus a man of Dao will never resort to it.

[41t25c] **Tang Zi-chang** ~ There was something unique manifesting from chaos before the birth of Heaven and Earth. ~ Remotely! ~ It stands alone without deviation! ~ Cyclically! ~ It moves without an end! ~ It may be called the mother of the Heaven and the Earth. ~ We do not know its eternal name but give it the name Dao. ~ Constrained to give a name, it may be called "Movement". ~ After moving it is called "Departure". ~ After departing it is called "Extreme". ~ To avoid remaining in the extreme, it may be called "Return". ~ Dao is superior; ~ the universe is superior; ~ the world is superior; ~ and the ruler is superior. ~ There are four superiors in existence among which the ruler is one. ~ Thus, the ruler should follow the law of the world. ~ The world should follow the law of the universe. ~ The universe should follow the law of Dao. ~ Dao follows its own law - the law of Nature.

[41t26c] **Tang Zi-chang** ~ Heaviness is the cause of lightness. ~ Serenity is the effect of restlessness. ~ Therefore, a commanding officer does not risk parting with his supply trains even for a single day journey. ~ Even though he had honors and respect from others, he stayed at ease and on high. ~ How could a ruler of "ten thousand chariots" (the King), take a risk lightly before the world? ~ To be light will then lose the effect.

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[41t27c] **Tang Zi-chang** ~ The perfect traveler does not need a trail. ~ The perfect speaker does not leave any argument. ~ The perfect planner does not need a sketch. ~ The perfect door does not need a latch. ~ The perfect binder does not need string. ~ Hence Sage rulers always perfectly saved people, thus nobody was abandoned; ~ and always perfectly saved things, thus nothing was wasted. ~ This is called "blocking enlightenment". ~ The good person is the teacher of the bad person. ~ A bad person is a lesson for the good person. ~ Esteem the teacher and be aware of the lesson. ~ Otherwise even though one is intelligent, he will be misguided. ~ These are the marvelous functions of Dao.

[41t28c] **Tang Zi-chang** ~ Know what is the Male - Positive and know what is the Female - Negative. ~ Be a servant of the world, be a servant of the world, by never departing from virtues in order to lead the world to return to the state of innocent infancy. ~ Know what is known and reserve what is unknown. ~ Be a model of the world, be a model of the world, by never failing to attain virtues in order to lead the world to return to a state of "void" - trouble free. ~ Know what is honorable and know what is dishonorable. ~ Be the destiny of the world, be the destiny of the world, by constantly accumulating virtues in order to return again to purity Pure Matter. ~ Ever since Pure Matter purity was changed into civilization, ~ Sage rulers have used officials as the instruments of rule. ~ The superior system of rule may exercise no division.

[41t29c] **Tang Zi-chang** ~ Will anybody want to lead the world according to his selfish design? ~ I see that he will never attain his end. ~ The sacred instrument of the world cannot be grasped or intervened: ~ one who intervenes will be defeated; ~ one who grasps will lose it. ~ Among things: ~ some are moving ahead, others are following behind; ~ some are breathing in air, others are breathing in water; ~ some are strong, others are weak; ~ some are still carried on and some are dropped. ~ Therefore, a Sage ruler avoided: ~ Extreme, Extravagance and Indulgence.

[41t30c] **Tang Zi-chang** ~ A ruler who is in accord with Dao will never use military force to override the world, ~ Because this kind of affair ensures reciprocal killing. ~ Once an army has operated in the field there is nothing left growing but thorny bushes. ~ Once a great war is over, invariably there are horrible years following. ~ The perfect fighter is decisive, yet he does not allow himself to be violent. ~ Decisive but not proud; ~ decisive but not boastful and decisive when he is obliged to fight. ~ Be decisive but not aggressive. ~ A matured living body will soon grow old. ~ That is called "aberration of Dao". ~ Aberration of Dao will cause early death.

[41t31c] **Tang Zi-chang** ~ War is an unlucky instrument. ~ It is hated by everything! ~ Thus a man of Dao will never resort to use it. ~ A position taken by a gentle official is on the right - honorable side; ~ the position taken by a war conductor is on the left - less honorable side. ~ War is an unlucky instrument, it is not the instrument of a gentle ruler. ~ They are obligated to die and utilized by the authority. ~ To keep calm and have peace of mind is to be superior. ~ Victory of war is not delightful: ~ if one delights in war, he delights in killing people; ~ if one delights in killing people, it will never be possible for him to be at peace with the world. ~ Thus on happy occasions the right side is honored. ~ On sad occasions the left side is honored. ~ During a war, many people are killed, ~ It should be taken mournfully. ~ Even a victory should be treated as a funeral.

[41t32c] **Tang Zi-chang** ~ The eternity of Dao has no name: ~ Even though Pure Matter is infinitely small, its function is so superior that it is next to none, ~ If rulers can follow the model of nature, everything under the heaven will render homage to them, ~ Then the people would automatically be equally sufficient without being directed. ~ It was named after the initiation of regulations, when names were given, ~ Then one will

know how to rest. ~ To know how to stop will not reach a perilous end. ~ The application of Dao to the world is like the relation of oceans to rivers.

[41t33c] **Tang Zi-chang** ~ One who knows others is intelligent. ~ One who knows himself is enlightened. ~ One who overcomes others has power. ~ One who disciplines himself has will power. ~ One who knows satisfaction is rich. ~ One who overcomes himself is strong. ~ One who does not lose one's personality, endures. ~ One who is dead and never forgotten has longevity.

[41t34c] **Tang Zi-chang** ~ How all-pervading the superior Dao is! ~ It could be on the left, it could be on the right. ~ Upon it the life of all things depends and it does not deny anyone. ~ It accomplishes merits but it does not possess fame. ~ It shields and nourishes All Things but it does not lord over them. ~ It may be called the Superior. ~ Hence, a Sage ruler never wishes to be superior. ~ Therefore he eventually became superior.

[41t35c] **Tang Zi-chang** ~ He who holds fast to the superior model, the whole world may follow him without ado. ~ They follow him without harm, but with comfort, equality and prosperity. ~ Musical temptation and food's flavor can stop a traveler on the road. ~ When Dao is tasted by mouth, it is mild and without flavor. ~ When it is looked at, it cannot be entirely seen; ~ when it is listened to, it cannot be entirely heard; ~ and when it is taken, it cannot be eaten.

[41t36c] **Tang Zi-chang** ~ What is to be contracted may need to be expanded; ~ what is to be weakened may need to be strengthened; ~ what is to be reduced may need to be increased; ~ and what is to be reformed may need to be impaired. ~ This is called "Starting enlightenment". ~ A fish cannot live out of water. ~ A country with deadly weapons should never demonstrate them before others.

[41t37c] **Tang Zi-chang** ~ The eternity of Dao contrives nothing, yet it provides everything. ~ If rulers can cling to it - Dao, ~ All Things will transform (change) themselves. ~ Any artificial desire occurring during the transformation, shall be suppressed by the nameless "Purity" (Pure Matter). ~ Nameless "Purity" (Pure Matter) will do away with artificial desires. ~ When artificial desires have been done away with, all peoples will be at peace and the world order will be established automatically.

[41t38c] **Tang Zi-chang** ~ When conduct is of high virtue, one is unconscious of virtue, thus he can accomplish virtue. ~ When conduct is of low virtue, one is conscious of virtue, thus he cannot accomplish virtue. ~ High virtue does not contrive and has no desire for gain. ~ Low virtue also does not contrive but has desire for gain. ~ High benevolence does contrive yet it has no desire for gain. ~ High righteousness does contrive and also has desire for gain. ~ High ritual does not only contrive and desire, but is also violent: ~ if it finds no response at all, it resorts to fighting its way out with stretched arms. ~ Hence when Dao is losing, then its virtues are losing. ~ When virtues are losing, benevolence is encouraged. ~ When benevolence is losing, the righteousness is encouraged. ~ When righteousness is losing, then rituals are encouraged. ~ Rituals stand for the lack of loyalty and reliability and are the beginning of disorder. ~ Divination stands for the emotional performance of Dao and is the beginning of stupidity. ~ Therefore the superior man prefers to possess few things rather than an abundance, to have insight rather than to see superficially. ~ Thus he prefers insight to superficiality.

[41t39c] **Tang Zi-chang** ~ Since the beginning of Heaven and Earth, there were things attaining balance: ~ through attaining balance, Heavens equilibrated; ~ through attaining balance, the Earth became secure; ~ through attaining balance, minds became calm; ~ through attaining balance, valleys became capacious; ~

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through attaining balance, All Things became productive; ~ through attaining balance, rulers achieved justice throughout the world. ~ Were the heavens are not equilibrated, they might collapse; ~ were the Earth not secure, it might quake to bits; ~ were minds not calm, they might be disrupted; ~ were valleys not capacious, they might dry up; ~ were All Things non-productive, they might become extinct; ~ were rulers not obtaining justice throughout the world, they might fall. ~ Hence, the rulers established the rule based on the ruled; ~ and the highness was built upon the foundation of the lowness. ~ When rulers called themselves "orphans", "widows" and "indigents" reminds that they established the rule according to the needs of the ruled. ~ Did they not? ~ Thus frequent flattery becomes no flattery. ~ Therefore, a perfect gentleman has no excessive desires: ~ He is smooth like smooth jade! ~ He is solid like solid rock!

[41t40c] **Tang Zi-chang** ~ To return is to complete the movement - change. ~ To be tender is a virtue of Dao. ~ Universe (Heaven and Earth) and All Things were given birth by Existence. ~ Existence was given birth by Unknown-Existence.

[41t41c] **Tang Zi-chang** ~ The superior scholar hears of Dao, he may devote himself to it and follow it; ~ the average scholar hears of Dao, he sometimes understands it and sometimes he ignores it; ~ and the inferior scholar hears of Dao, he greatly ridicules it. ~ If it is not superior, it would not be Dao. ~ Thus, there are sayings in the Book of Establishment: ~ Enlightened Dao looks as if obscured; ~ advanced Dao looks as if retreating and the smooth way of Dao looks as if rugged; ~ high virtue looks as if common; ~ the superior distinction may seem indistinct; ~ abundant virtue looks as if insufficient; ~ vigorous virtue looks as if easy-going and pure virtue looks as if stupidity. ~ The superior square may seem to be cornerless. ~ The superior personality may be established late. ~ The superior sound may have no way to be heard. ~ The superior model may seem to be insignificant. ~ The function of Dao has no name. ~ It is Dao - the impartial law of nature that knows best how to help and accomplish.

[41t42c] **Tang Zi-chang** ~ Dao gave birth to One - Existence: Heaven; ~ One gave birth to Two - Coexistence: Heaven and Earth; ~ Two gave birth to Three: Heaven, Earth and Life; ~ and Three gave birth to All Things. ~ All Things are sustained by Yin - the inactive cosmic gas, and are embraced by Yang - the active cosmic gas. ~ To produce these gases into orderly use is to harmonize them. ~ What the people hate are: "orphanhood", "widowhood" and "indigence". ~ Yet these terms are used as designations by rulers. ~ Materialistically, one may gain by losing, ~ Similarly, one may lose by gaining. ~ What people preach I also preach. ~ Then I shall be the master of preaching. ~ A violent person cannot die a natural death.

[41t43c] **Tang Zi-chang** ~ The world's softest can over-run the world's hardest. ~ It comes from the unknown (non-existence) and it enters no space. ~ From this we know how advantageous is non-interference! ~ Thus, education by non-preaching and the policy of non-interference have merits with which nothing under heaven can compare.

[41t44c] **Tang Zi-chang** ~ Between your fame and yourself, which is closer to you? ~ Between yourself and your wealth, which is more dear to you? ~ Between gain and loss, which is more of a burden to you? ~ Thus, excessive lust will cost one a great deal in the end. ~ Excessive wealth will make one suffer a heavy loss. ~ One who knows satisfaction will not be disgraced. ~ One who knows when to stop will not reach a perilous end. ~ Then he can rule everywhere and forever.

[41t45c] **Tang Zi-chang** ~ The superior perfection may seem imperfect. ~ Because of its vast capacity, its function is never exhausted. ~ Because of its vast capacity, its function is never limited. ~ The superior fulness may

seem empty. ~ The superior straightness may look like crookedness. ~ The superior skill may appear clumsy. ~ The superior eloquence may sound like stammering. ~ Inaction overcomes restlessness. ~ Inaction overcomes impulsiveness. ~ Quiescence overcomes irritation. ~ He kept purity and tranquility to be the model of the world.

[41t46c] **Tang Zi-chang** ~ When the world was under the rule of Dao, horses were distributed to cultivate farms. ~ When the world was without the rule of Dao, horses were armed and brought to battlefields. ~ No fault if greater than excessive desire. ~ No calamity is greater than to know no satisfaction. ~ No sin is greater than excessive gain. ~ To know satisfaction is to be always satisfied.

[41t47c] **Tang Zi-chang** ~ Without leaving the door one may know the course of the world. ~ Without looking through the window one may see the law of nature. ~ The maximum extreme possesses a minimum of knowledge. ~ Hence a sage ruler knew without traveling; ~ designated without seeing; ~ and accomplished without interfering.

[41t48c] **Tang Zi-chang** ~ To learn daily will increase desires. ~ To follow Dao will daily reduce desires. ~ Reduce and reduce desires until there is no coveting. ~ Dao contrives nothing yet it provides everything. ~ Therefore to lead the world is to be persistently with no intervention. ~ If there is any intervention, it will be impossible to lead the world.

[41t49c] **Tang Zi-chang** ~ The sage ruler had no prejudice of his own. ~ He made his mind to be based on the mind of the people. ~ If it was perfect, he liked it; ~ if it was not perfect, he also liked it: ~ then perfection was attained. ~ If it was true, he understood it; ~ if it was not true, he also understood it: ~ then truth was attained. ~ Indifferently, indifferently sage rulers were in the world. ~ Effortlessly, effortlessly they ruled the world. ~ The people turned their eyes and ears toward them. ~ Sage rulers treated all people like their own children.

[41t50c] **Tang Zi-chang** ~ Throughout human life, from birth to death: ~ There are one third who die naturally; ~ There are one third who die from disease; ~ And the other one third who die by speeding to death. ~ For what reasons have they done so? ~ Because they live by overdrawing upon their lives heavily. ~ As I used to hear that: ~ "One who takes good care of his life will not meet a rhinoceros or a tiger when he is traveling on land. ~ He does not need to wear armour or carry weapons when he is leading an army." ~ The rhinoceros finds no place to insert its horn. ~ The tiger finds no place to put its claws. ~ Weapons of war find no place to thrust their blades. ~ For what reasons? ~ Because one never lets himself be in a vulnerable situation.

[41t51c] **Tang Zi-chang** ~ Dao gives birth to All Things. ~ Its virtue nourishes them. ~ Its Matter forms them, and its Forces perfect them. ~ Thus among All Things there is none which does not esteem Dao and envy its virtues. ~ To esteem Dao and envy its Virtues do not take any order whatever, but follow the eternity of Nature. ~ Since Dao gives life; ~ and its virtues nourish it, grow it, cultivate it, accomplish it, mature it, nurse it, and protect it. ~ It produces All Things but it does not possess them. ~ It provides everything for them but it does not take anything from them. ~ It leads them but does not lord over them. ~ It is called "the Profound Virtue".

[41t52c] **Tang Zi-chang** ~ The universe has its mother - Dao, ~ The world has its mother - the universe. ~ As we already know the mother of the universe - Dao, we should know how to rule her son - the world. ~ As we already know her son - the world, we should know how to follow his mother - Dao. ~ By so doing, there will

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be no discontinuation of life even though a human body will die. ~ Close the entrances to attractions and control the excess of desires, till the end of life, there will be no effort to work. ~ Open the entrances to attractions, multiply excess of desires, till the end of life, there will be no completion of work. ~ One who knows a limited truth is intelligent. ~ To be gentle is to be strengthened. ~ One who uses his bright senses and recovers his enlightenment will not let himself be in a perilous situation. ~ This is called the awareness of eternity.

[41t53c] **Tang Zi-chang** ~ If I have just a little wisdom to lead me to approach the superior way of Dao, I fear that I may stray from it. ~ The superior way of Dao is plain and yet man prefers devious paths. ~ When government officers are very neglected; ~ farm lands are very weedy; ~ public granaries are very empty; ~ yet, brilliant clothes are displayed; ~ sharp swords are carried; ~ and excessive food and drinks are over used, and personal wealth and treasures are abundant. ~ This is called "Exhibition of Robbery". ~ Really it is aberration of Dao!

[41t54c] **Tang Zi-chang** ~ What is perfectly planted will not be uprooted. ~ What is perfectly held will not slip away. ~ Through generations the family's memorial service will not be discontinued. ~ Thus, ~ by cultivating Dao in a person, virtues become manifest; ~ by cultivating Dao in a family, virtues become abundant; ~ by cultivating Dao in the community, virtues become enduring; ~ by cultivating Dao in a country, virtues become flourishing; ~ and by cultivating Dao in the world, virtues become universal. ~ Thus, ~ by taking care of one's self, one takes care of others; ~ by taking care of one's family, one takes care of others' families; ~ by taking care of one's own community, one takes care of others' communities; ~ by taking care of one's own country, one takes care of others' countries; ~ and by taking care of the world, one takes care of the universe. ~ How do we know in what way the world should be ruled? ~ Through this.

[41t55c] **Tang Zi-chang** ~ The inherited abundance of tender virtues is comparable to a new-born baby: ~ the poisonous insects may not sting him; ~ the fierce animals may not touch him; ~ and birds of prey may not snatch him. ~ His bones are soft and his muscles are tender, yet, he can hold firm. ~ It is like an infant who has the organ of reproduction but does not know its function. ~ This is the perfection of natural vitality. ~ It is like an infant who cries all day without growing hoarse. ~ This is the perfection of natural harmony. ~ To comprehend this harmony is to know the eternal function of Dao. ~ One who knows the eternities is enlightened. ~ One who overdoes his living is unlucky. ~ One whose will overcomes his temper is strong. ~ A matured living body will soon grow old. ~ These are called "the aberration of Dao". ~ The aberration of Dao leads to early extinction.

[41t56c] **Tang Zi-chang** ~ One who knows may not preach. ~ One who preaches may not know. ~ Close the entrances to attractions and control the excess of desires. ~ It blunts all sharpness. ~ It settles all disputes. ~ It harmonizes all lights. ~ It unites all lands. ~ They are the "Profound Similarities" of Dao. ~ Thus, ~ It cannot be involved, nor can it be ignored. ~ It cannot be utilized, nor can it be harmed. ~ It cannot be honored, nor can it be disgraced. ~ Thus, it is cherished by all things under the heaven.

[41t57c] **Tang Zi-chang** ~ By positive policy rule the kingdom, by negative strategy conduct the war and by unselfish design lead the world. ~ How do we know that is so? ~ By this: ~ Where there were more taboos and inhibitions in the country, the general public was getting poorer and poorer. ~ Where there were more new tools and techniques in the hands of certain people, there were more confusions and injustices in the government. ~ The more laws and decrees were issued, the more robbers and crooks were propagated. ~ Thus a Sage ruler said: ~ "If I do not interfere, the people will cultivate themselves naturally. ~ If I love to be

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inactive, the people will govern themselves automatically. ~ If I do not look for display, the people will enrich themselves automatically. ~ If I have no excessive desires, the people will return themselves to the Pure Matter naturally. ~ If I have no emotional needs, the people will tranquilize themselves automatically."

[41t58c] **Tang Zi-chang** ~ Modest, and modest will be the government, then prosperous, and prosperous will be the people! ~ Shrewd will be the government, then discontented, and discontented will be the people! ~ Catastrophe rests upon fortune. ~ Fortune underlies catastrophe. ~ Who knows the ultimate answers? ~ What is normal soon becomes abnormal. ~ What is auspicious soon becomes ominous. ~ Do away with dogmatism! ~ Indeed, it is a long, long time ago since Man lost his way of Dao! ~ Therefore, a Sage is: ~ solidly square but has no sharp corners; ~ purely austere but not harmful; ~ straightly upright but not offensive; ~ humbly modest but not submissive; ~ and harmoniously bright but not dazzling.

[41t59c] **Tang Zi-chang** ~ To rule the people and serve the world there is nothing better than to follow the model of nature. ~ To follow the model of nature is to be the early appreciation of Dao. ~ To be the early appreciation of Dao is to give emphasis to the accumulation of Virtues. ~ To give emphasis to the accumulation of Virtues there is nothing that cannot be overcome. ~ When one has nothing that cannot be overcome, then nobody knows his limit. ~ When nobody knows his limit, then he may have a kingdom to rule. ~ When one has a kingdom to rule, he may mother (rule) the world. ~ He may rule everywhere and forever. ~ This is called the way of deepening the root; ~ consolidating the sprout; ~ prolonging the life; ~ and enduring the rule.

[41t60c] **Tang Zi-chang** ~ To rule a big country should be so simple like cooking small fish. ~ When the world rule is approaching Dao: ~ The Ghost and Spirit will not necessarily be divine. ~ It is not that the Ghost and Spirit will not necessarily be divine but the divine will not be utilized to threaten people with harm. ~ Not only the divine should not threaten people with harm, the Sage ruler should not threaten people with harm either. ~ When those two (state and religion) do no harm to each other, both will achieve the same goal - Return to Nature.

[41t61c] **Tang Zi-chang** ~ To conduct a policy of a large country should be like a valley staying in the lower ground. ~ To conduct international affairs the best policy, is to be humble and non-aggressive (inactive). ~ Everyplace under the sun, all females outsmart the males by inaction. ~ Be inactive and be humble. ~ Therefore, the large country which is humble before the small country will lead the small country. ~ The small country which is humble before the large country will please the large country. ~ Thus sometimes a country unites the world by being humble and sometimes a country becomes humble in order to unite the world. ~ What a great country wants is no more than to lead more people. ~ What the small country wants is no more than to serve others. ~ To let both of them get what they want is simply to insure that the large country be humble.

[41t62c] **Tang Zi-chang** ~ Dao is the wonder of All Things. ~ Perfection is what people like. ~ Imperfection is what people dislike. ~ Beautiful words may be used for markets. ~ Beautiful deeds may be used for pride. ~ If a person is imperfect why should he be ignored? ~ Hence, the "Son of Heaven" was installed and the three dukes (Ministers) were appointed, ~ Even though one has abundant jade and wealth to establish war horses and chariots, it is not as good as to consolidate and advance Dao. ~ For what reasons did the ancients bless this Dao? ~ Is it not said that: ~ "Whatever is prayed for is obtained. ~ Whoever has sin is forgiven."? ~ Thus Dao becomes the blessing of the world.

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[41t63c] **Tang Zi-chang** ~ Do not interfere; ~ prepare the unprepared; ~ and think the unthinkable. ~ No matter whether it is great or small, whether it is much or little, hatred must be met with love. ~ Therefore, resolve the difficulty when it is easy. ~ Change the graveness when it is insignificant. ~ A difficult world affair must be solved when it is still easy. ~ A grave world situation must be changed when it is insignificant. ~ However, the Sage ruler never wishes himself to be superior, therefore he eventually becomes superior. ~ Hence an easy promise must result in promise-breaking. ~ Frequent easy-goings meet more difficulties. ~ A Sage was always aware of difficulties, thus he met no difficulty at last.

[41t64c] **Tang Zi-chang** ~ What is still at rest is easy to maintain. ~ What is still insignificant is easy to dispose of. ~ What is still fragile is easily shattered. ~ What is still not yet begun is easy to plan. ~ Action should be taken before the emergency occurs. ~ Measures should be taken before confusion is formed. ~ A large tree, so large arms can hardly go around, was grown from a tiny seed. ~ A tall tower, of nine stories height, was built first with a handful of dirt. ~ A long journey of a thousand miles can be finished by moving feet. ~ One who intervenes will be defeated. ~ One who grasps the world will lose it. ~ So the Sage ruler does not intervene, thus he does not fail. ~ He does not grasp, thus he never loses. ~ Sometimes people fail to reach the end when they are already on the verge of success. ~ A Sage was as cautious at the end as in the beginning, so he could avoid failure. ~ Thus a Sage ruler never desired what should not be desired, such as he never cherished rare goods. ~ He did not experience what should not be experienced, such as he never repeated the faults of others. ~ It gives supplementary help to the nature of All Things, and yet it dares not to assert itself.

[41t65c] **Tang Zi-chang** ~ The perfect ruler of ancient times did not teach the people to be intelligent, but rather taught them to be simple, ~ Because the difficulty of ruling people is always due to their being too intelligent. ~ Thus to use intelligence and skills to rule a country is robbing the country; ~ not to use intelligence and skills to rule a country is blessing the country. ~ By knowing these two - Dao and virtues, both of them are the models of Nature. ~ By constantly following the models is called the "Profound Virtues". ~ The Incomprehensive is unfathomable and far-reaching. ~ It (Change) brings all things to return (from the extreme) until perfect harmony - "Grand Concord" is reached.

[41t66c] **Tang Zi-chang** ~ Oceans and rivers can be the destinations of a hundred waters because the former place themselves just lower than the latter, thus they can be the destinations of a hundred waters. ~ Hence if one wishes to be on top of others he must place himself lower than others; ~ If he wishes to lead others he must put his own interest behind others. ~ Hence, when a Sage ruler was on top of others, yet, they did not feel pressure; ~ when he was in front of others, still, they did not feel hurt. ~ And the whole world was glad to have him on top, and did not weary of him. ~ Because of non-struggle, therefore, there is nothing under heaven which can struggle with him.

[41t67c] **Tang Zi-chang** ~ All in the world may think that Dao is unlike to be so superior, that nothing in the world can compare to it. ~ If it were comparable to anything, it would be inferior. ~ If it is not superior, it would not be Dao. ~ I have three treasured strategies to which I hold fast and embrace them all: ~ the first is Mercy; ~ the second is Economy of Force; ~ and the third is Dare Not to Take Initiative Before the World. ~ Because of Mercy, one can be courageous. ~ Because of Economy of Force, one can have superior force. ~ Because of Dare Not To Take Initiative Before the World, one can be the master of instruments. ~ Alas! ~ Nowadays, rulers want to be brave without being merciful; ~ want to have superior force without knowing economy of force; ~ and want to take initiative without being able to be resistant. ~ They will surely die in the war. ~ Mercy helps one to win when on the offensive; ~ to consolidate when on the defensive. ~ If one

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guides oneself by mercy Heavens will protect him.

[41t68c] **Tang Zi-chang** ~ In the ancient times: ~ The perfect warriors were not warlike. ~ The perfect fighters were not angry. ~ The perfect winners were not aggressive and the perfect diplomats were humble before the world. ~ This is called the practice of the virtue of non-struggle. ~ This is called the use of the wisdom of benevolence. ~ This is called to comply with the ultimate Nature.

[41t69c] **Tang Zi-chang** ~ The Conduct of War has this to say: ~ "I dare not take the initiative but rather to be resistant. ~ I dare not advance an inch but rather I withdraw a foot." ~ So that, engage the enemy without advancing. ~ Drive out the enemy without arms. ~ Subdue the enemy without battle. ~ Take the enemy with invincibility. ~ No fault is greater than to underestimate the enemy: ~ To underestimate the enemy is to destroy all my treasured principles. ~ When an army of resistance engages, the mournful one - the army of resistance, wins.

[41t70c] **Tang Zi-chang** ~ My teaching is very easy to be understood and very easy to be followed, ~ Yet very few people in the world can understand and follow it. ~ My teaching is to trace the origin of all things and my service is to serve the fundamentals of Nature. ~ If one does not understand Nature, surely, he cannot understand me. ~ If I am known only by a few, I feel envious of it. ~ Therefore, the Sage ruler even wore coarse clothes but embraced his jadelike personality.

[41t71c] **Tang Zi-chang** ~ One who knows the unknown is a high type of man. ~ One who does not know the known is at fault. ~ Thus a Sage was not at fault because he was aware of faults.

[41t72c] **Tang Zi-chang** ~ People are not afraid of punishment, yet capital punishment is enforced. ~ Do not force people into moving. ~ Do not weary people of living. ~ Hence, only non-interference prevents people from becoming weary. ~ Therefore, Sage rulers were aware of self but not self-displaying; ~ self-respecting but not self-exalting. ~ He eliminated the former and supplied the later.

[41t73c] **Tang Zi-chang** ~ The courage of one daring to be aggressive will eventually kill his life. ~ The courage of one not daring to be aggressive will eventually ensure his life. ~ Between these two kinds of courage we know which one is good and which one is harmful. ~ Who knows the reason why? ~ Because it is hated by nature. ~ The law of Nature does not strive, yet achieves a perfect victory. ~ It does not use words, yet it is perfectly convincing. ~ It receives no call, yet it automatically responds. ~ It is plain and unnoticed, yet it is skillfully planned. ~ It covers every place all the time like a heavenly net, it seems to be wide meshed, yet it does not let anything slip away.

[41t74c] **Tang Zi-chang** ~ When people are no longer afraid of death, how can they be disciplined by death? ~ And if someone likes to be abnormal he may be arrested and punished, then who else would dare to be abnormal? ~ Since the one to kill is killed, a great professional killer is like a great professional chopper whose hands are subject to be hurt.

[41t75c] **Tang Zi-chang** ~ The hunger of people is caused by the ruler who levies too many taxes. ~ Thus they are hungry. ~ The difficulty of ruling people is due to the fact that the ruler interferes. ~ Thus they are difficult to rule. ~ The reason people take life lightly is because they live by overdrawing their lives heavily. ~ Therefore, they take life lightly. ~ Hence, only the one who has not overdone his living knows his life better.

[41t76c] **Tang Zi-chang** ~ A living person is gentle and tender, while a dying person is rigid and hard. ~ A living plant is gentle and tender, while a dying plant is dry and withered. ~ Thus, one who is rigid and hard is on the way to die. ~ One who is gentle and tender is on the way to live. ~ Thus, a strong army will soon be annihilated. ~ A hard stick of wood will soon be broken. ~ A piece of hard leather will soon be split. ~ Teeth are stronger than lips, yet the teeth decay first. ~ Therefore, hardness and strength are inferior, gentleness and tenderness are superior.

[41t77c] **Tang Zi-chang** ~ Is not the law of Nature like aiming with a bow? ~ It brings down the high and lifts up the low; ~ reduces the excessive, drawing strength; ~ and increases insufficient, drawing strength. ~ So that the law of Nature is to diminish the excess and supply the want. ~ But the way of Man is not so: ~ He robs the poor and serves the rich! ~ Who can give his excessive possessions to serve the world? ~ The man who possesses Dao. ~ Thus a Sage ruler provided everything but did not take anything. ~ He accomplished deeds but did not claim them. ~ That is, he did not display his sagacity.

[41t78c] **Tang Zi-chang** ~ Under heaven, there is nothing as soft as water, yet it can penetrate the hard; ~ while the strong things cannot overcome it. ~ Be not easy-going! ~ Thus, weakness overcomes strength and softness overcomes hardness. ~ Very few people in the world can understand and follow it. ~ Therefore, the Sage rulers said: ~ "One whose capacity can sustain blame from the whole kingdom, can be the ruler of the kingdom. ~ One whose capacity can bear the calamities of the world, can be the ruler of world." ~ Positive advice may use the opposite way.

[41t79c] **Tang Zi-chang** ~ When a great hatred is reconciled there must be some hatred remaining. ~ How can this be made into perfection? ~ Thus, the Sage ruler granted rights to the people and required no repayment from them. ~ Hence, the office of a virtuous ruler is established for welfare of the people; ~ while the office of a virtueless ruler is established for taxation of the people. ~ The law of Nature is impartial yet it is always with the good man.

[41t80c] **Tang Zi-chang** ~ Prefer to rule a small kingdom with few people. ~ Even though there are abundant resources, prefer to use the one tenth or one hundredth. ~ Care only for their life and refrain from moving far away, even though there were war ships and chariots ready but no place to use them; ~ and there were arms and weapons ready but no front to deploy them. ~ He led them to a simple life even by use of "Knotted Cords" again, ~ To be contented with their foods, be beautiful with their clothes, be satisfied with their homes and be happy with their customs. ~ The neighboring countries are within sight of each other; ~ the voices of cocks and dogs were heard from both sides. ~ Yet the people might grow old and die before they would cross territories of each other.

[41t81c] **Tang Zi-chang** ~ Truth is not beautiful; ~ and beauty is not true. ~ One who is right may not argue; ~ and one who argues may not be right. ~ One who knows the special may not know the general; ~ and one who knows the general may not know the special. ~ Thus, a Sage ruler never concentrated his wealth: ~ What has been done for others makes him feel even better himself. ~ What has been distributed to others makes him feel richer himself. ~ Dao of Nature is to benefit and is not to injure. ~ Dao of a Sage ruler is to serve, and is not aggressive.

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[42t01c] **Wing-tsit Chan** ~ The Tao that can be told of is not the eternal Tao; ~ The name that can be named is not the eternal name. ~ The Nameless is the origin of Heaven and Earth; ~ The Named is the mother of all things. ~ Therefore let there always be non-being, so we may see their subtlety, ~ And let there always be being, so we may see their outcome. ~ The two are the same, ~ But after they are produced, they have different names. ~ They both may be called deep and profound. ~ Deeper and more profound, ~ The door of all subtleties!

[42t02c] **Wing-tsit Chan** ~ When the people of the world all know beauty as beauty, ~ There arises the recognition of ugliness. ~ When they all know the good as good, ~ There arises the recognition of evil. ~ Therefore: ~ Being and non-being produce each other; ~ Difficult and easy complete each other; ~ Long and short contrast each other; ~ High and low distinguish each other; ~ Sound and voice harmonize each other; ~ Front and behind accompany each other. ~ Therefore the sage manages affairs without action ~ And spreads doctrines without words. ~ All things arise, and he does not turn away from them. ~ He produces them but does not take possession of them. ~ He acts but does not rely on his own ability. ~ He accomplishes his task but does not claim credit for it. ~ It is precisely because he does not claim credit that his accomplishment remains with him.

[42t03c] **Wing-tsit Chan** ~ Do not exalt the worthy, so that the people shall not compete. ~ Do not value rare treasures, so that the people shall not steal. ~ Do not display objects of desire, so that the people's hearts shall not be disturbed. ~ Therefore in the government of the sage, ~ He keeps their hearts vacuous, ~ Fills their bellies, ~ Weakens their ambitions, ~ And strengthens their bones. ~ He always causes his people to be without knowledge (cunning) or desire, ~ And the crafty to be afraid to act. ~ By acting without action, all things will be in order.

[42t04c] **Wing-tsit Chan** ~ Tao is empty (like a bowl). ~ It may be used but its capacity is never exhausted. ~ It is bottomless, perhaps the ancestor of all things. ~ It blunts its sharpness. ~ It unties its tangles. ~ It softens its light. ~ It becomes one with the dusty world. ~ Deep and still, it appears to exist forever. ~ I do not know whose son it is. ~ It seems to have existed before the Lord.

[42t05c] **Wing-tsit Chan** ~ Heaven and Earth are not humane. ~ They regard all things as straw dogs. ~ The sage is not humane. ~ He regards all people as straw dogs. ~ How Heaven and Earth are like a bellows! ~ While vacuous, it is never exhausted. ~ When active, it produces even more. ~ Much talk will of course come to a dead end. ~ It is better to keep to the center.

[42t06c] **Wing-tsit Chan** ~ The spirit of the valley never dies. ~ It is called the subtle and profound female. ~ The gate of the subtle and profound female ~ Is the root of Heaven and Earth. ~ It is continuous, and seems to be always existing. ~ Use it and you will never wear it out.

[42t07c] **Wing-tsit Chan** ~ Heaven is eternal and Earth everlasting. ~ They can be eternal and everlasting because they do not exist for themselves, ~ And for this reason can exist forever. ~ Therefore the sage places himself in the background but finds himself in the foreground. ~ He puts himself away, and yet he always remains. ~ Is it not because he has no personal interests? ~ This is the reason why his personal interests are fulfilled.

[42t08c] **Wing-tsit Chan** ~ The best (man) is like water. ~ Water is good; ~ It benefits all things and does not compete with them. ~ It dwells in (lowly) places that all disdain. ~ This is why it is so near to Tao. ~ (The best man) in his dwelling loves the earth. ~ In his heart, he loves what is profound. ~ In his associations, he loves

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humanity. ~ In his words, he loves faithfulness. ~ In government, he loves order. ~ In handling affairs, he loves competence. ~ In his activities, he loves timeliness. ~ It is because he does not compete that he is without reproach.

[42t09c] **Wing-tsit Chan** ~ To hold and fill a cup to overflowing ~ Is not as good as to stop in time. ~ Sharpen a sword-edge to its very sharpest, ~ And the (edge) will not last long. ~ When gold and jade fill your hall, ~ You will not be able to keep them. ~ To be proud with honor and wealth ~ Is to cause one's own downfall. ~ Withdraw as soon as your work is done. ~ Such is Heaven's Way.

[42t10c] **Wing-tsit Chan** ~ Can you keep the spirit and embrace the One without departing from them? ~ Can you concentrate your vital force and achieve the highest degree of weakness like an infant? ~ Can you clean and purify your profound insight so it will be spotless? ~ Can you love the people and govern the state without knowledge (cunning)? ~ Can you play the role of the female in the opening and closing of the gates of Heaven? ~ Can you understand all and penetrate all without taking any action? ~ To produce things and to rear them, ~ To produce, but not to take possession of them, ~ To act, but not to rely on one's own ability, ~ To lead them, but not to master them - ~ This is called profound and secret virtue.

[42t11c] **Wing-tsit Chan** ~ Thirty spokes are united around the hub to make a wheel, ~ But it is on its non-being that the utility of the carriage depends. ~ Clay is molded to form a utensil, ~ But it is on its non-being that the utility of the utensil depends. ~ Doors and windows are cut out to make a room, ~ But it is on its non-being that the utility of the room depends. ~ Therefore turn being into advantage, and turn non-being into utility.

[42t12c] **Wing-tsit Chan** ~ The five colors cause one's eyes to be blind. ~ The five tones cause one's ears to be deaf. ~ The five flavors cause one's palate to be spoiled. ~ Racing and hunting cause one's mind to be mad. ~ Goods that are hard to get injure one's activities. ~ For this reason the sage is concerned with the belly and not the eyes. ~ Therefore he rejects the one but accepts the other.

[42t13c] **Wing-tsit Chan** ~ Be apprehensive when receiving favor or disgrace. ~ Regard great trouble as seriously as you regard your body. ~ What is meant by being apprehensive when receiving favor or disgrace? ~ Favor is considered inferior. ~ Be apprehensive when you receive them and also be apprehensive when you lose them. ~ This is what is meant by being apprehensive when receiving favor or disgrace. ~ What does it mean to regard great trouble as seriously as you regard the body? ~ The reason why I have great trouble is that I have a body. ~ If I have no body, ~ What trouble could I have? ~ Therefore: ~ He who values the world as his body may be entrusted with the empire. ~ He who loves the world as his body may be entrusted with the empire.

[42t14c] **Wing-tsit Chan** ~ We look at it and do not see it; ~ Its name is The Invisible. ~ We listen to it and do not hear it; ~ Its name is The Inaudible. ~ We touch it and do not find it; ~ Its name is The Subtle (formless). ~ These three cannot be further inquired into, ~ And hence merge into one. ~ Going up high, it is not bright, and coming down low, it is not dark. ~ Infinite and boundless, it cannot be given any name; ~ It reverts to nothingness. ~ This is called shape without shape, ~ Form without objects. ~ It is The Vague and Elusive. ~ Meet it and you will not see its head. ~ Follow it and you will not see its back. ~ Hold on to the Tao of old in order to master the things of the present. ~ From this one may know the primeval beginning (of the universe). ~ This is called the bond of Tao.

[42t15c] **Wing-tsit Chan** ~ Of old those who were the best rulers were subtly mysterious and profoundly penetrating; ~ Too deep to comprehend. ~ And because they cannot be comprehended, ~ I can only describe them arbitrarily: ~ Cautious, like crossing a frozen stream in the winter, ~ Being at a loss, like one fearing danger on all sides, ~ Reserved, like one visiting, ~ Supple and pliant, like ice about to melt, ~ Genuine, like a piece of uncarved wood, ~ Open and broad, like a valley, ~ Merged and undifferentiated, like muddy water. ~ Who can make muddy water gradually clear through tranquility? ~ Who can make the still gradually come to life through activity? ~ He who embraces this Tao does not want to fill himself to overflowing. ~ It is precisely because there is no overflowing that he is beyond wearing out and renewal.

[42t16c] **Wing-tsit Chan** ~ Attain complete vacuity. ~ Maintain steadfast quietude. ~ All things come into being, ~ And I see thereby their return. ~ All things flourish, ~ But each one returns to its root. ~ This return to its root means tranquility. ~ It is called returning to its destiny. ~ To return to destiny is called the eternal (Tao). ~ To know the eternal is called enlightenment. ~ Not to know the eternal is to act blindly to result in disaster. ~ He who knows the eternal is all-embracing. ~ Being all-embracing, he is impartial. ~ Being impartial, he is kingly (universal). ~ Being kingly, he is one with Nature. ~ Being one with Nature, he is in accord with Tao. ~ Being in accord with Tao, he is everlasting ~ And is free from danger throughout his lifetime.

[42t17c] **Wing-tsit Chan** ~ The best (rulers) are those whose existence is (merely) known by the people. ~ The next best are those who are loved and praised. ~ The next are those who are feared. ~ And the next are those who are despised. ~ It is only when one does not have enough faith in others that others will have no faith in him. ~ (The great rulers) value their words highly. ~ They accomplish their task, they complete their work. ~ Nevertheless their people say that they simply follow Nature.

[42t18c] **Wing-tsit Chan** ~ When the great Tao declined, ~ The doctrine of humanity and righteousness arose. ~ When knowledge and wisdom appeared, ~ There emerged great hypocrisy. ~ When the six family relationships are not in harmony, ~ There will be the advocacy of filial piety and deep love to children. ~ When a country is in disorder, ~ There will be the praise of loyal ministers.

[42t19c] **Wing-tsit Chan** ~ Abandon sageliness and discard wisdom; ~ Then the people will benefit a hundredfold. ~ Abandon humanity and discard righteousness; ~ Then the people will return to filial piety and deep love. ~ Abandon skill and discard profit; ~ Then there will be no thieves or robbers. ~ However, these three things are ornaments (wen) and are not adequate. ~ Therefore let people hold on to these: ~ Manifest plainness, ~ Embrace simplicity, ~ Reduce selfishness, ~ Have few desires.

[42t20c] **Wing-tsit Chan** ~ Abandon learning and there will be no sorrow. ~ How much difference is there between "Yes, sir," and "Of course not"? ~ How much difference is there between "good" and "evil"? ~ What people dread, do not fail to dread. ~ But, alas, how confused, and the end is not yet. ~ The multitude are merry, as though feasting on a day of sacrifice. ~ Or like ascending a tower in the springtime. ~ I alone am inert, showing no sign (of desires), ~ Like an infant that has not yet smiled. ~ Wearied, indeed, I seem to be without a home. ~ The multitude all possess more than enough. ~ I alone seem to have lost all. ~ Mine is indeed the mind of an ignorant man, ~ Indiscriminate and dull! ~ Common folks are indeed brilliant; ~ I alone seem to be in the dark. ~ Common folks see differences and are clear-cut; ~ I alone make no distinctions. ~ I seem drifting as the sea; ~ Like the wind blowing about, seemingly without destination. ~ The multitude all have a purpose; ~ I alone seem to be stubborn and rustic. ~ I alone differ from others, ~ And value drawing sustenance from Mother (Tao).

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[42t21c] **Wing-tsit Chan** ~ The all-embracing quality of the great virtue follows alone from the Tao. ~ The thing that is called Tao is eluding and vague. ~ Vague and eluding, there is in it the form. ~ Eluding and vague, in it are things. ~ Deep and obscure, in it is the essence. ~ The essence is very real, in it are evidences. ~ From the time of old until now, its name (manifestations) ever remains. ~ By which we may see the beginning of all things. ~ How do I know that the beginnings of all things are so? ~ Through this (Tao).

[42t22c] **Wing-tsit Chan** ~ To yield is to be preserved whole. ~ To be bent is to become straight. ~ To be empty is to be full. ~ To be worn out is to be renewed. ~ To have little is to possess. ~ To have plenty is to be perplexed. ~ Therefore the sage embraces the One ~ And becomes the model of the world. ~ He does not show himself, therefore he is luminous. ~ He does not justify himself, therefore he becomes prominent. ~ He does not boast of himself, therefore he is given credit. ~ He does not brag, therefore he can endure for long. ~ It is precisely because he does not compete that the world cannot compete with him. ~ Is the ancient saying, "To yield is to be preserved whole," empty words? ~ Truly he will be preserved and (prominence and credit) will come to him.

[42t23c] **Wing-tsit Chan** ~ Nature says few words. ~ For the same reason a whirlwind does not last a whole morning. ~ Nor does a rainstorm last a whole day. ~ What causes them? ~ It is Heaven and Earth (Nature). ~ If even Heaven and Earth cannot make them last long, ~ How much less can man? ~ Therefore he who follows Tao is identified with Tao. ~ He who follows virtue is identified with virtue. ~ He who abandons (Tao) is identified with the abandonment (of Tao). ~ He who is identified with Tao - Tao is also happy to have him. ~ He who is identified with virtue - virtue is also happy to have him. ~ And he who is identified with the abandonment (of Tao) - the abandonment (of Tao) is also happy to abandon him. ~ It is only when one does not have enough faith in others that others will have no faith in him.

[42t24c] **Wing-tsit Chan** ~ He who stands on tiptoe is not steady. ~ He who strides forward does not go. ~ He who shows himself is not luminous. ~ He who justifies himself is not prominent. ~ He who boasts of himself is not given credit. ~ He who brags does not endure for long. ~ From the point of view of Tao, these are like remnants of food and tumors of action, ~ Which all creatures detest. ~ Therefore those who possess Tao turn away from them.

[42t25c] **Wing-tsit Chan** ~ There was something undifferentiated and yet complete, ~ Which existed before heaven and earth. ~ Soundless and formless, it depends on nothing and does not change. ~ It operates everywhere and is free from danger. ~ It may be considered the mother of the universe. ~ I do not know its name, I call it Tao. ~ If forced to give it a name, I shall call it Great. ~ Now being great means functioning everywhere. ~ Functioning everywhere means far-reaching. ~ Being far-reaching means returning to the original point. ~ Therefore Tao is great. ~ Heaven is great. ~ Earth is great. ~ And the king is also great. ~ There are four great things in the universe, and the king is one of them. ~ Man models himself after Earth. ~ Earth models itself after Heaven. ~ Heaven models itself after Tao. ~ And Tao models itself after Nature.

[42t26c] **Wing-tsit Chan** ~ The heavy is the root of the light. ~ The tranquil is the ruler of the hasty. ~ Therefore the sage travels all day ~ Without leaving his baggage. ~ Even at the sight of magnificent scenes, ~ He remains leisurely and indifferent. ~ How is it that a lord with ten thousand chariots ~ Should behave lightheartedly in his empire? ~ If he is lighthearted, the minister will be destroyed. ~ If he is hasty, the ruler is lost.

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[42t27c] **Wing-tsit Chan** ~ A good traveler leaves no track or trace. ~ A good speech leaves no flaws. ~ A good reckoner uses no counters. ~ A well-shut door needs no bolts, and yet it cannot be opened. ~ A well-tied knot needs no rope and yet none can untie it. ~ Therefore the sage is always good in saving men and consequently no man is rejected. ~ He is always good in saving things and consequently nothing is rejected. ~ This is called following the light (of Nature). ~ Therefore the good man is the teacher of the bad, ~ And the bad is the material from which the good may learn. ~ He who does not value the teacher, ~ Or greatly care for the material, ~ Is greatly deluded although he may be learned. ~ Such is the essential mystery.

[42t28c] **Wing-tsit Chan** ~ He who knows the male and keeps to the female ~ Becomes the ravine of the world. ~ Being the ravine of the world, ~ He will never depart from eternal virtue, ~ But returns to the state of infancy. ~ He who knows the white and yet keeps to the black ~ Becomes the model for the world. ~ Being the model for the world, ~ He will never deviate from eternal virtue, ~ But returns to the state of the non-ultimate. ~ He who knows glory but keeps to humility ~ Becomes the valley of the world. ~ Being the valley of the world, ~ He will be proficient in eternal virtue, ~ And returns to the state of simplicity (uncarved wood). ~ When the uncarved wood is broken up, it is turned into concrete things. ~ But when the sage uses it, he becomes the leading official. ~ Therefore the great ruler does not cut up.

[42t29c] **Wing-tsit Chan** ~ When one desires to take over the empire end act on it (interfere with it), I see that he will not succeed. ~ The empire is a spiritual thing, and should not be acted on. ~ He who acts on it harms it. ~ He who holds on to it loses it. ~ Among creatures some lead and some follow. ~ Some blow hot and some blow cold. ~ Some are strong and some are weak. ~ Some may break and some may fall. ~ Therefore the sage discards the extremes, the extravagant, and the excessive.

[42t30c] **Wing-tsit Chan** ~ He who assists the ruler with Tao does not dominate the world with force. ~ The use of force usually brings requital. ~ Wherever armies are stationed, briers and thorns grow. ~ Great wars are always followed by famines. ~ A good (general) achieves his purpose and stops, ~ But dares not seek to dominate the world. ~ He achieves his purpose but does not brag about it. ~ He achieves his purpose but does not boast about it. ~ He achieves his purpose but is not proud of it. ~ He achieves his purpose but only as an unavoidable step. ~ He achieves his purpose but does not aim to dominate. ~ (For) after things reach their prime, they begin to grow old, ~ Which means being contrary to Tao. ~ Whatever is contrary to Tao will soon perish.

[42t31c] **Wing-tsit Chan** ~ Fine weapons are instruments of evil. ~ They are hated by men. ~ Therefore those who possess Tao turn away from them. ~ The good ruler when at home honors the left. ~ When at war he honors the right. ~ Weapons are instruments of evil, not the instruments of a good ruler. ~ When he uses them unavoidably, he regards calm restraint as the best principle. ~ Even when he is victorious, he does not regard it as praiseworthy, ~ For to praise victory is to delight in the slaughter of men. ~ He who delights in the slaughter of men will not succeed in the empire. ~ In auspicious affairs, the left is honored. ~ In inauspicious affairs, the right is honored. ~ The lieutenant general stands on the left. ~ The senior general stands on the right. ~ This is to say that the arrangement follows that of funeral ceremonies. ~ For the slaughter of the multitude, let us weep with sorrow and grief. ~ For a victory, let us observe the occasion with funeral ceremonies.

[42t32c] **Wing-tsit Chan** ~ Tao is eternal and has no name. ~ Though its simplicity seems insignificant, none in the world can master it. ~ If kings and barons would hold on to it, all things would submit to them spontaneously. ~ Heaven and earth unite to drip sweet dew. ~ Without the command of men, it drips evenly

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over all. ~ As soon as there were regulations and institutions, there were names. ~ As soon as there are names, know that it is time to stop. ~ It is by knowing when to stop that one can be free from danger. ~ Analogically, Tao in the world may be compared to rivers and streams running into the sea.

[42t33c] **Wing-tsit Chan** ~ He who knows others is wise; ~ He who knows himself is enlightened. ~ He who conquers others has physical strength; ~ He who conquers himself is strong. ~ He who is contented is rich. ~ He who acts with vigor has will. ~ He who does not lose his place (with Tao) will endure. ~ He who dies but does not really perish enjoys long life.

[42t34c] **Wing-tsit Chan** ~ The Great Tao flows everywhere. ~ It may go left or right. ~ All things depend on it for life, and it does not turn away from them. ~ It accomplishes its task, but does not claim credit for it. ~ It clothes and feeds all things but does not claim to be master over them. ~ Always without desires, it may be called The Small. ~ All things come to it and it does not master them, it may be called The Great. ~ Therefore (the sage) never strives himself for the great, and thereby the great is achieved.

[42t35c] **Wing-tsit Chan** ~ Hold fast to the great form (Tao), ~ And all the world will come. ~ They come and will encounter no harm; ~ But enjoy comfort, peace, and health. ~ When there are music and dainties, ~ Passing strangers will stay. ~ But the words uttered by Tao, ~ How insipid and tasteless! ~ We look at it, it is imperceptible. ~ We listen to it, it is inaudible. ~ We use it, it is inexhaustible.

[42t36c] **Wing-tsit Chan** ~ In order to contract, ~ It is necessary first to expand. ~ In order to weaken, ~ It is necessary first to strengthen. ~ In order to destroy, ~ It is necessary first to promote. ~ In order to grasp, ~ It is necessary first to give. ~ This is called subtle light. ~ The weak and the tender overcome the hard and the strong. ~ Fish should not be taken away from water. ~ And sharp weapons of the state should not be displayed to the people.

[42t37c] **Wing-tsit Chan** ~ Tao invariably takes no action, and yet there is nothing left undone. ~ If kings and barons can keep it, all things will transform spontaneously. ~ If, after transformation, they should desire to be active, ~ I would restrain them with simplicity, which has no name. ~ Simplicity, which has no name, is free of desires. ~ Being free of desires, it is tranquil. ~ And the world will be at peace of its own accord.

[42t38c] **Wing-tsit Chan** ~ The man of superior virtue is not (conscious of) his virtue, ~ And in this way he really possesses virtue. ~ The man of inferior virtue never loses (sight of) his virtue, ~ And in this way he loses his virtue. ~ The man of superior virtue takes no action, but has no ulterior motive to do so. ~ The man of inferior virtue takes action, and has an ulterior motive to do so. ~ The man of superior humanity takes action, but has no ulterior motive to do so. ~ The man of superior righteousness takes action, and has an ulterior motive to do so. ~ The man of superior propriety takes action, ~ And when people do not respond to it, he will stretch his arms and force it on them. ~ Therefore: ~ When Tao is lost, only then does the doctrine of virtue arise. ~ When virtue is lost, only then does the doctrine of humanity arise. ~ When humanity is lost, only then does the doctrine of righteousness arise. ~ When righteousness is lost, only then does the doctrine of propriety arise. ~ Now, propriety is a superficial expression of loyalty and faithfulness, and the beginning of disorder. ~ Those who are the first to know have the flowers of Tao but are the beginning of ignorance. ~ For this reason the great man dwells in the thick, and does not rest with the thin. ~ He dwells in the fruit, and does not rest with the flower. ~ Therefore he rejects the one, and accepts the other.

[42t39c] **Wing-tsit Chan** ~ Of old those that obtained the One: ~ Heaven obtained the One and became clear. ~

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Earth obtained the One and became tranquil. ~ The spiritual beings obtained the One and became divine. ~ The valley obtained the One and became full. ~ The myriad things obtained the One and lived and grew. ~ Kings and barons obtained the One and became rulers of the empire. ~ What made them so is the One. ~ If heaven had not thus become clear, ~ It would soon crack. ~ If the earth had not thus become tranquil, ~ It would soon be shaken. ~ If the spiritual beings had not thus become divine, ~ They would soon wither away. ~ If the valley had not thus become full, ~ It would soon become exhausted. ~ If the myriad things had not thus lived and grown, ~ They would soon become extinct. ~ If kings and barons had not thus become honorable and high in position, ~ They would soon fall. ~ Therefore humble station is the basis of honor. ~ The low is the foundation of the high. ~ For this reason kings and barons call themselves children without parents, lonely people without spouses, and men without food to eat. ~ Is this not regarding humble station as the basis of honor? ~ Is it not? ~ Therefore enumerate all the parts of a chariot as you may, and you still have no chariot. ~ Rather than jingle like the jade, ~ Rumble like the rocks.

[42t40c] **Wing-tsit Chan** ~ Reversion is the action of Tao. ~ Weakness is the function of Tao. ~ All things in the world come from being. ~ And being comes from non-being.

[42t41c] **Wing-tsit Chan** ~ When the highest type of men hear Tao, ~ They diligently practice it. ~ When the average type of men hear Tao, ~ They half believe in it. ~ When the lowest type of men hear Tao, ~ They laugh heartily at it. ~ If they did not laugh at it, it would not be Tao. ~ Therefore there is the established saying: ~ The Tao which is bright appears to be dark. ~ The Tao which goes forward appears to fall backward. ~ The Tao which is level appears uneven. ~ Great virtue appears like a valley (hollow). ~ Great purity appears like disgrace. ~ Far-reaching virtue appears as if insufficient. ~ Solid virtue appears as if unsteady. ~ True substance appears to be changeable. ~ The great square has no corners. ~ The great implement (or talent) is slow to finish (or mature). ~ Great music sounds faint. ~ Great form has no shape. ~ Tao is hidden and nameless. ~ Yet it is Tao alone that skillfully provides for all and brings them to perfection.

[42t42c] **Wing-tsit Chan** ~ Tao produced the One. ~ The One produced the two. ~ The two produced the three. ~ And the three produced the ten thousand things. ~ The ten thousand things carry the yin and embrace the yang, and through the blending of the material force they achieve harmony. ~ People hate to be children without parents, lonely people without spouses, or men without food to eat, ~ And yet kings and lords call themselves by these names. ~ Therefore it is often the case that things gain by losing and lose by gaining. ~ What others have taught, I teach also: ~ "Violent and fierce people do not die a natural death." ~ I shall make this the father of my teaching.

[42t43c] **Wing-tsit Chan** ~ The softest things in the world overcome the hardest things in the world. ~ Non-being penetrates that in which there is no space. ~ Through this I know the advantage of taking no action. ~ Few in the world can understand the teaching without words and the advantage of taking no action.

[42t44c] **Wing-tsit Chan** ~ Which does one love more, fame or one's own life? ~ Which is more valuable, one's own life or wealth? ~ Which is worse, gain or loss? ~ Therefore he who has lavish desires will spend extravagantly. ~ He who hoards most will lose heavily. ~ He who is contented suffers no disgrace. ~ He who knows when to stop is free from danger. ~ Therefore he can long endure.

[42t45c] **Wing-tsit Chan** ~ What is most perfect seems to be incomplete; ~ But its utility is unimpaired. ~ What is most full seems to be empty; ~ But its usefulness is inexhaustible. ~ What is most straight seems to be

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crooked. ~ The greatest skill seems to be clumsy. ~ The greatest eloquence seems to stutter. ~ Hasty movement overcomes cold, ~ (But) tranquility overcomes heat. ~ By being greatly tranquil, ~ One is qualified to be the ruler of the world.

[42t46c] **Wing-tsit Chan** ~ When Tao prevails in the world, galloping horses are turned back to fertilize (the fields with their dung). ~ When Tao does not prevail in the world, war horses thrive in the suburbs. ~ There is no calamity greater than lavish desires. ~ There is no greater guilt than discontentment. ~ And there is no greater disaster than greed. ~ He who is contented with contentment is always contented.

[42t47c] **Wing-tsit Chan** ~ One may know the world without going out of doors. ~ One may see the Way of Heaven without looking through the windows. ~ The further one goes, the less one knows. ~ Therefore the sage knows without going about, ~ Understands without seeing, ~ And accomplishes without any action.

[42t48c] **Wing-tsit Chan** ~ The pursuit of learning is to increase day after day. ~ The pursuit of Tao is to decrease day after day. ~ It is to decrease and further decrease until one reaches the point of taking no action. ~ No action is undertaken, and yet nothing is left undone. ~ An empire is often brought to order by having no activity. ~ If one (likes to) undertake activity, he is not qualified to govern the empire.

[42t49c] **Wing-tsit Chan** ~ The sage has no fixed (personal) ideas. ~ He regards the people's ideas as his own. ~ I treat those who are good with goodness, ~ And I also treat those who are not good with goodness. ~ Thus goodness is attained. ~ I am honest to those who are honest, ~ And I am also honest to those who are not honest. ~ Thus honesty is attained. ~ The sage, in the government of his empire, has no subjective viewpoint. ~ His mind forms a harmonious whole with that of his people. ~ They all lend their eyes and ears, and he treats them all as infants.

[42t50c] **Wing-tsit Chan** ~ Man comes in to life and goes out to death. ~ Three out of ten are companions of life. ~ Three out of ten are companions of death. ~ And three out of ten in their lives lead from activity to death. ~ And for what reason? ~ Because of man's intensive striving after life. ~ I have heard that one who is a good preserver of his life will not meet tigers or wild buffaloes, ~ And in fighting will not try to escape from weapons of war. ~ The wild buffalo cannot butt its horns against him, ~ The tiger cannot fasten its claws in him, ~ And weapons of war cannot thrust their blades into him. ~ And for what reason? ~ Because in him there is no room for death.

[42t51c] **Wing-tsit Chan** ~ Tao produces them. ~ Virtue fosters them. ~ Matter gives them physical form. ~ The circumstances and tendencies complete them. ~ Therefore the ten thousand things esteem Tao and honor virtue. ~ Tao is esteemed and virtue is honored without anyone's order! ~ They always come spontaneously. ~ Therefore Tao produces them and virtue fosters them. ~ They rear them and develop them. ~ They give them security and give them peace. ~ They nurture them and protect them. ~ (Tao) produces them but does not take possession of them. ~ It acts, but does not rely on its own ability. ~ It leads them but does not master them. ~ This is called profound and secret virtue.

[42t52c] **Wing-tsit Chan** ~ There was a beginning of the universe ~ Which may be called the Mother of the universe. ~ He who has found the mother (Tao) ~ And thereby understands her sons (things), ~ And having understood the sons, ~ Still keeps to its mother, ~ Will be free from danger throughout his lifetime. ~ Close the mouth. ~ Shut the doors (of cunning and desires). ~ And to the end of life there will be (peace) without toil. ~ Open the mouth. ~ Meddle with affairs. ~ And to the end of life there will be no salvation. ~ Seeing

what is small is called enlightenment. ~ Keeping to weakness is called strength. ~ Use the light. ~ Revert to enlightenment. ~ And thereby avoid danger to one's life - ~ This is called practicing the eternal.

[42t53c] **Wing-tsit Chan** ~ If I had but little knowledge ~ I should, in walking on a broad way, ~ Fear getting off the road. ~ Broad ways are extremely even, ~ But people are fond of bypaths. ~ The courts are exceedingly splendid, ~ While the fields are exceedingly weedy, ~ And the granaries are exceedingly empty. ~ Elegant clothes are worn, ~ Sharp weapons are carried, ~ Foods and drinks are enjoyed beyond limit, ~ And wealth and treasures are accumulated in excess. ~ This is robbery and extravagance. ~ This is indeed not Tao (the Way).

[42t54c] **Wing-tsit Chan** ~ He who is well established (in Tao) cannot be pulled away. ~ He who has a firm grasp (of Tao) cannot be separated from it. ~ Thus from generation to generation his ancestral sacrifice will never be suspended. ~ When one cultivates virtue in his person, it becomes genuine virtue. ~ When one cultivates virtue in his family, it becomes overflowing virtue. ~ When one cultivates virtue in his community, it becomes lasting virtue. ~ When one cultivates virtue in his country, it becomes abundant virtue. ~ When one cultivates virtue in the world, it becomes universal. ~ Therefore the person should be viewed as a person. ~ The family should be viewed as a family. ~ The community should be viewed as a community. ~ The country should be viewed as a country. ~ And the world should be viewed as the world. ~ How do I know this to be the case in the world? ~ Through this.

[42t55c] **Wing-tsit Chan** ~ He who possesses virtue in abundance ~ May be compared to an infant. ~ Poisonous insects will not sting him. ~ Fierce beasts will not seize him. ~ Birds of prey will not strike him. ~ His bones are weak, his sinews tender, but his grasp is firm. ~ He does not yet know the union of male and female, ~ But his organ is aroused, ~ This means that his essence is at its height. ~ He may cry all day without becoming hoarse, ~ This means that his (natural) harmony is perfect. ~ To know harmony means to be in accord with the eternal. ~ To be in accord with the eternal means to be enlightened. ~ To force the growth of life means ill omen. ~ For the mind to employ the vital force without restraint means violence. ~ After things reach their prime, they begin to grow old, ~ Which means being contrary to Tao. ~ Whatever is contrary to Tao will soon perish.

[42t56c] **Wing-tsit Chan** ~ He who knows does not speak. ~ He who speaks does not know. ~ Close the mouth. ~ Shut the doors. ~ Blunt the sharpness. ~ Untie the tangles. ~ Soften the light. ~ Become one with the dusty world. ~ This is called profound identification. ~ Therefore: ~ It is impossible either to be intimate and close to him or to be distant and indifferent to him. ~ It is impossible either to benefit him or to harm him. ~ It is impossible either to honor him or to disgrace him. ~ For this reason he is honored by the world.

[42t57c] **Wing-tsit Chan** ~ Govern the state with correctness. ~ Operate the army with surprise tactics. ~ Administer the empire by engaging in no activity. ~ How do I know that this should be so? ~ Through this: ~ The more taboos and prohibitions there are in the world, ~ The poorer the people will be. ~ The more sharp weapons the people have, ~ The more troubled the state will be. ~ The more cunning and skill man possesses, ~ The more vicious things will appear. ~ The more laws and orders are made prominent, ~ The more thieves and robbers there will be. ~ Therefore the sage says: ~ I take no action and the people of themselves are transformed. ~ I love tranquility and the people of themselves become correct. ~ I engage in no activity and the people of themselves become prosperous. ~ I have no desires and the people of themselves become simple.

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[42t58c] **Wing-tsit Chan** ~ When the government is non-discriminative and dull, ~ The people are contented and generous. ~ When the government is searching and discriminative, ~ The people are disappointed and contentious. ~ Calamity is that upon which happiness depends; ~ Happiness is that in which calamity is latent. ~ Who knows when the limit will be reached? ~ Is there no correctness (used to govern the world)? ~ Then the correct again becomes the perverse. ~ And the good will again become evil. ~ The people have been deluded for a long time. ~ Therefore the sage is as pointed as a square but does not pierce. ~ He is as acute as a knife but does not cut. ~ He is as straight as an unbent line but does not extend. ~ He is as bright as light but does not dazzle.

[42t59c] **Wing-tsit Chan** ~ To rule people and to serve Heaven there is nothing better than to be frugal. ~ Only by being frugal can one recover quickly. ~ To recover quickly means to accumulate virtue heavily. ~ By the heavy accumulation of virtue one can overcome everything. ~ If one can overcome everything, then he will acquire a capacity the limit of which is beyond anyone's knowledge. ~ When his capacity is beyond anyone's knowledge, he is fit to rule a state. ~ He who possesses the Mother (Tao) of the state will last long. ~ This means that the roots are deep and the stalks are firm, ~ Which is the way of long life and everlasting vision.

[42t60c] **Wing-tsit Chan** ~ Ruling a big country is like cooking a small fish. ~ If Tao is employed to rule the empire, ~ Spiritual beings will lose their supernatural power. ~ Not that they lose their spiritual power, ~ But their spiritual power can no longer harm people. ~ Not only will their supernatural power not harm people, ~ But the sage also will not harm people. ~ When both do not harm each other, ~ Virtue will be accumulated in both for the benefit (of the people).

[42t61c] **Wing-tsit Chan** ~ A big country may be compared to the lower part of a river. ~ It is the converging point of the world; ~ It is the female of the world. ~ The female always overcomes the male by tranquility, ~ And by tranquility she is underneath. ~ A big state can take over a small state if it places itself below the small state; ~ And the small state can take over a big state if it places itself below the big state. ~ Thus some, by placing themselves below, take over (others), ~ And some, by being (naturally) low, take over (other states). ~ After all, what a big state wants is but to annex and herd others, ~ And what a small state wants is merely to join and serve others. ~ Since both big and small states get what they want, ~ The big state should place itself low.

[42t62c] **Wing-tsit Chan** ~ Tao is the storehouse of all things. ~ It is the good man's treasure and the bad man's refuge. ~ Fine words can buy honor, ~ And fine deeds can gain respect from others. ~ Even if a man is bad, when has (Tao) rejected him? ~ Therefore on the occasion of crowning an emperor or installing the three ministers, ~ Rather than present large pieces of jade preceded by teams of four horses, ~ It is better to kneel and offer this Tao. ~ Why did the ancients highly value this Tao? ~ Did they not say, "Those who seek shall have it and those who sin shall be freed"? ~ For this reason it is valued by the world.

[42t63c] **Wing-tsit Chan** ~ Act without action. ~ Do without ado. ~ Taste without tasting. ~ Whether it is big or small, many or few, repay hatred with virtue. ~ Prepare for the difficult while it is still easy. ~ Deal with the big while it is still small. ~ Difficult undertakings have always started with what is easy. ~ And great undertakings have always started with what is small. ~ Therefore the sage never strives for the great, ~ And thereby the great is achieved. ~ He who makes rash promises surely lacks faith. ~ He who takes things too easily will surely encounter much difficulty. ~ For this reason even the sage regards things as difficult. ~ And therefore he encounters no difficulty.

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[42t64c] **Wing-tsit Chan** ~ What remains still is easy to hold. ~ What is not yet manifest is easy to plan for. ~ What is brittle is easy to crack. ~ What is minute is easy to scatter. ~ Deal with things before they appear. ~ Put things in order before disorder arises. ~ A tree as big as a man's embrace grows from a tiny shoot. ~ A tower of nine stories begins with a heap of earth. ~ The journey of a thousand li starts from where one stands. ~ He who takes action fails. ~ He who grasps things loses them. ~ For this reason the sage takes no action and therefore does not fail. ~ He grasps nothing and therefore he does not lose anything. ~ People in their handling of affairs often fail when they are about to succeed. ~ If one remains as careful at the end as he was at the beginning, there will be no failure. ~ Therefore the sage desires to have no desire, ~ He does not value rare treasures. ~ He learns to be unlearned, and returns to what the multitude has missed (Tao). ~ Thus he supports all things in their natural state but does not take any action.

[42t65c] **Wing-tsit Chan** ~ In ancient times those who practiced Tao well ~ Did not seek to enlighten the people, but to make them ignorant. ~ People are difficult to govern because they have too much knowledge. ~ Therefore he who rules the state through knowledge is a robber of the state; ~ He who rules a state not through knowledge is a blessing to the state. ~ One who knows these two things also (knows) the standard. ~ Always to know the standard is called profound and secret virtue. ~ Virtue becomes deep and far-reaching, ~ And with it all things return to their original state. ~ Then complete harmony will be reached.

[42t66c] **Wing-tsit Chan** ~ The great rivers and seas are kings of all mountain streams ~ Because they skillfully stay below them. ~ That is why they can be their kings. ~ Therefore, in order to be the superior of the people, ~ One must, in the use of words, place himself below them. ~ And in order to be ahead of the people, ~ One must, in one's own person, follow them. ~ Therefore the sage places himself above the people and they do not feel his weight. ~ He places himself in front of them and the people do not harm him. ~ Therefore the world rejoices in praising him without getting tired of it. ~ It is precisely because he does not compete that the world cannot compete with him.

[42t67c] **Wing-tsit Chan** ~ All the world says that my Tao is great and does not seem to resemble (the ordinary). ~ It is precisely because it is great that it does not resemble (the ordinary). ~ If it did resemble, it would have been small for a long time. ~ I have three treasures. ~ Guard and keep them: ~ The first is deep love, ~ The second is frugality, ~ And the third is not to dare to be ahead of the world. ~ Because of deep love, one is courageous. ~ Because of frugality, one is generous. ~ Because of not daring to be ahead of the world, one becomes the leader of the world. ~ Now, to be courageous by forsaking deep love, ~ To be generous by forsaking frugality, ~ And to be ahead of the world by forsaking following behind - ~ This is fatal. ~ For deep love helps one to win in the case of attack, ~ And to be firm in the case of defense. ~ When Heaven is to save a person, ~ Heaven will protect him through deep love.

[42t68c] **Wing-tsit Chan** ~ A skillful leader of troops is not oppressive with his military strength. ~ A skillful fighter does not become angry. ~ A skillful conqueror does not compete with people. ~ One who is skillful in using men puts himself below them. ~ This is called the virtue of non-competing. ~ This is called the strength to use men. ~ This is called matching Heaven, the highest principle of old.

[42t69c] **Wing-tsit Chan** ~ The strategists say: ~ "I dare not take the offensive but I take the defensive; ~ I dare not advance an inch but I retreat a foot." ~ This means: ~ To march without formation, ~ To stretch one's arm without showing it, ~ To confront enemies without seeming to meet them, ~ To hold weapons without seeming to have them. ~ There is no greater disaster than to make light of the enemy. ~ Making light of the enemy will destroy my treasures. ~ Therefore when armies are mobilized and issues joined, ~ The man who

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is sorry over the fact will win.

[42t70c] **Wing-tsit Chan** ~ My doctrines are very easy to understand and very easy to practice, ~ But none in the world can understand or practice them. ~ My doctrines have a source (Nature), ~ My deeds have a master (Tao). ~ It is because people do not understand this that they do not understand me. ~ Few people know me, and therefore I am highly valued. ~ Therefore the sage wears a coarse cloth on top and carries jade within his bosom.

[42t71c] **Wing-tsit Chan** ~ To know that you do not know is the best. ~ To pretend to know when you do not know is a disease. ~ Only when one recognizes this disease as a disease can one be free from the disease. ~ The sage is free from the disease. ~ Because he recognizes this disease to be disease, he is free from it.

[42t72c] **Wing-tsit Chan** ~ When the people do not fear what is dreadful, ~ Then what is greatly dreadful will descend on them. ~ Do not reduce the living space of their dwellings. ~ Do not oppress their lives. ~ It is because you do not oppress them that they are not oppressed. ~ Therefore the sage knows himself but does not show himself. ~ He loves himself but does not exalt himself. ~ Therefore he rejects the one but accepts the other.

[42t73c] **Wing-tsit Chan** ~ He who is brave in daring will be killed. ~ He who is brave in not daring will live. ~ Of these two, one is advantageous and one is harmful. ~ Who knows why Heaven dislikes what it dislikes? ~ Even the sage considers it a difficult question. ~ The Way of Heaven does not compete, and yet it skillfully achieves victory. ~ It does not speak, and yet it skillfully responds to things. ~ It comes to you without your invitation. ~ It is not anxious about things and yet it plans well. ~ Heaven's net is indeed vast. ~ Though its meshes are wide, it misses nothing.

[42t74c] **Wing-tsit Chan** ~ The people are not afraid of death. ~ Why, then, threaten them with death? ~ Suppose the people are always afraid of death and we can seize those who are vicious and kill them, ~ Who would dare to do so? ~ There is always the master executioner (Heaven) who kills. ~ To undertake executions for the master executioner is like hewing wood for the master carpenter. ~ Whoever undertakes to hew wood for the master carpenter rarely escapes injuring his own hands.

[42t75c] **Wing-tsit Chan** ~ The people starve because the ruler eats too much tax-grain. ~ Therefore they starve. ~ They are difficult to rule because their ruler does too many things. ~ Therefore they are difficult to rule. ~ The people take death lightly because their ruler strives for life too vigorously. ~ Therefore they take death lightly. ~ It is only those who do not seek after life that excel in making life valuable.

[42t76c] **Wing-tsit Chan** ~ When man is born, he is tender and weak. ~ At death, he is stiff and hard. ~ All things, the grass as well as trees, are tender and supple while alive. ~ When dead, they are withered and dried. ~ Therefore the stiff and the hard are companions of death. ~ The tender and the weak are companions of life. ~ Therefore if the army is strong, it will not win. ~ If a tree is stiff, it will break. ~ The strong and the great are inferior, while the tender and the weak are superior.

[42t77c] **Wing-tsit Chan** ~ Heaven's Way is indeed like the bending of a bow. ~ When (the string) is high, bring it down. ~ When it is low, raise it up. ~ When it is excessive, reduce it. ~ When it is insufficient, supplement it. ~ The Way of Heaven reduces whatever is excessive and supplements whatever is insufficient. ~ The way of man is different. ~ It reduces the insufficient to offer to the excessive. ~ Who is able to have excess to offer to

the world? ~ Only the man of Tao. ~ Therefore the sage acts, but does not rely on his own ability. ~ He accomplishes his task, but does not claim credit for it. ~ He has no desire to display his excellence.

[42t78c] **Wing-tsit Chan** ~ There is nothing softer and weaker than water, ~ And yet there is nothing better for attacking hard and strong things. ~ For this reason there is no substitute for it. ~ All the world knows that the weak overcomes the strong and the soft overcomes the hard. ~ But none can practice it. ~ Therefore the sage says: ~ He who suffers disgrace for his country ~ Is called the lord of the land. ~ He who takes upon himself the country's misfortunes ~ Becomes the king of the empire. ~ Straight words seem to be their opposite.

[42t79c] **Wing-tsit Chan** ~ To patch up great hatred is surely to leave some hatred behind. ~ How can this be regarded as good? ~ Therefore the sage keeps the left-hand portion (obligation) of a contract ~ And does not blame the other party. ~ Virtuous people attend to their left-hand portions, ~ While those without virtue attend to other people's mistakes. ~ "The Way of Heaven has no favorites. ~ It is always with the good man."

[42t80c] **Wing-tsit Chan** ~ Let there be a small country with few people. ~ Let there be ten times and a hundred times as many utensils ~ But let them not be used. ~ Let the people value their lives highly and not migrate far. ~ Even if there are ships and carriages, none will ride in them. ~ Even if there are arrows and weapons, none will display them. ~ Let the people again knot cords and use them (in place of writing). ~ Let them relish their food, beautify their clothing, be content with their homes, and delight in their customs. ~ Though neighboring communities overlook one another and the crowing of cocks and barking of dogs can be heard, ~ Yet the people there may grow old and die without ever visiting one another.

[42t81c] **Wing-tsit Chan** ~ True words are not beautiful; ~ Beautiful words are not true. ~ A good man does not argue; ~ He who argues is not a good man. ~ A wise man has no extensive knowledge; ~ He who has extensive knowledge is not a wise man. ~ The sage does not accumulate for himself. ~ The more he uses for others, the more he has himself. ~ The more he gives to others, the more he possesses of his own. ~ The Way of Heaven is to benefit others and not to injure. ~ The Way of the sage is to act but not to compete.

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[91t01c] **И. И. Семененко** ~ Если Дао могут высказать, Дао не является незыблемым; ~ если могут назвать имя, имя не является незыблемым. ~ Безымянность - вот начало Неба и Земли, ~ в наличии же имени таится мать десяти тысяч вещей. ~ Незыблемое неналичие - желаю поглядеть на скрытые в нем чудеса; ~ наличие в незыблемости - желаю осмотреть его окраину. ~ Выходит эта пара вместе, но именами различается. ~ Даю одно им имя сокровенного. ~ За сокровенным - сокровенное, врата множества чудес.

[91t02c] **И. И. Семененко** ~ Когда все в Поднебесной знают, что прекрасное прекрасно, то вот и безобразное; ~ когда все знают, что добро является добром, то вот и зло. ~ Наличие и неналичие друг друга порождают, ~ трудное и легкое друг друга образуют, ~ короткое и длинное друг друга формируют, ~ высокое и низкое взаимно соотносятся, ~ тона звучат в гармонии, ~ переднее и заднее друг за другом следуют. ~ Вот почему Премудрый человек пребывает в деле недеяния, ~ проводит в жизнь учение, невыразимое в словах. ~ От десяти тысяч вещей, хотя они и возрастают, он не отказывается; ~ чему дает жизнь, не имеет, что делает, на то не опирается, свершая подвиги, к себе их не относит. ~ Лишь потому, что не относит, и остается с ними неразлучен.

[91t03c] **И. И. Семененко** ~ Когда не возвышают лучших, в народе нет соперничества; ~ когда не ценят редкие товары, в народе не бывает воровства; ~ когда устраняют все соблазны, сердце народа не находится в смятении. ~ Вот почему Премудрый человек при наведении порядка делает сердца людей пустыми, а желудки полными, стремления слабыми, а кости крепкими. ~ Он неизменно побуждает народ пребывать без знаний и желаний. ~ А на знающих влияет так, что они не смеют действовать. ~ Когда приводят в действие бездействие, то неизбежно добиваются порядка.

[91t04c] **И. И. Семененко** ~ Дао совершенно пусто, но при пользовании им его, пожалуй, не наполнить. ~ Как оно глубоко! ~ Это прародитель десяти тысяч вещей. ~ Оно притупляет свою остроту, ~ смиряет всю свою запутанность, ~ смягчает силу своего сияния, ~ делает единой свою пыль. ~ И как же оно скрытно! ~ Но существует, кажется, на самом деле. ~ Я не знаю, чье оно дитя. ~ Похоже, что предшествует Владыке.

[91t05c] **И. И. Семененко** ~ Небо и Земля не человечны. ~ Они видят в десяти тысячах вещей лишь соломенных собак; ~ Премудрый человек не человечен, он видит в ста фамилиях лишь соломенных собак. ~ Промежуток между Небом и Землей - это как кузнечные мехи: ~ они пусты, но не иссякают, а движутся и все больше производят. ~ Многоречивость для числа - тупик, лучше придерживаться середины.

[91t06c] **И. И. Семененко** ~ Душа долины не подвластна смерти и зовется сокровенной самкой. ~ Врата же сокровенной самки - это корень Неба и Земли. ~ Она, такая непрерывная, вроде существует. ~ При ее использовании не требуется никаких усилий.

[91t07c] **И. И. Семененко** ~ Небеса с Землею долговечны. ~ Небо и Земля могут быть долговечны, так как не живут сами по себе, и поэтому они способны вечно жить. ~ Вот почему Премудрый человек предпочитает находиться сзади, а оказывается впереди и, отстраняясь от себя, себя сохраняет. ~ Не потому ли это, что у него нет личного? ~ Но именно поэтому он может свое личное осуществить.

[91t08c] **И. И. Семененко** ~ Высшее добро сходно с водой. ~ Добро воды состоит в том, что она приносит пользу десяти тысячам вещей и при этом не соперничает. ~ Место, где она пребывает, ненавистно для

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толпы, поэтому она и близка к Дао. ~ Добрым местом обитания является Земля, ~ добром для сердца выступает глубина, ~ добро в общении составляет человечность, ~ добро в высказывании - это искренность, ~ добро в правлении исчерпывается порядком, ~ добро деяния заключается в способности, ~ добро движения есть время. ~ Не соперничает и поэтому не вызывает осуждения.

[91t09c] **И. И. Семененко** ~ Наполнить до краев, придерживая, чтобы не разлить, - не идет в сравнение с тем, когда уже пусто. ~ Не сохранить надолго острым то, что натачивают все острее. ~ Когда забита вся палата златом и нефритом, никто не сможет их сберечь. ~ Кто гордится тем, что знатен и богат, сам обрекает себя на несчастье. ~ Дао Неба в том, чтобы успешно завершить свои труды и удалиться.

[91t10c] **И. И. Семененко** ~ Возможно ль, сохраняя душу и в объятиях с единым, с ними не расстаться? ~ Возможно ль, как младенцу, сосредоточивать дыхание и быть предельно мягким? ~ Возможно ли избавиться от недостатков, если добиться чистоты и зреть сокровенное? ~ Возможно ли без знаний любить народ и управлять страной? ~ Возможно ли без самки открыть или закрыть Небесные врата? ~ Возможно ль, находясь в бездействии, все ясно понимать? ~ Рождать и взращивать, ~ чему давать жизнь - не иметь, ~ на свои действия не опираться, ~ быть старшим, но не властвовать ~ - это зовется сокровенной добродетелью.

[91t11c] **И. И. Семененко** ~ Ступицу окружают 30 спиц, но пользоваться повозкой позволяет пустота отверстия в ступице. ~ Мнут глину, чтобы вылепить сосуд, но пользоваться сосудом позволяет его пустота. ~ Строя дом, проделывают дверь и окна, но пользоваться домом позволяет его пустота. ~ Приносит пользу то, что в них имеется, но пользоваться ими позволяет то, чего в них нет.

[91t12c] **И. И. Семененко** ~ Пять цветов ведут к утрате зрения, ~ пять тонов ведут к потере слуха, ~ пять ощущений вкуса расстраивают вкус, ~ охотничий азарт приводит к умопомрачению, ~ редкие товары делают людей преступниками. ~ Именно поэтому Премудрый человек заботится о чреве и пренебрегает тем, что можно лицезреть очами. ~ Он отбрасывает то и берет это.

[91t13c] **И. И. Семененко** ~ Благоволение сменяется позором наподобие того, как конь трепещет. ~ В знатности, как в нашем теле, заключено великое несчастье. ~ Что подразумеваю, когда говорю: ~ благоволение сменяется позором наподобие того, как конь трепещет? ~ Благоволение проявляют к низшим. ~ При обретении его они походят на вострепетавшего коня и походят на вострепетавшего коня, когда лишаются благоволения. ~ В этом смысл высказывания: ~ благоволение сменяется позором наподобие того, как конь трепещет. ~ Что значит в знатности, как в нашем теле, заключено великое несчастье? ~ Я потому страдаю от великого несчастья, что у меня есть тело. ~ Но разве испытаю я несчастье, если у меня не будет тела? ~ Кто своим телом станет Поднебесной, когда знатен, тому можно ее поручить. ~ Кто своим телом станет Поднебесной, будучи любимцем, тому можно ее вверить.

[91t14c] **И. И. Семененко** ~ На что гляжу, но не могу увидеть, называю ровным; ~ что слушаю, но не могу услышать, называю редким; ~ что пробую схватить, но никак не удается, называю крошечным. ~ Эти три расследовать нельзя, и потому создам из них одно, смешав. ~ Что у него вверху, то не блестит, а что внизу, то не тускнеет; ~ оно бесконечно и ему нельзя дать имени. ~ Все время возвращается к отсутствию вещей. ~ Это вид невидного, образ отсутствия вещей. ~ Оно расплывчато, неясно. ~ При встрече с ним не видят его спереди, а следуя за ним, не видят сзади. ~ Владеют Дао древности, чтобы править нынешним наличием; ~ в способности знать древнее начало заключена разгадка Дао.

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[91t15c] **И. И. Семененко** ~ Искусные мужи древнего времени были тонки, чудесны, сокровенны, проницательны. ~ Их глубины не различить. ~ А раз не различить, то опишу их через силу внешне. ~ Они выглядят такими нерешительными, словно зимою переходят реку. ~ И такими неуверенными, словно боятся окружающих соседей. ~ Своей учтивостью напоминают гостя. ~ Расхлябанны, как лед перед началом таяния. ~ Они просты, как дерева обрубок, и просторны, как долина. ~ У них все смешано, словно в грязи. ~ Кто может, успокаиваясь, постепенно добиваться чистоты в грязи? ~ Кто может при посредстве вечного движения постепенно воскрешать в покое? ~ Кто сберегает это Дао, не стремится к полноте; ~ ведь потому лишь, что не полон, он в состоянии, не прибегая к новому, достигнуть совершенства в ветхом.

[91t16c] **И. И. Семененко** ~ В пределе достижения пустоты неколебимо сберегается покой. ~ В возрастании десяти тысяч вещей я зрю их возвращение. ~ Вещей несметно много, и каждая возвращается к своему корню. ~ Возвращение к корню называется покоем. ~ Это означает возвращение к судьбе. ~ Возвращение к судьбе делает незыблемым, ~ знание незыблемого называется просветом. ~ В незнании незыблемого - зло бессмысленного становления. ~ Знание незыблемого емко, в емком общее, общее есть царь, царь - это Небо, Небо означает Дао, а если - Дао, значит, вечен и в безопасности всю жизнь.

[91t17c] **И. И. Семененко** ~ Наивысший - это когда низшие лишь знают о его существовании; ~ ниже его тот, кого с любовью хвалят; ~ еще более низкого - боятся, ~ самого же низкого - презирают. ~ Кто не способен доверять другим, тому не доверяют. ~ С какою неуверенностью наивысший относится к словам! ~ Он ими дорожит! ~ Когда же свершены дела, достигнуты успехи, то все в народе говорят: "Я самостен".

[91t18c] **И. И. Семененко** ~ Лишь стоит пренебречь великим Дао, приходят с человечностью и справедливостью. ~ А возникает мудрость, и появляется большая ложь. ~ Когда враждует вся родня, то начинают исповедовать сыновнюю почтительность с родительской любовью. ~ Страна объята распрей, и тогда жалуют преданные подданные.

[91t19c] **И. И. Семененко** ~ Когда отринут мудрость и отбросят знания, от этого народу польза возрастет во много раз. ~ Когда отринут человечность и отбросят справедливость, в народе воцарятся вновь сыновняя почтительность с родительской любовью. ~ Когда отринут изощренность и отбросят выгоду, то воры и разбойники переведутся. ~ Эти три дают лишь лоск и не годятся, ~ поэтому проникнись главным: будь безыскусен, неразлучен с первозданным, уменьши свое личное, умерь желания.

[91t20c] **И. И. Семененко** ~ Не ведаешь заботы, когда перестаешь учиться. ~ Как мала разница между словами "да" и "ладно"! ~ И как же связаны между собой прекрасное и безобразное! ~ Чего страшатся люди, не может не страшить. ~ Какое запустение! ~ Нет этому конца! ~ Толпа находится в веселье, словно на пиру или на празднике весны. ~ Один я только пребываю безучастным и ни в чем себя не проявляю, ~ как новорожденный, который еще не научился улыбаться. ~ Я выгляжу понурым как бездомный. ~ В толпе у каждого имеется какой-либо излишек, и лишь у одного меня - словно все утеряно. ~ Какое сердце у меня, глупца! ~ В нем столько безрассудности! ~ Обыденные люди отличаются понятливостью, один я только ничего не смыслю. ~ Обыденные люди дотошно во всем разбираются, один только я остаюсь невеждой. ~ Какое у меня спокойствие! ~ Оно напоминает океан. ~ Несусь как ветер в вышине! ~ Словно не могу нигде остановиться! ~ Каждый из толпы находит себе применение, один я являюсь ни на что не годным неучем. ~ В отличие от остальных людей, я дорожу лишь тем, чтобы меня кормила грудью мать.

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[91t21c] **И. И. Семененко** ~ Все вмещается великой добродетелью, и в этом она следует лишь Дао. ~ Дао в смысле вещи всецело смутно и расплывчато. ~ И в нем, таком смутном и расплывчатом, есть образы! ~ И в нем, таком расплывчатом и смутном, есть вещи! ~ И в нем, таком глубоком и неясном, есть сгущенность! ~ Его сгущенность обладает высшей подлинностью. ~ В нем все является реальным. ~ Издревле и доныне не исчезает его имя. ~ Так оно собирает множество великих. ~ Откуда мне известно, каким видом обладает множество великих? ~ Отсюда.

[91t22c] **И. И. Семененко** ~ Изогнутое цело, ~ кривое прямо, ~ пустое полно, ~ ветхое ново, ~ в малом обретают, ~ при многом заблуждаются. ~ Поэтому Премудрый человек держит в объятиях единое и в этом выступает образцом для Поднебесной. ~ Себя не видит и поэтому находится в просвете; ~ не считает себя правым и поэтому заметен; ~ не хвастается и поэтому заслужен; ~ не зазнается и поэтому всех старше. ~ Он не соперничает и поэтому никто не может с ним соперничать. ~ Разве не имеют смысла сказанные в древности слова о том, что изогнутое цело? ~ К истинно целому и возвращаются.

[91t23c] **И. И. Семененко** ~ То слово самостно, что редко. ~ Поэтому-то вихрь не буйствует все утро, ливень не хлещет целый день. ~ Кто это делает? ~ Небо и Земля. ~ Коль даже Небо и Земля ничего не в силах делать вечно, то человек тем паче. ~ Поэтому и предаются Дао. ~ У кого Дао, тот ему тождествен; ~ добродетельный тождествен добродетели, ~ утративший тождествен утрате. ~ Кто отождествляет себя с Дао, того Дао тоже обретает с радостью; ~ кто отождествляет себя с добродетелью, того добродетель тоже обретает с радостью; ~ кто делает себя тождественным утрате, того утрата тоже обретает с радостью. ~ Кто не способен доверять другим, тому не доверяют.

[91t24c] **И. И. Семененко** ~ Долго на носках не устоять, далеко широким шагом не пройти. ~ Кто себя видит, тот не ведает просвета; ~ кто считает себя правым, не заметен; ~ кто хвастается, не заслужен; ~ кто зазнается, тот других не старше. ~ У кого Дао, тот этого не делает, ибо такое поведение, согласно Дао, равняется тому, когда переедают или впустую ходят, а этого не любит, кажется, никто.

[91t25c] **И. И. Семененко** ~ Существует одна вещь, совершенная по смеси. ~ Она родилась прежде Неба и Земли. ~ О, как она безмолвна и бесформенна! ~ Стоит одна и неизменна, ходит кругом, и ей ничто не угрожает. ~ Она может быть для Поднебесной матерью. ~ Мне не известно ее имя. ~ Наделяю эту вещь прозванием "Дао" и через силу отыскиваю для него имя "Великое". ~ Великим называю уходящее, ~ уходит - значит далеко находится, ~ а далеко находится - значит возвращается. ~ Поэтому-то Дао и велико, велико Небо, велика Земля, велик и царь. ~ Во вселенной пребывают четверо великих, и место одного из них занимает царь. ~ Примером для людей является Земля, ~ для Земли примером служит Небо, ~ для Небес примером выступает Дао, ~ Дао свой пример находит в самости.

[91t26c] **И. И. Семененко** ~ Тяжесть составляет корень легковесности, ~ покой есть государь поспешности. ~ Вот почему Премудрый человек, даже когда он целый день идет, не разлучается с тяжелою поклажей. ~ И даже разместившись в царственных чертогах, он остается беззаботен и далек от мира. ~ Да и как может властелин десятка тысяч колесниц относиться к себе легковеснее, чем к Поднебесной? ~ При легковесности утрачивают корень, из-за поспешности теряют государя.

[91t27c] **И. И. Семененко** ~ Умелая езда не оставляет следа, ~ от умелых слов не остается крапин, ~ умея сосчитать, не прибегают к счетным биркам; ~ когда умело запирают дверь, не применяют никаких замков, но ее не отпереть; ~ когда с умением завязывают узел, не используют веревки, но его не

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развязать. ~ Так и Премудрый человек проявляет неизменное умение спасать других, и потому нет брошенных людей; ~ умеет с неизменностью спасать вещи, и потому они не брошены. ~ Это зовут внезапно набегающим просветом. ~ Поэтому-то добрый человек недоброму наставник, ~ недобрый же для доброго опора. ~ Когда не дорожат своим наставником и не щадят своей опоры, то пусть бы были даже и умны, но пребывают в тяжком заблуждении. ~ В этом заключается вся суть и тайна.

[91t28c] **И. И. Семененко** ~ Кто, зная о своем мужском начале, сберегает в себе женское, становится ущельем Поднебесной? ~ А став ущельем Поднебесной, не разлучается с незыблемою добродетелью и возвращается к младенцу. ~ Кто, зная, что он светел, сберегает свою темноту, становится для Поднебесной образцом. ~ А став для Поднебесной образцом, не вносит изменения в незыблемую добродетель и возвращается к бескрайности. ~ Кто, зная что он славен, сберегает свою опозоренность, становится долиной Поднебесной. ~ А став долиной Поднебесной, преисполняется незыблемою добродетелью и возвращается к тому, что первозданно. ~ Первозданное же рассыпается на чаши. ~ Когда Премудрый человек для них находит применение, то становится главой чинов. ~ Великое кроят не разрезая.

[91t29c] **И. И. Семененко** ~ Кто вознамерится взять Поднебесную и ею заниматься, на мой взгляд, это ему не удастся. ~ Поднебесная - чаша душевная, и сформовать ее нельзя. ~ Формуя, ее только портят, владея же, утрачивают. ~ Средь сущего одни ведут, другие следуют; ~ одни выдыхают медленно, другие - быстро; ~ одни становятся сильны, другие чахнут; ~ одни поднимаются, другие гибнут. ~ Именно поэтому Премудрый человек отбрасывает крайность, отвергает неумеренность, отказывается от излишества.

[91t30c] **И. И. Семененко** ~ Кто помогает государю на основе Дао, не подминает Поднебесную оружием. ~ В противном случае лишь ожидает крах. ~ Где стоит войско, там растут колючие кустарники. ~ После прохода большой армии настают голодные годы. ~ У искусного сбывается, и только! ~ Он не смеет брать оружием и подминать. ~ У него сбывается, и он не зазнается; ~ сбывается, и не кичится; ~ сбывается, и не гордится; ~ сбывается как неизбежное; ~ сбывается при том, что он не подминает. ~ На смену возмужалости, когда находятся в расцвете сил, приходит старость. ~ Это значит действовать вопреки Дао. ~ А тому, кто действует вопреки Дао, конец приходит рано.

[91t31c] **И. И. Семененко** ~ Отличное оружие - несчастья инструмент. ~ Его, кажется, никто не любит. ~ И им не ведает, у кого Дао. ~ Благородный муж обычно самой ценной стороной считает левую, ~ когда же он берется за оружие, то ценит правую. ~ Оружие - несчастья инструмент, ~ и благородный муж его своим не признает. ~ Он пользуется им лишь по необходимости. ~ Считает наилучшим сохранять невозмутимость и не восторгаться победой на войне. ~ Ведь ею восторгаться - значит радоваться убиению людей. ~ А кто радуется убиению людей - не может быть главою Поднебесной. ~ В праздничной обрядности дорожат левой стороной, в траурной предпочитают правую. ~ Подчиненные военачальника находятся на левой стороне, сам он занимает место справа. ~ Значит, они размещаются согласно погребальному обряду, ~ и им при множестве убитых следует оплакивать их с горечью и скорбью. ~ Победа на войне заслуживает погребального обряда.

[91t32c] **И. И. Семененко** ~ Дао, будучи незыблемым, не имеет имени. ~ И хоть первозданное ничтожно, никто под Небесами его сделать своим подданным не в силах. ~ Если владетели и царь смогут ему следовать, все десять тысяч вещей сами сочтут себя гостями, Небеса с Землей соединятся и снизойдет сладчайшая роса. ~ Народ, не получив ни от кого приказа, сам меж собою уравняется. ~ С началом

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кройки возникает имя; ~ а возникает имя, узнают, когда остановиться. ~ Узнав, когда остановиться, можно избежать опасности. ~ Дао Поднебесной напоминает горную долину со стремящимся по ней в реку к морям потоком.

[91t33c] **И. И. Семененко** ~ Знающий людей умен, ~ знающий себя находится в просвете. ~ Одолевающий других обладает силой, ~ одолевающий себя становится могучим. ~ Кто знает то, что для него достаточно, - богат; ~ кто действует с настойчивостью, когда могуч, тот обладает волей. ~ Кто не утрачивает своего места, долговечен; ~ кто не уходит, когда умирает, продолжает жить вечно.

[91t34c] **И. И. Семененко** ~ Какая широта в великом Дао! ~ Он может находиться слева, справа. ~ Опираясь на него, вещей родится десять тысяч. ~ И от них он не отказывается. ~ Но его заслуги не приносят ему славы. ~ Дает одежду, пищу всем вещам, но не становится их господином. ~ У него незыблемо отсутствие желаний, и он может находиться в унижении. ~ Все вещи к нему возвращаются, но он не становится их господином и может получить имя великого. ~ Он потому может осуществить свою великость, что не признает себя великим.

[91t35c] **И. И. Семененко** ~ К держащему великий образ уходит Поднебесная. ~ Уход к нему не причиняет ей вреда, но приносит мир, спокойствие и благоденствие. ~ Музыка и яства останавливают проходящих странников. ~ Но как же пресно, как безвкусно Дао, когда источается из уст! ~ Глядя на него, в нем не вполне найдешь, чего увидеть; ~ слушая его, в нем не вполне найдешь, чего услышать; ~ когда же пользуешься им, его не исчерпать.

[91t36c] **И. И. Семененко** ~ Прежде чем что-либо сжать, следует сначала его растянуть; ~ прежде чем что-либо ослабить, следует сначала его укрепить; ~ прежде чем что-либо низринуть, следует сначала дать ему подняться; ~ прежде чем у кого-либо отнять, следует сначала ему предоставить. ~ Это зовут неуловимым крошечным просветом. ~ Мягкое и слабое одерживает верх над твердостью и силой. ~ Рыбе не годится выплывать из глубины. ~ Бразды правления не следует показывать.

[91t37c] **И. И. Семененко** ~ Дао, будучи незыблемым, находится в бездействии, но оно при этом непременно действует. ~ Если владетели и царь смогут ему следовать, то десять тысяч вещей сами же преобразуются. ~ Когда они, преобразовываясь, пожелают возрасти, я их укрощу посредством приведения к безымянной первозданности. ~ В состоянии безымянной первозданности не появится желаний. ~ А при отсутствии желаний и в покое Поднебесная сама придет к стабильности.

[91t38c] **И. И. Семененко** ~ Верх добродетели - ее не проявлять и потому быть добродетелью проникнутым. ~ При низшей добродетели стараются ее не упустить и потому не обладают добродетелью. ~ При высшей добродетели бездействуют и лишены намерения действовать. ~ При низшей добродетели берутся за дела и преисполнены намерения действовать. ~ При высшей человечности берутся за дела, но лишены намерения действовать. ~ При высшей справедливости берутся за дела и преисполнены намерения действовать. ~ При высшей ритуальности берутся за дела, и если не встречают отклика, то тащат с пылом за собой. ~ Поэтому с утратой Дао и обретают добродетель; ~ с утратой добродетели овладевают человечностью; ~ с утратой человечности усваивают справедливость; ~ с утратой справедливости вверяют себя ритуалу. ~ Ритуальность составляет мелочь в проявлении преданности и доверия. ~ В ней заключается начало смуты. ~ Различать заранее - это цветок Дао и начало глупости. ~ Именно поэтому великий муж довольствуется сутью и не гонится за мелочами, предпочитает плод цветку, отбрасывает то и берет это.

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[91t39c] **И. И. Семененко** ~ Есть издавна обретшие единое. ~ Благодаря ему Небо и делается чистым, ~ Земля хранит устойчивость, ~ души обретают чудотворность, ~ долины наполняются, ~ вещей родится десять тысяч, ~ владетели и царь становятся для Поднебесной образцом. ~ Достигнуть этого им помогает именно единое. ~ Когда у Неба нет того, что доставляет чистоту, оно, пожалуй, разломается; ~ Земля, не обладая тем, что придает устойчивость, пожалуй, станет шаткой; ~ души, не имея того, что сохраняет чудодейственность, пожалуй, перестанут проявляться; ~ долины при отсутствии того, что позволяет им наполниться, пожалуй, пересохнут; ~ десяти тысячам вещей по неимению того, чем можно жить, не избежать, пожалуй, истребления; ~ владетели и царь, не обладая тем, что обеспечивает знатностью и высшим положением, пожалуй, этого лишатся. ~ Знатность коренится в худородстве, высокому основой служит низкое. ~ Именно поэтому владетели и царь называют себя: "сирый", "вдовый" и "убогий". ~ Не значит ли это, что в худородстве заключается их корень? Разве не так? ~ Отсюда и выходит, что все части, из которых состоит повозка, повозкой еще не являются. ~ Не стремись быть редким словно яшма или многим как простые камни.

[91t40c] **И. И. Семененко** ~ В обратном ходе заключается движение Дао, в слабости - его использование. ~ Десяти тысячам вещей под Небесами жизнь дает наличие, а само наличие рождается от неналичия.

[91t41c] **И. И. Семененко** ~ Высший из мужей, слыша о Дао, усердно претворяет его в жизнь; ~ средний из мужей, слыша о Дао, пребывает в замешательстве; ~ низший из мужей, слыша о Дао, над ним насмехается. ~ Над чем не смеялись бы, то не было бы Дао. ~ Поэтому есть веские суждения. ~ Дао уясняют, словно помрачаются; ~ по нему идут вперед, как пятятся назад; ~ оно ровно, будто все в ухабах; ~ верх добродетели напоминает впадину долины; ~ пречистое походит на запятнанное; ~ бескрайность добродетели уподобляется изъяну; ~ добродетель делают незыблемой как бы невзначай; ~ безыскусная правдивость кажется чем-то превратным. ~ У великого квадрата нет углов, ~ великое изделие не скоро создается, ~ великая мелодия является беззвучной, ~ великий образ не имеет формы. ~ Дао скрытно, у него нет имени, но лишь оно умеет дать взаймы и довести до самого конца.

[91t42c] **И. И. Семененко** ~ Дао порождает единицу, ~ единица родит двойку, ~ два рождает тройку, ~ три дает жизнь десяти тысячам вещей. ~ Все вещи, прислоняясь спиной к Тени (Инь), обнимают Свет (Ян), и дыхание (ци) пустоты приводит их к гармонии. ~ Что людям ненавистно - это оказаться "сирым", "вдовым" и "убогим", но так зовут себя цари с князьями. ~ Выходит, что ущербность может доставлять прибыток, прибыток - приносить ущерб. ~ Такое наставление я получаю от людей. ~ И я их тоже наставляю: за произвол, насилие ждет преждевременная смерть. ~ Это будет моим самым главным наставлением.

[91t43c] **И. И. Семененко** ~ Мягчайшее под Небесами проскакивает сквозь твердейшее. ~ Неналичие проходит в то, что не имеет промежутка. ~ Именно поэтому я знаю о полезности бездействия. ~ В Поднебесной редко кому удается овладеть учением, невыразимым в слове, и полезностью бездействия.

[91t44c] **И. И. Семененко** ~ Милее славу заиметь или живым остаться? ~ Ценней живым остаться иль разбогатеть? ~ Больней приобрести или утратить? ~ Это объясняет, как дорого приходится расплачиваться за свою привязанность, ~ и сколь велик убыток, приносимый накопительством. ~ Кто знает то, что для него является достаточным, не подвергается бесчестью; ~ кто ведает, когда остановиться, пребывает в безопасности и может долго жить.

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[91t45c] **И. И. Семененко** ~ Верх совершенства кажется изъяном, но польза от него не умаляется; ~ верх полноты напоминает пустоту, но польза от нее не иссякает. ~ Верх прямоты походит на извилистость, ~ верх мастерства напоминает неуклюжесть, ~ верх красноречия уподобляется косноязычию. ~ Поспешность преодолевает холод, покой одолевает жар. ~ Покой, невозмутимость - главное в Поднебесной.

[91t46c] **И. И. Семененко** ~ Когда Дао в Поднебесной есть, то скакунов отводят унавоживать поля; ~ когда Дао в Поднебесной нет, то боевых коней растят в походах. ~ Нет худшего несчастья, чем незнание того, что для тебя является достаточным; ~ нет тяжелее бедствия, чем страсть к приобретению. ~ Когда же ведают о том, что то, чего достаточно, является достаточным, находятся в незыблемом достатке.

[91t47c] **И. И. Семененко** ~ Знают Поднебесную, не выходя за дверь, и видят Дао Неба, не подглядывая из окна. ~ Чем далее уходят, тем меньше знают. ~ Именно поэтому Премудрый человек не делает ни шагу, а все знает, он прозревает в то, чего не видит, и добивается успеха, находясь в бездействии.

[91t48c] **И. И. Семененко** ~ Когда учатся, имеют каждый день прибыток, ~ а занимаясь Дао, ежедневно терпят умаление. ~ Умаление следует за умалением, и так доходят до бездействия. ~ Но в состоянии бездействия непременно действуют. ~ Поднебесную берут незыблемо посредством недеяния. ~ А кто при помощи деяний собирается взять Поднебесную, тому для этого их никогда не хватит.

[91t49c] **И. И. Семененко** ~ Премудрый человек не ведает незыблемости сердца. ~ Сердцем для него являются сердца простых людей. ~ С добрыми я добр, но и с недобрыми я тоже добр. ~ К добру приводит добродетель. ~ Кто честен, тем я доверяю, но и нечестным я тоже доверяю. ~ К честности приводит добродетель. ~ Премудрый человек под Небесами беспристрастен и ради Поднебесной мутит свое сердце. ~ При нем все по-детски улыбаются.

[91t50c] **И. И. Семененко** ~ Выходят, чтобы жить; ~ входя обратно, умирают. ~ Из каждых десяти лишь три вступают в жизнь и три, уж находясь в конце ее, вышагивают к смерти. ~ И те, чья человеческая жизнь является лишь местом смерти, по которому им двигаться, тоже составляют три из десяти. ~ Чем это объясняется? ~ Тем, что они всего превыше ценят жизнь. ~ Говорят, есть человек, умеющий заботиться о жизни. ~ Когда идет по суше, на него не нападает носорог и тигр, вступая в войско, он не запасается оружием и латами. ~ Носорогу некуда его ударить рогом, тигру негде в него впиться когтями, мечу некуда в него вонзиться острием. ~ Чем это объясняется? ~ Тем, что в нем нет места для смерти.

[91t51c] **И. И. Семененко** ~ Дао рождает, добродетель взращивает, вещь оформляется, обстоятельства приводят к завершению. ~ Поэтому-то среди десяти тысяч вещей нет ни одной, которая не почитала бы Дао и не ценила добродетель. ~ Чтить Дао, ценить добродетель - это не чей-либо приказ, а незыблемая самость. ~ Дао рождает, добродетель взращивает. ~ Она растит, лелеет, совершенствует, делает зрелым, содержит, укрывает. ~ Чему давать жизнь, не иметь, ~ на свои действия не опираться, ~ быть старшим, но не властвовать ~ - это называют сокровенной добродетелью.

[91t52c] **И. И. Семененко** ~ У Поднебесной есть начало, и оно становится ей матерью. ~ Дитя, только окажется пред матерью, и мать сразу же его узнает, а узнает, и дитя вновь будет ее слушаться и до скончания жизни не изведает опасности. ~ Закрыв отверстия и заперев врата, до самого конца избавишься от тягот, ~ а если распахнешь их и возьмешься за дела, не испытаешь никогда спасения. ~

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Видеть малое значит быть в просвете, ~ в сбереженной мягкости заключено могущество. ~ Пользуясь сиянием Дао, вновь возвращаются в его просвет и не причиняют себе зла. ~ Это называют навыком к незыблемому.

[91t53c] **И. И. Семененко** ~ Знай я совсем немного, вступил бы на Великий Путь и лишь боялся бы с него сойти. ~ Великий Путь отменно ровен, но людям нравятся тропинки. ~ Когда дворец блещет убранством, поля заполоняют сорняки и житницы стоят совсем пустые. ~ И надевать при этом яркие наряды, ~ носить отборные клинки, ~ чревоугодничать, ~ купаться в роскоши ~ - это зовется воровской кичливостью. ~ В ней все противоречит Дао.

[91t54c] **И. И. Семененко** ~ Умеющего крепко встать не шелохнуть, ~ умеющего охватить не оторвать. ~ Сыновья и внуки будут непрестанно поминать их жертвами. ~ У того, кто это совершенствует в себе, добродетель делается подлинной; ~ у того, кто это совершенствует в семье, добродетель достигает изобилия; ~ у того, кто это совершенствует в селении, добродетель возрастает; ~ у того, кто это совершенствует в уделе, добродетель процветает; ~ у того, кто это совершенствует и в Поднебесной, добродетель делается всеобъемлющей. ~ Поэтому-то зрят себя собою, семью семьей, селение селением, удел уделом, Поднебесную всей Поднебесной. ~ Откуда мне известно истинное состояние Поднебесной? ~ Отсюда.

[91t55c] **И. И. Семененко** ~ Кто преисполнен добродетели, походит на младенца. ~ Его не ужалит ядовитая змея, не схватит лютый зверь, не заклюет пернатый хищник. ~ Его кости слабы, сухожилия мягки, но держит в горсти крепко. ~ Хотя ему еще неведома связь самца и самки, он всецело развит. ~ Его сгущенность совершенна. ~ Он может целый день кричать и не охрипнуть. ~ Гармония в нем совершенна. ~ Знание гармонии зовут незыблемым, знание незыблемого называется просветом. ~ Становиться взрослым, отходя от состояния младенца, значит предрекать себе несчастье. ~ Когда сердце властвует дыханием, это говорит о силе возмужалости. ~ Но ей на смену спешит старость. ~ Это значит действовать вопреки Дао. ~ А тому, кто действует вопреки Дао, конец приходит рано.

[91t56c] **И. И. Семененко** ~ Кто знает, тот не говорит; ~ кто говорит, не знает. ~ Закрыть свои отверстия и запереть свои ворота, ~ умерить свою остроту, ~ смирить свою запутанность, ~ ослабить силу своего сияния и сделать единой свою пыль ~ - это значит находиться в сокровенном тождестве. ~ Кто в нем, того нельзя приблизить, нельзя и отдалить, нельзя сделать ему что-либо полезное, нельзя и навредить, нельзя его возвысить и нельзя принизить. ~ Поэтому он в Поднебесной и становится превыше всех.

[91t57c] **И. И. Семененко** ~ Порядок в княжестве наводят прямо, в военном деле прибегают к хитрости, ~ Поднебесную берут посредством недеяния. ~ Откуда это мне известно? ~ Отсюда. ~ В Поднебесной множатся запреты, и народ все более беднеет; ~ в народе много острого оружия, и в стране усиливается разлад; ~ у людей искусность увеличивается, и каверзы становятся в почете; ~ законы и приказы возрастают, и воров с разбойниками появляется все больше. ~ Поэтому Премудрый человек и говорит: ~ "Я нахожусь в бездействии, и народ сам преобразуется; ~ я предаюсь покою, и народ сам исправляется; ~ я пребываю в недеянии, и народ сам богатеет; ~ у меня не появляется желаний, и народ сам обретает первозданность".

[91t58c] **И. И. Семененко** ~ При несведущем правительстве народ бесхитростен и добр, ~ при въедливом правительстве народ корежит недовольство. ~ В несчастье коренится счастье, ~ в счастье укрывается несчастье. ~ Кто знает их пределы? ~ В них нет определенности. ~ Прямолинейность переходит в

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хитрость, ~ добро приносит пагубу. ~ Люди заблуждаются уже очень давно. ~ Вот почему Премудрый человек, квадратным делаясь, не режет; ~ остер углами, но не колок, ~ прям, но не задирист, ~ ярок, но не затмевает.

[91t59c] **И. И. Семененко** ~ Для управления людьми и службы Небу нет лучше бережливости. ~ А бережливость - это когда загодя посвящают себя Дао. ~ Загодя посвятить ему себя значит скопить вдвое больше добродетели. ~ Кто скапливает ее вдвое больше, становится непобедим. ~ Когда становится непобедим, его предел перестает кому-либо быть ведом. ~ А чей предел становится неведом, тот может иметь княжество. ~ Мать, обладающая княжеством, может достигнуть долговечности, ~ и это называется глубоким корнем, прочным основанием, Дао вечной жизни и нескончаемого видения.

[91t60c] **И. И. Семененко** ~ Править великим государством - это как готовить кушаенье из мелкой рыбы. ~ Когда правят Поднебесной на основе Дао, души умерших не имеют чудотворной силы. ~ Они не только не имеют чудотворной силы, но и не наносят вреда людям. ~ Не только души не наносят вреда людям, но и Премудрый человек не причиняет вреда людям. ~ А так как обе стороны друг другу не чинят вреда, их добродетели между собой соединяются.

[91t61c] **И. И. Семененко** ~ Великая держава образует нижнее течение реки. ~ Это скрепа Поднебесной, ее самка. ~ Самке неизменно в состоянии покоя удается побеждать самца. ~ Покой ей позволяет быть внизу. ~ Когда великая держава ставит себя ниже небольшого государства, то она его берет; ~ когда небольшое государство принижается перед великою державой, то оно ее берет. ~ Так берут тем, что ставят себя ниже, либо находятся внизу. ~ Не пожелай великая держава, когда что-либо захватывает, большего, чем взращивать людей, ~ а небольшое государство - большего, чем вступить в то, где служат людям, ~ то оба обрели бы исполнение своих желаний. ~ Великому пристало быть внизу.

[91t62c] **И. И. Семененко** ~ Дао - это святыня десяти тысяч вещей, сокровище для людей добрых и то, что берегут недобрые. ~ Прекрасные слова могут найти непревзойденный спрос, ~ почтенному поступку могут все последовать. ~ Зачем отбрасывать людскую скверну? ~ Ведь именно для этого поставлены Сын Неба и три его советника. ~ Хотя они и выезжают на четверке лошадей с большой регалией из яшмы впереди, им лучше было бы сидя продвигаться в Дао. ~ Почему же в древности ценили это Дао? ~ Не потому ли, что, благодаря ему, успешно обретали то, к чему стремились, ~ и избегали наказания, когда были виноваты? ~ Поэтому нет ничего его ценнее в Поднебесной.

[91t63c] **И. И. Семененко** ~ Действовать в бездействии, заниматься делом недеяния и наслаждаться вкусом не имеющего вкуса. ~ Находить большое в малом, многое в немногом и воздавать добром за ненависть. ~ Добывают трудное из легкого, создают великое из незначительного. ~ Все, что в Поднебесной трудно делать, начинать легко, ~ и все великие дела берут начало в самом незначительном. ~ Именно поэтому Премудрый человек никогда не делает великого и потому он наделен способностью осуществить свою великость. ~ Кто много обещает, тому мало доверяют. ~ Большая легкость оборачивается великим затруднением. ~ Вот почему Премудрый человек как бы во всем испытывает затруднение, но именно поэтому он никогда не затрудняется.

[91t64c] **И. И. Семененко** ~ Легко придерживаться безопасного, ~ легко замыслить еще не начавшееся, ~ легко разъединять непрочное, ~ легко рассеивать мельчайшее. ~ Начинают заниматься тем, что еще не возникло; ~ наводится порядок там, где он еще не нарушается. ~ Дерево в охват рождается из самой малости, ~ девятиярусная насыпь восстает из пригорошни земли, ~ далекий путь берет начало в пяди

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под стопой. ~ Кто действует, тот терпит поражение; ~ кто чем-то обладает, тот его теряет. ~ Вот почему Премудрый человек находится в бездействии и потому не знает поражения, ~ ничем не обладает и потому не ведает потерь. ~ В своих делах люди обычно накануне достижения успеха терпят поражение. ~ Не терпят поражения, когда в конце бывают так же осторожны, как в начале. ~ Поэтому Премудрый человек желает не иметь желаний и не ценит редкие товары, ~ он учится быть неученым и возвращается к тому, что скопище людей минует. ~ Помогая десяти тысячам вещей быть самостными, он не смеет действовать.

[91t65c] **И. И. Семененко** ~ Кто в древности умел следовать Дао, с его помощью не просвещал народ, а делал глупым. ~ Когда люди много знают, ими трудно управлять. ~ Править на основе знаний для государства - это подлинное бедствие; ~ когда в правлении не полагаются на знания, приносят государству счастье. ~ Кто ведает об этой паре истин, тот постигает вечный образец. ~ А знать неколебимо вечный образец - это называют сокровенной добродетелью. ~ Она глубока, далека и со всеми возвращается. ~ Но только так ей удается достигать великой слаженности.

[91t66c] **И. И. Семененко** ~ Моря и реки потому способны царствовать над горными потоками, что умеют быть внизу. ~ Только поэтому они способны царствовать над горными потоками. ~ И при желании подняться над народом следует словесно перед ним принизиться, ~ при желании быть впереди народа следует поставить себя сзади его. ~ Именно поэтому, когда Премудрый человек встает над всеми, народу он не делается в тягость; ~ когда он пребывает впереди, народу не наносится вреда. ~ Все в Поднебесной с радостью его выдвигают и им не пресыщаются. ~ А так как сам он не соперничает, никто и не способен с ним соперничать.

[91t67c] **И. И. Семененко** ~ Все говорят о том, как сходство Дао моего велико с недостойным сыном. ~ Но мое Дао потому-то и велико, что напоминает сына, не похожего на предков. ~ А было бы похожим, то уж давно бы измельчало. ~ У меня есть три сокровища, я их держусь и берегу. ~ Одно зовется материнскою любовью, ~ второе - бережливостью, ~ а третье - тем, когда не смеют находиться впереди других. ~ Люблю по-матерински и поэтому способен преисполниться бесстрашия, ~ обладаю бережливостью и потому способен обрести широкость, ~ не смею находиться впереди других и потому способен стать распорядителем готовых чаш. ~ Кто отрекается любить по-матерински и предпочитает быть бесстрашным, ~ отбрасывает бережливость и предпочитает широту, ~ отказывается быть сзади и предпочитает находиться впереди, ~ того ждет гибель. ~ Когда сражаются, преисполняясь материнскою любовью, побеждают, ~ а оборона с ее помощью становится незыблемой. ~ Спасение грядет от Неба, дающего защиту с материнскою любовью.

[91t68c] **И. И. Семененко** ~ Умеющий быть воином не ведает воинственности, ~ умеющий сражаться - не бывает гневен, ~ умеющий одерживать победу над противником с ним не вступает в схватку, ~ умеющий использовать людей становится их ниже. ~ Это называют добродетелью отказа от соперничества, ~ способностью использовать людей и верхом сочетания с Небесной древностью.

[91t69c] **И. И. Семененко** ~ Стратеги говорят: ~ "Я смею быть лишь гостем, не хозяином, скорее отступлю назад, чем двинусь на вершок вперед". ~ Это называют маршированием без маршировки, ~ боевитостью без боевитости, ~ завоеванием при неналичии противника, ~ стратегией без войн. ~ Нет большего несчастья, чем пренебрежение противником. ~ Пренебрежение противником близко к утрате моего сокровища. ~ Поэтому когда идут войною друг на друга, то побеждает тот, кто сострадает погибающим на поле боя.

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[91t70c] **И. И. Семененко** ~ Мои слова понять так просто, так просто выполнить. ~ Но их понять никто не может, никто не может выполнить. ~ У слов имеется исток, а у поступков то, что ими управляет. ~ Их-то как раз не понимают и потому меня не знают. ~ Коль редкостен, кто меня знает, то я ценен. ~ Именно поэтому Премудрый человек таит под рубищем нефрит.

[91t71c] **И. И. Семененко** ~ Знать о том, чего не знаешь, всего выше; ~ а не знать, что знаешь, значит быть больным. ~ Перестают болеть, лишь когда болеют о своей болезни. ~ Премудрый человек не болен. ~ Он болеет о своей болезни и потому не болен.

[91t72c] **И. И. Семененко** ~ Когда народу не страшны угрозы, грозит великая беда. ~ Не гнушайтесь его местом обитания, не пресыщайтесь тем, что он растит. ~ Не пресытетесь, и вам не будет тошно. ~ Именно поэтому Премудрый человек в своем самопознании себя не видит и при любви к себе не придает себе значения. ~ Он отвергает то и берет это.

[91t73c] **И. И. Семененко** ~ Когда смелы в том, чтобы сметь, предают смерти; ~ когда смелы в том, чтобы не сметь, то воскрешают. ~ В обоих случаях приносится иной раз польза, а иной раз вред. ~ Кто знает, почему бывает Небу что-то ненавистно? ~ Именно поэтому Премудрый человек как бы во всем испытывает затруднение. ~ Дао Небес умеет без борьбы одерживать победу, ~ умеет молчаливо откликаться, ~ является само без зова, ~ умеет неумышленно замыслить. ~ Широко раскинута сеть Неба, и хоть она редка, но из нее не выскользнуть.

[91t74c] **И. И. Семененко** ~ Когда народ не ощущает страха смерти, то как же можно смертью устрашать народ? ~ И кто посмел бы это делать, если бы народ незыблемо боялся смерти, а тех, кто строят козни, мне удалось бы взять и предать смерти? ~ В незыблемости пребывает ведающий убиением, который подвергает смерти. ~ Убивать вместо него - это все равно как попытаться что-либо вытесывать, вообразив себя великим плотником. ~ Скорей всего поранишь только свои руки.

[91t75c] **И. И. Семененко** ~ Народ голодает, ибо стоящие над ним объедают его податями. ~ Именно поэтому и голодает. ~ Народом трудно управлять, ибо стоящие над ним привержены деянию. ~ Именно поэтому и трудно управлять. ~ Народ не придает значения смерти, ибо стоящие над ним всего превыше ценят жизнь. ~ Именно поэтому не придает значения смерти. ~ Но ведь не гонясь за жизнью сохраняют ее лучше, чем когда ею дорожат.

[91t76c] **И. И. Семененко** ~ Человек, когда родится, слаб и нежен; ~ умирая же он делается тверд и крепок. ~ Вся тьма существ, деревья, травы при своем рождении нежны и слабы, когда же гибнут - засыхают. ~ Твердое и сильное выступают спутниками смерти, нежное и слабое - спутниками жизни. ~ Поэтому, когда могуче войско, оно победы не одерживает, ~ когда крепким вырастает дерево, его срубают на оружие. ~ Великое и сильное низки, а слабое и нежное высоки.

[91t77c] **И. И. Семененко** ~ Не сходно ль Дао Неба с тем, как натягивают лук? ~ Сгибают его верхний конец и поднимают в то же время нижний, ~ отнимают от избытка и восполняют недостаток. ~ И Дао Неба восполняет недостаток, отнимая от избытка. ~ Людское Дао заключается в обратном: ~ ущемлять лишенного достатка и одаривать живущего в избытке. ~ Кто способен одарить своим избытком Поднебесную? ~ Лишь тот, кто обладает Дао. ~ Именно поэтому Премудрый человек не ищет для себя опоры в том, что делает, и не относит к себе совершенные им подвиги. ~ Он не желает выставлять на

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обозрение свои достоинства.

[91t78c] **И. И. Семененко** ~ Слабей и мягче, чем вода, нет ничего под Небесами, но в сокрушении твердости и силы ее не превзойти. ~ В этом ее нечем заменить. ~ Слабость побеждает силу, мягкость преодолевает твердость. ~ Это известно в Поднебесной всем, но претворить в деяние никто не может. ~ Премудрый человек так говорит: ~ Править страной - значит принять ее позор, ~ царить в Поднебесной - значит принять беду своей страны. ~ В правдивом слове есть подобие ему обратного.

[91t79c] **И. И. Семененко** ~ Большая ненависть, когда ее смягчают, лишь делается затаенной. ~ Как может это приводить к добру? ~ Именно поэтому Премудрый человек дает по соглашению взаймы и, владея левой половиной бирки, счета никому не предъявляет. ~ В ком добродетель, тот заботится о соглашении, ~ в ком ее нет, следит за тем, чтобы взыскать. ~ Дао Небес не ведает пристрастия и неизменно помогает добрым людям.

[91t80c] **И. И. Семененко** ~ В небольшом и малолюдном государстве способствовать тому, чтобы таланты не использовались, даже если бы их было в десять, сто раз больше, чем обычно, и побуждать народ из почтения к смерти не ездить далеко. ~ Появись там лодки и повозки, им не нашлось бы места для использования, ~ появись там даже латы и оружие, их негде было бы расположить. ~ Пусть люди снова бы завязывали на веревках узелки вместо письма и было бы им сладко есть, прекрасно одеваться, удобно жить и радостно изведывать свои обычаи. ~ Со страною по соседству друг на друга бы глядели издалека и слушали бы друг у друга лай собак и крики петухов, ~ но меж собою не общались бы до самой старости и смерти.

[91t81c] **И. И. Семененко** ~ Нет красоты в правдивом слове, ~ нет правды в сказанном красиво. ~ Кто добр, не спорит, ~ кто спорит, тот не добр. ~ Пониманию чужда ученость, ~ ученость далека от понимания. ~ Премудрый человек не скопидом. ~ Но он все больше обретает, всецело помогая людям, и неизменно богатеет, когда все людям отдает. ~ Дао Неба, доставляя пользу, не вредит; ~ Дао Премудрого человека действует без противоборства.

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[92t01c] **А. А. Маслов** ~ Дао, которое может быть выражено словами, не есть постоянное Дао. ~ Имя, которое может быть поименовано, не есть постоянное имя. ~ Небытие зовётся началом Неба и Земли. ~ Бытие зовётся Матерью мириад созданий. ~ Поэтому, желая узреть его утончённо-неуловимую сущность, обрети постоянство небытия. ~ Желая наблюдать его проявления, пребывай в постоянстве бытия. ~ Оба они произрастают вместе и различаются лишь именем. ~ Будучи тождественными, они зовутся сокровенным. ~ Сокровенное и ещё раз сокровенное - врата ко множеству потаённого.

[92t02c] **А. А. Маслов** ~ Лишь только в Поднебесной узнали, что красивое - красиво, тотчас появилось и уродство. ~ Как только все узнали, что добро - это добро, тотчас появилось и зло. ~ Ибо наличие и отсутствие порождают друг друга. ~ Сложное и простое создают друг друга. ~ Длинное и короткое поверяют друг друга. ~ Высокое и низкое тянутся друг к другу. ~ Голоса и звуки приходят в гармонию друг с другом. ~ "До" и "после" следуют друг за другом. ~ Поэтому мудрец действует недеянием и учит молчанием. ~ Мириады созданий возникают из этого, а он не правит ими. ~ Он порождает их и не обладает ими; ~ действует, не имея воздаяния; ~ достигая совершенства, не считает это успехом; ~ в силу того, что он никогда не стремится к успеху, тот никогда не покидает его.

[92t03c] **А. А. Маслов** ~ Не превозноси мудрых - и люди не будут соперничать. ~ Не цени редкие вещи - и не будут красть. ~ Не гляди на то, что возбуждает желания, и сердца людей не придут в смятение. ~ Поэтому, управляя людьми, мудрец опустошает их сердца и наполняет желудки; ~ ослабляет их волю, но усиливает их кости; ~ постоянно стремится к тому, чтобы они были незатронуты знаниями и свободны от желаний, ~ а те, кто освящён мудростью, не помышляли о действии. ~ Действуй недеянием - и не будет того, что не управлялось бы тобой.

[92t04c] **А. А. Маслов** ~ Дао пустотно, но использованием не исчерпать его. ~ Глубочайшее! Оно подобно предку мириад существ. ~ Притупи лезвие, развяжи узлы, пригаси блеск, уподобь его пылинке. ~ Отсутствующее! Лишь кажущееся присутствующим здесь. ~ Мне не постичь, чьим сыном оно является. ~ Но кажется предком Владыки.

[92t05c] **А. А. Маслов** ~ Небо и Земля не гуманны и относятся к мириадам существ, как к соломенным собачкам. ~ Мудрый человек не гуманен и относится к людям, как к соломенным собачкам. ~ Не подобно ли пространство между Небом и Землёй [кузнечным] мехам? ~ Будучи пустотным, оно неисчерпаемо. ~ Чем больше оно движется, тем больше ему прибавляется. ~ Произносящий бесчисленное множество речей не сравним со сберегающим это в себе.

[92t06c] **А. А. Маслов** ~ Дух в долине никогда не умирает. ~ И зовётся это сокровенной самкой. ~ Врата сокровенной самки зовутся корнем Неба и Земли. ~ Едва различимое, лишь кажущееся присутствующим здесь, оно неисчерпаемо в использовании.

[92t07c] **А. А. Маслов** ~ Небо извечно, Земля - долговременна. ~ Небо и Земля могут быть извечны и долговременны, ибо они не порождают сами себя. ~ Вот почему они извечны и долговременны. ~ Поэтому мудрец, становясь позади всех, оказывается впереди всех, пренебрегает собой и потому сберегает себя. ~ Разве этим он не преследует личных целей? ~ Поэтому он и может достичь их.

[92t08c] **А. А. Маслов** ~ Человек высшей Благости подобен воде, ~ ибо вода приносит пользу мириадам существ, не соперничая с ними, и находится в том месте, которое все ненавидят. ~ Поэтому она близка Дао. ~ В жилище он ценит землю, ~ в сердце ценит глубину, ~ в союзе ценит гуманность, ~ в словах

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ценит искренность, ~ в правлении ценит порядок, ~ в поступках ценит способности, ~ в делах ценит время. ~ В силу того, что он не соперничает, он и не допускает ошибок.

[92t09c] **А. А. Маслов** ~ Лучше вовремя остановиться, чем наполнить [сосуд] до краёв. ~ Если заточить лезвие до предела, то долго его не сохранить. ~ Покои могут быть полны золота и каменьев, но не найдётся того, кто устерёг бы их. ~ Похваляться богатством и знатностью - значит накликать на себя беду. ~ Добившись успеха - отступай. ~ В этом - Путь Неба.

[92t10c] **А. А. Маслов** ~ Можно ли, соединив душу и плоть, объять Единое и не утратить это? ~ Можно ли, регулируя ци и становясь податливым, обрести состояние новорождённого? ~ Можно ли, отполировав сокровенное зеркало, не оставить на нём пятен? ~ Можно ли, любя народ и правя государством, пребывать в недеянии? ~ Можно ли, открывая и закрывая Небесные Врата, сохранять состояние самки? ~ Можно ли, постигнув четыре начала, пребывать вне знания? ~ Давать жизнь и вскармливать? ~ Давать жизнь и не обладать этим? ~ Действуя, не требовать воздаяния? ~ Взращивая, не править этим? ~ Это зовётся сокровенной Благостью.

[92t11c] **А. А. Маслов** ~ Тридцать спиц соединяются в одной ступице. ~ Использование же повозки обуславливается пустотой между ними. ~ Для того, чтобы изготовить сосуд, размешивают глину. ~ Использование же сосуда обуславливается пустотой в нём. ~ Для того, чтобы соорудить жилище, прорубают двери и окна. ~ Использование же жилища обуславливается пустотой в нём. ~ Поэтому ту выгоду, которую получаем благодаря "наличию", мы можем использовать лишь благодаря "отсутствию".

[92t12c] **А. А. Маслов** ~ Пять цветов слепят глаза человека. ~ Пять тонов музыки притупляют его слух. ~ Пять вкусовых ощущений ранят его рот. ~ Скачка на лошадях и охота делают необузданым его сердце. ~ Редкие вещи влекут человека к совершению зла. ~ Поэтому мудрец заботится о желудке, а не о глазах; ~ отказывается от одного, дабы достичь другого.

[92t13c] **А. А. Маслов** ~ Слава и позор подобны страху. ~ Ценить своё тело - то же самое, что ценить величайшие несчастья. ~ Что значит: "Слава и позор подобны страху?" ~ Даже при малейшей славе, достигая её - страшатся, утрачивая - страшатся тоже. ~ Это и значит: "Слава и позор подобны страху." ~ Что значит: "Ценить своё тело - то же самое, что ценить величайшие несчастья?" ~ Причина, по которой я сталкиваюсь с величайшими несчастьями, заключена в том, что я имею тело. ~ Если бы я не имел тела, откуда же взяться несчастьям? ~ Поэтому, тому, кто ценит Поднебесную больше, чем себя, может быть доверена Поднебесная. ~ Тот, кто любит Поднебесную больше, чем себя, встретит поддержку Поднебесной.

[92t14c] **А. А. Маслов** ~ Глядим на него и не видим. ~ Зовём это заурядным. ~ Слушаем его и не слышим. ~ Зовём это редким. ~ Пытаемся коснуться его и не достигаем. ~ Зовём это мельчайшим. ~ Эти три ипостаси невозможно разделить, ибо смешаны они и являют собой Единое. ~ Его верхняя часть не источает света. ~ Его нижняя часть не окутана мраком. ~ Едва различимое, его нельзя даже поименовать. ~ Оно возвращается к тому, что не имеет сущности. ~ Это зовётся формой, не имеющей форм; ~ образом, не имеющим сущности. ~ Это зовётся расплывчато-туманным. ~ Встретившись с ним, не увидим его начала. ~ Следуя за ним, не увидим его тыльной стороны. ~ Придерживайся пути древности, дабы контролировать дела сегодняшние. ~ Способность познать изначальную древность и зовётся принципом Дао.

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[92t15c] **A. A. Маслов** ~ С древности искушённый муж видел мельчайше-утончённое, проникал в сокровенное и был непостижим в своей глубине. ~ Из-за того, что он непостижим, можно лишь описать его. ~ Он робок, будто переходит реку зимой. ~ Он осмотрителен, словно опасается своих соседей. ~ Он серьёзен, как гость. ~ Он неоформленно-распылён, будто тающий лёд. ~ Он груб, подобно необработанному дереву; ~ пустотен, подобно долине; ~ неясен, словно мутная вода. ~ Кто способен посредством покоя мутное постепенно сделать прозрачным? ~ Кто способен посредством долгого движения постепенно породить к жизни безмятежное? ~ Сберегающий Дао и не стремящийся к избытку. ~ Лишь потому, что он не стремится к избытку, он способен сокрыться, не воплощаясь вновь.

[92t16c] **A. A. Маслов** ~ Достигая предельной пустоты, я сохраняю полный покой. ~ Мириады вещей возникают вместе, я же взираю на их возвращение. ~ Из множества вещей каждая восходит к своему корню. ~ Возвращение к корню назову умиротворением. ~ Это то, что зовётся возвращением к судьбе. ~ Возвращение к судьбе назову постоянством. ~ Познавшего постоянство назову просветлённым. ~ Не познавший постоянства творит зло и коварен. ~ Тот, кто познал постоянство, - всеобъемлющ. ~ Всеобъемлющий беспристрастен, беспристрастный становится государем, государь единится с Небом, Небо единится с Дао. ~ Дао единится с вечностью. ~ Достигший этого до конца дней своих не встретит опасностей.

[92t17c] **A. A. Маслов** ~ Лучший из правителей - тот, о существовании которого низы не знают. ~ Следом за ним идут те правители, которых любят и почитают. ~ За ними следуют правители, которых низы боятся, вслед за коими идут правители, которых презирают. ~ Тот, в ком недостаточно искренности, сталкивается с неискренностью. ~ Сомневающиеся, они ценят свои слова. ~ Когда их цель достигнута, а дело завершено, простой народ говорит: "Это случилось с нами само собой".

[92t18c] **A. A. Маслов** ~ Когда Великое Дао утрачивается, возникают "гуманность" и "долг". ~ Когда появляется великое мудрствование, то возникает и великая фальшь. ~ Когда нет гармонии среди шести категорий родственников, то возникает "сыновняя почтительность". ~ Когда государство охвачено смутой, то появляются "преданные чиновники".

[92t19c] **A. A. Маслов** ~ Устрани учения - и не будет более забот. ~ Устрани мудрецов и отвергни мудрость - и выгода народу возрастёт стократно. ~ Устрани гуманность, отвергни справедливость - и народ вернётся к сыновней почтительности и добрым делам. ~ Устрани хитроумие, отвергни выгоду - и не будет более воров и бандитов. ~ Эти три [начала] обманчиво приукрашены и не обладают достаточностью. ~ Поэтому надо сделать так, чтобы люди принадлежали к тем, кто прозревает неприукрашенное и объемлет простоту, мало думает о себе и уменьшает свои желания.

[92t20c] **A. A. Маслов** ~ Велика ли разница между одобрением и хулой? ~ Велико ли расстояние между добром и злом? ~ Того, чего боятся люди, нельзя не бояться. ~ Пустынное! Оно не имеет границ. ~ Все люди радостны, будто захвачены праздником императорского угощения или прогулкой по весенним террасам. ~ Лишь я один безразличен и не подаю знаков, будто младенец, который ещё не научился улыбаться; ~ утомлённый, словно странник, не имеющий дома, куда бы мог возвратиться. ~ Люди всё имеют с избытком, лишь я один подобен отказавшемуся ото всего. ~ У меня сердце невежды - столь замутнено! ~ Простые люди пресветло-светлы, лишь я один погружён во тьму. ~ Простые люди пречисто-чисты, лишь я один невежественно-безыскусен, ~ безграничен, словно море, ~ неудержим, будто яростный ветер. ~ Все люди знают об использовании, но я один глуп и ограничен. ~ Лишь я один отличаюсь от других и ценю матерь Благости.

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[92t21c] **А. А. Маслов** ~ Облик великой Благости проистекает из Дао. ~ В вещах Дао неразличимо-туманно. ~ Неразличимо-туманное! Но в нём заключены образы. ~ Туманно-неразличимое! Но оно объемлет вещи. ~ Отдалённое и тёмное! Но оно содержит семя. ~ Семя это истинное, ибо оно освящено искренностью. ~ С древности и до наших дней имя его не высказано. ~ Оно известно как отец мириад созданий. ~ Откуда я знаю, что форма отца созданий такова? ~ Из него же самого.

[92t22c] **А. А. Маслов** ~ Склоняясь, сохраняем целостность. ~ Сгибаемся, затем распрямляемся. ~ Опустошаемся, затем наполняемся. ~ Стареем, чтобы потом обновиться. ~ Уменьшаем, дабы затем достичь завершения. ~ Увеличиваем - и становимся жертвой заблуждения. ~ Таким образом, мудрецы объемлели Единое, делая его принципом Поднебесной; ~ не показывали себя и потому были разумны; ~ не считали себя правыми, потому их правота была очевидна; ~ не превозносили себя, потому достигали успеха; ~ не хвастали, потому могли прожить долго. ~ И лишь потому, что они ни с кем не соперничали, никто в Поднебесной не мог соперничать с ними. ~ Фраза древних: "Склоняясь, сохраняем целостность", - разве это пустые слова? ~ Достигший целостности, вернётся к этому.

[92t23c] **А. А. Маслов** ~ Редко пользоваться словами - значит следовать естественности. ~ Поэтому резкий ветер не может длиться всё утро, а проливной дождь не может хлестать весь день. ~ Кто делает всё это? Небо и Земля. ~ Если даже Небо и Земля не могут сделать что-то вечным, так что же требовать от человека?! ~ Поэтому он действует через Дао. ~ Действующий через Дао тождественен с Дао. ~ Обретший Благость тождественен с Благостью. ~ Утрачивающий тождественен с утратой. ~ Тождественный с Дао - радостно принимается Дао, ~ Тождественный с Благостью - радостно принимается Благостью. ~ Тождественный с утратой - радостно принимается утратой. ~ Тот, в ком недостаточно искренности, встретится с неискренностью.

[92t24c] **А. А. Маслов** ~ Стоящему на цыпочках долго не простоять. ~ Идущему большими шагами далеко не уйти. ~ Демонстрирующий себя - не просветлён. ~ Считающий себя правым - не очевиден. ~ Кичащийся собой не имеет заслуг. ~ Заносчивому не стать властителем. ~ Рассуждая с позиций Дао, про это говорят: "Излишество в пище и непристойность в поступках в сочетании с вещами несут вред". ~ Поэтому, обладающий Дао, свободен от пребывания в этом.

[92t25c] **А. А. Маслов** ~ Существует нечто, из Хаоса возникшее, рождённое прежде Неба и Земли. ~ Беззвучно-пустотное, одиноко-неизменчивое. ~ Двигаясь по кругу, не устаёт и способно быть матерью Неба и Земли. ~ Я не знаю его имени, а иероглифом обозначу это "Дао". ~ Через силу назову его ещё и "Великим". ~ Великое назову скоротечным. ~ Быстротечное назову отдалённым. ~ Отдалённое назову обращающимся вспять. ~ Поэтому Дао - велико. ~ Небо - велико. ~ Земля - велика. ~ Человек также велик. ~ Во Вселенной пребывают эти четыре великих, и человек - одно из них. ~ Человек следует Земле. ~ Земля следует Небу. ~ Небо следует Дао. ~ Дао же естественно.

[92t26c] **А. А. Маслов** ~ Тяжёлое - это корень лёгкого. ~ Покой - это правитель движения. ~ Поэтому мудрец, странствуя повседневно, не отходит от гружёной повозки. ~ Хотя он владеет роскошными дворцами, в своём умиротворении он отстранён от них. ~ Может ли властитель десяти тысяч колесниц пренебрегать Поднебесной ради себя? ~ То, что лёгко, - не имеет корней. ~ То, что пребывает в движении, - утрачивает правителя.

[92t27c] **А. А. Маслов** ~ Умеющий путешествовать не оставляет колеи. ~ Умеющий говорить не делает

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оговорок. ~ Умеющий считать не пользуется счётными палочками. ~ Умеющий закрывать двери не пользуется засовами, а то, что он закрыл, невозможно открыть. ~ Умеющий связывать не использует верёвок, а то, что он завязал, невозможно распутать. ~ Поэтому мудрецу часто удаётся спасать людей, не оставляя ни одного из них. ~ Это зовётся сокрытой мудростью. ~ Поэтому добрый человек - учитель злых людей. ~ Злой человек - материал для добрых людей. ~ Если не ценить учителей, если не любить материала для них, то даже умудрённые впадут в величайшие заблуждения. ~ Это зовётся глубочайшей утончённостью.

[92t28c] **A. A. Маслов** ~ Познав мужское, сохраняй и женское, становясь лощиной Поднебесной. ~ Будь лощиной Поднебесной, - тогда постоянная Благость не покинет тебя, и вернёшься в состояние новорождённого. ~ Познав белое, сохраняй и чёрное, становясь образчиком Поднебесной. ~ Будь образчиком Поднебесной, - тогда в постоянной Благости не будет недостатка, и вернёшься к Беспредельному. ~ Познав славу, сохраняй безвестность, становясь долиной Поднебесной. ~ Будь долиной Поднебесной, - тогда постоянная Благость будет в избытке, и вернёшься к изначальной простоте. ~ Когда изначальная простота рассеивается, то возникают инструменты. ~ Мудрец использует их и становится правителем чиновников. ~ Поэтому даже великие уложения не несут вреда.

[92t29c] **A. A. Маслов** ~ Тому, кто хочет править Поднебесной и при этом предается деяниям, я думаю, не достичь успеха. ~ Поднебесная - это священный сосуд, с которым ничего нельзя сделать. ~ Действующий - потерпит неудачу. ~ Желающий обрести это - утратит. ~ Поэтому одни существа идут впереди, другие следуют за ними. ~ Одни выдыхают через нос, другие дуют ртом. ~ Одни разрушают, другие уничтожаются. ~ Вот почему мудрец сторонится избыточности, избегает чрезмерности и отбрасывает бахвальство.

[92t30c] **A. A. Маслов** ~ Тот, кто помогает правителю людей посредством Дао, не понуждает Поднебесную силой оружия. ~ Этому делу предначертано доброе воздаяние. ~ Там, где стояли лагерем войска, растут лишь терновники да колючки. ~ После большого сражения неизбежно грядёт неурожайный год. ~ Умелый [полководец] достигает цели и на этом останавливается. ~ Он не смеет прибегать к принуждению. ~ Он достигает цели и не восхваляет себя; ~ достигает цели и не кичится этим; ~ достигает цели и не проявляет высокомерия; ~ достигает цели лишь тогда, когда у него нет другого выбора; ~ достигает цели, но не принуждает. ~ Когда вещи, исполняясь силы, стареют, то это зовётся противоречащим Дао. ~ То, что противоречит Дао, сгинет до срока.

[92t31c] **A. A. Маслов** ~ Оружие - инструмент зла. ~ Даже вещи - и те ненавидят его. ~ Поэтому ему нет места у того, кто овладел Дао. ~ Благородный муж, будучи дома, предпочитает левую сторону, а отправляясь в поход - правую. ~ Оружие - инструмент зла, а не орудие благородного мужа. ~ И он не пользуется им, пока его к этому не принудят; ~ а главное - делает это в равнодушии к славе и выгоде, побеждает, но не стремится к славе. ~ Стремящийся же к славе получает удовольствие, убивая людей. ~ Тот, кто получает удовольствие, убивая людей, никогда не сможет повелевать Поднебесной. ~ В случае радостного события обращайся влево, в случае печального события - вправо. ~ Место помощника полководца - слева, место полководца - справа. ~ Это значит, что приходит время погребальных обрядов. ~ Когда гибнет великое множество людей, кто-то должен оплакивать их, скорбя. ~ Даже когда достигнута победа в сражении, должно найтись место и погребальным обрядам.

[92t32c] **A. A. Маслов** ~ Дао неизменно и безымянно. ~ Хотя простота и мала, никто в Поднебесной не может править ею. ~ Если бы правитель и князья могли придерживаться её, мириады существ сами

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повиновались бы ей. ~ Когда Небо и Земля взаимосочетаются, то выпадают сладкие росы и народ безо всяких указов умиротворяется. ~ Когда начинается управление, - возникают и имена. ~ Коль скоро возникают имена, - муж должен знать, что настало время остановиться. ~ Знающий, где надо остановиться, избежит гибели. ~ Дао в Поднебесной подобно рекам и морям, куда впадают долинные ручьи.

[92t33c] **А. А. Маслов** ~ Познавший людей - мудр. ~ Познавший себя - просветлён. ~ Побеждающий людей - силён. ~ Победивший себя - могущественен. ~ Познавший меру - богат. ~ Упорный - целеустремлён. ~ Тот, кто не утратит этого, обретёт долговечность и будет жить долго, не умирая.

[92t34c] **А. А. Маслов** ~ Великое Дао всеохватно и распростёрто и влево, и вправо. ~ Мириады созданий опираются на него, а оно порождает их и не отрекается от них, но достигая успеха, остаётся безвестным. ~ Оно одевает и вскармливает мириады созданий, не правя ими. ~ Неизменно остаётся свободным от желаний и может быть названо Малым. ~ Мириады созданий возвращаются к нему, и посему оно может быть названо Великим. ~ В силу того, что оно никогда не считает себя великим, ему удаётся достичь величия.

[92t35c] **А. А. Маслов** ~ К тому, кто овладел Великим образом, приходит Поднебесная. ~ Приходит - и устраняются бедствия, наступают умиротворение и покой. ~ Музыка и изысканная пища остановят уходящего путника. ~ Когда "Дао" исходит изо рта, оно не имеет запаха, не видимо и не слышимо, но в использовании неисчерпаемо.

[92t36c] **А. А. Маслов** ~ Желая что-то сжать, сначала растяни его. ~ Желая что-то ослабить, сначала усиль его. ~ Желая что-то уничтожить, позволь этому сначала расцвести. ~ Желая что-то отнять, сначала дай это. ~ Это и зовётся утончённо-искусным просветлением. ~ Мягкое и слабое одолевают твёрдое и сильное. ~ Рыба не может покинуть глубину. ~ Равно и государству нельзя показывать инструменты управления народу.

[92t37c] **А. А. Маслов** ~ Дао извечно пребывает в недеянии, но нет того, чего бы оно ни совершало. ~ Если правители и князья могли бы соблюдать его, мириады существ обрели бы самопреображение. ~ Если же после того, как они обретут преображение, родятся желания, то я погашу их безымянной простотой. ~ Безымянная простота свободна от желаний. ~ И если, избавясь от желаний, я обрету спокойствие, то Поднебесная сама придёт в порядок.

[92t38c] **А. А. Маслов** ~ Человек высшей Благости не проявляет свою Благость, и потому он обладает Благостью. ~ Человек низкой Благости не отклоняется от Благости, и потому он не обладает Благостью. ~ Человек высшей Благости пребывает в недеянии и не имеет намерения действовать. ~ Человек низкой Благости погружён в деяния и к тому же имеет намерение действовать. ~ Человек высокой гуманности действует, и нет того, чего бы он ни сделал. ~ Человек высокой справедливости действует, но всё же остаётся то, что ещё надо сделать. ~ Человек высоких ритуалов погружён в деяния, но когда он не достигает желаемого, то закатывает рукава и прибегает к силе. ~ Поэтому, когда утрачивается Дао, - приходит Благость. ~ Когда утрачивается Благость, - приходит гуманность. ~ Когда утрачивается гуманность, - приходит справедливость. ~ Когда утрачивается справедливость, - приходят ритуалы. ~ Ритуалы - это тончайшая ширма для преданности и искренности и предвестник смуты. ~ Предзнание - это цветок Дао и начало невежества. ~ Поэтому великий муж пребывает в плотно-возвышенном и отвергает тонко-ничтожное. ~ Он принимает плоды и отвергает цветы. ~ Поэтому он отказывается от

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первого ради второго.

[92t39c] **А. А. Маслов** ~ Вот то, что с древности пребывало в Едином: ~ Небо пребывало в Едином и потому достигало чистоты. ~ Земля пребывала в Едином и потому достигала покоя. ~ Духи пребывали в Едином и потому были одухотворённо-подвижны. ~ Долина пребывала в Едином и потому достигала расцвета. ~ Мириады вещей пребывали в Едином и потому обретали рождение. ~ Правитель и князья пребывали в Едином и потому были честны с Поднебесной. ~ Лишь благодаря Единому они достигали этого. ~ Если Небо не чисто, оно разверзается. ~ Если Земля не спокойна, она опускается. ~ Если духи не одухотворённо-подвижны, они истощаются. ~ Если долина не расцветает, она иссыхает. ~ Если мириады вещей не обретают рождения, они обречены на уничтожение. ~ Если знать и правители не честны, они будут свергнуты. ~ Поэтому в основе ценного лежит дешёвое. ~ Благородный муж рассматривает подданных в качестве своего корня. ~ Высшие рассматривают низших в качестве своей основы. ~ Поэтому правитель и князья называют себя "сирыми", "покинутыми", "неудачниками". ~ Так разве это не значит: "Рассматривать подданных в качестве своего корня"? ~ Разве это не так? ~ Поэтому они и достигают величайшего признания вне признания, не желая быть прекраснейшими, словно яшма, и твердейшими, будто камень.

[92t40c] **А. А. Маслов** ~ Обращение вспять - это движение Дао. ~ Ослабление - это использование Дао. ~ Мириады существ в Поднебесной рождаются из бытия. ~ Бытие же рождается из небытия.

[92t41c] **А. А. Маслов** ~ Когда муж высоких способностей слышит о Дао, он усердно следует ему. ~ Когда муж средних способностей слышит о Дао, он порой сохраняет его, порой утрачивает. ~ Когда муж низких способностей слышит о Дао, он громко смеётся над ним. ~ Если бы над ним не смеялись, было бы недостаточно, чтобы оно считалось истинным Дао. ~ Поэтому "Извечные суждения" гласят: ~ "Пресветлое Дао кажется тёмным. ~ Дао, ведущее вперёд, кажется влекущим назад. ~ Обыденное Дао кажется исключительным. ~ Высшая Благость подобна долине. ~ Великая белизна кажется покрытой пятнами. ~ Всеохватная Благость кажется недостаточной. ~ Подлинная Благость кажется сокрытой. ~ Извечная истина кажется пустой. ~ Великий квадрат не имеет углов. ~ Великий сосуд долог в изготовлении. ~ Великий Звук не часто услышишь. ~ Великий Образ не имеет формы". ~ Дао потаённо и безымянно. ~ И лишь потому, что это - Дао, оно может быть совершенным и в воздаянии, и в воплощении.

[92t42c] **А. А. Маслов** ~ Дао порождает одно. ~ Одно порождает два. ~ Два порождает три. ~ Три порождает мириады существ. ~ Мириады существ несут в себе инь и объемлют ян, а пустотное ци приводит их в гармонию. ~ Нет слов, которых бы человек страшился больше, чем "сирый", "покинутый", "неудачник". ~ А ведь знать и правители именно так называют себя. ~ Поэтому вещи то принижаются, возвышаясь, то возвышаются, принижаясь. ~ Тому, чему учат другие, учу и я: "Сильные и жестокие не умирают своей смертью", ~ считаю это своим первейшим наставлением.

[92t43c] **А. А. Маслов** ~ Самое мягкое в Поднебесной может одолеть самое твёрдое в Поднебесной. ~ То, что не имеет сущности, проникает туда, где нет даже щели. ~ Потому-то я и постиг пользу недеяния. ~ Но учение вне слов и пользу недеяния крайне редко встретишь в Поднебесной.

[92t44c] **А. А. Маслов** ~ Что дороже - славное имя или жизнь? ~ Что ценнее - жизнь или богатство? ~ Что мучительнее - достигать или утрачивать? ~ Вот почему великие пристрастия неизбежно ведут к большим потерям, а неуёмное накопление оборачивается огромной утратой. ~ Знай меру - и не

придётся испытать стыд. ~ Умей остановиться - и не столкнёшься с опасностями. ~ И сумеешь прожить долго.

[92t45c] **А. А. Маслов** ~ Великое совершенство кажется ущербным, но в использовании неистощимо. ~ Великая наполненность кажется пустой, но в использовании бесконечна. ~ Великая прямизна кажется изогнутой. ~ Великое мастерство кажется грубым. ~ Великое красноречие кажется косноязычным. ~ Покой побеждает движение, а холод одолевает жару. ~ Лишь тот, кто умиротворён и спокоен, способен править Поднебесной.

[92t46c] **А. А. Маслов** ~ Когда Поднебесная следует Дао, боевых лошадей отправляют унавоживать поля. ~ Когда Поднебесная не следует Дао, боевых лошадей приводят к городским стенам. ~ Нет большей беды, чем не знать меры. ~ Нет большего зла, чем быть в плену у желаний. ~ Поэтому, познавший меру в мере, неизменно хранит её.

[92t47c] **А. А. Маслов** ~ Не выходя со двора, можно познать весь мир. ~ Не выглядывая в окно, можно узреть Путь Неба. ~ Чем дальше идёшь - тем меньше узнаёшь. ~ Поэтому мудрецы познавали, никуда не отправляясь; ~ постигали, не видя; ~ свершали, не действуя.

[92t48c] **А. А. Маслов** ~ Следуя учению, день ото дня обретают. ~ Следуя Дао, день ото дня теряют. ~ Теряя и вновь теряя, достигают недеяния. ~ В недеянии нет того, что не вершилось бы само собой. ~ Не свершая дел, неизменно овладевают Поднебесной. ~ Лишь предашься делам - как станешь недостоин овладеть Поднебесной.

[92t49c] **А. А. Маслов** ~ Мудрец не имеет постоянного сердца. ~ Его сердце - сердце людей. ~ Для добрых я добр. ~ Для недобрых я тоже добр. ~ И так достигаю добра. ~ Искренним я верю. ~ Неискренним я верю тоже. ~ И так достигаю искренности. ~ Мудрец, правя в Поднебесной, делает своё сердце безыскусным и приводит его в согласие с Поднебесной. ~ Люди внемлют ему слухом и взором. ~ Он же смотрит на них как на своих детей.

[92t50c] **А. А. Маслов** ~ Появляясь - живём, уходя - умираем. ~ Трое из десяти последуют жизни. ~ Трое из десяти последуют смерти. ~ Тех, кто стремится к жизни и потому часто сталкивается со смертью, - также трое из десяти. ~ Почему это так? ~ Потому что они излишне стремятся к жизни. ~ Я слышал, что искушённый в сбережении своей жизни, в своих странствиях не столкнётся с носорогами и тиграми. ~ В сражении его не задеть ударом оружия. ~ Носорогам некуда воткнуть свой рог. ~ Тиграм некуда вонзить свои когти. ~ Воину некуда направить своё оружие. ~ Почему это так? ~ Потому что в нём нет места смерти.

[92t51c] **А. А. Маслов** ~ Дао порождает, Благость вскармливает. ~ В вещах оформляется, в обстоятельствах воплощается. ~ Поэтому мириады существ не только почитают Дао, но и ценят Благость. ~ Почитают Дао и ценят Благость не за то, что они предопределяют судьбу, а потому, что извечно следуют естественности. ~ Вот поэтому Дао порождает, Благость вскармливает. ~ Взращивает и воспитывает, классифицирует и укрепляет, пестует и оберегает, порождает, но не обладает этим, свершает и не требует воздаяния, взращивает [мириады вещей] и не властвует над ними. ~ Оттого и зовётся это сокровенной Благостью.

[92t52c] **А. А. Маслов** ~ Поднебесная имеет начало. ~ которое является Матерью Поднебесной. ~ Когда

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достигнута мать,- познаёшь и её детей. ~ Когда познаны дети, - вновь возвращаешься для сбережения матери. ~ И тогда до конца дней своих не встретишь опасности. ~ Закрой отверстия, запри двери - и в твоём теле более не родятся болезни. ~ Открой отверстия, предайся делам - и твоё тело уже не спасти. ~ То, что видится малым, назову пресветлым. ~ Сохраняющее гибкость назову укреплённым. ~ Используй его сияние, возвращайся к его свету - и не причинишь себе вреда. ~ Это и зовётся овладением постоянством.

[92t53c] **A. A. Маслов** ~ Когда я обрету мельчайшее знание, я буду следовать Великому Пути, не боясь заблудиться. ~ Великое Дао просто, но люди предпочитают узкие тропинки. ~ Когда двор роскошествует, а поля поросли сорняками и амбары пусты; ~ когда знать, опоясавшись драгоценными мечами, излишествует в напитках и еде, в избытке владея всяким добром, - это зовётся грабительством и бахвальством. ~ О, сколь отлично это от Дао!

[92t54c] **A. A. Маслов** ~ То, что глубоко посадил, нельзя выдернуть. ~ То, что крепко обхватил, трудно отнять. ~ Поэтому нельзя положить конец ритуальным подношениям сыновей и внуков своим предкам. ~ Пестуй это в своём теле - и Благость [в тебе] обретёт истинность. ~ Пестуй это в семье - и Благость будет в достатке. ~ Пестуй это в своём государстве - и Благости будет в избытке. ~ Пестуй это в Поднебесной - и Благость станет повсеместной. ~ Поэтому смотри на других людей через самого себя. ~ Смотри на другие семьи через свою семью. ~ Смотри на другие деревни через свою деревню. ~ Смотри на другие государства через своё государство. ~ Смотри на Поднебесную через Поднебесную. ~ Откуда мне знать, что Поднебесная такова? ~ Из неё же самой.

[92t55c] **A. A. Маслов** ~ Постигший глубину Благости уподобляется новорождённому. ~ Ядовитые насекомые не жалят его. ~ Дикие звери не бросаются на него. ~ Хищные птицы не клюют его. ~ Его кости слабы, а мышцы податливы, но хватка крепка. ~ Он не знает о союзе мужского и женского, но пенис его уже воспрял, ибо семя его достигло совершенства. ~ Он кричит весь день, но голос его не хрипнет, ибо гармония его достигла совершенства. ~ Познание гармонии зовётся достижением постоянства. ~ Познание постоянства зовётся просветлением. ~ Избыток жизни зовётся [недобрым] знамением. ~ Регулирование [круговорота] ци сердцем зовётся укреплением. ~ Вещи, исполняясь силы, стареют, и это считается противоречащим Дао. ~ То, что противоречит Дао, рано приходит к своему концу.

[92t56c] **A. A. Маслов** ~ Знающий не говорит. ~ Говорящий не знает. ~ Закрой отверстия, запри двери, притупи лезвие, распутай узлы, пригаси свет, уподобься пылинке. ~ Это зовётся сокровенным единением. ~ Поэтому ты не можешь, достигнув его, сродниться с ним. ~ И не можешь, достигнув его, пренебречь им. ~ Не можешь, достигнув его, извлечь пользу. ~ И не можешь, достигнув его, причинить вред. ~ Не можешь, достигнув его, облагородить его. ~ И не можешь, достигнув его, унизить его. ~ Потому оно и почитается в Поднебесной.

[92t57c] **A. A. Маслов** ~ Управляй государством строгостью. ~ Используй армию с умением. ~ Но покоряй Поднебесную, не действуя. ~ Откуда я знаю это? ~ Из него же самого. ~ Чем больше запретов в Поднебесной, тем беднее становится народ. ~ Чем больше оружия у народа, тем сильнее смута в государстве. ~ Чем больше люди искусны в ремесле своём, тем больше творится неправедных дел. ~ Чем лучше знают законы, тем больше становится воров и бандитов. ~ Поэтому мудрец говорит: ~ "Я пребываю в недеянии, а народ сам преображается. ~ Я люблю покой, а народ сам исправляется. ~ Я не предпринимаю действий, а народ сам богатеет. ~ Я не имею желаний, а народ сам опрощается".

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[92t58c] **А. А. Маслов** ~ Когда власть пассивно-отстранённа, то и народ чистосердечно-прост. ~ Когда правительство жестокосердно-строго, то и народ хитёр и убог. ~ Несчастье - вот что является опорой счастья. ~ Счастье - вот где кроется несчастье. ~ И кто знает, где положен предел этому? ~ И нет в этом правильности. ~ Правильность оборачивается ловкостью. ~ Добро оборачивается коварством. ~ Людские заблуждения, о сколь стары и неизменны они! ~ Вот почему мудрец хотя и прям, но не груб; ~ остёр, но не колет; ~ прямолинеен, но не своеволен; ~ ярок, но не слепит.

[92t59c] **А. А. Маслов** ~ В правлении людьми и служении Небу ничто не сравнится с воздержанностью. ~ Тот, кто воздержан, зовётся изначально готовым [следовать Дао]. ~ Тот, кто готов изначально, зовётся собравшим Благость в избытке. ~ Для того, в ком Благость собрана в избытке, нет ничего, способного противостоять ему. ~ Если ему ничто не может противостоять, то нет ему предела. ~ Если нет ему предела, то он может владеть государством. ~ Обладая Матерью государства, можно стать долговечным. ~ Это зовётся глубокими и крепкими корнями нетленного и долговечного Дао.

[92t60c] **А. А. Маслов** ~ Управление большим государством подобно варке мелкой рыбёшки. ~ Когда управление Поднебесной согласно с Дао, даже духи утрачивают своё могущество. ~ Но даже если они и не теряют своего могущества, то хотя бы не вредят людям. ~ И если даже духи не вредят людям, то и мудрецы не могут им повредить. ~ А поскольку они не вредят друг другу, то и Благость их, сочетаясь, восходит [к Дао].

[92t61c] **А. А. Маслов** ~ Великое государство подобно низовью реки, где сходятся [воды] Поднебесной, и самке Поднебесной. ~ Самка всегда одолевает самца своим покоем. ~ Пребывая в покое, она занимает нижнюю позицию. ~ Поэтому великое государство, занимая нижнюю позицию, завоёвывает доверие малого государства. ~ Малое государство, занимая нижнюю позицию, оказывает доверие великому государству. ~ Поэтому то, что занимает нижнюю позицию, либо завоёвывает доверие, либо оказывает его. ~ Всё, к чему стремится большое государство, - лишь принимать людей под своё крыло. ~ Всё, к чему стремится малое государство, - это вникать в людские дела. ~ Если оба хотят достичь желаемого, большее должно занять нижнюю позицию.

[92t62c] **А. А. Маслов** ~ Дао - величайшее хранилище мириад существ. ~ Это то, что является сокровищем добрых людей и защитой для тех, в ком нет добра. ~ Прекрасные слова высоко ценятся при продаже. ~ Прекрасные поступки могут вызвать людское уважение. ~ Даже если в человеке нет добра, зачем же отвергать его? ~ Поэтому взошедший на трон правитель и три властвующих князя, хотя и имеют драгоценные кольца и сопровождаются четвёркой лошадей, не сравнятся с теми, кто, не сходя с места, снискал дары Дао. ~ Почему древние ценили Дао? ~ Разве не говорилось: "Устремись, дабы достичь его, и даже если ты имел пороки - избегнешь зла". ~ За это оно и ценится в Поднебесной.

[92t63c] **А. А. Маслов** ~ Действуй недеянием. ~ Совершай дела недеянием. ~ Осязай то, что не имеет запаха. ~ Умаляй великое и делай большое малым. ~ И на зло воздавай Благостью. ~ Намеревайся свершить трудное, пока оно легко. ~ Осуществляй большое, пока оно мало. ~ Все трудные дела в Поднебесной должны вершиться, пока они легки. ~ Все великие дела в Поднебесной должны вершиться, пока они малы. ~ Вот почему мудрецы, никогда не начиная своих свершений с великого, могли достичь Великого. ~ В том, кто легко даёт обещания, мало искренности. ~ Тот, кто считает дела лёгкими, неизбежно столкнётся с великими трудностями. ~ Вот почему мудрецы, считая многие дела крайне трудными, от начала не сталкивались с трудностями.

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[92t64c] **А. А. Маслов** ~ Легко сохранить то, что умиротворено. ~ Легко спланировать то, что ещё не получило развития. ~ Легко разломать то, что ещё хрупко. ~ Легко рассеять то, что ещё мало. ~ Действуй тогда, когда ещё ничего нет. ~ Правь там, где ещё нет смуты. ~ Полнокровное древо вырастает из мельчайшего ничто. ~ Башня в девять уступов поднимается из просеянной земли. ~ Путешествие в тысячу ли начинается с одного шага. ~ Действующий - терпит неудачу. ~ Стяжающий - утрачивает. ~ Поэтому мудрец, пребывая в недеянии, не терпит неудач и поскольку не стяжает - не утрачивает. ~ Зачастую люди терпят неудачу в делах, находясь на пороге успеха. ~ Будь в конце столь же осторожен, как и в начале, - и не будет неудачных дел. ~ Вот почему мудрецы желали не-желания и не ценили труднодостижимых предметов, учились вне учения и возвращались к ошибкам людей, дабы помочь мириадам существ пребывать в естественности и воздерживаться от деяний.

[92t65c] **А. А. Маслов** ~ Издревле совершенные в следовании Дао не просвещали народ, но оставляли его невежественным. ~ Причина того, что народом трудно управлять, заключена в избытке у него знаний. ~ Потому управление государством с помощью знания будет разрушительно для государства. ~ Отказ от управления государством с помощью знания будет благотворен для государства. ~ Два этих примера являются образчиками. ~ Неизменное понимание этих образчиков зовётся сокровенной Благостью. ~ О, сколь глубока, сколь отдалена сокровенная Благость! ~ Сколь противоположна она вещам! ~ Но лишь то, что идёт за ней, и есть Великое Следование.

[92t66c] **А. А. Маслов** ~ Моря и реки лишь потому могут быть властителями сотен долин, что способны ставить себя ниже их. ~ Вот почему они могут быть властителями сотен долин. ~ Поэтому тот, кто желает возвыситься над людьми, в речах своих должен ставить себя ниже их. ~ Тот, кто желает идти впереди людей, должен встать позади них. ~ Вот почему мудрец стоит над людьми, но не бывает им в тягость; ~ находится впереди, но не вредит народу. ~ Оттого вся Поднебесная без устали и с радостью поддерживает его. ~ Он не вступает в борьбу, и потому нет в Поднебесной того, кто мог бы соперничать с ним.

[92t67c] **А. А. Маслов** ~ Все в мире говорят, что моё Дао велико и ни на что не похоже. ~ Лишь потому, что оно велико, оно и ни на что не похоже. ~ Если бы оно походило на что-нибудь, то давно бы стало едва приметным. ~ Я обладаю тремя сокровищами, [кои] храню и [коими] дорожу. ~ Первое - великодушие. ~ Второе - бережливость. ~ Третье - не смею быть первым в Поднебесной. ~ Благодаря великодушию могу быть храбрым. ~ Благодаря бережливости могу быть щедрым. ~ Благодаря тому, что не смею быть первым в Поднебесной, могу стать господином сосудов. ~ Сегодня те, кто жертвует великодушием ради храбрости, бережливостью ради щедрости, местом позади ради того, чтобы быть впереди, обречены на смерть. ~ Великодушием побеждаешь в наступлении и становишься неприступным в обороне. ~ Даже Небо спасает тех, кто бережёт себя великодушием.

[92t68c] **А. А. Маслов** ~ Умелый полководец не воинственен. ~ Умелый воин не гневлив. ~ Умеющий побеждать врага не вступает [с ним в поединок]. ~ Умеющий использовать людей ставит себя ниже их. ~ Это зовётся Благостью без противостояния. ~ Это зовётся способностью использовать людей. ~ Это зовётся следованием Небу и Пределу древности.

[92t69c] **А. А. Маслов** ~ У стратегов есть поговорка: ~ "Я не посмею быть хозяином, буду лишь гостем. ~ Я не дерзну шагнуть и на цунь вперёд, но отступлю на чи назад". ~ Это зовётся продвижением вне движения, закатыванием рукавов, не имея рук, противостоянием врагу, не имея противника, победой без оружия. ~ Нет большего несчастья, чем легко одержать верх над слабым противником. ~ Слабый

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противник будет стоить мне всех моих сокровищ. ~ Когда две враждующие стороны вступают в поединок, побеждает преисполненный милосердия.

[92t70c] **А. А. Маслов** ~ Мои слова легко понять и столь же легко им следовать. ~ И всё же никто в мире не способен их понять и тем более следовать им. ~ Слова имеют предка, дела имеют господина. ~ Из-за того, что люди сиры, им и не удаётся понять меня. ~ Как же мало тех, кто понимает меня! ~ Как же редки те, кто следует мне. ~ Поэтому мудрецы носили холщовые одежды, но в душе берегли драгоценную яшму.

[92t71c] **А. А. Маслов** ~ Знать и при этом думать, что не знаешь, - это высшее достижение. ~ Не знать и при этом думать, что знаешь, - это ведёт к трудностям. ~ Мудрец не имеет трудностей лишь потому, что устранил [главную] трудность. ~ Лишь потому, что он осознает трудности, он устраняет их. ~ Вот потому он и не имеет трудностей.

[92t72c] **А. А. Маслов** ~ Если народ не трепещет перед властью, то власть достигает величайшего могущества. ~ Не сгоняйте народ с его мест, не презирайте устоев его жизни. ~ Тот, кто не презирает этого, не презрен будет. ~ Вот почему мудрецы, познав себя, не проявляли себя; ~ любили себя, не превознося себя. ~ И потому, отказываясь от одного, они достигали другого.

[92t73c] **А. А. Маслов** ~ Кто безрассуден в своём бесстрашии - погибает. ~ Кто не безрассуден в своём бесстрашии - остаётся жить. ~ Из этих двух начал одно ведёт к пользе, другое - к беде. ~ Кто знает, почему Небо презирает одно из них? ~ Даже мудрецы считали некоторые дела крайне трудными. ~ Путь Неба не соперничает, но побеждает; ~ не говорит, но даёт ответ; ~ не будучи призванным, приходит сам; ~ медлителен, но в намерениях всеобъемлющ. ~ Широка Небесная сеть, редки её ячейки, но не пропускают ничего.

[92t74c] **А. А. Маслов** ~ Когда народ не боится смерти, зачем же угрожать ему смертью? ~ Если бы народ постоянно боялся смерти, а я хватал провинившихся и предавал их казни, кто посмел бы творить беззаконие? ~ Всегда существует Палач, который казнит. ~ Казнить от имени Палача - подобно тому, как рубить дерево от имени Великого мастера. ~ Редко найдётся тот, кто, рубя от имени Великого мастера, не поранил бы себе руки.

[92t75c] **А. А. Маслов** ~ Народ голоден, ибо налоги верхов на зерно слишком велики, - оттого он и голоден. ~ Народом трудно управлять, ибо верхи творят деяния, - оттого им и трудно управлять. ~ Народ презирает смерть, ибо верхи слишком ценят свою жизнь, - оттого он и презирает смерть. ~ Те, кто не слишком заботится о своей жизни, стоят выше тех, кто переоценивает её.

[92t76c] **А. А. Маслов** ~ При рождении человек податлив и слаб. ~ Умирая - твёрд и крепок. ~ Трава и деревья гибки и податливы при жизни, а умирая, становятся сухи и ломки. ~ Поэтому твёрдое и сильное идут стезёй смерти, а податливое и слабое идут стезёй жизни. ~ Оттого сильное войско обречено на погибель, а крепкое дерево будет срублено. ~ Потому крепкое и сильное стоят ниже, а податливое и слабое - выше.

[92t77c] **А. А. Маслов** ~ Разве не напоминает Путь Неба натягивание лука? ~ Что было вверху - опускается, а что было внизу - поднимается. ~ Что было в избытке - уменьшается, а что было в недостатке - дополняется. ~ В этом и заключается Путь Неба: уменьшать то, что в избытке, и дополнять то, что в

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недостатке. ~ Путь человека, увы, не таков. ~ Он уменьшает то, что и так в недостатке, и дополняет этим то, что и так в избытке. ~ Кто же может дополнить Поднебесную тем, чем он владеет в избытке? ~ Лишь тот, кто обладает Дао. ~ Именно так поступали мудрецы и не требовали воздаяния, достигали цели и не считали это заслугой. ~ Ибо они не хотели, чтобы их ставили выше других.

[92t78c] **А. А. Маслов** ~ В Поднебесной нет ничего податливее и слабее воды. ~ Но в противостоянии твёрдому и сильному ничто не сравнится с ней. ~ И в использовании ничто не может заменить её. ~ Слабое одолеет сильное, податливое одолеет твёрдое. ~ Нет в Поднебесной того, кто не знал бы об этом. ~ Но нет и того, кто мог бы следовать этому. ~ Именно об этом и говорили мудрецы: ~ "Принимающий на себя скверну государства, зовётся правителем алтарей и амбаров. ~ Принимающий на себя беды страны, зовётся властителем Поднебесной". ~ Истинные слова похожи на свою противоположность.

[92t79c] **А. А. Маслов** ~ Даже когда утихнут великие несчастья, какая-то беда непременно останется. ~ Так можно ли назвать это благом? ~ Поэтому мудрецы, беря в руку левую часть [договорной] бирки, не требовали взыскания долгов с народа. ~ Благостный человек правит через договорённость. ~ Человек вне Благости правит через налоги. ~ Путь Неба беспристрастен, он лишь извечно воздаёт добрым людям.

[92t80c] **А. А. Маслов** ~ Когда государство мало, а его население невелико, пусть даже у него будет огромное количество оружия, - некому будет воспользоваться им. ~ Люди же, в страхе смерти, не уедут в дальние места. ~ Даже если у них будут корабли и повозки, они не снарядят их. ~ Даже если у них будут доспехи и оружие, им не представится случая продемонстрировать их. ~ Чтобы народ вернулся к использованию узелковых веревок [для письма], пусть наслаждается пищей, красуется одеждами, будет доволен жилищем и радуется жизни. ~ Когда соседние владения находятся на расстоянии взаимной видимости, они слышат пение петухов и лай собак друг у друга, а народ доживает до старости и умирает, не ездя туда-сюда.

[92t81c] **А. А. Маслов** ~ Искренние речи не изящны, изящные речи не искренни. ~ Добрый не красноречив, красноречивый не добр. ~ Мудрый не образован, образованный не мудр. ~ Мудрец не накопительствует. ~ Но чем больше он делает для других, тем больше прибавляется ему. ~ Чем больше он даёт другим, тем богаче становится сам. ~ Путь Неба - в принесении пользы без причинения вреда. ~ Путь мудреца - в деянии без противостояния.

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[93t01c] **Е. А. Торчинов** ~ Путь, что может быть пройден, не есть постоянный Путь-Дао. ~ Имя, что может быть поименовано, не есть постоянное имя. ~ Безымянное - Неба, Земли начало. ~ Именуемое - Матерью сущего стало. ~ В отсутствии тайну вещей созерцать стремись. ~ В наличии предел бытия созерцать стремись. ~ Те двое родятся вместе, но их имена различны. ~ Их вместе назову я Сокровенным. ~ И Сокровенное вновь Сокровенным стало. ~ Таковы врата всех тайн.

[93t02c] **Е. А. Торчинов** ~ Когда в Поднебесной все узнают, что прекрасно прекрасное, - это уже безобразно. ~ Когда в Поднебесной все узнают, что добро есть добро, - это уже не добро. ~ Поэтому отсутствие и наличие друг друга порождают, ~ легкое и трудное друг друга определяют, ~ длинное и короткое друг друга измеряют, ~ высокое и низкое друг друга исчисляют, ~ мелодия и ритм друг с другом гармонируют, ~ начало и конец друг с другом чередуются. ~ Поэтому совершенный мудрец пребывает в делах недеяния, не прибегая к словам, он осуществляет учение. ~ Все сущее творит, не полагая начала творению, и действует, не замышляя ничего преднамеренно. ~ И Дао-Путь - рождает, но не обладает, действует, но не предумышляет, благими качествами и свойствами обладает, к ним не привязываясь никогда. ~ Поскольку в них он к ним не привязан, то их он и не теряет.

[93t03c] **Е. А. Торчинов** ~ Не почитайте мудрецов, и ссор не будет меж людьми. ~ Не цените труднодоступные товары, и люди не пойдут разбойничать и грабить. ~ Не устремляйте взор на вожделенное, и не смутится ваше сердце. ~ Вот совершенномудрый управляет так: ~ опустошает подданных сердца, но наполняет животы им, ~ их волю-самочинность ослабляет, взамен их кости укрепляя. ~ Всегда стремится он, чтоб у народа не было ни знаний, ни желаний, а знающие чтобы действовать не смели. ~ Творит недеяние он, но нет на свете ничего, не приведенного им в порядок.

[93t04c] **Е. А. Торчинов** ~ Путь-Дао пуст, но при использовании неисчерпаем. ~ О как глубок он, словно предок всех существ! ~ Скрой остроту свою и развяжи узлы, умерь свой свет и уподобься пыли. ~ О! Тонет он в пучинах бытия и как бы существует в них и ныне! ~ Не знаю я, чье он дитя, но он предшествует Небесному Владыке.

[93t05c] **Е. А. Торчинов** ~ Не милосердны Небо и Земля, ~ и сущее для них - соломенное чучело собаки. ~ Не милосерден и мудрец совершенный, ~ и для него все люди - соломенное чучело собаки. ~ Пространство между Небом и Землей, пожалуй, как кузнечные меха: ~ оно пустеет, но не знает искривленья, и чем сильнее в нем движенье, тем более вовне выходит ветра. ~ В тупик многословье ведет. ~ Не лучше ли тот, кто всегда середину блюдет?

[93t06c] **Е. А. Торчинов** ~ Ложбинный дух бессмертен. ~ Называют Сокровенной Самкою его. ~ Врата той Самки Сокровенной - корень бытия, из коего родятся Небо и Земля. ~ Как нить, в бесконечность тянется он. ~ Используй его без усилий!

[93t07c] **Е. А. Торчинов** ~ Вековечно Небо и постоянна Земля. ~ Небо и Земля вековечны и постоянны потому, что не сами собой рождены. ~ Поэтому и могут быть они вековечными и постоянными. ~ Поэтому и совершенномудрый себя назад всенепременно ставит, но вдруг оказывается впереди. ~ Себя он чем-то внешним почитает, существованье в этом обретя. ~ И уж не потому ли это, что лишен он личных интересов? ~ Благодаря такому поведению он как раз и может всегда и полностью блюсти свой личный интерес.

[93t08c] **Е. А. Торчинов** ~ Высшее благо словно вода. ~ Вода приносит благо и пользу всем существам, ни с

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кем вражды не зная. ~ Течет она в таких местах, где людям, да и тварям, жить нельзя. ~ Поэтому близка она Дао-Пути. ~ Живи в благих землях, пусть твое сердце станет полноводным водоемом блага. ~ Пусть милосердие твое всегда обрящет единение с благом, а речи проникнутся благом достоверности. ~ Всегда осуществляй благое исправление, свершай дела благие по возможности своей и действуй лишь во время должное, благое. ~ Лишь тот, кто не враждует, не будет ненавидим.

[93t09c] **Е. А. Торчинов** ~ Не лучше ли ослабить натянутую тетиву, чем вечно напрягать ее? ~ И даже если бесконечно точить клинок, надолго сохранить остроту его, пожалуй, не удастся. ~ Когда нефритом или золотом наполнен зал, кто сможет уберечь его от вора? ~ Когда богатством или знатностью кичатся люди, не навлекают сами этим ли беду большую? ~ Богатство, почести и слава сгинут прочь, истлеет тело - вот небесное Дао, вот Путь!

[93t10c] **Е. А. Торчинов** ~ Соедини воедино души земные и дух небес, ~ Одно обними - и не смогут они ввек расстаться! ~ Сосредоточь пневму-ци и мягкость этим обрети - ~ тогда сумеешь уподобиться дитяте! ~ Зерцало темное от скверны омой - ~ и беспорочен стань душой! ~ Цени народ, страну в порядок приведи - ~ тогда недеяние осуществить ты сможешь! ~ Небесные врата то отверзаются, то затворяются - ~ узри начало женственное в них! ~ Поняв четыре принципа, ты можешь пребывать в неведении полном! ~ Дао рождает сущее и его питает. ~ Рождает, но им не обладает и действует, не замышляя преднамеренно. ~ Оно все взращивает, но ничем не повелевает, и это Сокровенной Силой-Дэ зовется, знаю!

[93t11c] **Е. А. Торчинов** ~ Тридцать спиц вместе - одно колесо. ~ Но то, что в нем - отсутствие, определяет наличие возможности использования телеги. ~ Стенки из глины - это сосуд. ~ Но то, что в нем - отсутствие, определяет наличие возможности использования сосуда. ~ В стенах пробиты окна и двери - это дом. ~ Но то, что в нем - отсутствие, определяет наличие возможности использования дома. ~ Поэтому наличие чего-либо определяет характер использования вещи, а отсутствие - принципиальную возможность использовать ее.

[93t12c] **Е. А. Торчинов** ~ Пять цветов глаза ослепляют. ~ Пять звуков уши оглушают. ~ Пять вкусов рот ощущений лишают. ~ Стремительные скачки по полям и пустошам до безумия доводят. ~ Труднодоступные товары препятствуют благим свершениям. ~ Поэтому совершенномудрый заботится о полном животе, а не о том, что приятно для глаза. ~ Отбрасывая то, берет он это.

[93t13c] **Е. А. Торчинов** ~ В почете быть столь же страшно, сколь и быть в позоре. ~ Быть почитаемым такая же беда, как обладать телесной самостью. ~ Почему так говорят о почестях и о позоре? ~ Позор нас унижает, ну а почести мы со страхом принимаем и со страхом же теряем. ~ А почему быть почитаемым такая же беда, как обладать телесной самостью? ~ Я потому в беде великой пребываю, что телом-самостью я обладаю. ~ И если б телом-самостью не обладал, то разве б были беды у меня? ~ Поэтому коль человек заботится о теле-самости своей, как о Поднебесной всей, ему и Поднебесная доверится не медля. ~ И если человек дорожит телом-самостью своей, как Поднебесной всей, его признает всякий в Поднебесной.

[93t14c] **Е. А. Торчинов** ~ Смотрю на него и не вижу - называю его тончайшим. ~ Слушаю его и не слышу - называю его тишайшим. ~ Ловлю его, но схватить не могу - неуловимым его нареку. ~ Триаду эту словами объяснить не дано: хаотична она и едина. ~ Ее верх не освещен, ее низ не затемнен. ~ Тянется-вьется, но нельзя ее назвать; ~ вновь возвращается к отсутствию сущего она. ~ Поэтому

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говорят: безвидный облик, невещный образ. ~ Поэтому говорят: туманное и смутное. ~ Не вижу начала, когда ей навстречу иду, не вижу конца, когда следом за ней спешу. ~ Держусь за древний Путь-Дао и так управляю сущим ныне. ~ Могу постичь древнее первоначало и устоями Дао-Пути его называю.

[93t15c] **Е. А. Торчинов** ~ Те древние мужи, что Дао-Путь постигли, были таинственны и утонченны, пронизанные Сокровенным. ~ И столь они были глубоки, что распознать их нельзя. ~ Поскольку нельзя распознать, с усилием попробую лишь указать на свойства их обличья: ~ О, они были столь же внимательны, как если бы зимой переходили реку вброд! ~ О, они были столь же осторожны, как если бы опасались соседей со всех четырех сторон! ~ О, они были столь же серьезны, как если бы чинно встречали гостей! ~ О, они были столь же мягки, как лед, что готов распасться! ~ О, они были столь же ровны, как простота необработанного чурбана! ~ О, они были столь же всеобъемлющи, как широкая долина! ~ О, они были столь же мутны, как взбаламученная вода! ~ Кто может мутную воду сделать чистой, когда она отстоится? ~ Кто может оживить покоящееся, приведя его в движение? ~ Блюдущий это Дао-Путь не стремится к полноте и избытку. ~ Поскольку он не стремится к полноте и избытку, он всегда остается бедным и не нуждающимся в обновлении и завершении.

[93t16c] **Е. А. Торчинов** ~ Достигнув предела пустоты, блюдя покой и умиротворение, взирая на взаимопорождение сущего, я буду созерцать лишь постоянное его возвращение. ~ Все сущее в движении, то возникая, то снова уходя. ~ Но каждое из множества существ стремится неизменно к корню своему, а возвращение к корню я назову покоем. ~ Покой я назову возвратом к жизненности изначальной судьбы. ~ Возврат к жизненности назову я постоянством. ~ Знание постоянства назову я просветленной мудростью. ~ Тот, кто не знает постоянства, живет во мраке заблуждений и творит порочные дела. ~ Но постоянство знающий обширно всеохватен. ~ И эту всеохватность назову я всеобщностью. ~ Тот, кто обрел сию всеобщность, достоин быть царем. ~ А царственный по праву обретает Небо, а Небо обретает Дао-Путь. ~ А Дао-Путь - он вековечен. ~ Тот, кто стал к сей вековечности причастен, до самой смерти не узнает никаких несчастий.

[93t17c] **Е. А. Торчинов** ~ О высочайшем правителе все подданные знают лишь одно: он есть. ~ Ему уступит тот, кого народ любит и хвалит. ~ Но еще ниже тот, кого народ боится. ~ Но хуже всех такой монарх, которого в народе презирают. ~ Когда правитель никому не доверяет, ему доверия не будет тоже никогда. ~ Но подлинный правитель осторожно относится к словам, ценя их. ~ Когда все славные дела его завершены, народ воскликнет: "О, так мы и сами точно таковы!"

[93t18c] **Е. А. Торчинов** ~ Великий Дао-Путь понес ущерб, и появились милосердие и справедливость, а мудрость видна лишь тогда, когда есть великая ложь. ~ Шесть родственников не в мире, и появляются сыновняя почтительность и материнская любовь. ~ Когда страна погружена в междоусобицы и смуты, то появляются и преданные подданные. ~ Отсеките совершенномудрие! ~ Отбросьте мудрость! ~ И тогда народ стократную выгоду обретет.

[93t19c] **Е. А. Торчинов** ~ Отсеките гуманность, отбросьте справедливость - и народ к сыновней почтительности и материнской любви вернется вновь! ~ Отсеките изощренность, отбросьте выгоду - и воры и разбойники исчезнут! ~ С триадой этой не дано высокому покончить просвещению. ~ Поэтому указываю, что ведет к избавлению: ~ Смотрите на безыскусственную чистоту и обнимите первозданную простоту. ~ Умеряйте себялюбие, искореняйте страсти.

[93t20c] **Е. А. Торчинов** ~ Отбросьте ученость, и не будете знать печали. ~ "О да!" и "конечно нет" далеко ли

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друг от друга отстоят? ~ Ну а добро и зло друг от друга отстоят далеко ли? ~ Тот, кого люди боятся, сам не может людей не бояться. ~ О как все это путано и неясно, и конца ему не видно! ~ Все люди радостны-радостны, как будто они в ритуале участвуют жертвенном, как будто весенней порой на башню они восходят. ~ О! Только лишь я один спокоен-безгласен, подобно младенцу, еще не узнавшему детства. ~ О! Я весь обвит-перевязан, и мне некуда возвращаться. ~ У всех людей как будто излишек, лишь у меня одного как будто бы недостаток. ~ О! Так ведь я разум глупца! ~ О! Во мне все смешано-перемешано. ~ Все люди светлы-светлы, я один темен. ~ Все люди отчетливо-четки, я один скрыт и неявен. ~ О! Я колыхаюсь, как море. ~ О! Я парю в пространстве, и мне негде остановиться. ~ Все люди к чему-то стремятся, а я один остаюсь простец простецом. ~ О! Я обширен и глубок, как море. ~ Как ураган, в пространстве ношусь, и мне негде остановиться! ~ Я один отличаюсь от людей тем, что ценю мать-кормилицу.

[93t21c] **Е. А. Торчинов** ~ Из пустоты Блага-Дэ Путь-Дао исходит вовне. ~ Дао - вещь такая: неясная и смутная, безликая и туманная. ~ О неясная! ~ О смутная! ~ В твоем средоточии есть образы. ~ О безликая! ~ О туманная! ~ В твоем средоточии есть вещи. ~ О загадочная! ~ О темная! ~ В твоем средоточии есть суть энергии жизни. ~ Эта суть энергии жизни предельно истинна, в ее средоточии сокрыто доверие. ~ С древности и доныне не исчезало ее имя и с помощью его обозреваю все множество множеств сущего. ~ Но откуда мне известно, что множество множеств сущего таково? ~ Из этого.

[93t22c] **Е. А. Торчинов** ~ Если нечто ущербно, то оно обретет целостность. ~ Если нечто согнуто, то оно выпрямится. ~ Если нечто пусто, то оно наполнится. ~ Если нечто одряхлело, то оно обновится. ~ Если чего-то недостаток, то будет прибавлено, ~ Если что-то в избытке, то наступит смятение. ~ Поэтому совершенный мудрец объемлет Одно и становится образцом для Поднебесной. ~ Он не поглощен сам собой и потому умудренно-просветлен. ~ Он не превозносит сам себя и потому прославлен. ~ Он сам ни на кого не нападает и потому свершает подвиги. ~ Он не занимается самовосхвалением и потому долговечен. ~ Ведь поскольку он не враждует ни с кем, с ним также никто не враждует. ~ Древние говорили: "Если нечто ущербно, то оно обретет целостность", - разве это пустые слова? ~ Когда целостность удается обрести, существо возвращается к этому Дао-Пути.

[93t23c] **Е. А. Торчинов** ~ Тот, кто мало говорит, естественности следует. ~ Ураган не свирепствует целое утро, ливень не льет весь день напролет. ~ Кто сделал так? ~ Небо и Земля. ~ Уж если Небо и Земля не могут сделать долговечным то, что ими же самими порождено, то что уж говорить о человеке! ~ Поэтому те люди, что все свои дела отдали Дао, - едины с Дао! ~ Те, что отдали все Благу-Дэ, - едины с Благом-Дэ! ~ Но те, кто посвятили все лишь гибели, - те с гибелью едины! ~ Когда некто един с Дао, Дао само радуется, обретя его. ~ Когда некто един с Благом, Благо тоже радуется, обретя его. ~ Когда некто един с гибелью, гибель тоже радуется, обретя его. ~ Когда человек не верен слову, то ему не станут верить!

[93t24c] **Е. А. Торчинов** ~ Стоящий на кончиках пальцев долго не простоит, ~ Оставляющий отчетливые следы далеко не уйдет. ~ Поглощенный сам собой не станет умудренно-просветленным, ~ Превозносящий сам себя не будет подлинно прославлен, ~ Нападающему на всех не дано свершить великий подвиг, ~ Самовосхваляющийся не станет долговечным. ~ Ну а для Дао это все - протухшая еда и тягостная ноша. ~ Все сущее такие нравы ненавидит. ~ Поэтому обретший Дао-Путь так не живет.

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[93t25c] **E. A. Торчинов** ~ Вот Вещь, в Хаосе свершившаяся, прежде Неба и Земли родившаяся! ~ О безмолвная! ~ О безвидная! ~ Одиноко стоишь и не меняешься, окружаешь все сущее и не гибнешь! ~ Тебя можно назвать Матерью Поднебесной. ~ Я не знаю твоего имени, но, обозначая знаком, называю тебя Путем-Дао. ~ Делая усилие, называю тебя Великим. ~ Великое называю уходящим, уходящее называю далеким, далекое называю возвращающимся. ~ Поэтому Дао велико, Небо велико, Земля велика, Монарх также велик. ~ Таким образом, в мире четверо великих, но Монарх из них - на первом месте. ~ Человек берет за образец Землю. ~ Земля берет за образец Небо. ~ Небо берет за образец Дао. ~ А Дао берет за образец свою самоестественность.

[93t26c] **E. A. Торчинов** ~ Тяжелое - корень легкого. ~ Покой - властелин поспешности. ~ Поэтому совершенномудрый весь день в движении пребывает, не покидая той телеги, что в обозе. ~ Хотя бывает так, что он живет средь роскоши и блеска, он непременно выше их и их не замечает. ~ Так может ли правитель царства, в коем десять тысяч колесниц, пренебрегать покоем Поднебесной во имя собственного блага? ~ Если он пренебрежет - потеряет подданных. ~ Если он поспешит - потеряет правление.

[93t27c] **E. A. Торчинов** ~ Ходить умеющий следов не оставляет, ~ В речах хороших не бывает оговорок, ~ Не пользуется палочками тот, кто хорошо считать умеет, ~ Тот, кто умеет запирать, и без замка запрет так, что не откроешь, ~ Тот, кто связывает умело, веревки не возьмет, но его узел не развяжешь. ~ Поэтому-то совершенномудрый готов всегда к спасению людей и потому никогда не теряет людей. ~ Поэтому-то совершенномудрый всегда готов спасать существ и потому никогда не теряет существ. ~ И это его глубокой просветленной мудростью зовут. ~ Поэтому хороший человек - учитель дурных людей, а дурные люди - сокровище хорошего человека. ~ Если человек не ценит свое сокровище, то даже если он многомудр, все ж пребывает в великом заблуждении. ~ Это называется важнейшей тайной.

[93t28c] **E. A. Торчинов** ~ Знай мужественность свою и женственность свою храни, ~ Тогда долиной пустоты для Поднебесной станешь ты. ~ Долиною для Поднебесной став, ты не лишишься этого вечного обретения. ~ Тогда ты вновь вернешься к состоянию младенца. ~ Знай белое свое и черное свое блюди, ~ Тогда бессменным образцом для Поднебесной станешь ты. ~ Когда ты станешь образцом для Поднебесной, ~ Благая Сила-Дэ у тебя не убудет и ты снова вернешься к Беспредельному. ~ Знай славу свою и позор свой храни, ~ Тогда ложбиною пустой для Поднебесной станешь ты. ~ Ложбиной пустоты для Поднебесной став, ~ Ты сделаешь достаточной свою Благую Силу-Дэ и вновь вернешься к изначальной простоте-первозданности. ~ Первозданность рассеивается, и появляются орудия. ~ Совершенные мудрецы используют их и становятся начальниками чиновников. ~ Поэтому Великий Порядок не может понести ущерб.

[93t29c] **E. A. Торчинов** ~ Если кто-либо возжелает овладеть Поднебесной, то я знаю, что он не возьмет ее. ~ Поднебесная - божественный сосуд, и нельзя воздействовать на нее. ~ Воздействующий на нее потерпит поражение, и хватающий ее потеряет ее. ~ Поэтому среди существ есть такие, которые идут вперед, есть и такие, что идут следом за ними; ~ бывают существа, которые молчат, бывают существа, которые кричат; ~ бывают сильные, бывают слабые; ~ бывают надежно защищенные, бывают беззащитно обнаженные. ~ Поэтому совершенномудрый уходит от чрезмерности, уходит от избытка, уходит от излишества.

[93t30c] **E. A. Торчинов** ~ Тот, кто, обладая Дао-Путем, оказывает как советник помощь государю, оружие не применяет, дабы силой взять Поднебесную, ибо к нам возвращаются плоды деяний наших. ~ Там,

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где прошли войска, родится только терновник да репей колючий, а по пятам за войском следуют голодные годы. ~ Благому следующий полководец лишь цели должной достигает, и все. ~ Не смеет брать он то, что взять лишь силой можно. ~ Он достигает только должной цели и не гордится этим. ~ Он достигает только должной цели и не воюет более. ~ Он достигает только должной цели и не кичится этим. ~ Он достигает только должной цели и не более того. ~ Он достигает только должной цели и не творит насилий. ~ Когда живое существо сильно и крепко, но вдруг дряхлеет, говорят, что это результат утраты Дао. ~ Кто истинный теряет Дао-Путь, тот гибнет рано.

[93t31c] **Е. А. Торчинов** ~ Оружие недоброго знамения вестник. ~ Поэтому все существа оружие и брань всем сердцем ненавидят. ~ Поэтому тот муж, что Дао обладает, его не применяет никогда. ~ Муж благородный, пребывая дома, ценит левую сторону, а применяя оружие, предпочитает правую. ~ Оружие недоброго знамения вестник. ~ Оно не есть орудие благородных мужей. ~ И только если нет иного выбора, его возможно применить. ~ Муж благородный ценит всего превыше мир и покой. ~ И даже коль в войне он побеждает, тому не радуется он нимало: ведь радоваться ей - то же самое, что наслаждаться убиением людей. ~ А тот, кто наслаждается смертоубийством, неспособен направить свою волю на благо Поднебесной. ~ Ведь когда празднуют нечто хорошее, то выбирают левую сторону, а когда оплакивают и скорбят, то выбирают правую. ~ Вот почему генерал-адъютант слева, а главнокомандующий войском справа. ~ Их расположение соответствует траурному ритуалу. ~ В войне погибло много людей, о них надо скорбеть, печалиться и плакать. ~ А победу в войне достойно отмечать лишь погребальным ритуалом.

[93t32c] **Е. А. Торчинов** ~ Дао-Путь постоянно и безымянно. ~ Хотя оно столь просто и так мало, никто в Поднебесной не смеет сделать его своим слугой. ~ Если князья и цари смогут блюсти его, все сущее упокоится и умиротворится. ~ Тогда Небо и Земля в согласии и гармонии пребудут, с небес прольется сладкая роса и весь народ без всякого приказа сам обретет равновесие. ~ Когда все вещи обрели раздельное существование, тогда установились имена. ~ С тех пор как появились имена, необходимо Поднебесной познать, где следует остановиться в своих стремлениях. ~ И зная, где остановиться, мы избегаем гибели и бедствий. ~ Ведь Дао-Путь для Поднебесной - как море-океан для всех ручьев и рек.

[93t33c] **Е. А. Торчинов** ~ Знающий людей - мудр. ~ Знающий самого себя - просветлен. ~ Побеждающий самого себя - могуч. ~ Знающий меру - богат. ~ Заставляющий себя идти вперед - наделен волей. ~ Не теряющий своего места - долговечен. ~ Тот, кто умер, но не исчез, - долголетен.

[93t34c] **Е. А. Торчинов** ~ Великий Путь, безбрежное Дао, повсюду растекается оно. ~ Вот оно слева, но оно и справа. ~ Все сущее, опираясь на него, рождается, но Дао им не обладает. ~ Благие качества и свойства свои оно не выставляет напоказ для прославления, оно питает, пестует все сущее, но не становится над сущим властелином. ~ Когда мудрец в бесстрастии все время пребывает, он Дао даже в самом малом созерцает. ~ Все сущее к нему стремится возвратиться, но не становится оно над ним владыкой. ~ Его поэтому назвать Великим можно! ~ Поэтому и совершенномудрый до самого конца к величию нисколько не стремится. ~ Поэтому он может стать поистине великим!

[93t35c] **Е. А. Торчинов** ~ К тому, кто держит великий образ, стекается вся Поднебесная. ~ Стекается, и ничто не причиняет ей вреда; она в покое, мире и благоденствии великом пребывает. ~ Всюду радость и обильные яства, что путника влекут остановиться и их вкусить. ~ Когда Дао-Путь исходит из наших уст, он пресен и лишен вкуса. ~ Смотришь на него - и не можешь узреть. ~ Слушаешь его - и никак не услышать. ~ Используешь его - и никак не исчерпать его возможностей.

[93t36c] **Е. А. Торчинов** ~ Если хочешь нечто сжать - прежде растяни его. ~ Если хочешь нечто ослабить - прежде усиль его. ~ Если хочешь нечто погубить - прежде дай расцвести ему. ~ Если хочешь нечто отнять - вначале нечто дай. ~ Это и называют утонченной просветленностью: ~ Ведь мягкое и слабое побеждает сильное и крепкое. ~ Острое оружие Поднебесной ни в коем случае нельзя показывать людям.

[93t37c] **Е. А. Торчинов** ~ Дао-Путь постоянен, в недеянии он пребывает, но нет ничего, не сделанного им. ~ И если князья и цари умеют его блюсти, все сущее будет изменяться само по себе. ~ Но если изменяясь, оно возжелает творить самочинно, я буду давить на него простотой первозданной. ~ После того как я надавлю на него простотой первозданной, оно желать перестанет. ~ Без вожделений оно обретет покой, и тогда Поднебесная исправится сама собой.

[93t38c] **Е. А. Торчинов** ~ Высшее Благо не благо, и благодаря этому оно наделено благом. ~ Низшее Благо не теряет блага, и благодаря этому оно лишено блага. ~ Высшее Благо пребывает в недеянии, и ему незачем действовать. ~ Низшее Благо деятельно, и оно имеет цель для своих деяний. ~ Высшее милосердие деятельно, но ему незачем действовать. ~ Высшая справедливость деятельна, и она имеет цель для своих деяний. ~ Высшее ритуальное благоговение деятельно, но ему не соответствует ничего во всем мире; ~ поэтому следующие ритуалу тогда закатывают рукава до плеч и силой принуждают народ идти за ними. ~ Поэтому люди утрачивают Дао-Путь и обретают Благо; ~ теряют Благо и обретают милосердие; ~ теряют милосердие и обретают справедливость; ~ теряют справедливость и обретают ритуальное благоговение. ~ Но ритуальное благоговение - свидетельство того, что у людей оскудевают преданность и верность слову. ~ Поэтому оно - начало смуты. ~ Предвидение будущего - не только цвет Дао-Пути, но и начало глупости. ~ Поэтому великий муж пребывает в том, что обильно, а не в том, что скудно. ~ Он не пребывает в цветущих верхушках сущего. ~ Отбрасывая то, берет он это.

[93t39c] **Е. А. Торчинов** ~ Вот те, кто некогда причастны стали Одному: ~ Небо стало причастно Одному - и очистилось, ~ Земля стала причастна Одному - и упокоилась, ~ Божественное стало причастно Одному - и одухотворилось, ~ Долины стали причастны Одному - и наполнились, ~ Все сущее стало причастно Одному - и стало порождать, ~ Цари и князья стали причастны Одному - и Поднебесная выправилась. ~ А вот что было бы в противном случае: ~ Не стало бы Небо чистым и распалось бы на куски, ~ Не упокоилась бы Земля и раскололась бы на части, ~ Не одухотворилось бы божественное и истощилось бы немедленно, ~ Не наполнились бы долины и пересохли бы тотчас, ~ Не стало порождать бы сущее и тотчас бы погибло, ~ Не ценили бы цари и князья высокое и были бы низложены внезапно. ~ Поэтому цените униженное, считая его корнем, поскольку для всего высокого низкое будет всегда основанием. ~ Вот поэтому-то цари и князья и называют себя "сирыми", "одинокими" и "недостойными". ~ Разве это не означает "считать униженное корнем"? ~ Не так ли? ~ Поэтому стремящийся быть владельцем многих колесниц остается без колесницы. ~ И я не стремлюсь быть блестящим и сияющим, как яшма, а хочу быть столь же простым и незаметным, как простой булыжник.

[93t40c] **Е. А. Торчинов** ~ Возвращение к самому себе - вот принцип движения Дао-Пути. ~ Ослабление - вот в чем использование Дао-Пути. ~ Все в Поднебесной сущее рождается из наличия, но само наличие рождается из отсутствия.

[93t41c] **Е. А. Торчинов** ~ Когда муж высшего ума о Дао слышит, то стремится с усердием осуществлять его. ~ Когда муж среднего ума о Дао слышит, то сомневается - то ли оно есть, то ли его и нет вовсе. ~ Когда

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муж низшего ума о Дао слышит, то над ним смеется громко! ~ И если бы тот хохот не раздался, оно бы недостойно было Дао, Путем Великим, называться! ~ Поэтому попробую связать слова, чтобы сказать об этом: ~ Прозрение Дао - словно омрачение, ~ приближение к нему - словно отступление от него, ~ ровная поверхность Пути - как кочки и ухабы; ~ высшее Благо-Дэ - словно ложбина, ~ белизна великая - как очернение, ~ обширность Силы Благостной - как недостаток, ~ утвержденная Благая Сила - словно ослабленная, ~ незапятнанное существо истины - как загрязненное. ~ Великий квадрат не имеет углов, ~ великий сосуд изготовляется последним, ~ голос великого звука столь утончен, ~ великий образ не имеет телесной формы и само Дао сокрыто в безымянности своей. ~ О, только Дао-Путь хорош бывает и вначале, и при завершении!

[93t42c] **E. A. Торчинов** ~ Дао рождает Одно. ~ Одно Двоих рождает. ~ Двое рождают Трех. ~ Трое рождают все сущее. ~ Все сущее носит на себе инь - силу темную и обнимает ян - силу светлую, так достигая гармонии энергий жизни и сил равновесия. ~ Теми именами, что люди так не любят: "сирыми", "одинокими", "недостойными", - цари и правящие князья сами себя зовут. ~ Поэтому таков существования принцип: вещь, умаляясь, возрастает, а возрастая - умаляется. ~ Тому же я учу, чему все люди учат: "Насильник и тиран своей не умирает смертью". ~ Вот мудрость эту я и сделаю своим учителем.

[93t43c] **E. A. Торчинов** ~ В Поднебесной предельно мягкое управляет предельно твердым. ~ А не имеющее наличия входит в плотное, не имеющее промежутков. ~ Вот и я обладаю знанием того, что польза проистекает из недеяния. ~ Бессловесное учение, польза недеяния - о, как мало в Поднебесной людей, которые могут этого достичь!

[93t44c] **E. A. Торчинов** ~ Слава или собственное тело - что нам роднее? ~ Собственное тело или имущество - о чем заботимся мы больше? ~ Обретение или утрата - что уязвляет нас больнее? ~ Чем сильнее любовь, тем мучительнее утрата. ~ И чем больше храним, тем тяжелее потеря. ~ Знающий меру не узнает позора; знающий, когда надо остановиться, не попадет в беду. ~ Такой человек сможет стать долговечным!

[93t45c] **E. A. Торчинов** ~ Великое совершенство подобно ущербности, но использование его не знает ограничений. ~ Великая полнота подобна пустоте, но использование ее не знает предела. ~ Великая прямота подобна кривизне. ~ Великая изощренность подобна неумелости. ~ Великое красноречие подобно косноязычию. ~ Возбуждение преодолевает холод, покой преодолевает жар. ~ Чистота и покой - вот секрет исправления Поднебесной.

[93t46c] **E. A. Торчинов** ~ Когда в Поднебесной есть Дао-Путь, кони спокойно унавоживают землю. ~ Когда в Поднебесной нет Дао-Пути, боевые кони родятся в предместьях. ~ Нет больше вины, чем страстям поддаться. ~ Нет больше беды, чем меры не знать. ~ Нет больше преступления, чем желание обладать. ~ Поэтому знающий меру сам является мерой; он всегда всему мера.

[93t47c] **E. A. Торчинов** ~ Не выходя со двора, я познаю Поднебесную. ~ Не открывая окна, зрю я небесный Путь-Дао. ~ Чем дальше мы ходим, тем меньше мы знаем. ~ Поэтому совершенномудрый никуда не ходит, но все знает; ~ Он ни на что не смотрит, но все постигает; ~ Он ничего не творит, но все свершает.

[93t48c] **E. A. Торчинов** ~ Кто следует учености, тот день за днем возрастает. ~ Кто следует Дао-Пути, тот

день за днем умаляется: так достигает он недеяния. ~ Он пребывает в недеянии, но нет ничего им не сделанного. ~ Такой человек, дел никаких не делая, легко берет Поднебесную: ведь совершения дел недостаточно, чтобы взять Поднебесную.

[93t49c] **Е. А. Торчинов** ~ Нет постоянного разума-сердца у совершенномудрого. ~ Сердца всех людей Поднебесной образуют его разум-сердце. ~ Добрым людям я делаю добро, и злым людям я также делаю добро: ~ Благая Сила преисполнена добра. ~ Достойным доверия я верю, и недостойным доверия я также верю: ~ Благая Сила преисполнена доверия. ~ Совершенный мудрец спокойно и мирно живет в Поднебесной; ~ все чаяния народа стекаются в его глаза и уши, и всех людей считает совершенномудрый детьми своими.

[93t50c] **Е. А. Торчинов** ~ Рождаясь, чтобы жить, люди устремляются к смерти. ~ Учеников жизни - трое из десятка. ~ Учеников смерти - трое из десятка. ~ Тех людей, что рождены для жизни, но стремятся в царство смерти, - трое из десятка. ~ И по какой причине это? ~ По той причине, что жадны до жизни люди. ~ Я слышал, что умеющий жизнь свою беречь, идя по суше, не столкнется с тигром или носорогом, а вступая в войско, может он не опасаться оружия и лат. ~ Ведь носорогу некуда свой рог вонзить, тигру некуда когти свои запустить, оружию некуда клинок вонзить. ~ И по какой причине это? ~ По той причине, что для таких людей не существует царства смерти.

[93t51c] **Е. А. Торчинов** ~ Дао-Путь все порождает. ~ Благая Сила-Дэ все вскармливает. ~ Вещественность все оформляет. ~ Сила все доводит до свершения. ~ Таким образом, среди всего сущего нет ни одного существа, что не почитало бы Дао-Пути и не ценило бы Благой Силы-Дэ. ~ Дао-Путь почитаем, а Благая Сила-Дэ ценима потому, что никому они не отдают велений, но постоянно пребывают в самоестественности свободной. ~ Поэтому Дао-Путь все порождает, Благая Сила-Дэ все вскармливает. ~ Они все взращивают и все пестуют, все завершают и все до зрелости доводят; ~ они все выхаживают и все собою покрывают; ~ рождают, но не обладают; ~ вершат, но преднамеренно не замышляют своих свершений; ~ взращивают все, но не господствуют над ним. ~ Вот что такое Сокровенная Благая Сила-Дэ!

[93t52c] **Е. А. Торчинов** ~ У Поднебесной есть начало, и оно - Мать Поднебесной. ~ И тот, кто знает Мать, знает и дитя ее. ~ А тот, кто знает дитя ее, тот может блюсти и Мать. ~ Тогда до самой смерти он не узнает никаких несчастий. ~ О, заслони свои отверстия, запри свои врата, и до конца жизни не будешь изнурен. ~ А того, кто отверзает свои отверстия и вмешивается во все дела на свете, не спасет ничто, пока он не умрет. ~ Того, кто созерцает мельчайшее, зовут просветленно-мудрым. ~ Того, кто блюдет мягкое, зовут сильным. ~ Используй свой свет - и возвратишься к просветленности, а также не подвергай себя невзгодам - это называют "упражнением в постоянстве".

[93t53c] **Е. А. Торчинов** ~ Если бы я знанием обладал, то шел бы по Великому Пути. ~ Единственное, чего я боюсь, это сбиться с пути. ~ Великий Путь сокрыт и неуловим, но народ ему предпочитает тропы. ~ Если при дворе роскошествуют, то поля покрываются сорняками и пустеют амбары. ~ Знать одевается в одежды из узорчатых тканей, ~ носит у пояса острые мечи, ~ вкушает только изысканные яства и увеличивает имущество свое сверх всякой меры. ~ Это называется разбоем и бахвальством. ~ О, это не истинный Путь!

[93t54c] **Е. А. Торчинов** ~ Умеющего стоять - не опрокинуть. ~ Из обхвата умеющего обхватить - не высвободиться. ~ Жертвоприношения предкам, приносимые детьми и внуками такого умельца,

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никогда не оскудеют. ~ Кто это умение в себе совершенствует, у того Благая Сила станет истинной. ~ Кто это умение в семье совершенствует, у того Благая Сила станет обильной. ~ Кто это умение в селении совершенствует, у того Благая Сила станет взращенной. ~ Кто это умение в государстве совершенствует, у того Благая Сила станет превеликой. ~ Кто это умение во всей Поднебесной совершенствует, Благая Сила того распространится повсюду. ~ Поэтому ~ если я посредством себя самого буду зреть себя, ~ если я посредством семьи буду зреть семью, ~ если я посредством селения буду зреть селение, ~ если я посредством государства буду зреть государство, ~ если я посредством Поднебесной буду зреть Поднебесную, ~ то откуда я узнаю, что Поднебесная именно такова? ~ Именно из этого созерцания.

[93t55c] **Е. А. Торчинов** ~ Того, кто крепко держится за Силу-Дэ благую, сравню я с новорожденным младенцем. ~ Пчелы, пауки и змеи ядовитые его не жалят. ~ Хищные звери его не тронут, хищные птицы его не клюнут. ~ Его кости мягки, его мышцы слабы, но хватает он крепко. ~ Ничего не знает он о союзе самца и самки, но уд его вздымается, ибо его семя-энергия предельно совершенно. ~ Гармония - источник постоянства, а постоянство - корень просветления. ~ Стремление к пестованию жизни зовется благовещим. ~ Контроль сознания над жизненной энергией дарит силу. ~ Коль существо сильно и вдруг стареет - оно отвергло истинный Путь-Дао, значит. ~ Тот, кто с Пути сворачивает, гибнет рано.

[93t56c] **Е. А. Торчинов** ~ Знающий не говорит, говорящий не знает. ~ Заслони свои отверстия, ~ запри свои врата, ~ притупи свою остроту, ~ развяжи свои узлы, ~ умерь свой свет и ~ уподобься пыли. ~ Зовется это Сокровенным Единением. ~ Поэтому с человеком, обретшим его, нельзя сблизиться, чтобы с ним сродниться, и с ним нельзя сблизиться, чтобы его отбросить. ~ С ним нельзя сблизиться, чтобы извлечь из этого пользу, и с ним нельзя сблизиться, чтобы другим причинить с его помощью вред. ~ С ним нельзя сблизиться, чтобы стать знатным, и с ним нельзя сблизиться, чтобы стать низкородным. ~ Поэтому он почитается всей Поднебесной.

[93t57c] **Е. А. Торчинов** ~ Прямотою упорядочивается государство, хитростью война ведется, и бездействием берется Поднебесная. ~ Откуда знаю я, что это так и есть? ~ Отсюда знаю это: ~ Когда в Поднебесной много запретов и ограничений, народ нищает и беднеет; ~ когда у людей много смертоносного оружия, государство и семья погружаются в брань и смуты; ~ когда среди людей много искусников-умельцев, влечение к дорогим диковинам растет; ~ когда закон издается за законом, разбойники и воры множатся на воле. ~ Поэтому совершенный мудрец так говорит: ~ Я буду пребывать в недеянии, ~ и народ начнет самоизменяться. ~ Я буду любить покой, ~ и народ исправится сам собой. ~ Я буду в бездействии, ~ и народ тогда разбогатеет. ~ Я буду в бесстрастии, ~ и народ сам вернется к исконной простоте.

[93t58c] **Е. А. Торчинов** ~ Когда правление беспомощно и слабо, народ прост и добродушен. ~ Когда правление активно и всевластно, народ испытывает нужду и недостаток. ~ О горе, ты - опора счастья! ~ О счастье, в тебе таится горе! ~ И кто пределы ваши знает? ~ Нет прямоты, она хитростью обернулась, а добро превратилось в злобу. ~ Заблуждения людские, о как они долговечны! ~ Поэтому совершенномудрый угловат, но не вонзится в человека. ~ Он остер, но зла не содеет. ~ Он прям, но не заносчив. ~ Он словно свет, но блистать не хочет.

[93t59c] **Е. А. Торчинов** ~ Управлять людьми и служить Небу ничто так не способствует, как умеренность. ~ Ведь только про умеренность говорят, что она помогает рано приготовиться. ~ Рано приготовиться - значит обладать обильным накоплением Благой Силы. ~ Для обладающего обильным накоплением

Благой Силы нет ничего непреодолимого. ~ Что касается того, для кого нет ничего непреодолимого, то никто не знает его предела. ~ Тот, предела которого никто не знает, может обладать царством. ~ Мать царства обретя, можно стать долговечным и непреходящим. ~ Этот принцип называют корнем глубоким и черенком крепким. ~ В нем путь продления жизни и вечного видения.

[93t60c] **E. A. Торчинов** ~ Управлять большим государством - все равно что готовить блюдо из мелкой рыбы. ~ Если посредством Дао-Пути власть над всей Поднебесной обрести, то нави не будут обладать божественностью. ~ И не только нави Поднебесной не будут обладать божественностью, но и сами божества не смогут навредить народу. ~ Но не только сами божества не смогут навредить народу, совершенномудрый тоже не сможет навредить народу. ~ А коль эти двое навредить народу не смогут, благие силы их соединятся и возвратятся к людям на их благо.

[93t61c] **E. A. Торчинов** ~ Великое государство стремится в низину подобно потоку воды. ~ Оно - средоточие всей Поднебесной, оно самка Поднебесной. ~ Самка постоянно посредством покоя самца побеждает, покой ее вниз опускает. ~ Поэтому великое государство опускается под малые царства и так берет эти малые царства. ~ Если же малое царство опустится под великое государство, то оно возьмет великое государство. ~ Поэтому одни опускаются вниз, чтобы взять, а другие опускаются вниз, чтобы их взяли. ~ Великое государство не должно желать ничего сверх возможности равно пестовать свой народ. ~ Малое царство не должно желать ничего сверх возможности равным образом служить своим людям. ~ Поэтому и то и другое получают желаемое, когда великое соглашается опуститься под малое.

[93t62c] **E. A. Торчинов** ~ Дао-Путь - глубинная тайна природы всего сущего. ~ Он есть сокровище добрых; он есть то, что хранят недобрые. ~ Хорошие речи могут прославить человека в городах и весях, достойное поведение может увеличить уважение людей к нему. ~ Но даже недоброго человека можно ль отбросить? ~ Поэтому, когда Сын Неба вступает на престол и трем великим князьям-советникам даруется их сан, то впереди процессии несут диск яшмы, за коим следует четверка лошадей. ~ Но эта церемония все же хуже поведения человека, который лишь сидит, чтобы к Пути Великому приблизиться. ~ За что же древние ценили так сей Дао-Путь? ~ Разве не говорили они: "С ним вы будете искать - и обрящете, будете виновны - и избежите кары". ~ Вот почему его ценит Поднебесная.

[93t63c] **E. A. Торчинов** ~ Действуй в недеянии; ~ служи, не служа, ~ вкушай, не чувствуя вкуса; ~ в великом зри мелкое, ~ во многом зри малое. ~ На зло плати благом. ~ Стремись совершать трудное благодаря тому, что в нем легкое, и верши великое благодаря тому, что в нем незаметное. ~ Ведь трудные дела Поднебесной свершаются только исходя из легкого; ~ великие дела Поднебесной вершатся только благодаря незаметному. ~ Тот, кто может до конца не творить ничего великого, один лишь способен завершить великое. ~ Поэтому легкомысленному редко верят, поэтому во многом легком обязательно таится много трудного. ~ Поэтому совершенный мудрец считает свои дела трудными, но до самого их завершения не испытывает никаких затруднений.

[93t64c] **E. A. Торчинов** ~ Пребывающее в умиротворении легко удерживать. ~ Когда признаки еще не проявились, положение легко исправить. ~ То, что хрупко, легко разбить. ~ Мелкое легко рассеять. ~ Действуй, пока положение еще не выявилось, ~ упорядочивай, пока смута еще не началась. ~ Дерево, ствол которого с трудом можно обхватить, вырастает из крошечного ростка. ~ Девятиэтажная башня возводится из комка земли. ~ Путешествие в десять тысяч верст начинается с одного шага. ~ Действуя, губишь дело. ~ Удерживая, теряешь удерживаемое. ~ Совершенный мудрец пребывает в недеянии и поэтому не знает поражений; он ничего не удерживает и поэтому ничего не теряет. ~ Люди в делах

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своих часто стремятся к завершенности и потому терпят поражение. ~ Если человек столь же внимателен в конце, как и в начале, он не будет знать поражений. ~ Поэтому совершенный мудрец, ~ желая не желать, ~ не ценит труднодоступные товары; ~ учась не учась, ~ возвращается к тому, что все люди уже прошли. ~ Он споспешествует самоестественности сущего и не смеет действовать.

[93t65c] **Е. А. Торчинов** ~ Древние, умеющие следовать Дао-Пути, не просвещали народ, а оглупляли его. ~ Трудно управлять народом, когда он преисполнен многомудрия. ~ Тот, кто упорядочивает страну при помощи мудрости, - грабитель страны. ~ Тот, кто не упорядочивает страну при помощи мудрости, - счастье для страны. ~ Знание этих двух принципов создает образец для исполнения. ~ Постоянное знание сего образца называют Сокровенной Благой Силой-Дэ. ~ О сколь глубока Сокровенная Благая Сила! ~ О сколь она удалена от нас! ~ Но она возвращается к единству со всем сущим, и следующий ей обретает великий успех!

[93t66c] **Е. А. Торчинов** ~ Почему моря и реки царят над всеми долинами? ~ Они всегда стремятся быть внизу, поэтому и царят над всеми долинами. ~ Поэтому совершенномудрый, желая над народом вознестись, словами должен унижать себя; ~ желая стать впереди народа, ставить самого себя позади всех. ~ Поэтому, когда совершенномудрый возвышается над народом, народ не чувствует обузы; ~ находится впереди народа, народ не страдает. ~ Таким образом, вся Поднебесная, ликуя, несет его вперед, не чувствуя никакого гнета. ~ Поскольку он ни с кем не борется, и с ним никто в Поднебесной не борется.

[93t67c] **Е. А. Торчинов** ~ В Поднебесной все говорят, что я велик. ~ Но я вовсе не похож на великого. ~ Ведь поскольку я велик, я вовсе не похож на великого. ~ Если бы я долго был бы похож на великого, то давно бы уже стал ничтожным. ~ Ведь у меня есть три драгоценности, которые я храню и ценю: ~ Первая - это сострадание, ~ Вторая - это бережливость, ~ Третья - я не смею поставить себя впереди Поднебесной и поэтому могу стать во главе всех на свете. ~ Поскольку есть сострадание, есть и храбрость. ~ Поскольку есть бережливость, есть и великодушие. ~ Поскольку я ставлю себя позади, то оказываюсь впереди. ~ И так до самой смерти. ~ Ведь сострадательный побеждает в сражениях, а в обороне становится неуязвимым. ~ Небо всегда спасает того, кого сострадание хранит само.

[93t68c] **Е. А. Торчинов** ~ Хороший воин не воинствен. ~ Хороший боец не гневлив. ~ Умеющий побеждать врагов не сражается с ними, ~ умеющий использовать людей ставит себя ниже их. ~ Вот что называют Благой Силой непротивоборствования. ~ Вот что называют силой использования людей. ~ Вот что называется быть соработником Неба, вот предел искусства древних мудрецов.

[93t69c] **Е. А. Торчинов** ~ Полководцы говорят: ~ "Я не смею стать хозяином, а буду действовать как гость. ~ Я не смею продвинуться вперед и на дюйм, а буду отступать на фут". ~ Вот что называют маршем без шеренг, нанесением удара без использования кулака, противостоянием при отсутствии противника, владением оружием без оружия. ~ Среди бед большей нет, чем недооценить противника. ~ Недооценить противника - значит похоронить свои драгоценности. ~ Поэтому, когда в битве войска скрещивают свои клинки, побеждает скорбящий.

[93t70c] **Е. А. Торчинов** ~ Мои слова так легко понять, им так легко следовать, ~ Но в Поднебесной их никто не может понять, им никто не может следовать. ~ В словах есть главное, в делах есть первенствующее. ~ Ведь незнание людей заключается в том, что они не знают меня. ~ Поскольку знающих меня так мало, то я являюсь их сокровищем. ~ Поэтому на совершенномудром одежда из простой грубой ткани,

но на груди у него скрыта драгоценная яшма.

[93t71c] **Е. А. Торчинов** ~ Тот, кто знает, что он не знает, - превосходен. ~ Тот, кто не знает, что он знает, - недужен. ~ Но ведь тот, кто недужит свой недуг, - тот вовсе не недужен. ~ Совершенный мудрец не недужен, он недужит недуг свой и поэтому не недужен.

[93t72c] **Е. А. Торчинов** ~ Когда народ не боится грозной воинственной силы - грозная воинственная сила скоро настигнет его. ~ Пусть власти не утесняют народ в его жилищах, пусть власти не давят на жизнь народа. ~ Ведь если не давить, то и не нужны будут строгости и кары. ~ Поэтому совершенный мудрец знает сам себя, но не стремится из себя делать зрелище для людей. ~ Он ценит сам себя, но не понуждает других дорожить собой. ~ Отбрасывая то, берет он это.

[93t73c] **Е. А. Торчинов** ~ Когда храбрец безрассуден - он гибнет. ~ Когда храбрец осмотрителен - он продолжает жить. ~ В этих двух качествах скрываются и польза и вред. ~ По какой причине Небо ненавидит нечто - кто знает? ~ Поэтому совершенный мудрец считает этот вопрос трудным. ~ Небо не борется ни с кем, но умело всех побеждает. ~ Оно не говорит, но должным образом всем отвечает. ~ Его не успели позвать, а оно уже и само пришло. ~ Оно безмятежно-покойно, но искусно в создании планов. ~ Небесная сеть распростерта повсюду. ~ Ячейки ее широки, но ничего не упустят.

[93t74c] **Е. А. Торчинов** ~ Если люди не боятся даже смерти, то чем же запугаешь их до смерти? ~ Если найдется такой, кто будет все время запугивать людей до смерти и этим тешиться, а я его поймаю и убью, кто еще посмеет так поступить? ~ Ведь в государстве есть всегда палач. ~ А подменять собою палача не то же самое ли, что вместо лесоруба идти рубить деревья? ~ Ведь тот, кто вместо лесоруба пойдет деревья рубить, тот всегда рискует собственную руку отрубить!

[93t75c] **Е. А. Торчинов** ~ Народ голодает, поскольку власти с его снеди берут так много налогов! ~ Поэтому он голодает. ~ Народом так трудно управлять потому, что власть предержащие активны и деятельны. ~ Поэтому им трудно управлять. ~ Народ потому так легкомысленно относится к смерти, что он привязан к жизни, жаждая ее утех. ~ Поэтому он легкомысленно относится к смерти. ~ И только тот, кто действует не ради лишь жизненных благ, мудрее тех, кто ценит жизнь одну.

[93t76c] **Е. А. Торчинов** ~ Когда человек рождается, он мягок и слаб. ~ Когда человек умирает, он тверд и силен. ~ Так и среди всех существ: пока растения живут, они мягки и слабы. ~ Когда они гибнут, они сухи и тверды. ~ Поэтому удел твердого и сильного - смерть, ~ А мягкого и слабого - жизнь. ~ Поэтому мощное оружие не может победить, ~ Поэтому крепкое дерево должно упасть. ~ Люди, склонные к насилию, не умирают своей смертью. ~ Поэтому сильное и великое будет унижено, а мягкое и слабое будет возвышено.

[93t77c] **Е. А. Торчинов** ~ Разве природа небесного Дао-Пути не похожа на натягивание лука? ~ Возвышающееся он опускает, опускающееся он возвышает, когда есть избыток, он отнимает его, когда есть недостаток, он восполняет его. ~ Небесный Дао-Путь отнимает, когда есть излишек, и дает, когда есть недостаток. ~ Но не таков путь людской, ибо он в том, чтобы отнять, когда и так недостаток, и прибавить, когда и так излишек. ~ Кто сможет при помощи излишка прибавить нечто в Поднебесной? ~ Только тот, кто обладает Дао-Путем. ~ Поэтому совершенномудрый действует, не замышляя преднамеренно. ~ Он обладает благими качествами и свойствами, но к ним не привязан. ~ И он нисколько не намерен смотреться перед миром как мудрец.

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[93t78c] **Е. А. Торчинов** ~ По мягкости и слабости своей ничто в Поднебесной не может воду превзойти. ~ Но ничто не может также превзойти ее по способности атаковать и побеждать то, что сильно и крепко. ~ И тут ничто не сможет заменить ее. ~ Слабое побеждает сильное, мягкое побеждает твердое. ~ И нет никого в Поднебесной, кто не мог бы этого понять, кто не мог бы этому следовать. ~ Поэтому совершенномудрый говорит: ~ "Кто принимает на себя всю скверну Поднебесной, становится владыкой над храмами зерна и предков. ~ Кто принимает на себя невзгоды Поднебесной, тот становится царем всей Поднебесной". ~ Правильные слова подобны их противоположности.

[93t79c] **Е. А. Торчинов** ~ Отвечайте на гнев воздействием Блага-Дэ. ~ Если смириться с великим гневом, часть гнева все еще останется непременно, разве это можно считать удачным приемом? ~ Поэтому совершенномудрый всегда держится за левую половину договорной бирки, не требуя мзды от людей. ~ Тот, кто владеет Благом-Дэ, тот держится за договорную бирку. ~ Тот, кто не обладает Благом-Дэ, тот взыскивает плату. ~ Небесный Дао-Путь не знает родственных симпатий, но постоянно творит добро для всех людей.

[93t80c] **Е. А. Торчинов** ~ Пусть государство будет маленьким и редким население. ~ Орудия в нем, даже если есть, пусть не используются вовсе. ~ Пусть люди в нем относятся серьезно к смерти и не уходят далеко от дома. ~ Пусть даже есть там лодки или колесницы, но ездить в них не надо. ~ Пусть даже есть оружие и латы - не надо содержать их в порядке и готовности. ~ Пусть люди вновь начинают завязывать узелки и применять их вместо письмен. ~ Пусть будет для людей сладка их пища, и пусть одежда будет их красива. ~ Пусть мирными жилища будут их, и пусть они найдут усладу в своих обычаях и нравах. ~ Соседние страны пусть рядом глядят друг на друга и слушают крик петухов и лай псов у соседей, но люди пусть до самой старости не ходят друг к другу туда-сюда.

[93t81c] **Е. А. Торчинов** ~ Достойные доверия слова не могут быть красивы. ~ Красивые слова достойными доверия быть не могут. ~ Достойный человек не красноречив. ~ Красноречивый не может быть достойным человеком. ~ Мудрец не обладает многознанием. ~ Многознающий - не мудр. ~ Совершенный мудрец ничего не копит. ~ И чем он больше людям отдает, тем больше достается и ему. ~ Чем больше у людей - тем больше у него. ~ Небесный Дао-Путь приносит пользу всем, вреда же никому не причиняет. ~ Путь совершенномудрого - действуя, ни с кем не враждовать.

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[94t01c] **А. Е. Лукьянов** ~ Дао, которое может быть высказано, не есть постоянное Дао. ~ Имя, которое может быть названо, не есть постоянное имя. ~ Небытием именуется начало Неба и Земли, ~ Бытием именуется Мать мириад вещей. ~ Поэтому: ~ обращаясь к постоянному небытию, стремлюсь к тому, чтобы увидеть его тайну; ~ обращаясь к постоянному бытию, стремлюсь к тому, чтобы увидеть его предел (спиральный путь). ~ Оба они (небытие и бытие) из тождества происходят, но различно именуются. ~ В тождестве они называются первоначалом. ~ Первоначало и еще первоначало - вот дверь ко всем тайнам.

[94t02c] **А. Е. Лукьянов** ~ Когда в Поднебесной все узнают, что прекрасное есть прекрасное, то появляется и безобразное. ~ [Когда в Поднебесной] все узнают, что добро есть добро, то появляется и не добро. ~ Это происходит потому, что бытие и небытие друг друга порождают, ~ трудное и легкое друг друга создают, ~ длинное и короткое друг с другом соизмеряются, ~ высокое и низкое друг с другом сопоставляются, ~ звук и мелодия друг с другом согласуются, ~ переднее и заднее друг за другом следуют. ~ Вот почему совершенномудрый человек правит службу недеяния, ведет учение без слов. ~ Мириады вещей творит и не уклоняется от этого. ~ Рождает и не обладает [ими]. ~ Возделывает и ни на что не опирается, ~ Успешно завершает и не ставит себе это в заслугу. ~ А поскольку не ставит в заслугу, постольку и не отвергается.

[94t03c] **А. Е. Лукьянов** ~ Не превозносите достойных (талантливых), чтобы люди не соперничали. ~ Не цените трудно добываемого богатства, чтобы люди не становились разбойниками. ~ Не показывайте могущее вызвать страсть, чтобы сердца людей не трепетали. ~ Вот почему правление совершенномудрого человека состоит в следующем: ~ опустошай свое сердце, ~ наполняй свой живот, ~ ослабляй свою волю, ~ укрепляй свои кости. ~ Постоянство ведет к тому, что люди не будут иметь знаний, не будут иметь страстей; ~ ведет к тому, что мужи мудрствующие не посмеют деять. ~ Деяй недеяние, и тогда не будет неуправляемого.

[94t04c] **А. Е. Лукьянов** ~ Дао пусто, и кто бы ни старался [наполнить] его, не наполнит. ~ О бездна-пучина, подобная Пращуру мириад вещей! ~ Стихает ее стремительность, ~ слабеют ее путы, ~ умеряется ее свечение, ~ осаждается ее пыль. ~ И тогда вот он, чистейший! ~ Подобие будущего существования! ~ Я не ведаю, чей это сын. ~ Видимо, родоначальник Первопредков.

[94t05c] **А. Е. Лукьянов** ~ Небо и Земля не соотносятся через Жэнь (Человеколюбие), ~ и потому мириады вещей живут как трава и собаки. ~ Совершенномудрые люди не соотносятся через Жэнь (Человеколюбие), ~ и потому все роды человеческие живут как трава и собаки. ~ (Вариант перевода: Небо и Земля не проявляют Жэнь, ~ ибо все вещи превратятся в "соломенное чучело". ~ Совершенномудрые люди не проявляют Жэнь, ~ ибо все роды человеческие превратятся в "соломенное чучело"). ~ Пространство между Небом и Землей, не подобно ли оно кузнечному меху? ~ [Оно] пусто и не складывается, а сжимается и выдыхает. ~ Много слов - все напраслина, не лучше ли держаться середины?

[94t06c] **А. Е. Лукьянов** ~ Дух лона [рождения] бессмертен, это и есть Сокровенная Самка. ~ Врата Сокровенной Самки - корень Неба и Земли. ~ Непрерывно вьется, предвосхищая существование. ~ Действует он без усилий.

[94t07c] **А. Е. Лукьянов** ~ Небо вечно, Земля долговечна. ~ Небо и Земля оттого могут быть одно вечным, ~ а другая долговечной, что не сами себя породили. ~ Поэтому [они] могут вечно жить. ~ Вот почему

совершенномудрый человек ставит себя позади, ~ но сам оказывается впереди; ~ забывает о себе самом, но сам существует. ~ Нельзя ли сказать, что тем самым ему не достичь своей личной цели? ~ Напротив, только так он и может осуществить задуманное.

[94t08c] **А. Е. Лукьянов** ~ Верхняя доброта подобна воде. ~ Доброта воды приносит пользу вещам и не борется [с ними]. ~ [Вода] устремляется туда, где многие люди погрязли во зле. ~ Поэтому [она] почти как Дао. ~ Селясь где-нибудь, проявляй доброту к земле. ~ Сердцу повинуясь, проявляй доброту безмерно. ~ Завязывая дружбу, наполняй добротой Жэнь (Человеколюбие). ~ Говоря что-либо, наполняй добротой Синь (Доверие-Веру). ~ Управляя, согласовывай с добротой методы управления. ~ Отправляя службы, наполняй добротой способности. ~ Действуя, будь добр, следуй времени. ~ Ни в коем случае не соперничай и тогда не будешь повинен ни в чем.

[94t09c] **А. Е. Лукьянов** ~ Можно взять да и наполнить что-либо, ~ но не лучше ли оставить его как есть? ~ Можно расплющить и отточить что-либо, ~ но невозможно надолго сохранить [остроту]. ~ Можно золотом и яшмой завалить палаты, ~ да разве найдется тот, кто сможет сберечь [все это]? ~ Можно осыпать себя драгоценностями и смотреть на всех свысока, ~ но ведь только накличешь беду на себя. ~ Поэтому для успешного достижения цели ты сам возьми да и уступи Небесному Дао.

[94t10c] **А. Е. Лукьянов** ~ Если сопрячь тело и душу и заключить в одно-единое, ~ могут ли остаться [они] нераздельны? ~ Если грубое семя-энергию довести до мягкости, ~ можно ли обратиться новорожденным? ~ Если начисто устранить видение сокровенного первоначала, ~ можно ли избежать изъяна? ~ Если любить народ и управлять страной, можно ли быть незнающим? ~ Если небесные врата открываются и закрываются, ~ может ли не быть Самки [Поднебесной]? ~ Если прояснить все в пределах четырех сторон, можно ли не деять? ~ [Оно] рождает все, размножает все. ~ Порождающее и не обладающее [порожденным], ~ возделывающее и ни на что не опирающееся, ~ главенствующее и не карающее - ~ это и есть изначально-сокровенное Дэ.

[94t11c] **А. Е. Лукьянов** ~ Тридцать спиц сходятся в одной ступице, а используется она в колесе за счет своего небытия и бытия (пустоты и полноты). ~ Формуют глину, чтобы изготовить сосуд, а используется он за счет своего небытия и бытия. ~ Пробивают окна и двери, чтобы устроить жилище, а используется оно за счет своего небытия и бытия. ~ Следовательно: ~ бытием приносится польза, небытием создается использование.

[94t12c] **А. Е. Лукьянов** ~ Пять цветов ослепляют человека. ~ Пять звуков оглушают человека. ~ Пять вкусов забивают рот человека. ~ Погоня и охота приводят сердце человека в бешенство. ~ Трудно добываемое богатство вредит человеческим поступкам. ~ Вот почему совершенномудрый человек занят животом (внутренним), а не занят глазами (внешним). ~ Вот почему отбрасывает одно, избирает другое.

[94t13c] **А. Е. Лукьянов** ~ Любовь и бесчестье подобны страху. ~ Почтение и величие приносят страдание, подобно телу. ~ Что значит "любовь и бесчестье подобны страху"? ~ Любовь идет от низов, ее обретают со страхом, ее и теряют со страхом. ~ Вот что значит "любовь и бесчестье подобны страху". ~ Что значит "почтение и величие приносят страдание, подобно телу"? ~ Я потому испытываю большие страдания, что имею тело. ~ Если бы у меня не было тела, разве я испытывал бы какие-либо страдания? ~ Вот почему, тому, кто ценит тело так же, как Поднебесную, ~ пожалуй, можно доверить Поднебесную. ~ Кто любит тело так же, как Поднебесную, ~ на того, пожалуй, можно возложить Поднебесную.

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[94t14c] **А. Е. Лукьянов** ~ Смотрю на него - не вижу, именем называю "невидимый". ~ Слушаю его - не слышу, именем называю "беззвучный". ~ Ловлю его - не обретаю, именем называю "сокрытый". ~ Эти три нельзя разграничить, потому как смешаны и образуют одно-единое. ~ Его верх не светлый, его низ не темный, непрерывно вьется, [его] невозможно наименовать. ~ [Оно] нашло пристанище в невещественном. ~ Это и есть изображение без изображения, образ без плоти. ~ Это и есть туманная смесь. ~ Иду навстречу ему - не вижу его лица (головы). ~ Следую за ним - не вижу его спины (хвоста). ~ Только неуклонно следуя древнему Дао, чтобы править ныне существующим, можно познать древнее начало. ~ Это и есть уток (путеводная нить) Дао.

[94t15c] **А. Е. Лукьянов** ~ В древности те, кто, воплощая доброту (шань), стали учеными мужами (ши), проникли в сокровенно-тайное первоначало. ~ [Они] сокрылись в такой глубине, что [их] невозможно постичь. ~ А так как невозможно постичь, насколько способен, даю их описание в образах: ~ Предусмотрительно-чутки [они], будто зимой переходят реку [по тонкому льду]. ~ Осторожно-расчетливы, будто страшатся соседей со всех четырех сторон. ~ Благоговейно-почтенны они, подобно всеобъемлющему. ~ Светло-блестящи, словно подтаявший лед. ~ Сердечно-естественны, как духовная простота (пу). ~ Открыто-широки, подобно долине. ~ Как первозданный хаос, они подобны мутному. ~ Любой из них может, будучи мутным, успокоить себя и постепенно очиститься. ~ Любой из них может, будучи спокойным, привести себя в вечное движение и постепенно родиться. ~ Однако тот, кто хранит это Дао, не страждет наполнения. ~ А так как не наполняется, то может сокрыться и заново не рождаться.

[94t16c] **А. Е. Лукьянов** ~ Достиг предела пустоты, сохраняю покой и (душевную) чистоту. ~ Вещи попарно творятся, а я созерцаю их возвращение. ~ Вещей многое множество, но каждая возвращается к их общему корню. ~ Возвращение к корню называю покоем, ~ покой называю судьбой возвращения; ~ судьбу возвращения называю постоянством. ~ Знание постоянства называю просветленностью. ~ Незнание постоянства называю безрассудством, творящим зло. ~ Знающий постоянство всеобъемлющ. ~ Всеобъемлющий и есть гун-правитель. ~ Гун-правитель и есть Ван-царь. ~ Ван-царь и есть Небо. ~ Небо и есть Дао. ~ Дао и есть вечность. ~ Бестелесное не истощается.

[94t17c] **А. Е. Лукьянов** ~ Лучший правитель тот, о котором низы знают лишь то, что есть таковой. ~ Хуже его тот, с которым роднясь, превозносят его. ~ Хуже этого тот, которого боятся. ~ И всех хуже тот, которого презирают. ~ "Недоверие питает неверие!" ~ О, как трогательно глубоки эти драгоценные слова! ~ Успешно завершаю последовательность дел, и все сто родов человеческих называют меня естественностью (цзы жань).

[94t18c] **А. Е. Лукьянов** ~ Когда отбрасывается Великое Дао, ~ появляются Жэнь (Человеколюбие) и И (Долг). ~ Когда вылезают мудрствование и умничанье, ~ появляется большая ложь. ~ Когда шесть родственников в раздоре, ~ появляются сыновняя почтительность и отцовская любовь. ~ Когда в стране и царствующем доме смута и беспорядок, ~ появляются верные слуги.

[94t19c] **А. Е. Лукьянов** ~ Когда отбросят мудрость, забудут умничанье, ~ народу польза во сто крат. ~ Когда отбросят Жэнь (Человеколюбие), забудут И (Долг), ~ народ возвратится к [естественной] сыновней почтительности и отцовской любви. ~ Когда отбросят искусность, забудут выгоду, ~ не будет воров и разбойников. ~ Эти три появляются от недостатка культуры (вэнь). ~ Поэтому владейте тем, что дано. ~ Внешне выглядите скромно, внутри сохраняйте первозданную духовную простоту, будьте бескорыстны

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и бесстрастны.

[94t20c] **А. Е. Лукьянов** ~ Отбросишь ученье, исчезнет и скорбь. ~ Насколько здесь одно отлично от другого? ~ Настолько ровно, насколько зло расходится с добром! ~ То, чего люди боятся, нельзя не бояться. ~ О ширь пустотная, без края и без центра! ~ Среди людей согласие, веселье, как будто делают Великое закланье в день наступления весны, когда она в свои владенья входит. ~ Один лишь я сокрыт в тиши без всяких признаков живого, подобный эмбриону, еще не ставшему ребенком. ~ В усталости скитаюсь по простору, как будто некуда пристать. ~ У всех людей достаток неизбывный, один лишь я как тот, кто все отверг. ~ Я сердце глупого. ~ О тьма космической утробы! ~ Миряне все сиянием полны, один лишь я во мраке мрачном. ~ Миряне любознательны в исканьях, один лишь я в безумной тьме. ~ [Вокруг] то безмятежность, которая подобна глади океана, ~ то ветра смерч, который не дает волнам остановиться. ~ В толпах людей везде есть применение разумным силам, ~ лишь я наивной глупостью подобен дикарю. ~ От всех других я отличаюсь тем, что Мать кормящую ценю.

[94t21c] **А. Е. Лукьянов** ~ Насыщенность пустого Дэ совпадает только с Дао. ~ Дао есть нечто туманное, неразличимое! ~ О, неразличимое! ~ О, туманное! ~ Внутри Его содержатся образы. ~ О, туманное! ~ О, неразличимое! ~ Внутри Его содержатся вещи. ~ О, глубокое! ~ О, сокровенное! ~ Внутри Его содержится семя-энергия (цзин). ~ Это семя-энергия в высшей степени подлинно, в нем содержится вера-доверие (синь). ~ С древности и поныне Его имя не исчезает, в Нем вижу Отца всего тварного. ~ Откуда я знаю, что Отец всего тварного таков? ~ Из того, что сказано.

[94t22c] **А. Е. Лукьянов** ~ Если есть ущербное, то есть и целостное. ~ Если есть кривое, то есть и прямое. ~ Если есть пустое, то есть и полное. ~ Если есть старое, то есть и новое. ~ Если есть недостаток, то есть и достаток, ~ Если есть большее, то есть и меньшее. ~ Вот почему совершенномудрый человек берет одно-единое за образец для Поднебесной. ~ Не выставляет себя эрудитом, поэтому просветлен. ~ Не считает себя правым, поэтому просвещен. ~ Не прославляет себя, поэтому доблестен. ~ Не восхваляет себя, поэтому главенствует. ~ Поскольку не соперничает, постольку и в Поднебесной нет таких, кто мог бы с ним соперничать. ~ В древности говорили: "Если есть ущербное, то есть и целостное". ~ Разве это пустые слова! ~ Поэтому искренне приемли совершенную целостность и возвращайся к ней.

[94t23c] **А. Е. Лукьянов** ~ Примолкни и следуй естественности. ~ Ведь порывистый ветер не дует все утро, ливневый дождь не льет весь день. ~ Тот, кто посылает их, - Небо и Земля. ~ Но Небо и Земля и те не могут делать это вечно, так куда уж человеку равняться с ними. ~ Вот почему: ~ тот, кто ведет дела в соответствии с Дао, тождествен Дао. ~ [Тот, кто ведет дела в соответствии] с Дэ, тождествен Дэ. ~ [Тот, кто ведет дела в соответствии] с утратой, тождествен утрате. ~ Того, кто тождествен Дао, Дао с радостью принимает его. ~ Того, кто тождествен Дэ, Дэ с радостью принимает его. ~ Того, кто тождествен утрате, утрата с радостью принимает его. ~ "Недоверие питает неверие".

[94t24c] **А. Е. Лукьянов** ~ Вставший на цыпочки не устоит прямо. ~ Сдвинувший ноги не тронется с места. ~ Кто выставляет себя эрудитом, не просветлен. ~ Кто считает себя правым, не просвещен. ~ Кто прославляет себя, не доблестен. ~ Кто восхваляет себя, не главенствует. ~ Все это, с позиции Дао, зовется избытком достатка и поведением раба. ~ Всяк ненавидит таких. ~ Поэтому тот, кто обладает Дао, с такими рядом не живет.

[94t25c] **А. Е. Лукьянов** ~ Есть нечто, хаос образующее, прежде Неба и Земли живущее. ~ Беззвучное! ~ Пустое! ~ Одиноко стоит, не изменяется, в себе самом вращается без устали. ~ Можно считать его

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Матерью Поднебесной. ~ Я не знаю его имени. ~ Даю ему прозвище - называю Дао. ~ Подбираю для него имя - называю Великим (Высоким). ~ Великое называю уходящим, уходящее называю удаляющимся, ~ удаляющееся называю возвращающимся. ~ Поэтому Дао велико, Небо велико, Земля велика, Ван-царь тоже велик. ~ Среди границ есть четверо великих, и Ван-царь один из них. ~ Человек берет за образец Землю. ~ Земля берет за образец Небо. ~ Небо берет за образец Дао. ~ Дао берет за образец естественность (цзы жань).

[94t26c] **А. Е. Лукьянов** ~ Тяжелое есть основа легкого. ~ Покой есть господин беспокойного. ~ Вот почему совершенномудрый человек, шагая весь день, не отходит от груженой повозки. ~ Хотя его и зовут во дворцы, он селится подобно свободно гнездящейся ласточке. ~ И что тут поделать, если хозяин десяти тысяч колесниц сам облегчает Поднебесную? ~ Если облегчает, то теряет основу. ~ Если спешит, то теряет царственность.

[94t27c] **А. Е. Лукьянов** ~ Искусный в передвижении не оставляет колеи и следов. ~ Искусный в речах не допускает изъянов и ошибок. ~ Искусный в счете не пользуется счетными таблицами. ~ Искусный закрывать не запирает на ключ, но открыть невозможно. ~ Искусный связывать не вяжет веревкой, но развязать невозможно. ~ Вот почему совершенномудрый человек искусностью постоянства (постоянным добром) спасает людей и таким образом не отвергает людей; ~ искусностью постоянства (постоянным добром) спасает вещи и таким образом не отвергает вещи. ~ Это и есть практическое осуществление просветленности. ~ Вот почему искусные люди - учителя неискусных людей, ~ неискусные люди - ученики искусных людей. ~ Не почитайте своих учителей, не любите своих учеников. ~ Хотя это и разумеют как большое заблуждение, в действительности [оно] есть требование сокровенно-тайного [Дао].

[94t28c] **А. Е. Лукьянов** ~ Кто знает свое женское, хранит свое мужское, становится ложбиной Поднебесной. ~ Ставшего ложбиной Поднебесной постоянное Дэ не оставляет и возвращает в [состояние] младенца. ~ Кто знает свое белое, хранит свое черное, становится образцом для Поднебесной. ~ Ставшему образцом Поднебесной постоянное Дэ не наносит вреда и возвращает в беспредельное. ~ Кто знает свою славу, хранит свой позор, становится руслом Поднебесной. ~ Ставшим руслом Поднебесной постоянное Дэ овладевает во всей полноте и возвращает в духовную простоту (пу). ~ Духовная простота рассеивается и становится правилом-предметом. ~ Совершенномудрый человек использует его и становится чиновным вождем. ~ Вот почему Великое правление не разрушается.

[94t29c] **А. Е. Лукьянов** ~ [Положим, некто] одержим страстью овладеть Поднебесной и воздействовать на нее. ~ А мне ясно: у него ничего не получится. ~ Поднебесная - это духовный сосуд, на него нельзя воздействовать. ~ Тот же, кто будет воздействовать, разрушит его. ~ А тот, кто будет удерживать, потеряет его. ~ Ведь искони устроено так: ~ из существ одни идут, другие следуют за ними, ~ одни фыркают, другие трубят, ~ одни усиливаются, другие истощаются, ~ одни хищники, другие жертвы. ~ Вот почему совершенномудрый человек отказывается от излишеств, ~ отказывается от роскоши, отказывается от расточительности.

[94t30c] **А. Е. Лукьянов** ~ Тот, кто посредством Дао помогает государю, ~ не использует солдат, чтобы насиловать Поднебесную, ~ ибо такое действие вызывает противодействие. ~ Места, где побывали войска, зарастают колючками и терновником, ~ после скопища армий непременно наступают лихие годы. ~ Искусный (добрый) добился успеха - и все, ~ [он] не дерзнет прибегнуть к насилию. ~ Добился успеха и не бахвалится. ~ Добился успеха и не карает. ~ Добился успеха и не своевольничает. ~ Добился

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успеха и не взимает. ~ Добился успеха и не прибегает к насилию. ~ Если вещь должна быть в расцвете сил, а стара, ~ значит, она не-Дао. ~ Не-Дао рано умирает.

[94t31c] **А. Е. Лукьянов** ~ Превосходное войско - орудие несчастья, любой из людей ненавидит его. ~ Поэтому обладающие Дао не состоят в нем. ~ Если благородный муж на мирной службе, то поддерживает левых. ~ Если на военной службе, то поддерживает правых. ~ Войско - орудие несчастья и не орудие благородного мужа. ~ Если вопреки желанию приходится все-таки использовать его, ~ то сверх всего ставь равнодушие к славе и выгоде. ~ Одержав победу, не считай это прекрасным. ~ А если сочтешь это прекрасным, то, значит, радуешься убийству людей. ~ Кто радуется убийству людей, тот не сможет добиться своих целей в Поднебесной. ~ Служение счастью относится к левому. ~ Служение злу относится к правому. ~ Противостоящие командующим войсками занимают позицию левых. ~ Идущие в командующие войсками занимают позицию правых. ~ Правильно говорят, что следует встречать их (войско) похоронным ритуалом. ~ Всех убитых людей следует горестно и скорбно оплакивать. ~ Военную победу нужно встречать похоронным ритуалом.

[94t32c] **А. Е. Лукьянов** ~ Дао постоянно и безымянно. ~ (Вариант перевода: Дао именуется постоянным небытием.) ~ Духовное естество хотя и младенчески слабое (маленькое), ~ никто в Поднебесной не может подчинить [его] себе. ~ Если хоу и ваны смогут блюсти его, то мириады вещей сами покорятся. ~ Небо сочетается в браке с Землей, ниспадая сладкой росой. ~ Людям никто не приказывает, и все само по себе уравновешивается. ~ С началом насильственного правления появились имена. ~ И поскольку имена уже есть, постольку нужно знать, как пресечь (искоренить) [их]. ~ Зная то, как пресечь [имена], можем избежать гибели. ~ Тому пример: когда Дао находится в Поднебесной, это подобно стоку ручьев и рек в Цзян и Море.

[94t33c] **А. Е. Лукьянов** ~ Познавший других - мудр, познавший себя - просветлен. ~ Победивший других - силен, победивший себя - могуществен. ~ Познавший достаток - богат, вынуждающий действовать - обладает волей. ~ Не потерявший своего места [в жизни] - вечен, ~ отдавший жизнь, но не забытый - увековечен.

[94t34c] **А. Е. Лукьянов** ~ Великое Дао разлито повсюду, оно может быть и слева и справа. ~ Мириадам вещей оно служит опорой и, порождая [их], не уклоняется от этого; ~ успешно завершает и остается безвестным; ~ одевает и пестует мириады вещей и не становится их властелином. ~ [Оно] постоянно остается бесстрастным, ~ (Вариант перевода: [Оно] стремится к постоянному небытию,) ~ можно назвать его маленьким. ~ Мириады вещей возвращаются к нему и не считают его властелином, ~ можно назвать его великим. ~ Оно вообще не считает себя великим, ~ поэтому и может возвышаться в своем величии.

[94t35c] **А. Е. Лукьянов** ~ К тому, кто держит Великий Образ, приходит вся Поднебесная. ~ Приходит и не испытывает вреда, находит благополучие, мир, уважение, радость и угощение; ~ забредший путник и тот остается. ~ Дао выходит изо рта, пресное, оно без вкуса. ~ Смотришь на него и не можешь увидеть. ~ Слушаешь его и не можешь услышать. ~ Используешь его и не можешь исчерпать.

[94t36c] **А. Е. Лукьянов** ~ Чтобы нечто сжать, необходимо прежде расширить его. ~ Чтобы нечто ослабить, необходимо прежде усилить его. ~ Чтобы нечто уничтожить, необходимо прежде взрастить его. ~ Чтобы нечто отнять, необходимо прежде дать его. ~ Это и называется сокровенно-глубокой просветленностью. ~ Мягкое и слабое побеждает твердое и сильное. ~ Как рыбе нельзя уйти из глубин, так и методам

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управления государством не должно обучать людей.

[94t37c] **А. Е. Лукьянов** ~ Дао постоянно не деяет и не не-деяет. ~ Если хоу и ваны смогут блюсти его, то мириады вещей будут сами собою развиваться. ~ [Но если кто] наравне с развитием вдруг возжелает еще и мастерить, ~ я обуздаю того безымянным духовным естеством (пу). ~ Само же безымянное духовное естество по-прежнему останется бесстрастным. ~ [Его] бесстрастие приведет к покою, и Поднебесная сама собою утвердится.

[94t38c] **А. Е. Лукьянов** ~ Верхняя Дэ не Дэ, поэтому обладает Дэ. ~ Нижняя Дэ не теряет Дэ, поэтому не обладает Дэ. ~ Верхняя Дэ не деяет и не обладает деянием. ~ Нижняя Дэ деяет и обладает деянием. ~ Верхняя Жэнь деяет и не обладает деянием. ~ Верхняя И деяет и обладает деянием. ~ Если верхняя Ли что-то деяет, но никто ей не откликается, то засучи рукава и выброси ее. ~ Вот почему после потери Дао следует Дэ; ~ после потери Дэ следует Жэнь; ~ после потери Жэнь следует И; ~ после потери И следует Ли. ~ Ли - это ничтожность преданности Синь (Доверию) и начало смуты. ~ Только что представленная [вам норма Ли] - это цветок Дао и начало тупости. ~ Поэтому великий муж там, где Дао обильно, а не там, где ничтожно; ~ там, где плод, а не там, где его цветок. ~ Вот почему отбрасывает одно, избирает другое.

[94t39c] **А. Е. Лукьянов** ~ Вот те, кто в древности обрели единство: ~ Небо обрело единство чистотой, ~ Земля обрела единство незыблемостью, ~ дух обрел единство духовностью (лин), ~ лоно [Поднебесной] обрело единство полнотой, ~ мириады вещей обрели единство рождением, ~ хоу и ваны обрели единство, став воплощением честности для Поднебесной. ~ Они достигли этого. ~ Небо, не став чистым, боюсь, может лопнуть. ~ Земля, не став незыблемой, боюсь, может рассыпаться. ~ Дух, не став одухотворенным, боюсь, может истощиться. ~ Мириады вещей, не рождаясь, боюсь, могут исчезнуть. ~ Хоу и ваны, не став ценимыми и высокопочитаемыми, боюсь, могут оступиться. ~ Основой дорогого (благородного) является дешевое (худородное). ~ Основой высокого является низкое. ~ Поэтому хоу и ваны называют себя сирыми, одинокими, несчастными. ~ Это не оттого ли, что дешевое (худородное) является основой? ~ А разве нет?! ~ Однако если за несколькими колесницами погонишься, ни одну не догонишь. ~ Не желай сверкать словно драгоценная яшма, будь блеклым, как простой камень.

[94t40c] **А. Е. Лукьянов** ~ Переход в противоположность (опрокидывание) - движение Дао, ослабление - действие Дао. ~ Мириады вещей Поднебесной рождаются в бытии, бытие рождается в небытии.

[94t41c] **А. Е. Лукьянов** ~ Муж высокой учености, услышав о Дао, усердно следует ему. ~ Муж средней учености, услышав о Дао, то сохраняет, то теряет его. ~ Муж низкой учености, услышав о Дао, громко насмехается над ним. ~ Не осмеяв, и не будет считать за Дао, ибо среди незыблемых суждений есть таковые: ~ Светлое Дао подобно темному. ~ Наступающее Дао подобно отступающему. ~ Совершенное Дао подобно ущербному. ~ Верхнее Дэ подобно [нижнему] руслу. ~ Громкая слава подобна позору. ~ Обширное Дэ подобно недостаточному. ~ Закрытое Дэ подобно похищенному. ~ Чистая правда подобна мутной смеси. ~ Великий квадрат не имеет углов. ~ Великие замыслы рождаются в сумерки. ~ Великий звук не громогласен. ~ Великий образ не имеет формы. ~ Дао сокрыто и безымянно. ~ Только Дао одаривает добротой и завершается [природой].

[94t42c] **А. Е. Лукьянов** ~ Дао рождает один. ~ Один рождает два. ~ Два рождает три. ~ Три рождает десять тысяч вещей. ~ Вещи несут за плечами инь и на руках держат ян. ~ Пустота-энергия образует [условие их] гармонии (согласия). ~ То, что люди ненавидят, это быть сирыми, одинокими, несчастными. ~ А

ваны и гуны называют себя так. ~ Это потому, что из вещей одни, ослабляя себя, усиливают себя, ~ другие, усиливая себя, ослабляют себя. ~ Чему надо научить людей, тому именно я и учу. ~ Тот же, кто препятствует [этому], не умирает своей смертью. ~ Я вскоре стану Отцом Учения.

[94t43c] **А. Е. Лукьянов** ~ То, что в Поднебесной стало мягким, гонит то, что в Поднебесной стало твердым. ~ Небытие и бытие входят в неразрывное пространственно-временное единство. ~ Вот откуда я знаю, что недеяние имеет пользу. ~ Обучать без слов, приносить пользу недеянием - ~ редко кто в Поднебесной достиг этого.

[94t44c] **А. Е. Лукьянов** ~ Имя или тело, что роднее? ~ Тело или богатство, что дороже? ~ Обретение или утрата, что больнее? ~ Вот почему кто чрезмерно скуп, непременно понесет большие убытки; ~ кто безмерно накапливает, непременно потерпит немалую утрату. ~ Знающий меру не опозорится. ~ Знающий предел не подвергнется опасности. ~ Такие смогут быть долговечными.

[94t45c] **А. Е. Лукьянов** ~ Великое совершенство подобно несовершенству, они действуют неустанно. ~ Великая полнота подобна пустоте, они действуют неистощимо. ~ Великая прямота подобна кривизне. ~ Великая искусность подобна неискусности. ~ Великое красноречие подобно косноязычию. ~ Движение побеждает холод, покой побеждает жару. ~ Чистота и покой образуют прямизну Поднебесной.

[94t46c] **А. Е. Лукьянов** ~ Когда Дао находится в Поднебесной, пасущиеся кони унавоживают землю. ~ Когда в Поднебесной нет Дао, боевые кони кормятся в предместье. ~ Нет большей беды, чем незнание меры. ~ Нет большего бедствия, чем страсть к выгоде. ~ Вот почему знание меры в мере есть постоянная мера.

[94t47c] **А. Е. Лукьянов** ~ Не выходя за дверь, познаю Поднебесную. ~ Не выглядывая в окно, вижу небесное Дао. ~ Чем дальше идешь, тем меньше знаешь. ~ Вот почему совершенномудрый человек не ходит, а познает; ~ не смотрит, но именует; ~ не деяет, но создает.

[94t48c] **А. Е. Лукьянов** ~ Кто посвящает себя учебе, с каждым днем прибавляет. ~ Кто посвящает себя Дао, с каждым днем уменьшает. ~ Уменьшает и уменьшает до тех пор, пока не достигнет недеяния: недеяния и не недеяния. ~ Чтобы овладеть Поднебесной, постоянно осуществляй неслужение (бездействие). ~ А кто прибегнет к службе (делам), тому не достанет того, чтобы овладеть Поднебесной.

[94t49c] **А. Е. Лукьянов** ~ Совершенномудрый человек не имеет обычного сердца ~ и сердца ста родов человеческих делает [своим] сердцем. ~ Кто добр, я к тому отношусь с добром. ~ Кто не добр, я к тому также отношусь с добром. ~ В этом проявляется доброта Дэ. ~ Кто доверяет, я к тому отношусь с доверием. ~ Кто не доверяет, я к тому также отношусь с доверием. ~ В этом проявляется доверие Дэ. ~ Когда совершенномудрые люди находятся в Поднебесной, [они] ради Поднебесной вдыхают хаос своим сердцем, ~ и все совершенномудрые люди становятся ее детьми.

[94t50c] **А. Е. Лукьянов** ~ Приходят жизнью, уходят смертью. ~ Придут жизнью тринадцать, уйдут смертью тринадцать, из живущих людей движущихся к месту смерти тоже тринадцать. ~ Почему это так? ~ Из-за их обильного рождения и размножения. ~ Как-то слыхал, что тот, кто искусно (посредством добрашань) управляет жизнью, идя по суше, не избегает носорогов и тигров, ~ вступая в бой, неуязвим для латников. ~ Носорогу некуда вонзить свой рог, тигру некуда запустить свои когти, ~ латнику некуда ударить своим мечом. ~ Почему это так? ~ Потому что у него нет места смерти [ни на нем, ни на земле].

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[94t51c] **А. Е. Лукьянов** ~ Дао рождает их, Дэ пестует их, вещество оформляет их, условия завершают их. ~ Поэтому среди мириад вещей нет таких, которые не почитали бы Дао и не ценили Дэ. ~ Дао почитаемо, Дэ ценимо, нет над ними судьбы, они в постоянной естественности. ~ Дао рождает вещи, Дэ пестует их, растит их, воспитывает их, классифицирует их, упорядочивает их, вскармливает и оберегает их. ~ Порождающее и не обладающее [ими], ~ возделывающее и ни на что не опирающееся, ~ главенствующее и не карающее - ~ это и есть изначально-сокровенное Дэ.

[94t52c] **А. Е. Лукьянов** ~ Поднебесная имеет начало, и оно есть Мать Поднебесной. ~ Достигнешь Матери - познаешь и ее детей. ~ Познаешь ее детей - вернешься и к сохранению их Матери. ~ Бестелесное не истощается. ~ Закроешь своих чувств отверстия, запрешь к ним доступ извне - ~ до конца жизни не будешь испытывать страданий. ~ Откроешь своих чувств отверстия, направишь их на пользу дела, - ~ вовек не отыщешь спасения. ~ Видение малого называю просветленностью. ~ Сохранение мягкости называю могуществом. ~ Пользуйся этим светом, возвращайся к этой просветленности ~ (Вариант перевода: ~ Станешь младенцем - назову просветленным. ~ Сохранишь мягкость - назову могущественным. ~ Пользуйся его светом, возвращайся к его просветленности) ~ и тогда не обречешь себя на погибель. ~ Это и есть овладение постоянством.

[94t53c] **А. Е. Лукьянов** ~ Для того чтобы я твердо овладел знанием, последую за Великим Дао. ~ И только петляний надо бояться. ~ Великое Дао - словно широкий путь, а люди любят тропинки. ~ Аудиенции совсем прекращены, поля сплошь заросли, амбары до дна опустели. ~ [А правители] одеваются в красочные шелка, ~ препоясываются острыми мечами, пресыщаются питьем и едой, богатства копят с излишком. ~ Все это - грабеж и разврат, не-Дао.

[94t54c] **А. Е. Лукьянов** ~ Что установлено твердыней - того не искоренить. ~ Что незыблемо соблюдается - с тем не порвать. ~ Вот почему сыновья и внуки продолжают непрестанно приносить ритуальные жертвы предкам. ~ Кто совершенствует это в себе - его Дэ подлинно. ~ Кто совершенствует это в семье - его Дэ еще полнее. ~ Кто совершенствует это в селении - его Дэ еще больше. ~ Кто совершенствует это в царстве - его Дэ еще пышнее. ~ Кто совершенствует это в Поднебесной - его Дэ всеобще. ~ Поэтому: ~ по себе сужу о себе, ~ по семье сужу о семье, ~ по селению сужу о селении, ~ по царству сужу о царстве, ~ по Поднебесной сужу о Поднебесной. ~ Откуда я знаю, что Поднебесная такова? ~ Из того, что сказано.

[94t55c] **А. Е. Лукьянов** ~ Таящий в себе полноту Дэ подобен новорожденному: ~ ядовитые насекомые и змеи не ужалят, свирепые звери не схватят, хищные птицы не унесут. ~ Кости [у него] нежные, мышцы мягкие, но цепляется [он] накрепко. ~ Не знает союза самца и самки, но все творит - ~ это совершенство семени-энергии (цзин). ~ Весь день голосит, но не хрипнет - ~ это совершенство созвучия (гармонии). ~ Знание созвучия называю постоянством. ~ Знание постоянства называю просветленностью. ~ Богатую жизнь называю счастьем. ~ Управление сердцем (разумом) энергией (ци) называю могуществом. ~ Если вещь в расцвете сил, а стара, называю это не-Дао. ~ Не-Дао рано умирает.

[94t56c] **А. Е. Лукьянов** ~ Знающий не говорит, говорящий не знает. ~ [О бездна-пучина, подобная Пращуру мириад вещей!] ~ Закрывает свое лоно, затворяет свои врата, ~ стихает ее стремительность, слабеют ее путы, ~ умеряется ее свечение, осаждается ее пыль - ~ это и называется изначально-сокровенным тождеством. ~ А потому: ~ [с Ним] невозможно соединиться, ~ [от Него] невозможно и отделиться. ~

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[Ему] нельзя принести пользу, ~ [Ему] невозможно нанести и вред. ~ [Его] невозможно сделать дорогим, ~ [Его] невозможно сделать и дешевым. ~ Поэтому [изначально-сокровенное тождество] и является ценностью для Поднебесной.

[94t57c] **А. Е. Лукьянов** ~ Царство управляется прямотой. ~ Война ведется хитростью. ~ Поднебесная берется бездействием. ~ Откуда я знаю, что это так? ~ Исходя из следующего: ~ когда в Поднебесной растет число запретов и табу, ~ народ все более беднеет; ~ когда у народа растет число острого оружия, ~ в царстве и царствующем доме все больше смут; ~ когда растет число людей умелых и искусных, ~ все больше возникает невиданных вещей; ~ когда множатся статьи законов и приказов, ~ все больше появляется воров и разбойников. ~ Вот почему совершенномудрый человек говорит: ~ "Я не деяю, и народ сам развивается. ~ Я совершенно спокоен, и народ сам выпрямляется. ~ Я не служу, и народ сам богатеет. ~ Я бесстрастен, и народ сам становится простым".

[94t58c] **А. Е. Лукьянов** ~ Кто правит, сокрывшись и молча, у того и народ добр и прост. ~ Кто правит, взыскуя с пристрастием, у того и народ в непомерной нужде. ~ О, несчастье - опора счастья! ~ О, счастье - ложе несчастья! ~ Кто знает этому предел? ~ Он в отсутствующей здесь прямоте. ~ Прямота превратилась в хитрость, добро превратилось в зло. ~ Людские заблуждения день ото дня все более укореняются и дольше держатся. ~ Вот почему совершенномудрый человек образует квадрат-(совершенство) без выкройки по образцу, ~ [он] бескорыстен и не алчен, справедлив и не своеволен, светел и не блестит.

[94t59c] **А. Е. Лукьянов** ~ В управлении людьми и служении Небу-Отечеству нет ничего лучшего, чем бережливость. ~ Если проявить бережливость - значит, заблаговременно позаботиться. ~ Заблаговременно позаботиться - значит, вдвое приумножить Дэ. ~ Если вдвое приумножить Дэ, то не будет непреодолимого. ~ Если не будет непреодолимого, ~ то никому не будет известен и его предел. ~ Если никому не будет известен его предел, ~ то можно овладеть царством. ~ Овладев Матерью-Родиной царства, ~ можно стать долговечным [вождем]. ~ (Вариант перевода: можно обеспечить долговечность [царству].) ~ Это и называется глубоким истоком, прочным корнем, вечно живущим и вечно существующим Дао.

[94t60c] **А. Е. Лукьянов** ~ Управление великим царством подобно приготовлению мелкой рыбы. ~ Тот, кто посредством Дао служит Поднебесной, ~ у того душа не [ранит (?)] дух. ~ И не только его душа не [ранит (?)] дух, ~ но и его дух не ранит людей. ~ Да и не только его дух не ранит людей, ~ но и совершенномудрый человек тоже не ранит людей. ~ А поскольку обе стороны не ранят друг друга, ~ то они связаны друг с другом Дэ (Добродетелью).

[94t61c] **А. Е. Лукьянов** ~ Великое царство - это низовье реки, ~ это связь Поднебесной, это Самка Поднебесной. ~ Самка всегда спокойствием побеждает самца, тихо ложась внизу. ~ Поэтому если великое царство ляжет под малое царство, ~ то овладеет малым царством. ~ Если малое царство ляжет под великое царство, ~ то овладеет великим царством. ~ Поэтому одно стремится лечь внизу, чтобы овладеть, другое лежит внизу и овладевает. ~ Великое царство желает лишь принять заботу о людях, ~ малое царство желает лишь впустить людей для дела. ~ Из них каждое получает то, что желает. ~ Великому полагается быть внизу.

[94t62c] **А. Е. Лукьянов** ~ Дао - таинственная основа мириад вещей, ~ драгоценность добрых людей, защита от недобрых людей. ~ Красивыми речами, конечно, можно заворожить толпу на базарной площади. ~

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Благопристойным поведением, конечно, можно возвыситься над другими. ~ Однако как же избавиться от того недоброго, что глубоко таится в людях? ~ Для этого утверждают на престоле Сына Неба и назначают трех гунов. ~ Они хотя и держат в руках символы власти и ездят в экипажах, ~ запряженных четверками лошадей, но все же не лучше ли [им] воссесть и ехать на самом Дао! ~ Почему в древности ценили это Дао? ~ Безгласные через него получали необходимое, ~ а совершившие злодеяние через него искореняли вредное. ~ Вот почему [оно] было ценностью для Поднебесной.

[94t63c] **А. Е. Лукьянов** ~ Деяй недеяние, служи неслужбу, вкушай безвкусное, ~ в величии и ничтожестве, в достатке и недостатке ~ на зло ответь Дэ (Добродетелью). ~ Планирование трудного начинается с самого легкого. ~ Созидание великого начинается с самого малого. ~ Трудные дела Поднебесной непременно начинаются с легкого. ~ Великие дела Поднебесной непременно начинаются с малого. ~ Вот почему совершенномудрый человек никогда не стремится к величию, поэтому может создать свое величие. ~ Кто легко обещает, непременно теряет доверие. ~ Кто умножает легкое, непременно умножает трудное. ~ Вот почему совершенномудрый человек относится ко всему как к трудному, поэтому никогда не испытывает трудностей.

[94t64c] **А. Е. Лукьянов** ~ Умиротворенное состояние легко поддерживается. ~ Еще не проявившее признаков легко предугадывается. ~ Хрупкое легко растворяется. ~ Мелкое легко рассеивается. ~ Принимай меры, пока еще не произошло событие. ~ Наводи порядок, пока еще не наступил хаос. ~ Дерево толщиной в обхват вырастает из былинки. ~ Девятиэтажная башня начинается с горстки земли. ~ Путь в тысячу ли начинается с первого шага. ~ Кто деяет - вредит всему. ~ Кто удерживает - теряет все. ~ Вот почему совершенномудрый человек не деяет, ~ поэтому не терпит неудач, не удерживает, поэтому не теряет. ~ Люди, идя на дело, часто, еще только приступив, уже все портят. ~ Если будешь осторожным в конце, как и в начале, то не навредишь делу. ~ Вот почему совершенномудрый человек страждет бесстрастия, ~ не ценит трудно добываемого богатства, учит неучение, ~ возвращается к тому, что пройдено многими людьми, ~ опирается на естественность мириад вещей и не смеет деять.

[94t65c] **А. Е. Лукьянов** ~ В древности те, кто были совершенным воплощением Дао, ~ не просвещали народ и стремились держать его в темноте. ~ Народом трудно управлять, если у него много знаний. ~ Вот почему, если с помощью знаний управлять царством, то царство погибнет; ~ если без помощи знаний управлять царством, то царство будет процветать. ~ Знание этих двух положений и есть уставный образец [правления]. ~ Знание уставного образца с позиции постоянства (чан) - ~ это и есть изначально-сокровенное Дэ. ~ Изначально-сокровенное Дэ глубоко, далеко! ~ В сопоставлении с вещами - противоположность. ~ Вот только в таком [соположении] и достигается великое послушание (следование).

[94t66c] **А. Е. Лукьянов** ~ Реки и моря потому могут быть царями ста долин, ~ что они с легкостью ставят себя ниже их. ~ Вот почему [они] могут быть царями ста долин. ~ Поэтому, желая встать над народом, непременно говори, что ты ниже его. ~ Желая встать впереди народа, непременно ставь себя позади него. ~ Вот почему совершенномудрый человек, утверждаясь наверху, ~ народу не в тягость, находясь впереди, народу не вредит. ~ Оттого-то Поднебесная с радостью выдвигает [его], ~ не отворачивается [от него] и с ним не борется. ~ Поэтому в Поднебесной нет таких, кто мог бы с ним бороться.

[94t67c] **А. Е. Лукьянов** ~ В Поднебесной все называют мое Дао Великим, в подобии [ничему] не подобным. ~ А поскольку велико, поэтому в подобии [ничему] и не подобно. ~ Если уподобить [его] вечности, то и

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она будет крошечной. ~ Я имею три драгоценности, держусь их и дорожу ими. ~ Первая называется "милосердие", ~ вторая - "простота", ~ третья - "не смею встать впереди Поднебесной". ~ Милосерден, поэтому могу быть мужественным. ~ Прост, поэтому могу быть широким. ~ Не смею встать впереди Поднебесной, поэтому могу быть духовным вождем. ~ Ныне тому, ~ кто отбрасывает милосердие, а мужествен, ~ кто отбрасывает простоту, а широк, ~ кто отбрасывает то, чтобы встать сзади, а становится впереди, - ~ смерть! ~ Если, питая милосердие, начнешь войну - победишь. ~ Если организуешь оборону - будет крепка. ~ Небо поможет такому, милосердие защитит его.

[94t68c] **А. Е. Лукьянов** ~ Лучший из воинов не прибегает к силе. ~ Искусный в ратном деле не гневен. ~ Способный побеждать врага с ним не соприкасается. ~ Умелый в использовании людей ставит себя ниже их. ~ Это и называется не ведущей борьбы Дэ. ~ Это и называется использованием силы других. ~ Это и называется сочетанием с Древним Пределом Неба.

[94t69c] **А. Е. Лукьянов** ~ У полководцев есть такое клятвенное изречение: ~ "Я не посмею стать хозяином, а буду гостем; ~ я не посмею двинуться на цунь вперед, а отступлю на чи назад". ~ Это означает: ~ двигаться без движения, ~ отбиваться без рукопашной, ~ метать в отсутствующего врага, ~ сдерживать без солдат. ~ Нет большей беды, чем опрометчивый противник. ~ Опрометчивый противник сводит на нет мою драгоценность [милосердия]. ~ Вот почему именно в обороне войска добиваются превосходства друг над другом. ~ Выигрывает милосердный.

[94t70c] **А. Е. Лукьянов** ~ Мои слова очень легко понять, очень легко [им] следовать. ~ Но в Поднебесной нет таких, кто мог бы понять, кто мог бы последовать. ~ В словах есть предок, в делах есть царь. ~ Поскольку [этого] не знают, постольку и меня не понимают. ~ Понимающие меня - редки, подражающие мне - ценны. ~ Вот почему у совершенномудрого человека сверху рубище, внутри яшма.

[94t71c] **А. Е. Лукьянов** ~ Знание незнания - высшее, незнание знания - изъян. ~ Однако отношение к изъяну как изъяну не является изъяном. ~ Совершенномудрый человек без изъяна, ~ так как он относится к изъяну как изъяну. ~ Вот почему он без изъяна.

[94t72c] **А. Е. Лукьянов** ~ Когда народ не боится власти, тогда и приходит великая власть. ~ Не оскверняй его жилища, не вреди тому, чем он живет. ~ Если не будешь вредить, не будет и вреда. ~ Вот почему совершенномудрый человек, ~ себя познав, себя не выставляет эрудитом; ~ собою дорожа, себя не ценит высоко. ~ И потому отбрасывает одно, избирает другое.

[94t73c] **А. Е. Лукьянов** ~ Храбрый и безрассудно-дерзкий останется без головы. ~ Храбрый, но не безрассудно-дерзкий останется в живых. ~ Из этих двух одно означает пользу, другое вред. ~ Небу нечто ненавистно, а разве кто знает причину этого? ~ Поэтому и совершенномудрый человек тоже затрудняется в ответе на это. ~ Дао Неба не борется, но легко побеждает; ~ не говорит, но дружески откликается; ~ не призывается, но само приходит; ~ чисто-спокойно, но искусно в замыслах. ~ Сеть Неба широка и редка, но ничего не упускает.

[94t74c] **А. Е. Лукьянов** ~ Если люди не боятся смерти, то зачем же пугать их смертью? ~ Если было бы так, что люди постоянно боялись бы смерти и творили зло, ~ а я хватал бы и казнил, то кто посмел бы [нарушить закон]! ~ Всегда есть тот, кто отвечает за казнь и казнит. ~ Но если заменить собой того, кто отвечает за казнь и казнит, ~ то это все равно, что заменить великого мастера рубить. ~ Тот, кто заменит великого мастера рубить, редко когда не поранит себе руку.

[94t75c] **А. Е. Лукьянов** ~ Народ голодает, потому что налоги на содержание верхов велики. ~ Вот почему [он] голодает. ~ Народом трудно управлять, если верхи деятельны. ~ Вот почему трудно управлять. ~ Народ презирает смерть, потому что требования стоящих над ним верхов к жизни чрезмерны. ~ Вот почему презирает смерть. ~ Только тот, кто не считается с жизнью, мудр в оценке жизни.

[94t76c] **А. Е. Лукьянов** ~ Человек при рождении мягок и слаб, при наступлении смерти он крепок и силен. ~ Среди вещей трава и деревья при рождении мягкие и хрупкие, ~ при наступлении смерти пожухлые и сухие. ~ Поэтому крепкость и сила - спутники смерти, ~ мягкость и слабость - спутники жизни. ~ Вот почему, если войско сильное, оно не победит, ~ если дерево могучее, его срубят. ~ Сильное и большое уходит вниз, ~ мягкое и слабое пробивается наверх.

[94t77c] **А. Е. Лукьянов** ~ Небесное Дао подобно натягиванию лука: ~ верх в нем опускается, низ в нем поднимается, ~ излишек в нем сокращается, недостаток в нем восполняется. ~ Дао Неба сокращает излишек и восполняет недостаток. ~ Если же взять человеческое Дао, то здесь не так: ~ [оно] изымает, где недостаток, и отдает туда, где избыток. ~ Кто же может, имея избыток, отдать его Поднебесной? ~ Только тот, в ком [небесное] Дао. ~ Вот почему совершенномудрый человек возделывает и ни на что не опирается, ~ успешно завершает и не ставит себе это в заслугу. ~ Он не желает выглядеть мудрым (достойным).

[94t78c] **А. Е. Лукьянов** ~ В Поднебесной нет ничего мягче и слабее воды. ~ Но ничто из устойчивого, крепкого и сильного не может победить ее. ~ Согласно этому нет ничего, что могло бы изменить следующее: ~ "Слабое побеждает сильное, мягкое побеждает твердое". ~ В Поднебесной нет таких, кто не знал бы этого, но нет и таких, кто мог бы последовать этому. ~ Вот почему совершенномудрые люди говорят: ~ "Тот, кто принял на себя позор царства, ~ становится главой страны и трона (земли и злаков). ~ Тот, кто принял на себя беды царства, ~ становится ваном Поднебесной". ~ Истинное высказывание подобно парадоксу.

[94t79c] **А. Е. Лукьянов** ~ После усмирения большого недовольства непременно остается недовольство. ~ Успокоить всех можно посредством добра. ~ Поэтому совершенномудрый человек, соблюдая договор, не взыскивает с людей. ~ Обладающий Дэ руководствуется договором. ~ Не обладающий Дэ руководствуется взиманием налогов. ~ Дао Неба не роднится с таким, [оно] постоянно с человеком добра.

[94t80c] **А. Е. Лукьянов** ~ Пусть царства станут маленькими, а население редким, ~ чтобы никакое имеющееся в неисчислимом множестве оружие не применялось, ~ чтобы люди под страхом смерти далеко не переселялись. ~ Хотя есть лодки и колесницы, пусть бы никто в них не садился. ~ Хотя есть латники, пусть бы никто не строился в боевые порядки. ~ Пусть люди вернутся к вязанию узелков на веревках и пользуются ими [вместо письма], ~ наслаждаются своей пищей и любуются своей одеждой, ~ спокойно себе живут и радуются своим обычаям. ~ Пусть соседние царства взирают друг на друга и слушают друг у друга пение петухов и лай собак, ~ а люди [этих царств] пусть доживают до глубокой старости и друг с другом не общаются.

[94t81c] **А. Е. Лукьянов** ~ Доверительные речи не красивы, ~ красивые речи не вызывают доверия. ~ Добрый (искусный) не спорит, спорящий не добр (не искусен). ~ Знающий не многознающ, многознающий не знающ. ~ Совершенномудрый человек не накапливает, ~ чем больше он делает для

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других, тем больше приобретает сам; ~ чем больше он отдает другим, тем больше получает сам. ~ Дао Неба - приносить пользу и не вредить. ~ Дао совершенномудрого человека - деять, но не соперничать.

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[95t01c] **Ян Хин-шун** ~ Дао, которое может быть выражено словами, не есть постоянное дао. ~ Имя, которое может быть названо, не есть постоянное имя. ~ Безымянное есть начало неба и земли, ~ обладающее именем - мать всех вещей. ~ Поэтому тот, кто свободен от страстей, видит чудесную тайну [дао], ~ а кто имеет страсти, видит его только в конечной форме. ~ Оба они одного и того же происхождения, но с разными названиями. ~ Вместе они называются глубочайшими. ~ [Переход] от одного глубочайшего к другому - ~ дверь ко всему чудесному.

[95t02c] **Ян Хин-шун** ~ Когда все в Поднебесной узнают, что прекрасное является прекрасным, появляется и безобразное. ~ Когда все узнают, что доброе является добром, возникает и зло. ~ Поэтому ~ бытие и небытие порождают друг друга, ~ трудное и легкое создают друг друга, ~ длинное и короткое взаимно соотносятся, ~ высокое и низкое взаимно определяются, ~ звуки, сливаясь, приходят в гармонию, ~ предыдущее и последующее следуют друг за другом. ~ Поэтому совершенномудрый, ~ совершая дела, предпочитает недеяние; ~ осуществляя учение, не прибегает к словам; ~ вызывая изменения вещей, [он] не осуществляет их сам; ~ создавая, не обладает [тем, что создано]; ~ приводя в движение, не прилагает к этому усилий; ~ успешно завершая [что-либо], не гордится. ~ Поскольку он не гордится, его заслуги не могут быть отброшены.

[95t03c] **Ян Хин-шун** ~ Если не почитать мудрецов, то в народе не будет ссор. ~ Если не ценить редких предметов, то не будет воров среди народа. ~ Если не показывать того, что может вызвать зависть, то не будут волноваться сердца народа. ~ Поэтому, управляя [страной], совершенномудрый делает сердца [подданных] пустыми, а желудки - полными. ~ [Его управление] ослабляет их волю и укрепляет их кости. ~ Оно постоянно стремится к тому, чтобы у народа не было знаний и страстей, а имеющие знания не смели бы действовать. ~ Осуществление недеяния всегда приносит спокойствие.

[95t04c] **Ян Хин-шун** ~ Дао пусто, но в применении неисчерпаемо. ~ О глубочайшее! ~ Оно кажется праотцем всех вещей. ~ Если притупить его проницательность, ~ освободить его от хаотичности, ~ умерить его блеск, ~ уподобить его пылинке, ~ то оно будет казаться ясно существующим. ~ Я не знаю, чье оно порождение, [я лишь знаю, что] оно предшествует небесному владыке.

[95t05c] **Ян Хин-шун** ~ Небо и земля не обладают человеколюбием и предоставляют всем существам возможность жить собственной жизнью. ~ Совершенномудрый не обладает человеколюбием и предоставляет народу возможность жить собственной жизнью. ~ Разве пространство между небом и землей не похоже на кузнечный мех? ~ Чем больше [в нем] пустоты, тем дольше [он] действует, ~ чем сильнее [в нем] движение, тем больше [из него] выходит [ветер]. ~ Тот, кто много говорит, часто терпит неудачу, ~ поэтому лучше соблюдать меру.

[95t06c] **Ян Хин-шун** ~ Превращения невидимого [дао] бесконечны. ~ [Дао] - глубочайшие врата рождения. ~ Глубочайшие врата рождения - корень неба и земли. ~ [Оно] существует [вечно] подобно нескончаемой нити, и его действие неисчерпаемо.

[95t07c] **Ян Хин-шун** ~ Небо и земля - долговечны. ~ Небо и земля долговечны потому, что они существуют не для себя. ~ Вот почему они могут быть долговечными. ~ Поэтому совершенномудрый ставит себя позади других, благодаря чему он оказывается впереди. ~ Он пренебрегает своей жизнью, и тем самым его жизнь сохраняется. ~ Не происходит ли это от того, что он пренебрегает личными [интересами]? ~ Напротив, [он действует] согласно своим личным [интересам].

[95t08c] **Ян Хин-шун** ~ Высшая добродетель подобна воде. ~ Вода приносит пользу всем существам и не борется [с ними]. ~ Она находится там, где люди не желали бы быть. ~ Поэтому она похожа на дао. ~ [Человек, обладающий высшей добродетелью, так же как и вода], должен селиться ближе к земле; ~ его сердце должно следовать внутренним побуждениям; ~ в отношениях с людьми он должен быть дружелюбным; ~ в словах должен быть искренним; ~ в управлении [страной] должен быть последовательным; ~ в делах должен исходить из возможностей; ~ в действиях должен учитывать время. ~ Поскольку [он], так же как и вода, не борется с вещами, [он] не совершает ошибок.

[95t09c] **Ян Хин-шун** ~ Лучше ничего не делать, чем стремиться к тому, чтобы что-либо наполнить. ~ Если [чем-либо] острым [все время] пользоваться, оно не сможет долго сохранить свою [остроту]. ~ Если зал наполнен золотом и яшмой, то никто не в силах их уберечь. ~ Если богатые и знатные проявляют кичливость, они сами навлекают на себя беду. ~ Когда дело завершено, человек [должен] устраниться. ~ В этом закон небесного дао.

[95t10c] **Ян Хин-шун** ~ Если душа и тело будут в единстве, можно ли сохранить его? ~ Если сделать дух мягким, можно ли стать [бесстрастным] подобно новорожденному? ~ Если созерцание станет чистым, возможны ли тогда заблуждения? ~ Можно ли любить народ и управлять страной, не прибегая к мудрости? ~ Возможны ли превращения в природе, если следовать мягкости? ~ Возможно ли осуществление недеяния, если познать все взаимоотношения в природе? ~ Создавать и воспитывать [сущее]; ~ создавая, не обладать [тем, что создано]; ~ приводя в движение, не прилагать к этому усилий; ~ руководя, не считать себя властелином - вот что называется глубочайшим дэ.

[95t11c] **Ян Хин-шун** ~ Тридцать спиц соединяются в одной ступице, [образуя колесо], ~ но употребление колеса зависит от пустоты между [спицами]. ~ Из глины делают сосуды, ~ но употребление сосудов зависит от пустоты в них. ~ Пробивают двери и окна, чтобы сделать дом, ~ но пользование домом зависит от пустоты в нем. ~ Вот почему полезность [чего-либо] имеющегося зависит от пустоты.

[95t12c] **Ян Хин-шун** ~ Пять цветов притупляют зрение. ~ Пять звуков притупляют слух. ~ Пять вкусовых ощущений притупляют вкус. ~ Быстрая езда и охота волнуют сердце. ~ Драгоценные вещи заставляют человека совершать преступления. ~ Поэтому совершенномудрый стремится к тому, чтобы сделать жизнь сытой, а не к тому, чтобы иметь красивые вещи. ~ Он отказывается от последнего и ограничивается первым.

[95t13c] **Ян Хин-шун** ~ Слава и позор подобны страху. ~ Знатность подобна великому несчастью в жизни. ~ Что значит, слава и позор подобны страху? ~ Это значит, что нижестоящие люди приобретают славу со страхом и теряют ее также со страхом. ~ Это и называется - слава и позор подобны страху. ~ Что значит, знатность подобна великому несчастью в жизни? ~ Это значит, что я имею великое несчастье, потому что я [дорожу] самим собой. ~ Когда я не буду дорожить самим собой, тогда у меня не будет и несчастья. ~ Поэтому знатный, самоотверженно служа людям, может жить среди них. ~ Гуманный, самоотверженно служа людям, может находиться среди них.

[95t14c] **Ян Хин-шун** ~ Смотрю на него и не вижу, а поэтому называю его невидимым. ~ Слушаю его и не слышу, поэтому называю его неслышимым. ~ Пытаюсь схватить его и не достигаю, поэтому называю его мельчайшим. ~ Не надо стремиться узнать об источнике этого, потому что это едино. ~ Его верх не освещен, его низ не затемнен. ~ Оно бесконечно и не может быть названо. ~ Оно снова возвращается к небытию. ~ И вот называют его формой без форм, образом без существа. ~ Поэтому называют его

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неясным и туманным. ~ Встречаюсь с ним и не вижу лица его, следую за ним и не вижу спины его. ~ Придерживаясь древнего дао, чтобы овладеть существующими вещами, можно познать древнее начало. ~ Это называется принципом дао.

[95t15c] **Ян Хин-шун** ~ В древности те, кто были способны к учености, знали мельчайшие и тончайшие [вещи]. ~ Но другим их глубина неведома. ~ Поскольку она неведома, [я] произвольно даю [им] описание: ~ они были робкими, как будто переходили зимой поток; ~ они были нерешительными, как будто боялись своих соседей; ~ они были важными, как гости; ~ они были осторожными, как будто переходили по тающему льду; ~ они были простыми подобно неотделанному дереву; ~ они были необъятными подобно долине; ~ они были непроницаемыми подобно мутной воде. ~ Это были те, которые, соблюдая спокойствие, умели грязное сделать чистым. ~ Это были те, которые своим умением сделать долговечное движение спокойным содействовали жизни. ~ Они соблюдали дао и не желали многого. ~ Не желая многого, они ограничивались тем, что существует, и не создавали нового.

[95t16c] **Ян Хин-шун** ~ Нужно сделать [свое сердце] предельно беспристрастным, твердо сохранять покой, и тогда все вещи будут изменяться сами собой, а нам останется лишь созерцать их возвращение. ~ [В мире] - большое разнообразие вещей, но [все они] возвращаются к своему началу. ~ Возвращение к началу называется покоем, а покой называется возвращением к сущности. ~ Возвращение к сущности называется постоянством. ~ Знание постоянства называется [достижением] ясности, а незнание постоянства приводит к беспорядку и [в результате] к злу. ~ Знающий постоянство становится совершенным; ~ тот, кто достиг совершенства, становится справедливым; ~ тот, кто обрел справедливость, становится государем. ~ Тот, кто становится государем, следует небу. ~ Тот, кто следует небу, следует дао. ~ Тот, кто следует дао, вечен и до конца жизни [такой государь] не будет подвергаться опасности.

[95t17c] **Ян Хин-шун** ~ Лучший правитель тот, о котором народ знает лишь то, что он существует. ~ Несколько хуже те правители, которые требуют от народа его любить и возвышать. ~ Еще хуже те правители, которых народ боится, и хуже всех те правители, которых народ презирает. ~ Поэтому, кто не заслуживает доверия, не пользуется доверием [у людей]. ~ Кто вдумчив и сдержан в словах, успешно совершает дела, и народ говорит, что он следует естественности.

[95t18c] **Ян Хин-шун** ~ Когда устранили великое дао, появились "человеколюбие" и "справедливость". ~ Когда появилось мудрствование, возникло и великое лицемерие. ~ Когда шесть родственников в раздоре, тогда появляются "сыновняя почтительность" и "отцовская любовь". ~ Когда в государстве царит беспорядок, тогда появляются "верные слуги".

[95t19c] **Ян Хин-шун** ~ Когда будут устранены мудрствование и ученость, народ будет счастливее во сто крат; ~ когда будут устранены "человеколюбие" и "справедливость", народ возвратится к сыновней почтительности и отцовской любви; ~ когда будут уничтожены хитрость и нажива, исчезнут воры и разбойники. ~ Все эти три вещи [происходят] от недостатка знаний. ~ Поэтому нужно указывать людям, что они должны быть простыми и скромными, уменьшать личные [желания] и освобождаться от страстей.

[95t20c] **Ян Хин-шун** ~ Когда будет уничтожена ученость, тогда не будет и печали. ~ Как ничтожна разница между обещанием и лестью и как велика разница между добром и злом! ~ Надо избегать того, чего люди боятся. ~ О! Как хаотичен [мир], где все еще не установлен порядок. ~ Все люди радостны,

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как будто присутствуют на торжественном угощении или празднуют наступление весны. ~ Только я один спокоен и не выставляю себя на свет. ~ Я подобен ребенку, который не явился в мир. ~ О! Я несусь! ~ Кажется, нет места, где мог бы остановиться. ~ Все люди полны желаний, только я один подобен тому, кто отказался от всего. ~ Я сердце глупого человека. ~ О, как оно пусто! ~ Все люди полны света. ~ Только я один подобен тому, кто погружен во мрак. ~ Все люди пытливы, только я один равнодушен. ~ Я подобен тому, кто несется в мирском просторе и не знает, где ему остановиться. ~ Все люди проявляют свою способность, и только я один похож на глупого и низкого. ~ Только я один отличаюсь от других тем, что вижу основу в еде.

[95t21c] **Ян Хин-шун** ~ Содержание великого дэ подчиняется только дао. ~ Дао бестелесно. ~ Дао туманно и неопределенно. ~ Однако в его туманности и неопределенности содержатся образы. ~ Оно туманно и неопределенно. ~ Однако в его туманности и неопределенности скрыты вещи. ~ Оно глубоко и темно. ~ Однако в его глубине и темноте скрыты тончайшие частицы. ~ Эти тончайшие частицы обладают высшей действительностью и достоверностью. ~ С древних времен до наших дней его имя не исчезает. ~ Только следуя ему, можно познать начало всех вещей. ~ Каким образом мы познаем начало всех вещей? ~ Только благодаря ему.

[95t22c] **Ян Хин-шун** ~ В древности говорили: ~ "Ущербное становится совершенным, ~ кривое - прямым, ~ пустое - наполненным, ~ ветхое сменяется новым; ~ стремясь к малому, достигаешь многого; ~ стремление получить многое ведет к заблуждениям". ~ Поэтому совершенномудрый внемлет этому поучению, коему необходимо следовать в Поднебесной. ~ Совершенномудрый исходит не только из того, что сам видит, поэтому может видеть ясно; ~ он не считает правым только себя, поэтому может обладать истиной; ~ он не прославляет себя, поэтому имеет заслуженную славу; ~ он не возвышает себя, поэтому он старший среди других. ~ Он ничему не противоборствует, поэтому он непобедим в Поднебесной. ~ Слова древних: "Ущербное становится совершенным..." - разве это пустые слова? ~ Они действительно указывают человеку путь к [истинному] совершенству.

[95t23c] **Ян Хин-шун** ~ Нужно меньше говорить, следовать естественности. ~ Быстрый ветер не продолжается все утро, сильный дождь не продержится весь день. ~ Кто делает все это? ~ Небо и земля. ~ Даже небо и земля не могут сделать что-либо долговечным, тем более человек. ~ Поэтому он служит дао. ~ Кто [служит] дао, тот тождествен дао. ~ Кто [служит] дэ, тот тождествен дэ. ~ Тот, кто теряет, тождествен потере. ~ Тот, кто тождествен дао, приобретает дао. ~ Тот, кто тождествен дэ, приобретает дэ. ~ Тот, кто тождествен потере, приобретает потерянное. ~ Только сомнения порождают неверие.

[95t24c] **Ян Хин-шун** ~ Кто поднялся на цыпочки, не может [долго] стоять. ~ Кто делает большие шаги, не может [долго] идти. ~ Кто сам себя выставляет на свет, тот не блестит. ~ Кто сам себя восхваляет, тот не добудет славы. ~ Кто нападает, не достигает успеха. ~ Кто сам себя возвышает, не может стать старшим среди других. ~ Если исходить из дао, все это называется лишним желанием и бесполезным поведением. ~ Таких ненавидят все существа. ~ Поэтому человек, обладающий дао, не делает этого.

[95t25c] **Ян Хин-шун** ~ Вот вещь, в хаосе возникающая, прежде неба и земли родившаяся! ~ О беззвучная! ~ О лишенная формы! ~ Одиноко стоит она и не изменяется. ~ Повсюду действует и не имеет преград. ~ Ее можно считать матерью Поднебесной. ~ Я не знаю ее имени. ~ Обозначая иероглифом, назову ее дао; произвольно давая ей имя, назову ее великое. ~ Великое - оно в бесконечном движении. ~ Находящееся в бесконечном движении не достигает предела. ~ Не достигая предела, оно возвращается [к своему истоку]. ~ Вот почему велико дао, велико небо, велика земля, велик также и государь. ~ Во

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вселенной имеются четыре великих, и среди них - государь. ~ Человек следует [законам] земли. ~ Земля следует [законам] неба. ~ Небо следует [законам] дао, а дао следует самому себе.

[95t26c] **Ян Хин-шун** ~ Тяжелое является основой легкого. ~ Покой есть главное в движении. ~ Поэтому совершенномудрый, шагая весь день, не отходит от [телеги] с тяжелым грузом. ~ Хотя он живет прекрасной жизнью, но он в нее не погружается. ~ Почему властитель десяти тысяч колесниц, занятый собой, так пренебрежительно смотрит на мир? ~ Пренебрежение разрушает его основу, а его торопливость приводит к потере власти.

[95t27c] **Ян Хин-шун** ~ Умеющий шагать не оставляет следов. ~ Умеющий говорить не допускает ошибок. ~ Кто умеет считать, тот не пользуется инструментом для счета. ~ Кто умеет закрывать двери, не употребляет затвор и закрывает их так крепко, что открыть их невозможно. ~ Кто умеет завязывать узлы, не употребляет веревку, [но завязывает так прочно], что развязать невозможно. ~ Поэтому совершенномудрый постоянно умело спасает людей и не покидает их. ~ Он всегда умеет спасать существа, поэтому он не покидает их. ~ Это называется глубокой мудростью. ~ Таким образом, добродетель является учителем недобрых, а недобрые - ее опорой. ~ Если [недобрые] не ценят своего учителя и добродетель не любит свою опору, то они, хотя и [считают себя] разумными, погружены в слепоту. ~ Вот что наиболее важно и глубоко.

[95t28c] **Ян Хин-шун** ~ Кто, зная свою храбрость, сохраняет скромность, тот, [подобно] горному ручью, становится [главным] в стране. ~ Кто стал главным в стране, тот не покидает постоянное дэ и возвращается к состоянию младенца. ~ Кто, зная праздничное, сохраняет для себя будничное, тот становится примером для всех. ~ Кто стал примером для всех, тот не отрывается от постоянного дэ и возвращается к изначальному. ~ Кто, зная свою славу, сохраняет для себя безвестность, тот становится главным в стране. ~ Кто стал главным в стране, тот достигает совершенства в постоянном дэ и возвращается к естественности. ~ Когда естественность распадается, она превращается в средство, при помощи которого совершенномудрый становится вождем и великий порядок не разрушается.

[95t29c] **Ян Хин-шун** ~ Если кто-нибудь силой пытается овладеть страной, то, вижу я, он не достигает своей цели. ~ Страна подобна таинственному сосуду, к которому нельзя прикоснуться. ~ Если кто-нибудь тронет [его], то потерпит неудачу. ~ Если кто-нибудь схватит [его], то его потеряет. ~ Поэтому ~ одни существа идут, другие - следуют за ними; ~ одни расцветают, другие высыхают; ~ одни укрепляются, другие слабеют; ~ одни создаются, другие разрушаются. ~ Поэтому совершенномудрый отказывается от излишеств, устраняет роскошь и расточительность.

[95t30c] **Ян Хин-шун** ~ Кто служит главе народа посредством дао, не покоряет другие страны при помощи войск, ибо это может обратиться против него. ~ Где побывали войска, там растут терновник и колючки. ~ После больших войн наступают голодные годы. ~ Искусный [полководец] побеждает и на этом останавливается, и он не осмеливается осуществлять насилие. ~ Он побеждает и себя не прославляет. ~ Он побеждает и не нападает. ~ Он побеждает и не гордится. ~ Он побеждает потому, что к этому его вынуждают. ~ Он побеждает, но он не воинствен. ~ Когда существо, полное сил, становится старым, то это называется [отсутствием] дао. ~ Кто не соблюдает дао, погибнет раньше времени.

[95t31c] **Ян Хин-шун** ~ Хорошее войско - средство, [порождающее] несчастье, его ненавидят все существа. ~ Поэтому человек, следующий дао, его не употребляет. ~ Благородный [правитель] во время мира

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предпочитает быть уступчивым [в отношении соседних стран] и лишь на войне применяет насилие. ~ Войско - орудие несчастья, поэтому благородный [правитель] не стремится использовать его, он применяет его, только когда его к этому вынуждают. ~ Главное состоит в том, чтобы соблюдать спокойствие, а в случае победы себя не прославлять. ~ Прославлять себя победой - это значит радоваться убийству людей. ~ Тот, кто радуется убийству людей, не может завоевать сочувствия в стране. ~ Благополучие создается уважением, а несчастье происходит от насилия. ~ Слева строятся военачальники флангов, справа стоит полководец. ~ Говорят, что их нужно встретить похоронной процессией. ~ Если убивают многих людей, то об этом нужно горько плакать. ~ Победу следует отмечать похоронной процессией.

[95t32c] **Ян Хин-шун** ~ Дао вечно и безымянно. ~ Хотя оно ничтожно, но никто в мире не может его подчинить себе. ~ Если знать и государи могут его соблюдать, то все существа сами становятся спокойными. ~ Тогда небо и земля сольются в гармонии, наступят счастье и благополучие, а народ без приказания успокоится. ~ При установлении порядка появились имена. ~ Поскольку возникли имена, нужно знать предел [их употребления]. ~ Знание предела позволяет избавиться от опасности. ~ Когда дао находится в мире, [все сущее вливается в него], подобно тому, как горные ручьи текут к рекам и морям.

[95t33c] **Ян Хин-шун** ~ Знающий людей благоразумен. ~ Знающий себя просвещен. ~ Побеждающий людей силен. ~ Побеждающий самого себя могуществен. ~ Знающий достаток богат. ~ Кто действует с упорством, обладает волей. ~ Кто не теряет свою природу, долговечен. ~ Кто умер, но не забыт, тот бессмертен.

[95t34c] **Ян Хин-шун** ~ Великое дао растекается повсюду. ~ Оно может находиться и справа и слева. ~ Благодаря ему все сущее рождается и не прекращает [своего роста]. ~ Оно совершает подвиги, но славы себе не желает. ~ С любовью воспитывая все существа, оно не считает себя их властелином. ~ Оно никогда не имеет собственных желаний, поэтому его можно назвать ничтожным. ~ Все сущее возвращается к нему, но оно не рассматривает себя их властелином. ~ Его можно назвать великим. ~ Оно становится великим, потому что никогда не считает себя таковым.

[95t35c] **Ян Хин-шун** ~ К тому, кто представляет собой великий образ [дао], приходит весь народ. ~ Люди приходят, и он им не причиняет вреда. ~ Он приносит им мир, спокойствие, музыку и пищу. ~ Даже путешественник у него останавливается. ~ Когда дао выходит изо рта, оно пресное, безвкусное. ~ Оно незримо, и его нельзя услышать. ~ В действии оно неисчерпаемо.

[95t36c] **Ян Хин-шун** ~ Чтобы нечто сжать, необходимо прежде расширить его. ~ Чтобы нечто ослабить, нужно прежде укрепить его. ~ Чтобы нечто уничтожить, необходимо прежде дать ему расцвести. ~ Чтобы нечто у кого-то отнять, нужно прежде дать ему. ~ Это называется глубокой истиной. ~ Мягкое и слабое побеждает твердое и сильное. ~ Как рыба не может покинуть глубину, так и государство не должно выставлять напоказ людям свои совершенные методы [управления].

[95t37c] **Ян Хин-шун** ~ Дао постоянно осуществляет недеяние, однако нет ничего такого, что бы оно не делало. ~ Если знать и государи будут его соблюдать, то все существа будут изменяться сами собой. ~ Если те, которые изменяются, захотят действовать, то я буду подавлять их при помощи простого бытия, не обладающего именем. ~ Не обладающее именем - простое бытие - для себя ничего не желает. ~ Отсутствие желания приносит покой, и тогда порядок в стране сам собой установится.

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[95t38c] **Ян Хин-шун** ~ Человек с высшим дэ не стремится делать добрые дела, поэтому он добродетелен; ~ человек с низшим дэ не оставляет [намерения] совершать добрые дела, поэтому он не добродетелен; ~ человек с высшим дэ бездеятелен и осуществляет недеяние; ~ человек с низшим дэ деятелен, и его действия нарочиты; ~ обладающий высшим человеколюбием действует, осуществляя недеяние; ~ человек высшей справедливости деятелен, и его действия нарочиты; ~ человек, во всем соблюдающий ритуал, действует, [надеясь на взаимность]. ~ Если он не встречает взаимности, то он прибегает к наказаниям. ~ Вот почему дэ появляется только после утраты дао; ~ человеколюбие - после утраты дэ; ~ справедливость - после утраты человеколюбия; ~ ритуал - после утраты справедливости. ~ Ритуал - это признак отсутствия доверия и преданности. ~ [В ритуале] - начало смуты. ~ Внешний вид - это цветок дао, начало невежества. ~ Поэтому [великий человек] берет существенное и оставляет ничтожное. ~ Он берет плод и отбрасывает его цветок. ~ Он предпочитает первое и отказывается от второго.

[95t39c] **Ян Хин-шун** ~ Вот те, которые с древних времен находятся в единстве. ~ Благодаря единству небо стало чистым, земля - незыблемой, дух - чутким, долина - цветущей и начали рождаться все существа. ~ Благодаря единству знать и государи становятся образцом в мире. ~ Вот что создает единство. ~ Если небо не чисто, оно разрушается; ~ если земля зыбка, она раскалывается; ~ если дух не чуток, он исчезает; ~ если долины не цветут, они превращаются в пустыню; ~ если вещи не рождаются, они исчезают; ~ если знать и государи не являются примером благородства, они будут свергнуты. ~ Незнатные являются основой для знатных, а низкое - основанием для высокого. ~ Поэтому знать и государи сами называют себя "одинокими", "сирыми", "несчастливыми". ~ Это происходит оттого, что они не рассматривают незнатных как свою основу. ~ Это ложный путь. ~ Если разобрать колесницу, от нее ничего не останется. ~ Нельзя считать себя "драгоценным", как яшма, а нужно быть простым, как камень.

[95t40c] **Ян Хин-шун** ~ Превращение в противоположное есть действие дао, ~ слабость есть свойство дао. ~ В мире все вещи рождаются в бытии, ~ а бытие рождается в небытии.

[95t41c] **Ян Хин-шун** ~ Человек высшей учености, узнав о дао, стремится к его осуществлению. ~ Человек средней учености, узнав о дао, то соблюдает его, то его нарушает. ~ Человек низшей учености, узнав о дао, подвергает его насмешке. ~ Если оно не подвергалось бы насмешке, не являлось бы дао. ~ Поэтому существует поговорка: ~ кто узнает дао, похож на темного; ~ кто проникает в дао, похож на отступающего; ~ кто на высоте дао, похож на заблуждающегося; ~ человек высшей добродетели похож на простого; ~ великий просвещенный похож на презираемого; ~ безграничная добродетельность похожа на ее недостаток; ~ распространение добродетельности похоже на ее расхищение; ~ истинная правда похожа на ее отсутствие. ~ Великий квадрат не имеет углов; ~ большой сосуд долго изготовляется; ~ сильный звук нельзя услышать; ~ великий образ не имеет формы. ~ Дао скрыто [от нас] и не имеет имени. ~ Но только оно способно помочь [всем существам] и привести их к совершенству.

[95t42c] **Ян Хин-шун** ~ Дао рождает одно, одно рождает два, два рождают три, а три рождают все существа. ~ Все существа носят в себе инь и ян, наполнены ци и образуют гармонию. ~ Люди не любят [имена] "одинокий", "сирый", "несчастливый". ~ Между тем гуны и ваны этими [именами] называют себя. ~ Поэтому вещи возвышаются, когда их принижают, и принижаются, когда их возвышают. ~ Чему учат люди, тому обучаю и я: ~ сильные и жестокие не умирают своей смертью. ~ Этим я руководствуюсь в своем обучении.

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[95t43c] **Ян Хин-шун** ~ В Поднебесной самые слабые побеждают самых сильных. ~ Небытие проникает везде и всюду. ~ Вот почему я знаю пользу от недеяния. ~ В Поднебесной нет ничего, что можно было бы сравнивать с учением, не прибегающим к словам, и пользой от недеяния.

[95t44c] **Ян Хин-шун** ~ Что ближе - слава или жизнь? ~ Что дороже - жизнь или богатства? ~ Что тяжелее пережить - приобретение или потерю? ~ Кто многое сберегает, тот понесет большие потери. ~ Кто много накапливает, тот потерпит большие убытки. ~ Кто знает меру, у того не будет неудачи. ~ Кто знает предел, тот не будет подвергаться опасности. ~ Он может стать долговечным.

[95t45c] **Ян Хин-шун** ~ Великое совершенство похоже на несовершенное, но его действие [не может быть] нарушено; ~ великая полнота похожа на пустоту, но ее действие неисчерпаемо. ~ Великая прямота похожа на кривизну; ~ великое остроумие похоже на глупость; ~ великий оратор похож на заику. ~ Ходьба побеждает холод, покой побеждает жару. ~ Спокойствие создает порядок в мире.

[95t46c] **Ян Хин-шун** ~ Когда в стране существует дао, лошади унавоживают землю; ~ когда в стране отсутствует дао, боевые кони пасутся в окрестностях. ~ Нет больше несчастья, чем незнание границы своей страсти, ~ и нет большей опасности, чем стремление к приобретению [богатств]. ~ Поэтому, кто умеет удовлетворяться, всегда доволен [своей жизнью].

[95t47c] **Ян Хин-шун** ~ Не выходя со двора, можно познать мир. ~ Не выглядывая из окна, можно видеть естественное дао. ~ Чем дальше идешь, тем меньше познаешь. ~ Поэтому совершенномудрый не ходит, но познает [все]. ~ Не видя [вещей], он проникает в их [сущность]. ~ Не действуя, он добивается успеха.

[95t48c] **Ян Хин-шун** ~ Кто учится, с каждым днем увеличивает [свои знания]. ~ Кто служит дао, изо дня в день уменьшает [свои желания]. ~ В непрерывном уменьшении [человек] доходит до недеяния. ~ Нет ничего такого, что бы не делало недеяние. ~ Поэтому овладение Поднебесной всегда осуществляется посредством недеяния. ~ Кто действует, не в состоянии овладеть Поднебесной.

[95t49c] **Ян Хин-шун** ~ Совершенномудрый не имеет постоянного сердца. ~ Его сердце состоит из сердец народа. ~ Добрым я делаю добро и недобрым также делаю добро. ~ Таким образом и воспитывается добродетель. ~ Искренним я верен и неискренним также верен. ~ Таким образом и воспитывается искренность. ~ Совершенномудрый живет в мире спокойно и в своем сердце собирает мнения народа. ~ Он смотрит на народ, как на своих детей.

[95t50c] **Ян Хин-шун** ~ [Существа] рождаются и умирают. ~ Из десяти человек три [идут] к жизни, три - к смерти. ~ Из каждых десяти еще имеются три человека, которые умирают от своих деяний. ~ Почему это так? ~ Это происходит оттого, что у них слишком сильно стремление к жизни. ~ Я слышал, что, кто умеет овладевать жизнью, идя по земле, не боится носорога и тигра, вступая в битву, не боится вооруженных солдат. ~ Носорогу некуда вонзить в него свой рог, тигру негде наложить на него свои когти, а солдатам некуда поразить его мечом. ~ В чем причина? ~ Это происходит оттого, что для него не существует смерти.

[95t51c] **Ян Хин-шун** ~ Дао рождает [вещи], дэ вскармливает [их]. ~ Вещи оформляются, формы завершаются. ~ Поэтому нет вещи, которая не почитала бы дао и не ценила бы дэ. ~ Дао почитаемо, дэ ценимо, потому что они не отдают приказаний, а следуют естественности. ~ Дао рождает [вещи], дэ

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вскармливает [их], взращивает их, воспитывает их, совершенствует их, делает их зрелыми, ухаживает за ними, поддерживает их. ~ Создавать и не присваивать, творить и не хвалиться, являясь старшим, не повелевать - вот что называется глубочайшим дэ.

[95t52c] **Ян Хин-шун** ~ В Поднебесной имеется начало, и оно - мать Поднебесной. ~ Когда будет постигнута мать, то можно узнать и ее детей. ~ Когда уже известны ее дети, то снова нужно помнить о их матери. ~ В таком случае до конца жизни [у человека] не будет опасности. ~ Если [человек] оставляет свои желания и освобождается от страстей, то до конца жизни не будет у него усталости. ~ Если же он распускает свои страсти и поглощен своими делами, то не будет спасения [от бед]. ~ Видение мельчайшего называется зоркостью. ~ Сохранение слабости называется могуществом. ~ Следовать сиянию [дао], постигать его глубочайший смысл, не навлекать [на людей] несчастья - это и есть соблюдение постоянства.

[95t53c] **Ян Хин-шун** ~ Если бы я владел знанием, то шел бы по большой дороге. ~ Единственная вещь, которой я боюсь, - это узкие тропинки. ~ Большая дорога совершенно ровна, но народ любит тропинки. ~ Если дворец роскошен, то поля покрыты сорняками и хлебохранилища совершенно пусты. ~ [Знать] одевается в роскошные ткани, носит острые мечи, не удовлетворяется [обычной] пищей и накапливает излишние богатства. ~ Все это называется разбоем и бахвальством. ~ Оно является нарушением дао.

[95t54c] **Ян Хин-шун** ~ Кто умеет крепко стоять, того нельзя опрокинуть. ~ Кто умеет опереться, того нельзя свалить. ~ Сыновья и внуки вечно сохранят память о нем. ~ Кто совершенствует [дао] внутри себя, у того добродетель становится искренней. ~ Кто совершенствует [дао] в семье, у того добродетель становится обильной. ~ Кто совершенствует [дао] в деревне, у того добродетель становится обширной. ~ Кто совершенствует [дао] в царстве, у того добродетель становится богатой. ~ Кто совершенствует [дао] в Поднебесной, у того добродетель становится всеобщей. ~ По себе можно познать других; ~ по одной семье можно познать остальные; ~ по одной деревне можно познать остальные; ~ по одному царству можно познать другие; ~ по одной стране можно познать всю Поднебесную. ~ Каким образом я узнаю, что Поднебесная такова? ~ Поступая так.

[95t55c] **Ян Хин-шун** ~ Кто содержит в себе совершенное дэ, тот похож на новорожденного. ~ Ядовитые насекомые и змеи его не ужалят, свирепые звери его не схватят, хищные птицы его не заклюют. ~ Кости у него мягкие, мышцы слабые, но он держит [дао] крепко. ~ Не зная союза двух полов, он обладает животворящей способностью. ~ Он очень чуток. ~ Он кричит весь день, и его голос не изменяется. ~ Он совершенно гармоничен. ~ Знание гармонии называется постоянством. ~ Знание постоянства называется мудростью. ~ Обогащение жизни называется счастьем. ~ Стремление управлять чувствами называется упорством. ~ Существо, полное сил, стареет - это называется нарушением дао. ~ Кто дао не соблюдает, тот погибает раньше времени.

[95t56c] **Ян Хин-шун** ~ Тот, кто знает, не говорит. ~ Тот, кто говорит, не знает. ~ То, ~ что оставляет свои желания, ~ отказывается от страстей, ~ притупляет свою проницательность, ~ освобождает себя от хаотичности, ~ умеряет свой блеск, ~ уподобляет себя пылинке, ~ представляет собой глубочайшее. ~ Его нельзя приблизить для того, чтобы с ним сродниться; ~ его нельзя приблизить для того, чтобы им пренебрегать; ~ его нельзя приблизить для того, чтобы им воспользоваться; ~ его нельзя приблизить для того, чтобы его возвысить; ~ его нельзя приблизить для того, чтобы его унизить. ~ Вот почему оно уважаемо в Поднебесной.

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[95t57c] **Ян Хин-шун** ~ Страна управляется справедливостью, война ведется хитростью. ~ Поднебесную получают во владение посредством недеяния. ~ Откуда я знаю все это? ~ Вот откуда: ~ когда в стране много запретительных законов, народ становится бедным. ~ Когда у народа много острого оружия, в стране увеличиваются смуты. ~ Когда много искусных мастеров, умножаются редкие предметы. ~ Когда растут законы и приказы, увеличивается число воров и разбойников. ~ Поэтому совершенномудрый говорит: ~ "Если я не действую, народ будет находиться в самоизменении; ~ если я спокоен, народ сам будет исправляться. ~ Если я пассивен, народ сам становится богатым; ~ если я не имею страстей, народ становится простодушным".

[95t58c] **Ян Хин-шун** ~ Когда правительство спокойно, народ становится простодушным. ~ Когда правительство деятельно, народ становится несчастным. ~ О несчастье! Оно является опорой счастья. ~ О счастье! В нем заключено несчастье. ~ Кто знает их границы? ~ Они не имеют постоянства. ~ Справедливость снова превращается в хитрость, добро - в зло. ~ Человек уже давно находится в заблуждении. ~ Поэтому совершенномудрый справедлив и не отнимает ничего у другого. ~ Он бескорыстен и не вредит другим. ~ Он правдив и не делает ничего плохого. ~ Он светел, но не желает блестеть.

[95t59c] **Ян Хин-шун** ~ Управляя людьми и служа небу, лучше всего соблюдать воздержание. ~ Воздержание должно стать главной заботой. ~ Оно называется совершенствованием дэ. ~ Совершенствование дэ - всепобеждающее. ~ Всепобеждающее обладает неисчерпаемой силой. ~ Неисчерпаемая сила дает возможность овладеть страной. ~ Начало, при помощи которого управляется страна, долговечно и называется глубоким и прочным, вечно существующим дао.

[95t60c] **Ян Хин-шун** ~ Управление большим царством напоминает приготовление блюда из мелких рыб. ~ Если Поднебесной управлять, следуя дао, то злые духи [умерших] не будут действовать. ~ Но злые духи не только не будут действовать, они также не смогут вредить людям. ~ Не только они не смогут вредить людям, но и совершенномудрые не смогут вредить людям. ~ Поскольку и те и другие не смогут вредить людям, их дэ соединятся друг с другом.

[95t61c] **Ян Хин-шун** ~ Великое царство - это низовье реки, узел Поднебесной, самка Поднебесной. ~ Самка всегда невозмутимостью одолевает самца, а по своей невозмутимости [она] стоит ниже [самца]. ~ Поэтому великое царство располагает к себе маленькое тем, что ставит себя ниже последнего, а маленькое царство завоевывает симпатию великого царства тем, что стоит ниже последнего. ~ Поэтому располагают к себе либо тем, что ставят себя ниже, либо тем, что сами по себе ниже. ~ Пусть великое царство будет желать не больше того, чтобы все одинаково были накормлены, а малое царство пусть будет желать не больше того, чтобы служить людям. ~ Тогда оба получат то, чего они желают. ~ Великому полагается быть внизу.

[95t62c] **Ян Хин-шун** ~ Дао - глубокая [основа] всех вещей. ~ Оно сокровище добрых и защита недобрых людей. ~ Красивые слова можно произносить публично, доброе поведение можно распространять на людей. ~ Но зачем же покидать недобрых людей? ~ В таком случае для чего же выдвигают государя и назначают ему трех советников? ~ Государь и советники хотя и имеют драгоценные камни и могут ездить на колесницах, но лучше будет им спокойно следовать дао. ~ Почему в древности ценили дао? ~ В то время люди не стремились к приобретению богатств и преступления прощались. ~ Поэтому [дао] в Поднебесной ценилось дорого.

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[95t63c] **Ян Хин-шун** ~ Нужно осуществлять недеяние, соблюдать спокойствие и вкушать безвкусное. ~ Великое состоит из малого, а многое - из немногого. ~ На ненависть нужно отвечать добром. ~ Преодоление трудного начинается с легкого, ~ осуществление великого начинается с малого, ~ ибо в мире трудное образуется из легкого, а великое - из малого. ~ Поэтому совершенномудрый начинает не с великого, тем самым он совершает великое. ~ Кто много обещает, тот не заслуживает доверия. ~ Где много легких дел, там много и трудных. ~ Поэтому совершенномудрый относится к делу как к трудному, поэтому он не испытывает трудности.

[95t64c] **Ян Хин-шун** ~ То, что спокойно, легко сохранить. ~ То, что еще не показало признаков, легко направить. ~ То, что слабо, легко разделить. ~ То, что мелко, легко рассеять. ~ Действие надо начать с того, чего еще нет. ~ Наведение порядка надо начать тогда, когда еще нет смуты. ~ Ибо большое дерево вырастает из маленького, девятиэтажная башня начинает строиться из горстки земли, путешествие в тысячу ли начинается с одного шага. ~ Кто действует - потерпит неудачу. ~ Кто чем-либо владеет - потеряет. ~ Вот почему совершенномудрый бездеятелен, и он не терпит неудачи. ~ Он ничего не имеет и поэтому ничего не теряет. ~ Те, кто, совершая дела, спешат достигнуть успеха, потерпят неудачу. ~ Кто осторожно заканчивает свое дело, подобно тому как он его начал, у того всегда будет благополучие. ~ Поэтому совершенномудрый не имеет страсти, не ценит труднодобываемые предметы, учится у тех, кто не имеет знаний, и идет по тому пути, по которому прошли другие. ~ Он следует естественности вещей и не осмеливается [самовольно] действовать.

[95t65c] **Ян Хин-шун** ~ В древности те, кто следовал дао, не просвещали народ, а делали его невежественным. ~ Трудно управлять народом, когда у него много знаний. ~ Поэтому управление страной при помощи знаний приносит стране несчастье, а без их помощи приводит страну к счастью. ~ Кто знает эти две вещи, тот становится примером для других. ~ Знание этого примера есть знание глубочайшего дэ. ~ Глубочайшее дэ, оно и глубоко и далеко. ~ Оно противоположно всем существам, но приводит их к полному соответствию [с ним].

[95t66c] **Ян Хин-шун** ~ Реки и моря потому могут властвовать над равнинами, что они способны стекать вниз. ~ Поэтому они властвуют над равнинами. ~ Когда [совершенномудрый] желает возвыситься над народом, он должен ставить себя ниже других. ~ Когда он желает быть впереди людей, он должен ставить себя позади других. ~ Поэтому хотя он и стоит над народом, но народу он не в тягость; ~ хотя он находится впереди, народ ему не вредит. ~ Поэтому люди с радостью его выдвигают и от него не отворачиваются. ~ Он не борется, благодаря чему он в мире непобедим.

[95t67c] **Ян Хин-шун** ~ Все говорят о том, что мое дао велико и не уменьшается. ~ Если бы оно уменьшилось, то после долгого времени оно стало бы маленьким. ~ Не уменьшается потому, что оно является великим. ~ Я имею три сокровища, которыми дорожу: ~ первое - это человеколюбие, ~ второе - бережливость, ~ а третье состоит в том, что я не смею быть впереди других. ~ Я человеколюбив, поэтому могу стать храбрым. ~ Я бережлив, поэтому могу быть щедрым. ~ Я не смею быть впереди других, поэтому могу стать умным вождем. ~ Кто храбр без человеколюбия, щедр без бережливости, находясь впереди, отталкивает тех, кто находится позади, - тот погибает. ~ Кто ведет войну человеколюбиво, побеждает, ~ и возведенная им оборона неприступна. ~ Небо его спасает, человеколюбие его охраняет.

[95t68c] **Ян Хин-шун** ~ Умный полководец не бывает воинствен. ~ Умелый воин не бывает гневен. ~

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Умеющий побеждать врага не нападает. ~ Умеющий управлять людьми не ставит себя в низкое положение. ~ Это я называю дэ, избегающее борьбы. ~ Это сила в управлении людьми. ~ Это значит следовать природе и древнему началу [дао].

[95t69c] **Ян Хин-шун** ~ Военное искусство гласит: я не смею первым начинать, я должен ожидать. ~ Я не смею наступать хотя бы на вершок вперед, а отступаю на аршин назад. ~ Это называется действием посредством недеяния, ударом без усилия. ~ В этом случае не будет врага и я могу обходиться без солдат. ~ Нет беды тяжелее, чем недооценивать противника. ~ Недооценка противника повредит моему сокровенному средству [дао]. ~ В результате сражений те, кто скорбит, одерживают победу.

[95t70c] **Ян Хин-шун** ~ Мои слова легко понять и легко осуществить. ~ Но люди не могут понять и не могут осуществлять. ~ В словах имеется начало, в делах имеется главное. ~ Поскольку люди их не знают, то они не знают и меня. ~ Когда меня мало знают, тогда я дорог. ~ Поэтому совершенномудрый подобен тому, кто одевается в грубые ткани, а при себе держит яшму.

[95t71c] **Ян Хин-шун** ~ Кто, имея знания, делает вид, что не знает, тот выше всех. ~ Кто, не имея знаний, делает вид, что знает, тот болен. ~ Кто, будучи больным, считает себя больным, тот не является больным. ~ Совершенномудрый не болен. ~ Будучи больным, он считает себя больным, поэтому он не болен.

[95t72c] **Ян Хин-шун** ~ Когда народ не боится могущественных, тогда приходит могущество. ~ Не тесните его жилища, не презирайте его жизни. ~ Кто не презирает [народа], тот не будет презрен [народом]. ~ Поэтому совершенномудрый, зная себя, себя не выставляет. ~ Он любит себя и себя не возвышает. ~ Он отказывается от самолюбия и предпочитает невозвышение.

[95t73c] **Ян Хин-шун** ~ Кто храбр и воинствен - погибает, кто храбр и не воинствен - будет жить. ~ Эти две вещи означают: одна - пользу, а другая - вред. ~ Кто знает причины того, что небо ненавидит [воинственных]? ~ Объяснить это трудно и совершенномудрому. ~ Небесное дао не борется, но умеет побеждать. ~ Оно не говорит, но умеет отвечать. ~ Оно само приходит. ~ Оно спокойно и умеет управлять [вещами]. ~ Сеть природы редка, но ничего не пропускает.

[95t74c] **Ян Хин-шун** ~ Если народ не боится смерти, то зачем же угрожать ему смертью? ~ Кто заставляет людей бояться смерти и считает это занятие увлекательным, того я захвачу и уничтожу. ~ Кто осмеливается так действовать? ~ Всегда существует носитель смерти, который убивает. ~ А если кто его заменит - это значит заменит великого мастера. ~ Кто, заменяя великого мастера, рубит [топором], повредит свою руку.

[95t75c] **Ян Хин-шун** ~ Народ голодает оттого, что власти берут слишком много налогов. ~ Вот почему [народ] голодает. ~ Трудно управлять народом оттого, что власти слишком деятельны. ~ Вот почему трудно управлять. ~ Народ презирает смерть оттого, что у него слишком сильно стремление к жизни. ~ Вот почему презирают смерть. ~ Тот, кто пренебрегает своей жизнью, тем самым ценит свою жизнь.

[95t76c] **Ян Хин-шун** ~ Человек при своем рождении нежен и слаб, а при наступлении смерти тверд и крепок. ~ Все существа и растения при своем рождении нежные и слабые, а при гибели сухие и гнилые. ~ Твердое и крепкое - это то, что погибает, а нежное и слабое - это то, что начинает жить. ~ Поэтому могущественное войско не побеждает и крепкое дерево гибнет. ~ Сильное и могущественное

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не имеют того преимущества, какое имеют нежное и слабое.

[95t77c] **Ян Хин-шун** ~ Небесное дао напоминает натягивание лука. ~ Когда понижается его верхняя часть, поднимается нижняя. ~ Оно отнимает лишнее и отдает отнятое тому, кто в нем нуждается. ~ Небесное дао отнимает у богатых и отдает бедным то, что у них отнято. ~ Человеческое же дао - наоборот. ~ Оно отнимает у бедных и отдает богатым то, что отнято. ~ Кто может отдать другим все лишнее? ~ Это могут сделать только те, которые следуют дао. ~ Поэтому совершенномудрый делает и не пользуется тем, что сделано, совершает подвиги и себя не прославляет. ~ Он благороден потому, что у него нет страстей.

[95t78c] **Ян Хин-шун** ~ Вода - это самое мягкое и самое слабое существо в мире, но в преодолении твердого и крепкого она непобедима, и на свете нет ей равного. ~ Слабые побеждают сильных, мягкое преодолевает твердое. ~ Это знают все, но люди не могут это осуществлять. ~ Поэтому совершенномудрый говорит: ~ "Кто принял на себя унижение страны - становится государем, ~ и, кто принял на себя несчастье страны - становится властителем". ~ Правдивые слова похожи на свою противоположность.

[95t79c] **Ян Хин-шун** ~ После успокоения большого возмущения непременно останутся его последствия. ~ Как можно назвать это добром? ~ Поэтому совершенномудрый дает клятву, что он не будет никого порицать. ~ Добрые стремятся к соглашению, а недобрые - к вымогательству. ~ Небесное дао относится ко всем одинаково, оно всегда на стороне добрых.

[95t80c] **Ян Хин-шун** ~ Пусть государство будет маленьким, а население редким. ~ Если [в государстве] имеются различные орудия, не надо их использовать. ~ Пусть люди до конца своей жизни не уходят далеко [от своих мест]. ~ Если [в государстве] имеются лодки и колесницы, не надо их употреблять. ~ Даже если имеются воины, не надо их выставлять. ~ Пусть народ снова начинает плести узелки и употреблять их вместо письма. ~ Пусть его пища будет вкусной, одеяние красивым, жилище удобным, а жизнь радостной. ~ Пусть соседние государства смотрят друг на друга, слушают друг у друга пение петухов и лай собак, а люди до самой старости и смерти не посещают друг друга.

[95t81c] **Ян Хин-шун** ~ Верные слова не изящны. ~ Красивые слова не заслуживают доверия. ~ Добрый не красноречив. ~ Красноречивый не может быть добрым. ~ Знающий не доказывает, доказывающий не знает. ~ Совершенномудрый ничего не накапливает. ~ Он все делает для людей и все отдает другим. ~ Небесное дао приносит всем существам пользу и им не вредит. ~ Дао совершенномудрого - это деяние без борьбы.

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[96t01c] **Д. П. Конисси** ~ Тао, которое должно быть действительным, не есть обыкновенное Тао. ~ Имя, которое должно быть действительным, не есть обыкновенное имя. ~ То, что не имеет имени, - есть начало неба и земли; ~ то, что имеет имя, - есть мать всех вещей. ~ Вот почему свободный от всех страстей видит величественное проявление Тао, ~ а находящийся под влиянием какой-нибудь страсти видит только незначительное его проявление. ~ Эти оба происходят из одного и того же начала, но только носят разное название. ~ Они называются непостижимыми. ~ Непостижимое из непостижимых и есть ворота всего таинственного.

[96t02c] **Д. П. Конисси** ~ Под небом все (люди) знают, что красивое есть красивое, но оно только безобразное. ~ Точно также все знают, что добро есть добро, но оно только зло. ~ Из бытия и небытия произошло все; ~ из невозможного и возможного - исполнение; ~ из длинного и короткого - форма. ~ Высокое подчиняет себе низшее; ~ высшие голоса вместе с низшими производят гармонию; ~ предшествующее подчиняет себе последующее. ~ Святой муж, будучи бездеятельным, распространяет свое учение. ~ Вся тварь повинуется ему и никогда не откажется от исполнения его воли. ~ Он производит много, но ничего не имеет; ~ делает много, но не хвалится сделанным; ~ совершает подвиги, но их не приписывает себе. ~ Он нигде не останавливается, поэтому ему не будет надобности удаляться туда, куда он не желает.

[96t03c] **Д. П. Конисси** ~ Чтобы не было ссор в народе, нужно не уважать мудрецов. ~ Чтобы люди не сделались ворами, нужно не придавать никакого значения трудно добываемым (ценным) предметам, потому что когда люди не будут иметь тех предметов, которые бы прельстили их сердца, они никогда не соблазнятся ими. ~ Отсюда, когда святой муж управляет страной, то сердце его пусто, а тело его полно; ~ (он) ослабляет желания и укрепляет (свои) кости. ~ Он старается, чтобы народ был в невежестве и без страстей. ~ Также он старается, чтобы мудрые не смели сделать чего-нибудь. ~ Когда все сделаются бездеятельными, то (на земле) будет полное спокойствие.

[96t04c] **Д. П. Конисси** ~ Тао пусто, но когда его употребляют, то, кажется, оно неистощимо. ~ О, какая глубина! Оно начало всех вещей. ~ Оно притупляет свое острие, развязывает узлы, смягчает блеск и, наконец, соединяет между собою мельчайшие частицы. ~ О, как чисто! ~ Оно существует предвечно, но я не знаю, чей оно сын и предшествовало ли первому царю.

[96t05c] **Д. П. Конисси** ~ Небо и земля не суть любвеобильные существа. ~ Они поступают со всеми вещами, как с соломенною собакой. ~ Святой муж не любвеобилен: он поступает с земледельцами, как с соломенной собакой. ~ Все находящееся между небом и землей похоже на кузнечный мех. ~ Он (кузнечный мех) пуст, но неистощим: чем чаще надувается, тем больше выпускает воздух. ~ Кто много говорит, тот часто терпит неудачу; ~ поэтому лучше всего соблюдать средину.

[96t06c] **Д. П. Конисси** ~ Чистейший дух бессмертен. ~ Он называется непостижимой матерью (самкой). ~ Ворота непостижимой матери - называются корнем неба и земли. ~ Он (т.е. чистейший дух) будет существовать без конца. ~ Кто хочет употреблять его, тот не устанет.

[96t07c] **Д. П. Конисси** ~ Небо и земля вечны. ~ Причина того, что небо и земля вечны, заключается в том, что они существуют не для самих себя. ~ Вот почему они вечны. ~ Святой муж заботится о себе после других, поэтому он легко достигает безопасности. ~ Он оставляет свое тело без всякой заботы, поэтому он будет жить долго. ~ Кто не заботится о себе, тот весьма удачно совершит и свое личное дело.

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[96t08c] **Д. П. Конисси** ~ Высшая добродетель похожа на воду. ~ Вода, давая всем существам обильную пользу, не сопротивляется ничему. ~ Она находится на том месте, которого люди не видят, поэтому она похожа на Тао. ~ Жить хорошо - для земли; ~ сердце - для глубины; ~ союз - для любви; ~ слова - для доверия; ~ управление - для благоденствия (страны); ~ дела - для умения; ~ движение - для жизни. ~ Не ссорящийся не осуждается.

[96t09c] **Д. П. Конисси** ~ Чтобы посуда была наполнена чем-нибудь, нужно держать ее твердо (без малейшего движения) и ровно. ~ Чтобы лезвие наострилось, нужно долго продолжать натачивание. ~ Когда дом наполнен золотом и драгоценными камнями, то невозможно сохранить его в целости. ~ Кто достигнет чести и приобретет богатство, тот сделается гордым. ~ Он легко забудет, что существует наказание (за преступление). ~ Когда дела увенчаются блестящим успехом и будет приобретено доброе имя, то лучше всего удалиться (в уединение). ~ Вот это-то и есть небесное Тао (или естественное Тао).

[96t10c] **Д. П. Конисси** ~ Душа имеет единство, поэтому она не делится (на части). ~ Кто вполне духовен, тот бывает смирен, как младенец. ~ Кто свободен от всякого рода знаний, тот никогда не будет болеть. ~ Кто любит народ и управляет им, тот должен быть бездеятельным. ~ Кто хочет открыть небесные ворота, тот должен быть как самка. ~ Кто делает вид, что много знает и ко всему способен, тот ничего не знает и ни к чему не способен. ~ Кто производит (вещь) и постоянно держит ее, тот ничего не имеет. ~ Не хвалиться тем, что сделано, не начальствовать над другими, превосходя их, называется небесною добродетелью.

[96t11c] **Д. П. Конисси** ~ Тридцать спиц соединяются в одной ступице (колесницы), но если они недостаточны для предназначенной цели, то их можно употребить для другой (воза). ~ Из глины делают домашний сосуд; ~ но если она недостаточна для известной цели, то годится для другой. ~ Связывая рамы и двери, устраивают дом; ~ но если они недостаточны для этого, то из них можно делать домашнюю утварь. ~ Отсюда видно, что если вещь не годна для одной цели, то можно употребить ее для другой.

[96t12c] **Д. П. Конисси** ~ Пять цветов ослепляют человека. ~ Пять звуков оглушают его. ~ Пять вкусов пресыщают его. ~ Верховая гонка и охота одуряют душу (сердце) человека. ~ Стремление к обладанию редкими драгоценностями влечет человека к преступлению. ~ Отсюда святой муж делает исключительно нравственное, а не для глаз. ~ Поэтому он удаляется от того и приближается к этому.

[96t13c] **Д. П. Конисси** ~ Почесть и позор от сильных мира (для мудреца) одинаково странны. ~ Собственное тело тяготит его, как великое бремя. ~ Что значит: почесть и позор от сильных мира одинаково странны (для мудреца)? ~ Почесть от сильных мира - унижение (для мудреца), поэтому, когда она достанется (ему), то (он) относится к ней, как к совершенно призрачной; ~ когда она потеряется, то также к ней относится как к презренной. ~ Вот это-то и есть: к почести и позору от сильных мира относиться как к призрачному. ~ Что значит: собственное тело тяготит его (мудреца), как великое бремя? ~ Я имею потому великую печаль, что имею тело. ~ Когда я буду лишен тела, то не буду иметь никакой печали. ~ Поэтому когда мудрец боится управлять вселенной, то ему можно поручить ее; ~ когда он сожалеет, что управляет вселенной, то ему можно отдать ее.

[96t14c] **Д. П. Конисси** ~ (Предмет, на который) мы смотрим, но не видим, называется бесцветным. ~ (Звук, который) мы слушаем, но не слышим, - беззвучным. ~ (Предмет, который) мы хватаем, но не можем захватить, - мельчайшим. ~ Эти три (предмета) неисследимы, поэтому когда они смешаются между

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собой, то соединяются в одно. ~ Верх не ясен, низ не темен. ~ О, бесконечное! ~ Его нельзя назвать именем. ~ Оно существует, но возвращается к небытию. ~ Оно называется формою (или видом) бесформенною. ~ Оно также называется неопределенным. ~ Встречаясь с ним, не видать лица его, следуя же за ним, не видать спины его. ~ Посредством древнего Тао можно управлять жизнью настоящего времени. ~ Исследовать происхождение всего (или начало древности) называется нитью Тао.

[96t15c] **Д. П. Конисси** ~ Древние, выдававшиеся над толпой люди хорошо знали мельчайшее, чудесное и непостижимое. ~ Они глубоки - постигнуть их невозможно. ~ Они непостижимы, поэтому внешность их была величественная. ~ О, как они медленны, подобно переходящим зимой через реку! ~ О, как они нерешительны, подобно боящимся своих соседей! ~ О, как они осанисты, подобно гостящим в чужом доме! ~ О, как они осторожны, подобно ходящим на тающем льду! ~ О, как они просты, подобно необделанному дереву! ~ О, как они пусты, подобно пустой долине! ~ О, как они мрачны, подобно мутной воде! ~ Кто сумеет остановить их и сделать ясными? ~ Кто же сумеет успокоить их и продлить их тихую жизнь? ~ Исполняющий Тао не желает быть удовлетворенным. ~ Он же не удовлетворяется ничем, поэтому, довольствуясь старым и не обновляясь (душою), достигает совершенства.

[96t16c] **Д. П. Конисси** ~ Когда пустота будет доведена до последнего предела, то будет глубочайший покой. ~ Всякая вещь растет, в чем я вижу возвращение (или круговорот). ~ Правда, вещи чрезвычайно разнообразны, но все они возвращаются к своему началу. ~ Возвращение вещей к своему началу и есть покой. ~ Покой и есть возвращение к жизни. ~ Возвращение к жизни и есть постоянство. ~ Знающий постоянство (или вечность) - мудрец. ~ Незнающий постоянства будет действовать по своему произволу, поэтому он призывает к себе беду. ~ Знающий постоянство имеет всеобъемлющую душу. ~ Имеющий всеобъемлющую душу будет правосуден. ~ Правосудный будет царем. ~ Кто царь, тот соединяется с Небом. ~ Кто соединен с Небом, тот будет подобен Тао, которое существует от вечности. ~ Тело его погибнет (умрет, когда настанет время), но (дух его) никогда не уничтожится.

[96t17c] **Д. П. Конисси** ~ Существует ли высочайшее бытие, я не знаю; ~ но можно (духом) приблизиться к нему и воздавать ему хвалу, потом - бояться его, а затем - пренебрегать им. ~ От недостатка веры происходит неверие. ~ О, как медленны слова, сказываемые с весом и со смыслом! ~ Когда совершены заслуги и сделаны подвиги, то все земледельцы скажут, что это достигнуто естественным ходом вещей.

[96t18c] **Д. П. Конисси** ~ Когда великое Тао будет покинуто, то появится истинная человечность и справедливость. ~ Когда широко будет распространена мудрость, то появится великая печаль. ~ Когда шесть ближайших родственников находятся в раздоре, то является почитание родителей и любовь к детям. ~ Когда в государстве царит усобица, то являются верные слуги.

[96t19c] **Д. П. Конисси** ~ Когда оставлены святость и мудрость, то польза народа увеличится во сто раз. ~ Когда оставлены человеколюбие и справедливость, то дети будут почитать своих родителей, а родители будут любить своих детей. ~ Когда покинуты всякого рода лукавство и выгоды, то воров не будет. ~ Одной только внешностью достигнуть этих трех (пунктов) невозможно. ~ Для этого необходимо быть более простым и менее способным и бесстрастным.

[96t20c] **Д. П. Конисси** ~ Когда уничтожено будет учение, то печали не будет. ~ Как велика разница между простым и сложным! ~ Как велика разница между добром и злом! ~ Необходимо бояться того, чего люди боятся. ~ О, дико! еще далеко до средины. ~ Многие держат себя важно, словно получают

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жертвенное мясо, словно весной восходят на башню. ~ О, как я прост! ~ Во мне нет ничего определенного, как в младенце, еще не достигшем детства. ~ Я как будто несусь, но не знаю куда и где остановлюсь. ~ Многие люди богаты, но я ничего не имею, как будто все потерял. ~ Я прост, как душа глупого человека, но люди света блестят. ~ Я один темен, но люди света просвещены. ~ Я один страдаю душевно; ~ волнуюсь, как море; ~ блуждаю и не знаю, где остановиться. ~ Многие люди делают то, к чему способны, но я один глуп и мужиковат. ~ Я один отличаюсь от других тем, что люблю питаться у матери.

[96t21c] **Д. П. Конисси** ~ Высоконравственный повинуется только одному Тао. ~ Сущность Тао похожа на блеск света. ~ О, неуловим блеск света! но в нем есть изображение. ~ О, как он блестит! ~ Он решительно неуловим, но в нем есть вещество. ~ О, как призрачно и непостижимо (Тао)! ~ В нем есть сущность, которая достоверна. ~ От древности до ныне имя (его) никогда не исчезало. ~ Я обозрел многие начала, но не знаю, отчего такие начала, а не иные.

[96t22c] **Д. П. Конисси** ~ Из несовершенного происходит цельное. ~ Из кривого - прямое. ~ Из углубленного - гладкое. ~ Из старого - новое. ~ Если не много, то легко приобрести, а если много, то легко запутаться. ~ Поэтому святой муж имеет только одно, но он сделается примером для всего мира. ~ Он открыто не объявляет своих мыслей, поэтому он никогда не заблуждается (ясен). ~ Он никогда не выставляет себя, поэтому он всегда известен. ~ Он сам никогда не воюет, поэтому имеет заслуги. ~ Ничем он не гордится, поэтому он превозносится. ~ Ни с кем он не ссорится, поэтому вся вселенная никогда не сопротивляется ему. ~ Отсюда высказанные древними слова "из несовершенного происходит совершенное, из кривого - прямое" можно ли назвать лживым изречением?

[96t23c] **Д. П. Конисси** ~ Редкие слова заключают в себе самые достоверные мысли. ~ Редкие изречения сами собою правдивы. ~ Утренний сильный ветер не продолжается до полудня; сильный дождь не продолжается целый день. ~ Ни небо, ни земля вечно существовать не могут. ~ Тем более человек. ~ Живущий и поступающий по Тао равен ему; ~ нравственный человек равен добродетели; ~ потерявший все равен потере. ~ Тао любит находить равное себе; ~ нравственный - равное себе; ~ потерявший - также равное себе. ~ Где вера слаба, там не будет веры.

[96t24c] **Д. П. Конисси** ~ Сухоногий не может встать. ~ Сидящий не может ходить. ~ Кто думает, что постиг все, тот ничего не знает. ~ Кто доволен самим собою, тот не может прославиться. ~ Кто хвастается, тот не может иметь заслуги. ~ Кто горд, тот не может возвыситься. ~ Такие люди, с точки зрения Тао, называются питающимися излишеством и творящими напрасное. ~ Поэтому когда они находят Тао, то оставаться в нем решительно не могут.

[96t25c] **Д. П. Конисси** ~ Вещество произошло из хаоса. ~ Есть бытие, которое существует раньше, нежели небо и земля. ~ Оно недвижимо, бестелесно, самобытно и не знает переворота. ~ Оно идет, совершая бесконечный круг, и не знает предела. ~ Оно одно только может быть матерью (самкой) неба и земли. ~ Я не знаю его имени, но (люди) называют его Тао. ~ Могущество его называется величием; ~ величие его - безграничным; ~ безграничное - бесконечным; ~ бесконечное - возвращением. ~ Тао велико, небо велико, земля велика, и, наконец, царь велик. ~ Итак, в мире существуют четыре величия, одно из которых составляет царь. ~ Земля несет людей; небо несет землю; Тао несет небо, и, наконец, естественность несет Тао.

[96t26c] **Д. П. Конисси** ~ Тяжелое лежит в основании легкого. ~ Тишина господствует над движением. ~

Хотя мудрец бывает занят целый день, но относится к своим делам внимательно и с большой осторожностью. ~ Хотя ему будет слава и внешнее великолепие, но он никогда не прельстится ими, ибо он стоит выше их. ~ Что случится с тем царем, который, имея 10 000 колесниц, презирает заботу о своей стране и думает только о своем удовольствии? ~ Презирающий заботу о своей стране потеряет лучших слуг - опору государства. ~ Где легкомысленное движение в народе, там царь легко упразднится.

[96t27c] **Д. П. Конисси** ~ Нравственный человек не оставляет после себя никаких следов. ~ Красноречивый не сделает ошибки в своих речах. ~ Победоносный полководец не употребляет никакой хитрости. ~ Если что крепко заперто, то (оно), хотя и без замков, не отпирается. ~ Если что крепко связано, то (оно), хотя и без замысловатых узлов, не развязывается. ~ Мудрецы спасают погибающих и не оставляют нуждающихся в чем-нибудь без помощи. ~ Они всегда очень бережно сохраняют вещи и не выкидывают их. ~ Это называется двойным просвещением. ~ Отсюда нравственный человек есть учитель (или руководитель) безнравственных; ~ безнравственные люди суть орудие нравственного. ~ Кто не уважает своего учителя и кто не любит своего орудия, тот, хотя умен, очень заблуждается. ~ Это называется важным отступлением от Тао.

[96t28c] **Д. П. Конисси** ~ Тот, кто знает свою силу и сохраняет свою слабость, сделается долиной вселенной. ~ Когда он будет долиной вселенной, то в нем будет пребывать вечная добродетель. ~ Человек вторично возвращается в состояние младенца (Тао). ~ Кто знает глубину своего просвещения и остается в невежестве, тот сделается примером всего мира. ~ Кто будет примером всего мира, тот не изменит вечной добродетели и возвратится к совершенству (Тао): он познает славу Его. ~ Находясь в презрении, он сделается долиной вселенной. ~ Кто долина вселенной, тот будет доволен только добродетелью и возвратится в совершенную простоту. ~ Когда эта простота будет удалена, то из него выйдет превосходный сосуд. ~ Если святый муж употребит его, то сделается начальником. ~ Вот почему великое установление никогда не уничтожится.

[96t29c] **Д. П. Конисси** ~ Кто действует, сильно желая завладеть вселенной, тот никогда не достигнет желаемого, потому что вселенная есть божественное орудие, поэтому распоряжаться ее судьбою никто не вправе. ~ Отсюда, кто покушается на это, тот нарушает порядок мира; ~ кто хочет завладеть им, тот немедленно потеряет его. ~ Вообще вещи идут вперед или назад; воют или дуют; сильны или слабы; несутся или же останавливаются на одном месте. ~ Поэтому мудрец избегает всякой крайности, роскоши и великолепия.

[96t30c] **Д. П. Конисси** ~ Кто помогает царю по Тао, тот не будет заботиться о процветании страны посредством военной силы: что бы вы ни сделали людям, они тем же воздадут вам. ~ Где войско стоит, там будет расти колючая трава (вместо хлеба). ~ После великой войны бывает неурожайный год. ~ Отсюда когда нравственный человек управляет (страной), то никогда не прибегает к грубой силе, не ищет тщеславия, не воюет, не гордится ничем, не останавливается нигде и не усиливается. ~ Когда вещь дойдет до полноты своего развития, то она ослабеет и дряхлеет. ~ То, что не Тао, быстро уничтожается.

[96t31c] **Д. П. Конисси** ~ Благоустроенное войско есть нечестивое орудие, есть предмет по своему существу злой. ~ Мудрец предпочитает левую сторону правой, ибо употребляющие войско предпочитают правую сторону левой. ~ Войско есть нечестивое орудие, поэтому оно не может быть орудием для (истинно) мудрых. ~ Отсюда, оно и употребляется только в неизбежных случаях. ~ Хотя война ставит, быть

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может, целью спокойствие, но она несомненное зло. ~ Если б она была добро, то нужно было бы радоваться ей, но радуется ей лишь любящий убивать людей. ~ Любящий убивать людей не может осуществить свой добрый замысел в мире. ~ При добром деле левая сторона предпочитается правой, а при беде - правая левой. ~ Подчиненные генералы останавливаются на левой стороне, а начальствующие - на правой. ~ Когда сделается известной победа, то следует встретить эту весть с траурным обрядом, ибо на войне очень многие погибают. ~ Так как на войне очень многие погибают, то следует оплакивать войну. ~ Когда война окончится победою, следует объявить всеобщий траур.

[96t32c] **Д. П. Конисси** ~ Вечное Тао не имеет имени. ~ Оно незначительно, как щепка, но мир не может подчинить его себе. ~ Когда цари и князья заботятся о защите (своей страны), то сама природа сделается помощницей их. ~ Когда небо совокупляется с землей, то спускается роса на землю, чего человек не в состоянии устроить. ~ Когда Тао разделилось на части, то получило имя. ~ Если имя известно, то нужно воздерживаться. ~ (Каждому) следует знать, где ему нужно оставаться. ~ Кто соблюдает во всем воздержание, тот не будет знать (нравственного) падения. ~ Это - Тао, которое существует во всей вселенной.

[96t33c] **Д. П. Конисси** ~ Знающий людей разумен, а знающий себя самого прозорлив. ~ Побеждающий других силен, а побеждающий самого себя могуществен. ~ Довольствующийся самим собой - богач. ~ Твердый в своих действиях имеет твердую волю. ~ Не отступающий от своего назначения долговечен. ~ Неуничтожимый после смерти вечен.

[96t34c] **Д. П. Конисси** ~ О, беспредельно великое Тао! ~ Оно справа и слева. ~ Вся тварь появилась на свет, благодаря ему; оно не отталкивает ее от себя. ~ Заслуги Тао велики, но оно ими не хвалится. ~ Оно промышляет о всех вещах с любовью, но не желает быть господином их. ~ Так как оно не имеет никакой страсти, то оно называется ничтожным. ~ Его можно назвать маленьким, ибо мельчайшая вещь возвращается в него. ~ Все существа подчиняются ему, но оно не считает себя господином их; ~ поэтому его можно назвать великим. ~ Мудреца нельзя назвать великим, хотя он совершает великие дела. ~ Причина того, что святой легко достигает величия, заключается в том, что он не величает самого себя.

[96t35c] **Д. П. Конисси** ~ (Святой) берет великого слона и идет по всему миру. ~ Ходит, но не делает никакого вреда. ~ От удовольствия, спокойствия, тишины и величия дает ему (миру) пищу. ~ Проходящий пришелец остановился. ~ Когда он говорит о Тао, то как просты его слова! ~ (Когда) они произнесены, (то бывают) без всякого вкуса. ~ (Люди) смотрят на него (Тао), но не видят; они слушают его, но не слышат; они употребляют его, но оно не истощается.

[96t36c] **Д. П. Конисси** ~ То, что сжимается, - расширяется. ~ То, что ослабевает, - усиливается. ~ То, что уничтожается, - восстановляется. ~ То, что лишается всего, - имело все. ~ Все это называется то скрытым, то ясным. ~ Мягкое побеждает твердое, слабое - сильное. ~ Как рыба не может покинуть глубины, так страна не может оставаться без орудия. ~ Сильное орудие правления не должно быть показываемо народу.

[96t37c] **Д. П. Конисси** ~ Тао ничего не делает, но нет того, чего бы оно не сделало. ~ Если царь и князья хорошо будут управлять страной, то все существа преобразуются так, как они желают. ~ Если все существа придут в сильное движение, то я удержу их посредством безымянной простоты. ~ Безымянная простота не имеет страсти. ~ Когда (в мире) не будет страстей, то будет спокойствие

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повсеместное и на всей земле будет правда.

[96t38c] **Д. П. Конисси** ~ Люди высшей нравственности не считают себя нравственными, поэтому они имеют высшую нравственность. ~ Люди низшей нравственности не в состоянии потерять свою нравственность и поэтому безнравственны. ~ Люди высшей нравственности, находясь в бездеятельности, не делают ничего. ~ Люди низшей нравственности делают то, что делают. ~ Люди высшего человеколюбия, находясь в бездеятельности, совершают дела, но не признают их (за свои). ~ Люди высшей справедливости делают то, что делают. ~ Люди высшей почтительности уважают других, но другие не уважают их, поэтому они принудят их к почтению. ~ Отсюда когда потеряно Тао, то является нравственность; ~ когда нравственность забыта, то является человеколюбие; ~ когда человеколюбие оставлено, то является справедливость; ~ когда справедливость покинута, то является почтительность. ~ Вот почему почтительность есть последствие ослабления верности и преданности (господину) и начало всякого рода беспорядков в стране. ~ Поэтому великий человек держится существенного и оставляет ничтожное. ~ Он все делает по правде, но никогда не будет опираться на законы. ~ Берите первое и бросьте последнее.

[96t39c] **Д. П. Конисси** ~ В древности всякое существо достигало единства. ~ Небо, достигши единства, стало чистым. ~ Земля, достигши единства, стала спокойной. ~ Дух, достигши единства, стал разумным. ~ Долина, достигши единства, стала полной. ~ Всякая вещь, достигши единства, стала существовать. ~ Цари и князья, достигши единства, стали образцами для мира. ~ Все это было достигнуто, благодаря единству. ~ Достижение единства во всем этом одно и то же. ~ Если бы небо было не чисто, то казалось бы, что оно боится взрыва. ~ Если бы земля потеряла спокойствие, то она была бы в опасности разрушения. ~ Если бы дух лишился разумности, то он потерял бы (свойство) быть духом. ~ Если бы пустота долины наполнилась чем-нибудь, то она перестала бы быть долиной. ~ Всякая вещь, если бы перестала расти, уничтожилась бы. ~ Если бы цари и князья потеряли верность и преданность (своих подданных), то были бы свергнуты. ~ Отсюда благородные люди смотрят на неблагородных, как на свое начало; высшие смотрят на низших, как на свое основание. ~ Цари и князья заботятся о бедных сиротах и вдовах. ~ Этим же они могли бы свидетельствовать о своем происхождении. ~ Ужели это неправда? ~ Если разобрать телегу по частям, то не останется телеги. ~ Я не желаю быть гордым, как драгоценный камень. ~ Также я не желаю быть презираемым, как дикий камень.

[96t40c] **Д. П. Конисси** ~ Движение Тао происходит от сопротивления (всему вещественному). ~ Слабость есть отличительная черта действия Тао. ~ Все вещи произошли от бытия (что), и бытие от небытия (ничто).

[96t41c] **Д. П. Конисси** ~ Когда ученый услышит о Тао, то будет стараться осуществить услышанное (в жизни). ~ Когда человек средней руки услышит о Тао, то не будет соблюдать его до конца жизни. ~ Когда малоученый услышит о Тао, то он будет глумиться над ним. ~ Если бы над ним не глумились, то оно и не заслужило бы имени Тао. ~ Поэтому сказано следующее: ~ Тот, кто разумеет очевидное Тао, кажется облеченным мраком; ~ тот, кто идет вперед, держась Тао, кажется идущим назад; ~ тот, кто на высоте Тао, кажется обыкновенным смертным. ~ Человек высшей добродетели похож на долину. ~ Человек высшей чистоты похож на презираемого. ~ Человек высшей нравственности похож на неспособного. ~ Совершающий добродетель похож на вора. ~ Испытывающий правду похож на похищающего вещи. ~ У большого четырехугольника не видно углов. ~ Большой сосуд не скоро делается. ~ Самый громкий голос не слышен. ~ Большое изображение не имеет никакой формы. ~ Тао

скрыто от нас, поэтому оно не имеет имени. ~ Оно снабжает все существа (силой) и ведет их к усовершенствованию.

[96t42c] **Д. П. Конисси** ~ Тао произвело одно, одно - два, два - три, а три - все вещи. ~ Всякая вещь носит на себе инь и заключает в себе ян. ~ Находящийся в исступленном состоянии легко умиротворяется. ~ Люди ненавидят тех, которые оставляют сирот и бедняков без помощи. ~ Поэтому умные цари и князья помогают сиротам и беднякам; они же сделаются предметом похвалы (народа). ~ Потеря есть начало размножения, множество - начало потери. ~ Чему другие учили и учат по справедливости, тому и я учу людей. ~ Очень сильный не умирает естественною смертью. ~ Я сделаюсь отцом учения.

[96t43c] **Д. П. Конисси** ~ Мир смирен: все люди едят и бегают над его твердынею. ~ Небытие поглощается беспромежуточным. ~ Поэтому я знаю, что бездеятельность имеет высокое достоинство. ~ Бессловесное учение и бездеятельность полезнее всего существующего между небом и землей.

[96t44c] **Д. П. Конисси** ~ Что ближе к себе: свое имя или собственное тело? ~ Что больше: свое тело или богатство? ~ Что тяжелее испытать: приобретение или потерю? ~ Кто увлекается, тот потерпит большой убыток. ~ Кто имеет много, тот может потерять больше, нежели имеющий мало. ~ Кто знает, чем человек должен быть довольным, тот никогда не потерпит позора. ~ Кто, зная границы своей деятельности, не приблизится к опасностям, тот будет жить долго.

[96t45c] **Д. П. Конисси** ~ Великое совершенство похоже на несовершенство, но оно неистощимо (хотя беспрестанно употребляется). ~ Великая полнота похожа на пустоту, но польза ее неизмерима. ~ Великая прямота кажется непрямой. ~ Великий мастер кажется тупым. ~ Великий оратор кажется заикающимся. ~ Когда беготня преодолевает (тишину), то бывает холодно; ~ когда тишина преодолевает беготню, то бывает тепло. ~ Полная тишина есть пример всего мира.

[96t46c] **Д. П. Конисси** ~ Когда во всем мире соблюдается Тао, то быстрые кони забудутся и вся нива будет обрабатываться. ~ Когда на всей земле не соблюдается Тао, то военные кони будут расти в окрестностях города. ~ Нет греха тяжелее страстей. ~ Нет беды тяжелее незнания удовлетворения. ~ Нет преступления тяжелее жадного хотения приобрести много. ~ Вот почему знающий меру бывает доволен своим положением.

[96t47c] **Д. П. Конисси** ~ Не выходя из дома, (мудрецы) знают, что делается на свете. ~ Не глядя в окно, они видят Небесное Тао. ~ Чем больше удаляешься от дома, тем меньше знаешь. ~ Поэтому, святые (мудрецы) достигают знания, не выходя никуда; ~ не видя предмета, они знают название его. ~ Не делая ничего, они совершают много.

[96t48c] **Д. П. Конисси** ~ Учение прибавляется со дня на день, но Тао теряется со дня на день. ~ Эта потеря увеличится и дойдет до желания неделания. ~ Когда человек дойдет до неделания, то нет того, чего бы не было сделано. ~ Если в мире все в порядке, то следует завладеть им, но если нет, то не следует.

[96t49c] **Д. П. Конисси** ~ Святые люди не имеют определенного (чувства), ибо они принимают чувство простолюдина как свое. ~ Добрых людей я принимаю уже потому одному, что они добры. ~ Злых принимаю, как добрых. ~ Искренним людям я верю; ~ также и верю неискренним, ~ ибо в этом и состоит верх искренности. ~ Когда святые живут на земле, то они просты и тихи; ~ они питают ко всем одинаковое чувство. ~ Для (блага) мира они делают свои сердца темными. ~ Простые люди будут

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смотреть на них (как на своих учителей) и будут слушать сказание о их делах. ~ Святые смотрят на народ, как на младенца.

[96t50c] **Д. П. Конисси** ~ (Все существа), уходя из жизни, входят в смерть. ~ Жизнь имеет 13 ступеней своего развития; смерть также имеет 13 ступеней. ~ Ступеней человеческой жизни, которая постоянно стремится к смерти, опять 13. ~ Это почему? ~ Потому что стремление к жизни слишком сильно. ~ Я слышал, что ведущий воздержную жизнь не боится ни носорога, ни тигра, ни быть на поле сражения без воинского наряда, ибо на нем нет места, куда носорог мог бы ударить рогом, тигр мог бы вонзить свои острые когти и воин мог бы нанести удар мечом. ~ Это почему? ~ Потому что для ведущего жизнь воздержную не существует смерти.

[96t51c] **Д. П. Конисси** ~ Тао производит существа, добродетель кормит их; ~ они дают им вещественную форму, а могущество их совершенствует вещи. ~ Поэтому все существа почитают Тао и добродетель. ~ Никто не сообщал Тао его достоинства, а добродетели - ее ценности, но они сами собой вечно обладают ими. ~ Поэтому Тао производит вещи, питает их, дает им расти, совершенствует, делает зрелыми, кормит и защищает. ~ Оно производит их и не делает их своими; ~ делает их тем, что они есть, и не хвалится ими; ~ оно царствует над ними и оставляет их свободными. ~ Вот что называют глубокой добродетелью.

[96t52c] **Д. П. Конисси** ~ Вселенная имеет начало, которое и есть мать всего мира. ~ По матери можно знать ее сына. ~ Когда сын известен, то и мать будет сохранена невредимо. ~ Хотя тело умирает, но (сущность его) никогда не уничтожается. ~ Кто закрывает уши и глаза, тот останется без употребления во всю жизнь. ~ Кто прислушивается ко всему изящному и старается удовлетворить страстям, тот никогда не спасется. ~ Могущий разбирать мельчайшие вещи называется ясновидцем. ~ Сохраняющий мягкость называется могущественным. ~ Употребляющий свет называется блестящим. ~ Тело истлевает, не оставляя ничего после себя. ~ Это и есть наследие вечности.

[96t53c] **Д. П. Конисси** ~ Я беззаботен, но имею ум, поэтому живу в великом Тао. ~ Я раздаю милостыню в великом страхе. ~ Большая дорога (Тао) гладка и ровна, но люди любят ходить по тропинкам. ~ Когда правительство перестанет заботиться о благосостоянии народа, то поля опустеют и государственное хлебохранилище не наполнится никогда; ~ люди будут надевать на себя разноцветные одежды, носить острые мечи и питаться изысканными блюдами. ~ Все это совокупно называется разбойничьею гордостью. ~ Ужели это есть Тао?!

[96t54c] **Д. П. Конисси** ~ Крепко стоящего нельзя вынуть. ~ Хорошо связанного нельзя развязать. ~ Дни кончины предков празднуются потомками. ~ Кто совершает это для самого себя, тот делает добро только для одного себя; ~ кто совершает это для своего дома, тот делает добро для своего дома; ~ кто совершает это для своей деревни, тот будет начальником в ней; ~ кто совершает это для своей страны, тот делает добро для страны; ~ кто совершает это для всего мира, тот делает добро для всего мира. ~ Я изучаю тело по телу, дом - по дому, деревню - по деревне, страну - по стране и, наконец, весь мир - по всему миру. ~ Но могу ли я знать, почему вселенная такая, а не иная?

[96t55c] **Д. П. Конисси** ~ Достигший нравственного совершенства похож на младенца. ~ Вредоносные насекомые не укусят его; дикие звери не сделают ему вреда; ~ хищные птицы не вопьются в него своими когтями. ~ Хотя у него кости мягки и мышцы слабы, но он будет держать предмет очень крепко. ~ Хотя он не знает, как совокупляется самец с самкою и как образуется зачаток во чреве, но

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ему известно до подробности все, что совершается в мире. ~ Хотя он кричит целый день, но голос его никогда не ослабеет, ибо в нем (голосе) существует полнейшая гармония. ~ Знание гармонии называется постоянством. ~ Знание постоянства называется очевидностью. ~ Творить приятное только для плоти называется нечистотою. ~ Душа, могущая господствовать над своим настроением, есть сильная (душа). ~ Вообще, цветущее отцветает, ибо в нем нет Тао. ~ Где нет Тао, там скоро наступит конец.

[96t56c] **Д. П. Конисси** ~ Знающий много молчалив, а говорящий много не знает ничего. ~ Тао закрывает свои глаза, затворяет ворота, ослабляет острие, развязывает узлы, смягчает свет, собирает мелочь. ~ Это называется непостижимым единством. ~ Сродниться с Тао невозможно; ~ пренебрегать им нельзя; ~ воспользоваться им непозволительно; ~ повредить ему никто не может; ~ чтить его нет основания; ~ презирать его также нет причины. ~ Отсюда видно, что Тао благороднее всего существующего в мире.

[96t57c] **Д. П. Конисси** ~ Без справедливости нельзя управлять страной. ~ Для того чтобы вести войну успешно, необходима ловкость. ~ Когда в стране нет (еще) беспорядка, (тогда) следует им овладеть. ~ Как я могу постигнуть, почему в мире такой порядок, а не иной? ~ Когда в стране много такого, что должно быть уничтожено, народ обеднеет. ~ Когда в стране много удобных машин, то народ перестает работать. ~ Когда в народе много искусных мастеров, то увеличится число чудовищных вещей. ~ Когда в государстве много законов и постановлений, то число преступников увеличится. ~ Отсюда учит и святой: ~ "Когда я ничего не делаю (т.е. не предпринимаю ничего нового), то народ делается лучше; ~ когда я спокоен, то народ делается справедливым; ~ когда я не предпринимаю ничего нового, то народ обогащается; ~ когда во мне не будет никакой страсти, то народ сделается простодушным".

[96t58c] **Д. П. Конисси** ~ Когда не будет мелочности в управлении государством, то народ обогатится. ~ А когда управление государством мелочно, то народ обеднеет. ~ О, беда! Где благо, там и несчастье. ~ О, благо! Где беда, там и счастье. ~ Но я не знаю, где оканчивается беда и где начинается счастье. ~ Где нет правды, там люди будут относиться к правде как к чему-то странному, к добру - как к призрачному. ~ Издавна люди находятся в заблуждении, поэтому святой муж никогда не сделает им уступки. ~ Он не корыстолюбив, но ничего не раздает им. ~ Он - праведник, поэтому он ничего не сделает своевольно. ~ Хотя он - светило для всего мира, но не любит блеска.

[96t59c] **Д. П. Конисси** ~ Для того чтобы служить небу и управлять людьми, всего лучше соблюдать воздержание. ~ Воздержание - это первая ступень добродетели, которая и есть начало нравственного совершенства. ~ Человек высокой нравственности преодолеет всякую трудность. ~ Глубина и могущество силы преодолевшего всякую трудность неизмеримы. ~ Он может быть владыкою мира. ~ Владыка мира и есть мать вселенной. ~ Мать вселенной будет жить вечно, ибо она имеет глубокий корень и крепкое основание.

[96t60c] **Д. П. Конисси** ~ Управление великой страной напоминает приготовление вкусного блюда из мелких рыб. ~ Когда святой муж будет управлять страною, то злой дух перестанет быть богом. ~ Это, впрочем, не значит, что злой дух перестанет быть богом (или духом), - но люди не будут терпеть вреда от него. ~ Святой муж никому не сделает вреда и никто не повредит ему. ~ Поэтому нравственность святого мужа все более и более усовершенствуется.

[96t61c] **Д. П. Конисси** ~ Великая страна похожа на устье реки. ~ Совокупление вселенной есть начало всего мира. ~ Самка всегда побеждает самца потому, что она тиха и спокойно стоит ниже самца. ~

Когда большая страна стоит ниже маленькой, то первая завладеет последней. ~ Когда маленькая страна стоит ниже большой, то первая завладеет последней. ~ Отсюда видно, что стоящая ниже других страна будет владычествовать над всеми другими. ~ Что такое большая страна и маленькая? ~ Большая страна - вместилище многих народов, а маленькая - вместилище немногих. ~ Если правитель страны будет стоять ниже других, то он осуществит свой добрый замысел. ~ Отсюда ясно, что желающий быть великим должен быть ниже всех.

[96t62c] **Д. П. Конисси** ~ Тао есть глубина бытия. ~ Оно и есть сокровище добрых людей. ~ Оно также и есть то, что держат злые люди. ~ Изящные слова могут быть куплены ценою. ~ Добрые поступки могут быть совершаемы всеми. ~ Хотя люди злы, но нельзя совсем бросить их. ~ Выбирают царя и трех великих сановников. ~ Имея в руках драгоценный камень, они разъезжают в колесницах, но это бесконечно хуже, нежели проповедовать Тао, сидя на одном месте. ~ В чем заключается причина того, что в древности Тао глубоко уважалось? ~ Не в том ли заключается, что благодаря Тао прощались преступники? ~ Оттого, быть может, в древности Тао почиталось во всем мире.

[96t63c] **Д. П. Конисси** ~ Все должны быть бездеятельными. ~ Всем следует соблюдать полное спокойствие. ~ Все должны употреблять простейшую пищу. ~ Великое есть малое, многое - не многое. ~ Ненавидящим вас отмстите добром. ~ Когда вы благополучны, то подумайте, что нужно предпринять во время беды, так как великая беда начинается с незначительной. ~ Беда всего мира происходит из мелочи, как великое дело - из малых. ~ Святой муж не желает быть великим мира, поэтому и совершает великое дело. ~ Легко достигнутое согласие не заслуживает доверия. ~ Где много легких дел, там много и трудных. ~ Вот почему святой муж всегда живет как в беде, поэтому для него не существует беды.

[96t64c] **Д. П. Конисси** ~ Не трудно держать легкую вещь. ~ Легко предотвратить (беду) до полного обнаружения. ~ Слабого легко разбить, мелкого легко рассеять. ~ Следует устраивать защиту тогда, когда еще нет (в том) надобности (т.е. нет врагов). ~ Следует заботится о спокойствии страны тогда, когда еще в ней все в порядке. ~ Дерево, которого нельзя обнять руками (т.е. большое), выросло из маленького. ~ Девятиэтажная башня созидается из клочков земли. ~ Чтобы пройти тысячу верст, нужно начать ходьбу с одного шага. ~ Кто может создать, тот может и разрушить. ~ Имеющий может потерять. ~ Святой муж ничего не создает, поэтому ничего не разрушает; ~ он ничего не имеет, поэтому ничего не потеряет. ~ Кто, предпринимая дело, спешит наскоро достигнуть результата, тот ничего не сделает. ~ Кто осторожно оканчивает свое дело, как начал, тот не потерпит неудачи. ~ Поэтому святой муж всегда старается быть беспристрастным, не придавать ценности труднодобываемым вещам и не слушать бесплодного учения. ~ Он повторяет то, что делалось многими. ~ Он будет стараться, чтобы пособить естественному течению вещей, но ни в каком случае, не препятствовать ему.

[96t65c] **Д. П. Конисси** ~ В древности исполнявшие Тао не старались просветить народ: они держали его в невежестве. ~ Причина того, что трудно управлять народом, заключается в том, что народ просвещается и в нем много умных. ~ Управляющий страною посредством умствования погубит ее. ~ Когда страна управляется без всякого умствования, то в ней будет благоденствие. ~ Знающий (сущность) этих двух пунктов будет образцом нравственной жизни (для народа). ~ Его будут называть (человеком) непостижимой добродетели. ~ О, глубока и непостижима нравственность! ~ Она противоположна по своему существу всему вещественному, но никогда не сопротивляется ничему. ~ Она соблюдает великое послушание.

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[96t66c] **Д. П. Конисси** ~ Причина того, что реки и моря суть цари многочисленных долин (по которым текут речки), заключается в том, что первые находятся ниже последних. ~ Вот почему реки и моря суть цари многочисленных долин. ~ Когда святой желает поднять народ, то понижает его. ~ Когда он желает поставить его вперед, то ставит его назад. ~ Отсюда - когда народ займет высокое место, то не будет гордиться; ~ когда пойдет вперед, то никому не сделает вреда. ~ Когда осуществится все, что сказано мною, то на всей земле будет мир. ~ Когда будет мир на всей земле, то не будет ссоры.

[96t67c] **Д. П. Конисси** ~ На всей земле люди говорят, что мое Тао велико. ~ Правда, оно похоже на безумство, но несомненно велико. ~ Я имею три преимущества, которые я сохраняю как сокровище. ~ Первое из трех сокровищ есть человеколюбие. ~ Второе - бережливость. ~ Третье - смирение или то, благодаря чему я не желаю быть руководителем для всей земли. ~ Человеколюбивые храбры. ~ Бережливые щедры. ~ Смиренные или не желающие быть руководителями для всей земли будут полезны на долгое время. ~ Кто храбр, не зная человеколюбия, кто щедр, не зная бережливости, кто идет вперед, не зная смирения, тот погибнет. ~ Кто ведет войну ради человеколюбия, тот победит врагов. ~ Если он защитит народ, то оборона будет сильна. ~ Это потому, что его спасет Небо, которое дорожит подобным человеком.

[96t68c] **Д. П. Конисси** ~ Истинно просвещенный человек никогда не воюет. ~ Превосходный воин никогда не разгневается. ~ Победитель никогда не попросит содействия постороннего. ~ Умеющий пользоваться людьми охотно занимает низкое место, что называется добродетелью без сопротивления, средством для (благоразумного) пользования (услугами) людей и, наконец, согласованием с Небом. ~ Таково древнее постановление.

[96t69c] **Д. П. Конисси** ~ В "военном искусстве" говорится, что на войне я никогда не бываю активным, а - пассивным. ~ Не сделав ни шага вперед, идти назад аршин - значит уступить врагам оспариваемое без сопротивления. ~ Когда нет врагов, то не бывает войны. ~ Нет беды тяжелее, чем презирать врагов. ~ Презирать врагов - все равно что бросить богатства без надобности. ~ Плачущий об увеличении своего войска всегда будет победителем.

[96t70c] **Д. П. Конисси** ~ Я говорю, что очень легко приобрести знание и творить благие дела. ~ Между тем на всей земле никто не знает этого и не делает благих дел. ~ В словах должен быть принцип, в делах - господин. ~ Нет знания. ~ Вот почему я не знаю ничего. ~ Знающих меня мало, поэтому я почтителен. ~ Отсюда святой муж надевает на себя худую одежду, но в себе имеет драгоценный камень.

[96t71c] **Д. П. Конисси** ~ Кто, зная много, держит себя как незнающий ничего, тот - нравственный муж. ~ Кто, не зная ничего, держит себя, как знающий много, тот болен. ~ Кто болеет телесною болезнью, тот еще не (есть) действительно больной. ~ Святой муж никогда не болеет, ибо он не знает болезни, хотя болеет (телом).

[96t72c] **Д. П. Конисси** ~ Когда народ перестает бояться сильного, то сильный нападет на него. ~ Каково бы ни было жилище, оно для святого не тесно. ~ Каково бы ни было место рождения, для святого все равно. ~ Никакой предмет не стесняет его, поэтому и он не стесняет никого. ~ Хотя святой хорошо знает свое достоинство, но никогда не обнаружить этого. ~ Хотя ему не чуждо самолюбие, но он никогда не гордится. ~ Вот почему все должны удалиться от первого и приблизиться к последнему.

[96t73c] **Д. П. Конисси** ~ Кто силен и дерзок, тот убьет людей. ~ Кто силен, но не дерзок, тот оживит людей.

~ Эти оба либо полезны, либо вредны. ~ Никто не знает, почему небо любит один предмет, а другой нет. ~ Решить этот вопрос даже святой муж не может. ~ Небесное Тао никогда не ссорится, поэтому оно побеждает всех. ~ Хотя оно мало говорит, но обсуждает лучше, нежели многоречивые. ~ Никто не вызывает (Тао), но оно присутствует везде. ~ Нам кажется, что оно ничего не делает, но на самом деле оно действует лучше всех. ~ Небесная сеть не плотна и как будто пропускает все предметы через себя; но из нее ничего не выйдет наружу.

[96t74c] **Д. П. Конисси** ~ Народ, не боящийся смерти, нельзя страшить смертью. ~ Народ, приученный бояться смерти, нельзя страшить делами, могущими причинить ему смерть. ~ Есть люди, должность которых - убивать. ~ Убивающий людей вместо палача называется наместником убийцы. ~ Наместник убийцы повредит свою руку, совершая убийство.

[96t75c] **Д. П. Конисси** ~ Оттого народ голодает, что слишком велики и тяжелы государственные налоги. ~ Это именно - причина бедствия народа. ~ Народ сделается непослушным, если правительство будет хлопотать о нем чрезмерно много. ~ Это именно - причина непослушания народа. ~ Когда народ слишком сильно ищет жизни, то он будет смотреть на смерть как на самое легкое дело. ~ Это и есть причина пренебрежительного отношения народа к смерти. ~ Вот почему не ищущий жизни мудрее ищущего ее.

[96t76c] **Д. П. Конисси** ~ Новорожденный младенец нежен и слаб. ~ Труп мертвеца крепок и не гибок. ~ Только что распустившееся растение нежно и слабо. ~ Засохшее растение твердо и не гибко. ~ Отсюда ясно, что нежное и слабое живет. ~ Сильное войско не победоносно. ~ Нельзя поломать связку прутьев. ~ Сильное находится внизу, а слабое - наверху.

[96t77c] **Д. П. Конисси** ~ Небесное Тао похоже на человека, натягивающего тетиву на лук: ~ высокий поднимает лук наверх, а низкий поднимает взор наверх. ~ Имеющий избыток потерпит потерю. ~ Страдающий недостатком будет иметь избыток. ~ Потому что небесное Тао всегда отнимает у изобилующих и отдает страдающим недостатком. ~ Человеческое Тао, впрочем, наоборот: оно отнимает от не имеющих и отдает изобилующим. ~ Поэтому кто посвящает свой избыток всему миру, тот имеет Тао. ~ Святой муж делает много, но не хвалится сделанным; ~ совершает заслуги, но не признает их, потому что он не желает обнаружить свою мудрость.

[96t78c] **Д. П. Конисси** ~ Хотя в мире нет предмета, который был бы слабее и нежнее воды, но она может разрушить самый твердый предмет. ~ В мире нет вещи, которая победила бы воду, ибо она нежнее и слабее всех вещей. ~ Известно, что слабое существо побеждает сильное, нежное - крепкое, но никто этого не признает. ~ Святой муж говорит, что получивший (от царя) удел сделается господином; ~ но принимающий на себя несчастье страны сделается царем ее. ~ Голос истины противен слуху.

[96t79c] **Д. П. Конисси** ~ После сильной ненависти останется слабая ненависть. ~ Ненавидящий, хоть слабо, не может творить добро для ненавистного. ~ Святой берет от всех клятвенное свидетельство, но не притесняет никого. ~ Нравственный человек соблюдает клятву, а безнравственный нарушает. ~ Небесное Тао не имеет родственников, поэтому оно всегда склоняется к добрым людям.

[96t80c] **Д. П. Конисси** ~ Так как в маленьком государстве мало народа, то хотя в нем много лучших орудий, но они останутся без употребления и без надобности. ~ Народ такого государства потеряет всякую предприимчивость и умрет на месте своего рождения, не двигаясь никуда. ~ Если у него много

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возов и кораблей, то они останутся без употребления. ~ Хотя он имеет благоустроенное войско, но негде выставить его. ~ Он будет плесть веревку, чтобы ею оградить свое государство. ~ Хотя он кушает хорошо, одевается красиво, устраивает покойное жилище и живет весело, но существование его будет бесполезно. ~ Хотя такое государство находится с соседним в таком близком расстоянии, что слышны пение петухов и лай собак в нем, но сообщения между ними никогда не будет.

[96t81c] **Д. П. Конисси** ~ Голос истины неизящен, а изящная речь лжива. ~ Нравственный человек не красноречив, а красноречивый - лжец. ~ Мудрец не знает многого, а знающий много - не мудрец. ~ Святой муж ничем не запасается. ~ Если запасается чем-нибудь, то для других. ~ Когда он имеет что-нибудь, то все раздает другому. ~ Поэтому запас его все более и более увеличивается. ~ Небесное Тао полезно: оно не имеет в себе ничего вредного для людей. ~ Тао святых - творить добро и не ссориться.

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[97t01c] **В. В. Малявин** ~ Путь, о котором можно поведать, - не постоянный Путь. ~ Имя, которое можно назвать, - не постоянное Имя. ~ Где имени нет - там начало всех вещей, ~ Где имя есть - там мать всех вещей. ~ Посему, постоянно не имея желания, видишь его исток, ~ А постоянно имея желание, видишь его исход. ~ То и другое является совместно, ~ Они имеют разные имена, но одинаково сказываются. ~ В сокровенном есть еще сокровенность: ~ Вот откуда исходит все утонченное.

[97t02c] **В. В. Малявин** ~ Когда в мире узнают, что прекрасное - прекрасно, тотчас появляется уродство. ~ Когда в мире узнают, что доброе - добро, появляется зло. ~ Наличное и отсутствующее друг друга порождают. ~ Трудное и легкое друг друга создают. ~ Длинное и короткое друг друга выявляют. ~ Высокое и низкое друг друга устанавливают. ~ Музыка и голос друг другу откликаются. ~ Предыдущее и последующее друг за другом следуют. ~ Так будет всегда. ~ Посему премудрый человек предается делу недеяния ~ И претворяет бессловесное учение. ~ Десять тысяч вещей созидают - и он ничего не отвергает, ~ Рождают - и он ничем не владеет. ~ Все свершают - и он за это не держится. ~ Успехи приходят - и он не помещает себя в них. ~ Он ни в чем не пребывает - и от него ничто не уходит!

[97t03c] **В. В. Малявин** ~ Не возвышайте "достойных" - тогда люди не будут соперничать. ~ Не цените редкостные товары - тогда люди не будут разбойничать. ~ Не выставляйте напоказ привлекательные вещи - тогда в людских сердцах не будет смущения. ~ Вот почему премудрый человек, управляя людьми, ~ Опустошает их головы ~ И наполняет их животы, ~ Ослабляет их стремления ~ И укрепляет их кости. ~ Он всегда делает так, что у людей нет ни знаний, ни желаний, ~ А знающие не осмеливаются что-либо предпринять. ~ Действуй неделанием - и во всем будет порядок.

[97t04c] **В. В. Малявин** ~ Путь - все вмещающая в себя пустота, ~ Пользуйся ею - и она как будто не переполняется. ~ О, бездна! Предок десяти тысяч вещей! ~ Тупит свои острые края, ~ Развязывает свои узлы, ~ Смиряет свое свечение, ~ Уподобляется своему праху. ~ Неуловимое! Оно как будто существует вечно. ~ Я не ведаю, чье оно дитя. ~ Кажется, оно предшествует Верховному Владыке!

[97t05c] **В. В. Малявин** ~ Небо и Земля не обладают человечностью, ~ Для них вся тьма вещей - что соломенные собаки. ~ Премудрый человек не обладает человечностью, ~ Для него все люди - что соломенные собаки. ~ Пространство между Небом и Землей ~ Подобно кузнечным мехам: ~ Пустое - а нельзя его устранить, ~ Надави на него - и из него выйдет еще больше. ~ Кто копит знания, тот скоро утомится, ~ Так не лучше ли держаться срединности?

[97t06c] **В. В. Малявин** ~ Дух, клонящийся долу, не умирает; ~ Сие зовется Сокровенной Родительницей. ~ Врата Сокровенной Родительницы ~ Называются корнем Неба и Земли. ~ Вьется и вьется, такой переменчивый! ~ Пользу его исчерпать невозможно.

[97t07c] **В. В. Малявин** ~ Небо вечно, Земля неизбывна. ~ Небо и Земля вечны и неизбывны благодаря тому, что не существуют для себя. ~ Вот почему они могут быть вечны и неизбывны. ~ Оттого премудрый человек ставит себя позади, а оказывается впереди; ~ Не думает о себе - и себя сохраняет. ~ Не желает ничего для себя - ~ Не потому ли может обрести все свое?

[97t08c] **В. В. Малявин** ~ Высшее благо подобно воде: ~ Вода приносит благо всей тьме вещей и ни с чем не борется. ~ Собирается в местах, которых люди избегают, ~ Вот почему она близка Пути. ~ Для жизни благотворна земля; ~ Для сердца благотворна глубина; ~ В общении благотворна доброта; ~ В речах благотворно доверие; ~ В правлении благотворно смирение; ~ В деяниях благотворно умение; ~ В

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движениях благотворно само время. ~ Лишь там, где нет соперничества, не будет и ущерба.

[97t09c] **В. В. Малявин** ~ Чем удерживать наполненное до краев, ~ Лучше вовремя остановиться. ~ Кто старается наточить острее, ~ Не сохранит достигнутого надолго. ~ Коли золото и яшма заполнили покои, ~ Никому не под силу их сберечь. ~ Тот, кто кичится богатством и знатностью, ~ Сам навлечет на себя беду. ~ Подвиг совершен, слава явилась, а сам скрылся - ~ Вот Путь Небесный.

[97t10c] **В. В. Малявин** ~ Пестуй душу, обнимай Единое - можешь ли не терять их? ~ Сосредоточь дух, приди к мягкости - можешь ли быть как младенец? ~ Очищай сокровенное зеркало - можешь ли быть без изъяна? ~ Люби народ, блюди порядок в царстве - можешь ли пребывать в недеянии? ~ Небесные врата отворяются и затворяются - можешь ли быть женственным? ~ Постигай все в четырех пределах - можешь ли обойтись без знания? ~ Порождает и вскармливает, ~ Все рождает и ничем не обладает. ~ Всему поспешествует, а не ищет в том опоры, ~ Всех старше, а ничем не повелевает: ~ Вот что зовется сокровенным совершенством.

[97t11c] **В. В. Малявин** ~ Тридцать спиц колеса сходятся в одной ступице, ~ Но польза от колеса в том, что в ступице нет ничего. ~ Лепят из глины сосуд, ~ Но польза от сосуда в том, что внутри него нет ничего. ~ Прорезывают окна и двери, чтобы получился дом: ~ А польза от дома там, где дома нет. ~ Поистине: ~ То, что имеешь, приносит выгоду. ~ А то, чего не имеешь, приносит пользу.

[97t12c] **В. В. Малявин** ~ От пяти цветов у людей слепнут глаза. ~ От пяти звуков у людей глохнут уши. ~ От пяти ароматов люди не чувствуют вкуса. ~ Тот, кто гонится во весь опор за добычей, теряет разум. ~ Редкостные товары портят людские нравы. ~ Вот почему премудрый человек ~ Служит утробе и не служит глазам ~ И потому отвергает то и берет это.

[97t13c] **В. В. Малявин** ~ Милость бесчестит: ее опасайся. ~ Цени великое несчастье как самого себя. ~ Что значит "милость бесчестит: ее опасайся"? ~ Милость для нас - униженье. ~ Бойся, когда ее получаешь, ~ Бойся, когда ее теряешь. ~ Вот что значит "милость бесчестит: ее опасайся". ~ Что значит "цени несчастье как самого себя"? ~ Оттого, что у меня есть "я", у меня есть и несчастье. ~ Не будь у меня моего "я", могу ли я быть несчастлив? ~ Поистине: тому, кто ценит себя больше мира, ~ Можно вверить мир. ~ Тому, кто любит себя, как мир, ~ Можно вручить мир.

[97t14c] **В. В. Малявин** ~ Смотрю на него и не вижу: называю его глубочайшим. ~ Вслушиваюсь в него и не слышу: называю его тишайшим. ~ Касаюсь его и не могу ухватить: называю его мельчайшим. ~ Эти три невозможно определить, ~ Посему я смешиваю их и рассматриваю как одно. ~ [Это одно] вверху не светло, внизу не темно, ~ Тянется без конца и без края, нельзя дать ему имя. ~ И вновь возвращается туда, где нет вещей. ~ Оно зовется бесформенной формой, невещественным образом, ~ Оно зовется туманным и смутным. ~ Встречаешь его - не видишь его главы, ~ Провожаешь его - не видишь его спины. ~ Держаться Пути древних, ~ Чтобы повелевать ныне сущим, ~ И знать Первозданное Начало - ~ Вот что такое основа и нить Пути.

[97t15c] **В. В. Малявин** ~ Те, кто в древности претворял Путь, ~ Погружались в утонченное и изначальное, сокровенно все проницали. ~ Столь глубоки они были, что познать их нельзя. ~ Оттого, что познать их нельзя, ~ Коли придется описать их облик, скажу: ~ Сосредоточенные! Словно переходят реку в зимнюю пору. ~ Осторожные! Словно опасаются беспокоить соседей. ~ Сдержанные! Словно в гостях. ~ Податливые! Словно тающий на солнце лед. ~ Могучие! Словно один цельный ствол. ~ Все вмещают в

себя, словно широкая долина. ~ Все вбирают в себя, словно мутные воды. ~ Если мутной воде дать отстояться, она станет чистой. ~ А то, что долго покоилось, сможет постепенно ожить. ~ Кто хранит этот Путь, не знает пресыщенья. ~ Не пресыщаясь, он лелеет старое и не ищет новых свершений.

[97t16c] **В. В. Малявин** ~ Дойди в пустоте до предела. ~ Блюди покой со всем тщанием. ~ Все вещи в мире возникают совместно, ~ Я так прозреваю их возврат. ~ Вещи являются без порядка, без счета, ~ И каждая возвращается к своему корню. ~ Возвращение к корню - это покой, ~ Покой - это возвращение к судьбе. ~ Возвращение к судьбе - это постоянство, ~ Знание постоянства - это просветленность, ~ А не знать постоянства - значит слепотой навлечь беду. ~ Кто знает постоянство, тот все вместит в себя; ~ Кто все вместит в себя, тот беспристрастен. ~ Кто беспристрастен, тот царствен, ~ Кто царствен, тот подобен Небу. ~ Кто подобен Небу, тот претворяет Путь. ~ Кто претворяет Путь, ~ Тот пребудет долго ~ И до конца дней избегнет вреда.

[97t17c] **В. В. Малявин** ~ С наивысшими было так: низы просто знали, что они есть. ~ Ниже стояли те, кого все любили и прославляли. ~ Еще ниже стояли те, кого боялись, ~ А ниже всех - те, кого презирали. ~ Тому, кто в себе не имеет достаточно доверия, доверия не окажут. ~ Нерешительный! Вот так он ценит слова. ~ Добьется успеха, сделает дело, ~ А люди говорят: "У нас все получилось само собой".

[97t18c] **В. В. Малявин** ~ Когда Великий Путь в упадке, являются "человечность" и "долг". ~ Когда возникают суемудрие и многознайство, является великая ложь. ~ Когда среди родичей нет согласия, являются почтительность и любовь. ~ Когда государство во мраке и в смуте, являются "преданные подданные".

[97t19c] **В. В. Малявин** ~ Устраните "мудрость", отбросьте "разумность", ~ И польза людям будет стократная. ~ Устраните "человечность", отбросьте "справедливость", ~ И люди вернутся к почитанию и любви. ~ Устраните ловкость, не ищите выгоды, ~ И в мире не станет воров и разбойников. ~ Три эти суждения не открывают всей истины, ~ Посему добавлю кое-что сюда относящееся: ~ Будь безыскусен, храни первозданную цельность; ~ Избавляйся от себялюбия, не угождай желаниям.

[97t20c] **В. В. Малявин** ~ Отбрось ученость, и не будешь знать печали. ~ "Конечно!" и "Ладно!" - далеки ль друг от друга? ~ Красота и уродство - что их разделяет? ~ Страхи людские - нельзя их не страшиться. ~ Темное! Пустынное! Не достать его дна! ~ Все люди исполнены радости, ~ Словно празднуют великую жертву или весной восходят на башню. ~ Я один покоен, ничем не выдаю себя, как младенец, еще не улыбнувшийся, ~ Бессильно влачащийся путник - и некуда возвращаться! ~ Все вокруг имеют в избытке, ~ Я один как будто лишен всего. ~ У меня сердце глупца - смутное, простодушное! ~ Обыкновенные люди так скоры на суд, ~ Я один пребываю в неведении. ~ Обыкновенные люди судят так тщательно, ~ Я один отрешен и бездумен. ~ Покоен в волнении! Словно великое море. ~ Мчусь привольно! Словно нет мне пристанища. ~ У обыкновенных людей на все есть причина, ~ Я один прост и прям, словно неуч. ~ Я один не таков, как другие, ~ Потому что умею кормиться от Матери.

[97t21c] **В. В. Малявин** ~ Сила всевмещающего совершенства исходит единственно от Пути. ~ Путь же вот что такое: туманное, смутное. ~ О, смутное! О, туманное! А в нем есть образы! ~ О, туманное! О, смутное! А в нем есть нечто! ~ О, сокрытое! О, темное! А в нем есть семена. ~ Эти семена такие подлинные! Они дают уверенность. ~ С древности и поныне имя его не преходит, ~ Благодаря ему опознаем величие превращений. ~ Откуда я знаю, что таково величие всех превращений? ~ Благодаря этому.

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[97t22c] **В. В. Малявин** ~ Что скривилось - тому быть целым. ~ Что согнулось - тому быть прямым. ~ Порожнему - быть полным. ~ Ветхому - новым быть. ~ Кто имеет мало, получит много. ~ Кто имеет много, тот слеп. ~ Вот почему премудрый держится за Единое ~ И так становится мерилом мира. ~ Не имеет "своего взгляда" и потому просветлен. ~ Не имеет "своего мнения" и потому всем светит. ~ Не рвется вперед и потому имеет заслуги. ~ Не хвалит себя и потому живет долго. ~ Он ни с кем не соперничает, и никто в мире не соперничает с ним. ~ Поговорка древних: "Кривому - быть целым" разве пустые слова? ~ Быть воистину целым только ему дано.

[97t23c] **В. В. Малявин** ~ Неслышное веление - то, что таково само собой. ~ Сильный ветер не продержится все утро. ~ Внезапный ливень не продержится весь день. ~ Кто создает их? Небо и Земля. ~ Даже Небу и Земле не сотворить ничего долговечного, ~ Тем менее это доступно человеку! ~ Посему тот, кто предан Пути, един с Путем. ~ Тот, кто предан совершенству, един с Совершенством. ~ А тот, кто предан утрате, един с утратой. ~ Того, кто един с Путем, Путь тоже принимает. ~ Тому, кто един с Совершенством, Путь дает Совершенство, ~ А того, кто един с утратой, Путь тоже теряет. ~ Лишь тому, кто недостаточно доверяет другим, ~ Тоже не будет доверия.

[97t24c] **В. В. Малявин** ~ Кто встал на цыпочки, долго не простоит. ~ Кто широко шагает, далеко не уйдет. ~ Кто имеет свой взгляд, немного сможет понять. ~ Кто имеет свою правду, немногих сможет убедить. ~ Кто рвется вперед, славы не стяжает. ~ Кто радеет за себя, долго не проживет. ~ Для Пути это только "лишнее угощение, напрасное хождение". ~ Для людей это только повод для ненависти. ~ Посему претворяющий Путь так не поступает.

[97t25c] **В. В. Малявин** ~ Есть нечто, в хаосе завершенное, ~ Прежде Неба и Земли рожденное. ~ Пустотное! Безбрежное! ~ Само в себе пребывает и не меняется. ~ Растекается повсюду и не знает преград. ~ Можно считать это Матерью Поднебесной. ~ Я не знаю, как называть его. ~ Давая ему прозвание, скажу: "Путь". ~ Если придется дать ему имя, скажу: "Великий". ~ "Великое" значит "распространяющееся повсюду", ~ "Распространяться повсюду" значит "уходить далеко", ~ "Уходить далеко" значит "возвращаться". ~ Воистину: ~ Путь велик, ~ Небо велико, ~ Земля велика ~ И Господин человека тоже велик. ~ Во вселенной есть четыре великих, и Господин человека - один из них. ~ Человеку образец - Земля. ~ Земле образец - Небо. ~ Небу образец - Путь. ~ А Пути образец - то, что таково само по себе.

[97t26c] **В. В. Малявин** ~ Тяжелое - корень легкого. ~ Покой - господин подвижности. ~ Вот почему мудрец, проведя в странствии целый день, ~ Не отлучится от своей поклажи. ~ Даже обладая прекрасным дворцом, ~ Он сидит безмятежно, воспаряя привольно над миром. ~ Как может господин тысяч колесниц ~ Относиться к себе легкомысленнее, чем к царству? ~ Кто легкомыслен, лишится корня. ~ Кто спешит, потеряет в себе господина.

[97t27c] **В. В. Малявин** ~ Умеющий ходить не оставляет следов. ~ Умеющий говорить никого не заденет словом. ~ Умеющий считать не пользуется счетами. ~ Умеющий запирать не пользуется засовом, а запертое им не отпереть. ~ Умеющий связывать не пользуется веревкой, а связанное им не развязать. ~ Вот почему премудрый человек всегда спасает людей и никого не отвергает. ~ Всегда спасает вещи и ничего не отвергает. ~ Это зовется "сокрытое преемствование просветленности". ~ Посему добрый человек - учитель недоброму человеку, ~ А недобрый человек - орудие доброму человеку. ~ Не чтить учителя, не любить орудие - ~ Тут и великий ум впадет в заблуждение. ~ Вот что такое предел утонченности.

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[97t28c] **В. В. Малявин** ~ Знай свое мужское, но блюди свое женское: ~ Станешь ущельем Поднебесного мира. ~ Если уподобишься ущелью мира, ~ Превечное Совершенство не оставит тебя. ~ Тогда будешь как новорожденный младенец. ~ Знай свое светлое, но блюди свое темное: ~ Станешь образцом для Поднебесного мира. ~ Если станешь образцом для мира, ~ Превечное Совершенство не потерпит ущерба. ~ Тогда вернешься к Беспредельному. ~ Зная свою славу, но блюдя себя в умалении, ~ Станешь долиной Поднебесного мира. ~ Если уподобишься долине мира, ~ Превечное Совершенство будет в достатке. ~ Тогда будешь как Цельный Ствол. ~ Когда Цельный Ствол разрубят, появляются предметы; ~ А пользование премудрого таково, что он встает во главе чинов: ~ Великий резчик ничего не разрезает.

[97t29c] **В. В. Малявин** ~ Когда кто-то хочет завладеть миром и переделать его, ~ Я вижу, что он не добьется своей цели. ~ Мир - божественный предмет, переделать его нельзя. ~ Кто будет его переделывать, погубит его; ~ Кто будет держаться за него, потеряет его. ~ Среди вещей одни действуют, другие следуют, ~ Одни пышут жаром, другие источают холод, ~ Одни сильны, другие слабы, ~ Одни расцветают, другие клонятся к упадку. ~ Вот почему премудрый человек отвергает крайности, отвергает излишества, отвергает роскошь.

[97t30c] **В. В. Малявин** ~ Тот, кто берет Путь в помощь господину людей, ~ Не подчиняет мир силой оружия: ~ Ибо это навлечет скорое возмездие. ~ Где стояло войско, там вырастут бурьян и колючки, ~ Где прошла война, там будет голодный год. ~ Искусный [стратег] ценит только плод ~ И не пользуется случаем, чтобы стать сильнее. ~ Одержав победу, не кичится; ~ Одержав победу, не бахвалится; ~ Одержав победу, не гордится. ~ Он побеждает словно поневоле. ~ Он побеждает - и не показывает силы. ~ Кто накопил силу, быстро одряхлеет, ~ Это означает "противиться Пути". ~ А кто противится Пути, скоро погибнет.

[97t31c] **В. В. Малявин** ~ Доброе оружие - зловещее орудие. ~ Многим вещам оно ненавистно, ~ И тот, кто имеет Путь, его не держит. ~ Благой государь в своем доме чтит левое, ~ А, идя войной, чтит правое. ~ Оружие - зловещее орудие, благородный муж его не держит, ~ Применяют его, только если к тому принудят, ~ И применять его нужно сдержанно и бесстрастно. ~ Одержав победу, не гордись содеянным, ~ Кто гордится победой, тот радуется убийству. ~ А кто рад убийству, тот не преуспеет в мире. ~ В счастливых событиях ценится левое, ~ В несчастных событиях ценится правое. ~ Младший полководец стоит слева, ~ Старший полководец стоит справа: ~ Значит, они стоят как на похоронах. ~ На убийство множества людей откликайтесь скорбным плачем, ~ Победу на войне отмечайте траурным обрядом.

[97t32c] **В. В. Малявин** ~ Путь вечно безымянен; ~ Цельный Ствол хотя и невелик, ~ В мире над ним никто не властен. ~ Если князья и цари смогут держаться его, ~ Все вещи им покорятся сами, ~ Небо и Земля в согласии соединятся и породят сладкую росу, ~ И та сама, без приказания, извергнется поровну на всех. ~ Где есть порядок, есть и имена. ~ Как только появляются имена, ~ Надобно знать, где в знании остановиться. ~ Кто знает, где остановиться в знании, ~ Сможет избежать большой беды. ~ Великий Путь для мира ~ Все равно что полноводная река и море для ручья.

[97t33c] **В. В. Малявин** ~ Знающий других умен. ~ Знающий себя просветлен. ~ Победивший других силен. ~ Победивший себя могуч. ~ Кто знает, в чем достаток, богат. ~ Кто действует решительно, имеет волю. ~ Кто не теряет того, что имеет, долговечен. ~ А кто не гибнет в смерти, живет вечно.

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[97t34c] **В. В. Малявин** ~ Великий Путь разливается привольно! ~ Он может быть и слева, и справа. ~ Все вещи опираются на него, чтобы жить, ~ И он их не отвергает, ~ Во всем достигает успеха, ~ И не имеет славы. ~ Он одевает и кормит все вещи, ~ Но им не хозяин, ~ Вечно лишенный желаний - ~ Его можно причислить к тому, что мало. ~ Все вещи вверяют себя ему, ~ А он все же им не хозяин - ~ Его можно причислить к тому, что велико. ~ Оттого, что он никогда не считает себя великим, ~ Он и может воистину быть велик.

[97t35c] **В. В. Малявин** ~ Держись Великого Образа, ~ И Поднебесная к тебе придет, ~ Придет - и знать не будет зла, ~ Всюду будет царить великий мир, ~ Где музыка звучит и яства на столе, ~ Там всякий путник мимо не пройдет. ~ Но слово, которое исходит от Пути, ~ Так блекло! Различишь его едва ли. ~ Смотришь на него - не можешь его видеть. ~ Слушаешь его - не можешь слышать. ~ Пользуйся им - за целый век не исчерпаешь.

[97t36c] **В. В. Малявин** ~ Если хочешь сжать, ~ Прежде нужно растянуть. ~ Если хочешь ослабить, ~ Прежде нужно усилить. ~ Если хочешь развалить, ~ Прежде нужно возвеличить. ~ Если хочешь отнять, ~ Прежде нужно дать. ~ Вот что зовется "опережающим прозрением". ~ Мягкое и слабое одолеет твердое и сильное. ~ Рыбе лучше не покидать глубины, ~ А то, что приносит царству благо, нельзя показывать людям.

[97t37c] **В. В. Малявин** ~ Путь вечно в недеянии, ~ А в мире все делается. ~ Если князья и цари смогут блюсти его, ~ Вещи сами себя претворят. ~ Если потом они возымеют желание действовать, ~ Я сдержу их безымянной простотой. ~ Безымянная простота не таит никаких желаний. ~ Когда в покое не родится желаний, ~ Поднебесный мир выправится сам собой.

[97t38c] **В. В. Малявин** ~ Высшее совершенство не хочет совершенства, ~ Вот почему в нем есть совершенство. ~ Низшее совершенство хочет совершенства, ~ Вот почему в нем нет совершенства. ~ Высшее совершенство ничего не делает и не имеет на то причин. ~ Низшее совершенство действует и имеет на то причины. ~ Высшая человечность действует, но не имеет на то причин. ~ Низшая человечность действует и имеет на то причины. ~ Высшая справедливость действует и имеет на то причины. ~ Высшее благочестие действует, и, если отклика нет, ~ Оно засучит рукава и принудит к покорности. ~ А посему: ~ Когда утратили Путь, появилось совершенство; ~ Когда утратили совершенство, появилась человечность; ~ Когда утратили человечность, появилась справедливость; ~ Когда утратили справедливость, появилось благочестие. ~ Благочестие - истощенье преданности и доверия и начало всякой смуты. ~ Знать наперед - это только цветочки Пути и начало невежества. ~ Вот почему великий муж находит приют в глубоком и не живет мелким, ~ Он находит приют в корне и не живет цветочками. ~ Он не принимает второе и берет первое.

[97t39c] **В. В. Малявин** ~ Из тех, кто в древности обрел единое: ~ Небо, обретя единое, стало чистым; ~ Земля, обретя единое, стала покойной; ~ Духи, обретя единое, стали божественными; ~ Долины, обретя единое, стали полны; ~ Вся тьма вещей, обретя единое, живет; ~ Князья и цари, обретя единое, правят Поднебесной. ~ Так все происходит благодаря единому. ~ Небо, не будучи чистым, не расколется ли? ~ Земля, не будучи покойной, не растрясется ли? ~ Духи, не будучи божественными, не обессилят ли? ~ Долины, не будучи наполненными, не оскудеют ли? ~ Вся тьма вещей, не имея в себе жизни, не исчезнет ли? ~ Князья и цари, не имея почета и славы, не падут ли? ~ Посему корень почета - униженность. ~ Основа славы - безвестность. ~ Оттого князья и цари зовут себя сиротами, одинокими,

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беспомощными. ~ Не значит ли это, что для них униженность - корень? ~ Разве нет? ~ Имея множество колесниц, считай, что у тебя нет колесниц. ~ Не желай ни блестеть, словно прекрасная яшма, ~ Ни быть твердым, словно простой булыжник.

[97t40c] **В. В. Малявин** ~ Возвращение - это действие Пути. ~ Слабость - это применение Пути. ~ Все вещи в мире исходят из сущего, ~ А сущее исходит из отсутствующего.

[97t41c] **В. В. Малявин** ~ Высшие люди, узнав о Пути, являют усердие и претворяют его. ~ Обычные люди, узнав о Пути, отчасти следуют ему, отчасти нет. ~ Низшие люди, узнав о Пути, громко смеются над ним. ~ Если б они не смеялись, это не был бы Путь. ~ А потому издавна говорят так: ~ Пресветлый Путь кажется мраком. ~ Путь, ведущий вперед, кажется отступлением. ~ Ровный Путь самый труднопроходимый. ~ Высшее Совершенство подобно долине. ~ Великая чистота кажется позором. ~ Беспредельное совершенство кажется ущербностью. ~ Незыблемое совершенство кажется потворством. ~ Настоящая искренность кажется притворством. ~ Великий квадрат не имеет углов. ~ Великий сосуд делается всего дольше. ~ Великая музыка слышна всего меньше. ~ Великий образ не имеет формы. ~ Но только Великий Путь сокрыт и безымянен, ~ Он все дает и все завершает.

[97t42c] **В. В. Малявин** ~ Путь рождает Одно, ~ Одно рождает Два, ~ Два рождает Три, ~ А Три рождает всю тьму вещей. ~ Все вещи несут в себе Инь и обнимают Ян, ~ Пустотное дыхание приводит их к согласию. ~ То, чего люди не любят, - ~ Это быть "сиротой", "одиноким", "беспомощным", ~ Но так называют себя цари и князья. ~ Посему тот, кто теряет, порою приобретает, ~ А кто приобретает - тот теряет. ~ Чему люди учили, я тоже учу: ~ "Злой и сильный умрет не своей смертью". ~ Пусть это будет мне отцом моих поучений.

[97t43c] **В. В. Малявин** ~ Самое мягкое в мире покроет самое твердое. ~ Невещественное войдет в то, что не имеет пустот. ~ Так узнаем, что от недеяния есть выгода. ~ Учение без слов, выгоду недеяния ~ В мире способны понять немногие.

[97t44c] **В. В. Малявин** ~ Что каждому ближе: слава или жизнь? ~ Что дороже: жизнь или богатство? ~ Что хуже: иметь или потерять? ~ Вот почему кто многое любит, тот много потратит, ~ А у того, кто много скопил, будут велики и потери. ~ Если знаешь, как быть довольным, не изведаешь позора. ~ Если знаешь, где остановиться, избегнешь опасности ~ И сможешь жить долго.

[97t45c] **В. В. Малявин** ~ Великое достижение кажется ущербным, ~ Но польза его беспредельна. ~ Великая наполненность кажется пустой, ~ Но польза ее неистощима. ~ Великая прямота не дает ходить прямо. ~ Великое искусство не дает сделать искусно. ~ Великое красноречие не дает сказать красиво. ~ Быстрые движения одолеют холод, ~ Но покой одолеет жару. ~ Кто чист и покоен, сможет выправить мир.

[97t46c] **В. В. Малявин** ~ Когда в мире есть Путь, ~ Верховых лошадей отводят унавоживать поля. ~ Когда в мире нет Пути, ~ Боевых коней растят на дальних заставах. ~ Нет большего преступления, чем потакать вожделению. ~ Нет больше беды, чем не знать, что имеешь довольно. ~ Нет большего порока, чем страсть к обладанию. ~ Посему удовлетворенность знанием того, что имеешь в достатке, - вот неизбывное довольство.

[97t47c] **В. В. Малявин** ~ Не выходя со двора, можешь познать мир. ~ Не открывая окна, можешь узреть Небесный Путь. ~ Чем дальше уходишь, тем меньше узнаешь. ~ Вот почему премудрый человек ~

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Никуда не ходит - а все знает, ~ Ни на что не смотрит - а все понимает, ~ Ничего не делает - а все свершает.

[97t48c] **В. В. Малявин** ~ Посвящать себя учению - значит каждый день приобретать. ~ Посвящать себя Пути - значит каждый день терять. ~ Потеряй и еще потеряй - так дойдешь до недеяния. ~ Ничего не будешь делать - и все будет делаться. ~ Завладеет миром тот, кто никогда не занимается делами, ~ А тот, кто занимается делами, никогда не завладеет миром.

[97t49c] **В. В. Малявин** ~ У премудрого человека нет постоянного мнения. ~ Его помышления таковы же, как помышления всех. ~ Тех, кто добр, я считаю добрыми, ~ Тех, кто недобр, я тоже считаю добрыми: ~ Так торжествует добро. ~ Тем, кто заслуживает доверия, я верю, ~ Тем, кто доверия не заслуживает, я тоже верю: ~ Так торжествует доверие. ~ Премудрый человек, царствуя в мире, ~ Все вмещает в себя и ради мира замутняет свое сердце. ~ Все люди напрягают зрение и слух, ~ А он привечает их, словно детей.

[97t50c] **В. В. Малявин** ~ Вот: выходят в жизнь и входят в смерть. ~ Товарищей по жизни - три из десяти, ~ Товарищей по смерти - три из десяти. ~ Жизнь свою в смерть обращающих - тоже три из десяти. ~ А почему? ~ Все из-за жажды быть живым в этой жизни. ~ Известно: тот, кто постиг премудрость сбереженья жизни, ~ В пути не встретит тигра или носорога, ~ Вступив в сраженье, избежит разящего клинка. ~ В нем носорогу некуда воткнуть свой рог, ~ Тигру некуда вонзить свои когти, ~ Воину некуда направить свой меч. ~ Почему так? ~ Потому что смерти негде поселиться в нем.

[97t51c] **В. В. Малявин** ~ Путь рождает их, Совершенство взращивает, ~ Вещество придает им формы, сила обстоятельств их завершает: ~ Вот почему все вещи почитают Путь и ценят Совершенство. ~ Путь почитают и Совершенство ценят не по приказу: ~ Так всегда происходит само собой; ~ Посему Путь рождает их, Совершенство взращивает, ~ Они вынашивают их и вскармливают их, ~ Дают им вырасти, дают им созреть, ~ Пестуют их, оберегают их. ~ Все рождает и ничем не обладает. ~ Всему поспешествует, а не ищет в том опоры, ~ Всех старше, а ничем не повелевает: ~ Вот что зовется сокровенным совершенством.

[97t52c] **В. В. Малявин** ~ В мире есть начало, ~ Его можно считать Матерью вселенной. ~ Тот, кто постигает мать, чтобы знать ее дитя, ~ И познает дитя, чтобы держаться за мать, ~ До конца своих дней избежит опасности. ~ Завали свои дыры, затвори свои ворота - ~ И до конца жизни не будешь знать забот. ~ Раскрой дыры, нагрузи себя делами - ~ И до конца жизни себя не спасешь. ~ Прозреть малое зовется просветленностью, ~ Держаться мягкости зовется силой. ~ Воспользуйся свечением, чтобы вернуться к светочу - ~ Так избавишься от опасности для жизни: ~ Вот что значит претворять постоянство.

[97t53c] **В. В. Малявин** ~ Имей я толику знания, то, идя Путем, ~ Боялся бы только сбиться с него. ~ Великий Путь так ровен, так широк, ~ Но люди любят кривые тропинки. ~ Палаты царские так чисто прибраны, ~ Поля же заросли бурьяном, житницы пусты. ~ Носят шелка, расшитые узорами, на поясе мечи, ~ Вкусно едят и пьют, в домах избыток всякого добра. ~ Вот что я зову великим разбоем, ~ Великого Пути здесь нет в помине!

[97t54c] **В. В. Малявин** ~ Того, кто прочно стоит, нельзя повалить. ~ Того, кто крепко обнимает, нельзя оторвать: ~ Тому дети и внуки не перестанут приносить жертвы. ~ У того, кто это пестует в себе, совершенство будет подлинным. ~ У того, кто это пестует в семье, совершенство будет в избытке. ~ У

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того, кто это пестует в селении, совершенство будет долгим. ~ У того, кто это пестует в царстве, совершенство будет неизбывным. ~ У того, кто это пестует в мире, совершенство будет всеобъемлющим. ~ А потому смотри на себя исходя из себя, ~ Смотри на семью исходя из семьи, ~ Смотри на селение исходя из селения, ~ Смотри на царство исходя из царства, ~ Смотри на мир исходя из мира. ~ Откуда я знаю, что мир таков? ~ Благодаря этому.

[97t55c] **В. В. Малявин** ~ Тот, кто хранит в себе глубину совершенства, ~ Подобен новорожденному младенцу: ~ Ни скорпионы, ни осы, ни змеи его не ужалят, ~ Хищные птицы и дикие звери его не схватят. ~ Его кости и сухожилия мягки, а хватка крепка, ~ О соитии не знает, а мужская сила в нем есть - ~ Ибо семя в нем пребывает сполна. ~ Целый день кричит, а не хрипнет - ~ Ибо согласие в нем не имеет изъяна. ~ Знать согласие означает "быть постоянным", ~ Пребывать в постоянстве означает "быть просветленным", ~ Прибавлять что-то к жизни - это предвестье несчастья, ~ Когда ум повелевает жизненной силой - это насилие. ~ Кто накопит силу, тот одряхлеет: ~ Это означает "противиться Пути". ~ А кто противится Пути, тот быстро погибнет.

[97t56c] **В. В. Малявин** ~ Знающий не говорит, ~ Говорящий не знает. ~ Завали дыры, ~ Затвори ворота, ~ Затупи острые края, ~ Развяжи узлы, ~ Смири сияние, ~ Уподобься праху. ~ Вот что зовется "сокровенным уподоблением". ~ Посему нельзя его обрести и быть ему родным; ~ Нельзя его обрести и быть ему далеким. ~ Нельзя его обрести и ему угодить; ~ Нельзя его обрести и ему навредить. ~ Нельзя его обрести и его почитать, ~ Нельзя его обрести и его унизить. ~ Вот чем оно ценно в мире.

[97t57c] **В. В. Малявин** ~ Государством управляй прямо, ~ На войне применяй хитрость ~ И посредством бездействия завладевай Поднебесной. ~ Отчего мне известно, что это так? ~ Вот отчего: ~ Чем больше в мире запретов, тем люди беднее. ~ Чем больше народ знает о выгоде, тем больше в царстве смуты. ~ Чем больше в народе мастерства и сноровки, тем больше безделиц. ~ Чем больше в стране законов и приказов, тем больше разбойников. ~ Посему премудрые люди говорили: ~ Я не действую, а люди сами становятся лучше, ~ Я привержен покою, а люди сами себя выправляют, ~ Я не вмешиваюсь в дела, а люди сами богатеют, ~ Я не имею желаний, а люди сами блюдут простоту.

[97t58c] **В. В. Малявин** ~ Когда миром правят отстраненно-покойно, ~ Люди просты и добродушны. ~ Когда миром правят придирчиво-строго, ~ Люди хитры и коварны. ~ Беда - вот где счастья опора, ~ Счастье - вот откуда приходит беда. ~ Кто знает, где их предел? ~ В них нет ничего навек "правильного". ~ Правильное станет неправильным, ~ Доброе станет худым, ~ И люди пребывают в заблуждении с давних пор. ~ Вот почему премудрый человек ~ Ровен, а ничего не срезает, ~ Остер, а ничего не ранит, ~ Прям, а не идет напролом, ~ Ярко сияет, а никого не слепит.

[97t59c] **В. В. Малявин** ~ В управлении людьми и служении Небу ~ Нет ничего лучше, чем быть бережливым. ~ Кто умеет беречь, первым изготовится. ~ Первым изготовиться означает копить Совершенство. ~ Кто умеет копить Совершенство, тот все превзойдет. ~ Если он все превзойдет, никто не будет знать, где его предел. ~ Кто не имеет предела, может владеть царством. ~ А кто владеет матерью царства, будет жить долго. ~ Вот что такое "глубокий корень, прочная основа", ~ Это Путь вечной жизни и долгого взгляда.

[97t60c] **В. В. Малявин** ~ Управлять большим царством - все равно что варить мелкую рыбу. ~ Если мир упорядочивать посредством Пути, ~ Злые духи лишатся власти над душами. ~ Не то чтобы в них не было духовной силы, ~ Но их сила не сможет больше вредить людям. ~ И не только их сила не будет

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вредить людям, ~ Но и премудрый человек не будет вредить им. ~ Коль эти оба не будут причинять друг другу вред, ~ Их совершенства сольются и в себе упокоятся.

[97t61c] **В. В. Малявин** ~ Большое царство - как низина, куда стекаются воды: ~ Средоточие мира, Сокровенная Родительница мира. ~ Самка всегда одолеет самца покоем, и, покоясь, пребывает внизу. ~ Посему большое царство возьмет малое, если будет ниже его, ~ Малое царство будет взято большим, ибо находится ниже его. ~ Вот так, себя ставя ниже, забирают других ~ И, стоя ниже, дают другим взять себя. ~ Большое царство хочет только объединить и пестовать других, ~ Малое царство хочет только примкнуть к другим и им послужить. ~ Чтобы те и другие смогли получить то, что хотят, ~ Большому царству подобает быть внизу.

[97t62c] **В. В. Малявин** ~ Путь - это хранилище всех вещей, ~ Сокровищница для добрых людей и убежище для недобрых. ~ Красивыми речами можно торговать, ~ Славными поступками можно привлечь почитателей. ~ Пусть человек недобр - бывало ли так, чтоб его отвергали? ~ Посему, когда восходит Сын Неба или жалуют ~ Трех Князей, ~ Не подносите им яшмовые жезлы и четверки коней, ~ А лучше, сидя покойно, вручите им этот Путь. ~ Древние ценили этот Путь - что же он такое? ~ Разве не сказано: "Кто ищет с ним, тот обрящет, ~ Кто провинился, тот, обладая им, уцелеет"? ~ Вот почему его ценили в мире.

[97t63c] **В. В. Малявин** ~ Действуй, не действуя. ~ Делай, не делая. ~ Находи вкус там, где вкуса нет. ~ Находи большое в маленьком и многое в малом. ~ На зло отвечай совершенством. ~ Готовься к трудностям, пока легко, ~ Предвидь великое в пустячном: ~ Все трудное в мире происходит из легкого, ~ Все великое в мире происходит из ничтожного. ~ Премудрый человек никогда не стремится к величию - ~ И потому может стать великим. ~ Кто легко раздает обещания, тот не заслужит доверия, ~ Кто многое считает легким, познает много трудностей. ~ Вот почему премудрый человек все считает трудным - ~ И вовек не испытывает трудностей.

[97t64c] **В. В. Малявин** ~ Что покоится, то легко удержать. ~ Что еще не проявилось, то легко упредить. ~ Что хрупко, то легко разбить. ~ Что мелко, то легко рассеять. ~ Действуй там, где еще ничего нет. ~ Упорядочивай там, где еще не разладилось. ~ Дерево толщиной в обхват вырастает из крошечного ростка, ~ Башня в девять этажей начинается с комка земли. ~ Путь в тысячу ли начинается с одного шага. ~ Тот, кто воздействует на это, разрушит его. ~ Тот, кто крепко держится за это, потеряет его. ~ Вот почему премудрый человек не действует и ничего не разрушает, ~ Ни за что не держится - и ничего не теряет. ~ Когда успех уже близок, люди часто все портят. ~ Кто в конце так же осмотрителен, как в начале, не изведает неудачи. ~ Посему премудрый человек желает нежелания и не ценит редкие в мире товары. ~ Он учится не быть ученым и уводит всех от заблуждений. ~ Посему он во всех вещах поддерживает то, что таково само по себе - и ничего не делает.

[97t65c] **В. В. Малявин** ~ В древности те, кто умел претворять Путь, ~ Не желали с его помощью просветить людей, ~ А применяли его так, чтобы сделать людей простодушными. ~ Людьми трудно управлять оттого, что они много знают. ~ А потому тот, кто знанием управляет царством, - вор царства. ~ А кто незнанием управляет царством - счастье царства. ~ Кто знает эти две истины, тот для всех образец. ~ Всегда знать образец называется "сокровенным совершенством". ~ Сокровенное совершенство так глубоко! ~ Простирается так далеко! ~ С ним все вещи вечно возвращаются. ~ Вот тогда воцарится Великое Согласие.

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[97t66c] **В. В. Малявин** ~ Реки и моря потому могут быть господином горным ручьям, ~ Что они расположены ниже всего. ~ Вот так они владеют ручьями в горах. ~ Посему премудрый человек, желая быть над людьми, ~ Должен в речах своих быть ниже их. ~ А, желая быть прежде людей, ~ Должен в поступках своих быть позади их. ~ Вот почему премудрый человек стоит над людьми, а людям не тяжело. ~ Он стоит впереди всех, а людям не страшно. ~ Вот почему весь мир восхваляет его без пресыщения. ~ Он ни с кем не соперничает, и мир не соперничает с ним.

[97t67c] **В. В. Малявин** ~ Все в мире говорят, что мой Путь велик, да как будто ни на что не годен. ~ Да, велик - и оттого как будто ни на что не годен! ~ Будь он для всего пригоден, давно бы уже измельчал. ~ Есть у меня три сокровища, я бережно их храню: ~ Первое - это любовь, ~ Второе - бережливость, ~ Третье - нежелание быть первым в мире. ~ Благодаря любви я могу быть отважен. ~ Благодаря бережливости, я могу быть щедр. ~ Благодаря нежеланию быть первым, я могу главенствовать в мире. ~ А быть отважным, отбросив любовь, ~ Быть щедрым, забыв бережливость, ~ Быть впереди, не умея быть позади, - ~ Это верная гибель. ~ Ибо любовь приносит победу тому, кто нападает, ~ И оберегает того, кто защищается. ~ Когда Небо желает кого-то спасти, ~ Оно окружает его любовью, словно прочной стеной.

[97t68c] **В. В. Малявин** ~ Умеющий воевать не воинствен. ~ Умеющий сражаться не дает волю гневу. ~ Умеющий одерживать победу над противником не борется с ним. ~ Умеющий управлять людьми, ставит себя ниже их. ~ Это зовется совершенством миролюбия. ~ Это зовется силой использования людей. ~ Это зовется "соответствием Небу", пределом древности.

[97t69c] **В. В. Малявин** ~ У знатоков военного дела есть такое суждение: ~ "Я не смею быть хозяином, а лучше буду гостем. ~ Я не смею продвинуться на вершок, а лучше отступлю на шаг". ~ Это называется: "выступать, не выступая", ~ "Закатывать рукав, не обнажая руки". ~ "Побеждать, не враждуя", ~ "Держать в покорности, не применяя войск". ~ Нет большего несчастья, чем презирать противника. ~ Кто презирает противника, разбрасывает мои сокровища. ~ Посему, когда войска сходятся для жестокой битвы, ~ Кто скорбит, тот победит.

[97t70c] **В. В. Малявин** ~ Мои слова очень легко понять ~ И очень легко исполнить. ~ Но никто в мире не может их понять, ~ Не может их исполнить. ~ Мои слова имеют предка. ~ Мои дела имеют государя. ~ И оттого, что люди этого не понимают, ~ Они не понимают и меня. ~ И если тех, кто понимает меня, мало, ~ Значит, во мне есть что ценить. ~ Вот почему "премудрый ходит в рубище, но хранит яшму у груди".

[97t71c] **В. В. Малявин** ~ Знать, а казаться незнающим, - вот совершенство. ~ Не знать, а думать, что знаешь - это болезнь. ~ Только тот, кто знает свою болезнь, способен не быть больным. ~ Премудрый человек не подвержен болезням. ~ Он знает, что такое болезнь, и потому не болеет.

[97t72c] **В. В. Малявин** ~ Когда в народе не страшатся грозной власти, ~ Придет великая гроза. ~ Не стесняй людей в их жилищах, ~ Не причиняй вред жизни других. ~ Лишь когда людям не вредят, ~ Они сами не вредят другим. ~ А посему премудрый человек знает себя, но не показывает себя, ~ Любит себя, но не ценит себя. ~ Итак, он отбрасывает то и берет себе это.

[97t73c] **В. В. Малявин** ~ Тот, кто смел в удали, погибнет. ~ Тот, кто смел в скромности, будет жить. ~ Из этих двух одно полезно, другое вредно. ~ Небо чего-то не любит - кто знает тому причину? ~ Даже

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премудрый здесь затруднится с ответом. ~ Путь Неба: не борется, зато искусно побеждает, ~ Не говорит, зато искусно откликается, ~ Не призывает, а все приходит само, ~ Не вдается в частности, а все искусно рассчитывает. ~ Небесная Сеть широка и редка, ~ Но из нее ничто не ускользает.

[97t74c] **В. В. Малявин** ~ Люди не боятся смерти, ~ Как можно запугать их казнями? ~ Если сделать так, чтобы люди всегда жили в страхе перед смертью, ~ А мы могли бы поймать шальных и казнить их - ~ Кто бы тогда осмелился быть таким? ~ Всегда есть главный палач, который казнит. ~ Но казнить людей вместо главного палача - ~ Все равно что рубить деревья вместо старшего дровосека. ~ Из тех, кто возьмется рубить деревья вместо старшего дровосека, ~ Редко кто сумеет не поранить себе руку!

[97t75c] **В. В. Малявин** ~ Люди голодают оттого, что верхи забирают себе зерно. ~ Вот отчего голодают люди. ~ Людьми трудно управлять оттого, что верхи деятельны. ~ Вот отчего ими трудно управлять. ~ Люди ни во что не ставят смерть оттого, что верхи слишком любят жизнь. ~ Вот отчего люди ни во что не ставят смерть. ~ Поистине, те, кто живет без мысли о жизни, лучше тех, кто ценит жизнь.

[97t76c] **В. В. Малявин** ~ Человек, рождаясь, мягок и нежен. ~ Умирая, он тверд и напряжен. ~ Когда все вещи, трава и деревья, живут, они мягки и гибки. ~ А умирают они сухими и жесткими. ~ Посему жесткость и напряженность - спутники смерти, ~ Мягкость и нежность - спутники жизни. ~ Вот почему, коли войско сильно, оно не победит. ~ А если дерево крепко, оно сломается. ~ Крепкое и большое будет внизу. ~ Мягкое и слабое будет вверху.

[97t77c] **В. В. Малявин** ~ Небесный Путь - это как натягивание на лук тетивы: ~ Верхний край надо опустить вниз, ~ Нижний край надо поднять вверх. ~ Если слишком длинно, укоротить, ~ Если слишком коротко, удлинить. ~ Так и Путь Небес: отнимает лишнее и прибавляет недостающее. ~ Путь же людей не таков: ~ Отнимают недостающее и добавляют к тому, что в избытке. ~ Кто способен, имея излишек, отдать его миру? ~ Только человек Пути. ~ Вот почему Премудрый человек ~ Действует - и не держится за сделанное, ~ Имеет успехи - и не привязан к ним, ~ И не имеет желания показывать свою мудрость.

[97t78c] **В. В. Малявин** ~ В целом мире нет ничего мягче и слабее воды, ~ Но вода лучше всего побеждает то, что прочно и твердо, ~ Ибо ничто не может ее изменить. ~ То, что слабое одолеет сильное, а мягкое - твердое, ~ Знает весь мир, а исполнить никто не может. ~ Вот почему премудрые люди говорили: ~ Кто берет на себя грязь царства, ~ Может быть господином его алтарей. ~ Кто берет на себя несчастья царства, ~ Может быть повелителем мира. ~ В прямых речах все говорится словно наоборот.

[97t79c] **В. В. Малявин** ~ Когда мирятся после большой ссоры, ~ Непременно остается обида. ~ Как можно счесть это благом? ~ Вот почему премудрый человек держит левую часть договора ~ И ничего не требует от других. ~ Человек совершенства будет блюсти договор, ~ Человек без совершенства будет собирать подати. ~ "Небесный Путь не выказывает пристрастия, ~ Но он всегда с добрым человеком".

[97t80c] **В. В. Малявин** ~ Лучше царству быть маленьким, а населению - редким. ~ Пусть у людей будут десятки и сотни орудий, ~ Но пользы от них искать не нужно. ~ Пусть люди будут почтительны к смерти и не уезжают далеко от дома. ~ Даже если есть лодки и повозки, пусть на них никто не ездит. ~ Даже если есть пики и стрелы, пусть никто не берет их в руки. ~ Пусть люди завязывают узелки вместо письма. ~ Пусть люди наслаждаются едой и любуются своей одеждой, ~ Имеют покой в своем жилище и радуются своим обычаям. ~ Пусть будут видны соседние селения ~ И оттуда доносятся лай собак и

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крик петухов. ~ А люди до самой старости и смерти друг с другом не знаются.

[97t81c] **В. В. Малявин** ~ Правдивые слова не ласкают слух. ~ Ласкающие слух речи не правдивы. ~ Добрый человек не искусен в спорах. ~ Тот, кто искусен в споре, - не добрый человек. ~ Знающий человек не нагружен знаниями. ~ Тот, кто нагружен знаниями, - не знающий человек. ~ Премудрый человек не накапливает. ~ Чем больше он отдает другим, тем больше имеет сам. ~ Путь Неба - приносить пользу и ничему не вредить. ~ Путь мудрого - действовать и не мешать другим.

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[98t01c] **Б. Б. Виногродский** ~ Постоянный Путь составляется из возможности выбора Пути и невозможности выбора Пути. ~ Постоянное имя составляется из возможности выбора имени и невозможности выбора имени. ~ Отсутствием именуется начальное действие Неба-Земли. ~ Наличием именуется рождение-материнство мириад сущностей. ~ Причинность: ~ Стремление к постоянному отсутствию осуществляет созерцание тончайшей тайны. ~ Стремление к постоянному наличию осуществляет созерцание его внешнего проявления. ~ Эта пара представляет собой общность исхода при различии наименования. ~ Если определить вместе, то это будет непостижимая тайна. ~ Пытаясь проникнуть в эту тайну, придешь только к тайне. ~ Это врата для появления множества тончайших начал.

[98t02c] **Б. Б. Виногродский** ~ В Поднебесной всегда, узнав о красоте, начинают осуществлять красивое. ~ И вот - уже безобразное. ~ Всегда, узнав о совершенствовании, начинают осуществлять совершенствование. ~ И вот - уже не-совершенствование. ~ Причинность: ~ В контакте наличия и отсутствия происходит рождение. ~ В контакте трудного и легкого происходит становление-завершение. ~ В контакте длинного и короткого появляется форма. ~ В контакте высокого и низкого происходит потеря равновесия. ~ В контакте звука и голоса осуществляется согласие. ~ В контакте переднего и заднего появляется следование. ~ Это дает: ~ Человек мудрости пребывает в осуществлении отсутствия. ~ Таково его дело. ~ Совершает действия без пояснений словами. ~ Таково его учение. ~ Ведь мириады сущностей совершают работу, а нет оформления в словах. ~ Происходит рождение, а нет обладания. ~ В осуществлении нет отождествления. ~ При успешном завершении нет пребывания в этом. ~ А коли нет пребывания в этом, то нет и исчезновения.

[98t03c] **Б. Б. Виногродский** ~ Если не восхвалять умелость, тогда народ не соперничает. ~ Если не придавать ценности трудно достающимся товарам, тогда в народе не будет воровства. ~ Если не смотреть на то, что может вызвать стремление, тогда в сердце-сознании народа не будет смуты. ~ Это дает: ~ Человек мудрости, упорядочивая - ~ Поддерживает состояние пустоты в своем сердце-сознании. ~ Поддерживает ощущение полноты в своем животе. ~ Делает слабыми свои волеустремления. ~ Делает сильными свои кости. ~ Постоянство позволяет народу пребывать в отсутствии знания и отсутствии стремления. ~ Это приводит к тому, что даже знающий не осмеливается осуществлять-действовать. ~ Когда осуществляется осуществление отсутствия, тогда отсутствует беспорядок.

[98t04c] **Б. Б. Виногродский** ~ В срединной пульсации происходит функционирование Пути. ~ Невозможно, чтобы случилось заполнение. ~ В бездонности своей он - будто бы прародитель мириад сущностей. ~ Затупляет их остроту. ~ Разрубает их путы. ~ Смягчает их сияние. ~ Объединяет их прах. ~ В прозрачности своей он - будто бы возможность существования. ~ Сущность моя не знает, чье это порождение. ~ Предшествует первопредку всех образов.

[98t05c] **Б. Б. Виногродский** ~ Небо-Земля не вступают в контакт. ~ Из мириад сущностей они делают соломенную собаку. ~ Человек мудрости не вступает в контакт. ~ Из ста родов он делает соломенную собаку. ~ Пространство Неба-Земли можно уподобить кузнечным мехам. ~ При опустошении не истощаются. ~ Приводишь в движение, а выходит еще больше. ~ Избыточность в речах истощает возможности чисел. ~ Лучше всего удерживать срединность.

[98t06c] **Б. Б. Виногродский** ~ Если движется дух по долинам, то нет смерти. ~ Это определяется: ~ Мистическая женственность. ~ Врата, ведущие в мистическую женственность - это определяется: ~ Корень Неба-Земли. ~ В движении - ниточкой тонкой, на грани существования. ~ Применяя, никогда не натягивай.

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[98t07c] **Б. Б. Виногродский** ~ Небо длит. ~ Земля продолжает. ~ Небо-Земля потому и способны длить и продолжать, что живут не сами по себе. ~ Причинность: ~ Способны длить жизнь. ~ Это дает: ~ Человек мудрости помещает свою личность позади, а его личность оказывается впереди. ~ Он отстраняется от своей личности, а личность сохраняется. ~ Именно через отсутствие личных устремлений он способен осуществлять свои личные устремления.

[98t08c] **Б. Б. Виногродский** ~ Продвижение к совершенству подобно воде. ~ Вода в своем совершенстве приносит пользу мириадам сущностей, не соперничая при этом. ~ Она находится в местах, которые неприятны множеству людей. ~ Причинность: ~ Она близка Пути. ~ Пребывание совершенствуется землей. ~ Сердце-сознание совершенствуется бездонностью. ~ Сопричастность совершенствуется контактностью. ~ Речь совершенствуется верой. ~ Управление совершенствуется порядком. ~ Ситуация-дело совершенствуется энергией-возможностью. ~ Движение совершенствуется временем. ~ И если только не соперничаешь, тогда - отсутствие просчетов.

[98t09c] **Б. Б. Виногродский** ~ Удерживают и заполняют его. ~ А лучше бы прекратить это. ~ Куют и заостряют его. ~ Не смогут сохранить долго. ~ Золото и драгоценности заполнили залы. ~ Никто не сумеет уберечь. ~ Если в богатстве и знатности загордился, сам себе создаешь проблемы на будущее. ~ Приходит успех - личность отступает. ~ Таков Путь Неба.

[98t10c] **Б. Б. Виногродский** ~ Практикуя осознание единности духовного и физического начал, способен ли пребывать в состоянии отсутствия рассеяния? ~ Концентрируя дыхание-ци, устремляясь к мягкости, способен ли быть в состоянии младенца? ~ Совершенствуя и очищая мистическое видение, способен ли быть в состоянии отсутствия изъянов? ~ В любви к народу и управлении государством, способен ли пребывать в состоянии отсутствия знаний? ~ Когда открываются и закрываются Небесные врата, способен ли быть в состоянии отсутствия иньской асимметрии? ~ Стремясь к полному постижению четырех пределов, способен ли пребывать в состоянии отсутствия осуществления? ~ Порождают и накапливают. ~ Порождая, не вступай в отношения обладания. ~ Осуществляя, не отождествляйся. ~ Возрастая, не главенствуй. ~ Это определяется: ~ Мистическая Потенция.

[98t11c] **Б. Б. Виногродский** ~ Тридцать спиц сходятся в одной ступице. ~ Наличие в ней отсутствия делает возможным функциональное применение повозки. ~ Придают форму глине, изготовляя утварь. ~ Наличие в ней отсутствия делает возможным функциональное применение утвари. ~ Прорубают двери и окна, делая комнату. ~ Наличие в ней отсутствия делает возможным функциональное применение комнаты. ~ Причинность: ~ Наличие - посредством этого осуществляют использование плодов. ~ Отсутствие - посредством этого осуществляют функциональное применение.

[98t12c] **Б. Б. Виногродский** ~ Как раз из-за пяти цветов человеческие глаза и слепнут. ~ Как раз из-за пяти звуков человеческие уши и глохнут. ~ Как раз из-за пяти вкусов рот человеческий и теряет способность восприятия вкусовых ощущений. ~ Как раз из-за азарта гонок и пыла охоты в человеческом сердце и возникает безумие. ~ Как раз из-за трудно достающихся товаров и возникают помехи в движениях человека. ~ Это дает: ~ Человек мудрости осуществляет внутренними органами; не осуществляет глазами. ~ Причинность: ~ Отбрасывает то, берет это.

[98t13c] **Б. Б. Виногродский** ~ И к почестям, и к позору относись как к тревожному предупреждению. ~ Цени большую беду как собственное тело. ~ Что значит: и к почестям, и к позору относиться как к

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тревожному предупреждению? ~ Почести соответствуют движению вверх. ~ Позор соответствует движению вниз. ~ Обретению их сопутствует тревога. ~ Потере их сопутствует тревога. ~ Это определяется: ~ И к почестям, и к позору относись как к тревожному предупреждению. ~ Что значит: ценить большую беду как собственное тело? ~ Потому для твоей сущности может быть большая беда, что сущность осуществляет наличие тела. ~ И если бы у сущности отсутствовало тело, то откуда бы взялась беда? ~ Причинность: ~ Когда через придавание большого значения собственному телу осуществляешь действия в Поднебесной, тогда можно доверить Поднебесную. ~ Когда через любовь к своему телу осуществляешь действия в Поднебесной, тогда можно поручить Поднебесную.

[98t14c] **Б. Б. Виногродский** ~ Смотришь на него, не видя. ~ Имя назови: "Рассеянное". ~ Слушаешь его, не слыша. ~ Имя назови: "Разреженное". ~ Ухватываешь его, не удерживая. ~ Имя назови: "Тончайшее". ~ Эту троицу нельзя определить, задавая вопросы. ~ Причинность: ~ Смешиваясь, осуществляют единое. ~ При движении вверх оно не светлое. ~ При движении вниз оно не темное. ~ Как ускользающая нить. ~ Нельзя его определить именем. ~ Повторяется возвращение в состояние отсутствия вещей. ~ Это определяется: ~ Трепетное и мерцающее. ~ Движешься ему навстречу, не видя его главы. ~ Следуешь за ним, не видя его спины. ~ Путь древности применяй для контроля наличия данного момента. ~ Будь способен знать начало древности. ~ Это определяют: ~ Путеводная нить.

[98t15c] **Б. Б. Виногродский** ~ Воин, осуществляющий совершенствование, в древности находился в состоянии мистического проникновения в мельчайшее и тончайшее, в глубинах, не поддающихся познанию. ~ Поскольку это не поддается познанию, то постараемся описать через образы. ~ В бдительности - будто зимой переходишь поток. ~ В уподоблении - будто боишься соседей с четырех сторон. ~ В строгости - будто гость. ~ В распространении - будто тающий лед. ~ В искренности - будто необработанный кусок дерева. ~ В широте восприимчивости - будто долина. ~ В непроницаемости - будто мутная вода. ~ Кто способен, будучи мутным, стать неподвижным, посредством покоя постепенно очистится. ~ Кто способен, будучи тихим, постепенно переходить к движению, будет плавно жить. ~ Сохраняя этот Путь, не стремись к наполнению. ~ Если только не наполняешь, тогда будешь способен ветшать, не становясь новым.

[98t16c] **Б. Б. Виногродский** ~ Стремись к пределу пустоты. ~ Старайся удерживать состояние покоя. ~ Мириады сущностей действуют одномоментно. ~ Моя сущность - для того, чтобы созерцать возвращение. ~ Ведь сущностей беспорядочно много, а каждая возвращается, приходя к своему корню. ~ Приход к корню выражается покоем. ~ Покой выражается возвращением судьбы. ~ Возвращение судьбы выражается постоянством. ~ Знание постоянства выражается просветлением. ~ Не зная постоянства, суетишься, создавая неудачи. ~ Осознание постоянства делает восприимчивым. ~ Восприимчивость ведет к способности быть справедливым. ~ Если справедлив, то можешь быть правителем. ~ Будучи правителем, сообщаешься с Небом. ~ Сообщаясь с Небом, приходишь к Пути. ~ Двигаясь по Пути, способен бесконечно длить. ~ Тело исчезнет, а не погибнешь.

[98t17c] **Б. Б. Виногродский** ~ Самый высший - внизу лишь осознают его существование. ~ Следующий - его любят и восхваляют. ~ Следующий - относятся со страхом. ~ Следующий - относятся с презрением. ~ Если в тебе недостаточно веры, то бытие не верит тебе. ~ Будь осторожным и цени свои слова. ~ Успехи достигаются, дела совершаются. ~ Представители ста родов всегда считают, что я в состоянии самопроизвольной естественности.

[98t18c] **Б. Б. Виногродский** ~ Исчезает великий Путь - появляется контактность и осознание. ~ Уходят

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мудрые и знающие - появляется большая искусственность. ~ Нет гармонии в шести родственных связях - появляется сыновья почтительность и братская любовь. ~ Смута и хаос в государстве и семьях - появляются верные слуги.

[98t19c] **Б. Б. Виногродский** ~ Избавьтесь от мудрости, отбросьте знания. ~ Народ выгадает во сто крат. ~ Избавьтесь от контактности, отбросьте осознание-долг. ~ Народ вернется к сыновьей почтительности и братской любви. ~ Избавьтесь от умений, откажитесь от выгоды. ~ Больше не будет воров и разбойников. ~ Этой триады недостаточно, чтобы создать текст. ~ Причинность: ~ Можно свести к следующим установкам: ~ Проявляй простоту некрашеного холста. ~ Содержи в себе безыскусность необделанного куска дерева. ~ Уменьшай корысть. ~ Ограничивай желания.

[98t20c] **Б. Б. Виногродский** ~ Прекратите учиться, и тогда не будет беспокойств. ~ Как далеко отстоят друг от друга почтительность и пренебрежение? ~ Как далеко отстоят друг от друга добро и зло? ~ Если человека боятся, то и он не может не бояться. ~ Безграничное - это то, что еще не имеет центра. ~ Человек толпы радуется наслаждениям, как будто празднует жертвоприношение тай-лао, как будто взбирается на башню весной. ~ Я - один. ~ Прозрачно-безвкусен - нет еще никаких проявлений. ~ Подобен ребенку, который еще не начал и улыбаться. ~ Утомленно скитаюсь, будто некуда мне вернуться. ~ У человека толпы - всегда есть избыток. ~ А я - один, как будто утратил. ~ Я - глупость в человеческом сердце. ~ Непроницаемость тьмы. ~ Обычные люди светом сияют. ~ Я - один. ~ Сумрачно-мрачный. ~ Обычные люди всматриваются-внимают. ~ Я - один. ~ Скучный и хмурый. ~ Бесформенность - это напоминание о море. ~ Ветра круговорот - это напоминание об отсутствии остановки. ~ У человека толпы всегда есть мотивы. ~ Лишь я - один. ~ Тупой и грубый. ~ Я - один. ~ Отличаюсь от человека ~ и питаю в первую очередь то, что меня порождает.

[98t21c] **Б. Б. Виногродский** ~ Всеобъемлющий характер Потенции пространства определяется лишь тем, что вытекает из Пути. ~ Путь реализуется в вещах лишь как мерцание, лишь как трепетание. ~ Вот трепетание, вот мерцание. ~ А в сердцевине - наличие образа. ~ Вот мерцание, вот трепетание. ~ А в сердцевине - наличие вещи. ~ Вот мрак, вот тьма. ~ А в сердцевине - наличие семени. ~ Его семя является совершенно сущим. ~ А в сердцевине - наличие веры. ~ С древности до современности имя его не исчезает. ~ Тем самым он проявляется как прародитель множеств. ~ Откуда же известно сущности моей, что таковым является прародитель множеств? ~ Через это.

[98t22c] **Б. Б. Виногродский** ~ От ущербности проходят к целостности. ~ От кривды приходят к правде. ~ От пустоты приходят к наполненности. ~ От ветхости приходят к новому. ~ От уменьшения происходит обретение. ~ От умножения происходят сомнения. ~ Это дает: ~ Человек мудрости, охватывая единое, становится моделью Поднебесной. ~ Не выставляет себя, потому ясен. ~ Не утверждает себя, потому четок. ~ Не гордится собой, потому имеет заслуги. ~ Не превозносит себя, потому существует долго. ~ И именно потому, что не соперничает, поэтому никто в Поднебесной не способен вступить с ним в отношения соперничества. ~ Разве древнее высказывание: "От ущербности приходят к целостности" - это пустые слова? ~ Ведь все сходится в том, кто обладает действительной целостностью.

[98t23c] **Б. Б. Виногродский** ~ Разреженность в словах - это самопроизвольная естественность. ~ Ураганный ветер не длится все утро. ~ Проливной дождь не идет до конца дня. ~ Кто осуществляет это? ~ Небо-Земля. ~ Даже Небо-Земля не способны сделать их долгими. ~ Что уж тут сравнивать с человеком? ~ Причинность: ~ Если в ситуациях действуешь, исходя из Пути, тогда отождествляешься с Путем. ~ Если действуешь, исходя из Потенции, тогда отождествляешься с Потенцией. ~ Если действуешь, исходя из

потери, тогда отождествляешься с потерей. ~ Когда отождествляешься с Путем, тогда и Путь, радуется, обретая тебя. ~ Когда отождествляешься с Потенцией, тогда и Потенция радуется, обретая тебя. ~ Когда отождествляешься с потерей, тогда и потеря радуется, обретая тебя. ~ Если в тебе недостаточно веры, то бытие не верит в тебя.

[98t24c] **Б. Б. Виногродский** ~ На цыпочках не простоишь. ~ Широко расставив ноги, не пойдешь. ~ Выставляя себя, не будешь ясен. ~ Утверждая себя, не будешь четок. ~ Гордясь собой, не будешь иметь заслуги. ~ Превознося себя, не сможешь просуществовать долго. ~ В пространстве Пути это называется избытком в пище и лишними движениями. ~ Всем сущностям от этого только зло. ~ Причинность: ~ При наличии Пути не застаиваются.

[98t25c] **Б. Б. Виногродский** ~ Вещь в наличии формируется из бесформенного завихрения. ~ Рождается прежде Неба-Земли. ~ В беззвучности, в безмятежности. ~ Стоит независимо, не изменяясь. ~ Движется в циклах, не погибая. ~ Так можно осуществлять порождающее начало в Поднебесной. ~ Сущность моя не знает этому имени. ~ Обозначим его знаком "Путь". ~ Постараясь подобрать ему имя, определим его как "великое". ~ Великое определим как преходящее. ~ Преходящее определим как далекое. ~ Далекое определим как обратное. ~ Причинность: ~ Путь - великий. ~ Небо - великое. ~ Земля - великая. ~ Человек - тоже великий. ~ Средь сфер есть четыре "великих", а человек из них занимает первое место. ~ Для человека образец - Земля. ~ Для Земли образец - Небо. ~ Для Неба образец - Путь. ~ Для Пути образец - самопроизвольная естественность.

[98t26c] **Б. Б. Виногродский** ~ Тяжелое является корнем легкого. ~ Покой является владыкой подвижности. ~ Это дает: ~ Человек мудрости в движении до конца дней не забывает о связи легкого и тяжелого. ~ Хотя есть шикарные перспективы, живет спокойно, минуя их все. ~ Отчего же хозяин десяти тысяч колесниц считает, что для тела его Поднебесная легка? ~ Легкость ведет к потере основы. ~ Подвижность ведет к потере владыки.

[98t27c] **Б. Б. Виногродский** ~ Совершенствование в движении - в отсутствии колеи и следа. ~ Совершенствование в речи - в отсутствии заминок и оговорок. ~ Совершенствование в числах - в отсутствии бирок и фишек. ~ Совершенствование в запорах - в отсутствии замка и щеколды, а открыть не смогут. ~ Совершенствование в завязывании - в отсутствии веревок и узлов, а распутать не смогут. ~ Это дает: ~ Человек мудрости постоянно совершенствуется, помогая людям, поэтому не отвергает людей. ~ Постоянно совершенствуется, помогая вещам, поэтому не отвергает вещи. ~ Это определяется: ~ Преемственность ясности. ~ Причинность: ~ Совершенствующийся человек является наставником для несовершенствующегося человека. ~ Несовершенствующийся человек является средством для совершенствующегося человека. ~ Если не чтят своих наставников и не любят свои средства, то даже обладая знаниями, пребывают в великом заблуждении. ~ Это определяется: ~ Сущностная тайна.

[98t28c] **Б. Б. Виногродский** ~ Осознавая свою мужскую асимметрию, удерживай свою женскую асимметрию, - ~ и станешь руслом ручья для нисхождения Небес. ~ Став руслом ручья для нисхождения Небес, не будешь терять связь с Потенцией постоянства; вернувшись, придешь в состояние ребенка. ~ Осознавая белое в себе, руководствуйся черным в себе, - станешь моделью для нисхождения Небес. ~ Став моделью для нисхождения Небес, не допустишь чрезмерности в Потенции постоянства; ~ вернувшись, придешь в состояние Отсутствия пределов. ~ Осознавая благородное в себе, руководствуйся низким в себе, - и станешь долиной для нисхождения Небес. ~ Если станешь

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долиной для нисхождения Небес, тогда Потенции постоянства будет достаточно; ~ вернувшись, придешь в состояние необделанного куска дерева. ~ В результате воздействия на целостную простоту дерева получается утварь. ~ Применяя это, человек мудрости становится властителем функций. ~ Причинность: ~ В большом порядке нет разделения.

[98t29c] **Б. Б. Виногродский** ~ Если заранее стремишься взять себе Поднебесную и осуществляешь это, то для сущности моей очевидно, что не обретя, прекратишь. ~ Поднебесная - божественная утварь. ~ Нельзя осуществлять. ~ Нельзя удерживать. ~ Кто осуществляет - потерпит поражение. ~ Кто удерживает - потеряет ее. ~ Причинность: ~ Для вещей существует чередование - движения и следования, вдоха и выдоха, усиления и ослабления, возвышения и падения. ~ Эта дает: ~ Человек мудрости отвергает крайность, излишество, полноту.

[98t30c] **Б. Б. Виногродский** ~ Если с мотивацией Пути помогаешь правителю людей, то не будешь посредством оружия усиливать Поднебесную. ~ В таких делах сильно воздаяние. ~ Там, где стоят войска, вырастают колючки и тернии. ~ За большими ратями следуют годы неудач и бедствий. ~ Наилучшее - добившись успеха, устраниться. ~ Не старайся через это получить силу. ~ В успехе не гордись. ~ В успехе не хвастай. ~ В успехе не возносись. ~ В успехе оказывайся против своей воли. ~ В успехе не будь сильным. ~ Сущность, достигнув пика силы, начинает стареть. ~ Это определяется: ~ Не Путь. ~ Если не Путь, то устраняйся пораньше.

[98t31c] **Б. Б. Виногродский** ~ Даже самое хорошее оружие - это инструмент, который не предвещает блага. ~ Любая вещь может пострадать от него. ~ Причинность: ~ При наличии Пути, его не применяют. ~ Правитель-мудрец, пребывая в мире, ценит левое; ~ применяя оружие, ценит правое. ~ Оружие - это инструмент, который не предвещает блага. ~ Это инструмент - не для правителя-мудреца. ~ Лишь против своей воли применяют его. ~ Высшее осуществляется безмятежностью и бесстрастностью. ~ Побеждая, не восторгаются. ~ Если восторгаешься, значит радуешься гибели людей. ~ А ведь тот, кто радуется гибели людей, не сможет добиться, чтобы устремления Поднебесной сошлись в нем. ~ В счастливых делах возвышают правое. ~ Заместитель командующего располагается слева. ~ Главнокомандующий располагается справа. ~ Говорят, что так располагают для траурного ритуала. ~ При гибели множества людей следует в печали и горести оплакивать их. ~ После победы в битве следует устраивать траурные ритуалы.

[98t32c] **Б. Б. Виногродский** ~ Постоянство Пути - в отсутствии имени. ~ Первозданную целостность даже и в малом никто в Поднебесной не может заставить служить себе. ~ Удельные князья и правители если способны руководствоваться этим, тогда мириады сущностей сами стремятся следовать их воле. ~ Образуется контакт меж Небом и Землей, в результате чего выпадают медовые росы. ~ Начало систематизации - это наличие имен. ~ Имя и есть приближение к наличию. ~ И здесь нужно уметь вовремя останавливаться. ~ Умеешь останавливаться - тем самым не подвергаешься опасности. ~ Чтобы образно определить Путь в пространстве Поднебесной, уподобим его потокам в долинах, стремящимся в пространство рек и морей.

[98t33c] **Б. Б. Виногродский** ~ Осознающий людей - познает. ~ Осознающий себя - просветляется. ~ Побеждающий людей - обладает силой. ~ Побеждающий себя - становится сильным. ~ Осознающий достаток - богат. ~ Движение сильного - это наличие волеустремлений. ~ Не терять свою позицию - это способность длить. ~ Умирая, не исчезать - это долгожительство.

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[98t34c] **Б. Б. Виногродский** ~ В разливе великого Пути можно быть и слева, и справа. ~ Мириады сущностей, отождествляясь с этим, рождаются-живут, не облекаясь при этом в слова. ~ Успех дела - не в прославлении наличия. ~ Одевай и вскармливай мириады сущностей, но не осуществляй роль хозяина. ~ Устремляясь к постоянству отсутствия, можешь прославиться в малом. ~ Мириады сущностей приходят, но не осуществляй роль хозяина. ~ Можешь прославиться в великом. ~ Так как до конца не возвеличиваешь себя в осуществлении. ~ Причинность: можешь реализовать свое великое.

[98t35c] **Б. Б. Виногродский** ~ Держи великий образ. ~ Тогда Поднебесная уходит, а уходя, не вредит. ~ В этом великий мир и покой. ~ Музыка и яства задерживают мимолетного гостя. ~ На Пути то, что выходит изо рта, становится пресным - в нем отсутствует вкус. ~ Смотреть на него недостаточно, чтобы увидеть. ~ Слушать его недостаточно, чтобы услышать. ~ Использовать его недостаточно, чтобы исчерпать.

[98t36c] **Б. Б. Виногродский** ~ Стремишься сжать - необходимо сильно растянуть. ~ Стремишься ослабить - необходимо сильно укрепить. ~ Стремишься разрушить - необходимо сильно возвысить. ~ Стремишься завладеть - необходимо сильно дать. ~ Это определяется: ~ Просветление в тончайшем. ~ Мягкое и слабое побеждает твердое и сильное. ~ Рыбу нельзя вытаскивать из пучины. ~ Функциональные инструменты управления обществом нельзя показывать народу.

[98t37c] **Б. Б. Виногродский** ~ Постоянство Пути - в отсутствии осуществления. ~ В результате отсутствует не-осуществленное. ~ Если удельные князья и правители способны придерживаться этого, тогда мириады сущностей сами стремятся к преобразованиям. ~ Если в преобразованиях желают действовать, то сущность моя удержит их посредством первозданной целостности отсутствия имен. ~ Состояние первозданной целостности отсутствия имен также ориентирует на отсутствие стремлений. ~ Когда состояние отсутствия стремлений осуществляется посредством покоя, тогда выправление Поднебесной будет происходить само собой.

[98t38c] **Б. Б. Виногродский** ~ Направляя вверх Потенцию, отрицаешь Потенцию. ~ Это дает: ~ Наличие Потенции. ~ Направляя вниз Потенцию, не утрачиваешь Потенцию. ~ Это дает: ~ Отсутствие Потенции. ~ Направляя вверх Потенцию, осуществляют отсутствие. ~ При этом отсутствует не-осуществленное. ~ Направляя вниз Потенцию, осуществляют ее при наличии мотивов осуществления. ~ Направляя вверх контактность, осуществляют ее при отсутствии мотивов осуществления. ~ Направляя вверх осознание, осуществляют его при наличии мотивов осуществления. ~ Направляя вверх ритуал, осуществляют его, но никто ему не соответствует. ~ Тогда усердствуют в сохранении его. ~ Причинность: ~ Утрачивают Путь, и следует Потенция. ~ Утрачивают Потенцию, и следует контактность. ~ Утрачивают контактность, и следует осознание. ~ Утрачивают осознание, и следует ритуал. ~ Ведь ритуал - это ослабление чести и веры, он является началом смуты. ~ Предварительное знание - это цветы на Пути, которые порождают глупость. ~ Это дает: ~ Великий муж основывается на том, что является мощным, и не пребывает в том, что ослаблено. ~ Основывается на том, что является плодами, и не пребывает в том, что является цветами. ~ Причинность: ~ Отбрасывает то, берет это.

[98t39c] **Б. Б. Виногродский** ~ Изначально так обретают единство: ~ Небо обретает единство способностью чистоты. ~ Земля обретает единство способностью покоя. ~ Дух обретает единство способностью божественной тайны. ~ Долина обретает единство способностью наполнения. ~ Мириады сущностей обретают единство способностью жить. ~ Удельные князья и правители обретают единство способностью осуществлять исправление Поднебесной. ~ Это и приводит их к единству. ~ Если у Неба

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отсутствует способность чистоты, может и расколоться. ~ Если у Земли отсутствует способность покоя, может прийти в движение. ~ Если у духа отсутствует способность божественной тайны, может и иссякнуть. ~ Если у долины отсутствует способность наполнения, может и истощиться. ~ Если у мириад сущностей отсутствует способность жить, могут и исчезнуть. ~ Если у удельных князей и правителей отсутствует способность к исправлению посредством почитания высокого, могут и рухнуть. ~ Причинность: ~ Основой для благородного является подлое. ~ Опорой для высокого является низкое. ~ Это дает: ~ Удельные князья и правители называют себя сирыми, вдовыми, неприкаянными. ~ Разве это не потому, что подлое является основой? ~ Разве нет? ~ Причинность: ~ В частом выражении восхваления - отсутствие восхваления. ~ Не стремись к блеску драгоценного камня, будь заурядным, как простой булыжник.

[98t40c] **Б. Б. Виногродский** ~ От обратного - таково движение Пути. ~ От слабости - таково применение Пути. ~ В Поднебесной мириады сущностей рождаются в наличии. ~ Наличие рождается в отсутствии.

[98t41c] **Б. Б. Виногродский** ~ Высший воин, внимая Пути, усердно движется по нему. ~ Средний воин, внимая Пути, то хранит, то утрачивает. ~ Низший воин, внимая Пути, громко смеется над ним. ~ Если не будет смеяться, не сможет осуществлять Путь. ~ Причинность: ~ Об этом говорится в устойчивых выражениях. ~ Просветление Пути отражается в тьме. ~ Продвижение по Пути отражается в отступлении. ~ Равномерность Пути отражается в изъянах. ~ Ориентацию вверх Потенции отражает долина. ~ Великая белизна отражается в сраме. ~ Обширная Потенция отражается в недостаточности. ~ Напряженность Потенции отражается в халатности. ~ Простейшая истина отражается в текучести. ~ В большом квадрате - отсутствие углов. ~ Для большого инструмента - позднее завершение. ~ В большом звуке - разреженность голоса. ~ Большой образ - отсутствие формы. ~ Путь сокрыт в отсутствии имени. ~ Ведь только на Пути, совершенствуясь в зачине, еще и завершают.

[98t42c] **Б. Б. Виногродский** ~ Путь рождает один. ~ Один рождает два. ~ Два рождает три. ~ Три рождает мириады сущностей. ~ Для мириад сущностей то, что давит на спину - Инь, а что обнимают спереди - Ян. ~ Через срединность дыхания-ци осуществляют гармонию. ~ Люди в первую очередь не любят быть сирыми, вдовыми, не-прикаянными, а правители и удельные князья так и называют себя. ~ Причинность: ~ Для сущности и убыль может обернуться прибылью. ~ А может и прибыль обернуться убылью. ~ Чему люди учат, тому учу и я. ~ Коль сильный хребет, то умрешь, так и не обретя. ~ Сущность моя - это и делает родителем своего учения.

[98t43c] **Б. Б. Виногродский** ~ Предельно мягкое в Поднебесной опережает в гонке предельно твердое в Поднебесной. ~ Отсутствие наличия приникает в пространство отсутствия. ~ Сущность моя посредством этого знает наличие прибыли-пользы в осуществлении отсутствия. ~ Учение, не выраженное в словах, прибыль-польза от не-осуществления, - в Поднебесной редко достигают этого.

[98t44c] **Б. Б. Виногродский** ~ Что роднее, имя или тело? ~ Чего больше, тела или предметов? ~ Что больнее, обретенье или потеря? ~ Вот причинность: ~ От сильной любви будут большие утраты. ~ Коль много накопишь, то много исчезнет. ~ Зная достаточность, не посрамишься. ~ Умея останавливаться, не погибнешь. ~ Сможешь тем самым тянуть и длить.

[98t45c] **Б. Б. Виногродский** ~ Великая завершенность отражает изъяны. ~ В своем применении неразрушима. ~ Великая полнота отражает срединность. ~ В своем применении неистощима. ~ Великая прямота отражает кривизну. ~ Великая смекалка отражает глупость. ~ Великое красноречие

отражает бормотанье. ~ Подвижность побеждает холод. ~ Покой побеждает жар. ~ Чистота и покой осуществляют исправление Нисхождения Небес.

[98t46c] **Б. Б. Виногродский** ~ При наличии Пути в Поднебесной и скаковых жеребцов отправляют для унавоживания полей. ~ При отсутствии Пути в Поднебесной и кобылы, обряженные в боевую упряжь, живут в предместьях. ~ Нет большего преступления, чем попустительствовать стремлениям. ~ Нет большей беды, чем неосознание достаточности. ~ Нет большей проблемы, чем стремление обрести. ~ Причинность: ~ Осознание достаточности достаточного - это постоянная достаточность.

[98t47c] **Б. Б. Виногродский** ~ Не выходя в двери, осознаешь Нисхождение Небес. ~ Не выглядывая в окна, видишь небесный Путь. ~ Чем дальше ты выходишь, тем меньше ты осознаешь. ~ Это дает: ~ Человек мудрости не движется, а осознает. ~ Не видит, а именует. ~ Не осуществляет, а совершает.

[98t48c] **Б. Б. Виногродский** ~ Осуществляя учение, ежедневно прибавляют. ~ Осуществляя Путь, ежедневно убавляют. ~ Убавляя еще и от убавления, достигают отсутствия осуществления. ~ В отсутствии осуществления отсутствует не-осуществленное. ~ Овладевая нисхождением Небес, будь постоянно в отсутствии ситуаций. ~ Когда же возникает состояние наличия ситуаций, этого недостаточно для овладения нисхождением Небес.

[98t49c] **Б. Б. Виногродский** ~ В сердце-сознании человека мудрости - постоянство отсутствия. ~ Способен осуществлять сердцем-сознанием сердца-сознания ста родов. ~ С совершенствующимися сущность моя совершенствуется. ~ С несовершенствующимися сущность моя тоже совершенствуется. ~ Это Потенция совершенствования. ~ С верующими сущность моя верует. ~ С неверующими сущность моя тоже верует. ~ Это Потенция веры. ~ Человек мудрости в пространстве нисхождения Небес воспринимает-впитывает, осуществляя нисхождение Небес в завихрении своего сердца-сознания. ~ Сто родов всегда направляют внимание в свои уши и глаза. ~ Человек мудрости всегда ограждается от этого.

[98t50c] **Б. Б. Виногродский** ~ Выход - рождение. ~ Вход - смерть. ~ Попутчиков рождения - на десять есть три. ~ Попутчиков смерти - на десять есть три. ~ Людей, рождающих движение, ведущее в Землю смерти, тоже - на десять есть три. ~ И какова же причинность? ~ Это мощность порождения порождающего. ~ Так, внимающий совершенствованию накопления порождающего, он, двигаясь по суше, не встретит носорога и тигра. ~ Войдя в войско, он не столкнется с вооруженным воином. ~ Для носорога отсутствует место, куда приложить свой рог. ~ Для тигра отсутствует место, куда применить свои когти. ~ Для воина отсутствует место, куда вонзить свой клинок. ~ И какова же причинность: ~ Из-за отсутствия в нем Земли смерти.

[98t51c] **Б. Б. Виногродский** ~ Путь порождает это. ~ Потенция накапливает это. ~ Сущности-вещи оформляют это. ~ Энергия-сила завершает это. ~ Это дает: ~ Из мириад сущностей нет не почитающих Путь и не возвышающих Потенцию. ~ Почитание Пути и возвышение Потенции делается не по чьему-то наставлению, а является самопроизвольной естественностью постоянства. ~ Причинность: ~ Путь порождает это, Потенция накапливает это, взращивает это, питает это, распределяет это, регулирует это, вскармливает это, покрывает это. ~ Порождая, не вступай в отношения обладания. ~ Осуществляя, не отождествляйся. ~ Возрастая, не главенствуй. ~ Это определяется: ~ Мистическая потенция.

[98t52c] **Б. Б. Виногродский** ~ При наличии начала в Поднебесной тем самым осуществляется материнская

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функция Поднебесной. ~ Когда же постигают свою материнскую функцию, тогда узнают о своей детской функции. ~ Узнав свою детскую функцию, возвращаются к тому, чтобы руководствоваться своей материнской функцией. ~ Тело исчезнет, а не погибнешь. ~ Закрываешь свои отверстия; ~ запираешь свои врата. ~ До кончины тела не будет напряжения. ~ Открываешь свои отверстия; ~ улаживаешь свои дела-ситуации. ~ До кончины тела не будет избавления. ~ Видение малого выражает ясность. ~ Руководство слабостью выражает силу. ~ Применяй свой свет. ~ Возвращаясь, приходи к своей ясности. ~ Отсутствует беда утраты тела. ~ Это определяется: ~ Постоянство преемственности.

[98t53c] **Б. Б. Виногродский** ~ Ниспошли мне четкого наличия знания, как двигаться по великому Пути. ~ Страшусь лишь отклониться от него. ~ Великий Путь максимально рассеян, и народ предпочитает дорожки. ~ Приемные очень опрятны. ~ Поля совсем заросли. ~ Хранилища совершенно пусты. ~ Одежда в цветных узорах. ~ На поясе острые мечи. ~ Пресыщение питьем и пищей. ~ Наличие избытка товаров, предметов. ~ Это определяется: ~ Воровской беспредел. ~ Но ведь это же отрицание Пути.

[98t54c] **Б. Б. Виногродский** ~ Если хорошо водрузить, то не вырвешь. ~ Если хорошо охватить, то не отнимешь. ~ Посредством этого от детей к внукам непрерывно передается культ поклонения предкам. ~ Если совершенствовать это в теле, тогда его Потенция будет истинной. ~ Если совершенствовать это в семье, тогда ее Потенция будет избыточной. ~ Если совершенствовать это в округе, тогда его Потенция, возрастет. ~ Если совершенствовать это в государстве, тогда его Потенция создаст изобилие. ~ Если совершенствовать это в Поднебесной, тогда эта Потенция распространится повсюду. ~ Причинность: ~ Тело следует рассматривать как тело. ~ Семью следует рассматривать как семью. ~ Округ следует рассматривать как округ. ~ Государство следует рассматривать как государство. ~ Поднебесную следует рассматривать как Поднебесную. ~ Посредством чего сущность моя осознает такой характер Поднебесной? ~ Посредством этого.

[98t55c] **Б. Б. Виногродский** ~ Если вмещаешь полноту Потенции, то приближаешься к состоянию новорожденного. ~ Ядовитые твари не ужалят. ~ Лютые звери не утащат. ~ Хищные птицы не вцепятся. ~ Кости мягкие, сухожилия слабые, а хватает крепко. ~ Еще не осознает единения самки и самца, а в действиях целостен. ~ Это предельное выражение семени. ~ До конца дня кричит, а горло не садится. ~ Это предельное выражение гармонии. ~ Осознание гармонии выражается в постоянстве. ~ Осознание постоянства выражается в ясности. ~ Прибыль в жизни выражается благими знамениями. ~ Управление дыхания-ци сердцем выражается в силе. ~ Сущность, став крепкой, начинает стареть. ~ Это определяется: ~ Не Путь. ~ Если не Путь, устраняйся пораньше.

[98t56c] **Б. Б. Виногродский** ~ Познание - не речь. ~ Речь - не познание. ~ Закрывают их отверстия. ~ Запирают их врата. ~ Затупляют их остроту. ~ Разрубают их путы. ~ Смягчают их сияние. ~ Объединяют их прах. ~ Это определяется: ~ Мистическое объединение. ~ Причинность: ~ Нельзя, захотев, быть родственным. ~ Нельзя, захотев, быть отчужденным. ~ Нельзя, захотев, иметь выгоду. ~ Нельзя, захотев, причинить вред. ~ Нельзя, захотев, быть благородным. ~ Нельзя, захотев, быть подлым. ~ Причинность: ~ Осуществляют благородное в Поднебесной.

[98t57c] **Б. Б. Виногродский** ~ Посредством нормального упорядочивают государство. ~ Посредством аномального применяют оружие. ~ Посредством отсутствия дел-ситуаций овладевают Поднебесной. ~ Каким образом сущность моя знает, что это так? ~ А так оно и есть. ~ В Поднебесной растет количество запретов и табу, а народ становится беднее. ~ У народа увеличивается количество полезной утвари, а в государстве и семье все больше беспорядка. ~ Чем больше у людей мастерства и хитрых приемов, тем

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больше возникает аномальных явлений. ~ Чем больше издают указов и распоряжений, тем больше появляется воров и разбойников. ~ Причинность: ~ Человек мудрости говорит: ~ Я - в отсутствии осуществления, и народ сам изменяется. ~ Я - в стремлении к покою, и народ сам себя исправляет. ~ Я - в отсутствии дел-ситуаций, и народ сам богатеет. ~ Я - в отсутствии стремлений, и народ сам приходит к изначальной целостности.

[98t58c] **Б. Б. Виногродский** ~ Его управление невежественно, а народ его бесхитростен. ~ Его управление проницательно, а народ его хитер и коварен. ~ Несчастье пусть станет опорой для счастья. ~ Счастье пусть таит в себе несчастье. ~ Кто осознает свой предел? ~ Нормальное обращается, становясь аномальным. ~ Добро обращается, становясь нечистью. ~ Человек потерял свое солнце в глубокой древности. ~ Это дает: ~ Человек мудрости, ~ упорядочивая по квадрату, не разделяет; выделяя грани, не режет; ~ будучи прямым, не жесток; будучи светлым, не слепит.

[98t59c] **Б. Б. Виногродский** ~ Упорядочивание - люди. ~ Дела - Небо. ~ Нет ничего, что сравнится с бережливостью. ~ Будь только бережливым. ~ Это определяется: ~ Заранее воспринимать. ~ Заранее воспринимать. ~ Это определяется: ~ Двойное накопление Потенции. ~ Двойное накопление Потенции - тогда отсутствие не-преодолимого. ~ Отсутствие не-преодолимого - тогда никто не знает своего Предела. ~ Никто не знает своего предела - может быть наличие государства. ~ Наличие материнского принципа в государстве позволяет достичь длительности и долготы. ~ Это определяется: Глубокий корень, прочный ствол. ~ Путь длинной жизни и долгого видения.

[98t60c] **Б. Б. Виногродский** ~ Порядок в большом государстве отражается в приготовлении мелкой рыбешки. ~ Посредством Пути управляют Поднебесной - ~ их бесы не обожествляются. ~ Суть не в том, чтобы их бесы не обожествлялись, а в том, чтобы их божественность не вредила людям. ~ Суть не в том, чтобы их божественность не вредила людям, а в том, чтобы человек мудрости тоже не вредил людям. ~ Пусть в паре не возникают отношения взаимного уничтожения. ~ Причинность: ~ Тогда Потенция, соединившись, возвращается.

[98t61c] **Б. Б. Виногродский** ~ Большое государство - это нисходящий поток, фокус нисхождения Небес, ~ женский принцип нисхождения Небес. ~ Постоянство женского в том, что покой побеждает мужское. ~ Покой осуществляет нисхождение. ~ Причинность: ~ Большое государство способно нисходить к маленькому государству, и тогда берет маленькое государство. ~ Маленькое государство способно нисходить к большому государству, и тогда берет большое государство. ~ Причинность: ~ Или, нисходя, способен взять; или нисходишь и берешь. ~ Большое государство стремится только присоединить и накопить людей. ~ Маленькое государство стремится только подключиться к делам других людей. ~ Вот пара, в которой каждый обретает то, к чему стремится. ~ Большое - это необходимость осуществлять нисхождение.

[98t62c] **Б. Б. Виногродский** ~ Путь - красный угол мириад сущностей. ~ Сокровище для совершенствующихся людей. ~ Охраняющая сила для не-совершенствующихся людей. ~ Красивые слова подходят для базаров. ~ Благородные поступки нужны для репутации. ~ Есть в человеке несовершенное. ~ Как можно избавиться от этого? ~ Причинность: ~ Происходит интронизация сына Неба, инаугурация трех князей-гунов. ~ Хотя несут регалии двумя руками и впереди четверка лошадей, не лучше ли сидеть, чтобы продвигаться по этому Пути. ~ В древности то, из-за чего ценили этот Путь, разве не выражали таким образом: ~ Через это ищущий обрящет, а имеющий грехи будет прощен. ~ Причинность: ~ Осуществляют благородное в Поднебесной.

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[98t63c] **Б. Б. Виногродский** ~ Осуществляют отсутствие осуществления. ~ Действуют в отсутствии дел. ~ Вкушают отсутствие вкуса. ~ Большое - маленькое. ~ Многое - малое. ~ Отвечай на обиды посредством Потенции. ~ Замышляя трудное, будь в его легком. ~ Осуществляя большое, будь в его тонком. ~ В Поднебесной трудные дела обязательно складываются из легких. ~ В Поднебесной большие дела обязательно складываются из мелочей. ~ Это дает: ~ Человек мудрости заканчивает, не осуществляя большого. ~ Причинность: ~ Может совершить это большое. ~ Ведь, легко обещая, уменьшаешь веру. ~ Умножая легкое, обязательно умножаешь трудное. ~ Это дает: ~ Человек мудрости приближает к трудному. ~ Причинность: ~ Заканчивает в отсутствии трудного.

[98t64c] **Б. Б. Виногродский** ~ Что спокойно, легко удержать. ~ Что еще не проявилось, легко проконтролировать. ~ Что хрупко, легко разрушить. ~ Что тонко, легко рассеять. ~ Осуществляй это, когда еще нет наличия. ~ Упорядочивай это, когда еще нет неурядиц. ~ Дерево толщиной в обхват рождается из тончайшего ростка. ~ Башня в девять этажей поднимается с кучки земли. ~ Движение в тысячу ли начинается под ступней. ~ Осуществляешь - испортишь это. ~ Удерживаешь - потеряешь это. ~ Это дает: ~ У человека мудрости - отсутствие осуществления. ~ Причинность: ~ Отсутствие порчи. ~ Отсутствие удержания. ~ Причинность: ~ Отсутствие потери. ~ Народ, делая дела, постоянно, приближаясь к завершению, портит их. ~ Если осторожен в конце так же, как и в начале, тогда не испортишь дело. ~ Это дает: ~ Человек мудрости стремится не стремиться. ~ Не придает ценности трудно достающимся товарам. ~ Учится не учиться. ~ Возвращается туда, где проходят большинство людей. ~ Тем самым поддерживает самопроизвольную естественность мириад сущностей и не осмеливается осуществлять.

[98t65c] **Б. Б. Виногродский** ~ Осуществляющие совершенствование на Пути древности отрицают применение просвещения народа, а скорее делают его невежественным. ~ Трудность управления народом объясняется избытком у него знаний. ~ Причинность: ~ Посредством знаний управлять государством - разграбление государства. ~ Не через знания управлять государством - благосостояние государства. ~ В осознании этой пары - суть следования идеалу. ~ Постоянно осознавай следование идеалу. ~ Это определяется: ~ Мистическая Потенция. ~ Мистическая Потенция и глубока, и далека. ~ В контакте с вещью - она от обратного. ~ Но именно так и достигается большая послушность.

[98t66c] **Б. Б. Виногродский** ~ Реки и моря оттого способны осуществлять функцию правителя ста долин, что они совершенны в их ориентации вниз. ~ Причинность: ~ Способны осуществлять функцию правителя ста долин. ~ Это дает: ~ Человек мудрости, стремясь продвинуться вверх в народе, посредством своих речей ориентирует его вниз. ~ Стремясь продвинуться вперед в народе, посредством своего тела ориентируется назад. ~ Это дает: ~ Человек мудрости находится наверху, а народу не тяжело. ~ Находится впереди, а народу нет вреда. ~ Это дает: ~ В Поднебесной рады продвигать, а не преграждать. ~ В связи с тем, что не соперничает. ~ Причинность: ~ В Поднебесной никто не способен вступить с ним в отношения соперничества.

[98t67c] **Б. Б. Виногродский** ~ В Поднебесной всегда называют мой Путь великим. ~ А он, похоже, ни с чем не сравним. ~ Ведь только потому и велик. ~ Причинность: ~ В схожести ни с чем не сравним. ~ Если уподоблять, то с течением времени он становится крошечным. ~ У меня в наличии три драгоценности. ~ Удерживаю и сберегаю их. ~ Первая выражается в милосердии. ~ Вторая выражается в умеренности. ~ Третья выражается в том, что не осмеливаюсь осуществлять впереди Поднебесной. ~ Милосердие - ~ Причинность: ~ Способность к мужеству. ~ Умеренность - ~ Причинность: ~ Способность к широте. ~

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Не осмеливаюсь осуществлять впереди Поднебесной - ~ Причинность: ~ Способность главенствовать в сотворении инструментов. ~ Теперь же, если, оставив милосердие быть мужественным, ~ оставив умеренность быть широким, ~ оставив задних быть впереди - ~ это смерть. ~ Ведь, воюя с милосердием, побеждаешь. ~ Удерживая с милосердием, достигаешь крепости. ~ Когда Небо помогает тебе, оно посредством милосердия охраняет тебя.

[98t68c] **Б. Б. Виногродский** ~ Совершенствующийся в деле воина не воинствен. ~ Совершенствующийся в битвах не гневлив. ~ Совершенствующийся в победах над противником не вступает в контакт. ~ Совершенствующийся в использовании людей осуществляет ориентацию вниз. ~ Это определяется: ~ Потенция не-соперничания. ~ Это определяется: ~ Сила использования людей. ~ Это определяется: ~ Союз с пределом небесной древности.

[98t69c] **Б. Б. Виногродский** ~ У использующих оружие есть изречения: ~ "Сущность моя не осмеливается осуществлять функцию хозяина, а осуществляет функцию гостя; ~ Не осмеливается продвинуться на сантиметр, а отступает на метр. ~ Это определяется: ~ Движутся в отсутствии движения. ~ Закатывают рукава в отсутствии рук. ~ Бросаются на отсутствие противника. ~ Удерживают отсутствие оружия. ~ Нет большей беды, чем недооценивать противника. ~ Недооценивая противника, близок к потере драгоценностей сущности своей". ~ Причинность: ~ Когда скрещивают оружие при равных силах, побеждает сожалеющий.

[98t70c] **Б. Б. Виногродский** ~ Речь сущности моей - ~ очень легка для осознания, ~ очень легка для действия-движения. ~ В Поднебесной никто не способен осознавать, никто не способен действовать-двигаться. ~ В речи - наличие предков. ~ В делах - наличие владыки. ~ Вот только отсутствует осознание. ~ Это дает: ~ Не "я" осознает. ~ Осознание "я" - это разреженность. ~ Подражание "я" - это придавание ценности. ~ Это дает: ~ Человек мудрости покрыт грубой шерстяной материей, а за пазухой яшма-нефрит.

[98t71c] **Б. Б. Виногродский** ~ Осознание не-осознания - ориентация вверх. ~ Не-осознание осознания - болезнь. ~ Ведь только боление болезнью - ~ Это дает: ~ Не боление. ~ Человек мудрости не болеет - ~ Через боление своей болезнью. ~ Это дает: ~ Не боление.

[98t72c] **Б. Б. Виногродский** ~ Если народ не боится власти, тогда придет еще большая власть. ~ Будьте в отсутствии привыкания к тому, что приносит покой. ~ Будьте в отсутствии пресыщения тем, что вас порождает. ~ Ведь только не пресыщение - ~ Это дает: ~ Не пресыщение. ~ Это дает: ~ Человек мудрости осознает себя, не показывая себя. ~ Любит себя, не предавая ценности себе. ~ Причинность: ~ Отбрасывает то, берет это.

[98t73c] **Б. Б. Виногродский** ~ Храбрость в смелости ведет к гибели. ~ Храбрость в не-смелости ведет к жизни. ~ В этой паре может быть польза, может быть вред. ~ Если Небо не любит кого-то, кто знает причину этого? ~ Это дает: ~ Человек мудрости приближает процесс к трудности. ~ В Пути Небес - нет соперничества - а совершенствование в победах; нет речи - а совершенствование отклика; нет призывания - а само приходит; такая беспечность - а совершенствование замыслов. ~ Сеть Неба необъятно редка, а нет упущений.

[98t74c] **Б. Б. Виногродский** ~ Если народ не боится смерти, то что его смертью пугать? ~ А вот, если человек при постоянстве страха смерти осуществляет аномальное, то "сущность моя" должна схватить и убить

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его. ~ Кто осмелится? ~ Постоянно есть ведающий убийствами, который убивает. ~ А вот если убивать вместо ведающего убийствами - ~ Это определяется: ~ Заменить великого мастера-плотника. ~ Вот замените великого мастера-плотника, - и редко будет такой, кто не поранит себе руки.

[98t75c] **Б. Б. Виногродский** ~ Голод в народе - это из-за того, что их высшие берут много налогов на зерно. ~ Это дает: ~ Голод. ~ Народом трудно управлять - это из-за того, что их высшие осуществляют наличие. ~ Это дает: ~ Трудно управлять. ~ Народ легко относится к смерти - это из-за того, что их высшие стремятся в толщу жизни. ~ Это дает: ~ Легко относится к смерти. ~ Ведь только в отсутствии осуществления за счет жизни заключается мудрая способность ценить жизнь.

[98t76c] **Б. Б. Виногродский** ~ Человек в жизни - мягкость и слабость. ~ В его смерти - твердость и сила. ~ Из мириад сущностей травы и деревья в жизни - это мягкость и хрупкость. ~ В их смерти - сухость, крепость. ~ Причинность: ~ Твердость и сила - это попутчики смерти. ~ Мягкость и слабость - это попутчики жизни. ~ Это дает: ~ Сила оружия ведет к уничтожению. ~ Сила дерева ведет к перелому. ~ В сильном и большом находится ориентация вниз. ~ В мягком и слабом находится ориентация вверх.

[98t77c] **Б. Б. Виногродский** ~ В небесном Пути нет ли подобия натягиванию лука? ~ Высокое - оно придавливается. ~ Низкое - оно приподнимается. ~ При наличии излишка его убавляют. ~ При недостаточности его восполняют. ~ В небесном Пути убавляют наличие излишка и восполняют недостаточность. ~ Кто способен наличие излишка отдавать Поднебесной? ~ Только тот, у кого в наличии Путь. ~ Это дает: ~ Человек мудрости в осуществлении не отождествляется, ~ совершив дело, не пребывает в нем. ~ Нет у него стремления проявить умелость.

[98t78c] **Б. Б. Виногродский** ~ В Поднебесной нет ничего мягче и слабее воды. ~ Но при столкновении с твердостью и силой никто не способен ее победить. ~ Посредством отсутствия в себе, посредством переменчивости. ~ Через слабость побеждают силу. ~ Через мягкость побеждают твердость. ~ В Поднебесной нет никого, кто не знает. ~ Нет никого, кто способен сделать. ~ Это дает: ~ Человек мудрости говорит: ~ Принимаешь на себя грязь государства. ~ Это определяется: ~ Хозяин главного алтаря. ~ Принимаешь на себя недобрые знамения в государстве. ~ Это определяется: ~ Правитель Поднебесной. ~ Правильность речи отталкивается от обратного.

[98t79c] **Б. Б. Виногродский** ~ Смирение в большой обиде обусловливает наличие остаточной обиды. ~ Как можно таким образом осуществлять совершенствование? ~ Это дает: ~ Человек мудрости держит левую половину контрактной бирки и не предъявляет претензий к людям. ~ При наличии Потенции отвечают за обязательства. ~ При отсутствии Потенции ведают взиманием податей. ~ В небесном Пути отсутствует родственность, а есть постоянство контакта с совершенствующимся человеком.

[98t80c] **Б. Б. Виногродский** ~ Маленькое государство, скудное население. ~ Пусть у народа будут десятки и сотни приспособлений-инструментов, а не применяют. ~ Пусть народ придает значение смерти и не путешествует далеко. ~ Хотя есть лодки и колесницы, а никто на них не ездит. ~ Хотя есть вооруженные воины, а никто их не строит. ~ Пусть народ вернется к письму через вязание узлов и использует его. ~ Сладка его пища. ~ Красива его одежда. ~ Мирны его покои. ~ Радостны его обычаи. ~ Соседние государства глядят друг на друга. ~ Петухи и собаки слышат голоса друг друга. ~ А народ до старости и смерти не общается друг с другом, не приходя и не уходя.

[98t81c] **Б. Б. Виногродский** ~ Верные речи не красивы. ~ Красивые речи не верны. ~ Совершенствующийся

не рассуждает. ~ Рассуждающий не совершенствуется. ~ Знание - это не эрудиция. ~ Эрудиция - это не знание. ~ Человек мудрости не накапливает. ~ Чем больше он делает для других, ~ тем больше у него в наличии для себя. ~ Отдавая другим, он умножает себе. ~ Путь Небес приносит пользу, а не вредит. ~ Путь человека мудрости в осуществлении без соперничества.

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All English words used in corpus: 345,854(of them 11,933 distinct)

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a, a-moral, abacus, abandon, abandoned, abandoning, abandonment, abandons, abase, abased, abasement, abasing, aberration, abhor, abhorred, abhorrence, abhors, abide, abided, abides, abiding, abilities, ability, able, ably, abnormal, abode, abodes, abolish, abolished, abound, abounding, abounds, about, above, abroad, abrupt, abruptly, absence, absent, absolute, absolutely, absoluteness, absolve, absolved, absorb, absorbed, absorbing, absorbs, absorption, abstain, abstaining, abstains, abstinence, abstinences, abstract, abstruse, absurd, absurdity, abundance, abundant, abundantly, abuse, abysmal, abyss, academic, academically, accentuate, accept, acceptance, accepted, accepting, accepts, access, accessible, accession, accessories, accident, accidental, acclaim, acclaimed, acclamation, acclamations, accommodate, accommodates, accommodating, accompanied, accompanies, accompany, accomplish, accomplished, accomplishes, accomplishing, accomplishment, accomplishments, accord, accordance, accorded, according, accordingly, accords, account, accountable, accountant, accounted, accounts, accrual, accrue, accrues, accumulate, accumulated, accumulates, accumulating, accumulation, accurate, accusation, accusations, accuse, accused, accustomed, ace, achievable, achieve, achieved, achievement, achievements, achieves, achieving, acknowledge, acknowledged, acknowledgement, acknowledging, acknowledgment, acquaintance, acquainted, acquiescent, acquiescing, acquire, acquired, acquires, acquiring, acquisitive, across, act, acted, acting, actings, action, action's, actionless, actions, activated, activates, active, actively, activities, activity, actor, acts, actual, actualise, actualities, actually, acute, ad, adage, adamant, adapt, adaptable, adaptation, adapted, adapteth, adapting, adaption, adaptive, adapts, add, added, adders, addicted, adding, address, addressed, addresses, adds, adept, adepts, adequate, adequately, adhere, adherence, adherents, adheres, adhering, adjoining, adjust, adjutant, adjutant-general, administer, administered, administers, administrate, administration, administrations, administrator, administrators, admirable, admiration, admire, admired, admires, admit, admits, admixture, admonish, admonition, ado, adopt, adopted, adopting, adopts, adoration, adore, adorn, adorned, adornments, adrift, adroitness, advance, advanced, advancement, advances, advancing, advantage, advantageous, advantages, adversary, adverse, adversely, adversity, advertise, advice, advisable, advise, advises, advisors, advocacy, advocate, advocated, advocating, afar, affair, affairs, affect, affected, affecting, affection, affections, affects, affiliate, affiliates, affirmation, affirmed, affirms, affix, afflict, afflicted, affliction, afflictions, affluence, affluent, affluently, afford, afield, afraid, after, aftermath, afterward, afterwards, again, against, age, age-old, agencies, agency, agenda, agents, ages, aggrandize, aggravated, aggregate, aggregated, aggregates, aggregation, aggress, aggression, aggressive, aggressiveness, aggressor, aggrieved, agility, aging, agitate, agitated, agitatedly, agitation, ago, agree, agreeable, agreed, agreement, agrees, agricultural, ah, ahead, ai, aid, aiding, aids, ail, ails, aim, aimed, aiming, aimless, aimlessly, aims, air, airs, airy, akin, alarm, alarmed, alarming, alas, albeit, alert, alias, alienate, alienated, alienates, alienating, align, alike, alive, aliveness, all, all-accommodating, all-comprehending, all-conquering, all-embracing, all-embracingness, all-encompassing, all-inclusive, all-perceptive, all-perfect, all-permeating, all-pervading, all-pervasive, all-under-heaven, allay, allayed, allaying, allegiance, alleys, alliance, allied, allies, allow, allowed, allowing, allows, allure, alluring, ally, allying, almoner, almost, aloft, alone, along, aloof, aloud, already, also, altar, altars, alter, altering, alternate, alternately, alternating, alternation, alternative, alternatives, although, altogether, altruistic, always, always-so, am, amalgamated, amass, amassed, amassing, amassment, amazingly, ambition, ambitionless, ambitions, ambitious, ambling, amenable, amiable, amicable, amid, amidst, amiss, amnesty, among, amongst, amorphous, amount, amounts, ample, amplitude, amused, an, analogically, analogy, analysed, analysis, analytically, analyze, analyzed, anarchic, ancestor, ancestors, ancestral, ancestry, anchor, anchorage, anchored, anchors, ancient, ancients, and, anger, angered, angle, angled, angles, angrily, angry,

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anguish, angular, animal, animals, animate, animating, animosities, animosity, annex, annexed, annexes, annihilated, annihilation, announce, announcing, annoy, annoyed, annoying, anomalous, anomaly, anon, anonymous, another, another's, answer, answered, answering, answers, antagonists, antagonized, antagonizing, antecedent, antecedes, anticipate, anticipated, anticipates, anticipating, anticipation, antiquity, antithesis, antithetical, anxieties, anxiety, anxious, any, anybody, anyhow, anymore, anyone, anyone's, anything, anytime, anyway, anywhere, ao, apace, apart, apartment, apartments, apathetic, aperture, apertures, aphorism, aplenty, aplomb, apocalypse, appalling, apparatus, apparent, apparently, appeal, appealing, appear, appearance, appearances, appeared, appearing, appears, appended, appetite, appliance, applicability, application, applications, applied, applies, apply, applying, appointed, appointing, appointment, appoints, appreciate, appreciated, appreciates, appreciating, appreciation, appreciative, apprehend, apprehended, apprehends, apprehension, apprehensive, apprentice, approach, approachable, approached, approaches, approaching, approbation, appropriate, appropriately, appropriating, appropriation, approval, approve, approves, apres, apt, arbitrarily, arbitrary, arborist, archer, archer's, archery, architect, are, area, aren't, arete, argue, argues, arguing, argument, argumentative, arguments, aright, arise, arisen, arises, arising, arithmetic, arm, arm's, arm-span, armaments, armed, armies, arming, armor, armors, armour, armours, arms, army, arose, around, arouse, aroused, arouses, arrange, arranged, arrangement, array, arrayed, arrest, arrested, arresting, arrive, arrived, arrives, arrogance, arrogancy, arrogant, arrogantly, arrow, arrowheads, arrows, art, artful, articles, articulate, artifice, artificial, artificiality, artificially, artisans, artistry, artists, artless, arts, as, ascend, ascended, ascending, ascends, ascent, ascertain, ascertained, ascribed, aside, ask, asked, asking, asks, aspects, aspiration, aspirations, aspire, aspired, aspires, aspiring, assembling, assent, assents, assert, asserting, assertions, assertive, assertiveness, asserts, assessment, asset, assets, assiduously, assigned, assigns, assimilates, assimilation, assist, assistance, assistant, assisted, assisting, assists, associate, associated, associates, associating, association, associations, assume, assumed, assumes, assuming, assumption, assure, assured, assuredly, astray, astride, astronomy, astute, asunder, at, atmosphere, atonement, atop, attach, attached, attachment, attachments, attack, attacked, attacking, attacks, attain, attainable, attained, attaining, attainment, attainments, attains, attemper, attempt, attempted, attempting, attempts, attend, attendants, attending, attends, attention, attentive, attentively, attentiveness, attenuate, attenuated, attenuates, attenuation, attire, attitude, attract, attracting, attractions, attractiveness, attracts, attribute, attributed, attributes, attributing, attuned, attunes, attuning, audible, audience, augment, augmentation, augmented, augments, augur, augurs, aura, auspices, auspicious, austere, authentic, authentication, authenticity, author, authoritative, authoritativeness, authorities, authority, automatically, avail, available, availing, avails, avarice, avaricious, avenue, average, avert, averted, averts, avidly, avoid, avoidances, avoided, avoiding, avoids, avows, awake, awaken, awakened, awakening, awarded, awards, aware, awareness, away, awe, awe-inspiring, awful, awkward, awkwardly, awry, ax, axe, axed, axle, aye

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babble, babe, babies, baby, baby's, back, backbones, backed, backfire, backfires, background, backs, backward, backwards, bad, badly, badness, baffled, bag, baggage, baggage-wagon, bait, baits, balance, balanced, bamboo, bandit, bandit's, banditry, bandits, bane, baneful, banish, banished, banning, banquet, banquets, bans, bar, bard, bare, bared, barefoot, barely, bareness, bares, bargain, baring, barking, barkings, barks, barns, barons, barren, bars, base, based, basement, bases, bashful, bashfulness, basic, basic-needs, basically, basics, basin, basis, basket, basketful, basketfuls, bass, battalion, battalions, battered, battle, battle-front, battle-ground, battlefield, battlefields, battlefront, battleground, battles, battling, bayonets, be, beaming, bear, bearing, bearings, bears, beasts, beat, beaten, beating, beats, beauties, beautifies, beautiful, beautifully, beautify, beauty, became, because, beckon, beckoned, become, becomes, becoming, bed, beef, been, bees, befall, befallen, befalling, befalls, befitting, befogged, before, beforehand, befriend, befuddle,

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befuddled, began, beget, begets, begetting, begin, beginning, beginnings, begins, begot, begun, behalf, behave, behaved, behaves, behavior, behaviors, behaviour, behaviours, beheld, behind, behold, beholds, behooves, being, being's, beingless, beingness, beings, belated, belief, beliefs, believable, believe, believed, believes, believing, belittles, belittling, belli, bellicose, bellies, belligerent, bellow, bellows, bellows-chamber, bells, belly, belong, belonged, belongs, beloved, below, belts, bemean, bemuddles, bend, bendable, bendeth, bending, bends, beneath, benefactor, beneficence, beneficent, beneficial, beneficiaries, benefit, benefited, benefiting, benefits, benefitted, benefitting, benevolence, benevolent, benevolently, benighted, benignancy, bent, bequeath, bequest, bereft, beseeching, beset, best, bestow, bestowed, bestowing, bestows, bestrides, betake, betrays, better, between, bewail, bewailed, beware, bewilder, bewildered, bewilderment, bewitched, bewitchment, beyond, bias, biased, biases, bid, big, bigger, biggest, bigs, bind, binder, binding, binds, bird, birds, birth, birthing, birthplaces, births, bit, bite, bites, bits, bitten, bitter, bitterest, bitterness, bizarre, black, black's, blackened, blackness, blacksmith's, blade, blades, blame, blamed, blameful, blames, blameworthy, bland, blank, blanketed, blankness, blasphemy, blast, blazing, blemish, blemished, blemishes, blemishless, blend, blended, blending, blends, bless, blessed, blesser, blesses, blessing, blessings, blight, blind, blinding, blindingly, blindly, blindness, bliss, bloat, bloated, block, blocked, blocking, blocks, blood, bloodshed, bloodthirsty, bloody, bloom, bloomed, blossom, blossoming, blossomy, blow, blowing, blown, blows, blunder, blundering, blunders, blunt, blunted, blunting, blunts, blur, blurred, blurt, blustering, board, boards, boast, boasters, boastful, boasting, boasts, boat, boats, bodies, bodiless, bodily, body, bodyless, boil, boiling, boisterous, boisterously, bold, boldly, boldness, bolt, bolted, bolts, bona, bond, bone, bones, book, bookkeeper, books, boomerang, boomerangs, boon, boor, boorish, border, borderer, bordering, borders, bore, bored, boredom, boring, born, borne, borrow, bosom, bosoms, both, bother, bothered, bothering, bothers, bottom, bottom-end, bottomless, bought, boulevard, bound, boundaries, boundary, boundless, boundlessly, bounds, bountiful, bounty, bourn, bow, bow-string, bowed, bowl, bowls, bowstring, boy, brace, brag, bragging, brags, braided, bramble, brambles, branch, branches, brandish, brandishing, brash, brave, braveness, bravery, bravest, brawling, brazen, brazenness, breach, break, breakable, breakages, breakers, breaking, breaks, breast, breath, breathe, breathes, breathing, breaths, breathtaking, bred, breed, breeds, breeze, brewed, brewing, briars, bribery, brick, bricks, brides, brief, briers, brigandage, brigands, bright, brightened, brightest, brightly, brightness, brilliance, brilliant, brim, brimful, brimming, brims, bring, bringers, bringing, brings, briskly, brittle, broad, broad-minded, broaden, broadened, broadening, broader, broadest, broadly, broken, bronze, brook, brooks, brought, brutalise, brute, bruteness, brutes, bucket, bud, budge, buds, buff, buffalo, buffalo's, buffaloes, buffalos, bugs, build, build-up, builder, building, buildings, builds, built, bulge, bullies, bully, bulwark, bumpkin, bumps, bumpy, burden, burdened, burdens, burdensome, burial, buried, buries, burn, burns, burnt, burst, bursts, bury, bush, bushes, busily, business, businesses, bustle, bustling, busy, but, butcher, butt, buttressed, buxiao, buy, by, by-name, by-paths, by-ways, bypaths, byways

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cakes, calamities, calamitous, calamity, calculate, calculates, calculating, calculation, calculations, calculative, calculator, calculators, call, called, calling, callous, callousness, calls, calm, calmed, calmly, calmness, calumny, came, camouflage, camp, campaign, campaigns, camped, can, can't, canal, candid, cannot, canny, canon, canons, canyon, canyons, capabilities, capability, capable, capacious, capacities, capacity, capital, capitalise, capitals, capricious, captain, captains, capture, captured, captures, capturing, care, cared, career, carefree, careful, carefully, careless, carelessly, cares, caring, carnal, carnival, carpenter, carpenter's, carpenters, carping, carriage, carriage's, carriages, carried, carriers, carries, carry, carrying, cart, cart's, carts, cartwheel, carve, carved, carver, carves, carving, case, cases, cast, cast-off, castle, casts, casual, casually, casualties, casus, catastrophe, catastrophic, catch, catching, catchment, categorized, category, caters, caught, cause, caused, causes, causing, caution, cautious, cautiously, cavalier, cavalry,

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cave, cavern-like, cavernous, caves, cease, ceased, ceaseless, ceaselessly, ceases, ceasing, celebrate, celebrated, celebrating, celebration, celebrations, celebratory, celebrities, celebrity, celestial, censorious, censure, center, centered, centeredness, centers, central, centre, centrifugal, ceremonial, ceremonies, ceremonious, ceremony, certain, certainly, certainty, ch'a, ch'ang, ch'en, ch'eng, ch'i, ch'iang, ch'iao, ch'ien, ch'ien-yen, ch'ih, ch'in, ch'ing, ch'u, ch'ü, ch'üeh, ch'un, ch'ung, challenge, challenged, challenges, challenging, chamber, chan, chance, chances, chang, change, changeable, changed, changeless, changes, changing, changxin, channel, channels, chao, chaos, chaotic, chapter, character, characteristic, characteristics, characterizes, characters, charge, charged, chargers, charges, charging, chariot, charioteers, chariots, charitable, charity, charm, charming, chase, chasing, chasm, chattering, che, cheap, cheat, cheating, check, cheerful, cheers, chen, cheng, cherish, cherished, cherishes, cherishing, chi, chia-mou, chian, chiao, chickens, chief, chief-in-command, chiefs, chieftain, chieftains, chieh, chieh-jan, chien, chih, child, child's, childhood, childlike, childlike-heartedness, children, chills, chime, chimes, chin, ching, chip, chipped, chipping, chips, chisel, chiu, cho, choice, choices, choke, choked, choose, chooses, choosing, chop, chopper, chopping, chose, chosen, chou, chu, chüeh, chün, chün-tzu, chuckle, chung, churned, circle, circles, circuitous, circular, circumference, circumscribed, circumspect, circumstance, circumstances, cistern, cities, citizen, citizens, city, civil, civilian, civilization, civilizing, clad, claim, claimed, claiming, claims, clan, clans, clarified, clarifies, clarify, clarity, clash, clasp, clasps, class, classed, classes, classics, classify, clatter, claw, clawed, clawing, claws, clay, clean, cleaning, cleanliness, cleanse, cleansed, cleansing, clear, clear-cut, clear-headed, clear-minded, clear-sighted, clear-sightedness, clearheaded, clearing, clearly, clears, cleaves, clerks, clever, cleverest, cleverness, cliff, climax, climb, climbed, climbing, cling, clinging, clings, cloak, cloaks, clod, close, closed, closely, closer, closers, closes, closest, closing, closure, cloth, clothed, clothes, clothing, cloud, cloudbursts, cloudy, cloy, clue, clumsiness, clumsy, co-exist, coaches, coalesces, coarse, coarse-looking, coat, coats, cock's, cocks, code, codes, coequally, coerce, coerced, coerces, coercing, coercion, coexist, coexistence, cognitive, cognizant, coherently, cohesive, cold, cold-hearted, coldly, coldness, collapse, collect, collecting, collection, collective, collector, collectors, collects, color, colored, colorful, colorless, colors, colossal, colour, colour's, coloured, colours, combat, combatant, combating, combative, combination, combinations, combine, combined, combining, come, comes, comfort, comfortable, comforted, comforts, coming, coming-into-being, comings, command, command-in-chief, commanded, commander, commander-in-chief, commandership, commanding, commands, commemorate, commence, commenced, commencement, commendation, commended, comment, comments, commit, commitment, commitments, commits, committed, committedly, committing, commixed, common, commoners, commonest, commonly, commonplace, commons, commonwealth, commotion, commotions, communication, communities, community, companion, companions, company, comparable, compare, compared, comparison, compassion, compassionate, compatible, compelled, compelling, compels, compensate, compensated, compensates, compensating, compete, competence, competent, competes, competing, competition, competitive, competitor, complacency, complacent, complain, complained, complaint, complaints, complaisance, complement, complementariness, complementarity, complementary, complements, complete, completed, completely, completeness, completes, completing, completion, complex, complexion, complexity, compliance, compliant, complicate, complicated, complications, compliment, comply, composed, composite, compositions, comprehend, comprehended, comprehending, comprehends, comprehension, comprehensive, comprehensively, comprehensiveness, compress, compressed, compromise, compromised, compulsion, compulsively, computation, comrades, concave, conceal, concealed, concealing, concealment, conceals, conceit, conceited, conceive, conceived, concentrate, concentrated, concentrates, concentrating, concentration, concept, conception, conceptions, concepts, conceptual, concern, concerned, concerning, concerns, conclude, conclusion, concomitant, concomitants, concord, concordance, concords, concourse, concrete, concurrently, condemn, condemnable, condensed, condescend, condescending, condescension,

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daily, dainties, dainty, dale, damage, damaged, damages, damaging, damn, dampen, dampens, danger, dangerous, dangerously, dangers, dangle, dao, dao's, dare, dares, daring, dark, dark-enigma, darkening, darker, darkest, darkly, darkness, dart, dashes, daughters, daw, dawn, day, days, dazed, dazzle, dazzles, dazzling, de, dead, deaden, deadly, deaf, deafen, deafened, deafness, deal, dealing, dealings, deals, dealt, dear, dearer, dearest, dearly, dearth, death, death's, death-penalty, death-spot, death-spots, deathless, deaths, debase, debased, debasing, debate, debater, debaters, debating, debt, debtor, debtor's, debtors, debts, decadence, decay, decayed, decays, decease, deceased, deceit, deceitful, deceitfully, deceive, deceived, decency, decent, deception, deceptive, deceptively, decide, decided, decides, decision, decisions, decisive, declare, declared, decline, declined, declines, declining, decorated, decoration, decorations, decrease, decreased, decreases, decreasing, decreation, decree, decreed, decrees, dedicated, dedicates, deduce, deed, deeds, deem, deemed, deems, deep, deep-penetrating, deep-root, deep-rooted, deep-seated, deepen, deepening, deeper, deepest, deeply, deepness, deeps, defeat, defeated, defeating, defeats, defect, defective, defects, defence, defend, defended, defender, defending, defends, defense, defenseless, defensive, deference, deferential, defiance, deficiencies, deficiency, deficient, deficit, defies, defilement, definable, define, defined, defines, definite, definitely, definition, deflating, deft, defy, degenerates, degeneration, degradation, degraded, degrading, degree, dejected, delegating, deleterious, deliberate, deliberately, deliberating, deliberation, delicacies, delicate, delicateness, delicious, delight, delighted, delightful, delighting, delights, deliver, delivered, delivering, delivery, delta, delude, deluded, delusion, delve, demand, demanded, demanding, demands, demeanor, demeanour, demise, demolish, demons, demonstrate, demonstrates, demonstrations, denies, denned, denote, denotes, denounce, denouncement, deny, denying, depart, departed, departing, departs, departure, depend, dependable, dependence, dependent, dependents, depending, depends, depict, depicted, deplete, depleted, deplores, deploy, deployed, deployment, depose, depraved, depress, depressed, depression, deprivation, deprive, deprived, depth, depths, deputy, derange, deranges, deride, derision, derive, derived, derives, deriving, descend, descendants, descendents, descends, descent, describable, describe, described, describes, description, descriptions, desert, deserted, deserts, deserve, deserved, deserves, deserving, desiccate, desiccation, design, designate, designated, designates, designation, designations, designing, designs, desirability, desirable, desire, desired, desireless, desirelessness, desires, desiring, desirous, desist, desisting, desists, desolate, despicable, despise, despised, despises, despite, despoil, despoiled, destination, destinations, destined, destiny, destitute, destitution, destroy, destroyed, destroyer, destroyers, destroying, destroys, destruction, destructive, destructively, detached, detachment, detail, detail-oriented, detailed, details, detect, detectable, deteriorate, deteriorated, determination, determine, determined, determines, determining, deterred, detest, detestable, detestation, detested, detests, detriment, detrimental, detritus, devastated, develop, developed, developing, development, developments, develops, deviancy, deviant, deviate, deviates, deviating, deviation, device, devices, devious, deviously, devise, devitalized, devoid, devote, devoted, devotes, devotion, devoured, devouring, devours, dew, dew-rain, dewdrop, dews, dexteriousness, dexterity, dexterous, diachronic, diameter, diamond, dictated, dictates, dictatorial, dictatorship, dictum, did, didn't, die, died, dies, differ, difference, differences, different, differentiate, differentiated, differently, differing, difficult, difficulties, difficulty, diffuses, dig, dignified, dignitaries, dignitary, dignity, digress, diligence, diligent, diligently, dim, dimensions, diminish, diminished, diminishes, diminishing, diminution, diminutive, dimly, dimming, dims, dine, dining, diplomacy, diplomatic, diplomats, dire, direct, directed, directing, direction, direction's, directionless, directions, directly, directness, director, directors, directs, direful, diremption, direst, dirt, dirty, disables, disabling, disadvantage, disadvantageous, disadvantageously, disadvantages, disagree, disallows, disappear, disappearance, disappeared, disappears, disappointed, disappointment, disapproval, disarray, disaster, disaster's, disasters, disastrous, disbelieves, disbelieving, disc, discard, discarded, discarding, discards, discern, discerned, discernible, discerning, discernment, discerns, disciple, disciples, disciplinarian, discipline, disciplined,

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disciplines, disclosed, discloses, discolored, discoloured, disconnected, discontent, discontented, discontentment, discontents, discontinuation, discontinue, discontinued, discord, discordance, discordant, discords, discount, discountenance, discouraged, discourages, discouraging, discourse, discourses, discover, discovered, discreet, discriminate, discriminates, discriminating, discrimination, discriminations, discriminative, discs, discuss, discussed, discussion, discussions, disdain, disdained, disdainful, disdains, disease, diseased, diseases, disengaged, disengagement, disequilibrium, disfavor, disfavour, disfiguring, disgrace, disgraced, disgraceful, disgraces, disgruntled, disguise, disgust, disgusted, disgusting, dish, disharmony, dished, dishes, dishonest, dishonor, dishonorable, dishonored, dishonoring, disintegrate, disintegration, disinterested, disinterestedness, disks, dislike, disliked, dislikes, dislocating, disloyalty, dismal, dismay, dismayed, disobedient, disorder, disordered, disorderly, disorders, disown, disowns, disparage, disparages, disparaging, disparity, dispassion, dispassionate, dispel, dispelling, dispense, dispensing, disperse, dispersed, disperses, dispirited, display, displayed, displaying, displays, displeasure, disposable, dispose, disposed, disposing, disposition, dispossessed, disputation, disputations, disputatious, dispute, disputes, disputing, disquiet, disquietude, disregard, disregarded, disregarding, disregards, disrespect, disrespectful, disrupted, disrupting, disruption, dissatisfaction, dissatisfied, disseminate, dissidents, dissimilar, dissipate, dissipates, dissipating, dissolution, dissolve, dissolved, dissolves, dissolving, dissonance, distance, distanced, distances, distancing, distant, distantly, distill, distinct, distinction, distinctions, distinctive, distinguish, distinguishable, distinguished, distinguishes, distorted, distortion, distortions, distorts, distract, distracted, distracting, distraction, distraught, distress, distressing, distributed, distributes, distrust, disturb, disturbance, disturbances, disturbed, disturbing, disunion, disunited, disunity, disuse, dive, diverge, divergence, diversified, diversifies, diversity, divert, divide, divided, divides, dividing, divination, divine, divinity, divisible, division, divisive, do, do-nothing, docile, doctrine, doctrines, documented, documents, dodges, doer, doers, does, doesn, doesn't, dog, dog's, dogmatism, dogs, doing, doings, doltish, domain, domains, dominance, dominant, dominate, dominated, dominates, dominating, domination, dominion, don, don't, donate, donated, done, donning, doom, doomed, door, door-keeper, door-shutter, doorkeeper, doors, doorway, dose, doth, doting, double, doubled, doubling, doubly, doubt, doubtful, doubts, down, down-flowing, down-stream, downcast, downfall, downpour, downstream, downward, downwardly, downwards, downy, dozens, draft, drag, dragging, dragnet, drain, drainage, drained, drains, draw, drawing, drawn, drawn-out, draws, dread, dreaded, dreadful, dream, dreamily, dreams, drearier, dregs, dress, dressed, dresses, dressing, dried, dries, drift, drifting, drifts, drill, drink, drinking, drinks, drip, drips, drive, driven, driver, drives, driving, droop, drop, droplet, dropped, dropping, droppings, drops, dross, drought, drowsy, dry, drying, duality, ducal, due, duke, dukes, dull, dull-minded, dulling, dulls, duly, dumb, dummies, dung, dung-cart, dung-carts, duplicity, durability, durable, duration, during, dusky, dust, dusting, dusts, dusty, duties, dutiful, duty, dwell, dwelling, dwelling's, dwellings, dwells, dwindle, dwindles, dying, dynamic

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e, e'er, each, eager, ear, earlier, earliest, early, earn, earnest, earnestly, earnestness, earning, earns, ears, earshot, earth, earth's, earthbound, earthy, ease, easier, easies, easiest, easily, easiness, easy, easy-going, easy-goings, eat, eaten, eating, eats, echo, economy, edge, edged, edges, edicts, edification, educate, educates, educating, education, efface, effacement, effect, effected, effecting, effective, effectiveness, effects, effectual, efficacious, efficiency, efficient, efficiently, effort, effortless, effortlessly, effortlessness, efforts, egg, ego, egotistic, egotistical, eh, either, eject, ejected, eke, eking, elated, elbows, elder, elderly, elders, elects, elegance, elegant, elegant-looking, elegantly, elemental, elements, elephant, elevate, elevated, elevating, elevation, eligible, eliminate, eliminated, eliminates, eliminating, elimination, elite, eloquence, eloquent, else, else's, elsewhere, elucidate, elucidating, elucidation, elude, eluding, elusive, elusively, elusiveness, emanation, emaned, embark, embarks, embarrassed, embarrassment, embellished, embellishment, emblem,

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explain, explained, explains, explanations, explication, explode, exploding, exploit, exploitation, exploited, explore, exploring, explosion, expose, exposed, express, expressed, expresses, expressing, expression, expressionless, expressions, exquisite, extend, extended, extending, extends, extension, extensive, extensively, extent, extenuation, exterminate, external, externally, externals, extinct, extinction, extinguish, extinguished, extol, extols, extort, extorts, extra, extracts, extraneous, extraordinary, extras, extravagance, extravagances, extravagant, extravagantly, extreme, extremely, extremes, extremism, extremity, exuberant, exuberantly, exult, exults, eye, eyes, eyesight

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fa, fabricated, fabulous, facade, face, faced, faces, facile, facilitate, facilitates, facility, facing, fact, factors, facts, factual, faculties, fade, faded, fades, fail, failed, failing, fails, failure, failures, faint, faintest, faintly, fair, faire, fairly, fairness, faith, faithful, faithfullness, faithfully, faithfulness, faithless, faithlessness, faithworthy, faked, fall, falling, falls, false, falsehood, falsity, falter, falters, fame, familial, familiar, familiarly, families, family, family's, famine, famines, famous, fan, fanciful, fancy, fanfare, fantastic, fantasy, far, far-away, far-famed, far-reaching, fare, farm, farmer, farmer's, farmers, farming, farmlands, farms, farther, farther-end, farthest, fashion, fashionable, fashioned, fast, fast-breathing, fasten, fastened, fastener, fasteners, faster, fastest, fat, fatal, fate, fates, father, fatherland, fathers, fathom, fathomed, fathoming, fathomless, fathoms, fatigued, fault, fault-finding, faultless, faults, faulty, favor, favored, favorites, favoritism, favors, favour, favourable, favoured, favourite, favourites, favouritism, favours, fear, feared, fearful, fearing, fearless, fearlessness, fears, fearsome, feast, feasting, feasts, feat, feats, feature, featureless, features, fed, feeble, feebleness, feeblest, feed, feeding, feeds, feel, feeling, feelings, feels, feet, felicitous, felicity, fell, felled, feller, felling, fellow, fellows, felt, female, female's, female-enigma, females, feminine, femininity, fencing, feng, feo-tzu, ferment, ferocious, fertility, fertilize, fertilizer, fertilizing, festival, festivity, fetch, fetching, feud, feudal, feuding, few, fewer, fewness, fickle, fiddle, fiddled, fiddles, fide, fief, fiefs, field, fields, fierce, fiercest, fight, fighter, fighters, fighting, fights, figure, figured, file, files, filial, filiality, filing, fill, filled, filling, fills, filth, final, finally, find, finding, finds, fine, fine-sounding, finer, fineries, finery, finest, finger, finish, finished, finishes, finishing, fire, fires, firm, firm-planted, firm-stalk, firmest, firming, firmly, firmness, first, first-class, first-rate, fish, fishes, fist, fit, fits, fitting, fittingly, five, fix, fixated, fixed, fixing, flabby, flashing, flashy, flat, flats, flattered, flattering, flatterings, flattery, flattest, flaunt, flaunting, flaunts, flavor, flavorless, flavors, flavour, flavourless, flavours, flaw, flawed, flawless, flawlessly, flaws, flecks, fleet, fleet-footed, fleeting, flesh, flexibility, flexible, flexing, flies, flimsy, flip, flippancy, floating, floats, flock, flood, flooding, floods, floors, floppy, flora, flounder, flourish, flourished, flourishes, flourishing, flow, flower, flowered, flowering, flowers, flowery, flowing, flows, fluent, fluid, fluids, flute, fluxing, foal, focal, focus, focused, focuses, focusing, foe, foes, foggily, foil, foils, fold, folk, folks, folkways, follow, followed, follower, followers, following, followings, follows, folly, fond, fondness, food, food's, foods, fool, fool's, foolhardiness, foolhardy, foolish, foolishly, foolishness, foot, footings, footpath, footprints, footstep, footsteps, for, forbearance, force, forced, forceful, forcefully, forcefulness, forces, forcibly, forcing, fording, fore, fore-knowledge, forecasts, forefather, forefathers, forefends, forefront, foregoes, foregoing, foreground, foreign, foreknowledge, foremost, foreseen, foreshadowed, foresight, forestall, forestalled, foretell, forever, forevermore, forfeited, forged, forget, forgetful, forgetfulness, forgets, forgetting, forging, forgive, forgiven, forgiveness, forgotten, forlorn, form, formal, formalities, formality, formation, formations, formed, former, formidable, forming, formless, formlessly, formlessness, forms, formula, formulate, formulated, formulation, fornication, forsake, forsaken, forsakes, forsaking, forsooth, forswear, forth, forthright, forthwith, fortification, fortifying, fortunate, fortune, fortune's, forward, forward-looking, forward-moving, foster, fostered, fostering, fosters, fought, found, foundation, foundations, founded, founders, fount, fountain, fountains, four, four-horse, four-horsed, four-square, fourth, fowls, fraction, fragile, fragment, fragments, frail, frailty, frame, frames, frankness, fraternal, fraud, fraudulence, fraught, free, freed, freedom, freeing,

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freely, frees, freezing, frenzy, frequent, frequently, fresh, fret, friction, friend, friendless, friendlessness, friendly, friends, friendship, fright, frighten, frightened, frightening, frigid, fringe, frivolity, frivolous, frivolously, fro, from, front, frontal, frontier, frozen, frugal, frugality, fruit, fruitful, fruition, fruits, frustrate, frustrated, frustrations, fry, frying, fu, fuels, fulcrum, fulfil, fulfill, fulfilled, fulfilling, fulfillment, fulfills, fulfilment, fulfils, full, full-grown, fuller, fullest, fullness, fully, fulness, fumbling, function, functionality, functioning, functions, fundament, fundamental, fundamentally, fundamentals, funeral, funerals, furnishes, further, furthermore, furthest, fuse, fusing, fusion, fuss, fusses, fussy, futile, futility, future

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g, gadgets, gain, gained, gaining, gainings, gains, galaxies, gale, gales, gallant, gallop, galloping, gallops, game, game-plan, gaps, garb, garbage, garbed, garment, garments, garnered, garnished, garrulity, garrulous, gas, gases, gate, gates, gateway, gather, gathered, gathering, gaudily, gave, gaze, gazes, gazing, gem, gemstone, general, general's, general-in-chief, generally, generals, generate, generated, generates, generating, generation, generations, generative, generatrix, generosity, generous, generously, genital, genius, gentility, gentle, gentleman, gentleman's, gentlemanly, gentlemen, gentlemen's, gentleness, gentlest, gently, gentry, genuine, genuinely, genuineness, germ, gesture, get, gets, getter, getting, ghost, ghostly, ghosts, giant, gift, gifted, gifts, gigantic, giggle, gingerly, gird, girdle, girth, give, given, giver, givers, gives, giving, giving's, glad, gladiator, gladly, gladness, glare, glares, glaring, glib, glibness, glibs, glimmers, glimpse, glitter, glittering, glittery, gloat, gloom, gloomy, glories, glorification, glorified, glorifies, glorify, glorifying, glorious, glory, gloss, glow, glowing, glows, glut, go, goad, goal, goals, goat, gobble, goblins, god, god's, godlike, gods, goes, going, goings, gold, golden, gone, good, good-for-nothing, good-natured, goodhearted, goodheartedness, goodness, goodness's, goods, goodwill, gore, gorge, gorged, gorgeous, gormandizing, gossamer, gossiping, got, gotten, gourmandizing, govern, governable, governance, governed, governing, government, government's, governmental, governments, governor, governor's, governors, governs, gowns, grab, grabbed, grabbing, grabs, grace, graceful, graces, graciously, gradual, gradually, graduate, grain, graineries, granaries, granary, grand, grandchildren, grandest, grandeur, grandiose, grandiosity, grandly, grands, grandsons, grant, granted, granting, grants, grapple, grasp, grasped, grasping, grasps, grass, grass-dog, grasses, grates, gratification, gratify, gratifying, gratitude, grave, gravelly, gravely, graveness, gravity, graze, great, greater, greatest, greatly, greatness, greatnesses, greats, greed, greediness, greedy, green, greet, greeting, greets, grew, grief, grievance, grieve, grieved, grieves, grieving, grievous, grimy, grinds, grip, gripping, grips, grooves, grope, gross, grossly, grotesque, ground, grounded, grounds, group, grouped, grow, growing, grown, grows, growth, growths, grudge, grudged, grudges, gruesome, guard, guarded, guardian, guarding, guards, guest, guests, guidance, guide, guided, guideline, guidelines, guides, guiding, guileful, guileless, guilt, guilty, gulf, gullies, gurgle, gusty, gut

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h, habit, habitation, habitations, habits, habitually, hack, hacking, hacks, had, haggard, hai, hail, hailed, hair, hair-cloth, hairsplitting, half, hall, halls, halt, halted, halting, haltingly, hamlet, hammer, hampered, hand, handed, handful, handicapped, handle, handled, handles, handling, hands, handsome, hanging, hankering, haphazard, hapless, happen, happened, happening, happens, happily, happiness, happy, happy-go-lucky, harass, harassment, harbor, harbored, harboring, harbors, harboured, hard, hard-to-get, harden, hardened, hardening, harder, hardest, hardly, hardness, hardship, hardships, harems, harm, harmed, harmful, harming, harmless, harmonic, harmonious, harmoniously, harmonise, harmonised, harmonises, harmonization, harmonize, harmonized, harmonizes, harmonizing, harmony, harms, harness, harnessed, harsh, harshness, harvest, harvests, has, hasn't, haste, hasten, hastiness, hasty, hatchet, hate, hated, hateful, hates, hating, hatred, haughtiness, haughty, haul, hauling, haunt, haunted, haunting, haunts, have, have-nots, haven, haves, having, hazily, hazy, he, he'll, he's, head, head-on, heading, heads, headstrong, heal, healed, healing, heals, health, healthy, heap, hear, heard, hearing, hears, heart, heartfelt,

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heartily, heartless, hearts, heat, heated, heatedness, heats, heaven, heaven's, heaven-and-earth, heaven-earth, heaven-like, heavenly, heavens, heavier, heaviest, heavily, heaviness, heavy, heavy-handed, heed, heedfulness, heedless, heel, heels, heh, height, heights, held, hell, help, helped, helper, helpful, helping, helpless, helps, hem, hence, henceforth, her, heralds, herbs, herd, here, hereby, herein, heroes, heroic, heroism, herself, hesitant, hesitate, hesitating, hesitatingly, hests, heterodoxy, hew, hewing, hewn, hid, hidden, hide, hides, hiding, hiding-place, high, high-handed, high-placed, high-rise, higher, highest, highlands, highly, highness, highs, highway, highways, hill, hills, hilly, him, himself, hinder, hindmost, hindrance, hinges, hint, his, history, hither, hitherto, hits, ho, hoard, hoarded, hoarder, hoarding, hoards, hoarse, hoarseness, hoary, hodfuls, hold, holder, holders, holding, holds, hole, holes, holiness, hollow, hollowed, hollowness, hollows, holy, homage, home, homeless, homely, homes, homespun, homeward, homogeneous, hone, honed, honest, honestly, honesty, honey, honor, honorable, honorably, honored, honoring, honors, honour, honourable, honoured, honouring, honours, hoodwink, hope, hopeless, hopes, horizon, horizontal, hormone, horn, horned, hornets, horns, horrible, horse, horse-racing, horseback, horseracing, horses, host, hostel, hostile, hostilities, hostility, hot, hotness, hou, hounding, house, house's, housed, houseful, household, houses, hovering, how, however, howl, howling, howls, howsoever, hsi, hsia, hsiang, hsiao, hsien, hsin, hsing, hsiu, hsu, hsü, hsü-chi, hsüan, hsuan, hu, hu-huang, hua, huan, huang, hub, hues, hug, huge, hugest, hugging, huhuang, hui, human, human's, human-heartedness, humane, humaneness, humanism, humanitarianism, humanity, humankind, humankind's, humanness, humans, humble, humbled, humbleness, humbles, humblest, humbleth, humbling, humbly, humiliate, humiliated, humiliating, humiliation, humiliations, humility, hun, hundred, hundred-fold, hundred-ren, hundredfold, hundreds, hundredth, hung, hunger, hungry, hunt, hunting, hunts, huo, hurdles, hurricane, hurricanes, hurry, hurt, hurtful, hurting, hurts, husband, husbanding, husbandry, hush, husk, hustle, hypocrisies, hypocrisy, hypocrites

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i, i'd, i'll, i'm, i've, i-chih, i-hsing, ice, icy, idea, ideal, ideas, identical, identification, identifications, identified, identifies, identify, identity, idiot, idiotic, idle, ie, if, igniting, ignoble, ignominy, ignorance, ignorant, ignore, ignored, ignores, ignoring, ill, ill-cultivated, ill-fated, ill-omen, ill-omened, ill-provided, ill-will, illegal, illness, ills, illuminate, illuminated, illuminating, illumination, illumined, illusion, illusive, illusory, illustrate, illustrated, illustrates, illustrious, image, imageless, images, imagination, imagine, imagined, imagining, imbalance, imitate, imitates, imitating, imitation, immaculate, immaterial, immeasurable, immeasurably, immediately, immemorial, immense, immensely, immensity, imminent, immobilized, immoral, immortal, immortality, immortalized, immune, immutability, immutable, impacted, impacts, impair, impaired, impale, impalpable, impart, impartial, impartiality, impartially, imparting, imparts, impatience, impatient, impeccable, impede, impeded, impedes, impediment, impedimenta, impel, impelled, impenetrable, imperceptible, imperceptibly, imperfect, imperfection, imperial, imperiled, imperious, imperishable, impersonal, imperturbable, impetuous, impetuousness, impinge, implement, implemented, implementing, implements, implication, implies, implore, importance, important, impose, imposed, imposes, imposing, impossible, impossibly, imposture, impotence, impotent, impoverished, impoverishment, impractical, impregnable, impress, impressed, impression, impressive, improper, improve, improved, improvement, improves, impulse, impulsive, impulsiveness, impunity, impure, impurities, impurity, imputation, in, in-seeking, inaccessible, inaction, inactive, inactivity, inadequacy, inadequate, inadequately, inadvertently, inane, inanimate, inappropriate, inarticulate, inasmuch, inaudible, inauspicious, inauthentic, incapable, incessantly, inch, incipient, incisive, incite, inclination, incline, inclined, inclines, includes, including, inclusive, inclusiveness, incommensurable, incomparable, incompetent, incomplete, incompletely, incomprehensible, incomprehensive, inconceivable, inconsequential, inconspicuous, inconspicuously, inconstancy, incontestable, incorporated, incorporeal, incorporeality, incorrigible, incorruptible, increase,

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increased, increases, increasing, increasingly, incredible, incur, incurable, incurs, indecision, indecisive, indeed, indefatigably, indefinable, indefinite, indefinitely, independence, independent, indescribable, indeterminable, indicate, indicates, indicating, indication, indications, indifference, indifferent, indifferently, indigence, indigents, indirect, indiscernible, indiscreet, indiscreetly, indiscretion, indiscriminate, indiscriminately, indispensable, indistinct, indistinguishable, individual, individuality, individuals, indivisible, indolent, induce, induces, indulge, indulgence, indulges, indulging, ineffable, ineffective, ineffectiveness, ineffectual, inefficacy, inept, inequality, inert, inertia, inestimable, inevitable, inevitably, inexhaustible, inexhaustibly, inexhaustively, inexistence, inexorably, inexperienced, inexplicable, infallible, infancy, infant, infant's, infant-like, infants, inference, inferences, inferior, inferiority, inferiors, inferred, inferring, infinite, infinitely, infinitesimal, infinitesimally, infinitum, infinity, infirm, inflate, inflated, inflexible, inflict, inflicted, inflicting, infliction, inflicts, influence, influenced, influences, influencing, influential, inform, information, informed, infringing, infuse, infused, infuses, ingenious, ingenuity, inhabit, inhabitants, inhabits, inhale, inhales, inhaling, inherent, inheres, inherit, inheritance, inherited, inheritor, inherits, inhibited, inhibitions, inhumane, initial, initialize, initiate, initiated, initiates, initiation, initiative, injure, injured, injures, injuries, injuring, injurious, injuriously, injury, injustice, injustices, inlet, inmost, inn, innate, inner, inner-light, innermost, innocence, innocent, innocently, innocuous, innovate, innovates, innovative, innumerable, inoffensive, inordinate, inordinately, inquire, inquired, inquiries, inquiry, inquisitive, insatiability, insatiable, inscrutability, inscrutable, insect, insects, insecure, insecurity, inseparable, insert, inside, insidious, insight, insightful, insights, insignia, insignificant, insincere, insincerely, insinuate, insipid, insist, insisted, insistent, insisting, insists, insolence, insouciant, inspect, inspecting, inspects, inspiration, inspire, inspired, inspires, installation, installed, installing, instance, instant, instantaneously, instead, instigate, instill, instinct, instincts, institution, institutions, instruct, instruction, instructions, instructive, instructiveness, instructor, instructors, instructs, instrument, instrumental, instruments, insubstantial, insufficiency, insufficient, insult, insulted, insults, insure, intact, intangible, integral, integrate, integrated, integratedly, integrates, integration, integrity, integrity's, intellect, intellection, intellectual, intellectuals, intelligence, intelligences, intelligent, intelligentsia, intend, intended, intending, intends, intense, intensely, intensified, intensifies, intensive, intensively, intent, intention, intentions, inter-dependent, interact, interacting, interaction, interactions, interchange, intercourse, interdepend, interest, interests, interfere, interfered, interference, interferences, interferes, interfering, interfuse, interior, interminable, intermingle, internal, internalized, internally, international, interpret, interruption, interruptions, intersect, interstate, intertwined, intervals, intervene, intervened, intervenes, intervention, intimacy, intimate, intimately, intimidate, intimidated, intimidating, into, intractable, intransigent, intrepid, intricacies, intricacy, intricate, intricateness, intrinsic, introspective, intrude, intruding, intrusive, intuitive, intuitively, inured, invade, invaded, invaluableness, invariable, invariably, invariant, invasion, invented, inventions, invest, investigate, investigated, investigation, invincibility, invincible, inviolable, invisible, invisibly, invitation, invite, invited, invites, inviting, involve, involved, involvements, involves, involving, invulnerability, invulnerable, inward, inwardly, iota, iridescent, irksome, iron, ironical, irony, irrefutable, irremediably, irresolute, irritable, irritation, is, isn't, isolate, isolated, isolation, issue, issued, issues, issuing, it, it'll, it's, items, its, itself

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k'o, k'u, k'ung, kai, kan, keen, keenly, keenness, keep, keeper, keeping, keeps, ken, kept, kernel, key, kicking, kill, kill-site, killed, killer, killers, killing, killings, kills, kin, kind, kindful, kindheartedness, kindled, kindless, kindly, kindness, kinds, king, king-like, kingdom, kingdoms, kingliness, kingly, kings, kingship, kinships, kitchen, knacks, knead, kneaded, kneading, kneel, kneeling, knees, knew, knife, knight, knights, knit, knocked, knot, knot-tier, knot-tying, knots, knotted, knotter, knotting, knotty, know, know-all, know-how, know-it-all, knowable, knower, knowers, knowing, knowingly, knowledge, knowledgeable, knowledgeless, known, knows, ko, kosmic, kosmos, kou, ku, kua, kuan, kuang, kuei, kung, kuo

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label, labeled, labor, labor-saving, laborious, laboriously, labour, labours, lack, lacked, lacking, lackluster, lacklustre, lacks, lad, laden, lag, lagging, lags, laid, laissez, laissez-faire, lake, lakes, lament, lamentable, lamentation, lamentations, lamenting, laments, lamp, lan, land, lands, language, lao, laozi's, lapse, large, largely, larger, largess, largest, lasciviousness, lash, lashes, lashing, last, lasted, lasting, lastly, lasts, latch, latches, late, latent, later, latter, laugh, laughed, laughing, laughs, laughter, launch, launched, launching, lavish, lavishly, law, lawfully, lawfulness, lawless, laws, lawsuits, lax, lay, layer, layers, laying, lays, laziness, lazy, lead, leader, leaders, leadership, leading, leads, leaf, leagues, leakages, leal-heartedness, lean, leans, leap, leaping, learn, learned, learner, learning, learnings, learns, learnt, least, leather, leave, leaves, leaving, lecturing, led, leech, left, left-hand, left-over, leftover, legal, legend, legislating, legislation, legs, lei, leisure, leisurely, lend, lending, lends, length, lengthen, lengthened, lengthening, lenience, leniency, lenity, lent, less, less-than-enough, lessen, lessens, lesser, lesson, lessons, lest, let, let's, lethal, lets, letting, letting-alone, level, leveled, levelled, levelling, levies, levity, levy, li, liable, liang, liar, liars, liberal, liberality, liberate, liberties, license, lids, lie, lies, lieutenant, lieutenant's, lieutenant-commander, lieutenant-general, life, life's, life-breath, life-energy, life-force, life-giving, life-increasing, life-long, life-producing, life-style, life-support, lifeless, lifelong, lifetime, lift, lifted, lifting, lifts, light, light-hearted, light-heartedly, light-weight, lighter, lighthearted, lightheartedly, lightly, lightness, lights, lii, like, liked, likelihood, likely, likened, likeness, likes, likewise, limelight, limit, limitation, limitations, limited, limitless, limitlessly, limitlessness, limits, limp, limpid, line, lines, ling, linger, lingering, lingers, link, lips, listen, listened, listening, listens, listless, literally, little, littleness, liu, livable, live, lived, livelihood, livelihoods, lively, lives, living, lo, load, loaded, loading, loafing, loan, loath, loathe, loathed, loathes, loathing, located, locating, location, locations, lock, locked, locking, locks, lodge, lodged, lodgings, loftiest, loftily, loftiness, lofty, log, logical, logs, loneliness, lonely, loner, long, long-drawn, long-enduring, long-established, long-lasting, long-lived, long-standing, longer, longest, longest-rooted, longevity, longheaded, longing, longings, longs, look, looked, looking, looks, loom, loop, loose, loosely, loosen, loosened, loosens, lopping, lopsided, lord, lording, lords, lordship, lore, lose, losers, loses, losing, loss, loss's, losses, lost, lot, loud, loudest, loudly, lout, love, loved, lovely, lovers, loves, loving, lovingness, low, low-key, low-lying, low-regions, low-stream, lower, lowered, lowering, lowers, lowest, lowland, lowliest, lowliness, lowly, lowness, lows, loyal, loyalists, loyalty, lüan, luan, lucid, luck, lucky, luggage, lumber, lumberjack, lumberjack's, luminous, luminously, lump, lumps, lun, lure, lurking, lurks, lust, luster, lustily, lustless, lustlessness, lustre, lusts, luxuriant, luxuriantly, luxuriating, luxuries, luxurious, luxuriously, luxuriousness, luxury, lying

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mankind, mankind's, manly, manner, manners, manoeuvres, manure, many, mar, march, marched, marches, marching, mare, mares, mark, market, markets, marks, marquises, marsh, marshal, marshalling, martial, martialism, marvel, marvellous, marvelous, marvelously, marvels, masculine, masculinity, mask, mass, masses, massive, massiveness, master, master's, master-builder, master-carpenter, master-carpenter's, master-craftsman, masterdom, mastered, masterful, mastering, masterpieces, masters, mastership, mastery, match, matched, matches, matching, mate, mated, material, materialism, materialistically, materiality, materialized, materials, mathematicians, matrix, matter, matters, mature, matured, matures, maturing, maturity, maul, maxim, maximize, maxims, maximum, may, maze, me, meadows, meager, meal, mean, mean-spirited, meaning, meaningful, meaningless, meanness, means, meant, meanwhile, measure, measured, measures, mechanical, mechanism, medallions, meddle, meddles, meddlesome, meddling, mediocre, meditate, meditation, medium, meek, meekest, meekness, meet, meeting, meets, mei, melancholy, melodious, melt, melted, melting, melts, member, members, memorial, memory, men, men's, menace, menaces, mend, mental, mentally, mention, mentioned, mentor, mentors, merciful, mercifulness, mercy, mere, merely, merest, merge, merged, merges, merging, merit, meritorious, merits, merrily, merriment, merry, merry-making, mesh, meshed, meshes, mess, message, messenger, messes, met, metamorphosis, metaphorical, metaphysical, method, methodical, methods, meticulous, meticulously, metropolis, miao, micro, middle, middling, midst, mieh, mien, might, mightier, mighty, migrate, migrating, migration, mild, miles, militant, militarists, military, milk, millet, million, min, mind, mind's, mind-set, mindful, mindfulness, minds, mine, ming, mingle, mingled, mingles, mingling, minimize, minimum, minister, ministers, minor, minuscule, minute, minutely, minuteness, minutiae, miraculous, mired, mirror, mischief, mischievous, miser, miserable, miseries, misery, misfit, misfortune, misfortunes, misguided, misguiding, misleading, misleads, misled, misrule, miss, missed, misses, missing, mission, mist, mistake, mistakes, mistrust, mists, misunderstood, mix, mixed, mixes, mixing, mixture, mo, moan, mobilized, mocks, mode, model, modeled, models, moderate, moderation, modes, modest, modestly, modesty, mold, molded, moment, momentarily, monarchs, money, monkeys, monotonous, monotonously, monstrous, mood, moping, moral, moralist, morality, moralization, morally, morals, morbid, more, more-than-enough, moreover, mores, morn, morning, mortal, mortgagee, mortgagor, most, mostly, moth, mother, mother's, mother-constitution, mother-deep, motherly, mothers, motion, motionless, motionlessness, motivate, motivated, motive, motives, motto, mou, mould, moulded, mound, mounds, mount, mountain, mountains, mounted, mounting, mounts, mourn, mourned, mournful, mournfully, mourning, mourns, mouth, mouths, move, moved, movement, movements, moves, moving, moving-on, mu, much, mud, muddiness, muddle, muddle-headed, muddled, muddleheaded, muddy, multifarious, multiple, multiplication, multiplicity, multiplied, multiply, multiplying, multitude, multitudes, multitudinous, mum, mundane, murder, murkiness, murky, muscles, mush, music, music's, musical, must, muster, mute, muted, mutilate, mutual, mutually, my, myriad, myself, mysteries, mysterious, mysteriously, mystery, mystic, mystical

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nadir, nail, naive, naked, namable, name, nameable, named, nameless, namelessness, namely, names, naming, nan, narrow, narrow-minded, narrowest, narrowly, nation, nation's, national, nationalization, nations, natural, naturally, naturalness, nature, nature's, natures, naught, naughty, nave, naves, nay, ne'er, near, nearby, nearer, nearly, nearness, neat, nebulous, necessarily, necessary, necessitated, necessities, necessity, need, needed, needfully, needing, needs, needy, negation, negative, neglect, neglected, neglecting, neglects, negligent, negotiates, neighbor, neighborhood, neighborhoods, neighboring, neighbors, neighbour, neighbourhood, neighbouring, neighbours, neither, neng, nepotism, nervous, nescience, nests, net, nettles, network, neutralize, never, never-dying, never-ending, nevertheless, new, new-born, new-borns, newborn, newly, newly-born, newness, next, next-in-command, nice, nicely, night, nimble, nine, nine-storey, nine-storeyed, nine-storied, nine-story, nine-story-building, nine-tiered, nip, nipping, no, no-action, no-ado, no-

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affair, no-affairs, no-arms, no-boundary, no-desire, no-enemy, no-flavor, no-intention, no-knowledge, no-life, no-marching, no-space, no-talking, no-thing, no-thingness, no-weapons, no-word, no-words, no-work, nobility, noble, noble-minded, nobleman, nobleman's, noblemen, nobleness, nobler, nobles, noblest, nobody, noise, noiseless, noises, noisy, non, non-action, non-active, non-ado, non-affairs, non-aggressive, non-apparent, non-arborist, non-arms, non-assertion, non-assertively, non-being, non-being's, non-competing, non-conducting, non-contention, non-creation, non-deed, non-desire, non-differentiates, non-differentiation, non-discriminating, non-discriminative, non-doing, non-enemy, non-engagement, non-essential, non-existence, non-existent, non-experience, non-fighting, non-flavor, non-interference, non-interfering, non-intervention, non-knowledge, non-learning, non-material, non-operation, non-order, non-possessive, non-preaching, non-productive, non-professionals, non-quiet, non-striving, non-struggle, non-talking, non-tao, non-tasting, non-ultimate, non-violent, non-virtuous, non-weapons, non-willing, non-work, nonaction, nonactive, nonbeing, noncompetition, noncompetitive, noncontention, noncraft, nondesire, nondisturbance, nondoing, none, nonengagement, nonentity, nonetheless, nonexistence, nonexistent, noninterference, nonsense, nonspace, nor, norm, normal, normalcy, normality, normally, norms, nose, nostrils, nosy, not, not-being, not-contending, not-daring, not-doing, not-getting-old, not-good, not-having, not-knowing, not-so-good, not-striving, not-tao, not-truth, not-yet-being, notable, notation, note, noted, notes, nothing, nothing's, nothingness, notice, noticeable, noticed, noticing, notion, notions, nourish, nourished, nourishes, nourishing, nourishment, nourishments, novel, novelties, novice, now, now-a-days, now-moment, nowadays, nowhere, nudge, null, nullify, numb, numbed, number, numbers, numerous, numinous, nurse, nursed, nurses, nursing, nursing-mother, nurture, nurtured, nurtures, nurturing, nutrients

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o, o'er, oaths, obedience, obedient, obesity, obey, obeyed, obeying, object, object's, objectified, objective, objectively, objectives, objectless, objects, obligated, obligation, obligations, obligatory, obliged, oblique, oblivion, oblivious, obscurant, obscuration, obscure, obscured, obscurely, obscures, obscurity, obsequious, obsequiousness, observable, observance, observation, observations, observatory, observe, observed, observer, observers, observes, observing, obsessed, obsession, obstacle, obstacles, obstinate, obstinately, obstruct, obstructed, obstruction, obtain, obtained, obtaining, obtainment, obtains, obtrusive, obvious, occasion, occasional, occasions, occupation, occupations, occupied, occupies, occupy, occupying, occur, occurred, occurrence, occurrences, occurring, occurs, ocean, oceans, odd, odd-even, odds, of, off, offence, offend, offended, offenders, offending, offense, offenses, offensive, offer, offered, offering, offerings, offers, office, officer, officers, official, officialdom, officials, officious, offset, offspring, offsprings, oft, often, oftener, oftentimes, oh, old, old-timers, olden, older, omen, omens, ominous, omnipotence, omnipresence, omnipresent, omniscient, on, on-going, once, one, one's, one-hundredfold, one-third, oneness, onerous, ones, oneself, ongoing, only, onset, onto, onward, opaque, open, open-hearted, open-minded, open-mindedness, opened, openhearted, opening, openings, openness, opens, operate, operated, operates, operating, operation, operations, opinion, opinionated, opinions, opponent, opponents, opportune, opportunities, opportunity, oppose, opposed, opposes, opposing, opposite, opposites, opposition, oppositionless, oppress, oppressed, oppressing, oppression, oppressive, options, opts, or, orally, ordained, order, ordered, ordering, orderly, orders, ordinances, ordinarily, ordinary, ordination, organ, organization, organizations, organize, organs, orifices, origin, origin's, original, originality, originally, originalness, originate, originated, originates, originating, originator, origins, ornament, ornamental, ornamented, ornaments, orphan, orphanage, orphaned, orphanhood, orphans, orthodoxy, ostensible, ostensively, ostentatious, other, other's, others, otherwise, ough, ought, our, ourselves, out, out-going, out-of-doors, out-stretched, out-struggle, outbursts, outcome, outcomes, outdoes, outer, outer-light, outflowing, outing, outlandish, outlast, outlaws, outlay, outlet, outline, outlive, outliving, outperform, outperforms, outpouring, output, outrageous, outset, outshine, outside, outsiders, outskirts, outsmart, outspoken, outstanding,

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outward, outwardly, outwards, outwit, over, over-developed, over-doing, over-eagerness, over-eating, over-filled, over-full, over-hoarding, over-indulging, over-love, over-nourish, over-polite, over-run, over-sharpen, over-spending, over-taxes, overabundance, overabundant, overawe, overbearing, overbending, overburdened, overcome, overcomes, overcoming, overdevelop, overdo, overdoes, overdoing, overdone, overdrawing, overdrink, overeat, overexerting, overextending, overfilling, overflow, overflowing, overflows, overfull, overgrown, overheard, overhoarding, overindulgence, overindulgent, overlook, overlooked, overlooking, overly, overmatch, overmuch, overpassed, overpower, overpowered, overpowering, overpowers, overprotect, overrates, overreaching, overridden, override, overrides, overruled, overrun, oversee, oversees, overshadowing, oversharpen, oversight, overspreads, overstepping, overstrain, overt, overtake, overtaken, overtaxation, overthrow, overthrowing, overthrown, overuse, overvalue, overvalues, overweening, overweight, overwhelm, overwhelms, owe, owes, owing, own, owned, owner, owner's, owners, ownership, owning, owns, ox, oxen

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p'ei, p'in, p'ing, p'o, p'u, pace, paces, pacifier, pacify, pacifying, pacing, packager, paddy, pagoda, pain, pained, painful, painstaking, pair, pairs, palace, palaces, palate, pale, pamper, panic, pao, par, parade, parades, paradigm, parading, paradox, paradoxes, paradoxical, paradoxically, paragon, paragraph, paragraphs, parallel, parch, pardon, pardoned, pared, parent, parental, parents, parity, park, parsimonious, parsimony, part, partake, partaken, partaking, parted, partial, partiality, partially, participate, particles, particular, particularly, parties, parting, partners, parts, party, pass, passage, passages, passed, passerby, passers-by, passersby, passes, passing, passion, passionate, passions, passive, passiveness, passivity, past, pastries, pasture, patch, patching, patent, paternal, paternalistic, path, paths, patience, patient, patriotism, patriots, patron, patronage, patronize, pattern, patterned, patterns, pause, pave, paws, pay, paying, payment, pays, pe, peace, peaceable, peaceful, peacefully, peacefulness, peacock, peak, peaks, pearl, pebble, peeping, peer, peering, peerless, pellucid, pelting, pen, penalties, penalty, penchant, pendants, penetrate, penetrated, penetrates, penetrating, penetratingly, penetration, penis, penises, pensive, people, people's, peoples, per, perceive, perceived, perceives, perceiving, percent, perceptibility, perceptible, perception, perceptive, perches, perdition, perennial, perennially, perfect, perfected, perfecting, perfection, perfectly, perfects, perforated, perforce, perform, performance, performances, performed, performer, performing, performs, perfunctory, perhaps, peril, perilous, perils, period, periodicity, peripheral, peripheries, periphery, perish, perishable, perished, perishes, perishing, permanence, permanent, permanently, permeate, permeates, permeating, pernicious, perpetual, perpetually, perpetuate, perpetuated, perpetuates, perpetuation, perpetuity, perplex, perplexed, perplexity, perquisitor, perseverance, persevere, perseveres, perseveringly, persist, persisted, persistence, persistent, persistently, persists, person, person's, personal, personalities, personality, personally, personnel, persons, perspective, perspectives, perspicacious, perspicacity, persuade, persuasion, persuasive, pertaining, peruses, pervade, pervades, pervading, pervasive, perverse, perversely, perversion, perversity, pervert, perverts, pest, pettiness, petty, phantasmic, phases, phenomena, phenomenal, phenomenally, phenomenon, philanthropy, philosophy, phrase, physical, physical-soul, physically, physique, physiques, pi, pick, picked, picks, picnic, picture, pictures, piece, pieces, pien, pierce, piercing, piety, pile, pin, pin-point, ping, pinnacle, piston, pit, pitch, pitfalls, pities, pity, pivot, place, placed, placement, places, placid, placidity, placidly, placing, plague, plagued, plain, plainest, plainly, plainness, plan, planets, plank, planned, planner, planning, plans, plant, planted, planter, planting, plants, platform, platitudes, play, played, playing, plays, pleasant, pleasantly, please, pleased, pleasing, pleasurable, pleasure, pleasures, plenitude, plentiful, plenty, pliable, pliancy, pliant, plies, plot, plotting, plough, ploughing, plow, plowed, pluck, plucked, plugging, plumbed, plunder, plundering, plunge, po, pocket, poh, poignantly, point, pointed, pointedly, points, poise, poison, poisonous, polar, polarities, polarity, pole, poles, policies, policy, polish, polished, polishedly, polishing, polite, politeness, political, politics, polluted, pomp,

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pompous, pond, ponderous, pool, pools, poor, poorer, poorest, populace, populace's, popular, populated, population, pork, port, portal, portals, portend, portentous, portents, portion, portions, portray, portrayed, pose, poses, posing, posited, position, positioned, positioning, positions, positive, possess, possessed, possesses, possessing, possession, possessions, possessive, possessiveness, possessor, possibilities, possible, possibly, posted, posterity, posture, pot, pot's, potencies, potency, potential, potentialities, potentiality, potentially, potentials, potholes, pots, pottery, poultry, pounce, pounced, pound, pour, pours, poverty, power, powerful, powerfulness, powerless, powers, practical, practically, practice, practiced, practices, practician, practicians, practicing, practise, practised, practisers, practises, practising, practitioners, praise, praise-worthy, praised, praises, praiseworthy, praising, prancing, prayed, pre-creation, pre-emptive, pre-empty, pre-matured, preach, preaches, preaching, precarious, precede, preceded, precedence, precedents, precedes, preceding, precept, precepts, precious, preciously, precipitate, precisely, precision, preconceived, preconceptions, precursor, predator, predatory, predecessor, predicament, predict, predicting, predictive, predilections, predisposed, predisposition, predominance, preeminent, preemptive, prefecture, prefectures, prefer, preferable, preference, preferences, preferred, prefers, pregnant, prehistoric, prejudice, prejudiced, prejudices, premanifest, premature, prematurely, premier, premium, preoccupied, preparation, preparatory, prepare, prepared, prepares, preparing, prepossession, presage, prescience, presence, present, present-day, presentation, presented, presenting, presently, presents, preservation, preserve, preserved, preserver, preserves, preserving, preside, presided, presides, presiding, press, pressed, presses, pressing, pressure, prestige, prestigious, presume, presumed, presuming, presumption, presumptuous, pretend, pretenders, pretending, pretends, pretense, pretenses, pretension, pretensions, pretentiousness, prettifies, prettify, pretty, prevail, prevailed, prevailing, prevails, prevalence, prevalent, prevent, preventing, prevents, previous, previously, prey, preying, price, priceless, pricking, prickly, pride, prideful, prides, priest, primal, primarily, primary, prime, primeval, primitive, primordial, prince, princely, princes, principal, principle, principled, principles, prints, prior, priority, pristine, private, privilege, prize, prized, prizes, prizing, proactivity, probably, probe, probes, probing, probity, problem, problems, procedure, proceed, proceeded, proceeding, proceedings, proceeds, process, processes, processing, procession, processions, proclaim, proclaiming, procreates, procure, procures, procuring, prodigal, prodigious, produce, produced, producer, produces, producing, product, production, productive, products, professional, proficient, profile, profit, profit-seeking, profitable, profited, profiteering, profiting, profits, profound, profoundest, profoundly, profoundness, profundities, profundity, profuse, profusely, profusion, progenitor, progeny, progress, progresses, progressive, progressively, prohibited, prohibition, prohibitions, prohibitive, prohibitory, project, projecting, projects, prolific, prolong, prolonging, prominence, prominent, promise, promise-breaking, promise-giving, promise-keeping, promises, promising, promissory, promote, promoted, promotes, promoting, promotion, promptly, promulgated, prone, proof, prop, propagate, propagated, propagation, propelled, propensities, proper, properly, properties, property, prophecies, prophecy, prophesy, prophets, propitious, proportion, proportions, propounds, propped, proprietary, proprieties, propriety, prosecuted, prospects, prosper, prosperity, prosperous, prospers, prostrate, protean, protect, protected, protecting, protection, protective, protector, protects, protracted, protruding, proud, proudly, prove, proved, proven, proverb, proverbial, proverbs, proves, provide, provided, providence, providers, provides, providing, province, provision, provision-cart, provisions, provoked, provokes, prowess, proximate, prudence, prudent, prudently, prying, pu, pu-shan, public, publicize, publicly, puddles, puffed, puffs, pugnacious, pull, pulled, pulling, pulls, pumps, punch, puncturing, punished, punishes, punishment, punitive, puny, pupils, purchase, pure, purely, pureness, purest, purge, purging, purified, purify, purifying, purity, purpose, purpose-oriented, purposed, purposeful, purposeless, purposely, purposes, pursue, pursued, pursuer, pursuers, pursues, pursuing, pursuit, pursuits, push, pushed, pushes, pushing, put, puts, putting, puzzle, puzzled

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qi, quake, quaked, qualified, qualify, qualities, quality, quandary, quarrel, quarreling, quarrels, quarrelsome, quartered, quarters, queen, queer, quest, questing, question, questions, quests, queuing, quibble, quibbles, quick, quicken, quickened, quickening, quicker, quickly, quiescence, quiescent, quiescently, quiet, quieting, quietist, quietly, quietness, quiets, quietude, quintessence, quintessential, quipu, quit, quite, quivers, quo

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rabble-rouser, rabid, racehorses, races, racing, radiance, radiant, radiate, rage, ragged, rain, rain-storm, rainfalls, rains, rainstorm, raise, raised, raises, raising, rally, rambling, rampant, rancor, range, rank, ranking, ranks, rapacious, rapacity, rapid, rapids, rare, rarefied, rarely, rareness, rarer, rarest, rarities, rarity, rash, rashly, rashness, rate, rather, rationality, rationally, ravine, ravines, raw, ray, rays, razor, razor-sharp, re-become, re-establish, reach, reached, reaches, reaching, react, read, readily, readiness, ready, readying, reaffirm, real, realised, realistic, realities, reality, realization, realize, realized, realizes, realizing, really, realm, reap, rear, reared, rearing, rears, reason, reasonable, reasonably, reasoning, reasons, reassure, reassures, rebel, rebellion, rebellious, rebirth, rebound, recall, receded, receding, receipt, receivable, receive, received, receives, receiving, reception, receptive, receptiveness, receptivity, recess, recipient, reciprocal, reciprocally, reckless, recklessly, recklessness, reckoner, reckoning, reckons, recognised, recognition, recognizable, recognize, recognized, recognizes, recognizing, recoil, recoils, recommend, recommended, recommending, recompense, recompensing, reconcile, reconciled, reconciliation, reconciling, recondite, record, record-keeping, recording, records, recover, recovers, rectification, rectified, rectify, rectifying, rectitude, recurrence, recurrences, redeem, redeeming, redeems, redemption, rediscover, rediscovered, rediscovery, redressed, reduce, reduced, reduces, reducing, reduction, redundant, reed, refer, reference, referenced, referent, referred, referring, refers, refill, refills, refine, refined, refinements, reflect, reflects, reflexivity, reform, reformed, reforms, refrain, refrains, refreshed, refreshes, refreshing, refuge, refusal, refuse, refuses, refusing, refuted, regain, regaining, regal, regard, regarded, regarding, regardless, regards, regenerate, regeneration, region, regions, regressive, regret, regretful, regrettable, regular, regularity, regulate, regulated, regulating, regulation, regulations, rehabilitation, reign, reigned, reigns, rein, reinforcement, reinforcing, reinspects, reintegration, reinvigorate, reject, rejected, rejection, rejects, rejoice, rejoices, rejoicing, rejuvenate, rejuvenated, rekindle, relapsing, relate, relates, relating, relation, relational, relations, relationship, relationships, relative, relatives, relax, relaxed, relaxing, release, released, releases, releasing, relegated, relegates, relentless, relentlessly, reliability, reliable, relied, relief, relies, relieving, religion, religious, relinquish, relinquishes, relish, relishing, reluctance, reluctant, reluctantly, rely, relying, remade, remain, remained, remaining, remains, remark, remarks, remedied, remedies, remedy, remember, remembered, remembering, remembers, remembrance, remind, reminds, remiss, remittance, remnant, remnants, remorse, remote, remotely, remotest, remove, removed, removes, ren, rend, render, rendered, rendering, renders, rendezvous, renew, renewal, renewed, renewing, renews, renounce, renounced, renounces, renouncing, renown, rent, renunciation, repaid, repair, repaired, repairs, repay, repaying, repayment, repays, repeat, repeated, repeatedly, repelled, repercussion, repercussions, repetitive, repetitively, replace, replaced, replacement, replaces, replenish, replenished, replenishes, replenishing, replenishment, repletion, reply, replying, report, reporting, repose, reposeful, represent, representation, represents, repress, repressed, reproach, reproaches, reproduce, reproducibility, reproduction, reproductive, repudiate, repudiation, repugnant, reputation, require, required, requirements, requires, requiring, requital, requite, requited, requites, rescue, rescuing, research, researched, resemblance, resemble, resembled, resembles, resembling, resent, resentful, resentment, reservation, reserve, reserved, reservedly, reservoir, residence, residences, resides, residual, residue, resign, resignation, resist, resistance, resistant, resolute, resolutely, resolution, resolve, resolved, resolving, resonance, resonant, resonates, resort, resorting, resorts, resound, resounded, resource, resourceful, resources, respect, respectable, respected, respectful,

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respectfully, respecting, respective, respectively, respects, respite, respond, responded, responding, responds, response, responses, responsibilities, responsibility, responsible, responsive, responsiveness, rest, restful, resting, restless, restlessly, restlessness, restore, restored, restores, restoring, restrain, restrained, restraining, restrains, restraint, restrict, restricted, restricting, restriction, restrictions, rests, result, results, resume, retain, retaining, retains, retaliate, retaliation, retaliatory, retention, reticence, reticent, retinue, retire, retired, retires, retiring, retrace, retreat, retreating, retribution, retrograde, return, returned, returning, returns, reveal, revealed, revealing, reveals, revels, revenge, revere, revered, reverence, reverence-inspiring, reverent, reveres, revering, reversal, reverse, reversed, reverses, reversing, reversion, revert, reverted, reverting, reverts, reviews, revigorating, revile, revisits, revitalization, revoked, revolt, revolution, revolving, reward, rewarding, rewards, rhetoric, rhetorically, rhino, rhinoceros, rhinoceroses, rhinos, rhythm, rhythmic, rich, richer, riches, richest, richly, richness, rid, ridding, ride, riders, rides, ridicule, ridiculed, ridicules, ridiculous, riding, rids, rife, riffling, right, right-hand, right-minded, righteous, righteously, righteousness, rightful, rightly, rightness, rights, rigid, rigidity, rigidly, rigorous, riotous, riots, rip, ripen, ripening, ripens, rippling, rise, rise-and-fall-coupling, rises, rising, risings, risk, risked, risks, rite, rites, ritual, ritualism, ritualist, ritually, rituals, rival, rival's, rivaling, rivalry, rivals, river, riverbeds, rivers, rivet, rivulets, road, roads, roam, roar, roars, rob, robbed, robber, robber's, robberies, robbers, robbery, robbing, robe, robes, robs, robust, rock, rock's, rocket-fuel, rocks, rod, rods, rogues, role, roll, rolled, rolled-up, rolling, rolls, romance, room, room's, roomful, rooms, roosters, root, rooted, rootedness, rooting, rootlet, roots, rope, ropes, rose, roster, rot, rotate, rotated, rotten, rough, roughly, roughshod, round, rounded, roundly, rounds, roused, routinely, routines, row, royal, royally, royalty, ruddy, rude, rudely, ruffling, rugged, ruin, ruined, ruining, ruinous, ruins, rule, ruled, ruler, ruler's, rulers, rulership, rules, ruling, rumble, rumbling, run, runner, running, runs, rush, rushes, rushing, rust, rustic, rut, ruthful, ruthless, ruts

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s, sackcloth, sacred, sacrifice, sacrifices, sacrificial, sad, saddened, saddle, sadness, safe, safeguard, safeguarded, safeguarding, safeguards, safekeeping, safely, safest, safety, sagacious, sagaciousness, sagacity, sage, sage's, sagehood, sageliness, sageness, sages, said, saint, sainthood, saintliness, sake, sale, salutary, salute, salvation, same, sameness, san, sanctified, sanction, sanctuary, sap, sapiens, sapients, sapling, sated, satiate, satiated, satiation, satiety, satisfaction, satisfactory, satisfied, satisfies, satisfy, satisfying, saturated, saturation, savage, save, saved, saver, saves, saving, savior, saviour, savor, savoring, savory, savour, savourless, sawed, sawn, say, saying, sayings, says, scale, scales, scan, scanty, scar, scarce, scarcely, scarcity, scare, scared, scatter, scattered, scatters, scenarios, scene, scenery, scenes, scent, scheme, schemer, schemer's, schemers, schemes, scheming, scholar, scholar-doer, scholar-doers, scholars, scholarship, scholarships, schooled, schoolmaster, scope, scored, scoring, scorn, scorpions, scourge, scramble, scrap, scrape, scraping, scratch, scream, screaming, screams, scriptures, scrupulous, scrutinize, scrutinized, scrutinizing, scrutiny, se, sea, seafood, seal, sealed, sealing, seals, seam, seamless, search, searched, searchers, searching, searchingly, seas, season, seasons, seat, seated, seats, second, second-class, second-in-command, second-rate, secondary, seconds, secrecy, secret, secretive, secretly, secrets, sections, secular, secure, secured, securing, security, sedentary, seduce, sedulously, see, seed, seedling, seeds, seeing, seek, seeker, seeking, seeks, seem, seemed, seeming, seemingly, seems, seen, seers, sees, segmented, seize, seized, seizes, seizing, seldom, selected, selects, self, self's, self-absorbed, self-abstaining, self-address, self-aggrandisement, self-aggrandizement, self-aggrandizes, self-aggrandizing, self-approbation, self-approver, self-asserter, self-assertion, self-assertive, self-assured, self-aware, self-becoming, self-boaster, self-boasting, self-caused, self-claiming, self-complacency, self-complacent, self-conceit, self-conceited, self-concern, self-confident, self-conscious, self-contained, self-contented, self-contentment, self-control, self-cultivation, self-culture, self-defense, self-definition, self-deprecating, self-destruction, self-develop, self-

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development, self-devoted, self-display, self-displayer, self-displaying, self-distinction, self-effacing, self-esteem, self-evident, self-exaltation, self-exalting, self-existent, self-free, self-fulfillment, self-fulfilment, self-glorified, self-governs, self-guided, self-importance, self-important, self-imposed, self-improvement, self-improvements, self-indulgence, self-interest, self-interested, self-interests, self-justifies, self-justifying, self-knowledge, self-love, self-manage, self-mastery, self-obsessed, self-opinionated, self-opinioned, self-ordered, self-parade, self-perpetuation, self-pleased, self-possessed, self-praise, self-praising, self-preoccupations, self-preservation, self-promoting, self-promotion, self-prosper, self-reflection, self-regulates, self-respect, self-respecting, self-restraint, self-revealing, self-righteous, self-righteousness, self-satisfied, self-seeing, self-serves, self-serving, self-simplify, self-so, self-styled, self-subsistent, self-sufficient, self-sustaining, self-touting, self-touts, self-transformation, selfhood, selfish, selfishness, selfless, selflessly, selflessness, sell, selves, semblance, semblances, semen, semen-like, send, sends, senior, sensations, sense, sense-appealing, senseless, senses, sensibility, sensibly, sensing, sensitive, sensitivity, sensory, sensual, sensuous, sent, sentence, sentence-makers, sentiment, sentimental, separable, separate, separated, separately, separates, separating, separation, sequence, sequences, seraglios, serenad'd, serene, serenely, serenity, series, serious, serious-minded, seriously, seriousness, serpents, servant, servants, serve, served, server, servers, serves, service, services, servility, serving, servitor, set, set-to, sets, setting, settings, settle, settled, settlement, settlements, settles, settling, seven, sever, several, severe, severed, severity, sex, sexes, sexual, shabbily, shabby, shade, shades, shadow, shadowy, shaft, shake, shaken, shall, shallow, shallowness, shallows, shalt, shame, shameful, shameless, shams, shan, shang, shape, shaped, shapeless, shapes, shaping, share, shared, shares, sharing, sharp, sharp-bladed, sharp-cornered, sharpen, sharpened, sharpening, sharpens, sharper, sharpest, sharpness, shatter, shattered, shatters, she, shed, sheer, sheerest, shell, shelter, sheltered, shelters, shen, sheng, shepherd, shi, shield, shielded, shields, shifted, shifty, shih, shih-yu-san, shimmers, shine, shines, shining, shiny, ships, shirt, shiveringly, shock, shocked, shocking, shoot, shoots, shoring, short, short-cut, short-lived, shortage, shortcoming, shortcomings, shortcut, shortened, shortness, shot, shou, should, shoulder, shouldered, shoulders, shouldn't, shout, shovel, shovelful, show, showed, shower, showered, showering, showers, showing, showman, shown, shows, showy, shrewd, shrewdest, shrewdness, shrill, shrine, shrines, shrink, shrinking, shrinks, shriveled, shrivelled, shrouded, shrunk, shrunken, shu, shui, shun, shunned, shuns, shut, shuts, shutting, shy, siblings, sick, sick-minded, sick-mindedness, sickening, sickness, side, side-by-side, sides, sidetracked, sidetracks, sigh, sight, sight-seeing, sighted, sightless, sights, sign, signalize, signalizes, signet, significance, significant, signifies, signs, silence, silent, silently, silk, silly, similar, similarities, similarity, similarly, simmers, simple, simple-minded, simpler, simplest, simpleton, simpleton's, simplicity, simplification, simplified, simplifies, simplify, simplifying, simply, simulacrum, simultaneous, simultaneously, sin, since, sincere, sincerely, sincerity, sinews, single, single-heartedly, single-mindedly, singles, singly, singular, singularly, sinister, sink, sinking, sinned, sinners, sins, sir, sit, site, sits, sitting, situate, situated, situates, situation, situations, six, size, sizes, sketch, skilful, skilfully, skill, skilled, skillful, skillfully, skillfulness, skills, skipped, sky, slack, slain, slaughter, slaughtered, slaughtering, slaves, slay, slaying, slays, sleep, sleeve, sleeves, sleight-of-hand, slice, slight, slightest, slighting, slim, slip, slips, slow, slow-breathing, slow-witted, slowest, slowly, sluggish, slurs, sly, slyness, small, smaller, smallest, smallness, smart, smartness, smell, smile, smiled, smiles, smites, smooth, smoothed, smoothening, smoothly, smooths, smug, snake, snakes, snap, snare, snatch, sneak, sneered, snorting, snow, snug, so, so-called, soaked, soaring, sober, social, socialize, societies, society, soft, soften, softened, softening, softens, softer, softest, softness, soil, soil-shrines, soiled, sold, soldier, soldierly, soldiers, solely, solemn, solemnity, solemnly, solid, solidest, solidifies, solidify, solidity, solidly, solidness, solipsists, solitaire, solitary, solve, solved, some, somebody, somehow, someone, someone's, something, sometimes, somewhere, son, sons, soon, sooner, sophisticated, sophistication, sophistry, sophists, sorcerers, sorcerous, sorcery, sordid, sorrow, sorrow-laden, sorrow-stricken, sorrowful, sorrows, sorry, sort, sorts,

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sought, soul, souls, sound, sounded, sounding, soundless, sounds, sour, source, source-root, sources, south-west, sovereign, sovereigns, sovereignty, sow, sowed, sower, sown, sows, space, spaced, spaceless, spaces, spacious, spaciousness, spadeful, span, span's, spanning, spans, spare, spared, sparing, sparingly, sparingness, spark, sparkles, sparse, sparse-meshed, sparsely, sparser, spasmodic, speak, speaker, speakers, speaking, speaks, spears, special, specialists, specialized, specialties, specific, specimens, specious, speck, spectacles, spectacular, specter, spectral, spectre, speculations, speech, speeches, speechless, speechlessness, speed, speeding, speedy, spelled, spend, spending, spends, spendthrift, spent, spheres, spic, spiders, spill, spilling, spirit, spirit-like, spirit-thing, spiritless, spirits, spiritual, spirituality, spiritualized, spiritually, spite, splendid, splendidly, splendor, splendorous, splendour, split, splits, splitting, spoil, spoiled, spoiling, spoils, spoke, spoken, spokes, spontaneity, spontaneous, spontaneously, sport, spot, spotless, spots, spotted, spouses, sprang, spread, spreaded, spreads, sprightly, spring, springs, springtime, sprinkle, sprout, spurious, spurn, spurned, spurns, squabble, squall, square, square-edged, squareness, squares, squarest, squeeze, stab, stabilised, stability, stabilized, stable, stables, stacked, stage, staged, stages, stagnant, stagnation, stain, stainless, stains, stalk, stalking, stalks, stall, stallion, stallions, stamina, stammer, stammering, stance, stand, standard, stander, standing, standings, standpoint, stands, star, stare, staring, stark, stars, start, started, starting, startle, startled, startles, startling, starts, starvation, starve, starved, starvers, starving, state, state's, stated, stately, statement, statements, states, statesmen, static, station, stationed, statues, status, statutes, stay, stayed, staying, stays, stead, steadfast, steadfastly, steadfastness, steadily, steadiness, steady, steal, stealing, steals, stealthy, steeds, steeliest, steeliness, steely, steeped, steer, steers, stem, stems, step, step-by-step, stepping, steps, sterility, steward, stick, sticking, sticks, stiff, stiffest, stiffness, still, stilled, stilling, stillness, stimulating, stimulations, stimuli, sting, stinginess, stings, stingy, stint, stir, stirred, stirring, stirs, stock, stock-in-trade, stocking, stocks, stolen, stolid, stomach, stomachs, stone, stone-chimes, stones, stood, stoop, stooped, stooping, stop, stopped, stopping, stopple, stopples, stops, storage, store, storehouse, storehouses, stores, storeys, stories, storing, storm, stormy, story, stove, straddle, straddles, straight, straight-forward, straightaway, straighten, straightened, straightens, straightest, straightforward, straightforwardly, straightforwardness, straightly, straightness, strain, straining, strains, strand, strange, stranger, strangers, stratagem, stratagems, strategic, strategies, strategist, strategists, strategists'saying, strategizing, strategy, straw, straw-dogs, straw-made, strawdogs, stray, strayed, straying, strays, stream, streamlets, streamlining, streams, street, streets, strength, strengthen, strengthened, strengthening, strengthens, strengths, strenuously, stretch, stretched, stretches, stretching, strict, strictly, stride, strides, striding, strife, strike, strikes, string, stringent, stringing, strings, stripped, stripping, strips, strive, strives, striving, strokes, strong, strong-minded, strong-willed, stronger, strongest, strongly, strove, structure, struggle, struggles, struggling, strutting, stub, stubborn, stubbornly, studded, student, students, studies, study, studying, stuff, stuffing, stuffs, stumble, stumbled, stung, stupefy, stupid, stupidity, sturdy, stutter, stuttering, style, styled, stylish, su, subdue, subdued, subdues, subduing, subject, subjecting, subjection, subjective, subjects, subjugate, subjugated, subjugation, sublime, sublimity, submerge, submerged, submission, submissive, submissiveness, submit, submits, submitted, submitting, subordinate, subordinated, subordinates, subordination, subscribe, subsequently, subservient, subsist, subsisted, substance, substanceless, substances, substantial, substantiate, substantiated, substantive, substitute, substitutes, substituting, subtle, subtleness, subtlest, subtleties, subtlety, subtly, subtract, subtracting, suburbs, succeed, succeeded, succeeding, succeeds, success, successes, successful, successfully, succession, successively, succors, succour, succours, succumb, succumbing, such, sudden, suddenly, suffer, suffered, suffering, suffers, suffice, suffices, sufficiency, sufficient, sufficiently, sufficing, suffuse, suffuses, suffusing, suggests, sui, suitability, suitable, suits, sullied, summarily, summary, summative, summit, summon, summoned, summoning, summons, sumptuous, sun, sunken, super, superabundance, superabundant, superb, superbly, supercilious,

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superficial, superficialities, superficiality, superficially, superficies, superfluous, superior, superiority, superiors, supernal, supernatural, supertramp, supervise, supplant, supplants, supple, supplement, supplementary, supplemented, supplements, suppleness, supplied, supplies, supply, supplying, support, supported, supporting, supports, suppose, supposing, suppress, suppressed, suppresses, suppressing, suppression, supremacy, supreme, supremely, sure, surely, surety, surface, surfeit, surfeited, surpass, surpassed, surpasses, surpassing, surplus, surpluses, surprise, surprised, surprises, surrender, surround, surrounded, surrounding, surroundings, surrounds, survey, surveyed, survival, survivals, survive, survived, survives, survivors, suspend, suspended, suspicion, sustain, sustained, sustainer, sustaining, sustains, sustenance, swallow, swallowed, sway, swayed, swearing, sweep, sweepingly, sweet, sweeter, sweetest, swell, swelling, swept, swerve, swerving, swift, swiftly, swinging, swollen, swollen-headed, swoop, sword, sword-edge, swords, symbol, symbol-of-rank, symbolize, symbolized, symbolizes, sympathy, symptoms, system, systems, szu

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t, t'ai, t'ai-lao, t'an, t'ao, t'eh, t'i, t'ien, t'o, t'u, t'ung, ta, taboos, taciturn, taciturnity, tackle, tackled, tackling, tactician, tactics, tactless, tai, tai-chi, tail, tailor, tainted, take, taken, taker, takes, taking, tale, talent, talented, talents, tales, talk, talked, talkers, talking, talks, tall, taller, tallest, tallies, tallness, tally, taming, tamper, tampered, tampering, tampers, tandem, tangible, tangled, tangles, tantalization, tantalized, tantalizer, tantalizing, tao, tao's, tao-believer, tao-followers, tao-practician, tao-practician's, tao-practicians, tao-practitioners, taoism, taoist, taoists, taoku, taoless, taproot, tares, target, targeted, tarnish, tarnished, task, tasks, taste, taste-less, tasted, tasteful, tasteless, tastelessness, tastes, tasting, tasty, tattered, taught, taut, tax, tax-collection, tax-grain, taxation, taxed, taxes, taxing, te, tê, te's, te-like, teach, teacher, teachers, teaches, teaching, teachings, team, teams, tear, tears, technics, technique, techniques, technologies, teeming, teeth, teh, teh's, tell, telling, tells, temper, temperance, tempered, tempering, tempers, tempest, temple, temporarily, tempt, temptation, temptations, tempted, tempting, ten, ten-thousand-carriage, ten-thousand-chariot, tend, tendencies, tendency, tender, tender-hearted, tenderest, tenderhearted, tenderheartedness, tenderly, tenderness, tending, tendons, tendrils, tends, tenet, tenets, tenfold, tens, tense, tensed, tensing, tension, tentative, tentatively, tenth, tenths, tenuous, termed, terminate, terminology, terms, terrace, terraces, terrible, terribly, territories, territory, terror, terrorize, test, tested, testing, text, textbook, th, than, thanked, thanks, that, that's, that-which-has-no-crevice, that-which-has-no-opening, that-which-is-without-form, thaw, thawing, the, theft, thefts, their, theirs, them, theme, themselves, then, thence, thenceforth, theories, theorize, theorized, theorizing, theory, there, there's, thereby, therefore, therein, thereof, therewith, these, they, they'd, they'll, they're, they've, thick, thick-headed, thick-skinned, thickest, thickness, thief, thievery, thieves, thin, thing, thinghood, thingness, things, think, thinking, thinks, thinness, thinnest, thinning, third, third-class, third-rate, thirsting, thirteen, thirty, thirty-spoke, this, thistles, thither, thorn, thorns, thorny, thorough, thoroughbred, thoroughbreds, thoroughly, thoroughness, those, thou, though, thought, thoughtful, thoughtlessly, thoughts, thousand, thousand-li, thousand-mile, thousands, thread, thread-head, threadbare, threads, threat, threaten, threatened, threatening, threats, three, three-tenths, threefold, threshold, threw, thrift, thriftiness, thrifty, thrilled, thrive, thrives, thriving, throat, throne, thrones, through, throughout, throw, thrower's, throwing, thrown, throws, thrust, thrusting, thunderstorm, thus, thwarted, thy, ti, tiandan, tide, tides, tie, tied, tier, tiers, ties, tiger, tigers, tight, tightened, tighter, tightly, till, tilled, tilling, tilting, timber, time, time-tested, timeless, timeliness, timely, times, timid, timidly, timing, ting, tingling, tiniest, tinkle, tinsel, tiny, tip, tip-toe, tiptoe, tiptoed, tiptoes, tire, tired, tireless, tirelessly, tires, tiresome, tiring, tis, tithing, title, titled, titles, to, today, today's, together, toil, token, tokens, told, tolerance, tolerant, tolerated, tolerates, tone, toneless, tones, tongue, tongue-tied, tongues, too, too-long, too-short, took, tool, tools, tooth, top, topple, toppled, topsy-turvy, torn, torrential, torrents, tortoise, tortuous, tortured, tossed, total, totally, totter, touch, touched, touching, tough,

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toughening, toughens, tout, tow, toward, towards, tower, towers, town, towns, trace, traced, traceless, traces, track, tracks, trade, traded, tradition, traditional, traditions, traffic, trafficking, trail, trailing, trails, train, trains, trait, traits, tramp, tramped, tranquil, tranquility, tranquilize, tranquillity, tranquillize, tranquillized, tranquilly, transact, transacting, transcend, transcendent, transcendental, transcendentally, transcending, transcends, transform, transformation, transformed, transforming, transforms, transgressed, transgressing, transgression, transgressions, transient, transitory, transmutation, transmute, transparency, transparent, transpires, trapping, trappings, trash, travel, traveled, traveler, travelers, traveling, traveller, travelling, travels, treacheries, tread, treading, treasure, treasured, treasures, treasuring, treasury, treat, treated, treating, treatment, treats, tree, trees, trend, trespass, trespassed, trial, trials, tribal, tribulations, tributaries, tribute, tributes, trickery, trickily, tricks, tricky, tried, tries, trifle, trifling, trimmings, trinity, trip, trips, triumph, triumphant, triumphantly, triumphing, triumphs, trivial, trodden, troop, troops, trouble, troubled, troubles, troublesome, troubling, truce, true, truer, truest, truism, truly, trumpet, truncate, truncated, trunk, trunks, trust, trusted, trustee, trusteeship, trustful, trustfulness, trusting, trusts, trustworthiness, trustworthiness's, trustworthy, truth, truthful, truthfully, truthfulness, try, trying, ts'u, ts'un, tsai, tsan, tsao, tse, tsê, tso, tsu, tsui, tsung, tu, tube, tui, tuition, tumbled, tumbling, tumor, tumors, tumour, tumours, tumult, tumults, tune, tung, tunic, tunnel, turbid, turbidity, turbulence, turbulent, turgid, turmoil, turn, turned, turning, turning-point, turnings, turns, twas, twigs, twine, twist, twisted, twisty, two, two-arms, twofold, twould, tying, type, types, typical, typifies, tyranny, tyrant, tz'u, tze, tzu, tzu-cheng, tzu-hua, tzu-jan, tzu-p'u

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ubiquitous, ugliness, ugly, ull, ulterior, ultimate, ultimately, ultimates, un, un-governed, un-learned, unabated, unable, unaccountable, unacknowledged, unadorned, unaffected, unafraid, unalterable, unambitious, unassertively, unassuming, unattached, unattainable, unattainably, unattractive, unavoidable, unavoidably, unaware, unawarely, unbalanced, unbearable, unbegun, unbelief, unbelievable, unbending, unbent, unbiased, unblock, unborn, unbroken, uncanny, uncarved, unceasing, unceasingly, uncentered, uncertain, unchangeable, unchanged, unchanging, unclarity, unclean, unclear, uncomfortable, uncommitted, unconcealed, unconcern, unconcerned, unconditional, unconditionally, unconditioned, unconquerable, unconscious, unconstrained, uncontentious, uncontrollable, unconventional, unconventionally, uncounted, uncouth, uncrafty, uncultivated, undamaged, undeceiving, undecided, undecorated, undefined, under, under-estimate, under-estimating, under-provided, underdog, underestimate, underestimated, underestimates, underestimating, underestimation, undergo, undergoes, undergoing, underground, underlies, underlings, underlying, undermined, underneath, underprivileged, underside, understand, understanding, understands, understood, undertake, undertaken, undertakes, undertaking, undertakings, undervalue, undesirable, undesired, undeveloped, undifferentiated, undisciplined, undiscriminating, undispelled, undistinguished, undistracted, undisturbable, undisturbed, undivided, undo, undoes, undone, undressed, undue, undyed, undying, uneasy, uneducable, unemployed, unending, unendingly, unenlightened, unerring, unerringly, uneven, unevolved, unexcitable, unexcited, unexpectancy, unexpected, unfailing, unfairness, unfaithful, unfastened, unfathomable, unfavored, unfearful, unfeeling, unfilled, unfinished, unfit, unfitting, unfold, unfolding, unfoldment, unforeseen, unformed, unfortunate, unfortunately, unfulfilled, unfulfilling, ungoverned, ungracious, ungraciousness, unhappy, unharmed, unheard, unheeded, unhewn, unholiness, unholy, unhurried, unification, unified, unifies, unify, unifying, unilluminating, unimaginable, unimpaired, unimportant, unimpressed, unintelligent, unintentionally, uninteresting, uninviting, union, unique, uniquely, uniqueness, unison, unitary, unite, united, unites, uniting, unity, universal, universality, universally, universe, unjustly, unkind, unkindness, unknowable, unknowing, unknown, unknown-existence, unlearn, unlearnable, unlearned, unleashes, unless, unlike, unlikely, unlimited, unlock, unlocked, unloose, unlucky, unlustful, unmanifest,

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unmeasurable, unmistakably, unmovable, unmoved, unnamable, unnameable, unnamed, unnatural, unnaturally, unnecessary, unnoticed, unobstructed, unobtrusive, unoccupied, unoccupiedness, unpleasant, unpredictable, unprejudiced, unprepared, unpretentious, unpretentiousness, unprocessed, unprofitable, unprotestingly, unqualified, unquenchable, unquestionably, unquiet, unravel, unraveling, unravels, unreachable, unreal, unreality, unreasonable, unrecognised, unrecognizable, unrefined, unreflecting, unrest, unrestrained, unrevealed, unruffled, unruliness, unruly, unsaved, unscathed, unscrupulous, unscrupulously, unseen, unselfish, unselfishness, unsettled, unshakable, unsheathing, unsolved, unsophisticated, unspecified, unspoiled, unspoken, unsteady, unstirred, unsubstantiated, unsupported, unsure, unsuspecting, unswayed, unswerving, unswervingly, untainted, untamable, untangle, untangles, untaught, unterminable, unthinkable, untie, untied, unties, until, untilled, untimely, untiring, untiringly, unto, untouched, untraceable, untrained, untrustworthy, untruth, untying, unused, unusual, unvarying, unveiling, unveils, unvirtuous, unwanted, unwavering, unwaveringly, unwearily, unwearying, unwilling, unwillingness, unwinding, unwise, unworn, unworthiness, unworthy, unwrought, unyielding, up, upheld, uphold, upon, upper, upright, uprightness, uprising, uproot, uprooted, uproots, upset, upside, uptorn, upward, upwards, urge, urgently, us, usable, usage, use, useable, used, useful, usefulness, useless, uselessly, user, uses, usher, using, usually, usurp, usurping, utensil, utensil's, utensils, utilises, utility, utilizations, utilize, utilized, utilizing, utmost, utopia, utter, utterable, utterance, utterances, uttered, uttering, utterly, utters

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vacancy, vacant, vacuity, vacuous, vacuum, vague, vaguely, vagueness, vain, vainglorious, vainly, vale, valiant, valid, validity, valley, valley's, valleys, valor, valuable, valuables, value, valued, values, valuing, vanguard, vanish, vanished, vanishes, vanities, vanity, vanquish, vanquished, vanquisher, vanquishes, vanquishing, vans, vapor, vapors, variance, variation, variations, varied, variety, various, vary, vassalage, vast, vast-spreading, vastly, vastness, vasts, vaunt, vaunting, vaunts, vegetable, vegetation, vehicle, vehicles, veil, veiled, veneer, venerability, venerable, venerate, venerated, venerating, veneration, vengeful, venomous, vent, venture, ventures, venturing, verbal, verbalized, verbally, verbosity, verge, verges, verily, veritable, verities, versa, versatile, versatility, verse-makers, versed, very, vessel, vessel's, vessels, vested, vexation, vexations, viable, viand, vibrant, vibrates, vice, vicious, victim, victims, victor, victories, victorious, victoriously, victors, victory, victory-bound, view, viewed, viewpoint, viewpoints, views, vigilance, vigilant, vigor, vigorous, vigorously, vigour, vilifying, village, village's, villagers, villages, vim, violate, violates, violation, violence, violent, violently, vipers, virgin, virile, virility, virtually, virtue, virtue's, virtue-conscious, virtueless, virtues, virtuous, virtuously, virtuousness, visible, vision, visit, visitation, visited, visiting, visitor, visitors, visits, visual, visualized, vital, vitalities, vitality, vitalized, vitalizing, vitiate, vivacity, vivid, vogue, voice, voiced, voices, void, voided, volition, volubly, volumes, voluminous, voluntarily, voracious, vous, vowels, vulgar, vulnerable, vying

w

w, wade, wading, wafting, wage, wages, waggons, wagon, wagons, waif, wail, wailing, waists, wait, waiting, wake, walk, walked, walker, walkers, walking, walks, wall, walled-in, wallow, walls, wander, wanderer, wandering, wanders, waned, wanes, wang, wang-pi, waning, want, wanted, wanting, wanton, wantonly, wants, war, war-horses, war-wagons, ward, ware, warehouses, wares, warfare, warlike, warm, warmed, warmly, warmth, warn, warning, warped, warrior, warriors, wars, wary, was, wash, washing, wasn't, wasps, waste, wasted, wasteful, wastefulness, wasteland, wastes, wasting, watch, watch-towers, watched, watches, watchful, watching, water, water's, waters, waterway, waterways, watery, wavering, wavers, waves, wax, way, way's, wayfarer, wayfarers, wayless, ways, wayside, we, we're, weak, weaken, weakened, weakening, weakens, weaker, weakest, weakness, weaknesses, wealth, wealthiest, wealthy, weapon, weaponless, weaponry, weapons, wear, weareth, wearied, weariness, wearing, wears, weary, wearying, weave, web,

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wedded, weed, weeding, weeds, weedy, weep, weeps, wei, weigh, weighed, weighing, weighs, weight, weighted, weightier, weightless, weighty, weird, weizhao, welcome, welcomed, welcomes, welfare, well, well-balanced, well-being, well-built, well-closed, well-devised, well-embraced, well-established, well-fastened, well-fed, well-formed, well-founded, well-grasped, well-hidden, well-kept, well-mannered, well-nigh, well-ordered, well-prepared, well-preserved, well-rounded, well-ruled, well-shut, well-tied, well-versed, wen, wens, went, were, weren't, what, what's, what-has-no-being, what-leaves-no-opening, whatever, whatsoever, wheel, wheel's, wheels, when, whence, whenever, where, whereas, whereby, wherefore, wherein, whereon, whereto, whereupon, wherever, wherewith, whether, which, whichever, while, whilst, whims, whirling, whirlwind, whisper, whistle, white, whiteness, whitest, whither, whittled, who, who's, whoever, whole, whole-hearted, whole-heartedly, wholehearted, wholeheartedly, wholeness, wholesome, wholly, whom, whomever, whomsoever, whose, whosoever, why, wicked, wickedness, wide, wide-meshed, widely, widespread, widow, widowed, widower, widowers, widowhood, widows, width, wield, wielded, wielder, wielders, wielding, wields, wife, wild, wilderness, wildly, wiles, wilfully, will, willful, willfully, willfulness, willing, willingly, wills, wilt, wily, win, wind, winding, window, windows, winds, windstorm, wine, wing, wings, winking, winking-waning, winner, winners, winning, winnings, wins, winter, wintry, wipe, wiped, wisdom, wisdoms, wise, wisely, wiser, wisest, wish, wished, wishes, wishing, wit, witchcraft, with, withdraw, withdrawing, withdrawn, withdraws, withdrew, wither, withered, withers, withhold, withholds, within, without, withstand, witness, witnessing, wits, witty, wizened, woe, woes, woman, woman's, womanly, womb, womb-door, wombs, women's, won, won't, wonder, wonderful, wonderfully, wonderfulness, wonders, wondrous, wondrously, wont, wood, woodcutter, wooden, woolen, word, word's, wordless, wordlessly, words, wordy, wore, work, workable, worked, worker, workers, working, workmen, works, world, world's, worldlings, worldly, worlds, worn, worn-out, worried, worries, worrisome, worry, worrying, worse, worship, worshipped, worst, worth, worthier, worthily, worthiness, worthless, worthlessness, worthwhile, worthy, would, wouldn't, wound, wounded, wounding, wounds, woven, wrangle, wrap, wrapped, wrath, wrathful, wreathed, wrecker, wrestle, write, writing, writings, written, wrong, wrongdoer, wrongdoers, wronged, wrongly, wrought, wu, wu-chi, wu-chih, wu-ming, wu-wei, wu-yü, wuwei

x

xi, xian, xuan, xuans

y

yan, yang, yang-tze, yao-miao, yards, yea, yeah, year, yearly, yearn, yearning, years, yen, yen-ch'u, yes, yet, yi, yield, yielded, yielding, yieldingly, yields, yin, yin-yang, ying, yo, you, you'd, you'll, you're, you've, you-wei, young, youngsters, your, yours, yourself, yourselves, youthful, yu, yu-chih, yu-ming, yu-yü, yü, yüan, yüeh, yuan, yun, yung

z

zenith, zest

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All Russian words used in corpus: 50,277(of them 9,692 distinct)

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а

а, азарт, азарта, активно, активны, активным, алтарей, алтаря, алчен, амбаров, амбары, аномального, аномальное, аномальным, аномальных, армии, армий, армию, ароматов, аршин, асимметрии, асимметрию, атаковать, аудиенции

б

б, базарной, базаров, бандитов, бахвалится, бахвальство, бахвальством, башню, башня, бдительности, бегают, беготню, беготня, бед, беда, беде, беднее, беднеет, бедным, бедных, беднякам, бедняков, бедствие, бедствий, бедствия, беду, беды, без, безбрежное, безвестность, безвестным, безвидная, безвидный, безвкусно, безвкусное, безгласные, безграничен, безграничная, безграничное, безграничным, бездействие, бездействием, бездействии, бездействия, бездействуют, безделиц, бездеятелен, бездеятельности, бездеятельность, бездеятельным, бездеятельными, бездна, бездна-пучина, бездомный, бездонности, бездонностью, бездумен, беззаботен, беззаконие, беззащитно, беззвучная, беззвучно-пустотное, беззвучное, беззвучной, беззвучности, беззвучный, беззвучным, безликая, безмерно, безмолвна, безмолвная, безмятежно, безмятежно-покойно, безмятежное, безмятежности, безмятежность, безмятежностью, безнравственны, безнравственные, безнравственный, безнравственных, безо, безобразно, безобразное, безопасного, безопасности, безразличен, безрассуден, безрассудно-дерзкий, безрассудности, безрассудством, безумие, безумия, безумной, безумство, безучастным, безымянен, безымянная, безымянно, безымянное, безымянной, безымянности, безымянность, безымянным, безыскусен, безыскусная, безыскусность, безыскусным, безыскусственную, белизна, белое, берегли, берегу, берегут, бережёт, бережлив, бережливости, бережливость, бережливостью, бережливые, бережливым, бережно, берет, берется, беречь, берешь, берите, берут, берутся, беря, бесконечна, бесконечно, бесконечное, бесконечном, бесконечность, бесконечны, бесконечный, бесконечным, бескорыстен, бескорыстны, бескрайности, бескрайность, беспечность, бесплодного, беспокоить, беспокойного, беспокойств, бесполезно, бесполезным, беспомощно, беспомощным, беспомощными, беспорочен, беспорядка, беспорядков, беспорядку, беспорядок, беспорядочно, беспредел, беспредельна, беспредельно, беспредельное, беспредельному, беспрестанно, беспристрастен, беспристрастный, беспристрастным, беспромежуточным, бессильно, бессловесное, бессменным, бессмертен, бессмысленного, бесстрастен, бесстрастие, бесстрастии, бесстрастия, бесстрастно, бесстрастностью, бесстрастны, бесстрастным, бесстрашии, бесстрашия, бесстрашным, бестелесно, бестелесное, бесформенна, бесформенного, бесформенной, бесформенность, бесформенною, бесхитростен, бесцветным, бесчестит, бесчестье, бесчестью, бесчисленное, бесы, бешенство, биркам, бирки, бирку, бирок, битвах, битве, битву, битвы, благ, блага, блага-дэ, благая, благие, благим, благими, благих, благо, благо-дэ, благовещим, благоволение, благоволения, благоговейно-почтенны, благоговение, благодаря, благоденствие, благоденствии, благоденствия, благое, благой, благом, благом-дэ, благому, благополучие, благополучны, благопристойным, благоразумен, благоразумного, благороден, благороднее, благородного, благородное, благородные, благородный, благородным, благородных, благородства, благосостояние, благосостоянии, благости, благостной, благостный, благость, благостью, благотворен, благотворна, благотворно, благоустроенное, благочестие, благу-дэ, благую, блекло, блеклым, блеск, блеска, блеску, блестеть, блестит, блестят, блестящим, блещет, ближайших, ближе, близка, близко, близком, близок, блистать, блуждаю, блюда, блюдами, блюдет, блюди, блюдо, блюдут, блюдущий, блюдя, блюсти, богат, богатеет, богатеют, богатой, богатств, богатства, богатстве, богатство, богатством, богатую, богаты, богатые, богатым, богатых, богач, богаче, богом, боевитости, боевитостью, боевую, боевые, боевых, боец, божества, божественная, божественное, божественной, божественность, божественностью, божественный, божественными, боится, боишься,

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бой, бойся, более, болеет, болезни, болезнь, болезнью, болезням, болен, боление, болеть, болеют, больнее, больней, больной, больным, большая, больше, большего, большее, большей, большие, большим, большими, большинство, больших, большого, большое, большой, большом, большому, большую, борется, бормотанье, бороться, борьбу, борьбы, боюсь, боя, боялись, боялся, боясь, боятся, бояться, боящийся, боящимся, бразды, браке, брань, братская, братской, брать, бремя, бросаются, бросить, бросьте, брошенных, брошены, будет, будете, будешь, будничное, будто, буду, будут, будучи, будущего, будущее, будь, будьте, буйствует, булыжник, бурьян, бурьяном, бы, бывает, бывало, бываю, бывают, был, была, были, былинки, было, быстрая, быстро, быстротечное, быстрые, быстрый, бытие, бытием, бытии, бытию, бытия, быть

В

в, важнейшей, важно, важным, важными, вам, ван-царь, ваном, ваны, вариант, варить, варке, вас, ваше, ваши, вбирают, вброд, ввек, ввериться, вверх, вверху, вверяют, вдается, вдвое, вдовах, вдовый, вдовым, вдовыми, вдоха, вдруг, вдумчив, вдыхают, ведает, ведаешь, ведаю, ведают, ведающего, ведающий, ведёт, ведет, ведется, ведом, ведут, ведущего, ведущее, ведущей, ведущие, ведущий, ведь, везде, век, вековечен, вековечно, вековечности, вековечны, вековечными, веление, велений, велик, велика, великая, велики, великие, великий, великим, великими, великих, велико, великого, великодушие, великодушием, великодушию, великое, великой, великолепие, великолепия, великом, великому, великость, великою, великую, величает, величайшего, величайшее, величайшие, величайшими, величественная, величественное, величие, величием, величии, величию, величия, вера, вера-доверие, верёвок, веревках, веревки, веревкой, веревку, веревок, верен, верит, верить, верная, вернётся, вернёшься, вернется, вернешься, верности, верность, вернувшись, вернулся, вернутся, вернуться, верны, верные, верой, верст, веру, верует, верующими, верх, верхи, верхнее, верхний, верхняя, верхов, верховая, верховному, верховых, верхом, верхушках, вершат, вершатся, верши, вершилось, вершиться, вершок, веры, верю, верят, весело, веселье, весенней, весенним, веские, весной, весны, весом, вести, вестник, весть, весь, весьма, весях, ветер, ветра, ветхое, ветхом, ветхому, ветхости, ветшать, вечен, вечная, вечно, вечного, вечное, вечной, вечности, вечность, вечностью, вечны, вечный, вечным, вещам, вещами, вещах, вещей, вещественному, вещественность, вещественную, вещество, вещи, вещь, вещью, взаимно, взаимного, взаимной, взаимности, взаимность, взаимоотношения, взаимопорождение, взаимосочетаются, взаймы, взамен, взбаламученная, взбирается, взгляд, взгляда, вздымается, взимает, взиманием, взираю, взирают, взирая, взор, взором, взошедший, взрастить, взращенной, взращивает, взращивать, взращивают, взращивая, взрослым, взрыва, взыскания, взыскать, взыскивает, взыскуя, взялась, взяли, взято, взять, взяться, вид, видать, видел, видение, видения, видеть, видим, видимо, видимости, видит, видится, видишь, видна, видно, видны, видом, видя, видят, вижу, виноваты, виновны, вины, вихрь, вкус, вкуса, вкусить, вкусно, вкусного, вкусной, вкусов, вкусовых, вкусом, вкушает, вкушай, вкушать, вкушают, владеет, владейте, владел, владельцем, владение, владением, владения, владенья, владетели, владеть, владеют, владея, владыка, владыке, владыки, владыкой, владыкою, владычествовать, властвовать, властвует, властвуют, властвующих, властелин, властелином, властен, власти, властителем, властитель, властителями, власть, властью, влачащийся, влево, влекут, влекущим, влечение, влечет, вливается, влияет, влиянием, вместе, вместилище, вместит, вместо, вмешивается, вмешиваюсь, вмещает, вмещается, вмещаешь, вмещают, вмещающая, вначале, вне, внезапно, внезапный, внемлет, внемлют, внешне, внешнего, внешнее, внешний, внешним, внешность, внешностью, вниз, внизу, вникать, внимание, внимателен, внимательно, внимательны, внимающий, внимая, вновь, вносит, внукам, внуками, внуки, внуков, внутренним, внутренними, внутри, во, вовек, вовне, вовремя, вовсе, вода, воде, водоемом, водой, водрузить, воду, воды, воевать, воедино, военачальника, военачальники, военного, военное, военной, военном, военную, военные, вожделений, вожделению, вожделенное,

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вождем, воза, возбуждает, возбуждение, возведенная, возвеличиваешь, возвеличить, возводится, возврат, возвратится, возвратиться, возвратишься, возвратом, возвратятся, возвращает, возвращается, возвращаешься, возвращайся, возвращались, возвращаться, возвращаются, возвращающимся, возвращаясь, возвращение, возвращением, возвращения, возвысить, возвыситься, возвышает, возвышается, возвышайте, возвышать, возвышаться, возвышают, возвышаются, возвышающееся, возвышающих, возвышаясь, возвышение, возвышения, возвышено, воздавай, воздавать, воздадут, воздаёт, воздаяние, воздаянии, воздаяния, воздействием, воздействия, воздействовать, воздействует, воздействующий, возделывает, возделывающее, воздержан, воздержание, воздержанностью, воздерживаться, воздержную, воздух, возжелает, возложить, возмездие, возможно, возможного, возможностей, возможности, возможность, возможны, возможным, возмужалости, возмущения, вознамерится, вознестись, возникает, возникают, возникающая, возникая, возникли, возникло, возникшее, возносись, возов, возрастает, возрастании, возрастают, возрастая, возрастёт, возрастет, возрасти, возымеют, возьмет, возьмется, возьмешься, возьми, воин, воина, воинов, воином, воинского, воинствен, воинственен, воинственная, воинственной, воинственности, воинственных, воину, воины, воистину, войдет, войдя, войн, война, войне, войной, войною, войну, войны, войск, войска, войсками, войско, войском, вокруг, воле, волей, волеустремлений, волеустремления, воли, волнам, волнении, волноваться, волнуюсь, волнуют, волю, волю-самочинность, вонзится, вонзить, вонзиться, вообразив, вообще, вооруженные, вооруженным, вооруженных, воплощается, воплощая, воплощаясь, воплощением, воплощении, вопреки, вопрос, вопросы, вопьются, вор, вора, ворами, воров, воровской, воровства, ворота, воры, воскликнет, воскрешать, воскрешают, воспаряя, воспитывает, воспитывается, воспитывать, воспитывая, восполняет, восполняется, восполняют, воспользоваться, воспользуйся, восприимчивости, восприимчивость, восприимчивым, воспринимает-впитывает, воспринимать, восприятия, воспрял, воссесть, восстает, восстановляется, восторгаешься, восторгаться, восторгаются, вострепетавшего, восхваления, восхваляет, восхвалять, восхваляют, восходит, восходят, вот, воткнуть, воцарится, воцарятся, воюет, воют, воюя, впадают, впадет, впадину, впадут, вперёд, вперед, впереди, впиться, вполне, вправе, вправо, впрочем, впустить, впустую, врага, врагам, врагов, врагу, враждовать, враждует, враждующие, враждуя, вражды, врата, вращается, вред, вреда, вреди, вредил, вредила, вредит, вредить, вредно, вредного, вредное, вредны, вредоносные, вредят, времен, временем, времени, время, вроде, вручите, вручить, все, все-таки, всё, всевластно, всевмещающего, всегда, всего, всей, вселенная, вселенной, всем, всеми, всему, всенепременно, всеобще, всеобщей, всеобщий, всеобщность, всеобщностью, всеобъемлющ, всеобъемлющей, всеобъемлющему, всеобъемлющи, всеобъемлющий, всеобъемлющим, всеобъемлющую, всеохватен, всеохватная, всеохватно, всеохватность, всепобеждающее, всех, всецело, вскармливает, вскармливай, вскармливать, вскармливают, вскоре, вслед, вслушиваюсь, всматриваются-внимают, вспять, вставший, встает, встал, встать, встретившись, встретит, встретится, встретить, встретишь, встречает, встречаешь, встречали, встречать, встречаюсь, встречают, встречаясь, встрече, вступает, вступай, вступают, вступая, вступив, вступил, вступить, всю, всюду, вся, всяк, всякая, всякий, всяким, всяких, всякого, всякое, всякой, всякую, вторая, вторично, второго, второе, вход, входит, входя, входят, вцепятся, въедливом, вы, выбирают, выбора, выброси, выгадает, выглядеть, выглядите, выглядывая, выглядят, выгляжу, выгода, выгоде, выгоду, выгоды, выдававшиеся, выдаю, выдвигает, выдвигают, выделяя, выдернуть, выдоха, выдыхает, выдыхают, выезжают, вызвать, вызывает, вызывают, вызывая, выигрывает, выйдет, выказывает, выкидывают, выкройки, вылезают, вылепить, вымогательству, вынашивают, вынуждают, вынуждающий, вынуть, выпадают, выплывать, выполнить, выправилась, выправится, выправить, выправление, выправляют, выпрямится, выпрямляется, выпускает, выражает, выражается, выражали, выражение, выражении, выражениях, выраженное, выражено, вырастает, вырастают, вырасти, вырастут, вырвешь, выросло, высвободиться,

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высказанные, высказано, высказать, высказывание, высказывании, высказывания, выскользнуть, высоки, высокий, высоким, высоких, высоко, высокого, высокое, высокой, высокомерия, высокому, высоконравственный, высокопочитаемыми, высоте, высочайшее, высочайшем, выставить, выставляет, выставляйте, выставлять, выставляю, выставляя, выступает, выступать, выступают, выступая, высшая, высшего, высшее, высшей, высшие, высший, высшим, высшую, высыхают, вытаскивать, вытекает, вытесывать, выхаживают, выход, выходит, выходишь, выходя, выходят, вышагивают, выше, вышине, выявилось, выявляют, вьется, вэнь, вяжет, вязание, вязанию

г

гармонии, гармонируют, гармоничен, гармонию, гармония, где, где-нибудь, генерал-адъютант, генералы, гибели, гибель, гибелью, гибки, гибко, гибкость, гибнет, гибнешь, гибнут, гибок, главе, главенствовать, главенствует, главенствуй, главенствующее, главного, главное, главной, главнокомандующий, главную, главный, главным, главой, главою, главы, глади, гладка, гладкое, глаз, глаза, глазам, глазами, глазах, гласит, гласят, глине, глину, глины, глохнут, глубин, глубина, глубинах, глубине, глубинная, глубину, глубины, глубок, глубока, глубокая, глубоки, глубокий, глубоким, глубокими, глубоко, глубокое, глубокой, глубоком, глубочайшего, глубочайшее, глубочайшей, глубочайшие, глубочайший, глубочайшим, глубочайшими, глумились, глумиться, глуп, глупого, глупости, глупость, глупостью, глупца, глупым, глядели, гляди, глядим, глядя, глядят, гляжу, гнев, гнева, гневен, гневлив, гневом, гневу, гнездящейся, гнета, гнилые, гнушайтесь, говори, говорили, говорилось, говорит, говорится, говорить, говорю, говоря, говорят, говорящий, год, годен, годится, година, годным, годы, годятся, головы, голод, голодает, голодают, голоден, голодные, голодный, голос, голоса, голосе, голосит, гонит, гонится, гонка, гонке, гонок, гонясь, горах, горд, гордись, гордится, гордиться, гордостью, гордым, гордясь, горе, горести, горестно, горечью, горло, горному, горную, горные, горным, горными, города, городах, городским, горсти, горстки, горько, господин, господина, господином, господину, господствовать, господствует, господствуют, гостей, гостем, гости, гость, гостя, гостями, гостях, гостящим, государем, государи, государства, государстве, государственное, государственные, государство, государством, государству, государь, государю, государя, готов, готовить, готовности, готовым, готовых, готовься, грабеж, грабитель, грабительством, грабить, грани, границ, границы, греха, грехи, гроза, грозит, грозная, грозной, громкая, громкий, громко, громогласен, груб, грубое, грубой, грубые, грубый, грубым, груди, грудью, гружёной, груженой, грузом, грядёт, грядет, грязи, грязное, грязь, губишь, гуманен, гуманности, гуманность, гуманны, гуманный, гун-правитель, гунов, гуны

д

да, дабы, давать, давая, давит, давить, давних, давно, давят, даёт, дает, даже, дай, далее, далек, далека, далеки, далекий, далеким, далеко, далекое, дальние, дальних, дальше, данного, дано, дао, дао-путем, дао-пути, дао-путь, дарит, даруется, дары, дать, даю, дают, дающего, два, две, двери, дверь, двигаться, двигаясь, движение, движением, движении, движению, движения, движениями, движениях, движенье, движется, движешься, движутся, движущихся, двинусь, двинуться, двое, двоих, двойку, двойное, двойным, двор, двора, дворе, дворец, дворцами, дворцом, дворцы, двумя, двух, девятиэтажная, девятиярусная, девять, действие, действием, действии, действий, действительно, действительной, действительности, действительностью, действительным, действия, действия-движения, действиях, действовать, действовать-двигаться, действует, действуешь, действуй, действую, действуют, действующий, действуя, дел, дел-ситуаций, дела, дела-ситуации, делает, делается, делай, делал, делали, делало, делалось, делам, делами, делать, делаться, делах, делаю, делают, делая, делаясь, деле, делится, дело, делом, делу, демонстрирующий, день, дерева, деревне, деревни, деревню, дерево, дереву, деревья, держава, державой, держали, держась, держат, держатся, держать, держаться, держащему, держи, держись, держит, держится, держусь, дерзнет, дерзну, дерзок, десяти,

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десятка, десятки, десять, детей, дети, детской, детскую, детства, детьми, детям, дешёвое, дешевое, дешевым, деяет, деяй, деяние, деянием, деянии, деяний, деянию, деяния, деяниям, деяниях, деятелен, деятельна, деятельно, деятельности, деятельны, деять, деяю, дикарю, дикие, дикий, дико, диковинам, диск, дитя, дитяте, длинно, длинного, длинное, длинной, длит, длительности, длится, длить, литься, для, дна, дней, днем, дни, дня, до, добавлю, добавляют, добивается, добиваться, добиваются, добившись, добился, добиться, доблестен, добр, добра, добра-шань, добро, доброго, добродетелен, добродетели, добродетель, добродетельности, добродетельность, добродетельный, добродетелью, добродушен, добродушны, доброе, добром, доброму, доброта, добротой, доброту, добру, добры, добрые, добрый, добрым, добрыми, добрых, добудет, добываемого, добываемое, добываемым, добывают, добычей, добьется, доведена, доверена, доверие, доверие-веру, доверием, доверительные, доверится, доверить, доверию, доверия, доверяет, доверять, доверяю, доверяют, довести, доводит, доводят, доволен, довольно, довольным, довольство, довольствуется, довольствующийся, довольствуясь, договор, договора, договорённость, договорной, договорную, договором, догонишь, дождь, доживает, доживают, дойдет, дойдешь, дойди, доказывает, доказывающий, долг, долгим, долгими, долго, долгов, долговечен, долговечна, долговечно, долговечного, долговечное, долговечной, долговечности, долговечность, долговечны, долговечным, долговечными, долговременна, долговременны, долгого, долгое, долгожительство, долголетен, долготы, должен, должна, должно, должное, должной, должность, должны, должным, долин, долина, долинам, долинами, долинах, долине, долинные, долиной, долиною, долину, долины, долог, долу, дольше, дом, дома, домах, домашний, домашнюю, доме, домом, дому, доносятся, доныне, дополнить, дополняет, дополняется, дополнять, допускает, допустишь, дорог, дорога, дороге, дорогим, дорого, дорогого, дорожа, дорожат, дороже, дорожит, дорожить, дорожки, дорожу, доспехи, доставляет, доставлять, доставляя, достается, достанет, достанется, достатка, достатке, достаток, достаточно, достаточного, достаточной, достаточности, достаточность, достаточностью, достаточным, достать, достающимся, достающихся, достиг, достигаем, достигает, достигается, достигаешь, достигала, достигали, достигало, достигать, достигаю, достигают, достигаются, достигая, достигла, достигли, достигло, достигнет, достигнешь, достигнув, достигнута, достигнуто, достигнутого, достигнутое, достигнуты, достигнуть, достигшем, достигши, достигший, достижение, достижением, достижения, достичь, достоверна, достоверности, достоверностью, достоверные, достоин, достоинства, достоинство, достойно, достойное, достойные, достойный, достойным, достойными, достойных, доступ, доступно, дотошно, доходит, доходят, драгоценная, драгоценного, драгоценностей, драгоценности, драгоценность, драгоценностями, драгоценную, драгоценные, драгоценный, драгоценным, драгоценными, древнего, древнее, древнему, древние, древний, древним, древними, древних, древности, древность, древностью, древо, дровосека, друг, друга, другая, другие, другим, другими, других, другого, другое, другой, другом, другому, другу, дружбу, дружелюбным, дружески, дряхлеет, дует, думает, думать, думаю, дурные, дурных, дух, духа, духи, духовен, духовная, духовного, духовное, духовной, духовностью, духовную, духовный, духовным, духом, душа, душами, душе, душевная, душевно, душевную, души, душой, душою, душу, дуют, дыры, дыхание, дыхание-ци, дыханием, дыхания-ци, дэ, дюйм

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е, его, еда, едва, еде, един, едина, единение, единением, единения, единится, единица, единицу, единности, едино, единое, единой, едином, единому, единства, единстве, единственная, единственно, единственное, единство, единством, единству, едины, единым, едой, едят, ее, её, ежедневно, езда, ездит, ездить, ездя, ездят, ей, емко, емком, ему, если, естественно, естественное, естественной, естественному, естественности, естественность, естественностью, естественною, естественным, естество, естеством, есть, ехать, еще, ещё, ею

ж

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ж, жадного, жадны, жаждая, жажды, жалуют, жалят, жань, жар, жаром, жару, ждет, же, жезлы, желаемого, желаемое, желает, желай, желали, желание, желанием, желании, желаний, желанию, желания, желаниям, желать, желаю, желают, желающие, желающий, желая, желудке, желудки, женский, женского, женское, женскую, женственное, женственность, женственным, жеребцов, жертвами, жертвенное, жертвенном, жертвой, жертвоприношение, жертвоприношения, жертву, жертвует, жертвы, жесткими, жесткость, жесток, жестокие, жестокой, жестокосердно-строго, живём, живет, живи, живого, живое, живот, животворящей, животе, животом, животы, живу, живут, живущего, живущее, живущий, живущим, живущих, живым, живых, жизненной, жизненности, жизненных, жизни, жизнь, жизнью, жили, жилища, жилищах, жилище, жилищем, житницы, жить, жэнь

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за, забивают, забирают, забита, заблаговременно, заблудиться, заблуждается, заблуждаются, заблуждающегося, заблуждение, заблуждении, заблуждений, заблуждения, заблуждениям, забот, заботимся, заботится, заботиться, заботой, заботу, заботы, заботятся, забредший, забудет, забудут, забудутся, забыв, забывает, забыт, забыта, забытый, завали, завалить, завершает, завершается, завершаю, завершают, завершаются, завершая, завершение, завершении, завершению, завершения, завершенное, завершенности, завершенность, завершено, завершены, завершить, зависит, зависть, завихрении, завихрения, завладевай, завладеет, завладеть, завоёвывает, завоеванием, завоевать, завоевывает, заворожить, завязал, завязывает, завязывали, завязывании, завязывать, завязывают, завязывая, загадочная, загодя, загордился, загрязненное, задавая, заденет, задерживают, задеть, задирист, заднего, заднее, задних, задуманное, зазнается, заикающимся, заику, заиметь, займет, заканчивает, закатывает, закатыванием, закатывать, закатывают, закланье, заключает, заключает, заключается, заключают, заключена, заключено, заключены, заключить, заключают, закон, законам, законов, законом, законы, закроешь, закрой, закрыв, закрывает, закрываешь, закрывать, закрывают, закрываются, закрывая, закрыл, закрытое, закрыть, зал, залы, заменит, замените, заменить, заменяя, заместитель, заметен, замечает, замешательстве, заминок, замка, замков, замутнено, замутняет, замысел, замыслах, замыслить, замыслов, замысловатых, замыслы, замышляют, замышляя, занимает, занимается, заниматься, занимают, занимая, занимаясь, заново, заносчив, заносчивому, занят, занятие, занятый, занять, заостряют, запас, запасается, запаха, заперев, запереть, заперто, запертое, запирает, запираешь, запирать, запирают, заполнение, заполнили, заполняют, заполоняют, запорах, запрет, запретительных, запретов, запреты, запрешь, запри, запряженных, запугаешь, запугать, запугивать, запустение, запустить, запутанность, запутаться, запятнанное, заранее, зарастают, заросли, заслони, заслуг, заслуги, заслугой, заслугу, заслужен, заслуженную, заслуживает, заслуживают, заслужило, заслужит, засовами, засовом, засохшее, заставах, заставить, заставляет, заставляют, заставляющий, застаиваются, засучи, засучит, засыхают, затаенной, затвор, затвори, затворяет, затворяются, затем, затемнен, затмевает, зато, заточить, затруднение, затруднением, затруднений, затруднится, затрудняется, затупи, затупляет, затупляют, заурядным, захватить, захватывает, захвачены, захвачу, захотев, захотят, зачастую, зачаток, зачем, зачине, защита, защите, защитит, защитой, защиту, защищает, защищается, защищенные, звери, зверь, звук, звука, звуке, звуки, звуков, звучат, звучит, здесь, земле, землёй, земледельцами, земледельцы, землей, землею, земли, землю, земля, землях, земные, зеркало, зерна, зерно, зерцало, зимнюю, зимой, зимою, зла, злаков, златом, зле, зло, злобу, зловещее, злодеяние, злой, злом, злу, злы, злые, злым, злых, змеи, змея, знаем, знает, знаешь, знай, знаков, знаком, знал, знали, знамением, знамения, знамениями, знание, знанием, знании, знаний, знания, знаниями, знатен, знатности, знатность, знатностью, знатные, знатный, знатным, знатных, знатоков, знать, значение, значения, значит, знаю, знают, знаются, знающ, знающие, знающий, знающих, зная, зова, зовём, зовётся, зовется, зову, зовут, зовутся, золота, золото, золотом,

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зоркостью, зрелище, зрелости, зрелым, зрелыми, зрение, зрения, зреть, зри, зрю, зрят, зыбка

и

и, ибо, идёт, идёшь, идеалу, идет, идешь, идти, иду, идут, идущему, идущие, идущим, идя, иероглифом, из, из-за, избавиться, избавишься, избавлению, избавления, избавляйся, избавьтесь, избавясь, избегаем, избегает, избегали, избегать, избегают, избегающее, избегнет, избегнешь, избежать, избежит, избежите, избирает, избытка, избытке, избытком, избытку, избыток, избыточной, избыточности, избыточность, изведает, изведаешь, изведывать, извергнется, известен, известно, известной, известны, извечная, извечно, извечны, извечные, извилистость, извлечь, извне, изготовится, изготовить, изготовиться, изготовлении, изготовляется, изготовляя, издавна, издается, издалека, издают, изделие, издревле, излишек, излишеств, излишества, излишество, излишеством, излишествует, излишка, излишком, излишне, излишние, измельчал, измельчало, изменения, изменит, изменить, изменяется, изменяться, изменяются, изменяясь, измеряют, изначальная, изначально, изначально-сокровенное, изначально-сокровенным, изначальное, изначальной, изначальному, изначальную, изнурен, изо, изобилие, изобилия, изобилующим, изобилующих, изображение, изображения, изогнутое, изогнутой, изощренность, изречение, изречением, изречения, изучаю, изъян, изъяна, изъянах, изъянов, изъяном, изъяну, изъяны, изымает, изысканная, изысканные, изысканными, изящная, изящному, изящны, изящные, или, иль, им, имеет, имеется, имеешь, имей, имел, имело, имен, имена, именами, именем, имени, именно, именуемое, именует, именуется, именуются, именуются, иметь, имею, имеют, имеются, имеющего, имеющегося, имеющее, имеющееся, имеющей, имеющие, имеющий, имеющим, имеющих, имея, ими, императорского, имущество, имя, инаугурация, иная, иного, иной, инструмент, инструмента, инструментов, инструментом, инструменты, интерес, интересам, интересами, интересов, интронизация, иные, инь, иньской, ипостаси, исканьях, искать, исключительно, исключительным, искони, исконной, искоренить, искореняйте, искореняли, искренне, искренней, искренни, искренние, искренним, искренности, искренность, искренностью, искривленья, искусен, искусников-умельцев, искусно, искусного, искусность, искусностью, искусны, искусные, искусный, искусных, искусства, искусстве, искусственность, искусство, искушённый, исповедовать, исполнение, исполнения, исполнены, исполнить, исполнявшие, исполняющий, исполняясь, использовались, использование, использованием, использовании, использованию, использования, использовать, использует, используется, используешь, используй, используют, используются, использующих, испортишь, исправится, исправить, исправление, исправлению, исправления, исправляет, исправляется, исправляться, испытаешь, испытать, испытаю, испытывает, испытывал, испытывать, испытываю, испытывающий, исследовать, исступленном, иссыхает, иссякает, иссякают, иссякнуть, истин, истина, истинна, истинная, истинно, истинное, истинной, истинному, истинность, истинные, истинный, истинным, истиной, истины, истлевает, истлеет, исток, истоком, истоку, источает, источается, источают, источник, источнике, истощает, истощается, истощаются, истощенье, истощилось, истощиться, истребления, исход, исхода, исходит, исходить, исходя, исходят, исчез, исчезает, исчезало, исчезать, исчезают, исчезнет, исчезновения, исчезнут, исчезнуть, исчерпаешь, исчерпать, исчерпывается, исчисляют, итак, их, их-то, ищет, ищите, ищущего, ищущий

к

к, каверзы, каждая, каждого, каждое, каждому, каждый, каждым, каждых, кажется, кажущееся, казалось, казаться, казни, казнил, казнит, казнить, казнь, казнями, как, как-то, какая, какая-то, какие-либо, каким, какова, каково, какое, какой, какой-либо, какой-нибудь, каком, какою, камень, каменьев, камни, камня, камнями, карает, карающее, кары, касается, касаюсь, категорий, качества, качествами, качествах, качестве, квадрат, квадрата, квадрате, квадратным, квадрату, кем, кичатся, кичащийся, кичится, кичливость, кичливостью, классифицирует, клинка, клинки, клинок, клонятся, клонящийся, клочков, клюнут, ключ, клюют, клятвенное, клятву, княжестве, княжество, княжеством,

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князей, князей-гунов, князья, князьям-советникам, князьями, князя, ко, кобылы, коварен, коварны, коварством, когда, кого, кого-либо, кого-то, когти, когтями, кое-что, коего, коем, коему, козни, кои, коим, коими, колеи, колеса, колесе, колесниц, колесницами, колесницах, колесницу, колесницы, колесо, колет, коли, количество, колок, колыхаюсь, коль, кольца, колючая, колючие, колючий, колючками, колючки, ком, командующего, командующие, командующим, комка, комнату, комнаты, кому, кому-либо, коней, конец, конечно, конечной, кони, контакт, контакта, контакте, контактности, контактность, контактностью, контрактной, контролировать, контроль, контроля, конца, конце, концентрируя, концу, кончиках, кончины, конь, коня, копит, копить, копят, кораблей, корабли, корежит, коренится, корень, кормила, кормит, кормиться, кормятся, кормящую, корне, корней, корнем, корню, корня, корнями, коротко, короткого, короткое, корыстолюбив, корысть, космической, косноязычию, косноязычным, коснуться, кости, которая, которого, которое, которой, котором, которому, которую, которые, который, которым, которыми, которых, кочки, краёв, краев, край, крайне, крайности, крайность, крапин, красива, красиво, красивое, красивы, красивые, красивым, красивыми, красноречив, красноречивый, красноречие, красноречия, красный, красота, красоте, красоты, красочные, красть, красуется, крат, крах, края, крепка, крепким, крепкими, крепко, крепкого, крепкое, крепкой, крепкость, крепок, крепости, крепость, кривды, кривизне, кривизну, кривого, кривое, кривому, кривые, крик, крики, кричат, кричать, кричит, кроется, кройки, крошечного, крошечной, крошечным, кроят, круг, круговорот, круговорота, кругом, кругу, крыло, кто, кто-либо, кто-нибудь, кто-то, куда, кузнечному, кузнечные, кузнечный, кузнечным, кулака, культ, культуры, купаться, куплены, куска, куски, кусок, кустарники, кучки, кушаенье, кушает, куют

Л

лагерем, ладно, лай, ласкают, ласкающие, ласточке, лат, латами, латники, латников, латнику, латы, лёгкими, лёгко, лёгкого, лёд, левая, левое, левой, левому, левую, левых, легка, легки, легким, легких, легко, легковеснее, легковесности, легкого, легкое, легком, легкомыслен, легкомысленнее, легкомысленно, легкомысленное, легкомысленному, легкость, легкостью, легкую, лед, лежит, лезвие, лелеет, лепят, лесоруба, лестью, лечь, лжец, лжива, лживым, ли, либо, ливень, ливневый, ликуя, лин, лихие, лица, лицезреть, лицемерие, личного, личное, личной, личности, личность, личные, личный, личным, личными, личных, лишается, лишатся, лишают, лишаются, лишен, лишенная, лишенного, лишенный, лишено, лишены, лишился, лишится, лишишься, лишнее, лишним, лишними, лишь, ловкость, ловкостью, ловлю, лодки, ложась, ложбина, ложбинный, ложбиной, ложбиною, ложе, ложный, ложь, ломки, лона, лоно, лопнуть, лоск, лошадей, лошади, лошадях, лощиной, лук, лука, лукавство, лучше, лучшего, лучший, лучших, ль, льду, льет, любая, любвеобилен, любвеобильные, любви, люби, любили, любимцем, любит, любите, любить, люблю, любовь, любовью, любознательны, любой, любуются, любя, любят, любящий, людей, люди, людские, людских, людское, людской, людскую, людьми, людям, людях, лютые, лютый, ляжет

М

максимально, мала, малейшего, малейшей, маленькая, маленьким, маленькими, маленького, маленькое, маленькой, маленьком, маленькому, мало, малого, малое, малолюдном, малом, малому, малости, малоученый, малы, малые, малым, малых, маршем, маршированием, маршировки, мастер, мастера, мастера-плотника, мастерить, мастеров, мастерства, мастерство, матери, материал, материала, материей, материнская, материнского, материнской, материнскою, материнскую, матерь, матерью, матерью-родиной, мать, мать-кормилицу, машин, медленно, медленны, медлителен, медля, медовые, меж, междоусобицы, между, мелким, мелких, мелко, мелкого, мелкое, мелкой, мелкую, мелодия, мелочами, мелочей, мелочи, мелочно, мелочности, мелочь, мельчайшая, мельчайше-утончённое, мельчайшего, мельчайшее, мельчайшие, мельчайшим, менее, меньше, меньшее, меня, меняется, меняешься, мера, мере, мерилом, мерой, мертвеца, меру, мерцание, мерцающее, меры, мест, места,

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местах, месте, место, местом, месту, метать, методам, методы, метр, мех, меха, мехам, мехи, меху, меч, мечами, мечи, мечом, мечу, мешать, мзды, милее, милосерден, милосердие, милосердием, милосердии, милосердия, милосердны, милосердный, милостыню, милость, мимо, мимолетного, минует, минуя, мир, мира, мире, мириад, мириадам, мириады, мирно, мирной, мирны, мирными, миролюбия, миром, мирском, миру, миряне, мирятся, мистическая, мистического, мистическое, мистическую, младенец, младенца, младенце, младенцем, младенцу, младенчески, младший, мне, мнения, многие, многим, многими, многих, много, многого, многое, многознайство, многознанием, многознающ, многознающий, многом, многомудр, многомудрия, многоречивость, многоречивые, многословье, многочисленных, множатся, множеств, множества, множестве, множество, множеству, мною, мнут, мог, могли, могло, могу, могут, могуч, могуче, могучее, могучие, могучим, могущая, могущее, могущества, могуществен, могущественен, могущественное, могущественным, могущественных, могущество, могуществом, могущий, могущими, моделью, мое, моё, моего, моей, моему, можем, может, можешь, можно, мои, моим, моих, мой, молча, молчалив, молчаливо, молчанием, молчат, момента, монарх, море, море-океан, морей, моря, морям, мотивацией, мотивов, мотивы, мощное, мощность, мощным, мою, моя, мрак, мраке, мраком, мрачном, мрачны, мудр, мудрая, мудрее, мудрец, мудреца, мудрецов, мудрецу, мудрецы, мудрого, мудрости, мудрость, мудростью, мудрствование, мудрствующие, мудрые, мудрый, мудрым, мудрых, муж, мужа, мужами, мужей, мужествен, мужественность, мужественным, мужеству, мужи, мужиковат, мужская, мужского, мужское, мужском, мужскую, музыка, музыки, музыку, мутит, мутная, мутное, мутной, мутному, мутную, мутны, мутные, мутным, мучительнее, мчусь, мы, мыслей, мысли, мышцы, мягки, мягкие, мягким, мягкого, мягкое, мягком, мягкости, мягкость, мягок, мягчайшее, мягче, мясо

Н

на, набегающим, наблюдать, наведение, наведении, навек, наверх, наверху, нави, навлекать, навлекают, навлечет, навлечь, наводи, наводится, наводят, навредить, навредишь, навстречу, навыком, нагружен, нагрузи, над, надави, надавлю, надевает, надевать, надежно, наделен, наделено, наделяю, надеясь, надо, надобно, надобности, надолго, надувается, нажива, назад, название, названиями, названо, назвать, назначают, назначения, назови, назову, называется, называть, называться, называю, называют, называются, наиболее, наивной, наивысший, наивысшими, наилучшее, наилучшим, наименования, наименовать, найдётся, найдется, найдешь, найдут, найти, найтись, наказание, наказания, наказаниям, накануне, накапливает, накапливают, накликать, накличешь, наконец, накопил, накопит, накопительством, накопительствует, накопить, накопишь, накопление, накоплением, накопления, накормлены, накрепко, наличие, наличием, наличии, наличию, наличия, наличное, налоги, налогов, наложить, нам, намеревайся, намерен, намерение, намерения, намерениях, наместник, наместником, нами, нанесением, нанести, наносит, наносится, наносят, наоборот, наострилось, нападает, нападающему, нападет, наперед, напитках, наподобие, напоказ, наполнен, наполнена, наполнению, наполнения, наполненное, наполненности, наполненность, наполненным, наполненными, наполнены, наполнилась, наполнились, наполнит, наполнится, наполнить, наполниться, наполняемся, наполняет, наполняется, наполняешь, наполняй, наполняются, напоминает, напоминание, напоминают, направить, направишь, направляют, направляя, напраслина, напрасное, напролет, напролом, напротив, напрягать, напрягают, напряжен, напряжения, напряженность, наравне, нареку, народ, народа, народе, народов, народом, народу, нарочиты, наружу, нарушает, нарушается, нарушением, нарушено, нарушить, наряда, наряды, нас, насекомые, население, населению, насилие, насилий, насилию, насилия, насиловать, насильник, насильственного, насколько, наскоро, наслаждается, наслаждаться, наслаждаются, наслаждениям, наследие, насмехается, насмешке, наставление, наставлением, наставлению, наставляю, наставник, наставников, наставником, настало, настанет, настают, настигнет, настойчивостью, настолько,

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настоящая, настоящего, настроением, наступать, наступают, наступающее, наступил, наступит, наступление, наступлении, наступления, наступят, насыпь, насыщенность, натачивание, натачивают, наточить, натягивай, натягивание, натягиванию, натягивают, натягивающего, натянутую, научился, научить, находи, находился, находит, находится, находить, находиться, находясь, находят, находятся, находящееся, находящийся, нахожусь, начавшееся, начал, начала, началась, начале, начали, начало, началом, началу, начальниками, начальником, начальное, начальствовать, начальствующие, начать, начинает, начинается, начинать, начинают, начинаются, начиная, начисто, начнет, начнешь, нашем, наших, нашло, нашлось, не, не-дао, не-деяет, не-достаточность, не-желания, не-осознания, не-осуществления, не-осуществленное, не-преодолимого, не-прикаянными, не-смелости, не-совершенствование, не-совершенствующихся, не-соперничания, нём, неба, неба-земли, небес, небеса, небесами, небесная, небесного, небесное, небесной, небесном, небесному, небесною, небесные, небесный, неблагородных, небо, небо-земля, небольшого, небольшое, небольшом, небом, небу, небу-отечеству, небытие, небытием, небытии, небытию, небытия, неведении, неведом, неведома, невеждой, невежды, невежества, невежестве, невежественно, невежественно-безыскусен, невежественным, невелик, невелико, неверие, неверующими, невещественное, невещественном, невещественным, невещный, невзгодам, невзгоды, невзначай, невиданных, невидимого, невидимый, невидимым, невидного, невозвышение, невозможно, невозможного, невозможности, невозмутимости, невозмутимость, невозмутимостью, невредимо, невыразимое, невыразимым, негде, него, недвижимо, неделанием, неделания, недеяние, недеянием, недеянии, недеяния, недобр, недоброго, недоброму, недобрые, недобрый, недобрым, недобрыми, недобрых, недоверие, недовольства, недовольство, недооценивать, недооценивая, недооценить, недооценка, недостатка, недостатке, недостатков, недостатком, недостаток, недостаточна, недостаточно, недостаточной, недостаточному, недостаточности, недостаточны, недостающее, недостоин, недостойно, недостойным, недостойными, недуг, недужен, недужит, нее, неё, нежелание, нежеланию, нежелания, нежели, нежен, нежнее, нежно, нежное, нежность, нежны, нежные, независимо, незаметное, незаметному, незаметным, незапятнанное, незатронуты, незачем, незнание, незнанием, незнании, незнания, незнатные, незнатных, незначительно, незначительного, незначительное, незначительной, незначительном, незнающий, незнающим, незримо, незыблемая, незыблемо, незыблемого, незыблемое, незыблемой, незыблемом, незыблемому, незыблемости, незыблемостью, незыблемою, незыблемую, незыблемым, незыблемых, неизбежно, неизбежное, неизбежных, неизбывна, неизбывное, неизбывны, неизбывный, неизбывным, неизменна, неизменно, неизменное, неизменностью, неизменны, неизмерима, неизмеримы, неизящен, неимению, неискренним, неискренностью, неискусности, неискусные, неискусных, неисследимы, неистощим, неистощима, неистощимо, неисчерпаем, неисчерпаемая, неисчерпаемо, неисчерпаемой, неисчислимом, ней, некогда, неколебимо, некому, некоторые, некрашеного, некто, некуда, нельзя, нем, немалую, немедленно, немногие, немногих, немного, немногого, немногом, нему, ненавидим, ненавидит, ненавидят, ненавидящий, ненавидящим, ненависти, ненавистно, ненавистного, ненависть, неналичие, неналичии, неналичия, необделанного, необделанному, необработанного, необработанному, необработанный, необузданым, необходима, необходимо, необходимое, необходимости, необходимость, необъятно, необъятными, неопределенно, неопределенности, неопределенным, неосознание, неотделанному, неоформленно-распылён, непобедим, непобедима, неподвижным, непозволительно, непомерной, непослушания, непослушным, непостижим, непостижима, непостижимая, непостижимо, непостижимое, непостижимой, непостижимы, непостижимым, непостижимыми, непостижимых, неправда, неправедных, неправильным, непревзойденный, непременно, непреодолимого, непрерывная, непрерывно, непрерывном, непрестанно, непреходящим, неприкаянными, непристойность, неприступна, неприступным, неприукрашенное, неприятны, непроницаемости, непроницаемость, непроницаемыми,

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непротивоборствования, непрочное, непрямой, нераздельны, неразличимо-туманно, неразличимо-туманное, неразличимое, неразлучен, неразрушима, неразрывное, нерешительны, нерешительный, нерешительными, несведущем, несет, несется, несколькими, несколько, нескончаемого, нескончаемой, неслужбу, неслужение, неслышимым, неслышное, несметно, несовершенного, несовершенное, несовершенство, несовершенству, несовершенствующегося, несовершенствующийся, несовершенствующимися, несомненно, несомненное, неспособен, неспособного, несусь, несут, несутся, несчастий, несчастлив, несчастливый, несчастливыми, несчастным, несчастными, несчастных, несчастье, несчастью, несчастья, несчастьям, несчастьями, нет, нетленного, неуверенностью, неуверенными, неудач, неудачи, неудачник, неудачниками, неудачных, неудачу, неудержим, неуёмное, неуклонно, неуклюжесть, неуловим, неуловимое, неуловимым, неумелости, неумеренность, неумышленно, неуничтожимый, неуправляемого, неурожайный, неурядиц, неустанно, неуч, неучем, неучение, неученым, неуязвим, неуязвимым, нефрит, нефритом, нечем, нечестивое, нечестным, нечистотою, нечистью, нечто, неявен, неясен, неясная, неясно, неясном, неясным, ни, нива, нигде, ниже, нижестоящие, нижнее, нижнему, нижний, нижнюю, нижняя, низ, низина, низину, низки, низкий, низким, низких, низкого, низкое, низкой, низкородным, низложены, низов, низовье, низовью, низринуть, низшая, низшего, низшее, низшей, низшие, низший, низшим, низшими, низших, низы, никак, никаких, никакого, никакое, никакой, никогда, никого, никому, никто, никуда, ним, нимало, ними, нисколько, ниспадая, ниспошли, нисходить, нисходишь, нисходя, нисходящий, нисхождение, нисхождением, нисхождения, нити, ниточкой, нить, нитью, них, ничего, ничем, ничему, ничто, ничтожестве, ничтожна, ничтожно, ничтожного, ничтожное, ничтожность, ничтожным, нищает, но, ново, нового, новое, новому, новорождённого, новорождённому, новорожденного, новорожденному, новорожденный, новорожденным, новым, новых, ноги, норма, нормального, нормальное, нос, носили, носит, носитель, носить, носках, носорог, носорога, носорогам, носорогами, носорогов, носорогом, носорогу, носят, ноша, ношусь, нравах, нравственного, нравственное, нравственной, нравственности, нравственность, нравственный, нравственными, нравы, нравятся, ну, нуждается, нуждающимся, нуждающихся, нужде, нужду, нужно, нужны, ныне, нынешним

О

о, об, оба, обвит-перевязан, обе, обеднеет, оберегает, оберегают, обернулась, обернуться, обеспечивает, обеспечить, обессилят, обещает, обещанием, обещания, обещая, обида, обиде, обиды, обильно, обильного, обильной, обильную, обильные, обильным, обитания, облагородить, обладает, обладал, обладанию, обладания, обладать, обладаю, обладают, обладающая, обладающего, обладающее, обладающие, обладающий, обладая, облегчает, облекаясь, облеченным, облик, обличья, обманчиво, обнажая, обнаженные, обнаружения, обнаружить, обнимает, обнимай, обнимают, обними, обнимите, обновится, обновиться, обновлении, обновляясь, обнять, обогатится, обогащается, обогащение, обожествлялись, обожествляются, обозе, обозначая, обозначим, обозначу, обозреваю, обозрел, обозрение, обоих, обойтись, оборачивается, оборона, обороне, оборону, обрабатываться, образ, образа, образах, образец, образно, образов, образован, образованный, образом, образует, образуется, образуют, образующее, образуя, образца, образцами, образцом, образцу, образчиками, образчиков, образчиком, образы, обратиться, обратно, обратного, обратное, обратном, обращается, обращайся, обращающимся, обращающих, обращаясь, обращение, обрекает, обрел, обрела, обрели, обрело, обрести, обретает, обретали, обретаю, обретают, обретая, обретён, обретение, обретении, обретению, обретения, обретенье, обретет, обрети, обрету, обретут, обретшие, обретший, обретшим, обретя, обречено, обречены, обречешь, обрубок, обряда, обрядам, обрядности, обрядов, обрядом, обряду, обряженные, обрящет, обрящете, обстоятельств, обстоятельства, обстоятельствах, обсуждает, обуздаю, обузы, обуславливается, обусловливает, обучать, обучаю, обучении, обхват, обхвата, обхватил, обхватить, обходиться, обширен, обширная, обширно, обширное, обширной, обширность, общается, общались,

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общаются, общее, общему, общении, обществом, общность, объедают, объединение, объединить, объединяет, объединяют, объемлели, объемлет, объемлют, объявить, объявляет, объяснить, объясняет, объясняется, объята, объятиях, объять, обыденное, обыденные, обыкновенное, обыкновенные, обыкновенным, обыкновенных, обычаи, обычаям, обычаях, обычно, обычного, обычной, обычные, обязательно, обязательства, овладев, овладевает, овладевать, овладевают, овладевая, овладеет, овладел, овладение, овладением, овладения, овладеть, оглупляли, оглушают, оговорок, оградить, ограждается, ограничен, ограничений, ограничивается, ограничивай, ограничивались, огромное, огромной, одаривает, одаривать, одарить, одевает, одевается, одевай, одеваться, одеваются, одежда, одеждами, одеждой, одежду, одежды, одержав, одержать, одерживает, одерживать, одерживают, одержим, одеяние, один, одинаково, одинаковое, одинокий, одиноким, одинокими, одиноко, одиноко-неизменчивое, одна, однако, одни, одно, одно-единое, одного, одной, одном, одномоментно, одному, одну, одобрением, одолевает, одолевают, одолевающий, одолеет, одолеть, одолеют, одряхлеет, одряхлело, одуряют, одухотворённо-подвижны, одухотворенным, одухотворилось, оживит, оживить, ожидает, ожидать, ожить, означает, означают, окажется, окажут, оказаться, оказывает, оказывается, оказывайся, оказываюсь, оканчивает, оканчивается, океан, океана, окна, окно, окончится, окраину, окрестностях, округ, округе, окружает, окружаешь, окружают, окружающих, окутана, омой, омрачение, он, она, они, оно, опасается, опасайся, опасались, опасаться, опасаются, опасностей, опасности, опасностям, опасностями, опережает, опережающим, опереться, опирается, опираться, опираются, опирающееся, опираясь, описание, описать, опишу, оплакивать, оплакивают, опознаем, опозоренность, опозорится, опор, опора, опорой, опору, опоры, опоясавшись, определенного, определенности, определим, определить, определяет, определяется, определяют, определяются, опрокидывание, опрокинуть, опрометчивый, опрощается, опрятны, опускает, опускается, опускаются, опускающееся, опустели, опустеют, опустится, опустить, опуститься, опустошаемся, опустошает, опустошай, опустошении, опять, оратор, органами, организуешь, ориентации, ориентацию, ориентация, ориентирует, ориентируется, орудие, орудием, орудий, орудия, оружие, оружием, оружию, оружия, осаждается, осанисты, освещен, освободить, освобождает, освобождается, освобождаться, освящён, освящено, оскверняй, оскудевают, оскудеют, ослабевает, ослабеет, ослабить, ослабление, ослабления, ослабленная, ослаблено, ослабляет, ослабляй, ослабляют, ослабляя, ослепляют, осмеливается, осмеливаюсь, осмеливаются, осмелился, осмелится, осмеяв, осмотреть, осмотрителен, основа, основание, основанием, основании, основания, основе, основой, основу, основы, основывается, осознавай, осознавать, осознавая, осознает, осознаешь, осознание, осознание-долг, осознании, осознания, осознают, осознающий, оспариваемое, оставаться, оставив, оставит, оставить, оставлено, оставлены, оставляет, оставляли, оставляют, оставляющий, оставляя, остаётся, остается, остальные, остальных, останавливается, останавливаться, останавливают, останавливаются, останется, остановился, остановить, остановиться, остановки, остановлюсь, остановят, останутся, остаточной, остаться, остаюсь, остёр, остер, осторожен, осторожно, осторожно-расчетливы, осторожностью, осторожны, осторожные, осторожным, осторожными, острее, острие, острием, острого, острое, остроту, остроумие, острые, острым, острыми, оступиться, осуждается, осуждения, осуществит, осуществится, осуществить, осуществление, осуществлении, осуществлению, осуществления, осуществляет, осуществляется, осуществляешь, осуществляй, осуществлять, осуществлять-действовать, осуществляют, осуществляющие, осуществляющий, осуществляя, осы, осыпать, осязай, от, отбиваться, отборные, отбрасывает, отбрасывается, отбрасывать, отбрасывая, отбросив, отбросить, отбросишь, отбрось, отбросьте, отбросят, отброшены, отважен, отважным, отверг, отвергает, отвергается, отвергали, отвергать, отвергло, отвергни, отверзает, отверзаются, отверстия, ответ, ответе, ответом, ответь, отвечает, отвечай, отвечайте, отвечать, отвечают, отводят, отворачивается, отворачиваются, отворяются, отдавать, отдавая, отдавший, отдает, отдалённое, отдалённым, отдалена, отдали, отдалить,

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отдать, отдают, отделиться, отец, откажется, откажитесь, отказ, отказа, отказавшемуся, отказался, отказывается, отказываясь, отклика, откликается, откликайтесь, откликаться, откликаются, отклониться, отклоняется, откроешь, открой, открываешь, открывают, открываются, открывая, открыто, открыто-широки, открыть, откуда, отличаюсь, отличаются, отличие, отличительная, отлично, отличное, отлучится, отменно, отмечайте, отмечать, отмстите, отнимает, отнимают, отнимая, отнимешь, относись, относит, относится, относиться, относятся, относящееся, отношение, отношении, отношения, отношениях, отношусь, отнято, отнятое, отнять, ото, отождествления, отождествляет, отождествляется, отождествляешься, отождествляйся, отождествляясь, оторвать, отпереть, отпирается, отполировав, отправляют, отправляя, отправляясь, отражает, отражается, отрекается, отрешен, отринут, отрицаешь, отрицание, отрицают, отрубить, отрывается, отсеките, отстоится, отстоят, отстояться, отстранён, отстраненно-покойно, отстраняется, отстраняясь, отступает, отступай, отступать, отступаю, отступающего, отступающему, отступающий, отступление, отступлением, отступлении, отступлю, отсутствие, отсутствием, отсутствии, отсутствию, отсутствия, отсутствовало, отсутствует, отсутствующего, отсутствующее, отсутствующей, отсюда, отталкивает, отталкивается, оттого, оттого-то, отточить, оттуда, отходит, отходя, отца, отцветает, отцовская, отцовской, отцом, отчасти, отчего, отчетливо-четки, отчетливые, отчужденным, отыскиваю, отыщешь, оформления, оформляет, оформляется, оформляют, оформляются, охват, охватить, охватывая, охвачено, охота, охотничий, охотно, охоты, охраняет, охраняющая, охрипнуть, оценке, очами, очевиден, очевидна, очевидно, очевидное, очевидностью, очень, очередь, очернение, очистилось, очистится, очиститься, очищай, очищая, ошибкам, ошибки, ошибок, ощущает, ощущение, ощущений

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пагубу, падения, падут, пазухой, палата, палаты, палач, палача, палочками, пальцев, память, пара, парадоксу, паре, пары, парю, пассивен, пассивно-отстранённа, пассивным, пасутся, пасущиеся, пауки, паче, пение, пенис, первая, первейшим, первенствующее, первого, первое, первозданно, первозданное, первозданной, первозданности, первозданность, первозданную, первозданный, первозданным, первом, первому, первоначала, первоначало, первоначалом, первопредков, первопредку, первую, первые, первым, переведутся, перевода, переворота, перед, передается, передвижении, переделать, переделывать, переднего, переднее, переедают, пережить, перелому, переменчивости, переменчивый, переоценивает, переполняется, переселялись, пересохли, пересохнут, перестает, перестаешь, перестала, перестанет, перестанут, перестают, переход, переходили, переходит, переходить, переходишь, переходят, переходящим, пернатый, перспективы, пестованию, пестовать, пестует, пестуй, пестуют, петляний, петухи, петухов, печали, печалиться, печаль, печального, пика, пики, пиру, письма, письмен, письму, питает, питаться, питаю, питают, питающимися, питая, питьем, пища, пище, пищей, пищу, плавно, плакать, планирование, планов, плати, плату, плачем, плачущий, плену, плести, плесть, плеч, плечами, плод, плодами, плодов, плоды, плоти, плотна, плотником, плотно-возвышенном, плотное, плоть, плохого, площади, пневму-ци, по, по-детски, по-матерински, по-прежнему, победа, победах, победивший, победила, победит, победителем, победитель, победить, победишь, победой, победоносно, победоносный, победою, победу, победы, побеждает, побеждаешь, побеждать, побеждают, побеждающий, побеждая, побуждает, побуждать, побуждениям, побывали, повалить, поведать, поведение, поведением, поведению, поведения, повелевает, повелевать, повелителем, поверхность, поверяют, повинен, повиновались, повинуется, повинуясь, повод, повозка, повозки, повозкой, повредит, повредить, повседневно, повсеместное, повсеместной, повсюду, повторяет, повторяется, погашу, погибает, погибают, погибающим, погибающих, погибая, погибель, погибло, погибнет, погибнешь, поглощается, поглощен, поглощенный, поглядеть, поговорка, погонишься, погоня, погребального, погребальному, погребальным, погребальных, погружается, погружались, погружаются, погружён, погружен, погружена, погружены, погрязли, погубит, погубить,

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под, подавлять, податей, подати, податлив, податливее, податливое, податливы, податливые, податливым, податями, подаю, подбираю, подвергает, подвергается, подвергаешься, подвергай, подвергалось, подвергаться, подвергнется, подвержен, подвиг, подвиги, подвижности, подвижность, подвластна, подглядывая, поддается, подданные, подданным, подданных, поддаться, поддающихся, поддерживает, поддерживается, поддержку, поделать, подключиться, подлинная, подлинно, подлинное, подлинной, подлинностью, подлинные, подлинный, подлинным, подлое, подлым, подменять, подминает, подминать, поднебесная, поднебесного, поднебесной, поднебесную, поднебесный, поднимает, поднимается, поднимают, поднимаются, подносите, подношениям, поднялся, поднять, подняться, подобает, подобен, подобие, подобии, подобия, подобна, подобная, подобно, подобны, подобный, подобным, подобрать, подражание, подражающие, подразумеваю, подробности, подтаявший, подумайте, подходят, подчиненные, подчинить, подчиняет, подчиняется, подчиняются, поединок, пожалуй, пожелай, пожелают, пожухлые, позаботиться, позади, позвать, позволь, позволяет, позднее, позиции, позиций, позицию, познав, познавали, познавшего, познавший, познаёшь, познаем, познает, познаешь, познал, познание, познанию, познаны, познать, познаю, позор, позора, позоре, позором, позору, поименовано, поименовать, поистине, пойдет, пойдешь, пойдут, поймать, поймаю, пока, показало, показываемо, показывает, показывайте, показывали, показывать, показывая, покидает, покидать, покидая, покинет, покинута, покинуто, покинуты, покинутый, покинутыми, покинуть, поклажей, поклажи, поклонения, покое, покоем, покоен, покои, покоилось, покоится, покой, покойно, покойное, покойной, покончить, покорности, покоряет, покоряй, покорятся, покою, покоя, покоясь, покоящееся, покроет, покрывает, покрывают, покрываются, покрыт, покрытой, покрыты, покушается, полагается, полагаются, полагая, поле, полезнее, полезно, полезное, полезной, полезности, полезность, полезностью, полезны, полей, полководец, полководца, полководцев, полководцы, полная, полнее, полнейшая, полно, полноводная, полноводным, полного, полное, полной, полнокровное, полном, полному, полностью, полнота, полноте, полнотой, полноту, полноты, полны, полный, полным, полными, полов, половиной, половину, положен, положение, положением, положений, положим, положить, поломать, полон, полудня, получаем, получает, получается, получаешь, получали, получат, получаю, получают, получив, получивший, получило, получилось, получился, получит, получится, получить, польза, пользе, пользование, пользовании, пользования, пользоваться, пользой, пользу, пользуется, пользуешься, пользуйся, пользуются, пользуясь, пользы, поля, полям, помехи, помещает, поминать, помине, помнить, помогает, помогаешь, помогают, помогая, поможет, помочь, помощи, помощника, помощницей, помощь, помощью, помрачаются, помышления, помышляли, поневоле, понес, понесет, понести, понижает, понижается, понимает, понимание, пониманию, понимания, понимать, понимают, понимающие, понуждает, понурым, поныне, поняв, понятливостью, понять, попадет, попарно, попробую, попросит, попустительствовать, попутчики, попутчиков, попытаться, пор, поражение, поражений, поражения, поразить, поранил, поранит, поранить, поранишь, пораньше, порвать, порицать, поровну, пороге, породили, породить, породят, порождает, порождать, порождают, порождающего, порождающее, порождая, порождение, порождения, порожденным, порождено, порожнему, порой, порока, пороки, поросли, порочные, порою, портит, портят, пору, поручить, порчи, порывистый, порядка, порядке, порядки, порядком, порядок, посадил, посвятили, посвятить, посвящает, посвящать, посвящают, поселиться, посему, посещают, поскольку, после, последнего, последнее, последней, последнему, последним, последних, последовательность, последовательным, последовать, последствие, последствия, последую, последуют, последующее, послужить, послушание, послушность, посмеет, посмел, посмею, посмеют, пособить, поспешествует, поспешит, поспешности, поспешность, посрамишься, посредстве, посредством, поставить, поставлены, постановление, постановлений, постараемся, постараясь, постепенно, постиг, постигает, постигай, постигали, постигать, постигают, постигли, постигнув, постигнута, постигнуть, постигший,

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постижению, постичь, постольку, постороннего, постоянен, постоянна, постоянная, постоянно, постоянного, постоянное, постоянной, постоянном, постоянному, постоянны, постоянный, постоянным, постоянными, постоянства, постоянстве, постоянство, постоянством, постоянству, пострадать, поступает, поступали, поступают, поступающий, поступая, поступить, поступкам, поступками, поступках, поступки, поступков, поступку, посуда, посылает, потаённо, потаённого, потакать, потворством, потенцией, потенции, потенцию, потенция, потере, потерей, потери, потерпит, потерпят, потерь, потерю, потеря, потерявший, потеряет, потеряется, потеряешь, потеряй, потерял, потеряла, потеряли, потерям, потерянное, потеряно, потерять, поток, потокам, потоками, потоком, потоку, потом, потомками, потому, потому-то, потратит, поучений, поучению, похвалы, похваляться, похищающего, похищенному, поход, походах, походило, походит, походят, похож, похожа, похоже, похожего, похожи, похожим, похоронах, похоронить, похоронной, похоронным, почему, почести, почесть, почестям, почестях, почета, почете, почитаем, почитаемо, почитаемым, почитает, почитается, почитайте, почитала, почитали, почитало, почиталось, почитание, почитанию, почитания, почитателей, почитать, почитают, почитающих, почтение, почтению, почтения, почтенному, почти, почтителен, почтительности, почтительность, почтительны, поэтому, поэтому-то, появилась, появились, появилось, появись, появится, появления, появляется, появляются, появляясь, пояса, поясе, пояснений, правая, правда, правде, правдив, правдивом, правдивость, правдивы, правдивые, правду, правды, праведник, правилом-предметом, правильно, правильного, правильное, правильности, правильность, правильные, правит, правителе, правителей, правителем, правители, правитель, правитель-мудрец, правительстве, правительство, правителю, правителя, правителя-мудреца, править, правление, правлении, правления, правое, правой, правому, правосуден, правосудный, правота, праву, правую, правым, правыми, правых, правь, правя, правят, правящие, празднике, праздником, праздничное, праздничной, празднует, празднуют, празднуются, практикуя, практическое, праотцем, прародитель, прах, праху, пращуру, пребудет, пребудут, пребывает, пребывай, пребывала, пребывали, пребывало, пребывание, пребывания, пребывать, пребываю, пребывают, пребывающее, пребывая, превеликой, превечное, превзойдет, превзойти, превозноси, превозносили, превозносит, превозносите, превозносится, превознося, превозносят, превозносящий, превосходен, превосходное, превосходный, превосходства, превосходя, превратилась, превратилось, превратным, превратятся, превращается, превращаются, превращение, превращений, превращения, превыше, преград, преграждать, пред, предавал, предавая, предается, предайся, предан, преданности, преданность, преданные, предать, предашься, предаюсь, предают, предаются, предварительное, предвестник, предвестье, предвечно, предвещает, предвидение, предвидь, предвосхищая, предел, предела, пределах, пределе, пределов, пределом, пределу, пределы, предельно, предельное, предельной, предержащие, предзнание, предка, предкам, предков, предком, предку, предместье, предместьях, предмет, предмета, предметам, предметов, предметом, предметы, предназначенной, преднамеренно, предначертано, предок, предопределяют, предоставить, предоставляет, предоставляют, предотвратить, предпочитает, предпочитается, предпочитают, предприимчивость, предпринимаю, предпринимая, предпринять, предрекать, представители, представится, представленная, представляет, предугадывается, предумышляет, предупреждению, предусмотрительно-чутки, предшествовало, предшествует, предшествующее, предъявляет, предыдущее, преемственности, преемственность, преемствование, прежде, преждевременная, презираемого, презираемым, презирает, презирайте, презирали, презирать, презирают, презирающий, презрен, презрением, презрении, презренной, преимущества, преисполнен, преисполнена, преисполненный, преисполнены, преисполниться, преисполняется, преисполняясь, прекрасная, прекраснейшими, прекрасно, прекрасное, прекрасной, прекрасные, прекрасным, прекратите, прекратить, прекратишь, прекращает, прекращены, прельстили, прельстится, премудрого, премудрость, премудрые, премудрый, пренебрегает, пренебрегать, пренебрежение, пренебрежет,

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пренебрежительно, пренебрежительного, пренебречь, преображается, преображение, преобразованиям, преобразованиях, преобразовываясь, преобразуется, преобразуются, преодолевает, преодолевшего, преодолеет, преодоление, преодолении, препоясываются, препятствовать, препятствует, препятствуют, пресветло-светлы, пресветлое, пресветлый, пресветлым, пресен, пресечь, преследует, пресно, пресное, пресным, престол, престоле, преступление, преступлению, преступления, преступниками, преступники, преступников, пресытетесь, пресыщайтесь, пресыщают, пресыщаются, пресыщаясь, пресыщение, пресыщения, пресыщенья, претворить, претворяет, претворял, претворят, претворять, претворяют, претворяющий, претензий, преуспеет, преходит, преходящее, пречисто-чисты, пречистое, при, прибавить, прибавлено, прибавляет, прибавляется, прибавлять, прибавляют, прибегает, прибегать, прибегают, прибегающим, прибегая, прибегнет, прибегнуть, приближает, приближается, приближаешься, приближаясь, приближение, приблизится, приблизить, приблизиться, прибраны, прибыли-пользы, прибыль, прибыль-польза, прибылью, прибыток, приведения, приведенного, приведет, приведи, приведя, привержен, привержены, привести, привечает, привлекательные, привлечь, приводит, приводить, приводишь, приводя, приводят, привольно, привыкания, привязан, привязанность, привязываясь, пригаси, пригоден, пригорошни, приготовиться, приготовление, приготовлении, приготовлению, придавание, придавать, придавливается, придает, придают, придёт, придётся, придерживайся, придерживаться, придерживая, придерживаясь, придет, придется, придешь, приди, придирчиво-строго, придут, приемли, приемные, приемов, приемом, призванным, признает, признак, признаки, признаков, признания, признают, призрачно, призрачной, призрачному, призывает, призывается, призывания, прийти, приказ, приказа, приказаний, приказания, приказов, приказу, приказы, приказывает, прикоснуться, прилагает, прилагать, приложить, применение, применении, применить, применяет, применяй, применяли, применялось, применять, применяют, применяя, пример, примера, примером, приметным, примкнуть, примолкни, принадлежали, принесении, принести, принижается, принижают, принижаются, принижаясь, принизить, принизиться, приникает, принимаем, принимает, принимается, принимаешь, принимай, принимать, принимаю, принимают, принимающий, приносимые, приносимый, приносит, приносится, приносить, приносят, принудит, принудят, принуждает, принуждают, принуждению, принцип, принципа, принципиальную, принципов, принципом, принял, принять, приобрести, приобретает, приобретать, приобретают, приобретение, приобретению, приобретено, приобретет, приписывает, приподнимается, природа, природе, природой, природу, природы, присваивать, прислоняясь, прислушивается, присоединить, приспособлений-инструментов, пристало, пристанища, пристанище, пристать, пристрастием, пристрастия, приступив, присутствует, присутствуют, присутствующим, притворством, притесняет, притупи, притупить, притупляет, притупляют, приукрашены, приумножить, приученный, приход, приходи, приходит, приходится, приходишь, приходя, приходят, причастен, причастна, причастно, причастны, причин, причина, причине, причинения, причинить, причинишь, причинность, причину, причины, причиняет, причиняй, причинять, причиняют, причислить, пришелец, пришло, приют, приятно, приятное, про, пробивается, пробивают, пробиты, проблемы, пробую, проведя, провинившихся, провинился, проводит, провожаешь, прогулкой, продаже, продвигать, продвигаться, продвижение, продвижением, продвинуться, проделывают, продемонстрировать, продержится, продления, продлить, продолжает, продолжается, продолжать, продолжают, проживет, прожить, прозвание, прозванием, прозвище, прозорлив, прозрачно-безвкусен, прозрачности, прозрачным, прозревает, прозреваю, прозрение, прозрением, прозреть, произвело, производит, производят, произвол, произволу, произвольно, произнесены, произносить, произносящий, произошли, произошло, произрастают, проистекает, происходит, происходить, происходят, происхождение, происхождении, происхождения, пройден, пройдено, пройдет, пройти, проконтролировать, проливной, прольется, промежутка, промежутков, промежуток, промышляет, пронизанные, проникает, проникал, проникли,

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проникнись, проникновения, проникнутся, проникнутым, проникнуть, проницали, проницательно, проницательность, проницательны, проповедовать, пропускает, пропускают, прорезывают, прорубают, просвет, просвета, просвете, просветить, просветлён, просветлённым, просветлен, просветление, просветлением, просветления, просветленно-мудрым, просветленной, просветленности, просветленность, просветленностью, просветленным, просветляется, просветом, просвещается, просвещал, просвещали, просвещен, просвещением, просвещению, просвещения, просвещенный, просвещены, просеянной, проскакивает, прославить, прославиться, прославлен, прославлении, прославления, прославляет, прославляли, прославлять, прост, простейшая, простейшую, простец, простецом, простирается, просто, простого, простодушное, простодушным, простодушными, простое, простоит, простоишь, простой, простолюдина, просторе, просторны, простору, простота, простоте, простоте-первозданности, простотой, простоту, простоты, простоять, пространства, пространстве, пространственно-временное, пространство, просты, простые, простым, простыми, простых, просуществовать, просчетов, против, противен, противится, противиться, противник, противника, противником, противном, противоборства, противоборствует, противодействие, противоположна, противоположно, противоположное, противоположности, противоположность, противоречащим, противоречит, противостоянием, противостоянии, противостояния, противостоять, противостоящие, протухшая, прохода, проходит, проходят, проходящий, проходящих, процветает, процветании, процветать, процесс, процессией, процессии, прочная, прочно, прочной, прочный, прочным, прочь, прошла, прошли, прощались, прощен, проявившее, проявились, проявилось, проявить, проявление, проявлении, проявлений, проявления, проявляет, проявляется, проявляй, проявляли, проявлять, проявляться, проявляю, проявляют, прояснить, прутьев, прям, прямизна, прямизну, прямо, прямое, прямолинеен, прямолинейность, прямота, прямоте, прямотой, прямотою, прямоты, прямым, прямых, псов, птицы, пу, публично, пугать, пульсации, пунктов, пуст, пустеет, пустеют, пусто, пустого, пустое, пустой, пустот, пустота, пустота-энергия, пустоте, пустотен, пустотная, пустотно, пустотное, пустотным, пустотой, пустоту, пустоты, пустошам, пусты, пустые, пустыми, пустынное, пустыню, пусть, пустячном, путано, путеводная, путем, путем-дао, путешественник, путешествие, путешествовать, путешествует, пути, путник, путника, путы, путь, путь-дао, пучинах, пучины, пчелы, пыла, пыли, пылинке, пылом, пыль, пытаемся, пытается, пытаюсь, пытаясь, пытливы, пышнее, пышут, пьют, пяди, пятам, пятен, пяти, пятнами, пять, пятятся

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раба, работать, работу, равен, равнинами, равно, равновесие, равновесия, равного, равнодушен, равнодушие, равнодушии, равное, равномерность, равным, равных, равняется, равняться, рад, радеет, ради, радоваться, радости, радостно, радостного, радостной, радостны, радостны-радостны, радость, радостью, радуется, радуешься, радуются, рады, раз, разбирать, разбираются, разбить, разбогатеет, разбогатеть, разбоем, разбойниками, разбойники, разбойников, разбойничать, разбойничьею, разбрасывает, развалить, разве, разверзается, развивается, развиваться, развит, развитием, развития, разврат, развяжешь, развяжи, развязать, развязывает, развязывается, разгадка, разгневается, разграбление, разграничить, раздает, раздался, раздаю, разделения, разделилось, разделить, раздельное, разделяет, раздоре, разлад, разладилось, разливается, разливе, разлито, разлить, различается, различать, различаются, различии, различимое, различить, различишь, различно, различны, различные, разломается, разломать, разлучается, разместившись, размешивают, размещаются, размножает, размножения, разница, разное, разнообразие, разнообразны, разноцветные, разные, разными, разобрать, разреженное, разреженность, разрезает, разрезая, разрубает, разрубают, разрубят, разрушает, разрушается, разрушают, разрушаются, разрушения, разрушит, разрушительно, разрушить, разум, разум-сердце, разума-сердца, разумеет, разумен, разумеют, разумности, разумность, разумны, разумным, разумными, разумом, разъединять,

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разъезжают, разящего, рамы, ранит, рано, раньше, ранят, раскалывается, раскинута, расколется, раскололась, расколоться, раскрой, распадается, распалось, распасться, распахнешь, расплачиваться, расплывчато, расплывчато-туманным, расплывчатом, расплющить, распознать, располагает, располагается, располагают, расположение, расположены, расположить, распорядителем, распоряжаться, распоряжений, распределяет, распрей, распростёрто, распростерта, распространена, распространение, распространении, распространится, распространяет, распространять, распространяться, распространяющееся, распрямляемся, распускает, распустившееся, распутай, распутать, рассеивается, рассеивать, рассеян, рассеяния, рассеянное, рассеять, рассследовать, рассматривает, рассматривать, рассматриваю, рассматривают, расставив, расстаться, расстояние, расстоянии, расстраивают, рассуждает, рассуждающий, рассуждая, рассчитывает, рассыпается, рассыпаться, растворяется, растекается, растение, растения, растет, расти, растит, расточительности, расточительность, растрясется, растут, растяни, растянуть, растят, расхищение, расхлябанны, расходится, расцвести, расцвета, расцветает, расцветают, расцвете, расширить, расширяется, расшитые, ратном, ратями, рвется, реализовать, реализуется, реальным, ребенка, ребенком, ребенку, регалией, регалии, регулирование, регулирует, регулируя, редка, редки, редкие, редким, редкими, редких, редко, редкостен, редкостные, режет, резкий, результат, результата, результате, резчик, рек, река, рекам, реки, реку, ремесле, репей, репутации, речами, речах, речей, речи, речки, речь, решительно, решить, рискует, ритм, ритуал, ритуала, ритуале, ритуалов, ритуалом, ритуалу, ритуалы, ритуальное, ритуальности, ритуальность, ритуальные, ритуальным, робкими, робок, ровен, ровна, ровная, ровно, ровны, ровный, ровным, рог, рогом, рода, родившаяся, родилась, родит, родителей, родителем, родители, родительница, родительницей, родительницы, родительской, родится, родиться, родичей, роднее, роднится, родным, родня, роднясь, родов, родоначальник, родственников, родственность, родственным, родственных, роды, родятся, рождает, рождается, рождать, рождаться, рождают, рождаются, рождаются-живут, рождающих, рождаясь, рождённое, рождение, рождение-материнство, рождением, рождении, рождения, рожденное, рождены, роль, роса, роскошен, роскошествует, роскошествуют, роскоши, роскошные, роскошными, роскошь, росой, роста, ростка, росу, росы, рот, рта, ртом, рубит, рубить, рубище, рубищем, рубя, рук, рукав, рукава, рукавов, руками, руках, руки, руководителем, руководитель, руководителями, руководство, руководствоваться, руководствуется, руководствуйся, руководствуюсь, руководя, рукопашной, руку, руслом, руслу, рухнуть, ручьев, ручьи, ручью, ручья, ручьям, ручьями, рыб, рыба, рыбе, рыбёшки, рыбешки, рыбу, рыбы, рядом

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с, садился, садится, сам, сама, самец, сами, самим, самими, самих, самка, самке, самки, самкой, самкою, само, самобытно, самовольно, самовосхвалением, самовосхваляющийся, самого, самое, самоестественности, самоестественность, самоизменении, самоизменяться, самой, самолюбие, самолюбия, самом, самому, самоотверженно, самопознании, самопреображение, самопроизвольная, самопроизвольной, самопроизвольную, самостен, самости, самостно, самостными, самость, самостью, самочинно, самца, самые, самый, самым, самых, сан, сановников, сантиметр, сберегает, сберегается, сберегаю, сберегающий, сберегающим, сбережении, сбережения, сбереженной, сбереженья, сберечь, сбиться, сблизиться, сбывается, свалить, свергнуты, сверкать, сверх, сверху, свершает, свершай, свершали, свершают, свершаются, свершая, свершений, свершения, свершениям, свершены, свершившаяся, свершить, свести, свет, света, свете, светел, светило, светит, светло, светло-блестящи, светлое, светлую, светлы-светлы, светлый, светлым, светом, светочу, свету, свечение, свечением, свидетельство, свидетельствовать, свирепствует, свирепые, свободен, свободна, свободно, свободной, свободны, свободный, свободным, свободными, сводит, свое, своё, своём, своеволен, своевольничает, своевольно, своего, своей, своем, своему, свои, своим, своими, своих, свой, свойства, свойствами,

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совершению, совершения, совершенна, совершенная, совершенно, совершенное, совершенномудрие, совершенномудрого, совершенномудром, совершенномудрому, совершенномудрые, совершенномудрый, совершенную, совершенны, совершенные, совершенный, совершенным, совершенства, совершенстве, совершенство, совершенствование, совершенствованием, совершенствовании, совершенствованию, совершенствования, совершенствовать, совершенством, совершенству, совершенствует, совершенствуется, совершенствующегося, совершенствующийся, совершенствующимися, совершенствующимся, совершенствующихся, совершенствуя, совершенствуясь, совершены, совершив, совершившие, совершит, совершить, советник, советника, советники, советников, совместно, совокупление, совокупляется, совокупно, совпадает, современности, совсем, согласие, согласии, согласию, согласия, согласно, согласованием, согласовывай, согласуются, соглашается, соглашении, соглашению, согнулось, согнуто, содеет, содействия, содействовали, содержание, содержатся, содержать, содержи, содержит, содержится, содеянным, соединен, соедини, соединив, соединившись, соединиться, соединяет, соединяется, соединятся, соединяются, сожалеет, сожалеющий, созвучия, создавали, создавать, создавая, создает, создается, создаешь, создам, создании, созданий, создано, создаст, создать, создают, создаются, созерцает, созерцание, созерцания, созерцать, созерцаю, созидается, созидание, созидают, сознания, созреть, соизмеряются, соитии, сойти, сокращает, сокращается, сокровенная, сокровенно, сокровенно-глубокой, сокровенно-тайного, сокровенно-тайное, сокровенного, сокровенное, сокровенной, сокровенном, сокровенному, сокровенность, сокровенны, сокровенным, сокровищ, сокровища, сокровищами, сокровище, сокровищем, сокровищница, сокрушении, сокрывшись, сокрылись, сокрыт, сокрыто, сокрытое, сокрытой, сокрытый, сокрыться, солдат, солдатам, солнце, соломенное, соломенной, соломенною, соломенную, соломенные, соломенным, соломенных, сольются, сомневается, сомневающиеся, сомнения, сообщаешься, сообщал, сообщаясь, сообщения, соорудить, соответствием, соответствии, соответствию, соответствует, соответствуют, соотносятся, соперничает, соперничаешь, соперничай, соперничали, соперничать, соперничая, соперничества, соположении, сопоставлении, сопоставляются, соприкасается, сопричастность, сопровождаются, сопротивления, сопротивляется, сопрячь, сопутствует, соработником, сорняками, сорняки, соседей, соседние, соседним, соседних, соседству, сосредоточенные, сосредоточивать, сосредоточь, составляет, составляется, составляют, состоит, состояние, состоянии, состоянию, состояния, состоят, сострадает, сострадание, сострадательный, сосуд, сосуда, сосудов, сосудом, сосуду, сосуды, сосчитать, сотворении, сотворить, сотен, сотни, сохранена, сохранение, сохранении, сохранению, сохранит, сохранить, сохранишь, сохраняем, сохраняет, сохраняется, сохраняй, сохраняйте, сохранят, сохранять, сохраняю, сохраняют, сохраняющее, сохраняющий, сохраняя, сочетается, сочетанием, сочетании, сочетания, сочетаясь, сочтешь, сочтут, сочувствия, сошлись, союз, союза, союзе, спасает, спасать, спасают, спасение, спасению, спасения, спасет, спасется, спасешь, спасти, спереди, спешат, спешит, спешу, спиной, спину, спины, спиральный, спиц, спицами, спланировать, сплошь, спокоен, спокоен-безгласен, спокойна, спокойно, спокойной, спокойным, спокойными, спокойствие, спокойствием, спокойствии, спокойствия, сполна, спорах, споре, спорит, спорящий, способен, способно, способного, способностей, способности, способность, способностью, способны, способный, способным, способствовать, способствует, споспешествует, справа, справедлив, справедливости, справедливость, справедливостью, справедливым, спрос, спускается, спутниками, спутники, сравнение, сравнивать, сравним, сравнится, сравню, сравнятся, сражается, сражаться, сражаются, сражении, сражений, сражения, сражениях, сраженье, сразу, сраме, среди, срединной, срединности, срединность, средину, средины, среднего, средней, средний, средних, средоточие, средоточии, средства, средство, средством, средству, средь, срезает, сродниться, срока, срубают, срублено, срубят, ссор, ссорится, ссориться, ссоры, ссорящийся, ста, стабильности, став, ставили, ставит, ставить, ставлю, ставшего, ставшему, ставшим, ставь, ставя,

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ставят, стал, стала, стали, сталкивается, сталкивались, сталкиваюсь, стало, станет, станешь, становились, становимся, становится, становиться, становишься, становление-завершение, становления, становясь, становятся, стану, станут, стань, стара, старается, старайся, старались, старался, стараться, стараются, стареем, стареет, стареть, стареют, старого, старое, старости, старость, старше, старшего, старший, старшим, стары, старым, стать, статьи, ствол, стезёй, стекается, стекать, стекаются, стенам, стенах, стенки, стеной, степени, стесняет, стесняй, стихает, сто, стоит, стоить, стоишь, стократная, стократно, стократную, стоку, столе, столкнётся, столкнёшься, столкнется, столкновении, столь, столько, стопой, сторон, сторона, стороне, сторонится, стороной, сторону, стороны, стоя, стояли, стояло, стоят, стоять, стоящая, стоящего, стоящему, стоящие, стоящий, стоящих, страдает, страдание, страданий, страдания, страдаю, страдающий, страдающим, страждет, стран, страна, стране, странник, странников, странному, странны, страной, страною, странствии, странствиях, странствуя, страну, страны, страстей, страсти, страсть, страстью, страстям, стратег, стратеги, стратегией, стратегов, страха, страхе, страхи, страхом, страху, страшатся, страшился, страшить, страшиться, страшно, страшны, страшусь, стрелы, стремились, стремись, стремительность, стремительные, стремится, стремиться, стремишься, стремление, стремлении, стремлений, стремления, стремлениям, стремлениях, стремлюсь, стремясь, стремятся, стремящийся, стремящимся, строгости, строгостью, строился, строит, строиться, строя, строят, строятся, ступеней, ступень, ступице, ступицу, ступней, стыд, стяжает, стяжающий, суд, судьбе, судьбой, судьбою, судьбу, судьбы, судят, суемудрие, суетишься, суждение, суждений, суждения, сужу, сумеет, сумеешь, сумерки, сумрачно-мрачный, суть, сутью, сухи, сухие, сухими, сухожилия, сухоногий, сухость, суше, сущего, сущее, существ, существа, существам, существенного, существенное, существо, существование, существовании, существования, существованье, существовать, существу, существует, существуют, существующего, существующим, существующими, сущим, сущностей, сущности, сущности-вещи, сущностная, сущность, сущностям, сфер, сформовать, схватит, схватить, схватку, схватят, сходится, сходно, сходство, сходя, сходятся, схожести, счастливее, счастливых, счастье, счастьем, счастью, счастья, счётными, счесть, счет, счета, счетами, счете, счетным, счетными, считает, считается, считай, считали, считалось, считать, считаю, считают, считающий, считая, сын, сына, сыновей, сыновней, сыновнюю, сыновняя, сыновьей, сыновья, сыном, сытой, сюда

Т

т, та, таблицами, табу, таинственная, таинственного, таинственному, таинственны, таит, таится, тай-лао, тайн, тайна, тайнам, тайне, тайной, тайну, тайны, так, такая, также, такие, таким, такими, таких, таков, такова, таково, таковой, таковы, таковые, таковым, такого, такое, такой, таком, такому, талантливых, таланты, там, тао, тащат, тающем, тающему, тающий, таяния, таящий, твари, тварного, тварь, тварям, твёрд, твёрдое, твёрдому, тверд, твердейшее, твердейшими, твердо, твердого, твердое, твердости, твердость, твердостью, твердую, тверды, твердый, твердым, твердыней, твердынею, твое, твоё, твоём, твоего, твоей, твоем, творению, творили, творит, творится, творить, творят, творятся, творящим, творящими, те, тёмное, тёмным, тебе, тебя, текст, текут, текучести, тела, теле, теле-самости, телеги, телегу, телесной, телесною, тело, телом, телом-самостью, телу, тем, темен, теми, темная, темно, темного, темное, темному, темноте, темноту, темную, темный, темными, тени, теперь, тепло, тернии, терновник, терновники, терновником, терпеть, терпит, терпят, террасам, теряем, теряет, теряется, теряешь, терять, теряют, теряющий, теряя, тесните, тесно, тетиву, тетивы, тех, течение, течением, течению, течет, тешиться, тигр, тигра, тиграм, тиграми, тигров, тигром, тигру, тиран, тиха, тихи, тихим, тихо, тихую, тишайшим, тиши, тишина, тишину, тишины, тканей, ткани, то, тобой, товарам, товарищей, товаров, товары, тогда, того, тождества, тождестве, тождествен, тождественен, тождественный, тождественным, тождественными, тождество, тождеством, тоже, той, толику, толпа, толпах, толпе, толпой, толпу, толпы, толщиной, толщу, только, том, тому, тона, тонет, тонки, тонко,

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тонко-ничтожное, тонкой, тонком, тонкому, тонов, тончайшая, тончайшего, тончайшее, тончайшей, тончайшем, тончайшие, тончайшим, тончайших, топором, торговать, торжественном, торжествует, торопливость, тот, тотчас, точить, точки, точно, тошно, трава, травы, траур, траурного, траурной, траурному, траурные, траурным, требовали, требование, требования, требовать, требует, требуется, требуют, требуя, тревога, тревожному, трем, тремя, трепетали, трепетание, трепетное, трепещет, третье, третья, трех, три, триадой, триаду, триады, тридцать, тринадцать, трогательно, трое, троицу, тройку, трон, трона, тронет, тронется, тронут, тропинкам, тропинки, тропы, трубят, трудно, трудного, труднодобываемые, труднодобываемым, труднодостижимых, труднодоступные, трудное, трудному, труднопроходимый, трудностей, трудности, трудность, трудностям, трудностями, трудные, трудным, трудными, трудных, трудом, труды, труп, ту, туда, туда-сюда, туманная, туманно, туманно-неразличимое, туманное, туманности, туманным, тупик, тупит, тупой, тупости, тупым, тускнеет, тут, тщанием, тщательно, тщеславия, ты, тыльной, тысяч, тысячам, тысячах, тысячу, тьма, тьме, тьму, тьмы, тягостная, тягость, тягот, тяготит, тяжёлое, тяжелее, тяжело, тяжелого, тяжелое, тяжелою, тяжелы, тяжелым, тяжесть, тяжком, тянется, тянется-вьется, тянутся, тянуть

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у, убавления, убавляют, убавляя, убедить, убежище, уберечь, убивает, убивать, убивают, убивающий, убивая, убиением, убиению, убийствами, убийство, убийству, убийцы, убитых, убить, убог, убогий, убогим, убранством, убудет, убыль, убылью, убытки, убыток, убьет, убью, уважаемо, уважает, уважалось, уважать, уважают, уважение, уважением, увековечен, увеличении, увеличиваем, увеличивает, увеличивается, увеличиваются, увеличится, увеличить, увенчаются, уверенность, увидеть, увидим, увлекается, увлекательным, уводит, увы, углами, углов, угловат, углубленного, угодить, угождай, угол, угощение, угощении, угощения, угрожает, угрожать, угрозы, уд, удаётся, удается, удалена, удали, удалиться, удалось, удаляется, удаляешься, удаляться, удаляющееся, удаляющимся, удар, удара, ударить, ударом, удастся, удачно, удачным, удел, уделе, уделом, удельные, удельных, удержания, удержать, удерживаемое, удерживает, удерживаешь, удерживай, удерживать, удерживаю, удерживают, удерживая, удержит, удержу, удлинить, удобно, удобным, удобных, удовлетворения, удовлетворенность, удовлетворенным, удовлетворить, удовлетворяется, удовлетворяться, удовольствие, удовольствии, удовольствия, уединение, уедут, уезжают, уж, ужалит, ужалят, уже, ужели, узел, узелки, узелков, узелковых, узкие, узлов, узлы, узнав, узнавшему, узнаёшь, узнаем, узнает, узнаешь, узнали, узнать, узнаю, узнают, узорами, узорах, узорчатых, узреть, узри, уйдет, уйдут, уйти, указать, указов, указывать, указываю, указывают, уклоняется, укореняются, укоротить, укрепить, укреплённым, укреплением, укрепляет, укрепляй, укрепляются, укрепляя, укрощу, укрывает, укрывается, укусят, улаживаешь, уложения, улыбаться, улыбаются, улыбнувшийся, ум, ума, умаление, умалением, умалении, умаляется, умаляй, умаляясь, умеет, умеешь, умей, умел, умелая, умели, умело, умелость, умелый, умелых, умельца, умен, умение, умением, умений, умения, уменьшаем, уменьшает, уменьшается, уменьшаешь, уменьшай, уменьшать, уменьшении, уменьшения, уменьши, уменьшилось, умер, умеренности, умеренность, умерить, умерших, умерь, умеряет, умеряется, умеряйте, уметь, умею, умеют, умеющего, умеющие, умеющий, умея, умираем, умирает, умирают, умирая, умиротворён, умиротворение, умиротворением, умиротворении, умиротворенное, умиротворено, умиротворится, умиротворяется, умничанье, умножает, умножаешь, умножаются, умножая, умножения, умны, умные, умный, умным, умных, умопомрачению, умрет, умрешь, умствования, умудрённые, умудренно-просветлен, умудренно-просветленным, унавоживания, унавоживать, унавоживают, унесут, унижает, унижать, унижение, унижении, униженное, униженность, унижено, униженье, унизить, уничтожается, уничтожаются, уничтожена, уничтожение, уничтожению, уничтожения, уничтожено, уничтожены, уничтожилась, уничтожится, уничтожить, уничтожу, упадке, упадку, упасть, уподобим, уподобить, уподобиться, уподобишься, уподоблением, уподоблении, уподобляет, уподобляется, уподоблять, уподобь,

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уподобься, упокоилась, упокоится, упокоятся, упорный, упорством, упорядочивает, упорядочивается, упорядочивай, упорядочивание, упорядочивать, упорядочивают, упорядочивая, употребит, употребить, употребление, употребления, употребляет, употребляется, употреблять, употребляют, употребляющие, употребляющий, управление, управлении, управления, управляет, управляется, управляй, управлялось, управлять, управляю, управляют, управляющий, управляя, упражнением, упразднится, упредить, упряжь, упускает, упустить, упустят, упущений, уравновешивается, уравняется, ураган, ураганный, уродство, усваивают, усердие, усердием, усердно, усердствуют, усиления, усиливает, усиливается, усиливать, усиливают, усиливаются, усиливая, усилие, усилием, усилий, усилить, усилия, усиль, ускользает, ускользающая, усладу, условие, условия, услугами, услышав, услышанное, услышать, услышит, услышишь, усмирения, усобица, усовершенствованию, усовершенствуется, успели, успех, успеха, успехе, успехи, успехом, успеху, успешно, успешного, успешном, успокаиваясь, успокоения, успокоится, успокоить, уст, уставного, уставный, устаёт, устали, усталости, устанавливают, устанет, установились, установится, установкам, установлен, установление, установлении, установлено, устерёг, устоев, устоит, устойчивого, устойчивость, устойчивых, устоями, устоять, устраивает, устраивать, устраивают, устранены, устрани, устранил, устранили, устраните, устранить, устраниться, устраняет, устраняйся, устраняют, устраняются, устрашать, устремись, устремлений, устремления, устремляется, устремляйте, устремляются, устремляясь, устроено, устроить, уступи, уступит, уступить, уступки, уступов, уступчивым, устье, утащат, утвари, утварь, утвердится, утверждает, утверждают, утверждая, утверждаясь, утвержденная, утеряно, утесняют, утех, утихнут, уток, утомится, утомлённый, утомленно, утончённо-искусным, утончённо-неуловимую, утончённостью, утончен, утонченное, утонченной, утонченности, утонченны, утрата, утрате, утративший, утратил, утратили, утратит, утратить, утратой, утрату, утраты, утрачивает, утрачивается, утрачиваешь, утрачивать, утрачивают, утрачивающий, утрачивая, утренний, утро, утробе, утробы, ухабах, ухабы, ухаживает, ухватить, ухватываешь, уход, уходит, уходить, уходишь, уходя, уходят, уходящего, уходящее, уходящим, уцелеет, участвуют, учась, учат, учатся, учебе, учение, учением, ученики, учеников, учению, учения, учености, ученость, ученый, ученым, учеными, ученье, учили, учились, учит, учителей, учителем, учитель, учителя, учится, учитывать, учиться, учтивостью, учу, уши, ущельем, ущелью, ущемлять, ущерб, ущерба, ущербно, ущербное, ущербному, ущербности, ущербность, ущербностью, ущербным, уязвляет, уясняют

ф

фальшь, фамилиях, физического, фишек, флангов, фокус, форм, форма, форме, формируется, формируют, формой, формою, форму, формуют, формуя, формы, фраза, функцией, функции, функций, функциональное, функциональные, функционирование, функцию, функция, фут, фыркают

х

халатности, хаос, хаоса, хаосе, хаотичен, хаотична, хаотичности, характер, хвалит, хвалится, хвалиться, хвалу, хвалят, хвастается, хвастай, хвастали, хватаем, хватает, хватал, хватающий, хватит, хватка, хвоста, хитёр, хитер, хитрости, хитрость, хитростью, хитроумие, хитры, хитрых, хищник, хищники, хищные, хлеба, хлебохранилища, хлебохранилище, хлестать, хлещет, хлопотать, хмурый, ходе, ходим, ходит, ходить, ходом, ходьба, ходьбу, ходят, ходящим, хождение, хозяин, хозяина, хозяином, холод, холодно, холста, холщовые, хорош, хорошего, хорошее, хорошие, хороший, хороших, хорошо, хотели, хотения, хоть, хотя, хотят, хоу, хохот, хочет, хочешь, хочу, храбр, храбрец, храбрости, храбрость, храбры, храбрый, храбрым, храмами, храни, хранилища, хранилище, храним, хранит, храню, хранят, хребет, хрипнет, хрупкие, хрупко, хрупкое, хрупкость, худородное, худородстве, худую, худшего, худым, хуже, хулой

ц

царем, цари, царит, царить, царские, царств, царства, царстве, царствен, царственность, царственный, царственных, царство, царствовать, царством, царству, царствует, царствующем,

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царствуя, царь, царю, царя, царями, царят, цвет, цветами, цветку, цветных, цветов, цветок, цветочками, цветочки, цветут, цветущее, цветущей, цветущих, цветы, целей, целеустремлён, цели, цело, целое, целом, целому, целостен, целости, целостное, целостности, целостность, целостностью, целостную, целый, целым, цель, цельное, цельность, цельный, целью, ценен, цени, ценила, ценили, ценило, ценилось, ценима, ценимо, ценимыми, ценит, цените, ценится, ценить, ценнее, ценней, ценно, ценного, ценной, ценности, ценностью, ценны, ценным, ценою, центра, ценю, ценя, ценят, ценятся, цепляется, церемония, цзин, цзы, цзян, ци, циклах, цунь, цыпочках, цыпочки

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чан, части, частицы, частности, часто, частом, часть, частям, чахнут, чаш, чаша, чаши, чаще, чаяния, чёрное, чего, чего-либо, чего-нибудь, чего-то, чей, чей-либо, человек, человека, человеке, человеколюбив, человеколюбиво, человеколюбивые, человеколюбие, человеколюбием, человеколюбия, человеком, человеку, человечен, человеческая, человеческие, человеческий, человеческим, человеческих, человеческое, человеческой, человеческом, человечности, человечность, человечностью, человечны, чем, чем-либо, чем-нибудь, чем-то, чему, чему-то, чередование, чередуются, через, черенком, черное, черным, черта, чертогах, честен, чести, честности, честны, четвёркой, четверка, четверками, четверке, четверки, четверо, четкого, четок, четыре, четырех, четырехугольника, чи, чинно, чинов, чиновники, чиновников, чиновным, чинят, чисел, числа, числах, число, чист, чистая, чистейший, чисто, чисто-спокойно, чистой, чистосердечно-прост, чистота, чистотой, чистоту, чистоты, чистым, чреве, чревоугодничать, чрезвычайно, чрезмерно, чрезмерности, чрезмерны, чтит, чтить, что, что-либо, что-нибудь, что-то, чтоб, чтобы, чтят, чувств, чувства, чувствами, чувство, чувствует, чувствуют, чувствуя, чудес, чудеса, чудесное, чудесному, чудесную, чудесны, чудовищных, чудодейственность, чудотворной, чудотворность, чужда, чуждо, чужом, чурбана, чутким, чуток, чучело, чье, чьему-то, чьим, чья

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шаг, шага, шагает, шагами, шагать, шагая, шаги, шагнуть, шагом, шагу, шальных, шань, шаткой, шел, шелка, шелохнуть, шеренг, шерстяной, шести, шесть, ши, шикарные, ширма, широк, широка, широкая, широки, широкий, широким, широко, широкость, широта, широте, широту, ширь

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щадят, щедр, щедрости, щедры, щедрым, щеколды, щели, щепка

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экипажах, эмбриону, энергией, энергией-возможностью, энергии, энергий, энергия-сила, эрудитом, эрудиция, эта, этажей, эти, этим, этими, этих, это, это-то, этого, этой, этом, этому, этот, эту

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я, явилась, явился, явлений, является, являлось, являюсь, являют, являются, являясь, ядовитая, ядовитые, ян, яркие, ярко, ярок, яростный, ясен, ясно, ясновидцем, ясности, ясность, ясным, ясными, яства, ячейки, яшма, яшма-нефрит, яшмовые, яшмой, яшму, яшмы

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PSEUDO-CHAPTER **One**

[01c01t] **Robert G. Henricks**
As for the Way, the Way that can be spoken of is not the constant Way;
As for names, the name that can be named is not the constant name.
The nameless is the beginning of the ten thousand things;
The named is the mother of the ten thousand things.
Therefore, those constantly without desires, by this means will perceive its subtlety.
Those constantly with desires, by this means will see only that which they yearn for and seek.
These two together emerge;
They have different names yet they're called the same;
That which is even more profound than the profound -
The gateway of all subtleties.

[01c02t] **John C. H. Wu**
TAO can be talked about, but not the Eternal Tao.
Names can be named, but not the Eternal Name.
As the origin of heaven-and-earth, it is nameless:
As "the Mother" of all things, it is nameable.
So, as ever hidden, we should look at its inner essence:
As always manifest, we should look at its outer aspects.
These two flow from the same source, though differently named;
And both are called mysteries.
The Mystery of mysteries is the Door of all essence.

[01c03t] **D. C. Lau**
The way that can be spoken of
Is not the constant way;
The name that can be named
Is not the constant name.
The nameless was the beginning of heaven and earth;
The named was the mother of the myriad creatures.
Hence always rid yourself of desires in order to observe its secrets;
But always allow yourself to have desires in order to observe its manifestations.
These two are the same
But diverge in name as they issue forth.
Being the same they are called mysteries,
Mystery upon mystery -
The gateway of the manifold secrets.

[01c04t] **R. L. Wing**
The Tao that can be expressed
Is not the Tao of the Absolute.
The name that can be named

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Is not the name of the Absolute.
The nameless originated Heaven and Earth.
The named is the Mother of All Things.
Thus, without expectation,
One will always perceive the subtlety;
And, with expectation,
One will always perceive the boundary.
The source of these two is identical, Yet their names are different.
Together they are called profound,
Profound and mysterious,
The gateway to the Collective Subtlety.

[01c05t] **Ren Jiyu**
The Tao that can be spoken of is not the eternal Tao;
The name that can be named is not the eternal name.
The nameless is the origin of Heaven and Earth;
The named is the root of all things.
Therefore, the subtleties of Tao are always apprehended through their formlessness,
The limits of things are always seen through their form.
These two (the form and the formless) have the same source but different names.
Both of them can be called deep and profound,
The deepest and the most profound, the door of all mysteries.

[01c06t] **Gia-fu Feng**
The Tao that can be told is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the beginning of heaven and earth.
The named is the mother of ten thousand things.
Ever desireless, one can see the mystery.
Ever desiring, one can see the manifestations.
These two spring from the same source but differ in name; this appears as darkness.
Darkness within darkness.
The gate to all mystery.

[01c07t] **Lok Sang Ho**
Ways that can be spelled out
cannot be the eternal way.
Names that can be named
must change with time and place.
Emptiness is the origin of heaven and earth;
Existence is the mother of everything that had a birth.
Appreciate Emptiness, that we may see the nature of the Dao's versatility;
Appreciate Existence, that we may see the extent of the Dao's possibilities.
These two, Emptiness and Existence, came from the same source.
Though they bear different names, they serve the same mystical cause.
A mystery within a mystery,

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such is the gateway to all versatility.

[01c08t] **Xiaolin Yang**
The DAO can be talked about, but that is not the ever-lasting DAO.
The NAME can be called, but that is not the ever-lasting NAME.
Nothingness is called the origin of the world.
Existence is called the root of everything.
Therefore,
you should stay in nothingness if you want to see the real essence of the world;
you should stay in existence if you want to see the different entities of the world.
They are from the same source but named differently: both are called XUAN.
Understanding the XUANs is the key to the kingdom of truth.

[01c09t] **Walter Gorn Old**, MARKING OUT THE PATH
The Tao that is the subject of discussion is not the true Tao.
The quality which can be named is not its true attribute.
That which was before Heaven and Earth is called the Non-Existent.
The Existent is the mother of all things.
Therefore doth the wise man seek after the first mystery of the Non-Existent, while seeing in that which exists the Ultimates thereof.
The Non-Existent and Existent are identical in all but name.
This identity of apparent opposites I call the profound, the great deep, the open door of bewilderment.

[01c10t] **James Legge**
The Tao that can be trodden is not the enduring and unchanging Tao.
The name that can be named is not the enduring and unchanging name.
(Conceived of as) having no name, it is the Originator of heaven and earth;
(conceived of as) having a name, it is the Mother of all things.
Always without desire we must be found,
If its deep mystery we would sound;
But if desire always within us be,
Its outer fringe is all that we shall see.
Under these two aspects, it is really the same;
but as development takes place, it receives the different names.
Together we call them the Mystery.
Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

[01c11t] **David Hinton**
A Way become Way isn't the perennial Way.
A name become name isn't the perennial name:
the named is mother to the ten thousand things,
but the unnamed is origin to all heaven and earth.
In perennial nonbeing you see mystery, and in perennial being you see appearance.
Though the two are one and the same, once they arise, they differ in name.
One and the same they're called dark-enigma,
dark-enigma deep within dark-enigma,

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gateway of all mystery.

[01c12t] **Chichung Huang**
A tao that can be spoken about
Is not the constant Tao;
A name that can be named
Is not the constant name.
Nonbeing names
The ten thousand things' beginning;
Being names
The ten thousand things' mother.
Therefore, constantly be desireless,
Whereby to observe its minutiae;
Constantly be desirous,
Whereby to observe where it ends.
The two issued from the same origin,
And, though different in name,
Refer to the same thing.
Deep and remote, doubly deep and remote,
Gate of multitudinous minutiae.

[01c13t] **Ellen M. Chen**
Tao that can be spoken of,
Is not the Everlasting (ch'ang) Tao.
Name that can be named,
Is not the Everlasting (ch'ang) name.
Nameless (wu-ming), the origin (shih) of heaven and earth;
Named (yu-ming), the mother (mu) of ten thousand things.
Alternate,
Non-being (wu), to name (ming) the origin (shih) of heaven and earth;
Being (yu), to name (ming) the mother of ten thousand things.
Therefore, always (ch'ang) without desire (wu-yü),
In order to observe (kuan) the hidden mystery (miao);
Always (ch'ang) with desire (yu-yü),
In order to observe the manifestations (chiao).
Alternate,
Therefore, by the Everlasting (ch'ang) Non-Being (wu),
We desire (yü) to observe (kuan) its hidden mystery (miao);
By the Everlasting (ch'ang) Being (yu),
We desire (yü) to observe the manifestations (chiao).
These two issue from the same origin,
Though named differently.
Both are called the dark (hsüan).
Dark and even darker,
The door to all hidden mysteries (miao).

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[01c14t] **Lee Sun Chen Org**

Tao (Truth) can be talked about (theorized in any manner each person considers viable), though hardly of these theories will be eternally valid;
Names (Descriptions) can be ascribed [to Tao in any fashion each person deems workable], yet hardly of these names (descriptions) will last forever.
The beginning of the Universe (Heaven and Earth) [is beyond us, so in all honesty it] is indescribable;
[Nevertheless,] whatever is namable (describable) by us served as the mother (origin) of [our knowledge of] myriad (all and every) things and creatures.
Accordingly,
I constantly refrain from my selfish (subjective) desires for the purpose of exploring its (Nature's) manifested (apparent) wonder;
I also constantly maintain my will [to seek objective knowledge] in order to pursue its (Nature's) deep-seated enigma.
These two (Tao and Te) were originated from the same source, but they were described with different names by us.
They are both depicted as profound [as each is intricate in its own right];
The profundity (complexity) intensifies as we fathom its mystery further and deeper;
Eventually, it will [lead us] to the gateway of all mysteries.

[01c15t] **Tien Cong Tran**

The way that can be talked about is not the eternal Way.
The name that can be named is not the eternal name.
"Nothing" is the name of the origin of Heaven and Earth.
"Being" is the name of "the mother" of all things.
So, in eternal Nothing, we should look at the wonderfulness of the Way.
In eternal Being, we should look at its outer aspects.
These two flow from the same source, though differently named; and both are called mysteries.
Mysterious and more mysterious.
That is the door of all wonders.

[01c16t] **Thomas Z. Zhang**

If Tao can be described, then it is not general Tao.
If a name can be denned, then it is not a general name.
The invisible is the origin of the universe.
The visible is the mother of all things.
By constantly thinking the invisible, we understand the universe;
By constantly observing the visible, we can see how the natural laws work.
Thinking and observing are two different things.
Yet they serve the same goal: to theorize.
Theorizing and evolving these theories is the gate to marvels.

[01c17t] **Arthur Waley**

The Way that can be told of is not an Unvarying Way;
The names that can be named are not unvarying names.
It was from the Nameless that Heaven and Earth sprang;
The named is but the mother that rears the ten thousand creatures, each after its kind.

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Truly, 'Only he that rids himself forever of desire can see the Secret Essences';
He that has never rid himself of desire can see only the Outcomes.
These two things issued from the same mould, but nevertheless are different in name.
This 'same mould' we can but call the Mystery,
Or rather the 'Darker than any Mystery',
The Doorway whence issued all Secret Essences.

[01c18t] **Richard John Lynn**
The Dao that can be described in language is not the constant Dao;
the name that can be given it is not its constant name.
Nameless, it is the origin of the myriad things;
named, it is the mother of the myriad things.
Therefore, always be without desire so as to see their subtlety.
And always have desire so as to see their ends.
These two emerge together but have different names.
Together, we refer to them as mystery: the mystery upon mystery and gateway of all subtleties.

[01c19t] **Lin Yutang**
ON THE ABSOLUTE TAO
The Tao that can be told of
Is not the Absolute Tao;
The Names that can be given
Are not Absolute Names.
The Nameless is the origin of Heaven and Earth;
The Named is the Mother of All Things.
Therefore:
Oftentimes, one strips oneself of passion
In order to see the Secret of Life;
Oftentimes, one regards life with passion
In order to see its manifest forms.
These two (the Secret and its manifestations)
Are (in their nature) the same;
They are given different names
When they become manifest.
They may both be called the Cosmic Mystery:
Reaching from the Mystery into the Deeper Mystery
Is the Gate to the Secret of All Life.

[01c20t] **Victor H. Mair**
The ways that can be walked are not the eternal Way;
The names that can be named are not the eternal name.
The nameless is the origin of the myriad creatures;
The named is the mother of the myriad creatures.
Therefore,
Always be without desire in order to observe its wondrous subtleties;
Always have desire so that you may observe its manifestations.

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Both of these derive from the same source;
They have different names but the same designation.
Mystery of mysteries,
The gate of all wonders!

[01c21t] **Tolbert McCarroll**
The Tao that can be spoken of is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the beginning of heaven and earth.
The named is the mother of the ten thousand things.
Send your desires away and you will see the mystery.
Be filled with desire and you will see only the manifestation.
As these two come forth they differ in name.
Yet at their source they are the same.
This source is called a mystery.
Darkness within darkness,
the gateway to all mystery.

[01c22t] **David H. Li**
Direction, as expressed, is no ordinary direction;
as named, no ordinary name.
Null identifies the universe at the beginning.
Ull identifies the mother of myriad matters.
Thus, visit Null to observe its intricateness.
Visit Ull to observe its limitlessness.
These two spring from the same source;
only their identifications differ.
Both are profound.
Profound upon profound, it is the portal to all intricacies.

[01c23t] **Yasuhiko Genku Kimura**
The Tao Eternal is beyond definition.
No name given can capture its eternality.
Nameless, it is the origin of the Kosmos.
Named, it is the beginning of all things.
Nothingness, it is the inner being of the Kosmos.
Thingness, it is the outer distinctions of the Kosmos.
These two, though different in names, arise from the same source:
The source called the Invisible.
Invisible beyond the invisible,
It is the entry into the myriad wonders of the Eternal Kosmos.

[01c24t] **Chou-Wing Chohan**
The Tao that can be expressed in words is not the eternal Tao.
The name that can be defined in words is not the name that never changes.
Non-existence is what we will call the source of heaven and earth.

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Existence is the mother of all things.
From eternal non-existence, therefore, we observe the beginning of the existence of the many hidden qualities of the universe.
From eternal existence, therefore, we clearly observe the overt qualities of the universe.
These two, the hidden and the overt, are originally the same at source, and become different when they manifest themselves.
This same origin is "the smallest of the small."
The absolute "smallest of the small" is the gate from which the beginning of all the parts of the universe emerges.

[01c25t] **Man-Ho Kwok**
The Tao that can be talked about is not the true Tao.
The name that can be named is not the eternal Name.
Everything in the universe comes out of Nothing.
Nothing - the nameless is the beginning;
While Heaven, the mother is the creatrix of all things.
Follow the nothingness of the Tao,
and you can be like it, not needing anything,
seeing the wonder and the root of everything.
And even if you cannot grasp this nothingness,
you can still see something of the Tao in everything.
These two are the same only called by different names
- and both are mysterious and wonderful.
All mysteries are Tao, and Heaven is their mother:
She is the gateway and the womb-door.

[01c26t] **Gu Zhengkun**
The Tao that is utterable
Is not the eternal Tao;
The name that is namable
Is not the eternal Name.
The Nothingness is the name of the beginning of heaven and earth;
The Being (substance) is the name of the mother of all things.
Hence one should gain an insight into the beginning of the Tao by constantly observing the Nothingness,
And should perceive the end of the Tao by constantly observing the Being.
These two things, the Nothingness and the Being, are of the same origin but different in name.
They are both so profound as to be a key to the door of myriad secrets.

[01c27t] **Chao-Hsiu Chen**
The Tao that can be named is not the eternal Tao.
The Name that can be spoken is not the eternal name.
The Nameless is the beginning of Heaven and Earth.
The Named is the mother of all creatures.
Observe the mysteries of the Tao without longing.
Survey its appearance with desire.
Both mysteries and appearance come from the same origin but wear a different name;

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they are enigmatic.
The greatest mystery is the gate to all mysteries.

[01c28t] **Liu Qixuan**
There are ways to follow,
But what is followed is not the true Way.
There are names to give,
But what is given is not the true Name.
Let us call non-being the beginning of the universe
And let us call being the development of all things.
When we follow non-being
We approach the wonder of the Way.
When we follow being
We approach the farther-end manifestation of the Way.
Each has the same origin,
And here exists a metaphysical door to true wisdom.

[01c29t] **Shi Fu Hwang**
Understanding The Tao
Lao Tze says,
The Tao is that on which one can always tread.
That on which one cannot always tread is not the Tao.
And fame is that of which one can always remember.
That of which one cannot always remember is not fame.
All things are without names prior to the formation of Heaven and Earth.
And names are brought out to classify various things.
Since there is no name in the very beginning, why should one care about fame!
Hence, those who are constantly free of desire of fame shall see the Tao's subtle secret.
Those who bear desire shall see the end lying in front of them.
Both two types of men ferment their thinking in the same place, yet they will experience different fates.
Both their fates shall be up to Heaven.
Beyond our heaven, there are other heavens: whoever knows this shall find the gate of the Tao.

[01c30t] **Ch'u Ta-Kao**
The Tao that can be expressed is not the eternal Tao;
The name that can be defined is not the unchanging name.
Non-existence is called the antecedent of heaven and earth;
Existence is the mother of all things.
From eternal non-existence, therefore, we serenely observe the mysterious beginning of the Universe;
From eternal existence we clearly see the apparent distinctions.
These two are the same in source and become different when manifested.
This sameness is called profundity.
Infinite profundity is the gate whence comes the beginning of all parts of the Universe.

[01c31t] **Paul J. Lin**
The Tao that can be spoken of is not the eternal Tao;

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The Name that can be named is not the eternal Name.
The Nameless [non-being] is the origin of heaven and earth;
The Namable [being] is the mother of all things.
Therefore constantly without desire,
There is the recognition of subtlety;
But constantly with desire,
Only the realization of potentiality.
The two come from the same source,
Having different names.
Both are called mysteries,
More mystical than the most mystical,
The gate of all subtleties.

[01c32t] **Michael LaFargue**
The Tao that can be told is not the invariant Tao,
the names that can be named are not the invariant Names.
Nameless, it is the source of the thousands of things
(named, it is 'Mother' of the thousands of things).
Yes:
Always:
being desireless,
one sees the hidden essentials.
Always:
having desires,
one sees only what is sought.
These two lines are about The Merging -
it is when things develop and emerge from this that the different names appear.
The Merging is something mysterious -
mysterious, and more mysterious,
the abode of all the hidden essences.

[01c33t] **Cheng Lin**
The truth that may be told is not the everlasting Truth.
The name given to a thing is not the everlasting Name.
Nothingness is used to denote the state that existed before the birth of heaven and earth.
Reality is used to denote the state where the multitude of things begins to have a separate existence.
Therefore,
when the mind rests in the state of Nothingness, the enigma can be understood;
when the mind rests in the state of Reality, the bounds can be reached.
These two states, though bearing different names, have a common origin.
Both are mysterious and metaphysical.
They are the most mysterious, and form the gateway to all mysteries.

[01c34t] **Yi Wu**
The way that can be talked about is not the constant Way.
The name that can be named is not the constant Name.

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Non-being is the name of the origin of Heaven and Earth;
Being is the name of the mother of all things.
Therefore:
Constantly in Non-being, one wishes to contemplate its (the Way's) subtlety.
Constantly in Being, one wishes to contemplate its path.
These two come from the same source, but are different in name.
The same source is called Mystery.
Mystery and more mystery.
It is the gateway to myriad subtleties.

[01c35t] **Han Hiong Tan**
Dao that can be expressed in words is not the absolute Dao.
The names that can be given are not the absolute names.
Non-being is before the dawn of time,
Being is when everything begins to emerge.
Therefore, maintaining a passive and receptive mode,
You can watch the secret of life;
Maintaining an active and attentive mode,
You can perceive the rhythm of life.
These two cognitive processes, though differing in names,
Are in the same continuum.
Both are known as the inscrutable Mystery,
Which is the greatest of all mysteries.
And it is through these perspectives that we can observe the marvellous phenomena of Nature.

[01c36t] **Hua-Ching Ni**
Tao, the subtle reality of the universe cannot be described.
That which can be described in words is merely a conception of the mind.
Although names and descriptions have been applied to it, the subtle reality is beyond the description.
One may use the word "Nothingness" to describe the Origin of the universe, and "Beingness" to describe the Mother of the myriad things,
but Nothingness and Beingness are merely conceptions.
From the perspective of Nothingness,
one may perceive the expansion of the universe.
From the perspective of Beingness,
one may distinguish individual things.
Both are for the conceptual convenience of the mind.
Although different concepts can be applied,
Nothingness and Beingness and other conceptual activity of the mind all come from the same indescribable subtle Originalness.
The Way is the unfoldment of such subtle reality.
Having reached the subtlety of the universe,
one may see the ultimate subtlety,
the Gate of All Wonders.

[01c37t] **Chang Chung-yuan**

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The Tao that can be spoken of is not the Tao itself.
The name that can be given is not the name itself.
The unnameable is the source of the universe.
The nameable is the originator of all things.
Therefore, oftentimes without intention I see the wonder of Tao.
Oftentimes with intention I see its manifestations.
Its wonder and its manifestations are one and the same.
Since their emergence, they have been called by different names.
Their identity is called the mystery.
From mystery to further mystery:
The entry of all wonders!

[01c38t] **Henry Wei**
Realization of Tao
T'i Tao
The Tao that can be stated is not the Eternal Tao.
The name that can be named is not the Eternal Name.
The Unnameable is originator of Heaven and Earth.
The Nameable is mother of the ten thousand things.
Therefore,
Always be desireless, so as to discern Tao's wonderful essence;
Always have some desire, so as to discern its manifestations.
These two come out from the same source,
But are different in name.
Their identical nature is a mystery.
Mystery of mysteries -
That is the gate of all wonderful essence.

[01c39t] **Ha Poong Kim**
No Tao that may be Tao is the constant Tao;
No name that may be a name is the constant name.
By non-being you name the beginning of Heaven and Earth;
By being you name the mother of the ten thousand things.
Therefore, always free of desire you see the secret;
Always with desire you see its appearance.
These two
Are the same in origin yet different in name.
Their sameness may be called a mystery.
It is the mystery beyond mysteries,
The gate to myriad secrets.

[01c40t] **Tao Huang**
The Tao that is voiced is no longer that of eternal Tao.
The name that has been written is no longer that of eternal name.
The nameless is the beginning of the cosmic universe.
The named is the mother of the myriad creatures.

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Being at peace, one can see into the subtle.
Engaging with passion, one can see into the manifest.
They both arise from a common source but have different names.
Both are called the mystery within the mystery.
They are the door to all wonders.

[01c41t] **Tang Zi-chang**
Dao that can be talked about is not the eternal Dao itself;
A name that can be given is not the eternal thing itself.
The nameless existed
Before the birth of birth of Heaven and Earth - Universe;
The names which were given were after
The birth of All Things.
By the eternity of unknown existence
Comprehend the common essence of things;
By the eternity of Existence
Observe the apparent differences.
These two came from the same origin - the unknown,
But with different names.
They all are called the "profoundness",
Profoundly and profoundly it is the entrance
From which come all wonders.

[01c42t] **Wing-tsit Chan**
The Tao that can be told of is not the eternal Tao;
The name that can be named is not the eternal name.
The Nameless is the origin of Heaven and Earth;
The Named is the mother of all things.
Therefore let there always be non-being, so we may see their subtlety,
And let there always be being, so we may see their outcome.
The two are the same,
But after they are produced, they have different names.
They both may be called deep and profound.
Deeper and more profound,
The door of all subtleties!

[01c91t] **И. И. Семененко**
Если Дао могут высказать, Дао не является незыблемым;
если могут назвать имя, имя не является незыблемым.
Безымянность - вот начало Неба и Земли,
в наличии же имени таится мать десяти тысяч вещей.
Незыблемое неналичие - желаю поглядеть на скрытые в нем чудеса;
наличие в незыблемости - желаю осмотреть его окраину.
Выходит эта пара вместе, но именами различается.
Даю одно им имя сокровенного.
За сокровенным - сокровенное, врата множества чудес.

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[01c92t] **А. А. Маслов**
Дао, которое может быть выражено словами, не есть постоянное Дао.
Имя, которое может быть поименовано, не есть постоянное имя.
Небытие зовётся началом Неба и Земли.
Бытие зовётся Матерью мириад созданий.
Поэтому, желая узреть его утончённо-неуловимую сущность, обрети постоянство небытия.
Желая наблюдать его проявления, пребывай в постоянстве бытия.
Оба они произрастают вместе и различаются лишь именем.
Будучи тождественными, они зовутся сокровенным.
Сокровенное и ещё раз сокровенное - врата ко множеству потаённого.

[01c93t] **Е. А. Торчинов**
Путь, что может быть пройден, не есть постоянный Путь-Дао.
Имя, что может быть поименовано, не есть постоянное имя.
Безымянное - Неба, Земли начало.
Именуемое - Матерью сущего стало.
В отсутствии тайну вещей созерцать стремись.
В наличии предел бытия созерцать стремись.
Те двое родятся вместе, но их имена различны.
Их вместе назову я Сокровенным.
И Сокровенное вновь Сокровенным стало.
Таковы врата всех тайн.

[01c94t] **А. Е. Лукьянов**
Дао, которое может быть высказано, не есть постоянное Дао.
Имя, которое может быть названо, не есть постоянное имя.
Небытием именуется начало Неба и Земли,
Бытием именуется Мать мириад вещей.
Поэтому:
обращаясь к постоянному небытию, стремлюсь к тому, чтобы увидеть его тайну;
обращаясь к постоянному бытию, стремлюсь к тому, чтобы увидеть его предел (спиральный путь).
Оба они (небытие и бытие) из тождества происходят, но различно именуются.
В тождестве они называются первоначалом.
Первоначало и еще первоначало - вот дверь ко всем тайнам.

[01c95t] **Ян Хин-шун**
Дао, которое может быть выражено словами, не есть постоянное дао.
Имя, которое может быть названо, не есть постоянное имя.
Безымянное есть начало неба и земли,
обладающее именем - мать всех вещей.
Поэтому тот, кто свободен от страстей, видит чудесную тайну [дао],
а кто имеет страсти, видит его только в конечной форме.
Оба они одного и того же происхождения, но с разными названиями.
Вместе они называются глубочайшими.
[Переход] от одного глубочайшего к другому -

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дверь ко всему чудесному.

[01c96t] **Д. П. Конисси**

Тао, которое должно быть действительным, не есть обыкновенное Тао.
Имя, которое должно быть действительным, не есть обыкновенное имя.
То, что не имеет имени, - есть начало неба и земли;
то, что имеет имя, - есть мать всех вещей.
Вот почему свободный от всех страстей видит величественное проявление Тао,
а находящийся под влиянием какой-нибудь страсти видит только незначительное его проявление.
Эти оба происходят из одного и того же начала, но только носят разное название.
Они называются непостижимыми.
Непостижимое из непостижимых и есть ворота всего таинственного.

[01c97t] **В. В. Малявин**

Путь, о котором можно поведать, - не постоянный Путь.
Имя, которое можно назвать, - не постоянное Имя.
Где имени нет - там начало всех вещей,
Где имя есть - там мать всех вещей.
Посему, постоянно не имея желания, видишь его исток,
А постоянно имея желание, видишь его исход.
То и другое является совместно,
Они имеют разные имена, но одинаково сказываются.
В сокровенном есть еще сокровенность:
Вот откуда исходит все утонченное.

[01c98t] **Б. Б. Виногродский**

Постоянный Путь составляется из возможности выбора Пути и невозможности выбора Пути.
Постоянное имя составляется из возможности выбора имени и невозможности выбора имени.
Отсутствием именуется начальное действие Неба-Земли.
Наличием именуется рождение-материнство мириад сущностей.
Причинность:
Стремление к постоянному отсутствию осуществляет созерцание тончайшей тайны.
Стремление к постоянному наличию осуществляет созерцание его внешнего проявления.
Эта пара представляет собой общность исхода при различии наименования.
Если определить вместе, то это будет непостижимая тайна.
Пытаясь проникнуть в эту тайну, придешь только к тайне.
Это врата для появления множества тончайших начал.

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PSEUDO-CHAPTER **Two**

[02c01t] **Robert G. Henricks**
When everyone in the world knows the beautiful as beautiful, ugliness comes into being;
When everyone knows the good, then the not good comes to be.
The mutual production of being and nonbeing,
The mutual completion of difficult and easy,
The mutual formation of long and short,
The mutual filling of high and low,
The mutual harmony of tone and voice,
The mutual following of front and back -
These are all constants.
Therefore the Sage dwells in nonactive affairs and practices the wordless teaching.
The ten thousand things arise, but he doesn't begin them;
He acts on their behalf, but he doesn't make them dependent;
He accomplishes his tasks, but he doesn't dwell on them;
It is only because he doesn't dwell on them, that they therefore do not leave him.

[02c02t] **John C. H. Wu**
WHEN all the world recognizes beauty as beauty, this in itself is ugliness.
When all the world recognizes good as good, this in itself is evil.
Indeed, the hidden and the manifest give birth to each other.
Difficult and easy complement each other.
Long and short exhibit each other.
High and low set measure to each other.
Voice and sound harmonize each other.
Back and front follow each other.
Therefore, the Sage manages his affairs without ado,
And spreads his teaching without talking.
He denies nothing to the teeming things.
He rears them, but lays no claim to them.
He does his work, but sets no store by it.
He accomplishes his task, but does not dwell upon it.
And yet it is just because he does not dwell on it
That nobody can ever take it away from him.

[02c03t] **D. C. Lau**
The whole world recognizes the beautiful as the beautiful, yet this is only the ugly;
the whole world recognizes the good as the good, yet this is only the bad.
Thus Something and Nothing produce each other;
The difficult and the easy complement each other;
The long and the short offset each other;
The high and the low incline towards each other;
Note and sound harmonize with each other;

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Before and after follow each other.
Therefore the sage keeps to the deed that consists in taking no action and practises the teaching that uses no words.
The myriad creatures rise from it yet it claims no authority;
It gives them life yet claims no possession;
It benefits them yet exacts no gratitude;
It accomplishes its task yet lays claim to no merit.
It is because it lays claim to no merit
That its merit never deserts it.

[02c04t] **R. L. Wing**
When all the world knows beauty as beauty, There is ugliness.
When they know good as good, There there is evil.
In this way
Existence and nonexistence produce each other.
Difficult and easy complete each other.
Long and short contrast each other.
High and low attract each other.
Pitch and tone harmonize each other.
Future and past follow each other.
Therefore, Evolved Individuals
Hold their position without effort,
Practice their philosophy without words,
Are a part of All Things and overlook nothing.
They produce but do not possess, Act without expectation, Succeed without taking credit.
Since, indeed, they take no credit, it remains with them.

[02c05t] **Ren Jiyu**
When all people in the world know the beautiful as beauty,
There appears ugliness;
When they know goodness as good,
There appears evil.
Therefore, by opposing each other,
Existence and nonexistence come into being,
Difficult and easy form themselves,
Long and short are distinct,
High and low contrast,
Sound and voice harmonize,
Front and back emerge.
Thus, the sage manages affairs by "nonaction,"
And teaches by "saying nothing."
He leaves all things to grow and change without initiation;
Raises all things without making claim for his ownership;
Promotes all things without attributing them to his contribution;
And takes no credit for himself when the work is done.
It is because no claim is made that his credit cannot be forfeited.

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[02c06t] **Gia-fu Feng**
Under heaven all can see beauty as beauty only because there is ugliness.
All can know good as good only because there is evil.
Therefore having and not having arise together.
Difficult and easy complement each other.
Long and short contrast each other;
High and low rest upon each other;
Voice and sound harmonize each other;
Front and back follow one another.
Therefore the sage goes about doing nothing, teaching no-talking.
The ten thousand things rise and fall without cease,
Creating, yet not possessing,
Working, yet not taking credit.
Work is done, then forgotten.
Therefore it lasts forever.

[02c07t] **Lok Sang Ho**
People under heaven see beauty in what they call "beauty,"
that way they know of the "ugly."
Similarly people see good in what they call "good,"
that way they know of the "bad."
Existence and Emptiness are concepts that make sense by comparison.
Similarly, long lends meaning to short, and high to low.
Harmony is produced when sounds combine in unison.
Because the fore goes, so the back follows.
Thus the Sage would not act as if he could act on his will.
He teaches the unspoken teaching.
No word is ever spoken, yet living things thrive.
No ownership is claimed, though Nature begets all creation.
Humility is maintained even as achievement is made.
No credit is claimed even as work is done.
Because no credit is claimed, so no credit is ever lost.

[02c08t] **Xiaolin Yang**
Everyone knows that beauty is good, but ugliness exists as well.
Everyone knows that kindness is good, but unkindness exists as well.
Therefore, nothingness and existence always coexist;
As do difficulty and easiness, long and short, high and low, and sound and hearing.
For this reason, the great men practiced WUWEI.
They wordlessly taught people and let the world develop by itself.
Create but do not control, nurture but do not own, accomplish but do not claim.
Only when you do not claim the accomplishment, will it never leave.

[02c09t] **Walter Gorn Old**, SELF-PERFECTION
When the world speaks of beauty as being beautiful, ugliness is at once defined.

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When goodness is seen to be good, evil is at once apparent.
So do existence and non-existence mutually give rise to one another, as that which is difficult and that which is easy, distant and near, high and low, shrill and bass, preceding and following.
The Sage therefore is occupied only with that which is without prejudice.
He teaches without verbosity, he acts without effort; he produces without possessing, he acts without regard to the fruit of action; he brings his work to perfection without assuming credit; and claiming nothing as his own, he cannot at any time be said to lose.

[02c10t] **James Legge**
All in the world know the beauty of the beautiful,
and in doing this they have (the idea of) what ugliness is;
they all know the skill of the skilful,
and in doing this they have (the idea of) what the want of skill is.
So it is that existence and non-existence give birth the one to (the idea of) the other;
that difficulty and ease produce the one (the idea of) the other;
that length and shortness fashion out the one the figure of the other;
that (the ideas of) height and lowness arise from the contrast of the one with the other;
that the musical notes and tones become harmonious through the relation of one with another;
and that being before and behind give the idea of one following another.
Therefore the sage manages affairs without doing anything,
and conveys his instructions without the use of speech.
All things spring up, and there is not one which declines to show itself;
they grow, and there is no claim made for their ownership;
they go through their processes, and there is no expectation (of a reward for the results).
The work is accomplished, and there is no resting in it (as an achievement).
The work is done, but how no one can see;
'Tis this that makes the power not cease to be.

[02c11t] **David Hinton**
All beneath heaven knows beauty is beauty only because there's ugliness, and knows good is good only because there's evil.
Being and nonbeing give birth to one another,
difficult and easy complete one another,
long and short measure one another,
high and low fill one another,
music and noise harmonize one another,
before and after follow one another:
that's why a sage abides in the realm of nothing's own doing,
living out that wordless teaching.
The ten thousand things arise without beginnings there,
abide without waiting there,
come to perfection without dwelling there.
Without dwelling there: that's the one way you'll never lose it.

[02c12t] **Chichung Huang**
When all under heaven know beauty as beauty,

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There is ugliness;
When all know goodness,
There is evil.
That being and nonbeing mutually generate,
Difficult and easy mutually complement,
Long and short mutually formulate,
High and low mutually fulfill,
Music and voice mutually harmonize,
Front and back mutually follow
Is constant.
Hence, the sage man
Assumed the office of nonaction,
Conducted speechless instruction.
When the ten thousand things rose,
He did not initiate.
He assisted without taking credit;
Scored merits without claiming.
Precisely because he claimed not,
They never vanished.

[02c13t] **Ellen M. Chen**
When all under heaven know beauty (mei) as beauty,
There is then ugliness (o);
When all know the good (shan) good,
There is then the not good (pu shan).
Therefore being and non-being give rise to each other,
The difficult and easy complement each other,
The long and short shape each other,
The high and low lean on each other,
Voices and instruments harmonize with one another,
The front and rear follow upon each other.
Therefore the sage manages affairs without action,
Carries out (hsing) teaching without speech (yen).
Ten thousand things arise and he does not initiate them,
They come to be and he claims no possession (yu) of them,
He works (wei) without holding on,
Accomplishes (ch'eng) without claiming merit.
Because he does not claim merit,
His merit does not go away.

[02c14t] **Lee Sun Chen Org**
In our world:
When there was a consensus on what should be judged as beautiful, a convention on what should be disliked [as ugly] was reciprocally brought in [inadvertently].
When there was an agreement on what should be deemed good, an agreement on what was evil (not good) was correspondingly decided upon.

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Accordingly, [the following contrasting concepts were formulated because of their relative relations]:
Existence (being) and non-existence (nothing) are inter-dependent [concepts];
Difficulty and easiness are determined by comparison;
Long and short are conjointly formulated;
High and low owe their existences to their relative positions [to the observer];
Tune and sound are distinguished by [the rule whether a stream of sounds has internal harmonization];
Front and back are joined together by perspective positions [of objects to the observer].
Accordingly, a Sage (leader) [adopts the following measure to lead]:
When comes to managing the government, he would practice the policy of non-interference;
When comes to educating the population, he would avoid making speeches (through using tantalizing rhetoric);
Even after having had activated and motivated all and every things and creatures to embark their potentialities on the best possible course, he will never withdraw from his continuous and painstaking support.
[A Sage] would help [all creatures] to relish their lives without being possessive;
[He] would carry out good deeds without asserting his authority;
[He] would not claim his merit after each success;
It is just because of his avoiding appropriating his contributions, nothing whatsoever can take away from him his achievements [of Te].

[02c15t] **Tien Cong Tran**
When the entire world recognizes beauty as beauty, there is ugliness.
When the entire world recognizes good as good, there is evil.
Indeed, "nothing" and "being" give birth to each other.
Difficult and easy complement each other.
Long and short exhibit each other.
High and low set measure to each other.
Voice and sound harmonize each other.
Back and front follow each other.
Therefore, the sage manages his affairs by "non-doing", and spreads his teaching by "non-talking".
The Way makes all things and denies nothing; it gives birth to them, but lays no claim to them; it does its work, but does not say by its work; it accomplishes his work, but does not dwell on things.
And yet it is just because he does not dwell on things that nobody can ever take them away from it.

[02c16t] **Thomas Z. Zhang**
People know what beauty is, because there is ugliness;
people know what good is, because there is bad.
Likewise, empty and full, difficulty and ease, long and short, high and low, sound and tone, front and rear, all go side by side.
Thus,
the sage handles affairs without the intention for fame, and teaches without preaching,
lets things develop without initialize them,
lets things grow without interfering them,
lets things move ahead without forcing them,
lets things succeed without boast about them.
Because the sage does not brag his success, he would continue to be successful.

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[02c17t] **Arthur Waley**

It is because every one under Heaven recognizes beauty as beauty, that the idea of ugliness exists.
And equally if every one recognized virtue as virtue, this would merely create fresh conceptions of wickedness.
For truly 'Being and Not-being grow out of one another;
Difficult and easy complete one another.
Long and short test one another;
High and low determine one another.
Pitch and mode give harmony to one another.
Front and back give sequence to one another'.
Therefore the Sage relies on actionless activity,
Carries on wordless teaching,
But the myriad creatures are worked upon by him; he does not disown them.
He rears them, but does not lay claim to them,
Controls them, but does not lean upon them,
Achieves his aim, but does not call attention to what he does;
And for the very reason that he does not call attention to what he does
He is not ejected from fruition of what he has done.

[02c18t] **Richard John Lynn**

Once all under Heaven knew beauty as "beauty"; at that moment "ugliness" was already there.
Once all knew goodness as "goodness"; at that moment "not good" was already there.
Thus it is that presence and absence generate each other;
difficulty and ease determine the sense of the other;
long and short give proportion to the other;
highs and lows are a matter of relative inclination;
instrumental sounds and voice tones depend on one other for harmony;
and before and after result from their relative places in a sequence.
Therefore, the sage [sheng] tends to matters without conscious effort
And practices the teaching that is not expressed in words.
The myriad folk model their behavior on him, yet he does not tell them to do so.
He gives them life, yet he possesses them not.
He acts, yet they do not depend on him.
And he achieves success yet takes no pride in it.
It is just because he is not proprietary that he does not lose it.

[02c19t] **Lin Yutang**

THE RISE OF RELATIVE OPPOSITES
When the people of the Earth all know beauty as beauty,
There arises (the recognition of) ugliness.
When the people of the Earth all know the good as good,
There arises (the recognition of) evil.
Therefore:
Being and non-being interdepend in growth;
Difficult and easy interdepend in completion;

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Long and short interdepend in contrast;
High and low interdepend in position;
Tones and voice interdepend in harmony;
Front and behind interdepend in company.
Therefore the Sage:
Manages affairs without action;
Preaches the doctrine without words;
All things take their rise, but he does not turn away from them;
He gives them life, but does not take possession of them;
He acts, but does not appropriate;
Accomplishes, but claims no credit.
It is because he lays claim to no credit
That the credit cannot be taken away from him.

[02c20t] **Victor H. Mair**
When all under heaven know beauty as beauty, already there is ugliness;
When everyone knows goodness, this accounts for badness.
Being and nonbeing give birth to each other,
Difficult and easy complete each other,
Long and short form each other,
High and low fulfill each other,
Tone and voice harmonize with each other,
Front and back follow each other - it is ever thus.
For these reasons,
The sage dwells in affairs of nonaction, carries out a doctrine without words.
He lets the myriad creatures rise up but does not instigate them;
He acts but does not presume;
He completes his work but does not dwell on it.
Now,
Simply because he does not dwell on them, his accomplishments never leave him.

[02c21t] **Tolbert McCarroll**
All under heaven see beauty as beauty only because they also see ugliness.
All announce that good is good only because they also denounce what is bad.
Therefore,
something and nothing give birth to one another.
Difficult and easy complete one another.
Long and short fashion one another.
High and low arise from one another.
Notes and tones harmonize with one another.
Front and back follow one another.
Thus,
the True Person acts without striving and teaches without words.
Deny nothing to the ten thousand things.
Nourish them without claiming authority,
Benefit them without demanding gratitude,

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Do the work, then move on.
And, the fruits of your labor will last forever.

[02c22t] **David H. Li**
For [people in] the world to know [only] beauty and what is beautiful is ugly;
to know [only] goodness and what is good is not good.
Ull and Null complement in generation,
difficult and easy complement in completion;
long and short complement in form,
high and low complement in norm;
voice and sound complement in harmony,
front and rear complement in company;
- they are ever so.
Thus,
a sage practices laissez-faire governance and provides wordless instructions.
[A sage] neither interferes with myriad matters' generation,
nor takes possession of [their] cultivation,
nor expects approbation of [his/her] provision,
nor seeks acclamation for [their] accomplishments.
It is because [the sage] does not seek acclamation for [his/her] accomplishments that they do not disappear.

[02c23t] **Yasuhiko Genku Kimura**
When the world recognizes beauty as beauty, ugliness arises.
When the world recognizes good as good, evil arises.
Being and non-being create each other.
Difficult and easy define each other.
Long and short form each other.
High and low support each other.
Tone and voice accompany each other.
Before and after follow each other.
Hence,
the sage lives in the state of non-action - of eternal balance,
And teaches by the precept of silence - and through his silent deed.
He accepts things as they arise,
Creates without possessing,
Performs without depending,
Accomplishes without claiming credit.
Because he does not claim credit for himself,
His virtues endure forever more.

[02c24t] **Chou-Wing Chohan**
When the world understands that beauty is beautiful, ugliness will exist.
When the world understands that goodness is good, evil will exist.
From that we learn that:
Existence affirms non-existence,
Ease affirms difficulty,

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Short derives from long, because that is what it is compared to,
Low derives from high, because according to that it is measured,
Echo affirms sound,
After follows before.
Accordingly,
The sage operates without action,
And teaches his pupils without words.
Everything in the universe, when defined, is relative to everything else.
The sage does not try to differentiate things, he does not try to show his preference for things either in deed or in speech.
This does not mean that the sage does nothing or says nothing;
rather, it means that he "accepts things as they are," easily and naturally, without making any demands.

[02c25t] **Man-Ho Kwok**
Beauty and mercy are only recognized by people
Because they know the opposite, which is ugly and mean.
If the people think they know goodness
Then all they really know is what evil is like!
Nothing, and Heaven share the same root -
Difficulty and ease are a part of all work.
The long and the short are in your hands,
Above and below exist because they each do,
What you want and what you say should be the same ...
Neither future nor past can exist alone.
The sage has no attachment to anything,
and he therefore does what is right without speaking by simply being in the Tao.
Life, all life began without words.
Life is made - and no one owns it.
The Tao is neither selfish nor proud.
The Tao is generous and graceful in what it does
Without ever claiming any merit
And the sage's greatness lies in taking no credit.

[02c26t] **Gu Zhengkun**
The whole world knows the beautiful as beautiful
Only because of the existence of the ugly;
The whole world knows the good as good
Only because of the existence of the bad.
Hence the Being and the Nothingness exist in opposition;
The difficult and the easy complement each other;
The long and the short manifest themselves by comparison;
The high and the low are inclined as well as opposed to each other;
The consonants and vowels harmonize with each other;
The front and the back follow each other.
Thus the sage behaves
Without taking active action,

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Teaches without using words,
Lets all things rip without interference,
Gives them life without claiming to be their owner,
Benefits them without claiming to be their benefactor, succeeds without claiming credit.
Because he does not claim credit,
His credit is never lost.

[02c27t] **Chao-Hsiu Chen**
The whole world can see the beautiful as the beautiful only because of the ugly.
The whole world can recognize the good as the good only because of the bad.
Something and nothing create each other.
The difficult and the easy complement each other.
The long and the short define each other.
The high and the low counterbalance each other.
Before and after follow each other.
Therefore the sage acts without action, teaches without words.
The myriad creatures keep on going without an end,
creating life without possessing it,
performing deeds without expectations,
fulfilling the mission without claiming a victory,
because the sage does not ask for praise,
therefore the praise remains with him for ever.

[02c28t] **Liu Qixuan**
We know beauty because there is ugliness.
We know goodness because there are evils.
Therefore, being and non-being are relative to each other
As are what is difficult and what is easy;
What is long and what is short;
What is high and what is low;
What sounds and what resonates;
And what precedes and what follows.
The wise do good by doing nothing
And teach well by teaching nothing.
Things work without intruding on the natural process,
Develop and produce without desiring willfully,
And are successful without feeling success.
Only those who possess nothing
Will lose nothing.

[02c29t] **Shi Fu Hwang**
The Rise Of Relative Opposites
Lao Tze says,
When the people in the world gain a knowledge of that which is beautiful,
they will also gain a knowledge of that which is ugly.
When they gain a knowledge of that which belongs to the realm of the good,

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they will also gain a knowledge of that which belongs to the realm of the bad.
Existence and non-existence shall rotate to take place;
difficulty and ease impress people by the prepossession;
length long and short are acknowledged in comparison;
tallness and lowness confront to make contrast;
harmonious musical pieces, the notes and tones interdepend;
that which is before or behind leads or follows the other.
Therefore, there is a sage who likes to do business without the intent to control fate and conveys his instruction without speech.
All things make an effort to prosper, and there is no one who comes to interfere with them.
Moreover, the one who gives life to all things does not claim ownership of them;
works laboriously for them, and does not expect a reward in return;
establishes the feat for them, and does not confess the achievement.
Because it does not confess the achievement, no one can forget the achievement.

[02c30t] **Ch'u Ta-Kao**
When all in the world understand beauty to be beautiful, then ugliness exists.
When all understand goodness to be good, then evil exists.
Thus existence suggests non-existence;
Easy gives rise to difficult;
Short is derived from long by comparison;
Low is distinguished from high by position;
Resonance harmonizes sound;
After follows before.
Therefore, the Sage carries on his business without action, and gives his teaching without words.

[02c31t] **Paul J. Lin**
When all in the world recognize beauty as beauty, it is ugliness.
When they recognize good as good, it is not good.
Therefore,
being and non-being beget each other,
hard and easy complement each other,
long and short shape each other,
high and low rely on each other,
sound and voice harmonize with each other,
front and back follow each other.
Therefore, the Sage administers without action and instructs without words.
He lets all things rise without dominating them,
produces without attempting to possess,
acts without asserting,
achieves without taking credit.
And because he does not take credit, it will never leave him.

[02c32t] **Michael LaFargue**
When everyone in the world recognizes the elegant as elegant ...
then ugliness has just appeared.

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When all recognize goodness as good ...
then the not-good has just appeared.
Yes:
'Being' and 'nothing' give birth one to the other;
'the difficult' and 'the easy' give full shape to one another;
'what excels' and 'what falls short' form one another;
'the noble' and 'the lowly' give content to one another;
the music and the voice harmonize with one another;
the back and the front follow one another.
Always.
And so the Wise Person:
Settles into his job of Not Doing,
carries on his teaching done without talking.
The thousands of things arise and are active -
and he rejects none of them.
He is a doer but does not rely on this,
he achieves successes but does not dwell in them.
He just does not dwell in them, and so they cannot be taken away.

[02c33t] **Cheng Lin**
As soon as the world regards some thing as beautiful, forthwith also appears ugliness.
As soon as the world regards some deed as good, forthwith also appears evil.
Thus we have the alternation of existence and non-existence;
the succession of the difficult and the easy;
the comparison of the long and the short;
the contrast between the high and the low;
the variation of pitch notes;
the order of precedence and sequence.
The Sage is ever free from artifice, and practises the precept of silence.
He dose things without the desire for control.
He lives without the thought of private ownership.
He gives without the wish for return.
He achieves without claiming credit for himself.
Because he does not claim credit for himself, he is always given credit.

[02c34t] **Yi Wu**
When all in the world know beauty as beauty,
then ugliness already has arisen.
When all know good as good,
then bad already has arisen.
Therefore:
existence and non-existence give birth to each other,
difficult and easy complement each other,
long and short contrast with each other,
high and low rely on each other,
sound and voice harmonize with each other,

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front and back follow each other.
Therefore:
the sage manages his affairs by non-action and spreads his teachings without words.
All things arise, he does not reject them.
He produces, but does not possess;
acts, but does not take credit;
achieves merit, but does not dwell [on it].
Because he does not dwell on it, it does not leave him.

[02c35t] **Han Hiong Tan**
When everyone knows what beauty is,
There must also be ugliness.
When everybody knows what goodness is,
Then evil must also exist.
Therefore, the haves and the have-nots coexist.
Easy and hard become complementary.
Long and short differ in length.
High and low contrast in height.
Tone and pitch harmonise with each other.
The past is followed by the present.
Hence, the sage manages his affairs with non-action,
Teaches without utterance,
And lets everything develop without any interference.
Dao procreates but does not possess.
It facilitates development but does not gloat.
When it accomplishes his task, it does not claim credit.
As the sage does not claim credit for his success,
The credit cannot be taken away from him.

[02c36t] **Hua-Ching Ni**
As soon as the world regards something as beautiful,
ugliness simultaneously becomes apparent.
As soon as the world regards something as good,
evil simultaneously becomes apparent.
In exactly the same manner,
existence and nonexistence give birth to each other.
Difficult and easy define each other.
Long and short form each other.
High and low make each other distinguishable.
Silence and sound make each other conspicuous.
Front and back connect each other.
Realizing this, one does not separate one's being from the subtle essence of the universe.
One holds no preconceptions, and does things without insisting on personal conditions.
One guides people by living in accord with the essence of life.
One brings good things about, but has no intention of possessing them.
One performs work, but has no intention to acquire personal power.

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When one's task is accomplished,
one lets go of it and seeks no reward or recognition.
Because one does not claim credit for oneself,
one does not do any damage to oneself.

[02c37t] **Chang Chung-yuan**
When beauty is universally affirmed as beauty, therein is ugliness.
When goodness is universally affirmed as goodness, therein is evil.
Therefore: being and non-being are mutually posited in their emergence.
Difficult and easy are mutually posited in their complementariness.
Long and short are mutually posited in their positions.
High and low are mutually posited in their contradiction.
Voice and tone are mutually posited in their unity.
Front and back are mutually posited in their succession.
Thus, the wise deals with things through non-interference and teaches through no-words.
All things flourish without interruption.
They grow by themselves, and no one possesses them.
Work is done, and no one depends on it.
Achievements are made, but no one claims credit.
Because no one claims credit, achievements are always there.

[02c38t] **Henry Wei**
Self-Culture
Yang Shen
When all the world knows beauty as beauty,
Then ugliness comes into being;
When all the world knows goodness as goodness,
Then evil comes into being.
Therefore,
Being and Non-Being condition each other;
Difficult and Easy give rise to each other;
Long and Short set off each other;
High and Low contrast each other;
Tone and Voice harmonize each other;
Front and Rear succeed each other.
Thus the Sage handles affairs non-assertively,
And imparts his teaching without words.
The ten thousand things grow apace,
But he does not let them down.
He produces but does not claim ownership;
He acts but does not presume on the result;
He achieves success but does not take the credit.
For the very reason that he takes no credit,
Credit does not separate from him.

[02c39t] **Ha Poong Kim**

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All under Heaven recognize beautiful as beautiful,
But this is none other than ugly.
Everyone recognizes good as good,
But this is none other than bad.
Therefore being and non-being rise together;
Difficult and easy complete each other;
Long and short shape each other;
High and low lean on each other;
Sound and voice come in harmony;
Front and back accompany each other.
Therefore the sage
Relies on no-action,
Practices wordless teaching.
There rise the ten thousand things, but he disowns nothing,
He gives them life, yet does not possess them;
Rules them, yet does not depend on them;
His work is done, but he never dwells in it.
Truly, since he never dwells,
He never departs.

[02c40t] **Tao Huang**
In the world,
Everyone recognizes beauty as beauty,
Since the ugly is also there.
Everyone recognizes goodness as goodness,
Since evil is also there.
Since being and nonbeing give birth to each other,
Difficulty and ease complete each other,
Long and short measure each other,
High and low overflow into each other,
Voice and sound harmonize with each other,
And before and after follow each other,
Therefore the sage
Lives in actionless engagement,
And preaches wordless doctrine.
The myriad creatures
Act without beginning,
Nourish without possessing,
Accomplish without claiming credit.
It is accomplishment without claiming credit that makes the outcome self-sustaining.

[02c41t] **Tang Zi-chang**
When the whole world recognizes that beauty is beautiful,
It may be not beautiful at all.
When the whole world recognizes that goodness is good,
It may not be good at all.

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Thus, existence and nonexistence produce each other.
The high and the low are compared with each other.
The long and the short show off each other.
The high and the low compliment each other.
The front and the rear follow each other.
Thus the Sage ruler administered state affairs by non-interference and carried out education by non-preaching.
All things are resolved in order and nothing is rejected.
It produces All Things but it does not possess them.
It provides everything for them but it does not take anything from them.
He accomplished deeds for them, but he did not claim the deeds.
Since he did not claim the deeds, they did not leave him.

[02c42t] **Wing-tsit Chan**
When the people of the world all know beauty as beauty,
There arises the recognition of ugliness.
When they all know the good as good,
There arises the recognition of evil.
Therefore:
Being and non-being produce each other;
Difficult and easy complete each other;
Long and short contrast each other;
High and low distinguish each other;
Sound and voice harmonize each other;
Front and behind accompany each other.
Therefore the sage manages affairs without action
And spreads doctrines without words.
All things arise, and he does not turn away from them.
He produces them but does not take possession of them.
He acts but does not rely on his own ability.
He accomplishes his task but does not claim credit for it.
It is precisely because he does not claim credit that his accomplishment remains with him.

[02c91t] **И. И. Семененко**
Когда все в Поднебесной знают, что прекрасное прекрасно, то вот и безобразное;
когда все знают, что добро является добром, то вот и зло.
Наличие и неналичие друг друга порождают,
трудное и легкое друг друга образуют,
короткое и длинное друг друга формируют,
высокое и низкое взаимно соотносятся,
тона звучат в гармонии,
переднее и заднее друг за другом следуют.
Вот почему Премудрый человек пребывает в деле недеяния,
проводит в жизнь учение, невыразимое в словах.
От десяти тысяч вещей, хотя они и возрастают, он не отказывается;
чему дает жизнь, не имеет, что делает, на то не опирается, свершая подвиги, к себе их не относит.

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Лишь потому, что не относит, и остается с ними неразлучен.

[02c92t] **А. А. Маслов**
Лишь только в Поднебесной узнали, что красивое - красиво, тотчас появилось и уродство.
Как только все узнали, что добро - это добро, тотчас появилось и зло.
Ибо наличие и отсутствие порождают друг друга.
Сложное и простое создают друг друга.
Длинное и короткое поверяют друг друга.
Высокое и низкое тянутся друг к другу.
Голоса и звуки приходят в гармонию друг с другом.
"До" и "после" следуют друг за другом.
Поэтому мудрец действует недеянием и учит молчанием.
Мириады созданий возникают из этого, а он не правит ими.
Он порождает их и не обладает ими;
действует, не имея воздаяния;
достигая совершенства, не считает это успехом;
в силу того, что он никогда не стремится к успеху, тот никогда не покидает его.

[02c93t] **Е. А. Торчинов**
Когда в Поднебесной все узнают, что прекрасно прекрасное, - это уже безобразно.
Когда в Поднебесной все узнают, что добро есть добро, - это уже не добро.
Поэтому отсутствие и наличие друг друга порождают,
легкое и трудное друг друга определяют,
длинное и короткое друг друга измеряют,
высокое и низкое друг друга исчисляют,
мелодия и ритм друг с другом гармонируют,
начало и конец друг с другом чередуются.
Поэтому совершенный мудрец пребывает в делах недеяния, не прибегая к словам, он осуществляет учение.
Все сущее творит, не полагая начала творению, и действует, не замышляя ничего преднамеренно.
И Дао-Путь - рождает, но не обладает, действует, но не предумышляет, благими качествами и свойствами обладает, к ним не привязываясь никогда.
Поскольку в них он к ним не привязан, то их он и не теряет.

[02c94t] **А. Е. Лукьянов**
Когда в Поднебесной все узнают, что прекрасное есть прекрасное, то появляется и безобразное.
[Когда в Поднебесной] все узнают, что добро есть добро, то появляется и не добро.
Это происходит потому, что бытие и небытие друг друга порождают,
трудное и легкое друг друга создают,
длинное и короткое друг с другом соизмеряются,
высокое и низкое друг с другом сопоставляются,
звук и мелодия друг с другом согласуются,
переднее и заднее друг за другом следуют.
Вот почему совершенномудрый человек правит службу недеяния, ведет учение без слов.
Мириады вещей творит и не уклоняется от этого.
Рождает и не обладает [ими].

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Возделывает и ни на что не опирается,
Успешно завершает и не ставит себе это в заслугу.
А поскольку не ставит в заслугу, постольку и не отвергается.

[02c95t] **Ян Хин-шун**
Когда все в Поднебесной узнают, что прекрасное является прекрасным, появляется и безобразное.
Когда все узнают, что доброе является добром, возникает и зло.
Поэтому
бытие и небытие порождают друг друга,
трудное и легкое создают друг друга,
длинное и короткое взаимно соотносятся,
высокое и низкое взаимно определяются,
звуки, сливаясь, приходят в гармонию,
предыдущее и последующее следуют друг за другом.
Поэтому совершенномудрый,
совершая дела, предпочитает недеяние;
осуществляя учение, не прибегает к словам;
вызывая изменения вещей, [он] не осуществляет их сам;
создавая, не обладает [тем, что создано];
приводя в движение, не прилагает к этому усилий;
успешно завершая [что-либо], не гордится.
Поскольку он не гордится, его заслуги не могут быть отброшены.

[02c96t] **Д. П. Конисси**
Под небом все (люди) знают, что красивое есть красивое, но оно только безобразное.
Точно также все знают, что добро есть добро, но оно только зло.
Из бытия и небытия произошло все;
из невозможного и возможного - исполнение;
из длинного и короткого - форма.
Высокое подчиняет себе низшее;
высшие голоса вместе с низшими производят гармонию;
предшествующее подчиняет себе последующее.
Святой муж, будучи бездеятельным, распространяет свое учение.
Вся тварь повинуется ему и никогда не откажется от исполнения его воли.
Он производит много, но ничего не имеет;
делает много, но не хвалится сделанным;
совершает подвиги, но их не приписывает себе.
Он нигде не останавливается, поэтому ему не будет надобности удаляться туда, куда он не желает.

[02c97t] **В. В. Малявин**
Когда в мире узнают, что прекрасное - прекрасно, тотчас появляется уродство.
Когда в мире узнают, что доброе - добро, появляется зло.
Наличное и отсутствующее друг друга порождают.
Трудное и легкое друг друга создают.
Длинное и короткое друг друга выявляют.
Высокое и низкое друг друга устанавливают.

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Музыка и голос друг другу откликаются.
Предыдущее и последующее друг за другом следуют.
Так будет всегда.
Посему премудрый человек предается делу недеяния
И претворяет бессловесное учение.
Десять тысяч вещей созидают - и он ничего не отвергает,
Рождают - и он ничем не владеет.
Все свершают - и он за это не держится.
Успехи приходят - и он не помещает себя в них.
Он ни в чем не пребывает - и от него ничто не уходит!

[02c98t] **Б. Б. Виногродский**
В Поднебесной всегда, узнав о красоте, начинают осуществлять красивое.
И вот - уже безобразное.
Всегда, узнав о совершенствовании, начинают осуществлять совершенствование.
И вот - уже не-совершенствование.
Причинность:
В контакте наличия и отсутствия происходит рождение.
В контакте трудного и легкого происходит становление-завершение.
В контакте длинного и короткого появляется форма.
В контакте высокого и низкого происходит потеря равновесия.
В контакте звука и голоса осуществляется согласие.
В контакте переднего и заднего появляется следование.
Это дает:
Человек мудрости пребывает в осуществлении отсутствия.
Таково его дело.
Совершает действия без пояснений словами.
Таково его учение.
Ведь мириады сущностей совершают работу, а нет оформления в словах.
Происходит рождение, а нет обладания.
В осуществлении нет отождествления.
При успешном завершении нет пребывания в этом.
А коли нет пребывания в этом, то нет и исчезновения.

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PSEUDO-CHAPTER **Three**

[03c01t] **Robert G. Henricks**
By not elevating the worthy, you bring it about that people will not compete.
By not valuing goods that are hard to obtain, you bring it about that people will not act like thieves.
By not displaying the desirable you bring it about that people will not be confused.
Therefore, in the government of the Sage:
He empties their minds,
And fills their bellies.
Weakens their ambition,
And strengthens their bones.
He constantly causes the people to be without knowledge and without desires.
If he can bring it about that those with knowledge simply do not dare to act,
Then there is nothing that will not be in order.

[03c02t] **John C. H. Wu**
BY not exalting the talented you will cause the people to cease from rivalry and contention.
By not prizing goods hard to get, you will cause the people to cease from robbing and stealing.
By not displaying what is desirable, you will cause the people's hearts to remain undisturbed.
Therefore, the Sage's way of governing begins by
Emptying the heart of desires,
Filling the belly with food,
Weakening the ambitions,
Toughening the bones.
In this way he will cause the people to remain without knowledge and without desire, and prevent the knowing ones from any ado.
Practice Non-Ado, and everything will be in order.

[03c03t] **D. C. Lau**
Not to honour men of worth will keep the people from contention;
not to value goods which are hard to come by will keep them from theft;
not to display what is desirable will keep them from being unsettled of mind.
Therefore in governing the people, the sage empties their minds but fills their bellies, weakens their wills but strengthens their bones.
He always keeps them innocent of knowledge and free from desire, and ensures that the clever never dare to act.
Do that which consists in taking no action, and order will prevail.

[03c04t] **R. L. Wing**
Do not exalt the very gifted, And people will not contend.
Do not treasure goods that are hard to get, And people will not become thieves.
Do not focus on desires, And people's minds will not be confused.
Therefore, Evolved Individuals lead others by Opening their minds,
Reinforcing their centers, Relaxing their desires, Strengthening their characters.

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Let the people always act without strategy or desire;
Let the clever not venture to act.
Act without action, And nothing is without order.

[03c05t] **Ren Jiyu**
Refrain from exalting capable men, so that the people shall not compete.
Refrain from valuing rare goods, so that the people shall not steal.
Refrain from displaying anything which arouses desires, so that the people's hearts will not be disturbed.
Therefore the government of (under Heaven) the sage lies in:
Simplifying the people's minds,
Filling their bellies,
Weakening their ambitions,
Strengthening their bones,
And always keeping the people innocent of knowledge and desires.
(Thus) anyone who thinks himself clever is afraid of meddling.
By handling affairs on the principle of nonaction everyone will do well.

[03c06t] **Gia-fu Feng**
Not exalting the gifted prevents quarreling.
Not collecting treasures prevents stealing.
Not seeing desirable things prevents confusion of the heart.
The wise therefore rule by emptying hearts and stuffing bellies,
by weakening ambitions and strengthening bones.
If people lack knowledge and desire, then intellectuals will not try to interfere.
If nothing is done, then all will be well.

[03c07t] **Lok Sang Ho**
The wise ruler treats able men the same as he would treat others.
In so doing he avoids strife.
He plays down precious goods.
In so doing he discourages the emergence of thieves.
He makes an effort to stem the emergence of objects of desire.
In so doing he ensures that his citizens' minds will not be thrown into disarray.
Thus the Sage's governance satisfies the real needs of people,
while emptying their minds of desires;
Builds up the inner strengths (bones) of people
while weakening their vain ambitions.
He would preserve the natural simplicity of his citizens' minds and reduce their desires.
In so doing the clever people will learn that their contrivance will not work.
Because the Sage does nothing but following the law of nature
nothing will deviate from their natural and orderly places.

[03c08t] **Xiaolin Yang**
If you do not worship the nobility, there will be no fighting among people.
If you do not value scarce items, there will be no stealing.
If you do not show people temptations, their hearts will not be wild.

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Therefore, the great men's ways of governing people were:
To remove their greed but fill their stomachs,
To weaken their ambition but strengthen their bodies.
Always keep them without knowledge and without desires,
And this prevents those clever manipulators from doing anything.

[03c09t] **Walter Gorn Old**, RESTING THE PEOPLE
Avoiding distinctions of merit among the people prevents jealousy.
Not setting a value on rare things prevents theft.
Not seeking the things of sense keeps the mind in peace.
Thus the Sage governs by ridding the heart of its desires, giving the stomach due satisfaction, by resting the muscles and strengthening the bones, by preserving the world from a knowledge of evil and hence from its desire, and by making those who have such knowledge afraid to use it.
He acts by non-action, and by this he governs all.

[03c10t] **James Legge**
Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves;
not to prize articles which are difficult to procure is the way to keep them from becoming thieves;
not to show them what is likely to excite their desires is the way to keep their minds from disorder.
Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones.
He constantly (tries to) keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from presuming to act (on it).
When there is this abstinence from action, good order is universal.

[03c11t] **David Hinton**
Never bestow honors and people won't quarrel.
Never prize rare treasures and people won't steal.
Never flaunt alluring things and people won't be confused.
This is how a sage governs.
Fill bellies and empty minds,
strengthen bones and weaken ambition,
always keep the people from knowing and wanting,
then those who know are those who never presume to act.
If you're nothing doing what you do all things will be governed well.

[03c12t] **Chichung Huang**
Do not exalt talents
So that the people will not contend;
Do not treasure goods hard to come by
So that the people will not steal;
Do not parade enviable things
So that the people will not rebel.
Hence, when the sage man ruled,
He emptied their minds,
Filled their stomachs,

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Weakened their ambitions,
Strengthened their bones.
He constantly made the people
Uncrafty and unlustful,
And made them know not to be daring.
He acted not, that is all.
Thus, the state cannot but become well-ruled.

[03c13t] **Ellen M. Chen**
Do not honor (shang) the worthy (hsien),
So that the people will not contend (cheng) with one another.
Do not value (kuei) hard-to-get goods,
So that the people will not turn robbers.
Do not show objects of desire (k'o yü),
So that the people's minds (hsin) are not disturbed.
Therefore, when the sage rules:
He empties the minds (hsin) of his people,
Fills their bellies,
Weakens their wills (chih),
And strengthens their bones.
Always he keeps his people in no-knowledge (wu-chih) and no-desire (wu-yü),
Such that he who knows dares not act.
Act by no-action (wu-wei),
Then, nothing is not in order.

[03c14t] **Lee Sun Chen Org**
[A Sage] would not exalt sages [with honor and benefit] for the purpose of preventing sapiens from [connivingly] contending [for the title out of vanity];
[He] would not promote hard-to-get goods so that people will not [be tempted to] rob and steal;
[He] would keep sense-appealing objects out of people's sight so that people's hearts (minds) will not be confused.
Accordingly,
A Sage rules with the following measure:
Humbling people's heart [to weed out prejudices and conceit from their minds, so that they are prepared for the reception of true knowledge];
Filling up people's stomachs;
Weakening people's [selfish and improper] desires;
Strengthening people's backbones [for the quest of truth].
[A Sage] would constantly keep people away from [unaccountable] knowledge and [selfish] desires;
By doing so, sly and artful people will not dare to muddle through;
Practicing the principle of non-interference with utmost diligence will bring about orderly and even-handed management.

[03c15t] **Tien Cong Tran**
Do not exalt the talented, and the people cease from rivalry and contention.
Do not prize goods hard to get, and the people cease from robbing and stealing.

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Do not display what is desirable, and the people's hearts remain undisturbed.
Therefore, the sage's way of governing is: emptying the mind, filling the belly, weakening the will, toughening the bones.
In this way he will cause the people to remain without knowledge and without desire, and prevent the knowing ones from any doing.
Doing "non-doing", and everything will be in order.

[03c16t] **Thomas Z. Zhang**
Do not glorify the elite, and people will not compete.
Do not treasure rare things, and people will not steal them.
Do not let people see things that induce desire, and people will not commit crimes.
Thus,
the sage will make people know less, but feed them well;
make them less ambitious, but physically strong;
make people less knowledgeable and have less desire.
This way, even knowledgeable people would not dare to have ambition.
Do not coerce people, and then they are not difficult to rule.

[03c17t] **Arthur Waley**
If we stop looking for 'persons of superior morality' (hsien) to put in power, there will be no more jealousies among the people.
If we cease to set store by products that are hard to get, there will be no more thieves.
If the people never see such things as excite desire, their hearts will remain placid and undisturbed.
Therefore the Sage rules
By emptying their hearts
And filling their bellies,
Weakening their intelligence
And toughening their sinews
Ever striving to make the people knowledgeless and desireless.
Indeed he sees to it that if there be any who have knowledge, they dare not interfere.
Yet through his actionless activity all things are duly regulated.

[03c18t] **Richard John Lynn**
Do not exalt the worthy [xian], and so keep the common folk from contention.
Do not value goods hard to get, and so stop the common folk from becoming thieves.
Do not let them see desirable things, and so spare the hearts/minds of the common folk from disorder.
Therefore the way the sage governs is to keep their hearts/minds empty and their bellies full.
He keeps their wills weak and their bones strong.
He always keeps the common folk free from the capacity for knowing and from feeling desire.
And prevents the knowledgeable from ever daring to act.
Because he acts without conscious effort, nothing remains ungoverned.

[03c19t] **Lin Yutang**
ACTION WITHOUT DEEDS
Exalt not the wise,
So that the people shall not scheme and contend;

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Prize not rare objects,
So that the people shall not steal;
Shut out from sight the things of desire,
So that the people's hearts shall not be disturbed.
Therefore in the government of the Sage:
He keeps empty their hearts,
Makes full their bellies,
Discourages their ambitions,
Strengthens their frames;
So that the people may be innocent of knowledge and desires,
And the cunning ones shall not presume to interfere.
By action without deeds
May all live in peace.

[03c20t] **Victor H. Mair**
Not exalting men of worth prevents the people from competing;
Not putting high value on rare goods prevents the people from being bandits;
Not displaying objects of desire prevents the people from being disorderly.
For these reasons,
The sage, in ruling,
hollows their hearts,
stuffs their stomachs,
weakens their wills,
builds up their bones,
Always causing the people to be without knowledge and desire.
He ensures that the knowledgeable dare not be hostile,
and that is all.
Thus,
His rule is universal.

[03c21t] **Tolbert McCarroll**
Not exalting the talented prevents rivalry.
Not valuing goods that are hard to obtain prevents stealing.
Not displaying desirable things prevents confusion of the heart.
Therefore,
the True Person governs by
emptying the heart of desire
and filling the belly with food,
weakening ambitions
and strengthening bones.
If the people are simple and free from desire,
then the clever ones never dare to interfere.
Practice action without striving and all will be in order.

[03c22t] **David H. Li**
Where admiration is not bestowed upon the wise,

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the populace will not compete for recognition.
Where premium is not placed on rare goods,
the populace will not engage in robbery.
Where desirable items are not on display,
the populace will not be tempted.
Thus,
the sage governs by cleansing [the populace's] hearts,
filling their stomachs,
taming their will,
and strengthening their bodies
- to induce the populace, in time, not to indulge in knowledge nor to cultivate avarice.
So prepared, those with wisdom dare not offer schemes, and laissez-faire governance follows.
With that, no affair is beyond governance.

[03c23t] **Yasuhiko Genku Kimura**
When the learned is not over esteemed,
There will not be unnecessary competition amongst people.
When the treasure is not over valued,
There will not be acts of stealing amongst people.
When we do not show people things that stir up their wants,
Their minds will not be disturbed.
Therefore, the sage governs the people by
Restoring balance in value and worth, through
Emptying people's minds and filling their essence,
Weakening their ambition and strengthening their character,
Freeing them from knowledge and wants, and
Keeping the learned from over exercising their authority.
Act in accordance with the principle of non-action - of eternal balance,
Then order will arise of itself.

[03c24t] **Chou-Wing Chohan**
If the exalted are not praised, the humble will not put on airs.
When rare things are not assigned a value, the thief has no reason to steal them.
When the desired object is not shown, the heart has no reason to covet it.
Therefore the sage says:
By emptying their hearts
By filling their stomachs
By weakening their ambition
By strengthening their bones,
He prevents them from knowing what evil is and yearning for good, and this also prevents the knowledgeable ones from acting according to their knowledge.
He governs by non-action,
And therefore, there is nothing that cannot be done.
Non-quiet and non-order in the world are caused by ambition to attain the unattainable,
and by plotting to go from the undesired to the desired.
If people would obey the laws of the world the way the sage does, there would always be balance between

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body and soul, and peace and serenity would abound in the world.

[03c25t] **Man-Ho Kwok**
If the sage refuses to be proud
Then people won't compete for his attention;
If the sage does not buy treasures
Then the people won't want to steal them;
If the sage governs with vision
Then his people will not go wrong.
So in his wisdom, he restrains himself:
- by not being greedy for food
- by not dominating the State
- by keeping himself healthy and fit.
The sage always makes sure that the people don't know what he's done, so they never want to be in control - and are never driven by ambition.
He keeps them in truth like this acting invisibly.
You see, if there is nothing to fight for
then there is nothing that can break the flow.

[03c26t] **Gu Zhengkun**
Keep the people from contention by disregarding men of abilities;
Keep the people from theft by not valuing rare goods;
Keep the people from the disturbed state of mind by concealing what is desirable.
That is why in governing the people
The sage simplifies their minds but fills up their stomachs;
weakens their wills, but strengthens their bones.
By keeping the people from knowledge and desires,
He disables wise men from taking any active action.
Act in accordance with this principle of inaction
And the world will be kept in order everywhere.

[03c27t] **Chao-Hsiu Chen**
Not to value one's own virtues is the way to restrain people from striving for wealth.
Not to value the precious is the way to restrain people from theft.
Not to see the desirable is the way to restrain confusion in the mind.
Therefore the wise way to rule is:
not to give importance to oneself,
or try to enrich one's spirit and virtue;
not to be inordinately proud of one's ability,
or try to make unceasing efforts to improve oneself.
Let the people stay free from desire and knowledge in order to avoid the pitfalls that knowledge may bring.
Rule by doing nothing, then everything will be as it should.

[03c28t] **Liu Qixuan**
Worship no sage,
And people will not struggle for vanity.

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Treasure no rare goods,
And people will not steal them.
Dangle no tantalizer,
And people will not be confused in mind and will.
Therefore,
The wise politics fills the stomach rather than the mind,
Strengthens the bones and muscles rather than the will,
And enables people to be rather than to desire to be.
Indeed, it is through doing nothing misleading
That the greatest political success can be achieved.

[03c29t] **Shi Fu Hwang**
Acting Without The Intent To Control Fate
Lao Tze says,
When I don't promote those men of high character to the position of authority and give them gifts, then people will not strive to follow their examples.
When I don't value those things which are difficult to attain, then people will be kept from becoming thieves.
When I don't let people see things which will excite evil desires, their minds will be kept from becoming disordered.
Therefore, when a sage is in charge of the government, he prefers to humble people's minds, feed their stomachs, weaken their ambitions, and make their frames strong.
He constantly keeps them from knowledge and from desire, and those who have knowledge would not presume to act against this rule.
When practicing acting without the intent to control fate, there is no evil which can't be cured.

[03c30t] **Ch'u Ta-Kao**
Not exalting the worthy keeps the people from emulation.
Not valuing rare things keeps them from theft.
Not showing what is desirable keeps their hearts from confusion.
Therefore the Sage rules
By emptying their hearts,
Filling their stomachs,
Weakening their ambitions
And strengthening their bones.
He always keeps them from knowing what is evil and desiring what is good; thus he gives the crafty ones no chance to act.
He governs by non-action; consequently there is nothing un-governed.

[03c31t] **Paul J. Lin**
Exalt not the worthy, so that the people will not fight.
Prize not the rare treasure, so that they will not steal.
Exhibit not the desirable, so that their hearts will not be distracted.
Therefore in governing, the Sage
empties the people's hearts and fills their stomachs,
weakens their will and strengthens their bones.
He always keeps them void of knowledge and desire, so that those who know will not dare to act.

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Acting through inaction, he leaves nothing ungoverned.

[03c32t] **Michael LaFargue**
Not promoting the wise and worthy,
brings it about that the people are not contentious.
Not prizing goods hard to come by,
brings it about that the people do not become thieves.
Not paying attention to the desirable,
brings it about that the people's minds do not become disordered.
And so, the government of the Wise Person:
Empty their minds, fill their bellies,
weaken their ambitions, strengthen their bones.
Always bring it about that the people
are without knowledge and without desires.
Bring it about that the clever ones
do not presume to set about doing.
Do Not Doing,
and nothing will be left un-governed.

[03c33t] **Cheng Lin**
When talents are not esteemed, men will not strive to excel one another.
When wealth is not treasured, men will not attempt to rob one another.
When the objects of sensual satisfaction disappear, men's minds are free from distraction and confusion.
Wherefore the Sage, as regards government, wishes only that it will enable men to be humble at heart, well-fed in body, free from sensuous desires, and strong in physique.
When the people are free of cunning, desires, and artifice, there must be good order.

[03c34t] **Yi Wu**
[The ruler] not exalting talent, the people will not compete;
[The ruler] not valuing rare goods, the people will not steal;
[The ruler] not displaying desirable things, the people's hearts will not be disturbed.
Therefore, the sage's government:
empties their hearts,
fills their bellies,
weakens their wills,
strengthens their bones.
He always causes the people to have no knowledge and no desires
And causes those who are clever to not dare to act.
Acting by non-action, nothing will not be governed well.

[03c35t] **Han Hiong Tan**
Do not venerate the intelligentsia,
So that people will not rival.
Do not value rare objects,
So that people will not steal.
Do not display any desirable goods,

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So that people will not be tempted.
Therefore, the sage rules the people by
Emptying their hearts, filling their stomachs,
Diminishing their desires and strengthening their bones.
He constantly makes people devoid of cunning and ambition,
So much so that even a rabid rabble-rouser among them
Is not able to stir up any trouble.
By practising non-action,
The rule will be peaceful.

[03c36t] **Hua-Ching Ni**
When the superior are not exalted, envy will not be aroused.
Then there will be no rivalry or contention among people.
When wealth is not treasured, desire for possessions will not be stirred up.
Then people will not be tempted to rob one another.
By shutting that which is desirable out of sight, the heart will remain undisturbed.
Then there will be no confusion in the hearts of people.
The guidance of the Universal One of natural wholeness is therefore:
Empty your mind.
Enjoy good health.
Weaken your ambitions.
Strengthen your essence.
When people are free from cunning, desire, and artifice, everything will be well-ordered of its own accord.

[03c37t] **Chang Chung-yuan**
If no one esteems the best, men will be free from contention.
If no one values the precious, men will be free from illegal gain.
If men see nothing to desire, their minds will be free from confusion.
Therefore, the wise guides men by relaxing their minds and keeping their bellies firm;
By reducing their wills and letting their physiques become strong.
He always frees men from the search for knowing and demanding.
This means that the knower dares not act for the known.
When action is through non-action, no one is uncultivated.

[03c38t] **Henry Wei**
Peace to the People
An Min
Do not exalt the worthy,
So that the people will not contend.
Do not treasure hard-to-get objects,
So that the people will not become thieves.
Keep what is desirable out of sight,
So that their heart will not get excited.
Therefore, in ruling the people the Sage
Empties their hearts,
Fills their bellies,

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Weakens their aspirations,
Strengthens their bones.
He always makes them guileless and desireless,
And makes the guileful ones afraid to interfere.
Practice non-interference,
And there will never be any misrule.

[03c39t] **Ha Poong Kim**
If you do not exalt the worthy,
You will keep the people from contention.
If you do not treasure rare goods,
You will keep them from stealing.
If you do not exhibit things that may arouse their desire,
You will keep their minds in peace.
Therefore the sage, in governing the people,
Makes their minds empty,
Their stomachs full,
Their ambitions weak,
Their bones strong.

[03c40t] **Tao Huang**
Do not exalt intelligence and people will not compete;
Do not value rare goods and people will not steal;
Do not display for public view and people will not desire.
So the sage's governing methods are:
Emptying the mind,
Vitalizing the stomach,
Softening the will,
Strengthening the character.
This always makes people not know and not desire.
This always makes the knower dare not act.
Therefore, nothing is beyond ruling.

[03c41t] **Tang Zi-chang**
Promote no exalted persons, thus enabling the people to cease competition.
Prize no rare goods, thus enabling the people to cease robbery.
Don't display desirable things.
Let people's minds be undisturbed.
A Sage ruler enabled them to be tranquil in their hearts;
be filled in their stomachs;
be weakened in their ambitions;
be strengthened in their will.
He made them less intelligent and less desirous.
If intelligent people are made afraid of doing wrong, then no one in the world can not be governed.

[03c42t] **Wing-tsit Chan**

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Do not exalt the worthy, so that the people shall not compete.
Do not value rare treasures, so that the people shall not steal.
Do not display objects of desire, so that the people's hearts shall not be disturbed.
Therefore in the government of the sage,
He keeps their hearts vacuous,
Fills their bellies,
Weakens their ambitions,
And strengthens their bones.
He always causes his people to be without knowledge (cunning) or desire,
And the crafty to be afraid to act.
By acting without action, all things will be in order.

[03c91t] **И. И. Семененко**
Когда не возвышают лучших, в народе нет соперничества;
когда не ценят редкие товары, в народе не бывает воровства;
когда устраняют все соблазны, сердце народа не находится в смятении.
Вот почему Премудрый человек при наведении порядка делает сердца людей пустыми, а желудки полными, стремления слабыми, а кости крепкими.
Он неизменно побуждает народ пребывать без знаний и желаний.
А на знающих влияет так, что они не смеют действовать.
Когда приводят в действие бездействие, то неизбежно добиваются порядка.

[03c92t] **А. А. Маслов**
Не превозноси мудрых - и люди не будут соперничать.
Не цени редкие вещи - и не будут красть.
Не гляди на то, что возбуждает желания, и сердца людей не придут в смятение.
Поэтому, управляя людьми, мудрец опустошает их сердца и наполняет желудки;
ослабляет их волю, но усиливает их кости;
постоянно стремится к тому, чтобы они были незатронуты знаниями и свободны от желаний,
а те, кто освящён мудростью, не помышляли о действии.
Действуй недеянием - и не будет того, что не управлялось бы тобой.

[03c93t] **Е. А. Торчинов**
Не почитайте мудрецов, и ссор не будет меж людьми.
Не цените труднодоступные товары, и люди не пойдут разбойничать и грабить.
Не устремляйте взор на вожделенное, и не смутится ваше сердце.
Вот совершенномудрый управляет так:
опустошает подданных сердца, но наполняет животы им,
их волю-самочинность ослабляет, взамен их кости укрепляя.
Всегда стремится он, чтоб у народа не было ни знаний, ни желаний, а знающие чтобы действовать не смели.
Творит недеяние он, но нет на свете ничего, не приведенного им в порядок.

[03c94t] **А. Е. Лукьянов**
Не превозносите достойных (талантливых), чтобы люди не соперничали.
Не цените трудно добываемого богатства, чтобы люди не становились разбойниками.

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Не показывайте могущее вызвать страсть, чтобы сердца людей не трепетали.
Вот почему правление совершенномудрого человека состоит в следующем:
опустошай свое сердце,
наполняй свой живот,
ослабляй свою волю,
укрепляй свои кости.
Постоянство ведет к тому, что люди не будут иметь знаний, не будут иметь страстей;
ведет к тому, что мужи мудрствующие не посмеют деять.
Деяй недеяние, и тогда не будет неуправляемого.

[03c95t] **Ян Хин-шун**
Если не почитать мудрецов, то в народе не будет ссор.
Если не ценить редких предметов, то не будет воров среди народа.
Если не показывать того, что может вызвать зависть, то не будут волноваться сердца народа.
Поэтому, управляя [страной], совершенномудрый делает сердца [подданных] пустыми, а желудки - полными.
[Его управление] ослабляет их волю и укрепляет их кости.
Оно постоянно стремится к тому, чтобы у народа не было знаний и страстей, а имеющие знания не смели бы действовать.
Осуществление недеяния всегда приносит спокойствие.

[03c96t] **Д. П. Конисси**
Чтобы не было ссор в народе, нужно не уважать мудрецов.
Чтобы люди не сделались ворами, нужно не придавать никакого значения трудно добываемым (ценным) предметам, потому что когда люди не будут иметь тех предметов, которые бы прельстили их сердца, они никогда не соблазнятся ими.
Отсюда, когда святой муж управляет страной, то сердце его пусто, а тело его полно;
(он) ослабляет желания и укрепляет (свои) кости.
Он старается, чтобы народ был в невежестве и без страстей.
Также он старается, чтобы мудрые не смели сделать чего-нибудь.
Когда все сделаются бездеятельными, то (на земле) будет полное спокойствие.

[03c97t] **В. В. Малявин**
Не возвышайте "достойных" - тогда люди не будут соперничать.
Не цените редкостные товары - тогда люди не будут разбойничать.
Не выставляйте напоказ привлекательные вещи - тогда в людских сердцах не будет смущения.
Вот почему премудрый человек, управляя людьми,
Опустошает их головы
И наполняет их животы,
Ослабляет их стремления
И укрепляет их кости.
Он всегда делает так, что у людей нет ни знаний, ни желаний,
А знающие не осмеливаются что-либо предпринять.
Действуй неделанием - и во всем будет порядок.

[03c98t] **Б. Б. Виногродский**

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Если не восхвалять умелость, тогда народ не соперничает.
Если не придавать ценности трудно достающимся товарам, тогда в народе не будет воровства.
Если не смотреть на то, что может вызвать стремление, тогда в сердце-сознании народа не будет смуты.
Это дает:
Человек мудрости, упорядочивая -
Поддерживает состояние пустоты в своем сердце-сознании.
Поддерживает ощущение полноты в своем животе.
Делает слабыми свои волеустремления.
Делает сильными свои кости.
Постоянство позволяет народу пребывать в отсутствии знания и отсутствии стремления.
Это приводит к тому, что даже знающий не осмеливается осуществлять-действовать.
Когда осуществляется осуществление отсутствия, тогда отсутствует беспорядок.

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PSEUDO-CHAPTER **Four**

[04c01t] **Robert G. Henricks**
The Way is empty;
Yet when you use it, you never need fill it again.
Like an abyss! It seems to be the ancestor of the ten thousand things.
It files down sharp edges;
Unties the tangles;
Softens the glare;
And settles the dust.
Submerged! It seems perhaps to exist.
We don't know whose child it is;
It seems to have [even] preceded the Lord.

[04c02t] **John C. H. Wu**
THE Tao is like an empty bowl,
Which in being used can never be filled up.
Fathomless, it seems to be the origin of all things.
It blunts all sharp edges,
It unties all tangles,
It harmonizes all lights,
It unites the world into one whole.
Hidden in the deeps,
Yet it seems to exist forever.
I do not know whose child it is;
It seems to be the common ancestor of all, the father of things.

[04c03t] **D. C. Lau**
The way is empty, yet use will not drain it.
Deep, it is like the ancestor of the myriad creatures.
Blunt the sharpness;
Untangle the knots;
Soften the glare;
Let your wheels move only along old ruts.
Darkly visible, it only seems as if it were there.
I know not whose son it is.
It images the forefather of God.

[04c04t] **R. L. Wing**
The Tao is empty and yet useful;
Somehow it never fills up.
So profound!
It resembles the source of All Things.
It blunts the sharpness,

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Unties the tangles,
And harmonizes the brightness.
It identifies with the ways of the world.
So deep!
It resembles a certain existence.
I do not know whose offspring it is, This Image in front of the source.

[04c05t] **Ren Jiyu**
Tao is invisible, but its usefulness cannot be exhausted.
It is so fathomless, like the ancestor of all things.
It covers its cutting edge,
It transcends entanglement,
It contains its light,
It mixes with its dust.
It has no form or image, but actually it exists.
I don't know where it was born of,
(I only know) it appeared before the Lord.

[04c06t] **Gia-fu Feng**
The Tao is an empty vessel; it is used, but never filled.
Oh, unfathomable source of ten thousand things!
Blunt the sharpness,
Untangle the knot,
Soften the glare,
Merge with dust.
Oh, hidden deep but ever present!
I do not know from whence it comes.
It is the forefather of the emperors.

[04c07t] **Lok Sang Ho**
The Way (Dao) is like water that simmers slowly,
perpetually emitting its energy without boiling over.
It is like a deep, deep pool in the mountains,
unfathomable yet could well harbor the origin of all life forms.
It can blunt sharp angles,
resolve disputes,
soften light that otherwise dazzles,
re-establish concordance where there is discord.
Unfathomable, who would know its existence?
Today I know of no child of anyone
who resembles our ancient forefathers.
(Who followed the Dao).

[04c08t] **Xiaolin Yang**
The DAO looks empty, but it can last forever.
It is so deep, it can be the ancestor of everything.

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It dulls its sharpness, unties itself from the outside world,
Dims its brightness, and makes itself like dust.
It is so elusive, yet seems present.
I do not know its origin;
It should exist before the God that people worship.

[04c09t] **Walter Gorn Old**, THE CAUSELESS
Tao is without limitation; its depth is the source of whatsoever is.
It makes sharp things round, it brings order out of chaos, it obscures the brilliant, it is wholly without attachment.
I know not who gave it birth; it is more ancient than God.

[04c10t] **James Legge**
The Tao is (like) the emptiness of a vessel;
and in our employment of it we must be on our guard against all fulness.
How deep and unfathomable it is, as if it were the Honoured Ancestor of all things!
We should blunt our sharp points, and unravel the complications of things;
we should attemper our brightness, and bring ourselves into agreement with the obscurity of others.
How pure and still the Tao is, as if it would ever so continue!
I do not know whose son it is.
It might appear to have been before God.

[04c11t] **David Hinton**
Way is empty.
Use it: it never needs filling.
An abyss so deep
it seems ancestor to the ten thousand things,
it blunts edges, loosens tangles, softens glare, mingles dust.
A clarity so clear it only seems real,
whose child could it be?
Apparently it precedes gods and creators.

[04c12t] **Chichung Huang**
The Tao is the empty space of a vessel,
Yet, when used,
Never brims over.
How deep,
Like the ten thousand things' progenitor!
It files its sharpness,
Unravels its entanglements,
Softens its brightness,
And mingles with the dust.
How transparent,
As if existing!
I do not know whose son it was;
Seemed to precede the Emperor.

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[04c13t] **Ellen M. Chen**
Tao is a whirling emptiness (ch'ung),
Yet (erh) in use (yung) is inexhaustible (ying).
Fathomless (yuan),
It seems to be the ancestor (tsung) of ten thousand beings.
It blunts the sharp,
Unties the entangled,
Harmonizes the bright,
Mixes the dust.
Dark (chan),
It seems perhaps to exist (ts'un).
I do not know whose child it is,
It is an image (hsiang) of what precedes God (Ti).

[04c14t] **Lee Sun Chen Org**
Tao [in physical world] is like an empty vessel;
Yet when comes to making use of it, its usefulness would go on and on as if it will never be exhausted.
The profundity [of Tao] is as fathomless as an abyss;
It appears [to me] to be the source of all and every thing and creature [in this world].
[Equilibrium is maintained by followers of Tao in the following fashion:]
It rounds off [hurtful] sharp [edges];
It unties the entangled (disputes);
It tampers the [disturbing blazing] light;
It coalesces with the earthy.
[Tao] is so unfathomable [laying beneath the phenomenon] that in all likelihood it exists!
I do not know whose offspring it is;
But I know that it existed prior to, as well as surpassed, the [Five] Phenomenon Gods [who were worshipped as heavenly governors of changing of seasons].

[04c15t] **Tien Cong Tran**
The Way is like an empty bowl, which is never used up.
Fathomless, it seems to be the origin of all things.
It blunts all sharp edges; it unties all tangles; it harmonizes all lights; it unites the worldly dusts.
Hidden in the deeps, yet it seems to exist forever.
I do not know whose child it is; it seems to be the common ancestor of all, the father of things.

[04c16t] **Thomas Z. Zhang**
Tao is abstract, their applicability is inexhaustible.
Abyss appears to be the origin of everything.
Deepness appears to be where the intangible exists.
Smoothening sharp edges;
Resolving conflicts;
Harmonizing glares;
Blending into the earth.
I do not know from where the theory comes, it appears to come from our late ancestors.

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[04c17t] **Arthur Waley**
The Way is like an empty vessel
That yet may be drawn from
Without ever needing to be filled.
It is bottomless; the very progenitor of all things in the world.
In it all sharpness is blunted,
All tangles untied,
All glare tempered,
All dust smoothed.
It is like a deep pool that never dries.
Was it too the child of something else?
We cannot tell.
But as a substanceless image it existed before the Ancestor.

[04c18t] **Richard John Lynn**
The vessel of the Dao is empty, so use it but do not try to refill it.
It is such an abyss, oh, that it appears to be the progenitor of the myriad things.
It blunts the sharp, cuts away the tangled, merges with the brilliant, and becomes one with the very dust.
Its depth is so deep, oh, that it seems somehow to exist.
I do not know whose child it could be, for it appears to have been born before the Lord.

[04c19t] **Lin Yutang**
THE CHARACTER OF TAO
Tao is a hollow vessel,
And its use is inexhaustible!
Fathomless!
Like the fountain head of all things.
Its sharp edges rounded off,
Its tangles untied,
Its light tempered,
Its turmoil submerged,
Yet dark like deep water it seems to remain.
I do not know whose Son it is,
An image of what existed before God.

[04c20t] **Victor H. Mair**
The Way is empty, yet never refills with use;
Bottomless it is, like the forefather of the myriad creatures.
It files away sharp points,
unravels tangles,
diffuses light,
mingles with the dust.
Submerged it lies,
seeming barely to subsist.
I know not whose child it is,

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only that it resembles the predecessor of God.

[04c21t] **Tolbert McCarroll**
The Tao is like an empty bowl,
yet it may be used without ever needing to be filled.
It is the deep and unfathomable source of the ten thousand things.
Blunt the sharpness.
Untie the knot.
Soften the glare.
Settle with the dust.
It is hidden deep yet ever present.
I do not know whose child it is.
It existed before the common ancestor.

[04c22t] **David H. Li**
Direction is the hollow.
Regardless of use, it is inexhaustible.
So unfathomable, as if the source of all matters.
So deep, as if it exists.
I do not know whose offspring Direction is;
it precedes kings.

[04c23t] **Yasuhiko Genku Kimura**
Empty of all doctrines,
The Tao is wisdom eternally inexhaustible.
Fathomless for the mere intellect,
The Tao is the law wherewith all things come into being.
It blunts the edges of the intellect,
Untangles the knots of the mind,
Softens the glare of thinking,
And settles the dust of thought.
Transparent yet invisible,
The Tao exists like deep pellucid water.
Its origin is unknown,
For it existed before Heaven and Earth.

[04c24t] **Chou-Wing Chohan**
The Tao, if you examine it, will always be empty and will never be full.
In its infinite emptiness lies the source of all things,
It will remain in its depths forever.
I don't know whose seed it is,
But it looks like the predecessor of the universe itself.

[04c25t] **Man-Ho Kwok**
The Tao pours out everything into life -
it is a cornucopia that never runs dry.

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It is the deep source of everything -
it is nothing, and yet in everything.
It smooths round sharpness and untangles the knots.
It glows like the lamp that draws the moth ...
Tao exists, Tao is
but where It came from I do not know.
It has been shaping things from before the First Being,
from the before the Beginning of Time.

[04c26t] **Gu Zhengkun**
The Tao is invisibly empty,
But its use is extremely plentiful.
It is profound like the originator of all things.
It shows no sharpness,
stays away from entanglements,
glows with veiled radiance,
mingles with dust.
It is formless and invisible, but indeed exists.
I do not know where it comes,
It seems to have appeared before the existence of God.

[04c27t] **Chao-Hsiu Chen**
The Tao is based on harmony between emptiness and abundance.
It is the deep source of the myriad creatures.
It softens their sharpness.
It releases their confusion.
It lessens their lustre.
It merges with their dust.
The Tao is so clear and so transparent that it is nearly invisible, nearly formless;
no one can know its origin,
for it came before all creation.

[04c28t] **Liu Qixuan**
The Way is open for endless use
And will never fill up.
Like an endless valley
It blunts the sharpness,
Dissolves the currents,
Softens the intense light,
Assimilates all substances.
Is it being or non-being?
I don't know which son takes after which father.

[04c29t] **Shi Fu Hwang**
The Character Of The Tao
Lao Tze says,

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The Tao in the void state works on everything.
It guards against fullness.
Its depth is unfathomable, as if it were the honored ancestor of all things.
It blunts the sharp points, sets in order the tangles, tempers the light, and agrees with the obscurity of others.
How pure and still the Tao is, as if it would ever stand.
I do not know its origin, and it seems to have existed before the coming of all gods.

[04c30t] **Ch'u Ta-Kao**
Tao, when put in use for its hollowness, is not likely to be filled.
In its profundity it seems to be the origin of all things.
In its depth it seems ever to remain.
I do not know whose offspring it is;
But it looks like the predecessor of Nature.

[04c31t] **Paul J. Lin**
Tao is empty, used yet never filled.
It is deep, like the forefather of all things.
It dulls sharpness, and sorts tangles,
Blends with the light, becoming one with the dust.
So serene, as if it hardly existed.
I do not know whose son it is.
It seems to have preceded God.

[04c32t] **Michael LaFargue**
Tao being Empty,
it seems one who uses it will lack solidity.
An abyss,
it seems something like the ancestor of the thousands of things.
It dampens the passion,
it unties the tangles,
it makes the flashing things harmonious,
it makes the dust merge together.
Deep,
it is perhaps like an enduring something.
I don't know of anything whose offspring it might be -
it appears to precede God.

[04c33t] **Cheng Lin**
Truth may appear hollow, but its usefulness is inexhaustible.
It is so profound that it comprehends all things.
It is so vague that its very existence may seem doubtful.
I do not know its origin, but I believe that its existence preceded that of the gods.

[04c34t] **Yi Wu**
The Way appears empty;

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in use, it may not overflow.
Fathomless, it seems to be the ancestor of all things.
It blunts its own sharpness,
unties its own tangles,
tempers its own brightness,
unites itself with dust.
Deep but clear, it seems to exist and not to exist.
I do not know whose son it is.
It symbolizes that which precedes the Creator.

[04c35t] **Han Hiong Tan**
Dao is akin to an empty vessel.
It is inexhaustible, as if the vessel can never be filled completely.
So deep and unfathomable,
It must be from where all things come forth.
Dao blunts its own sharpness,
Simplifies its own complexity,
Attenuates its own brilliance,
And mingles with the dirt.
Vast and profound, it appears that it could go on forever.
I do not know whose progeny it is.
It was there before the existence of the creator.

[04c36t] **Hua-Ching Ni**
The subtle Way of the universe appears to lack strength,
yet its power is inexhaustible.
Fathomless, it could be the origin of all things.
It has no sharpness,
yet it rounds off all sharp edges.
It has no form,
yet it unties all tangles.
It has no glare,
yet it merges all lights.
It harmonizes all things and unites them as one integral whole.
It seems so obscure,
yet it is the Ultimate Clarity.
Whose offspring it is can never be known.
It is that which existed before any divinity.

[04c37t] **Chang Chung-yuan**
Tao functions through its nothingness.
And can not be conceived of as full of things.
Profound indeed, it is the model of all things.
Dulling its sharpness,
Releasing its entanglements,
Tempering its light, and

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Unifying with the earth,
Clearly, indeed, it remains.
I do not know who created it,
But it is likely that it existed prior to God.

[04c38t] **Henry Wei**
Source Non-Existent
Wu Yuan
Tao is hollow, yet its utility
Seems unlikely to reach the limit.
Profound indeed it is;
It seems to be the fount of all things.
It blunts the sharp;
It unravels the tangled;
It harmonizes with the light;
It mingles with the dust.
Calm like a deep pool it seems to remain.
I do not know whose son it is.
It apparently antecedes the Creator.

[04c39t] **Ha Poong Kim**
Tao is empty,
You may use it but never fill it.
Fathomless, it is like the progenitor of the ten thousand things.
[It] blunts the sharpness,
Unravels the tangles,
Softens the brilliance,
Identifies with the dust.
Deep and still, it seems as though existing forever.
I don't know whose son it is.
It bears the image of God's forefather.

[04c40t] **Tao Huang**
Tao functions in empty harmony.
When used, it remains full.
For sure, this source is the very ancestor of the myriad things.
Blunting the sharp edges,
Unraveling the tangles,
Husbanding into the light,
Being as ordinary as the dust.
Ah! Limpid, it seems to exist forever.
I do not know whose son it is,
This who is exceeding the Heavenly Emperor.

[04c41t] **Tang Zi-chang**
Dao is charged to produce these gases into orderly use.

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The eternal capacity will never overflow.
Profoundly!
It is the ancestor of All Things!
It blunts all sharpness;
it settles all disputes;
it harmonizes all lights and it unites all lands.
The clear mind will be constantly receptive.
We do not know whose descent it is.
It existed before all phenomena and all lives.

[04c42t] **Wing-tsit Chan**
Tao is empty (like a bowl).
It may be used but its capacity is never exhausted.
It is bottomless, perhaps the ancestor of all things.
It blunts its sharpness.
It unties its tangles.
It softens its light.
It becomes one with the dusty world.
Deep and still, it appears to exist forever.
I do not know whose son it is.
It seems to have existed before the Lord.

[04c91t] **И. И. Семененко**
Дао совершенно пусто, но при пользовании им его, пожалуй, не наполнить.
Как оно глубоко!
Это прародитель десяти тысяч вещей.
Оно притупляет свою остроту,
смиряет всю свою запутанность,
смягчает силу своего сияния,
делает единой свою пыль.
И как же оно скрытно!
Но существует, кажется, на самом деле.
Я не знаю, чье оно дитя.
Похоже, что предшествует Владыке.

[04c92t] **А. А. Маслов**
Дао пустотно, но использованием не исчерпать его.
Глубочайшее! Оно подобно предку мириад существ.
Притупи лезвие, развяжи узлы, пригаси блеск, уподобь его пылинке.
Отсутствующее! Лишь кажущееся присутствующим здесь.
Мне не постичь, чьим сыном оно является.
Но кажется предком Владыки.

[04c93t] **Е. А. Торчинов**
Путь-Дао пуст, но при использовании неисчерпаем.
О как глубок он, словно предок всех существ!

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Скрой остроту свою и развяжи узлы, умерь свой свет и уподобься пыли.
О! Тонет он в пучинах бытия и как бы существует в них и ныне!
Не знаю я, чье он дитя, но он предшествует Небесному Владыке.

[04c94t] **А. Е. Лукьянов**
Дао пусто, и кто бы ни старался [наполнить] его, не наполнит.
О бездна-пучина, подобная Пращуру мириад вещей!
Стихает ее стремительность,
слабеют ее путы,
умеряется ее свечение,
осаждается ее пыль.
И тогда вот он, чистейший!
Подобие будущего существования!
Я не ведаю, чей это сын.
Видимо, родоначальник Первопредков.

[04c95t] **Ян Хин-шун**
Дао пусто, но в применении неисчерпаемо.
О глубочайшее!
Оно кажется праотцем всех вещей.
Если притупить его проницательность,
освободить его от хаотичности,
умерить его блеск,
уподобить его пылинке,
то оно будет казаться ясно существующим.
Я не знаю, чье оно порождение, [я лишь знаю, что] оно предшествует небесному владыке.

[04c96t] **Д. П. Конисси**
Тао пусто, но когда его употребляют, то, кажется, оно неистощимо.
О, какая глубина! Оно начало всех вещей.
Оно притупляет свое острие, развязывает узлы, смягчает блеск и, наконец, соединяет между собою мельчайшие частицы.
О, как чисто!
Оно существует предвечно, но я не знаю, чей оно сын и предшествовало ли первому царю.

[04c97t] **В. В. Малявин**
Путь - все вмещающая в себя пустота,
Пользуйся ею - и она как будто не переполняется.
О, бездна! Предок десяти тысяч вещей!
Тупит свои острые края,
Развязывает свои узлы,
Смиряет свое свечение,
Уподобляется своему праху.
Неуловимое! Оно как будто существует вечно.
Я не ведаю, чье оно дитя.
Кажется, оно предшествует Верховному Владыке!

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[04c98t] **Б. Б. Виногродский**

В срединной пульсации происходит функционирование Пути.
Невозможно, чтобы случилось заполнение.
В бездонности своей он - будто бы прародитель мириад сущностей.
Затупляет их остроту.
Разрубает их путы.
Смягчает их сияние.
Объединяет их прах.
В прозрачности своей он - будто бы возможность существования.
Сущность моя не знает, чье это порождение.
Предшествует первопредку всех образов.

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PSEUDO-CHAPTER **Five**

[05c01t] **Robert G. Henricks**
Heaven and Earth are not humane;
They regard the ten thousand things as straw dogs.
The Sage is not humane;
He regards the common people as straw dogs.
The space between Heaven and Earth - is it not like a bellows?
It is empty and yet not depleted;
Move it and more [always] comes out.
Much learning means frequent exhaustion.
That's not so good as holding on to the mean.

[05c02t] **John C. H. Wu**
HEAVEN-and-Earth is not sentimental;
It treats all things as straw-dogs.
The Sage is not sentimental;
He treats all his people as straw-dogs.
Between Heaven and Earth,
There seems to be a Bellows:
It is empty, and yet it is inexhaustible;
The more it works, the more comes out of it.
No amount of words can fathom it:
Better look for it within you.

[05c03t] **D. C. Lau**
Heaven and earth are ruthless, and treat the myriad creatures as straw dogs;
the sage is ruthless, and treats the people as straw dogs.
Is not the space between heaven and earth like a bellows?
It is empty without being exhausted:
The more it works the more comes out.
Much speech leads inevitably to silence.
Better to hold fast to the void.

[05c04t] **R. L. Wing**
Heaven and Earth are impartial;
They regard All Things as straw dogs.
Evolved Individuals are impartial;
They regard all people as straw dogs.
Between Heaven and Earth,
The space is like a bellows.
The shape changes,
But not the form.
The more it moves,

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The more it produces.
Too much talk will exhaust itself.
It is better to remain centered.

[05c05t] **Ren Jiyu**
Heaven and Earth cannot be called benevolent letting all things emerge or perish of themselves.
The sage cannot be called benevolent letting all people live or die by themselves.
Isn't between Heaven and Earth like a bellows?
While vacuous, it is not inexhaustible;
The more it is drawn off, the more air it sends forth.
Much talk is doomed to a dead end,
It is better to keep to moderation.

[05c06t] **Gia-fu Feng**
Heaven and earth are ruthless;
They see the ten thousand things as dummies.
The wise are ruthless;
They see the people as dummies.
The space between heaven and earth is like a bellows.
The shape changes but not the form;
The more it moves, the more it yields.
More words count less.
Hold fast to the center.

[05c07t] **Lok Sang Ho**
Heaven and earth are unkind.
They treat everything like the straw dogs used in sacrifice.
The Sages too are unkind.
In their eyes everyone is no different from a straw dog.
Within the bounds of Heaven and Earth,
There is plenty of space,
Much like there is space within a bellows.
Hollow but unyielding is this space.
The more you work on it,
The more air comes out.
Words are superfluous and soon reach their limits.
It is far better to adhere to impartiality and the middle way.

[05c08t] **Xiaolin Yang**
Nature is not charitable; it neglects everything like a used grass-dog after sacrifice.
Great men were not charitable; they neglected people like a used grass-dog after sacrifice.
Between heaven and earth, is it not like a pair of bellows?
Empty, but always able to produce wind; the more you push, the more wind comes out.
Talking too much will lead to embarrassment: be like the bellows and keep the wind inside.

[05c09t] **Walter Gorn Old**, THE VALUE OF NOTHING

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Neither Heaven nor Earth has any predilections; they regard all persons and things as sacrificial images.
The wise man knows no distinctions; he beholds all men as things made for holy uses.
The celestial space is like unto bellows - though containing nothing that is solid, it does not at any time collapse; and the more it is set in motion, the more does it produce.
The inflated man, however, is soon exhausted.
Than self-restraint there is nothing better.

[05c10t] **James Legge**
Heaven and earth do not act from (the impulse of) any wish to be benevolent;
they deal with all things as the dogs of grass are dealt with.
The sages do not act from (any wish to be) benevolent;
they deal with the people as the dogs of grass are dealt with.
May not the space between heaven and earth be compared to a bellows?
'Tis emptied, yet it loses not its power;
'Tis moved again, and sends forth air the more.
Much speech to swift exhaustion lead we see;
Your inner being guard, and keep it free.

[05c11t] **David Hinton**
Heaven and earth are Inhumane:
they use the ten thousand things like straw dogs.
And the sage too is Inhumane:
he uses the hundred-fold people like straw dogs.
Is all heaven and earth
really so much like a bellows-chamber?
It's empty but never contracts,
just keeps bringing forth more and more.
Words go on failing and failing, nothing like abiding in its midst.

[05c12t] **Chichung Huang**
Heaven and earth are unfeeling,
Treating the ten thousand things like straw and dogs;
The sage man was unfeeling,
Treating the hundred family names like straw and dogs.
The space between heaven and earth -
Is it not like a bellows?
Empty yet inexhaustible.
The more it operates, the more it emits.
Much learning brings a quick end.
Better adhere to the middle.

[05c13t] **Ellen M. Chen**
Heaven and earth are not humane (jen),
They treat the ten thousand beings as straw dogs (ch'u kou).
The sage is not humane (jen),
He treats the hundred families as straw dogs (ch'u kou).

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Between heaven and earth,
How like a bellows (t'o yo) it is!
Empty and yet inexhaustible,
Moving and yet it pours out ever more.
By many words one's reckoning (shu) is exhausted.
It is better to abide by the center (shou chung).

[05c14t] **Lee Sun Chen Org**
Heaven-and-Earth are not compassionate;
They created and destroyed myriad things and creatures [indiscriminately], in the same manner people made straw-dogs but routinely destroy them for ritual sacrifices [because they had no feeling attached to their destruction];
Most of [so-called] sages (sapients) are not compassionate either;
They, too, treated people [without any feeling] as though they were [as cheap as] ritually disposable straw-dogs.
[The working of Tao] between Heaven and Earth is similar to the activities within a bellows.
A bellows is empty inside, yet a stream of forceful and inexhaustible air can be generated from within [the void];
The more frequently the piston rod is worked up, the more forceful the stream of air is blown out [from the empty tube].
Verbosity exhausts a person of his resources;
It is better to keep quiet and collect oneself and concentrate on individual self's inward serenity.

[05c15t] **Tien Cong Tran**
Heaven and Earth are not sentimental; they treat all things as straw-dogs.
The sage is not sentimental; he treats all his people as straw-dogs.
Between Heaven and Earth, there seems to be a bellows: it is empty, and yet it is inexhaustible; the more it works, the more it produces.
No amount of words can fathom it: Better look for it in the middle.

[05c16t] **Thomas Z. Zhang**
Heaven and earth have no bias; they treat everything as if they are the straw dogs used in ritual;
Rulers have no biases; they treat citizens as if they are the straw dogs.
The world is like the bellows.
When it is static, its ability to blow is not lost.
When it is moving, it generates more and more wind.
To go extreme is not as good as to stay normal.

[05c17t] **Arthur Waley**
Heaven and Earth are ruthless;
To them the Ten Thousand Things are but as straw dogs.
The Sage too is ruthless;
To him the people are but as straw dogs.
Yet Heaven and Earth and all that lies between
Is like a bellows
In that it is empty, but gives a supply that never fails.

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Work it, and more comes out.
Whereas the force of words is soon spent.
Far better is it to keep what is in the heart.

[05c18t] **Richard John Lynn**
Heaven and Earth are not benevolent and treat the myriad things as straw dogs
The sage is not benevolent and treats the common folk as straw dogs.
The space between Heaven and Earth, is it not just like a bellows or a mouth organ!
Empty, it can never be used up.
Active, it produces all the more.
Many words lead to quick exhaustion; better to maintain emptiness within.

[05c19t] **Lin Yutang**
NATURE
Nature is unkind:
It treats the creation like sacrificial straw-dogs.
The Sage is unkind:
He treats the people like sacrificial straw-dogs.
How the universe is like a bellows!
Empty, yet it gives a supply that never fails;
The more it is worked, the more it brings forth.
By many words is wit exhausted.
Rather, therefore, hold to the core.

[05c20t] **Victor H. Mair**
Heaven and earth are inhumane;
they view the myriad creatures as straw dogs.
The sage is inhumane;
he views the common people as straw dogs.
The space between heaven and earth, how like a bellows it is!
Empty but never exhausted,
The more it pumps, the more comes out.
Hearing too much leads to utter exhaustion;
Better to remain in the center.

[05c21t] **Tolbert McCarroll**
Heaven and earth are not moved by offerings of straw-dogs.
The True Person is not moved by offerings of straw-dogs.
The space between heaven and earth is like a bellows.
It is empty and yet never exhausted.
The more it works the more comes out.
Many words lead to exhaustion.
Better to hold fast to your center.

[05c22t] **David H. Li**
The universe is ignoble; it regards myriad matters as straw dogs.

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The sage is ignoble; he/she regards the gentry as straw dogs.
Is the universe not a wind tunnel?
Inexhaustible at rest; dynamic at its fiercest.
More rules yield faster demise.
Laissez-faire is a better device.

[05c23t] **Yasuhiko Genku Kimura**
The Kosmos is not humane;
Impartially, it treats all things as transitory.
The sage is not humane;
Impartially, he treats all people as transitory.
Manifesting the Tao Eternal,
The kosmic space is like a bellows.
Empty, yet inexhaustible,
The more one activates it, the more it generates.
Being full, too many words lead one nowhere;
Impartially, keep to the silent core of emptiness.

[05c24t] **Chou-Wing Chohan**
Heaven and earth do not own all things,
For them, things are like straw dogs.
The sage does not own his words,
For him, all people are like straw dogs.
The hollow space that lies between heaven and earth is like the blacksmith's bellows.
Hollow in appearance, nothing is lacking,
And if it moves, a lot of what is in it moves.
The person who speaks a lot will be exhausted.
It would be better for him to keep his words to himself.

[05c25t] **Man-Ho Kwok**
Heaven and earth are not like humans.
The Tao does not act like a human.
They don't expect to be thanked for making life,
so they view it without expectation.
Heaven and earth are like a pair of bellows:
they are empty, and yet they can never be exhausted.
Work them, and they produce more and more
- there's too much talking, it's really better to stay quiet.
There are too many laws, when all you have to do is to hold on to the centre.

[05c26t] **Gu Zhengkun**
Heaven and earth are not merciful,
They treat all things as straw dogs;
The sage is not merciful,
He treats the people as straw dogs.
Does not the space between heaven and earth form like a bellows?

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It is empty but (the air in it) can never be exhausted;
The more air it expels, the more comes out.
That is why too many government decrees only result in more failures.
It is better, therefore, to hold fast to moderation and the void.

[05c27t] **Chao-Hsiu Chen**
Heaven and Earth treat all creatures as they treat a straw dog:
with great kindness.
The sage treats the people as he treats a straw dog:
with great kindness.
Between Heaven and Earth there is a big void;
it is like a bag without a seam,
it is like the hole in a bamboo flute.
This void cannot be overpowered:
the more it moves, the more it yields.
Many words lead to less understanding, therefore it is best to guard the void.

[05c28t] **Liu Qixuan**
The universe benefits none
And takes every being for a straw dog.
The wise king benefits none
And takes all people for nothing dearer.
Should we say that
It is just like bellows between Heaven and Earth?
It is empty but well propped up,
And any stir in it will cause spilling.
After all moralization and calculation,
It is a better strategy to keep that bellows empty.

[05c29t] **Shi Fu Hwang**
The Heaven And The Earth Are Not Benevolent
Lao Tze says,
When Heaven and Earth proceed their works, they do not consider benevolence,
they regard all things as straw-made dogs.
When the sage proceeds his work, he does not consider benevolence,
he regards all people as straw-made dogs.
Between Heaven and Earth, space functions like a blacksmith's bellow.
It is void, but is not out of function.
Once it is set in motion, a continuous stream of production will issue from it.
And the people who like to talk face the same consequence;
the more they talk, the more shortage others will know.
There is no better way than to model after the Tao, and keep oneself in the void state also.

[05c30t] **Ch'u Ta-Kao**
Heaven and earth do not own their benevolence;
To them all things are straw-dogs.

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The Sage does not own his benevolence;
To him the people are straw-dogs.
The space between heaven and earth is like a (blacksmith's) bellows.
Hollow as it seems, nothing is lacking.
If it is moved, more will it bring forth.
He who talks more is sooner exhausted.
It is better to keep what is within himself.

[05c31t] **Paul J. Lin**
Without kindness heaven and earth treat all things as straw dogs.
Without kindness the Sage treats the people as straw dogs.
The space between heaven and earth is a vacuum like a bellows,
Emptied, but inexhaustible.
The more it moves, the more it yields.
Too much talk often brings exhaustion.
Is it not better to keep to the middle path?

[05c32t] **Michael LaFargue**
"Heaven and Earth are not Good, they treat the thousands of things like straw dogs.
The Wise Person is not Good, he treats the hundred clans like straw dogs."
The space between heaven and earth
isn't it like a bellows?
Empty, but not shrivelled up,
set it in motion and always more comes out.
Much talking, quickly exhausted.
It can't compare to watching over what is inside.

[05c33t] **Cheng Lin**
The universe is a-moral, and it regards all things as mere straw-dogs.
The Sage is a-moral, and he regards all men as mere straw-dogs.
The whole universe may be compared to a bellows.
It is hollow, but not empty.
It is moving and renewing without cease.
The more volubly one talks, the quicker will come his exhaustion.
It is best to abide by the old traditions.

[05c34t] **Yi Wu**
Heaven and Earth have no humanity;
They regard all things as straw-dogs.
The sage has no humanity;
He regards the people as straw-dogs.
Between Heaven and Earth, it is like a bellows or a flute!
Empty, but not exhausted;
With movement, more comes out.
Too much talk always exhausts;
It is better to keep to the inside.

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[05c35t] **Han Hiong Tan**
Nature is impartial;
It treats everything like sacrificial straw dogs.
The sage is also indifferent;
He regards everyone as sacrificial straw dogs.
The universe is just like a bellows.
Though empty and intangible, it is never spent.
The more you use it, the more briskly it carries on.
But to argue excessively will definitely come to a dead end.
It is best to maintain the central core of human nature.

[05c36t] **Hua-Ching Ni**
The subtle virtue of the universe is wholeness.
It regards all things as equal.
The virtue of the sage is wholeness.
He too regards all things as equal.
The universe may be compared to a bellows.
It is empty, yet it never fails to generate its products.
The more it moves, the more it brings forth.
Many words lead one nowhere.
Many pursuits in different directions bring only exhaustion.
Rather, embrace the subtle essence within.

[05c37t] **Chang Chung-yuan**
Heaven and earth are not benevolent:
They treat ten thousand things indifferently.
The wise is not benevolent:
He treats men indifferently.
The entire universe is basically void, like a bellows:
When it is in non-action, it does not lack anything;
When it is in action, it is even more productive.
Debating with words leads to limitations.
Therefore, nothing is better than to remain in the state before things are stirred.

[05c38t] **Henry Wei**
The Utility of Hollowness
Hsu Yung
Heaven and Earth are not kindly;
They equate the ten thousand things with straw dogs.
The Sage is not kindly;
He equates the people with straw dogs.
The space between Heaven and Earth,
Is it not like a bellows?
It is hollow, yet it never fails to supply.
The more it is worked, the more it gives forth.

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Much talk often leads to exhaustion.
Better concentrate on the center.

[05c39t] **Ha Poong Kim**
Heaven and Earth are not humane:
They treat the ten thousand things as straw dogs.
The sage is not humane:
He treats the people as straw dogs.
The space between Heaven and Earth -
Is it not as though it were a bellows?
It is empty, yet inexhaustible.
Ever active, it gives off more and more.
Much talk inevitably leads to predicament.
It is better to hold on to the void.

[05c40t] **Tao Huang**
Nature has no benevolence,
It treats all things like strawdogs;
The sage has no benevolence,
He treats his people like strawdogs.
Between heaven and earth it seems like a bellows:
Empty, yet inexhaustible,
The stronger it is activated, the greater the output.
Being overly informed leads to exhaustion,
Better to be centered.

[05c41t] **Tang Zi-chang**
Heaven and earth are not benevolent because they make All Things sacrificial victims.
Sage rulers were not benevolent because they punished the people as sacrificial victims.
Between the heavens and the earth there is nothing but an empty space!
It may be compared to a bellow or pocket of vast capacity.
Humbly modest but not submissive.
The more it moves, changes, the more nearly perfect it becomes.
Excess means Extreme.
It is better to hold fast to perfection.

[05c42t] **Wing-tsit Chan**
Heaven and Earth are not humane.
They regard all things as straw dogs.
The sage is not humane.
He regards all people as straw dogs.
How Heaven and Earth are like a bellows!
While vacuous, it is never exhausted.
When active, it produces even more.
Much talk will of course come to a dead end.
It is better to keep to the center.

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[05c91t] **И. И. Семененко**
Небо и Земля не человечны.
Они видят в десяти тысячах вещей лишь соломенных собак;
Премудрый человек не человечен, он видит в ста фамилиях лишь соломенных собак.
Промежуток между Небом и Землей - это как кузнечные мехи:
они пусты, но не иссякают, а движутся и все больше производят.
Многоречивость для числа - тупик, лучше придерживаться середины.

[05c92t] **А. А. Маслов**
Небо и Земля не гуманны и относятся к мириадам существ, как к соломенным собачкам.
Мудрый человек не гуманен и относится к людям, как к соломенным собачкам.
Не подобно ли пространство между Небом и Землёй [кузнечным] мехам?
Будучи пустотным, оно неисчерпаемо.
Чем больше оно движется, тем больше ему прибавляется.
Произносящий бесчисленное множество речей не сравним со сберегающим это в себе.

[05c93t] **Е. А. Торчинов**
Не милосердны Небо и Земля,
и сущее для них - соломенное чучело собаки.
Не милосерден и мудрец совершенный,
и для него все люди - соломенное чучело собаки.
Пространство между Небом и Землей, пожалуй, как кузнечные меха:
оно пустеет, но не знает искривленья, и чем сильнее в нем движенье, тем более вовне выходит ветра.
В тупик многословье ведет.
Не лучше ли тот, кто всегда середину блюдет?

[05c94t] **А. Е. Лукьянов**
Небо и Земля не соотносятся через Жэнь (Человеколюбие),
и потому мириады вещей живут как трава и собаки.
Совершенномудрые люди не соотносятся через Жэнь (Человеколюбие),
и потому все роды человеческие живут как трава и собаки.
(Вариант перевода: Небо и Земля не проявляют Жэнь,
ибо все вещи превратятся в "соломенное чучело".
Совершенномудрые люди не проявляют Жэнь,
ибо все роды человеческие превратятся в "соломенное чучело").
Пространство между Небом и Землей, не подобно ли оно кузнечному меху?
[Оно] пусто и не складывается, а сжимается и выдыхает.
Много слов - все напраслина, не лучше ли держаться середины?

[05c95t] **Ян Хин-шун**
Небо и земля не обладают человеколюбием и предоставляют всем существам возможность жить собственной жизнью.
Совершенномудрый не обладает человеколюбием и предоставляет народу возможность жить собственной жизнью.
Разве пространство между небом и землей не похоже на кузнечный мех?

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Чем больше [в нем] пустоты, тем дольше [он] действует,
чем сильнее [в нем] движение, тем больше [из него] выходит [ветер].
Тот, кто много говорит, часто терпит неудачу,
поэтому лучше соблюдать меру.

[05c96t] **Д. П. Конисси**
Небо и земля не суть любвеобильные существа.
Они поступают со всеми вещами, как с соломенною собакой.
Святой муж не любвеобилен: он поступает с земледельцами, как с соломенной собакой.
Все находящееся между небом и землей похоже на кузнечный мех.
Он (кузнечный мех) пуст, но неистощим: чем чаще надувается, тем больше выпускает воздух.
Кто много говорит, тот часто терпит неудачу;
поэтому лучше всего соблюдать средину.

[05c97t] **В. В. Малявин**
Небо и Земля не обладают человечностью,
Для них вся тьма вещей - что соломенные собаки.
Премудрый человек не обладает человечностью,
Для него все люди - что соломенные собаки.
Пространство между Небом и Землей
Подобно кузнечным мехам:
Пустое - а нельзя его устранить,
Надави на него - и из него выйдет еще больше.
Кто копит знания, тот скоро утомится,
Так не лучше ли держаться срединности?

[05c98t] **Б. Б. Виногродский**
Небо-Земля не вступают в контакт.
Из мириад сущностей они делают соломенную собаку.
Человек мудрости не вступает в контакт.
Из ста родов он делает соломенную собаку.
Пространство Неба-Земли можно уподобить кузнечным мехам.
При опустошении не истощаются.
Приводишь в движение, а выходит еще больше.
Избыточность в речах истощает возможности чисел.
Лучше всего удерживать срединность.

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PSEUDO-CHAPTER **Six**

[06c01t] **Robert G. Henricks**
The valley spirit never dies;
We call it the mysterious female.
The gates of the mysterious female -
These we call the roots of Heaven and Earth.
Subtle yet everlasting! It seems to exist.
In being used, it is not exhausted.

[06c02t] **John C. H. Wu**
THE Spirit of the Fountain dies not.
It is called the Mysterious Feminine.
The Doorway of the Mysterious Feminine
Is called the Root of Heaven-and-Earth.
Lingering like gossamer, it has only a hint of existence;
And yet when you draw upon it, it is inexhaustible.

[06c03t] **D. C. Lau**
The spirit of the valley never dies.
This is called the mysterious female.
The gateway of the mysterious female
Is called the root of heaven and earth.
Dimly visible, it seems as if it were there,
Yet use will never drain it.

[06c04t] **R. L. Wing**
The mystery of the valley is immortal;
It is known as the Subtle Female.
The gateway of the Subtle Female
Is the source of Heaven and Earth.
Everlasting, endless, it appears to exist.
Its usefulness comes with no effort.

[06c05t] **Ren Jiyu**
The spirit of the valley is an immortal being,
It is called the subtle and profound female.
The gate of the subtle and profound female is the root of Heaven and Earth.
It exists formlessly, But its utility is never worn out.

[06c06t] **Gia-fu Feng**
The valley spirit never dies;
It is the woman, primal mother.
Her gateway is the root of heaven and earth.

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It is like a veil barely seen.
Use it; it will never fail.

[06c07t] **Lok Sang Ho**
The receptive, humble spirit
("the valley spirit") lives on.
It is known as the Mystical Female.
The doorway of the Mystical Female is known as the root of heaven and earth.
From it, imperceptibly yet relentless,
Runs the energy.

[06c08t] **Xiaolin Yang**
Nature's spirit never dies, so it is called the organ of reproducibility.
This organ functions as the root of the world.
It lasts forever and can never be used up.

[06c09t] **Walter Gorn Old**, THE ORIGIN OF THINGS
Like the river in the valley, the spirit is never dried up.
I call it the Mother-Deep.
The motion of the Mother-Deep I regard as the origin of the Heaven and the Earth.
Forever it endures and moves without design.

[06c10t] **James Legge**
The valley spirit dies not, aye the same;
The female mystery thus do we name.
Its gate, from which at first they issued forth,
Is called the root from which grew heaven and earth.
Long and unbroken does its power remain,
Used gently, and without the touch of pain.

[06c11t] **David Hinton**
The valley spirit never dies.
It's called dark female-enigma,
and the gateway of dark female-enigma
is called the root of heaven and earth,
gossamer so unceasing it seems real.
Use it: it's effortless.

[06c12t] **Chichung Huang**
The valley spirit never dies;
It is called the deep and remote female.
The gate of the deep and remote female
Is called the root of heaven and earth.
Continuous and unbroken, as if existing.
When used, it is inexhaustible.

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[06c13t] **Ellen M. Chen**
The Valley Spirit (ku shen) is deathless,
It is called the Dark Mare (hsüan p'in).
The door of the Dark Mare,
Is called the root of heaven and earth.
Continuous (mien mien), it seems to exist (ts'un),
Yet in use (yung) it is inexhaustible.

[06c14t] **Lee Sun Chen Org**
The valley (the void whence birth occurs) and the mysterious force [of growth] will not die out;
They were described [in I Ching] as the function of the "mysterious and inexplicable femininity" [which keeps everything in cosmos in motion];
The unveiling of the mystery of the inexplicable femininity could lead to the roots (basics) which sustains all births and growths between Heaven-and-Earth;
Its existence is long, contiguous, detailed and endless;
Its application is inexhaustible.

[06c15t] **Tien Cong Tran**
The never-dying spirit of the cave is called the mysterious mother.
The doorway of the mysterious mother is called the root of Heaven and Earth.
Lingering like a veil barely seen, it has only a hint of existence; and yet it is inexhaustibly used.

[06c16t] **Thomas Z. Zhang**
God of food is eternal, so it is like the mother.
The nature mother is the root of everything.
Tao is long lasting and never exhausted in application.

[06c17t] **Arthur Waley**
The Valley Spirit never dies.
It is named the Mysterious Female.
And the Doorway of the Mysterious Female
Is the base from which Heaven and Earth sprang.
It is there within us all the while;
Draw upon it as you will, it never runs dry.

[06c18t] **Richard John Lynn**
The Valley Spirit never dies, and we call it the "Mysterious Female."
The gate of the Mysterious Female is referred to as the "root of Heaven and Earth."
On and on, with only apparent existence, it functions inexhaustibly.

[06c19t] **Lin Yutang**
THE SPIRIT OF THE VALLEY
The Spirit of the Valley never dies.
It is called the Mystic Female.
The Door of the Mystic Female
Is the root of Heaven and Earth.

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Continuously, continuously,
It seems to remain.
Draw upon it
And it serves you with ease.

[06c20t] **Victor H. Mair**
The valley spirit never dies -
it is called "the mysterious female";
The gate of the mysterious female
is called "the root of heaven and earth."
Gossamer it is,
seemingly insubstantial,
yet never consumed through use.

[06c21t] **Tolbert McCarroll**
The valley spirit never dies.
It is the unknown first mother,
whose gate is the root from which grew heaven and earth.
It is dimly seen, yet always present.
Draw from it all you wish;
it will never run dry.

[06c22t] **David H. Li**
The valley is undying.
It is the mystical womb.
The portal to the mystical womb is the root of the cosmos.
Continuous and unterminable, its use is inexhaustible.

[06c23t] **Yasuhiko Genku Kimura**
The Tao, the Spirit of the Valley, is immortal.
It is called the Primordial Female.
The Gate of the Primordial Female,
Through its opening and closing,
Performs the kosmic intercourse,
And is called the origin of Heaven and Earth,
Eternally existing,
Forever tireless.

[06c24t] **Chou-Wing Chohan**
"The valley and the wind will never die."
They are the creators of the one who is the mystical mother,
The one whose hair is the source of heaven and earth.
This source will never end.
Even if it is exploited endlessly, it will never diminish.

[06c25t] **Man-Ho Kwok**

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The Tao is the breath that never dies.
It is a Mother to All Creation.
It is the root and ground of every soul
- the fountain of Heaven and Earth, laid open.
Endless source, endless river
River of no shape, river of no water
Drifting invisibly from place to place ...
it never ends and it never fails.

[06c26t] **Gu Zhengkun**
The Tao never dies;
It is a deep womb.
And the opening of the womb
Is called the root of heaven and earth.
It exists for ever,
And its use can never be exhausted.

[06c27t] **Chao-Hsiu Chen**
The spirit is as deep as a valley and will never fade.
It is the great mysterious mother.
The gateway of this mysterious creature is the root of Heaven and Earth.
Although it is invisible, it endures; it will never end.

[06c28t] **Liu Qixuan**
The totally unoccupied being never dies,
And is called the metaphysical mother.
Her door
Can be called the root of Heaven and Earth.
Uses that come in her grace are continuous,
Transcendental, and receivable with no effort.

[06c29t] **Shi Fu Hwang**
The Not Dying Secret
Lao Tze says,
The man who knows the way of nourishing his spirit shall attain immortality.
The man who has attained immortality used his nose and mouth well.
The outlet of the nose and mouth can breathe the elements,
which are the roots of the Heaven and the Earth.
In gentleness and perpetuity, he shall proceed to breathe.
By diligence and attention, he shall practice the exercise.

[06c30t] **Ch'u Ta-Kao**
'The Valley and the Spirit never die.'
They form what is called the Mystic Mother,
From whose gate comes the origin of heaven and earth.
This (the origin) seems ever to endure.

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In use it can never be exhausted.

[06c31t] **Paul J. Lin**
The Valley Spirit never dies.
It is called the mystic female.
The door of the mystic female is the root of heaven and earth.
Being interminable and seeming to endure,
It can be used without toil.

[06c32t] **Michael LaFargue**
"The Valley Spirit is undying."
This is mysterious Femininity.
The Abode of mysterious Femininity:
This is the Root of Heaven and Earth.
It seems to endure on and on.
One who uses It never wears out.

[06c33t] **Cheng Lin**
The spirit of life is immortal and may be compared to the mysterious productive power which forms the base of the universe.
It is imperceptible, and its usefulness is inexhaustible.

[06c34t] **Yi Wu**
The spirit of the valley never dies;
It is called the mysterious female.
The gate of the mysterious female is called the root of Heaven and Earth.
Continuously it seems to exist.
There is no labor in its use.

[06c35t] **Han Hiong Tan**
The spirit of the valley (Dao) is immortal.
It is known as the mystical female.
The birth canal of the mystical female
Opens to the universe.
Dao seems to be able to go on forever and continues to function effortlessly.

[06c36t] **Hua-Ching Ni**
The subtle essence of the universe is active.
It is like an unfailing fountain of life which flows forever in a vast and profound valley.
It is called the Primal Female and the Subtle Origin.
The Gate of the Subtle Origin becomes the root of the universe.
It subtly and gently generates without exhausting itself.

[06c37t] **Chang Chung-yuan**
The spiritual reality of the void never ceases to exist.
We call it the mystery of passivity.

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The entry to the mystery of passivity is the origin of the universe.
Unceasing, it always remains.
Drawn upon, it is never exhausted.

[06c38t] **Henry Wei**
Perfection of the Symbol
Ch'eng Hsiang
The Spirit of the Valley never dies.
Hence comes the name Mysterious Female.
The gateway of the Mysterious Female
Is the root of Heaven and Earth.
Continuous like a thread it seems to exist;
Its utility is inexhaustible.

[06c39t] **Ha Poong Kim**
The spirit of the mountain gorge never dies.
It is called the mysterious female.
The gate of the mysterious female -
It is called the root of Heaven and Earth.
Never ceasing to be, it seems as though existing forever.
Use never exhausts it.

[06c40t] **Tao Huang**
Valley spirit is deathless,
It is called the mystical female.
The gateway of the mystical female,
Is called the root of heaven and earth.
Hovering, it seems ever present.
Put to use, it is never exhausted.

[06c41t] **Tang Zi-chang**
The unlimited capacity of valleys;
the unbelievable power of Spirits;
and the unending life of immortality are called the Profound Origin Mother.
The beginning of the Profound Origin Mother is the root of Heaven and Earth.
Endlessly, endlessly!
It is existing.
Yet its usefulness is invisible.

[06c42t] **Wing-tsit Chan**
The spirit of the valley never dies.
It is called the subtle and profound female.
The gate of the subtle and profound female
Is the root of Heaven and Earth.
It is continuous, and seems to be always existing.
Use it and you will never wear it out.

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[06c91t] **И. И. Семененко**
Душа долины не подвластна смерти и зовется сокровенной самкой.
Врата же сокровенной самки - это корень Неба и Земли.
Она, такая непрерывная, вроде существует.
При ее использовании не требуется никаких усилий.

[06c92t] **А. А. Маслов**
Дух в долине никогда не умирает.
И зовётся это сокровенной самкой.
Врата сокровенной самки зовутся корнем Неба и Земли.
Едва различимое, лишь кажущееся присутствующим здесь, оно неисчерпаемо в использовании.

[06c93t] **Е. А. Торчинов**
Ложбинный дух бессмертен.
Называют Сокровенной Самкою его.
Врата той Самки Сокровенной - корень бытия, из коего родятся Небо и Земля.
Как нить, в бесконечность тянется он.
Используй его без усилий!

[06c94t] **А. Е. Лукьянов**
Дух лона [рождения] бессмертен, это и есть Сокровенная Самка.
Врата Сокровенной Самки - корень Неба и Земли.
Непрерывно вьется, предвосхищая существование.
Действует он без усилий.

[06c95t] **Ян Хин-шун**
Превращения невидимого [дао] бесконечны.
[Дао] - глубочайшие врата рождения.
Глубочайшие врата рождения - корень неба и земли.
[Оно] существует [вечно] подобно нескончаемой нити, и его действие неисчерпаемо.

[06c96t] **Д. П. Конисси**
Чистейший дух бессмертен.
Он называется непостижимой матерью (самкой).
Ворота непостижимой матери - называются корнем неба и земли.
Он (т.е. чистейший дух) будет существовать без конца.
Кто хочет употреблять его, тот не устанет.

[06c97t] **В. В. Малявин**
Дух, клонящийся долу, не умирает;
Сие зовется Сокровенной Родительницей.
Врата Сокровенной Родительницы
Называются корнем Неба и Земли.
Вьется и вьется, такой переменчивый!
Пользу его исчерпать невозможно.

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[06c98t] **Б. Б. Виногродский**

Если движется дух по долинам, то нет смерти.
Это определяется:
Мистическая женственность.
Врата, ведущие в мистическую женственность - это определяется:
Корень Неба-Земли.
В движении - ниточкой тонкой, на грани существования.
Применяя, никогда не натягивай.

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PSEUDO-CHAPTER **Seven**

[07c01t] **Robert G. Henricks**
Heaven endures; Earth lasts a long time.
The reason why Heaven and Earth can endure and last a long time -
Is that they do not live for themselves.
Therefore they can long endure.
Therefore the Sage:
Puts himself in the background yet finds himself in the foreground;
Puts self-concern out of [his mind], yet finds self-concern in the fore;
Puts self-concern out of [his mind], yet finds that his self-concern is preserved.
Is it not because he has no self-interest,
That he is therefore able to realize his self-interest?

[07c02t] **John C. H. Wu**
HEAVEN lasts long, and Earth abides.
What is the secret of their durability?
Is it not because they do not live for themselves
That they can live so long?
Therefore, the Sage wants to remain behind,
But finds himself at the head of others;
Reckons himself out,
But finds himself safe and secure.
Is it not because he is selfless
That his Self is realized?

[07c03t] **D. C. Lau**
Heaven and earth are enduring.
The reason why heaven and earth can be enduring is that they do not give themselves life.
Hence they are able to be long-lived.
Therefore the sage puts his person last and it comes first,
Treats it as extraneous to himself and it is preserved.
Is it not because he is without thought of self that he is able to accomplish his private ends?

[07c04t] **R. L. Wing**
Heaven is eternal, the Earth everlasting.
They can be eternal and everlasting Because they do not exist for themselves.
For that reason they can exist eternally.
Therefore, Evolved Individuals Put themselves last,
And yet they are first.
Put themselves outside,
And yet they remain.
Is it not because they are without self-interest That their interests succeed?

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[07c05t] **Ren Jiyu**
Heaven is eternal and Earth everlasting.
Heaven and Earth can be eternal and everlasting because they don't exist for themselves,
And for this reason they obtain longevity.
Therefore the sage puts himself last,
But actually he stands foremost.
He has no regard for himself,
But his life is well preserved.
Is it not because he has no personal interests that his private ends are fulfilled?

[07c06t] **Gia-fu Feng**
Heaven and earth last forever.
Why do heaven and earth last forever?
They are unborn,
So ever living.
The sage stays behind, thus he is ahead.
He is detached, thus at one with all.
Through selfless action, he attains fulfillment.

[07c07t] **Lok Sang Ho**
Heaven and earth last.
It is so because they do not give birth to themselves.
Similarly the last thing in the Sage's mind is to propagate his body.
Paradoxically, that is why his body advances.
The body to the Sage is like any external object.
For this very reason his body perpetuates.
Is it not true that because he is selfless,
That he realizes his true self?

[07c08t] **Xiaolin Yang**
The heavens and the earth last forever.
They can do so because they do not exist for themselves.
Therefore, great men always let other people go first, but ended up being first themselves.
They put their lives out of consideration, but always survived.
Is it not because they were selfless,
That they benefited themselves at the end?

[07c09t] **Walter Gorn Old**, HIDING THE LIGHT
Both Heaven and Earth endure a long time.
The cause of their endurance is their indifference to long life.
That is why they subsist.
Thus the wise man, indifferent to himself, is the greatest among men, and taking no care for himself, he is nevertheless preserved.
By being the most unselfish he is the most secure of all.

[07c10t] **James Legge**

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Heaven is long-enduring and earth continues long.
The reason why heaven and earth are able to endure and continue thus long is because they do not live of,
or for, themselves.
This is how they are able to continue and endure.
Therefore the sage puts his own person last, and yet it is found in the foremost place;
he treats his person as if it were foreign to him, and yet that person is preserved.
Is it not because he has no personal and private ends, that therefore such ends are realised?

[07c11t] **David Hinton**
Heaven goes on forever.
Earth endures forever.
There's a reason heaven and earth go on enduring forever:
their life isn't their own so their life goes on forever.
Hence, in putting himself last the sage puts himself first, and in giving himself up he preserves himself.
If you aren't free of yourself
how will you ever become yourself?

[07c12t] **Chichung Huang**
Heaven is permanent and earth, everlasting.
The reason why heaven and earth
Can be permanent and everlasting
Is that they do not live for themselves.
Therefore, they can live permanently.
Hence, the sage man
Withdrew himself to the back,
Yet found himself in front;
Cast himself aside,
Yet found himself preserved.
Is it not because he was selfless
That he could fulfill the self?

[07c13t] **Ellen M. Chen**
Heaven and earth are long lasting (chiu).
The reason why heaven and earth are long lasting:
Because they do not live for self (pu tzu sheng).
Therefore they last long.
Thus the sage puts his body (shen) behind,
Yet his body is in front.
He regards his body as external,
Yet his body remains in existence (ts'un).
Is it not because he is selfless (wu szu),
That he can fulfill himself (ch'eng ch'i szu).

[07c14t] **Lee Sun Chen Org**
Heaven is long-drawn and Earth is enduring;
The reason that both Heaven and Earth can exist permanently is because they are not self serving;

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Consequently, they are durable and will perpetuate [myriad creatures and things] for a long, long time.
Accordingly:
A Sage shall surrender his personal interests [in favor of the common good];
It is by virtue of his renouncing his self-interests [for the good of people's welfare] that he is [in the rank of] genuine leaders;
He shall also think objectively, as though he is outside his physical self [to scrutinize himself as an observer];
[By virtue of being unselfish and objective] he lives a meaningful existence.
Doesn't he have anything left for his private self [by being so thoroughly selfless]?
Isn't it because he is completely selfless that he has achieved the most exclusively his own fulfilling individual existence!

[07c15t] **Tien Cong Tran**
Heaven lasts long, and Earth abides long.
What is the secret of their durability?
Is it not because they do not live for themselves that they can live so long?
Therefore, the sage wants to remain behind, but finds himself at the head of others; reckons himself out, but finds himself safe and secure.
Is it not because he is selfless that his self is realized?

[07c16t] **Thomas Z. Zhang**
The universe is long-lasting.
The reason it can last long is because it is not living for itself, therefore it can be enduring.
Following this,
the sage is modest and yet he is ahead of others;
he cares less for himself, and yet he gains respect from others;
is it not because he is not anxious for his goal, and yet his goal is achieved?

[07c17t] **Arthur Waley**
Heaven is eternal, the Earth everlasting.
How come they to be so?
It is because they do not foster their own lives;
That is why they live so long.
Therefore the Sage
Puts himself in the background; but is always to the fore.
Remains outside; but is always there.
Is it not just because he does not strive for any personal end
That all his personal ends are fulfilled?

[07c18t] **Richard John Lynn**
Heaven is everlasting, and Earth endless.
That they can last forever and go on without end is because they do not try to exist for themselves.
Thus they can exist forever.
As such, the sage places himself in the rear yet finds himself in front.
He puts aside his person, yet his person is preserved.
Is this not because he is utterly free of self-interest?

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This is how he can achieve self-fulfillment.

[07c19t] **Lin Yutang**
LIVING FOR OTHERS
The universe is everlasting.
The reason the universe is everlasting
Is that it does not live for Self.
Therefore it can long endure.
Therefore the Sage puts himself last,
And finds himself in the foremost place;
Regards his body as accidental,
And his body is thereby preserved.
Is it not because he does not live for Self
That his Self is realized?

[07c20t] **Victor H. Mair**
Heaven is long and earth is lasting.
Heaven and earth can be long and lasting because they do not live for themselves.
Therefore,
They can be long-lived.
For this reason,
The sage withdraws himself but comes to the fore,
alienates himself but is always present.
Is this not because he is free of private interests?
Therefore,
He can accomplish his private interests.

[07c21t] **Tolbert McCarroll**
Heaven and earth last forever.
The reason why heaven and earth last forever is that they do not live for themselves.
Hence, they last forever.
Therefore,
the True Person leaves self behind and thus is found in front,
is not guarded and thus is preserved,
is self-free and thus is able to find fulfillment.

[07c22t] **David H. Li**
The cosmos is long.
The earth is lasting.
The reason the cosmos is long and the earth lasting is that they exist not for self-perpetuation.
Unconcerned with self-perpetuation, they perpetuate.
Thus, the sage,
by queuing himself/herself behind others, ends in being ahead;
by being unconcerned, endures.
Is it not so that the sage, without self-interest, satisfies his/her self-interest?

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[07c23t] **Yasuhiko Genku Kimura**
Heaven is eternal and earth everlasting.
They thus endure forever,
Because they exist not for themselves
But for the whole, selflessly.
Whereby the sage,
Existing selflessly for the whole,
Puts himself behind and thereby finds himself foremost,
Holds himself outside and thereby finds himself inmost.
He has no self apart from the whole,
Wherefore he realizes the self that is the whole.

[07c24t] **Chou-Wing Chohan**
Heaven and earth will exist forever.
The reason they exist forever is that they do not live for themselves and they do not live because of themselves.
Therefore they live forever.
In the same way, the sage stays behind everything and finds himself in front of everything, he is not himself and he is preserved forever.
Since he has no self-interest, his self-interest can realize itself.
Even though it looks like heaven and earth give life to all creatures, they do not live in order to preserve their own existence, and therefore they live forever and never die.
In his rule over the kingdom, the sage does everything for people, ignoring his personal goals, and ultimately earns glory, honor, and everything he wanted for himself.

[07c25t] **Man-Ho Kwok**
Heaven and earth are enduring.
The universe can live for ever, because it does not live for itself.
And so both last - outliving themselves.
The sage guides his people by putting himself last.
Desiring nothing for himself,
he knows how to channel desires.
And is it not because he wants nothing that he is able to achieve everything?

[07c26t] **Gu Zhengkun**
Heaven and earth exist for ever.
This eternal existence is justified by the fact
That they do not exist for themselves.
Thus they enjoy an eternal life.
The sage similarly puts himself behind others,
Yet it turns out that he comes before others;
He completely disregards his own existence,
And yet it turns out that his existence is preserved.

[07c27t] **Chao-Hsiu Chen**
Heaven and Earth are enduring only because they have no ego;

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therefore they can live for ever.
The sage does not try to be the first, and does not fight for fame.
Only through unselfishness can he achieve fulfilment.

[07c28t] **Liu Qixuan**
The heaven lasts.
The earth lasts.
They last because they do not live to last.
The wise person lags behind in struggles for benefits
And finally benefits more than others;
The wise person does not live for himself,
And is therefore able to enjoy longevity.
Isn't it one's thorough selflessness
That makes one seem to be most successfully selfish?

[07c29t] **Shi Fu Hwang**
Being Selfless Can Fulfill The Selfishness
Lao Tze says,
The Heaven has endured a long existence, so has the Earth.
The reason they can last so long is that they never go out of their way to seek life, hence they can be everlasting.
The sage understood this secret, put himself last, and became first at length.
He treated himself as extraneous, preserving his person safe and sound.
Cannot one who is selfless fulfill the selfishness?

[07c30t] **Ch'u Ta-Kao**
Heaven is lasting and earth enduring.
The reason why they are lasting and enduring is that they do not live for themselves;
Therefore they live long.
In the same way the Sage keeps himself behind and he is in the front;
He forgets himself and he is preserved.
Is it not because he is not self-interested
That his self-interest is established?

[07c31t] **Paul J. Lin**
Heaven lasts; earth endures.
They last and endure because they do not live for themselves.
And thus can live forever.
Therefore, the Sage positions himself behind and yet stays ahead.
He denies himself and so is preserved.
Is it not because of his selflessness
That he completes his own?

[07c32t] **Michael LaFargue**
Heaven is lasting, Earth endures.
What enables Heaven and Earth to last and endure?

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Because they do not live for themselves -
so it is that they can live so long.
And so, the Wise Person:
Puts himself last, and so finds himself in front.
Puts himself in the out group, and so maintains his place.
The personal does not exist for him -
isn't this how he can perfect what for him is most personal?

[07c33t] **Cheng Lin**
Heaven is everlasting, and earth is perpetual.
Their endurance is due to the fact that they exist without the consciousness of self, because of which they endure for ever.
Likewise, the Sage is most highly esteemed because he regards himself as the least important.
His life is long preserved because he has no thought about his personal security.
He is able to realize his complete self because he is always selfless.

[07c34t] **Yi Wu**
Heaven is eternal and Earth is everlasting.
The reason they can last forever
Is because they do not live for themselves.
So, they can live long.
Therefore, the sage places himself behind,
But actually he goes ahead;
Neglects himself,
But actually preserves himself.
Is it not because he has no self
That his self is realized?

[07c35t] **Han Hiong Tan**
The universe is everlasting.
It is eternal because it does not exist for its own sake.
Hence, it will be everlasting.
The sage safeguards his interest by always putting his personal interests last.
He regards his interests as inconsequential.
Yet, it is often preserved.
Is this because by not being self-serving that his interests are always preserved?

[07c36t] **Hua-Ching Ni**
Heaven is everlasting and Earth is perpetual.
Why so?
Because they live without holding onto any consciousness of self.
Therefore, they can endure forever.
One who does not separate his being from the nature of universal wholeness lives with the universal virtue of wholeness.
He, too, dissolves all consciousness of self and lives as the universe.
By putting himself behind others,

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he finds himself foremost.
By not considering his own personal ends,
his personal life is accomplished.
He finds himself safe, secure and preserved.
Because he does not hold a narrow concept of self,
his true nature can fully merge with the one universal life.

[07c37t] **Chang Chung-yuan**
The existences of heaven and earth are long-lasting.
Their existences are long-lasting because they do not conceive of their existences as existences.
Therefore, their existences are long-lasting.
When the wise stays back, he steps forward.
When he forgets his self, he finds his self.
Is it not through selflessness that one achieves selfhood?

[07c38t] **Henry Wei**
Dimming the Light
T'ao Kuang
Heaven is eternal, Earth is durable.
The reason why they are eternal and durable
Is that they do not exist for themselves.
This is why they can long endure.
Therefore, the Sage putting himself behind,
Finds himself in front;
And placing himself beyond his concern,
Finds himself well preserved.
Is this not because he is unselfish?
For the very reason that he is unselfish,
He is able to find Self-fulfilment.

[07c39t] **Ha Poong Kim**
Heaven and Earth are everlasting.
The reason why they are everlasting
Is that they do not live for themselves.
That is why they can live long.
Therefore the sage
Puts himself last and finds himself first;
He leaves himself out and finds himself preserved.
Is it not because he is selfless
That he can fulfill himself?

[07c40t] **Tao Huang**
Heaven is eternal, and earth is long lasting.
What makes heaven and earth eternal and long lasting is that they do not give birth to themselves.
It is this that makes them eternal and long lasting.
Hence the sage,

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Relaxing the body, the body comes to the fore.
Beyond the body, the body comes to the fore.
Beyond the body, the body exists of itself.
Not even relying on selflessness
Enables the self to be fulfilled.

[07c41t] **Tang Zi-chang**
Heaven is enduring and earth is lasting.
Why heaven and earth can be enduring and lasting is because they do not live for themselves, thus, they can endure and last.
So that a Sage ruler put himself behind others, and he came to the front;
he excluded himself from struggle with others and he survived.
It is because he was selfless that he fulfilled himself.

[07c42t] **Wing-tsit Chan**
Heaven is eternal and Earth everlasting.
They can be eternal and everlasting because they do not exist for themselves,
And for this reason can exist forever.
Therefore the sage places himself in the background but finds himself in the foreground.
He puts himself away, and yet he always remains.
Is it not because he has no personal interests?
This is the reason why his personal interests are fulfilled.

[07c91t] **И. И. Семененко**
Небеса с Землею долговечны.
Небо и Земля могут быть долговечны, так как не живут сами по себе, и поэтому они способны вечно жить.
Вот почему Премудрый человек предпочитает находиться сзади, а оказывается впереди и, отстраняясь от себя, себя сохраняет.
Не потому ли это, что у него нет личного?
Но именно поэтому он может свое личное осуществить.

[07c92t] **А. А. Маслов**
Небо извечно, Земля - долговременна.
Небо и Земля могут быть извечны и долговременны, ибо они не порождают сами себя.
Вот почему они извечны и долговременны.
Поэтому мудрец, становясь позади всех, оказывается впереди всех, пренебрегает собой и потому сберегает себя.
Разве этим он не преследует личных целей?
Поэтому он и может достичь их.

[07c93t] **Е. А. Торчинов**
Вековечно Небо и постоянна Земля.
Небо и Земля вековечны и постоянны потому, что не сами собой рождены.
Поэтому и могут быть они вековечными и постоянными.
Поэтому и совершенномудрый себя назад всенепременно ставит, но вдруг оказывается впереди.

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Себя он чем-то внешним почитает, существованье в этом обретя.
И уж не потому ли это, что лишен он личных интересов?
Благодаря такому поведению он как раз и может всегда и полностью блюсти свой личный интерес.

[07c94t] **А. Е. Лукьянов**
Небо вечно, Земля долговечна.
Небо и Земля оттого могут быть одно вечным,
а другая долговечной, что не сами себя породили.
Поэтому [они] могут вечно жить.
Вот почему совершенномудрый человек ставит себя позади,
но сам оказывается впереди;
забывает о себе самом, но сам существует.
Нельзя ли сказать, что тем самым ему не достичь своей личной цели?
Напротив, только так он и может осуществить задуманное.

[07c95t] **Ян Хин-шун**
Небо и земля - долговечны.
Небо и земля долговечны потому, что они существуют не для себя.
Вот почему они могут быть долговечными.
Поэтому совершенномудрый ставит себя позади других, благодаря чему он оказывается впереди.
Он пренебрегает своей жизнью, и тем самым его жизнь сохраняется.
Не происходит ли это от того, что он пренебрегает личными [интересами]?
Напротив, [он действует] согласно своим личным [интересам].

[07c96t] **Д. П. Конисси**
Небо и земля вечны.
Причина того, что небо и земля вечны, заключается в том, что они существуют не для самих себя.
Вот почему они вечны.
Святой муж заботится о себе после других, поэтому он легко достигает безопасности.
Он оставляет свое тело без всякой заботы, поэтому он будет жить долго.
Кто не заботится о себе, тот весьма удачно совершит и свое личное дело.

[07c97t] **В. В. Малявин**
Небо вечно, Земля неизбывна.
Небо и Земля вечны и неизбывны благодаря тому, что не существуют для себя.
Вот почему они могут быть вечны и неизбывны.
Оттого премудрый человек ставит себя позади, а оказывается впереди;
Не думает о себе - и себя сохраняет.
Не желает ничего для себя -
Не потому ли может обрести все свое?

[07c98t] **Б. Б. Виногродский**
Небо длит.
Земля продолжает.
Небо-Земля потому и способны длить и продолжать, что живут не сами по себе.
Причинность:

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Способны длить жизнь.
Это дает:
Человек мудрости помещает свою личность позади, а его личность оказывается впереди.
Он отстраняется от своей личности, а личность сохраняется.
Именно через отсутствие личных устремлений он способен осуществлять свои личные устремления.

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PSEUDO-CHAPTER **Eight**

[08c01t] **Robert G. Henricks**
The highest good is like water;
Water is good at benefiting the ten thousand things and yet it [does not] compete [with them].
It dwells in places the masses of people detest,
Therefore it is close to the Way.
In dwelling, the good thing is the land;
In the mind, the good thing is depth;
In giving, the good thing is [being like] Heaven;
In speaking, the good thing is sincerity;
In governing, the good thing is order;
In affairs, the good thing is ability;
In activity, the good thing is timeliness.
It is only because it does not compete, that therefore it is without fault.

[08c02t] **John C. H. Wu**
THE highest form of goodness is like water.
Water knows how to benefit all things without striving with them.
It stays in places loathed by all men.
Therefore, it comes near the Tao.
In choosing your dwelling, know how to keep to the ground.
In cultivating your mind, know how to dive in the hidden deeps.
In dealing with others, know how to be gentle and kind.
In speaking, know how to keep your words.
In governing, know how to maintain order.
In transacting business, know how to be efficient.
In making a move, know how to choose the right moment.
If you do not strive with others,
You will be free from blame.

[08c03t] **D. C. Lau**
Highest good is like water.
Because water excels in benefiting the myriad creatures without contending with them and settles where none would like to be, it comes close to the way.
In a home it is the site that matters;
In quality of mind it is depth that matters;
In an ally it is benevolence that matters;
In speech it is good faith that matters;
In government it is order that matters;
In affairs it is ability that matters;
In action it is timeliness that matters.
It is because it does not contend that it is never at fault.

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[08c04t] **R. L. Wing**
The highest value is like water.
The value in water benefits All Things, And yet it does not contend.
It stays in places that others disdain, And therefore is close to the Tao.
The value in a dwelling is location.
The value in a mind is depth.
The value in relations is benevolence.
The value in words is sincerity.
The value in leadership is order.
The value in work is competence.
The value in effort is timeliness.
Since, indeed, they do not contend, There is no resentment.

[08c05t] **Ren Jiyu**
The highest good is like water.
Water is apt to benefit all things and does not compete with them.
It dwells in places people disdain.
Thus it is closest to Tao.
(The best man should be like water)
In his dwelling he is at ease with lowness,
In his heart he is profound,
He is sincere in his dealings with others,
He is faithful in speech,
He is orderly in government,
He is competent in deeds,
He is timely in action.
It is because he is not competitive that he is without any faults.

[08c06t] **Gia-fu Feng**
The highest good is like water.
Water gives life to the ten thousand things and does not strive.
It flows in places men reject and so is like the Tao.
In dwelling, be close to the land.
In meditation, go deep in the heart.
In dealing with others, be gentle and kind.
In speech, be true.
In ruling, be just.
In business, be competent.
In action, watch the timing.
No fight: No blame.

[08c07t] **Lok Sang Ho**
The superior good man is like water.
Just as water enlivens all living creatures and never contests with them,
dwelling in places disdained by others,
so the superior good man is prepared to situate himself where nobody wants.

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In this way he is close to the Dao.
To live on the good earth,
To cherish good thoughts,
To do a good turn to others,
To speak the good truth,
To let good governance find its right place,
To put the good ability to work,
To set in motion the good times,
Such is the way to live without contesting with others.
Such is the man free from complaints and anguish.

[08c08t] **Xiaolin Yang**
The best is like water.
Water benefits everything without fighting for credit.
Only without fighting for credit, will water never get any trouble.
It flows to the lowest places where no one wants to stay,
So water is the closest to the DAO.
Therefore, one should have the traits of water:
Humble and lowly in his character,
Peaceful and deep in his heart,
Charitable in his treatment of everything,
Credible in his words,
Methodical in his ways of governing a country,
Capable of doing anything,
And able to catch opportunities when taking action.
Only without fighting for credit, will one never get any trouble.

[08c09t] **Walter Gorn Old**, THE EASY NATURE
The greatest virtue is like water; it is good to all things.
It attains the most inaccessible places without strife.
Therefore it is like Tao.
It has the virtue of adapting itself to its place.
It is virtuous like the heart by being deep.
It is virtuous like speech by being faithful.
It is virtuous like government in regulating.
It is virtuous like a servant in its ability.
It is virtuous like action by being in season.
And because it does not strive it has no enemies.

[08c10t] **James Legge**
The highest excellence is like (that of) water.
The excellence of water appears in its benefiting all things,
and in its occupying, without striving (to the contrary), the low place which all men dislike.
Hence (its way) is near to (that of) the Tao.
The excellence of a residence is in (the suitability of) the place;
that of the mind is in abysmal stillness;

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that of associations is in their being with the virtuous;
that of government is in its securing good order;
that of (the conduct of) affairs is in its ability;
and that of (the initiation of) any movement is in its timeliness.
And when (one with the highest excellence) does not wrangle (about his low position), no one finds fault with him.

[08c11t] **David Hinton**
Lofty nobility is like water.
Water's nobility is to enrich the ten thousand things
and yet never strive:
it just settles through places people everywhere loathe.
Therefore, it's nearly Way.
Dwelling's nobility is earth,
mind's nobility is empty depth,
giving's nobility is Humanity,
word's nobility is sincerity,
government's nobility is accord,
endeavor's nobility is ability,
action's nobility is timing.
When you never strive you never go wrong.

[08c12t] **Chichung Huang**
The supreme good man is like water.
Water is good at benefiting
The ten thousand things without contending,
Lying where the multitude loathes to:
Therefore, close to the Tao.
In habitation,
He is good at choosing the place;
In mind,
Good at profundity;
In giving,
Good at imitating heaven;
In speech,
Good at honesty;
In government,
Good at bringing order;
In duties,
Good at exerting his ability;
In making moves,
Good at timeliness.
Being uncontentious,
There is no resentment.

[08c13t] **Ellen M. Chen**

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A person with superior goodness (shan) is like water,
Water is good in benefiting (li) all beings,
Without contending (cheng) with any.
Situated in places shunned (o) by many others,
Thereby it is near (chi) Tao.
(Such a person's) dwelling is the good earth,
(His/her) mind (hsin) is the good deep water (yuan),
(His/her) associates are good kind people (jen),
(His/her) speech shows good trust (hsin),
(His/her) governing is the good order,
(His/her) projects (shih) are carried out by good talents (neng),
(His/her) activities (tung) are good in timing.
Because he does not contend (pu cheng) with any,
He commits no wrong.

[08c14t] **Lee Sun Chen Org**
[The performance of people with] the highest Te (arete) resembles the [working of] water;
Water benefits myriad things and creatures without vying [for control or profits];
It, however, settles for the lowest position which is [customarily considered] disdainful by people.
Therefore, [the performance of] water comes very close to that of [people whose behaviors are] drawing closest to Tao.
[A Sage] withholds his principle [as unmovable] as the ground;
His heart tolerates as much (profoundly) as an abyss;
His actions are motivated by compassion;
His words are trustworthy;
His administration is efficient;
His performance is proficient;
His movements are timely;
Since he does not compete with people [for power or for profiting himself], so nobody has any good reason to accuse him.

[08c15t] **Tien Cong Tran**
The man of the highest goodness is like water.
Water knows how to benefit all things without striving with them.
It stays in places loathed by all men.
Therefore, it comes near the Way.
In choosing your dwelling, know how to keep to the earth.
In cultivating your mind, know how to dive in the abyss.
In dealing with others, know how to be in relation to benevolence.
In speaking, know how to keep faithfulness.
In controlling the affairs of the state, know how to maintain good governing.
In working, know how to be suitable to ability.
In acting, know how to be suitable to time.
If you do not strive with others, you will be free from error.

[08c16t] **Thomas Z. Zhang**

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The best virtue is like water.
Water nurtures everything; yet, without rivaling, it flows towards lower grounds, where people would be reluctant to go.
Water behaves like following Tao.
Live in suitable place;
Think deeply;
Give generously;
Keep one's words;
Rule orderly;
Do things ably;
Act when the time is right.
Do not rival, then there would be no trouble.

[08c17t] **Arthur Waley**
The highest good is like that of water.
The goodness of water is that it benefits the ten thousand creatures; yet itself does not scramble, but is content with the places that all men disdain.
It is this that makes water so near to the Way.
And if men think the ground the best place for building a house upon,
If among thoughts they value those that are profound,
If in friendship they value gentleness,
In words, truth; in government, good order;
In deeds, effectiveness; in actions, timeliness -
In each case it is because they prefer what does not lead to strife,
And therefore does not go amiss.

[08c18t] **Richard John Lynn**
The highest good is like water.
The goodness of water lies in benefiting the myriad things without contention, while locating itself in places that common people scorn.
Therefore it is almost exactly like the Dao.
Goodness in position depends on location;
goodness in heart/mind depends on profundity;
goodness in association depends on benevolence;
goodness in words depends on sincerity;
goodness in government depends on order;
goodness in affairs depends on ability;
goodness in action depends on timeliness.
And it is only by avoiding contention that no blame occurs.

[08c19t] **Lin Yutang**
WATER
The best of men is like water;
Water benefits all things
And does not compete with them.
It dwells in (the lowly) places that all disdain -

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Wherein it comes near to the Tao.
In his dwelling, (the Sage) loves the (lowly) earth;
In his heart, he loves what is profound;
In his relations with others, he loves kindness;
In his words, he loves sincerity;
In government, he loves peace;
In business affairs, he loves ability;
In his actions, he loves choosing the right time.
It is because he does not contend
That he is without reproach.

[08c20t] **Victor H. Mair**
The highest good is like water;
Water is good at benefiting the myriad creatures
but also struggles to occupy the place loathed by the masses.
Therefore,
It is near to the Way.
The quality of an abode is in its location,
The quality of the heart is in its depths,
The quality of giving lies in trust,
The quality of correct governance lies in orderly rule,
The quality of an enterprise depends on ability,
The quality of movement depends on timing.
Now,
It is precisely because one does not compete that there is no blame.

[08c21t] **Tolbert McCarroll**
The highest good is like water.
For water benefits the ten thousand things without striving.
It settles in places that people avoid and so is like the Tao.
In choosing your home look to the land.
In preparing your heart go deep.
In associating with others value gentleness.
In speaking exhibit good faith.
In governing provide good order.
In the conduct of business be competent.
In action be timely.
When there is no strife, nothing goes amiss.

[08c22t] **David H. Li**
Goodness at its best is like water.
Water benefits myriad matters but is not in competition with them.
Water stays at a level disliked by others, as if it were the Direction.
Wherever [the sage] stays, it is a good place;
whatever [the sage] thinks, it is good thought;
whomever [the sage] contacts, it is nobleness;

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whatever [the sage] expresses, it is truthfulness;
however [the sage] governs, it is good administration;
whatever [the sage] does, it is good deed;
whenever [the sage] acts, it is timely action.
Being not in competition, [the sage] has no concern.

[08c23t] **Yasuhiko Genku Kimura**
The highest good is like water,
Benefiting all but contending with none,
Flowing in low places which the masses disdain.
Hence, it is close to the goodness of the Tao.
In dwelling, be grounded,
In thinking, be deep,
In giving, be balanced,
In speaking, be truthful,
In governing, be orderly,
In working, be competent,
In action, be timely.
In following the virtues of water,
The sage contends with no one,
And therefore he invites no troubles in life.

[08c24t] **Chou-Wing Chohan**
The best of the best is like water.
Water is beneficial to everything,
And does not demand anything for itself in return.
Water stays in places where nothing else stays.
Therefore, water is close to Tao.
At home, it is important for this to be a good place to live in.
In feeling, examine the depths of your heart.
In friendship, maintain good relations with others.
In words, have confidence.
In government, abide by good order.
In trade, taking things easy will be to your benefit.
In movement, use every opportunity.
Since there is no demand for anything, there is no blame, either.
This shows how the sage, the highest level of good, operates selflessly.
He does good for others but demands nothing of them.
He is satisfied with everything.
He does not covet anything that belongs to someone else.
When he serves as an example for us, the world enjoys peace and tranquillity.

[08c25t] **Man-Ho Kwok**
The sage's way,
Tao is the way of water.
There must be water for life to be, and it can flow wherever.

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And water, being true to being water is true to Tao.
Those on the Way of Tao, like water need to accept where they find themselves;
and that may often be where water goes to the lowest places, and that is right.
Like a lake the heart must be calm and quiet having great depth beneath it.
The sage rules with compassion, and his word needs to be trusted.
The sage needs to know like water
how to flow around the blocks
and how to find the way through without violence.
Like water, the sage should wait for the moment to ripen and be right:
water, you know, never fights
it flows around without harm.

[08c26t] **Gu Zhengkun**
The perfect goodness is like water.
Water approaches all things instead of contending with them.
It prefers to dwell where no one would like to stay;
Hence it comes close to the Tao.
A man of perfect goodness chooses a low place to dwell as water,
He has a heart as deep as water,
He offers friendship as tender as water,
He speaks as sincerely as water,
He rules a state as orderly as water,
He does a thing as properly as water,
He takes action as timely as water.
Like water, he never contends with others,
So he never commits a mistake.

[08c27t] **Chao-Hsiu Chen**
The greatest good is like water: it benefits all life without being noticed.
It flows even to the lowliest places where no one chooses to be and so it is very close to the Tao.
It settles only in quiet locations.
Its deepest heart is always clear.
It offers itself with great goodness.
It keeps its rhythm as it keeps its promises.
It governs tributaries as it governs its people.
It adapts to all necessities.
It moves at the right moment.
It never flaunts its goodness and so it never attracts any blame.

[08c28t] **Liu Qixuan**
The perfect goodness is like the water.
Water benefits everything without caring for its own profit,
And lives in places that none would like.
As a good instance of the able Way,
Water is best at choosing places for its existence,
Freeing its mind for working up new wonders

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Matching the heaven in generous grace
Speaking with the most persuasive power,
Governing supremely without verbalized policies
Crowning everything it does with success
And taking its actions at the best times.
For one who struggles for nothing
Will find no difficulty in everything.

[08c29t] **Shi Fu Hwang**
On Water
Lao Tze says,
Ultimate goodness shall be found in water.
Water is good at helping all things, being free of conflict with them.
It stays in places that most people despise, so it is closest to the Tao.
It provides benefit wherever it stays,
illustrates the example of good men's hearts by forming the depth of the abyss,
distributes to the needy one to demonstrate benevolence,
reflects genuine images to interpret credibility,
removes dirty things to purify the government,
transforms to different shapes to display its capability,
moves as the seasons change to show timeliness.
Because water never competes with others, hence no one will resent it.

[08c30t] **Ch'u Ta-Kao**
The highest goodness is like water.
Water is beneficent to all things but does not contend.
It stays in places which others despise.
Therefore it is near Tao.
In dwelling, think it a good place to live;
In feeling, make the heart deep;
In friendship, keep on good terms with men;
In words, have confidence;
In ruling, abide by good order;
In business, take things easy;
In motion, make use of the opportunity.
Since there is no contention, there is no blame.

[08c31t] **Paul J. Lin**
The man of supreme goodness resembles water.
Water benefits all things
Without competing with them,
Staying in places that men despise;
Therefore, it is very close to Tao.
Dwelling in good places,
Having a heart that loves the profound,
Allying with benevolence,

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Inviting trust with words,
Being righteous in governing,
Managing all things well,
Moving at the right time.
Just because he does not compete,
The man of supreme goodness frees himself of blame.

[08c32t] **Michael LaFargue**
The highest Excellence is like water.
Water, Excellent at being of benefit to the thousands of things, does not contend -
it settles in places everyone else avoids.
Yes, it is just about Tao.
Excellence in a house: the ground;
"Excellence in a mind: depth;
Excellence in companions: Goodness;
Excellence in speaking: sincerity;
Excellence in setting things right: good management;
Excellence on the job: ability;
Excellence in making a move: good timing."
Simply do not contend
then there will be no fault.

[08c33t] **Cheng Lin**
The way of a good man is like that of water which benefits all things without contention.
He is content to keep that which is discarded by the multitude.
Hence he is close to Truth.
He adapts himself to any environment;
he attunes his mind to what is profound;
he associates himself with the virtuous;
his words inspire confidence;
his rule brings about order;
he administers affairs with ability;
his actions are opportune.
Because he does not contend, he gives no cause for resentment.

[08c34t] **Yi Wu**
The supremely good [man] is like water.
Water is good at benefiting all things
but does not compete with them.
It dwells in places that people dislike;
therefore, it is close to the Way.
In dwelling, he is good at living close to the ground.
In mind, he is good at making himself like an abyss.
In giving, he is good at practicing humanity.
In speaking, he is good at keeping his word.
In governing, he is good at managing.

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In doing, he is good at using his abilities.
In moving, he is good at discerning the right time.
Because he does not compete with others, he will be free from blame.

[08c35t] **Han Hiong Tan**
A person of great virtue behaves like water.
Water benefits everything but does not contend.
It resides at the lowest place that everyone loathes.
Thus this characteristic of water bears close resemblance to the typical trait of Dao.
A person of great virtue prefers to live on the lowest ground.
His heart is quiescent and serene.
His dealings with others are based on goodwill.
His utterances are forever sincere.
His rule is orderly and peaceful.
His managerial skills are superb.
His timing is always impeccable.
Because he is not contentious, nobody will ever hold a grudge against him.

[08c36t] **Hua-Ching Ni**
One of universal nature is like water;
he benefits all things but does not contend with them.
He unprotestingly takes the lowest position;
thus, he is close to the universal truth.
One of universal virtue chooses to live in a suitable environment.
He attunes his mind to become profound.
He deals with others with kindness.
In his speech, he is sincere.
His rule brings about order.
His work is efficient.
His actions are opportune.
One of deep virtue does not contend with people;
thus, he is above reproach.

[08c37t] **Chang Chung-yuan**
That which is best is similar to the water.
Water profits ten thousand things and does not oppose them.
It is always at rest in humble places that people dislike.
Thus, it is close to Tao.
Therefore, for staying, we prefer a humble place.
For minds, we prefer profundity.
For companions, we prefer the kindness.
For words, we prefer sincerity.
For government, we prefer good order.
For affairs, we prefer ability.
For actions, we prefer the right time.
Because we do not strive,

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We are free from fault.

[08c38t] **Henry Wei**
Yielding Nature
I Hsing
A man of the superior type resembles water,
Whose goodness lies in benefiting all things without contention,
And staying in places detested by the masses.
This makes him closely akin to Tao.
The goodness of his abode is its low location.
The goodness of his heart is its cavern-like hollowness.
Benevolence is the goodness of his offerings.
Sincerity is the goodness of his speech.
The goodness of his rule means peace.
The goodness of his dealings means competence.
His moves are good because timely.
As he is not disposed to contend,
He causes little resentment.

[08c39t] **Ha Poong Kim**
The supreme good is like water.
Water benefits the ten thousand things, yet contends with nothing.
It dwells where everyone is loath to be.
That is why it is near to Tao.
In dwelling, the good is the ground,
In thought, the good is depth,
In association, the good is gentleness,
In speech, the good is truthfulness,
In government, the good is order,
In work, the good is ability,
In movement, the good is timeliness.
Truly, because it [water] contends with nothing,
It is beyond reproach.

[08c40t] **Tao Huang**
Eminent goodness is like water.
Water is good at benefiting all things,
Yet it actively competes.
It retires to undesirable places.
Thus it is near to Tao.
Dwelling in good places,
Drawing from good sources,
Supplying from good nature,
Speaking with good trust,
Governing with good rules,
Conducting with good ability,

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And acting within good time.
For this reason,
There is no competition,
There is no concern.

[08c41t] **Tang Zi-chang**
Perfect excellence is like gentle water.
Gentle water benefits All Things and yet it does not struggle.
Do away with what all people hate.
Thus this is approaching Dao.
Give to what is of perfect personnel.
Stay in a perfect place,
think in a perfect way,
cooperate with perfect people,
speak perfect truth,
govern in perfect order,
work for perfect potentiality,
move when the time is perfect.
Because of non-struggle, therefore, there is no blame.

[08c42t] **Wing-tsit Chan**
The best (man) is like water.
Water is good;
It benefits all things and does not compete with them.
It dwells in (lowly) places that all disdain.
This is why it is so near to Tao.
(The best man) in his dwelling loves the earth.
In his heart, he loves what is profound.
In his associations, he loves humanity.
In his words, he loves faithfulness.
In government, he loves order.
In handling affairs, he loves competence.
In his activities, he loves timeliness.
It is because he does not compete that he is without reproach.

[08c91t] **И. И. Семененко**
Высшее добро сходно с водой.
Добро воды состоит в том, что она приносит пользу десяти тысячам вещей и при этом не соперничает.
Место, где она пребывает, ненавистно для толпы, поэтому она и близка к Дао.
Добрым местом обитания является Земля,
добром для сердца выступает глубина,
добро в общении составляет человечность,
добро в высказывании - это искренность,
добро в правлении исчерпывается порядком,
добро деяния заключается в способности,
добро движения есть время.

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Не соперничает и поэтому не вызывает осуждения.

[08c92t] **А. А. Маслов**

Человек высшей Благости подобен воде,
ибо вода приносит пользу мириадам существ, не соперничая с ними, и находится в том месте, которое все ненавидят.
Поэтому она близка Дао.
В жилище он ценит землю,
в сердце ценит глубину,
в союзе ценит гуманность,
в словах ценит искренность,
в правлении ценит порядок,
в поступках ценит способности,
в делах ценит время.
В силу того, что он не соперничает, он и не допускает ошибок.

[08c93t] **Е. А. Торчинов**

Высшее благо словно вода.
Вода приносит благо и пользу всем существам, ни с кем вражды не зная.
Течет она в таких местах, где людям, да и тварям, жить нельзя.
Поэтому близка она Дао-Пути.
Живи в благих землях, пусть твое сердце станет полноводным водоемом блага.
Пусть милосердие твое всегда обрящет единение с благом, а речи проникнутся благом достоверности.
Всегда осуществляй благое исправление, свершай дела благие по возможности своей и действуй лишь во время должное, благое.
Лишь тот, кто не враждует, не будет ненавидим.

[08c94t] **А. Е. Лукьянов**

Верхняя доброта подобна воде.
Доброта воды приносит пользу вещам и не борется [с ними].
[Вода] устремляется туда, где многие люди погрязли во зле.
Поэтому [она] почти как Дао.
Селясь где-нибудь, проявляй доброту к земле.
Сердцу повинуясь, проявляй доброту безмерно.
Завязывая дружбу, наполняй добротой Жэнь (Человеколюбие).
Говоря что-либо, наполняй добротой Синь (Доверие-Веру).
Управляя, согласовывай с добротой методы управления.
Отправляя службы, наполняй добротой способности.
Действуя, будь добр, следуй времени.
Ни в коем случае не соперничай и тогда не будешь повинен ни в чем.

[08c95t] **Ян Хин-шун**

Высшая добродетель подобна воде.
Вода приносит пользу всем существам и не борется [с ними].
Она находится там, где люди не желали бы быть.
Поэтому она похожа на дао.

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[Человек, обладающий высшей добродетелью, так же как и вода], должен селиться ближе к земле;
его сердце должно следовать внутренним побуждениям;
в отношениях с людьми он должен быть дружелюбным;
в словах должен быть искренним;
в управлении [страной] должен быть последовательным;
в делах должен исходить из возможностей;
в действиях должен учитывать время.
Поскольку [он], так же как и вода, не борется с вещами, [он] не совершает ошибок.

[08c96t] **Д. П. Конисси**
Высшая добродетель похожа на воду.
Вода, давая всем существам обильную пользу, не сопротивляется ничему.
Она находится на том месте, которого люди не видят, поэтому она похожа на Тао.
Жить хорошо - для земли;
сердце - для глубины;
союз - для любви;
слова - для доверия;
управление - для благоденствия (страны);
дела - для умения;
движение - для жизни.
Не ссорящийся не осуждается.

[08c97t] **В. В. Малявин**
Высшее благо подобно воде:
Вода приносит благо всей тьме вещей и ни с чем не борется.
Собирается в местах, которых люди избегают,
Вот почему она близка Пути.
Для жизни благотворна земля;
Для сердца благотворна глубина;
В общении благотворна доброта;
В речах благотворно доверие;
В правлении благотворно смирение;
В деяниях благотворно умение;
В движениях благотворно само время.
Лишь там, где нет соперничества, не будет и ущерба.

[08c98t] **Б. Б. Виногродский**
Продвижение к совершенству подобно воде.
Вода в своем совершенстве приносит пользу мириадам сущностей, не соперничая при этом.
Она находится в местах, которые неприятны множеству людей.
Причинность:
Она близка Пути.
Пребывание совершенствуется землей.
Сердце-сознание совершенствуется бездонностью.
Сопричастность совершенствуется контактностью.
Речь совершенствуется верой.

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Управление совершенствуется порядком.
Ситуация-дело совершенствуется энергией-возможностью.
Движение совершенствуется временем.
И если только не соперничаешь, тогда - отсутствие просчетов.

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PSEUDO-CHAPTER **Nine**

[09c01t] **Robert G. Henricks**
To hold it upright and fill it,
Is not so good as stopping [in time].
When you pound it out and give it a point,
It won't be preserved very long.
When gold and jade fill your rooms,
You'll never be able to protect them.
Arrogance and pride with wealth and rank,
On their own bring on disaster.
When the deed is accomplished you retire;
Such is Heaven's Way!

[09c02t] **John C. H. Wu**
As for holding to fullness,
Far better were it to stop in time!
Keep on beating and sharpening a sword,
And the edge cannot be preserved for long.
Fill your house with gold and jade,
And it can no longer be guarded.
Set store by your riches and honour,
And you will only reap a crop of calamities.
Here is the Way of Heaven:
When you have done your work, retire!

[09c03t] **D. C. Lau**
Rather than fill it to the brim by keeping it upright
Better to have stopped in time;
Hammer it to a point
And the sharpness cannot be preserved for ever;
There may be gold and jade to fill a hall
But there is none who can keep them.
To be overbearing when one has wealth and position
Is to bring calamity upon oneself.
To retire when the task is accomplished
Is the way of heaven.

[09c04t] **R. L. Wing**
Holding to fullness Is not as good as stopping in time.
Sharpness that probes Cannot protect for long.
A house filled with riches Cannot be defended.
Pride in wealth and position Is overlooking one's collapse.
Withdrawing when success is achieved Is the Tao in Nature.

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[09c05t] **Ren Jiyu**
To hold and fill is not as good as to give up.
If a sword edge is sharpened to its sharpest,
It is hard to last long.
If your hall is filled with gold and jade,
Whoever could keep them safe?
To be proud with honour and wealth will bring misfortune.
To withdraw as soon as the work is done
That is Heaven's right way (Tao).

[09c06t] **Gia-fu Feng**
Better stop short than fill to the brim.
Oversharpen the blade, and the edge will soon blunt.
Amass a store of gold and jade, and no one can protect it.
Claim wealth and titles, and disaster will follow.
Retire when the work is done.
This is the way of heaven.

[09c07t] **Lok Sang Ho**
Holding a full load of what you desire in your hands
Is not as wise as putting it down.
Sharpening a knife edge to the extreme,
And it may chip off in use.
To have a house full of gold and jade,
And you will only invite thieves.
To succumb to conceit and arrogance upon getting wealth and status,
In the end you will regret it.
Retire once a task has been accomplished
And you are in consonance with Heaven's Way.

[09c08t] **Xiaolin Yang**
To be overflowing is not as good as having just enough.
If a point is made too sharp, the sharpness will not last long.
A houseful of treasure is impossible to keep.
The rich and arrogant are destined for disaster.
When you are successful and famous, quickly back out, which is the heavens' way.

[09c09t] **Walter Gorn Old**, MAKING THINGS EQUAL
It is advisable to refrain from continual reaching after wealth.
Continual handling and sharpening wears away the most durable thing.
If the house be full of jewels, who shall protect it?
Wealth and glory bring care along with pride.
To stop when good work is done and honour advancing is the way of Heaven.

[09c10t] **James Legge**

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It is better to leave a vessel unfilled, than to attempt to carry it when it is full.
If you keep feeling a point that has been sharpened, the point cannot long preserve its sharpness.
When gold and jade fill the hall, their possessor cannot keep them safe.
When wealth and honours lead to arrogancy, this brings its evil on itself.
When the work is done, and one's name is becoming distinguished, to withdraw into obscurity is the way of Heaven.

[09c11t] **David Hinton**
Forcing it fuller and fuller can't compare to just enough,
and honed sharper and sharper means it won't keep for long.
Once it's full of jade and gold your house will never be safe.
Proud of wealth and renown you bring on your own ruin.
Just do what you do, and then leave: such is the Way of heaven.

[09c12t] **Chichung Huang**
To hold and fill it to the brim -
You'd better stop it;
To hammer and sharpen it -
You cannot long preserve it;
To fill a room with gold and jade -
Nobody can safeguard it;
To be noble, rich but arrogant -
You will bring yourself calamity.
To withdraw yourself after scoring merits -
Heaven's Tao.

[09c13t] **Ellen M. Chen**
To hold and fill (a vessel) to the full (ying),
It had better not be done.
To temper and sharpen a sword,
Its edge could not be kept (pao) long.
To fill the hall with gold and jade,
There is no way to guard (shou) them.
To be rich, exalted, and proud,
This is to invite blame (chiu) upon oneself.
When work is done (sui), the person (sheng) retires,
Such is the Tao of heaven.

[09c14t] **Lee Sun Chen Org**
People who accumulate extravagantly are less fortunate than those who would voluntarily cease and desist [before the accumulation of wealth becomes an obsession];
[It is similar to the fact that:]
If a person grinds and sharpens sword beyond reason he would run the risk of thinning off the blade, [not for long], he will be unable to keep the blade;
If a person has a house full of gold and jade, he will run into mounting problems of guarding them [against theft and robbery];

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If a person of wealth and power (fame) is arrogant, he will unquestionably incite hostility and criticism [against him].
Retiring physically after deeds are accomplished and names (identification) are established is [a manifestation of] the heavenly Tao.

[09c15t] **Tien Cong Tran**
You hold to fullness, and it is better to stop in time!
You keep on beating and sharpening a sword, and the edge cannot be preserved for long.
You fill your house with gold and jade, and it can no longer be guarded.
You put on airs by your riches and honor, and you will only reap a crop of calamities.
Here is the Way of Heaven: When you have done your work, retire.

[09c16t] **Thomas Z. Zhang**
To fill to its full is not as good as to leave it alone.
Why make things very sharp, if the edge can not keep long-lasting sharpness.
Greed for treasure cannot make the fortune last.
Rich and arrogant, one would bring troubles for oneself.
Retire when the goal is achieved; this conforms to Tao.

[09c17t] **Arthur Waley**
Stretch a bow to the very full,
And you will wish you had stopped in time;
Temper a sword-edge to its very sharpest,
And you will find it soon grows dull.
When bronze and jade fill your hall
It can no longer be guarded.
Wealth and place breed insolence
That brings ruin in its train.
When your work is done, then withdraw!
Such is Heaven's Way.

[09c18t] **Richard John Lynn**
With it firmly in hand, he goes on to fill it up, but it would be better to quit.
If, having forged it, one goes on to sharpen it, it could not last long.
Gold and jade fill the hall, but none can keep them safe.
If one is arrogant because of wealth and rank, he will give himself a blameworthy fate.
Once achievement has occurred, one retires, for such is the Dao of Heaven.

[09c19t] **Lin Yutang**
THE DANGER OF OVERWEENING SUCCESS
Stretch (a bow) to the very full,
And you will wish you had stopped in time.
Temper (a sword-edge) to its very sharpest,
And the edge will not last long.
When gold and jade fill your hall,
You will not be able to keep them safe.

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To be proud with wealth and honor
Is to sow the seeds of one's own downfall.
Retire when your work is done,
Such is Heaven's way.

[09c20t] **Victor H. Mair**
Instead of keeping a bow taut while holding it straight, better to relax.
You may temper a sword until it is razor sharp, but you cannot preserve the edge for long.
When gold and jade fill your rooms, no one will be able to guard them for you.
If wealth and honor make you haughty, you bequeath misfortune upon yourself.
To withdraw when your work is finished,
that is the Way of heaven.

[09c21t] **Tolbert McCarroll**
Better to stop in time than to fill to the brim.
Hone a blade to the sharpest point,
and it will soon be blunt.
Fill your house with gold and jade,
and no one can protect it.
Be prideful about wealth and position,
and you bring disasters upon yourself.
Retire when the work is done.
This is the way of heaven.

[09c22t] **David H. Li**
Filling to the brim is not as good as stopping short;
Polishing to the sharpest does not last long.
A roomful of gold and jade is hard to follow.
One prideful of wealth and fame sows the seeds of sorrow.
With mission accomplished, it is time to offer resignation.
This is cosmos's Direction.

[09c23t] **Yasuhiko Genku Kimura**
To fill to the brim is to be out of balance,
Wherefore it is better to stop before overfilling.
To over-sharpen a sword is to be out of balance,
Wherefore its edge will not last long.
To line a hall with gold and jade is to be out of balance,
Wherefore no one can guard them.
If wealth and rank make a man haughty and clinging,
He will surely bequeath misfortune upon himself.
If success is achieved and honor bestowed,
Quietly withdraw from your position.
This is the Way of Heaven.

[09c24t] **Chou-Wing Chohan**

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It is better to leave a thing alone
Than to hold it and keep it full to the brim.
If you sharpen the blade and use it,
It will not remain sharp for long.
When gold and jade fill the temple,
No one can protect them.
When wealth and honor come together with pride
Self-destruction quickly joins them.
After the goal has been achieved and the objective has been honorably accomplished,
The Tao of heaven
Is to retire from everything.

[09c25t] **Man-Ho Kwok**
Hold yourself back from filling yourself up, or you'll tip off your stand.
You can hammer a blade until it's razor-sharp - and in seconds, it can blunt.
You may amass gold and jade in plenty
but then the more you have, the less safety ...
Are you strutting your wealth like a peacock?
Then you've set yourself up to be shot.
You bring about your own disaster
Because you've got too much.
Let go, when your work is done:
That is the Way of Heaven.

[09c26t] **Gu Zhengkun**
One should stop in due time
Rather than fill it to the brim.
When a point is whittled too sharp,
Its sharpness cannot remains long.
When a hall is full of gold and jade,
Nobody can keep them long;
When a man of wealth and rank is arrogant,
He is looking for a calamity upon himself;
When one succeeds and subsequently retires,
He follows the true way of heaven.

[09c27t] **Chao-Hsiu Chen**
To stop in time is better than to hold a full bowl with fear of spilling.
A knife cannot be kept constantly sharp, therefore it is wise not to flaunt the blade.
Amass a hoard of gold and jade and it cannot be possessed for ever.
Those who vaunt their position and worth risk attracting blame.
To retire when the goal is reached: this is the Tao of Heaven.

[09c28t] **Liu Qixuan**
Rather than possessing more and more wealth,
One would do better to give it all up.

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Rather than forging sharper and sharper weapons,
One would get better protection by throwing them away.
One who gets a whole house of gold can not keep it.
One who is proud of wealth and status will suffer for it.
It is in agreement with the spirit of the Way
That one duly withdraws with his successes achieved.

[09c29t] **Shi Fu Hwang**
The Danger of Overweening Success
Lao Tze says,
A full utensil in hand has to be halted.
The blade sharpened to the thinnest edge, cannot be endured long.
A hall full of jewels and gold, can never be safely guarded.
A man who takes pride in richness and nobleness, has his downfall because of the seeds he sowed.
Recess at the day of success, such is the way of Heaven.

[09c30t] **Ch'u Ta-Kao**
Holding and keeping a thing to the very full - it is better to leave it alone;
Handling and sharpening a blade - it cannot be long sustained;
When gold and jade fill the hall, no one can protect them;
Wealth and honour with pride bring with them destruction;
To have accomplished merit and acquired fame, then to retire -
This is the Tao of heaven.

[09c31t] **Paul J. Lin**
Hold [a cup] and fill it to the brim;
Is it not better to stop in time?
Hammer and sharpen [an edge];
It cannot last long.
Fill a hall with gold and jade;
They cannot be protected.
He who is rich, honored, and arrogant brings blame upon himself.
He who withdraws after achieving success and performing duty adheres to the Tao of heaven.

[09c32t] **Michael LaFargue**
In filling, if you keep on and on -
better to have stopped.
In sharpening, if you keep trying -
the edge won't last long.
When gold and jade fill the halls,
no one can guard it all.
Rich, famous - and conceited:
leading to a downfall self-caused.
Achieve successes, win the fame, remove yourself:
Heaven's Way.

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[09c33t] **Cheng Lin**
Those who amass wealth without ceasing are comparable to one who continues to temper a weapon until it loses its keenness.
A house that is filled with gold and jades cannot long remain secure.
A man who proudly displays his riches invites trouble for himself.
The effacement of self after success has been achieved is the way of Heaven.

[09c34t] **Yi Wu**
Holding [a cup] until it overflows, is not as good as stopping in time.
[A sword] beaten to its sharpest, will not last long.
A hall filled with gold and jade, cannot be kept forever.
Pride in riches and honors, creates trouble for oneself.
After achieving merit, retire.
It is the Way of Heaven.

[09c35t] **Han Hiong Tan**
As brimming with pride will often lead to a downfall,
A timely halt is much preferred.
If you continue to hone the blade of a knife,
You will not be able to preserve its sharp edge.
It is impossible to safeguard a house full of treasures forever.
Wealthy people who are arrogantly extravagant,
Inevitably bring calamity upon themselves.
To retire after a successful career is to follow the way of Dao.

[09c36t] **Hua-Ching Ni**
A bow that is stretched to its fullest capacity may certainly snap.
A sword that is tempered to its very sharpest may easily be broken.
A house that is full of jade and gold cannot remain secure for long.
One who proudly displays his wealth invites trouble.
Therefore, resign from a high position when your mission is complete.
This is the Universal Way of a life of deep virtue.

[09c37t] **Chang Chung-yuan**
To hold things and to be proud of them is not as good as not to have them,
Because if one insists on an extreme, that extreme will not dwell long.
When a room is full of precious things, one will never be able to preserve them.
When one is wealthy, high ranking, and proud of himself, he invites misfortune.
When one's task is completed and his mission is fulfilled, he removes himself from his position.
This is indeed the way of Nature!

[09c38t] **Henry Wei**
Practice of Placidity
Yun Yi
To hold and fill a vessel to brimful
Is not so good as to stop before the limit.

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Hone a tool to its sharpest state,
And its keenness cannot be long preserved.
A hall filled with gold and jade
Can hardly be safeguarded.
To show pride in one's wealth and high rank
Is to pave the way for one's own doom.
Retire after achieving success and winning renown!
This is the Way of Heaven.

[09c39t] **Ha Poong Kim**
Rather than hold the bowl until it fills to the brim,
Better quit in time.
Hammer the blade to its sharpest,
And you will be unable to preserve it long.
Fill the hall with gold and jade,
And you will be unable to keep them safe.
He who is arrogant with his wealth and position
Will bring calamity upon himself.
To withdraw when the task is accomplished
Is the way of Heaven.

[09c40t] **Tao Huang**
Hanging on to it will cause overflow, better to let go.
Forced consent does not endure.
Filling the house with gold and jade will not bring safety.
Riches and royalty result in pride, they bring about their own punishment.
When the work is done, the body withdraws.
This is the Tao of heaven.

[09c41t] **Tang Zi-chang**
Do not concentrate one's wealth in abundance.
It is far better for one to know where to stop.
Do not beat one's sword sharp, one can never keep its edge for ever.
If their houses are full of gold and jade, they have no way to keep them forever.
If they are proud of having great riches and honors, they just make more troubles for themselves.
When merits have been achieved, fame has been completed - one may withdraw himself.
That is to follow the law of Nature.

[09c42t] **Wing-tsit Chan**
To hold and fill a cup to overflowing
Is not as good as to stop in time.
Sharpen a sword-edge to its very sharpest,
And the (edge) will not last long.
When gold and jade fill your hall,
You will not be able to keep them.
To be proud with honor and wealth

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Is to cause one's own downfall.
Withdraw as soon as your work is done.
Such is Heaven's Way.

[09c91t] **И. И. Семененко**
Наполнить до краев, придерживая, чтобы не разлить, - не идет в сравнение с тем, когда уже пусто.
Не сохранить надолго острым то, что натачивают все острее.
Когда забита вся палата златом и нефритом, никто не сможет их сберечь.
Кто гордится тем, что знатен и богат, сам обрекает себя на несчастье.
Дао Неба в том, чтобы успешно завершить свои труды и удалиться.

[09c92t] **А. А. Маслов**
Лучше вовремя остановиться, чем наполнить [сосуд] до краёв.
Если заточить лезвие до предела, то долго его не сохранить.
Покои могут быть полны золота и каменьев, но не найдётся того, кто устерёг бы их.
Похваляться богатством и знатностью - значит накликать на себя беду.
Добившись успеха - отступай.
В этом - Путь Неба.

[09c93t] **Е. А. Торчинов**
Не лучше ли ослабить натянутую тетиву, чем вечно напрягать ее?
И даже если бесконечно точить клинок, надолго сохранить остроту его, пожалуй, не удастся.
Когда нефритом или золотом наполнен зал, кто сможет уберечь его от вора?
Когда богатством или знатностью кичатся люди, не навлекают сами этим ли беду большую?
Богатство, почести и слава сгинут прочь, истлеет тело - вот небесное Дао, вот Путь!

[09c94t] **А. Е. Лукьянов**
Можно взять да и наполнить что-либо,
но не лучше ли оставить его как есть?
Можно расплющить и отточить что-либо,
но невозможно надолго сохранить [остроту].
Можно золотом и яшмой завалить палаты,
да разве найдется тот, кто сможет сберечь [все это]?
Можно осыпать себя драгоценностями и смотреть на всех свысока,
но ведь только накличешь беду на себя.
Поэтому для успешного достижения цели ты сам возьми да и уступи Небесному Дао.

[09c95t] **Ян Хин-шун**
Лучше ничего не делать, чем стремиться к тому, чтобы что-либо наполнить.
Если [чем-либо] острым [все время] пользоваться, оно не сможет долго сохранить свою [остроту].
Если зал наполнен золотом и яшмой, то никто не в силах их уберечь.
Если богатые и знатные проявляют кичливость, они сами навлекают на себя беду.
Когда дело завершено, человек [должен] устраниться.
В этом закон небесного дао.

[09c96t] **Д. П. Конисси**

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Чтобы посуда была наполнена чем-нибудь, нужно держать ее твердо (без малейшего движения) и ровно.
Чтобы лезвие наострилось, нужно долго продолжать натачивание.
Когда дом наполнен золотом и драгоценными камнями, то невозможно сохранить его в целости.
Кто достигнет чести и приобретет богатство, тот сделается гордым.
Он легко забудет, что существует наказание (за преступление).
Когда дела увенчаются блестящим успехом и будет приобретено доброе имя, то лучше всего удалиться (в уединение).
Вот это-то и есть небесное Тао (или естественное Тао).

[09c97t] **В. В. Малявин**
Чем удерживать наполненное до краев,
Лучше вовремя остановиться.
Кто старается наточить острее,
Не сохранит достигнутого надолго.
Коли золото и яшма заполнили покои,
Никому не под силу их сберечь.
Тот, кто кичится богатством и знатностью,
Сам навлечет на себя беду.
Подвиг совершен, слава явилась, а сам скрылся -
Вот Путь Небесный.

[09c98t] **Б. Б. Виногродский**
Удерживают и заполняют его.
А лучше бы прекратить это.
Куют и заостряют его.
Не смогут сохранить долго.
Золото и драгоценности заполнили залы.
Никто не сумеет уберечь.
Если в богатстве и знатности загордился, сам себе создаешь проблемы на будущее.
Приходит успех - личность отступает.
Таков Путь Неба.

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PSEUDO-CHAPTER **Ten**

[10c01t] **Robert G. Henricks**
In nourishing the soul and embracing the One - can you do it without letting them leave?
In concentrating your breath and making it soft - can you [make it like that of] a child?
In cultivating and cleaning your profound mirror - can you do it so that it has no blemish?
In loving the people and giving life to the state - can you do it without using knowledge?
In opening and closing the gates of Heaven - can you play the part of the female?
In understanding all within the four reaches - can you do it without using knowledge?
Give birth to them and nourish them.
Give birth to them but don't try to own them;
Help them to grow but don't rule them.
This is called Profound Virtue.

[10c02t] **John C. H. Wu**
IN keeping the spirit and the vital soul together,
Are you able to maintain their perfect harmony?
In gathering your vital energy to attain suppleness,
Have you reached the state of a new-born babe?
In washing and clearing your inner vision,
Have you purified it of all dross?
In loving your people and governing your state,
Are you able to dispense with cleverness?
In the opening and shutting of heaven's gate,
Are you able to play the feminine part?
Enlightened and seeing far into all directions,
Can you at the same time remain detached and non-active?
Rear your people!
Feed your people!
Rear them without claiming them for your own!
Do your work without setting any store by it!
Be a leader, not a butcher!
This is called hidden Virtue.

[10c03t] **D. C. Lau**
When carrying on your head your perplexed bodily soul
Can you embrace in your arms the One and not let go?
In concentrating your breath can you become as supple
As a babe?
Can you polish your mysterious mirror
And leave no blemish?
Can you love the people and govern the state
Without resorting to action?
When the gates of heaven open and shut

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Are you capable of keeping to the role of the female?
When your discernment penetrates the four quarters
Are you capable of not knowing anything?
It gives them life and rears them.
It gives them life yet claims no possession;
It benefits them yet exacts no gratitude;
It is the steward yet exercises no authority.
Such is called the mysterious virtue.

[10c04t] **R. L. Wing**
In managing your instincts and embracing Oneness, Can you be undivided?
In focusing your Influence, Can you yield as a newborn child?
In clearing your insight, Can you become free of error?
In loving people and leading the organization, Can you take no action?
In opening and closing the gateway to nature, Can you not weaken?
In seeing clearly in all directions, Can you be without knowledge?
Produce things, cultivate things; Produce but do not possess.
Act without expectation.
Advance without dominating.
These are called the Subtle Powers.

[10c05t] **Ren Jiyu**
Can you keep the unity of the soul and the body without separating them?
Can you concentrate the vital energy, keep the breath and achieve gentleness like an infant without any desires?
Can you cleanse and purify your profound insight without any flecks?
Can you love the people and govern the state without personal knowledge?
Can you recoil to take the feminine position in the course of Nature's opposition and change?
Can you perceive all and comprehend all without taking any action?
To let all things grow and increase,
To beget all things, but not to take possession of them,
To advance them, but not to take credit for doing so,
To be leader but not master of them,
- This is the most profound De (Te, or Virtue).

[10c06t] **Gia-fu Feng**
Carrying body and soul and embracing the one,
Can you avoid separation?
Attending fully and becoming supple,
Can you be as a newborn babe?
Washing and cleansing the primal vision,
Can you be without stain?
Loving all men and ruling the country,
Can you be without cleverness?
Opening and closing the gates of heaven,
Can you play the role of woman?

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Understanding and being open to all things,
Are you able to do nothing?
Giving birth and nourishing,
Bearing yet not possessing,
Working yet not taking credit,
Leading yet not dominating,
This is the Primal Virtue.

[10c07t] **Lok Sang Ho**
Can you concentrate your mind and soul,
and not lapse a minute?
Can you keep your breath soft and smooth,
just as an infant would?
Can you cleanse the eye of your mind,
and keep it free from a speck of dust?
Can you love your citizens and govern your country,
selflessly and according to the Dao?
If you were asked to guard the Gate of Heaven,
would you be totally impartial?
Can you understand the four dimensions of the universe,
and be free from self-guided reasoning?
To give birth to life, and
To nurture it, yet claiming no ownership;
To act, yet without being arrogant,
To bring up life, yet not determining its destiny:
That is the Mystical Virtue.

[10c08t] **Xiaolin Yang**
To devote your soul and body to the DAO, can you never leave it?
To focus your inner energy to the softest, can you be like a newborn?
To remove your inner dust and see the DAO, can your mind be as clean as a mirror?
To love your people and govern your country, can you practice WUWEI?
To control your desires, can you be as humble as a female?
To understand everything, can you stay without knowledge?
Create and nurture but do not own,
Do things but do not claim credit,
Lead but do not control.
These are real DE.

[10c09t] **Walter Gorn Old**, WHAT IS POSSIBLE
By conserving the natural and spiritual powers it is possible to escape dissolution.
By restraining the passions and letting gentleness have sway it is possible to continue as a child.
By purging the mind of impurities it is possible to remain untainted.
By governing the people with love it is possible to remain unknown.
By continual use of the gates of Heaven it is possible to preserve them from rust.
By transparency on all sides it is possible to remain unrecognised.

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To bring forth and preserve, to produce without possessing, to act without hope of reward, and to expand without waste, this is the supreme virtue.

[10c10t] **James Legge**

When the intelligent and animal souls are held together in one embrace, they can be kept from separating.
When one gives undivided attention to the (vital) breath, and brings it to the utmost degree of pliancy, he can become as a (tender) babe.
When he has cleansed away the most mysterious sights (of his imagination), he can become without a flaw.
In loving the people and ruling the state, cannot he proceed without any (purpose of) action?
In the opening and shutting of his gates of heaven, cannot he do so as a female bird?
While his intelligence reaches in every direction, cannot he (appear to) be without knowledge?
(The Tao) produces (all things) and nourishes them;
it produces them and does not claim them as its own;
it does all, and yet does not boast of it;
it presides over all, and yet does not control them.
This is what is called 'The mysterious Quality' (of the Tao).

[10c11t] **David Hinton**

Can you let your spirit embrace primal unity without drifting away?
Can you focus ch'i into such softness you're a newborn again?
Can you polish the dark-enigma mirror to a clarity beyond stain?
Can you make loving the people and ruling the nation nothing's own doing?
Can you be female opening and closing heaven's gate?
Can you fathom earth's four distances with radiant wisdom and know nothing?
Give birth and nurture.
Give birth without possessing and foster without dominating:
this is called dark-enigma Integrity.

[10c12t] **Chichung Huang**

In making your soul embrace One,
Can you keep it from departing?
In concentrating your breath to make it utterly soft,
Can you do so as an infant does?
In cleaning and dusting the deep and remote mirror,
Can you make it spotless?
In loving the people and governing the state,
Can you practice nonaction?
In opening and closing the heavenly gate,
Can you play the feminine?
In keeping clear-sighted and all-perceptive,
Can you refrain from using craft?
Generate them;
Rear them.
Generate without possessing;
Lead without dominating -
This is called deep and remote virtue.

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[10c13t] **Ellen M. Chen**

In bringing your spiritual (ying) and bodily (p'o) souls to embrace the One,
Can (neng) you never depart (li) from it?
In concentrating your breath to attain softness,
Can you be like an infant (ying erh)?
In cleansing your mirror (lan) of the dark (hsüan),
Can you make it spotless?
In opening and closing heaven's gate (t'ien men),
Can you be the female (tz'u)?
In being enlightened (ming) and comprehending all,
Can you do it without knowledge?
In loving the people and governing the state,
Can you practice non-action?
To give birth, to nurture,
To give birth yet not to claim possession (yu),
To act (wei) yet not to hold on to,
To grow (chang) yet not to lord over (tsai),
This is called the dark virtue (yüan te).

[10c14t] **Lee Sun Chen Org**

[Each individual] unifies in himself soul (aura) and vitality (physique), but are they always so inseparable?
[Each individual] can exert to collect himself, in order to concentrate [totally] inwardly, but can he thus be as thoroughly unassuming (flexible) as an infant?
When it comes to weeding out, as well as washing off, unsubstantiated faulty opinions, can an ordinary person comprehensively avoid being completely faultless?
When it comes to looking after people and governing a state, would an ordinary person carry out the principle of non-interference [steadfastly that he can resist the temptation of tampering with the natural course]?
When the portal of Heaven (passage which leads directly to Truth) opens and closes, would an ordinary person be as sensitive (perceptive) and unassuming (objective) as females?
If a person's knowledge is encyclopedic and comprehensive, would he still maintain his modesty and recognize that he still has a great deal more to learn [about the boundless world of knowledge]?
If an individual fulfills any of the following pursuits:
Helping [creatures] to survive and to raise them [to relish their potentialities];
Sustaining [their fulfillment] without being possessive;
Accomplishing [good] deeds without claiming credit;
Supporting their growths without being manipulative;
This individual has thus [accomplished] the most profound Te (arete).

[10c15t] **Tien Cong Tran**

In keeping the spirit and the vital soul together, are you able to maintain their perfect harmony?
In gathering your vital energy to attain suppleness, are you able to play the role of a newborn babe?
In washing and clearing the mysterious mirror, are you able to purify it of all dross?
In loving your people and governing your state, are you able to do nothing?
In the opening and shutting of heaven's gate, are you able to play the feminine part?

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Enlightened and seeing far into all directions, can you at the same time know nothing?
Rearing, feeding, rearing without claiming for its own, doing the work without claiming doing it, raising without being master.
This is mysterious Virtue.

[10c16t] **Thomas Z. Zhang**
Can you keep your mind and your action consistent?
Can you be simple and sincere like a baby?
Can you view things without bias?
Can you govern without imposing your will?
Can you be moderate in daily business?
Can you keep open mind when learning?
Birth and growth are natural.
Do not think birth is someone's achievements.
Do not be vainglorious for your accomplishments.
Do not impede growth.
This is called the profound virtue.

[10c17t] **Arthur Waley**
Can you keep the unquiet physical-soul from straying, hold fast to the Unity, and never quit it?
Can you, when concentrating your breath, make it soft like that of a little child?
Can you wipe and cleanse your vision of the Mystery till all is without blur?
Can you love the people and rule the land, yet remain unknown?
Can you in opening and shutting the heavenly gates play always the female part?
Can your mind penetrate every corner of the land, but you yourself never interfere?
Rear them, then, feed them,
Rear them, but do not lay claim to them.
Control them, but never lean upon them;
Be chief among them, but do not manage them.
This is called the Mysterious Power.

[10c18t] **Richard John Lynn**
Stay where your earthbound soul is protected, and embrace integrity: can you do this with never a deviation?
Rely exclusively on your vital force, and become perfectly soft: can you play the infant?
Cleanse your vision into the mystery of things: can you make it spotless?
Cherish the people and govern the state: can you do this without intelligence?
The gateway of Heaven, whether it is to be open or shut: can you play the female?
Your bright understanding casts its light over the four quarters: can you stay free of conscious effort?
He gives them life
And nurtures them.
He gives them life, yet he possesses them not.
He acts, yet does not make them dependent.
He matures them, yet he is not their steward.
This we call mysterious virtue.

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[10c19t] **Lin Yutang**

EMBRACING THE ONE
In embracing the One with your soul,
Can you never forsake the Tao?
In controlling your vital force to achieve gentleness,
Can you become like the new-born child?
In cleansing and purifying your Mystic vision,
Can you strive after perfection?
In loving the people and governing the kingdom,
Can you rule without interference?
In opening and shutting the Gate of Heaven,
Can you play the part of the Female?
In comprehending all knowledge,
Can you renounce the mind?
To give birth, to nourish,
To give birth without taking possession,
To act without appropriation,
To be chief among men without managing them -
This is the Mystic Virtue.

[10c20t] **Victor H. Mair**

While you
Cultivate the soul and embrace unity,
can you keep them from separating?
Focus your vital breath until it is supremely soft,
can you be like a baby?
Cleanse the mirror of mysteries,
can you make it free of blemish?
Love the people and enliven the state,
can you do so without cunning?
Open and close the gate of heaven,
can you play the part of the female?
Reach out with clarity in all directions,
can you refrain from action?
It gives birth to them and nurtures them,
It gives birth to them but does not possess them,
It rears them but does not control them.
This is called "mysterious integrity."

[10c21t] **Tolbert McCarroll**

While carrying your active life on your head
can you embrace the quiet spirit in your arms, and not let go?
While being fully focused on your vital breath
can you make it soft like that of a newborn babe?
While cleaning your inner mirror
can you leave it without blemish?

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While loving the people and ruling the country
can you dispense with cleverness?
While opening and closing the gates of heaven
can you be like a mother bird?
While penetrating the four quarters with your insight
can you remain simple?
Help the people live!
Nourish the people!
Help them live yet lay no claim to them.
Benefit them yet seek no gratitude.
Guide them yet do not control them.
This is called the hidden Virtue.

[10c22t] **David H. Li**
Unite physically and mentally to embrace One.
Can one be not separated from it?
Channel energy toward tenderness.
Can one emulate the infant?
Cleanse the deep mirror within.
Can one be without blemishes?
Love the populace in governance.
Can one practice laissez-faire?
Open and close the cosmic portal.
Can one assume the feminine role?
Discern and deliberate.
Can one be ignorant?
Cultivate, rear.
Cultivate, but possess not;
Provide, but claim not;
Nurture, but dominate not.
This is the Profoundest virtue.

[10c23t] **Yasuhiko Genku Kimura**
In accordance with the Tao Eternal,
Embrace your body and mind in oneness without any diremption.
Enliven your vital energy until it reaches the suppleness of a baby.
Cleanse your mind to eliminate all unclarity.
Love your people and lead your community without unbalanced action.
Be receptive as a gentle female in the rhythmic intercourse of the Kosmos.
Remain in the state of not-knowing
while achieving knowledge in all fields.
This is the spiritual virtue of the Kosmos:
Birthing life without possessing,
Nurturing life without expecting,
Rearing life without dominating.

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[10c24t] **Chou-Wing Chohan**
Can you always keep your soul focused
So that nothing can divert it from the Tao?
Can you regulate your breathing
And be as soft and relaxed as a baby?
Can you purify yourself and eliminate the hidden
So that you are free of all blemish and error?
Can you love the people and govern the state by non-action?
Can you open and close the gates of nature
As a woman can?
Can you be enlightened and aware
And penetrate to the depths of everything, without knowledge?

[10c25t] **Man-Ho Kwok**
Can you nurture your souls by holding them in unity with the One?
Can you focus your ch'i - your energy and become as supple, as yielding as a baby?
Can you clear your mind of all its dross without throwing out the Tao with it?
Can you do it without self-interest so you shine like a diamond?
Can you love the people of your nation without being pulled into action?
Can you turn yourself around and let Her rise up over you?
The world spans out in four directions - and can you be as embracing?
Birthing, nurturing and sustaining:
the Tao does this unceasingly ...
It gives without holding on to what it's made,
It gives everything essence, without reward
It knows, without flaunting it
It is serene, beyond desiring
- and this is its Virtue and its Source.

[10c26t] **Gu Zhengkun**
Body and soul are one,
But can they avoid separation?
Though concentrating on breathing exercises to be supple,
Can you become as supple as a baby?
Though getting rid of your distracting thoughts for a deeper meditation,
Can you be devoid of blemish?
If you are to love the people and govern a state,
Can you avoid taking active action?
When the door of heaven opens or closes,
Can you remain inactive as a female?
When your power of perception penetrates every corner,
Are you capable of knowing nothing?
Giving all things life and propagation
Without claiming to be their owner,
Benefiting them without claiming to be their benefactor,
And being their head without ruling them,

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All these are called the most intrinsic Teh (virtue).

[10c27t] **Chao-Hsiu Chen**
Can one hold the soul in the body, hold the mind in the spirit, and keep them as one?
Can one concentrate the energy of life and keep it supple like a newborn child?
Can one study everything and really know everything without making a mistake?
Can one govern the nation with all the right actions and really love the people?
Can one always make a decision with the right mind?
Can one empty the mind and fill it with the brightness of wisdom and learn to step back from this knowledge?
Can one give life and grow life and yet claim no possession?
Can one supervise and benefit others, yet exercise no authority and rely on no pride?
This is what is called the mysterious virtue.

[10c28t] **Liu Qixuan**
How is it
That you hold your soul and body together?
Is it like a quiet infant
That you soften your breath?
Is it without any dust
That you clear your mind as a metaphysical mirror?
Is it without willful actions
That you love and take care of your country and people?
Is it without any dark corner
That you sense what is happening in the world?
Is it without misguiding knowledge
That you understand the whole world?
The metaphysical getter is one
That lets be everything that is born,
Produces without possessing anything surplus,
Achieves successes without being proud of them,
And rules well without any executive power.

[10c29t] **Shi Fu Hwang**
Embracing The True One
Lao Tze says,
By clothing a good frame and embracing the holy one, cannot your soul be kept from leaving?
In concentrating the breath and making the body supple, can't you turn into a baby again?
By taking the eyes' dirt and consulting scriptures, can't you become blemishless?
To love people and exercise government, can't this be kept from being publicly known?
Cannot your mouths, eyes, and ears, the gate of Heaven remain soft when opening and closing as females usually do?
When you understand the truth and fully discern them, do you not depend on acting without the intent to control fate?
The one which gives all things' lives, and thus rears them, gives the lives, but does not claim ownership; it works laboriously for them, but does not expect reward in return.

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Even when they are fully grown up, it does not dominate them.
I shall say this really can be regarded as the mystic virtue.

[10c30t] **Ch'u Ta-Kao**
Can you keep the soul always concentrated from straying?
Can you regulate the breath and become soft and pliant like an infant?
Can you clear and get rid of the unforeseen and be free from fault?
Can you love the people and govern the state by non-action?
Can you open and shut the gates of nature like a female?
Can you become enlightened and penetrate everywhere without knowledge?

[10c31t] **Paul J. Lin**
Keeping one's ying poh and embracing the One,
Can man not depart from it?
Breathing intensely to induce softness,
Can man be like an infant?
The mystic vision being pure and clean,
Can it be without flaw?
Loving the people and governing the state,
Can man be without action?
Opening and closing the gate of heaven,
Can it not be the female?
Discerning and understanding the four corners,
Can man do so without knowledge?
To produce and to raise;
To produce without possessing;
To act without asserting;
To develop without controlling;
This is called the profound virtue.

[10c32t] **Michael LaFargue**
When 'carrying your soul', embracing the One Thing, can you be undivided?
When 'concentrating ch'i', bringing about Softness, can you be like an infant?
When 'cleansing and purifying the mysterious mirror', can you be without blemish?
When 'loving the people and caring for the kingdom', can you be without knowledge?
When 'the Doors of Heaven open and shut', can you remain Feminine?
When 'Clarity and bareness penetrate everywhere', can you remain not doing?
Produce and nourish.
Produce but don't possess,
work but don't rely on this,
preside but don't rule.
This is mysterious Te.

[10c33t] **Cheng Lin**
When the spirit holds fast to the body, how can there be disunion!
When the vital force attains the utmost degree of pliancy, how can one fail to resemble a new-born babe!

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When the mind is purified, how can there be blemishes!
When the ruler truly loves the people, how can he fail to accomplish things!
When the sensual organs are properly used, how can one fail to have strength!
When the intellectual faculties are properly employed, how can one fail to have understanding!
The mysterious Nature is that which produces, grows, lives without the desire for ownership, gives without the wish for return, rules without claiming lordship.

[10c34t] **Yi Wu**
To keep the spirit and body embracing Oneness,
can you let them not be separate?
To concentrate the breath for attaining softness,
can you be like an infant?
To wash and clear the mysterious vision,
can you eliminate all flaws?
To love the people and govern the state,
can you be without knowledge?
To open and close the Heavenly gates,
can you be the female?
To understand all things in the four directions,
can you be in non-action?
To produce them and nourish them,
To produce without possessing,
To act without taking credit,
To [encourage] growth without controlling,
This is called mysterious virtue.

[10c35t] **Han Hiong Tan**
In maintaining congruity of the mind and body,
Can you prevent your attention from wandering?
Can you breathe naturally and relax your entire body
Until it becomes as supple as an infant's?
Can you clear all errant thoughts and maintain an immaculate mind?
Can you rule benevolently by adhering to non-action?
In watching everything evolve and change, are you able to maintain quietude (a typical female trait)?
Can you learn intuitively rather than analytically?
Dao procreates and nourishes everything.
It engenders but does not claim possession.
It achieves but does not claim credit.
It lets things develop but does not exert control.
This is known as "inconspicuous virtue".

[10c36t] **Hua-Ching Ni**
Can you always embrace Oneness without the slightest separation of body and mind?
Can you maintain undivided concentration until your vital force is as supple as a newborn baby's?
Can you clarify your inner vision to be flawless?
Can you love your people and serve your state with no self-exaltation?

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As Life's Gate opens and closes in the performance of birth and death,
can you maintain the receptive, feminine principle when yin and yang are changing?
After achieving the crystal clear mind,
can you remain detached and innocent?
Give birth to and nourish all things without desiring to possess them.
Give of yourself, without expecting something in return.
Assist people, but do not attempt to control them.
This is how to realize the deep virtue of the universe.

[10c37t] **Chang Chung-yuan**
Can you unify hun and p'o into one and not let them be divided?
Can you concentrate on your breathing to reach harmony and become as an innocent babe?
Can you clean the dark mirror within yourself and let nothing remain there?
Can you love the people and govern the state and do so without interference?
Can you enter and leave the realm of Non-being and let these actions take place by themselves?
Can the clear illumination radiate to all directions without your having knowledge of it?
Cultivate it, and nourish it,
Produce it, but do not possess it,
Labor on it, but do not depend on it,
Lead it, but do not manage it.
This is called the mystic attainment.

[10c38t] **Henry Wei**
It Can Be Done
Neng Wei
In harmonizing your hun and p'o to embrace the One,
Can you concentrate without deviating?
In attuning your breath to induce tenderness,
Can you become like a new-born babe?
In cleansing and purifying your Mystic Mirror,
Can you make it free from all stain?
In loving the people and ruling the state,
Can you practice non-interference?
When the Heavenly Gate opens and closes,
Can you play the part of the Female?
When your light shines forth in all directions,
Can you ignore it with perfect equanimity?
To produce things and nourish them,
To produce but not to claim ownership,
To act but not to presume on the result,
To lead but not to manipulate, -
This is called Mystic Virtue.

[10c39t] **Ha Poong Kim**
Rest your shining spirit and embrace the One.
Can you forever hold onto it?

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Concentrate your breath and attain the utmost softness.
Can you become a baby?
Clean your mysterious mirror.
Can you keep it free of blemish?
Love the people and keep the state in peace.
Can you rule through no-action?
As the gate of Heaven opens and closes,
Can you play the female part?
As bright light reaches all four directions,
Can you remain unknowing?
To give people life and nurture them;
To give them life, without possessing them;
To rule them, without depending on them;
To lead them, without directing them -
This is called the mysterious Te.

[10c40t] **Tao Huang**
Donning the spirit and soul, and drawing them into Oneness,
Can this come apart?
Gathering in Qi and making the body supple,
Is this not an infant?
Being clear-headed and eliminating any mystic vision,
Can even a speck exist?
Loving the people and governing the country,
Is this not inactive?
Opening and closing the Gate of Heaven,
Is this not the female?
Comprehending the four corners of the world,
Is this not knowledge?
Begetting and nourishing,
Begetting but not possessing,
Enhancing but not dominating.
This is Mysterious Action.

[10c41t] **Tang Zi-chang**
By keeping the body and soul balanced, they can not be split.
By soft breathing and being tender, one can be innocent.
By purifying the mind and broadening views, one can be free from errors.
By loving the people and serving the country, one should not interfere.
If one's mind is indecisive, one should make it inactive.
By thoroughly understanding all angles, one can discard dogmatism.
It gives life, nourishes them.
It produces all things but it does not possess them.
It provides everything for them but it does not take anything from them.
It leads them but does not lord over them.
This is called the "incomprehensive Virtues".

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[10c42t] **Wing-tsit Chan**
Can you keep the spirit and embrace the One without departing from them?
Can you concentrate your vital force and achieve the highest degree of weakness like an infant?
Can you clean and purify your profound insight so it will be spotless?
Can you love the people and govern the state without knowledge (cunning)?
Can you play the role of the female in the opening and closing of the gates of Heaven?
Can you understand all and penetrate all without taking any action?
To produce things and to rear them,
To produce, but not to take possession of them,
To act, but not to rely on one's own ability,
To lead them, but not to master them -
This is called profound and secret virtue.

[10c91t] **И. И. Семененко**
Возможно ль, сохраняя душу и в объятиях с единым, с ними не расстаться?
Возможно ль, как младенцу, сосредоточивать дыхание и быть предельно мягким?
Возможно ли избавиться от недостатков, если добиться чистоты и зреть сокровенное?
Возможно ли без знаний любить народ и управлять страной?
Возможно ли без самки открыть или закрыть Небесные врата?
Возможно ль, находясь в бездействии, все ясно понимать?
Рождать и взращивать,
чему давать жизнь - не иметь,
на свои действия не опираться,
быть старшим, но не властвовать
- это зовется сокровенной добродетелью.

[10c92t] **А. А. Маслов**
Можно ли, соединив душу и плоть, объять Единое и не утратить это?
Можно ли, регулируя ци и становясь податливым, обрести состояние новорождённого?
Можно ли, отполировав сокровенное зеркало, не оставить на нём пятен?
Можно ли, любя народ и правя государством, пребывать в недеянии?
Можно ли, открывая и закрывая Небесные Врата, сохранять состояние самки?
Можно ли, постигнув четыре начала, пребывать вне знания?
Давать жизнь и вскармливать?
Давать жизнь и не обладать этим?
Действуя, не требовать воздаяния?
Взращивая, не править этим?
Это зовётся сокровенной Благостью.

[10c93t] **Е. А. Торчинов**
Соедини воедино души земные и дух небес,
Одно обними - и не смогут они ввек расстаться!
Сосредоточь пневму-ци и мягкость этим обрети -
тогда сумеешь уподобиться дитяте!
Зерцало темное от скверны омой -

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и беспорочен стань душой!
Цени народ, страну в порядок приведи -
тогда недеяние осуществить ты сможешь!
Небесные врата то отверзаются, то затворяются -
узри начало женственное в них!
Поняв четыре принципа, ты можешь пребывать в неведении полном!
Дао рождает сущее и его питает.
Рождает, но им не обладает и действует, не замышляя преднамеренно.
Оно все взращивает, но ничем не повелевает, и это Сокровенной Силой-Дэ зовется, знаю!

[10c94t] **А. Е. Лукьянов**
Если сопрячь тело и душу и заключить в одно-единое,
могут ли остаться [они] нераздельны?
Если грубое семя-энергию довести до мягкости,
можно ли обратиться новорожденным?
Если начисто устранить видение сокровенного первоначала,
можно ли избежать изъяна?
Если любить народ и управлять страной, можно ли быть незнающим?
Если небесные врата открываются и закрываются,
может ли не быть Самки [Поднебесной]?
Если прояснить все в пределах четырех сторон, можно ли не деять?
[Оно] рождает все, размножает все.
Порождающее и не обладающее [порожденным],
возделывающее и ни на что не опирающееся,
главенствующее и не карающее -
это и есть изначально-сокровенное Дэ.

[10c95t] **Ян Хин-шун**
Если душа и тело будут в единстве, можно ли сохранить его?
Если сделать дух мягким, можно ли стать [бесстрастным] подобно новорожденному?
Если созерцание станет чистым, возможны ли тогда заблуждения?
Можно ли любить народ и управлять страной, не прибегая к мудрости?
Возможны ли превращения в природе, если следовать мягкости?
Возможно ли осуществление недеяния, если познать все взаимоотношения в природе?
Создавать и воспитывать [сущее];
создавая, не обладать [тем, что создано];
приводя в движение, не прилагать к этому усилий;
руководя, не считать себя властелином - вот что называется глубочайшим дэ.

[10c96t] **Д. П. Конисси**
Душа имеет единство, поэтому она не делится (на части).
Кто вполне духовен, тот бывает смирен, как младенец.
Кто свободен от всякого рода знаний, тот никогда не будет болеть.
Кто любит народ и управляет им, тот должен быть бездеятельным.
Кто хочет открыть небесные ворота, тот должен быть как самка.
Кто делает вид, что много знает и ко всему способен, тот ничего не знает и ни к чему не способен.

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Кто производит (вещь) и постоянно держит ее, тот ничего не имеет.
Не хвалиться тем, что сделано, не начальствовать над другими, превосходя их, называется небесною добродетелью.

[10c97t] **В. В. Малявин**

Пестуй душу, обнимай Единое - можешь ли не терять их?
Сосредоточь дух, приди к мягкости - можешь ли быть как младенец?
Очищай сокровенное зеркало - можешь ли быть без изъяна?
Люби народ, блюди порядок в царстве - можешь ли пребывать в недеянии?
Небесные врата отворяются и затворяются - можешь ли быть женственным?
Постигай все в четырех пределах - можешь ли обойтись без знания?
Порождает и вскармливает,
Все рождает и ничем не обладает.
Всему поспешествует, а не ищет в том опоры,
Всех старше, а ничем не повелевает:
Вот что зовется сокровенным совершенством.

[10c98t] **Б. Б. Виногродский**

Практикуя осознание единности духовного и физического начал, способен ли пребывать в состоянии отсутствия рассеяния?
Концентрируя дыхание-ци, устремляясь к мягкости, способен ли быть в состоянии младенца?
Совершенствуя и очищая мистическое видение, способен ли быть в состоянии отсутствия изъянов?
В любви к народу и управлении государством, способен ли пребывать в состоянии отсутствия знаний?
Когда открываются и закрываются Небесные врата, способен ли быть в состоянии отсутствия иньской асимметрии?
Стремясь к полному постижению четырех пределов, способен ли пребывать в состоянии отсутствия осуществления?
Порождают и накапливают.
Порождая, не вступай в отношения обладания.
Осуществляя, не отождествляйся.
Возрастая, не главенствуй.
Это определяется:
Мистическая Потенция.

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PSEUDO-CHAPTER **Eleven**

[11c01t] **Robert G. Henricks**
Thirty spokes unite in one hub;
It is precisely where there is nothing, that we find the usefulness of the wheel.
We fire clay and make vessels;
It is precisely where there's no substance, that we find the usefulness of clay pots.
We chisel out doors and windows;
It is precisely in these empty spaces, that we find the usefulness of the room.
Therefore, we regard having something as beneficial;
But having nothing as useful.

[11c02t] **John C. H. Wu**
THIRTY spokes converge upon a single hub;
It is on the hole in the center that the use of the cart hinges.
We make a vessel from a lump of clay;
It is the empty space within the vessel that makes it useful.
We make doors and windows for a room;
But it is these empty spaces that make the room livable.
Thus, while the tangible has advantages,
It is the intangible that makes it useful.

[11c03t] **D. C. Lau**
Thirty spokes share one hub.
Adapt the nothing therein to the purpose in hand, and you will have the use of the cart.
Knead clay in order to make a vessel.
Adapt the nothing therein to the purpose in hand, and you will have the use of the vessel.
Cut out doors and windows in order to make a room.
Adapt the nothing therein to the purpose in hand, and you will have the use of the room.
Thus what we gain is Something, yet it is by virtue of Nothing that this can be put to use.

[11c04t] **R. L. Wing**
Thirty spokes converge at one hub;
What is not there makes the wheel useful.
Clay is shaped to form a vessel;
What is not there makes the vessel useful.
Doors and windows are cut to form a room;
What is not there makes the room useful.
Therefore, take advantage of what is there, By making use of what is not.

[11c05t] **Ren Jiyu**
Thirty spokes are united in one nave to make a wheel,
But it is on the hole of the nave that the use of the carriage depends.
Clay is mixed to mold a utensil,

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But it is on its empty space that the use of utensils depends.
Doors and windows are cut out to form a room,
But it is on the vacancy within, that the use of the room depends.
Therefore, the advantage existence brings to people rests exclusively upon the decisive role of nonexistence.

[11c06t] **Gia-fu Feng**
Thirty spokes share the wheel's hub;
It is the center hole that makes it useful.
Shape clay into a vessel;
It is the space within that makes it useful.
Cut doors and windows for a room;
It is the holes which make it useful.
Therefore profit comes from what is there;
Usefulness from what is not there.

[11c07t] **Lok Sang Ho**
Thirty spokes make a wheel.
Forget about the spokes,
And we have the use of the wheel.
Working clay in the right way can produce a bowl.
Forget about the clay,
And we have the use of the bowl.
Carve a room off the side of a hill,
Forget about the hill,
And we have the use of the room.
We lay our hands on all kinds of materials for our advantage.
Yet we do not possess any of these materials
when we actually use their services.

[11c08t] **Xiaolin Yang**
A wooden wheel has thirty spokes:
Carve out the center to make it useful for a carriage.
A piece of clay is used to make a container:
Take out some clay from the middle to form a pot.
A house has four walls:
Empty the inside to make a room.
Therefore, having materials provides the resources,
But getting rid of some of it makes the materials useful.

[11c09t] **Walter Gorn Old**, THE USE OF NOTHING
The thirty spokes of a carriage wheel uniting at the nave are made useful by the hole in the centre, where nothing exists.
Vessels of moulded earth are useful by reason of their hollowness.
Doors and windows are useful by being cut out.
A house is useful because of its emptiness.
Existence, therefore, is like unto gain, but Non-Existence to use.

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[11c10t] **James Legge**
The thirty spokes unite in the one nave;
but it is on the empty space (for the axle), that the use of the wheel depends.
Clay is fashioned into vessels;
but it is on their empty hollowness, that their use depends.
The door and windows are cut out (from the walls) to form an apartment;
but it is on the empty space (within), that its use depends.
Therefore, what has a (positive) existence serves for profitable adaptation, and what has not that for (actual) usefulness.

[11c11t] **David Hinton**
Thirty spokes gathered at each hub: absence makes the cart work.
A storage jar fashioned out of clay: absence makes the jar work.
Doors and windows cut in a house: absence makes the house work.
Presence gives things their value, but absence makes them work.

[11c12t] **Chichung Huang**
Thirty spokes share a hub;
In its nothingness
Rests the carriage's usefulness.
One burns clay to make a pot;
In its nonbeing
Rests the clay pot's usefulness.
One cuts out doors and windows;
In its nonbeing
Rests the room's usefulness.
Therefore, being provides the advantage;
Nonbeing provides the usefulness.

[11c13t] **Ellen M. Chen**
Thirty spokes share one hub to make a wheel.
Through its non-being (wu),
There is (yu) the use (yung) of the carriage.
Mold clay into a vessel (ch'i).
Through its non-being (wu),
There is (yu) the use (yung) of the vessel.
Cut out doors and windows to make a house.
Through its non-being (wu),
There is (yu) the use (yung) of the house.
Therefore in the being (yu-chih) of a thing,
There lies the benefit (li).
In the non-being (wu-chih) of a thing,
There lies its use (yun).

[11c14t] **Lee Sun Chen Org**

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A wheel was made through the process of assembling thirty spokes together, by befitting each spoke into individual holes (on the hub);
This illustrates that the holes (emptiness) are useful means in making carts;
A kitchen utensil (bowl) was made, because a hole was perforated (emptiness was created) in the middle of a lump of [solid] clay;
This again is an example that emptiness is useful for the shaping of a container;
Part of the solid walls of a room were cut out open so these openings could be used for either windows or doors;
Once again it is an example that emptiness (the voided sections of the wall) is useful in the completion of a room.
Accordingly:
Existence (Being) is advantageous;
While void (not to have the existence; Nothingness) is useful (significant) too.

[11c15t] **Tien Cong Tran**
Thirty spokes converge upon one hub; but it is the center hole that is the use of the cart.
We shape a lump of clay into a vessel; but it is the empty space within the vessel that is its use.
We make doors and windows for a chamber; but it is the empty space within it that is its use.
Thus, while the beings are profitable, the non-being is useful.

[11c16t] **Thomas Z. Zhang**
Thirty spokes connected to one hub with a hole (for shaft), can be used as a wheel.
Using clay to make a concave pottery, it can be used as a container.
Buildings with doors and windows can be houses.
Therefore, solidness provides the utility, and hollowness makes things useful.

[11c17t] **Arthur Waley**
We put thirty spokes together and call it a wheel;
But it is on the space where there is nothing that the usefulness of the wheel depends.
We turn clay to make a vessel;
But it is on the space where there is nothing that the usefulness of the vessel depends.
We pierce doors and windows to make a house;
And it is on these spaces where there is nothing that the usefulness of the house depends.
Therefore just as we take advantage of what is, we should
recognize the usefulness of what is not.

[11c18t] **Richard John Lynn**
Thirty spokes share one hub.
It is exactly where there is nothing of it that the functionality of the wheel resides.
Mix clay with water to make a vessel.
It is exactly where there is nothing of it that the functionality of the vessel resides.
Cut doors and windows to make a room.
It is exactly where there is nothing of it that the functionality of the room resides.
Therefore this is how what is there provides benefit and how what is not there provides functionality.

[11c19t] **Lin Yutang**

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THE UTILITY OF NOT-BEING
Thirty spokes unite around the nave;
From their not-being (loss of their individuality)
Arises the utility of the wheel.
Mold clay into a vessel;
From its not-being (in the vessel's hollow)
Arises the utility of the vessel.
Cut out doors and windows in the house(-wall),
From their not-being (empty space) arises the utility of the house.
Therefore by the existence of things we profit.
And by the non-existence of things we are served.

[11c20t] **Victor H. Mair**
Thirty spokes converge on a single hub,
but it is in the space where there is nothing that the usefulness of the cart lies.
Clay is molded to make a pot,
but it is in the space where there is nothing that the usefulness of the clay pot lies.
Cut out doors and windows to make a room,
but it is in the spaces where there is nothing that the usefulness of the room lies.
Therefore,
Benefit may be derived from something, but it is in nothing that we find usefulness.

[11c21t] **Tolbert McCarroll**
Thirty spokes connect to the wheel's hub;
yet, it is the center hole that makes it useful.
Clay is shaped into a vessel;
yet, it is the emptiness within that makes it useful.
Doors and windows are cut for a room;
yet it is the space where there is nothing that makes it useful.
Therefore,
though advantage comes from what is;
usefulness comes from what is not.

[11c22t] **David H. Li**
Thirty spokes share one hub.
The hollow in the hub expresses the carriage's usefulness.
With clay, a vessel is molded.
The hollow within expresses the vessel's usefulness.
With doors and windows, a room is formed.
The hollow within expresses the room's usefulness.
Thus, visible provides the facility; hollow expresses its usefulness.

[11c23t] **Yasuhiko Genku Kimura**
Thirty spokes share a hub;
The usefulness of the cart
lies in the space where there is nothing.

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Clay is kneaded into a vessel;
The usefulness of the vessel
lies in the space where there is nothing.
A room is created by cutting out doors and windows;
The usefulness of the room
lies in the space where there is nothing.
Therefore,
The benefit of things lies in the usefulness of nothing.

[11c24t] **Chou-Wing Chohan**
Thirty spokes unite in the middle of the wheel,
And because of the part between them where nothing exists,
We enjoy the use of the carriage wheel.
Clay is formed into bowls and vessels,
And because of the hollow in it where nothing exists,
We use them as vessels.
Doors and windows are cut into the walls of the house,
And since they are empty space, we can use them.
Therefore, on the one hand, we have the advantage of what exists,
And, on the other, we utilize the non-existent.
Without that which does not exist, we cannot take advantage of the wheel, the vessel, or the house.
Without wooden spokes, clay, and walls, we cannot take advantage of the space they contain.
Ultimately, existence and non-existence coexist and are intertwined.

[11c25t] **Man-Ho Kwok**
Thirty spokes on a cartwheel
Go towards the hub that is the centre
- but look, there is nothing at the centre and that is precisely why it works!
If you mould a cup you have to make a hollow:
it is the emptiness within it that makes it useful.
In a house or room it is the empty spaces
- the doors, the windows - that make it useable.
They all use what they are made of to do what they do,
but without their nothingness they would be nothing.

[11c26t] **Gu Zhengkun**
Thirty spokes share one hub.
It is just the space (the Nothingness) between them
That makes a cart function as a cart.
Knead clay to make a vessel
And you find within it the space
That makes a vessel as a vessel.
To build a house with doors and windows
And you find within them the space
That makes a house function as a house.
Hence the Being (substance) can provide a condition

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Under which usefulness is found,
But the Nothingness (space) is the usefulness itself.

[11c27t] **Chao-Hsiu Chen**
Thirty spokes share one hub, yet the spokes and the hub cannot make use of the carriage.
Mix water, mud and earth and they can be shaped into a vessel, yet they cannot make use of the vessel itself.
Cut out windows and doors to create a room, yet they cannot make use of the room itself.
Therefore take the useful as the useless, the useless as the useful.

[11c28t] **Liu Qixuan**
Thirty strokes radiate from the axle,
And there is a good working cart when it is empty.
Clay is given shapes for holding things,
And there is a good working ware when it is not full.
Windows and doors have been made,
And there is a good working house when it is not occupied.
Therefore, in general principle,
Seeking after being is for profit,
Keeping non-being is for use.

[11c29t] **Shi Fu Hwang**
The Utility of The Void
Lao Tze says,
It takes thirty spokes to share one nave.
Because a nave is a void space, we can have the use of the cart.
People knead clay to make a bowl.
Because a bowl is void in the center, we can use the bowl.
People cut out of a wall to make a door and a window.
Because they are void spaces, we can have the use of apartments.
Thus, this is something we can gain, that the positive existence shall serve for profitable adaption,
and that which has no existence shall serve for its purpose.

[11c30t] **Ch'u Ta-Kao**
Thirty spokes unite in one nave,
And because of the part where nothing exists we have the use of a carriage wheel.
Clay is moulded into vessels,
And because of the space where nothing exists we are able to use them as vessels.
Doors and windows are cut out in the walls of a house,
And because they are empty spaces, we are able to use them.
Therefore, on the one hand we have the benefit of existence, and on the other, we make use of non-existence.

[11c31t] **Paul J. Lin**
Thirty spokes converge in a nave;
just because of its nothingness [void] the usefulness of the cart exists.
Molded clay forms a vessel;

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just because of its nothingness [hollowness] the usefulness of the utensil exists.
Doors and windows are cut into a house;
just because of their nothingness [emptiness] the usefulness of the house exists.
Therefore, profit from that which exists and utilize that which is absent.

[11c32t] **Michael LaFargue**
Thirty spokes unite in one hollow hub -
in this 'nothing' lies the wheel's usefulness.
Knead clay to make a jar -
in its 'nothing' lies the jar's usefulness.
Cut out doors and windows in making a house -
in their 'nothing' lies the house's usefulness.
Yes:
'Being' makes for profit,
'Nothing' makes for usefulness.

[11c33t] **Cheng Lin**
Thirty spokes share the space of one nave.
The substance and the void are both essential to the usefulness of a carriage.
Clay is moulded to make vessels.
The substance and the void are both essential to the usefulness of a vessel.
Doors and windows are hewn in a house.
The substance and the void are both essential to the usefulness of a house.
Thus, the presence of something may prove beneficial, just as the absence of something may prove useful.

[11c34t] **Yi Wu**
Join thirty spokes at one hub;
in its emptiness, the carriage has its use.
Mold clay into a vessel;
in its emptiness, the vessel has its use.
Make doors and windows for a room;
in its emptiness, the room has its use.
Therefore, to have existence is beneficial;
not to have it is useful.

[11c35t] **Han Hiong Tan**
Thirty spokes come together at the hub.
The empty hub houses the axle of the wheel, and this allows the cart to move.
You mould clay to make utensils.
The empty space of the container makes it useful.
While building a house, you put in windows and doors.
The empty space gives us the room to use.
The substantial part creates the space, and thus provides us the benefit.
However, it is in the empty space that the actual utility lies.

[11c36t] **Hua-Ching Ni**

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Thirty spokes together make a wheel for a cart.
It is the empty space in the center which enables it to be used.
Mold clay into a vessel;
it is the emptiness within that creates the usefulness of the vessel.
Cut out doors and windows in a house;
it is the empty space inside that creates the usefulness of the house.
Thus, what we have may be something substantial,
but its usefulness lies in the unoccupied, empty space.
The substance of your body is enlivened by maintaining the part of you that is unoccupied.

[11c37t] **Chang Chung-yuan**
Thirty spokes are joined at the hub.
From their non-being arises the function of the wheel.
Lumps of clay are shaped into a vessel.
From their non-being arises the function of the vessel.
Doors and windows are constructed together to make a chamber.
From their non-being arises the function of the chamber.
Therefore, as individual beings, these things are useful materials.
Constructed together in their non-being, they give rise to function.

[11c38t] **Henry Wei**
Utility of Non-Being
Wu Yung
Thirty spokes converge on the nave of a wheel:
It is where there is non-being (hollow space)
That the usefulness of the wheel lies.
Clay is molded into a vessel:
It is where there is non-being
That the usefulness of the vessel lies.
Doors and windows are hewn out to make a room:
It is where there is non-being
That the usefulness of the room lies.
Therefore, while being is valuable,
It is non-being that is useful.

[11c39t] **Ha Poong Kim**
Thirty spokes share one hub;
On its non-being depends the usefulness of the wheel.
You make a vessel, kneading clay;
On its non-being depends the usefulness of the vessel.
You make a room, carving out doors and windows;
On its non-being depends the usefulness of the room.
Therefore, being's advantage
Is non-being's usefulness.

[11c40t] **Tao Huang**

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Thirty spokes join at one hub,
Yet it is the emptiness inside the hub that makes the vehicle useful;
Clay is molded into a vessel,
Yet it is the hollowness that makes the vessel useful;
Windows and doors are cut out,
Yet it is their empty space that makes the room usable.
So, any having makes for excess,
Any not-having makes for usefulness.

[11c41t] **Tang Zi-chang**
To combine two thirty-spoke wheels makes a cart.
Where there is a capacity in it, it possesses the function of a cart.
A lump of clay can be made into pottery.
Where there is a capacity within it, it possesses the function of a vessel.
A house is built with windows and doors.
Where there is a capacity in it, it possesses the function of a house.
Thus to possess a thing is for its utility, while its capacity is its function.

[11c42t] **Wing-tsit Chan**
Thirty spokes are united around the hub to make a wheel,
But it is on its non-being that the utility of the carriage depends.
Clay is molded to form a utensil,
But it is on its non-being that the utility of the utensil depends.
Doors and windows are cut out to make a room,
But it is on its non-being that the utility of the room depends.
Therefore turn being into advantage, and turn non-being into utility.

[11c91t] **И. И. Семененко**
Ступицу окружают 30 спиц, но пользоваться повозкой позволяет пустота отверстия в ступице.
Мнут глину, чтобы вылепить сосуд, но пользоваться сосудом позволяет его пустота.
Строя дом, проделывают дверь и окна, но пользоваться домом позволяет его пустота.
Приносит пользу то, что в них имеется, но пользоваться ими позволяет то, чего в них нет.

[11c92t] **А. А. Маслов**
Тридцать спиц соединяются в одной ступице.
Использование же повозки обуславливается пустотой между ними.
Для того, чтобы изготовить сосуд, размешивают глину.
Использование же сосуда обуславливается пустотой в нём.
Для того, чтобы соорудить жилище, прорубают двери и окна.
Использование же жилища обуславливается пустотой в нём.
Поэтому ту выгоду, которую получаем благодаря "наличию", мы можем использовать лишь благодаря "отсутствию".

[11c93t] **Е. А. Торчинов**
Тридцать спиц вместе - одно колесо.
Но то, что в нем - отсутствие, определяет наличие возможности использования телеги.

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Стенки из глины - это сосуд.
Но то, что в нем - отсутствие, определяет наличие возможности использования сосуда.
В стенах пробиты окна и двери - это дом.
Но то, что в нем - отсутствие, определяет наличие возможности использования дома.
Поэтому наличие чего-либо определяет характер использования вещи, а отсутствие - принципиальную возможность использовать ее.

[11c94t] **А. Е. Лукьянов**
Тридцать спиц сходятся в одной ступице, а используется она в колесе за счет своего небытия и бытия (пустоты и полноты).
Формуют глину, чтобы изготовить сосуд, а используется он за счет своего небытия и бытия.
Пробивают окна и двери, чтобы устроить жилище, а используется оно за счет своего небытия и бытия.
Следовательно:
бытием приносится польза, небытием создается использование.

[11c95t] **Ян Хин-шун**
Тридцать спиц соединяются в одной ступице, [образуя колесо],
но употребление колеса зависит от пустоты между [спицами].
Из глины делают сосуды,
но употребление сосудов зависит от пустоты в них.
Пробивают двери и окна, чтобы сделать дом,
но пользование домом зависит от пустоты в нем.
Вот почему полезность [чего-либо] имеющегося зависит от пустоты.

[11c96t] **Д. П. Конисси**
Тридцать спиц соединяются в одной ступице (колесницы), но если они недостаточны для предназначенной цели, то их можно употребить для другой (воза).
Из глины делают домашний сосуд;
но если она недостаточна для известной цели, то годится для другой.
Связывая рамы и двери, устраивают дом;
но если они недостаточны для этого, то из них можно делать домашнюю утварь.
Отсюда видно, что если вещь не годна для одной цели, то можно употребить ее для другой.

[11c97t] **В. В. Малявин**
Тридцать спиц колеса сходятся в одной ступице,
Но польза от колеса в том, что в ступице нет ничего.
Лепят из глины сосуд,
Но польза от сосуда в том, что внутри него нет ничего.
Прорезывают окна и двери, чтобы получился дом:
А польза от дома там, где дома нет.
Поистине:
То, что имеешь, приносит выгоду.
А то, чего не имеешь, приносит пользу.

[11c98t] **Б. Б. Виногродский**
Тридцать спиц сходятся в одной ступице.

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Наличие в ней отсутствия делает возможным функциональное применение повозки.
Придают форму глине, изготовляя утварь.
Наличие в ней отсутствия делает возможным функциональное применение утвари.
Прорубают двери и окна, делая комнату.
Наличие в ней отсутствия делает возможным функциональное применение комнаты.
Причинность:
Наличие - посредством этого осуществляют использование плодов.
Отсутствие - посредством этого осуществляют функциональное применение.

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PSEUDO-CHAPTER **Twelve**

[12c01t] **Robert G. Henricks**
The five colors cause one's eyes to go blind.
Racing horses and hunting cause one's mind to go mad.
Goods that are hard to obtain pose an obstacle to one's travels.
The five flavors confuse one's palate.
The five tones cause one's ears to go deaf.
Therefore, in the government of the Sage:
He's for the belly and not for the eyes.
Thus he rejects that and takes this.

[12c02t] **John C. H. Wu**
THE five colours blind the eye.
The five tones deafen the ear.
The five flavours cloy the palate.
Racing and hunting madden the mind.
Rare goods tempt men to do wrong.
Therefore, the Sage takes care of the belly, not the eye.
He prefers what is within to what is without.

[12c03t] **D. C. Lau**
The five colours make man's eyes blind;
The five notes make his ears deaf;
The five tastes injure his palate;
Riding and hunting
Make his mind go wild with excitement;
Goods hard to come by
Serve to hinder his progress.
Hence the sage is
For the belly
Not for the eye.
Therefore he discards the one and takes the other.

[12c04t] **R. L. Wing**
The five colors will blind one's eye.
The five tones will deafen one's ear.
The five flavors will jade one's taste.
Racing and hunting will derange one's mind.
Goods that are hard to get will obstruct one's way.
Therefore, Evolved Individuals
Regard the center and not the eye.
Hence they discard one and receive the other.

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[12c05t] **Ren Jiyu**
Iridescent colours cause blindness.
Beautiful music causes deafness.
Delicious food causes loss of taste.
Racing and hunting cause madness.
Rare goods tempt people to rob and steal.
Therefore the sage only wants to feed the people rather than to dazzle them.
That's why he goes for the former and turns down the latter.

[12c06t] **Gia-fu Feng**
The five colors blind the eye.
The five tones deafen the ear.
The five flavors dull the taste.
Racing and hunting madden the mind.
Precious things lead one astray.
Therefore the sage is guided by what he feels and not by what he sees.
He lets go of that and chooses this.

[12c07t] **Lok Sang Ho**
Just as the five colors that we see can blind us,
So the five sounds that we hear can deafen us,
And the five tastes that we taste can dull our sense of taste.
As we hunt and chase after a moving target, our minds go wild.
So goods that are difficult to get become hurdles in our life journey.
For this reason the Sage seeks to fill only the true needs("the needs of the stomach")
Rather than to satisfy his senses("the needs of the eyes").
He gives up the one,
And gains the other.

[12c08t] **Xiaolin Yang**
Too much color makes one blind;
Too much sound makes one deaf;
Too much flavor makes one lose his appetite.
Horse racing and hunting makes one's heart wild;
Scarce and valuable things makes one want to steal.
Therefore, great men made people value basic needs, not luxuries.
So, they kept the former and threw away the latter.

[12c09t] **Walter Gorn Old**, SHUTTING THE DOORS
Light will blind a man, sound will make him deaf, taste will ruin his palate, the chase will make him wild,
and precious things will tempt him.
Therefore does the wise man provide for the soul and not for the senses.
He ignores the one and takes the other with both hands.

[12c10t] **James Legge**
Colour's five hues from th' eyes their sight will take;

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Music's five notes the ears as deaf can make;
The flavours five deprive the mouth of taste;
The chariot course, and the wild hunting waste
Make mad the mind; and objects rare and strange,
Sought for, men's conduct will to evil change.
Therefore the sage seeks to satisfy (the craving of) the belly, and not the (insatiable longing of the) eyes.
He puts from him the latter, and prefers to seek the former.

[12c11t] **David Hinton**
The five colors blind eyes.
The five tones deafen ears.
The five tastes blur tongues.
Fast horses and breathtaking hunts make minds wild and crazy.
Things rare and expensive make people lose their way.
That's why a sage tends to the belly, not the eye, always ignores that and chooses this.

[12c12t] **Chichung Huang**
The five colors make people's eyes blind;
Galloping and hunting make people's heart go wild;
Goods hard to come by make people's acts injurious.
The five flavors make people's mouth numb;
The five notes make people's ears deaf.
Hence, when the sage man ruled,
He supported the stomach, but not the eye.
Therefore, he abandoned that and chose this.

[12c13t] **Ellen M. Chen**
The five colors blind a person's eyes;
The five musical notes deafen a person's ears;
The five flavors ruin a person's taste buds.
Horse-racing, hunting and chasing,
Drive a person's mind (hsin) to madness.
Hard-to-get goods,
Hinder a person's actions.
Therefore the sage is for the belly, not for the eyes.
Therefore he leaves this and chooses that.

[12c14t] **Lee Sun Chen Org**
If a person is shown five (many) colors [around the same time], he will be so confused that he would become blind to colors [temporarily];
If a person is presented with multiple sounds [simultaneously], he will be so perplexed that he is [virtually] deafened [to their distinctions];
If a person tastes various flavors [within short intervals], he would be so confused that his tongue will be numbed;
If a person indulges in racing and hunting by riding on horses, he will lose his serenity through such frenzy;
If an individual [is inspired to] be satisfied with nothing less to hard-to-get goods, he will sacrifice common

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decency [for his costly tantalization].
Therefore, when a Sage governs, he is concerned more about filling up people's stomachs (satisfying their basic needs) than about pleasing their eyes (sensual and non-essential needs);
He rejects that (the appearance), but accepts this (the substance).

[12c15t] **Tien Cong Tran**
The five colors blind the eye.
The five tones deafen the ear.
The five flavors cloy the palate.
Racing and hunting madden the mind.
Rare goods tempt men to do wrong.
Therefore, the sage takes care of the belly, not the eye.
He prefers what is within to what is without.

[12c16t] **Thomas Z. Zhang**
Five colors harm the eyes.
Five tones impair the ear.
Five flavors numb the taste.
Horse racing and hunting make people exuberant.
Hard-to-get things burden people.
Therefore, the sage seeks inner satisfaction, rather than showy appearance.
That is, emphasizing what is on the inside, instead of what is on the outside.

[12c17t] **Arthur Waley**
The five colours confuse the eye,
The five sounds dull the ear,
The five tastes spoil the palate.
Excess of hunting and chasing
Makes minds go mad.
Products that are hard to get
Impede their owner's movements.
Therefore the Sage
Considers the belly not the eye.
Truly, 'he rejects that but takes this'.

[12c18t] **Richard John Lynn**
The five colors make one's eyes blind;
the five notes make one's ears deaf;
the five flavors make one's mouth fail;
and sport hunting on horseback makes one's heart/mind go crazy.
Goods hard to get cause one to travel the road to harm.
This is why the sage provides for the belly but not for the eye.
Thus he rejects the one and keeps the other.

[12c19t] **Lin Yutang**
THE SENSES

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The five colors blind the eyes of man;
The five musical notes deafen the ears of man;
The five flavors dull the taste of man;
Horse-racing, hunting and chasing madden the minds of man;
Rare, valuable goods keep their owners awake at night.
Therefore the Sage:
Provides for the belly and not for the eye.
Hence, he rejects the one and accepts the other.

[12c20t] **Victor H. Mair**
The five colors
make a man's eyes blind;
Horseracing and hunting
make a man's mind go mad;
Goods that are hard to obtain
make a man's progress falter;
The five flavors
make a man's palate dull;
The five tones
make a man's ears deaf.
For these reasons,
In ruling, the sage
attends to the stomach, not to the eye.
Therefore,
He rejects the one and adopts the other.

[12c21t] **Tolbert McCarroll**
The five colors blind the eye.
The five notes deafen the ear.
The five flavors dull the palate.
Racing and hunting drive the heart wild.
Goods that are hard to obtain hinder the journey.
Therefore,
the True Person is guided more by the belly than the eye,
and prefers this within to that without.

[12c22t] **David H. Li**
Five colors blind the eye;
Five tones deafen the ear;
Five flavors dull the palate.
Prancing and hunting render one restless;
Rare goods render one senseless.
Thus,
a sage aims at the stomach and not at the eye, discarding the latter in favor of the former.

[12c23t] **Yasuhiko Genku Kimura**

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The five colors blind the inner eye.
The five tones deafen the inner ear.
The five flavors dull the inner tongue.
In pursuit of outer pleasures,
Racing and hunting madden the inner mind,
Rare goods obstruct inner progress.
Therefore,
The sage attends to that which is within, not that which is without.
He lives from the center, not from the periphery.

[12c24t] **Chou-Wing Chohan**
The five colors blind a person's sight.
The five sounds deafen a person's hearing.
The five tastes dull a person's palate.
Races and hunting trips make a person wild.
Things that are hard to attain are detrimental to a person's conduct.
For this reason, the sage
Prepares his food according to the size of his stomach and not according to the size of his eyes.
He rejects surfeit, and opts for less.

[12c25t] **Man-Ho Kwok**
The five colours blind the eye;
The five notes deafen the ear;
The five tastes deaden the mouth;
Riding the chase on horseback over the fields drives you crazy when you overdo it;
And wanting what's precious you do what distorts your being.
The sage knows this in his gut,
And is guided by his instinct and not by what his eyes want.

[12c26t] **Gu Zhengkun**
The five colours make man blind;
The five sounds make man deaf;
The five tastes make man lose his sense of taste;
Riding and hunting make man wild with excitement;
Rare goods goad man into stealing;
Thus the sage does not satisfy his eyes with colours
But satisfy his stomach with enough food.
He discards the former and takes the latter.

[12c27t] **Chao-Hsiu Chen**
The five colours blind man's eye.
The five tones deafen man's ears.
The five flavours dull man's taste.
Riding and hunting drive man's mind mad.
Precious goods alter man's behaviour.
Therefore the sage tries to fill the belly (the virtuous character) and not the eyes (the gateway to the

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emotions).
And so he discards one and keeps the other.

[12c28t] **Liu Qixuan**
Loud colors blind the eye.
Wild hunting maddens the mind.
Precious objects cause thefts.
Delicious food confuses the taste.
Beautiful sounds deafen the ear.
That's why wise politics chooses the essentials
In all its matters
Instead of contriving impressive shows.

[12c29t] **Shi Fu Hwang**
Senses
Lao Tze says,
A variety of colors (five colors) can blind the eyes.
A variety of sounds (five tones) can deafen the ears.
A mixture of flavors (five flavors) can vitiate the mouth of taste.
Hunting and horse chasing will make men's minds wild with excitement.
Goods hard to procure will bring character with harm.
Hence, the sage seeks to satisfy one's belly, rather than one's eyes.
Of the former one he does approve, of the latter he does reject.

[12c30t] **Ch'u Ta-Kao**
The five colours will blind a man's sight.
The five sounds will deaden a man's hearing.
The five tastes will spoil a man's palate.
Chasing and hunting will drive a man wild.
Things hard to get will do harm to a man's conduct.
Therefore the Sage makes provision for the stomach and not for the eye.
He rejects the latter and chooses the former.

[12c31t] **Paul J. Lin**
The five colors blind man's eyes.
The five notes deafen his ears.
The five tastes spoil his palate.
The chase and the hunt make his heart go mad.
The rare treasures constrain his actions.
Therefore, the Sage provides for the belly and not for the eyes;
He rejects that to prefer this.

[12c32t] **Michael LaFargue**
The five colors make people's eyes go blind,
the five tones make people's ears go deaf,
the five flavors make people's mouths turn sour.

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Galloping and racing, hunting and chasing,
make people's minds go mad.
Goods hard to come by corrupt people's ways.
And so the Wise Person:
Goes by the belly, not by the eye.
Yes:
He leaves 'that' aside, and attends to 'this'.

[12c33t] **Cheng Lin**
The five colours blind the eyes of man.
The five tones deafen the ears of man.
The five flavours vitiate the palate of man.
The pursuit of pleasures deranges the mind of man.
The love for wealth perverts the conduct of man.
Wherefore the Sage attends to the inner self, and not to the outward appearance.

[12c34t] **Yi Wu**
The five colors cause people's eyes to become blind.
The five tones cause people's ears to become deaf.
The five flavors cause people's mouths to become taste-less.
Racing and hunting cause people's minds to become mad.
Rare goods cause people's actions to become obstructed.
Therefore, the sage is for the belly, not for the eye.
He renounces that and takes this.

[12c35t] **Han Hiong Tan**
Excessive colours impair your sight.
Excessive noise affects your hearing.
Excessive tastes will dull your taste buds.
Galloping and hunting on horseback will drive you crazy.
Coveting rare objects will impel people to commit crime.
Therefore, the sage aims to satiate the people's hunger.
He does not intend to feast their visual desires.
Hence, he rejects the latter but embraces the former.

[12c36t] **Hua-Ching Ni**
The five basic colors can be made into countless combinations to perplex the eyes.
The five basic tones can be made into infinite compositions to bewilder the ears.
The five basic flavors can be made into numerous stimulations to confuse the tongue.
The pursuit of worldly pleasures can make the mind wild and uncontrollable.
The one who sees the deep nature of life would rather embrace the simple subtle essence of life.

[12c37t] **Chang Chung-yuan**
Numerous colors make man sightless.
Numerous sounds make man unable to hear.
Numerous tastes make man tasteless.

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Racing and pursuing game make man's heart violent.
Valuing rare things makes man worry about their safety.
Therefore, the wise concentrates on the belly and not on the temptations of the senses.
Thus, he abides in the one and foregoes the other.

[12c38t] **Henry Wei**
Examination of Desires
Chien Yu
The five colors blind man's eyes;
The five tones deafen man's ears;
The five flavors vitiate man's taste;
Racing and hunting make man's heart go wild;
Hard-to-get articles impede man's movement.
Thus the Sage cares for the belly, not the eye.
Indeed, he rejects this and adopts that.

[12c39t] **Ha Poong Kim**
The five colors make man's eyes go blind.
The five tones make man's ears go deaf.
The five tastes injure man's palate.
Hunting on horseback
Makes man's mind go crazy.
Rare goods
Impede man's action.
That is why the sage
Cares for the stomach, not for the eye.
Therefore he discards that and takes this.

[12c40t] **Tao Huang**
Five colors blind the eyes.
Racing and hunting madden the heart.
Pursuing what is rare makes action deceitful.
Five flavors dull the palate.
Five tones deafen the ears.
So, the sage's method is for the belly, not for the eyes.
He abandons the latter and chooses the former.

[12c41t] **Tang Zi-chang**
Five excessive colors make people blind;
five excessive sounds make people deaf;
five excessive flavors rob people's taste;
racing and hunting make people mad;
and rare goods make people steal.
Thus a Sage ruler took care of people's basic-needs (stomachs), not their excessive-desires (luxuries).
Thus he eliminated desires and supplied needs.

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[12c42t] **Wing-tsit Chan**
The five colors cause one's eyes to be blind.
The five tones cause one's ears to be deaf.
The five flavors cause one's palate to be spoiled.
Racing and hunting cause one's mind to be mad.
Goods that are hard to get injure one's activities.
For this reason the sage is concerned with the belly and not the eyes.
Therefore he rejects the one but accepts the other.

[12c91t] **И. И. Семененко**
Пять цветов ведут к утрате зрения,
пять тонов ведут к потере слуха,
пять ощущений вкуса расстраивают вкус,
охотничий азарт приводит к умопомрачению,
редкие товары делают людей преступниками.
Именно поэтому Премудрый человек заботится о чреве и пренебрегает тем, что можно лицезреть очами.
Он отбрасывает то и берет это.

[12c92t] **А. А. Маслов**
Пять цветов слепят глаза человека.
Пять тонов музыки притупляют его слух.
Пять вкусовых ощущений ранят его рот.
Скачка на лошадях и охота делают необузданым его сердце.
Редкие вещи влекут человека к совершению зла.
Поэтому мудрец заботится о желудке, а не о глазах;
отказывается от одного, дабы достичь другого.

[12c93t] **Е. А. Торчинов**
Пять цветов глаза ослепляют.
Пять звуков уши оглушают.
Пять вкусов рот ощущений лишают.
Стремительные скачки по полям и пустошам до безумия доводят.
Труднодоступные товары препятствуют благим свершениям.
Поэтому совершенномудрый заботится о полном животе, а не о том, что приятно для глаза.
Отбрасывая то, берет он это.

[12c94t] **А. Е. Лукьянов**
Пять цветов ослепляют человека.
Пять звуков оглушают человека.
Пять вкусов забивают рот человека.
Погоня и охота приводят сердце человека в бешенство.
Трудно добываемое богатство вредит человеческим поступкам.
Вот почему совершенномудрый человек занят животом (внутренним), а не занят глазами (внешним).
Вот почему отбрасывает одно, избирает другое.

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[12c95t] **Ян Хин-шун**
Пять цветов притупляют зрение.
Пять звуков притупляют слух.
Пять вкусовых ощущений притупляют вкус.
Быстрая езда и охота волнуют сердце.
Драгоценные вещи заставляют человека совершать преступления.
Поэтому совершенномудрый стремится к тому, чтобы сделать жизнь сытой, а не к тому, чтобы иметь красивые вещи.
Он отказывается от последнего и ограничивается первым.

[12c96t] **Д. П. Конисси**
Пять цветов ослепляют человека.
Пять звуков оглушают его.
Пять вкусов пресыщают его.
Верховая гонка и охота одуряют душу (сердце) человека.
Стремление к обладанию редкими драгоценностями влечет человека к преступлению.
Отсюда святой муж делает исключительно нравственное, а не для глаз.
Поэтому он удаляется от того и приближается к этому.

[12c97t] **В. В. Малявин**
От пяти цветов у людей слепнут глаза.
От пяти звуков у людей глохнут уши.
От пяти ароматов люди не чувствуют вкуса.
Тот, кто гонится во весь опор за добычей, теряет разум.
Редкостные товары портят людские нравы.
Вот почему премудрый человек
Служит утробе и не служит глазам
И потому отвергает то и берет это.

[12c98t] **Б. Б. Виногродский**
Как раз из-за пяти цветов человеческие глаза и слепнут.
Как раз из-за пяти звуков человеческие уши и глохнут.
Как раз из-за пяти вкусов рот человеческий и теряет способность восприятия вкусовых ощущений.
Как раз из-за азарта гонок и пыла охоты в человеческом сердце и возникает безумие.
Как раз из-за трудно достающихся товаров и возникают помехи в движениях человека.
Это дает:
Человек мудрости осуществляет внутренними органами; не осуществляет глазами.
Причинность:
Отбрасывает то, берет это.

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PSEUDO-CHAPTER **Thirteen**

[13c01t] **Robert G. Henricks**
"Regard favor and disgrace with alarm."
"Respect great distress as you do your own person."
What do I mean when I say "Regard favor and disgrace with alarm"?
Favor is inferior.
If you get it - be alarmed!
If you lose it - be alarmed!
This is what I mean when I say "Regard favor and disgrace with alarm."
What do I mean when I say "Respect great distress as you do your own person"?
The reason why I have great distress
Is that I have a body.
If I had no body, what distress would I have?
Therefore, to one who values acting for himself over acting on behalf of the world,
You can entrust the world.
And to one who in being parsimonious regards his person as equal to the world,
You can turn over the world.

[13c02t] **John C. H. Wu**
"WELCOME disgrace as a pleasant surprise.
Prize calamities as your own body."
Why should we "welcome disgrace as a pleasant surprise"?
Because a lowly state is a boon:
Getting it is a pleasant surprise,
And so is losing it!
That is why we should "welcome disgrace as a pleasant surprise."
Why should we "prize calamities as our own body"?
Because our body is the very source of our calamities.
If we have no body, what calamities can we have?
Hence, only he who is willing to give his body for the sake of the world is fit to be entrusted with the world.
Only he who can do it with love is worthy of being the steward of the world.

[13c03t] **D. C. Lau**
Favour and disgrace are things that startle;
High rank is, like one's body, a source of great trouble.
What is meant by saying favour and disgrace are things that startle?
Favour when it is bestowed on a subject serves to startle as much as when it is withdrawn.
This is what is meant by saying that favour and disgrace are things that startle.
What is meant by saying that high rank is, like one's body, a source of great trouble?
The reason I have great trouble is that I have a body.
When I no longer have a body, what trouble have I?
Hence he who values his body more than dominion over the empire can be entrusted with the empire.
He who loves his body more than dominion over the empire can be given the custody of the empire.

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[13c04t] **R. L. Wing**
There is alarm in both favor and disgrace.
Esteem and fear are identified with the self.
What is the meaning of "alarm in both favor and disgrace?"
Favor ascends; disgrace descends.
To attain them brings alarm.
To lose them brings alarm.
That is the meaning of "alarm in both favor and disgrace."
What is the meaning of "esteem and fear are identified with the self?"
The reason for our fear Is the presence of our self.
When we are selfless, What is there to fear?
Therefore those who esteem the world as self
Will be committed to the world.
Those who love the world as self
Will be entrusted with the world.

[13c05t] **Ren Jiyu**
(People) love vanity so much as to be easily alarmed,
And they consider the great trouble (vanity) as precious as their lives.
What does it mean "to love vanity so much as to be easily alarmed"?
Vanity is inferior in itself.
(And yet people) are pleasantly surprised when they receive it,
And also frightened when they lose it.
This is what it means "to love vanity so much as to be easily alarmed."
What does it mean "to consider the great trouble as precious as their lives"?
The reason why I have the great trouble (vanity) is that I have a body.
If I have no body, What trouble could I have?
Therefore only those who value themselves above the world can undertake its important task.
Only those who love themselves above the world can be entrusted with its important task.

[13c06t] **Gia-fu Feng**
Accept disgrace willingly.
Accept misfortune as the human condition.
What do you mean by "Accept disgrace willingly"?
Accept being unimportant.
Do not be concerned with loss or gain.
This is called "accepting disgrace willingly."
What do you mean by "Accept misfortune as the human condition"?
Misfortune comes from having a body.
Without a body, how could there be misfortune?
Surrender yourself humbly; then you can be trusted to care for all things.
Love the world as your own self; then you can truly care for all things.

[13c07t] **Lok Sang Ho**
When the emperor bestows his favors, one feels wary;

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When the emperor unleashes his anguish, one also feels wary.
In the same light we should be wary of our body.
Why is it that favor, or anguish from the emperor makes us wary?
Because we are under him, it is natural that we are wary when we gain or lose his favor.
Why is it that we should be wary of our bodies?
If we own our body, it is natural that we are wary if something should happen to our bodies.
If we disown our bodies, there will be nothing to fear!
We should give our bodies up to the world,
As if they could be entrusted to all under heaven.
Love is based on giving our bodies up to the world,
As if they could be entrusted to all under heaven.

[13c08t] **Xiaolin Yang**
Mundane people say: "Patronage and insults are shocking;
Be extremely careful of big disasters that can fall on you."
What is "Patronage and insults are shocking"?
They believe that patronage is great and insults are horrible.
Therefore, when they receive patronage, they are shocked and delighted;
When they receive insults, they are shocked and frightened.
So they say, "Patronage and insults are shocking."
How can we comment on "Be extremely careful of big disasters that can fall on you"?
Disaster can fall on me only when I think of myself.
If I do not think about myself, what am I afraid of?
Therefore, those who value giving themselves to society the most can govern society.
Those who devote themselves to society can take care of society.

[13c09t] **Walter Gorn Old**, PREVENTING A FALL
Honour and shame are the same as fear.
Fortune and disaster are the same as the person.
What is said of honour and shame is this: shame is abasement, which is feared whether it be absent or present.
So dignity and shame are inseparable from the fear which both occasion.
What is said of fortune and disaster is this: fortune and disaster are things which befall the person.
So without personality how should I suffer disaster or the reverse?
Therefore by the accident of good fortune a man may rule the world for a time.
But by virtue of love he may rule the world for ever.

[13c10t] **James Legge**
Favour and disgrace would seem equally to be feared;
honour and great calamity, to be regarded as personal conditions (of the same kind).
What is meant by speaking thus of favour and disgrace?
Disgrace is being in a low position (after the enjoyment of favour).
The getting that (favour) leads to the apprehension (of losing it), and the losing it leads to the fear of (still greater calamity):
- this is what is meant by saying that favour and disgrace would seem equally to be feared.
And what is meant by saying that honour and great calamity are to be (similarly) regarded as personal

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conditions?
What makes me liable to great calamity is my having the body (which I call myself);
if I had not the body, what great calamity could come to me?
Therefore he who would administer the kingdom, honouring it as he honours his own person, may be employed to govern it,
and he who would administer it with the love which he bears to his own person may be entrusted with it.

[13c11t] **David Hinton**
Honor is a contagion deep as fear, renown a calamity profound as self.
Why do I call honor a contagion deep as fear?
Honor always dwindles away, so earning it fills us with fear and losing it fills us with fear.
And why do I call renown a calamity profound as self?
We only know calamity because we have these selves.
If we didn't have selves what calamity could touch us?
When all beneath heaven is your self in renown you trust yourself to all beneath heaven,
and when all beneath heaven is your self in love you dwell throughout all beneath heaven.

[13c12t] **Chichung Huang**
"People cherish humiliations like surprises;
They treasure great calamities like their lives."
What is meant by
"People cherish humiliations like surprises"?
Humiliations are degrading,
Yet they receive one like a surprise;
Lose one like a surprise.
This is what is meant by
"People cherish humiliations like surprises."
What is meant by
"They treasure great calamities like their lives"?
The reason why I have great calamities
Is because I have my life;
If I did not have my life,
What calamities would I have?
Therefore, if you treasure governing your life
More than governing the empire,
You deserve to be entrusted with the empire;
If you grudge using your life
To govern the empire,
You deserve to be charged with the empire.

[13c13t] **Ellen M. Chen**
Accept honors and disgraces as surprises,
Treasure great misfortunes as the body.
Why say: "Accept honors and disgraces as surprises"?
Honors elevate (shang),
Disgraces depress (hsia).

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One receives them surprised,
Loses them surprised.
Thus: "Accept honors and disgraces as surprises."
Why say: "Treasure great misfortunes as the body"?
I have great misfortunes,
Because I have a body.
If I don't have a body,
What misfortunes do I have?
Therefore treasure the body as the world,
As if the body can be entrusted to the world.
Love the body as the world,
As if the body can be entrusted to the world.

[13c14t] **Lee Sun Chen Org**
Either to be honored or to be insulted are equally startling;
The fear of having disaster befallen upon one's physical self is the most appalling [distress].
Why did I say that [when a person] was in the situation of receiving either honor or insult are coequally startling?
When one was honored, one felt being elevated and filled with excitement;
When one was insulted, one felt being knocked down and was wrapped in depression;
Receiving honor, as well as losing honor, were both associated with [emotional] agitation;
Therefore they are both startling.
Why the fear of disaster befalling upon one's body (physical self) is the mostly appalling fright?
The reason I, a person, who is vulnerable to disaster is because I have this physical body;
If I do not have a body, how then can disaster possibly take place in me?
Accordingly:
Only the individual, who values the welfare of the world, to the extent that he would even sacrifice his body (physical self) for it, is qualified to be enthroned with the trusteeship of the world;
Only the individual, who loves the world more than his physical self, deserves to be entrusted with the responsibility of the world.

[13c15t] **Tien Cong Tran**
"Welcome disgrace as a fright. Prize calamities as your own body."
Why do we say "welcome disgrace as a fright"?
Welcome denotes "in the low place": Getting "welcome" is a fright, and so is losing it!
That is why we say "welcome disgrace as a fright".
Why do we say "prize calamity as your own self"?
Because our self is the very source of our calamity.
If we have no self, what calamities can we have?
Hence, only he who is willing to give his self for the sake of the world is fit to be entrusted with the world.
Only he who can love to give his self for the sake of the world is worthy of being the steward of the world.

[13c16t] **Thomas Z. Zhang**
The honor and the disgrace are like emotional impacts.
The disaster is regarded as the threat to life.
What does it mean by "The honor and the disgrace are like emotional impacts?"

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The honor is awarded to subordinates.
When the honor is obtained, people are thrilled;
when the honor is lost, people are depressed.
So they are emotionally impacted.
What does it mean by "The disaster is regarded as the threat to life?"
The reason we feel threatened because we care too much about ourselves.
If we are selfless, who can threaten us?
To those who can sacrifice themselves for the world, we can trust them with the world.
To those who love the people more than themselves, we can handle the ruling power.

[13c17t] **Arthur Waley**
'Favour and disgrace goad as it were to madness; high rank hurts keenly as our bodies hurt.'
What does it mean to say that favour and disgrace goad as it were to madness?
It means that when a ruler's subjects get it they turn distraught, when they lose it they turn distraught.
That is what is meant by saying favour and disgrace goad as it were to madness.
What does it mean to say that high rank hurts keenly as our bodies hurt?
The only reason that we suffer hurt is that we have bodies; if we had no bodies, how could we suffer?
Therefore we may accept the saying:
'He who in dealing with the empire regards his high rank as though it were his body is the best person to be entrusted with rule; he who in dealing with the empire loves his subjects as one should love one's body is the best person to whom one can commit the empire'.

[13c18t] **Richard John Lynn**
Favor and disgrace are enough cause for alarm, and self-importance is a great calamity that can cost one his person.
What is meant by "favor and disgrace are enough cause for alarm"?
Favor, when it is had by an inferior, is as alarming as when it is lost by him.
This is what is meant by "favor and disgrace are enough cause for alarm."
What is meant by self-importance being "a great calamity that can cost one his person"?
The reason I suffer such a great calamity is that I am bound by my own person.
When I am no longer bound by my own person,
What calamity could befall me?
Therefore, because such a one values his own person as much as anything under Heaven, he may be entrusted with all under Heaven.
Because such a one cherishes his own person as much as anything under Heaven, he may have all under Heaven rendered to his care.

[13c19t] **Lin Yutang**
PRAISE AND BLAME
"Favor and disgrace cause one dismay;
What we value and what we fear are within our Self."
What does this mean:
"Favor and disgrace cause one dismay?"
Those who receive a favor from above
Are dismayed when they receive it,
And dismayed when they lose it.

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What does this mean:
"What we value and what we fear are within our Self?"
We have fears because we have a self.
When we do not regard that self as self,
What have we to fear?
Therefore he who values the world as his self
May then be entrusted with the government of the world;
And he who loves the world as his self -
The world may then be entrusted to his care.

[13c20t] **Victor H. Mair**
"Being favored is so disgraceful that it startles,
Being honored is an affliction as great as one's body."
What is the meaning of "Being favored is so disgraceful that it startles"?
Favor is debasing;
To find it is startling,
To lose it is startling.
This is the meaning of "Being favored is so disgraceful that it startles."
What is the meaning of "Being honored is an affliction as great as one's body"?
The reason I suffer great afflictions is because I have a body;
If I had no body, what affliction could I suffer?
Therefore,
When a man puts more emphasis on caring for his body than on caring for all under heaven,
then all under heaven can be entrusted to him.
When a man is sparing of his body in caring for all under heaven,
then all under heaven can be delivered to him.

[13c21t] **Tolbert McCarroll**
Both favor and disgrace bring fear.
Great trouble comes from having a body.
What is meant by:
"Both favor and disgrace bring fear"?
Favor leads to a fear of losing it and disgrace leads to a fear of greater trouble.
What is meant by:
"Great trouble comes from having a body"?
The reason you have trouble is that you are self-conscious.
No trouble can befall a self-free person.
Therefore, surrender your self-interest.
Love others as much as you love yourself.
Then you can be entrusted with all things under heaven.

[13c22t] **David H. Li**
Receiving favor and receiving disgrace are both causes for concern,
more so than being visited by a catastrophic disease.
Why are favors and disgraces causes for concern?
Favor is beneath one.

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Receiving it is a cause for concern; losing it is a cause for concern.
Why [favors and disgraces] are more a cause for concern than being visited by a catastrophic disease?
When I have a catastrophic disease,
it is inflicted upon my body.
When I am beyond my body, how can I be visited by diseases?
Thus,
when one values one's body for the good of the world,
one may be consigned with the world's care.
When one treasures one's body for the good of the world,
one may be vested with the world's care.

[13c23t] **Yasuhiko Genku Kimura**
Honor and disgrace both startle people.
Undue significance is attached to such tribulations
as though they were matters of life and death.
Honor and disgrace both startle people,
Because honor means higher and disgrace means lower in the opinion of others.
Hence,
they become startled with pleasure when honor is given,
And they become startled with displeasure when honor is taken away.
Undue significance is attached to such tribulations
as though they were matters of life and death,
For people think the physical self is real.
If people realize the unreality of the physical self,
How can they attach significance to such tribulations as honor or disgrace?
Therefore,
only one who values the world as oneself is fit to tend the world;
Only one who loves the world as oneself can be entrusted with the care of the world.

[13c24t] **Chou-Wing Chohan**
"Honor and disgrace are like fear.
Fortune and disaster are like our body."
What does "Honor and disgrace are like fear" mean?
Honor is located in a high place, and disgrace is located in a low place.
When you have them, it is as if you are in a state of fear, and when you no longer have them, it is also as if you are in a state of fear.
Therefore, honor and disgrace are like fear.
What does "Fortune and disaster are like our body" mean?
We have fortune and disaster because we have a body.
When we do not have a body, how can fortune and disaster affect us?
Therefore, the person who relates to the world like he relates to the good fortune of his body can rule the world.
The world can be safely entrusted to the person who loves it like he loves his body.

[13c25t] **Man-Ho Kwok**
Most people fret about themselves and their status, but you don't have to do this.

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What is success and what is failure?
If you have prestige and favour,
all you worry about is that it'll get taken away.
And if you have a lowly place,
you are still basically afraid.
So both, at the root, make for fear.
What does it mean that success is a problem?
It means people are too bound up in themselves.
If they weren't so self-obsessed they'd have no need to be worried.
If you can put yourself aside -
then you can do things for the whole of the world.
And if you love the world, like this -
then you are ready to serve it.

[13c26t] **Gu Zhengkun**
Honor and disgrace are both startling.
It is like cherishing great trouble (vanity) as one's life and body.
What is meant by saying that honor and disgrace are startling?
Honor itself, though mean, gives pleasant surprise to those who obtain it
As well as startles them when they lose it.
What is meant by saying that it is like cherishing great trouble as one's life and body?
Because my life and body is the very source of great trouble.
If I have no body and life,
What trouble can I suffer?
Thus he who can value the empire as he values his own life and body
Can be entrusted with the care of the empire.
Thus he who can cherish the empire as he cherishes his own life and body
Can be entrusted with the care of the empire.

[13c27t] **Chao-Hsiu Chen**
Accept favour and disgrace as a threat that troubles the body like a disease.
What does it mean to accept favour and disgrace as a threat?
Everyone seeks to be favoured.
No one seeks to be disgraced.
When one receives it, it causes alarm.
When one loses it, it causes alarm.
Therefore favour and disgrace are both threatening.
What does it mean that the disease troubles one's body?
One suffers from the disease because one treasures one's body.
If one does not love one's body, one will no longer suffer from the disease.
Therefore
entrust the land under Heaven to the one who does not treasure his body,
sanction the land under Heaven to the one who does not love his body.
He who does not love even his own body will not treasure rulership, and so he will truly care for all things.

[13c28t] **Liu Qixuan**

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Favor is invited and disgrace is feared,
As if they are a disastrous matter of life and death.
One is surprised when favor is bestowed.
One is again surprised when favor is lost
Or when one is afflicted with disgrace.
But why could they mean so much to us?
I would say I can have disasters
Only because I treasure my own life too much.
But if I live beyond my physical existence,
What disaster can matter to me?
Therefore, we should value our own life only to the extent
That we are supporting the world,
And love our physical existence only to the extent
That the world has been entrusted to us.

[13c29t] **Shi Fu Hwang**
Honor And Disgrace
Lao Tze says,
Honor and disgrace alike give rise to fear,
because this is the fear that the great calamity might fall upon the corporeal self.
What is honor?
And what is disgrace?
Honor means that he who was low before has been promoted.
Since he has been promoted, he is afraid of losing his promotion, which is disgrace.
Thus he who has been promoted lives in fear that he may be degraded.
And he who has been degraded is haunted by the dread that his degradation may last forever.
That is why honor and disgrace alike give rise to fear.
What is the meaning of fearing the great calamity coming upon the corporeal self?
How we can sense that the great calamity is due to the fact that we inherit corporeal self.
If we don't inherit the corporeal self, what kind of calamity can afflict us?
Therefore,
one who has regard for his personal health is more important than he who governs the world, and is eligible to be trusted with the world;
one who loves himself should be put before he who governs the world, and is qualified to be handed over the world.

[13c30t] **Ch'u Ta-Kao**
'Favour and disgrace are like fear; fortune and disaster are like our body.'
What does it mean by 'Favour and disgrace are like fear'?
Favour is in a higher place, and disgrace in a lower place.
When you win them you are like being in fear, and when you lose them you are also like being in fear.
So favour and disgrace are like fear.
What does it mean by 'Fortune and disaster are like our body'?
We have fortune and disaster because we have a body.
When we have no body, how can fortune or disaster befall us?
Therefore he who regards the world as he does the fortune of his own body can govern the world.

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He who loves the world as he does his own body can be entrusted with the world.

[13c31t] **Paul J. Lin**
Favor and disgrace are likely to cause fear.
Highly respect great trouble as one respects his own body.
What is meant by "favor and disgrace are likely to cause fear"?
Favor is for the inferior:
Obtaining it, one will fear it.
Losing it, one will fear it.
This means that "favor and disgrace are likely to cause fear."
What is meant by "highly respecting great trouble as one respects his own body"?
"I have great trouble because I have a body;
When I no longer have a body, how can I have trouble?"
Therefore, one who respects himself for the world can be lodged with it;
One who loves himself for the world can be entrusted with it.

[13c32t] **Michael LaFargue**
"Favor and disgrace: this means being upset,
high rank does great damage to your self."
What does it mean, "favor and disgrace: this means being upset"?
Favor is degrading:
Gaining it you will be upset,
losing it you will be upset.
This is what it means, "favor and disgrace: this means being upset."
What does it mean, "high rank does great damage to your self"?
What is the source of the great damage done me?
It is because I have a self.
If I had no self, what damage could be done me?
This is what it means, "high rank does great damage to your self."
Yes:
A valuing of one's self,
that regards the self the same as the world -
this means one can be entrusted with the world.
A loving of one's self,
that regards the self the same as the world -
this means one can be given the world.

[13c33t] **Cheng Lin**
Honour and disgrace are alike a cause of excitement.
The great trouble of man lies in the love for self.
What is meant by saying that honour and disgrace are alike a cause of excitement?
Man prefers honour to disgrace.
When he has the one, he becomes excited;
when he loses the other, he becomes excited.
This means that honour and disgrace are alike a cause of excitement.
What is meant by saying that the great trouble of man lies in the love for self?

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Man is beset with great trouble because of his consciousness of self.
If he is selfless, how can there be any trouble?
Wherefore, if a man esteems himself only as much as he esteems the whole world, he will find security therein.
If a man loves the world as much as he loves himself, he will find security therein.

[13c34t] **Yi Wu**
Favor is like disgrace, which startles us.
Big troubles should be treated as seriously as our bodies.
What is meant by, "Favor is like disgrace, which startles us"?
Favor is lowly.
Getting it startles us;
Losing it startles us;
Thus, favor is like disgrace, which startles us.
What is meant by, "Big troubles are treated as seriously as our bodies"?
The reason that we have big troubles is that we possess bodies.
If we did not possess bodies, what troubles could we have?
Therefore,
only the man who values himself for the sake of the world
is worthy of being entrusted with the world;
only the man who loves himself for the sake of the world
is worthy of being relied on by the world.

[13c35t] **Han Hiong Tan**
Whether you are exalted or disgraced, you are uneasy.
It is because you are fearful of imminent disaster.
Why should you be uneasy when you are exalted or disgraced?
Being exalted, you feel proud and elated.
In disgrace, you feel shameful and miserable.
Gaining honour, you fear losing it.
Losing honour, you suffer severe humiliation.
This is why you feel terribly uneasy when you are exalted or disgraced.
Why is there a fear of imminent disaster?
The fear exists because you are constantly worrying about when disaster will strike you.
If you can forget about yourself, then there is no fear.
However, if you manage the country with the same consideration as you have for yourself,
Then you can be entrusted for the job.
If you rule the country in the same manner as you love yourself,
You deserve to be the trustee of the nation.

[13c36t] **Hua-Ching Ni**
Favor and disgrace are both causes of shock.
When one is favored, one is shocked.
When one is disgraced, one is also shocked.
That is because people forget the unadorned plainness of universal life.
If they knew this clearly, then what is meant by saying that favor and disgrace are both causes of shock?

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Favor is no higher than disgrace.
What is meant by saying that the greatest trouble is the strong sense of individual self that people carry in all circumstances?
People are beset with great trouble because they define their lives so narrowly.
If they forsake their narrow sense of self and live wholly, then what can they call trouble?
Therefore, only one who dedicates himself to the wholeness of the world is fit to tend the world.
Only one who relinquishes the self can be entrusted with responsibility for the life of the world.

[13c37t] **Chang Chung-yuan**
Honor and dishonor both move us
Because we are troubled by having a self.
Why do we say that honor and dishonor move us?
Because honor lifts us upward
And dishonor lowers us downward,
Thus, when we are honored we are moved.
When we are dishonored we are also moved.
That is why honor and dishonor are both said to move us.
Why do we say that the great trouble is having a self?
Because we have great trouble simply because we have a self.
If we are selfless, then where is the trouble?
If we identify our self with the world,
Then within our self there is the world.
If we love the world as we love our self,
Then within our self there is only the world.

[13c38t] **Henry Wei**
Abhorrence of shame
Yen Ch'ih
Favor and disgrace both seem startling.
Honor is great trouble if identified with the self.
What does it mean by saying
That favor and disgrace both seem startling?
Favor descends from superior to inferior.
The recipient seems startled upon getting it;
He seems no less startled upon losing it.
This is what it means by saying
That favor and disgrace both seem startling.
What does it mean by saying
That honor is great trouble if identified with the self?
The reason why I have great trouble
Is that I have a self;
If I am selfless and unselfish,
What trouble do I have?
Therefore, he who feels honored
In offering himself for the world,
Can be assigned the rule of the world;

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He who loves to offer himself for the world,
Can be trusted with the world.

[13c39t] **Ha Poong Kim**
"Be alarmed by favor and disgrace;
High rank brings you great misfortune, as if your own body."
What is the meaning of "Be alarmed by favor and disgrace"?
Regard favor as low.
Be alarmed to receive it;
Be alarmed to lose it.
This is the meaning of "Be alarmed by favor and disgrace."
What is the meaning of "High rank brings you great misfortune, as if your own body"?
My reason for having great misfortune
Is my having a body.
If I had no body,
What misfortune would I have?
Therefore, if a man values the care of his body above ruling all under Heaven,
He may be given all under Heaven.
If a man cherishes his body more than ruling all under Heaven,
All under Heaven may be entrusted to him.

[13c40t] **Tao Huang**
Favor and disgrace surprise the most.
Value the trouble as you do the body.
Why do "favor and disgrace surprise the most"?
Favor enhances only the inferior,
Receiving it is a surprise,
And losing it is also a surprise.
This is why "favor and disgrace surprise the most."
Why to "value the trouble as you do the body"?
It is only because I have a body that I have trouble.
If I did not have a body, where would the trouble be?
So, if you value the world as you do the body,
You can be entrusted with the world;
If you love the body as you love the beauty of the world,
You can be responsible for the world.

[13c41t] **Tang Zi-chang**
Yet, honor and dishonor cause the same excitement.
Pleasure and worry affect the same body.
What does it mean by "honor and dishonor cause the same excitement"?
People look up to honor and look down upon dishonor.
They are excited when they get the honor;
they also are excited when they lose the honor.
What does it mean by "the great worry of man is because of love for self"?
The reason that we have worry is because we have ourselves.

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If we could forget ourselves, what else remains to be our worry?
Hence, if one loves the world as much as himself, he may be able to rule the world.
If one treasures the world as much as himself, he may be trusted with the world.

[13c42t] **Wing-tsit Chan**
Be apprehensive when receiving favor or disgrace.
Regard great trouble as seriously as you regard your body.
What is meant by being apprehensive when receiving favor or disgrace?
Favor is considered inferior.
Be apprehensive when you receive them and also be apprehensive when you lose them.
This is what is meant by being apprehensive when receiving favor or disgrace.
What does it mean to regard great trouble as seriously as you regard the body?
The reason why I have great trouble is that I have a body.
If I have no body,
What trouble could I have?
Therefore:
He who values the world as his body may be entrusted with the empire.
He who loves the world as his body may be entrusted with the empire.

[13c91t] **И. И. Семененко**
Благоволение сменяется позором наподобие того, как конь трепещет.
В знатности, как в нашем теле, заключено великое несчастье.
Что подразумеваю, когда говорю:
благоволение сменяется позором наподобие того, как конь трепещет?
Благоволение проявляют к низшим.
При обретении его они походят на вострепетавшего коня и походят на вострепетавшего коня, когда лишаются благоволения.
В этом смысл высказывания:
благоволение сменяется позором наподобие того, как конь трепещет.
Что значит в знатности, как в нашем теле, заключено великое несчастье?
Я потому страдаю от великого несчастья, что у меня есть тело.
Но разве испытаю я несчастье, если у меня не будет тела?
Кто своим телом станет Поднебесной, когда знатен, тому можно ее поручить.
Кто своим телом станет Поднебесной, будучи любимцем, тому можно ее вверить.

[13c92t] **А. А. Маслов**
Слава и позор подобны страху.
Ценить своё тело - то же самое, что ценить величайшие несчастья.
Что значит: "Слава и позор подобны страху?"
Даже при малейшей славе, достигая её - страшатся, утрачивая - страшатся тоже.
Это и значит: "Слава и позор подобны страху."
Что значит: "Ценить своё тело - то же самое, что ценить величайшие несчастья?"
Причина, по которой я сталкиваюсь с величайшими несчастьями, заключена в том, что я имею тело.
Если бы я не имел тела, откуда же взяться несчастьям?
Поэтому, тому, кто ценит Поднебесную больше, чем себя, может быть доверена Поднебесная.
Тот, кто любит Поднебесную больше, чем себя, встретит поддержку Поднебесной.

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[13c93t] **Е. А. Торчинов**

В почете быть столь же страшно, сколь и быть в позоре.
Быть почитаемым такая же беда, как обладать телесной самостью.
Почему так говорят о почестях и о позоре?
Позор нас унижает, ну а почести мы со страхом принимаем и со страхом же теряем.
А почему быть почитаемым такая же беда, как обладать телесной самостью?
Я потому в беде великой пребываю, что телом-самостью я обладаю.
И если б телом-самостью не обладал, то разве б были беды у меня?
Поэтому коль человек заботится о теле-самости своей, как о Поднебесной всей, ему и Поднебесная доверится не медля.
И если человек дорожит телом-самостью своей, как Поднебесной всей, его признает всякий в Поднебесной.

[13c94t] **А. Е. Лукьянов**

Любовь и бесчестье подобны страху.
Почтение и величие приносят страдание, подобно телу.
Что значит "любовь и бесчестье подобны страху"?
Любовь идет от низов, ее обретают со страхом, ее и теряют со страхом.
Вот что значит "любовь и бесчестье подобны страху".
Что значит "почтение и величие приносят страдание, подобно телу"?
Я потому испытываю большие страдания, что имею тело.
Если бы у меня не было тела, разве я испытывал бы какие-либо страдания?
Вот почему, тому, кто ценит тело так же, как Поднебесную,
пожалуй, можно доверить Поднебесную.
Кто любит тело так же, как Поднебесную,
на того, пожалуй, можно возложить Поднебесную.

[13c95t] **Ян Хин-шун**

Слава и позор подобны страху.
Знатность подобна великому несчастью в жизни.
Что значит, слава и позор подобны страху?
Это значит, что нижестоящие люди приобретают славу со страхом и теряют ее также со страхом.
Это и называется - слава и позор подобны страху.
Что значит, знатность подобна великому несчастью в жизни?
Это значит, что я имею великое несчастье, потому что я [дорожу] самим собой.
Когда я не буду дорожить самим собой, тогда у меня не будет и несчастья.
Поэтому знатный, самоотверженно служа людям, может жить среди них.
Гуманный, самоотверженно служа людям, может находиться среди них.

[13c96t] **Д. П. Конисси**

Почесть и позор от сильных мира (для мудреца) одинаково странны.
Собственное тело тяготит его, как великое бремя.
Что значит: почесть и позор от сильных мира одинаково странны (для мудреца)?
Почесть от сильных мира - унижение (для мудреца), поэтому, когда она достанется (ему), то (он) относится к ней, как к совершенно призрачной;

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когда она потеряется, то также к ней относится как к презренной.
Вот это-то и есть: к почести и позору от сильных мира относиться как к призрачному.
Что значит: собственное тело тяготит его (мудреца), как великое бремя?
Я имею потому великую печаль, что имею тело.
Когда я буду лишен тела, то не буду иметь никакой печали.
Поэтому когда мудрец боится управлять вселенной, то ему можно поручить ее;
когда он сожалеет, что управляет вселенной, то ему можно отдать ее.

[13c97t] **В. В. Малявин**
Милость бесчестит: ее опасайся.
Цени великое несчастье как самого себя.
Что значит "милость бесчестит: ее опасайся"?
Милость для нас - униженье.
Бойся, когда ее получаешь,
Бойся, когда ее теряешь.
Вот что значит "милость бесчестит: ее опасайся".
Что значит "цени несчастье как самого себя"?
Оттого, что у меня есть "я", у меня есть и несчастье.
Не будь у меня моего "я", могу ли я быть несчастлив?
Поистине: тому, кто ценит себя больше мира,
Можно вверить мир.
Тому, кто любит себя, как мир,
Можно вручить мир.

[13c98t] **Б. Б. Виногродский**
И к почестям, и к позору относись как к тревожному предупреждению.
Цени большую беду как собственное тело.
Что значит: и к почестям, и к позору относиться как к тревожному предупреждению?
Почести соответствуют движению вверх.
Позор соответствует движению вниз.
Обретению их сопутствует тревога.
Потере их сопутствует тревога.
Это определяется:
И к почестям, и к позору относись как к тревожному предупреждению.
Что значит: ценить большую беду как собственное тело?
Потому для твоей сущности может быть большая беда, что сущность осуществляет наличие тела.
И если бы у сущности отсутствовало тело, то откуда бы взялась беда?
Причинность:
Когда через придавание большого значения собственному телу осуществляешь действия в Поднебесной, тогда можно доверить Поднебесную.
Когда через любовь к своему телу осуществляешь действия в Поднебесной, тогда можно поручить Поднебесную.

PSEUDO-CHAPTER **Fourteen**

[14c01t] **Robert G. Henricks**
We look at it but do not see it;
We name this "the minute."
We listen to it but do not hear it;
We name this "the rarefied."
We touch it but do not hold it;
We name this "the level and smooth."
These three cannot be examined to the limit.
Thus they merge together as one.
"One" - there is nothing more encompassing above it,
And nothing smaller below it.
Boundless, formless! It cannot be named,
And returns to the state of no-thing.
This is called the formless form,
The substanceless image.
This is called the subtle and indistinct.
Follow it and you won't see its back;
Greet it and you won't see its head.
Hold on to the Way of the present -
To manage the things of the present,
And to know the ancient beginning.
This is called the beginning of the thread of the Way.

[14c02t] **John C. H. Wu**
LOOK at it but you cannot see it!
Its name is Formless.
Listen to it but you cannot hear it!
Its name is Soundless.
Grasp it but you cannot get it!
Its name is Incorporeal.
These three attributes are unfathomable;
Therefore they fuse into one.
Its upper side is not bright:
Its under side not dim.
Continually the Unnameable moves on,
Until it returns beyond the realm of things.
We call it the formless Form, the imageless Image.
We call it the indefinable and unimaginable.
Confront it and you do not see its face!
Follow it and you do not see its back!
Yet, equipped with this timeless Tao,
You can harness present realities.

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To know the origins is initiation into the Tao.

[14c03t] **D. C. Lau**
What cannot be seen is called evanescent;
What cannot be heard is called rarefied;
What cannot be touched is called minute.
These three cannot be fathomed
And so they are confused and looked upon as one.
Its upper part is not dazzling;
Its lower part is not obscure.
Dimly visible, it cannot be named
And returns to that which is without substance.
This is called the shape that has no shape,
The image that is without substance.
This is called indistinct and shadowy.
Go up to it and you will not see its head;
Follow behind it and you will not see its rear.
Hold fast to the way of antiquity
In order to keep in control the realm of today.
The ability to know the beginning of antiquity
Is called the thread running through the way.

[14c04t] **R. L. Wing**
Looked at but not seen:
Its name is formless.
Listened to but not heard:
Its name is soundless.
Reached for but not obtained:
Its name is intangible.
These three cannot be analyzed, So they mingle and act as one.
Its rising is not bright;
Its setting is not dark.
Endlessly, the nameless goes on,
Merging and returning to nothingness.
That is why it is called
The form of the formless,
The image of nothingness.
That is why it is called elusive.
Confronted, its beginning is not seen.
Followed, its end is not seen.
Hold on to the ancient Tao;
Control the current reality.
Be aware of the ancient origins;
This is called the Essence of Tao.

[14c05t] **Ren Jiyu**

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You look at it and it is not seen,
It is called the Formless.
You listen to it and it is not heard,
It is called the Soundless.
You grasp it and it is not to be held,
It is called the Intangible.
These three cannot be further inquired into.
It is the One in reality.
Its upper side is not bright,
Its underside is not dark,
Infinite and boundless, it is hardly namable,
It returns to a state with no shape or image.
This is called the shapeless shape, the bodiless image,
It is called the Vague and Elusive.
While meeting it, you cannot see its head,
While following it, you fail to see its back.
To hold on to the Tao of old in order to harness the things at present,
To be able to know the primeval beginning,
- This is called the law of Tao.

[14c06t] **Gia-fu Feng**
Look, it cannot be seen - it is beyond form.
Listen, it cannot be heard - it is beyond sound.
Grasp, it cannot be held - it is intangible.
These three are indefinable;
Therefore they are joined in one.
From above it is not bright;
From below it is not dark:
An unbroken thread beyond description.
It returns to nothingness.
The form of the formless,
The image of the imageless,
It is called indefinable and beyond imagination.
Stand before it and there is no beginning.
Follow it and there is no end.
Stay with the ancient Tao,
Move with the present.
Knowing the ancient beginning is the essence of Tao.

[14c07t] **Lok Sang Ho**
When we cast our eyes upon it yet cannot see it,
We call it yi (literally "flat", "peaceful", or "delighted")
When we turn our ears to it yet cannot hear it,
We call it xi (literally "rarefied")
When we stretch our hands to reach it yet cannot touch it,
We call it wei (literally "infinitesimally small")

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Since we cannot distinguish these three, we equate them as one.
Its upper side does not dazzle like strong light.
Its under side does not dim like darkness.
It is beyond description,
And easily confused as nothing.
Its shape is shapeless.
Its appearance is that of nothing,
We call it the "as if."
When we greet it, we cannot see its face.
When we follow it, we cannot see its back.
(Since reality is impossible to track down)
I should only follow the Path walked by the ancient Sages.
That is how I can deal with situations of the now.
Knowing to follow the way of the ancient masters,
Can already be called following the Way.

[14c08t] **Xiaolin Yang**
If you look at it but cannot see it, this is called YI.
If you listen to it but cannot hear it, this is called XI.
If you touch it but cannot feel it, this is called WEI.
These three things cannot be fully understood.
Therefore, they are mixed into one thing: the DAO.
Its top is not bright, its bottom is not dark;
It is so elusive it cannot be described.
It is not a physical entity,
Having a shape that is shapeless and an image without an object.
This is why it is so elusive and dynamic.
When you look at the front, it has no beginning.
When you look behind, it has no end.
It allows you to apply the real knowledge of the past to the present.
Therefore, if you understand the real knowledge of the past,
You understand the principles of the DAO.

[14c09t] **Walter Gorn Old**, PRAISING THE VOID
Ie. Plainness is that which cannot be seen by looking at it.
He. Stillness is that which cannot be heard by listening to it.
We. Rareness is that which cannot be felt by handling it.
These, being indiscernible, may be regarded as an unity - I H W, Tao.
It is not bright above nor dark beneath.
Infinite in operation, it is yet without name.
Issuing forth it enters into Itself.
This is the appearance of the Non-Apparent, the form of the Non-Existent.
This is the unfathomable mystery.
Going before, its face is not seen; following after, its back is not observed.
Yet to regulate one's life by the ancient knowledge of Tao is to have found the path.

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[14c10t] **James Legge**

We look at it, and we do not see it, and we name it 'the Equable.'
We listen to it, and we do not hear it, and we name it 'the Inaudible.'
We try to grasp it, and do not get hold of it, and we name it 'the Subtle.'
With these three qualities, it cannot be made the subject of description;
and hence we blend them together and obtain The One.
Its upper part is not bright, and its lower part is not obscure.
Ceaseless in its action, it yet cannot be named, and then it again returns and becomes nothing.
This is called the Form of the Formless, and the Semblance of the Invisible;
this is called the Fleeting and Indeterminable.
We meet it and do not see its Front;
we follow it, and do not see its Back.
When we can lay hold of the Tao of old to direct the things of the present day, and are able to know it as it was of old in the beginning, this is called (unwinding) the clue of Tao.

[14c11t] **David Hinton**

Looked at but never seen, it takes the name invisible.
Listened to but never heard, it takes the name ethereal.
Held tight but never felt, it takes the name gossamer.
You can't unravel these three
blurred so utterly they've become one,
rising without radiance and setting without darkness,
braided together beyond name, woven back always and forever into nothing:
this is called formless form or nothing's image, called spectral confusion,
something you meet without seeing a front and follow without seeing a back.
Abiding in the ancient Way
to master what has now come to be
and fathom its ancient source:
this is called thread of the Way.

[14c12t] **Chichung Huang**

Looking at it, you do not see it -
This is called "invisible";
Listening to it, you do not hear it -
This is called "inaudible";
Trying to touch it, you do not feel it -
This is called "intangible."
These three, which defy thorough inquiry,
Long ago merged into One.
One is something
Whose past is not remote,
Whose future, not transient.
Continuous and unending,
It is unnameable,
And again reverts to nothingness.
This may be called the formless form,

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The immaterial image.
This is called faint and dim:
Following it, you do not see its tail;
Meeting it, you do not see its head.
Hold on to the present Tao
To govern the present realm,
Whereby you know its primeval origin.
This is called the Tao's thread-head.

[14c13t] **Ellen M. Chen**
What is looked at but not (pu) seen,
Is named the extremely dim (yi).
What is listened to but not heard,
Is named the extremely faint (hsi).
What is grabbed but not caught,
Is named the extremely small (wei).
These three cannot be comprehended,
Thus they blend into one.
As to the one, its coming up is not light,
Its going down is not darkness.
Unceasing, unnameable,
Again it reverts to nothing.
Therefore it is called the formless form,
The image (hsiang) of nothing.
Therefore it is said to be illusive and evasive (hu-huang).
Come toward it one does not see its head,
Follow behind it one does not see its rear.
Holding on to the Tao of old (ku chih tao),
So as to steer in the world of now (chin chih yu).
To be able to know the beginning of old,
It is to know the thread of Tao.

[14c14t] **Lee Sun Chen Org**
[How do we determine the existence of things?]
When we exerted to look, but could not see any trace,
we described whatever it was as invisible;
When we listened attentively, but could not hear anything,
we named it as inaudible;
When we tried hard to grope, but could not grasp anything,
we depicted whatever it was as intangible.
When these three processes [of identification] could not yield any more evidences [of their perceptibility],
they were confused as one and same thing, i.e. nothing (having no existence).
[Furthermore:]
When we strove to look upward [for higher canons of Tao], we discovered that we cannot elucidate it [with any perfection];
When we exerted to look downward [for worldly manifestation of Tao], we realized that we cannot scrutinize

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it [thoroughly];
Constantly, it moved and changed boundlessly that hardly any of our descriptions was felicitous;
Subsequently, it was again [conveniently] grouped under the category "nothing" (devoid of existence).
[After much probing, the best we can describe is:]
If it (Tao) has some form (shape) that, however, can not be depicted [with felicity] by any of us (the searchers);
It has [anyhow] some image (phenomenon) that, however, cannot be perceived (formulated) [adequately] by us;
[A keen observer can only push to the edge by reporting as follows:]
[It is like] A shadowy being glimmers and quivers [and that is all we can perceive];
Even though we have attempted to move to the front of its procession in order to meet it head on, we were still unable see its beginning;
We had also tried to follow it from behind, we were similarly unable to find its end.
[Nevertheless:]
If we would hold on to the venerable ways we have inherited, we could maneuver through present existence [sensibly];
If we have succeeded to ascertain how and why the venerable ways were launched, then we are on our way to know the outline of Tao.

[14c15t] **Tien Cong Tran**
Look at it but you cannot see it; its name is formless.
Listen to it but you cannot hear it; its name is soundless.
Grasp it but you cannot get it; its name is incorporeal.
These three attributes are unfathomable; therefore they mingle into one.
Its upper side is not bright; its under side not dim.
It continues endlessly, it is unnamable.
Until it returns beyond the realm of things, it is called the formless form, the non-material image; it is called the vague.
Confront it and you do not see its face!
Follow it and you do not see its back!
He who keeps with this timeless Way can dominate present events.
To know the timeless origin is to go into the Way.

[14c16t] **Thomas Z. Zhang**
Tao cannot be seen, cannot be heard, and cannot be grasped.
We cannot detect them with our senses.
Therefore, they form an entirety of Tao.
It is neither too bright above, nor is it too dark below.
It exists everywhere and yet cannot be pointed out.
So it is ultimately abstract.
It is a state without concrete constitution; it is an image without concrete shape.
So it is evasive.
When you look at it, you cannot see the beginning; when you follow it, you cannot see the end.
Using the time-tested Tao, we can handle the present problems.
Therefore, whose who understand Tao understand the laws of the universe.

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[14c17t] **Arthur Waley**
Because the eye gazes but can catch no glimpse of it,
It is called elusive.
Because the ear listens but cannot hear it,
It is called the rarefied.
Because the hand feels for it but cannot find it,
It is called the infinitesimal.
These three, because they cannot be further scrutinized,
Blend into one.
Its rising brings no light;
Its sinking, no darkness.
Endless the series of things without name
On the way back to where there is nothing.
They are called shapeless shapes;
Forms without form;
Are called vague semblances.
Go towards them, and you can see no front;
Go after them, and you see no rear.
Yet by seizing on the Way that was
You can ride the things that are now.
For to know what once there was, in the Beginning,
This is called the essence of the Way.

[14c18t] **Richard John Lynn**
When we look for it but see it not, we call it the invisible.
When we listen for it but hear it not, we call it the inaudible.
When we try to touch it but find it not, we call it the imperceptible.
Because these three aspects of it are impossible to probe, it remains a single amorphous unity.
Its risings cast no light, and its settings occasion no dark.
On and on it goes, unnamable, always reverting to nothingness.
This we refer to as the shape of that which has no shape, the image of that which has no physical existence.
This we refer to as dim and dark.
Try to meet it, but you will not see its head.
Try to follow it, but you will not see its tail, so hold on to the Dao of old to preside over what exists now.
It is possible to know how things were at the beginning of time.
This we refer to as holding the thread of the Dao.

[14c19t] **Lin Yutang**
PREHISTORIC ORIGINS
Looked at, but cannot be seen -
That is called the Invisible (yi).
Listened to, but cannot be heard -
That is called the Inaudible (hsi).
Grasped at, but cannot be touched -
That is called the Intangible (wei).
These three elude all our inquiries

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And hence blend and become One.
Not by its rising, is there light,
Nor by its sinking, is there darkness.
Unceasing, continuous,
It cannot be defined,
And reverts again to the realm of nothingness.
That is why it is called the Form of the Formless,
The Image of Nothingness.
That is why it is called the Elusive:
Meet it and you do not see its face;
Follow it and you do not see its back.
He who holds fast to the Tao of old
In order to manage the affairs of Now
Is able to know the Primeval Beginnings
Which are the continuity of Tao.

[14c20t] **Victor H. Mair**
We look for it but do not see it;
we name it "subtle."
We listen for it but do not hear it;
we name it "rare."
We grope for it but do not grasp it;
we name it "serene."
These three cannot be fully fathomed,
Therefore,
They are bound together to make unity.
Of unity,
its top is not distant,
its bottom is not blurred.
Infinitely extended and unnameable,
It returns to nonentity.
This is called "the form of the formless, the image of nonentity."
This is called "the amorphous."
Following behind it, you cannot see its back;
Approaching it from the front, you cannot see its head.
Hold to the Way of today to manage the actualities of today,
thereby understanding the primeval beginning.
This is called "the thread of the Way."

[14c21t] **Tolbert McCarroll**
Look at it, you cannot see it.
It is invisible.
Listen to it, you cannot hear it.
It is inaudible.
Reach for it, you cannot grasp it.
It is intangible.

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These three qualities are unfathomable
and so they fuse together and become one.
The upper part is not bright.
The lower part is not dark.
Ceaselessly the Unnamed moves back to nothingness.
It has the form of the formless, the image of the imageless.
It is indefinable and shadowy.
Go up to it and you will not see its front.
Follow it and you will not see its back.
Yet, hold fast to this ancient Tao and you will experience the present now-moment.
Know its beginnings and you can follow the path of the Tao.

[14c22t] **David H. Li**
Looking at it, it cannot be seen - label it invisible,
Listening to it, it cannot be heard - label it inaudible,
Holding onto it, it cannot be held - label it intangible.
All three are beyond comprehension; they are One.
Looking up, it is dim.
Looking down, it is dark.
It lacks clarity,
it defies a name;
it returns to Null.
This is formless form, this is imageless image.
This is elusiveness.
Confronting it, one cannot see its head;
Following it, one cannot see its tail.
Seize Direction of the past - this is to manage the Ull of the present.
Know it from the beginning - this is to understand the Direction's rhythm.

[14c23t] **Yasuhiko Genku Kimura**
Looked at but not seen, it is thus called the invisible,
Listened to but not heard, it is thus called the inaudible,
Reached for but not grasped, it is thus called the intangible:
These three are beyond the reach of sense and reason,
Yet, in the moment of kosmic union,
They merge in spiritual awareness as the Universal One.
There is no above that is bright, nor below that is dark,
But only the infinite, forever indefinable, always reverting to nothingness.
Therefore,
it is called form of the formless, image of the imageless.
And it is known as the amorphous.
Confronting it, no head is seen from the front.
Following it, no rear is seen from behind.
Whereby one lives in the present in accordance with the Tao Eternal,
Thereby one comes to know the beginning of time.
This is called the Universal Law of the Tao.

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[14c24t] **Chou-Wing Chohan**
What we look at and do not see is called simplicity.
What we listen to and do not hear is called rarity.
What we clasp and do not catch is called delicateness.
These three cannot be discerned,
So they unite to become one.
When it is revealed, it does not dazzle,
When it is concealed, it is not dark,
When it is infinite, it is not defined.
It attains the non-existent.
Its name is the form of the formless
And its image is that which does not have an image.
It is mysterious.
Meet it, and you will not be able to see its face,
Follow it, and you will not be able to see its back.
By adhering to the ancient Tao,
You will be master of the essence of the present
And you will be aware of the origin of the past.
That is the clue to the Tao.

[14c25t] **Man-Ho Kwok**
When you gaze at something
but see - nothing;
When you listen for a sound
but cannot hear it;
When you try to grasp it
and find it has no substance
- then these three things
That go beyond your mind
Are moulded together in the One.
Its surface doesn't shine, but nor is its base dull.
Given this, it is only knowable as no-thing.
Confront it - it has no head;
Come behind it, and it has no tail ...
If people could follow the ancient way, then they would be masters of the moment.
And if you know this way
then you have seen the timeless way of the Tao.

[14c26t] **Gu Zhengkun**
What cannot be seen is called "Yi" (without colour);
What cannot be heard is called "Xi" (without sound);
What cannot be touched is called "Wei" (without shape);
These three things can be in no way defined,
So they are combined into one.
Above it there is no light;

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Below it there is no darkness;
So vague as to defy any description.
It is categorized as the Nothingness,
And is called the shape without shape as well as the image without substance.
It is hence named as "huhuang" (vague and dimly visible).
Facing it, you cannot see its front;
Following it, you cannot see its back.
To control the present Being (substance) by employing the Tao of ancient time,
One knows the beginning of the universe.
And this is called the law of the Tao.

[14c27t] **Chao-Hsiu Chen**
That which cannot be seen is called invisible.
That which cannot be heard is called inaudible.
That which cannot be held is called intangible.
These three cannot be defined, therefore they are merged as one.
Look at its highest part - it is not bright.
Look at its lowest part - it is not dark.
It never ends and it cannot be named.
It returns to nothingness.
Therefore it is called the shape without shape and the substance without substance.
It is called indefinable.
One approaches it but cannot see its beginning.
One follows it but cannot see its end.
Hold fast to the original path in order to control the realm of the present.
To know the ancient origin is the discipline of Tao.

[14c28t] **Liu Qixuan**
What you look at but can not see is called "formless."
What you listen to but can not hear is called "soundless."
What you grasp at but can not get is called "traceless."
Those three are an inseparable puzzle.
One can't know where it begins and where it ends.
Continuous and nameless, it returns to nothingness.
It is formless shape, imageless image, invisible vision.
One tries to meet it, but can see no head.
One tries to follow it, but can see no end.
In the domain of the Way, the past shapes the present,
And being able to feel the past is abiding by the Way.

[14c29t] **Shi Fu Hwang**
Invisible, Inaudible, And Intangible
Lao Tze says,
Something which we look at, and cannot see, shall be called 'invisible'.
Something to which we listen, and cannot hear, shall be called 'inaudible'.
Something which we seize, and cannot grasp, shall be called 'intangible'.

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These things are not available to be researched for realization when taken singly;
hence when we unite them again, we obtain the true one.
Its upper part is not bright, and its lower part is not obscure.
It works in its way perpetually without an end, but we can't know its motive.
Then this can be traced in the state of nothingness.
This is called the form of formlessness, and semblance of nothingness;
this is called the fleet of indeterminable.
We can neither retrace to see its beginning, nor can we expect to see its end.
When we hold the primordial Tao, we can rule today's being.
Since we can know the beginning of Heaven and Earth, we know the outline of the Tao.

[14c30t] **Ch'u Ta-Kao**
That which we look at and cannot see is called plainness.
That which we listen to and cannot hear is called rareness.
That which we grope for and cannot get is called minuteness.
These three cannot be closely examined;
So they blend into One.
Revealed, it is not dazzling;
Hidden, it is not dark.
Infinite, it cannot be defined.
It goes back to non-existence.
It is called the form of the formless,
And the image of non-existence.
It is called mystery.
Meet it, you cannot see its face;
Follow it, you cannot see its back.
By adhering to the Tao of the past
You will master the existence of the present
And be able to know the origin of the past.
This is called the clue of Tao.

[14c31t] **Paul J. Lin**
Looked at, it cannot be seen;
it is called colorless.
Listened to, it cannot be heard;
it is called soundless.
Grasped, it cannot be obtained;
it is called formless.
These three cannot be investigated further,
so they merge together to make one.
The upper part is not bright;
The lower part is not dark.
So subtle, it cannot be named,
But returns to nothingness.
This is called the shape without shape,
the image without image.

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This is called indistinct:
confronting it, one cannot see the head;
following it, one cannot see the back.
Grasp the Ancient Tao to manage present existence.
Thus we may know the beginning of the Ancient.
This is called the record of Tao.

[14c32t] **Michael LaFargue**
"Look for It, you won't see It: It is called 'fleeting'.
Listen for It, you won't hear It: It is called 'thin'.
Grasp at It, you can't get It: It is called 'subtle'."
These three lines are about something that evades scrutiny.
Yes, in it everything blends and becomes one.
Its top is not bright,
Its underside is not dim.
Always unnameable, It turns back to nothingness.
This is the shape of something shapeless,
the form of a nothing,
this is elusive and evasive.
Encountering It, you won't see the front;
following It, you won't see Its back.
Keep to the Tao of the ancients,
and so manage things happening today.
The ability to know the ancient sources,
this is the main thread of Tao.

[14c33t] **Cheng Lin**
That which cannot be seen is formless.
That which cannot be heard is noiseless.
That which cannot be touched is bodiless.
These three cannot be examined in detail for they really constitute one indivisible whole.
This indivisible whole (Truth) does not appear bright when viewed at the summit, or dark when viewed at the nadir.
It is imperceptible and indescribable.
It is always changing, and reverting to the state of Nothingness.
It is formless, shapeless, vague, and indefinite.
Pacing it, one cannot see its head; pursuing it, one cannot see its tail.
Abide by this primordial Truth, and the States of today can be ruled.
Know the primary conditions, and you know the principles of Truth.

[14c34t] **Yi Wu**
Looking at it, one cannot see it;
it is named the invisible.
Listening to it, one cannot hear it;
it is named the inaudible.
Grasping at it, one cannot get it;

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it is named the immaterial.
These three cannot be inquired into;
therefore, they are blended into one.
Above it, there is no light;
below it, there is no darkness.
Continually!
Infinitely!
Unnameable, it returns again to the no-thingness.
This is called the form of the formless, the image of nothingness.
This is called the vague, the elusive.
Meeting it, one does not see its face;
Following it, one does not see its back.
If one holds to the Way of ancient times,
one can manage existence in the present.
That one can know the origin,
is called the record of the Way.

[14c35t] **Han Hiong Tan**
That which cannot be seen is called Yi.
That which cannot be heard is Xi.
That which cannot be touched is Wei.
All these three qualities can hardly be analysed.
When amalgamated into one,
Its upper limit is not radiant,
And its lower limit is not dull.
It is as nebulous as it is indescribable.
Eventually it approaches to nothingness.
This is why it is called the formless form, or the immaterial material.
This is why it is called the illusory.
Try to meet it head-on, and you cannot see its face.
Try to follow it from behind, and you cannot see its back.
Following the way of ancient Dao,
You will be able to manage your affairs with great aplomb.
To be able to understand ancient Dao
Is to truly appreciate the immutable principles of Dao.

[14c36t] **Hua-Ching Ni**
Look at it, but you cannot see it.
Because it is formless, you call it invisible.
Listen to it, but you cannot hear it.
Because it is soundless, you call it inaudible.
Grasp it, but it is beyond your reach.
Because it is subtle, you call it intangible.
These three are indescribable and imperceptible,
but in the mystical moment you see it, hear it and grasp it,
the Unseen, Unheard and Unreachable presents itself as the indefinable essence.

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Confront it, and you do not see its face.
Follow it, and you do not see its back.
It does not appear bright when viewed at the zenith,
nor does it appear dark when viewed at the nadir.
There is nothing that can make this subtle essence of the universe distinct.
When you try to make it clear to yourself, it evasively reverts to Nothingness.
You may call it the Form of the Formless or the Image of the Imageless.
Yet the elusive, subtle essence remains nameless.
If you hope to meet it,
it has no part you can call front.
If you hope to follow it,
it has no place you can call behind.
Yet it can be observed in the constant regularity of the universe.
The constancy of the universe of antiquity is the constancy of the present time.
If one knows the Primal Beginning, one may thus know the truth of the universal subtle Way.

[14c37t] **Chang Chung-yuan**
Gaze at it; there is nothing to see.
It is called the formless.
Heed it; there is nothing to hear.
It is called the soundless.
Grasp it; there is nothing to hold on to.
It is called the immaterial.
We cannot inquire into these three,
Hence, they interfuse into one.
Above, it is not light.
Below, it is not dark.
Invisible, it cannot be called by any name.
It returns again to nothingness.
Thus, we call it the form of the formless
The image of the imageless.
It is the evasive.
Approach it; you cannot see its face.
Go after it; you cannot see its back.
Adhere to the Tao of the remote past,
And apply it to the present.
This will enable you to understand the primordial beginning.
This is the essential Tao.

[14c38t] **Henry Wei**
In Praise of the Mysteries
Tsan Hsuan
What is invisible when looked at is called yi;
What is inaudible when listened to is called hsi;
What is elusive when grabbed at is called wei.
These three are not amenable to investigation;

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Therefore, they mingle as One.
On rising, the One does not become bright;
On falling, it does not become dark.
Unnameable it goes on and on,
And again reverts to Non-Being.
This is called shape of the shapeless,
And form of the formless.
This is called winking-waning, as in a dream.
On greeting it, one cannot see its front;
On following it, one cannot see its back.
Taking hold of the Tao of antiquity
To cope with the problems of the present
Could make one know the ancient origins.
This is called the unbroken strand of Tao.

[14c39t] **Ha Poong Kim**
You look at it but don't see it.
So you name it the Invisible.
You listen to it but don't hear it.
So you name it the Inaudible.
You grasp at it but don't touch it.
So you name it the Intangible.
These three
Are beyond scrutiny.
Therefore, blend them into one.
No brightness above it,
No darkness below it -
Boundless, it cannot be named.
Return to the objectless object.
It is called the shapeless shape -
The formless form.
It is called the vague and dim.
You meet it but don't see its head.
You follow it but don't see its back.
Hold on to the Tao of old,
And thereby ride the being of now.
Know the old beginning,
Which is called the thread of Tao.

[14c40t] **Tao Huang**
Look for it and it can not be seen, it is called invisible;
Listen to it and it can not be heard, it is called inaudible;
Reach for it and it can not be touched, it is called intangible.
These three are beyond reckoning, so
When these three merge, they are One.
As for this One,

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There is nothing above it remaining to be accounted for,
There is nothing below it that has been excluded.
Ever searching for it, it is beyond naming.
It returns to no-thing.
Its state is described as no state,
Its form is described as formless.
It is called the vision beyond focus.
Follow after it, and it proves endless.
Go before it, and no beginning can be found.
Employ the Tao of today in order to manage today's affairs and to know the ancient past.
This is called the principle of Tao.

[14c41t] **Tang Zi-chang**
Look at it, but it cannot be seen, it is called "the shapeless".
Listen to it, but it cannot be heard, it is called "the soundless".
Grasp it, but it cannot be held, it is called "the bodyless".
These three characteristics are incomprehensible, yet they uniquely constitute the oneness of Dao.
Look upward, it is not clear.
Look downward, it is not dim.
Continuously, continuously!
We are unable to trace it's original name because it returns to the state of Unknown existence.
It is called "the formless form" and "the imageless image".
That is why it is called "the indistinct and elusive".
To embrace Dao from ancient times is to know the original causes of the past in order to control what is going on in the present.
This is called "the Law of Dao".

[14c42t] **Wing-tsit Chan**
We look at it and do not see it;
Its name is The Invisible.
We listen to it and do not hear it;
Its name is The Inaudible.
We touch it and do not find it;
Its name is The Subtle (formless).
These three cannot be further inquired into,
And hence merge into one.
Going up high, it is not bright, and coming down low, it is not dark.
Infinite and boundless, it cannot be given any name;
It reverts to nothingness.
This is called shape without shape,
Form without objects.
It is The Vague and Elusive.
Meet it and you will not see its head.
Follow it and you will not see its back.
Hold on to the Tao of old in order to master the things of the present.
From this one may know the primeval beginning (of the universe).

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This is called the bond of Tao.

[14c91t] **И. И. Семененко**

На что гляжу, но не могу увидеть, называю ровным;
что слушаю, но не могу услышать, называю редким;
что пробую схватить, но никак не удается, называю крошечным.
Эти три расследовать нельзя, и потому создам из них одно, смешав.
Что у него вверху, то не блестит, а что внизу, то не тускнеет;
оно бесконечно и ему нельзя дать имени.
Все время возвращается к отсутствию вещей.
Это вид невидного, образ отсутствия вещей.
Оно расплывчато, неясно.
При встрече с ним не видят его спереди, а следуя за ним, не видят сзади.
Владеют Дао древности, чтобы править нынешним наличием;
в способности знать древнее начало заключена разгадка Дао.

[14c92t] **А. А. Маслов**

Глядим на него и не видим.
Зовём это заурядным.
Слушаем его и не слышим.
Зовём это редким.
Пытаемся коснуться его и не достигаем.
Зовём это мельчайшим.
Эти три ипостаси невозможно разделить, ибо смешаны они и являют собой Единое.
Его верхняя часть не источает света.
Его нижняя часть не окутана мраком.
Едва различимое, его нельзя даже поименовать.
Оно возвращается к тому, что не имеет сущности.
Это зовётся формой, не имеющей форм;
образом, не имеющим сущности.
Это зовётся расплывчато-туманным.
Встретившись с ним, не увидим его начала.
Следуя за ним, не увидим его тыльной стороны.
Придерживайся пути древности, дабы контролировать дела сегодняшние.
Способность познать изначальную древность и зовётся принципом Дао.

[14c93t] **Е. А. Торчинов**

Смотрю на него и не вижу - называю его тончайшим.
Слушаю его и не слышу - называю его тишайшим.
Ловлю его, но схватить не могу - неуловимым его нареку.
Триаду эту словами объяснить не дано: хаотична она и едина.
Ее верх не освещен, ее низ не затемнен.
Тянется-вьется, но нельзя ее назвать;
вновь возвращается к отсутствию сущего она.
Поэтому говорят: безвидный облик, невещный образ.
Поэтому говорят: туманное и смутное.

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Не вижу начала, когда ей навстречу иду, не вижу конца, когда следом за ней спешу.
Держусь за древний Путь-Дао и так управляю сущим ныне.
Могу постичь древнее первоначало и устоями Дао-Пути его называю.

[14c94t] **А. Е. Лукьянов**
Смотрю на него - не вижу, именем называю "невидимый".
Слушаю его - не слышу, именем называю "беззвучный".
Ловлю его - не обретаю, именем называю "сокрытый".
Эти три нельзя разграничить, потому как смешаны и образуют одно-единое.
Его верх не светлый, его низ не темный, непрерывно вьется, [его] невозможно наименовать.
[Оно] нашло пристанище в невещественном.
Это и есть изображение без изображения, образ без плоти.
Это и есть туманная смесь.
Иду навстречу ему - не вижу его лица (головы).
Следую за ним - не вижу его спины (хвоста).
Только неуклонно следуя древнему Дао, чтобы править ныне существующим, можно познать древнее начало.
Это и есть уток (путеводная нить) Дао.

[14c95t] **Ян Хин-шун**
Смотрю на него и не вижу, а поэтому называю его невидимым.
Слушаю его и не слышу, поэтому называю его неслышимым.
Пытаюсь схватить его и не достигаю, поэтому называю его мельчайшим.
Не надо стремиться узнать об источнике этого, потому что это едино.
Его верх не освещен, его низ не затемнен.
Оно бесконечно и не может быть названо.
Оно снова возвращается к небытию.
И вот называют его формой без форм, образом без существа.
Поэтому называют его неясным и туманным.
Встречаюсь с ним и не вижу лица его, следую за ним и не вижу спины его.
Придерживаясь древнего дао, чтобы овладеть существующими вещами, можно познать древнее начало.
Это называется принципом дао.

[14c96t] **Д. П. Конисси**
(Предмет, на который) мы смотрим, но не видим, называется бесцветным.
(Звук, который) мы слушаем, но не слышим, - беззвучным.
(Предмет, который) мы хватаем, но не можем захватить, - мельчайшим.
Эти три (предмета) неисследимы, поэтому когда они смешаются между собой, то соединяются в одно.
Верх не ясен, низ не темен.
О, бесконечное!
Его нельзя назвать именем.
Оно существует, но возвращается к небытию.
Оно называется формою (или видом) бесформенною.
Оно также называется неопределенным.
Встречаясь с ним, не видать лица его, следуя же за ним, не видать спины его.

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Посредством древнего Тао можно управлять жизнью настоящего времени.
Исследовать происхождение всего (или начало древности) называется нитью Тао.

[14c97t] **В. В. Малявин**
Смотрю на него и не вижу: называю его глубочайшим.
Вслушиваюсь в него и не слышу: называю его тишайшим.
Касаюсь его и не могу ухватить: называю его мельчайшим.
Эти три невозможно определить,
Посему я смешиваю их и рассматриваю как одно.
[Это одно] вверху не светло, внизу не темно,
Тянется без конца и без края, нельзя дать ему имя.
И вновь возвращается туда, где нет вещей.
Оно зовется бесформенной формой, невещественным образом,
Оно зовется туманным и смутным.
Встречаешь его - не видишь его главы,
Провожаешь его - не видишь его спины.
Держаться Пути древних,
Чтобы повелевать ныне сущим,
И знать Первозданное Начало -
Вот что такое основа и нить Пути.

[14c98t] **Б. Б. Виногродский**
Смотришь на него, не видя.
Имя назови: "Рассеянное".
Слушаешь его, не слыша.
Имя назови: "Разреженное".
Ухватываешь его, не удерживая.
Имя назови: "Тончайшее".
Эту троицу нельзя определить, задавая вопросы.
Причинность:
Смешиваясь, осуществляют единое.
При движении вверх оно не светлое.
При движении вниз оно не темное.
Как ускользающая нить.
Нельзя его определить именем.
Повторяется возвращение в состояние отсутствия вещей.
Это определяется:
Трепетное и мерцающее.
Движешься ему навстречу, не видя его главы.
Следуешь за ним, не видя его спины.
Путь древности применяй для контроля наличия данного момента.
Будь способен знать начало древности.
Это определяют:
Путеводная нить.

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PSEUDO-CHAPTER **Fifteen**

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[15c01t] **Robert G. Henricks**
The one who was skilled at practicing the Way in antiquity,
Was subtle and profound, mysterious and penetratingly wise.
His depth cannot be known.
It is only because he cannot be known
That therefore were I forced to describe him I'd say:
Hesitant was he! Like someone crossing a river in winter.
Undecided was he! As though in fear of his neighbors on all four sides.
Solemn and polite was he! Like a guest.
Scattered and dispersed was he! Like ice as it melts.
Genuine, unformed was he! Like uncarved wood.
Merged, undifferentiated was he! Like muddy water.
Broad and expansive was he! Like a valley.
If you take muddy water and still it, it gradually becomes clear.
If you bring something to rest in order to move it, it gradually comes alive.
{The one who} preserves this Way does not desire to be full;
Therefore he can wear out with no need to be renewed.

[15c02t] **John C. H. Wu**
THE ancient adepts of the Tao were subtle and flexible, profound and comprehensive.
Their minds were too deep to be fathomed.
Because they are unfathomable,
One can only describe them vaguely by their appearance.
Hesitant like one wading a stream in winter;
Timid like one afraid of his neighbours on all sides;
Cautious and courteous like a guest;
Yielding like ice on the point of melting;
Simple like an uncarved block;
Hollow like a cave;
Confused like a muddy pool;
And yet who else could quietly and gradually evolve from the muddy to the clear?
Who else could slowly but steadily move from the inert to the living?
He who keeps the Tao does not want to be full.
But precisely because he is never full,
He can always remain like a hidden sprout,
And does not rush to early ripening.

[15c03t] **D. C. Lau**
Of old he who was well versed in the way
Was minutely subtle, mysteriously comprehending,
And too profound to be known.
It is because he could not be known

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That he can only be given a makeshift description:
Tentative, as if fording a river in winter,
Hesitant, as if in fear of his neighbours;
Formal like a guest;
Falling apart like thawing ice;
Thick like the uncarved block;
Vacant like a valley;
Murky like muddy water.
Who can be muddy and yet, settling, slowly become limpid?
Who can be at rest and yet, stirring, slowly come to life?
He who holds fast to this way
Desires not to be full.
It is because he is not full
That he can be worn and yet newly made.

[15c04t] **R. L. Wing**
Those skillful in the ancient Tao Are subtly ingenious and profoundly intuitive.
They are so deep they cannot be recognized.
Since, indeed, they cannot be recognized, Their force can be contained.
So careful! As if wading a stream in winter.
So hesitant! As if respecting all sides in the community.
So reserved! As if acting as a guest.
So yielding! As if ice about to melt.
So candid! As if acting with simplicity.
So open! As if acting as a valley.
So integrated! As if acting as muddy water.
Who can harmonize with muddy water, And gradually arrive at clarity?
Who can move with stability, And gradually bring endurance to life?
Those who maintain the Tao
Do not desire to become full.
Indeed, since they are not full,
They can be used up and also renewed.

[15c05t] **Ren Jiyu**
The shi (Knower of Tao) in the old times is subtle, profound and generous, too deep to be understood by the common people.
As he is thus beyond people's knowledge,
I can only describe him arbitrarily.
(He is) cautious beforehand, like wading into a river in winter.
(He is) considering repeatedly, like one vigilant when threatened by neighbouring states' attack.
(He is) grave and reverent, like a visiting guest.
(He is) supple and pliant, like ice which is about to melt.
(He is) genuine and plain, like an uncarved block.
(He is) open and broad, like a quiet valley.
(He is) all-embracing, like a great muddy river.
Who can make the muddy water clear?

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As it quiets down it will become clear.
Who can make stillness last?
It will gradually lose the peace as change arises.
He who preserves this Tao does not wish for overflowing.
It is precisely because there is no overflowing that he is able to succeed continually,
Though he looks conservative.

[15c06t] **Gia-fu Feng**
The ancient masters were subtle, mysterious, profound, responsive.
The depth of their knowledge is unfathomable.
Because it is unfathomable,
All we can do is describe their appearance.
Watchful, like men crossing a winter stream.
Alert, like men aware of danger.
Courteous, like visiting guests.
Yielding, like ice about to melt.
Simple, like uncarved blocks of wood.
Hollow, like caves.
Opaque, like muddy pools.
Who can wait quietly while the mud settles?
Who can remain still until the moment of action?
Observers of the Tao do not seek fulfillment.
Not seeking fulfillment, they are not swayed by desire for change.

[15c07t] **Lok Sang Ho**
The masters of the Dao in ancient times
had mystical, versatile, and unfathomable understanding.
As it is unfathomable,
Only a proximate description is possible.
They are prepared at all times,
as if taking on a river journey in winter.
They are alert and watchful,
as if they were wary of the surroundings.
They are respectful,
as if they were the guests of someone.
They are accommodating,
as if they were ice about to melt.
They are unpretentious,
as if they were the embodiment of simplicity.
They are open-minded,
as if they were a hollow valley.
They are murky,
as if they were a muddy stream,
They are unsettled,
as if they were an open sea;
They never stopped,

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as if they were the winds of the earth.
Is there anyone who can be like
a murky stream cleaning up when given a rest?
Is there anyone who can be like
calm air gathering motion and becoming alive again?
The man who shuns full gratification of their desires,
is the man who has this ability.
He can rejuvenate.

[15c08t] **Xiaolin Yang**
People in the past who practiced the DAO understood the real essence of the world so deeply that the ordinary people could not appreciate them.
Because these people cannot be appreciated and understood,
I will try to give you a rough sketch of them.
They acted very cautiously, like walking on thin ice.
They behaved very carefully, like being watched by everybody.
They looked very dignified, like going to a banquet.
They were very warm and kind, like being able to melt ice.
They were very plain, like a block of uncarved wood.
They had a very big heart, like a deep valley.
They were very tolerant, like a flooding river that contains everything.
Who can get clear water from mud by letting the mud settle slowly?
Who can create new things gradually from stillness by taking the initiative?
These people who kept the DAO were never conceited.
Only because they were not conceited,
Were they able to create the future while preserving the past.

[15c09t] **Walter Gorn Old**, EXHIBITING VIRTUE
The ancient wise men were skilful in their mysterious acquaintance with profundities.
They were fathomless in their depths; so profound, that I cannot bring them forth to my mind.
They were cautious, like one who crosses a swollen river.
They were reserved, like one who doubts his fellows.
They were watchful, like one who travels abroad.
They were retiring, like snow beneath the sun.
They were simple, like newly felled timber.
They were lowly, like the valley.
They were obscure, like muddy water.
May not a man take muddy water and make it clear by keeping still?
May not a man take a dead thing and make it alive by continuous motion?
Those who follow this Tao have no need of replenishing, and being devoid of all properties, they grow old without need of being filled.

[15c10t] **James Legge**
The skilful masters (of the Tao) in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep (also) so as to elude men's knowledge.
As they were thus beyond men's knowledge, I will make an effort to describe of what sort they appeared to

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be.
Shrinking looked they like those who wade through a stream in winter;
irresolute like those who are afraid of all around them;
grave like a guest (in awe of his host);
evanescent like ice that is melting away;
unpretentious like wood that has not been fashioned into anything;
vacant like a valley,
and dull like muddy water.
Who can (make) the muddy water (clear)?
Let it be still, and it will gradually become clear.
Who can secure the condition of rest?
Let movement go on, and the condition of rest will gradually arise.
They who preserve this method of the Tao do not wish to be full (of themselves).
It is through their not being full of themselves that they can afford to seem worn and not appear new and complete.

[15c11t] **David Hinton**
Ancient masters of Way
all subtle mystery and dark-enigma vision:
they were deep beyond knowing,
so deep beyond knowing
we can only describe their appearance:
perfectly cautious, as if crossing winter streams,
and perfectly watchful, as if neighbors threatened;
perfectly reserved, as if guests,
perfectly expansive, as if ice melting away,
and perfectly simple, as if uncarved wood;
perfectly empty, as if open valleys,
and perfectly shadowy, as if murky water.
Who's murky enough to settle slowly into pure clarity,
and who still enough to awaken slowly into life?
If you nurture this Way, you never crave fullness.
Never crave fullness
and you'll wear away into completion.

[15c12t] **Chichung Huang**
In antiquity, he who excelled in implementing the Tao
Was minutely discerning and subtly perceptive,
Profound beyond recognition.
As he was beyond recognition,
I reluctantly depict him thus:
"Undecided, as if in winter, wading through water;
Hesitant, as if fearing the four neighbors;
Awe-inspiring, like a guest;
Melting, like ice thawing;
Simple, like the unhewn log;

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Turbid, like muddy water;
Expansive, like a valley.
In muddy water, he stilled it
And gradually made it limpid;
In comfort, he stirred it
And gradually made it vital."
Those who treasure this Tao
Do not wish to be full,
Hence, they can remain ragged and imperfect.

[15c13t] **Ellen M. Chen**
Those in the past who were good at practicing Tao,
Were subtle, mysterious, dark, penetrating (wei miao yüan t'ung),
Deep and unrecognizable.
Because they were unrecognizable,
I am forced to describe their appearance (yung).
Careful, like crossing a river in winter,
Hesitating, like fearing neighbors on four sides,
Reverent, like being guests,
Dissolving, like ice beginning to melt,
Thick, like uncarved wood,
Open, like a valley,
Chaotic (hun), like murky (cho) water.
What can stop the murkiness?
Quieting (ching) down, gradually it clarifies (ch'ing).
What can keep still for long?
Moving, gradually it stirs into life.
Those who keep this Tao,
Do not want to be filled to the full (ying).
Because they are not full,
They can renew (hsin) themselves before being worn out (pi).

[15c14t] **Lee Sun Chen Org**
In old days, excellent scholar-doers were comprehensive and detail-oriented, [for this reason] they could penetrate deeply into mysteries;
Their scholarships and attainments were so profound, vast, and subtle that ordinary people had difficulties to evaluate them;
Because of this, ordinary people had trouble to make out [the deep implication of] their performances;
They thus compulsively depicted them [in their own accustomed ways, which will be exemplified in the succeeding paragraphs].
[In different occasions proficient ancient scholar-doers - men of thought and action - were summarily described as individuals behaved in the following manner:]
He was always cautiously prepared as though he was crossing a stream in the Winter time when it was blanketed by a layer of thin ice;
He was as worrisome and unassuming of his surroundings as monkeys were [in readiness for unseen future];

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He was as restrained and receptive as [an objective reticent] visitor;
He was in such readiness to accept changes, that his disposition was like the [fluxing] water which was about to escape from the [rigid] ice;
He was as simple and undecorated (unpretentious) as a piece of unprocessed wood;
He was as widely open-minded [to new knowledge] as a valley;
His demeanor was amiable that he would spontaneously mingle [with people of the world as readily as] dirt would blend and vanish in water.
Why did the turbid water, after being left to stand still for a long time, would clear up gradually?
[Because the natural tendency of water is to hold still].
Why did the still [clear] water, after long, would progressively turn murky?
[Some untraceable activity must have taken place].
A person, who intends to continue on the course of Tao, shall refrain from being contented with whatever vast [knowledge] he has already achieved;
Thence, being aware of the fact that his knowledge will never be adequately satisfactory [for advanced comprehensive elucidation of Tao], he would [constantly] discard negative elements and eke out new and better accomplishments.

[15c15t] **Tien Cong Tran**
In ancient times the wise men of the Way were subtle, divine, comprehensive and too profound to be known.
Because they are unfathomable, we try to describe their picture as following:
Hesitant like one crossing a stream in winter.
Timid like one afraid of his neighbors on all sides.
Serious like a guest.
Thawing like ice on the point of melting.
Simple like an uncarved block.
Hollow like a cave.
Muddled like muddy water.
Who knows he is muddled and settles down, then quietly and gradually becomes clear?
Who knows to move from inertia and gradually become living?
He who keeps the Way does not want to be full.
Precisely because he is never full, he can always remain hidden, and does not become new.

[15c16t] **Thomas Z. Zhang**
In history, those who mastered Tao are extremely knowledgeable with profound expertise.
Hence they are hard to describe.
Because of this, I can only roughly portray them as follows:
Being prudent as if walking across the thin ice of the river,
Being alert as if being surrounded with the danger,
Being dignified like a guest,
Being relaxed as if thawing,
Being sincere and natural like uncarved wood,
Being open-hearted like valley,
Being approachable like the earth,
Being broad like ocean,
Being active like wind blowing.
Can the murkiness be clarified slowly?

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Can a halt start to move gradually?
Those who know Tao would never be complacent.
It is because of this they can be refreshing, creative, and innovative.

[15c17t] **Arthur Waley**
Of old those that were the best officers of Court
Had inner natures subtle, abstruse, mysterious, penetrating,
Too deep to be understood.
And because such men could not be understood
I can but tell of them as they appeared to the world:
Circumspect they seemed, like one who in winter crosses a stream,
Watchful, as one who must meet danger on every side.
Ceremonious, as one who pays a visit;
Yet yielding, as ice when it begins to melt.
Blank, as a piece of uncarved wood;
Yet receptive as a hollow in the hills.
Murky, as a troubled stream -
Which of you can assume such murkiness, to become in the end still and clear?
Which of you can make yourself inert, to become in the end full of life and stir?
Those who possess this Tao do not try to fill themselves to the brim,
And because they do not try to fill themselves to the brim
They are like a garment that endures all wear and need never be renewed (?).

[15c18t] **Richard John Lynn**
In antiquity, he who was good at being a leader was perfectly in step with mystery in all its subtlety and profundity; so recondite was he that it was impossible to understand him.
Now, because he defies understanding, all I can do is force a description of what he was like: he seemed hesitant, as one might be when fording a river in winter.
He seemed tentative, as one who fears his neighbors on all four sides.
He seemed solemn, oh, as if he were the guest.
He seemed yielding, oh, just like ice when about to break up.
He seemed solid and sturdy, oh, just like an uncarved block of wood.
He seemed empty and receptive, oh, just like a valley.
He seemed amorphous, oh, just like murky water.
Who can take his turbidity and, by stilling it, gradually become clear?
Who can take his quietude and, by stirring it long, gradually come alive?
One who keeps this Dao does not wish to be filled.
For it is only by not getting filled that one can avoid having the cover remade.

[15c19t] **Lin Yutang**
THE WISE ONES OF OLD
The wise ones of old had subtle wisdom and depth of understanding,
So profound that they could not be understood.
And because they could not be understood,
Perforce must they be so described:
Cautious, like crossing a wintry stream,

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Irresolute, like one fearing danger all around,
Grave, like one acting as guest,
Self-effacing, like ice beginning to melt,
Genuine, like a piece of undressed wood,
Open-minded, like a valley,
And mixing freely, like murky water.
Who can find repose in a muddy world?
By lying still, it becomes clear.
Who can maintain his calm for long?
By activity, it comes back to life.
He who embraces this Tao
Guards against being over-full.
Because he guards against being over-full,
He is beyond wearing out and renewal.

[15c20t] **Victor H. Mair**
Those of old who were adept in the Way were subtly profound and mysteriously perceptive,
So deep they could not be recognized.
Now,
Because they could not be recognized,
One can describe their appearance only with effort:
hesitant, as though crossing a stream in winter;
cautious, as though fearful of their neighbors all around;
solemn, as though guests in someone else's house;
shrinking, as ice when it melts;
plain, as an unhewn log;
muddled, as turbid waters;
expansive, as a broad valley.
If turbid waters are stilled,
they will gradually become clear;
If something inert is set in motion,
it will gradually come to life.
Those who preserved this Way did not wish to be full.
Now,
Simply because they did not wish to be full, they could be threadbare and incomplete.

[15c21t] **Tolbert McCarroll**
The ancient followers of the Tao were subtle, mysterious, and penetrating.
They were too deep to be fathomed.
All we can do is describe their appearance.
Hesitant, as if crossing a winter stream.
Watchful, as if aware of neighbors on all sides.
Respectful, like a visiting guest.
Yielding, like ice beginning to melt.
Simple, like an uncarved block.
Open, like a valley.

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Obscure, like muddy water.
Who else can be still and let the muddy water slowly become clear?
Who else can remain at rest and slowly come to life?
Those who hold fast to the Tao do not try to fill themselves to the brim.
Because they do not try to be full they can be worn out and yet ever new.

[15c22t] **David H. Li**
One who understood Direction in olden days knew the tiniest, appreciated the profoundest, and was deep beyond [our] comprehension.
Since such a person is beyond [our] comprehension, he/she can only be described superficially:
as deliberate as approaching a deep channel in the winter,
as alert as keeping watch over bordering states,
as diplomatic as an envoy in presenting,
as graceful as ice in slow melting,
as simple as a block of uncarved wood,
as calm as a valley's mood,
as accommodating as muddy water,
as expansive as the sea,
as unending as the wind.
Who can calm the muddy to let it distill?
Who can motivate the serene to let it instill?
One who understands Direction never fills to the brim.
Not filled to the brim,
one is at ready to remove the old and substitute it with new.

[15c23t] **Yasuhiko Genku Kimura**
The embodiment of the Tao Eternal,
The ancient masters are wondrously subtle and profoundly penetrating.
The depth of their being is unfathomable and beyond comprehension.
As their depth is unfathomable and beyond comprehension,
Only their appearance can be incompletely described:
The master is as alert as a person fording a winter stream,
As careful as a person watchful of his surroundings,
As respectful as a thoughtful guest,
As flowing as melting ice,
As plain as an unhewn log,
As empty as an open valley,
As inclusive as turbid waters.
Who could keep still until turbid waters become clear of their own accord?
Who could stay calm until still waters become alive of their own accord?
Those who embody the Tao do not desire to extend themselves to the fullest.
For, the Tao is balance,
and there is no fullest, no extreme.
Therefore, through balance, they refill their essence and renew their life force forevermore.

[15c24t] **Chou-Wing Chohan**

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Long ago, the man of Tao was learned, incisive,
And so profound that it was difficult to comprehend him.
Since it is impossible to understand him, I will try to sketch his image:
He is cautious, like a person crossing a stream during the winter.
He is hesitant, like a person who fears his neighbors.
He is modest, like a person who is another's guest.
He is unassuming, like ice that slowly melts.
He is simple, like a log that has not been carved.
He is hollow, like a valley surrounded by mountains.
He is dim, like stagnant and murky water.
And who is the person who can clear the darkness until it begins to glow?
And who is the person who can purify the murky water until it becomes clear?
And who is the person who can nudge the stagnant along until it begins to move?
The one who follows the principles does not seek fullness.
Since he is not full, when he falls, he can renew himself.

[15c25t] **Man-Ho Kwok**
In ancient times, the leaders were as subtle as sorcerers.
No one knew what they were about to do.
How can we describe them to you?
They were like soldiers about to cross a cold river, hesitant, watchful and uncertain.
They were cautious like people who know there is danger.
They were over-polite, like practised guests.
They gave way like ice, melting.
They were simple like uncarved wood.
They were empty like deserted valleys.
They were muddy like unreflecting water.
The mud will settle, and it is hard to wait for it.
But if you can, then you can act.
If you follow the Tao without pretension
you will never burn yourself out.

[15c26t] **Gu Zhengkun**
Those ancients who were well versed in the Tao
Were so subtle, mysterious and profound
As to escape understanding.
As they were beyond comprehension,
The description of them is surely perfunctory;
careful as if fording a river barefoot in winter;
vigilant and hesitant as if in fear of the attacks from neighbours;
formal as if they were guests;
polishedly flowing like melting ice;
simple and natural like the uncarved block;
vacant and deep like a valley;
turbid like muddy water;
quiet and calm like the great sea;

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drifting as if they would never stop.
Who can end the muddiness
And make the muddy settle and gradually become clear?
Who can be at rest and yet, stirring, slowly come to life?
He who is in possession of this Tao
Will not seek completeness.
Just because he will not seek completeness,
He can be both old and new.

[15c27t] **Chao-Hsiu Chen**
Since ancient times, he who is versed in the Tao has been regarded as subtle, mysterious and obscurely discerning, too profound to be understood.
And because he is elusive, one is barely able to describe him.
Prudent as if fording a stream in winter.
Wary as if in fear of those around him.
Formal as if holding a memorial ceremony.
He lets his heart yield like melting ice.
He keeps his character rough like uncarved wood.
He makes his mind empty like a spacious valley.
He is opaque like muddy water.
There is one who remains still while the mud settles and the water clears itself.
There is one who remains quiet and finds that the moment of action arises of its own accord.
There is one who follows the Tao and does not seek plenitude simply because he is not fulfilled.
In that way he can be named and reach the Tao.

[15c28t] **Liu Qixuan**
The ancient wise ones seemed unattainably profound.
Since they were such, I can describe them only this way:
Hesitant as if they were crossing a winter river;
Inhibited as if they were afraid of their neighbors;
Undisciplined like melting ice on flowing water;
Simple-minded like a piece of rough plank;
Void like a vast-spreading empty valley;
And unenlightened like a muddled pool.
If anyone keeps the muddled state still,
It will gradually clear up.
If anyone keeps it still for long,
There will gradually be new production.
One who keeps this Way will not try to become filled.
Keeping unfilled, one is always ready for new successes.

[15c29t] **Shi Fu Hwang**
Tao-practician's Manner
Lao Tze says,
The Tao-practitioners of old times had subtle wisdom and depth of understanding, and could comprehend the will of Heaven.

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They were so profound that they could not be understood:
I will make an effort to describe what sort of men they appeared to be.
Cautiously observed, they were like those in enemy territory;
dignified like a guest;
self-effacing like ice that is melting away;
unpretentious like a piece of undressed wood;
open-minded like a valley;
and mixing freely like turbulent water.
Who can make the turbulent water still and let it gradually become clear?
Who can settle down the perpetual movement and let the condition of rehabilitation gradually arise?
They are those who preserve this Tao guard against overdoing.
It is through guarding against overdoing that their previous possessions are not lost, and they will again procure newness.

[15c30t] **Ch'u Ta-Kao**
In old times the perfect man of Tao was subtle, penetrating and so profound that he can hardly be understood.
Because he cannot be understood, I shall endeavour to picture him:
He is cautious, like one who crosses a stream in winter;
He is hesitating, like one who fears his neighbours;
He is modest, like one who is a guest;
He is yielding, like ice that is going to melt;
He is simple, like wood that is not yet wrought;
He is vacant, like valleys that are hollow;
He is dim, like water that is turbid.
Who is able to purify the dark till it becomes slowly light?
Who is able to calm the turbid till it slowly clears?
Who is able to quicken the stagnant till it slowly makes progress?
He who follows these principles does not desire fullness.
Because he is not full, therefore when he becomes decayed he can renew.

[15c31t] **Paul J. Lin**
The Ancients who made themselves the best
Were subtle and penetrating
And deep beyond knowing.
Because they were beyond knowing,
we can only try to describe them:
Cautious, as if crossing the river in winter.
Circumspect, as if afraid of the neighbors on four sides.
Dignified, as if a guest.
Expansive, as melting ice.
Unspoiled, as unhewn wood.
Broad, as a valley.
Opaque, as turbid puddles.
Who can calm the turbid and clear it gradually?
Who can stir the inert and bring it gradually to life?

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One who keeps this Tao does not wish to be filled.
And because he is not filled,
he can be sheltered and beyond renewal.

[15c32t] **Michael LaFargue**
The Excellent shih of ancient times:
penetrated into the most obscure, the marvelous, the mysterious.
They had a depth beyond understanding.
They were simply beyond understanding,
the appearance of their forceful presence:
Cautious, like one crossing a stream in winter;
timid, like one who fears the surrounding neighbors;
reserved, like guests;
yielding, like ice about to melt;
unspecified, like the Uncarved Block;
all vacant space, like the Valley;
everything mixed together, like muddy water.
Who is able, as muddy water,
by Stilling to slowly become clear?
Who is able, at rest,
by long drawn-out movement to slowly come to life?
Whoever holds onto this Tao
does not yearn for solidity.
He simply lacks solidity, and so what he is capable of:
Remaining concealed, accomplishing nothing new.

[15c33t] **Cheng Lin**
The ancients who knew how to live according to Truth possessed a subtle and penetrating intelligence.
The profundity of their character was immeasurable.
As it was immeasurable, we can only give a superficial description of them as follows:
They moved about cautiously as though they were fording a large stream of water.
They were retiring and hesitant as though they were shy of the men around them.
Their demeanour was reverent as though they were meeting honoured guests.
They quickly adapted themselves to any circumstance as though they were ice melting before fire.
Their manners were simple and artless as though they were unhewn wood.
Their minds were expansive and receptive as though they were hollow valley.
Their views were impartial and tolerant as though they were turbid puddles.
What is it that can end the turbidity of puddles?
When there is no disturbance, the impurities gradually settle, and the water becomes clear.
What is it that can perpetuate the continuity of things?
When there is constant change, life gradually undergoes growth.
Those who hold fast to Truth do not desire satiation.
Because there is no satiety, life is continually renewing itself.

[15c34t] **Yi Wu**
In ancient times, the men who cultivated the Way shared its essence, subtlety, mystery, and penetration.

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They were deep and beyond knowing.
Because they were beyond knowing, we try only to describe them:
Cautious, as if crossing a river in winter;
Hesitant, as if fearing the neighbors on all sides;
Serious, as if a guest;
Expansive, as if melting ice;
Sincere, as if an uncarved block;
Vast, as if a valley;
Chaotic, as if turbid [water].
Who can stop turbidity, clarifies it gradually through tranquility.
Who can create lasting peace, produces it gradually through movement.
The men who protect this Way do not want to be too full;
only by not being too full can they remain under cover,
without new achievements.

[15c35t] **Han Hiong Tan**
In antiquity, a person who followed the way of Dao,
Was as enigmatic as he was insightful.
He was also inscrutable.
Because of his inscrutability, I am compelled to describe his demeanour:
He acts cautiously, as if he were wading through a frigid stream in winter.
He conducts his affairs prudently, as if he were fearful of the gossiping of his nosy neighbours.
His behaviour is as majestic and proper as an honoured guest.
His demeanour is as spontaneous as the melting ice.
His character is as unsophisticated as a block of raw timber.
He is as open-minded as a valley.
He is as muddle-headed as a turbid stream.
Who can allow the turbid water to precipitate and gradually become clear?
Who can agitate the stillness and slowly bring vivacity back again?
He who follows the way of Dao does not become swollen-headed.
Consequently, he will endure.

[15c36t] **Hua-Ching Ni**
The ancient ones who knew how to live with the subtle essence of the universe were gentle and flexible,
profound and indistinguishable.
They were too deep to be known, thus we can only describe their appearance.
They did not rush into anything,
as if fording an icy stream in early winter.
They were retiring and hesitant, not assertive,
as if they were shy of people.
They were reverent in demeanor to everyone,
as if meeting honored guests.
They did not insist on imposing their views on others or interfering in worldly affairs,
as if they were passing travelers.
They adapted themselves to a circumstance like melting ice.
Simple and genuine, they were like virgin timber.

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Empty and receptive, they were like a huge cave.
Comprehensive and unprejudiced,
they were equally kind to all things;
like the water of a stream flowing down a mountain, they benefitted all things.
Who else could move constantly from the gross and heavy to the light and pure?
Who else could evolve steadily from the inert and stagnant to everlasting life?
Those who hold fast to the subtle essence of the universe do not desire to extend themselves in climax.
Because there is no climax to one's extension and expansion, life is continually renewing itself.

[15c37t] **Chang Chung-yuan**
In ancient times the best man of Tao was refined and deeply enlightened.
His depth can hardly be measured.
Because his depth can hardly be measured,
I will try to draw a picture of him.
Prudent, as if he were wading in a cold stream in the winter;
Calm, as if he did not want to disturb his neighbors;
Respectful, as if he were a guest;
Fluid, as if he were ice melting;
Solid, as if he were an uncarved block;
Vacant, as if he were a valley;
Lacking clear discriminations, as if he were impure;
Who is able to gradually reach purity from impurity through quiescence?
Who is able to gradually grow lively from motion through motionlessness?
One who abides in Tao never desires to reach an extreme.
Because he never desires to reach an extreme,
He can remain in the old, yet become the new.

[15c38t] **Henry Wei**
Virtue Revealed
Hsien Teh
The good scholars of ancient times
Were keen, astute, mysterious, and intuitive.
They were so profound as to be incomprehensible.
Since they show themselves incomprehensible,
They must be depicted in some arbitrary way:
They were cautious as if fording a stream in winter,
Hesitant as if afraid of the neighbors around,
Dignified as if in the role of a guest;
They were easy-going, like ice about to melt,
Unpretentious, like wood in its virgin state,
Open-minded, like a valley,
And murky, like turbid water.
Who, being like turbid water, can remain calm,
So that quiescence will gradually lead to clarity?
Who can stay relaxed for a long while,
So that an impulse will gradually lead to Life?

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He who conserves this Tao does not go to the limit.
For the reason that he does not go to the limit,
He can wear well and does not need renewal.

[15c39t] **Ha Poong Kim**
Of old a man who practiced Tao best
Had insight into the subtlest and penetrated into the darkest.
His depth was not to be plumbed.
Truly, because his depth was not to be plumbed,
He could be portrayed only arbitrarily:
Hesitant as if crossing a river in winter;
Cautious as if fearing all four sides;
Inviolable like a guest;
Loose like ice about to thaw;
Simple like the uncarved block;
Empty like a valley;
Murky like muddy water.
Who can be muddy and yet, keeping still, slowly turn clear?
Who can be calm and yet, keeping active, slowly come to life?
He who embraces this Tao
Never wishes to be full.
Truly, because he is never full,
He decays yet renews himself.

[15c40t] **Tao Huang**
The ancient sages of Tao are subtle and mysteriously penetrating.
Their depth is beyond the power of will.
Because it is beyond the power of will,
The most we can do is describe it:
Thus, full of care, as one crossing the wintry stream,
Attentive, as one cautious of the total environment,
Reserved, as one who is a guest,
Spread open, as when confronting a marsh,
Simple, like uncarved wood,
Opaque, like mud,
Magnificent, like a valley.
From within the murky comes the stillness.
The feminine enlivens with her milk.
Keeping such a Tao, excess is undesirable.
Desiring no excess, work is completed without exhaustion.

[15c41t] **Tang Zi-chang**
The ancient scholar knew how to be perfect:
keep himself subtle, wonderful, profound and flexible.
He kept his mind so deep that it could not be fathomed!
Because it could not be fathomed, it could only be described superficially:

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Hesitatingly, like one who is crossing a stream in winter;
Timidly, like one who is new to his surrounding neighbors;
Reservedly, like a new guest;
Yieldingly, like ice which is melting;
Honest, like Pure Matter;
Obscure, like muddy water;
and Capacious, like a deep valley.
Who can calmly make the muddy (chaotic) clear (orderly)?
Who can calmly change the static (matter) into dynamic (force)?
To return to Dao is to let the capacity of mind not be over-filled.
Only the mind which is not over-filled can renew the old and perfect the new.

[15c42t] **Wing-tsit Chan**
Of old those who were the best rulers were subtly mysterious and profoundly penetrating;
Too deep to comprehend.
And because they cannot be comprehended,
I can only describe them arbitrarily:
Cautious, like crossing a frozen stream in the winter,
Being at a loss, like one fearing danger on all sides,
Reserved, like one visiting,
Supple and pliant, like ice about to melt,
Genuine, like a piece of uncarved wood,
Open and broad, like a valley,
Merged and undifferentiated, like muddy water.
Who can make muddy water gradually clear through tranquility?
Who can make the still gradually come to life through activity?
He who embraces this Tao does not want to fill himself to overflowing.
It is precisely because there is no overflowing that he is beyond wearing out and renewal.

[15c91t] **И. И. Семененко**
Искусные мужи древнего времени были тонки, чудесны, сокровенны, проницательны.
Их глубины не различить.
А раз не различить, то опишу их через силу внешне.
Они выглядят такими нерешительными, словно зимою переходят реку.
И такими неуверенными, словно боятся окружающих соседей.
Своей учтивостью напоминают гостя.
Расхлябанны, как лед перед началом таяния.
Они просты, как дерева обрубок, и просторны, как долина.
У них все смешано, словно в грязи.
Кто может, успокаиваясь, постепенно добиваться чистоты в грязи?
Кто может при посредстве вечного движения постепенно воскрешать в покое?
Кто сберегает это Дао, не стремится к полноте;
ведь потому лишь, что не полон, он в состоянии, не прибегая к новому, достигнуть совершенства в ветхом.

[15c92t] **А. А. Маслов**

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С древности искушённый муж видел мельчайше-утончённое, проникал в сокровенное и был непостижим в своей глубине.
Из-за того, что он непостижим, можно лишь описать его.
Он робок, будто переходит реку зимой.
Он осмотрителен, словно опасается своих соседей.
Он серьёзен, как гость.
Он неоформленно-распылён, будто тающий лёд.
Он груб, подобно необработанному дереву;
пустотен, подобно долине;
неясен, словно мутная вода.
Кто способен посредством покоя мутное постепенно сделать прозрачным?
Кто способен посредством долгого движения постепенно породить к жизни безмятежное?
Сберегающий Дао и не стремящийся к избытку.
Лишь потому, что он не стремится к избытку, он способен сокрыться, не воплощаясь вновь.

[15c93t] **Е. А. Торчинов**
Те древние мужи, что Дао-Путь постигли, были таинственны и утонченны, пронизанные Сокровенным.
И столь они были глубоки, что распознать их нельзя.
Поскольку нельзя распознать, с усилием попробую лишь указать на свойства их обличья:
О, они были столь же внимательны, как если бы зимой переходили реку вброд!
О, они были столь же осторожны, как если бы опасались соседей со всех четырех сторон!
О, они были столь же серьезны, как если бы чинно встречали гостей!
О, они были столь же мягки, как лед, что готов распасться!
О, они были столь же ровны, как простота необработанного чурбана!
О, они были столь же всеобъемлющи, как широкая долина!
О, они были столь же мутны, как взбаламученная вода!
Кто может мутную воду сделать чистой, когда она отстоится?
Кто может оживить покоящееся, приведя его в движение?
Блюдущий это Дао-Путь не стремится к полноте и избытку.
Поскольку он не стремится к полноте и избытку, он всегда остается бедным и не нуждающимся в обновлении и завершении.

[15c94t] **А. Е. Лукьянов**
В древности те, кто, воплощая доброту (шань), стали учеными мужами (ши), проникли в сокровенно-тайное первоначало.
[Они] сокрылись в такой глубине, что [их] невозможно постичь.
А так как невозможно постичь, насколько способен, даю их описание в образах:
Предусмотрительно-чутки [они], будто зимой переходят реку [по тонкому льду].
Осторожно-расчетливы, будто страшатся соседей со всех четырех сторон.
Благоговейно-почтенны они, подобно всеобъемлющему.
Светло-блестящи, словно подтаявший лед.
Сердечно-естественны, как духовная простота (пу).
Открыто-широки, подобно долине.
Как первозданный хаос, они подобны мутному.
Любой из них может, будучи мутным, успокоить себя и постепенно очиститься.
Любой из них может, будучи спокойным, привести себя в вечное движение и постепенно родиться.

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Однако тот, кто хранит это Дао, не страждет наполнения.
А так как не наполняется, то может сокрыться и заново не рождаться.

[15c95t] **Ян Хин-шун**
В древности те, кто были способны к учености, знали мельчайшие и тончайшие [вещи].
Но другим их глубина неведома.
Поскольку она неведома, [я] произвольно даю [им] описание:
они были робкими, как будто переходили зимой поток;
они были нерешительными, как будто боялись своих соседей;
они были важными, как гости;
они были осторожными, как будто переходили по тающему льду;
они были простыми подобно неотделанному дереву;
они были необъятными подобно долине;
они были непроницаемыми подобно мутной воде.
Это были те, которые, соблюдая спокойствие, умели грязное сделать чистым.
Это были те, которые своим умением сделать долговечное движение спокойным содействовали жизни.
Они соблюдали дао и не желали многого.
Не желая многого, они ограничивались тем, что существует, и не создавали нового.

[15c96t] **Д. П. Конисси**
Древние, выдававшиеся над толпой люди хорошо знали мельчайшее, чудесное и непостижимое.
Они глубоки - постигнуть их невозможно.
Они непостижимы, поэтому внешность их была величественная.
О, как они медленны, подобно переходящим зимой через реку!
О, как они нерешительны, подобно боящимся своих соседей!
О, как они осанисты, подобно гостящим в чужом доме!
О, как они осторожны, подобно ходящим на тающем льду!
О, как они просты, подобно необделанному дереву!
О, как они пусты, подобно пустой долине!
О, как они мрачны, подобно мутной воде!
Кто сумеет остановить их и сделать ясными?
Кто же сумеет успокоить их и продлить их тихую жизнь?
Исполняющий Тао не желает быть удовлетворенным.
Он же не удовлетворяется ничем, поэтому, довольствуясь старым и не обновляясь (душою), достигает совершенства.

[15c97t] **В. В. Малявин**
Те, кто в древности претворял Путь,
Погружались в утонченное и изначальное, сокровенно все проницали.
Столь глубоки они были, что познать их нельзя.
Оттого, что познать их нельзя,
Коли придется описать их облик, скажу:
Сосредоточенные! Словно переходят реку в зимнюю пору.
Осторожные! Словно опасаются беспокоить соседей.
Сдержанные! Словно в гостях.
Податливые! Словно тающий на солнце лед.

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Могучие! Словно один цельный ствол.
Все вмещают в себя, словно широкая долина.
Все вбирают в себя, словно мутные воды.
Если мутной воде дать отстояться, она станет чистой.
А то, что долго покоилось, сможет постепенно ожить.
Кто хранит этот Путь, не знает пресыщенья.
Не пресыщаясь, он лелеет старое и не ищет новых свершений.

[15c98t] **Б. Б. Виногродский**

Воин, осуществляющий совершенствование, в древности находился в состоянии мистического проникновения в мельчайшее и тончайшее, в глубинах, не поддающихся познанию.
Поскольку это не поддается познанию, то постараемся описать через образы.
В бдительности - будто зимой переходишь поток.
В уподоблении - будто боишься соседей с четырех сторон.
В строгости - будто гость.
В распространении - будто тающий лед.
В искренности - будто необработанный кусок дерева.
В широте восприимчивости - будто долина.
В непроницаемости - будто мутная вода.
Кто способен, будучи мутным, стать неподвижным, посредством покоя постепенно очистится.
Кто способен, будучи тихим, постепенно переходить к движению, будет плавно жить.
Сохраняя этот Путь, не стремись к наполнению.
Если только не наполняешь, тогда будешь способен ветшать, не становясь новым.

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PSEUDO-CHAPTER **Sixteen**

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[16c01t] **Robert G. Henricks**
Take emptiness to the limit;
Maintain tranquility in the center.
The ten thousand things - side-by-side they arise;
And by this I see their return.
Things [come forth] in great numbers;
Each one returns to its root.
This is called tranquility.
"Tranquility" - This means to return to your fate.
To return to your fate is to be constant;
To know the constant is to be wise.
Not to know the constant is to be reckless and wild;
If you're reckless and wild, your actions will lead to misfortune.
To know the constant is to be all-embracing;
To be all-embracing is to be impartial;
To be impartial is to be kingly;
To be kingly is to be [like] Heaven;
To be [like] Heaven is to be [one with] the Tao;
If you're [one with] the Tao, to the end of your days you'll suffer no harm.

[16c02t] **John C. H. Wu**
ATTAIN to utmost Emptiness.
Cling single-heartedly to interior peace.
While all things are stirring together,
I only contemplate the Return.
For flourishing as they do,
Each of them will return to its root.
To return to the root is to find peace.
To find peace is to fulfill one's destiny.
To fulfill one's destiny is to be constant.
To know the Constant is called Insight.
If one does not know the Constant,
One runs blindly into disasters.
If one knows the Constant,
One can understand and embrace all.
If one understands and embraces all,
One is capable of doing justice.
To be just is to be kingly;
To be kingly is to be heavenly;
To be heavenly is to be one with the Tao;
To be one with the Tao is to abide forever.
Such a one will be safe and whole

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Even after the dissolution of his body.

[16c03t] **D. C. Lau**
I do my utmost to attain emptiness;
I hold firmly to stillness.
The myriad creatures all rise together
And I watch their return.
The teeming creatures
All return to their separate roots.
Returning to one's roots is known as stillness.
This is what is meant by returning to one's destiny.
Returning to one's destiny is known as the constant.
Knowledge of the constant is known as discernment.
Woe to him who wilfully innovates
While ignorant of the constant,
But should one act from knowledge of the constant
One's action will lead to impartiality,
Impartiality to kingliness,
Kingliness to heaven,
Heaven to the way,
The way to perpetuity,
And to the end of one's days one will meet with no danger.

[16c04t] **R. L. Wing**
Attain the highest openness;
Maintain the deepest harmony.
Become a part of All Things;
In this way, I perceive the cycles.
Indeed, things are numerous;
But each cycle merges with the source.
Merging with the source is called harmonizing;
This is known as the cycle of destiny.
The cycle of destiny is called the Absolute;
Knowing the Absolute is called insight.
To not know the Absolute
Is to recklessly become a part of misfortune.
To know the Absolute is to be tolerant.
What is tolerant becomes impartial;
What is impartial becomes powerful;
What is powerful becomes natural;
What is natural becomes Tao.
What has Tao becomes everlasting And free from harm throughout life.

[16c05t] **Ren Jiyu**
Try the utmost to make the heart vacant,
Be sure to hold fast to quietude.

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All things are growing and developing,
And I see thereby their cycles.
Though all things flourish with a myriad of variations,
Each one will eventually return to its root.
This return to its root means "tranquility,"
It is called "returning to its destiny."
"To return to its destiny" is called "the eternal,"
To know "the eternal" is called "enlightenment."
Not to know "the eternal" and to act blindly (will necessarily) result in disaster.
Only knowing "the eternal" can one embrace all,
Only embracing all can one be impartial.
Being impartial means you can be all-encompassing under Heaven,
By being all-encompassing under Heaven, you can be one with Nature.
Being one with Nature is in accord with Tao,
Being in accord with Tao is everlasting,
And you can be free from danger throughout your life.

[16c06t] **Gia-fu Feng**
Empty yourself of everything.
Let the mind rest at peace.
The ten thousand things rise and fall while the Self watches their return.
They grow and flourish and then return to the source.
Returning to the source is stillness, which is the way of nature.
The way of nature is unchanging.
Knowing constancy is insight.
Not knowing constancy leads to disaster.
Knowing constancy, the mind is open.
With an open mind, you will be openhearted.
Being openhearted, you will act royally.
Being royal, you will attain the divine.
Being divine, you will be at one with the Tao.
Being at one with the Tao is eternal.
And though the body dies, the Tao will never pass away.

[16c07t] **Lok Sang Ho**
Be after the Truthfulness of Emptiness;
Stick to the absolute stillness of the mind.
You will see all the living things around you in a new light.
You will observe their real, original faces.
All things under heaven with their diversity
shall fall back to their proper places and
shall rediscover their origins.
Going back to one's origin is the same as stilling the mind.
It can also be known as the Rediscovery of Life.
The Life Rediscovered is the Eternal.
Knowing the Eternal is true understanding.

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One who does not know the Eternal
foolishly creates all kinds of ills for oneself.
One who knows the Eternal is accommodating and receptive.
Being accommodating and receptive is giving up possessiveness.
Giving up possessiveness, one becomes kingly and enlightened.
To be kingly and enlightened is heavenly;
To be heavenly is to follow the Dao.
Following the Dao one will become immortal.
Such a man will never die even though his body passes away.

[16c08t] **Xiaolin Yang**
Be humble to the utmost and be peaceful wholeheartedly.
Everything in the world is functioning, and I see the cycle of life and death.
Everything in the world will eventually go back to the root.
Going back to the root means peace, or going to destiny.
Going to destiny means following nature's way.
Understanding nature's way makes your mind clear.
If you do not understand nature's way and you violate it,
You will meet with disaster.
Understanding nature's way makes you tolerant;
Tolerance makes you fair,
Fairness makes you a good ruler,
Being a good ruler makes you conform to nature,
Conformity with nature leads you to the DAO.
The DAO lets you last long and never be defeated in your lifetime.

[16c09t] **Walter Gorn Old**, GOING HOME
Having emptied yourself of everything, remain where you are.
All things spring forth into activity with one accord, and whither do we see them return?
After blossoming for a while, everything dies down to its root.
This going back to one's origin is called peace; it is the giving of oneself over to the inevitable.
This giving of oneself over to the inevitable is called preservation.
He who knows this preservation is called enlightened.
He who knows it not continues in misery.
He who knows this preservation is great of soul.
He who is great of soul is prevailing.
Prevailing, he is a king.
Being a king, he is celestial.
Being celestial, he is of Tao.
Being of Tao, he endures for ever; for though his body perish, yet he suffers no hurt.

[16c10t] **James Legge**
The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearying vigour.
All things alike go through their processes of activity, and (then) we see them return (to their original state).
When things (in the vegetable world) have displayed their luxuriant growth, we see each of them return to its

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root.
This returning to their root is what we call the state of stillness;
and that stillness may be called a reporting that they have fulfilled their appointed end.
The report of that fulfilment is the regular, unchanging rule.
To know that unchanging rule is to be intelligent;
not to know it leads to wild movements and evil issues.
The knowledge of that unchanging rule produces a (grand) capacity and forbearance, and that capacity and forbearance lead to a community (of feeling with all things).
From this community of feeling comes a kingliness of character;
and he who is king-like goes on to be heaven-like.
In that likeness to heaven he possesses the Tao.
Possessed of the Tao, he endures long;
and to the end of his bodily life, is exempt from all danger of decay.

[16c11t] **David Hinton**
Inhabit the furthest peripheries of emptiness and abide in the tranquil center.
There the ten thousand things arise, and in them I watch the return:
all things on and ever on each returning to its root.
Returning to the root is called tranquility,
tranquility is called returning to the inevitable unfolding of things,
returning to the inevitable unfolding of things is called constancy,
and to understand constancy is called enlightenment.
Without understanding constancy, you stumble deceived.
But understanding constancy, you're all-embracing,
all-embracing and therefore impartial,
impartial and therefore imperial,
imperial and therefore heaven,
heaven and therefore Way,
Way and therefore enduring:
self gone, free of danger.

[16c12t] **Chichung Huang**
Attain emptiness to the utmost;
Adhere to stillness indefatigably.
The ten thousand things rise everywhere;
I thereby observe their revolution.
While things grow exuberantly,
Each will again revert to its root,
Which means stillness;
Stillness means reverting to life;
Reverting to life is the constant.
Knowing the constant is clear-sighted.
Not knowing the constant is blind;
Acting blindly is disastrous.
Knowing the constant leads to all-embracingness;
All-embracingness leads to impartiality;

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Impartiality leads to kingliness;
Kingliness leads to heaven;
Heaven leads to the Tao;
The Tao leads to permanence;
A lifetime without peril.

[16c13t] **Ellen M. Chen**
Reach the pole of emptiness (hsü-chi),
Abide in genuine quietude (ching).
Ten thousand beings flourish together,
I am to contemplate (kuan) their return (fu).
Now things grow profusely,
Each again returns (kuei) to its root.
To return to the root is to attain quietude (ching),
It is called to recover life (ming).
To recover life is to attain the Everlasting (ch'ang),
To know the Everlasting (ch'ang) is to be illumined (ming).
Not knowing (chih) the Everlasting (ch'ang),
One commits evils wantonly.
Knowing the Everlasting one becomes all containing (yung).
To be all containing is to be public (kung).
To be public is to be kingly (wang).
To be kingly is to be like heaven.
To be like heaven is to be like Tao.
To be like Tao is to last long.
This is to lose the body without becoming exhausted (pu tai).

[16c14t] **Lee Sun Chen Org**
[I adopt the following practice for self-improvement:]
To strive to be extremely humble and unassuming;
To retain Serenity single-mindedly;
[Through such effort, I shall be able to maintain a serene state of mind so that]
I can observe and judge [most efficiently] the simultaneous unfolding of activities of each and every creature and thing, as well as their recurrences.
Each and every innumerable individual living thing will flourish like weeds [every instant];
Each and every [living thing] will eventually return to its root;
The returning of an individual to his (its) root is called Serenity;
Serenity means to respond to the determining forces (Tao);
Responding to the determining forces (Tao) leads to perpetuation;
Individuals who know how to perpetuate are brilliant;
Individuals who do not know how to perpetuate are prone to rash activities, hence they are doomed.
A person who [truly] knows is comprehensive (tolerant);
His comprehensiveness will make him an impartial [person];
Impartiality is the essential quality of a [good and proper] king;
Kings [of good standing] came with the background of having recognized [the importance of being in harmony with] Heaven;

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A person who recognizes [the significance of being in harmony with] Heaven is on the right path of Tao;
Being on the path of Tao, a person will perpetuate [his existence];
Throughout my life I have never had, and will never have, any doubt about this (the above described progressive stages of existence).

[16c15t] **Tien Cong Tran**
Attain to utmost emptiness.
Cling single-heartedly to stillness.
While all things are stirring together, I only contemplate the return; all things flourish, but each of them will return to its root.
To return to the root is to be still; that is to return to one's destiny.
To return to one's destiny is to return to the constant Way.
To know the constant Way is called enlightenment.
If one does not know the constant Way, one is blind and runs into disasters.
If one knows the constant Way, one is all-embracing.
If one is all-embracing, one is just.
To be just is to be king.
King is Heaven.
Heaven is the Way.
The Way is eternal.
It is safe all life.

[16c16t] **Thomas Z. Zhang**
Without slightest prejudice and being extremely concentrated, one can handle the complex matters even they happen in parallel.
Various things have their roots.
When the root is found, we reach the goal.
This is the law of the nature, i.e. the nature of the universe.
It is wise to know the law of the nature.
Without the knowing it and act blindly would doom to fail.
Knowing the Tao makes people open-minded.
Open-mindedness leads to completeness.
Completeness is conformed to the nature.
Conforming to nature is Tao.
Tao means long-lasting.
Therefore, those who know Tao would be always successful.

[16c17t] **Arthur Waley**
Push far enough towards the Void,
Hold fast enough to Quietness,
And of the ten thousand things none but can be worked on by you.
I have beheld them, whither they go back.
See, all things howsoever they flourish
Return to the root from which they grew.
This return to the root is called Quietness;
Quietness is called submission to Fate;

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What has submitted to Fate has become part of the always-so.
To know the always-so is to be Illumined;
Not to know it, means to go blindly to disaster.
He who knows the always-so has room in him for everything;
He who has room in him for everything is without prejudice.
To be without prejudice is to be kingly;
To be kingly is to be of heaven;
To be of heaven is to be in Tao.
Tao is forever and he that possesses it,
Though his body ceases, is not destroyed.

[16c18t] **Richard John Lynn**
Their attainment of emptiness absolute and their maintenance of quietude guileless,
The myriad things interact.
I, as such, observe their return.
All things flourish, but each reverts to its roots.
To return to the root is called "quietude," which means to revert to one's destiny, and reversion to one's destiny is called "constancy."
To understand constancy is called "perspicacity."
Not to understand constancy results in errant behavior and, with it, misfortune.
To understand constancy is to embrace all things.
To embrace things is to be impartial.
Such impartiality means true kingship.
With true kingship, he is one with Heaven.
To be one with Heaven means to be one with the Dao.
To be one with the Dao is to be everlasting.
As long as he lives, no danger shall befall him.

[16c19t] **Lin Yutang**
KNOWING THE ETERNAL LAW
Attain the utmost in Passivity,
Hold firm to the basis of Quietude.
The myriad things take shape and rise to activity,
But I watch them fall back to their repose.
Like vegetation that luxuriantly grows
But returns to the root (soil) from which it springs.
To return to the root is Repose;
It is called going back to one's Destiny.
Going back to one's Destiny is to find the Eternal Law.
To know the Eternal Law is Enlightenment.
And not to know the Eternal Law
Is to court disaster.
He who knows the Eternal Law is tolerant;
Being tolerant, he is impartial;
Being impartial, he is kingly;
Being kingly, he is in accord with Nature;

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Being in accord with Nature, he is in accord with Tao;
Being in accord with Tao, he is eternal,
And his whole life is preserved from harm.

[16c20t] **Victor H. Mair**
Attain utmost emptiness,
Maintain utter stillness.
The myriad creatures arise side by side, thus I observe their renewal.
Heaven's creatures abound,
but each returns to its roots, which is called "stillness."
This is termed "renewal of fate."
Renewal of fate is perpetual -
To know the perpetual is to be enlightened;
Not to know the perpetual is to be reckless - recklessness breeds evil.
To know the perpetual is to be tolerant -
tolerance leads to ducal impartiality,
ducal impartiality to kingliness,
kingliness to heaven,
heaven to the Way,
the Way to permanence.
To the end of his days,
he will not be imperiled.

[16c21t] **Tolbert McCarroll**
Empty everything out;
hold fast to your stillness.
Even though all things are stirring together,
watch for the movement of return.
The ten thousand things flourish and then each returns to the root from which it came.
Returning to the root is stillness.
Through stillness each fulfills its destiny.
That which has fulfilled its destiny becomes part of the Always-so.
To be aware of the Always-so is to awaken.
Those who innovate while in ignorance of the Always-so move toward disaster.
Those who act with awareness of the Always-so embrace all, are not possessed by particular desire and move toward the Tao.
Those who are at one with the Tao abide forever.
Even after their bodies waste away,
they are safe and whole.

[16c22t] **David H. Li**
Aim at the supreme hollow, reach for the utmost serenity.
Matters bloom in myriad diversity.
I watch for periodicity.
Matters blossom and return to their roots.
Returning to roots leads to serenity.

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Serenity leads to regeneration.
Regeneration leads to normalcy.
Knowing normalcy leads to comprehension.
Not knowing normalcy, indiscretion leads to misfortune.
Knowing normalcy is all-accommodating;
All-accommodating is non-discriminating.
Non-discriminating is all-encompassing.
All-encompassing is the cosmos.
Cosmos is Direction.
Direction is long lasting.
[One who follows Direction] is unlikely to encounter danger throughout life.

[16c23t] **Yasuhiko Genku Kimura**
Attain utmost emptiness,
Maintain utter stillness.
Then, as ten thousand things arise together,
One will witness their returning to the source.
Though things abound in the universe,
They all return to the source.
Returning to the source is called stillness,
And stillness is called returning to destiny.
To return to destiny is to return to eternity,
And to know eternity is called enlightenment.
To act unawarely in the nescience of eternity
Is to bring disaster to your life.
To know eternity is to be all-inclusive,
To be all-inclusive is to be impartial,
To be impartial is to attain self-mastery,
To attain self-mastery is to be Heavenly,
And to be Heavenly is to be one with the Tao Eternal.
To be one with the Tao Eternal is to enjoy everlasting life,
Forever secure even after the enfolding of the physical self.

[16c24t] **Chou-Wing Chohan**
Devote yourself to the goal of achieving absolute serenity,
Aspire to a state of perfect peace.
All things come into existence,
And we see them return.
Look at the things that bloomed and flowered,
Each of them returns to its source.
The return to the source is called serenity,
Which means following destiny,
Following destiny is eternal, it is eternity.
He who knows eternity is enlightened.
He who does not know eternity runs blindly
To his pain and suffering.

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Knowledge of eternity, is all-embracing.
Since he embraces everything, he will achieve greatness.
Since he grasps greatness, he can attain perfection.
When he reaches perfection, he will attain supremacy.
When he is supreme, he will come to the Tao.
The person who achieves the Tao exists forever.
Even if his body decays, he will never perish.

[16c25t] **Man-Ho Kwok**
The sage rules from the purest motives
Relying wholly on quiet and inner peace.
He watches the seasons rise and fall
And if he knows how things grow, he knows
They are fed by their roots
And they return to their roots;
To grow and flower and flow.
Every thing must have its roots,
and the tendrils work quietly underground.
This quiet feeding is the Way of Nature.
If you understand ch'ang - this principle of nurturing,
you can understand everything.
Not understanding it will lead you to disaster.
If a sage knows this, he can rule
And he will do so with patience and justice.
Any man can become wise in this
And he can walk the Way of Heaven
And if you walk that way
You will be royal in the mastery
Life can end in pain -
But if you live like this,
under the Tao
You will fill your days with breath.

[16c26t] **Gu Zhengkun**
I try my best to be in an extreme emptiness of mind;
I try to keep myself in a state of stillness.
From the vigorous growth of all things I perceive the way they move in endless cycles.
All things, full of vitality,
Finally return to their own roots.
Returning to roots means stillness,
Also means a return to destiny.
A return to destiny is known as the law of eternity.
To understand the law is known as enlightening.
He who is ignorant of the law, if acting rashly,
Will be in great trouble.
But he who knows the law is tolerant,

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And the tolerance leads to impartiality;
Impartiality to thoroughness;
Thoroughness to nature;
Nature to the Tao;
The Tao to eternity.
Thus he will not be endangered all his life.

[16c27t] **Chao-Hsiu Chen**
Do one's best to achieve emptiness.
Hold firmly to stillness.
All things on earth follow the same cycle.
I observe their return.
All the teeming creatures return to their roots.
Returning to the root is called stillness.
Stillness means to return to life.
A return to life means constancy.
Understanding constancy means enlightenment.
Not knowing constancy leads to evil deeds.
Knowing constancy is knowing tolerance.
Tolerance is impartiality.
Impartiality is the skilful exercise of kingship.
Kingship is Heaven.
Heaven is Tao.
Tao is eternity.
Until the end of one's own life, one will meet no danger.

[16c28t] **Liu Qixuan**
When one is extremely stilled and free of vain desires,
All things will work together
So that one can watch the changes,
For all things return to their roots:
Their original states without poles.
Returning is completing the cycle of life's work.
The cycling of life is absolute,
Awareness of that absoluteness is wisdom.
Without that wisdom, one may do things willfully
And may hence meet with an early death.
With the wisdom, one can be tolerant.
Being tolerant, one can be just to everything.
Being just, one can be a wise leader,
Being a wise leader, one can fulfill the greatest cause.
Being able to fulfill, one is serving the Way.
By serving the Way, the cause can last,
And will not vanish even after one's death.

[16c29t] **Shi Fu Hwang**

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Seek The Extremity of The Void
Lao Tze says,
Whoever seeks the extremity of the void will preserve genuine stillness.
When all existence alike goes through the process of transformation, it returns to its original state.
All existence is prosperous as prosperous flowers and leaves which finally decay and return to their roots.
This returning to their roots is what we call the action of being still;
and the action of being still is a response to the rule of relapsing to one's origin.
The rule of relapsing to one's origin is the absolute, the unchanging rule.
To know that unchanging rule is to be enlightened;
to know not the absolute rule leads to haphazard action and evil issues.
The knowledge of the absolute and the unchanging rule produces the capacity of inclusiveness, and the capacity of inclusiveness produces the character of justice.
The character of justice goes on to become the king-like character.
And the king-like character goes on to become the heaven-like character.
In that likeness to heaven, such character possesses the Tao.
He who possesses the Tao endures for a long time, and the end of his corporeal life is exempt from all danger of decay.

[16c30t] **Ch'u Ta-Kao**
Attain to the goal of absolute vacuity;
Keep to the state of perfect peace.
All things come into existence,
And thence we see them return.
Look at the things that have been flourishing;
Each goes back to its origin.
Going back to the origin is called peace;
It means reversion to destiny.
Reversion to destiny is called eternity.
He who knows eternity is called enlightened.
He who does not know eternity is running blindly into miseries.
Knowing eternity he is all-embracing.
Being all-embracing he can attain magnanimity.
Being magnanimous he can attain omnipresence.
Being omnipresent he can attain supremacy.
Being supreme he can attain Tao.
He who attains Tao is everlasting.
Though his body may decay he never perishes.

[16c31t] **Paul J. Lin**
Attain the ultimate emptiness;
Maintain the absolute tranquility.
All things rise together.
And I observe their return ...
The multitude of all things return each to their origin.
To return to the origin means repose;
It means return to their destiny.

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To return to their destiny means eternity;
To know eternity means enlightenment.
Not knowing eternity is to do evil things blindly.
To know eternity means having capacity.
Capacity leads to justice.
Justice leads to kingship.
Kingship leads to Heaven.
Heaven leads to Tao.
Tao is everlasting.
Thus the entire life will be without danger.

[16c32t] **Michael LaFargue**
Push Emptiness to the limit,
watch over Stillness very firmly.
The thousands of things all around are active -
I give my attention to Turning Back.
Things growing wild as weeds all turn back to the Root.
To turn back to The Root is called Stillness.
This is 'reporting in',
'reporting in' is becoming Steady.
Experiencing Steadiness is Clarity.
Not to experience Steadiness,
is to be heedless in one's actions - bad luck.
Experiencing Steadiness,
then one is all-embracing;
all-embracing, then an impartial Prince;
Prince, then King;
King, then Heaven;
Heaven, then Tao;
Tao, then one lasts very long.
As to destroying the self,
there will be nothing to fear.

[16c33t] **Cheng Lin**
When one has attained the utmost humility and abided in the state of extreme quiescence, he can observe the cycle of changes in the simultaneous growth of all animate creation.
Things appear multitudinous and varied, but eventually they all return to the common root.
When they revert to the common root, there is quiescence.
The state of quiescence is called the fulfilment of destiny.
The fulfilment of destiny is called normalcy.
The knowledge of normalcy is called enlightenment.
The ignorance of normalcy causes haphazard action, and brings about calamities.
Knowing normalcy, a man becomes perspicacious.
Being perspicacious, he becomes altruistic, supreme, celestial, true, and everlasting.
Throughout his life nothing can do him harm.

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[16c34t] **Yi Wu**

Practice emptiness to its ultimate.
Maintain tranquility sincerely.
All things rise together;
I only contemplate their return.
All things flourish;
Each returns to its root.
To return to the root is tranquility;
It means to return to life.
To return to life is constancy;
To know constancy is enlightenment.
One who does not know constancy acts blindly and is in danger.
Knowing constancy, one's mind embraces all.
Embracing all, one treats all things equally.
Treating all things equally, one is kingly.
Being kingly, one is in accord with Heaven.
In accord with Heaven, one attains the Way.
Attaining the Way, one lives long.
One's entire life is without danger.

[16c35t] **Han Hiong Tan**

I strenuously try to banish all errant thoughts from my mind, and assiduously attempt to maintain quietude.
Henceforth, while everything continues to develop and evolve, I silently watch its natural transformation.
Although there are multifarious things in the world,
Each and every one will go back to where it came from.
Returning back to where it came from is called 'jing'.
It is also called 'back to destiny'.
'Back to destiny' is the eternal law.
You have insightful wisdom if you understand this eternal law.
Unable to grasp this will bring about calamity.
Knowing this, you will have great understanding.
Having great understanding will make you impartial.
Being impartial, you generally facilitate others to fulfil their potential. (accomplishment)
Accomplishment is in accordance with the law of nature.
The law of nature is called Dao.
Dao is everlasting.
Following the way of Dao, your whole life will be free from danger.

[16c36t] **Hua-Ching Ni**

Attain the utmost unoccupiedness.
Maintain the utmost stillness,
and do not interfere with all the things that rush together in activity and grow luxuriantly.
Then you can see how living things flourish and renew themselves.
Yet, they all must return to the root again, each to its simple source.
Knowing to return to the root is to be refreshed.

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This is called subtle revitalization.
To restore one's vitality is to constantly renew oneself.
To know constant renewal is to have achieved clarity.
If one does not know constant self renewal and thus acts foolishly,
disaster will soon occur.
Knowing constancy in renewing oneself,
one can extend the duration of one's life.
If one can deeply understand the extension of life's duration,
one is able to contain all things within oneself.
To be all-inclusive is to be impartial.
To be impartial is to realize the positive, creative virtues of Heaven.
To be Heavenly is to be one with the subtle essence of the universe.
To be one with the subtle essence of the universe is to enjoy everlasting life.
Such a one will be preserved, even after the dissolution of his physical body.

[16c37t] **Chang Chung-yuan**
Contemplate the ultimate void.
Remain truly in quiescence.
All things are together in action,
But I look into their non-action.
Things are unceasingly moving and restless,
Yet each one is proceeding back to the origin.
Proceeding back to the origin is quiescence.
To be in quiescence is to return to the destiny of being.
The destiny of being is reality.
To understand reality is to be enlightened.
Not to understand it, and to act wrongly, leads to disaster.
Reality is all-embracing.
To be all-embracing is to be selfless.
To be selfless is to be all-pervading.
To be all-pervading is to be transcendent.
To be transcendent is to attain Tao.
To attain Tao is to be everlasting.
Even when the body dies, it is not the end.

[16c38t] **Henry Wei**
Return to the Root
Kuei Ken
Empty the mind to the utmost extent.
Maintain quiescence with the whole being.
The ten thousand things are growing with one impulse,
Yet I can discern their cyclic return.
Luxuriant indeed are the growing things;
Yet each again will return to the root.
Returning to the root means quiescence;
Quiescence means renewal of life;

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Renewal of life means in tune with the Immutable.
Knowing the Immutable brings enlightenment.
Not knowing the Immutable causes disaster.
Knowing the Immutable, one will be broad-minded;
Being broad-minded, one will be impartial;
Being impartial, one will be kingly;
Being kingly, one will attain the Divine;
Attaining the Divine, one will merge with Tao,
And become immortal and imperishable,
Even after the disappearance of the body.

[16c39t] **Ha Poong Kim**
Attain the utmost emptiness,
Hold fast to stillness.
The ten thousand things rise together;
I see them return.
All things flourish;
Each reverts to its root.
Reverting to the root is called stillness.
It means submission to fate.
Submission to fate is called [submission to] the constant.
To know the constant is called enlightenment.
If you do not know the constant,
You act blindly, ruining yourself.
Knowing the constant, you will be all-embracing.
All-embracing, hence impartial;
Impartial, hence king;
King, hence Heaven;
Heaven, hence Tao;
Tao, hence long-lasting.
Thus, you will be free of danger until the end of your life.

[16c40t] **Tao Huang**
Reaching the ultimate emptiness,
Concentrating on the central stillness,
All things work together.
From this I observe their returning.
All things under heaven flourish in their vitality,
Yet each returns to its own root.
This is stillness.
Stillness means returning to its destiny.
Returning to its destiny is steadfastness.
To know steadfastness means enlightenment.
Not to know steadfastness is to act forcefully.
Acting forcefully brings disaster.
Knowing the steadfast implies acceptance.

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Acceptance is impartial.
Impartial is regal.
Regal is heaven.
Heaven is Tao.
Tao is beyond danger even when the body perishes.

[16c41t] **Tang Zi-chang**
To have the greatest capacity of mind, keep it quiet and patient,
All things are resolved in order,
In order to understand the merit of Return.
While individual things are growing simultaneously yet all of them will return eventually to the original root (Pure Matter).
To return toward the original root is to see the static phenomenon.
To see the static phenomenon is to know the original order.
To know the original order is to know the eternal law.
If one does not know the eternal law and acts only by means of trial and error he will end in disaster.
By knowing the eternal law one can have capacity;
by having capacity one can be impartial;
by being impartial one can be perfect;
being perfect one can be superior;
by being superior one can be eternal;
and by being eternal one can approach Dao.
There will be no discontinuation of life, even though a human body will die.

[16c42t] **Wing-tsit Chan**
Attain complete vacuity.
Maintain steadfast quietude.
All things come into being,
And I see thereby their return.
All things flourish,
But each one returns to its root.
This return to its root means tranquility.
It is called returning to its destiny.
To return to destiny is called the eternal (Tao).
To know the eternal is called enlightenment.
Not to know the eternal is to act blindly to result in disaster.
He who knows the eternal is all-embracing.
Being all-embracing, he is impartial.
Being impartial, he is kingly (universal).
Being kingly, he is one with Nature.
Being one with Nature, he is in accord with Tao.
Being in accord with Tao, he is everlasting
And is free from danger throughout his lifetime.

[16c91t] **И. И. Семененко**
В пределе достижения пустоты неколебимо сберегается покой.

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В возрастании десяти тысяч вещей я зрю их возвращение.
Вещей несметно много, и каждая возвращается к своему корню.
Возвращение к корню называется покоем.
Это означает возвращение к судьбе.
Возвращение к судьбе делает незыблемым,
знание незыблемого называется просветом.
В незнании незыблемого - зло бессмысленного становления.
Знание незыблемого емко, в емком общее, общее есть царь, царь - это Небо, Небо означает Дао, а если - Дао, значит, вечен и в безопасности всю жизнь.

[16c92t] **А. А. Маслов**
Достигая предельной пустоты, я сохраняю полный покой.
Мириады вещей возникают вместе, я же взираю на их возвращение.
Из множества вещей каждая восходит к своему корню.
Возвращение к корню назову умиротворением.
Это то, что зовётся возвращением к судьбе.
Возвращение к судьбе назову постоянством.
Познавшего постоянство назову просветлённым.
Не познавший постоянства творит зло и коварен.
Тот, кто познал постоянство, - всеобъемлющ.
Всеобъемлющий беспристрастен, беспристрастный становится государем, государь единится с Небом, Небо единится с Дао.
Дао единится с вечностью.
Достигший этого до конца дней своих не встретит опасностей.

[16c93t] **Е. А. Торчинов**
Достигнув предела пустоты, блюдя покой и умиротворение, взирая на взаимопорождение сущего, я буду созерцать лишь постоянное его возвращение.
Все сущее в движении, то возникая, то снова уходя.
Но каждое из множества существ стремится неизменно к корню своему, а возвращение к корню я назову покоем.
Покой я назову возвратом к жизненности изначальной судьбы.
Возврат к жизненности назову я постоянством.
Знание постоянства назову я просветленной мудростью.
Тот, кто не знает постоянства, живет во мраке заблуждений и творит порочные дела.
Но постоянство знающий обширно всеохватен.
И эту всеохватность назову я всеобщностью.
Тот, кто обрел сию всеобщность, достоин быть царем.
А царственный по праву обретает Небо, а Небо обретает Дао-Путь.
А Дао-Путь - он вековечен.
Тот, кто стал к сей вековечности причастен, до самой смерти не узнает никаких несчастий.

[16c94t] **А. Е. Лукьянов**
Достиг предела пустоты, сохраняю покой и (душевную) чистоту.
Вещи попарно творятся, а я созерцаю их возвращение.
Вещей многое множество, но каждая возвращается к их общему корню.

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Возвращение к корню называю покоем,
покой называю судьбой возвращения;
судьбу возвращения называю постоянством.
Знание постоянства называю просветленностью.
Незнание постоянства называю безрассудством, творящим зло.
Знающий постоянство всеобъемлющ.
Всеобъемлющий и есть гун-правитель.
Гун-правитель и есть Ван-царь.
Ван-царь и есть Небо.
Небо и есть Дао.
Дао и есть вечность.
Бестелесное не истощается.

[16c95t] **Ян Хин-шун**
Нужно сделать [свое сердце] предельно беспристрастным, твердо сохранять покой, и тогда все вещи будут изменяться сами собой, а нам останется лишь созерцать их возвращение.
[В мире] - большое разнообразие вещей, но [все они] возвращаются к своему началу.
Возвращение к началу называется покоем, а покой называется возвращением к сущности.
Возвращение к сущности называется постоянством.
Знание постоянства называется [достижением] ясности, а незнание постоянства приводит к беспорядку и [в результате] к злу.
Знающий постоянство становится совершенным;
тот, кто достиг совершенства, становится справедливым;
тот, кто обрел справедливость, становится государем.
Тот, кто становится государем, следует небу.
Тот, кто следует небу, следует дао.
Тот, кто следует дао, вечен и до конца жизни [такой государь] не будет подвергаться опасности.

[16c96t] **Д. П. Конисси**
Когда пустота будет доведена до последнего предела, то будет глубочайший покой.
Всякая вещь растет, в чем я вижу возвращение (или круговорот).
Правда, вещи чрезвычайно разнообразны, но все они возвращаются к своему началу.
Возвращение вещей к своему началу и есть покой.
Покой и есть возвращение к жизни.
Возвращение к жизни и есть постоянство.
Знающий постоянство (или вечность) - мудрец.
Незнающий постоянства будет действовать по своему произволу, поэтому он призывает к себе беду.
Знающий постоянство имеет всеобъемлющую душу.
Имеющий всеобъемлющую душу будет правосуден.
Правосудный будет царем.
Кто царь, тот соединяется с Небом.
Кто соединен с Небом, тот будет подобен Тао, которое существует от вечности.
Тело его погибнет (умрет, когда настанет время), но (дух его) никогда не уничтожится.

[16c97t] **В. В. Малявин**
Дойди в пустоте до предела.

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Блюди покой со всем тщанием.
Все вещи в мире возникают совместно,
Я так прозреваю их возврат.
Вещи являются без порядка, без счета,
И каждая возвращается к своему корню.
Возвращение к корню - это покой,
Покой - это возвращение к судьбе.
Возвращение к судьбе - это постоянство,
Знание постоянства - это просветленность,
А не знать постоянства - значит слепотой навлечь беду.
Кто знает постоянство, тот все вместит в себя;
Кто все вместит в себя, тот беспристрастен.
Кто беспристрастен, тот царствен,
Кто царствен, тот подобен Небу.
Кто подобен Небу, тот претворяет Путь.
Кто претворяет Путь,
Тот пребудет долго
И до конца дней избегнет вреда.

[16c98t] **Б. Б. Виногродский**
Стремись к пределу пустоты.
Старайся удерживать состояние покоя.
Мириады сущностей действуют одномоментно.
Моя сущность - для того, чтобы созерцать возвращение.
Ведь сущностей беспорядочно много, а каждая возвращается, приходя к своему корню.
Приход к корню выражается покоем.
Покой выражается возвращением судьбы.
Возвращение судьбы выражается постоянством.
Знание постоянства выражается просветлением.
Не зная постоянства, суетишься, создавая неудачи.
Осознание постоянства делает восприимчивым.
Восприимчивость ведет к способности быть справедливым.
Если справедлив, то можешь быть правителем.
Будучи правителем, сообщаешься с Небом.
Сообщаясь с Небом, приходишь к Пути.
Двигаясь по Пути, способен бесконечно длить.
Тело исчезнет, а не погибнешь.

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PSEUDO-CHAPTER **Seventeen**

[17c01t] **Robert G. Henricks**
With the highest [kind of rulers], those below simply know they exist.
With those one step down - they love and praise them.
With those one further step down - they fear them.
And with those at the bottom - they ridicule and insult them.
When trust is insufficient, there will be no trust [in return].
Hesitant, undecided! Like this is his respect for speaking.
He completes his tasks and finishes his affairs,
Yet the common people say, "These things all happened by nature."

[17c02t] **John C. H. Wu**
THE highest type of ruler is one of whose existence the people are barely aware.
Next comes one whom they love and praise.
Next comes one whom they fear.
Next comes one whom they despise and defy.
When you are lacking in faith,
Others will be unfaithful to you.
The Sage is self-effacing and scanty of words.
When his task is accomplished and things have been completed,
All the people say, "We ourselves have achieved it!"

[17c03t] **D. C. Lau**
The best of all rulers is but a shadowy presence to his subjects.
Next comes the ruler they love and praise;
Next comes one they fear;
Next comes one with whom they take liberties.
When there is not enough faith, there is lack of good faith.
Hesitant, he does not utter words lightly.
When his task is accomplished and his work done
The people all say, 'It happened to us naturally.'

[17c04t] **R. L. Wing**
Superior leaders are those whose existence is merely known;
The next best are loved and honored; The next are respected;
And the next are ridiculed.
Those who lack belief
Will not in turn be believed.
But when the command comes from afar
And the work is done, the goal achieved,
The people say, "We did it naturally."

[17c05t] **Ren Jiyu**

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The best rulers are those about whom people know nothing but their existence.
The next best are those whom people love and praise,
The next are those whom people fear,
The next are those whom people despise.
Only when one is not faithworthy, will faithless events take place!
So idle, (the best rulers) seldom issue any orders.
When some affairs are accomplished,
All common people will say "We are in ourselves."

[17c06t] **Gia-fu Feng**
The very highest is barely known by men.
Then comes that which they know and love,
Then that which is feared,
Then that which is despised.
He who does not trust enough will not be trusted.
When actions are performed
Without unnecessary speech,
People say, "We did it!"

[17c07t] **Lok Sang Ho**
The Supreme stays with the one who is least clever.
Others, who merely pays tribute to the Supreme verbally,
stay further away from the Supreme.
Still others, who fear the Supreme,
are more distant from the Supreme.
Still others, who live in defilement of the Supreme,
are the worst.
There are people who believe inadequately.
There are people who do not believe at all.
Take things easy and spare your words.
When what needs done gets done
People will say "How natural and easy it is!"

[17c08t] **Xiaolin Yang**
The best ruler, the people do not feel his presence.
The second best, the people love and praise him.
The third best, the people fear him.
The worst, the people insult him.
If a ruler does not fully trust his people,
The people will not trust him.
A good ruler lets his people be free and rarely gives orders.
So, when things are accomplished, the people say,
"This is what we are suppose to do."

[17c09t] **Walter Gorn Old**, BEING NATURAL
In the first age of mankind the people recognised their superiors.

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In the second age they served and flattered them.
In the third age they feared them.
In the fourth age they despised them.
Where faith is lacking it does not inspire confidence.
How careful they were in their expressions!
When they had done a good thing they would say, "How very natural we are!"

[17c10t] **James Legge**
In the highest antiquity, (the people) did not know that there were (their rulers).
In the next age they loved them and praised them.
In the next they feared them; in the next they despised them.
Thus it was that when faith (in the Tao) was deficient (in the rulers) a want of faith in them ensued (in the people).
How irresolute did those (earliest rulers) appear, showing (by their reticence) the importance which they set upon their words!
Their work was done and their undertakings were successful, while the people all said, 'We are as we are, of ourselves!'

[17c11t] **David Hinton**
The loftiest ruler is barely known among those below.
Next comes a ruler people love and praise.
After that, one they fear, and then one they despise.
If you don't stand sincere by your words
how sincere can the people be?
Take great care over words, treasure them,
and when the hundred-fold people see
your work succeed in all they do
they'll say it's just occurrence appearing of itself.

[17c12t] **Chichung Huang**
The supreme sovereign - the people barely knew he was there;
The next - they loved and praised him;
The next - they feared him;
The lowest - they despised him.
Only when his trust became deficient
Was there distrust.
Hesitant, he grudged his words;
Merits scored, affairs accomplished,
The hundred family names said: "That's the way things are with us."

[17c13t] **Ellen M. Chen**
The best government, the people know it is just there.
The next best, they love and praise it.
The next, they fear it.
The next, they revile against it.
When you don't trust (hsin) [the people] enough,

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Then they are untrustworthy (pu hsin).
Quiet, why value words (yen)?
Work is accomplished, things are done.
People all say that I am natural (tzu-jan).

[17c14t] **Lee Sun Chen Org**
The best leaders were those whose dependents were not even aware of their existences [since they were free from the feeling of insecurity, they did not bother to seek recognition of their authority];
Next were leaders who were loved by their people, [for they enjoyed to be recognized, as evidenced by their people's appreciation and love];
Come next to it were leaders who loved to receive flatterings from their underlings, [because their attentiveness assured them of their power];
Further down next [close to the bottom] were leaders who would intimidate their subordinates, [for they took pleasure out of displaying their control over others];
The poorest leaders were those who were even insulted by their subjects, [because they were recognizable only as leaders through status quo, and people fan out their frustrations through their slurs].
When there are not adequate evidences for credibility, distrust will grow;
[A ruler] should be pensive and refrain from announcing promises [which are not backed by comprehensive consideration and serious commitment];
Thus when the deeds are accomplished successfully, people will construe that my performances were impelled by natural forces [which carries the most trustworthy fairness].

[17c15t] **Tien Cong Tran**
The best ruler is one of whose existence the people are barely aware.
Next comes one whom they love and praise.
Next comes one whom they fear.
Next comes one whom they despise and defy.
When sincerity is not enough, there is lack of faith.
With the ruler who is cautious and scanty of words, when his work is done and things are accomplished, all the people say, "We ourselves have naturally achieved it!"

[17c16t] **Thomas Z. Zhang**
The best government is one in which its citizens are unaware of its existence.
The next best rewards the citizens so that they are loyal.
A worse one, make the citizens fear.
The worst causes them to rebel.
Because such rulers lose credibility therefore people no longer trust them.
Take it easy and never abuse the power.
This will make rulers more successful and satisfied.
In turn, the citizen would praise such rulers who make them at ease.

[17c17t] **Arthur Waley**
Of the highest the people merely know that such a one exists;
The next they draw near to and praise.
The next they shrink from, intimidated; but revile.
Truly, 'It is by not believing people that you turn them into liars'.

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But from the Sage it is so hard at any price to get a single word,
That when his task is accomplished, his work done,
Throughout the country every one says 'It happened of its own accord'.

[17c18t] **Richard John Lynn**
The "very highest" by those below is just known to exist.
The next is he who is a parent to them, in whom they rejoice.
The next is he whom they fear.
The next is he whom they treat with contempt.
If one fails to have trust, a corresponding lack of trust in him occurs.
He takes his time, oh, as he weighs his words carefully.
And, when success is had and the task accomplished, the common folk all say, "We just live naturally."

[17c19t] **Lin Yutang**
RULERS
Of the best rulers
The people (only) know that they exist;
The next best they love and praise;
The next they fear;
And the next they revile.
When they do not command the people's faith,
Some will lose faith in them,
And then they resort to oaths!
But (of the best) when their task is accomplished, their work done,
The people all remark, "We have done it ourselves."

[17c20t] **Victor H. Mair**
Preeminent is one whose subjects barely know he exists;
The next is one to whom they feel close and praise;
The next is one whom they fear;
The lowest is one whom they despise.
When the ruler's trust is wanting,
there will be no trust in him.
Cautious, he values his words.
When his work is completed and his affairs finished,
the common people say, "We are like this by ourselves."

[17c21t] **Tolbert McCarroll**
The best leader is one whose existence is barely known by the people.
Next comes one whom they love and praise.
Next comes one they fear.
Next comes one they defy.
If you do not trust enough, you will not be trusted.
True Persons do not offer words lightly.
When their task is accomplished and their work is completed,
the people say, "It happened to us naturally."

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[17c22t] **David H. Li**
At the highest level, one is unseen.
At the next level, one is liked and praised.
At the next level, one is feared.
At the next level, one is ridiculed.
One lacking in trustworthiness loses the [populace's] trust.
Carefree, one values one's words.
With work accomplished and business done, the gentry say: "We do this naturally."

[17c23t] **Yasuhiko Genku Kimura**
The supreme leader is one whose existence is barely known.
Next best is one who is loved and praised.
Next is one who is feared.
The last is one who is contemned.
No trust will ever be accorded to a leader who lacks integrity.
Therefore, with deep commitment,
Honor your words and trust the words of others.
Then, when the work is done and success achieved,
The people will say, "We did it ourselves."

[17c24t] **Chou-Wing Chohan**
The greatest rulers are the ones whose existence the people do not notice at all,
The rulers who are inferior to them are the ones whom the people honor and praise,
And inferior to those are the ones of whom they are afraid,
And inferior to those are the ones whom they despise.
When there is a lack of faith in the ruler,
No one believes in his rule.
Now, learn how much importance must be attributed to words.

[17c25t] **Man-Ho Kwok**
The highest form of government
Is what people hardly even realize is there.
Next is that of the sage
Who is seen, and loved, and respected.
Next down is the dictatorship
That thrives on oppression and terror -
And the last is that of those who lie
And end up despised and rejected.
The sage says little -
and does not tie the people down;
And the people stay happy
Believing that what happens
happens, naturally.

[17c26t] **Gu Zhengkun**

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The best ruler is unknown to his subjects;
Next comes the ruler loved and praised;
Next comes the ruler being feared;
Next comes the ruler disdained.
The lack of faith on the part of the ruler
Leads to the lack of confidence in him on the part of the people.
The best ruler is leisurely and carefree, seldom issuing orders.
When the state affairs are properly dealt with,
The people all say, "It should have happened to us like this."

[17c27t] **Chao-Hsiu Chen**
The best rulers are those whom the people barely know exist.
The next best are those whom the people love and praise.
Then there are those whom the people fear and despise.
If they do not rule the country with faith, the people will not respond to them with trust.
The best rulers do not need to rule the people with words.
If they have accomplished their task, the people will be ruled automatically.

[17c28t] **Liu Qixuan**
The best king rules so that people know that "there is a king."
The less wise king rules so that he is praised and loved.
The still less wise king rules so that he is feared.
The worst king rules so that he is cursed.
He who abides by nothing,
Who rules by saying and doing nothing misleading,
Achieves such political success that people all think
They are just following their own nature.

[17c29t] **Shi Fu Hwang**
The Ancient Government
Lao Tze says,
In the highest antiquity, people only knew that there were rulers.
Next were those they loved and praised.
Then there were those they feared.
And finally there were those they despised.
Thus it was when the ruler was deficient in the Tao faith that his people ensured him with want of faith.
How irresolute are those who appreciate reticence.
Although the work was completed and the undertaking successful, all the people would say, 'it happened to us naturally.'

[17c30t] **Ch'u Ta-Kao**
The great rulers - the people do not notice their existence;
The lesser ones - they attach to and praise them;
The still lesser ones - they fear them;
The still lesser ones - they despise them.
For where faith is lacking,

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It cannot be met by faith.
Now how much importance must be attributed to words!

[17c31t] **Paul J. Lin**
Of the best, the people barely know of his existence.
Of the next best, the people love and praise him.
Of the next one, the people are afraid of him.
And of the next, the people despise him.
He who does not trust others enough will not be trusted by them.
Therefore, hesitating, one should carefully choose his words.
When he accomplishes his task and the things get done,
The people all say: "We have done it by ourselves."

[17c32t] **Michael LaFargue**
The greatest ruler: those under him only know he exists;
the next best kind: they love and praise him;
the next: they are in awe of him;
the next: they despise him.
When sincerity does not suffice,
it was not sincerity.
("Reticent - he is sparing with words.")
He achieves successes,
he accomplishes his tasks,
and the hundred clans all say:
"We are just being natural."

[17c33t] **Cheng Lin**
Under the highest type of ruler, the subjects are hardly aware of his existence.
Under the next type of ruler, the subjects love his government.
Under the still next type of ruler, the subjects praise his government.
Under the still next type of ruler, the subjects stand in awe of his government.
Under the still next type of ruler, the subjects despise his government.
When one fails to inspire confidence, there must be cause for distrust.
Be quiet!
How can speech be of any avail!
When there are successes and achievements, the people believe that these are the natural results.

[17c34t] **Yi Wu**
The best ruler: the people merely know he exists.
Next best: the people love and praise him.
Next: the people fear him.
Lowest: the people despise him.
Because he does not trust enough,
he will not be trusted by others.
Silent, the best ruler values his words.
When he has achieved merit and completed his works,

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the people all say, "We did it ourselves."

[17c35t] **Han Hiong Tan**
People take the great ruler for granted and are oblivious to his presence.
The good ruler is loved and acclaimed by his subjects.
The mediocre ruler is universally feared.
The bad ruler is generally despised;
Because he lacks credibility, the subjects do not trust him.
On the other hand, the great ruler seldom issues orders.
Yet he appears to accomplish everything effortlessly.
To his subjects everything he does is just a natural occurrence.

[17c36t] **Hua-Ching Ni**
High beings of deep universal virtue work unassertively.
They help all people,
yet people are barely aware of their existence.
Leaders of great achievement earn the friendship and praise of people.
Leaders of great strength make people afraid.
People despise and defy a leader who is untrustworthy.
One cannot inspire confidence in people through words alone;
it must be accompanied by correct deeds.
When one of subtle virtue has accomplished his task, all the people will say:
"It is we ourselves who made it so."

[17c37t] **Chang Chung-yuan**
The best leader is one whom no one knows.
The next best is one who is intimate with the people and is flattered by them.
The next is one who is feared by the people.
The next is one who is held in contempt by the people.
Therefore, when one's sincerity is not sufficient, one does not have the confidence of the people.
Be cautious! and spare words.
Then when work is done and things are accomplished,
People will say that things happened by themselves.

[17c38t] **Henry Wei**
The Atmosphere of Simplicity
Ch'un Feng
The best rulers are not known to the people;
Then come those who are loved and praised;
Then those who are held in awe;
And lastly those who are despised.
When one's faith is inadequate,
It will not evoke faith from other people.
(Wise rulers) are wary and treasure their words.
When their task is accomplished and their work done,
All the people would say:

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"We did it of our free will."

[17c39t] **Ha Poong Kim**
Of the rulers, the best is one of whose existence his people are [merely] aware;
Next comes one whom they love and praise;
Next comes one whom they fear;
Next comes one whom they despise.
When you don't trust them,
They will not trust you.
Calm, I rarely speak.
Yet the task is accomplished;
The people call me tzu-jan.

[17c40t] **Tao Huang**
The eminent has consciousness of self.
The next down are loved and praised.
The next down are feared,
At the bottom is the source.
When faith is weak, there is distrust.
Especially in the worth of speech.
Results speak for themselves.
This, people call me Nature.

[17c41t] **Tang Zi-chang**
The highest rule is that the people are not aware of being ruled.
The next is that they love and praise it.
The last is what they fear and defy.
Truth alone is not enough, some truth is not always true.
It is still better to have Economy of Words.
After personal duties were accomplished, and the state affairs were satisfied - all people said "He is natural".

[17c42t] **Wing-tsit Chan**
The best (rulers) are those whose existence is (merely) known by the people.
The next best are those who are loved and praised.
The next are those who are feared.
And the next are those who are despised.
It is only when one does not have enough faith in others that others will have no faith in him.
(The great rulers) value their words highly.
They accomplish their task, they complete their work.
Nevertheless their people say that they simply follow Nature.

[17c91t] **И. И. Семененко**
Наивысший - это когда низшие лишь знают о его существовании;
ниже его тот, кого с любовью хвалят;
еще более низкого - боятся,
самого же низкого - презирают.

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Кто не способен доверять другим, тому не доверяют.
С какою неуверенностью наивысший относится к словам!
Он ими дорожит!
Когда же свершены дела, достигнуты успехи, то все в народе говорят: "Я самостен".

[17c92t] **А. А. Маслов**
Лучший из правителей - тот, о существовании которого низы не знают.
Следом за ним идут те правители, которых любят и почитают.
За ними следуют правители, которых низы боятся, вслед за коими идут правители, которых презирают.
Тот, в ком недостаточно искренности, сталкивается с неискренностью.
Сомневающиеся, они ценят свои слова.
Когда их цель достигнута, а дело завершено, простой народ говорит: "Это случилось с нами само собой".

[17c93t] **Е. А. Торчинов**
О высочайшем правителе все подданные знают лишь одно: он есть.
Ему уступит тот, кого народ любит и хвалит.
Но еще ниже тот, кого народ боится.
Но хуже всех такой монарх, которого в народе презирают.
Когда правитель никому не доверяет, ему доверия не будет тоже никогда.
Но подлинный правитель осторожно относится к словам, ценя их.
Когда все славные дела его завершены, народ воскликнет: "О, так мы и сами точно таковы!"

[17c94t] **А. Е. Лукьянов**
Лучший правитель тот, о котором низы знают лишь то, что есть таковой.
Хуже его тот, с которым роднясь, превозносят его.
Хуже этого тот, которого боятся.
И всех хуже тот, которого презирают.
"Недоверие питает неверие!"
О, как трогательно глубоки эти драгоценные слова!
Успешно завершаю последовательность дел, и все сто родов человеческих называют меня естественностью (цзы жань).

[17c95t] **Ян Хин-шун**
Лучший правитель тот, о котором народ знает лишь то, что он существует.
Несколько хуже те правители, которые требуют от народа его любить и возвышать.
Еще хуже те правители, которых народ боится, и хуже всех те правители, которых народ презирает.
Поэтому, кто не заслуживает доверия, не пользуется доверием [у людей].
Кто вдумчив и сдержан в словах, успешно совершает дела, и народ говорит, что он следует естественности.

[17c96t] **Д. П. Конисси**
Существует ли высочайшее бытие, я не знаю;
но можно (духом) приблизиться к нему и воздавать ему хвалу, потом - бояться его, а затем - пренебрегать им.
От недостатка веры происходит неверие.

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О, как медленны слова, сказываемые с весом и со смыслом!
Когда совершены заслуги и сделаны подвиги, то все земледельцы скажут, что это достигнуто естественным ходом вещей.

[17c97t] **В. В. Малявин**
С наивысшими было так: низы просто знали, что они есть.
Ниже стояли те, кого все любили и прославляли.
Еще ниже стояли те, кого боялись,
А ниже всех - те, кого презирали.
Тому, кто в себе не имеет достаточно доверия, доверия не окажут.
Нерешительный! Вот так он ценит слова.
Добьется успеха, сделает дело,
А люди говорят: "У нас все получилось само собой".

[17c98t] **Б. Б. Виногродский**
Самый высший - внизу лишь осознают его существование.
Следующий - его любят и восхваляют.
Следующий - относятся со страхом.
Следующий - относятся с презрением.
Если в тебе недостаточно веры, то бытие не верит тебе.
Будь осторожным и цени свои слова.
Успехи достигаются, дела совершаются.
Представители ста родов всегда считают, что я в состоянии самопроизвольной естественности.

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PSEUDO-CHAPTER **Eighteen**

[18c01t] **Robert G. Henricks**
Therefore, when the Great Way is rejected, it is then that we have the virtues of humanity and righteousness;
When knowledge and wisdom appear, it is then that there is great hypocrisy;
When the six relations are not in harmony, it is then that we have filial piety and compassion;
And when the country is in chaos and confusion, it is then that there are virtuous officials.

[18c02t] **John C. H. Wu**
WHEN the Great Tao was abandoned,
There appeared humanity and justice.
When intelligence and wit arose,
There appeared great hypocrites.
When the six relations lost their harmony,
There appeared filial piety and paternal kindness.
When darkness and disorder began to reign in a kingdom,
There appeared the loyal ministers.

[18c03t] **D. C. Lau**
When the great way falls into disuse
There are benevolence and rectitude;
When cleverness emerges
There is great hypocrisy;
When the six relations are at variance
There are filial children;
When the state is benighted
There are loyal ministers.

[18c04t] **R. L. Wing**
When the great Tao is forgotten,
Philanthropy and morality appear.
Intelligent strategies are produced, And great hypocrisies emerge.
When the Family has no Harmony, Piety and devotion appear.
The nation is confused by chaos, And loyal patriots emerge.

[18c05t] **Ren Jiyu**
When the Great Tao is abandoned,
The doctrines of benevolence and righteousness will come to light.
When knowledge and wisdom appear, Great hypocrisy will also emerge.
When a family falls into dispute,
Filial piety and parental affection to children will be advocated.
When a country falls into disorder, There will be loyal ministers.

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[18c06t] **Gia-fu Feng**
When the great Tao is forgotten,
Kindness and morality arise.
When wisdom and intelligence are born,
The great pretense begins.
When there is no peace within the family,
Filial piety and devotion arise.
When the country is confused and in chaos,
Loyal ministers appear.

[18c07t] **Lok Sang Ho**
When the Way has been abandoned,
The talk about kindness and fairness emerges.
When clever people abound,
Fraudulence and pretentiousness become commonplace.
When there is discord in the family,
People will learn to become better parents and better children.
When the country falls into disarray,
Ministers who faithfully serve the country arise.

[18c08t] **Xiaolin Yang**
When the DAO is thrown away, charity and righteousness have to be used to govern people.
When simplicity is replaced by smartness and calculations, there will be a lot of wicked people.
Only when a family is not in harmony, will a good son or father become precious;
Only when a country is in ruins, will heroes appear.

[18c09t] **Walter Gorn Old**, PATCHING UP
When the great Tao is lost men follow after charity and duty to one's neighbour.
When wisdom has met with honours the world is full of pretenders.
When family ties are severed then filial duty and parental indulgence take their place.
When a nation is filled with strife then do patriots flourish.

[18c10t] **James Legge**
When the Great Tao (Way or Method) ceased to be observed, benevolence and righteousness came into vogue.
(Then) appeared wisdom and shrewdness, and there ensued great hypocrisy.
When harmony no longer prevailed throughout the six kinships, filial sons found their manifestation; when the states and clans fell into disorder, loyal ministers appeared.

[18c11t] **David Hinton**
When the great Way is abandoned we're faced with Humanity and Duty.
When clever wisdom appears we're faced with duplicity.
When familial harmony ends we're faced with obedience and kindness.
And when chaos engulfs the nation we're faced with trustworthy ministers.

[18c12t] **Chichung Huang**

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Therefore, only when the great Tao was abandoned
Was there humanity and righteousness;
Only when craft emerged
Was there great deception;
Only when the six blood relations became discordant
Was there filial piety and parental love;
Only when state and fief became chaotic
Were there upright officials.

[18c13t] **Ellen M. Chen**
On the decline of the great Tao,
There are humanity (jen) and righteousness (i).
When intelligence (hui) and knowledge (chih) appear,
There is great artificiality (wei).
When the six relations are not in harmony,
There are filial piety (hsiao) and parental love (tz'u).
When a nation is in darkness (hun) and disorder (lüan),
There are loyal ministers.

[18c14t] **Lee Sun Chen Org**
When the great Tao was abandoned [by society], theories on humanitarianism and righteousness sprang up;
When the quest for wisdom was overlooked (discarded by people responsible for social agenda), sophisticated pretenders flourished;
When discords occurred between father and son, husband and wife, or among siblings, the exaltation of filial piety and parental benignancy became social rituals;
When there were chaos and confusions in a state, the (ceremonial) commendation of loyalty of government officers [became nothing more than formalities].

[18c15t] **Tien Cong Tran**
When the great Way was abandoned, there appeared benevolence and righteousness.
When intelligence arose, there appeared the great lying.
When the six relations lost their harmony, there appeared filial piety and paternal kindness.
When darkness and disorder began to reign in a kingdom, there appeared the loyal ministers.

[18c16t] **Thomas Z. Zhang**
Because morality is abandoned, good behavior becomes distinguished.
Because there is cleverness, cheating could accompany it.
Because family members do not get along, rules for respecting elderly and loving youngsters are created.
Because the country is in chaos, there is need for honest and able officers to uphold order.

[18c17t] **Arthur Waley**
It was when the Great Way declined
That human kindness and morality arose;
It was when intelligence and knowledge appeared
That the Great Artifice began.
It was when the six near ones were no longer at peace

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That there was talk of 'dutiful sons';
Nor till fatherland was dark with strife
Did we hear of 'loyal slaves'.

[18c18t] **Richard John Lynn**
It is when the great Dao is forsaken that benevolence and righteousness appear,
When wisdom and intelligence emerge that great falsehood occurs,
When the six relations exist in disharmony that the obedient and the kind appear, and when the state is in disorder that loyal ministers arise.

[18c19t] **Lin Yutang**
THE DECLINE OF TAO
On the decline of the great Tao,
The doctrines of "humanity" and "justice" arose.
When knowledge and cleverness appeared,
Great hypocrisy followed in its wake.
When the six relationships no longer lived at peace,
There was (praise of) "kind parents" and "filial sons."
When a country fell into chaos and misrule,
There was (praise of) "loyal ministers."

[18c20t] **Victor H. Mair**
Therefore,
When the great Way was forsaken,
there was humaneness and righteousness;
When cunning and wit appeared,
there was great falsity;
When the six family relationships lacked harmony,
there were filial piety and parental kindness;
When the state and royal house were in disarray,
there were upright ministers.

[18c21t] **Tolbert McCarroll**
When the great Tao is forgotten,
benevolence and moral codes arise.
When shrewdness and cleverness appear,
great hypocrisy follows.
When there is no harmony in the family,
filial manners are developed.
When the country is in disorder,
ministers appear as loyal servants.

[18c22t] **David H. Li**
When Grand Direction is not in evidence,
nobleness and righteousness come to the fore.
When cleverness and glibness are in view,

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grand pretenses come to the fore.
When family relations are in disharmony,
filiality and parental love come to the fore.
When a state is in disarray,
loyal ministers come to the fore.

[18c23t] **Yasuhiko Genku Kimura**
When the inner truth of the Tao is lost,
The outer code of morality comes into being.
When cleverness reigns in the world,
Hypocrisy becomes rampant;
When discord arises in the family,
Filiality is emphasized;
When chaos befalls the nation,
Respect is accorded to loyal subjects alone.

[18c24t] **Chou-Wing Chohan**
When the great Tao is lost, justice, righteousness and good will spring forth.
When wisdom and cunning emerge, hypocrisy raises its head.
When family ties are no longer harmonious, honoring parents and caring for children still remain.
When a nation is in a state of confusion and disorder, patriotism becomes evident.
When Tao is present, equilibrium is present.
When Tao is lost, the differences between things emerge.

[18c25t] **Man-Ho Kwok**
When the Great Tao is lost sight of -
Then people have to try to be kind and gentle.
They try to compensate by being clever
But this only breeds hypocrisy and sleight-of-hand.
When families fall out
relationships sour into useless formality.
When the nation is misled and in chaos ministers mouth empty promises.

[18c26t] **Gu Zhengkun**
The advocating of benevolence and rectitude
Stems from the disuse of the great Tao.
The great hypocrisy
Follows the emergence of cleverness and wisdom.
Filiality and benevolence come
Along with the family feud.
The loyal subjects show themselves
When the state is in great disorder.

[18c27t] **Chao-Hsiu Chen**
When the Tao disappears, humanity and justice will appear by themselves.
When intelligence appears, falsity will appear too.

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When relatives fall into disharmony, filial piety and kindheartedness will appear.
When the country falls into chaos, official loyalists will appear.

[18c28t] **Liu Qixuan**
When the Way is lost
There needs to be grace and kindness.
When sophisticated knowledge is produced
There must be falsehood.
When relatives turn rude to each other,
There must be filial piety.
When a country is in chaos,
There will appear loyalty.

[18c29t] **Shi Fu Hwang**
The Tao Is Not In Use
Lao Tze says,
When the great Tao is not in use, benevolence and righteousness come into vogue.
When wisdom and shrewdness appear, there ensures great hypocrisy.
When six kinships no longer live at peace, filial piety and lenity find their manifestation.
When the state falls into chaos, loyal ministers appear.

[18c30t] **Ch'u Ta-Kao**
When the great Tao is lost, spring forth benevolence and righteousness.
When wisdom and sagacity arise, there are great hypocrites.
When family relations are no longer harmonious, we have filial children and devoted parents.
When a nation is in confusion and disorder, patriots are recognized.
Where Tao is, equilibrium is.
When Tao is lost, out come all the differences of things.

[18c31t] **Paul J. Lin**
When the Great Tao is abandoned,
There are human-heartedness and righteousness;
When knowledge and wisdom arise,
There is great hypocrisy;
When the six relations are not in accord,
There are filial piety and paternal affection;
When a country is in disorder,
There are loyal ministers.

[18c32t] **Michael LaFargue**
When Great Tao vanished
we got 'Goodness and Morality'.
When 'Wisdom and Know-how' arose
we got the Great Shams.
When the six family relationships fell into disharmony
we got 'Respect and Caring'.

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When the states and the great families became all benighted and disordered
we got 'Loyal Subjects'.

[18c33t] **Cheng Lin**
When the great Truth is abandoned, the teachings of benevolence and righteousness become fashionable.
When wit and cunning are highly esteemed, the adepts in hypocrisy become fashionable.
When discord reigns in the family, the teachings of filial piety and fraternal love become fashionable.
When chaos prevails in the country, the loyal ministers become fashionable.

[18c34t] **Yi Wu**
When the great Way was abandoned,
Humanity and righteousness appeared.
When the intelligent and knowledgeable arose,
Great hypocrisy appeared.
When the six relationships were not in harmony,
Filial piety and paternalistic kindness appeared.
When the state was in chaos and disorder,
Loyal ministers appeared.

[18c35t] **Han Hiong Tan**
When the great Dao is in decline,
Benevolence and loyalty appear.
As wisdom arises, so does hypocrisy.
Only in a feuding family do filial piety and parental doting become conspicuous.
Loyal ministers emerge whenever the country is in chaos.

[18c36t] **Hua-Ching Ni**
When humankind strayed from the natural way of life,
relative social disciplines began to appear.
When intelligence and cleverness of mind are admired,
great hypocrisy is born.
When disharmony manifested in family relations,
children who respected their parents and parents who loved their children became rare examples.
When chaos prevailed in the country,
only a few loyal ministers were recognized.
Let all people return to their true nature.
Love, kindness, wisdom, family harmony, and loyalty should not be taught one by one,
separately from an honest life.
Then, once again, people will regain the natural virtue of wholeness.
The world will be naturally ordered.
There will be no one who singly and cunningly works for personal interest alone.

[18c37t] **Chang Chung-yuan**
As soon as the great Tao is cast aside,
There prevails the teaching of benevolence and righteousness.
As soon as intellection and prudence are esteemed,

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There is produced the great falsehood.
As soon as the members of a family are no longer at peace,
There is a demand for filial piety and love.
As soon as a nation is in confusion and rebellion,
There is a claim for loyal officers.

[18c38t] **Henry Wei**
Social Decadence
Su Po
The Great Tao having been abandoned,
There arise benevolence and righteousness.
With the emergence of wit and wisdom,
There comes into being monstrous hypocrisy.
When the six relatives fail to live in harmony,
There arise filial piety and parental love.
When the state falls into darkness and disorder,
There come into existence loyal ministers.

[18c39t] **Ha Poong Kim**
When the great Tao is abandoned,
You have humaneness and righteousness.
When wisdom appears,
You have great falsehood.
When the six relations are in disharmony,
You have filial piety and parental love.
When the state is in disorder,
You have loyal ministers.

[18c40t] **Tao Huang**
When the Great Tao is abandoned,
There is benevolence and righteousness.
When intelligence arises,
There is a great deal of manipulation.
When there is disharmony in the family,
There comes about filial piety.
When the country is in big trouble,
There arises patriotism.

[18c41t] **Tang Zi-chang**
When the superior Dao was lost, benevolence and righteousness were created.
When intelligence and skills prevailed, superior hypocrisy was displayed.
When family relations were not in harmony, filial piety and parental kindness were encouraged.
When a country was in disorder and justice failed, loyalty and reliability were required.

[18c42t] **Wing-tsit Chan**
When the great Tao declined,

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The doctrine of humanity and righteousness arose.
When knowledge and wisdom appeared,
There emerged great hypocrisy.
When the six family relationships are not in harmony,
There will be the advocacy of filial piety and deep love to children.
When a country is in disorder,
There will be the praise of loyal ministers.

[18c91t] **И. И. Семененко**
Лишь стоит пренебречь великим Дао, приходят с человечностью и справедливостью.
А возникает мудрость, и появляется большая ложь.
Когда враждует вся родня, то начинают исповедовать сыновнюю почтительность с родительской любовью.
Страна объята распрей, и тогда жалуют преданные подданные.

[18c92t] **А. А. Маслов**
Когда Великое Дао утрачивается, возникают "гуманность" и "долг".
Когда появляется великое мудрствование, то возникает и великая фальшь.
Когда нет гармонии среди шести категорий родственников, то возникает "сыновняя почтительность".
Когда государство охвачено смутой, то появляются "преданные чиновники".

[18c93t] **Е. А. Торчинов**
Великий Дао-Путь понес ущерб, и появились милосердие и справедливость, а мудрость видна лишь тогда, когда есть великая ложь.
Шесть родственников не в мире, и появляются сыновняя почтительность и материнская любовь.
Когда страна погружена в междоусобицы и смуты, то появляются и преданные подданные.
Отсеките совершенномудрие!
Отбросьте мудрость!
И тогда народ стократную выгоду обретет.

[18c94t] **А. Е. Лукьянов**
Когда отбрасывается Великое Дао,
появляются Жэнь (Человеколюбие) и И (Долг).
Когда вылезают мудрствование и умничанье,
появляется большая ложь.
Когда шесть родственников в раздоре,
появляются сыновняя почтительность и отцовская любовь.
Когда в стране и царствующем доме смута и беспорядок,
появляются верные слуги.

[18c95t] **Ян Хин-шун**
Когда устранили великое дао, появились "человеколюбие" и "справедливость".
Когда появилось мудрствование, возникло и великое лицемерие.
Когда шесть родственников в раздоре, тогда появляются "сыновняя почтительность" и "отцовская любовь".
Когда в государстве царит беспорядок, тогда появляются "верные слуги".

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[18c96t] **Д. П. Конисси**

Когда великое Тао будет покинуто, то появится истинная человечность и справедливость.
Когда широко будет распространена мудрость, то появится великая печаль.
Когда шесть ближайших родственников находятся в раздоре, то является почитание родителей и любовь к детям.
Когда в государстве царит усобица, то являются верные слуги.

[18c97t] **В. В. Малявин**

Когда Великий Путь в упадке, являются "человечность" и "долг".
Когда возникают суемудрие и многознайство, является великая ложь.
Когда среди родичей нет согласия, являются почтительность и любовь.
Когда государство во мраке и в смуте, являются "преданные подданные".

[18c98t] **Б. Б. Виногродский**

Исчезает великий Путь - появляется контактность и осознание.
Уходят мудрые и знающие - появляется большая искусственность.
Нет гармонии в шести родственных связях - появляется сыновья почтительность и братская любовь.
Смута и хаос в государстве и семьях - появляются верные слуги.

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PSEUDO-CHAPTER **Nineteen**

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[19c01t] **Robert G. Henricks**
Eliminate sageliness, throw away knowledge,
And the people will benefit a hundredfold.
Eliminate humanity, throw away righteousness,
And the people will return to filial piety and compassion.
Eliminate craftiness, throw away profit,
Then we will have no robbers and thieves.
These three sayings -
Regarded as a text are not yet complete.
Thus, we must see to it that they have the following appended:
Manifest plainness and embrace the genuine;
Lessen {self-interest} and make few your desires;
Eliminate learning and have no undue concern.

[19c02t] **John C. H. Wu**
DROP wisdom, abandon cleverness,
And the people will be benefited a hundredfold.
Drop humanity, abandon justice,
And the people will return to their natural affections.
Drop shrewdness, abandon sharpness,
And robbers and thieves will cease to be.
These three are the criss-cross of Tao,
And are not sufficient in themselves.
Therefore, they should be subordinated
To a Higher principle:
See the Simple and embrace the Primal,
Diminish the self and curb the desires!

[19c03t] **D. C. Lau**
Exterminate the sage, discard the wise,
And the people will benefit a hundredfold;
Exterminate benevolence, discard rectitude,
And the people will again be filial;
Exterminate ingenuity, discard profit,
And there will be no more thieves and bandits.
These three, being false adornments, are not enough
And the people must have something to which they can attach themselves:
Exhibit the unadorned and embrace the uncarved block,
Have little thought of self and as few desires as possible.

[19c04t] **R. L. Wing**
Discard the sacred, abandon strategies;

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The people will benefit a hundredfold.
Discard philanthropy, abandon morality;
The people will return to natural love.
Discard cleverness, abandon the acquisitive;
The thieves will exist no longer.
However, if these three passages are inadequate, Adhere to these principles:
Perceive purity; Embrace simplicity; Reduce self-interest; Limit desires.

[19c05t] **Ren Jiyu**
Only when sageness and wisdom are discarded, can the people benefit;
Only when benevolence and righteousness are discarded, can the people return to filial piety and parental affection;
Only when skill and profit are discarded, can there be thieves and robbers no more.
These three (negative principles) are, however, inadequate as a doctrine.
Therefore (as a positive instruction) we shall put people's understanding under this (guidance):
Manifest plainness, embrace simplicity, reduce selfishness, and hold few desires.

[19c06t] **Gia-fu Feng**
Give up sainthood, renounce wisdom,
And it will be a hundred times better for everyone.
Give up kindness, renounce morality,
And men will rediscover filial piety and love.
Give up ingenuity, renounce profit,
And bandits and thieves will disappear.
These three are outward forms alone; they are not sufficient in themselves.
It is more important
To see the simplicity,
To realize one's true nature,
To cast off selfishness
And temper desire.

[19c07t] **Lok Sang Ho**
When we stop talking about the Sages
and simply banish contrivance and clever reasoning
That is the time people will really benefit greatly.
When we stop talking about kindness and fairness
That is the time people rediscover their natural filial piety and their parental instincts.
When people forget about their clever ways and the pursuit of ease and comfort,
There will be no more thieves.
I cannot say adequately about these three things,
So I will add:
See simplicity;
Espouse simplicity;
Reduce your wild thoughts;
Reduce your desires.
When you have learnt how not to learn,

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You will be free from worries.

[19c08t] **Xiaolin Yang**
Get rid of the government and laws, and people will benefit a hundred times more.
Get rid of charity and righteousness, and people will return to the original human love.
Get rid of cleverness and materialism, and there will be no thieves and robbers.
In order to govern a country, it is not enough to just get rid of these three things;
Also let the people be simple on the outside and plain on the inside, selfless and desireless.

[19c09t] **Walter Gorn Old**, REVERTING TO NATURE
By giving up their self-righteousness and abandoning their wisdom the people would be immensely improved.
Forsaking Charity and Duty to the neighbour, they might revert to their natural relations.
Abandoning excellence and foregoing gain, the people would have no more thieves.
The cultivation of these three things has been a failure, therefore should they go back whence they came.
As for you, do you come forth in your natural simplicity, lay hold on verities, restrain selfishness, and rid yourself of ambition.

[19c10t] **James Legge**
If we could renounce our sageness and discard our wisdom, it would be better for the people a hundredfold.
If we could renounce our benevolence and discard our righteousness, the people would again become filial and kindly.
If we could renounce our artful contrivances and discard our (scheming for) gain, there would be no thieves nor robbers.
Those three methods (of government)
Thought olden ways in elegance did fail
And made these names their want of worth to veil;
But simple views, and courses plain and true
Would selfish ends and many lusts eschew.

[19c11t] **David Hinton**
If you give up sagehood and abandon wisdom people will profit a hundred times over.
If you give up Humanity and abandon Duty people will return to obedience and kindness.
If you give up ingenuity and abandon profit bandits and thieves will roam no more.
But these three
are mere refinements, nowhere near enough.
They depend on something more:
observe origin's weave,
embrace uncarved simplicity,
self nearly forgotten,
desires rare.

[19c12t] **Chichung Huang**
Eliminate sageness, abandon craft,
And the people shall benefit a hundredfold;
Eliminate humanity, abandon righteousness,

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And the people shall revert to filial piety and parental love;
Eliminate adroitness, abandon profit,
And robbers and thieves there shall be none.
These three remarks are considered rhetorically inadequate,
Therefore, let us put them where they belong:
"Display the undyed silk and embrace the unhewn log;
Diminish selfishness and reduce lusts;
Eliminate learning and dispense with anxiety."

[19c13t] **Ellen M. Chen**
Eliminate sagacity (sheng), discard knowledge (chih),
People will be profited (li) a hundredfold.
Eliminate humanity (jen), discard righteousness (i),
People will again practice filial piety and parental love.
Abolish artistry (ch'iao), discard profit-seeking (li),
Robbers and thieves shall disappear.
These three pairs adorn (wen) what is deficient (pu tsu).
Therefore, let there be the advice:
Look to the undyed silk, hold on to the uncarved wood (p'u),
Reduce your sense of self (szu) and lessen your desires (yü).

[19c14t] **Lee Sun Chen Org**
If all the sapients and know-it-all intellectuals are banished, people will be benefited hundredfold;
If so-called humanitarianism and righteousness [which are currently twisted by sophistry] are abandoned, people will return to [the simple genuine] filial piety and parental benignancy;
If cunningness and profit-seeking are deterred, robbers and thieves will not have a chance to flourish;
However, the discussion on these three issues here is not adequate, I shall further exemplify them elsewhere.
[A proper leader would lead,]
By streamlining the social [structure], so people would adhere to Simplicity;
By reducing private possession [of goods], so people are discouraged [to indulge in selfish] desires;
By renouncing [sophists'] studies, so people would not be tantalized [by ostentatious studies].

[19c15t] **Tien Cong Tran**
Drop sagacity, abandon intellection, and the people will be benefited a hundredfold.
Drop benevolence, abandon righteousness, and the people will return to filial piety and paternal kindness.
Drop shrewdness, abandon profit, and robbers and thieves will cease to be.
These three, being external adornments, are not enough.
Therefore, there must have something to which the people attach themselves: see the pure, embrace the unadorned, diminish the self and curb the desires.

[19c16t] **Thomas Z. Zhang**
Don't devise tricks to rule people and people will benefit enormously.
Don't artificially set the rules for family relations and people will return to their nature of loving each other.
Don't reward cleverness and profit, the robberies and the thefts will disappear.
The three measures stated above are not enough.

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We must fill people's mind with frugality, honesty, selflessness, and abstinence.

[19c17t] **Arthur Waley**
Banish wisdom, discard knowledge,
And the people will be benefited a hundredfold.
Banish human kindness, discard morality,
And the people will be dutiful and compassionate.
Banish skill, discard profit,
And thieves and robbers will disappear.
If when these three things are done they find life too plain and unadorned,
Then let them have accessories;
Give them Simplicity to look at, the Uncarved Block to hold,
Give them selflessness and fewness of desires.

[19c18t] **Richard John Lynn**
Repudiate sagehood and discard wisdom, and the people would benefit a hundredfold.
Repudiate benevolence and discard righteousness, and the people would again be obedient and kind to each other.
Repudiate cleverness and discard sharpness, and thieves and robbers would not exist.
As for these three pairs of terms,
Because they serve as mere decoration,
Give people the chance to identify with something else:
Exemplify simplicity, embrace the uncarved block
Curtail self-interest, and have few desires.

[19c19t] **Lin Yutang**
REALIZE THE SIMPLE SELF
Banish wisdom, discard knowledge,
And the people shall profit a hundredfold;
Banish "humanity," discard "justice,"
And the people shall recover love of their kin;
Banish cunning, discard "utility,"
And the thieves and brigands shall disappear.
As these three touch the externals and are inadequate;
The people have need of what they can depend upon:
Reveal thy simple self,
Embrace thy original nature,
Check thy selfishness,
Curtail thy desires.

[19c20t] **Victor H. Mair**
"Abolish sagehood and abandon cunning, the people will benefit a hundredfold;
Abolish humaneness and abandon righteousness, the people will once again be filial and kind;
Abolish cleverness and abandon profit, bandits and thieves will be no more."
These three statements are inadequate as a civilizing doctrine;
Therefore,

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Let something be added to them:
Evince the plainness of undyed silk,
Embrace the simplicity of the unhewn log;
Lessen selfishness,
Diminish desires;
Abolish learning
and you will be without worries.

[19c21t] **Tolbert McCarroll**
Stop being learned and your troubles will end.
Give up wisdom, discard cleverness,
and the people will benefit a hundredfold.
Give up benevolence, discard moral judgments, and the people will rediscover natural compassion.
Give up shrewdness, discard gain, and thieves and robbers will disappear.
These three false adornments are not enough to live by.
They must give way to something more solid.
Look for what is simple and hold onto the Uncarved Block.
Diminish thoughts of self and restrain desires.

[19c22t] **David H. Li**
Renounce saintliness, shun cleverness - let the populace be better off by a hundredfold.
Renounce nobleness, shun righteousness - let the populace return to filiality and parental love.
Renounce scheming, shun profiteering - let robbers and thieves vanish.
The three are inadequate formulation.
Better channel [the populace] to Direction.
Welcome purity, embrace simplicity;
Minimize self-interest, reduce desire.
Renounce learning, eliminate apprehension.

[19c23t] **Yasuhiko Genku Kimura**
Abandon the relative notions of holiness and wisdom,
And people will benefit a hundred-fold.
Abandon the outer codes of benevolence and rectitude,
And people will return to natural filiality and kindness;
Abandon the unbalanced acts of cleverness and profiteering,
And there will be no robbers or thieves.
By looking within,
Evince the inner self,
Embrace the unadorned truth;
Diminish the outer self,
Demolish the phantasmic desire.
Abandon the external search for knowledge,
Abolish the internal worry for illusory matters.

[19c24t] **Chou-Wing Chohan**
Abandon learning,

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And grief and sorrow will no longer be known.
Abandon learned volumes, cast off wisdom,
And people will be one hundred times better off.
Abandon righteousness, cast off justice,
And people will return to filial duty and birthing offspring.
Abandon cunning, cast off avarice,
And bandits and thieves will disappear from the earth.
These four principles, even if they form the foundation of human culture, are not sufficient.
Therefore, here are principles to which people can adhere:
Show integrity, adhere to simplicity,
Restrain selfishness, curtail lusts.

[19c25t] **Man-Ho Kwok**
If the sage could abandon his wisdom and skill,
Then everyone would be a hundred times better off.
If the sage could let go of holding the scales,
Then everyone would flow in the web of harmony ...
And if the sage can give up looking to gain,
Then there will be no theft or exploitation.
Now while these three things are important they are not enough:
The people themselves need to learn simplicity.
They shouldn't need to know more than they do,
And should have as few things as possible.

[19c26t] **Gu Zhengkun**
Discard cleverness and wisdom
And the people will benefit themselves a hundredfold;
Discard benevolence and rectitude
And the people will again become filial and loyal;
Discard ingenuity and profit
And theft will no longer exist.
It is not enough to have these points as governing principles,
So the people must be made subject to the following:
Keep being simple in nature and mind,
Discard selfishness and weaken desires,
Discard cultural knowledge and worries will disappear.

[19c27t] **Chao-Hsiu Chen**
Eliminate the virtuous man, discard the wise, and the people will benefit a hundredfold.
Eliminate the goodhearted, discard justice, and the people will fulfil their filial duty with kindness.
Eliminate skilled workmen, discard profit, and the thief will not appear.
These three exist only as superficial forms.
Therefore this is the teaching to the people:
Embrace the simple,
hold the unadorned,
remove selfishness,

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reduce desire.

[19c28t] **Liu Qixuan**
Advocate no sage knowledge,
And people can benefit one hundred times as much.
Advocate no public welfare,
And people will turn to good and kindly feelings again.
Advocate no art and profit,
And people will not commit theft.
Those three are just roughly relegated
And cannot be fully clarified through words:
The best policy is to strive for simplicity,
To reduce selfish desires,
And to apply no confusing knowledge.

[19c29t] **Shi Fu Hwang**
Realize The Simple Self
Lao Tze says,
If sanctified tenets can be renounced, and craftiness given up, people will thus profit hundredfold.
If worship of benevolence can be renounced, and adoration of righteousness given up, people will resume filial piety and lenience.
If artful contrivance and scheming for gain can be given up, there will be no thieves or robbers.
These three epigrams may not be enough for guidance.
I'd bid even more as:
Sight the simplicity, arms enfold plain and true, extinguish selfish mind and eschew lust.

[19c30t] **Ch'u Ta-Kao**
Do away with learning, and grief will not be known.
Do away with sageness and eject wisdom, and the people will be more benefited a hundred times.
Do away with benevolence and eject righteousness, and the people will return to filial duty and parental love.
Do away with artifice and eject gains, and there will be no robbers and thieves.
These four, if we consider them as culture, are not sufficient.
Therefore let there be what the people can resort to:
Appear in plainness and hold to simplicity;
Restrain selfishness and curtail desires.

[19c31t] **Paul J. Lin**
Banish sagacity; forsake wisdom.
The people will benefit a hundredfold.
Banish human-heartedness; forsake righteousness.
The people will recover filial piety and paternal affection.
Banish craftiness; forsake profit.
Thieves and robbers will no longer exist.
Those three are superficial and inadequate.
Hence the people need something to abide by:
Discern plainness.

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Embrace simplicity.
Reduce selfishness.
Restrain desires.

[19c32t] **Michael LaFargue**
Discard "Wisdom", throw away "Knowledge" -
the people will benefit a hundredfold.
Discard "Goodness", throw away "Morality" -
the people will turn back to respect and caring.
Discard "Skill", throw away "Profit" -
robbers and thieves will disappear.
Taking these three lines as your text -
this is not sufficient.
Give them something to fasten on to:
Pay attention to the Raw,
embrace the Uncarved,
discount your personal interests,
make your desires few.

[19c33t] **Cheng Lin**
Banish the witty and cunning, and the people will be benefited a hundred-fold.
Cease the teaching of benevolence and righteousness, and the people will again become filial and fraternal.
Discard deceit and greed, and the people will cease to rob one another.
The above three are based on artifice, and are insufficient for good government.
Hence the people should be asked to do the following:
Cherish simplicity and honesty.
Banish selfishness and desires.
Discard learning and fears.

[19c34t] **Yi Wu**
Transcend sagacity and abandon intellect;
The people will be benefited a hundredfold.
Transcend humanity and abandon righteousness;
The people will return to filial piety and paternal kindness.
Transcend craftiness and abandon profit;
Robbers and thieves no longer will exist.
These three are but ornaments, and inadequate;
Therefore, they should be subordinated.
Appear plain and embrace simplicity;
Reduce selfishness and restrain desires.

[19c35t] **Han Hiong Tan**
If you discard sagacity and wisdom,
The populace will be better off a hundred-fold.
If you get rid of benevolence and righteousness,
Filial piety and doting affection will return.

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If you dispense with ingenuity and profiteering,
There will be no thieves.
All these attributes are mere superficialities.
They are not substantial enough to run the country.
There are other ways:
Outwardly, be simple; and inwardly, you should maintain your pristine sincerity.
You should not be selfish or avaricious.

[19c36t] **Hua-Ching Ni**
Abandon the separate concepts of holiness and unholiness.
Then all people will be benefitted a hundredfold.
Abandon the separate concepts of justice and humanism,
and all people will return to a natural state of harmony.
Abandon the cunning and cleverness of the mind,
and people will cease to rob and deceive one another.
These things are based on artifice and are thus inadequate to express the natural virtue of wholeness.
Hence, return to the true self to embrace only the one, unadorned nature.
Refine personal preference and desire.
End the endless search for segmented, intellectual knowledge,
and set your mind above worry and vexation.
In this way, one may restore one's unity with the perfection of one great universal life.

[19c37t] **Chang Chung-yuan**
Let the people be free from discernment and relinquish intellection,
Then they will be many times better off.
Stop the teaching of benevolence and get rid of the claim of justice,
Then the people will love each other once more.
Cease the teaching of cleverness and give up profit,
Then there will be no more stealing and fraud.
Discernment and intellection, benevolence and justice, cleverness and profit are nothing but outward refinements.
Hence we must seek something other than these.
Reveal simplicity,
Hold to one's original nature,
Rid one's self of selfishness,
Cast away covetousness,
Eliminate artificial learning and one will be free from anxieties.

[19c38t] **Henry Wei**
Return to Innocence
Huan Ch'un
Forswear wisdom, discard knowledge,
And the people will gain a hundredfold.
Forswear benevolence, discard righteousness,
And the people will recover filial and parental love.
Forswear skill, discard profit,

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And thieves and robbers will not appear.
These three steps are inadequate for culture.
They, therefore, have to encompass some others,
Such as:
Display plainness, embrace simplicity,
Reduce selfishness, and decrease desires.

[19c39t] **Ha Poong Kim**
Banish sagehood and wisdom,
And the people will benefit a hundredfold.
Banish humaneness and righteousness,
And the people will return to filial piety and parental love.
Banish cleverness and profit,
And there will be no more thieves and robbers.
These three
I take to be insufficient as maxims.
Therefore, let them be attached to the following:
Display plainness and embrace the uncarved block,
Diminish the self and reduce desires.

[19c40t] **Tao Huang**
Get rid of wisdom, abandon intelligence, and
People will benefit a hundredfold.
Get rid of benevolence, abandon justice, and
People will return to filial piety and kindness.
Get rid of skill, abandon profit, and
Thieves will disappear.
These three are inadequate.
So just let things be.
Observe the plain and embrace the simple.
Do not think much and do not desire much,
Get rid of learning and worry will disappear.

[19c41t] **Tang Zi-chang**
Abandon sagacity and drop intelligence, the welfare of people can be increased hundredfold;
abandon benevolence and drop righteousness, the people will rejoice in filial piety and parental love;
abandon crafts and profits, robbers and thieves will cease to exist.
These three are remedies for artificial civilization.
They can never bring about satisfaction:
people should be led to, where they belong - The Nature.
He stopped research, reduced desires, sought plainness, and embraced original simplicity.

[19c42t] **Wing-tsit Chan**
Abandon sageliness and discard wisdom;
Then the people will benefit a hundredfold.
Abandon humanity and discard righteousness;

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Then the people will return to filial piety and deep love.
Abandon skill and discard profit;
Then there will be no thieves or robbers.
However, these three things are ornaments (wen) and are not adequate.
Therefore let people hold on to these:
Manifest plainness,
Embrace simplicity,
Reduce selfishness,
Have few desires.

[19c91t] **И. И. Семененко**
Когда отринут мудрость и отбросят знания, от этого народу польза возрастет во много раз.
Когда отринут человечность и отбросят справедливость, в народе воцарятся вновь сыновняя почтительность с родительской любовью.
Когда отринут изощренность и отбросят выгоду, то воры и разбойники переведутся.
Эти три дают лишь лоск и не годятся,
поэтому проникнись главным: будь безыскусен, неразлучен с первозданным, уменьши свое личное, умерь желания.

[19c92t] **А. А. Маслов**
Устрани учения - и не будет более забот.
Устрани мудрецов и отвергни мудрость - и выгода народу возрастёт стократно.
Устрани гуманность, отвергни справедливость - и народ вернётся к сыновней почтительности и добрым делам.
Устрани хитроумие, отвергни выгоду - и не будет более воров и бандитов.
Эти три [начала] обманчиво приукрашены и не обладают достаточностью.
Поэтому надо сделать так, чтобы люди принадлежали к тем, кто прозревает неприукрашенное и объемлет простоту, мало думает о себе и уменьшает свои желания.

[19c93t] **Е. А. Торчинов**
Отсеките гуманность, отбросьте справедливость - и народ к сыновней почтительности и материнской любви вернется вновь!
Отсеките изощренность, отбросьте выгоду - и воры и разбойники исчезнут!
С триадой этой не дано высокому покончить просвещению.
Поэтому указываю, что ведет к избавлению:
Смотрите на безыскусственную чистоту и обнимите первозданную простоту.
Умеряйте себялюбие, искореняйте страсти.

[19c94t] **А. Е. Лукьянов**
Когда отбросят мудрость, забудут умничанье,
народу польза во сто крат.
Когда отбросят Жэнь (Человеколюбие), забудут И (Долг),
народ возвратится к [естественной] сыновней почтительности и отцовской любви.
Когда отбросят искусность, забудут выгоду,
не будет воров и разбойников.
Эти три появляются от недостатка культуры (вэнь).

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Поэтому владейте тем, что дано.
Внешне выглядите скромно, внутри сохраняйте первозданную духовную простоту, будьте бескорыстны и бесстрастны.

[19c95t] **Ян Хин-шун**
Когда будут устранены мудрствование и ученость, народ будет счастливее во сто крат;
когда будут устранены "человеколюбие" и "справедливость", народ возвратится к сыновней почтительности и отцовской любви;
когда будут уничтожены хитрость и нажива, исчезнут воры и разбойники.
Все эти три вещи [происходят] от недостатка знаний.
Поэтому нужно указывать людям, что они должны быть простыми и скромными, уменьшать личные [желания] и освобождаться от страстей.

[19c96t] **Д. П. Конисси**
Когда оставлены святость и мудрость, то польза народа увеличится во сто раз.
Когда оставлены человеколюбие и справедливость, то дети будут почитать своих родителей, а родители будут любить своих детей.
Когда покинуты всякого рода лукавство и выгоды, то воров не будет.
Одной только внешностью достигнуть этих трех (пунктов) невозможно.
Для этого необходимо быть более простым и менее способным и бесстрастным.

[19c97t] **В. В. Малявин**
Устраните "мудрость", отбросьте "разумность",
И польза людям будет стократная.
Устраните "человечность", отбросьте "справедливость",
И люди вернутся к почитанию и любви.
Устраните ловкость, не ищите выгоды,
И в мире не станет воров и разбойников.
Три эти суждения не открывают всей истины,
Посему добавлю кое-что сюда относящееся:
Будь безыскусен, храни первозданную цельность;
Избавляйся от себялюбия, не угождай желаниям.

[19c98t] **Б. Б. Виногродский**
Избавьтесь от мудрости, отбросьте знания.
Народ выгадает во сто крат.
Избавьтесь от контактности, отбросьте осознание-долг.
Народ вернется к сыновьей почтительности и братской любви.
Избавьтесь от умений, откажитесь от выгоды.
Больше не будет воров и разбойников.
Этой триады недостаточно, чтобы создать текст.
Причинность:
Можно свести к следующим установкам:
Проявляй простоту некрашеного холста.
Содержи в себе безыскусность необделанного куска дерева.
Уменьшай корысть.

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Ограничивай желания.

PSEUDO-CHAPTER **Twenty**

[20c01t] **Robert G. Henricks**
Agreement and angry rejection;
How great is the difference between them?
Beautiful and ugly;
What's it like - the difference between them?
The one who is feared by others,
Must also because of this fear other men.
Wild, unrestrained! It will never come to an end!
The multitudes are peaceful and happy;
Like climbing a terrace in springtime to feast at the t'ai-lao sacrifice.
But I'm tranquil and quiet - not yet having given any sign.
Like a child who has not yet smiled.
Tired and exhausted - as though I have no place to return.
The multitudes all have a surplus.
I alone seem to be lacking.
Mine is the mind of a fool - ignorant and stupid!
The common people see things clearly;
I alone am in the dark.
The common people discriminate and make fine distinctions;
I alone am muddled and confused.
Formless am I! Like the ocean;
Shapeless am I! As though I have nothing in which I can rest.
The masses all have their reasons [for acting];
I alone am stupid and obstinate like a rustic.
But my desires alone differ from those of others -
For I value drawing sustenance from the Mother.

[20c02t] **John C. H. Wu**
HAVE done with learning,
And you will have no more vexation.
How great is the difference between "eh" and "o"?
What is the distinction between "good" and "evil"?
Must I fear what others fear?
What abysmal nonsense this is!
All men are joyous and beaming,
As though feasting upon a sacrificial ox,
As though mounting the Spring Terrace;
I alone am placid and give no sign,
Like a babe which has not yet smiled.
I alone am forlorn as one who has no home to return to.
All men have enough and to spare:
I alone appear to possess nothing.

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What a fool I am!
What a muddled mind I have!
All men are bright, bright:
I alone am dim, dim.
All men are sharp, sharp:
I alone am mum, mum!
Bland like the ocean,
Aimless like the wafting gale.
All men settle down in their grooves:
I alone am stubborn and remain outside.
But wherein I am most different from others is
In knowing to take sustenance from my Mother!

[20c03t] **D. C. Lau**
Exterminate learning and there will no longer be worries.
Between yea and nay
How much difference is there?
Between good and evil
How great is the distance?
What others fear
One must also fear.
And wax without having reached the limit.
The multitude are joyous
As if partaking of the {t'ai lao} offering
Or going up to a terrace in spring.
I alone am inactive and reveal no signs,
Like a baby that has not yet learned to smile,
Listless as though with no home to go back to.
The multitude all have more than enough.
I alone seem to be in want.
My mind is that of a fool - how blank!
Vulgar people are clear.
I alone am drowsy.
Vulgar people are alert.
I alone am muddled.
Calm like the sea;
Like a high wind that never ceases.
The multitude all have a purpose.
I alone am foolish and uncouth.
I alone am different from others
And value being fed by the mother.

[20c04t] **R. L. Wing**
Discard the academic; have no anxiety.
How much difference is there between agreement and servility?
How much difference is there between good and evil?

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That one should revere what others revere - how absurd and uncentered!
The Collective Mind is expansive and flourishing,
As if receiving a great sacrifice,
As if ascending a living observatory.
I alone remain uncommitted,
Like an infant who has not yet smiled,
Unattached, without a place to merge.
The Collective Mind is all-encompassing.
I alone seem to be overlooked.
I am unknowing to the core and unclear, unclear!
Ordinary people are bright and obvious;
I alone am dark and obscure.
Ordinary people are exacting and sharp;
I alone am subdued and dull.
Indifferent like the sea,
Ceaseless like a penetrating wind,
The Collective Mind is ever present.
And yet, I alone am unruly and remote.
I alone am different from the others
In treasuring nourishment from the Mother.

[20c05t] **Ren Jiyu**
Abandon learning and there will be no sorrow.
How much difference is there between approval and denouncement?
How much difference is there between good and evil?
What others fear cannot but be feared.
It has been so from times of old and the practice doesn 't seem to end.
The multitude are so merry, as though going for a great banquet or ascending a height with a broad view in springtime.
I alone am indifferent, with no concern, like an infant that cannot laugh, wearied, indeed, as if I have no home to go to.
The multitude all have more than enough,
I alone seem to lack everything.
My mind is that of a stupid man totally in a muddle.
Common people are so brilliant,
I alone seem to be in the dark.
Common people are so demanding,
I alone seem to be tolerant: so broad as the boundless sea, so vigorous as the untiring blowing wind.
The multitude have their ability,
I alone seem to be clumsy and incapable.
I alone differ from others, essentially because I have acquired Tao.

[20c06t] **Gia-fu Feng**
Give up learning, and put an end to your troubles.
Is there a difference between yes and no?
Is there a difference between good and evil?

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Must I fear what others fear? What nonsense!
Other people are contented, enjoying the sacrificial feast of the ox.
In spring some go to the park, and climb the terrace,
But I alone am drifting, not knowing where I am.
Like a newborn babe before it learns to smile,
I am alone, without a place to go.
Others have more than they need, but I alone have nothing.
I am a fool. Oh, yes! I am confused.
Other men are clear and bright,
But I alone am dim and weak.
Other men are sharp and clever,
But I alone am dull and stupid.
Oh, I drift like the waves of the sea,
Without direction, like the restless wind.
Everyone else is busy,
But I alone am aimless and depressed.
I am different.
I am nourished by the great mother.

[20c07t] **Lok Sang Ho**
What is the difference between saying yes because you agree and saying yes because you want to please?
What is the difference between good and evil?
When everybody avoids something,
Does it mean it must be avoided?
How ridiculous all this is!
This mode of thinking takes one far from the ultimate Truth!
The crowds are busily involved with their daily routines.
As if they are attending a feast,
or walking up a beautiful terrace in Spring.
I alone am deserted.
The future seems unknown,
Just as an infant's future is unknown.
I appear to be tired in a directionless journey.
When everybody appears to have more than enough
I alone seem like someone who has lost everything.
Is my mind that of a fool?
People in their mundane worlds look bright.
I on the other hand look dull.
People in the mundane worlds look clever,
I on the other hand look boring.
My mind is unsettled like the open sea and ever restless like the wind.
Everyone has his properties and status.
I alone look poor and lonely.
I am different from the crowd.
I alone value drawing my nutrients from Mother.

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[20c08t] **Xiaolin Yang**
Whether people listen to me or ignore me, what difference does it make?
Whether people treat me well or not well, what difference does it make?
Although things that others are afraid of I have to be afraid of too,
How big the difference is between them and me!
When everyone is excited, like going to a festival or spring outing,
Only I am quiet, like nothing has happened.
I am like a newborn infant that does not know how to laugh,
Bored and tired, that has no home to return to.
When everyone has so much excess energy, only I am left behind.
I have a fool's heart, so dumb!
Everyone seems bright, only I am dull.
Everyone seems to know everything, only I am confused.
My heart spreads like an endless ocean.
My mind wanders like a boundless wind.
Everyone seems competent, only I am slow and stupid.
I am so different from the others, because I am devoted to the DAO.

[20c09t] **Walter Gorn Old**, HOLDING ALOOF
Dispense with your learning and save yourselves anxiety; the difference between certainly and perhaps is not much after all.
Do they help us to distinguish between good and evil? for one must always be careful of distinctions!
Alas! but the people will never be free from their folly.
They are filled with ambition, as the stallion ox is filled with lust.
I am singular in my bashfulness, I am devoid of ambition, I am undeveloped as a little child.
I am but a waif, a stray, a child without a home.
All others have an excess of good things, but I am as one abandoned.
How foolish and simple am I! I am bewildered.
Everyone sparkles with intelligence, I am alone in my obscurity.
The people are full of discernment; I alone am dull.
I am tossed about like the ocean; I roll and am never at rest.
Everyone has something to do; I alone am incapable and without merit.
I alone am estranged from the people, but I glory on the breast of my mother!

[20c10t] **James Legge**
When we renounce learning we have no troubles.
The (ready) 'yes,' and (flattering) 'yea;' -
Small is the difference they display.
But mark their issues, good and ill; -
What space the gulf between shall fill?
What all men fear is indeed to be feared;
but how wide and without end is the range of questions (asking to be discussed)!
The multitude of men look satisfied and pleased;
as if enjoying a full banquet, as if mounted on a tower in spring.
I alone seem listless and still, my desires having as yet given no indication of their presence.
I am like an infant which has not yet smiled.

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I look dejected and forlorn, as if I had no home to go to.
The multitude of men all have enough and to spare.
I alone seem to have lost everything.
My mind is that of a stupid man;
I am in a state of chaos.
Ordinary men look bright and intelligent, while I alone seem to be benighted.
They look full of discrimination, while I alone am dull and confused.
I seem to be carried about as on the sea, drifting as if I had nowhere to rest.
All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer.
(Thus) I alone am different from other men, but I value the nursing-mother (the Tao).

[20c11t] **David Hinton**
If you give up learning, troubles end.
How much difference is there between yes and no?
And is there a difference between lovely and ugly?
If we can't stop fearing
those things people fear,
it's pure confusion, never-ending confusion.
People all radiate such joy,
happily offering a sacrificial ox
or climbing a tower in spring.
But I go nowhere and reveal nothing,
like a newborn child who has yet to smile,
aimless and worn out
as if the way home were lost.
People all have enough and more.
But I'm abandoned and destitute,
an absolute simpleton, this mind of mine so utterly
muddled and blank.
Others are bright and clear:
I'm dark and murky.
Others are confident and effective:
I'm pensive and withdrawn,
uneasy as boundless seas
or perennial mountain winds.
People all have a purpose in life,
but I'm inept, thoroughly useless and backward.
I'll never be like other people:
I keep to the nurturing mother.

[20c12t] **Chichung Huang**
Between "Yes, sir" and "Of course, not!" -
How much difference is there?
Between good and evil -
What difference it is!
He whom the people fear

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Cannot but fear the people also.
Faintly, it seems boundless!
The multitude is jubilant,
As if feasting on the Grand Pen,
Or, in springtime, ascending a tower;
I am disinterested, showing no sign whatever,
Like an infant who cannot smile yet;
Fatigued, as if having nowhere to return.
The multitude all has enough and to spare;
I, alone, am destitute.
Mine is a fool's mind indeed, how stupid!
The vulgar are clear-sighted;
I alone am benighted.
The vulgar are discerning;
I alone am muddle-headed.
Dimly, like an ocean!
Faintly, as if endless!
The multitude is all enterprising;
I alone am slow and clumsy.
I wish to be uniquely different from others,
And cherish my nursing mother.

[20c13t] **Ellen M. Chen**
Eliminate (chüeh) learning so as to have no worries,
Yes and no, how far apart are they?
Good and evil, how far apart are they?
What the sages (jen) fear,
I must not not fear.
I am the wilderness (huang) before the dawn (wei yang).
The multitude (chung jen) are busy and active,
Like partaking of the sacrificial feast,
Like ascending the platform in spring;
I alone (tu) am bland (p'o),
As if I have not yet emerged (chao) into form.
Like an infant who has not yet smiled (hai),
Lost, like one who has nowhere to return (wu so kuei).
The multitudes (chung jen) all have too much (yu yü);
I alone (tu) am deficient (i).
My mind (hsin) is that of a fool (yü),
Nebulous.
Worldly people (su jen) are luminous (chao);
I alone (tu) am dark (hun).
Worldly people are clear-sighted (ch'a);
I alone (tu) am dull (men),
I am calm like the sea,
Like the high winds I never stop (chih).

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The multitudes (chung jen) all have their use (i);
I alone (tu) am untamable like lowly material.
I alone (tu) am different from others.
For I treasure feeding on the Mother (mu).

[20c14t] **Lee Sun Chen Org**
How much difference in effort does it take between uttering a humble assertive "wei" and an angry blameful "ah" [in our speech]?
How much difference [of exertion] is there between praising and disparaging?
A person must fear that which is feared by most people;
A person should [take pre-emptive measure by being] apprehensive and prepared before danger starts brewing.
Most people would like to seek pleasures;
They found gormandizing on grand feasts (customarily served with beef, pork and goat) after each rite a great pleasure;
When they ascended [high] terraces for the rite of Spring, they were so merry [in such soaring high spirit];
I, alone, was bothered [by such flippancy];
I was as ignorant to their excitements as an [unexcitable] infant was before he turned into a child who began to recognize what did a smile mean to him;
[During these occasions] I was like a dispirited stray dog who could not find a home to return to;
The crowd [generally] felt [this kind life style was gratifying and] fulfilling, only I alone felt having lost [myself in it];
I seemed to have the mind of a fool who is idiotic and uneducable;
General public were confident of their ostentatious intelligences;
But I felt my mind was befogged;
Most people were actively prying [for gains];
I alone was immobilized by melancholy.
I felt like that I was fighting constantly with tumbling waves in the sea;
It also felt like I was struggling [to secure myself to the ground] against the seemingly endless hurricane!
Most people have some practical purpose to work for;
I alone am incorrigible and uncouth (unconventional)!
I am a loner who is different from others;
Nevertheless, I value the absorption (apprehension) of fundamental principles (Mother of all laws) [above all things].

[20c15t] **Tien Cong Tran**
Give up learning, and you will have no more worry.
How great is the difference between "yes" and "no"?
What is the distinction between "good" and "evil"?
Must I fear what others fear?
What abysmal nonsense this is!
All men are joyous and beaming, as though feasting upon a sacrificial ox, as though mounting a spring terrace.
I alone am placid and get no mark, like a babe that has not yet smiled.
I alone am forlorn as one who has no home to return to.
All men have more than enough.

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I alone appear to possess nothing.
What a fool I am!
What an obscure mind I have!
All men are shining.
I alone am dull.
All men are sharp.
I alone am blunt, riffling like the endless ocean, rambling like the ceaseless wind.
All men have their things.
I alone am stubborn and stupid.
But wherein I am most different from others is in knowing to prize my nourishing mother.

[20c16t] **Thomas Z. Zhang**
Studying thoroughly makes people free of worries.
What is the difference between yes and no?
What is the difference between good and evil?
Don't fear when the crowd is afraid.
Why do people feel perplexed?
Because the universe is infinite!
People are cheerful, as if at banquets, and as if sight seeing from a tower in spring.
I show no emotion, like an infant, and as if wandering aimlessly.
People have plenty, but I am alone as if I have lost everything.
I look foolish and stupid.
Ordinary crowds look smart, while I appear naive.
Ordinary crowds look sharp, while I appear dull.
People look deft, while I appear awkward.
I am different from the crowd.
This is because I follow Tao.

[20c17t] **Arthur Waley**
Banish learning, and there will be no more grieving.
Between wei and o
What after all is the difference?
Can it be compared to the difference between good and bad?
The saying 'what others avoid I too must avoid'
How false and superficial it is!
All men, indeed, are wreathed in smiles,
As though feasting after the Great Sacrifice,
As though going up to the Spring Carnival.
I alone am inert, like a child that has not yet given sign;
Like an infant that has not yet smiled.
I droop and drift, as though I belonged nowhere.
All men have enough and to spare;
I alone seem to have lost everything.
Mine is indeed the mind of a very idiot,
So dull am I.
The world is full of people that shine;

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I alone am dark.
They look lively and self-assured;
I alone, depressed.
I seem unsettled as the ocean;
Blown adrift, never brought to a stop.
All men can be put to some use;
I alone am intractable and boorish.
But wherein I most am different from men
Is that I prize no sustenance that comes not from the Mother's breast.

[20c18t] **Richard John Lynn**
Repudiate learning, and stay free of worry.
Really, how distant can approval be from disapproval?
Or, how far apart can praise and censure be?
One feared by others must also fear others accordingly.
A gulf so vast, oh, it is truly infinite!
Common people, caught up in the pursuit of happiness, behave as if feasting at a great sacrifice or ascending a springtime terrace.
I alone am quiet and indifferent, oh, in an entirely premanifest state [weizhao], just like an infant who has not yet smiled,
Utterly aimless, oh, just as if I had no place to go home.
Common people all have more than enough, but I alone seem to have lost all.
Mine is really the heart/mind of a stupid man!
Absolutely amorphous, oh!
Common people are clearly obvious.
But I alone am cryptically obscure.
Common people are meticulously discriminating,
But I alone muddle everything together.
Floating indifferently, oh, as if out on the sea,
Blown about by the wind, oh, I seem to have no place to stop.
Common people all would have purpose.
But I alone am doltish and rustic.
I alone wish to be different from others and so value drawing sustenance from the mother.

[20c19t] **Lin Yutang**
THE WORLD AND I
Banish learning, and vexations end.
Between "Ah!" and "Ough!"
How much difference is there?
Between "good" and "evil"
How much difference is there?
That which men fear
Is indeed to be feared;
But, alas, distant yet is the dawn (of awakening)!
The people of the world are merry-making,
As if partaking of the sacrificial feasts,

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As if mounting the terrace in spring;
I alone am mild, like one unemployed,
Like a new-born babe that cannot yet smile,
Unattached, like one without a home.
The people of the world have enough and to spare,
But I am like one left out,
My heart must be that of a fool,
Being muddled, nebulous!
The vulgar are knowing, luminous;
I alone am dull, confused.
The vulgar are clever, self-assured;
I alone, depressed.
Patient as the sea,
Adrift, seemingly aimless.
The people of the world all have a purpose;
I alone appear stubborn and uncouth.
I alone differ from the other people,
And value drawing sustenance from the Mother.

[20c20t] **Victor H. Mair**
Between "yes sir" and "certainly not!"
how much difference is there?
Between beauty and ugliness,
how great is the distinction?
He whom others fear,
likewise cannot but fear others.
How confusing,
there is no end to it all!
Joyful are the masses,
as though feasting after the great sacrifice of oxen, or mounting a terrace in spring.
Motionless am I, without any sign, as a baby that has yet to gurgle.
How dejected! as though having nowhere to return.
The masses all have more than enough;
I alone am bereft.
I have the heart of a fool.
How muddled!
The ordinary man is luminously clear, I alone seem confused.
The ordinary man is searchingly exact, I alone am vague and uncertain.
How nebulous! as the ocean;
How blurred! as though without boundary.
The masses all have a purpose, I alone am stubborn and uncouth.
I desire to be uniquely different from others by honoring the mother who nourishes.

[20c21t] **Tolbert McCarroll**
How great is the difference between "yea" and "yeah"?
How great is the distinction between "good" and "evil"?

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Must I fear what others fear?
How silly!
Everyone else is joyous as if enjoying the greatest feast, or going up the terraces in spring.
I alone am drifting without direction, like a baby who has not yet smiled.
I alone am moping as if I had no home.
Everyone else has more than they need,
I alone seem in want.
I have the mind of a fool, how confused I am!
Other people are bright and clever,
I alone am dark.
Other people are alert and self-assured,
I alone am dull and muddled.
I am unsettled like the waves of the sea, like the restless wind.
Everyone else has a purpose,
I alone am stubborn and awkward.
I am different from other people,
Even so,
I am nourished by the Great.

[20c22t] **David H. Li**
Between obsequiousness and authoritativeness - what is the difference?
Between beauty and ugliness - is there a difference?
What others fear, do not be unfearful.
Uncultivated, it is because it is unfinished.
Other people are happily gathered, as if readying to partake in an exquisite banquet, to view a spring parade.
I stand alone, quietly, inconspicuously.
Innocently, as if an infant not knowing how to smile;
Aimlessly, as if a wanderer not knowing where to go.
Other people have much to spare;
I, alone, am bare.
Perhaps my foolish heart.
Common people glow;
I, alone, am in the dark.
Common people are alert;
I, alone, am stark.
Other people are skillful;
I, alone, am clumsy and bashful.
I am different from others;
I treasure being embraced by Mother.

[20c23t] **Yasuhiko Genku Kimura**
To cease unnecessary learning is to be free from unnecessary concerns.
How much difference is there between yes and no?
How much distinction is there between good and bad?
Must one fear what everyone fears or value what everyone values?
In all this, there is no universality, and thus no end to confusion.

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Jolly are the masses in chasing after excitement,
As though feasting at a royal feast, or
Ascending a high tower on a spring day.
Quiet am I by abiding in the stillness of being,
Like a newborn babe as yet to even smile,
Being here and now, and having nowhere to go.
The masses all hoard more than they need.
Forgetful of possessing, I alone am bereft.
My mind is like that of a fool, for I know nothing.
The ordinary man is bright, while I alone seem dark.
The ordinary man is clear, while I alone seem muddled.
Without boundary, I am like the vast ocean,
Without restriction, I am like a gentle wind.
The masses all have things to do;
I alone remain stubbornly unoccupied.
Thus, I am uniquely different from the rest,
Honoring the Tao from which I take my sustenance.

[20c24t] **Chou-Wing Chohan**
What is actually the difference between "yes" and "no"?
What is actually the difference between good and bad?
Must we fear what others fear?
The complexity is limitless!
In general, the people are happy, as if they were enjoying a royal feast,
Or as if they had climbed to the top of the tower on a spring day.
I alone am indifferent and quiet, I show no signs,
Like a baby who cannot smile yet,
Depressed as if I do not have a home to go back to.
All the others have more than enough,
And I alone, it seems, have a need to make up for what is missing.
Perhaps my thoughts are the thoughts of a fool,
Ignorant of knowledge, despised by everyone!
The vulgar person is bright,
I alone am so dull and toneless.
The vulgar person is clear,
I alone am so dull and opaque.
I am drifting, I am not anchored,
Swinging back and forth, I am not attached.
In general, everybody has something to do,
I alone am at a loose end, aimless.
I alone am different from the others,
But I value the quest for
Existence that comes from the big mother.
Good and bad, like "yes" and "no," are identical in the eyes of the omniscient sage.
But he is afraid of them, since they are infinite, and can therefore not be foreseen.
However, all told, he, the sage, is different from the people.

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[20c25t] **Man-Ho Kwok**
Listen, give up trying to be so learned
And things will be a lot easier.
Is there really any difference between a 'yes' and a 'no' said insincerely?
Is there really much of a difference
Between being angry and pretending not to be?
What the people are afraid of I also need to fear.
And what do most people do?
They go looking for a good time.
They go looking for fool's gold and auspicious signs.
Only, you see, I am lazy
And I don't give a damn about fame or money.
I am like a child who cannot bring himself to smile.
What do the people want?
Money and things.
And yet I find I have nothing, and I don't care.
I am as unambitious as any fool.
Most people seem to be bright and sharp
And how do I feel?
Like a blunted sword.
The people, the people are like waves of sea
And I am drifting between them wherever they are blown.
And the people, the people are so busy!
But I have nothing to bother about.
I am a bumpkin, a lout.
I am different, I am strange.
I live for the Mother.

[20c26t] **Gu Zhengkun**
How much difference is seen
Between Yes and No?
How much disparity is shown
Between good and evil?
What other people fear
One must fear;
What a difference - so vast and endless!
The multitude are jubilant
As if enjoying a magnificent feast
Or ascending a terrace to command a view of spring scene.
While I, alone and inactive, remain aloof and indifferent,
Like a baby that has not yet learned to smile;
I am tired, like a homeless wanderer.
The multitude all have more than enough,
While I, alone, seem to have nothing.
I am one, indeed, with a heart of a fool.

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Vulgar people all look sober and complacent,
While I alone seem muddleheaded.
The multitude all appear clever and capable,
While I alone seem slow-witted and clumsy.
I am indeed different from them all
Because I take the greatest interest in obtaining the Tao.

[20c27t] **Chao-Hsiu Chen**
One who renounces learning has no sorrow.
Between the 'yea' and the 'nay', is there much difference?
Between the good and the bad, is there great distance?
Should one fear what other people fear?
If one does not cultivate one's virtue, it is like letting the land lie waste.
Everyone seeks the things that taste good, the joy in life.
I alone am detached and expressionless, like a newborn baby that has not yet learned knowledge or worry.
Everyone wishes for more than they need but I seek to avoid it.
I have the mind of a fool, but pure.
Everyone shows their intelligence; I show only stupidity.
Everyone tries to find profit with sharpness; I alone do not find it.
Others' desire has no end; like the sea, they drift without reaching a goal.
Everyone thinks that they are someone; I only think of myself as no one.
I behave differently to all the others, and only treasure being nourished by the mother of all creatures.

[20c28t] **Liu Qixuan**
How much difference can there be
Between praise and criticism?
How similar goodness is to evil!
Why must one want and do
What everyone else wants and does?
What an absurd expanse of culture!
People hustle and bustle everywhere
As if they were enjoying a grand feast
Or climbing a spring tower.
I sit here, alone, like an infant that cannot giggle yet
And look forlorn as if I am homeless.
Everyone else is acquiring, possessing,
But I seem to be losing all the time.
Am I not foolish, indeed?
While others are decisive,
I am muddled.
While others are quick in judgment,
I am dull-minded.
I am like an ocean that cannot be easily stirred,
Or a wind that has nowhere to dwell.
Other people are intelligent, strong-minded, longheaded,
But I seem simple, foolish, slow.

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I am different in that
I value only what provides my nourishment.

[20c29t] **Shi Fu Hwang**
The World And I
Lao Tze says,
When knowledge is discarded, there will be no worries.
Yes, or pretending to say yes, how much are they different?
One is good the other is evil.
The difference is too great.
Most men fear the kings of knowledge, who are certainly formidable.
The world is full of fornication, and its motion cannot be discontinued.
Lasciviousness exceedingly holds people's minds, which they anticipate to enjoy as hungry men at full banquets, as men feel comfortable mounting towers in spring.
I alone keep quiet, as a baby who is not fully grown up, and has no desire in his mind.
To and fro, I walk; I can't find a place to stay.
People all have had sufficiency, while I still remain in destitution.
My behavior is like a fool in people's eyes.
Secular men are fast and make haste; but I do not intend to fetch anything.
Vast is the sea; its water flows to where there is no end.
People all seem to have had great achievement, while I am still naughty and stubborn.
I am different from others.
I rely on the Tao too much, as a baby longing for mother's milk.

[20c30t] **Ch'u Ta-Kao**
Between yea and nay, how much difference is there?
Between good and evil, how much difference is there?
What are feared by others we must fear;
Vastly are they unlimited!
The people in general are as happy as if enjoying a great feast.
Or, as going up a tower in spring.
I alone am tranquil, and have made no signs,
Like a baby who is yet unable to smile;
Forlorn as if I had no home to go to.
Others all have more than enough,
And I alone seem to be in want.
Possibly mine is the mind of a fool,
Which is so ignorant!
The vulgar are bright,
And I alone seem to be dull.
The vulgar are discriminative, and I alone seem blunt.
I am negligent as if being obscure;
Drifting, as if being attached to nothing.
The people in general all have something to do,
And I alone seem to be impractical and awkward.
I alone am different from others.

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But I value seeking sustenance from the Mother.

[20c31t] **Paul J. Lin**
Abandon learning; then one has no sorrow.
Between "yes" and "no", what is the difference?
Between good and evil, what is the difference?
If I should fear what the people fear,
Then where is the end of my fear?
Lustily the people seem to be enjoying a feast
Or ascending a tower in the springtime.
I alone am unmoved, showing no sentiment,
Like a baby who does not yet know how to smile.
So weary, I seem not to know where to return.
While the multitudes have plenty,
I alone seem to be left out.
My heart is like a fool's.
How chaotic!
Chaotic!
While the common people are so bright,
I alone am so dull!
While the common people know how to differentiate,
I alone cannot see the difference.
Boundless as the sea,
Aimless as the breeze,
I seem to have no stop.
All the people have their purpose,
But I alone am stubborn and despicable.
I alone differ from the others
And value getting nourishment from the Mother.

[20c32t] **Michael LaFargue**
Break with Learning, and there will be no trouble.
'Yeah' and 'yes sir' -
is there a big difference between them?
'Excellent' and 'despicable' -
what's the real difference between them?
"What others hold in respect, we can't fail to respect."
Craziness.
Aren't we over this yet?
"All the others are beaming and beaming like people enjoying a great ceremonial feast,
like people climbing an overlook tower in the spring.
I am alone still -
no indications at all yet,
like an infant who hasn't yet even smiled.
So sad.
Like someone with no place to go home to.

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All the others have a superabundance,
I alone seem to have missed out.
Oh my simpleton's mind!
So confused.
Ordinary men are so bright,
I alone am so dull.
Ordinary men are so sharp,
I alone am so stupid.
Churned up like the ocean, blown about, like someone with no place to rest.
All the others all have their function,
I alone am thick-headed,
like someone from the back country."
I am alone, different from others -
treasuring the nourishing Mother.

[20c33t] **Cheng Lin**
Respect and insolence, - are they really different?
Beauty and ugliness, - are they really different?
A man feels compelled to detest that which the multitude detest.
The multitude seem to be busy and merry as though they were celebrating a religious festival or attending a spring picnic.
I alone remain quiet and indifferent.
I roam about in a wide expanse as though I could never find an anchorage.
I am simple and ignorant like a new-born babe.
I fell weary and desolate like a homeless solitaire.
The multitude seem to have plenty.
I alone seem to have an insufficiency.
The multitude appear wise.
I alone look foolish.
The multitude appear bright.
I alone look dull.
I am like one tossed about on the wide sea or blown about in a high gale.
The multitude appear useful.
I alone look worthless.
I am different from other men, because I alone esteem the attainment of Truth.

[20c34t] **Yi Wu**
Transcend learning; there will be no sorrow.
Between "yea" and "nay", what is the difference?
Between "good" and "evil", what is the distinction?
What other people fear, I cannot but fear.
Of wandering, there will be no end.
Most people are busy coming and going
As if enjoying a feast,
As if ascending a tower in the springtime.
I alone am unmoved, showing no sign,

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Like a baby who has not yet become a child;
Weary, as if I have no home to return to.
Most people have more than enough; I alone seem to be left out.
My mind is like a fool's! Chaotic, chaotic!
Ordinary people are bright; I alone am dim.
Ordinary people inspect [everything]; I alone am obscurant,
Indifferent as the sea, endless as a high wind.
Most people are reasonable; I alone am stubborn and mean.
I am different from others; I value being fed by the Mother.

[20c35t] **Han Hiong Tan**
Get rid of the knowledge and you eliminate your worry.
To say 'yes' or to howl 'yes', is there a big difference?
The concepts of good and bad, are they that much different?
Should I also be afraid of what other people are fearful about?
I am yet to make up my mind on these questions.
Nevertheless, everyone is happy, as if having a great feast or a nice picnic in spring.
Singularly, I am feeling tranquil and imperturbable.
I am as innocently naive as an infant.
Feeling lost as if I have no place to go back to.
Everyone seems to be smug while I alone feel inadequate.
I am just a clod and am very bewildered.
Everyone appears to be dazzling, but I am simply lacklustre.
Everyone is astute while I am befuddled.
My thoughts are drifting and ruffling, like an ocean.
My mind is blowing aimlessly like a gale.
Everyone is striving for success and prosperity
While I remain obstinately inane and insignificant.
I know I am different for I am devoted to the study of Dao.

[20c36t] **Hua-Ching Ni**
In high truth, is there any difference between yes and no?
Between good and evil, is there any absolute distinction?
Must one fear what everyone fears?
It is still too early for the subtle truth to dawn on those who are so self-assertive.
The people of the world run about excitedly as if they were going to miss the yearly, royal, sacrificial feast, or as if they were going to be the last one to climb a high tower on a beautiful spring day.
I alone remain quiet and indifferent.
I anchor my being to that which existed before Heaven and Earth were formed.
I alone am innocent and unknowing, like a newborn babe.
Unoccupied by worldly cares, I move forward to nowhere.
The people of the world have more than enough.
I alone appear to have nothing.
The people of the world appear shrewd and wise.
I alone look foolish.
I like to be forgotten by the world and left alone.

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Indeed, I have the mind of a single person!
Calm and self-contained, I am like the vast ocean.
Free and seemingly aimless, I am like a gentle wind.
Everyone seems so clever and self-assured.
I alone appear unlearned and original,
insistent upon a different direction than other people pursue.
I alone value taking my sustenance from the Mother.

[20c37t] **Chang Chung-yuan**
What is the difference between the respectful "wei" and the disrespectful "o"?
What is the difference between good and bad?
Where others are afraid, must I be afraid, too?
How extremely ridiculous this is!
The people are rejoicing as if they are enjoying a sacrificial feast,
Or walking up a terrace in the blossoming spring.
How quiescent I am, alone unstirred, like a baby before he knows how to make pleasant expressions.
How aimlessly I wander, with no home to turn to.
People all have many ambitions and desires.
I, alone, seem to have left all of them.
How ignorant I am!
My mind must be that of a fool.
People are glorious and shining.
I, alone, am dark and dull.
People are clever and inquisitive.
I, alone, am obscure and blunt.
How tranquil I am, like the placid sea.
How loftily drifting, as if I am bound nowhere.
People all have their motives.
I, alone, am good for nothing and uncouth.
I am not like the others.
I am nourished by the Mother.

[20c38t] **Henry Wei**
Different from the Madding Crowd
I Su
Forswear learning, and vexation will vanish.
Between an abrupt "Yes" and a gentle "Yea,"
How much is the difference?
Between the good and the bad,
How much is the difference?
What others fear, one should also fear -
What a silly notion!
Whither will it lead?
Merrily, merrily, the multitude is rejoicing,
As if feasting after the Great Sacrifice,
As if mounting the Terrace of Love.

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I alone remain indifferent and show no emotion,
Like an infant as yet unable to smile.
Wandering aimlessly,
I look like a homeless tramp.
The multitude all have enough and to spare;
I alone seem to be left on the wayside.
Oh, my mind is indeed like that of an idiot!
So dull, so dull I feel.
The worldlings are bright and cheerful;
I alone feel gloomy and dismal.
The worldlings are smart and self-confident;
I alone feel disgusted and depressed.
Restless like the sea,
I drift along as if never able to settle down.
The multitude all have some worthy employment;
I alone am stubborn and worthless.
I alone differ from other people,
And love to draw nourishment from the Mother.

[20c39t] **Ha Poong Kim**
Banish learning, and you will have no worries.
"Yes" and "yeah" -
How far apart are they?
Good and bad -
How far apart are they?
"What others fear
You must fear."
How outlandish!
It will never end.
Everybody is cheerful,
As if enjoying a great feast;
As if going up to the terrace for the Spring Festival.
I alone am unexcited, giving no sign,
Like a baby who has not yet smiled;
Weary, as if nowhere to return.
Everybody has more than enough,
I alone seem dispossessed.
Mine is the mind of an ignorant man.
How indifferent!
Common folks are bright,
I alone am dark.
They are keen,
I alone am dull.
Adrift, I feel as if on the sea -
Blown by a high wind that seems never to come to rest.
Everybody is put to use,

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I alone am stubborn and foolish like a boor.
Alone, different from others, I treasure the nursing mother.

[20c40t] **Tao Huang**
How much difference is there between yea and nay?
How much difference is there between beautiful and ugly?
What one fears is what he cannot help but fear.
One is in the wilderness without central ground.
Ordinary people are fulfilled,
Eating delicious food,
Reaching the climax of romance.
I am desireless and without anticipation,
Like a baby who does not yet.
Gathering energy together, entering the abyss beyond the point of no return.
Ordinary people have more than enough,
I am a fool at heart, as a water droplet is to the spring.
People of affairs are bright and intelligent.
I alone am unintelligent.
People of affairs are cunning and clever.
I alone am dull and unsophisticated,
Unnoticed in the depth of the sea,
Looked for in an endless horizon.
Ordinary people are productive,
I alone maintain the living essence within.
I alone stay with a unitary source, as if stubborn.
I want to be wholly different from everyone else,
By taking my sustenance from the mother source.

[20c41t] **Tang Zi-chang**
Abandon learning, there will be no worry!
What is the real meaning between Yes and No?
What is the clear distinction between good and bad?
What all men fear, one has to fear.
Most people are busy, busy and never know where to stop.
Most people are happy-go-lucky, as though they are attending a great feast or as though they are ascending a tower for sight-seeing in spring time.
My desire has not yet even started, like an infant who has not yet become a child.
They are rushing and rushing, and never know where to rest.
Most people desire more;
I alone prefer less.
I am simple,
Pure and calm.
Most people feel bright, bright;
I alone seem to be dull.
Most people are searching, searching;
I alone keep quiet, quiet.

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Like a calm ocean moving without end.
Most people feel that they have merits;
I alone feel myself useless and worthless.
I alone am different from others and still prefer to drink mother's milk.

[20c42t] **Wing-tsit Chan**
Abandon learning and there will be no sorrow.
How much difference is there between "Yes, sir," and "Of course not"?
How much difference is there between "good" and "evil"?
What people dread, do not fail to dread.
But, alas, how confused, and the end is not yet.
The multitude are merry, as though feasting on a day of sacrifice.
Or like ascending a tower in the springtime.
I alone am inert, showing no sign (of desires),
Like an infant that has not yet smiled.
Wearied, indeed, I seem to be without a home.
The multitude all possess more than enough.
I alone seem to have lost all.
Mine is indeed the mind of an ignorant man,
Indiscriminate and dull!
Common folks are indeed brilliant;
I alone seem to be in the dark.
Common folks see differences and are clear-cut;
I alone make no distinctions.
I seem drifting as the sea;
Like the wind blowing about, seemingly without destination.
The multitude all have a purpose;
I alone seem to be stubborn and rustic.
I alone differ from others,
And value drawing sustenance from Mother (Tao).

[20c91t] **И. И. Семененко**
Не ведаешь заботы, когда перестаешь учиться.
Как мала разница между словами "да" и "ладно"!
И как же связаны между собой прекрасное и безобразное!
Чего страшатся люди, не может не страшить.
Какое запустение!
Нет этому конца!
Толпа находится в веселье, словно на пиру или на празднике весны.
Один я только пребываю безучастным и ни в чем себя не проявляю,
как новорожденный, который еще не научился улыбаться.
Я выгляжу понурым как бездомный.
В толпе у каждого имеется какой-либо излишек, и лишь у одного меня - словно все утеряно.
Какое сердце у меня, глупца!
В нем столько безрассудности!
Обыденные люди отличаются понятливостью, один я только ничего не смыслю.

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Обыденные люди дотошно во всем разбираются, один только я остаюсь невеждой.
Какое у меня спокойствие!
Оно напоминает океан.
Несусь как ветер в вышине!
Словно не могу нигде остановиться!
Каждый из толпы находит себе применение, один я являюсь ни на что не годным неучем.
В отличие от остальных людей, я дорожу лишь тем, чтобы меня кормила грудью мать.

[20c92t] **А. А. Маслов**
Велика ли разница между одобрением и хулой?
Велико ли расстояние между добром и злом?
Того, чего боятся люди, нельзя не бояться.
Пустынное! Оно не имеет границ.
Все люди радостны, будто захвачены праздником императорского угощения или прогулкой по весенним террасам.
Лишь я один безразличен и не подаю знаков, будто младенец, который ещё не научился улыбаться;
утомлённый, словно странник, не имеющий дома, куда бы мог возвратиться.
Люди всё имеют с избытком, лишь я один подобен отказавшемуся ото всего.
У меня сердце невежды - столь замутнено!
Простые люди пресветло-светлы, лишь я один погружён во тьму.
Простые люди пречисто-чисты, лишь я один невежественно-безыскусен,
безграничен, словно море,
неудержим, будто яростный ветер.
Все люди знают об использовании, но я один глуп и ограничен.
Лишь я один отличаюсь от других и ценю матерь Благости.

[20c93t] **Е. А. Торчинов**
Отбросьте ученость, и не будете знать печали.
"О да!" и "конечно нет" далеко ли друг от друга отстоят?
Ну а добро и зло друг от друга отстоят далеко ли?
Тот, кого люди боятся, сам не может людей не бояться.
О как все это путано и неясно, и конца ему не видно!
Все люди радостны-радостны, как будто они в ритуале участвуют жертвенном, как будто весенней порой на башню они восходят.
О! Только лишь я один спокоен-безгласен, подобно младенцу, еще не узнавшему детства.
О! Я весь обвит-перевязан, и мне некуда возвращаться.
У всех людей как будто излишек, лишь у меня одного как будто бы недостаток.
О! Так ведь я разум глупца!
О! Во мне все смешано-перемешано.
Все люди светлы-светлы, я один темен.
Все люди отчетливо-четки, я один скрыт и неявен.
О! Я колыхаюсь, как море.
О! Я парю в пространстве, и мне негде остановиться.
Все люди к чему-то стремятся, а я один остаюсь простец простецом.
О! Я обширен и глубок, как море.
Как ураган, в пространстве ношусь, и мне негде остановиться!

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Я один отличаюсь от людей тем, что ценю мать-кормилицу.

[20c94t] **А. Е. Лукьянов**

Отбросишь ученье, исчезнет и скорбь.
Насколько здесь одно отлично от другого?
Настолько ровно, насколько зло расходится с добром!
То, чего люди боятся, нельзя не бояться.
О ширь пустотная, без края и без центра!
Среди людей согласие, веселье, как будто делают Великое закланье в день наступления весны, когда она в свои владенья входит.
Один лишь я сокрыт в тиши без всяких признаков живого, подобный эмбриону, еще не ставшему ребенком.
В усталости скитаюсь по простору, как будто некуда пристать.
У всех людей достаток неизбывный, один лишь я как тот, кто все отверг.
Я сердце глупого.
О тьма космической утробы!
Миряне все сиянием полны, один лишь я во мраке мрачном.
Миряне любознательны в исканьях, один лишь я в безумной тьме.
[Вокруг] то безмятежность, которая подобна глади океана,
то ветра смерч, который не дает волнам остановиться.
В толпах людей везде есть применение разумным силам,
лишь я наивной глупостью подобен дикарю.
От всех других я отличаюсь тем, что Мать кормящую ценю.

[20c95t] **Ян Хин-шун**

Когда будет уничтожена ученость, тогда не будет и печали.
Как ничтожна разница между обещанием и лестью и как велика разница между добром и злом!
Надо избегать того, чего люди боятся.
О! Как хаотичен [мир], где все еще не установлен порядок.
Все люди радостны, как будто присутствуют на торжественном угощении или празднуют наступление весны.
Только я один спокоен и не выставляю себя на свет.
Я подобен ребенку, который не явился в мир.
О! Я несусь!
Кажется, нет места, где мог бы остановиться.
Все люди полны желаний, только я один подобен тому, кто отказался от всего.
Я сердце глупого человека.
О, как оно пусто!
Все люди полны света.
Только я один подобен тому, кто погружен во мрак.
Все люди пытливы, только я один равнодушен.
Я подобен тому, кто несется в мирском просторе и не знает, где ему остановиться.
Все люди проявляют свою способность, и только я один похож на глупого и низкого.
Только я один отличаюсь от других тем, что вижу основу в еде.

[20c96t] **Д. П. Конисси**

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Когда уничтожено будет учение, то печали не будет.
Как велика разница между простым и сложным!
Как велика разница между добром и злом!
Необходимо бояться того, чего люди боятся.
О, дико! еще далеко до средины.
Многие держат себя важно, словно получают жертвенное мясо, словно весной восходят на башню.
О, как я прост!
Во мне нет ничего определенного, как в младенце, еще не достигшем детства.
Я как будто несусь, но не знаю куда и где остановлюсь.
Многие люди богаты, но я ничего не имею, как будто все потерял.
Я прост, как душа глупого человека, но люди света блестят.
Я один темен, но люди света просвещены.
Я один страдаю душевно;
волнуюсь, как море;
блуждаю и не знаю, где остановиться.
Многие люди делают то, к чему способны, но я один глуп и мужиковат.
Я один отличаюсь от других тем, что люблю питаться у матери.

[20c97t] **В. В. Малявин**
Отбрось ученость, и не будешь знать печали.
"Конечно!" и "Ладно!" - далеки ль друг от друга?
Красота и уродство - что их разделяет?
Страхи людские - нельзя их не страшиться.
Темное! Пустынное! Не достать его дна!
Все люди исполнены радости,
Словно празднуют великую жертву или весной восходят на башню.
Я один покоен, ничем не выдаю себя, как младенец, еще не улыбнувшийся,
Бессильно влачащийся путник - и некуда возвращаться!
Все вокруг имеют в избытке,
Я один как будто лишен всего.
У меня сердце глупца - смутное, простодушное!
Обыкновенные люди так скоры на суд,
Я один пребываю в неведении.
Обыкновенные люди судят так тщательно,
Я один отрешен и бездумен.
Покоен в волнении! Словно великое море.
Мчусь привольно! Словно нет мне пристанища.
У обыкновенных людей на все есть причина,
Я один прост и прям, словно неуч.
Я один не таков, как другие,
Потому что умею кормиться от Матери.

[20c98t] **Б. Б. Виногродский**
Прекратите учиться, и тогда не будет беспокойств.
Как далеко отстоят друг от друга почтительность и пренебрежение?
Как далеко отстоят друг от друга добро и зло?

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Если человека боятся, то и он не может не бояться.
Безграничное - это то, что еще не имеет центра.
Человек толпы радуется наслаждениям, как будто празднует жертвоприношение тай-лао, как будто взбирается на башню весной.
Я - один.
Прозрачно-безвкусен - нет еще никаких проявлений.
Подобен ребенку, который еще не начал и улыбаться.
Утомленно скитаюсь, будто некуда мне вернуться.
У человека толпы - всегда есть избыток.
А я - один, как будто утратил.
Я - глупость в человеческом сердце.
Непроницаемость тьмы.
Обычные люди светом сияют.
Я - один.
Сумрачно-мрачный.
Обычные люди всматриваются-внимают.
Я - один.
Скучный и хмурый.
Бесформенность - это напоминание о море.
Ветра круговорот - это напоминание об отсутствии остановки.
У человека толпы всегда есть мотивы.
Лишь я - один.
Тупой и грубый.
Я - один.
Отличаюсь от человека
и питаю в первую очередь то, что меня порождает.

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PSEUDO-CHAPTER **Twenty-One**

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[21c01t] **Robert G. Henricks**
The character of great virtue follows alone from the Way.
As for the nature of the Way - it's shapeless and formless.
Formless! Shapeless! Inside there are images.
Shapeless! Formless! Inside there are things.
Hidden! Obscure! Inside there are essences.
These essences are very real;
Inside them is the proof.
From the present back to the past,
Its name has never gone away.
It is by this that we comply with the father of the multitude [of things].
How do I know that the father of the multitude is so?
By this.

[21c02t] **John C. H. Wu**
IT lies in the nature of Grand Virtue
To follow the Tao and the Tao alone.
Now what is the Tao?
It is Something elusive and evasive.
Evasive and elusive!
And yet It contains within Itself a Form.
Elusive and evasive!
And yet It contains within Itself a Substance.
Shadowy and dim!
And yet It contains within Itself a Core of Vitality.
The Core of Vitality is very real,
It contains within Itself an unfailing Sincerity.
Throughout the ages Its Name has been preserved
In order to recall the Beginning of all things.
How do I know the ways of all things at the Beginning?
By what is within me.

[21c03t] **D. C. Lau**
In his every movement a man of great virtue
Follows the way and the way only.
As a thing the way is
Shadowy and indistinct.
Indistinct and shadowy,
Yet within it is an image;
Shadowy and indistinct,
Yet within it is a substance.
Dim and dark,

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Yet within it is an essence.
This essence is quite genuine
And within it is something that can be tested.
From the present back to antiquity,
Its name never deserted it.
It serves as a means for inspecting the fathers of the multitude.
How do I know that the fathers of the multitude are like that?
By means of this.

[21c04t] **R. L. Wing**
The natural expression of Power
Proceeds only through the Tao.
The Tao acts through Natural Law;
So formless, so intangible.
Intangible, formless!
At its center appears the Image.
Formless, intangible!
At its center appears Natural Law.
Obscure, mysterious!
At its center appears the Life Force.
The Life Force is very real;
At its center appears truth.
From ancient times to the present,
Its name ever remains,
Through the experience of the Collective Origin.
How do I know the way of the Collective Origin?
Through this.

[21c05t] **Ren Jiyu**
The content of the great "De" (Virtue) is in conformity with Tao.
The thing that is called Tao has no definite form.
So vague and elusive is it,
Yet in it the image appears.
So elusive and vague is it,
Yet in it the real exists.
So profound and obscure is it,
Yet in it the subtle essence was contained.
The essence is very concrete, and very real.
From the old time till now, its name stands unworn, by which we may know the beginning of all things.
How do I know their beginnings?
Only by this (nature of Tao).

[21c06t] **Gia-fu Feng**
The greatest Virtue is to follow Tao and Tao alone.
The Tao is elusive and intangible.
Oh, it is intangible and elusive, and yet within is image.

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Oh, it is elusive and intangible, and yet within is form.
Oh, it is dim and dark, and yet within is essence.
This essence is very real, and therein lies faith.
From the very beginning until now its name has never been forgotten.
Thus I perceive the creation.
How do I know the ways of creation?
Because of this.

[21c07t] **Lok Sang Ho**
To tell the virtuous from all the others.
You only need one criterion: does he follow the Dao?
The substance of the Dao is impalpable and intractable.
While it is impalpable and intractable,
It manifests itself in the phenomenal world,
And it is not without substance.
While it is shadowy and empty,
It shows itself in the spiritual realm.
The spiritual essence of the Dao is both truthful and dependable.
From the ancient times till now
The name of the Dao has persisted,
And it has pleased the wise masters.
How do I know about these wise masters?
I use the criterion mentioned above.

[21c08t] **Xiaolin Yang**
Only the DAO has the behavior of the most magnificent DE.
The DAO looks elusive and vague.
It seems abstract, but it has the world as its foundation.
It appears intangible and far away, but it contains the basic elements of the world.
These elements are present everywhere, making its existence known.
From the beginning to the present, the name of the DAO has always existed,
Experiencing all generations.
How do I know everything in the past? Because I know the DAO.

[21c09t] **Walter Gorn Old**, THE EMPTY SOURCE
The greatest virtue is in simply following Tao, the intangible, inscrutable.
Inscrutable, intangible, and yet containing forms.
Intangible, inscrutable, and yet containing things.
Profound and obscure, but having an essence, a veritable essence in which is consistence.
From eternity until now its nature has remained unchanged.
It inheres in all things from their beginnings.
How do I know of the origin of things?
I know by Tao.

[21c10t] **James Legge**
The grandest forms of active force

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From Tao come, their only source.
Who can of Tao the nature tell?
Our sight it flies, our touch as well.
Eluding sight, eluding touch,
The forms of things all in it crouch;
Eluding touch, eluding sight,
There are their semblances, all right.
Profound it is, dark and obscure;
Things' essences all there endure.
Those essences the truth enfold
Of what, when seen, shall then be told.
Now it is so; 'twas so of old.
Its name - what passes not away;
So, in their beautiful array,
Things form and never know decay.
How know I that it is so with all the beauties of existing things?
By this (nature of the Tao).

[21c11t] **David Hinton**
The nature of great Integrity is to follow Way absolutely.
Becoming things, Way appears vague and hazy.
All hazy and impossibly vague it harbors the mind's images.
All vague and impossibly hazy it harbors the world's things.
All hidden and impossibly dark it harbors the subtle essence,
and being an essence so real it harbors the sincerity of facts.
Never, not since the beginning - its renown has never been far off.
Through it we witness all origins.
And how can we ever know the form of all origins?
Through this.

[21c12t] **Chichung Huang**
The manifestations of grand virtue
Follow only the Tao.
The Tao is something
Faint and dim:
Dim and faint,
Therein lies an image;
Faint and dim,
Therein lies substance.
Deep and remote,
Therein lies quintessence.
Its quintessence is most genuine,
Therein lies truthfulness.
From the present to antiquity,
Its name has never vanished,
Whereby I trace back to

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The father of the multitude.
How do I know
What the father of the multitude was like?
From this.

[21c13t] **Ellen M. Chen**
The features (yung) of the vast (k'ung) Te,
Follows entirely (wei) from Tao.
Tao as a thing,
Is entirely illusive (huang) and evasive (hu).
Evasive and illusive,
In it there is image (hsiang).
Illusive and evasive,
In it there is thinghood (wu).
Dark and dim,
In it there is life seed (ching).
Its life seed being very genuine (chen),
In it there is growth power (hsin).
As it is today, so it was in the days of old (ku),
Its name goes not away (ch'ü),
So that we may survey (yüeh) the origins of the many (chung fu).
How do I know that the origins of the many are such?
Because of this.

[21c14t] **Lee Sun Chen Org**
The containment (holding capacity) of the great Te is patterned after [the containment of] Tao [i.e. vastly immense].
[The following experience was shared by people who had searched Tao in the darkness of ignorance:]
The physical manifestation of Tao [was like a shadow which] shimmers and vibrates [in front of us];
Nevertheless beneath this evasive [emanation we could tell that] there was some concrete [form];
Underlying this elusive shadow there was some [discernible] phenomenon [that can be construed];
Lying deeply and obscurely beneath this phenomenon is something quintessential [that can be conjectured];
This something quintessential is very real that it yields trustworthy results;
From ancient time until today the above description (name) has had never been refuted [successfully];
This kind of descriptions were found in classics handed down by our forefathers;
On what account did I know that the description [of Tao] in ancient classics are the best elucidation of [Tao we have so far]?
I based my conclusion through my own personal confirmations of accounts (explication) given by our forefathers in venerable documents.

[21c15t] **Tien Cong Tran**
Great Virtue shows itself only in following the Way.
The Way is something elusive and evasive.
Elusive and evasive, and yet it contains within itself an image.
Elusive and evasive, and yet it contains within itself a substance.
Unfathomable and hidden, and yet it contains within itself an essence.

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The essence is very real, and contains within itself an unfailing sincerity.
Throughout the ages its name has been preserved because through it we see the beginning of all things.
How do I know the beginning of all things?
Through it.

[21c16t] **Thomas Z. Zhang**
The state of the world follows the Tao.
What is Tao?
It is intangible.
Foggily and hazily there appears to be an image.
Hazily and foggily there seems to be an object.
Distantly and elusively it emerges over there.
It is the truth.
It is believable.
From ancient time, it has been there; everything is following it.
How do I know it is so?
From everything that is observable.

[21c17t] **Arthur Waley**
Such the scope of the All-pervading Power
That it alone can act through the Way.
For the Way is a thing impalpable, incommensurable.
Incommensurable, impalpable.
Yet latent in it are forms;
Impalpable, incommensurable
Yet within it are entities.
Shadowy it is and dim;
Yet within it there is a force,
A force that though rarefied
Is none the less efficacious.
From the time of old till now
Its charge has not departed
But cheers onward the many warriors.
How do I know that the many warriors are so?
Through this.

[21c18t] **Richard John Lynn**
A capacity for the virtue of emptiness, this alone allows conformance with the Dao.
The Dao as such is but dim, is but dark.
Dark, oh, dim, oh, but within it some image is there.
Dim, oh, dark, oh, but within it something is there.
Abstruse, oh, indistinct, oh, but within it the essence of things is there.
Its essence is most authentic, for within it authentication occurs.
From antiquity until now, its name has never been revoked.
We use it to convey what the father of everything is.
How do I know that the father of everything is so?

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It is by this.

[21c19t] **Lin Yutang**
MANIFESTATIONS OF TAO
The marks of great Character
Follow alone from the Tao.
The thing that is called Tao
Is elusive, evasive.
Evasive, elusive,
Yet latent in it are forms.
Elusive, evasive,
Yet latent in it are objects.
Dark and dim,
Yet latent in it is the life-force.
The life-force being very true,
Latent in it are evidences.
From the days of old till now
Its Named (manifested forms) have never ceased,
By which we may view the Father of All Things.
How do I know the shape of Father of All Things?
Through These!

[21c20t] **Victor H. Mair**
The appearance of grand integrity is that it follows the Way alone.
The Way objectified is blurred and nebulous.
How nebulous and blurred!
Yet within it there are images.
How blurred and nebulous!
Yet within it there are objects.
How cavernous and dark!
Yet within it there is an essence.
Its essence is quite real;
Within it there are tokens.
From the present back to the past,
Its name has been imperishable.
Through it we conform to the father of the masses.
How do I know what the father of the masses is like?
Through this.

[21c21t] **Tolbert McCarroll**
The Great Virtue is to follow the Tao and only the Tao.
The Tao is shadowy and intangible.
Intangible and evasive, and yet within it is a form.
Evasive and intangible, and yet within it is a substance.
Shadowy and dark, and yet within it is a vital force.
This vital force is real and can be relied upon.

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From ancient times to the present the Tao's instructions have not been forgotten.
Through it can be perceived the beginning of the story of life.
How do I know how it was at the beginning of the story of life?
Because of what is within me.

[21c22t] **David H. Li**
The Grand Virtue's complexion resembles that of Direction.
Direction, as a matter substantive,
is sometimes indistinct and other times elusive.
Elusive and indistinct, there is image within;
Indistinct and elusive, there is matter within.
Minuscule and mysterious, there are particles within;
These particles are real; there is reality within.
From the present back to the past, its name is never unacknowledged;
it is the foundation of all matters.
How do I know that it is the foundation of all matters?
Through Direction.

[21c23t] **Yasuhiko Genku Kimura**
The outer expression of great virtue
follows the inner subtlety of the Tao.
Yet,
the inner subtlety of the Tao
is altogether elusive and ineffable.
Elusive and ineffable, yet there arises some image within;
Ineffable and elusive, yet there exists some thing within;
Cavernous and dark, yet there is some essence within;
This essence is entirely real; in it is Kosmic Integrity.
Hitherto, the name of Kosmic Integrity has endured,
And remains the Principle of Kosmic Creation and Decreation.
By what means do I know the Principle of Kosmic Creation and Decreation?
By means of Kosmic Integrity itself.

[21c24t] **Chou-Wing Chohan**
The manifestation of the great virtue is to follow the way of the Tao.
Tao is a thing that is invisible, inaccessible.
Inaccessible, invisible, and yet it has image and form.
Cloudy and obscure, but there is essence in it,
And this essence is absolute truth, and there is belief in it.
From ancient times until now, it has not lost its nameless name,
Through it the source of all things has passed.
How do I know that the source of all things is in it?
From the Tao.

[21c25t] **Man-Ho Kwok**
The Body of The Tao is a mist beyond your eyes

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Tao of No Body, and yet within it is All Creation.
Like a seed in the dark, and a dim light
And from it, comes everything.
Root, stem, leaf ... its essence is in everything.
Everything is born from this Tao
I say so, and I can prove it!
From the beginning of time until now the Tao is eternal because it is Creation.
How do I know the Tao is the root of all being?
Because
I know this.

[21c26t] **Gu Zhengkun**
The forms of the great the Teh (virtue)
Exclusively depend on the Tao.
The Tao as a thing
Is vague and indefinite.
Vague and indefinite,
It presents images;
Indefinite and vague,
It embodies substance.
Distant and dark,
It embraces semen-like essence.
The essence is a genuine existence
That can be tested as true.
From ancient times to now,
Its name has always been accepted,
And with which, the beginning of all things can be surveyed.
How do I know the initial state of all things?
By means of the Tao.

[21c27t] **Chao-Hsiu Chen**
A virtuous person comes into being only according to the Tao.
Tao is something which is obscure and indistinct.
Indistinct and obscure -
yet there is an appearance.
Obscure and indistinct -
yet there is a substance.
Vague and dim -
yet there is an essence within it.
This essence is genuine.
There is truth within it.
Since ancient times until now, its name never forsaken, it stands there to guard all the good deeds.
How do I know all the good deeds are guarded by this Tao?
I know.

[21c28t] **Liu Qixuan**

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To one who keeps the Way, nature bestows its richest gifts.
The working of the Way cannot be clearly stated,
But one can find an image in its vagueness,
Substance in its obscurity,
Essence in its vast, uncertain expanse,
And confirmable manifestations of that essence.
What existed at the earliest beginning
Is existing now, in the developments of all beings,
And that is what helps me to know the nature of all things.

[21c29t] **Shi Fu Hwang**
The Tao Never Leaves This World
Lao Tze says,
The great Teh is comprehensive, and it follows the ways of the Tao.
The Tao is that which is vague and uncertain.
Within the vague and uncertain, there are pictures.
Within the vague and uncertain, there is substance.
Feeble and unclear as it is, there is spirit within.
The spirit is genuine, with credibility within.
From ancient times until now, the Tao has never left this world; it lives with and looks after all things.
How do I know the Tao lives with all things?
From their daily conduct I know.

[21c30t] **Ch'u Ta-Kao**
The great virtue as manifested is but following Tao.
Tao is a thing that is both invisible and intangible.
Intangible and invisible, yet there are forms in it;
Invisible and intangible, yet there is substance in it;
Subtle and obscure, there is essence in it;
This essence being invariably true, there is faith in it.
From of old till now, it has never lost its (nameless) name,
Through which the origin of all things has passed.
How do I know that it is so with the origin of all things?
By this (Tao).

[21c31t] **Paul J. Lin**
The feature of great virtue is to follow only Tao.
Tao is something elusive and vague!
Though vague and elusive, in it is the image.
Though elusive and vague, in it is the substance.
Obscure and dim, in it is the spirit.
The spirit is truly genuine; in it is credibility.
From ancient times until now,
Its name has never disappeared.
By this the beginning of all things is known.
How can I know the beginning of all things?

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By this.

[21c32t] **Michael LaFargue**
The impression made by magnificent Te
comes only from Tao.
Tao is a something
but elusive, but evasive.
Evasive, elusive,
inside it lies the mind's true form.
Elusive, evasive,
inside it lies something substantial.
Shadowy, dim.
Inside it lies vital energy.
This energy is very strong,
inside it lies true genuineness.
From ancient times until today
Its name has not been forgotten
allowing us to see the beginnings of everything.
How do I recognize the form of the beginnings of everything?
By this.

[21c33t] **Cheng Lin**
The conduct of those who have attained perfection is always in accordance with the way of Truth.
Truth is vague and intangible.
Though vague and intangible, within it there is substance.
Though vague and intangible, within it there is form.
Though distant and vacuous, within it there is essence.
Its essence is real, and its validity can be proven.
It has existed from the earliest time, and only its name is new.
It is the primary origin of the whole of creation.

[21c34t] **Yi Wu**
The attitude of grand virtue is to follow only the Way.
The Way is like something elusive and evasive.
Within it there is image, evasive and elusive.
Within it there is matter, elusive and evasive.
Within it there is essence, dim and dark.
The essence is very real,
Within it there is evidence of reality.
From ancient times to now,
Its name has not disappeared.
By it one can see the source of all things.
How could I know the source of all things?
By this.

[21c35t] **Han Hiong Tan**

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The demeanour of a man of great virtue is consistent with the way of Dao.
Dao, as an entity, is not tangible.
Though it is intangible, it appears to have some image.
Although it appears nebulous, it has some form.
Though inscrutable and indistinct, it appears to have some vitality.
This vitality is as real as it is creditable.
From antiquity until now, Dao has always existed.
Through following the way of Dao, one tries to understand the beginning of the world.
To understand the beginning of the universe is from the study of Dao.

[21c36t] **Hua-Ching Ni**
One of deep virtue cherishes the subtle essence of the universe.
The subtle essence of the universe is elusive and evasive.
Though it is elusive and evasive,
it unveils itself as images and forms.
Evasive and elusive,
it discloses itself as indefinable substance.
Shadowy and indistinct,
it reveals itself as impalpable subtle essence.
This essence is so subtle, and yet so real.
It is the subtle origin of the whole of creation and non-creation.
It existed prior to the beginning of time as the single deep and subtle reality of the universe.
It brings all into being.

[21c37t] **Chang Chung-yuan**
That which is inherent in the great attainment (void) is the echo of Tao.
That which is Tao is indistinct and ineffable.
Ineffable and indistinct, yet therein are forms.
Indistinct and ineffable, yet therein are objects.
Unfathomable and invisible, yet therein are essences.
The essence is indeed genuine, therein is the vivid reality.
From ancient times until the present, the name of Tao has never ceased to exist.
Through it we see the beginning of all things.
How do we understand the beginning of all things?
It is through this.

[21c38t] **Henry Wei**
Hollow Heart
Hsu Hsin
The inherent quality of Grand Virtue (Teh)
Always conforms only to Tao.
Tao is something dreamily winking and waning.
Waning, winking, it embodies forms;
Winking, waning, it embodies things.
It may seem receding afar and darkening,
Yet within it there is an essence.

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This essence is very real.
Inside is something invariably vital.
From hoary antiquity to the present time,
Its effect has never gone awry,
And serves as witness to the Creator of all things.
How do I know the way of the Creator?
Through this (witness).

[21c39t] **Ha Poong Kim**
The look of the great Te
Follows from Tao alone.
It is Tao embodied.
How vague and dim it is!
Vague and dim -
In it are forms.
Vague and dim -
In it are things.
Deep and dark -
In it is the vital essence,
Which is most real.
In it is evidence.
From the time of old till today,
Its name has never departed.
By it you view the beginning of all.
How do I know the shape of the beginning of all?
By this.

[21c40t] **Tao Huang**
The marks of profound action follow only from the Tao.
The substance of Tao is boundless and unfathomable.
Unfathomable and boundless,
In its center there is form;
Boundless and unfathomable,
In its center there is an object;
Embryonic and dark,
In its center there is essence;
The essence is very pure,
In its center there is trust.
From now to the days of old,
Its name never dies,
Because it creates all things in their beginning.
How do I know the source of all beginnings?
From this.

[21c41t] **Tang Zi-chang**
The capacity of Grand Virtues is obtained only by following Dao.

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Dao is a matter, even though it is indistinct and elusive.
It is elusive and indistinct, yet within it All Images are formed;
It is indistinct and elusive, yet within it All Things are created;
It is shadowy and obscure, yet within it All Vitalities are produced.
It's own vitality is real and valid.
Throughout the past and present the name of Dao has never been dropped.
It observes All Origins.
How do we know that All Origins are so?
By these observations.

[21c42t] **Wing-tsit Chan**
The all-embracing quality of the great virtue follows alone from the Tao.
The thing that is called Tao is eluding and vague.
Vague and eluding, there is in it the form.
Eluding and vague, in it are things.
Deep and obscure, in it is the essence.
The essence is very real, in it are evidences.
From the time of old until now, its name (manifestations) ever remains.
By which we may see the beginning of all things.
How do I know that the beginnings of all things are so?
Through this (Tao).

[21c91t] **И. И. Семененко**
Все вмещается великой добродетелью, и в этом она следует лишь Дао.
Дао в смысле вещи всецело смутно и расплывчато.
И в нем, таком смутном и расплывчатом, есть образы!
И в нем, таком расплывчатом и смутном, есть вещи!
И в нем, таком глубоком и неясном, есть сгущенность!
Его сгущенность обладает высшей подлинностью.
В нем все является реальным.
Издревле и доныне не исчезает его имя.
Так оно собирает множество великих.
Откуда мне известно, каким видом обладает множество великих?
Отсюда.

[21c92t] **А. А. Маслов**
Облик великой Благости проистекает из Дао.
В вещах Дао неразличимо-туманно.
Неразличимо-туманное! Но в нём заключены образы.
Туманно-неразличимое! Но оно объемлет вещи.
Отдалённое и тёмное! Но оно содержит семя.
Семя это истинное, ибо оно освящено искренностью.
С древности и до наших дней имя его не высказано.
Оно известно как отец мириад созданий.
Откуда я знаю, что форма отца созданий такова?
Из него же самого.

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[21c93t] **Е. А. Торчинов**
Из пустоты Блага-Дэ Путь-Дао исходит вовне.
Дао - вещь такая: неясная и смутная, безликая и туманная.
О неясная!
О смутная!
В твоем средоточии есть образы.
О безликая!
О туманная!
В твоем средоточии есть вещи.
О загадочная!
О темная!
В твоем средоточии есть суть энергии жизни.
Эта суть энергии жизни предельно истинна, в ее средоточии сокрыто доверие.
С древности и доныне не исчезало ее имя и с помощью его обозреваю все множество множеств сущего.
Но откуда мне известно, что множество множеств сущего таково?
Из этого.

[21c94t] **А. Е. Лукьянов**
Насыщенность пустого Дэ совпадает только с Дао.
Дао есть нечто туманное, неразличимое!
О, неразличимое!
О, туманное!
Внутри Его содержатся образы.
О, туманное!
О, неразличимое!
Внутри Его содержатся вещи.
О, глубокое!
О, сокровенное!
Внутри Его содержится семя-энергия (цзин).
Это семя-энергия в высшей степени подлинно, в нем содержится вера-доверие (синь).
С древности и поныне Его имя не исчезает, в Нем вижу Отца всего тварного.
Откуда я знаю, что Отец всего тварного таков?
Из того, что сказано.

[21c95t] **Ян Хин-шун**
Содержание великого дэ подчиняется только дао.
Дао бестелесно.
Дао туманно и неопределенно.
Однако в его туманности и неопределенности содержатся образы.
Оно туманно и неопределенно.
Однако в его туманности и неопределенности скрыты вещи.
Оно глубоко и темно.
Однако в его глубине и темноте скрыты тончайшие частицы.
Эти тончайшие частицы обладают высшей действительностью и достоверностью.
С древних времен до наших дней его имя не исчезает.

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Только следуя ему, можно познать начало всех вещей.
Каким образом мы познаем начало всех вещей?
Только благодаря ему.

[21c96t] **Д. П. Конисси**
Высоконравственный повинуется только одному Тао.
Сущность Тао похожа на блеск света.
О, неуловим блеск света! но в нем есть изображение.
О, как он блестит!
Он решительно неуловим, но в нем есть вещество.
О, как призрачно и непостижимо (Тао)!
В нем есть сущность, которая достоверна.
От древности до ныне имя (его) никогда не исчезало.
Я обозрел многие начала, но не знаю, отчего такие начала, а не иные.

[21c97t] **В. В. Малявин**
Сила всевмещающего совершенства исходит единственно от Пути.
Путь же вот что такое: туманное, смутное.
О, смутное! О, туманное! А в нем есть образы!
О, туманное! О, смутное! А в нем есть нечто!
О, сокрытое! О, темное! А в нем есть семена.
Эти семена такие подлинные! Они дают уверенность.
С древности и поныне имя его не преходит,
Благодаря ему опознаем величие превращений.
Откуда я знаю, что таково величие всех превращений?
Благодаря этому.

[21c98t] **Б. Б. Виногродский**
Всеобъемлющий характер Потенции пространства определяется лишь тем, что вытекает из Пути.
Путь реализуется в вещах лишь как мерцание, лишь как трепетание.
Вот трепетание, вот мерцание.
А в сердцевине - наличие образа.
Вот мерцание, вот трепетание.
А в сердцевине - наличие вещи.
Вот мрак, вот тьма.
А в сердцевине - наличие семени.
Его семя является совершенно сущим.
А в сердцевине - наличие веры.
С древности до современности имя его не исчезает.
Тем самым он проявляется как прародитель множеств.
Откуда же известно сущности моей, что таковым является прародитель множеств?
Через это.

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PSEUDO-CHAPTER **Twenty-Two**

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[22c01t] **Robert G. Henricks**
Bent over, you'll be preserved whole;
When twisted, you'll be upright;
When hollowed out, you'll be full;
When worn out, you'll be renewed;
When you have little, you'll attain [much];
With much, you'll be confused.
Therefore the Sage holds on to the One and in this way becomes the shepherd of the world.
He does not show himself off; therefore he becomes prominent.
He does not put himself on display; therefore he brightly shines.
He does not brag about himself; therefore he receives credit.
He does not praise his own deeds; therefore he can long endure.
It is only because he does not compete that, therefore, no one is able to compete with him.
The so-called "Bent over you'll be preserved whole" of the ancients
Was an expression that was really close to it!
Truly "wholeness" will belong to him.

[22c02t] **John C. H. Wu**
BEND and you will be whole.
Curl and you will be straight.
Keep empty and you will be filled.
Grow old and you will be renewed.
Have little and you will gain.
Have much and you will be confused.
Therefore, the Sage embraces the One,
And becomes a Pattern to all under Heaven.
He does not make a show of himself,
Hence he shines;
Does not justify himself,
Hence he becomes known;
Does not boast of his ability,
Hence he gets his credit;
Does not brandish his success,
Hence he endures;
Does not compete with anyone,
Hence no one can compete with him.
Indeed, the ancient saying: "Bend and you will remain whole" is no idle word.
Nay, if you have really attained wholeness, everything will flock to you.

[22c03t] **D. C. Lau**
Bowed down then preserved;
Bent then straight;

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Hollow then full;
Worn then new;
A little then benefited;
A lot then perplexed.
Therefore the sage embraces the One and is a model for the empire.
He does not show himself, and so is conspicuous;
He does not consider himself right, and so is illustrious;
He does not brag, and so has merit;
He does not boast, and so endures.
It is because he does not contend that no one in the empire is in a position to contend with him.
The way the ancients had it, 'Bowed down then preserved', is no empty saying.
Truly it enables one to be preserved to the end.

[22c04t] **R. L. Wing**
What is curved becomes whole;
What is crooked becomes straight.
What is deep becomes filled;
What is exhausted becomes refreshed.
What is small becomes attainable;
What is excessive becomes confused.
Thus Evolved Individuals hold to the One And regard the world as their Pattern.
They do not display themselves;
Therefore they are illuminated.
They do not define themselves;
Therefore they are distinguished.
They do not make claims;
Therefore they are credited.
They do not boast;
Therefore they advance.
Since, indeed, they do not compete, The world cannot compete with them.
That ancient saying: "What is curved becomes whole" - Are these empty words?
To become whole, Turn within.

[22c05t] **Ren Jiyu**
To yield is yet to be preserved wholly,
To be bent is yet to become straight,
To be hollow is yet to be filled up,
To be worn out is yet to be renewed,
To have little (knowledge) is yet to gain,
To have much (knowledge) is yet to be perplexed.
Therefore the sage takes Tao (the One) as the instrument to observe destiny under Heaven?
He does not merely rely on his own eyes,
Therefore he is wise and penetrating;
He does not consider himself always in the right,
Therefore he is able to tell right from wrong;
He does not boast of himself,

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Therefore he is given credit;
He does not think himself superior,
Therefore he is qualified for leadership.
It is precisely because he does not compete that nobody under Heaven could compete with him.
How could such old sayings be false as "to yield is yet to be preserved wholly"?
Truly they will preserve people well.

[22c06t] **Gia-fu Feng**
Yield and overcome;
Bend and be straight;
Empty and be full;
Wear out and be new;
Have little and gain;
Have much and be confused.
Therefore wise men embrace the one
And set an example to all.
Not putting on a display,
They shine forth.
Not justifying themselves,
They are distinguished.
Not boasting,
They receive recognition.
Not bragging,
They never falter.
They do not quarrel,
So no one quarrels with them.
Therefore the ancients say, "Yield and overcome."
Is that an empty saying?
Be really whole,
And all things will come to you.

[22c07t] **Lok Sang Ho**
When something is bent, it is ready to be put straight;
When someone is wronged, one is ready to be redressed;
When a container is empty, it is ready to be filled;
When something gets old, it is ready to be renewed;
When you have just a little, you are ready to get more;
When you have got a lot, you are ready to be confused.
For this reason the Sage espouses one universal formula.
Do not be prejudiced by your own views, and your will see;
Do not think that you are right, and you will know the truth;
Do not boast about your achievements, and you will achieve;
Do not be self-contented; and you will grow.
Because (in-seeking growth) one never need to struggle or to contest with others,
One will never need to fear that one's achievements will be contested away by others.
The ancient saying that "When something is bent it is ready to be straightened" certainly is not idle talk.

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To be whole, just follow the one formula.

[22c08t] **Xiaolin Yang**
If you can bear unfairness, you can make yourself a complete person.
If you can bear overbending, you can be straightened out.
If you can bear the old, you can gain the new.
When you have too little, you will gain;
When you have too much, you will lose.
Therefore, the great men kept the DAO and made themselves the models for the world.
They were not stubborn, so they knew the right and the wrong.
They were not narrow-minded, so everyone accepted their opinions.
They did not show off, so everyone recognized their accomplishments.
They were not conceited, so they were able to lead the people.
Only because they did not fight for the credit, was no one able to claim it.
Is the old saying "bearing the unfairness makes you a complete man" an empty joke?
No, because it is completely consistent with the DAO.

[22c09t] **Walter Gorn Old**, INCREASING THE SMALL
Whosoever adapteth himself shall be preserved to the end.
Whosoever bendeth himself shall be straightened.
Whosoever emptieth himself shall be filled.
Whosoever weareth himself away shall be renewed.
Whosoever humbleth himself shall be exalted.
Whosoever exalteth himself shall be abased.
Therefore doth the Sage cling to simplicity, and is an example to all men.
He is not ostentatious, and therefore he shines.
He is not egotistic, and therefore he is praised.
He is not vain, and therefore he is esteemed.
He is not haughty, and therefore he is honoured.
And because he does not compete with others, no man is his enemy.
The ancient maxim, "Whosoever adapteth himself shall be preserved to the end," verily it is no idle saying.
Without doubt he shall go back to his Home in peace.

[22c10t] **James Legge**
The partial becomes complete;
the crooked, straight;
the empty, full;
the worn out, new.
He whose (desires) are few gets them;
he whose (desires) are many goes astray.
Therefore the sage holds in his embrace the one thing (of humility), and manifests it to all the world.
He is free from self-display, and therefore he shines;
from self-assertion, and therefore he is distinguished;
from self-boasting, and therefore his merit is acknowledged;
from self-complacency, and therefore he acquires superiority.
It is because he is thus free from striving that therefore no one in the world is able to strive with him.

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That saying of the ancients that 'the partial becomes complete' was not vainly spoken:
- all real completion is comprehended under it.

[22c11t] **David Hinton**
In yielding is completion.
In bent is straight.
In hollow is full.
In exhaustion is renewal.
In little is contentment.
In much is confusion.
This is how a sage embraces primal unity as the measure of all beneath heaven.
Give up self-reflection
and you're soon enlightened.
Give up self-definition
and you're soon apparent.
Give up self-promotion
and you're soon proverbial.
Give up self-esteem
and you're soon perennial.
Simply give up contention
and soon nothing in all beneath heaven contends with you.
It was hardly empty talk
when the ancients declared
In yielding is completion.
Once you perfect completion
you've returned home to it all.

[22c12t] **Chichung Huang**
"Incomplete shall be complete;
Bent shall be straight;
Hollow shall be full;
Worn shall be new;
Little shall gain;
Much shall delude."
Hence, the sage man
Took hold of One to serve
As shepherd over all under heaven:
He did not look at himself,
Therefore, illustrious;
He did not parade himself,
Therefore, clear-sighted;
He did not brag about himself,
Therefore, meritorious;
He was not conceited,
Therefore, long-enduring.
It is precisely because he did not contend

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That none could with him contend.
The ancient saying:
"Incomplete shall be complete" -
Is it mere words?
Truly, it shall end up complete.

[22c13t] **Ellen M. Chen**
Bent, thus (tse) preserved whole,
Unjustly accused, thus exonerated (chih),
Hollow, thus filled (ying),
Battered (pi), thus renewed,
Scanty, thus receiving (te),
Much, thus perplexed.
Therefore the sage embraces the One (pao i).
He becomes the model (shih) of the world.
Not self-seeing, hence he is enlightened (ming).
Not self-justifying, hence he is outstanding.
Not showing off (fa) his deeds, hence he is meritorious.
Not boasting (ching) of himself, hence he leads (chang).
Because he is not contentious (pu cheng),
Hence no one under heaven can contend with him.
What the ancients say: "Bent, thus preserved whole,"
Are these empty words?
Be preserved whole and return (kuei).

[22c14t] **Lee Sun Chen Org**
[The working of Tao is to bring forth the ultimate fairness, so any individual could act in harmony with Tao by performing the following tasks:]
By assisting the wronged [person] to achieve full justice [through rectification];
Through helping the twisted [people] to go straight;
Through sustaining the needy (in the manner of filling out potholes when needed);
Through shoring up (revigorating) the old and deteriorated [vitality];
Through strengthening the underprivileged with the obtainment (of essentials);
Through halting [those who already have] too much until they cease and desist.
By doing so, a Sage exemplifies to the world how to strive for Oneness (equal opportunity for all).
A person who refrains from being self-opinionated is brilliant;
A person who is not self-righteous is extraordinary;
A person who is not self-promoting is genuinely distinguished;
A person who is not self-conceit is outstanding;
It is due to the fact that a Sage [, i.e. a person with the above described virtue,] does not rival people [for fame, honor, and profit] that people of the world can not strive against him;
Is the ancient saying that Tao had helped the wronged person to achieve full justice through rectification an empty talk?
Accordingly, if one is thoroughly sincere, he will succeed in whatever he endeavors.

[22c15t] **Tien Cong Tran**

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Bent but then whole.
Curled but then straight.
Empty but then full.
Worn but then new.
Little but then gain.
Much but then doubtful.
Therefore, the sage embraces the One, and becomes an example for the world.
He does not make a show of himself, hence he shines.
He does not justify himself, hence he becomes known.
He does not boast of his ability, hence he gets his credit.
He does not brandish his success, hence he endures.
He does not compete with anyone, hence no one can compete with him.
Indeed, the ancient saying "Bent but then whole" is not an empty word.
If you have really attained wholeness, everyone will flock to you.

[22c16t] **Thomas Z. Zhang**
Malleability preserves entirety.
Mistakes teach lessons.
Empty containers can be filled.
Breakages cause replacement.
Less makes success.
Much leads to confusion.
Thus the sage believes Tao is the only law of the universe.
He does not brag himself so he can be held in great respect.
He does not assume he is always right so he can be unbiased.
He does not exaggerate so he can be right.
He is not vainglorious so he can keep making progress.
If you do not compete, then no one can compete with you in the world.
So how can the old saying, such as 'Malleability preserves entirety', be not without truth?
They all return to Tao.

[22c17t] **Arthur Waley**
'To remain whole, be twisted!'
To become straight, let yourself be bent.
To become full, be hollow.
Be tattered, that you may be renewed.
Those that have little, may get more,
Those that have much, are but perplexed.
Therefore the Sage
Clasps the Primal Unity,
Testing by it everything under heaven.
He does not show himself; therefore he is seen everywhere.
He does not define himself, therefore he is distinct.
He does not boast of what he will do, therefore he succeeds.
He is not proud of his work, and therefore it endures.
He does not contend,

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And for that very reason no one under heaven can contend with him.
So then we see that the ancient saying 'To remain whole, be twisted!' was no idle word; for true wholeness can only be achieved by return.

[22c18t] **Richard John Lynn**
Stepping aside keeps one's wholeness intact.
Bending makes one straight.
Being empty makes one full.
Being worn out keeps one new.
Having little gives one access.
Having much leads one astray.
In this way, the sage embraces the One and becomes a model for all under Heaven.
He does not flaunt himself, thus he shines.
He does not insist that he is right, thus his rightness is manifest.
He does not boast about himself, thus his merit is acknowledged.
He avoids self-importance, thus he long endures.
It is because he does not contend that none among all under Heaven can contend with him.
As the ancient saying has it, "Stepping aside keeps one's wholeness intact."
How could this ever be an empty saying!
Truly, such a one will revert to it [nonexistence] with his wholeness intact.

[22c19t] **Lin Yutang**
FUTILITY OF CONTENTION
To yield is to be preserved whole.
To be bent is to become straight.
To be hollow is to be filled.
To be tattered is to be renewed.
To be in want is to possess.
To have plenty is to be confused.
Therefore the Sage embraces the One,
And becomes the model of the world.
He does not reveal himself,
And is therefore luminous.
He does not justify himself,
And is therefore far-famed.
He does not boast of himself,
And therefore people give him credit.
He does not pride himself,
And is therefore the chief among men.
It is because he does not contend
That no one in the world can contend against him.
Is it not indeed true, as the ancients say,
"To yield is to be preserved whole?"
Thus he is preserved and the world does him homage.

[22c20t] **Victor H. Mair**

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If it
Is bent, it will be preserved intact;
Is crooked, it will be straightened;
Is sunken, it will be filled;
Is worn-out, it will be renewed;
Has little, it will gain;
Has much, it will be confused.
For these reasons,
The sage holds on to unity and serves as the shepherd of all under heaven.
He is not self-absorbed, therefore he shines forth;
He is not self-revealing, therefore he is distinguished;
He is not self-assertive, therefore he has merit;
He does not praise himself, therefore he is long-lasting.
Now,
Simply because he does not compete,
No one can compete with him.
The old saying about the bent being preserved intact is indeed close to the mark!
Truly, he shall be returned intact.

[22c21t] **Tolbert McCarroll**
Yield and overcome;
bend and be straight.
Empty out and be full;
wear out and be renewed.
Have little and gain;
have much and be confused.
Therefore,
the True Person embraces the One and becomes a model for all.
Do not look only at yourself,
and you will see much.
Do not justify yourself,
and you will be distinguished.
Do not brag,
and you will have merit.
Do not be prideful,
and your work will endure.
It is because you do not strive
that no one under heaven can strive with you.
The saying of the Old Ones, "Yield and Overcome," is not an empty phrase.
True wholeness is achieved by blending with life.

[22c22t] **David H. Li**
Accommodate and be whole, bend and be straight;
Keep low and be fulfilled, replace old and be new;
Seek little and gain, seek plenty and be bewildered.
Thus, the sage embraces One to set an example for the people of the world.

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Not self-touting, one shines;
Not self-justifying, one reassures;
Not self-aggrandizing, one accomplishes;
Not self-serving, one endures.
When one is not in competition, people in the world cannot engage him/her in competition.
Is the old saying "Accommodate and be whole" but empty words?
It can be realized fully.

[22c23t] **Yasuhiko Genku Kimura**
To yield is to prevail;
To bend is to straighten;
To be hollow is to be full;
To die is to regenerate.
To have little is to receive much;
To have much is to be confused.
Wherefore,
The sage embraces the complementary oneness of existence,
And sets an exemplary pattern for the rest of the world.
He does not display his ability,
Therefore his being shines forth.
He is not self-righteous,
Therefore he becomes distinguished.
He does not take credit,
Therefore he becomes recognized.
He is not self-important,
Therefore he is made a leader.
He does not contend with the world,
Therefore the world does not contend with him.
The old admonition that "to yield is to prevail" is not an empty adage.
Truly, to yield is to prevail, and in prevailing, one returns to oneness.

[22c24t] **Chou-Wing Chohan**
Be modest, and you will remain whole.
Be bent, and you will remain straight.
Be empty, and you will remain full.
Be worn out, and you will remain new.
The one who has little will receive.
The one who has a lot will be enslaved.
Therefore the sage guards the one,
And becomes a paradigm for the world.
He does not expose himself, therefore he shines.
He does not make a good name for himself, therefore he is known.
He does not praise himself, therefore he is dear to everyone.
He does not glorify himself, therefore his name is on everyone's lips.
And since he does not compete at all,
There is no one in the world who can compete with him.

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The ancient ones said:
Be modest, and you will remain whole.
Can these be meaningless words?
Indeed, he will return home whole.

[22c25t] **Man-Ho Kwok**
Learn to yield and be soft
If you want to survive.
Learn to bow
And you will stand in your full height.
Learn to empty yourself
and be filled by the Tao
... the way a valley empties itself into a river.
Use up all you are
And then you can be made new.
Learn to have nothing
And you will have everything.
Sages always act like this, and are
Children of the Tao.
Never trying to impress, their being shines forth
Never saying 'this is it', people see what the truth is -
Never boasting, they leave the space they can be valued in
And never claiming to be who they are, people can see them
And since they never argue, no one argues with them either ...
So the ancient ones say 'Bend, and you will rule'.
Is this a lie?
You'll find it is true.
Be true to yourself, and all will go well with you.

[22c26t] **Gu Zhengkun**
Bow down and you are preserved;
Bend and you can be straight;
Hollow, then full;
Worn, then new;
Seek a little and you get a lot;
Seek a lot and you get perplexed.
Thus the sage adheres to this One principle (Tao)
And regards it as the pattern of all things.
Show off yourself not and you become conspicuous;
Regard yourself not as infallible and you become illustrious;
Brag about yourself not and you gain achievement;
Boast of yourself not and you become a head.
One does not contend with others,
So nobody in the world can win him in contention.
The ancients' saying "Bow down and you are preserved"
Is surely not an empty saying,

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Which can be really proved effective.

[22c27t] **Chao-Hsiu Chen**
The tortured will seek for the snug.
The bent will seek for the straight.
The hollow will seek for the full.
The worn will seek for the new.
The minor will seek for the major.
The affluent will seek for the perplexed.
Therefore the virtuous man considers unity as the only model for the world.
He does not flaunt himself, therefore he is brilliant.
He does not consider himself right, therefore he is incontestable.
He does not require his fame, therefore he is meritorious.
He does not stick to his own knowledge, therefore he grows.
Only because he does not fight can no one under Heaven fight with him.
The ancient saying 'The tortured will be made snug' is very well put.
It truly enables one to preserve the unity.

[22c28t] **Liu Qixuan**
What is adaptable can remain whole.
What is bendable can be straight.
What is empty can be replenished.
What is used can be renewed.
One is satisfied when one gets barely enough.
One is overburdened when one gets too much.
Therefore,
The wise keeps the humblest life style
As a basic model for the world.
Unoccupied with one's own views, one is objective.
Unoccupied with one's own merits, one is recommended.
Unoccupied with one's own deeds, one is successful.
Unoccupied with one's own superiority, one is obeyed.
One gets the most if one gets nothing for one's self.
The old saying about flexibility holds true.
One sticks to it heart and soul, and it will work.

[22c29t] **Shi Fu Hwang**
Futility of Contention
Lao Tze says,
Be bendable, you will assure wholeness.
Be wronged, you will be proven right.
Be empty, you will be filled.
Be worn out, you will be renewed.
The scanty deserves to gain.
The superfluous becomes lost.
Thus the sage insists on recommending the true one for the world to model after.

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A man sees clearly, because he doesn't claim self-righteousness.
A man gets credit because he doesn't boast his merit.
A man has longevity because he doesn't claim importance.
Therefore I say that whosoever gives up a contest, there will be no one who can compete with him.
The ancient epigram goes like this:
Be bendable, you will assure the wholeness.
Is this an airy saying?
Actually, this saying has already preserved many men.

[22c30t] **Ch'u Ta-Kao**
'Be humble, and you will remain entire.'
Be bent, and you will remain straight.
Be vacant, and you will remain full.
Be worn, and you will remain new.
He who has little will receive.
He who has much will be embarrassed.
Therefore the Sage keeps to One and becomes the standard for the world.
He does not display himself; therefore he shines.
He does not approve himself; therefore he is noted.
He does not praise himself; therefore he has merit.
He does not glory in himself; therefore he excels.
And because he does not compete; therefore no one in the world can compete with him.
The ancient saying 'Be humble and you will remain entire' -
Can this be regarded as mere empty words?
Indeed he shall return home entire.

[22c31t] **Paul J. Lin**
To yield is to have the whole.
To be crooked is to be straightened.
To be hollow is to be filled.
To be worn out is to be renewed.
To have a little is to get more.
To have a lot is to be confused.
Therefore the Sage sets an example for the world
By embracing the One.
By not insisting on his view, he may become enlightened.
By not being self-righteous, he may become illustrious.
By not boasting, he may receive credit.
By not being arrogant, he may last long.
And just because he does not compete, the entire world cannot compete with him.
The Ancients say: "to yield is to have the whole."
Are these merely words?
Truly the whole will return to him.

[22c32t] **Michael LaFargue**
"Bent - then mature."

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Compromised - then upright,
Empty - then solid,
old and spent - then young and sprightly.
A little - then a gain,
a lot - then confusing.
And so the Wise Person:
Embraces The One Thing,
and becomes the Shepherd of the World.
He does not show off, so he shines;
he does not promote himself, so he becomes famous;
he does not boast of himself, so he gets the credit;
he does not glorify himself, so he becomes leader.
He just does not contend
and so no one can contend with him.
What the ancients said: "bent - then mature",
is this an empty saying?
This is true maturity, turn back to it.

[22c33t] **Cheng Lin**
The imperfect becomes perfect.
The old becomes new.
The crooked becomes straight.
The empty becomes full.
Loss means gain.
Plenitude means confusion.
Wherefore, the Sage holds fast to Truth and thereby sets an example for the world.
Because he is not self-complacent, he becomes enlightened.
Because he is not self-important, he becomes illustrious.
Because he is not self-conceited, he becomes successful.
Because he is not self-assertive, he becomes supreme.
Because he himself does not strive for superiority, there is none in the world who can contend with his superiority.
There is an old saying:
"The imperfect becomes perfect."
How true are these words!
In order to revert to the whole, one must abide by what is normal and natural.

[22c34t] **Yi Wu**
To bend is to be whole.
To crook is to be straightened.
To be hollow is to be filled.
To be worn out is to be renewed.
To have little is to gain more.
To wish for more is to be confused.
Therefore, the sage embraces oneness to become the pattern for the world.
By not being self-opinionated, he becomes enlightened.

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By not being self-righteous, he becomes manifest.
By not being self-glorified, he has merit.
By not being self-satisfied, he develops well.
He alone does not compete with anyone;
so, no one can compete with him.
Is the ancient saying, "To bend is to be whole", an idle word?
Truly, the whole will return to him.

[22c35t] **Han Hiong Tan**
To preserve your life, you have to be pliable.
That which is bent will soon be straightened.
The lowest ground will be filled by water.
Old and tattered things will soon be replaced.
To gain real insights, you must be focused.
Dealing with too many things concurrently can only lead to confusion.
The sage embraces the essence of Dao.
He thus sets an example for others to follow.
Not trying to be prominent is why he is famous.
Not pretending to be a know-all is why he is distinguished.
Not wanting to claim credit is why he is acclaimed.
Not bragging about his ability is why he has advanced.
Because he is not contending, no one can compete with him.
The ancient saying that to be pliable is to preserve oneself is not just empty rhetoric.
It is through following the way of Dao that self-preservation is assured.

[22c36t] **Hua-Ching Ni**
The yielding are preserved whole.
The crooked become straight.
The empty become filled.
The depleted are renewed.
What has little will gain.
What has much will become confused.
Therefore, one with a whole mind holds fast to the one essence and thereby becomes an example to the rest of the world.
Because he does not flaunt his brightness,
he becomes enlightened.
Because he is not self-important,
he becomes illustrious.
Because he does not boast of his accomplishments,
he becomes successful.
Because he is not self-assertive,
he becomes supreme.
Because he does not strive for superiority,
there is no one in the world who can contend with his superiority.
Indeed, the ancient teaching that "the yielding are preserved whole" is no empty saying.
Truly, they are preserved whole in order to attain one universal life.

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[22c37t] **Chang Chung-yuan**
To bend is to maintain integrity.
To deviate is to be direct.
To be concave is to be convex.
To be exhausted is to be rejuvenated.
To be wanting is to be endowed.
To have much is to be deprived.
Therefore, the wise identifies opposites as one,
And sets an example for the world.
He remains in concealment and spontaneously is unconcealed.
He does not assert himself, therefore he is eminent.
He does not claim credit, therefore he receives credit.
He is not vain, therefore he is the best.
Because he does not oppose anyone in the world, no one can oppose him.
Thus, the ancient saying "to bend is to maintain integrity" is the word of truth.
Indeed, integrity is attributed to this.
Through no words,
It takes place by itself.

[22c38t] **Henry Wei**
Strength to the Humble
I Ch'ien
To be crooked is to become perfect;
To be bent is to become straight;
To be hollow is to become full;
To be worn out is to be renewed;
To have little is to receive more;
To have plenty is to be perplexed.
Therefore, the Sage embraces the One,
And serves as model for the world.
As he does not like to show off, he is enlightened;
As he is not prone to be self-righteous, he is distinguished;
As he does not blow his own horn, he acquires merit;
As he does not extol himself, he is fit to be a leader.
And it is precisely because he does not contend,
That no one under heaven can contend with him.
The ancient saying "To be crooked is to become perfect"
Surely is not an empty remark.
The world goes to him who is truly perfect.

[22c39t] **Ha Poong Kim**
To yield is to remain whole;
To bend is to get up straight;
To be hollow is to be full;
To decay is to renew;

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To be small is to gain;
To have many is to be perplexed.
Therefore the sage,
Embracing the One, becomes the model for all under Heaven.
He does not show himself, therefore his presence is bright.
He does not claim to be right, therefore his virtue shines.
He is not boastful of his act, therefore his merit is great.
He is not conceited, therefore he is long-lasting.
Only because he does not contend,
No one under Heaven can contend with him.
Can the old saying "To yield is to remain whole"
Be an empty phrase?
Truly, he remains whole, and the world returns to him.

[22c40t] **Tao Huang**
Yield, and retain integrity.
In the depths of whirling, there is stillness.
The hollow enables the plentiful.
The old gives way to the new.
The small allows for increase.
Excess breeds confusion.
Therefore the sage holds oneness as the shepherd of the world.
He who does not display himself is seen.
He who does not justify himself is understood.
He who does not lash out succeeds.
He who does not build himself up endures.
Therefore,
Only the spirit of noncompetition makes things noncompetitive.
So the old saying, "yield, and retain integrity," is but a few words,
But when rightly understood, integrity returns.

[22c41t] **Tang Zi-chang**
Through tolerance can perfection be attained.
By "indirect way" can "direct way" be reached.
Through lowness can highness be maintained.
Through old fashion can new fashion be created.
By "have less" can "have more" be possible.
By having plenty only confusion will result.
Hence one who does not show off is enlightened.
One who does not boast of himself has merit.
One who does not claim credit for himself is popular.
One who does not brandish his success thus leads all.
Because of non-struggle, therefore there is nothing under heaven which can struggle with him.
The ancient saying:
"Through tolerance can perfection be attained."
Is it an empty talk?

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Thus, if one attains perfection everything under heaven will follow him.

[22c42t] **Wing-tsit Chan**
To yield is to be preserved whole.
To be bent is to become straight.
To be empty is to be full.
To be worn out is to be renewed.
To have little is to possess.
To have plenty is to be perplexed.
Therefore the sage embraces the One
And becomes the model of the world.
He does not show himself, therefore he is luminous.
He does not justify himself, therefore he becomes prominent.
He does not boast of himself, therefore he is given credit.
He does not brag, therefore he can endure for long.
It is precisely because he does not compete that the world cannot compete with him.
Is the ancient saying, "To yield is to be preserved whole," empty words?
Truly he will be preserved and (prominence and credit) will come to him.

[22c91t] **И. И. Семененко**
Изогнутое цело,
кривое прямо,
пустое полно,
ветхое ново,
в малом обретают,
при многом заблуждаются.
Поэтому Премудрый человек держит в объятиях единое и в этом выступает образцом для Поднебесной.
Себя не видит и поэтому находится в просвете;
не считает себя правым и поэтому заметен;
не хвастается и поэтому заслужен;
не зазнается и поэтому всех старше.
Он не соперничает и поэтому никто не может с ним соперничать.
Разве не имеют смысла сказанные в древности слова о том, что изогнутое цело?
К истинно целому и возвращаются.

[22c92t] **А. А. Маслов**
Склоняясь, сохраняем целостность.
Сгибаемся, затем распрямляемся.
Опустошаемся, затем наполняемся.
Стареем, чтобы потом обновиться.
Уменьшаем, дабы затем достичь завершения.
Увеличиваем - и становимся жертвой заблуждения.
Таким образом, мудрецы объемлели Единое, делая его принципом Поднебесной;
не показывали себя и потому были разумны;
не считали себя правыми, потому их правота была очевидна;
не превозносили себя, потому достигали успеха;

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не хвастали, потому могли прожить долго.
И лишь потому, что они ни с кем не соперничали, никто в Поднебесной не мог соперничать с ними.
Фраза древних: "Склоняясь, сохраняем целостность", - разве это пустые слова?
Достигший целостности, вернётся к этому.

[22c93t] **Е. А. Торчинов**
Если нечто ущербно, то оно обретет целостность.
Если нечто согнуто, то оно выпрямится.
Если нечто пусто, то оно наполнится.
Если нечто одряхлело, то оно обновится.
Если чего-то недостаток, то будет прибавлено,
Если что-то в избытке, то наступит смятение.
Поэтому совершенный мудрец объемлет Одно и становится образцом для Поднебесной.
Он не поглощен сам собой и потому умудренно-просветлен.
Он не превозносит сам себя и потому прославлен.
Он сам ни на кого не нападает и потому свершает подвиги.
Он не занимается самовосхвалением и потому долговечен.
Ведь поскольку он не враждует ни с кем, с ним также никто не враждует.
Древние говорили: "Если нечто ущербно, то оно обретет целостность", - разве это пустые слова?
Когда целостность удается обрести, существо возвращается к этому Дао-Пути.

[22c94t] **А. Е. Лукьянов**
Если есть ущербное, то есть и целостное.
Если есть кривое, то есть и прямое.
Если есть пустое, то есть и полное.
Если есть старое, то есть и новое.
Если есть недостаток, то есть и достаток,
Если есть большее, то есть и меньшее.
Вот почему совершенномудрый человек берет одно-единое за образец для Поднебесной.
Не выставляет себя эрудитом, поэтому просветлен.
Не считает себя правым, поэтому просвещен.
Не прославляет себя, поэтому доблестен.
Не восхваляет себя, поэтому главенствует.
Поскольку не соперничает, постольку и в Поднебесной нет таких, кто мог бы с ним соперничать.
В древности говорили: "Если есть ущербное, то есть и целостное".
Разве это пустые слова!
Поэтому искренне приемли совершенную целостность и возвращайся к ней.

[22c95t] **Ян Хин-шун**
В древности говорили:
"Ущербное становится совершенным,
кривое - прямым,
пустое - наполненным,
ветхое сменяется новым;
стремясь к малому, достигаешь многого;
стремление получить многое ведет к заблуждениям".

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Поэтому совершенномудрый внемлет этому поучению, коему необходимо следовать в Поднебесной.
Совершенномудрый исходит не только из того, что сам видит, поэтому может видеть ясно;
он не считает правым только себя, поэтому может обладать истиной;
он не прославляет себя, поэтому имеет заслуженную славу;
он не возвышает себя, поэтому он старший среди других.
Он ничему не противоборствует, поэтому он непобедим в Поднебесной.
Слова древних: "Ущербное становится совершенным..." - разве это пустые слова?
Они действительно указывают человеку путь к [истинному] совершенству.

[22c96t] **Д. П. Конисси**
Из несовершенного происходит цельное.
Из кривого - прямое.
Из углубленного - гладкое.
Из старого - новое.
Если не много, то легко приобрести, а если много, то легко запутаться.
Поэтому святой муж имеет только одно, но он сделается примером для всего мира.
Он открыто не объявляет своих мыслей, поэтому он никогда не заблуждается (ясен).
Он никогда не выставляет себя, поэтому он всегда известен.
Он сам никогда не воюет, поэтому имеет заслуги.
Ничем он не гордится, поэтому он превозносится.
Ни с кем он не ссорится, поэтому вся вселенная никогда не сопротивляется ему.
Отсюда высказанные древними слова "из несовершенного происходит совершенное, из кривого - прямое" можно ли назвать лживым изречением?

[22c97t] **В. В. Малявин**
Что скривилось - тому быть целым.
Что согнулось - тому быть прямым.
Порожнему - быть полным.
Ветхому - новым быть.
Кто имеет мало, получит много.
Кто имеет много, тот слеп.
Вот почему премудрый держится за Единое
И так становится мерилом мира.
Не имеет "своего взгляда" и потому просветлен.
Не имеет "своего мнения" и потому всем светит.
Не рвется вперед и потому имеет заслуги.
Не хвалит себя и потому живет долго.
Он ни с кем не соперничает, и никто в мире не соперничает с ним.
Поговорка древних: "Кривому - быть целым" разве пустые слова?
Быть воистину целым только ему дано.

[22c98t] **Б. Б. Виногродский**
От ущербности проходят к целостности.
От кривды приходят к правде.
От пустоты приходят к наполненности.
От ветхости приходят к новому.

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От уменьшения происходит обретение.
От умножения происходят сомнения.
Это дает:
Человек мудрости, охватывая единое, становится моделью Поднебесной.
Не выставляет себя, потому ясен.
Не утверждает себя, потому четок.
Не гордится собой, потому имеет заслуги.
Не превозносит себя, потому существует долго.
И именно потому, что не соперничает, поэтому никто в Поднебесной не способен вступить с ним в отношения соперничества.
Разве древнее высказывание: "От ущербности приходят к целостности" - это пустые слова?
Ведь все сходится в том, кто обладает действительной целостностью.

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PSEUDO-CHAPTER **Twenty-Three**

[23c01t] **Robert G. Henricks**
To rarely speak - such is [the way of] Nature.
Fierce winds don't last the whole morning;
Torrential rains don't last the whole day.
Who makes these things?
If even Heaven and Earth can't make these last long -
How much the more is this true for man?!
Therefore, one who devotes himself to the Way is one with the Way;
One who [devotes himself to] Virtue is one with that Virtue;
And one who [devotes himself to] losing is one with that loss.
To the one who is one with Virtue, the Way also gives Virtue;
While for the one who is one with his loss, the Way also disregards him.

[23c02t] **John C. H. Wu**
ONLY simple and quiet words will ripen of themselves.
For a whirlwind does not last a whole morning,
Nor does a sudden shower last a whole day.
Who is their author? Heaven-and-Earth!
Even Heaven-and-Earth cannot make such violent things last long;
How much truer is it of the rash endeavours of men?
Hence, he who cultivates the Tao is one with the Tao;
He who practices Virtue is one with Virtue;
And he who courts after Loss is one with Loss.
To be one with the Tao is to be a welcome accession to the Tao;
To be one with Virtue is to be a welcome accession to Virtue;
To be one with Loss is to be a welcome accession to Loss.
Deficiency of faith on your part
Entails faithlessness on the part of others.

[23c03t] **D. C. Lau**
To use words but rarely
Is to be natural.
Hence a gusty wind cannot last all morning, and a sudden downpour cannot last all day.
Who is it that produces these? Heaven and earth.
If even heaven and earth cannot go on for ever, much less can man.
That is why one follows the way.
A man of the way conforms to the way;
A man of virtue conforms to virtue;
A man of loss conforms to loss.
He who conforms to the way is gladly accepted by the way;
He who conforms to virtue is gladly accepted by virtue;
He who conforms to loss is gladly accepted by loss.

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When there is not enough faith, there is lack of good faith.

[23c04t] **R. L. Wing**
Nature rarely speaks.
Hence the whirlwind does not last a whole morning,
Nor the sudden rainstorm last a whole day.
What causes these?
Heaven and Earth.
If Heaven and Earth cannot make them long lasting,
How much less so can humans?
Thus, those who cultivate the Tao
Identify with the Tao.
Those who cultivate Power
Identify with Power.
Those who cultivate failure
Identify with failure.
Those who identify with the Tao
Are likewise welcomed by the Tao.
Those who identify with Power
Are likewise welcomed by Power.
Those who identify with failure
Are likewise welcomed by failure.
Those who lack belief
Will not in turn be believed.

[23c05t] **Ren Jiyu**
Saying few words fits in with Nature.
Therefore a whirlwind does not last a whole morning,
Nor does a rainstorm last a whole day.
Whoever makes them like this?
It is Heaven and Earth.
If (the fierce force of) Heaven and Earth cannot last long,
How much less man?
Therefore he who follows Tao (should know:)
The seeker of Tao is identified with Tao,
The seeker of De is identified with De,
He who seeks the loss (of Tao) is identified with loss.
He who is identified with Tao -
Tao is also happy to have him.
He who is identified with De -
De is also happy to have him.
He who is identified with the loss -
The loss is also happy to have him.
Only when one has no faith will faithless events take place.

[23c06t] **Gia-fu Feng**

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To talk little is natural.
High winds do not last all morning.
Heavy rain does not last all day.
Why is this? Heaven and earth!
If heaven and earth cannot make things eternal,
How is it possible for man?
He who follows the Tao
Is at one with the Tao.
He who is virtuous
Experiences Virtue.
He who loses the way
Feels lost.
When you are at one with the Tao,
The Tao welcomes you.
When you are at one with Virtue,
The Virtue is always there.
When you are at one with loss,
The loss is experienced willingly.
He who does not trust enough
Will not be trusted.

[23c07t] **Lok Sang Ho**
To live with sparse words is to live with nature.
Occasional winds and showers will not last through the day.
Who is responsible for this result?
Heaven and earth.
Even heaven and earth take breaks.
So certainly should men.
(Why should anyone then talk too much?)
(Rather then just talk)
Those who follow the way will find the way.
Those who live virtuously will have a virtuous life.
Those who live not seeking the way will lose the way.
For those who seek the way, the way will seek them out.
For those who seek virtue, virtue will seek them out.
For those who do not find the way,
The way will not find them either.
Some people do not believe adequately.
Some people do not believe at all.

[23c08t] **Xiaolin Yang**
Talking little is the way of nature.
A blustering wind cannot last a whole morning;
A downpour cannot last a whole day.
Who can control this? Only nature.
Even nature cannot make a storm last long, so how can people?

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Therefore, one who believes in the DAO receives the DAO,
One who pursues the DE has the DE,
One who does not believe in anything is lost.
The one who gets the DAO will receive the blessings of the DAO,
The one who has the DE will receive the blessings of the DE,
The one who is lost will receive nothing.
If you do not have faith in the DAO, the DAO will not have faith in you.

[23c09t] **Walter Gorn Old**, NON-IDENTIFICATION
Moderate your speech, and preserve yourself.
A hurricane will not outlast the morning, a heavy rain will not outlast the day.
Who have the power to make these things but Heaven and Earth?
And if Heaven and Earth cannot continue them long, how shall a man do so?
If a man accords with Tao in all things, he is identified with Tao by that agreement.
A virtuous man is identified with virtue, a vicious man is identified with vice.
Whoever is identified with Tao, him do the Taoists receive with gladness.
Whoever is identified with virtue, him do the virtuous receive with gladness.
But whoever is identified with vice, him do the vicious gladly serve with vice.
For wherever confidence is lacking, it is not met with trust.

[23c10t] **James Legge**
Abstaining from speech marks him who is obeying the spontaneity of his nature.
A violent wind does not last for a whole morning;
a sudden rain does not last for the whole day.
To whom is it that these (two) things are owing?
To Heaven and Earth.
If Heaven and Earth cannot make such (spasmodic) actings last long, how much less can man!
Therefore when one is making the Tao his business, those who are also pursuing it, agree with him in it, and those who are making the manifestation of its course their object agree with him in that;
while even those who are failing in both these things agree with him where they fail.
Hence, those with whom he agrees as to the Tao have the happiness of attaining to it;
those with whom he agrees as to its manifestation have the happiness of attaining to it;
and those with whom he agrees in their failure have also the happiness of attaining (to the Tao).
(But) when there is not faith sufficient (on his part), a want of faith (in him) ensues (on the part of the others).

[23c11t] **David Hinton**
Keeping words spare: occurrence appearing of itself.
Wild winds never last all morning
and fierce rains never last all day.
Who conjures such things if not heaven and earth,
and if heaven and earth can't make things last,
why should we humans try?
That's why masters devote themselves to Way.
To master Way is to become Way,
to master gain is to become gain,

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to master loss is to become loss.
And whatever becomes Way, Way welcomes joyfully,
whatever becomes gain, gain welcomes joyfully,
whatever becomes loss, loss welcomes joyfully.
If you don't stand sincere by your words how sincere can the people be?

[23c12t] **Chichung Huang**
Speechlessness conforms to the way things are.
A turbulent wind does not last a whole morning;
A torrential rain does not last a whole day.
Who does these?
Heaven and earth.
Even heaven and earth cannot last long,
How can man?
Therefore, he who pursues the Tao
Identifies with the Tao;
He who pursues virtue identifies with virtue;
He who pursues loss identifies with loss.
He who identifies with virtue -
The Tao, too, shall requite him with favor;
He who identifies with loss -
The Tao, too, shall requite him with loss.

[23c13t] **Ellen M. Chen**
Nature speaks (yen) little.
Hence a squall lasts not a whole morning,
A rainstorm continues not a whole day.
What causes (wei) these?
Heaven and earth.
Even [the actions of] heaven and earth do not last long,
How much less [the works] of humans?
Therefore one who follows Tao identifies with Tao,
One who follows te (nature) identifies with te (nature).
One who follows shih (loss) identifies with shih.
One who identifies with Tao is glad to be with Tao.
One who identifies with te is glad to be with te.
One who identifies with shih is glad to be with shih.
When you don't trust (hsin) (the people) enough,
Then they are untrustworthy (pu hsin).

[23c14t] **Lee Sun Chen Org**
Taciturnity is the way of Nature!
No whirlwind has lasted longer than the entire morning,
No thunderstorm has lasted longer than one full day;
These exemplifies that violence would not be sustained for a long period even by Nature,
How then can human [society] endure violence?

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Accordingly:
People who are aspired to Tao shall associate with [people who are already on the path of questing for] Tao;
People who seek Te shall join [people who are committed to cultivating] Te; People who are losers [of Tao and Te] shall associate with losers;
People who are aspired to Tao shall be embraced by [people who are already on the path for] Tao;
People who seek Te shall be received warmly by [people who have already committed to pursuing] Te;
People who are lost will also be hailed by people of his kind, i.e. losers.

[23c15t] **Tien Cong Tran**
Few words fit Nature.
For a whirlwind does not last a whole morning, nor does a sudden shower last a whole day.
Who is their author?
Heaven and earth.
Even Heaven and earth cannot make their things last long; how is it possible for the works of men?
Hence, he who cultivates the Way is one with the Way; he who practices Virtue is one with Virtue; and he who loses the Way is one with Loss.
To be one with the Way: the Way welcomes it.
To be one with Virtue: Virtue welcomes it.
To be one with Loss: Loss welcomes it.
If it is not enough to get faith, there is no faith.

[23c16t] **Thomas Z. Zhang**
Preaching less conforms to the natural way.
A squall rarely lasts a whole morning.
A downpour rarely continues all the day.
Who makes the wind and rain?
It is the nature.
If the nature cannot have long-lasting stamina, how can people?
Therefore, those who follow Tao live with Tao.
Those who follow Te live with Te.
Those who follow nothing live with nothing.
Those who live with Tao are happy with Tao.
Those who live with Te are happy with Te.
Those who live with nothing abandon Tao.
There are people who are not whole-heartedly Tao-believer.
There are people who do not believe in Tao at all.

[23c17t] **Arthur Waley**
To be always talking is against nature.
For the same reason a hurricane never lasts a whole morning, nor a rain-storm all day.
Who is it that makes the wind and rain?
It is Heaven-and-Earth.
And if even Heaven-and-Earth cannot blow or pour for long, how much less in his utterance should man?
Truly,
if one uses the Way as one's instrument, the results will be like the Way;
if one uses the 'power' as one's instrument, the results will be like the power;

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if one uses what is the reverse of the 'power', the results will be the reverse of the 'power'.
For to those who have conformed themselves to the Way, the Way readily lends its power.
To those who have conformed themselves to the power, the power readily lends more power.
While to those who conform themselves to inefficacy, inefficacy readily lends its ineffectiveness.
'It is by not believing in people that you turn them into liars'.

[23c18t] **Richard John Lynn**
The "inaudible" is a way of referring to the Natural.
Thus a whirlwind does not last an entire morning, and a rainstorm does not last an entire day.
What is it that causes them?
It is Heaven and Earth.
If even Heaven and Earth cannot make them last long, how much less can man?
Thus, to undertake things in accordance with the Dao, the man of Dao becomes one with the Dao.
The man of virtue becomes one with virtue.
The man of failure becomes one with failure.
He who becomes one with virtue, the Dao also endows with virtue;
he who becomes one with failure, the Dao also endows with failure.
If one fails to have trust, a corresponding lack of trust in him occurs.

[23c19t] **Lin Yutang**
IDENTIFICATION WITH TAO
Nature says few words:
Hence it is that a squall lasts not a whole morning,
A rainstorm continues not a whole day.
Where do they come from?
From Nature.
Even Nature does not last long (in its utterances),
How much less should human beings?
Therefore it is that:
He who follows the Tao is identified with the Tao.
He who follows Character (Teh) is identified with Character.
He who abandons (Tao) is identified with abandonment (of Tao).
He who is identified with Tao -
Tao is also glad to welcome him.
He who is identified with Character -
Character is also glad to welcome him.
He who is identified with abandonment -
Abandonment is also glad to welcome him.
He who has not enough faith
Will not be able to command faith from others.

[23c20t] **Victor H. Mair**
To be sparing of speech is natural.
A whirlwind does not last the whole morning,
A downpour does not last the whole day.
Who causes them?

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If even heaven and earth cannot cause them to persist, how much less can human beings?
Therefore,
In pursuing his affairs,
a man of the Way identifies with the Way,
a man of integrity identifies with integrity,
a man who fails identifies with failure.
To him who identifies with integrity, the Way awards integrity;
To him who identifies with failure, the Way awards failure.

[23c21t] **Tolbert McCarroll**
To talk little is to follow nature.
A whirlwind does not last all morning.
A sudden shower does not last all day.
Who produces these things?
Heaven and earth!
Even heaven and earth cannot make wild things last long.
How then can people hope to do so?
People of the Tao
conform to the Tao.
People of Virtue
conform to Virtue.
People who lose the way
conform to the loss.
Those who conform to the Tao
are welcomed into the Tao.
Those who conform to Virtue
are welcomed into Virtue.
Those who conform to the loss
are welcomed into the loss.
Those who do not trust enough will not be trusted.

[23c22t] **David H. Li**
To be reticent is natural.
Thus, a whirlwind does not last all morning,
a downpour does not last all day.
Why is this so?
Because this is the universe.
Even the universe cannot sustain; can humans?
Thus, one who follows Direction manages with Direction,
One who follows virtue manages with virtue,
One who does not follow Direction nor virtue manages with neither
Direction nor virtue.
One who manages with Direction is welcome by those with Direction,
One who manages with virtue is welcome by those with virtue,
One who manages with neither Direction nor virtue is welcome by those without Direction or virtue.
One lacking in trustworthiness loses [the populace's] trust.

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[23c23t] **Yasuhiko Genku Kimura**
To be silent is natural, for silence alone endures in Nature.
A whirlwind does not last the whole morning;
Nor does a downpour last the whole day.
Nature cannot make her commotion last;
Nor can human beings make their commotion last.
Therefore, in enduring silence, without commotion,
The master creates harmony with all humanity,
Sharing the experience of the Tao with those who embody the Tao;
Sharing the experience of virtue with those who practice virtue;
Sharing the experience of loss with those who lose virtue.
Thereby, in sharing the experience,
Those who embody the Tao enjoy his company;
Those who practice virtue enjoy his company;
Those who lose virtue enjoy his company.
The master is silent, for he knows the Tao and trusts the universe.
Therefore, be silent, then you will be enduring;
Trust, then you will be trusted.

[23c24t] **Chou-Wing Chohan**
It is natural to be frugal with words.
A gale will not blow for an entire morning;
Pelting rain will not fall for a whole day.
Who causes all those?
Heaven and earth.
If (the fruit of) heaven and earth cannot last forever,
How can man?
The person who follows the Tao,
Is identified with the Tao.
The person who adheres to virtue,
Is identified with virtue.
The person who adheres to vice,
Is identified with vice.
When a person follows the Tao,
The Tao looks kindly upon him.
When the person adheres to virtue,
Virtue welcomes him.
When the person adheres to vice,
Vice opens its door to him.

[23c25t] **Man-Ho Kwok**
It is a natural thing to talk sparingly.
And surely, this is right - because even a great wind and lashing rain do not go on forever.
It is naturally so.
Both Heaven and Earth know it.

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And if neither can hold on to such an outpouring for long what makes people think they can?
If you follow the Tao,
all you do will belong to it.
If you act with Virtue,
all you do will have its power.
If you lose these -
then everyway you will be lost.
If you go the Way of Tao, it can only be with you.
If you go the Way of Virtue, its purity will sustain you.
But if you go the way of loss, then that will be your name;
And if you cannot trust, no one will trust you.

[23c26t] **Gu Zhengkun**
To be taciturn is in accordance with nature,
So much as a wanton wind
Does not last all morning,
And a sudden rain does not last all day.
Who makes it?
Heaven and earth.
If heaven and earth cannot make it last long,
How can man?
So a man of Tao conforms to the Tao;
A man of Teh to the Teh;
A man of having neither to the principle of losing both above.
He who conforms to the Tao is readily received by the Tao;
He who conforms to the Teh is readily received by the Teh;
He who conforms to the principle of losing both above is readily discarded by the principle of loss.
The lack of faith on the part of the ruler
Leads to the lack of confidence in him on the part of the people.

[23c27t] **Chao-Hsiu Chen**
Nature speaks rarely.
A stormy wind cannot blow for the whole morning, a passing heavy shower cannot fall for the whole day.
Even Heaven and Earth cannot show their sudden power for ever - much less can men.
That is the reason why one who follows the Tao
accords the Tao with the Tao,
accords the virtue with the virtue,
accords the loss with the loss.
He who accords with the Tao is gladly accepted by the Tao.
He who accords with the virtue is gladly accepted by the virtue.
He who accords with the loss is gladly accepted by the loss.
When there isn't enough faith from he who leads the people, the people who follow him will not have good faith.

[23c28t] **Liu Qixuan**
The ruler by nature says few words.

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A sudden wind cannot last the whole morning.
A sudden rain cannot last the whole day.
Who produces them?
Heaven and Earth.
Since even Heaven and Earth cannot start a lasting cause,
How can mankind achieve that?
Therefore,
Those choosing the Way identify themselves with the Way,
Those choosing uses identify themselves with using,
And those choosing losses identity themselves with losing.
One identified with the Way is gladly provided by the Way.
One identified with using is gladly provided with uses.
One identified with losing suffers from the loss of the Way.
One who does not believe will find one's self not believed.

[23c29t] **Shi Fu Hwang**
Be Less, This Is The Spontaneous Rule
Lao Tze says,
Be less, this is the spontaneous rule.
Hence a gusty wind does not persist through all morning.
A sudden downpour does not persist through a whole day.
Who makes them so?
The Heaven and the Earth.
Even the Heaven and the Earth don't like to perform a long work, what more can be expected from men?
Thus,
Whoever devotes himself to the Tao will know the Tao's essence.
Whoever devotes himself to the Teh will know the Teh's essence.
Whoever devotes to the loss will know the loss's essence.
Whoever matches the Tao's essence will find pleasure in the Tao.
Whoever matches the Teh's essence will find pleasure in the Teh.
Whoever matches the loss will find pleasure in the loss.
Those men who can't believe what I said already have disbelieving hearts.

[23c30t] **Ch'u Ta-Kao**
To be sparing of words is natural.
A violent wind cannot last a whole morning; pelting rain cannot last a whole day.
Who have made these things but heaven and earth?
Inasmuch as heaven and earth cannot last for ever, how can man?
He who engages himself in Tao is identified with Tao.
He who engages himself in virtue is identified with virtue.
He who engages himself in abandonment is identified with abandonment.
Identified with Tao he will be well received by Tao.
Identified with virtue he will be well received by virtue.
Identified with abandonment he will be well received by abandonment.

[23c31t] **Paul J. Lin**

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To spare words is to be natural.
Therefore a whirlwind does not last all morning,
And a sudden shower does not last all day.
Who causes this?
Heaven and earth.
If even Heaven and earth cannot last long,
What can man do?
Therefore one dealing with Tao will resemble Tao.
Dealing with virtue, one will resemble virtue.
Dealing with loss, one will resemble loss.
If one resembles Tao, Tao is pleased to accept him.
If one resembles virtue, virtue is pleased to accept him.
If one resembles loss, loss is also pleased to accept him.
By not having enough credibility,
One will not be trusted [by others].

[23c32t] **Michael LaFargue**
Speaking little is what is natural.
Yes:
A whirlwind does not blow a whole morning,
a downpour does not fall a whole day.
And who causes these things? -
Heaven and Earth.
If even Heaven and Earth cannot make things last very long,
how much less can man.
Yes:
One devoted to Tao:
Is a Tao man, merges with Tao;
is a Te man, merges with Te;
is a man left out, merges with What Is Left Out.
One who merges with Tao, Tao welcomes him;
one who merges with Te, Te welcomes him;
one who merges with What Is Left Out, What Is Left Out welcomes him.
When sincerity does not suffice,
it was not sincerity.

[23c33t] **Cheng Lin**
Boisterous gales do not continue unabated from morn till eve.
Torrential rainfalls do not continue unabated throughout the day and night.
Who is it that produces these phenomena?
Heaven and earth.
Since these phenomena cannot last for ever, how much less can the work of man!
Those who follow the way of Truth will meet in Truth.
Those who follow the way of virtue will meet in virtue.
Those who follow the way of Heaven will meet in Heaven.
Those who meet in Truth become one with Truth, and they rejoice in it.

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Those who meet in virtue become virtuous, and they rejoice in it.
Those who meet in Heaven become heavenly, and they rejoice in it.

[23c34t] **Yi Wu**
Nature rarely speaks.
So, a whirlwind does not last all morning,
Nor does a sudden shower last the whole day.
Who causes these? Heaven and earth.
If what Heaven and earth do cannot last long,
What can man do?
Therefore, one who follows the Way is in accord with the Way.
One who practices virtue is in accord with virtue.
One who loses is in accord with loss.
To be in accord with the Way is to be accepted gladly by the Way.
To be in accord with virtue is to be accepted gladly by virtue.
To be in accord with loss is to be accepted gladly by loss.
When a man is not sincere enough
He will not be trusted.

[23c35t] **Han Hiong Tan**
To be reticent is consistent with the law of nature.
Usually the hurricane does not last more than half a day.
And torrential rain does not pour for a whole day.
The wind and rain are the result of the forces of nature.
Even the forces of nature do not endure for long,
So how can human efforts ever match that of nature?
Those devoted to Dao will follow Dao, and those devoted to De will follow De.
On the contrary, those who go against Dao will manifest it in their behaviours.
Following the path of Dao, Dao is glad to accept you.
Following the path of De, De is pleased to welcome you.
Following the alternative path, the alternative entity is also happy to receive you.
If the people in power have no credibility, then the ordinary people will not trust them.

[23c36t] **Hua-Ching Ni**
The utterance of the universal subtle law is too loud to be audible.
Look at this: a squall does not last the whole morning, nor does a torrential shower last the whole day.
What determines this?
Even Nature cannot make such violence last for long.
How long, then, can the violent actions of human beings last?
Hence, one who follows gentleness becomes one with universal truth.
One who follows wholeness becomes one with universal virtue.
One who separates himself from universal nature and from universal virtue becomes separate and lost.
When one is one with universal nature,
universal nature is one with him.
When one is one with universal virtue,
universal virtue is one with him.

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When one deviates from universal nature,
deviation keeps him from universal nature.
If one does not know and believe that the subtle law manifests in his own life,
how can he have faith that it pervades the entire universe?

[23c37t] **Chang Chung-yuan**
Nature rarely expresses itself in words.
When a hurricane occurs, it does not last all morning.
Neither does a heavy shower last the whole day.
These are actions of heaven and earth.
Thus, even heaven and earth cannot maintain their actions for long.
How can man?
Therefore, the learner of Tao identifies with Tao.
When one achieves it, one identifies with one's achievement.
When one loses it, one identifies with one's losing.
When man identifies with achievement, achievement also willingly identifies with man.
When man identifies with losing, losing willingly identifies with man.
If one does not believe enough in this identity, then it will not take place.

[23c38t] **Henry Wei**
Emptiness and Non-Being
Hsu Wu
Nature is brief in its speech.
Thus a tempest does not last a whole morning,
Nor does a rainstorm last a whole day.
What is it that causes the wind and rain?
It is Heaven and Earth.
Even Heaven and Earth cannot be long in their outbursts.
How much the less can man in his!
Therefore, in the pursuit of Tao,
Those tending toward Tao will identify with Tao;
Those tending toward virtue will identify with virtue;
Those tending toward failure will identify with failure.
To those identified with Tao,
Tao will gladly extend welcome;
To those identified with virtue,
Virtue will gladly extend welcome;
To those identified with failure,
Failure will gladly extend welcome.
When one's own faith is inadequate,
It will not evoke faith from other people.

[23c39t] **Ha Poong Kim**
Tzu-jan rarely speaks.
Therefore no windstorm lasts all morning;
No rainstorm lasts all day.

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Who causes these things?
Heaven and Earth.
If even Heaven and Earth can cause nothing to last forever,
How could man?
Therefore those who follow Tao
Are one with Tao.
Those who attain Te are one with Te;
Those who lose [Te] are one with the loss.
When a man is one with Tao,
Tao also rejoices at gaining him;
When a man is one with Te,
Te also rejoices at gaining him;
When a man is one with the loss,
The loss also rejoices at gaining him.
When you don't trust others,
They will not trust you.

[23c40t] **Tao Huang**
Natural speech consists of few words.
Gusty winds do not last all morning,
Cloudbursts do not last all day.
What makes this so?
Heaven and earth will not last forever,
How could a human being last!
So the person who works according to Tao unites with Tao.
In the same way he unites with action.
In the same way he unites with loss.
Uniting with action, the Tao becomes action.
Uniting with loss, the Tao becomes loss.

[23c41t] **Tang Zi-chang**
Let us observe nature:
A heavy rain can hardly outlast the morning;
a violent hurricane can hardly outlast the day.
Who is responsible for this?
The Heaven and the earth - the Nature.
If the Heaven and the earth however can not make things great and lasting, how could a man expect to do even more?
Thus one who practices Dao is in accord with Dao.
One who is in accord with virtues thus attains virtues.
One who is not in accord with Dao loses Dao.
One who is not in accord with virtues loses virtues.
Truth alone is not enough, nevertheless some truth is not true.

[23c42t] **Wing-tsit Chan**
Nature says few words.

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For the same reason a whirlwind does not last a whole morning.
Nor does a rainstorm last a whole day.
What causes them?
It is Heaven and Earth (Nature).
If even Heaven and Earth cannot make them last long,
How much less can man?
Therefore he who follows Tao is identified with Tao.
He who follows virtue is identified with virtue.
He who abandons (Tao) is identified with the abandonment (of Tao).
He who is identified with Tao - Tao is also happy to have him.
He who is identified with virtue - virtue is also happy to have him.
And he who is identified with the abandonment (of Tao) - the abandonment (of Tao) is also happy to abandon him.
It is only when one does not have enough faith in others that others will have no faith in him.

[23c91t] **И. И. Семененко**
То слово самостно, что редко.
Поэтому-то вихрь не буйствует все утро, ливень не хлещет целый день.
Кто это делает?
Небо и Земля.
Коль даже Небо и Земля ничего не в силах делать вечно, то человек тем паче.
Поэтому и предаются Дао.
У кого Дао, тот ему тождествен;
добродетельный тождествен добродетели,
утративший тождествен утрате.
Кто отождествляет себя с Дао, того Дао тоже обретает с радостью;
кто отождествляет себя с добродетелью, того добродетель тоже обретает с радостью;
кто делает себя тождественным утрате, того утрата тоже обретает с радостью.
Кто не способен доверять другим, тому не доверяют.

[23c92t] **А. А. Маслов**
Редко пользоваться словами - значит следовать естественности.
Поэтому резкий ветер не может длиться всё утро, а проливной дождь не может хлестать весь день.
Кто делает всё это? Небо и Земля.
Если даже Небо и Земля не могут сделать что-то вечным, так что же требовать от человека?!
Поэтому он действует через Дао.
Действующий через Дао тождественен с Дао.
Обретший Благость тождественен с Благостью.
Утрачивающий тождественен с утратой.
Тождественный с Дао - радостно принимается Дао,
Тождественный с Благостью - радостно принимается Благостью.
Тождественный с утратой - радостно принимается утратой.
Тот, в ком недостаточно искренности, встретится с неискренностью.

[23c93t] **Е. А. Торчинов**
Тот, кто мало говорит, естественности следует.

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Ураган не свирепствует целое утро, ливень не льет весь день напролет.
Кто сделал так?
Небо и Земля.
Уж если Небо и Земля не могут сделать долговечным то, что ими же самими порождено, то что уж говорить о человеке!
Поэтому те люди, что все свои дела отдали Дао, - едины с Дао!
Те, что отдали все Благу-Дэ, - едины с Благом-Дэ!
Но те, кто посвятили все лишь гибели, - те с гибелью едины!
Когда некто един с Дао, Дао само радуется, обретя его.
Когда некто един с Благом, Благо тоже радуется, обретя его.
Когда некто един с гибелью, гибель тоже радуется, обретя его.
Когда человек не верен слову, то ему не станут верить!

[23c94t] **А. Е. Лукьянов**
Примолкни и следуй естественности.
Ведь порывистый ветер не дует все утро, ливневый дождь не льет весь день.
Тот, кто посылает их, - Небо и Земля.
Но Небо и Земля и те не могут делать это вечно, так куда уж человеку равняться с ними.
Вот почему:
тот, кто ведет дела в соответствии с Дао, тождествен Дао.
[Тот, кто ведет дела в соответствии] с Дэ, тождествен Дэ.
[Тот, кто ведет дела в соответствии] с утратой, тождествен утрате.
Того, кто тождествен Дао, Дао с радостью принимает его.
Того, кто тождествен Дэ, Дэ с радостью принимает его.
Того, кто тождествен утрате, утрата с радостью принимает его.
"Недоверие питает неверие".

[23c95t] **Ян Хин-шун**
Нужно меньше говорить, следовать естественности.
Быстрый ветер не продолжается все утро, сильный дождь не продержится весь день.
Кто делает все это?
Небо и земля.
Даже небо и земля не могут сделать что-либо долговечным, тем более человек.
Поэтому он служит дао.
Кто [служит] дао, тот тождествен дао.
Кто [служит] дэ, тот тождествен дэ.
Тот, кто теряет, тождествен потере.
Тот, кто тождествен дао, приобретает дао.
Тот, кто тождествен дэ, приобретает дэ.
Тот, кто тождествен потере, приобретает потерянное.
Только сомнения порождают неверие.

[23c96t] **Д. П. Конисси**
Редкие слова заключают в себе самые достоверные мысли.
Редкие изречения сами собою правдивы.
Утренний сильный ветер не продолжается до полудня; сильный дождь не продолжается целый день.

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Ни небо, ни земля вечно существовать не могут.
Тем более человек.
Живущий и поступающий по Тао равен ему;
нравственный человек равен добродетели;
потерявший все равен потере.
Тао любит находить равное себе;
нравственный - равное себе;
потерявший - также равное себе.
Где вера слаба, там не будет веры.

[23c97t] **В. В. Малявин**
Неслышное веление - то, что таково само собой.
Сильный ветер не продержится все утро.
Внезапный ливень не продержится весь день.
Кто создает их? Небо и Земля.
Даже Небу и Земле не сотворить ничего долговечного,
Тем менее это доступно человеку!
Посему тот, кто предан Пути, един с Путем.
Тот, кто предан совершенству, един с Совершенством.
А тот, кто предан утрате, един с утратой.
Того, кто един с Путем, Путь тоже принимает.
Тому, кто един с Совершенством, Путь дает Совершенство,
А того, кто един с утратой, Путь тоже теряет.
Лишь тому, кто недостаточно доверяет другим,
Тоже не будет доверия.

[23c98t] **Б. Б. Виногродский**
Разреженность в словах - это самопроизвольная естественность.
Ураганный ветер не длится все утро.
Проливной дождь не идет до конца дня.
Кто осуществляет это?
Небо-Земля.
Даже Небо-Земля не способны сделать их долгими.
Что уж тут сравнивать с человеком?
Причинность:
Если в ситуациях действуешь, исходя из Пути, тогда отождествляешься с Путем.
Если действуешь, исходя из Потенции, тогда отождествляешься с Потенцией.
Если действуешь, исходя из потери, тогда отождествляешься с потерей.
Когда отождествляешься с Путем, тогда и Путь, радуется, обретая тебя.
Когда отождествляешься с Потенцией, тогда и Потенция радуется, обретая тебя.
Когда отождествляешься с потерей, тогда и потеря радуется, обретая тебя.
Если в тебе недостаточно веры, то бытие не верит в тебя.

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PSEUDO-CHAPTER **Twenty-Four**

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[24c01t] **Robert G. Henricks**
One who boasts is not established;
One who shows himself off does not become prominent;
One who puts himself on display does not brightly shine;
One who brags about himself gets no credit;
One who praises himself does not long endure.
In the Way, such things are called:
"Surplus food and redundant action."
And with things - there are those who hate them.
Therefore, the one with the Way in them does not dwell.

[24c02t] **John C. H. Wu**
ONE on tip-toe cannot stand.
One astride cannot walk.
One who displays himself does not shine.
One who justifies himself has no glory.
One who boasts of his own ability has no merit.
One who parades his own success will not endure.
In Tao these things are called "unwanted food and extraneous growths,"
Which are loathed by all things.
Hence, a man of Tao does not set his heart upon them.

[24c03t] **D. C. Lau**
He who tiptoes cannot stand; he who strides cannot walk.
He who shows himself is not conspicuous;
He who considers himself right is not illustrious;
He who brags will have no merit;
He who boasts will not endure.
From the point of view of the way these are 'excessive food and useless excrescences'.
As there are Things that detest them, he who has the way does not abide in them.

[24c04t] **R. L. Wing**
Those who are on tiptoe cannot stand firm.
Those who straddle cannot walk.
Those who display themselves cannot illuminate.
Those who define themselves cannot be distinguished.
Those who make claims can have no credit.
Those who boast cannot advance.
To those who stay with the Tao,
These are like excess food and redundant actions
And are contrary to Natural Law.
Thus those who possess the Tao turn away.

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[24c05t] **Ren Jiyu**
He who wants to stand higher on tiptoe is not steady;
He who wants to double his step is unable to hasten;
He who only rests on his own eyes cannot see clearly;
He who considers himself always in the right cannot tell right from wrong;
He who boasts himself will be given no credit;
He who considers himself superior is not qualified for leadership.
From the point of Tao, (all these) are nothing but remnants of food and tumours of action, which all creatures detest.
Therefore those who possess Tao will stay away from them.

[24c06t] **Gia-fu Feng**
He who stands on tiptoe is not steady.
He who strides cannot maintain the pace.
He who makes a show is not enlightened.
He who is self-righteous is not respected.
He who boasts achieves nothing.
He who brags will not endure.
According to followers of the Tao, "These are extra food and unnecessary luggage."
They do not bring happiness.
Therefore followers of the Tao avoid them.

[24c07t] **Lok Sang Ho**
He who stands on tip-toe cannot really stand.
He who takes big strides cannot really walk.
He who sees only through his own point of view cannot see clearly.
He who thinks he is always right will not see the truth.
He who boasts of his own achievements will achieve nothing,
He who is self-contented will not grow.
Such people to the Dao are like those who eat too much or do too much,
They will be fed up with what they eat or what they do.
Hence those who follow the Dao will not fall into the "too much" mode.

[24c08t] **Xiaolin Yang**
You cannot stand firm by standing on tiptoes.
You cannot go far by taking big steps.
If you are stubborn, you cannot know the right and the wrong.
If you are narrow-minded, no one will accept your opinions.
If you show off, no one will recognize your accomplishments.
If you are conceited, you will not be able to lead the people.
Speaking in terms of the DAO, these are useless extras that are very annoying.
Therefore, one who practices the DAO never behaves like this.

[24c09t] **Walter Gorn Old**, UNDESIRABLE HONOURS
By standing on tiptoe one cannot keep still.

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Astride of one's fellow one cannot progress.
By displaying oneself one does not shine.
By self-approbation one is not esteemed.
In self-praise there is no merit.
He who exalts himself does not stand high.
Such things are to Tao what refuse and excreta are to the body.
They are everywhere detested.
Therefore the man of Tao will not abide with them.

[24c10t] **James Legge**
He who stands on his tiptoes does not stand firm;
he who stretches his legs does not walk (easily).
(So), he who displays himself does not shine;
he who asserts his own views is not distinguished;
he who vaunts himself does not find his merit acknowledged;
he who is self-conceited has no superiority allowed to him.
Such conditions, viewed from the standpoint of the Tao, are like remnants of food, or a tumour on the body, which all dislike.
Hence those who pursue (the course) of the Tao do not adopt and allow them.

[24c11t] **David Hinton**
Stretch onto tiptoes and you never stand firm.
Hurry long strides and you never travel far.
Keep up self-reflection
and you'll never be enlightened.
Keep up self-definition
and you'll never be apparent.
Keep up self-promotion
and you'll never be proverbial.
Keep up self-esteem
and you'll never be perennial.
Travelers of the Way call such striving too much food and useless baggage.
Things may not all despise such striving, but a master of the Way stays clear of it.

[24c12t] **Chichung Huang**
He who boasts cannot stand;
He who looks at himself is not illustrious;
He who parades himself is not clear-sighted;
He who brags about himself has no merit;
He who is conceited does not last long.
These, according to the Tao, are
Leftover food and improper deeds
Which people all loathe.
Therefore, he who possesses the Tao
Does not accumulate.

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[24c13t] **Ellen M. Chen**
One who tiptoes cannot stand.
One who straddles cannot walk.
One who sees himself is not enlightened (ming).
One who justifies himself is not outstanding.
One who shows off (fa) his deeds is not meritorious.
One who boasts (ching) of himself does not lead (chang).
These to a Taoist are called:
Excess nature (yü te) and superfluous actions (shui hsing),
Avoided (o) even by things.
Therefore the Taoist does not indulge (ch'u) in them.

[24c14t] **Lee Sun Chen Org**
A person who tiptoes will not be able to stand [steadily after a short while];
A person who bestrides will not [be able to] walk [a long distance in the same manner];
[Therefore:]
A person who is self-opinionated is not [truly] brilliant;
A person who is self-righteous is not [truly] outstanding;
A person who is self-conceited is not [truly] superior.
One of the old-timers on the trail of Tao said:
"[Even] Animals dislike over-eating and [carrying out] the excessive physical activities which serve no [significant] purpose."
Therefore one who pursues Tao would not commit himself [to any kind of excessiveness] either.

[24c15t] **Tien Cong Tran**
One on tip-toe cannot stand.
One astride cannot walk.
One who displays himself does not shine.
One who justifies himself has no glory.
One who boasts of his own work has no merit.
One who is proud of himself will not endure.
From the point of view of the Way, these things are called "unwanted food and extraneous growths," which are loathed by all things.
Hence, a man of the Way does not set his heart upon them.

[24c16t] **Thomas Z. Zhang**
On tiptoes, one cannot stand steadily.
Astride, one cannot walk ahead.
Those who brag about themselves cannot be held in great respect.
Those who assume they are always right cannot be outstanding.
Those who go to the extreme cannot achieve goals.
Those who are vainglorious cannot keep making progress.
This is Tao.
Those behaviors, like leftover food or an overweight person, are unattractive to everyone.
Thus Tao followers avoid them.

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[24c17t] **Arthur Waley**
'He who stands on tip-toe, does not stand firm;
He who takes the longest strides, does not walk the fastest.'
He who does his own looking sees little,
He who defines himself is not therefore distinct.
He who boasts of what he will do succeeds in nothing;
He who is proud of his work, achieves nothing that endures.
Of these, from the standpoint of the Way, it is said:
'Pass round superfluous dishes to those that have already had enough,
And no creature but will reject them in disgust.'
That is why he that possesses Tao does not linger.

[24c18t] **Richard John Lynn**
One up on tiptoes does not stand firm.
One who takes big strides does not move.
One who flaunts himself does not shine.
One who insists that he is right is not commended.
One who boasts about himself has no acknowledged merit.
One filled with self-importance does not last long.
In respect to the Dao, we can say about such behavior, too much food is an excrescence making the rounds.
The people always hate this, so one who has the Dao has nothing to do with it.

[24c19t] **Lin Yutang**
THE DREGS AND TUMORS OF VIRTUE
He who stands on tiptoe does not stand (firm);
He who strains his strides does not walk (well);
He who reveals himself is not luminous;
He who justifies himself is not far-famed;
He who boasts of himself is not given credit;
He who prides himself is not chief among men.
These in the eyes of Tao
Are called "the dregs and tumors of Virtue,"
Which are things of disgust.
Therefore the man of Tao spurns them.

[24c20t] **Victor H. Mair**
Who is puffed up cannot stand,
Who is self-absorbed has no distinction,
Who is self-revealing does not shine,
Who is self-assertive has no merit,
Who is self-praising does not last long.
As for the Way, we may say these are "excess provisions and extra baggage."
Creation abhors such extravagances.
Therefore,
One who aspires to the Way, does not abide in them.

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[24c21t] **Tolbert McCarroll**
The person on tiptoe is not steady.
The person with legs astride cannot walk.
Those who look only at themselves see little.
Those who justify themselves are not distinguished.
Those who brag have no merit.
The work of prideful people will not endure.
From the standpoint of the Tao,
these things are "excessive food and tumors of the body."
As they bring sickness,
followers of the Tao do not linger around them.

[24c22t] **David H. Li**
One who tiptoes to stand taller does not stand firm;
One who strides to walk faster does not walk long;
One who self-touts does not shine;
One who self-justifies does not reassure;
One who self-aggrandizes does not accomplish;
One who self-serves does not endure.
They, in relation to Direction, are the equivalent of leftover food and excess fat.
They are unattractive;
they are not held by those with Direction.

[24c23t] **Yasuhiko Genku Kimura**
A man who tiptoes cannot stand.
A man who straddles cannot walk.
A man who flaunts himself cannot shine.
A man who is self-righteous is not respected.
A man who is self-boasting is not acknowledged.
A man who is self-conceited is not promoted.
From the viewpoint of the Tao,
These behaviors are like excess food and excrescent flesh.
Creation abhors such imbalance,
And thus the man of the Tao does not abide in them.

[24c24t] **Chou-Wing Chohan**
A person who stands on tiptoe cannot stand firmly on his feet.
A person who spreads his legs cannot walk steadily.
A person who displays himself cannot shine (like a star in the sky).
A person who praises himself will not be praised by others.
A person who glorifies himself will not be famous.
A person who makes himself mighty cannot excel.
All these, in comparison to the Tao, are called:
"A surfeit of food and an excess of action."
They will be tiresome to everyone in other things, too.
Therefore, the man of Tao is not found in their company.

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All these are examples of living in a way that goes against nature.

[24c25t] **Man-Ho Kwok**
A man on tiptoe can't walk easily.
The man who strides on ahead is bound to tire.
The kind of person who always insists on his way of seeing things can never learn anything from anyone.
Those who always want to be seen will never help others to be.
The showman is never secretly respected by anyone.
People like these, say the Wise Ones are as useless as the left-over food at a feast:
No true follower can relate to them.

[24c26t] **Gu Zhengkun**
He who stands on tiptoes cannot stand well;
He who walks with great strides cannot walk well;
He who shows off himself cannot become conspicuous;
He who regards himself infallible cannot become illustrious;
He who brags about himself cannot gain achievement;
He who boasts of himself cannot become a head.
From the point of view of the Tao,
These behaviours are like leftover food and superfluous excrescence,
So disgusting that a man of Tao
Never behaves like that.

[24c27t] **Chao-Hsiu Chen**
He who tiptoes cannot stand.
He who strides cannot walk.
He who sees only himself is not enlightened.
He who is self-righteous is not notable.
He who boasts about himself will have no merit.
He who praises himself will have no improvement.
The way he takes the Tao, as if eating with a full stomach and moving with excess baggage, will be disliked.
Therefore he who follows the Tao will not abide this.

[24c28t] **Liu Qixuan**
A long stander would not stand on tiptoe.
A far walker would not walk with long strides.
A wise observer would not observe self-preoccupations.
A true celebrity would not brag about self.
A successful doer would not show off his/her deeds.
A good ruler would not look superior to others.
It is the Way that is enabling and disabling.
Eating too much will result in obesity in form,
Which is avoided even by the public,
And is therefore not preferred by Way servers.

[24c29t] **Shi Fu Hwang**

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Those Which Are Against The Tao
Lao Tze says,
He who stands on tiptoe can't persist long.
He who walks by striding can't go far.
He who sees everything in his eyes can never be shrewd.
He who claims self-righteousness will never be exalted by others.
He who steals others' feats for himself is a worthless person.
He who boasts of his merit can't enjoy a long life.
Viewed from the Tao's standpoint, these men are like remains of a meal, or a tumor on the body, which no one would like.
Hence, a Tao-practician should not become one of them.

[24c30t] **Ch'u Ta-Kao**
A man on tiptoe cannot stand firm;
A man astride cannot walk on;
A man who displays himself cannot shine;
A man who approves himself cannot be noted;
A man who praises himself cannot have merit;
A man who glories in himself cannot excel:
These, when compared with Tao, are called:
'Excess in food and overdoing in action.'
Even in other things, mostly, they are rejected;
Therefore the man of Tao does not stay with them.

[24c31t] **Paul J. Lin**
Those who rise on tiptoe cannot stand.
Those who stride cannot walk.
Those who hold to their views cannot be enlightened.
Those who are self-righteous cannot shine.
Those who boast cannot receive credit.
Those who are arrogant cannot last long.
In the light of Tao, they are like left-over food and burdensome wens,
Even despised by all creatures.
So those with Tao do not want to stay with them.

[24c32t] **Michael LaFargue**
"A person on tiptoe is not firmly planted,
a person in a rush will not go far."
One who shows off will not shine,
one who promotes himself won't become famous,
one who boasts of himself will get no credit,
one who glorifies himself will not become leader.
In Tao, this is called 'stuffing oneself', 'overdoing it'.
Things seem to detest this,
so the ambitious man does not dwell here.

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[24c33t] **Cheng Lin**
Those who raise themselves on tiptoe cannot stand firm;
those who walk with long steps cannot travel far.
Those who are self-complacent are not enlightened.
Those who are self-important are not illustrious.
Those who are self-conceited are not successful.
Those who are self-assertive are not supreme.
Those who abide by Truth say:
"When one has a surplus of food and an excess of clothing, he causes envy in other men.
Therefore, the followers of Truth eschew these."

[24c34t] **Yi Wu**
One who is on tiptoe cannot stand.
One who strides cannot walk.
One who is self-opinionated is not enlightened.
One who is self-righteous is not brightened.
One who is self-glorified is without merit.
One who is self-satisfied cannot develop.
To the Way, all of them are known as
"Unwanted food and useless actions."
They may be despised by all things;
Therefore, one who practices the Way does not dwell on them.

[24c35t] **Han Hiong Tan**
He who stands tiptoed will soon fall over.
He who walks with huge strides will not go very far.
By trying to show off, you will not be eminent.
By acting like a know-all, you will not be distinguished.
If you brag about your success, you will end up with no credit.
If you are conceited, you will not make any further advancement.
From the perspective of Dao,
Even animals will find all extravagant deeds disgusting.
He who follows the path of Dao does not subscribe to these actions.

[24c36t] **Hua-Ching Ni**
One who stands on tiptoe cannot stand firmly.
One who strides cannot walk far.
One who flaunts himself is not illumined.
One who insists that he is right is self-righteous.
One who boasts of his accomplishments undoes his merit.
One who takes pride in himself impedes his own growth.
These things are normally detested by people who nurture virtue and the truthfulness of life,
for they do not set their eyes and hearts upon anything that is equal to "the greed for excessive food which fosters morbid growth."
Thus, such things are not agreeable to them.

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[24c37t] **Chang Chung-yuan**
To lift the heel is not to stand.
To take long strides is not to walk.
To show off is not to shine.
To insist that one is right is not to be distinct.
To claim credit is to have no credit.
To be proud of oneself is not to be the best.
From the point of view of Tao, all of these are extras which things themselves do not like.
Therefore, the man of Tao does not abide with them.

[24c38t] **Henry Wei**
Bitter Favors
K'u En
He who stands on tip-toe will totter;
He who takes long strides is a poor walker.
He who likes to show off is not enlightened;
He who is prone to be self-righteous is not distinguished;
He who blows his own horn will acquire no merit;
He who extols himself is not fit to be a leader.
From the standpoint of Tao, it can be said:
"Eating excessive food or to walk with a burden
May be disgusting to creatures."
People possessed of Tao, therefore, reject them.

[24c39t] **Ha Poong Kim**
He who tiptoes cannot remain standing;
He who strides cannot travel;
He who shows himself has no bright presence;
He who claims to be right does not shine;
The boastful have no merit;
The conceited do not last long.
From Tao's standpoint
Such things may be called excess food and superfluous action.
Creatures abhor them.
Therefore the man of Tao stays away from them.

[24c40t] **Tao Huang**
Those who boast of themselves lose their stance.
He who displays himself is not seen.
He who justifies himself is not understood.
He who lashes out does not succeed.
He who builds himself up does not endure.
In the sense of Tao,
This is said to be eating too much and acting too much.
It results in disgust.
Those who desire will not endure.

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[24c41t] **Tang Zi-chang**
One on tiptoe can not stand well.
One with hard breathing can not live long.
One astride can not walk well.
A self-displayer is not enlightened.
A self-asserter is not popular.
A self-approver has no merit.
A self-boaster can not lead.
From the point of view of Dao this is called "surfeit of food and a tumour on the body".
It is hated by everything!
Thus a man of Dao will never resort to it.

[24c42t] **Wing-tsit Chan**
He who stands on tiptoe is not steady.
He who strides forward does not go.
He who shows himself is not luminous.
He who justifies himself is not prominent.
He who boasts of himself is not given credit.
He who brags does not endure for long.
From the point of view of Tao, these are like remnants of food and tumors of action,
Which all creatures detest.
Therefore those who possess Tao turn away from them.

[24c91t] **И. И. Семененко**
Долго на носках не устоять, далеко широким шагом не пройти.
Кто себя видит, тот не ведает просвета;
кто считает себя правым, не заметен;
кто хвастается, не заслужен;
кто зазнается, тот других не старше.
У кого Дао, тот этого не делает, ибо такое поведение, согласно Дао, равняется тому, когда переедают или впустую ходят, а этого не любит, кажется, никто.

[24c92t] **А. А. Маслов**
Стоящему на цыпочках долго не простоять.
Идущему большими шагами далеко не уйти.
Демонстрирующий себя - не просветлён.
Считающий себя правым - не очевиден.
Кичащийся собой не имеет заслуг.
Заносчивому не стать властителем.
Рассуждая с позиций Дао, про это говорят: "Излишество в пище и непристойность в поступках в сочетании с вещами несут вред".
Поэтому, обладающий Дао, свободен от пребывания в этом.

[24c93t] **Е. А. Торчинов**
Стоящий на кончиках пальцев долго не простоит,

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Оставляющий отчетливые следы далеко не уйдет.
Поглощенный сам собой не станет умудренно-просветленным,
Превозносящий сам себя не будет подлинно прославлен,
Нападающему на всех не дано свершить великий подвиг,
Самовосхваляющийся не станет долговечным.
Ну а для Дао это все - протухшая еда и тягостная ноша.
Все сущее такие нравы ненавидит.
Поэтому обретший Дао-Путь так не живет.

[24c94t] **А. Е. Лукьянов**
Вставший на цыпочки не устоит прямо.
Сдвинувший ноги не тронется с места.
Кто выставляет себя эрудитом, не просветлен.
Кто считает себя правым, не просвещен.
Кто прославляет себя, не доблестен.
Кто восхваляет себя, не главенствует.
Все это, с позиции Дао, зовется избытком достатка и поведением раба.
Всяк ненавидит таких.
Поэтому тот, кто обладает Дао, с такими рядом не живет.

[24c95t] **Ян Хин-шун**
Кто поднялся на цыпочки, не может [долго] стоять.
Кто делает большие шаги, не может [долго] идти.
Кто сам себя выставляет на свет, тот не блестит.
Кто сам себя восхваляет, тот не добудет славы.
Кто нападает, не достигает успеха.
Кто сам себя возвышает, не может стать старшим среди других.
Если исходить из дао, все это называется лишним желанием и бесполезным поведением.
Таких ненавидят все существа.
Поэтому человек, обладающий дао, не делает этого.

[24c96t] **Д. П. Конисси**
Сухоногий не может встать.
Сидящий не может ходить.
Кто думает, что постиг все, тот ничего не знает.
Кто доволен самим собою, тот не может прославиться.
Кто хвастается, тот не может иметь заслуги.
Кто горд, тот не может возвыситься.
Такие люди, с точки зрения Тао, называются питающимися излишеством и творящими напрасное.
Поэтому когда они находят Тао, то оставаться в нем решительно не могут.

[24c97t] **В. В. Малявин**
Кто встал на цыпочки, долго не простоит.
Кто широко шагает, далеко не уйдет.
Кто имеет свой взгляд, немного сможет понять.
Кто имеет свою правду, немногих сможет убедить.

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Кто рвется вперед, славы не стяжает.
Кто радеет за себя, долго не проживет.
Для Пути это только "лишнее угощение, напрасное хождение".
Для людей это только повод для ненависти.
Посему претворяющий Путь так не поступает.

[24c98t] **Б. Б. Виногродский**
На цыпочках не простоишь.
Широко расставив ноги, не пойдешь.
Выставляя себя, не будешь ясен.
Утверждая себя, не будешь четок.
Гордясь собой, не будешь иметь заслуги.
Превознося себя, не сможешь просуществовать долго.
В пространстве Пути это называется избытком в пище и лишними движениями.
Всем сущностям от этого только зло.
Причинность:
При наличии Пути не застаиваются.

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PSEUDO-CHAPTER **Twenty-Five**

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[25c01t] **Robert G. Henricks**

There was something formed out of chaos,
That was born before Heaven and Earth.
Quiet and still! Pure and deep!
It stands on its own and doesn't change.
It can be regarded as the mother of Heaven and Earth.
I do not yet know its name:
I "style" it "the Way."
Were I forced to give it a name, I would call it "the Great."
"Great" means "to depart";
"To depart" means "to be far away";
And "to be far away" means "to return."
The Way is great;
Heaven is great;
Earth is great;
And the king is also great.
In the country there are four greats, and the king occupies one place among them.
Man models himself on the Earth;
The Earth models itself on Heaven;
Heaven models itself on the Way;
And the Way models itself on that which is so on its own.

[25c02t] **John C. H. Wu**

THERE was Something undefined and yet complete in itself,
Born before Heaven-and-Earth.
Silent and boundless,
Standing alone without change,
Yet pervading all without fail,
It may be regarded as the Mother of the world.
I do not know its name;
I style it "Tao";
And, in the absence of a better word, call it "The Great."
To be great is to go on,
To go on is to be far,
To be far is to return.
Hence, "Tao is great,
Heaven is great,
Earth is great,
King is great."
Thus, the king is one of the great four in the Universe.
Man follows the ways of the Earth.
The Earth follows the ways of Heaven,

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Heaven follows the ways of Tao,
Tao follows its own ways.

[25c03t] **D. C. Lau**
There is a thing confusedly formed,
Born before heaven and earth.
Silent and void
It stands alone and does not change,
Goes round and does not weary.
It is capable of being the mother of the world.
I know not its name
So I style it 'the way'.
I give it the makeshift name of 'the great'.
Being great, it is further described as receding,
Receding, it is described as far away,
Being far away, it is described as turning back.
Hence the way is great;
Heaven is great;
Earth is great;
And the king is also great.
Within the realm there are four things that are great,
And the king counts as one.
Man models himself on earth,
Earth on heaven,
Heaven on the way,
And the way on that which is naturally so.

[25c04t] **R. L. Wing**
There was something in a state of fusion Before Heaven and Earth were born.
Silent, vast, Independent, and unchanging; Working everywhere, tirelessly;
It can be regarded as Mother of the world.
I do not know its name;
The word I say is Tao.
Forced to give it a name,
I say Great.
Great means continuing.
Continuing means going far.
Going far means returning.
Therefore the Tao is Great.
Heaven and Earth are Great.
A leader is likewise Great.
In the universe there are four Greatnesses,
And leadership is one of them.
Humans are modeled on the earth.
The earth is modeled on heaven.
Heaven is modeled on the Tao.

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The Tao is modeled on nature.

[25c05t] **Ren Jiyu**

There was something undifferentiated and yet complete, which existed before Heaven and Earth.
Soundless and formless, it depends upon nothing external, operating in a circular motion ceaselessly.
It may be considered the root (Mother) of all beings under Heaven.
I don't know its name,
And call it Tao.
Inadequately giving it another name, I call it the Great.
The Great moves on,
The moving-on becomes remote,
The remote returns to the original point.
Therefore Tao is great,
Heaven is great,
Earth is great,
And Man is also great.
There are four great things in the universe,
And Man is one of them.
Man follows the way of Earth,
Earth follows the way of Heaven,
Heaven follows the way of Tao,
Tao follows the way of itself.

[25c06t] **Gia-fu Feng**

Something mysteriously formed,
Born before heaven and earth.
In the silence and the void,
Standing alone and unchanging,
Ever present and in motion.
Perhaps it is the mother of ten thousand things.
I do not know its name.
Call it Tao.
For lack of a better word, I call it great.
Being great, it flows.
It flows far away.
Having gone far, it returns.
Therefore, "Tao is great;
Heaven is great;
Earth is great;
The king is also great."
These are the four great powers of the universe,
And the king is one of them.
Man follows earth.
Earth follows heaven.
Heaven follows the Tao.
Tao follows what is natural.

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[25c07t] **Lok Sang Ho**
In the beginning, before the formation of heaven and earth,
Something had already existed amid the confusion.
This lonely existence was totally independent of anything else,
And it would not change,
It only moved in its own way tirelessly.
Only it could have been the mother of heaven and earth.
I do not know its name,
I would just call it "the Dao."
I could also call it "the great something."
This great something has now about disappeared from the world as we know it.
It has been getting more and more remote from us.
It has become more and more contrary from the world as we know it.
The Dao is great,
Heaven is great,
Earth is great,
The man who knows the Dao (the Way) is great.
In the domain we know there are four "greats."
The man who knows the Dao is one of them.
The great man emulates the great Earth.
The great earth emulates the great Heaven,
The great heaven emulates the great Dao.
The great Dao emulates the great Nature.

[25c08t] **Xiaolin Yang**
It started in chaos, before the heavens and the earth existed.
It makes no sound and has no shape,
But it is independent and never changes.
It is always functioning and never stops,
So it can be the root of the world.
I do not know its name, so I name it the DAO,
And I will also call it the BIG.
BIG means broad, broad means far-reaching,
Far-reaching means everywhere.
Therefore, the DAO is BIG, the heavens is BIG,
The earth is BIG, and people are BIG, too.
The universe has four BIGs, and people are only one of them.
People follow the earth, the earth follows the heavens,
The heavens follows the DAO, and the DAO follows nature.

[25c09t] **Walter Gorn Old**, APPREHENDING THE VOID
Before Heaven and Earth existed there was in Nature a primordial substance.
It was serene, it was fathomless.
It was self-existent, it was homogeneous.
It was omnipresent, nor suffered any limitation.

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It is to be regarded as the universal mother.
I do not know its name, but I call it Tao.
If forced to qualify it, I call it the boundless.
Being boundless, I call it the inconceivable.
Being inscrutable, I call it the inaccessible.
Being inaccessible, I call it the omnipresent.
Tao is supreme, Heaven is supreme, Earth is supreme, the King is supreme.
There are in the universe four kinds of supremacy, and their rulership is one.
Man is ruled by the Earth, the Earth is ruled by Heaven, Heaven is ruled by Tao, and Tao is ruled by itself.

[25c10t] **James Legge**
There was something undefined and complete, coming into existence before Heaven and Earth.
How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger (of being exhausted)!
It may be regarded as the Mother of all things.
I do not know its name, and I give it the designation of the Tao (the Way or Course).
Making an effort (further) to give it a name I call it The Great.
Great, it passes on (in constant flow).
Passing on, it becomes remote.
Having become remote, it returns.
Therefore the Tao is great;
Heaven is great;
Earth is great;
and the (sage) king is also great.
In the universe there are four that are great, and the (sage) king is one of them.
Man takes his law from the Earth;
the Earth takes its law from Heaven;
Heaven takes its law from the Tao.
The law of the Tao is its being what it is.

[25c11t] **David Hinton**
There was something all murky shadow, born before heaven and earth:
o such utter silence, utter emptiness.
Isolate and changeless,
it moves everywhere without fail:
picture the mother of all beneath heaven.
I don't know its name.
I'll call it Way,
and if I must name it, name it Vast.
Vast means it's passing beyond,
passing beyond means it's gone far away,
and gone far away means it's come back.
Because Way is vast
heaven is vast,
earth is vast,
and the true emperor too is vast.

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In this realm, there are four vast things,
and the true emperor is one of them.
Human abides by earth.
Earth abides by heaven.
Heaven abides by Way.
Way abides by occurrence appearing of itself.

[25c12t] **Chichung Huang**
There was something
That into an indistinguishable mass had wrought itself,
Born before heaven and earth.
Desolate and formless,
It stood alone, unchanging,
And may be regarded as
The mother of heaven and earth.
Not knowing its name,
I gave it the alias "Tao,"
And reluctantly named it "vast."
Vast and moving;
Moving and far-reaching;
Far-reaching and reverting.
The Tao is vast;
Heaven is vast;
Earth is vast;
The king is also vast.
In the empire, there are four vasts,
And the king constitutes one.
Man imitates earth;
Earth imitates heaven;
Heaven imitates the Tao;
The Tao imitates the way things are.

[25c13t] **Ellen M. Chen**
There was something nebulous existing (yu wu hun ch'eng),
Born before heaven and earth.
Silent, empty,
Standing alone (tu), altering not (pu kai),
Moving cyclically without becoming exhausted (pu tai),
Which may be called the mother of all under heaven.
I know not its name,
I give its alias (tzu), Tao.
If forced to picture it,
I say it is "great" (ta).
To say it is "great" is to say it is "moving away" (shih),
To say it is "moving away" is to say it is "far away" (yüan),
To say it is "far away" is to say it is "returning" (fan).

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Therefore Tao is great,
Heaven is great,
Earth is great,
The king is also great.
In the realm there are four greats,
And the king is one of them.
Humans follow (fa) earth,
Earth follows heaven,
Heaven follows Tao,
Tao follows self-becoming (tzu-jan).

[25c14t] **Lee Sun Chen Org**

Prior to the coming-into-being of Heaven-Earth, there was the existence of something that was [highly and immensely] commixed;
It was completely silent and void;
It was self-contained and unalterable;
It rotated sweepingly and ceaselessly;
Perhaps it was the Mother (origin) of the world.
I do not know how to describe it;
I use the character "Tao" to name it and describe it perforce as "great" (big);
"Great" means that it had spreaded out so vastly that it disappeared in somewhere beyond our observation;
It is described as "moving away towards the beyond" because wherever it went to was immeasurably remote;
It is depicted as remote means [that after it completes its course] it will move back to us.
Accordingly:
Tao is great;
Universe (Heaven) is great;
Earth is great;
Kingliness (authentic) is also great;
There are four greatness within the realm we are confined to, and [authentic] kingliness is one of them!
Human beings live by the Laws of Earth (world);
The Laws of Earth (world) subordinates to the Laws of Universe;
Universe is governed by the maxims of Tao;
Tao, per se, is self-subsistent and self-contained.

[25c15t] **Tien Cong Tran**

There was something chaotic and yet complete in itself, born before Heaven and Earth.
Silent and empty, standing alone and unchanging, pervading everywhere and inexhaustible, it may be regarded as the mother of the world.
I do not know its name, so I simply call it "the Way".
I reluctantly call it "the great."
To be great is to go on.
To go on is to go far.
To go far is to return.
Hence, "The Way is great. Heaven is great. Earth is great. Man is great." Thus, man is one of the great four in the universe.
Man follows Earth, Earth follows Heaven, Heaven follows the Way, the Way follows Nature.

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[25c16t] **Thomas Z. Zhang**
There had been a chaotic object before the universe was born.
It is quiet and intangible.
It stays alone without changing.
It moves around without stopping.
It may be the mother of the universe.
I do not know the object's name.
I have attempted to designate it Tao, and to call it great.
The great constantly moves.
Constantly moving it reaches far.
Far-reaching causes it to return.
Therefore, Tao is great, the heaven is great, the earth is great, and the human is also great.
There are four greats in the universe, and the human is one of them.
The human follows the earth, the earth follows the heaven, the heaven follows Tao, and Tao goes naturally.

[25c17t] **Arthur Waley**
There was something formless yet complete,
That existed before heaven and earth;
Without sound, without substance,
Dependent on nothing, unchanging,
All pervading, unfailing.
One may think of it as the mother of all things under heaven.
Its true name we do not know;
'Way' is the by-name that we give it.
Were I forced to say to what class of things it belongs I should call it Great (ta).
Now ta also means passing on,
And passing on means going Far Away,
And going far away means returning.
Thus just as Tao has 'this greatness' and as earth has it and as heaven has it, so may the ruler also have it.
Thus 'within the realm there are four portions of greatness', and one belongs to the king.
The ways of men are conditioned by those of earth.
The ways of earth, by those of heaven.
The ways of heaven by those of Tao, and the ways of Tao by the Self-so.

[25c18t] **Richard John Lynn**
There is something, amorphous and complete, that was born before Heaven and Earth.
Obscure, oh, and, immaterial, oh, it stands alone, unchanged.
It operates everywhere but stays free from danger, thus we may consider it the mother of all under Heaven.
We do not know its name
So style it "Dao" [Way].
Forced to give it a name, we call it "great."
"Great" refers to the way it goes forth.
"Goes forth" describes how it is far-reaching, and "far-reaching" describes its reflexivity.
Thus the Dao is great, Heaven is great, Earth is great, and the king is also great.
Within the realm of existence there are the four greats,

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And the king has title to one of these.
Man takes his models from Earth;
Earth takes its models from Heaven;
Heaven takes its models from the Dao;
and the Dao takes its models from the Natural.

[25c19t] **Lin Yutang**
THE FOUR ETERNAL MODELS
Before the Heaven and Earth existed
There was something nebulous:
Silent, isolated,
Standing alone, changing not,
Eternally revolving without fail,
Worthy to be the Mother of All Things.
I do not know its name
And address it as Tao.
If forced to give it a name,
I shall call it "Great."
Being great implies reaching out in space,
Reaching out in space implies far-reaching,
Far-reaching implies reversion to the original point.
Therefore:
Tao is Great,
The Heaven is great,
The Earth is great,
The King is also great.
These are the Great Four in the universe,
And the King is one of them.
Man models himself after the Earth;
The Earth models itself after Heaven;
The Heaven models itself after Tao;
Tao models itself after Nature.

[25c20t] **Victor H. Mair**
There was something featureless yet complete,
born before heaven and earth;
Silent - amorphous - it stood alone and unchanging.
We may regard it as the mother of heaven and earth.
Not knowing its name,
I style it the "Way."
If forced to give it a name,
I would call it "great."
Being great implies flowing ever onward,
Flowing ever onward implies far-reaching,
Far-reaching implies reversal.
The Way is great,

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Heaven is great,
Earth is great,
The king, too, is great.
Within the realm there are four greats, and the king is one among them.
Man patterns himself on earth,
Earth patterns itself on heaven,
Heaven patterns itself on the Way,
The Way patterns itself on nature.

[25c21t] **Tolbert McCarroll**
Something formless yet complete,
existing before heaven and earth.
Silent and limitless,
it stands alone and does not change.
Reaching everywhere, it does not tire.
Perhaps it is the Mother of all things under heaven.
I do not know its name
so I call it "Tao."
When I have to describe it I call it "great."
Being great it flows.
It flows far away.
Having gone far away, it returns.
Therefore,
the Tao is great.
Heaven is great.
Earth is great.
People are also great.
Thus,
people constitute one of the four great things of the universe.
People conform to the earth.
The earth conforms to heaven.
Heaven conforms to the Tao.
The Tao conforms to its own nature.

[25c22t] **David H. Li**
A matter is molded;
it comes into being before the universe, noiseless and formless.
It stands by itself, unwaveringly;
it is in motion, unendingly.
It may be the Mother to the universe.
I do not know its name.
Tentatively, [I] label it Direction and call it Grand.
Grand is unending motion;
unending motion is far-reaching;
Far-reaching is periodicity.
Thus,

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Direction is grand,
the cosmos is grand,
the earth is grand,
the human is also grand.
There are four Grands in the universe, and the human is one of them.
The human follows the earth,
The earth follows the cosmos,
The cosmos follows Direction,
Direction follows Nature.

[25c23t] **Yasuhiko Genku Kimura**
Before the birth of Heaven and Earth is Being, formless yet complete.
Silent and still,
All one and unchanging, all present and unending,
It may be regarded as the Matrix of the Universe.
Its true name is unknown,
So we call it by its alias, the Tao,
And name it by its designation, the Great.
Being great, it extends without limit,
Extending without limit, it is far-reaching,
Being far-reaching, it returns to itself.
The Tao is great,
Heaven is great,
Earth is great,
And Man is also great.
These are the four greatnesses of the Kosmos,
And of them Man is one.
Man patterns after Earth,
Earth patterns after Heaven,
Heaven patterns after the Tao,
And the Tao patterns after that which is natural.

[25c24t] **Chou-Wing Chohan**
There is something that is overt and hidden,
That exists beyond heaven and earth.
Formless, motionless,
It stands alone, forever, it does not change,
It exists in every place, it never tires.
It can be called "Mother of the universe,"
Because I don't know its name.
If I am compelled to call it by a name,
I will call it Tao, "all-embracing."
"All-embracing" exists forever,
"All-embracing" is far-reaching,
"All-embracing" returns to every beginning.
Therefore Tao is "all-embracing,"

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Heaven is "all-embracing,"
Earth is "all-embracing,"
Man is "all-embracing."
In the universe, four things are "all-embracing,"
And man is one of them.
Man adheres to the laws of earth,
Earth adheres to the laws of heaven,
Heaven adheres to the laws of Tao,
Tao adheres to the laws of its nature.

[25c25t] **Man-Ho Kwok**
Before the world was
And the sky was filled with stars ...
There was a strange, unfathomable Body.
This Being, this Body is silent and beyond all substance and sensing.
It stretches beyond everything spanning the empyrean.
It has always been here, and it always will be.
Everything comes from it, and then it is the Mother of Everything.
I do not know its name.
So I call it TAO.
I am loath to call it 'greater than everything', but it is.
And being greater, it infuses all things moving far out and returning to the Source.
Tao is Great,
Tao, the Great!
It is greater than Heaven,
Greater than the Earth -
Greater than the king.
These are the four great things, and the ruler is the least of them.
Humanity is schooled by the Earth,
Earth is taught by Heaven,
And Heaven is guided by the Tao.
And the Tao goes with what is absolutely natural.

[25c26t] **Gu Zhengkun**
There is a thing integratedly formed
And born earlier than heaven and earth.
Silent and empty,
It relies on nothing,
Moving around for ever.
We may regard it as the mother of all things.
I do not know its name,
So I name it as the Tao,
And further name it as the Great.
The Great is moving forward without stopping,
Extending to the remotest distance,
And then returning to where it was.

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That is why I say
The Tao is Great;
Heaven is Great;
Earth is Great;
And man is also Great.
There are four things that are Great,
Of them man is one.
Man takes earth as his model;
Earth takes heaven as its model;
Heaven takes the Tao as its model;
The Tao takes what is natural as its model.

[25c27t] **Chao-Hsiu Chen**
There is matter formed of confusion, born earlier than Heaven and Earth.
In the silence and the void it stands alone and does not change.
It turns around without worry.
It is capable of being the mother of all creatures under Heaven.
I do not know its name, but call it Tao.
It is compelled to be named 'great'.
'Great' means passing away,
passing away means far away,
far away means returning.
That is why the Tao is great.
Heaven is great.
Earth is great.
The emperor is great.
Within the realm there are four great things; the emperor is one of the four.
Human beings follow the Earth.
The Earth follows Heaven.
Heaven follows the Tao.
The Tao follows Nature.

[25c28t] **Liu Qixuan**
There is a mixture of substances
That is born before Heaven and Earth.
Quiet, far and wide, it turns round and round by itself.
It can be taken as the mother of Heaven and Earth.
I don't know what its name is,
But for the purpose here, let's call it the Way
And describe it as "big."
By "big," I mean it is the most expansive.
What is expansive extends the farthest.
What goes farthest will turn round.
Therefore, the Way is big,
The heaven is big,
The earth is big,

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And mankind is big.
In the universe, there are four big growth domains,
With mankind being one of them.
Mankind's nature is determined by Earth,
Earth's nature is determined by Heaven,
Heaven's nature is determined by the Way.
And the Way, being the biggest of all,
Copies its own growth nature.

[25c29t] **Shi Fu Hwang**
The Four Eternal Models
Lao Tze says,
There was something nebulous and complete which came into existence before the Heaven and the Earth.
It was soundless and formless, stood alone, and would not change, reached everywhere and was in no danger of being exhausted.
It is capable of being the mother of the world.
I do not know its name, and I give it the designation of the Tao, and it is further described as the great.
Being great it receded.
Receding, it became remote.
Having become remote, it turns back.
Therefore,
the Tao is great,
the Heaven is great,
the Earth is great,
and the Kingship is also great.
In the universe there are four elements that are great, and the Mankind is one of them.
The Mankind takes his law from the Earth,
the Earth takes its law from the Heaven,
and the Heaven takes its law from the Tao.
The law of the Tao is its being what it is.

[25c30t] **Ch'u Ta-Kao**
There is a thing inherent and natural,
Which existed before heaven and earth.
Motionless and fathomless,
It stands alone and never changes;
It pervades everywhere and never becomes exhausted.
It may be regarded as the Mother of the Universe.
I do not know its name.
If I am forced to give it a name,
I call it Tao, and I name it as supreme.
Supreme means going on;
Going on means going far;
Going far means returning.
Therefore Tao is supreme; heaven is supreme; earth is supreme; and man is also supreme.
There are in the universe four things supreme, and man is one of them.

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Man follows the laws of earth;
Earth follows the laws of heaven;
Heaven follows the laws of Tao;
Tao follows the laws of its intrinsic nature.

[25c31t] **Paul J. Lin**
There is a thing formed in chaos
Existing before Heaven and Earth.
Silent and solitary, it stands alone, unchanging.
It goes around without peril.
It may be the Mother of the world.
Not knowing its name, I can only style it Tao.
With reluctance, I would call it Great.
Great means out-going.
Out-going means far-reaching.
Far-reaching means returning.
Therefore, Tao is great.
Heaven is great.
Earth is great.
The king is great.
In the universe, there are four great things,
and the king is one of them.
Man abides by earth,
Earth abides by heaven,
Heaven abides by Tao,
Tao abides by nature.

[25c32t] **Michael LaFargue**
There was a chaotic something, yet lacking nothing,
born before Heaven and Earth.
Alone.
Still.
Standing alone, unchanging.
Revolving, endlessly.
It can be thought of as Mother of the World.
I do not know its name,
one can call it 'Tao'.
The name of its powerful presence:
One can call it 'The Great One'.
Great means going forth,
going forth means going far away,
going far away means turning back.
Yes:
Tao is great,
Heaven is great,
Earth is great,

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(the king is also great,
In the universe there are four great ones, and the king takes his place as one of them).
Earth gives the rule for people,
Heaven gives the rule for Earth,
Tao gives the rule for Heaven,
the rule for Tao: things as they are.

[25c33t] **Cheng Lin**
There is something evolved from chaos, which was born before heaven and earth.
It is inaudible and invisible.
It is independent and immutable.
It is all-pervasive and ceaseless.
It may be regarded as the mother of heaven and earth.
I do not know its name and call it Truth or Daw.
If I must describe it, I will say that it is great, active, far-reaching, and cyclical in its motion.
Thus Truth is great, heaven is great, earth is great, and the king is also great.
Within the universe there are four great ones, and the king is one of them.
The king must follow the examples of earth, heaven, Truth, and Nature.

[25c34t] **Yi Wu**
There was something formed in chaos;
It existed before heaven and earth.
Still and solitary,
It alone stands without change.
It is all-pervasive without being exhausted.
It may be the mother of the world.
I do not know its name, but name it the Way.
With reluctance, I call it Great.
Great means on-going;
On-going means far-reaching;
Far-reaching means reversing;
Therefore, the Way is great.
Heaven is great;
Earth is great;
The king also is great.
In this realm there are four great things,
And the king is one of them.
Man follows Earth;
Earth follows Heaven;
Heaven follows the Way;
The Way follows its nature.

[25c35t] **Han Hiong Tan**
There is an admixture,
Which existed before heaven and earth.
As silent as it is nebulous,

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It exists alone and it is permanent.
It moves around a circle unceasingly.
It is the mother of the universe.
I do not know its name and I have decided to call it Dao.
Arbitrarily, I describe it as great.
So great that it begins to permeate everywhere.
Permeating outwards, it goes farther and farther away.
Nevertheless, it will soon return to its original state again.
Therefore, Dao is great.
Heaven is great.
Earth is great.
Humanity is great.
In the universe, humanity is one of the four greats.
Man models earth;
Earth models heaven;
Heaven models Dao.
And Dao models nature.

[25c36t] **Hua-Ching Ni**
Before Heaven and Earth are born, there is something formless and complete in itself.
Impalpable and everlasting,
silent and undisturbed,
standing alone and unchanging,
it exercises itself gently,
and generates itself inexhaustively in all dimensions.
It may be regarded as the Mother of all things.
Far beyond humankind's relative conception,
it cannot be referred to by a specific name,
yet it may be identified as the subtle essence of the universe.
In the absence of an accurate word,
I shall call it "the Great."
Being great, it extends itself without limit.
Extending itself without limit, it is far-reaching.
Being far-reaching, it ultimately reverts to itself,
returning to its self-sufficient origin.
Indeed, it had never really left itself!
This indefinable subtle energy flow is truly the greatest of all.
Expressing its integral nature,
the universal subtle essence remains intangible, yielding, and uncontrollable:
the ultimate expression of the cosmos.
As an expression of its unceasing creativeness,
it manifests as the spaciousness of the sky.
As an expression of its receptiveness,
it manifests as the great massiveness of galaxies, stars, and planets.
As an expression of harmonious reintegration,
it manifests as human life.

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Thus, in the natural flow of energy transformation, human life becomes one of the four great expressions of the subtle essence of the universe.
It is the way of universal subtle integration.
Humankind conforms to Earth.
Earth conforms to the sky.
The sky conforms to the Subtle Origin.
The Subtle Origin conforms to its own nature.
These are the four peaks of manifestation from the great transformation of one universal subtle energy.
Taking an individual human life as example,
the intangible body with its fluids and nervous system construct a field of intangible, but functioning mind and super consciousness.

[25c37t] **Chang Chung-yuan**
There was a thing, a "gathering" chaos,
Which existed prior to heaven and earth.
Silent!
Empty!
Existing by itself, unchanging,
Pervading everywhere, inexhaustible,
It might be called the mother of the world.
Its name is unknown;
I simply call it Tao.
If I were to exert myself to define it,
I might call it great.
Great means extending to the limitless.
Extending to the limitless means reaching the extreme distance.
Reaching the extreme distance means returning to "nearness."
Thus, Tao is great,
Heaven is great, earth is great, and man is great, too.
In the universe we have four greatnesses, and man is but one.
Man is in accordance with earth.
Earth is in accordance with heaven.
Heaven is in accordance with Tao.
Tao is in accordance with that which is.

[25c38t] **Henry Wei**
Symbol of the Great Origin
Hsiang Yuan
There is something formless and perfect,
Ever-existing, even before birth of Heaven and Earth.
How still it is!
How quiet!
Abiding alone and unchanging,
It pervades everywhere without fail.
Well may it be the mother of the world.
I do not know its name,

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But label it Tao,
And arbitrarily name it Great.
Great means going incessantly;
Going incessantly means reaching far;
Reaching far means completing the cycle.
Therefore,
Tao is Great;
Heaven is Great;
Earth is Great;
Kingliness is Great.
In the cosmos there are four Greats,
And Kingliness constitutes one of them.
Man patterns after Earth;
Earth patterns after Heaven;
Heaven patterns after Tao;
Tao patterns after Innate Freedom.

[25c39t] **Ha Poong Kim**
There is something undifferentiated
That precedes the birth of Heaven and Earth.
Silent and still,
It stands by itself and never changes -
All-pervading and never in danger.
One may regard it as the mother of Heaven and Earth.
I don't know its proper name;
I address it as Tao.
Were I forced to name it, I would call it Great.
"Great" means "to go."
"To go" means "far away."
"Far away" means "to return."
Therefore Tao is great,
Heaven is great,
Earth is great,
The king is also great.
In the universe there are four greats.
King is one of them.
The measure for man is Earth;
The measure for Earth is Heaven;
The measure for Heaven is Tao;
The measure for Tao is tzu-jan.

[25c40t] **Tao Huang**
Matter is formed from chaos.
It was born before heaven and earth.
Silent and void.
Standing alone, without territory,

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Able to be mother to the world.
I do not yet know its name,
I call it Tao.
With reluctance I deem it to be Great.
Great refers to the symbol.
The symbol refers to what is remote.
What is remote refers to returning.
Tao is great.
Heaven is great.
Earth is great.
Kingship is great.
These are the four great things in the world,
Kingship is one of them.
Humankind takes its origin from earth.
Earth takes her origin from heaven.
Heaven takes its origin from Tao.
Tao takes its origin from Nature.

[25c41t] **Tang Zi-chang**
There was something unique manifesting from chaos before the birth of Heaven and Earth.
Remotely!
It stands alone without deviation!
Cyclically!
It moves without an end!
It may be called the mother of the Heaven and the Earth.
We do not know its eternal name but give it the name Dao.
Constrained to give a name, it may be called "Movement".
After moving it is called "Departure".
After departing it is called "Extreme".
To avoid remaining in the extreme, it may be called "Return".
Dao is superior;
the universe is superior;
the world is superior;
and the ruler is superior.
There are four superiors in existence among which the ruler is one.
Thus, the ruler should follow the law of the world.
The world should follow the law of the universe.
The universe should follow the law of Dao.
Dao follows its own law - the law of Nature.

[25c42t] **Wing-tsit Chan**
There was something undifferentiated and yet complete,
Which existed before heaven and earth.
Soundless and formless, it depends on nothing and does not change.
It operates everywhere and is free from danger.
It may be considered the mother of the universe.

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I do not know its name, I call it Tao.
If forced to give it a name, I shall call it Great.
Now being great means functioning everywhere.
Functioning everywhere means far-reaching.
Being far-reaching means returning to the original point.
Therefore Tao is great.
Heaven is great.
Earth is great.
And the king is also great.
There are four great things in the universe, and the king is one of them.
Man models himself after Earth.
Earth models itself after Heaven.
Heaven models itself after Tao.
And Tao models itself after Nature.

[25c91t] **И. И. Семененко**
Существует одна вещь, совершенная по смеси.
Она родилась прежде Неба и Земли.
О, как она безмолвна и бесформенна!
Стоит одна и неизменна, ходит кругом, и ей ничто не угрожает.
Она может быть для Поднебесной матерью.
Мне не известно ее имя.
Наделяю эту вещь прозванием "Дао" и через силу отыскиваю для него имя "Великое".
Великим называю уходящее,
уходит - значит далеко находится,
а далеко находится - значит возвращается.
Поэтому-то Дао и велико, велико Небо, велика Земля, велик и царь.
Во вселенной пребывают четверо великих, и место одного из них занимает царь.
Примером для людей является Земля,
для Земли примером служит Небо,
для Небес примером выступает Дао,
Дао свой пример находит в самости.

[25c92t] **А. А. Маслов**
Существует нечто, из Хаоса возникшее, рождённое прежде Неба и Земли.
Беззвучно-пустотное, одиноко-неизменчивое.
Двигаясь по кругу, не устаёт и способно быть матерью Неба и Земли.
Я не знаю его имени, а иероглифом обозначу это "Дао".
Через силу назову его ещё и "Великим".
Великое назову скоротечным.
Быстротечное назову отдалённым.
Отдалённое назову обращающимся вспять.
Поэтому Дао - велико.
Небо - велико.
Земля - велика.
Человек также велик.

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Во Вселенной пребывают эти четыре великих, и человек - одно из них.
Человек следует Земле.
Земля следует Небу.
Небо следует Дао.
Дао же естественно.

[25c93t] **Е. А. Торчинов**
Вот Вещь, в Хаосе свершившаяся, прежде Неба и Земли родившаяся!
О безмолвная!
О безвидная!
Одиноко стоишь и не меняешься, окружаешь все сущее и не гибнешь!
Тебя можно назвать Матерью Поднебесной.
Я не знаю твоего имени, но, обозначая знаком, называю тебя Путем-Дао.
Делая усилие, называю тебя Великим.
Великое называю уходящим, уходящее называю далеким, далекое называю возвращающимся.
Поэтому Дао велико, Небо велико, Земля велика, Монарх также велик.
Таким образом, в мире четверо великих, но Монарх из них - на первом месте.
Человек берет за образец Землю.
Земля берет за образец Небо.
Небо берет за образец Дао.
А Дао берет за образец свою самоестественность.

[25c94t] **А. Е. Лукьянов**
Есть нечто, хаос образующее, прежде Неба и Земли живущее.
Беззвучное!
Пустое!
Одиноко стоит, не изменяется, в себе самом вращается без устали.
Можно считать его Матерью Поднебесной.
Я не знаю его имени.
Даю ему прозвище - называю Дао.
Подбираю для него имя - называю Великим (Высоким).
Великое называю уходящим, уходящее называю удаляющимся,
удаляющееся называю возвращающимся.
Поэтому Дао велико, Небо велико, Земля велика, Ван-царь тоже велик.
Среди границ есть четверо великих, и Ван-царь один из них.
Человек берет за образец Землю.
Земля берет за образец Небо.
Небо берет за образец Дао.
Дао берет за образец естественность (цзы жань).

[25c95t] **Ян Хин-шун**
Вот вещь, в хаосе возникающая, прежде неба и земли родившаяся!
О беззвучная!
О лишенная формы!
Одиноко стоит она и не изменяется.
Повсюду действует и не имеет преград.

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Ее можно считать матерью Поднебесной.
Я не знаю ее имени.
Обозначая иероглифом, назову ее дао; произвольно давая ей имя, назову ее великое.
Великое - оно в бесконечном движении.
Находящееся в бесконечном движении не достигает предела.
Не достигая предела, оно возвращается [к своему истоку].
Вот почему велико дао, велико небо, велика земля, велик также и государь.
Во вселенной имеются четыре великих, и среди них - государь.
Человек следует [законам] земли.
Земля следует [законам] неба.
Небо следует [законам] дао, а дао следует самому себе.

[25c96t] **Д. П. Конисси**
Вещество произошло из хаоса.
Есть бытие, которое существует раньше, нежели небо и земля.
Оно недвижимо, бестелесно, самобытно и не знает переворота.
Оно идет, совершая бесконечный круг, и не знает предела.
Оно одно только может быть матерью (самкой) неба и земли.
Я не знаю его имени, но (люди) называют его Тао.
Могущество его называется величием;
величие его - безграничным;
безграничное - бесконечным;
бесконечное - возвращением.
Тао велико, небо велико, земля велика, и, наконец, царь велик.
Итак, в мире существуют четыре величия, одно из которых составляет царь.
Земля несет людей; небо несет землю; Тао несет небо, и, наконец, естественность несет Тао.

[25c97t] **В. В. Малявин**
Есть нечто, в хаосе завершенное,
Прежде Неба и Земли рожденное.
Пустотное! Безбрежное!
Само в себе пребывает и не меняется.
Растекается повсюду и не знает преград.
Можно считать это Матерью Поднебесной.
Я не знаю, как называть его.
Давая ему прозвание, скажу: "Путь".
Если придется дать ему имя, скажу: "Великий".
"Великое" значит "распространяющееся повсюду",
"Распространяться повсюду" значит "уходить далеко",
"Уходить далеко" значит "возвращаться".
Воистину:
Путь велик,
Небо велико,
Земля велика
И Господин человека тоже велик.
Во вселенной есть четыре великих, и Господин человека - один из них.

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Человеку образец - Земля.
Земле образец - Небо.
Небу образец - Путь.
А Пути образец - то, что таково само по себе.

[25c98t] **Б. Б. Виногродский**

Вещь в наличии формируется из бесформенного завихрения.
Рождается прежде Неба-Земли.
В беззвучности, в безмятежности.
Стоит независимо, не изменяясь.
Движется в циклах, не погибая.
Так можно осуществлять порождающее начало в Поднебесной.
Сущность моя не знает этому имени.
Обозначим его знаком "Путь".
Постараясь подобрать ему имя, определим его как "великое".
Великое определим как преходящее.
Преходящее определим как далекое.
Далекое определим как обратное.
Причинность:
Путь - великий.
Небо - великое.
Земля - великая.
Человек - тоже великий.
Средь сфер есть четыре "великих", а человек из них занимает первое место.
Для человека образец - Земля.
Для Земли образец - Небо.
Для Неба образец - Путь.
Для Пути образец - самопроизвольная естественность.

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PSEUDO-CHAPTER **Twenty-Six**

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[26c01t] **Robert G. Henricks**
The heavy is the root of the light;
Tranquility is the lord of agitation.
Therefore the gentleman, in traveling all day, does not get far away from his luggage carts.
When he's safely inside a walled-in [protected] hostel and resting at ease - only then does he transcend all concern.
How can the king of ten thousand chariots treat his own person more lightly than the whole land?!
If you regard things too lightly, then you lose the basic;
If you're agitated, you lose the "lord."

[26c02t] **John C. H. Wu**
HEAVINESS is the root of lightness.
Serenity is the master of restlessness.
Therefore, the Sage, travelling all day,
Does not part with the baggage-wagon;
Though there may be gorgeous sights to see,
He stays at ease in his own home.
Why should a lord of ten thousand chariots
Display his lightness to the world?
To be light is to be separated from one's root;
To be restless is to lose one's self-mastery.

[26c03t] **D. C. Lau**
The heavy is the root of the light;
The still is the lord of the restless.
Therefore the gentleman when travelling all day
Never lets the heavily laden carts out of his sight.
It is only when he is safely behind walls and watch-towers
That he rests peacefully and is above worries.
How, then, should a ruler of ten thousand chariots
Make light of his own person in the eyes of the empire?
If light, then the root is lost;
If restless, then the lord is lost.

[26c04t] **R. L. Wing**
Gravity is the foundation of levity.
Stillness is the master of agitation.
Thus Evolved Individuals can travel the whole day Without leaving behind their baggage.
However arresting the views,
They remain calm and unattached.
How can leaders with ten thousand chariots
Have a light-hearted position in the world?

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If they are light-hearted, they lose their foundation.
If they are agitated, they lose their mastery.

[26c05t] **Ren Jiyu**
The heavy is the root of the light,
The tranquil is the master of the hasty,
Therefore the sage travels all day, without leaving his baggage wagon.
Although enjoying a magnificent and comfortable life, he does not indulge himself in it.
How is it that a lord with ten thousand chariots belittles his own importance under Heaven?
Lightness necessarily leads to the loss of root,
Hastiness necessarily results in the loss of mastery.

[26c06t] **Gia-fu Feng**
The heavy is the root of the light;
The still is the master of unrest.
Therefore the sage, traveling all day,
Does not lose sight of his baggage.
Though there are beautiful things to be seen,
He remains unattached and calm.
Why should the lord of ten thousand chariots act lightly in public?
To be light is to lose one's root.
To be restless is to lose one's control.

[26c07t] **Lok Sang Ho**
We keep our weight, so we will not lose our roots.
We keep our serenity, so we will not lose our poise.
For these reasons when the Sage travels all day,
he does not part from his heavy luggage wagon.
He sits quietly, untouched by the magnificent views.
What a pity it is then to see the lord of ten thousand chariots losing his weight in front of his people!
If one loses one's weight, one also loses one's base.
If one loses one's serenity, one also loses one's poise.

[26c08t] **Xiaolin Yang**
Heaviness is the base of lightness,
Peace is the master of commotion.
Therefore, when the great men traveled,
They never let their carriages out of sight.
No matter how beautiful and entertaining the scenery was,
They acted as though they did not even see it.
How can the rulers of today behave more carelessly than anyone?
Lightness will cause the loss of the base,
Commotion will cause the loss of the master.

[26c09t] **Walter Gorn Old**, THE VIRTUE OF GRAVITY
Weight underlies lightness, quiescence underlies motion.

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Therefore the Sage never loses his gravity and quiescence from day to day.
Though glorious palaces should belong to him, he would dwell in them peacefully, without attachment.
Alas that a king with many chariots should conduct himself with frivolity in the midst of his kingdom!
By levity he loses his ministers, and by inconstancy his throne.

[26c10t] **James Legge**
Gravity is the root of lightness;
stillness, the ruler of movement.
Therefore a wise prince, marching the whole day, does not go far from his baggage waggons.
Although he may have brilliant prospects to look at, he quietly remains (in his proper place), indifferent to them.
How should the lord of a myriad chariots carry himself lightly before the kingdom?
If he do act lightly, he has lost his root (of gravity);
if he proceed to active movement, he will lose his throne.

[26c11t] **David Hinton**
Heavy is the root of light,
and tranquil the ruler of reckless.
A sage traveling all day is never far from the supplies in his cart, and however spectacular the views he remains calm and composed.
How can a lord having ten thousand chariots act lightly in governing all beneath heaven?
Act lightly and you lose your source-root.
Act recklessly and you lose your rule.

[26c12t] **Chichung Huang**
Heaviness is the root of lightness;
Stillness is the sovereign of restlessness.
Hence, the gentleman journeyed all day
Without leaving his luggage vans.
Though having imperial guards,
In leisure, he was as clear as day.
How could a ten-thousand-chariot king
Conduct himself lightly over all under heaven?
Light, he would lose his root;
Restless, he would lose his sovereignty.

[26c13t] **Ellen M. Chen**
The heavy (chung) is root (ken) to the light (ch'ing);
The tranquil (ching) is master (chün) to the agitated (tsao).
Therefore the sage travels all day,
Without leaving (li) his baggage wagon (tzu chung).
Although he has glorious palaces (yung kuan),
He avoids its sumptuous apartments (yen-ch'u).
How could the Lord of ten thousand chariots,
Conduct himself lightly in the world?
One who acts lightly loses his foundation (pen);

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One who is agitated loses his master (chün).

[26c14t] **Lee Sun Chen Org**

If a person is serious-minded, it would hold down [his penchant for] flippancy [like roots are holding down upward growing plants];
[A person's] Serenity controls [his inclination for] impetuousness;
Therefore, a gentleman is weighted down with Tao, day and night, like an army, burdened with its full load of [well-prepared] supplies, when it marches [for battles];
Even if he is being tempted by grandeur, he shall still [adhere steadfastly to Tao and] stay aloof [on a morally high ground] as a swallow who nests high above the ground.
Does it make any sense, if a ruler of a country of ten thousand war-wagons takes the task of governing light-heartedly, only because he loves his physical self?
[A person's being] Light-hearted (frivolous) will result in the loss of his roots;
[A person's being] Impetuous will lead to the loss of his ability to master [even himself].

[26c15t] **Tien Cong Tran**

The heavy is the root of the light.
The still is the master of the active.
Therefore, the sage, travelling all day, never separates himself from the baggage-wagon.
Though there are splendid sights to see, he stays quiescently in his own place.
Why should a king of ten thousand chariots display his lightness to the world?
To be light is to be separated from one's root; to be active is not to be master.

[26c16t] **Thomas Z. Zhang**

Prudence is more stable than frivolity.
Rationality is superior to impatience.
Therefore, the sage always behaves prudently and rationally.
Even when successful, he is not carried away.
How could the king of a big kingdom rule without prudence?
Frivolity results in the loss of stability.
Impatience leads to the loss of superiority.

[26c17t] **Arthur Waley**

As the heavy must be the foundation of the light,
So quietness is lord and master of activity.
Truly,
'A man of consequence though he travels all day
Will not let himself be separated from his baggage-wagon,
However magnificent the view, he sits quiet and dispassionate'.
How much less, then, must be the lord of ten thousand chariots
Allow himself to be lighter than these he rules!
If he is light, the foundation is lost;
If he is active, the lord and master is lost.

[26c18t] **Richard John Lynn**

The heavy is the foundation of the light, and quietude is the sovereign of activity.

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This is why the sage travels throughout the day yet does not separate himself from his retinue.
So despite the presence of glorious scenery, he remains relaxed and detached.
How could one be the master of ten thousand war chariots and yet treat his own person lighter than all under Heaven!
If he treats it lighter, he will lose his foundation.
If he engages in activity, he will lose his sovereignty.

[26c19t] **Lin Yutang**
HEAVINESS AND LIGHTNESS
The Solid is the root of the light;
The Quiescent is the master of the Hasty.
Therefore the Sage travels all day
Yet never leaves his provision-cart.
In the midst of honor and glory,
He lives leisurely, undisturbed.
How can the ruler of a great country
Make light of his body in the empire?
In light frivolity, the Center is lost;
In hasty action, self-mastery is lost.

[26c20t] **Victor H. Mair**
Heavy is the root of light;
Calm is the ruler of haste.
For these reasons,
The superior man may travel the whole day without leaving his heavy baggage cart.
Though inside the courtyard walls of a noisy inn,
he placidly rises above it all.
How then should a king with ten thousand chariots conduct himself lightly before all under heaven?
If he treats himself lightly,
he will lose the taproot;
If he is hasty,
he will lose the rulership.

[26c21t] **Tolbert McCarroll**
The solid must be the root of the light.
The still must be the master of the restless.
Therefore,
wise people when traveling all day do not lose sight of their baggage cart.
Although there are beautiful scenes to see, they remain quietly in their own place.
Should a lord of ten thousand chariots appear more frivolous than a simple traveler?
To be light is to lose the root.
To be restless is to lose the master.

[26c22t] **David H. Li**
Earnestness is the foundation of frivolity;
serenity is in control of rashness.

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Thus, a gentleman, in the course of a day, does not depart from serenity and earnestness.
He refrains from extravagance [in public] and lives plainly at home.
Why would the sovereign of a ten-thousand-carriage state govern the world with frivolity?
Frivolity loses foundation; rashness loses control.

[26c23t] **Yasuhiko Genku Kimura**
Heaviness is the center of lightness.
Stillness is the master of commotion.
For this reason,
The sage may travel the whole day,
Yet stays centered, without leaving his heavy baggage cart.
Or he may enjoy a splendid view,
Yet stays serene, calmly transcending all outward pleasures.
Why should the lord of ten thousand chariots behave lightly before all under Heaven?
One who behaves lightly loses one's center.
One who behaves agitatedly loses one's mastery.

[26c24t] **Chou-Wing Chohan**
Heaviness is the basis of lightness,
The passing is the basis of movement,
Therefore the sage, even when traveling all day long,
Never abandons the baggage wagon,
Therefore the sage, even when surrounded by splendor and luxury,
Is shrouded in indifference that stems from serenity.
How can this great emperor, with a thousand chariots,
Move easily throughout his kingdom?
If he is light, he will lose his basis,
If he is hasty, he will lose his serenity.
Wang-Pi comments:
The light cannot bear the heavy; the small cannot contain the large; the sedentary controls the moving, the one who does not move from his place controls the one who moves from his place.
Therefore heaviness is the basis of lightness, and serenity is the secret of control.

[26c25t] **Man-Ho Kwok**
What holds, what you can trust
Is the same as this quietness -
And it is light-hearted.
This quiet light-hearted silence
Is the key to being free from emotion.
The sage never abandons the Tao,
He never lets its weight out of his sight.
He may live in a fabulous house
But he never gets caught up wanting to -
And though there are always temptations,
He stays unswayed, and smiles.
So why is it that our rulers

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Seem so bright, but are glib and insubstantial?
Losing the weight of the Tao
Means you lose your root;
And when you can't sit still
You lose the source.

[26c26t] **Gu Zhengkun**
Heaviness is the root of lightness.
Tranquillity is the lord of movement.
That is why the sage is always accompanied by his heavily laden cart
When he travels all day long.
Though he has a luxurious life to enjoy,
He never indulges himself in it.
Why should a ruler of ten thousand chariots
Take reckless action to govern the empire?
Lightness leads to the loss of the root;
Restlessness leads to the loss of the lord.

[26c27t] **Chao-Hsiu Chen**
The heavy is the root of the light.
Stillness is the sovereign of restless movement.
Therefore a virtuous man will not lose sight of his impedimenta during the whole day.
Although he has splendour, he stands aloof.
Unfortunately the great ruler of ten thousand chariots governs the country indiscreetly.
To act abruptly is to lose the trust of his officials.
To act restlessly is to lose his respect as a sovereign.

[26c28t] **Liu Qixuan**
Weight anchors lightness, and peace controls turmoil.
Thus, the wise person travels always with heavy provisions,
Is indifferent, like a swallow, to all the glory and grandeur.
What if a king treats the world lightly?
Being light, he will lose his root in the world.
Being changeable, he loses peace for the society.

[26c29t] **Shi Fu Hwang**
Gravity and Serenity
Lao Tze says,
Gravity is the root of lightness.
Serenity is the ruler of hastiness.
Hence the sage practices the Tao all day long,
leaving no serene mind and heavy attitude.
Though a king can have seraglios and harems, he has to avoid approaching them.
Regretful are kings nowadays, they are very powerful, having ten thousand chariots and riders;
yet their attitude is light before the eyes of the people.
Light attitude will cause the loss of their subordinates;

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hasty mind will cause the loss of their thrones.

[26c30t] **Ch'u Ta-Kao**
Heaviness is the basis of lightness;
Calmness is the controlling power of hastiness.
Therefore the Sage, though travelling all day long,
Never separates from his baggage-wagon;
Though surrounded with magnificent sights,
He lives in tranquillity.
How is it, then, that a king of ten thousand chariots
Should conduct himself so lightly in the empire?
To be light is to lose the basis;
To be hasty is to lose the controlling power.

[26c31t] **Paul J. Lin**
Heaviness is the foundation of lightness.
Serenity is the lord of rashness.
Therefore the Sage who travels the whole day never leaves his heavily covered carts.
Though there are spectacles of splendor, he stays composed and aloof.
Why as a ruler of ten thousand chariots would he treat himself lightly in the world?
Lightness will lose the foundation.
Rashness will lose the lord.

[26c32t] **Michael LaFargue**
Heaviness is the root of lightness;
Stillness is the master of agitation.
And so the Wise Person:
Travels all day, not departing from the heavy baggage wagon
although there are grand sights, he sits calmly aloof.
Why is this?
A 10,000-chariot lord, mindful of his self, takes the world lightly.
Light, then lose the Root;
agitated, then lose the mastery.

[26c33t] **Cheng Lin**
That which is weighty has its source in that which is light.
That which is tranquil can subdue that which is disquiet.
Wherefore, the Sage always conducts himself gravely and tranquilly.
Though he may be surrounded by splendour and comfort, he is always reposeful and disinterested.
When the ruler conducts himself lightly, he loses the respect of his ministers.
When he conducts himself with disquietude, he loses the support of his people.

[26c34t] **Yi Wu**
Heaviness is the root of lightness.
Tranquility is the master of restlessness.
Therefore, the sage travels all day without parting from his baggage wagon.

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Although there are splendid palaces,
he lives transcendentally at ease.
Why would a ruler of ten thousand chariots treat himself so lightly in the world?
Being light, one would lose one's foundation.
Being restless, one would lose one's mastery.

[26c35t] **Han Hiong Tan**
Frivolity should be anchored to solemnity.
Tranquillity should keep a tight rein on agitation.
Therefore, the sage carries out his daily tasks with gravity and equanimity.
He is oblivious to the honour that has been bestowed upon him.
Although he lives in luxury, he is unaffected by all the trappings.
How could any national leader behave in a cavalier fashion in governing the country?
In fickle frivolity, he will lose the foundations.
In great haste, he will lose control.

[26c36t] **Hua-Ching Ni**
Centeredness is the cure for impulsiveness.
Serenity is the master of restlessness.
Knowing this, one of universal nature is placid and never departs from the center of his own being.
Though he may move about all day,
he never loses his poise.
Though he may be surrounded by splendor and comfort,
he is always dispassionate and undistracted.
For one with great responsibility,
to conduct himself lightly is perilous.
In frivolity, one's root is lost.
In restlessness, one's self-mastery could go with the wind!

[26c37t] **Chang Chung-yuan**
The weighty is the origin of the weightless.
Stillness is the fountain of restlessness.
Therefore, the ruler journeys from morning until night and never separates himself from his heavy supply cart.
Although he is in a glorious atmosphere, he remains quiescent and above it.
How can a leader "with ten thousand chariots" take himself lightly before the world?
To take himself lightly is to lose the origin.
Restlessness means that the fountain is lost.

[26c38t] **Henry Wei**
Gravity as a Virtue
Chung Teh
Heaviness is the root of lightness;
Quiescence is the master of hastiness.
Thus the Sage traveling all day
Will not stay away from his loaded cart.

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Though glorious prospects are in view,
He remains serene in a transcendental atmosphere.
For what reason should it be
That a weighty person like the lord of ten thousand chariots
Would consider himself lighter than worldly vanities?
In making light of himself, he loses his ministers;
In being hasty, he loses his kingly command.

[26c39t] **Ha Poong Kim**
The heavy is the root of the light;
Stillness is the lord of bustle.
Therefore the prince,
Traveling all day,
Never parts with his baggage-wagon.
Even at a magnificent sight,
He remains at ease, unmoved.
How could the lord of ten thousand chariots
Regard his own body more lightly than all under Heaven?
If you act lightly, the root is lost;
If you bustle, the lord is lost.

[26c40t] **Tao Huang**
The heavy is the root of the light.
Tranquility is the master of the restless.
Thus, the noble person will travel all day without leaving his seat.
Though the center of the highest authority,
And surrounded by luxury,
He remains clear-minded.
How could the king of myriad chariots treat his body with less care than he gives the country?
Being careless loses the foundation.
Being restless loses mastery.

[26c41t] **Tang Zi-chang**
Heaviness is the cause of lightness.
Serenity is the effect of restlessness.
Therefore, a commanding officer does not risk parting with his supply trains even for a single day journey.
Even though he had honors and respect from others, he stayed at ease and on high.
How could a ruler of "ten thousand chariots" (the King), take a risk lightly before the world?
To be light will then lose the effect.

[26c42t] **Wing-tsit Chan**
The heavy is the root of the light.
The tranquil is the ruler of the hasty.
Therefore the sage travels all day
Without leaving his baggage.
Even at the sight of magnificent scenes,

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He remains leisurely and indifferent.
How is it that a lord with ten thousand chariots
Should behave lightheartedly in his empire?
If he is lighthearted, the minister will be destroyed.
If he is hasty, the ruler is lost.

[26c91t] **И. И. Семененко**
Тяжесть составляет корень легковесности,
покой есть государь поспешности.
Вот почему Премудрый человек, даже когда он целый день идет, не разлучается с тяжелою поклажей.
И даже разместившись в царственных чертогах, он остается беззаботен и далек от мира.
Да и как может властелин десятка тысяч колесниц относиться к себе легковеснее, чем к Поднебесной?
При легковесности утрачивают корень, из-за поспешности теряют государя.

[26c92t] **А. А. Маслов**
Тяжёлое - это корень лёгкого.
Покой - это правитель движения.
Поэтому мудрец, странствуя повседневно, не отходит от гружёной повозки.
Хотя он владеет роскошными дворцами, в своём умиротворении он отстранён от них.
Может ли властитель десяти тысяч колесниц пренебрегать Поднебесной ради себя?
То, что лёгко, - не имеет корней.
То, что пребывает в движении, - утрачивает правителя.

[26c93t] **Е. А. Торчинов**
Тяжелое - корень легкого.
Покой - властелин поспешности.
Поэтому совершенномудрый весь день в движении пребывает, не покидая той телеги, что в обозе.
Хотя бывает так, что он живет средь роскоши и блеска, он непременно выше их и их не замечает.
Так может ли правитель царства, в коем десять тысяч колесниц, пренебрегать покоем Поднебесной во имя собственного блага?
Если он пренебрежет - потеряет подданных.
Если он поспешит - потеряет правление.

[26c94t] **А. Е. Лукьянов**
Тяжелое есть основа легкого.
Покой есть господин беспокойного.
Вот почему совершенномудрый человек, шагая весь день, не отходит от груженой повозки.
Хотя его и зовут во дворцы, он селится подобно свободно гнездящейся ласточке.
И что тут поделать, если хозяин десяти тысяч колесниц сам облегчает Поднебесную?
Если облегчает, то теряет основу.
Если спешит, то теряет царственность.

[26c95t] **Ян Хин-шун**
Тяжелое является основой легкого.
Покой есть главное в движении.
Поэтому совершенномудрый, шагая весь день, не отходит от [телеги] с тяжелым грузом.

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Хотя он живет прекрасной жизнью, но он в нее не погружается.
Почему властитель десяти тысяч колесниц, занятый собой, так пренебрежительно смотрит на мир?
Пренебрежение разрушает его основу, а его торопливость приводит к потере власти.

[26c96t] **Д. П. Конисси**
Тяжелое лежит в основании легкого.
Тишина господствует над движением.
Хотя мудрец бывает занят целый день, но относится к своим делам внимательно и с большой осторожностью.
Хотя ему будет слава и внешнее великолепие, но он никогда не прельстится ими, ибо он стоит выше их.
Что случится с тем царем, который, имея 10 000 колесниц, презирает заботу о своей стране и думает только о своем удовольствии?
Презирающий заботу о своей стране потеряет лучших слуг - опору государства.
Где легкомысленное движение в народе, там царь легко упразднится.

[26c97t] **В. В. Малявин**
Тяжелое - корень легкого.
Покой - господин подвижности.
Вот почему мудрец, проведя в странствии целый день,
Не отлучится от своей поклажи.
Даже обладая прекрасным дворцом,
Он сидит безмятежно, воспаряя привольно над миром.
Как может господин тысяч колесниц
Относиться к себе легкомысленнее, чем к царству?
Кто легкомыслен, лишится корня.
Кто спешит, потеряет в себе господина.

[26c98t] **Б. Б. Виногродский**
Тяжелое является корнем легкого.
Покой является владыкой подвижности.
Это дает:
Человек мудрости в движении до конца дней не забывает о связи легкого и тяжелого.
Хотя есть шикарные перспективы, живет спокойно, минуя их все.
Отчего же хозяин десяти тысяч колесниц считает, что для тела его Поднебесная легка?
Легкость ведет к потере основы.
Подвижность ведет к потере владыки.

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PSEUDO-CHAPTER **Twenty-Seven**

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[27c01t] **Robert G. Henricks**
The good traveler leaves no track behind;
The good speaker [speaks] without blemish or flaw;
The good counter doesn't use tallies or chips;
The good closer of doors does so without bolt or lock, and yet the door cannot be opened;
The good tier of knots ties without rope or cord, yet his knots can't be undone.
Therefore the Sage is constantly good at saving men and never rejects anyone;
And with things, he never rejects useful goods.
This is called Doubly Bright.
Therefore the good man is the teacher of the good,
And the bad man is the raw material for the good.
To not value one's teacher and not cherish the raw goods -
Though one had great knowledge, he would still be greatly confused.
This is called the Essential of the Sublime.

[27c02t] **John C. H. Wu**
GOOD walking leaves no track behind it;
Good speech leaves no mark to be picked at;
Good calculation makes no use of counting-slips;
Good shutting makes no use of bolt and bar,
And yet nobody can undo it;
Good tying makes no use of rope and knot,
And yet nobody can untie it.
Hence, the Sage is always good at saving men,
And therefore nobody is abandoned;
Always good at saving things,
And therefore nothing is wasted.
This is called "following the guidance of the Inner Light."
Hence, good men are teachers of bad men,
While bad men are the charge of good men.
Not to revere one's teacher,
Not to cherish one's charge,
Is to be on the wrong road, however intelligent one may be.
This is an essential tenet of the Tao.

[27c03t] **D. C. Lau**
One who excels in travelling leaves no wheel tracks;
One who excels in speech makes no slips;
One who excels in reckoning uses no counting rods;
One who excels in shutting uses no bolts yet what he has shut cannot be opened;
One who excels in tying uses no cords yet what he has tied cannot be undone.
Therefore the sage always excels in saving people, and so abandons no one;

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Always excels in saving things, and so abandons nothing.
This is called following one's discernment.
Hence the good man is the teacher the bad learns from;
And the bad man is the material the good works on.
Not to value the teacher
Nor to love the material
Though it seems clever, betrays great bewilderment.
This is called the essential and the secret.

[27c04t] **R. L. Wing**
A good path has no ruts.
A good speech has no flaws.
A good analysis uses no schemes.
A good lock has no bar or bolt,
And yet it cannot be opened.
A good knot does not restrain,
And yet it cannot be unfastened.
Thus Evolved Individuals are always good at saving others;
Hence no one is wasted.
They are always good at saving things;
Hence nothing is wasted.
This is called Doubling the Light.
Therefore a good person is the teacher of an inferior person;
And an inferior person is the resource of a good person.
One who does not treasure a teacher, or does not cherish a resource,
Although intelligent, is greatly deluded.
This is called Significant Subtlety.

[27c05t] **Ren Jiyu**
One who is skilled at travelling leaves no traces of his wheels or footsteps;
One who is skilled at speaking says nothing that can be found fault with;
One who is skilled at counting uses no tallies;
One who is skilled at closing needs no bolts, while it is impossible to open what he has shut;
One who is skilled at binding has no strings, while it is impossible to undo what he has bound.
Therefore the sage is always skillful at saving men,
And so no man is uselessly cast away.
(The sage) is always skillful at saving things,
And so nothing is uselessly cast away.
This is called the hidden wisdom.
Therefore the good man is the teacher of the bad,
And the bad man is the material from which the good man learns.
He who does not honour his teacher and who does greatly care for the material is greatly confused though he thinks himself wise.
Such is called yao-miao (subtle).

[27c06t] **Gia-fu Feng**

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A good walker leaves no tracks;
A good speaker makes no slips;
A good reckoner needs no tally.
A good door needs no lock,
Yet no one can open it.
Good binding requires no knots,
Yet no one can loosen it.
Therefore the sage takes care of all men
And abandons no one.
He takes care of all things
And abandons nothing.
This is called "following the light."
What is a good man?
A teacher of a bad man.
What is a bad man?
A good man's charge.
If the teacher is not respected,
And the student not cared for,
Confusion will arise, however clever one is.
This is the crux of mystery.

[27c07t] **Lok Sang Ho**
Perfect deeds leave no tracks behind it.
Perfect speech leaves no flaws to find fault with.
Those adept in counting do not require counting chips.
Those adept in sealing require no door latches,
yet what is sealed cannot be opened.
Those adept in tying need produce no knots,
yet the strings cannot be untied.
The Sage who is adept in saving people will abandon no one.
He is adept in saving creatures and will abandon no creature.
This is known as the Tradition of the Light.
The perfect man is the teacher of the imperfect.
The imperfect man is the assets of the perfect.
Those who do not value their teachers,
And those who do not take good care of their own assets,
However clever they are, they are really lost.
This is a key point that is often not understood.

[27c08t] **Xiaolin Yang**
Skillful driving leaves no tracks.
Skillful talking contains no blunders.
Skillful calculating needs no instruments.
Skillful securing requires no lock, but cannot be opened.
Skillful tying uses no knots, but cannot be untied.
Therefore, the great men were always good at making all people useful, so no one was left out;

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They were very good at making all other things useful, so nothing was wasted.
This is why they were considered to be genuinely wise.
So, the kind are the teachers of the unkind;
The unkind are the resources of the kind.
If a person does not value the teachers or the resources,
No matter how smart he is, he is completely lost.
Therefore, this is an extremely important wisdom.

[27c09t] **Walter Gorn Old**, THE USE OF SKILL
The good walker makes no dust after him.
The good speaker incurs no discussion.
The good reckoner needs no arithmetic.
The good keeper needs no bolts or bars, and none can open after him.
The good binder needs no rope, and none can loose after him.
The wise man is a constant and good helper of his fellows. He rejects none.
He is a continual good preserver of things. He disdains nothing.
His intelligence is all-embracing.
Good men instruct one another; and bad men are the materials they delve in.
Whoever, therefore, does not honour his teacher and cherish his material, though he be called wise, is yet in a state of delusion.
This is no less important than strange.

[27c10t] **James Legge**
The skilful traveller leaves no traces of his wheels or footsteps;
the skilful speaker says nothing that can be found fault with or blamed;
the skilful reckoner uses no tallies;
the skilful closer needs no bolts or bars, while to open what he has shut will be impossible;
the skilful binder uses no strings or knots, while to unloose what he has bound will be impossible.
In the same way the sage is always skilful at saving men, and so he does not cast away any man;
he is always skilful at saving things, and so he does not cast away anything.
This is called 'Hiding the light of his procedure.'
Therefore the man of skill is a master (to be looked up to) by him who has not the skill;
and he who has not the skill is the helper of (the reputation of) him who has the skill.
If the one did not honour his master, and the other did not rejoice in his helper, an (observer), though intelligent, might greatly err about them.
This is called 'The utmost degree of mystery.'

[27c11t] **David Hinton**
Perfect travels leave no tracks.
Perfect words leave no doubts.
Perfect accounts need no counting.
Perfect gates close without locks and so cannot be opened.
Perfect knots bind without rope and so cannot be loosened.
A sage is always perfect in rescuing people and so abandons no one,
always perfect in rescuing things and so abandons nothing.
This is called the bequest of enlightenment,

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so one who possesses this perfection is a teacher of those who don't,
and those who don't possess it are the resource of one who does.
Without honoring the teacher
and loving the resource,
no amount of wisdom can prevent vast confusion.
This is called the essential mystery.

[27c12t] **Chichung Huang**
A good traveler leaves neither ruts nor footprints;
A good speaker makes neither slips nor errors;
A good calculator uses neither wooden chips nor bamboo chips;
A good door-shutter has neither latch nor lock,
Yet, the door he shuts cannot be opened;
A good knot-tier has neither rope nor string,
Yet, the knot he ties cannot be untied.
Hence, the sage man
Was constantly good at rescuing men
So that there were no cast-off men;
As for things,
There were no cast-off goods.
This is called surpassing insight.
Hence, good men are good men's teachers;
Evil men, good men's wealth.
He who neither values his teachers,
Nor cherishes his wealth,
Though crafty, is but a big fool.
This is called subtle essence.

[27c13t] **Ellen M. Chen**
Good (shan) running leaves no tracks,
Good speech has no flaws,
Good counting uses no counters,
A good lock uses no bolts yet cannot be opened,
A good knot uses no rope yet cannot be untied.
Hence the sage is always good at saving people,
Therefore no one is rejected.
He is always good at saving things,
Therefore nothing is rejected.
This is called following the light (ming).
Therefore the good person,
Is the not-good (pu-shan) person's teacher.
The not-good (pu-shan) person,
Is the good person's capital.
One who does not honor (kuei) the teacher,
Or love (ai) the capital,
Is greatly confounded though knowledgeable (chih).

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This is called the important mystery (miao).

[27c14t] **Lee Sun Chen Org**

A carriage which rides excellently does not leave any trace of wheel tracks;
A superior talk (speech) leaves no room for fault-finding and accusation;
An efficient strategy does not involve ostentatious planning;
A marvelously closed door, which though was not bolted, yet cannot be opened;
Splendidly fastened together ropes, with which though no knot was tied, yet cannot be disconnected.
For this reason;
A Sage is so proficient at saving people that he abandons nobody;
He is so efficient at saving creatures and things that he forsakes no one;
This is called "to glow with the brilliance" [of Tao].
Therefore:
Good people serve as both teachers and models for people who are not good;
People who are not good are the stocks (capitals) for good people [to work with];
The person, who does not respect his teachers, as well as the person who does not value his capitals, despite their cleverness, will still remain grossly perplexed.
The above fact illustrates how subtly and amazingly exact [Tao] works.

[27c15t] **Tien Cong Tran**

Good walking leaves no track behind it.
Good speech leaves no mark to be picked at.
Good calculation makes no use of counting-slips.
Good shutting makes no use of bolt and bar, and yet nobody can undo it.
Good tying makes no use of cord, and yet nobody can untie it.
Hence, the sage is always good at saving men, and therefore nobody is forgotten; always good at saving things, and therefore nothing is wasted.
This is called illumination.
Hence, good men are teachers of bad men.
Bad men are the property of good men.
Not to revere one's teacher, not to cherish one's property, is to be on the wrong road, however intelligent one may be.
This is called the essential and the mysterious.

[27c16t] **Thomas Z. Zhang**

An able driver leaves no ruts and tracks.
An eloquent speaking is flawlessly fluent.
A smart counter uses no tools.
A superb lock cannot be opened, yet it has not bolts.
A good tie cannot get loose, yet there is no rope used.
The sage constantly saves people, so nobody is abandoned;
And constantly saves things, so nothing is wasted.
This is intelligent.
Thus, able people can be the teachers of incompetent people.
The failure of incompetent people can serve as lessons for the able people.
Ignoring the teachers and neglecting the lessons make even the smart people blunder.

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This is an extremely important point.

[27c17t] **Arthur Waley**
Perfect activity leaves no track behind it;
Perfect speech is like a jade-worker whose tool leaves no mark.
The perfect reckoner needs no counting-slips;
The perfect door has neither bolt nor bar,
Yet cannot be opened.
The perfect knot needs neither rope nor twine,
Yet cannot be untied.
Therefore the Sage
Is all the time in the most perfect way helping men,
He certainly does not turn his back on men;
Is all the time in the most perfect way helping creatures,
He certainly does not turn his back on creatures.
This is called resorting to the Light.
Truly, 'the perfect man is the teacher of the imperfect;
But the imperfect is the stock-in-trade of the perfect man'.
He who does not respect his teacher,
He who does not take care of his stock-in-trade,
Much learning though he may possess, is far astray.
This is the essential secret.

[27c18t] **Richard John Lynn**
One good at traveling leaves no tracks or prints.
One good at words says nothing flawed or blameworthy.
One good at reckoning does not use bamboo tallies.
One good at locking up has no lock yet what is locked cannot be opened.
One good at tying up has no cord yet what is tied cannot be untied.
This is how the sage is always good at saving people, so no one is discarded,
Always good at saving things, and so nothing is discarded.
This is what is known as maintaining the light.
Thus the good man is the teacher of men who are not good.
Men who are not good are material for the good man.
But if they do not value their teacher, and he does not cherish his material, no matter how wise, one will become greatly lost.
This is called the "profoundly subtle."

[27c19t] **Lin Yutang**
ON STEALING THE LIGHT
A good runner leaves no track.
A good speech leaves no flaws for attack.
A good reckoner makes use of no counters.
A well-shut door makes use of no bolts,
And yet cannot be opened.
A well-tied knot makes use of no rope,

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And yet cannot be untied.
Therefore the Sage is good at helping men;
For that reason there is no rejected (useless) person.
He is good at saving things;
For that reason there is nothing rejected.
This is called stealing the Light.
Therefore the good man is the Teacher of the bad.
And the bad man is the lesson of the good.
He who neither values his teacher
Nor loves the lesson
Is one gone far astray,
Though he be learned.
Such is the subtle secret.

[27c20t] **Victor H. Mair**
He who is skilled at traveling leaves neither tracks nor traces;
He who is skilled at speaking is flawless in his delivery;
He who is skilled in computation uses neither tallies nor counters;
He who is skilled at closing things tightly has neither lock nor key, but what he closes cannot be opened;
He who is good at binding has neither cord nor string, but what he binds cannot be untied.
For these reasons,
The sage is always skilled at saving others and does not abandon them,
nor does he abandon resources.
This is called "inner intelligence."
Therefore,
Good men are teachers for the good man,
Bad men are foils for the good man.
He who values not his teacher
and loves not his foil,
Though he be knowledgeable,
is greatly deluded.
This is called "the wondrous essential."

[27c21t] **Tolbert McCarroll**
A skillful traveler leaves no track.
A skillful speaker makes no slip.
A skillful reckoner needs no counting rod.
A skillfully made door requires no bolts,
yet it cannot be opened.
A skillful binding has no cords or knots,
yet it cannot be untied.
Therefore,
the True Person is skillful in assisting people, and abandons nobody;
Is skillful in assisting things, and abandons nothing.
This is called "Following the Inner Light."
Therefore,

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the skillful person is the teacher of the person without skill.
The person without skill is the material for the skillful person.
If you do not respect the teacher,
if you do not care for the material,
you are on the road to confusion
and your cleverness will not save you.
This is an essential principle.

[27c22t] **David H. Li**
A good traveler leaves no trails;
A good speaker allows no slips;
A good planner needs no tallies;
A good carpenter needs no bolts in securing a door from opening;
A good packager needs no strings in preventing a knot from untying.
Thus,
the sage cares for everyone and abandons no one,
cares for everything and abandons nothing.
This is unrevealed wisdom.
Thus,
a good person serves as the teacher to a not-so-good person;
a not-so-good person serves as the mirror to a good person.
One who neither respects one's teacher nor cares for one's mirror, even if wise, will be bewildered.
This is the innermost intricacy.

[27c23t] **Yasuhiko Genku Kimura**
The master in his action is so complete
that he leaves no trace behind.
The master in his conversation is so balanced
that he leaves no discord behind.
The master in his thinking is so original
that he depends on no external authority.
The master in protecting people is so skillful
that, without any visible means, he renders all attempts for invasion ineffectual.
The master in uniting people is so adept
that, without any visible means, he renders all efforts for disunity ineffectual.
Thus, the master, without abandoning anyone, is always good at empowering people
And, without abandoning anything, is always good at utilizing things.
This is the all-embracing wisdom of the Tao.
Hence, the virtuous is the teacher of the non-virtuous,
While the non-virtuous serves as the lessons for the virtuous.
If you value not your teacher or cherish not your lessons,
No matter how intelligent and informed you are, you are greatly deluded.
This is the essential, subtle truth of the Tao.

[27c24t] **Chou-Wing Chohan**
The good traveler leaves no tracks,

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The good speaker leaves no doubt,
The good accountant needs no abacus,
The good builder needs no lock and bolt,
And the door he closes will not open behind him.
The good fastener needs no ropes or knots,
And it is still impossible to untie after him.
Even if people are bad, why should they be rejected?
Therefore the sage is always the good savior of the people,
And nobody will reject him.
He is good to all creatures,
He spurns nothing.
This state is called "to see and to come to the light."
Therefore, good people are guides to bad people,
And many people are like matter in good people's hands.
And the person who does not appreciate his guide,
And the person who does not love the matter in his hand,
All their success comes from blindness.
This is the main principle of the secret.

[27c25t] **Man-Ho Kwok**
The sage who goes by the way leaves no traces
The sage who speaks the true law never slips up -
He never calculates what profit he can make from what he does.
He keeps out thieves with wisdom!
He's never robbed -
He makes sure the rules are binding, then no one can undo them;
He is aware of everyone, leaving no one uncounted;
He cares like a parent, and wastes nothing.
This is the essence of harmony.
So, a good man is a model for a bad one
And, misguided, he is touched by his goodness.
Not to follow a teacher here
Or to love his precious message
Is to lose the Way, however clever you are -
This is the essence of the matter.

[27c26t] **Gu Zhengkun**
He who is good at walking leaves no traces;
He who is good at speaking leaves no slips;
He who is good at counting uses no counting tools;
He who is good at shutting renders all efforts of opening in vain though he uses no bolts;
He who is good at tying renders all efforts of untying in vain though he uses no ropes.
That is why the sage
Is always good at saving people
And abandoning no one;
That is why the sage is always good at saving things

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And abandoning nothing.
This is called the intrinsic wisdom.
Thus the good man is the bad man's teacher;
The bad man is the material from which the good draws lessons.
If honouring not one's teacher,
Or loving not one's material,
One is a big fool though he seems clever.
Here lies the vital secret.

[27c27t] **Chao-Hsiu Chen**
He who knows how to travel does not leave any trace.
He who knows how to use words does not make any errors.
He who knows stratagems needs not any plans.
He who knows how to lock uses no bolts, yet what has been locked cannot be opened.
He who knows how to tie uses no rope, yet what has been tied cannot be released.
Therefore the sage always knows how to take care of people, and so no one is abandoned.
He knows how to take care of all things, and so no thing is abandoned.
This is what is called following discernment.
That is why good men are the teachers of bad men, and bad men are the sources of warning of good men.
Not to value the teacher, not to care for the sources,
this reveals foolishness, however clever one may be.
This is the essential secret.

[27c28t] **Liu Qixuan**
A good walker leaves no trace.
A good speaker uses no blasphemy.
A good calculator uses no counting aids.
A good door-keeper needs no bars.
A good knot uses no strings.
Similarly,
A wise saver will part with no one.
A wise user will waste nothing.
It is the subtle insight that gives such abilities.
The wise person will be seen as the teacher for the unwise.
The unwise will be regarded as the resources for the wise.
One may be a mental genius,
But if he appreciates no teacher or other resources,
He is only a blundering fool.
The key is such teaching/learning.

[27c29t] **Shi Fu Hwang**
Procuring Enlightenment
Lao Tze says,
The skillful traveller leaves no wheel track;
the skillful speaker makes no slip of the tongue;
the skillful reckoner uses no tallies;

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the skillful closer needs no bolts, while it is impossible to open what he has shut;
the skillful binder uses no strings or knots, while it is impossible to loosen what he has bound.
In the same way the sage is always skillful at saving men, and there is no rejected person;
he is always skillful at saving things, and there is no rejected thing.
This is called 'procuring enlightenment.'
Therefore the man of skill is a master of he who has no skill;
and he who has no skill is the servant of he who has skill.
If one does not value his master, and the other does not love his servant, intelligent as they are, they might be perplexed.

[27c30t] **Ch'u Ta-Kao**
A good traveller leaves no track;
A good speaker leaves no error;
A good reckoner needs no counter;
A good closer needs no bars or bolts,
And yet it is impossible to open after him.
A good fastener needs no cords or knots,
And yet it is impossible to untie after him.
Even if men be bad, why should they be rejected?
Therefore the Sage is always a good saviour of men,
And no man is rejected;
He is a good saviour of things,
And nothing is rejected:
This is called double enlightenment.
Therefore good men are bad men's instructors,
And bad men are good men's materials.
Those who do not esteem their instructors,
And those who do not love their materials,
Though expedient, are in fact greatly confused.
This is essential subtlety.

[27c31t] **Paul J. Lin**
A good walker leaves no trail.
A good speaker leaves no grounds for blame.
A good counter needs no calculator.
A well-closed door needs no bolt
and still cannot be opened.
A well-tied knot needs no binding
and still cannot be untied.
Therefore the Sage is always able to save his people
and there is no one forsaken.
He is able to save all things
and there is nothing wasted.
This is called inherited enlightenment.
Therefore the good man is the teacher of the bad.
And the bad man is the material for the good.

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He who fails to value the teacher and cherish the material,
Is utterly lost in spite of his knowledge.
This is called crucial subtlety.

[27c32t] **Michael LaFargue**
Excellent traveling: no tracks or traces.
Excellent speaking: no blemish or blame.
Excellent counting does not use counting slips.
Excellent locking: no bolt or bar, but the door cannot be opened.
Excellent tying: no cord or rope, but the knots cannot be undone.
And so the Wise Person:
Always Excels at rescuing people,
and so does not turn anyone away.
Always Excels at resolving things,
and so does not turn away from anything.
This is called 'being clothed in Clarity'.
The Excellent person
is the teacher of the person who is not Excellent.
The person who is not Excellent
is material for the Excellent person.
Not to treasure one's teacher,
not to love one's material,
though 'smart', is a great mistake.
This is an important secret.

[27c33t] **Cheng Lin**
Good conduct leaves behind no traces.
Good words afford no room for criticism.
Good mathematicians require no calculating apparatus.
Good lids need no bolts, and they cannot be opened.
Good fasteners need no cords, and they cannot be released.
The Sage, by his abiding goodness, saves mankind because he spurns no one.
He, by his abiding goodness, saves the inanimate creation because he spurns nothing.
This is called mutual understanding.
Wherefore,
the good man should be the teacher of the bad man;
the bad man should serve as a lesson for the good man.
When one fails to esteem his teacher, or the other fails to value his lesson, each is under a great illusion,
though each may possess erudition.
This is called obscure conception.

[27c34t] **Yi Wu**
Good walkers leave no track.
Good speakers leave no opening for criticism.
Good counters use no calculators.
Good closers use no bolts, but the doors cannot be opened.

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Good tiers use no rope, but their knots cannot be untied.
Therefore, the sage is constantly good at saving people; no one is forsaken.
He is constantly good at saving things; nothing is abandoned.
This is called inherent enlightenment.
Therefore, good men are teachers of men who are not good;
Men who are not good are the good man's materials.
He who does not respect his teacher nor love his materials,
However intelligent, is greatly confused.
This is called essential subtlety.

[27c35t] **Han Hiong Tan**
A good traveller leaves no tracks.
A good debater never makes a slip.
A good strategist does not require chips to formulate a plan.
A good leader does not confine his men to ensure that they stay.
A good employer does not need rope to bind his men to their jobs.
Therefore, the sage always assists but never abandons people.
He always aids all creatures and he never forsakes them.
This is called "covert enlightenment".
While a good person could be a bad person's teacher,
A bad person could provide a salutary lesson to a good person.
A learned person remains a befuddled one if he neither values the teacher nor learns from this salutary lesson.
The subtlety of Dao can only be appreciated by an intuitive mind.

[27c36t] **Hua-Ching Ni**
One who is good at running leaves no tracks.
One who is good at talking has no flaws in his speech.
One who is good at calculating makes no use of counting tools.
One who is good at shutting things makes no use of bolt and bar, yet no one can open what he has shut.
One who is good at tying makes no use of cords and knots, yet no one can untie what he has fastened.
One of natural, integral virtue is good at helping all people impartially.
Thus, no one is abandoned.
Because he is good at protecting and preserving all things,
nothing is ever thrown away.
This is called "embodying the light of the subtle truth."
Hence, the people on the Universal Integral Way are teachers of those off the Way.
However, if the student does not value the teacher,
and the teacher does not tend the student well,
though they both may be intelligent enough,
this leads only to further separation.

[27c37t] **Chang Chung-yuan**
The best action is free from marks [either good or evil].
The best words are free from stains [either good or bad].
The best calculator is free from calculation and measure.

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The best closure has no bolts, yet it cannot be opened.
The best knot has no cord, yet it cannot be untied.
Thus, the wise knows how to rescue men; hence, no one is excluded.
He also knows how to rescue things; hence, nothing is excluded.
This is called penetration to illumination.
Therefore, the virtuous is the model for the unvirtuous.
The unvirtuous is the origin of the virtuous.
If one does not appreciate the virtuous or cherish the unvirtuous,
Although one is intelligent, one is not free from confusion.
This is called the indispensable wonder.

[27c38t] **Henry Wei**
Skillful Application
Ch'iao Yung
A good walker leaves no traces behind;
A good speaker leaves no blemishes for criticism;
A good counter does not use counting chips;
A good lock has no bolt, yet cannot be opened;
A good knot has no string, yet cannot be untied.
Thus the Sage (in his silent and subtle way)
Is always good in saving people,
Thereby leaving no people unsaved;
And always good in saving things,
Thereby leaving nothing unsaved.
This is called "Passing the light."
Hence the good man is the teacher of the bad,
And the bad is object lesson for the good.
He who does not honor his teacher,
Nor loves any object lesson,
Is lost in a great maze, clever though he may be.
Such is called Significant Subtlety.

[27c39t] **Ha Poong Kim**
Perfect going leaves no tracks.
Perfect speech has no flaws.
Perfect counting uses no counters.
The perfect lock uses no bolt; it is impossible to open.
The perfect knot uses no rope; it is impossible to untie.
Therefore the sage
Is always perfect in delivering people from distress.
Thus he abandons no one.
He is always perfect in delivering creatures from distress.
Thus he abandons no creature.
This is called following the light.
Therefore the perfect man
Is the leader of the imperfect man;

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The imperfect man
Is the asset of the perfect man.
He who does not treasure his leader,
He who does not cherish his asset,
Though he may be wise, is greatly deluded.
This is called the fundamental secret.

[27c40t] **Tao Huang**
A good traveler leaves no tracks.
A good speaker is without flaw.
A good planner does not calculate.
A good doorkeeper does not lock, yet it cannot be opened.
A good knotter does not use binding, yet it cannot be undone.
Therefore, the sage is good at his earnest demands upon people.
So no one is left out.
No talent is wasted.
This is called being in the tow of enlightenment,
And it ensures the good person.
For everything that is good is the teacher of the good person.
Everything that is bad becomes a resource for the good person.
No need to honor the teachers.
No need to love the resources.
Though knowing this is a great paradox,
It is the subtle principle.

[27c41t] **Tang Zi-chang**
The perfect traveler does not need a trail.
The perfect speaker does not leave any argument.
The perfect planner does not need a sketch.
The perfect door does not need a latch.
The perfect binder does not need string.
Hence Sage rulers always perfectly saved people, thus nobody was abandoned;
and always perfectly saved things, thus nothing was wasted.
This is called "blocking enlightenment".
The good person is the teacher of the bad person.
A bad person is a lesson for the good person.
Esteem the teacher and be aware of the lesson.
Otherwise even though one is intelligent, he will be misguided.
These are the marvelous functions of Dao.

[27c42t] **Wing-tsit Chan**
A good traveler leaves no track or trace.
A good speech leaves no flaws.
A good reckoner uses no counters.
A well-shut door needs no bolts, and yet it cannot be opened.
A well-tied knot needs no rope and yet none can untie it.

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Therefore the sage is always good in saving men and consequently no man is rejected.
He is always good in saving things and consequently nothing is rejected.
This is called following the light (of Nature).
Therefore the good man is the teacher of the bad,
And the bad is the material from which the good may learn.
He who does not value the teacher,
Or greatly care for the material,
Is greatly deluded although he may be learned.
Such is the essential mystery.

[27c91t] **И. И. Семененко**
Умелая езда не оставляет следа,
от умелых слов не остается крапин,
умея сосчитать, не прибегают к счетным биркам;
когда умело запирают дверь, не применяют никаких замков, но ее не отпереть;
когда с умением завязывают узел, не используют веревки, но его не развязать.
Так и Премудрый человек проявляет неизменное умение спасать других, и потому нет брошенных людей;
умеет с неизменностью спасать вещи, и потому они не брошены.
Это зовут внезапно набегающим просветом.
Поэтому-то добрый человек недоброму наставник,
недобрый же для доброго опора.
Когда не дорожат своим наставником и не щадят своей опоры, то пусть бы были даже и умны, но пребывают в тяжком заблуждении.
В этом заключается вся суть и тайна.

[27c92t] **А. А. Маслов**
Умеющий путешествовать не оставляет колеи.
Умеющий говорить не делает оговорок.
Умеющий считать не пользуется счётными палочками.
Умеющий закрывать двери не пользуется засовами, а то, что он закрыл, невозможно открыть.
Умеющий связывать не использует верёвок, а то, что он завязал, невозможно распутать.
Поэтому мудрецу часто удаётся спасать людей, не оставляя ни одного из них.
Это зовётся сокрытой мудростью.
Поэтому добрый человек - учитель злых людей.
Злой человек - материал для добрых людей.
Если не ценить учителей, если не любить материала для них, то даже умудрённые впадут в величайшие заблуждения.
Это зовётся глубочайшей утончённостью.

[27c93t] **Е. А. Торчинов**
Ходить умеющий следов не оставляет,
В речах хороших не бывает оговорок,
Не пользуется палочками тот, кто хорошо считать умеет,
Тот, кто умеет запирать, и без замка запрет так, что не откроешь,
Тот, кто связывает умело, веревки не возьмет, но его узел не развяжешь.

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Поэтому-то совершенномудрый готов всегда к спасению людей и потому никогда не теряет людей.
Поэтому-то совершенномудрый всегда готов спасать существ и потому никогда не теряет существ.
И это его глубокой просветленной мудростью зовут.
Поэтому хороший человек - учитель дурных людей, а дурные люди - сокровище хорошего человека.
Если человек не ценит свое сокровище, то даже если он многомудр, все ж пребывает в великом заблуждении.
Это называется важнейшей тайной.

[27c94t] **А. Е. Лукьянов**
Искусный в передвижении не оставляет колеи и следов.
Искусный в речах не допускает изъянов и ошибок.
Искусный в счете не пользуется счетными таблицами.
Искусный закрывать не запирает на ключ, но открыть невозможно.
Искусный связывать не вяжет веревкой, но развязать невозможно.
Вот почему совершенномудрый человек искусностью постоянства (постоянным добром) спасает людей и таким образом не отвергает людей;
искусностью постоянства (постоянным добром) спасает вещи и таким образом не отвергает вещи.
Это и есть практическое осуществление просветленности.
Вот почему искусные люди - учителя неискусных людей,
неискусные люди - ученики искусных людей.
Не почитайте своих учителей, не любите своих учеников.
Хотя это и разумеют как большое заблуждение, в действительности [оно] есть требование сокровенно-тайного [Дао].

[27c95t] **Ян Хин-шун**
Умеющий шагать не оставляет следов.
Умеющий говорить не допускает ошибок.
Кто умеет считать, тот не пользуется инструментом для счета.
Кто умеет закрывать двери, не употребляет затвор и закрывает их так крепко, что открыть их невозможно.
Кто умеет завязывать узлы, не употребляет веревку, [но завязывает так прочно], что развязать невозможно.
Поэтому совершенномудрый постоянно умело спасает людей и не покидает их.
Он всегда умеет спасать существа, поэтому он не покидает их.
Это называется глубокой мудростью.
Таким образом, добродетель является учителем недобрых, а недобрые - ее опорой.
Если [недобрые] не ценят своего учителя и добродетель не любит свою опору, то они, хотя и [считают себя] разумными, погружены в слепоту.
Вот что наиболее важно и глубоко.

[27c96t] **Д. П. Конисси**
Нравственный человек не оставляет после себя никаких следов.
Красноречивый не сделает ошибки в своих речах.
Победоносный полководец не употребляет никакой хитрости.
Если что крепко заперто, то (оно), хотя и без замков, не отпирается.
Если что крепко связано, то (оно), хотя и без замысловатых узлов, не развязывается.

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Мудрецы спасают погибающих и не оставляют нуждающихся в чем-нибудь без помощи.
Они всегда очень бережно сохраняют вещи и не выкидывают их.
Это называется двойным просвещением.
Отсюда нравственный человек есть учитель (или руководитель) безнравственных;
безнравственные люди суть орудие нравственного.
Кто не уважает своего учителя и кто не любит своего орудия, тот, хотя умен, очень заблуждается.
Это называется важным отступлением от Тао.

[27c97t] **В. В. Малявин**
Умеющий ходить не оставляет следов.
Умеющий говорить никого не заденет словом.
Умеющий считать не пользуется счетами.
Умеющий запирать не пользуется засовом, а запертое им не отпереть.
Умеющий связывать не пользуется веревкой, а связанное им не развязать.
Вот почему премудрый человек всегда спасает людей и никого не отвергает.
Всегда спасает вещи и ничего не отвергает.
Это зовется "сокрытое преемствование просветленности".
Посему добрый человек - учитель недоброму человеку,
А недобрый человек - орудие доброму человеку.
Не чтить учителя, не любить орудие -
Тут и великий ум впадет в заблуждение.
Вот что такое предел утонченности.

[27c98t] **Б. Б. Виногродский**
Совершенствование в движении - в отсутствии колеи и следа.
Совершенствование в речи - в отсутствии заминок и оговорок.
Совершенствование в числах - в отсутствии бирок и фишек.
Совершенствование в запорах - в отсутствии замка и щеколды, а открыть не смогут.
Совершенствование в завязывании - в отсутствии веревок и узлов, а распутать не смогут.
Это дает:
Человек мудрости постоянно совершенствуется, помогая людям, поэтому не отвергает людей.
Постоянно совершенствуется, помогая вещам, поэтому не отвергает вещи.
Это определяется:
Преемственность ясности.
Причинность:
Совершенствующийся человек является наставником для несовершенствующегося человека.
Несовершенствующийся человек является средством для совершенствующегося человека.
Если не чтят своих наставников и не любят свои средства, то даже обладая знаниями, пребывают в великом заблуждении.
Это определяется:
Сущностная тайна.

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PSEUDO-CHAPTER **Twenty-Eight**

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[28c01t] **Robert G. Henricks**

When you know the male yet hold on to the female,
You'll be the ravine of the country.
When you're the ravine of the country,
Your constant virtue will not leave.
And when your constant virtue doesn't leave,
You'll return {to} the state of the infant.
When you know the pure yet hold on to the soiled,
You'll be the valley of the country.
When you're the valley of the country,
Your constant virtue is complete.
And when your constant virtue is complete,
You'll return to the state of uncarved wood.
When you know the white yet hold on to the black,
You'll be the model for the country.
And when you're the model for the country,
Your constant virtue will not go astray.
And when your constant virtue does not go astray,
You'll return to the condition which has no limit.
When uncarved wood is cut up, it's turned into vessels;
When the Sage is used, he becomes the Head of Officials.
Truly, great carving is done without splitting up.

[28c02t] **John C. H. Wu**

KNOW the masculine,
Keep to the feminine,
And be the Brook of the World.
To be the Brook of the World is
To move constantly in the path of Virtue
Without swerving from it,
And to return again to infancy.
Know the white,
Keep to the black,
And be the Pattern of the World.
To be the Pattern of the World is
To move constantly in the path of Virtue
Without erring a single step,
And to return again to the Infinite.
Know the glorious,
Keep to the lowly,
And be the Fountain of the World.
To be the Fountain of the World is

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To live the abundant life of Virtue,
And to return again to Primal Simplicity.
When Primal Simplicity diversifies,
It becomes useful vessels,
Which, in the hands of the Sage, become officers.
Hence, "a great tailor does little cutting."

[28c03t] **D. C. Lau**
Know the male
But keep to the role of the female
And be a ravine to the empire.
If you are a ravine to the empire,
Then the constant virtue will not desert you
And you will again return to being a babe.
Know the white
But keep to the role of the black
And be a model to the empire.
If you are a model to the empire,
Then the constant virtue will not be wanting
And you will return to the infinite.
Know honour
But keep to the role of the disgraced
And be a valley to the empire.
If you are a valley to the empire,
Then the constant virtue will be sufficient
And you will return to being the uncarved block.
When the uncarved block shatters it becomes vessels.
The sage makes use of these and becomes the lord over the officials.
Hence the greatest cutting does not sever.

[28c04t] **R. L. Wing**
Know the male,
Hold to the female;
Become the world's stream.
By being the world's stream,
The Power will never leave.
This is returning to Infancy.
Know the white,
Hold to the black;
Become the world's pattern.
By becoming the world's pattern, The Power will never falter.
This is returning to Limitlessness.
Know the glory,
Hold to the obscurity;
Become the world's valley.
By being the world's valley,

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The Power will be sufficient.
This is returning to Simplicity.
When Simplicity is broken up,
It is made into instruments.
Evolved Individuals who employ them,
Are made into leaders.
In this way the Great System is united.

[28c05t] **Ren Jiyu**
He who knows the masculine but keeps to the feminine, is ready to be the ravine under Heaven.
Being the ravine under Heaven, he is not parted from constant "De" (Virtue),
He returns to the simple state, like an infant.
He who knows the white (glory) but keeps to the black (obscure), is ready to be the (divination) instrument of under Heaven.
Being the instrument of under Heaven, he rests upon constant "De,"
He returns to the ultimate truth.
He who knows glory but keeps to disgrace, is ready to be the valley under Heaven.
Being the valley under Heaven, he will have plenty of the eternal "De,"
He returns to simplicity.
When the simplicity is broken up, it is turned into concrete vessels.
By using the breaking up of simplicity, the sage sets up government and leadership.
Therefore the perfect government does not arise out of artificiality.

[28c06t] **Gia-fu Feng**
Know the strength of man,
But keep a woman's care!
Be the stream of the universe!
Being the stream of the universe,
Ever true and unswerving,
Become as a little child once more.
Know the white,
But keep the black!
Be an example to the world!
Being an example to the world,
Ever true and unwavering,
Return to the infinite.
Know honor,
Yet keep humility!
Be the valley of the universe!
Being the valley of the universe,
Ever true and resourceful,
Return to the state of the uncarved block.
When the block is carved, it becomes useful.
When the sage uses it, he becomes the ruler.
Thus, "A great tailor cuts little."

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[28c07t] **Lok Sang Ho**
Keep one's place however humble, while knowing one's real strength.
Stay low, like the rivers that gather water from the higher grounds.
Be that lowly river:
Depart not from the eternal virtue,
Emulate the unpretentiousness of infants.
Keep one's color, though it be black,
while knowing about the white.
Be an example for the world.
Be an example for the world,
Do not disgrace the eternal virtue,
Emulate the Eternal.
Take the blames from the world without complaint,
Yet never forgetting the need for honor,
Be the lowly valley of the world.
This way, the eternal virtue is fulfilled.
And simplicity is restored.
Simplicity is valuable.
From simple substances we have all our useful tools.
When simple men are used by the Sages,
They become great statesmen.
Great people never go out of their way to make themselves great,
Just as the great artists will not do superfluous things to draw the attention of others.

[28c08t] **Xiaolin Yang**
Knowing you can be strong, but choosing to be weak,
Is like being the creeks and streams of the world.
If you can be the creeks and streams of the world,
The DE will never leave you, and you will return to the natural state of a newborn.
Knowing you can be bright, but choosing to be dull,
Is like being the model of perfection for the world.
If you can be the model of perfection for the world,
The DE will not stray from you, and you will return to the unlimited state.
Knowing you can be glorious, but choosing to be humiliated,
Is like being the valleys and canyons of the world.
If you can be the valleys and the canyons of the world,
The DE will always be sufficient for you, and you will return to the plain and simple state.
Being simple and relaxed makes things useful, so the great men used it to lead the people.
Therefore, a great system is one that does not hurt anything.

[28c09t] **Walter Gorn Old**, BECOMING A CHILD
He who, being a man, remains a woman, will become an universal channel.
As an universal channel the eternal virtue will never forsake him. He will re-become a child.
He who, being in the light, remains in obscurity, will become an universal model.
As an universal model the eternal virtue will not pass him by. He will go back to the all-perfect.
He who, being glorious, continues in humility, will become an universal valley.

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As an universal valley the eternal virtue will fill him. He will revert to the first essence.
This first essence is that which, being differentiated, gives rise to innumerable vessels of life.
A wise man, by embracing it, becomes the wisest of governors.
A liberal government is that which neither disregards nor hurts anyone.

[28c10t] **James Legge**
Who knows his manhood's strength,
Yet still his female feebleness maintains;
As to one channel flow the many drains,
All come to him, yea, all beneath the sky.
Thus he the constant excellence retains;
The simple child again, free from all stains.
Who knows how white attracts,
Yet always keeps himself within black's shade,
The pattern of humility displayed,
Displayed in view of all beneath the sky;
He in the unchanging excellence arrayed,
Endless return to man's first state has made.
Who knows how glory shines,
Yet loves disgrace, nor e'er for it is pale;
Behold his presence in a spacious vale,
To which men come from all beneath the sky.
The unchanging excellence completes its tale;
The simple infant man in him we hail.
The unwrought material, when divided and distributed, forms vessels.
The sage, when employed, becomes the Head of all the Officers (of government);
and in his greatest regulations he employs no violent measures.

[28c11t] **David Hinton**
Knowing the masculine
and nurturing the feminine
you become the river of all beneath heaven.
River of all beneath heaven
you abide by perennial Integrity
and so return to infancy.
Knowing the white
and nurturing the black
you become the pattern of all beneath heaven.
Pattern of all beneath heaven
you abide by perennial Integrity
and so return to the boundless.
Knowing splendor
and nurturing ruin
you become the valley of all beneath heaven.
Valley of all beneath heaven
you rest content in perennial Integrity

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and so return to the simplicity of uncarved wood.
When uncarved wood is split apart
it becomes mere implements.
But when a sage is employed
he becomes a true minister,
for the great governing blade carves nothing.

[28c12t] **Chichung Huang**
Knowing his masculinity,
Adhering to his femininity,
He remained to all under heaven a brook.
Being to all under heaven a brook,
His constant virtue never departed.
His constant virtue never departed,
He again reverted to infancy.
Knowing his whiteness
Adhering to his blackness,
He remained to all under heaven a valley.
Being to all under heaven a valley,
His constant virtue was sufficient.
His constant virtue being sufficient,
He again reverted to the unhewn log.
[Knowing his whiteness,
Adhering to his blackness,
He remained to all under heaven a horizontal bar
Being to all under heaven a horizontal bar,
His constant virtue never changed.
His constant virtue never changed,
He again reverted to Infinity.]
When the unhewn log dispersed,
It became vessels;
When the sage man was employed,
He became chief of the officialdom.
A great tailor does no cutting.

[28c13t] **Ellen M. Chen**
To know (chih) the male,
But to abide (shou) by the female (tz'u),
Is to be the valley (ch'i) of the world.
Being the valley of the world,
And departing (li) not from the everlasting power (ch'ang te),
One again returns to the infant (ying erh).
To know (chih) the white (pe),
But to abide (shou) by the black (heh),
Is to be the model (shih) of the world.
Being the model of the world,

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And deviating (t'eh) not from the everlasting power,
One again returns to the unlimited (wu-chi).
To know (chih) the illustrious (yung),
But to abide (shou) by the obscure (ju),
Is to be the valley (ku) of the world.
Being the valley of the world,
One's everlasting power (ch'ang te) being full,
One again returns to the uncarved wood (p'u).
The uncarved wood disperses to become vessels (ch'i),
To be used (yung) by the sage as officials.
Therefore a great institution does not mutilate (ko).

[28c14t] **Lee Sun Chen Org**

[A pursuer of Tao] would, as a rule, keeps himself docile and accommodating, even though he is not ignorant of [advantages] of being valiant and intrepid;
Because he is [aimed at being a civil] servant of the world;
Since he strives to make himself useful to the world, the perpetual Te will always be with him;
Thenceforth, he is able to return to the infant-like [purity and clarity, i.e. the disposition of being totally unassuming and unbiased].
[One who pursues Tao] shall settle for the commonly undesirable status of obscurity, even though he is not unaware of the popular desirability of being distinctive;
Because he wants to set an example to the world;
By setting a [proper] example to the world means that his adherence to the perpetual Te is steadfastly whole-hearted;
[In this manner] he will return to the state of [pre-creation] nothingness (Tao).
[Tao pursuers] were not unaware of the grandeur [of being prominent], still they chose to settle in obscurity;
They intended to do services for the world like downstream valleys [accommodating abundant waterways];
Each of them accumulated Te [humbly] like a downstream valley receiving waterways, so such individual would consequently cultivate perpetual Te sufficiently;
Thenceforth, [this individual will have adequate Te] to return to Simplicity (the true Tao).
When Simplicity (Tao) emerges [in the world] it develops into a device (instrument);
When a Sage applies it, it serves well in governing people;
Accordingly, the great laws of a government shall not be truncated [for private uses].

[28c15t] **Tien Cong Tran**

To know the masculine, to keep to the feminine, that is to be the brook of the world.
To be the brook of the world is to move constantly in the path of Virtue without swerving from it, and to return again to infancy.
To know the white, to keep to the black, that is to be the model of the world.
To be the model of the world is to move constantly in the path of Virtue without erring a single step, and to return again to infinite nothingness.
To know the glorious, to keep to the humble, that is to be the fountain of the world.
To be the fountain of the world is to live the abundant life of Virtue, and to return again to the uncarved block.
When the uncarved block stops being uncarved, it becomes useful vessels.
When the sage uses them, they become officials.

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Hence, "A great tailor does not cut."

[28c16t] **Thomas Z. Zhang**
Knowing what nobility is, the sage stays with the lowly, as if the creek of the world.
As the creek of the world he flows without leaving the general Te until he reaches a status as innocent as a baby.
Knowing what cleanliness is, he does not mind staying dirty, He acts as the norm of the world.
As the norm of the world, he makes no mistakes, until he approaches Tao.
Knowing what honor is, he tolerates insults.
He acts as the valley of the world.
As the valley of the world, he is filled with general Te, until he returns to simplicity.
Wood that has been naturally broken can be made into utensils.
When sages are employed, they can be officers.
Great systems do not need to be carved.

[28c17t] **Arthur Waley**
'He who knows the male, yet cleaves to what is female
Becomes like a ravine, receiving all things under heaven,'
And being such a ravine
He knows all the time a power that he never calls upon in vain.
This is returning to the state of infancy.
He who knows the white, yet cleaves to the black
Becomes the standard by which all things are tested;
And being such a standard
He has all the time a power that never errs,
He returns to the Limitless.
He who knows glory, yet cleaves to ignominy
Becomes like a valley that receives into it all things under heaven,
And being such a valley
He has all the time a power that suffices;
He returns to the state of the Uncarved Block.
Now when a block is sawed up it is made into implements;
But when the Sage uses it, it becomes Chief of all Ministers.
Truly, 'The greatest carver does the least cutting'.

[28c18t] **Richard John Lynn**
He who knows the male yet sustains the female will be a river valley for all under Heaven.
He who is a river valley for all under Heaven never separates himself from constant virtue and always reverts to the infant.
He who knows the white yet sustains the black will be a model for all under Heaven.
He who is a model for all under Heaven never deviates from constant virtue
And always reverts to the infinite.
He who knows glory yet sustains disgrace will be a valley for all under Heaven.
He who is a valley for all under Heaven is filled completely by constant virtue, for he always reverts to the uncarved block.
When the uncarved block fragments, it turns into implements.

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As the sage would make use of them, he stands as chief of officials over them.
Thus the great carver never cuts.

[28c19t] **Lin Yutang**
KEEPING TO THE FEMALE
He who is aware of the Male
But keeps to the Female
Becomes the ravine of the world.
Being the ravine of the world,
He has the original character which is not cut up,
And returns again to the (innocence of the) babe.
He who is conscious of the white (bright)
But keeps to the black (dark)
Becomes the model for the world.
Being the model for the world,
He has the eternal power which never errs,
And returns again to the Primordial Nothingness.
He who is familiar with honor and glory
But keeps to obscurity
Becomes the valley of the world.
Being the valley of the world,
He has an eternal power which always suffices,
And returns again to the natural integrity of uncarved wood.
Break up this uncarved wood
And it is shaped into vessel,
In the hands of the Sage
They become the officials and magistrates.
Therefore the great ruler does not cut up.

[28c20t] **Victor H. Mair**
Know masculinity,
Maintain femininity,
and be a ravine for all under heaven.
By being a ravine for all under heaven,
Eternal integrity will never desert you.
If eternal integrity never deserts you,
You will return to the state of infancy.
Know you are innocent,
Remain steadfast when insulted,
and be a valley for all under heaven.
By being a valley for all under heaven,
Eternal integrity will suffice.
If eternal integrity suffices,
You will return to the simplicity of the unhewn log.
Know whiteness,
Maintain blackness,

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and be a model for all under heaven.
By being a model for all under heaven,
Eternal integrity will not err.
If eternal integrity does not err,
You will return to infinity.
When the unhewn log is sawn apart,
it is made into tools;
When the sage is put to use,
he becomes the chief of officials.
For
Great carving does no cutting.

[28c21t] **Tolbert McCarroll**
Develop the strength of a man, but live as gently as a woman.
Become a brook and receive all things under heaven.
If you are such a brook then Virtue will constantly flow into you and you will become a simple child again.
Know the pure but live the life of the sullied.
Become a fountain to all things under heaven.
If you become such a fountain then you will have abundant Virtue
and you will return to the state of the Uncarved Block.
When the Uncarved Block is cut up into pieces,
it is turned into specialized instruments.
But the True Person makes use of it whole
and becomes the master of the instruments.
Hence, it is said, "The finest carver cuts little."

[28c22t] **David H. Li**
Know steeliness, but prefer tenderness.
Be the brook to the world.
The brook to the world is never disunited from virtue.
It aims to return to infancy.
Know limelight, but prefer shadow.
Be the standard to the world.
The standard to the world never deviates from virtue.
It aims to return to the Infinite.
Know fame, but prefer humility.
Be the valley to the world.
The valley to the world is filled with virtue.
It aims to return to simplicity.
Simplicity dissipates when [a block] is carved into a vessel.
A sage diminishes when [he/she] is used as a leader.
Thus, a great system is not cut up.

[28c23t] **Yasuhiko Genku Kimura**
Knowing the strength of the masculine principle,
Yet remaining in the lovingness of feminine virtue,

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One becomes the stream of life to which other streams conjoin.
In thus becoming the stream of life for the world,
One comes to embody perennial virtue,
And returns to pristine innocence.
Knowing the purity of kosmic harmony,
Yet remaining in the impurity of worldly discord,
One becomes the standard of life by which other people can live.
In thus becoming the standard of life for the world,
One comes to reaffirm perennial virtue,
And returns to inner infinity.
Knowing the glory of public acclaim,
Yet remaining in the obscurity of personal humility,
One becomes the valley of life in which other people can repose.
In thus becoming the valley of life for the world,
One comes to fulfill perennial virtue,
And returns to undivided simplicity.
Undivided simplicity is reduced to mere usefulness through division.
Remaining undivided, the sage makes masterful use of the divided,
And is made the leader of an organization.
Thus, the great organization led by a sage is undivided and whole.

[28c24t] **Chou-Wing Chohan**
The person who holds on to masculinity but also preserves femininity
Will be a channel that draws the entire world through it,
And, being a channel for the entire world, will not lack eternal heroism,
And can then return to the purity of his childhood.
The person who holds on to white, but also preserves black
Will be a sign and an example for the world,
And, being a sign and an example for the world, will not lack eternal heroism,
And can then return to the infinite absolute.
The person who holds on to honor but also preserves humility
Will be a valley that absorbs the whole world into it,
And, being a valley that absorbs the whole world into it, will not lack eternal heroism,
And can then return to fundamental perfection.
Fundamental perfection, when divided up, will become vessels of many uses,
And these will be used by the sage, officers, and ministers.
However, in order to be great and ruling and supreme, there is no need for division.

[28c25t] **Man-Ho Kwok**
Understand the thrust of the yang -
But be more like the yin in your being.
Be like a valley that parts to its stream;
Be like a stream for the earth ...
And channel it, so it flows - to the sea.
Be newborn - be free of yourself, be humble, be earthy, be a valley for the whole world.
Be a channel for the energies here -

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weave them in a true and practical way so they can link up with the Way and become one again.
Oneness generates everything:
When the sage rules in the light of it,
He rules everything.
A wise man never tries to break up the Whole.

[28c26t] **Gu Zhengkun**
Though knowing what is masculine,
You are ready to play the role of female
And content to be a stream in the world.
Content to be a stream in the world,
You will be accompanied by the eternal virtue,
And return to being a baby.
Though knowing what is white,
You are ready to play the role of black,
And content to be a model of the world.
Content to be a model of the world,
You will be no longer at odds with the eternal virtue,
And return to the final truth.
Though knowing what is honor,
You are ready to play the role of the disgraced
And content to be a valley in the world.
Content to be a valley in the world,
You will no longer lack the eternal virtue,
And return to simplicity (Tao).
When simplicity gets shattered and becomes materialized,
The sage makes use of it to be the lord over other officials.
One should know
The greatest system is not separable.

[28c27t] **Chao-Hsiu Chen**
Recognize the male - the yang,
guard the female - the yin.
Be a valley under Heaven.
Be a valley under Heaven and the constant virtue will not fade away.
One will become like a little child again.
Recognize the white - the yang,
guard the black - the yin.
Be a model under Heaven.
Be a model under Heaven and the constant virtue will not fade away.
One will return to the infinite.
Recognize the glory, guard the disgrace.
Be a valley under Heaven.
Be the valley under Heaven and return again to the uncarved block.
When the block is carved up it is transformed into useful wares.
The sage will use them with equal heart.

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Therefore the great law will not crumble.

[28c28t] **Liu Qixuan**
One keeps weakness while knowing what strength is,
And serves as the humblest brook for the world.
Being the humblest, one can receive best
Until one returns to be the weakest infant.
One keeps black while knowing what white is,
And serves as a basic model for the world.
Being the basic model, one can receive properly
Until one returns to the oneness without polar opposition.
One keeps disgrace while knowing what glory is,
And serves as the lowest valley for the world.
Being the lowest, one can receive enough
To return to the most original simplicity.
Followed by people, this simplicity can shape the world
The wise use it as the example for the government.
The big system is, therefore, an indivisible simple whole.

[28c29t] **Shi Fu Hwang**
Keeping to Pristine Simplicity
Lao Tze says,
He who has manhood's strength and takes upon him the female's feebleness;
his inclusiveness is worthy of being looked up to as the world's dale.
Being the world's dale, absolute virtue will not leave him;
further he will enter into a baby's attribute.
He who has the reputation of the pure, and takes upon him the reputation of the unclean;
he is worthy of being looked up to as the world's model.
Being the world's model, absolute virtue will not be in short, further he will be able to attain extreme bliss.
He who has a glorious status, and takes upon himself a humble situation;
is worthy of being looked up to as the world's valley.
Being the world's valley, absolute virtue is sufficient in him;
he will enter into the state of pristine simplicity.
When pristine simplicity is broken off, it turns to appear in various utensil's shapes.
The sage who realizes the importance of pristine simplicity thereby selects the officers.
Therefore the great perfection shouldn't be cut into pieces.

[28c30t] **Ch'u Ta-Kao**
He who knows the masculine and yet keeps to the feminine
Will become a channel drawing all the world towards it;
Being a channel of the world, he will not be severed from the eternal virtue,
And then he can return again to the state of infancy.
He who knows the white and yet keeps to the black
Will become the standard of the world;
Being the standard of the world, with him eternal virtue will never falter,
And then he can return again to the absolute.

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He who knows honour and yet keeps to humility
Will become a valley that receives all the world into it;
Being a valley of the world, with him eternal virtue will be complete,
And then he can return again to wholeness.
Wholeness, when divided, will make vessels of utility;
These when employed by the Sage will become officials and chiefs.
However, for a great function no discrimination is needed.

[28c31t] **Paul J. Lin**
Knowing the male and keeping the female,
One will become the river of the world.
Being the river of the world,
One will not digress from constant virtue,
And will return to being a baby.
Knowing the white and keeping the black,
One will become a model of the world.
Being a model of the world,
One will not deviate from constant virtue,
And will return to the infinite.
Knowing honor and keeping disgrace,
One will become the valley of the world.
Being the valley of the world,
One will be content with constant virtue,
And return to the unhewn wood.
Unhewn wood when scattered will become vessels.
The Sage makes use of them to become the chief officer.
Therefore the great system will not be cut apart.

[28c32t] **Michael LaFargue**
Be familiar with Masculinity,
but watch over Femininity -
and become the Valley of the World.
Being the Valley of the World,
invariant Te will not leave you.
Turn back to being an infant.
Be familiar with what is pure and white,
but watch over what is dark and black -
and become the Pattern for the World.
Being the Pattern for the World,
your invariant Te will be constant.
Turn back to being limitless.
Be familiar with what is praiseworthy,
but watch over what is disgraceful -
and become the Valley of the World.
Being the Valley of the World,
your invariant Te will be sufficient.

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Turn back to being an Uncarved Block.
When the Uncarved Block is cut up
then it becomes a government tool.
When the Wise Person instead uses it
then it becomes head of the government.
Yes:
A great carver does no cutting, a great ruler makes no rules.

[28c33t] **Cheng Lin**
When a man, though aware of his manly strength, abides by a womanly meekness,
he is content to occupy the most humble position in the world.
When he is content to occupy the most humble position in the world, and when he always abides by his true nature,
he becomes again like a new-born babe.
When a man, though aware of his own purity, does not spurn the impure,
he is content to dwell in the lowest place in the world.
When he is content to dwell in the lowest place in the world, and when he always abides by his true nature,
he reverts to the natural simplicity.
The original qualities are destroyed when a thing is turned into some useful vessel.
The Sage, by preserving the original qualities, becomes the supreme ruler.
Hence, the great institutions are those which do not violate the nature of man.

[28c34t] **Yi Wu**
Knowing the male and keeping to the female,
One will be the stream bed of the world.
To be the stream bed of the world,
One will not depart from the constant virtue
But will return again to infancy.
Knowing the white and keeping to the black,
One will be the pattern of the world.
To be the pattern of the world,
One will not deviate from the constant virtue
But will return to the non-ultimate.
Knowing the honor and keeping to the mean,
One will be the valley of the world.
Being the valley of the world,
One's constant virtue is complete;
One returns to simplicity.
When the uncarved block is divided, it becomes vessels.
The sage uses it to become a leader.
Therefore, the great system will not cut apart.

[28c35t] **Han Hiong Tan**
Knowing the excitement of proactivity, you settle for quietude.
Everyone will converge to you like water flowing towards the valley.
Thus, you are like the valley to the world.

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Holding fast to the "absolute virtue" (Dao),
You try to return to the pristine innocence of an infant.
You know the benefit of the limelight, but choose to be anonymous.
You set this example for others to follow.
Holding fast to the "absolute virtue" unerringly,
You hope to return to the path of Dao.
Knowing the lure of fame and glory, you choose humility instead.
By your taking a low profile, everyone converges to you like water flowing towards the ravine.
Thus, you are the ravine to the world.
The "absolute virtue" is bountiful.
Finally, it returns to the naturalness of a raw timber.
The natural block once carved becomes useful utensils.
The sage utilises them as leaders.
The system set up by the sage should cause no harm.

[28c36t] **Hua-Ching Ni**
Know that you possess the strong masculine principle,
yet abide by the meek, feminine principle.
Thus, become the flowing stream of the world.
As the flowing stream of the world,
never swerve from your true nature.
In this way, you return to the originality of a newborn babe.
Know the bright, yet keep to the dark.
Never wavering from the subtle truth,
you will conform to the pattern of an integral being.
In this way, you return again to the infinite.
Know how to be honored and glorified,
yet maintain unadorned plainness.
Thus, become the abundant valley of the world.
As the abundant valley of the world,
you realize the sufficiency of the constant, subtle virtue of the integral universe.
In this way, you return to the original simplicity of an uncarved block of wood with undamaged potential.
An integral individual, by preserving the original qualities of his being,
maintains his supreme, integral nature.
When the uncarved block is shaped into various single tools and vessels,
its original qualities are destroyed.
This is called "the great Oneness that cannot be divided."

[28c37t] **Chang Chung-yuan**
To be aware of the positive, yet to abide in the negative is to be the abyss of the universe.
To be the abyss of the universe is to not deviate from real attainment and to remain like an innocent child.
To be aware of the white, yet to abide in the black is to be the chasm of the universe.
To be the chasm of the universe is to have sufficient real attainment, and to remain in the state of original non-differentiation.
When original non-differentiation is differentiated, things are produced.
Yet when the wise makes use of original non-differentiation, he becomes the leader of the people.

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Therefore, great governing is non-discriminating.

[28c38t] **Henry Wei**
Return to Simplicity
Fan P'u
He, who knows the Male
And yet holds on to the Female,
Becomes the ravine of the world.
Being the ravine of the world,
He is always in union with Eternal Virtue,
And returns to the state of the new-born babe.
He, who knows the white (Yang)
And yet holds on to the black (Yin),
Becomes a model for the world.
Being a model for the world,
His Eternal Virtue becomes unerring,
And he returns to the Infinite.
He, who is aware of glory
And yet holds on to ignominy,
Becomes the valley of the world.
Being the valley of the world,
His Eternal Virtue becomes sufficient,
And he returns to the state of virgin wood (simplicity).
The virgin wood, on being cut up, is used as implements.
Sages, who make use of the implements,
Become high officials and leaders.
The Supreme Ruler uses the wood without cutting it.

[28c39t] **Ha Poong Kim**
He knows the male,
Yet holds fast to the female,
And thus becomes the ravine of all under Heaven.
When he becomes the ravine of all under Heaven,
The constant Te will never desert him.
He returns to the baby.
He knows white,
Yet holds fast to black,
And thus becomes the model for all under Heaven.
When he becomes the model for all under Heaven,
The constant Te will never fail him.
He returns to the infinite.
He knows glory,
Yet holds fast to ignominy,
And thus becomes the valley of all under Heaven.
When he becomes the valley of all under Heaven,
His constant Te will be sufficient,

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He returns to the uncarved block.
When the uncarved block scatters, it turns into vessels.
When the sage uses them,
He becomes chief of ministers.
Therefore great cutting does not split.

[28c40t] **Tao Huang**
Understanding the male and holding onto the female
Enables the flow of the world.
This being the flow of the world, the eternal action abides.
Knowing that the eternal action abides is to return to childhood.
Understanding the pure and holding on to the impure
Enables the cleansing of the world.
With the cleansing of the world, ongoing action suffices.
When ongoing action suffices, it returns to simplicity.
Understanding the white and holding on to the black
Enables the formation of the world.
Being the formation of the world, ongoing action does not stray.
When ongoing action does not stray, it returns to the infinite.
This simplicity takes shape as a mechanism.
The sage makes it the head ruler.
Great ruling never divides.

[28c41t] **Tang Zi-chang**
Know what is the Male - Positive and know what is the Female - Negative.
Be a servant of the world, be a servant of the world, by never departing from virtues in order to lead the world to return to the state of innocent infancy.
Know what is known and reserve what is unknown.
Be a model of the world, be a model of the world, by never failing to attain virtues in order to lead the world to return to a state of "void" - trouble free.
Know what is honorable and know what is dishonorable.
Be the destiny of the world, be the destiny of the world, by constantly accumulating virtues in order to return again to purity Pure Matter.
Ever since Pure Matter purity was changed into civilization,
Sage rulers have used officials as the instruments of rule.
The superior system of rule may exercise no division.

[28c42t] **Wing-tsit Chan**
He who knows the male and keeps to the female
Becomes the ravine of the world.
Being the ravine of the world,
He will never depart from eternal virtue,
But returns to the state of infancy.
He who knows the white and yet keeps to the black
Becomes the model for the world.
Being the model for the world,

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He will never deviate from eternal virtue,
But returns to the state of the non-ultimate.
He who knows glory but keeps to humility
Becomes the valley of the world.
Being the valley of the world,
He will be proficient in eternal virtue,
And returns to the state of simplicity (uncarved wood).
When the uncarved wood is broken up, it is turned into concrete things.
But when the sage uses it, he becomes the leading official.
Therefore the great ruler does not cut up.

[28c91t] **И. И. Семененко**

Кто, зная о своем мужском начале, сберегает в себе женское, становится ущельем Поднебесной?
А став ущельем Поднебесной, не разлучается с незыблемою добродетелью и возвращается к младенцу.
Кто, зная, что он светел, сберегает свою темноту, становится для Поднебесной образцом.
А став для Поднебесной образцом, не вносит изменения в незыблемую добродетель и возвращается к бескрайности.
Кто, зная что он славен, сберегает свою опозоренность, становится долиной Поднебесной.
А став долиной Поднебесной, преисполняется незыблемою добродетелью и возвращается к тому, что первозданно.
Первозданное же рассыпается на чаши.
Когда Премудрый человек для них находит применение, то становится главой чинов.
Великое кроят не разрезая.

[28c92t] **А. А. Маслов**

Познав мужское, сохраняй и женское, становясь лощиной Поднебесной.
Будь лощиной Поднебесной, - тогда постоянная Благость не покинет тебя, и вернёшься в состояние новорождённого.
Познав белое, сохраняй и чёрное, становясь образчиком Поднебесной.
Будь образчиком Поднебесной, - тогда в постоянной Благости не будет недостатка, и вернёшься к Беспредельному.
Познав славу, сохраняй безвестность, становясь долиной Поднебесной.
Будь долиной Поднебесной, - тогда постоянная Благость будет в избытке, и вернёшься к изначальной простоте.
Когда изначальная простота рассеивается, то возникают инструменты.
Мудрец использует их и становится правителем чиновников.
Поэтому даже великие уложения не несут вреда.

[28c93t] **Е. А. Торчинов**

Знай мужественность свою и женственность свою храни,
Тогда долиной пустоты для Поднебесной станешь ты.
Долиною для Поднебесной став, ты не лишишься этого вечного обретения.
Тогда ты вновь вернешься к состоянию младенца.
Знай белое свое и черное свое блюди,
Тогда бессменным образцом для Поднебесной станешь ты.
Когда ты станешь образцом для Поднебесной,

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Благая Сила-Дэ у тебя не убудет и ты снова вернешься к Беспредельному.
Знай славу свою и позор свой храни,
Тогда ложбиною пустой для Поднебесной станешь ты.
Ложбиной пустоты для Поднебесной став,
Ты сделаешь достаточной свою Благую Силу-Дэ и вновь вернешься к изначальной простоте-первозданности.
Первозданность рассеивается, и появляются орудия.
Совершенные мудрецы используют их и становятся начальниками чиновников.
Поэтому Великий Порядок не может понести ущерб.

[28c94t] **А. Е. Лукьянов**
Кто знает свое женское, хранит свое мужское, становится ложбиной Поднебесной.
Ставшего ложбиной Поднебесной постоянное Дэ не оставляет и возвращает в [состояние] младенца.
Кто знает свое белое, хранит свое черное, становится образцом для Поднебесной.
Ставшему образцом Поднебесной постоянное Дэ не наносит вреда и возвращает в беспредельное.
Кто знает свою славу, хранит свой позор, становится руслом Поднебесной.
Ставшим руслом Поднебесной постоянное Дэ овладевает во всей полноте и возвращает в духовную простоту (пу).
Духовная простота рассеивается и становится правилом-предметом.
Совершенномудрый человек использует его и становится чиновным вождем.
Вот почему Великое правление не разрушается.

[28c95t] **Ян Хин-шун**
Кто, зная свою храбрость, сохраняет скромность, тот, [подобно] горному ручью, становится [главным] в стране.
Кто стал главным в стране, тот не покидает постоянное дэ и возвращается к состоянию младенца.
Кто, зная праздничное, сохраняет для себя будничное, тот становится примером для всех.
Кто стал примером для всех, тот не отрывается от постоянного дэ и возвращается к изначальному.
Кто, зная свою славу, сохраняет для себя безвестность, тот становится главным в стране.
Кто стал главным в стране, тот достигает совершенства в постоянном дэ и возвращается к естественности.
Когда естественность распадается, она превращается в средство, при помощи которого совершенномудрый становится вождем и великий порядок не разрушается.

[28c96t] **Д. П. Конисси**
Тот, кто знает свою силу и сохраняет свою слабость, сделается долиной вселенной.
Когда он будет долиной вселенной, то в нем будет пребывать вечная добродетель.
Человек вторично возвращается в состояние младенца (Тао).
Кто знает глубину своего просвещения и остается в невежестве, тот сделается примером всего мира.
Кто будет примером всего мира, тот не изменит вечной добродетели и возвратится к совершенству (Тао): он познает славу Его.
Находясь в презрении, он сделается долиной вселенной.
Кто долина вселенной, тот будет доволен только добродетелью и возвратится в совершенную простоту.
Когда эта простота будет удалена, то из него выйдет превосходный сосуд.
Если святый муж употребит его, то сделается начальником.
Вот почему великое установление никогда не уничтожится.

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[28c97t] **В. В. Малявин**

Знай свое мужское, но блюди свое женское:
Станешь ущельем Поднебесного мира.
Если уподобишься ущелью мира,
Превечное Совершенство не оставит тебя.
Тогда будешь как новорожденный младенец.
Знай свое светлое, но блюди свое темное:
Станешь образцом для Поднебесного мира.
Если станешь образцом для мира,
Превечное Совершенство не потерпит ущерба.
Тогда вернешься к Беспредельному.
Зная свою славу, но блюдя себя в умалении,
Станешь долиной Поднебесного мира.
Если уподобишься долине мира,
Превечное Совершенство будет в достатке.
Тогда будешь как Цельный Ствол.
Когда Цельный Ствол разрубят, появляются предметы;
А пользование премудрого таково, что он встает во главе чинов:
Великий резчик ничего не разрезает.

[28c98t] **Б. Б. Виногродский**

Осознавая свою мужскую асимметрию, удерживай свою женскую асимметрию, -
и станешь руслом ручья для нисхождения Небес.
Став руслом ручья для нисхождения Небес, не будешь терять связь с Потенцией постоянства;
вернувшись, придешь в состояние ребенка.
Осознавая белое в себе, руководствуйся черным в себе, - станешь моделью для нисхождения Небес.
Став моделью для нисхождения Небес, не допустишь чрезмерности в Потенции постоянства;
вернувшись, придешь в состояние Отсутствия пределов.
Осознавая благородное в себе, руководствуйся низким в себе, - и станешь долиной для нисхождения Небес.
Если станешь долиной для нисхождения Небес, тогда Потенции постоянства будет достаточно;
вернувшись, придешь в состояние необделанного куска дерева.
В результате воздействия на целостную простоту дерева получается утварь.
Применяя это, человек мудрости становится властителем функций.
Причинность:
В большом порядке нет разделения.

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PSEUDO-CHAPTER **Twenty-Nine**

[29c01t] **Robert G. Henricks**
For those who would like to take control of the world and act on it -
I see that with this they simply will not succeed.
The world is a sacred vessel;
It is not something that can be acted upon.
Those who act on it destroy it;
Those who hold on to it lose it.
With things - some go forward, others follow;
Some are hot, others submissive and weak;
Some rise up while others fall down.
Therefore the Sage:
Rejects the extreme, the excessive, and the extravagant.

[29c02t] **John C. H. Wu**
DOES anyone want to take the world and do what he wants with it?
I do not see how he can succeed.
The world is a sacred vessel, which must not be tampered with or grabbed after.
To tamper with it is to spoil it, and to grasp it is to lose it.
In fact, for all things there is a time for going ahead, and a time for following behind;
A time for slow-breathing and a time for fast-breathing;
A time to grow in strength and a time to decay;
A time to be up and a time to be down.
Therefore, the Sage avoids all extremes, excesses and extravagances.

[29c03t] **D. C. Lau**
Whoever takes the empire and wishes to do anything to it I see will have no respite.
The empire is a sacred vessel and nothing should be done to it.
Whoever does anything to it will ruin it;
whoever lays hold of it will lose it.
Hence some things lead and some follow;
Some breathe gently and some breathe hard;
Some are strong and some are weak;
Some destroy and some are destroyed.
Therefore the sage avoids excess, extravagance, and arrogance.

[29c04t] **R. L. Wing**
Those who would take hold of the world and act on it, Never, I notice, succeed.
The world is a mysterious instrument,
Not made to be handled.
Those who act on it, spoil it.
Those who seize it, lose it.
So, in Natural Law

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Some lead, some follow;
Some agitate, some remain silent;
Some are firm, some are weak;
Some carry on, some lose heart.
Thus, Evolved Individuals Avoid extremes, Avoid extravagance, Avoid excess.

[29c05t] **Ren Jiyu**
He who desires to govern under Heaven and build up achievements will not succeed, which I assert.
"The under Heaven," which is a queer thing, cannot be handled arbitrarily.
He who acts arbitrarily will harm it,
He who holds on to it will lose it.
Therefore of all creatures (in themselves)
some lead and some follow,
some breathe and some blow,
some are strong and some weak,
some are baffled and some destroyed.
For this reason, the sage should discard the extremes, the extravagant and the excessive.

[29c06t] **Gia-fu Feng**
Do you think you can take over the universe and improve it?
I do not believe it can be done.
The universe is sacred.
You cannot improve it.
If you try to change it, you will ruin it.
If you try to hold it, you will lose it.
So sometimes things are ahead and sometimes they are behind;
Sometimes breathing is hard, sometimes it comes easily;
Sometimes there is strength and sometimes weakness;
Sometimes one is up and sometimes down.
Therefore the sage avoids extremes, excesses, and complacency.

[29c07t] **Lok Sang Ho**
Someone who sets out to win the world and contrives to make his way will never make it.
The world is holy, and is beyond contrivance and possession.
He who contrives to win will only lose.
He who only aspires to possess will be dispossessed.
The Sage never contrives to do anything and so he fails in nothing.
He never possesses anything and so he never loses anything.
Among the living things, some lead, while others follow.
Some sigh, while others shout.
Some display their strengths, while others show their weaknesses.
Some lend support, while others destroy.
In contrast, the Sage will discard the excessive, the extravagant, and the extreme.

[29c08t] **Xiaolin Yang**
Whoever wants to fiddle with the world for his own purposes,

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I expect that he will fail.
The world is something sacred that cannot be fiddled with.
Whoever fiddles with it will ruin it, whoever obtains it will lose it.
Therefore, among the things in the world, some go first,
some follow behind;
Some are slow, some are fast;
Some are strong, some are weak;
Some are helpful, some are destructive.
So, the great men removed the excess, the extra, and the extreme.

[29c09t] **Walter Gorn Old**, NON-ACTION
When a man who wishes to reform the world takes it in hand, I perceive that there will be no end to it!
Spiritual vessels are not fashioned in the world.
Whoever makes destroys; whoever grasps loses.
For perforce if one advances another is left behind; if one blows hot another will blow cold; if one be strengthened another will be weakened; if one be supported another will be undermined.
Therefore the Sage gives up all enthusiasm, levity, and pomp.

[29c10t] **James Legge**
If any one should wish to get the kingdom for himself, and to effect this by what he does, I see that he will not succeed.
The kingdom is a spirit-like thing, and cannot be got by active doing.
He who would so win it destroys it;
he who would hold it in his grasp loses it.
The course and nature of things is such that
What was in front is now behind;
What warmed anon we freezing find.
Strength is of weakness oft the spoil;
The store in ruins mocks our toil.
Hence the sage puts away excessive effort, extravagance, and easy indulgence.

[29c11t] **David Hinton**
Longing to take hold of all beneath heaven and improve it...
I've seen such dreams invariably fail.
All beneath heaven is a sacred vessel,
something beyond all improvement.
Try to improve it and you ruin it.
Try to hold it and you lose it.
For things sometimes lead and sometimes follow,
sometimes sigh and sometimes storm,
sometimes strengthen and sometimes weaken,
sometimes kill and sometimes die.
And so the sage steers clear of extremes, clear of extravagance, clear of exaltation.

[29c12t] **Chichung Huang**
He who wishes to win all under heaven,

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And act upon them -
In my view, he cannot prevail.
All under heaven are sacred vessels
That cannot be acted upon.
He who acts upon them ruins them;
He who holds on to them loses them.
For people -
Some walk; some follow;
Some blow warm; some blow cold;
Some are strong; some weak;
Some safe; some in danger.
Hence, the sage man
Abandoned excessiveness;
Abandoned arrogance;
Abandoned extravagance.

[29c13t] **Ellen M. Chen**
One who desires to take the world and act (wei) upon it,
I see that it cannot be done.
The world (t'ien hsia) is a spirit vessel (shen ch'i),
Which cannot be acted (wei) upon.
One who acts (wei) on it fails,
One who holds on to it loses (shih).
Therefore things either move forward or follow behind;
They blow hot or blow cold;
They are strong (ch'iang) or weak;
They get on or they get off.
Therefore the sage gets rid of over-doing,
Gets rid of extravagances,
Gets rid of excesses.

[29c14t] **Lee Sun Chen Org**
If there is someone who aspires to conquer the world in order to manipulate it, I have seen enough to declare that he will never succeed;
Because the world is a device for the manifestation of the heavenly greatness;
There is no room for any tampering;
It is not a device for personal possession;
Those who attempt to tamper with it will fail;
Those who try to possess it will lose.
[Therefore, in handling world affairs a Sage adopts the following measure:]
He may either lead or follow [depending on the circumstance];
He may either keep his lips tight or blow out air (speak up) [according to the need];
He may either strengthen (build-up) or weaken (bring down) someone's standings [depending on the situation];
He may either support or abandon some proceedings [whichever he deems proper].
In summary:

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A Sage would expel all elements of excessiveness, extravagance and exorbitance.

[29c15t] **Tien Cong Tran**
If anyone wants to take the world and directs it at his will, I do not see how he can succeed.
The world is a sacred vessel, which cannot be directed at one's will.
To direct it is to fail.
To grasp it is to lose it.
Some things go ahead, some follow, some breathe slowly, some breathe fast, some are strong, some are weak, some grow in strength, some decay.
Therefore, the sage avoids "very", "too" and "extreme".

[29c16t] **Thomas Z. Zhang**
To conquer and rule the world, I think, is not achievable.
The world is like a sacred utensil, which cannot be taken and held.
Whoever tries to conquer it will fail.
Whoever tries to hold it will lose it.
Thus, the sage does not try this, so he can avoid failure.
The sage does not try to own the world, so he loses nothing.
Things can be fast or slow, warm or cool, strong or weak, light or heavy.
The sage avoids the excessive, extravagant, and grandiose.

[29c17t] **Arthur Waley**
Those that would gain what is under heaven by tampering with it - I have seen that they do not succeed.
For that which is under heaven is like a holy vessel, dangerous to tamper with.
Those that tamper with it, harm it.
Those that grab at it, lose it.
For among the creatures of the world some go in front, some follow;
Some blow hot when others would be blowing cold.
Some are feeling vigorous just when others are worn out.
Some are loading just when others would be tilting out.
Therefore the Sage 'discards the absolute, the all-inclusive, the extreme'.

[29c18t] **Richard John Lynn**
As for those who would like to take all under Heaven and act on it, the way I see it, such action would never end, because all under Heaven is the numinous vessel,
Which cannot be acted on.
One who acts on it will destroy it;
one who tries to grasp it will lose it.
Thus some people tend to lead and some follow;
some breathe in through the nose and some blow out through the mouth;
some are strong and some weak;
and some are energetic and some lazy.
As this is so, the sage rids them of extremism, extravagance, and complaisance.

[29c19t] **Lin Yutang**
WARNING AGAINST INTERFERENCE

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There are those who will conquer the world
And make of it (what they conceive or desire).
I see that they will not succeed.
(For) the world is God's own Vessel
It cannot be made (by human interference).
He who makes it spoils it.
He who holds it loses it.
For:
Some things go forward,
Some things follow behind;
Some blow hot,
And some blow cold;
Some are strong,
And some are weak;
Some may break,
And some may fall.
Hence the Sage eschews excess, eschews extravagance, eschews pride.

[29c20t] **Victor H. Mair**
Of those who wish to take hold of all-under-heaven and act upon it,
I have seen that they do not succeed.
Now,
All-under-heaven is a sacred vessel,
Not something that can be acted upon;
Who acts upon it will be defeated,
Who grasps it will lose it.
Of creatures,
some march forward, others follow behind;
some are shiveringly silent, others are all puffed up;
some are strong, others are meek;
some pile up, others collapse.
For these reasons,
The sage
rejects extremes, rejects excess, rejects extravagance.

[29c21t] **Tolbert McCarroll**
Whoever wishes to take over the world will not succeed.
The world is a sacred vessel and nothing should be done to it.
Whoever tries to tamper with it will mar it.
Whoever tries to grab it will lose it.
Hence,
there is a time to go ahead and a time to stay behind.
There is a time to breathe easy and a time to breathe hard.
There is a time to be vigorous and a time to be gentle.
There is a time to gather and a time to release.
Therefore,

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the True Person avoids extremes, self-indulgence, and extravagance.

[29c22t] **David H. Li**
One who plans to govern the people in the world with coercion is,
in my view, unlikely to succeed.
The people in the world are revered specimens,
They cannot be coerced; they cannot be dominated.
One who seeks to coerce is defeated;
One who seeks to dominate loses.
The sage practices laissez-faire.
Thus, the sage will not be defeated, the sage will not lose.
Among matters,
some lead and others follow;
some breathe slowly and others fast;
some are robust and others slim;
some play safe and others blast.
Thus,
the sage discards extremes, discards extravagances, discards excesses.

[29c23t] **Yasuhiko Genku Kimura**
Those who want to take control of the world by force can never succeed,
For the world is a sacred vessel of dynamic energy, not meant to be controlled.
Those who try to forcibly control it will ruin it.
Those who try to forcibly keep it will lose it.
Because life is not a static entity but a dynamic process,
Sometimes one moves ahead and sometimes follows behind.
Sometimes one works hard and sometimes takes rest.
Sometimes one grows strong and sometimes grows weak.
Sometimes one is supported and sometimes is unsupported.
Wherefore, the sage, knowingly moving with the dynamic flow of life,
Avoids extremes, avoids extravagance, and avoids excess.

[29c24t] **Chou-Wing Chohan**
When a person undertakes to hold and mold the world,
I see that he will fail in this task.
Since the world is an instrument of God:
It cannot be molded,
It cannot be held.
He who tries to mold it damages it,
He who insists on holding it loses it.
Therefore the sage does not mold it, and therefore he does not damage it,
He does not try to hold it, and therefore he does not lose it.
With all things, some move forward while others lag behind,
Some hold their tongues, while others speak a lot,
Some are strong, while others are weak,
Some are on the wagon, while others fall off.

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Therefore the sage avoids excess, extremism, haughtiness, lust, and arrogance.

[29c25t] **Man-Ho Kwok**
If a ruler behaves as if he's invented the world,
He will do no good at all.
The earth is a sacred vessel -
and it cannot be owned or improved.
If you try to possess it, you will destroy it;
If you try to hold on to it, you will lose it.
Some are leaders, then, and others follow.
Some drift like the wind, and others drive hard.
Some are thick-skinned, and others have no armour.
And some are the destroyers, and others they destroy.
So now you know why the sage abandons greed, all false charm -
and every last iota of pride.

[29c26t] **Gu Zhengkun**
He who wants to gain the kingship by force
Can never be successful, I think.
The kingship is so sacred
That cannot be obtained through force.
Those who try to obtain it by force will ruin it;
Those who keep it by force will lose it.
Because things are different:
Some go ahead or follow;
Some breathe gently or hard;
Some are strong or weak;
Some are in safety or in danger.
Hence the sage does away with extremity, extravagance and excess.

[29c27t] **Chao-Hsiu Chen**
To rule the country with force is a matter that cannot be avoided - as I see.
Yet to hold the land under Heaven with force cannot be done.
Whoever does it will fail.
Whoever tries to control it will lose it.
If there is something that goes in the front, there will be something that follows behind.
If there is something that makes warmth, there will be something that cools it down.
If there is something that creates strength, there will be something that makes it weak.
If there is something that reaches its goal, there will be something that breaks it.
Therefore the sage stays away from opposing the rule of Nature,
from seeking luxuriousness, from doing what is against his own duty.

[29c28t] **Liu Qixuan**
A willful doer cannot, as I see it, win the world,
The world cannot be willfully manipulated or controlled.
One who tries to manipulate it will destroy it.

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One who tries to control it will lose it.
The wise does nothing to manipulate or control
And will, therefore, neither destroy nor lose.
For there are forever subtle changes in the world.
People walk either in front or behind.
They are either inhaling or exhaling,
Either strengthening or weakening,
And doing either good or harm.
That is why the wise will never desire too much.

[29c29t] **Shi Fu Hwang**
Warning Against Interference
Lao Tze says,
If there is a king who wishes to take over the world and establishes a man-made order, I can predict that he will not make it at all.
For the world is of divine entity and it can't be subjugated to a man-made order.
Whoever wants to try will result in failure.
Whoever insists on his point of view will plunge in loss.
Because,
when one wishes to march forward, others just follow reluctantly;
when one wishes to breathe making a thing warm, others blow it cold;
when one wishes to strengthen it, others wish to weaken it;
when one wishes to sustain it, others wish to destroy it.
Hence the sage puts away excessive effort, extravagance, and easy indulgence.

[29c30t] **Ch'u Ta-Kao**
When a man is to take the world over and shape it,
I see that he must be obliged to do it.
For the world is a divine vessel:
It cannot be shaped;
Nor can it be insisted upon.
He who shapes it damages it;
He who insists upon it loses it.
Therefore the Sage does not shape it, so he does not damage it;
He does not insist upon it, so he does not lose it.
For, among all things, some go ahead, while others lag behind;
Some keep their mouth shut, while others give forth puffs;
Some are strong, while others are weak;
Some are on the cart, while others fall off.
Therefore the Sage avoids excess, extravagance and indulgence.

[29c31t] **Paul J. Lin**
He who wants to take the world and act on it will not be able to achieve, I know.
The world is a sacred vessel
Which cannot be acted on.
To act on it is to destroy it.

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To seize it is to lose it.
So the things
Either lead or follow;
Either whistle or blow;
Either are strong or weak;
Either defeat or fall.
That is why the Sage abandons the excessive, the extravagant, and the extreme.

[29c32t] **Michael LaFargue**
When someone wants to take over the world
and do some work on it, I can see he won't be able.
The world is a spirit-thing, it can't be 'worked' on.
One who works ruins,
one who grasps loses.
Yes, things:
Sometimes they will go ahead, sometimes follow after;
sometimes they will be snorting wildly, sometimes breathing easily;
sometimes they will be strong, sometimes weak;
sometimes they will break, sometimes destroy.
And so the Wise Person:
Avoids excess, avoids extravagance, avoids being grandiose.

[29c33t] **Cheng Lin**
When one desires to win over an Empire by action, I find that he will never have a moment of rest.
The possession of an Empire is something ordained by the gods.
It cannot be gained by action, or held.
Those who try to gain by action are sure to fail;
those who try to hold are sure to lose.
As regards the things of this world, they are constantly alternating:
they lead, they follow;
they inhale, they exhale;
they are strong, they are weak;
they rise, they fall.
Wherefore, the Sage eschews that which is excessive, extravagant, or superfluous.

[29c34t] **Yi Wu**
If one wants to possess the world and act upon it,
I know that he cannot get it.
The world is a sacred vessel;
It cannot be acted upon.
To act upon it is to destroy it.
To grasp it is to lose it.
Therefore, in all things,
Some lead, some follow,
Some blow warm, some blow cool,
Some are strong, some are weak,

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Some destroy, some are destroyed.
Therefore, the sage avoids the extreme,
The extravagant, and the excessive.

[29c35t] **Han Hiong Tan**
If you want to rule the world according to your own whims,
It is unlikely to be successful.
Governing a country is a sacred mission.
You must not be meddlesome or intransigent.
He who is meddlesome will flounder in his job.
He who is rigid and foolhardy will lose the plot.
It takes all sorts to make the world.
Some are leaders and some are followers.
Some are highly excitable and some are calm.
Some are strong and some are weak.
Some feel secure and some feel threatened.
Nevertheless, the sage forsakes excess, extravagance and arrogance.

[29c36t] **Hua-Ching Ni**
Those who want to conquer the world and make it conform to their own desires will never have success,
for the sovereignty of the world is a subtle thing.
He who tries to shape it spoils it.
He who tries to hold it loses it.
The things of the world are constantly changing.
There is a time for things to move ahead,
and a following time for things to retreat;
a time to withdraw internally,
and a following time to expand externally;
a time to grow luxuriantly,
and a following time to decay;
a time to rise up,
and a following time to sink down low.
Therefore, one who does not separate his being from the deep nature of the universe avoids all extremes,
extravagance and excess.

[29c37t] **Chang Chung-yuan**
If one undertakes the task of governing the kingdom and engages in governing it,
I see that he cannot lead it anywhere.
A kingdom is a spiritual vessel and should not be manipulated.
Manipulating it leads to failure.
To grasp it is to miss it.
Because the natures of things vary, one acts, another copies;
One breathes lightly, another breathes heavily;
One is vigorous, one is meek;
One carries on, another fails.
Thus, the wise is not excessive, overindulgent, or extreme.

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[29c38t] **Henry Wei**
Non-Action
Wu Wei
One might wish to get hold of the world,
And wilfully interfere with it.
In my view, this is bound to fail.
The world is a Divine Vessel.
It cannot be interfered with.
He who interferes with it spoils it;
He who grasps it loses it.
For among the creatures of the world,
Some are leaders, some are followers;
Some tend to condone, some to condemn;
Some are strong, some are weak;
Some are forward-looking, some are downcast.
The Sage, therefore, eschews the excessive,
Eschews the extravagant, and eschews the extreme.

[29c39t] **Ha Poong Kim**
Do you wish to conquer all under Heaven and rule it?
I see you will never succeed.
All under Heaven is a sacred vessel;
No one can rule it by action.
Whoever rules it by action destroys it;
Whoever seizes it loses it.
Therefore, among the creatures,
Some go, some follow;
Some breathe lightly, some blow hard;
Some are strong, some are weak;
Some break, some fall.
Therefore the sage
Shuns extremes,
Shuns extravagance,
Shuns vanity.

[29c40t] **Tao Huang**
I see that those who want to take over the world and manipulate it do not succeed.
The sacred mechanism of the world cannot be manipulated.
Those who manipulate it will fail,
Those who hold on to it will lose it.
Matter
Either leads or follows,
Either heats or chills,
Either strengthens or weakens,
Either enhances or destroys.

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So the sage abandons extremes, extravagance, multiplicity.

[29c41t] **Tang Zi-chang**
Will anybody want to lead the world according to his selfish design?
I see that he will never attain his end.
The sacred instrument of the world cannot be grasped or intervened:
one who intervenes will be defeated;
one who grasps will lose it.
Among things:
some are moving ahead, others are following behind;
some are breathing in air, others are breathing in water;
some are strong, others are weak;
some are still carried on and some are dropped.
Therefore, a Sage ruler avoided:
Extreme, Extravagance and Indulgence.

[29c42t] **Wing-tsit Chan**
When one desires to take over the empire end act on it (interfere with it), I see that he will not succeed.
The empire is a spiritual thing, and should not be acted on.
He who acts on it harms it.
He who holds on to it loses it.
Among creatures some lead and some follow.
Some blow hot and some blow cold.
Some are strong and some are weak.
Some may break and some may fall.
Therefore the sage discards the extremes, the extravagant, and the excessive.

[29c91t] **И. И. Семененко**
Кто вознамерится взять Поднебесную и ею заниматься, на мой взгляд, это ему не удастся.
Поднебесная - чаша душевная, и сформовать ее нельзя.
Формуя, ее только портят, владея же, утрачивают.
Средь сущего одни ведут, другие следуют;
одни выдыхают медленно, другие - быстро;
одни становятся сильны, другие чахнут;
одни поднимаются, другие гибнут.
Именно поэтому Премудрый человек отбрасывает крайность, отвергает неумеренность, отказывается от излишества.

[29c92t] **А. А. Маслов**
Тому, кто хочет править Поднебесной и при этом предается деяниям, я думаю, не достичь успеха.
Поднебесная - это священный сосуд, с которым ничего нельзя сделать.
Действующий - потерпит неудачу.
Желающий обрести это - утратит.
Поэтому одни существа идут впереди, другие следуют за ними.
Одни выдыхают через нос, другие дуют ртом.
Одни разрушают, другие уничтожаются.

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Вот почему мудрец сторонится избыточности, избегает чрезмерности и отбрасывает бахвальство.

[29c93t] **Е. А. Торчинов**
Если кто-либо возжелает овладеть Поднебесной, то я знаю, что он не возьмет ее.
Поднебесная - божественный сосуд, и нельзя воздействовать на нее.
Воздействующий на нее потерпит поражение, и хватающий ее потеряет ее.
Поэтому среди существ есть такие, которые идут вперед, есть и такие, что идут следом за ними;
бывают существа, которые молчат, бывают существа, которые кричат;
бывают сильные, бывают слабые;
бывают надежно защищенные, бывают беззащитно обнаженные.
Поэтому совершенномудрый уходит от чрезмерности, уходит от избытка, уходит от излишества.

[29c94t] **А. Е. Лукьянов**
[Положим, некто] одержим страстью овладеть Поднебесной и воздействовать на нее.
А мне ясно: у него ничего не получится.
Поднебесная - это духовный сосуд, на него нельзя воздействовать.
Тот же, кто будет воздействовать, разрушит его.
А тот, кто будет удерживать, потеряет его.
Ведь искони устроено так:
из существ одни идут, другие следуют за ними,
одни фыркают, другие трубят,
одни усиливаются, другие истощаются,
одни хищники, другие жертвы.
Вот почему совершенномудрый человек отказывается от излишеств,
отказывается от роскоши, отказывается от расточительности.

[29c95t] **Ян Хин-шун**
Если кто-нибудь силой пытается овладеть страной, то, вижу я, он не достигает своей цели.
Страна подобна таинственному сосуду, к которому нельзя прикоснуться.
Если кто-нибудь тронет [его], то потерпит неудачу.
Если кто-нибудь схватит [его], то его потеряет.
Поэтому
одни существа идут, другие - следуют за ними;
одни расцветают, другие высыхают;
одни укрепляются, другие слабеют;
одни создаются, другие разрушаются.
Поэтому совершенномудрый отказывается от излишеств, устраняет роскошь и расточительность.

[29c96t] **Д. П. Конисси**
Кто действует, сильно желая завладеть вселенной, тот никогда не достигнет желаемого, потому что вселенная есть божественное орудие, поэтому распоряжаться ее судьбою никто не вправе.
Отсюда, кто покушается на это, тот нарушает порядок мира;
кто хочет завладеть им, тот немедленно потеряет его.
Вообще вещи идут вперед или назад; воют или дуют; сильны или слабы; несутся или же останавливаются на одном месте.
Поэтому мудрец избегает всякой крайности, роскоши и великолепия.

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[29c97t] **В. В. Малявин**

Когда кто-то хочет завладеть миром и переделать его,
Я вижу, что он не добьется своей цели.
Мир - божественный предмет, переделать его нельзя.
Кто будет его переделывать, погубит его;
Кто будет держаться за него, потеряет его.
Среди вещей одни действуют, другие следуют,
Одни пышут жаром, другие источают холод,
Одни сильны, другие слабы,
Одни расцветают, другие клонятся к упадку.
Вот почему премудрый человек отвергает крайности, отвергает излишества, отвергает роскошь.

[29c98t] **Б. Б. Виногродский**

Если заранее стремишься взять себе Поднебесную и осуществляешь это, то для сущности моей очевидно, что не обретя, прекратишь.
Поднебесная - божественная утварь.
Нельзя осуществлять.
Нельзя удерживать.
Кто осуществляет - потерпит поражение.
Кто удерживает - потеряет ее.
Причинность:
Для вещей существует чередование - движения и следования, вдоха и выдоха, усиления и ослабления, возвышения и падения.
Эта дает:
Человек мудрости отвергает крайность, излишество, полноту.

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PSEUDO-CHAPTER **Thirty**

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[30c01t] **Robert G. Henricks**
Those who assist their rulers with the Way,
Don't use weapons to commit violence in the world.
Such {deeds easily rebound}.
In places where {armies} are stationed, thorns and brambles will grow.
The good [general] achieves his result and that's all;
He does not use the occasion to seize strength from it.
He achieves his result but does not become arrogant;
He achieves his result but does not praise his deeds;
He achieves his result and yet {does not} brag.
He achieves his result, yet he abides with the result because he has no choice.
This is called achieving one's result [without] using force.
When things reach their prime, they get old;
We call this "not the Way."
What is not the Way will come to an early end.

[30c02t] **John C. H. Wu**
HE who knows how to guide a ruler in the path of Tao
Does not try to override the world with force of arms.
It is in the nature of a military weapon to turn against its wielder.
Wherever armies are stationed, thorny bushes grow.
After a great war, bad years invariably follow.
What you want is to protect efficiently your own state,
But not to aim at self-aggrandisement.
After you have attained your purpose,
You must not parade your success,
You must not boast of your ability,
You must not feel proud,
You must rather regret that you had not been able to prevent the war.
You must never think of conquering others by force.
For to be over-developed is to hasten decay,
And this is against Tao,
And what is against Tao will soon cease to be.

[30c03t] **D. C. Lau**
One who assists the ruler of men by means of the way does not intimidate the empire by a show of arms.
This is something which is liable to rebound.
Where troops have encamped
There will brambles grow;
In the wake of a mighty army
Bad harvests follow without fail.
One who is good aims only at bringing his campaign to a conclusion and dare not thereby intimidate.

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Bring it to a conclusion but do not boast;
Bring it to a conclusion but do not brag;
Bring it to a conclusion but do not be arrogant;
Bring it to a conclusion but only when there is no choice;
Bring it to a conclusion but do not intimidate.
A creature in its prime doing harm to the old
Is known as going against the way.
That which goes against the way will come to an early end.

[30c04t] **R. L. Wing**
Those who use the Tao to guide leaders Do not use forceful strategies in the world.
Such matters tend to recoil.
Where armies are positioned,
Thorny brambles are produced.
A great military always brings years of hunger.
Those who are skillful Succeed and then stop.
They dare not hold on with force.
They succeed and do not boast.
They succeed and do not make claims.
They succeed and are not proud.
They succeed and do not acquire in excess.
They succeed and do not force.
Things overgrown will always decline.
This is not the Tao.
What is not the Tao will soon end.

[30c05t] **Ren Jiyu**
He who assists the rulers with Tao does not dominate under Heaven by force.
The use of force will soon incur requital.
Wherever armies are stationed, briers and thorns grow wild.
Great wars are always followed by famines.
Content yourselves with your success and stop.
Do not seek to dominate under Heaven by force of arms.
Succeed but don't boast about it,
Succeed but don't brag about it,
Succeed but don't be arrogant,
Succeed and take it as you have to do,
Succeed and don't attempt to dominate.
Things must grow old after reaching their prime, which is contrary to Tao.
Whatever is contrary to Tao will soon perish.

[30c06t] **Gia-fu Feng**
Whenever you advise a ruler in the way of Tao,
Counsel him not to use force to conquer the universe.
For this would only cause resistance.
Thorn bushes spring up wherever the army has passed.

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Lean years follow in the wake of a great war.
Just do what needs to be done.
Never take advantage of power.
Achieve results,
But never glory in them.
Achieve results,
But never boast.
Achieve results,
But never be proud.
Achieve results,
Because this is the natural way.
Achieve results,
But not through violence.
Force is followed by loss of strength.
This is not the way of Tao.
That which goes against the Tao comes to an early end.

[30c07t] **Lok Sang Ho**
The person who through the Dao helps a ruler
Will advise against using sheer military force to conquer the world.
Such military activity will invite its own counter-effects.
For where the military force goes,
farmlands will give way to thorns and brambles.
In the wake of military conquest,
A year of misfortune inevitably follows.
Good results are the natural outcome of good deeds.
They are not achieved by force or contrivance.
In the face of good results,
One must not indulge in conceit;
Nor must one boast about one's success;
Nor must one succumb to pride.
Remember that good results follow the natural law.
Good results are not brought about by forcing the course of events.
Anything that has seen the prime of its age will soon get old.
Going past the prime is going against the Dao.
Going against the Dao, one soon perishes.

[30c08t] **Xiaolin Yang**
Those who use the DAO to assist their monarchs do not rely on force to conquer the world.
If you use force, it so easily comes back and haunts you.
Thorns will grow where the army camped,
A year of starvation will follow a big war.
A person who understands war will only fight to win a war,
Not to use force to conquer the world.
After winning a war, do not be self-satisfied.
After winning a war, do not show off.

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After winning a war, do not be conceited.
After winning a war, treat it like you were forced to fight.
After winning a war, do not use force to conquer the world.
When things become too strong, they start to decay,
Which is against the DAO.
Being against the DAO will lead to an early destruction.

[30c09t] **Walter Gorn Old**, DECLINING FROM STRIFE
The man who aids the King by the use of Tao forces the people into submission without resort to the use of arms. He will not regard the fruit of his actions.
Prickly briars and thorns flourish where battalions have quartered.
Bad years follow on the heels of armies in motion.
The good soldier is brave when occasion requires, but he does not risk himself for power.
Brave is he when occasion requires, but he does not oppress.
Brave is he when occasion requires, but he does not boast.
Brave is he when occasion requires, but he is not haughty.
Brave is he when occasion requires, but he is not mean.
Brave is he when occasion requires, but he does not rage.
Things become old through excess of vigour. This is called Non-Tao; and what is Non-Tao is soon wasted!

[30c10t] **James Legge**
He who would assist a lord of men in harmony with the Tao will not assert his mastery in the kingdom by force of arms.
Such a course is sure to meet with its proper return.
Wherever a host is stationed, briars and thorns spring up.
In the sequence of great armies there are sure to be bad years.
A skilful (commander) strikes a decisive blow, and stops.
He does not dare (by continuing his operations) to assert and complete his mastery.
He will strike the blow, but will be on his guard against being vain or boastful or arrogant in consequence of it.
He strikes it as a matter of necessity;
he strikes it, but not from a wish for mastery.
When things have attained their strong maturity they become old.
This may be said to be not in accordance with the Tao: and what is not in accordance with it soon comes to an end.

[30c11t] **David Hinton**
If you use the Way to help a ruler of people
you never use weapons to coerce all beneath heaven.
Such things always turn against you:
fields where soldiers camp turn to thorn and bramble, and vast armies on the march leave years of misery behind.
The noble prevail if they must, then stop: they never press on to coerce the world.
Prevail, but never presume.
Prevail, but never boast.
Prevail, but never exult.

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Prevail, but never when there's another way.
This is to prevail without coercing.
Things grown strong soon grow old.
This is called losing the Way: Lose the Way and you die young.

[30c12t] **Chichung Huang**
Use the Tao to assist your sovereign lord;
Do not use military power
To flaunt your strength over all under heaven.
Such things are apt to boomerang:
Where an army has encamped,
Brambles and thorns grow.
A good commander stops
Once his end is achieved,
And does not thereby seek military superiority.
His end achieved, he is not arrogant;
His end achieved, he is not conceited;
His end achieved, he does not brag;
His end achieved, he accepts it reluctantly.
This is called
Achieving the end without seeking military superiority.
Something ages while still in its prime
Is contrary to the Tao;
What is contrary to the Tao perishes early.

[30c13t] **Ellen M. Chen**
One who assists the ruler with Tao,
Does not overpower (ch'iang) the world by military conquests.
Such affairs have a way of returning (huan):
Where armies are stationed,
Briars and thorns grow,
After great campaigns,
Bad years are sure to follow.
The good person is resolute (kuo) only,
But dares not (kan) take the path of the strong (ch'iang).
Be resolute (kuo) yet do not boast (ching),
Be resolute yet do not show off (fa),
Be resolute yet do not be haughty,
Be resolute because you have no choice,
Be resolute yet do not overpower (ch'iang).
When things are full grown, they age.
This is called not following Tao.
Not following Tao they perish early.

[30c14t] **Lee Sun Chen Org**
A person who assists a ruler to lead should [adopt the policy of] avoiding to intimidate other countries with

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its military might;
[If military action is deemed necessary] he should think hard [about consequences and weighing non-violent alternatives];
Because, weeds and thistles grew wild every time after armies march through the land,
Every time there was a big military operation, [several] years of famine followed afterwards.
An excellent military man only seeks [all in all] the effect [of deflating the enemy's aggression];
After having achieved the result [of defeating the enemy] he would not be self-pleased;
He would not glorify his victory;
He would avoid being arrogant;
Nor would he intimidate [the losing side].
Because he has acted out of necessity, he does not dare [to take advantage of the situation] to terrorize the beaten party.
When a living thing starts turning rigid and inflexible, it is a sign of its approaching old age;
This is what I describe as acting against Tao;
Those who proceed on courses leading away from Tao will perish prematurely.

[30c15t] **Tien Cong Tran**
He who knows how to guide a ruler in the path of the Way does not try to override the world with force of arms.
It is in the nature of arms to turn against its wielder.
Wherever armies are stationed, thorny bushes grow.
After a great war, bad harvests follow.
After victory, to protect efficiently one's own state, one should not to rely on force.
Victory without claiming ability.
Victory without claiming success.
Victory without being proud.
Victory but saying it is not one's will.
Victory with no longer relying on force.
A thing at its strength begins to become old; this is against the Way; what is against the Way will soon cease to be.

[30c16t] **Thomas Z. Zhang**
Those who aid the ruler with Tao do not use military power to win the world.
This is because such action is likely to backfire:
Where armies camp, thorny problems arise,
Where troops march, fatal years follow.
The competent general stops when the goal is reached, and never flaunts.
Never be vainglorious when the goal is achieved.
Never be haughty when the goal is achieved.
Never be arrogant when the goal is achieved.
Never do more than necessary when the goal is achieved.
Never flaunt when the goal is achieved.
It is not following Tao if things wilt while still in their prime.
Not following Tao results in an untimely end.

[30c17t] **Arthur Waley**

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He who by Tao purposes to help a ruler of men
Will oppose all conquest by force of arms;
For such things are wont to rebound.
Where armies are, thorns and brambles grow.
The raising of a great host
Is followed by a year of dearth.
Therefore a good general effects his purpose and then stops; he does not take further advantage of his victory.
Fulfils his purpose and does not glory in what he has done;
Fulfils his purpose and does not boast of what he has done;
Fulfils his purpose, but takes no pride in what he has done;
Fulfils his purpose, but only as a step that could not be avoided;
Fulfils his purpose, but without violence;
For what has a time of vigour also has a time of decay.
This is against Tao,
And what is against Tao will soon perish.

[30c18t] **Richard John Lynn**
One who would assist the ruler of men in accordance with the Dao does not use military force to gain power over all under Heaven.
As for such matters, he is wont to let them revert.
Where armies deploy, there thistles and thorns grow.
The aftermath of great military operations is surely a year of famine.
One good at this desists when result is had and dares not use the opportunity to seize military supremacy.
Have result but do not take credit for it;
have result but do not boast about it;
have result but do not take pride in it;
have result but only when there is no choice;
have result but do not try to gain military supremacy.
Once a thing reaches its prime, it grows old.
We say it goes against the Dao, and what is against the Dao comes to an early end.

[30c19t] **Lin Yutang**
WARNING AGAINST THE USE OF FORCE
He who by Tao purposes to help the ruler of men
Will oppose all conquest by force of arms.
For such things are wont to rebound.
Where armies are, thorns and brambles grow.
The raising of a great host
Is followed by a year of dearth.
Therefore a good general effects his purpose and stops.
He dares not rely upon the strength of arms;
Effects his purpose and does not glory in it;
Effects his purpose and does not boast of it;
Effects his purpose and does not take pride in it;
Effects his purpose as a regrettable necessity;

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Effects his purpose but does not love violence.
(For) things age after reaching their prime.
That (violence) would be against the Tao.
And he who is against the Tao perishes young.

[30c20t] **Victor H. Mair**
One who assists the ruler of men with the Way
does not use force of arms against all under heaven;
Such a course is likely to boomerang.
Where armies have been stationed, briars and brambles will grow.
A good general fulfills his purpose
and that is all.
He does not use force to seize for himself.
He fulfills his purpose, but is not proud;
He fulfills his purpose, but is not boastful;
He fulfills his purpose, but does not brag;
He fulfills his purpose only because he has no other choice.
This is called "fulfilling one's purpose without using force."
If something grows old while still in its prime,
This is called "not being in accord with the Way."
Not being in accord with the Way leads to an early demise.

[30c21t] **Tolbert McCarroll**
If you would assist leaders of people by way of the Tao,
you will oppose the use of armed force to overpower the world.
Those who use weapons will be harmed by them.
Where troops have camped only thorn bushes grow.
Bad harvests follow in the wake of a great army.
The skillful person strikes the blow and stops,
without taking advantage of victory.
Bring it to a conclusion but do not be vain.
Bring it to a conclusion but do not be boastful.
Bring it to a conclusion but do not be arrogant.
Bring it to a conclusion but only when there is no choice.
Bring it to a conclusion but without violence.
When force is used, youthful strength decays.
This is not the way of Tao.
And that which goes against the Tao will quickly pass away.

[30c22t] **David H. Li**
One guided by Direction does not use military power to subdue the people in the world.
It boomerangs.
Where armies visit, thorns grow.
After a great war, famines follow.
One who knows war stops after the objective is reached.
He dares not flaunt power.

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Reach objective, but boast not;
reach objective, but tout not;
reach objective, but show arrogance not;
Reaching objective is because there is no alternative;
Reaching objective does not call for flaunting power.
Matter withers after saturation.
This is not in line with Direction.
Not in line with Direction, early demise is the expectation.

[30c23t] **Yasuhiko Genku Kimura**
Those who assist national leaders by means of the Tao,
Never use military force to make their nations world powers.
No action is ever without a repercussion:
Wherever an army is stationed, there grow briars and brambles.
Wherever a battle is fought, there follows a famine.
A good general in the direst necessity of a war
Achieves his purpose of winning the war,
But never seeks to gain power over others.
Therefore,
achieve your purpose, but only if it is called for;
Achieve your purpose, but never be haughty;
Achieve your purpose, but never be boastful;
Achieve your purpose, but never be supercilious;
Achieve your purpose, but never be overpowering.
Whenever something reaches an extreme in strength, it will inevitably decline.
This is called the way against the Tao.
The way against the Tao always leads to an early demise.

[30c24t] **Chou-Wing Chohan**
The person who helps a ruler of men with the Tao
Does not force the world with weapons.
He aims only to redeem the Tao,
And does not attempt to force his strength on others.
Bringing redemption, he does not attribute it to himself,
He does not boast much, he is not proud,
He thinks that it is his obligation to do so.
This is how redemption will be, without force.
When things reach their full power,
They begin their process of aging.
This goes against the Tao.
Whatever goes against the Tao will quickly come to an end.

[30c25t] **Man-Ho Kwok**
The Emperor's advisors will never recommend violence
if they know what the Tao is.
If you use the strategy of warfare

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it can only result in revenge.
After troops have tramped by
only weeds and nettles grow in the broken ground.
There can be no harvest,
and everyone is left starving.
If you need to take action, only do what is necessary.
Never abuse your power.
And if you're successful, don't be smug;
If you are a success, don't trumpet it -
If you think you've won, never overdo it -
Those who use force soon end up without it -
And this is not the Way.
And if you do not follow the Way, you will die.

[30c26t] **Gu Zhengkun**
He who assists the ruler by means of the Tao
Does not conquer other countries by the military force.
Military actions usually invite retaliatory aftermath:
Wherever armies station,
Thistles and thorns grow;
A great war is always followed
By a great famine.
He who is well versed in the art of war
Only uses the force to win the war,
And not to bully or conquer other countries.
Win the war but do not boast;
Win the war but do not brag;
Win the war but do not show arrogance;
Win the war but do know it is out of necessity;
Win the war but do not thereby bully and conquer other countries.
Whatever is in its prime is bound to decline;
For, being in prime is against the Tao;
Whatever goes against the Tao
Will come to an early end.

[30c27t] **Chao-Hsiu Chen**
The ruler who rules his people with Tao
need not show his force with an army.
If he who rules does so with the force of an army the others will return with the force of an army.
Wherever armies have marched,
thistles and thorns grow.
Whenever a great war has begun,
crop failure and famine follow.
That is why a good ruler would not dare to flaunt the power of his army.
He would not use the force to glory in the force.
He uses the army, yet with reserve and dignity.

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He uses the army, yet with politeness.
He uses the army just because he is forced to do so.
That is what 'to show consideration and not force' means.
A strong army is like a creature in its prime:
it will only grow older.
This is the rule of Tao and that is the reason why one should not oppose the Tao.
He who opposes the Tao will meet an early end.

[30c28t] **Liu Qixuan**
Those who aid a government with the Way
Will not threaten the world with military power,
And are therefore returned with kindness in all affairs.
Where armies have stayed will grow only thorns and bush.
When military force dominates, an inauspicious year follows.
Wise leaders prefer natural results than uses of force.
And win victories that would result naturally.
They win without boasting about their valor,
Or feeling proud of their victories,
Or looking triumphant everywhere.
They win but feel guilty as if they were forced to it.
They win without military reinforcement.
Things that have become strong will begin to weaken.
That which weakens is against the Way.
What is against the Way cannot last long.

[30c29t] **Shi Fu Hwang**
Warning Against The Use of Force
Lao Tze says,
If the king assists himself with the Tao, he will not assert his mastery in the world by force of arms.
He always seeks a consummate result.
Whenever a host has encamped, there will be briars and thorns grown.
In the sequences of great armies there are sure to be bad years.
The skillful ruler knows to attain a good result, he doesn't dare continue his operations to complete his mastery.
In anticipating a good result, being self-opinioned is not appropriate.
In anticipating a good result, take action only when there is no alternative course.
In anticipating a good result, being masterful is not appropriate.
When things have attained strong maturity, they become old.
This may be said to be not in accordance with the Tao.
And what is not in accordance with the Tao soon comes to an end.

[30c30t] **Ch'u Ta-Kao**
He who assists a ruler of men with Tao does not force the world with arms.
He aims only at carrying out relief, and does not venture to force his power upon others.
When relief is done, he will not be assuming,
He will not be boastful; he will not be proud;

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And he will think that he was obliged to do it.
So it comes that relief is done without resorting to force.
When things come to the summit of their vigour, they begin to grow old.
This is against Tao.
What is against Tao will soon come to an end.

[30c31t] **Paul J. Lin**
Those who aid the ruler with Tao do not use military force to conquer the world.
Because this will invite retaliation.
Where the army stays, briers and thorns grow.
After a great war comes the year of adversity.
The good man stops after getting results.
Without daring to conquer.
He achieves results without bragging,
Achieves results without exalting,
Achieves results without arrogance,
Achieves results with reluctance,
Achieves results without conquering.
A thing in its prime soon becomes old;
This is not Tao.
Not being Tao, it is sure to die early.

[30c32t] **Michael LaFargue**
One who assists the people's rulers with Tao,
does not use weapons to force changes in the world.
"Such action usually backfires."
Where troops camp, thorns and brambles grow.
Excellence consists in:
Being resolute, that is all, not venturing to take control by force;
being resolute, but not boastful;
being resolute, but not overbearing;
being resolute, but not arrogant;
being resolute, when you have no choice;
being resolute, but not forcing.
Things are vigorous, then grow old and weak:
A case of 'not-Tao'.
Not-Tao, soon gone.

[30c33t] **Cheng Lin**
Those who use Truth in assisting the ruler do not resort to war for the conquest of an Empire.
War is a most calamitous evil.
Wherever armies are quartered, briars and thorns become rampant.
Famines inevitably follow in the wake of great wars.
The good rulers are satisfied when an attack is stopped, and they do not venture to pursue conquest for supremacy.
Victories do not make them vainglorious, aggressive, arrogant, or anxious to pursue conquest for

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supremacy.
It is contrary to Truth for the strong to do harm to the weak.
Those who act contrary to Truth are sure to perish early.

[30c34t] **Yi Wu**
One who aids the ruler with the Way
Does not use military force to be strong in the world.
It brings retribution.
Where an army is stationed,
Briers and thorns grow.
After a great war,
A bad year invariably follows.
The good one gets a result and stops;
He dares not attribute it to his strength.
He gets results but does not brag,
gets results but does not boast,
gets results but is not arrogant,
gets results but does not make choices,
gets results but does not use force.
Anything that grows strong grows old.
This is called, "Not being with the Way".
Whatever is not with the Way will die early.

[30c35t] **Han Hiong Tan**
An enlightened minister prefers applying the principles of Dao to assist his sovereign in governing.
He is extremely reluctant to use force to subjugate others.
Using force always has repercussions.
Wherever the army passes through, the land is laid to waste and brambles grow.
After a major battle, there will be a famine the following year.
A moral person will only accomplish his task.
He will not be heavy-handed.
Achieving success, he is not ostentatious.
Accomplishing his task, he does not gloat.
Scoring victory, he is not arrogantly intransigent.
He goes to war in order to achieve his objective, only when he has no other choice.
Even after winning, he does not brutalise the vanquished.
Whenever anything reaches its peak, it starts to decline.
Moreover, excessive use of force is not in accordance with Dao.
Anything that goes against Dao will suffer an early demise.

[30c36t] **Hua-Ching Ni**
One who assists a leader with the subtle truth of the universe advises him not to use the force of arms to try to conquer the world,
for such things will always rebound.
It is generally the nature of weapons to turn against their wielders.
Whenever armies touch the land,

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they turn it into a wasteland.
Moreover, plague and death invariably follow in the wake of a great war.
Therefore, a leader should be allowed to effect only a right purpose and not rely on the force of arms once his goal has been achieved.
He effects his right purpose,
but does not take pride in it.
He effects his right purpose as a regrettable necessity.
He effects his right purpose,
but does not delight in violence,
for he knows that to be excessively strong is to hasten decay and that violence is against the integral nature of the universe.
Whoever goes against the nature of the universe will soon perish.

[30c37t] **Chang Chung-yuan**
Aiding in governing the kingdom through Tao means not depending on the superiority of arms.
Depending on the superiority of arms creates consequences.
Wherever there are armies, disorder occurs.
After a great battle, there is a year of deprivation.
Victory is merely the outcome of a contest.
One should not dare to claim superiority of power.
As victory is merely an outcome, one should not boast about it.
As it is merely an outcome, one should not show off because of it.
As it is merely an outcome, one should not be proud of it.
As it is merely an outcome, one cannot help but have it.
As it is merely an outcome, one should not claim superiority of power.
Claiming to be strong leads to decay.
This violates Tao.
That which violates Tao will not last long.

[30c38t] **Henry Wei**
Moderate Use of Force
Chien Wu
He who uses Tao to assist the ruler of a people
Will not employ armed force to dominate the world.
For such a scheme is apt to boomerang.
Where armies are quartered,
Briers and brambles abound.
After a great war, famine inevitably happens.
Therefore,
A good-natured man attains his objective and stops;
He dares not grab by violence.
He wants to attain his objective,
But does not extol it,
Nor brag about it, nor take pride in it.
He attains his objective as if it could not be helped,
And does not use it to practice violence.

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For things, after their prime, will begin to decay.
Decay indicates disregard of Tao.
Whatever disregards Tao soon vanishes.

[30c39t] **Ha Poong Kim**
He who assists the ruler by Tao
Does not resort to arms to dominate all under Heaven by force.
This thing loves to rebound.
Where troops have encamped,
Brambles grow;
After the raising of great armies
A famine follows invariably.
A good man merely lets it bear fruit;
He does not seek to force it.
He lets it bear fruit; he is not vainglorious.
He lets it bear fruit; he is not boastful.
He lets it bear fruit; he is not arrogant.
He lets it bear fruit, out of necessity.
He lets it bear fruit and does not force it.
When a thing reaches its prime, it becomes old.
Forcing is called contrary to Tao.
What is contrary to Tao expires early.

[30c40t] **Tao Huang**
Using the Tao as the rule for governing the people,
Do not employ the army as the power of the world.
For this is likely to backfire.
Where the army has marched, thorns and briars grow.
Being good has its own consequence,
Which cannot be seized by power.
Achieving without arrogance,
Achieving without bragging,
Achieving without damage,
Achieving without taking ownership.
This is called achieving without force.
Matter becomes strong, then old.
This is called "Not-Tao."
Dying young is "Not-Tao."

[30c41t] **Tang Zi-chang**
A ruler who is in accord with Dao will never use military force to override the world,
Because this kind of affair ensures reciprocal killing.
Once an army has operated in the field there is nothing left growing but thorny bushes.
Once a great war is over, invariably there are horrible years following.
The perfect fighter is decisive, yet he does not allow himself to be violent.
Decisive but not proud;

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decisive but not boastful and decisive when he is obliged to fight.
Be decisive but not aggressive.
A matured living body will soon grow old.
That is called "aberration of Dao".
Aberration of Dao will cause early death.

[30c42t] **Wing-tsit Chan**
He who assists the ruler with Tao does not dominate the world with force.
The use of force usually brings requital.
Wherever armies are stationed, briers and thorns grow.
Great wars are always followed by famines.
A good (general) achieves his purpose and stops,
But dares not seek to dominate the world.
He achieves his purpose but does not brag about it.
He achieves his purpose but does not boast about it.
He achieves his purpose but is not proud of it.
He achieves his purpose but only as an unavoidable step.
He achieves his purpose but does not aim to dominate.
(For) after things reach their prime, they begin to grow old,
Which means being contrary to Tao.
Whatever is contrary to Tao will soon perish.

[30c91t] **И. И. Семененко**
Кто помогает государю на основе Дао, не подминает Поднебесную оружием.
В противном случае лишь ожидает крах.
Где стоит войско, там растут колючие кустарники.
После прохода большой армии настают голодные годы.
У искусного сбывается, и только!
Он не смеет брать оружием и подминать.
У него сбывается, и он не зазнается;
сбывается, и не кичится;
сбывается, и не гордится;
сбывается как неизбежное;
сбывается при том, что он не подминает.
На смену возмужалости, когда находятся в расцвете сил, приходит старость.
Это значит действовать вопреки Дао.
А тому, кто действует вопреки Дао, конец приходит рано.

[30c92t] **А. А. Маслов**
Тот, кто помогает правителю людей посредством Дао, не понуждает Поднебесную силой оружия.
Этому делу предначертано доброе воздаяние.
Там, где стояли лагерем войска, растут лишь терновники да колючки.
После большого сражения неизбежно грядёт неурожайный год.
Умелый [полководец] достигает цели и на этом останавливается.
Он не смеет прибегать к принуждению.
Он достигает цели и не восхваляет себя;

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достигает цели и не кичится этим;
достигает цели и не проявляет высокомерия;
достигает цели лишь тогда, когда у него нет другого выбора;
достигает цели, но не принуждает.
Когда вещи, исполняясь силы, стареют, то это зовётся противоречащим Дао.
То, что противоречит Дао, сгинет до срока.

[30c93t] **Е. А. Торчинов**
Тот, кто, обладая Дао-Путем, оказывает как советник помощь государю, оружие не применяет, дабы силой взять Поднебесную, ибо к нам возвращаются плоды деяний наших.
Там, где прошли войска, родится только терновник да репей колючий, а по пятам за войском следуют голодные годы.
Благому следующий полководец лишь цели должной достигает, и все.
Не смеет брать он то, что взять лишь силой можно.
Он достигает только должной цели и не гордится этим.
Он достигает только должной цели и не воюет более.
Он достигает только должной цели и не кичится этим.
Он достигает только должной цели и не более того.
Он достигает только должной цели и не творит насилий.
Когда живое существо сильно и крепко, но вдруг дряхлеет, говорят, что это результат утраты Дао.
Кто истинный теряет Дао-Путь, тот гибнет рано.

[30c94t] **А. Е. Лукьянов**
Тот, кто посредством Дао помогает государю,
не использует солдат, чтобы насиловать Поднебесную,
ибо такое действие вызывает противодействие.
Места, где побывали войска, зарастают колючками и терновником,
после скопища армий непременно наступают лихие годы.
Искусный (добрый) добился успеха - и все,
[он] не дерзнет прибегнуть к насилию.
Добился успеха и не бахвалится.
Добился успеха и не карает.
Добился успеха и не своевольничает.
Добился успеха и не взимает.
Добился успеха и не прибегает к насилию.
Если вещь должна быть в расцвете сил, а стара,
значит, она не-Дао.
Не-Дао рано умирает.

[30c95t] **Ян Хин-шун**
Кто служит главе народа посредством дао, не покоряет другие страны при помощи войск, ибо это может обратиться против него.
Где побывали войска, там растут терновник и колючки.
После больших войн наступают голодные годы.
Искусный [полководец] побеждает и на этом останавливается, и он не осмеливается осуществлять насилие.

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Он побеждает и себя не прославляет.
Он побеждает и не нападает.
Он побеждает и не гордится.
Он побеждает потому, что к этому его вынуждают.
Он побеждает, но он не воинствен.
Когда существо, полное сил, становится старым, то это называется [отсутствием] дао.
Кто не соблюдает дао, погибнет раньше времени.

[30c96t] **Д. П. Конисси**
Кто помогает царю по Тао, тот не будет заботиться о процветании страны посредством военной силы:
что бы вы ни сделали людям, они тем же воздадут вам.
Где войско стоит, там будет расти колючая трава (вместо хлеба).
После великой войны бывает неурожайный год.
Отсюда когда нравственный человек управляет (страной), то никогда не прибегает к грубой силе, не
ищет тщеславия, не воюет, не гордится ничем, не останавливается нигде и не усиливается.
Когда вещь дойдет до полноты своего развития, то она ослабеет и дряхлеет.
То, что не Тао, быстро уничтожается.

[30c97t] **В. В. Малявин**
Тот, кто берет Путь в помощь господину людей,
Не подчиняет мир силой оружия:
Ибо это навлечет скорое возмездие.
Где стояло войско, там вырастут бурьян и колючки,
Где прошла война, там будет голодный год.
Искусный [стратег] ценит только плод
И не пользуется случаем, чтобы стать сильнее.
Одержав победу, не кичится;
Одержав победу, не бахвалится;
Одержав победу, не гордится.
Он побеждает словно поневоле.
Он побеждает - и не показывает силы.
Кто накопил силу, быстро одряхлеет,
Это означает "противиться Пути".
А кто противится Пути, скоро погибнет.

[30c98t] **Б. Б. Виногродский**
Если с мотивацией Пути помогаешь правителю людей, то не будешь посредством оружия усиливать
Поднебесную.
В таких делах сильно воздаяние.
Там, где стоят войска, вырастают колючки и тернии.
За большими ратями следуют годы неудач и бедствий.
Наилучшее - добившись успеха, устраниться.
Не старайся через это получить силу.
В успехе не гордись.
В успехе не хвастай.
В успехе не возносись.

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В успехе оказывайся против своей воли.
В успехе не будь сильным.
Сущность, достигнув пика силы, начинает стареть.
Это определяется:
Не Путь.
Если не Путь, то устраняйся пораньше.

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PSEUDO-CHAPTER **Thirty-One**

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[31c01t] **Robert G. Henricks**
As for weapons - they are instruments of ill omen.
And among things there are those that hate them.
Therefore, the one who has the Way, with them does not dwell.
When the gentleman is at home, he honors the left;
When at war, he honors the right.
Therefore, weapons are not the instrument of the gentleman -
Weapons are instruments of ill omen.
When you have no choice but to use them, it's best to remain tranquil and calm.
You should never look upon them as things of beauty.
If you see them as beautiful things - this is to delight in the killing of men.
And when you delight in the killing of men, you'll not realize your goal in the land.
Therefore, in happy events we honor the left,
But in mourning we honor the right.
Therefore, the lieutenant general stands on the left;
And the supreme general stands on the right.
Which is to say, they arrange themselves as they would at a funeral.
When multitudes of people are killed, we stand before them in sorrow and grief.
When we're victorious in battle, we treat the occasion like a funeral ceremony.

[31c02t] **John C. H. Wu**
FINE weapons of war augur evil.
Even things seem to hate them.
Therefore, a man of Tao does not set his heart upon them.
In ordinary life, a gentleman regards the left side as the place of honour:
In war, the right side is the place of honour.
As weapons are instruments of evil,
They are not properly a gentleman's instruments;
Only on necessity will he resort to them.
For peace and quiet are dearest to his heart,
And to him even a victory is no cause for rejoicing.
To rejoice over a victory is to rejoice over the slaughter of men!
Hence a man who rejoices over the slaughter of men cannot expect to thrive in the world of men.
On happy occasions the left side is preferred:
On sad occasions the right side.
In the army, the Lieutenant Commander stands on the left,
While the Commander-in-Chief stands on the right.
This means that war is treated on a par with a funeral service.
Because many people have been killed, it is only right that survivors should mourn for them.
Hence, even a victory is a funeral.

[31c03t] **D. C. Lau**

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It is because arms are instruments of ill omen and there are Things that detest them that one who has the way does not abide by their use.
The gentleman gives precedence to the left when at home, but to the right when he goes to war.
Arms are instruments of ill omen, not the instruments of the gentleman.
When one is compelled to use them, it is best to do so without relish.
There is no glory in victory, and to glorify it despite this is to exult in the killing of men.
One who exults in the killing of men will never have his way in the empire.
On occasions of rejoicing precedence is given to the left;
On occasions of mourning precedence is given to the right.
A lieutenant's place is on the left;
The general's place is on the right.
This means that it is mourning rites that are observed.
When great numbers of people are killed, one should weep over them with sorrow.
When victorious in war, one should observe the rites of mourning.

[31c04t] **R. L. Wing**
The finest weapons can be the instruments of misfortune,
And thus contrary to Natural Law.
Those who possess the Tao turn away from them.
Evolved leaders occupy and honor the left;
Those who use weapons honor the right.
Weapons are instruments of misfortune
That are used by the unevolved.
When their use is unavoidable,
The superior act with calm restraint.
Even when victorious, let there be no joy,
For such joy leads to contentment with slaughter.
Those who are content with slaughter
Cannot find fulfillment in the world.

[31c05t] **Ren Jiyu**
Weapons are instruments of evil,
They are disdained by everyone.
Therefore those who possess Tao stay away from them.
When at home jun-zi honours the left;
When at war he honours the right.
Weapons are the instruments of evil, not the instruments of jun-zi.
When he uses them unavoidably, he maintains an indifferent attitude.
Even when he is victorious, he doesn't think himself praiseworthy.
If he praises his victory, he is the man delighting in the slaughter of people.
He who delights in the slaughter of people will not succeed under Heaven.
On happy occasions, the left is honoured,
On unhappy occasions, the right is honoured.
The lieutenant-general stands on the left,
The senior general stands on the right.
That is to say that the arrangement of war affairs follows that of funeral ceremonies.

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The war will slaughter the multitude of people,
So we should go to the battleground with sorrow and grief.
Even if it is won, we observe the occasion with funeral ceremonies.

[31c06t] **Gia-fu Feng**
Good weapons are instruments of fear; all creatures hate them.
Therefore followers of Tao never use them.
The wise man prefers the left.
The man of war prefers the right.
Weapons are instruments of fear; they are not a wise man's tools.
He uses them only when he has no choice.
Peace and quiet are dear to his heart,
And victory no cause for rejoicing.
If you rejoice in victory, then you delight in killing;
If you delight in killing, you cannot fulfill yourself.
On happy occasions precedence is given to the left,
On sad occasions to the right.
In the army the general stands on the left,
The commander-in-chief on the right.
This means that war is conducted like a funeral.
When many people are being killed,
They should be mourned in heartfelt sorrow.
That is why a victory must be observed like a funeral.

[31c07t] **Lok Sang Ho**
Fine weapons are ominous objects
And are detested by all living things.
For this reason the man who follows the Dao
will stay away from them when possible.
The refined man respects life in his daily life.
(he "follows the left").
If he should resort to military force, he unavoidably
destroys life (he "follows the right").
Weapons are ominous objects and are never the instruments of a refined person.
If ever he cannot avoid using them,
he must not make a big thing out of it.
Even if he wins the war,
he must not glorify the victory.
He who glorifies military victories
takes pleasure in killing.
He who takes pleasure in killing
will not win the support of the world.
Auspicious events are symbolized by the left;
Ominous events are symbolized by the right.
The next-in-command should take the left seat;
The chief-in-command should take the right seat.

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This is to say that a military victory should be treated like a ceremony to honor the dead.
For those who kill, let us shed our tears upon them.
Upon winning a war, let us pay tribute to those who die with the rites of mourning.

[31c08t] **Xiaolin Yang**
Weapons are not auspicious, but very annoying.
So, people who follow the DAO do not use them.
Noble men value their left side in daily life and their right side in battle.
Weapons are not auspicious, not something noble men like to use.
They use them only when they have to, and they treat them like they do not matter.
After winning a war, do not be delighted.
Those who are delighted love to kill.
The people who love to kill cannot be allowed to control the country.
At celebrations, the left side is respected; at funerals, the right side is respected.
In a war, the subordinate is on the left side and the commander is on the right side.
Therefore, a war should be talked about like a funeral.
When many are killed, people should cry to show sadness.
Winning a war should be treated like a funeral.

[31c09t] **Walter Gorn Old**, CEASING FROM WAR
Weapons, however ornamental, are not a source of happiness, but are dreaded by all.
Therefore the man of Tao will not abide where such things are.
A respectable man at home sets the place of honour at his left hand; but the warrior on going forth to battle gives honour to the right hand. For weapons are things of ill omen, and the man of enlightenment does not use them except when he cannot help it.
His great desire is peace, and he does not take joy in conquest.
To joy in conquest is to joy in the loss of human life.
He who joys in bloodshed is not fit to govern the country.
When affairs are prosperous the left side is preferred, but when things are adverse the right is esteemed.
The adjutant-general is therefore on the left side, while the general-in-chief is on the right.
This I perceive is the manner also observed at a funeral!
He who has occasion to kill many people has cause for deep sorrow and tears.
Therefore a victorious army observes the order of a funeral.

[31c10t] **James Legge**
Now arms, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures.
Therefore they who have the Tao do not like to employ them.
The superior man ordinarily considers the left hand the most honourable place, but in time of war the right hand.
Those sharp weapons are instruments of evil omen, and not the instruments of the superior man;
- he uses them only on the compulsion of necessity.
Calm and repose are what he prizes;
victory (by force of arms) is to him undesirable.
To consider this desirable would be to delight in the slaughter of men;
and he who delights in the slaughter of men cannot get his will in the kingdom.
On occasions of festivity to be on the left hand is the prized position;

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on occasions of mourning, the right hand.
The second in command of the army has his place on the left;
the general commanding in chief has his on the right;
- his place, that is, is assigned to him as in the rites of mourning.
He who has killed multitudes of men should weep for them with the bitterest grief;
and the victor in battle has his place (rightly) according to those rites.

[31c11t] **David Hinton**
Auspicious weapons are the tools of misfortune.
Things may not all despise such tools,
but a master of the Way stays clear of them.
The noble-minded treasure the left when home and the right when taking up weapons of war.
Weapons are tools of misfortune,
not tools of the noble-minded.
When there's no other way,
they take up weapons with tranquil calm,
finding no glory in victory.
To find glory in victory is to savor killing people,
and if you savor killing people you'll never guide all beneath heaven.
We honor the left in celebrations
and honor the right in lamentations,
so captains stand on the left
and generals on the right.
But use them both as if conducting a funeral:
when so many people are being killed
it should be done with tears and mourning.
And victory too should be conducted like a funeral.

[31c12t] **Chichung Huang**
Weapons are inauspicious instruments
Which people all loathe.
Therefore, he who possesses the Tao
Does not accumulate.
The gentleman ordinarily honors the left;
At war, he honors the right.
Therefore, weapons are not the gentleman's instruments.
Weapons being inauspicious instruments,
If you cannot but use them,
It is best to cover up their sharp blades;
Do not relish them.
If you relish them,
It means you enjoy killing men.
He who enjoys killing men
Cannot be allowed to prevail in the empire.
Hence, on auspicious occasions,
Precedence is given to the left;

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In mourning,
Precedence is given to the right.
Hence, a lieutenant general stands left;
A senior general stands right,
Meaning it is handled with mourning rituals.
If the number of men killed is multitudinous,
Preside over it in grief.
After winning a war,
Handle it with mourning rituals.

[31c13t] **Ellen M. Chen**
Military weapons are implements (ch'i) of ill omen,
Avoided (o) even by natural creatures (wu).
Hence the Taoist does not indulge (ch'u) in them.
The princely person (chün-tzu) in dwelling honors the left,
In military campaigns honors the right.
Hence military weapons are not implements of a princely person.
Military weapons, being implements of ill omen,
Are to be employed only in dire necessity.
Better to regard them with lack of interest.
Do not admire (mei) them.
If one admires (mei) them,
One would be rejoicing in the killing of people.
But whoever rejoices in the killing of people,
Will not be successful (chih) in the world.
Therefore in joyful affairs the left is honored,
In mournful affairs the right is honored.
The Second-in-Command takes the place of the left,
The Commander-in-Chief takes the place of the right,
Meaning that this is his place in the funeral rite.
When many people have been killed,
Wail them with sorrow and lamentations.
When victorious in battle,
Mark the occasion with the rite (li) of funeral.

[31c14t] **Lee Sun Chen Org**
Excellent armaments and proficient armies are ominous instruments, even animals detest them [because of their violent disposition];
Therefore a person who quests for Tao shall not make much use of them [unless it is the last resort].
[By decree of the traditional Propriety Ritual (Li)] In court:
In times of peace, the left side of the king is considered the superior placement;
But, in times of battles, the right side of the king is deemed superior.
Military devices are ominous instruments, so they are not instruments for gentlemen;
A Gentleman only employs them when he has exhausted all other options, even so he would still struggle hard to avert the situation;
He does not celebrate victory, for the glorification of victory would condone the killing of people;

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Whoever endorses killing of people can never become a leader of the world.
[According to the traditional Propriety Ritual (Li):]
Ceremonies for fortunate (happy) occasions designates the left side as superior,
whereas ceremonies for unfortunate (unhappy) occasions assigns the right side as superior.
However, for military ceremonies [the representation is reversed]:
[the inferior] deputy (strategic) generals are placed on the left side, while the leading (combating) generals are placed on the right side;
[After each battle the commander-in-chief] must cry out with moan and tears to mourn the dead in the ceremony, because many people were killed.
Accordingly, even the [happy] ceremony for celebrating the victory was modeled after the rituals of funerals.

[31c15t] **Tien Cong Tran**
Good weapons are instruments of evil.
Even things seem to hate them.
Therefore the man of the Way does not set his heart upon them.
A superior man prefers the left side when at home, prefers the right side when in war.
Weapons are instruments of evil.
They are not the instruments of the superior man.
He uses them when he has no choice.
He prefers peace and quiet.
To him victory is not beautiful.
To glorify a victory is to rejoice over killing men.
If one rejoices over killing men, one will not conquer the will of the world.
Many people have been killed, one should weep over them with sorrow.
A victory is also a funeral.

[31c16t] **Thomas Z. Zhang**
Weapons are destructive.
They are generally disliked.
Therefore, Tao-followers avoid them.
At home, Gentlemen are happy in left seats.
When in war, gentlemen prefer to the right.
Since weapons are destructive, they are not gentlemen's tools.
They are used as a last resort.
It is better to be cautious.
After winning, one should not glorify the victory.
By glorifying war, one takes delight in killing.
Those who take delight in killing will not win the world.
In joyful events the left is honored.
In funerals the right side is honored.
The lieutenant commander positions to the left.
The command-in-chief positions to the right.
This is following funeral convention.
When casualties are heavy, honor the deaths with grief.
Treat victory as if it is a funeral.

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[31c17t] **Arthur Waley**

Fine weapons are none the less ill-omened things.
That is why, among people of good birth, in peace the left-hand side is the place of honour, but in war this is reversed and the right-hand side is the place of honour.
The Quietist, even when he conquers, does not regard weapons as lovely things.
For to think them lovely means to delight in them, and to delight in them means to delight in the slaughter of men.
And he who delights in the slaughter of men will never get what he looks for out of those that dwell under heaven.
A host that has slain men is received with grief and mourning; he that has conquered in battle is received with rites of mourning.

[31c18t] **Richard John Lynn**

Weapons are instruments of ill omen.
The people always hate them, so one who has the Dao has nothing to do with them.
When the noble man is at home, he honors the left and, when employing troops, honors the right.
Weapons are instruments of ill omen;
they are not the instruments of the noble man, who uses them only when there is no choice.
It is best to be utterly dispassionate [tiandan] about them, and, even if they bring victory, one should not praise them.
Nevertheless, to praise them means that one delights in slaughtering people, and one who delights in slaughtering people, of course, can never achieve the goal of ruling all under Heaven.
For auspicious matters, one honors the left, and, for inauspicious matters, one honors the right.
A deputy general takes his place on the left, but a general-in-chief takes his place on the right, where mourning rites are observed.
When masses of people are slaughtered, one should weep for them with utmost sadness, so, when victorious in war, one should observe it with mourning rites.

[31c19t] **Lin Yutang**

WEAPONS OF EVIL
Of all things, soldiers are instruments of evil,
Hated by men.
Therefore the religious man (possessed of Tao) avoids them.
The gentleman favors the left in civilian life,
But on military occasions favors the right.
Soldiers are weapons of evil.
They are not the weapons of the gentleman.
When the use of soldiers cannot be helped,
The best policy is calm restraint.
Even in victory, there is no beauty,
And who calls it beautiful
Is one who delights in slaughter.
He who delights in slaughter
Will not succeed in his ambition to rule the world.
[The things of good omen favor the left.
The things of ill omen favor the right.

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The lieutenant-general stands on the left,
The general stands on the right.
That is to say, it is celebrated as a Funeral Rite.]
The slaying of multitudes should be mourned with sorrow.
A victory should be celebrated with the Funeral Rite.

[31c20t] **Victor H. Mair**
Now,
Weapons are instruments of evil omen;
Creation abhors them.
Therefore,
One who aspires to the Way does not abide in them.
The superior man at home honors the left, on the battlefield honors the right.
Therefore,
Weapons are not instruments of the superior man;
Weapons are instruments of evil omen,
to be used only when there is no other choice.
He places placidity above all and refuses to prettify weapons;
If one prettifies weapons, this is to delight in the killing of others.
Now,
One who delights in the killing of others
Cannot exercise his will over all under heaven.
For this reason,
On occasions for celebration, the left is given priority;
On occasions for mourning, the right is given priority.
Therefore,
A deputy general stands on the left,
The general-in-chief stands on the right.
In other words,
They stand in accordance with mourning ritual.
The killing of masses of human beings,
we bewail with sorrow and grief;
Victory in battle,
we commemorate with mourning ritual.

[31c21t] **Tolbert McCarroll**
Weapons are ill-omened things.
Among gentle people the left side is the place of honor when at home,
but in war the right side is the place of honor.
Weapons are not proper instruments for gentle people;
they use them only when they have no other choice.
Peace and quiet are what they value.
They do not glory in victory.
To glorify it is to delight in the slaughter of people.
Those who delight in the slaughter of people will never thrive among all that dwell under heaven.
The army that has killed people should be received with sorrow.

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Conquerors should be received with the rites of mourning.

[31c22t] **David H. Li**
Weaponry are not instruments of the good;
they are disliked by everyone.
One with Direction does not harbor them.
A gentleman,
at home, takes the left position;
in war, the right position.
Weaponry are not instruments of the good;
they are not a gentleman's instruments.
Use them only because there is no alternative;
use them with restraint.
After victory, beautify it not.
One who beautifies [war] is one who delights in killing.
One who delights in killing is unfit to be entrusted with people of the world.
On celebratory occasions, prefer left;
On sad occasions, prefer right.
The adjutant stays left;
the commander-in-chief stays right.
Thus, treat war as funeral.
Those who have killed, return with remorse.
Treat victory as funeral.

[31c23t] **Yasuhiko Genku Kimura**
Weapons are instruments of ill omen; all creatures abhor them.
Therefore, the man of the Tao never abides in them.
The virtuous man usually honors the left, the positive,
But, when called to be in a battlefield, honors the right, the negative.
Weapons are instruments of ill omen,
Not instruments of the virtuous man.
Therefore, when he is compelled to resort to them,
He uses them with utmost restraint and calmness.
He does not glorify victory, for glorifying victory means to take delight in killing.
And whosoever takes delight in killing will never find success in this world.
On occasions for celebration, the positive left is given priority,
On occasions for mourning, the negative right is given priority.
The lieutenant stands on the left, and the general on the right.
That is, they stand in accordance with mourning ritual.
The killing of masses of human beings we bewail with deep sorrow and grief.
The victory in battle we observe with rites of mourning.

[31c24t] **Chou-Wing Chohan**
As far as weapons are concerned, they are instruments of suffering.
They are not the instruments of the man of Tao.
For the actions of weapons will be repaid:

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In a place where armies are stationed, only thorns and thistles grow.
Years of misery always accompany great wars.
When the man of Tao stays at home,
His left is his place of honor,
And when using weapons,
His right is his place of honor.
He uses weapons
Only when he cannot avoid doing so.
He does not rejoice in his conquests.
If he rejoices in his conquests,
It means that he enjoys killing and slaughter.
The person who enjoys killing people,
Cannot realize his aspirations in the world.
In matters of bringing honor, the place of honor is on the left;
In the opposite matters, the place of honor is on the right.
The adjutant-general takes his place on the left,
The general's place is on the right,
And this means that it is a funeral procession.
The slaughter of many people leads to deep and protracted mourning.
Victory in battle is immortalized in a funeral procession.

[31c25t] **Man-Ho Kwok**
The guide who walks the Way
Never resorts to violence.
The sage goes to the left side of the Emperor;
while the man of war goes to the right.
Weapons are terrible things -
and no sage will have anything to do with them,
unless there is no alternative.
The sage wants peace and quiet.
No victory is free of grief,
and so to celebrate one is to glory in the death of innocent people.
No one who revels in death like this
can be true to the Way
or is fit to rule in our world.
At glad times, the place of honour is on the left:
after disaster, it is on the right.
So in the army, the officers stand to the left while the general stands to the right.
So the whole thing is staged like a funeral.
When a war kills many, we must mourn for them -
And if you win the war, you must grieve it.

[31c26t] **Gu Zhengkun**
Arms are tools of ill omen,
Detested by everybody.
And a man of the Tao does not use them.

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The gentleman usually favours the left,
But when being at war, he favours the right.
Arms are tools of ill omen,
Not the instruments of the gentleman.
Even if compelled to use them,
The gentleman does not use them with pleasure.
Even if being the victor,
The gentleman does not glorify the victory.
He who glorifies the victory
Is such one as takes delight in killing.
He who takes delight in killing
Can never be successful in winning the empire.
On occasions of auspicious celebration the left is favoured;
On occasions of mourning the right is favoured.
A lieutenant's position is on the left;
A general's position is on the right.
That is to say, mourning rites should be observed in military operations.
War brings about heavy casualties,
So one should take part in it with deep sorrow.
When winning the victory, victors should treat the dead by observing the rites of mourning.

[31c27t] **Chao-Hsiu Chen**
Weapons are cursed instruments.
They are something to hate.
Therefore he who holds the Tao will not use them.
A virtuous man keeps to the left position in his daily life, but values the right in times of war.
Weapons are cursed instruments and not made for virtuous men.
He who uses them against his will will handle them with great concern.
One should regard victory as something ugly.
He who regards it as beautiful enjoys killing and will not achieve his ambition under Heaven.
A lucky event is honoured by the left position,
an unlucky event by the right.
In preparation for war, a lieutenant stands on the left,
a general stands on the right.
This means that the matter is treated as a funeral.
Cry with sorrow when many people are killed.
Regard it as a period of mourning when the battle is won.

[31c28t] **Liu Qixuan**
The weapon is a disliked inauspicious object.
One who serves the Way will not take up a weapon.
A gentleman values the left in the dwelling place
And a general the right in the battlefield.
One serving the Way uses the inauspicious weapon
Only when there is the extreme necessity.
It is best to be indifferent to military achievements.

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Having achieved a victory, one should not beautify it.
Those who beautify wars like killing.
Those who like killing cannot be accepted by the world.
The left is valued on auspicious occasions.
And the right on inauspicious occasions.
On the battle field, the assistant general is on the left.
And the general on the right.
Such positioning treats the war as a burial ceremony.
The wise person mourns when too many have died,
Holds a burial ceremony rather than victory celebration.

[31c29t] **Shi Fu Hwang**
The Unlucky Emblem
Lao Tze says,
The strong military force is an unlucky emblem to the state, thus all living creatures would abhor it.
The Tao practicians should not promote it too.
The upright man ordinarily considers the left hand the most honorable place, but in time of war the right hand.
The military force is an unlucky emblem, it is not the emblem for the upright man.
It is manipulated on the compulsion of necessity.
Calm and repose should be prized;
victory is not regarded as a beautiful work.
Whoever regards victory as a beautiful work, he is one who takes delight in killing men.
Whoever likes to kill men will not succeed in his ambition to rule the world.
On occasion of rejoicing, precedence is given to the left;
on occasion of mourning, precedence is given to the right.
The second in command of an army has his place on the left;
the chief commander has position of the right;
this says: a funeral is taking place.
The lamentation is observed for the numerous dead who were killed on the battlefield.
Thus, a victory ceremony is being held in the funeral rite.

[31c30t] **Ch'u Ta-Kao**
So far as arms are concerned, they are implements of ill-omen.
They are not implements for the man of Tao.
For the actions of arms will be well requited; where armies have been quartered brambles and thorns grow.
Great wars are for certain followed by years of scarcity.
The man of Tao when dwelling at home makes the left as the place of honour, and when using arms makes the right as the place of honour.
He uses them only when he cannot avoid it.
In his conquests he takes no delight.
If he take delight in them, it would mean that he enjoys in the slaughter of men.
He who takes delight in the slaughter of men cannot have his will done in the world.

[31c31t] **Paul J. Lin**
Fine weapons are the tools of evil;

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All things are likely to hate them.
So those with Tao do not want to deal with them.
The gentleman who stays at home values the left;
In war, he values the right.
Weapons are the tools of evil,
not the tools of the gentleman.
When he uses them unavoidably, he is most calm and detached
And does not glorify his victory.
To glorify means to relish the murder of people,
Relishing the murder of people,
One cannot exercise his will in the world.
Happy occasions prefer the left.
Sorrowful occasions prefer the right.
The lieutenant-general is placed on the left.
The general-in-chief is placed on the right.
This means observing this occasion with funeral rites.
Having killed many people, one should lament with sorrow and grief.
Victory in war must be observed with funeral rites.

[31c32t] **Michael LaFargue**
'Fine weapons' are ill-omened instruments.
Things seem to detest them, so the ambitious man does not dwell here.
"The gentleman at home favors the left,
when at war he favors the right."
Weapons are ill-omened instruments,
not instruments for the gentleman,
he uses them when he has no choice.
What is calm and quiet is highest.
When victorious, he does not think this a fine thing,
because to think it fine is to delight in slaughtering people.
One who delights in slaughtering people cannot achieve his purposes in the world.
"In fortunate times, prefer the left;
in mourning, prefer the right."
The lower officer takes his stand on the left,
the higher officer takes his stand on the right.
This says:
He takes his stand as at a mourning ceremony.
At the slaughter of such masses of men,
he weeps for them, mourning and lamenting.
When victorious in the battle -
he takes his stand as at a mourning ceremony.

[31c33t] **Cheng Lin**
The weapons of war are implements of disaster, and they should not be employed by the rulers except when it is unavoidable.
They should not show enthusiasm for their employment, and even when they are victorious, they should not

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glorify them.
To glorify them means taking delight in the killing of men.
Those who take delight in the killing of men cannot win the approval of the whole Empire.
The weapons of war are the implements of disaster, and they are detestable.
Therefore they are spurned by the followers of Truth.
Ordinarily the ruler esteems the left hand, but in war he esteems the right hand.
On joyful occasions, the left-hand side is the place of honour,
but on mournful occasions, the right-hand side is the place of honour.
The general second in command is seated on the left-hand side, and the general-in-chief is seated on the right-hand side.
All these indicate that war should be regarded as a mournful occasion.
When many people are killed, it should be an occasion for the expression of bitter grief.
Even when a victory is scored, the occasion should be regarded as lamentable.

[31c34t] **Yi Wu**
Fine weapons are things of ill omen.
All beings may dislike them;
Therefore, one who follows the Way does not live with them.
Ordinarily, a superior man values the left side;
Using an army, he values the right side.
Weapons are things of ill omen, not a superior man's things.
He uses them only when unavoidable.
He regards contentment as best.
Even if he wins, victory is not beautiful.
To find a victory beautiful is to rejoice at killing people.
One who rejoices at killing people can never attain his will in the world.
On fortunate occasions, the left side is elevated;
On unfortunate occasions, the right side is elevated.
The lieutenant-general stays on the left;
The supreme general stays on the right.
Deal with military affairs as if they were funeral rites.
Mourn for the killing of many people.
Observe funeral rites for the winning of a war.

[31c35t] **Han Hiong Tan**
Sharp weapons are inauspicious instruments.
Everyone dislikes them.
Hence, those who follow the way of Dao avoid using them.
In times of peace, a person of virtue favours the left side.
Only during war does the right side become the preferred choice.
A weapon is an instrument of bad omen.
It is never the favourite object of the man of virtue.
Even as the last resort when military force has to be used,
It should be used with great restraint and equanimity.
In victory, one should not glorify the war.
He who glorifies war must be a bloodthirsty person.

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No bloodthirsty person has ever won universal respect or approval.
The left side represents good auspices.
The right side augurs bad omen.
The second-in-command resides on the left side, whereas the commander-in-chief resides on the right.
In conducting the war, the mood is as dark and solemn as that of a funeral rite.
During the conflict, you should still mourn for the heavy casualties you have inflicted.
In victory, you should bury the dead with appropriate ceremony.

[31c36t] **Hua-Ching Ni**
Weapons are instruments of killing and destruction,
which are contrary to the nature of life.
Thus, they are avoided by those who follow the subtle Way of the universe.
According to ancient social custom,
in times of peace a gentleman regards the left side, the soft hand, as the place of honor;
in times of war, the right side, the strong hand, is considered the place of honor.
Because weapons are inauspicious,
they are not the instruments of a gentleman.
Only when one has no other choice may one resort to using them, and, if their use is necessary, one must employ calmness and restraint,
for peace and quiet are the normal nature of universal life.
Even in victory there is no cause for excitement and rejoicing.
To rejoice over a victory is to delight in killing and destruction.
He who delights in killing and destruction cannot be expected to thrive for long in the world.
Therefore, on happy occasions the left side has precedence,
while on sad occasions, it is the right side.
When this rite was applied in the army, the lieutenant-commander stood at the left, while the commander-in-chief stood on the right.
This indicates that war is treated as the equivalent of a funeral service.
Because many people have been caused an unnatural death in war,
it is only right that the survivors should mourn them.
Even when a victory is won,
the occasion should be regarded as lamentable.

[31c37t] **Chang Chung-yuan**
Arms are implements of ill omen which are abhorred by men.
Therefore, the man of Tao does not abide them.
Arms are implements of ill omen.
One uses them only when one cannot avoid it.
Even if one engages in fighting, one should remain quiescent and indifferent.
Even if the war is won, one should not glorify it.
To glorify it means that one enjoys slaying men.
If one enjoys slaying men, one will never be successful in the world.

[31c38t] **Henry Wei**
Banning the Use of Force
Yen Wu

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Fine weapons are inauspicious instruments.
They are probably detested by the people.
Therefore, he who is possessed of Tao rejects them.
The superior man honors the left in time of peace;
In time of war he honors the right.
Weapons are inauspicious instruments;
They are not instruments for the superior man.
He uses them only under dire necessity,
And in this case priority is given to moderation.
He does not consider victory a fine thing.
Those who consider victory a fine thing
Are those who delight in slaughtering people.
Those who delight in slaughtering people
Can never gratify their ambition to win the world.
Therefore, the left is favored for felicitous occasions;
For mournful occasions, the right is favored.
The second-in-command stands on the left,
While the commander-in-chief stands on the right;
For according to funeral rites are they treated.
Mass slaughter is to be bewailed with grief and sorrow.
Victory is to be mourned with funeral rites.

[31c39t] **Ha Poong Kim**
Dazzling arms
Are instruments of ill omen.
All creatures detest them.
Therefore the man of Tao does not keep company with them.
At home, the prince honors the left;
At war, the right.
Arms
Are instruments of ill omen -
No instruments for the prince.
When necessary to use them,
It's best to do so in calm disinterestedness.
You do not celebrate a victory.
To celebrate a victory
Is to delight in the slaughter of people.
He who delights in the slaughter of people
Will never realize his ambition under Heaven.
At times of good fortune, you honor the left;
At times of misfortune, you honor the right.
The second in command stands on the left;
The supreme commander stands on the right.
This means they stand as if observing funeral rites.
Having committed mass killings,
Let us weep with deep sorrow;

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For a victory, let us observe funeral rites.

[31c40t] **Tao Huang**
The army is the mechanism of bad luck.
The elements of the world may oppose.
So those who have ambitions cannot rest.
Therefore the nobleman takes his place on the left side,
And the commander on the right side.
So the army is not the nobleman's weapon.
As a mechanism of bad luck,
He uses it only as the last resort.
Then the best way is to use it quickly and destructively.
Do not enjoy this.
To take delight in it is to enjoy killing people.
Those who enjoy killing people do not attract the favor of the world.
The good inclines to the left,
The bad inclines to the right.
Thus the intelligent officer stays on the left,
The army commander stays on the right.
Speaking in an image of sadness,
After killing the people, every one stands in mourning.
Victory is celebrated as a funeral service.

[31c41t] **Tang Zi-chang**
War is an unlucky instrument.
It is hated by everything!
Thus a man of Dao will never resort to use it.
A position taken by a gentle official is on the right - honorable side;
the position taken by a war conductor is on the left - less honorable side.
War is an unlucky instrument, it is not the instrument of a gentle ruler.
They are obligated to die and utilized by the authority.
To keep calm and have peace of mind is to be superior.
Victory of war is not delightful:
if one delights in war, he delights in killing people;
if one delights in killing people, it will never be possible for him to be at peace with the world.
Thus on happy occasions the right side is honored.
On sad occasions the left side is honored.
During a war, many people are killed,
It should be taken mournfully.
Even a victory should be treated as a funeral.

[31c42t] **Wing-tsit Chan**
Fine weapons are instruments of evil.
They are hated by men.
Therefore those who possess Tao turn away from them.
The good ruler when at home honors the left.

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When at war he honors the right.
Weapons are instruments of evil, not the instruments of a good ruler.
When he uses them unavoidably, he regards calm restraint as the best principle.
Even when he is victorious, he does not regard it as praiseworthy,
For to praise victory is to delight in the slaughter of men.
He who delights in the slaughter of men will not succeed in the empire.
In auspicious affairs, the left is honored.
In inauspicious affairs, the right is honored.
The lieutenant general stands on the left.
The senior general stands on the right.
This is to say that the arrangement follows that of funeral ceremonies.
For the slaughter of the multitude, let us weep with sorrow and grief.
For a victory, let us observe the occasion with funeral ceremonies.

[31c91t] **И. И. Семененко**
Отличное оружие - несчастья инструмент.
Его, кажется, никто не любит.
И им не ведает, у кого Дао.
Благородный муж обычно самой ценной стороной считает левую,
когда же он берется за оружие, то ценит правую.
Оружие - несчастья инструмент,
и благородный муж его своим не признает.
Он пользуется им лишь по необходимости.
Считает наилучшим сохранять невозмутимость и не восторгаться победой на войне.
Ведь ею восторгаться - значит радоваться убиению людей.
А кто радуется убиению людей - не может быть главою Поднебесной.
В праздничной обрядности дорожат левой стороной, в траурной предпочитают правую.
Подчиненные военачальника находятся на левой стороне, сам он занимает место справа.
Значит, они размещаются согласно погребальному обряду,
и им при множестве убитых следует оплакивать их с горечью и скорбью.
Победа на войне заслуживает погребального обряда.

[31c92t] **А. А. Маслов**
Оружие - инструмент зла.
Даже вещи - и те ненавидят его.
Поэтому ему нет места у того, кто овладел Дао.
Благородный муж, будучи дома, предпочитает левую сторону, а отправляясь в поход - правую.
Оружие - инструмент зла, а не орудие благородного мужа.
И он не пользуется им, пока его к этому не принудят;
а главное - делает это в равнодушии к славе и выгоде, побеждает, но не стремится к славе.
Стремящийся же к славе получает удовольствие, убивая людей.
Тот, кто получает удовольствие, убивая людей, никогда не сможет повелевать Поднебесной.
В случае радостного события обращайся влево, в случае печального события - вправо.
Место помощника полководца - слева, место полководца - справа.
Это значит, что приходит время погребальных обрядов.
Когда гибнет великое множество людей, кто-то должен оплакивать их, скорбя.

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Даже когда достигнута победа в сражении, должно найтись место и погребальным обрядам.

[31c93t] **Е. А. Торчинов**

Оружие недоброго знамения вестник.
Поэтому все существа оружие и брань всем сердцем ненавидят.
Поэтому тот муж, что Дао обладает, его не применяет никогда.
Муж благородный, пребывая дома, ценит левую сторону, а применяя оружие, предпочитает правую.
Оружие недоброго знамения вестник.
Оно не есть орудие благородных мужей.
И только если нет иного выбора, его возможно применить.
Муж благородный ценит всего превыше мир и покой.
И даже коль в войне он побеждает, тому не радуется он нимало: ведь радоваться ей - то же самое, что наслаждаться убиением людей.
А тот, кто наслаждается смертоубийством, неспособен направить свою волю на благо Поднебесной.
Ведь когда празднуют нечто хорошее, то выбирают левую сторону, а когда оплакивают и скорбят, то выбирают правую.
Вот почему генерал-адъютант слева, а главнокомандующий войском справа.
Их расположение соответствует траурному ритуалу.
В войне погибло много людей, о них надо скорбеть, печалиться и плакать.
А победу в войне достойно отмечать лишь погребальным ритуалом.

[31c94t] **А. Е. Лукьянов**

Превосходное войско - орудие несчастья, любой из людей ненавидит его.
Поэтому обладающие Дао не состоят в нем.
Если благородный муж на мирной службе, то поддерживает левых.
Если на военной службе, то поддерживает правых.
Войско - орудие несчастья и не орудие благородного мужа.
Если вопреки желанию приходится все-таки использовать его,
то сверх всего ставь равнодушие к славе и выгоде.
Одержав победу, не считай это прекрасным.
А если сочтешь это прекрасным, то, значит, радуешься убийству людей.
Кто радуется убийству людей, тот не сможет добиться своих целей в Поднебесной.
Служение счастью относится к левому.
Служение злу относится к правому.
Противостоящие командующим войсками занимают позицию левых.
Идущие в командующие войсками занимают позицию правых.
Правильно говорят, что следует встречать их (войско) похоронным ритуалом.
Всех убитых людей следует горестно и скорбно оплакивать.
Военную победу нужно встречать похоронным ритуалом.

[31c95t] **Ян Хин-шун**

Хорошее войско - средство, [порождающее] несчастье, его ненавидят все существа.
Поэтому человек, следующий дао, его не употребляет.
Благородный [правитель] во время мира предпочитает быть уступчивым [в отношении соседних стран] и лишь на войне применяет насилие.
Войско - орудие несчастья, поэтому благородный [правитель] не стремится использовать его, он

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применяет его, только когда его к этому вынуждают.
Главное состоит в том, чтобы соблюдать спокойствие, а в случае победы себя не прославлять.
Прославлять себя победой - это значит радоваться убийству людей.
Тот, кто радуется убийству людей, не может завоевать сочувствия в стране.
Благополучие создается уважением, а несчастье происходит от насилия.
Слева строятся военачальники флангов, справа стоит полководец.
Говорят, что их нужно встретить похоронной процессией.
Если убивают многих людей, то об этом нужно горько плакать.
Победу следует отмечать похоронной процессией.

[31c96t] **Д. П. Конисси**
Благоустроенное войско есть нечестивое орудие, есть предмет по своему существу злой.
Мудрец предпочитает левую сторону правой, ибо употребляющие войско предпочитают правую сторону левой.
Войско есть нечестивое орудие, поэтому оно не может быть орудием для (истинно) мудрых.
Отсюда, оно и употребляется только в неизбежных случаях.
Хотя война ставит, быть может, целью спокойствие, но она несомненное зло.
Если б она была добро, то нужно было бы радоваться ей, но радуется ей лишь любящий убивать людей.
Любящий убивать людей не может осуществить свой добрый замысел в мире.
При добром деле левая сторона предпочитается правой, а при беде - правая левой.
Подчиненные генералы останавливаются на левой стороне, а начальствующие - на правой.
Когда сделается известной победа, то следует встретить эту весть с траурным обрядом, ибо на войне очень многие погибают.
Так как на войне очень многие погибают, то следует оплакивать войну.
Когда война окончится победою, следует объявить всеобщий траур.

[31c97t] **В. В. Малявин**
Доброе оружие - зловещее орудие.
Многим вещам оно ненавистно,
И тот, кто имеет Путь, его не держит.
Благой государь в своем доме чтит левое,
А, идя войной, чтит правое.
Оружие - зловещее орудие, благородный муж его не держит,
Применяют его, только если к тому принудят,
И применять его нужно сдержанно и бесстрастно.
Одержав победу, не гордись содеянным,
Кто гордится победой, тот радуется убийству.
А кто рад убийству, тот не преуспеет в мире.
В счастливых событиях ценится левое,
В несчастных событиях ценится правое.
Младший полководец стоит слева,
Старший полководец стоит справа:
Значит, они стоят как на похоронах.
На убийство множества людей откликайтесь скорбным плачем,
Победу на войне отмечайте траурным обрядом.

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[31c98t] **Б. Б. Виногродский**

Даже самое хорошее оружие - это инструмент, который не предвещает блага.
Любая вещь может пострадать от него.
Причинность:
При наличии Пути, его не применяют.
Правитель-мудрец, пребывая в мире, ценит левое;
применяя оружие, ценит правое.
Оружие - это инструмент, который не предвещает блага.
Это инструмент - не для правителя-мудреца.
Лишь против своей воли применяют его.
Высшее осуществляется безмятежностью и бесстрастностью.
Побеждая, не восторгаются.
Если восторгаешься, значит радуешься гибели людей.
А ведь тот, кто радуется гибели людей, не сможет добиться, чтобы устремления Поднебесной сошлись в нем.
В счастливых делах возвышают правое.
Заместитель командующего располагается слева.
Главнокомандующий располагается справа.
Говорят, что так располагают для траурного ритуала.
При гибели множества людей следует в печали и горести оплакивать их.
После победы в битве следует устраивать траурные ритуалы.

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PSEUDO-CHAPTER **Thirty-Two**

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[32c01t] **Robert G. Henricks**
The Tao is constantly nameless.
Though in its natural state it seems small, no one in the world dares to treat it as a subject.
Were marquises and kings able to maintain it,
The ten thousand things would submit to them on their own,
And Heaven and Earth would unite to send forth sweet dew.
By nature it would fall equally on all things, with no one among the people ordering that it be so.
As soon as we start to establish a system, we have names.
And as soon as there are set names,
Then you must also know that it's time to stop.
By knowing to stop - in this way you'll come to no harm.
The Way's presence in the world
Is like the relationship of small valley [streams] to rivers and seas.

[32c02t] **John C. H. Wu**
TAO is always nameless.
Small as it is in its Primal Simplicity,
It is inferior to nothing in the world.
If only a ruler could cling to it,
Everything will render homage to him.
Heaven and Earth will be harmonized
And send down sweet dew.
Peace and order will reign among the people
Without any command from above.
When once the Primal Simplicity diversified,
Different names appeared.
Are there not enough names now?
Is this not the time to stop?
To know when to stop is to preserve ourselves from danger.
The Tao is to the world what a great river or an ocean is to the streams and brooks.

[32c03t] **D. C. Lau**
The way is for ever nameless.
Though the uncarved block is small
No one in the world dare claim its allegiance.
Should lords and princes be able to hold fast to it
The myriad creatures will submit of their own accord,
Heaven and earth will unite and sweet dew will fall,
And the people will be equitable, though no one so decrees.
Only when it is cut are there names.
As soon as there are names
One ought to know that it is time to stop.

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Knowing when to stop one can be free from danger.
The way is to the world as the River and the Sea are to rivulets and streams.

[32c04t] **R. L. Wing**
The Tao of the Absolute has no name.
Although infinitesimal in its Simplicity,
The world cannot master it.
If leaders would hold on to it,
All Things would naturally follow.
Heaven and Earth would unite to rain Sweet Dew,
And people would naturally cooperate without commands.
Names emerge when institutions begin.
When names emerge, know likewise to stop.
To know when to stop is to be free of danger.
The presence of the Tao in the world
Is like the valley stream joining the rivers and seas.

[32c05t] **Ren Jiyu**
Tao has no name forever.
Though the simplicity seems small, it may be subordinated to nothing under Heaven.
If kings and princes can preserve it, all creatures would submit of themselves to them.
(Yin and Yang between) Heaven and Earth unite to drip sweet dew,
Without the command of the people, it drips evenly over all.
Once there was government, there were names appearing.
Once there were names, one has to know where and when to stop.
By practising moderation one can be free from danger.
Everything under Heaven is embraced by Tao, just like every river or stream running into the sea.

[32c06t] **Gia-fu Feng**
The Tao is forever undefined.
Small though it is in the unformed state, it cannot be grasped.
If kings and lords could harness it,
The ten thousand things would naturally obey.
Heaven and earth would come together
And gentle rain fall.
Men would need no more instruction and all things would take their course.
Once the whole is divided, the parts need names.
There are already enough names.
One must know when to stop.
Knowing when to stop averts trouble.
Tao in the world is like a river flowing home to the sea.

[32c07t] **Lok Sang Ho**
The Dao has always been nameless and simple.
Though humble, it is never subservient to anyone under heaven.
Still, if kings and barons would follow the Dao steadfastly

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All the living things on earth would benefit and pay them homage.
It is the interaction of heaven and earth that brings rain to all the living things.
Heaven and earth are not at the command of anyone.
Yet all living things benefit from their actions.
Humans since the beginning of time have established all kinds of traditions and have named names.
Should they then not know when to stop?
Those who know when to stop know no death.
Just as the rivers and valleys bring water to the sea,
So the Dao brings all living things to the Ultimate.

[32c08t] **Xiaolin Yang**
The DAO has no name, but it is always present.
It is simple and small, but no one can conquer it.
If the kings are able to practice it, everybody will come and obey by themselves.
The heavens and the earth will be in harmony,
And rain will pour down from the sky.
People will take care of themselves without need of the law.
Since there were names, everything got its own place.
People should know when to stop;
If they know when to stop, they can avoid disasters.
The world comes to the DAO like every stream and river comes to the ocean.

[32c09t] **Walter Gorn Old**, INTELLIGENT VIRTUE
Tao the absolute has no name.
But although insignificant in its original simplicity, the world does not presume to bemean it.
If a king could lay hold on it, the world would of itself submit to him.
Heaven and Earth would conspire to nourish him.
The people without pressure would peacefully fall into their own places.
If he should dispose them by titles and names, he would be making a name for himself.
Yet he would wisely stop short of the name, and thus avoid the evil of distinctions.
Tao is to the world what the streams and valleys are to the great rivers and seas.

[32c10t] **James Legge**
The Tao, considered as unchanging, has no name.
Though in its primordial simplicity it may be small, the whole world dares not deal with (one embodying) it as a minister.
If a feudal prince or the king could guard and hold it, all would spontaneously submit themselves to him.
Heaven and Earth (under its guidance) unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord.
As soon as it proceeds to action, it has a name.
When it once has that name, (men) can know to rest in it.
When they know to rest in it, they can be free from all risk of failure and error.
The relation of the Tao to all the world is like that of the great rivers and seas to the streams from the valleys.

[32c11t] **David Hinton**

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Way is perennially nameless,
an uncarved simplicity.
Though small,
it's subject to nothing in all beneath heaven.
But when lords or emperors foster it,
the ten thousand things gladly become their guests,
heaven mingling with earth sends down sweet dew,
and the people free of mandates share justice among themselves.
When a governing blade begins carving it up, names arise.
Once names arise,
know that it's time to stop.
Knowing when to stop, you can avoid danger.
Way flowing through all beneath heaven:
it's like valley streams flowing into rivers and seas.

[32c12t] **Chichung Huang**
The Tao is constant and nameless.
The unhewn log, though tiny,
None under heaven dare subjugate.
If marquises and kings can adhere to it,
The ten thousand things will submit to them spontaneously.
When heaven and earth integrate
To drip sweet dew,
Without anyone ordering them,
It is evenly distributed spontaneously.
With the first cutting,
Names emerged.
Names having emerged,
One should also know where to stop.
Knowing where to stop
Will thereby exempt one from peril.
The Tao's relation to all under heaven
Is like small valley streams
To a river or an ocean.

[32c13t] **Ellen M. Chen**
Tao everlasting (ch'ang) is the nameless uncarved wood (p'u).
Though small,
Nothing under heaven can subjugate it (mo neng ch'en).
If kings and barons can abide by (shou) it,
All creatures will arrive as guests (pin) to a banquet.
Heaven and earth unite,
To send down the sweet rain.
Without being commanded by the people (mo chih ling),
It falls evenly (chün) by itself.
At the beginning of institution names come to be.

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Once there are names,
One must know when to stop (chih chih).
One who knows when to stop does not become exhausted (pu tai).
Tao in the world is like
Valley streams flowing into rivers and seas.

[32c14t] **Lee Sun Chen Org**
Tao [in its entirety] is always indescribable;
Simplicity (the fundamental Truth) is though too subtle [to be detectable], yet nobody on earth can afford not to subject to its command;
If kings and lords can maintain it (Tao), myriad things and creatures will subordinate to them voluntarily as [acquiescent] visitors;
If Heaven and Earth (human world) are corroborating harmoniously, then [like the legend had described], there will be "sweet [timely] dews befall on Earth";
[In other words, a proper society thus formed is impelled by principles of seeking] "fairness and equal opportunity for all the people even though people did not call out for it."
Originally, the initiation of our system (government) is [necessitated by practical need which is] describable;
Since there is justification [of government's existence] we shall draw a line to limit [its power];
In spite of the fact that we recognize the necessity for the limitation of [power of government and each system of government has its limitation], we still should not let it suspend [our quest for eking out better systems].
This illustrates that Tao is to be manifested in this world [little by little gradually], like numerous [tiny] streams and waterways converged together [one by one] to form huge rivers and seas.

[32c15t] **Tien Cong Tran**
The Way is always nameless.
Small as it is in its uncarved block, it is inferior to nothing in the world.
If only a king or a prince could abide with it, all things in the world will render homage to him.
Heaven and Earth are in harmony and send down sweet dew.
Without being commanded to do so, the people live in peace and order.
When the original diversifies, different names arise.
When names arise, one should know it is time to stop.
To know when to stop is to be free from danger.
The Way is to the world what a great river or an ocean is to the streams and brooks.

[32c16t] **Thomas Z. Zhang**
Tao does not have a name and is simple.
It is small, but no one can rule it.
If kings and nobles can follow it, the people themselves would be submissive.
When heaven and earth work together, rain is produced.
Nobody gives the order, it is produced naturally.
When a regulation is initiated, it should have a reason.
When there is a reason, we need to know where to stop.
If we know where to stop, we may avoid failure.
Tao to the world is like the sea to the rivers.

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[32c17t] **Arthur Waley**

Tao is eternal, but has no fame (name);
The Uncarved Block, though seemingly of small account,
Is greater than anything that is under heaven.
If kings and barons would but possess themselves of it,
The ten thousand creatures would flock to do them homage;
Heaven-and-earth would conspire
To send Sweet Dew,
Without law or compulsion, men would dwell in harmony.
Once the block is carved, there will be names,
And so soon as there are names
Know that it is time to stop.
Only by knowing when it is time to stop can danger be avoided.
To Tao all under heaven will come
As streams and torrents flow into a great river or sea.

[32c18t] **Richard John Lynn**

The Dao in its constancy is "nameless."
Although the uncarved block is small, none under Heaven can make it his servitor [chen], but, if any lord or prince could hold on to it, the myriad folk would submit spontaneously.
As when Heaven and Earth unite to send down sweet dew, though not one of the people are ordered to do so, they live in harmony of their own accord.
When the cutting of it starts, names come into existence.
Once names exist, one should know to stop.
It is by knowing to stop that danger can be avoided.
As an analogy, the relationship between the Dao and all under Heaven is similar to the way streams and tributaries respond to the river and the sea.

[32c19t] **Lin Yutang**

TAO IS LIKE THE SEA
Tao is absolute and has no name.
Though the uncarved wood is small,
It cannot be employed (used as vessel) by anyone.
If kings and barons can keep (this unspoiled nature),
The whole world shall yield them lordship of their own accord.
The Heaven and Earth join,
And the sweet rain falls,
Beyond the command of men,
Yet evenly upon all.
Then human civilization arose and there were names.
Since there were names,
It were well one knew where to stop.
He who knows where to stop
May be exempt from danger.
Tao in the world
May be compared to rivers that run into the sea.

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[32c20t] **Victor H. Mair**
The Way is eternally nameless.
Though the unhewn log is small,
No one in the world dares subjugate it.
If feudal lords and kings could maintain it,
The myriad creatures would submit of themselves.
Heaven and earth unite to suffuse sweet dew.
Without commanding the people,
equality will naturally ensue.
As soon as one begins to divide things up, there are names;
Once there are names, one should also know when to stop;
Knowing when to stop, one thereby avoids peril.
In metaphorical terms,
The relationship of all under heaven to the Way is like that of valley streams to the river and sea.

[32c21t] **Tolbert McCarroll**
The Tao is forever nameless.
Though the Uncarved Block is small,
it is not inferior to anything under heaven.
If leaders could keep hold of it,
the ten thousand things would submit to them freely.
Heaven and earth would unite and sweet dew would fall.
The people would live in harmony without any law or decree.
Only when the Block is carved are there names.
As soon as there are names it is time to stop.
Knowing when to stop prevents trouble.
All under heaven will return to the Tao
as brooks and streams flow home to the sea.

[32c22t] **David H. Li**
Direction frequently needs no name.
It is simple.
It is small.
Still, it submits to nothing in the world.
Were a Duke or a Prince to embrace Direction,
myriad matters would submit on own volition.
With the cosmos and the earth in harmony, sweet dew accrues.
It self-regulates without the need of intervention.
As the system begins, names are assigned.
When names are assigned, know when to stop.
Knowing when to stop averts danger.
Direction in relation to people of the world is like the sea to rivers.

[32c23t] **Yasuhiko Genku Kimura**
The Tao remains eternally unnamable.

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As undivided simplicity,
If it resides in an ordinary person,
nobody in the world can subjugate him;
If an influential person abides by it,
everybody in the world will be drawn to him.
When heaven and earth come together in harmony,
Showering the world equally with the sweet rain of undivided simplicity,
People cooperate voluntarily without any governing rules.
When simplicity is divided, names come into existence.
When names are already there, the process of further division should stop,
For to know when to stop
is to avoid the danger of complexity.
The Tao is to the world
what the ocean is to the rivers of the earth.

[32c24t] **Chou-Wing Chohan**
The Tao was always nameless.
When it was expressed for the first time,
It was given a name.
And once it has already been given a name, it is necessary to stop.
The knowledge of where to stop makes a person immune to any danger.

[32c25t] **Man-Ho Kwok**
The Tao has no name it is a cloud that has no shape.
If a ruler follows it faithfully,
then every living thing under heaven will say yes to him.
Heaven and earth make love,
And a sweet dew-rain falls.
The people do not know why,
But they are gathered together like music.
Things have been given names from the beginning.
We need to know when we have enough names: this is wisdom.
At the beginning of time
The sage gave names to everything - seen, and unseen.
A ruler who walks the Way
Is like a river reaching the sea
Gathering the waters of the streams into himself, as he goes.

[32c26t] **Gu Zhengkun**
The Tao is nameless for ever.
Though it is very small,
It is subject to no one in the world.
If lords and kings can keep it,
They can bring all things in the world under subjection.
When the Yin and Yang between heaven and earth unite,
Sweet dew will fall, so equally scattered down

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Without any interference on the part of the people.
The administration of the empire demands names;
Names are once given,
Limitations are thereby known.
The knowledge of limitations helps avoid danger.
The Tao is to the world what the river and the sea
Are to the countless streamlets.

[32c27t] **Chao-Hsiu Chen**
The Tao has no name, like an uncarved block.
But no one under Heaven dares claim its allegiance.
Should lords and princes be able to hold fast to it,
the myriad creatures will submit to their own accord.
Heaven and Earth will unite and the sweet dewdrop will fall.
People will live in peace, even though no one is seeking for it.
When the block is carved it will be named.
It will also be time to stop.
Knowing to stop in time avoids danger.
The Tao runs under Heaven as the river and the water of the valley run into the sea.

[32c28t] **Liu Qixuan**
The eternal Way has no name.
The earliest simplicity has no significance,
But its function is supreme.
If kings and officials can keep the Way,
The whole world will become their guest.
Harmony between heaven and earth creates rains and dews,
Which all share equally without laws or rules.
With the growth of the earliest system,
There appeared names, which are therefore conventional.
Knowing what is conventional,
One can also understand where and when to stop.
Knowing where and when to stop,
One will never meet with countering forces.
The Way is to the world what rivers are to the ocean.

[32c29t] **Shi Fu Hwang**
Tao Is Like The Sea
Lao Tze says,
The Tao is not designated as a certain type.
The pristine simplicity is just a small display of the Tao.
Though it is small, whoever in exercise of this method, will make no man in the world daring to treat him as a servant.
If the duke or the king knows to exercise this method; all existence will express obedience and loyalty to him.
Heaven and Earth unite and send down sweet dew which without the direction of men, reaches equally everywhere as of its own accord.

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As soon as it proceeds to action, it has a way.
When it once has that way, men can know to rest in it.
When they know to rest in it, they can be free from all risk of failure and error.
The relation of the Tao to all the world is like that of great rivers and sea to streams and valleys.

[32c30t] **Ch'u Ta-Kao**
Tao was always nameless.
When for the first time applied to function, it was named.
Inasmuch as names are given, one should also know where to stop.
Knowing where to stop one can become imperishable.

[32c31t] **Paul J. Lin**
Tao is constantly nameless.
Though the unhewn wood is small,
No one in the world dares to subjugate it.
If dukes and kings can keep it,
All things will become guests by themselves.
Heaven and earth conjugate in dropping sweet dew;
People without being ordered are fair to each other.
In the beginning of creation, all were given names.
Having names, they know their limits.
Knowing their limits keeps them from danger.
Thus Tao is to the world
As brooks and valleys are to rivers and seas.

[32c32t] **Michael LaFargue**
Tao will always be nameless, an Uncarved Block,
although it is a thing of no account,
no one in the world can make it his subject.
If the princes and kings could watch over It,
the thousands of things would on their own be as deferential as guests.
Heaven and Earth would join together to send sweet dew.
The people on their own would share equally,
without anyone giving orders.
When you begin making decisions and cutting it up,
rules and names appear.
And once names appear, you should know to stop.
Knowing to stop, you can be without fear.
A comparison:
Tao's presence in the world,
is like the relation of small river valleys to the Yang-tze and the ocean.

[32c33t] **Cheng Lin**
Truth is the name given to that which was originally nameless and simple.
Though small, the whole world cannot subjugate it.
When the rulers abide by it, all animate creation will of their own accord become their servants.

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Because heaven and earth are one with Truth, they produce rains and dews which benefit all mankind alike without their asking.
The name was fabricated by man.
Since it has been given a name, the rulers ought to know it.
When they know it, they will be free from danger.
Truth is to the universe as rivers and seas are to the earth.

[32c34t] **Yi Wu**
The Way constantly is nameless.
Although its simplicity makes it seem trivial,
No one can subjugate it.
If dukes and kings can keep to it,
All things will naturally behave as guests.
Heaven and earth will unite with each other,
And sweet dew will fall.
People, without being commanded,
Will be equal to each other.
In the beginning of creation,
All things were given names.
When names are given,
One must know when to stop.
Knowing when to stop,
One will be free from danger.
The Way is to the world
As the great rivers and oceans
Are to streams in the valleys.

[32c35t] **Han Hiong Tan**
Dao is often referred to as "the nameless".
Although this "pristine simplicity" (Dao) appears to be insignificant,
Nothing in the world can subjugate it.
If a ruler can follow the way of Dao,
Everyone will naturally come to join him.
When Yin and Yang harmonise, rain begins to fall.
Similarly, people will live in harmony without any coercion.
Whenever a system is set up, new terminology appears.
(A new system will bring about new disputes.)
However, it is important to simplify the system.
Knowing when to stop, you can avert a calamity.
What Dao is to the people is similar to what the ocean is to the rivers.

[32c36t] **Hua-Ching Ni**
The universal subtle essence is unnameable and omnipresent.
Although it appears even in the plainest and most ordinary of things,
it is inferior to nothing.
It maintains itself as a model of indivisible integrity.

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If people would embrace it as their own true nature,
everything would settle down in right order and peace of its own accord.
Harmonious relationship can be illustrated by the cycle of the seasons which produces rain and dew at exactly the right times.
People do not need to do anything to insure the harmony between Heaven and Earth.
All names were given for the purpose of distinction when the original simplicity was diversified.
When one departs from simplicity, the result is perplexity.
When one returns to simplicity, one is saved from destruction by confusion.
The universal subtle essence is to human beings what the great ocean is to the rivers and streams of the earth.

[32c37t] **Chang Chung-yuan**
Tao is real, yet unnameable.
It is original non-differentiation and invisible.
Nevertheless, nothing in the universe can dominate it.
If rulers and lords were able to abide with it, all things in the universe would yield to them naturally.
Heaven and earth are unified and rain the dew of peace.
Without being ordered to do so, people become harmonious by themselves.
When discrimination begins, names arise.
After names arise, one should know where to abide.
When one knows where to abide, one is never exhausted.
To abide with Tao in the world is to be the same as mountain streams flowing to the rivers and to the sea.

[32c38t] **Henry Wei**
Holy Virtue
Sheng Teh
Tao is eternal and has no name.
Though P'u (Simplicity) may appear puny,
Yet the world dare not dominate it.
If kings and nobles can preserve it intact,
The ten thousand things will gladly pay them homage.
Heaven and Earth unite in harmony
To pour down showers of sweet dew,
To benefit all mankind graciously and evenly.
Institutions once begun, names come into being.
Names having come into being,
One should know where to rest.
To know where to rest is to forestall peril.
Tao differentiated in the world (will return to One),
Like streams and rivers flowing to the sea.

[32c39t] **Ha Poong Kim**
Tao is forever nameless.
Though the uncarved block is small,
No one under Heaven can make it his subject.
If kings and princes hold fast to it,

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The ten thousand things will submit of their own accord;
Heaven and Earth will unite to send sweet dew;
The people will be fair of themselves, without being ordered.
When the cutting begins, names come to be.
As soon as names appear,
Know that it's time to stop.
By knowing this, you will be free from danger.
To draw an analogy, the working of Tao under Heaven
Is like streams and rapids flowing into great rivers and seas.

[32c40t] **Tao Huang**
Tao is eternally nameless.
Though simplicity is small,
The world cannot treat it as subservient.
If lords and rulers can hold on to it,
Everything becomes self-sufficient.
Heaven and earth combine and allow sweet dew.
Without rules, people will naturally become equal.
At the outset, the rule must be expressed.
Once it exists, stop speaking of it.
The result of not speaking of it is to eliminate danger.
In a manner of speaking, Tao is to the world
As the rivers are to oceans and seas.

[32c41t] **Tang Zi-chang**
The eternity of Dao has no name:
Even though Pure Matter is infinitely small, its function is so superior that it is next to none,
If rulers can follow the model of nature, everything under the heaven will render homage to them,
Then the people would automatically be equally sufficient without being directed.
It was named after the initiation of regulations, when names were given,
Then one will know how to rest.
To know how to stop will not reach a perilous end.
The application of Dao to the world is like the relation of oceans to rivers.

[32c42t] **Wing-tsit Chan**
Tao is eternal and has no name.
Though its simplicity seems insignificant, none in the world can master it.
If kings and barons would hold on to it, all things would submit to them spontaneously.
Heaven and earth unite to drip sweet dew.
Without the command of men, it drips evenly over all.
As soon as there were regulations and institutions, there were names.
As soon as there are names, know that it is time to stop.
It is by knowing when to stop that one can be free from danger.
Analogically, Tao in the world may be compared to rivers and streams running into the sea.

[32c91t] **И. И. Семененко**

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Дао, будучи незыблемым, не имеет имени.
И хоть первозданное ничтожно, никто под Небесами его сделать своим подданным не в силах.
Если владетели и царь смогут ему следовать, все десять тысяч вещей сами сочтут себя гостями, Небеса с Землей соединятся и снизойдет сладчайшая роса.
Народ, не получив ни от кого приказа, сам меж собою уравняется.
С началом кройки возникает имя;
а возникает имя, узнают, когда остановиться.
Узнав, когда остановиться, можно избежать опасности.
Дао Поднебесной напоминает горную долину со стремящимся по ней в реку к морям потоком.

[32c92t] **А. А. Маслов**
Дао неизменно и безымянно.
Хотя простота и мала, никто в Поднебесной не может править ею.
Если бы правитель и князья могли придерживаться её, мириады существ сами повиновались бы ей.
Когда Небо и Земля взаимосочетаются, то выпадают сладкие росы и народ безо всяких указов умиротворяется.
Когда начинается управление, - возникают и имена.
Коль скоро возникают имена, - муж должен знать, что настало время остановиться.
Знающий, где надо остановиться, избежит гибели.
Дао в Поднебесной подобно рекам и морям, куда впадают долинные ручьи.

[32c93t] **Е. А. Торчинов**
Дао-Путь постоянно и безымянно.
Хотя оно столь просто и так мало, никто в Поднебесной не смеет сделать его своим слугой.
Если князья и цари смогут блюсти его, все сущее упокоится и умиротворится.
Тогда Небо и Земля в согласии и гармонии пребудут, с небес прольется сладкая роса и весь народ без всякого приказа сам обретет равновесие.
Когда все вещи обрели раздельное существование, тогда установились имена.
С тех пор как появились имена, необходимо Поднебесной познать, где следует остановиться в своих стремлениях.
И зная, где остановиться, мы избегаем гибели и бедствий.
Ведь Дао-Путь для Поднебесной - как море-океан для всех ручьев и рек.

[32c94t] **А. Е. Лукьянов**
Дао постоянно и безымянно.
(Вариант перевода: Дао именуется постоянным небытием.)
Духовное естество хотя и младенчески слабое (маленькое),
никто в Поднебесной не может подчинить [его] себе.
Если хоу и ваны смогут блюсти его, то мириады вещей сами покорятся.
Небо сочетается в браке с Землей, ниспадая сладкой росой.
Людям никто не приказывает, и все само по себе уравновешивается.
С началом насильственного правления появились имена.
И поскольку имена уже есть, постольку нужно знать, как пресечь (искоренить) [их].
Зная то, как пресечь [имена], можем избежать гибели.
Тому пример: когда Дао находится в Поднебесной, это подобно стоку ручьев и рек в Цзян и Море.

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[32c95t] **Ян Хин-шун**

Дао вечно и безымянно.
Хотя оно ничтожно, но никто в мире не может его подчинить себе.
Если знать и государи могут его соблюдать, то все существа сами становятся спокойными.
Тогда небо и земля сольются в гармонии, наступят счастье и благополучие, а народ без приказания успокоится.
При установлении порядка появились имена.
Поскольку возникли имена, нужно знать предел [их употребления].
Знание предела позволяет избавиться от опасности.
Когда дао находится в мире, [все сущее вливается в него], подобно тому, как горные ручьи текут к рекам и морям.

[32c96t] **Д. П. Конисси**

Вечное Тао не имеет имени.
Оно незначительно, как щепка, но мир не может подчинить его себе.
Когда цари и князья заботятся о защите (своей страны), то сама природа сделается помощницей их.
Когда небо совокупляется с землей, то спускается роса на землю, чего человек не в состоянии устроить.
Когда Тао разделилось на части, то получило имя.
Если имя известно, то нужно воздерживаться.
(Каждому) следует знать, где ему нужно оставаться.
Кто соблюдает во всем воздержание, тот не будет знать (нравственного) падения.
Это - Тао, которое существует во всей вселенной.

[32c97t] **В. В. Малявин**

Путь вечно безымянен;
Цельный Ствол хотя и невелик,
В мире над ним никто не властен.
Если князья и цари смогут держаться его,
Все вещи им покорятся сами,
Небо и Земля в согласии соединятся и породят сладкую росу,
И та сама, без приказания, извергнется поровну на всех.
Где есть порядок, есть и имена.
Как только появляются имена,
Надобно знать, где в знании остановиться.
Кто знает, где остановиться в знании,
Сможет избежать большой беды.
Великий Путь для мира
Все равно что полноводная река и море для ручья.

[32c98t] **Б. Б. Виногродский**

Постоянство Пути - в отсутствии имени.
Первозданную целостность даже и в малом никто в Поднебесной не может заставить служить себе.
Удельные князья и правители если способны руководствоваться этим, тогда мириады сущностей сами стремятся следовать их воле.
Образуется контакт меж Небом и Землей, в результате чего выпадают медовые росы.
Начало систематизации - это наличие имен.

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Имя и есть приближение к наличию.
И здесь нужно уметь вовремя останавливаться.
Умеешь останавливаться - тем самым не подвергаешься опасности.
Чтобы образно определить Путь в пространстве Поднебесной, уподобим его потокам в долинах,
стремящимся в пространство рек и морей.

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PSEUDO-CHAPTER **Thirty-Three**

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[33c01t] **Robert G. Henricks**
To understand others is to be knowledgeable;
To understand yourself is to be wise.
To conquer others is to have strength;
To conquer yourself is to be strong.
To know when you have enough is to be rich.
To go forward with strength is to have ambition.
To not lose your place is to last long.
To die but not be forgotten - that's [true] long life.

[33c02t] **John C. H. Wu**
HE who knows men is clever;
He who knows himself has insight.
He who conquers men has force;
He who conquers himself is truly strong.
He who knows when he has got enough is rich,
And he who adheres assiduously to the path of Tao is a man of steady purpose.
He who stays where he has found his true home endures long,
And he who dies but perishes not enjoys real longevity.

[33c03t] **D. C. Lau**
He who knows others is clever;
He who knows himself has discernment.
He who overcomes others has force;
He who overcomes himself is strong.
He who knows contentment is rich;
He who perseveres is a man of purpose;
He who does not lose his station will endure;
He who lives out his days has had a long life.

[33c04t] **R. L. Wing**
Those who know others are intelligent;
Those who know themselves have insight.
Those who master others have force;
Those who master themselves have strength.
Those who know what is enough are wealthy.
Those who persevere have direction.
Those who maintain their position endure.
And those who die and yet do not perish, live on.

[33c05t] **Ren Jiyu**
He who knows others can be called wise,

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He who knows himself is enlightened.
He who conquers others can be called physically strong,
He who conquers himself is mighty.
He who is content is rich,
He who acts with persistence has will,
He who does not lose his root will endure,
He who dies physically, but preserves Tao will enjoy a long life.

[33c06t] **Gia-fu Feng**
Knowing others is wisdom;
Knowing the self is enlightenment.
Mastering others requires force;
Mastering the self needs strength.
He who knows he has enough is rich.
Perseverance is a sign of will power.
He who stays where he is endures.
To die but not to perish is to be eternally present.

[33c07t] **Lok Sang Ho**
He who knows others is wise,
He who knows himself is wiser.
He who conquers others is strong.
He who conquers himself is stronger.
He who knows what is adequate lives a rich life.
He who overcomes difficulties knows what he wants.
He who will not lose his place endures.
He who dies and yet lives lasts.

[33c08t] **Xiaolin Yang**
If you can understand others, you are wise;
If you can understand yourself, your mind is clear.
If you can overcome others, you are powerful;
If you can overcome yourself, you are strong.
If you can be satisfied, you are rich;
If you can be persistent, you are determined.
If you never lose your goals, you can last long;
If you die but you are not forgotten, then you live forever.

[33c09t] **Walter Gorn Old**, DISCERNING VIRTUE
He is wise who knows others.
He who knows himself is enlightened.
He is strong who conquers others.
He who conquers himself is mighty.
He is rich who is well satisfied.
He walks fast who has an object.
He who fills his place remains secure.

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He who dies without being corrupted enjoys a good old age.

[33c10t] **James Legge**
He who knows other men is discerning;
he who knows himself is intelligent.
He who overcomes others is strong;
he who overcomes himself is mighty.
He who is satisfied with his lot is rich;
he who goes on acting with energy has a (firm) will.
He who does not fail in the requirements of his position, continues long;
he who dies and yet does not perish, has longevity.

[33c11t] **David Hinton**
To know people is wisdom,
but to know yourself is enlightenment.
To master people takes force,
but to master yourself takes strength.
To know contentment is wealth, and to live with strength resolve.
To never leave whatever you are is to abide,
and to die without getting lost - that is to live on and on.

[33c12t] **Chichung Huang**
He who knows others is crafty;
He who knows himself is clear-sighted.
He who overcomes others has strength;
He who overcomes himself has stamina.
He who knows content is rich;
He who practices strenuously achieves his aspiration;
He who does not lose his base is long-enduring;
He who dies without forgetting is long-lived.

[33c13t] **Ellen M. Chen**
One who knows (chih) others is knowledgeable (chih);
One who knows (chih) the self is enlightened (ming).
One who overcomes others has physical might;
One who overcomes the self (tzu sheng) is strong (ch'iang).
One who knows contentment (chih tsu) is rich;
One who acts strongly (ch'iang) has will power (chih).
One who does not lose where one belongs lasts long;
One who dies without perishing (wang) has longevity.

[33c14t] **Lee Sun Chen Org**
A person who understands others is intelligent;
A person who knows himself is brilliant;
A person who exceeds others is powerful;
A person who has self-control is strong;

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A person who knows what is properly sufficient is [morally] rich;
A person who is diligent has will power;
A person who never loses his roots has endurance;
A person who dies but [whose deeds] will not perish has longevity.

[33c15t] **Tien Cong Tran**
He who knows men is intelligent.
He who knows himself has insight.
He who conquers men is strong.
He who conquers himself is vigorous.
He who knows how to be enough is rich.
He who goes on assiduously is a man of steady will.
He who does not lose his dwelling endures long.
He who dies but perishes not has a long life.

[33c16t] **Thomas Z. Zhang**
Knowing others is smart.
Knowing oneself is clearheaded.
Winning others is forceful.
Winning oneself is powerful.
Content people are rich.
Diligent people are of high purpose.
Those, who stay their grounds, stand out.
Those, who die without being forgotten, are perpetual.

[33c17t] **Arthur Waley**
To understand others is to have knowledge;
To understand oneself is to be illumined.
To conquer others needs strength;
To conquer oneself is harder still.
To be content with what one has is to be rich.
He that works through violence may get his way;
But only what stays in its place
Can endure.
When one dies one is not lost; there is no other longevity.

[33c18t] **Richard John Lynn**
One who knows others is wise, but one who knows himself is perspicacious.
One who conquers others has strength, but one who conquers himself is powerful.
One who knows contentment is rich.
One who acts with power has his goal fulfilled.
One who does not lose his place lasts long.
One who dies but is not destroyed has longevity.

[33c19t] **Lin Yutang**
KNOWING ONESELF

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He who knows others is learned;
He who knows himself is wise.
He who conquers others has power of muscles;
He who conquers himself is strong.
He who is contented is rich.
He who is determined has strength of will.
He who does not lose his center endures,
He who dies yet (his power) remains has long life.

[33c20t] **Victor H. Mair**
Understanding others is knowledge,
Understanding oneself is enlightenment;
Conquering others is power,
Conquering oneself is strength;
Contentment is wealth,
Forceful conduct is willfulness;
Not losing one's rightful place is to endure,
To die but not be forgotten is longevity.

[33c21t] **Tolbert McCarroll**
Knowing others is to be clever.
Knowing yourself is to be enlightened.
Overcoming others requires force.
Overcoming yourself requires strength.
To know that you have enough is to be rich.
Push through and you may get your way, but return home and you will endure.
Live out your days and you have had a long life.

[33c22t] **David H. Li**
Knowing others is wisdom;
knowing self is discernment.
Winning over others shows prowess;
winning over self shows strength.
With contentment, one is wealthy.
With persistence, one shows determination.
Holding on without losing ground, one is strong;
Dying without giving up Direction, one lives long.

[33c23t] **Yasuhiko Genku Kimura**
To know others is wisdom;
To know one's self is enlightenment.
To conquer others is power;
To conquer one's self is strength.
One who knows what is enough is wealthy;
One who does what is required is committed.
One who stays in one's destiny endures;

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One who dies without perishing lives forever.

[33c24t] **Chou-Wing Chohan**
The person who knows others is wise,
The person who knows himself is enlightened.
The person who conquers others is strong,
The person who conquers himself is powerful.
The person who knows his lot is rich.
The person who maintains his path with energy has a strong will.
The person who does not stray from his proper place will have a long life.
The person who dies but does not perish will exist forever.
Feo-tzu says:
"The difficulty in knowing is not learning others, but learning ourselves.
Therefore, the person who learns himself is enlightened."

[33c25t] **Man-Ho Kwok**
When you know the true being of another,
You can judge -
And if you truly know the Tao you will be in the light.
It takes force to control people:
but if I am humble, I can never be overcome.
If you know what you have is enough you will be satisfied.
But if you think you don't have enough then you will never have enough!
If you follow the Tao, what you are will last.
You will live, and live, and outlive yourself again.

[33c26t] **Gu Zhengkun**
He who knows others is wise;
He who knows himself is clever;
He who conquers others is forceful;
He who conquers himself is powerful;
He who knows contentment is rich;
He who perseveres is a man of will;
He who does not lose his root can endure;
He whose Tao survives him is long-lived.

[33c27t] **Chao-Hsiu Chen**
He who knows others is resourceful; he who knows himself is enlightened.
He who surpasses others has power; he who surpasses himself is strong.
He who is content is rich.
He who keeps going has will.
He who maintains his own position will last long.
He who dies, yet whose natural character remains, will live a long life.

[33c28t] **Liu Qixuan**
One who knows others is clever.

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One who knows one's self is wise.
One who can defeat others has energy.
One who can defeat one's self is strong.
One who is easily satisfied is rich.
One who drives one's self forth has will.
One who never loses one's place lives long.
One who never vanishes after death is eternal.

[33c29t] **Shi Fu Hwang**
Knowing Oneself
Lao Tze says,
He who knows others is intelligent, while he who knows himself is enlightened.
He who conquers others has the power of muscles, but he who conquers himself is strong.
He who knows contentment is rich, but he who is determined has strength of will.
He who does not leave the resource will endure, but he who knows to keep as still as a dead body but remain dynamic will enjoy longevity.

[33c30t] **Ch'u Ta-Kao**
He who knows others is wise;
He who knows himself is enlightened.
He who conquers others is strong;
He who conquers himself is mighty.
He who knows contentment is rich.
He who keeps on his course with energy has will.
He who does not deviate from his proper place will long endure.
He who may die but not perish has longevity.

[33c31t] **Paul J. Lin**
To know others is to be clever.
To know oneself is to have discernment.
To overcome others takes force.
To overcome oneself takes strength.
To be content is riches.
To act perseveringly takes will.
Not to lose one's place means one can last long.
To die without extinction means longevity.

[33c32t] **Michael LaFargue**
One who understands others is clever;
one who understands himself has Clarity.
One who wins out over others has power;
one who wins out over himself is strong.
One who is content is wealthy;
one strong in his practice is self-possessed.
One who does not leave his place is lasting;
one who dies and does not perish is truly long lived.

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[33c33t] **Cheng Lin**
He who knows others is wise; he who knows himself is enlightened.
He who overcomes others is powerful; he who overcomes himself is strong.
He who feels self-contentment is rich; he who practises self-cultivation is resolute.
He who abides by his original nature endures; he who follows Truth throughout life enjoys immortality.

[33c34t] **Yi Wu**
One who knows another is intelligent;
One who knows himself is enlightened.
One who overcomes another has power;
One who overcomes himself is strong.
One who is contented is rich.
One who acts forcefully has will.
One who does not lose his place will endure long.
One who dies but does not perish will live long.

[33c35t] **Han Hiong Tan**
He who understands others is wise.
He who knows himself is sagacious.
To defeat others, you are powerful.
To prevail upon yourself, you are resolute.
To be contented is to be wealthy.
To diligently follow the way of Dao means you have great determination.
By not deviating from the path of Dao, you will perpetuate.
When a person dies but his spirituality persists, this is the essence of immortality.

[33c36t] **Hua-Ching Ni**
One who knows others is clever.
One who knows himself has insight.
One who overcomes others is forceful.
One who overcomes himself is truly strong.
One who knows he has enough is rich.
One who does not divert his mind from the realization of integral virtue is wisely willful.
One who preserves his natural integrity will endure.
One who embraces the subtle essence dies yet does not perish and thus enjoys true immortality.

[33c37t] **Chang Chung-yuan**
To know others is to be intelligent.
To be aware of one's self is to be awakened.
To overcome others is to have superior strength.
To overcome one's self is to be vigorous.
To be satisfied is to be wealthy.
To act with power is to be aspiring.
To retain one's source is to be long-lasting.
To die yet not to be deceased is to have longevity.

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[33c38t] **Henry Wei**
Discriminating Virtue
Pien Teh
He who knows others is wise;
He who knows himself is enlightened.
He who conquers others is strong;
He who conquers himself is valiant.
He who knows contentment is rich;
He who acts with determination has high aims.
He who has not lost his proper abode endures;
He who dies and yet does not perish becomes immortal.

[33c39t] **Ha Poong Kim**
He who knows others is wise;
He who knows himself is enlightened.
He who overcomes others has strength;
He who overcomes himself is strong.
He who knows to be content is rich.
He who persists in his action is strong-willed.
He who does not lose his place is long-lasting.
He who dies but does not perish is long-lived.

[33c40t] **Tao Huang**
To know others is to be knowledgeable,
To know oneself is enlightenment;
To master others is to have strength,
To master oneself is to be powerful.
To know what is sufficient is to be rich.
To act with determination is to have will.
Not to lose one's substance is to endure.
To die, but not be forgotten is to be immortal.

[33c41t] **Tang Zi-chang**
One who knows others is intelligent.
One who knows himself is enlightened.
One who overcomes others has power.
One who disciplines himself has will power.
One who knows satisfaction is rich.
One who overcomes himself is strong.
One who does not lose one's personality, endures.
One who is dead and never forgotten has longevity.

[33c42t] **Wing-tsit Chan**
He who knows others is wise;
He who knows himself is enlightened.

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He who conquers others has physical strength;
He who conquers himself is strong.
He who is contented is rich.
He who acts with vigor has will.
He who does not lose his place (with Tao) will endure.
He who dies but does not really perish enjoys long life.

[33c91t] **И. И. Семененко**
Знающий людей умен,
знающий себя находится в просвете.
Одолевающий других обладает силой,
одолевающий себя становится могучим.
Кто знает то, что для него достаточно, - богат;
кто действует с настойчивостью, когда могуч, тот обладает волей.
Кто не утрачивает своего места, долговечен;
кто не уходит, когда умирает, продолжает жить вечно.

[33c92t] **А. А. Маслов**
Познавший людей - мудр.
Познавший себя - просветлён.
Побеждающий людей - силён.
Победивший себя - могущественен.
Познавший меру - богат.
Упорный - целеустремлён.
Тот, кто не утратит этого, обретёт долговечность и будет жить долго, не умирая.

[33c93t] **Е. А. Торчинов**
Знающий людей - мудр.
Знающий самого себя - просветлен.
Побеждающий самого себя - могуч.
Знающий меру - богат.
Заставляющий себя идти вперед - наделен волей.
Не теряющий своего места - долговечен.
Тот, кто умер, но не исчез, - долголетен.

[33c94t] **А. Е. Лукьянов**
Познавший других - мудр, познавший себя - просветлен.
Победивший других - силен, победивший себя - могуществен.
Познавший достаток - богат, вынуждающий действовать - обладает волей.
Не потерявший своего места [в жизни] - вечен,
отдавший жизнь, но не забытый - увековечен.

[33c95t] **Ян Хин-шун**
Знающий людей благоразумен.
Знающий себя просвещен.
Побеждающий людей силен.

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Побеждающий самого себя могуществен.
Знающий достаток богат.
Кто действует с упорством, обладает волей.
Кто не теряет свою природу, долговечен.
Кто умер, но не забыт, тот бессмертен.

[33c96t] **Д. П. Конисси**
Знающий людей разумен, а знающий себя самого прозорлив.
Побеждающий других силен, а побеждающий самого себя могуществен.
Довольствующийся самим собой - богач.
Твердый в своих действиях имеет твердую волю.
Не отступающий от своего назначения долговечен.
Неуничтожимый после смерти вечен.

[33c97t] **В. В. Малявин**
Знающий других умен.
Знающий себя просветлен.
Победивший других силен.
Победивший себя могуч.
Кто знает, в чем достаток, богат.
Кто действует решительно, имеет волю.
Кто не теряет того, что имеет, долговечен.
А кто не гибнет в смерти, живет вечно.

[33c98t] **Б. Б. Виногродский**
Осознающий людей - познает.
Осознающий себя - просветляется.
Побеждающий людей - обладает силой.
Побеждающий себя - становится сильным.
Осознающий достаток - богат.
Движение сильного - это наличие волеустремлений.
Не терять свою позицию - это способность длить.
Умирая, не исчезать - это долгожительство.

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PSEUDO-CHAPTER **Thirty-Four**

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[34c01t] **Robert G. Henricks**
The Way floats and drifts;
It can go left or right.
It accomplishes its tasks and completes its affairs, and yet for this it is not given a name.
The ten thousand things entrust their lives to it, and yet it does not act as their master.
Thus it is constantly without desires.
It can be named with the things that are small.
The ten thousand things entrust their lives to it, and yet it does not act as their master.
It can be named with the things that are great.
Therefore the Sage's ability to accomplish the great
Comes from his not playing the role of the great.
Therefore he is able to accomplish the great.

[34c02t] **John C. H. Wu**
THE Great Tao is universal like a flood.
How can it be turned to the right or to the left?
All creatures depend on it,
And it denies nothing to anyone.
It does its work,
But it makes no claims for itself.
It clothes and feeds all,
But it does not lord it over them:
Thus, it may be called "the Little."
All things return to it as to their home,
But it does not lord it over them:
Thus, it may be called "the Great."
It is just because it does not wish to be great
That its greatness is fully realized.

[34c03t] **D. C. Lau**
The way is broad, reaching left as well as right.
The myriad creatures depend on it for life yet it claims no authority.
It accomplishes its task yet lays claim to no merit.
It clothes and feeds the myriad creatures yet lays no claim to being their master.
For ever free of desire, it can be called small;
Yet, as it lays no claim to being master when the myriad creatures turn to it, it can be called great.
It is because it never attempts itself to be great that it succeeds in becoming great.

[34c04t] **R. L. Wing**
The Great Tao extends everywhere.
It is on the left and the right.
All Things depend on it for growth,

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And it does not deny them.
It achieves its purpose,
And it does not have a name.
It clothes and cultivates All Things,
And it does not act as master.
Always without desire, It can be named Small.
All Things merge with it, And it does not act as master.
It can be named Great.
In the end it does not seek greatness, And in that way the Great is achieved.

[34c05t] **Ren Jiyu**
The great Tao is like a river overflowing,
It can go left, it can go right.
All things owe their existence to it,
But it never interferes with them.
When its work is accomplished, it is unable to say where its credit is.
It protects and nourishes all, but it does not claim to be master over them.
Always without its desire, it may be called small.
All things come to it as to their home,
And yet it does not pose as their master,
It may be called great.
It is precisely because it never claims to be great, that it can achieve its greatness.

[34c06t] **Gia-fu Feng**
The great Tao flows everywhere, both to the left and to the right.
The ten thousand things depend upon it; it holds nothing back.
It fulfills its purpose silently and makes no claim.
It nourishes the ten thousand things,
And yet is not their lord.
It has no aim; it is very small.
The ten thousand things return to it,
Yet it is not their lord.
It is very great.
It does not show greatness,
And is therefore truly great.

[34c07t] **Lok Sang Ho**
The Great Dao is all-encompassing.
Its influences pervade all directions.
All living things depend on it.
But the Dao works quietly.
It accomplishes yet makes no claims.
It provides clothing and nourishments yet does not take command over anything.
Ever aspiring for non-existence,
It can be called little.
Providing a home to all the living things yet claiming no ownership,

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It can be called great.
Exactly because the Dao never takes itself as great,
It is truly great.

[34c08t] **Xiaolin Yang**
The big DAO is like a flood, going everywhere.
Everything depends on it to grow, but it never refuses to help.
When things are accomplished, it never claims credit.
It nurtures everything, but never tries to control them.
It never has desires, so it can be called the SMALL.
Everything depends on it, but it never tries to be their master, so it can be called the BIG.
Only because it never wants to be the BIG, so it becomes the BIG.

[34c09t] **Walter Gorn Old**, THE PERFECT CONDITION
Mighty Tao is all-pervading.
It is simultaneously on this side and on that.
All living things subsist from it, and all are in its care.
It works, it finishes, and knows not the name of merit.
In love it nurtures all things, and claims no excellence therein.
It knows neither ambition nor desire.
It can be classed with the humblest of things.
All things finally revert to it, and it is not thereby increased.
It can be mentioned with the greatest of things.
Thus does the wise man continually refrain from self-distinction.

[34c10t] **James Legge**
All-pervading is the Great Tao!
It may be found on the left hand and on the right.
All things depend on it for their production, which it gives to them, not one refusing obedience to it.
When its work is accomplished, it does not claim the name of having done it.
It clothes all things as with a garment, and makes no assumption of being their lord;
- it may be named in the smallest things.
All things return (to their root and disappear), and do not know that it is it which presides over their doing so;
- it may be named in the greatest things.
Hence the sage is able (in the same way) to accomplish his great achievements.
It is through his not making himself great that he can accomplish them.

[34c11t] **David Hinton**
Way is vast, a flood
so utterly vast it's flowing everywhere.
The ten thousand things depend on it:
giving them life and never leaving them it performs wonders but remains nameless.
Feeding and clothing the ten thousand things
without ruling over them,
perennially that free of desire,

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it's small in name.
And being what the ten thousand things return to
without ruling over them,
it's vast in name.
It never makes itself vast and so becomes utterly vast.

[34c12t] **Chichung Huang**
How the Tao overflows!
It may be found left and right.
The ten thousand things relying on it for their living,
It does not decline;
Having scored successes,
It claims no possession;
Clothing and feeding the ten thousand things,
It does not assume masterdom;
Meaning it is constantly lustless,
And may be named among the tiny.
When the ten thousand things return,
They do not know who their master is;
Hence, it may be named among the vast.
That is why the sage man
Was able to achieve vastness.
As he never assumed vastness,
He was able to achieve vastness.

[34c13t] **Ellen M. Chen**
The great Tao floods over,
To the left, to the right.
Ten thousand beings live by it,
And it does not reject them.
Work is accomplished (ch'eng), yet it has no name.
It clothes and nourishes ten thousand beings,
But does not lord over them.
Always without desire,
It may be named the small;
Ten thousand beings return (kuei) to it,
Yet it does not lord over them,
It may be named the great.
Because it never considers itself great,
Therefore it can accomplish (ch'eng) its greatness.

[34c14t] **Lee Sun Chen Org**
When the great Tao runs its course, it moves forcefully like floods;
Nothing can resist its power and must flow with it, right or left,
Everything relies on it to survive, and it never fails to sustain their needs;
It does not claim merit for deeds it has accomplished;

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It shelters and nourishes everything, yet it shuns away from domination.
[Tao] never has any [selfish] intentions, so we may describe it as small [as far as its ego is concerned];
[On the other hand:]
Despite the fact that myriad things and creatures must comply [with its rule],
It does not [take advantage of the situation to] dominate them;
Furthermore, it never manifests [its magnificence],
We may therefore describe it as great.
For this reason,
A Sage seeks greatness not for [the vain splendor of] greatness, [but for the substantial accomplishment of good deeds],
He thenceforth achieves [the genuine] greatness.

[34c15t] **Tien Cong Tran**
The great Way is all-pervading, it can reach the right or the left.
All things depend on it, and none is excluded.
It does its work, but it makes no claims for itself.
It clothes and feeds all things, but it makes no claims to be their master.
Because it does not have desire, it may be called "the little."
All things return to it as to their home, but it does not lord over them: Thus, it may be called "the great."
It is just because it does not attempt to be great that its greatness is fully realized.

[34c16t] **Thomas Z. Zhang**
Tao is everywhere.
It can be guidance.
Everything lives depending on it without exception, With such accomplishment, it claims none.
Providing clothing and food to everything, it does not govern them: this is called lowliness.
Guiding everything, it does not master, this can be called greatness.
Because it does not proclaim to be great, it can actually be great.

[34c17t] **Arthur Waley**
Great Tao is like a boat that drifts;
It can go this way; it can go that.
The ten thousand creatures owe their existence to it and it does not disown them;
Yet having produced them, it does not take possession of them.
Tao, though it covers the ten thousand things like a garment,
Makes no claim to be master over them,
And asks for nothing from them.
Therefore it may be called the Lowly.
The ten thousand creatures obey it,
Though they know not that they have a master;
Therefore it is called the Great.
So too the Sage just because he never at any time makes a show of greatness in fact achieves greatness.

[34c18t] **Richard John Lynn**
The way the great Dao floods, oh, it can go left or right.
The myriad folk rely on it for life, but it does not tell them to do so.

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It achieves success but enjoys no reputation for doing so.
It clothes and feeds the myriad folk but does not become their master.
It is always without desire and so can be named among the small.
The myriad things return to it, but it does not become their master, so it can be named among the great.
Therefore it is because he himself never tries to be great that he fulfills his greatness.

[34c19t] **Lin Yutang**
THE GREAT TAO FLOWS EVERYWHERE
The Great Tao flows everywhere,
(Like a flood) it may go left or right.
The myriad things derive their life from it,
And it does not deny them.
When its work is accomplished,
It does not take possession.
It clothes and feeds the myriad things,
Yet does not claim them as its own.
Often (regarded) without mind or passion,
It may be considered small.
Being the home of all things, yet claiming not,
It may be considered great.
Because to the end it does not claim greatness,
Its greatness is achieved.

[34c20t] **Victor H. Mair**
Rippling is the Way, flowing left and right!
Its tasks completed, its affairs finished,
Still it does not claim them for its own.
The myriad creatures return to it,
But it does not act as their ruler.
Eternally without desire,
It may be named among the small;
The myriad creatures return to it,
But it does not act as their ruler;
It may be named among the great.
For these reasons,
The sage can achieve greatness,
Because he does not act great.
Therefore,
He can achieve greatness.

[34c21t] **Tolbert McCarroll**
The great Tao covers everything like a flood.
It flows to the left and to the right.
The ten thousand things depend upon it and it denies none of them.
It accomplishes its task yet claims no reward.
It clothes and feeds the ten thousand things yet it does not attempt to control them.

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Therefore,
it may be called "the little."
The ten thousand things return to it,
even though it does not control them.
Therefore,
it may be called "the great."
So it is that the True Person does not wish to be great and therefore becomes truly great.

[34c22t] **David H. Li**
The Grand Direction permeates, left and right.
With myriad matters depending on it for growth, it declines none.
Accomplishing much, it accepts no limelight.
Nurturing myriad matters without claiming, it may be labeled Small;
Receiving myriad matters without claiming, it may be labeled Grand.
By not self-claiming Grand, it is thus Grand.

[34c23t] **Yasuhiko Genku Kimura**
The Great Tao overflows everywhere in the universe.
It suffuses with life all beings that depend on it for their existence.
It accomplishes everything while remaining nameless.
It nurtures everything while claiming no mastership.
It desires nothing for itself, and is therefore called the Small.
It is the source whereto everything returns, and is therefore called the Vast.
Thus, the sage never thinks of claiming greatness for himself,
Yet, for this very reason, achieves true greatness.

[34c24t] **Chou-Wing Chohan**
The great Tao is in everything, both on the left and on the right.
Through it, all things come into being, and it does not abandon them.
When its work is completed, it does not possess them.
It loves and nurtures all things,
But does not rule them.
It never exists, so it can be called small, apparently.
All things return home to it,
And it does not claim to own them,
So it can be called great, apparently.
It never aspires to greatness,
And therefore it accomplishes greatness.

[34c25t] **Man-Ho Kwok**
The Great Tao goes everywhere
past your left hand and your right -
filling the whole of space.
It is breath to every thing, and yet it asks for nothing back.
It feeds and creates everything, but it will never tell you so.
It nurtures all things without lording it over anything.

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It names itself in the lowest of the low.
It holds what it makes,
Yet never fights to do so:
that is why we call it Great.
Why?
Because it never tries to be so.

[34c26t] **Gu Zhengkun**
The great Tao is felt everywhere
Extending in all directions.
All things grow on it and it never declines them.
It accomplishes its great task without claiming to merit.
It breeds all things without claiming to be their master;
It can be called the Small.
All things finally return to it
And it never claims to be their master;
And it can be called the Great.
It becomes the Great
Because it never claims to be the Great.

[34c27t] **Chao-Hsiu Chen**
The Tao is floating everywhere, to the left and to the right.
The lives of the myriad creatures depend on it, no one can live without it.
It accomplishes its task, yet claims no honour.
It nourishes the myriad creatures, yet claims no possession.
It is always free from desire;
it can be called small.
The myriad creatures turn to it, yet it does not master them; it can be called great.
That is why the sage never boasts to be the great one, therefore he is the great one.

[34c28t] **Liu Qixuan**
The Way extends and expands.
One is in it wherever one is.
By trusting it, all beings grow and develop.
The Way enables successes but possesses no name.
It provides for all but rules over nothing.
It is free of personal desires
And can therefore be named as insignificant.
It is obeyed by all, though it has no political power.
Therefore, it can be named as the greatest.
One who never wants to be great can therefore grow great.

[34c29t] **Shi Fu Hwang**
The Great Tao Flows Everywhere
Lao Tze says,
The great Tao flows everywhere.

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There is no discrimination of what is the right and what is the left.
All existence lives up to it, and it denies no one.
It doesn't claim credit, though there is achievement.
It loves and nourishes all existence but does not lord over them.
It appears ambitionless and is regarded as less important.
All existence returns to it, and it doesn't dominate them.
Certainly this is great.
This is the reason that the sage never regards himself as great,
thus he deserves to be titled as great.

[34c30t] **Ch'u Ta-Kao**
The great Tao pervades everywhere, both on the left and on the right.
By it all things came into being, and it does not reject them.
Merits accomplished, it does not possess them.
It loves and nourishes all things but does not dominate over them.
It is always non-existent; therefore it can be named as small.
All things return home to it, and it does not claim mastery over them; therefore it can be named as great.
Because it never assumes greatness, therefore it can accomplish greatness.

[34c31t] **Paul J. Lin**
The great Tao overflows,
able to move left and right.
All things rely on it for life,
But it does not dominate them.
Completing its task without possession,
Clothing and feeding all things,
Without wanting to be their master.
Always void of desire,
It can be called Small.
All things return to it
Without its being their master;
It can be called Great.
Just because the Sage would never regard himself as great,
He is able to attain his own greatness.

[34c32t] **Michael LaFargue**
Great Tao drifts - it can go right or go left.
The thousands of things depend on it for life,
it rejects nothing.
It achieves successes,
but does not hold tight to the fame.
It clothes and feeds the thousands of things,
but does not act the ruler.
Always:
Desiring nothing, it can be called 'of no account'.
The thousands of things turn back to it,

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but it does not act the ruler - it can be called 'Great'.
Because in the end,
it does not insist on its own greatness, yes, it is able to achieve its full greatness.

[34c33t] **Cheng Lin**
The great Truth is all-pervasive and may be found everywhere.
It gives life to all animate creation, and yet it does not claim lordship over them.
It accomplishes all things, and yet it does not claim anything for itself.
It embraces all things, and yet it has no fixed abode.
It abides by inaction, and may be considered minute.
It is the ultimate destiny of all animate creation though it is not conscious of it, and it may be considered great.
Because it is never conscious of its greatness, it becomes truly great.

[34c34t] **Yi Wu**
The great Way is universal,
It exists on the left and the right.
All things rely on it for life,
And it does not refuse them.
It achieves without possessing.
It clothes and feeds all things
Without being their master.
Constantly desireless, it may be called "the small".
All things return to it,
But it is not their master.
It may be called "the great".
Because it does not consider itself great,
It is able to be great.

[34c35t] **Han Hiong Tan**
The great Dao flows everywhere.
It goes to the right and it goes to the left.
Myriad beings depend on it to survive,
But it does not interfere with them.
It facilitates but does not gloat.
It nourishes everything, but does not exert control.
Dao has no goal and appears to be insignificant.
Nevertheless, everything relies on it for sustenance, but it exerts no control.
Such action seems to be magnificently great.
Dao has no intention to be great, yet it attains greatness.

[34c36t] **Hua-Ching Ni**
The subtle essence of the universe is omnipresent.
It may go to the left or the right.
All things derive their life from it,
and it holds nothing back from them,

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yet it takes possession of nothing.
It accomplishes its purpose,
but it claims no merit.
It clothes and feeds all,
but has no ambition to be master over anyone.
Thus it may be regarded as "the Small."
All things return to it, and it contains them,
yet it claims no authority over them.
Thus it may be recognized as "the Great."
The wise one who never attempts to be emotionally great and who accomplishes each small task with full devotion,
as if it were the greatest of tasks, is naturally recognized as great.

[34c37t] **Chang Chung-yuan**
The magnificent Tao is all-pervading.
It may penetrate to either this side or that side.
All creatures abide with it and grow; none are excluded from it.
When its work is done, it does not demand merit.
It nurtures all things, but does not rule them.
When it is without intention, it may be called lesser.
When all things return to it, yet it does not possess them, it may be called greater.
Therefore, the wise does not endeavor to be great.
Hence, his attainment is great.

[34c38t] **Henry Wei**
Natural Perfection
Ren Ch'eng
The Great Tao is all pervasive;
It could be on your right or on your left.
The ten thousand things depend on it for growth,
And it never lets them down.
It achieves success but is not possessive.
It enfolds and nourishes the ten thousand things,
Yet it does not claim ownership.
Always desireless and covetous of nothing,
It could be termed small.
But as the ten thousand things return to it,
And it does not care to be their lord,
It could be termed great.
Thus the Sage never in life tries to be great,
And for this very reason becomes truly great.

[34c39t] **Ha Poong Kim**
The great Tao overflows left and right,
The ten thousand things depend on it for their lives, and it never disowns them.
Its work is done, but it has no name.

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It clothes and nurtures the ten thousand things, yet it makes no claim to be lord over them.
It is always free of desire.
It may be called small.
The ten thousand things return to it, yet it makes no claim to be lord over them.
It may be called great.
Because it never regards itself as great,
It can accomplish its greatness.

[34c40t] **Tao Huang**
As the Tao is all-pervading,
It operates on both the left and the right.
Success is consequent to all affairs.
It does not proclaim its own existence.
All things return.
Yet there is no claim of ownership,
So it is forever desireless.
This can be called small.
All things return.
Yet there is no claim of ownership,
This can he called great.
The sage accomplishes greatness in not acting great.
Thus can he accomplished what is great.

[34c41t] **Tang Zi-chang**
How all-pervading the superior Dao is!
It could be on the left, it could be on the right.
Upon it the life of all things depends and it does not deny anyone.
It accomplishes merits but it does not possess fame.
It shields and nourishes All Things but it does not lord over them.
It may be called the Superior.
Hence, a Sage ruler never wishes to be superior.
Therefore he eventually became superior.

[34c42t] **Wing-tsit Chan**
The Great Tao flows everywhere.
It may go left or right.
All things depend on it for life, and it does not turn away from them.
It accomplishes its task, but does not claim credit for it.
It clothes and feeds all things but does not claim to be master over them.
Always without desires, it may be called The Small.
All things come to it and it does not master them, it may be called The Great.
Therefore (the sage) never strives himself for the great, and thereby the great is achieved.

[34c91t] **И. И. Семененко**
Какая широта в великом Дао!
Он может находиться слева, справа.

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Опираясь на него, вещей родится десять тысяч.
И от них он не отказывается.
Но его заслуги не приносят ему славы.
Дает одежду, пищу всем вещам, но не становится их господином.
У него незыблемо отсутствие желаний, и он может находиться в унижении.
Все вещи к нему возвращаются, но он не становится их господином и может получить имя великого.
Он потому может осуществить свою великость, что не признает себя великим.

[34c92t] **А. А. Маслов**
Великое Дао всеохватно и распростёрто и влево, и вправо.
Мириады созданий опираются на него, а оно порождает их и не отрекается от них, но достигая успеха, остаётся безвестным.
Оно одевает и вскармливает мириады созданий, не правя ими.
Неизменно остаётся свободным от желаний и может быть названо Малым.
Мириады созданий возвращаются к нему, и посему оно может быть названо Великим.
В силу того, что оно никогда не считает себя великим, ему удаётся достичь величия.

[34c93t] **Е. А. Торчинов**
Великий Путь, безбрежное Дао, повсюду растекается оно.
Вот оно слева, но оно и справа.
Все сущее, опираясь на него, рождается, но Дао им не обладает.
Благие качества и свойства свои оно не выставляет напоказ для прославления, оно питает, пестует все сущее, но не становится над сущим властелином.
Когда мудрец в бесстрастии все время пребывает, он Дао даже в самом малом созерцает.
Все сущее к нему стремится возвратиться, но не становится оно над ним владыкой.
Его поэтому назвать Великим можно!
Поэтому и совершенномудрый до самого конца к величию нисколько не стремится.
Поэтому он может стать поистине великим!

[34c94t] **А. Е. Лукьянов**
Великое Дао разлито повсюду, оно может быть и слева и справа.
Мириадам вещей оно служит опорой и, порождая [их], не уклоняется от этого;
успешно завершает и остается безвестным;
одевает и пестует мириады вещей и не становится их властелином.
[Оно] постоянно остается бесстрастным,
(Вариант перевода: [Оно] стремится к постоянному небытию,)
можно назвать его маленьким.
Мириады вещей возвращаются к нему и не считают его властелином,
можно назвать его великим.
Оно вообще не считает себя великим,
поэтому и может возвышаться в своем величии.

[34c95t] **Ян Хин-шун**
Великое дао растекается повсюду.
Оно может находиться и справа и слева.
Благодаря ему все сущее рождается и не прекращает [своего роста].

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Оно совершает подвиги, но славы себе не желает.
С любовью воспитывая все существа, оно не считает себя их властелином.
Оно никогда не имеет собственных желаний, поэтому его можно назвать ничтожным.
Все сущее возвращается к нему, но оно не рассматривает себя их властелином.
Его можно назвать великим.
Оно становится великим, потому что никогда не считает себя таковым.

[34c96t] **Д. П. Конисси**
О, беспредельно великое Тао!
Оно справа и слева.
Вся тварь появилась на свет, благодаря ему; оно не отталкивает ее от себя.
Заслуги Тао велики, но оно ими не хвалится.
Оно промышляет о всех вещах с любовью, но не желает быть господином их.
Так как оно не имеет никакой страсти, то оно называется ничтожным.
Его можно назвать маленьким, ибо мельчайшая вещь возвращается в него.
Все существа подчиняются ему, но оно не считает себя господином их;
поэтому его можно назвать великим.
Мудреца нельзя назвать великим, хотя он совершает великие дела.
Причина того, что святой легко достигает величия, заключается в том, что он не величает самого себя.

[34c97t] **В. В. Малявин**
Великий Путь разливается привольно!
Он может быть и слева, и справа.
Все вещи опираются на него, чтобы жить,
И он их не отвергает,
Во всем достигает успеха,
И не имеет славы.
Он одевает и кормит все вещи,
Но им не хозяин,
Вечно лишенный желаний -
Его можно причислить к тому, что мало.
Все вещи вверяют себя ему,
А он все же им не хозяин -
Его можно причислить к тому, что велико.
Оттого, что он никогда не считает себя великим,
Он и может воистину быть велик.

[34c98t] **Б. Б. Виногродский**
В разливе великого Пути можно быть и слева, и справа.
Мириады сущностей, отождествляясь с этим, рождаются-живут, не облекаясь при этом в слова.
Успех дела - не в прославлении наличия.
Одевай и вскармливай мириады сущностей, но не осуществляй роль хозяина.
Устремляясь к постоянству отсутствия, можешь прославиться в малом.
Мириады сущностей приходят, но не осуществляй роль хозяина.
Можешь прославиться в великом.
Так как до конца не возвеличиваешь себя в осуществлении.

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Причинность: можешь реализовать свое великое.

PSEUDO-CHAPTER **Thirty-Five**

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[35c01t] **Robert G. Henricks**
Hold on to the Great Image and the whole world will come to you.
Come to you and suffer no harm; but rather know great safety and peace.
Music and food - for these passing travelers stop.
Therefore, of the Tao's speaking, we say:
Insipid, it is! It's lack of flavor.
When you look at it, it's not sufficient to be seen;
When you listen to it, it's not sufficient to be heard;
Yet when you use it, it can't be used up.

[35c02t] **John C. H. Wu**
HE who holds the Great Symbol will attract all things to him.
They flock to him and receive no harm, for in him they find peace, security and happiness.
Music and dainty dishes can only make a passing guest pause.
But the words of Tao possess lasting effects,
Though they are mild and flavourless,
Though they appeal neither to the eye nor to the ear.

[35c03t] **D. C. Lau**
Have in your hold the great image
And the empire will come to you.
Coming to you and meeting with no harm
It will be safe and sound.
Music and food
Will induce the wayfarer to stop.
The way in its passage through the mouth is without flavour.
It cannot be seen,
It cannot be heard,
Yet it cannot be exhausted by use.

[35c04t] **R. L. Wing**
Hold fast to the Great Image,
And all the world will come.
Yet its coming brings no harm, Only peace and order.
When there is music together with food,
The audience will linger.
But when the Tao is expressed,
It seems without substance or flavor.
We observe and there is nothing to see.
We listen and there is nothing to hear.
We use it and it is without end.

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[35c05t] **Ren Jiyu**
Whoever holds fast to the great image will become that one to whom all people under Heaven will come.
(Even if all people under Heaven) come to him they will not hinder each other,
And all enjoy comfort, peace and health.
Music and dainties will make passing guests stop,
(But) Tao, if spoken out, will be insipid and tasteless.
Being looked at, it is imperceptible,
Being listened to, it is inaudible,
Being utilized, it is inexhaustible.

[35c06t] **Gia-fu Feng**
All men will come to him who keeps to the one,
For there lie rest and happiness and peace.
Passersby may stop for music and good food,
But a description of the Tao
Seems without substance or flavor.
It cannot be seen, it cannot be heard,
And yet it cannot be exhausted.

[35c07t] **Lok Sang Ho**
He who holds the great sign
Attracts a great following.
He who helps the followers avoid harm
Enjoys great peace.
Music and good food can stop passers-by on their way.
The Dao, on the contrary, offers only a bland taste.
It can hardly be seen or heard.
Yet if one uses it, it is inexhaustible.

[35c08t] **Xiaolin Yang**
If you have the DAO, everything will come to you.
They come to you because they will not be hurt anymore, and they will become secure and peaceful.
Pleasant music and tasteful food will make even the passerby stop.
When being talked about, the DAO is tasteless.
When you look at it, you will not see it; when you listen to it, you will not hear it;
However, when you use it, it will never run out.

[35c09t] **Walter Gorn Old**, THE VIRTUE OF BOUNTY
Attain to the Great Idea, and all the world will flock to you.
It will flock to you and will not be hurt therein, for it will rest in a wonderful peace.
Where there is a festival the wayfarer will stay.
To the palate the Tao is insipid and tasteless.
In regarding it the eye is not impressed.
In listening to it the ear is not filled.
But in its uses it is inexhaustible.

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[35c10t] **James Legge**
To him who holds in his hands the Great Image (of the invisible Tao), the whole world repairs.
Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease.
Music and dainties will make the passing guest stop (for a time).
But though the Tao as it comes from the mouth, seems insipid and has no flavour, though it seems not worth being looked at or listened to, the use of it is inexhaustible.

[35c11t] **David Hinton**
Holding to the great image all beneath heaven sets out:
sets out free of risk, peace tranquil and vast.
Music and savory food
entice travelers to stop,
but the Way uttered forth
isn't even the thinnest of bland flavors.
Look at it: not enough to see.
Listen to it: not enough to hear.
Use it: not enough to use up.

[35c12t] **Chichung Huang**
Take hold of the great image,
And all under heaven will flock to you.
Once there, unharmed,
They will settle down in peace and prosperity.
Music and pastries
Make the wayfarers pause.
Therefore, when the Tao utters words,
They say: "How bland and tasteless!
Looked at,
It is not worth seeing;
Listened to,
Not worth hearing."
When used, however,
It is inexhaustible.

[35c13t] **Ellen M. Chen**
Hold aloft the Great Image (hsiang),
The whole world will go to it.
Going to it, they will meet with no harm,
Only safety, peace, and contentment (an p'ing t'ai).
When music and dainty dishes are offered,
The passers-by stop.
Tao, when it is uttered by the mouth,
Is so bland it has no flavor.
When looked at, it is not enough to be seen.
When listened to, it is not enough to be heard,
When used (yung), it is inexhaustible.

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[35c14t] **Lee Sun Chen Org**
If someone is successful in capturing the grandest phenomenon [of cosmos with his description];
He may then be the right man for the world to follow;
Furthermore, if the world is processing [on this right course] unobstructed;
The world will enjoy peace, justice and prosperity.
The pleasure of listening to good music, and eating delicious food, were as transient as travelers passed by;
[When Tao was discussed]:
As far as mouth was concerned, the discussion gave off nothing more than tastelessness;
As far as eyes were concerned, the discussion offered nothing worthwhile to look at;
As far as ears were concerned, the discussion rendered nothing [musical which] deserves our making an effort to listen to it.
Nevertheless, when comes to the utilizations of discussions [about Tao], we shall discover that their applications are inexhaustible.

[35c15t] **Tien Cong Tran**
He who holds the great image will attract all things to him.
They flock to him and receive no harm, for in him they find peace, security and happiness.
Music and dainty dishes make a passing guest pause.
But being said in the words, the Way is tasteless, flavorless, not seen, not heard, but it cannot be used up.

[35c16t] **Thomas Z. Zhang**
Those who grasp Tao will be followed by the whole world.
Following without worries, the world becomes secure, peaceful, and prosperous.
Music and banquet make the travelers stop by.
But when Tao is said, it is plain and flavorless.
It is invisible when it is looked at.
It is inaudible when it is listened to.
It is inexhaustible when it is utilized.

[35c17t] **Arthur Waley**
He who holding the Great Form goes about his work in the empire
Can go about his work, yet do no harm.
All is peace, quietness and security.
Sound of music, smell of good dishes
Will make the passing stranger pause.
How different the words that Tao gives forth!
So thin, so flavourless!
If one looks for Tao, there is nothing solid to see;
If one listens for it, there is nothing loud enough to hear.
Yet if one uses it, it is inexhaustible.

[35c18t] **Richard John Lynn**
Grasp the great image, and all under Heaven will turn to you.
Turning to you means not harm but safety and peace in great measure.
Music and fine food make the passing visitor stay.

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When the Dao is spoken of, how bland: it has no flavor at all!
We look for it, but not enough is there to see anything.
We listen for it, but not enough is there to hear anything.
We try to use it, but not enough is there to use up.

[35c19t] **Lin Yutang**
THE PEACE OF TAO
Hold the Great Symbol
And all the world follows,
Follows without meeting harm,
(And lives in) health, peace, commonwealth.
Offer good things to eat
And the wayfarer stays.
But Tao is mild to the taste.
Looked at, it cannot be seen;
Listened to, it cannot be heard;
Applied, its supply never fails.

[35c20t] **Victor H. Mair**
Hold fast to the great image and all under heaven will come;
They will come but not be harmed, rest in safety and peace;
Music and fine food will make the passerby halt.
Therefore,
When the Way is expressed verbally,
We say such things as
"how bland and tasteless it is!"
"We look for it, but there is not enough to be seen."
"We listen for it, but there is not enough to be heard."
Yet, when put to use, it is inexhaustible!

[35c21t] **Tolbert McCarroll**
Hold on to the Great Image
and all under heaven will approach you.
Coming to you and not being harmed,
they will find rest, peace, and security.
A passing guest will pause at the sound of music and the smell of fancy food.
By comparison the Tao is mild and flavorless.
It is not solid enough to be seen,
nor loud enough to be heard.
Yet, it lasts forever.

[35c22t] **David H. Li**
Whoever embraces the Grand Image attracts people in the world.
Attracting but not discriminating, they live in peace.
Hearing music and seeing food, visitors linger.
Direction, [as a subject] for discussion, is plain and flavorless.

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Looking at it, it is invisible;
Listening to it, it is inaudible;
using it, it is inexhaustible.

[35c23t] **Yasuhiko Genku Kimura**
From the great formless imagining the world emerges into existence,
Without obstruction, but with balance, harmony, and peace.
Music and feast provide fleeting pleasures in this ephemeral world.
The Tao in its utterance brings no such pleasures to the senses.
The Tao, when looked at, cannot be seen by the eye.
The Tao, when listened to, cannot be heard by the ear.
Yet, when used, it is forever inexhaustible.

[35c24t] **Chou-Wing Chohan**
The person who holds the great thing
Will go through a whole world.
He will go along the path straightforwardly without seeing danger,
But finds tranquillity, friendship, and equality.
The sounds of a tune and the scent of delicacies will cause the stranger passing by to stop.
But Tao, when it is expressed in words, is pure, devoid of all taste.
When someone looks at it, he won't see it.
When someone listens to it, he won't hear it.
However, when someone uses it, it is everything.

[35c25t] **Man-Ho Kwok**
Everyone will gather to the man
Who rules in the light of the One.
To trust such a being is to live
In true happiness and healing.
Good food and sweet music
May make you stop -
You listen, in passing.
But the Tao: how does it seem?
Oh, tasteless and shapeless by comparison.
You cannot even hear it.
Is it even worth trying to?
Yes, my friend because it is unending.

[35c26t] **Gu Zhengkun**
He who holds the great image (Tao)
Attracts all the people to him.
Coming to him and not harming each other,
They all live in peace and happiness.
Music and food
Can allure passersby to stop,
But the Tao, coming out of the mouth,

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Is tasteless.
It cannot be seen,
It cannot be heard,
But when using it, you can never exhaust its use.

[35c27t] **Chao-Hsiu Chen**
Embrace the appearance of Tao.
Everyone under the great Heaven will follow it,
yet no one tries to cause harm to it.
Peace and safety and equality will arise.
Banquets and delicacies are like passing guests: they cannot last.
The Tao passes the mouth, it cannot be tasted.
The Tao passes the eyes, it cannot be seen.
The Tao passes the ears, it cannot be heard.
Yet it can never be exhausted by use.

[35c28t] **Liu Qixuan**
The owner of the biggest image attracts the whole world.
When all who come have been safely settled,
The world will then be peaceful.
Melodious music and delicious food
Can only attract passers-by.
But the Way is, when put into one's mouth, tasteless,
When looked at, colorless,
When listened to, uninteresting,
And, when used, limitlessly bountiful.

[35c29t] **Shi Fu Hwang**
The Peace In The Tao
Lao Tze says,
When the king of men holds the great image, the whole world's people turn to rally round him.
When people turn to rally round him, and do not commit loss and harm, then the world shall become peaceful and secure.
He who takes delight in the Tao, and enjoys it, the true one will stay with him.
The Tao's teaching is as dry as a course of tasteless dish.
It cannot be seen, nor can't be heard.
However, it will never be exhausted in its application.

[35c30t] **Ch'u Ta-Kao**
To him who holds to the Great Form all the world will go.
It will go and see no danger, but tranquillity, equality and community.
Music and dainties will make the passing stranger stop.
But Tao when uttered in words is so pure and void of flavour;
When one looks at it, one cannot see it;
When one listens to it, one cannot hear it.
However, when one uses it, it is inexhaustible.

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[35c31t] **Paul J. Lin**
Hold on to the great image
And the whole world will follow.
Following without harm, in safety, peace, and comfort.
Music and viand will cause the traveler to stop.
But Tao spoken by mouth is flavorless and bland.
Looked at, it cannot be seen.
Listened to, it cannot be heard.
Used, it will never be exhausted.

[35c32t] **Michael LaFargue**
Grasp the Great Image and the world will come,
it will come and not be harmed - a great peace and evenness.
For music and cakes, passing strangers stop,
Tao flowing from the lips - flat.
No taste to it.
Look for it: you will not be satisfied looking;
listen for it: you will not be satisfied listening;
put it into practice: you will not be satisfied stopping.

[35c33t] **Cheng Lin**
He who abides by the great Simulacrum (Truth) finds the people of the whole world eager to follow him.
By following him they are rendered free from harm, and peace prevails.
Like music and baits, he attracts all passers-by.
The utterance of Truth is insipid.
It cannot be seen with the eyes;
it cannot be heard with the ears;
it cannot be exhausted from constant use.

[35c34t] **Yi Wu**
He who holds to the great image
Will be followed by the people of the world.
They will go unharmed,
In safety, calm, and peace.
Music and good food tempt passing guests to pause;
[But,] the Way that is tasted has no flavor,
Looked at, it cannot be seen,
Listened to, it cannot be heard,
Used, it cannot be exhausted.

[35c35t] **Han Hiong Tan**
When the ruler follows the way of Dao,
People will flock to him.
They become the beneficiaries and enjoy peace and harmony.
Beautiful music and sumptuous foods allure all passers-by.

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They linger and then decide to stay.
How is Dao best described?
Dao is tasteless, invisible and inaudible,
But its use is inexhaustible.

[35c36t] **Hua-Ching Ni**
When the subtle Way of the universe is taught, people know where to go and what to learn,
because they know that they will not be harmed but will receive great peace.
The teacher of the universal Way is like one who gives real food to people.
He does not feed them colorful bait with the intention of catching them.
The subtle Way of the universe is flavorless, with nothing much to offer the mouth.
Neither does it offer much to be enjoyed by the eyes or entertain the ears, yet its usefulness is inexhaustible.

[35c37t] **Chang Chung-yuan**
When one maintains the great image in dealing with the world,
One deals with the world without harming it.
Instead, one makes the world serene, tranquil, and peaceful.
Music and delicacies may attract passersby to remain momentarily,
But the taste of Tao is plain and without flavor.
Look at it, nothing can be seen.
Listen to it, nothing can he heard.
Employ it, it cannot be depleted.

[35c38t] **Henry Wei**
Virtue of Benevolence
Ren Teh
Hold fast to the Great Form,
And wherever in the world you go,
You will meet with no harm,
But enjoy security, peace, and well-being.
Where there is music with good food,
The passers-by will pause and linger.
But Tao, on being set forth orally,
Is insipid and tasteless.
It is invisible when looked at,
And inaudible when listened to,
Yet its utility will never come to an end.

[35c39t] **Ha Poong Kim**
Holding fast to the great form,
Go anywhere under Heaven.
Wherever you go, nothing will harm you -
You will be safe and in peace.
Music and fine food
Make the passing stranger stop.
When Tao comes out from the mouth,

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How flavorless it is!
You look at it, but it is invisible.
You listen to it, but it is inaudible.
You use it, but it is inexhaustible.

[35c40t] **Tao Huang**
Holding on to the great Symbol,
The whole world carries on.
On and on without doing harm.
Being happy at peace,
Enjoying greatly the music and food,
Travelers stop by.
When the Tao is spoken forth plainly
It has no flavor at all.
Look, but that is not sufficient for seeing.
Listen, but that is not sufficient for hearing.
Use it, but it is not exhausted.

[35c41t] **Tang Zi-chang**
He who holds fast to the superior model, the whole world may follow him without ado.
They follow him without harm, but with comfort, equality and prosperity.
Musical temptation and food's flavor can stop a traveler on the road.
When Dao is tasted by mouth, it is mild and without flavor.
When it is looked at, it cannot be entirely seen;
when it is listened to, it cannot be entirely heard;
and when it is taken, it cannot be eaten.

[35c42t] **Wing-tsit Chan**
Hold fast to the great form (Tao),
And all the world will come.
They come and will encounter no harm;
But enjoy comfort, peace, and health.
When there are music and dainties,
Passing strangers will stay.
But the words uttered by Tao,
How insipid and tasteless!
We look at it, it is imperceptible.
We listen to it, it is inaudible.
We use it, it is inexhaustible.

[35c91t] **И. И. Семененко**
К держащему великий образ уходит Поднебесная.
Уход к нему не причиняет ей вреда, но приносит мир, спокойствие и благоденствие.
Музыка и яства останавливают проходящих странников.
Но как же пресно, как безвкусно Дао, когда источается из уст!
Глядя на него, в нем не вполне найдешь, чего увидеть;

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слушая его, в нем не вполне найдешь, чего услышать;
когда же пользуешься им, его не исчерпать.

[35c92t] **А. А. Маслов**
К тому, кто овладел Великим образом, приходит Поднебесная.
Приходит - и устраняются бедствия, наступают умиротворение и покой.
Музыка и изысканная пища остановят уходящего путника.
Когда "Дао" исходит изо рта, оно не имеет запаха, не видимо и не слышимо, но в использовании неисчерпаемо.

[35c93t] **Е. А. Торчинов**
К тому, кто держит великий образ, стекается вся Поднебесная.
Стекается, и ничто не причиняет ей вреда; она в покое, мире и благоденствии великом пребывает.
Всюду радость и обильные яства, что путника влекут остановиться и их вкусить.
Когда Дао-Путь исходит из наших уст, он пресен и лишен вкуса.
Смотришь на него - и не можешь узреть.
Слушаешь его - и никак не услышать.
Используешь его - и никак не исчерпать его возможностей.

[35c94t] **А. Е. Лукьянов**
К тому, кто держит Великий Образ, приходит вся Поднебесная.
Приходит и не испытывает вреда, находит благополучие, мир, уважение, радость и угощение;
забредший путник и тот остается.
Дао выходит изо рта, пресное, оно без вкуса.
Смотришь на него и не можешь увидеть.
Слушаешь его и не можешь услышать.
Используешь его и не можешь исчерпать.

[35c95t] **Ян Хин-шун**
К тому, кто представляет собой великий образ [дао], приходит весь народ.
Люди приходят, и он им не причиняет вреда.
Он приносит им мир, спокойствие, музыку и пищу.
Даже путешественник у него останавливается.
Когда дао выходит изо рта, оно пресное, безвкусное.
Оно незримо, и его нельзя услышать.
В действии оно неисчерпаемо.

[35c96t] **Д. П. Конисси**
(Святой) берет великого слона и идет по всему миру.
Ходит, но не делает никакого вреда.
От удовольствия, спокойствия, тишины и величия дает ему (миру) пищу.
Проходящий пришелец остановился.
Когда он говорит о Тао, то как просты его слова!
(Когда) они произнесены, (то бывают) без всякого вкуса.
(Люди) смотрят на него (Тао), но не видят; они слушают его, но не слышат; они употребляют его, но оно не истощается.

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[35c97t] **В. В. Малявин**
Держись Великого Образа,
И Поднебесная к тебе придет,
Придет - и знать не будет зла,
Всюду будет царить великий мир,
Где музыка звучит и яства на столе,
Там всякий путник мимо не пройдет.
Но слово, которое исходит от Пути,
Так блекло! Различишь его едва ли.
Смотришь на него - не можешь его видеть.
Слушаешь его - не можешь слышать.
Пользуйся им - за целый век не исчерпаешь.

[35c98t] **Б. Б. Виногродский**
Держи великий образ.
Тогда Поднебесная уходит, а уходя, не вредит.
В этом великий мир и покой.
Музыка и яства задерживают мимолетного гостя.
На Пути то, что выходит изо рта, становится пресным - в нем отсутствует вкус.
Смотреть на него недостаточно, чтобы увидеть.
Слушать его недостаточно, чтобы услышать.
Использовать его недостаточно, чтобы исчерпать.

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PSEUDO-CHAPTER **Thirty-Six**

[36c01t] **Robert G. Henricks**
If you wish to shrink it,
You must certainly stretch it.
If you wish to weaken it,
You must certainly strengthen it.
If you wish to desert it,
You must certainly work closely with it.
If you wish to snatch something from it,
You must certainly give something to it.
This is called the Subtle Light.
The submissive and weak conquer the strong.
Fish should not be taken out of the depths;
The state's sharp weapons should not be shown to the people.

[36c02t] **John C. H. Wu**
WHAT is in the end to be shrunken,
Begins by being first stretched out.
What is in the end to be weakened,
Begins by being first made strong.
What is in the end to be thrown down,
Begins by being first set on high.
What is in the end to be despoiled,
Begins by being first richly endowed.
Herein is the subtle wisdom of life:
The soft and weak overcomes the hard and strong.
Just as the fish must not leave the deeps,
So the ruler must not display his weapons.

[36c03t] **D. C. Lau**
If you would have a thing shrink,
You must first stretch it;
If you would have a thing weakened,
You must first strengthen it;
If you would have a thing laid aside,
You must first set it up;
If you would take from a thing,
You must first give to it.
This is called subtle discernment:
The submissive and weak will overcome the hard and strong.
The fish must not be allowed to leave the deep;
The instruments of power in a state must not be revealed to anyone.

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[36c04t] **R. L. Wing**
In order to deplete it,
It must be thoroughly extended.
In order to weaken it,
It must be thoroughly strengthened.
In order to reject it,
It must be thoroughly promoted.
In order to take away from it,
It must be thoroughly endowed.
This is called a Subtle Insight.
The yielding can triumph over the inflexible;
The weak can triumph over the strong.
Fish should not be taken from deep waters;
Nor should organizations make obvious their advantages.

[36c05t] **Ren Jiyu**
In order to contract it, it is necessary to expand it for the time being.
In order to weaken it, it is necessary to strengthen it for the time being.
In order to destroy it, it is necessary to promote it for the time being.
In order to grasp it, it is necessary to give to it for the time being.
This is called profound insight (and also the reason why) the soft and weak overcome the hard and strong.
(Just like) fish cannot be taken away from deep water,
Effective weapons of the state cannot be easily displayed to others.

[36c06t] **Gia-fu Feng**
That which shrinks
Must first expand.
That which fails
Must first be strong.
That which is cast down
Must first be raised.
Before receiving
There must be giving.
This is called perception of the nature of things.
Soft and weak overcome hard and strong.
Fish cannot leave deep waters,
And a country's weapons should not be displayed.

[36c07t] **Lok Sang Ho**
In order to fold, one must first unfold;
In order to weaken, one must first strengthen;
In order to banish, one must first establish;
In order to deprive, one must first provide.
The following is called refined understanding:
That the weak will outperform the strong.
Just as fish should stay inside their deep pools.

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So the best gadgets and tools of a country should not be displayed in front of others.

[36c08t] **Xiaolin Yang**
If it wants to shrink something, it always first expands it.
If it wants to weaken something, it always first strengthens it.
If it wants to get rid of something, it always first promotes it.
If it wants to take something, it always first gives it away.
These are delicate wisdoms, which is that the weak overcome the strong.
Big fish cannot leave deep water;
National security secrets cannot be shown to outsiders.

[36c09t] **Walter Gorn Old**, THE COVERT AGREEMENT
When Nature is about to withhold a thing it is first sure to increase it.
When about to weaken it is first sure to strengthen.
When about to debase it is certain first to exalt.
When about to deprive it is first sure to give.
This is what I call the covert agreement.
The soft and the weak overcome the hard and the strong.
As a fish out of water is in danger, so a nation is in peril when its armaments are revealed to the people.

[36c10t] **James Legge**
When one is about to take an inspiration, he is sure to make a (previous) expiration;
when he is going to weaken another, he will first strengthen him;
when he is going to overthrow another, he will first have raised him up;
when he is going to despoil another, he will first have made gifts to him:
- this is called 'Hiding the light (of his procedure).'
The soft overcomes the hard;
and the weak the strong.
Fishes should not be taken from the deep;
instruments for the profit of a state should not be shown to the people.

[36c11t] **David Hinton**
To gather
you must scatter.
To weaken
you must strengthen.
To abandon
you must foster.
To take
you must give.
This is called dusky enlightenment.
Soft and weak overcome hard and strong.
Fish should be kept in their watery depths:
a nation's honed instruments of power should be kept well-hidden from the people.

[36c12t] **Chichung Huang**

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That which shall contract
Must have long expanded;
That which shall weaken
Must have long strengthened;
That which shall depart
Must have long partaken;
That which shall take
Must have long given.
This is called subtle insight.
Softness and weakness overcome strength:
Fish cannot leap out of deep water;
So cannot the state's sharp weapons
Be displayed to men.

[36c13t] **Ellen M. Chen**
What is to be reduced,
Must first be expanded.
What is to be weakened,
Must first be made strong (ch'iang).
What is to be abolished,
Must first be established.
What is to be taken away,
Must first be given.
This is called the subtle illumination (wei ming).
The soft and weak overcome the hard and strong.
Fish must not leave the stream.
Sharp weapons (ch'i) of a state,
Must not be displayed.

[36c14t] **Lee Sun Chen Org**
[Machination is often played out with following preemptive measures:]
In order to dwindle [an enemy], a predator would induce the targeted victim to bloat up his illusory assessment of himself;
In order to weaken [an enemy], a wrecker would make it utterly convincing that [he is too feeble] to confront him;
In order to eliminate [a rival], a schemer would make him believe that [the schemer's work would enhance] his rival's prosperity;
In order to take [power or possession away from someone], a conspirator would use favors and gifts to win the trust of his targeted victim [first to win his confidence];
All of the above exemplifies what I called "the subtle and veiled brilliance" [which explains why the weak ones will eventually prevail over the strong ones].
People who are pliable (flexible) will [ultimately] excel people who are rigid (obstinate);
A person who [regards himself] weaker [than he actually is] will [eventually] prevail over a person who [considers himself] stronger [than he truly is];
Fish should not surface from the depth of the abyss [for the sake of safekeeping];
Efficient instruments (weaponry) of a country should not be shown to [unreasonable] people.

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[36c15t] **Tien Cong Tran**
In order to shrink it, it must first be stretched out.
In order to weaken it, it must first be made strong.
In order to throw down it, it must first be set on high.
In order to obtain it, it must first be given.
That is subtle and wise.
The soft overcomes the hard.
The weak overcomes the strong.
The fish cannot leave the deep.
The useful instruments of the nation must not be displayed to the people.

[36c16t] **Thomas Z. Zhang**
In order to reduce it, first expand it.
In order to weaken it, first strengthen it.
In order to abolish it, first establish it.
In order to take it, first give it.
This is called subtle wisdom.
Flexibility and compromise win out over stiffness and aggressiveness.
Fish cannot leave water.
Never show the country's best weapons to the enemy.

[36c17t] **Arthur Waley**
What is in the end to be shrunk
Must first be stretched.
Whatever is to be weakened
Must begin by being made strong.
What is to be overthrown
Must begin by being set up.
He who would be a taker
Must begin as a giver.
This is called 'dimming' one's light.
It is thus that the soft overcomes the hard
And the weak, the strong.
'It is best to leave the fish down in his pool;
Best to leave the State's sharpest weapons where none can see them.'

[36c18t] **Richard John Lynn**
If you would like to gather him in, you must resolve yourself to let him aggrandize himself.
If you would like to weaken him, you must resolve yourself to let him grow strong.
If you would like to nullify him, you must resolve yourself to let him flourish.
If you would like to take him, you must resolve yourself to let him have his way.
Such an approach is called subtle and perspicacious.
Softness and pliancy conquer hardness and forcefulness.
Fish must not be allowed to escape to the depths.
The sharp instruments of the state may not be disclosed to the people.

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[36c19t] **Lin Yutang**
THE RHYTHM OF LIFE
He who is to be made to dwindle (in power)
Must first be caused to expand.
He who is to be weakened
Must first be made strong.
He who is to be laid low
Must first be exalted to power.
He who is to be taken away from
Must first be given.
This is the Subtle Light.
Gentleness overcomes strength:
Fish should be left in the deep pool,
And sharp weapons of the state should be left
Where none can see them.

[36c20t] **Victor H. Mair**
When you wish to contract something,
you must momentarily expand it;
When you wish to weaken something,
you must momentarily strengthen it;
When you wish to reject something,
you must momentarily join with it;
When you wish to seize something,
you must momentarily give it up.
This is called "subtle insight."
The soft and weak conquer the strong.
Fish cannot be removed from the watery depths;
The profitable instruments of state cannot be shown to the people.

[36c21t] **Tolbert McCarroll**
That which is to be shrunk must first be stretched out.
That which is to be weakened must first be strengthened.
That which is to be cast down must first be raised up.
That which is to be taken must first be given.
There is wisdom in dimming your light.
For the soft and gentle will overcome the hard and powerful.
Fish are best left in deep waters.
And, weapons are best kept out of sight.

[36c22t] **David H. Li**
Before contracting [an object], let it expand;
Before weakening [an object], let it solidify;
Before abandoning [an object], let it flourish;
Before seizing [an object], let it aggregate.

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This is discernment at its micro best.
Tenderness overcomes bruteness.
Fish cannot survive away from water.
A state does not boast her weaponry before the people.

[36c23t] **Yasuhiko Genku Kimura**
What is ultimately to be compressed must first be expanded.
What is ultimately to be weakened must first be strengthened.
What is ultimately to be discarded must first be promoted.
What is ultimately to be taken away must first be given.
This is the subtle light of wisdom.
The soft overcomes the hard.
The weak overcomes the strong.
The fish should never leave the water.
The formed should never leave the formless.

[36c24t] **Chou-Wing Chohan**
In order to reduce something, it must first be expanded.
In order to weaken something, it must first be strengthened.
In order to drop something, it must first be lifted.
"In order to take, a man must first give."
This is what is called the wisdom of light.
The soft and weak can overcome the hard and strong.
Just as the fish should not leave the depths,
The sharp instruments of control should not leave their hiding-place.

[36c25t] **Man-Ho Kwok**
What is going to be diminished
Must first be allowed to inflate.
Whatever you want to weaken
Must first be convinced of its strength.
What you want to overcome
You must first of all submit to ...
What you want to take over
You must first of all give to -
This is called discerning.
You see, what is yielding and weak
Overcomes what is hard and strong:
(And just as a fish can't be seen when he stays down in the deep don't show your power to anyone).

[36c26t] **Gu Zhengkun**
If you want a thing to contract,
You should stretch it first;
If you want a thing weakened,
You should strengthen it first;
If you want a thing gotten rid of,

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You should promote it first;
If you want a thing taken away,
You should give to it first.
These are called subtle wisdom.
The supple and weak overcomes the rigid and strong.
Fish should not be allowed to leave the deep water;
The instruments of power of a state
Should not be shown to the public.

[36c27t] **Chao-Hsiu Chen**
To gather things, one must first disseminate them.
To weaken things, one must first strengthen them.
To abolish things, one must first prevail upon them.
To seize things, one must first grant them.
That is what 'profound understanding' means.
The soft will overcome the hard.
The weak will overcome the strong.
The fish shall not leave deep waters.
The weapons of a country should not be displayed in public.

[36c28t] **Liu Qixuan**
To compress something, one must first prop it.
To weaken something, one must first strengthen it.
To stop something, one must first advocate it.
To take something, one must first give it.
Subtle wisdom depends on the Way
In enabling the weak to defeat the strong killers.
A fish cannot go out of deep water for its existence.
A nation's effective system should be kept unknown.

[36c29t] **Shi Fu Hwang**
The Doctrine of Reversion
Lao Tze says,
A man who wants his opponent to become a greedy man should allow him the chance to expand his benefit first.
He who wants to weaken his competitor should let his ambitions grow first.
He who wants to demolish his adversary should let him achieve first.
He who wants to plunder his enemy should let him have the storage place first.
These are subtle but effective stratagems.
The feeble will overcome the strong.
But fishes shouldn't leave the deep; a state's strategy shouldn't be shown to any person who is not concerned with it.

[36c30t] **Ch'u Ta-Kao**
In order to contract a thing, one should surely expand it first.
In order to weaken, one will surely strengthen first.

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In order to overthrow, one will surely exalt first.
'In order to take, one will surely give first.'
This is called subtle wisdom.
The soft and weak can overcome the hard and strong.
As the fish should not leave the deep
So should the sharp implements of a nation not be shown to anyone.

[36c31t] **Paul J. Lin**
About to shut it, let it first be opened.
About to weaken it, let it first be strengthened.
About to destroy it, let it first be advanced.
About to snatch it, let it first be given away.
This is called the subtle wisdom.
The soft overcomes the hard;
The weak overcomes the strong.
As fish cannot be separated from deep water,
The state's sharp weapons cannot be shown to the people.

[36c32t] **Michael LaFargue**
When you want to shrink something,
you must always enlarge it.
When you want to weaken something,
you must always strengthen it.
When you want to neglect something,
you must always involve yourself with it.
When you want to deprive something,
you must always give to it.
This is called 'Subtle Clarity'.
Softness and Weakness overcome what is hard and strong.
"The fish must not leave the depths;
the state's 'sharp weapons' must not be shown to others."

[36c33t] **Cheng Lin**
When one wishes to expand, one must first contract.
When one wishes to be strong, one must first be weak.
When one wishes to rise, one must first fall.
When one wishes to take, one must first give.
This is called mere truism.
Meekness can overcome hardness, and weakness can overcome strength.
Fishes cannot survive after leaving deep waters.
The State must not leave the weapons of war in the hands of the people.

[36c34t] **Yi Wu**
If it wants to close anything, surely it will first open it.
If it wants to weaken anything, surely it will first strengthen it.
If it wants to abandon anything, surely it will first allow it to arise.

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If it wants to take away anything, surely it will first give it.
This is called the subtle enlightenment.
The soft and the weak win over the hard and the strong.
Fish cannot leave the deep water.
The state's sharpest weapons cannot be shown to people.

[36c35t] **Han Hiong Tan**
If you want to contract something, you must first stretch it.
You must first strengthen his power before you can weaken him.
Similarly, you have to build up something first before you can demolish it.
You can only take something away from somebody after they have possessed it.
This sort of platitudes is known as "subtle discernment".
The soft and the weak can overcome the hard and the strong.
Just like the fish should not leave the deep,
The machination in politics must not be revealed to the public.

[36c36t] **Hua-Ching Ni**
If you hope to expand, you should first contract.
If you hope to become strong, you should first weaken yourself.
If your ambition is to be exalted, humiliation will follow.
If you hold fast to something, it will surely be taken away from you.
This is the operation of the subtle law of the universe.
The law of the universe is subtle, but it can be known.
The soft and meek can overcome the hard and strong.
The strength of a country must not be displayed.
Just as fish cannot leave the deep,
one must never stray from one's true nature.

[36c37t] **Chang Chung-yuan**
That which is to be condensed must first be dispersed.
That which is to be enervated must first be vitalized.
That which is to be devastated must first be produced.
That which is to be obtained must first be yielded.
This is called invisible illumination.
The soft overcomes the unshakable;
The weak overcomes the strong.
Just as fish stay deep in the pond,
The best arms in the nation are those that remain invisible.

[36c38t] **Henry Wei**
Faint Light
Wei Ming
Wishing to restrict anything,
One must first expand it;
Wishing to weaken anything,
One must first strengthen it;

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Wishing to abolish anything,
One must first set it up;
Wishing to take from anything,
One must first supply it.
This is called Faint Light.
The soft conquers the hard;
The weak conquers the strong.
Fish should not break forth from the deep;
Deadly weapons of the state must not be shown off.

[36c39t] **Ha Poong Kim**
When you want to shrink it,
You must first stretch it.
When you want to make it weak,
You must first make it strong.
When you want to make it fall,
You must first make it rise.
When you want to rob it,
You must first give it.
This is called subtle light.
The soft and weak prevails over the hard and strong.
The fish may not leave the depths.
The sharp instrument of the state
May not be shown to the people.

[36c40t] **Tao Huang**
When you want to constrict something,
You must first let it expand;
When you want to weaken something,
You must first enable it;
When you want to eliminate something,
You must first allow it;
When you want to conquer something,
You must first let it be.
This is called the Fine Light.
The weak overcomes the strong.
Fish cannot live away from the source.
The sharp weapon of the nation should never be displayed.

[36c41t] **Tang Zi-chang**
What is to be contracted may need to be expanded;
what is to be weakened may need to be strengthened;
what is to be reduced may need to be increased;
and what is to be reformed may need to be impaired.
This is called "Starting enlightenment".
A fish cannot live out of water.

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A country with deadly weapons should never demonstrate them before others.

[36c42t] **Wing-tsit Chan**
In order to contract,
It is necessary first to expand.
In order to weaken,
It is necessary first to strengthen.
In order to destroy,
It is necessary first to promote.
In order to grasp,
It is necessary first to give.
This is called subtle light.
The weak and the tender overcome the hard and the strong.
Fish should not be taken away from water.
And sharp weapons of the state should not be displayed to the people.

[36c91t] **И. И. Семененко**
Прежде чем что-либо сжать, следует сначала его растянуть;
прежде чем что-либо ослабить, следует сначала его укрепить;
прежде чем что-либо низринуть, следует сначала дать ему подняться;
прежде чем у кого-либо отнять, следует сначала ему предоставить.
Это зовут неуловимым крошечным просветом.
Мягкое и слабое одерживает верх над твердостью и силой.
Рыбе не годится выплывать из глубины.
Бразды правления не следует показывать.

[36c92t] **А. А. Маслов**
Желая что-то сжать, сначала растяни его.
Желая что-то ослабить, сначала усиль его.
Желая что-то уничтожить, позволь этому сначала расцвести.
Желая что-то отнять, сначала дай это.
Это и зовётся утончённо-искусным просветлением.
Мягкое и слабое одолевают твёрдое и сильное.
Рыба не может покинуть глубину.
Равно и государству нельзя показывать инструменты управления народу.

[36c93t] **Е. А. Торчинов**
Если хочешь нечто сжать - прежде растяни его.
Если хочешь нечто ослабить - прежде усиль его.
Если хочешь нечто погубить - прежде дай расцвести ему.
Если хочешь нечто отнять - вначале нечто дай.
Это и называют утонченной просветленностью:
Ведь мягкое и слабое побеждает сильное и крепкое.
Острое оружие Поднебесной ни в коем случае нельзя показывать людям.

[36c94t] **А. Е. Лукьянов**

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Чтобы нечто сжать, необходимо прежде расширить его.
Чтобы нечто ослабить, необходимо прежде усилить его.
Чтобы нечто уничтожить, необходимо прежде взрастить его.
Чтобы нечто отнять, необходимо прежде дать его.
Это и называется сокровенно-глубокой просветленностью.
Мягкое и слабое побеждает твердое и сильное.
Как рыбе нельзя уйти из глубин, так и методам управления государством не должно обучать людей.

[36c95t] **Ян Хин-шун**
Чтобы нечто сжать, необходимо прежде расширить его.
Чтобы нечто ослабить, нужно прежде укрепить его.
Чтобы нечто уничтожить, необходимо прежде дать ему расцвести.
Чтобы нечто у кого-то отнять, нужно прежде дать ему.
Это называется глубокой истиной.
Мягкое и слабое побеждает твердое и сильное.
Как рыба не может покинуть глубину, так и государство не должно выставлять напоказ людям свои совершенные методы [управления].

[36c96t] **Д. П. Конисси**
То, что сжимается, - расширяется.
То, что ослабевает, - усиливается.
То, что уничтожается, - восстановляется.
То, что лишается всего, - имело все.
Все это называется то скрытым, то ясным.
Мягкое побеждает твердое, слабое - сильное.
Как рыба не может покинуть глубины, так страна не может оставаться без орудия.
Сильное орудие правления не должно быть показываемо народу.

[36c97t] **В. В. Малявин**
Если хочешь сжать,
Прежде нужно растянуть.
Если хочешь ослабить,
Прежде нужно усилить.
Если хочешь развалить,
Прежде нужно возвеличить.
Если хочешь отнять,
Прежде нужно дать.
Вот что зовется "опережающим прозрением".
Мягкое и слабое одолеет твердое и сильное.
Рыбе лучше не покидать глубины,
А то, что приносит царству благо, нельзя показывать людям.

[36c98t] **Б. Б. Виногродский**
Стремишься сжать - необходимо сильно растянуть.
Стремишься ослабить - необходимо сильно укрепить.
Стремишься разрушить - необходимо сильно возвысить.

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Стремишься завладеть - необходимо сильно дать.
Это определяется:
Просветление в тончайшем.
Мягкое и слабое побеждает твердое и сильное.
Рыбу нельзя вытаскивать из пучины.
Функциональные инструменты управления обществом нельзя показывать народу.

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PSEUDO-CHAPTER **Thirty-Seven**

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[37c01t] **Robert G. Henricks**
The Tao is constantly nameless.
Were marquises and kings able to maintain it,
The ten thousand things would transform on their own.
Having transformed, were their desires to become active,
I would subdue them with the nameless simplicity.
Having subdued them with the nameless simplicity,
I would not disgrace them.
By not being disgraced, they will be tranquil.
And Heaven and Earth will of themselves be correct and right.

[37c02t] **John C. H. Wu**
TAO never makes any ado,
And yet it does everything.
If a ruler can cling to it,
All things will grow of themselves.
When they have grown and tend to make a stir,
It is time to keep them in their place by the aid of the nameless Primal Simplicity,
Which alone can curb the desires of men.
When the desires of men are curbed, there will be peace,
And the world will settle down of its own accord.

[37c03t] **D. C. Lau**
The way never acts yet nothing is left undone.
Should lords and princes be able to hold fast to it,
The myriad creatures will be transformed of their own accord.
After they are transformed, should desire raise its head,
I shall press it down with the weight of the nameless uncarved block.
The nameless uncarved block
Is but freedom from desire,
And if I cease to desire and remain still,
The empire will be at peace of its own accord.

[37c04t] **R. L. Wing**
The Tao never acts, And yet is never inactive.
If leaders can hold on to it,
All Things will be naturally influenced.
Influenced and yet desiring to act,
I would calm them with Nameless Simplicity.
Nameless Simplicity is likewise without desire;
And without desire there is harmony.
The world will then be naturally stabilized.

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[37c05t] **Ren Jiyu**
Tao invariably does nothing,
And yet there is nothing left undone.
If kings and princes can preserve it,
All things will submit to them spontaneously.
(After their) submission if any desires occur,
I should subdue them with the nameless simplicity.
The nameless simplicity is nothing but eradication of desires.
Eradication of desires will lead to quietude,
Thus the world will naturally find its equilibrium.

[37c06t] **Gia-fu Feng**
Tao abides in non-action,
Yet nothing is left undone.
If kings and lords observed this,
The ten thousand things would develop naturally.
If they still desired to act,
They would return to the simplicity of formless substance.
Without form there is no desire.
Without desire there is tranquillity.
And in this way all things would be at peace.

[37c07t] **Lok Sang Ho**
The Dao neither contrives to do something
nor abstains from doing anything.
If only the kings and barons would follow the Dao,
all the living things would be transformed.
If the transformed living things
should contrive to do anything,
I would restrain them with the natural simplicity of the Unnamed.
I would have them freed from desires.
Freedom from desires is achieved by stilling the mind.
Everything under heaven will then fall back into their natural places.

[37c08t] **Xiaolin Yang**
The DAO always practices WUWEI, but there is nothing that it cannot do.
If the kings can use the DAO, people will take care of themselves.
When people get freedom, they begin to have desires;
I will then use this nameless and simple DAO to guide them.
This nameless and simple DAO will make them have no desires.
Without desires, they will be peaceful, and the country will keep stability by itself.

[37c09t] **Walter Gorn Old**, THE ART OF GOVERNMENT
Tao remains quiescent, and yet leaves nothing undone.
If a ruler or a king could hold it, all things would of their own accord assume the desired shape.

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If in the process of transformation desire should arise, I would check it by the ineffable simplicity.
The ineffable simplicity would bring about an absence of desire, and rest would come back again.
Thus the world would regenerate itself.

[37c10t] **James Legge**
The Tao in its regular course does nothing (for the sake of doing it), and so there is nothing which it does not do.
If princes and kings were able to maintain it, all things would of themselves be transformed by them.
If this transformation became to me an object of desire, I would express the desire by the nameless simplicity.
Simplicity without a name
Is free from all external aim.
With no desire, at rest and still,
All things go right as of their will.

[37c11t] **David Hinton**
Way is perennially doing nothing so there's nothing it doesn't do.
When lords and emperors abide by this
the ten thousand things follow change of themselves.
Desire drives change,
but I've stilled it with uncarved nameless simplicity.
Uncarved nameless simplicity
is the perfect absence of desire,
and the absence of desire means repose:
all beneath heaven at rest of itself.

[37c12t] **Chichung Huang**
The Tao is constant and nameless.
If marquises and kings can adhere to it,
The ten thousand things will live and grow spontaneously.
While they live and grow spontaneously,
If lusts arise,
I shall fill them with the nameless unhewn log.
Being filled with the nameless unhewn log,
They shall become lustless.
Lustlessness leads to stillness;
Heaven and earth shall turn aright spontaneously.

[37c13t] **Ellen M. Chen**
Tao everlasting (ch'ang) does not act (wu wei),
And yet nothing is not done (erh wu pu wei).
If kings and barons can abide by (shou) it,
The ten thousand things will transform by themselves (tzu hua).
If in transforming desire (yü) is aroused,
I shall suppress it by the nameless uncarved wood (p'u).
With the nameless uncarved wood,

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There shall be no desire (wu yü).
Without desire there is thus quietude (ching).
The world shall be self-ordered (tzu ting).

[37c14t] **Lee Sun Chen Org**
Tao does not intervene [with the natural course of events],
Still its predominance is on all phases of every thing (events);
If kings and lords can hold on to natural courses, everything [on Earth] will go his way spontaneously;
However, if kings and lords, after they have gained the subordination [of the world], would entertain the idea of tampering with Tao in order to satisfy their improper demand], I must warn them about the power of the inexplicable Simplicity (Tao);
Simplicity (Tao), though difficult to describe, is learned through the elimination of [subjective and selfish] desires;
The elimination of [subjective and selfish] desires leads to Serenity;
A [serene] world shall embark on the course of righteousness (peace and nobility).

[37c15t] **Tien Cong Tran**
The Way does not do, but does do (does not do nothing).
If kings and princes can cling to it, all things will change by themselves.
When they change and tend to stir, it is time to keep them in their place by the aid of the nameless uncarved.
It is the uncarved that curbs the desires.
Without desires, there will be stillness; the world will be in peace by itself.

[37c16t] **Thomas Z. Zhang**
Tao normally does not interfere, yet it plays a role everywhere.
If the kings and nobles can follow it, everything would become submissive.
If rebellion is attempted, I will use Tao's extreme honesty to suppress it.
Using Tao's extreme honesty to suppress it, people would have no ambition.
With no ambition, people would be peaceful.
Thus, the world would go back to normal.

[37c17t] **Arthur Waley**
Tao never does;
Yet through it all things are done.
If the barons and kings would but possess themselves of it,
The ten thousand creatures would at once be transformed.
And if having been transformed they should desire to act,
We must restrain them by the blankness of the Unnamed.
The blankness of the Unnamed
Brings dispassion;
To be dispassionate is to be still.
And so, of itself, the whole empire will be at rest.

[37c18t] **Richard John Lynn**
The Dao in its constancy engages in no conscious action,

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Yet nothing remains undone.
If any lord or prince could hold on to it, the myriad folk would undergo moral transformation spontaneously.
Once nurtured, should desire arise, I would press down on it with the nameless uncarved block.
With the nameless uncarved block, they too would stay free of desire.
Achieving tranquillity by keeping them free of desire, all under Heaven would govern themselves.

[37c19t] **Lin Yutang**
WORLD PEACE
The Tao never does,
Yet through it everything is done,
If princes and dukes can keep the Tao,
The world will of its own accord be reformed.
When reformed and rising to action,
Let it be restrained by the Nameless pristine simplicity.
The Nameless pristine simplicity
Is stripped of desire (for contention).
By stripping of desire quiescence is achieved,
And the world arrives at peace of its own accord.

[37c20t] **Victor H. Mair**
The Way is eternally nameless.
If feudal lords and kings preserve it,
The myriad creatures will be transformed by themselves.
After transformation, if they wish to rise up,
I shall restrain them with the nameless unhewn log.
By restraining them with the nameless unhewn log,
They will not feel disgraced;
Not feeling disgraced,
They will be still,
Whereupon heaven and earth will be made right by themselves.

[37c21t] **Tolbert McCarroll**
The Tao never strives,
yet nothing is left undone.
If leaders were able to adhere to it the ten thousand things would develop of their own accord.
If after they have developed
they experience desires to strive,
they can bury those desires under the nameless Uncarved Block.
The nameless Uncarved Block can protect against desire.
When desires are restrained there will be peace,
and then all under heaven will be at rest.

[37c22t] **David H. Li**
Direction is laissez-faire at all times; it is all-permeating.
Were a Duke or a Prince to govern with Direction,
Myriad matters would develop on own volition.

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As self-development degenerates into avarice in complexity,
I suppress it with Direction's simplicity.
Suppressing with Direction's simplicity,
avarice disappears.
Without avarice, serenity visits with ease;
The world self-governs in peace.

[37c23t] **Yasuhiko Genku Kimura**
The Tao does nothing,
Yet it leaves nothing undone.
If the leaders of the world abide by it,
All beings of their own accord will transform themselves.
If in the course of self-transformation discordant desires arise,
Calm them with the unnameable simplicity of the Tao.
If calmed with the nameless simplicity of the Tao,
Discordant desires of their own accord will disappear.
If discordant desires disappear and quietude is restored,
The world of its own accord will order itself.

[37c24t] **Chou-Wing Chohan**
Tao is never active, but there is nothing it does not do.
If princes and kings could hold onto it, all things would develop by themselves.
When they develop, the desire in them would emerge,
I would restrain them with simplicity,
So simple that it does not even have a name,
In order to liberate them from desire.
Free of desire, they would be soaked in tranquillity,
And thus the world would attain purity and virtue.
Simplicity, however unimportant it may be,
Cannot be subdued even by the entire world.
If princes and kings could hold onto it,
Everything in the world, of its own accord, would pay homage.
Heaven and earth would unite to sprinkle dew, sweeter than honey, on the ground.
Without anyone ordering them to do so, people would attain harmony by themselves.
With the mission accomplished and the objectives achieved,
People would see themselves as following in nature's footsteps.

[37c25t] **Man-Ho Kwok**
The Tao goes on forever wu-wei - doing nothing
And yet everything gets done.
How?
It does it by being,
And by being everything it does.
If people and rulers go by this then every living thing will be well.
And if parts still want to separate the true leader will use the centrifugal weight of this original unnameable Oneness.

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It is simple:
If no one wants anything for themselves then there can be peace and all things will know peace the way music ends in peace.

[37c26t] **Gu Zhengkun**
The Tao always remains inactive,
Yet it acts upon everything in the world.
If lords and kings can keep it,
All creatures will grow and develop naturally.
When desires are kindled in the growth and development,
I can suppress them with the nameless Simplicity of the Tao.
Once I do so
Desires will be repressed.
Once desires are repressed,
The whole world will be naturally at peace.

[37c27t] **Chao-Hsiu Chen**
The Tao always does nothing but nothing remains undone.
If the ruler observes this the myriad creatures will act of their own accord.
After their metamorphosis, desire will arise.
It will press them down with the power of the uncarved block, the Tao.
The nameless uncarved block is free from desire.
Absence of desire will lead to stillness and the world under Heaven will be harmonized by itself.

[37c28t] **Liu Qixuan**
The eternal Way serves everything by doing nothing.
If the kings can keep the model,
A natural order will appear in the world.
Should something undesirable grow after that,
Prevent it with the nameless simplicity.
By saying "the nameless simplicity,"
I mean the reduction of vain desires.
Vain desires can be reduced by serenity of mind,
And the world can then be back in the Way.

[37c29t] **Shi Fu Hwang**
The World In Peace
Lao Tze says,
The Tao's accomplishment is constantly made through acting without the intent to control fate, yet leaving nothing undone.
If the king of men insists on practicing the Tao, all existence will transform themselves in their natural courses.
When they transform and go out of their way, the king of men should guide them back to a pristine simplicity which was unknown to the world before.
Namely, the pristine simplicity of being desireless.
To be desireless is cultivated by being still.

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It is by this stillness that this world is settled down in peace naturally.

[37c30t] **Ch'u Ta-Kao**
Tao is ever inactive, and yet there is nothing that it does not do.
If princes and kings could keep to it, all things would of themselves become developed.
When they are developed, desire would stir in them;
I would restrain them by the nameless Simplicity,
In order to make them free from desire.
Free from desire, they would be at rest;
And the world would of itself become rectified.
However insignificant Simplicity seems, the whole world cannot make it submissive.
If princes and kings could keep to it,
All things in the world would of themselves pay homage.
Heaven and earth would unite to send down sweet dew.
The people with no one to command them would of themselves become harmonious.
When merits are accomplished and affairs completed,
The people would speak of themselves as following nature.

[37c31t] **Paul J. Lin**
Tao is always inactive.
But it leaves nothing undone.
If dukes and kings can keep it,
Then all things will be naturally transformed.
If transformation raises desires,
I would suppress them with nameless simplicity.
Nameless simplicity means being without desires.
Being without desires and with tranquility,
The world will keep peace by itself.

[37c32t] **Michael LaFargue**
Tao invariably Does Nothing,
and nothing remains not done.
If the princes and kings can watch over it,
the thousands of things will change by themselves.
If they change, and become desirous and active,
I will restrain them with the Nameless One's Simplicity.
Restraining them with the Nameless One's Simplicity will cause them no disgrace.
Not being disgraced, they will be Still.
The world will order itself.

[37c33t] **Cheng Lin**
Truth abides by inaction, and yet nothing is left undone.
If the rulers abide by Truth, all animate creation will of their own accord come under their influence.
When they of their own accord come under their influence, and if selfish desires arise, I would tranquillize them with the nameless simplicity (Truth).
Once tranquillized by the nameless simplicity, they will again be free from selfish desires.

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Thus free from selfish desires, they will be calm, and the world will of its own accord become peaceful.

[37c34t] **Yi Wu**
The Way is constantly in non-action,
But it leaves nothing undone.
If dukes and kings can keep to it,
All things will be transformed by themselves.
But, in transforming, desires arise.
I will subdue them by the nameless simplicity;
With nameless simplicity,
There will be no desires.
Being desireless is to be tranquil.
All the world will become calm by itself.

[37c35t] **Han Hiong Tan**
Dao always sticks to non-action, yet everything develops spontaneously.
If the rulers could follow the way of Dao,
Everything under the sun will function properly.
If desire begins to creep in during the developing process,
It should be constrained by the "nameless simplicity".
The "nameless simplicity" has no designs.
Without designs, it will not create any disturbance.
Hence, peace will again prevail in the world.

[37c36t] **Hua-Ching Ni**
The subtle essence of the universe is always unoccupied,
yet it leaves nothing undone.
If the people of the world were wise enough to plant the root of their lives deep within the Subtle Origin,
then the worldly affairs of life would coherently follow their own natural course,
and harmony would abound of its own accord.
When confusion takes place in one's surroundings,
it can be dissolved with the power of undisturbable Simplicity.
When life is ruled by undisturbable Simplicity,
desire and passion naturally fall away and reveal people's true, original nature.
Then the peaceful order of the universe prevails and unity manifests again of its own accord.

[37c37t] **Chang Chung-yuan**
Tao is real and free from action, yet nothing is not acted upon.
If rulers abide with it, all things transmute by themselves.
If, in the process of transmutation, intention emerges, it must be overcome by the original non-differentiation of the nameless.
To experience the original non-differentiation of the nameless, one should also be free from intending to have no-intention.
To be free from intending to have no-intention is to be quiescent.
Thereby, the world is naturally led to tranquillity.

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[37c38t] **Henry Wei**
The Way of Government
Wei Cheng
Tao is eternal and devoid of action,
Yet there is nothing it does not do.
If kings and nobles can preserve it intact,
The ten thousand things will reform of themselves.
If after the reform they desire to be active,
I shall calm them with the Nameless Simplicity (p'u),
The Nameless Simplicity will induce desirelessness,
Desirelessness will tend to quiescence,
And the world will set itself on the right course.

[37c39t] **Ha Poong Kim**
Tao never does,
Yet leaves nothing undone.
If kings and princes hold fast to this,
The ten thousand things will transform of themselves.
Should desires arise after transformation,
I shall calm them with the nameless, uncarved block.
The nameless, uncarved block
Brings desirelessness.
With desirelessness comes stillness,
And all under Heaven will be at peace by itself.

[37c40t] **Tao Huang**
Tao is eternally nameless.
If lords and rulers would abide by it,
All things would evolve of themselves.
What evolves desires to act.
I, then, suffuse this with nameless simplicity.
Suffusing with nameless simplicity is eliminating humiliation.
Without humiliation, peace arises.
Heaven and earth regulate themselves.

[37c41t] **Tang Zi-chang**
The eternity of Dao contrives nothing, yet it provides everything.
If rulers can cling to it - Dao,
All Things will transform (change) themselves.
Any artificial desire occurring during the transformation, shall be suppressed by the nameless "Purity" (Pure Matter).
Nameless "Purity" (Pure Matter) will do away with artificial desires.
When artificial desires have been done away with, all peoples will be at peace and the world order will be established automatically.

[37c42t] **Wing-tsit Chan**

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Tao invariably takes no action, and yet there is nothing left undone.
If kings and barons can keep it, all things will transform spontaneously.
If, after transformation, they should desire to be active,
I would restrain them with simplicity, which has no name.
Simplicity, which has no name, is free of desires.
Being free of desires, it is tranquil.
And the world will be at peace of its own accord.

[37c91t] **И. И. Семененко**
Дао, будучи незыблемым, находится в бездействии, но оно при этом непременно действует.
Если владетели и царь смогут ему следовать, то десять тысяч вещей сами же преобразуются.
Когда они, преобразовываясь, пожелают возрасти, я их укрощу посредством приведения к безымянной первозданности.
В состоянии безымянной первозданности не появится желаний.
А при отсутствии желаний и в покое Поднебесная сама придет к стабильности.

[37c92t] **А. А. Маслов**
Дао извечно пребывает в недеянии, но нет того, чего бы оно ни совершало.
Если правители и князья могли бы соблюдать его, мириады существ обрели бы самопреображение.
Если же после того, как они обретут преображение, родятся желания, то я погашу их безымянной простотой.
Безымянная простота свободна от желаний.
И если, избавясь от желаний, я обрету спокойствие, то Поднебесная сама придёт в порядок.

[37c93t] **Е. А. Торчинов**
Дао-Путь постоянен, в недеянии он пребывает, но нет ничего, не сделанного им.
И если князья и цари умеют его блюсти, все сущее будет изменяться само по себе.
Но если изменяясь, оно возжелает творить самочинно, я буду давить на него простотой первозданной.
После того как я надавлю на него простотой первозданной, оно желать перестанет.
Без вожделений оно обретет покой, и тогда Поднебесная исправится сама собой.

[37c94t] **А. Е. Лукьянов**
Дао постоянно не деяет и не не-деяет.
Если хоу и ваны смогут блюсти его, то мириады вещей будут сами собою развиваться.
[Но если кто] наравне с развитием вдруг возжелает еще и мастерить,
я обуздаю того безымянным духовным естеством (пу).
Само же безымянное духовное естество по-прежнему останется бесстрастным.
[Его] бесстрастие приведет к покою, и Поднебесная сама собою утвердится.

[37c95t] **Ян Хин-шун**
Дао постоянно осуществляет недеяние, однако нет ничего такого, что бы оно не делало.
Если знать и государи будут его соблюдать, то все существа будут изменяться сами собой.
Если те, которые изменяются, захотят действовать, то я буду подавлять их при помощи простого бытия, не обладающего именем.
Не обладающее именем - простое бытие - для себя ничего не желает.
Отсутствие желания приносит покой, и тогда порядок в стране сам собой установится.

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[37c96t] **Д. П. Конисси**

Тао ничего не делает, но нет того, чего бы оно не сделало.
Если царь и князья хорошо будут управлять страной, то все существа преобразуются так, как они желают.
Если все существа придут в сильное движение, то я удержу их посредством безымянной простоты.
Безымянная простота не имеет страсти.
Когда (в мире) не будет страстей, то будет спокойствие повсеместное и на всей земле будет правда.

[37c97t] **В. В. Малявин**

Путь вечно в недеянии,
А в мире все делается.
Если князья и цари смогут блюсти его,
Вещи сами себя претворят.
Если потом они возымеют желание действовать,
Я сдержу их безымянной простотой.
Безымянная простота не таит никаких желаний.
Когда в покое не родится желаний,
Поднебесный мир выправится сам собой.

[37c98t] **Б. Б. Виногродский**

Постоянство Пути - в отсутствии осуществления.
В результате отсутствует не-осуществленное.
Если удельные князья и правители способны придерживаться этого, тогда мириады сущностей сами стремятся к преобразованиям.
Если в преобразованиях желают действовать, то сущность моя удержит их посредством первозданной целостности отсутствия имен.
Состояние первозданной целостности отсутствия имен также ориентирует на отсутствие стремлений.
Когда состояние отсутствия стремлений осуществляется посредством покоя, тогда выправление Поднебесной будет происходить само собой.

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PSEUDO-CHAPTER **Thirty-Eight**

[38c01t] **Robert G. Henricks**

The highest virtue is not virtuous; therefore it truly has virtue.
The lowest virtue never loses sight of its virtue; therefore it has no true virtue.
The highest virtue takes no action, yet it has no reason for acting this way;
The highest humanity takes action, yet it has no reason for acting this way;
The highest righteousness takes action, and it has its reasons for acting this way;
The highest propriety takes action, and when no one responds to it, then it angrily rolls up its sleeves and forces people to comply.
Therefore, when the Way is lost, only then do we have virtue;
When virtue is lost, only then do we have humanity;
When humanity is lost, only then do we have righteousness;
And when righteousness is lost, only then do we have propriety.
As for propriety, it's but the thin edge of loyalty and sincerity, and the beginning of disorder.
And foreknowledge is but the flower of the Way, and the beginning of stupidity.
Therefore the Great Man
Dwells in the thick and doesn't dwell in the thin;
Dwells in the fruit and doesn't dwell in the flower.
Therefore, he rejects that and takes this.

[38c02t] **John C. H. Wu**

HIGH Virtue is non-virtuous;
Therefore it has Virtue.
Low Virtue never frees itself from virtuousness;
Therefore it has no Virtue.
High Virtue makes no fuss and has no private ends to serve:
Low Virtue not only fusses but has private ends to serve.
High humanity fusses but has no private ends to serve:
High morality not only fusses but has private ends to serve.
High ceremony fusses but finds no response;
Then it tries to enforce itself with rolled-up sleeves.
Failing Tao, man resorts to Virtue.
Failing Virtue, man resorts to humanity.
Failing humanity, man resorts to morality.
Failing morality, man resorts to ceremony.
Now, ceremony is the merest husk of faith and loyalty;
It is the beginning of all confusion and disorder.
As to foreknowledge, it is only the flower of Tao,
And the beginning of folly.
Therefore, the full-grown man sets his heart upon the substance rather than the husk;
Upon the fruit rather than the flower.
Truly, he prefers what is within to what is without.

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[38c03t] **D. C. Lau**

A man of the highest virtue does not keep to virtue and that is why he has virtue.
A man of the lowest virtue never strays from virtue and that is why he is without virtue.
The former never acts yet leaves nothing undone.
The latter acts but there are things left undone.
A man of the highest benevolence acts, but from no ulterior motive.
A man of the highest rectitude acts, but from ulterior motive.
A man most conversant in the rites acts, but when no one responds rolls up his sleeves and resorts to persuasion by force.
Hence when the way was lost there was virtue;
When virtue was lost there was benevolence;
When benevolence was lost there was rectitude;
When rectitude was lost there were the rites.
The rites are the wearing thin of loyalty and good faith
And the beginning of disorder;
Foreknowledge is the flowery embellishment of the way
And the beginning of folly.
Hence the man of large mind abides in the thick not in the thin, in the fruit not in the flower.
Therefore he discards the one and takes the other.

[38c04t] **R. L. Wing**

Superior Power is never Powerful, thus it has Power.
Inferior Power is always Powerful, thus it has no Power.
Superior Power takes no action and acts without motive.
Inferior Power takes action and acts with motive.
Superior philanthropy takes action and acts without motive.
Superior morality takes action and acts with motive.
Superior propriety takes action and there is no response;
So it raises its arm to project itself.
Therefore, lose the Tao and Power follows.
Lose the Power and philanthropy follows.
Lose philanthropy and morality follows.
Lose morality and propriety follows.
One who has propriety has the veneer of truth
And yet is the leader of confusion.
One who knows the future has the luster of the Tao
And yet is ignorant of its origins.
Therefore those with the greatest endurance
Can enter the substantial,
Not occupy its veneer;
Can enter reality,
Not occupy its luster.
Hence they discard one and receive the other.

[38c05t] **Ren Jiyu**

The superior virtue does not show itself in formal virtue,

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In this way it really possesses virtue.
The inferior virtue rigidly sticks to formal virtue,
In this way it loses virtue.
The superior virtue takes no action to show itself, and need not do so purposely.
The inferior virtue takes action to show itself, and does so purposely.
The superior benevolence takes action to show itself, and does not do so on purpose.
The superior righteousness takes action to show itself, and does so on purpose.
The superior propriety takes action to show itself,
And when it gets no response, it will stretch its arms and retaliate.
Therefore, only when Tao is lost does De arise,
Only when De is lost does benevolence arise,
Only when benevolence is lost does righteousness arise,
Only when righteousness is lost does propriety arise.
The thing that is called propriety is really the want of loyalty and faithfulness and the beginning of disorder.
The thing that is called foresight is really the ornament of Tao and the beginning of ignorance.
For this reason the great man dwells in the thick and keeps away from the thin,
He dwells in plainness and keeps away from the ornament.
Therefore he rejects the latter and accepts the former.

[38c06t] **Gia-fu Feng**
A truly good man is not aware of his goodness,
And is therefore good.
A foolish man tries to be good,
And is therefore not good.
A truly good man does nothing,
Yet leaves nothing undone.
A foolish man is always doing,
Yet much remains to be done.
When a truly kind man does something, he leaves nothing undone.
When a just man does something, he leaves a great deal to be done.
When a disciplinarian does something and no one responds,
He rolls up his sleeves in an attempt to enforce order.
Therefore when Tao is lost, there is goodness.
When goodness is lost, there is kindness.
When kindness is lost, there is justice.
When justice is lost, there is ritual.
Now ritual is the husk of faith and loyalty, the beginning of confusion.
Knowledge of the future is only a flowery trapping of the Tao.
It is the beginning of folly.
Therefore the truly great man dwells on what is real and not what is on the surface,
On the fruit and not the flower.
Therefore accept the one and reject the other.

[38c07t] **Lok Sang Ho**
The refined virtuous never attempts to be virtuous.
For this reason they are truly virtuous.

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The unrefined virtuous always adheres to what is virtuous.
For this reason they are not really virtuous.
The refined virtuous will not contrive to do anything
and do not act for gain.
The unrefined virtuous contrives to act
and does so for gain.
The refined kindly man lives a kindly life not for benefit.
The refined fair man acts fairly and does so for benefit.
The refined gentlemanly person acts gentlemanly
and expects to be so treated.
If he is not treated the way he expects,
he would push away and thrust aside his counterpart.
The man who has lost the Dao
finds refuge in being virtuous.
The man who has lost the virtuous way of life
finds refuge in being kindly.
The man who has lost the kindly way of life
finds refuge in being fair.
The man who has lost the fair way of life
finds refuge in being gentlemanly.
Ceremony and gentlemanly behavior is the result of the thinness of faith and trust, and is the origin of many ills.
Learning to tell what is "virtuous" and "fair"
is merely the showy flower(not the fruit) of the Dao.
It could be the beginning of folly.
The fully grown person chooses a life that offers substance and satisfaction,
not one that is thin and superficial.
He knows what he opts for and what he gives up.

[38c08t] **Xiaolin Yang**
The people who have high DE do not purposely show the DE, but ultimately have the DE.
The people who have low DE are always afraid of not showing the DE, but ultimately lose the DE.
The people who have high DE practice WUWEI, but ultimately get everything done.
The people who have low DE do things purposely, but ultimately fail in many things.
The kind people do not do things purposely, but get everything done well.
The highly righteous people do things purposely, but ultimately fail in many things.
The people who follow courtesy and orders do everything purposely, but when no one follows them, they rudely force people to do so.
Therefore, when the DAO is lost, charity appears;
When charity is lost, righteousness appears;
When righteousness is lost, courtesy and order appear.
Courtesy and order have little loyalty and faith, and they are the source of chaos.
Therefore, they are the end of the DAO and the beginning of a dark age.
Noble men always stay sturdy, not shallow; solid, not flimsy.
So one should keep the former and get rid of the latter.

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[38c09t] **Walter Gorn Old**, OF VIRTUE
The superior virtue is not recognised as such, and it is therefore the very essence of virtue.
The inferior virtue has the distinction of virtue, and therefore it lacks the essence.
The superior virtue is spontaneous, and makes no claim to merit.
The inferior virtue is designing, and lays claim to recognition.
The higher benevolence acts without pretension to merit.
The inferior justice acts, and also makes pretensions.
The inferior expediency is designing, and therefore no one honours it.
Therefore does it bare its arm and assert itself by force.
Thus it transpires that when virtue is lost, benevolence takes its place.
When benevolence is lost, justice ensues.
When justice is lost, then expediency follows.
But expediency is the mere shadow of what is right and true, and is portentous of confusion.
Superficial virtue is the mere tinsel of Tao, and the fool makes use of it.
But the truly great man establishes himself on that which is solid, and will not lean upon a shadow.
He keeps to the real, and avoids display.
He rejects the one, and takes the other with both hands.

[38c10t] **James Legge**
(Those who) possessed in highest degree the attributes (of the Tao) did not (seek) to show them, and therefore they possessed them (in fullest measure).
(Those who) possessed in a lower degree those attributes (sought how) not to lose them, and therefore they did not possess them (in fullest measure).
(Those who) possessed in the highest degree those attributes did nothing (with a purpose), and had no need to do anything.
(Those who) possessed them in a lower degree were (always) doing, and had need to be so doing.
(Those who) possessed the highest benevolence were (always seeking) to carry it out, and had no need to be doing so.
(Those who) possessed the highest righteousness were (always seeking) to carry it out, and had need to be so doing.
(Those who) possessed the highest (sense of) propriety were (always seeking) to show it, and when men did not respond to it, they bared the arm and marched up to them.
Thus it was that when the Tao was lost, its attributes appeared;
when its attributes were lost, benevolence appeared;
when benevolence was lost, righteousness appeared;
and when righteousness was lost, the proprieties appeared.
Now propriety is the attenuated form of leal-heartedness and good faith, and is also the commencement of disorder;
swift apprehension is (only) a flower of the Tao, and is the beginning of stupidity.
Thus it is that the Great man abides by what is solid, and eschews what is flimsy;
dwells with the fruit and not with the flower.
It is thus that he puts away the one and makes choice of the other.

[38c11t] **David Hinton**
High Integrity never has Integrity and so is indeed Integrity.
Low Integrity never loses Integrity and so is not at all Integrity.

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High Integrity does nothing
and has no motives.
Low Integrity does something
and has sure motives.
High Humanity does something
and has no motives.
High Duty does something
and has sure motives.
High Ritual does something,
and when no one follows along
it rolls up its sleeves
and forces them into line.
Lose Way, and Integrity appears.
Lose Integrity, and Humanity appears.
Lose Humanity, and Duty appears.
Lose Duty, and Ritual appears.
Ritual is the thinning away of loyalty and sincerity, the beginning of chaos,
and prophecy is the flowery semblance of Way, the beginning of folly.
This is why a great elder
inhabits thick rather than thin,
fruitful substance rather than flowery semblance,
always ignores that and chooses this.

[38c12t] **Chichung Huang**
The man of supreme virtue
Claimed no virtue,
Hence, he possessed virtue;
The man of the lowest virtue
Would not lose virtue,
Hence, he possessed no virtue.
The man of supreme virtue did not act,
And had no intention to act;
The man of supreme humanity acted,
But had no intention to act;
The man of supreme righteousness acted,
And had the intention to act;
The man of supreme rituals acted,
And as none responded to him,
He rolled up his sleeves to drag them along.
Hence, only when the Tao was lost
Did virtue emerge;
Only when virtue was lost
Did humanity emerge;
Only when humanity was lost
Did righteousness emerge;
Only when righteousness was lost

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Did the rituals emerge.
Now, the rituals represent
The thinness of wholehearted sincerity and truthfulness
And the beginning of chaos;
Foresight represents
The flower of the Tao
And the beginning of folly.
Hence, the great man abided by its thickness,
And not its thinness;
He abided by its substance,
And not its flower.
Therefore, he abandoned that and chose this.

[38c13t] **Ellen M. Chen**
A person of high te is not te,
Therefore such a person has te;
A person of low te does not lose (shih) te,
Therefore such a person has no te.
A person of high te does not act (wei),
For such a person has no cause for action;
A person of low te acts,
For such a person has cause for action.
A person of high jen (humanity) acts,
Yet such a person has no cause for action;
A person of high i (righteousness) acts,
For such a person has cause for action.
A person of high li (propriety) acts,
Yet finding no response,
Proceeds to bare the arms and throw a rope.
Therefore when Tao is lost (shih), then there is te.
When te is lost, then there is jen (humanity).
When jen is lost, then there is i (righteousness).
When i is lost, then there is li (propriety).
As to li, it is the thin edge of loyalty and faithfullness,
And the beginning of disorder;
As to foreknowledge (ch'ien shih), it is the flowering of Tao,
And the beginning of stupidity (yü).
Thus a great person, abiding in the thick,
Does not dwell in the thin;
Abiding in the kernel,
Does not dwell in the flower.
Therefore such a person leaves that and takes this.

[38c14t] **Lee Sun Chen Org**
People, who set their sights on the supreme Te (Arete) do not cultivate Te for the purpose of achieving [social reputation],

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They are individuals who really have [bona fide achievement of] Te;
People, who focus on not losing their [overt] possession of Te,
They are individuals who possess Te of the lowest rank, that is not Te [in truth but in appearances];
A person of superior Te does not interfere [with other people's affairs], yet he has strong sense of responsibility and never dodges [other people's] problems;
A person of inferior Te takes actions [to publicize his appearance of being responsible and diligent], whereas he is unwilling to execute any project [which could not have the benefit of enhancing his public image].
A noble act of kindness is carried out solely for being kind, not for any other purposes;
A regal effort for justice is performed only for the purpose of maintaining justice, it should not be used for any other ends;
If [even] excellent observations of [the social formality] Li (Propriety Ritual) were practiced, the expected result [of maintaining social order] was not realized, then we should roll up sleeves and cast it (Li) far away.
Therefore, Te becomes important after Tao is lost [in society];
If Te is lost, then compassion turns out to be the best [cohesive force in society];
If compassion is lost, then [the principle of] justice becomes the most important [unifying force in society];
If [the principle of] justice is lost, then Li (Propriety Ritual) is promoted as the device [to maintain orders in society]!
Li (Propriety Ritual) is the peripheral (superficial formality) of loyalty and trust, it signalizes the onset of a chaotic society;
Those talks about predicting the future are also but splendorous [and unsubstantiated idle] discussions about Tao;
They are principle factors leading to stupidity (imposture)!
Therefore a man of nobility settles with the substantiated [knowledge] and avoids superficial [theories];
He seeks facts and is uncomfortable with flowery explanations;
[In other words] He accepts this (the substantiated theories) and rejects that (haughty and idle speculations).

[38c15t] **Tien Cong Tran**
The man of high virtue has no virtue; therefore he is virtuous.
The man of low virtue never loses virtue; therefore he is not virtuous.
The man of high virtue does not do and has nothing to do.
The man of low virtue does and has something to do.
The man of high benevolence does, and has nothing to do.
The man of high righteousness does, and has something to do.
The man of high propriety does and is not responded, therefore he rolls up his sleeves and forces people to follow him.
Hence, losing the Way, man resorts to Virtue.
Losing Virtue, man resorts to benevolence.
Losing benevolence, man resorts to righteousness.
Losing righteousness, man resorts to propriety.
Propriety is the merest husk of faith and loyalty, and the beginning of disorder.
Foreknowledge is the flower (outside beauty) of the Way, and the beginning of foolishness.
Therefore, the great man sets his heart upon the thick rather than the thin, upon the fruit rather than the flower.
Hence, he drops what is without and keeps what is within.

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[38c16t] **Thomas Z. Zhang**
High Te is Te because it is not showy.
Low Te is not Te because it is showy.
People with high Te do not force their way but they have their way.
People with low Te have no way except to force their way.
Top benevolence standard has its way without forcing it.
Top moral conduct has its way with efforts.
Top ritual rules have their way with rare response.
Then force is used to make people comply.
Therefore, when Tao is lost, Te is established.
When Te is lost, a benevolent standard is established.
When the benevolent standard is lost, moral conduct is established.
When moral conduct is lost, ritual rules are established.
So-called ritual rules do not advocate honesty and trustworthiness.
Thus, they are the source of disorder.
Boasting scholars are the flashy decorations of Tao; they are the origin of stupidity.
Consequently, great men stay with profoundness, avoid superficiality.
They stay with substance, avoid flashy superficies.
That is, they take former and avoid latter.

[38c17t] **Arthur Waley**
The man of highest 'power' does not reveal himself as a possessor of 'power';
Therefore he keeps his 'power'.
The man of inferior 'power' cannot rid it of the appearance of 'power';
Therefore he is in truth without 'power'.
The man of highest 'power' neither acts nor is there any who so regards him;
The man of inferior 'power' both acts and is so regarded.
The man of highest humanity, though he acts, is not so regarded;
Whereas a man of even the highest morality both acts and is so regarded.
While even he who is best versed in ritual not merely acts, but if people fail to respond
Then he will pull up his sleeves and advance upon them.
That is why it is said:
'After Tao was lost, then came the "power";
After the "power" was lost, then came human kindness.
After human kindness was lost, then came morality,
After morality was lost, then came ritual.
Now ritual is the mere husk of loyalty and promise-keeping,
And is indeed the first step towards brawling.'
Foreknowledge may be the 'flower of doctrine',
But it is the beginning of folly.
Therefore the full-grown man takes his stand upon the solid substance and not upon the mere husk,
Upon the fruit and not upon the flower.
Truly, 'he rejects that and takes this'.

[38c18t] **Richard John Lynn**

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A person of superior virtue is not virtuous, and this is why he has virtue.
A person of inferior virtue never loses virtue, and this is why he lacks virtue.
A person of superior virtue takes no conscious action and so acts out of nothing.
A person of inferior virtue takes conscious action and so acts out of something.
When a person of superior benevolence takes action, he acts out of nothing.
When a person of superior righteousness takes action, he acts out of something.
When a person of superior propriety takes action and no one responds, he pushes up his sleeves and leads them to it.
Therefore one resorts to virtue only after losing the Dao, resorts to benevolence only after losing virtue, resorts to righteousness only after losing benevolence, and resorts to propriety only after losing righteousness.
Propriety consists of the superficial aspects of loyalty and trust and is thus the beginning of disorder.
Foresight consists of the flower of the Dao and is thus the origin of duplicity.
This is why the really great man involves himself with its substance and not with its superficial aspects.
He involves himself with its fruit and not with its flower.
Therefore he rejects the one and takes the other.

[38c19t] **Lin Yutang**
DEGENERATION
The man of superior character is not (conscious of his) character,
Hence he has character.
The man of inferior character (is intent on) not losing character,
Hence he is devoid of character.
The man of superior character never acts,
Nor ever (does so) with an ulterior motive.
The man of inferior character acts,
And (does so) with an ulterior motive.
The man of superior kindness acts,
But (does so) without an ulterior motive.
The man of superior justice acts,
And (does so) with an ulterior motive.
(But when) the man of superior li acts and finds no response,
He rolls up his sleeves to force it on others.
Therefore:
After Tao is lost, then (arises the doctrine of) humanity.
After humanity is lost, then (arises the doctrine of) justice.
After justice is lost, then (arises the doctrine of) li.
Now li is the thinning out of loyalty and honesty of heart
And the beginning of chaos.
The prophets are the flowering of Tao
And the origin of folly.
Therefore the noble man dwells in the heavy (base)
And not in the thinning (end).
He dwells in the fruit
And not in the flowering (expression).
Therefore he rejects the one and accepts the other.

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[38c20t] **Victor H. Mair**
The person of superior integrity
does not insist upon his integrity;
For this reason, he has integrity.
The person of inferior integrity
never loses sight of his integrity;
For this reason, he lacks integrity.
The person of superior integrity takes no action,
nor has he a purpose for acting.
The person of superior humaneness takes action,
but has no purpose for acting.
The person of superior righteousness takes action,
and has a purpose for acting.
The person of superior etiquette takes action,
but others do not respond to him;
Whereupon he rolls up his sleeves and coerces them.
Therefore,
When the Way is lost,
afterward comes integrity.
When integrity is lost,
afterward comes humaneness.
When humaneness is lost,
afterward comes righteousness.
When righteousness is lost,
afterward comes etiquette.
Now,
Etiquette is the attenuation of trustworthiness, and the source of disorder.
Foreknowledge is but the blossomy ornament of the Way, and the source of ignorance.
For this reason,
The great man resides in substance, not in attenuation.
He resides in fruitful reality, not in blossomy ornament.
Therefore,
He rejects the one and adopts the other.

[38c21t] **Tolbert McCarroll**
A person of high virtue is not conscious of virtue
and therefore possesses Virtue.
A person of little virtue tries to be virtuous
and therefore lacks Virtue.
A person of high virtue does not make a fuss
and is not seen.
A person of little virtue always makes a fuss
and is always seen.
A truly good person functions without ulterior motive.
A moralist acts out of private desires.

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A ritualist acts and, when no one responds, rolls up a sleeve and marches.
When we lose the Tao, we turn to Virtue.
When we lose Virtue, we turn to kindness.
When we lose kindness, we turn to morality.
When we lose morality, we turn to ritual.
Ritual is the mere husk of good faith and loyalty and the beginning of disorder.
Knowledge of what is to come may be a flower of the Tao,
but it is the beginning of folly.
Hence,
the well-formed person relies
on what is solid and not on what is flimsy,
on the fruit and not the flower.
Therefore,
such a person lets go of that without and is content with this within.

[38c22t] **David H. Li**
By not displaying one's high virtue, one is virtuous;
By parading one's little virtue, one is not virtuous.
One with high virtue follows laissez-faire with carefree ease;
One with little virtue follows laissez-faire to parade one's virtue.
One with high nobleness practices nobleness with carefree ease;
One with high righteousness practices righteousness to parade one's righteousness.
One with high Conduct decrees;
With no followers, one uses force to twist others into following.
Thus,
virtue comes to the fore when Direction is not in evidence,
nobleness comes to the fore when virtue is not in evidence,
righteousness comes to the fore when nobleness is not in evidence,
Conduct comes to the fore when righteousness is not in evidence.
Conduct comes to the fore when loyalty and trustworthiness lack;
it brings about confusion.
Foreknowledge addresses but Direction's superficialities;
it initiates folly.
Thus,
a great man seeks fullness, not lack;
seeks substance, not facade.
He forsakes the latter [Conduct and foreknowledge] and accepts the former [loyalty, trustworthiness, and Direction].

[38c23t] **Yasuhiko Genku Kimura**
The person of authentic virtue makes no issue of his virtue.
Therefore, he is virtuous, wholly and completely.
The person of inauthentic virtue makes much issue of his virtue.
Therefore, he is not virtuous, wholly and completely.
Authentic virtue is a matter of being, not of doing.
Therefore, the person of authentic virtue makes no claims for his virtuous action.

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Inauthentic virtue is a matter of doing, not of being.
Therefore, the person of inauthentic virtue makes claims for his virtuous action.
Superior benevolence is a matter of doing.
Yet the person of superior benevolence makes no claims for his benevolent deeds.
Superior rectitude is a matter of doing.
And the person of superior rectitude makes claims for his righteous deeds.
Superior etiquette is a matter of doing.
But the person of superior etiquette,
If people do not conform to his standard,
Will pull their elbows and force them to conform.
When the Tao is lost, then comes virtue.
When virtue is lost, then comes benevolence.
When benevolence is lost, then comes rectitude.
When rectitude is lost, then comes etiquette.
Etiquette is but the attenuation of probity and the beginning of disorder.
Prescience is but a flower of the Tao and the beginning of nescience.
For this reason,
The person of character dwells in the depths within, not in the shallows without.
He dwells in the fruitful substance within, not in the flowery embellishment without.
He thus chooses the inner and discards the outer.

[38c24t] **Chou-Wing Chohan**
Superior virtue is not aware of being a superior virtue,
So it has virtue.
Inferior virtue never discards the virtue,
Therefore it has no virtue.
Superior virtue seems inactive, but it does everything.
Inferior virtue operates, but ultimately its work is incomplete.
Superior love operates without motive.
Superior justice operates without motive.
The superior system operates, even though nothing responds to it at first,
And gradually people raise their arms and join it.
Thus, when the Tao is lost, virtue is lost.
If virtue is lost, love is lost.
If love is lost, justice is lost.
If justice is lost, the superior system comes into being.
The superior system, therefore, is the expression of impatience and disloyalty, the result of confusion of the senses.
Knowledge that contains no knowledge is only the flower of Tao and the beginning of folly.
Therefore, the truly great person keeps the concrete and rejects the transient,
He keeps the fruit and does not take the flower.
Therefore he rejects the flower and takes the fruit.

[38c25t] **Man-Ho Kwok**
The highest kind of man
Has innate goodness,

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And that is what he rules with.
The lesser man brags about how good he is -
And isn't much good, I can tell you.
A Man of Te rules by wu-wei
Doing nothing for himself or of himself.
The lesser man acts from his ego
And what he wants is gratification.
A man who rules with compassion
Acts through it - and no one even realizes.
A legal man acts judiciously
But he is still serving his own ends.
And the rigid man uses laws
And if people don't like it, force.
If the true Tao is lost then morality takes its place.
If that fails, we have 'conscience'.
When that fades, we get 'justice'.
When that disappears, we have the status quo.
Confusion reigns.
No one knows what's going on.
Forecasts and prophecies abound -
and they are merely a gloss on the Tao,
they are the root of all twisted guidance.
So the sage only looks at what is really real.
He doesn't just look at the surface -
He blows away the dust and drinks the water ...
He doesn't just go for the flower
But also for the roots and the fruit.
Blow away the dust, now:
Come to the living water.

[38c26t] **Gu Zhengkun**
A man of the great virtue (Teh) does not claim to be of virtue,
Thus he is of the true virtue.
A man of the small virtue always holds fast to the virtue in form,
Thus he is actually of no virtue.
A man of the great virtue remains inactive,
Without deliberately manifesting his virtue;
A man of the small benevolence keeps being active,
Always deliberately manifesting his virtue.
A man of the great benevolence acts but never deliberately shows his benevolence;
A man of great justice acts and also deliberately shows his justice;
A man of rigid rites acts and even rolls up his sleeves to force people to conform to rites when no one responds to him.
Therefore
Virtue comes after the loss of Tao;
Benevolence comes after the loss of virtue;

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Justice comes after the loss of benevolence;
Rites come after the loss of justice.
Thus rites result from the lack of loyalty and good faith,
And function as the beginning of the great disorder.
Foresight is only the flowery embellishment of the Tao
As well as the beginning of ignorance.
Hence the true man sets store by the thick rather than by the thin,
And values the fruit rather than the flower.
That is why he takes the former and discards the latter.

[38c27t] **Chao-Hsiu Chen**

A man of great virtue is not aware of virtue; that is the reason why he has virtue.
A man of little virtue does not miss virtue; that is the reason why he has no virtue.
The great virtue is when one does not do anything, yet everything is done.
The little virtue is when one does everything, yet something remains undone.
A man of great humanity acts, yet he acts without purpose.
A man of great justice acts, yet he acts with purpose.
A man of great courtesy acts, and if no one responds he rolls up his sleeves and tries to persuade them to respond.
That is why when the Tao is lost, virtue appears.
When virtue is lost, humanity appears.
When humanity is lost, justice appears.
When justice is lost, courtesy appears.
Courtesy is the superficial form of faith and trust; it is the beginning of disorder.
A man of much knowledge results in the flourishing of the Tao; it is the beginning of foolishness.
Therefore a true man lives with magnanimity, renounces the frivolous, lives with simplicity, renounces the luxuriant.
That is why he chooses the one and renounces the other.

[38c28t] **Liu Qixuan**

The virtuous getter does not get,
And is therefore getting something better.
The worst getter does not give what he/she gets
And is therefore getting something worse.
The best getter does nothing for nothing.
The kind giver does something for nothing.
The faithful contractor does something for something.
The ceremony holder does things but is not responded to,
For ceremony means lack of faithfulness
And the start of social disorders.
Predictive knowledge is the turbulence of the Way
And the beginning of folly.
Therefore, the reasonable person
Will stay in the thick center of the Way
Instead of its tumbling thin edge,
And will prefer the solid spot of the Way

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Instead of its turbulence.

[38c29t] **Shi Fu Hwang**

Degeneration

Lao Tze says,

The superior Teh is not conscious of virtue, thus it matches the essence of virtue.
The secondary Teh is conscious of virtue, thus it leaves the essence of virtue.
The man of the superior Teh works by acting without the intent to control fate; the people think he has done nothing else.
The man of the secondary Teh does work by acting with the intent to control fate and the people think he has done a lot of work.
The man of benevolence has done a lot of work, but through acting without the intent to control fate.
The man of righteousness has done a lot of work, this is through acting with intent to control fate.
The man of ritualism has done a lot of work, however he can't get the resonance of approval, thus he would force others to express their appreciation.
Therefore,
when the Tao is not in use, they seek benevolence;
when the benevolence is not in use, they seek ritualism.
However, the ritualism is the production of the lack of the loyalty and the faith, and it is even the beginning of confusion.
The above mentioned men understand Tao's extravagance only.
They are the founders of stupidity.
Henceforth, a true great man should choose Tao's abundance instead of Tao's deficiency.
He should choose Tao's essence instead of Tao's extravagance.
Thus, a Tao practician should learn to choose the former, and despise the latter.

[38c30t] **Ch'u Ta-Kao**

The superior virtue is not conscious of itself as virtue;
Therefore it has virtue.
The inferior virtue never lets off virtue;
Therefore it has no virtue.
The superior virtue seems inactive, and yet there is nothing that it does not do.
The inferior virtue acts and yet in the end leaves things undone.
The superior benevolence acts without a motive.
The superior righteousness acts with a motive.
The superior ritual acts, but at first no one responds to it;
Gradually people raise their arms and follow it.
Therefore when Tao is lost, virtue follows.
When virtue is lost, benevolence follows.
When benevolence is lost, righteousness follows.
When righteousness is lost, ritual follows.
Ritual, therefore, is the attenuation of loyalty and faith and the outset of confusion.
Fore-knowledge is the flower of Tao and the beginning of folly.
Therefore the truly great man keeps to the solid and not to the tenuous;
Keeps to the fruit and not to the flower.
Thus he rejects the latter and takes the former.

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[38c31t] **Paul J. Lin**

He with the highest virtue
Does not display his virtue
And so has virtue.
He with the lowest virtue
Does not let go of virtue
And so has no virtue.
He with the highest virtue does not act
And nothing is left undone.
He with the lowest virtue acts
And has intent to act.
He with the highest human-heartedness acts
And has no intent to act.
He with the highest righteousness acts
And has intent to act.
He with the highest propriety acts
And if there is no response,
Bares his arms to apply force.
Therefore,
When Tao is lost, virtue appears.
When virtue is lost, human-heartedness appears.
When human-heartedness is lost, righteousness appears.
When righteousness is lost, propriety appears.
Propriety is the thinness of loyalty and honesty,
And the beginning of disorder;
Foreknowledge is the ornament of Tao,
And the beginning of ignorance.
Therefore, great gentlemen stay in the thick, and not in the thin.
They stay with the substance, and not with the ornament.
So they reject that to prefer this.

[38c32t] **Michael LaFargue**

The finest Te is not Te-like, so it is Te;
the poorest Te never leaves off being Te-like, so it is not Te.
The finest Te: no working at it, no goal in mind;
the poorest Te: people work at it, with a goal in mind.
The finest Goodness: people work at it, but with no goal in mind;
the finest Morality: people work at it, with a goal in mind;
the finest Etiquette: people work at it, and, when none pay attention, they roll up their sleeves and go on the attack.
Yes:
Losing Tao, next comes Te;
losing Te, next comes Goodness;
losing Goodness, next comes Morality;
losing Morality, next comes Etiquette.

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And now Etiquette is loyalty and sincerity spread thin,
and the first sign of disorders.
Foreknowledge is the flower of Tao,
and the beginning of folly.
And so the great man:
Resides with the substance,
does not stay with what is thin.
Resides with the fruit,
does not stay with the flower.
Yes:
He leaves 'that' aside and attends to 'this'.

[38c33t] **Cheng Lin**
The most virtuous is not conscious of being virtuous, and therefore he attains virtue.
The least virtuous is always afraid of losing virtue, and therefore he fails to attain virtue.
The most virtuous abides by inaction, and nothing is left undone.
The least virtuous is always employed with action, and much is left undone.
When benevolence is most highly esteemed, people practise it for its own sake.
When righteousness is most highly esteemed, people practise it for their own good.
When propriety is most highly esteemed, people practise it because they are compelled to.
Thus,
virtue becomes fashionable when people fail to follow Truth;
benevolence becomes fashionable when people fail to attain virtue;
righteousness becomes fashionable when people fail to practise benevolence;
propriety becomes fashionable when people fail to practise righteousness.
The rules of propriety are brought about by the lack of loyalty and sincerity, and by the prevalence of confusion.
Learning is pushed to the fore when Truth is disregarded as a matter of no importance, and when hypocrisy begins to prevail.
Therefore the truly great men dwell in what is fundamental, and shun what is trivial;
they abide by what is real, and discard what is ornamental.

[38c34t] **Yi Wu**
One with supreme virtue is not attached to virtue, so has virtue.
One with lower virtue does not lose virtue, so has no virtue.
One with supreme virtue is in non-action and acts without purpose.
One with lower virtue is in action and has purpose in his actions.
One with high humanity is in action but acts without purpose.
One with high righteousness is in action and acts with purpose.
One with high propriety is in action but, if people do not respond,
He raises armies to draw others to him.
Therefore, when people lose the Way, they resort to virtue.
Losing virtue, they resort to humanity.
Losing humanity, they resort to righteousness.
Losing righteousness, they resort to propriety.
Propriety marks the lack of loyalty and trust

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And the beginning of disorder!
The man with foreknowledge is only an ornament of the Way
And the beginning of stupidity.
Therefore, the great man dwells on the thick but not on the thin.
Dwells on the substance, but not on the ornament.
So, he renounces that and takes this.

[38c35t] **Han Hiong Tan**
The ruler with great virtue never reveals his virtue.
Hence, he truly possesses real virtue.
An ordinary ruler deliberately tries to show off his virtue.
He therefore does not possess any real virtue.
The ruler with great virtue goes with the flow.
His action encapsulates the essence of wu-wei.
The ordinary ruler deliberately tries to go with the flow.
He thus achieves the antithesis of wu-wei.
The ruler with great compassion rules benevolently without ulterior motives.
He thus captures the essence of wu-wei.
The ruler of righteousness deliberately sets out to rule benevolently.
He thus misses the essence of wu-wei.
The ruler of propriety (rites) imposes rules and regulations.
When the people do not conform, he responds with punitive measures.
Therefore, when Dao is in decline, virtue supplants it.
When virtue is in decline, benevolence replaces it.
When benevolence fails, righteousness takes its place.
When righteousness does not prevail, rites begin to exert their authority.
The prevalence of rites is the sign that loyalty and trust are wearing very thin and that serious trouble is brewing.
Clever people with prescience to foretell events represent the superficiality of Dao.
This heralds the beginning of ignorance.
Therefore, a man of substance is unsophisticated but not shallow.
He resides on the fundamental but not on the superficial.
He thus embraces the substance and rejects the trimmings.

[38c36t] **Hua-Ching Ni**
One of subtle universal virtue is not conscious of being virtuous,
therefore, he is truly virtuous.
One of partial virtue attempts to live up to an external standard of virtue,
therefore, he is not truly virtuous.
One of whole virtue does not need to do anything in order to be virtuous,
because virtue is the very essence of one's true nature.
But, one of partial virtue believes that something must be done in order to prove that he is virtuous.
Thus, partial virtue becomes prevalent when people fail to follow their own true nature.
Benevolence becomes prevalent when people fail to be naturally kind.
Etiquette becomes prevalent when people fail to be righteous and considerate.
When people find no response with etiquette,

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they roll up their sleeves and force others to respond to them.
When people stray from the subtle way of universal nature,
they can no longer perceive their own true nature.
Thus, they emphasize relative virtue.
When natural virtue is lost,
society depends on the doctrine of humanism.
When humanity becomes corrupted,
social and religious teachings appear and become powerful forces.
When social and religious teachings become corrupted,
what is left behind is the empty shell of superficial ceremonies and artificial etiquette.
When etiquette is emphasized,
it is because people lack the simple qualities of fairness and kindness.
This is the starting point of people of confusion.
All of these man-made, partial virtues are merely superficial flowers, a false nature.
When people begin to move away from their own true nature,
it is the beginning of hypocrisy.
Therefore, one who integrates his own individual being with the deep nature of the universe sets his heart upon the root of reality rather than the husk, and upon the nourishment of the fruit rather than the fleeting beauty of the flowers.
Truly, he cherishes what is deep within rather than what is shallow without.
Knowing this, he knows what to accept and what to reject.

[38c37t] **Chang Chung-yuan**
The highest attainment (Tê) is free from attainment.
Therefore, there is attainment.
The lowest attainment is never free from attainment.
Therefore, there is no attainment.
The highest attainment never acts and is purposeless.
The lowest attainment acts and is purposeful.
The highest benevolence (jen) acts and is purposeless.
The highest righteousness (yi) acts and is purposeful.
The highest propriety (li) acts and no one follows it.
One bares one's arms and throws one's opponents away.
Therefore, when Tao is lost, we have attainment.
When attainment is lost, we have benevolence.
When benevolence is lost, we have righteousness.
When righteousness is lost, we have propriety.
Propriety is due to a lack of trustworthiness and is the beginning of disorder.
Anticipated knowledge is the superficiality of Tao and is the beginning of foolishness.
Hence, the great man chooses reality and not superficiality.
He acts according to reality and not appearance.
Thus, he grasps the one and foregoes the other.

[38c38t] **Henry Wei**
Discourse on Virtue
Lun Teh

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Superior virtue is not virtue-conscious,
Therefore it has virtue.
Inferior virtue never forgets virtue,
Therefore it has no virtue.
Superior virtue does not interfere,
And has no motive to interfere.
Inferior virtue interferes,
And has a motive to interfere.
Superior benevolence interferes without motive;
Superior righteousness interferes from motive;
Superior propriety interferes,
And failing to evoke any response,
Lifts its arm and resorts to violence.
Therefore,
After the loss of Tao, virtue appears;
After the loss of virtue, benevolence appears;
After the loss of benevolence, righteousness appears;
After the loss of righteousness, propriety appears.
Propriety is a mere veneer of loyalty and sincerity,
And constitutes the prime cause of confusion.
Traditional knowledge is the flower (outward show) of Tao,
And has become the origin of folly.
Therefore, men of the heroic type abide by depth,
And stay away from shallowness;
Abide by the fruit and stay away from the flower.
Forsooth, they reject this and adopt that.

[38c39t] **Ha Poong Kim**
The man of superior virtue [te] is not virtuous;
Therefore he has virtue.
The man of inferior virtue never fails to be virtuous;
Therefore he has no virtue.
A man of superior virtue never acts;
He seeks nothing through action.
A man of inferior virtue acts;
He seeks [virtue] through action.
A man of superior humaneness [jen] acts;
Yet he seeks nothing through action.
A man of superior righteousness [i] acts;
He seeks [righteousness] through action.
A man of superior ritual propriety [li] acts;
And when others fail to respond accordingly,
He stretches his arm and charges at them.
Therefore, when Tao is lost, virtue appears;
When virtue is lost, humaneness appears;
When humaneness is lost, righteousness appears;

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When righteousness is lost, ritual propriety appears.
Truly, ritual propriety means
The thinning of loyalty and truthfulness,
And the origin of disorder.
Foresight
Is the flower of Tao,
The beginning of folly.
Therefore the great man
Dwells in the thick,
Not in the thin,
In the fruit,
Not in the flower.
Therefore he discards that and takes this.

[38c40t] **Tao Huang**
Eminent action is inaction,
For that action it is active.
Inferior action never stops acting,
For that reason it is inactive.
Eminent action is disengaged,
Yet nothing is left unfulfilled;
Eminent humanness engages,
Yet nothing is left unfulfilled;
When eminent righteousness engages,
It reduces the results of engagements;
Eminent justice engages, but does not respond adequately to situations.
For that reason it is frustrated.
When Tao is lost,
It becomes Action;
When Action is lost,
It becomes benevolence;
When benevolence is lost,
It becomes justice.
When justice is lost,
It becomes propriety.
Propriety is the veneer of faith and loyalty,
And the forefront of troubles.
Foresight is the vain display of Tao,
And the forefront of foolishness.
Therefore, the man of substance
Dwells in wholeness rather than veneer,
Dwells in the essence rather than the vain display.
He rejects the latter, and accepts the former.

[38c41t] **Tang Zi-chang**
When conduct is of high virtue, one is unconscious of virtue, thus he can accomplish virtue.

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When conduct is of low virtue, one is conscious of virtue, thus he cannot accomplish virtue.
High virtue does not contrive and has no desire for gain.
Low virtue also does not contrive but has desire for gain.
High benevolence does contrive yet it has no desire for gain.
High righteousness does contrive and also has desire for gain.
High ritual does not only contrive and desire, but is also violent:
if it finds no response at all, it resorts to fighting its way out with stretched arms.
Hence when Dao is losing, then its virtues are losing.
When virtues are losing, benevolence is encouraged.
When benevolence is losing, the righteousness is encouraged.
When righteousness is losing, then rituals are encouraged.
Rituals stand for the lack of loyalty and reliability and are the beginning of disorder.
Divination stands for the emotional performance of Dao and is the beginning of stupidity.
Therefore the superior man prefers to possess few things rather than an abundance, to have insight rather than to see superficially.
Thus he prefers insight to superficiality.

[38c42t] **Wing-tsit Chan**
The man of superior virtue is not (conscious of) his virtue,
And in this way he really possesses virtue.
The man of inferior virtue never loses (sight of) his virtue,
And in this way he loses his virtue.
The man of superior virtue takes no action, but has no ulterior motive to do so.
The man of inferior virtue takes action, and has an ulterior motive to do so.
The man of superior humanity takes action, but has no ulterior motive to do so.
The man of superior righteousness takes action, and has an ulterior motive to do so.
The man of superior propriety takes action,
And when people do not respond to it, he will stretch his arms and force it on them.
Therefore:
When Tao is lost, only then does the doctrine of virtue arise.
When virtue is lost, only then does the doctrine of humanity arise.
When humanity is lost, only then does the doctrine of righteousness arise.
When righteousness is lost, only then does the doctrine of propriety arise.
Now, propriety is a superficial expression of loyalty and faithfulness, and the beginning of disorder.
Those who are the first to know have the flowers of Tao but are the beginning of ignorance.
For this reason the great man dwells in the thick, and does not rest with the thin.
He dwells in the fruit, and does not rest with the flower.
Therefore he rejects the one, and accepts the other.

[38c91t] **И. И. Семененко**
Верх добродетели - ее не проявлять и потому быть добродетелью проникнутым.
При низшей добродетели стараются ее не упустить и потому не обладают добродетелью.
При высшей добродетели бездействуют и лишены намерения действовать.
При низшей добродетели берутся за дела и преисполнены намерения действовать.
При высшей человечности берутся за дела, но лишены намерения действовать.
При высшей справедливости берутся за дела и преисполнены намерения действовать.

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При высшей ритуальности берутся за дела, и если не встречают отклика, то тащат с пылом за собой.
Поэтому с утратой Дао и обретают добродетель;
с утратой добродетели овладевают человечностью;
с утратой человечности усваивают справедливость;
с утратой справедливости вверяют себя ритуалу.
Ритуальность составляет мелочь в проявлении преданности и доверия.
В ней заключается начало смуты.
Различать заранее - это цветок Дао и начало глупости.
Именно поэтому великий муж довольствуется сутью и не гонится за мелочами, предпочитает плод цветку, отбрасывает то и берет это.

[38c92t] **А. А. Маслов**
Человек высшей Благости не проявляет свою Благость, и потому он обладает Благостью.
Человек низкой Благости не отклоняется от Благости, и потому он не обладает Благостью.
Человек высшей Благости пребывает в недеянии и не имеет намерения действовать.
Человек низкой Благости погружён в деяния и к тому же имеет намерение действовать.
Человек высокой гуманности действует, и нет того, чего бы он ни сделал.
Человек высокой справедливости действует, но всё же остаётся то, что ещё надо сделать.
Человек высоких ритуалов погружён в деяния, но когда он не достигает желаемого, то закатывает рукава и прибегает к силе.
Поэтому, когда утрачивается Дао, - приходит Благость.
Когда утрачивается Благость, - приходит гуманность.
Когда утрачивается гуманность, - приходит справедливость.
Когда утрачивается справедливость, - приходят ритуалы.
Ритуалы - это тончайшая ширма для преданности и искренности и предвестник смуты.
Предзнание - это цветок Дао и начало невежества.
Поэтому великий муж пребывает в плотно-возвышенном и отвергает тонко-ничтожное.
Он принимает плоды и отвергает цветы.
Поэтому он отказывается от первого ради второго.

[38c93t] **Е. А. Торчинов**
Высшее Благо не благо, и благодаря этому оно наделено благом.
Низшее Благо не теряет блага, и благодаря этому оно лишено блага.
Высшее Благо пребывает в недеянии, и ему незачем действовать.
Низшее Благо деятельно, и оно имеет цель для своих деяний.
Высшее милосердие деятельно, но ему незачем действовать.
Высшая справедливость деятельна, и она имеет цель для своих деяний.
Высшее ритуальное благоговение деятельно, но ему не соответствует ничего во всем мире;
поэтому следующие ритуалу тогда закатывают рукава до плеч и силой принуждают народ идти за ними.
Поэтому люди утрачивают Дао-Путь и обретают Благо;
теряют Благо и обретают милосердие;
теряют милосердие и обретают справедливость;
теряют справедливость и обретают ритуальное благоговение.
Но ритуальное благоговение - свидетельство того, что у людей оскудевают преданность и верность слову.

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Поэтому оно - начало смуты.
Предвидение будущего - не только цвет Дао-Пути, но и начало глупости.
Поэтому великий муж пребывает в том, что обильно, а не в том, что скудно.
Он не пребывает в цветущих верхушках сущего.
Отбрасывая то, берет он это.

[38c94t] **А. Е. Лукьянов**
Верхняя Дэ не Дэ, поэтому обладает Дэ.
Нижняя Дэ не теряет Дэ, поэтому не обладает Дэ.
Верхняя Дэ не деяет и не обладает деянием.
Нижняя Дэ деяет и обладает деянием.
Верхняя Жэнь деяет и не обладает деянием.
Верхняя И деяет и обладает деянием.
Если верхняя Ли что-то деяет, но никто ей не откликается, то засучи рукава и выброси ее.
Вот почему после потери Дао следует Дэ;
после потери Дэ следует Жэнь;
после потери Жэнь следует И;
после потери И следует Ли.
Ли - это ничтожность преданности Синь (Доверию) и начало смуты.
Только что представленная [вам норма Ли] - это цветок Дао и начало тупости.
Поэтому великий муж там, где Дао обильно, а не там, где ничтожно;
там, где плод, а не там, где его цветок.
Вот почему отбрасывает одно, избирает другое.

[38c95t] **Ян Хин-шун**
Человек с высшим дэ не стремится делать добрые дела, поэтому он добродетелен;
человек с низшим дэ не оставляет [намерения] совершать добрые дела, поэтому он не добродетелен;
человек с высшим дэ бездеятелен и осуществляет недеяние;
человек с низшим дэ деятелен, и его действия нарочиты;
обладающий высшим человеколюбием действует, осуществляя недеяние;
человек высшей справедливости деятелен, и его действия нарочиты;
человек, во всем соблюдающий ритуал, действует, [надеясь на взаимность].
Если он не встречает взаимности, то он прибегает к наказаниям.
Вот почему дэ появляется только после утраты дао;
человеколюбие - после утраты дэ;
справедливость - после утраты человеколюбия;
ритуал - после утраты справедливости.
Ритуал - это признак отсутствия доверия и преданности.
[В ритуале] - начало смуты.
Внешний вид - это цветок дао, начало невежества.
Поэтому [великий человек] берет существенное и оставляет ничтожное.
Он берет плод и отбрасывает его цветок.
Он предпочитает первое и отказывается от второго.

[38c96t] **Д. П. Конисси**
Люди высшей нравственности не считают себя нравственными, поэтому они имеют высшую

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нравственность.
Люди низшей нравственности не в состоянии потерять свою нравственность и поэтому безнравственны.
Люди высшей нравственности, находясь в бездеятельности, не делают ничего.
Люди низшей нравственности делают то, что делают.
Люди высшего человеколюбия, находясь в бездеятельности, совершают дела, но не признают их (за свои).
Люди высшей справедливости делают то, что делают.
Люди высшей почтительности уважают других, но другие не уважают их, поэтому они принудят их к почтению.
Отсюда когда потеряно Тао, то является нравственность;
когда нравственность забыта, то является человеколюбие;
когда человеколюбие оставлено, то является справедливость;
когда справедливость покинута, то является почтительность.
Вот почему почтительность есть последствие ослабления верности и преданности (господину) и начало всякого рода беспорядков в стране.
Поэтому великий человек держится существенного и оставляет ничтожное.
Он все делает по правде, но никогда не будет опираться на законы.
Берите первое и бросьте последнее.

[38c97t] **В. В. Малявин**
Высшее совершенство не хочет совершенства,
Вот почему в нем есть совершенство.
Низшее совершенство хочет совершенства,
Вот почему в нем нет совершенства.
Высшее совершенство ничего не делает и не имеет на то причин.
Низшее совершенство действует и имеет на то причины.
Высшая человечность действует, но не имеет на то причин.
Низшая человечность действует и имеет на то причины.
Высшая справедливость действует и имеет на то причины.
Высшее благочестие действует, и, если отклика нет,
Оно засучит рукава и принудит к покорности.
А посему:
Когда утратили Путь, появилось совершенство;
Когда утратили совершенство, появилась человечность;
Когда утратили человечность, появилась справедливость;
Когда утратили справедливость, появилось благочестие.
Благочестие - истощенье преданности и доверия и начало всякой смуты.
Знать наперед - это только цветочки Пути и начало невежества.
Вот почему великий муж находит приют в глубоком и не живет мелким,
Он находит приют в корне и не живет цветочками.
Он не принимает второе и берет первое.

[38c98t] **Б. Б. Виногродский**
Направляя вверх Потенцию, отрицаешь Потенцию.
Это дает:

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Наличие Потенции.
Направляя вниз Потенцию, не утрачиваешь Потенцию.
Это дает:
Отсутствие Потенции.
Направляя вверх Потенцию, осуществляют отсутствие.
При этом отсутствует не-осуществленное.
Направляя вниз Потенцию, осуществляют ее при наличии мотивов осуществления.
Направляя вверх контактность, осуществляют ее при отсутствии мотивов осуществления.
Направляя вверх осознание, осуществляют его при наличии мотивов осуществления.
Направляя вверх ритуал, осуществляют его, но никто ему не соответствует.
Тогда усердствуют в сохранении его.
Причинность:
Утрачивают Путь, и следует Потенция.
Утрачивают Потенцию, и следует контактность.
Утрачивают контактность, и следует осознание.
Утрачивают осознание, и следует ритуал.
Ведь ритуал - это ослабление чести и веры, он является началом смуты.
Предварительное знание - это цветы на Пути, которые порождают глупость.
Это дает:
Великий муж основывается на том, что является мощным, и не пребывает в том, что ослаблено.
Основывается на том, что является плодами, и не пребывает в том, что является цветами.
Причинность:
Отбрасывает то, берет это.

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PSEUDO-CHAPTER **Thirty-Nine**

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[39c01t] **Robert G. Henricks**

Of those in the past that attained the One -
Heaven, by attaining the One became clear;
Earth, by attaining the One became stable;
Gods, by attaining the One became divine;
Valleys, by attaining the One became full;
Marquises and kings, by attaining the One made the whole land ordered and secure.
Taking this to its logical conclusion we would say -
If Heaven were not by means of it clear, it would, I'm afraid, shatter;
If the Earth were not by means of it stable, it would, I'm afraid, let go.
If the gods were not by means of it divine, they would, I'm afraid, be powerless.
If valleys were not by means of it full, they would, [I'm afraid] dry up.
And if marquises and kings were not by means of it noble and high, they would, I'm afraid, topple and fall.
Therefore, it must be the case that the noble has the base as its root;
And it must be the case that high has the low for its foundation.
Thus, for this reason, marquises and kings call themselves "The Orphan," "The Widower," and "The One Without Grain."
This is taking the base as one's root, is it not?!
Therefore, they regard their large numbers of carriages as having no carriage.
And because of this, they desire not to dazzle and glitter like jade,
But to remain firm and strong like stone.

[39c02t] **John C. H. Wu**

FROM of old there are not lacking things that have attained Oneness.
The sky attained Oneness and became clear;
The earth attained Oneness and became calm;
The spirits attained Oneness and became charged with mystical powers;
The fountains attained Oneness and became full;
The ten thousand creatures attained Oneness and became reproductive;
Barons and princes attained Oneness and became sovereign rulers of the world.
All of them are what they are by virtue of Oneness.
If the sky were not clear, it would be likely to fall to pieces;
If the earth were not calm, it would be likely to burst into bits;
If the spirits were not charged with mystical powers, they would be likely to cease from being;
If the fountains were not full, they would be likely to dry up;
If the ten thousand creatures were not reproductive, they would be likely to come to extinction;
If the barons and princes were not the sovereign rulers, they would be likely to stumble and fall.
Truly, humility is the root from which greatness springs,
And the high must be built upon the foundation of the low.
That is why barons and princes style themselves "The Helpless One," "The Little One," and "The Worthless One."
Perhaps they too realize their dependence upon the lowly.

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Truly, too much honour means no honour.
It is not wise to shine like jade and resound like stone-chimes.

[39c03t] **D. C. Lau**
Of old, these came to be in possession of the One:
Heaven in virtue of the One is limpid;
Earth in virtue of the One is settled;
Gods in virtue of the One have their potencies;
The valley in virtue of the One is full;
The myriad creatures in virtue of the One are alive;
Lords and princes in virtue of the One become leaders in the empire.
It is the One that makes these what they are.
Without what makes it limpid heaven might split;
Without what makes it settled earth might sink;
Without what gives them their potencies gods might spend themselves;
Without what makes it full the valley might run dry;
Without what keeps them alive the myriad creatures might perish;
Without what makes them leaders lords and princes might fall.
Hence the superior must have the inferior as root;
The high must have the low as base.
Thus lords and princes refer to themselves as 'solitary', 'desolate', and 'hapless'.
This is taking the inferior as root, is it not?
Hence the highest renown is without renown,
Not wishing to be one among many like jade
Nor to be aloof like stone.

[39c04t] **R. L. Wing**
From old, these may have harmony with the One:
Heaven in harmony with the One becomes clear.
Earth in harmony with the One becomes stable.
Mind in harmony with the One becomes inspired.
Valleys in harmony with the One become full.
All Things in harmony with the One become creative.
Leaders in harmony with the One become incorruptible in the world.
These were attained through Oneness.
Heaven without clarity would probably crack.
Earth without stability would probably quake.
Mind without inspiration would probably sleep.
Valleys without fullness would probably dry up.
All Things without creativity would probably die off.
Leaders without incorruptible ways would probably stumble and fall.
Indeed, the high-placed stem from the humble;
The elevated are based upon the lowly.
This is why leaders call themselves
Alone, lonely, and unfavored.
Is this not because they stem from the humble and common?

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Is it not?
Therefore, attain honor without being honored.
Do not desire to shine like jade; wear ornaments as if they were stone.

[39c05t] **Ren Jiyu**
From of old those that attained one principle (Tao) -
Heaven attained the One and became clear,
Earth attained the One and became tranquil,
Spirits attained the One and became divine,
Valleys attained the One and became full,
All things attained the One and became luxuriant,
Kings and princes attained the One and became heads of the Kingdom.
What they strove to achieve was fulfilled by the principle (the One).
If Heaven couldn't have become clear it would soon crack.
If Earth couldn't have become tranquil it would soon be shaken.
If spirits couldn't have become divine they would soon perish.
If valleys couldn't have become full they would soon be exhausted.
If all things couldn't have become luxuriant they would soon be extinct.
If kings and princes couldn't have maintained their majesty and nobility they would soon lose their kingdoms and states.
Therefore the noble takes the humble as its root,
And the high takes the low as its ground.
Just for this reason kings and princes call themselves the orphaned, the solitary and the unworthy.
Is it not regarding the humble as the root of the noble?
Is it not so?
Therefore to seek too much honour means to lose honour wholly.
So neither the noble jade, nor the humble rocks should one strive to be.

[39c06t] **Gia-fu Feng**
These things from ancient times arise from one:
The sky is whole and clear.
The earth is whole and firm.
The spirit is whole and strong.
The valley is whole and full.
The ten thousand things are whole and alive.
Kings and lords are whole, and the country is upright.
All these are in virtue of wholeness.
The clarity of the sky prevents its falling.
The firmness of the earth prevents its splitting.
The strength of the spirit prevents its being used up.
The fullness of the valley prevents its running dry.
The growth of the ten thousand things prevents their dying out.
The leadership of kings and lords prevents the downfall of the country.
Therefore the humble is the root of the noble.
The low is the foundation of the high.
Princes and lords consider themselves "orphaned," "widowed," and "worthless."

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Do they not depend on being humble?
Too much success is not an advantage.
Do not tinkle like jade
Or clatter like stone chimes.

[39c07t] **Lok Sang Ho**
There is one universal formula that always works:
The sky had followed the universal formula,
and it became clear.
The earth had followed the universal formula,
and became calm and safe.
The gods follow the universal formula,
and they have become effective.
The valleys follow the universal formula,
and they now harbor copious vegetation and creatures.
The living things follow the universal formula,
and they live;
When barons and kings follow the universal formula,
they become the object of emulation by their peoples.
All these achievements are due to the universal formula.
If the sky were not clear it could be torn apart.
If the earth were not calm and safe
it could burst into chaos.
If the gods were not effective
they could wear out.
If the valleys were not copious
they could become empty.
If the living things could not live
they would be doomed.
If barons and kings could not keep their high and respected positions,
they could be toppled.
The noble must be based on the ignoble.
The highly positioned must be buttressed by the lowly.
Barons and kings call themselves the "lonely one" the "widowed one", or the "under provided one".
Don't these practices demonstrate loud and clear
that it is through the lowly
that kings and barons hold their positions?
Merely counting the number of carriages
will not give you any carriage.
It is no use showing the shiny look of jade
if the substance is merely an ordinary stone.

[39c08t] **Xiaolin Yang**
From the beginning, everything has needed to become natural and harmonic, which is called ONE.
When the sky becomes ONE, it is clear;
When the earth becomes ONE, it is peaceful;

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When the spirits become ONE, they grant all wishes;
When the riverbeds and valleys become ONE, they fill with water;
When all living things become ONE, they grow;
When the kings become ONE, they can govern their countries.
This is because of the DAO.
If the sky is not clear, it will collapse;
If the earth is not peaceful, it will explode;
If spirits cannot grant wishes, they will disappear;
If all living things cannot grow, they will die;
If kings cannot govern their countries, they will be overthrown.
Therefore, the cheap is the base of the noble; the low is the foundation of the high.
So the kings always called themselves bad names like the single, the widower, and the unkind.
Is this proof that the cheap is the base of the noble? Is it not?
Therefore, pursuing fame will get you no fame.
Do not be like a beautiful jade; be instead like a plain stone.

[39c09t] **Walter Gorn Old**, TRACING THE SOURCE
Certain things have, by unity, lasted from most ancient times, namely:-
The transparency of Heaven;
The steadfastness of Earth;
The incorporeality of spirits;
The watery plenitude of valleys;
The life of all creations;
The government of kings and princes;
All these endure by unity.
But for the cause of its transparency Heaven would be in danger of obscuration.
But for the cause of its steadfastness the Earth would be in danger of disintegration.
But for the cause of their incorporeality spirits would be in danger of decease.
But for the cause of their plenitude the valleys would be in danger of sterility.
But for the cause of their vitality all creations would be in danger of destruction.
But for the cause of their honour and greatness princes and kings would be in danger of an overthrow.
Herein we see how honour is derived from that which is without distinction; and how greatness rests upon, and is sustained by, that which is insignificant.
Hence do princes and kings call themselves "orphans," "solitary men," and "chariots without wheels."
Do they not thereby acknowledge their authority to be vested in, and supported by, their superiors?
Who can deny it?
Surely "a chariot without wheels" is no chariot at all!
It is as hard for a man to be isolated like a single gem as to be lost in the crowd like a common pebble.

[39c10t] **James Legge**
The things which from of old have got the One (the Tao) are -
Heaven which by it is bright and pure;
Earth rendered thereby firm and sure;
Spirits with powers by it supplied;
Valleys kept full throughout their void;
All creatures which through it do live;

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Princes and kings who from it get
The model which to all they give.
All these are the results of the One (Tao).
If heaven were not thus pure, it soon would rend;
If earth were not thus sure, 'twould break and bend;
Without these powers, the spirits soon would fail;
If not so filled, the drought would parch each vale;
Without that life, creatures would pass away;
Princes and kings, without that moral sway,
However grand and high, would all decay.
Thus it is that dignity finds its (firm) root in its (previous) meanness, and what is lofty finds its stability in the lowness (from which it rises).
Hence princes and kings call themselves 'Orphans,' 'Men of small virtue,' and as 'Carriages without a nave.'
Is not this an acknowledgment that in their considering themselves mean they see the foundation of their dignity?
So it is that in the enumeration of the different parts of a carriage we do not come on what makes it answer the ends of a carriage.
They do not wish to show themselves elegant-looking as jade, but (prefer) to be coarse-looking as an (ordinary) stone.

[39c11t] **David Hinton**
Ancients who realized primal unity:
Heaven realized primal unity
and so came to clarity.
Earth realized primal unity
and so came to tranquility.
Gods realized primal unity
and so came to spirit.
Valleys realized primal unity
and so came to fullness.
The ten thousand things realized primal unity
and so came to life.
Lords and emperors realized primal unity
and so came to rectify all beneath heaven.
It's their very existence:
without clarity heaven cracks open,
without tranquility earth bursts forth,
without spirit gods cease,
without fullness valleys run dry,
without life the ten thousand things perish,
without high nobility lords and emperors stumble and fall.
Nobility is rooted in humility,
and high founded on low.
This is why true lords and emperors call themselves
orphaned, destitute, ill-fated.
Isn't this rooted in humility?

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Isn't it counting the world's praise as no praise,
refusing to tinkle like delicate jade bells or clatter like ponderous stone chimes?

[39c12t] **Chichung Huang**
Long, long ago, those that acquired One were:
Heaven, which acquired One
And thereby became clear;
Earth, which acquired One
And thereby became tranquil;
Spirits, which acquired One
And thereby became miraculous;
Valley streams, which acquired One
And thereby became full;
Marquises and kings, who acquired One
And thereby became chieftains over all under heaven.
Going to the extreme would mean:
If heaven were excessively clear,
It would crack;
If earth were excessively tranquil,
It would quake;
If spirits were excessively miraculous,
They would cease to be so;
If valley streams were excessively full,
They would go dry;
If marquises and kings were endlessly noble and high,
They would collapse.
Therefore, the noble must take the humble to be their roots;
The high must take the low to be their basis.
Hence, marquises and kings call themselves "The inadequate one," "the deficient one" and "the unworthy one."
This means taking the humble to be their roots,
Does it not?
Therefore, the highest praise is no praise.
Hence, do not wish to be as noble as jade,
Nor as high as a mountain rock.

[39c13t] **Ellen M. Chen**
Those of old that attain the One:
Heaven attains the One thus is clear,
Earth attains the One thus is peaceful,
Spirits attain the One thus are efficacious,
Valleys attain the One thus are replenished,
Ten thousand beings attain the One thus come to be,
Princes and barons attain the One thus are exalted in the world.
All because they attain the One.
Heaven, without that which renders it clear, might crack,

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Earth, without that which renders it peaceful, might explode,
Spirits, without that which makes them efficacious, might cease,
Valleys, without that which replenishes them, might become empty,
Ten thousand beings, without that which sustains them in existence, might become extinct,
Barons and kings, without that which exalts them to high positions, might be toppled.
Therefore the exalted is rooted in the humble,
The high has the low for foundation.
Therefore barons and kings call themselves orphaned, widowed and unworthy.
Is this not taking the humble for one's root?
Is it not?
Therefore the most famous has no fame.
Do not tinkle like jade,
Or chime like stones!

[39c14t] **Lee Sun Chen Org**
In the past it did happen that Oneness was achieved:
When Oneness was realized in Universe, there was pure Serenity;
When Oneness was materialized on Earth, there was peace;
When Oneness was apprehended by Spirits, they became efficacious;
When Oneness was incorporated in valleys (life-support resources), they were fully filled [with water];
When Oneness was attained by [myriad] creatures and things, their lives were perpetuated;
When Oneness was absorbed by kings and lords, they led the world on the right course.
The importance of striving for Oneness is because:
If Heaven cannot maintain pure and entire Serenity, it may crack;
If Earth cannot maintain unification, it may burst with cracks;
If spirits are not efficacious, their existence may be threatened;
If valleys are not filled, they will soon dry up;
If [myriad] creatures and things can not obtain proper support for existence, they will vanish;
If kings and lords cannot set on the right course, their institution will stumble [and collapse].
Therefore, nobility must be built up from lowliness;
A high position must be supported by something of lower position;
That is why kings and lords used to refer to themselves [as documented in ancient records] as: "I, the misfit", "I, the morally light-weight" and "I, the good-for-nothing individual";
Doesn't this exemplify "Nobility is built up from lowliness"?
You still disagree?
To be called a misfit, a morally light-weight or a good-for-nothing person are all undesirable, but kings and lords addressed themselves as such [to indicate that they are willing to carry the unpleasant burden of these miserable people].
Therefore, people who seek reputation for the sake of fame really are in truth the people who have no sense of honor;
[A truly honorable person] would neither present himself as a piece of rare jade;
Nor would he be satisfied to be [as morally mediocre as] a one of the colossal of [undistinguished] ornamental stones.

[39c15t] **Tien Cong Tran**
In the remote past there were those who attained the One.

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Attaining the One, heaven is clear.
Attaining the One, earth is calm.
Attaining the One, God is holy.
Attaining the One, the cave is full.
Attaining the One, ten thousand creatures come into life.
Attaining the One, kings and princes become sovereign rulers of the world.
All of them are what they are by virtue of the one.
If heaven were not clear, it would fall to pieces.
If earth were not calm, it would quake.
If God were not holy, he would cease from being.
If the fountain were not full, it would dry up.
If ten thousand creatures did not come to life, they would perish.
If kings and princes were not supreme, they would stumble and fall.
Hence, humility is the root of greatness.
The high is built upon the foundation of the low.
That is why kings and princes style themselves "the solitary one," "the little one," and "the worthless one".
Is this not enough to prove that humility serves as root?
Therefore extreme honor means no honor.
Do not wish to shine like jade and be aloof like stone.

[39c16t] **Thomas Z. Zhang**
Previously those who have integrity are as follows:
Heaven has integrity, so it is clear.
Earth has integrity, so it is peaceful.
Gods have integrity, so they are responsive.
Valleys have integrity, so they are full.
All living creatures have integrity, so they can live.
Kings and lords have integrity, so they can govern normally.
Why is it so?
If Heaven is not clear, it could split.
If Earth is not peaceful, it could collapse.
If Gods are not responsive, nobody would worship.
If valleys are not full, they could be depleted.
If living creatures cannot live, they would become extinct.
If Kings and lords cannot govern normally, they would fall.
Therefore, humbleness is the root from which nobleness grows.
Low is the foundation on which high is built.
It is because of this, kings and lord call themselves lonely persons, friendless persons, and worthless persons.
This is for the sake of being humble, is it not?
The extremely honorable is the one without being honored.
They do not want to be like glittering jades, but like solid rocks.

[39c17t] **Arthur Waley**
As for the things that from of old have understood the Whole -
The sky through such understanding remains limpid,

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Earth remains steady,
The spirits keep their holiness,
The abyss is replenished,
The ten thousand creatures bear their kind,
Barons and princes direct their people.
It is the Whole that causes it.
Were it not so limpid, the sky would soon get torn,
Were it not for its steadiness, the earth would soon tip over,
Were it not for their holiness, the spirits would soon wither away,
Were it not for this replenishment, the abyss would soon go dry,
Were it not that the ten thousand creatures can bear their kind,
They would soon become extinct.
Were the barons and princes no longer directors of their people and for that reason honoured and exalted, they would soon be overthrown.
Truly,
'The humble is the stem upon which the mighty grows,
The low is the foundation upon which the high is laid.'
That is why barons and princes refer to themselves as 'The Orphan', 'The Needy', 'The Ill-provided'.
Is this not indeed a case of might rooting itself upon humility?
True indeed are the sayings:
'Enumerate the parts of a carriage, and you still have not explained what a carriage is', and
'They did not want themselves to tinkle like jade-bells, while others resounded like stone-chimes'.

[39c18t] **Richard John Lynn**
As for those who obtained the One long, long ago,
Heaven is pure by having obtained the One;
Earth is stable by having obtained the One;
the gods have their spiritual power by having obtained the One;
valleys can be filled by having obtained the One;
the myriad things live by having obtained the One;
lords and princes provide constancy to all under Heaven by having obtained the One.
This is how they attain to these states.
If Heaven had not this means to be pure, it would, we fear, deteriorate.
If Earth had not this means to be stable, it would, we fear, disintegrate.
If the gods had not this means to have spiritual power, they would, we fear, terminate.
If valleys had not this means to achieve fullness, they would, we fear, dry up.
If the myriad things had not this means to live, they would, we fear, expire.
If lords and princes did not have this means to achieve loftiness and nobility, they would, we fear, collapse.
Thus it is that nobility uses humility as its roots and loftiness uses lowliness as its foundation.
This is why lords and princes refer to themselves as "the orphan," "the widower," or "the unworthy."
Is this not using humility as the roots?
Is this not so?
Therefore the ultimate number of praises amounts to no praise, so one wants neither "he glows with luster like the jade" nor "he is as hard as hard can be like the stone."

[39c19t] **Lin Yutang**

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UNITY THROUGH COMPLEMENTS
There were those in ancient times possessed of the One:
Through possession of the One, the Heaven was clarified,
Through possession of the One, the Earth was stabilized,
Through possession of the One, the gods were spiritualized,
Through possession of the One, the valleys were made full,
Through possession of the One, all things lived and grew,
Through possession of the One, the princes and dukes became the ennobled of the people.
That was how each became so.
Without clarity, the Heavens would shake,
Without stability, the Earth would quake,
Without spiritual power, the gods would crumble,
Without being filled, the valleys would crack,
Without the life-giving power, all things would perish,
Without the ennobling power, the princes and dukes would stumble.
Therefore the nobility depend upon the common man for support,
And the exalted ones depend upon the lowly for their base.
That is why the princes and dukes call themselves "the orphaned," "the lonely one," "the unworthy."
Is it not true then that they depend upon the common man for support?
Truly, take down the parts of a chariot,
And there is no chariot (left).
Rather than jingle like the jade,
Rumble like the rocks.

[39c20t] **Victor H. Mair**
In olden times, these attained unity:
Heaven attained unity, and thereby became pure.
Earth attained unity, and thereby became tranquil.
The spirits attained unity, and thereby became divine.
The valley attained unity, and thereby became full.
Feudal lords and kings attained unity, and thereby all was put right.
Yet, pushed to the extreme,
It implies that,
If heaven were ever pure, it would be likely to rend.
It implies that,
If earth were ever tranquil, it would be likely to quake.
It implies that,
If the spirits were ever divine, they would be likely to dissipate.
It implies that,
If the valley were ever full, it would be likely to run dry.
It implies that,
If feudal lords and kings were ever noble and thereby exalted, they would be likely to fall.
Therefore,
It is necessary to be noble, and yet take humility as a basis.
It is necessary to be exalted, and yet take modesty as a foundation.
Now, for this reason,

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Feudal lords and kings style themselves
"orphaned," "destitute," and "hapless."
Is this not because they take humility as their basis?
Therefore,
Striving for an excess of praise, one ends up without praise.
Consequently,
Desire not to be jingling as jade nor stolid as stone.

[39c21t] **Tolbert McCarroll**
From ancient times these things have arisen from the One:
Heaven is clear because of the One,
The earth is firm because of the One,
The Spirit is strong because of the One,
The valley is full because of the One,
The ten thousand things reproduce because of the One,
Leaders are able to lead because of the One.
All of this comes from the One.
If heaven were not clear it would soon split.
If the earth were not firm it would soon bend and break.
If the Spirit were not strong it would soon wear out.
If the valley were not full it would soon dry up.
If the ten thousand things did not reproduce they would soon die out.
If leaders could not lead they would soon fall.
Therefore, greatness has its source in the little.
The low is the foundation of the high.
Princes call themselves "alone," "helpless," "worthless."
Is this not acknowledging a humble root?
Enumerate the parts of a carriage and you have not defined a carriage.
Better to resound like stone chimes than to tinkle like jade bells.

[39c22t] **David H. Li**
Among those with One in the past:
The cosmos, with One, produced cleanliness;
The earth, with One, produced calmness;
A shen, with One, produced responsiveness;
The valley, with One, produced fullness;
Myriad matters, with One, generated;
A Duke or Prince, with One, at the center of the world was seated.
Extending,
The cosmos, without One and without cleanliness, would be separated;
The earth, without One and without calmness, would be barren;
A shen, without One and without responsiveness, would be deserted;
The valley, without One and without fullness, would be depleted;
Myriad matters, without One and without growth, would stall;
Dukes and princes, without One and without being in the center, would fall.
Thus,

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humbleness is the root of esteem;
lowness is the foundation of height.
Thus,
a Duke or Prince calls himself My Loneliness, The Isolated Person, The Ungracious Person.
Is this not humbleness as the root of esteem?
Is it not so?
Thus, the supreme honor requires no honor.
Aim not at jade's attractiveness, but at rock's solidness.

[39c23t] **Yasuhiko Genku Kimura**
In ancient times, these attained wholeness:
Heaven attained wholeness and thereby became pure.
Earth attained wholeness and thereby became tranquil.
Spirits attained wholeness and thereby became divine.
Valleys attained wholeness and thereby became full.
Beings attained wholeness and thereby became alive.
Leaders attained wholeness and thereby all was put aright.
Everything is what it is by virtue of its wholeness.
Heaven without purity would rend.
Earth without tranquility would collapse.
Spirits without divinity would dissipate.
Valleys without fullness would desiccate.
Beings without aliveness would perish.
Leaders without magnanimity would fall.
Humility is the basis of magnanimity.
Modesty is the fundament of exaltation.
Those in high position call themselves powerless, unworthy, or destitute.
Is this not because they take humility as the basis of magnanimity?
There is no honor in displaying your honor.
Desire not either to be jingling like jade or to be stolid like stone.

[39c24t] **Chou-Wing Chohan**
Among things, these are the ones that received the One in ancient times:
Heaven, that is made clear by the One,
Earth, that is stabilized by the One,
The soul, that is made spiritual by the One,
The valley, that is made full by the One.
Through the One, all things came into being and were realized,
Princes and kings, through the One, became rulers of the world.
If heaven were not clear, it could tear,
If earth were not stable, it could collapse,
If the soul were not active, it could dissolve,
If the valley were not full, it could dry up.
If things did not exist, they would be as if they had never been,
If princes and kings did not rule,
They would be thrown from their thrones.

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The nobleman must measure himself in terms of the humble and simple man,
The dignitary must use the lowly as his basis.
Therefore, princes and kings call themselves "ignorant," "cowardly," "worthless."
Does that not mean that they consider humility to be the root of their nature?
For what does a person hate more than "ignorant," "cowardly," or "worthless"?
Yet princes and kings still choose these words to describe themselves.
Therefore there is no exaltation in this dignitary.
Thus kings rise by lowering their value,
And disappear by raising their value.
It is not good to be conspicuous, like a single gemstone,
Or monotonous and invisible like one of the countless stones in a field.

[39c25t] **Man-Ho Kwok**
From its first days, the universe came from the One:
The heavens are one, and clear, and round because of it;
The earth is one, and is its firm infused foundation;
The spirit force is one, with all it brings into being;
The valley is a oneness, and so it flows and renews all things;
Everything is one - every living thing is one, and alive!
Kings and lords are one in a kingdom that is one and they can only rule truly because of the One.
If Heaven wasn't clear, then the sky would fall down;
If the earth cannot be peaceful, it will tear itself apart;
If the Spirit cannot bless, then no one will believe in it;
If the valley can't rebirth, then the valley will run dry;
If life can't be itself, then life will be nothing;
And if the king is nothing, then the world will be at war.
Everything has both yin and yang in it -
and from their rise-and-fall-coupling comes new life.
The highest authority needs the basement as its base,
And the depths are the foundation of the heights.
That is why rulers call themselves lonely, like souls in a wilderness who have no home.
And, in doing so, don't they see then that their roots lie with the people?
To see yourself as extraordinary is to stand out like jade among ordinary stones;
but what people ignore - the lonely, and the worthless - is the rock a true leader finds himself on.
You see, you win by losing - and you lose by succeeding.

[39c26t] **Gu Zhengkun**
Among the ancient holders of the One:
Heaven that holds the One becomes clear and bright;
Earth that holds the One becomes steady;
Gods that hold the One become efficacious;
Valleys that hold the One become full;
All creatures that hold the One become alive;
Lords and leaders who hold the One become leaders of the human world.
By inference Heaven might split without what makes it clear and bright;
Earth might shake without what makes it steady;

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Gods might disappear without what makes them efficacious;
Valleys might go dry without what makes them full;
All creatures might die out without what makes them alive;
Lords and kings might fall without what makes them leaders.
That is why the humble is the root of the noble,
And the high is based on the low.
That is why lords and kings call themselves "the solitary", "the few" and "the unkind".
Does not this take the humble as the root (of the noble)?
Does this not?
Hence the highest honor does not need honoring.
It is better, therefore, to be a hard stone than a beautiful piece of jade.

[39c27t] **Chao-Hsiu Chen**
Since ancient times, what comes into possession is the 'One'.
Heaven in possession of the 'One' is clear.
The Earth in possession of the 'One' is tranquil.
The gods in possession of the 'One' are efficacious.
The valley in possession of the 'One' is full.
The myriad creatures in possession of the 'One' are alive.
The rulers in possession of the 'One' are faithful to their country.
Although they are different, they are the same 'One'.
When Heaven is not clear, it risks cracking.
When the Earth is not tranquil, it risks exploding.
When the gods are not efficacious, they risk ceasing to exist.
When the valley is not full, it risks drying up.
When the myriad creatures possess no life, they risk extinction.
When rulers are not faithful, they risk a fall from their heights.
Therefore the humble is the basis of the precious.
The low is the basis of the high.
The rulers shall humiliate themselves.
That is why one grows the root at the base - isn't it?
That is why one prefers to be the wheel instead of the carriage,
one chooses to be a stone instead of jade.

[39c28t] **Liu Qixuan**
Achievement of oneness in the past includes:
The heaven that became clear,
The earth that became peaceful,
The soul that became sensitive,
And kings that became the world's leaders.
The following can be inferred:
The heaven will break
If it can by no means clear up;
The earth will be wasteland
If it can by no means be peaceful;
The soul will die out

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If it can by no means be sensitive;
And kings will go rampant
If they can by no means lead the world.
Therefore,
Nobility is rooted in the ordinary people,
And the high is based on the low.
The kings take names
Like "the Isolated," "the Helpless," or "the Wicked,"
Just because they appreciate their roots and bases.
Therefore,
The most glorious does not seek after glory,
And the wisest does not seek to be the beautiful jade
But the unrefined rough rock.

[39c29t] **Shi Fu Hwang**
The Power of The Tao
Lao Tze says,
Old things which have the correctness are:
It is by correctness that
the Heaven becomes bright and pure, and the Earth firm and sure;
the spirits divine;
the valleys full;
all existence lively;
and the kings just for the world's model.
All these are the results of correctness.
If the Heaven were not so pure, it would soon rend.
If the Earth were not so sure, it would break and bend.
If the spirits were not so divine, they would lose their prophesy.
If the valleys were not so full, they would parch.
If all existence were not so lively, they would be extinct.
If the kings had no morality, they would collapse from their throne.
Therefore, dignity finds root in meanness, and the lofty find their stability in lowness.
Therefore, the kings self-styled themselves by the solitary, the unworthy, and the virtueless.
Didn't these mean that dignity finds its root in its meanness?
Didn't these?
So, when we analyze a cart's construction, we can't find a part named cart.
As for me, I would neither appreciate being regarded as a jade rare and expensive, nor as a stone popular and cheap.

[39c30t] **Ch'u Ta-Kao**
From of old the things that have acquired Unity are these:
Heaven by Unity has become clear;
Earth by Unity has become steady;
The Spirit by Unity has become spiritual;
The Valley by Unity has become full;
All things by Unity have come into existence;

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Princes and kings by Unity have become rulers of the world.
If heaven were not clear, it would be rent;
If earth were not steady, it would be tumbled down;
If the Spirit were not active, it would pass away;
If the Valley were not full, it would be dried up;
If all things were not existing, they would be extinct;
If princes and kings were not rulers, they would be overthrown.
The noble must be styled in the terms of the humble;
The high must take the low as their foundation.
Therefore princes and kings call themselves 'the ignorant', 'the virtueless' and 'the unworthy'.
Does this not mean that they take the humble as their root?
What men hate most are 'the ignorant', 'the virtueless' and 'the unworthy'.
And yet princes and kings choose them as their titles.
Therefore the highest fame is to have no fame.
Thus kings are increased by being diminished;
They are diminished by being increased.
It is undesirable to be as prominent as a single gem,
Or as monotonously numerous as stones.

[39c31t] **Paul J. Lin**
Those of ancient times obtained the One:
Heaven obtained the One for its clarity;
Earth obtained the One for its tranquility;
The Spirit obtained the One for its divinity;
The Valley obtained the One for its repletion;
All things obtained the One for their lives;
Dukes and kings obtained the One for the rectitude of the world.
What causes these is the One.
Without clarity, Heaven could not avoid disrupting.
Without tranquility, Earth could not avoid explosion.
Without divinity, The Spirit could not avoid dissolving.
Without repletion, The Valley could not avoid dissipating.
Without life, All things could not avoid perishing.
Without rectitude and dignity, Dukes and kings could not avoid falling.
Therefore, distinction has humility as its root;
The high regards the low as its foundation.
Therefore dukes and kings call themselves
Orphans, widowers, and starvers.
Does this not mean regarding humility as a base?
Doesn't it?
He who is most praise-worthy
Does not need any praise.
He prefers to be neither rare as jade,
Nor as common as rocks.

[39c32t] **Michael LaFargue**

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Those that of old got The One Thing:
The sky got The One Thing, and by this became clear.
The earth got The One Thing, and by this became steady.
The spirits got The One Thing, and by this obtained their powers.
The rivers got The One Thing, and by this became full.
The thousands of things got The One Thing, and by this came to life.
The princes and kings got The One Thing, and by this became the Standard for the World.
This is how things came about.
The sky, without what makes it clear, is likely to crack.
The earth, without what makes it steady, is likely to quake.
The spirits, without what gives them powers, are likely to vanish.
The rivers, without what makes them full, are likely to dry up.
The thousands of things, without what gives them life, are likely to perish.
The princes and kings, without what makes them eminent and noble, are likely to fall.
Yes, the eminent takes the common and ignored as a root,
the noble takes the lowly as a foundation.
And so the princes and kings call themselves: 'the orphan ...', 'the poor ...', 'the destitute ...'
Is this not using the common and ignored as a root?
Is it not so?
Yes, enumerate the carriage parts - still not a carriage.
He doesn't wish to glitter and glitter like jade;
he falls like a stone, falling into oblivion.

[39c33t] **Cheng Lin**
Since antiquity the following may be said to have attained Truth:
Heaven, which by Truth is clear.
Earth, which by Truth is secure.
The gods, which by Truth are divine.
The valleys, which by Truth are full.
All animate creation, which by Truth are alive.
The rulers, which by Truth are capable of rectifying the Empire.
Conversely, the following inferences may be stated:
Without that which renders it clear, heaven stands the danger of disruption.
Without that which renders it secure, earth stands the danger of depression.
Without that which renders them divine, the gods stand the danger of impotence.
Without that which renders them full, the valleys stand the danger of desiccation.
Without that which renders them life, all animate creation stand the danger of annihilation.
Without that which renders them capable of rectification, the rulers stand the danger of being overthrown.
Humility forms the basis of honour, just as the low ground forms the foundation of a high elevation.
Wherefore, the sovereigns are content to call themselves "The Virtueless" and "The Unworthy."
Does not this show that they regard humility as a matter of utmost importance?
Hence, the most praiseworthy are indifferent about praise.
It matters not to them whether they are admired as are beautiful jades, or despised as are rugged stones.

[39c34t] **Yi Wu**
Those of ancient times attained oneness.

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Heaven attained oneness and became clear;
Earth attained oneness and became calm;
Spirits attained oneness and became divine;
Valleys attained oneness and became full;
All things attained oneness and came to life;
Dukes and kings attained oneness and became models for the world.
All was achieved by oneness.
Heaven, without [oneness], becoming clear, might crack;
Earth, without [oneness], becoming calm, might explode;
Spirits, without [oneness], becoming divine, might be exhausted;
Valleys, without [oneness], becoming full, might dry up;
All things, without [oneness], receiving life, might perish;
Dukes and kings, without [oneness], becoming honorable, might fall.
Therefore, the superior takes the inferior as its root.
The high recognizes the low as its foundation.
Therefore, dukes and kings call themselves
"the lonely one", "the little one", and "the worthless one".
Is this not to recognize the lowly as the root?
Is not this?
Therefore, those who wish for great reputation have no reputation.
We do not want to be bright as jade or hard as stone.

[39c35t] **Han Hiong Tan**
In antiquity, the person who follows Dao said:
If the sky is harmonised with Dao, it will be clear.
When the Earth harmonises with Dao, it will be settled.
Similarly, the spirits will retain their magic power;
The valley will be filled with water.
When the ruler follows the way of Dao, his reign will be peaceful.
All these are achieved by following the way of Dao.
If the sky is not clear, it will split.
If the Earth is not settled, it will erupt.
When the spirits lose their power, they will become extinct.
The valley without water will dry up.
All forms of life without nourishment will perish.
A ruler who fails to maintain peace will be toppled.
Dignitaries rely on the support from commoners.
A tall building depends entirely on its base to stay erect.
Hence, the rulers customarily use self-deprecating words when referring to themselves.
Is this not an acknowledgement that everything originates from a humble beginning?
Everyone dislikes words like orphaned, widowed, and unworthy.
Yet, the rulers customarily use these terms to describe themselves.
The irony is that if you crave for fame, you will end up losing it.
The person who follows Dao has no desire to be valued like a beautiful jade.
Nor would he like to be rejected as an ugly stone.

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[39c36t] **Hua-Ching Ni**

Since ancient times there have been those who have attained the subtle essence of the universe and thus become what they are.
Heaven attained the subtle essence of the universe and became clear.
Earth attained the subtle essence of the universe and became stable.
Divine spirits attained the subtle essence of the universe and became powerful.
The Valley of the Universe attained the subtle essence of the universe and became productive.
The myriad things attained the subtle essence of the universe and became prosperous.
The sages attained the subtle essence of the universe and became wise.
All became what they are by attaining the subtle essence of the universe and hence their true nature.
Extinction happens to one who violates his true nature.
Without being pure, Heaven would cease to be.
Without being stable, Earth would burst into bits.
Without maintaining their potency, spirits would disperse.
Without being productive, the vast Valley of the Universe would become exhausted.
Without being reproductive, the myriad things would perish.
Without fortifying themselves with integral virtue, sages would stumble and fall.
Greatness is rooted in plainness,
just as the low forms the foundation of the high.
Realizing this, the ancient sovereigns were content to style themselves as desolate, unworthy, and needy.
Therefore, one who does not separate his being from the nature of the universe follows the Integral Way.
He has no wish to sound like jingling jade pendants in order to court a good name,
nor like the rumbling of a stone rolling from a cliff in order to create a bad name.
Each one should work on one's own subtle spiritual integration with the subtle essence of the universe.

[39c37t] **Chang Chung-yuan**

In the remote past there were those who attained the One.
Attaining the One, heaven became pure.
Attaining the One, earth became peaceful.
Attaining the One, God became spiritual.
Attaining the One, the ocean became full.
Attaining the One, ten thousand things came into life.
Attaining the One, rulers became the models of the world.
All of them became so through the One.
Without becoming pure, heaven would have broken.
Without becoming peaceful, the earth would have quaked.
Without becoming spiritual, God would have crumbled.
Without becoming full, the ocean would have drained.
Without coming into life, ten thousand things would have perished.
Without becoming the models of the world, rulers would have stumbled.
Therefore, the worthless serves as the foundation of the worthy.
The inferior serves as the basis of the superior.
Thus, rulers call themselves isolated men, without merit, and worthless.
Is this not enough to prove that the worthless serve as the foundation of the worthy?
Hence, the perfect fame is no fame.
Rulers do not want to be esteemed as tingling jade; they would rather be plain, solid rock.

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[39c38t] **Henry Wei**
Foundation of the Law
Fa Pen
Since antiquity, these have possessed the One -
Heaven in possession of the One has become clear;
Earth in possession of the One has become steady;
Spirits in possession of the One have become divine;
Valleys in possession of the One have become full;
Creatures in possession of the One have become alive;
Kings and nobles in possession of the One have become exemplary.
All the above became what they are in the same way.
Heaven without the One to make it clear
Is apt to crack;
Earth without the One to make it steady
Is apt to quake;
Spirits without the One to make them divine
Are apt to cease operation;
Valleys without the One to make them full
Are apt to become dry;
Creatures without the One to make them alive
Are apt to become extinct;
Kings and nobles without the One to make them exemplary
Are apt to lose their prestige and eminence.
Forsooth, the honorable is rooted in the humble,
And the high is founded on the low.
So kings and nobles call themselves orphaned, lonely, and unworthy.
Does not this indicate that the honorable is rooted in the humble?
Indeed, if a chariot is taken apart,
There will no longer be any chariot.
Desire not to be like polished jade,
But rather to be like rough rocks.

[39c39t] **Ha Poong Kim**
The things of old that have attained the One:
Heaven, having attained the One, is clear;
Earth, having attained the One, is steady;
Spirits, having attained the One, possess their numinous power;
Valleys, having attained the One, are full;
The ten thousand things, having attained the One, come to life;
Kings and princes, having attained the One, become the model for all under Heaven.
It is by virtue of the One that they become what they are.
Were Heaven not clear by virtue of that,
I fear it would soon shatter;
Were Earth not steady by virtue of that,
I fear it would soon collapse;

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Were spirits not to possess their numinous power by virtue of that,
I fear they would soon cease to be;
Were valleys not full by virtue of that,
I fear they would soon dry up;
Were the ten thousand things not to come to life by virtue of that,
I fear they would soon perish;
Were kings and princes not noble and high by virtue of that,
I fear they would soon fall.
Therefore, for the noble the humble is the root;
For the high the low is the foundation.
For this reason, kings and princes
Refer to themselves as "the orphaned one," "the widowed one," and "the ill-provided one."
Isn't this because the humble is the root?
Is it not?
Therefore, if you tally your honors you will count none.
Don't try to jingle like jade-bells,
Rather, sound like rolling rocks.

[39c40t] **Tao Huang**
Those from the past have attained Oneness.
By attaining Oneness, heaven is clear.
By attaining Oneness, earth is at peace.
By attaining Oneness, the spirit is quickened.
By attaining Oneness, the valley is filled.
By attaining Oneness, the king puts order in the whole world.
All these result from Oneness.
Without its clarity, heaven is liable to explode.
Without its peace, earth is liable to erupt.
Without its quickening, the spirit is liable to die out.
Without its fullness, valleys are liable to dry out.
Without proper esteem, the king is liable to fall.
Esteem is rooted in the humble.
The high is founded upon the low.
This is why the lords and rulers call themselves widows and orphans without support.
Is this is not the root of being humble?
Much praise amounts to no praise.
Without preference, Being is as resonant as Jade and as gravelly as stone.

[39c41t] **Tang Zi-chang**
Since the beginning of Heaven and Earth, there were things attaining balance:
through attaining balance, Heavens equilibrated;
through attaining balance, the Earth became secure;
through attaining balance, minds became calm;
through attaining balance, valleys became capacious;
through attaining balance, All Things became productive;
through attaining balance, rulers achieved justice throughout the world.

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Were the heavens are not equilibrated, they might collapse;
were the Earth not secure, it might quake to bits;
were minds not calm, they might be disrupted;
were valleys not capacious, they might dry up;
were All Things non-productive, they might become extinct;
were rulers not obtaining justice throughout the world, they might fall.
Hence, the rulers established the rule based on the ruled;
and the highness was built upon the foundation of the lowness.
When rulers called themselves "orphans", "widows" and "indigents" reminds that they established the rule according to the needs of the ruled.
Did they not?
Thus frequent flattery becomes no flattery.
Therefore, a perfect gentleman has no excessive desires:
He is smooth like smooth jade!
He is solid like solid rock!

[39c42t] **Wing-tsit Chan**
Of old those that obtained the One:
Heaven obtained the One and became clear.
Earth obtained the One and became tranquil.
The spiritual beings obtained the One and became divine.
The valley obtained the One and became full.
The myriad things obtained the One and lived and grew.
Kings and barons obtained the One and became rulers of the empire.
What made them so is the One.
If heaven had not thus become clear,
It would soon crack.
If the earth had not thus become tranquil,
It would soon be shaken.
If the spiritual beings had not thus become divine,
They would soon wither away.
If the valley had not thus become full,
It would soon become exhausted.
If the myriad things had not thus lived and grown,
They would soon become extinct.
If kings and barons had not thus become honorable and high in position,
They would soon fall.
Therefore humble station is the basis of honor.
The low is the foundation of the high.
For this reason kings and barons call themselves children without parents, lonely people without spouses, and men without food to eat.
Is this not regarding humble station as the basis of honor?
Is it not?
Therefore enumerate all the parts of a chariot as you may, and you still have no chariot.
Rather than jingle like the jade,
Rumble like the rocks.

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[39c91t] **И. И. Семененко**

Есть издавна обретшие единое.
Благодаря ему Небо и делается чистым,
Земля хранит устойчивость,
души обретают чудотворность,
долины наполняются,
вещей родится десять тысяч,
владетели и царь становятся для Поднебесной образцом.
Достигнуть этого им помогает именно единое.
Когда у Неба нет того, что доставляет чистоту, оно, пожалуй, разломается;
Земля, не обладая тем, что придает устойчивость, пожалуй, станет шаткой;
души, не имея того, что сохраняет чудодейственность, пожалуй, перестанут проявляться;
долины при отсутствии того, что позволяет им наполниться, пожалуй, пересохнут;
десяти тысячам вещей по неимению того, чем можно жить, не избежать, пожалуй, истребления;
владетели и царь, не обладая тем, что обеспечивает знатностью и высшим положением, пожалуй, этого лишатся.
Знатность коренится в худородстве, высокому основой служит низкое.
Именно поэтому владетели и царь называют себя: "сирый", "вдовый" и "убогий".
Не значит ли это, что в худородстве заключается их корень? Разве не так?
Отсюда и выходит, что все части, из которых состоит повозка, повозкой еще не являются.
Не стремись быть редким словно яшма или многим как простые камни.

[39c92t] **А. А. Маслов**

Вот то, что с древности пребывало в Едином:
Небо пребывало в Едином и потому достигало чистоты.
Земля пребывала в Едином и потому достигала покоя.
Духи пребывали в Едином и потому были одухотворённо-подвижны.
Долина пребывала в Едином и потому достигала расцвета.
Мириады вещей пребывали в Едином и потому обретали рождение.
Правитель и князья пребывали в Едином и потому были честны с Поднебесной.
Лишь благодаря Единому они достигали этого.
Если Небо не чисто, оно разверзается.
Если Земля не спокойна, она опускается.
Если духи не одухотворённо-подвижны, они истощаются.
Если долина не расцветает, она иссыхает.
Если мириады вещей не обретают рождения, они обречены на уничтожение.
Если знать и правители не честны, они будут свергнуты.
Поэтому в основе ценного лежит дешёвое.
Благородный муж рассматривает подданных в качестве своего корня.
Высшие рассматривают низших в качестве своей основы.
Поэтому правитель и князья называют себя "сирыми", "покинутыми", "неудачниками".
Так разве это не значит: "Рассматривать подданных в качестве своего корня"?
Разве это не так?
Поэтому они и достигают величайшего признания вне признания, не желая быть прекраснейшими, словно яшма, и твердейшими, будто камень.

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[39c93t] **Е. А. Торчинов**

Вот те, кто некогда причастны стали Одному:
Небо стало причастно Одному - и очистилось,
Земля стала причастна Одному - и упокоилась,
Божественное стало причастно Одному - и одухотворилось,
Долины стали причастны Одному - и наполнились,
Все сущее стало причастно Одному - и стало порождать,
Цари и князья стали причастны Одному - и Поднебесная выправилась.
А вот что было бы в противном случае:
Не стало бы Небо чистым и распалось бы на куски,
Не упокоилась бы Земля и раскололась бы на части,
Не одухотворилось бы божественное и истощилось бы немедленно,
Не наполнились бы долины и пересохли бы тотчас,
Не стало порождать бы сущее и тотчас бы погибло,
Не ценили бы цари и князья высокое и были бы низложены внезапно.
Поэтому цените униженное, считая его корнем, поскольку для всего высокого низкое будет всегда основанием.
Вот поэтому-то цари и князья и называют себя "сирыми", "одинокими" и "недостойными".
Разве это не означает "считать униженное корнем"?
Не так ли?
Поэтому стремящийся быть владельцем многих колесниц остается без колесницы.
И я не стремлюсь быть блестящим и сияющим, как яшма, а хочу быть столь же простым и незаметным, как простой булыжник.

[39c94t] **А. Е. Лукьянов**

Вот те, кто в древности обрели единство:
Небо обрело единство чистотой,
Земля обрела единство незыблемостью,
дух обрел единство духовностью (лин),
лоно [Поднебесной] обрело единство полнотой,
мириады вещей обрели единство рождением,
хоу и ваны обрели единство, став воплощением честности для Поднебесной.
Они достигли этого.
Небо, не став чистым, боюсь, может лопнуть.
Земля, не став незыблемой, боюсь, может рассыпаться.
Дух, не став одухотворенным, боюсь, может истощиться.
Мириады вещей, не рождаясь, боюсь, могут исчезнуть.
Хоу и ваны, не став ценимыми и высокопочитаемыми, боюсь, могут оступиться.
Основой дорогого (благородного) является дешевое (худородное).
Основой высокого является низкое.
Поэтому хоу и ваны называют себя сирыми, одинокими, несчастными.
Это не оттого ли, что дешевое (худородное) является основой?
А разве нет?!
Однако если за несколькими колесницами погонишься, ни одну не догонишь.
Не желай сверкать словно драгоценная яшма, будь блеклым, как простой камень.

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[39c95t] **Ян Хин-шун**

Вот те, которые с древних времен находятся в единстве.
Благодаря единству небо стало чистым, земля - незыблемой, дух - чутким, долина - цветущей и начали рождаться все существа.
Благодаря единству знать и государи становятся образцом в мире.
Вот что создает единство.
Если небо не чисто, оно разрушается;
если земля зыбка, она раскалывается;
если дух не чуток, он исчезает;
если долины не цветут, они превращаются в пустыню;
если вещи не рождаются, они исчезают;
если знать и государи не являются примером благородства, они будут свергнуты.
Незнатные являются основой для знатных, а низкое - основанием для высокого.
Поэтому знать и государи сами называют себя "одинокими", "сирыми", "несчастливыми".
Это происходит оттого, что они не рассматривают незнатных как свою основу.
Это ложный путь.
Если разобрать колесницу, от нее ничего не останется.
Нельзя считать себя "драгоценным", как яшма, а нужно быть простым, как камень.

[39c96t] **Д. П. Конисси**

В древности всякое существо достигало единства.
Небо, достигши единства, стало чистым.
Земля, достигши единства, стала спокойной.
Дух, достигши единства, стал разумным.
Долина, достигши единства, стала полной.
Всякая вещь, достигши единства, стала существовать.
Цари и князья, достигши единства, стали образцами для мира.
Все это было достигнуто, благодаря единству.
Достижение единства во всем этом одно и то же.
Если бы небо было не чисто, то казалось бы, что оно боится взрыва.
Если бы земля потеряла спокойствие, то она была бы в опасности разрушения.
Если бы дух лишился разумности, то он потерял бы (свойство) быть духом.
Если бы пустота долины наполнилась чем-нибудь, то она перестала бы быть долиной.
Всякая вещь, если бы перестала расти, уничтожилась бы.
Если бы цари и князья потеряли верность и преданность (своих подданных), то были бы свергнуты.
Отсюда благородные люди смотрят на неблагородных, как на свое начало; высшие смотрят на низших, как на свое основание.
Цари и князья заботятся о бедных сиротах и вдовах.
Этим же они могли бы свидетельствовать о своем происхождении.
Ужели это неправда?
Если разобрать телегу по частям, то не останется телеги.
Я не желаю быть гордым, как драгоценный камень.
Также я не желаю быть презираемым, как дикий камень.

[39c97t] **В. В. Малявин**

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Из тех, кто в древности обрел единое:
Небо, обретя единое, стало чистым;
Земля, обретя единое, стала покойной;
Духи, обретя единое, стали божественными;
Долины, обретя единое, стали полны;
Вся тьма вещей, обретя единое, живет;
Князья и цари, обретя единое, правят Поднебесной.
Так все происходит благодаря единому.
Небо, не будучи чистым, не расколется ли?
Земля, не будучи покойной, не растрясется ли?
Духи, не будучи божественными, не обессилят ли?
Долины, не будучи наполненными, не оскудеют ли?
Вся тьма вещей, не имея в себе жизни, не исчезнет ли?
Князья и цари, не имея почета и славы, не падут ли?
Посему корень почета - униженность.
Основа славы - безвестность.
Оттого князья и цари зовут себя сиротами, одинокими, беспомощными.
Не значит ли это, что для них униженность - корень?
Разве нет?
Имея множество колесниц, считай, что у тебя нет колесниц.
Не желай ни блестеть, словно прекрасная яшма,
Ни быть твердым, словно простой булыжник.

[39c98t] **Б. Б. Виногродский**
Изначально так обретают единство:
Небо обретает единство способностью чистоты.
Земля обретает единство способностью покоя.
Дух обретает единство способностью божественной тайны.
Долина обретает единство способностью наполнения.
Мириады сущностей обретают единство способностью жить.
Удельные князья и правители обретают единство способностью осуществлять исправление Поднебесной.
Это и приводит их к единству.
Если у Неба отсутствует способность чистоты, может и расколоться.
Если у Земли отсутствует способность покоя, может прийти в движение.
Если у духа отсутствует способность божественной тайны, может и иссякнуть.
Если у долины отсутствует способность наполнения, может и истощиться.
Если у мириад сущностей отсутствует способность жить, могут и исчезнуть.
Если у удельных князей и правителей отсутствует способность к исправлению посредством почитания высокого, могут и рухнуть.
Причинность:
Основой для благородного является подлое.
Опорой для высокого является низкое.
Это дает:
Удельные князья и правители называют себя сирыми, вдовыми, неприкаянными.
Разве это не потому, что подлое является основой?

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Разве нет?

Причинность:

В частом выражении восхваления - отсутствие восхваления.

Не стремись к блеску драгоценного камня, будь заурядным, как простой булыжник.

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PSEUDO-CHAPTER **Forty**

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[40c01t] **Robert G. Henricks**
"Reversal" is the movement of the Tao;
"Weakness" is the function of the Tao.
The things of the world originate in being,
And being {originates} in nonbeing.

[40c02t] **John C. H. Wu**
THE movement of the Tao consists in Returning.
The use of the Tao consists in softness.
All things under heaven are born of the corporeal:
The corporeal is born of the Incorporeal.

[40c03t] **D. C. Lau**
Turning back is how the way moves;
Weakness is the means the way employs.
The myriad creatures in the world are born from
Something, and Something from Nothing.

[40c04t] **R. L. Wing**
Polarity is the movement of the Tao.
Receptivity is the way it is used.
The world and All Things were produced from its existence.
Its existence was produced from nonexistence.

[40c05t] **Ren Jiyu**
Reversion is the movement of Tao,
Weakness is the function of Tao.
All things under Heaven come into being from (visible) concrete beings,
And all beings come into being from invisible nonexistence (Tao).

[40c06t] **Gia-fu Feng**
Returning is the motion of the Tao.
Yielding is the way of the Tao.
The ten thousand things are born of being.
Being is born of not being.

[40c07t] **Lok Sang Ho**
The reverse of expectations is the Dao in action.
The weak in appearance is the Dao in application.
All living things are born of interactions in the world of existence.
Interactions in the world of existence are born of emptiness or non-existence.

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[40c08t] **Xiaolin Yang**
Cycling is how the DAO moves;
The weak is where the DAO functions.
Everything comes from existence;
Existence comes from nothingness.

[40c09t] **Walter Gorn Old**, RESIGNING WORK
The path of Tao is backward.
The characteristic of Tao is gentleness.
Everything in the universe comes from existence, and existence from non-existence.

[40c10t] **James Legge**
The movement of the Tao
By contraries proceeds;
And weakness marks the course
Of Tao's mighty deeds.
All things under heaven sprang from It as existing (and named);
that existence sprang from It as non-existent (and not named).

[40c11t] **David Hinton**
Return is the movement of Way, and yielding the method of Way.
All beneath heaven, the ten thousand things: it's all born of being, and being is born of nonbeing.

[40c12t] **Chichung Huang**
Opposition characterizes the Tao's movement;
Weakness characterizes the Tao's function.
All things under heaven are generated from being;
Being is generated from nonbeing.

[40c13t] **Ellen M. Chen**
Returning (fan) is the movement (tung) of Tao.
Weak (jo) is the functioning (yung) of Tao.
Ten thousand things under heaven are born of being (yu).
Being is born of non-being (wu).

[40c14t] **Lee Sun Chen Org**
The movement of Tao [in the course of time] is to return [to Simplicity];
The working of Tao is so subtle [that is ostensible effect may not be immediately] noticeable.
Myriad things and creatures on Earth [as we can conjecture] were originated from something;
This something [describable by us] was launched [ultimately] from nothing [which is beyond our description].

[40c15t] **Tien Cong Tran**
Return is the movement of the Way.
Weakness is the use of the Way.
All things under heaven are born from being.

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Being is born from non-being.

[40c16t] **Thomas Z. Zhang**
According to Tao, recurrence is the way of motion.
According to Tao, flexibility is the way of application.
The all things in the world come from the visible, which comes from the invisible.

[40c17t] **Arthur Waley**
In Tao the only motion is returning;
The only useful quality, weakness.
For though all creatures under heaven are the products of Being,
Being itself is the product of Not-being.

[40c18t] **Richard John Lynn**
Reversion is the action of the Dao.
Softness is the function of the Dao.
The myriad things under Heaven achieve life in existence.
Existence arises from nothingness.

[40c19t] **Lin Yutang**
THE PRINCIPLE OF REVERSION
Reversion is the action of Tao.
Gentleness is the function of Tao.
The things of this world come from Being,
And Being (comes) from Non-being.

[40c20t] **Victor H. Mair**
Reversal is the movement of the Way;
Weakness is the usage of the Way.
All creatures under heaven are born from being;
Being is born from nonbeing.

[40c21t] **Tolbert McCarroll**
Returning is the direction of the Tao.
Yielding is the way of the Tao.
The ten thousand things are born of Being and Being is born of Nonbeing.

[40c22t] **David H. Li**
Periodicity is Direction in motion;
Frailty is Direction in application.
Myriad matters in the world are born out of Ull.
Ull is born out of Null.

[40c23t] **Yasuhiko Genku Kimura**
Cyclic returning to the source is the rhythmic movement of the Tao.
Gentle spontaneity is the nature of its function.

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All beings derive their beingness from Being, which is the Tao.
And Being arises in and as Nothingness, which is the Tao.

[40c24t] **Chou-Wing Chohan**
Going back is the movement of the Tao,
Weakening is the expression of the Tao.
Everything in the universe springs from within existence,
And existence springs from non-existence.

[40c25t] **Man-Ho Kwok**
The Tao moves in every direction at once -
its essence is fluid and yielding.
It is the maker of everything under the sun:
And everything comes out of nothing.

[40c26t] **Gu Zhengkun**
Cycling is the movement of the Tao;
Being weak is the function of the Tao.
All things of the world are born from the Being,
And the Being from the Nothingness.

[40c27t] **Chao-Hsiu Chen**
Returning is the movement of Tao.
Weakness is the use of the Tao.
The myriad creatures under Heaven are born from something.
The something is born from nothing.

[40c28t] **Liu Qixuan**
Polar opposition helps the movement of the Way.
Weakness is the condition for the use of the Way.
Everything is developed from being,
And being is developed from non-being.

[40c29t] **Shi Fu Hwang**
Being and Non-Being
Lao Tze says,
Reverse movement is how the Tao does go;
gentleness is the course it chooses to show.
All existence under heaven sprang from Being;
that Being sprang from Non-being.

[40c30t] **Ch'u Ta-Kao**
Returning is the motion of Tao,
Weakness is the appliance of Tao.
All things in the Universe come from existence,
And existence from non-existence.

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[40c31t] **Paul J. Lin**
Returning is Tao's motion.
Weakness is Tao's function.
All things in the world are produced by being.
And being is produced by non-being.

[40c32t] **Michael LaFargue**
Turning Back is Tao movement;
being Weak is Tao practice.
"The thousands of things in the world are born of Being."
Being is born of Nothing.

[40c33t] **Cheng Lin**
The motion of Truth is cyclical.
The way of Truth is pliant.
The multitude of things in this world have their origin in Reality.
Before the birth of Reality there was Nothingness.

[40c34t] **Yi Wu**
Reversal is the movement of the Way.
Weakness is the function of the Way.
All things in the world live in Being,
And Being lives in Non-being.

[40c35t] **Han Hiong Tan**
Reversal is the action of Dao.
Soft and weak is the function of Dao.
Everything comes from being.
And being comes from non-being.

[40c36t] **Hua-Ching Ni**
Returning to itself is how the subtle Way of the universe exercises itself.
Being gentle and yielding is how the subtle Way of the universe employs itself.
All things of the world come from the Manifest.
The Manifest comes from the unmanifest, subtle essence of the universe.

[40c37t] **Chang Chung-yuan**
Reverse is the movement of Tao.
Yielding is the action of Tao.
Ten thousand things in the universe are created from being.
Being is created from non-being.

[40c38t] **Henry Wei**
Movement and Function
Ch'u Yung

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Cyclic reversion is Tao's movement.
Weakness is Tao's function.
All things in the universe are derived from Being.
Being is derived from Non-Being.

[40c39t] **Ha Poong Kim**
Turning back is Tao's motion.
Being weak is Tao's function.
The ten thousand things under Heaven are born from being;
Being is born from non-being.

[40c40t] **Tao Huang**
Tao moves by returning.
Tao functions by weakness.
All things under heaven are born of being.
Being is born of nonbeing.

[40c41t] **Tang Zi-chang**
To return is to complete the movement - change.
To be tender is a virtue of Dao.
Universe (Heaven and Earth) and All Things were given birth by Existence.
Existence was given birth by Unknown-Existence.

[40c42t] **Wing-tsit Chan**
Reversion is the action of Tao.
Weakness is the function of Tao.
All things in the world come from being.
And being comes from non-being.

[40c91t] **И. И. Семененко**
В обратном ходе заключается движение Дао, в слабости - его использование.
Десяти тысячам вещей под Небесами жизнь дает наличие, а само наличие рождается от неналичия.

[40c92t] **А. А. Маслов**
Обращение вспять - это движение Дао.
Ослабление - это использование Дао.
Мириады существ в Поднебесной рождаются из бытия.
Бытие же рождается из небытия.

[40c93t] **Е. А. Торчинов**
Возвращение к самому себе - вот принцип движения Дао-Пути.
Ослабление - вот в чем использование Дао-Пути.
Все в Поднебесной сущее рождается из наличия, но само наличие рождается из отсутствия.

[40c94t] **А. Е. Лукьянов**
Переход в противоположность (опрокидывание) - движение Дао, ослабление - действие Дао.

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Мириады вещей Поднебесной рождаются в бытии, бытие рождается в небытии.

[40c95t] **Ян Хин-шун**
Превращение в противоположное есть действие дао,
слабость есть свойство дао.
В мире все вещи рождаются в бытии,
а бытие рождается в небытии.

[40c96t] **Д. П. Конисси**
Движение Тао происходит от сопротивления (всему вещественному).
Слабость есть отличительная черта действия Тао.
Все вещи произошли от бытия (что), и бытие от небытия (ничто).

[40c97t] **В. В. Малявин**
Возвращение - это действие Пути.
Слабость - это применение Пути.
Все вещи в мире исходят из сущего,
А сущее исходит из отсутствующего.

[40c98t] **Б. Б. Виногродский**
От обратного - таково движение Пути.
От слабости - таково применение Пути.
В Поднебесной мириады сущностей рождаются в наличии.
Наличие рождается в отсутствии.

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PSEUDO-CHAPTER **Forty-One**

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[41c01t] **Robert G. Henricks**
When the highest type of {men hear} the Way, with diligence they're able to practice it;
When average men hear the Way, some things they retain and others they lose;
When the lowest type of men hear the Way, they laugh out loud at it.
If they didn't laugh at it, {it couldn't} be regarded as the Way.
Therefore, there is a set saying about this that goes:
The bright Way appears to be dark;
The Way that goes forward appears to retreat;
The smooth Way appears to be uneven;
The highest virtue [is empty] like a valley;
The purest white appears to be soiled;
Vast virtue appears to be insufficient;
Firm virtue appears {thin and weak};
The simplest {reality appears to change}.
The Great Square has no corners;
The Great Vessel takes long to complete;
The Great Tone makes little sound;
The Great Image has no shape.
The Way is Great but has no name.
Only the Way is good at beginning things and also good at bringing things to completion.

[41c02t] **John C. H. Wu**
WHEN a wise scholar hears the Tao,
He practices it diligently.
When a mediocre scholar hears the Tao,
He wavers between belief and unbelief.
When a worthless scholar hears the Tao,
He laughs boisterously at it.
But if such a one does not laugh at it,
The Tao would not be the Tao!
The wise men of old have truly said:
The bright Way looks dim.
The progressive Way looks retrograde.
The smooth Way looks rugged.
High Virtue looks like an abyss.
Great whiteness looks spotted.
Abundant Virtue looks deficient.
Established Virtue looks shabby.
Solid Virtue looks as though melted.
Great squareness has no corners.
Great talents ripen late.
Great sound is silent.

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Great Form is shapeless.
The Tao is hidden and nameless;
Yet it alone knows how to render help and to fulfill.

[41c03t] **D. C. Lau**
When the best student hears about the way
He practises it assiduously;
When the average student hears about the way
It seems to him one moment there and gone the next;
When the worst student hears about the way
He laughs out loud.
If he did not laugh
It would be unworthy of being the way.
Hence the {Chien yen} has it:
The way that is bright seems dull;
The way that leads forward seems to lead backward;
The way that is even seems rough.
The highest virtue is like the valley;
The sheerest whiteness seems sullied;
Ample virtue seems defective;
Vigorous virtue seems indolent;
Plain virtue seems soiled;
The great square has no corners.
The great vessel takes long to complete;
The great note is rarefied in sound;
The great image has no shape.
The way conceals itself in being nameless.
It is the way alone that excels in bestowing and in accomplishing.

[41c04t] **R. L. Wing**
When superior leaders hear of the Tao,
They diligently try to practice it.
When average leaders hear of the Tao,
They appear both aware and unaware of it.
When inferior leaders hear of the Tao,
They roar with laughter.
Without sufficient laughter, it could not be the Tao;
Hence the long-established sayings:
The Tao illuminated appears to be obscure;
The Tao advancing appears to be retreating;
The Tao leveled appears to be uneven.
Superior Power appears to be low;
Great clarity appears to be spotted;
Extensive Power appears to be insufficient;
Established Power appears to be stolen;
Substantial Power appears to be spurious.

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The greatest space has no corners;
The greatest talents are slowly mastered;
The greatest music has the rarest sound;
The Great Image has no form.
The Tao is hidden and nameless,
Yet it is the Tao that skillfully supports and completes.

[41c05t] **Ren Jiyu**
When the highest shi hear Tao, they diligently practise it.
When the average shi hear Tao, they half believe it.
When the lowest shi hear Tao, (thinking it empty) they laugh greatly at it.
If they didn't laugh, it would be contrary to Tao.
Therefore there are some old sayings:
"The Tao that is bright seems to be dark;
The Tao that goes forward seems to retreat;
The Tao that is level seems to be uneven;
The lofty De (Virtue) looks like a humble valley;
The greatest glory looks like disgrace;
The greatest De looks insufficient;
The vigorous De looks inert;
The simple purity looks changeable;
The great square has no corners;
The valuable vessel is always completed lastly;
The greatest sound sounds faint;
The greatest form looks formless."
Tao is hidden and nameless,
It is only Tao that initiates all beings and brings them to completion.

[41c06t] **Gia-fu Feng**
The wise student hears of the Tao and practices it diligently.
The average student hears of the Tao and gives it thought now and again.
The foolish student hears of the Tao and laughs aloud.
If there were no laughter, the Tao would not be what it is.
Hence it is said:
The bright path seems dim;
Going forward seems like retreat;
The easy way seems hard;
The highest Virtue seems empty;
Great purity seems sullied;
A wealth of Virtue seems inadequate;
The strength of Virtue seems frail;
Real Virtue seems unreal;
The perfect square has no corners;
Great talents ripen late;
The highest notes are hard to hear;
The greatest form has no shape.

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The Tao is hidden and without name.
The Tao alone nourishes and brings everything to fulfillment.

[41c07t] **Lok Sang Ho**
Superior men, hearing about the Dao,
Will work diligently under its guidance.
Mediocre men, hearing about the Dao,
Remembers and then forgets about it.
Inferior men, hearing about the Dao,
Laughs and jeers at it.
If people do not laugh or jeer at it,
It is unlikely to be the Dao.
Thus it is said:
Those whose mind shines with the Dao
Appear to be dull and stupid.
Those who make progress along the Dao
Appear to be falling behind.
Those who go astray
Appear to be following the Dao.
The truly virtuous are humble like a valley,
The truly stainless souls appear sullied.
A man with many virtues
appears to be inadequate.
Those who are establishing their virtues
look like thieves.
The truthful look like good quality turned bad,
An infinite space will have no corners.
A man who is a great instrument never aspires or strives to be such.
A big voice sounds like it is soft.
A big symbol has no shape.
The Dao is hidden and nameless.
Yet nothing is better than the Dao
In lending support and helping people accomplish.

[41c08t] **Xiaolin Yang**
When people who have high DE learn about the DAO, they practice it diligently;
When people who have medium DE learn about the DAO, they sometimes treat it seriously, sometimes do not;
When people who have low DE learn about the DAO, they give it a big laugh.
If they do not laugh, the DAO is not the DAO.
Therefore, the great men once said,
"People who understand the DAO look dull;
The more you learn about the DAO, the more you feel like you are retreating;
The DAO looks like a smooth road, but when you walk on it, it is rough."
The people who have high DE always look as low as the valleys and riverbeds.
The people who have broad DE always look incomplete.

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The people who have strong DE always look lazy.
The people who have real DE always look empty.
The whitest looks tainted,
The squarest looks like it has no right angle,
The greatest piece takes the longest time,
The biggest sound has no sound,
The biggest shape has no shape.
The DAO likes to hide and be anonymous.
Because the DAO always gives, it accomplishes everything.

[41c09t] **Walter Gorn Old**, LIKE AND UNLIKE
When a wise man hears the Tao, he follows it.
When one of average mind hears it, he holds to it a while and presently loses it.
When a foolish man hears it, he only laughs at it.
If it were not held in derision by such men, it could not rightly be called Tao.
Therefore, as the verse-makers would say:-
Who shines with Tao is lost in shade;
His path in Tao is retrograde,
And all his actions are obscure.
The highest virtue has no name,
The greatest pureness seems but shame;
True wisdom seems the least secure.
Inherent goodness seems most strange;
What most endures is changeless Change;
And squareness doth no angles make.
The largest vessel none can gird;
The loudest voice was never heard;
The greatest thing no form doth take.
For Tao is hidden, and it has no name; but it is good at beginning and finishing.

[41c10t] **James Legge**
Scholars of the highest class, when they hear about the Tao, earnestly carry it into practice.
Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it.
Scholars of the lowest class, when they have heard about it, laugh greatly at it.
If it were not (thus) laughed at, it would not be fit to be the Tao.
Therefore the sentence-makers have thus expressed themselves: -
'The Tao, when brightest seen, seems light to lack;
Who progress in it makes, seems drawing back;
Its even way is like a rugged track.
Its highest virtue from the vale doth rise;
Its greatest beauty seems to offend the eyes;
And he has most whose lot the least supplies.
Its firmest virtue seems but poor and low;
Its solid truth seems change to undergo;
Its largest square doth yet no corner show;
A vessel great, it is the slowest made;

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Loud is its sound, but never word it said;
A semblance great, the shadow of a shade.'
The Tao is hidden, and has no name;
but it is the Tao which is skilful at imparting (to all things what they need) and making them complete.

[41c11t] **David Hinton**
When the lofty hear of Way
they devote themselves.
When the common hear of Way
they wonder if it's real or not.
And when the lowly hear of Way
they laugh out loud.
Without that laughter, it wouldn't be Way.
Hence the abiding proverbs:
Luminous Way seems dark.
Advancing Way seems retreating.
Formless Way seems manifold.
High Integrity seems low-lying.
Great whiteness seems tarnished.
Abounding Integrity seems lacking.
Abiding Integrity seems missing.
True essence seems protean.
The great square has no corners,
and the great implement completes nothing.
The great voice sounds faint,
and the great image has no shape.
Way remains hidden and nameless,
but it alone nourishes and brings to completion.

[41c12t] **Chichung Huang**
When the superior scholar hears the Tao,
He does his utmost to practice it;
When the middling scholar hears the Tao,
It seems existent, seems non-existent;
When the inferior scholar hears the Tao,
He bursts out laughing.
If he did not burst out laughing,
It would not deserve to be the Tao.
Hence, "Established Sayings" has it:
"The clear Tao seems obscure;
The advancing Tao seems receding;
The even Tao seems rugged;
Supreme virtue is like a valley;
Great white seems black;
Abundant virtue seems deficient;
Robust virtue seems flabby;

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Honest truth seems capricious;
The great square has no corners;
The great vessel is imperfect;
The great voice has no sound;
The celestial image has no form."
The Tao is invisible and nameless;
The Tao alone
Begins well and ends well.

[41c13t] **Ellen M. Chen**
When a superior person (shan shih) hears Tao,
He diligently practices it.
When a middling person (chung shih) hears Tao,
He hears it, he doesn't hear it.
When the inferior person (hsia shih) hears Tao, he roars.
If Tao were not laughed at,
It would not be Tao.
Therefore, established sayings (chien yen) have it this way:
"The illuminating (ming) Tao appears (jo) dark,
The advancing Tao appears retreating,
The level Tao appears knotty (lei).
High (shan) te appears like a valley,
Great whiteness (po) appears spotted (ju),
Expansive te appears insufficient,
Well-established te appears weak,
The genuine in substance appears hollow.
Great (ta) square has no corners,
Great vessel (ch'i) is late in completion,
Great voice (yin) has hardly (hsi) any sound,
Great image is formless,
Tao is hidden and without name."
Yet it is Tao alone,
That is good in lending help and fulfilling all.

[41c14t] **Lee Sun Chen Org**
When a superior scholar-doer learned about Tao, he would diligently study and practice it;
When a mediocre scholar-doer learned about Tao, he was only partially convinced, for this reason he would be indifferent to either retaining it or letting it go;
When an inferior scholar-doer learned about Tao, he would burst into loud laughter;
It sounds as if [he] did not laugh at it, it cannot be pertaining to Tao.
Accordingly, It says in Chian Yan:
"When [a person] engages in the course of elucidating Tao, he may be disappointed by the intensified realization of his ignorance;
When [a person] embarks on the course of advancing [knowledge] of Tao, he may be thwarted by mounting hardships of proceeding [for higher and more comprehensive knowledge];
When [a person] struggles to smooth the path of Tao, he may be disgruntled by [seemingly] infinite bumps

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and hills (obstacles);
When [a person] strives to elevate his [level of accomplishment of] Te, he may be frustrated by the hardship,
Because it is as unfulfilling as filling up a [vast] valley with water;
When [a person] attempts to explain the universality and immensity of Tao, he may feel antagonized by his swelling humiliation [through recognizing how little he knows about the powerful and complicated Tao]."
"In order to broaden one's [accrual of] Te, one should never be satisfied [of whatever accomplishments one has achieved];
In order to establish one's [standing on] Te, one should have the patience [like a brick layer], i.e. fetching [bricks piece by piece];
In order to substantiate one's [retention of] Te, one should reinvigorate [one's achievements constantly]."
"An immensely huge land has no [visible] corners;
A person of great talent has belated success;
A piece of great work of music has minimum dissonance;
A grand phenomenon has no shape [perceptible to untrained eyes];
Tao is covert that it can hardly be described with perfection."
Tao is the one and the only one which lends itself [to everyone and everything] and sustains every one to its fulfillment.

[41c15t] **Tien Cong Tran**
When a man of high learning hears the Way, he diligently practices it.
When a man of ordinary learning hears the Way, he seems to remember it and not to remember it.
When a man of little learning hears the Way, he laughs loud.
If this man did not laugh, the Way would not be enough to be the Way.
Hence, the men of old have truly said:
"The Way that is bright seems dull.
The Way that advances seems to move backward.
The Way that is smooth seems rugged.
High Virtue seems like an abyss.
Great whiteness seems spotted.
Abundant Virtue seems deficient.
Rigorous Virtue seems shabby.
Real essence seems empty.
Great squareness has no corners.
Great vessel takes long to complete.
Great voice has no sound.
The great image is formless."
The Way is hidden and nameless.
Yet it alone knows how to render help and to fulfill.

[41c16t] **Thomas Z. Zhang**
When hearing Tao, the intelligent people practice it diligently.
The average people practice it casually.
Ignorant people laugh at it.
If it were not laughed at, it would not be Tao.
It is said that true Tao-followers appear to be ignorant.

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Although they are making progress, they appear to be receding.
The perfect Tao appears to be blemished.
High Te is like the valleys.
Bright white appears to be tarnished.
Broad kindness appears to be insufficient.
Diligent people could look lazy.
Authentic qualities could look faked.
A great square appears to have no corner.
Great success does not achieve early.
Great music does not sound loud.
Great image does not have form.
Tao is invisible and nameless.
It is only Tao that can lend help and make endeavors successful.

[41c17t] **Arthur Waley**
When the man of highest capacities hears Tao
He does his best to put it into practice.
When the man of middling capacity hears Tao
He is in two minds about it.
When the man of low capacity hears Tao
He laughs loudly at it.
If he did not laugh, it would not be worth the name of Tao.
Therefore the proverb has it:
'The way out into the light often looks dark,
The way that goes ahead often looks as if it went back.'
The way that is least hilly often looks as if it went up and down,
The 'power' that is really loftiest looks like an abyss,
What is sheerest white looks blurred.
The 'power' that is most sufficing looks inadequate,
The 'power' that stands firmest looks flimsy,
What is in its natural, pure state looks faded,
The largest square has no corners,
The greatest vessel takes the longest to finish,
Great music has the faintest notes,
The Great Form is without shape.
For Tao is hidden and nameless.
Yet Tao alone supports all things and brings them to fulfilment.

[41c18t] **Richard John Lynn**
When the superior man hears the Dao, he diligently practices it.
When the average man hears the Dao, sometimes he retains it, sometimes he forgets it.
When the inferior man hears the Dao, he laughs loudly at it.
If he did not laugh, what he heard would not be worthy of being the Dao.
Therefore, as the established adage has it:
The bright Dao seems dark.
Advancing on the Dao seems retreat.

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The smooth Dao seems rough.
Superior Virtue is like a valley.
Great whiteness seems soiled.
Vast virtue seems wanting.
Established virtue seems stealthy.
Simple authenticity seems compromised.
The great square has no corners.
The great vessel is slow to form.
The great note is inaudible.
The great image is formless.
The Dao may be hidden and nameless, but it alone is good at bestowing and completing.

[41c19t] **Lin Yutang**
QUALITIES OF THE TAOIST
When the highest type of men hear the Tao (truth),
They try hard to live in accordance with it,
When the mediocre type hear the Tao,
They seem to be aware and yet unaware of it.
When the lowest type hear the Tao,
They break into loud laughter -
If it were not laughed at, it would not be Tao.
Therefore there is the established saying:
"Who understands Tao seems dull of comprehension;
Who is advanced in Tao seems to slip backwards;
Who moves on the even Tao (Path) seems to go up and down."
Superior character appears like a hollow (valley);
Sheer white appears like tarnished;
Great character appears like insufficient;
Solid character appears like infirm;
Pure worth appears like contaminated;
Great space has no corners;
Great talent takes long to mature;
Great music is faintly heard;
Great form has no contour;
And Tao is hidden without a name.
It is this Tao that is adept at lending (its power) and bringing fulfilment.

[41c20t] **Victor H. Mair**
When the superior man hears the Way,
he is scarcely able to put it into practice.
When the middling man hears the Way,
he appears now to preserve it, now to lose it.
When the inferior man hears the Way,
he laughs at it loudly.
If he did not laugh,
it would not be fit to be the Way.

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For this reason,
There is a series of epigrams that says:
"The bright Way seems dim.
The forward Way seems backward.
The level Way seems bumpy.
Superior integrity seems like a valley.
The greatest whiteness seems grimy.
Ample integrity seems insufficient.
Robust integrity seems apathetic.
Plain truth seems sullied.
The great square has no corners.
The great vessel is never completed.
The great note sounds muted.
The great image has no form.
The Way is concealed and has no name."
Indeed,
The Way alone is good at beginning and good at completing.

[41c21t] **Tolbert McCarroll**
The wise student on hearing the Tao
diligently puts it into practice.
The average student on hearing the Tao
keeps it one minute and loses it the next.
The mediocre student on hearing the Tao
laughs at it loudly.
If this student did not laugh it would not be the Tao.
Therefore, the ancient proverb says:
The bright path seems dull.
The path that goes forward seems to lead backward.
The even path seems up and down.
The greatest whiteness seems soiled.
High Virtue seems like a canyon.
Abundant Virtue seems deficient.
Vigorous Virtue seems limp.
Simple Virtue seems faded.
The greatest square has no corners.
The greatest vessel takes long to complete.
The greatest note is hard to hear.
The greatest image has no shape.
The Tao is hidden and nameless;
yet, it is the Tao alone that supports all things and brings them to completion.

[41c22t] **David H. Li**
Hearing Direction,
a scholar with high intelligence follows it with diligence;
a scholar with average intelligence greets it with mixed seriousness and doubt;

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a scholar with low intelligence ridicules it.
Direction will not be Direction without being ridiculed.
It is said:
A bright Direction appears unilluminating;
An advancing Direction appears retreating;
A straight-forward Direction appears uninviting;
Highest virtue appears as valley impoverished;
Purest white appears blemished;
Broadest virtue appears diminished;
Strong virtue appears slack;
Fine quality appears flawed;
The supreme square has no corners;
The supreme vessel is cast last;
The supreme sound is inaudible;
The supreme image is formless.
Direction is unrevealed and anonymous.
Through Direction, help is given and work is completed.

[41c23t] **Yasuhiko Genku Kimura**
When a superior person hears the Tao,
He practices it committedly.
When a mediocre person hears the Tao,
He practices it sometimes, but just as often ignores it.
When an inferior person hears the Tao,
He roars with disparaging laughter.
If he did not laugh, it would not be the Tao.
Thus the age-old epigrams state:
The enlightening way appears dark.
The advancing way appears retreating.
The level way appears bumpy.
The highest virtue appears ordinary.
The purest goodness appears sullied.
The abundant virtue appears deficient.
The perfect virtue appears defective.
The most genuine appears insincere.
The greatest space has no corners.
The greatest talent ripens late.
The greatest voice is silent.
The greatest image is formless.
The Tao is hidden and has no name.
Yet the Tao alone bestows the power and fulfills the destiny of everything.

[41c24t] **Chou-Wing Chohan**
Non-existence can penetrate the hardest of all.
Therefore I know that there is usefulness to non-action.
Learning without words, usefulness without action,

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Only a few in the world have achieved this.

[41c25t] **Man-Ho Kwok**
When the wisest student hears about the Tao,
He follows it without ceasing
When the average student hears about it
He follows too, but not all of the time ...
And when the poor student gets wind of it
he laughs at it like an idiot!
And if he didn't, then it wouldn't be the Tao!
That is why the ancient ones said:
The path that is bright seems dull,
And the one who is going towards the Tao
Seems, in fact, to be going backwards -
And those who think that the Way is easy
Will find it extremely hard.
The greatest virtue is to be empty like a valley.
Those who think they are perfect never are -
those who feel that they are feel inadequate to the task, and morals seem to be no more than a contrivance.
A great square has no corners;
A great work is never done with;
A great shout comes from a whisper,
And the greatest of forms is beyond shape.
Tao without substance -
Invisible -
Ever-creating
Forever creating.

[41c26t] **Gu Zhengkun**
Hearing the Tao, the best scholar assiduously practices it;
The average scholar half believes and half doubts it;
The worst scholar bursts into laughter about it.
If the worst scholar does not laugh about it,
The Tao is not worthy of being called the Tao.
That is why the ancients say:
The bright Tao seems dark;
The advancing Tao seems to be retreating;
The even Tao seems rough;
The great virtue resembles the valley;
The pure whiteness seems black;
The infinite virtue seems lacking;
The virile virtue seems idle;
The pure simplicity seems turbid;
The great square has no corners;
Of the utensils the most precious takes the longest time to be finished;
The great sound seems soundless;

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The great image seems formless.
The Tao always conceals itself without a name,
But it is the Tao alone that helps and completes everything.

[41c27t] **Chao-Hsiu Chen**
A first-rate scholar hears the Tao and practises it conscientiously.
A second-rate scholar hears the Tao and follows it just at that moment.
A poor scholar hears the Tao and laughs out loud.
If the poor scholar does not laugh, it cannot be the Tao.
That is why it is said:
One who knows the Tao clearly seems ignorant.
One who improves himself according to the Tao seems backward.
One who moves with the Tao is equal to the Tao.
The highest virtue feels empty, like the valley.
The purest whiteness feels tainted.
The brightest virtue never seems adequate.
He who is virtuous feels like a thief.
The purest nature seems polluted.
The truest square has no corners.
The greatest abilities mature slowly.
The greatest tone has no sound.
The greatest shape has no form.
The Tao hides within the nameless.
Only the Tao is able to change and to bring everything to completion.

[41c28t] **Liu Qixuan**
Upon hearing the Way,
First-class people stand up and go with it.
Second-class people go around in circles about it.
Third-class people laugh loudly at it,
And if they don't laugh, it won't be the true Way.
Therefore we may say:
He/She who is wise on the Way seems foolish;
He/She who progresses towards the Way seems to retreat;
He/She who walks the Way evenly
Seems to climb a mountain;
Those who receive most from the Way seem totally deprived;
The pure white person seems a soiled disgrace;
The richest person seems the poorest;
The strongest person seems the weakest;
The truest person seems the most false;
The biggest square has no corner;
The loudest sound can not be heard;
And the largest image cannot be seen;
For what the Way gives and achieves best is nameless.

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[41c29t] **Shi Fu Hwang**

The Qualities of Tao-practicians
Lao Tze says,
The students of the highest class, when they hear about the Tao, try hard to put it into practice.
The students of middle class, when they hear about the Tao, seem to be aware and yet unaware of it.
The students of the lowest class, when they hear about it, laugh greatly at it.
If it were not thus laughed at, it would not be the Tao.
Therefore, I try to give a few words about the Tao-practicians:
Those who are advancing in the Tao seem drawing back.
The Tao's way is even but seems like a rugged track.
The superior Teh is inclusive to anything as a valley.
The purest character seems humiliating.
The abundant Teh seems destitute.
And the Teh is established secretly as a thief proceeding to do his work.
Its solid truth seems to undergo change.
Its largest square does no corner show.
The great masterpieces are slow in completion.
The hugest note is seldom sounded.
The greatest image has no certain form.
The Tao is hidden, and has no name, but it is adept at lending its power and bringing fulfillment.

[41c30t] **Ch'u Ta-Kao**

When the superior scholar is told of Tao,
He works hard to practise it.
When the middling scholar is told of Tao,
It seems that sometimes he keeps it and sometimes he loses it.
When the inferior scholar is told of Tao,
He laughs aloud at it.
If it were not laughed at, it would not be sufficient to be Tao.
Therefore the proverb says:
'Tao in enlightenment seems obscure;
Tao in progress seems regressive;
Tao in its straightness seems rugged;
The highest virtue seems like a valley;
The purest white seems discoloured;
The most magnificent virtue seems insufficient;
The solidest virtue seems frail;
The simplest nature seems changeable;
The greatest square has no angles;
The largest vessel is never complete;
The loudest sound can scarcely be heard;
The biggest form cannot be visualized.
Tao, while hidden, is nameless.'
Yet it is Tao alone that is good at imparting and completing.

[41c31t] **Paul J. Lin**

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The superior man, on hearing Tao,
Practices it diligently.
The average man, on hearing Tao,
Regards it both as existing and not existing.
The inferior man, on hearing Tao,
Laughs aloud at it.
Without his laughter, it would not be Tao.
Therefore the established word says:
The luminous Tao seems obscure.
The advancing Tao seems retreating.
The even Tao seems rough.
The highest virtue seems empty.
Great whiteness seems blackened.
Broad virtue seems insufficient.
Established virtue seems secret.
Pure substance seems fluid.
The great square has no corners.
The great vessel is late in completing.
The great voice sounds faint.
The great image has no shape.
Tao is concealed and has no name.
Yet only Tao is good in giving and completing.

[41c32t] **Michael LaFargue**
"When the best shih hears Tao,
he puts out great effort to practice it.
When the average shih hears Tao,
he will keep it sometimes, and sometimes forget about it.
When the poorest shih hears Tao,
he just has a big laugh."
If he does not laugh, it must not quite be Tao.
Yes, the 'Well-Founded Sayings' has it:
The bright Tao seems dark;
the Tao going forward seems to be going backward;
the smooth Tao seems rough.
The loftiest Te seems like a valley;
great purity seems sullied;
abundant Te seems insufficient.
Well-founded Te seems flimsy;
what is pure and natural seems faded;
the best square has no corners.
A great bronze takes long to finish;
great music has a delicate sound;
the Great Image has no shape.
Tao is something concealed, nameless.
It is just Tao,

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good at sustaining a person and completing him.

[41c33t] **Cheng Lin**
When the highest type of men hear of Truth, they forthwith sedulously practise it.
When the average type of men hear of Truth, they are unimpressed.
When the lowest type of men hear of Truth, they greatly deride it.
Indeed, if these men do not deride it, it is surely not Truth.
Wherefore it is said in the Book of Jiann-Yan:
"The one who understands Truth appears as though he did not understand it.
The one who advances toward Truth appears as though he were retreating from it.
The one who finds the way of Truth easy appears as though he found it difficult."
The most virtuous appear as though they were devoid of virtue.
The virtuous who can impart virtue to others appear as though they were incapable.
The virtuous who are strong appear as though they were weak.
The virtuous who are solid appear as though they were unreal.
The most pure appears as though it were impure.
The perfect square is cornerless.
The greatest achievement is slow of completion.
The highest note is inaudible.
The great Simulacrum is formless.
The great Truth is nameless.
It is only Truth that excels both in giving and achieving.

[41c34t] **Yi Wu**
When the highest scholars hear of the Way, they practice it diligently.
When average scholars hear of the Way, they doubt its existence.
When the lowest scholars hear of the Way, they laugh loudly at it.
Without their laughing, it would not be the Way.
Therefore, the established words say:
The bright way looks dim,
The advancing way looks as if retreating,
The level way looks rough,
Supreme virtue looks like a valley,
Great whiteness looks soiled,
Abundant virtue looks deficient,
Established virtue looks like cowardice,
True essence looks changeable,
The greatest square has no corners,
The greatest vessel is completed late,
The greatest music is seldom heard,
The greatest image has no shape,
The Way is hidden in namelessness.
Yet, only the Way is good in lending itself, and is complete.

[41c35t] **Han Hiong Tan**
When a consummate scholar learns about Dao,

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He studies it diligently and puts it into practice.
When a mediocre scholar hears about Dao,
He becomes totally perplexed.
When a lowly scholar hears about Dao,
He instantaneously bursts into laughter.
If it is not sneered at,
It cannot have been the real Dao.
Therefore, there was an ancient saying:
A person who knows about Dao appears to be dull.
A person who is advanced in Dao appears to be backward.
A person who travels smoothly along the path of Dao appears to be on a bumpy ride.
A person with excellent virtue appears to be quite shallow.
A person with immaculate virtue appears tarnished.
A person with great virtue appears to be inadequate.
A person with substantial virtue seems to be flimsy.
A person with genuine virtue appears to be shifty.
The greatest space has no corners.
A prodigal talent takes time to actualise.
The greatest sound is nature's sound of silence.
Dao has no form.
Dao is subtle, obscure, and indescribable.
Only Dao will give generously and help others to accomplish.

[41c36t] **Hua-Ching Ni**
When people of the highest awareness hear the subtle Way of the universe,
they cultivate themselves diligently in order to live in accord with it.
When mediocre people hear the subtle Way of the universe,
they are unimpressed.
When people who are low hear the subtle Way of the universe,
they break into loud laughter.
If it were not laughed at,
it would not be the subtle Way of the universe.
Thus there is a traditional saying that he who understands the subtle Way of the universe seems dull of comprehension.
He who approaches the subtle Way of the universe seems to move away from it.
He who moves on the smooth path of the universe seems to go up and down as if traveling a rough road.
The deeply virtuous are like an empty, receptive valley.
The innocent appear to be sullied.
The abundant appear to be deficient.
The perfect appear to be defective.
The honest appear to be corrupt.
Hence, great space has no corners.
Great talent ripens late.
Great eloquence is silent.
Great form is shapeless.
The subtle essence of the universe is hidden and indefinable, yet its benefit is always subtly bestowed.

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[41c37t] **Chang Chung-yuan**

When a man of superior talent listens to Tao, he earnestly applies it.
When an ordinary man listens to Tao, he seems to believe it and yet not to believe it.
When the worst man listens to Tao, he greatly ridicules it.
If he did not ridicule it, it would not be Tao.
Therefore, in Ch'ien-yen we have:
Understand Tao as if you do not understand it;
Enter into Tao as if you are coming out of it;
Move smoothly with Tao as if you are having difficulties.
The highest attainment is as if it is no attainment.
All-embracing attainment is as if it is lacking attainment.
Rigorous attainment is as if it is indolent loafing.
Real essence is as if it is empty.
The great white is as if it is black.
The great square is without corners.
Great capacity is successful in its later days.
Great music is without sound.
The great image is without form.
Tao is concealed and without name.
Nevertheless, Tao furnishes all things and fulfills them.

[41c38t] **Henry Wei**

Similarity and Difference
T'ung I
The first-rate scholar, on hearing Tao,
Is diligent in practicing it;
The second-rate scholar, on hearing Tao,
Wavers between faith and forgetfulness;
The third-rate scholar, on hearing Tao,
Bursts into loud laughter.
If not laughed at, it would not be Tao!
Hence the following proverbs -
He who understands Tao seems confounded by it.
He who advances toward Tao seems retreating from it.
He who follows plain Tao seems treading on rugged ground.
Superior virtue appears to be hollow.
Perfect purity appears to be tainted.
Vast virtue appears to be inadequate.
Solid virtue appears to be infirm.
Genuine substance appears to be spurious.
Vast space is devoid of corners.
Great talent is late in maturing.
A high note can hardly be heard.
The Great Form has no sign.
Tao is hidden and has no name;

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Yet only Tao excels in contributing to achievement.

[41c39t] **Ha Poong Kim**

When the highest type of man hears Tao,
He practices it diligently.
When the middle type hears Tao,
He half believes and half disbelieves it.
When the lowest type hears Tao,
He laughs out loud.
If he didn't,
It couldn't possibly be considered Tao.
Therefore the Chien yen has it:
"The bright Tao looks dark;
The forward-moving Tao seems retreating;
The level Tao seems bumpy;
The highest Te is like a valley;
Perfect white looks soiled;
The broad Te seems insufficient;
The firm Te seems precarious;
The pure Te seems discolored;
The great square has no corners;
The great vessel takes long to complete;
The great sound is inaudible;
The great form is shapeless."
Tao is hidden and nameless.
Truly, Tao alone supports [all things] and brings them to completion.

[41c40t] **Tao Huang**

When eminent persons hear of Tao,
They practice it faithfully;
When average persons hear of Tao,
It seems that they practice it, and it seems they do not;
When inferior persons hear of Tao,
They ridicule it.
Without such ridicule, it would not be Tao.
Thus, the aphorism that suggests the way is:
Knowing the Tao seems costly.
Entering Tao seems like retreating.
Becoming equal with Tao gives birth to paradoxes.
Eminent action is like a valley.
Complete understanding resembles being disgraced.
Vast action seems yielding.
Action that builds up seems remiss.
Pure integrity seems perverse.
The great square has no angles.
The great talent matures late.

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The great voice sounds faint.
The great image has no form.
The Tao is praised but is unnameable.
Only Tao is good at beginning and good at completion.

[41c41t] **Tang Zi-chang**
The superior scholar hears of Dao, he may devote himself to it and follow it;
the average scholar hears of Dao, he sometimes understands it and sometimes he ignores it;
and the inferior scholar hears of Dao, he greatly ridicules it.
If it is not superior, it would not be Dao.
Thus, there are sayings in the Book of Establishment:
Enlightened Dao looks as if obscured;
advanced Dao looks as if retreating and the smooth way of Dao looks as if rugged;
high virtue looks as if common;
the superior distinction may seem indistinct;
abundant virtue looks as if insufficient;
vigorous virtue looks as if easy-going and pure virtue looks as if stupidity.
The superior square may seem to be cornerless.
The superior personality may be established late.
The superior sound may have no way to be heard.
The superior model may seem to be insignificant.
The function of Dao has no name.
It is Dao - the impartial law of nature that knows best how to help and accomplish.

[41c42t] **Wing-tsit Chan**
When the highest type of men hear Tao,
They diligently practice it.
When the average type of men hear Tao,
They half believe in it.
When the lowest type of men hear Tao,
They laugh heartily at it.
If they did not laugh at it, it would not be Tao.
Therefore there is the established saying:
The Tao which is bright appears to be dark.
The Tao which goes forward appears to fall backward.
The Tao which is level appears uneven.
Great virtue appears like a valley (hollow).
Great purity appears like disgrace.
Far-reaching virtue appears as if insufficient.
Solid virtue appears as if unsteady.
True substance appears to be changeable.
The great square has no corners.
The great implement (or talent) is slow to finish (or mature).
Great music sounds faint.
Great form has no shape.
Tao is hidden and nameless.

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Yet it is Tao alone that skillfully provides for all and brings them to perfection.

[41c91t] **И. И. Семененко**
Высший из мужей, слыша о Дао, усердно претворяет его в жизнь;
средний из мужей, слыша о Дао, пребывает в замешательстве;
низший из мужей, слыша о Дао, над ним насмехается.
Над чем не смеялись бы, то не было бы Дао.
Поэтому есть веские суждения.
Дао уясняют, словно помрачаются;
по нему идут вперед, как пятятся назад;
оно ровно, будто все в ухабах;
верх добродетели напоминает впадину долины;
пречистое походит на запятнанное;
бескрайность добродетели уподобляется изъяну;
добродетель делают незыблемой как бы невзначай;
безыскусная правдивость кажется чем-то превратным.
У великого квадрата нет углов,
великое изделие не скоро создается,
великая мелодия является беззвучной,
великий образ не имеет формы.
Дао скрытно, у него нет имени, но лишь оно умеет дать взаймы и довести до самого конца.

[41c92t] **А. А. Маслов**
Когда муж высоких способностей слышит о Дао, он усердно следует ему.
Когда муж средних способностей слышит о Дао, он порой сохраняет его, порой утрачивает.
Когда муж низких способностей слышит о Дао, он громко смеётся над ним.
Если бы над ним не смеялись, было бы недостаточно, чтобы оно считалось истинным Дао.
Поэтому "Извечные суждения" гласят:
"Пресветлое Дао кажется тёмным.
Дао, ведущее вперёд, кажется влекущим назад.
Обыденное Дао кажется исключительным.
Высшая Благость подобна долине.
Великая белизна кажется покрытой пятнами.
Всеохватная Благость кажется недостаточной.
Подлинная Благость кажется сокрытой.
Извечная истина кажется пустой.
Великий квадрат не имеет углов.
Великий сосуд долог в изготовлении.
Великий Звук не часто услышишь.
Великий Образ не имеет формы".
Дао потаённо и безымянно.
И лишь потому, что это - Дао, оно может быть совершенным и в воздаянии, и в воплощении.

[41c93t] **Е. А. Торчинов**
Когда муж высшего ума о Дао слышит, то стремится с усердием осуществлять его.
Когда муж среднего ума о Дао слышит, то сомневается - то ли оно есть, то ли его и нет вовсе.

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Когда муж низшего ума о Дао слышит, то над ним смеется громко!
И если бы тот хохот не раздался, оно бы недостойно было Дао, Путем Великим, называться!
Поэтому попробую связать слова, чтобы сказать об этом:
Прозрение Дао - словно омрачение,
приближение к нему - словно отступление от него,
ровная поверхность Пути - как кочки и ухабы;
высшее Благо-Дэ - словно ложбина,
белизна великая - как очернение,
обширность Силы Благостной - как недостаток,
утвержденная Благая Сила - словно ослабленная,
незапятнанное существо истины - как загрязненное.
Великий квадрат не имеет углов,
великий сосуд изготовляется последним,
голос великого звука столь утончен,
великий образ не имеет телесной формы и само Дао сокрыто в безымянности своей.
О, только Дао-Путь хорош бывает и вначале, и при завершении!

[41c94t] **А. Е. Лукьянов**
Муж высокой учености, услышав о Дао, усердно следует ему.
Муж средней учености, услышав о Дао, то сохраняет, то теряет его.
Муж низкой учености, услышав о Дао, громко насмехается над ним.
Не осмеяв, и не будет считать за Дао, ибо среди незыблемых суждений есть таковые:
Светлое Дао подобно темному.
Наступающее Дао подобно отступающему.
Совершенное Дао подобно ущербному.
Верхнее Дэ подобно [нижнему] руслу.
Громкая слава подобна позору.
Обширное Дэ подобно недостаточному.
Закрытое Дэ подобно похищенному.
Чистая правда подобна мутной смеси.
Великий квадрат не имеет углов.
Великие замыслы рождаются в сумерки.
Великий звук не громогласен.
Великий образ не имеет формы.
Дао сокрыто и безымянно.
Только Дао одаривает добротой и завершается [природой].

[41c95t] **Ян Хин-шун**
Человек высшей учености, узнав о дао, стремится к его осуществлению.
Человек средней учености, узнав о дао, то соблюдает его, то его нарушает.
Человек низшей учености, узнав о дао, подвергает его насмешке.
Если оно не подвергалось бы насмешке, не являлось бы дао.
Поэтому существует поговорка:
кто узнает дао, похож на темного;
кто проникает в дао, похож на отступающего;
кто на высоте дао, похож на заблуждающегося;

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человек высшей добродетели похож на простого;
великий просвещенный похож на презираемого;
безграничная добродетельность похожа на ее недостаток;
распространение добродетельности похоже на ее расхищение;
истинная правда похожа на ее отсутствие.
Великий квадрат не имеет углов;
большой сосуд долго изготовляется;
сильный звук нельзя услышать;
великий образ не имеет формы.
Дао скрыто [от нас] и не имеет имени.
Но только оно способно помочь [всем существам] и привести их к совершенству.

[41c96t] **Д. П. Конисси**
Когда ученый услышит о Тао, то будет стараться осуществить услышанное (в жизни).
Когда человек средней руки услышит о Тао, то не будет соблюдать его до конца жизни.
Когда малоученый услышит о Тао, то он будет глумиться над ним.
Если бы над ним не глумились, то оно и не заслужило бы имени Тао.
Поэтому сказано следующее:
Тот, кто разумеет очевидное Тао, кажется облеченным мраком;
тот, кто идет вперед, держась Тао, кажется идущим назад;
тот, кто на высоте Тао, кажется обыкновенным смертным.
Человек высшей добродетели похож на долину.
Человек высшей чистоты похож на презираемого.
Человек высшей нравственности похож на неспособного.
Совершающий добродетель похож на вора.
Испытывающий правду похож на похищающего вещи.
У большого четырехугольника не видно углов.
Большой сосуд не скоро делается.
Самый громкий голос не слышен.
Большое изображение не имеет никакой формы.
Тао скрыто от нас, поэтому оно не имеет имени.
Оно снабжает все существа (силой) и ведет их к усовершенствованию.

[41c97t] **В. В. Малявин**
Высшие люди, узнав о Пути, являют усердие и претворяют его.
Обычные люди, узнав о Пути, отчасти следуют ему, отчасти нет.
Низшие люди, узнав о Пути, громко смеются над ним.
Если б они не смеялись, это не был бы Путь.
А потому издавна говорят так:
Пресветлый Путь кажется мраком.
Путь, ведущий вперед, кажется отступлением.
Ровный Путь самый труднопроходимый.
Высшее Совершенство подобно долине.
Великая чистота кажется позором.
Беспредельное совершенство кажется ущербностью.
Незыблемое совершенство кажется потворством.

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Настоящая искренность кажется притворством.
Великий квадрат не имеет углов.
Великий сосуд делается всего дольше.
Великая музыка слышна всего меньше.
Великий образ не имеет формы.
Но только Великий Путь сокрыт и безымянен,
Он все дает и все завершает.

[41c98t] **Б. Б. Виногродский**
Высший воин, внимая Пути, усердно движется по нему.
Средний воин, внимая Пути, то хранит, то утрачивает.
Низший воин, внимая Пути, громко смеется над ним.
Если не будет смеяться, не сможет осуществлять Путь.
Причинность:
Об этом говорится в устойчивых выражениях.
Просветление Пути отражается в тьме.
Продвижение по Пути отражается в отступлении.
Равномерность Пути отражается в изъянах.
Ориентацию вверх Потенции отражает долина.
Великая белизна отражается в сраме.
Обширная Потенция отражается в недостаточности.
Напряженность Потенции отражается в халатности.
Простейшая истина отражается в текучести.
В большом квадрате - отсутствие углов.
Для большого инструмента - позднее завершение.
В большом звуке - разреженность голоса.
Большой образ - отсутствие формы.
Путь сокрыт в отсутствии имени.
Ведь только на Пути, совершенствуясь в зачине, еще и завершают.

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PSEUDO-CHAPTER **Forty-Two**

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[42c01t] **Robert G. Henricks**

The Way gave birth to the One.
The One gave birth to the Two.
The Two gave birth to the Three.
And the Three gave birth to {the ten thousand things}.
{The ten thousand things carry Yin on their backs and wrap their arms around Yang}.
Through the blending of ch'i they arrive at a state of harmony.
The things that are hated by the whole world
Are to be orphaned, widowed, and have no grain.
Yet kings and dukes take these as their names.
Thus with all things - some {are increased} by taking away;
While some are diminished by {adding on}.
Therefore, {what} other men teach,
[I] will also consider and then teach to others.
Thus, "The strong and violent do not come to a natural end."
I will take this as the father of my studies.

[42c02t] **John C. H. Wu**

TAO gave birth to One,
One gave birth to Two,
Two gave birth to Three,
Three gave birth to all the myriad things.
All the myriad things carry the Yin on their backs and hold the Yang in their embrace,
Deriving their vital harmony from the proper blending of the two vital Breaths.
What is more loathed by men than to be "helpless," "little," and "worthless"?
And yet these are the very names the princes and barons call themselves.
Truly, one may gain by losing;
And one may lose by gaining.
What another has taught let me repeat:
"A man of violence will come to a violent end."
Whoever said this can be my teacher and my father.

[42c03t] **D. C. Lau**

The way begets one;
One begets two;
Two begets three;
Three begets the myriad creatures.
The myriad creatures carry on their backs the yin and embrace in their arms the yang and are the blending of the generative forces of the two.
There are no words which men detest more than 'solitary', 'desolate', and 'hapless', yet lords and princes use these to refer to themselves.
Thus a thing is sometimes added to by being diminished and diminished by being added to.

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What others teach I also teach.
'The violent will not come to a natural end.'
I shall take this as my precept.

[42c04t] **R. L. Wing**
The Tao produced the One.
The One produced the Two.
The Two produced the Three.
The Three produced All Things.
All Things carry Yin and hold to Yang;
Their blended Influence brings Harmony.
People hate to be alone, lonely, and unfavored;
And yet leaders take these names.
Thus in Natural Law
Some lose and in this way profit.
Some profit and in this way lose.
What others have taught, I also teach:
Those who are violent do not die naturally.
I will make this my chief teaching.

[42c05t] **Ren Jiyu**
Tao gives birth to the unified thing (One),
The One splits itself into two opposite aspects (Two),
The Two gives birth to another (Three),
The newborn Third produces a myriad of things.
The myriad of things contain the Yin and Yang within themselves as opposite forces,
Both of them (Yin and Yang) are unified with harmony in the invisible breath.
People disdain the "orphaned," "solitary" or "unworthy,"
And yet they are the very names by which kings and dukes call themselves.
Therefore all things may increase when purposely diminished,
And they may diminish when increased.
What people teach each other, I also teach:
"The violent and strong does not die his natural death,"
I will make that fact the beginning of my teaching.

[42c06t] **Gia-fu Feng**
The Tao begot one.
One begot two.
Two begot three.
And three begot the ten thousand things.
The ten thousand things carry yin and embrace yang.
They achieve harmony by combining these forces.
Men hate to be "orphaned," "widowed," or "worthless,"
But this is how kings and lords describe themselves.
For one gains by losing
And loses by gaining.

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What others teach, I also teach; that is:
"A violent man will die a violent death!"
This will be the essence of my teaching.

[42c07t] **Lok Sang Ho**
The Dao gives birth to the One.
The One gives birth to the Two(yin and yang).
The Two give birth to the Three(heaven, earth, and man).
The Three give birth to all things as we know them.
All living things bear the female nature
And espouse the male nature.
In interacting with each other
these two natures result in a new harmony.
It is well known that people generally hate
to be lonely, widowed, or under-provided.
Yet kings and people who wield power
call themselves lonely, widowed, or under-provided.
Things may benefit people through imposing losses on them,
And may hurt them through bestowing apparent benefits.
I teach the same kind of people that others teach.
But by a single maxim that I teach, that
"Those who use sheer force to make their ways
Will not die a good death"
I should become the teacher of all teachers.

[42c08t] **Xiaolin Yang**
The DAO produces ONE;
ONE produces the YIN and YANG (TWO),
the YIN and YANG produce harmonic spirit (THREE),
harmonic spirit produces everything.
Everything is based on the YIN-YANG and is filled with harmonic spirit.
The things people dislike the most are the singles, the widowers, and the unkind.
However, the kings call themselves these bad names.
So, things sometimes get hurt but benefit, sometimes benefit but get hurt.
What others taught me I will now teach you: The bullies will die unnaturally.
I treat this as the base of my teaching.

[42c09t] **Walter Gorn Old**, THE CHANGES OF TAO
Tao emaned the One; the one emaned the Two; and the two emaned the Three.
From the Three all things have proceeded.
All things are backed by the Unmanifest and faced by the Manifest.
That which unites them is the immaterial breath.
Orphanage, isolation, and a chariot without wheels are shunned by the people; but kings and great men appropriate these names to themselves.
For things are increased by being deprived; and being added to they are diminished.
That which people teach by their actions I make use of to instruct them.

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Those who are violent and headstrong, for example, do not die a natural death.
They teach a good lesson, and so I make use of them.

[42c10t] **James Legge**
The Tao produced One;
One produced Two;
Two produced Three;
Three produced All things.
All things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonised by the Breath of Vacancy.
What men dislike is to be orphans, to have little virtue, to be as carriages without naves;
and yet these are the designations which kings and princes use for themselves.
So it is that some things are increased by being diminished, and others are diminished by being increased.
What other men (thus) teach, I also teach.
The violent and strong do not die their natural death.
I will make this the basis of my teaching.

[42c11t] **David Hinton**
Way gave birth to one,
and one gave birth to two.
Two gave birth to three,
and three gave birth to the ten thousand things.
Then the ten thousand things shouldered yin and embraced yang,
blending ch'i to establish harmony.
People all hate scraping by orphaned, destitute, ill-fated, but true dukes and emperors call themselves just that.
Some things gain by loss, and some lose by gain.
I only teach
what the people teach:
Tyranny and force never come to a natural end.
I've taken the people as my schoolmaster.

[42c12t] **Chichung Huang**
The Tao generated one;
One generated two;
Two generated three;
Three generated the ten thousand things.
The ten thousand things,
Carrying yin and embracing yang,
Used the empty vapor to achieve harmony.
What people loathe most are
Inadequacy, deficiency and unworthiness,
Yet, kings and dukes use them
To refer to themselves.
People sometimes gain through losing;
Sometimes lose through gaining.

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Therefore, what kings teach,
I also choose to teach kings:
"A brute does not die a natural death."
I shall use it as the father of learning.

[42c13t] **Ellen M. Chen**
Tao gives birth to one,
One gives birth to two,
Two gives birth to three,
Three gives birth to ten thousand beings.
Ten thousand beings carry yin on their backs and embrace yang in their front,
Blending these two vital breaths (ch'i) to attain harmony (ho).
What people hate most,
Are to be orphaned, widowed and unworthy.
Yet kings and dukes call themselves by these.
Thus things are either decreased so as to be increased,
Or increased (i) so as to be decreased (sun).
What others teach,
I also teach:
"The strong and violent (ch'iang liang) do not die a natural death."
This I shall hold as the father (fu) of my teaching.

[42c14t] **Lee Sun Chen Org**
In the beginning, Tao is Oneness [per se];
Out of Oneness [after the inner split] twofold [contrasts, such as odd and even or steeliness and flexibility] were originated;
From these twofold threefold (odd, even and odd-even) were brought into existence;
Thence myriad things and creatures evolved ad infinitum through [combination] of threefold (odd, even and odd-even).
All things and creatures hold inwardly propensities (Yin), while they carry outwardly manifestations (Yang);
These two forces are amalgamated and harmonized [within a person to form his personal] bearings (vitality).
Therefore, the weakening of [either steeliness or flexibility elements] from a thing (project) may benefit it;
The strengthening [of either steeliness and flexibility elements] from a thing (project) may damage it. [It all depends on circumstances].
My teaching is the unified theory based on my knowledge of [various] learnings of our forefathers taught to me [by scholars in court];
[My motto is] "One who imposes his way by force to sit on top of others will die of unnatural causes (by violence)."
I shall always adopt this as the guideline of my teaching.

[42c15t] **Tien Cong Tran**
The Way gives birth to one.
One gives birth to two.
Two gives birth to three.
Three gives birth to ten thousand things.
All things carry the yin on their backs and embrace the yang in their arms.

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They are harmony with each other because of these two null ethers.
What is more loathed by men than to be "solitary," "little," and "worthless"?
Yet these are the very names the kings and lords call themselves.
Therefore, one may gain by losing; and one may lose by gaining.
What ancients taught I repeat: "A man of violence will die an unnatural death."
Whoever said this is my teacher.

[42c16t] **Thomas Z. Zhang**
Tao produce unity.
Unity splits into two.
Two gives birth to three.
Three produces everything.
Everything carries Yin and embraces Yang.
Yin and Yang work together makes harmony.
Loneliness, friendlessness, and worthlessness are generally disliked.
Yet, kings and lords use these terms to describe themselves.
Things can benefit from damages.
Things can also be damaged from benefits.
Therefore, I can teach what the other taught me:
Those who act against the law of the Nature will never get what they want.
This is a basic principle for me to teach.

[42c17t] **Arthur Waley**
Tao gave birth to the One; the One gave birth successively to two things, three things, up to ten thousand.
These ten thousand creatures cannot turn their backs to the shade without having the sun on their bellies, and it is on this blending of the breaths that their harmony depends.
To be orphaned, needy, ill-provided is what men most hate; yet princes and dukes style themselves so.
Truly, 'things are often increased by seeking to diminish them and diminished by seeking to increase them.'
The maxims that others use in their teaching I too will use in mine.
Show me a man of violence that came to a good end, and I will take him for my teacher.

[42c18t] **Richard John Lynn**
The Dao begets the One;
the One begets two;
two beget three;
and three beget the myriad things.
The myriad things, bearing yin and embracing yang, form a unified harmony through the fusing of these vital forces.
What people most hate are "the orphan," "the widower," and "the unworthy," yet lords and princes use these terms to refer to themselves.
Thus it is that some are augmented by being diminished, and others are diminished by being augmented.
What others teach, I also teach.
The dangerously bold do not get to die a natural death, so I am going to use them as the fathers of my teaching.

[42c19t] **Lin Yutang**

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THE VIOLENT MAN
Out of Tao, One is born;
Out of One, Two;
Out of Two, Three;
Out of Three, the created universe.
The created universe carries the yin at its back and the yang in front;
Through the union of the pervading principles it reaches harmony.
To be "orphaned," "lonely" and "unworthy" is what men hate most.
Yet the princes and dukes call themselves by such names.
For sometimes things are benefited by being taken away from,
And suffer by being added to.
Others have taught this maxim,
Which I shall teach also:
"The violent man shall die a violent death."
This I shall regard as my spiritual teacher.

[42c20t] **Victor H. Mair**
The Way gave birth to unity,
Unity gave birth to duality,
Duality gave birth to trinity,
Trinity gave birth to the myriad creatures.
The myriad creatures bear yin on their backs and embrace yang in their bosoms.
They neutralize these vapors
and thereby achieve harmony.
That which all under heaven hate most
Is to be orphaned, destitute, and hapless.
Yet kings and dukes call themselves thus.
Things may be diminished by being increased, increased by being diminished.
Therefore,
That which people teach,
After deliberation, I also teach people.
Therefore,
"The tyrant does not die a natural death."
I take this as my mentor.

[42c21t] **Tolbert McCarroll**
The Tao gives birth to the One.
The One gives birth to two.
Two gives birth to three.
And three gives birth to the ten thousand things.
The ten thousand things have their backs in the shadow while they embrace the light.
Harmony is achieved by blending the breaths of these two forces.
People dislike the words "alone," "helpless," "worthless," yet this is how Princes describe themselves.
So it is that sometimes a thing is increased by being diminished and diminished by being increased.
What others teach I also teach:
"A violent person will not die a natural death."

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I shall make this the basis of my teaching.

[42c22t] **David H. Li**
From Direction, One is born.
From One, Two is born.
From Two, Three is born.
From Three, myriad matters are born.
Myriad matters turn their backs on yin and embrace yang.
The complement of their energy produces harmony.
What people dislike are loneliness, isolation, and ungraciousness,
yet this is how Dukes and Princes self-address.
Thus, a matter expands through contraction;
contracts through expansion.
This is what others have taught me;
let me teach others the same: "A violent person does not die in place."
This is the theme of my teaching.

[42c23t] **Yasuhiko Genku Kimura**
The Tao, the wholeness, gives rise to oneness.
Oneness gives rise to complementary unity.
Complementary unity gives rise to complementary trinity.
Complementary trinity gives rise to everything in existence.
Everything consists of the complementarity of yang in the center and yin surrounding it.
From the balanced interchange between the two arises equilibrium in disequilibrium.
Ordinary people hate nothing more than to be powerless, unworthy, or destitute.
Yet this is what people in high position call themselves.
This means, in accordance with the principle of complementarity,
That to lose is to gain and to gain is to lose.
Let me repeat what others have taught:
The strong and violent, being out of balance, do not die natural deaths.
This is the very foundation of my teaching.

[42c24t] **Chou-Wing Chohan**
Your reputation or your person, which is closer to you?
Your person or your property, which is dearer to you?
Profit or loss, which is worse for you?
Over-eagerness leads to over-spending.
Too much property leads to too much loss.
Therefore, the person who is content with his lot will not know disgrace,
And the person who knows where to stop will never disappear,
He will exist forever.

[42c25t] **Man-Ho Kwok**
The Tao gives birth to the One;
The One gives birth to the two;
The Two give birth to the three -

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The Three give birth to every living thing.
All things are held in yin, and carry yang:
And they are held together in the ch'i of teeming energy.

[42c26t] **Gu Zhengkun**
The Tao begets the One;
The One consists of Two in opposition (the Yin and Yang);
The Two begets the Three;
The Three begets all things of the world.
All things connote the Yin and Yang.
The Yin and Yang keep acting upon each other
And thus things keep changing and unifying themselves.
Words like "the solitary", "the few" and "the unkind"
Are usually detested by people,
Yet lords and kings use them to call themselves.
That is why
A thing is sometimes added to when being reduced,
Or is reduced when being added to.
So I teach what I am taught:
"The violent will not come to a good end."
This I will take as the first lesson when I teach.

[42c27t] **Chao-Hsiu Chen**
The Tao bears the 'One'.
The 'One' bears the 'Two'.
The 'Two' bears the 'Three'.
The 'Three' bears the myriad creatures.
The myriad creatures carry yin and embrace yang, which both melt into 'chi' - the energy of life - to achieve harmony.
People detest above all orphanhood and widowhood, yet the rulers use these titles to describe themselves.
That is why in losing much is gained, and in gaining much is lost.
What others teach, I teach also:
He who is a ferocious adversary does nothing else but cause his own death.
With these words I will maintain my teaching.

[42c28t] **Liu Qixuan**
The Way produces one.
One produces two.
Two produces three.
Three produces everything.
Everything has polar elements in it
That interact to achieve harmony.
People all hate being isolated, helpless and wicked,
But kings use these words as their titles.
Therefore, things can gain from losses
And can lose because of gainings.

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I just teach what I have been taught.
Those who willfully go against the Way
Will die an undue death,
And are fit to be my textbook.

[42c29t] **Shi Fu Hwang**
Violent Man's Fate
Lao Tze says,
From Tao arises one;
from one arises two;
from two arises three, and from three arise all things.
All things leave behind them the obscurity (Ying), and go forward to embrace the brightness (Yang) and inherit the blending property of the two harmonized polarities.
What men dislike is to be called solitary, unworthy, virtueless;
and yet those kings and princes regard them matching to their status.
So those things are benefitted by being harmed, others are harmed by being benefitted.
While other men have taught their precept, I have my own,
- the violent man shall die a violent death.
I will make this the basis of my teaching.

[42c30t] **Ch'u Ta-Kao**
Tao begets One; one begets two; two begets three; three begets all things.
All things are backed by the Shade (yin) and faced by the Light (yang), and harmonized by the immaterial Breath (ch'i).
What others teach, I also teach:
'The daring and violent do not die a natural death.'
This (maxim) I shall regard as my instructor.

[42c31t] **Paul J. Lin**
Tao begets One.
One begets Two.
Two begets Three.
Three begets all things.
All things carry the female and embrace the male.
And by breathing together, they live in harmony.
What the people hate is being orphaned, widowed, and starved.
But kings and dukes call themselves these names.
Therefore everything can be augmented when diminished, and diminished when augmented.
What the people teach, I teach too.
The violent and fierce cannot die a natural death.
I will become the father of teaching.

[42c32t] **Michael LaFargue**
Tao produced The One;
The One produced Two;
Two produced Three;

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Three produced the thousands of things.
The thousands of things:
Turn their backs on the quiet and dark,
and embrace the aggressive and bright.
An Empty ch'i brings Harmony.
What people look down upon:
to be orphaned, poor, destitute.
But the kings and princes
make these names into titles.
Yes, things:
Sometimes you reduce them, and they are enlarged;
sometimes you enlarge them, and they are reduced.
What another has taught, I also teach:
"A violent man will not reach his natural end."
I will make of this the father of my teaching.

[42c33t] **Cheng Lin**
Truth gave birth to one;
one gave birth to two;
two gave birth to three;
three gave birth to the multitude of things which attain the state of harmony when the opposite elements of Ying and Yang are mingled in a well-balanced manner.
Men dislike to be called "The Virtueless" or "The Unworthy."
But these are the names with which the sovereigns style themselves.
Hence, a thing may seem diminished when it is actually augmented, and it may seem augmented when it is actually diminished.
What other men teach, I also teach:
"The violent and overbearing men will die an unnatural death."
This will form the main theme of my teaching.

[42c34t] **Yi Wu**
The Way brings forth one,
One brings forth two,
Two bring forth three,
Three bring forth all things.
All things carry the dark and embrace the light
and make them harmonize with empty energy.
People dislike "the lonely one", "the little one", and "the worthless one",
But kings and dukes call themselves by these names.
Therefore, everything may gain by losing
and may lose by gaining.
What people teach, I also teach:
"The man of violence will not die well."
I will take this as the father of my teaching.

[42c35t] **Han Hiong Tan**

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Dao engenders one. (Tai-chi)
One engenders two. (Yin and Yang)
Two engenders three. (combinations of Yin and Yang)
Three engenders everything.
Everything carries Yin and embraces Yang.
The mixing of Yin and Yang becomes an entity.
People dislike words like orphaned, widowed and unworthy.
Nevertheless, the lords use these terms as their titles.
An affair may finally turn out well despite a very bad start.
Conversely, it could turn out badly with a good start.
That is what I have learnt: nothing is certain in life.
I will use this to teach others.
However, I will still use
"Those who resort to violence will die by violence" as my principal teaching.

[42c36t] **Hua-Ching Ni**
The universal subtle essence gave birth to One.
One gave birth to Two.
Two gave birth to Three.
Three gave birth to the Myriad Things.
All lives have their backs to the yin and embrace the yang.
There is nothing more loathed by people than to be orphaned, desolate, and hapless.
Yet the wise ancient kings, princes, and barons used such titles to refer to themselves.
A thing is sometimes benefitted by being humbled,
and diminished by being expanded.
What the ancients have taught, I also shall teach:
"A man of force and violence will come to a violent end."
Whoever said this can be my teacher and father.

[42c37t] **Chang Chung-yuan**
From the Tao, one is created;
From one, two;
From two, three;
From three, ten thousand things.
All of them achieve harmony through the unification of affirmation and negation
Which is embraced by everything.
No one likes to be isolated (ku), without merit (kua), or worthless (pu ku),
Yet rulers refer to themselves with these names.
Thus, some things add to their value by reducing their value.
Some things reduce their value by adding to their value.
Other ancients have taught this; I teach it too.
"The man of violence will end his life in violence."
This is a basic motto.

[42c38t] **Henry Wei**
Tao and Transformation

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Tao Hua
Tao gave birth to One;
One gave birth to Two;
Two gave birth to Three;
Three gave birth to the ten thousand things.
The ten thousand things carry Yin and embrace Yang.
The two primordial breaths blend and produce harmony.
To be orphaned or lonely or unworthy
Is what all people detest;
Yet kings and nobles apply those terms to themselves.
Indeed, things sometimes benefit by an intended injury,
And sometimes receive injury from an intended benefit.
What others teach, I shall also teach:
"The strong and violent will die an unnatural death."
This will serve as my chief lesson.

[42c39t] **Ha Poong Kim**
Tao gives birth to One;
One gives birth to Two;
Two give birth to Three,
Three give birth to the ten thousand things.
The ten thousand things carry the yin on their backs and hold the yang in their arms;
And attain harmony through the blending of the two energies.
What people detest most
Is to be orphaned, widowed and ill-provided.
But that is how kings and princes call themselves.
Therefore, of things, some gain by losing,
Some lose by gaining.
What others teach
I also teach.
"The violent one will not attain his death."
I will take this to be my teacher.

[42c40t] **Tao Huang**
Tao gives rise to one.
One gives rise to two.
Two gives rise to three.
Three gives rise to all things.
All things carry yin and embrace yang,
Drawing Chi together into harmony.
What the world hates is the widow and orphan without support.
But lords and rulers name themselves these.
Do not seek gain from losing, nor loss from gaining.
What people teach, after discussion becomes doctrine.
Those who excel in strength do not prevail over death.
I would use this as the father of teaching.

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[42c41t] **Tang Zi-chang**
Dao gave birth to One - Existence: Heaven;
One gave birth to Two - Coexistence: Heaven and Earth;
Two gave birth to Three: Heaven, Earth and Life;
and Three gave birth to All Things.
All Things are sustained by Yin - the inactive cosmic gas, and are embraced by Yang - the active cosmic gas.
To produce these gases into orderly use is to harmonize them.
What the people hate are: "orphanhood", "widowhood" and "indigence".
Yet these terms are used as designations by rulers.
Materialistically, one may gain by losing,
Similarly, one may lose by gaining.
What people preach I also preach.
Then I shall be the master of preaching.
A violent person cannot die a natural death.

[42c42t] **Wing-tsit Chan**
Tao produced the One.
The One produced the two.
The two produced the three.
And the three produced the ten thousand things.
The ten thousand things carry the yin and embrace the yang, and through the blending of the material force they achieve harmony.
People hate to be children without parents, lonely people without spouses, or men without food to eat,
And yet kings and lords call themselves by these names.
Therefore it is often the case that things gain by losing and lose by gaining.
What others have taught, I teach also:
"Violent and fierce people do not die a natural death."
I shall make this the father of my teaching.

[42c91t] **И. И. Семененко**
Дао порождает единицу,
единица родит двойку,
два рождает тройку,
три дает жизнь десяти тысячам вещей.
Все вещи, прислоняясь спиной к Тени (Инь), обнимают Свет (Ян), и дыхание (ци) пустоты приводит их к гармонии.
Что людям ненавистно - это оказаться "сирым", "вдовым" и "убогим", но так зовут себя цари с князьями.
Выходит, что ущербность может доставлять прибыток, прибыток - приносить ущерб.
Такое наставление я получаю от людей.
И я их тоже наставляю: за произвол, насилие ждет преждевременная смерть.
Это будет моим самым главным наставлением.

[42c92t] **А. А. Маслов**
Дао порождает одно.

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Одно порождает два.
Два порождает три.
Три порождает мириады существ.
Мириады существ несут в себе инь и объемлют ян, а пустотное ци приводит их в гармонию.
Нет слов, которых бы человек страшился больше, чем "сирый", "покинутый", "неудачник".
А ведь знать и правители именно так называют себя.
Поэтому вещи то принижаются, возвышаясь, то возвышаются, принижаясь.
Тому, чему учат другие, учу и я: "Сильные и жестокие не умирают своей смертью",
считаю это своим первейшим наставлением.

[42c93t] **Е. А. Торчинов**
Дао рождает Одно.
Одно Двоих рождает.
Двое рождают Трех.
Трое рождают все сущее.
Все сущее носит на себе инь - силу темную и обнимает ян - силу светлую, так достигая гармонии энергий жизни и сил равновесия.
Теми именами, что люди так не любят: "сирыми", "одинокими", "недостойными", - цари и правящие князья сами себя зовут.
Поэтому таков существования принцип: вещь, умаляясь, возрастает, а возрастая - умаляется.
Тому же я учу, чему все люди учат: "Насильник и тиран своей не умирает смертью".
Вот мудрость эту я и сделаю своим учителем.

[42c94t] **А. Е. Лукьянов**
Дао рождает один.
Один рождает два.
Два рождает три.
Три рождает десять тысяч вещей.
Вещи несут за плечами инь и на руках держат ян.
Пустота-энергия образует [условие их] гармонии (согласия).
То, что люди ненавидят, это быть сирыми, одинокими, несчастными.
А ваны и гуны называют себя так.
Это потому, что из вещей одни, ослабляя себя, усиливают себя,
другие, усиливая себя, ослабляют себя.
Чему надо научить людей, тому именно я и учу.
Тот же, кто препятствует [этому], не умирает своей смертью.
Я вскоре стану Отцом Учения.

[42c95t] **Ян Хин-шун**
Дао рождает одно, одно рождает два, два рождают три, а три рождают все существа.
Все существа носят в себе инь и ян, наполнены ци и образуют гармонию.
Люди не любят [имена] "одинокий", "сирый", "несчастливый".
Между тем гуны и ваны этими [именами] называют себя.
Поэтому вещи возвышаются, когда их принижают, и принижаются, когда их возвышают.
Чему учат люди, тому обучаю и я:
сильные и жестокие не умирают своей смертью.

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Этим я руководствуюсь в своем обучении.

[42c96t] **Д. П. Конисси**

Тао произвело одно, одно - два, два - три, а три - все вещи.
Всякая вещь носит на себе инь и заключает в себе ян.
Находящийся в исступленном состоянии легко умиротворяется.
Люди ненавидят тех, которые оставляют сирот и бедняков без помощи.
Поэтому умные цари и князья помогают сиротам и беднякам; они же сделаются предметом похвалы (народа).
Потеря есть начало размножения, множество - начало потери.
Чему другие учили и учат по справедливости, тому и я учу людей.
Очень сильный не умирает естественною смертью.
Я сделаюсь отцом учения.

[42c97t] **В. В. Малявин**

Путь рождает Одно,
Одно рождает Два,
Два рождает Три,
А Три рождает всю тьму вещей.
Все вещи несут в себе Инь и обнимают Ян,
Пустотное дыхание приводит их к согласию.
То, чего люди не любят, -
Это быть "сиротой", "одиноким", "беспомощным",
Но так называют себя цари и князья.
Посему тот, кто теряет, порою приобретает,
А кто приобретает - тот теряет.
Чему люди учили, я тоже учу:
"Злой и сильный умрет не своей смертью".
Пусть это будет мне отцом моих поучений.

[42c98t] **Б. Б. Виногродский**

Путь рождает один.
Один рождает два.
Два рождает три.
Три рождает мириады сущностей.
Для мириад сущностей то, что давит на спину - Инь, а что обнимают спереди - Ян.
Через срединность дыхания-ци осуществляют гармонию.
Люди в первую очередь не любят быть сирыми, вдовыми, не-прикаянными, а правители и удельные князья так и называют себя.
Причинность:
Для сущности и убыль может обернуться прибылью.
А может и прибыль обернуться убылью.
Чему люди учат, тому учу и я.
Коль сильный хребет, то умрешь, так и не обретя.
Сущность моя - это и делает родителем своего учения.

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PSEUDO-CHAPTER **Forty-Three**

[43c01t] **Robert G. Henricks**
The softest, most pliable thing in the world runs roughshod over the firmest thing in the world.
That which has no substance gets into that which has no spaces or cracks.
I therefore know {that there is} benefit in taking no action.
The {wordless} teaching, the benefit of taking no action -
Few in the world can realize these!

[43c02t] **John C. H. Wu**
THE softest of all things
Overrides the hardest of all things.
Only Nothing can enter into no-space.
Hence I know the advantages of Non-Ado.
Few things under heaven are as instructive as the lessons of Silence,
Or as beneficial as the fruits of Non-Ado.

[43c03t] **D. C. Lau**
The most submissive thing in the world can ride roughshod over the hardest in the world -
That which is without substance entering that which has no crevices.
That is why I know the benefit of resorting to no action.
The teaching that uses no words, the benefit of resorting to no action, these are beyond the understanding of all but a very few in the world.

[43c04t] **R. L. Wing**
The most yielding parts of the world
Overtake the most rigid parts of the world.
The insubstantial can penetrate continually.
Therefore I know that without action there is advantage.
This philosophy without words,
This advantage without action -
It is rare, in the world, to attain them.

[43c05t] **Ren Jiyu**
The softest thing under Heaven is able to run in and out of the hardest.
The invisible force is able to penetrate that in which there is no crevice.
Thereby I come to know the advantage of doing nothing.
The instructiveness of not speaking and the benefits of nonaction are incomparable under Heaven.

[43c06t] **Gia-fu Feng**
The softest thing in the universe
Overcomes the hardest thing in the universe.
That without substance can enter where there is no room.
Hence I know the value of non-action.

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Teaching without words and work without doing
Are understood by very few.

[43c07t] **Lok Sang Ho**
The most gentle and the most flexible of the world
Certainly outperforms the strongest and the hardest.
What appears intangible and without substance
Can penetrate the narrowest gaps.
From this we can appreciate the benefits of not contriving.
The wordless teaching, and the benefits of not contriving,
Certainly find no match under heaven.

[43c08t] **Xiaolin Yang**
The DAO is the softest thing in the world,
But it can ride freely into the hardest places,
And there is nowhere it cannot go.
I thus know the benefits of WUWEI.
The DAO educates without lecturing, benefits with WUWEI;
There is nothing in the world that can compare with the DAO.

[43c09t] **Walter Gorn Old**, UNLIMITED USEFULNESS
The gentlest thing in the world will override the strongest.
The Non-Existent pervades everything, though there be no inlet.
By this I comprehend how effectual is non-action.
To teach without words and to be useful without action, few among men are capable of this.

[43c10t] **James Legge**
The softest thing in the world dashes against and overcomes the hardest;
that which has no (substantial) existence enters where there is no crevice.
I know hereby what advantage belongs to doing nothing (with a purpose).
There are few in the world who attain to the teaching without words, and the advantage arising from non-action.

[43c11t] **David Hinton**
The weakest in all beneath heaven gallops through the strongest, and vacant absence slips inside solid presence.
I know by this the value of nothing's own doing.
The teaching without words, the value of nothing's own doing: few indeed master such things.

[43c12t] **Chichung Huang**
The softest under heaven
Gallops over the hardest under heaven;
The formless penetrates into the spaceless.
I thereby know the benefit of nonaction.
The edification of speechlessness
The benefit of nonaction -

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Nothing under heaven can match it.

[43c13t] **Ellen M. Chen**
The softest (chih jou) in the world,
Gallops (ch'ih ch'eng) in the hardest (chih chien) in the world.
That which is not penetrates that which has no crevice (wu yu ju wu chien).
I thereby know the benefit of no-action (wu-wei).
The teaching without words,
The benefit of no-action,
Hardly anything in the world can compare with them.

[43c14t] **Lee Sun Chen Org**
[Water] is the softest and most adaptive thing in the world, but it can flow around, over, and even through the hardest thing, i.e. rocks;
Furthermore, it can run around, over, and even through rocks like racing horses;
Its force came from nothing [we can describe];
[All we know is that in due course] It can pierce through solid seamless rocks;
I therefore learn about the advantage of carrying out the principle of non-interference (abiding by natural forces).
[The above paragraph illustrates that:]
The [effectiveness of] educating people [through deeds] rather than through speeches,
And the advantage of helping [people] through non-interference [i.e. making use of natural propensities],
[All of the above are the best policies executed by Sages]
Hardly any other practice in this world can match [the extent of their conformity with Tao].

[43c15t] **Tien Cong Tran**
The softest in the world surpasses the hardest in the world.
Only Nothing can enter into no-space.
Hence, I know the advantages of non-doing.
The teaching of no-word, the beneficial of non-doing, - a very few in the world know.

[43c16t] **Thomas Z. Zhang**
The most flexible wins out over the stiffest.
The shapeless can be omnipresent.
I know it is beneficial not use brute force.
The best in the world teach without preaching, and act without using force.

[43c17t] **Arthur Waley**
What is of all things most yielding
Can overwhelm that which is of all things most hard.
Being substanceless it can enter even where there is no space;
That is how I know the value of action that is actionless.
But that there can be teaching without words,
Value in action that is actionless,
Few indeed can understand.

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[43c18t] **Richard John Lynn**
The softest things under Heaven gallop through the hardest things.
That which has no physical existence can squeeze through where there is no space, so from this I know how advantageous it is to act without conscious purpose.
The teaching that is not expressed in words, the advantage that is had by acting without conscious purpose, rare is it that anyone under Heaven ever reaches them.

[43c19t] **Lin Yutang**
THE SOFTEST SUBSTANCE
The softest substance of the world
Goes through the hardest.
That-which-is-without-form penetrates that-which-has-no-crevice;
Through this I know the benefit of taking no action.
The teaching without words
And the benefit of taking no action
Are without compare in the universe.

[43c20t] **Victor H. Mair**
The softest thing under heaven gallops triumphantly over
The hardest thing under heaven.
Nonbeing penetrates nonspace.
Hence,
I know the advantages of nonaction.
The doctrine without words,
The advantage of nonaction -
few under heaven can realize these!

[43c21t] **Tolbert McCarroll**
The most yielding of all things
overcomes the hardest of all things.
That which has no substance
enters where there is no crevice.
Hence, I know the value of action without striving.
Few things under heaven bring more benefit than the lessons learned from silence and the actions taken without striving.

[43c22t] **David H. Li**
The world's tenderest is the master of the world's steeliest.
Null permeates Ull.
I thus know the benefits of laissez-faire.
Instructions without words and benefits of laissez-faire - few things in the world can top them.

[43c23t] **Yasuhiko Genku Kimura**
The softest under heaven always prevails over the hardest.
For, having no fixed form,
It can penetrate even where there is no visible opening.

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This is the power of balanced action through nonaction.
This is the benefit of balanced action through nonaction.
Nonaction teaches without words, and benefits without actions.
No power in the world can even come close to it.

[43c24t] **Chou-Wing Chohan**
When the learned scholar hears the Tao
He makes every effort to master it.
When the mediocre scholar hears the Tao
It will seem as if he grasps and loses it, alternately.
When the weak scholar hears the Tao
He laughs wildly,
If he had not laughed at it, it would not be worthy to be Tao.
Therefore it is written:
"The enlightened Tao seems dark,
The advanced Tao seems backward,
The direct Tao seems obscure,
The most exalted quality looks like a valley,
The most pristine white looks colorless,
The most superior virtue looks insufficient,
The most solid quality is like a fragile stalk,
The simplest nature looks changeable,
The largest square has no angles,
The largest vessel is never whole,
The loudest sound is hardly heard,
The largest image cannot be imagined.
Tao, since it is hidden, is nameless."
But only the Tao can improve and mend.
To separate is to be constructive; to be constructive is to be destructive.
All things, whether they are constructive or destructive, lead to the One again.

[43c25t] **Man-Ho Kwok**
The very softest thing of all can ride like a galloping horse through the hardest of things.
Like water, like water penetrating rock.
And so the invisible enters in.
That is why I know it is wise to act by doing nothing.
And how few, how very few understand this!
People teach in the world what I know to be true:
if you live violently that is how you will die.

[43c26t] **Gu Zhengkun**
The most supple in the world
Can go through the hardest in the world.
What consists of no substance can enter what has no crevices.
I thus know the benefit of inaction.
Teaching without words,

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The benefit of inaction,
Are what few people in the world can perform and obtain.

[43c27t] **Chao-Hsiu Chen**
The softest under Heaven can ride roughshod over the hardest.
That without substance can enter even into the smallest space.
That is why I know the benefit of doing nothing.
Teaching without words, benefiting without doing:
there are unfortunately very few people under Heaven who can reach these goals.

[43c28t] **Liu Qixuan**
The feeblest is the strongest
That can run everywhere in the world,
It can go through being and non-being alike
Without any effort.
I therefore come to know the good
Of doing nothing willfully.
The efficiency of wordless teaching and doing nothing
Is rarely matched.

[43c29t] **Shi Fu Hwang**
The Softest Thing
Lao Tze says,
The softest thing in the world dashes against and overwhelms the hardest;
that which is without form can go through where there is no crevice.
Through this I know that acting without the intent to control fate can be advantageous.
The advantage of teaching without speech and acting without the intent to control fate is incomparable in the world.

[43c30t] **Ch'u Ta-Kao**
The non-existent can enter into the impenetrable.
By this I know that non-action is useful.
Teaching without words, utility without action -
Few in the world have come to this.

[43c31t] **Paul J. Lin**
The world's softest thing gallops to and fro through the world's hardest thing.
Things without substance can penetrate things without crevices.
Thus I know the benefit of inaction.
But teaching without words and benefitting without action are understood by few in the entire world.

[43c32t] **Michael LaFargue**
The Softest thing in the world,
rides right over the Hardest things in the world.
What-has-No-Being,
enters what-leaves-no-opening.

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This makes me realize the advantage of Not Doing.
Teaching done by not talking,
the advantage gained by Not Doing -
few things in the world can match this.

[43c33t] **Cheng Lin**
The softest thing in the world can overcome the hardest.
Such a thing seems to issue forth from nowhere, and yet it penetrates everywhere.
From this I have learned the advantage of inaction.
Few men in this world have learned the precept of silence, and the advantage of inaction.

[43c34t] **Yi Wu**
That which is softest in the world overrides that which is hardest in the world.
Only that which has no existence can enter that which has no crevice.
Therefore, I know the benefit of non-action.
Teaching without words
And benefit without action;
Few in the world attain it.

[43c35t] **Han Hiong Tan**
The world's softest can ride roughshod over the world's hardest.
The pervasive force which has no form (thickness)
Can penetrate through the substance that has no breach (crevice).
Hence, I understand the advantage of non-action.
The principles of teaching without words (speechless tuition) and the benefits of non-action (laissez faire) are peerless under the sun.

[43c36t] **Hua-Ching Ni**
The softest of all things can overcome the hardest of all things.
Only the insubstantial can penetrate the spaceless.
Thus, we know the benefit of non-interference and the teaching of the subtle Way of the universe that does not rely on words.
Few people under Heaven can attain it.

[43c37t] **Chang Chung-yuan**
The meekest in the world
Penetrates the strongest in the world.
As nothingness enters into that-which-has-no-opening.
Hence, I am aware of the value of non-action
And of the value of teaching with no words,
As for the value of non-action,
Nothing in the world can match it.

[43c38t] **Henry Wei**
Universal Application
Pien Yung

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The softest things in the world
Can match and overcome the hardest.
Non-being penetrates even the crackless.
Thus the value of non-interference is clear to me.
The teaching without words,
And the virtue of non-interference,
Can hardly be matched in the world.

[43c39t] **Ha Poong Kim**
The softest under Heaven
Rides roughshod over the hardest under Heaven.
The beingless [wu yu] penetrates the spaceless [wu chien].
From this I know the advantage of no-action [wu-wei].
The wordless teaching,
The advantage of no-action -
Nothing under Heaven exemplifies them better.

[43c40t] **Tao Huang**
What is softest in the world penetrates what is hardest in the world.
Nonbeing enters where there is no room.
From this I know the riches of nonaction.
Wordless teaching and the riches of nonaction is matched by very little in the world.

[43c41t] **Tang Zi-chang**
The world's softest can over-run the world's hardest.
It comes from the unknown (non-existence) and it enters no space.
From this we know how advantageous is non-interference!
Thus, education by non-preaching and the policy of non-interference have merits with which nothing under heaven can compare.

[43c42t] **Wing-tsit Chan**
The softest things in the world overcome the hardest things in the world.
Non-being penetrates that in which there is no space.
Through this I know the advantage of taking no action.
Few in the world can understand the teaching without words and the advantage of taking no action.

[43c91t] **И. И. Семененко**
Мягчайшее под Небесами проскакивает сквозь твердейшее.
Неналичие проходит в то, что не имеет промежутка.
Именно поэтому я знаю о полезности бездействия.
В Поднебесной редко кому удается овладеть учением, невыразимым в слове, и полезностью бездействия.

[43c92t] **А. А. Маслов**
Самое мягкое в Поднебесной может одолеть самое твёрдое в Поднебесной.
То, что не имеет сущности, проникает туда, где нет даже щели.

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Потому-то я и постиг пользу недеяния.
Но учение вне слов и пользу недеяния крайне редко встретишь в Поднебесной.

[43c93t] **Е. А. Торчинов**
В Поднебесной предельно мягкое управляет предельно твердым.
А не имеющее наличия входит в плотное, не имеющее промежутков.
Вот и я обладаю знанием того, что польза проистекает из недеяния.
Бессловесное учение, польза недеяния - о, как мало в Поднебесной людей, которые могут этого достичь!

[43c94t] **А. Е. Лукьянов**
То, что в Поднебесной стало мягким, гонит то, что в Поднебесной стало твердым.
Небытие и бытие входят в неразрывное пространственно-временное единство.
Вот откуда я знаю, что недеяние имеет пользу.
Обучать без слов, приносить пользу недеянием -
редко кто в Поднебесной достиг этого.

[43c95t] **Ян Хин-шун**
В Поднебесной самые слабые побеждают самых сильных.
Небытие проникает везде и всюду.
Вот почему я знаю пользу от недеяния.
В Поднебесной нет ничего, что можно было бы сравнивать с учением, не прибегающим к словам, и пользой от недеяния.

[43c96t] **Д. П. Конисси**
Мир смирен: все люди едят и бегают над его твердынею.
Небытие поглощается беспромежуточным.
Поэтому я знаю, что бездеятельность имеет высокое достоинство.
Бессловесное учение и бездеятельность полезнее всего существующего между небом и землей.

[43c97t] **В. В. Малявин**
Самое мягкое в мире покроет самое твердое.
Невещественное войдет в то, что не имеет пустот.
Так узнаем, что от недеяния есть выгода.
Учение без слов, выгоду недеяния
В мире способны понять немногие.

[43c98t] **Б. Б. Виногродский**
Предельно мягкое в Поднебесной опережает в гонке предельно твердое в Поднебесной.
Отсутствие наличия приникает в пространство отсутствия.
Сущность моя посредством этого знает наличие прибыли-пользы в осуществлении отсутствия.
Учение, не выраженное в словах, прибыль-польза от не-осуществления, - в Поднебесной редко достигают этого.

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PSEUDO-CHAPTER **Forty-Four**

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[44c01t] **Robert G. Henricks**
Fame or your health - which is more dear?
Your health or possessions - which is worth more?
Gain or loss - in which is there harm?
{If your desires} are great, {you're bound to be extravagant};
{If you store much away, you're bound} to lose {a great deal}.
Therefore, if you know contentment, you'll not be disgraced.
If you know when to stop, you'll suffer no harm.
And in this way you can last a very long time.

[44c02t] **John C. H. Wu**
As for your name and your body, which is the dearer?
As for your body and your wealth, which is the more to be prized?
As for gain and loss, which is the more painful?
Thus, an excessive love for anything will cost you dear in the end.
The storing up of too much goods will entail a heavy loss.
To know when you have enough is to be immune from disgrace.
To know when to stop is to be preserved from perils.
Only thus can you endure long.

[44c03t] **D. C. Lau**
Your name or your person,
Which is dearer?
Your person or your goods,
Which is worth more?
Gain or loss,
Which is a greater bane?
That is why excessive meanness
Is sure to lead to great expense;
Too much store
Is sure to end in immense loss.
Know contentment
And you will suffer no disgrace;
Know when to stop
And you will meet with no danger.
You can then endure.

[44c04t] **R. L. Wing**
Which is dearer,
Name or life?
Which means more,
Life or wealth?

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Which is worse,
Gain or loss?
The stronger the attachments,
The greater the cost.
The more that is hoarded,
The deeper the loss.
Know what is enough;
Be without disgrace.
Know when to stop;
Be without danger.
In this way one lasts for a very long time.

[44c05t] **Ren Jiyu**
Which is more dear to me, credit or life?
Which is more valuable, life or wealth?
Which is more harmful, gain or loss?
Therefore the excessive stint must cause enormous expenses,
The rich hoard must suffer a serious loss.
Whoever is contented will meet no disgrace,
Whoever knows when and where to stop will meet no danger,
And he is able to endure long without worry.

[44c06t] **Gia-fu Feng**
Fame or self: Which matters more?
Self or wealth: Which is more precious?
Gain or loss: Which is more painful?
He who is attached to things will suffer much.
He who saves will suffer heavy loss.
A contented man is never disappointed.
He who knows when to stop does not find himself in trouble.
He will stay forever safe.

[44c07t] **Lok Sang Ho**
Which is the dearer,
Fame or the body?
Which means more,
The body or wealth?
Which can be called an ill,
To gain or to lose?
Greater cost comes with greater craving.
Greater loss comes with greater accumulation.
He who knows what he needs
will attract no dishonor.
He who knows when to stop
will come to no grief.
Such people can have a lasting life.

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[44c08t] **Xiaolin Yang**
Fame or health, which is dearer to you?
Health or wealth, which is more important to you?
Gain or loss, which hurts you more?
The more you love something, the more you have to pay.
The more wealth you accumulate, the more likely you will lose it.
If you know when to be satisfied, you will not be insulted,
If you know when to stop, you will not be hurt,
This is how you last long.

[44c09t] **Walter Gorn Old**, STANDING STILL
Which is the nearer to you, your name or your person?
Which is the more precious, your person or your wealth?
Which is the greater evil, to gain or to lose?
Great devotion requires great sacrifice.
Great wealth implies great loss.
He who is content can never be ruined.
He who stands still will never meet danger.
These are the people who endure.

[44c10t] **James Legge**
Or fame or life,
Which do you hold more dear?
Or life or wealth,
To which would you adhere?
Keep life and lose those other things;
Keep them and lose your life: - which brings
Sorrow and pain more near?
Thus we may see,
Who cleaves to fame
Rejects what is more great;
Who loves large stores
Gives up the richer state.
Who is content
Needs fear no shame.
Who knows to stop
Incurs no blame.
From danger free
Long live shall he.

[44c11t] **David Hinton**
Name or self: which is precious?
Self or wealth: which is treasure?
Gain or loss: which is affliction?
Indulge love and the cost is dear.

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Keep treasures and the loss is lavish.
Knowing contentment you avoid tarnish, and knowing when to stop you avoid danger.
Try it and your life will last and last.

[44c12t] **Chichung Huang**
Fame and life - which is dearer?
Life and wealth - which is weightier?
Gain and loss - which is drearier?
Excessive love entails enormous costs;
Abundant stores entail heavy losses.
Therefore, knowing content
Will exempt you from humiliation;
Knowing where to stop
Will exempt you from peril.
You may long endure.

[44c13t] **Ellen M. Chen**
Your name and your body (shen), which is dearer?
Your body and material goods, which is more abundant?
Gain and loss, which is illness?
Therefore in excessive love one necessarily goes to great expenses,
In hoarding much one necessarily loses heavily.
Knowing contentment (chih tsu) one does not suffer disgrace,
Knowing when to stop one does not become exhausted (tai).
This way one may last long.

[44c14t] **Lee Sun Chen Org**
Which is the dearest [to a person], fame or body?
Which is more important, body or goods?
Which is more sickening, gain or loss?
Therefore, the more a person would indulge in the love [of fame and body], the more will he be excessively wasteful;
The more a person would aggregates goods, the more will he be worried about losing them.
A person will live a long and perpetuated life if and only if:
He would free himself from the inferiority [complex of not having enough goods] by conscientiously drawing a line when his obtainment [of goods and wealth] provides him modestly comfortable life;
And he would also break off from the insecurity [complex] by ceasing and desisting [from accumulation of goods and wealth].

[44c15t] **Tien Cong Tran**
As for your name and your self, which is the dearer?
As for your self and your wealth, which is the more to be prized?
As for gain or loss, which is more painful?
Thus, extreme love leads to great cost.
Much storage leads to heavy loss.
To know when to have enough is to be immune from disgrace.

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To know when to stop is to be preserved from danger.
Only thus can you last long.

[44c16t] **Thomas Z. Zhang**
Which is dearer, fame or health?
Which is more important, wealth or health?
Which is more damaging, obtaining the former or losing the latter?
Excessively loving results in great expense.
Excessive stocking leads to huge losses.
Therefore those who are not greedy can avoid disgrace.
Those who know where to stop can avoid failure.
They can have long-lasting success.

[44c17t] **Arthur Waley**
Fame or one's own self, which matters to one most?
One's own self or things bought, which should count most?
In the getting or the losing, which is worse?
Hence he who grudges expense pays dearest in the end;
He who has hoarded most will suffer the heaviest loss.
Be content with what you have and are, and no one can despoil you;
Who stops in time nothing can harm.
He is forever safe and secure.

[44c18t] **Richard John Lynn**
Reputation or one's person, which is dear?
One's person or what he possesses, which is more?
Gain or loss, which is harm?
Thus it is that extreme meanness is sure to result in great expense, and much hoarding is sure to result in heavy loss.
One who knows contentment will not suffer damage to his reputation, and one who knows how to stop will not place himself in danger.
As such, he will last long.

[44c19t] **Lin Yutang**
BE CONTENT
Fame or one's own self, which does one love more?
One's own self or material goods, which has more worth?
Loss (of self) or possession (of goods), which is the greater evil?
Therefore:
He who loves most spends most,
He who hoards much loses much.
The contented man meets no disgrace;
Who knows when to stop runs into no danger -
He can long endure.

[44c20t] **Victor H. Mair**

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Name or person, which is nearer?
Person or property, which is dearer?
Gain or loss, which is drearier?
Many loves entail great costs,
Many riches entail heavy losses.
Know contentment and you shall not be disgraced,
Know satisfaction and you shall not be imperiled;
then you will long endure.

[44c21t] **Tolbert McCarroll**
Your integrity or your body:
Which is more important?
Your body or your possessions:
Which is worth more?
Gain or loss:
Which is more harmful?
Thus it is that the miser will pay much.
The hoarder will suffer great loss.
Be content with what you have
and you will not be disgraced.
Know when to stop
and you will be preserved from danger.
Only in this way will you long endure.

[44c22t] **David H. Li**
Fame and health - which is dearer?
Health and wealth - which is more valuable?
Gain and loss - which is more damaging?
Excessive love demands large outlay.
Overabundant wealth results in heavy loss.
Thus,
knowing contentment brings about no disgrace;
knowing moderation brings about no danger.
One lasts long.

[44c23t] **Yasuhiko Genku Kimura**
Which is more precious, fame or health?
Which is more important, health or wealth?
Which is more painful, gaining or losing?
The more excessive is your attachment,
The greater is your suffering.
The more excessive is your possession,
The heavier is your loss.
To know what is enough is to be free from disgrace.
To know when to stop is to be free from danger.
Those who practice this will long endure.

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[44c24t] **Chou-Wing Chohan**
Tao begets one,
One begets two,
Two begets three,
Three begets all things.
All things, back to the shade, front to the light,
The harmony between them is the breath of life.
What others teach, I also teach:
"The cruel and violent do not die a natural death."
I will use that sentence as my guide.

[44c25t] **Man-Ho Kwok**
What really matters most,
Your image or your soul?
What do you care about,
Your money, or your life?
What's actually the best,
Making it - or losing?
If you pour all your energy into one thing,
You're sure to harm the rest of your being
And if you invest it all in profit -
You'll end up losing the whole lot.
If you're not always wanting, you can be at peace.
And if you're not always trying to be someone
You can be who you really are and go the whole way.

[44c26t] **Gu Zhengkun**
Which is dearer, your name or your body?
Which is more important, your body or your goods?
Which is more harmful, gain or loss?
Excessive stinginess will result in great expense;
Too much amassment leads to great loss;
Knowing contentment avoids disgrace;
Knowing when to stop avoids danger.
Thus one can be long in safety.

[44c27t] **Chao-Hsiu Chen**
Fame or your self: which is dearer?
Your self or your possessions: which is more precious?
To have or to lose: which is more detrimental?
That is why the most beloved will cost a great deal.
The more one stores, the more one will lose.
He who is content will not meet disgrace.
He who knows when to stop will not face danger.
Only then is there longevity.

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[44c28t] **Liu Qixuan**
Which is more precious, the body or the name?
Which is more important, the body or the goods?
Which is more harmful, gains or losses?
One who cares for reputation pays more.
One who possesses much fears death most.
Therefore,
One who is easily satisfied is not a disgrace.
One who knows where to stop is not stopped in life.

[44c29t] **Shi Fu Hwang**
Gain And Loss
Lao Tze says,
Which means more to you, fame or self?
Which brings more to you, self or property?
Which ails you more, gain or loss?
The cost of the thing which you love is dear.
The treasure unscrupulously laid up shall result in heavy loss.
However, the contented man will not suffer disgrace.
A man who knows his limitations will not incur danger.
Namely, he can survive forever.

[44c30t] **Ch'u Ta-Kao**
Fame or your person, which is nearer to you?
Your person or wealth, which is dearer to you?
Gain or loss, which brings more evil to you?
Over-love of anything will lead to wasteful spending;
Amassed riches will be followed by heavy plundering.
Therefore, he who knows contentment can never be humiliated;
He who knows where to stop can never be perishable;
He will long endure.

[44c31t] **Paul J. Lin**
Of fame and life, which is more dear?
Of life and wealth, which is more worthy?
Of gain and loss, which is more distressing?
Therefore, loving in excess incurs great cost.
Overhoarding brings heavy loss.
To know what is enough means to avoid disgrace.
To know where to stop is to avoid danger.
Thus one can last long and endure.

[44c32t] **Michael LaFargue**
Your fame or your self, which is closer to you?
Your self or your possessions, which counts for more?

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Gaining or losing, which brings the pain?
Indeed:
Very fond, much expended;
much hoarding, heavy loss.
Be content and there will be no disgrace.
Know to stop and there will be no danger.
And you can last very long.

[44c33t] **Cheng Lin**
Fame and life, - which is the more precious?
Life and property, - which is the more important?
Gain and loss, - which is the more to be preferred?
Inordinate love will surely result in abandonment.
Over-hoarding will surely end in heavy loss.
He who knows contentment will not suffer disgrace.
He who knows when to stop will not incur danger.

[44c34t] **Yi Wu**
Of fame and body, which is dearer?
Of body and property, which is worth more?
Of gain and loss, which is more troublesome?
Therefore, excessive love surely is great waste.
Much storing up surely is a heavy loss.
To know when you have enough
is to avoid disgrace.
To know when to stop
is to be free from danger.
Only thus can one long endure.

[44c35t] **Han Hiong Tan**
Personal glory or your life,
Which do you treasure more?
Your life or worldly possessions,
Which is more precious to you?
Gaining one but losing the other, which is more deleterious?
Therefore, wanting something badly can cost you dearly.
The more goods you hoard, the more you can possibly lose.
By being contented, you will never suffer any humiliation.
Knowing when to stop, you will never put your life in jeopardy.
Hence, you will have a long and wonderful life.

[44c36t] **Hua-Ching Ni**
As for your fame and your life, which matters more?
As for your life and your wealth, which is more precious?
As for gain or loss, which is more damaging?
He who is most endeared to something must pay dearest for it.

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He who has hoarded much will suffer great loss.
He who knows when enough is enough saves himself from humiliation.
He who knows when to stop protects himself from peril.
To know this is to be long enduring.

[44c37t] **Chang Chung-yuan**
Man's name or man's self - which is closer to him?
Man's self or his property - which is more valuable to him?
Success or failure - which is more harmful to him?
Things that are cherished more, cost more.
The more that is kept, the more that is missed.
The man who is easily contented is free from shame.
The man who knows the right time to stop is free from danger.
Thus, he will last long.

[44c38t] **Henry Wei**
Self-Imposed Abstinences
Li Chieh
Which is more dear:
Fame or health?
Which is more valuable:
Health or wealth?
Which is more baneful:
Gain or loss?
Excessive love is bound to cause great expense.
Immense hoarding is bound to end in heavy loss.
He who knows contentment is free from disgrace;
He who knows when to quit will be free from peril.
He can endure a long time.

[44c39t] **Ha Poong Kim**
Your name or your body, which is dearer?
Your body or your possessions, which is more valuable?
Gaining or losing, which worries you more?
Therefore, when your craving is excessive, your spending is extravagant.
When you store much, you are bound to lose much.
Know how to be content, and you will not be disgraced.
Know when to stop, and you will be free from danger.
Thus you will be long-lasting.

[44c40t] **Tao Huang**
Which is more cherished, the name or the body?
Which is worth more, the body or possessions?
Which is more beneficial, to gain or to lose?
Extreme fondness is necessarily very costly.
The more you cling to, the more you lose.

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So knowing what is sufficient averts disgrace.
Knowing when to stop averts danger.
This can lead to a longer life.

[44c41t] **Tang Zi-chang**
Between your fame and yourself, which is closer to you?
Between yourself and your wealth, which is more dear to you?
Between gain and loss, which is more of a burden to you?
Thus, excessive lust will cost one a great deal in the end.
Excessive wealth will make one suffer a heavy loss.
One who knows satisfaction will not be disgraced.
One who knows when to stop will not reach a perilous end.
Then he can rule everywhere and forever.

[44c42t] **Wing-tsit Chan**
Which does one love more, fame or one's own life?
Which is more valuable, one's own life or wealth?
Which is worse, gain or loss?
Therefore he who has lavish desires will spend extravagantly.
He who hoards most will lose heavily.
He who is contented suffers no disgrace.
He who knows when to stop is free from danger.
Therefore he can long endure.

[44c91t] **И. И. Семененко**
Милее славу заиметь или живым остаться?
Ценней живым остаться иль разбогатеть?
Больней приобрести или утратить?
Это объясняет, как дорого приходится расплачиваться за свою привязанность,
и сколь велик убыток, приносимый накопительством.
Кто знает то, что для него является достаточным, не подвергается бесчестью;
кто ведает, когда остановиться, пребывает в безопасности и может долго жить.

[44c92t] **А. А. Маслов**
Что дороже - славное имя или жизнь?
Что ценнее - жизнь или богатство?
Что мучительнее - достигать или утрачивать?
Вот почему великие пристрастия неизбежно ведут к большим потерям, а неуёмное накопление
оборачивается огромной утратой.
Знай меру - и не придётся испытать стыд.
Умей остановиться - и не столкнёшься с опасностями.
И сумеешь прожить долго.

[44c93t] **Е. А. Торчинов**
Слава или собственное тело - что нам роднее?
Собственное тело или имущество - о чем заботимся мы больше?

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Обретение или утрата - что уязвляет нас больнее?
Чем сильнее любовь, тем мучительнее утрата.
И чем больше храним, тем тяжелее потеря.
Знающий меру не узнает позора; знающий, когда надо остановиться, не попадет в беду.
Такой человек сможет стать долговечным!

[44c94t] **А. Е. Лукьянов**
Имя или тело, что роднее?
Тело или богатство, что дороже?
Обретение или утрата, что больнее?
Вот почему кто чрезмерно скуп, непременно понесет большие убытки;
кто безмерно накапливает, непременно потерпит немалую утрату.
Знающий меру не опозорится.
Знающий предел не подвергнется опасности.
Такие смогут быть долговечными.

[44c95t] **Ян Хин-шун**
Что ближе - слава или жизнь?
Что дороже - жизнь или богатства?
Что тяжелее пережить - приобретение или потерю?
Кто многое сберегает, тот понесет большие потери.
Кто много накапливает, тот потерпит большие убытки.
Кто знает меру, у того не будет неудачи.
Кто знает предел, тот не будет подвергаться опасности.
Он может стать долговечным.

[44c96t] **Д. П. Конисси**
Что ближе к себе: свое имя или собственное тело?
Что больше: свое тело или богатство?
Что тяжелее испытать: приобретение или потерю?
Кто увлекается, тот потерпит большой убыток.
Кто имеет много, тот может потерять больше, нежели имеющий мало.
Кто знает, чем человек должен быть довольным, тот никогда не потерпит позора.
Кто, зная границы своей деятельности, не приблизится к опасностям, тот будет жить долго.

[44c97t] **В. В. Малявин**
Что каждому ближе: слава или жизнь?
Что дороже: жизнь или богатство?
Что хуже: иметь или потерять?
Вот почему кто многое любит, тот много потратит,
А у того, кто много скопил, будут велики и потери.
Если знаешь, как быть довольным, не изведаешь позора.
Если знаешь, где остановиться, избегнешь опасности
И сможешь жить долго.

[44c98t] **Б. Б. Виногродский**

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Что роднее, имя или тело?
Чего больше, тела или предметов?
Что больнее, обретенье или потеря?
Вот причинность:
От сильной любви будут большие утраты.
Коль много накопишь, то много исчезнет.
Зная достаточность, не посрамишься.
Умея останавливаться, не погибнешь.
Сможешь тем самым тянуть и длить.

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PSEUDO-CHAPTER **Forty-Five**

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[45c01t] **Robert G. Henricks**
Great completion seems incomplete;
Yet its usefulness is never exhausted.
Great fullness seems to be empty;
Yet its usefulness is never used up.
Great straightness seems to be bent.
Great skill seems to be clumsy.
Great surplus seems to stammer.
Activity overcomes cold;
Tranquility overcomes heat.
If you're quiet and tranquil you can become the ruler of the world.

[45c02t] **John C. H. Wu**
THE greatest perfection seems imperfect,
And yet its use is inexhaustible.
The greatest fullness seems empty,
And yet its use is endless.
The greatest straightness looks like crookedness.
The greatest skill appears clumsy.
The greatest eloquence sounds like stammering.
Restlessness overcomes cold,
But calm overcomes heat.
The peaceful and serene
Is the Norm of the World.

[45c03t] **D. C. Lau**
Great perfection seems chipped,
Yet use will not wear it out;
Great fullness seems empty,
Yet use will not drain it;
Great straightness seems bent;
Great skill seems awkward;
Great eloquence seems tongue-tied.
Restlessness overcomes cold;
Stillness overcomes heat.
Limpid and still,
One can be a leader in the empire.

[45c04t] **R. L. Wing**
If the greatest achievement is incomplete,
Then its usefulness is unimpaired.
If the greatest fullness is empty,

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Then its usefulness is inexhaustible.
The greatest directness is flexible.
The greatest skillfulness is awkward.
The greatest eloquence is hesitant.
Agitation triumphs over the cold.
Stillness triumphs over the heated.
Clarity and stillness bring order to the world.

[45c05t] **Ren Jiyu**
What is most perfect seems to be incomplete,
But its utility cannot be impaired.
What is most full seems to be empty,
But its utility cannot be exhausted.
The most straight seems to be crooked,
The greatest skill seems to be clumsy,
The greatest eloquence seems to stammer.
Rapid walking overcomes cold,
Being quiet overcomes heat.
By remaining quiet and tranquil, one will be the chief under Heaven.

[45c06t] **Gia-fu Feng**
Great accomplishment seems imperfect,
Yet it does not outlive its usefulness.
Great fullness seems empty,
Yet it cannot be exhausted.
Great straightness seems twisted.
Great intelligence seems stupid.
Great eloquence seems awkward.
Movement overcomes cold.
Stillness overcomes heat.
Stillness and tranquillity set things in order in the universe.

[45c07t] **Lok Sang Ho**
The greatest accomplishment appears incomplete,
Yet it can meet the needs of the most demanding occasions.
The greatest fulfillment appears to be weak and restrained.
Yet its use is limitless.
What is most straight appears to be bent.
What is most dexterous appears to be clumsy.
The most skilled of debaters use words sparingly.
Motion overcomes cold.
Stillness overcomes hot.
Clearing up the muddiness of the mind
By allowing it to settle down to its natural stillness,
Will restore all things to their proper places.

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[45c08t] **Xiaolin Yang**
The greatest accomplishment seems incomplete, but when you use it, it never has trouble.
The completely filled object seems empty, but when you use it, it never runs out.
The straightest looks crooked;
The cleverest looks clumsy;
The best debater sounds awkward.
Tranquility overcomes commotion, coolness overcomes hotness.
Coolness and tranquility are the real essence of the world.

[45c09t] **Walter Gorn Old**, INDEFINITE VIRTUE
He who sees that his highest attainments are always incomplete may go on working indefinitely.
He who sees his greatest possessions to be inadequate may go on acquiring for ever.
His highest rectitude is but crookedness.
His greatest wisdom is but foolishness.
His sweetest eloquence is but stammering.
Action overcomes cold; inaction overcomes heat.
With virtue and quietness one may conquer the world.

[45c10t] **James Legge**
Who thinks his great achievements poor
Shall find his vigour long endure.
Of greatest fulness, deemed a void,
Exhaustion ne'er shall stem the tide.
Do thou what's straight still crooked deem;
Thy greatest art still stupid seem,
And eloquence a stammering scream.
Constant action overcomes cold;
being still overcomes heat.
Purity and stillness give the correct law to all under heaven.

[45c11t] **David Hinton**
Great perfection seems flawed, but its usefulness never falters.
Great fullness seems empty, but its usefulness never runs dry.
Great rectitude seems bent low,
great skill seems clumsy,
great eloquence seems quiet.
Bustling around may overcome cold, but tranquility overcomes heat.
Master lucid tranquility and you'll govern all beneath heaven.

[45c12t] **Chichung Huang**
Great perfection seems imperfect -
Its function is unfailing;
Great fullness seems empty -
Its function is inexhaustible.
Great straightness seems bent;
Great eloquence seems tongue-tied;

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Great adroitness seems clumsy;
Great affluence seems deficient.
Restlessness overcomes cold;
Stillness overcomes heat.
Emptiness and stillness
May serve as the norm of the empire.

[45c13t] **Ellen M. Chen**
Great perfection appears lacking (ch'üeh),
Its use is unending.
Great fullness appears empty,
Its use is inexhaustible.
Great straightness appears bent,
Great ingenuity (ch'iao) appears crude,
Great eloquence (pien) appears inarticulate.
When agitation (tsao) wins (sheng), the cold arrives,
When tranquillity (ching) wins (sheng), the hot arrives.
Clear and tranquil the world is in the right mode (cheng).

[45c14t] **Lee Sun Chen Org**
A splendidly constructed device may appear defective, yet [what counts is that] its applications are endless;
It will take forever to fill up a vast valley, yet [what matters is] its containment is inexhaustible, so that we can fetch water from it whenever we have the need;
Straightness [on a grand scale] may appear warped [to the either physically tiny or disadvantageously positioned observer];
A man of sublime dexterity may appear to be deceitfully clumsy;
A skilled debater may sound like suffering from speech impediment [to an indiscreet observer].
A restless radiant fire in the stove [produces heat that] can warm up the cold air [surrounding it];
[On the other side, a person who can retain his] Serenity can overpower the heat (the restlessness generated by the surrounding environment);
[By the same token] if a ruler would uphold Simplicity and Serenity [unruffled], he will be able to set the right standard for the world.

[45c15t] **Tien Cong Tran**
The greatest perfection seems imperfect; yet its use is inexhaustible.
The greatest fullness seems empty; yet its use is endless.
The greatest straightness seems bent.
The greatest skill appears clumsy.
The greatest eloquence seems stammering.
Active overcomes cold.
Calmness overcomes heat.
Tranquillity is the norm of the world.

[45c16t] **Thomas Z. Zhang**
Great achievement appears imperfect, Its application is limitless.
Complete fullness appears empty, It cannot be used up.

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Perfect straightness appears bent.
Adept skills appear awkward.
Great eloquence appears dull.
The calm wins out over the impatient.
The cold wins out over the heat.
Serenity makes the world orderly.

[45c17t] **Arthur Waley**
What is most perfect seems to have something missing;
Yet its use is unimpaired.
What is most full seems empty;
Yet its use will never fail.
What is most straight seems crooked;
The greatest skill seems like clumsiness,
The greatest eloquence like stuttering.
Movement overcomes cold;
But staying still overcomes heat.
So he by his limpid calm
Puts right everything under heaven.

[45c18t] **Richard John Lynn**
Great completion seems incomplete, but its functioning is never exhausted.
Great fullness seems empty, but its functioning is limitless.
Great straightness seems crooked.
Great skill seems clumsy.
Great eloquence seems inarticulate.
Although the heat of activity conquers cold, quietude conquers heat, so pure quietude is the right way to govern all under Heaven.

[45c19t] **Lin Yutang**
CALM QUIETUDE
The highest perfection is like imperfection,
And its use is never impaired.
The greatest abundance seems meager,
And its use will never fail.
What is most straight appears devious,
The greatest skill appears like clumsiness;
The greatest eloquence seems like stuttering.
Movement overcomes cold,
(But) keeping still overcomes heat.
Who is calm and quiet becomes the guide for the universe.

[45c20t] **Victor H. Mair**
Great perfection appears defective,
but its usefulness is not diminished.
Great fullness appears empty,

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but its usefulness is not impaired.
Great straightness seems crooked,
Great cleverness seems clumsy,
Great triumph seems awkward.
Bustling about vanquishes cold,
Standing still vanquishes heat.
Pure and still, one can put things right everywhere under heaven.

[45c21t] **Tolbert McCarroll**
Great accomplishment seems incomplete,
yet its use is not impaired.
Great fullness seems empty,
yet it will never be drained.
Great straightness looks crooked.
Great skill appears clumsy.
Great eloquence sounds like stammering.
Movement overcomes cold, stillness overcomes heat.
The calm and quiet set right everything under heaven.

[45c22t] **David H. Li**
Great Perfection appears flawed; its use is endless.
Great Fullness appears less; its use is limitless.
Great Straightness appears warped,
Great Dexteriousness appears handicapped,
Great Eloquence appears reticent.
Serenity wins over rashness; coolness wins over heatedness.
Serenity governs the world.

[45c23t] **Yasuhiko Genku Kimura**
Great perfection appears imperfect,
Yet there is no end to its process of perfecting.
Great fullness appears empty,
Yet there is no limit to its process of fulfilling.
Great uprightness appears bent,
Great mastery seems clumsy,
Great eloquence sounds awkward,
Yet they keep growing without limitations.
Movement overcomes stagnation.
Stillness overcomes discordance.
Movement and stillness in balance
Set the world in evolutionary order.

[45c24t] **Chou-Wing Chohan**
The greatest perfection looks flawed,
And even so, it never perishes.
The greatest fullness looks empty,

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And even so, it will never run out.
The straightest road looks crooked.
The greatest vigor looks like laziness,
The greatest eloquence looks like stammering.
Action overcomes cold,
Tranquillity overcomes heat.
Only through purity and tranquillity of spirit
Can order be imposed on the world.

[45c25t] **Man-Ho Kwok**
A great thing done is never perfect -
But that doesn't mean it fails: it does what it is.
Real richness means to act as if you had nothing,
Because then you will never be drained of it.
The greatest straightness seems bent,
The greatest ability seems awkward,
And the greatest speech, like a stammering.
Act calmly, not coldly.
Peace is greater than anger.
Tranquillity and harmony are the true order of things.

[45c26t] **Gu Zhengkun**
The complete perfection seems flawed,
But its use can never be exhausted;
The fullest seems empty,
But its use can never come to an end;
The straightest seems bent;
The most skillful seems clumsy;
The most eloquent seems tongue-tied.
Movement overcomes cold;
Quiet overcomes heat.
So inaction and quiet help one
Become a leader of the world.

[45c27t] **Chao-Hsiu Chen**
Great achievement seems imperfect, yet its usefulness is not diminished.
Great fullness seems empty, yet it is inexhaustible.
Great frankness seems to succumb.
Great discussion seems silent.
Activity overcomes coldness.
Stillness overcomes heat.
Purity and stillness are the ideal for the world.

[45c28t] **Liu Qixuan**
The perfect seems defective, but can be used limitlessly.
The truly full seems empty, but can be used endlessly.

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The straight seems crooked.
The truly artful seems clumsy.
The most eloquent seems tongue-tied.
Peace outdoes turmoil, and cold heat.
Peace is therefore the best policy.

[45c29t] **Shi Fu Hwang**
Purity And Stillness
Lao Tze says,
The greatest accomplishment seems to have blemishes, but when applied, it is long enduring.
The greatest fullness seems to be vacant, but when applied, it is inexhaustible.
The greatest straightness seems crooked.
The greatest craftiness seems stupid.
The greatest eloquence seems dumb.
Restlessness overcomes the cold;
being still overcomes the heat.
Purity and stillness give correct law to all in the world.

[45c30t] **Ch'u Ta-Kao**
The greatest perfection seems imperfect;
Yet its use will last without decay.
The greatest fullness seems empty;
Yet its use cannot be exhausted.
The greatest straightness seems crooked;
The greatest dexterity seems awkward;
The greatest eloquence seems stammering.
Activity overcomes cold;
Quietness overcomes heat.
Only through purity and quietude can the world be ruled.

[45c31t] **Paul J. Lin**
Great completion appears to be imperfect,
Yet its usefulness is never exhausted.
Great fullness appears to be empty,
Yet its usefulness is unlimited.
Great straightness seems bent.
Great craftiness seems clumsy.
Great eloquence seems to be stuttering.
Hastiness overcomes the cold.
Serenity overcomes the hot.
Calmness and serenity become the rectitude of the world.

[45c32t] **Michael LaFargue**
The greatest perfection will seem lacking in something,
but its usefulness never ends.
The greatest solidity will seem Empty,

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but its usefulness is inexhaustible.
The greatest uprightness will seem compromised,
the greatest ability will seem clumsy,
the greatest eloquence will seem tongue-tied.
"Agitation overcomes cold;
Stillness overcomes heat."
Purity and Stillness are the Norm of the World.

[45c33t] **Cheng Lin**
The most perfect appears as though he were imperfect, and his beneficence is inexhaustible.
The most complete appears as though he were incomplete, and his usefulness is limitless.
The most upright appears as though he were crooked.
The most skillful appears as though he were stupid.
The most eloquent appears as though he were inarticulate.
Calm can overcome unrest; heat can overcome cold.
With purity and quiescence of mind, one may rule supreme in this world.

[45c34t] **Yi Wu**
The greatest achievement seems imperfect, yet its usefulness is never exhausted.
The greatest fullness seems empty, yet its usefulness is endless.
The greatest straightness seems bent.
The greatest skill seems clumsy.
The greatest eloquence seems like stammering.
Restlessness wins over cold.
Tranquility wins over heat.
Pure tranquility is the norm of the world.

[45c35t] **Han Hiong Tan**
The greatest accomplishment appears imperfect, but its utility is limitless.
Immense fullness appears inadequate, yet its use is inexhaustible.
Though as straight as an arrow, it appears crooked.
Polished agility appears awkwardly clumsy.
Great eloquence appears haltingly hesitant.
Tranquillity prevails upon rashness.
Coldness overcomes heat.
The sage maintains quietude and practises non-action.
He sets an example for everyone to follow.

[45c36t] **Hua-Ching Ni**
The great perfection seems imperfect, yet its usefulness is unfailing.
The great fullness appears to be void, yet its usefulness is boundless.
The great accomplishment seems unfinished.
The ultimate straightness appears crooked.
Profound skillfulness appears clumsy.
Fluent eloquence seems mute.
Movement overcomes cold.

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Stillness overcomes heat.
Maintain clarity and purity,
and be a model of deep virtue for all people.

[45c37t] **Chang Chung-yuan**
When accomplishment reaches its utmost,
It is as if nothing is accomplished.
Its application is never exhausted.
When fullness reaches its utmost,
It is as if it is still vacant.
Its application leads to limitlessness.
Thus the perfectly straight is as if it were bent.
The most skilled is as if it were stupid.
The greatest ability of debate is as if it were speechless.
Hence, quiescence surpasses movement,
Coldness surpasses heat,
Tranquillity sets the example for the world.

[45c38t] **Henry Wei**
Grand Virtue
Hung Teh
Great perfection seems imperfect;
Its utility will never deteriorate.
Great fullness seems hollow;
Its utility will be inexhaustible.
The most straight appears to be bent;
The most skillful appears to be awkward;
The most eloquent appears to be stammering.
Hastiness subdues cold;
Quiescence subdues heat.
Purity and quiescence are the norms of the universe.

[45c39t] **Ha Poong Kim**
Great accomplishment looks incomplete;
Use will not wear it out.
Great fullness looks empty;
Use will not exhaust it.
Great straightness looks crooked;
Great skill looks clumsy;
Great eloquence sounds stuttering;
"Being in motion overcomes cold;
Being still overcomes heat."
Be clear and still, and you will be the lord of all under Heaven.

[45c40t] **Tao Huang**
Grand perfection seems lacking, yet its use is never exhausted.

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Grand fullness seems empty, yet its use never comes to an end.
Grand straightforwardness seems bent.
Grand skill seems clumsy.
Grand surplus seems deficient.
Activity overcomes cold.
Stillness overcomes heat.
Peace and tranquility can be the measure of the world.

[45c41t] **Tang Zi-chang**
The superior perfection may seem imperfect.
Because of its vast capacity, its function is never exhausted.
Because of its vast capacity, its function is never limited.
The superior fulness may seem empty.
The superior straightness may look like crookedness.
The superior skill may appear clumsy.
The superior eloquence may sound like stammering.
Inaction overcomes restlessness.
Inaction overcomes impulsiveness.
Quiescence overcomes irritation.
He kept purity and tranquility to be the model of the world.

[45c42t] **Wing-tsit Chan**
What is most perfect seems to be incomplete;
But its utility is unimpaired.
What is most full seems to be empty;
But its usefulness is inexhaustible.
What is most straight seems to be crooked.
The greatest skill seems to be clumsy.
The greatest eloquence seems to stutter.
Hasty movement overcomes cold,
(But) tranquility overcomes heat.
By being greatly tranquil,
One is qualified to be the ruler of the world.

[45c91t] **И. И. Семененко**
Верх совершенства кажется изъяном, но польза от него не умаляется;
верх полноты напоминает пустоту, но польза от нее не иссякает.
Верх прямоты походит на извилистость,
верх мастерства напоминает неуклюжесть,
верх красноречия уподобляется косноязычию.
Поспешность преодолевает холод, покой одолевает жар.
Покой, невозмутимость - главное в Поднебесной.

[45c92t] **А. А. Маслов**
Великое совершенство кажется ущербным, но в использовании неистощимо.
Великая наполненность кажется пустой, но в использовании бесконечна.

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Великая прямизна кажется изогнутой.
Великое мастерство кажется грубым.
Великое красноречие кажется косноязычным.
Покой побеждает движение, а холод одолевает жару.
Лишь тот, кто умиротворён и спокоен, способен править Поднебесной.

[45c93t] **Е. А. Торчинов**
Великое совершенство подобно ущербности, но использование его не знает ограничений.
Великая полнота подобна пустоте, но использование ее не знает предела.
Великая прямота подобна кривизне.
Великая изощренность подобна неумелости.
Великое красноречие подобно косноязычию.
Возбуждение преодолевает холод, покой преодолевает жар.
Чистота и покой - вот секрет исправления Поднебесной.

[45c94t] **А. Е. Лукьянов**
Великое совершенство подобно несовершенству, они действуют неустанно.
Великая полнота подобна пустоте, они действуют неистощимо.
Великая прямота подобна кривизне.
Великая искусность подобна неискусности.
Великое красноречие подобно косноязычию.
Движение побеждает холод, покой побеждает жару.
Чистота и покой образуют прямизну Поднебесной.

[45c95t] **Ян Хин-шун**
Великое совершенство похоже на несовершенное, но его действие [не может быть] нарушено;
великая полнота похожа на пустоту, но ее действие неисчерпаемо.
Великая прямота похожа на кривизну;
великое остроумие похоже на глупость;
великий оратор похож на заику.
Ходьба побеждает холод, покой побеждает жару.
Спокойствие создает порядок в мире.

[45c96t] **Д. П. Конисси**
Великое совершенство похоже на несовершенство, но оно неистощимо (хотя беспрестанно употребляется).
Великая полнота похожа на пустоту, но польза ее неизмерима.
Великая прямота кажется непрямой.
Великий мастер кажется тупым.
Великий оратор кажется заикающимся.
Когда беготня преодолевает (тишину), то бывает холодно;
когда тишина преодолевает беготню, то бывает тепло.
Полная тишина есть пример всего мира.

[45c97t] **В. В. Малявин**
Великое достижение кажется ущербным,

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Но польза его беспредельна.
Великая наполненность кажется пустой,
Но польза ее неистощима.
Великая прямота не дает ходить прямо.
Великое искусство не дает сделать искусно.
Великое красноречие не дает сказать красиво.
Быстрые движения одолеют холод,
Но покой одолеет жару.
Кто чист и покоен, сможет выправить мир.

[45c98t] **Б. Б. Виногродский**
Великая завершенность отражает изъяны.
В своем применении неразрушима.
Великая полнота отражает срединность.
В своем применении неистощима.
Великая прямота отражает кривизну.
Великая смекалка отражает глупость.
Великое красноречие отражает бормотанье.
Подвижность побеждает холод.
Покой побеждает жар.
Чистота и покой осуществляют исправление Нисхождения Небес.

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PSEUDO-CHAPTER **Forty-Six**

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[46c01t] **Robert G. Henricks**
When the world has the Way, ambling horses are retired to fertilize [fields].
When the world lacks the Way, war horses are reared in the suburbs.
Of crimes - none is greater than having things that one desires;
Of disasters - none is greater than not knowing when one has enough.
Of defects - none brings more sorrow than the desire to attain.
{Therefore, the contentment one has when he knows that he has enough,} is abiding contentment indeed.

[46c02t] **John C. H. Wu**
WHEN the world is in possession of the Tao,
The galloping horses are led to fertilize the fields with their droppings.
When the world has become Taoless,
War horses breed themselves on the suburbs.
There is no calamity like not knowing what is enough.
There is no evil like covetousness.
Only he who knows what is enough will always have enough.

[46c03t] **D. C. Lau**
When the way prevails in the empire, fleet-footed horses are relegated to ploughing the fields;
When the way does not prevail in the empire, war-horses breed on the border.
There is no crime greater than having too many desires;
There is no disaster greater than not being content;
There is no misfortune greater than being covetous.
Hence in being content, one will always have enough.

[46c04t] **R. L. Wing**
When the world possesses the Tao,
Even fast horses are used for their dung.
When the world is without the Tao,
War-horses are raised in the suburbs.
There is no greater misfortune
Than not knowing what is enough.
There is no greater fault
Than desiring to acquire.
Therefore know that enough is enough.
There will always be enough.

[46c05t] **Ren Jiyu**
When state politics are on the right track, war horses are used in farming.
When state politics are off track, even mares with foal have to be used in battle.
There is no calamity greater than discontentment.
There is no guilt greater than covetousness.

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Therefore the contentment with knowing contentment is always contented.

[46c06t] **Gia-fu Feng**
When the Tao is present in the universe,
The horses haul manure.
When the Tao is absent from the universe,
War horses are bred outside the city.
There is no greater sin than desire,
No greater curse than discontent,
No greater misfortune than wanting something for oneself.
Therefore he who knows that enough is enough will always have enough.

[46c07t] **Lok Sang Ho**
When things under heaven follow the Dao,
Horses will roam freely, and their droppings will be found anywhere.
When things under heaven have departed from the Dao,
The horses will be reared in special stables away from the city.
No wrong is greater than having objects to crave for.
No disaster is greater than not knowing one's true needs.
No greater ill is invited than by craving to possess.
Thus, the satisfaction from knowing one's true needs and asking for no more is eternal.

[46c08t] **Xiaolin Yang**
When the DAO rules, even the great war horses are used to plow the field,
When the DAO is overruled, even the pregnant horses are used in battle.
The biggest disaster is not knowing when to be satisfied,
The biggest mistake is to always want more.
Therefore, knowing when to be satisfied is the ever-lasting satisfaction.

[46c09t] **Walter Gorn Old**, CURBING DESIRE
When Tao is in the world, horses are used in the pasture land.
When Tao has left the world, chargers are reared in the wilderness.
There is no greater sin than indulging desire.
There is no greater pain than discontent.
There is nothing more disastrous than the greed of gain.
Hence the satisfaction of contentment is an everlasting competence.

[46c10t] **James Legge**
When the Tao prevails in the world, they send back their swift horses to (draw) the dung-carts.
When the Tao is disregarded in the world, the war-horses breed in the border lands.
There is no guilt greater than to sanction ambition;
no calamity greater than to be discontented with one's lot;
no fault greater than the wish to be getting.
Therefore the sufficiency of contentment is an enduring and unchanging sufficiency.

[46c11t] **David Hinton**

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When all beneath heaven abides in Way, fast horses are kept to work the fields.
When all beneath heaven forgets Way, war horses are bred among the fertility altars.
What calamity is greater than no contentment, and what flaw greater than the passion for gain?
The contentment of fathoming contentment - there lies the contentment that endures.

[46c12t] **Chichung Huang**
When the empire possessed the Tao,
Galloping horses were turned back to manure the fields;
When the empire has lost the Tao,
War-horses are bred on the frontier.
No crime is greater than indulging in greed;
No misfortune is greater than not knowing content;
No catastrophe is more grievous than thirsting for gain.
Therefore, the content of knowing content
Makes one constantly content.

[46c13t] **Ellen M. Chen**
When the world practices Tao,
Fast horses are used for their dung.
When the world does not practice Tao,
War horses give birth at the borders.
Among offenses (tsui), none is greater than having what is desirable.
Among calamities (huo), none is greater than not knowing contentment.
Among blames (chiu), none is greater than the desire for gain.
Therefore the contentment that comes from knowing contentment
Is a long lasting contentment.

[46c14t] **Lee Sun Chen Org**
When the world was on the right course, the best way people could make use of their good running horses was to walk them, so that they could collect their manure [as fertilizer or fuels];
When the world was not on the right course, [even pregnant] horses were used for combat that they were compelled to give births amidst ruins in battlefields.
There is no greater sin than the sin caused by over-indulging oneself;
There is no more serious misfortune [one may have than being suffered from] greed;
There is no more condemnable fault one has committed than being obsessed with obtainment.
Accordingly, one who knows what is reasonably enough shall always hold adequate [Te to be in harmony with Tao].

[46c15t] **Tien Cong Tran**
When the world is reigned by the Way, the galloping horses are led to fertilize the fields with their droppings.
When the world is wayless, war horses breed themselves on the suburbs.
There is no greater calamity than not knowing "enough".
There is no greater evil than will to gain.
Therefore "enough" of knowing "enough" is constant "enough".

[46c16t] **Thomas Z. Zhang**

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When Tao is dominant, the fast horse is used for farming.
When Tao is lost, the female horse is used for war and gives birth in the field.
The worst misfortune is insatiability.
The worst mistake is rapacity.
Therefore, content from knowing enough makes people always satisfied.

[46c17t] **Arthur Waley**
When there is Tao in the empire
The galloping steeds are turned back to fertilize the ground by their droppings.
When there is not Tao in the empire
War horses will be reared even on the sacred mounds below the city walls.
No lure is greater than to possess what others want,
No disaster greater than not to be content with what one has,
No presage of evil greater than that men should be wanting to get more.
Truly: 'He who has once known the contentment that comes simply through being content, will never again be otherwise than contented'.

[46c18t] **Richard John Lynn**
When the Dao prevails among all under Heaven, one relegates coursers to producing manure.
When the Dao does not prevail among all under Heaven, war horses are born in the fields outside towns.
Nothing causes greater disaster than not being content, and nothing brings about greater blame than craving something.
When contentment fills one perfectly, this is indeed constant contentment!

[46c19t] **Lin Yutang**
RACING HORSES
When the world lives in accord with Tao,
Racing horses are turned back to haul refuse carts.
When the world lives not in accord with Tao,
Cavalry abounds in the countryside.
There is no greater curse than the lack of contentment.
No greater sin than the desire for possession.
Therefore he who is contented with contentment shall be always content.

[46c20t] **Victor H. Mair**
When the Way prevails under heaven,
swift horses are relegated to fertilizing fields.
When the Way does not prevail under heaven,
war-horses breed in the suburbs.
No guilt is greater than giving in to desire,
No disaster is greater than discontent,
No crime is more grievous than the desire for gain.
Therefore,
Contentment that derives from knowing when to be content is eternal contentment.

[46c21t] **Tolbert McCarroll**

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When the Tao prevails in the world
swift horses are used to fertilize the fields.
When the Tao is unheeded
war horses are bred on the border lands.
There is no greater offense than harboring desires.
There is no greater disaster than discontent.
There is no greater misfortune than wanting more.
Hence, if you are content
You will always have enough.

[46c22t] **David H. Li**
When the world is governed by Direction, horses haul manure.
When the world is not governed by Direction, mares foal near [war] location.
No calamity is greater than not being content;
No fault is greater than the desire to gain at any cost.
Thus, one who is content in being content is always content.

[46c23t] **Yasuhiko Genku Kimura**
When the world follows the Tao,
Horses are used to fertilize the farm fields.
When the world does not follow the Tao,
Even mares are expended to breed in the battlefields.
When the individual follows the Tao,
Energy is used in his harmonious inner development.
When the individual does not follow the Tao,
Energy is expended in his continuous inner conflict.
There is no greater vice than giving in to greed,
No greater calamity than not knowing contentment,
No greater imputation than succumbing to covetousness.
Therefore, know and be content with what is enough,
Then you will always have enough.

[46c24t] **Chou-Wing Chohan**
When Tao rules the world
Racehorses are harnessed to the garbage cart in the fields.
When Tao does not rule the world
War-horses graze in the meadows on the outskirts of the city.
There is no greater sin than going after what man desires,
There is no greater sorrow than not knowing a measure of contentment,
There is no greater obstacle than falling into the pit of greed.
Therefore, it is sufficient for you to know a measure of contentment in order to know contentment in proportion, so as to satisfy your measure.

[46c25t] **Man-Ho Kwok**
'When the Tao runs the world, the horses work the farms.'
Without Tao the horses are led into war along the borders.

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You see, if people want more and more it can only lead to disaster.
Greed is the seed of apocalypse -
it is the rocket-fuel of selfishness: me, me, me!
If people could only be glad with all they have, if they only knew it, they'd be happy.

[46c26t] **Gu Zhengkun**
When the Tao prevails in the world,
The battle steeds are returned to farmers for tilling the fields;
When the Tao does not prevail in the world,
Even pregnant mares are taken over for wars.
No crime is greater than greediness;
No disaster is greater than the lack of contentment;
Thus the contentment of feeling content
Is an eternal contentment.

[46c27t] **Chao-Hsiu Chen**
When there is Tao under Heaven, fleet-footed horses are working in the fields.
When there is no Tao under Heaven, war horses appear outside the city.
There is no greater crime than having wrong desires.
There is no greater hardship than being discontent.
There is no greater misfortune than obtaining one's own triumph.
That is why he who feels content is always content.

[46c28t] **Liu Qixuan**
With the Way, horses are used for farming.
With the Way lost, horses give births in battlefields.
No disaster is worse than greed.
No fault is worse than desire.
Therefore, one who can be easily satisfied
Will be always satisfied.

[46c29t] **Shi Fu Hwang**
On Contentment
Lao Tze says,
When the world lives in accord with the Tao, racing horses are sent to the dung-cart.
When the world lives not in accord with the Tao, the war-horses breed on the border.
There is no sin greater than to sanction ambition;
no calamity greater than not being contented;
no fault greater than the wish to obtain.
Therefore, he who is content with contentment shall be always content.

[46c30t] **Ch'u Ta-Kao**
When Tao reigns in the world,
Swift horses are curbed for hauling the dung-carts (in the field).
When Tao does not reign in the world,
War horses are bred on the commons (outside the cities).

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There is no greater crime than seeking what men desire;
There is no greater misery than knowing no content;
There is no greater calamity than indulging in greed.
Therefore the contentment of knowing content will ever be contented.

[46c31t] **Paul J. Lin**
In a world with Tao,
racing horses are drawn back [to the fields] for dung.
In a world without Tao,
war horses are raised outside the city.
No crime is greater than having desires.
No calamity is greater than not knowing contentment.
No fault is greater than longing for gain.
Therefore, the contentment of knowing contentment is always contentment.

[46c32t] **Michael LaFargue**
When the world has Tao,
they have no use for saddle horses,
using them to haul manure.
When the world has no Tao,
they raise war horses on sacred ground.
Nothing is more crime producing than desirable things;
nothing is a worse misfortune than not being content;
nothing makes for more guilt than desire for gain.
Yes:
Be content with enough, and there will always be enough.

[46c33t] **Cheng Lin**
When Truth prevails in this world, horses are employed to work on the farm.
When Truth fails to prevail in this world, horses employed in war are bred on the outskirts of the metropolis.
There is no error greater than that of having many desires.
There is no calamity greater than the feeling of discontent.
There is no fault greater than the desire for gain.
Therefore, he who knows contentment is always contented.

[46c34t] **Yi Wu**
When the world is with the Way,
Galloping horses are sent back for dung.
When the world is without the Way,
War horses are raised in the suburbs.
No calamity is greater than not knowing contentment;
No trouble is greater than desiring gain.
Therefore, the contentment of knowing contentment is constant contentment.

[46c35t] **Han Hiong Tan**
When Dao prevails, thoroughbred horses plough the land.

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When Dao is in decline, cavalry horses give birth near the battlefields.
There is no curse worse than insatiable greed.
There is no misfortune worse than unquenchable desire.
Only a person who knows when enough is enough is always contented.

[46c36t] **Hua-Ching Ni**
When the people of the world live in accord with the subtle Way of the universe,
horses are used for agricultural purposes.
When the people of the world do not live in accord with the subtle Way of the universe,
then horses, even pregnant mares, are driven into the battlefield and bred there.
There is no greater calamity for a nation, or for an individual,
than not finding contentment with one's own sufficiency.
There is no greater mistake for a nation, or for an individual,
than to be covetous.
Hence, when one is content within one's own nature, one will always have enough.

[46c37t] **Chang Chung-yuan**
When the world is governed according to Tao,
Horses are used to work on the farm.
When the world is not governed according to Tao,
Horses and weapons are produced for the frontier.
No crime is greater than that of ambition.
No misfortune is greater than that of discontentment.
No fault is greater than that of conquering.
Therefore, to know contentment through contentment
Is to always have enough.

[46c38t] **Henry Wei**
Moderation of Desire
Chien Yu
When the world goes in accord with Tao,
Horses are used for hauling manure.
When the world is out of keeping with Tao,
Horses are reared in the suburbs for war.
No sin is greater than yielding to desires;
No misfortune greater than not knowing contentment;
No fault greater than hankering after wealth.
Therefore, know contentment!
He who knows contentment is always content.

[46c39t] **Ha Poong Kim**
When Tao prevails under Heaven,
Fleet-footed horses are taken out [of service] to fertilize the fields.
When Tao fails to prevail under Heaven,
War horses breed on the sacred mounds outside the city walls.
No misfortune is greater than not knowing contentment;

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No calamity is greater than wanting to possess.
Therefore, he who knows the sufficiency of contentment
Is always contented.

[46c40t] **Tao Huang**
When there is Tao in the world, work horses are used to fertilize the land.
Without Tao in the world, the war horse flourishes in the countryside.
There is no crime greater than fostering desire.
There is no disaster greater than not knowing when there is enough.
There is no fault greater than wanting to possess.
Knowing that sufficiency is enough always suffices.

[46c41t] **Tang Zi-chang**
When the world was under the rule of Dao, horses were distributed to cultivate farms.
When the world was without the rule of Dao, horses were armed and brought to battlefields.
No fault if greater than excessive desire.
No calamity is greater than to know no satisfaction.
No sin is greater than excessive gain.
To know satisfaction is to be always satisfied.

[46c42t] **Wing-tsit Chan**
When Tao prevails in the world, galloping horses are turned back to fertilize (the fields with their dung).
When Tao does not prevail in the world, war horses thrive in the suburbs.
There is no calamity greater than lavish desires.
There is no greater guilt than discontentment.
And there is no greater disaster than greed.
He who is contented with contentment is always contented.

[46c91t] **И. И. Семененко**
Когда Дао в Поднебесной есть, то скакунов отводят унавоживать поля;
когда Дао в Поднебесной нет, то боевых коней растят в походах.
Нет худшего несчастья, чем незнание того, что для тебя является достаточным;
нет тяжелее бедствия, чем страсть к приобретению.
Когда же ведают о том, что то, чего достаточно, является достаточным, находятся в незыблемом достатке.

[46c92t] **А. А. Маслов**
Когда Поднебесная следует Дао, боевых лошадей отправляют унавоживать поля.
Когда Поднебесная не следует Дао, боевых лошадей приводят к городским стенам.
Нет большей беды, чем не знать меры.
Нет большего зла, чем быть в плену у желаний.
Поэтому, познавший меру в мере, неизменно хранит её.

[46c93t] **Е. А. Торчинов**
Когда в Поднебесной есть Дао-Путь, кони спокойно унавоживают землю.
Когда в Поднебесной нет Дао-Пути, боевые кони родятся в предместьях.

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Нет больше вины, чем страстям поддаться.
Нет больше беды, чем меры не знать.
Нет больше преступления, чем желание обладать.
Поэтому знающий меру сам является мерой; он всегда всему мера.

[46c94t] **А. Е. Лукьянов**
Когда Дао находится в Поднебесной, пасущиеся кони унавоживают землю.
Когда в Поднебесной нет Дао, боевые кони кормятся в предместье.
Нет большей беды, чем незнание меры.
Нет большего бедствия, чем страсть к выгоде.
Вот почему знание меры в мере есть постоянная мера.

[46c95t] **Ян Хин-шун**
Когда в стране существует дао, лошади унавоживают землю;
когда в стране отсутствует дао, боевые кони пасутся в окрестностях.
Нет больше несчастья, чем незнание границы своей страсти,
и нет большей опасности, чем стремление к приобретению [богатств].
Поэтому, кто умеет удовлетворяться, всегда доволен [своей жизнью].

[46c96t] **Д. П. Конисси**
Когда во всем мире соблюдается Тао, то быстрые кони забудутся и вся нива будет обрабатываться.
Когда на всей земле не соблюдается Тао, то военные кони будут расти в окрестностях города.
Нет греха тяжелее страстей.
Нет беды тяжелее незнания удовлетворения.
Нет преступления тяжелее жадного хотения приобрести много.
Вот почему знающий меру бывает доволен своим положением.

[46c97t] **В. В. Малявин**
Когда в мире есть Путь,
Верховых лошадей отводят унавоживать поля.
Когда в мире нет Пути,
Боевых коней растят на дальних заставах.
Нет большего преступления, чем потакать вожделению.
Нет больше беды, чем не знать, что имеешь довольно.
Нет большего порока, чем страсть к обладанию.
Посему удовлетворенность знанием того, что имеешь в достатке, - вот неизбывное довольство.

[46c98t] **Б. Б. Виногродский**
При наличии Пути в Поднебесной и скаковых жеребцов отправляют для унавоживания полей.
При отсутствии Пути в Поднебесной и кобылы, обряженные в боевую упряжь, живут в предместьях.
Нет большего преступления, чем попустительствовать стремлениям.
Нет большей беды, чем неосознание достаточности.
Нет большей проблемы, чем стремление обрести.
Причинность:
Осознание достаточности достаточного - это постоянная достаточность.

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PSEUDO-CHAPTER **Forty-Seven**

[47c01t] **Robert G. Henricks**
No need to leave your door to know the whole world;
No need to peer through your windows to know the Way of Heaven.
The farther you go, the {less} you know.
{Therefore the Sage knows without going},
Names {without seeing},
And completes without doing a thing.

[47c02t] **John C. H. Wu**
WITHOUT going out of your door,
You can know the ways of the world.
Without peeping through your window,
You can see the Way of Heaven.
The farther you go,
The less you know.
Thus, the Sage knows without travelling,
Sees without looking,
And achieves without Ado.

[47c03t] **D. C. Lau**
Without stirring abroad
One can know the whole world;
Without looking out of the window
One can see the way of heaven.
The further one goes
The less one knows.
Therefore the sage knows without having to stir,
Identifies without having to see,
Accomplishes without having to act.

[47c04t] **R. L. Wing**
Without going out of doors,
Know the world.
Without looking through the window,
See the Tao in Nature.
One may travel very far,
And know very little.
Therefore, Evolved Individuals
Know without going about, Recognize without looking, Achieve without acting.

[47c05t] **Ren Jiyu**
Without going out of the door, one can know things under Heaven.

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Without looking through the window, one can see the Way (Tao) of Heaven.
The farther one goes, the less one knows.
Therefore the sage knows without going through,
Understands without seeing,
And accomplishes without doing anything.

[47c06t] **Gia-fu Feng**
Without going outside, you may know the whole world.
Without looking through the window, you may see the ways of heaven.
The farther you go, the less you know.
Thus the sage knows without traveling;
He sees without looking;
He works without doing.

[47c07t] **Lok Sang Ho**
Without stepping out of the door,
One can know the universal truth that pervades the universe.
Without peeping through the window,
One can see the Dao of Nature.
He who goes to a distant land in search of the Truth
Will only distant himself from the Truth.
The Sage knows it all without traveling afar.
He is illuminated without seeing with his physical eyes.
He accomplishes without ever contriving to accomplish.

[47c08t] **Xiaolin Yang**
Without traveling, you can know what happens in the world.
Without looking out the window, you can know what happens in the universe.
The more you travel, the less you know.
Therefore, the great men knew everything without traveling,
Recognized everything without seeing it personally,
Accomplished everything by WUWEI.

[47c09t] **Walter Gorn Old**, LOOKING ABROAD
A man may know the world without leaving his own home.
Through his windows he can see the supreme Tao.
The further afield he goes the less likely is he to find it.
Therefore the wise man knows without travelling, names things without seeing them, and accomplishes everything without action.

[47c10t] **James Legge**
Without going outside his door, one understands (all that takes place) under the sky;
without looking out from his window, one sees the Tao of Heaven.
The farther that one goes out (from himself), the less he knows.
Therefore the sages got their knowledge without travelling;
gave their (right) names to things without seeing them;

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and accomplished their ends without any purpose of doing so.

[47c11t] **David Hinton**
You can know all beneath heaven though you never step out the door,
and you can see the Way of heaven though you never look out the window.
The further you explore, the less you know.
So it is that a sage knows by going nowhere, names by seeing nothing, perfects by doing nothing.

[47c12t] **Chichung Huang**
Without leaving the door,
You may know everything under heaven;
Without peeping through the window,
You may know heaven's Tao.
The farther you venture abroad,
The less you know.
Hence, the sage man
Knew without traveling,
Understood without seeing,
Accomplished without acting.

[47c13t] **Ellen M. Chen**
Without stepping (ts'u) out the door,
Know (chih) the world.
Without looking out the window,
See (chien) the Tao of Heaven.
The farther one comes out,
The less one knows.
Therefore the sage knows (chih) without travelling,
Names (ming) things without seeing (chien) them,
Accomplishes (cheng) without work (wei).

[47c14t] **Lee Sun Chen Org**
We do not necessarily have to leave our house to learn about the world;
It is possible to understand heavenly Tao without looking through windows;
For the farther one travels, the less one knows;
Therefore,
A Sage would know the situation without necessarily being there himself - he can size up the circumstance without being needfully there;
[Most important of all] he can accomplish deeds without tampering with [Nature].

[47c15t] **Tien Cong Tran**
Without going out of your door, you are aware of the world.
Without looking out of your window, you see the Way of Heaven.
The farther one goes, the less one knows.
Thus, the sage knows without going out, sees without looking, and achieves without doing.

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[47c16t] **Thomas Z. Zhang**
Without leaving home, one can know the world.
Without watching through window, one can know astronomy.
The farther one travels, the less one understands.
Therefore, the sage knows without traveling, understands without seeing, and succeeds without forcing.

[47c17t] **Arthur Waley**
Without leaving his door
He knows everything under heaven.
Without looking out of his window
He knows all the ways of heaven.
For the further one travels
The less one knows.
Therefore the Sage arrives without going,
Sees all without looking,
Does nothing, yet achieves everything.

[47c18t] **Richard John Lynn**
Know all under Heaven without even leaving your gate;
see the Dao of Heaven without even peering out your window.
The farther one goes out, the less he will know.
Thus it is that the sage knows without making a move and names without seeing.
He brings about the completion of things without taking action.

[47c19t] **Lin Yutang**
PURSUIT OF KNOWLEDGE
Without stepping outside one's doors,
One can know what is happening in the world,
Without looking out of one's windows,
One can see the Tao of Heaven.
The farther one pursues knowledge,
The less one knows.
Therefore the Sage knows without running about,
Understands without seeing,
Accomplishes without doing.

[47c20t] **Victor H. Mair**
Without going out-of-doors,
one may know all under heaven;
Without peering through windows,
one may know the Way of heaven.
The farther one goes,
The less one knows.
For this reason,
The sage
knows without journeying,

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understands without looking,
accomplishes without acting.

[47c21t] **Tolbert McCarroll**
Without going outside
you can know the ways of the world.
Without looking through the window
you can see the way of heaven.
The farther you go the less you know.
Therefore,
the True Person arrives without traveling, perceives without looking, and acts without striving.

[47c22t] **David H. Li**
Without leaving home, one knows the world;
Without looking through the window, one discerns the cosmos's Direction.
The farther one moves about, the less one knows.
Thus,
the sage knows without moving about,
discerns without looking through the window,
accomplishes with laissez-faire.

[47c23t] **Yasuhiko Genku Kimura**
Without going out the door,
You can know the ways of the world.
Without looking out the window,
You can know the ways of heaven.
The farther you go outward, the less you know.
Thus, the sage knows without going outward,
Understands without looking outward,
Accomplishes without acting outward.

[47c24t] **Chou-Wing Chohan**
Without crossing the threshold of the gate
It is possible to know the entire world.
Without looking through the window
It is possible to see the Tao of heaven.
The further the person goes,
The less he knows.
Therefore the sage
Knows everything without going through the streets,
Names everything without seeing it,
Accomplishes every task without doing anything.

[47c25t] **Man-Ho Kwok**
Without going anywhere,
you can know the whole world.

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Without even opening your window,
you can know the ways of Heaven.
You see: the further away you go, the less you know ...
The sage doesn't need to travel around:
Why?
Because he can still understand.
He sees without needing 'to see',
He never does anything, and yet it all happens.

[47c26t] **Gu Zhengkun**
Without stirring out of the house,
One can know everything in the world;
Without looking out of the window,
One can see the Tao of heaven.
The further one travels,
The less one knows.
That is why the sage
Knows everything without going out;
Sees the Tao of heaven without looking out of the window;
Succeeds without resorting to action.

[47c27t] **Chao-Hsiu Chen**
Without going outside
one can know the whole world.
Without looking out of the window
one can see the Tao of Heaven.
The further one goes, the less one knows.
Therefore the sage
without walking, knows everything,
without seeing, identifies everything,
without doing, accomplishes everything.

[47c28t] **Liu Qixuan**
Without going out of the door,
One can feel the world.
Without looking out of the window,
One can feel the universe.
The farther one goes,
The less one knows.
Therefore,
The wise person arrives without traveling,
Knows without seeing,
And achieves without willful actions.

[47c29t] **Shi Fu Hwang**
Pursuit of Knowledge

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Lao Tze says,
Without stepping outside the door, a man can know what has taken place in the world.
Without looking out the window, a man can discern the Tao of Heaven.
The farther a man goes out, the less he knows.
Therefore, the sages got their knowledge not through visiting there;
gave their names to things not because they had seen them;
and accomplished their ends not because they ever had intent to control fate.

[47c30t] **Ch'u Ta-Kao**
Without going out of the door
One can know the whole world;
Without peeping out of the window
One can see the Tao of heaven.
The further one travels
The less one knows.
Therefore the Sage knows everything without travelling;
He names everything without seeing it;
He accomplishes everything without doing it.

[47c31t] **Paul J. Lin**
Without going out-of-doors,
One can know the whole world.
Without looking out of windows,
One can see the Tao of heaven.
The farther one goes, the less one knows.
Therefore, the Sage does not go and yet knows,
Doesn't see and yet names,
Doesn't act and yet completes.

[47c32t] **Michael LaFargue**
Understanding the world
without going out the door.
Understanding Heaven's Way
without looking out the window.
Traveling very widely, understanding very little.
And so the Wise Person:
Knows without any going,
names without any looking,
accomplishes without any doing.

[47c33t] **Cheng Lin**
Without leaving the house, one may know everything about the world.
Without looking through the window, one may see the way of Heaven.
The further one travels, the less he knows.
Thus, the Sage possesses wisdom without seeking;
becomes famous without display;

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achieves success without effort.

[47c34t] **Yi Wu**
Without going out of doors, one can know the world.
Without looking out of windows, one can see the Way of Heaven.
The more one goes, the less one knows.
Therefore, the sage
knows without travelling,
names without looking,
achieves without action.

[47c35t] **Han Hiong Tan**
Without stepping out of the house,
You can know what is going on in the world.
Without peering out the window,
You can understand the way of Dao.
The farther you travel, the less you really know.
Therefore, the sage knows without having to travel.
Without seeing for himself, he can understand the law of nature.
Without meddling, he accomplishes easily.

[47c36t] **Hua-Ching Ni**
Without going out of your door, you can know the ways of the world.
Without looking through your window, you can see the Way of Heaven.
The farther you go, the less you know.
Thus, one of deep virtue knows without going,
sees without looking,
and accomplishes without doing.

[47c37t] **Chang Chung-yuan**
Without going out of the gate,
One is aware of the world.
Without peering outside,
One sees the way of heaven.
The farther away one is,
The less one is aware.
Therefore, the wise is aware of all things
Without moving a step.
He identifies all things
Without looking at them.
He completes all things
Without action.

[47c38t] **Henry Wei**
Far Seeing
Chien Yuan

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Without going out of doors,
One can know the world;
Without looking through the window,
One can realize the Way of Heaven.
The farther one goes,
The less one knows.
Therefore, the Sage knows without going out,
Discriminates without seeing,
And accomplishes without action.

[47c39t] **Ha Poong Kim**
Without leaving the door,
You may know all under Heaven.
Without looking out the window,
You may know the way of Heaven.
The further you go,
The less you know.
Therefore the sage
Knows without going,
Sees without looking,
Fulfills without doing.

[47c40t] **Tao Huang**
In order to know the world, do not step outside the door.
In order to know the Tao of heaven, do not peer through the window.
The further out you go, the less you know.
So the sage knows without moving, identifies without seeing, accomplishes without acting.

[47c41t] **Tang Zi-chang**
Without leaving the door one may know the course of the world.
Without looking through the window one may see the law of nature.
The maximum extreme possesses a minimum of knowledge.
Hence a sage ruler knew without traveling;
designated without seeing;
and accomplished without interfering.

[47c42t] **Wing-tsit Chan**
One may know the world without going out of doors.
One may see the Way of Heaven without looking through the windows.
The further one goes, the less one knows.
Therefore the sage knows without going about,
Understands without seeing,
And accomplishes without any action.

[47c91t] **И. И. Семененко**
Знают Поднебесную, не выходя за дверь, и видят Дао Неба, не подглядывая из окна.

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Чем далее уходят, тем меньше знают.
Именно поэтому Премудрый человек не делает ни шагу, а все знает, он прозревает в то, чего не видит,
и добивается успеха, находясь в бездействии.

[47c92t] **А. А. Маслов**
Не выходя со двора, можно познать весь мир.
Не выглядывая в окно, можно узреть Путь Неба.
Чем дальше идёшь - тем меньше узнаёшь.
Поэтому мудрецы познавали, никуда не отправляясь;
постигали, не видя;
свершали, не действуя.

[47c93t] **Е. А. Торчинов**
Не выходя со двора, я познаю Поднебесную.
Не открывая окна, зрю я небесный Путь-Дао.
Чем дальше мы ходим, тем меньше мы знаем.
Поэтому совершенномудрый никуда не ходит, но все знает;
Он ни на что не смотрит, но все постигает;
Он ничего не творит, но все свершает.

[47c94t] **А. Е. Лукьянов**
Не выходя за дверь, познаю Поднебесную.
Не выглядывая в окно, вижу небесное Дао.
Чем дальше идешь, тем меньше знаешь.
Вот почему совершенномудрый человек не ходит, а познает;
не смотрит, но именует;
не деяет, но создает.

[47c95t] **Ян Хин-шун**
Не выходя со двора, можно познать мир.
Не выглядывая из окна, можно видеть естественное дао.
Чем дальше идешь, тем меньше познаешь.
Поэтому совершенномудрый не ходит, но познает [все].
Не видя [вещей], он проникает в их [сущность].
Не действуя, он добивается успеха.

[47c96t] **Д. П. Конисси**
Не выходя из дома, (мудрецы) знают, что делается на свете.
Не глядя в окно, они видят Небесное Тао.
Чем больше удаляешься от дома, тем меньше знаешь.
Поэтому, святые (мудрецы) достигают знания, не выходя никуда;
не видя предмета, они знают название его.
Не делая ничего, они совершают много.

[47c97t] **В. В. Малявин**
Не выходя со двора, можешь познать мир.

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Не открывая окна, можешь узреть Небесный Путь.
Чем дальше уходишь, тем меньше узнаешь.
Вот почему премудрый человек
Никуда не ходит - а все знает,
Ни на что не смотрит - а все понимает,
Ничего не делает - а все свершает.

[47c98t] **Б. Б. Виногродский**
Не выходя в двери, осознаешь Нисхождение Небес.
Не выглядывая в окна, видишь небесный Путь.
Чем дальше ты выходишь, тем меньше ты осознаешь.
Это дает:
Человек мудрости не движется, а осознает.
Не видит, а именует.
Не осуществляет, а совершает.

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PSEUDO-CHAPTER **Forty-Eight**

[48c01t] **Robert G. Henricks**
Those who work at their studies increase day after day;
Those who have heard the Tao decrease day after day.
The decrease and decrease, till they get to the point where they {do} nothing.
{They do nothing and yet there's nothing left undone}.
{When someone wants to} take control of the world, he must always be unconcerned with affairs.
For in a case where he's concerned with affairs,
{He'll be un}worthy, {as well}, of taking control of the {world}.

[48c02t] **John C. H. Wu**
LEARNING consists in daily accumulating;
The practice of Tao consists in daily diminishing.
Keep on diminishing and diminishing,
Until you reach the state of No-Ado.
No-Ado, and yet nothing is left undone.
To win the world, one must renounce all.
If one still has private ends to serve,
One will never be able to win the world.

[48c03t] **D. C. Lau**
In the pursuit of learning one knows more every day;
In the pursuit of the way one does less every day.
One does less and less until one does nothing at all, and when one does nothing at all there is nothing that is undone.
It is always through not meddling that the empire is won.
Should you meddle, then you are not equal to the task of winning the empire.

[48c04t] **R. L. Wing**
To pursue the academic, add to it daily.
To pursue the Tao, subtract from it daily.
Subtract and subtract again,
To arrive at nonaction.
Through nonaction nothing is left undone.
The world is always held without effort.
The moment there is effort, The world is beyond holding.

[48c05t] **Ren Jiyu**
The pursuit of learning is to increase (knowledge) day after day.
The pursuit of Tao is to decrease (knowledge) day after day.
Decreasing and decreasing again, till one has reached nonaction (wu-wei).
Nonaction and yet there is nothing that is not done by it.
To govern all under Heaven one usually should not take any arbitrary action.

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If one tends to do anything arbitrarily,
One is not qualified to govern all under Heaven.

[48c06t] **Gia-fu Feng**
In the pursuit of learning, every day something is acquired.
In the pursuit of Tao, every day something is dropped.
Less and less is done
Until non-action is achieved.
When nothing is done, nothing is left undone.
The world is ruled by letting things take their course.
It cannot be ruled by interfering.

[48c07t] **Lok Sang Ho**
The more we learn,
The more things are plowed into our minds;
The more we follow the Dao,
The more things are taken out of our minds.
As we take more and more things out of our mind,
We finally arrive at the state of losing the sense of contriving and action.
At that point we be in the state of non-action.
At that point all actions will be done in the state of non-action.
To win the hearts of all under heaven,
We must always leave people alone.
If we do not leave them alone,
We will not win their adherence.

[48c08t] **Xiaolin Yang**
The more you study a subject, the more you know;
the more you study the DAO, the less you know;
Less and less, until at the end you achieve WUWEI.
By WUWEI, you can accomplish everything.
If you want to govern a country, always try to let nothing happen;
If you make things happen, you are not suitable for governing the country.

[48c09t] **Walter Gorn Old**, THE DISTRESS OF KNOWLEDGE
Bodily and mental distress is increased every day in the effort to get knowledge.
But this distress is daily diminished by the getting of Tao.
Do you continually curtail your effort till there be nothing of it left?
By non-action there is nothing which cannot be effected.
A man might, without the least distress, undertake the government of the world.
But those who distress themselves about governing the world are not fit for it.

[48c10t] **James Legge**
He who devotes himself to learning (seeks) from day to day to increase (his knowledge);
he who devotes himself to the Tao (seeks) from day to day to diminish (his doing).
He diminishes it and again diminishes it, till he arrives at doing nothing (on purpose).

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Having arrived at this point of non-action, there is nothing which he does not do.
He who gets as his own all under heaven does so by giving himself no trouble (with that end).
If one take trouble (with that end), he is not equal to getting as his own all under heaven.

[48c11t] **David Hinton**
To work at learning brings more each day.
To work at Way brings less each day,
less and still less
until you're doing nothing yourself.
And when you're doing nothing yourself, there's nothing you don't do.
To grasp all beneath heaven, leave it alone.
Leave it alone, that's all,
and nothing in all beneath heaven will elude you.

[48c12t] **Chichung Huang**
He who pursues learning daily increases;
He who hears the Tao daily decreases.
He decreases and decreases
Until he acts not
And has no intention to act.
He who wishes to win all under heaven
Never creates disturbances.
If he creates disturbances,
He is no longer fit to win all under heaven.

[48c13t] **Ellen M. Chen**
To pursue (wei) learning one increases daily.
To pursue (wei) Tao one decreases daily.
To decrease and again to decrease,
Until one arrives at not doing (wu-wei).
Not doing (wu-wei) and yet nothing is not done.
Always take the empire when there are no businesses.
If there are businesses,
It is not worthwhile to take the empire.

[48c14t] **Lee Sun Chen Org**
In order to enhance his scholarship, a person must strive for improvement all the time;
To enrich his cultivation of Te, a person must chip off [his selfishness] day after day;
[A Sage] reduces his [selfishness] bit by bit, until he is finally capable of practicing the principle of non-interference;
[After he has habitually internalized the above three self-improvements] he will be able to administer whatever tasks properly [without transgressing the principle of non-interference].
Those [kings and lords], who had won over the world did not originally set out [with the intention] to triumph over the world;
[On the other hand] Those [kings and lords], who primarily intended to conquer the world, had for this reason have their arete pared too much that they are not able to accomplish such grand tasks of

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winning over the whole world.

[48c15t] **Tien Cong Tran**
By learning, one advances day by day.
By practicing the Way, one reduces day by day.
Reducing and reducing, until you reach the state of non-doing.
Non-doing, and yet not not doing.
To win over the world, one must "have no work".
If one still has work, one will never be able to win over the world.

[48c16t] **Thomas Z. Zhang**
Studying can be of benefit from day to day.
Following Tao one uses less force day after day.
Less and less, one uses no force.
Yet, he succeeds in everything.
To govern the world, one interferes nothing.
If he interferes, he is unqualified to govern the world.

[48c17t] **Arthur Waley**
Learning consists in adding to one's stock day by day;
The practice of Tao consists in
'Subtracting day by day,
Subtracting and yet again subtracting
Till one has reached inactivity.
But by this very inactivity
Everything can be activated.'
Those who of old won the adherence of all who live under heaven
All did so by not interfering.
Had they interfered,
They would never have won this adherence.

[48c18t] **Richard John Lynn**
The pursuit of learning means having more each day,
But the pursuit of the Dao means having less each day.
Having less upon having less, eventually one reaches the point where one engages in no conscious action,
yet nothing remains undone.
One who takes all under Heaven as his charge always tends to matters without deliberate action.
But when it comes to one who does take conscious action,
Such a one is not worthy to take all under Heaven as his charge.

[48c19t] **Lin Yutang**
CONQUERING THE WORLD BY INACTION
The student of knowledge (aims at) learning day by day;
The student of Tao (aims at) losing day by day.
By continual losing
One reaches doing nothing (laissez-faire).

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By doing nothing everything is done.
He who conquers the world often does so by doing nothing.
When one is compelled to do something,
The world is already beyond his conquering.

[48c20t] **Victor H. Mair**
The pursuit of learning results in daily increase,
Hearing the Way leads to daily decrease.
Decrease and again decrease, until you reach nonaction.
Through nonaction, no action is left undone.
Should one desire to gain all under heaven,
One should remain ever free of involvements.
For,
Just as surely as one becomes involved,
One is unfit for gaining all under heaven.

[48c21t] **Tolbert McCarroll**
In the pursuit of learning,
every day something is added.
In the pursuit of the Tao,
every day something is dropped.
Less and less is done
until you come to action with striving.
When you follow this practice,
nothing remains undone.
All under heaven is won by letting things take their course.
Nothing can be gained by interfering.

[48c22t] **David H. Li**
Aiming at study, one's avarice gains day by day;
Aiming at Direction, one's avarice loses day by day.
Losing [avarice] upon losing [avarice], one ends with laissez-faire.
Laissez-faire permeates everything.
To govern the world, one always practices laissez-faire.
Without laissez-faire, one is unfit to govern the world.

[48c23t] **Yasuhiko Genku Kimura**
The practice of ordinary learning increases complexity daily.
The practice of the Tao increases simplicity daily.
Simplicity leads to more simplicity,
Until it reaches the state of pristine nonaction.
Then nothing is done, yet nothing remains undone.
Thus, one who wins the world does so
By not meddling with it, through nonaction, with simplicity.
One who loses the world does so
By meddling with it, through action, with complexity.

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[48c24t] **Chou-Wing Chohan**
The person who pursues his studies
Will be wiser with every passing day,
The person who seeks the Tao
Will decrease with every passing day.
Less and less, he will continue to decrease,
Until he reaches the state of non-action,
And by non-action it is possible to do everything.
Li Chia-mou said:
"He who pursues learning acquires knowledge; he who seeks the Tao casts off his ignorance.
The more the person knows, the more he has to get rid of.
Therefore, adding means nothing more than decreasing."

[48c25t] **Man-Ho Kwok**
Usually, people read because they want to know -
but the more you study the Tao, the less you want knowledge.
And as you want less and less, you come closer to not-doing.
Wu-wei - this is the way to get things done.
The best way to run the world is to let it take its course
- and to get yourself out of the way of it!

[48c26t] **Gu Zhengkun**
He who seeks learning must increase his knowledge every day;
He who seeks the Tao must reduce his knowledge every day;
He reduces and reduces until he reaches the state of inaction.
When reaching the state of inaction, one can succeeds in everything.
To govern the world well, one must take inaction as the principle.
If one governs with too much action, one is not a worthy governor.

[48c27t] **Chao-Hsiu Chen**
In the course of learning, one increases every day.
In the course of Tao, one decreases every day.
Decreasing and decreasing, until doing nothing.
Doing nothing, yet everything is done.
That is why he who aims at rulership should let things take their course.
Should he try to interfere, he is not worthy of aiming at rulership.

[48c28t] **Liu Qixuan**
Those who approach being academically
Will become filled in mind day by day.
Those who approach non-being for the Way
Will become freed in mind day by day.
When one is freed of all wanton ideas and desires
One arrives at the state of no willful action.
One who does nothing out of personal will

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Can achieve all purposes at the same time.
It is only when no willful actions are needed,
That one can win the world.
When a person must act willfully to achieve a purpose,
That person has not the sufficient conditions to be a leader.

[48c29t] **Shi Fu Hwang**
Govern The World By No Business
Lao Tze says,
He who devotes himself to learning from day to day increases his knowledge.
He who devotes himself to the Tao from day to day diminishes his intention.
He diminishes it and again diminishes it, till he arrives at doing without intention.
Having arrived at this point of doing without intention, there is nothing left undone.
He who manages the world's affairs does so by giving himself no trouble.
If he troubles himself, he is not qualified to manage the world's affairs.

[48c30t] **Ch'u Ta-Kao**
He who pursues learning will increase every day;
He who pursues Tao will decrease every day.
He will decrease and continue to decrease,
Till he comes to non-action;
By non-action everything can be done.

[48c31t] **Paul J. Lin**
The pursuit of learning increases daily.
The pursuit of Tao decreases daily,
Decreasing more and more
Until it reaches the point of inaction.
Inaction: then nothing cannot be done by it,
Therefore the capture of the world should always be done by inactivity.
As for activity, it is insufficient to capture the world.

[48c32t] **Michael LaFargue**
"Doing Learning, one profits everyday."
Doing Tao, one suffers a loss everyday -
loses, and loses some more,
and so arrives at not doing anything.
Doing nothing, nothing will remain not done.
Taking over the world: only by not working.
A person who sets to working,
doesn't have what it takes to take over the world.

[48c33t] **Cheng Lin**
With learning one aims at constant augmentation.
With Truth one aims at constant diminution.
The diminution continues and continues until the state of inaction is reached.

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Because of inaction, nothing is left undone.
When one constantly abides by inaction, he can win an Empire.
If he does not abide by inaction, he will never be able to win an Empire.

[48c34t] **Yi Wu**
To pursue learning is to increase daily.
To practice the Way is to decrease daily.
Decreasing and more decreasing,
One arrives at non-action.
Non-action, but nothing is left undone.
To have the world, one always should be in doing nothing.
If one is busy in doing something,
One cannot have the world.

[48c35t] **Han Hiong Tan**
In the pursuit of knowledge, your rapacity increases every day.
In the pursuit of Dao, your desire decreases daily.
It will continue to decrease until it reaches a state of wu-wei.
Adhering to non-action, you can accomplish everything easily.
You must stick to the principle of non-interference in order to rule a nation.
Once you become meddlesome, you become unfit to govern a nation.

[48c36t] **Hua-Ching Ni**
Learning builds daily accumulation,
but the practice of the Way of spiritual integration with the subtle essence of the universe builds daily simplification.
Simplify and simplify, until all contamination from relative, contradictory thinking is eliminated.
Then one does nothing, yet nothing is left undone.
One who wins the world does so by not meddling with it.
One who meddles with the world loses it.

[48c37t] **Chang Chung-yuan**
To learn,
One accumulates day by day.
To study Tao,
One reduces day by day.
Through reduction and further reduction
One reaches non-action,
And everything is acted upon.
Therefore, one often wins over the world
Through non-action.
Through action, one may not win over the world.

[48c38t] **Henry Wei**
Forgetting Knowledge
Wang Chih

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To learn, one increases day by day;
To cultivate Tao, one reduces day by day.
Reduce and reduce and keep on reducing,
Till the state of non-action is reached.
With non-action there is nothing that cannot be done.
Therefore, he who wins the world
Always resorts to non-action.
Once he resorts to action,
He will not be qualified to win the world.

[48c39t] **Ha Poong Kim**
When you pursue learning, you gain day by day.
When you pursue Tao, you lose day by day.
You lose more and more,
Until you reach thereby the point of no-action.
You do nothing yet leave nothing undone.
You take all under Heaven
Always through no activity.
Should you rely on activity,
You will find it insufficient to take all under Heaven.

[48c40t] **Tao Huang**
Having a zest for learning yields an increase day by day.
Hearing the Tao brings a loss day by day.
Losing more and more until inaction results.
Inaction results, yet everything is done.
Managing the world always involves nonengagement.
As soon as there is engagement, there is never enough of it to manage the world.

[48c41t] **Tang Zi-chang**
To learn daily will increase desires.
To follow Dao will daily reduce desires.
Reduce and reduce desires until there is no coveting.
Dao contrives nothing yet it provides everything.
Therefore to lead the world is to be persistently with no intervention.
If there is any intervention, it will be impossible to lead the world.

[48c42t] **Wing-tsit Chan**
The pursuit of learning is to increase day after day.
The pursuit of Tao is to decrease day after day.
It is to decrease and further decrease until one reaches the point of taking no action.
No action is undertaken, and yet nothing is left undone.
An empire is often brought to order by having no activity.
If one (likes to) undertake activity, he is not qualified to govern the empire.

[48c91t] **И. И. Семененко**

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Когда учатся, имеют каждый день прибыток,
а занимаясь Дао, ежедневно терпят умаление.
Умаление следует за умалением, и так доходят до бездействия.
Но в состоянии бездействия непременно действуют.
Поднебесную берут незыблемо посредством недеяния.
А кто при помощи деяний собирается взять Поднебесную, тому для этого их никогда не хватит.

[48c92t] **А. А. Маслов**
Следуя учению, день ото дня обретают.
Следуя Дао, день ото дня теряют.
Теряя и вновь теряя, достигают недеяния.
В недеянии нет того, что не вершилось бы само собой.
Не свершая дел, неизменно овладевают Поднебесной.
Лишь предашься делам - как станешь недостоин овладеть Поднебесной.

[48c93t] **Е. А. Торчинов**
Кто следует учености, тот день за днем возрастает.
Кто следует Дао-Пути, тот день за днем умаляется: так достигает он недеяния.
Он пребывает в недеянии, но нет ничего им не сделанного.
Такой человек, дел никаких не делая, легко берет Поднебесную: ведь совершения дел недостаточно, чтобы взять Поднебесную.

[48c94t] **А. Е. Лукьянов**
Кто посвящает себя учебе, с каждым днем прибавляет.
Кто посвящает себя Дао, с каждым днем уменьшает.
Уменьшает и уменьшает до тех пор, пока не достигнет недеяния: недеяния и не недеяния.
Чтобы овладеть Поднебесной, постоянно осуществляй неслужение (бездействие).
А кто прибегнет к службе (делам), тому не достанет того, чтобы овладеть Поднебесной.

[48c95t] **Ян Хин-шун**
Кто учится, с каждым днем увеличивает [свои знания].
Кто служит дао, изо дня в день уменьшает [свои желания].
В непрерывном уменьшении [человек] доходит до недеяния.
Нет ничего такого, что бы не делало недеяние.
Поэтому овладение Поднебесной всегда осуществляется посредством недеяния.
Кто действует, не в состоянии овладеть Поднебесной.

[48c96t] **Д. П. Конисси**
Учение прибавляется со дня на день, но Тао теряется со дня на день.
Эта потеря увеличится и дойдет до желания неделания.
Когда человек дойдет до неделания, то нет того, чего бы не было сделано.
Если в мире все в порядке, то следует завладеть им, но если нет, то не следует.

[48c97t] **В. В. Малявин**
Посвящать себя учению - значит каждый день приобретать.
Посвящать себя Пути - значит каждый день терять.

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Потеряй и еще потеряй - так дойдешь до недеяния.
Ничего не будешь делать - и все будет делаться.
Завладеет миром тот, кто никогда не занимается делами,
А тот, кто занимается делами, никогда не завладеет миром.

[48c98t] **Б. Б. Виногродский**

Осуществляя учение, ежедневно прибавляют.
Осуществляя Путь, ежедневно убавляют.
Убавляя еще и от убавления, достигают отсутствия осуществления.
В отсутствии осуществления отсутствует не-осуществленное.
Овладевая нисхождением Небес, будь постоянно в отсутствии ситуаций.
Когда же возникает состояние наличия ситуаций, этого недостаточно для овладения нисхождением Небес.

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PSEUDO-CHAPTER **Forty-Nine**

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[49c01t] **Robert G. Henricks**
{The Sage} constantly has no [set] mind;
He takes the mind of the common people as his mind.
Those who are good he regards as good;
Those who are not good he also regards as good.
[In this way] {he attains} goodness.
Those who are trustworthy he trusts;
And those who are not trustworthy he also trusts.
[In this way] he gets their trust.
As for the Sage's presence in the world - he is one with it.
And with the world he merges his mind.
The common people all fix their eyes and ears on him.
And the Sage treats them all as his children.

[49c02t] **John C. H. Wu**
THE Sage has no interests of his own,
But takes the interests of the people as his own.
He is kind to the kind;
He is also kind to the unkind:
For Virtue is kind.
He is faithful to the faithful;
He is also faithful to the unfaithful:
For Virtue is faithful.
In the midst of the world, the Sage is shy and self-effacing.
For the sake of the world he keeps his heart in its nebulous state.
All the people strain their ears and eyes:
The Sage only smiles like an amused infant.

[49c03t] **D. C. Lau**
The sage has no mind of his own.
He takes as his own the mind of the people.
Those who are good I treat as good.
Those who are not good I also treat as good.
In so doing I gain in goodness.
Those who are of good faith I have faith in.
Those who are lacking in good faith I also have faith in.
In so doing I gain in good faith.
The sage in his attempt to distract the mind of the empire seeks urgently to muddle it.
The people all have something to occupy their eyes and ears, and the sage treats them all like children.

[49c04t] **R. L. Wing**
Evolved Individuals have no fixed mind;

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They make the mind of the People their mind.
To those who are good, I am good;
To those who are not good, I am also good.
Goodness is Power.
Of those who trust, I am trusting;
Of those who do not trust, I am also trusting.
Trust is Power.
The Evolved Individuals in the world
Attract the world and merge with its mind.
The People all focus their eyes and ears;
Evolved Individuals all act as infants.

[49c05t] **Ren Jiyu**
The sage has no fixed personal will,
He regards the people's will as his own.
I take the people's will, if it is good, as good.
I take the people's will, if it is not good, as good too.
Thus goodness is attained.
I believe the people's will, if it is believable.
I also believe the people's will, even if it is unbelievable.
Thus faith is attained.
The sage dwells under Heaven, harmoniously keeping all the people under Heaven in confusion,
(While all the people concentrate upon their own eyes and ears).
Thus the sage treats them all as ignorant infants without desires.

[49c06t] **Gia-fu Feng**
The sage has no mind of his own.
He is aware of the needs of others.
I am good to people who are good.
I am also good to people who are not good.
Because Virtue is goodness.
I have faith in people who are faithful.
I also have faith in people who are not faithful.
Because Virtue is faithfulness.
The sage is shy and humble - to the world he seems confusing.
Men look to him and listen.
He behaves like a little child.

[49c07t] **Lok Sang Ho**
The Sage does not have a fixed mind different from that of others.
He takes the mind of any of his people as his own mind.
If people are good, I shall be good to them.
If people are not good, I shall also be good to them.
This way I am really good.
If people are truthful, I shall be truthful to them.
If people are not truthful, I shall also be truthful to them.

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This way I am really truthful.
The Sage keeps an undiscriminating mind
for the sake of all under heaven.
While people use their eyes and ears to discriminate,
The Sage's mind is always unsuspecting and innocent like an infant's.

[49c08t] **Xiaolin Yang**
The great men did not have a fixed will;
they made the people's will their own.
When people are kind, I treat them kindly;
when people are unkind, I still treat them kindly;
this is called the kindness of DE.
When people are credible, I have faith in them;
when people are not credible, I still have faith in them;
this is called the faith of DE.
The great men were very cautious when governing their country;
They made the people simple and plain.
The people focused on their every movement, and the great men treated them like their children.

[49c09t] **Walter Gorn Old**, THE VIRTUE OF CONCESSION
The wise man has no fixed opinions to call his own.
He accommodates himself to the minds of others.
I would return good for good; I would also return good for evil.
Virtue is good.
I would meet trust with trust; I would likewise meet suspicion with confidence.
Virtue is trustful.
The wise man lives in the world with modest restraint, and his heart goes out in sympathy to all men.
The people give him their confidence, and he regards them all as his children.

[49c10t] **James Legge**
The sage has no invariable mind of his own;
he makes the mind of the people his mind.
To those who are good (to me), I am good;
and to those who are not good (to me), I am also good;
- and thus (all) get to be good.
To those who are sincere (with me), I am sincere;
and to those who are not sincere (with me), I am also sincere;
- and thus (all) get to be sincere.
The sage has in the world an appearance of indecision, and keeps his mind in a state of indifference to all.
The people all keep their eyes and ears directed to him, and he deals with them all as his children.

[49c11t] **David Hinton**
A sage's mind is never his own:
he makes the hundred-fold people's mind his mind.
I treat the noble with nobility
and the ignoble too:

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such is the nobility of Integrity.
I treat the sincere with sincerity
and the insincere too:
such is the sincerity of Integrity.
A sage dwells within all beneath heaven
at ease, mind mingled through it all.
The hundred-fold people devote their eyes and ears,
but a sage inhabits it all like a child.

[49c12t] **Chichung Huang**
The sage man never had a predisposed heart,
Taking the hundred family's heart
To be the concern of his heart.
Good people - he was good to them;
Evil people - he was also good to them.
Goodness was attained.
Honest people - he was honest to them;
Dishonest people - he was also honest to them.
Honesty was attained.
When the sage man presided over the empire,
Unbiased, he muddled their hearts
For all under heaven.
The hundred family names
All lent him their ears and eyes;
The sage man turned them all into infants.

[49c13t] **Ellen M. Chen**
The sage has no set mind (ch'ang hsin),
He takes the mind of the people as his mind.
The good (shan) I am good to them,
The not good I am also good to them.
This is the goodness of nature (te).
The trustworthy (hsin) I trust them,
The not trustworthy I also trust them.
This is the trust of nature (te).
The sage in the world,
Mixes (hun) the minds (hsin) of all.
The people lift up their eyes and ears,
The sage treats them all like children.

[49c14t] **Lee Sun Chen Org**
A Sage's heart (will) is not fixed on any permanent intentions,
His heart is attuned to the desires [for survival] of his people.
[A Sage maintains the following guiding principles:]
"I am good to good people, as well as to people who are not good;
Because virtuous behavior will induce more Te among people!

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I keep my promise to trustworthy people, as well as to untrustworthy people;
Because virtuous behavior will incite people to be truthful!"
When a Sage takes action in the world, he harmonizes people's hearts (desires) with great caution and sensitivity;
People, in return, will collect and inform him all their observations and opinions;
A Sage will then [weigh all options and] treat all people equally as if they were all his own children.

[49c15t] **Tien Cong Tran**
The sage has no heart of his own, but takes the heart of the people as his own.
He is good to the good; he is also good to the not-good: for Virtue is good.
He is faithful to the faithful; he is also faithful to the unfaithful: for Virtue is faithful.
In the midst of the world, the sage recoils.
For the sake of the world he keeps his heart nebulous.
All the people strain their ears and eyes: he treats them as innocent children.

[49c16t] **Thomas Z. Zhang**
Sages have no mind-set.
They take common people's concerns as theirs.
Good people, I treat them well.
Bad people, I also treat them well.
This is the virtue of kindness.
Good people, I trust them properly.
Bad people, I also trust them properly.
This is virtue of trust.
Sages in the world have no bias.
They mix their mind with that of common people.
This is why people follow them.
Sages treat people as if they were their own children.

[49c17t] **Arthur Waley**
The Sage has no heart of his own;
He uses the heart of the people as his heart.
Of the good man I approve,
But of the bad I also approve,
And thus he gets goodness.
The truthful man I believe, but the liar I also believe,
And thus he gets truthfulness.
The Sage, in his dealings with the world, seems like one dazed with fright;
For the world's sake he dulls his wits.
The Hundred Families all the time strain their eyes and ears,
The Sage all the time sees and hears no more than an infant sees and hears.

[49c18t] **Richard John Lynn**
The sage has no constant heart/mind [changxin] but takes the heart/mind of the common folk as his heart/mind.
The good I regard as good;

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those who are not good I also regard as good.
This is to transform goodness into virtue.
The trustworthy I trust;
those who are not trustworthy I also trust.
This is to transform trust into virtue.
The sage resides among all under Heaven with perfect equanimity and impartiality and for the sake of all under Heaven merges his heart/mind with theirs.
[The common folk all fix their ears and eyes on him,]
And the sage treats them all as his children.

[49c19t] **Lin Yutang**
THE PEOPLE'S HEARTS
The Sage has no decided opinions and feelings,
But regards the people's opinions and feelings as his own.
The good ones I declare good;
The bad ones I also declare good.
That is the goodness of Virtue.
The honest ones I believe;
The liars I also believe.
That is the faith of Virtue.
The Sage dwells in the world peacefully, harmoniously.
The people of the world are brought into a community of heart,
And the Sage regards them all as his own children.

[49c20t] **Victor H. Mair**
The sage never has a mind of his own;
He considers the minds of the common people to be his mind.
Treat well those who are good,
Also treat well those who are not good;
thus is goodness attained.
Be sincere to those who are sincere,
Also be sincere to those who are insincere;
thus is sincerity attained.
The sage is self-effacing in his dealings with all under heaven, and bemuddles his mind for the sake of all under heaven.
The common people all rivet their eyes and ears upon him,
And the sage makes them all chuckle like children.

[49c21t] **Tolbert McCarroll**
The True Person does not have an individual heart but uses the heart of the people.
I am kind to those who are kind.
I am also kind to those who are not kind.
Thus,
there is an increase in kindness.
I keep faith with those who are in good faith.
I also keep faith with those who lack good faith.

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Thus,
there is an increase of good faith.
The True Person is detached and humble and to the world appears confusing.
The people all strain their eyes and ears, yet the True Person remains childlike.

[49c22t] **David H. Li**
The sage has no preconceived notion at any time;
the people's notion is the sage's notion.
I treat a person, who is good, well;
I treat a person, who is not good, also well.
This is for goodness's sake.
I trust a person who is worthy of trust;
I also trust a person who is not worthy of trust.
This is for trustworthiness's sake.
The sage, in governing the world, holds back personal notions in favor of the people's.
The sage treats the people, focusing on themselves, as infants.

[49c23t] **Yasuhiko Genku Kimura**
The sage does not have a set mind.
His mind is unconditioned, and
He regards the minds of all people as his own.
He is good to those who are good.
He is good to those who are not good.
For his virtue is goodness itself.
He is in integrity with those of integrity.
He is in integrity with those without integrity.
For his virtue is integrity itself.
The sage, to serve this world,
In compassion merges his mind with all minds.
People rivet their eyes and ears upon differences amongst them.
The sage, with childlike innocence, sees one humanity in all.

[49c24t] **Chou-Wing Chohan**
The sage has no self that he can call "mine,"
He turns the self of the people into his own.
I act with goodness toward the good,
I act with goodness toward the bad, too,
And so the good is contagious.
I relate with trust to the person who is worthy of trust,
I relate with trust to the person who is not worthy of trust, too,
And so trust is contagious.
The sage lives in the world in his victory and rules the world with his simplicity.
But when all the people look at him and listen to him,
The sage takes care of them, like a mother takes care of her children.

[49c25t] **Man-Ho Kwok**

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'The sage is never opinionated,
He listens to the mind of the people.'
I am kind to people when they are kind to me.
I am kind to them even if they hate me.
Virtue - te - is its own reward.
I trust those who trust me,
I also trust those who have no faith in me:
What I give, I receive.
A sage is self-effacing and mindful of offence.
He sets himself as his own example.
How shall I treat you, my son?
Like a child.

[49c26t] **Gu Zhengkun**
The sage often has no will,
He takes the people's will as his own.
What is good I treat with goodness;
What is not good I also treat with goodness.
Thus I obtain goodness.
Those who are of faith, I put faith in;
Those who are of no faith, I also put faith in.
Thus I obtain faith.
When the sage governs the world,
He simplifies his as well as the people's minds.
The people are all preoccupied with their eyes and ears,
The sage helps them return to the childhood state.

[49c27t] **Chao-Hsiu Chen**
The sage has no mind of his own.
He takes the minds of the people as his own.
Whatever others like, he likes too.
Whatever others dislike, he likes too.
This is what is meant by virtuous goodness.
Whatever others trust, he trusts too.
Whatever others mistrust, he trusts too.
This is what is meant by virtuous trust.
The sage leads his life with vigilance.
He merges his mind with all others' under Heaven.
People are used to hearing and seeing the behaviour of the sage and so they are influenced, and become pure again, as a newborn child.

[49c28t] **Liu Qixuan**
The best ruler has no personal ideas
And what the people think is what he/she thinks.
He/She is good to people that are good.
He/She is also good to people that are not good.

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It is the goodness typical of the Way server.
He/She trusts people that are trustworthy.
He/She also trusts people that are not trustworthy.
It is the trust typical of the Way server.
The best ruler gives each breath of his/her life to the world.
He/She holds to just a simple mind,
But is looked up to and listened to.
He/She takes the whole world to be his/her children.

[49c29t] **Shi Fu Hwang**
People's Minds
Lao Tze says,
The sage doesn't have an invariable mind, he takes people's minds as his own mind.
Those who are good to him;
he treats well;
and those who are not good to him;
he treats well too;
thus all become good to each other.
To those who are sincere;
he is sincere;
and to those who are not sincere;
he is also sincere;
thus all become sincere.
The sage in the world pays scrupulous attention to everything.
However, he treats his living with indifference.
The people all offer their eyes and ears to help him, and he deals with them all as his children.

[49c30t] **Ch'u Ta-Kao**
The Sage has no self (to call his own);
He makes the self of the people his self.
To the good I act with goodness;
To the bad I also act with goodness:
Thus goodness is attained.
To the faithful I act with faith;
To the faithless I also act with faith:
Thus faith is attained.
The Sage lives in the world in concord, and rules over the world in simplicity.
Yet what all the people turn their ears and eyes to,
The Sage looks after as a mother does her children.

[49c31t] **Paul J. Lin**
The Sage has no constant heart [mind].
He takes the people's heart as his heart.
Good men, I treat well.
Bad men, I also treat well.
Therein I attain goodness.

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Honest men, I trust.
Dishonest men, I also trust.
Therein I attain trust.
The Sage in his position in the world,
Yieldingly harmonizes the people's heart with simplicity.
The people all strain their ears and eyes.
And the Sage regards them all as infants.

[49c32t] **Michael LaFargue**
The Wise Person is always a man without a mind -
he takes the mind of the hundred clans as his mind.
Those who are good, I am good to them;
those who are not good, I am also good to them -
Te is good.
Those who are honest, I am honest with them;
those who are not honest, I am also honest with them -
Te is honest.
The Wise Person,
lives in the world all drawn in,
for the world's sake he keeps his mind muddled.
The hundred clans,
all strain their eyes and ears toward him.
The Wise Person treats them all as his children.

[49c33t] **Cheng Lin**
The Sage has no fixed prejudices, but always regards the hearts of all mankind as his own.
Those who are good, he treats well;
those who are not good, he also treats well.
Thus he finds only good men.
Those who are sincere, he believes;
those who are not sincere, he also believes.
Thus he finds only sincere men.
The Sage wishes that all men in this world will soon return to simplicity.
While people in general strain their ears and eyes, the Sage wishes to have them all sealed.

[49c34t] **Yi Wu**
The sage's mind is not unchangeable;
He regards the people's mind as his mind.
He is good to those who are good;
He also is good to those who are not good.
This is the virtue of goodness.
He trusts those who are trustworthy;
He also trusts those who are not trustworthy.
This is the virtue of trustfulness.
The sage, in the world,
Harmoniously merges his mind with the world's.

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The people all strain their ears and eyes;
The sage regards them as children.

[49c35t] **Han Hiong Tan**
The sage has no preconceived ideas.
He simply takes the lead from his subjects.
He treats the good people with kindness.
He also treats the bad people with kindness.
He thus cultivates the virtue of kindness.
He treats those who are trustworthy with sincerity.
He also treats those who are not trustworthy with sincerity.
Thus, he is cultivating the virtue of sincerity.
The sage always handles his affairs in an amicable way.
He steers his subjects towards a simple and unpretentious life.
Everyone pays attention to him and asks for guidance.
He nurtures them tenderly as if caring for babies.

[49c36t] **Hua-Ching Ni**
One with wholeness of virtue has an unconditioned mind.
He regards the mind of all being as his own mind.
He is kind to the kind.
He is also kind to the unkind,
for the subtle nature of the universe is kind.
He is faithful to the faithful.
He is also faithful to the unfaithful,
for the integral virtue of the universe is undeceiving.
In the midst of the world,
he dissolves all minds into harmonious Oneness.
All people strain their eyes and ears for excitement.
One of deep virtue brings all people back to their childlike-heartedness.

[49c37t] **Chang Chung-yuan**
The wise man is free from his own mind,
But identifies the people's minds as mind.
He considers good as good,
But he also considers not-good as good.
Thus, his attainment of non-differentiation is successful.
He considers truth as truth,
But he also considers not-truth as truth.
Thus, his attainment of non-differentiation is perfected.
In the world, the wise conscientiously non-differentiates
The minds of the people.
Because people rely on their senses of hearing and seeing,
The wise treats them as innocent children.

[49c38t] **Henry Wei**

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Trust in Virtue
Ren Teh
The Sage has no fixed state of mind;
His reflects the state of mind of the people.
To the good, I show goodness;
To the not good, I also show goodness;
Hence goodness is realized.
To the sincere, I show sincerity;
To the insincere, I also show sincerity;
Hence sincerity is realized.
While in the world, the Sage is very anxious
To harmonize his mind for the harmony of the world.
To him all the people turn their eyes and ears;
He treats them all alike as children.

[49c39t] **Ha Poong Kim**
The sage has no fixed mind;
He takes the people's mind as his own.
I accept as good those who are good;
I also accept as good those who are not good.
Such is Te's goodness.
I trust those who trust;
I also trust those who do not trust.
Such is Te's trust.
The sage, in ruling all under Heaven,
Makes his mind one with it.
All his subjects set their ears and eyes on him.
He regards them all as his children.

[49c40t] **Tao Huang**
The sage is always without his own mind.
He uses people's minds as his mind.
He is kind to those who are kind.
He is also kind to those who are not kind.
It is the kindness of Action itself.
He is trustworthy to those who are trustworthy.
He is also trustworthy to those who are not trustworthy.
It is the trust of Action itself.
In the world, the sage inhales.
For the world, the sage keeps the mind simple.
All people are fixated on the ears and eyes,
While the sage always smiles like a child.

[49c41t] **Tang Zi-chang**
The sage ruler had no prejudice of his own.
He made his mind to be based on the mind of the people.

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If it was perfect, he liked it;
if it was not perfect, he also liked it:
then perfection was attained.
If it was true, he understood it;
if it was not true, he also understood it:
then truth was attained.
Indifferently, indifferently sage rulers were in the world.
Effortlessly, effortlessly they ruled the world.
The people turned their eyes and ears toward them.
Sage rulers treated all people like their own children.

[49c42t] **Wing-tsit Chan**
The sage has no fixed (personal) ideas.
He regards the people's ideas as his own.
I treat those who are good with goodness,
And I also treat those who are not good with goodness.
Thus goodness is attained.
I am honest to those who are honest,
And I am also honest to those who are not honest.
Thus honesty is attained.
The sage, in the government of his empire, has no subjective viewpoint.
His mind forms a harmonious whole with that of his people.
They all lend their eyes and ears, and he treats them all as infants.

[49c91t] **И. И. Семененко**
Премудрый человек не ведает незыблемости сердца.
Сердцем для него являются сердца простых людей.
С добрыми я добр, но и с недобрыми я тоже добр.
К добру приводит добродетель.
Кто честен, тем я доверяю, но и нечестным я тоже доверяю.
К честности приводит добродетель.
Премудрый человек под Небесами беспристрастен и ради Поднебесной мутит свое сердце.
При нем все по-детски улыбаются.

[49c92t] **А. А. Маслов**
Мудрец не имеет постоянного сердца.
Его сердце - сердце людей.
Для добрых я добр.
Для недобрых я тоже добр.
И так достигаю добра.
Искренним я верю.
Неискренним я верю тоже.
И так достигаю искренности.
Мудрец, правя в Поднебесной, делает своё сердце безыскусным и приводит его в согласие с Поднебесной.
Люди внемлют ему слухом и взором.

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Он же смотрит на них как на своих детей.

[49c93t] **Е. А. Торчинов**
Нет постоянного разума-сердца у совершенномудрого.
Сердца всех людей Поднебесной образуют его разум-сердце.
Добрым людям я делаю добро, и злым людям я также делаю добро:
Благая Сила преисполнена добра.
Достойным доверия я верю, и недостойным доверия я также верю:
Благая Сила преисполнена доверия.
Совершенный мудрец спокойно и мирно живет в Поднебесной;
все чаяния народа стекаются в его глаза и уши, и всех людей считает совершенномудрый детьми своими.

[49c94t] **А. Е. Лукьянов**
Совершенномудрый человек не имеет обычного сердца
и сердца ста родов человеческих делает [своим] сердцем.
Кто добр, я к тому отношусь с добром.
Кто не добр, я к тому также отношусь с добром.
В этом проявляется доброта Дэ.
Кто доверяет, я к тому отношусь с доверием.
Кто не доверяет, я к тому также отношусь с доверием.
В этом проявляется доверие Дэ.
Когда совершенномудрые люди находятся в Поднебесной, [они] ради Поднебесной вдыхают хаос своим сердцем,
и все совершенномудрые люди становятся ее детьми.

[49c95t] **Ян Хин-шун**
Совершенномудрый не имеет постоянного сердца.
Его сердце состоит из сердец народа.
Добрым я делаю добро и недобрым также делаю добро.
Таким образом и воспитывается добродетель.
Искренним я верен и неискренним также верен.
Таким образом и воспитывается искренность.
Совершенномудрый живет в мире спокойно и в своем сердце собирает мнения народа.
Он смотрит на народ, как на своих детей.

[49c96t] **Д. П. Конисси**
Святые люди не имеют определенного (чувства), ибо они принимают чувство простолюдина как свое.
Добрых людей я принимаю уже потому одному, что они добры.
Злых принимаю, как добрых.
Искренним людям я верю;
также и верю неискренним,
ибо в этом и состоит верх искренности.
Когда святые живут на земле, то они просты и тихи;
они питают ко всем одинаковое чувство.
Для (блага) мира они делают свои сердца темными.

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Простые люди будут смотреть на них (как на своих учителей) и будут слушать сказание о их делах.
Святые смотрят на народ, как на младенца.

[49c97t] **В. В. Малявин**
У премудрого человека нет постоянного мнения.
Его помышления таковы же, как помышления всех.
Тех, кто добр, я считаю добрыми,
Тех, кто недобр, я тоже считаю добрыми:
Так торжествует добро.
Тем, кто заслуживает доверия, я верю,
Тем, кто доверия не заслуживает, я тоже верю:
Так торжествует доверие.
Премудрый человек, царствуя в мире,
Все вмещает в себя и ради мира замутняет свое сердце.
Все люди напрягают зрение и слух,
А он привечает их, словно детей.

[49c98t] **Б. Б. Виногродский**
В сердце-сознании человека мудрости - постоянство отсутствия.
Способен осуществлять сердцем-сознанием сердца-сознания ста родов.
С совершенствующимися сущность моя совершенствуется.
С несовершенствующимися сущность моя тоже совершенствуется.
Это Потенция совершенствования.
С верующими сущность моя верует.
С неверующими сущность моя тоже верует.
Это Потенция веры.
Человек мудрости в пространстве нисхождения Небес воспринимает-впитывает, осуществляя нисхождение Небес в завихрении своего сердца-сознания.
Сто родов всегда направляют внимание в свои уши и глаза.
Человек мудрости всегда ограждается от этого.

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PSEUDO-CHAPTER **Fifty**

[50c01t] **Robert G. Henricks**

{We come out into} life and go back into death.
{The companions} of life {are thirteen};
The companions of {death} are thirteen;
And yet people, because they regard life as LIFE, in all of their actions move toward the thirteen that belong to the realm of death.
Now, why is this so?
It's because they regard life as LIFE.
You've no doubt heard of those who are good at holding on to life:
When walking through hills, they don't avoid rhinos and tigers;
When they go into battle, they don't put on armor or shields;
The rhino has no place to probe with its horn;
The tiger finds no place to put its claws.
And weapons find no place to hold {their blades}.
{Now}, why is this so?
Because there is no place for death in them.

[50c02t] **John C. H. Wu**

WHEN one is out of Life, one is in Death.
The companions of life are thirteen;
the companions of Death are thirteen;
and, when a living person moves into the Realm of Death, his companions are also thirteen.
How is this?
Because he draws upon the resources of Life too heavily.
It is said that he who knows well how to live meets no tigers or wild buffaloes on his road, and comes out from the battle-ground untouched by the weapons of war.
For, in him, a buffalo would find no butt for his horns, a tiger nothing to lay his claws upon, and a weapon of war no place to admit its point.
How is this?
Because there is no room for Death in him.

[50c03t] **D. C. Lau**

When going one way means life and going the other means death, three in ten will be comrades in life, three in ten will be comrades in death, and there are those who value life and as a result move into the realm of death, and these also number three in ten.
Why is this so? Because they set too much store by life.
I have heard it said that one who excels in safeguarding his own life does not meet with rhinoceros or tiger when travelling on land nor is he touched by weapons when charging into an army.
There is nowhere for the rhinoceros to pitch its horn;
There is nowhere for the tiger to place its claws;
There is nowhere for the weapon to lodge its blade.
Why is this so? Because for him there is no realm of death.

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[50c04t] **R. L. Wing**
As life goes out, death comes in.
Life has thirteen paths;
Death has thirteen paths.
Human life arrives at the realm of death
Also in thirteen moves.
Why is this so?
Because life is lived lavishly.
Now, as it is well known,
Those skilled in attracting life Can travel across the land
And not meet a rhinoceros or tiger.
When the military comes in,
Their defense cannot be attacked.
The rhinoceros is without a place to thrust its horn.
The tiger is without a place to affix its claw.
The military is without a place to admit its blade.
Why is this so?
Because they are without the realm of death.

[50c05t] **Ren Jiyu**
When one is born, he will eventually naturally meet his death.
Three out of every ten people will enjoy long life,
While three out of every ten people will meet premature death.
Chances that one strives to live and will die are also three out of ten.
And for what reason?
Because that one intensively craves life (and contrarily he fails to attain his objective).
I heard that one who is good at preserving his life is not afraid of meeting tigers or rhinoceroses when traveling on the land, and he will not be injured or killed in fighting battles.
(To those who are good at preserving their lives)
The rhinoceros cannot butt its horns against him,
The tiger cannot fasten its claws in him,
And weapons cannot thrust their blades into him.
For what reason are all these?
Because he is out of the range of death.

[50c06t] **Gia-fu Feng**
Between birth and death,
Three in ten are followers of life,
Three in ten are followers of death,
And men just passing from birth to death also number three in ten.
Why is this so?
Because they live their lives on the gross level.
He who knows how to live can walk abroad
Without fear of rhinoceros or tiger.
He will not be wounded in battle.

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For in him rhinoceroses can find no place to thrust their horn,
Tigers no place to use their claws,
And weapons no place to pierce.
Why is this so?
Because he has no place for death to enter.

[50c07t] **Lok Sang Ho**
Anyone who is born dies.
If 13 people are born
All 13 people will eventually die.
From birth to life,
From life to death,
The great earth will afford the places to live and to die for exactly 13.
Why is this so?
It is because the mind cherishes the belief
that living is a privilege and not a natural right.
I have heard that those who are good at conserving and preserving life
Seldom meet tigers and horned animals when they move around.
If they should join the military forces,
They would not have the need to combat.
Horned animals will have no way to cast their horns on their bodies,
Nor will tigers find a place to lay their claws.
Even soldiers' swords will not hurt them.
Why is this so?
Because such people will never die.

[50c08t] **Xiaolin Yang**
Of people's lives from beginning to end,
One-third live long,
One-third die young,
And one-third live in the beginning, but cause their deaths half way by themselves.
Why do people die in the middle of their lives?
Because they live too well and do not cherish their lives.
It is said that those who know how to live long never come across a rhinoceros or a tiger;
When they are in battle, they never get hurt.
The rhinoceros has no place to impale them with its horn,
The tiger has no place to attack them with its claws,
And the weapon has no place to hurt them with its blade.
Why is this? Because they never get themselves into these deadly places.

[50c09t] **Walter Gorn Old**, THE VALUE OF LIFE
Men go forth from Life and enter into Death.
The Gates of Life are thirteen in number; and the same are the Gates of Death.
By as many ways does Life pass quickly into Death. And wherefore?
Because men strive only after the Sensuous Life.
It has been said that one who knows how to safeguard Life can go through the country without protection

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against the rhinoceros and tiger.
He may enter into battle without fear of the sword.
The rhinoceros finds no place wherein to drive his horn.
The tiger finds no place wherein to fix his claws.
The sword finds no place wherein to thrust itself.
Why is this?
It is because he has overcome Death.

[50c10t] **James Legge**
Men come forth and live;
they enter (again) and die.
Of every ten three are ministers of life (to themselves);
and three are ministers of death.
There are also three in every ten whose aim is to live, but whose movements tend to the land (or place) of death.
And for what reason?
Because of their excessive endeavours to perpetuate life.
But I have heard that he who is skilful in managing the life entrusted to him for a time travels on the land without having to shun rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon.
The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point.
And for what reason?
Because there is in him no place of death.

[50c11t] **David Hinton**
People born into life enter death.
Constant companion in life
and in death,
this body is the kill-site animating their lives.
And isn't that because
they think life is the fullness of life?
I've heard those who encompass the whole of life
could walk on and on without meeting rhinoceros or tiger,
could charge into armies without feeling shield or sword.
A rhinoceros would find nowhere to gore them,
a tiger nowhere to claw them,
a sword nowhere to slice them.
And isn't that because
for them there's no kill-site?

[50c12t] **Chichung Huang**
People emerge into life and enter into death.
The category of life constitutes three tenths;
The category of death constitutes three tenths;
And those who, seeking extravagant living,

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All move to the realm of death
Also constitute three tenths.
Why so?
Because they seek extravagant living.
I hear that those who excel in preserving life,
Walking in mountains,
Shun neither rhinoceros nor tiger;
Entering a battle,
Incur wounds from neither weapon nor armor.
The rhinoceros has nowhere to thrust its horn;
The tiger has nowhere to press its claws;
Weapons have nowhere to lodge their blades.
Why so?
Because they do not belong to the realm of death.

[50c13t] **Ellen M. Chen**
From coming out to life to going back to death:
Those companions (t'u) of life,
They are one-third (shih-yu-san);
Those companions of death,
They are one-third;
Those living but moving toward the place of death,
They are also one-third.
Why?
Because of the intense (hou) life-producing activity.
I have heard that one who knows how to nourish life,
On land meets no tigers or wild buffaloes,
In battle needs to wear no armors or weapons,
A wild buffalo has nowhere to butt its horns,
A tiger has nowhere to sink its claws,
A weapon has nowhere to enter its blade.
Why?
Because such a one has no place of death.

[50c14t] **Lee Sun Chen Org**
Birth is the movement of coming out [of the obscurity to join the world];
Death is the movement of going in [to the obscurity from this world];
For every ten people [of the existing population], three more new-borns will join them;
For every ten people [of the existing population], three will die [naturally];
Among the living, due to rash movements (wars and bad governments), three out of ten will also die unnaturally;
Why is the living condition of most people so [lamentable]?
It is all because people, in order to survive, must suffer enormously merely to make ends meet!
I have heard that those, who know how to conserve life, would evade [confrontation with] fierce rhinos and tigers when walking in the wild;
They would also avoid wearing armor and carrying weapons when they were in the army;

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In this manner:
Fierce rhinos have no chance to use their horns,
Ferocious tigers have no occasion to brandish their claws,
And enemies have no opportunity to utilize their blades (weapons).
Why?
All of the above are examples of enhancing people's chances of survival through evading deadly situations.

[50c15t] **Tien Cong Tran**
"Out" is life; "In" is death.
Three in ten are followers of life.
Three in ten are followers of death.
Three in ten live as man but act in the realm of death.
How is this?
Because they all crave life.
It is said that he who knows well how to live meets no tigers or rhinoceroses on his road, and comes into the battlefield untouched by the weapons.
For, in him, a rhinoceros would find no place for his horns, a tiger no place to lay his claws upon, and a weapon no place to lodge its point.
How is this?
Because there is no room for death in him.

[50c16t] **Thomas Z. Zhang**
In the life and death cycle,
Three in ten enjoy natural longevity,
Three in ten die normally.
There are some, three in ten, who die unnaturally.
Why it is so?
Because they indulge themselves excessively.
It is well known that those who are good at protect themselves steer clear of rhinos and tigers when walking, And hardly hurt by armed enemy.
This is because rhinos cannot find them to gore,
Tigers cannot find them to claw,
Enemies cannot get a chance to use weapons upon them.
What is the reason?
They never put themselves into a fatal situation.

[50c17t] **Arthur Waley**
He who aims at life achieves death.
If the 'companions of life' are thirteen, so likewise are the 'companions of death' thirteen.
How is it that the 'death-spots' in man's life and activity are also thirteen?
It is because men feed life too grossly.
It is said that he who has a true hold on life, when he walks on land does not meet tigers or wild buffaloes; in battle he is not touched by weapons of war.
Indeed, a buffalo that attacked him would find nothing for its horns to butt, a tiger would find nothing for its claws to tear, a weapon would find no place for its point to enter in.
And why?

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Because such men have no 'death-spot' in them.

[50c18t] **Richard John Lynn**
We emerge into life, enter into death.
Three out of ten are adherents of life;
three out of ten are adherents of death;
and there are three out of ten whose way of life also leads them to death.
Why is this so?
It is due to placing too much emphasis on life.
For I have heard that one good at preserving life, when traveling by land, does not encounter the wild buffalo and, when entering the army, suffers no wound from weapons.
The wild water buffalo has no way to strike at him with horn, the tiger has no way to strike at him with claw, and weapons of war have no way to use point or edge against him.
Why is this so?
It is due to the fact that he stays free of the land of death.

[50c19t] **Lin Yutang**
THE PRESERVING OF LIFE
Out of life, death enters.
The companions (organs) of life are thirteen;
The companions (organs) of death are (also) thirteen.
What send man to death in this life are also (these) thirteen.
How is it so?
Because of the intense activity of multiplying life.
It has been said that he who is a good preserver of his life
Meets no tigers or wild buffaloes on land,
Is not vulnerable to weapons in the field of battle.
The horns of the wild buffalo are powerless against him;
The paws of the tiger are useless against him;
The weapons of the soldier cannot avail against him.
How is it so?
Because he is beyond death.

[50c20t] **Victor H. Mair**
A person comes forth to life and enters into death.
Three out of ten are partners of life,
Three out of ten are partners of death,
And the people whose every movement leads them to the land of death because they cling to life
Are also three out of ten.
Now,
What is the reason for this?
It is because they cling to life.
Indeed,
I have heard that
One who is good at preserving life does not avoid tigers and rhinoceroses when he walks in the hills;
nor does he put on armor and take up weapons when he enters a battle.

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The rhinoceros has no place to jab its horn,
The tiger has no place to fasten its claws,
Weapons have no place to admit their blades.
Now,
What is the reason for this?
Because on him there are no mortal spots.

[50c21t] **Tolbert McCarroll**
When going off one way means living
and going off the other way means dying,
three in ten are companions of Life,
three in ten are companions of Death,
and three in ten value Life but drift toward Death.
Why is all this so?
Because, these people are too greedy about living.
It is said:
People who are skillful in caring
for the life that has been given to them
travel abroad without fear of wild ox or tiger,
and enter a battle without concern for sharp weapons.
There is no place for the wild ox to thrust its horns,
there is no place for the tiger to put its claws,
there is no place for a weapon to lodge.
How is this so?
Because, there is no place for Death to enter in!

[50c22t] **David H. Li**
People are born and people die.
Three in ten live long;
Three in ten die young;
Three in ten move [prematurely] into death's realm.
Why so?
Because they care for their lives too well.
Those who care for themselves, it is said, are unlikely to encounter rhinoceroses or tigers on land, or face weaponry and soldiers in war.
Rhinoceroses have no occasion to use their horns;
tigers have no occasion to use their claws;
soldiers have no occasion to use their bayonets.
Why so?
Because they care for themselves to not move into death's realm.

[50c23t] **Yasuhiko Genku Kimura**
Life is appearance; death is disappearance.
Three out of ten live a long life.
Three out of ten live a short life.
Three out of ten bring upon themselves an untimely death,

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Because they cling too much to outer pleasures of life.
He who maintains a balanced life in accordance with the Tao,
Does not meet tigers or rhinoceroses in the wilderness,
Does not suffer attacks from the enemy in the battlefield.
Upon him the tiger has no place to fasten its claws,
The rhinoceros has no place to jab its horn,
The weapon has no place to pierce its blade.
Why is this so?
Because in him there is no room for death to enter.

[50c24t] **Chou-Wing Chohan**
It is easy to hold something that is motionless,
It is easy to create a mold for something that is not lacking,
It is easy to break something that is breakable,
It is easy to scatter a thing that is small.
Take care of a thing before it happens,
Arrange a thing before it gets out of hand.
The simple man generally fails in his affairs on the verge of success.
Take care of the end as you do of the beginning,
And you will not fail.

[50c25t] **Man-Ho Kwok**
In the normal way of things every three in ten live long,
while every three in ten die young -
and for those just passing through their lives (that is, every three in ten) the chances are the same.
Why is this?
Well, it all depends on how identified they are with the mundane world of matter.
People who know how to live will never do things that threaten their lives,
any more than a traveller who knows will run into a tiger or a wild buffalo.
Living well is like wearing a kind of armour that nothing can penetrate.
Living badly is like being attacked!
A practised sage is invulnerable to attacks
that punch like a buffalo's horn,
that claw like a leaping tiger -
or that stab like a knife in the back.
And why is this?
Because he is impeccable.

[50c26t] **Gu Zhengkun**
Men live when given to birth
And die when being buried.
One third of them are long-lived;
One third of them are short-lived;
One third of them die from their own choices though they could have lived longer;
Why in such cases?
Because they are too eager to live longer.

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It is heard that he who is good at preserving his life
Does not meet with the rhinoceros or tiger when traveling on land,
Nor is he wounded in war,
For the rhinoceros has no use for its horns
And the tiger has no use for its claws;
The weapons have no use for their blades.
Why in such cases?
Because there is no realm of death for him to enter.

[50c27t] **Chao-Hsiu Chen**
Emotions and longings are life.
Passions and desires are death.
There are thirteen kinds of life:
seven are emotions and they refer to the gates of the mind;
six are longings and they refer to the gates of the body.
There are also thirteen kinds of death:
seven are passions and they refer to the gates of the mind;
six are desires and they refer to the gates of the body.
These thirteen kinds of life and death rule also human beings, because one treasures life.
He who is good at conserving his life will not meet the rhinoceros and the tiger on his journey.
He can enter a battle without being hurt.
The rhinoceros cannot attack him with its horn,
the tiger cannot scratch him with its claws,
troops cannot use their swords against him.
That is only because he has no place for death to enter.

[50c28t] **Liu Qixuan**
Life and death co-exist in the same process.
The chance for life is thirty percent.
The chance for death is thirty percent.
The chance for death in the life's area is also thirty percent.
Why?
Because some live too actively for their lives.
It has been said that people good at living
Do not meet with tigers on land,
Or receive hits in battle.
Tigers can have no chance to apply their paws.
Weapons can have no chance to exert their edges.
Why?
Because people good at living have no chance of death.

[50c29t] **Shi Fu Hwang**
The Preserving of Life
Lao Tze says,
Men come forth from their mothers' wombs and live;
and they enter dust, and die.

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Those men who depend on the three and ten to live;
die by the three and ten also.
Those who were living will be sent to the place of death by the three and ten.
And for what reason?
Because they made excessive stores to perpetuate their life.
For I have heard it is said that one who excels in safeguarding his own life does not shun the rhinoceros or tiger when travelling on land, nor does he avoid buff coat and sharp weapon at entering a host.
The rhinoceros finds no place to fix its claw on him, nor the weapon a place to admit its point on him.
And for what reason?
Because there is no place of death on him.

[50c30t] **Ch'u Ta-Kao**
Men go out of life and enter into death.
The parts (proportions) of life are three in ten; the parts of death are also three in ten.
Men that from birth move towards the region of death are also three in ten.
Why is it so?
Because of their redundant effort in seeking to live.
But only those who do nothing for the purpose of living are better than those who prize their lives.
For I have heard that he who knows well how to conserve life, when travelling on land, does not meet the rhinoceros or the tiger; when going to a battle he is not attacked by arms and weapons.
The rhinoceros can find nowhere to drive his horn; the tiger can find nowhere to put his claws; the weapons can find nowhere to thrust their blades.
Why is it so?
Because he is beyond the region of death.

[50c31t] **Paul J. Lin**
Coming out means life; going in means death.
Three-tenths of men are disciples of life.
Three-tenths of men are disciples of death.
Three-tenths of men actually have life, but strive for death through activity.
Why is this so?
Because they over-nourish themselves.
So I have heard that he who is capable of sustaining life
Can travel on land without ever encountering a rhinoceros or tiger;
Can enter a battle without ever being touched by arms and weapons.
The rhinoceros cannot charge him with its horns.
The tiger cannot attack him with its claws.
Weapons have no place to lodge their blades.
Why is this so?
Because he has no grounds for death.

[50c32t] **Michael LaFargue**
"Setting out to live is entering into death."
"Thirteen are the life givers,
thirteen are the death bringers."
The thirteen body parts are also death spots in people's life and activity.

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Why?
Because they live life so lavishly.
So we hear:
One who Excels at fostering life,
"travels on land without meeting rhinoceros or tiger,
enters combat without armor or weapon."
The rhinoceros finds no place to jab its horn,
the tiger finds no place to lay its claws,
a weapon finds no place where its point can enter.
Why?
Because he has no death spot.

[50c33t] **Cheng Lin**
Man begins with life, and ends with death.
During the span of man's existence,
three-tenths of it are passed in the processes of growth;
three-tenths are passed in the processes of decay.
That which is meant for the development of life but which is passed in the processes of decay also constitutes three-tenths.
Why is this so?
Because man over-taxes the life force.
It has been said that he who knows how to preserve life avoids the rhinoceros and tigers when travelling by land;
dodges arms and weapons when engaged in battle with a hostile army.
He sees to it that the rhinoceros have no opportunity to use their horns;
that tigers have no opportunity to use their claws;
that enemies have no opportunity to use their weapons.
Why is this so?
Because man avoids the risks of death.

[50c34t] **Yi Wu**
From birth to death,
One-third are fellows of life,
One-third are fellows of death,
And one-third are fellows of life who move to grounds for death.
Why is this?
Because they are overly attached to their lives.
It is said that those who are good at sustaining life
Travel on land without meeting wild buffalos or tigers,
Enter battle without protection of armor or weapons.
In them, a wild buffalo finds no place to gore with its horns,
A tiger finds no place to seize with its claws,
A weapon finds no place to pierce with its blade.
Why is this?
Because they have no grounds for death.

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[50c35t] **Han Hiong Tan**

From the time you were born, you are dying.
About one-third of people are luxuriating in longevity,
Another third are enjoying a normal life span but travelling along the path towards a natural death.
The other third are heading on the path towards a premature death.
The cause of premature death is due to overindulgence in life.
I have heard that people, who master the art of living,
Can avoid meeting a rhinoceros or tiger in the jungle.
They can avoid getting hurt by any sharp weapons in a battle.
The rhinoceros cannot employ its horn against them.
The tiger cannot attack them with its paws.
Sharp weapons cannot inflict injury on them.
Why is this so?
They simply manage to stay away from the circle of death.

[50c36t] **Hua-Ching Ni**

That one's physical life will begin with birth and end in death seems a surety.
Also, in an individual life, the special opportunities of life and death are very much equal.
When there is an opportunity for death,
there is an opportunity for life also.
When there is an unusual opportunity for life,
it pulls one's life closer to death.
Aside from such opportunities,
there is the personal effort to maintain normalcy.
This is much more reliable than the special opportunities which place one's life on the verge of life and death.
People of awareness value normalcy and forsake seeking special opportunities which hold the promise of increasing the strength of living.
Such things are eventually only ways to speed up one's life.
One who can enjoy his natural life is content with the life of simple normalcy.
As I was told, one who knows how to tend his life with simple normalcy,
does not meet wild animals on the road or know the touch of weapons during war.
The mighty horns of the rhinoceros,
the powerful claws of the tiger,
the sharp blades of weapons,
find nowhere to pierce him.
Why is this so?
Because his mind holds no uncanny thoughts he gives death no opportunity.

[50c37t] **Chang Chung-yuan**

To live or to die:
Three out of ten men live,
While three out of ten men die.
Further, three out of ten men cling to life,
But they lose it.
Why?

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Because they all crave life.
He who knows how to safeguard his life
Does not encounter tigers or rhinoceroses.
In the battlefield
He does not avoid dangerous weapons.
Rhinoceroses cannot gore him,
Tigers cannot claw him,
Dangerous weapons cannot harm him.
Why?
Because there is no place in him for death.

[50c38t] **Henry Wei**
Importance of Life
Kuei Sheng
As life emerges, death enters.
The agents of life are thirteen;
The agents of death are likewise thirteen;
The thirteen also may make men move in a death spot.
Why so?
Because life is lived in too intense a manner.
I have heard that -
He, who is adept in guarding his life,
Will not come across rhinoceros and tigers,
When travelling on land;
And when in the armed forces,
Will not get wounded by deadly weapons.
In him the rhinoceros can find no place to butt,
Nor can the tiger find any place to claw,
Nor can the weapons find any place to injure.
Why so?
Because there is no death spot in him.

[50c39t] **Ha Poong Kim**
You come out to life and enter death.
The companions of life are three in ten;
The companions of death are three in ten:
The way humans live,
There are those who move into death-spots.
They too are three in ten.
Why is this so?
It is because of their hoarding of life.
I hear that those who nurture life well,
When traveling on land, do not meet wild buffaloes or tigers,
Nor do they, when going into battle, put on armor or shields.
The wild buffalo would find no place to thrust its horns;
The tiger would find no place to place its claws;

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The sword would find no place to lodge its blade.
Why is this so?
Because for such men there are no death-spots.

[50c40t] **Tao Huang**
We live, we die.
The companions of life are three and ten.
The companions of death are three and ten.
That people live their active life necessarily leading to the ground of death is three and ten.
Why so?
It is the nature of life itself.
As a matter of fact, I hear of those who are good at preserving their lives:
Walking through, not avoiding rhinos and tigers.
Entering battle without wearing armaments.
The rhino has no place to dig its horns.
The tiger has no place to drag its claws.
The soldier has no place to thrust his blade.
Why is this so?
Because they have no place to die.

[50c41t] **Tang Zi-chang**
Throughout human life, from birth to death:
There are one third who die naturally;
There are one third who die from disease;
And the other one third who die by speeding to death.
For what reasons have they done so?
Because they live by overdrawing upon their lives heavily.
As I used to hear that:
"One who takes good care of his life will not meet a rhinoceros or a tiger when he is traveling on land.
He does not need to wear armour or carry weapons when he is leading an army."
The rhinoceros finds no place to insert its horn.
The tiger finds no place to put its claws.
Weapons of war find no place to thrust their blades.
For what reasons?
Because one never lets himself be in a vulnerable situation.

[50c42t] **Wing-tsit Chan**
Man comes in to life and goes out to death.
Three out of ten are companions of life.
Three out of ten are companions of death.
And three out of ten in their lives lead from activity to death.
And for what reason?
Because of man's intensive striving after life.
I have heard that one who is a good preserver of his life will not meet tigers or wild buffaloes,
And in fighting will not try to escape from weapons of war.
The wild buffalo cannot butt its horns against him,

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The tiger cannot fasten its claws in him,
And weapons of war cannot thrust their blades into him.
And for what reason?
Because in him there is no room for death.

[50c91t] **И. И. Семененко**
Выходят, чтобы жить;
входя обратно, умирают.
Из каждых десяти лишь три вступают в жизнь и три, уж находясь в конце ее, вышагивают к смерти.
И те, чья человеческая жизнь является лишь местом смерти, по которому им двигаться, тоже составляют три из десяти.
Чем это объясняется?
Тем, что они всего превыше ценят жизнь.
Говорят, есть человек, умеющий заботиться о жизни.
Когда идет по суше, на него не нападает носорог и тигр, вступая в войско, он не запасается оружием и латами.
Носорогу некуда его ударить рогом, тигру негде в него впиться когтями, мечу некуда в него вонзиться острием.
Чем это объясняется?
Тем, что в нем нет места для смерти.

[50c92t] **А. А. Маслов**
Появляясь - живём, уходя - умираем.
Трое из десяти последуют жизни.
Трое из десяти последуют смерти.
Тех, кто стремится к жизни и потому часто сталкивается со смертью, - также трое из десяти.
Почему это так?
Потому что они излишне стремятся к жизни.
Я слышал, что искушённый в сбережении своей жизни, в своих странствиях не столкнётся с носорогами и тиграми.
В сражении его не задеть ударом оружия.
Носорогам некуда воткнуть свой рог.
Тиграм некуда вонзить свои когти.
Воину некуда направить своё оружие.
Почему это так?
Потому что в нём нет места смерти.

[50c93t] **Е. А. Торчинов**
Рождаясь, чтобы жить, люди устремляются к смерти.
Учеников жизни - трое из десятка.
Учеников смерти - трое из десятка.
Тех людей, что рождены для жизни, но стремятся в царство смерти, - трое из десятка.
И по какой причине это?
По той причине, что жадны до жизни люди.
Я слышал, что умеющий жизнь свою беречь, идя по суше, не столкнется с тигром или носорогом, а вступая в войско, может он не опасаться оружия и лат.

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Ведь носорогу некуда свой рог вонзить, тигру некуда когти свои запустить, оружию некуда клинок вонзить.
И по какой причине это?
По той причине, что для таких людей не существует царства смерти.

[50c94t] **А. Е. Лукьянов**
Приходят жизнью, уходят смертью.
Придут жизнью тринадцать, уйдут смертью тринадцать, из живущих людей движущихся к месту смерти тоже тринадцать.
Почему это так?
Из-за их обильного рождения и размножения.
Как-то слыхал, что тот, кто искусно (посредством добра-шань) управляет жизнью, идя по суше, не избегает носорогов и тигров,
вступая в бой, неуязвим для латников.
Носорогу некуда вонзить свой рог, тигру некуда запустить свои когти,
латнику некуда ударить своим мечом.
Почему это так?
Потому что у него нет места смерти [ни на нем, ни на земле].

[50c95t] **Ян Хин-шун**
[Существа] рождаются и умирают.
Из десяти человек три [идут] к жизни, три - к смерти.
Из каждых десяти еще имеются три человека, которые умирают от своих деяний.
Почему это так?
Это происходит оттого, что у них слишком сильно стремление к жизни.
Я слышал, что, кто умеет овладевать жизнью, идя по земле, не боится носорога и тигра, вступая в битву, не боится вооруженных солдат.
Носорогу некуда вонзить в него свой рог, тигру негде наложить на него свои когти, а солдатам некуда поразить его мечом.
В чем причина?
Это происходит оттого, что для него не существует смерти.

[50c96t] **Д. П. Конисси**
(Все существа), уходя из жизни, входят в смерть.
Жизнь имеет 13 ступеней своего развития; смерть также имеет 13 ступеней.
Ступеней человеческой жизни, которая постоянно стремится к смерти, опять 13.
Это почему?
Потому что стремление к жизни слишком сильно.
Я слышал, что ведущий воздержную жизнь не боится ни носорога, ни тигра, ни быть на поле сражения без воинского наряда, ибо на нем нет места, куда носорог мог бы ударить рогом, тигр мог бы вонзить свои острые когти и воин мог бы нанести удар мечом.
Это почему?
Потому что для ведущего жизнь воздержную не существует смерти.

[50c97t] **В. В. Малявин**
Вот: выходят в жизнь и входят в смерть.

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Товарищей по жизни - три из десяти,
Товарищей по смерти - три из десяти.
Жизнь свою в смерть обращающих - тоже три из десяти.
А почему?
Все из-за жажды быть живым в этой жизни.
Известно: тот, кто постиг премудрость сбереженья жизни,
В пути не встретит тигра или носорога,
Вступив в сраженье, избежит разящего клинка.
В нем носорогу некуда воткнуть свой рог,
Тигру некуда вонзить свои когти,
Воину некуда направить свой меч.
Почему так?
Потому что смерти негде поселиться в нем.

[50c98t] **Б. Б. Виногродский**
Выход - рождение.
Вход - смерть.
Попутчиков рождения - на десять есть три.
Попутчиков смерти - на десять есть три.
Людей, рождающих движение, ведущее в Землю смерти, тоже - на десять есть три.
И какова же причинность?
Это мощность порождения порождающего.
Так, внимающий совершенствованию накопления порождающего, он, двигаясь по суше, не встретит носорога и тигра.
Войдя в войско, он не столкнется с вооруженным воином.
Для носорога отсутствует место, куда приложить свой рог.
Для тигра отсутствует место, куда применить свои когти.
Для воина отсутствует место, куда вонзить свой клинок.
И какова же причинность:
Из-за отсутствия в нем Земли смерти.

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PSEUDO-CHAPTER **Fifty-One**

[51c01t] **Robert G. Henricks**
The Way gives birth to them and Virtue nourishes them;
Substance gives them form and their unique capacities complete them.
Therefore the ten thousand things venerate the Way and honor Virtue.
As for their veneration of the Way and their honoring of Virtue -
No one rewards them for it; it's constantly so on its own.
The Way gives birth to them, nourishes them, matures them, completes them, rests them, rears them, supports them, and protects {them}.
{It gives birth to them but} doesn't try to own them;
It acts on their behalf but doesn't make them dependent;
It matures them but doesn't rule them.
This we call Profound Virtue.

[51c02t] **John C. H. Wu**
TAO gives them life,
Virtue nurses them,
Matter shapes them,
Environment perfects them.
Therefore all things without exception worship Tao and do homage to Virtue.
They have not been commanded to worship Tao and do homage to Virtue,
But they always do so spontaneously.
It is Tao that gives them life:
It is Virtue that nurses them, grows them, fosters them, shelters them, comforts them, nourishes them, and covers them under her wings.
To give life but to claim nothing,
To do your work but to set no store by it,
To be a leader, not a butcher,
This is called hidden Virtue.

[51c03t] **D. C. Lau**
The way gives them life;
Virtue rears them;
Things give them shape;
Circumstances bring them to maturity.
Therefore the myriad creatures all revere the way and honour virtue.
Yet the way is revered and virtue honoured not because this is decreed by any authority but because it is natural for them to be treated so.
Thus the way gives them life and rears them;
Brings them up and nurses them;
Brings them to fruition and maturity;
Feeds and shelters them.
It gives them life yet claims no possession;

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It benefits them yet exacts no gratitude;
It is the steward yet exercises no authority.
Such is called the mysterious virtue.

[51c04t] **R. L. Wing**
The Tao produces;
Its Power supports; Its Natural Law forms; Its influence completes.
Thus All Things without exception
Respect the Tao and value its Power.
To respect the Tao and value its Power -
No one demands this, and it comes naturally.
Therefore the Tao produces and its Power supports;
It advances, cultivates, comforts, matures, nourishes, and protects.
Produce but do not possess.
Act without expectation.
Advance without dominating.
These are called the Subtle Powers.

[51c05t] **Ren Jiyu**
Tao begets all beings,
And De fosters them.
The physical gives them forms,
And the vessels mark them accomplished.
Therefore all beings without exception venerate Tao and value De.
The veneration of Tao and valuing of De, is not out of obedience to any orders, but is always like this.
Therefore Tao begets all beings,
And De fosters them, grows and raises them, makes them fruitful and mature, breeds them and protects them.
To give birth to them without taking possession of them,
To put them in motion without vaunting this as its merits,
And to be their sovereign without controlling them,
- These are called the profound De.

[51c06t] **Gia-fu Feng**
All things arise from Tao.
They are nourished by Virtue.
They are formed from matter.
They are shaped by environment.
Thus the ten thousand things all respect Tao and honor Virtue.
Respect of Tao and honor of Virtue are not demanded,
But they are in the nature of things.
Therefore all things arise from Tao.
By Virtue they are nourished,
Developed, cared for,
Sheltered, comforted,
Grown, and protected.

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Creating without claiming,
Doing without taking credit,
Guiding without interfering,
This is Primal Virtue.

[51c07t] **Lok Sang Ho**
The Dao gives them birth.
The Virtue rears them.
They get their shapes from substance.
They become what they are from the working of various forces.
For these reasons all living things pay homage to the Dao,
And respect the Virtue.
The stately status of the Dao and that of the Virtue
Are such that they are at the command of no one,
And are always in their natural states.
The Dao gives birth;
The Virtue rears them;
Raises and nourishes them;
Brings them up and lets them down;
Claims no ownership even though it brings them to life.
The Dao accomplishes but is never arrogant;
It lets them grow but never dictates their fates.
This is known as the Mystical Virtue.

[51c08t] **Xiaolin Yang**
The DAO gives birth to everything, the DE looks after everything,
The elements give a shape to everything, and nature makes everything grow and mature.
Therefore, everything respects the DAO and values the DE.
The dignity of the DAO and the nobleness of the DE are not forced upon anything, but allow everything to be natural.
So, the DAO gives birth to everything, the DE looks after everything;
They grow and cultivate everything, making them complete and mature;
They bring everything up and protect them.
Giving birth to everything but not owning them,
Taking care of everything but not claiming the credit,
Leading everything but not controlling them;
This is called real DE.

[51c09t] **Walter Gorn Old**, CHERISHING VIRTUE
Tao brings forth, and Teh nourishes.
All things take up their several forms, and natural forces bring them to perfection.
Therefore all things conspire to exalt Tao and to cherish virtue.
But this regard of Tao and Teh is not in deference to any mandate.
It is unconstrained, and therefore it endures for ever.
For Tao produces all things, and Teh nourishes, increases, feeds, matures, protects, and watches over them.
To produce without possessing; to work without expecting; to enlarge without usurping; this is the sublime

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virtue!

[51c10t] **James Legge**
All things are produced by the Tao, and nourished by its outflowing operation.
They receive their forms according to the nature of each, and are completed according to the circumstances of their condition.
Therefore all things without exception honour the Tao, and exalt its outflowing operation.
This honouring of the Tao and exalting of its operation is not the result of any ordination, but always a spontaneous tribute.
Thus it is that the Tao produces (all things), nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them, and overspreads them.
It produces them and makes no claim to the possession of them;
it carries them through their processes and does not vaunt its ability in doing so;
it brings them to maturity and exercises no control over them;
- this is called its mysterious operation.

[51c11t] **David Hinton**
Way gives birth to them and Integrity nurtures them.
Matter shapes them and conditions complete them.
That's why the ten thousand things always honor Way and treasure Integrity.
Honoring Way and treasuring Integrity
isn't obedience to command,
it's occurrence perennially appearing of itself.
Way gives birth to them and Integrity nurtures them:
it fosters and sustains them, harbors and succors them, nourishes and shelters them.
Giving birth without possessing,
animating without subjecting,
fostering without dominating:
this is called dark-enigma Integrity.

[51c12t] **Chichung Huang**
The Tao generates them,
Virtue nurtures them,
Matter forms them,
And instruments complete them.
Hence, the ten thousand things
Honor the Tao and treasure virtue.
That the Tao is honored
And virtue is treasured is not because
Anyone has conferred titles upon them;
It is constantly the way things are.
The Tao generates them,
Nurtures them,
Grows them,
Raises them,
Shapes them,

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Solidifies them,
Stores them,
Covers them.
It generates without possessing,
Assists without taking credit,
Leads without dominating.
This is called deep and remote virtue.

[51c13t] **Ellen M. Chen**
Tao gives birth,
Te rears (hsü),
Things (wu) shape,
Circumstances (shih) complete.
Therefore the ten thousand things,
None do not respect Tao and treasure te.
Tao is respected,
Te is treasured,
Not by decree (ming),
But by spontaneity (tzu-jan).
Therefore Tao gives birth,
Te keeps, grows, nurtures, matures, ripens, covers and buries.
To give birth without possession,
To act (wei) without holding on to,
To grow (chang) without lording over,
This is called the dark te.

[51c14t] **Lee Sun Chen Org**
Tao originates [each and every thing];
Te cultivates [each and every thing];
The material world gives the form [to each and every thing];
The situation completes the formation [of each and every thing].
For this reason, each and every thing must resort to venerating Tao and treasuring Te;
The omnipotence of Tao and the invaluableness of Te [are so compelling];
Even though people are not required to recognize the omnipotence of Tao and the invaluableness of Te, they shall always [propelled to] follow their rules, because this is the way of Nature.
Accordingly, Tao originates [each and everything];
Te cultivates, grows, nourishes, fulfills, ripens, nurtures and shelters [each and everything].
[I have therefore said before, if a person carries out any of the following practices:]
Helping [others] to live [better lives] without being possessive;
Stimulating [others] (to maximize their potentials) without claiming the contribution;
Leading [others with the best guidance] without being manipulative;
This person has performed [successfully in accord with] the profound Te!

[51c15t] **Tien Cong Tran**
The Way gives birth [to all things]; Virtue nourishes; matter shapes; environment perfects.
Therefore all things without exception revere the Way and honor Virtue, although they are not commanded,

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but left to do so naturally.
Hence, the Way gives birth; Virtue nurses, grows, fosters, shelters, comforts, nourishes, and guards.
It gives birth but does not claim as its own; it does but does not claim its doing; it grows but does not claim to be master.
This is called hidden Virtue.

[51c16t] **Thomas Z. Zhang**
Everything is born from Tao, and nurtured by Te; shaped by substance, and completed by environment.
Thus, everything follows Tao and is guided by Te.
Tao is honored.
Te is valued.
This is not the result of promotion, but occurs naturally.
This is why everything is born by Tao and nurtured by Te.
Te raises, educates, mentors, coaches, nourishes, and protects everything.
Giving lives without possessing them,
Guiding without forcing,
Developing without controlling,
This is called Profound Te.

[51c17t] **Arthur Waley**
Tao gave them birth;
The 'power' of Tao reared them,
Shaped them according to their kinds,
Perfected them, giving to each its strength.
Therefore of the ten thousand things there is not one that does not worship Tao and do homage to its 'power'.
No mandate ever went forth that accorded to Tao the right to be worshipped, nor to its 'power' the right to receive homage.
It was always and of itself so.
Therefore as Tao bore them and the 'power' of Tao reared them, made them grow, fostered them, harboured them, brewed for them, so you must
'Rear them, but not lay claim to them,
Control them, but never lean upon them,
Be chief among them, but not manage them.
This is called the mysterious power.'

[51c18t] **Richard John Lynn**
The Dao gives life to them; virtue nurtures them, matter gives them physical form, and characteristic potential completes them.
This is why the myriad things without exception must honor the Dao and esteem virtue.
This honoring of the Dao and this esteeming of virtue, none are ordered to do so, yet it always happens spontaneously.
The Dao gives them life, and virtue nurtures them, that is, grows them, rears them, ensures them their proper shapes, matures them, and protects them.
He gives them life yet possesses them not.
He acts, yet they do not depend on him.

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They mature, yet he is not their steward.
This we call mysterious virtue.

[51c19t] **Lin Yutang**
THE MYSTIC VIRTUE
Tao gives them birth,
Teh (character) fosters them.
The material world gives them form.
The circumstances of the moment complete them.
Therefore all things of the universe worship Tao and exalt Teh.
Tao is worshipped and Teh is exalted
Without anyone's order but is so of its own accord.
Therefore Tao gives them birth,
Teh fosters them,
Makes them grow, develops them,
Gives them a harbor, a place to dwell in peace,
Feeds them and shelters them.
It gives them birth and does not own them,
Acts (helps) and does not appropriate them,
Is superior, and does not control them.
This is the Mystic Virtue.

[51c20t] **Victor H. Mair**
The Way gives birth to them and integrity nurtures them.
Matter forms them and function completes them.
For this reason,
The myriad creatures respect the Way and esteem integrity.
Respect for the Way and esteem for integrity are by no means conferred upon them but always occur naturally.
The Way
gives birth to them,
nurtures them,
rears them,
follows them,
shelters them,
toughens them,
sustains them,
protects them.
It
gives birth but does not possess,
acts but does not presume,
rears but does not control.
This is what is called "mysterious integrity."

[51c21t] **Tolbert McCarroll**
The Tao gives life to all things,

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and its Virtue nourishes them, forms each according to its nature and gives to each its inner strength.
Therefore,
the ten thousand things all venerate the Tao and honor its Virtue.
It has never been decreed that the Tao be venerated and its Virtue be honored;
they have always been so treated spontaneously.
Thus,
the Tao gives life to all things;
and its Virtue raises them, nourishes them, brings them to their full growth, feeds, shelters, and protects them.
Giving life without claiming authority,
benefiting without demanding gratitude,
guiding without control.
This is called hidden Virtue.

[51c22t] **David H. Li**
Cultivated by Direction, reared by virtue;
formed by matter, completed by interaction.
Thus, myriad matters revere Direction and value virtue.
The reason Direction is revered and virtue valued is that they do not command but let myriad matters visit Nature.
Thus,
Direction cultivates,
virtue rears, nurtures, guides, comforts, protects, cares, shelters.
Cultivating without possessing,
providing without claiming,
nurturing without dominating,
This is the Profoundest Virtue.

[51c23t] **Yasuhiko Genku Kimura**
The Tao begets existence.
Intelligence nurtures existence.
Substance forms existence.
Forces complete existence.
For this reason,
Everything in existence, without exception,
Reveres the Tao and honors Intelligence,
Not by any decree, but with utter spontaneity.
Thus, the Tao begets everything in existence,
And Intelligence nurtures it,
Rears it,
Develops it,
Completes it,
Ripens it,
Sustains it,
Protects it.
Giving birth without possessing,

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Availing life without claiming,
Promoting growth without controlling,
These are the Profound Virtues of Kosmic Intelligence.

[51c24t] **Chou-Wing Chohan**
The Tao created all things,
The way of the Tao nourished them,
All things emerge in different forms,
Each of them is perfect in the nature of the Tao within it.
Therefore, there is not one among the myriad of things
That does not honor the Tao and cherish its way.
Honoring the Tao and cherishing its way are not dictated by law,
But rather come from within.
Therefore the Tao creates them, makes them grow, nourishes them,
Guards them, lifts them, and protects them.
When all things are created, the Tao does not reject them.
It creates them without owning them.
It operates without depending on them, and raises them without controlling them.
When its work is completed, it does not lay any claim to them.
Since it does not lay claim to them, it does not lose them.

[51c25t] **Man-Ho Kwok**
Everything streams from the Tao,
Everything is nurtured by Te,
Everything is made out of substance,
Everything is created by the Tao of Nature
- and from everything on earth that surrounds it.
So every living thing should bow to the Tao, the Tao and its Virtue because they are what it is.
Everything that breathes comes from the Tao,
And the Virtue feeds and takes care of it.
They grace things without possessing them,
They benefit everything but ask for nothing back,
They give themselves into everything without seeking control.
This is the essence of the original intention.

[51c26t] **Gu Zhengkun**
The Tao begets all creatures;
The virtue rears them;
Substance gives them shape;
Forces in opposition accomplish them.
Therefore all creatures worship the Tao and honor virtue.
This worship and honor stems from the fact
That the Tao and virtue never unnaturally
Impose their influence on all creatures.
In this way
The Tao begets all creatures;

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The virtue rears them,
Promotes them, natures them,
Brings them to fruition and maturity,
Meanwhile maintains and defends them.
Giving them life without claiming to be their owner;
Availing them without claiming to be their benefactor;
And being their head without ruling them;
All these are called the most intrinsic Teh (virtue).

[51c27t] **Chao-Hsiu Chen**
The Tao creates.
The virtue nourishes.
The things form.
The environment shapes them to completion.
That is why the myriad creatures all respect the Tao, and value virtue.
When the Tao is respected, virtue is valued.
No one can command them but the Tao.
That is why the Tao creates myriad creatures.
Virtue nourishes them, cultivates them, educates them, completes them, ripens them, supports them, carries them.
The Tao creates them without possessing them, benefits them without profiting from them, guides them without commanding them.
That is what profound virtue means.

[51c28t] **Liu Qixuan**
Things are produced by the Way,
Cultivated by their accumulation through time,
Realized in their forms by substances,
And guided in their development
By the potential in specific circumstances.
Therefore, everything respects the Way
And values what has been accumulated in the culture.
In the respected Way and valued accumulation,
Things grow and develop
By following their natural courses.
That's why we say that things are produced by the Way,
And, through diachronic accumulation, reared,
Cultivated, developed, matured, and protected naturally.
That process is the basic moral model for providers:
Produce without possessing anything,
Achieve without showing off anything,
And lead without making personal decisions.

[51c29t] **Shi Fu Hwang**
The Mystic Virtue
Lao Tze says,

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The Tao is the one to give existence;
and its attribute, the Teh, is responsible for nurturing it.
In this way all things are formed.
They are brought forth to maturity according to their condition.
Therefore, all existence without exception honors the Tao and exalts the Teh.
This honoring of the Tao and exalting of the Teh is not decreed through an authority, but through spontaneous tribute.
So it is that the Tao gives existence;
and its attribute, the Teh, completes, matures, maintains and shelters.
It gives life but doesn't claim the possession of it.
It carries all things through their processes but does not boast its ability.
It brings them to maturity, but does not control them.
This is called the mystic virtue.

[51c30t] **Ch'u Ta-Kao**
Tao produces them (all things);
Virtue feeds them;
All of them appear in different forms;
Each is perfected by being given power.
Therefore none of the numerous things does not honour Tao and esteem virtue.
The honouring of Tao and the esteem of virtue are done, not by command, but always of their own accord.
Therefore Tao produces them, makes them grow, nourishes them, shelters them, brings them up and protects them.
When all things come into being Tao does not reject them.
It produces them without holding possession of them.
It acts without depending upon them, and raises without lording it over them.
When merits are accomplished it does not lay claim to them.
Because it does not lay claim to them, therefore it does not lose them.

[51c31t] **Paul J. Lin**
Tao begets them.
Virtue nurtures them.
Matter gives them form.
Circumstances bring them into completion.
Therefore all things not only respect Tao but also value virtue.
Yet Tao is respected and virtue is valued.
Without being ordered, they come naturally.
Therefore Tao begets them.
Virtue nurtures them, grows them and rears them, perfects them and ripens them, nourishes them and shelters them.
Begetting without possessing;
Acting without asserting;
Developing without controlling;
This is called mystical virtue.

[51c32t] **Michael LaFargue**

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Tao produces them,
Te rears them,
events shape them,
talents complete their development.
And so:
Among the thousands of things,
there are none that do not honor Tao and treasure Te.
This honoring Tao and treasuring Te -
no one commands it, it always happens naturally.
Tao produces them,
Te rears them, makes them grow, nurses them, settles them, heals them, sustains them, protects them.
Produces but does not possess;
works but does not rely on this;
presides but doesn't rule.
This is mysterious Te.

[51c33t] **Cheng Lin**
It is Truth that gives both life and form to things.
The nature of a thing determines its individuality and perfection.
Therefore, as regards all things, Truth and Nature are the most important.
The importance of Truth and Nature is a matter of course, and requires no comment.
Truth gives birth to life.
Nature determines the individuality, growth, development, completion, maturity, protection, and security of a thing.
The mysterious Nature is that which lives without the desire for ownership, gives without the wish for return, rules without claiming lordship.

[51c34t] **Yi Wu**
The Way brings them forth,
Virtue nurtures them,
Matter shapes them,
Environment forms them.
Therefore, all things without exception venerate the Way and value virtue.
The Way's venerability and virtue's value
are that they do not command but constantly are natural.
Therefore, the Way brings them forth,
Virtue nurtures them,
Grows them and rears them,
Matures them and ripens them,
Nourishes them and shelters them.
Producing without possessing,
Acting without taking credit,
Growing without controlling, --
This is called mystical virtue.

[51c35t] **Han Hiong Tan**

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Dao produces everything.
De nourishes everything.
Dao and De work in tandem and things begin to take shape.
Things begin to evolve according to the circumstances.
Hence, all beings respect and venerate Dao and De.
Dao and De are so venerated because they do not exert control.
Everything is allowed to develop naturally.
Therefore, Dao procreates everything; De nurtures.
De facilitates growth, development, fruition and ripening.
It also nourishes and protects.
Dao procreates but does not possess.
De accomplishes but does not claim credit.
It facilitates growth but does not exert control.
This is known as "inconspicuous virtue".

[51c36t] **Hua-Ching Ni**
The natural essence of the universe gives life to all things.
Virtue nurses them.
Matter shapes them.
The natural environment brings them to maturity.
Therefore, all things without exception revere the subtle essence and honor virtue.
Though the subtle essence deserves reverence,
it does not demand it.
And though virtue ought to be honored,
it, too, does not demand it.
Thus, it is the subtle essence that gives life to all things, and with its virtue nurses them, grows them,
fosters them, shelters them, comforts them, nourishes them and embraces them.
It does all this, yet it claims no possession,
expects no gratitude, and desires no lordship.
This is called the subtle virtue of the universe.

[51c37t] **Chang Chung-yuan**
Tao creates all things;
Tê cultivates them.
Things are shaped according to their natures;
Relational conditions fulfill them.
Therefore, ten thousand things all venerate the source of Tao
And value the potentialities of Tê.
Tao is venerated and Tê is valued spontaneously;
No one orders that it be so.
Thus, Tao creates all things;
Tê cultivates them.
They give them birth.
They nourish them.
They give them shape.
They give them quality.

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They shelter them.
They guard them.
They create them but do not possess them.
They work for them but expect no reward.
They bring them to maturity but do not control them.
This is called invisible attainment.

[51c38t] **Henry Wei**
Nourishing Virtue
Yang Teh
Tao produces all things;
Teh (virtue) rears them;
Material elements shape them;
Environmental forces perfect them.
That's why of the ten thousand things,
None does not honor Tao and exalt Teh.
Tao is honored and Teh is exalted,
Not in obedience to anyone's command,
But always in accord with Innate Freedom.
Thus while Tao produces things, Teh rears them,
Brings them up, develops them, perfects them,
Matures them, feeds them, and shelters them.
To produce but not to claim ownership,
To act but not to presume on the result,
To lead but not to manipulate -
This is called Mystic Virtue.

[51c39t] **Ha Poong Kim**
Tao gives life [to the ten thousand things];
Te nurtures them.
Materiality shapes them;
The circumstances fulfill them.
Therefore, of the ten thousand things
None fails to revere Tao and honor Te.
The revering of Tao,
The honoring of Te -
No one orders it.
It is always so of itself [tzu-jan].
Therefore Tao gives them life;
Te nurtures them.
Makes them flourish and grow;
Gives them security and comfort;
Feeds and shelters them.
To give them life, without possessing them;
To rule them, without depending on them;
To lead them, without presiding over them -

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This is called the mysterious Te.

[51c40t] **Tao Huang**
Tao enlivens.
Action nourishes.
Matter forms.
Mechanism completes.
For that reason, all things worship Tao and exalt Action.
The worship of Tao and exaltation of Action are not conferred, but always arise naturally.
Tao enlivens and nourishes, develops and cultivates, integrates and completes, raises and sustains.
It enlivens without possessing.
It acts without relying.
It develops without controlling.
Such is called mystic Action.

[51c41t] **Tang Zi-chang**
Dao gives birth to All Things.
Its virtue nourishes them.
Its Matter forms them, and its Forces perfect them.
Thus among All Things there is none which does not esteem Dao and envy its virtues.
To esteem Dao and envy its Virtues do not take any order whatever, but follow the eternity of Nature.
Since Dao gives life;
and its virtues nourish it, grow it, cultivate it, accomplish it, mature it, nurse it, and protect it.
It produces All Things but it does not possess them.
It provides everything for them but it does not take anything from them.
It leads them but does not lord over them.
It is called "the Profound Virtue".

[51c42t] **Wing-tsit Chan**
Tao produces them.
Virtue fosters them.
Matter gives them physical form.
The circumstances and tendencies complete them.
Therefore the ten thousand things esteem Tao and honor virtue.
Tao is esteemed and virtue is honored without anyone's order!
They always come spontaneously.
Therefore Tao produces them and virtue fosters them.
They rear them and develop them.
They give them security and give them peace.
They nurture them and protect them.
(Tao) produces them but does not take possession of them.
It acts, but does not rely on its own ability.
It leads them but does not master them.
This is called profound and secret virtue.

[51c91t] **И. И. Семененко**

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Дао рождает, добродетель взращивает, вещь оформляется, обстоятельства приводят к завершению.
Поэтому-то среди десяти тысяч вещей нет ни одной, которая не почитала бы Дао и не ценила добродетель.
Чтить Дао, ценить добродетель - это не чей-либо приказ, а незыблемая самость.
Дао рождает, добродетель взращивает.
Она растит, лелеет, совершенствует, делает зрелым, содержит, укрывает.
Чему давать жизнь, не иметь,
на свои действия не опираться,
быть старшим, но не властвовать
- это называют сокровенной добродетелью.

[51c92t] **А. А. Маслов**
Дао порождает, Благость вскармливает.
В вещах оформляется, в обстоятельствах воплощается.
Поэтому мириады существ не только почитают Дао, но и ценят Благость.
Почитают Дао и ценят Благость не за то, что они предопределяют судьбу, а потому, что извечно следуют естественности.
Вот поэтому Дао порождает, Благость вскармливает.
Взращивает и воспитывает, классифицирует и укрепляет, пестует и оберегает, порождает, но не обладает этим, свершает и не требует воздаяния, взращивает [мириады вещей] и не властвует над ними.
Оттого и зовётся это сокровенной Благостью.

[51c93t] **Е. А. Торчинов**
Дао-Путь все порождает.
Благая Сила-Дэ все вскармливает.
Вещественность все оформляет.
Сила все доводит до свершения.
Таким образом, среди всего сущего нет ни одного существа, что не почитало бы Дао-Пути и не ценило бы Благой Силы-Дэ.
Дао-Путь почитаем, а Благая Сила-Дэ ценима потому, что никому они не отдают велений, но постоянно пребывают в самоестественности свободной.
Поэтому Дао-Путь все порождает, Благая Сила-Дэ все вскармливает.
Они все взращивают и все пестуют, все завершают и все до зрелости доводят;
они все выхаживают и все собою покрывают;
рождают, но не обладают;
вершат, но преднамеренно не замышляют своих свершений;
взращивают все, но не господствуют над ним.
Вот что такое Сокровенная Благая Сила-Дэ!

[51c94t] **А. Е. Лукьянов**
Дао рождает их, Дэ пестует их, вещество оформляет их, условия завершают их.
Поэтому среди мириад вещей нет таких, которые не почитали бы Дао и не ценили Дэ.
Дао почитаемо, Дэ ценимо, нет над ними судьбы, они в постоянной естественности.
Дао рождает вещи, Дэ пестует их, растит их, воспитывает их, классифицирует их, упорядочивает их, вскармливает и оберегает их.

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Порождающее и не обладающее [ими],
возделывающее и ни на что не опирающееся,
главенствующее и не карающее -
это и есть изначально-сокровенное Дэ.

[51c95t] **Ян Хин-шун**

Дао рождает [вещи], дэ вскармливает [их].
Вещи оформляются, формы завершаются.
Поэтому нет вещи, которая не почитала бы дао и не ценила бы дэ.
Дао почитаемо, дэ ценимо, потому что они не отдают приказаний, а следуют естественности.
Дао рождает [вещи], дэ вскармливает [их], взращивает их, воспитывает их, совершенствует их, делает их зрелыми, ухаживает за ними, поддерживает их.
Создавать и не присваивать, творить и не хвалиться, являясь старшим, не повелевать - вот что называется глубочайшим дэ.

[51c96t] **Д. П. Конисси**

Тао производит существа, добродетель кормит их;
они дают им вещественную форму, а могущество их совершенствует вещи.
Поэтому все существа почитают Тао и добродетель.
Никто не сообщал Тао его достоинства, а добродетели - ее ценности, но они сами собой вечно обладают ими.
Поэтому Тао производит вещи, питает их, дает им расти, совершенствует, делает зрелыми, кормит и защищает.
Оно производит их и не делает их своими;
делает их тем, что они есть, и не хвалится ими;
оно царствует над ними и оставляет их свободными.
Вот что называют глубокой добродетелью.

[51c97t] **В. В. Малявин**

Путь рождает их, Совершенство взращивает,
Вещество придает им формы, сила обстоятельств их завершает:
Вот почему все вещи почитают Путь и ценят Совершенство.
Путь почитают и Совершенство ценят не по приказу:
Так всегда происходит само собой;
Посему Путь рождает их, Совершенство взращивает,
Они вынашивают их и вскармливают их,
Дают им вырасти, дают им созреть,
Пестуют их, оберегают их.
Все рождает и ничем не обладает.
Всему поспешествует, а не ищет в том опоры,
Всех старше, а ничем не повелевает:
Вот что зовется сокровенным совершенством.

[51c98t] **Б. Б. Виногродский**

Путь порождает это.
Потенция накапливает это.

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Сущности-вещи оформляют это.
Энергия-сила завершает это.
Это дает:
Из мириад сущностей нет не почитающих Путь и не возвышающих Потенцию.
Почитание Пути и возвышение Потенции делается не по чьему-то наставлению, а является самопроизвольной естественностью постоянства.
Причинность:
Путь порождает это, Потенция накапливает это, взращивает это, питает это, распределяет это, регулирует это, вскармливает это, покрывает это.
Порождая, не вступай в отношения обладания.
Осуществляя, не отождествляйся.
Возрастая, не главенствуй.
Это определяется:
Мистическая потенция.

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PSEUDO-CHAPTER **Fifty-Two**

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[52c01t] **Robert G. Henricks**
The world had a beginning,
Which can be considered the mother of the world.
Having attained the mother, in order to understand her children,
If you return and hold on to the mother, till the end of your life you'll suffer no harm.
Block up the holes;
Close the doors;
And till the end of your life you'll not labor.
Open the holes;
Meddle in affairs;
And till the end of your life you'll not be saved.
To perceive the small is called "discernment."
To hold on to the pliant is called "strength."
If you use the rays to return to the bright light,
You'll not abandon your life to peril.
This is called Following the Constant.

[52c02t] **John C. H. Wu**
ALL-under-Heaven have a common Beginning.
This Beginning is the Mother of the world.
Having known the Mother,
We may proceed to know her children.
Having known the children,
We should go back and hold on to the Mother.
In so doing, you will incur no risk
Even though your body be annihilated.
Block all the passages!
Shut all the doors!
And to the end of your days you will not be worn out.
Open the passages!
Multiply your activities!
And to the end of your days you will remain helpless.
To see the small is to have insight.
To hold on to weakness is to be strong.
Use the lights, but return to your insight.
Do not bring calamities upon yourself.
This is the way of cultivating the Changeless.

[52c03t] **D. C. Lau**
The world had a beginning
And this beginning could be the mother of the world.
When you know the mother

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Go on to know the child.
After you have known the child
Go back to holding fast to the mother,
And to the end of your days you will not meet with danger.
Block the openings,
Shut the doors,
And all your life you will not run dry.
Unblock the openings,
Add to your troubles,
And to the end of your days you will be beyond salvation.
To see the small is called discernment;
To hold fast to the submissive is called strength.
Use the light
But give up the discernment.
Bring not misfortune upon yourself.
This is known as following the constant.

[52c04t] **R. L. Wing**
The beginning of the world
May be regarded as the Mother of the world.
To apprehend the Mother,
Know the offspring.
To know the offspring
Is to remain close to the Mother,
And free from harm throughout life.
Block the passages, Close the doors;
In the end, life is idle.
Open the passages,
Increase undertakings;
In the end, life is hopeless.
To perceive the small is called insight.
To remain yielding is called strength.
If, in using one's brightness,
One returns to insight,
Life will be free of misfortune.
This is called learning the Absolute.

[52c05t] **Ren Jiyu**
All the things in the world have their origin in something, which is their foundation (mother).
Having grasped the Mother as the foundation of all things, one can know her children as all things.
Having grasped the children as the thing, one must hold to the Mother as the foundation of all things.
Thus one will never encounter danger all his life.
Blocking the vent (of knowledge) and closing the door (of knowledge) can keep one from sickness all his life.
Opening the vent (of knowledge) and completing the enterprise (of knowledge) will make one helpless all his life.
So, perceiving the minute is "sagaciousness,"

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Remaining soft and weak is "powerfulness."
Using one's contained light and reverting to one's sagaciousness of knowing the minute,
And thus keeping oneself from disaster, is to become accustomed to the eternal Way.

[52c06t] **Gia-fu Feng**
The beginning of the universe
Is the mother of all things.
Knowing the mother, one also knows the sons.
Knowing the sons, yet remaining in touch with the mother,
Brings freedom from the fear of death.
Keep your mouth shut,
Guard the senses,
And life is ever full.
Open your mouth,
Always be busy,
And life is beyond hope.
Seeing the small is insight;
Yielding to force is strength.
Using the outer light, return to insight,
And in this way be saved from harm.
This is learning constancy.

[52c07t] **Lok Sang Ho**
Everything under heaven has a beginning.
That beginning we take as our mother.
Now that we know our mother,
We can begin to know our role as sons(and daughters).
Since we know our role as sons(and daughters),
We must guard and stay with our mother,
This way, even if our bodies perish,
We will never die.
Let the passages be blocked.
Let the doors be closed.
(So long as we stay with our mother,)
Till the end of life no worry need bother us.
(If we do the contrary,)
Then even though the roads are opened up,
And help is available,
Till the end of our lives we will still be doomed.
To be able to see the small things is to be illuminated;
To adhere to the principle of flexibility and suppleness is to be strong.
Let people use their own light to illuminate and restore their understanding.
Let them leave nothing to regret about when their bodies perish.
This is called the gradual realization of the Eternal.

[52c08t] **Xiaolin Yang**

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Since the beginning of the world, the DAO has been the mother of everything.
If you know the mother, the DAO, you know the child, the world.
Knowing the world, but also keeping the DAO, will prevent disasters throughout your life.
If you shut off your senses and desires, you will not have any trouble throughout your life;
If you open your senses and you do things for your own purposes, you cannot be saved throughout your life.
By focusing on the minor and subtle, your vision is clear;
By staying on the side of weak, you are strong.
Using the "light" of the world, but also keeping the "light source" of the DAO,
Will bring no harm to you and make you natural and long-lasting.

[52c09t] **Walter Gorn Old**, GOING BACK TO THE CAUSE
That from which the universe sprang may be looked upon as its Mother.
By knowing the Mother you have access to the child.
And if, knowing the child, you prefer the Mother, though your body perish, yet you will come to no harm.
Keep your mouth shut, and close up the doors of sight and sound, and as long as you live you will have no vexation.
But open your mouth, or become inquisitive, and you will be in trouble all your life long.
To perceive things in the germ is intelligence.
To remain gentle is to be invincible.
Follow the light that guides you homeward, and do not get lost in the darkness.
This I call using the eternal.

[52c10t] **James Legge**
(The Tao) which originated all under the sky is to be considered as the mother of them all.
When the mother is found, we know what her children should be.
When one knows that he is his mother's child, and proceeds to guard (the qualities of) the mother that belong to him, to the end of his life he will be free from all peril.
Let him keep his mouth closed, and shut up the portals (of his nostrils), and all his life he will be exempt from laborious exertion.
Let him keep his mouth open, and (spend his breath) in the promotion of his affairs, and all his life there will be no safety for him.
The perception of what is small is (the secret of) clear-sightedness;
the guarding of what is soft and tender is (the secret of) strength.
Who uses well his light,
Reverting to its (source so) bright,
Will from his body ward all blight,
And hides the unchanging from men's sight.

[52c11t] **David Hinton**
There's a source all beneath heaven shares: call it the mother of all beneath heaven.
Once you fathom the mother you understand the child, and once you understand the child you abide in the mother,
self gone, free of danger.
If you block the senses and close the mind, you never struggle.
If you open the senses and expand your endeavors, nothing can save you.
Seeing the small is called enlightenment, and abiding in the gentle strength.

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Wielding radiance return to enlightenment, then you're beyond all harm.
This is the cultivation of constancy.

[52c12t] **Chichung Huang**
All under heaven have a beginning,
Which is considered the mother of all under heaven.
Having found their mother,
You thereby know her children.
Having known her children,
You revert and adhere to their mother,
A lifetime without peril.
Stop your hole,
Close your door,
A lifetime without end.
Open your hole,
Increase your disturbances,
A lifetime without remedy.
Seeing tiny things is clear-sightedness.
Adhering to softness is strength.
Use its light,
Withdraw your own clear-sightedness,
And you shall bring yourself no calamity.
This is called following the constant.

[52c13t] **Ellen M. Chen**
The world (t'ien hsia) has an origin (shih),
Which is the world's (t'ien hsia) mother (mu).
Having reached the mother,
(We) know her child.
Having known the child,
Return and abide by its mother.
(In this way) one loses the body without becoming exhausted.
Stop the apertures (tui),
Close the doors,
(In this way) one's whole life (shen) is without toil (ch'in).
Open the apertures,
Going about the affairs,
(In this way) one's whole life (shen) cannot be saved.
To see the small is called illumination (ming).
To abide by the soft is called strength.
Use the bright light (kuang),
But return to the dim light (ming),
Do not expose your life (shen) to perils,
Such is to follow (hsi) the everlasting (ch'ang).

[52c14t] **Lee Sun Chen Org**

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This world must have begun in certain way;
We may thenceforth consider it the origin (mother) of our world;
Once we manage to ascertain the origin, we could [apply it] to study its offsprings;
After we learn more about the offsprings, we may reciprocally eke out our knowledge about the mother (the origin);
This is my never-ending life-long quest.
If paths and openings of one's connections [to the outside world] are blocked, he will never be aroused to do anything in life;
If paths and openings of one's connections [to the outside world] are unlocked and he is properly motivated, he will never cease [from the quest described above].
One who perceives subtleties is brilliant;
One who maintains humility is strong.
One who would use [the light of Tao] to illuminate his [potential] brilliance will thus leave behind nothing that could cause misfortune to later generations.
A person, who achieves all of the above described fulfillment, is what I called the person with embodiment of the perpetual [Te].

[52c15t] **Tien Cong Tran**
The world has its root.
This root is the mother of the world.
If you know the mother, you know her children.
If you know the children, you should go back and hold on to the mother.
In so doing, to the end of your days you will incur no risk.
Block all the passages, shut all the doors: to the end of your days you will not be worn out.
Open the passages, multiply your activities: to the end of your days you will remain helpless.
To see the small is to have insight.
To hold on to weakness is to be strong.
To use the lights, to return to insight, not to bring calamities upon oneself, this is the way of cultivating the constant.

[52c16t] **Thomas Z. Zhang**
The world has an origin.
The origin is the mother.
Knowing the mother, we know the son.
Knowing the son, we deduce the mother.
This way, we can be successful.
Plugging leakages,
Closing openings,
We can never be depleted.
Opening leakages,
Making too many commitments,
We can be hopeless.
Those who pay attention to details are wise.
Those who exercise flexibility are strong.
Use the light,
Things are illuminated.

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Thus we can avoid mistakes.
This is called normal behavior.

[52c17t] **Arthur Waley**
That which was the beginning of all things under heaven
We may speak of as the 'mother' of all things.
He who apprehends the mother
Thereby knows the sons.
And he who has known the sons
Will hold all the tighter to the mother,
And to the end of his days suffer no harm:
'Block the passages, shut the doors,
And till the end your strength shall not fail.
Open up the passages, increase your doings,
And till your last day no help shall come to you.'
As good sight means seeing what is very small
So strength means holding on to what is weak.
He who having used the outer-light can return to the inner-light
Is thereby preserved from all harm.
This is called resorting to the always-so.

[52c18t] **Richard John Lynn**
All under Heaven has a generatrix, which we regard as the mother of all under Heaven.
Once one has access to the mother, through it he can know the child.
Once one knows the child, if he again holds on to the mother, as long as he lives, no danger shall befall him.
Block up your apertures; close your door,
And to the end of your life you will never be exhausted.
But if you open your apertures and deal consciously with things, to the end of your life you will never have relief.
To see the small is called "perspicacious."
To hold on to softness is called "strength."
Make use of its brightness,
But always let its brightness revert.
Never let one's person be exposed to disaster: this is a matter of practicing constancy.

[52c19t] **Lin Yutang**
STEALING THE ABSOLUTE
There was a beginning of the universe
Which may be regarded as the Mother of Universe.
From the Mother, we may know her sons.
After knowing the sons, keep to the Mother.
Thus one's whole life may be preserved from harm.
Stop its apertures,
Close its doors,
And one's whole life is without toil.
Open its apertures,

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Be busy about its affairs,
And one's whole life is beyond redemption.
He who can see the small is clear-sighted;
He who stays by gentility is strong.
Use the light,
And return to clear-sightedness -
Thus cause not yourself later distress.
This is to rest in the Absolute.

[52c20t] **Victor H. Mair**
Everything under heaven has a beginning which may be thought of as the mother of all under heaven.
Having realized the mother, you thereby know her children.
Knowing her children, go back to abide with the mother.
To the end of your life, you will not be imperiled.
Stopple the orifices of your heart,
Close your doors;
your whole life you will not suffer.
Open the gate of your heart,
Meddle with affairs;
your whole life you will be beyond salvation.
Seeing what is small is called insight,
Abiding in softness is called strength.
Use your light to return to insight,
Be not an inheritor of personal calamity.
This is called "following the constant."

[52c21t] **Tolbert McCarroll**
All things under heaven had a common beginning,
and that beginning could be considered the Mother of all things.
When you know the Mother you will also know the children.
Know the children, yet hold fast to the Mother,
and to the end of your days you will be free from danger.
Block the passages!
Shut the doors!
And, to the end of your days your strength will not fail you.
Open the passages!
Increase your activities!
And, to the end of your days you will be beyond help.
See the small and develop clear vision.
Practice yielding and develop strength.
Use the outer light to return to the inner light, and save yourself from harm.
This is known as following the Always-so.

[52c22t] **David H. Li**
The world has a beginning; it is the mother to the world.
By knowing the mother, one knows her children.

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By knowing the children, one returns to their mother.
One is without danger in life.
Stuffing channels to block portals [to avarice], one is without concern in life.
Opening channels to facilitate contact [with avarice], one is without hope in life.
Seeing the tiniest is discernment.
Holding onto tenderness is strength.
Use one's light, reflect upon one's discernment, leave nothing to one's regret.
This is Eternal Direction.

[52c23t] **Yasuhiko Genku Kimura**
The universe has an origin, the Matrix of Creation,
Functioning as the Mother of the world.
If you know the Mother, you will know her children.
If you know her children while abiding with the Mother,
Though your body may be dissolved,
Your life-energy will remain inexhaustible.
Close the cracks, close the doors of the senses,
Then, till the end of your life you will not be drained of energy.
Open the cracks and react to external stimulations,
Then, till the end of your life you will not be saved from suffering.
To perceive the subtle is enlightenment.
To abide in gentleness is strength.
Use your inner light to return to enlightenment
And you will not inherit any harm.
This is called "learning the eternal lesson."

[52c24t] **Chou-Wing Chohan**
People leave life and enter death.
Life's portion is three out of ten.
Death's portion is also three out of ten.
People who move from the day of birth into the realm of death,
Their portion is also three out of ten.
Why is that?
Because of their futile efforts to seek eternal life.
However, only those who do nothing to prolong their life,
Are better off than those who do everything in order to live longer.
I have heard that the person who knows how to preserve his life
When traveling the earth,
Will not encounter a rhinoceros or a tiger,
And when he goes into battle,
He will not be wounded by a weapon or an arrow.
The rhinoceros will not target him with its horn,
The tiger will not tear him apart with its claws,
Weapons will not find their mark on his body
Where they can pierce him with their blades and arrowheads.
Why is that?

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Because he is out of the realm of death.

[52c25t] **Man-Ho Kwok**
Every living thing
Comes from the Mother of Us All:
If we can understand the Mother
Then we can understand her children;
And if we know ourselves as children
We can see the source is Her.
And, well, if your body dies -
there's nothing to be frightened about.
If you keep your mouth shut
And stay inside -
Then you'll live a long time.
If you blurt out
What you think to everyone,
Then you won't last long.
Value littleness.
This is wisdom.
To bend like a reed in the wind
- that is real strength.
Use your mind, but stay close to the light
And it will lengthen its glow right through your life.

[52c26t] **Gu Zhengkun**
The universe has a beginning (Tao);
The beginning functions as the mother of all things.
If you know the mother,
You can get to know her children (all things);
If, while knowing the children,
You keep the mother,
You will be a sage all your life.
Block the openings (of knowledge),
Shut the door (of desires),
And you will be free from illness all your life.
Unlock the openings,
Add to your cares,
And you will be incurable all your life.
To be able to perceive the minute is called discernment;
To be able to play the role of the weak is called the strong.
Use the light
To return to the intrinsic discernment
And you will be free from disasters.
This is called the eternal Tao.

[52c27t] **Chao-Hsiu Chen**

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The world had a beginning.
This beginning is the mother of the world.
Once you know the mother
you know the children.
When you know the children
you will return to embrace the mother.
Then you will live lifelong without danger.
Close the mouth, and the spirit will not escape.
Seal the ears, and the mind will not escape.
You will live lifelong without struggle.
Open the mouth, and take action for every matter, and you will live lifelong beyond hope.
To see the small is called clarity.
To know how to yield is called strength.
Use virtue outside the mind but return to virtue in the mind,
and you will live lifelong without danger.
This is what is called practising constancy.

[52c28t] **Liu Qixuan**
The earliest beginning we can trace
Can be taken as the mother.
When we have come to know the mother,
We can then trace the son.
When we have found the son,
We should go back to stay with the mother.
Staying with the mother,
We are on the safest spot for our life.
Shut the eyes and cover the ears,
And one can stay away from worry all one's life.
Opening the door and rushing about all the time
Will not help save one from cares and trouble.
One who understands subtle details is wise.
One who keeps weakness is strong.
By adopting that subtle insight in the world,
One can avoid any danger.
That is called the inheritance of what is eternal.

[52c29t] **Shi Fu Hwang**
Learning The Absolute
Lao Tze says,
Since the beginning of the universe, there was the Tao which may be regarded as the mother of all existence.
When a man knows about the mother, he has to know about the son.
When he knows about the son, he proceeds to guard the mother that belongs to him, to the end of his life he will be free from all peril.
Let him keep his mouth closed, and shut up his eyes, and all his life he will be exempt from toil.
Let him keep his mouth open, and his eyes be used to examine the affairs, and all his life there will not be safety for him.

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The perception of smallness is clear-sighted;
the guard of the soft and tender grows strong.
He who uses his light reverting to become bright, will ward all blight from his eyesight.
This is the so-called learning of the absolute.

[52c30t] **Ch'u Ta-Kao**
The beginning of the Universe, when manifested, may be regarded as its Mother.
When a man has found the Mother, he will know the children accordingly;
Though he has known the children, he still keeps to the Mother:
Thus, however his body may decay, he will never perish.
If he shuts his mouth and closes his doors,
He can never be exhausted.
If he opens his mouth and increases his affairs,
He can never be saved.
To see the minuteness of things is called clarity of sight;
To keep to what is weak is called power.
Use your light, but dim your brightness;
Thus you will cause no harm to yourself.
This is called following the eternal (Tao).

[52c31t] **Paul J. Lin**
The world had a beginning
Which was the mother of the world.
Having known the mother, we know the son.
Having known the son, we keep the mother.
Thus, through life, we are without danger.
Block the passage;
Shut the door;
Throughout life there will be no toil.
Open the passage;
Multiply the activities;
Throughout life there will be no cure.
To discern the small is called enlightenment;
To preserve weakness is called strength.
Use the light;
Return to enlightenment;
Leave nothing to harm the body;
This is called practicing the constant.

[52c32t] **Michael LaFargue**
The world has a Source, the Mother of the World.
Once you get the Mother,
then you understand the children.
Once you understand the children,
turn back and watch over the Mother.
As to destroying the self,

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there will be nothing to fear.
Close your eyes,
shut your doors,
till the end of your life you will not get tired.
Open your eyes,
carry on your business,
till the end of your life you will not be safe.
Keeping your eyes on the Small Thing is called Clarity;
watching over Weakness is called strength.
Engage with the flashing things,
turn back to Clarity,
do not deliver yourself to disaster.
This is cultivating Steadiness.

[52c33t] **Cheng Lin**
There was something which preceded the birth of the universe.
When the primary cause is grasped, the effects may be understood.
One's whole life can be secure if knowing the effects, one still holds fast to the primary cause.
Stop up all the orifices of lust, shut out all forms of distraction, - then one's whole life will be free from harm.
Open all the orifices of lust, attend to the gratification of desires, - then one's whole life will be beyond salvation.
The clear-sighted is he who can discern even the minute things.
The strong is he who can abide by meekness.
Following the light, reverting to the source of illumination, doing no harm to oneself, - these are the ways of attaining what is normal.

[52c34t] **Yi Wu**
The world has a beginning;
It is the mother of the world.
Having the mother,
One can know the son.
Having known the son,
One should stay with the mother;
Then, to the end of one's life, there will be no danger.
Block the passages;
Shut the doors;
To the end of one's life, there will be no toil.
Open the passages;
Do all things;
To the end of one's life, there will be no salvation.
To know the small is called enlightenment;
To keep to the soft is called strength.
Use brightness and return to enlightenment.
Do not bring calamities upon oneself.
This is to practice constancy.

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[52c35t] **Han Hiong Tan**
The world has its beginning.
It is the mother of the world (Dao).
Once you have understood the mother,
You should then begin to learn more about the son (evolution).
While learning more about the son,
You must always stick to the principles of Dao (mother).
Thus, you will never be in any danger in your whole life.
If you block out your senses, you will be calm and insouciant.
If you allow your cognitive processes to intervene with your daily affairs, you will be irremediably mired by harassment.
You have insightful wisdom if you are able to discern the minutiae in every affair.
Adhering to the principle of yielding, you are resolutely strong.
Igniting the spark of intuitive mindfulness, you thus rekindle your insightful wisdom.
Consequently, you will never court any disaster.
This is simply following the way of Dao.

[52c36t] **Hua-Ching Ni**
All of creation has a common beginning.
This common beginning is the Mysterious Mother of all.
If we know the Mother, we may know her offspring.
Know the offspring, yet stay with the Mother,
and the essence of your life will never be exhausted, even though your body be dissolved.
Block the openings, shut the doors,
and to the end of your days, you will not be worn out.
Unblock the openings, multiply your activities,
and to the end of your days, you will be beyond remedy.
Thus it is said:
To perceive the subtle is to have true vision.
To be soft is to be truly strong.
Use the outer light, but return to the inner.
In this way, you will restore your integral virtue,
and be preserved from all harm.

[52c37t] **Chang Chung-yuan**
The world has its beginning,
Which may be called the origin of the world.
When one is aware of the origin,
One knows its manifestations.
When one is aware of its manifestations,
Yet abides with its origin,
One never falls short in all of one's life.
Ceasing verbal expressions,
Stopping the entry of sensations,
One is never exhausted.
On the contrary, when one is full of words

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And entangled with one's affairs,
One is never able to save one's self.
To see what is invisible is to be awakened.
To remain gentle is to be strong.
Apply illumination and return to awakening.
Then one is free from disaster.
This is called living in accordance with reality.

[52c38t] **Henry Wei**
Return to the Origin
Kuei Yuan
The world has a beginning as its mother.
Having got hold of the mother,
Know her children;
And having known the children,
Further hold on to the mother,
And you will survive the disappearance of the body.
Stop up the aperture of the vessel (tui),
And shut the doors (of the senses),
And you will not be devitalized all your life.
Open the aperture of the vessel,
And fulfill your carnal affairs,
And your whole life will be beyond salvation.
To be able to see the minute is to have keen vision;
To be able to remain docile is to be strong.
Make use of the light,
Withdraw its brilliance inward,
Cause no injury to your body -
This is called "Abide by the Immutable."

[52c39t] **Ha Poong Kim**
All under Heaven has its beginning,
Which may be regarded as the mother of all under Heaven.
Having recognized its mother,
You know the child, also;
Having known the child,
You hold fast to its mother, also.
Thus you will be free of danger till the end of your life.
Block the holes,
Shut the gates,
And you will never be spent till your last day.
Open up the holes,
Busy yourself with activities,
And you will never be saved till your last day.
To see what is small is called clear sight;
To hold fast to what is soft is called strength.

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Use the light,
Return to clear sight,
And you will never bring misfortune upon yourself.
This is called following the constant.

[52c40t] **Tao Huang**
The world begins with the mother as its source.
When you have the mother, you know the son.
When you know the son, return to preserve the mother.
Although the body dies, there is no harm.
By closing your mouth and shutting the door, there would be no wearing down of life.
When opening the mouth and pursuing your affairs, life cannot be preserved.
Seeing what is small is discernment.
Preserving subtleness is strength.
Using the light enables one to return to discernment.
Without losing the center of the body is called penetrating the eternal.

[52c41t] **Tang Zi-chang**
The universe has its mother - Dao,
The world has its mother - the universe.
As we already know the mother of the universe - Dao, we should know how to rule her son - the world.
As we already know her son - the world, we should know how to follow his mother - Dao.
By so doing, there will be no discontinuation of life even though a human body will die.
Close the entrances to attractions and control the excess of desires, till the end of life, there will be no effort to work.
Open the entrances to attractions, multiply excess of desires, till the end of life, there will be no completion of work.
One who knows a limited truth is intelligent.
To be gentle is to be strengthened.
One who uses his bright senses and recovers his enlightenment will not let himself be in a perilous situation.
This is called the awareness of eternity.

[52c42t] **Wing-tsit Chan**
There was a beginning of the universe
Which may be called the Mother of the universe.
He who has found the mother (Tao)
And thereby understands her sons (things),
And having understood the sons,
Still keeps to its mother,
Will be free from danger throughout his lifetime.
Close the mouth.
Shut the doors (of cunning and desires).
And to the end of life there will be (peace) without toil.
Open the mouth.
Meddle with affairs.

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And to the end of life there will be no salvation.
Seeing what is small is called enlightenment.
Keeping to weakness is called strength.
Use the light.
Revert to enlightenment.
And thereby avoid danger to one's life -
This is called practicing the eternal.

[52c91t] **И. И. Семененко**
У Поднебесной есть начало, и оно становится ей матерью.
Дитя, только окажется пред матерью, и мать сразу же его узнает, а узнает, и дитя вновь будет ее слушаться и до скончания жизни не изведает опасности.
Закрыв отверстия и заперев врата, до самого конца избавишься от тягот,
а если распахнешь их и возьмешься за дела, не испытаешь никогда спасения.
Видеть малое значит быть в просвете,
в сбереженной мягкости заключено могущество.
Пользуясь сиянием Дао, вновь возвращаются в его просвет и не причиняют себе зла.
Это называют навыком к незыблемому.

[52c92t] **А. А. Маслов**
Поднебесная имеет начало.
которое является Матерью Поднебесной.
Когда достигнута мать,- познаёшь и её детей.
Когда познаны дети, - вновь возвращаешься для сбережения матери.
И тогда до конца дней своих не встретишь опасности.
Закрой отверстия, запри двери - и в твоём теле более не родятся болезни.
Открой отверстия, предайся делам - и твоё тело уже не спасти.
То, что видится малым, назову пресветлым.
Сохраняющее гибкость назову укреплённым.
Используй его сияние, возвращайся к его свету - и не причинишь себе вреда.
Это и зовётся овладением постоянством.

[52c93t] **Е. А. Торчинов**
У Поднебесной есть начало, и оно - Мать Поднебесной.
И тот, кто знает Мать, знает и дитя ее.
А тот, кто знает дитя ее, тот может блюсти и Мать.
Тогда до самой смерти он не узнает никаких несчастий.
О, заслони свои отверстия, запри свои врата, и до конца жизни не будешь изнурен.
А того, кто отверзает свои отверстия и вмешивается во все дела на свете, не спасет ничто, пока он не умрет.
Того, кто созерцает мельчайшее, зовут просветленно-мудрым.
Того, кто блюдет мягкое, зовут сильным.
Используй свой свет - и возвратишься к просветленности, а также не подвергай себя невзгодам - это называют "упражнением в постоянстве".

[52c94t] **А. Е. Лукьянов**

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Поднебесная имеет начало, и оно есть Мать Поднебесной.
Достигнешь Матери - познаешь и ее детей.
Познаешь ее детей - вернешься и к сохранению их Матери.
Бестелесное не истощается.
Закроешь своих чувств отверстия, запрешь к ним доступ извне -
до конца жизни не будешь испытывать страданий.
Откроешь своих чувств отверстия, направишь их на пользу дела, -
вовек не отыщешь спасения.
Видение малого называю просветленностью.
Сохранение мягкости называю могуществом.
Пользуйся этим светом, возвращайся к этой просветленности
(Вариант перевода:
Станешь младенцем - назову просветленным.
Сохранишь мягкость - назову могущественным.
Пользуйся его светом, возвращайся к его просветленности)
и тогда не обречешь себя на погибель.
Это и есть овладение постоянством.

[52c95t] **Ян Хин-шун**
В Поднебесной имеется начало, и оно - мать Поднебесной.
Когда будет постигнута мать, то можно узнать и ее детей.
Когда уже известны ее дети, то снова нужно помнить о их матери.
В таком случае до конца жизни [у человека] не будет опасности.
Если [человек] оставляет свои желания и освобождается от страстей, то до конца жизни не будет у него усталости.
Если же он распускает свои страсти и поглощен своими делами, то не будет спасения [от бед].
Видение мельчайшего называется зоркостью.
Сохранение слабости называется могуществом.
Следовать сиянию [дао], постигать его глубочайший смысл, не навлекать [на людей] несчастья - это и есть соблюдение постоянства.

[52c96t] **Д. П. Конисси**
Вселенная имеет начало, которое и есть мать всего мира.
По матери можно знать ее сына.
Когда сын известен, то и мать будет сохранена невредимо.
Хотя тело умирает, но (сущность его) никогда не уничтожается.
Кто закрывает уши и глаза, тот останется без употребления во всю жизнь.
Кто прислушивается ко всему изящному и старается удовлетворить страстям, тот никогда не спасется.
Могущий разбирать мельчайшие вещи называется ясновидцем.
Сохраняющий мягкость называется могущественным.
Употребляющий свет называется блестящим.
Тело истлевает, не оставляя ничего после себя.
Это и есть наследие вечности.

[52c97t] **В. В. Малявин**
В мире есть начало,

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Его можно считать Матерью вселенной.
Тот, кто постигает мать, чтобы знать ее дитя,
И познает дитя, чтобы держаться за мать,
До конца своих дней избежит опасности.
Завали свои дыры, затвори свои ворота -
И до конца жизни не будешь знать забот.
Раскрой дыры, нагрузи себя делами -
И до конца жизни себя не спасешь.
Прозреть малое зовется просветленностью,
Держаться мягкости зовется силой.
Воспользуйся свечением, чтобы вернуться к светочу -
Так избавишься от опасности для жизни:
Вот что значит претворять постоянство.

[52c98t] **Б. Б. Виногродский**

При наличии начала в Поднебесной тем самым осуществляется материнская функция Поднебесной.
Когда же постигают свою материнскую функцию, тогда узнают о своей детской функции.
Узнав свою детскую функцию, возвращаются к тому, чтобы руководствоваться своей материнской функцией.
Тело исчезнет, а не погибнешь.
Закрываешь свои отверстия;
запираешь свои врата.
До кончины тела не будет напряжения.
Открываешь свои отверстия;
улаживаешь свои дела-ситуации.
До кончины тела не будет избавления.
Видение малого выражает ясность.
Руководство слабостью выражает силу.
Применяй свой свет.
Возвращаясь, приходи к своей ясности.
Отсутствует беда утраты тела.
Это определяется:
Постоянство преемственности.

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PSEUDO-CHAPTER **Fifty-Three**

[53c01t] **Robert G. Henricks**
Were I to have the least bit of knowledge, in walking on a Great Road, it's only going astray that I would fear.
The Great Way is very level;
But people greatly delight in tortuous paths.
The courts are swept very clean;
While the fields are full of weeds;
And the granaries are all empty.
Their clothing - richly embroidered and colored;
While at their waists they carry sharp swords.
They gorge themselves on food, and of possessions and goods {they have plenty}.
{This is called} thievery!
{And thievery} certainly isn't {the Way}!

[53c02t] **John C. H. Wu**
IF only I had the tiniest grain of wisdom,
I should walk in the Great Way,
And my only fear would be to stray from it.
The Great Way is very smooth and straight;
And yet the people prefer devious paths.
The court is very clean and well garnished,
But the fields are very weedy and wild,
And the granaries are very empty!
They wear gorgeous clothes,
They carry sharp swords,
They surfeit themselves with food and drink,
They possess more riches than they can use!
They are the heralds of brigandage!
As for Tao, what do they know about it?

[53c03t] **D. C. Lau**
Were I possessed of the least knowledge, I would, when walking on the great way, fear only paths that lead astray.
The great way is easy, yet people prefer by-paths.
The court is corrupt,
The fields are overgrown with weeds,
The granaries are empty;
Yet there are those dressed in fineries,
With swords at their sides,
Filled with food and drink,
And possessed of too much wealth.
This is known as taking the lead in robbery.
Far indeed is this from the way.

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[53c04t] **R. L. Wing**
Using only a little knowledge, I would travel the Great Way And fear only of letting go.
The Great Way is very even; Yet people love the byways.
When an organization is divided, Fields are overgrown, Stores are empty,
Clothes are extravagant, Sharp swords are worn, Food and drink are excessive,
Wealth and treasure are hoarded.
This is called stealing and exaggeration And certainly not the Way!

[53c05t] **Ren Jiyu**
If I have a certain knowledge,
I will go along the highway (Great Tao),
And I will be afraid of nothing but the oblique way.
The highway is very even,
But the people are fond of the shortcut.
(Those who make)
the palace very clear and neat,
the field uncultivated and weedy,
the granary empty and vacant,
wearing glorious and coloured clothes,
carrying precious and sharp swords,
satiated with exquisite food and drink,
possessing an abundance of wealth and property,
can be called chieftains of robbers.
That is contrary to rationality (Tao).

[53c06t] **Gia-fu Feng**
If I have even just a little sense,
I will walk on the main road and my only fear
will be of straying from it.
Keeping to the main road is easy,
But people love to be sidetracked.
When the court is arrayed in splendor,
The fields are full of weeds,
And the granaries are bare.
Some wear gorgeous clothes,
Carry sharp swords,
And indulge themselves with food and drink;
They have more possessions than they can use.
They are robber barons.
This is certainly not the way of Tao.

[53c07t] **Lok Sang Ho**
What makes me know what I know,
And adhere to the Dao
Is the fear of departing from it.

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The Dao is level and straight.
Yet people prefer to go on their devious paths.
When the court is busy with granting honors to its dignitaries,
And not caring for the fields that are overgrown by weeds,
While the granaries are empty;
When the officers of the nation dress themselves up beautifully,
And carry sharp swords with an air of superiority and power;
While excessive dining and drinking go hand in hand with excessive consumption and waste,
You know this is arrogance at the Dao.
This is certainly not the Dao.

[53c08t] **Xiaolin Yang**
If one day I am to have desires,
As I am walking along a big road, I am only afraid of straying into the small alleys.
The big road is so smooth, but people prefer to take the small alleys.
The government is a mess, the fields are barren, and the barns are empty,
But they wear bright and colorful clothing, carrying sharp swords, overeat and overdrink;
They steal countless treasures, so they are the heads of thieves.
This is completely against the DAO!

[53c09t] **Walter Gorn Old**, INCREASING EVIDENCE
Ah that I were wise enough to follow the great Tao!
Administration is a great undertaking.
The great Tao is extremely simple, but the people prefer the complex ways.
While the palace is extremely well appointed, the fields may be full of tares, and the granaries may be empty.
To dress grandly, to carry sharp swords, to eat and drink excessively, and to amass great wealth, this I call stylish theft.
That it is not Tao is certain.

[53c10t] **James Legge**
If I were suddenly to become known, and (put into a position to) conduct (a government) according to the Great Tao, what I should be most afraid of would be a boastful display.
The great Tao (or way) is very level and easy; but people love the by-ways.
Their court(-yards and buildings) shall be well kept, but their fields shall be ill-cultivated, and their granaries very empty.
They shall wear elegant and ornamented robes, carry a sharp sword at their girdle, pamper themselves in eating and drinking, and have a superabundance of property and wealth;
- such (princes) may be called robbers and boasters.
This is contrary to the Tao surely!

[53c11t] **David Hinton**
Understanding sparse and sparser still I travel the great Way, nothing to fear unless I stray.
The great Way is open and smooth, but people adore twisty paths:
Government in ruins, fields overgrown and graineries bare,
they indulge in elegant robes
and sharp swords,

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lavish food and drink,
all those trappings of luxury.
It's vainglorious thievery -
not the Way, not the Way at all.

[53c12t] **Chichung Huang**
Were I but firmly enlightened,
Walking along the great Tao,
My only fear would be going astray.
The great Tao is exceedingly even,
But the sovereign is exceedingly fond of gullies.
While the court is exceedingly well-kept,
The fields are exceedingly weedy,
And the granaries exceedingly empty.
Clad in elegant and colorful attire,
Wearing a sharp sword,
And sated with food,
He has enough wealth and to spare.
Such a man is called the chieftain of bandits;
Being the chieftain of bandits goes against the Tao.

[53c13t] **Ellen M. Chen**
If I have a little (chieh-jan) knowledge (chih),
To walk the great path (Tao),
I shall fear this:
The great path (Tao) is very flat and easy,
Yet others (jen) are fond of bypaths.
The courts are very neat,
The fields are very weedy,
The granaries are very empty.
Wearing embroidered clothes,
Carrying sharp swords,
Being surfeited with foods and drinks.
To accumulate wealth and treasures in excess,
This is called robbery and crime.
This is not to follow Tao.

[53c14t] **Lee Sun Chen Org**
Even if I realize that I am unmistakably proceeding on the [right path of] the great Tao;
I still would be vigilant since I may go astray [inadvertently].
The path of the great Tao is fundamentally very flat, still people prefer to take by-paths;
[For instance:]
In the Court, officers are frequently replaced,
In outskirts, fields are inadequately planted,
National granaries are running empty,
[Civil servants implore the fashion of] wearing beautifully embroidered clothes,

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[Military officers pride themselves on] carrying sharp swords,
[People indulge on] gourmandizing endlessly;
[General public rush to] accumulate personal wealth and goods excessively.
All of the above signifies nothing but shameless vanities of the superficial people,
Behaviors of the above exemplified pattern signalize the repudiation of Tao (the right way for the survival of humanity)!

[53c15t] **Tien Cong Tran**
If only I had a slight wisdom, I should walk in the great Way, and my only fear would be to stray from it.
The great Way is very smooth and straight; and yet the people prefer circuitous paths.
Nowadays people like circuitous paths, even though these paths bring many evil crimes.
The court is extremely elegant; but the fields are extremely weedy and wild, and the granaries are extremely empty.
They wear gorgeous clothes, they carry sharp swords, they surfeit themselves with food and drink, they possess more riches than they can use.
This is boastful robbery.
And it is indeed against the Way.

[53c16t] **Thomas Z. Zhang**
I firmly believe that I must follow Tao.
What I fear is to wander astray.
Tao is like a boulevard.
Yet, some people prefer small trails.
The yards are excessively clean, the fields full of weeds, and the warehouses nearly empty.
Dressing extravagantly, carrying sharp swords, wasting food, excessively collecting money or properties are the worst sins.
These do not conform to Tao.

[53c17t] **Arthur Waley**
He who has the least scrap of sense, once he has got started on the great highway has nothing to fear so long as he avoids turnings.
For great highways are safe and easy.
But men love by-paths.
So long as the Court is in order
They are content to let their fields run to weed
And their granaries stand empty.
They wear patterns and embroideries,
Carry sharp swords, glut themselves with drink and food, have more possessions than they can use.
These are the riotous ways of brigandage; they are not the Highway.

[53c18t] **Richard John Lynn**
If, with firm resolve, I had the knowledge to travel on the great Dao [Way], I need only fear that I might try to meddle with it.
The great Dao [Way] might be very smooth, yet the common folk prefer byways.
The court is kept in good order,
But the fields are overgrown with weeds, the granaries empty.

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Garbed in patterned and colorful clothes, wearing sharp swords, satiated with food and drink, and overflowing with wealth and goods: all this is stolen extravagance and has nothing to do with the Dao!

[53c19t] **Lin Yutang**

BRIGANDAGE

If I were possessed of Austere Knowledge,
Walking on the Main Path (Tao),
I would avoid the by-paths.
The Main Path is easy to walk on,
Yet people love the small by-paths.
The (official) courts are spic and span,
(While) the fields go untilled,
And the (people's) granaries are very low.
(Yet) clad in embroidered gowns,
And carrying fine swords,
Surfeited with good food and drinks,
(They are) splitting with wealth and possessions.
This is to lead the world toward brigandage.
Is it not the corruption of Tao?

[53c20t] **Victor H. Mair**

If I were possessed of the slightest knowledge, traveling on the great Way,
My only fear would be to go astray.
The great Way is quite level,
but the people are much enamored of mountain trails.
The court is thoroughly deserted,
The fields are choked with weeds,
The granaries are altogether empty.
Still there are some who wear clothes with fancy designs and brilliant colors,
sharp swords hanging at their sides,
are sated with food,
overflowing with possessions and wealth.
This is called "the brazenness of a bandit."
The brazenness of a bandit is surely not the Way!

[53c21t] **Tolbert McCarroll**

If I have even a little sense,
I will walk upon the great path of Tao and only fear straying from it.
This Great Way is straight and smooth
yet people often prefer the side roads.
The courtyard is well kept
but the fields are full of weeds, and the granaries stand empty.
Still, there are those of us
who wear elegant clothes, carry sharp swords, pamper ourselves with food and drink and have more possessions than we can use.

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These are the actions of robbers.
This is certainly far from the Tao.

[53c22t] **David H. Li**
This little I know:
In moving toward the Grand Direction, the only fear is moving astray.
The Grand Direction is straight forward; still, people go astray.
The court is not filled; the field is not tilled.
Storehouses are empty, but gorgeous gowns are aplenty.
Bearing sharp swords, tired of exquisite boards,
With wealth to the burst, they are bandits at their worst.
This is not Direction.

[53c23t] **Yasuhiko Genku Kimura**
With clear, appreciative discernment,
I choose to walk the great way of the Tao,
And fear naught save going astray.
The great way is very smooth and straight,
Yet people prefer uneven and winding by-paths, and thus go astray.
Therefore, in the world that has gone astray,
While the courts are clean and decorated,
The fields are untilled and the granaries are empty.
If the ruler wears fancy clothes,
Carries around sharp swords,
Indulges in extravagant food and drink,
And possesses more riches than he needs,
He is indeed a brazen bandit.
This is contrary to the great way of the Tao.

[53c24t] **Chou-Wing Chohan**
The beginning of the universe, when materialized, is considered to be a mother.
When a man finds the mother, he will know the children, accordingly.
Even though he knows the children, he still clings to the mother:
Therefore, although his body wanes, he never perishes.
The person who shuts his mouth and closes his doors
Will never perish.
If he opens his mouth and increases his affairs,
He will never be saved.
The person who sees the tiniest thing possesses clear vision,
The person who adheres to the weak possesses strength.
Use your light, but dim your brightness,
In this way you will not do yourself any harm.
This is called following the eternal Tao.

[53c25t] **Man-Ho Kwok**
If all I know is a fraction -

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then my only fear is of losing the thread ...
The Great Way is easy
but people are forever being taken down sidetracks.
They look after the palaces,
But ignore the fields!
The granaries are empty
- but they wear wonderful clothes!
They go about with arms and gorge themselves on fine food and drink.
How rich they are -
and they have stolen it all from the poor.
They are the robber barons of now -
This is not the real Tao!

[53c26t] **Gu Zhengkun**
If I have acquired a little knowledge,
I will be afraid of going astray
When I walk on the road.
The road is even,
Yet people prefer to take by-paths.
While the court is corrupt,
The fields lie waste;
The granaries are empty;
There are persons who are still dressed gaudily,
Wearing ornamented swords,
Satiated with fine food and drink,
In possession of extravagant goods.
They can be called the chieftains of robbers.
What a phenomenon against the Tao!

[53c27t] **Chao-Hsiu Chen**
Should I know just a fraction of Tao,
I would walk on the great way, fearing to impose upon the people.
The main road is smooth to walk but the people prefer the smaller footpath.
That is why the court is corrupt,
the fields lie in waste, the granaries are empty.
Yet the rulers wear clothes adorned with finery,
carry sharp swords decorated with patterns,
possess storehouses overflowing with goods and wealth.
This is to rule by stealing.
This is not the Tao.

[53c28t] **Liu Qixuan**
Unless an utter fool, a person should know that
It is not wise to wander here and there
While walking on a wide road.
The wide road is the flattest and safest,

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But rulers like to stray from this safe road.
Their courts are luxuriously constructed;
And, while the fields are neglected,
The barns are empty.
They fuss about clothes and ornaments,
Carry sharp swords wherever they go,
Gobble down best food to excess,
And care only for goods and money.
They are robbers rather than rulers.
Being robbers, they are doing things against the Way.

[53c29t] **Shi Fu Hwang**
Taoku or Tao
Lao Tze says,
Make me have sudden enlightenment,
I can implement great Tao in government.
Still I am afraid I might go astray.
Great Tao is a smooth and easy highway,
My noblemen like to walk on its trails.
Your courtyards are new and pretty,
Your people's farms are still unfilled.
There is nothing in their barns.
You wear your embroidered gowns,
Walk with sharp-bladed swords.
You satiate with good food and drink,
Collect abundant wealth beyond your deserving.
I shall call you Taoku, the bandit's chief,
For you have never practiced the way of the Tao.

[53c30t] **Ch'u Ta-Kao**
Let me have sound knowledge and walk on the great way (Tao);
Only I am in fear of deviating.
The great way is very plain and easy,
But the people prefer by-paths.
While the royal palaces are very well kept,
The fields are left weedy
And the granaries empty.
To wear embroidered clothes,
To carry sharp swords,
To be satiated in drink and food,
To be possessed of redundant riches -
This is called encouragement to robbery.
Is it not deviating from Tao?

[53c31t] **Paul J. Lin**
If only I could have a little knowledge, I would walk in the Great Tao,

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Being afraid only of acting on it.
The Great Tao is very smooth,
But people prefer the by-paths;
The court is very well kept;
The fields are full of weeds;
And the granaries are extremely empty.
To wear embroidered clothes,
To carry sharp weapons,
To be satiated in food and drink,
And to have excessive treasures and goods -
This is called robbery and extravagance.
Really, this is not Tao.

[53c32t] **Michael LaFargue**
If I had the least bit of understanding,
I would walk on the great Way.
Only display will be dangerous.
The great Way is very smooth,
but people love bypaths.
The court is very well kept,
the fields are very weedy,
the granaries very empty.
"Their clothes are fine and colorful, on their belts are sharp swords, they are filled with food and drink" -
a superabundance of expensive goods.
This is robbers boasting,
certainly not the Way.

[53c33t] **Cheng Lin**
If I am truly enlightened and travel the way of great Truth, I should always feel apprehensive lest I deviate from it.
The way of great Truth is most easy to travel, yet men prefer the by-paths.
The Court is very corrupt, the fields are much neglected, the granaries are much depleted;
yet there are men who still don expensive dresses, carry sharp swords, gorge themselves with food and wine, and wallow in superfluous wealth.
These men may be called the captains of robbers.

[53c34t] **Yi Wu**
If I, subtly, have knowledge,
Walking in the great Way,
My only fear is to act on it.
The great Way is very level,
But the people prefer short cuts.
The court is very remote;
The fields are very weedy;
The storehouses are very empty.
But officials wear gorgeous garments,

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Carry sharp swords,
Are surfeited with food and drink,
And possess more money and goods than they can use.
This is called, "to steal reputation."
This is not the Way!

[53c35t] **Han Hiong Tan**
Even if I confidently know that I am on the right path, I will still tread gingerly for fear of deviating from it.
The correct path of Dao is smooth and easily accessible.
However, people still choose to travel on the small paths.
While the magnificent imperial palace is immaculate and pristine,
The paddy fields are neglected and the granaries empty.
Yet, the ruler still dresses elegantly, wears fine swords and feasts in style.
He continues to amass great personal wealth.
This is the behaviour of a chief of robbers.
He is not following the way of Dao.

[53c36t] **Hua-Ching Ni**
If I had even the tiniest grain of insight,
I should live in accordance with the subtle Way of the universe;
my only fear would be to stray from it.
The Integral Way of the universe is very smooth and straight, yet people's minds prefer devious bypaths.
The courts are polished and decorated,
while the fields are untilled,
and the granaries are empty.
People wear fine clothes to adorn their external appearance.
They carry sharp swords at their sides and worship might rather than righteousness.
They know only to make merry by indulging in food and drink.
They crave to possess more riches than they could ever use.
This is the committing of robbery and is not the Universal Integral Way of natural life.

[53c37t] **Chang Chung-yuan**
If I had even a slight awareness,
And practiced the great Way,
What I would fear would be deviating from it.
The great Way is a very level road,
But men like to take circuitous paths.
Thus, the palaces are extremely elegant,
But the people's farms are extremely desolate,
And there is no grain reserved in the storehouses.
The rulers wear expensive garments,
Carry fine swords,
Satiate themselves with food and drink,
And possess inordinate riches and precious things.
This is the greatest robbery,
And is indeed against the great Way.

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[53c38t] **Henry Wei**
Increasing Evidence
I Cheng
If I were determined, with the knowledge I have,
To walk along the Great Highway,
My only fear would be to stray from it.
The Great Highway is very safe and plain;
Yet people prefer the bypaths.
While the Court is very magnificent,
The fields have become very barren,
And the granaries have become very empty;
Yet officials are dressed in gorgeous garments,
Carry sharp swords,
Gorge themselves with sumptuous food and drink,
And possess a superabundance of precious articles.
Such patent robbery is the usher of other robberies.
Verily it goes contrary to Tao.

[53c39t] **Ha Poong Kim**
Let me have even the slightest of wisdom.
Traveling the great way [Tao],
I will only fear going astray.
The great way is level.
Yet people prefer small paths.
The court is overrun with corruption;
The fields are overgrown with weeds;
The granaries are utterly empty;
Yet the officials wear embroidered clothes,
Carry sharp swords,
Feast on food and wine,
Possess more goods than they need.
This is called the robber's extravagance.
It is indeed contrary to Tao!

[53c40t] **Tao Huang**
Through discrimination, I have the knowledge to walk in the great Tao.
The only fear is what is other than that.
The great Tao is quite smooth, yet people prefer a short-cut.
The court is so busy legislating that the fields go uncultivated and granaries are all empty.
They wear the magnificent clothing, girdle the sharp swords.
They are gorged with food and possess many brides.
Their bounty suffices but they continue to steal.
This is opposite of Tao.

[53c41t] **Tang Zi-chang**

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If I have just a little wisdom to lead me to approach the superior way of Dao, I fear that I may stray from it.
The superior way of Dao is plain and yet man prefers devious paths.
When government officers are very neglected;
farm lands are very weedy;
public granaries are very empty;
yet, brilliant clothes are displayed;
sharp swords are carried;
and excessive food and drinks are over used, and personal wealth and treasures are abundant.
This is called "Exhibition of Robbery".
Really it is aberration of Dao!

[53c42t] **Wing-tsit Chan**
If I had but little knowledge
I should, in walking on a broad way,
Fear getting off the road.
Broad ways are extremely even,
But people are fond of bypaths.
The courts are exceedingly splendid,
While the fields are exceedingly weedy,
And the granaries are exceedingly empty.
Elegant clothes are worn,
Sharp weapons are carried,
Foods and drinks are enjoyed beyond limit,
And wealth and treasures are accumulated in excess.
This is robbery and extravagance.
This is indeed not Tao (the Way).

[53c91t] **И. И. Семененко**
Знай я совсем немного, вступил бы на Великий Путь и лишь боялся бы с него сойти.
Великий Путь отменно ровен, но людям нравятся тропинки.
Когда дворец блещет убранством, поля заполоняют сорняки и житницы стоят совсем пустые.
И надевать при этом яркие наряды,
носить отборные клинки,
чревоугодничать,
купаться в роскоши
- это зовется воровской кичливостью.
В ней все противоречит Дао.

[53c92t] **А. А. Маслов**
Когда я обрету мельчайшее знание, я буду следовать Великому Пути, не боясь заблудиться.
Великое Дао просто, но люди предпочитают узкие тропинки.
Когда двор роскошествует, а поля поросли сорняками и амбары пусты;
когда знать, опоясавшись драгоценными мечами, излишествует в напитках и еде, в избытке владея всяким добром, - это зовётся грабительством и бахвальством.
О, сколь отлично это от Дао!

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[53c93t] **Е. А. Торчинов**
Если бы я знанием обладал, то шел бы по Великому Пути.
Единственное, чего я боюсь, это сбиться с пути.
Великий Путь сокрыт и неуловим, но народ ему предпочитает тропы.
Если при дворе роскошествуют, то поля покрываются сорняками и пустеют амбары.
Знать одевается в одежды из узорчатых тканей,
носит у пояса острые мечи,
вкушает только изысканные яства и увеличивает имущество свое сверх всякой меры.
Это называется разбоем и бахвальством.
О, это не истинный Путь!

[53c94t] **А. Е. Лукьянов**
Для того чтобы я твердо овладел знанием, последую за Великим Дао.
И только петляний надо бояться.
Великое Дао - словно широкий путь, а люди любят тропинки.
Аудиенции совсем прекращены, поля сплошь заросли, амбары до дна опустели.
[А правители] одеваются в красочные шелка,
препоясываются острыми мечами, пресыщаются питьем и едой, богатства копят с излишком.
Все это - грабеж и разврат, не-Дао.

[53c95t] **Ян Хин-шун**
Если бы я владел знанием, то шел бы по большой дороге.
Единственная вещь, которой я боюсь, - это узкие тропинки.
Большая дорога совершенно ровна, но народ любит тропинки.
Если дворец роскошен, то поля покрыты сорняками и хлебохранилища совершенно пусты.
[Знать] одевается в роскошные ткани, носит острые мечи, не удовлетворяется [обычной] пищей и накапливает излишние богатства.
Все это называется разбоем и бахвальством.
Оно является нарушением дао.

[53c96t] **Д. П. Конисси**
Я беззаботен, но имею ум, поэтому живу в великом Тао.
Я раздаю милостыню в великом страхе.
Большая дорога (Тао) гладка и ровна, но люди любят ходить по тропинкам.
Когда правительство перестанет заботиться о благосостоянии народа, то поля опустеют и государственное хлебохранилище не наполнится никогда;
люди будут надевать на себя разноцветные одежды, носить острые мечи и питаться изысканными блюдами.
Все это совокупно называется разбойничьею гордостью.
Ужели это есть Тао?!

[53c97t] **В. В. Малявин**
Имей я толику знания, то, идя Путем,
Боялся бы только сбиться с него.
Великий Путь так ровен, так широк,
Но люди любят кривые тропинки.

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Палаты царские так чисто прибраны,
Поля же заросли бурьяном, житницы пусты.
Носят шелка, расшитые узорами, на поясе мечи,
Вкусно едят и пьют, в домах избыток всякого добра.
Вот что я зову великим разбоем,
Великого Пути здесь нет в помине!

[53c98t] **Б. Б. Виногродский**
Ниспошли мне четкого наличия знания, как двигаться по великому Пути.
Страшусь лишь отклониться от него.
Великий Путь максимально рассеян, и народ предпочитает дорожки.
Приемные очень опрятны.
Поля совсем заросли.
Хранилища совершенно пусты.
Одежда в цветных узорах.
На поясе острые мечи.
Пресыщение питьем и пищей.
Наличие избытка товаров, предметов.
Это определяется:
Воровской беспредел.
Но ведь это же отрицание Пути.

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PSEUDO-CHAPTER **Fifty-Four**

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[54c01t] **Robert G. Henricks**
What is firmly set up {can't be} pulled down;
{What is firmly embraced cannot slip free}.
And your sons and grandsons, as a result, will sacrifice without end.
When you cultivate it in your person, your virtue will then be genuine;
When you cultivate it in your family, your virtue will then overflow;
When you cultivate it in your village, your virtue will then be long lasting;
When you cultivate it in your state, your virtue will then be abundant;
And when you cultivate it throughout the world, your virtue will then be widespread.
Use the individual to examine the individual;
Use the family to examine the family;
Use the village to examine the village;
Use the state to examine the state;
And use the world to examine the world;
How do I know that the world is so?
By {this}.

[54c02t] **John C. H. Wu**
WHAT is well planted cannot be uprooted.
What is well embraced cannot slip away.
Your descendants will carry on the ancestral sacrifice for generations without end.
Cultivate Virtue in your own person,
And it becomes a genuine part of you.
Cultivate it in the family,
And it will abide.
Cultivate it in the community,
And it will live and grow.
Cultivate it in the state,
And it will flourish abundantly.
Cultivate it in the world,
And it will become universal.
Hence, a person must be judged as person;
A family as family;
A community as community;
A state as state;
The world as world.
How do I know about the world?
By what is within me.

[54c03t] **D. C. Lau**
What is firmly rooted cannot be pulled out;
What is tightly held in the arms will not slip loose;

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Through this the offering of sacrifice by descendants will never come to an end.
Cultivate it in your person
And its virtue will be genuine;
Cultivate it in the family
And its virtue will be more than sufficient;
Cultivate it in the hamlet
And its virtue will endure;
Cultivate it in the state
And its virtue will abound;
Cultivate it in the empire
And its virtue will be pervasive.
Hence look at the person through the person;
Look at the family through the family;
Look at the hamlet through the hamlet;
Look at the state through the state;
Look at the empire through the empire.
How do I know that the empire is like that?
By means of this.

[54c04t] **R. L. Wing**
What is skillfully established will not be uprooted;
What is skillfully grasped will not slip away.
Thus it is honored for generations.
Cultivate the inner self; Its Power becomes real.
Cultivate the home; Its Power becomes abundant.
Cultivate the community; Its Power becomes greater.
Cultivate the organization; Its Power becomes prolific.
Cultivate the world; Its Power becomes universal.
Therefore through the inner self,
The inner self is conceived.
Through the home,
The home is conceived.
Through the community,
The community is conceived.
Through the organization,
The organization is conceived.
Through the world,
The world is conceived.
How do I know the world?
Through this.

[54c05t] **Ren Jiyu**
He who is good at building cannot be shaken,
And he who is good at holding can lose nothing.
(According to the principle,) he can enjoy the sacrifice for posterity forever.
His "De" can be pure and true by carrying out the principle in his person;

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His "De" can be abundant by carrying it out in the family;
His "De" can lead by carrying it out in the neighbourhood;
His "De" can be powerful by carrying it out in the state;
His "De" can be universal by carrying it out in the kingdom;
So (we should)
Know a person in the perspective of a person,
Know a family in the perspective of a family,
Know a neighbourhood in the perspective of a neighbourhood,
Know a state in the perspective of a state,
Know the kingdom in the perspective of a kingdom.
How do I know the situation of all the things under Heaven?
By the method mentioned above.

[54c06t] **Gia-fu Feng**
What is firmly established cannot be uprooted.
What is firmly grasped cannot slip away.
It will be honored from generation to generation.
Cultivate Virtue in your self,
And Virtue will be real.
Cultivate it in the family,
And Virtue will abound.
Cultivate it in the village,
And Virtue will grow.
Cultivate it in the nation,
And Virtue will be abundant.
Cultivate it in the universe,
And Virtue will be everywhere.
Therefore look at the body as body;
Look at the family as family;
Look at the village as village;
Look at the nation as nation;
Look at the universe as universe.
How do I know the universe is like this?
By looking!

[54c07t] **Lok Sang Ho**
Those skilled in building will build sturdy buildings.
Those skilled in hugging will hug fast.
Because they are serious and excel in what they do
they are remembered and honored by all their descendents.
He who applies the same seriousness to serve his own body has true virtue.
He who applies the same seriousness to serve his family
has virtue beyond himself.
He who applies the same seriousness to serve his village
has virtue that grows further afield.
He who applies the same seriousness to serve the nation

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has virtue that is profuse.
He who applies to same seriousness to serve all under heaven,
has virtue that pervades the world.
Thus we see our body as our body is;
See our family as our family is;
We see our village as our village is;
See our nation as our nation is;
And we see everything under heaven as everything is.
How may we know the nature of everything under heaven?
With this (same and serious attitude).

[54c08t] **Xiaolin Yang**
The people who are good at building things do not budge,
The people who are good at protecting thing do not lose any part,
So their descendents can celebrate and remember them forever.
If a person can build such a DE, the DE will be real;
If a family can build such a DE, the DE will be plentiful;
If a town can build such a DE, the DE will last long;
If a country can build such a DE, the DE will be bountiful;
If the entire world can build such a DE, the DE will be everywhere.
Therefore, you know others by looking at yourself;
You know other families by looking at your family;
You know other towns by looking at your town;
You know other countries by looking at your country;
You know the past and future by looking at the present.
How do I know everything in the world? This is how.

[54c09t] **Walter Gorn Old**, THE ROOT AND ITS BRANCHES
He who plants rightly never uproots.
He who lays hold rightly never relinquishes.
His posterity will honour him continually.
Whoever develops the Tao in himself will be rooted in virtue.
Whoever develops the Tao in his family will cause his virtue to spread.
Whoever develops the Tao in his village will increase prosperity.
Whoever develops the Tao in the kingdom will make good fortune prevalent.
Whoever develops Tao in the world will make virtue universal.
I observe myself, and so I come to know others.
I observe my family, and all others grow familiar.
I study this world, and others come within my knowledge.
How else should I come to know the laws which govern all things, save thus, that I observe them in myself?

[54c10t] **James Legge**
What (Tao's) skilful planter plants
Can never be uptorn;
What his skilful arms enfold,
From him can ne'er be borne.

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Sons shall bring in lengthening line,
Sacrifices to his shrine.
Tao when nursed within one's self,
His vigour will make true;
And where the family it rules
What riches will accrue!
The neighbourhood where it prevails
In thriving will abound;
And when 'tis seen throughout the state,
Good fortune will be found.
Employ it the kingdom o'er,
And men thrive all around.
In this way the effect will be seen in the person, by the observation of different cases;
in the family;
in the neighbourhood;
in the state;
and in the kingdom.
How do I know that this effect is sure to hold thus all under the sky?
By this (method of observation).

[54c11t] **David Hinton**
Something planted so deep it's never rooted up,
something held so tight it's never stolen away:
children and grandchildren will pay it homage always.
Cultivated in yourself it makes Integrity real.
Cultivated in your family it makes Integrity plentiful.
Cultivated in your village it makes Integrity enduring.
Cultivated in your nation it makes Integrity abundant.
Cultivated in all beneath heaven it makes Integrity all-encompassing.
So look through self into self,
through family into family,
through village into village,
through nation into nation,
through all beneath heaven into all beneath heaven.
How can I know all beneath heaven as it is?
Through this.

[54c12t] **Chichung Huang**
He who excels in planting something -
Nobody can pull it up;
He who excels in embracing something -
Nobody can snatch it away.
His offspring will thereby offer sacrifices without end.
Cultivate it in your own person,
Your virtue will be genuine;
Cultivate it in your own fief,

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Your virtue will be more than enough;
Cultivate it in your own prefecture,
Your virtue will be long-enduring;
Cultivate it in your own state,
Your virtue will be abundant;
Cultivate it in the empire,
Your virtue will be universal.
Observe other persons from your own person;
Observe other fiefs from your own fief;
Observe other prefectures from your own prefecture;
Observe other states from your own state;
Observe the empire from all under heaven.
How do I know what the empire is like?
From this.

[54c13t] **Ellen M. Chen**
One who is well established is not uprooted,
One who embraces firmly cannot be separated from,
Thus sons and grandsons shall perform sacrifices without interruptions.
In cultivating this in one's person,
The person's te becomes genuine;
In cultivating this in the family,
The family's te has more to spare (yü);
In cultivating this in the village,
The village's te grows strong;
In cultivating this in the state,
The state's te becomes abundant;
In cultivating this in the world (t'ien hsia),
The world's te becomes universal.
Therefore observe (kuan) the person by the person,
Observe the family by the family,
Observe the village by the village,
Observe the state by the state,
Observe the world by the world.
How do I know such is the case in the world?
Through this.

[54c14t] **Lee Sun Chen Org**
An excellent builder would make sure that houses he builds can not be knocked over [even by hurricanes];
A person with a strong grip [of his project] makes it impossible to slip out of his grasp;
Consequently, to such a thoughtful person [whose solid accomplishments] will be offered thanks by later generations ceaselessly.
If a person cultivates the above mentioned practice for his own personal satisfaction, his Te is genuine;
If a person advances it within his family, their [jointly aggregated] Te will be more than enough to benefit other families;
If it is promoted in a village, the villagers' [reciprocally enhanced] Te will extend its growth [to other villages];

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If this practice thrives in a country, the [collective] Te of its people will further flourish [that their Te will spill over to other countries];
When it is upheld in the world, their [jointly summative] Te will spread universally [in Universe].
Accordingly:
[The cultivation of Te] by an individual sets a good example to his family;
[The promotion of Te] within a family exemplifies Te to other families;
[The advancement of Te] in a village manifests [the goodness of Te] to other villages;
[The broadening of Te] in a country demonstrates [the benefit of Te] to other countries;
[The expansion of Te] in a world would manifest [the greatness of Te] to other worlds.
How do I know that things work this way?
It is all because of this (the observation stated in the previous paragraphs of this Chapter).

[54c15t] **Tien Cong Tran**
What is well planted cannot be uprooted.
What is well embraced cannot slip away.
The descendants will carry on the ancestral sacrifice from generation to generation.
Cultivate Virtue in your own person, and it will be genuine.
Cultivate it in the family, and it will be more than sufficient.
Cultivate it in the village, and it will last long.
Cultivate it in the state, and it will flourish abundantly.
Cultivate it in the world, and it will become universal.
Hence, a person must be perceived as person; a family as family; a village as village; a state as state; the world as world.
How do I know about the world?
It is through this.

[54c16t] **Thomas Z. Zhang**
What is established cannot be uprooted.
What is well held cannot slip.
Likewise, descendents will continue to perform traditional rituals.
Cultivating oneself, Te is genuine.
Cultivating the family, Te is plentiful.
Cultivating the village, Te is long lasting.
Cultivating the kingdom, Te is prevailing.
Cultivating the world, Te is ubiquitous.
Therefore, observe all individuals through one individual.
Observe all families through one family.
Observe all villages through one village.
Observe all kingdoms through one kingdom.
Observe all worlds through the world.
How do I know the world is so?
By using the above observation(s).

[54c17t] **Arthur Waley**
What Tao plants cannot be plucked,
What Tao clasps, cannot slip.

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By its virtue alone can one generation after another carry on the ancestral sacrifice.
Apply it to yourself and by its power you will be freed from dross.
Apply it to your household and your household shall thereby have abundance.
Apply it to the village, and the village will be made secure.
Apply it to the kingdom, and the kingdom shall thereby be made to flourish.
Apply it to an empire, and the empire shall thereby be extended.
Therefore just as through oneself one may contemplate Oneself,
So through the household one may contemplate the Household,
And through the village, one may contemplate the Village,
And through the kingdom, one may contemplate the Kingdom,
And through the empire, one may contemplate the Empire.
How do I know that the empire is so?
By this.

[54c18t] **Richard John Lynn**
The well-founded will not be pulled up.
The well-embraced will not get dropped.
Such a one's descendants, accordingly, will never let sacrifices to him cease.
If you cultivate it within your own person, your virtue will be authentic.
If you cultivate it within your family, your virtue will exceed all need.
If you cultivate it within your village, your virtue will endure.
If you cultivate it within your state, your virtue will be abundant.
If you cultivate it among all under Heaven, your virtue will reach everywhere.
Look at the person from the point of view of the person.
Look at the family from the point of view of the family.
Look at the village from the point of view of the village.
Look at the state from the point of view of the state.
Look at all under Heaven from the point of view of all under Heaven.
How do I know that all under Heaven is so?
It is by this.

[54c19t] **Lin Yutang**
THE INDIVIDUAL AND THE STATE
Who is firmly established is not easily shaken.
Who has a firm grasp does not easily let go.
From generation to generation his ancestral sacrifices
Shall be continued without fail.
Cultivated in the individual, character will become genuine;
Cultivated in the family, character will become abundant;
Cultivated in the village, character will multiply;
Cultivated in the state, character will prosper;
Cultivated in the world, character will become universal.
Therefore:
According to (the character of) the individual, judge the individual;
According to (the character of) the family, judge the family;
According to (the character of) the village, judge the village;

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According to (the character of) the state, judge the state;
According to (the character of) the world, judge the world.
How do I know the world is so.
By this.

[54c20t] **Victor H. Mair**
What is firmly established cannot be uprooted;
What is tightly embraced cannot slip away.
Thus sacrificial offerings made by sons and grandsons will never end.
Cultivated in the person, integrity is true.
Cultivated in the family, integrity is ample.
Cultivated in the village, integrity lasts long.
Cultivated in the state, integrity is abundant.
Cultivated everywhere under heaven, integrity is vast.
Observe other persons through your own person.
Observe other families through your own family.
Observe other villages through your own village.
Observe other states through your own state.
Observe all under heaven through all under heaven.
How do I know the nature of all under heaven?
Through this.

[54c21t] **Tolbert McCarroll**
What is well rooted cannot be pulled up.
What is firmly grasped will not slip loose.
It will be honored from generation to generation.
When cultivated in your person, Virtue will be real.
When cultivated in your household, Virtue will be plentiful.
When cultivated in your village, Virtue will endure.
When cultivated in your country, Virtue will abound.
When cultivated in your world, Virtue will be universal.
Hence,
through yourself look at Self.
Through your household look at Household.
Through your community look at Community.
Through your country look at Country.
Through your world look at World.
How do I know that the world is like this?
Because of what is within me.

[54c22t] **David H. Li**
What is well planted will not uproot;
What is firmly held will not drop.
Descendants will not discontinue remembrance ceremonies.
Cultivating it in self, virtue is true;
Cultivating it in the family, virtue overflows;

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Cultivating it in the village, virtue lasts;
Cultivating it in the state, virtue is abundant;
Cultivating it in the world, virtue is universal.
Thus,
look at self through self;
look at the family through the family;
look at the village through the village;
look at the state through the state;
look at the world through the world.
How do I know the world?
Because it is so.

[54c23t] **Yasuhiko Genku Kimura**
What is firmly established within cannot be uprooted.
What is firmly embraced within cannot be disengaged.
The Tao, thus firmly established and embraced within you,
Will be respected for generations to come.
Cultivate the Tao in your character,
Then its virtues will be genuine.
Cultivate the Tao in your family,
Then its virtues will abound.
Cultivate the Tao in your community,
Then its virtues will endure.
Cultivate the Tao in your country,
Then its virtues will flourish.
Cultivate the Tao in the world,
Then its virtues will pervade.
Therefore, you can observe the virtues of the Tao,
In your character, if you cultivate it in your character;
In your family, if you cultivate it in your family;
In your community, if you cultivate it in your community;
In your country, if you cultivate it in your country;
And in the world, if you cultivate it in the world.
How can you know how the state of the world is?
Simply by thus observing.

[54c24t] **Chou-Wing Chohan**
Let me have knowledge and follow the great way of the Tao,
I alone am afraid of straying from this path.
The great way is easy and simple,
But people prefer byways.
The royal palaces are wonderfully maintained,
But the people's fields are full of thorns,
And the barns are empty.
There are those who wear expensive clothes,
There are those who carry polished swords,

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There are those who gorge themselves on food and drink,
There are those who amass property and possessions:
This is called encouraging the robbers.
Is this not straying from the path of the Tao?

[54c25t] **Man-Ho Kwok**
What is built on rock cannot be pulled down;
What is held lightly can never be lost.
Meditate on virtue within yourself, and you will find the benefit of virtue.
Use it as the ground for the family,
and your virtue will last for generations.
Take it as your guidance for the village,
and the place will blossom for years to come.
Use it to guide the nation,
and that nation will create abundance.
Be guided by it for the Whole,
and it will flood its way over the world.
So, look at someone else as you would yourself
And treat other families as you would your own;
See your community in other communities,
Think of all countries as part of your being
And treasure the world as the round centre of everything.
How can I see the world like this?
Because I have eyes.

[54c26t] **Gu Zhengkun**
What is well planted cannot be pulled out;
What is well held cannot be disengaged;
The principle being observed,
The offering of sacrifice by descendants will be kept making for ever.
Similarly cultivating the principle in oneself,
One can purify his virtue;
Cultivating it in the family,
One makes his own virtue more than enough;
Cultivating it in the village,
One can have the virtue to be the leader;
Cultivating it in the state,
One can have the prodigious virtue;
Cultivating it in the world,
One can have the virtue widely known.
Hence I can have an insight
Into other individuals by examining myself;
Into other families by examining my family;
Into other villages by examining my village;
Into other states by examining my state;
Into other worlds by examining my world.

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How do I know about the whole world?
By employing the method above.

[54c27t] **Chao-Hsiu Chen**
He who is well established cannot be uprooted.
He who is holding tight cannot slip away.
His descendants will never cease to honour him.
He who cultivates the moral character, his virtue will be clear.
He who cultivates his own family, his virtue will flourish.
He who cultivates the village, his virtue will endure.
He who cultivates the country, his virtue will be abundant.
He who cultivates the land, his virtue will be widespread.
Therefore look at others as at your own person.
Look at other families as at your own family.
Look at other villages as at your own village.
Look at other countries as at your own country.
Look at other lands as at your own land.
How do I know it is like this under Heaven?
By means of this.

[54c28t] **Liu Qixuan**
A well-founded establishment cannot be uprooted,
And a well-preserved tradition can not be dissolved:
Each will go on generation after generation.
One has true being when one keeps the Way body and soul,
Effective being when one extends the Way over the family,
Long being when one extends the Way over the community,
Rich being when one extends the Way over a nation,
Universal being when one extends the Way over the world.
Therefore, one knows others by looking at one's self,
Other communities by looking at one's own community,
Other states through the comparison with one's own state
And other worlds by inferring from one's own world.
That's how I come to know the world.

[54c29t] **Shi Fu Hwang**
The Individual and The World
Lao Tze says,
He who is skillful in establishment shall establish the Tao in his heart so that no one can pluck it.
He who is skillful in enfolding arms shall enfold the Teh in his arms so that no one can take it.
From generation to generation his ancestral sacrifices shall be continued without fail.
When this precept is applied by whomever to instruct himself, his character will be made true;
applied to his neighborhood, his neighborhood will thrive;
applied to the state, his state will find good fortune;
applied to the world, the world will inherit with good traditions.
In this way he can observe the others in comparison with the self;

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observe others' families in comparison with his own family;
observe others' neighborhoods in comparison with his own neighborhood;
observe others' states in comparison with his own state;
observe the world before in comparison with what it is now.
How do I know that this effect is sure to hold all in the world?
By observation.

[54c30t] **Ch'u Ta-Kao**
What is planted by the best planter can never be removed;
What is embraced by the best embracer can never be loosened.
Thus his children and grandchildren will be able to continue their ancestral sacrifice for endless generations.
If he applies Tao to himself his virtue will be genuine;
If he applies it to his family his virtue will be abundant;
If he applies it to his village his virtue will be lasting;
If he applies it to his country his virtue will be full;
If he applies it to the world his virtue will be universal.
Therefore by one's person one may observe persons;
By one's family one may observe families;
By one's village one may observe villages;
By one's country one may observe countries;
By one's world one may observe worlds.
How do I know that the world may be so (governed by Tao)?
By this (observation).

[54c31t] **Paul J. Lin**
To be built well is not to be toppled.
To be held fast is not to slip.
With this, children and grandchildren will never stop offering sacrifice to their ancestors.
With this to cultivate oneself, one's virtue will be true;
With this to cultivate the family, its virtue will be plentiful;
With this to cultivate the community, its virtue will last long;
With this to cultivate the nation, its virtue will be abundant;
With this to cultivate the world, its virtue will be good.
Therefore,
Examine a person with a person,
Examine a family with a family,
Examine a community with a community,
Examine a nation with a nation,
Examine a world with a world.
How can I know this is the way of the world?
By this.

[54c32t] **Michael LaFargue**
Excellently founded: it will not be uprooted;
Excellently embraced and cared for: it will not slip away;
so sons and grandsons will never cease to offer the sacrifices.

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Cultivate It in your person, its Te will be pure;
cultivate It in the clan, its Te will be abundant;
cultivate It in the village, its Te will be lasting;
cultivate It in the state, its Te will be ample;
cultivate It in the empire, its Te will be all-embracing.
Yes:
Judge a person taking that person as the measure,
judge a clan taking that clan as the measure,
judge a village taking that village as the measure,
judge a state taking that state as the measure,
judge the world taking the world as the measure.
How do I know the nature of the world?
By this.

[54c33t] **Cheng Lin**
He who knows how to establish himself cannot be uprooted.
He who knows how to hold fast cannot lose his grip.
The descendants of such a man will worship him without cease.
When one's conduct is in accordance with Truth, the inherent qualities become real.
When a whole family follows Truth, the inherent qualities become abundant.
When a whole village follows Truth, the inherent qualities become enduring.
When the whole State follows Truth, the inherent qualities become superabundant.
When a whole Empire follows Truth, the inherent qualities become universal.
Thus,
one man is the measure of other men,
one family is the measure of other families,
one village is the measure of other villages,
one State is the measure of other States,
and one Empire is the measure of other Empires.

[54c34t] **Yi Wu**
What is well established cannot be uprooted.
What is well embraced cannot slip away.
[Practicing these], one's descendants will offer sacrifices without end.
Cultivate them in oneself, one's virtue will be true.
Cultivate them in the family, one's virtue will increase.
Cultivate them in the community, one's virtue will develop.
Cultivate them in the country, one's virtue will be abundant.
Cultivate them in the world, one's virtue will be universal.
Therefore,
by the self, contemplate the self;
by the family, contemplate the family;
by the community, contemplate the community;
by the country, contemplate the country;
by the world, contemplate the world.
How can I know about the world as such?

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By these.

[54c35t] **Han Hiong Tan**
A person who is adept at increasing virtue will adhere to it unswervingly.
A person who holds steadfastly to his virtue will resolutely persist with it.
His deeds will endure because his progeny will continue to commemorate him for generations to come.
If he diligently cultivates his personal virtue, the virtue will be genuine.
Diligently cultivating virtue in a family, the virtue will be abundant.
Diligently cultivating virtue in a community, the virtue will be expansive.
Diligently cultivating virtue throughout the country, the virtue will be prolific.
Diligently cultivating virtue throughout the world, the virtue will be ubiquitous.
Therefore, looking from the individual perspective, you can see the benefit.
From the respective viewpoints of family, community, country or the world, the benefits are also obvious.
How do you know cultivating virtue will benefit the world?
It is through this inference.

[54c36t] **Hua-Ching Ni**
What is well planted cannot be pulled up.
What is closely embraced cannot slip away.
The wise establish virtue firmly within themselves, and are honored for generations ever after.
Apply natural, integral virtue to your own character,
and it will be genuine.
Apply natural, integral virtue to the family,
and it will abound.
Apply natural, integral virtue to the state,
and it will flourish abundantly.
Apply natural, integral virtue to the world,
and it will be pervasive.
Understand other people's lives by means of your own life.
Understand other people's families by means of your own family.
Understand other societies by means of your own society.
Understand other countries by means of your own country.
How can you know what is right for the world?
By knowing what is right for your own life.

[54c37t] **Chang Chung-yuan**
Nothing can be taken away if it is well-founded.
Nothing can be lost if it is well-grasped.
For generations to come, the worship will not be discontinued.
To cultivate (Tao) in one's self makes attainment real.
To cultivate (Tao) in one's family makes attainment a surplus.
To cultivate (Tao) in one's community makes attainment long-lasting.
To cultivate (Tao) in one's nation makes attainment abundant.
To cultivate (Tao) in one's world makes attainment all-embracing.
Thus, through the self, one contemplates the self.
Through the family, one contemplates the family.

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Through the community, one contemplates the community.
Through the nation, one contemplates the nation.
Through the world, one contemplates the world.
How do I know the world as world?
It is through this.

[54c38t] **Henry Wei**
Rectifying Viewpoints
Hsiu Kuan
Those adept in establishing themselves
Cannot be plucked up;
Those adept in the act of embracing
Cannot be made to relax their hold.
They are worshipped for generations in a row.
Cultivate Tao in one's person,
And its virtue will be genuine;
Cultivate Tao in one's family,
And its virtue will be overflowing;
Cultivate Tao in one's village,
And its virtue will be long enduring;
Cultivate Tao in one's state,
And its virtue will be abundant;
Cultivate Tao in one's empire,
And its virtue will be pervasive.
Therefore,
By one's person, one sizes up other persons;
By one's family, one sizes up other families;
By one's village, one sizes up other villages;
By one's state, one sizes up other states;
By one's empire, one sizes up other empires.
How do I know this is so with the empire?
By this.

[54c39t] **Ha Poong Kim**
What is firmly planted cannot be pulled out;
What is tightly held in the arms cannot slip away,
So that the descendants will never stop offering ancestral sacrifice.
Cultivate it in yourself,
And its Te will be genuine.
Cultivate it in the household,
And its Te will be more than sufficient.
Cultivate it in the village,
And its Te will be long-lasting.
Cultivate it in the state,
And its Te will be plentiful.
Cultivate it in all under Heaven,

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And its Te will be all-encompassing.
Therefore, observe yourself through yourself;
The household through the household;
The village through the village;
The state through the state;
All under Heaven through all under Heaven.
How do I know that all under Heaven is so?
With this.

[54c40t] **Tao Huang**
What is well-built is not pulled down.
What is well-fastened is not separated.
Sons and grandsons worship unceasingly.
Cultivate the self, and the Action is pure.
Cultivate the family, the Action is plentiful.
Cultivate the community, the Action endures.
Cultivate the nation, the Action is fruitful.
Cultivate the world, the Action is all-pervading.
Treat the self by the standard of self.
Treat the family by the standard of family.
Treat the community by the standard of community.
Treat the nation by the standard of nation.
Treat the world by the standard of world.
How do I know how the world is such?
Thus.

[54c41t] **Tang Zi-chang**
What is perfectly planted will not be uprooted.
What is perfectly held will not slip away.
Through generations the family's memorial service will not be discontinued.
Thus,
by cultivating Dao in a person, virtues become manifest;
by cultivating Dao in a family, virtues become abundant;
by cultivating Dao in the community, virtues become enduring;
by cultivating Dao in a country, virtues become flourishing;
and by cultivating Dao in the world, virtues become universal.
Thus,
by taking care of one's self, one takes care of others;
by taking care of one's family, one takes care of others' families;
by taking care of one's own community, one takes care of others' communities;
by taking care of one's own country, one takes care of others' countries;
and by taking care of the world, one takes care of the universe.
How do we know in what way the world should be ruled?
Through this.

[54c42t] **Wing-tsit Chan**

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He who is well established (in Tao) cannot be pulled away.
He who has a firm grasp (of Tao) cannot be separated from it.
Thus from generation to generation his ancestral sacrifice will never be suspended.
When one cultivates virtue in his person, it becomes genuine virtue.
When one cultivates virtue in his family, it becomes overflowing virtue.
When one cultivates virtue in his community, it becomes lasting virtue.
When one cultivates virtue in his country, it becomes abundant virtue.
When one cultivates virtue in the world, it becomes universal.
Therefore the person should be viewed as a person.
The family should be viewed as a family.
The community should be viewed as a community.
The country should be viewed as a country.
And the world should be viewed as the world.
How do I know this to be the case in the world?
Through this.

[54c91t] **И. И. Семененко**
Умеющего крепко встать не шелохнуть,
умеющего охватить не оторвать.
Сыновья и внуки будут непрестанно поминать их жертвами.
У того, кто это совершенствует в себе, добродетель делается подлинной;
у того, кто это совершенствует в семье, добродетель достигает изобилия;
у того, кто это совершенствует в селении, добродетель возрастает;
у того, кто это совершенствует в уделе, добродетель процветает;
у того, кто это совершенствует и в Поднебесной, добродетель делается всеобъемлющей.
Поэтому-то зрят себя собою, семью семьей, селение селением, удел уделом, Поднебесную всей Поднебесной.
Откуда мне известно истинное состояние Поднебесной?
Отсюда.

[54c92t] **А. А. Маслов**
То, что глубоко посадил, нельзя выдернуть.
То, что крепко обхватил, трудно отнять.
Поэтому нельзя положить конец ритуальным подношениям сыновей и внуков своим предкам.
Пестуй это в своём теле - и Благость [в тебе] обретёт истинность.
Пестуй это в семье - и Благость будет в достатке.
Пестуй это в своём государстве - и Благости будет в избытке.
Пестуй это в Поднебесной - и Благость станет повсеместной.
Поэтому смотри на других людей через самого себя.
Смотри на другие семьи через свою семью.
Смотри на другие деревни через свою деревню.
Смотри на другие государства через своё государство.
Смотри на Поднебесную через Поднебесную.
Откуда мне знать, что Поднебесная такова?
Из неё же самой.

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[54c93t] **Е. А. Торчинов**
Умеющего стоять - не опрокинуть.
Из обхвата умеющего обхватить - не высвободиться.
Жертвоприношения предкам, приносимые детьми и внуками такого умельца, никогда не оскудеют.
Кто это умение в себе совершенствует, у того Благая Сила станет истинной.
Кто это умение в семье совершенствует, у того Благая Сила станет обильной.
Кто это умение в селении совершенствует, у того Благая Сила станет взращенной.
Кто это умение в государстве совершенствует, у того Благая Сила станет превеликой.
Кто это умение во всей Поднебесной совершенствует, Благая Сила того распространится повсюду.
Поэтому
если я посредством себя самого буду зреть себя,
если я посредством семьи буду зреть семью,
если я посредством селения буду зреть селение,
если я посредством государства буду зреть государство,
если я посредством Поднебесной буду зреть Поднебесную,
то откуда я узнаю, что Поднебесная именно такова?
Именно из этого созерцания.

[54c94t] **А. Е. Лукьянов**
Что установлено твердыней - того не искоренить.
Что незыблемо соблюдается - с тем не порвать.
Вот почему сыновья и внуки продолжают непрестанно приносить ритуальные жертвы предкам.
Кто совершенствует это в себе - его Дэ подлинно.
Кто совершенствует это в семье - его Дэ еще полнее.
Кто совершенствует это в селении - его Дэ еще больше.
Кто совершенствует это в царстве - его Дэ еще пышнее.
Кто совершенствует это в Поднебесной - его Дэ всеобще.
Поэтому:
по себе сужу о себе,
по семье сужу о семье,
по селению сужу о селении,
по царству сужу о царстве,
по Поднебесной сужу о Поднебесной.
Откуда я знаю, что Поднебесная такова?
Из того, что сказано.

[54c95t] **Ян Хин-шун**
Кто умеет крепко стоять, того нельзя опрокинуть.
Кто умеет опереться, того нельзя свалить.
Сыновья и внуки вечно сохранят память о нем.
Кто совершенствует [дао] внутри себя, у того добродетель становится искренней.
Кто совершенствует [дао] в семье, у того добродетель становится обильной.
Кто совершенствует [дао] в деревне, у того добродетель становится обширной.
Кто совершенствует [дао] в царстве, у того добродетель становится богатой.
Кто совершенствует [дао] в Поднебесной, у того добродетель становится всеобщей.
По себе можно познать других;

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по одной семье можно познать остальные;
по одной деревне можно познать остальные;
по одному царству можно познать другие;
по одной стране можно познать всю Поднебесную.
Каким образом я узнаю, что Поднебесная такова?
Поступая так.

[54c96t] **Д. П. Конисси**
Крепко стоящего нельзя вынуть.
Хорошо связанного нельзя развязать.
Дни кончины предков празднуются потомками.
Кто совершает это для самого себя, тот делает добро только для одного себя;
кто совершает это для своего дома, тот делает добро для своего дома;
кто совершает это для своей деревни, тот будет начальником в ней;
кто совершает это для своей страны, тот делает добро для страны;
кто совершает это для всего мира, тот делает добро для всего мира.
Я изучаю тело по телу, дом - по дому, деревню - по деревне, страну - по стране и, наконец, весь мир - по всему миру.
Но могу ли я знать, почему вселенная такая, а не иная?

[54c97t] **В. В. Малявин**
Того, кто прочно стоит, нельзя повалить.
Того, кто крепко обнимает, нельзя оторвать:
Тому дети и внуки не перестанут приносить жертвы.
У того, кто это пестует в себе, совершенство будет подлинным.
У того, кто это пестует в семье, совершенство будет в избытке.
У того, кто это пестует в селении, совершенство будет долгим.
У того, кто это пестует в царстве, совершенство будет неизбывным.
У того, кто это пестует в мире, совершенство будет всеобъемлющим.
А потому смотри на себя исходя из себя,
Смотри на семью исходя из семьи,
Смотри на селение исходя из селения,
Смотри на царство исходя из царства,
Смотри на мир исходя из мира.
Откуда я знаю, что мир таков?
Благодаря этому.

[54c98t] **Б. Б. Виногродский**
Если хорошо водрузить, то не вырвешь.
Если хорошо охватить, то не отнимешь.
Посредством этого от детей к внукам непрерывно передается культ поклонения предкам.
Если совершенствовать это в теле, тогда его Потенция будет истинной.
Если совершенствовать это в семье, тогда ее Потенция будет избыточной.
Если совершенствовать это в округе, тогда его Потенция, возрастет.
Если совершенствовать это в государстве, тогда его Потенция создаст изобилие.
Если совершенствовать это в Поднебесной, тогда эта Потенция распространится повсюду.

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Причинность:
Тело следует рассматривать как тело.
Семью следует рассматривать как семью.
Округ следует рассматривать как округ.
Государство следует рассматривать как государство.
Поднебесную следует рассматривать как Поднебесную.
Посредством чего сущность моя осознает такой характер Поднебесной?
Посредством этого.

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PSEUDO-CHAPTER **Fifty-Five**

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[55c01t] **Robert G. Henricks**
One who embraces the fulness of Virtue,
Can be compared to a newborn babe.
Wasps and scorpions, snakes and vipers do not sting him;
Birds of prey and fierce beasts do not seize him;
His bones and muscles are weak and pliant, yet his grasp is firm;
He does not yet know the meeting of male and female, yet his organ is aroused -
This is because his essence is at its height.
He can scream all day, yet he won't become hoarse -
This is because his harmony is at its height.
To {know} harmony is called "the constant";
To know the constant is called "being wise";
To add on to life is called a "bad omen";
For the mind to control the breath - that's called "forcing things."
When things {reach their prime} they get old;
This is called "not the Way."
What is not the Way will come to an early end.

[55c02t] **John C. H. Wu**
ONE who is steeped in Virtue is akin to the new-born babe.
Wasps and poisonous serpents do not sting it,
Nor fierce beasts seize it,
Nor birds of prey maul it.
Its bones are tender, its sinews soft,
But its grip is firm.
It has not known the union of the male and the female,
Growing in its wholeness, and keeping its vitality in its perfect integrity.
It howls and screams all day long without getting hoarse,
Because it embodies perfect harmony.
To know harmony is to know the Changeless.
To know the Changeless is to have insight.
To hasten the growth of life is ominous.
To control the breath by the will is to overstrain it.
To be overgrown is to decay.
All this is against Tao,
And whatever is against Tao soon ceases to be.

[55c03t] **D. C. Lau**
One who possesses virtue in abundance is comparable to a new born babe:
Poisonous insects will not sting it;
Ferocious animals will not pounce on it;
Predatory birds will not swoop down on it.

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Its bones are weak and its sinews supple yet its hold is firm.
It does not know of the union of male and female yet its male member will stir:
This is because its virility is at its height.
It howls all day yet does not become hoarse:
This is because its harmony is at its height.
To know harmony is called the constant;
To know the constant is called discernment.
To try to add to one's vitality is called ill-omened;
For the mind to egg on the breath is called violent.
A creature in its prime doing harm to the old
Is known as going against the way.
That which goes against the way will come to an early end.

[55c04t] **R. L. Wing**
To possess Power that runs deep Is to be like a newborn child.
Poisonous insects do not sting it,
Fierce beasts do not seize it,
Birds of prey do not strike it.
Its bones are yielding, Its muscles are relaxed, Its grip is strong.
It does not yet know the union of male and female, Yet its virility is active.
Its Life Force is at its greatest.
It can scream all day,
Yet it does not become hoarse.
Its Harmony is at its greatest.
To know Harmony is called the Absolute.
To know the Absolute is called insight.
To enhance life is called propitious.
To be conscious of Influence is called strength.
Things overgrown must decline.
This is not the Tao.
What is not the Tao will soon end.

[55c05t] **Ren Jiyu**
The profundity of De contained should be compared to an ignorant infant without desires,
Whom poisonous insects will not sting,
Whom fierce brutes will not seize,
Whom birds of prey will not attack;
Whose bones are weak and whose sinews are soft, but whose grasp is firm;
Who does not yet know about intercourse of male and female but whose virile member may be excited,
because it is full of physical essence;
Who cries all day long without its throat becoming hoarse, because it is peaceful and without desires.
To know the peace is called the eternal,
To know the eternal is called wisdom.
The desire for life enjoyment is a disaster,
And to subject physical essence to desire is to boast of powerfulness.
Things begin to become old when they have grown strong, which may be said to be contrary to Tao.

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Contrariness to Tao brings death with it very soon.

[55c06t] **Gia-fu Feng**
He who is filled with Virtue is like a newborn child.
Wasps and serpents will not sting him;
Wild beasts will not pounce upon him;
He will not be attacked by birds of prey.
His bones are soft, his muscles weak,
But his grip is firm.
He has not experienced the union of man and woman, but is whole.
His manhood is strong.
He screams all day without becoming hoarse.
This is perfect harmony.
Knowing harmony is constancy.
Knowing constancy is enlightenment.
It is not wise to rush about.
Controlling the breath causes strain.
If too much energy is used, exhaustion follows.
This is not the way of Tao.
Whatever is contrary to Tao will not last long.

[55c07t] **Lok Sang Ho**
To be receptive to the benefit of the Virtue,
Like an infant is receptive to the mother,
One would be spared of the stings and bites from bees, scorpions, and snakes;
One would be spared of being harmed by fierce beasts;
And of being clawed by the predatory birds.
To be so receptive,
Then even if one has weak bones and soft sinews
One can grip things firmly.
People do not realize that the union of the male and female with moderation
Represents energy at its height; and that
Being together all day sounding natural calls
and not losing voice through screaming
Represents harmony at its best.
To know the harmony of the universe is be congruent with the Eternal;
To know the Eternal is to be illuminated.
To preserve and to promote life is to bring good fortune;
To let the mind take command of the life-breath is to be strong.
Any living thing that indulges in excesses soon gets old.
Indulging in excesses is against the Dao.
Going against the Dao, one soon dies.

[55c08t] **Xiaolin Yang**
The people who have the thickest DE are like a naked newborn boy.
The snake does not sting him, the wild animal does not bite him, and the fierce bird does not claw him.

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His bones are soft and his muscles are weak, but his grip is very strong.
He has no idea of making love, but his manhood is always rigid,
Because his body is in the purest state.
He cries all day, but does not go hoarse,
Because his body is in the most harmonic state.
Understanding this harmonic state makes you natural,
Understanding the natural way makes your mind clear.
Trying hard to make your life last longer only brings you bad luck,
Trying to be strong-willed against nature only makes you lifeless.
When things become strong, they start to break down,
Which is not in accordance with the DAO.
Not being in accordance with the DAO leads to an early death.

[55c09t] **Walter Gorn Old**, THE WONDERFUL HARMONY
The man who is saturated with Virtue is like a little child.
Scorpions will not sting him, wild beasts will not seize him, nor will birds of prey pluck at him.
His young bones are not hard, neither are his sinews strong, yet his grasp is firm and sure.
He is full of virility, though unconscious of his sex.
Though he should cry out all day, yet he is never hoarse.
Herein is shown his harmony with Nature.
The knowledge of this harmony is the eternal Tao.
The knowledge of the eternal Tao is illumination.
Habits of excess grow upon a man, and the mind, giving way to the passions, they increase day by day.
And when the passions have reached their climax, they also fail.
This is against the nature of Tao.
What is contrary to Tao soon comes to an end.

[55c10t] **James Legge**
He who has in himself abundantly the attributes (of the Tao) is like an infant.
Poisonous insects will not sting him;
fierce beasts will not seize him;
birds of prey will not strike him.
(The infant's) bones are weak and its sinews soft, but yet its grasp is firm.
It knows not yet the union of male and female, and yet its virile member may be excited;
- showing the perfection of its physical essence.
All day long it will cry without its throat becoming hoarse;
- showing the harmony (in its constitution).
To him by whom this harmony is known,
(The secret of) the unchanging (Tao) is shown,
And in the knowledge wisdom finds its throne.
All life-increasing arts to evil turn;
Where the mind makes the vital breath to burn,
(False) is the strength, (and o'er it we should mourn.)
When things have become strong, they (then) become old, which may be said to be contrary to the Tao.
Whatever is contrary to the Tao soon ends.

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[55c11t] **David Hinton**
Embody Integrity's abundance and you're like a vibrant child
hornets and vipers can't bite,
savage beasts can't maul and fierce birds can't claw,
bones supple and muscles tender, but still gripping firmly.
Knowing nothing of male and female mingling
and yet aroused:
this is the utmost essence.
Wailing all day without getting hoarse:
this is the utmost harmony.
To understand harmony is called constancy,
and to understand constancy is called enlightenment.
To enhance your life is called tempting fate,
and to control ch'i with the mind is called violence.
Things grown strong soon grow old.
This is called losing the Way: Lose the Way and you die young.

[55c12t] **Chichung Huang**
He who embodies abundant virtue
May be likened to a ruddy infant:
Wasps, venomous insects, scorpions, and snakes
Do not sting him;
Birds of prey and ferocious beasts
Do not seize him.
Bones weak, muscles soft,
Its grip is firm.
Knowing nothing about the copulation
Between female and male,
Its little penis erects,
Which manifests sublime virility;
It howls all day without becoming hoarse,
Which manifests sublime harmony.
Knowing harmony means constancy;
Knowing constancy means clear-sightedness.
Extravagant living means calamity;
The heart dominating the breath means collapse.
Something ages while still in its prime
Is contrary to the Tao.
What is contrary to the Tao perishes early.

[55c13t] **Ellen M. Chen**
One who contains te in fullness,
Is to be compared to an infant.
Wasps, scorpions, and snakes do not bite it,
Fierce beasts do not attack it,
Birds of prey do not pounce upon it.

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Its bones weak, its sinews tender,
But its grip is firm;
Knowing not the union of the female and male animals,
Yet its organ stirs.
Such is the perfection of its life-force (ching).
Crying all day, yet it does not get hoarse.
Such is the Perfection of its harmony (ho).
To know harmony is to know the everlasting (ch'ang);
To know the everlasting is to be illumined (ming).
To help life along is to bring ill portend;
To use mind (hsin) to direct the life breath (ch'i) is called the strong (ch'iang).
When things are full-grown they become old,
It is called not following the Way (Tao).
Not following the Way one dies early.

[55c14t] **Lee Sun Chen Org**
The marvel of the rich embodiment of Te [in a person] is comparable to the [marvel] of young infants who are not yet exposed to the worldly desires;
[Because a young infant poses no menace to others:]
Poisonous insects are less likely to sting him;
Fierce beasts are less likely to prey on him;
Birds of prey are less likely to pounce on him.
Though his bones are soft and his muscles are weak, yet the grasp of his little fist is firm;
Though he does not know about sex, yet he can maneuver his infant reproduction organ;
It is because he concentrated intensely on applying his vitality.
He can cry out all day long without failing to catch his breath;
It is because he is doing extremely well in harmonizing his [inner self with the external world].
[A person who] knows how to harmonize [inner self with the external world] also understands what will perpetuate;
[A person who] understands what will perpetuate is brilliant;
Knowing how to enhance lives of others is a blessing;
Knowing how to control one's own vitality (bearing) with will makes one a strong person.
Fast paces hasten the exhaustion of the vitality of living things, this is called going against Tao;
Anything which goes against Tao will come to a pre-matured end!

[55c15t] **Tien Cong Tran**
One who is enriched with Virtue is like the new-born babe.
Wasps and poisonous serpents do not sting him.
Nor fierce beasts seize him, nor birds of prey maul him.
His bones are tender, his sinews soft, but his grip is firm.
He has not known the union of the male and the female, but he grows in his wholeness, and his spirit is at its highest point.
He screams all day long without getting hoarse, because he embodies supreme harmony.
To know harmony is to be constant.
To know the constant is to have insight.
To hasten life is harmful.

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To use the belly to direct the ether is to suppress it.
Things become big, thus they will be old soon.
That is against the Way.
To be against the Way is to die soon.

[55c16t] **Thomas Z. Zhang**
People with profound Te are like babies.
Poisonous insects cannot bite them.
Ferocious beasts cannot grab them.
Birds of prey cannot pounce on them.
With tough bones and flexible muscles they can hold firmly.
Without knowing male and female union, sexual organs can function, because the hormone comes into play.
They can cry a whole day without getting hoarse, because harmony comes into play.
Knowing harmony is called normalcy.
Knowing normalcy is called wisdom.
Fortifying oneself is ominous.
Things become old while still in their golden time.
This does not conform to Tao.
Departing from Tao leads to a premature end.

[55c17t] **Arthur Waley**
The impunity of things fraught with the 'power'
May be likened to that of an infant.
Poisonous insects do not sting it,
Nor fierce beasts seize it,
Nor clawing birds maul it.
Its bones are soft, its sinews weak; but its grip is strong.
Not yet to have known the union of male and female, but to be completely formed,
Means that the vital force is at its height;
To be able to scream all day without getting hoarse
Means that harmony is at its perfection.
To understand such harmony is to understand the always-so.
To understand the always-so is to be illumined.
But to fill life to the brim is to invite omens.
If the heart makes calls upon the life-breath, rigidity follows.
Whatever has a time of vigour also has a time of decay.
Such things are against Tao,
And whatever is against Tao is soon destroyed.

[55c18t] **Richard John Lynn**
One who has profoundly internalized virtue is comparable to the infant.
Wasps, scorpions, adders, and vipers do not sting or bite him.
Fierce animals do not attack him.
Birds of prey do not seize him.
His bones are soft and sinews pliant, but his grip is firm.
That he is ignorant of the union of male and female yet completely erect

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Is because his semen is at the full.
That he can cry all day long yet never grow hoarse
Is because his bodily balance is perfect.
To know how to maintain balance is called "constancy."
To understand constancy is called "perspicacity."
To extend life beyond its natural span is called "inauspicious."
For the heart/mind to control the vital force is called "forcing strength."
Once a thing reaches its prime, it grows old.
We say it goes against the Dao, and what is against the Dao comes to an early end.

[55c19t] **Lin Yutang**
THE CHARACTER OF THE CHILD
Who is rich in character
Is like a child.
No poisonous insects sting him,
No wild beasts attack him,
And no birds of prey pounce upon him.
His bones are soft, his sinews tender, yet his grip is strong.
Not knowing the union of male and female, yet his organs are complete,
Which means his vigor is unspoiled.
Crying the whole day, yet his voice never runs hoarse,
Which means his (natural) harmony is perfect.
To know harmony is to be in accord with the eternal,
(And) to know eternity is called discerning.
(But) to improve upon life is called an ill-omen;
To let go the emotions through impulse is called assertiveness.
(For) things age after reaching their prime;
That (assertiveness) would be against Tao.
And he who is against Tao perishes young.

[55c20t] **Victor H. Mair**
He who embodies the fullness of integrity is like a ruddy infant.
Wasps, spiders, scorpions, and snakes will not sting or bite him;
Rapacious birds and fierce beasts will not seize him.
His bones are weak and his sinews soft, yet his grip is tight.
He knows not the joining of male and female, yet his penis is aroused.
His essence has reached a peak.
He screams the whole day without becoming hoarse;
His harmony has reached perfection.
Harmony implies constancy;
Constancy requires insight.
Striving to increase one's life is ominous;
To control the vital breath with one's mind entails force.
Something that grows old while still in its prime is said to be not in accord with the Way;
Not being in accord with the Way leads to an early demise.

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[55c21t] **Tolbert McCarroll**

A person who is filled with Virtue is like a newborn child.
Poisonous insects will not sting,
wild animals will not pounce,
birds of prey will not swoop down.
Although bones are soft and sinews weak,
a child's grip is firm.
The union of man and woman is not known,
yet there is completeness,
because a child's vital force is at its height.
Crying all day will not produce hoarseness,
because there is perfect harmony.
To know harmony is to know the Always-so.
To know the Always-so is to be awakened.
Trying to fill life to the brim invites a curse.
For the mind to make demands upon the breath of life brings strain.
Whatever has been forced to a peak of vigor approaches its decay.
This is not the way of Tao.
And that which goes against the Tao will quickly pass away.

[55c22t] **David H. Li**

One possessing virtue may be compared to an infant.
Poisonous insects will not bite, ferocious animals will not pounce,
Fetching birds will not prey.
Though weak in bones and soft in muscles, his hold is firm;
Though ignorant of union, his instrument is turgid.
This is supreme energy.
Crying all day without turning hoarse, this is supreme harmony.
Knowing harmony is normalcy;
knowing normalcy is discernment.
Enriching oneself is ominous;
overexerting oneself is ruinous.
Matter withers after saturation;
This is not in line with Direction.
Not in line with Direction, early demise is the expectation.

[55c23t] **Yasuhiko Genku Kimura**

He who embodies the fullness of the Tao is like a ruddy infant.
No poisonous wasps will sting him.
No fierce beasts will seize him.
No rapacious birds will maul him.
His bones are tender and muscles soft,
Yet his grip is tight.
He knows not of the union of male and female,
Yet, filled with vitality,
His manhood becomes vigorously erect.

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He can howl all day without becoming hoarse,
Because he is the embodiment of perfect balance.
To know balance is to know the eternal.
To know the eternal is to be illumined.
To overprotect life is to invite sure disaster.
To overuse the mind is to invite lopsided strength.
To overdevelop a thing is to invite early decay.
All are out of balance, and thus contrary to the Tao.
Being contrary to the Tao, things soon cease to be.

[55c24t] **Chou-Wing Chohan**
What is sown by the best sower will never be uprooted,
What is fastened by the best fastener will never be loosened.
And so his children and grandchildren can continue the ancestral ritual for many generations.
If he nurtures the Tao by himself, his virtue is genuine,
If he nurtures the Tao in his family, his virtue is abundant,
If he nurtures the Tao in his village, his virtue is inestimable,
If he nurtures the Tao in his country, his virtue fills the country,
If he nurtures the Tao in the world, his virtue fills the universe.
Therefore, when you observe the individual, know individuals,
When you observe the family, know families,
When you observe the village, know villages,
When you observe the country, know countries,
When you observe the world, know the universe.
How do I know that it is possible to rule the world with the Tao?
From this observation.

[55c25t] **Man-Ho Kwok**
'Those who have true te
Are like a newborn baby.'
- and if they seem like this, they will not be stung by wasps or snakes, or pounced on by animals in the wild or birds of prey.
A baby is weak and supple, but his hand can grasp your finger.
He has no desire as yet, and yet he can be erect -
he can cry day and night without even getting hoarse such is the depth of his harmony.
It's stupid to rush around.
When you fight against yourself, it shows in your face.
But if you draw your sap from your heart then you will be truly strong.
You will be great.

[55c26t] **Gu Zhengkun**
A man of prodigious virtue is just like a newly-born baby:
Poisonous insects will not sting it;
Beasts of prey will not harm it;
Birds of prey will not swoop down upon it.
Its bones and muscles are weak and supple,

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Yet its hold is tight.
It does not know sexual intercourse between the male and female,
Yet its little penis often erects itself;
This is because it is at the height of virility.
It cries all day long,
Yet its throat does not become hoarse;
This is because it is at the height of harmonious vim and vigor.
To know harmony is to know the law of unity;
To know the law of unity is to know discernment;
To indulge in sensual pleasures is to look for disasters;
To let virility driven by desires is to give free rein to strength.
A creature in its prime is at the turning-point of being old,
For it is against the Tao.
What is against the Tao comes to an early end.

[55c27t] **Chao-Hsiu Chen**
He who cherishes deep virtue is comparable to a newborn baby.
Poisonous insects will not sting him.
Ferocious animals will not pounce upon him.
Predatory birds will not swoop down upon him.
His bones are weak and his muscles are soft.
He does not know of the union between male and female.
He has the highest spirit.
He can cry all day but never become hoarse.
He has perfect harmony.
He knows harmony as constancy.
He knows constancy as clarity.
To nourish the body with abundant food and clothing means to borrow the outer energy.
To command the 'chi' with the mind means to use force.
When reaching their prime, creatures begin to age.
He who tries to oppose this rule means to go against the Tao.

[55c28t] **Liu Qixuan**
The truest being can be illustrated by the infant.
Infants are not attacked by poisonous insects
Or by the birds and beasts of prey.
Though they are weak and fragile,
They have a firm grasp.
Though they don't know about sexual intercourse,
The male penises can naturally erect
(Which is the best embodiment of energy).
Though they can cry the whole day,
Their voices never crack
(Which is the best function of harmony).
Keeping harmony is keeping eternity.
The keeper of eternity can attain true wisdom.

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Exertion of will beyond harmony is strength.
What is strong will soon weaken,
What is weakening is against the Way.
What is against the Way will die early.

[55c29t] **Shi Fu Hwang**
The Character of The Child
Lao Tze says,
He who has in himself abundant Teh, the attribute of the Tao, is like a baby.
Poisonous insects will not sting him;
fierce beasts will not seize him;
and birds of prey will not pounce upon him.
A baby is weak with tender bones and feeble sinews, but his grasp is firm and tight.
He doesn't know men and women's affairs, yet his virile member may be excited, showing the perfection of his vigor.
He cries all day long without his throat becoming hoarse, thus showing the perfection of his harmonious constitution.
When one knows harmony, he knows the absolute.
When he knows the absolute, he deserves to be called the enlightened.
But he who knows the life-increasing arts transforms himself by having an evil heart.
He who lets his emotions go through impulse is called strong.
When things become strong in maturity, they become old,
which may be said to be contrary to the Tao.
Whatever is contrary to the Tao ends soon.

[55c30t] **Ch'u Ta-Kao**
He who is endowed with ample virtue may be compared to an infant.
No venomous insects sting him;
Nor fierce beasts seize him;
Nor birds of prey strike him.
His bones are frail, his sinews tender, but his grasp is strong.
He does not know the conjugation of male and female, and yet he has sexual development;
It means he is in the best vitality.
He may cry all day long without growing hoarse;
It means that he is in the perfect harmony.
To know this harmony is to approach eternity;
To know eternity is to attain enlightenment.
To increase life is to lead to calamity;
To let the heart exert the breath is to become stark.

[55c31t] **Paul J. Lin**
Maintaining an abundance of virtue is comparable to being an infant.
Poisonous insects will not sting;
Ferocious beasts will not seize;
Predatory birds will not pounce;
The bones are tender, the sinews are soft, but the grasp is firm.

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Not knowing the union of male and female,
The organ is fully formed;
This is the zenith of essence.
Howling and screaming all day without getting hoarse;
This is the zenith of harmony.
To know harmony means to be constant;
To know constancy means enlightenment;
To benefit one's own life is ill-fated.
To let one's heart direct vigor is to become stark.
Things in their prime will become old;
This is not Tao.
Being not Tao means to die early.

[55c32t] **Michael LaFargue**
One who has an abundance of Te,
is like a newborn child:
Poisonous bugs will not bite it,
fierce beasts will not snatch it,
birds of prey will not attack it.
Its bones are Soft, its sinews Weak,
but its grip is firm.
It has not known the union of man and woman,
but its organs get aroused:
Vital energy at its height.
It will scream all day without getting hoarse:
Harmony at its height.
To experience Harmony is called being Steady,
to experience Steadiness is called Clarity.
'Increasing life': ominous;
'the mind controlling the ch'i': forcing.
Things are vigorous, then grow old:
A case of 'not-Tao'.
Not-Tao, soon gone.

[55c33t] **Cheng Lin**
When the inherent qualities are completely preserved, one is like a new-born babe.
Poisonous insects will not bite him, ferocious beasts will not crouch in wait for him, predatory birds will not attack him.
Though his body is weak and supple, yet he has a firm grip.
Though he is ignorant about the reproductive organs, yet he possesses them all.
This is because he is full of the elemental force.
He may cry all day, yet he never loses his voice.
This is because he attains the perfect harmony.
When the elemental force is in perfect harmony, there is normalcy.
When one knows normalcy, there is enlightenment.
When one tampers with life, there is calamity.

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When the heart is subservient to the will, there is compulsion.

[55c34t] **Yi Wu**
One who has an abundance of virtue is like a newborn baby.
Wasps and serpents do not sting it;
Fierce beasts do not seize it;
Birds of prey do not pounce on it.
Its bones are weak, its sinews are soft, but its grasp is firm.
Not yet knowing the union of female and male, its spirit is whole.
This is perfect essence.
It howls all day without getting hoarse.
This is perfect harmony.
To know harmony is to be constant;
To know constancy is to be enlightened.
To increase one's life span is ominous.
To control one's energy by mind is called strength;
To become strong is to become old.
This cannot be called the Way.
Not being in the Way, one will soon die.

[55c35t] **Han Hiong Tan**
The person of great virtue is akin to an infant.
Poison snakes and insects will not bite him.
Ferocious animals will not harm him.
Birds of prey will not attack him.
The infant is weak and floppy,
But his grip is firm and tight.
Although he does not knows anything about copulation,
He has a strong erection and this signifies the pinnacle of vitality.
He can scream all day without suffering from hoarseness.
This epitomises that his vital energy is in harmony.
When the energy is harmonised, it is acting in accord with Dao.
If you understand the way of Dao, you have transcendental wisdom.
Overindulgence in life is harmful.
Forcing the body to work beyond its limits is excessive.
Whenever anything reaches its peak, it then begins to decline.
Action that is unnatural is contrary to Dao.
Action contrary to Dao will lead to an early demise.

[55c36t] **Hua-Ching Ni**
One who is steeped in natural virtue is akin to a newborn babe.
Wasps and poisonous serpents do not sting it.
Fierce beasts do not seize it.
Birds of prey do not maul it.
Its bones are tender, its muscles soft, yet its grip is firm.
It has not known the union of male and female, yet its male member will stir naturally.

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This is because its vitality is perfectly whole.
It can howl and scream all day long without becoming hoarse.
This is because it embodies perfect harmony.
To know harmony is to know natural virtue.
To recognize the natural virtue of the universe is to have insight.
To overprotect one's life is to invite danger.
To follow the fantasy of the mind is to drain away one's life energy.
To hasten growth is to hasten decay.
All of this is against the Way of natural virtue.
Whatever is against the Universal Way of life soon ceases to be.

[55c37t] **Chang Chung-yuan**
When man is enriched with Tê,
He may be identified with an innocent child.
He is free from the stings of insects,
Free from the claws of wild beasts,
Free from the attacks of devouring birds.
None of his bones or muscles are said to be strong,
But the grip of his hand is always firm.
Nothing concerning the union of male and female is yet known,
But potentiality is evident.
The essence of his life is perfect.
He can cry all the time without losing his voice.
His inner harmony is supreme.
To be aware of inner harmony is to abide with reality.
To abide with reality is to be enlightened.
However, to push life to the full leads to evil.
The mind forcing one's potential is artificial.
When things are artificial, they lead to decay.
This deviates from Tao.
That which deviates from Tao ends life soon.

[55c38t] **Henry Wei**
The Mystic Charm
Hsuan Fu
He who is profoundly endowed with virtue
May be compared to an infant.
Poisonous insects do not sting him;
Wild beasts do not seize hold of him;
Birds of prey do not pounce upon him.
Weak in bone and soft in sinews,
He yet has a firm grip.
Though ignorant of intercourse between the sexes,
His genital organ is yet firm and strong,
Indicating the plenitude of his vital essence.
He may scream all day,

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Yet his voice does not become hoarse,
Indicating the plenitude of his inner harmony.
To know harmony is to accord with the Immutable;
To accord with the Immutable means enlightenment.
Improvement in health is a good omen;
Mental control of the breath means strength.
Things begin to decay after reaching the prime.
Decay indicates disregard of Tao.
Whatever disregards Tao soon vanishes.

[55c39t] **Ha Poong Kim**
He who possesses Te in abundance
May be likened to a newborn baby.
Bees, scorpions and vipers do not sting it;
Ferocious beasts do not seize it;
Birds of prey do not attack it.
Its bones are weak and its sinews soft, yet its grip is firm.
It doesn't yet know the union of male and female, yet its organ is erect.
Its vital energy is perfect.
It screams all day yet never becomes hoarse.
Its harmony is perfect.
To know harmony is called [to know the] constant.
To know the constant is called enlightenment.
To improve upon one's life is called ill omen.
When the mind dictates the vital breath, it is called forcing.
When a thing reaches its prime, it becomes old.
Forcing is called contrary to Tao.
What is contrary to Tao expires early.

[55c40t] **Tao Huang**
Action in its profundity is like a newborn baby.
Poisonous insects and venomous snakes do not sting it.
Predatory birds and ferocious animals do not seize it.
Its bones are soft and its sinews supple, yet its grasp is firm;
Without knowing the union of male and female, its organs become aroused.
Its vital essence comes to the point;
Crying all day, its voice never becomes hoarse.
Its harmony comes to the point.
Harmony is eternal.
Knowing harmony is discernment.
Enhancing life is equanimity.
Generating vitality through mind is strength.
When things reach their climax, they are suddenly old.
This is "Non-Tao."
"Non-Tao" dies young.

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[55c41t] **Tang Zi-chang**
The inherited abundance of tender virtues is comparable to a new-born baby:
the poisonous insects may not sting him;
the fierce animals may not touch him;
and birds of prey may not snatch him.
His bones are soft and his muscles are tender, yet, he can hold firm.
It is like an infant who has the organ of reproduction but does not know its function.
This is the perfection of natural vitality.
It is like an infant who cries all day without growing hoarse.
This is the perfection of natural harmony.
To comprehend this harmony is to know the eternal function of Dao.
One who knows the eternities is enlightened.
One who overdoes his living is unlucky.
One whose will overcomes his temper is strong.
A matured living body will soon grow old.
These are called "the aberration of Dao".
The aberration of Dao leads to early extinction.

[55c42t] **Wing-tsit Chan**
He who possesses virtue in abundance
May be compared to an infant.
Poisonous insects will not sting him.
Fierce beasts will not seize him.
Birds of prey will not strike him.
His bones are weak, his sinews tender, but his grasp is firm.
He does not yet know the union of male and female,
But his organ is aroused,
This means that his essence is at its height.
He may cry all day without becoming hoarse,
This means that his (natural) harmony is perfect.
To know harmony means to be in accord with the eternal.
To be in accord with the eternal means to be enlightened.
To force the growth of life means ill omen.
For the mind to employ the vital force without restraint means violence.
After things reach their prime, they begin to grow old,
Which means being contrary to Tao.
Whatever is contrary to Tao will soon perish.

[55c91t] **И. И. Семененко**
Кто преисполнен добродетели, походит на младенца.
Его не ужалит ядовитая змея, не схватит лютый зверь, не заклюет пернатый хищник.
Его кости слабы, сухожилия мягки, но держит в горсти крепко.
Хотя ему еще неведома связь самца и самки, он всецело развит.
Его сгущенность совершенна.
Он может целый день кричать и не охрипнуть.
Гармония в нем совершенна.

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Знание гармонии зовут незыблемым, знание незыблемого называется просветом.
Становиться взрослым, отходя от состояния младенца, значит предрекать себе несчастье.
Когда сердце властвует дыханием, это говорит о силе возмужалости.
Но ей на смену спешит старость.
Это значит действовать вопреки Дао.
А тому, кто действует вопреки Дао, конец приходит рано.

[55c92t] **А. А. Маслов**
Постигший глубину Благости уподобляется новорождённому.
Ядовитые насекомые не жалят его.
Дикие звери не бросаются на него.
Хищные птицы не клюют его.
Его кости слабы, а мышцы податливы, но хватка крепка.
Он не знает о союзе мужского и женского, но пенис его уже воспрял, ибо семя его достигло совершенства.
Он кричит весь день, но голос его не хрипнет, ибо гармония его достигла совершенства.
Познание гармонии зовётся достижением постоянства.
Познание постоянства зовётся просветлением.
Избыток жизни зовётся [недобрым] знамением.
Регулирование [круговорота] ци сердцем зовётся укреплением.
Вещи, исполняясь силы, стареют, и это считается противоречащим Дао.
То, что противоречит Дао, рано приходит к своему концу.

[55c93t] **Е. А. Торчинов**
Того, кто крепко держится за Силу-Дэ благую, сравню я с новорожденным младенцем.
Пчелы, пауки и змеи ядовитые его не жалят.
Хищные звери его не тронут, хищные птицы его не клюнут.
Его кости мягки, его мышцы слабы, но хватает он крепко.
Ничего не знает он о союзе самца и самки, но уд его вздымается, ибо его семя-энергия предельно совершенно.
Гармония - источник постоянства, а постоянство - корень просветления.
Стремление к пестованию жизни зовется благовещим.
Контроль сознания над жизненной энергией дарит силу.
Коль существо сильно и вдруг стареет - оно отвергло истинный Путь-Дао, значит.
Тот, кто с Пути сворачивает, гибнет рано.

[55c94t] **А. Е. Лукьянов**
Таящий в себе полноту Дэ подобен новорожденному:
ядовитые насекомые и змеи не ужалят, свирепые звери не схватят, хищные птицы не унесут.
Кости [у него] нежные, мышцы мягкие, но цепляется [он] накрепко.
Не знает союза самца и самки, но все творит -
это совершенство семени-энергии (цзин).
Весь день голосит, но не хрипнет -
это совершенство созвучия (гармонии).
Знание созвучия называю постоянством.
Знание постоянства называю просветленностью.

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Богатую жизнь называю счастьем.
Управление сердцем (разумом) энергией (ци) называю могуществом.
Если вещь в расцвете сил, а стара, называю это не-Дао.
Не-Дао рано умирает.

[55c95t] **Ян Хин-шун**
Кто содержит в себе совершенное дэ, тот похож на новорожденного.
Ядовитые насекомые и змеи его не ужалят, свирепые звери его не схватят, хищные птицы его не заклюют.
Кости у него мягкие, мышцы слабые, но он держит [дао] крепко.
Не зная союза двух полов, он обладает животворящей способностью.
Он очень чуток.
Он кричит весь день, и его голос не изменяется.
Он совершенно гармоничен.
Знание гармонии называется постоянством.
Знание постоянства называется мудростью.
Обогащение жизни называется счастьем.
Стремление управлять чувствами называется упорством.
Существо, полное сил, стареет - это называется нарушением дао.
Кто дао не соблюдает, тот погибает раньше времени.

[55c96t] **Д. П. Конисси**
Достигший нравственного совершенства похож на младенца.
Вредоносные насекомые не укусят его; дикие звери не сделают ему вреда;
хищные птицы не вопьются в него своими когтями.
Хотя у него кости мягки и мышцы слабы, но он будет держать предмет очень крепко.
Хотя он не знает, как совокупляется самец с самкою и как образуется зачаток во чреве, но ему известно до подробности все, что совершается в мире.
Хотя он кричит целый день, но голос его никогда не ослабеет, ибо в нем (голосе) существует полнейшая гармония.
Знание гармонии называется постоянством.
Знание постоянства называется очевидностью.
Творить приятное только для плоти называется нечистотою.
Душа, могущая господствовать над своим настроением, есть сильная (душа).
Вообще, цветущее отцветает, ибо в нем нет Тао.
Где нет Тао, там скоро наступит конец.

[55c97t] **В. В. Малявин**
Тот, кто хранит в себе глубину совершенства,
Подобен новорожденному младенцу:
Ни скорпионы, ни осы, ни змеи его не ужалят,
Хищные птицы и дикие звери его не схватят.
Его кости и сухожилия мягки, а хватка крепка,
О соитии не знает, а мужская сила в нем есть -
Ибо семя в нем пребывает сполна.
Целый день кричит, а не хрипнет -

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Ибо согласие в нем не имеет изъяна.
Знать согласие означает "быть постоянным",
Пребывать в постоянстве означает "быть просветленным",
Прибавлять что-то к жизни - это предвестье несчастья,
Когда ум повелевает жизненной силой - это насилие.
Кто накопит силу, тот одряхлеет:
Это означает "противиться Пути".
А кто противится Пути, тот быстро погибнет.

[55c98t] **Б. Б. Виногродский**
Если вмещаешь полноту Потенции, то приближаешься к состоянию новорожденного.
Ядовитые твари не ужалят.
Лютые звери не утащат.
Хищные птицы не вцепятся.
Кости мягкие, сухожилия слабые, а хватает крепко.
Еще не осознает единения самки и самца, а в действиях целостен.
Это предельное выражение семени.
До конца дня кричит, а горло не садится.
Это предельное выражение гармонии.
Осознание гармонии выражается в постоянстве.
Осознание постоянства выражается в ясности.
Прибыль в жизни выражается благими знамениями.
Управление дыхания-ци сердцем выражается в силе.
Сущность, став крепкой, начинает стареть.
Это определяется:
Не Путь.
Если не Путь, устраняйся пораньше.

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PSEUDO-CHAPTER **Fifty-Six**

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[56c01t] **Robert G. Henricks**
Those who know don't talk about it; those who talk don't know it.
He blocks up his holes,
Closes his doors,
Softens the glare,
Settles the dust,
Files down the sharp edges,
And unties the tangles.
This is called Profound Union.
Therefore, there is no way to get intimate with him,
But there is also no way to shun him.
There is no way to benefit him,
But there is also no way to harm him.
There is no way to ennoble him,
But there is also no way to debase him.
For this very reason he's the noblest thing in the world.

[56c02t] **John C. H. Wu**
HE who knows does not speak.
He who speaks does not know.
Block all the passages!
Shut all the doors!
Blunt all edges!
Untie all tangles!
Harmonize all lights!
Unite the world into one whole!
This is called the Mystical Whole,
Which you cannot court after nor shun,
Benefit nor harm, honour nor humble.
Therefore, it is the Highest of the world.

[56c03t] **D. C. Lau**
One who knows does not speak;
One who speaks does not know.
Block the openings;
Shut the doors.
Blunt the sharpness;
Untangle the knots;
Soften the glare;
Let your wheels move only along old ruts.
This is known as mysterious sameness.
Hence you cannot get close to it, nor can you keep it at arm's length;

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You cannot bestow benefit on it, nor can you do it harm;
You cannot ennoble it, nor can you debase it.
Therefore it is valued by the empire.

[56c04t] **R. L. Wing**
Those who know do not speak.
Those who speak do not know.
Block the passages.
Close the door.
Blunt the sharpness.
Untie the tangles.
Harmonize the brightness.
Identify with the ways of the world.
This is called Profound Identification.
It cannot be gained through attachment.
It cannot be gained through detachment.
It cannot be gained through advantage.
It cannot be gained through disadvantage.
It cannot be gained through esteem.
It cannot be gained through humility.
Hence it is the treasure of the world.

[56c05t] **Ren Jiyu**
He who knows does not speak,
And he who speaks does not know.
Blocking the vent (of knowledge),
closing the door (of knowledge),
covering the cutting-edge,
going beyond entanglement,
containing the light,
and mixing with the dust,
- These can be called "the mysterious agreement."
So, (the person with "the mysterious agreement")
Cannot be treated intimately,
Cannot be estranged,
Cannot be given profits,
Cannot be injured,
Cannot be raised to nobility,
And cannot be made humble,
And can therefore be esteemed by all the people under Heaven.

[56c06t] **Gia-fu Feng**
Those who know do not talk.
Those who talk do not know.
Keep your mouth closed.
Guard your senses.

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Temper your sharpness.
Simplify your problems.
Mask your brightness.
Be at one with the dust of the earth.
This is primal union.
He who has achieved this state
Is unconcerned with friends and enemies,
With good and harm, with honor and disgrace.
This therefore is the highest state of man.

[56c07t] **Lok Sang Ho**
Those who know do not speak much.
Those who speak much do not know.
Block the passage of exchange with the outside world.
Close the doors;
Blunt the protruding points;
Absolve the disputes;
Tone down the dazzling light;
Receive outside stimuli with an equanimous mind.
This is called the mystical union.
With a non-possessive mind we get together;
With a non-possessive mind we separate.
With a non-possessive mind we experience what seems advantageous to us;
With a non-possessive mind we experience what seems disadvantageous;
With a non-possessive mind we experience high positions;
With a non-possessive mind we experience low positions.
This way we achieve the most valuable under heaven.

[56c08t] **Xiaolin Yang**
People who have knowledge do not talk about it;
people who like to talk about it do not have knowledge.
Shut off your senses, block your desires,
Dull your sharpness, untie your knots with the outside world,
Dim your brightness, and make yourself as low as dust;
This will lead you to the world of the DAO.
Therefore, no one can own the DAO,
No one can cast it away,
No one can benefit it,
No one can hurt it,
No one can make it noble,
No one can make it low;
This is why the DAO is the noblest.

[56c09t] **Walter Gorn Old**, THE MYSTERIOUS VIRTUE
He who knows the Tao does not discuss it, and those who babble about it do not know it.
To keep the lips closed, to shut the doors of sight and sound, to smooth off the corners, to temper the glare,

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and to be on a level with the dust of the earth, this is the mysterious virtue.
Whoever observes this will regard alike both frankness and reserve, kindness and injury, honour and degradation.
For this reason he will be held in great esteem of all men.

[56c10t] **James Legge**
He who knows (the Tao) does not (care to) speak (about it);
he who is (ever ready to) speak about it does not know it.
He (who knows it) will keep his mouth shut and close the portals (of his nostrils).
He will blunt his sharp points and unravel the complications of things;
he will attemper his brightness, and bring himself into agreement with the obscurity (of others).
This is called 'the Mysterious Agreement.'
(Such an one) cannot be treated familiarly or distantly;
he is beyond all consideration of profit or injury;
of nobility or meanness:
- he is the noblest man under heaven.

[56c11t] **David Hinton**
Those who know don't talk, and those who talk don't know.
Block the senses and close the mind,
blunt edges, loosen tangles, soften glare, mingle dust:
this is called dark-enigma union.
It can't be embraced and can't be ignored,
can't be enhanced and can't be harmed,
can't be treasured and can't be despised,
for it's the treasure of all beneath heaven.

[56c12t] **Chichung Huang**
He who knows does not speak;
He who speaks does not know.
Stop your hole,
Close your door,
Soften your brightness,
Mingle with the dust,
File your sharpness,
And unravel your entanglements.
This is called deep and remote concord.
Therefore, neither can anyone become intimate with you,
Nor can anyone become alienated from you;
Neither can anyone benefit you,
Nor can anyone harm you;
Neither can anyone exalt you,
Nor can anyone debase you.
Therefore, you are exalted by all under heaven.

[56c13t] **Ellen M. Chen**

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One who knows does not speak,
One who speaks does not know.
Stop the apertures,
Close the door;
Blunt the sharp,
Untie the entangled;
Harmonize the bright,
Make identical the dust.
This is called the mystical identity (hsüan t'ung).
Therefore with this person you cannot get intimate (ch'in),
Cannot get distant,
Cannot benefit,
Cannot harm,
Cannot exalt,
Cannot humiliate.
Therefore such person is the exalted of the world.

[56c14t] **Lee Sun Chen Org**
A person who knows [comprehensively] would not be garrulous;
A person who is garrulous is not wise [he may likely base his bloated talks on his incomprehensive knowledge].
[People's garrulity, as described above, can be equalized in the following fashion:]
By blocking their passages and openings [i.e. connections to the outside world];
By blunting [their excessive] sharpness [i.e. their arrogance];
By untying entanglements [i.e. disputes they have produced];
By tempering the disturbing ray [i.e. harms they have caused];
By pushing [sophistry to] where it belongs, i.e. the dust.
All of this is meant to accentuate [our knowledge after Tao] in a profound manner.
Therefore:
One shall not wanting to achieve Tao for the purpose of practicing favoritism;
One shall not use Tao for the purpose of distancing himself from people he dislikes;
One shall not exploit Tao for the purpose of profiting himself;
One shall not employ Tao for the purpose of harming others;
One shall not gain Tao for the purpose of promoting himself;
One shall not apply Tao for the purpose of debasing others.
This is why Tao originates the most valuable [canon for] the world.

[56c15t] **Tien Cong Tran**
He who knows does not speak.
He who speaks does not know.
Blocking all the passages; shutting all the doors, blunting all edges, untying all tangles, harmonizing all lights, uniting the worldly dusts.
This is called the mysterious One.
Hence, you cannot have it by nearness, by distance, by benefit, by harm, by praise, by dislike.
Therefore, it is the most prized of the world.

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[56c16t] **Thomas Z. Zhang**
Knowledgeable people rarely show off.
Boastful people are not truly knowledgeable.
Block up leakages;
Close doors;
Smooth out sharp edges;
Resolve conflicts;
Harmonize glares;
And blend into the base.
These are profound concords.
Do not become intimate when receiving the desired.
Do not become alienating when receiving the undesired.
Do not become greedy when obtaining profit.
Do not retaliate when receiving hostility.
Do not prize when obtaining the precious.
Do not debase when receiving humility.
Doing so can gain respect from others.

[56c17t] **Arthur Waley**
Those who know do not speak;
Those who speak do not know.
Block the passages,
Shut the doors,
Let all sharpness be blunted,
All tangles untied,
All glare tempered,
All dust smoothed.
This is called the mysterious levelling.
He who has achieved it cannot either be drawn into friendship or repelled,
Cannot be benefited, cannot be harmed,
Cannot either be raised or humbled,
And for that very reason is highest of all creatures under heaven.

[56c18t] **Richard John Lynn**
He who knows does not speak.
He who speaks does not know.
Block up your apertures;
Close your door;
Blunt your sharpness;
Cut away the tangled;
Merge with the brilliant;
Become one with the very dust.
We call this "one with mystery."
Thus one can neither get close to such a one nor get distant from him.
One can neither benefit nor harm him.
One can neither ennoble him nor debase him.

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Thus such a one is esteemed by all under Heaven.

[56c19t] **Lin Yutang**
BEYOND HONOR AND DISGRACE
He who knows does not speak;
He who speaks does not know.
Fill up its apertures,
Close its doors,
Dull its edges,
Untie its tangles,
Soften its light,
Submerge its turmoil -
This is the Mystic Unity.
Then love and hatred cannot touch him.
Profit and loss cannot reach him.
Honor and disgrace cannot affect him.
Therefore is he always the honored one of the world.

[56c20t] **Victor H. Mair**
One who knows does not speak;
One who speaks does not know.
He
Stopples the openings of his heart,
Closes his doors,
Diffuses the light,
Mingles with the dust,
Files away his sharp points,
Unravels his tangles.
This is called "mysterious identity."
Therefore,
Neither can one attain intimacy with him,
Nor can one remain distant from him;
Neither can one profit from him,
Nor can one be harmed by him;
Neither can one achieve honor through him,
Nor can one be debased by him.
Therefore,
He is esteemed by all under heaven.

[56c21t] **Tolbert McCarroll**
Those who know do not speak.
Those who speak do not know.
Block the passages!
Shut the doors!
Blunt the sharpness!
Untangle the knots!

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Soften the glare!
Settle with the dust!
This is the Mystery of Evenness.
Those who have achieved this cannot be enclosed nor kept at a distance;
they cannot be benefited nor harmed, honored nor disgraced.
Therefore,
this is the noblest state under heaven.

[56c22t] **David H. Li**
One who knows is reticent; one who glibs is ignorant.
Stuff channels, block portals;
blunt sharpness, resolve conflicts;
harmonize brightness, mingle with dust.
This is the Profoundest Assimilation.
Thus, after gaining possession,
one does not patronize, nor slight, nor take advantage of, nor damage, nor treasure, nor debase.
Thus, one is treasured by the world.

[56c23t] **Yasuhiko Genku Kimura**
Those who know do not talk.
Those who talk do not know.
Close the openings of your senses,
Blunt the sharpness of your intellect,
Untie the tangles of your attachment,
Soften the brightness of your knowledge.
Be one with the dust of the world.
This is to be one with the Tao.
He who is one with the Tao cannot be courted, cannot be distanced, cannot be bought, cannot be harmed,
cannot be honored, cannot be humiliated.
For this reason, he becomes the true treasure of the world.

[56c24t] **Chou-Wing Chohan**
The person who is blessed with great virtue can be compared to a child.
He will not be bitten by an insect or a snake,
He will not be devoured by wild animals,
Birds of prey will not swoop down on him.
His bones are fragile, his tendons soft, but his grip is strong.
He is not familiar with the union of man and woman, but he possesses reproductive powers.
This means that he is at the peak of his vitality.
He can weep all day and not become hoarse.
This means that he is in perfect harmony.
Being familiar with this harmony brings him closer to eternity,
Being familiar with eternity enables man to attain enlightenment.
Increasing life invites trouble,
Let your heart become addicted to the breath of the spirit, and you will be filled with potency.

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[56c25t] **Man-Ho Kwok**
If you know what it is, don't talk it away:
If you do, then you don't understand.
Hush, keep it in, and your doorway shut -
Steer clear of sharpness and untangle the knots.
Feel your lightness and let it merge with others,
This, we say, is our basic oneness.
The sage who does this doesn't have to worry about people called 'friends' or 'enemies', with profit or loss, honour or disgrace -
He is a Master of Life, instead.

[56c26t] **Gu Zhengkun**
He who is wise will not speak;
He who speaks is not wise.
When one blocks the openings (of knowledge),
Shuts the door (of desires),
Dulls sharpness,
Stays away from entanglements,
Glows with veiled radiance,
Mingles with dust,
That is called subtle identification.
Hence you are in no way
To be friends with him,
To estrange him,
To benefit him,
To harm him,
To honor him,
To debase him.
That is why he is held in esteem in the world.

[56c27t] **Chao-Hsiu Chen**
One who knows does not speak.
One who speaks does not know.
He closes his mouth, seals his ears.
He subdues his sharpness, releases his worries.
He blends himself with the light, he becomes one with the dust.
This is what is called mysterious identity.
Therefore he regards things out of his reach as dear.
He regards things out of his reach as distant,
he perceives unreachable things with harm,
he perceives unreachable things with value,
he perceives unreachable things with humbleness.
That is why he values everything under Heaven.

[56c28t] **Liu Qixuan**
One who knows says nothing.

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One who says knows nothing.
Cover the ears, close the eyes;
Blunt the sharpness, dissolve the currents;
Soften the light, blend the substances.
And the result is called the profound sameness.
One who holds that sameness cannot be
Approached too close,
Or estranged too far,
Or favored too much,
Or harmed too badly,
Or valued too high,
Or degraded too low.
And is therefore the most appreciated in the world.

[56c29t] **Shi Fu Hwang**
The Noblest One
Lao Tze says,
He who knows the Tao does not care to speak about it;
he who is ever ready to speak about it does not know it.
Therefore the Tao practician would rather close his eyes and shut up his mouth, in order to frustrate his ambition and untie the confused knot in his heart.
Further, he proceeds to temper his brightness, and brings himself into agreement with obscurity.
Then he deserves to be called the one in accordance with Heaven.
Such a one cannot be treated familiarly nor distantly, rendered with profit or injury, made noble or mean.
Hence he is regarded as the noblest one in the world.

[56c30t] **Ch'u Ta-Kao**
Blunt all that is sharp;
Cut all that is divisible;
Blur all that is brilliant;
Mix with all that is humble as dust;
This is called absolute equality.
Therefore it cannot be made intimate;
Nor can it be alienated.
It cannot be benefited;
Nor can it be harmed.
It cannot be exalted;
Nor can it be debased.
Therefore it is the most valuable thing in the world.

[56c31t] **Paul J. Lin**
The one who knows does not speak.
The one who speaks does not know.
Block the passage.
Close the door.
Dull the sharpness.

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Loosen the tangles.
Blend with light.
Become one with the dust.
This is called mystical identity.
Hence,
One can be neither close to it, nor far from it;
One can neither benefit it, nor harm it;
One can neither value it, nor despise it.
Therefore, it is valued by the world.

[56c32t] **Michael LaFargue**
Those who understand are not talkers,
talkers don't understand.
Close your eyes,
shut your doors.
Dampen the passion,
untie the tangles,
make the flashing things harmonious,
make the dust merge together.
This is called the mysterious Merging.
Yes:
You cannot get close,
you cannot stay away,
you cannot help It,
you cannot harm It,
you cannot treasure It,
you cannot look down on It.
Yes:
It is the Treasure of the World.

[56c33t] **Cheng Lin**
Those who know do not speak; those who speak do not know.
Stop up all the orifices of lust,
shut out all forms of distraction,
repress all manner of cunning,
unravel all causes of confusion,
eliminate all opportunities for rivalry,
remove all kinds of inequality,
- then there is great harmony.
When there is no cause for favour or disfavour, gain or loss, honour or disgrace,
the world will become rectified.

[56c34t] **Yi Wu**
One who is wise does not speak;
One who speaks is not wise.
Blocking the passages,

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Shutting the doors,
Blunting the sharpness,
Untying the tangles,
Tempering the brightness,
Uniting with the dust, --
This is called the mystical union.
Therefore,
There is no way to get close to it;
There is no way to leave it;
There is no way to benefit it;
There is no way to harm it;
There is no way to value it;
There is no way to despise it;
Therefore, it is revered in the world.

[56c35t] **Han Hiong Tan**
He who really knows does not speak.
He who speaks does not know.
You must block the portals to your sensory organs.
You must also blunt the sharp edge and reduce the complexity.
You must attenuate the glares and mix with commoners.
This is to attain "the divine oneness".
Henceforth, you are not concerned about intimacy or estrangement.
You have no concerns about advantage and disadvantage.
You have no concerns about nobility and lowliness.
Everyone treasures you.

[56c36t] **Hua-Ching Ni**
One who knows does not speak.
One who speaks does not know.
The one who knows is the one whose doors are shut, whose openings are blocked, whose sharpness is blunted, and whose glare is softened.
He is one with the subtle truth of the universe.
Thus you cannot get close to such a person by your love to do so,
nor can you keep away from him by your desire to do so.
You cannot bestow benefit on him,
nor can you do him harm,
because he holds the subtle essence of the universe.

[56c37t] **Chang Chung-yuan**
One who is aware does not talk.
One who talks is not aware.
Ceasing verbal expressions,
Stopping the entry of sensations,
Dulling its sharpness,
Releasing its entanglements,

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Tempering its brightness,
And unifying with the earth:
This is called the identity of Tao.
Hence, no nearness can reach him nor distance affect him.
No gain can touch him nor loss disturb him.
No esteem can move him nor shame distress him.
Thus, he is the most valuable man in the world.

[56c38t] **Henry Wei**
Mystic Virtue
Hsuan Teh
Those who know do not speak;
Those who speak do not know.
Stop up the aperture of the vessel,
Shut the doors of the senses,
Blunt the sharp,
Unravel the tangled,
Harmonize with the light,
Merge with the dust, -
This is called Mystic Assimilation.
Men with this attainment, therefore, are
Above endearment or estrangement,
Above enrichment or impoverishment,
And above exaltation or degradation.
Therefore they are highly honored by the world.

[56c39t] **Ha Poong Kim**
He who knows does not speak;
He who speaks does not know.
Block the holes,
Shut the gates.
[He] blunts the sharpness,
Unravels the tangles,
Softens the brilliance,
Identifies with the dust.
This is called mysterious identity.
Therefore you can neither befriend him,
Nor alienate him,
Nor benefit him,
Nor harm him,
Nor exalt him,
Nor humble him.
That is why he is the noblest of all under Heaven.

[56c40t] **Tao Huang**
Those who know, do not say.

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Those who say, do not know.
Close the mouth.
Shut the door.
Merge into light.
As ordinary as dust.
Blunt the sharpness.
Unravel the entanglements.
This is called mysterious sameness.
You are not intimate by acquiring it;
You are not distant in not acquiring it.
You do not profit by acquiring it;
You do not lose it by not acquiring it.
You are not ennobled by acquiring it;
You are not disgraced by not acquiring it.
This enables the nobility of the world.

[56c41t] **Tang Zi-chang**
One who knows may not preach.
One who preaches may not know.
Close the entrances to attractions and control the excess of desires.
It blunts all sharpness.
It settles all disputes.
It harmonizes all lights.
It unites all lands.
They are the "Profound Similarities" of Dao.
Thus,
It cannot be involved, nor can it be ignored.
It cannot be utilized, nor can it be harmed.
It cannot be honored, nor can it be disgraced.
Thus, it is cherished by all things under the heaven.

[56c42t] **Wing-tsit Chan**
He who knows does not speak.
He who speaks does not know.
Close the mouth.
Shut the doors.
Blunt the sharpness.
Untie the tangles.
Soften the light.
Become one with the dusty world.
This is called profound identification.
Therefore:
It is impossible either to be intimate and close to him or to be distant and indifferent to him.
It is impossible either to benefit him or to harm him.
It is impossible either to honor him or to disgrace him.
For this reason he is honored by the world.

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[56c91t] **И. И. Семененко**
Кто знает, тот не говорит;
кто говорит, не знает.
Закрыть свои отверстия и запереть свои ворота,
умерить свою остроту,
смирить свою запутанность,
ослабить силу своего сияния и сделать единой свою пыль
- это значит находиться в сокровенном тождестве.
Кто в нем, того нельзя приблизить, нельзя и отдалить, нельзя сделать ему что-либо полезное, нельзя и навредить, нельзя его возвысить и нельзя принизить.
Поэтому он в Поднебесной и становится превыше всех.

[56c92t] **А. А. Маслов**
Знающий не говорит.
Говорящий не знает.
Закрой отверстия, запри двери, притупи лезвие, распутай узлы, пригаси свет, уподобься пылинке.
Это зовётся сокровенным единением.
Поэтому ты не можешь, достигнув его, сродниться с ним.
И не можешь, достигнув его, пренебречь им.
Не можешь, достигнув его, извлечь пользу.
И не можешь, достигнув его, причинить вред.
Не можешь, достигнув его, облагородить его.
И не можешь, достигнув его, унизить его.
Потому оно и почитается в Поднебесной.

[56c93t] **Е. А. Торчинов**
Знающий не говорит, говорящий не знает.
Заслони свои отверстия,
запри свои врата,
притупи свою остроту,
развяжи свои узлы,
умерь свой свет и
уподобься пыли.
Зовется это Сокровенным Единением.
Поэтому с человеком, обретшим его, нельзя сблизиться, чтобы с ним сродниться, и с ним нельзя сблизиться, чтобы его отбросить.
С ним нельзя сблизиться, чтобы извлечь из этого пользу, и с ним нельзя сблизиться, чтобы другим причинить с его помощью вред.
С ним нельзя сблизиться, чтобы стать знатным, и с ним нельзя сблизиться, чтобы стать низкородным.
Поэтому он почитается всей Поднебесной.

[56c94t] **А. Е. Лукьянов**
Знающий не говорит, говорящий не знает.
[О бездна-пучина, подобная Пращуру мириад вещей!]
Закрывает свое лоно, затворяет свои врата,

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стихает ее стремительность, слабеют ее путы,
умеряется ее свечение, осаждается ее пыль -
это и называется изначально-сокровенным тождеством.
А потому:
[с Ним] невозможно соединиться,
[от Него] невозможно и отделиться.
[Ему] нельзя принести пользу,
[Ему] невозможно нанести и вред.
[Его] невозможно сделать дорогим,
[Его] невозможно сделать и дешевым.
Поэтому [изначально-сокровенное тождество] и является ценностью для Поднебесной.

[56c95t] **Ян Хин-шун**
Тот, кто знает, не говорит.
Тот, кто говорит, не знает.
То,
что оставляет свои желания,
отказывается от страстей,
притупляет свою проницательность,
освобождает себя от хаотичности,
умеряет свой блеск,
уподобляет себя пылинке,
представляет собой глубочайшее.
Его нельзя приблизить для того, чтобы с ним сродниться;
его нельзя приблизить для того, чтобы им пренебрегать;
его нельзя приблизить для того, чтобы им воспользоваться;
его нельзя приблизить для того, чтобы его возвысить;
его нельзя приблизить для того, чтобы его унизить.
Вот почему оно уважаемо в Поднебесной.

[56c96t] **Д. П. Конисси**
Знающий много молчалив, а говорящий много не знает ничего.
Тао закрывает свои глаза, затворяет ворота, ослабляет острие, развязывает узлы, смягчает свет,
собирает мелочь.
Это называется непостижимым единством.
Сродниться с Тао невозможно;
пренебрегать им нельзя;
воспользоваться им непозволительно;
повредить ему никто не может;
чтить его нет основания;
презирать его также нет причины.
Отсюда видно, что Тао благороднее всего существующего в мире.

[56c97t] **В. В. Малявин**
Знающий не говорит,
Говорящий не знает.

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Завали дыры,
Затвори ворота,
Затупи острые края,
Развяжи узлы,
Смири сияние,
Уподобься праху.
Вот что зовется "сокровенным уподоблением".
Посему нельзя его обрести и быть ему родным;
Нельзя его обрести и быть ему далеким.
Нельзя его обрести и ему угодить;
Нельзя его обрести и ему навредить.
Нельзя его обрести и его почитать,
Нельзя его обрести и его унизить.
Вот чем оно ценно в мире.

[56c98t] **Б. Б. Виногродский**
Познание - не речь.
Речь - не познание.
Закрывают их отверстия.
Запирают их врата.
Затупляют их остроту.
Разрубают их путы.
Смягчают их сияние.
Объединяют их прах.
Это определяется:
Мистическое объединение.
Причинность:
Нельзя, захотев, быть родственным.
Нельзя, захотев, быть отчужденным.
Нельзя, захотев, иметь выгоду.
Нельзя, захотев, причинить вред.
Нельзя, захотев, быть благородным.
Нельзя, захотев, быть подлым.
Причинность:
Осуществляют благородное в Поднебесной.

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PSEUDO-CHAPTER **Fifty-Seven**

[57c01t] **Robert G. Henricks**
Use the upright and correct to order the state;
Use surprise tactics when you use troops;
Use unconcern with affairs to take control of the world.
How do I know that this is so?
Well, the more taboos and prohibitions there are in the world, the poorer the people will be;
The more sharp weapons the people possess, the more muddled the states will be;
The more knowledge {and skill} people have, the more novel things {will appear};
The more {legal} matters are made prominent, {the more} robbers and thieves {there will be}.
Therefore, the words of the {Sage} say:
I do nothing, and the people of themselves are transformed;
I love tranquility, and the people of themselves are upright;
I'm unconcerned with affairs, and the people of themselves become rich;
I desire not to desire, and the people of themselves are [genuine and simple, like] uncarved wood.

[57c02t] **John C. H. Wu**
You govern a kingdom by normal rules;
You fight a war by exceptional moves;
But you win the world by letting alone.
How do I know that this is so?
By what is within me!
The more taboos and inhibitions there are in the world,
The poorer the people become.
The sharper the weapons the people possess,
The greater confusion reigns in the realm.
The more clever and crafty the men,
The oftener strange things happen.
The more articulate the laws and ordinances,
The more robbers and thieves arise.
Therefore, the Sage says:
I do not make any fuss, and the people transform themselves.
I love quietude, and the people settle down in their regular grooves.
I do not engage myself in anything, and the people grow rich.
I have no desires, and the people return to Simplicity.

[57c03t] **D. C. Lau**
Govern the state by being straightforward;
Wage war by being crafty;
But win the empire by not being meddlesome.
How do I know that it is like that?
By means of this.
The more taboos there are in the empire

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The poorer the people;
The more sharpened tools the people have
The more benighted the state;
The more skills the people have
The further novelties multiply;
The better known the laws and edicts
The more thieves and robbers there are.
Hence the sage says,
I take no action and the people are transformed of themselves;
I prefer stillness and the people are rectified of themselves;
I am not meddlesome and the people prosper of themselves;
I am free from desire and the people of themselves become simple like the uncarved block.

[57c04t] **R. L. Wing**
Lead the organization with correctness.
Direct the military with surprise tactics.
Take hold of the world with effortlessness.
How do I know it is so?
Through this:
Too many prohibitions in the world,
And people become insufficient.
Too many sharp weapons among people,
And the nation grows confused.
Too much cunning strategy among people,
And strange things start to happen.
Too obvious a growth in laws and regulations,
And too many criminals emerge.
Thus Evolved Individuals say:
Look to nonaction,
And people will be naturally influenced.
Look to refined tranquillity,
And people will be naturally correct.
Look to effortlessness,
And people will be naturally affluent.
Look to nondesire,
And people will be naturally simple.

[57c05t] **Ren Jiyu**
A state should be governed in a normal way,
A war should be prosecuted in an unusual way,
And the kingdom should be controlled by doing nothing.
How do I know that it is so?
On the grounds:
In the kingdom the more prohibitive enactments there are, the poorer the people become;
The more weapons the people have, the greater disorder the state and clan fall into;
The more crafts and technics men possess, the more strange contrivances appear;

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The more display of statutes there is, the more robbers and thieves there are.
So the sage said:
"I do nothing, then the people submit spontaneously,
I am fond of keeping still, then the people are righteous spontaneously,
I take no trouble, and the people naturally enrich themselves,
I have no desires, then the people naturally remain in primitive simplicity."

[57c06t] **Gia-fu Feng**
Rule a nation with justice.
Wage war with surprise moves.
Become master of the universe without striving.
How do I know that this is so?
Because of this!
The more laws and restrictions there are,
The poorer people become.
The sharper men's weapons,
The more trouble in the land.
The more ingenious and clever men are,
The more strange things happen.
The more rules and regulations,
The more thieves and robbers.
Therefore the sage says:
I take no action and people are reformed.
I enjoy peace and people become honest.
I do nothing and people become rich.
I have no desires and people return to the good and simple life.

[57c07t] **Lok Sang Ho**
We rule a nation with the straight mind.
We deploy the military forces with surprises.
We win the hearts of all under heaven with non-intervention.
How do I know that this should be so, with this:
The more prohibitions that are imposed by the emperor,
The poorer the people become.
The more clever products that people own,
The less clever the nation becomes.
The more people use their tricks and knacks,
The more odd products there are, and
The more rules and laws there are,
It is likely that there are the more thieves and bandits.
The Sage says: "I do not contrive, and people automatically become cultured and well-mannered.
I keep still, and people automatically become straight;
I do not intervene, and people automatically become rich;
I do not crave, and people automatically lead a simple life."

[57c08t] **Xiaolin Yang**

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When governing a country you must be fair and just;
When fighting a battle, you must use tricks;
When taking over the world, you must practice WUWEI.
How do I know everything in this world? This is how.
The more restrictions the government sets, the more people become poor;
The more people have dangerous weapons, the more the country falls into chaos;
The more people become clever, the more bizarre things happen;
The more severe the law becomes, the more thieves there are.
So the great men said: "If I practice WUWEI, the people will govern themselves;
If I am always peaceful, the people will be upright by themselves;
If I do not initiate things for my own purposes, the people will become rich by themselves;
If I do not have desires, the people will become simple and plain by themselves."

[57c09t] **Walter Gorn Old**, THE GENUINE GOVERNMENT
The righteous man may rule the nation.
The strategic man may rule the army.
But the man who refrains from active measures should be the king.
How do I know how things should be?
I know by this:-
When the actions of the people are controlled by prohibited laws, the country becomes more and more impoverished.
When the people are allowed the free use of arms, the Government is in danger.
The more crafty and dexterous the people become, the more do artificial things come into use.
And when these cunning arts are publicly esteemed, then do rogues prosper.
Therefore the wise man says:-
I will design nothing; and the people will shape themselves.
I will keep quiet; and the people will find their rest.
I will not assert myself; and the people will come forth.
I will discountenance ambition; and the people will revert to their natural simplicity.

[57c10t] **James Legge**
A state may be ruled by (measures of) correction;
weapons of war may be used with crafty dexterity;
(but) the kingdom is made one's own (only) by freedom from action and purpose.
How do I know that it is so?
By these facts:
- In the kingdom the multiplication of prohibitive enactments increases the poverty of the people;
the more implements to add to their profit that the people have, the greater disorder is there in the state and clan;
the more acts of crafty dexterity that men possess, the more do strange contrivances appear;
the more display there is of legislation, the more thieves and robbers there are.
Therefore a sage has said,
'I will do nothing (of purpose), and the people will be transformed of themselves;
I will be fond of keeping still, and the people will of themselves become correct.
I will take no trouble about it, and the people will of themselves become rich;
I will manifest no ambition, and the people will of themselves attain to the primitive simplicity.'

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[57c11t] **David Hinton**
You may govern the nation through principle
and lead armies to victory through craft,
but you win all beneath heaven through indifference.
How can I know this to be so?
Through this.
The more prohibitions rule all beneath heaven the deeper poverty grows among the people.
The more shrewd leaders there are the faster dark confusion fills the nation.
The more cleverness people learn the faster strange things happen.
The faster laws and decrees are issued the more bandits and thieves appear.
Therefore a sage says:
I do nothing
and the people transform themselves.
I cherish tranquility
and the people rectify themselves.
I cultivate indifference
and the people enrich themselves.
I desire nothing
and the people return of themselves to uncarved simplicity.

[57c12t] **Chichung Huang**
Use the norm to govern the state;
Use the abnormal to conduct warfare;
Use nondisturbance to win all under heaven.
How do I know it should be so?
For the more prohibitions and taboos in the empire,
The poorer the people;
The more sharp weapons the sovereign has,
The more chaotic state and fief;
The craftier the sovereign,
The more perverse things will arise;
The more ostentatious royal processions,
The more robbers and thieves there will be.
Hence, the sage man's saying goes:
"If I implement nonaction,
The people will live and grow spontaneously;
If I love stillness,
The people will turn aright spontaneously;
If I create no disturbances,
The people will become rich spontaneously;
If I desire to be desireless,
The people will turn into unhewn logs spontaneously."

[57c13t] **Ellen M. Chen**
Govern a state by (i) the normal (cheng);

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Conduct warfare as (i) the abnormal (ch'i);
Take the empire when (i) there is no business.
How do I know such should be the case?
By the following:
In an empire with many prohibitions,
People are often poor;
When people have many sharp weapons,
The state is in great darkness (tzu hun);
When persons abound in ingenuity (ch'iao),
Abnormal (ch'i) objects multiply (tzu ch'i);
When laws are abundantly promulgated (tzu chang),
There are many thieves and brigands.
Therefore the sage says:
I do not act (wei),
Hence the people transform by themselves (tzu-hua);
I love tranquillity (ching),
Hence the people are normal by themselves (tzu-cheng);
I have no business,
Hence the people grow rich by themselves;
I have no desire,
Hence the people are like the uncarved wood by themselves (tzu-p'u).

[57c14t] **Lee Sun Chen Org**
A country is [most properly] governed by a ruler who believes in the principle of righteousness;
A military operation is [most efficiently] executed with the strategy which generates surprises;
The world has been [most often] won by leaders who were not motivated by the desire to conquer others.
How do I know that the above statements are accountable?
[I shall explain next.]
In this world, the more restrictions and prohibition [a government imposes], the poorer its people are;
The more people possessing lethal weapons, the more chaotic the country is;
The more cunning and artful people are, the more outrageous occurrences flourish;
The more laws and their [hairsplitting] multiplication [a state has], the more beneficial will it be for robbers and thieves to thrive.
Therefore a Sage once said:
"If I practice the principle of non-interference, people shall yield voluntarily to the influence of the natural force;
If I demonstrate that I love Serenity [,i.e. I'll restrain myself from using my power,] people will choose right courses spontaneously;
If I do not use my power to control people, people will prosper naturally;
If I diminish my selfish desires, people will be motivated to be simple and truthful accordingly."

[57c15t] **Tien Cong Tran**
You govern a state by straightness.
You engage in war by rare operations.
It is by non-doing that you win the world.
How do I know that this is so?

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By the fact it is so.
The more restrictions and inhibitions there are in the world, the poorer the people become.
The sharper the weapons the people possess, the more disordered the nation is.
The more skills the people have, the more strange things happen.
The more articulate the laws and rules, the more thieves and robbers there are.
Therefore, the sage says:
I do not do, and the people transform themselves.
I love quietude, and the people become straight by themselves.
I do not engage myself in anything, and the people grow rich by themselves.
I have no desires, and the people return to simplicity.

[57c16t] **Thomas Z. Zhang**
Govern the kingdom by the normal way.
Fight the battle by the unexpected way.
And one can win the world without using force.
How do I know this is so?
By the following:
When there are too many restrictions and regulations, people become poor.
When there are too many weapons, the kingdom is in disarray.
When there are too many tricks, bizarre things happen.
When there are too many decrees, the crime rate increases.
This is why the sage says:
"I do not force my way, and people live peacefully.
I keep quiet, and people live normally.
I do not interfere, and people become rich.
I do not covet anything, and people would be honest."

[57c17t] **Arthur Waley**
'Kingdoms can only be governed if rules are kept;
Battles can only be won if rules are broken.'
But the adherence of all under heaven can only be won by letting-alone.
How do I know that it is so?
By this.
The more prohibitions there are, the more ritual avoidances,
The poorer the people will be.
The more 'sharp weapons' there are,
The more benighted will the whole land grow.
The more cunning craftsmen there are,
The more pernicious contrivances will be invented.
The more laws are promulgated,
The more thieves and bandits there will be.
Therefore a sage has said:
So long as I 'do nothing' the people will of themselves be transformed.
So long as I love quietude, the people will of themselves go straight.
So long as I act only by inactivity the people will of themselves become prosperous.
So long as I have no wants the people will of themselves return to the 'state of the Uncarved Block'.

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[57c18t] **Richard John Lynn**
If one governs the state with governance, he will use the military with perversity.
It is by tending to matters without conscious purpose that one takes all under Heaven as his charge.
How do I know that this is so?
It is by this:
The more all under Heaven are beset with taboos and prohibitions, the poorer the common folk grow.
The more the common folk are beset with sharp instruments, the more muddled the state becomes.
The more people have skill and cleverness, the more often perverse [ji] things will happen.
The more laws and ordinances are displayed, the more thieves and robbers there will be.
Thus the sage says:
I engage in no conscious effort, and the common folk undergo moral transformation spontaneously.
I love quietude, and the common folk govern themselves.
I tend to matters without conscious purpose, and the common folk enrich themselves.
I am utterly free of desire, and the common folk achieve pristine simplicity by themselves.

[57c19t] **Lin Yutang**
THE ART OF GOVERNMENT
Rule a kingdom by the Normal.
Fight a battle by (abnormal) tactics of surprise.
Win the world by doing nothing.
How do I know it is so?
Through this:
The more prohibitions there are,
The poorer the people become.
The more sharp weapons there are,
The greater the chaos in the state.
The more skills of technique,
The more cunning things are produced.
The greater the number of statutes,
The greater the number of thieves and brigands.
Therefore the Sage says:
I do nothing and the people are reformed of themselves.
I love quietude and the people are righteous of themselves.
I deal in no business and the people grow rich by themselves.
I have no desires and the people are simple and honest by themselves.

[57c20t] **Victor H. Mair**
Rule the state with uprightness,
Deploy your troops with craft,
Gain all under heaven with noninterference.
How do I know this is actually so?
Now,
The more taboos under heaven, the poorer the people;
The more clever devices people have, the more confused the state and ruling house;
The more knowledge people have, the more strange things spring up;

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The more legal affairs are given prominence, the more numerous bandits and thieves.
For this reason,
The sage has a saying:
"I take no action, yet the people transform themselves;
I am fond of stillness, yet the people correct themselves;
I do not interfere in affairs, yet the people enrich themselves;
I desire not to desire, yet the people of themselves become simple as unhewn logs."

[57c21t] **Tolbert McCarroll**
Govern the country by being straightforward.
Wage war by being crafty.
Win all under heaven by not meddling.
How do I know that this is so?
By what is within me.
The more restrictions there are,
the poorer are the people.
The more pointed the people's weapons,
the more disorder there is in the country.
The more ingenious and clever the people,
the more strange the contrivances that appear.
The more laws and edicts that are posted,
the more thieves and robbers that arise.
Hence an Old One has said:
I act without striving and the people transform themselves.
I love stillness and the people straighten themselves.
I do not meddle and the people prosper by themselves.
I am free from desires and the people themselves return to the simplicity of the Uncarved Block.

[57c22t] **David H. Li**
Govern a state with orthodoxy;
fight a war with heterodoxy;
take the world with laissez-faire.
How do I know this is so?
Because:
The world is full of prohibitions, yet the populace is poor;
People are stacked with weapons, yet the states are in turmoil;
People are loaded with cleverness, yet strange schemes sprout;
Rules are stringent and well known, yet robbers and thieves abound.
Thus, the sage says:
Let me practice laissez-faire, and the populace self-develop;
Let me seek serenity, and the populace self-manage;
Let me be without fanfare, and the populace self-prosper;
Let me discard avarice, and the populace self-simplify.

[57c23t] **Yasuhiko Genku Kimura**
Govern a nation with enduring justice.

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Command troops with unpredictable moves.
Lead the world with empowering noninterference.
How do I know this to be so?
From witnessing the following:
The more restrictions there are in the world, the poorer people become.
The more weapons people possess, the darker nations become.
The more cunning and cleverness there is, the more there are anomalous things.
The more rules and regulations there are, the more there are thieves and robbers.
Therefore the sage says:
I take no action, and people are naturally transformed.
I delight in stillness, and people naturally do what is right.
I do not interfere, and people on their own prosper.
I have no greed, and people on their own return to simplicity.

[57c24t] **Chou-Wing Chohan**
Make all the weapons blunt,
Cut everything that is tangled,
Make everything that is shiny dull,
Mix with anything that is as humble as dust,
And this is called absolute equality.
Therefore
One cannot get close to it
Nor can one get away from it.
It is impossible to derive benefit from it,
Nor to be harmed by it.
It does not publicize a person's honor,
Nor does it publicize a person's shame.
Therefore it is the most exalted thing in the world.

[57c25t] **Man-Ho Kwok**
To rule a nation, use justice
To win a battle - cunning,
But remember: wu-wei is the only true way.
How do I know this?
I will explain:
The more rules you have, the more unhappy people are;
And the more weapons there are, the worse things happen.
The more we want luxuries, the more we abandon simplicity;
And the more laws you pass, the more we will break them.
So the sage says:
I do nothing, and the people come together;
By leaving them alone I let them be on the path;
By not using my power, they become rich in themselves;
And if I want nothing, they will return to the essence of their being.

[57c26t] **Gu Zhengkun**

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Rule the state with peace and inaction;
Wage a war with crafty tricks;
Governing the world by not troubling the people.
How do I know it is the right way?
The reason is as follows:
The more prohibitions there are in the world,
The poorer the people;
The more weapons the people own,
The more chaotic the state;
The more skills the people have,
The more strange things occur;
The more laws and orders are issued,
The more thieves and robbers there are.
Thus the sage says,
If I prefer inaction,
The people will naturally crave for peace;
If I act little,
The people will be naturally rectified;
If I am not meddlesome,
The people will naturally become rich;
If I get rid of desires,
The people will naturally become simple.

[57c27t] **Chao-Hsiu Chen**
Govern the nation with correctness.
Resort to arms with surprise manoeuvres.
Obtain the land under Heaven without tiring out the people.
How do I know this?
Because:
The more rules there are in the country,
the poorer the people will become.
The more power the people hold,
the more confused the country will become.
The more skills and intelligence the people possess,
the more valuable goods will be created and the more strict the laws will become,
yet the more thieves and robbers will breed.
That is why the sage says:
'I do nothing, and the people are nurtured by themselves.'
'I do not tire people and drain the treasury, and the people become rich by themselves.'
'I prefer quietness, and the people behave correctly by themselves.'
'I have no desire, and the people return to the simple life by themselves.'
'I have no emotions, and the people become pure by themselves.'

[57c28t] **Liu Qixuan**
A nation should be governed with simplicity.
A war should be directed with sophistication.

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The world should be won without any action.
Why should I think that?
Here are the reasons:
The more prohibitions there are,
The poorer people are;
The more weapons there are,
The more confused the social order is;
The more skills and tricks there are,
The more confusing machines are invented;
The more laws there are,
The more thieves there can appear.
That is why the wise would say:
"I stay idle, and the world will be naturally changed;
I stay quiet, and the world will be naturally restrained;
I do nothing, and the world will be naturally provided;
I desire nothing, and the world will be naturally simplified."

[57c29t] **Shi Fu Hwang**
The Art of Government
Lao Tze says,
A state may be ruled by measures of justice;
the military force may be handled with tactics of surprise;
but the world is kept in peace by freedom from action and purpose.
How do I know that is so?
Through these:
In the world the multiplication of prohibitive enactments increases the poverty of the people.
The more assertions are put into influencing the people's thinking, the greater chaos there is in the state.
The more acts of crafty dexterity men possess, the more cunning things are produced.
The larger the number of statues displayed, the more thieves and robbers there are.
That is why a sage has said,
'I will do by acting without intent to control fate, and the people will be transformed of themselves.
I will be fond of keeping still, and the people will be righteous of themselves.
I will take no trouble about it, and the people will become rich of themselves.
I have no desire, and the people will strive for the pristine simplicity of themselves.'

[57c30t] **Ch'u Ta-Kao**
Albeit one governs the country by rectitude,
And carries on wars by stratagems,
Yet one must rule the empire by meddling with no business.
The empire can always be ruled by meddling with no business.
Otherwise, it can never be done.
How do I know it is so?
By this:
The more restrictions and avoidances are in the empire,
The poorer become the people;
The more sharp implements the people keep,

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The more confusions are in the country;
The more arts and crafts men have,
The more are fantastic things produced;
The more laws and regulations are given,
The more robbers and thieves there are.
Therefore the Sage says:
Inasmuch as I betake myself to non-action, the people of themselves become developed.
Inasmuch as I love quietude, the people of themselves become righteous.
Inasmuch as I make no fuss, the people of themselves become wealthy.
Inasmuch as I am free from desire, the people of themselves remain simple.

[57c31t] **Paul J. Lin**
Rule the state with rectitude.
Direct the army with trickery.
Capture the world through inactivity.
How can I know it shall be so?
By this:
When the world is full of taboos and prohibitions,
The people will become very poor.
When the people possess many sharp weapons,
The nation will become more chaotic.
When the people possess much craftiness,
Trickery will flourish.
When law and order become more conspicuous,
There will be more robbers and thieves.
Therefore the Sage says:
I do not act and the people reform themselves;
I love serenity and the people rectify themselves;
I employ inactivity and the people become prosperous themselves;
I have no desires and the people become simple by themselves.

[57c32t] **Michael LaFargue**
"Rule the kingdom by the norm;
wage war by the unexpected."
Take over the world by Not Working.
How do I know it is so?
By this.
In the world:
The more rules and restrictions there are,
the poorer the people will be.
The people:
The more 'sharp weapons' they have,
the more disordered the state and the clans will be.
Men:
The more clever and skillful they are,
the more weird things will start to happen.

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The more you publicize rules and laws,
the more robbers and thieves you will have.
Yes, the Wise Person says:
I Do Nothing,
and the people transform themselves.
I love Stillness,
and the people bring themselves to correctness.
I do No Work,
and the people enrich themselves.
I have no desires,
and the people by themselves become Simple.

[57c33t] **Cheng Lin**
When one rules the State with uprightness, and uses stratagem in war,
he cannot hope to win over a whole Empire.
How do I know that this is true?
Because of the following:
When there are many prohibitory statutes in the Empire, the people become the more impoverished.
When the people possess numerous weapons of war, the State becomes more chaotic.
When men possess much skill and cunning, there is an increase of fanciful goods.
When there is a profusion of laws and regulations, banditry becomes rife.
Therefore, one of the Sages said:
"I abide by inaction, and the people reform themselves.
I esteem quietude, and the people rectify themselves.
I make no effort, and the people enrich themselves.
I have no desires, and the people of their own accord practise simplicity."

[57c34t] **Yi Wu**
Govern the country correctly,
Use the army trickily,
Have the world by doing nothing.
How can I know that is so?
By these:
The more taboos and prohibitions there are in the world,
the poorer the people are.
The more sharp weapons the people have,
the more chaotic the nation is.
The more craft and skill people have,
the more strange things happen.
The more laws and commands a nation has,
the more robbers and thieves there are.
Therefore, the sage says:
I am in non-action, and the people transform themselves.
I like to be tranquil, and the people correct themselves.
I do not interfere, and the people prosper naturally.
I have no desires, and the people return naturally to simplicity.

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[57c35t] **Han Hiong Tan**
You should govern a country by moral rectitude.
You should fight a war by employing stratagems.
You should follow the principle of non-intervention to rule a country.
How do I know all these are going to work?
Let us look at the followings:
The more rules and regulations you establish, the more destitute the people become.
The more intense the machination amongst the ruling classes, the more discordant the country will become.
The more cunning the people, the more outlandish things they do.
The more laws you proclaim, the more thieves you produce.
Therefore, the sage says:
"I follow non-action, and thus my people will live harmoniously.
I remain calm, and thus my people become righteous.
I do not meddle, and thus my people become more prosperous.
I have no desire, and thus my people will be simple and contented."

[57c36t] **Hua-Ching Ni**
When serving the public, use upright means.
When commanding troops in war, employ the principle of surprise.
To win the world, do nothing to interfere with it.
Why?
Because the more prohibitions and inhibitions that are imposed on people,
the more difficult their lives become.
The more destructive weapons a nation or its people possess,
the poorer the people of that country become,
and the greater is the chaos that occurs in the world.
The more clever and crafty people become,
the more often strange things happen.
The more laws and ordinances there are,
the more criminals and dissidents will arise.
Therefore, the ancient sages of natural virtue said:
"I do nothing, and people's contention dissolves by itself.
I enjoy serenity, and people rectify themselves.
I make no effort, and people enrich themselves.
I have no desire, and people return to simplicity."

[57c37t] **Chang Chung-yuan**
Guide the country through tranquillity.
Engage in war with rare operations.
Win over the world through non-action.
How am I aware that this ought to be so?
Because of this, the more restrictions and limitations there are,
The more impoverished men will be.
The more arms men possess,
The more disordered the country will be.

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The more scheming and deceitful men are,
The more strange things will occur.
The more rules and precepts are enforced,
The more bandits and crooks will be produced.
Hence, we have the words of the wise:
Through my non-action,
Men are spontaneously transformed.
Through my quiescence,
Men spontaneously become tranquil.
Through my non-interfering,
Men spontaneously increase their wealth.
Through my non-willing,
Men spontaneously return to original simplicity.

[57c38t] **Henry Wei**
Atmosphere of Innocence
Ch'un Feng
Use justice to rule a country;
Use strange tactics to conduct battles;
Use non-assertion to win the world.
How do I know this should be the case?
By this -
When the world abounds in prohibitions,
The people will become impoverished.
When men have plenty of weapons in hand,
The state will be in great confusion.
When men have plenty of techniques and skills,
Queer articles will crop up in abundance.
When laws and decrees are numerous and manifest,
Bandits and robbers will increase and multiply.
Therefore, the Sage has said -
I practice non-interference,
And the people reform themselves;
I love to be quiescent,
And the people become upright;
I do not assert myself,
And the people become wealthy;
I cherish no desires,
And the people become simple and innocent.

[57c39t] **Ha Poong Kim**
"Govern the state according to what is right;
Use the troops by surprise tactics."
But take all under Heaven through no-action.
How do I know this is so?
Because of this -

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The more bans and taboos under Heaven,
The poorer the people;
The more sharp instruments in the hands of the people,
The more trouble for the state;
The more skills the people have,
The more fanciful inventions appear;
The more laws and decrees,
The more thieves and robbers.
Therefore the sage says:
"I engage in no-action, and the people transform of themselves;
I love stillness, and the people correct themselves;
I engage in no work, and the people prosper of themselves;
I am free from desire, and the people turn into the uncarved block of themselves."

[57c40t] **Tao Huang**
Using the right lawfulness to govern the country.
Using unexpectancy to conduct the battle.
Using disengagement to take over the world.
How do I know this is so?
Thus.
The more prohibitions there are in the world, the poorer people will be.
The more destructive weapons people have, the more chaotic the nation will become.
The more know-how people have, the more bizarre things will appear.
The more rules and demands that flourish, the more thefts there will be.
Therefore the sage says:
When I am inactive, people transform themselves.
When I abide in stillness, people organize themselves lawfully.
When I am disengaged, people enrich themselves.
When I choose nondesire, people remain simple.

[57c41t] **Tang Zi-chang**
By positive policy rule the kingdom, by negative strategy conduct the war and by unselfish design lead the world.
How do we know that is so?
By this:
Where there were more taboos and inhibitions in the country, the general public was getting poorer and poorer.
Where there were more new tools and techniques in the hands of certain people, there were more confusions and injustices in the government.
The more laws and decrees were issued, the more robbers and crooks were propagated.
Thus a Sage ruler said:
"If I do not interfere, the people will cultivate themselves naturally.
If I love to be inactive, the people will govern themselves automatically.
If I do not look for display, the people will enrich themselves automatically.
If I have no excessive desires, the people will return themselves to the Pure Matter naturally.
If I have no emotional needs, the people will tranquilize themselves automatically."

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[57c42t] **Wing-tsit Chan**
Govern the state with correctness.
Operate the army with surprise tactics.
Administer the empire by engaging in no activity.
How do I know that this should be so?
Through this:
The more taboos and prohibitions there are in the world,
The poorer the people will be.
The more sharp weapons the people have,
The more troubled the state will be.
The more cunning and skill man possesses,
The more vicious things will appear.
The more laws and orders are made prominent,
The more thieves and robbers there will be.
Therefore the sage says:
I take no action and the people of themselves are transformed.
I love tranquility and the people of themselves become correct.
I engage in no activity and the people of themselves become prosperous.
I have no desires and the people of themselves become simple.

[57c91t] **И. И. Семененко**
Порядок в княжестве наводят прямо, в военном деле прибегают к хитрости,
Поднебесную берут посредством недеяния.
Откуда это мне известно?
Отсюда.
В Поднебесной множатся запреты, и народ все более беднеет;
в народе много острого оружия, и в стране усиливается разлад;
у людей искусность увеличивается, и каверзы становятся в почете;
законы и приказы возрастают, и воров с разбойниками появляется все больше.
Поэтому Премудрый человек и говорит:
"Я нахожусь в бездействии, и народ сам преобразуется;
я предаюсь покою, и народ сам исправляется;
я пребываю в недеянии, и народ сам богатеет;
у меня не появляется желаний, и народ сам обретает первозданность".

[57c92t] **А. А. Маслов**
Управляй государством строгостью.
Используй армию с умением.
Но покоряй Поднебесную, не действуя.
Откуда я знаю это?
Из него же самого.
Чем больше запретов в Поднебесной, тем беднее становится народ.
Чем больше оружия у народа, тем сильнее смута в государстве.
Чем больше люди искусны в ремесле своём, тем больше творится неправедных дел.
Чем лучше знают законы, тем больше становится воров и бандитов.

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Поэтому мудрец говорит:
"Я пребываю в недеянии, а народ сам преображается.
Я люблю покой, а народ сам исправляется.
Я не предпринимаю действий, а народ сам богатеет.
Я не имею желаний, а народ сам опрощается".

[57c93t] **Е. А. Торчинов**
Прямотою упорядочивается государство, хитростью война ведется, и бездействием берется Поднебесная.
Откуда знаю я, что это так и есть?
Отсюда знаю это:
Когда в Поднебесной много запретов и ограничений, народ нищает и беднеет;
когда у людей много смертоносного оружия, государство и семья погружаются в брань и смуты;
когда среди людей много искусников-умельцев, влечение к дорогим диковинам растет;
когда закон издается за законом, разбойники и воры множатся на воле.
Поэтому совершенный мудрец так говорит:
Я буду пребывать в недеянии,
и народ начнет самоизменяться.
Я буду любить покой,
и народ исправится сам собой.
Я буду в бездействии,
и народ тогда разбогатеет.
Я буду в бесстрастии,
и народ сам вернется к исконной простоте.

[57c94t] **А. Е. Лукьянов**
Царство управляется прямотой.
Война ведется хитростью.
Поднебесная берется бездействием.
Откуда я знаю, что это так?
Исходя из следующего:
когда в Поднебесной растет число запретов и табу,
народ все более беднеет;
когда у народа растет число острого оружия,
в царстве и царствующем доме все больше смут;
когда растет число людей умелых и искусных,
все больше возникает невиданных вещей;
когда множатся статьи законов и приказов,
все больше появляется воров и разбойников.
Вот почему совершенномудрый человек говорит:
"Я не деяю, и народ сам развивается.
Я совершенно спокоен, и народ сам выпрямляется.
Я не служу, и народ сам богатеет.
Я бесстрастен, и народ сам становится простым".

[57c95t] **Ян Хин-шун**

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Страна управляется справедливостью, война ведется хитростью.
Поднебесную получают во владение посредством недеяния.
Откуда я знаю все это?
Вот откуда:
когда в стране много запретительных законов, народ становится бедным.
Когда у народа много острого оружия, в стране увеличиваются смуты.
Когда много искусных мастеров, умножаются редкие предметы.
Когда растут законы и приказы, увеличивается число воров и разбойников.
Поэтому совершенномудрый говорит:
"Если я не действую, народ будет находиться в самоизменении;
если я спокоен, народ сам будет исправляться.
Если я пассивен, народ сам становится богатым;
если я не имею страстей, народ становится простодушным".

[57c96t] **Д. П. Конисси**
Без справедливости нельзя управлять страной.
Для того чтобы вести войну успешно, необходима ловкость.
Когда в стране нет (еще) беспорядка, (тогда) следует им овладеть.
Как я могу постигнуть, почему в мире такой порядок, а не иной?
Когда в стране много такого, что должно быть уничтожено, народ обеднеет.
Когда в стране много удобных машин, то народ перестает работать.
Когда в народе много искусных мастеров, то увеличится число чудовищных вещей.
Когда в государстве много законов и постановлений, то число преступников увеличится.
Отсюда учит и святой:
"Когда я ничего не делаю (т.е. не предпринимаю ничего нового), то народ делается лучше;
когда я спокоен, то народ делается справедливым;
когда я не предпринимаю ничего нового, то народ обогащается;
когда во мне не будет никакой страсти, то народ сделается простодушным".

[57c97t] **В. В. Малявин**
Государством управляй прямо,
На войне применяй хитрость
И посредством бездействия завладевай Поднебесной.
Отчего мне известно, что это так?
Вот отчего:
Чем больше в мире запретов, тем люди беднее.
Чем больше народ знает о выгоде, тем больше в царстве смуты.
Чем больше в народе мастерства и сноровки, тем больше безделиц.
Чем больше в стране законов и приказов, тем больше разбойников.
Посему премудрые люди говорили:
Я не действую, а люди сами становятся лучше,
Я привержен покою, а люди сами себя выправляют,
Я не вмешиваюсь в дела, а люди сами богатеют,
Я не имею желаний, а люди сами блюдут простоту.

[57c98t] **Б. Б. Виногродский**

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Посредством нормального упорядочивают государство.
Посредством аномального применяют оружие.
Посредством отсутствия дел-ситуаций овладевают Поднебесной.
Каким образом сущность моя знает, что это так?
А так оно и есть.
В Поднебесной растет количество запретов и табу, а народ становится беднее.
У народа увеличивается количество полезной утвари, а в государстве и семье все больше беспорядка.
Чем больше у людей мастерства и хитрых приемов, тем больше возникает аномальных явлений.
Чем больше издают указов и распоряжений, тем больше появляется воров и разбойников.
Причинность:
Человек мудрости говорит:
Я - в отсутствии осуществления, и народ сам изменяется.
Я - в стремлении к покою, и народ сам себя исправляет.
Я - в отсутствии дел-ситуаций, и народ сам богатеет.
Я - в отсутствии стремлений, и народ сам приходит к изначальной целостности.

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PSEUDO-CHAPTER **Fifty-Eight**

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[58c01t] **Robert G. Henricks**
When the government is muddled and confused,
The people are genuine and sincere.
When the government is discriminate and clear,
The state is crafty and cunning.
Disaster is that on which good fortune depends.
Good fortune is that in which disaster's concealed.
Who knows where it will end?
{For} there is no [fixed] "correct."
The "correct" {turns into the "deviant"};
And "good" turns into {"evil."}
{People's} state of confusion
Has certainly existed for a long time.
Therefore be square but don't cut;
Be sharp but don't stab;
Be straightforward but not unrestrained;
Be bright but don't dazzle.

[58c02t] **John C. H. Wu**
WHERE the ruler is mum, mum,
The people are simple and happy.
Where the ruler is sharp, sharp,
The people are wily and discontented.
Bad fortune is what good fortune leans on,
Good fortune is what bad fortune hides in.
Who knows the ultimate end of this process?
Is there no norm of right?
Yet what is normal soon becomes abnormal,
And what is auspicious soon turns ominous.
Long indeed have the people been in a quandary.
Therefore, the Sage squares without cutting, carves without disfiguring, straightens without straining, enlightens without dazzling.

[58c03t] **D. C. Lau**
When the government is muddled
The people are simple;
When the government is alert
The people are cunning.
It is on disaster that good fortune perches;
It is beneath good fortune that disaster crouches.
Who knows the limit? Does not the straightforward exist?
The straightforward changes again into the crafty, and the good changes again into the monstrous.

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Indeed, it is long since the people were perplexed.
Therefore the sage is square-edged but does not scrape,
Has corners but does not jab,
Extends himself but not at the expense of others,
Shines but does not dazzle.

[58c04t] **R. L. Wing**
If the administration is subdued, The people are sincere.
If the administration is exacting, The people are deficient.
Misfortune! Good fortune supports it.
Good Fortune! Misfortune hides within.
Who knows where it ends?
Is there no order?
Order can revert to the unusual;
Good can revert to the abnormal;
And people indeed are bewildered For a long, long time.
Thus Evolved Individuals are Square without dividing;
Honest without offending;
Straightforward without straining;
Bright without dazzling.

[58c05t] **Ren Jiyu**
When the government is generous, the people will be honest and loyal;
When the government is severe, the people will complain.
O Misery! Happiness lies by its side;
O Happiness! Misery lurks beneath it.
Who knows the destination?
There is no master indeed.
The normal can at anytime become the abnormal,
The good can at anytime become the evil.
The delusion of the people (on this point) has persisted for a long time.
Therefore, the sage is right as a square, but not stiff, has edges, but cuts nobody.
He is straightforward, but not aggressive, bright, but not dazzling.

[58c06t] **Gia-fu Feng**
When the country is ruled with a light hand
The people are simple.
When the country is ruled with severity,
The people are cunning.
Happiness is rooted in misery.
Misery lurks beneath happiness.
Who knows what the future holds?
There is no honesty.
Honesty becomes dishonest.
Goodness becomes witchcraft.
Man's bewitchment lasts for a long time.

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Therefore the sage is sharp but not cutting,
Pointed but not piercing,
Straightforward but not unrestrained,
Brilliant but not blinding.

[58c07t] **Lok Sang Ho**
When the government appears dull and boring,
The people enjoy a good and rich life.
When the government appears clever and innovative,
The people suffer a shortage.
What appears to be misfortune may pave the way for fortune.
What appears to be fortune may pave the way for misfortune.
Who knows the absolute?
The right that we know is often not right.
What is right may prove to be wrong.
What is good may prove to be bad.
Mankind has been lost in the maze since the old days.
The Sage has an open mind and is unpretentious.
He is incorruptible and will not succumb to bribery.
He is straight but is not arrogant.
He shines but not dazzles.

[58c08t] **Xiaolin Yang**
When the government is low-key, the people are sturdy and simple;
When the government is harsh, the people are selfish and heartless.
Fortune is followed by disaster,
Disaster is followed by fortune.
Who knows the ultimate outcome of this cycle? No one knows.
The straight can become crooked; the kind can become wicked.
People have not figured out this puzzle for a long time.
So the great men were square but not rigid, self-abstaining but did not hurt people, upright but not blunt, glowing but not blinding.

[58c09t] **Walter Gorn Old**, LETTING OTHERS REFORM THEMSELVES
A free and generous government gives the people a chance to develop.
When the government is rigid and exacting the people are cramped and miserable.
Misery is but the shadow of happiness.
Happiness is but the cloak of misery.
When will there be an end to them?
If we dispense with rectitude, distortion will assert itself; and what was good in its way will give place to what is evil.
Verily the people have been under a cloud for a long time.
Therefore the wise man is full of rectitude, but he does not chip and carve at others.
He is just, but does not admonish others.
He is upright, but he does not straighten others.
He is enlightened, but he does not offend with his brightness.

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[58c10t] **James Legge**
The government that seems the most unwise,
Oft goodness to the people best supplies;
That which is meddling, touching everything,
Will work but ill, and disappointment bring.
Misery! - happiness is to be found by its side!
Happiness! - misery lurks beneath it!
Who knows what either will come to in the end?
Shall we then dispense with correction?
The (method of) correction shall by a turn become distortion, and the good in it shall by a turn become evil.
The delusion of the people (on this point) has indeed subsisted for a long time.
Therefore the sage is (like) a square which cuts no one (with its angles);
(like) a corner which injures no one (with its sharpness).
He is straightforward, but allows himself no license;
he is bright, but does not dazzle.

[58c11t] **David Hinton**
When government is pensive and withdrawn people are pure and simple.
When government is confident and effective people are cunning and secretive.
Prosperity springs from calamity and calamity lurks in prosperity.
Who knows where it will all end
without leaders of principle?
And principle always reverts to sinister trickery,
virtue to depraved sorcery.
People have been confused for such a long long time.
That's why a sage is sharp but never cuts,
austere but never grates,
forthright but never provokes,
bright but never dazzles.

[58c12t] **Chichung Huang**
If your government is muddled,
Your people will be simple;
If your government is exacting,
Your people will be daring.
Against misfortune leans good fortune;
In good fortune lurks misfortune.
Who knows its extremity?
There is no norm.
Normal reverts to abnormal;
Good reverts to evil.
The perplexity of rulers
Has been long indeed!
Hence, be square without cutting,
Angular without pricking;

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Straight without binding;
Bright without dazzling.

[58c13t] **Ellen M. Chen**
When the government (cheng) is dull,
Its people are wholesome;
When the government is efficient (ch'a),
Its people are deficient (ch'üeh).
Calamities (huo) are what blessings depend on,
In blessings are latent calamities (huo).
Who knows where is the turning point (chi)?
Because there is no longer the normal (cheng),
The normal reverts and appears as the strange (ch'i),
The good reverts and appears as the uncanny.
Rulers (jen) have lost their way,
For a long stretch of days.
Therefore the sage is square but not cutting (ko),
Sharp but not injurious,
Straight but not overreaching,
Bright (kuang) but not dazzling.

[58c14t] **Lee Sun Chen Org**
If a ruler [is diligent but] keeps a low profile, his people shall remain simple and truthful;
If a ruler is [harsh and] censorious, his people shall be deceptive and dishonest.
Misfortune may be a blessing in disguise;
[On the other hand] under the surface of good luck may lie the seeds of misfortune.
[Accordingly, the question is] how can we be certain that ultimately an occurrence is [leading to good or to bad] consequence?
If there is no standard for righteousness:
What is [righteously] right-minded may be turned upside down to be called weird;
What is [righteously] good may be distorted to be referred to as sorcerous.
People definitely have had been bewitched [and perplexed by such trickery] for a long time already!
Accordingly:
A Sage keeps his integrity fair and square, still he does not truncate (impinge on) rights of others;
He is scrupulous and thrifty, yet he hurts nobody;
He is straightforward, but immune from being unrestrained [so he does not harm innocent people];
He is open but free from being showy.

[58c15t] **Tien Cong Tran**
Where the government is dull, the people are simple.
Where the government is sharp, the people are deceitful.
Bad fortune is what good fortune leans on.
Good fortune is what bad fortune hides in.
Who knows the ultimate end of bad fortune and good fortune?
Is there the right?
The right changes into the strange.

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The good changes into the monstrous.
Long indeed have the people been ignorant.
Therefore, the sage squares without cutting, sharpens without disfiguring, straightens without straining, enlightens without dazzling.

[58c16t] **Thomas Z. Zhang**
If the policy is liberal, people are honest.
If the policy is stringent, people play tricks.
Misfortune is where fortune can build upon.
Fortune is where misfortune can loom.
Who knows where is the extreme?
There is no such a thing as normal.
Normalcy can become an anomaly.
Good can become evil.
This has puzzled people for a long time.
This is why the sage is righteous yet not annoying.
He is just, yet not harsh.
He is outspoken, yet not offensive.
He is shiny, yet not glaring.

[58c17t] **Arthur Waley**
When the ruler looks depressed the people will be happy and satisfied;
When the ruler looks lively and self-assured the people will be carping and discontented.
'It is upon bad fortune that good fortune leans, upon good fortune that bad fortune rests.'
But though few know it, there is a bourn where there is neither right nor wrong;
In a realm where every straight is doubled by a crooked, and every good by an ill, surely mankind has gone long enough astray?
Therefore the Sage:
Squares without cutting,
Shapes the corners without lopping,
Straightens without stretching,
Gives forth light without shining.

[58c18t] **Richard John Lynn**
When the government is completely muddled, the common folk become pure and simple.
When the government conducts meticulous scrutiny, the common folk become devious and inscrutable.
It is on disaster that good fortune depends;
it is in good fortune that disaster lurks.
Who understands what the very best is?
It is to have no government at all!
Correctness turns into perversion.
Goodness turns into deviancy.
The people's confusion has certainly lasted a long time.
This is why the sage is square but does not cut,
He is pointed but does not stab.
He is straight but does not align.

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He is bright but does not shine.

[58c19t] **Lin Yutang**
LAZY GOVERNMENT
When the government is lazy and dull,
Its people are unspoiled;
When the government is efficient and smart,
Its people are discontented.
Disaster is the avenue of fortune,
(And) fortune is the concealment for disaster.
Who would be able to know its ultimate results?
(As it is), there would never be the normal,
But the normal would (immediately) revert to the deceitful,
And the good revert to the sinister.
Thus long has mankind gone astray!
Therefore the Sage is square (has firm principles), but not cutting (sharp-cornered),
Has integrity, but does not hurt (others),
Is straight, but not high-handed,
Bright, but not dazzling.

[58c20t] **Victor H. Mair**
When government is anarchic, the people are honest;
When government is meddlesome, the state is lacking.
Disaster is that whereon good fortune depends,
Good fortune is that wherein disaster lurks.
Who knows their limits?
When there is no uprightness, correct reverts to crafty, good reverts to gruesome.
The delusion of mankind,
How long have been its days!
For this reason, be
Square but not cutting,
Angular but not prickly,
Straight but not arrogant,
Bright but not dazzling.

[58c21t] **Tolbert McCarroll**
When the government is unseen
the people are simple and happy.
When the government is lively
the people are cunning and discontented.
On misery perches happiness.
Beneath happiness crouches misery.
Who knows when this will cease?
The straight changes into the crooked.
The good becomes the ominous.
Surely the people have been confused for a long time.

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Therefore,
the True Person squares without cutting, carves without hacking, straightens without dislocating, gives forth light without blinding.

[58c22t] **David H. Li**
When policies are broad, the populace live simply;
When policies are rigid, the populace complain roundly.
Facing disaster, is fortune not in the wing?
Experiencing fortune, is disaster not ready to spring?
Who knows the limit?
There is no norm.
Orthodoxy turns into heterodoxy, good turns into evil.
People have been bewildered long.
Thus,
the sage is square without infringing upon others,
fair without harming others,
straight without imposing upon others,
bright without overshadowing others.

[58c23t] **Yasuhiko Genku Kimura**
When the government is inwardly contained and disciplined,
The people become wholesome and good.
When the government is outwardly demanding and exacting,
The people become tense and cunning.
Fortune rests on misfortune.
Misfortune hides in fortune.
There is no end to their perpetual cyclic interchange.
Likewise, there is nothing that is permanently fitting.
What is fitting eventually becomes unfitting.
What is proper eventually becomes improper.
Not knowing the complementarity inherent in cyclic interchange,
People's delusion of permanence tends to last for a long time.
Thus, knowing the dynamic balance existing in complementarity,
The sage chooses what is right without being divisive,
Points out what is true without being critical,
Straightens out distortions without overextending them,
Enlightens others without dazzling them.

[58c24t] **Chou-Wing Chohan**
Although the wise man rules the country with integrity,
And wages war cunningly,
He who wishes to rule the empire
Must not interfere with anything.
His wish is unattainable in any other way.
How do I know this?
Thus:

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The more limitations and prohibitions there are,
The more poor people there will be.
The more weapons people possess,
The more riots there will be throughout the country.
The more artists and artisans there are among the people,
The greater the desire to create things that belong to the imagination.
The more rules and regulations there are,
The more robbers and thieves there will be.
Therefore the sage says:
When I choose non-action of my own accord,
The people reach the path of their own accord.
When I love peace and quiet of my own accord,
The people behave with integrity of their own accord.
When I desist from all occupation of my own accord,
The people become very wealthy of their own accord.
When I am free of all desire of my own accord,
The people remain simple of their own accord.

[58c25t] **Man-Ho Kwok**
'If you govern with a generous hand -
then your people will be good people.
But if your system is too constricting
then your people will outwit you ...'
Good fortune, we say, can come from disaster:
And the reverse is true as well.
Who knows where all this will lead?
Honesty can flip into deceit in a moment,
People trying to be good can fall into the dark
And it can take them years to get out of it.
So the sage is like a razor, but he doesn't cut
He is straight as a die, but not pointedly so -
He is bright, but not blindingly so ...

[58c26t] **Gu Zhengkun**
When the governor is magnanimous,
The people will become simple;
When the governor is harsh,
The people will become cunning.
Disaster hides itself behind good fortune;
Good fortune leans against disaster.
Who knows the secret?
There is no definite answer.
The normal changes into the abnormal;
The good changes into the evil.
People have been long perplexed.
Thus the sage is square and upright

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But does not wound the people;
He is edged but does not cut the people;
He is candid but does not behave wantonly;
He gives light but does not dazzle.

[58c27t] **Chao-Hsiu Chen**
When the government is unobtrusive, the people will be simple and honest.
When the government is dictatorial, the people will be seized with panic.
Fortune depends on misfortune.
Misfortune is hidden in fortune.
He who knows how to stay within the limits will not have misfortune.
Correctness will lead to deceit.
Good will lead to evil.
Nothing can remain always the same.
People have been confused by this since ancient times.
That is why the sage
behaves correctly without hurting others,
behaves honestly without damaging others,
behaves straightforwardly without vilifying others,
behaves brightly without dazzling others.

[58c28t] **Liu Qixuan**
If the government seems dark and tolerant,
The people will be honest and friendly;
If the government seems bright and sophisticated,
The people will be sly and cold-hearted.
What is bad goes with what is good;
What is good lies in what is bad.
Who can tell the exact difference
When all factors are considered?
The positive changes into the negative
And the negative changes into the positive.
Changing over and over again is the action of evil souls.
Such action has long been a confusing force in the world.
The wise person therefore prefers to be a simple square
That points in no directions,
A cutting tool that has no edge,
A straight line that goes nowhere,
And a light source that causes no fire.

[58c29t] **Shi Fu Hwang**
An Easy Government
Lao Tze says,
When the government is dull and drowsy, its people are simple and sincere.
When the government is sharp and shrewd, its people are dishonest and deceitful.
Disaster is that by which side fortune is to be found.

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Fortune is that beneath which disaster lurks.
Who would be able to know its ultimate results?
If a king of men cannot dispense with correction, correct subjects will in their turn become distorted, and a good government will in its turn become evil.
The delusion of the ruler on this point has indeed subsisted for a long time.
Therefore the sage inherits correctitude like a square symbol, but punishes no one.
He inherits honest property, but tells no tales.
He is straightforward, but allows himself no license.
He is bright, but does not dazzle.

[58c30t] **Ch'u Ta-Kao**
When the government is blunt and inactive, the people will be happy and prosperous;
When the government is discriminative, the people will be dissatisfied and restless.
It is upon misery that happiness rests;
It is under happiness that misery lies.
Who then can know the supremacy (good government)?
Only when the government does no rectifying.
Otherwise, rectitude will again become stratagem,
And good become evil.
Men have been ignorant of this, since long ago.
Therefore the Sage is square but does not cut others;
He is angled but does not chip others;
He is straight but does not stretch others;
He is bright but does not dazzle others.

[58c31t] **Paul J. Lin**
When the government is sluggish and dull,
The people are honest and content;
When the government is discriminating and exacting,
The people are wily and restless.
Calamity is what good fortune depends on.
Good fortune is what calamity hides in.
Who knows their utmost?
Is it not better to have no rectitude?
Rectitude returns to trickery;
And goodness returns to evil.
The people's delusion has long existed.
Therefore, the Sage is square but not cutting;
is honest but does not hurt;
is straight but does not bully;
is bright but does not shine.

[58c32t] **Michael LaFargue**
When the ruler is dull and incompetent,
the people are pure and simple.
When the ruler is sharp and alert,

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the people are a bad lot.
"Bad luck: good luck depends on it;
good luck: bad luck hides in it."
Who knows where this ends?
There is no norm.
What accords with the norm turns around and becomes weird;
what is excellent turns around and becomes ominous.
"People's blindness -
it has been going on so long now."
And so the Wise Person:
Is square and honest but does not cut,
is pointed and exact but does not hurt,
is straight and direct but not tactless,
shines but does not dazzle.

[58c33t] **Cheng Lin**
When the government is simple, the people are honest.
When the government is complicate, the people are wily.
What one calls calamity is often a fortune under disguise.
What one calls fortune is often a cause of calamity.
Who knows what the final outcome will be?
How can there be absolute right!
The right may turn out to be wrong.
How can there be absolute goodness!
The good may turn out to be evil.
Indeed, men have been under a delusion for such a long time.
The Sage,
though he is strict in his own conduct, does not require other men to conform;
though he is honest, does not hurt other men;
though he is upright, does not condemn other men;
though he is glorious, he does not dazzle other men.

[58c34t] **Yi Wu**
When the government is obscure and withdrawn,
The people are simple and honest.
When the government inspects and reinspects,
The people lack [morality and virtue].
Bad fortune is what good fortune depends on;
Good fortune is what bad fortune hides in.
Who knows the ultimate end?
There is no norm.
Normality turns out to be odd;
Goodness turns out to be bad.
People's confusion has been long.
Therefore, the sage is
upright but not cutting,

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incorruptible but not harmful,
straight but not reckless,
bright but not dazzling.

[58c35t] **Han Hiong Tan**
When the government is magnanimous, the people are contented and unsophisticated.
When the government is overbearing and mean-spirited, the people are resentful and miserable.
Whenever calamity occurs, boon is also lurking around the corner.
Whenever good fortune strikes, misfortune is always stalking in its shadow.
Nobody will ever know how things will end in any given situation, as there are no fixed patterns.
Sometimes, a normal affair can turn out to become exceptionally eventful.
Sometimes, an apparently good thing can go terribly wrong.
For a very long time, these things continue to befuddle the ordinary people.
Nevertheless, the sage is always sharp but not cutting.
He is incorruptible but not contemptuous of others.
He is upright and direct but not repugnant.
He is brilliant but not dazzling.

[58c36t] **Hua-Ching Ni**
When the government does not interfere, the people are simple and happy.
When the government does interfere, the people are tense and cunning.
Disaster is what blessing perches on.
Blessing is where disaster abides.
Who can say what the ultimate end of all possibilities will be?
Appropriate means soon become unfitting.
Good means soon turn to evil.
Long indeed have the people been perplexed by the endless, topsy-turvy movement of life.
Therefore, one of subtle virtue dissolves and eliminates the vicious cycle of duality.
He may have sharp corners, but he does not jab.
He may extend himself, but not at the expense of others.
He may shine, but he does not dazzle.

[58c37t] **Chang Chung-yuan**
When the country is governed through simplicity and leniency,
The people are genuine and honest.
When the country is governed through harshness and sharp investigation,
The people are more deceitful and dishonest.
From misfortune, good fortune is derived.
In good fortune, misfortune is conceived.
Who can determine the ultimate truth?
Or is there no ultimate truth at all?
As truth often turns out to be untruth,
Goodness often turns out to be evil.
This has long confused the people.
Thus, when the wise deals with things he is firm in his principles,
Yet not sharp.

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He is pure, yet not harmful.
He is straightforward, yet not violent.
He is illuminated, yet not glittery.

[58c38t] **Henry Wei**
Transformation Without Friction
Shun Hua
When the government is shrouded in gloom,
The people will be simple and honest.
When the government is sharp and officious,
The people will get disgusted and discontented.
Misfortune is what fortune leans on;
Fortune is where misfortune conceals itself.
Who can know the ultimate result?
Is there no justice?
Anyway, justice will become injustice again,
And good will turn into evil once more.
Mankind has been thus deluded for a long time.
That's why the Sage acts four-square,
But does not "cut" people to his own shape;
He has a high sense of integrity,
But is not offensive to people;
He is upright and straightforward,
But does not push people around;
He is bright and brilliant,
But does not outshine people.

[58c39t] **Ha Poong Kim**
When the government is dull,
The people are simple.
When the government is keen,
The people are discontented.
Bad fortune is what good fortune leans on;
Good fortune is where bad fortune lurks.
Who knows the fortune's end?
There is nothing straight.
What is straight turns monstrous.
What is beautiful turns grotesque.
Man has been deluded
From time immemorial.
Therefore the sage
Is square without cutting;
Honest without scraping;
Straight without overbearing;
Bright without dazzling.

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[58c40t] **Tao Huang**
When the government is silent, people are sincere.
When the government is intrusive, the state is decisive.
Disaster is what fortune depends upon,
Fortune is what disaster subdues.
Who knows a final outcome?
There is no right lawfulness.
Justice tends towards the extreme.
Kindness tends towards evil.
People have been familiar with this for a long time.
So,
Be rounded without cutting.
Be compatible without puncturing.
Be straightforward without trapping.
Be bright without dazzling.

[58c41t] **Tang Zi-chang**
Modest, and modest will be the government, then prosperous, and prosperous will be the people!
Shrewd will be the government, then discontented, and discontented will be the people!
Catastrophe rests upon fortune.
Fortune underlies catastrophe.
Who knows the ultimate answers?
What is normal soon becomes abnormal.
What is auspicious soon becomes ominous.
Do away with dogmatism!
Indeed, it is a long, long time ago since Man lost his way of Dao!
Therefore, a Sage is:
solidly square but has no sharp corners;
purely austere but not harmful;
straightly upright but not offensive;
humbly modest but not submissive;
and harmoniously bright but not dazzling.

[58c42t] **Wing-tsit Chan**
When the government is non-discriminative and dull,
The people are contented and generous.
When the government is searching and discriminative,
The people are disappointed and contentious.
Calamity is that upon which happiness depends;
Happiness is that in which calamity is latent.
Who knows when the limit will be reached?
Is there no correctness (used to govern the world)?
Then the correct again becomes the perverse.
And the good will again become evil.
The people have been deluded for a long time.
Therefore the sage is as pointed as a square but does not pierce.

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He is as acute as a knife but does not cut.
He is as straight as an unbent line but does not extend.
He is as bright as light but does not dazzle.

[58c91t] **И. И. Семененко**
При несведущем правительстве народ бесхитростен и добр,
при въедливом правительстве народ корежит недовольство.
В несчастье коренится счастье,
в счастье укрывается несчастье.
Кто знает их пределы?
В них нет определенности.
Прямолинейность переходит в хитрость,
добро приносит пагубу.
Люди заблуждаются уже очень давно.
Вот почему Премудрый человек, квадратным делаясь, не режет;
остер углами, но не колок,
прям, но не задирист,
ярок, но не затмевает.

[58c92t] **А. А. Маслов**
Когда власть пассивно-отстранённа, то и народ чистосердечно-прост.
Когда правительство жестокосердно-строго, то и народ хитёр и убог.
Несчастье - вот что является опорой счастья.
Счастье - вот где кроется несчастье.
И кто знает, где положен предел этому?
И нет в этом правильности.
Правильность оборачивается ловкостью.
Добро оборачивается коварством.
Людские заблуждения, о сколь стары и неизменны они!
Вот почему мудрец хотя и прям, но не груб;
остёр, но не колет;
прямолинеен, но не своеволен;
ярок, но не слепит.

[58c93t] **Е. А. Торчинов**
Когда правление беспомощно и слабо, народ прост и добродушен.
Когда правление активно и всевластно, народ испытывает нужду и недостаток.
О горе, ты - опора счастья!
О счастье, в тебе таится горе!
И кто пределы ваши знает?
Нет прямоты, она хитростью обернулась, а добро превратилось в злобу.
Заблуждения людские, о как они долговечны!
Поэтому совершенномудрый угловат, но не вонзится в человека.
Он остер, но зла не содеет.
Он прям, но не заносчив.
Он словно свет, но блистать не хочет.

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[58c94t] **А. Е. Лукьянов**
Кто правит, сокрывшись и молча, у того и народ добр и прост.
Кто правит, взыскуя с пристрастием, у того и народ в непомерной нужде.
О, несчастье - опора счастья!
О, счастье - ложе несчастья!
Кто знает этому предел?
Он в отсутствующей здесь прямоте.
Прямота превратилась в хитрость, добро превратилось в зло.
Людские заблуждения день ото дня все более укореняются и дольше держатся.
Вот почему совершенномудрый человек образует квадрат-(совершенство) без выкройки по образцу,
[он] бескорыстен и не алчен, справедлив и не своеволен, светел и не блестит.

[58c95t] **Ян Хин-шун**
Когда правительство спокойно, народ становится простодушным.
Когда правительство деятельно, народ становится несчастным.
О несчастье! Оно является опорой счастья.
О счастье! В нем заключено несчастье.
Кто знает их границы?
Они не имеют постоянства.
Справедливость снова превращается в хитрость, добро - в зло.
Человек уже давно находится в заблуждении.
Поэтому совершенномудрый справедлив и не отнимает ничего у другого.
Он бескорыстен и не вредит другим.
Он правдив и не делает ничего плохого.
Он светел, но не желает блестеть.

[58c96t] **Д. П. Конисси**
Когда не будет мелочности в управлении государством, то народ обогатится.
А когда управление государством мелочно, то народ обеднеет.
О, беда! Где благо, там и несчастье.
О, благо! Где беда, там и счастье.
Но я не знаю, где оканчивается беда и где начинается счастье.
Где нет правды, там люди будут относиться к правде как к чему-то странному, к добру - как к призрачному.
Издавна люди находятся в заблуждении, поэтому святой муж никогда не сделает им уступки.
Он не корыстолюбив, но ничего не раздает им.
Он - праведник, поэтому он ничего не сделает своевольно.
Хотя он - светило для всего мира, но не любит блеска.

[58c97t] **В. В. Малявин**
Когда миром правят отстраненно-покойно,
Люди просты и добродушны.
Когда миром правят придирчиво-строго,
Люди хитры и коварны.
Беда - вот где счастья опора,

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Счастье - вот откуда приходит беда.
Кто знает, где их предел?
В них нет ничего навек "правильного".
Правильное станет неправильным,
Доброе станет худым,
И люди пребывают в заблуждении с давних пор.
Вот почему премудрый человек
Ровен, а ничего не срезает,
Остер, а ничего не ранит,
Прям, а не идет напролом,
Ярко сияет, а никого не слепит.

[58c98t] **Б. Б. Виногродский**
Его управление невежественно, а народ его бесхитростен.
Его управление проницательно, а народ его хитер и коварен.
Несчастье пусть станет опорой для счастья.
Счастье пусть таит в себе несчастье.
Кто осознает свой предел?
Нормальное обращается, становясь аномальным.
Добро обращается, становясь нечистью.
Человек потерял свое солнце в глубокой древности.
Это дает:
Человек мудрости,
упорядочивая по квадрату, не разделяет; выделяя грани, не режет;
будучи прямым, не жесток; будучи светлым, не слепит.

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PSEUDO-CHAPTER **Fifty-Nine**

[59c01t] **Robert G. Henricks**
For ordering humanity and serving Heaven, nothing's so good as being sparing.
For only if you are sparing can you, therefore, early submit [to the Way].
Early submission - this is called to repeatedly accumulate {Virtue}.
{If you repeatedly accumulate Virtue, then there is nothing you can't overcome}.
{When there is nothing you can't overcome}, no one knows {where} it will {end}.
{When no one knows where it will end}, you can possess the state.
And when you possess the mother of the state, you can last a very long time.
This is called [having] deep roots and a firm base,
It's the Way of long life and long-lasting vision.

[59c02t] **John C. H. Wu**
IN governing a people and in serving Heaven,
There is nothing like frugality.
To be frugal is to return before straying.
To return before straying is to have a double reserve of virtue.
To have a double reserve of virtue is to overcome everything.
To overcome everything is to reach an invisible height.
Only he who has reached an invisible height can have a kingdom.
Only he who has got the Mother of a kingdom can last long.
This is the way to be deep-rooted and firm-planted in the Tao.
The secret of long life and lasting vision.

[59c03t] **D. C. Lau**
In ruling the people and in serving heaven it is best for a ruler to be sparing.
It is because he is sparing
That he may be said to follow the way from the start;
Following the way from the start he may be said to accumulate an abundance of virtue;
Accumulating an abundance of virtue there is nothing he cannot overcome;
When there is nothing he cannot overcome, no one knows his limit;
When no one knows his limit
He can possess a state;
When he possesses the mother of a state
He can then endure.
This is called the way of deep roots and firm stems by which one lives to see many days.

[59c04t] **R. L. Wing**
In leading people and serving Nature,
There is nothing better than moderation.
Since, indeed, moderation means yielding early;
Yielding early means accumulating Power.
When Power is accumulated,

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Nothing is impossible.
When nothing is impossible,
One knows no limits.
One who knows no limits
Can possess the organization.
An organization that possesses the Mother
Can endure and advance.
This means deep roots and firm foundation:
Durability and longevity through observation of the Tao.

[59c05t] **Ren Jiyu**

For the rule of the people and the service of Heaven, there is nothing better than the principle of "parsimony."
Only by "parsimony" can one be unhurried and get ready early.
Being unhurried and getting ready early is what I call the repeated accumulation of the "De" of "parsimony."
With the repeated accumulation of De, one can victoriously overcome any obstacles.
The power which can overcome any obstacles is immeasurable.
With immeasurable power one can govern a state.
Having the foundation of government, one can maintain sovereignty very long.
This is called the Way in which one can plant the roots deep and make the stalks firm and maintain a long life.

[59c06t] **Gia-fu Feng**

In caring for others and serving heaven,
There is nothing like using restraint.
Restraint begins with giving up one's own ideas.
This depends on Virtue gathered in the past.
If there is a good store of Virtue, then nothing is impossible.
If nothing is impossible, then there are no limits.
If a man knows no limits, then he is fit to be a ruler.
The mother principle of ruling holds good for a long time.
This is called having deep roots and a firm foundation,
The Tao of long life and eternal vision.

[59c07t] **Lok Sang Ho**

To rule over men or to serve heaven
Nothing works better than following the farmer's example.
The farmer does his preparatory work early.
To be like him, one must pay attention to the accumulation of virtue.
That way one can overcome all difficulties.
That way one's ability knows no limit.
That way one can sustain a nation.
Virtue being the mother of a nation,
With virtue the nation can last a long time.
With deep roots and secure trunks, one is on the way to a long life and a long view.

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[59c08t] **Xiaolin Yang**
The best thing in life is to be thrifty.
Only when you are thrifty, can you be prepared ahead of time.
Preparing ahead of time allows you to accumulate more DE.
Accumulating more DE allows you to overcome everything.
Overcoming everything allows you to have unmeasurable limits.
Having unmeasurable limits allows you to control a country.
When a country has the DAO, it can last long.
This is how you deepen and secure your roots, live long and last forever.

[59c09t] **Walter Gorn Old**, PRESERVING THE TAO
In ruling men and in serving Heaven there is nothing like moderation.
By means of it one attains to his first estate.
When this is attained a man is possessed of an indefinite store of virtue.
With such a store of virtue he will overcome everything.
And of this mastery there will be no limit.
Thus, without hindrance, he may possess the Kingdom.
Such a man has the mother-constitution, and will endure indefinitely.
He is like the plant whose roots are deep and whose stem is firm.
Thus may a man live long and see many days.

[59c10t] **James Legge**
For regulating the human (in our constitution) and rendering the (proper) service to the heavenly, there is nothing like moderation.
It is only by this moderation that there is effected an early return (to man's normal state).
That early return is what I call the repeated accumulation of the attributes (of the Tao).
With that repeated accumulation of those attributes, there comes the subjugation (of every obstacle to such return).
Of this subjugation we know not what shall be the limit;
and when one knows not what the limit shall be, he may be the ruler of a state.
He who possesses the mother of the state may continue long.
His case is like that (of the plant) of which we say that its roots are deep and its flower stalks firm:
- this is the way to secure that its enduring life shall long be seen.

[59c11t] **David Hinton**
To govern people and serve heaven
there's nothing like thrift.
Thrift means submitting early,
and submitting early means storing up Integrity.
Store up Integrity and nothing is beyond you.
Once nothing is beyond you,
no one knows where it will all end.
Once no one knows where it will end,
you can nurture a nation.
And nurturing the nation's mother too
you can last and last.

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This is called rooted deep and solid,
the Way of long life and enduring insight.

[59c12t] **Chichung Huang**
In governing the people and serving heaven,
There is nothing like sparingness.
Sparingness alone
Can lead you to early submission.
Early submission means accumulating virtue repeatedly.
If you accumulate virtue repeatedly,
There is nothing you cannot overcome.
If there is nothing you cannot overcome,
Nobody knows its limit.
If nobody knows its limit,
You are fit to possess a state.
If you possess the mother of governing a state,
You may long endure.
This is called the way
To deepen the roots and strengthen the base,
To lengthen life and perpetuate vision.

[59c13t] **Ellen M. Chen**
In governing people and serving heaven,
Nothing is better than being sparing (se).
Being sparing,
Is called early adherence [to Tao].
Adhering early,
Is called being heavy with accumulated te (chung chi te).
To be heavy with accumulated te,
Then [such a person is] all overcoming.
Being all overcoming,
Then there is no knowing the limit (chi).
Not knowing the limit,
One may rule a state.
Having the mother of a state,
It may last long.
This is called being deeply rooted and firmly founded,
The way to long life and enduring vision (chiu shih).

[59c14t] **Lee Sun Chen Org**
In order to carry out the heavenly Tao, it is most important for [a leader to be] well-prepared, i.e. he must know more than what is fundamentally required, before he takes charge of people's affairs;
In order to be so well prepared, [a leader] should start early in his life to seriously pursue [Tao and aggravated Te];
[In other words] those who starts early will have accumulated adequately [knowledge and arete before he takes charge of other people's affairs];

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Consequently, [his well-rounded knowledge and arete] will facilitate him to overcome all kinds of obstacles;
It is difficult for others to determine the limits of a person who can overcome all kinds of obstacles;
[Therefore] one whose limits are difficult to be ascertained can be entrusted with the sovereign responsibility of a country;
A country which has a creative resource (mother) will last for a long time.
This is what I described as the [growth of the main root was perceived through its] deeper and deeper penetration into the ground,
So that the main root [of a tree] could support the [gradual] expansion and strengthening (hardening) of its branch roots;
If one would make improvement in this way, he shall look far ahead and his establishment will thus exist for a very long time.

[59c15t] **Tien Cong Tran**
In governing a people and in serving Heaven, there is nothing like frugality.
To be frugal is to return early.
To return early is to accumulate an abundance of Virtue.
Accumulating an abundance of Virtue, everything can be overcome.
Overcoming everything, the unknown height is reached.
He who has reached an unknown height can reign a state.
He who reigns a state from its root can last long.
This is the Way of the deep root and the firm foot, of the of long life and not-getting-old.

[59c16t] **Thomas Z. Zhang**
Frugality is the best for governing people or serving heaven.
With frugality, we can be prepared in advance.
Advanced preparation is to emphasize accumulating Te.
Accumulating Te, we can accomplish any endeavor.
Accomplishing any endeavor means there is not limit.
With no limit we can have a kingdom.
With frugality as the mother of the kingdom, the kingdom can last long.
This is called deep root and firm foundation.
With such root and foundation we can enjoy longevity.

[59c17t] **Arthur Waley**
You cannot rule men nor serve heaven unless you have laid up a store;
This 'laying up a store' means quickly absorbing,
And 'quickly absorbing' means doubling one's garnered 'power'.
Double your garnered power and it acquires a strength that nothing can overcome.
If there is nothing it cannot overcome, it knows no bounds,
And only what knows no bounds
Is huge enough to keep a whole kingdom in its grasp.
But only he who having the kingdom goes to the Mother
Can keep it long.
This is called the art of making the roots strike deep by fencing the trunk, of making life long by fixed staring.

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[59c18t] **Richard John Lynn**
For ordering the people and serving Heaven, nothing is better than husbandry.
Only husbandry can be called the quick way to submission.
By "quick way to submission" we mean the repetitive accumulation of virtue.
If one repetitively accumulates virtue, there is nothing that he cannot conquer.
As there is nothing that he cannot conquer, no one knows the limits he can reach.
As no one knows his limits, he can, accordingly, keep his state.
If one maintains the mother of the state, he can, accordingly, long endure.
This we refer to as having deep roots firmly established, for it is the Dao of long life and enduring oversight.

[59c19t] **Lin Yutang**
BE SPARING
In managing human affairs, there is no better rule than to be sparing.
To be sparing is to forestall;
To forestall is to be prepared and strengthened;
To be prepared and strengthened is to be ever-victorious;
To be ever-victorious is to have infinite capacity;
He who has infinite capacity is fit to rule a country,
And the Mother (principle) of a ruling country can long endure.
This is to be firmly rooted, to have deep strength,
The road to immortality and enduring vision.

[59c20t] **Victor H. Mair**
To rule men and serve heaven, there is nothing like thrift.
Now,
Only through thrift can one be prepared;
Being prepared means having a heavy store of integrity;
With a heavy store of integrity, he can overcome everything.
Able to overcome everything, no one knows his limits;
If no one knows his limits, he can have the kingdom;
Having the mother of the kingdom, he can long endure.
This is called "sinking roots firm and deep, the Way of long life and lasting vision."

[59c21t] **Tolbert McCarroll**
For governing others and serving heaven there is nothing better than moderation.
A person who is moderate returns to the path.
Returning to the path brings an abundance of Virtue.
This good store of Virtue cannot be conquered.
Virtue that cannot be conquered knows no limit.
Only a person who has limitless Virtue is fit to lead.
Only the leader who possesses the Mother of the country will long endure.
This is called making the roots go deep by restraining the trunk.
Learn to focus your life and you will see many days.

[59c22t] **David H. Li**
In governing people and in taking care of the cosmos, the best is restraint.

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With restraint, one is ever ready.
Ever ready, one focuses on virtue.
Focusing on virtue, one overcomes everything.
Overcoming everything, one's limit does not come into being.
With one's limit not coming into being, one gains the state.
Having the foundation to governance, one lasts long.
This is deep root and solid foundation.
This is Direction - long lasting and long living.

[59c23t] **Yasuhiko Genku Kimura**
In governing people and serving heaven,
There is nothing better than thrift.
Thrift means expeditiously regaining balance after expending resources.
Expeditiously regaining balance means continually accumulating virtue.
Continually accumulating virtue means increasingly becoming invincible.
Increasingly becoming invincible means knowing that everything is possible.
One who knows that everything is possible is fit to govern people.
The mother principle of governing people holds good for a long time.
This is called deepening the root and firming the foundation,
Which is the way of long life and lasting vision.

[59c24t] **Chou-Wing Chohan**
When the government is indifferent and inactive,
The people will be happy and wealthy,
When the government discriminates and divides,
The people will be restless and dissatisfied.
Happiness is borne on the back of sorrow,
Sorrow dwells beneath happiness.
Therefore, who can know the virtues of good government?
Only when the government does not rectify anything.
Otherwise, the rectification becomes a strategy,
And good becomes evil.
People have been aware of this for a long time.
Therefore the sage is square and does not cut others,
He has a point, but he does not pierce others,
He is straight, but he does not straighten others,
He shines, but he does not dazzle others.

[59c25t] **Man-Ho Kwok**
When ruling the world and serving Heaven,
The sage uses simplicity in everything he does.
Simplicity comes from letting go of what you want.
If you've been true to yourself earlier in your life
Then te builds up in you like a well that never fails.
Nothing is impossible, then - and nothing can stop you.
And if you have no limits - then you can hold the State.

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If the sage can find the Mother of a Nation
Then he will govern for a long, long time.
All this comes from his rootedness in the Tao,
The Tao of Ages, the Mountain Of Vision And Of Wings.

[59c26t] **Gu Zhengkun**
The best way to govern the state and keep in good health
Is to stint vitality.
To stint vitality means to attempt an early preparation;
The early preparation means to keep accumulating virtue;
Keep accumulating virtue and one can become all-conquering;
Be all-conquering and one's power will be beyond measure;
When one's power is beyond measure,
He can be entrusted with the duty of defending the state.
When there is the principle of governing the state,
The government can long endure.
This is called the Tao of deep roots and sturdy stems
By which one can live and see longer time.

[59c27t] **Chao-Hsiu Chen**
The best way to rule the people and serve Heaven is to be frugal.
To be frugal means to return to the beginning of creation.
To know the beginning of creation means to accumulate virtue.
Accumulating virtue means to overcome everything.
To overcome everything means to reach the limit.
By reaching the limit, one can possess a kingdom.
When one has possessed the mother of the kingdom,
the kingdom will then live long.
This is called the deep-rooted foundation.
This is the way to long life.

[59c28t] **Liu Qixuan**
To govern the world to cultivate one's nature,
One should stick to frugality.
For being frugal,
One will not stray from the Way as others do.
Staying with the Way, one can accumulate earlier.
Since one has stayed and accumulated longer in the Way,
One can overcome more wanton desires.
When one has overcome all desires,
Others would by no means be able to know
The limits of one's abilities.
One can then be qualified to lead a nation.
With a qualified leader, a nation can be long.
The Way is therefore the longest-rooted system
That supports the longest life span.

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[59c29t] **Shi Fu Hwang**
A Way To The Longevity
Lao Tze says,
If a king of men knows to regulate human affairs by using the way of Heaven, he should know there is nothing better than to be sparing.
It is only by being sparing that an early obedience to the Tao is effected.
That early obedience is what I call the repeated accumulation of the attributes.
With the repeated accumulation of those attributes, there comes the conquest of every obstacle in the way.
Of this conquest he knows not what shall be the limit, and when he knows not what the limit shall be, he is qualified to be the ruler of a state.
He who possesses this motherly method of governing may continue to hold his rulership.
This method may be compared to a giant tree with its roots deep and its flower stalks firm;
and it is also a way which leads to enjoy long life and eternal gazing.

[59c30t] **Ch'u Ta-Kao**
In ruling men and in serving Heaven, the Sage uses only moderation.
By moderation alone he is able to have conformed early (to Tao).
This early conformity is called intensive accumulation of virtue.
With this intensive accumulation of virtue, there is nothing that he cannot overcome.
Because there is nothing that he cannot overcome, no one will be able to know his supremacy.
Because no one knows his supremacy he can take possession of a country.
Because what he does is identified with the Mother in taking possession of a country, he can long endure.
This means that he is deep rooted and firmly based, and knows the way of longevity and immortality.

[59c31t] **Paul J. Lin**
In governing the people and serving heaven,
There is nothing like thriftiness.
Only through thriftiness can one submit [to Tao] early;
Having submitted early, one accumulates virtue.
Having accumulated virtue, one can overcome everything.
Having overcome everything, one can know no limits.
Knowing no limits, one is able to rule a nation.
Possessing the mother of the nation, he may last long.
This is called the deep root and firm stalks,
And the way to longevity and everlasting vision.

[59c32t] **Michael LaFargue**
"When it comes to governing the people and serving Heaven, there's no one like a farmer."
Just being a farmer -
this means getting dressed early.
Getting dressed early means increasing one's store of Te;
increasing one's store of Te, then nothing is impossible;
nothing impossible, then no telling the limit;
no telling the limit, then one can possess the state.
One who possesses the Mother of the state,

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can last a long time.
This means having deep roots and strong foundations,
the Way of 'lasting life, good eyesight into old age'.

[59c33t] **Cheng Lin**
In governing men and serving Heaven, there is nothing better than temperance.
In order to practise temperance, one must first follow Truth, and this means adherence to the inherent qualities.
When one adheres to the inherent qualities, he becomes invincible.
When he is invincible, he also becomes unfathomable.
When he is unfathomable, he also becomes one with Truth.
When he is one with Truth, he becomes everlasting.
This is the way to attain immortality.

[59c34t] **Yi Wu**
In governing people and serving Heaven,
There is nothing better than thrift.
Only by thrift can one submit early.
To submit early is to fully accumulate virtue.
With a full accumulation of virtue,
there is nothing that cannot be overcome.
With nothing that cannot be overcome,
one's limits are beyond knowing.
With limits beyond knowing,
one can rule a nation.
If one has the country's mother,
one can long endure.
This is called deep-root and firm-stalk.
This is the way of long life and lasting vision.

[59c35t] **Han Hiong Tan**
Nothing beats frugality in governing a country or following the way of Dao.
Frugality compels you to get ready in advance.
To get ready in advance means you start to amass virtues straightaway.
The accumulation of virtues will enable you to achieve practically anything in life.
Ability to accomplish anything means you have incredible power.
With this limitless power, you can govern a country.
Governing the country by following the way of Dao, you will endure.
A plant can bear great fruit only if it has deep roots.
Building deep roots is the way to perpetuate.

[59c36t] **Hua-Ching Ni**
In managing people and serving Heaven, there is nothing better than sparing unnecessary activities and expense.
To be thrifty means to return to the simple essence of life.
To return to the simple essence of life is to nourish subtle virtue.

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To nourish subtle virtue is to be able to overcome any difficulty.
Being able to overcome difficulties,
one can break through all limitations.
One's limitlessness is derived from whole and boundless virtue.
The source of such virtue can support one to serve a nation.
Then one's benevolence can be enduring.
This is the way to firmly plant and deeply root oneself in the subtle path of universal integration.
This is the achievement of the Way of immortality.

[59c37t] **Chang Chung-yuan**
In guiding people and working according to nature,
It is best to follow renunciation.
Following renunciation means returning soon.
Returning soon means accumulating attainment.
Accumulating attainment, everything can be dealt with.
Dealing with everything leads to limitlessness.
With limitlessness, one can govern the country.
Governing the country through its origin leads to endurance.
This means that to root deeply and to plant firmly leads to longevity and eternal consciousness.
Therefore, governing a large nation is as simple as preparing a dish of food.

[59c38t] **Henry Wei**
Adherence to Tao
Shou Tao
In ruling men and serving Heaven,
Nothing is comparable to a prudent economy.
A prudent economy means early preparation;
Early preparation means further accumulation of virtue;
Further accumulation of virtue can subdue everything;
The ability to subdue everything knows no bounds;
Knowing no bounds (in subduing opposition)
Can lead to the possession of a kingdom;
Possession of a kingdom along with its Mother
Can endure a long time.
This is called "deep roots and strong stalks."
It is the way to eternal life and everlasting vision.

[59c39t] **Ha Poong Kim**
In ruling the people and serving Heaven
Nothing is better than being sparing.
Truly, being sparing
Means submitting early.
Submitting early
Means accumulating Te heavily.
If you accumulate Te heavily,
There will be nothing you cannot overcome.

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If there is nothing you cannot overcome,
You will find no limit.
If you find no limit,
You will be fit to rule a state.
If you possess the mother of the state,
You will be long-lasting.
This is called deeply rooted and firmly planted.
It is the way of long life and lasting sight.

[59c40t] **Tao Huang**
For governing people and serving the heaven, nothing is better than frugality.
Only frugality enables the pre-empty measures.
Pre-empty measures mean a great accumulation of Action.
A great accumulation of Action leaves nothing to be conquered.
When nothing needs to be conquered,
No-boundary is known.
When no-boundary is known, it allows the country to exist.
The country, existing from its source, can endure.
This is the Tao of having a deep root, a strong stem, a long life, and an enduring vision.

[59c41t] **Tang Zi-chang**
To rule the people and serve the world there is nothing better than to follow the model of nature.
To follow the model of nature is to be the early appreciation of Dao.
To be the early appreciation of Dao is to give emphasis to the accumulation of Virtues.
To give emphasis to the accumulation of Virtues there is nothing that cannot be overcome.
When one has nothing that cannot be overcome, then nobody knows his limit.
When nobody knows his limit, then he may have a kingdom to rule.
When one has a kingdom to rule, he may mother (rule) the world.
He may rule everywhere and forever.
This is called the way of deepening the root;
consolidating the sprout;
prolonging the life;
and enduring the rule.

[59c42t] **Wing-tsit Chan**
To rule people and to serve Heaven there is nothing better than to be frugal.
Only by being frugal can one recover quickly.
To recover quickly means to accumulate virtue heavily.
By the heavy accumulation of virtue one can overcome everything.
If one can overcome everything, then he will acquire a capacity the limit of which is beyond anyone's knowledge.
When his capacity is beyond anyone's knowledge, he is fit to rule a state.
He who possesses the Mother (Tao) of the state will last long.
This means that the roots are deep and the stalks are firm,
Which is the way of long life and everlasting vision.

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[59c91t] **И. И. Семененко**
Для управления людьми и службы Небу нет лучше бережливости.
А бережливость - это когда загодя посвящают себя Дао.
Загодя посвятить ему себя значит скопить вдвое больше добродетели.
Кто скапливает ее вдвое больше, становится непобедим.
Когда становится непобедим, его предел перестает кому-либо быть ведом.
А чей предел становится неведом, тот может иметь княжество.
Мать, обладающая княжеством, может достигнуть долговечности,
и это называется глубоким корнем, прочным основанием, Дао вечной жизни и нескончаемого видения.

[59c92t] **А. А. Маслов**
В правлении людьми и служении Небу ничто не сравнится с воздержанностью.
Тот, кто воздержан, зовётся изначально готовым [следовать Дао].
Тот, кто готов изначально, зовётся собравшим Благость в избытке.
Для того, в ком Благость собрана в избытке, нет ничего, способного противостоять ему.
Если ему ничто не может противостоять, то нет ему предела.
Если нет ему предела, то он может владеть государством.
Обладая Матерью государства, можно стать долговечным.
Это зовётся глубокими и крепкими корнями нетленного и долговечного Дао.

[59c93t] **Е. А. Торчинов**
Управлять людьми и служить Небу ничто так не способствует, как умеренность.
Ведь только про умеренность говорят, что она помогает рано приготовиться.
Рано приготовиться - значит обладать обильным накоплением Благой Силы.
Для обладающего обильным накоплением Благой Силы нет ничего непреодолимого.
Что касается того, для кого нет ничего непреодолимого, то никто не знает его предела.
Тот, предела которого никто не знает, может обладать царством.
Мать царства обретя, можно стать долговечным и непреходящим.
Этот принцип называют корнем глубоким и черенком крепким.
В нем путь продления жизни и вечного видения.

[59c94t] **А. Е. Лукьянов**
В управлении людьми и служении Небу-Отечеству нет ничего лучшего, чем бережливость.
Если проявить бережливость - значит, заблаговременно позаботиться.
Заблаговременно позаботиться - значит, вдвое приумножить Дэ.
Если вдвое приумножить Дэ, то не будет непреодолимого.
Если не будет непреодолимого,
то никому не будет известен и его предел.
Если никому не будет известен его предел,
то можно овладеть царством.
Овладев Матерью-Родиной царства,
можно стать долговечным [вождем].
(Вариант перевода: можно обеспечить долговечность [царству].)
Это и называется глубоким истоком, прочным корнем, вечно живущим и вечно существующим Дао.

[59c95t] **Ян Хин-шун**

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Управляя людьми и служа небу, лучше всего соблюдать воздержание.
Воздержание должно стать главной заботой.
Оно называется совершенствованием дэ.
Совершенствование дэ - всепобеждающее.
Всепобеждающее обладает неисчерпаемой силой.
Неисчерпаемая сила дает возможность овладеть страной.
Начало, при помощи которого управляется страна, долговечно и называется глубоким и прочным,
вечно существующим дао.

[59c96t] **Д. П. Конисси**
Для того чтобы служить небу и управлять людьми, всего лучше соблюдать воздержание.
Воздержание - это первая ступень добродетели, которая и есть начало нравственного совершенства.
Человек высокой нравственности преодолеет всякую трудность.
Глубина и могущество силы преодолевшего всякую трудность неизмеримы.
Он может быть владыкою мира.
Владыка мира и есть мать вселенной.
Мать вселенной будет жить вечно, ибо она имеет глубокий корень и крепкое основание.

[59c97t] **В. В. Малявин**
В управлении людьми и служении Небу
Нет ничего лучше, чем быть бережливым.
Кто умеет беречь, первым изготовится.
Первым изготовиться означает копить Совершенство.
Кто умеет копить Совершенство, тот все превзойдет.
Если он все превзойдет, никто не будет знать, где его предел.
Кто не имеет предела, может владеть царством.
А кто владеет матерью царства, будет жить долго.
Вот что такое "глубокий корень, прочная основа",
Это Путь вечной жизни и долгого взгляда.

[59c98t] **Б. Б. Виногродский**
Упорядочивание - люди.
Дела - Небо.
Нет ничего, что сравнится с бережливостью.
Будь только бережливым.
Это определяется:
Заранее воспринимать.
Заранее воспринимать.
Это определяется:
Двойное накопление Потенции.
Двойное накопление Потенции - тогда отсутствие не-преодолимого.
Отсутствие не-преодолимого - тогда никто не знает своего Предела.
Никто не знает своего предела - может быть наличие государства.
Наличие материнского принципа в государстве позволяет достичь длительности и долготы.
Это определяется: Глубокий корень, прочный ствол.
Путь длинной жизни и долгого видения.

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PSEUDO-CHAPTER **Sixty**

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[60c01t] **Robert G. Henricks**
Ruling a large state is like cooking small fish.
When you use the Way to govern the world, evil spirits won't have godlike power.
Actually, it's not that evil spirits won't have godlike power,
It's that their power will not harm men.
But it's not [just] that their power won't harm men,
The Sage, also, will not harm them.
Since these two do not harm others,
Therefore their Virtues intermingle and return to them.

[60c02t] **John C. H. Wu**
RULING a big kingdom is like cooking a small fish.
When a man of Tao reigns over the world, demons have no spiritual powers.
Not that the demons have no spiritual powers, but the spirits themselves do no harm to men.
Not that the spirits do no harm to men, but the Sage himself does no harm to his people.
If only the ruler and his people would refrain from harming each other, all the benefits of life would accumulate in the kingdom.

[60c03t] **D. C. Lau**
Governing a large state is like boiling a small fish.
When the empire is ruled in accordance with the way,
The spirits lose their potencies.
Or rather, it is not that they lose their potencies,
But that, though they have their potencies, they do not harm the people.
It is not only they who, having their potencies, do not harm the people,
The sage, also, does not harm the people.
As neither does any harm, each attributes the merit to the other.

[60c04t] **R. L. Wing**
Leading a large organization is like cooking a small fish.
If the Tao is present in the world,
The cunning are not mysterious.
Not only are the cunning not mysterious,
Their mystery does not harm others.
Not only does their mystery not harm others,
The Evolved also do not harm others.
Since together they do no harm,
The Power returns and accumulates.

[60c05t] **Ren Jiyu**
Governing a great state is like frying small fish (so frequent disturbance should be avoided).
Applying Tao to the kingdom can render ghosts harmless.

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It is not that the ghosts cannot function,
But that the function cannot harm men.
It is not that the function cannot harm men,
But that the sage never harms men at all.
So, men and ghosts will not harm each other,
Therefore both (men and ghosts) praise the De of the sage.

[60c06t] **Gia-fu Feng**
Ruling the country is like cooking a small fish.
Approach the universe with Tao,
And evil will have no power.
Not that evil is not powerful,
But its power will not be used to harm others.
Not only will it do no harm to others,
But the sage himself will also be protected.
They do not hurt each other,
And the Virtue in each one refreshes both.

[60c07t] **Lok Sang Ho**
To govern a great nation
Is not much different from frying a small fish.
To govern a nation according to the Dao,
Even the demons will not show their influences.
Not that they have lost all their influences,
But their influences will do people no harm.
Not only do the influences of the evil spirits do people no harm.
The Sage will also do people no harm.
Since demons at one extreme,
through the Sage at the other extreme,
All do people no harm.
We can conclude that the Virtue has perfected its job.

[60c08t] **Xiaolin Yang**
Governing a big country is like carefully cooking a small fish.
When the DAO rules, ghosts will not show their spirits.
Not only will the ghosts not show their spirits, but also the spirits will not hurt people.
Not only will the spirits not hurt people, but also the great men will not hurt people.
When neither the spirits nor the great men hurt people, the DE becomes natural and lasts long.

[60c09t] **Walter Gorn Old**, FILLING THE THRONE
The state should be governed as we cook small fish, without much business.
Bringing the Tao to the governing of the Kingdom will give rest to the shades of the dead.
Not that the Spirits will be inactive, but that they will cease to trouble the people.
But what is of more importance, the wise ruler of the people will not hurt them.
And in so far as they do not interfere with one another, their influences conspire to the general good!

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[60c10t] **James Legge**
Governing a great state is like cooking small fish.
Let the kingdom be governed according to the Tao, and the manes of the departed will not manifest their spiritual energy.
It is not that those manes have not that spiritual energy, but it will not be employed to hurt men.
It is not that it could not hurt men, but neither does the ruling sage hurt them.
When these two do not injuriously affect each other, their good influences converge in the virtue (of the Tao).

[60c11t] **David Hinton**
Govern a great nation as you would cook a small fish.
Use Way to rule all beneath heaven and spirits never become ghosts.
When spirits don't become ghosts, ghosts do people no harm.
When ghosts do people no harm, sages do them no harm.
And once humans and ghosts do each other no harm, they return together to Integrity.

[60c12t] **Chichung Huang**
Governing a large state
Is like frying small fish.
Use the Tao to preside over the empire,
And its spirits will not be mischievous;
Not that its spirits will not be mischievous,
But that their mischief will not harm the people;
Not that their mischief will not harm the people,
But that a sage man never does any harm.
Since neither harms anyone,
Their favors will converge.

[60c13t] **Ellen M. Chen**
Governing a great state,
Is like cooking small fish.
If you rule the world by Tao,
The ghosts (kuei) will lose their spiritual (shen) power.
Not that the ghosts lose their spiritual power,
But their spiritual power will not harm the people.
Not that their spiritual power will not harm the people,
But neither does the sage harm the people.
Since both are harmless,
Te flows back and forth [without impediment].

[60c14t] **Lee Sun Chen Org**
Governing a big country is like cooking small fish unscathed [,as both are delicate matters that requires extraordinary caution].
If one leads the world in accordance with Tao, his ghosts (antagonists) cannot be efficacious [in such a righteous society];
Even if his ghosts are efficacious, [yet under the influence of Tao] they still cannot harm people;
A Sage would [under no circumstance] harm them either;

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Because neither one would harm the other side, their Te shall be reciprocally beneficial to each other.

[60c15t] **Tien Cong Tran**
Governing a big state is like cooking a small fish.
When a man of the Way reigns over the world, demons no longer have spiritual powers.
Not that the demons have no spiritual powers, but the spirits themselves do no harm to men.
Not that the spirits do no harm to men, but the sage himself does no harm to his people.
If the sage and his people refrain from harming each other, Virtue will return.

[60c16t] **Thomas Z. Zhang**
Governing a big kingdom is like cooking small seafood.
With Tao as guidance, evils will never have their way.
It is actually not that the evils do not have their way, but that the evils will not hurt people.
Not only do Evils not hurt people, but also do not hurt the sage.
When both people and the sage are not hurt, Te is in dominance.

[60c17t] **Arthur Waley**
Ruling a large kingdom is indeed like cooking small fish.
They who by Tao ruled all that is under heaven did not let an evil spirit within them display its powers.
Nay, it was not only that the evil spirit did not display its powers; neither was the Sage's good spirit used to the hurt of other men.
Nor was it only that his good spirit was not used to harm other men, the Sage himself was thus saved from harm.
And so, each being saved from harm, their 'powers' could converge towards a common end.

[60c18t] **Richard John Lynn**
Ruling a large state is like cooking a small fish.
If one uses the Dao to oversee all under Heaven, the malign spirits there will lose their numinous power.
It is not that these malign spirits have no numinous power;
it is just that they will do no harm to the people.
It is not these numinous powers that do not harm the people but the sage, in fact, who does not harm the people.
It is because neither of these two cause any harm that they unite their virtues and revert to it.

[60c19t] **Lin Yutang**
RULING A BIG COUNTRY
Rule a big country as you would fry small fish.
Who rules the world in accord with Tao
Shall find that the spirits lose their power.
It is not that the spirits lose their power,
But that they cease to do people harm.
It is not (only) that they cease to do people harm,
The Sage (himself) also does no harm to the people.
When both do not do each other harm,
The original character is restored.

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[60c20t] **Victor H. Mair**
Ruling a big kingdom is like cooking a small fish.
If one oversees all under heaven in accord with the Way, demons have no spirit.
It is not that the demons have no spirit, but that their spirits do not harm people.
It is not merely that their spirits do not harm people, but that the sage also does not harm them.
Now,
When neither harms the other, integrity accrues to both.

[60c21t] **Tolbert McCarroll**
Governing a big country is like cooking a small fish.
Let all under heaven be governed in accordance with the Tao,
and demons will not manifest their power.
It is not that they lack power but rather they will not use their power to harm the people.
They are not the only ones who have power and do not use it to harm the people.
The True Person does not harm the people.
Whenever there is no harm done,
that power flows into the common Virtue.

[60c22t] **David H. Li**
Govern a large state is like frying a small fish.
With Direction embracing the world, ghosts become ineffective.
It is not because ghosts become ineffective;
it is because their effect becomes inoffensive.
Not only have ghosts become inoffensive;
The sage has also become inoffensive.
With the two not inflicting harm, the people are showered with virtue.

[60c23t] **Yasuhiko Genku Kimura**
Governing a big country is like cooking a small fish.
The more you stir the pot, the less the fish stays intact.
If the world is guided by the Tao,
Even evil spirits are rendered spiritless.
Not that evil spirits are in themselves spiritless,
But their spirits do not harm people.
Not only do evil spirits not harm people,
But powerful rulers also do not harm people.
When no harm is done from either side,
Virtue accrues to both and all return to pristine oneness.

[60c24t] **Chou-Wing Chohan**
When ruling people, like serving heaven, the sage acts only in moderation.
Only with moderation can he learn the Tao in an instant.
This study is called "the rapid accumulation of a virtue."
Through the rapid accumulation of a virtue
He can overcome everything.
Since there is nothing he cannot overcome,

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No one can know of his superiority.
Since no one knows of his superiority,
He can rule the country.
Since what he does when he acquires everything is identified with the mother, his days are extended.
Thus his roots are deep and his foundations strong, and he knows the way of longevity and immortality.

[60c25t] **Man-Ho Kwok**
Ruling a big country
Is like cooking a small fish:
You have to handle it with care.
If a sage uses the Tao
Then evil forces have no power:
He doesn't harm people either.
Through te, you see
We have harmony.

[60c26t] **Gu Zhengkun**
Ruling a large state resembles frying a small fish
(It is inappropriate to turn it over frequently).
When the Tao prevails in the world,
Even ghosts and spirits become harmless.
It is not that ghosts become harmless
But that their potencies can no longer harm people.
Not only ghosts become harmless,
Sages harm no people either.
Hence neither does any harm to the people
And both sages and ghosts help the people to enjoy the benefit of virtue.

[60c27t] **Chao-Hsiu Chen**
Governing a large country is like cooking a small fish.
It is spoiled by too much interference.
When the ruler presents his country with Tao, Heaven will not harm him.
Not only will the curse not fall upon him, but it will not even cause harm to the people.
As the curse will not hurt the people, neither will the sage cause harm to the people.
Only because they do not hurt one another, will they blend their virtue.

[60c28t] **Liu Qixuan**
Governing a big country is like cooking small fish:
Too much stirring will spoil the whole dish.
If the ruler governs the country by the Way,
The evil souls will not work against the society.
It is not that evil souls will have lost their influence,
But that their influence can do no harm to the living.
When evil souls can exert no bad influence from below,
Nor rulers harm people from above,
Then the Way will have extended far enough

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To bring all the living back to their nature.

[60c29t] **Shi Fu Hwang**
Governing A Great State
Lao Tze says,
Governing a great state is like cooking small fish.
The king of men knows to pacify his kingdom by using the Tao;
the dead men's ghosts will not manifest their spiritual energy.
Not only will those ghosts not manifest their spiritual energy, but they will not hurt men.
Not only will they hurt men, even the sage in exercise of his government will not disturb those ghosts.
As these two do not injuriously affect each other, so in the Tao's attribute, the living and the departed both find their rest places.

[60c30t] **Ch'u Ta-Kao**
Govern a great state as you would cook a small fish (do it gently).
Let Tao reign over the world, and no spirits will show their ghostly powers.
Not that the spirits have no more powers,
But their powers will not harm men.
Neither will they harm men,
Nor will the Sage harm the people.
Inasmuch as none of them harms anybody,
Therefore virtue belongs to them both.

[60c31t] **Paul J. Lin**
To rule a large nation is as to cook a small fish.
In a world with Tao prevailing,
Ghosts will not become goblins.
Not that ghosts will not become goblins,
But God will not hurt the people;
Not that God will not hurt the people,
But the Sage will not hurt them either.
When both will not hurt each other,
All virtue will converge to them.

[60c32t] **Michael LaFargue**
Governing a large state is like cooking a small fish.
Rule the world by Tao,
then ghosts will not take to haunting.
It is not that the ghosts will not haunt,
their haunting will cause no hurt to humankind.
(It's not only that their haunting will not hurt humankind,
the Wise Person also does not cause hurt to them.
These two do not hurt each other.)
Yes, Te unifies and restores.

[60c33t] **Cheng Lin**

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To govern a large State is as easy as frying small fishes.
When one rules an Empire according to Truth, the spirits become powerless.
Not only the spirits, but also the gods are powerless to do harm to men.
Not only the gods, but also the Sages are powerless to do harm to men.
When these do not do harm to one another, their inherent qualities will enable them to arrive at a common end.

[60c34t] **Yi Wu**
Govern a big country as if cooking a small fish.
Reign over the world with the Way,
Then its demons will have no spiritual power.
Not that demons are not spiritually powerful,
But their spiritual powers will not harm people.
Not that their spiritual powers cannot harm people,
But, because the sage also will not harm people,
Neither harms the other.
Therefore, they return to virtue together.

[60c35t] **Han Hiong Tan**
Governing a big country is akin to frying a small fish.
When the power of Dao is prevalent,
Even the demons become impotent.
Although the demons continue to possess magical power,
Their power is rendered innocuous.
Hence, the demons cannot harm people.
The sage also does not harm people.
Both do not interfere with people.
Thus by sticking to non-intervention, both let their virtues merge together.

[60c36t] **Hua-Ching Ni**
Managing a big country is like cooking small fish.
The more you stir them, the less their shape can be maintained.
When one applies the subtle Way of the universe to the world,
all high spirits unite and harmonize their potencies.
Thus, they do not harm people.
All the world's leaders know to merge with the great Oneness,
thus all people are preserved from harm.
When the subtle Way of the universe is all pervading,
there is no longer any distinction between subject and object,
between spiritual and material,
between holy and unholy.
All energies merge into harmonious Oneness.

[60c37t] **Chang Chung-yuan**
When Tao prevails in the world, evil loses its power.
It is not that evil no longer possesses spiritual power.

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It is that its power does not damage men.
Indeed, it is not that its power does not damage men.
It is primarily that the ruler does not become harmful to men.
When opposites no longer damage each other,
Both are benefitted through the attainment of Tao.

[60c38t] **Henry Wei**
Maintaining One's Position
Chu Wei
Ruling a big country is like frying a little fish.
When Tao is made to prevail in the world,
Evil spirits will lose their supernal power.
Not that they lose their supernal power,
But rather that the supernal power does no harm to people.
Not only the supernal power does no harm to people,
The Sage (Ruler) also will do no harm.
As both do not mutually cause any harm,
Virtue reverts to all parties respectively.

[60c39t] **Ha Poong Kim**
Governing a large state
Is like boiling a small fish.
When you rule all under Heaven according to Tao,
The spirits of the dead cease to exercise supernatural power.
It is not that they cease to exercise supernatural power.
Their supernatural power does not harm the people.
It is not simply that their supernatural power does not harm the people.
The sage, too, does not harm the people.
Since neither of them harms the people,
Their Te, united, returns.

[60c40t] **Tao Huang**
Governing a large country is like cooking a small fish.
If Tao is utilized to manage the society, its ghost will not become spirit.
Not that ghost is not spiritual, but that the spirit harms no people;
Not only does the spirit harm not the people, but that the sage is harmless.
As those two cause no harm, they are united in Action.

[60c41t] **Tang Zi-chang**
To rule a big country should be so simple like cooking small fish.
When the world rule is approaching Dao:
The Ghost and Spirit will not necessarily be divine.
It is not that the Ghost and Spirit will not necessarily be divine but the divine will not be utilized to threaten people with harm.
Not only the divine should not threaten people with harm, the Sage ruler should not threaten people with harm either.

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When those two (state and religion) do no harm to each other, both will achieve the same goal - Return to Nature.

[60c42t] **Wing-tsit Chan**
Ruling a big country is like cooking a small fish.
If Tao is employed to rule the empire,
Spiritual beings will lose their supernatural power.
Not that they lose their spiritual power,
But their spiritual power can no longer harm people.
Not only will their supernatural power not harm people,
But the sage also will not harm people.
When both do not harm each other,
Virtue will be accumulated in both for the benefit (of the people).

[60c91t] **И. И. Семененко**
Править великим государством - это как готовить кушаенье из мелкой рыбы.
Когда правят Поднебесной на основе Дао, души умерших не имеют чудотворной силы.
Они не только не имеют чудотворной силы, но и не наносят вреда людям.
Не только души не наносят вреда людям, но и Премудрый человек не причиняет вреда людям.
А так как обе стороны друг другу не чинят вреда, их добродетели между собой соединяются.

[60c92t] **А. А. Маслов**
Управление большим государством подобно варке мелкой рыбёшки.
Когда управление Поднебесной согласно с Дао, даже духи утрачивают своё могущество.
Но даже если они и не теряют своего могущества, то хотя бы не вредят людям.
И если даже духи не вредят людям, то и мудрецы не могут им повредить.
А поскольку они не вредят друг другу, то и Благость их, сочетаясь, восходит [к Дао].

[60c93t] **Е. А. Торчинов**
Управлять большим государством - все равно что готовить блюдо из мелкой рыбы.
Если посредством Дао-Пути власть над всей Поднебесной обрести, то нави не будут обладать божественностью.
И не только нави Поднебесной не будут обладать божественностью, но и сами божества не смогут навредить народу.
Но не только сами божества не смогут навредить народу, совершенномудрый тоже не сможет навредить народу.
А коль эти двое навредить народу не смогут, благие силы их соединятся и возвратятся к людям на их благо.

[60c94t] **А. Е. Лукьянов**
Управление великим царством подобно приготовлению мелкой рыбы.
Тот, кто посредством Дао служит Поднебесной,
у того душа не [ранит (?)] дух.
И не только его душа не [ранит (?)] дух,
но и его дух не ранит людей.
Да и не только его дух не ранит людей,

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но и совершенномудрый человек тоже не ранит людей.
А поскольку обе стороны не ранят друг друга,
то они связаны друг с другом Дэ (Добродетелью).

[60c95t] **Ян Хин-шун**
Управление большим царством напоминает приготовление блюда из мелких рыб.
Если Поднебесной управлять, следуя дао, то злые духи [умерших] не будут действовать.
Но злые духи не только не будут действовать, они также не смогут вредить людям.
Не только они не смогут вредить людям, но и совершенномудрые не смогут вредить людям.
Поскольку и те и другие не смогут вредить людям, их дэ соединятся друг с другом.

[60c96t] **Д. П. Конисси**
Управление великой страной напоминает приготовление вкусного блюда из мелких рыб.
Когда святой муж будет управлять страною, то злой дух перестанет быть богом.
Это, впрочем, не значит, что злой дух перестанет быть богом (или духом), - но люди не будут терпеть вреда от него.
Святой муж никому не сделает вреда и никто не повредит ему.
Поэтому нравственность святого мужа все более и более усовершенствуется.

[60c97t] **В. В. Малявин**
Управлять большим царством - все равно что варить мелкую рыбу.
Если мир упорядочивать посредством Пути,
Злые духи лишатся власти над душами.
Не то чтобы в них не было духовной силы,
Но их сила не сможет больше вредить людям.
И не только их сила не будет вредить людям,
Но и премудрый человек не будет вредить им.
Коль эти оба не будут причинять друг другу вред,
Их совершенства сольются и в себе упокоятся.

[60c98t] **Б. Б. Виногродский**
Порядок в большом государстве отражается в приготовлении мелкой рыбешки.
Посредством Пути управляют Поднебесной -
их бесы не обожествляются.
Суть не в том, чтобы их бесы не обожествлялись, а в том, чтобы их божественность не вредила людям.
Суть не в том, чтобы их божественность не вредила людям, а в том, чтобы человек мудрости тоже не вредил людям.
Пусть в паре не возникают отношения взаимного уничтожения.
Причинность:
Тогда Потенция, соединившись, возвращается.

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PSEUDO-CHAPTER **Sixty-One**

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[61c01t] **Robert G. Henricks**
The large state is like the lower part of a river;
It is the female of the world;
It is the meeting point of the world.
The female constantly overcomes the male with tranquility.
Because she is tranquil, therefore she is fittingly underneath.
The large state - if it is below the small state, then it takes over the small state;
The small state - if it is below the large state, then it is taken over by the large state.
Therefore some by being low take over,
And some by being low are taken over.
Therefore the large state merely desires to unite and rear others;
While the small state merely desires to enter and serve others.
If both get what they want,
Then the large {state} should fittingly be underneath.

[61c02t] **John C. H. Wu**
A GREAT country is like the lowland toward which all streams flow.
It is the Reservoir of all under heaven, the Feminine of the world.
The Feminine always conquers the Masculine by her quietness, by lowering herself through her quietness.
Hence, if a great country can lower itself before a small country, it will win over the small country;
and if a small country can lower itself before a great country, it will win over the great country.
The one wins by stooping; the other, by remaining low.
What a great country wants is simply to embrace more people;
and what a small country wants is simply to come to serve its patron.
Thus, each gets what it wants.
But it behooves a great country to lower itself.

[61c03t] **D. C. Lau**
A large state is the lower reaches of a river -
The place where all the streams of the world unite.
In the union of the world,
The female always gets the better of the male by stillness.
Being still, she takes the lower position.
Hence the large state, by taking the lower position, annexes the small state;
The small state, by taking the lower position, affiliates itself to the large state.
Thus the one, by taking the lower position, annexes;
The other, by taking the lower position, is annexed.
All that the large state wants is to take the other under its wing;
All that the small state wants is to have its services accepted by the other.
If each of the two wants to find its proper place,
It is meet that the large should take the lower position.

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[61c04t] **R. L. Wing**
A large organization should flow downward
To intersect with the world.
It is the female of the world.
The female always overcomes the male by stillness;
Through stillness, she makes herself low.
Thus if a large organization
Is lower than a small organization,
It can receive the small organization.
And if a small organization
Stays lower than a large organization, It can receive the large organization.
Therefore one receives by becoming low; Another receives by being low.
Yet what a large organization desires
Is to unite and support others.
And what a small organization desires
Is to join and serve others.
So for both to gain the position they desire, The larger should place itself low.

[61c05t] **Ren Jiyu**
A great state lies lower (like rivers and seas into which all streams run),
To it all things under Heaven tend, It considers itself as the female under Heaven.
The female always overcomes the male by stillness, because it is still and lies lower.
Therefore, a great state can, by lowering itself to small states, make the small states rely upon the big states.
Small states can, by lowering themselves to a great state, win trust from it.
Thus a great state sometimes makes small states rely upon it by lowering itself,
And sometimes, small states win the trust from a great state only by lowering themselves.
What the great state desires is to lead the small states,
And what the small states desire is to serve the great state.
Then each side gets what it desires,
But the great state should especially learn to lower itself.

[61c06t] **Gia-fu Feng**
A great country is like low land.
It is the meeting ground of the universe,
The mother of the universe.
The female overcomes the male with stillness,
Lying low in stillness.
Therefore if a great country gives way to a smaller country,
It will conquer the smaller country.
And if a small country submits to a great country,
It can conquer the great country.
Therefore those who would conquer must yield,
And those who conquer do so because they yield.
A great nation needs more people;
A small country needs to serve.
Each gets what it wants.

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It is fitting for a great nation to yield.

[61c07t] **Lok Sang Ho**
Big nations should be like a stream that flows low.
In relating to other nations under heaven.
They should be like a female animal.
Female animals often lie low and still.
By doing so they win over male animals.
Big nations that take on a lower profile than small nations
will win the adherence of small nations.
Small nations that take on a lower profile than big nations
will win the assistance from the big nations.
Big nations keep low and get what they want.
Small nations keep low and get what they want.
Big nations(with an abundance of land) want to have a bigger population.
Small nations(with a shortage of land) want to have more jobs.
If big nations keep low, both the needs of big nations
and those of the small will be fulfilled.

[61c08t] **Xiaolin Yang**
When governing a big country, you should be humble,
Like the lowest point where water meets, or like the females of the world.
Females always overcome males by being peaceful; being peaceful is humble.
Therefore, if a big country humbles itself to a small country, it can lead the small country;
If a small country humbles itself to a big country, it can get help from the big country.
So, humbleness leads either to leading a small country or to getting help from a big country.
A big country always wants to lead a small country,
A small country always wants to get help from a big country;
They can achieve their goals by being humble.
So the big should be humble.

[61c09t] **Walter Gorn Old**, THE VIRTUE OF HUMILITY
The kingdom, like a river, becomes great by being lowly; it is thereby the centre to which all the world tends.
It is similar in the case of woman:
She conquers man by continual quietness.
And quietness is the same as submission.
Therefore a great state, by condescension to those beneath it, may gain the government of them.
Likewise a small state, by submission to one that is greater, may secure its alliance.
Thus the one gains adherence, and the other obtains favours.
Although the great state desires to annex and to nourish others, yet the small state desires to be allied to and serve the greater.
Thus both will be satisfied, if only the greater will condescend.

[61c10t] **James Legge**
What makes a great state is its being (like) a low-lying, down-flowing (stream);
- it becomes the centre to which tend (all the small states) under heaven.

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(To illustrate from) the case of all females:
- the female always overcomes the male by her stillness.
Stillness may be considered (a sort of) abasement.
Thus it is that a great state, by condescending to small states, gains them for itself;
and that small states, by abasing themselves to a great state, win it over to them.
In the one case the abasement leads to gaining adherents, in the other case to procuring favour.
The great state only wishes to unite men together and nourish them;
a small state only wishes to be received by, and to serve, the other.
Each gets what it desires, but the great state must learn to abase itself.

[61c11t] **David Hinton**
A great nation flows down into
the place where all beneath heaven converges,
the female of all beneath heaven.
In its stillness, female lies perpetually low, and there perpetually conquers male.
A great nation that puts itself below a small nation takes over the small nation,
and a small nation that puts itself below a great nation gives itself over to the great nation.
Some lie low to take over, and some lie low to give over.
A great nation wanting nothing more than to unite and nurture the people and a small nation wanting nothing more than to join and serve the people: they both succeed in what they want.
Great things lie low and rest content.

[61c12t] **Chichung Huang**
A large state is the lower stream,
The female to all under heaven,
The converging point of all under heaven.
The female constantly uses stillness
To overcome the male.
As she is still,
It is proper that she stay low.
Therefore, if a large state
Stays low to a small state,
It wins the small state;
If a small state
Stays low to a large state,
It is won by the large state.
Therefore, one stays low to win;
One stays low to be won.
Therefore, the large state
Merely wishes to annex and feed the other;
The small state
Merely wishes to join and serve the other.
If each is to have its wish,
The large state should stay lower.

[61c13t] **Ellen M. Chen**

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A large state is down stream (hsia liu).
Where the rivers under heaven (t'ien hsia) converge,
Is the female (p'in) under heaven.
The female always wins the male (mou) by stillness (ching),
By stillness it is low-lying (hsia).
Therefore, by being low-lying (hsia) to a small state,
A large state acquires (ch'ü) a small state.
By lowering (hsia) itself to a large state,
A small state acquires a large state.
The one acquires by being low-lying (hsia),
The other acquires by lowering (hsia).
A large state without overstepping its boundary (pu kuo),
Wishes to keep others under its wings.
A small state without overstepping its boundary (pu kuo),
Wishes to offer service to others.
Now both are granted their proper wishes,
It is fitting that a large state takes the low (hsia) place.

[61c14t] **Lee Sun Chen Org**

A big country was formed by being at the right position, i.e. like the waterway at the lowest position where other waterways (small countries) converged together spontaneously;
Diplomacy in this world was generally conducted similar to the manner a cow took an initiative to tempt an ox;
The fact was that the ox was led to believe deceptively that serenely passive cow was the weaker [party to be mastered].
Therefore:
If a big country deals with small countries by taking the lower position [for currents to flow in], then it would secure small countries [with ease];
If a small country negotiates with a big country, by positioning itself in the lower [passive] position, it could insinuate big country to yield to its needs;
One country may lower itself in order to take possession of another country, or one country may insinuate itself into favor through submissiveness [it all depends on the circumstance].
A big country should not press onward too far its intention to lord over people of small countries;
A small country should not let itself be overridden by its intention to yield to the big country;
Accordingly, when a big country and a small country each has achieved its intended purpose respectfully, the big country should try harder to be modest.

[61c15t] **Tien Cong Tran**

A great country is like the low stream.
It is where the world flows together.
It is the feminine of the world.
The feminine always conquers the masculine by her quietness; she is in a lower place by her quietness.
Hence, if a big state is below a small state, it will win over the small state.
If a small is below a big state, it will win over the big state.
The one wins by lowering itself; the other, by remaining low.
What a great state wants is simply to embrace and protect more people.

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What a small country wants is simply to participate and to submit its patron.
Thus, each gets what it wants.
But it behooves a big state to lower itself.

[61c16t] **Thomas Z. Zhang**
A great kingdom is like the mouth of rivers; it is like the female, or the hub of the world.
Females frequently win males with their serenity.
Serenity means humbleness.
Therefore when a great kingdom is humble, it wins small kingdoms.
When a small kingdom is humble, it wins great kingdoms.
This is why with humbleness one can win and will win.
A great kingdom should not excessively conquer.
A small kingdom should avoid undue vassalage.
In order for both great and small kingdoms to have their wishes, it is better for great kingdoms to be humble.

[61c17t] **Arthur Waley**
A large kingdom must be like the low ground towards which all streams flow down.
It must be a point towards which all things under heaven converge.
Its part must be that of the female in its dealings with all things under heaven.
The female by quiescence conquers the male; by quiescence gets underneath.
If a large kingdom can in the same way succeed in getting underneath a small kingdom then it will win the adherence of the small kingdom;
and it is because small kingdoms are by nature in this way underneath large kingdoms that they win the adherence of large kingdoms.
The one must get underneath in order to do it;
the other is underneath and therefore does it.
What large countries really need is more inhabitants;
and what small countries need is some place where their surplus inhabitants can go and get employment.
Thus each gets what it needs.
That is why I say the large kingdom must 'get underneath'.

[61c18t] **Richard John Lynn**
A large state is a catchment into which flow occurs.
It is where all under Heaven unite.
It is the female for all under Heaven.
The female always conquers the male because of quietude.
She is able to take the low position because of quietude.
Thus the large state, by placing itself beneath the small state,
Consequently takes over the small state.
The small state, by placing itself beneath the large state, subsequently is taken over by the large state.
Thus some, by taking a place beneath, take over, and some, by taking a place beneath, are taken over.
The large state should desire nothing more than to bring people together and nurture them, and the small state should desire nothing more than to join in and serve people.
In order that both obtain what they desire, it is fitting that the large one place itself beneath.

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[61c19t] **Lin Yutang**

BIG AND SMALL COUNTRIES
A big country (should be like) the delta low-regions,
Being the concourse of the world,
(And) the Female of the world.
The Female overcomes the Male by quietude,
And achieves the lowly position by quietude.
Therefore if a big country places itself below a small country,
It absorbs the small country;
(And) if a small country places itself below a big country,
It absorbs the big country.
Therefore some place themselves low to absorb (others),
Some are (naturally) low and absorb (others).
What a big country wants is but to shelter others,
And what a small country wants is but to be able to come in and be sheltered.
Thus (considering) that both may have what they want,
A big country ought to place itself low.

[61c20t] **Victor H. Mair**

A large state is like a low-lying estuary,
the female of all under heaven.
In the congress of all under heaven,
the female always conquers the male through her stillness.
Because she is still, it is fitting for her to lie low.
By lying beneath a small state,
a large state can take over a small state.
By lying beneath a large state,
a small state can be taken over by a large state.
Therefore,
One may either take over or be taken over by lying low.
Therefore,
The large state wishes only to annex and nurture others;
The small state wants only to join with and serve others.
Now,
Since both get what they want,
It is fitting for the large state to lie low.

[61c21t] **Tolbert McCarroll**

A great country is like the low lands where all the streams unite.
In all things under heaven the female overcomes the male by her stillness,
and because she is still she lies below.
Hence,
if the great country will take the low place
it will win over the little country.
If the little country will take the low place
it will win over the great country.

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Thus,
the one gets below and prospers
and the other remains below and prospers.
All that the great country wants is more people.
All that the little country wants is a place for its people to go and to be employed.
If each is to get what it wants
it is necessary for the great country to take the low place.

[61c22t] **David H. Li**
A great nation is like a down-stream - the feminine to the world, the rendezvous of the world.
The feminine frequently wins over the masculine with serenity.
Serenity is obsequiousness.
Thus,
a great nation, obsequious to a small nation, gains the small nation;
a small nation, obsequious to a great nation, gains the great nation.
Thus, one is obsequious in order to gain.
Or, one is obsequious because it needs to gain.
A great nation is not to be too keen on conquering.
A small nation is not to be too keen on acquiescing.
Since each gains what each desires, it is better for the great nation to be obsequious.

[61c23t] **Yasuhiko Genku Kimura**
A great country is like a low-lying estuary,
A place where the myriad streams of the world come together.
She is also like a receptive female drawing in an eager male.
The female always conquers the male through her stillness,
Because she knows how to lie low through her stillness.
Thus,
a great country can win over a small country by lying low.
A small country can also win over a great country by lying low.
Therefore, one may either win over or be won over by taking the lower position.
A great country only wants to embrace and nourish more people.
A small country only wants to be embraced and serve her benefactor.
Thus, both can achieve their ends by practicing humility.
Therefore, especially a great country must practice humility.

[61c24t] **Chou-Wing Chohan**
Govern a large country as you would cook a small fish, gently.
Let the Tao govern the world, and spirits will not roam freely.
This does not mean that spirits will not have powers,
But rather that their powers will not harm people.
They will not harm people,
Nor will the sage harm people.
When neither he nor they harm anybody,
The virtue belongs to both of them.
When the Tao governs the world, the spirits are not known as spirits and the sage is not considered a sage,

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says Wang-Pi.

[61c25t] **Man-Ho Kwok**
A great country is like a low-lying estuary -
It is a place where all the lesser streams mingle and merge.
Everything comes together there ...
And a woman wins her man: how does she do it?
By using the power of her yin like an anchor,
A still deep bowl into which it all flows.
This is passiveness.
So if a great country takes a low place
It wins over the trust of a smaller state;
And if a small country shows humility
It wins the trust of a whole nation.
And it's like this:
those who want to win must yield,
And those who are yielding should stay where they are.
A great country needs to grow:
A small one needs protection.
That way, everyone gets what they want -
when the greater learns to be below.

[61c26t] **Gu Zhengkun**
A large state should play the role of female,
Just like the lowest reaches of a river
Where all the other streams meet.
The female always conquers the male by motionlessness,
Because the motionless female always takes the lower position.
Hence the large state can annex the small one by taking the lower position (being modest);
The small state can gain the trust of the large one by taking the lower position,
The case being either the former or vice versa.
The large state wants to put the small one under its protection,
The small state wants to be shielded by the large one,
Thus both can satisfy their wishes,
But the large state should be more willing to take the lower position.

[61c27t] **Chao-Hsiu Chen**
When a large country is like water,
which runs towards lower places,
all the other countries will unite with it.
In the unity of the world, the female always overcomes the male with stillness.
The stillness is akin to the lower position - that is how a large country can be respected by a small country and conquer it.
And if a small country takes the lower position and allows itself to be influenced by the large country, the small can conquer the large.
That is why by being lower to take, or lower to be taken,

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a large country only tries to annex a small one and a small country only tries to protect its people.
They both find what they want.
Therefore it is fitting for a large country to be the lower one.

[61c28t] **Liu Qixuan**
A big country should position itself low
So as to be the world's mother ocean.
The biggest producer is for ever still and peaceful,
Dissolves all the commotions with her stillness,
And keeps her lowness with her stillness, too.
Therefore, if a big country can be humble toward a small one,
It will win over the small country.
If a small country can be humble toward a big one,
It will win over the big country.
Thus, countries either lower themselves to win over others
Or lower themselves to be tolerated by others.
A big country's purpose is to support all kinds of people.
A small country's purpose is to gain support to serve people.
To satisfy the two purposes,
The big country should be more yielding in attitude.

[61c29t] **Shi Fu Hwang**
The Large And Small States
Lao Tze says,
Like water, a large state should keep a low profile as it goes down stream, in order that it becomes the pivot of the world.
The female is the master of the world.
The female always overcomes the male by being still.
Stillness may be considered as a sort of abasement.
Thus a large state, by abasing itself to smaller states, annexes the small states;
while small states, by abasing themselves, affiliate themselves with larger states.
In one case the abasement leads to gaining allies, in the other case it procures favors.
The large state wishes only to increase population;
small states wish only to be guarded.
Each gets what it desires, but the large state must learn to abase itself first.

[61c30t] **Ch'u Ta-Kao**
A great state is the world's low-stream (to which all the river flows down), the world's field and the world's female.
The female always conquers the male by quietude, which is employed as a means to lower oneself.
Thus a great state lowers itself towards a small state before it takes over the small state.
A small state lowers itself towards a great state before it takes over the great state.
Therefore some lower themselves to take, while others lower themselves to gather.
A great state wishes nothing more than to have and keep many people, and a small state wishes nothing more than to get more things to do.
When the two both mean to obtain their wishes, the greater one should lower itself.

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[61c31t] **Paul J. Lin**
A large state is like the low land;
It is the focus point of the world
And the female of the world.
The female always conquers the male by serenity.
In serenity, she puts herself low.
Therefore, the large state puts itself beneath the small state,
And thereby absorbs the small state.
The small state puts itself under the large state,
And thereby joins with the large state.
Therefore, one either puts himself beneath to absorb others,
Or puts himself under to join with others.
What the large state wants is no more than to feed the people.
What the small state wants is no more than to join and serve the people.
Both have their needs satisfied.
Thus the large ought to stay low.

[61c32t] **Michael LaFargue**
The great state is a low and easy,
woman for the world,
the one the whole world unites with.
Femininity always overcomes Masculinity, by Stillness,
in Stillness it takes the low place.
Yes:
A great state,
by putting itself lower than the smaller state,
will win out over the smaller state.
A small state,
by putting itself lower than the great state,
will win out over the great state.
Yes:
One puts itself lower so it will win out,
if the other gets lower, then it will win.
(A great state has no further desire,
than to embrace and protect other states.
A small state has no further desire,
than to enter and serve other states.
So both get what they want.)
The greatest should be the lowest.

[61c33t] **Cheng Lin**
In order to govern a large State, one must practise humility.
The father of an Empire should behave as though he were the mother.
The female willing to occupy a subordinate position uses quietude to subjugate the male.
Thus,

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when a large State is humble, it can win over the small States;
when a small State is humble, it can win over the large States.
In the case of the large States, humility makes them desirous of protecting all men, and no more.
In the case of the small States, humility makes them desirous of serving all men, and no more.
These obtain what they desire because they practise humility.

[61c34t] **Yi Wu**
A big state puts itself in the low place:
It is the focal point of the world
And the female of the world.
The female constantly wins over the male by her tranquility.
Tranquility is regarded as the low place;
Therefore, a big state, by lowering itself beneath a small state,
Can have the small state.
The small state, by lowering itself beneath a big state,
Can be taken to the big state's heart.
Therefore, one puts itself low to take,
and the other puts itself low to be accepted.
The big state wants only to embrace more people;
The small state wants only to join and serve the big state;
Thus, both have satisfied their needs.
The big one is right to put itself in the low place.

[61c35t] **Han Hiong Tan**
When a great nation takes a low profile, it becomes the hub of small nations.
Dao is the world's mystic female.
The mystic female triumphs over the male by her quietude.
Her characteristics are quietude and humility.
If the larger nation is humble, it will gain the trust of the smaller nations and absorb them.
By being compliant, the smaller nations will gain protection from the larger nation.
Both need to take a lowly position to gain control or to be protected.
The large nation aims to embrace and expand.
The smaller nation wishes to gain protection and to prosper.
Although they both aim to achieve their respective objectives, the larger nation should still take the lower profile.

[61c36t] **Hua-Ching Ni**
A great country is like the lower regions of a river: a place where all the streams of the world unite.
She is the mother of the world.
The peaceful and feminine always overpowers the masculine.
Being peaceable, one takes the lower position.
Hence, if a great country can lower itself to greet a small country,
it will win the friendship and trust of the small country.
If a small country can lower itself to greet a great country,
it will win the friendship and support of the great country.
One wins by taking the lower position,

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while the other wins by remaining low.
Thus, if each is to find its proper place,
the one that is great must place itself low and offer help.

[61c37t] **Chang Chung-yuan**
A greater nation must be humble and like a reservoir
Where all the waters join together.
It is the passivity of the universe.
Passivity always prevails over activity through quiescence.
Quiescence is humble before activity.
When a greater nation is humble before a lesser nation,
It prevails over the lesser nation.
When a lesser nation is humble before a greater nation,
It prevails over the greater nation.
Thus, by being humble one prevails over others.
Or, by being originally in a lower position,
One prevails over others.
A greater nation simply likes to bring people together
And to nurture them.
A lesser nation simply likes to participate
And work together with others.
In this way, both have what they like,
But the greater nation must be humble.

[61c38t] **Henry Wei**
Virtue of Humility
Ch'ien Teh
A great country should assume a low position.
Being the hub of the world,
It should play the part of the Female.
The Female always employs quiescence
To subdue the Male, and takes a low position.
Therefore, a big country, stooping low,
Will win over a small country;
And a small country, staying low,
Will win over a big country.
Therefore, some stoop low to conquer,
And some stay low to conquer.
What a big country wants is merely
To absorb and support more people;
What a small country wants is merely
To enter a big country to offer services.
For each of the two to get what it wants,
The big country, therefore, should be lowly.

[61c39t] **Ha Poong Kim**

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The large state is the lower reaches of a river,
The place where all under Heaven meets -
The female of all under Heaven.
The female always overcomes the male by stillness.
With stillness she plays the lower part.
Therefore, when the large state plays the lower part toward the small state,
It takes the small state.
When the small state plays the lower part toward the large state,
It takes the large state.
Therefore some take by playing the lower part;
Some are taken by playing the lower part.
The large state merely wants to unite with the other and nurture it;
The small state merely wants to join and serve the other.
Each gets what it wants.
It is right that the large state should play the lower part.

[61c40t] **Tao Huang**
A great nation flows downwardly, it is the mother of the world and the integration of the world.
The mother is always tranquil and overcomes the male by her tranquility, so she benefits the world.
A great nation relies on a low position to take over a small nation.
A small nation, being in a low position, is taken over by a great nation.
So being lower allows taking over or being taken over.
Being a great nation only desires to unify the people.
Being a small nation only seeks people's business.
They both get what they want, but the greater is being lower.

[61c41t] **Tang Zi-chang**
To conduct a policy of a large country should be like a valley staying in the lower ground.
To conduct international affairs the best policy, is to be humble and non-aggressive (inactive).
Everyplace under the sun, all females outsmart the males by inaction.
Be inactive and be humble.
Therefore, the large country which is humble before the small country will lead the small country.
The small country which is humble before the large country will please the large country.
Thus sometimes a country unites the world by being humble and sometimes a country becomes humble in order to unite the world.
What a great country wants is no more than to lead more people.
What the small country wants is no more than to serve others.
To let both of them get what they want is simply to insure that the large country be humble.

[61c42t] **Wing-tsit Chan**
A big country may be compared to the lower part of a river.
It is the converging point of the world;
It is the female of the world.
The female always overcomes the male by tranquility,
And by tranquility she is underneath.
A big state can take over a small state if it places itself below the small state;

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And the small state can take over a big state if it places itself below the big state.
Thus some, by placing themselves below, take over (others),
And some, by being (naturally) low, take over (other states).
After all, what a big state wants is but to annex and herd others,
And what a small state wants is merely to join and serve others.
Since both big and small states get what they want,
The big state should place itself low.

[61c91t] **И. И. Семененко**
Великая держава образует нижнее течение реки.
Это скрепа Поднебесной, ее самка.
Самке неизменно в состоянии покоя удается побеждать самца.
Покой ей позволяет быть внизу.
Когда великая держава ставит себя ниже небольшого государства, то она его берет;
когда небольшое государство принижается перед великою державой, то оно ее берет.
Так берут тем, что ставят себя ниже, либо находятся внизу.
Не пожелай великая держава, когда что-либо захватывает, большего, чем взращивать людей,
а небольшое государство - большего, чем вступить в то, где служат людям,
то оба обрели бы исполнение своих желаний.
Великому пристало быть внизу.

[61c92t] **А. А. Маслов**
Великое государство подобно низовью реки, где сходятся [воды] Поднебесной, и самке Поднебесной.
Самка всегда одолевает самца своим покоем.
Пребывая в покое, она занимает нижнюю позицию.
Поэтому великое государство, занимая нижнюю позицию, завоёвывает доверие малого государства.
Малое государство, занимая нижнюю позицию, оказывает доверие великому государству.
Поэтому то, что занимает нижнюю позицию, либо завоёвывает доверие, либо оказывает его.
Всё, к чему стремится большое государство, - лишь принимать людей под своё крыло.
Всё, к чему стремится малое государство, - это вникать в людские дела.
Если оба хотят достичь желаемого, большее должно занять нижнюю позицию.

[61c93t] **Е. А. Торчинов**
Великое государство стремится в низину подобно потоку воды.
Оно - средоточие всей Поднебесной, оно самка Поднебесной.
Самка постоянно посредством покоя самца побеждает, покой ее вниз опускает.
Поэтому великое государство опускается под малые царства и так берет эти малые царства.
Если же малое царство опустится под великое государство, то оно возьмет великое государство.
Поэтому одни опускаются вниз, чтобы взять, а другие опускаются вниз, чтобы их взяли.
Великое государство не должно желать ничего сверх возможности равно пестовать свой народ.
Малое царство не должно желать ничего сверх возможности равным образом служить своим людям.
Поэтому и то и другое получают желаемое, когда великое соглашается опуститься под малое.

[61c94t] **А. Е. Лукьянов**
Великое царство - это низовье реки,
это связь Поднебесной, это Самка Поднебесной.

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Самка всегда спокойствием побеждает самца, тихо ложась внизу.
Поэтому если великое царство ляжет под малое царство,
то овладеет малым царством.
Если малое царство ляжет под великое царство,
то овладеет великим царством.
Поэтому одно стремится лечь внизу, чтобы овладеть, другое лежит внизу и овладевает.
Великое царство желает лишь принять заботу о людях,
малое царство желает лишь впустить людей для дела.
Из них каждое получает то, что желает.
Великому полагается быть внизу.

[61c95t] **Ян Хин-шун**
Великое царство - это низовье реки, узел Поднебесной, самка Поднебесной.
Самка всегда невозмутимостью одолевает самца, а по своей невозмутимости [она] стоит ниже [самца].
Поэтому великое царство располагает к себе маленькое тем, что ставит себя ниже последнего, а маленькое царство завоевывает симпатию великого царства тем, что стоит ниже последнего.
Поэтому располагают к себе либо тем, что ставят себя ниже, либо тем, что сами по себе ниже.
Пусть великое царство будет желать не больше того, чтобы все одинаково были накормлены, а малое царство пусть будет желать не больше того, чтобы служить людям.
Тогда оба получат то, чего они желают.
Великому полагается быть внизу.

[61c96t] **Д. П. Конисси**
Великая страна похожа на устье реки.
Совокупление вселенной есть начало всего мира.
Самка всегда побеждает самца потому, что она тиха и спокойно стоит ниже самца.
Когда большая страна стоит ниже маленькой, то первая завладеет последней.
Когда маленькая страна стоит ниже большой, то первая завладеет последней.
Отсюда видно, что стоящая ниже других страна будет владычествовать над всеми другими.
Что такое большая страна и маленькая?
Большая страна - вместилище многих народов, а маленькая - вместилище немногих.
Если правитель страны будет стоять ниже других, то он осуществит свой добрый замысел.
Отсюда ясно, что желающий быть великим должен быть ниже всех.

[61c97t] **В. В. Малявин**
Большое царство - как низина, куда стекаются воды:
Средоточие мира, Сокровенная Родительница мира.
Самка всегда одолеет самца покоем, и, покоясь, пребывает внизу.
Посему большое царство возьмет малое, если будет ниже его,
Малое царство будет взято большим, ибо находится ниже его.
Вот так, себя ставя ниже, забирают других
И, стоя ниже, дают другим взять себя.
Большое царство хочет только объединить и пестовать других,
Малое царство хочет только примкнуть к другим и им послужить.
Чтобы те и другие смогли получить то, что хотят,
Большому царству подобает быть внизу.

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[61c98t] **Б. Б. Виногродский**

Большое государство - это нисходящий поток, фокус нисхождения Небес,
женский принцип нисхождения Небес.
Постоянство женского в том, что покой побеждает мужское.
Покой осуществляет нисхождение.
Причинность:
Большое государство способно нисходить к маленькому государству, и тогда берет маленькое государство.
Маленькое государство способно нисходить к большому государству, и тогда берет большое государство.
Причинность:
Или, нисходя, способен взять; или нисходишь и берешь.
Большое государство стремится только присоединить и накопить людей.
Маленькое государство стремится только подключиться к делам других людей.
Вот пара, в которой каждый обретает то, к чему стремится.
Большое - это необходимость осуществлять нисхождение.

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PSEUDO-CHAPTER **Sixty-Two**

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[62c01t] **Robert G. Henricks**

The Way is that toward which all things flow.
It is the treasure of the good man,
And that which protects the bad.
Beautiful words can be bought and sold;
Honored deeds can be presented to others as gifts;
[Even with] things that people regard as no good - will they be rejected?
Therefore, when the Son of Heaven is being enthroned or the Three Ministers installed,
Though you might salute them with disks of jade preceded by teams of four horses,
That's not so good as sitting still and offering this.
The reason why the ancients valued this - what was it?
Did they not say, "Those who seek, with this will attain, and those who commit offenses, with this will escape"?!
Therefore, it's the most valued thing in the world.

[62c02t] **John C. H. Wu**

THE Tao is the hidden Reservoir of all things.
A treasure to the honest, it is a safeguard to the erring.
A good word will find its own market.
A good deed may be used as a gift to another.
That a man is straying from the right path
Is no reason that he should be cast away.
Hence, at the Enthronement of an Emperor,
Or at the Installation of the Three Ministers,
Let others offer their discs of jade, following it up with teams of horses;
It is better for you to offer the Tao without moving your feet!
Why did the ancients prize the Tao?
Is it not because by virtue of it he who seeks finds,
And the guilty are forgiven?
That is why it is such a treasure to the world.

[62c03t] **D. C. Lau**

The way is the refuge for the myriad creatures.
It is that by which the good man protects,
And that by which the bad is protected.
Beautiful words when offered will win high rank in return;
Beautiful deeds can raise a man above others.
Even if a man is not good, why should he be abandoned?
Hence when the emperor is set up and the three ducal ministers are appointed, he who makes a present of the way without stirring from his seat is preferable to one who offers presents of jade disks followed by a team of four horses.
Why was this way valued of old?

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Was it not said that by means of it one got what one wanted and escaped the consequences when one transgressed?
Therefore it is valued by the empire.

[62c04t] **R. L. Wing**
The Tao is a refuge for All Things,
The treasure of the good,
The protector of the not good.
Honor can be bought with fine words;
Others can be joined with fine conduct.
So if some are not good,
Why waste them?
In this way the Emperor is established;
The three officials are installed.
And although the large jade disc
Is preceded by a team of horses, This is not as good as sitting,
Advancing in the Tao.
Why did those of old treasure the Tao?
Did they not say:
Seek it and it is attained;
Possess faults and they are released?
Thus it is the treasure of the world.

[62c05t] **Ren Jiyu**
Tao, as the abyss where all the things are hidden, is effective and precious to good men, and also must be preserved by bad men.
Eloquent words can purchase honour from others,
And admirable deeds can put one above others,
How can it be abandoned by men, even in their evil deeds?
Therefore, when the Son of Heaven mounts the throne and the principal ministers come to their places,
It is better to offer Tao as a present (without any ceremonies),
Though there is the round jadeware, followed by the four-horse chariot.
Why is Tao so much valued from the old days on?
Can it not be said that (with it) one can get what he seeks for and be forgiven his sin?
Thus it is valued by all under Heaven.

[62c06t] **Gia-fu Feng**
Tao is the source of the ten thousand things.
It is the treasure of the good man, and the refuge of the bad.
Sweet words can buy honor;
Good deeds can gain respect.
If a man is bad, do not abandon him.
Therefore on the day the emperor is crowned,
Or the three officers of state installed,
Do not send a gift of jade and a team of four horses,
But remain still and offer the Tao.

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Why does everyone like the Tao so much at first?
Isn't it because you find what you seek and are forgiven when you sin?
Therefore this is the greatest treasure of the universe.

[62c07t] **Lok Sang Ho**
The Dao is the deepest learning for all living things,
It is the good man's treasure
and the bad man's refuge.
Fine words attract respect;
Fine deeds make people look gallant.
(Because of such fine consequences that are expected)
even men who are bad
may not be stingy with fine words and good deeds!
On the occasion of the enthronement of the Emperor
or at the installation of three ministers of the state, therefore,
It is far better to follow the Dao (which certainly will bring good fortune) than to have a jade disc displayed, leading a chariot of four horses.
In the ancient times those people who value the Dao
do not do so for the consequences,
or in order to achieve atonement for their sins.
For this reason they are truly honored by all under heaven.

[62c08t] **Xiaolin Yang**
The DAO is the protector of everything.
Kind people treat it like a treasure;
Unkind people also seek its protection.
The DAO makes people say nice words, and thus, they are respected.
The DAO makes people do good deeds, and thus, they are greater.
Even for the unkind people, have you ever seen the DAO neglect them?
Therefore, being an emperor or a minister, receiving jade gifts, or being equipped with fast carriers are not as precious as having the DAO.
Why did the ancient people value the DAO?
Did they not say that it is for gaining things and redeeming sins?
So the DAO is the most valuable thing in the world.

[62c09t] **Walter Gorn Old**, PRACTICAL TAO
Tao is the secret guardian of all things.
It enriches the good man and forefends the evildoer.
Its counsel is always in season; its benevolence is always in demand.
Even those who are not good it does not forsake.
Therefore, when the Emperor takes his throne and appoints his nobles, he who comes before him bearing the insignia of a prince and escorted by a mounted retinue is not to be compared with one who humbly presents this Tao.
For why did the ancients hold it in such esteem?
Was it not because it could be had without much seeking, and because by means of it man might escape from sin?

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For this it was esteemed the greatest thing in the world!

[62c10t] **James Legge**
Tao has of all things the most honoured place.
No treasures give good men so rich a grace;
Bad men it guards, and doth their ill efface.
(Its) admirable words can purchase honour;
(its) admirable deeds can raise their performer above others.
Even men who are not good are not abandoned by it.
Therefore when the sovereign occupies his place as the Son of Heaven, and he has appointed his three ducal ministers, though (a prince) were to send in a round symbol-of-rank large enough to fill both the hands, and that as the precursor of the team of horses (in the court-yard), such an offering would not be equal to (a lesson of) this Tao, which one might present on his knees.
Why was it that the ancients prized this Tao so much?
Was it not because it could be got by seeking for it, and the guilty could escape (from the stain of their guilt) by it?
This is the reason why all under heaven consider it the most valuable thing.

[62c11t] **David Hinton**
Way is the mystery of these ten thousand things.
It's a good person's treasure
and an evil person's refuge.
Its beautiful words are bought and sold
and its noble deeds are gifts enriching people.
It never abandons even the evil among us.
When the Son of Heaven is enthroned and the three dukes installed, parades with jade discs and stately horses can't compare to sitting still in Way's company.
Isn't it said that
the ancients exalted this Way because
in it whatever we seek we find,
and whatever seeks us we escape?
No wonder it's exalted throughout all beneath heaven.

[62c12t] **Chichung Huang**
The Tao is where
The ten thousand things flow;
The good man's treasure,
That by which the evil man is preserved.
Good words can win one honor;
Good deeds can command esteem from others.
The evil among men -
Why should they be abandoned?
Therefore, in enthroning the Son of Heaven,
Or installing the Three Counselors,
Though one has a jade-disk
That fills one's arms,

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Preceding a team of four horses,
It is better to prostrate oneself
And present this.
Why did the ancients treasure this Tao so?
Is it not said:
"What one seeks will thereby be obtained;
What one is guilty of will thereby be pardoned?"
Therefore it was treasured by all under heaven.

[62c13t] **Ellen M. Chen**
To all beings Tao is the hidden secret (ao):
To the good persons it is their treasure (pao),
To the not good it is that by which they are preserved (pao).
Beautiful speech can go to the market.
Respectable conduct can be bestowed on others.
Those who are not good,
Why discard them?
Therefore on crowning the Son of Heaven,
On appointing the Three Ducal Ministers (kung),
Although there are tributes of jade,
Preceding teams of four horses,
It is better to kneel (tso) and present this Tao.
Why did the ancients honor this Tao?
One does not say that they did it for the purpose of gain,
Rather they wish to be free from offenses (tsui).
Therefore they were the honored under heaven.

[62c14t] **Lee Sun Chen Org**
Tao provides the profound maxim for myriad things and creatures;
It provides security for all the good people;
Even people of no good [morality] must seek security through it.
Beautiful and appealing talks could buy appreciation;
Actions of celebrities could carry their weight around;
If people are not good [at discernment that they are deceived in the manner described above], would this be the reason [for me] to abandon them?
Accordingly [by reconciling the above two, I conclude as follows]:
Neither the honor of becoming an emperor, or being appointed as one of the Three Grand Dukes,
Nor [the prominence of] marching down the public street, surrounded by servants carrying jade cups and riding in carriages drawn by four horses,
Can match the fulfillment of the pursuit and advancement of this (Tao).
Why has [Tao] had being been valued ever since very ancient times?
Didn't someone say that [the apprehension of Tao] enabled us to achieve what we had prayed for?
And [practicing Tao] would purge us of our sins?
For all of the above reasons, [Tao] is extremely valuable for this world.

[62c15t] **Tien Cong Tran**

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The Way is the shelter of all things, the treasure of the good, and the refuge of the bad.
A beautiful word may bring admiration.
A precious deed may bring a high rank.
That a man is not good is not a reason that he should be cast away.
Hence, at the enthronement of an emperor, or at the appointment of the three ministers, the offering of jade and four-horsed carriages is not as good as the kneeling presentation of the Way.
Why did the ancients prize the Way?
Is it not because they said that "by virtue of it he who seeks finds, and the guilty are forgiven"?
That is why it is such a treasure to the world.

[62c16t] **Thomas Z. Zhang**
Tao is the law of the universe.
For able people Tao is a treasure.
For less able people, Tao is a guardian.
Good words can win reverence.
Good behavior can win admiration.
For people who are inept, should they be abandoned?
Therefore for the emperor who is enthroned and the three senior administrators who are appointed, there may be priceless jades and fast carriages, none is as good as adopting Tao.
Why Tao is so treasured by generations?
Is it not because it helps us reach our goals and avoid mistakes?
Therefore it is treasured by the whole world.

[62c17t] **Arthur Waley**
Tao in the Universe is like the south-west corner in the house.
It is the treasure of the good man,
The support of the bad.
There is a traffic in speakers of fine words;
Persons of grave demeanour are accepted as gifts;
Even the bad let slip no opportunity to acquire them.
Therefore on the day of an Emperor's enthronement
Or at the installation of the three officers of State
Rather than send a team of four horses, preceded by a disc of jade,
Better were it, as can be done without moving from one's seat, to send this Tao.
For what did the ancients say of this Tao, how did they prize it?
Did they not say of those that have it 'Pursuing, they shall catch; pursued, they shall escape?'
They thought it, indeed, most precious of all things under heaven.

[62c18t] **Richard John Lynn**
The Dao is the shelter of the myriad things.
It is the treasure of the good man
And the protector of the man who is not good.
Fine words can be used to market it, and noble behavior can be used to influence others by it.
As for men who are not good, how could they ever be discarded?
Thus the son of Heaven is established, and the three dukes are installed.
Although one could promote it by providing them with disks of jade to hold and teams of four horses to lead,

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this falls short of promoting this Dao by just letting them sit quietly.
How did the ancients show their esteem for the Dao?
Did they not say:
"When beseeching it, one obtains, and, when in violation of it, one is forgiven"?
Thus it was that it was esteemed by all under Heaven.

[62c19t] **Lin Yutang**
THE GOOD MAN'S TREASURE
Tao is the mysterious secret of the universe,
The good man's treasure,
And the bad man's refuge.
Beautiful sayings can be sold at the market,
Noble conduct can be presented as a gift.
Though there be bad people,
Why reject them?
Therefore on the crowning of an emperor,
On the appointment of the Three Ministers,
Rather than send tributes of jade and teams of four horses,
Send in the tribute of Tao.
Wherein did the ancients prize this Tao?
Did they not say, "to search for the guilty ones and pardon them"?
Therefore is (Tao) the treasure of the world.

[62c20t] **Victor H. Mair**
The Way is the cistern of the myriad creatures;
It is the treasure of the good man,
And that which is treasured by the bad man.
Beautiful words can be traded,
Noble deeds can be used as gifts for others.
Why should we reject even what is bad about men?
Therefore,
When the son of heaven is enthroned or the three ministers are installed,
Although they may have large jade disks
And be preceded by teams of four horses,
It would be better for them to sit down and make progress in this.
What was the reason for the ancients to value this so highly?
Did they not say:
"Seek and thou shalt receive;
Sin and thou shalt be forgiven"?
Therefore,
It is valued by all under heaven.

[62c21t] **Tolbert McCarroll**
The Tao is to the ten thousand things what the shrine is in the home.
It is the treasure of the virtuous
and the protection of the wrongdoer.

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Good words are appreciated.
Good deeds are accepted as gifts.
Even the wrongdoers are not abandoned.
Hence,
on the day an Emperor is installed
and appoints the three ducal ministers,
remain where you are and make an offering of the Tao.
It will be preferable to a gift of jade discs followed by a team of four horses.
Why did the ancients value the Tao?
Was it not because through it
you can find what you seek,
and because of it
you can escape what is hounding you?
Therefore, it is the most valuable thing under heaven.

[62c22t] **David H. Li**
Direction,
to myriad matters, is an enclosure;
to people who are good, it is a treasure;
to people who are not good, it can reassure.
Good words gain people's respect;
good deeds gain people's admiration.
Why abandon people who are not good?
Thus, when a King is enthroned, three senior positions are filled.
Though there are precious jades and speedy stallions, the best present is Direction.
Why, through the ages, is Direction so valued?
Is it not because whoever seeks it gets it, and whoever is guilty, with it, receives amnesty?
That is why it is so valued by the world.

[62c23t] **Yasuhiko Genku Kimura**
The Tao is the Innermost of all life,
The treasure of the virtuous who is centered therein,
And the refuge of the non-virtuous who has gone astray.
Beautiful words arising from the Tao will find an appreciative audience,
Noble deeds arising from the Tao will make great contributions to people,
And even if a person may have gone astray,
the Tao will not abandon him.
Therefore, on the day a new emperor is crowned or new ministers installed,
Rather than rushing to offer them discs of jade or teams of horses,
Simply be still and show them the Tao.
Why did the ancients esteem the Tao so highly?
Did they not say that with the Tao,
Those who seek find what they seek
and those who go astray are forgiven?
This is why the Tao is esteemed as the greatest treasure of the world.

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[62c24t] **Chou-Wing Chohan**
A great country is like the drainage basin of the entire world,
Into which all the rivers flow,
It is the field of the entire world,
It is the femininity of the entire world.
Femininity always overcomes masculinity with its calmness of spirit,
Which it uses as a means to lower itself.
Thus the great country lowers itself before the small country,
Before it conquers the small country.
A small country lowers itself before a great country,
Before it conquers the great country.
Therefore some lower themselves to take,
And others lower themselves to gather.
The only wish of a great country is to hold on to and keep its endless subjects,
And the only wish of a small country is to engage in many occupations and tasks.
When they both wish to realize their aspirations,
Both of them together,
The greater of them must lower itself.

[62c25t] **Man-Ho Kwok**
The Tao is the source of 'the ten thousand things',
It is the sage's priceless pearl,
And it redeems everything.
You know, people like to use nice words to impress you.
People act nicely to gain your respect -
but even if a person is bad,
neither the sage nor the Tao will desert him.
They accept him.
And when the Emperor is crowned and the three ministers appointed,
it's better to stay where you are and be with the Tao than to hurry off with gifts of jade and a team of four horses.
The old ones 'knew this gesture',
and by ruling this way they were never guilty of transgressions or errors.
Nothing under Heaven matters more than this kind of knowing.

[62c26t] **Gu Zhengkun**
The Tao is the innermost recess of all things;
It is what the good man cherishes
As well as what the bad man wants to keep.
With the Tao, beautiful words can buy respect;
Beautiful deeds can be highly regarded.
How can the bad man desert the Tao?
Hence when the emperor ascends the throne and appoints three ducal ministers,
It would be better to present to the emperor the Tao than jade disks followed by a team of four horses.
Why did ancients value the Tao so much?
Was it not said that by making use of the Tao

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One could get what one desired
Or avoid punishment when committing an offense?
That is why it is valued so mush in the world.

[62c27t] **Chao-Hsiu Chen**
The Tao is the mystery of the myriad creatures.
It is the treasure of good men.
It is the protection of bad men.
Beautiful words of Tao can reach a high rank.
Respectful deeds of Tao can raise a man above others.
Even if a man is not good, why should he be abandoned?
That is why when the emperor takes office and the three ducal ministers are appointed, although gifts such as the ceremonial jade and the carriage and horses are usually given, it is better to offer the Tao.
And the Tao has been valued since ancient times,
so why shouldn't the emperor seek for it every day?
If he can follow this Tao, all sins will be absolved.
That is why the most valuable thing under Heaven is Tao.

[62c28t] **Liu Qixuan**
The Way is the pacifier appreciated by all.
It is the treasure of the wise and the shelter for the unwise.
Eloquent words can win respect.
Kind deeds can win praises.
Since the unwise are not affected,
Why should they be given up as hopeless?
Therefore,
It is better to sit down and present the Way
Than to present a king and officials to the world
And to give them a precious jade
And a carriage and four horses at the ceremony.
Didn't the ancient wise ones rightly appreciate the Way
Because it can both satisfy our needs
And forgive us for our sins and folly?
That is why the Way is the most respected.

[62c29t] **Shi Fu Hwang**
The Most Valuable Thing
Lao Tze says,
The Tao is the refuge for all existence, a treasure to men of correctitude, and a guard of less capable men.
Its admirable words can purchase honor;
its noble deeds can raise a man above others.
The less capable man should not be rejected.
That's why there is the king being selected as the Son of Heaven, and three premier ministers are arranged on their positions.
Although riding chariots pulled by four horses and studded with precious stones is a great honor,
it is even more honorable to ride on a chariot which is made of the Tao.

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Why was it that the ancients prized this Tao so much?
Was it not because it could be found by seeking, and the guilty could be pardoned by it?
This is the reason why the whole world considered it the most valuable thing.

[62c30t] **Ch'u Ta-Kao**
Tao is the source of all things, the treasure of good men, and the sustainer of bad men.
Therefore at the enthronement of an emperor and the appointment of the three ministers, better still than those, who present jewels followed by horses, is the one who sitting presents (propounds) this Tao.
Why did the ancients prize this Tao?
Was it not because it could be attained by seeking and thus sinners could be freed?
For this reason it has become the most valuable thing in the world.
Good words will procure one honour; good deeds will get one credit.

[62c31t] **Paul J. Lin**
Tao is the refuge of all things:
The treasure of the good man and the shield of the bad man.
Beautiful words can be for sale.
Good deeds can become gifts to others.
If a man is bad, can he be forsaken?
Therefore when the king is crowned and the three dukes are installed,
Though large, priceless jade preceding a team of four horses can be offered,
It is not as good as sitting down and offering this Tao.
Why did the ancients treasure this Tao?
Wasn't it said:
"With this Tao, the seeker will obtain, and the guilty will be spared"?
Therefore it is valued by the world!

[62c32t] **Michael LaFargue**
Tao is the honored center for the thousands of things.
The treasure of the good;
what protects the not good.
Elegant words can buy and sell;
fine conduct gets people promoted.
People who are not good,
why are they rejected?
Yes:
When they are enthroning the Son of Heaven or installing the Three Ministers -
although they are presenting in tribute jade medallions out in front of four-horse teams,
this cannot compare to sitting and setting forth this Tao.
What was the reason that the ancients treasured this Tao?
Is it not said:
"By it the seeker obtains;
by it the guilty escapes."
Yes:
It is the Treasure of the World.

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[62c33t] **Cheng Lin**
Truth is the abode of the whole of creation.
It is treasured by good men, and it should also be treasured by bad men.
Good words enable one to obtain honour, and good conduct enables one to receive respect.
When a man is bad, why should we spurn him?
Wherefore, it is better to advance toward Truth than to be an Emperor, or a Grand Minister, or a royal messenger wearing precious jades and riding in fine carriages.
Why did the ancients esteem Truth?
Was it not for the reason that by following Truth men could obtain what was desirable and avoid what was undesirable?
Because of Truth they could rule the whole Empire.

[62c34t] **Yi Wu**
The Way is the refuge of all beings.
It is the good man's treasure
And the safeguard of the man who is not good.
Fine words can buy,
Respectable conduct can win people over.
If a man is not good,
How could he abandon the Way?
Therefore, if one is crowned king,
Installed by three dukes,
Although with hands full of jade,
Preceded by a four-horse team,
It is not as good as sitting here, advancing the Way.
Why, since ancient times, has the Way been thus valued?
Is it not because the one can get what he seeks
And the other can get rid of his sins?
Therefore, the Way is valued by the world.

[62c35t] **Han Hiong Tan**
Dao is the safe haven for all beings.
The good people value it.
The bad people receive protection from it.
Words consistent with Dao will place you in a coveted position.
Deeds consistent with Dao will make you stand out from the crowd.
Even if people are bad, Dao will not reject them.
There are important events as such coronation and swearing in of ministers.
In these pompous ceremonies, officials carrying precious jade lead the procession followed by four thoroughbreds.
This largess becomes insignificant when compared to simply presenting Dao as a gift.
Why has Dao always been valued since antiquity?
It is as the saying goes:
"If you seek it, you will get it; if you make an error, you will be forgiven."
Hence, Dao is valued by all.

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[62c36t] **Hua-Ching Ni**
The subtle essence of the universe supports all things.
It is a treasure to virtuous people,
yet it is a refuge for unvirtuous people too.
Good words will find their market.
Good deeds may be presented as a gift to another.
Though a person has strayed from the right path,
the all-encompassing subtle essence of the universe will never abandon him.
Hence, at the enthronement of an emperor,
or the appointment of the three highest ministers of the empire,
rather than present them with discs of jade and teams of fine horses,
show them the priceless subtle Way of the universe.
Why did the ancients esteem the subtle Way of the universe?
Didn't they say that a seeker will find nothing,
but that he can be free from all transgression?
That is why it is such a treasure to the world.

[62c37t] **Chang Chung-yuan**
Tao is concealed in the depths of all things.
The worthy value it.
The unworthy are protected by it.
Good words may be traded for honor.
Good works may impress men.
Even if a man is unworthy, Tao will never exclude him.
Although in a great nation an emperor is established,
Ministers are appointed, and
Jade and horses are all decorated,
None of these is a better offer to the nation than Tao.
Tao has been highly esteemed since the remote past.
Why?
Because not searching for it, one obtains it.
Even if one has faults, one is free from them.
Thus, the Tao is the most highly esteemed thing in the universe.

[62c38t] **Henry Wei**
Practicing Tao
Wei Tao
Tao is a mystery within all things.
It is a treasure to the good men;
To the bad men it gives protection.
Fine words may be shown at the market place;
Noble deeds may serve as gifts to people.
Some people may not be good,
But why should any of them be discarded?
Therefore, when an emperor is enthroned,
Or when the three chief ministers are installed,

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Though they may have fine pieces of jade
Respectfully presented before the team of horses,
There is nevertheless nothing better for them
Than to sit (in meditation) and advance in Tao.
For what reason did the ancients prize this Tao?
Did they not say:
"With Tao one finds what one seeks,
And can get pardoned for one's offenses"?
Hence Tao is highly prized by the world.

[62c39t] **Ha Poong Kim**
Tao
Is the sanctuary of the ten thousand things,
The good man's treasure,
The bad man's refuge.
Beautiful words can buy honor,
Beautiful deeds can benefit people.
Though a man may be bad,
How can he be abandoned?
Therefore, on occasion of crowning the Son of Heaven
Or installing the three ministers of state,
Rather than present a large disc of jade, accompanied by a team of four horses,
Better remain in your seat and offer a tribute of this Tao.
Why did the ancients honor this Tao?
Did they not say:
"You get thereby what you seek;
You escape thereby when you have sinned."
Therefore they regarded it as the most precious of all things under Heaven.

[62c40t] **Tao Huang**
Tao is the conductor of all things.
The treasure of the good.
The protector of the bad.
Beautiful words can advertise well.
Noble conduct brings praise to people.
As for those who conduct the bad, why reject them for it?
Therefore, after the crowning of the emperor comes the appointing of three administrations.
Being presented with jade in front of the team of four horses is not better than sitting and entering thus.
The reason why this is valued of old is,
It allows having without asking, and it allows forgiveness of wrong.
Thus, it is most valuable to the world.

[62c41t] **Tang Zi-chang**
Dao is the wonder of All Things.
Perfection is what people like.
Imperfection is what people dislike.

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Beautiful words may be used for markets.
Beautiful deeds may be used for pride.
If a person is imperfect why should he be ignored?
Hence, the "Son of Heaven" was installed and the three dukes (Ministers) were appointed,
Even though one has abundant jade and wealth to establish war horses and chariots, it is not as good as to consolidate and advance Dao.
For what reasons did the ancients bless this Dao?
Is it not said that:
"Whatever is prayed for is obtained.
Whoever has sin is forgiven."?
Thus Dao becomes the blessing of the world.

[62c42t] **Wing-tsit Chan**
Tao is the storehouse of all things.
It is the good man's treasure and the bad man's refuge.
Fine words can buy honor,
And fine deeds can gain respect from others.
Even if a man is bad, when has (Tao) rejected him?
Therefore on the occasion of crowning an emperor or installing the three ministers,
Rather than present large pieces of jade preceded by teams of four horses,
It is better to kneel and offer this Tao.
Why did the ancients highly value this Tao?
Did they not say, "Those who seek shall have it and those who sin shall be freed"?
For this reason it is valued by the world.

[62c91t] **И. И. Семененко**
Дао - это святыня десяти тысяч вещей, сокровище для людей добрых и то, что берегут недобрые.
Прекрасные слова могут найти непревзойденный спрос,
почтенному поступку могут все последовать.
Зачем отбрасывать людскую скверну?
Ведь именно для этого поставлены Сын Неба и три его советника.
Хотя они и выезжают на четверке лошадей с большой регалией из яшмы впереди, им лучше было бы сидя продвигаться в Дао.
Почему же в древности ценили это Дао?
Не потому ли, что, благодаря ему, успешно обретали то, к чему стремились,
и избегали наказания, когда были виноваты?
Поэтому нет ничего его ценнее в Поднебесной.

[62c92t] **А. А. Маслов**
Дао - величайшее хранилище мириад существ.
Это то, что является сокровищем добрых людей и защитой для тех, в ком нет добра.
Прекрасные слова высоко ценятся при продаже.
Прекрасные поступки могут вызвать людское уважение.
Даже если в человеке нет добра, зачем же отвергать его?
Поэтому взошедший на трон правитель и три властвующих князя, хотя и имеют драгоценные кольца и сопровождаются четвёркой лошадей, не сравнятся с теми, кто, не сходя с места, снискал дары

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Дао.
Почему древние ценили Дао?
Разве не говорилось: "Устремись, дабы достичь его, и даже если ты имел пороки - избегнешь зла".
За это оно и ценится в Поднебесной.

[62c93t] **Е. А. Торчинов**
Дао-Путь - глубинная тайна природы всего сущего.
Он есть сокровище добрых; он есть то, что хранят недобрые.
Хорошие речи могут прославить человека в городах и весях, достойное поведение может увеличить уважение людей к нему.
Но даже недоброго человека можно ль отбросить?
Поэтому, когда Сын Неба вступает на престол и трем великим князьям-советникам даруется их сан, то впереди процессии несут диск яшмы, за коим следует четверка лошадей.
Но эта церемония все же хуже поведения человека, который лишь сидит, чтобы к Пути Великому приблизиться.
За что же древние ценили так сей Дао-Путь?
Разве не говорили они: "С ним вы будете искать - и обрящете, будете виновны - и избежите кары".
Вот почему его ценит Поднебесная.

[62c94t] **А. Е. Лукьянов**
Дао - таинственная основа мириад вещей,
драгоценность добрых людей, защита от недобрых людей.
Красивыми речами, конечно, можно заворожить толпу на базарной площади.
Благопристойным поведением, конечно, можно возвыситься над другими.
Однако как же избавиться от того недоброго, что глубоко таится в людях?
Для этого утверждают на престоле Сына Неба и назначают трех гунов.
Они хотя и держат в руках символы власти и ездят в экипажах,
запряженных четверками лошадей, но все же не лучше ли [им] воссесть и ехать на самом Дао!
Почему в древности ценили это Дао?
Безгласные через него получали необходимое,
а совершившие злодеяние через него искореняли вредное.
Вот почему [оно] было ценностью для Поднебесной.

[62c95t] **Ян Хин-шун**
Дао - глубокая [основа] всех вещей.
Оно сокровище добрых и защита недобрых людей.
Красивые слова можно произносить публично, доброе поведение можно распространять на людей.
Но зачем же покидать недобрых людей?
В таком случае для чего же выдвигают государя и назначают ему трех советников?
Государь и советники хотя и имеют драгоценные камни и могут ездить на колесницах, но лучше будет им спокойно следовать дао.
Почему в древности ценили дао?
В то время люди не стремились к приобретению богатств и преступления прощались.
Поэтому [дао] в Поднебесной ценилось дорого.

[62c96t] **Д. П. Конисси**

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Тао есть глубина бытия.
Оно и есть сокровище добрых людей.
Оно также и есть то, что держат злые люди.
Изящные слова могут быть куплены ценою.
Добрые поступки могут быть совершаемы всеми.
Хотя люди злы, но нельзя совсем бросить их.
Выбирают царя и трех великих сановников.
Имея в руках драгоценный камень, они разъезжают в колесницах, но это бесконечно хуже, нежели проповедовать Тао, сидя на одном месте.
В чем заключается причина того, что в древности Тао глубоко уважалось?
Не в том ли заключается, что благодаря Тао прощались преступники?
Оттого, быть может, в древности Тао почиталось во всем мире.

[62c97t] **В. В. Малявин**
Путь - это хранилище всех вещей,
Сокровищница для добрых людей и убежище для недобрых.
Красивыми речами можно торговать,
Славными поступками можно привлечь почитателей.
Пусть человек недобр - бывало ли так, чтоб его отвергали?
Посему, когда восходит Сын Неба или жалуют
Трех Князей,
Не подносите им яшмовые жезлы и четверки коней,
А лучше, сидя покойно, вручите им этот Путь.
Древние ценили этот Путь - что же он такое?
Разве не сказано: "Кто ищет с ним, тот обрящет,
Кто провинился, тот, обладая им, уцелеет"?
Вот почему его ценили в мире.

[62c98t] **Б. Б. Виногродский**
Путь - красный угол мириад сущностей.
Сокровище для совершенствующихся людей.
Охраняющая сила для не-совершенствующихся людей.
Красивые слова подходят для базаров.
Благородные поступки нужны для репутации.
Есть в человеке несовершенное.
Как можно избавиться от этого?
Причинность:
Происходит интронизация сына Неба, инаугурация трех князей-гунов.
Хотя несут регалии двумя руками и впереди четверка лошадей, не лучше ли сидеть, чтобы продвигаться по этому Пути.
В древности то, из-за чего ценили этот Путь, разве не выражали таким образом:
Через это ищущий обрящет, а имеющий грехи будет прощен.
Причинность:
Осуществляют благородное в Поднебесной.

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PSEUDO-CHAPTER **Sixty-Three**

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[63c01t] **Robert G. Henricks**
Act without acting;
Serve without concern for affairs;
Find flavor in what has no flavor.
Regard the small as large and the few as many,
And repay resentment with kindness.
Plan for the difficult while {it is easy};
{Act on the large} while it's minute.
The most difficult things in the world begin as things that are easy;
The largest things in the world arise from the minute.
Therefore the Sage, to the end does not strive to do the great,
And as a result, he is able {to accomplish the great};
{Those who} too lightly agree {will necessarily be trusted by few};
And those who regard many things as easy will necessarily [end up] with many difficulties.
Therefore, even the Sage regards things as difficult,
And as a result, in the end he has no difficulty.

[63c02t] **John C. H. Wu**
DO the Non-Ado.
Strive for the effortless.
Savour the savourless.
Exalt the low.
Multiply the few.
Requite injury with kindness.
Nip troubles in the bud.
Sow the great in the small.
Difficult things of the world
Can only be tackled when they are easy.
Big things of the world
Can only be achieved by attending to their small beginnings.
Thus, the Sage never has to grapple with big things,
Yet he alone is capable of achieving them!
He who promises lightly must be lacking in faith.
He who thinks everything easy will end by finding everything difficult.
Therefore, the Sage, who regards everything as difficult,
Meets with no difficulties in the end.

[63c03t] **D. C. Lau**
Do that which consists in taking no action;
Pursue that which is not meddlesome;
Savour that which has no flavour.
Make the small big and the few many;

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Do good to him who has done you an injury.
Lay plans for the accomplishment of the difficult before it becomes difficult;
Make something big by starting with it when small.
Difficult things in the world must needs have their beginnings in the easy;
Big things must needs have their beginnings in the small.
Therefore it is because the sage never attempts to be great that he succeeds in becoming great.
One who makes promises rashly rarely keeps good faith;
One who is in the habit of considering things easy meets with frequent difficulties.
Therefore even the sage treats some things as difficult.
That is why in the end no difficulties can get the better of him.

[63c04t] **R. L. Wing**
Act without action; work without effort.
Taste without savoring.
Magnify the small; increase the few.
Repay ill-will with kindness.
Plan the difficult when it is easy;
Handle the big where it is small.
The world's hardest work begins when it is easy;
The world's largest effort begins where it is small.
Evolved Individuals, finally, take no great action,
And in that way the great is achieved.
Those who commit easily, inspire little trust.
How easy to inspire hardness!
Therefore Evolved Individuals view all as difficult.
Finally they have no difficulty!

[63c05t] **Ren Jiyu**
Consider nonaction as an action, having no trouble as an affair and flavourless as a flavour.
No matter how hostile others are towards me, I always repay them with "De."
Prepare for a difficult problem while it is easy,
Enter on a great task while it is small.
All the difficult things under Heaven necessarily arise from the state in which they were easy;
All the great tasks under Heaven arise from the state in which they were small.
For this reason, the sage never does great things,
And he can accomplish great things just on that account.
Light promising makes one lose one's credit,
And thinking things easy leads to difficulties.
So, the sage, though he is very wise, pays much attention to the difficulties,
Therefore he is free from difficulties in the end.

[63c06t] **Gia-fu Feng**
Practice non-action.
Work without doing.
Taste the tasteless.
Magnify the small, increase the few.

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Reward bitterness with care.
See simplicity in the complicated.
Achieve greatness in little things.
In the universe the difficult things are done as if they are easy.
In the universe great acts are made up of small deeds.
The sage does not attempt anything very big,
And thus achieves greatness.
Easy promises make for little trust.
Taking things lightly results in great difficulty.
Because the sage always confronts difficulties,
He never experiences them.

[63c07t] **Lok Sang Ho**
Act in the state of non-action;
Work but do not work for gain;
Taste but do not taste for the taste.
Never mind if it is big, small, many, or few,
Just repay injury with benevolence.
To do the difficult we start with the easy.
To do the great thing we start with the small.
All the difficult tasks under heaven must begin with the easy parts.
All the great achievements under heaven must begin with the small steps.
The Sage never sets out to do great things.
That way he accomplishes great results.
Those who make easy promises will not be trusted.
Those who say everything is easy
will often have difficulty accomplishing their tasks,
The Sage, on the other hand, takes on the easy tasks as he takes on the difficult.
So in the end no difficulty will hold him up.

[63c08t] **Xiaolin Yang**
Treat lack of achievement as the achievement,
treat lack of accomplishment as the accomplishment,
treat lack of flavor as the flavor.
Make the small big, make the less more, return hatred with DE.
Solve problems while they are simple; accomplish big things while they are small.
The most difficult tasks in the world can only be finished if you attack them while they are simple;
The most important things in the world can only be accomplished if you start them while they are small.
Therefore, the great men never started with big things, so they accomplished big things.
Promises made easily have no credibility; if you view everything as easy, you will meet many difficulties.
So, the great men tried to find as many difficulties as possible, so they never had difficulties.

[63c09t] **Walter Gorn Old**, FORETHOUGHT
Acting without design, occupying oneself without making a business of it, finding the great in what is small, and the many in the few, repaying injury with kindness, effecting difficult things while they are easy, and managing great things in their beginnings, is the method of Tao.

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All difficult things have their origin in that which is easy, and great things in that which is small.
Therefore the wise man can accomplish great things without even attempting them.
He who lightly assents will seldom keep his word.
He who accounts all things easy will have many difficulties.
Therefore the Sage takes great account of small things, and so never has any difficulty.

[63c10t] **James Legge**
(It is the way of the Tao) to act without (thinking of) acting;
to conduct affairs without (feeling the) trouble of them;
to taste without discerning any flavour;
to consider what is small as great, and a few as many;
and to recompense injury with kindness.
(The master of it) anticipates things that are difficult while they are easy, and does things that would become great while they are small.
All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small.
Therefore the sage, while he never does what is great, is able on that account to accomplish the greatest things.
He who lightly promises is sure to keep but little faith;
he who is continually thinking things easy is sure to find them difficult.
Therefore the sage sees difficulty even in what seems easy, and so never has any difficulties.

[63c11t] **David Hinton**
If you're nothing doing what you do,
you act without acting and savor without savoring,
you render the small vast and the few many,
use Integrity to repay hatred,
see the complexity in simplicity,
find the vast in the minute.
The complex affairs of all beneath heaven are there in simplicity,
and the vast affairs of all beneath heaven are there in the minute.
That's why a sage never bothers with vastness and so becomes utterly vast.
Easy promises breed little trust, and too much simplicity breeds too much complexity.
That's why a sage inhabits the complexity of things and so avoids all complexity.

[63c12t] **Chichung Huang**
Act without action;
Disturb without disturbance;
Taste the tasteless.
Great, small, much, little,
Requite enmity with favor.
Tackle a difficult issue while it is easy;
Create a great enterprise while it is small.
All difficult issues under heaven
Begin from easy ones;
All great enterprises under heaven

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Begin from small ones.
Hence, the sage man never presumed vastness,
So, he could achieve vastness.
For he who makes promises lightly
Must lack in trustworthiness;
He who takes many things easy
Must encounter many difficulties.
Hence, even the sage man
Considered the task difficult,
Therefore, eventually he had no difficulty.

[63c13t] **Ellen M. Chen**
Do (wei) when there is nothing to do (wu-wei),
Manage affairs (shih) when there are none to manage,
Know (chih) by not knowing.
Regard the great as small, the much as little.
Repay injury (yüan) with te.
Plan the difficult while it is easy.
Accomplish (wei) the great when it is small.
Difficult affairs of the world,
Must be done while they are easy.
Great affairs of the world,
Must be done while they are small.
The sage never does anything great,
Therefore he can accomplish the great.
He who makes promises lightly seldom keeps his words.
He who takes much to be easy finds much to be difficult.
Therefore even the sage takes things to be difficult,
So that in the end they are not difficult.

[63c14t] **Lee Sun Chen Org**
A person who quests for Tao must carry out the principle of non-interference;
He must restrain himself from implementing his selfish desires [particularly at the cost of others];
He must examine facts thoroughly in spite of boredom;
He must requite all accusations and animosities with virtuous acts, no matter whether it is serious, minor, many, or few.
A difficult problem should be tackled from its easiest points;
To accomplish a great deed one should start from working on its minute details;
Difficult works in this world must be built up from easy points;
Grand tasks in this world should be started from within small scales.
Accordingly, a Sage did not [consciously] aim at accomplishing a grand task, yet he would eventually complete great deeds [with accrual of realistic achievements through working diligently step-by-step].
A person who makes promises easily would keep only a few of them;
A person who seeks easy way out will confront more difficulties later;
Therefore, a Sage would think hard and keep in mind that each task could be more intricate than it appears

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to be;
Eventually no hardship can hampered him.

[63c15t] **Tien Cong Tran**
Do non-doing.
Carry out no-work.
Taste the tasteless.
Make the small big.
Make the little much.
Render Virtue to enmity.
Plan the difficult when it is still easy.
Accomplish the great when it is still small.
Difficult things in the world can be achieved in what is easy.
Big things in the world can be achieved in what is minute.
Thus, the sage never does big things, yet by that he is capable of achieving them!
He who promises lightly must rarely fulfill it.
He who thinks a thing easy will find it difficult.
Therefore, the sage, who regards everything as difficult, meets with no difficulties in the end.

[63c16t] **Thomas Z. Zhang**
Practice no forcing; undertake natural tasks; eat plain food.
No matter big or small, more or less, reply hostility with kindness.
When handling difficulties, one should start with the easiest first.
When eating the elephant, take one bite at a time.
In the world, difficult tasks are composed of easy ones;
Big tasks are formed by small ones.
This is why the sage never attempt big, but can achieve big.
Easily promising results in less credibility.
Broadly underestimating leads to a lot of difficulties.
This is why sages treat everything as if it was difficult.
So they never have difficulties.

[63c17t] **Arthur Waley**
It acts without action, does without doing, finds flavour in what is flavourless,
Can make the small great and the few many,
'Requites injuries with good deeds,
Deals with the hard while it is still easy,
With the great while it is still small.'
In the governance of empire everything difficult must be dealt with while it is still easy,
Everything great must be dealt with while it is still small.
Therefore the Sage never has to deal with the great; and so achieves greatness.
But again
'Light assent inspires little confidence
And "many easies" means many a hard.'
Therefore the Sage knows too how to make the easy difficult, and by doing so avoid all difficulties!

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[63c18t] **Richard John Lynn**
Act by not acting;
do by not doing;
find flavor in that which has no flavor.
Deal with the small as if it were the great, and deal with the few as if it were the many, but respond to resentment in terms of virtue.
Plan for the difficult while it is still easy;
work on the great while it is still small.
Every difficult matter under Heaven surely originates in something easy, and every great matter under Heaven surely originates in something small.
Therefore it is because the sage never tries to be great that he fulfills his greatness.
Assent lightly given surely inspires little trust.
Regarding many things as easy is sure to result in many difficulties.
Therefore the sage still regards them as difficulties.
Thus he never has difficulties.

[63c19t] **Lin Yutang**
DIFFICULT AND EASY
Accomplish do-nothing.
Attend to no-affairs.
Taste the flavorless.
Whether it is big or small, many or few,
Requite hatred with virtue.
Deal with the difficult while yet it is easy;
Deal with the big while yet it is small.
The difficult (problems) of the world
Must be dealt with while they are yet easy;
The great (problems) of the world
Must be dealt with while they are yet small.
Therefore the Sage by never dealing with great (problems)
Accomplishes greatness.
He who lightly makes a promise
Will find it often hard to keep his faith.
He who makes light of many things
Will encounter many difficulties.
Hence even the Sage regards things as difficult,
And for that reason never meets with difficulties.

[63c20t] **Victor H. Mair**
Act through nonaction,
Handle affairs through noninterference,
Taste what has no taste,
Regard the small as great, the few as many,
Repay resentment with integrity.
Undertake difficult tasks by approaching what is easy in them;
Do great deeds by focusing on their minute aspects.

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All difficulties under heaven arise from what is easy,
All great things under heaven arise from what is minute.
For this reason,
The sage never strives to do what is great.
Therefore,
He can achieve greatness.
One who lightly assents will seldom be believed;
One who thinks everything is easy will encounter much difficulty.
For this reason,
Even the sage considers things difficult.
Therefore,
In the end he is without difficulty.

[63c21t] **Tolbert McCarroll**
Act without striving.
Work without interfering.
Find the flavor in what is flavorless.
Enlarge the small, increase the few.
Heal injury with goodness.
Handle the difficult while it is still easy.
Cultivate the great while it is still small.
All difficult things begin as easy things.
All great things begin as small things.
Therefore,
the True Person never attempts anything great, and accomplishes great things.
Lightly made promises inspire little faith.
Trying to make things easy results in great difficulties.
Therefore,
the True Person regards everything as difficult, and is never overcome by difficulties.

[63c22t] **David H. Li**
Govern with laissez-faire.
Act without fanfare.
Dine with the commonest fare.
Big begins as small; many accrue from few.
In tackling difficult tasks, first tackle those easy;
In tackling big tasks, first tackle those flimsy.
The difficult tasks of the world begin as easy;
The big tasks of the world begin as flimsy.
Thus, the sage, who never considers self big, completes many big tasks.
Thus,
promise easily made leads to promise not fulfilled;
difficulty underestimated leads to difficulty multiplied.
Thus, the sage, in treating every task as difficult, encounters no difficulties.

[63c23t] **Yasuhiko Genku Kimura**

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Act from the still fulcrum of non-action,
Engage from the still fulcrum of non-engagement,
Experience from the still fulcrum of non-experience.
Regard the insignificant as significant,
Regard the minor as major,
Requite the unkind with kindness.
Meet the difficult while it is still easy,
Solve the major while it is still minor.
Difficult problems of the world always arise from easy ones,
Major issues of the world always arise from minor ones.
Therefore, the sage never deals with major issues,
Yet his action always leads to major accomplishment.
Those who commit lightly are seldom to be trusted.
Those who assume things to be easy are always met with difficulties.
Therefore, the sage assumes everything to be difficult,
And ends up having no difficulty at all.

[63c24t] **Chou-Wing Chohan**
The Tao is the source of everything,
The treasure of the good man,
The sustainer of the bad man.
Therefore,
Even the ceremonial splendor of the coronation of the emperor and his three ministers,
And the value of the jewels and the knights' horses,
Are nothing compared to the splendor of this Tao.
Why did the ancients value the Tao?
Is it because it is possible to seek it and find it and liberate sinners with it?
For this reason, the Tao is the most valuable thing in the world.
Good words will nurture our honor,
Good deeds will give a person a good name.

[63c25t] **Man-Ho Kwok**
The sage does nothing, and so he never fails -
He holds on to nothing, and so he never loses ...
Whereas the rest of us always seem to mess up our lives just at the moment when we seem to be succeeding!
That's why the sage wants nothing for himself.
He doesn't want precious things or possessions.
What is he?
A Student Of The Unknowable, so he doesn't make mistakes like the rest of us but always tries to help us to be true to who we are without ever standing in our way.
And so he says:
Do things wu-wei, by doing nothing;
Achieve without trying to achieve anything;
Savour the taste of what you cannot taste;
Make a small thing great, and the few into many;

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Take on the largest things when they're still small,
Start the hardest things while they're still easy.
It's always the person who thinks things are easy that finds them the hardest in the end.
The way he sees it: everything's potentially tricky, so he never ends up out of his depth.

[63c26t] **Gu Zhengkun**
Act by means of inaction;
Deal with matters by means of not being meddlesome;
Taste by means of tastelessness.
The big stems from the small;
The many is based on the few.
To overcome the difficult should begin with the easy;
To accomplish what is big should begin with the small.
The difficult things in the world must originate in the easy;
The big things in the world must take root in the small.
That is why the sage can accomplish what is great by never attempting to be great.
Light promise-giving, light promise-breaking;
The easier one considers things, the more difficult things become.
That is why the sage never meets with difficulty
Because he always considers things difficult.

[63c27t] **Chao-Hsiu Chen**
Do that which takes no action.
Deal with that which engenders no effort.
Taste that which has no flavour.
Treat the small as the great.
Return enmity with virtue.
Plan the difficult as the easy.
Carry out the hard work as if it were the finer details.
The difficult things under Heaven come from the easy things.
Great matter is made up of minor matter.
Therefore the sage does not try to be great, and thus he can be great.
He who makes easy promises can be little trusted.
He who considers things to be easy will meet many difficulties.
That is why the sage expects difficulties, and therefore encounters none.

[63c28t] **Liu Qixuan**
One does things so that one needs to do nothing.
One takes actions so that one needs no action.
One tastes so that one can appreciate tastelessness.
One values what is small or little, and returns good for evil.
One starts from the easiest to achieve the most difficult.
One starts from the most trivial to achieve the highest.
For it is only by taking easy measures
That one can achieve the most difficult in the world.
It is only by taking trivial steps

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That one can achieve the highest in the world.
Therefore, the wise person who never looks important
Is able to be the most important.
Those who make hasty promises can rarely keep them.
Those who think nothing difficult will have many difficulties.
That is why the wise person worries about difficulties
And can therefore solve them successfully.

[63c29t] **Shi Fu Hwang**
Difficult And Easy
Lao Tze says,
He who practices acting without intent to control fate will find that there is no business which is troubling him to manage.
He who can taste a tasteless thing will learn to regard what is small as great, and a few as many;
and to recompense injury with kindness.
He will deal with things that are difficult while they are easy,
and handle things that would become great while they are still small.
All difficult things in the world arise from an original state of having been easy,
and all great things arise from an original state of having been small.
Therefore the sage never attempts to achieve a great feat.
He who makes promises lightly rarely keeps good faith.
He who likes to think things will be easy will find them difficult.
Therefore the sage sees difficulty even in what seems easy, so they are always free of difficulties.

[63c30t] **Ch'u Ta-Kao**
Act non-action; undertake no undertaking; taste the tasteless.
The Sage desires the desireless, and prizes no articles that are difficult to get.
He learns no learning, but reviews what others have passed through.
Thus he lets all things develop in their natural way, and does not venture to act.
Regard the small as great; regard the few as many.
Manage the difficult while they are easy;
Manage the great while they are small.
All difficult things in the world start from the easy;
All great things in the world start from the small.
The tree that fills a man's arms arises from a tender shoot;
The nine-storeyed tower is raised from a heap of earth;
A thousand miles' journey begins from the spot under one's feet.
Therefore the Sage never attempts great things, and thus he can achieve what is great.
He who makes easy promises will seldom keep his word;
He who regards many things as easy will find many difficulties.
Therefore the Sage regards things as difficult, and consequently never has difficulties.

[63c31t] **Paul J. Lin**
Acting by inaction;
Doing by not doing;
Tasting by not tasting.

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Whether it is great or small, whether it is much or little,
Always repaying malice with virtue.
Planning difficulties from the easier.
Employing the great from the small.
The world's difficult things surely begin with the easy.
The world's great things surely begin with the small.
Therefore, the Sage never does anything to be great
And so accomplishes greatness.
To take one's promises lightly results in little confidence.
To take things too easily results in much difficulty.
Therefore, even the Sage takes things seriously.
And never has any difficulty.

[63c32t] **Michael LaFargue**
Be a Non Doer,
work at Not Working,
acquire a taste for that which has no taste.
Treat small things as though they were great;
treat few things as though they were many.
"Reward what is injurious, with kind Te."
Plan difficult things focusing on the easy parts;
do great things focusing on the small details.
Difficult tasks in the world always begin from what is easy,
great tasks in the world always begin from what is small.
And so the Wise Person:
Does not 'do great things',
and so is able to fulfill his greatness.
Yes:
Light agreement is never very trustworthy,
considering everything easy makes everything difficult.
And so the Wise Person:
Treats things as difficult,
and in the end has no difficulty.

[63c33t] **Cheng Lin**
Abide by inaction.
Do not crave for accomplishment.
Discard learning.
Regard great, small, much and little as the same.
Deal with what is easy as though it were difficult;
with what is trivial as though it were important.
The world's difficult tasks may appear easy in the beginning, just as the world's great achievements may appear small in the beginning.
Because the Sage does not go about great undertakings, he is able to accomplish great things.
He who lightly makes promises will surely be found wanting in good faith.
He who often underestimates difficult tasks will surely be beset with difficulties.

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Because the Sage is always aware of the existence of difficulties, he never encounters difficulties.

[63c34t] **Yi Wu**
Act through non-action,
Serve through non-doing,
Taste through non-tasting,
Do the great through the small,
Deal with the myriad through the few,
Repay malice with virtue,
Solve the difficult problem at its easiest,
Do the great work at its smallest.
The difficult affairs of the world surely start from the easy,
The great works of the world surely begin from the small.
Therefore, the sage, never doing anything for greatness,
Is able to achieve greatness.
One who promises lightly surely will not be trustworthy;
One who thinks everything easy will end in more difficulty.
Therefore, the sage, taking everything as difficult,
Will have no difficulty in the end.

[63c35t] **Han Hiong Tan**
Normal people act rashly, but the sage does not.
Normal people interfere freely, but the sage is different.
Normal people prefer tasty cuisine, but the sage prefers plain food.
The sage will deal with all matters, big or small, by always recompensing ill will with goodwill.
To solve a complex issue, you must first start working with the easy problems.
To accomplish a huge task, you must start and graduate from a series of simpler tasks.
To solve the most complex problem, you must tackle the simplest one first.
The greatest task in the world is often the aggregation of smaller tasks.
The sage has never endeavoured to accomplish a great task.
Yet, he accomplishes a great task.
A person who readily gives promises often fails to keep them.
A person who takes things too lightly will definitely be plagued with many problems.
The sage regards everything as potentially troublesome.
Consequently, he will never encounter any difficulty.

[63c36t] **Hua-Ching Ni**
Do that which is not done by doing.
Make that which is not made by making.
Taste that which cannot be distinguished by taste.
Hold the same regard for the few and the many.
Requite the unkind with kindness.
Thus, one of subtle virtue desires what is not connected with desire,
sets no value on the rare goods of the world,
learns what is not learned through learning,
and induces people to return to that which they have overlooked.

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[63c37t] **Chang Chung-yuan**
Action or non-action, work or non-work, knowledge or non-knowledge,
Large or small, more or less:
It is just like returning hatred with love,
Contemplating the difficult with the easy,
Working on the great through the small.
Because the hard tasks in the world must be preceded by what is easy,
Great affairs in the world must begin with what is minute.
Hence, the wise never works on what is great;
He achieves what is great.
The easier it is to promise a thing,
The less one can fulfill.
The more lightly things are taken,
The more difficulties occur.
Therefore, the wise takes things as difficult;
He is always free from the difficult.

[63c38t] **Henry Wei**
Origin of Favors
En Shih
Practice non-interference.
Assert non-assertion.
Taste the tasteless.
Regard small as great, little as much.
Requite evil with virtue.
Tackle difficult tasks while they are easy;
Perform great tasks while they are small.
Difficult tasks must be begun when yet easy;
Great tasks must be begun when yet small.
That's why the Sage, to the end of his days,
Does not have to tackle great tasks,
And for this very reason achieves greatness.
Promises lightly made show little good faith;
Duties neglected are bound to become difficult.
That's why the Sage assumes things to be difficult,
And never in life incurs any difficulty.

[63c39t] **Ha Poong Kim**
Act through no-action,
Attend to no-affair,
Relish no-flavor,
Take the small as big and the few as many.
Repay hatred with Te.
Plan difficult things while they are easy.
Handle big things while they are small.

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Difficult things under Heaven
Always arise from what is easy;
Big things under Heaven
Always arise from what is small.
For this reason the sage
Never intends big things,
And thus can accomplish big things.
He who agrees lightly invariably inspires little faith.
He who considers many things easy invariably encounters many difficulties.
For this reason even the sage considers things difficult;
Therefore he never encounters difficulties.

[63c40t] **Tao Huang**
Do nondoing.
Engage in non-affairs.
Savor non-flavor.
Large or small, many or few, reward or punishment, are all being done through Action.
Seek what is difficult with ease.
Effect what is great while it is small.
The most difficult things in the world are done while they are easy.
The greatest things in the world are done while they are small.
The sage never plans to do a great thing.
Thus, he accomplishes what is great.
Facile promises necessarily result in little trust.
What is easy necessarily entails difficulty.
Thus the sage, through extreme trials, encounters no difficulty.

[63c41t] **Tang Zi-chang**
Do not interfere;
prepare the unprepared;
and think the unthinkable.
No matter whether it is great or small, whether it is much or little, hatred must be met with love.
Therefore, resolve the difficulty when it is easy.
Change the graveness when it is insignificant.
A difficult world affair must be solved when it is still easy.
A grave world situation must be changed when it is insignificant.
However, the Sage ruler never wishes himself to be superior, therefore he eventually becomes superior.
Hence an easy promise must result in promise-breaking.
Frequent easy-goings meet more difficulties.
A Sage was always aware of difficulties, thus he met no difficulty at last.

[63c42t] **Wing-tsit Chan**
Act without action.
Do without ado.
Taste without tasting.
Whether it is big or small, many or few, repay hatred with virtue.

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Prepare for the difficult while it is still easy.
Deal with the big while it is still small.
Difficult undertakings have always started with what is easy.
And great undertakings have always started with what is small.
Therefore the sage never strives for the great,
And thereby the great is achieved.
He who makes rash promises surely lacks faith.
He who takes things too easily will surely encounter much difficulty.
For this reason even the sage regards things as difficult.
And therefore he encounters no difficulty.

[63c91t] **И. И. Семененко**
Действовать в бездействии, заниматься делом недеяния и наслаждаться вкусом не имеющего вкуса.
Находить большое в малом, многое в немногом и воздавать добром за ненависть.
Добывают трудное из легкого, создают великое из незначительного.
Все, что в Поднебесной трудно делать, начинать легко,
и все великие дела берут начало в самом незначительном.
Именно поэтому Премудрый человек никогда не делает великого и потому он наделен способностью осуществить свою великость.
Кто много обещает, тому мало доверяют.
Большая легкость оборачивается великим затруднением.
Вот почему Премудрый человек как бы во всем испытывает затруднение, но именно поэтому он никогда не затрудняется.

[63c92t] **А. А. Маслов**
Действуй недеянием.
Совершай дела недеянием.
Осязай то, что не имеет запаха.
Умаляй великое и делай большое малым.
И на зло воздавай Благостью.
Намеревайся свершить трудное, пока оно легко.
Осуществляй большое, пока оно мало.
Все трудные дела в Поднебесной должны вершиться, пока они легки.
Все великие дела в Поднебесной должны вершиться, пока они малы.
Вот почему мудрецы, никогда не начиная своих свершений с великого, могли достичь Великого.
В том, кто легко даёт обещания, мало искренности.
Тот, кто считает дела лёгкими, неизбежно столкнётся с великими трудностями.
Вот почему мудрецы, считая многие дела крайне трудными, от начала не сталкивались с трудностями.

[63c93t] **Е. А. Торчинов**
Действуй в недеянии;
служи, не служа,
вкушай, не чувствуя вкуса;
в великом зри мелкое,
во многом зри малое.
На зло плати благом.

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Стремись совершать трудное благодаря тому, что в нем легкое, и верши великое благодаря тому, что в нем незаметное.
Ведь трудные дела Поднебесной свершаются только исходя из легкого;
великие дела Поднебесной вершатся только благодаря незаметному.
Тот, кто может до конца не творить ничего великого, один лишь способен завершить великое.
Поэтому легкомысленному редко верят, поэтому во многом легком обязательно таится много трудного.
Поэтому совершенный мудрец считает свои дела трудными, но до самого их завершения не испытывает никаких затруднений.

[63c94t] **А. Е. Лукьянов**
Деяй недеяние, служи неслужбу, вкушай безвкусное,
в величии и ничтожестве, в достатке и недостатке
на зло ответь Дэ (Добродетелью).
Планирование трудного начинается с самого легкого.
Созидание великого начинается с самого малого.
Трудные дела Поднебесной непременно начинаются с легкого.
Великие дела Поднебесной непременно начинаются с малого.
Вот почему совершенномудрый человек никогда не стремится к величию, поэтому может создать свое величие.
Кто легко обещает, непременно теряет доверие.
Кто умножает легкое, непременно умножает трудное.
Вот почему совершенномудрый человек относится ко всему как к трудному, поэтому никогда не испытывает трудностей.

[63c95t] **Ян Хин-шун**
Нужно осуществлять недеяние, соблюдать спокойствие и вкушать безвкусное.
Великое состоит из малого, а многое - из немногого.
На ненависть нужно отвечать добром.
Преодоление трудного начинается с легкого,
осуществление великого начинается с малого,
ибо в мире трудное образуется из легкого, а великое - из малого.
Поэтому совершенномудрый начинает не с великого, тем самым он совершает великое.
Кто много обещает, тот не заслуживает доверия.
Где много легких дел, там много и трудных.
Поэтому совершенномудрый относится к делу как к трудному, поэтому он не испытывает трудности.

[63c96t] **Д. П. Конисси**
Все должны быть бездеятельными.
Всем следует соблюдать полное спокойствие.
Все должны употреблять простейшую пищу.
Великое есть малое, многое - не многое.
Ненавидящим вас отмстите добром.
Когда вы благополучны, то подумайте, что нужно предпринять во время беды, так как великая беда начинается с незначительной.
Беда всего мира происходит из мелочи, как великое дело - из малых.
Святой муж не желает быть великим мира, поэтому и совершает великое дело.

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Легко достигнутое согласие не заслуживает доверия.
Где много легких дел, там много и трудных.
Вот почему святой муж всегда живет как в беде, поэтому для него не существует беды.

[63c97t] **В. В. Малявин**
Действуй, не действуя.
Делай, не делая.
Находи вкус там, где вкуса нет.
Находи большое в маленьком и многое в малом.
На зло отвечай совершенством.
Готовься к трудностям, пока легко,
Предвидь великое в пустячном:
Все трудное в мире происходит из легкого,
Все великое в мире происходит из ничтожного.
Премудрый человек никогда не стремится к величию -
И потому может стать великим.
Кто легко раздает обещания, тот не заслужит доверия,
Кто многое считает легким, познает много трудностей.
Вот почему премудрый человек все считает трудным -
И вовек не испытывает трудностей.

[63c98t] **Б. Б. Виногродский**
Осуществляют отсутствие осуществления.
Действуют в отсутствии дел.
Вкушают отсутствие вкуса.
Большое - маленькое.
Многое - малое.
Отвечай на обиды посредством Потенции.
Замышляя трудное, будь в его легком.
Осуществляя большое, будь в его тонком.
В Поднебесной трудные дела обязательно складываются из легких.
В Поднебесной большие дела обязательно складываются из мелочей.
Это дает:
Человек мудрости заканчивает, не осуществляя большого.
Причинность:
Может совершить это большое.
Ведь, легко обещая, уменьшаешь веру.
Умножая легкое, обязательно умножаешь трудное.
Это дает:
Человек мудрости приближает к трудному.
Причинность:
Заканчивает в отсутствии трудного.

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PSEUDO-CHAPTER **Sixty-Four**

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[64c01t] **Robert G. Henricks**
What is at rest is easy to hold;
{What has not yet given a sign is} easy to plan for;
{The brittle is easily shattered};
{The minute is easily scattered};
{Act on it before it comes into being};
{Order it before it turns into chaos}.
A tree {[so big] that it takes both arms to surround} starts out as the tiniest shoot;
A nine-story terrace rises up from a basket of dirt.
A high place one hundred, one thousand feet high begins from under your feet.
Those who act on it ruin it;
Those who hold on to it lose it.
Therefore the Sage does not act,
{And as a result}, he doesn't ruin [things];
He does not hold on to [things],
And as a result, he doesn't lose [things];
In people's handling of affairs, they always ruin things when they're right at the point of completion.
Therefore we say, "If you're as careful at the end as you were at the beginning, you'll have no failures."
Therefore the Sage desires not to desire and doesn't value goods that are hard to obtain;
He learns not to learn and returns to what the masses pass by;
He could help all things to be natural, yet he dare not do it.

[64c02t] **John C. H. Wu**
WHAT is at rest is easy to hold.
What manifests no omens is easily forestalled.
What is fragile is easily shattered.
What is small is easily scattered.
Tackle things before they have appeared.
Cultivate peace and order before confusion and disorder have set in.
A tree as big as a man's embrace springs from a tiny sprout.
A tower nine stories high begins with a heap of earth.
A journey of a thousand leagues starts from where your feet stand.
He who fusses over anything spoils it.
He who grasps anything loses it.
The Sage fusses over nothing and therefore spoils nothing.
He grips at nothing and therefore loses nothing.
In handling affairs, people often spoil them just at the point of success.
With heedfulness in the beginning and patience at the end, nothing will be spoiled.
Therefore, the Sage desires to be desireless,
Sets no value on rare goods,
Learns to unlearn his learning,
And induces the masses to return from where they have overpassed.

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He only helps all creatures to find their own nature,
But does not venture to lead them by the nose.

[64c03t] **D. C. Lau**
It is easy to maintain a situation while it is still secure;
It is easy to deal with a situation before symptoms develop;
It is easy to break a thing when it is yet brittle;
It is easy to dissolve a thing when it is yet minute.
Deal with a thing while it is still nothing;
Keep a thing in order before disorder sets in.
A tree that can fill the span of a man's arms
Grows from a downy tip;
A terrace nine storeys high
Rises from hodfuls of earth;
A journey of a thousand miles
Starts from beneath one's feet.
Whoever does anything to it will ruin it;
Whoever lays hold of it will lose it.
Therefore the sage, because he does nothing, never ruins anything;
And, because he does not lay hold of anything, loses nothing.
In their enterprises the people
Always ruin them when on the verge of success.
Be as careful at the end as at the beginning
And there will be no ruined enterprises.
Therefore the sage desires not to desire
And does not value goods which are hard to come by;
Learns to be without learning
And makes good the mistakes of the multitude
In order to help the myriad creatures to be natural and to refrain from daring to act.

[64c04t] **R. L. Wing**
What is at rest is easy to hold;
What is not yet begun is easy to plan.
What is thin is easy to melt;
What is minute is easy to disperse.
Deal with things before they emerge;
Put them in order before there is disorder.
A tree of many arm spans is produced from a tiny sprout.
A tower of nine stories is raised from a pile of earth.
A journey of a thousand miles begins with a footstep.
Those who act on things, spoil them;
Those who seize things, lose them.
Thus Evolved Individuals do nothing;
Hence they spoil nothing.
They seize nothing;
Hence they lose nothing.

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People often spoil their work at the point of its completion.
With care at the end as well as the beginning, No work will be spoiled.
Thus Evolved Individuals desire to be desireless
And do not treasure goods that are hard to get.
They learn without learning,
By returning to the place where the Collective Mind passes.
In this way they assist All Things naturally Without venturing to act.

[64c05t] **Ren Jiyu**
The stability of things is easy to hold while they are stable;
Things are easy to deal with while they show no sign of change;
Things are easily broken while they are fragile;
Things are easily dispersed while they are minute.
Deal with things before they have happened,
And get things in order before their disorder begins.
A huge tree which fills one's arms grows from a tiny seedling;
A high terrace which has nine storeys rises from a small heap of earth;
A journey of a thousand li begins with the first step.
He who takes action messes things up;
And he who holds things fast loses them.
Therefore, the sage does not fail in anything since he does nothing;
Does not lose anything since he holds nothing.
People often fail when they are about to succeed in their business.
If they are as careful at the end as at the beginning,
They would not ruin their business.
Therefore the sage's desire is to have no desire,
And he doesn't value rare goods.
(The Sage's) learning is to learn nothing, in order to remedy the fault that people often have.
Thus he helps the natural development of all things, and does not dare to act constrainedly.

[64c06t] **Gia-fu Feng**
Peace is easily maintained;
Trouble is easily overcome before it starts.
The brittle is easily shattered;
The small is easily scattered.
Deal with it before it happens.
Set things in order before there is confusion.
A tree as great as a man's embrace springs up from a small shoot;
A terrace nine stories high begins with a pile of earth;
A journey of a thousand miles starts under one's feet.
He who acts defeats his own purpose;
He who grasps loses.
The sage does not act, and so is not defeated.
He does not grasp and therefore does not lose.
People usually fail when they are on the verge of success.
So give as much care to the end as to the beginning;

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Then there will be no failure.
Therefore the sage seeks freedom from desire.
He does not collect precious things.
He learns not to hold on to ideas.
He brings men back to what they have lost.
He helps the ten thousand things find their own nature,
But refrains from action.

[64c07t] **Lok Sang Ho**
When the situation is peaceful and orderly,
Maintaining peace and order is not difficult;
When the situation has not yet developed to a mature stage, planning to change the outcome is easy;
What is brittle is easy to break;
What is minute is easy to scatter.
We set out to work before problems emerge.
We put things in order before they get out of order.
A tree that is big enough for one to embrace around it grew from a tiny seed.
A nine-story pagoda begins from a heap of earth.
A journey of a thousand miles ("li") begins with the first step.
Those who work for gain in the end will be frustrated.
Those who hold on to something in the end will lose it.
The Sage never works for gain and so will never be frustrated.
He never holds on to anything so he never loses anything.
People often fail in their tasks when they are about to accomplish them.
If only they take the same care in the end as they do in the beginning,
they will avoid many failures.
The Sage desires to be free of desires, so he will not value goods that most people value;
He learns to unlearn,
so he will value things that most people do not value.
The Sage only hopes that all living things will live out their inner nature.
He will not dare to go against Nature.

[64c08t] **Xiaolin Yang**
When the situation is peaceful, it is easy to control;
when nothing has happened, it is easy to plan;
Brittle things are easily broken, thin things are easily dispersed.
Do things when they have not yet happened, control things when they are not yet out of control.
A full-grown tree began as a sapling;
A nine-story building began with a bucket of dirt;
A thousand-mile trip began with the first step.
If you fiddle with something for your own purposes, you will ruin it;
If you are stubborn, you will fail.
Therefore, the great men practiced WUWEI, so they did not fail anything;
They were not stubborn, so they did not make mistakes.
People often fail at the last step to success.
Be cautious at the end like you are at the beginning; then you will never fail.

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Therefore, the great men treated having no desire as their desire, and did not value things that were precious.
They treated not learning as learning, and repaired the mistakes people had made.
They helped everything and made them natural, but did not dare to do things for their own purposes.

[64c09t] **Walter Gorn Old**, GUARDING THE SMALL
What is still is easily held.
What is expected is easily provided for.
What is brittle is easily broken.
What is small is soon dispersed.
Transact your business before it takes shape.
Regulate things before confusion begins.
The tree which fills the arms grew from a tender shoot.
The castle of nine storeys was raised on a heap of earth.
The journey of a thousand miles begins with one step.
Whoever designs only destroys.
Whoever grasps, loses.
The Sage does not thus act, therefore he does no harm.
He does not grasp, and therefore he never loses.
But the common people, in their undertakings, fail on the eve of success.
If they were as prudent at the end as they are at the beginning, there would be no such failures.
Therefore the Sage is only ambitious of what others despise, and sets no value on things difficult to obtain.
He acquires no common learning, but returns to that which the people have passed by.
Thus he aims at simple development in all things, and acts without design.

[64c10t] **James Legge**
That which is at rest is easily kept hold of;
before a thing has given indications of its presence, it is easy to take measures against it;
that which is brittle is easily broken;
that which is very small is easily dispersed.
Action should be taken before a thing has made its appearance;
order should be secured before disorder has begun.
The tree which fills the arms grew from the tiniest sprout;
the tower of nine storeys rose from a (small) heap of earth;
the journey of a thousand li commenced with a single step.
He who acts (with an ulterior purpose) does harm;
he who takes hold of a thing (in the same way) loses his hold.
The sage does not act (so), and therefore does no harm;
he does not lay hold (so), and therefore does not lose his hold.
(But) people in their conduct of affairs are constantly ruining them when they are on the eve of success.
If they were careful at the end, as (they should be) at the beginning, they would not so ruin them.
Therefore the sage desires what (other men) do not desire, and does not prize things difficult to get;
he learns what (other men) do not learn, and turns back to what the multitude of men have passed by.
Thus he helps the natural development of all things, and does not dare to act (with an ulterior purpose of his own).

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[64c11t] **David Hinton**
It's easy to embrace the tranquil
and easy to prevent trouble before omens appear.
It's easy for the trifling to melt away
and easy for the slight to scatter away.
Work at things before they've begun
and establish order before confusion sets in,
for a tree you can barely reach around
grows from the tiniest rootlet,
a nine-tiered tower
starts as a basket of dirt,
a thousand-mile journey
begins with a single step.
Work at things and you ruin them; cling to things and you lose them.
That's why a sage does nothing and so ruins nothing, clings to nothing and so loses nothing.
When people devote themselves to something they always ruin it on the verge of success.
Finish with the same care you took in beginning and you'll avoid ruining things.
This is why a sage desires without desire,
never longing for rare treasures,
learns without learning,
always returning to what people have passed by,
helps the ten thousand things occur of themselves by never presuming to work at them.

[64c12t] **Chichung Huang**
When stable,
It is easy to maintain;
When no symptoms have emerged,
Easy to deal with;
When tender,
Easy to break;
When tiny,
Easy to disperse.
Tackle it before it takes shape;
Bring order before it becomes chaotic.
A tree the circumference of an embrace
Grows out of a downy tip;
A nine-storied tower
Rises from a basketful of earth;
A hundred-ren ascent
Begins from under one's foot.
He who acts upon them ruins them;
He who holds on to them loses them.
Hence, the sage man acted not
So that he ruined not;
He did not hold on to them
So that he did not lose them.

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When people engage in a task,
They often ruin it at its completion.
Therefore, it is said:
"Be discreet in the end as in the beginning,
And you will not ruin your task."
Hence, the sage man
Desired to be desireless,
And treasured not goods hard to come by;
He learned to be unlearned,
And was exempted from the errors
Other rulers had committed;
He was able to assist the ten thousand things
To be the way they were
Without daring to act.

[64c13t] **Ellen M. Chen**
What is at equilibrium is easy (i) to maintain;
What has not emerged is easy (i) to plan (mou);
What is fragile is easy (i) to dissolve;
What is minute is easy (i) to disperse.
Act (wei) when there is yet nothing to do.
Govern (chih) when there is yet no disorder (luan).
A tree whose trunk is of a man's embrace,
Begins from something extremely tiny.
A tower of nine stories high,
Is built from a heap of earth.
A trip of a thousand miles,
Begins right at one's feet.
He who acts (wei) fails,
He who holds on to loses.
Therefore the sage does not act (wei) so he does not fail,
He does not hold on to, so he does not lose.
The people in launching their projects,
Often fail when these are near completion.
Had they been as careful at the end as at the beginning,
There would have been no failures.
Therefore the sage desires not to desire,
He does not treasure hard-to-get goods;
Learns not to learn,
He recovers the transgressions (kuo) of many.
In assisting the self-becoming (tzu-jan) of all beings,
He dares not act (wei).

[64c14t] **Lee Sun Chen Org**
A stable situation is easier to handle;
Before the situation [of danger or chaos] shapes up, it is easier to work out strategies for its disintegration;

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When [its effect on] the environment is weak, it is easier to break it loose;
When its influence is still small, it is easier to dispense it;
Danger should be guarded against before it develops;
Chaos should be averted before it emerges.
A tree, with a trunk big enough for a person to encircle it with both arms stretched, was evolved primarily from something as tiny as a fine tip of its branch;
A nine-story terrace is elevated from the small beginning of a basket of dirt;
A journey of one thousand miles started out from one single step.
A person who tampers with [Tao] will fail;
A person who treats [Tao] as a possession has already lost it;
A Sage would not tamper with [Tao], so he will not flounder;
A Sage would not treat [Tao] as his possession, so he will not lose it;
Many people, when engaging in pursuing Tao, often failed at the point when they were just about to gain final success;
[Nevertheless] If one is [constantly] careful from beginning to end, he will never ruin his pursuit.
For reasons stated above:
A Sage shall extinguish [selfish] desires;
He shall not value hard-to-get goods;
He shall study the [lackluster fundamental] learnings most people [of the world] are reluctant to pursue;
He shall point out to people mistakes they have made;
He shall help myriad things and creatures to embark and stay on their natural courses but shall never dare to intervene.

[64c15t] **Tien Cong Tran**
What is still is easy to keep.
What does not manifest yet is easy to deal with.
What is fragile is easily broken.
What is small is easily scattered.
Deal with a thing before it occurs.
Repair a thing before it is in disorder.
A tree as big as a man's embrace springs from a tiny sprout.
A nine story tower begins with a basket of earth.
A journey of a thousand miles starts from where one stands.
To do is to fail.
To grip is to lose.
Therefore the sage does not do and so does not fail, does not grip and so does not lose.
In handling affairs, people often fail just at the point of completion.
Be as careful at the end as at the beginning, then there will be no failure.
Therefore, the sage desires no-desire, does not prize rare goods, learns non-learning, helps the masses return from their ignorance.
He wants to help all creatures to live by their own nature, and does not interfere with them.

[64c16t] **Thomas Z. Zhang**
When things are stable, it is easy to hold.
When problems have not occurred, they are easy to cope with.
When things are brittle, they break easily.

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When things are tiny, they dissolve easily.
Prepare for problems before they appear.
Put things in order before they become chaotic.
Giant trees grow from tiny seeds.
High-rise buildings start from the first mound of earth.
Long journeys begin with a first step.
People often fail when the tasks are close to complete.
If they keep working as diligently as the beginning, then they would not fail.
Sages want things others do not want.
They do not treasure rare goods.
They study things others ignore.
They remind themselves of others' mistakes.
They let everything develops naturally and do not dare to force it.

[64c17t] **Arthur Waley**
'What stays still is easy to hold;
Before there has been an omen it is easy to lay plans.
What is tender is easily torn,
What is minute is easy to scatter.'
Deal with things in their state of not-yet-being,
Put them in order before they have got into confusion.
For 'The tree big as a man's embrace began as a tiny sprout,
The tower nine storeys high began with a heap of earth,
The journey of a thousand leagues began with what was under the feet'.
He who acts, harms; he who grabs, lets slip.
Therefore the Sage does not act, and so does not harm;
Does not grab, and so does not let slip.
Whereas the people of the world, at their tasks,
Constantly spoil things when within an ace of completing them.
'Heed the end no less than the beginning,'
And your work will not be spoiled.
Therefore the Sage wants only things that are unwanted,
Sets no store by products difficult to get,
And so teaches things untaught,
Turning all men back to the things they have left behind,
That the ten thousand creatures may be restored to their Self-so.
This he does; but dare not act.

[64c18t] **Richard John Lynn**
The secure is easy to maintain; the premanifest [weizhao] is easy to plan for.
The fragile is easy to melt; the tiny is easy to dissolve.
So take action while it still does not exist
And control it before it turns into disorder.
A tree that takes both arms to clasp grows from a tiny shoot;
a nine-story terrace starts from a pile of dirt;
a journey of a thousand li begins under one's feet.

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One who takes deliberate action [wei] will become ruined;
one who consciously administers will become lost.
This is why the sage engages in no deliberate action and so never becomes ruined, does not consciously administer and so never becomes lost.
People pursue matters in such a way that they always suffer ruin just when they are about to succeed.
If one is as mindful of ends as he is of beginnings, his endeavors will never end in defeat.
This is why the sage desires to have no desire and does not value goods hard to get.
He learns not to learn and redeems the errors that the mass of common folk make.
Accordingly, he enhances the natural state of the myriad folk but dares not engage in deliberate action.

[64c19t] **Lin Yutang**
BEGINNING AND END
That which lies still is easy to hold;
That which is not yet manifest is easy to forestall;
That which is brittle (like ice) easily melts;
That which is minute easily scatters.
Deal with a thing before it is there;
Check disorder before it is rife.
A tree with a full span's girth begins from a tiny sprout;
A nine-storied terrace begins with a clod of earth.
A journey of a thousand li begins at one's feet.
He who acts, spoils;
He who grasps, lets slip.
Because the Sage does not act, he does not spoil,
Because he does not grasp, he does not let slip.
The affairs of men are often spoiled within an ace of completion,
By being careful at the end as at the beginning
Failure is averted.
Therefore the Sage desires to have no desire,
And values not objects difficult to obtain.
Learns that which is unlearned,
And restores what the multitude have lost.
That he may assist in the course of Nature
And not presume to interfere.

[64c20t] **Victor H. Mair**
What is secure is easily grasped,
What has no omens is easily forestalled,
What is brittle is easily split,
What is minuscule is easily dispersed.
Act before there is a problem;
Bring order before there is disorder.
A tree that fills the arms' embrace is born from a downy shoot;
A terrace nine layers high starts from a basketful of earth;
An ascent of a hundred strides begins beneath one's foot.
Who acts fails;

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Who grasps loses.
For this reason,
The sage does not act.
Therefore,
He does not fail.
He does not grasp.
Therefore,
He does not lose.
In pursuing their affairs, people often fail when they are close to success.
Therefore,
If one is as cautious at the end as at the beginning, there will be no failures.
For this reason,
The sage desires to be without desire and does not prize goods that are hard to obtain;
He learns not to learn and reverts to what the masses pass by.
Thus,
he can help the myriad creatures be natural, but dares not act.

[64c21t] **Tolbert McCarroll**
Peace is easily maintained while things are still at rest.
Trouble is easily handled before it starts.
What is brittle is easily broken.
What is minute is easily scattered.
Handle a problem before it appears.
Secure order before confusion begins.
A tree as big as a person's embrace begins as a tiny shoot.
A terrace nine stories high rises from a shovelful of earth.
A journey of a thousand miles begins under your feet.
A person who interferes does harm,
and those who grasp lose their hold.
Therefore,
the True Person acts without striving and does no harm,
avoids grabbing and never loses hold.
People often ruin their ventures when they are on the verge of success.
So, be as careful at the end as at the beginning, and your work will not be ruined.
Therefore,
the True Person
seeks freedom from desire,
does not value things that are hard to come by,
learns without scholarship,
brings people back to what they have passed by,
and assists the ten thousand things to find their own natures;
all without daring to interfere.

[64c22t] **David H. Li**
Governing is easy when there is peace;
Planning is easy when there is time;

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Nipping is easy when buds are young;
Reconciling is easy when issues are minor.
Handle matters before they come about;
Govern people before there is chaos.
A tree two-arms'-length wide grows from a seedling;
A tower nine stories high starts with a spadeful;
A journey a thousand miles long begins with a step.
The populace often fail when they are close to completing their tasks.
Be as deliberate at the end as at the beginning; then, there can be no failure.
Thus, the sage desires what others do not desire, and places no premium on rare goods.
[The sage] studies what others do not study,
and revisits people's faults.
[The sage] assists myriad matters to develop naturally but does not dare to interfere.

[64c23t] **Yasuhiko Genku Kimura**
That which has balance is easy to maintain.
That which has not arisen is easy to forestall.
That which is brittle is easy to shatter.
That which is minuscule is easy to scatter.
Therefore, manage problems before they arise;
Create order before disorder sets in.
A tree as large as the arms' embrace grows from a downy shoot.
A terrace nine stories high rises from a shovelful of earth.
A journey of a thousand miles begins with a single step.
One who acts from the delusion of grandiosity fails.
One who clings to the delusion of grandiosity loses.
The sage does not act from delusion, and therefore he does not fail,
Nor does he cling to delusion, and therefore he does not lose.
Because of the delusion of grandiosity,
On the verge of success, people often fail.
If they would take as much care at the end as at the beginning,
They would not fail in their affairs.
The sage does not desire what the masses desire;
He does not treasure what the masses treasure.
He studies what the masses do not study;
He returns to the source of knowledge ignored by the masses.
Thus, without acting in delusion,
The sage supports all beings as they naturally exist.

[64c24t] **Chou-Wing Chohan**
Do a non-deed,
Do a non-action,
Taste tastelessness.
The sage desires non-desire,
And does not value anything rare.
He learns the unlearnable,

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But peruses what others have discarded.
Thus he enables all things
To develop in their natural way,
And he does not engage in hasty action.
See the small as big,
See the little as a lot.
Take care of the difficult when it is still easy,
Take care of the big when it is still small.
All difficult things in the world begin as easy things,
All big things in the world begin as small things.
The tree whose trunk cannot be encircled by a man's arms began as a sapling,
A nine-story tower rose from a heap of dirt,
A thousand-mile journey began with the earth under a man's foot.
Therefore the sage does not try to do big things,
And in that way can achieve greatness.
The person who makes casual promises
Will not keep them.
The person who perceives many things as easy
Will encounter many difficulties.
Therefore the sage perceives things as difficult,
And consequently never encounters difficulties.

[64c25t] **Man-Ho Kwok**
When everything is peaceful, don't forget the danger;
When things are safe, don't lose your edge -
A brittle thing can break easily
And a small thing fragment.
So 'act before it happens',
'order things before chaos breaks out'.
A great tree which takes a crowd to span its base
Started from being a tiny seed;
And a tower nine sections high began in the ground.
A journey of a thousand miles starts with the first step.
To act as if you know it all is catastrophic: and if you try to control it you will stare into your empty hand.

[64c26t] **Gu Zhengkun**
A stable situation is easy to be maintained;
A condition without the sign of apparent change is easy to be coped with;
A fragile thing is easy to break;
A minute thing is easy to dissolve.
The proper treatment should be given to what has happened;
Keep things in order before disorder sets in.
A huge tree grows from a tiny seedling;
A nine-storey terrace rises from a mound of earth;
A journey of a thousand li starts from beneath one's feet.
Those who wants to obtain it by force will ruin it;

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Those who hold it by force will lose it.
Thus the sage never ruins anything,
Because of his inaction;
He never loses anything.
In doing things,
People often fail on the verge of success.
If they are as prudent at the end as at the beginning,
They will never fail.
That is why the sage
Desires what others do not desire,
Values not rare goods,
Learns to lack learning,
Makes up for people's faults.
In this way he helps all things develop naturally
And refrains from interfering in them.

[64c27t] **Chao-Hsiu Chen**
It is easy to control a situation when it is tranquil.
It is easy to deal with a matter before the omen is cast.
It is easy to break something when it is fragile.
It is easy to scatter something when it is minute.
Deal with things before they arise.
Govern a situation before it descends into disorder.
A huge tree as great as a man's arm-span grows from a tiny seed.
A nine-storey terrace rises from a pile of earth.
A thousand-mile journey starts from a single footstep.
He who acts to reach something will lead to its decline.
He who tries hard to hold on to something will lose it.
That is why the sage does nothing, and leads nothing to decline.
He does not hold on to anything, therefore he does not lose anything.
People often lead their actions to the verge of success, then fail.
Be careful to treat the end with equal care as the beginning.
Then you will not fail.
Therefore the sage desires not to desire, not to value precious goods,
to learn how not to learn, to cover the mistakes of the multitude,
to assist the myriad creatures according to the law of Nature.
Yet he dares not act.

[64c28t] **Liu Qixuan**
What is still is easy to keep.
What has not developed is easy to guide.
What is fragile is easy to break.
What is little is easy to scatter.
One starts a project before things develop otherwise.
One prevents tumults before they happen otherwise.
A huge tree starts from a small sprout.

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A nine-story tower starts from the first shovel full of dirt.
A long journey starts from the spot under the feet.
One who willfully starts a cause will ruin it.
One who willfully ends a cause will lose it.
The wise person does nothing willfully
And will therefore neither ruin nor lose.
People often fail when they are about to succeed.
If one is careful from start to end, one will not fail.
The wise ruler therefore desires what none would desire,
Values what none would value, learns what none can learn,
Remembers the useful experiences and lessons of all,
And does nothing willfully so as to help cultivate the natural.

[64c29t] **Shi Fu Hwang**
Beginning And Ending
Lao Tze says,
That which remains still is easy to hold;
that which has not yet given indication of its presence is easy to measure against;
that which is brittle is easily broken;
and that which is minute is easily dispersed.
Deal with a thing before its disorder has made its appearance, and govern an affair before its confusion has begun.
A tree which fills the arms grows from a tiny sprout;
a tower of nine floors rises from a heap of earth;
a journey of a thousand li begins at one's feet.
He who acts with an intent to control fate does harm;
he who takes hold of a thing in the same way loses his hold.
The sage works without an intent to control fate, and therefore does no harm.
He does not lay hold so, and therefore does not lose his hold.
People who conduct their affairs often ruin them on the eve of their success.
If they are careful at the end, as they were careful at the beginning;
then there would be no ruined affairs.
Therefore, the sage desires what other men do not desire, and does not value objects which are difficult to obtain.
He learns what other men do not learn, and turns back to what the multitude of men have passed by.
Thus he assists all existence to develop in a natural course, and does not dare to act with an intent to control fate.

[64c30t] **Ch'u Ta-Kao**
What is motionless is easy to hold;
What is not yet foreshadowed is easy to form plans for;
What is fragile is easy to break;
What is minute is easy to disperse.
Deal with a thing before it comes into existence;
Regulate a thing before it gets into confusion.
The common people in their business often fail on the verge of succeeding.

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Take care with the end as you do with the beginning,
And you will have no failure.

[64c31t] **Paul J. Lin**
Things at rest are easy to hold.
Things unbegun are easy to plan.
Fragile things are easy to shatter.
Tiny things are easy to scatter.
Manage things before they exist.
Set things in order before they become chaotic.
A tree as big as one's embrace originates from a rootlet.
A nine-story terrace begins with a heap of earth.
A thousand-li journey starts from beneath one's feet.
To act means to fail;
To insist means to lose.
The Sage does not act and therefore never fails;
He does not insist and therefore never loses.
When the people undertake to do something,
They almost always fail at the point of success.
One should be cautious at the end as at the beginning,
Then there will be no failure.
Therefore the Sage desires no desires,
Values not the rare treasures,
Learns from the unlearned,
Reverses the faults of the people,
And assists all things in their natural development,
Never daring to interfere.

[64c32t] **Michael LaFargue**
When sitting still, they are easy to hold down;
no omens yet, it is easy to plan;
when fragile, they are easy to break;
when small, they are easy to scatter.
Work on it when it isn't yet;
put it in order when it is not yet disordered.
A tree you can barely get your arms around grows from a tiny shoot;
a nine-story tower begins as a heap of earth;
a thousand-mile journey begins under your feet.
Working ruins, grasping loses.
And so the Wise Person:
Does not work, so does not ruin;
does not grasp, so does not lose.
"When the people are engaged in some task,
they are always on the point of finishing when they ruin it."
Careful at the end just as at the beginning,
then there will be no ruining of the work.

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And so the Wise Person:
Desires to be desireless,
does not prize goods hard to come by,
learns to be un-Learned,
turns back to the place all others have gone on from.
So as to help along the naturalness of the thousands of things without presuming to be a Worker.

[64c33t] **Cheng Lin**
When chaos has not yet appeared, it is easy to maintain peace.
When portents have not yet appeared, it is easy to devise measures.
When a thing is brittle, it can be easily broken.
When a thing is minute, it can be easily dispersed.
Measures should be adopted to forestall future emergencies.
Action should be taken to safeguard against possible confusion.
A giant tree whose trunk measures several feet in diameter is grown from a tiny seed.
A tall tower nine storeys high is built upon basketfuls of earth.
A long journey of a thousand lii is covered step by step.
Those who try to gain by action are sure to fail;
those who try to hold are sure to lose.
Because the Sage abides by inaction, he does not fail.
Because he does not try to hold, he does not lose.
Men often fail in their undertakings when they are on the verge of success.
If the same care is exercised towards the end as at the beginning, they can never fail.
Wherefore, the Sage has no desires, covets not rarities, and acquires not learning in order that he may avoid the faults of the multitude.
He promotes the spontaneous development of all things, and does not venture to interfere by his own action.

[64c34t] **Yi Wu**
What is at rest is easy to hold;
What has not yet appeared is easy to plan.
What is fragile is easy to shatter;
What is small is easy to scatter.
Act before the problem happens;
Manage before disorder arises.
A tree as big as one's embrace springs from a tiny sprout;
A tower with nine stories starts from a heap of earth;
A walk of a thousand miles begins from where one stands.
One who acts will fail;
One who becomes attached will lose.
Therefore, the sage, without acting, does not fail,
Without becoming attached, does not lose.
The people, in doing, fail at the point of success.
One should be as cautious at the end as at the beginning;
Then there will be no failure.
Therefore, the sage desires to be desireless
And does not value rare treasures,

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Learns to be unlearned
And reforms the faults of people.
He aids all things in their natural development
And dares to not act on them.

[64c35t] **Han Hiong Tan**
It is easier to maintain the status quo when things are established and stabilised.
It is easier to correct things when the incipient signs of trouble have just occurred.
Fragile things disintegrate quickly.
Minute things disperse readily.
You should act well before the rot has set in.
You should take effective measures before chaos arises.
A tree broader than a man's embrace grows from a tiny seedling.
The tallest tower starts from a clod of earth.
The longest journey begins with the first step.
He who schemes will fail, and he who grasps tightly will lose it.
Hence, the sage does not scheme and will not fail.
He does not hold fast so he will not lose it.
Failure usually occurs at the cusp of succeeding.
If you pay careful attention from start to finish, there will be few failures.
What the sage wants is the opposite of what others want.
Hence, the sage does not covet rare objects.
The sage learns what others don't want to learn.
Thus, he avoids making mistakes that others commonly make.
The sage only facilitates.
He lets things evolve, but he does not interfere.

[64c36t] **Hua-Ching Ni**
Tackle difficulties when they are easy.
Accomplish great things when they are small.
Handle what is going to be rough when it is still smooth.
Control what has not yet formed its force.
Deal with a dangerous situation while it is safe.
Manage what is hard while it is soft.
Eliminate what is vicious before it becomes destructive.
This is called "attending to great things at small beginnings."
A tree so big it can fill the span of a man's arms grows from a tiny sprout.
A terrace nine stories high rises from a shovelful of earth.
A journey of a thousand miles begins with a single step.
Thus, one of integral virtue never sets about grandiose things,
yet he is able to achieve great things.
Lightly made promises inspire little confidence.
Making light of things at the beginning,
one will meet with failure in the end.
Being prepared for hardship, one will not be overcome by it.
In handling their affairs, people often ruin them just as they are on the verge of success.

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With heedfulness in the beginning and all the way through to the end,
nothing is ruined.

[64c37t] **Chang Chung-yuan**
That which is motionless is easy to maintain.
That which is prior to emergence is easy to deal with.
That which is just beginning is easy to destroy.
That which is minute is easy to disperse.
Act on what is before it occurs.
Manage things before they are in disorder.
Big trees grow out of small shoots.
A nine story tower begins to be built from one little lump.
A journey of a thousand miles begins from where one stays.
Those who proceed through action fail.
Those who grasp on to a thing lose it.
Therefore, the wise does not act on things and is free from failure.
He does not grasp on to things, and does not lose them.
People who are engaged with things often fail when they almost complete them.
Therefore, one should be as careful in the last stage of one's work as at the beginning.
Then one will be free from failure.
Hence, for the wise, willing is non-willing.
He never values things which are hard to attain.
He learns what is unlearned.
He avoids the mistakes that have been made by others.
He is in accordance with the nature of ten thousand things, yet he never interferes with them.

[64c38t] **Henry Wei**
Attend to the Insignificant
Shou Wei
What is secure can be easily maintained.
What is yet unmanifest can be easily tackled.
What is brittle can be easily broken.
What is puny can be easily scattered.
Act before any trouble starts.
Enforce order before disorder arises.
A big tree, whose girth fills a man's embrace,
Springs from a tender shoot.
A terrace nine stories in height
Rises from a heap of earth.
A journey one thousand miles long
Begins with the first step.
He who interferes will fail;
He who grasps will lose.
Therefore, the Sage does not interfere,
And incurs no failure;
He does not grasp,

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And suffers no loss.
People in handling their affairs
Often fail when within an ace of fulfilment.
Be circumspect at the end as at the beginning,
And there will be no failure.
Therefore the Sage desires what is not desired (by others),
And does not treasure hard-to-get objects.
He learns what is not learned (by others),
And restores what the multitude has skipped.
He assists the natural trend of all things,
But dares not venture to tamper with it.

[64c39t] **Ha Poong Kim**
What is at rest is easy to hold;
What has not yet shown its sign is easy to prepare for.
What is tender is easy to break up;
What is minute is easy to scatter.
Deal with things before they become reality;
Put things in order before disorder arises.
A tree as big as a man's embrace
Grows from the tip of a fine hair.
A terrace nine stories high
Rises from a heap of earth.
A journey of a thousand miles
Starts from where one stands.
Whoever acts on it will ruin it;
Whoever lays hold of it will lose it.
For this reason the sage
Does nothing and therefore ruins nothing;
Lays hold of nothing and therefore loses nothing.
People, in handling their affairs,
Always ruin their work on the verge of completion.
Be careful at the end as at the start,
And you will never fail.
For this reason the sage
Desires not to desire,
Does not treasure rare goods,
Learns not to learn.
He returns to what the multitude passes by.
He thus helps the ten thousand things to be so of themselves [tzu jan],
And does not try to rule.

[64c40t] **Tao Huang**
It is easy to sustain what is at rest.
It is easy to plan for that of which there is not even a sign.
What is fragile is easily broken.

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What is minute is easily dispersed.
Act upon it before it exists.
Regulate it before it becomes chaos.
A massive tree grows from a little sprout.
A nine-story-building rises from a clod of earth.
A thousand fathoms begin with a single step.
Those who impose action upon it will fail.
Those who cling to it lose it.
So the sage, through nonaction, does not fail.
Not clinging, he does not lose.
The common people's engagement in affairs fails prior to success.
So the saying goes,
"Give as much careful attention to the end as to the beginning, then the affairs will not fail."
It is on that account that the sage desires not to desire and does not value goods that are hard to get.
He learns not to learn and restores the common people's losses.
He is able to support the nature of all things and, not by daring, to impose action.

[64c41t] **Tang Zi-chang**
What is still at rest is easy to maintain.
What is still insignificant is easy to dispose of.
What is still fragile is easily shattered.
What is still not yet begun is easy to plan.
Action should be taken before the emergency occurs.
Measures should be taken before confusion is formed.
A large tree, so large arms can hardly go around, was grown from a tiny seed.
A tall tower, of nine stories height, was built first with a handful of dirt.
A long journey of a thousand miles can be finished by moving feet.
One who intervenes will be defeated.
One who grasps the world will lose it.
So the Sage ruler does not intervene, thus he does not fail.
He does not grasp, thus he never loses.
Sometimes people fail to reach the end when they are already on the verge of success.
A Sage was as cautious at the end as in the beginning, so he could avoid failure.
Thus a Sage ruler never desired what should not be desired, such as he never cherished rare goods.
He did not experience what should not be experienced, such as he never repeated the faults of others.
It gives supplementary help to the nature of All Things, and yet it dares not to assert itself.

[64c42t] **Wing-tsit Chan**
What remains still is easy to hold.
What is not yet manifest is easy to plan for.
What is brittle is easy to crack.
What is minute is easy to scatter.
Deal with things before they appear.
Put things in order before disorder arises.
A tree as big as a man's embrace grows from a tiny shoot.
A tower of nine stories begins with a heap of earth.

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The journey of a thousand li starts from where one stands.
He who takes action fails.
He who grasps things loses them.
For this reason the sage takes no action and therefore does not fail.
He grasps nothing and therefore he does not lose anything.
People in their handling of affairs often fail when they are about to succeed.
If one remains as careful at the end as he was at the beginning, there will be no failure.
Therefore the sage desires to have no desire,
He does not value rare treasures.
He learns to be unlearned, and returns to what the multitude has missed (Tao).
Thus he supports all things in their natural state but does not take any action.

[64c91t] **И. И. Семененко**
Легко придерживаться безопасного,
легко замыслить еще не начавшееся,
легко разъединять непрочное,
легко рассеивать мельчайшее.
Начинают заниматься тем, что еще не возникло;
наводится порядок там, где он еще не нарушается.
Дерево в охват рождается из самой малости,
девятиярусная насыпь восстает из пригорошни земли,
далекий путь берет начало в пяди под стопой.
Кто действует, тот терпит поражение;
кто чем-то обладает, тот его теряет.
Вот почему Премудрый человек находится в бездействии и потому не знает поражения,
ничем не обладает и потому не ведает потерь.
В своих делах люди обычно накануне достижения успеха терпят поражение.
Не терпят поражения, когда в конце бывают так же осторожны, как в начале.
Поэтому Премудрый человек желает не иметь желаний и не ценит редкие товары,
он учится быть неученым и возвращается к тому, что скопище людей минует.
Помогая десяти тысячам вещей быть самостными, он не смеет действовать.

[64c92t] **А. А. Маслов**
Легко сохранить то, что умиротворено.
Легко спланировать то, что ещё не получило развития.
Легко разломать то, что ещё хрупко.
Легко рассеять то, что ещё мало.
Действуй тогда, когда ещё ничего нет.
Правь там, где ещё нет смуты.
Полнокровное древо вырастает из мельчайшего ничто.
Башня в девять уступов поднимается из просеянной земли.
Путешествие в тысячу ли начинается с одного шага.
Действующий - терпит неудачу.
Стяжающий - утрачивает.
Поэтому мудрец, пребывая в недеянии, не терпит неудач и поскольку не стяжает - не утрачивает.
Зачастую люди терпят неудачу в делах, находясь на пороге успеха.

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Будь в конце столь же осторожен, как и в начале, - и не будет неудачных дел.
Вот почему мудрецы желали не-желания и не ценили труднодостижимых предметов, учились вне учения и возвращались к ошибкам людей, дабы помочь мириадам существ пребывать в естественности и воздерживаться от деяний.

[64c93t] **Е. А. Торчинов**
Пребывающее в умиротворении легко удерживать.
Когда признаки еще не проявились, положение легко исправить.
То, что хрупко, легко разбить.
Мелкое легко рассеять.
Действуй, пока положение еще не выявилось,
упорядочивай, пока смута еще не началась.
Дерево, ствол которого с трудом можно обхватить, вырастает из крошечного ростка.
Девятиэтажная башня возводится из комка земли.
Путешествие в десять тысяч верст начинается с одного шага.
Действуя, губишь дело.
Удерживая, теряешь удерживаемое.
Совершенный мудрец пребывает в недеянии и поэтому не знает поражений; он ничего не удерживает и поэтому ничего не теряет.
Люди в делах своих часто стремятся к завершенности и потому терпят поражение.
Если человек столь же внимателен в конце, как и в начале, он не будет знать поражений.
Поэтому совершенный мудрец,
желая не желать,
не ценит труднодоступные товары;
учась не учась,
возвращается к тому, что все люди уже прошли.
Он споспешествует самоестественности сущего и не смеет действовать.

[64c94t] **А. Е. Лукьянов**
Умиротворенное состояние легко поддерживается.
Еще не проявившее признаков легко предугадывается.
Хрупкое легко растворяется.
Мелкое легко рассеивается.
Принимай меры, пока еще не произошло событие.
Наводи порядок, пока еще не наступил хаос.
Дерево толщиной в обхват вырастает из былинки.
Девятиэтажная башня начинается с горстки земли.
Путь в тысячу ли начинается с первого шага.
Кто деяет - вредит всему.
Кто удерживает - теряет все.
Вот почему совершенномудрый человек не деяет,
поэтому не терпит неудач, не удерживает, поэтому не теряет.
Люди, идя на дело, часто, еще только приступив, уже все портят.
Если будешь осторожным в конце, как и в начале, то не навредишь делу.
Вот почему совершенномудрый человек страждет бесстрастия,
не ценит трудно добываемого богатства, учит неучение,

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возвращается к тому, что пройдено многими людьми,
опирается на естественность мириад вещей и не смеет деять.

[64c95t] **Ян Хин-шун**
То, что спокойно, легко сохранить.
То, что еще не показало признаков, легко направить.
То, что слабо, легко разделить.
То, что мелко, легко рассеять.
Действие надо начать с того, чего еще нет.
Наведение порядка надо начать тогда, когда еще нет смуты.
Ибо большое дерево вырастает из маленького, девятиэтажная башня начинает строиться из горстки земли, путешествие в тысячу ли начинается с одного шага.
Кто действует - потерпит неудачу.
Кто чем-либо владеет - потеряет.
Вот почему совершенномудрый бездеятелен, и он не терпит неудачи.
Он ничего не имеет и поэтому ничего не теряет.
Те, кто, совершая дела, спешат достигнуть успеха, потерпят неудачу.
Кто осторожно заканчивает свое дело, подобно тому как он его начал, у того всегда будет благополучие.
Поэтому совершенномудрый не имеет страсти, не ценит труднодобываемые предметы, учится у тех, кто не имеет знаний, и идет по тому пути, по которому прошли другие.
Он следует естественности вещей и не осмеливается [самовольно] действовать.

[64c96t] **Д. П. Конисси**
Не трудно держать легкую вещь.
Легко предотвратить (беду) до полного обнаружения.
Слабого легко разбить, мелкого легко рассеять.
Следует устраивать защиту тогда, когда еще нет (в том) надобности (т.е. нет врагов).
Следует заботится о спокойствии страны тогда, когда еще в ней все в порядке.
Дерево, которого нельзя обнять руками (т.е. большое), выросло из маленького.
Девятиэтажная башня созидается из клочков земли.
Чтобы пройти тысячу верст, нужно начать ходьбу с одного шага.
Кто может создать, тот может и разрушить.
Имеющий может потерять.
Святой муж ничего не создает, поэтому ничего не разрушает;
он ничего не имеет, поэтому ничего не потеряет.
Кто, предпринимая дело, спешит наскоро достигнуть результата, тот ничего не сделает.
Кто осторожно оканчивает свое дело, как начал, тот не потерпит неудачи.
Поэтому святой муж всегда старается быть беспристрастным, не придавать ценности труднодобываемым вещам и не слушать бесплодного учения.
Он повторяет то, что делалось многими.
Он будет стараться, чтобы пособить естественному течению вещей, но ни в каком случае, не препятствовать ему.

[64c97t] **В. В. Малявин**
Что покоится, то легко удержать.
Что еще не проявилось, то легко упредить.

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Что хрупко, то легко разбить.
Что мелко, то легко рассеять.
Действуй там, где еще ничего нет.
Упорядочивай там, где еще не разладилось.
Дерево толщиной в обхват вырастает из крошечного ростка,
Башня в девять этажей начинается с комка земли.
Путь в тысячу ли начинается с одного шага.
Тот, кто воздействует на это, разрушит его.
Тот, кто крепко держится за это, потеряет его.
Вот почему премудрый человек не действует и ничего не разрушает,
Ни за что не держится - и ничего не теряет.
Когда успех уже близок, люди часто все портят.
Кто в конце так же осмотрителен, как в начале, не изведает неудачи.
Посему премудрый человек желает нежелания и не ценит редкие в мире товары.
Он учится не быть ученым и уводит всех от заблуждений.
Посему он во всех вещах поддерживает то, что таково само по себе - и ничего не делает.

[64c98t] **Б. Б. Виногродский**
Что спокойно, легко удержать.
Что еще не проявилось, легко проконтролировать.
Что хрупко, легко разрушить.
Что тонко, легко рассеять.
Осуществляй это, когда еще нет наличия.
Упорядочивай это, когда еще нет неурядиц.
Дерево толщиной в обхват рождается из тончайшего ростка.
Башня в девять этажей поднимается с кучки земли.
Движение в тысячу ли начинается под ступней.
Осуществляешь - испортишь это.
Удерживаешь - потеряешь это.
Это дает:
У человека мудрости - отсутствие осуществления.
Причинность:
Отсутствие порчи.
Отсутствие удержания.
Причинность:
Отсутствие потери.
Народ, делая дела, постоянно, приближаясь к завершению, портит их.
Если осторожен в конце так же, как и в начале, тогда не испортишь дело.
Это дает:
Человек мудрости стремится не стремиться.
Не придает ценности трудно достающимся товарам.
Учится не учиться.
Возвращается туда, где проходят большинство людей.
Тем самым поддерживает самопроизвольную естественность мириад сущностей и не осмеливается осуществлять.

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PSEUDO-CHAPTER **Sixty-Five**

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[65c01t] **Robert G. Henricks**

Those who practiced the Way in antiquity,
Did not use it to enlighten the people.
Rather, they used it to make them dumb.
Now the reason why people are difficult to rule is because of their knowledge;
As a result, to use knowledge to rule the state
Is thievery of the state;
To use ignorance to rule the state
Is kindness to the state.
One who constantly understands these two
Also [understands] the principle.
To constantly understand the principle -
This is called Profound Virtue.
Profound Virtue is deep, is far-reaching,
And together with things it returns.
Thus we arrive at the Great Accord.

[65c02t] **John C. H. Wu**

IN the old days, those who were well versed in the practice of the Tao did not try to enlighten the people, but rather to keep them in the state of simplicity.
For, why are the people hard to govern?
Because they are too clever!
Therefore, he who governs his state with cleverness is its malefactor;
but he who governs his state without resorting to cleverness is its benefactor.
To know these principles is to possess a rule and a measure.
To keep the rule and the measure constantly in your mind is what we call Mystical Virtue.
Deep and far-reaching is Mystical Virtue!
It leads all things to return, till they come back to Great Harmony!

[65c03t] **D. C. Lau**

Of old those who excelled in the pursuit of the way did not use it to enlighten the people but to hoodwink them.
The reason why the people are difficult to govern is that they are too clever.
Hence to rule a state by cleverness
Will be to the detriment of the state;
Not to rule a state by cleverness
Will be a boon to the state.
These two are models.
Always to know the models
Is known as mysterious virtue.
Mysterious virtue is profound and far-reaching,
But when things turn back it turns back with them.

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Only then is complete conformity realized.

[65c04t] **R. L. Wing**
Those skillful in the ancient Tao Are not obvious to the people.
They appear to be simple-minded.
People are difficult to lead
Because they are too clever.
Hence, to lead the organization with cleverness
Will harm the organization.
To lead the organization without cleverness
Will benefit the organization.
Those who know these two things
Have investigated the patterns of the Absolute.
To know and investigate the patterns
Is called the Subtle Power.
The Subtle Power is profound and far-reaching.
Together with the Natural Law of polarity, It leads to the Great Harmony.

[65c05t] **Ren Jiyu**
From of old those who have carried out the principle of Tao do not enlighten the people with it, but make them foolish and simple with it.
What makes it difficult to govern the people is that they have too much knowledge,
Therefore to govern the state by wisdom is a disaster for the state,
And not to govern the state by wisdom is a blessing for the state.
It is a principle to know the two (by wisdom and not by wisdom).
Carrying out the principle forever is called the mysterious "De."
The mysterious "De" is very deep and far-reaching.
It is contrary to the nature of concrete things,
But leads to the greatest conformity.

[65c06t] **Gia-fu Feng**
In the beginning those who knew the Tao did not try to enlighten others,
But kept them in the dark.
Why is it so hard to rule?
Because people are so clever.
Rulers who try to use cleverness
Cheat the country.
Those who rule without cleverness
Are a blessing to the land.
These are the two alternatives.
Understanding these is Primal Virtue.
Primal Virtue is deep and far.
It leads all things back
Toward the great oneness.

[65c07t] **Lok Sang Ho**

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In the ancient days the masters who succeed in following the Dao,
Rather than making people clever,
Would spare them from much acquired knowledge.
The reason why people may be difficult to rule over is that they are too clever.
The ruler who rules with his acquired knowledge
is (likely) to hurt the nation.
The ruler who rules not with his acquired knowledge
is (likely) to benefit the nation.
Knowing the difference between ruling with acquired knowledge and ruling with original knowledge
Is close to following the right formula.
Being always mindful of following the formula is the mystical virtue.
The mystical virtue is deep,
far from the crowds,
and opposite to what people expect.
Exactly because it is the reverse of what people expect,
it achieves great concordance.

[65c08t] **Xiaolin Yang**
The ancient people who knew the DAO did not make people smart, but made them simple.
People are not easy to govern when they are too smart.
So, those who govern a country based on smartness are a disaster to the country.
Those who do not govern the country based on smartness are a fortune to the country.
These two ways are the long-lasting policies for governing a country.
Keeping these two policies is called real DE.
Real DE is so deep and far-reaching; it is opposite to what we know today.
However, it will eventually lead to the ultimate harmonic and natural state.

[65c09t] **Walter Gorn Old**, SIMPLE VIRTUE
The ancients who practised the Tao did not make use of it to render the people brilliant, but to make them simple and natural.
The difficulty in governing the people is through overmuch policy.
He who tries to govern the kingdom by policy is only a scourge to it; while he who governs without it is a blessing.
To know these two things is the perfect knowledge of government, and to keep them continually in view is called the virtue of simplicity.
Deep and wide is this simple virtue; and though opposed to other methods it can bring about a perfect order.

[65c10t] **James Legge**
The ancients who showed their skill in practising the Tao did so, not to enlighten the people, but rather to make them simple and ignorant.
The difficulty in governing the people arises from their having much knowledge.
He who (tries to) govern a state by his wisdom is a scourge to it;
while he who does not (try to) do so is a blessing.
He who knows these two things finds in them also his model and rule.
Ability to know this model and rule constitutes what we call the mysterious excellence (of a governor).
Deep and far-reaching is such mysterious excellence, showing indeed its possessor as opposite to others, but

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leading them to a great conformity to him.

[65c11t] **David Hinton**
Ancient masters of Way
never enlightened people.
They kept people simple-minded.
It's impossible to govern
once you've filled people with knowing.
Use knowing to govern
and you plunder the nation,
but use not-knowing to govern
and you enrich the nation.
Once you understand this, the pattern is clear,
and always understanding the pattern is called dark-enigma Integrity.
Dark-enigma Integrity is deep and distant, is the return of things
back into the vast harmony.

[65c12t] **Chichung Huang**
Therefore, it is said:
"Those who implemented the Tao
Did not use it to make the people shrewd;
Rather, they used it to make them simple."
The reason why the people are difficult to rule
Is that they are crafty.
Therefore, using craft to govern a state
Is a pest to the state;
Using noncraft to govern a state
Is a blessing to the state.
Constantly remember: these two constitute a guideline;
Constantly remembering this guideline
Is called a deep and remote virtue.
The deep and remote virtue
Is deep indeed, remote indeed;
And, though contrary to all things,
Will eventually reach Grand Harmony.

[65c13t] **Ellen M. Chen**
Those in the past who were good at practicing Tao,
Did not want to enlighten (ming) the people,
But to keep them in ignorance (yü).
People are hard to rule,
Because they know (chih) too much.
Therefore, to rule a nation by knowledge,
Is to be the nation's thief.
Not to rule a nation by knowledge,
Is to be the nation's blessing.

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To know these two is to know heaven's rule (chi shih).
Always knowing heaven's rule,
Is called the dark (hsüan) te.
The dark te clarifies (ch'ing) and is far away (yüan).
It reverts (fan) with things.
Then there arrives the great harmony.

[65c14t] **Lee Sun Chen Org**

In old days, when good practitioners of Tao led the country, they did not announce their plans to the public, because they wanted to keep a low profile [to protect innocent people from schemers];
The reason populace was difficult to govern was because insidious people were compensated for their expertise [to take advantage of the situation].
If a country is run with the policy which rewards people for their cunningness, its [fundamental principle of justice for all] would thus be robbed;
If a country is ruled with the policy discouraging cunning performances, the whole country is blessed with good fortune [of justice for all].
The above mentioned are two modes of governing;
If one is able to recognize the [advantages and disadvantages] of these two modes then [we may describe that] he is unified with the profound Te;
The profound Te extends far and deep!
When [a Sage], together with myriad things and creatures, return to [the cultivation of the profound Te], [the world] will have peace and prosperity.

[65c15t] **Tien Cong Tran**

In the old days, those who were well versed in the practice of the Way did not try to make the people know, but rather to keep them in the state of simplicity.
Why are the people hard to govern?
Because they are clever.
Therefore, he who governs his state with cleverness is its malefactor.
He who governs his state without resorting to cleverness is its benefactor.
To know these two principles is to possess a rule and a measure of governing.
To know the rule and the measure is mysterious Virtue.
Deep and far-reaching is mysterious Virtue!
It leads all things to return to great harmony.

[65c16t] **Thomas Z. Zhang**

In the past, those who are good at Tao did not encourage people to be shrewd.
They encourage people to be honest.
People are difficult to govern if they are sly.
Advocating slyness in governing is the misfortune of a kingdom.
Opposing slyness in governing is the blessing of a kingdom.
Note that the above two points are also guidelines.
Constantly noticing the guidelines is Profound Te.
Profound Te is deep, broad, and against instinct.
But it can leads to great success.

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[65c17t] **Arthur Waley**

In the days of old those who practised Tao with success did not, by means of it, enlighten the people, but on the contrary sought to make them ignorant.
The more knowledge people have, the harder they are to rule.
Those who seek to rule by giving knowledge
Are like bandits preying on the land.
Those who rule without giving knowledge
Bring a stock of good fortune to the land.
To have understood the difference between these two things is to have a test and standard.
To be always able to apply this test and standard
Is called the mysterious 'power',
The mysterious 'power', so deep-penetrating,
So far-reaching,
That can follow things back -
All the way back to the Great Concordance.

[65c18t] **Richard John Lynn**

Those in antiquity who were good at practicing the Dao did not use it to make the common folk intelligent but used it to make them stupid.
The reason the common folk are hard to govern is that they have too much knowledge.
Thus to use knowledge to govern the state is to bring about the theft of the state.
Not to use knowledge to govern the state is to enrich the state.
One should understand these two, for they constitute a consistent rule.
Constant understanding of this consistent rule is called "mysterious virtue."
Mysterious virtue is indeed profound, indeed far-reaching!
Such a one helps the people revert,
For only then will perfect compliance be attained.

[65c19t] **Lin Yutang**

THE GRAND HARMONY
The ancients who knew how to follow the Tao
Aimed not to enlighten the people,
But to keep them ignorant.
The reason it is difficult for the people to live in peace
Is because of too much knowledge.
Those who seek to rule a country by knowledge
Are the nation's curse.
Those who seek not to rule a country by knowledge
Are the nation's blessing.
Those who know these two (principles)
Also know the ancient standard,
And to know always the ancient standard
Is called the Mystic Virtue.
When the Mystic Virtue becomes clear, far-reaching,
And things revert back (to their source),
Then and then only emerges the Grand Harmony.

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[65c20t] **Victor H. Mair**
The ancients who practiced the Way did not enlighten the people with it;
They used it, rather, to stupefy them.
The people are hard to rule because they have too much knowledge.
Therefore,
Ruling a state through knowledge is to rob the state;
Ruling a state through ignorance brings integrity to the state.
One who is always mindful of these two types grasps a paradigm;
Mindfulness of this paradigm is called "mysterious integrity."
Deep and distant is this mysterious integrity!
It runs counter to things until it reaches the great confluence.

[65c21t] **Tolbert McCarroll**
The ancients who practiced the Tao
did not use it to enlighten the people,
but rather to assist them in gaining simplicity.
The reason people are difficult to govern is because they are too clever.
Hence,
a person who attempts to govern a country by cleverness will injure it.
Those who govern without cleverness will be a blessing to the land.
These are the two models.
Knowing these models is called the Mystic Virtue.
The Mystic Virtue is deep and so far-reaching
that it can lead all things back toward great harmony.

[65c22t] **David H. Li**
Men who knew Direction in olden days did not teach the populace to be clever, but teach them to be simple.
A populace that is clever is difficult to govern.
Thus,
governing with cleverness robs a state;
governing not with cleverness benefits a state.
One who knows [the difference between] these two sets the standard.
Knowing the standard at all times is Profoundest Virtue.
Profoundest Virtue is deep; it is far.
Profoundest Virtue returns matters to naturalness, to the Grand Gentleness.

[65c23t] **Yasuhiko Genku Kimura**
The ancients who mastered the Tao did not make the people sharp and clever.
Instead, they made the people simple and deep.
The people are hard to govern
When they are too clever and know too much.
To govern the people with cleverness is to bring about calamities.
To govern the people with simplicity is to bring about blessings.
To know these two alternatives is to have the standard of governance.
To understand the standard of governance is to have sublime virtue.

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Sublime virtue is deep and far-reaching.
Though it runs counter to the common way,
It follows the great way of the Tao Eternal.

[65c24t] **Chou-Wing Chohan**
In ancient times, the best Tao practitioners did not use it to educate the people,
But rather to restore them to simplicity.
It is difficult to govern people since they are very knowledgeable.
Therefore, ruling a country by increasing knowledge
Means destroying the country,
While ruling a country by reducing knowledge
Means blessing the country.
The person who is aware of these two ways knows the standard,
The person who keeps the standard in his mind is virtuous.
The highest virtue is profound and broad,
It goes back to the beginning of everything,
And in this way attains absolute peace.

[65c25t] **Man-Ho Kwok**
In ancient times, the shrewdest rulers
Didn't try to give people too much know-how.
What did they do?
They kept them living simply.
So why are people so difficult to govern now?
Because they know too much in their so-called freedom.
If a leader works deviously,
He will turn the people against him - look and see.
But if you refuse to use that kind of knowing,
Your people will be blessed and happy.
This is where two streams divide:
And if you rule this way
You will be walking the great path of Te.
Deep Te - this Virtue is everywhere drawing us all into our final destiny:
Oneness Of The Source And The Sea ...

[65c26t] **Gu Zhengkun**
Those ancient men of the profound Tao
Did not use the Tao to enlighten the people
But use the Tao to make them simple.
The people are unruly
Because they are too clever.
Thus to govern a state by cleverness
Is bound to ruin the state;
Not to govern the state by cleverness
Is a blessing to the state.
These are two models of government;

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Keeping the knowledge of these two models
Is known as the mysterious virtue.
The mysterious virtue is profound and far-reaching,
Running counter to concrete things.
At their extremes there is the most complete conformity to nature.

[65c27t] **Chao-Hsiu Chen**
In ancient times, those who knew well how to serve the Tao did not use it to enlighten the people but to fool them.
People are difficult to govern only because they are intelligent and resourceful.
Therefore to rule with intelligence harms the country.
To govern the country without intelligence is a blessing for the nation.
He who knows the difference, knows the principle.
To know the principle is called mysterious virtue.
Mysterious virtue is deep and far.
It might at first seem to go against the natural order but it will then lead to harmony.

[65c28t] **Liu Qixuan**
The ancient wise persons who were good at keeping the Way
Did not try to achieve it by teaching sophisticated knowledge,
But by ridding people of the folly such knowledge holds.
A foolishly sophisticated nation is difficult to govern.
Therefore, there are two models which a ruler may follow:
One who rules with sophistication is stealing a nation,
One who rules with no sophistication is saving a nation.
To make the wise choice always is to be subtle and profound.
The subtle and profound wisdom is rooted far back in time
And such wisdom will also function far ahead into the future.
Therefore, such wisdom can be used
To help bring about what is natural in the world.

[65c29t] **Shi Fu Hwang**
Mysterious Excellence
Lao Tze says,
In ancient times, those who learned the Tao in exercise of the government would work not to enlighten the people, but rather to make them ignorant.
The difficulty in governing the people arises from their having much craftiness.
He who tries to govern a state by his craftiness is a scourge to the state;
and he who does not try to do so is a boon to the state.
He who knows these two different results finds in them an absolute rule.
Ability to know this absolute rule constitutes what we call the mysterious excellence.
Profound and far-reaching is this mysterious excellence;
showing indeed its possessor to be contrary to others, but leading him to be completely obedient to the Tao.

[65c30t] **Ch'u Ta-Kao**
In olden times the best practisers of Tao did not use it to awaken the people to knowledge,

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But used it to restore them to simplicity.
People are difficult to govern because they have much knowledge.
Therefore to govern the country by increasing the people's knowledge is to be the destroyer of the country;
To govern the country by decreasing their knowledge is to be the blesser of the country.
To be acquainted with these two ways is to know the standard;
To keep the standard always in mind is to have sublime virtue.
Sublime virtue is infinitely deep and wide.
It goes reverse to all things;
And so it attains perfect peace.

[65c31t] **Paul J. Lin**
The Ancients who were good in practicing Tao
Did not teach the people with intelligence
But kept them in ignorance.
The people are hard to govern when they know too much.
Therefore, one who rules the nation with knowledge robs the nation.
One who does not rule the nation with knowledge brings good fortune to the nation.
To know these two things means to know the standard.
To constantly know the standard is called mystical virtue.
Mystical virtue goes deep and far.
It returns with all things to reach great harmony.

[65c32t] **Michael LaFargue**
Those Excellent at doing Tao in ancient times -
it was not to enlighten the people, but to keep them stupid.
The difficulty in governing the people -
because of their knowledge.
Yes:
By "Knowledge!" govern the state -
a crime against the state.
By "Ignorance!" govern the state -
a boon to the state.
Always:
To understand these two lines,
is also to understand the Ideal Pattern.
Always:
To understand the Ideal Pattern,
is to have mysterious Te.
Mysterious Te is deep, far-reaching,
in opposition to things -
only afterward comes the Great Harmony.

[65c33t] **Cheng Lin**
The ancients who knew Truth well did not make the people acquire learning, but kept them in the state of simplicity.
The people become difficult to govern when they are full of wiles.

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Therefore,
the ruler who relies on learning does harm to the State;
the ruler who relies not on learning does good to the State.
These two ways are the ways of government.
When one always follows the right course, he acts in accordance with the mysterious Nature.
The mysterious Nature is profound and far-reaching.
When things revert to it, there is great concord.

[65c34t] **Yi Wu**
In ancient times, one who was good at practicing the Way
Did not make the people clever
But kept them in ignorance.
If the people are hard to govern,
It is because they have too much knowledge.
Therefore,
one who governs the state with knowledge is a malefactor to the state;
one who does not govern the state with knowledge is a benefactor to the state.
Knowing both of these is also knowing to follow the pattern.
Constantly knowing to follow the pattern
Is called mystical virtue.
Mystical virtue reaches deep and far;
It returns with all things,
After which, supreme harmony will be attained.

[65c35t] **Han Hiong Tan**
The ancient ruler who followed the way of Dao,
Attempted to make people simple and unsophisticated, not clever and scheming.
People are unruly because they are too clever and devious.
Using sophisticated measures to run a country, you can only cause harm.
Using unsophisticated measures, you will bring prosperity to the country.
These two models are consistent with the immutable principles of Dao.
Understanding the immutable principles, you are a person of inconspicuous virtue.
Inconspicuous virtue is profound and enduring.
Inconspicuous virtue is the opposite of conventional wisdom.
By going with the flow, you will achieve great harmony.

[65c36t] **Hua-Ching Ni**
In ancient times, those who were well-versed in the practice of the subtle Way of the universe did not lead people to disintegrate their minds through intellectual development for the sake of partial achievement.
Instead, they dissolved all contradictory concepts and images in order to maintain the natural state of simplicity.
Why are people so hard to manage?
Because they have become complicated.
He who leads others with a conditioned and complicated mind is the source of calamity.
He who leads others with simplicity is the source of blessing.

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To know these two principles is to possess a rule and measure, the symbol of the ancient wise one.
To keep the rule and measure constantly in your mind,
is to spontaneously manifest integral virtue.
Deep and far-reaching is the subtle truth of integrity.
It leads all things to return from worldly divergence to one great and universal life.

[65c37t] **Chang Chung-yuan**
In the remote past, the man who was good in Tao did not lead his people to calculative thinking,
But let them remain ignorant of it.
The difficulty in cultivating men is that they are full of intellectual discrimination.
Governing the nation through intellectual discrimination is harmful to it.
Not governing the nation through intellectual discrimination is a blessing to it.
Knowing the difference between these two sets a standard.
To be aware of this standard is profound attainment.
Profound attainment is deep and far-reaching.
It is the reversal of ordinary things, yet it leads to great harmony with Tao.

[65c38t] **Henry Wei**
Virtue of Innocence
Ch'un Teh
The ancients who were adept in following Tao
Used it not to develop the people's intelligence,
But to keep the people simple-minded.
People are difficult to rule,
Because they have too much knowledge.
Therefore, to use knowledge to rule a country
Inflicts a curse on the country;
Not to use knowledge to rule a country
Confers a boon on the country.
He who is aware of these two rules
Also sets a standard pattern (as the ancients did).
Awareness of the standard pattern is called Mystic Virtue.
As Mystic Virtue goes deep and reaches far,
And leads creatures to revert to their origin,
Then Great Concord will prevail.

[65c39t] **Ha Poong Kim**
Of old a man who practiced Tao best
Did not thereby seek to make the people bright,
But to make them ignorant.
The people are difficult to govern,
Because they are too clever.
Therefore, to govern a state through knowledge
Is the robbing of the state;
Not to govern a state through knowledge
Is a blessing to the state.

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Those who know these two
Also know the standard.
Always to know the standard
Is called the mysterious Te.
Deep and far-reaching is the mysterious Te!
Turn away from things.
Only then will the great obedience be attained.

[65c40t] **Tao Huang**
Those who practiced Tao in olden times did not enlighten people,
Rather they made them simple.
What makes it the hardest to govern the people is what they already know.
It becomes most difficult to govern people because of their knowledge.
So, using knowledge to govern the country, knowledge itself becomes the thief of the country.
Not using knowledge to govern the country, knowledge itself is the Action of the country.
Always realize that these two are the model for ruling.
Always be aware that this model is the mystic Action.
Mystic Action is deep and far-reaching.
It is the opposite of matter.
Only thus does it approach the Great Harmony.

[65c41t] **Tang Zi-chang**
The perfect ruler of ancient times did not teach the people to be intelligent, but rather taught them to be simple,
Because the difficulty of ruling people is always due to their being too intelligent.
Thus to use intelligence and skills to rule a country is robbing the country;
not to use intelligence and skills to rule a country is blessing the country.
By knowing these two - Dao and virtues, both of them are the models of Nature.
By constantly following the models is called the "Profound Virtues".
The Incomprehensive is unfathomable and far-reaching.
It (Change) brings all things to return (from the extreme) until perfect harmony - "Grand Concord" is reached.

[65c42t] **Wing-tsit Chan**
In ancient times those who practiced Tao well
Did not seek to enlighten the people, but to make them ignorant.
People are difficult to govern because they have too much knowledge.
Therefore he who rules the state through knowledge is a robber of the state;
He who rules a state not through knowledge is a blessing to the state.
One who knows these two things also (knows) the standard.
Always to know the standard is called profound and secret virtue.
Virtue becomes deep and far-reaching,
And with it all things return to their original state.
Then complete harmony will be reached.

[65c91t] **И. И. Семененко**

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Кто в древности умел следовать Дао, с его помощью не просвещал народ, а делал глупым.
Когда люди много знают, ими трудно управлять.
Править на основе знаний для государства - это подлинное бедствие;
когда в правлении не полагаются на знания, приносят государству счастье.
Кто ведает об этой паре истин, тот постигает вечный образец.
А знать неколебимо вечный образец - это называют сокровенной добродетелью.
Она глубока, далека и со всеми возвращается.
Но только так ей удается достигать великой слаженности.

[65c92t] **А. А. Маслов**
Издревле совершенные в следовании Дао не просвещали народ, но оставляли его невежественным.
Причина того, что народом трудно управлять, заключена в избытке у него знаний.
Потому управление государством с помощью знания будет разрушительно для государства.
Отказ от управления государством с помощью знания будет благотворен для государства.
Два этих примера являются образчиками.
Неизменное понимание этих образчиков зовётся сокровенной Благостью.
О, сколь глубока, сколь отдалена сокровенная Благость!
Сколь противоположна она вещам!
Но лишь то, что идёт за ней, и есть Великое Следование.

[65c93t] **Е. А. Торчинов**
Древние, умеющие следовать Дао-Пути, не просвещали народ, а оглупляли его.
Трудно управлять народом, когда он преисполнен многомудрия.
Тот, кто упорядочивает страну при помощи мудрости, - грабитель страны.
Тот, кто не упорядочивает страну при помощи мудрости, - счастье для страны.
Знание этих двух принципов создает образец для исполнения.
Постоянное знание сего образца называют Сокровенной Благой Силой-Дэ.
О сколь глубока Сокровенная Благая Сила!
О сколь она удалена от нас!
Но она возвращается к единству со всем сущим, и следующий ей обретает великий успех!

[65c94t] **А. Е. Лукьянов**
В древности те, кто были совершенным воплощением Дао,
не просвещали народ и стремились держать его в темноте.
Народом трудно управлять, если у него много знаний.
Вот почему, если с помощью знаний управлять царством, то царство погибнет;
если без помощи знаний управлять царством, то царство будет процветать.
Знание этих двух положений и есть уставный образец [правления].
Знание уставного образца с позиции постоянства (чан) -
это и есть изначально-сокровенное Дэ.
Изначально-сокровенное Дэ глубоко, далеко!
В сопоставлении с вещами - противоположность.
Вот только в таком [соположении] и достигается великое послушание (следование).

[65c95t] **Ян Хин-шун**
В древности те, кто следовал дао, не просвещали народ, а делали его невежественным.

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Трудно управлять народом, когда у него много знаний.
Поэтому управление страной при помощи знаний приносит стране несчастье, а без их помощи приводит страну к счастью.
Кто знает эти две вещи, тот становится примером для других.
Знание этого примера есть знание глубочайшего дэ.
Глубочайшее дэ, оно и глубоко и далеко.
Оно противоположно всем существам, но приводит их к полному соответствию [с ним].

[65c96t] **Д. П. Конисси**
В древности исполнявшие Тао не старались просветить народ: они держали его в невежестве.
Причина того, что трудно управлять народом, заключается в том, что народ просвещается и в нем много умных.
Управляющий страною посредством умствования погубит ее.
Когда страна управляется без всякого умствования, то в ней будет благоденствие.
Знающий (сущность) этих двух пунктов будет образцом нравственной жизни (для народа).
Его будут называть (человеком) непостижимой добродетели.
О, глубока и непостижима нравственность!
Она противоположна по своему существу всему вещественному, но никогда не сопротивляется ничему.
Она соблюдает великое послушание.

[65c97t] **В. В. Малявин**
В древности те, кто умел претворять Путь,
Не желали с его помощью просветить людей,
А применяли его так, чтобы сделать людей простодушными.
Людьми трудно управлять оттого, что они много знают.
А потому тот, кто знанием управляет царством, - вор царства.
А кто незнанием управляет царством - счастье царства.
Кто знает эти две истины, тот для всех образец.
Всегда знать образец называется "сокровенным совершенством".
Сокровенное совершенство так глубоко!
Простирается так далеко!
С ним все вещи вечно возвращаются.
Вот тогда воцарится Великое Согласие.

[65c98t] **Б. Б. Виногродский**
Осуществляющие совершенствование на Пути древности отрицают применение просвещения народа, а скорее делают его невежественным.
Трудность управления народом объясняется избытком у него знаний.
Причинность:
Посредством знаний управлять государством - разграбление государства.
Не через знания управлять государством - благосостояние государства.
В осознании этой пары - суть следования идеалу.
Постоянно осознавай следование идеалу.
Это определяется:
Мистическая Потенция.
Мистическая Потенция и глубока, и далека.

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В контакте с вещью - она от обратного.
Но именно так и достигается большая послушность.

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PSEUDO-CHAPTER **Sixty-Six**

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[66c01t] **Robert G. Henricks**

The reason why rivers and oceans are able to be the kings of the one hundred valleys is that they are good at being below them.
For this reason they are able to be the kings of the one hundred valleys.
Therefore in the Sage's desire to be above the people,
He must in his speech be below them.
And in his desire to be at the front of the people,
He must in his person be behind them.
Thus he dwells above, yet the people do not regard him as heavy;
And he dwells in front, yet the people do not see him as posing a threat.
The whole world delights in his praise and never tires of him.
Is it not because he is not contentious,
That, as a result, no one in the world can contend with him?!

[66c02t] **John C. H. Wu**

HOW does the sea become the king of all streams?
Because it lies lower than they!
Hence it is the king of all streams.
Therefore, the Sage reigns over the people by humbling himself in speech;
And leads the people by putting himself behind.
Thus it is that when a Sage stands above the people, they do not feel the heaviness of his weight;
And when he stands in front of the people, they do not feel hurt.
Therefore all the world is glad to push him forward without getting tired of him.
Just because he strives with nobody,
Nobody can ever strive with him.

[66c03t] **D. C. Lau**

The reason why the River and the Sea are able to be king of the hundred valleys is that they excel in taking the lower position.
Hence they are able to be king of the hundred valleys.
Therefore, desiring to rule over the people,
One must in one's words humble oneself before them;
And, desiring to lead the people,
One must, in one's person, follow behind them.
Therefore the sage takes his place over the people yet is no burden;
takes his place ahead of the people yet causes no obstruction.
That is why the empire supports him joyfully and never tires of doing so.
It is because he does not contend that no one in the empire is in a position to contend with him.

[66c04t] **R. L. Wing**

The rivers and seas lead the hundred streams
Because they are skillful at staying low.

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Thus they are able to lead the hundred streams.
Therefore, to rise above people,
One must, in speaking, stay below them.
To remain in front of people,
One must put oneself behind them.
Therefore Evolved Individuals remain above,
And yet the people are not weighted down.
They remain in front,
And the people are not held back.
Therefore the world willingly elects them,
And yet it does not reject them.
Because they do not compete,
The world cannot compete with them.

[66c05t] **Ren Jiyu**
The rivers and seas can become the leaders of many streams just because they skillfully stay in lower valleys.
So they can be the leaders of many streams.
Therefore (he) who wants to rule over the people should show his modesty by his words.
He who wants to lead the people should place himself behind them.
In this way, the sage is above the people, but the people do not feel him as a burden;
He is in front of the people (leading them), but the people do not feel him as a hindrance.
Therefore all the people under Heaven revere him and do not tire of him.
Just because he does not compete with others,
Nobody under Heaven can compete with him.

[66c06t] **Gia-fu Feng**
Why is the sea king of a hundred streams?
Because it lies below them.
Therefore it is the king of a hundred streams.
If the sage would guide the people, he must serve with humility.
If he would lead them, he must follow behind.
In this way when the sage rules, the people will not feel oppressed;
When he stands before them, they will not be harmed.
The whole world will support him and will not tire of him.
Because he does not compete,
He does not meet competition.

[66c07t] **Lok Sang Ho**
The reason why the great rivers and the seas can claim
to be the kings of the hundred valleys
is that they lie low,
so the water in all valleys come to them.
The Sage who wants to be on top of his people must use humble words.
He who wants to lead his people must follow his people.
For these reasons, though the Sage is on top of his people,

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his people are not burdensome.
Although he is ahead of his people,
his people will do him no harm.
He wins the heart of his people and
is never abandoned by the people.
Because he never struggles with anyone for favor,
none under heaven can out-struggle him.

[66c08t] **Xiaolin Yang**
The great rivers and oceans can hold the water of all the streams.
Because they are lower, the water flows to them.
Therefore, if you want to be the head of the people, you must first humble yourself;
If you want to lead the people, you must first put yourself behind.
This is why the great men were above the people, but the people did not feel burdened;
They were in front of the people, but the people did not feel harmed.
So, the people were happy to make the great men their leaders, and did not feel tired of them.
Only because the great men did not fight, was there no one who could compete with them.

[66c09t] **Walter Gorn Old**, GOING BEHIND
That by which the great rivers and seas receive the tribute of all the streams, is the fact of their being lowly; that is the cause of their superiority.
Thus the Sage, wishing to govern the people, speaks of himself as beneath them; and wishing to lead them, places himself behind them.
So, while he is yet above them, they do not feel his weight; and being before them, he yet causes no obstruction.
Therefore all men exalt him with acclamations, and none is offended.
And because he does not strive, no man is his enemy.

[66c10t] **James Legge**
That whereby the rivers and seas are able to receive the homage and tribute of all the valley streams, is their skill in being lower than they;
- it is thus that they are the kings of them all.
So it is that the sage (ruler), wishing to be above men, puts himself by his words below them, and, wishing to be before them, places his person behind them.
In this way though he has his place above them, men do not feel his weight, nor though he has his place before them, do they feel it an injury to them.
Therefore all in the world delight to exalt him and do not weary of him.
Because he does not strive, no one finds it possible to strive with him.

[66c11t] **David Hinton**
Oceans and rivers become emperors of the hundred valleys
because they stay so perfectly below them.
This alone makes them emperors of the hundred valleys.
So, wanting to rule over the people a sage speaks from below them, and wanting to lead the people he follows along behind them,
then he can reign above without weighing the people down and stay ahead without leading the people to

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ruin.
All beneath heaven rejoices in its tireless praise of such a sage.
And because he's given up contention,
nothing in all beneath heaven contends with him.

[66c12t] **Chichung Huang**
The reason why rivers and oceans
Can become kings of a hundred valley streams
Is that they are good at lying below them;
Hence, they can become
Kings of a hundred valley streams.
Hence, when the sage man
Wished to be above the people,
He always placed himself below them in speech;
When he wished to be in front of the people,
He always stayed behind them in person.
Therefore, when he was above,
People did not consider him a burden;
When he was in front,
People did not consider him an obstacle.
All under heaven delighted in supporting him unwearily.
Is it not because he did not contend
That none under heaven could with him contend?

[66c13t] **Ellen M. Chen**
Rivers and seas can be kings of the hundred valleys,
Because they are good at flowing downwards (hsia).
Therefore they can be kings of the hundred valleys.
Thus if you desire to be above the people,
Your words must reach down (hsia) to them.
If you desire to lead the people,
Your person (shen, body) must be behind them.
Thus the sage is above,
Yet the people do not feel his weight.
He stays in front,
Yet the people do not suffer any harm.
Thus all gladly praise him untiringly (pu yen).
Because he does not contend with any,
Therefore no one under heaven can contend with him.

[66c14t] **Lee Sun Chen Org**
Rivers and seas (huge lake), to which hundreds of other streams feed in, are supported by vast valleys huge enough to accommodate [voluminous water of] hundreds of downstream;
The reason this huge valley can hold hundreds of waterways and support other valleys is because it is situated in the lowest position [so that it is natural for all the other rivers carrying water from huge lakes to flow into it].

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Therefore this huge valley is like the king presiding over hundreds of other smaller valleys.
Accordingly, if a Sage intends to be the master of people, he should talk in a humble manner;
If he wants to be the leader of people, he should put behind consideration of [either the benefit or the disadvantage of] his physical self;
Accordingly, even though he rides on top of people, his weight (the pressure of his administration) will not be felt by the people below him;
Being an [authentic] leader, his frontal position should pose no hindrance to people's [development].
For this reason the world is happy to be driven [by a Sage], and people will not form any abhorrence towards him;
Because a Sage would not contend [for wealth and fame against people];
So nobody in the world can [or want to] be his rival.

[66c15t] **Tien Cong Tran**
How do the river and the sea become the king of all streams?
Because they place themselves in low positions, they are the kings of all streams.
Therefore, to reign over the people, one must use humble words.
To wish to stand in front of the people, one must put oneself in back of them.
Therefore the sage is above the people, and they do not feel the heaviness of his weight; he stands in front of them, they do not feel hurt.
Therefore all the world is glad to adore him without getting tired of him.
Just because he contends with nobody, nobody contends with him.

[66c16t] **Thomas Z. Zhang**
The river and the sea can be the king of hundreds of valleys, because they are adept to place themselves low.
This is why they can be the kings of hundreds of valleys.
Therefore sages speak humbly in order to win people.
They put people before themselves in order to lead people.
This is why when sages are the superior, people do not feel oppressed.
When sages are leading, people would not be hurt.
Consequently, when world is happy to support them and is never tired.
Since the sage does not contend with anybody, nobody can compete with one.

[66c17t] **Arthur Waley**
How did the great rivers and seas get their kingship over the hundred lesser streams?
Through the merit of being lower than they; that was how they got their kingship.
Therefore the Sage
In order to be above the people
Must speak as though he were lower than the people.
In order to guide them
He must put himself behind them.
Only thus can the Sage be on top and the people not be crushed by his weight.
Only thus can he guide, and the people not be led into harm.
Indeed in this way everything under heaven will be glad to be pushed by him and will not find his guidance irksome.
This he does by not striving; and because he does not strive, none can contend with him.

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[66c18t] **Richard John Lynn**

The reason the river and the sea are able to be kings of all the river valleys is that they are good at keeping below them.
Thus they are able to be kings of all the river valleys.
This is why, if one wishes to be above the common folk, he must use his words to place himself below them.
If one wishes to be at the front of the common folk, he must use his person in such a way that they think of him as behind them.
Therefore the sage positions himself above, yet the common folk do not regard him as heavy;
he positions himself in front, yet the common folk do not regard him as an obstacle.
Therefore all under Heaven happily promote him without ever tiring of it.
It is because he does not contend that none among all under Heaven can contend with him.

[66c19t] **Lin Yutang**

THE LORDS OF THE RAVINES
How did the great rivers and seas become the Lords of the Ravines?
By being good at keeping low.
That was how they became the Lords of the Ravines.
Therefore in order to be the chief among the people,
One must speak like their inferiors.
In order to be foremost among the people,
One must walk behind them.
Thus it is that the Sage stays above,
And the people do not feel his weight;
Walks in front,
And the people do not wish him harm.
Then the people of the world are glad to uphold him forever.
Because he does not contend,
No one in the world can contend against him.

[66c20t] **Victor H. Mair**

The river and sea can be kings of the hundred valley streams because they are good at lying below them.
For this reason,
They can be kings of the hundred valley streams.
For this reason, too,
If the sage wants to be above the people,
in his words, he must put himself below them;
If he wishes to be before the people,
in his person, he must stand behind them.
Therefore,
He is situated in front of the people,
but they are not offended;
He is situated above the people,
but they do not consider him a burden.
All under heaven happily push him forward without wearying.
Is this not because he is without contention?
Therefore,

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No one under heaven can contend with him.

[66c21t] **Tolbert McCarroll**
How did the sea gain kingship of a hundred streams?
Because it takes the lower position.
Hence, it is king of a hundred streams.
Therefore,
when True Persons are over the people
they put themselves below the people by their speech.
When they lead the people
they stand behind the people.
When True Persons are given places above the people
they do not crush the people with their weight.
When they take their place ahead of the people
they do not obstruct the people's progress.
That is why everything under heaven supports them gladly and does not tire of them.
Because they strive with no one,
no one can ever strive with them.

[66c22t] **David H. Li**
The sea is the king to hundreds of streams.
Because it is good at lying low, it can be the king to hundreds of streams.
Thus, a sage,
desirous of being the populace's superior, must be obsequious to them;
desirous of being in front of the populace, must follow them.
Thus, a sage,
sitting high, in no way burdens the populace;
standing in front, in no way harms the populace.
Thus, the world is happy to support [the sage] and is not tired of doing so.
Because [the sage] is not in competition, the people in the world cannot engage him/her in competition.

[66c23t] **Yasuhiko Genku Kimura**
The reason the sea is king of a hundred streams is because it lies below them.
Therefore, it is called king of a hundred streams.
When the sage wants to guide the people, in speech he always lies below them.
When the sage wants to lead the people, in deed he always follows behind them.
Thus,
even though he is above them, the people do not feel oppressed.
Even though he is ahead of them, the people do not feel obstructed.
Therefore, the people willingly and joyously put him in a leadership position.
Because he is above contention, the people never contend with him.

[66c24t] **Chou-Wing Chohan**
The best soldier does not love war,
The best warrior is not bloodthirsty,
The best conqueror does not take part in the war,

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The best employer places himself beneath his workers.
That is called the virtue of self-control,
That is called the ability to be helped by others,
That is called the enlightenment that comes from uniting with heaven.

[66c25t] **Man-Ho Kwok**
Why is the sea the king of a hundred tributaries?
Because everything comes down to it -
So it is kingly
By this name.
So a sage that wants to rule the people must be below them.
If he wants to be their leader, he must be behind them.
If he has no desire to control then the people will not feel oppressed;
And if he stands before them for their own sake, and not his they will not harm him.
Trusted by everyone, no one will tire of him.
What is his secret?
He never competes.
So there is no one else but him.

[66c26t] **Gu Zhengkun**
All the streamlets flow towards the river and the sea
Because the latter takes the lower positions,
Hence the latter becomes the king of countless valleys.
Therefore, if one wants to be the ruler of the people,
One must put oneself behind the people.
Thus the sage, though being placed high over the people,
Never burdens the people;
The sage, though going ahead of the people,
Never stands in the way of the people.
That is why the people hold him in esteem
And are never tired of him.
He contends with no one,
So no one in the world is able to contend with him.

[66c27t] **Chao-Hsiu Chen**
Rivers and seas can be king of the hundred valleys,
only because they accept their lower position.
Therefore they can be king of the hundred valleys.
That is why the sage
who wishes to rule the people
must stay beneath them,
who wishes to lead the people
must follow behind them.
In this way the sage stays above the people,
yet does not oppress them.
He stays ahead of the people,

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yet does not exhaust them.
Then the people will support him with joy and never tire of following him.
And because he does not fight, no one can fight against him.

[66c28t] **Liu Qixuan**
The ocean can be the king of all deep places
Because it positions itself lowest in the world.
Similarly, the one who wants to be influential
Must first be humble in his speech and actions.
The one who wants to be the leader
Must first go back behind all others.
When such a leader is above, people will feel no weight.
When such a leader is in front, people will feel no hindrance.
He/She is therefore recommended without reservation,
For one who fights for nothing advances best.

[66c29t] **Shi Fu Hwang**
The Lord of Waters
Lao Tze says,
That the reason whereby the rivers and sea can be the lord of a hundred streams is because they know to afford a low level, thus they can be the lord of hundreds of streams.
Hence the sage who intends to lead the people from above has to speak humbly to the people.
He who intends to walk ahead to guide the people has to seek his own benefit after seeking the people's.
In this way,
although he has placed himself above the people, the people do not feel his weight,
and though he has his place before the people, the people will not feel it is an injury to them.
Therefore,
all in the world are glad to enthrone him to be the lord, and do not weary of him.
Because he does not strive, no one finds it possible to strive with him.

[66c30t] **Ch'u Ta-Kao**
As Tao is to the world so are streams and valleys to rivers and seas.
Rivers and seas can be kings to all valleys because the former can well lower themselves to the latter.
Thus they become kings to all valleys.
Therefore the Sage, in order to be above the people, must in words keep below them;
In order to be ahead of the people, he must in person keep behind them.
Thus when he is above, the people do not feel his burden;
When he is ahead, the people do not feel his hindrance.
Therefore all the world is pleased to hold him in high esteem and never get tired of him.
Because he does not compete; therefore no one competes with him.

[66c31t] **Paul J. Lin**
Rivers and seas become the kings of one hundred valleys
Because they are able in putting themselves below;
So they can become their kings.
Therefore, for the sake of staying above the people,

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The Sage must lower himself with words.
For the sake of staying ahead of the people,
He must put himself behind them.
Therefore, the Sage stays above and the people do not feel the burden.
He stays in front and the people do not consider him harmful.
Therefore the whole world delights in exalting him without tiring.
Because he does not compete,
The whole world cannot fight with him.

[66c32t] **Michael LaFargue**
The Yang-tze and the ocean:
How are they able to be Kings of the hundred streams?
Because they excel at being low -
this is how they are able to be Kings of the hundred streams.
And so:
Wishing to be high above the people,
you must by your speech put yourself at the bottom.
Wishing to be out in front of the people,
you must put your self in the last place.
And so, the Wise Person:
Stands above, but the people are not weighed down;
stands out in front, but the people are not harmed;
and so the world delights in praising him, and does not tire.
Because of his not contending,
no one in the world can contend with him.

[66c33t] **Cheng Lin**
That the rivers and seas are the lords of all waterways is because they occupy the lowest position, which fact is the cause of their lordship.
Wherefore, he who wishes to be above the people must be content to be at the bottom.
He who wishes to be at the head of the people must be content to be in the rear.
Thus the Sage occupies a superior position, and the people do not find it burdensome.
He occupies a leading position, and the people do not find it irksome.
Therefore the whole Empire takes delight, and is never weary of paying him homage.
Because he himself does not strive for superiority, there is none in this world who can contend with his superiority.

[66c34t] **Yi Wu**
The reason rivers and seas are able to be the kings of all valleys
Is because they excel in taking the lowest places.
So, they become the kings of all valleys.
Therefore, one who wants to be above the people
Surely must, in words, be below them.
One who wants to stay before people
Surely must, in body, stay behind them.
Therefore, though the Sage's place is above,

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The people are not burdened.
The Sage is ahead,
But the people are not obstructed.
Therefore, the world happily praises and does not tire of him.
Because he does not compete,
The world cannot compete with him.

[66c35t] **Han Hiong Tan**
How does the sea become the king of all waters?
It is because it is good at lying low.
Hence, it is the king of all waters.
Therefore, the sage must be modest in order to reign successfully.
In order to lead, the sage must follow the people wishes.
Consequently, when the sage reigns, people are not oppressed.
When the sage leads, the people are not suppressed.
Hence, the sage is esteemed and not hated.
As the sage does not contend,
No one can contend with him.

[66c36t] **Hua-Ching Ni**
How does the sea become the queen of all rivers and streams?
By lying lower than they do!
Hence, it is the queen of all rivers and streams.
One who humbles himself, therefore, can serve all people.
By putting himself last, he comes to be their leader.
Thus, when one of subtle virtue is set above people,
they do not feel that he is their burden.
And, when he stands in front of people,
they do not feel that he is an obstruction to them.
Therefore, the world follows one of subtle virtue joyfully,
and never tires of doing so.
He does not compete with anyone,
thus he is above all competition.

[66c37t] **Chang Chung-yuan**
Rivers and seas become the leading powers over all the waters from the highlands
Because they place themselves in low positions before the other waters.
That is why rivers and seas become the leading powers over all the waters from the highlands.
Thus, when the ruler wishes to become the leader of his people,
He first humbles himself before them.
When he wishes to be in front of his people,
He first remains in back of them.
When he is in a high position, people do not feel his authority.
When he is in front of his people, they do not feel any obstruction.
Therefore, all the people want to support him, and no one dislikes him.
It is because he never contends with others that others are unable to quarrel with him.

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[66c38t] **Henry Wei**
Apres Vous
Hou Chi
That rivers and seas can be kings of all valleys
Is because they are good in staying low.
That's why they can be kings of all valleys.
Thus the Sage wishing to be above the people
Always speaks as if he were inferior to them;
And wishing to lead the people,
Always places himself behind them.
So when the Sage occupies a high position,
The people do not feel any oppression;
And when he occupies a leading position,
The people do not receive any harm.
Therefore the world is glad to support him,
And never gets tired of doing so.
Because he does not contend,
No one in the world can contend with him.

[66c39t] **Ha Poong Kim**
The great rivers and seas are kings of hundred valleys,
Because they are good at keeping low.
That is why they can be kings of hundred valleys.
Therefore, if you want to stand above the people,
You must keep low in speaking to them.
If you want to stand ahead of the people,
You must put yourself behind them.
For this reason the sage
Is above the people yet does not weigh heavy on them;
He is ahead of the people yet causes no harm to them.
Therefore all under Heaven are happy to uphold him and never tire of him.
Because he does not contend,
No one under Heaven can contend with him.

[66c40t] **Tao Huang**
The reason why rivers and seas have the capacity for kingship over all the valleys is that they excel in lowliness.
That is why they have the capacity for kingship over all valleys.
Thus, since the sage wants to elevate the people, his speech is down to earth.
Since the sage wants to advance the people, he positions himself at the back,
So that when he is at the front, people do not harm him.
When he stands above, people do not feel pressure.
The whole world supports him untiringly.
Since he does not rely on competition, the world has nothing with which to compete.

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[66c41t] **Tang Zi-chang**
Oceans and rivers can be the destinations of a hundred waters because the former place themselves just lower than the latter, thus they can be the destinations of a hundred waters.
Hence if one wishes to be on top of others he must place himself lower than others;
If he wishes to lead others he must put his own interest behind others.
Hence, when a Sage ruler was on top of others, yet, they did not feel pressure;
when he was in front of others, still, they did not feel hurt.
And the whole world was glad to have him on top, and did not weary of him.
Because of non-struggle, therefore, there is nothing under heaven which can struggle with him.

[66c42t] **Wing-tsit Chan**
The great rivers and seas are kings of all mountain streams
Because they skillfully stay below them.
That is why they can be their kings.
Therefore, in order to be the superior of the people,
One must, in the use of words, place himself below them.
And in order to be ahead of the people,
One must, in one's own person, follow them.
Therefore the sage places himself above the people and they do not feel his weight.
He places himself in front of them and the people do not harm him.
Therefore the world rejoices in praising him without getting tired of it.
It is precisely because he does not compete that the world cannot compete with him.

[66c91t] **И. И. Семененко**
Моря и реки потому способны царствовать над горными потоками, что умеют быть внизу.
Только поэтому они способны царствовать над горными потоками.
И при желании подняться над народом следует словесно перед ним принизиться,
при желании быть впереди народа следует поставить себя сзади его.
Именно поэтому, когда Премудрый человек встает над всеми, народу он не делается в тягость;
когда он пребывает впереди, народу не наносится вреда.
Все в Поднебесной с радостью его выдвигают и им не пресыщаются.
А так как сам он не соперничает, никто и не способен с ним соперничать.

[66c92t] **А. А. Маслов**
Моря и реки лишь потому могут быть властителями сотен долин, что способны ставить себя ниже их.
Вот почему они могут быть властителями сотен долин.
Поэтому тот, кто желает возвыситься над людьми, в речах своих должен ставить себя ниже их.
Тот, кто желает идти впереди людей, должен встать позади них.
Вот почему мудрец стоит над людьми, но не бывает им в тягость;
находится впереди, но не вредит народу.
Оттого вся Поднебесная без устали и с радостью поддерживает его.
Он не вступает в борьбу, и потому нет в Поднебесной того, кто мог бы соперничать с ним.

[66c93t] **Е. А. Торчинов**
Почему моря и реки царят над всеми долинами?
Они всегда стремятся быть внизу, поэтому и царят над всеми долинами.

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Поэтому совершенномудрый, желая над народом вознестись, словами должен унижать себя;
желая стать впереди народа, ставить самого себя позади всех.
Поэтому, когда совершенномудрый возвышается над народом, народ не чувствует обузы;
находится впереди народа, народ не страдает.
Таким образом, вся Поднебесная, ликуя, несет его вперед, не чувствуя никакого гнета.
Поскольку он ни с кем не борется, и с ним никто в Поднебесной не борется.

[66c94t] **А. Е. Лукьянов**
Реки и моря потому могут быть царями ста долин,
что они с легкостью ставят себя ниже их.
Вот почему [они] могут быть царями ста долин.
Поэтому, желая встать над народом, непременно говори, что ты ниже его.
Желая встать впереди народа, непременно ставь себя позади него.
Вот почему совершенномудрый человек, утверждаясь наверху,
народу не в тягость, находясь впереди, народу не вредит.
Оттого-то Поднебесная с радостью выдвигает [его],
не отворачивается [от него] и с ним не борется.
Поэтому в Поднебесной нет таких, кто мог бы с ним бороться.

[66c95t] **Ян Хин-шун**
Реки и моря потому могут властвовать над равнинами, что они способны стекать вниз.
Поэтому они властвуют над равнинами.
Когда [совершенномудрый] желает возвыситься над народом, он должен ставить себя ниже других.
Когда он желает быть впереди людей, он должен ставить себя позади других.
Поэтому хотя он и стоит над народом, но народу он не в тягость;
хотя он находится впереди, народ ему не вредит.
Поэтому люди с радостью его выдвигают и от него не отворачиваются.
Он не борется, благодаря чему он в мире непобедим.

[66c96t] **Д. П. Конисси**
Причина того, что реки и моря суть цари многочисленных долин (по которым текут речки),
заключается в том, что первые находятся ниже последних.
Вот почему реки и моря суть цари многочисленных долин.
Когда святой желает поднять народ, то понижает его.
Когда он желает поставить его вперед, то ставит его назад.
Отсюда - когда народ займет высокое место, то не будет гордиться;
когда пойдет вперед, то никому не сделает вреда.
Когда осуществится все, что сказано мною, то на всей земле будет мир.
Когда будет мир на всей земле, то не будет ссоры.

[66c97t] **В. В. Малявин**
Реки и моря потому могут быть господином горным ручьям,
Что они расположены ниже всего.
Вот так они владеют ручьями в горах.
Посему премудрый человек, желая быть над людьми,
Должен в речах своих быть ниже их.

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А, желая быть прежде людей,
Должен в поступках своих быть позади их.
Вот почему премудрый человек стоит над людьми, а людям не тяжело.
Он стоит впереди всех, а людям не страшно.
Вот почему весь мир восхваляет его без пресыщения.
Он ни с кем не соперничает, и мир не соперничает с ним.

[66c98t] **Б. Б. Виногродский**

Реки и моря оттого способны осуществлять функцию правителя ста долин, что они совершенны в их ориентации вниз.
Причинность:
Способны осуществлять функцию правителя ста долин.
Это дает:
Человек мудрости, стремясь продвинуться вверх в народе, посредством своих речей ориентирует его вниз.
Стремясь продвинуться вперед в народе, посредством своего тела ориентируется назад.
Это дает:
Человек мудрости находится наверху, а народу не тяжело.
Находится впереди, а народу нет вреда.
Это дает:
В Поднебесной рады продвигать, а не преграждать.
В связи с тем, что не соперничает.
Причинность:
В Поднебесной никто не способен вступить с ним в отношения соперничества.

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PSEUDO-CHAPTER **Sixty-Seven**

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[67c01t] **Robert G. Henricks**

The {whole} world says, I'm Great;
Great, yet unlike [everyone else].
But it's precisely because I'm unlike [everyone else], that I'm therefore able to be Great.
Were I like [everyone else], for a long time now I'd have seemed insignificant and small.
I constantly have three treasures;
Hold on to them and treasure them.
The first is compassion;
The second is frugality;
And the third is not presuming to be at the forefront in the world.
Now, it's because I'm compassionate that I therefore can be courageous;
And it's because I'm frugal that I therefore can be magnanimous;
And it's because I don't presume to be at the forefront in the world that I therefore can be the head of those with complete talent.
Now, if you abandon this compassion and yet try to be courageous,
And if you abandon this frugality and yet try to be magnanimous,
And if you abandon this staying behind and yet go to the fore,
Then you will die.
If with compassion you attack, then you'll win;
If you defend, then you'll stand firm.
When Heaven's about to establish him,
It's as though he surrounds him with the protective wall of compassion.

[67c02t] **John C. H. Wu**

ALL the world says that my Tao is great, but seems queer, like nothing on earth.
But it is just because my Tao is great that it is like nothing on earth!
If it were like anything on earth, how small it would have been from the very beginning!
I have Three Treasures, which I hold fast and watch over closely.
The first is Mercy.
The second is Frugality.
The third is Not Daring to Be First in the World.
Because I am merciful, therefore I can be brave.
Because I am frugal, therefore I can be generous.
Because I dare not be first, therefore I can be the chief of all vessels.
If a man wants to be brave without first being merciful, generous without first being frugal, a leader without first wishing to follow, he is only courting death!
Mercy alone can help you to win a war.
Mercy alone can help you to defend your state.
For Heaven will come to the rescue of the merciful, and protect him with its Mercy.

[67c03t] **D. C. Lau**

The whole world says that my way is vast and resembles nothing.

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It is because it is vast that it resembles nothing.
If it resembled anything, it would, long before now, have become small.
I have three treasures
Which I hold and cherish.
The first is known as compassion,
The second is known as frugality,
The third is known as not daring to take the lead in the empire;
Being compassionate one could afford to be courageous,
Being frugal one could afford to extend one's territory,
Not daring to take the lead in the empire one could afford to be lord over the vessels.
Now, to forsake compassion for courage, to forsake frugality for expansion, to forsake the rear for the lead, is sure to end in death.
Through compassion, one will triumph in attack and be impregnable in defence.
What heaven succours it protects with the gift of compassion.

[67c04t] **R. L. Wing**
All the world thinks that my Tao is great;
And yet it seems inconceivable.
Only its greatness makes it seem inconceivable.
If it could be conceived of,
It would have become insignificant long ago.
I have Three Treasures that support and protect:
The first is compassion.
The second is moderation.
The third is daring not to be first in the world.
With compassion one becomes courageous;
With moderation one becomes expansive.
In daring not to be first in the world,
One becomes the instrument of leadership.
Now if one is courageous without compassion, Or expansive without moderation,
Or first without holding back, One is doomed!
Compassion always triumphs when attacked;
It brings security when maintained.
Nature aids its leaders
By arming them with compassion.

[67c05t] **Ren Jiyu**
All the people under Heaven say that my Tao is great,
But it is not like anything concrete.
Just because it is great,
It is not like anything concrete.
If it is like something concrete,
It would have been very small for long.
I have three precious things which I hold up and preserve:
The first is "tolerance";
The second is "economy";

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The third is "to dare not go ahead of all the people under Heaven."
With tolerance, one can be brave;
With economy, one can be generous;
With not daring to go ahead of all the people under Heaven, one can be a leader.
Now,
seeking bravery without tolerance,
seeking generosity without economy,
and seeking precedence without retreat will only end with death.
With tolerance, one can be victorious in war or strengthen himself in defense.
When Heaven is to save a person, it will protect him through tolerance.

[67c06t] **Gia-fu Feng**
Everyone under heaven says that my Tao is great and beyond compare.
Because it is great, it seems different.
If it were not different, it would have vanished long ago.
I have three treasures which I hold and keep.
The first is mercy; the second is economy;
The third is daring not to be ahead of others.
From mercy comes courage; from economy comes generosity;
From humility comes leadership.
Nowadays men shun mercy, but try to be brave;
They abandon economy, but try to be generous;
They do not believe in humility, but always try to be first.
This is certain death.
Mercy brings victory in battle and strength in defense.
It is the means by which heaven saves and guards.

[67c07t] **Lok Sang Ho**
All under heaven say that my Dao though great seems to be useless.
Exactly because it is great it seems to be useless.
If it seemed to be useful, in all likelihood
it would be small, not great.
I have three treasures that I keep and adhere to always.
The first is compassion.
The second is thrift.
The third is humility.
Because I am compassionate, I have courage.
Because I am thrifty, I am generous.
Because I am humble, my potential can be fully developed.
These days people have forgotten about compassion,
instead they are daring;
They have forgotten about thrift,
instead they are spendthrift;
They have forgotten about humility,
and they always want to be number one.
They are doomed.

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He who fights a war with compassion will win the war.
He who defends with compassion will hold out against his enemy.
Heaven will help him and defend him with compassion.

[67c08t] **Xiaolin Yang**
Everyone says my DAO is so great that it does not look like anything.
I say because it is so great, it does not look like anything.
If it were like anything, it would have disappeared long ago.
I have three treasures to keep and protect:
The first is kindness, the second is thrift, and the third is not fighting to be first.
Only if you are kind, can you be brave;
Only if you are thrifty, can you be generous;
Only if you do not fight to be first, can you be a leader.
However, the people today are not kind but brave,
Are not thrifty but generous,
Are not humble but want to be leaders.
These people are destined for failure.
With kindness, when you fight, you will win; when you defend, you will be strong.
If the heavens wants to save someone, it will always give him kindness as his defense.

[67c09t] **Walter Gorn Old**, THREE PRECIOUS THINGS
All the world avows that while my Taoism is great, it is yet incompetent!
It is its greatness which makes it appear incompetent.
If it were like others, it would long ago have been recognised as incompetent.
But I hold fast to three precious things, which also I cherish.
The first is gentleness.
The second is economy.
The third is humility.
With such gentleness I can be daring.
With such economy I can be generous.
With such humility I can be great in service, as a vessel of honour.
But in these days men forsake gentleness and become only obtrusive.
They abandon economy and become only excessive.
They relinquish humility and strive for precedence, and thus for death.
Gentleness is ever victorious in attack and secure in defence.
Therefore when Heaven would preserve a man it enfolds him with gentleness.

[67c10t] **James Legge**
All the world says that, while my Tao is great, it yet appears to be inferior (to other systems of teaching).
Now it is just its greatness that makes it seem to be inferior.
If it were like any other (system), for long would its smallness have been known!
But I have three precious things which I prize and hold fast.
The first is gentleness;
the second is economy;
and the third is shrinking from taking precedence of others.
With that gentleness I can be bold;

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with that economy I can be liberal;
shrinking from taking precedence of others, I can become a vessel of the highest honour.
Now-a-days they give up gentleness and are all for being bold;
economy, and are all for being liberal;
the hindmost place, and seek only to be foremost;
- (of all which the end is) death.
Gentleness is sure to be victorious even in battle, and firmly to maintain its ground.
Heaven will save its possessor, by his (very) gentleness protecting him.

[67c11t] **David Hinton**
People throughout all beneath heaven say
my Tao is so vast it's like nothing at all.
But it's only vast because it's like nothing at all:
if it were like anything else
it would have long since become trifling.
There are three treasures
I hold and nurture:
The first is called compassion,
the second economy,
and the third never daring to lead all beneath heaven.
Courage comes of compassion, generosity comes of economy,
and commanding leadership comes of never daring to lead all beneath heaven.
But these days it's all courage without compassion, generosity without economy, and leading without following.
There's nothing but death in that.
To overcome, attack with compassion.
To stand firm, defend with compassion.
Whatever heaven sustains it shelters with compassion.

[67c12t] **Chichung Huang**
All under heaven say I am vast;
Vast, but resemble nothing.
It is precisely because I resemble nothing
That I can be vast.
If I had resembled anything,
Long ago I would have become tiny indeed.
I constantly have three treasures
Which I uphold and value:
First, compassion;
Second, frugality;
Third, not daring to precede all under heaven.
Being compassionate,
I can be courageous;
Being frugal,
I can be all-embracing;
Not daring to precede all under heaven,

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I can serve as
Head of the great vessels.
Now, if I had abandoned compassion and chosen courage,
Abandoned frugality and chosen all-embracingness;
Abandoned the back and chosen the front,
It would have been the death of me.
For compassion, used in battle,
Will bring you victory;
Used in defence,
Will make you impregnable.
When heaven is about to establish someone,
It seems to wall him up with compassion.

[67c13t] **Ellen M. Chen**
All under heaven say that my Tao is great,
That it seems useless (pu hsiao).
Because it is great,
Therefore it seems useless.
If it were useful,
It would have long been small.
I have three treasures (pao),
To hold and to keep:
The first is motherly love (tz'u),
The second is frugality (chien),
The third is daring not be at the world's front.
With motherly love one can be courageous,
With frugality one can be wide reaching,
Daring not be at the world's front,
One can grow to a full vessel (ch'i).
Now to discard motherly love, yet to be courageous,
To discard frugality, yet to be wide reaching,
To discard staying behind, yet to be at the front,
One dies!
One with motherly love is victorious in battle,
Invulnerable in defense.
When Heaven wills to save a people,
It guards them with motherly love.

[67c14t] **Lee Sun Chen Org**
People in this world often complained: either that my theory was big and empty, or worse than that it does not appear to be about anything significant;
It is just because I discussed matters of great importance that it was difficult for [ordinary people] to comprehend its outline;
If its contents is familiar to [any kind of those superficial] discourses people were accustomed to, [then they could pick it up lightheartedly and argue about it frivolously];
Before long, the meaning [of my theory] will be shifted [to satisfy their flippancy] that it will end up to be

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[nothing more than] trivial talks too!
I have three pieces of treasure which I maintain steadily;
The first one is compassion;
The second one is frugality;
The third one is "I would never dare to consider myself the first priority of the world." (I will always be selfless and humble).
Through being compassionate, a person will be brave;
Through being frugal, a person can [retain enough] to expand;
Through being selfless and humble, a person will complete [the proper development] to be an [authentic] leader of people;
Nowadays, leaders abandon compassion yet demand bravery from people;
They neglect the practice of frugality, yet seek expansion;
They discard humility, yet strive to lead the world.
All these performances are heading for end (death of their nation)!
Soldiers, who march to the battlefield with compassion in their hearts, will win the fight;
People, who stay behind to defend with compassion in their hearts, will resist [the aggression] firmly;
If Heaven will save a country, it will bestow its people with compassion in their hearts to protect it.

[67c15t] **Tien Cong Tran**
All the world says that my Way is great, but seems queer, like nothing on earth.
But it is just because my Way is great that it is like nothing on earth.
If it were like anything on earth, it would have been small from the very beginning.
I have three treasures, which I hold fast and watch over closely.
The first is compassion; the second is frugality; the third is not daring to be first in the world.
Being compassionate, I can be brave; being frugal, I can be generous; daring not be first, I can be the chief.
If a man forsakes compassion for courage, forsakes frugality for expansiveness, forsakes the rear position for front position, he is only courting death!
Compassionate to engage in war, one wins; in defense, one is secure.
When Heaven wants to help a man, it takes compassion to protect him.

[67c16t] **Thomas Z. Zhang**
People in the world say to me that Tao is great but it resembles nothing.
It is because of the greatness that nothing is like it.
If it were similar to anything, it would have turned trivial long ago.
I have three great treasures - Hold and maintain them.
The first is kindness.
The second is frugality.
The third is the reluctance to be prestigious in the world.
Being kind, one can have courage.
Being frugal, one can grow wide.
Reluctance to be prestigious, one can become the leader.
If one is courageous without kindness, expanding without frugality, and prestigious without modesty, he is doomed to fail.
With kindness, one would win in war, and be secure in defense.
When heaven come to rescue, it guards by using kindness.

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[67c17t] **Arthur Waley**

Every one under heaven says that our Way is greatly like folly.
But it is just because it is great, that it seems like folly.
As for things that do not seem like folly -
well, there can be no question about their smallness!
Here are my three treasures.
Guard and keep them!
The first is pity; the second, frugality; the third: refusal to be 'foremost of all things under heaven'.
For only he that pities is truly able to be brave;
Only he that is frugal is truly able to be profuse;
Only he that refuses to be foremost of all things
Is truly able to become chief of all Ministers.
At present your bravery is not based on pity, nor your profusion on frugality, nor your vanguard on your rear; and this is death.
But pity cannot fight without conquering or guard without saving.
Heaven arms with pity those whom it would not see destroyed.

[67c18t] **Richard John Lynn**

All under Heaven say that my Dao is great but seems to have no likeness [buxiao].
The reason why it seems to have no likeness is that greatness is its only attribute.
If it had a likeness, all this time it would have been insignificant!
I have three treasures, which I hold tight and protect.
The first is called "kindness," the second "frugality," and the third is "no presumption that I am first among all under Heaven."
It is thanks to kindness that one can be brave.
It is thanks to frugality that one can be generous.
It is by not presuming to be first among all under Heaven that one can make one's ready device last long.
Now, if one abandons kindness and takes bravery, abandons frugality and takes generosity, and abandons the back and takes first place, such a one will die!
Thanks to kindness, when one takes the field, he is victorious, and, when he takes a defensive position, he holds firm, for it is Heaven that will save him by protecting him with guards of kindness.

[67c19t] **Lin Yutang**

THE THREE TREASURES
All the world says:
My teaching (Tao) greatly resembles folly.
Because it is great; therefore it resembles folly.
If it did not resemble folly,
It would have long ago become petty indeed!
I have Three Treasures;
Guard them and keep them safe:
The first is Love.
The second is, never too much.
The third is, never be the first in the world.
Through Love, one has no fear;
Through not doing too much, one has amplitude (of reserve power);

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Through not presuming to be the first in the world, one can develop one's talent and let it mature.
If one forsakes love and fearlessness, forsakes restraint and reserve power, forsakes following behind and rushes in front,
He is doomed!
For love is victorious in attack,
And invulnerable in defense.
Heaven arms with love
Those it would not see destroyed.

[67c20t] **Victor H. Mair**
All under heaven say that I am great, great but unconventional.
Now,
Precisely because I am unconventional,
I can be great;
If I were conventional,
I would long since have become a trifle.
I have always possessed three treasures that I guard and cherish.
The first is compassion,
The second is frugality,
The third is not daring to be ahead of all under heaven.
Now,
Because I am compassionate, I can be brave;
Because I am frugal, I can be magnanimous;
Because I dare not be ahead of all under heaven, I can be a leader in the completion of affairs.
If, today, I were to
Be courageous while forsaking compassion,
Be magnanimous while forsaking frugality,
Get ahead while forsaking the hindmost,
that would be death!
For compassion
In war brings victory,
In defense brings invulnerability.
Whomsoever heaven would establish,
It surrounds with a bulwark of compassion.

[67c21t] **Tolbert McCarroll**
Everyone under heaven says my Tao is great and resembles nothing else.
It is because it is great that it seems different.
If it were like anything on earth
it would have been small from the beginning.
I have three treasures that I cherish and hold fast.
The first is gentleness,
the second is simplicity,
the third is daring not to be first among all things under heaven.
Because of gentleness I am able to be courageous.
Because of simplicity I am able to be generous.

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Because of daring not to be first I am able to lead.
If people
forsake gentleness and attempt to be courageous,
forsake simplicity and attempt to be generous,
forsake the last place and attempt to get the first place,
this is certain death.
Gentleness conquers in battle and protects in defense.
What heaven guards, it arms with the gift of gentleness.

[67c22t] **David H. Li**
People in the world say that my Direction is grand as if without a referent.
It is because it is grand that Direction is without a referent.
Were it capable of being referenced, it would not be grand.
I have three treasures - embrace and safeguard them.
One, affection.
Two, restraint.
Three, daring not to be at the front of [the people] of the world.
With affection, one becomes courageous;
With restraint, one becomes tolerant;
Daring not to be at the front of the world, one is at the head.
One courts death if one
forsakes affection for courage,
forsakes restraint for tolerance,
forsakes humility for prominence.
With affection,
in war, one wins;
in defense, strengthens.
When cosmos comes to the rescue, it shields with affection.

[67c23t] **Yasuhiko Genku Kimura**
People say that my Tao is too immense and beyond compare.
However, because it is so immense, it is so different.
If it were not so different,
It would long ago have been reduced to something insignificant.
There are three treasures that I hold and cherish:
The first is tenderheartedness.
The second is thrift.
The third is daring not to be first in the world.
From tenderheartedness comes courage.
From thrift comes generosity.
From humility comes leadership.
If you try to be courageous without being tenderhearted,
If you try to be generous without being thrifty,
If you try to be a leader without learning humility,
You are courting your own self-destruction.
Venture with tenderheartedness and you will win the battle.

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Defend with tenderheartedness and you will be invulnerable.
For tenderheartedness is the way Heaven guards you for your inner protection.

[67c24t] **Chou-Wing Chohan**
What the Tao is to the world,
So the streams and valleys are to the rivers and seas.
Rivers and seas can be like kings to all the streams and valleys
Since the former can lower themselves before the latter.
Thus they are the kings of all the streams and valleys.
Therefore the sage, in order to be above the people,
Must lower himself before them in words,
And in order to head the people,
He must place himself behind them in body.
Thus, when he is above the people, the people do not suffer at his hand,
When he is at the head of the people, the people are not held back by him.
Therefore the whole world wants to carry him on its shoulders
And never tires of him.
He competes with nobody,
And therefore nobody competes with him.

[67c25t] **Man-Ho Kwok**
I have three priceless treasures:
The first is Compassion
The second, thrift
And the third is that I never want to be ahead of you.
If I have compassion, you will die for me.
I know that.
If I waste nothing, I can give myself to you all -
And if I don't seem perfect, then you'll trust me to lead you.
These days people scorn compassion.
They try to be tough.
They spend all they have, and yet want to be generous.
They despise humility, and want to be the best.
I tell you that way is Death's.
If you have loved your people, you will know it
they will fight tooth and nail for you in attack or defence.
This is the protection of Heaven, and your harvest.

[67c26t] **Gu Zhengkun**
The whole world says that my Tao is great,
Resembling nothing concrete,
Resembling nothing concrete,
Just because it is great.
If it resembled anything concrete,
It would have long become minute.
I have three magic weapons

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Which I hold and treasure:
The first is mercy;
The second is thrift;
The third is unwillingness to take the lead in the world.
Being merciful, one can be brave;
Being thrifty, one can be generous;
Being unwilling to take the lead in the world, one can become the leader of the world.
Now seeking bravery by giving up mercy,
Seeking generosity by giving up thrift,
Seeking advance by giving up retreat,
One is bound to end in death.
Being merciful, one will triumph in the offensive
And be impregnable in defense.
If heaven wants to save one,
It must save him with mercy.

[67c27t] **Chao-Hsiu Chen**
The whole world says that the Tao is great, and that it seems without form.
It is great - that is why it has no form.
It has existed for a long time, and can also seem small.
I have three treasures that I keep and protect:
the first is goodheartedness,
the second is frugality,
the third is not daring to take the lead.
Only goodheartedness can bring courage.
Only frugality can bring generosity.
Not daring to take the lead can bring leadership.
Now to give up goodheartedness for courage, frugality for generosity, the rear for the lead,
will surely lead to the end.
Goodheartedness in battle will lead to victory,
and defence will strengthen the territory.
Heaven will save the one who follows this and guard him with goodheartedness.

[67c28t] **Liu Qixuan**
It is said that my Way is the biggest
And nothing could be like it.
Because it is the biggest,
There can be nothing like it.
If there were anything like it,
It wouldn't have been the Way.
I have three things to keep it:
One is motherly love; one is frugality,
And one is the courage to lag behind.
Cherishing motherly love, one can be the bravest.
Being frugal, one can give the most.
Lagging behind, one can grow to the fullest.

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The absurdity of today is this:
Foolhardiness is preferred more than motherly love;
Wastefulness preferred more than frugality;
Front positions preferred more than growing to the fullest.
The result can be nothing other than death!
Cherishing motherly love,
An army is invincible,
And unconquerable,
Because it is protected by Heaven with love.

[67c29t] **Shi Fu Hwang**
The Three Treasures
Lao Tze says,
All the people in the world would say that my Tao is too great and that there is nothing similar to compare it with.
Now it is just because of its greatness that nothing similar can be compared with it.
If anything can be found similar to it, for long its smallness has been known.
At the same time, there are three precious things which I prize and hold fast.
The first is charity;
the second is economy;
and the third is shrinking from being the first of the world.
With that charity I can be bold.
With that economy I can be liberal.
Shrinking from being the first of the world, I can become a vessel of the highest value.
Present day kings give up charity, and are all for being bold;
give up economy, and are all for being liberal;
give up following behind, and rush in front;
of which the end is death.
For the result of using charity in battle is sure to be victory,
and firm maintenance of its ground in defense.
Heaven will save its possessor, his charitable attribute will protect him.

[67c30t] **Ch'u Ta-Kao**
All the world says to me:
'Great as Tao is, it resembles no description (form).'
Because it is great, therefore it resembles no description.
If it resembled any description it would have long since become small.
I have three treasures, which I hold and keep safe:
The first is called love;
The second is called moderation;
The third is called not venturing to go ahead of the world.
Being loving, one can be brave;
Being moderate, one can be ample;
Not venturing to go ahead of the world, one can be the chief of all officials.
Instead of love, one has only bravery;
Instead of moderation, one has only amplitude;

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Instead of keeping behind, one goes ahead:
These lead to nothing but death.
For he who fights with love will win the battle;
He who defends with love will be secure.
Heaven will save him, and protect him with love.

[67c31t] **Paul J. Lin**
The whole world says that
My Tao is great but seems to resemble nothing.
Because it is great, it seems to resemble nothing.
If resembling anything, it would have become small long ago.
I have three treasures
To be kept and treasured;
One is compassion.
The second is thriftiness.
The third is not daring to be ahead of the world.
Through compassion, one can be brave.
Through thriftiness, one can be expansive.
Not daring to be ahead of the world,
One can be the master of the vessels.
Now to abandon compassion and to be brave,
To abandon thriftiness and to be expansive,
To abandon the rear and to be in front -
That means death!
Compassion, in attack, will bring victory;
In defense, it will hold firmly.
When heaven is going to save a person,
It will protect him with compassion.

[67c32t] **Michael LaFargue**
Everyone in the world says of me:
'Great - but doesn't seem normal'.
It's just 'greatness' -
that's why it does not seem normal.
If I were normal, I'd have been of little worth for a long time now.
I have three treasures,
I protect and keep hold of them.
The first is called 'gentleness',
the second is called 'frugality',
the third is called 'not presuming to act like leader of the world'.
Gentle, so able to be bold;
frugal, so able to be lavish;
not presuming to act like leader of the world, so able to become head of a government.
Now:
To be bold without being gentle,
to be lavish without being frugal,

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to act like leader without putting oneself last:
This is death.
Yes, gentleness:
"Attack with it and you will win,
defend with it and you will stand firm."
When Heaven wants to rescue someone,
it surrounds him with a wall of gentleness.

[67c33t] **Cheng Lin**
The world thinks that Truth which I describe is so great that it seems unreal.
It seems unreal because it is indeed so great.
If it were considered real, then it must be small.
There are three treasures which I cherish as the most precious.
The first is compassion.
The second is frugality.
The third is humility.
Because of compassion, there is courage.
Because of frugality, there is liberality.
Because of humility, there is supremacy.
Perdition will be the lot of those who choose courage, and abandon compassion;
who choose liberality, and abandon frugality;
who choose supremacy, and abandon humility.
When there is compassion, one can be victorious in an offensive war, and hold his position in a defensive war.
Because of the compassion of such a man, Heaven will deliver and protect him.

[67c34t] **Yi Wu**
All the world says that my Way is too great to be like a thing.
It alone is great; so, it seems like no thing.
If it were like a thing, it would be already small.
I have three treasures to be kept and protected:
The first is called compassion;
The second is called thrift;
The third is called not daring to be ahead of the world.
Compassionate, one can be brave;
Thrifty, one can be expansive;
Not daring to be ahead of the world, one is able to be the leader.
Now,
Bravery without compassion,
Expansiveness without thrift,
Going ahead without retreat,
Is fatal.
Compassion,
In war, will result in victory;
In defense, will result in holding firm.
When Heaven is going to save someone,

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It protects him with compassion.

[67c35t] **Han Hiong Tan**

Everyone says that Dao is so huge that it does not resemble anything we know.
As it is so phenomenally huge, it becomes incomparable.
If it does remotely resemble something on earth, then with the passage of time, its uniqueness will evaporate and gradually become inconsequential.
I steadfastly hold on to my three treasures.
These are compassion, frugality and humility.
With compassion, I can arouse real courage from my subordinates.
With frugality, I would enjoy popular support.
With humility, I become the natural leader.
Let us examine the following scenarios.
Demanding bravery from the subjects without showing compassion towards them,
Expecting popular support without dispensing benefits,
And wanting to become the leader without exhibiting humility.
These are negative attributes that will lead to self-destruction.
By applying compassion in war, you will be triumphant in attack and invincible in defence.
When Providence wants to save a nation,
It does so by bestowing great compassion to its leader.

[67c36t] **Hua-Ching Ni**

The world may say that the subtle Way of the universe which I describe is great,
but that it has little bearing on worldly life.
Truly, it is just that it is not definable, like the small ways of the world, thus it is indeed great.
There are three treasures which I embrace and follow closely:
the first is to be kind;
the second is to be simple;
the third is to not put one's own importance first in the world.
Because kindness and compassion can produce courage,
simplicity can thus be broadened to contain the world.
By not putting your own importance first in worldly affairs,
you will not impede the natural growth of all things.
If a person endeavors to be brave without first being kind,
great purposed, without first simplifying his life,
an authority, without first denying himself,
he cannot evolve freely from strife, and is only courting destruction.
Kindness can help to win a war.
Kindness can help to defend a fortification.
Kindness will invite the corresponding energy of kindness from Heaven through all the divine beings who support and protect.

[67c37t] **Chang Chung-yuan**

The world says that I am beyond determination
And cannot be identified with anything.
It is because I am beyond determination that I cannot be identified with anything.

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If I could be identified with anything,
I would no longer be beyond determination.
There are three essentials that I value and maintain:
One is compassion (tz'u),
Another is renunciation (ch'ien),
The third is never longing to be first in the world.
One who is compassionate is able to be valiant.
One who renounces is able to broaden one's self.
One who never longs to be first in the world
Is able to achieve the full growth of his capacity.
In the present day, people wish to be valiant,
But they are not compassionate.
They wish to broaden their selves,
But they do not renounce.
They wish to achieve the full growth of their capacities,
But they long to be first in the world.
This indeed leads to death.
Through compassion, engaging in war, one wins.
In self-defense, one is very well protected.
This type of person is saved by heaven.
Because he is compassionate, he is taken care of well.

[67c38t] **Henry Wei**
Three Treasures
San Pao
All the world says I am great
But rather odd and different from the ordinary.
Be it noted that greatness itself is the very reason
Why it appears rather odd and different from the ordinary.
If it had resembled the ordinary,
It would have become pettiness long ago.
I have three treasures.
Keep them and treasure them.
The first is compassion;
The second is frugality;
The third is:
Dare not be first in the world.
Because compassionate, a person can be courageous;
Because frugal, he can expand his scope;
Because he dare not be first in the world, he can develop his gifts of leadership.
Nowadays people are courageous without compassion,
Expand their scope without frugality,
And assume leadership without being humble.
They are doomed!
Compassion is invincible in offense,
And in defense invulnerable.

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When Heaven wants to deliver a person from harm,
It grants him compassion as a protective charm.

[67c39t] **Ha Poong Kim**
All under Heaven says that
My Tao is great yet doesn't look like it [Tao].
Truly, because it is great,
It doesn't look like it.
If it did,
It would have turned out a petty one long ago.
I have three treasures.
I hold and cherish them.
The first is called mercifulness;
The second, frugality;
The third, refusal to be ahead of all under Heaven.
Being merciful, you can therefore be brave;
Being frugal, you can therefore be liberal;
Refusing to be ahead of all under Heaven,
You can therefore become the leader of the vessels.
Now, to be brave, forsaking mercifulness,
To be liberal, forsaking frugality,
To be ahead, forsaking being behind
Is death.
With mercifulness -
If you fight, you will be triumphant,
If you defend, you will be invincible.
Whatever Heaven is about to save
Heaven will protect it with mercifulness.

[67c40t] **Tao Huang**
Everyone in the world says I am great, great without parallel.
Being without parallel is what enables greatness.
If there is a long-standing parallel, it becomes small.
I always have three treasures:
First is compassion.
Second is frugality.
Third is to not dare act in front of the world.
So compassion enables courage.
Frugality enables abundance.
Not daring to act in front of the world enables the mechanism to endure.
Today there is courage without compassion.
There is abundance without frugality.
There is appearance alone without substance.
This means no-life.
Through compassion: fight and win, defend and be secure.
When the heaven establishes itself, it always relies upon compassion.

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[67c41t] **Tang Zi-chang**

All in the world may think that Dao is unlike to be so superior, that nothing in the world can compare to it.
If it were comparable to anything, it would be inferior.
If it is not superior, it would not be Dao.
I have three treasured strategies to which I hold fast and embrace them all:
the first is Mercy;
the second is Economy of Force;
and the third is Dare Not to Take Initiative Before the World.
Because of Mercy, one can be courageous.
Because of Economy of Force, one can have superior force.
Because of Dare Not To Take Initiative Before the World, one can be the master of instruments.
Alas!
Nowadays, rulers want to be brave without being merciful;
want to have superior force without knowing economy of force;
and want to take initiative without being able to be resistant.
They will surely die in the war.
Mercy helps one to win when on the offensive;
to consolidate when on the defensive.
If one guides oneself by mercy Heavens will protect him.

[67c42t] **Wing-tsit Chan**

All the world says that my Tao is great and does not seem to resemble (the ordinary).
It is precisely because it is great that it does not resemble (the ordinary).
If it did resemble, it would have been small for a long time.
I have three treasures.
Guard and keep them:
The first is deep love,
The second is frugality,
And the third is not to dare to be ahead of the world.
Because of deep love, one is courageous.
Because of frugality, one is generous.
Because of not daring to be ahead of the world, one becomes the leader of the world.
Now, to be courageous by forsaking deep love,
To be generous by forsaking frugality,
And to be ahead of the world by forsaking following behind -
This is fatal.
For deep love helps one to win in the case of attack,
And to be firm in the case of defense.
When Heaven is to save a person,
Heaven will protect him through deep love.

[67c91t] **И. И. Семененко**

Все говорят о том, как сходство Дао моего велико с недостойным сыном.
Но мое Дао потому-то и велико, что напоминает сына, не похожего на предков.
А было бы похожим, то уж давно бы измельчало.

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У меня есть три сокровища, я их держусь и берегу.
Одно зовется материнскою любовью,
второе - бережливостью,
а третье - тем, когда не смеют находиться впереди других.
Люблю по-матерински и поэтому способен преисполниться бесстрашия,
обладаю бережливостью и потому способен обрести широкость,
не смею находиться впереди других и потому способен стать распорядителем готовых чаш.
Кто отрекается любить по-матерински и предпочитает быть бесстрашным,
отбрасывает бережливость и предпочитает широту,
отказывается быть сзади и предпочитает находиться впереди,
того ждет гибель.
Когда сражаются, преисполняясь материнскою любовью, побеждают,
а оборона с ее помощью становится незыблемой.
Спасение грядет от Неба, дающего защиту с материнскою любовью.

[67c92t] **А. А. Маслов**
Все в мире говорят, что моё Дао велико и ни на что не похоже.
Лишь потому, что оно велико, оно и ни на что не похоже.
Если бы оно походило на что-нибудь, то давно бы стало едва приметным.
Я обладаю тремя сокровищами, [кои] храню и [коими] дорожу.
Первое - великодушие.
Второе - бережливость.
Третье - не смею быть первым в Поднебесной.
Благодаря великодушию могу быть храбрым.
Благодаря бережливости могу быть щедрым.
Благодаря тому, что не смею быть первым в Поднебесной, могу стать господином сосудов.
Сегодня те, кто жертвует великодушием ради храбрости, бережливостью ради щедрости, местом позади ради того, чтобы быть впереди, обречены на смерть.
Великодушием побеждаешь в наступлении и становишься неприступным в обороне.
Даже Небо спасает тех, кто бережёт себя великодушием.

[67c93t] **Е. А. Торчинов**
В Поднебесной все говорят, что я велик.
Но я вовсе не похож на великого.
Ведь поскольку я велик, я вовсе не похож на великого.
Если бы я долго был бы похож на великого, то давно бы уже стал ничтожным.
Ведь у меня есть три драгоценности, которые я храню и ценю:
Первая - это сострадание,
Вторая - это бережливость,
Третья - я не смею поставить себя впереди Поднебесной и поэтому могу стать во главе всех на свете.
Поскольку есть сострадание, есть и храбрость.
Поскольку есть бережливость, есть и великодушие.
Поскольку я ставлю себя позади, то оказываюсь впереди.
И так до самой смерти.
Ведь сострадательный побеждает в сражениях, а в обороне становится неуязвимым.
Небо всегда спасает того, кого сострадание хранит само.

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[67c94t] **А. Е. Лукьянов**

В Поднебесной все называют мое Дао Великим, в подобии [ничему] не подобным.
А поскольку велико, поэтому в подобии [ничему] и не подобно.
Если уподобить [его] вечности, то и она будет крошечной.
Я имею три драгоценности, держусь их и дорожу ими.
Первая называется "милосердие",
вторая - "простота",
третья - "не смею встать впереди Поднебесной".
Милосерден, поэтому могу быть мужественным.
Прост, поэтому могу быть широким.
Не смею встать впереди Поднебесной, поэтому могу быть духовным вождем.
Ныне тому,
кто отбрасывает милосердие, а мужествен,
кто отбрасывает простоту, а широк,
кто отбрасывает то, чтобы встать сзади, а становится впереди, -
смерть!
Если, питая милосердие, начнешь войну - победишь.
Если организуешь оборону - будет крепка.
Небо поможет такому, милосердие защитит его.

[67c95t] **Ян Хин-шун**

Все говорят о том, что мое дао велико и не уменьшается.
Если бы оно уменьшилось, то после долгого времени оно стало бы маленьким.
Не уменьшается потому, что оно является великим.
Я имею три сокровища, которыми дорожу:
первое - это человеколюбие,
второе - бережливость,
а третье состоит в том, что я не смею быть впереди других.
Я человеколюбив, поэтому могу стать храбрым.
Я бережлив, поэтому могу быть щедрым.
Я не смею быть впереди других, поэтому могу стать умным вождем.
Кто храбр без человеколюбия, щедр без бережливости, находясь впереди, отталкивает тех, кто находится позади, - тот погибает.
Кто ведет войну человеколюбиво, побеждает,
и возведенная им оборона неприступна.
Небо его спасает, человеколюбие его охраняет.

[67c96t] **Д. П. Конисси**

На всей земле люди говорят, что мое Тао велико.
Правда, оно похоже на безумство, но несомненно велико.
Я имею три преимущества, которые я сохраняю как сокровище.
Первое из трех сокровищ есть человеколюбие.
Второе - бережливость.
Третье - смирение или то, благодаря чему я не желаю быть руководителем для всей земли.
Человеколюбивые храбры.

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Бережливые щедры.
Смиренные или не желающие быть руководителями для всей земли будут полезны на долгое время.
Кто храбр, не зная человеколюбия, кто щедр, не зная бережливости, кто идет вперед, не зная смирения, тот погибнет.
Кто ведет войну ради человеколюбия, тот победит врагов.
Если он защитит народ, то оборона будет сильна.
Это потому, что его спасет Небо, которое дорожит подобным человеком.

[67c97t] **В. В. Малявин**
Все в мире говорят, что мой Путь велик, да как будто ни на что не годен.
Да, велик - и оттого как будто ни на что не годен!
Будь он для всего пригоден, давно бы уже измельчал.
Есть у меня три сокровища, я бережно их храню:
Первое - это любовь,
Второе - бережливость,
Третье - нежелание быть первым в мире.
Благодаря любви я могу быть отважен.
Благодаря бережливости, я могу быть щедр.
Благодаря нежеланию быть первым, я могу главенствовать в мире.
А быть отважным, отбросив любовь,
Быть щедрым, забыв бережливость,
Быть впереди, не умея быть позади, -
Это верная гибель.
Ибо любовь приносит победу тому, кто нападает,
И оберегает того, кто защищается.
Когда Небо желает кого-то спасти,
Оно окружает его любовью, словно прочной стеной.

[67c98t] **Б. Б. Виногродский**
В Поднебесной всегда называют мой Путь великим.
А он, похоже, ни с чем не сравним.
Ведь только потому и велик.
Причинность:
В схожести ни с чем не сравним.
Если уподоблять, то с течением времени он становится крошечным.
У меня в наличии три драгоценности.
Удерживаю и сберегаю их.
Первая выражается в милосердии.
Вторая выражается в умеренности.
Третья выражается в том, что не осмеливаюсь осуществлять впереди Поднебесной.
Милосердие -
Причинность:
Способность к мужеству.
Умеренность -
Причинность:
Способность к широте.

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Не осмеливаюсь осуществлять впереди Поднебесной -
Причинность:
Способность главенствовать в сотворении инструментов.
Теперь же, если, оставив милосердие быть мужественным,
оставив умеренность быть широким,
оставив задних быть впереди -
это смерть.
Ведь, воюя с милосердием, побеждаешь.
Удерживая с милосердием, достигаешь крепости.
Когда Небо помогает тебе, оно посредством милосердия охраняет тебя.

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PSEUDO-CHAPTER **Sixty-Eight**

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[68c01t] **Robert G. Henricks**
Therefore, one who is good at being a warrior doesn't make a show of his might;
One who is good in battle doesn't get angry;
One who is good at defeating the enemy doesn't engage him.
And one who is good at using men places himself below them.
This is called the virtue of not competing;
This is called [correctly] using men;
This is called matching Heaven.
It's the high point of the past.

[68c02t] **John C. H. Wu**
A GOOD soldier is never aggressive;
A good fighter is never angry.
The best way of conquering an enemy
Is to win him over by not antagonizing him.
The best way of employing a man
Is to serve under him.
This is called the virtue of non-striving!
This is called using the abilities of men!
This is called being wedded to Heaven as of old!

[68c03t] **D. C. Lau**
One who excels as a warrior does not appear formidable;
One who excels in fighting is never roused in anger;
One who excels in defeating his enemy does not join issue;
One who excels in employing others humbles himself before them.
This is known as the virtue of non-contention;
This is known as making use of the efforts of others;
This is known as matching the sublimity of heaven.

[68c04t] **R. L. Wing**
A skillful leader does not use force.
A skillful fighter does not feel anger.
A skillful master does not engage the opponent.
A skillful employer remains low.
This is called the power in not contending.
This is called the strength to employ others.
This is called the highest emulation of Nature.

[68c05t] **Ren Jiyu**
He who is good at being a shi (officer) does not boast of his martialism;
He who is good at fighting does not resort to his rage;

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He who is skillful in winning against the enemy does not wrestle with them;
He who is skillful in managing his men has a modest attitude towards them.
This is called the De of not contending with others;
This is called the power of making use of others' force;
This is called being in accord with the Way of Heaven,
Thus it has been a principle very long since.

[68c06t] **Gia-fu Feng**
A good soldier is not violent.
A good fighter is not angry.
A good winner is not vengeful.
A good employer is humble.
This is known as the Virtue of not striving.
This is known as ability to deal with people.
This since ancient times has been known as the ultimate unity with heaven.

[68c07t] **Lok Sang Ho**
He who can offer wise counsel will not display his wisdom.
He who is a fine fighter will not lose temper.
He who is good in contests will not struggle with his contestants.
He who knows how to use people stays low and underneath them.
This is the virtue of non-struggle.
This is making use of others' full abilities.
This can be said to match heaven
And is really the best art handed down from the ancient days.

[68c08t] **Xiaolin Yang**
A good general does not look intimidating,
A good fighter does not look fierce,
A good conqueror does not squabble,
A good leader is always humble.
This is the DE of not fighting with people;
This is the strength of using the power of others;
This is the state of being the most harmonic with nature.

[68c09t] **Walter Gorn Old**, IMITATING HEAVEN
The good commander is not imperious.
The good fighter is not wrathful.
The greatest conqueror does not wage war.
The best master governs by condescension.
This is the virtue of not contending.
This is the virtue of persuasion.
This is the imitation of Heaven, and this was the highest aim of the ancients.

[68c10t] **James Legge**
He who in (Tao's) wars has skill

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Assumes no martial port;
He who fights with most good will
To rage makes no resort.
He who vanquishes yet still
Keeps from his foes apart;
He whose hests men most fulfil
Yet humbly plies his art.
Thus we say, 'He ne'er contends,
And therein is his might.'
Thus we say, 'Men's wills he bends,
That they with him unite.'
Thus we say, 'Like Heaven's his ends,
No sage of old more bright.'

[68c11t] **David Hinton**
A noble official is never warlike,
and a noble warrior is never angered.
A noble conqueror never faces an enemy,
and a noble leader stays below the people he wields.
This is called the Integrity of peacefulness, the power of wielding the people,
the fullest extent of our ancient accord with heaven.

[68c12t] **Chichung Huang**
Therefore, a good commander is not militant;
A good strategist is not irritable;
A good vanquisher of enemies is not confrontational;
A good employer of men stays low to them.
This is called the virtue of noncontention;
This is called the ability of employing men;
This is called a match for heaven,
A paragon among the ancients.

[68c13t] **Ellen M. Chen**
A good captain does not exhibit his martial prowess.
A good warrior does not get himself angry.
A good conqueror of enemies does not instigate a combat.
A good employer of people puts himself below them.
This is called the power (te) of non-contention.
This is called using the strength of others.
This is called perfection (chi) in matching the heaven of old.

[68c14t] **Lee Sun Chen Org**
An ingenious soldier does not accept a challenge [frivolously];
A dexterous fighter cannot be aroused to anger [easily];
A shrewd victory-bound party defeats his enemy by avoiding direct confrontations;
A proficient manager situates himself in a humble position [to receive results of other people's efforts].

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This is what is called the virtue (achievement) of not contending;
This is what is called the power of utilizing people's labor [through delegating responsibilities];
This is what is called matching the paragon of Heaven.

[68c15t] **Tien Cong Tran**
A good warrior is not forceful.
A good fighter is not belligerent.
The best conqueror does not confront the enemy.
The best employer is under employees.
This is called non-striving Virtue.
This is called using the forces of others.
This is called being identified with the sublimity of old Heaven.

[68c16t] **Thomas Z. Zhang**
Those who are good at management rarely use force.
Those who are good at battles rarely lose their tempers.
Those who are good at winning over their rivals never let rivals take control.
Those who are good at employing people are modest.
This is the noncompetitive virtue.
This is the use of people's abilities.
This is called the best conformation to nature and history.

[68c17t] **Arthur Waley**
The best charioteers do not rush ahead;
The best fighters do not make displays of wrath;
The greatest conqueror wins without joining issue;
The best user of men acts as though he were their inferior.
This is called the power that comes of not contending,
Is called the capacity to use men,
The secret of being mated to heaven, to what was of old.

[68c18t] **Richard John Lynn**
One good at being a warrior is not warlike.
One good at warfare avoids anger.
One good at conquering the enemy does not join with him.
One good at using men places himself below them.
We refer to these as the virtue in not fighting and the power in using men.
Such a one is called a companion worthy of Heaven, the ultimate attainment achieved for all time.

[68c19t] **Lin Yutang**
THE VIRTUE OF NOT-CONTENDING
The brave soldier is not violent;
The good fighter does not lose his temper;
The great conqueror does not fight (on small issues);
The good user of men places himself below others.
This is the virtue of not-contending,

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Is called the capacity to use men,
Is reaching to the height of being Mated to Heaven, to what was of old.

[68c20t] **Victor H. Mair**
A good warrior is not bellicose,
A good fighter does not anger,
A good conqueror does not contest his enemy,
One who is good at using others puts himself below them.
This is called "integrity without competition,"
This is called "using others,"
This is called "parity with heaven," - the pinnacle of the ancients.

[68c21t] **Tolbert McCarroll**
A skilled warrior does not rush ahead of others.
A skilled fighter does not make a show of anger.
A skilled victor does not seek revenge.
A skilled employer does not act superior.
This is known as the virtue of not competing.
This is known as making use of the abilities of others.
This is known as being united with heaven as it was in ancient times.

[68c22t] **David H. Li**
One good at commandership does not easily use force,
one good at war is not easily provoked,
one good at winning does not easily engage in combat,
one good at deployment is obsequious.
This is the virtue of non-engagement; this is the ability at deployment.
This is fully consistent with the cosmos.

[68c23t] **Yasuhiko Genku Kimura**
A good warrior is never pugnacious.
A good fighter is never angry.
A good winner is never combative.
A good commander is always humble.
This is called the virtue of non-contention.
This is called using the strength of others.
This is called perfect emulation of heavenly virtue.

[68c24t] **Chou-Wing Chohan**
The whole world tells me:
"Great as the Tao is, it has no form."
Since it is great,
It has no form.
If it resembled any form,
It would have waned a long time ago.
I have three treasures that I keep and safeguard:

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The first is called love,
The second is called moderation,
The third is called not jumping to the head of the entire world.
With love, a person can be courageous,
With moderation, a person can be generous,
And by not jumping to the head of the world, a person can be the master of all the ministers.
Without love, a person can only have courage,
Without moderation, a person can only have generosity,
And instead of staying behind, a person can go to the front.
This leads nowhere but to death.
The person who fights with love will win the battle,
The person who defends himself with love will be safe.
Heaven will save him and protect him with love.

[68c25t] **Man-Ho Kwok**
A canny soldier never provokes anyone,
And is never made to lose his temper.
A good fighter never confronts his enemy head-on,
And those who know how to handle people do it humbly.
This comes from the virtue of not-striving,
and from knowing how to link with other people's energy.
Since time gone in the mists this has been the way to 'pair up' with Heaven.

[68c26t] **Gu Zhengkun**
He who is good at being a commander
Does not display his bravery;
He who is good at fighting
Does not burst into anger;
He who is good at defeating his enemy
Does not brace himself to engage in a tough battle;
He who is good at employing men
Humbles himself before them;
This is called the virtue of non-contention;
This is called making use of others' strength;
This is called conformability to the Tao of heaven.

[68c27t] **Chao-Hsiu Chen**
The perfect warrior does not flaunt his bravery.
The perfect fighter does not get angry.
The perfect winner does not reveal his tactics.
The perfect employer is humble before his employees.
This is called the virtue of non-fighting.
This is called the ability to manage others.
This is called uniting with the law of Heaven.
Since ancient times, it has been the highest goal.

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[68c28t] **Liu Qixuan**
A true gentleman admires no martial arts.
An invincible warrior never resorts to anger.
A true winner never appears in any encounter.
A wise employer never looks superior.
Holders of the true Way struggle for nothing of their own,
And depend on resources of strength other than their own.
The best ability of all time matches that of the heaven.

[68c29t] **Shi Fu Hwang**
The Way to Triumph
Lao Tze says,
He who is skillful as a good warrior assumes no martial posture.
He who is skillful as a good gladiator will not rise in anger.
He who is skillful in vanquishing his foes will keep apart from them.
He who is skillful in employing will keep a low profile.
All these are the attributes of non-contention,
the methods of using man's abilities,
the way of matching with Heaven's secret,
and the highest art of antiquity.

[68c30t] **Ch'u Ta-Kao**
The best soldier is not soldierly;
The best fighter is not ferocious;
The best conqueror does not take part in war;
The best employer of men keeps himself below them.
This is called the virtue of not contending;
This is called the ability of using men;
This is called the supremacy of consorting with heaven.

[68c31t] **Paul J. Lin**
One who makes a good general is not warlike;
One who makes a good fighter is not angry;
One who makes a great conqueror of his enemies does not strive;
One who knows how to manage the people well places himself under them.
This is called the virtue of not competing.
This is called the power of using people.
This is called the match of Heaven, the ultimate of the Ancients.

[68c32t] **Michael LaFargue**
The best soldier is not warlike,
the best fighter shows no anger,
the one best at defeating the enemy does not engage him,
the one best at managing people puts himself below them.
This is the Te of not contending;
this is the power to manage people.

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This is being the Counterpart of Heaven,
equalling the very best of the ancients.

[68c33t] **Cheng Lin**
The best warriors are not warlike.
The best strategists are not impulsive.
The best winners are not quarrelsome.
The best rulers are not arrogant.
All these indicate the virtue of non-contention,
the ability to employ men,
compliance with Heaven's sublime way.

[68c34t] **Yi Wu**
One who excels as a knight is not warlike.
One who excels as a warrior is not angry.
One who excels at winning over enemies does not strive with them.
One who excels at managing people puts himself beneath them.
This is called the virtue of not being competitive.
This is called using the power of people.
This is called "matching Heaven", the ultimate state of the ancients.

[68c35t] **Han Hiong Tan**
The accomplished general does not appear intimidating.
The consummate warrior does not exhibit any anger.
The victorious commander does not contend.
A good manager often appears meek and humble.
All the above examples display the virtue of non-contention.
With this virtue you can capitalise on others' expertise.
This is in accord with the way of Dao - the celestial way.

[68c36t] **Hua-Ching Ni**
A good warrior is never violent.
A good fighter is never offensive.
A great victor defeats his opponent, but not by challenging him.
A great commander is humble.
This is called the power of non-contention.
This is also called making use of the effort of others.
To follow this is to follow the pattern of the subtle law of the universe.

[68c37t] **Chang Chung-yuan**
A good soldier is free from violence.
A good fighter is free from rage.
A good winner is free from competition.
A good leader is humble before the people.
This is called the attainment of non-contention,
Or the application of the strength of others.

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It is also called identity with the ultimate
Beyond space and time.

[68c38t] **Henry Wei**
Harmony with Heaven
P'ei T'ien
A good warrior is not warlike;
A good fighter does not lose his temper;
A good conqueror is not pugnacious;
A good leader of men is humble.
This is called the virtue of non-contention,
Also called the use of other's strength,
Also called harmony with Heaven's Eternal Supreme Will.

[68c39t] **Ha Poong Kim**
A good warrior is not belligerent;
A good fighter is not given to anger;
One who is good at winning does not engage the enemy;
One who is good at using others takes the lower position.
This is called the Te of non-contention;
This is called making use of the strength of others;
This is called fit to be Heaven's mate.
It is the ultimate [truth] of old.

[68c40t] **Tao Huang**
Being a good warrior does not entail power.
A good fighter is not angry.
One who is good at overcoming the enemy does not contact him.
One who is good at leading people acts humbly.
This is called the Action of noncompetition.
This is called leading people.
This is called the Ultimate as old as heaven.

[68c41t] **Tang Zi-chang**
In the ancient times:
The perfect warriors were not warlike.
The perfect fighters were not angry.
The perfect winners were not aggressive and the perfect diplomats were humble before the world.
This is called the practice of the virtue of non-struggle.
This is called the use of the wisdom of benevolence.
This is called to comply with the ultimate Nature.

[68c42t] **Wing-tsit Chan**
A skillful leader of troops is not oppressive with his military strength.
A skillful fighter does not become angry.
A skillful conqueror does not compete with people.

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One who is skillful in using men puts himself below them.
This is called the virtue of non-competing.
This is called the strength to use men.
This is called matching Heaven, the highest principle of old.

[68c91t] **И. И. Семененко**
Умеющий быть воином не ведает воинственности,
умеющий сражаться - не бывает гневен,
умеющий одерживать победу над противником с ним не вступает в схватку,
умеющий использовать людей становится их ниже.
Это называют добродетелью отказа от соперничества,
способностью использовать людей и верхом сочетания с Небесной древностью.

[68c92t] **А. А. Маслов**
Умелый полководец не воинственен.
Умелый воин не гневлив.
Умеющий побеждать врага не вступает [с ним в поединок].
Умеющий использовать людей ставит себя ниже их.
Это зовётся Благостью без противостояния.
Это зовётся способностью использовать людей.
Это зовётся следованием Небу и Пределу древности.

[68c93t] **Е. А. Торчинов**
Хороший воин не воинствен.
Хороший боец не гневлив.
Умеющий побеждать врагов не сражается с ними,
умеющий использовать людей ставит себя ниже их.
Вот что называют Благой Силой непротивоборствования.
Вот что называют силой использования людей.
Вот что называется быть соработником Неба, вот предел искусства древних мудрецов.

[68c94t] **А. Е. Лукьянов**
Лучший из воинов не прибегает к силе.
Искусный в ратном деле не гневен.
Способный побеждать врага с ним не соприкасается.
Умелый в использовании людей ставит себя ниже их.
Это и называется не ведущей борьбы Дэ.
Это и называется использованием силы других.
Это и называется сочетанием с Древним Пределом Неба.

[68c95t] **Ян Хин-шун**
Умный полководец не бывает воинствен.
Умелый воин не бывает гневен.
Умеющий побеждать врага не нападает.
Умеющий управлять людьми не ставит себя в низкое положение.
Это я называю дэ, избегающее борьбы.

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Это сила в управлении людьми.
Это значит следовать природе и древнему началу [дао].

[68c96t] **Д. П. Конисси**
Истинно просвещенный человек никогда не воюет.
Превосходный воин никогда не разгневается.
Победитель никогда не попросит содействия постороннего.
Умеющий пользоваться людьми охотно занимает низкое место, что называется добродетелью без сопротивления, средством для (благоразумного) пользования (услугами) людей и, наконец, согласованием с Небом.
Таково древнее постановление.

[68c97t] **В. В. Малявин**
Умеющий воевать не воинствен.
Умеющий сражаться не дает волю гневу.
Умеющий одерживать победу над противником не борется с ним.
Умеющий управлять людьми, ставит себя ниже их.
Это зовется совершенством миролюбия.
Это зовется силой использования людей.
Это зовется "соответствием Небу", пределом древности.

[68c98t] **Б. Б. Виногродский**
Совершенствующийся в деле воина не воинствен.
Совершенствующийся в битвах не гневлив.
Совершенствующийся в победах над противником не вступает в контакт.
Совершенствующийся в использовании людей осуществляет ориентацию вниз.
Это определяется:
Потенция не-соперничания.
Это определяется:
Сила использования людей.
Это определяется:
Союз с пределом небесной древности.

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PSEUDO-CHAPTER **Sixty-Nine**

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[69c01t] **Robert G. Henricks**
Those who use weapons have a saying which goes:
"I don't presume to act like the host, and instead play the part of the guest;
I don't advance an inch, but rather retreat a foot."
This is called moving forward without moving forward -
Rolling up one's sleeves without baring one's arms -
Grasping firmly without holding a weapon -
And enticing to fight when there's no opponent.
Of disasters, none is greater than [thinking] you have no rival.
To think you have no rival is to come close to losing my treasures.
Therefore, when weapons are raised and [the opponents] are fairly well matched,
Then it's the one who feels grief that will win.

[69c02t] **John C. H. Wu**
THE strategists have a saying:
I dare not be a host, but rather a guest;
I dare not advance an inch, but rather retreat a foot.
This is called marching without moving,
Rolling up one's sleeves without baring one's arms,
Capturing the enemy without confronting him,
Holding a weapon that is invisible.
There is no greater calamity than to under-estimate the strength of your enemy.
For to under-estimate the strength of your enemy is to lose your treasure.
Therefore, when opposing troops meet in battle, victory belongs to the grieving side.

[69c03t] **D. C. Lau**
The strategists have a saying,
I dare not play the host but play the guest,
I dare not advance an inch but retreat a foot instead.
This is known as marching forward when there is no road,
Rolling up one's sleeves when there is no arm,
Dragging one's adversary by force when there is no adversary,
And taking up arms when there are no arms.
There is no disaster greater than taking on an enemy too easily.
So doing nearly cost me my treasure.
Thus of two sides raising arms against each other,
It is the one that is sorrow-stricken that wins.

[69c04t] **R. L. Wing**
The strategists have a saying:
"I dare not act as a host, Yet I act as a guest. I dare not advance an inch, Yet I retreat a foot."
This is called

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Traveling without moving, Rising up without arms, Projecting without resistance, Capturing without strategies.
No misfortune is greater than underestimating resistance;
Underestimating resistance will destroy my Treasures.
Thus when mutually opposing strategies escalate,
The one who feels sorrow will triumph.

[69c05t] **Ren Jiyu**
A master of the art of war is very correct in saying:
"I dare not take the offensive, but prefer to take the defensive;
I dare not advance an inch, but prefer to retreat a foot."
This is called:
Disposing no lines of troops,
Raising no arms,
Confronting no enemy,
And grasping no weapons.
There is no disaster greater than underestimating the enemy,
Underestimating the enemy nearly makes me lose my "three precious things."
Therefore the side in grief conquers in case of the balance of the forces of two sides.

[69c06t] **Gia-fu Feng**
There is a saying among soldiers:
I dare not make the first move but would rather play the guest;
I dare not advance an inch but would rather withdraw a foot.
This is called marching without appearing to move,
Rolling up your sleeves without showing your arm,
Capturing the enemy without attacking,
Being armed without weapons.
There is no greater catastrophe than underestimating the enemy.
By underestimating the enemy, I almost lose what I value.
Therefore when the battle is joined,
The underdog will win.

[69c07t] **Lok Sang Ho**
Military strategists have this dictum:
"When I am not ready to take the role of the host (defend),
I will take the role of the guest (attack);
When I am not ready to advance an inch,
I will retreat a foot."
This is known as moving but not having a pattern of moving;
Pushing away, but not showing the arms to push with;
Dispelling, but not having visible enemies to dispel;
Taking command, but having no armies to take command over.
The greatest ill lies in slighting one's opponents;
Slighting my opponent, I could easily lose my treasure.
When two armies of equal strength meet in combat,

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It is the army that considers itself weak that will win.

[69c08t] **Xiaolin Yang**
There is a saying in the military:
"I dare not attack but would rather retreat;
I dare not move forward an inch but would rather move back a foot."
This is called advancing without appearing to advance,
Making a resolution without rolling up your sleeves,
Carrying a weapon without revealing the weapon,
Preparing to fight without showing the preparation.
The biggest disaster is to underestimate the enemy;
Underestimating the enemy will cause you to lose all your armies.
When two fighting armies have similar strength, the side that is sorrowful and cautious will win.

[69c09t] **Walter Gorn Old**, THE USE OF SUPREME VIRTUE
A great warrior has said, "I dare not be the host, I would rather be the guest; I dare not advance an inch, I would rather retire a foot."
Now this I call filing in without marshalling the ranks; baring the arms without preparing to fight; grasping the sword without unsheathing it; and advancing upon the enemy without coming into conflict.
There is nothing so unfortunate as entering lightly into battle.
For by so doing we are in danger of losing that which is most precious.
Thus it happens that when opposing forces meet in battle, he who feels the pity of it assuredly conquers.

[69c10t] **James Legge**
A master of the art of war has said,
'I do not dare to be the host (to commence the war);
I prefer to be the guest (to act on the defensive).
I do not dare to advance an inch;
I prefer to retire a foot.'
This is called marshalling the ranks where there are no ranks;
baring the arms (to fight) where there are no arms to bare;
grasping the weapon where there is no weapon to grasp;
advancing against the enemy where there is no enemy.
There is no calamity greater than lightly engaging in war.
To do that is near losing (the gentleness) which is so precious.
Thus it is that when opposing weapons are (actually) crossed, he who deplores (the situation) conquers.

[69c11t] **David Hinton**
There was once a saying among those who wielded armies:
I'd much rather be a guest than a host,
much rather retreat a foot than advance an inch.
This is called marching without marching,
rolling up sleeves without baring arms,
raising swords without brandishing weapons,
entering battle without facing an enemy.
There's no greater calamity than dishonoring an enemy.

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Dishonor an enemy and you'll lose those treasures of mine.
When armies face one another in battle,
it's always the tender-hearted one that prevails.

[69c12t] **Chichung Huang**
A strategist once said:
"I dare not play the host,
Rather, I'd play the guest;
I dare not advance one inch,
Rather, I'd retreat one foot.
Which means:
Marching without ranks,
Baring no arms,
Holding no weapons,
I will still emerge invincible.
No calamity is greater than being invincible;
Being invincible almost cost me my treasures."
Therefore, when two confronting armies are equally matched,
The compassionate party wins.

[69c13t] **Ellen M. Chen**
In engaging in warfare it is said:
I dare not be the host but be the guest,
I dare not advance an inch but retreat a foot.
This is called to march without advancing,
To roll up one's sleeves without baring one's arms,
To throw a rope without an enemy,
To carry without a weapon.
Of all calamities (huo),
None is greater than underestimating one's enemy.
In underestimating my enemy,
I risk losing my treasure (pao).
Therefore when opposing armies are engaged in battle,
The sorrowful party will win.

[69c14t] **Lee Sun Chen Org**
In ancient time a military strategist had once said:
"I do not dare to take the [subjective] position of a host in the battlefield, on the contrary, I adopt the [objective] position of a visitor;
I do not dare to advance one inch [counter-productively] at the cost of retreating one foot."
This game-plan was described [in military strategy] as:
"To march [in such secrecy] that the traces [of the procession of the army] are invisible;
To throw [so swiftly that observers] can not detect thrower's arms [in action];
To file soldiers [so unconventionally that it misleads] people to draw the conclusion that the army is not ready for combat yet;
To disguise [soldiers' weapons so skillfully that] there is no clue."

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The mistake which is most disastrous [in military operation] is underestimating one's enemy;
Underestimating one's enemy will lose almost all my [three] treasures;
Therefore, when two combatant forces encounter each other, the one with mourning soldiers will prevail.

[69c15t] **Tien Cong Tran**

The strategists have a saying: I dare not be a host, but rather a guest; I dare not advance an inch, but rather retreat a foot.
This is called going without marching, rolling up one's sleeves without baring one's arms, capturing the enemy without confronting him, holding a weapon that is invisible.
There is no greater calamity than to underestimate the enemy.
To underestimate the enemy is to lose your treasure.
Therefore, when opposing troops meet in battle, victory belongs to the grieving side.

[69c16t] **Thomas Z. Zhang**

It is a military saying that when engaging in war, we do not aggress but defend; we do not advance an inch but retreat a foot.
This is marching without formation.
Do not roll up sleeves.
Confront no enemy.
Commit to no weapons.
The most serious mistake is to underestimate the enemy.
Underestimating the enemy almost caused me to lose my treasures.
Thus, when two comparable armies fight, the lamenting one wins.

[69c17t] **Arthur Waley**

The strategists have the sayings:
'When you doubt your ability to meet the enemy's attack, take the offensive yourself', and
'If you doubt your ability to advance an inch, then retreat a foot'.
This latter is what we call to march without moving,
To roll the sleeve, but present no bare arm,
The hand that seems to hold, yet has no weapon in it,
A host that can confront, yet presents no battle-front.
Now the greatest of all calamities is to attack and find no enemy.
I can have no enemy only at the price of losing my treasure.
Therefore when armies are raised and issues joined it is he who does not delight in war that wins.

[69c18t] **Richard John Lynn**

Military specialists have a saying:
"I dare not play the host but instead play the guest.
I dare not advance an inch but instead retreat a foot."
In other words,
campaign in such a way that there is no campaign;
push up your sleeve so that no arm is exposed;
wield weapons in such a way that no weapons are involved;
and lead in such a way that you face no opponent.
There is no greater disaster than having no viable opponent.

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If one has no viable opponent, he will soon lose my [the Laozi's] treasures.
Thus, when they raise armies that are equally matched, he who feels pity will be the victor.

[69c19t] **Lin Yutang**
CAMOUFLAGE
There is the maxim of military strategists;
I dare not be the first to invade, but rather be the invaded.
Dare not press forward an inch, but rather retreat a foot.
That is,
To march without formations,
To roll not up the sleeves,
To charge not in frontal attacks,
To arm without weapons.
There is no greater catastrophe than to underestimate the enemy.
To underestimate the enemy might entail the loss of my treasures.
Therefore when two equally matched armies meet,
It is the man of sorrow who wins.

[69c20t] **Victor H. Mair**
The strategists have a saying:
"I dare not be host, but would rather be guest;
I advance not an inch, but instead retreat a foot."
This is called
Marching without ranks,
Bearing nonexistent arms,
Flourishing nonexistent weapons,
Driving back nonexistent enemies.
There is no greater misfortune than not having a worthy foe;
Once I believe there are no worthy foes, I have well-nigh forfeited my treasures.
Therefore,
When opposing forces are evenly matched,
The one who is saddened will be victorious.

[69c21t] **Tolbert McCarroll**
The master soldiers have a saying:
I dare not be the host but prefer to be the guest.
I dare not advance an inch but prefer to retreat a foot.
This is called
marching without moving,
rolling up a sleeve without baring an arm,
capturing a foe without a battlefront,
arming yourself without weapons.
There is no disaster greater than attacking and finding no enemy.
Doing so will cost you your treasure.
Thus it is that when opposing forces meet,
victory will go to those who take no delight in the situation.

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[69c22t] **David H. Li**
A saying among warriors:
I dare not play host, I prefer playing guest;
I dare not advance an inch, I prefer retreating a foot.
This is formless formation,
this is defenseless advancement,
this is oppositionless encounter,
this is weaponless display.
No disaster is greater than underestimating the enemy.
Underestimating the enemy verges on losing my treasures.
Thus, when two equal-size armies are in combat, the one that is grieved wins.

[69c23t] **Yasuhiko Genku Kimura**
The strategist par excellence says:
Dare not to be the aggressor but rather to be the defender.
Dare not to advance an inch but rather to retreat a foot.
This is called
Letting the opponent march toward nowhere to which to march,
Letting the opponent capture nothing to be captured,
Letting the opponent attack none to be attacked,
Letting the opponent arm with weapons for nothing for which to arm.
There is no greater calamity than underestimating your opponent.
To underestimate your opponent is surely to lose your treasures.
Therefore, when opposing forces are engaged in conflict,
The one who yields with caution will triumph in the end.

[69c24t] **Chou-Wing Chohan**
A tactician in ancient times said:
"I do not dare to act as a host,
I prefer to act as a guest,
I do not dare to advance an inch,
I prefer to retreat a foot."
This implies that he does not muster his armies, as if he has no armies,
He does not roll up his sleeves, as if his arms are not ready,
He does not go out to battle, as if he has no weapons,
He does not fight, as if he has no enemies.
The greatest calamity is to underestimate the strength of the enemy,
For underestimating the strength of the enemy leads to the loss of our treasure of love.
Therefore, when armies clash on the battlefield,
The one that possesses the treasure will triumph.

[69c25t] **Man-Ho Kwok**
There is a saying, you know, which soldiers have:
'I never use my force before my enemy uses his.
I'd sooner go back a foot than advance an inch.'

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This is called going forward without moving,
Rolling up your sleeve without showing your arm -
And by not, you defeat him without apparently doing anything.
This is like being armed, but no one sees what you have.
Never think your enemy is feeble.
That's disastrous.
If I do that, I'm bound to lose all I have!
So, you see, when the battle begins
It is the one who seems weakest that will win.

[69c26t] **Gu Zhengkun**
A strategist says:
I dare not launch an attack but strengthen defense capabilities;
I dare not advance an inch but retreat a foot instead.
This means to deploy battle array by showing no battle array;
To wield one's arm to attack by showing no arm to lift;
To face the enemy by showing no enemy to attack;
To hold weapons by showing no weapons to hold.
No disaster is greater than underestimating the enemy.
Underestimating the enemy nearly cost me my treasure (i. e. three treasured weapons, see 67).
That is why the sorrow-laden side wins
When two armies are at war.

[69c27t] **Chao-Hsiu Chen**
There is a saying among military strategists:
'I dare not act as the host, but the guest.
I dare advance an inch, but retreat a foot.'
This is called conducting in non-conducting.
Pulling back without using force.
Facing the fight without engaging the enemy.
Holding no weapons.
The greatest danger is to undervalue the enemy.
To undervalue the enemy will cause loss of the three treasures.
That is why when two forces fight against each other, the one that is full of sorrow will win.

[69c28t] **Liu Qixuan**
The ancient wise generals all held:
"Start no war.
Fight only when forced to.
A foot back instead of an inch forward."
Such military creeds all boil down to this:
Advance invisible ranks;
Raise invisible arms;
Poise invisible armies;
Fight as if one is not fighting with enemies.
The biggest military disaster is this:

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To attack an enemy thoughtlessly
With threats, menaces and challenges.
For such an attack means the loss of all advantages.
When two armies battle, one against the other,
The army that fights out of love and sadness wins.

[69c29t] **Shi Fu Hwang**
The Art of War
Lao Tze says,
A master of strategy once said,
'I do not dare to be the first to arouse a war.
I prefer to be passive to rise against an invasion.
I do not dare to march an inch.
I prefer to withdraw a foot.'
This is called proceeding to make an action without walking, to resist without lifting arms;
to dart without facing enemies, and to seize them without combating.
There is no calamity greater than to lightly engage in war.
To do that nearly results in the loss of the three precious things I mentioned before.
That is why when opposing armies meet, the sorrowful side conquers.

[69c30t] **Ch'u Ta-Kao**
An ancient tactician has said:
'I dare not act as a host but would rather act as a guest;
I dare not advance an inch but would rather retreat a foot.'
This implies that he does not marshal the ranks as if there were no ranks;
He does not roll up his sleeves as if he had no arms;
He does not seize as if he had no weapons;
He does not fight as if there were no enemies.
No calamity is greater than under-estimating the enemy;
To under-estimate the enemy is to be on the point of losing our treasure (love).
Therefore when opposing armies meet in the field the ruthful will win.

[69c31t] **Paul J. Lin**
The commander of war has said:
"I dare not be a host, but be a guest.
I dare not advance one inch, but withdraw a foot."
This means:
To set up a march as if without one.
To stretch the arm as if without one.
To confront the enemy as if without one.
To grasp war weapons as if without them.
No calamity is greater than taking the enemy lightly.
Taking the enemy lightly almost makes me lose my treasures.
Therefore, in raising arms against each other,
The one with pity will win.

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[69c32t] **Michael LaFargue**
Military men have a saying:
"I do not presume to act as master, I act as guest;
I do not presume to advance an inch, I retreat a foot."
This is like "going forward without going forward,
rolling up the sleeves but baring no arm,
attacking without showing hostility,
drawing with no sword."
Nothing brings greater disaster than the motto:
"The enemy is nothing."
Thinking, "the enemy is nothing": close to losing my Treasure.
Yes, when they cross weapons and attack each other,
the one in mourning will win.

[69c33t] **Cheng Lin**
One of the ancient strategists said:
"I do not venture to fight an offensive war;
I prefer to be on the defensive.
I dare not advance an inch;
I prefer to retreat a foot."
This indicates the futility of possessing armaments,
the reluctance to send armed expeditions,
the inexistence of casus belli,
the absence of foes.
Nothing can be more calamitous than an underestimation of the enemy's strength.
To underestimate the enemy's strength may cost a man his life.
In the event of war, those who regard it as a lamentable necessity will win.

[69c34t] **Yi Wu**
Military strategists have a saying,
"I dare not be a host; rather, a guest.
I dare not advance an inch; rather, retreat a foot."
This can be called
marching without formation,
striving without arms,
overthrowing without enmity,
capturing without weapons.
There is no greater calamity than to underestimate an enemy.
To underestimate an enemy is to lose one's treasures.
Therefore, when opposing armies try to overcome each other,
One who sorrows will win.

[69c35t] **Han Hiong Tan**
There is a saying among the militarists:
"I would rather defend than initiate an attack.
I would be most reluctant to advance an inch but quite ready to retreat a foot."

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The ultimate ideal is as follows:
Not having any battalions to form a configuration,
Not having to initiate an attack,
Not needing to take up arms,
And not having to fight a war.
There is no disaster worse than to underestimate your enemy,
For this could endanger your life.
Hence, if two evenly-matched armies fight against each other,
The aggrieved side that feels poignantly oppressed will win.

[69c36t] **Hua-Ching Ni**
The strategist who has achieved excellence says: dare not to be the host, but rather be the guest.
Dare not to be the restless aggressor, but rather be the calm defender.
Dare not advance an inch, but rather retreat a foot.
March forward where there is no obstacle.
Stretch out your arm only where there is no confrontation.
Charge an opponent where there is no resistance.
Hold a weapon that is invisible.
There is no greater mistake than to underestimate the power of an opponent.
To underestimate the power of an opponent may cost a man his life.
Therefore, when opposing troops meet in battle,
it is the side with the greatest caution that wins.

[69c37t] **Chang Chung-yuan**
On military operations we have:
"I do not boldly attack others first,
But take action only after being attacked."
"I do not boldly move forward even an inch,
But withdraw a foot."
This is called the operation of non-operation,
Bearing the arms of non-arms,
Charging the enemy of non-enemy,
Carrying the weapons of non-weapons.
There is no more serious misfortune
Than to engage in war lightly.
To engage in war lightly is to violate my essential teachings of compassion, renunciation, and never longing to be first in the world.
Therefore, when two armies join in battle,
The one that is compassionate wins.

[69c38t] **Henry Wei**
Mystic Application
Hsuan Yung
Military strategists have said -
I dare not be the host,
But prefer to be the guest.

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I dare not advance one inch,
But prefer to retreat a foot.
This is called -
Marching as if without motion;
Brandishing arms as if having none;
Attacking as if without enmity;
Seizing as if without weapons.
No disaster is greater than belittling the enemy.
Belittling the enemy almost ruins my treasures.
Therefore, when two armies encounter each other,
The side that laments war will win.

[69c39t] **Ha Poong Kim**
The strategists'saying:
"I dare not play the host but play the guest,
I dare not advance an inch but retreat a foot."
This is called marching no-marching,
Stretching no-arms,
Arming with no-weapons,
Charging at no-enemy.
No disaster is greater than making light of the enemy.
When I make light of the enemy, I may lose my treasure.
Therefore, when two sides confront each other with arms,
The one who grieves wins.

[69c40t] **Tao Huang**
There is a saying on using military force:
I dare not be the host, but rather a guest.
I dare not advance an inch, but rather retreat a foot.
This is called performing without performing, rolling up one's sleeves without showing the arms.
By not holding on to an enemy, there is no enemy.
There is no disaster greater than having no enemy.
Having no enemy almost destroys my treasure.
When opposing armies clash, those who cry win!

[69c41t] **Tang Zi-chang**
The Conduct of War has this to say:
"I dare not take the initiative but rather to be resistant.
I dare not advance an inch but rather I withdraw a foot."
So that, engage the enemy without advancing.
Drive out the enemy without arms.
Subdue the enemy without battle.
Take the enemy with invincibility.
No fault is greater than to underestimate the enemy:
To underestimate the enemy is to destroy all my treasured principles.
When an army of resistance engages, the mournful one - the army of resistance, wins.

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[69c42t] **Wing-tsit Chan**
The strategists say:
"I dare not take the offensive but I take the defensive;
I dare not advance an inch but I retreat a foot."
This means:
To march without formation,
To stretch one's arm without showing it,
To confront enemies without seeming to meet them,
To hold weapons without seeming to have them.
There is no greater disaster than to make light of the enemy.
Making light of the enemy will destroy my treasures.
Therefore when armies are mobilized and issues joined,
The man who is sorry over the fact will win.

[69c91t] **И. И. Семененко**
Стратеги говорят:
"Я смею быть лишь гостем, не хозяином, скорее отступлю назад, чем двинусь на вершок вперед".
Это называют маршированием без маршировки,
боевитостью без боевитости,
завоеванием при неналичии противника,
стратегией без войн.
Нет большего несчастья, чем пренебрежение противником.
Пренебрежение противником близко к утрате моего сокровища.
Поэтому когда идут войною друг на друга, то побеждает тот, кто сострадает погибающим на поле боя.

[69c92t] **А. А. Маслов**
У стратегов есть поговорка:
"Я не посмею быть хозяином, буду лишь гостем.
Я не дерзну шагнуть и на цунь вперёд, но отступлю на чи назад".
Это зовётся продвижением вне движения, закатыванием рукавов, не имея рук, противостоянием врагу, не имея противника, победой без оружия.
Нет большего несчастья, чем легко одержать верх над слабым противником.
Слабый противник будет стоить мне всех моих сокровищ.
Когда две враждующие стороны вступают в поединок, побеждает преисполненный милосердия.

[69c93t] **Е. А. Торчинов**
Полководцы говорят:
"Я не смею стать хозяином, а буду действовать как гость.
Я не смею продвинуться вперед и на дюйм, а буду отступать на фут".
Вот что называют маршем без шеренг, нанесением удара без использования кулака, противостоянием при отсутствии противника, владением оружием без оружия.
Среди бед большей нет, чем недооценить противника.
Недооценить противника - значит похоронить свои драгоценности.
Поэтому, когда в битве войска скрещивают свои клинки, побеждает скорбящий.

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[69c94t] **А. Е. Лукьянов**
У полководцев есть такое клятвенное изречение:
"Я не посмею стать хозяином, а буду гостем;
я не посмею двинуться на цунь вперед, а отступлю на чи назад".
Это означает:
двигаться без движения,
отбиваться без рукопашной,
метать в отсутствующего врага,
сдерживать без солдат.
Нет большей беды, чем опрометчивый противник.
Опрометчивый противник сводит на нет мою драгоценность [милосердия].
Вот почему именно в обороне войска добиваются превосходства друг над другом.
Выигрывает милосердный.

[69c95t] **Ян Хин-шун**
Военное искусство гласит: я не смею первым начинать, я должен ожидать.
Я не смею наступать хотя бы на вершок вперед, а отступаю на аршин назад.
Это называется действием посредством недеяния, ударом без усилия.
В этом случае не будет врага и я могу обходиться без солдат.
Нет беды тяжелее, чем недооценивать противника.
Недооценка противника повредит моему сокровенному средству [дао].
В результате сражений те, кто скорбит, одерживают победу.

[69c96t] **Д. П. Конисси**
В "военном искусстве" говорится, что на войне я никогда не бываю активным, а - пассивным.
Не сделав ни шага вперед, идти назад аршин - значит уступить врагам оспариваемое без сопротивления.
Когда нет врагов, то не бывает войны.
Нет беды тяжелее, чем презирать врагов.
Презирать врагов - все равно что бросить богатства без надобности.
Плачущий об увеличении своего войска всегда будет победителем.

[69c97t] **В. В. Малявин**
У знатоков военного дела есть такое суждение:
"Я не смею быть хозяином, а лучше буду гостем.
Я не смею продвинуться на вершок, а лучше отступлю на шаг".
Это называется: "выступать, не выступая",
"Закатывать рукав, не обнажая руки".
"Побеждать, не враждуя",
"Держать в покорности, не применяя войск".
Нет большего несчастья, чем презирать противника.
Кто презирает противника, разбрасывает мои сокровища.
Посему, когда войска сходятся для жестокой битвы,
Кто скорбит, тот победит.

[69c98t] **Б. Б. Виногродский**

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У использующих оружие есть изречения:
"Сущность моя не осмеливается осуществлять функцию хозяина, а осуществляет функцию гостя;
Не осмеливается продвинуться на сантиметр, а отступает на метр.
Это определяется:
Движутся в отсутствии движения.
Закатывают рукава в отсутствии рук.
Бросаются на отсутствие противника.
Удерживают отсутствие оружия.
Нет большей беды, чем недооценивать противника.
Недооценивая противника, близок к потере драгоценностей сущности своей".
Причинность:
Когда скрещивают оружие при равных силах, побеждает сожалеющий.

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PSEUDO-CHAPTER **Seventy**

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[70c01t] **Robert G. Henricks**
My words are easy to understand,
And easy to put into practice.
Yet no one in the world can understand them,
And no one can put them into practice.
Now my words have an ancestor, and my deeds have a lord,
And it's simply because [people] have no understanding [of them], that they therefore don't understand me.
But when those who understand me are few, then I'm of great value.
Therefore the Sage wears coarse woolen cloth, but inside it he holds on to jade.

[70c02t] **John C. H. Wu**
MY words are very easy to understand, and very easy to practise:
But the world cannot understand them, nor practise them.
My words have an Ancestor.
My deeds have a Lord.
The people have no knowledge of this.
Therefore, they have no knowledge of me.
The fewer persons know me,
The nobler are they that follow me.
Therefore, the Sage wears coarse clothes,
While keeping the jade in his bosom.

[70c03t] **D. C. Lau**
My words are very easy to understand and very easy to put into practice,
Yet no one in the world can understand them or put them into practice.
Words have an ancestor and affairs have a sovereign.
It is because people are ignorant that they fail to understand me.
Those who understand me are few;
Those who harm(imitate) me are honoured.
Therefore the sage, while clad in homespun, conceals on his person a priceless piece of jade.

[70c04t] **R. L. Wing**
My words are very easy to know,
Very easy to follow.
Yet the world is unable to know them,
Unable to follow them.
My words have a source,
My efforts have mastery.
Indeed, since none know this, They do not know me.
The rare ones who know me Must treasure me.
Therefore, Evolved Individuals Wear a coarse cloth covering With precious jade at the center.

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[70c05t] **Ren Jiyu**
My words are very easy to understand, and very easy to practise.
But no one under Heaven is able to understand them or to practise them.
Speeches should have their main principle,
And deeds should have their master.
Because of their ignorance, the people are not able to understand me.
Those who are able to understand me are very few,
And those who are able to follow me are very hard to meet.
Therefore the sage (who is not understood) looks like he is wearing coarse garb, but he has a precious jade in his heart.

[70c06t] **Gia-fu Feng**
My words are easy to understand and easy to perform,
Yet no man under heaven knows them or practices them.
My words have ancient beginnings.
My actions are disciplined.
Because men do not understand, they have no knowledge of me.
Those that know me are few;
Those that abuse me are honored.
Therefore the sage wears rough clothing and holds the jewel in his heart.

[70c07t] **Lok Sang Ho**
What I say is easy to understand and easy to practice
Yet few people under heaven understand and practice it.
What I preach has a respectable ancestry,
What I do serves a lord well.
Yet few people are aware of this,
And therefore few understand me.
The fewer people know about me.
The rarer and the better positioned are those who know and practice my teaching.
The Sage is like someone hiding a precious jade piece underneath his clothes.

[70c08t] **Xiaolin Yang**
My teaching is very easy to understand and very easy to practice.
However, in this world, no one understands it and no one practices it.
Your speech must be based on facts, your actions must follow principles.
Only because people do not understand the DAO, do they not understand me.
Few people know my teaching; even fewer people follow my cause.
Therefore, the great men wore coarse clothing, but hid treasures inside.

[70c09t] **Walter Gorn Old**, THE DIFFICULT RECOGNITION
Easy are my words to know, and also to practise.
Yet none is able to understand nor yet to practise them.
For there is a remote origin for my words, and a supreme law for my actions.
Not knowing these, men cannot know me.
Those who know me are few, and by them I am esteemed.

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For the wise man is outwardly poor, but he carries his jewel in his bosom.

[70c10t] **James Legge**
My words are very easy to know, and very easy to practise;
but there is no one in the world who is able to know and able to practise them.
There is an originating and all-comprehending (principle) in my words, and an authoritative law for the things (which I enforce).
It is because they do not know these, that men do not know me.
They who know me are few, and I am on that account (the more) to be prized.
It is thus that the sage wears (a poor garb of) hair cloth, while he carries his (signet of) jade in his bosom.

[70c11t] **David Hinton**
My words are so simple to understand
and so easily put into practice
that no one in all beneath heaven understands them
and no one puts them into practice.
Words have their ancestral origins and actions their sovereign:
it's only because people don't understand this that they don't understand me.
And the less people understand me the more precious I become.
So it is that a sage wears sackcloth, keeping pure jade harbored deep.

[70c12t] **Chichung Huang**
My words are exceedingly easy to understand,
Exceedingly easy to practice.
Yet none under heaven can understand them,
None can practice them.
Words have their progenitor;
Affairs have their sovereign.
It is because of ignorance
That they do not me understand.
Those who understand being rare,
I become all the more valuable.
Hence, the sage man wore a coarse tunic,
But carried in his bosom a piece of jade.

[70c13t] **Ellen M. Chen**
My words (yen) are very easy to understand (i-chih),
Very easy to put into practice (i-hsing).
But no one under heaven can understand (chih) them,
No one can put them into practice.
Words (yen) have their ruler (chün);
Events (shih) have their progenitor (tsung).
Because people do not understand (chih) this,
Therefore they do not understand me.
Those who understand me are rare,
Those who follow (tsê) my teaching are (preciously) few (kuei).

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Therefore the sage wears hair-cloth,
While carrying jade in his breast.

[70c14t] **Lee Sun Chen Org**
My theory is [basically] very easy to understand and to put to practice;
[Unfortunately majority people of] the world would not [make an effort to] learn about it, [let alone to] carry it out.
All my discussions have strong footings;
My theory is based on [venerable] practices.
People [in vogue] are ignorant, so they do not know me;
There are only a handful of people who [would make an effort to] understand me;
Those who understand me will discover that my theory is valuable;
The description, that ancient Sages were like men who carried priceless jades under coarse ragged cloaks, was not made from casual observation.

[70c15t] **Tien Cong Tran**
My words are very easy to understand, and very easy to practice.
But the world cannot understand them, nor practice them.
My words have a root.
My deeds have a lord.
Because people are not aware of this, they do not understand me.
Those who understand me are few, those who follow me are honored.
Therefore, the sage wears coarse clothes, while keeping the jade in his bosom.

[70c16t] **Thomas Z. Zhang**
My words are easy to understand and easy to practice.
However, people in the world rarely understand and practice them.
The words have their origins.
The events have their causes.
People can hardly understand this.
Therefore they rarely understand me.
Few people understand me.
Those who do follow me are prized.
This is why sages dress in crude clothes but carry jades.

[70c17t] **Arthur Waley**
My words are very easy to understand and very easy to put into practice.
Yet no one under heaven understands them; no one puts them into practice.
But my words have an ancestry, my deeds have a lord; and it is precisely because men do not understand this that they are unable to understand me.
Few then understand me; but it is upon this very fact that my value depends.
It is indeed in this sense that 'the Sage wears hair-cloth on top, but carries jade underneath his dress'.

[70c18t] **Richard John Lynn**
My words are very easy to understand, very easy to practice, yet none among all under Heaven can understand them, and none can practice them.

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My words have a progenitor, and my undertakings have a sovereign.
It is just because there is no understanding of this that they do not understand me.
As long as those who understand me are rare, someone like me is precious.
Thus it is that the sage wears coarse woolen cloth but harbors jade in his bosom.

[70c19t] **Lin Yutang**
THEY KNOW ME NOT
My teachings are very easy to understand and very easy to practice,
But no one can understand them and no one can practice them.
In my words there is a principle.
In the affairs of men there is a system.
Because they know not these,
They also know me not.
Since there are few that know me,
Therefore I am distinguished.
Therefore the Sage wears a coarse cloth on top
And carries jade within his bosom.

[70c20t] **Victor H. Mair**
My words are very easy to understand, very easy to practice.
But no one is able to understand them,
And no one is able to practice them.
Words have authority.
Affairs have an ancestry.
It is simply because of their ignorance, that they do not understand me;
Those who understand me are few, thus I am ennobled.
For this reason,
The sage wears coarse clothing over his shoulders, but carries jade within his bosom.

[70c21t] **Tolbert McCarroll**
My words are easy to understand and easy to put into practice.
Yet no one under heaven understands them or puts them into practice.
My words have an ancestor.
My actions are governed.
Because people do not understand this they do not understand me.
Those who understand me are few.
Those who follow me should be respected.
Therefore,
the True Person wears homespun clothes and carries jade in the heart.

[70c22t] **David H. Li**
My words are easy to understand and easy to put into practice.
But no one in the world understands [my words], and no one puts them into practice.
Words must be principled; actions must be justified.
Because these are not understood, I am not understood.
With few who understand me, fewer will put [my words] into practice.

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Thus, a sage dresses simply but bears a jade.

[70c23t] **Yasuhiko Genku Kimura**
My words are very easy to understand and very easy to practice,
Yet the people of the world can neither understand nor practice them.
My words point to a source and my deeds a master,
Yet the people of the world know neither the source nor the master.
Thus, they know not who and what I am.
But for the few who know, I am precious.
Therefore, the sage may wear coarse clothes,
But will always hold a luminous treasure within.

[70c24t] **Chou-Wing Chohan**
Words have an ancestor, deeds have a master.
It is easy to understand my words and practice them.
But all the people in the world do not know them,
And do not practice them.
Since they have knowledge, they do not know me.
When those that know me are few, I am beyond all praise.
Therefore the sage wears coarse woolen clothes but carries jade jewels in his bosom,
He knows himself, but does not present himself,
He loves himself, but does not act arrogantly.
Therefore he rejects the latter and adopts the former.

[70c25t] **Man-Ho Kwok**
My words are really very easy to understand
And be with, and walk in ... but no one can!
My words have roots, my actions have precedents
But people don't see this, and so they don't see me.
So few of you know or understand me
And so the Tao becomes ever more important ...
The sage goes round like a supertramp,
Hiding the jade, the jewel he carries in his inmost heart.

[70c26t] **Gu Zhengkun**
My words are very easy to understand,
And very easy to put into practice,
Yet there should have been no one in the world
Who can understand them
Or can put them into practice.
Words must be purpose-oriented,
Deeds must be reasonably grounded.
People cannot understand me
Because they fail to understand what is said above.
Those who understand me are few;
Those who can follow my advice are even less.

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That is why the sage
Is always dressed in coarse cloth
But conceals about him a beautiful piece of jade (the Tao).

[70c27t] **Chao-Hsiu Chen**
My words are very easy to understand, very easy to practise.
Yet no one in the world can understand them and put them into practice.
The words have a root.
The affairs have a sovereign.
Because people are ignorant, they do not understand me.
Those who understand me are few.
That is why I become valued.
This is why the sage does not flaunt himself but holds the treasure in his heart.

[70c28t] **Liu Qixuan**
As it can happen,
What I say is easy to understand and to do,
But none can understand it and do it,
In spite of the fact that what I say has a source
And what I do has a reason.
Since people don't understand what I say and what I do,
They don't know me.
Since people don't know me,
I am special.
That explains why the wise person wears rough clothes
And cherishes a heart of jade.

[70c29t] **Shi Fu Hwang**
They Know Me Not
Lao Tze says,
My words are very easy to know and very easy to practice;
but there is no one in the world who is able to know and able to practice them.
In my words there is a traditional precept and a ruling art.
It is because that they do not know these, that men do not know me.
That is why there are few that know me, and there are even fewer that model after me.
There is a sage who wears coarse clothes and hides jade in his bosom, which anyone shall see.

[70c30t] **Ch'u Ta-Kao**
Words have an ancestor; deeds have a governor.
My words are very easy to know, and very easy to practise,
Yet all men in the world do not know them, nor do they practise them.
It is because they have knowledge that they do not know me.
When those who know me are few, eventually I am beyond all praise.
Therefore the Sage wears clothes of coarse cloth but carries jewels in his bosom;
He knows himself but does not display himself;
He loves himself but does not hold himself in high esteem.

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Thus he rejects the latter and takes the former.

[70c31t] **Paul J. Lin**
My words are very easily understood, and very easily put into practice.
Yet no one in the world is able to understand and to practice them.
My words have their root; my deeds have their lord.
Just because the people do not know, they do not know me.
Those who know me are few.
Those who emulate me are rare.
Therefore, the Sage wears coarse clothes on the outside,
And bears precious jade near his breast.

[70c32t] **Michael LaFargue**
My words are very easy to understand,
very easy to practice.
No one in the world can understand,
no one can practice them.
The words have an ancestor,
the practice has a master.
They just do not understand
and so they do not understand me.
(So few understand me - a rare treasure indeed.)
And so the Wise Person:
Dressed in shabby clothes, jade under his shirt.

[70c33t] **Cheng Lin**
My teaching is very easy to understand and very easy to practise.
Yet the world does not understand or practise it!
My teaching has its basis, and my conduct has its reason.
Because the world is ignorant of them, I am misunderstood.
There are few who understand me, and those who abuse me are placed in positions of honour.
Therefore the Sage must dress in coarse robes while hiding precious jewels within his breast!

[70c34t] **Yi Wu**
My words are very easy to understand
and very easy to practice,
But the world cannot understand them
and cannot practice them.
My words have their primal meaning;
My deeds have their principle.
Only I am without knowledge;
Therefore, I am not known.
If those who know me are few,
Then, what I have is of value.
Therefore, the sage is covered by coarse clothes, but embraces jade.

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[70c35t] **Han Hiong Tan**
Though my words are easily comprehended and easily followed,
People do not understand and do not want to follow.
My words are based on the principles of Dao.
I also follow the same principles in all my dealings.
Because people do not understand my teachings, they fail to understand me as well.
Few people understand me.
Fewer people follow my teachings.
The sage always dresses shabbily but still embraces the treasure in his bosom.

[70c36t] **Hua-Ching Ni**
My words are very easy to understand and easy to practice,
yet the world can neither understand nor practice them.
My words have only one source: the subtle truth of the universe.
My deeds have only one master: the natural virtue of the universe.
The people of the world have no knowledge of this.
Thus, they have no knowledge of me.
The fewer the persons that know me,
the nobler are they that follow me.
Therefore, the one of whole virtue wears coarse clothes superficially,
but holds a precious treasure within.

[70c37t] **Chang Chung-yuan**
It is not difficult to grasp my words or to follow them.
Yet no one in the world can grasp them or follow them.
Because words must derive from the source of words,
Action requires an actor who acts.
Since you are not aware of this, you cannot know me.
The less people know me, the more valuable I am.
Thus, the wise is covered with tattered clothes which conceal precious jade.

[70c38t] **Henry Wei**
Difficult to Understand
Chih Nan
My teaching is very easy to understand,
And very easy to carry out.
Yet the world is incapable of understanding it,
And incapable of carrying it out.
My teaching has an ancient source,
My practices have a ruling principle.
As people are ignorant of this,
So they fail to understand me.
When those who understand me are few,
Then I am distinguished indeed.
That's why the Sage wears a coarse cotton robe,
To conceal the jade ornament worn on his bosom.

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[70c39t] **Ha Poong Kim**
My words are very easy to understand,
Very easy to put into practice.
Yet no one under Heaven can understand them
Or put them into practice.
Words have their source,
Deeds have their lord.
Truly, because people don't know this,
They don't understand me.
Those who know me are few;
Those who follow me are rare.
For this reason the sage
Wears coarse cloth but carries jade inside.

[70c40t] **Tao Huang**
My words are easy to understand and easy to apply.
Yet no one in the world can understand them and no one could apply them.
Words have their origin, and events have their leader.
Only because of prevailing ignorance am I not understood.
The fewer who understand me, the more precious I am.
So the sage wears shabby cloth, but holds a treasure within.

[70c41t] **Tang Zi-chang**
My teaching is very easy to be understood and very easy to be followed,
Yet very few people in the world can understand and follow it.
My teaching is to trace the origin of all things and my service is to serve the fundamentals of Nature.
If one does not understand Nature, surely, he cannot understand me.
If I am known only by a few, I feel envious of it.
Therefore, the Sage ruler even wore coarse clothes but embraced his jadelike personality.

[70c42t] **Wing-tsit Chan**
My doctrines are very easy to understand and very easy to practice,
But none in the world can understand or practice them.
My doctrines have a source (Nature),
My deeds have a master (Tao).
It is because people do not understand this that they do not understand me.
Few people know me, and therefore I am highly valued.
Therefore the sage wears a coarse cloth on top and carries jade within his bosom.

[70c91t] **И. И. Семененко**
Мои слова понять так просто, так просто выполнить.
Но их понять никто не может, никто не может выполнить.
У слов имеется исток, а у поступков то, что ими управляет.
Их-то как раз не понимают и потому меня не знают.
Коль редкостен, кто меня знает, то я ценен.

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Именно поэтому Премудрый человек таит под рубищем нефрит.

[70c92t] **А. А. Маслов**
Мои слова легко понять и столь же легко им следовать.
И всё же никто в мире не способен их понять и тем более следовать им.
Слова имеют предка, дела имеют господина.
Из-за того, что люди сиры, им и не удаётся понять меня.
Как же мало тех, кто понимает меня!
Как же редки те, кто следует мне.
Поэтому мудрецы носили холщовые одежды, но в душе берегли драгоценную яшму.

[70c93t] **Е. А. Торчинов**
Мои слова так легко понять, им так легко следовать,
Но в Поднебесной их никто не может понять, им никто не может следовать.
В словах есть главное, в делах есть первенствующее.
Ведь незнание людей заключается в том, что они не знают меня.
Поскольку знающих меня так мало, то я являюсь их сокровищем.
Поэтому на совершенномудром одежда из простой грубой ткани, но на груди у него скрыта драгоценная яшма.

[70c94t] **А. Е. Лукьянов**
Мои слова очень легко понять, очень легко [им] следовать.
Но в Поднебесной нет таких, кто мог бы понять, кто мог бы последовать.
В словах есть предок, в делах есть царь.
Поскольку [этого] не знают, постольку и меня не понимают.
Понимающие меня - редки, подражающие мне - ценны.
Вот почему у совершенномудрого человека сверху рубище, внутри яшма.

[70c95t] **Ян Хин-шун**
Мои слова легко понять и легко осуществить.
Но люди не могут понять и не могут осуществлять.
В словах имеется начало, в делах имеется главное.
Поскольку люди их не знают, то они не знают и меня.
Когда меня мало знают, тогда я дорог.
Поэтому совершенномудрый подобен тому, кто одевается в грубые ткани, а при себе держит яшму.

[70c96t] **Д. П. Конисси**
Я говорю, что очень легко приобрести знание и творить благие дела.
Между тем на всей земле никто не знает этого и не делает благих дел.
В словах должен быть принцип, в делах - господин.
Нет знания.
Вот почему я не знаю ничего.
Знающих меня мало, поэтому я почтителен.
Отсюда святой муж надевает на себя худую одежду, но в себе имеет драгоценный камень.

[70c97t] **В. В. Малявин**

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Мои слова очень легко понять
И очень легко исполнить.
Но никто в мире не может их понять,
Не может их исполнить.
Мои слова имеют предка.
Мои дела имеют государя.
И оттого, что люди этого не понимают,
Они не понимают и меня.
И если тех, кто понимает меня, мало,
Значит, во мне есть что ценить.
Вот почему "премудрый ходит в рубище, но хранит яшму у груди".

[70c98t] **Б. Б. Виногродский**
Речь сущности моей -
очень легка для осознания,
очень легка для действия-движения.
В Поднебесной никто не способен осознавать, никто не способен действовать-двигаться.
В речи - наличие предков.
В делах - наличие владыки.
Вот только отсутствует осознание.
Это дает:
Не "я" осознает.
Осознание "я" - это разреженность.
Подражание "я" - это придавание ценности.
Это дает:
Человек мудрости покрыт грубой шерстяной материей, а за пазухой яшма-нефрит.

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PSEUDO-CHAPTER **Seventy-One**

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[71c01t] **Robert G. Henricks**
To know you don't know is best.
Not to know you [don't] know is a flaw.
Therefore, the Sage's not being flawed
Stems from his recognizing a flaw as a flaw.
Therefore, he is flawless.

[71c02t] **John C. H. Wu**
To realize that our knowledge is ignorance,
This is a noble insight.
To regard our ignorance as knowledge,
This is mental sickness.
Only when we are sick of our sickness
Shall we cease to be sick.
The Sage is not sick, being sick of sickness;
This is the secret of health.

[71c03t] **D. C. Lau**
To know yet to think that one does not know is best;
Not to know yet to think that one knows will lead to difficulty.
It is by being alive to difficulty that one can avoid it.
The sage meets with no difficulty.
It is because he is alive to it that he meets with no difficulty.

[71c04t] **R. L. Wing**
To know that you do not know is best.
To not know of knowing is a disease.
Indeed, to be sick of the disease, Is the way to be free of the disease.
Evolved Individuals are free of the disease.
Because they are sick of the disease
This is the way to be free of disease.

[71c05t] **Ren Jiyu**
It is the best for one to know that he does not know;
It is an illness to pretend to know when he actually does not know.
Recognizing the illness as an illness prevents one from illness.
The sage is free from the illness,
Because he recognizes the illness as an illness.
He can prevent the illness thereby.

[71c06t] **Gia-fu Feng**
Knowing ignorance is strength.

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Ignoring knowledge is sickness.
If one is sick of sickness, then one is not sick.
The sage is not sick because he is sick of sickness.
Therefore he is not sick.

[71c07t] **Lok Sang Ho**
One who knows what most people do not know is superior;
One who forgets what one by nature knows is sick.
The Sage is free from this sickness.
Because he avoids the sickness, he is not sick.

[71c08t] **Xiaolin Yang**
If you have knowledge, but you feel like you do not have knowledge, this is super.
If you do not have knowledge, but you feel like you have knowledge, this is sick.
The great men were not sick because they knew what the sickness is.
Only when you know what the sickness is, will you not be sick.

[71c09t] **Walter Gorn Old**, THE DISEASE OF KNOWING
To know one's ignorance is the best part of knowledge.
To be ignorant of such knowledge is a disease.
If one only regards it as a disease, he will soon be cured of it.
The wise man is exempt from this disease.
He knows it for what it is, and so is free from it.

[71c10t] **James Legge**
To know and yet (think) we do not know is the highest (attainment);
not to know (and yet think) we do know is a disease.
It is simply by being pained at (the thought of) having this disease that we are preserved from it.
The sage has not the disease.
He knows the pain that would be inseparable from it, and therefore he does not have it.

[71c11t] **David Hinton**
Knowing not-knowing is lofty.
Not knowing not-knowing is affliction.
A sage stays free of affliction.
Just recognize it as affliction and you're free of it.

[71c12t] **Chichung Huang**
Knowing as if not knowing
Is peerless;
Not knowing as if knowing
Is a sickness.
Hence, the sage man was not sick:
Being sick of the sickness,
Hence, he was not sick.

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[71c13t] **Ellen M. Chen**
From knowing to not knowing (chih, pu chih),
This is superior.
From not knowing to knowing (pu chih, chih),
This is sickness.
It is by being sick of sickness,
That one is not sick.
The sage is not sick.
Because he is sick of sickness,
Therefore he is not sick.

[71c14t] **Lee Sun Chen Org**
Recognizing that one is always in a position of not knowing [enough] is in character of a superior person;
Not knowing what [true] knowledge is a kind of sickness;
Only those who worry about being sick (ignorant) will be able to avoid the sickness [of ignorance].

[71c15t] **Tien Cong Tran**
If we know that we do not know, this is a high insight.
If we do not know that we know, this is sickness.
When we are sick of our sickness, we will cease to be sick.
The sage is not sick.
He is sick of his sickness; thus he is not sick.

[71c16t] **Thomas Z. Zhang**
Knowing what is not known is good.
Not knowing but pretending to know is bad.
Sages rarely ail, because they hate ills.
Thus, hating ills, one can be free of ills.

[71c17t] **Arthur Waley**
'To know when one does not know is best.
To think one knows when one does not know is a dire disease.
Only he who recognizes this disease as a disease
Can cure himself of the disease.'
The Sage's way of curing disease
Also consists in making people recognize their diseases as diseases and thus ceasing to be diseased.

[71c18t] **Richard John Lynn**
To regard not knowing as knowing is the highest;
not to regard knowing as knowing is harmful.
It is only by regarding harm as harm that one suffers no harm.
That the sage suffers no harm is because he regards harm as harm, and this is why he suffers no harm.

[71c19t] **Lin Yutang**
SICK-MINDEDNESS
Who knows that he does not know is the highest;

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Who (pretends to) know what he does not know is sick-minded.
And who recognizes sick-mindedness as sick-mindedness is not sick-minded.
The Sage is not sick-minded.
Because he recognizes sick-mindedness as sick-mindedness,
Therefore he is not sick-minded.

[71c20t] **Victor H. Mair**
To realize that you do not understand is a virtue;
Not to realize that you do not understand is a defect.
The reason why
The sage has no defects,
Is because he treats defects as defects.
Thus,
He has no defects.

[71c21t] **Tolbert McCarroll**
It is well to know that you do not know.
To think you know when you do not is sickness.
When you are sick of sickness you will no longer be sick.
True Persons are not sick because they are sick of sickness;
this is the way to health.

[71c22t] **David H. Li**
Knowing that one does not know is best;
Not knowing but pretending to know is a fault.
A sage has no faults, because he/she is aware of his/her faults and works on these faults.
Because a sage is aware of faults and works on them, he/she has no faults.

[71c23t] **Yasuhiko Genku Kimura**
Having knowledge, yet being aware of the unknown, is superior intelligence.
Not having knowledge, yet pretending to know, is intellectual stagnation.
To be aware of stagnation is to be free of it.
The sage is free of any stagnation,
because he is keenly aware of all stagnation.
Therefore, he is forever free of stagnation.

[71c24t] **Chou-Wing Chohan**
Not knowing what one knows is the best,
To think that one knows when one does not know is sick.
Only when one becomes sick of this sickness,
Is it possible to get free of the sickness.
The sage is never sick,
Since he is sick of this sickness,
He is not sick.

[71c25t] **Man-Ho Kwok**

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Those who know seem not to know
And those who don't pretend they do -
This is what it means to be flawed.
If you're sick at this, then you'll win through.
The sage is.
He is sick of all faults -
He is sick of being sick.
He is well.

[71c26t] **Gu Zhengkun**
Knowing one's ignorance of certain knowledge is the best attitude;
Not knowing certain knowledge yet pretending to know is a bad attitude.
The sage is of no shortcoming,
Because he considers shortcoming as shortcoming.
He considers shortcoming as shortcoming,
Thus he has no shortcoming.

[71c27t] **Chao-Hsiu Chen**
Knowing ignorance is best.
Thinking one knows is foolish.
Only by being a fool can one avoid becoming a fool.
The sage does not think he knows, therefore he is not a fool.

[71c28t] **Liu Qixuan**
The best knower knows how to know.
The worst knower knows that he/she knows.
The wise person knows how poor knowers stray
And can therefore keep himself/herself on the right path.

[71c29t] **Shi Fu Hwang**
Exemption From Sick-Mindedness
Lao Tze says,
To know and yet think you don't know is the highest attainment;
not to know and yet think you know is sick-minded.
It is simply in being pained at the thought of having sick-mindedness that one is free from being sick-minded.
The sage is not sick-minded because he knows the pain that would be inseparable from sick-mindedness and therefore he is totally exempted from this sick-mindedness.

[71c30t] **Ch'u Ta-Kao**
Not knowing that one knows is best;
Thinking that one knows when one does not know is sickness.
Only when one becomes sick of this sickness can one be free from sickness.
The Sage is never sick; because he is sick of this sickness, therefore he is not sick.

[71c31t] **Paul J. Lin**

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He who knows that he does not know is the best.
He who does not know but pretends to know is sick.
He who realizes the sickness is sickness
Doesn't have any sickness.
The Sage is without sickness
Because he realizes the sickness is sickness.
Therefore, he doesn't have any sickness.

[71c32t] **Michael LaFargue**
"Aware but not aware of it: a high thing."
Not aware but aware of it: sick of this.
Simply sick of the sickness - and so no longer sick.
The Wise Person's lack of this sickness:
He became sick of being sick, and so he's no longer sick.

[71c33t] **Cheng Lin**
Those who know, and yet do not think they know, belong to the highest type of men.
Those who do not know, and yet think they know, are really at fault.
When one knows that he is at fault, he can be free of faults.
The Sage is free of faults because he knows when he is at fault.

[71c34t] **Yi Wu**
One who knows, but does not know, is best.
One who does not know, but knows, is sick.
Only one who recognizes this sickness as sickness
Will not have the sickness.
The sage does not have this sickness
Because he recognizes this sickness as sickness.
Therefore, he has no sickness.

[71c35t] **Han Hiong Tan**
Knowing but thinking you do not really know, you are a man of great virtue.
Not knowing but thinking that you know, you have a severe affliction.
Because you are aware of this fault, you can then try to avoid committing this mistake.
The sage has no flaws because he is cognizant of this malady.
Hence, he has no shortcomings.

[71c36t] **Hua-Ching Ni**
He who regards his intellectual knowledge as ignorance has deep insight.
He who overrates his intellectual achievement as definite truth is deeply sick.
Only when one is sick of this sickness can one cease to be sick.
One who returns his mind to the simplicity of the subtle truth is not sick.
He knows to break through conceptual knowledge in order to directly reach the subtle truth of the universe.
This is the foundation of his health!

[71c37t] **Chang Chung-yuan**

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Knowing that which cannot be known is perfect.
Not being aware of this knowing is a defect.
To be aware of defects as defects is to be free from defects.
The wise is free from defects.
He is aware of defects as defects.
Therefore, he is free from defects.

[71c38t] **Henry Wei**
Knowing the Disease
Chih Ping
He who knows what he does not know is superior.
He who does not know what he knows is diseased.
Only when a disease is recognized as a disease
Can the disease cease to be disease.
The Sage is free from disease;
He recognizes a disease as a disease,
Therefore he is free from disease.

[71c39t] **Ha Poong Kim**
To know yet not to know is best;
Not to know yet to know is a disease.
Truly, when you recognize a disease as a disease,
You are free of disease.
The sage is free of disease.
Because he recognizes a disease as a disease,
He is free of disease.

[71c40t] **Tao Huang**
Knowing that you don't know (everything) is superior.
Not knowing that you don't know (everything) is a sickness.
So the sage's being without sickness is that he knows sickness as sickness;
Thus, he is without sickness.

[71c41t] **Tang Zi-chang**
One who knows the unknown is a high type of man.
One who does not know the known is at fault.
Thus a Sage was not at fault because he was aware of faults.

[71c42t] **Wing-tsit Chan**
To know that you do not know is the best.
To pretend to know when you do not know is a disease.
Only when one recognizes this disease as a disease can one be free from the disease.
The sage is free from the disease.
Because he recognizes this disease to be disease, he is free from it.

[71c91t] **И. И. Семененко**

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Знать о том, чего не знаешь, всего выше;
а не знать, что знаешь, значит быть больным.
Перестают болеть, лишь когда болеют о своей болезни.
Премудрый человек не болен.
Он болеет о своей болезни и потому не болен.

[71c92t] **А. А. Маслов**
Знать и при этом думать, что не знаешь, - это высшее достижение.
Не знать и при этом думать, что знаешь, - это ведёт к трудностям.
Мудрец не имеет трудностей лишь потому, что устранил [главную] трудность.
Лишь потому, что он осознает трудности, он устраняет их.
Вот потому он и не имеет трудностей.

[71c93t] **Е. А. Торчинов**
Тот, кто знает, что он не знает, - превосходен.
Тот, кто не знает, что он знает, - недужен.
Но ведь тот, кто недужит свой недуг, - тот вовсе не недужен.
Совершенный мудрец не недужен, он недужит недуг свой и поэтому не недужен.

[71c94t] **А. Е. Лукьянов**
Знание незнания - высшее, незнание знания - изъян.
Однако отношение к изъяну как изъяну не является изъяном.
Совершенномудрый человек без изъяна,
так как он относится к изъяну как изъяну.
Вот почему он без изъяна.

[71c95t] **Ян Хин-шун**
Кто, имея знания, делает вид, что не знает, тот выше всех.
Кто, не имея знаний, делает вид, что знает, тот болен.
Кто, будучи больным, считает себя больным, тот не является больным.
Совершенномудрый не болен.
Будучи больным, он считает себя больным, поэтому он не болен.

[71c96t] **Д. П. Конисси**
Кто, зная много, держит себя как незнающий ничего, тот - нравственный муж.
Кто, не зная ничего, держит себя, как знающий много, тот болен.
Кто болеет телесною болезнью, тот еще не (есть) действительно больной.
Святой муж никогда не болеет, ибо он не знает болезни, хотя болеет (телом).

[71c97t] **В. В. Малявин**
Знать, а казаться незнающим, - вот совершенство.
Не знать, а думать, что знаешь - это болезнь.
Только тот, кто знает свою болезнь, способен не быть больным.
Премудрый человек не подвержен болезням.
Он знает, что такое болезнь, и потому не болеет.

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[71c98t] **Б. Б. Виногродский**

Осознание не-осознания - ориентация вверх.
Не-осознание осознания - болезнь.
Ведь только боление болезнью -
Это дает:
Не боление.
Человек мудрости не болеет -
Через боление своей болезнью.
Это дает:
Не боление.

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PSEUDO-CHAPTER **Seventy-Two**

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[72c01t] **Robert G. Henricks**
When the people don't respect those in power, then what they greatly fear is about to arrive.
Don't narrow the size of the places in which they live;
Don't oppress them in their means of livelihood.
It's simply because you do not oppress them, that they therefore will not be fed up.
Therefore the Sage knows himself but doesn't show himself;
He cherishes himself but doesn't value himself.
For this reason, he rejects that and takes this.

[72c02t] **John C. H. Wu**
WHEN the people no longer fear your power,
It is a sign that a greater power is coming.
Interfere not lightly with their dwelling,
Nor lay heavy burdens upon their livelihood.
Only when you cease to weary them,
They will cease to be wearied of you.
Therefore, the Sage knows himself,
But makes no show of himself;
Loves himself,
But does not exalt himself.
He prefers what is within to what is without.

[72c03t] **D. C. Lau**
When the people lack a proper sense of awe, then some awful visitation will descend upon them.
Do not constrict their living space;
Do not press down on their means of livelihood.
It is because you do not press down on them that they will not weary of the burden.
Hence the sage knows himself but does not display himself,
Loves himself but does not exalt himself.
Therefore he discards the one and takes the other.

[72c04t] **R. L. Wing**
If the people do not fear authority,
Then authority will expand.
Do not disrespect their position;
Do not reject their lives.
Since, indeed, they are not rejected,
They do not reject.
Therefore Evolved Individuals know themselves
But do not display themselves.
They love themselves
But do not treasure themselves.

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Hence they discard one and receive the other.

[72c05t] **Ren Jiyu**
When the people do not fear the force (of the ruler),
Something forceful and terrible would happen.
Don't force the people out of their houses,
Don't block their way of livelihood.
Only by not oppressing the people, can one make the people feel no oppression.
Therefore the sage seeks for self-knowledge, not for self-parade, for self-love, not for self-importance.
So, self-parade and self-importance should be abandoned and self-knowledge and self-love should be kept.

[72c06t] **Gia-fu Feng**
When men lack a sense of awe, there will be disaster.
Do not intrude in their homes.
Do not harass them at work.
If you do not interfere, they will not weary of you.
Therefore the sage knows himself but makes no show,
Has self-respect but is not arrogant.
He lets go of that and chooses this.

[72c07t] **Lok Sang Ho**
Truly reverence-inspiring is he who displays nothing to intimidate his people.
Do not despise people for their humble residences;
Do not shun them for their modest births.
Because you do not despise and shun them,
They also will not despise and shun you.
The Sage knows himself and frees himself from prejudice.
He treasures and takes care of his own life but will not exalt himself.
He gives something up and gains something else.

[72c08t] **Xiaolin Yang**
When the people are not afraid of the ruler, the ruler is in the most danger.
Do not bother the people, do not suppress the people.
Only when you do not suppress the people, will they not be annoyed with you.
So, the great men understood everything but did not let themselves be known.
They valued their lives but did not let themselves be worshipped.
Therefore, keep the former and discard the latter.

[72c09t] **Walter Gorn Old**, LOVING ONESELF
When men do not have a right fear of present dangers, they run into extremes of peril.
Let them beware of enlarging the house, being weary of present conditions.
If they do not despise it, no such weariness will arise.
This is why the Sage, while possessed of self-knowledge, does not parade himself.
He loves, but does not value himself highly.
Thus he puts away pride, and is content.

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[72c10t] **James Legge**
When the people do not fear what they ought to fear, that which is their great dread will come on them.
Let them not thoughtlessly indulge themselves in their ordinary life;
let them not act as if weary of what that life depends on.
It is by avoiding such indulgence that such weariness does not arise.
Therefore the sage knows (these things) of himself, but does not parade (his knowledge);
loves, but does not (appear to set a) value on, himself.
And thus he puts the latter alternative away and makes choice of the former.

[72c11t] **David Hinton**
When the people stop fearing the fearsome something truly fearsome will descend upon them.
Don't hem them in
and choke their lives with oppression.
That's all.
Just let them be,
and they'll never tire of you.
A sage sees through himself without revealing himself,
loves himself without exalting himself,
always ignores that and chooses this.

[72c12t] **Chichung Huang**
If the people do not fear terror,
Greater terror shall arrive.
Do not squeeze their habitation;
Do not obstruct their livelihood.
Only when you stop oppressing them
Will they stop loathing you.
Hence, the sage man
Knew himself without parading himself,
Loved himself without exalting himself.
Therefore, he abandoned that and chose this.

[72c13t] **Ellen M. Chen**
When the people fear no power,
Then great power has indeed arrived.
Do not disturb them in their dwellings,
Do not weary them in their living.
It is because you do not weary (pu yen) them,
That they are not wearied of you.
Therefore the sage knows himself (tzu chih),
But does not see himself (tzu chien).
He loves himself (tzu ai),
But does not exalt himself (tzu kuei).
Therefore he leaves that and takes this.

[72c14t] **Lee Sun Chen Org**

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If people are not intimidated by the existing authority, then a more overbearing authority will be imposed on them.
[A leader] should not oppress people and leave them no room for personal freedom;
[He also should not be the cause for] people to feel that life is cheap and unbearable;
[In other words] people would not feel their lives are cheap and unbearable if they are not oppressed and restricted.
Therefore,
A Sage knows himself [so well that he is not] self-opinionated;
He loves himself [so appropriately that he is not] self-conceited;
He renounces that (being self-opinionated and self-conceited) and chooses this (truthfully pursuing self-knowledge and self-improvement).

[72c15t] **Tien Cong Tran**
When the people no longer fear power, it is a sign that a great power is coming.
Do not constrict their dwelling, nor lay heavy burdens upon their life.
Only when you do not weary them, they will not be wearied of you.
Therefore, the sage knows himself, but makes no show of himself; loves himself, but does not exalt himself.
He prefers what is within to what is without.

[72c16t] **Thomas Z. Zhang**
When people defy authority, great threat will come.
Do not disturb people's homes; do not interfere with people's lives.
Only this way, we can avoid getting weary.
Sages know themselves but are not presumptuous.
They have self-esteem but are not self-conceit.
That is, take the former and abandon the latter.

[72c17t] **Arthur Waley**
Never mind if the people are not intimidated by your authority.
A Mightier Authority will deal with them in the end.
Do not narrow their dwellings or harass their lives; and for the very reason that you do not harass them, they will cease to turn from you.
Therefore the Sage knows himself but does not show himself.
Knows his own value, but does not put himself on high.
Truly, 'he rejects that but takes this'.

[72c18t] **Richard John Lynn**
If the common folk do not fear force, then such great force will arrive that there will be no restricting them to the boundaries within which they should dwell, no satisfying them within the limits in which they should live.
It is just because one is insatiable
That there is no satisfying him.
Therefore what the sage himself knows he does not himself reveal.
He cherishes himself but does not value himself.
Thus he rejects the one and keeps the other.

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[72c19t] **Lin Yutang**
ON PUNISHMENT (1)
When people have no fear of force,
Then (as is the common practice) great force descends upon them.
Despise not their dwellings,
Dislike not their progeny.
Because you do not dislike them,
You will not be disliked yourself.
Therefore the Sage knows himself, but does not show himself,
Loves himself, but does not exalt himself.
Therefore he rejects the one (force) and accepts the other (gentility).

[72c20t] **Victor H. Mair**
When the people do not fear the majestic,
Great majesty will soon visit them.
Do not limit their dwellings,
Do not suppress their livelihood.
Simply because you do not suppress them, they will not grow weary of you.
For this reason,
The sage is self-aware, but does not flaunt himself;
He is self-devoted, but does not glorify himself.
Therefore,
He rejects the one and adopts the other.

[72c21t] **Tolbert McCarroll**
When the people lack a sense of awe disaster will descend upon them.
Do not constrict their living space.
Do not harass them in their work.
If you do not oppress them, they will not weary of you.
Therefore,
True Persons know themselves but make no show of themselves.
They know their value but do not exalt themselves.
They prefer this within to that without.

[72c22t] **David H. Li**
When the populace is unafraid of threats, major threats loom.
Do not harass their neighborhood;
Do not interfere with their livelihood.
Thus, without interference, people will not interfere.
Thus, the sage knows self without self-touting, respects self without self-aggrandizement.
Thus,
forsake self-touting and self-aggrandizement;
embrace self-knowledge and self-respect.

[72c23t] **Yasuhiko Genku Kimura**
If people do not revere the Law of Nature,

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It will inexorably and adversely affect them.
If they accept it with knowledge and reverence,
It will accommodate them with balance and harmony.
Therefore, the sage, in harmony with the Law of Nature,
Knows himself but does not flaunt his knowledge,
Loves himself but does not exalt his status,
Accepts where he is without complaint,
Enjoys what he does without dislike.
Thus, he rejects imbalance and disharmony,
And chooses balance and harmony.

[72c24t] **Chou-Wing Chohan**
If the people do not fear the ruling authority,
A much greater fear will befall them.
Be sure that you do not make them live in crowded quarters
Or make their lives unbearable.
Only when their living quarters are not crowded
Will their dissatisfaction disappear.

[72c25t] **Man-Ho Kwok**
When the people lack a sense of awe,
There is bound to be disorder or disaster.
Never oppress them in their own homes, or interfere with their means of livelihood.
If you don't oppose them,
They won't try to depose you.
So, the sage who really knows himself never shows himself off to his people -
loves himself, without false pride -
discards the mask, and wears his true face.

[72c26t] **Gu Zhengkun**
When the people are not afraid of the threatening might of the authority,
The great tumult will soon ensue.
Do not harass their living places;
Do not deprive them of their means of livelihood.
If you do not oppress the people,
The people will not be tired of you (the ruler).
Hence the sage knows himself but does not praise himself;
loves himself but does not honor himself.
That is why he discards the latter and takes the former.

[72c27t] **Chao-Hsiu Chen**
When people lack a sense of awe, then disaster will descend upon them.
Do not narrow the living space of the mind.
Do not reject the inherent character.
Because one does not reject, one will not be rejected.
That is why the sage knows himself but does not flaunt himself.

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He loves himself but does not value himself.
Therefore he discards one and takes the other.

[72c28t] **Liu Qixuan**
When people revolt,
Governmental prestige ends.
The ruler should always bear this in mind:
Never narrow the roads of life;
Never cause people to be dissatisfied with their existence.
For, satisfied with life,
None would revolt against the government.
The moral for the ruler is:
Know one's own shortcomings
Instead of being occupied with one's own views.
Appreciate others' appreciation
Instead of imposing one's self upon others.
That is how the wise person makes choices.

[72c29t] **Shi Fu Hwang**
On Gentility
Lao Tze says,
The time when people do not fear punishment is the time when a great dread will descend upon them.
Let them not thoughtlessly indulge themselves in their ordinary life.
Let them not act as if they are weary of what life depends on.
It is by avoiding such indulgence that such weariness does not arise.
Therefore the sage knows himself, but does not parade his knowledge;
loves himself, but does not value himself.
Therefore he rejects the punishment and accepts the gentility.

[72c30t] **Ch'u Ta-Kao**
If the people have no fear of their ruling authority, still greater fear will come.
Be sure not to give them too narrow a dwelling;
Nor make their living scanty.
Only when their dwelling place is no longer narrow will their dissatisfaction come to an end.

[72c31t] **Paul J. Lin**
If the people do not dread power,
There will be the appearance of great power.
Do not restrict their living quarters.
Do not disturb their livelihood.
Just because one does not annoy them,
He will not be annoyed by them.
Therefore, the Sage knows himself but does not display himself.
He loves himself but does not distinguish himself.
Therefore, he rejects that to prefer this.

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[72c32t] **Michael LaFargue**
When the people are not in awe of your majesty,
then great majesty has been achieved.
Do not restrict where they can live,
do not tire them out by taxing what they live on.
Simply do not tire them,
and they will not tire of you.
And so, the Wise Person:
Knows himself,
does not make a show of himself.
Loves himself,
does not exalt himself.
Yes, he leaves 'that' aside, and attends to 'this'.

[72c33t] **Cheng Lin**
When the people are not afraid of punishment, the exercise of authority will be hampered.
Do not oppress the people; do not make them weary of life.
When the ruler does not oppress the people, they will not be weary of life.
The Sage knows his own worth, but makes no self-display.
He has self-respect, but does not feel self-important.

[72c34t] **Yi Wu**
When the people no longer fear authority,
Then the great authority will come.
Do not neglect their livelihood;
Do not scorn their spiritual lives.
If you do not scorn them,
They will not reject you.
Therefore, the sage
Knows himself, but is not opinionated;
Loves himself, but is not conceited.
So, he renounces that and chooses this.

[72c35t] **Han Hiong Tan**
When people do not respect the authority,
Legislation bearing stiff penalties will soon follow.
Nevertheless, the ruler should not make people's lives a living hell.
If the ruler is not oppressive, they will not loathe him.
Although the sage is conscious of his ability, he does not show off his talent.
While maintaining his self-righteousness, he does not flaunt his eminence.
He thus rejects parading his eminence, but he embraces his self-esteem.

[72c36t] **Hua-Ching Ni**
When people lack a sense of pure spiritual piety toward natural life,
then awful things happen in their life.
Therefore, respect where you dwell.

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Love your life and livelihood.
Because you do not disparage your life and livelihood, you will never become tired of life.
Thus, one of natural whole virtue respects his own life, but is not egotistical.
He loves his life, but does not exalt himself.
He holds a sense of spiritual serenity for all things, and disparages nothing.
Hence, he does what is right and gives up what is not right.

[72c37t] **Chang Chung-yuan**
When people are free from fear,
They experience "basic dread."
Because they are not limited by the places in which they stay,
They are at peace with their lives.
Because they are at peace with their lives,
Their lives are peaceful.
Therefore, the wise is aware of himself,
But does not display himself.
He cultivates himself,
But is not proud of himself.
He leaves behind small fear,
But experiences basic dread.

[72c38t] **Henry Wei**
Self-Respect
Ai Chi
When people no longer fear authority,
Great Authority will come to them.
Do not pen them up in narrow surroundings;
Do not make them weary of life.
Only when they are not wearied,
Will they cease to be weary.
That's why the Sage has self-knowledge,
But does not display himself;
He maintains his self-respect,
But does not feel high and mighty.
Forsooth, he rejects this and adopts that.

[72c39t] **Ha Poong Kim**
When the people do not fear the authority [of the sovereign],
The supreme authority arrives.
They are neither contented in their abodes,
Nor satisfied with their lives.
Only because they are not satisfied,
They cannot be suppressed.
Therefore the sage
Knows himself but does not show himself,
Cherishes himself but does not exalt himself.

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Therefore he discards that and takes this.

[72c40t] **Tao Huang**
People are fearless before the power.
If fear arises, it will be a great fear.
Not constraining the living environment,
They do not get bored by life.
Because we do not get bored, there is no boredom.
Therefore the sage is self-aware but not introspective.
He has self-respect but does not price himself.
He rejects one and takes the other.

[72c41t] **Tang Zi-chang**
People are not afraid of punishment, yet capital punishment is enforced.
Do not force people into moving.
Do not weary people of living.
Hence, only non-interference prevents people from becoming weary.
Therefore, Sage rulers were aware of self but not self-displaying;
self-respecting but not self-exalting.
He eliminated the former and supplied the later.

[72c42t] **Wing-tsit Chan**
When the people do not fear what is dreadful,
Then what is greatly dreadful will descend on them.
Do not reduce the living space of their dwellings.
Do not oppress their lives.
It is because you do not oppress them that they are not oppressed.
Therefore the sage knows himself but does not show himself.
He loves himself but does not exalt himself.
Therefore he rejects the one but accepts the other.

[72c91t] **И. И. Семененко**
Когда народу не страшны угрозы, грозит великая беда.
Не гнушайтесь его местом обитания, не пресыщайтесь тем, что он растит.
Не пресытетесь, и вам не будет тошно.
Именно поэтому Премудрый человек в своем самопознании себя не видит и при любви к себе не придает себе значения.
Он отвергает то и берет это.

[72c92t] **А. А. Маслов**
Если народ не трепещет перед властью, то власть достигает величайшего могущества.
Не сгоняйте народ с его мест, не презирайте устоев его жизни.
Тот, кто не презирает этого, не презрен будет.
Вот почему мудрецы, познав себя, не проявляли себя;
любили себя, не превознося себя.
И потому, отказываясь от одного, они достигали другого.

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[72c93t] **Е. А. Торчинов**
Когда народ не боится грозной воинственной силы - грозная воинственная сила скоро настигнет его.
Пусть власти не утесняют народ в его жилищах, пусть власти не давят на жизнь народа.
Ведь если не давить, то и не нужны будут строгости и кары.
Поэтому совершенный мудрец знает сам себя, но не стремится из себя делать зрелище для людей.
Он ценит сам себя, но не понуждает других дорожить собой.
Отбрасывая то, берет он это.

[72c94t] **А. Е. Лукьянов**
Когда народ не боится власти, тогда и приходит великая власть.
Не оскверняй его жилища, не вреди тому, чем он живет.
Если не будешь вредить, не будет и вреда.
Вот почему совершенномудрый человек,
себя познав, себя не выставляет эрудитом;
собою дорожа, себя не ценит высоко.
И потому отбрасывает одно, избирает другое.

[72c95t] **Ян Хин-шун**
Когда народ не боится могущественных, тогда приходит могущество.
Не тесните его жилища, не презирайте его жизни.
Кто не презирает [народа], тот не будет презрен [народом].
Поэтому совершенномудрый, зная себя, себя не выставляет.
Он любит себя и себя не возвышает.
Он отказывается от самолюбия и предпочитает невозвышение.

[72c96t] **Д. П. Конисси**
Когда народ перестает бояться сильного, то сильный нападет на него.
Каково бы ни было жилище, оно для святого не тесно.
Каково бы ни было место рождения, для святого все равно.
Никакой предмет не стесняет его, поэтому и он не стесняет никого.
Хотя святой хорошо знает свое достоинство, но никогда не обнаружить этого.
Хотя ему не чуждо самолюбие, но он никогда не гордится.
Вот почему все должны удалиться от первого и приблизиться к последнему.

[72c97t] **В. В. Малявин**
Когда в народе не страшатся грозной власти,
Придет великая гроза.
Не стесняй людей в их жилищах,
Не причиняй вред жизни других.
Лишь когда людям не вредят,
Они сами не вредят другим.
А посему премудрый человек знает себя, но не показывает себя,
Любит себя, но не ценит себя.
Итак, он отбрасывает то и берет себе это.

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Если народ не боится власти, тогда придет еще большая власть.
Будьте в отсутствии привыкания к тому, что приносит покой.
Будьте в отсутствии пресыщения тем, что вас порождает.
Ведь только не пресыщение -
Это дает:
Не пресыщение.
Это дает:
Человек мудрости осознает себя, не показывая себя.
Любит себя, не предавая ценности себе.
Причинность:
Отбрасывает то, берет это.

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PSEUDO-CHAPTER **Seventy-Three**

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[73c01t] **Robert G. Henricks**
If you're brave in being daring, you'll be killed;
If you're brave in not being daring, you'll live.
{With these} two things, in one case there's profit, in the other there's harm.
The things Heaven hates - who knows why?
The Way of Heaven is not to fight yet to be good at winning -
Not to speak yet skillfully respond -
No one summons it, yet it comes on its own -
To be at ease yet carefully plan.
Heaven's net is large and vast;
Its mesh may be coarse yet nothing slips through.

[73c02t] **John C. H. Wu**
HE who is brave in daring will be killed;
He who is brave in not daring will survive.
Of these two kinds of bravery, one is beneficial, while the other proves harmful.
Some things are detested by Heaven,
But who knows the reason?
Even the Sage is baffled by such a question.
It is Heaven's Way to conquer without striving,
To get responses without speaking,
To induce the people to come without summoning,
To act according to plans without haste.
Vast is Heaven's net;
Sparse-meshed it is, and yet
Nothing can slip through it.

[73c03t] **D. C. Lau**
He who is fearless in being bold will meet with his death;
He who is fearless in being timid will stay alive.
Of the two, one leads to good, the other to harm.
Heaven hates what it hates,
Who knows the reason why?
Therefore even the sage treats some things as difficult.
The way of heaven
Excels in overcoming though it does not contend,
In responding though it does not speak,
In attracting though it does not summon,
In laying plans though it appears slack.
The net of heaven is cast wide.
Though the mesh is not fine, yet nothing ever slips through.

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[73c04t] **R. L. Wing**
Those bold in daring will die;
Those bold in not daring will survive.
Of these two, either may benefit or harm.
Nature decides which is evil, But who can know why?
Even Evolved Individuals regard this as difficult.
The Tao in Nature
Does not contend,
Yet skillfully triumphs.
Does not speak,
Yet skillfully responds.
Does not summon,
And yet attracts.
Does not hasten,
Yet skillfully designs.
Nature's network is vast, so vast.
Its mesh is coarse, yet nothing slips through.

[73c05t] **Ren Jiyu**
He who is brave in daring everything will be killed,
And he who is brave in daring nothing will live on.
Of the results of the two kinds of braveness, one is advantageous, the other is harmful.
When Heaven has some detestation, Who can know its cause?
So even the sage feels it difficult to explain.
It is the Tao (Way) of Heaven:
Not to struggle and yet be good at winning,
Not to speak and yet be good at replying,
Without being called it comes of itself,
Though slow, it plans skillfully.
The net of Heaven is vast,
It has large meshes, but it lets nothing escape.

[73c06t] **Gia-fu Feng**
A brave and passionate man will kill or be killed.
A brave and calm man will always preserve life.
Of these two which is good and which is harmful?
Some things are not favored by heaven. Who knows why?
Even the sage is unsure of this.
The Tao of heaven does not strive, and yet it overcomes.
It does not speak, and yet is answered.
It does not ask, yet is supplied with all its needs.
It seems at ease, and yet it follows a plan.
Heaven's net casts wide.
Though its meshes are coarse, nothing slips through.

[73c07t] **Lok Sang Ho**

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He who is brave enough to challenge the Dao perishes.
He who is brave enough to revere the Dao lives.
These two personalities, with their respective harms and benefits,
will invite favor or disfavor from heaven.
Does any one know the reason behind it?
The way of heaven, the Dao, is apt to win benefits
though it never struggles for any benefit.
He who follows the Dao, though he never asks for any favor,
receives the favor.
Results come of their own accord where results are due.
Without deliberating, heaven appears to have its plans.
Although its net appears to consist of course meshes,
No one can sneak through and escape the law.

[73c08t] **Xiaolin Yang**
If you have the courage to be strong, you will fail;
If you have the courage to be weak, you will succeed.
These two courages have completely opposite results.
Who knows why the heavens does not like the strong?
Even the great men found this question difficult to answer.
The law of the heavens never fights but always wins,
Never speaks but always gets a response,
Never calls but always gets an answer,
Moves slowly but has everything arranged perfectly.
The law of the heavens is like a huge net; the net holes are large, but nothing can escape.

[73c09t] **Walter Gorn Old**, FREEDOM OF ACTION
He whose courage is expressed in daring will soon meet death.
He whose courage is shown in self-restraint will be preserved.
There are, then, two kinds of courage; the one is injurious and the other of advantage.
But who is to say why one of them should incur the judgment of Heaven?
That is why the Sage finds it difficult to act.
The celestial Tao does not strive, and yet overcomes everything.
It does not speak, yet it is skilful in replying.
It does not call, yet things come to it readily.
It is quiet in its methods, yet its plans are thoroughly effective.
The net of Heaven has large meshes, and yet nothing escapes it!

[73c10t] **James Legge**
He whose boldness appears in his daring (to do wrong, in defiance of the laws) is put to death;
he whose boldness appears in his not daring (to do so) lives on.
Of these two cases the one appears to be advantageous, and the other to be injurious.
But
When Heaven's anger smites a man,
Who the cause shall truly scan?
On this account the sage feels a difficulty (as to what to do in the former case).

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It is the way of Heaven not to strive, and yet it skilfully overcomes;
not to speak, and yet it is skilful in (obtaining) a reply;
does not call, and yet men come to it of themselves.
Its demonstrations are quiet, and yet its plans are skilful and effective.
The meshes of the net of Heaven are large;
far apart, but letting nothing escape.

[73c11t] **David Hinton**
To infuse daring with courage means death.
To infuse caution with courage means life.
The one enriches you, and the other ruins you.
No one knows why heaven
despises what it despises,
that's why a sage inhabits the complexity of things.
The Way of heaven never contends
and so overcomes perfectly,
never speaks
and so answers perfectly,
never summons
and so arrives of itself,
stays calm
and so plans perfectly.
The net of heaven is vast, woven so vast and wide open nothing slips through.

[73c12t] **Chichung Huang**
Brave in daring, one gets killed;
Brave in not daring, one lives.
Of these two -
One is beneficial, one harmful.
That which heaven loathes -
Who knows its reason?
Heaven's Tao,
Without battling, excels in triumphing;
Without speaking, excels in responding;
Without being summoned, comes spontaneously;
Though loose, excels in planning.
Heaven's net is vast:
Though wide-meshed, misses nothing.

[73c13t] **Ellen M. Chen**
One who is courageous out of daring (kan) is killed.
One who is courageous out of not daring lives.
Of these two, this is beneficial while that is harmful.
What heaven hates, who knows the reason?
Therefore even the sage takes it to be difficult.
The way of heaven:

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Without contending (cheng), it is yet good at winning,
Without speaking, it is yet good in responding,
Without being beckoned, it yet comes of its own accord,
Unhurried, it is yet good at planning (mou).
The net of heaven is vast,
Widely spaced, yet missing nothing.

[73c14t] **Lee Sun Chen Org**

To be brave, to the extent of being reckless, a person will end up involving in the business of killing [people] or being killed;
To be brave, in the manner of opposing killing [people even if challenged], a person will end up staying alive;
Each of these two modes of being brave has its advantages and disadvantages.
There are matters which basically disagree with the heavenly (highest) good, but how can we ostensively see through their appearance [if we fail to examine them thoroughly and lay out a careful conjecture of their manifestation]?
[Not to mention the fact that even] Sages have difficulties to [pin-point the ultimate justification] after much fumbling.
The heavenly (the highest) Tao permeates in the following way:
It prevails with certainty, though it is not competitive [with anything or anyone];
It responds with precision, though it is speechless;
It befalls spontaneously, though nobody calls for it;
Its plan has been laid out meticulously, though it is open and truthful;
[The heavenly Tao] is like a gigantic net whose snare covers and all and every thing exhaustively that nothing can slip through its [seemingly] loose mesh.

[73c15t] **Tien Cong Tran**

He who is brave in daring will be killed.
He who is brave in not daring will survive.
Of these two kinds of bravery, one is beneficial, while the other is harmful.
Some things are hated by Heaven, but who knows the reason?
Even the sage does not know it.
It is Heaven's Way not to contend but win, not to speak but respond, not to be summoned but come, to be relaxed but lay good plans.
Heaven's net is vast, sparse-meshed, and yet nothing can slip through it.

[73c16t] **Thomas Z. Zhang**

When courage is combined with boldness, one dies.
When courage is combined with prudence, one survives.
Of the two, which is beneficial and which is harmful?
It is hard to know what Heaven dislikes.
This is why even sages feel the difficulty.
The Tao of the nature is that:
The best winnings come without rivaling.
The best responses are not wordy.
The best friends come without formal invitation.
The best plans are made when relaxed.

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Heaven's net is wide.
Although it has meshes, nothing escapes from it.

[73c17t] **Arthur Waley**
He whose braveness lies in daring, slays.
He whose braveness lies in not daring, gives life.
Of these two, either may be profitable or unprofitable.
But 'Heaven hates what it hates;
None can know the reason why'.
Wherefore the Sage, too, disallows it.
For it is the way of Heaven not to strive but none the less to conquer,
Not to speak, but none the less to get an answer,
Not to beckon; yet things come to it of themselves.
Heaven is like one who says little, yet none the less has laid his plans.
Heaven's net is wide;
Coarse are the meshes, yet nothing slips through.

[73c18t] **Richard John Lynn**
If one's bravery is expressed in daring, he will be killed.
If one's bravery is expressed in not daring, he will live.
But both these two sometimes result in benefit, sometimes in harm.
When Heaven is cruel, who understands why?
Therefore even the sage finds this fraught with danger.
The Dao of Heaven is such that one excels at winning without contending.
He excels at making people respond without speaking.
He spontaneously attracts without summoning.
He excels at planning while utterly at ease.
The net of Heaven spreads far and wide.
Though its mesh is coarse, it never loses anything.

[73c19t] **Lin Yutang**
ON PUNISHMENT (2)
Who is brave in daring (you) kill,
Who is brave in not daring (you) let live.
In these two,
There is some advantage and some disadvantage.
(Even if) Heaven dislikes certain people,
Who would know (who are to be killed and) why?
Therefore even the Sage regards it as a difficult question.
Heaven's Way (Tao) is good at conquest without strife,
Rewarding (vice and virtue) without words,
Making its appearance without call,
Achieving results without obvious design.
The heaven's net is broad and wide.
With big meshes, yet letting nothing slip through.

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[73c20t] **Victor H. Mair**
He who is brave in daring will be killed,
He who is brave in not daring will survive.
One of these two courses is beneficial,
The other is harmful.
Who knows the reason for heaven's dislikes?
The Way of heaven
does not war yet is good at conquering,
does not speak yet is good at answering,
is not summoned yet comes of itself,
is relaxed yet good at making plans.
Heaven's net is vast;
Though its meshes are wide, nothing escapes.

[73c21t] **Tolbert McCarroll**
A person whose courage lies in daring will meet death.
A person whose courage lies in not daring will encounter life.
Of the two courses, either may be beneficial or harmful.
Heaven dislikes what it dislikes.
Who knows the reason why?
Even the True Person has difficulty with such a question.
The Tao of Heaven
does not strive and yet it overcomes,
does not speak and yet it gets responses,
does not beckon and yet it attracts,
is at ease and yet it follows a plan.
The net of heaven is cast wide.
Though the mesh is coarse,
nothing ever slips through.

[73c22t] **David H. Li**
Courageous in accepting dare results in demise;
courageous in declining dare results in survival.
Between these two, there are advantages and disadvantages.
The cosmos has dislikes, but no one knows the reason.
It is hard even for the sage to explain.
The Direction of the cosmos,
though does not compete, is good at winning;
though wordless, is good at responding;
needs no invitation and comes on own volition;
and is at ease and is good at planning.
The cosmos's net is immense; it is loose but it does not miss.

[73c23t] **Yasuhiko Genku Kimura**
Courage in daring action will lead to death.
Courage in caring action will lead to life.

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Of these two, one is beneficial and the other harmful.
Heaven does not favor harmful courage,
Yet, there are few who really know the reason.
Thus, the sage does not make light of this truth.
He who abides by the way of Heaven
Triumphs without fighting,
Responds without chattering,
Reaches out without being asked,
Plans ahead without being impetuous.
Though its meshes may appear wide,
Through the vast net of heavenly law,
Nothing can ever slip.

[73c24t] **Chou-Wing Chohan**
The person who shows courage in daring will perish.
The person who shows courage in a lack of daring will live.
To know these two things means to differentiate between the one, which is beneficial, and the other, which is harmful.
Who knows that heaven loathes one of them?
The superior Tao does not fight, yet it wins for certain.
It does not speak, yet it responds to everything.
It does not call, yet everyone comes to hear it.
It is not a tactician, yet it makes plans.
Heaven's net is all-embracing, and its holes are wide,
And even so, nothing escapes its sweep.

[73c25t] **Man-Ho Kwok**
A person who's brash and fearless will die,
A person who is cautious will survive -
These two are right, and they are wrong
Heaven looks down on both and who knows the truth?
So even the sage admits some things are beyond him.
The Tao of Heaven doesn't struggle, but it wins through
It doesn't ask yet it always hears the answer;
It doesn't demand yet things come, because they want to;
It has no desires and yet everything works out as if planned.
And though the Net Of Heaven is wide,
Not even the tiniest whisper escapes it.

[73c26t] **Gu Zhengkun**
Bravery in being bold leads to death;
Bravery in being timid leads to life.
These two kinds of bravery,
One leads to good the other to harm,
Who knows why
Heaven hates what it hates?

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Even the sage feels it difficult to understand.
This is the Tao of heaven:
To excel in triumphing by means of non-contention;
To be good at answering by means of taciturnity;
To attract people by using no summons;
To be quick in planning by acting slowly.
The net of heaven is spread wide and far,
Though the mesh is largely knit,
Nothing can slip through the net.

[73c27t] **Chao-Hsiu Chen**
He who is brave and unscrupulous will meet his death.
He who is brave and cautious will stay alive.
Of these both, one leads to good, one leads to harm.
Everyone hates the bad - the reason why is clear.
That is why the sage is always cautious.
The Tao of Heaven does not fight but wins,
does not speak but is answered,
is not summoned but appears,
does not plan but consults.
The net of Heaven is widely cast;
the mesh is loose, yet nothing slips through.

[73c28t] **Liu Qixuan**
One who is brave enough to dare gets death.
One who is brave enough not to dare gets life.
The big difference between the two
Is the result of heaven's intervention.
And that is where the ruler should hesitate.
Heaven's way wins without fighting,
Responds without being asked,
Comes to the rescue without being summoned,
And has wonderful schemes within a simple expanse.
Heaven's net of law is the most sparsely woven,
But it is the biggest and lets off no criminals.

[73c29t] **Shi Fu Hwang**
On True Boldness
Lao Tze says,
He who is fearless in his daring to do wrong goes against the Tao, and meets with death.
He who is fearless in his not daring to do so, remains alive.
Of these two cases one is apparently advantageous, and the other harmful.
But when Heaven's hate imposes on a man, who would know why?
On this account even the sage feels it is difficult to understand.
The way of Heaven does not contend yet skillfully excels in overcoming;
it does not speak yet skillfully responds to asking;

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it does not summon yet attracts men to it.
It is unselfish and magnanimous, yet its plans are skillful and effective.
The net of Heaven spreads wide with its meshes far apart;
yet it lets nothing slip through.

[73c30t] **Ch'u Ta-Kao**
He who shows courage in daring will perish;
He who shows courage in not-daring will live.
To know these two is to distinguish the one, benefit, from the other, harm.
Who can tell that one of them should be loathed by heaven?
The Tao of heaven does not contend; yet it surely wins the victory.
It does not speak; yet it surely responds.
It does not call; yet all things come of their own accord.
It remains taciturn; yet it surely makes plans.
The net of heaven is vast, and its meshes are wide;
Yet from it nothing escapes.

[73c31t] **Paul J. Lin**
To be brave in daring is to be killed.
To be brave in not daring is to live.
Both of them are either beneficial or harmful.
Who knows the real reason for heaven's hatred?
Even the Sage would find it difficult.
The Tao of heaven does not compete, but is good in winning;
does not speak, but is good in responding;
does not summon, but things come by themselves;
behaves calmly, but is good in planning.
The net of heaven is so vast.
Although it is wide open, it loses nothing.

[73c32t] **Michael LaFargue**
"One who shows bravery by being daring will get killed;
one who shows bravery by not being daring will survive."
But in both these cases:
"Sometimes it helps, sometimes it harms."
"What Heaven picks to hate - who knows the reason?"
And so the Wise Person:
Treats things as difficult.
Heaven's Way:
Not contending, but excels at overcoming;
not speaking, but excels in getting answers;
not summoning, but people come of themselves;
lax, but excels at organization.
Heaven's net is very wide -
loosely woven,
but it lets nothing slip by.

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[73c33t] **Cheng Lin**
When one is daring to the point of recklessness, he will meet with violent death.
When one's daring is tempered by caution, he will find his life secure.
Of these two types, one is beneficial and the other harmful.
Who knows the cause of Heaven's preference?
The way of Heaven is victorious, and there is no strife convincing, and there is no speech;
responsive, and there is no compulsion;
sure of success, and there is no haste.
The rule of Heaven is extensive and comprehensive, slow but sure.

[73c34t] **Yi Wu**
One who shows bravery in daring will be killed.
One who shows bravery in not daring will live.
Of them both, one is beneficial and the other is harmful.
About Heaven's dislike,
Who knows the reason?
Therefore, even a sage finds it difficult.
The way of Heaven
does not compete, but is good at winning;
does not speak, but is good at responding;
does not summon, but all things come of themselves;
is broad, but is good at planning.
Heaven's net is vast;
It is loose, but never misses.

[73c35t] **Han Hiong Tan**
Brave and reckless will be killed.
Brave but prudent will survive.
Two different types of bravery have dissimilar outcomes:
one is beneficial but the other is disastrous.
Why Providence dislikes one but not the other is a puzzle.
Even the sage is unable to fathom the reason.
The way of Dao is to accomplish without contention;
To evoke response without utterance;
All things come to pay homage without being told.
Dao does not resort to scheming but its plan is perfect.
The dragnet cast by Providence has wide meshes,
Yet, no wrongdoers ever slip through.

[73c36t] **Hua-Ching Ni**
He who is brave in daring will meet an unnatural death.
He who is brave in gentleness will be preserved.
Of these two kinds of bravery, one is beneficial, while the other proves harmful.
The subtle truth of the universe does not support those who are brave in daring,
yet there are still many people who do not understand such apparent truth.

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So, even the one who integrates his being with the subtle essence of the universe,
dares not make light of the subtle law of life.
The subtle Way of the universe gave birth to a world of peace and order.
It responds to the order and harmony of all beings and things without needing to talk to them.
Without your summoning it, it comes to you.
Without scheming, its plan is perfect.
Vast is the subtle energy network of the universe.
Sparsely meshed it is, yet nothing can slip through it!

[73c37t] **Chang Chung-yuan**
Courageous but foolhardy, one perishes.
Courageous but not foolhardy, one's life is saved.
Between these two, one gains, the other loses.
Who knows what nature loathes?
Even the sage can hardly make a wise choice.
According to the way of heaven,
Without contending, one inevitably wins.
Without asking, one spontaneously receives a response.
Without invitation, success comes by itself.
Unintentionally, the heavenly way is well-devised.
The net of nature is all-embracing.
Although the spaces are large, nothing escapes it.

[73c38t] **Henry Wei**
Natural Action
Ren Wei
Courage in daring leads to slaughter;
Courage in daring not leads to life.
Either may have its advantage or disadvantage.
When Heaven detests anything,
Who can know the reason why?
Thus even the Sage feels some difficulty here.
Heaven's way does not contend, yet excels in winning;
It does not speak, yet excels in making response;
It receives no summons, yet would come of itself;
It is patient and easy-going, yet excels in planning.
The net of Heaven spreads far and wide;
Though its meshes are large,
Yet it allows nothing to slip through.

[73c39t] **Ha Poong Kim**
Being brave in daring leads to death,
Being brave in not daring leads to life.
Of these two,
One is advantageous and the other injurious.
What Heaven detests -

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Who knows its reason?
Therefore even the sage finds it hard to tell.
The way of Heaven -
It never contends yet is good at winning,
It never speaks yet is good at responding.
It comes of itself without being invited,
It seems remiss yet good at planning.
Heaven's net is vast.
Though its meshes are coarse, nothing escapes it.

[73c40t] **Tao Huang**
Courage combined with daring promotes killing.
Courage not combined with daring promotes life.
These two can be either beneficial or harmful.
Who knows the reason for what heaven hates?
The Tao of heaven is
Good at winning without fighting,
Good at responding without speaking,
Appearing without being asked,
Good at strategizing while fighting.
The net of heaven is broad and loose,
Yet nothing slips through.

[73c41t] **Tang Zi-chang**
The courage of one daring to be aggressive will eventually kill his life.
The courage of one not daring to be aggressive will eventually ensure his life.
Between these two kinds of courage we know which one is good and which one is harmful.
Who knows the reason why?
Because it is hated by nature.
The law of Nature does not strive, yet achieves a perfect victory.
It does not use words, yet it is perfectly convincing.
It receives no call, yet it automatically responds.
It is plain and unnoticed, yet it is skillfully planned.
It covers every place all the time like a heavenly net, it seems to be wide meshed, yet it does not let anything slip away.

[73c42t] **Wing-tsit Chan**
He who is brave in daring will be killed.
He who is brave in not daring will live.
Of these two, one is advantageous and one is harmful.
Who knows why Heaven dislikes what it dislikes?
Even the sage considers it a difficult question.
The Way of Heaven does not compete, and yet it skillfully achieves victory.
It does not speak, and yet it skillfully responds to things.
It comes to you without your invitation.
It is not anxious about things and yet it plans well.

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Heaven's net is indeed vast.
Though its meshes are wide, it misses nothing.

[73c91t] **И. И. Семененко**
Когда смелы в том, чтобы сметь, предают смерти;
когда смелы в том, чтобы не сметь, то воскрешают.
В обоих случаях приносится иной раз польза, а иной раз вред.
Кто знает, почему бывает Небу что-то ненавистно?
Именно поэтому Премудрый человек как бы во всем испытывает затруднение.
Дао Небес умеет без борьбы одерживать победу,
умеет молчаливо откликаться,
является само без зова,
умеет неумышленно замыслить.
Широко раскинута сеть Неба, и хоть она редка, но из нее не выскользнуть.

[73c92t] **А. А. Маслов**
Кто безрассуден в своём бесстрашии - погибает.
Кто не безрассуден в своём бесстрашии - остаётся жить.
Из этих двух начал одно ведёт к пользе, другое - к беде.
Кто знает, почему Небо презирает одно из них?
Даже мудрецы считали некоторые дела крайне трудными.
Путь Неба не соперничает, но побеждает;
не говорит, но даёт ответ;
не будучи призванным, приходит сам;
медлителен, но в намерениях всеобъемлющ.
Широка Небесная сеть, редки её ячейки, но не пропускают ничего.

[73c93t] **Е. А. Торчинов**
Когда храбрец безрассуден - он гибнет.
Когда храбрец осмотрителен - он продолжает жить.
В этих двух качествах скрываются и польза и вред.
По какой причине Небо ненавидит нечто - кто знает?
Поэтому совершенный мудрец считает этот вопрос трудным.
Небо не борется ни с кем, но умело всех побеждает.
Оно не говорит, но должным образом всем отвечает.
Его не успели позвать, а оно уже и само пришло.
Оно безмятежно-покойно, но искусно в создании планов.
Небесная сеть распростерта повсюду.
Ячейки ее широки, но ничего не упустят.

[73c94t] **А. Е. Лукьянов**
Храбрый и безрассудно-дерзкий останется без головы.
Храбрый, но не безрассудно-дерзкий останется в живых.
Из этих двух одно означает пользу, другое вред.
Небу нечто ненавистно, а разве кто знает причину этого?
Поэтому и совершенномудрый человек тоже затрудняется в ответе на это.

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Дао Неба не борется, но легко побеждает;
не говорит, но дружески откликается;
не призывается, но само приходит;
чисто-спокойно, но искусно в замыслах.
Сеть Неба широка и редка, но ничего не упускает.

[73c95t] **Ян Хин-шун**
Кто храбр и воинствен - погибает, кто храбр и не воинствен - будет жить.
Эти две вещи означают: одна - пользу, а другая - вред.
Кто знает причины того, что небо ненавидит [воинственных]?
Объяснить это трудно и совершенномудрому.
Небесное дао не борется, но умеет побеждать.
Оно не говорит, но умеет отвечать.
Оно само приходит.
Оно спокойно и умеет управлять [вещами].
Сеть природы редка, но ничего не пропускает.

[73c96t] **Д. П. Конисси**
Кто силен и дерзок, тот убьет людей.
Кто силен, но не дерзок, тот оживит людей.
Эти оба либо полезны, либо вредны.
Никто не знает, почему небо любит один предмет, а другой нет.
Решить этот вопрос даже святой муж не может.
Небесное Тао никогда не ссорится, поэтому оно побеждает всех.
Хотя оно мало говорит, но обсуждает лучше, нежели многоречивые.
Никто не вызывает (Тао), но оно присутствует везде.
Нам кажется, что оно ничего не делает, но на самом деле оно действует лучше всех.
Небесная сеть не плотна и как будто пропускает все предметы через себя; но из нее ничего не выйдет наружу.

[73c97t] **В. В. Малявин**
Тот, кто смел в удали, погибнет.
Тот, кто смел в скромности, будет жить.
Из этих двух одно полезно, другое вредно.
Небо чего-то не любит - кто знает тому причину?
Даже премудрый здесь затруднится с ответом.
Путь Неба: не борется, зато искусно побеждает,
Не говорит, зато искусно откликается,
Не призывает, а все приходит само,
Не вдается в частности, а все искусно рассчитывает.
Небесная Сеть широка и редка,
Но из нее ничто не ускользает.

[73c98t] **Б. Б. Виногродский**
Храбрость в смелости ведет к гибели.
Храбрость в не-смелости ведет к жизни.

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В этой паре может быть польза, может быть вред.
Если Небо не любит кого-то, кто знает причину этого?
Это дает:
Человек мудрости приближает процесс к трудности.
В Пути Небес - нет соперничества - а совершенствование в победах; нет речи - а совершенствование отклика; нет призывания - а само приходит; такая беспечность - а совершенствование замыслов.
Сеть Неба необъятно редка, а нет упущений.

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PSEUDO-CHAPTER **Seventy-Four**

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[74c01t] **Robert G. Henricks**
If the people were constant [in their behavior] and yet did not fear death,
How could you use execution to intimidate them?
If you brought it about that the people were constant [in their behavior] and moreover feared death, and [we] took those who behaved in abnormal ways and killed them - who would dare act in this way?!
If the people are constant and moreover necessarily fear death, then we constantly have the one in charge of executions.
Now killing people in place of the one in charge of executions, this [is like] cutting wood in place of the head carpenter.
And of those who cut wood in place of the head carpenter, very few do not hurt their hands!

[74c02t] **John C. H. Wu**
WHEN the people are no longer afraid of death,
Why scare them with the spectre of death?
If you could make the people always afraid of death,
And they still persisted in breaking the law,
Then you might with reason arrest and execute them,
And who would dare to break the law?
Is not the Great Executor always there to kill?
To do the killing for the Great Executor
Is to chop wood for a master carpenter,
And you would be lucky indeed if you did not hurt your own hand!

[74c03t] **D. C. Lau**
When the people are not afraid of death, wherefore frighten them with death?
Were the people always afraid of death, and were I able to arrest and put to death those who innovate, then who would dare?
There is a regular executioner whose charge it is to kill.
To kill on behalf of the executioner is what is described as chopping wood on behalf of the master carpenter.
In chopping wood on behalf of the master carpenter, there are few who escape hurting their own hands instead.

[74c04t] **R. L. Wing**
When people do not fear death,
How can they be threatened with death?
Suppose people fear death and still do not conform.
Who would dare seize them and put them to death?
There is always the Master Executioner who kills.
To substitute for the Master Executioner in killing
Is like substituting for the Master Carpenter who carves.
Whoever substitutes for the Master Carpenter in carving,
Rarely escapes injury to his hands.

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[74c05t] **Ren Jiyu**
Since the people do not fear death,
What is it for to frighten them with death?
If the people fear death and I can catch and kill those who make trouble,
Who dares to make trouble?
There is always someone who is in charge of inflicting death.
Inflicting death in place of those who are in charge of it can be described as hewing wood in place of a skillful carpenter.
Of those who hew wood in place of skillful carpenters, few have not cut their own hands.

[74c06t] **Gia-fu Feng**
If men are not afraid to die,
It is of no avail to threaten them with death.
If men live in constant fear of dying,
And if breaking the law means that a man will be killed,
Who will dare to break the law?
There is always an official executioner.
If you try to take his place,
It is like trying to be a master carpenter and cutting wood.
If you try to cut wood like a master carpenter, you will only hurt your hand.

[74c07t] **Lok Sang Ho**
People may not be afraid of death.
Why should we intimidate them with the threat of death?
If people are generally afraid of death,
And we are able to seize the exceptions and to kill them,
Why would anyone still disregard the death penalty?
The Lord of Killing does kill from time to time.
Yet anyone who kills in his place
is like someone who takes the place of the master carpenter and uses his sharp tools.
It is unlikely that he can avoid hurting his own hands.

[74c08t] **Xiaolin Yang**
The people are not afraid of death; what is the purpose of using death to frighten them?
However, if the people are afraid of death, and very few people violate the law, catch and execute these criminals, and who will dare to do it again?
Killing people is the job of the heavens.
If you take over the job of the heavens, it is like carving wood for the carpenter.
If you carve wood for the carpenter, it is rare that you will not hurt your own hand.

[74c09t] **Walter Gorn Old**, THE FAULT OF COERCION
When the people do not fear death, of what use is it to overawe them with it as a penalty?
And if they were always held in fear of death, and I could lay my hand upon all evil doers and slay them, would I dare to do it?
There is always the Great Executioner!

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For one to usurp that office is like a novice cutting out the work of a great architect.
Such an one rarely fails to cut his own hands!

[74c10t] **James Legge**
The people do not fear death;
to what purpose is it to (try to) frighten them with death?
If the people were always in awe of death, and I could always seize those who do wrong, and put them to death, who would dare to do wrong?
There is always One who presides over the infliction of death.
He who would inflict death in the room of him who so presides over it may be described as hewing wood instead of a great carpenter.
Seldom is it that he who undertakes the hewing, instead of the great carpenter, does not cut his own hands!

[74c11t] **David Hinton**
In their misery, the people no longer fear death, so how can you threaten them even with death?
Let the people fear death always,
then if we seize those who follow sinister ways
and put them to death,
no one will dare live such lives.
The Executioner's killing is perennial, it's true.
But to undertake the killing yourself -
that's like trying to carve lumber for a master carpenter.
Try to carve lumber for a master carpenter
and you'll soon have blood on your hands.

[74c12t] **Chichung Huang**
If the majority of people do not fear death,
Why use killing to intimidate them?
If the majority of people do fear death,
Those who act perversely -
I can arrest and kill them.
Who would dare then?
The Executioner is always the one in charge of killing;
To kill in place of the Executioner
Is to chop wood in place of a master carpenter.
To chop wood in place of a master carpenter,
One can hardly avoid injuring one's own hand.

[74c13t] **Ellen M. Chen**
The people do not fear death,
Why threaten them with death?
Suppose the people always fear death,
One who does strange things (ch'i),
I shall seize and kill,
Then who dares [to do strange things]?
Killing is carried out by the executioner.

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To replace the executioner and kill,
Is like chopping wood in place of the master carpenter.
To chop wood in place of the master carpenter,
Rarely one does not hurt one's own hand.

[74c14t] **Lee Sun Chen Org**
If people [are driven to such extreme that they] are no longer afraid of death, then what is the point of frightening them with the threat of death?
[Someone may get the idea] "If I frequently scare people with the [terror of] death, and I would also make sure to arrest and execute disobedient ones to enforce it.
Subsequently, who would dare [to go against me]?" [This is rash and improper!]
Killings should be carried out by the naturally right administrator;
Whoever, other than the appropriate administrator commits killing [is under no circumstance justifiable, for he] has thus trespassed his appropriate role;
It is just as improper as an apprentice carver tampers with his master's work;
Hardly any apprentice carver, who tampers with his master's work, can avoid hurting his own hands.

[74c15t] **Tien Cong Tran**
When the people are not afraid of death, why scare them with the specter of death?
If you could make the people always afraid of death, and when someone persisted in breaking the law, then we might arrest and execute him, and who would dare to break the law?
Is not the great executor always there to kill?
If we want to do the killing for the great executor, this is like to chop wood for a master carpenter.
To chop wood for a master carpenter: we would be lucky indeed if we did not hurt our own hand.

[74c16t] **Thomas Z. Zhang**
If people are not afraid to die, how death can be used to threaten them?
If we make people afraid of death, and execute a few extreme offenders, who would dare to offend again?
It is normal to have executioners who kill.
Substituting an executioner in killing is like substituting a master lumberjack in chopping trees.
Chopping trees by non-professionals rarely results in no hand injuries.

[74c17t] **Arthur Waley**
The people are not frightened of death.
What then is the use of trying to intimidate them with the death-penalty?
And even supposing people were generally frightened of death and did not regard it as an everyday thing, which of us would dare to seize them and slay them?
There is the Lord of Slaughter always ready for this task, and to do it in his stead is like thrusting oneself into the master-carpenter's place and doing his chipping for him.
Now 'he who tries to do the master-carpenter's chipping for him is lucky if he does not cut his hand'.

[74c18t] **Richard John Lynn**
If the common folk did not fear death, trying to use death to intimidate them would have no effect.
If one caused the common folk always to fear death, there would still be those who behaved perversely, but these I could seize and put to death, so who would dare be perverse?
There is the constant executioner who puts people to death.

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If one puts people to death instead of this executioner, this means that he is doing the hewing instead of the great carpenter.
It rarely happens that one who tries to do the hewing instead of the great carpenter does not injure his own hand.

[74c19t] **Lin Yutang**
ON PUNISHMENT (3)
The people are not afraid of death;
Why threaten them with death?
Supposing that the people are afraid of death,
And we can seize and kill the unruly,
Who would dare to do so?
Often it happens that the executioner is killed.
And to take the place of the executioner
Is like handling the hatchet for the master carpenter.
He who handles the hatchet for the master carpenter
Seldom escapes injury to his hands.

[74c20t] **Victor H. Mair**
If the people never fear death,
what is the purpose of threatening to kill them?
If the people ever fear death,
and I were to capture and kill those who are devious,
who would dare to be so?
If the people must be ever fearful of death,
then there will always be an executioner.
Now,
To kill in place of the executioner
Is like
Hewing wood in place of the master carpenter;
Few indeed will escape cutting their own hands!

[74c21t] **Tolbert McCarroll**
When the people do not fear death,
of what use is it to threaten them with death?
If the people were always afraid of death
and if those who did wrong would always be arrested and put to death,
who would do wrong?
There is always a Lord of Execution whose duty it is to kill.
If you try to fill that function
it is like trying to hew wood in place of a master carpenter.
You will probably injure your own hands.

[74c22t] **David H. Li**
When the populace are unafraid of death, what good is threatening them with death?
When the populace are afraid to die, hold devious ones and put them to death.

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After that, who dares?
The official executioner is always there to do executions.
Doing executions by anyone else is like felling trees by other than an arborist.
A non-arborist, in felling trees, is unlikely not to hurt his hands.

[74c23t] **Yasuhiko Genku Kimura**
If the people do not fear death,
For reasons of extreme poverty or suffering,
What is the point of threatening them with death?
If the people fear death,
And if the outlaws are captured and killed,
Who will dare to break the law?
Yet, the act of killing should always be
The exclusive province of the Great Executioner.
Therefore, to kill in place of the Great Executioner is
Like hewing wood in place of the master carpenter;
Few, if ever, will escape cutting their own hands.

[74c24t] **Chou-Wing Chohan**
When people do not fear death,
What is the use of frightening them with the death penalty?
When people are constantly afraid of death,
And we can arrest and execute criminals,
Who would dare to commit crimes?
Only the executioner kills.
To kill instead of the executioner is like a woodcutter taking a master-carpenter's place.
When someone carves instead of the master-carpenter,
He can usually expect to injure his hand.

[74c25t] **Man-Ho Kwok**
If the people are not afraid,
It is useless to try and scare them with death.
And if people are afraid of death
And you make a point of hanging every criminal,
Then who would dare to do anything?
Any killing must be done by an official executioner.
If someone else were to do it,
It would be like trying to copy a master carpenter -
And if you try to cut like him you will only bloody your own hands!

[74c26t] **Gu Zhengkun**
When the people are not afraid of death,
What is the point of threatening them with death?
Should the people really fear death,
Who dare go against laws
If we put to death those who do evils?

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It is the duty of a regular executioner to kill,
If one wants to kill on behalf of the executioner,
It is like chopping wood on behalf of the master carpenter.
There are few who can escape cutting their own hands
When they chop wood on behalf of the master carpenter.

[74c27t] **Chao-Hsiu Chen**
If people are not afraid of death,
why threaten them with death to prevent them from committing a crime?
When people are afraid of death,
there are still those who are not afraid of it,
who will dare to commit a crime, and so why arrest and execute them?
There is an official executioner who is in charge of execution.
To kill on behalf of the executioner is like carving wood on behalf of the carpenter.
Those who cut wood on behalf of the carpenter can seldom escape from hurting their own hand.

[74c28t] **Liu Qixuan**
Since people are not afraid of death,
Why should they be threatened with it?
If they were afraid of death,
Who would dare to be executioner
When the evil ones are captured and executed?
The best killer kills all the time.
One who kills in the most accurate and exacting way
Can seldom avoid injuring one's own hands.

[74c29t] **Shi Fu Hwang**
On Punishment
Lao Tze says,
The people do not fear death;
what purpose is in trying to frighten them with death?
Supposing the people are afraid of death;
I could always seize those who do wrong, and put them to death.
Who would dare to do wrong?
There is a regular one who presides over the execution of death.
He who would execute death on behalf of the executioner is what is described as chopping wood on behalf of the great carpenter.
Seldom is it that he who undertakes the chopping on behalf of the great carpenter does not hurt his own hands.

[74c30t] **Ch'u Ta-Kao**
When the people are not afraid of death, what use is it to frighten them with the punishment of death?
If the people were constantly afraid of death and we could arrest and kill those who commit treacheries, who then would dare to commit such?
Only the Supreme Executioner kills.
To kill in place of the Supreme Executioner is to hack instead of a greater carpenter.

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Now if one hacks in place of a great carpenter one can scarcely avoid cutting one's own hand.

[74c31t] **Paul J. Lin**
If the people do not fear death,
Why threaten them with death?
If we let the people always fear death,
And we capture and kill those who use trickery,
Who would dare [to use trickery]?
Those responsible for executions perform executions.
But those who perform executions for them
Are doing no more than carving wood for the greater carpenter.
And those who carve wood for the great carpenter
Can rarely fail to injure their own hands.

[74c32t] **Michael LaFargue**
"The people are always lacking in the fear of death."
Then why frighten them with death?
Supposing the people always had the fear of death,
and we could catch law breakers and kill them -
who would dare?
There is always The Executioner - he does the killing.
Doing the killing in The Executioner's place,
this is like "doing the cutting in the master carpenter's place."
One who cuts in the master carpenter's place -
seldom it is he does not cut his hand.

[74c33t] **Cheng Lin**
When the people are not afraid of death, why try to frighten them by capital punishment?
If the people are really afraid of death and when the wrongdoers are promptly executed, who will dare to do wrong?
There should be a certain authority to decide on the death of men.
If the decision of death is given to other men than the qualified party, it is comparable to asking a novice to do the work of a master-craftsman.
In so doing, the novice seldom escapes injuring his hands.

[74c34t] **Yi Wu**
If the people no longer fear death,
How can one threaten them with death?
If one causes them constantly to fear death and captures and kills those who are tricky,
Who would dare to be tricky?
The one who constantly is the executioner can kill.
One who kills by taking the place of the great executioner
is like one who takes the place of the great carpenter in cutting wood.
Of those who have taken the place of the great carpenter,
Few have not hurt their own hands!

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[74c35t] **Han Hiong Tan**
If people are not afraid to die, why bother threatening them with death?
If people are afraid of dying, then death penalties should be summarily dished out to criminals.
Consequently, there will be no more offenders.
Normally, Nature usually does the job of the executioner.
If the government tries to do what Nature normally does,
It is akin to the apprentice trying to do the job of the master carpenter.
The apprentice usually ends up cutting his own hand.

[74c36t] **Hua-Ching Ni**
If people are not afraid to die, what is the use of threatening them with the punishment of death?
On the other hand,
if people value their lives, and if outlaws are seized and killed or are killed by what they are doing,
who would dare risk a life of peace for the sake of an insecure future?
Yet it is always true that one who takes charge of killing is killed in turn.
To become the executioner of artificial righteousness is like the inexperienced lad who would brandish a sharp axe of a master carpenter.
He can seldom escape cutting himself.

[74c37t] **Chang Chung-yuan**
Men are no longer afraid to die.
Why should we frighten them with dying?
If men were still as afraid of death as they used to be,
We could catch a criminal and put him to death.
Who would have the courage to commit a crime?
(In nature), there is always one who is responsible for ending the life of man.
If we take over the responsibility of killing,
It is just like taking over the great lumberjack's work of cutting wood.
If we take over the great lumberjack's work of cutting,
We can hardly help but hurt our hands.

[74c38t] **Henry Wei**
Subdue Delusion
Chih Huo
When the people are not afraid of death,
What avails it to scare them with death?
Assuming that they often do fear death,
And that any pervert can be seized and killed,
Who dares to do the killing?
It is the job of the Director of Death to kill.
To take over the job of the Director of Death
Is like wielding the hammer for the master-builder.
He who wields the hammer for the master-builder
Seldom escapes wounding himself in the hand.

[74c39t] **Ha Poong Kim**

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When the people do not fear death,
How can you frighten them with death?
Suppose the people do always fear death,
And we can seize and kill
Those who are lawless.
But who would dare to do so?
There is always the one who administers killings, and he does the killing.
If you do the killing, taking his place,
This is called hewing wood taking the place of the master-carpenter.
If you hew wood taking the place of the master-carpenter,
You will seldom escape injuring your own hand.

[74c40t] **Tao Huang**
Whenever people are unafraid of death, how can killing be used as a threat?
Whenever people are afraid of death and are acting contrary, I will catch and kill them, who else can act so?
When people are absolutely afraid of death but perform killing, they are the best qualified to be executioners.
This is like doing carving for a master craftsman.
Doing the carving for a master craftsman, how could one's hand not get cut?

[74c41t] **Tang Zi-chang**
When people are no longer afraid of death, how can they be disciplined by death?
And if someone likes to be abnormal he may be arrested and punished, then who else would dare to be abnormal?
Since the one to kill is killed, a great professional killer is like a great professional chopper whose hands are subject to be hurt.

[74c42t] **Wing-tsit Chan**
The people are not afraid of death.
Why, then, threaten them with death?
Suppose the people are always afraid of death and we can seize those who are vicious and kill them,
Who would dare to do so?
There is always the master executioner (Heaven) who kills.
To undertake executions for the master executioner is like hewing wood for the master carpenter.
Whoever undertakes to hew wood for the master carpenter rarely escapes injuring his own hands.

[74c91t] **И. И. Семененко**
Когда народ не ощущает страха смерти, то как же можно смертью устрашать народ?
И кто посмел бы это делать, если бы народ незыблемо боялся смерти, а тех, кто строят козни, мне удалось бы взять и предать смерти?
В незыблемости пребывает ведающий убиением, который подвергает смерти.
Убивать вместо него - это все равно как попытаться что-либо вытесывать, вообразив себя великим плотником.
Скорей всего поранишь только свои руки.

[74c92t] **А. А. Маслов**
Когда народ не боится смерти, зачем же угрожать ему смертью?

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Если бы народ постоянно боялся смерти, а я хватал провинившихся и предавал их казни, кто посмел бы творить беззаконие?
Всегда существует Палач, который казнит.
Казнить от имени Палача - подобно тому, как рубить дерево от имени Великого мастера.
Редко найдётся тот, кто, рубя от имени Великого мастера, не поранил бы себе руки.

[74c93t] **Е. А. Торчинов**
Если люди не боятся даже смерти, то чем же запугаешь их до смерти?
Если найдется такой, кто будет все время запугивать людей до смерти и этим тешиться, а я его поймаю и убью, кто еще посмеет так поступить?
Ведь в государстве есть всегда палач.
А подменять собою палача не то же самое ли, что вместо лесоруба идти рубить деревья?
Ведь тот, кто вместо лесоруба пойдет деревья рубить, тот всегда рискует собственную руку отрубить!

[74c94t] **А. Е. Лукьянов**
Если люди не боятся смерти, то зачем же пугать их смертью?
Если было бы так, что люди постоянно боялись бы смерти и творили зло,
а я хватал бы и казнил, то кто посмел бы [нарушить закон]!
Всегда есть тот, кто отвечает за казнь и казнит.
Но если заменить собой того, кто отвечает за казнь и казнит,
то это все равно, что заменить великого мастера рубить.
Тот, кто заменит великого мастера рубить, редко когда не поранит себе руку.

[74c95t] **Ян Хин-шун**
Если народ не боится смерти, то зачем же угрожать ему смертью?
Кто заставляет людей бояться смерти и считает это занятие увлекательным, того я захвачу и уничтожу.
Кто осмеливается так действовать?
Всегда существует носитель смерти, который убивает.
А если кто его заменит - это значит заменит великого мастера.
Кто, заменяя великого мастера, рубит [топором], повредит свою руку.

[74c96t] **Д. П. Конисси**
Народ, не боящийся смерти, нельзя страшить смертью.
Народ, приученный бояться смерти, нельзя страшить делами, могущими причинить ему смерть.
Есть люди, должность которых - убивать.
Убивающий людей вместо палача называется наместником убийцы.
Наместник убийцы повредит свою руку, совершая убийство.

[74c97t] **В. В. Малявин**
Люди не боятся смерти,
Как можно запугать их казнями?
Если сделать так, чтобы люди всегда жили в страхе перед смертью,
А мы могли бы поймать шальных и казнить их -
Кто бы тогда осмелился быть таким?
Всегда есть главный палач, который казнит.
Но казнить людей вместо главного палача -

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Все равно что рубить деревья вместо старшего дровосека.
Из тех, кто возьмется рубить деревья вместо старшего дровосека,
Редко кто сумеет не поранить себе руку!

[74c98t] **Б. Б. Виногродский**
Если народ не боится смерти, то что его смертью пугать?
А вот, если человек при постоянстве страха смерти осуществляет аномальное, то "сущность моя"
должна схватить и убить его.
Кто осмелится?
Постоянно есть ведающий убийствами, который убивает.
А вот если убивать вместо ведающего убийствами -
Это определяется:
Заменить великого мастера-плотника.
Вот замените великого мастера-плотника, - и редко будет такой, кто не поранит себе руки.

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PSEUDO-CHAPTER **Seventy-Five**

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[75c01t] **Robert G. Henricks**
The reason why people starve,
Is because they take so much in tax-grain.
Therefore they starve.
The reason why the common people cannot be ruled,
Is because their superiors have their reasons for acting.
Therefore they cannot be ruled.
The reason why people take death lightly,
Is because they so avidly seek after life.
Therefore they take death lightly.
Only those who do not act for the purpose of living -
Only these are superior to those who value life.

[75c02t] **John C. H. Wu**
WHY are the people starving?
Because those above them are taxing them too heavily.
That is why they are starving.
Why are the people hard to manage?
Because those above them are fussy and have private ends to serve.
That is why they are hard to manage.
Why do the people make light of death?
Because those above them make too much of life.
That is why they make light of death.
The people have simply nothing to live upon!
They know better than to value such a life!

[75c03t] **D. C. Lau**
The people are hungry:
It is because those in authority eat up too much in taxes
That the people are hungry.
The people are difficult to govern:
It is because those in authority are too fond of action
That the people are difficult to govern.
The people treat death lightly:
It is because the people set too much store by life
That they treat death lightly.
It is just because one has no use for life that one is wiser than the man who values life.

[75c04t] **R. L. Wing**
People are hungry.
Because those above consume too much in taxes, People are hungry.
People are difficult to lead.

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Because those above interfere with them, People are difficult to lead.
People make light of death.
Because those above deeply seek survival, People make light of death.
Indeed, it is those who do not interfere with life
Who are capable of respecting life.

[75c05t] **Ren Jiyu**
The people suffer from famine because too many of the taxes are swallowed by their rulers.
Thus they suffer from famine.
The people are difficult to rule because their rulers are fond of taking action.
Thus they are difficult to rule.
The people take risks with their lives because the rulers take good care of their own lives.
Thus the people are forced to risk their lives.
Those who do not value their lives are wiser than those who overvalue their lives.

[75c06t] **Gia-fu Feng**
Why are the people starving?
Because the rulers eat up the money in taxes.
Therefore the people are starving.
Why are the people rebellious?
Because the rulers interfere too much.
Therefore they are rebellious.
Why do the people think so little of death?
Because the rulers demand too much of life.
Therefore the people take death lightly.
Having little to live on, one knows better than to value life too much.

[75c07t] **Lok Sang Ho**
People are hungry.
That is because the government imposes too many taxes.
People are difficult to rule over.
That is because the government contrives and wants to do too much.
People do not think much of death.
That is because the government makes life a privilege
instead of treating it as a natural right.
Those who make living an unconditional right are good
in that they pay due respect to life.

[75c08t] **Xiaolin Yang**
The people are hungry because the ruler taxes them too heavily, so they are hungry.
The people are difficult to control because the ruler is doing too many useless things, so they are difficult to control.
The people are not afraid of death because the ruler enjoys himself too much, so they are not afraid of death.
The ruler who does not care for his life is superior to the ruler who enjoys his life.

[75c09t] **Walter Gorn Old**, THE EVIL OF AVARICE

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The people suffer from famine on account of the heavy taxation put upon them.
This is the cause of their need.
The people are difficult to govern because of the overbearing of their superiors.
This is the cause of their trouble.
The people make light of dying because of the great hardships of trying to live.
This is the reason of their indifference to death.
Therefore to keep living in obscurity is better than making overmuch of it.

[75c10t] **James Legge**
The people suffer from famine because of the multitude of taxes consumed by their superiors.
It is through this that they suffer famine.
The people are difficult to govern because of the (excessive) agency of their superiors (in governing them).
It is through this that they are difficult to govern.
The people make light of dying because of the greatness of their labours in seeking for the means of living.
It is this which makes them think light of dying.
Thus it is that to leave the subject of living altogether out of view is better than to set a high value on it.

[75c11t] **David Hinton**
The people are starving,
and it's only because you leaders feast on taxes
that they're starving.
The people are impossible to rule,
and it's only because you leaders are masters of extenuation
that they're impossible to rule.
The people take death lightly,
and it's only because you leaders crave life's lavish pleasures
that they take death lightly,
they who act without concern for life: it's a wisdom far beyond treasuring life.

[75c12t] **Chichung Huang**
The people are starving,
Because he takes too much grain tax,
Hence, they are starving.
The hundred family names are unruly,
Because their sovereign has the intention to act,
Hence, they are unruly.
The people take death lightly,
Because he seeks after extravagant living,
Hence, they take death lightly.
Only one who does not apply himself to living
Is worthier than those who exalt living.

[75c13t] **Ellen M. Chen**
People are hungry.
Because their rulers levy too much grain tax,
Therefore they are hungry.

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People are hard to rule.
Because their rulers rule by action (wei),
Therefore they are hard to rule.
People take death lightly.
Because they are in thick pursuit of life,
Therefore they take death lightly.
One who has nothing to pursue in life,
Is wiser than one who values life.

[75c14t] **Lee Sun Chen Org**
The reason people suffer from hunger is because their superiors (government) taxed them heavily, so after the taxation not much was left to support their bare necessity;
The reason people were difficult to govern was because their superiors were meddling with their affairs [thus their sense of propriety was impeded];
The reason people risked their lives for trivial causes was because their superiors (government officials) demand to lived affluently [at the cost of other people's survival], people thus were forced to risk their lives [even for meager livelihood];
Accordingly, those [Solipsists] who did not get involve with other people's affairs were better human beings than those who wanted to live very well personally [at the cost of the survivals of other people];
Even though the latter value the growth of the population (lives) for his community.

[75c15t] **Tien Cong Tran**
The people are starving.
It is because those above them are taxing them too heavily.
That is why they are starving.
The people are hard to govern.
It is because those above them have a lot of interference.
That is why they are hard to govern.
The people make light of death.
It is because those above them live an extravagant life.
That is why they make light of death.
Only he who works not for life knows to value life.

[75c16t] **Thomas Z. Zhang**
People starve because they pay heavy taxes.
People are hard to govern because the rulers force their wishes on people.
People are not afraid to rebel, because the rulers live extravagantly.
Therefore those who avoid extravagant life-style are wiser than those who live extravagantly.

[75c17t] **Arthur Waley**
The people starve because those above them eat too much tax-grain.
That is the only reason why they starve.
The people are difficult to keep in order because those above them interfere.
That is the only reason why they are so difficult to keep in order.
The people attach no importance to death, because those above them are too grossly absorbed in the pursuit of life.

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That is why they attach no importance to death.
And indeed, in that their hearts are so little set on life they are superior to those who set store by life.

[75c18t] **Richard John Lynn**
The reason the common folk starve is that the ruler eats too much grain tax.
This is why they starve.
The reason the common folk are hard to govern is that the ruler takes deliberate actions [you-wei].
This is why they are hard to govern.
The reason the common folk take death lightly is that they place too much emphasis on life.
This is why they take death lightly.
It is only by acting without regard for life that one becomes more of a worthy than one who values life.

[75c19t] **Lin Yutang**
ON PUNISHMENT (4)
When people are hungry,
It is because their rulers eat too much tax-grain.
Therefore the unruliness of hungry people
Is due to the interference of their rulers.
That is why they are unruly.
The people are not afraid of death,
Because they are anxious to make a living.
That is why they are not afraid of death.
It is those who interfere not with their living
That are wise in exalting life.

[75c20t] **Victor H. Mair**
Human hunger is the result of overtaxation.
For this reason,
There is hunger.
The common people are not governable because of their superiors' actions.
For this reason,
They are not governable.
The people make light of death because of too much emphasis on the quest for life.
For this reason,
They make light of death.
Now,
Only she who acts not for the sake of life
Is wiser than those who value life highly.

[75c21t] **Tolbert McCarroll**
Why are the people starving?
Because their leaders eat up too much of the tax-grain;
that is why the people are starving.
Why are the people difficult to govern?
Because their leaders interfere;
that is why the people are difficult to govern.

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Why do the people treat death lightly?
Because their leaders are so grossly absorbed in the pursuit of living;
that is why the people treat death lightly.
Indeed, it is wiser to ignore life altogether than to place too high a value on it.

[75c22t] **David H. Li**
Starvation in the populace is caused by excessive taxes.
Excessive taxes result in starvation.
Difficulty in governing the populace is caused by a governor's interferences.
Interferences result in difficulties in governance.
Indifference to death in the populace is caused by a governor's overindulgence.
A governor's overindulgence results in the populace's indifference to death.
One who does not overindulgence is wiser than one who overvalues one's life.

[75c23t] **Yasuhiko Genku Kimura**
Why are the people starving?
Because the rulers eat up the money in taxes.
That is why.
Why are the people difficult to govern?
Because the rulers interfere too much.
That is why.
Why do the people think so little of death?
Because the rulers think too much of their own life.
That is why.
Those who do not overvalue their life are wiser than those who do.

[75c24t] **Chou-Wing Chohan**
The people are starving,
Because their clerks impose heavy taxes on them.
That is why they are starving.
It is difficult to govern the people,
Because their clerks interfere in their affairs.
That is why they are difficult to govern.
The people do not respect death,
Because their clerks direct them to seek life.
That is why they do not respect death.

[75c25t] **Man-Ho Kwok**
Why are the people hungry?
Because you crush them with your taxes;
That is why they have nothing.
Why are the people angry?
Because you endlessly impose your laws;
That is why they can't take any more.
And why aren't they scared of death?
Because you are voracious and you want everything.

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So what have they got left to lose?
Those who only have a little really know how to value life.

[75c26t] **Gu Zhengkun**
The hunger on the part of the people
Is the result of exorbitant taxes on the part of the ruler;
Thus the people are hungry.
The unruliness on the part of the people
Is the result of meddlesome actions on the part of the ruler;
Thus the people are unruly.
Making light of life on the part of the people
Is the result of setting too much store by life on the part of the ruler;
Thus the people make light of life.
Those who make light of their own life
Are wiser than those who overvalue their life.

[75c27t] **Chao-Hsiu Chen**
The people are hungry.
It is because those who govern them consume too much in taxes.
That is why the people are hungry.
The people are hard to govern.
It is because those who govern them interfere too much.
That is why the people are hard to govern.
The people scorn death.
It is because they seek dearly for life.
That is why people treat death with disdain.
Only he who does not seek dearly for his life can value life worthily.

[75c28t] **Liu Qixuan**
People are hungry because "the Above" tax too much.
People are disobedient because "the Above" do too much.
People would rather die because "the Above" live too high.
Therefore, one who does nothing to benefit one's own life
Is good at keeping and supporting lives.

[75c29t] **Shi Fu Hwang**
On Valuing Life
Lao Tze says,
The people suffer from hunger because their superior agencies have imposed a heavy tax, thus they are hungry.
The people are difficult to govern because their superior agencies are too fond of meddling, thus they are difficult to govern.
The people make lightly of dying because of the excessive costs in seeking the means of living, thus they think lightly of dying.
Therefore the benevolent should be those who do not interfere with people's living;
instead of those who value people's living.

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[75c30t] **Ch'u Ta-Kao**
The people starve.
Because their officials take heavy taxes from them, therefore they starve.
The people are hard to rule.
Because their officials meddle with affairs, therefore they are hard to rule.
The people pay no heed to death.
Because they endeavour to seek life; therefore they pay no heed to death.

[75c31t] **Paul J. Lin**
The people are starving
Because the man on top devours too much tax money.
So they are starving.
The people are hard to govern
Because the man on top is too active in governing.
So they are hard to govern.
The people think little of death
Because the man on top strives for a rich life.
So they think little of death.
Therefore it is better to do nothing for one's life
Than to value it.

[75c32t] **Michael LaFargue**
'The people are starving'.
It is because those high up eat too much tax grain,
this is why they are starving.
'The people are hard to govern'.
It is because there is Working among those high up,
this is why they are hard to govern.
'The people take death lightly'.
It is because they pursue a lavish life,
this is why they take death lightly.
Simply:
Those who do not Work at 'living' -
these are better men than those who 'love life'.

[75c33t] **Cheng Lin**
The people suffer hunger because the rulers levy so many taxes.
That is why they starve.
The people become difficult to govern because the rulers demand too much action.
That is why they are difficult to govern.
The people risk death because the rulers have too many desires.
That is why they risk death.
He who does not occupy himself with the preservation of his own body is superior to those who regard it as a matter of utmost importance.

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[75c34t] **Yi Wu**
The people are starving
Because those above tax them too heavily.
Therefore, they starve.
The people are hard to govern
Because those above are too active.
Therefore, they are hard to govern.
The people make light of death
Because those above seek too much for their own lives.
Therefore, they make light of death.
To do nothing for one's life
Is better than to value it.

[75c35t] **Han Hiong Tan**
People are starving because they are forced to pay onerous taxes.
That is why they are starving.
People are unruly because they are burdened by excessive rules.
This is why they become unruly.
Whilst living lavishly, the ruler extorts heavy taxes from the people, forcing them to risk their lives simply to eke out a living.
That is why the people are not afraid to die.
Hence, frugal rulers are infinitely better than those harsh ones who extort heavy taxes to live luxuriously.

[75c36t] **Hua-Ching Ni**
Why are people starving and leading a difficult life?
Is it not because their rulers consume too much tax grain?
Is that why they are starving and leading a difficult life?
Why are people hard to manage?
Is it not because those above them create distress with their oppressive interference?
Is that why they are hard to manage?
Why do people make light of death?
Is it not because those above them demand too much for themselves and value only their own personal power and glory?
Is that why they take death so lightly?
One who is a guardian of people and does nothing for his own life knows how to value all lives well.

[75c37t] **Chang Chung-yuan**
When men are deprived of food,
It is because their kings tax them too heavily.
Therefore, they are deprived of food.
When men are hard to govern,
It is because their kings interfere with their lives.
Therefore, they are hard to govern.
When men give up their lives lightly,
It is because their kings are anxious to live extravagantly.
Therefore, men give up their lives lightly.

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Only one who disregards his own life
Knows how to value the lives of others.

[75c38t] **Henry Wei**
The Harm of Greed
T'an Sun
The reason why the people are starving
Is that the officials "eat their taxes" too much.
That's why the people are starving.
The reason why the people are difficult to rule
Is that the authorities resort to interference.
That's why the people are difficult to rule.
The reason why the people make light of death
Is that they are too eager for high living.
That's why the people make light of death.
Those who have nothing to make life pleasurable
Are worthier than those who value high living.

[75c39t] **Ha Poong Kim**
The people starve
Because the ruler consumes too much tax-grain.
Because of this they starve.
The people are hard to govern
Because the ruler rules through action [yu wei].
Because of this they are hard to govern.
The people take their death lightly
Because the ruler hoards his life.
Because of this they take their death lightly.
Truly, one who does nothing with life
Is wiser than one who prizes [the value of] life.

[75c40t] **Tao Huang**
The reason people are starving is because the government taxes too much.
This is the reason for starvation.
The reason people are hard to govern is because their leaders are actively engaged.
This is why they are hard to govern.
The reason people are not serious about death is because they seek the burdens of life.
This is why they are not serious about death.
Only those who are not slaves to life are wise to the value of life.

[75c41t] **Tang Zi-chang**
The hunger of people is caused by the ruler who levies too many taxes.
Thus they are hungry.
The difficulty of ruling people is due to the fact that the ruler interferes.
Thus they are difficult to rule.
The reason people take life lightly is because they live by overdrawing their lives heavily.

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Therefore, they take life lightly.
Hence, only the one who has not overdone his living knows his life better.

[75c42t] **Wing-tsit Chan**
The people starve because the ruler eats too much tax-grain.
Therefore they starve.
They are difficult to rule because their ruler does too many things.
Therefore they are difficult to rule.
The people take death lightly because their ruler strives for life too vigorously.
Therefore they take death lightly.
It is only those who do not seek after life that excel in making life valuable.

[75c91t] **И. И. Семененко**
Народ голодает, ибо стоящие над ним объедают его податями.
Именно поэтому и голодает.
Народом трудно управлять, ибо стоящие над ним привержены деянию.
Именно поэтому и трудно управлять.
Народ не придает значения смерти, ибо стоящие над ним всего превыше ценят жизнь.
Именно поэтому не придает значения смерти.
Но ведь не гонясь за жизнью сохраняют ее лучше, чем когда ею дорожат.

[75c92t] **А. А. Маслов**
Народ голоден, ибо налоги верхов на зерно слишком велики, - оттого он и голоден.
Народом трудно управлять, ибо верхи творят деяния, - оттого им и трудно управлять.
Народ презирает смерть, ибо верхи слишком ценят свою жизнь, - оттого он и презирает смерть.
Те, кто не слишком заботится о своей жизни, стоят выше тех, кто переоценивает её.

[75c93t] **Е. А. Торчинов**
Народ голодает, поскольку власти с его снеди берут так много налогов!
Поэтому он голодает.
Народом так трудно управлять потому, что власть предержащие активны и деятельны.
Поэтому им трудно управлять.
Народ потому так легкомысленно относится к смерти, что он привязан к жизни, жаждая ее утех.
Поэтому он легкомысленно относится к смерти.
И только тот, кто действует не ради лишь жизненных благ, мудрее тех, кто ценит жизнь одну.

[75c94t] **А. Е. Лукьянов**
Народ голодает, потому что налоги на содержание верхов велики.
Вот почему [он] голодает.
Народом трудно управлять, если верхи деятельны.
Вот почему трудно управлять.
Народ презирает смерть, потому что требования стоящих над ним верхов к жизни чрезмерны.
Вот почему презирает смерть.
Только тот, кто не считается с жизнью, мудр в оценке жизни.

[75c95t] **Ян Хин-шун**

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Народ голодает оттого, что власти берут слишком много налогов.
Вот почему [народ] голодает.
Трудно управлять народом оттого, что власти слишком деятельны.
Вот почему трудно управлять.
Народ презирает смерть оттого, что у него слишком сильно стремление к жизни.
Вот почему презирают смерть.
Тот, кто пренебрегает своей жизнью, тем самым ценит свою жизнь.

[75c96t] **Д. П. Конисси**
Оттого народ голодает, что слишком велики и тяжелы государственные налоги.
Это именно - причина бедствия народа.
Народ сделается непослушным, если правительство будет хлопотать о нем чрезмерно много.
Это именно - причина непослушания народа.
Когда народ слишком сильно ищет жизни, то он будет смотреть на смерть как на самое легкое дело.
Это и есть причина пренебрежительного отношения народа к смерти.
Вот почему не ищущий жизни мудрее ищущего ее.

[75c97t] **В. В. Малявин**
Люди голодают оттого, что верхи забирают себе зерно.
Вот отчего голодают люди.
Людьми трудно управлять оттого, что верхи деятельны.
Вот отчего ими трудно управлять.
Люди ни во что не ставят смерть оттого, что верхи слишком любят жизнь.
Вот отчего люди ни во что не ставят смерть.
Поистине, те, кто живет без мысли о жизни, лучше тех, кто ценит жизнь.

[75c98t] **Б. Б. Виногродский**
Голод в народе - это из-за того, что их высшие берут много налогов на зерно.
Это дает:
Голод.
Народом трудно управлять - это из-за того, что их высшие осуществляют наличие.
Это дает:
Трудно управлять.
Народ легко относится к смерти - это из-за того, что их высшие стремятся в толщу жизни.
Это дает:
Легко относится к смерти.
Ведь только в отсутствии осуществления за счет жизни заключается мудрая способность ценить жизнь.

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[76c01t] **Robert G. Henricks**
When people are born, they're supple and soft;
When they die, they end up stretched out firm and rigid;
When the ten thousand things and grasses and trees are alive, they're supple and pliant;
When they're dead, they're withered and dried out.
Therefore we say that the firm and rigid are companions of death,
While the supple, the soft, the weak, and the delicate are companions of life.
If a soldier is rigid, he won't win;
If a tree is rigid, it will come to its end.
Rigidity and power occupy the inferior position;
Suppleness, softness, weakness, and delicateness occupy the superior position.

[76c02t] **John C. H. Wu**
WHEN a man is living, he is soft and supple.
When he is dead, he becomes hard and rigid.
When a plant is living, it is soft and tender.
When it is dead, it becomes withered and dry.
Hence, the hard and rigid belongs to the company of the dead:
The soft and supple belongs to the company of the living.
Therefore, a mighty army tends to fall by its own weight,
Just as dry wood is ready for the axe.
The mighty and great will be laid low;
The humble and weak will be exalted.

[76c03t] **D. C. Lau**
A man is supple and weak when living, but hard and stiff when dead.
Grass and trees are pliant and fragile when living, but dried and shrivelled when dead.
Thus the hard and the strong are the comrades of death;
The supple and the weak are the comrades of life.
Therefore a weapon that is strong will not vanquish;
A tree that is strong will suffer the axe.
The strong and big takes the lower position,
The supple and weak takes the higher position.

[76c04t] **R. L. Wing**
A man living is yielding and receptive.
Dying, he is rigid and inflexible.
All Things, the grass and trees:
Living, they are yielding and fragile;
Dying, they are dry and withered.
Thus those who are firm and inflexible
Are in harmony with dying.

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Those who are yielding and receptive
Are in harmony with living.
Therefore an inflexible strategy will not triumph;
An inflexible tree will be attacked.
The position of the highly inflexible will descend;
The position of the yielding and receptive will ascend.

[76c05t] **Ren Jiyu**
Man has a soft and weak body when he is alive,
Whereas his body becomes rigid after his death.
All things, grasses and trees have tender twigs and branches when they are alive,
Whereas they become dry and withered when they are dead.
Therefore the hard and strong belong to death,
Whereas the soft and weak belong to life.
Thus the armed forces will be shattered when they become strong,
And trees will be broken when they grow strong.
The hard and strong are in the inferior position,
And the soft and weak are in the superior position.

[76c06t] **Gia-fu Feng**
A man is born gentle and weak.
At his death he is hard and stiff.
Green plants are tender and filled with sap.
At their death they are withered and dry.
Therefore the stiff and unbending is the disciple of death.
The gentle and yielding is the disciple of life.
Thus an army without flexibility never wins a battle.
A tree that is unbending is easily broken.
The hard and strong will fall.
The soft and weak will overcome.

[76c07t] **Lok Sang Ho**
People at birth are weak and supple.
People at death are strong and hard.
All living things including the trees and other plants are supple and weak.
When they die, however, they all turn dry and hard.
Being hard and strong is the way of the dead.
Being soft and weak is the way of the alive.
Armed forces that show their strength will not win.
Trees that hold strong against the wind are likely to be blown down.
To be strong is a disadvantage.
To be weak is an advantage.

[76c08t] **Xiaolin Yang**
When people are alive, they are soft; when dead, they are hard.
When every living thing is alive, it is soft; when dead, it is hard.

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So, the strong and hard have no vitality; the soft and weak have vitality.
Therefore, when an army is too strong and rigid, it will be extinguished;
when a tree is too stiff, it will break.
The strong and hard are inferior; the weak and soft are superior.

[76c09t] **Walter Gorn Old**, THE DANGER OF STRENGTH
Man at his birth is supple and tender, but in death he is rigid and strong.
It is the same with everything.
Trees and plants in their early growth are pliant and soft, but at the end they are withered and tough.
Thus rigidity and strength are concomitants of death, but softness and gentleness are companions of life.
Therefore the warrior who relies on his strength cannot conquer death, while the powerful tree becomes a mere timber support.
For the place of the strong and the firm is below, while that of the gentle and yielding is above.

[76c10t] **James Legge**
Man at his birth is supple and weak;
at his death, firm and strong.
(So it is with) all things.
Trees and plants, in their early growth, are soft and brittle;
at their death, dry and withered.
Thus it is that firmness and strength are the concomitants of death;
softness and weakness, the concomitants of life.
Hence he who (relies on) the strength of his forces does not conquer;
and a tree which is strong will fill the out-stretched arms, (and thereby invites the feller.)
Therefore the place of what is firm and strong is below, and that of what is soft and weak is above.

[76c11t] **David Hinton**
People are soft and weak in life,
hard and strong in death.
The ten thousand plants and trees are soft and frail in life,
withered and brittle in death.
Things hard and strong follow death's ways and things soft and weak follow life's:
so it is that strong armies never overcome and strong trees always suffer the axe.
Things great and strong dwell below.
Things soft and weak dwell above.

[76c12t] **Chichung Huang**
When born, man is soft and weak;
When dead, he is stiff, tough, hard and strong.
When born, the ten thousand things,
Grasses and trees are soft and tender;
When dead, they are withered and dry.
Therefore, it is said:
"The hard and strong belong to the category of death;
The soft and weak belong to the category of life."
Hence, if an army is strong, it perishes;

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If a tree is strong, it breaks.
Therefore, the strong and big rank low;
The soft and weak rank high.

[76c13t] **Ellen M. Chen**
At birth a person is soft (jou) and yielding (jo),
At death hard (chien) and unyielding (ch'iang).
All beings, grass and trees, when alive, are soft and bending,
When dead they are dry and brittle.
Therefore the hard and unyielding are companions of death,
The soft and yielding are companions of life.
Hence an unyielding army (ping) is destroyed (mieh).
An unyielding tree breaks (che).
The unyielding and great takes its place below,
The soft and yielding takes its place above.

[76c14t] **Lee Sun Chen Org**
When people are alive [their bodies] are soft (pliable) and flexible (supple), but when they are dead [their bodies] are stiff (rigid) and inflexible;
When plants are alive they are soft and flexible, but when they are dead they are withered and rigid;
Therefore: When [creatures are] soft and flexible, they are on the course of continuing to live;
When [creatures are turning] stiff and inflexible, they are on the course of dying.
The fact is:
When an army is strong [it worries its potential rivals], it is thus exposed to the risk of being annihilated;
When a tree is at the peak of its growth, its expansive spread [i.e. abundant branches and leaves] would catch strong wind quickly;
Consequently, it is in the higher danger of being blown down.
Accordingly, the strong (stiff) and inflexible ones [e.g. roots] would grow downward;
Whereas the soft (weak) and flexible ones [e.g. leaves] would grow and develop upward.

[76c15t] **Tien Cong Tran**
When a man is living, he is soft and supple.
When he is dead, he becomes hard and rigid.
When a plant is living, it is soft and tender.
When it is dead, it becomes withered and dry.
Hence, the hard and rigid belongs to the company of the dead; the soft and supple belongs to the company of the living.
Therefore, a mighty army will not win, just as hard tree is ready for the axe.
The mighty and great are below; the soft and weak are above.

[76c16t] **Thomas Z. Zhang**
When alive, people are pliable and soft; at death, people become rigid and hard.
When alive, grasses and trees are flexible and tender; at death, they become withered and rotten.
Therefore, rigidity leads to death, flexibility results in survival.
It is because of this, the inflexible army would be defeated, like stiff trees would be broken by wind.
The big and rigid would be overtaken by the nimble and flexible.

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[76c17t] **Arthur Waley**
When he is born, man is soft and weak; in death he becomes stiff and hard.
The ten thousand creatures and all plants and trees while they are alive are supple and soft, but when they are dead they become brittle and dry.
Truly, what is stiff and hard is a 'companion of death'; what is soft and weak is a 'companion of life'.
Therefore 'the weapon that is too hard will be broken, the tree that has the hardest wood will be cut down'.
Truly, the hard and mighty are cast down; the soft and weak set on high.

[76c18t] **Richard John Lynn**
While alive, humans are soft and pliable, but, when dead, they are hard and stiff.
While alive, plants, trees, and all the other myriad things are also soft and fragile, but, when dead, they are dried up and withered.
Thus it is that the hard and stiff are adherents of death, and the soft and pliable are adherents of life.
This is why, if military power is stiff, it will not be victorious.
If a tree is stiff, it will be attacked.
The stiff [strong] and great occupy a position below.
The soft and pliant occupy a position above.

[76c19t] **Lin Yutang**
HARD AND SOFT
When man is born, he is tender and weak;
At death, he is hard and stiff.
When the things and plants are alive, they are soft and supple;
When they are dead, they are brittle and dry.
Therefore hardness and stiffness are the companions of death,
And softness and gentleness are the companions of life.
Therefore when an army is headstrong, it will lose in battle.
When a tree is hard, it will be cut down.
The big and strong belong underneath.
The gentle and weak belong at the top.

[76c20t] **Victor H. Mair**
Human beings are soft and supple when alive, stiff and straight when dead.
The myriad creatures, the grasses and trees are soft and fragile when alive, dry and withered when dead.
Therefore, it is said:
The rigid person is a disciple of death;
The soft, supple, and delicate are lovers of life.
An army that is inflexible will not conquer;
A tree that is inflexible will snap.
The unyielding and mighty shall be brought low;
The soft, supple, and delicate will be set above.

[76c21t] **Tolbert McCarroll**
At birth you are supple and soft.
At death you are stiff and hard.

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Grass and trees are pliant and tender when living,
but they are dry and brittle when dead.
Therefore,
the stiff and hard are attendants of death,
the supple and soft are attendants of life.
Thus,
the hard weapon will be broken.
The mighty tree will invite the axe.
Therefore,
the hard and mighty belong below;
the yielding and gentle belong above.

[76c22t] **David H. Li**
At birth, one is soft and tender;
at death, hard and stiff.
At the beginning, flora are tender and crisp;
at the end, brittle and dry.
Thus, hardness and stiffness symbolize death; softness and tenderness, life.
Thus, an army, hard and stiff, is annihilated; a tree, hard and stiff, is cut.
Hard and stiff are inferior; soft and tender, superior.

[76c23t] **Yasuhiko Genku Kimura**
Human beings are soft and supple at birth,
But stiff and hard at death.
All things in Nature are soft and pliant when alive,
But dry and withered when dead.
Thus, the stiff and hard is the companion of death,
And the soft and supple is the companion of life.
Therefore, an army that is unyielding will soon perish,
And a tree that is unbending will soon break.
The hard and unyielding is an inferior quality;
The soft and yielding is a superior quality.

[76c24t] **Chou-Wing Chohan**
The living person is soft and pliant, and is hard and rigid in death.
All creatures and plants,
Are soft and vulnerable in life,
And dry and brittle in death.
Therefore it is said:
The hard and the rigid are part of death,
The soft and gentle are part of life.
This is the reason why soldiers who are too rigid
Do not triumph.
When the tree is too rigid, it will break.
The stance of the strong and the great is stooped,
The stance of the weak and the small is erect.

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[76c25t] **Man-Ho Kwok**
When a body is alive, it is soft and supple
- it is cold and rigid when it dies.
When plants are alive, they are tender and trailing
- and burnt and brittle when they're dead.
What's iron hard is what is dead, then
And what is fluid and sensuous and rippling is alive ...
And that is why a huge army
With all its strength and complacency will be defeated:
Like a great tree axed down.
Everything hard and strong will come down,
And everything soft shall rise, shall overcome.

[76c26t] **Gu Zhengkun**
While alive, a man's body is supple;
When dead, it becomes hard.
While alive, grass and trees are supple;
When dead, they become dry and stiff.
Thus the hard and strong is of the dying sort;
The supple and weak is of the living sort.
That is why the army, having grown strong, will be wiped out,
And the tree, when grown up, will be cut down.
Thus the strong and big is inferior
To the weak and supple.

[76c27t] **Chao-Hsiu Chen**
A man is soft and weak when living.
But hard and rigid when dead.
The myriad creatures and grass and plants, when living, are soft and fragile.
When dead, they are dried and withered.
That is why the hard and the rigid are the disciples of death, the soft and the weak the disciples of the living.
Therefore an army which is inflexible cannot win.
A plant which is hard will break.
The strong and hard will fall.
The soft and weak will overcome.

[76c28t] **Liu Qixuan**
Life is soft and weak, death is hard and strong.
Plants are soft or fragile while living
And wither and harden while dying.
Therefore death grows in strength and hardness,
And life grows in softness and weakness.
A strong army perishes and a strong tree breaks.
What is hard and strong should not be valued,
And "the Above" should keep soft and weak.

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[76c29t] **Shi Fu Hwang**
Strong and Weak
Lao Tze says,
A man at his living is tender and weak and at his death adamant and strong.
Living creatures and plants at their living are soft and supple and at their death dry and withered.
Thus those who are adamant and strong are the concomitant of death;
and soft and weak, the concomitant of life.
Hence he who relies on the strength of his forces can not win,
and a tree which grows to be strong will invite the feller.
Hence the rule:
The big and the strong stay underneath and the soft and the weak exist above.

[76c30t] **Ch'u Ta-Kao**
Man when living is soft and tender; when dead he is hard and tough.
All animals and plants when living are tender and fragile; when dead they become withered and dry.
Therefore it is said: the hard and tough are parts of death; the soft and tender are parts of life.
This is the reason why the soldiers when they are too tough cannot carry the day; the tree when it is too tough will break.
The position of the strong and great is low, and the position of the weak and tender is high.

[76c31t] **Paul J. Lin**
In life, man is supple and tender.
In death, he becomes rigid and stark.
Myriad things such as grass and trees are supple and frail in life,
And shrivelled and dry in death.
Therefore, the rigid and stark are disciples of death,
While the supple and weak are disciples of life.
Therefore the army that uses strength cannot win.
The tree that stands firm will break.
The strong and large are subordinate;
The soft and weak are superior.

[76c32t] **Michael LaFargue**
People begin life Soft and Weak,
when they are dead they are hard and firm.
Among the thousands of things:
Grass and trees begin life Soft and tender,
when they are dead they are withered and brittle.
Yes, strength and hardness accompany death;
Softness and Weakness accompany life.
And so:
With a battle axe too hardened, you cannot win;
when a tree becomes hard, then comes the axe.
The strong and the great stand lowest,
the Soft and Weak stand highest.

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[76c33t] **Cheng Lin**
When a man is alive, his body is supple and pliant.
When he is dead, it is hard and stiff.
When a plant is alive, it is supple and pliant.
When it is dead, it is dry and brittle.
Therefore,
to be hard and stiff is the way of death;
to be supple and pliant is the way of life.
A stiff weapon may break, just as a stiff tree may crack.
That which is hard and stiff occupies a disadvantageous position.
That which is supple and pliant occupies an advantageous position.

[76c34t] **Yi Wu**
One who is living is soft and weak.
One who is dead is hard and rigid.
All living things, like grass and trees, are soft and frail.
With death, they become withered and dry.
Therefore, hardness and rigidity are associated with death.
Softness and weakness are associated with life.
Therefore, powerful weapons will not win;
Massive trees will be cut down;
The strong and great will be laid low;
The soft and weak will be exalted.

[76c35t] **Han Hiong Tan**
When a person is alive and kicking, his body is soft and pliable.
When he is dead, his body is rigid and stiff.
Living plants are soft and supple.
Dead plants become dried and stiff.
Therefore, hard and stiff epitomises the dead.
Soft and supple typifies the living.
Hence, when an army flaunts its might, it will be defeated.
As the tree grows big and tall, it will be felled.
The strong and powerful should occupy the lower position.
While the meek and weak should be sitting atop.

[76c36t] **Hua-Ching Ni**
When a person is alive, he is soft and supple.
When a person dies, he becomes hard and rigid.
When a plant is alive, it is pliant and tender.
When a plant is dead, it becomes dry and brittle.
Hence, the hard and rigid are companions of the dead.
The soft and supple are companions of the living.
Therefore, a mighty army is ready to be vanquished.
A tree that is dry is ready for the ax.

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The mighty and the great will be laid low.
The soft and the gentle will outlive them all!

[76c37t] **Chang Chung-yuan**
When a man is alive,
His body is soft and frail.
After his death,
It is hard and solid.
When grass and trees are growing,
They are delicate and fragile.
After their deaths,
They are wizened and decayed.
Therefore, what is hard is close to death.
What is soft is close to life.
Thus, when troops are inflexible, they lose the war.
When a wood board is dried hard, it cracks.
What is strongest and most solid remains low.
What is softest and meekest remains high.

[76c38t] **Henry Wei**
Abstain from Hardness
Chieh Ch'iang
Man is soft and weak at birth;
At death he is hard and rigid.
The ten thousand things, herbs and trees,
Are soft and delicate when growing up;
In dying, they wither and look haggard.
Thus hardness and rigidity are companions of death;
Softness and weakness are companions of life.
Therefore armies, having become rigid, will not win;
Trees, having become rigid, will break asunder.
The big and rigid will be laid low;
The soft and weak will be lifted up.

[76c39t] **Ha Poong Kim**
People are soft and weak when born,
But bard and strong when dead.
Plants are soft and supple when born,
But dry and shriveled when dead.
Therefore the hard and strong are companions of death,
The soft and weak are companions of life.
Therefore a strong weapon loses,
A strong tree breaks.
The strong and big belong below,
The soft and weak belong above.

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[76c40t] **Tao Huang**
When people are born, they are soft and gentle.
When they die, they are stiff and callous.
When myriad things, grasses and trees, are born, they are soft and tender.
When they die, they are withered.
So stiffness and callousness are the company of death.
Softness and suppleness are the company of life.
The powerful army will not win.
A stiff tree will break.
So stiffness and power stay below.
Softness and suppleness stay above.

[76c41t] **Tang Zi-chang**
A living person is gentle and tender, while a dying person is rigid and hard.
A living plant is gentle and tender, while a dying plant is dry and withered.
Thus, one who is rigid and hard is on the way to die.
One who is gentle and tender is on the way to live.
Thus, a strong army will soon be annihilated.
A hard stick of wood will soon be broken.
A piece of hard leather will soon be split.
Teeth are stronger than lips, yet the teeth decay first.
Therefore, hardness and strength are inferior, gentleness and tenderness are superior.

[76c42t] **Wing-tsit Chan**
When man is born, he is tender and weak.
At death, he is stiff and hard.
All things, the grass as well as trees, are tender and supple while alive.
When dead, they are withered and dried.
Therefore the stiff and the hard are companions of death.
The tender and the weak are companions of life.
Therefore if the army is strong, it will not win.
If a tree is stiff, it will break.
The strong and the great are inferior, while the tender and the weak are superior.

[76c91t] **И. И. Семененко**
Человек, когда родится, слаб и нежен;
умирая же он делается тверд и крепок.
Вся тьма существ, деревья, травы при своем рождении нежны и слабы, когда же гибнут - засыхают.
Твердое и сильное выступают спутниками смерти, нежное и слабое - спутниками жизни.
Поэтому, когда могуче войско, оно победы не одерживает,
когда крепким вырастает дерево, его срубают на оружие.
Великое и сильное низки, а слабое и нежное высоки.

[76c92t] **А. А. Маслов**
При рождении человек податлив и слаб.
Умирая - твёрд и крепок.

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Трава и деревья гибки и податливы при жизни, а умирая, становятся сухи и ломки.
Поэтому твёрдое и сильное идут стезёй смерти, а податливое и слабое идут стезёй жизни.
Оттого сильное войско обречено на погибель, а крепкое дерево будет срублено.
Потому крепкое и сильное стоят ниже, а податливое и слабое - выше.

[76c93t] **Е. А. Торчинов**
Когда человек рождается, он мягок и слаб.
Когда человек умирает, он тверд и силен.
Так и среди всех существ: пока растения живут, они мягки и слабы.
Когда они гибнут, они сухи и тверды.
Поэтому удел твердого и сильного - смерть,
А мягкого и слабого - жизнь.
Поэтому мощное оружие не может победить,
Поэтому крепкое дерево должно упасть.
Люди, склонные к насилию, не умирают своей смертью.
Поэтому сильное и великое будет унижено, а мягкое и слабое будет возвышено.

[76c94t] **А. Е. Лукьянов**
Человек при рождении мягок и слаб, при наступлении смерти он крепок и силен.
Среди вещей трава и деревья при рождении мягкие и хрупкие,
при наступлении смерти пожухлые и сухие.
Поэтому крепкость и сила - спутники смерти,
мягкость и слабость - спутники жизни.
Вот почему, если войско сильное, оно не победит,
если дерево могучее, его срубят.
Сильное и большое уходит вниз,
мягкое и слабое пробивается наверх.

[76c95t] **Ян Хин-шун**
Человек при своем рождении нежен и слаб, а при наступлении смерти тверд и крепок.
Все существа и растения при своем рождении нежные и слабые, а при гибели сухие и гнилые.
Твердое и крепкое - это то, что погибает, а нежное и слабое - это то, что начинает жить.
Поэтому могущественное войско не побеждает и крепкое дерево гибнет.
Сильное и могущественное не имеют того преимущества, какое имеют нежное и слабое.

[76c96t] **Д. П. Конисси**
Новорожденный младенец нежен и слаб.
Труп мертвеца крепок и не гибок.
Только что распустившееся растение нежно и слабо.
Засохшее растение твердо и не гибко.
Отсюда ясно, что нежное и слабое живет.
Сильное войско не победоносно.
Нельзя поломать связку прутьев.
Сильное находится внизу, а слабое - наверху.

[76c97t] **В. В. Малявин**

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Человек, рождаясь, мягок и нежен.
Умирая, он тверд и напряжен.
Когда все вещи, трава и деревья, живут, они мягки и гибки.
А умирают они сухими и жесткими.
Посему жесткость и напряженность - спутники смерти,
Мягкость и нежность - спутники жизни.
Вот почему, коли войско сильно, оно не победит.
А если дерево крепко, оно сломается.
Крепкое и большое будет внизу.
Мягкое и слабое будет вверху.

[76c98t] **Б. Б. Виногродский**
Человек в жизни - мягкость и слабость.
В его смерти - твердость и сила.
Из мириад сущностей травы и деревья в жизни - это мягкость и хрупкость.
В их смерти - сухость, крепость.
Причинность:
Твердость и сила - это попутчики смерти.
Мягкость и слабость - это попутчики жизни.
Это дает:
Сила оружия ведет к уничтожению.
Сила дерева ведет к перелому.
В сильном и большом находится ориентация вниз.
В мягком и слабом находится ориентация вверх.

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PSEUDO-CHAPTER **Seventy-Seven**

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[77c01t] **Robert G. Henricks**

The Way of Heaven is like the flexing of a bow.
The high it presses down; the low it raises up.
From those with a surplus it takes away; to those without enough it adds on.
Therefore the Way of Heaven -
Is to reduce the excessive and increase the insufficient;
The Way of Man -
Is to reduce the insufficient and offer more to the excessive.
Now, who is able to have a surplus and use it to offer to Heaven?
Clearly, it's only the one who possesses the Way.
Therefore the Sage -
Takes actions but does not possess them;
Accomplishes his tasks but does not dwell on them.
Like this, is his desire not to make a display of his worthiness.

[77c02t] **John C. H. Wu**

PERHAPS the Way of Heaven may be likened to the stretching of a composite bow!
The upper part is depressed, while the lower is raised.
If the bow-string is too long, it is cut short:
if too short, it is added to.
The Way of Heaven diminishes the more-than-enough to supply the less-than-enough.
The way of man is different:
it takes from the less-than-enough to swell the more-than-enough.
Who except a man of the Tao can put his superabundant riches to the service of the world?
Therefore, the Sage does his work without setting any store by it, accomplishes his task without dwelling upon it.
He does not want his merits to be seen.

[77c03t] **D. C. Lau**

Is not the way of heaven like the stretching of a bow?
The high it presses down,
The low it lifts up;
The excessive it takes from,
The deficient it gives to.
It is the way of heaven to take from what has in excess in order to make good what is deficient.
The way of man is otherwise. It takes from those who are in want in order to offer this to those who already have more than enough.
Who is there that can take what he himself has in excess and offer this to the empire?
Only he who has the way.
Therefore the sage benefits them yet exacts no gratitude,
Accomplishes his task yet lays claim to no merit.
Is this not because he does not wish to be considered a better man than others?

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[77c04t] **R. L. Wing**
The Tao in Nature
Is like a bow that is stretched.
The top is pulled down,
The bottom is raised up.
What is excessive is reduced,
What is insufficient is supplemented.
The Tao in Nature
Reduces the excessive
And supplements the insufficient.
The Tao in Man is not so;
He reduces the insufficient,
Because he serves the excessive.
Who then can use excess to serve the world?
Those who possess the Tao.
Therefore Evolved Individuals Act without expectation,
Succeed without taking credit,
And have no desire to display their excellence.

[77c05t] **Ren Jiyu**
Does not the Way (Tao) of Heaven resemble drawing a bow (and aiming an arrow at the target)?
When it is high, it will be brought down;
When it is low, it will be raised up;
When it is overfull, it will be diminished;
And when it is not full, it will be supplemented.
It is the Way of Heaven to diminish the excessive, so as to supplement the deficient.
This is not so with the Way of man - It takes away from those who have not enough so as to supply those who have superabundance.
Who can supply all the people under Heaven by diminishing the excessive?
Only the man who has "Tao."
Therefore the sage promotes all things, but does not think the effort as his own,
Achieves merit, but does not claim credit for himself,
And does not wish to parade his wisdom and ability.

[77c06t] **Gia-fu Feng**
The Tao of heaven is like the bending of a bow.
The high is lowered, and the low is raised.
If the string is too long, it is shortened;
If there is not enough, it is made longer.
The Tao of heaven is to take from those who have too much and give to those who do not have enough.
Man's way is different.
He takes from those who do not have enough to give to those who already have too much.
What man has more than enough and gives it to the world?
Only the man of Tao.
Therefore the sage works without recognition.

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He achieves what has to be done without dwelling on it.
He does not try to show his knowledge.

[77c07t] **Lok Sang Ho**
The Dao of Heaven is like pulling a bow.
The top end comes down and the bottom end goes up.
It takes away from those with surplus to spare
and gives to those who are short.
The way of Heaven takes away from those with surplus to spare
and gives to those who are short.
The way of men is just the opposite.
It takes away from those who are short
and offers to those who have more than enough.
The Sage does his work but is not arrogant.
He accomplishes but will not dwell on his accomplishments.
He does not want to show off his accomplishments.

[77c08t] **Xiaolin Yang**
Isn't the law of heavens like using a bow and arrow?
When it is aimed too high, it is lowered; when it is aimed too low, it is raised;
When it is aimed too far, it is loosened; when it is aimed too close, it is tightened.
The law of the heavens is to reduce the wealthy and give to the needy.
But the law of present-day people is just the opposite: they take from the needy to give to the wealthy.
Who can contribute the surplus to the needy?
Only the people who follow the DAO.
So the great men do not do things for themselves and do not claim credit when things are accomplished.
They just do not want to show their goodness.

[77c09t] **Walter Gorn Old**, THE TAO OF HEAVEN
Like the bending of an archer's bow is the Tao of Heaven!
It brings down that which is high, and raises up that which is depressed.
It takes away where there is excess, and gives where there is deficiency.
The Tao of Heaven makes all things equal.
This Tao is not of man.
Man takes from the needy to add to his own excess.
Who is he that, having a superabundance, can bring it to the service of the world?
Only he who has the Tao.
This is why the wise man acts without expectation of reward, and completes his task without claiming merit.
For thus he hides his wealth.

[77c10t] **James Legge**
May not the Way (or Tao) of Heaven be compared to the (method of) bending a bow?
The (part of the bow) which was high is brought low, and what was low is raised up.
(So Heaven) diminishes where there is superabundance, and supplements where there is deficiency.
It is the Way of Heaven to diminish superabundance, and to supplement deficiency.
It is not so with the way of man.

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He takes away from those who have not enough to add to his own superabundance.
Who can take his own superabundance and therewith serve all under heaven?
Only he who is in possession of the Tao!
Therefore the (ruling) sage acts without claiming the results as his;
he achieves his merit and does not rest (arrogantly) in it:
- he does not wish to display his superiority.

[77c11t] **David Hinton**
The Way of heaven is like a drawn bow pulling down the high and raising up the low:
it takes away where there's abundance and restores where there's want.
The Way of heaven takes away where there's abundance
and restores where there's want,
but the Way of humankind isn't like that:
it takes away where there's want
and gives where there's abundance.
Only a master of the Way can give abundance to all beneath heaven.
Such a sage acts without presumption and never dwells on success:
great worth has no need to be seen.

[77c12t] **Chichung Huang**
Heaven's Tao
Is like the fixing of a bowstring:
Too high, lower it;
Too low, lift it.
More than enough, reduce it;
Not enough, replenish it.
Therefore, heaven's Tao
Takes from those who have more than enough
To replenish those who do not have enough;
Man's way
Takes from those who do not have enough
To offer to those who have more than enough.
Who can, having more than enough,
Offer some to heaven?
Perhaps only those who possess the Tao.
Hence, the sage man
Helped without possessing,
Scored merits without claiming.
That is how
He did not wish to parade his worth.

[77c13t] **Ellen M. Chen**
The way of heaven,
Is it not like stretching a bow?
What is high up is pressed down,
What is low down is lifted up;

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What has surplus (yu yü) is reduced,
What is deficient (pu tsu) is supplemented.
The way of heaven,
It reduces those who have surpluses,
To supplement those who are deficient.
The human way is just not so.
It reduces those who are deficient,
To offer those who have surpluses.
Who can offer his surpluses to the world?
Only a person of Tao.
Therefore the sage works (wei) without holding on to,
Accomplishes without claiming credit.
Is it not because he does not want to show off his merits?

[77c14t] **Lee Sun Chen Org**
Doesn't the heavenly (highest) Tao work like the way we adjust bow and arrow in archery for coordination?
When the arrow aimed too high, [the archer] lowered it;
When the arrow aimed too low, [the archer] raised it;
When the loop was too big, [the archer] tensed the bow;
When the loop was too small, [the archer] loosened the bow.
The heavenly Tao draws away from the affluent people to assist the people in need;
Whereas human's way (natural impulse), on the contrary, is to deprive the people in need to serve the affluent.
Who [on Earth] would give away extra possessions [that exceeds the needs of his diminutive physical self] for the cause of relieving [the needy] of the world?
Only people who quest for Tao would respond to this [noble] calling.
That is why I have said:
"A Sage helps [creatures] to survive without being possessive;
He accomplishes [good] deeds without claiming credits."
The reason is that a Sage does not seek the celebrity status as a sage [or saint] [he seeks but the substantial deeds of being a sage or saint].

[77c15t] **Tien Cong Tran**
Is the Way of Heaven similar to a stretched bow?
The upper part is pressed down, while the lower is raised.
The overfull part is reduced, the deficient part is supplemented.
The Way of Heaven is to reduce what is overfull and to supplement what is deficient.
The way of man is different: it reduces what is deficient and supplements what is overfull.
Who, except the man of the Way, can put his excessive riches to the service of the world?
Therefore, the sage does his work without saying it is done by him, accomplishes his task without dwelling upon it.
He does not want his merits to be seen.

[77c16t] **Thomas Z. Zhang**
Tao of Nature is like tensing the string of a bow.
The high parts of the string comes down, the low parts lift up.

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If it is too long, then we cut out excessive part.
If it is too short, then we add some.
It is Tao of Nature that excessive part is reduced and insufficient part is supplemented.
But Tao of People is opposite.
The poor become poorer.
The rich become richer.
Only those who have Te can donate their surplus to the world.
This is why sages work but do not force their way, and succeed but do not glorify their merits.
It is their modesty that is wise.

[77c17t] **Arthur Waley**
Heaven's way is like the bending of a bow.
When a bow is bent the top comes down and the bottom-end comes up.
So too does Heaven take away from those who have too much, and give to those that have not enough.
But if it is Heaven's way to take from those who have too much and give to those who have not enough, this is far from being man's way.
He takes away from those that have not enough in order to make offering to those who already have too much.
One there is and one only, so rich that he can afford to make offerings to all under heaven.
Who is this?
It is the possessor of Tao.
If, then, the Sage 'though he controls does not lean, and when he has achieved his aim does not linger', it is because he does not wish to reveal himself as better than others.

[77c18t] **Richard John Lynn**
The Dao of Heaven, is it not like when a bow is pulled?
As the high end gets pulled down, the low end gets pulled up: so those who have more than enough are diminished, and those who have less than enough get augmented.
The Dao of Heaven diminishes those who have more than enough and augments those who have less than enough, but the Dao of man is not like this,
For it diminishes those who have less than enough in order to give to those who have more than enough.
Who can take his more than enough and give it to all under Heaven?
It is only one who has the Dao.
Thus it is that the sage acts, yet they [the people] do not depend on him, and he achieves success yet takes no pride in it, for he does not want to appear as a worthy [xian].

[77c19t] **Lin Yutang**
BENDING THE BOW
The Tao (way) of Heaven,
Is it not like the bending of a bow?
The top comes down and the bottom-end goes up,
The extra (length) is shortened, the insufficient (width) is expanded.
It is the Way of Heaven to take away from those that have too much
And give to those that have not enough.
Not so with man's way:
He takes away from those that have not

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And gives it as tribute to those that have too much.
Who can have enough and to spare to give to the entire world?
Only the man of Tao.
Therefore the Sage acts, but does not possess,
Accomplishes but lays claim to no credit,
Because he has no wish to seem superior.

[77c20t] **Victor H. Mair**
The Way of heaven is like the bending of a bow -
the upper part is pressed down,
the lower part is raised up,
the part that has too much is reduced,
the part that has too little is increased.
Therefore,
The Way of heaven
reduces surplus to make up for scarcity;
The Way of man
reduces scarcity and pays tribute to surplus.
Who is there that can have a surplus and take from it to pay tribute to heaven?
Surely only one who has the Way!
For this reason,
The sage
acts but does not possess,
completes his work but does not dwell on it.
In this fashion,
he has no desire to display his worth.

[77c21t] **Tolbert McCarroll**
The way of heaven is like the bending of a bow.
The high end is pulled down and the low end is raised up.
The excessive is diminished and the deficient is supplemented.
It is the way of heaven to take where there is too much in order to give where there is not enough.
The way of people is otherwise.
They take where there is not enough in order to increase where there is already too much.
Who will take from their own excesses and give to all under heaven?
Only those who hold to the Tao.
Therefore,
the True Person
benefits yet expects no reward,
does the work and moves on.
There is no desire to be considered better than others.

[77c22t] **David H. Li**
The cosmos's Direction is like extending a bow.
Aiming too high, it lowers;
aiming too low, it raises.

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From the excessive, it takes;
to the insufficient, it augments.
The cosmos's Direction is to take from the excessive and augment the insufficient.
This is not so for the direction in humans, which is to take from the insufficient to augment the excessive.
Who is willing to augment [the insufficient of] the world with excesses?
Only ones with Direction.
Thus,
a sage provides without expecting approbation,
accomplishes without seeking acclamation,
does without flaunting wisdom.

[77c23t] **Yasuhiko Genku Kimura**
The Way of Heaven is like the bending of a bow.
The upper is lowered, while the lower is raised.
The too long is shortened, while the too short is lengthened.
The Way of Heaven is the way of balance:
Take from that which has more
and give to that which has less.
The way of man is different:
Take from those who have less
and give to those who have more.
Who is so abundant that he can continue to give to the world?
Only the man who embodies the Tao and is thus inexhaustible.
Therefore, the sage, being the fulcrum of the world,
Benefits his people without proclaiming it,
Accomplishes his task without dwelling on it,
Enlightens his world without flaunting his wisdom.

[77c24t] **Chou-Wing Chohan**
Is not the superior Tao like drawing a bow?
The high part moves downward, the low part moves upward,
What is full is reduced, what is insufficient is filled.
The superior Tao reduces the full, fills what is insufficient.
Man's Tao, in contrast, takes from the insufficient and gives to the full.
Who can take from the full and give to the insufficient?
Only he who has the Tao can.
Therefore, the sage does not hoard anything for himself.
The more he helps others, the more he obtains for himself.
The superior Tao does good, and never does evil,
The sage's Tao acts, but never hurts others.

[77c25t] **Man-Ho Kwok**
The Tao of Heaven is like the tensing of a bow:
- what is above is drawn down,
- and what's below is drawn up,
- what has plenty is drawn from and is given to what doesn't have enough.

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The Heavenly Tao takes from those who have too much,
And it gives to those who have little or nothing.
Ah, but the human way is different.
Even the wealthiest leech the poor
So they can have even more.
What kind of person is it
Who has more than they need
And so gives it out, and gives it freely?
Only a being that is filled with the Tao.

[77c26t] **Gu Zhengkun**
Does not the Tao of heaven resemble the bending of a bow (aiming):
Pressing down the high,
Lifting up the low,
Reducing the excessive,
Compensating the deficient?
So the Tao of heaven means to compensate the deficient by reducing the excess.
The Tao of man is different:
It gives to one who already has more than enough by taking from one who is in want.
Who can offer what he has in excess to the people?
Only the man of Tao.
Thus the sage
Benefits all things without claiming to be their benefactor;
Succeeds without claiming credit;
Because he does not want to show off his wisdom.

[77c27t] **Chao-Hsiu Chen**
Isn't the Tao of Heaven like stretching a bow?
When it is high, it presses down,
when it is low, it lifts up.
When it is surplus, it reduces.
When it is deficient, it increases.
The Tao of Mankind is the opposite: it reduces the deficiency in order to add to the surplus.
Only the one who has the Tao offers his surplus to others.
Therefore the sage benefits others, yet claims no gratitude,
accomplishes his task, yet assumes no merit.
It is only because he does not want to be considered as a virtuous person.

[77c28t] **Liu Qixuan**
The way of Heaven is like the opening of the bow,
Which flats the high, lifts the low,
Reduces the surplus, and compensates for losses.
The way of Heaven cuts the superfluous
To compensate the meager.
The way of Mankind cuts the meager
To add to the superfluous.

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Who can have more than enough to provide for the world?
Only the ones who are good at keeping the Way.
Therefore, the wise person does but occupies nothing,
Achieves but does not feel successful,
Because he/she does not want to be praised as a sage.

[77c29t] **Shi Fu Hwang**
Bending The Bow
Lao Tze says,
May not the way of Heaven be compared to bending a bow?
The upper end is where Heaven presses down, and the bottom end is where Heaven lifts up.
So the extra length is shortened;
the insufficient width is expanded.
It is the way of Heaven to reduce from those that have too much, and increase to those that have not enough.
It is not so with the way of Man.
He takes away from those who have not enough to add to those that have too much.
Who can have too much and spare to give to the entire world?
Only he who is enlightened in the Tao.
Therefore the sage works without claiming his endeavor.
He achieves his task and does not rest arrogantly in it.
For he does not wish to display his superiority.

[77c30t] **Ch'u Ta-Kao**
Is not the Tao of heaven like the drawing of a bow?
It brings down the part which is high; it raises the part which is low; it lessens the part which is redundant (convex); it fills up the part which is insufficient (concave).
The Tao of heaven is to lessen the redundant and fill up the insufficient.
The Tao of man, on the contrary, is to take from the insufficient and give to the redundant.
Who can take from the redundant and give to the insufficient?
Only he who has Tao can.
Therefore the Sage does not hoard.
The more he helps others, the more he benefits himself; the more he gives to others, the more he gets himself.
The Tao of heaven does one good but never does one harm; the Tao of the Sage acts but never contends.

[77c31t] **Paul J. Lin**
Perhaps the Tao of heaven resembles the drawing of a bow.
When it is high, lower it.
When low, raise it.
When excessive, diminish it.
When deficient, replenish it.
The Tao of heaven diminishes the excessive and replenishes the deficient.
The Tao of man is not so - while decreasing the deficient, it supplies the excessive.
Who can supply the world with overabundance?
Only the man with Tao.

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Therefore the Sage acts without exalting his ability.
He achieves without dwelling upon it.
He does not want to display his superiority.

[77c32t] **Michael LaFargue**
Heaven's Way is like the stringing of a bow:
It pulls down what is high,
it lifts up what is low,
it takes away from what has an abundance,
to give to what has not enough.
Heaven's Way:
Take away from what has an abundance,
help along what has not enough.
People's way is not like this:
Take away from what has not enough,
to offer it to what has an abundance.
Who can have an abundance to offer the world?
Only the one who has Tao.
And so the Wise Person:
Works but does not rely on this,
achieves successes but does not dwell in them,
has no desire to show off his worth.

[77c33t] **Cheng Lin**
The way of Heaven is like the drawing of a bow!
The bulge is levelled;
the depression is raised;
the excess is diminished;
the deficiency is replenished.
The way of Heaven is to diminish excess, and replenish deficiency.
The way of man is the opposite.
He robs the poor to serve the rich.
Who can give all he has to serve the world?
Only the follower of Truth.
Thus the Sage gives without the wish for return;
he achieves without claiming credit.
Is this not because he wishes to conceal his worth?

[77c34t] **Yi Wu**
Is not the way of Heaven like the stringing of a bow?
The upper part is depressed,
The lower part is raised;
The too-long string is shortened,
The too-short string is added to.
The way of Heaven reduces excesses and makes-up deficiencies.
The path of man is not so;

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It decreases the deficient to supply the excessive.
Who can have more to offer to the world?
Only the man with the Way.
Therefore, the sage acts without taking credit,
Achieves without attachment.
He does not want to display his worthiness.

[77c35t] **Han Hiong Tan**
The way of Dao operates like the art of archery.
When you aim too high, you have to adjust downwards.
When you aim too low, you have to adjust upwards.
If the tension is excessive, you lower it.
If the tension is inadequate, you augment it.
The way of Dao is to take from the excess and give it to the deficient.
In the human realm, it is totally different.
It is the case of robbing the poor and giving it to the rich.
Who would take from the haves and give it to the have-nots?
Only the people who follow the way of Dao would.
Therefore, the sage does things without ulterior motives.
When he accomplishes, he does not claim credit.
It is because he does not want to appear sagacious.

[77c36t] **Hua-Ching Ni**
The subtle Way of the universe: is it not expressed in the stretching of a bow?
The high it presses down.
The low it lifts up.
The excessive it takes from.
The deficient it gives to.
It is the nature of this subtle truth to take from what is excessive and give to what is deficient.
The way of man, however, is otherwise.
It takes from those in need to give to those who already have more than enough.
Only one of whole virtue always has something to give to others.
Therefore, one of whole virtue does things, but does not keep them for himself;
accomplishes his tasks, but does not cling to them.
He has no desire to trade his virtue for people's worship.

[77c37t] **Chang Chung-yuan**
The course of nature is similar to the curve of a bow:
That which is at the top is pulled down;
That which is at the bottom is brought up.
That which is overfull is reduced;
That which is deficient is supplemented.
The course of nature is to reduce what is overfull
And to supplement what is deficient.
The course of man is to reduce what is deficient
And to supplement what is overfull.

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Who can supplement the overfull for the people of the world?
Only the man of Tao can do it.
Therefore, with the wise, work is done and no one depends on it.
Achievements are made, but no one claims credit.
Is he not free from wishing to show off his superiority?

[77c38t] **Henry Wei**
The Way of Heaven
T'ien Tao
The Way of Heaven,
Is it not like stretching the bow?
What is high is brought low;
What is low is pulled up;
What is superfluous is taken off;
What is deficient is strengthened.
The Way of Heaven takes from what has a surplus
To supply what has a deficit.
The way of men acts differently.
It takes from what has a deficit
To serve what has a surplus.
Who will use his surplus to serve the world?
Only the man who is possessed of Tao.
Thus the Sage acts but does not presume on the result;
He achieves success but does not claim any credit.
Doesn't this show that he dislikes showing off his worth?

[77c39t] **Ha Poong Kim**
The way of Heaven -
Isn't it like stretching a bow?
You press down the high,
Raise the low,
Take away the excess,
Add to the deficient.
The way of Heaven
Takes away from those who have too much and gives to those who have not enough.
The way of man
Is not so.
It takes away from those who have not enough and offers to those who have too much.
Who can have too much and offer to all under Heaven?
Only the man of Tao can.
Therefore the sage
Rules without depending on anyone.
His work is done, but he never dwells in it.
He does not wish to show his worthiness.

[77c40t] **Tao Huang**

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The Tao of heaven is like drawing a bow.
The high bends down,
The low rises up.
The surplus decreases,
Insufficiency is supplied.
So the Tao of heaven reduces what is surplus and enhances what is insufficient.
The human Tao reduces what is insufficient and caters to the surplus.
Who can use the surplus to benefit the heaven?
Only those who possess Tao.
So the sage
Exists without ownership,
Accomplishes without holding on.
It is thus, without desire, that the wise see.

[77c41t] **Tang Zi-chang**
Is not the law of Nature like aiming with a bow?
It brings down the high and lifts up the low;
reduces the excessive, drawing strength;
and increases insufficient, drawing strength.
So that the law of Nature is to diminish the excess and supply the want.
But the way of Man is not so:
He robs the poor and serves the rich!
Who can give his excessive possessions to serve the world?
The man who possesses Dao.
Thus a Sage ruler provided everything but did not take anything.
He accomplished deeds but did not claim them.
That is, he did not display his sagacity.

[77c42t] **Wing-tsit Chan**
Heaven's Way is indeed like the bending of a bow.
When (the string) is high, bring it down.
When it is low, raise it up.
When it is excessive, reduce it.
When it is insufficient, supplement it.
The Way of Heaven reduces whatever is excessive and supplements whatever is insufficient.
The way of man is different.
It reduces the insufficient to offer to the excessive.
Who is able to have excess to offer to the world?
Only the man of Tao.
Therefore the sage acts, but does not rely on his own ability.
He accomplishes his task, but does not claim credit for it.
He has no desire to display his excellence.

[77c91t] **И. И. Семененко**
Не сходно ль Дао Неба с тем, как натягивают лук?
Сгибают его верхний конец и поднимают в то же время нижний,

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отнимают от избытка и восполняют недостаток.
И Дао Неба восполняет недостаток, отнимая от избытка.
Людское Дао заключается в обратном:
ущемлять лишенного достатка и одаривать живущего в избытке.
Кто способен одарить своим избытком Поднебесную?
Лишь тот, кто обладает Дао.
Именно поэтому Премудрый человек не ищет для себя опоры в том, что делает, и не относит к себе совершенные им подвиги.
Он не желает выставлять на обозрение свои достоинства.

[77c92t] **А. А. Маслов**
Разве не напоминает Путь Неба натягивание лука?
Что было вверху - опускается, а что было внизу - поднимается.
Что было в избытке - уменьшается, а что было в недостатке - дополняется.
В этом и заключается Путь Неба: уменьшать то, что в избытке, и дополнять то, что в недостатке.
Путь человека, увы, не таков.
Он уменьшает то, что и так в недостатке, и дополняет этим то, что и так в избытке.
Кто же может дополнить Поднебесную тем, чем он владеет в избытке?
Лишь тот, кто обладает Дао.
Именно так поступали мудрецы и не требовали воздаяния, достигали цели и не считали это заслугой.
Ибо они не хотели, чтобы их ставили выше других.

[77c93t] **Е. А. Торчинов**
Разве природа небесного Дао-Пути не похожа на натягивание лука?
Возвышающееся он опускает, опускающееся он возвышает, когда есть избыток, он отнимает его, когда есть недостаток, он восполняет его.
Небесный Дао-Путь отнимает, когда есть излишек, и дает, когда есть недостаток.
Но не таков путь людской, ибо он в том, чтобы отнять, когда и так недостаток, и прибавить, когда и так излишек.
Кто сможет при помощи излишка прибавить нечто в Поднебесной?
Только тот, кто обладает Дао-Путем.
Поэтому совершенномудрый действует, не замышляя преднамеренно.
Он обладает благими качествами и свойствами, но к ним не привязан.
И он нисколько не намерен смотреться перед миром как мудрец.

[77c94t] **А. Е. Лукьянов**
Небесное Дао подобно натягиванию лука:
верх в нем опускается, низ в нем поднимается,
излишек в нем сокращается, недостаток в нем восполняется.
Дао Неба сокращает излишек и восполняет недостаток.
Если же взять человеческое Дао, то здесь не так:
[оно] изымает, где недостаток, и отдает туда, где избыток.
Кто же может, имея избыток, отдать его Поднебесной?
Только тот, в ком [небесное] Дао.
Вот почему совершенномудрый человек возделывает и ни на что не опирается,
успешно завершает и не ставит себе это в заслугу.

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Он не желает выглядеть мудрым (достойным).

[77c95t] **Ян Хин-шун**
Небесное дао напоминает натягивание лука.
Когда понижается его верхняя часть, поднимается нижняя.
Оно отнимает лишнее и отдает отнятое тому, кто в нем нуждается.
Небесное дао отнимает у богатых и отдает бедным то, что у них отнято.
Человеческое же дао - наоборот.
Оно отнимает у бедных и отдает богатым то, что отнято.
Кто может отдать другим все лишнее?
Это могут сделать только те, которые следуют дао.
Поэтому совершенномудрый делает и не пользуется тем, что сделано, совершает подвиги и себя не прославляет.
Он благороден потому, что у него нет страстей.

[77c96t] **Д. П. Конисси**
Небесное Тао похоже на человека, натягивающего тетиву на лук:
высокий поднимает лук наверх, а низкий поднимает взор наверх.
Имеющий избыток потерпит потерю.
Страдающий недостатком будет иметь избыток.
Потому что небесное Тао всегда отнимает у изобилующих и отдает страдающим недостатком.
Человеческое Тао, впрочем, наоборот: оно отнимает от не имеющих и отдает изобилующим.
Поэтому кто посвящает свой избыток всему миру, тот имеет Тао.
Святой муж делает много, но не хвалится сделанным;
совершает заслуги, но не признает их, потому что он не желает обнаружить свою мудрость.

[77c97t] **В. В. Малявин**
Небесный Путь - это как натягивание на лук тетивы:
Верхний край надо опустить вниз,
Нижний край надо поднять вверх.
Если слишком длинно, укоротить,
Если слишком коротко, удлинить.
Так и Путь Небес: отнимает лишнее и прибавляет недостающее.
Путь же людей не таков:
Отнимают недостающее и добавляют к тому, что в избытке.
Кто способен, имея излишек, отдать его миру?
Только человек Пути.
Вот почему Премудрый человек
Действует - и не держится за сделанное,
Имеет успехи - и не привязан к ним,
И не имеет желания показывать свою мудрость.

[77c98t] **Б. Б. Виногродский**
В небесном Пути нет ли подобия натягиванию лука?
Высокое - оно придавливается.
Низкое - оно приподнимается.

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При наличии излишка его убавляют.
При недостаточности его восполняют.
В небесном Пути убавляют наличие излишка и восполняют не-достаточность.
Кто способен наличие излишка отдавать Поднебесной?
Только тот, у кого в наличии Путь.
Это дает:
Человек мудрости в осуществлении не отождествляется,
совершив дело, не пребывает в нем.
Нет у него стремления проявить умелость.

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PSEUDO-CHAPTER **Seventy-Eight**

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[78c01t] **Robert G. Henricks**
In the whole world, nothing is softer and weaker than water.
{And yet for attacking} the hard and strong, nothing can {beat} it,
Because there is nothing you can use to replace it.
That water can defeat the unyielding -
That the weak can defeat the strong -
There is no one in the whole world who doesn't know it,
And yet {there is no one who can} put {it} into practice.
For this reason, the words of the Sage say:
To take on yourself the disgrace of the state - this is called being the lord of [the altars of] earth and grain;
To assume responsibility for all ill-omened events in the state - this is called being the king of the world.
Correct words seem to say the reverse [of what you expect them to say].

[78c02t] **John C. H. Wu**
NOTHING in the world is softer and weaker than water;
But, for attacking the hard and strong, there is nothing like it!
For nothing can take its place.
That the weak overcomes the strong, and the soft overcomes the hard,
This is something known by all, but practised by none.
Therefore, the Sage says:
To receive the dirt of a country is to be the lord of its soil-shrines.
To bear the calamities of a country is to be the prince of the world.
Indeed, Truth sounds like its opposite!

[78c03t] **D. C. Lau**
In the world there is nothing more submissive and weak than water.
Yet for attacking that which is hard and strong nothing can surpass it.
This is because there is nothing that can take its place.
That the weak overcomes the strong,
And the submissive overcomes the hard,
Everyone in the world knows yet no one can put this knowledge into practice.
Therefore the sage says,
One who takes on himself the humiliation of the state
Is called a ruler worthy of offering sacrifices to the gods of earth and millet;
One who takes on himself the calamity of the state
Is called a king worthy of dominion over the entire empire.
Straightforward words seem paradoxical.

[78c04t] **R. L. Wing**
Nothing in the world,
Is as yielding and receptive as water;
Yet in attacking the firm and inflexible,

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Nothing triumphs so well.
Because of what it is not,
This becomes easy.
The receptive triumphs over the inflexible;
The yielding triumphs over the rigid.
None in the world do not know this.
None have the ability to practice it.
Therefore Evolved Individuals say:
One who accepts the disgrace of the organization
Can be called the leader of the grain shrine.
One who accepts the misfortunes of the organization
Can be called the leader of the world.
Right words appear to reverse themselves.

[78c05t] **Ren Jiyu**
Nothing under Heaven is softer and weaker than water,
But in attacking the hard and strong, no force can compare with it,
For nothing can take its place.
The reason why the weak can overcome the strong and the soft can overcome the hard is known to all the people under Heaven,
But none would follow and practise it.
Therefore the sage said:
He who bears humiliation of the whole state can be the sovereign of the country.
He who bears the disaster of the whole state can be the king of all under Heaven.
Positive words seem to be negative.

[78c06t] **Gia-fu Feng**
Under heaven nothing is more soft and yielding than water.
Yet for attacking the solid and strong, nothing is better;
It has no equal.
The weak can overcome the strong;
The supple can overcome the stiff.
Under heaven everyone knows this,
Yet no one puts it into practice.
Therefore the sage says:
He who takes upon himself the humiliation of the people is fit to rule them.
He who takes upon himself the country's disasters deserves to be king of the universe.
The truth often sounds paradoxical.

[78c07t] **Lok Sang Ho**
Nothing under heaven is weaker than water.
Yet nothing however proficient in attacking the strong can win over water.
The reason is that nothing can lay a handle on water.
The weak overcomes the strong;
The soft overcomes the hard.
All under heaven know about this dictum

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but few people can put it into practice.
That is why the Sage says:
"Those who take what other people discard as garbage
is the lord of Society.
Those who love the nation when it is in the grip of misfortune
can claim to be the king."
What is right often seems to be wrong.

[78c08t] **Xiaolin Yang**
Nothing in this world is softer than water;
However, nothing in this world is more powerful than water in breaking the hardest things,
And nothing in this world can replace water.
Everyone knows this, but no one acts according to it.
So, the great men said:
"Those who can share the humiliation of the country can be the masters of the country;
Those who can share the disasters of the country can be the rulers of the country."
These truthful words sound like nonsense to present-day people.

[78c09t] **Walter Gorn Old**, ACCEPTING THE TRUTH
Nothing on earth is so weak and yielding as water, but for breaking down the firm and strong it has no equal.
This admits of no alternative.
All the world knows that the soft can wear away the hard, and the weak can conquer the strong; but none can carry it out in practice.
Therefore the Sage says: He who bears the reproach of his country is really the lord of the land. He who bears the woes of the people is in truth their king.
The words of truth are always paradoxical!

[78c10t] **James Legge**
There is nothing in the world more soft and weak than water, and yet for attacking things that are firm and strong there is nothing that can take precedence of it;
- for there is nothing (so effectual) for which it can be changed.
Every one in the world knows that the soft overcomes the hard, and the weak the strong, but no one is able to carry it out in practice.
Therefore a sage has said,
'He who accepts his state's reproach,
Is hailed therefore its altars' lord;
To him who bears men's direful woes
They all the name of King accord.'
Words that are strictly true seem to be paradoxical.

[78c11t] **David Hinton**
Nothing in all beneath heaven is so soft and weak as water.
And yet, for conquering the hard and strong, nothing succeeds like water.
And nothing can change it:
weak overcoming strong,

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soft overcoming hard.
Everything throughout all beneath heaven knows this,
and yet nothing puts it into practice.
That's why the sage said:
Whoever assumes a nation's disgrace is called the sacred leader of a country,
and whoever assumes a nation's misfortune is called the emperor of all beneath heaven.
Words of clarity sound confused.

[78c12t] **Chichung Huang**
Nothing under heaven is softer and weaker than water,
Yet, in attacking the hard and strong,
Nothing can surpass it,
Because nothing can replace it.
That the soft overcome the hard,
And the weak overcome the strong -
None under heaven does not know it,
Yet none can practice it.
Hence, the sage man's saying goes:
"He who bears the state's humiliations
Is called lord of the land;
He who bears the state's calamities
Is called king of the empire."
A positive statement sounds paradoxical.

[78c13t] **Ellen M. Chen**
Nothing under heaven
Is softer (jou) and weaker (jo) than water,
Yet nothing can compare with it
In attacking the hard (chien) and strong (ch'iang).
Nothing can change (i) place with it.
That the weak overcomes the strong,
And the soft overcomes the hard,
No one under heaven does not know (chih),
Though none can put it into practice.
Therefore a sage said:
"One who receives the filth of a state,
Is called the Master of the Altar of the Soil and Grain;
One who shoulders the evils of a state,
Becomes the king under heaven."
Straightforward words (yen) appear to be their reverse.

[78c14t] **Lee Sun Chen Org**
The most flexible and weak (pliable) thing on Earth is water;
But, when it comes to the feat of overpowering hardness, I have not come across anything better than it;
Nothing whatsoever can substitute it for its strength.
[The above stated fact demonstrates that] the weak (pliable) ones can win over the strong ones, and the

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flexible (adaptable) ones can conquer the rigid (steely) ones;
[Nevertheless] this principle is difficult [for ordinary people] in the world to comprehend and utilize.
Accordingly a Sage once said:
"The person who could bear the insult for the sake of a state is the one who mostly deserved to be the lord of the people;
The person who could endure the misfortune for the sake of a country is the most qualified one to be the king of the world."
This straight talk does appear antithetical [to the established belief]!

[78c15t] **Tien Cong Tran**
Nothing in the world is softer and weaker than water; but, for attacking the hard and strong, there is nothing like it!
For nothing can take its place.
The weak overcomes the strong, and the soft overcomes the hard.
This is something known by all, but practiced by none.
Therefore, the sage says: To receive the blame of a country is to be the lord of its soil-shrines.
To bear the calamities of a country is to be the king of the world.
Indeed, the truth sounds like its opposite!

[78c16t] **Thomas Z. Zhang**
Nothing in the world is more flexible and adaptable than water.
Yet, when conquering the hard and strong, nothing is better.
This is because water does not have definite shape.
The yielding wins over the strong.
Flexibility wins over rigidity.
Everybody understands this.
But few practice it.
Therefore the sage says:
"Those, who can endure disgrace for their kingdom, can be the head of the kingdom;
Those, who can accept misfortune for their kingdom, can be Emperor of the world."
These logical words appear to be controversial.

[78c17t] **Arthur Waley**
Nothing under heaven is softer or more yielding than water; but when it attacks things hard and resistant there is not one of them that can prevail.
For they can find no way of altering it.
That the yielding conquers the resistant and the soft conquers the hard is a fact known by all men, yet utilized by none.
Yet it is in reference to this that the Sage said
'Only he who has accepted the dirt of the country can be lord of its soil-shrines; only he who takes upon himself the evils of the country can become a king among those what dwell under heaven.'
Straight words seem crooked.

[78c18t] **Richard John Lynn**
Of all under Heaven, nothing is more soft and pliable than water, yet for attacking the hard and stiff, nothing can beat it, so it is impossible to take its place.

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That the soft conquers the stiff and the pliable conquers the hard, none among all under Heaven fails to know, yet none can practice it.
Therefore, according to what the sage says, he who sustains disgrace on behalf of the state is referred to as the master of altars dedicated to the soil and grain [its rightful ruler], and he who sustains misfortune on behalf of the state is referred to as a sovereign for all under Heaven.
These are true words that seem false.

[78c19t] **Lin Yutang**
NOTHING WEAKER THAN WATER
There is nothing weaker than water
But none is superior to it in overcoming the hard,
For which there is no substitute.
That weakness overcomes strength
And gentleness overcomes rigidity,
No one does not know;
No one can put into practice.
Therefore the Sage says:
"Who receives unto himself the calumny of the world
Is the preserver of the state.
Who bears himself the sins of the world
Is the king of the world."
Straight words seem crooked.

[78c20t] **Victor H. Mair**
Nothing under heaven is softer or weaker than water,
and yet nothing is better for attacking what is hard and strong,
because of its immutability.
The defeat of the hard by the soft,
The defeat of the strong by the weak -
this is known to all under heaven, yet no one is able to practice it.
Therefore,
in the words of the sage, it is said:
"He who bears abuse directed against the state is called 'lord of the altars for the gods of soil and grain';
He who bears the misfortunes of the state is called the 'king of all under heaven.'"
True words seem contradictory.

[78c21t] **Tolbert McCarroll**
Nothing under heaven is softer or more yielding than water.
Yet it has no equal for attacking things that are hard and stiff.
Nothing can withstand it.
Everyone knows that the yielding overcomes the stiff,
and the soft overcomes the hard.
Yet no one applies this knowledge.
Therefore, an Old One said:
Only a person who has accepted the country's dirt is a leader worthy to offer sacrifice at its shrines of earth and grain.

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Only a person who takes up the country's burdens deserves to be a leader among those who dwell under heaven.
Straightforward words seem crooked.

[78c22t] **David H. Li**
In the world, nothing is softer and weaker than water, yet, in combating the strong, nothing can win over it.
There is nothing to replace it.
The weak wins over the strong; the tender wins over the steely.
No one in the world is unaware of it, yet no one follows it.
Thus, the sage says:
"One accepting a state's disgrace is worthy of being her governor;
one accepting the state's misfortunes is worthy of being the king to the world."
Rightful words appear paradoxical.

[78c23t] **Yasuhiko Genku Kimura**
Nothing under heaven is as soft and yielding as water.
Yet, for attacking the hard and strong,
Nothing is better and nothing is like it.
The yielding overcomes the unyielding;
the soft overcomes the hard.
Everyone under heaven knows this,
yet no one puts it into practice.
Therefore, the sage says:
He who absorbs as does water the detritus of the people
is the worthy master of the nation.
He who flows as does water with the tides of the troubled land
is the worthy king of the nation.
Truth seems often paradoxical and against common sense.

[78c24t] **Chou-Wing Chohan**
The weakest thing in the world can overcome the strongest thing in the world.
Nothing in the world can compare with the weakness of water, whose nature is limp and submissive,
But when it attacks the hardest and strongest of all, there is nothing more efficient,
Since there is no alternative to it.
The weak can overcome the strong, and the soft can conquer the tough:
The whole world knows that, but does not abide by it.
Therefore the sage says:
The person who bears all the disgrace of the country can be the master of the land,
The person who bears all the troubles of the country can be the king of the world.
These are words of truth,
Even though they sound like nothing more than a paradox.

[78c25t] **Man-Ho Kwok**
Nothing in the world is softer than water ...
- but we know it can wear away the hardest of things.
The supple overcomes the hard,

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And the so-called weak, the strong.
People know this, but no one quite believes it.
The sage always shoulders the blame, and the grief
- that is why he is fit to rule.
He takes on his nation like a world as if it was the world
- and so it is.
And the truth is that the truth is often a paradox ...

[78c26t] **Gu Zhengkun**
Nothing in the world is more supple than water,
Yet nothing is more powerful than water in attacking the hard and strong.
Why?
Because nothing can take its place.
Everyone in the world knows
That the weak is more powerful than the strong,
That the supple is more rigid than the hard,
Yet no one so far can put the knowledge into practice.
That is why the sage says,
Only he who can bear the humiliation on behalf of the state
Can be called the great priest of the state;
Only he who dare shoulder the responsibility for the calamity of the state
Can be called the king of the state.
Factual words seem ironical.

[78c27t] **Chao-Hsiu Chen**
There is nothing under Heaven softer and weaker than water,
yet to attack the hard and the strong nothing can surpass it, nothing can take its place.
That is why the soft overcomes the hard, the weak surpasses the strong.
Everyone knows this, yet no one is able to practise it.
Therefore the sage says:
He who can take upon himself the humiliation and insults inflicted on the country is called the king of a state.
He who can take upon himself the bad luck suffered by the country is called the emperor of the land under Heaven.
Straightforward words often seem contrary.

[78c28t] **Liu Qixuan**
Nothing is softer and weaker
And, at the same time, stronger, than water
While it is attacking the strong and hard in the world.
Only water can keep being the weakest steadfastly.
All the world knows the weak defeats the strong
And the soft defeats the hard,
But none can be courageous enough to do it.
Therefore, the wise person says:
"One who bears the worst disgrace

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Is the glorious lord of a land;
One who suffers the worst disaster
Is the greatest savior of a nation."
The most truthful words always seem the most absurd.

[78c29t] **Shi Fu Hwang**
Nothing Weaker Than Water
Lao Tze says,
There is nothing in the world softer and weaker than water,
and yet for attacking things that are hard and strong, there is nothing that can surpass it.
For there is nothing so effectual that can take its place.
Every one in the world knows that the soft overcomes the hard,
and the weak the strong, yet no one can put this knowledge into practice.
Therefore a sage has said,
'He who receives unto himself the calumny of the nation entitles himself to the lordship of the state;
he who bears the nation's direful woes shall be looked up to as the king of the world.'
Words that are strictly true seem to be opposed to common senses.

[78c30t] **Ch'u Ta-Kao**
The weakest things in the world can overmatch the strongest things in the world.
Nothing in the world can be compared to water for its weak and yielding nature; yet in attacking the hard and the strong nothing proves better than it.
For there is no other alternative to it.
The weak can overcome the strong and the yielding can overcome the hard:
This all the world knows but does not practise.
Therefore the Sage says:
He who sustains all the reproaches of the country can be the master of the land;
He who sustains all the calamities of the country can be the king of the world.
These are words of truth,
Though they seem paradoxical.

[78c31t] **Paul J. Lin**
Nothing in the world is softer and weaker than water.
Yet, in attacking the hard and strong, nothing can surpass it.
Because nothing can exchange places with it,
Use weakness to overcome strength,
Use softness to overcome hardness.
None in the world do not know this.
But none can practice it.
Therefore the Sage says:
To suffer dishonor for the state
is to be the lord of the community;
To bear the calamity of the state
is to be the king of the world.
True words seem paradoxical.

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[78c32t] **Michael LaFargue**
Nothing in the world is Softer or Weaker than water.
But when it attacks what is hard and strong,
none of them can win out,
because they have no way of affecting it.
Softness overcomes what is hard,
Weakness overcomes what is unyielding.
Everyone in the world understands it,
no one can practice it.
And so the Wise Person says:
Taking on a state's dirt makes one lord of its earth altars,
taking on a state's misfortunes makes one King of the world.
Right words seem the opposite.

[78c33t] **Cheng Lin**
There is nothing in this world more supple and pliant than water.
Yet even the most hard and stiff cannot overcome it.
This is an irrefutable truism.
That the meek can overcome the strong, just as the supple can overcome the hard, is known to all people.
Only they fail to practise it.
A Sage once said:
"He who can suffer humiliation for the sake of his country is qualified to rule over a State.
He who can suffer calamities for the sake of his country is qualified to rule over an Empire."

[78c34t] **Yi Wu**
Nothing in the world is softer or weaker than water,
But those who attack the hard and strong cannot conquer it,
Because nothing can change it.
The weak wins over the strong,
The soft wins over the tough.
Everyone in the world knows this,
But no one can practice it.
Therefore, the sage says,
To accept the state's sordid aspects is to be the lord of the state.
To accept the state's ill omens is to be the king of the world.
True words sound like their opposite.

[78c35t] **Han Hiong Tan**
Nothing in the world is softer and more yielding than water.
Nevertheless, among all things that can overcome the hard and strong,
None is more formidable than water and none can supplant it.
Everybody knows that the soft can overcome the hard,
And the weak can subdue the strong,
But few can put these into practice.
The ancient sage once said:
"A person who can withstand all the nation's insults,

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Is fit to be the ruler.
A person who can endure all the misfortunes of the nation,
Is fit to be the king of the world."
Here lies the paradox: truthful words that are candid and self-evident may appear to be "trash talk".

[78c36t] **Hua-Ching Ni**
Nothing in the world is softer or more yielding than water.
But, for wearing down the hard and strong,
there is nothing like it.
That yielding overcomes the strong and softness overcomes the hard is something that is known by all,
but is practiced by few.
An ancient developed one said:
"He who can take the troubles of the people of the world is qualified to rule the world.
He who can tend to calamities for the sake of all beings is the right person to be the sovereign of the world."
Indeed, truth seems paradoxical!

[78c37t] **Chang Chung-yuan**
Water is the softest and meekest thing in the world,
Yet it is best able to overcome that which is strong and solid.
This is the truth and cannot be changed.
"The meek suppresses the solid, the soft suppresses the strong."
All the people in the world know this,
Yet they cannot apply it to their lives.
Therefore, the wise says:
"Those who can accept the blame for the entire nation
Will be the leaders of the nation.
Those who can endure the evil omens of the world
Will be the kings of the world."
Right expression is similar to its reversal.

[78c38t] **Henry Wei**
Trust in Faith
Ren Hsin
Nothing in the world
Surpasses water in softness and weakness;
Yet among things that attack the hard and strong,
None can do a better job than water.
Nothing can serve as its substitute.
Therefore the weak overcomes the strong;
The soft overcomes the hard.
Few in the world do not know this;
Yet nobody is able to put it into practice.
Therefore the Sage says:
He who bears the blame for the ignominy of his country
Can be called lord of the state;
He who bears the blame for the misfortune of his country

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Can become king of the world.
Statements of the truth seem paradoxical.

[78c39t] **Ha Poong Kim**
Nothing under Heaven is softer and weaker than water.
Yet in attacking what is hard and strong
Nothing can surpass water,
Because nothing can destroy it.
That the weak prevails over the strong,
That the soft prevails over the hard -
This everyone under Heaven knows,
Yet none can practice it.
Therefore the sage says:
"He who takes on himself the shame of the state
Is called lord of the land;
He who takes on himself the misfortune of the state
Is called king of all under Heaven."
True words sound contrary.

[78c40t] **Tao Huang**
Nothing in the world is softer and more supple than water.
When confronting strength and hardness nothing can overcome it.
Using nothing simplifies.
Using water overcomes hardness.
Using weakness overcomes strength.
There is no one in the world who does not know it, but no one can apply it.
So it is a saying of sages that:
Whoever can bear the disgrace of the country is the ruler of the country.
Whoever can bear the misfortune of the world is the ruler of the world.
Truthful speech seems paradoxical.

[78c41t] **Tang Zi-chang**
Under heaven, there is nothing as soft as water, yet it can penetrate the hard;
while the strong things cannot overcome it.
Be not easy-going!
Thus, weakness overcomes strength and softness overcomes hardness.
Very few people in the world can understand and follow it.
Therefore, the Sage rulers said:
"One whose capacity can sustain blame from the whole kingdom, can be the ruler of the kingdom.
One whose capacity can bear the calamities of the world, can be the ruler of world."
Positive advice may use the opposite way.

[78c42t] **Wing-tsit Chan**
There is nothing softer and weaker than water,
And yet there is nothing better for attacking hard and strong things.
For this reason there is no substitute for it.

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All the world knows that the weak overcomes the strong and the soft overcomes the hard.
But none can practice it.
Therefore the sage says:
He who suffers disgrace for his country
Is called the lord of the land.
He who takes upon himself the country's misfortunes
Becomes the king of the empire.
Straight words seem to be their opposite.

[78c91t] **И. И. Семененко**
Слабей и мягче, чем вода, нет ничего под Небесами, но в сокрушении твердости и силы ее не превзойти.
В этом ее нечем заменить.
Слабость побеждает силу, мягкость преодолевает твердость.
Это известно в Поднебесной всем, но претворить в деяние никто не может.
Премудрый человек так говорит:
Править страной - значит принять ее позор,
царить в Поднебесной - значит принять беду своей страны.
В правдивом слове есть подобие ему обратного.

[78c92t] **А. А. Маслов**
В Поднебесной нет ничего податливее и слабее воды.
Но в противостоянии твёрдому и сильному ничто не сравнится с ней.
И в использовании ничто не может заменить её.
Слабое одолеет сильное, податливое одолеет твёрдое.
Нет в Поднебесной того, кто не знал бы об этом.
Но нет и того, кто мог бы следовать этому.
Именно об этом и говорили мудрецы:
"Принимающий на себя скверну государства, зовётся правителем алтарей и амбаров.
Принимающий на себя беды страны, зовётся властителем Поднебесной".
Истинные слова похожи на свою противоположность.

[78c93t] **Е. А. Торчинов**
По мягкости и слабости своей ничто в Поднебесной не может воду превзойти.
Но ничто не может также превзойти ее по способности атаковать и побеждать то, что сильно и крепко.
И тут ничто не сможет заменить ее.
Слабое побеждает сильное, мягкое побеждает твердое.
И нет никого в Поднебесной, кто не мог бы этого понять, кто не мог бы этому следовать.
Поэтому совершенномудрый говорит:
"Кто принимает на себя всю скверну Поднебесной, становится владыкой над храмами зерна и предков.
Кто принимает на себя невзгоды Поднебесной, тот становится царем всей Поднебесной".
Правильные слова подобны их противоположности.

[78c94t] **А. Е. Лукьянов**
В Поднебесной нет ничего мягче и слабее воды.
Но ничто из устойчивого, крепкого и сильного не может победить ее.

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Согласно этому нет ничего, что могло бы изменить следующее:
"Слабое побеждает сильное, мягкое побеждает твердое".
В Поднебесной нет таких, кто не знал бы этого, но нет и таких, кто мог бы последовать этому.
Вот почему совершенномудрые люди говорят:
"Тот, кто принял на себя позор царства,
становится главой страны и трона (земли и злаков).
Тот, кто принял на себя беды царства,
становится ваном Поднебесной".
Истинное высказывание подобно парадоксу.

[78c95t] **Ян Хин-шун**
Вода - это самое мягкое и самое слабое существо в мире, но в преодолении твердого и крепкого она непобедима, и на свете нет ей равного.
Слабые побеждают сильных, мягкое преодолевает твердое.
Это знают все, но люди не могут это осуществлять.
Поэтому совершенномудрый говорит:
"Кто принял на себя унижение страны - становится государем,
и, кто принял на себя несчастье страны - становится властителем".
Правдивые слова похожи на свою противоположность.

[78c96t] **Д. П. Конисси**
Хотя в мире нет предмета, который был бы слабее и нежнее воды, но она может разрушить самый твердый предмет.
В мире нет вещи, которая победила бы воду, ибо она нежнее и слабее всех вещей.
Известно, что слабое существо побеждает сильное, нежное - крепкое, но никто этого не признает.
Святой муж говорит, что получивший (от царя) удел сделается господином;
но принимающий на себя несчастье страны сделается царем ее.
Голос истины противен слуху.

[78c97t] **В. В. Малявин**
В целом мире нет ничего мягче и слабее воды,
Но вода лучше всего побеждает то, что прочно и твердо,
Ибо ничто не может ее изменить.
То, что слабое одолеет сильное, а мягкое - твердое,
Знает весь мир, а исполнить никто не может.
Вот почему премудрые люди говорили:
Кто берет на себя грязь царства,
Может быть господином его алтарей.
Кто берет на себя несчастья царства,
Может быть повелителем мира.
В прямых речах все говорится словно наоборот.

[78c98t] **Б. Б. Виногродский**
В Поднебесной нет ничего мягче и слабее воды.
Но при столкновении с твердостью и силой никто не способен ее победить.
Посредством отсутствия в себе, посредством переменчивости.

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Через слабость побеждают силу.
Через мягкость побеждают твердость.
В Поднебесной нет никого, кто не знает.
Нет никого, кто способен сделать.
Это дает:
Человек мудрости говорит:
Принимаешь на себя грязь государства.
Это определяется:
Хозяин главного алтаря.
Принимаешь на себя недобрые знамения в государстве.
Это определяется:
Правитель Поднебесной.
Правильность речи отталкивается от обратного.

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PSEUDO-CHAPTER **Seventy-Nine**

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[79c01t] **Robert G. Henricks**
To make peace where there has been great resentment, there is bound to be resentment left over.
How could this be regarded as good?
Therefore the Sage [holds] the right tally yet makes no demands of others.
For this reason, those who have virtue are in charge of the tally;
Those without virtue are in charge of the taxes.
The Way of Heaven has no favorites,
It's always with the good man.

[79c02t] **John C. H. Wu**
WHEN a great wound is healed,
There will still remain a scar.
Can this be a desirable state of affairs?
Therefore, the Sage, holding the left-hand tally,
Performs his part of the covenant,
But lays no claims upon others.
The virtuous attends to his duties;
The virtueless knows only to levy duties upon the people.
The Way of Heaven has no private affections,
But always accords with the good.

[79c03t] **D. C. Lau**
When peace is made between great enemies,
Some enmity is bound to remain undispelled.
How can this be considered perfect?
Therefore the sage takes the left-hand tally, but exacts no payment from the people.
The man of virtue takes charge of the tally;
The man of no virtue takes charge of execution(exaction).
It is the way of heaven to show no favouritism.
It is for ever on the side of the good man.

[79c04t] **R. L. Wing**
Even when a great resentment is reconciled,
Some resentment must linger.
How can this be made good?
That is why Evolved Individuals
Hold the left side of the contract
And do not censure others.
Those with Power are in charge of the contract;
Those without Power are in charge of resolving it.
The Tao in Nature has no favorites.
It always works through the good person.

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[79c05t] **Ren Jiyu**
When an attempt has been made to reconcile two sides in great enmity, and there is surely some enmity remaining,
How can this be a good thing?
So, although the sage holds the counterfoil of receipt,
He does not force the debtor to pay back.
The moral man is as calm and unhurried as a bookkeeper is,
And the immoral man is as calculating as a rent collector is (while he is collecting the rent).
The Tao of Heaven has no partiality for any person, and always helps the good man.

[79c06t] **Gia-fu Feng**
After a bitter quarrel, some resentment must remain.
What can one do about it?
Therefore the sage keeps his half of the bargain
But does not exact his due.
A man of Virtue performs his part,
But a man without Virtue requires others to fulfill their obligations.
The Tao of heaven is impartial.
It stays with good men all the time.

[79c07t] **Lok Sang Ho**
Trying to neutralize a wrong with another wrong will never work,
because there is bound to be some wrong left over.
To return grievance or wrong with benevolence is
the way to absolve a grievance.
The Sage only sees to it that what is agreed is carried out;
He will not lay the blame on anyone.
The virtuous one only enforces contracts.
The non-virtuous one imposes his will.
The Way of Heaven will not favor any one in particular,
But it will favor those who do good deeds.

[79c08t] **Xiaolin Yang**
If you have a big feud, no matter how much you make peace, the resentment still lingers.
How can this make you a nice person?
Therefore, the great men did not push and harass people.
Those who have DE do not harass people; those who do not have DE always push and harass people.
The law of the heavens does not practice nepotism; it gives the benefit to the nice people.

[79c09t] **Walter Gorn Old**, KEEPING ONE'S BOND
When a compromise is effected after a long dispute, one of the parties retains a grudge: how can this be called a good settlement?
Therefore the wise man takes his part of the bond, and does not insist upon having the other.
The virtuous man attends only to his engagements in the bond, while the man without virtue contrives for his own advantage.

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The Tao of Heaven has no favourites; it always aids the good man.

[79c10t] **James Legge**

When a reconciliation is effected (between two parties) after a great animosity, there is sure to be a grudge remaining (in the mind of the one who was wrong).
And how can this be beneficial (to the other)?
Therefore (to guard against this), the sage keeps the left-hand portion of the record of the engagement, and does not insist on the (speedy) fulfilment of it by the other party.
(So), he who has the attributes (of the Tao) regards (only) the conditions of the engagement, while he who has not those attributes regards only the conditions favourable to himself.
In the Way of Heaven, there is no partiality of love;
it is always on the side of the good man.

[79c11t] **David Hinton**

You can resolve great rancor, but rancor always lingers on.
Understanding the more noble way,
a sage holds the creditor's half of contracts
and yet asks nothing of others.
Those with Integrity tend to such contracts;
those without Integrity tend to the collection of taxes.
The Way of heaven is indifferent, always abiding with people of nobility.

[79c12t] **Chichung Huang**

In pacifying a great enmity,
There must be some remnant enmity.
How could that be considered good?
Hence, the sage man
Held the left half of the deed
Without demanding payment from the people.
Therefore, those who possess virtue administer deeds;
Those who possess no virtue administer tithing.
Heaven's Tao is unbiased;
It always supports good men.

[79c13t] **Ellen M. Chen**

In reconciling a great injury (yüan),
There is sure to have some injury left.
How can this be good?
Therefore the sage holds the left tally,
He does not blame others.
One who has te is in charge of the tally,
One who has no te is in charge of the tax law.
The Tao of heaven has no partiality (ch'in),
It is always with the good people.

[79c14t] **Lee Sun Chen Org**

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Hardly any measure of reconciliation of strong animosities can drive out hostilities completely;
Then, is there anything more one can do to achieve a satisfactory settlement?
Accordingly, a Sage would [humble himself to] take the responsibility like a debtor, who is holding the left (obligatory) part of the loan contract [i.e. on a small piece of split wood or tortoise shell];
Thus he chooses the obligatory position to fulfill his duty but renounces his right to collect from debtors.
A man with Te governs people as though he is a mortgagor;
Whereas a man without Te governs people as though he is a mortgagee, [e.g. the nationalization of land and taxation of its use by the Chou Empire];
The heavenly Tao has no sensibility, it would not be swayed by human emotions [no matter how strong it is];
Nonetheless it always sides with good people.

[79c15t] **Tien Cong Tran**
When a great resentment is healed, there will still remain a scar.
Can this be a desirable situation?
Therefore, the sage, holding the left-hand tally, performs his part of the covenant, but lays no claims upon others.
The virtuous man holds to the tally; the virtueless man worries about collecting money of the people.
The Way of Heaven has no favoritism, but often is on the side of the good man.

[79c16t] **Thomas Z. Zhang**
After big conflicts are reconciled, some hostility may remain.
Reply the resentment with kindness.
Is it not good?
Thus a sage keeps the creditor's deed but does not demand the payment.
People with Te are like creditors.
People without Te are like tax collectors.
Tao of the nature does not discriminate.
It constantly provides benefit to all people.

[79c17t] **Arthur Waley**
To allay the main discontent, but only in a manner that will certainly produce further discontents can hardly be called successful.
Therefore the Sage behaves like the holder of the left-hand tally, who stays where he is and does not go round making claims on people.
For he who has the 'power' of Tao is the Grand Almoner; he who has not the 'power' is the Grand Perquisitor.
'It is Heaven's way, without distinction of persons, to keep the good perpetually supplied.'

[79c18t] **Richard John Lynn**
Bring harmony to great resentment, and some resentment is sure to remain.
How could this be considered good?
This is why the sage holds the left half of the tally
And does not place blame on the other party.
A person of virtue concerns himself with his contracts,
And the person of no virtue concerns himself with scrutinizing others.
The Dao of Heaven has no favorites but is always with the good man.

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[79c19t] **Lin Yutang**
PEACE SETTLEMENTS
Patching up a great hatred is sure to leave some hatred behind.
How can this be regarded as satisfactory?
Therefore the Sage holds the left tally,
And does not put the guilt on the other party.
The virtuous man is for patching up;
The vicious is for fixing guilt.
But "the way of Heaven is impartial; It sides only with the good man."

[79c20t] **Victor H. Mair**
Compromise with great resentment will surely yield lingering resentment;
How can this be seen as good?
For this reason,
The sage holds the debtor's side of a contract and does not make claims upon others.
Therefore,
The man of integrity attends to his debts;
The man without integrity attends to his exactions.
The Way of heaven is impartial, yet is always with the good person.

[79c21t] **Tolbert McCarroll**
Even though a truce is made between great enemies,
some enmity is bound to remain.
How can this be beneficial?
Therefore, the True Person
undertakes the obligations of the agreement but makes no claim upon others.
The person who has Virtue shares with others.
The person who lacks Virtue takes from others.
The way of heaven has no favorites;
it always remains with what is good.

[79c22t] **David H. Li**
Settling a major enmity, residual enmity remains.
Responding enmity with virtue - how can this be good?
Thus, the sage holds the left half [of a promissory block] but does not demand payment.
One with virtue acts like that creditor;
one without virtue acts like the tax collector.
The cosmos's Direction does not play favoritism.
It [simply] provides people with goodness all the time.

[79c23t] **Yasuhiko Genku Kimura**
After the reconciliation of great hostilities,
Lingering resentment always remains.
Can this be considered a true reconciliation?
Therefore, the sage returns injury with kindness.
He takes the position of a giver,

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And does not make claims upon others.
The virtuous relates to the world as if he owes the world.
The non-virtuous relates to the world as if the world owes him.
Though the way of Heaven is impartial,
It always supports those who live in harmony with it.

[79c24t] **Chou-Wing Chohan**
Give love in return for fierce hatred.
Otherwise, when the fierce hatred is forgotten,
A little of it will still remain.
And how can this end well?
Therefore the sage keeps the left half of a contract,
And does not check what the other holder has to do.
The virtuous person acts according to the contract,
The person who is not virtuous resorts to lawsuits and disputations.
"The superior Tao is not biased,
It always accompanies the virtuous person."

[79c25t] **Man-Ho Kwok**
If you've had a real set-to with someone
And you've tried to patch it up -
And there's still some bitterness, what can you do?
I tell you: repay bitterness with good.
Those who practise Te hold credit
- but don't demand repayment.
Those who practise Virtue do their bit
- and those without it will expect you to.
The Tao of Heaven doesn't deal in nepotism - it just graces good people, like it always has and will.

[79c26t] **Gu Zhengkun**
When the great enmity is allayed,
There must be some remaining hostility;
Even if one requites hostility with kindness,
How can that be considered perfect?
Therefore the sage keeps the stub of the receipt for a loan
But never presses for payment from people.
A man of virtue is as tolerant as the sage who keeps the stub of the receipt;
A man of no virtue is as harsh as tax collectors.
The Tao of heaven never shows favouritism;
It always helps those who are good.

[79c27t] **Chao-Hsiu Chen**
When peace is made between two great rivals,
some resentment will surely remain.
How can this be considered a good deed?
That is why the sage keeps his half of the agreement,

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but does not require the debt from the other party.
That is how a man with virtue takes charge of the agreement.
But a man without virtue requires the other to fulfil his obligation,
like a wheel running in a rut.
The Tao of Heaven shows no favouritism: it is always on the side of good men.

[79c28t] **Liu Qixuan**
Suppression of an uprising does not eliminate the revolt.
How can one solve the problem by suppressing?
The wise person prefers to be the owner of debts
Who gives for ever but presses for no paying back.
The wise contractor gives but does not take.
The poor contractor takes but does not give.
The way of Heaven favors none.
It gives all the time and only the good ones can receive.

[79c29t] **Shi Fu Hwang**
Peace Settlement
Lao Tze says,
When a reconciliation is made between two parties, surely a grudge still remains in one of them.
How can this be counted as a decent method?
Therefore the sage guards against this method.
He keeps the left-hand tally, and does not insist on the fulfillment of it by others.
So he who has the attribute of the Tao keeps the tally;
while he who has not the attribute of the Tao keeps the record of taxing.
In the way of Heaven, there is no partiality of love;
it is always on the side of a good man.

[79c30t] **Ch'u Ta-Kao**
Return love for great hatred.
Otherwise, when a great hatred is reconciled, some of it will surely remain.
How can this end in goodness?
Therefore the Sage holds to the left half of an agreement but does not exact what the other holder ought to do.
The virtuous resort to agreement;
The virtueless resort to exaction.
'The Tao of heaven shows no partiality;
It abides always with good men.'

[79c31t] **Paul J. Lin**
The settlement of great grudge always leaves some residue grudge!
How can this be remedied?
Therefore, the Sage retains the left stub of the contract,
And does not make claims on others.
The man with virtue keeps the contract,
While the man without virtue collects the tax.

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The Tao of heaven plays no favoritism;
It is always for the good man.

[79c32t] **Michael LaFargue**
"When great hostilities are smoothed over,
there is always some hostility left."
How could this be considered good?
And so the Wise Person:
"Keeps hold of the left-hand contract tally,
and doesn't make demands on others."
One who has Te is concerned with fulfilling his contract,
one who does not have Te concerns himself with collecting his due.
Heaven's Way:
Not to have personal favorites, but to be invariably good to all.

[79c33t] **Cheng Lin**
When one merely tries to allay anger, the feelings of resentment may always remain.
Only by returning injury with kindness can there be goodwill.
Wherefore, the Sage always gives without expecting gratitude.
The virtuous is preoccupied with the thought of how to benefit others.
The unvirtuous is preoccupied with the thought of how to injure others.
The way of Heaven is impartial, helping all men alike in doing good.

[79c34t] **Yi Wu**
Reconciliation of a great grudge
Surely will leave some ill-will.
How can this be considered as good?
Therefore, the sage holds the left-hand part of the contract and does not blame the other person.
The man with virtue is likely to keep the contract;
The man without virtue is likely to collect the tax.
The way of Heaven has no favor;
It is constantly with the good man.

[79c35t] **Han Hiong Tan**
To bury the hatchet following a bitter struggle does not necessarily dispel the residual hatred.
How can it be called a good resolution?
The sage only carries the credit note but does not ask for the repayment.
A person with great virtue holds the credit note but does not insist on remittance.
The immoral person relentlessly extracts exorbitant taxes from the people.
Although the way of Dao is impartial, it always gives succour to good people.

[79c36t] **Hua-Ching Ni**
Even after settling a great dispute, some resentment is likely to remain.
Can this be considered a true settlement?
Only by cultivating the virtue of wholeness and by returning injury with kindness can there be true harmony.

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Therefore, one of deep virtue always gives without expecting gratitude.
One whose virtue is deep treats the world as if he were the debtor,
holding the left side of the tally.
He willingly repays the world through serving his fellow man.
One who is partially virtuous treats the world as if he were the creditor,
holding the right side of the tally.
He thinks the world owes him something and should repay him.
Although the subtle Way of the universe holds no favoritism or partiality,
it always supports those who are naturally virtuous.

[79c37t] **Chang Chung-yuan**
When a serious resentment is reconciled,
Some resentment certainly remains.
Thus, reconciliation cannot be considered the best way.
Although the wise holds to the contract prepared by the debtor,
He never forces the debtor to fulfill his responsibility.
Therefore, the man of Tê holds only to the contract,
While the man without Tê presses for taxes.
The way of nature is free from intimacy.
Yet it constantly stays with the good man.

[79c38t] **Henry Wei**
Observance of Obligations
Ren Ch'i
In allaying a great grievance,
There is bound to be some grievance remaining.
How can this be called good?
Therefore the Sage holds the left tally,
But does not urge the other party to keep his word.
Thus the virtuous seeks to preserve the contract;
The unvirtuous seeks to blame the other party.
The Way of Heaven has no preferences,
But always suits the good man.

[79c39t] **Ha Poong Kim**
You allay the great discontent,
Yet, surely, there will still remain some discontent.
How can this be considered good?
Therefore the sage
Holds the left-hand tally,
Makes no claims on the people.
The man of Te oversees the tally,
The man of no Te oversees tax-collection.
The way of Heaven favors none,
Always sides with the good man.

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[79c40t] **Tao Huang**
Reconciling a great hatred necessarily entails unsolved hatred.
How can this be kindful?
So the sage honors the left-hand tally but does not blame people.
Before the kind Action, hold onto the tally.
Before the kindless Action, hold onto the openness.
The Tao of heaven is impersonal.
It enhances those who are kind.

[79c41t] **Tang Zi-chang**
When a great hatred is reconciled there must be some hatred remaining.
How can this be made into perfection?
Thus, the Sage ruler granted rights to the people and required no repayment from them.
Hence, the office of a virtuous ruler is established for welfare of the people;
while the office of a virtueless ruler is established for taxation of the people.
The law of Nature is impartial yet it is always with the good man.

[79c42t] **Wing-tsit Chan**
To patch up great hatred is surely to leave some hatred behind.
How can this be regarded as good?
Therefore the sage keeps the left-hand portion (obligation) of a contract
And does not blame the other party.
Virtuous people attend to their left-hand portions,
While those without virtue attend to other people's mistakes.
"The Way of Heaven has no favorites.
It is always with the good man."

[79c91t] **И. И. Семененко**
Большая ненависть, когда ее смягчают, лишь делается затаенной.
Как может это приводить к добру?
Именно поэтому Премудрый человек дает по соглашению взаймы и, владея левой половиной бирки, счета никому не предъявляет.
В ком добродетель, тот заботится о соглашении,
в ком ее нет, следит за тем, чтобы взыскать.
Дао Небес не ведает пристрастия и неизменно помогает добрым людям.

[79c92t] **А. А. Маслов**
Даже когда утихнут великие несчастья, какая-то беда непременно останется.
Так можно ли назвать это благом?
Поэтому мудрецы, беря в руку левую часть [договорной] бирки, не требовали взыскания долгов с народа.
Благостный человек правит через договорённость.
Человек вне Благости правит через налоги.
Путь Неба беспристрастен, он лишь извечно воздаёт добрым людям.

[79c93t] **Е. А. Торчинов**

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Отвечайте на гнев воздействием Блага-Дэ.
Если смириться с великим гневом, часть гнева все еще останется непременно, разве это можно считать удачным приемом?
Поэтому совершенномудрый всегда держится за левую половину договорной бирки, не требуя мзды от людей.
Тот, кто владеет Благом-Дэ, тот держится за договорную бирку.
Тот, кто не обладает Благом-Дэ, тот взыскивает плату.
Небесный Дао-Путь не знает родственных симпатий, но постоянно творит добро для всех людей.

[79c94t] **А. Е. Лукьянов**
После усмирения большого недовольства непременно остается недовольство.
Успокоить всех можно посредством добра.
Поэтому совершенномудрый человек, соблюдая договор, не взыскивает с людей.
Обладающий Дэ руководствуется договором.
Не обладающий Дэ руководствуется взиманием налогов.
Дао Неба не роднится с таким, [оно] постоянно с человеком добра.

[79c95t] **Ян Хин-шун**
После успокоения большого возмущения непременно останутся его последствия.
Как можно назвать это добром?
Поэтому совершенномудрый дает клятву, что он не будет никого порицать.
Добрые стремятся к соглашению, а недобрые - к вымогательству.
Небесное дао относится ко всем одинаково, оно всегда на стороне добрых.

[79c96t] **Д. П. Конисси**
После сильной ненависти останется слабая ненависть.
Ненавидящий, хоть слабо, не может творить добро для ненавистного.
Святой берет от всех клятвенное свидетельство, но не притесняет никого.
Нравственный человек соблюдает клятву, а безнравственный нарушает.
Небесное Тао не имеет родственников, поэтому оно всегда склоняется к добрым людям.

[79c97t] **В. В. Малявин**
Когда мирятся после большой ссоры,
Непременно остается обида.
Как можно счесть это благом?
Вот почему премудрый человек держит левую часть договора
И ничего не требует от других.
Человек совершенства будет блюсти договор,
Человек без совершенства будет собирать подати.
"Небесный Путь не выказывает пристрастия,
Но он всегда с добрым человеком".

[79c98t] **Б. Б. Виногродский**
Смирение в большой обиде обусловливает наличие остаточной обиды.
Как можно таким образом осуществлять совершенствование?
Это дает:

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Человек мудрости держит левую половину контрактной бирки и не предъявляет претензий к людям.
При наличии Потенции отвечают за обязательства.
При отсутствии Потенции ведают взиманием податей.
В небесном Пути отсутствует родственность, а есть постоянство контакта с совершенствующимся человеком.

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PSEUDO-CHAPTER **Eighty**

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[80c01t] **Robert G. Henricks**
Let the states be small and people few -
Bring it about that there are weapons for "tens" and "hundreds," yet let no one use them;
Have the people regard death gravely and put migrating far from their minds.
Though they might have boats and carriages, no one will ride them;
Though they might have armor and spears, no one will display them.
Have the people return to knotting cords and using them.
They will relish their food,
Regard their clothing as beautiful,
Delight in their customs,
And feel safe and secure in their homes.
Neighboring states might overlook one another,
And the sounds of chickens and dogs might be overheard,
Yet the people will arrive at old age and death with no comings and goings between them.

[80c02t] **John C. H. Wu**
AH, for a small country with a small population!
Though there are highly efficient mechanical contrivances, the people have no use for them.
Let them mind death and refrain from migrating to distant places.
Boats and carriages, weapons and armour there may still be, but there are no occasions for using or displaying them.
Let the people revert to communication by knotting cords.
See to it that they are contented with their food, pleased with their clothing, satisfied with their houses, and inured to their simple ways of living.
Though there may be another country in the neighbourhood so close that they are within sight of each other and the crowing of cocks and barking of dogs in one place can be heard in the other,
yet there is no traffic between them, and throughout their lives the two peoples have nothing to do with each other.

[80c03t] **D. C. Lau**
Reduce the size and population of the state.
Ensure that even though the people have tools of war for a troop or a battalion they will not use them;
And also that they will be reluctant to move to distant places because they look on death as no light matter.
Even when they have ships and carts, they will have no use for them;
And even when they have armour and weapons, they will have no occasion to make a show of them.
Bring it about that the people will return to the use of the knotted rope,
Will find relish in their food
And beauty in their clothes,
Will be content in their abode
And happy in the way they live.
Though adjoining states are within sight of one another,
And the sound of dogs barking and cocks crowing in one state can be heard in another,

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yet the people of one state will grow old and die without having had any dealings with those of another.

[80c04t] **R. L. Wing**
In a small organization with few people;
Let there be ten or a hundred times
More tools than they can use.
Let the people value their lives
And yet not move far away.
Even though there are boats and carriages,
There is no occasion to use them.
Even though there are armor and weapons,
There is no occasion to display them.
Let the people again knot cords and use them.
Their food will be pleasing.
Their clothes will be fine.
Their homes will be secure.
Their customs will be joyful.
Nearby organizations may watch each other;
Their crowing and barking may be heard.
Yet the people may grow old and die
Without coming or going between them.

[80c05t] **Ren Jiyu**
Let the state be small, and let the population be sparse.
Though there are various kinds of instruments, let them not be used;
Let the people not risk their lives, not move to distant places;
Though there are boats and carriages,
There is no occasion to ride in them;
Though there are weapons and military equipment,
There is no occasion to display them.
Let the people return to the use of knotted cords in recording events,
delight in their food,
dress in beauty,
dwell in comfort,
and enjoy their life.
The neighbouring states are within sight of each other, and the cries of roosters and dogs can be heard by one another,
But the people do not have any contact with each other until they die of old age.

[80c06t] **Gia-fu Feng**
A small country has fewer people.
Though there are machines that can work ten to a hundred times faster than man, they are not needed.
The people take death seriously and do not travel far.
Though they have boats and carriages, no one uses them.
Though they have armor and weapons, no one displays them.
Men return to the knotting of rope in place of writing.

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Their food is plain and good, their clothes fine but simple, their homes secure;
They are happy in their ways.
Though they live within sight of their neighbors,
And crowing cocks and barking dogs are heard across the way,
Yet they leave each other in peace while they grow old and die.

[80c07t] **Lok Sang Ho**
For a small country with a small population,
Let there be no need to use labor-saving gadgets.
Let people love to die where they are born
and not want to migrate to a distant land.
Let there be no need to use boats for long trips.
Although the country has armed forces ready to protect the country,
Let there be no need to display the military strength.
Let the people find happiness in a simple life.
Let people enjoy their good foods and fine clothing.
Let them settle down peacefully and follow their traditions happily.
Let neighboring nations eye one another,
and hear the calls of poultry and dogs from the other nation.
Let their people find sufficiency in their own lands.
Till their death let there be no need to interact.

[80c08t] **Xiaolin Yang**
The most ideal country has little land and few people;
The people have many technologies but do not use them;
They are afraid of death and do not migrate far.
Even though they have boats and carriages, they do not use them;
Even though they have weapons and soldiers, they do not fight battles.
People go back to the ancient ways of life.
They enjoy their own food, admire their own clothes,
Appreciate their own peaceful lives, and love their own traditions.
Even if the people can see neighboring countries and hear the sounds of their cocks and dogs,
Up to their deaths, they never go there.

[80c09t] **Walter Gorn Old**, STANDING ALONE
If I had a small kingdom and but ten or a hundred men of ability, I would not administrate with them.
I would teach the people to look upon death as a grievous thing, and then they would not go abroad to meet it.
Though they had boats and carriages, yet they would not go away in them.
Though they had armour, yet they would never have occasion to wear it.
The people should return to the use of the quipu.
They should find their coarse food sweet, think their plain clothes grand, regard their homes as places of rest, and take delight in their own simple pleasures.
Though the neighbouring state could be seen by us, and the crowing of the cocks and the barking of the dogs could be heard, yet my people would grow old, and die before ever feeling the need of having intercourse with it.

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[80c10t] **James Legge**

In a little state with a small population, I would so order it, that, though there were individuals with the abilities of ten or a hundred men, there should be no employment of them;
I would make the people, while looking on death as a grievous thing, yet not remove elsewhere (to avoid it).
Though they had boats and carriages, they should have no occasion to ride in them;
though they had buff coats and sharp weapons, they should have no occasion to don or use them.
I would make the people return to the use of knotted cords (instead of the written characters).
They should think their (coarse) food sweet;
their (plain) clothes beautiful;
their (poor) dwellings places of rest;
and their common (simple) ways sources of enjoyment.
There should be a neighbouring state within sight, and the voices of the fowls and dogs should be heard all the way from it to us, but I would make the people to old age, even to death, not have any intercourse with it.

[80c11t] **David Hinton**

Let nations grow smaller and smaller and people fewer and fewer,
let weapons become rare
and superfluous,
let people feel death's gravity again
and never wander far from home.
Then boat and carriage will sit unused
and shield and sword lie unnoticed.
Let people knot ropes for notation again and never need anything more,
let them find pleasure in their food and beauty in their clothes, peace in their homes and joy in their ancestral ways.
Then people in neighboring nations will look across to each other,
their chickens and dogs calling back and forth,
and yet they'll grow old and die without bothering to exchange visits.

[80c12t] **Chichung Huang**

A small state with few people:
Let there be utensils ten,
A hundred times its population
Without being used;
Let the people take death seriously,
And stay away from migration;
Let there be boats and carriages
With no occasion to ride them;
Let there be armor and weapons
With no occasion to display them;
Let the sovereign revert to tying knots
With a rope and put it to use.
Make their food delicious,
Their clothes beautiful,

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Their customs joyous,
Their habitations comfortable.
Neighboring states may be within sight of each other,
And sounds of roosters and dogs within hearing,
Yet the people, to their old age and death,
Never come and go visiting one another.

[80c13t] **Ellen M. Chen**
A small state with few people.
Let the implements (ch'ih) for ten and hundred men be unused,
Let the people fear death such that they do not move far away.
Although there are boats and carriages,
There are no places to ride them to.
Although there are weapons and armours,
There are no occasions to display them.
Let the people again tie ropes and use them (as memory aids).
Let them enjoy their food,
Consider their clothing beautiful,
Be contented with their dwellings,
And happy with their customs.
The neighbouring states overlooking one another,
The dogs' barkings and cocks' crowings are heard from other states,
Yet till they are old and dying the people do not visit one another.

[80c14t] **Lee Sun Chen Org**
An ideal state should be a small country sparsely populated;
Even though there are utensils big enough to serve tens or hundreds of people there is never any need to use them;
Its countrymen, passed from one generation to another, are too settled to move afar;
There are boats and wagons, yet there is never any need to ride on them;
Even though there are weapons and shields, there is no occasion calling for their deployment;
People will be encouraged to return to [such simplicity of] using knotted cords for record-keeping;
People are happy with their [simple] food and clothing;
As well as enjoying [plain] dwellings and lore;
Neighboring countries are within sights of one another, that even roosters' crowing and dogs' barking can be overheard in neighboring countries;
Citizens of different countries will not socialize with one another even until they become old and die away.

[80c15t] **Tien Cong Tran**
[Suppose] there is (we establish) a small country with a small population.
Therefore there are enough tools of war for a troop or a battalion, but the people have no use for them.
So the people mind death and refrain from migrating to distant places.
Even though there are boats and carriages, they do not ride them; even though there are weapons and armor, they do not carry and wear them.
The people return to the use of the knotting cords.
They find relish with their food, beauty with their clothing, peace with their houses, and merriment with

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their ways of living.
There is another country in the neighborhood.
The two countries are so close that they are within sight of each other and the crowing of cocks and barking of dogs in one place can be heard in the other.
Yet throughout their lives the two peoples do not travel to and fro.

[80c16t] **Thomas Z. Zhang**
In small countries with fewer people,
No delicate utensils are used.
Make people fear death so that they refuse to venture far away.
Although there are vehicles and boats, nobody uses them.
Although there are troops and weapons, they are not deployed.
Let people once again use knot-tying to keep records.
Let people enjoy their food, beautify their clothes, live peacefully, and be happy with their traditions.
Although neighboring kingdoms are within sight; and dog barks and roster crows can be heard over the border, but people never interfere with each other in their lifetime.

[80c17t] **Arthur Waley**
Given a small country with few inhabitants, he could bring it about that though there should be among the people contrivances requiring ten times, a hundred times less labour, they would not use them.
He could bring it about that the people would be ready to lay down their lives and lay them down again in defence of their homes, rather than emigrate.
There might still be boats and carriages, but no one would go in them;
there might still be weapons of war but no one would drill with them.
He could bring it about that
'The people should have no use for any form of writing save knotted ropes, should be contented with their food, pleased with their clothing, satisfied with their homes, should take pleasure in their rustic tasks.
The next place might be so near at hand that one could hear the cocks crowing in it, the dogs barking;
but the people would grow old and die without ever having been there'.

[80c18t] **Richard John Lynn**
Let the state be small and the common folk few.
Let there be military equipment for a company, then it would not be used.
Let the common folk take death seriously, then they would not travel far.
Although they had boats and carriages, they would have no occasion to ride in them.
Although they had shields and weapons, they would have no occasion to array them for battle.
Let the people again knot cords, then they would use them.
They would find their food so delicious, their clothes so beautiful, their dwellings so satisfying, and their customs so delightful that, though neighboring states might provide distant views of each other and the sounds of each other's chickens and dogs might even be heard, the common folk would reach old age without ever going back and forth between such places.

[80c19t] **Lin Yutang**
THE SMALL UTOPIA
(Let there be) a small country with a small population,

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Where the supply of goods are tenfold or hundredfold, more than they can use.
Let the people value their lives and not migrate far.
Though there be boats and carriages,
None be there to ride them.
Though there be armor and weapons,
No occasion to display them.
Let the people again tie ropes for reckoning,
Let them enjoy their food,
Beautify their clothing,
Be satisfied with their homes,
Delight in their customs.
The neighboring settlements overlook one another
So that they can hear the barking of dogs and crowing of cocks of their neighbors,
And the people till the end of their days shall never have been outside their country.

[80c20t] **Victor H. Mair**
Let there be a small state with few people,
where military devices find no use;
Let the people look solemnly upon death,
and banish the thought of moving elsewhere.
They may have carts and boats,
but there is no reason to ride them;
They may have armor and weapons,
but they have no reason to display them.
Let the people go back to tying knots to keep records.
Let
their food be savory,
their clothes beautiful,
their customs pleasurable,
their dwellings secure.
Though they may gaze across at a neighboring state, and hear the sounds of its dogs and chickens,
The people will never travel back and forth, till they die of old age.

[80c21t] **Tolbert McCarroll**
In a small country with few people:
Though there are machines that would increase production ten to a hundred times they are not used.
The people take death seriously and do not travel about.
Though they have boats and carriages no one uses them.
Though they have armor and weapons, there is no occasion to display them.
The people give up writing and return to the knotting of cords.
They are satisfied with their food.
They are pleased with their clothes.
They are content with their homes.
They are happy in their simple ways.
Even though they live within sight of another country and can hear dogs barking and cocks crowing in it,
still the people grow old and die without ever coming into conflict.

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[80c22t] **David H. Li**
Small states.
Few people.
All sorts of utensils, not in use.
The populace value death, unwilling to move.
Vehicles available, not in use.
Weaponry available, not on display.
Tying knots for events.
Superbly governed.
Well fed, beautifully clad, serenely housed, happily serenad'd.
Neighboring states within sights.
Crowing and barking heard across states.
From birth to death, no interstate communication.

[80c23t] **Yasuhiko Genku Kimura**
Let there be small countries with few people.
Let the people take the matter of life and death seriously,
And let them not move too far from their birthplaces.
Even if there are complicated devices,
Let there be no necessity to use them.
Even if there are boats and carriages,
Let there be no reason to ride them.
Even if there are armors and weapons,
Let there be no occasion to display them.
Let the life be so simple that
The people return to tying knots for keeping records.
Let them be delighted with plain food, pleased with simple clothes, satisfied with modest homes, joyous with natural customs.
Though they may gaze across at a neighboring country,
hearing the barking of its dogs and crowing of its roosters,
they are so happy and satisfied where they are
that they will not visit one another until the end of their days.

[80c24t] **Chou-Wing Chohan**
Imagine a small land with few people.
Even if it contains plenty of vessels, I will not use them.
I will induce the people to respect death, and not to go wandering far afield.
Even if they have boats and chariots, they will not travel in them,
Even if they have weapons and armor, they will not bear them.
I will bring them back to knotted cords instead of writings.
Their food will satisfy them,
Their clothing will please them,
Their dwellings will be full of tranquillity,
Their customs will be full of happiness.
Even though the neighboring lands are within view,

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And the crowing of the roosters and the barking of the dogs from there are audible,
The people of that small country will not go there in their lifetime.

[80c25t] **Man-Ho Kwok**
If a nation could be small, with few enough people
Even if you had the means to produce more, they'd be useless.
Such a people would know that death is real,
And they wouldn't travel far, even if they were able to.
They would not vaunt their army or their weaponry.
They would count in their heads again and write by hand.
Their food would be simple, but it would feed them;
Their clothes would be fine, but homely
And they would have fires in their homes.
They would be happy with what they have!
And even though they'd live along the border within earshot
Of their neighbours' cocks at dawn, and the dogs barking,
They wouldn't mind if they never went there.
It is enough, for them, to live and let live.

[80c26t] **Gu Zhengkun**
The state should be small;
The population should be sparse.
Tools, though of many kinds,
Should not be used.
Teach the people to fear death
And not to migrate to remote places;
Although they have ships and carts,
They will have no need to use them;
Although they are well armed with weapons,
They will have no place to make them effective.
Encourage the people to return to the condition
Under which the knotted rope was used to record things.
The world best ruled is a place where
The people will have delicious food,
beautiful clothes,
comfortable living quarters,
cheerful customs.
Though within easy reach of neighbouring states,
The dog's barking and the cock's crowing in one state are heard in another;
The people of one state will never have dealings with those of another,
Even if they get old and die.

[80c27t] **Chao-Hsiu Chen**
A small country with a limited population ensures that even though the people may have many valuables,
they do not need to use them.
The ruler lets the people consider death as a serious matter,

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so that they will not wish to leave their homes.
Though they have ships and carriages, they will not use them;
and though they have soldiers and arms, there is no need to deploy them.
The ruler lets the people return to the time of knotting ropes to record information.
They will find pleasure in their tasteless food.
They will find beauty in their simple clothes.
They will find peace in their small houses.
They will enjoy their own customs.
They can see the neighbouring country.
They can even hear the sounds of each other's roosters and dogs.
They will grow old and die, but remain content never to go to the neighbouring country.

[80c28t] **Liu Qixuan**
The wise person reduces the importance of governments
And simplifies the modes of living,
So that people use fewer tools and wares
And treasure simplicity in their lives,
So that, though there are vehicles,
People do not take them.
And, though there are weapons,
People do not carry them.
And, though there are records,
Tying knots will serve the record-keeping purpose.
Thus, the highest political achievement is one
In which people savor their food,
Like the beauty of their clothes,
Appreciate their safe and peaceful homes,
Enjoy their social customs;
And in which roosters and dogs
Can be heard between countries;
But people, all their lives,
Have no need to go across the borders.

[80c29t] **Shi Fu Hwang**
Perfect Government
Lao Tze says,
The king of men should always think that his state is little, and his people a small population.
He would attribute the governing responsibility to ten or a hundred tribal elders.
His government would never consider to draft people's implements for government use.
Further, he would make his people's looking after departed ancestors estates an important duty, thus they would not move elsewhere.
Though the king of men has boats and carriages, he would have no occasion to ride on them.
Though he had buff coats and sharp weapons, he would have no occasion to use them.
He would make the people return to their pure custom which they used in antiquity - the knotted cord to remember events.
At that time, they thought their coarse food sweet;

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their plain clothes beautiful;
their poor dwelling places restful;
and common simple ways sources of enjoyment.
There should be a neighboring state within sight, and the voices of fowls and dogs should be heard all the way from hither to thither, but the people to an old age, even to death, have no intention to visit each other.

[80c30t] **Ch'u Ta-Kao**
Supposing here is a small state with few people.
Though there are various vessels I will not have them put in use.
I will make the people regard death as a grave matter and not go far away.
Though they have boats and carriages they will not travel in them;
Though they have armour and weapons they will not show them.
I will let them restore the use of knotted cords (instead of writing).
They will be satisfied with their food;
Delighted in their dress;
Comfortable in their dwellings;
Happy with their customs.
Though the neighbouring states are within sight
And their cocks' crowing and dogs' barking within hearing;
The people (of the small state) will not go there all their lives.

[80c31t] **Paul J. Lin**
The state may be small; its people may be few.
Let the people have tenfold and one-hundredfold of utensils,
But never make use of them.
Let the people weigh death heavily
And have no desires to move far away.
Though there be boats and carriages,
No one will ride in them.
Though there be armour and weapons,
No one will exhibit them.
Let the people return to tying knots and using them.
Relish their food,
Appreciate their clothes,
Secure in their homes,
Happy with their customs.
The neighboring states will be so close that they can see each other, and hear the sounds of roosters and dogs.
But the people will grow old and die,
Without having visited each other.

[80c32t] **Michael LaFargue**
Oh for a small country with few people!
Supposing there were men with the talents of dozens and hundreds,
but no one employed them.

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Supposing the people took death seriously,
and did not travel far distances.
Although there exist boats and carriages,
they have no occasion to ride in them.
Although there exist armor and weapons,
they have no occasion to show them off.
Supposing people returned to knotting cords,
and using this as writing.
They find their food savory,
they find their clothes elegant,
they are content with their homes,
they are fond of their folkways.
Neighboring states are in sight of one another,
so they hear the sounds of each others' dogs and roosters -
but people reach old age and die with no comings and goings between them.

[80c33t] **Cheng Lin**
The State should be small, and its inhabitants should be few.
Its ruler should teach the people to shun arms and weapons even though they are available.
He should teach the people to avoid the risks of death, and to be reluctant to travel in distant countries.
Thus though there might be ships and carriages, they would have no need to mount them.
Though there might be arms and weapons, they would have no need to use them.
He should make the people return to the state of pristine simplicity where the system of knotting threads was used.
Then they would relish the food they eat;
consider beautiful the clothes they wear;
regard as comfortable the houses they dwell in;
enjoy the customs they have.
The State may be so closely situated that the barking of dogs and the crowing of cocks in one may be heard in the other.
Thus the people would be content to live in their own country from the time of their birth until their death without thinking of foreign intercourse.

[80c34t] **Yi Wu**
There can be a small state with few people.
Let it have many vessels; the people will not use them.
Let the people value death and not move to far places.
Though there are boats and carriages, there is no place to ride them.
Though there are arms and weapons, there is no place to display them.
Let the people again tie knots of rope and use them.
Sweet their food,
Beautiful their clothes,
Peaceful their living,
Happy their customs.
Neighboring states can see each other,
The sounds of cocks and dogs can be heard by each other,

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But the people will grow old and die, never having visited each other.

[80c35t] **Han Hiong Tan**
In a small and sparsely populated country,
Even if there are many talented military leaders, the nation does not require their services.
People treasure their lives and livelihoods that they loathe to emigrate.
Although there are boats and carriages, no one wants to use them.
While there are armour and weapons, there is no place to exhibit them.
People revert back to ancient way of recording events by tying knots on the string.
Their food is sumptuous.
Their garments are beautiful.
Their lodgings are comfortable.
Their social mores and customs are unsophisticated but joyous.
The neighbouring states can be sighted, and the noises of barking dogs and crowing cocks can be heard reciprocally.
Yet, people will never visit each other, never in a million years.

[80c36t] **Hua-Ching Ni**
Let there be small communities with few inhabitants.
The supply of vessels may be more than enough,
yet no one would use them.
The inhabitants would love living there so dearly that they would never wish to move to another place.
They may have every kind of vehicle,
but they would not bother to ride them.
They may have powerful weapons,
but they would not resort to using them.
They would return to a simple system of cords and knots to record their simple events,
as was done in ancient times.
They would be content with plain food,
pleased with simple clothing,
satisfied with rustic but cozy homes,
and would cling to their natural way of life.
The neighboring country would be so close at hand that one could hear its roosters crowing and its dogs barking along the boundaries.
But, to the end of their days, people would rarely trespass the territory of another's life.

[80c37t] **Chang Chung-yuan**
There is a kingdom which is small and sparsely populated.
There are numerous implements, but no one uses them.
The people love their lives and no one wants to move afar.
Boats and carriages are available, but no one rides them.
Fine weapons are in their possession, but no one uses them.
The people are back in the times when knotted cords were used to record things.
They enjoy fine delicacies and are handsome in their dress.
They are happy with their residences and are pleased with their traditions.
Although the next state is within sight, and the sounds of cocks crowing and dogs barking are heard,

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The people live their whole lives without traveling to and fro.

[80c38t] **Henry Wei**
Independence
Tu Li
A state should be small in size and population.
It should teach the people not to use arms,
Even though arms may be found in abundance.
It should teach the people
To view death as a serious matter,
And not to move to a far-away place.
Though there are boats and carriages,
There is no occasion to use them;
Though there are arms and soldiers,
There is no occasion to stage public reviews.
The people are taught -
To resume the practice of tying knots;
To enjoy their daily food;
To wear beautiful clothes;
To enhance the comfort of their homes;
And to take delight in their social customs.
Neighbor states may be within sight of one another,
And the barking of dogs and the crowing of cocks
In one of them may be heard in the others,
Yet the people to the end of their days,
Do not maintain intercourse with their neighbors.

[80c39t] **Ha Poong Kim**
Let the state be small and its people few.
Let the thousand contrivances go idle.
Let the people take death seriously and not move to distant places.
Though they may have boats and carriages,
They will not ride in them.
Though they may have armor and weapons,
They will not display them.
Let the people return to the practice of knotting cords.
They will relish what they eat,
Find their clothes beautiful,
Be content in their homes,
Delight in their customs.
States may be within sight of one another,
So that one may hear cocks and dogs from a neighboring state;
Yet people will grow old and die
Without trafficking with another state.

[80c40t] **Tao Huang**

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A small country has few people.
Weapons are far more numerous than the people, but they are not used.
Let people be serious about death and enjoy a long journey.
Though there are carriages and boats, they are not useful for travel.
Let people return to:
Use the technique of knotting the rope,
Enjoying the food,
Appreciating the cloth,
Delighting in customs,
Settling into their living conditions.
The neighboring countries are in sight.
The sounds of dogs and chickens are heard.
People grow old and die without interference from each other.

[80c41t] **Tang Zi-chang**
Prefer to rule a small kingdom with few people.
Even though there are abundant resources, prefer to use the one tenth or one hundredth.
Care only for their life and refrain from moving far away, even though there were war ships and chariots ready but no place to use them;
and there were arms and weapons ready but no front to deploy them.
He led them to a simple life even by use of "Knotted Cords" again,
To be contented with their foods, be beautiful with their clothes, be satisfied with their homes and be happy with their customs.
The neighboring countries are within sight of each other;
the voices of cocks and dogs were heard from both sides.
Yet the people might grow old and die before they would cross territories of each other.

[80c42t] **Wing-tsit Chan**
Let there be a small country with few people.
Let there be ten times and a hundred times as many utensils
But let them not be used.
Let the people value their lives highly and not migrate far.
Even if there are ships and carriages, none will ride in them.
Even if there are arrows and weapons, none will display them.
Let the people again knot cords and use them (in place of writing).
Let them relish their food, beautify their clothing, be content with their homes, and delight in their customs.
Though neighboring communities overlook one another and the crowing of cocks and barking of dogs can be heard,
Yet the people there may grow old and die without ever visiting one another.

[80c91t] **И. И. Семененко**
В небольшом и малолюдном государстве способствовать тому, чтобы таланты не использовались, даже если бы их было в десять, сто раз больше, чем обычно, и побуждать народ из почтения к смерти не ездить далеко.
Появись там лодки и повозки, им не нашлось бы места для использования,
появись там даже латы и оружие, их негде было бы расположить.

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Пусть люди снова бы завязывали на веревках узелки вместо письма и было бы им сладко есть, прекрасно одеваться, удобно жить и радостно изведывать свои обычаи.
Со страною по соседству друг на друга бы глядели издалека и слушали бы друг у друга лай собак и крики петухов,
но меж собою не общались бы до самой старости и смерти.

[80c92t] **А. А. Маслов**
Когда государство мало, а его население невелико, пусть даже у него будет огромное количество оружия, - некому будет воспользоваться им.
Люди же, в страхе смерти, не уедут в дальние места.
Даже если у них будут корабли и повозки, они не снарядят их.
Даже если у них будут доспехи и оружие, им не представится случая продемонстрировать их.
Чтобы народ вернулся к использованию узелковых веревок [для письма], пусть наслаждается пищей, красуется одеждами, будет доволен жилищем и радуется жизни.
Когда соседние владения находятся на расстоянии взаимной видимости, они слышат пение петухов и лай собак друг у друга, а народ доживает до старости и умирает, не ездя туда-сюда.

[80c93t] **Е. А. Торчинов**
Пусть государство будет маленьким и редким население.
Орудия в нем, даже если есть, пусть не используются вовсе.
Пусть люди в нем относятся серьезно к смерти и не уходят далеко от дома.
Пусть даже есть там лодки или колесницы, но ездить в них не надо.
Пусть даже есть оружие и латы - не надо содержать их в порядке и готовности.
Пусть люди вновь начинают завязывать узелки и применять их вместо письмен.
Пусть будет для людей сладка их пища, и пусть одежда будет их красива.
Пусть мирными жилища будут их, и пусть они найдут усладу в своих обычаях и нравах.
Соседние страны пусть рядом глядят друг на друга и слушают крик петухов и лай псов у соседей, но люди пусть до самой старости не ходят друг к другу туда-сюда.

[80c94t] **А. Е. Лукьянов**
Пусть царства станут маленькими, а население редким,
чтобы никакое имеющееся в неисчислимом множестве оружие не применялось,
чтобы люди под страхом смерти далеко не переселялись.
Хотя есть лодки и колесницы, пусть бы никто в них не садился.
Хотя есть латники, пусть бы никто не строился в боевые порядки.
Пусть люди вернутся к вязанию узелков на веревках и пользуются ими [вместо письма],
наслаждаются своей пищей и любуются своей одеждой,
спокойно себе живут и радуются своим обычаям.
Пусть соседние царства взирают друг на друга и слушают друг у друга пение петухов и лай собак,
а люди [этих царств] пусть доживают до глубокой старости и друг с другом не общаются.

[80c95t] **Ян Хин-шун**
Пусть государство будет маленьким, а население редким.
Если [в государстве] имеются различные орудия, не надо их использовать.
Пусть люди до конца своей жизни не уходят далеко [от своих мест].
Если [в государстве] имеются лодки и колесницы, не надо их употреблять.

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Даже если имеются воины, не надо их выставлять.
Пусть народ снова начинает плести узелки и употреблять их вместо письма.
Пусть его пища будет вкусной, одеяние красивым, жилище удобным, а жизнь радостной.
Пусть соседние государства смотрят друг на друга, слушают друг у друга пение петухов и лай собак, а люди до самой старости и смерти не посещают друг друга.

[80c96t] **Д. П. Конисси**
Так как в маленьком государстве мало народа, то хотя в нем много лучших орудий, но они останутся без употребления и без надобности.
Народ такого государства потеряет всякую предприимчивость и умрет на месте своего рождения, не двигаясь никуда.
Если у него много возов и кораблей, то они останутся без употребления.
Хотя он имеет благоустроенное войско, но негде выставить его.
Он будет плесть веревку, чтобы ею оградить свое государство.
Хотя он кушает хорошо, одевается красиво, устраивает покойное жилище и живет весело, но существование его будет бесполезно.
Хотя такое государство находится с соседним в таком близком расстоянии, что слышны пение петухов и лай собак в нем, но сообщения между ними никогда не будет.

[80c97t] **В. В. Малявин**
Лучше царству быть маленьким, а населению - редким.
Пусть у людей будут десятки и сотни орудий,
Но пользы от них искать не нужно.
Пусть люди будут почтительны к смерти и не уезжают далеко от дома.
Даже если есть лодки и повозки, пусть на них никто не ездит.
Даже если есть пики и стрелы, пусть никто не берет их в руки.
Пусть люди завязывают узелки вместо письма.
Пусть люди наслаждаются едой и любуются своей одеждой,
Имеют покой в своем жилище и радуются своим обычаям.
Пусть будут видны соседние селения
И оттуда доносятся лай собак и крик петухов.
А люди до самой старости и смерти друг с другом не знаются.

[80c98t] **Б. Б. Виногродский**
Маленькое государство, скудное население.
Пусть у народа будут десятки и сотни приспособлений-инструментов, а не применяют.
Пусть народ придает значение смерти и не путешествует далеко.
Хотя есть лодки и колесницы, а никто на них не ездит.
Хотя есть вооруженные воины, а никто их не строит.
Пусть народ вернется к письму через вязание узлов и использует его.
Сладка его пища.
Красива его одежда.
Мирны его покои.
Радостны его обычаи.
Соседние государства глядят друг на друга.
Петухи и собаки слышат голоса друг друга.

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А народ до старости и смерти не общается друг с другом, не приходя и не уходя.

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PSEUDO-CHAPTER **Eighty-One**

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[81c01t] **Robert G. Henricks**
Sincere words are not showy;
Showy words are not sincere.
Those who know are not "widely learned";
Those "widely learned" do not know.
The good do not have a lot;
Those with a lot are not good.
The Sage accumulates nothing.
Having used what he had for others,
He has even more.
Having given what he had to others,
What he has is even greater.
Therefore, the Way of Heaven is to benefit and not cause any harm;
The Way of Man is to act on behalf of others and not to compete with them.

[81c02t] **John C. H. Wu**
SINCERE words are not sweet,
Sweet words are not sincere.
Good men are not argumentative,
The argumentative are not good.
The wise are not erudite,
The erudite are not wise.
The Sage does not take to hoarding.
The more he lives for others, the fuller is his life.
The more he gives, the more he abounds.
The Way of Heaven is to benefit, not to harm.
The Way of the Sage is to do his duty, not to strive with anyone.

[81c03t] **D. C. Lau**
Truthful words are not beautiful;
Beautiful words are not truthful.
Good words are not persuasive;
Persuasive words are not good.
He who knows has no wide learning;
He who has wide learning does not know.
The sage does not hoard.
Having bestowed all he has on others, he has yet more;
Having given all he has to others, he is richer still.
The way of heaven benefits and does not harm;
The way of the sage is bountiful and does not contend.

[81c04t] **R. L. Wing**

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Sincere words are not embellished;
Embellished words are not sincere.
Those who are good are not defensive;
Those who are defensive are not good.
Those who know are not erudite;
Those who are erudite do not know.
Evolved Individuals do not accumulate.
The more they do for others, the more they gain;
The more they give to others, the more they possess.
The Tao of Nature
Is to serve without spoiling.
The Tao of Evolved Individuals
Is to act without contending.

[81c05t] **Ren Jiyu**
Sincere words are not fine,
Fine words are not sincere.
A good man is not eloquent,
An eloquent man is not good.
He who knows does not show off his learning,
He who shows off his learning does not know.
The sage has nothing to reserve.
He gains more since he does his utmost to help others,
And gets richer since he gives all to others.
The Tao of Heaven is beneficial to all things, but not harmful.
The Tao of the sage is to compete against nobody in what he does.

[81c06t] **Gia-fu Feng**
Truthful words are not beautiful.
Beautiful words are not truthful.
Good men do not argue.
Those who argue are not good.
Those who know are not learned.
The learned do not know.
The sage never tries to store things up.
The more he does for others, the more he has.
The more he gives to others, the greater his abundance.
The Tao of heaven is pointed but does no harm.
The Tao of the sage is work without effort.

[81c07t] **Lok Sang Ho**
Truthful words may not be fine to hear.
Words that are fine to hear may not be truthful.
Good people will not want to argue
or to defend themselves by word of mouth.
Those who love to argue with others or to defend their beliefs

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are likely to be not so good.
Those with insight need not be well versed in different things.
Those who are well versed in different kinds of knowledge may not really know.
The Sage does not set out to accumulate a fortune or merit.
Yet as he serves the people, he becomes richer;
and as he gives to people, he gets more.
The way of heaven is to benefit, not hurt.
The way of the Sage is to do his duty, and not to contest or struggle.

[81c08t] **Xiaolin Yang**
Credible words do not sound pretty, pretty words are not credible.
A nice person is not good at arguing, a person who is good at arguing is not nice.
A person who has real knowledge does not show off,
A person who shows off does not have real knowledge.
Great men do not accumulate things for themselves.
The more they do for others, the more they have,
The more they give to others, the more they get.
The law of the heavens is to benefit everything without harming it,
The law of great men is to do things for the world without fighting for the credit.

[81c09t] **Walter Gorn Old**, THE EVIDENCE OF SIMPLICITY
Sincere words are not grand.
Grand words are not faithful.
The man of Tao does not dispute.
They who dispute are not skilled in Tao.
Those who know it are not learned.
The learned do not know it.
The wise man does not lay up treasure.
The more he expends on others, the more he gains for himself.
The more he gives to others, the more he has for his own.
This is the Tao of Heaven, which penetrates but does not injure.
This is the Tao of the wise man, who acts but does not strive.

[81c10t] **James Legge**
Sincere words are not fine;
fine words are not sincere.
Those who are skilled (in the Tao) do not dispute (about it);
the disputatious are not skilled in it.
Those who know (the Tao) are not extensively learned;
the extensively learned do not know it.
The sage does not accumulate (for himself).
The more that he expends for others, the more does he possess of his own;
the more that he gives to others, the more does he have himself.
With all the sharpness of the Way of Heaven, it injures not;
with all the doing in the way of the sage he does not strive.

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[81c11t] **David Hinton**
Sincere words are never beautiful and beautiful words never sincere.
The noble are never eloquent and the eloquent never noble.
The knowing are never learned and the learned never knowing.
A sage never hoards:
the more you do for others the more plenty is yours,
and the more you give to others the more abundance is yours.
The Way of heaven is to profit without causing harm,
and the Way of a sage to act without contending.

[81c12t] **Chichung Huang**
Truthful words are not beautiful;
Beautiful words are not truthful.
He who knows is not widely informed;
He who is widely informed does not know.
He who is good does not have much;
He who has much is not good.
The sage man did not accumulate,
Exhausting himself to help the people,
He was fuller;
Exhausting himself to give the people,
He was richer.
Therefore, heaven's Tao
Benefits without harming;
Man's Tao
Assists without contending.

[81c13t] **Ellen M. Chen**
Truthful (hsin) words (yen) are not beautiful,
Beautiful (mei) words are not truthful.
The good (shan) does not distinguish,
One who distinguishes (pien) is not good.
One who knows (chih) does not accumulate knowledge,
One who accumulates knowledge (po) does not know.
The sage does not hoard.
Having worked (wei) for his fellow beings,
The more he possesses.
Having donated himself to his fellow beings,
The more abundant he becomes.
The way of heaven,
It benefits (li), but does not harm.
The way of the sage,
He works (wei), but does not contend.

[81c14t] **Lee Sun Chen Org**
Truthful talks may not be beautiful, inasmuch as beautiful talks may not be truthful;

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A good person may not be good at debating, inasmuch as a good debater may not be a good person;
A person with sound knowledge may not be encyclopedic, inasmuch as an encyclopedic person may not be a person with sound knowledge.
A Sage does not accumulate [goods and properties];
He adheres to the principle that the more he helps others, the more [Te] he gains;
The more he gives, the more abundant [Te] he aggregates;
The highest (heavenly) Tao is to do good to [others] without harming them;
The way of a Sage is to pursue [the happiness for others] without contesting them [for worldly gains].

[81c15t] **Tien Cong Tran**
Sincere words are not beautiful; beautiful words are not sincere.
Good men are not argumentative, the argumentative are not good.
One who knows is not erudite; the erudite one does not know.
The sage does not take to hoarding.
The more he lives for others, the fuller is his life.
The more he gives, the more he abounds.
The Way of Heaven benefits and does not harm.
The Way of the sage works and does not compete with anyone.

[81c16t] **Thomas Z. Zhang**
Credible words are not sweet; sweet words are not credible.
Honest people do not need to argue for themselves; those who argue for themselves are not honest.
Experts have deep knowledge about their specialties; those who try to learn everything would know little about each.
Sages never accumulate wealth.
They believe the more they give up, the more they have;
And the more they give away, the more they accumulate.
Tao of the Nature is this: benefiting without harming.
Tao of People is this: achieving without rivaling.

[81c17t] **Arthur Waley**
True words are not fine-sounding;
Fine-sounding words are not true.
The good man does not prove by argument;
And he who proves by argument is not good.
True wisdom is different from much learning;
Much learning means little wisdom.
The Sage has no need to hoard;
When his own last scrap has been used up on behalf of others,
Lo, he has more than before!
When his own last scrap has been used up in giving to others,
Lo, his stock is even greater than before!
For Heaven's way is to sharpen without cutting,
And the Sage's way is to act without striving.

[81c18t] **Richard John Lynn**

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Sincere words are not beautiful.
Beautiful words are not sincere.
Those who are good do not engage in disputation;
those who engage in disputation are not good.
Those who know are not broadly learned;
those who are broadly learned do not know.
The sage is not acquisitive.
The more he does for others, the more he himself has.
The more he gives to others, the more he himself possesses.
The Dao of Heaven is to provide benefit without doing harm.
The Dao of the sage is to act without causing contention.

[81c19t] **Lin Yutang**
THE WAY OF HEAVEN
True words are not fine-sounding;
Fine-sounding words are not true.
A good man does not argue;
He who argues is not a good man.
The wise one does not know many things;
He who knows many things is not wise.
The Sage does not accumulate (for himself).
He lives for other people,
And grows richer himself;
He gives to other people,
And has greater abundance.
The Tao of Heaven
Blesses, but does not harm.
The Way of the Sage
Accomplishes, but does not contend.

[81c20t] **Victor H. Mair**
Sincere words are not beautiful,
Beautiful words are not sincere.
He who knows is not learned,
He who is learned does not know.
He who is good does not have much,
He who has much is not good.
The sage does not hoard.
The more he does for others,
the more he has himself;
The more he gives to others,
the more his own bounty increases.
Therefore,
The Way of heaven benefits but does not harm,
The Way of man acts but does not contend.

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[81c21t] **Tolbert McCarroll**
Sincere words are not elegant;
elegant words are not sincere.
The good person does not argue;
the person who argues is not good.
The wise do not have great learning;
those with great learning are not wise.
True Persons do not hoard.
Using all they have for others, they still have more.
Giving all they have to others, they are richer than before.
The way of heaven is to benefit and not to harm.
The way of the True Person is to assist without striving in the unfolding of the story of the earth.

[81c22t] **David H. Li**
Sincere words are not pretty;
pretty words are not sincere.
Good people are not argumentative;
argumentative people are not good.
Learned people are not erudite;
erudite people are not learned.
A sage does not hoard.
The more he/she provides, the more he/she is enriched;
the more he/she gives, the more he/she gains.
The cosmos's Direction is to facilitate and not harm;
The sage's Direction is to provide and not compete.

[81c23t] **Yasuhiko Genku Kimura**
Truthful words are not always beautiful.
Beautiful words are not always truthful.
Virtuous people do not argue at all.
Non-virtuous people argue incessantly.
Those who know are not full of information.
Those who are full of information do not know.
The sage does not hoard material goods.
The more he lives entirely for others, the richer his life becomes.
The more he gives to others, the more abundant his life becomes.
The way of Heaven is to benefit all but to harm none.
The way of the sage is to work for all but to contend with none.

[81c24t] **Chou-Wing Chohan**
He who knows does not speak,
He who speaks does not know.
He who speaks the truth is not arrogant,
He who is arrogant does not speak the truth.
He who has good qualities does not argue,
He who argues does not have good qualities.

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He who has learned a lot does not know,
He who knows has not learned a lot.
Therefore the sage does not display his qualities.

[81c25t] **Man-Ho Kwok**
No one likes the honest truth,
And all fine talk falls short of it.
Real words are never used to seduce you,
And those that do are no good.
The one who really knows, knows without books -
the so-called learned know nothing.
The sage holds nothing of himself back -
He uses all he has for you, and that is his reward.
He gives all he is, and that is why he's rich.
And the Tao of Heaven
feeds everything, and harms nothing.
And the sage's Tao
completes it, without doing anything.

[81c26t] **Gu Zhengkun**
True words are not embellished,
The embellished words are not true.
A good man does not quibble;
He who quibbles is not good.
A man of true learning does not show off his learning;
He who shows off his learning does not have true learning.
The sage does not store up.
Helping others as best as he can,
He is helped even more.
Giving others as much as he can,
He becomes richer and richer still.
The Tao of heaven benefits rather than harms all things;
The Tao of the sage is to give rather than rob the people.

[81c27t] **Chao-Hsiu Chen**
Truthful words are not beautiful.
Beautiful words are not truthful.
Good men do not argue.
He who argues is not good.
He who knows, does not learn everything.
He who learns everything, does not know.
The sage does not hoard.
The more he does for others, the more he has.
The more he gives to others, the greater his abundance.
The Tao of Heaven gives benefit but no harm.
The Tao of the sage accomplishes good deeds but makes no claims.

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[81c28t] **Liu Qixuan**
Truthful words are not beautiful.
Beautiful words are not truthful.
Good words are not eloquent.
Eloquent words are not good.
One who knows will not show off.
One who shows off does not know.
The wise person accumulates nothing.
The more one does for others, the more one achieves.
The more one gives to others, the more one receives.
The way of Heaven benefits by harming nothing.
The way of the wise person achieves
And receives by accumulating nothing.

[81c29t] **Shi Fu Hwang**
The Way of Heaven
Lao Tze says,
Sincere words are not charming and charming words are not sincere.
Those who know the Tao do not like to dispute;
and the disputing persons do not know the Tao.
Wise men do not have to own vast knowledge, those with vast knowledge are not wise.
The sage doesn't like to accumulate things for himself.
The more he works for others, the more he possesses of his own;
and the more he gives to others, the more blessings he receives in return.
The way of Heaven is full of sharpness but injures no one.
The way of sages is to make an effort but to consider not the competition.

[81c30t] **Ch'u Ta-Kao**
He who knows does not speak;
He who speaks does not know.
He who is truthful is not showy;
He who is showy is not truthful.
He who is virtuous does not dispute;
He who disputes is not virtuous.
He who is learned is not wise;
He who is wise is not learned.
Therefore the Sage does not display his own merits.

[81c31t] **Paul J. Lin**
Sincere words are not kind;
Kind words are not sincere.
One who is good will never argue;
One who argues is not good.
One who knows does not know all;
One who knows all does not know at all.

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The Sage does not store things for himself.
The more one does for others,
The more he has for himself.
The more one gives to others,
The more he keeps for himself.
The Tao of heaven is to benefit others without hurting them.
The Tao of the Sage is to act without competing.

[81c32t] **Michael LaFargue**
Sincere words are not elegant,
elegant words are not sincere.
Excellence is not winning arguments,
winning arguments is not being Excellent.
Understanding is not wide learning,
wide learning is not understanding.
The Wise Person does not store up for himself.
By working for others,
he increases what he himself possesses.
By giving to others,
he gets increase for himself more and more.
"Heaven's Way: to benefit and not to harm."
The Way of the Wise Person: to work and not contend.

[81c33t] **Cheng Lin**
True words may not be specious, and specious words may not be true.
Good words may not be convincing, and convincing words may not be good.
Wise men may not be learned, and the learned may not be wise.
The Sage gives without reservation.
He offers all to others, and his life is more abundant.
He helps all men alike, and his life is more exuberant.
The way of Heaven is to benefit, and not to harm.
The way of the Sage is to give, and not to strive.

[81c34t] **Yi Wu**
Sincere words are not sweet;
Sweet words are not sincere.
The good man is not argumentative;
The argumentative man is not good.
The wise man is not erudite;
The erudite man is not wise.
The sage does not hoard.
The more he does for others,
The more he has for himself.
The more he gives to others,
The more he gains for himself.
The way of Heaven is to benefit others, not to harm them.

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The way of the sage is to act, but not to compete with others.

[81c35t] **Han Hiong Tan**
Truthful words are usually plain and not flowery.
Embroidered words are not always truthful.
A person who abides to the principles of Dao does not resort to sophistry.
He who resorts to sophistry to win an argument does not follow the way of Dao.
The erudite scholar may only have circumscribed knowledge.
He who has extensive knowledge may not be erudite.
The sage does not hoard.
The more he serves others, the more he has in reserve.
The more he gives away, the more he has in abundance.
The predisposition of Dao is to benefit everything, and it does not cause any harm.
The way of the sage is to accomplish but not to compete.

[81c36t] **Hua-Ching Ni**
True words are not necessarily beautiful.
Beautiful words are not necessarily truthful.
One who is achieved does not argue,
and one who argues is not achieved.
One who knows the deepest truth does not need segmented information.
One who knows vast amounts of information may not know the truth.
One of deep virtue is not occupied with amassing material goods,
yet the more he lives for others, the richer his life becomes.
The more he gives, the more his life abounds.
The subtle Way of the universe is beneficial, not harmful.
The integral nature of a person is to extend one's virtue unconditionally and to contend with no one.

[81c37t] **Chang Chung-yuan**
When words express truth, they are not refined.
When words are refined, they do not express truth.
One who is proficient does not depend on verbal disputation.
One who depends on verbal disputation is not proficient.
One who knows is not encyclopedic.
One who is encyclopedic does not know.
The wise does not accumulate.
The more he works for other people, the more he gains.
The more he shares with other people, the more he receives.
The Tao followed by heaven is to do good and not to harm.
The Tao followed by the wise is to work and not to claim credit.

[81c38t] **Henry Wei**
Expressing the Essential
Hsien Chih
Truthful words do not sound sweet;
Sweet words are not truthful.

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Good men do not argue;
Those who argue are lacking in goodness.
The seers of truth are not vast in learning;
People with vast learning are not seers.
The Sage does not hoard.
The more he serves the people,
The more he gains.
The more he gives to the people,
The more he possesses.
The Way of Heaven is to benefit, not to harm;
The way of the Sage is to act, not to contend.

[81c39t] **Ha Poong Kim**
Trustworthy words are not beautiful,
Beautiful words are not trustworthy.
The good are not eloquent,
The eloquent are not good.
The wise are not learned,
The learned are not wise.
The sage stocks up nothing.
After using for others what he has,
He finds himself with still more.
After giving to others what he has,
He finds his stock even greater.
The way of Heaven
Is to benefit and not to harm.
The way of the sage
Is to rule and not to contend.

[81c40t] **Tao Huang**
Trustworthy words are not beautiful.
Beautiful words are not trustworthy.
The knower does not know everything.
The know-it-all knows nothing.
Kindness is not overindulgent.
Overindulgence is not kind.
The sage does not collect.
As soon as he exists for others, he has more.
As soon as he gives to others, he has more.
So the Tao of heaven benefits and does not harm.
The Tao of humankind exists and does not compete.

[81c41t] **Tang Zi-chang**
Truth is not beautiful;
and beauty is not true.
One who is right may not argue;

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and one who argues may not be right.
One who knows the special may not know the general;
and one who knows the general may not know the special.
Thus, a Sage ruler never concentrated his wealth:
What has been done for others makes him feel even better himself.
What has been distributed to others makes him feel richer himself.
Dao of Nature is to benefit and is not to injure.
Dao of a Sage ruler is to serve, and is not aggressive.

[81c42t] **Wing-tsit Chan**
True words are not beautiful;
Beautiful words are not true.
A good man does not argue;
He who argues is not a good man.
A wise man has no extensive knowledge;
He who has extensive knowledge is not a wise man.
The sage does not accumulate for himself.
The more he uses for others, the more he has himself.
The more he gives to others, the more he possesses of his own.
The Way of Heaven is to benefit others and not to injure.
The Way of the sage is to act but not to compete.

[81c91t] **И. И. Семененко**
Нет красоты в правдивом слове,
нет правды в сказанном красиво.
Кто добр, не спорит,
кто спорит, тот не добр.
Пониманию чужда ученость,
ученость далека от понимания.
Премудрый человек не скопидом.
Но он все больше обретает, всецело помогая людям, и неизменно богатеет, когда все людям отдает.
Дао Неба, доставляя пользу, не вредит;
Дао Премудрого человека действует без противоборства.

[81c92t] **А. А. Маслов**
Искренние речи не изящны, изящные речи не искренни.
Добрый не красноречив, красноречивый не добр.
Мудрый не образован, образованный не мудр.
Мудрец не накопительствует.
Но чем больше он делает для других, тем больше прибавляется ему.
Чем больше он даёт другим, тем богаче становится сам.
Путь Неба - в принесении пользы без причинения вреда.
Путь мудреца - в деянии без противостояния.

[81c93t] **Е. А. Торчинов**
Достойные доверия слова не могут быть красивы.

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Красивые слова достойными доверия быть не могут.
Достойный человек не красноречив.
Красноречивый не может быть достойным человеком.
Мудрец не обладает многознанием.
Многознающий - не мудр.
Совершенный мудрец ничего не копит.
И чем он больше людям отдает, тем больше достается и ему.
Чем больше у людей - тем больше у него.
Небесный Дао-Путь приносит пользу всем, вреда же никому не причиняет.
Путь совершенномудрого - действуя, ни с кем не враждовать.

[81c94t] **А. Е. Лукьянов**
Доверительные речи не красивы,
красивые речи не вызывают доверия.
Добрый (искусный) не спорит, спорящий не добр (не искусен).
Знающий не многознающ, многознающий не знающ.
Совершенномудрый человек не накапливает,
чем больше он делает для других, тем больше приобретает сам;
чем больше он отдает другим, тем больше получает сам.
Дао Неба - приносить пользу и не вредить.
Дао совершенномудрого человека - деять, но не соперничать.

[81c95t] **Ян Хин-шун**
Верные слова не изящны.
Красивые слова не заслуживают доверия.
Добрый не красноречив.
Красноречивый не может быть добрым.
Знающий не доказывает, доказывающий не знает.
Совершенномудрый ничего не накапливает.
Он все делает для людей и все отдает другим.
Небесное дао приносит всем существам пользу и им не вредит.
Дао совершенномудрого - это деяние без борьбы.

[81c96t] **Д. П. Конисси**
Голос истины неизящен, а изящная речь лжива.
Нравственный человек не красноречив, а красноречивый - лжец.
Мудрец не знает многого, а знающий много - не мудрец.
Святой муж ничем не запасается.
Если запасается чем-нибудь, то для других.
Когда он имеет что-нибудь, то все раздает другому.
Поэтому запас его все более и более увеличивается.
Небесное Тао полезно: оно не имеет в себе ничего вредного для людей.
Тао святых - творить добро и не ссориться.

[81c97t] **В. В. Малявин**
Правдивые слова не ласкают слух.

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Ласкающие слух речи не правдивы.
Добрый человек не искусен в спорах.
Тот, кто искусен в споре, - не добрый человек.
Знающий человек не нагружен знаниями.
Тот, кто нагружен знаниями, - не знающий человек.
Премудрый человек не накапливает.
Чем больше он отдает другим, тем больше имеет сам.
Путь Неба - приносить пользу и ничему не вредить.
Путь мудрого - действовать и не мешать другим.

[81c98t] **Б. Б. Виногродский**
Верные речи не красивы.
Красивые речи не верны.
Совершенствующийся не рассуждает.
Рассуждающий не совершенствуется.
Знание - это не эрудиция.
Эрудиция - это не знание.
Человек мудрости не накапливает.
Чем больше он делает для других,
тем больше у него в наличии для себя.
Отдавая другим, он умножает себе.
Путь Небес приносит пользу, а не вредит.
Путь человека мудрости в осуществлении без соперничества.

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[01t01c] **Robert G. Henricks**
As for the Way, the Way that can be spoken of is not the constant Way;
As for names, the name that can be named is not the constant name.
The nameless is the beginning of the ten thousand things;
The named is the mother of the ten thousand things.
Therefore, those constantly without desires, by this means will perceive its subtlety.
Those constantly with desires, by this means will see only that which they yearn for and seek.
These two together emerge;
They have different names yet they're called the same;
That which is even more profound than the profound -
The gateway of all subtleties.

[01t02c] **Robert G. Henricks**
When everyone in the world knows the beautiful as beautiful, ugliness comes into being;
When everyone knows the good, then the not good comes to be.
The mutual production of being and nonbeing,
The mutual completion of difficult and easy,
The mutual formation of long and short,
The mutual filling of high and low,
The mutual harmony of tone and voice,
The mutual following of front and back -
These are all constants.
Therefore the Sage dwells in nonactive affairs and practices the wordless teaching.
The ten thousand things arise, but he doesn't begin them;
He acts on their behalf, but he doesn't make them dependent;
He accomplishes his tasks, but he doesn't dwell on them;
It is only because he doesn't dwell on them, that they therefore do not leave him.

[01t03c] **Robert G. Henricks**
By not elevating the worthy, you bring it about that people will not compete.
By not valuing goods that are hard to obtain, you bring it about that people will not act like thieves.
By not displaying the desirable you bring it about that people will not be confused.
Therefore, in the government of the Sage:
He empties their minds,
And fills their bellies.
Weakens their ambition,
And strengthens their bones.
He constantly causes the people to be without knowledge and without desires.
If he can bring it about that those with knowledge simply do not dare to act,
Then there is nothing that will not be in order.

[01t04c] **Robert G. Henricks**
The Way is empty;
Yet when you use it, you never need fill it again.
Like an abyss! It seems to be the ancestor of the ten thousand things.
It files down sharp edges;

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Unties the tangles;
Softens the glare;
And settles the dust.
Submerged! It seems perhaps to exist.
We don't know whose child it is;
It seems to have [even] preceded the Lord.

[01t05c] **Robert G. Henricks**
Heaven and Earth are not humane;
They regard the ten thousand things as straw dogs.
The Sage is not humane;
He regards the common people as straw dogs.
The space between Heaven and Earth - is it not like a bellows?
It is empty and yet not depleted;
Move it and more [always] comes out.
Much learning means frequent exhaustion.
That's not so good as holding on to the mean.

[01t06c] **Robert G. Henricks**
The valley spirit never dies;
We call it the mysterious female.
The gates of the mysterious female -
These we call the roots of Heaven and Earth.
Subtle yet everlasting! It seems to exist.
In being used, it is not exhausted.

[01t07c] **Robert G. Henricks**
Heaven endures; Earth lasts a long time.
The reason why Heaven and Earth can endure and last a long time -
Is that they do not live for themselves.
Therefore they can long endure.
Therefore the Sage:
Puts himself in the background yet finds himself in the foreground;
Puts self-concern out of [his mind], yet finds self-concern in the fore;
Puts self-concern out of [his mind], yet finds that his self-concern is preserved.
Is it not because he has no self-interest,
That he is therefore able to realize his self-interest?

[01t08c] **Robert G. Henricks**
The highest good is like water;
Water is good at benefiting the ten thousand things and yet it [does not] compete [with them].
It dwells in places the masses of people detest,
Therefore it is close to the Way.
In dwelling, the good thing is the land;
In the mind, the good thing is depth;
In giving, the good thing is [being like] Heaven;

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In speaking, the good thing is sincerity;
In governing, the good thing is order;
In affairs, the good thing is ability;
In activity, the good thing is timeliness.
It is only because it does not compete, that therefore it is without fault.

[01t09c] **Robert G. Henricks**
To hold it upright and fill it,
Is not so good as stopping [in time].
When you pound it out and give it a point,
It won't be preserved very long.
When gold and jade fill your rooms,
You'll never be able to protect them.
Arrogance and pride with wealth and rank,
On their own bring on disaster.
When the deed is accomplished you retire;
Such is Heaven's Way!

[01t10c] **Robert G. Henricks**
In nourishing the soul and embracing the One - can you do it without letting them leave?
In concentrating your breath and making it soft - can you [make it like that of] a child?
In cultivating and cleaning your profound mirror - can you do it so that it has no blemish?
In loving the people and giving life to the state - can you do it without using knowledge?
In opening and closing the gates of Heaven - can you play the part of the female?
In understanding all within the four reaches - can you do it without using knowledge?
Give birth to them and nourish them.
Give birth to them but don't try to own them;
Help them to grow but don't rule them.
This is called Profound Virtue.

[01t11c] **Robert G. Henricks**
Thirty spokes unite in one hub;
It is precisely where there is nothing, that we find the usefulness of the wheel.
We fire clay and make vessels;
It is precisely where there's no substance, that we find the usefulness of clay pots.
We chisel out doors and windows;
It is precisely in these empty spaces, that we find the usefulness of the room.
Therefore, we regard having something as beneficial;
But having nothing as useful.

[01t12c] **Robert G. Henricks**
The five colors cause one's eyes to go blind.
Racing horses and hunting cause one's mind to go mad.
Goods that are hard to obtain pose an obstacle to one's travels.
The five flavors confuse one's palate.
The five tones cause one's ears to go deaf.

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Therefore, in the government of the Sage:
He's for the belly and not for the eyes.
Thus he rejects that and takes this.

[01t13c] **Robert G. Henricks**
"Regard favor and disgrace with alarm."
"Respect great distress as you do your own person."
What do I mean when I say "Regard favor and disgrace with alarm"?
Favor is inferior.
If you get it - be alarmed!
If you lose it - be alarmed!
This is what I mean when I say "Regard favor and disgrace with alarm."
What do I mean when I say "Respect great distress as you do your own person"?
The reason why I have great distress
Is that I have a body.
If I had no body, what distress would I have?
Therefore, to one who values acting for himself over acting on behalf of the world,
You can entrust the world.
And to one who in being parsimonious regards his person as equal to the world,
You can turn over the world.

[01t14c] **Robert G. Henricks**
We look at it but do not see it;
We name this "the minute."
We listen to it but do not hear it;
We name this "the rarefied."
We touch it but do not hold it;
We name this "the level and smooth."
These three cannot be examined to the limit.
Thus they merge together as one.
"One" - there is nothing more encompassing above it,
And nothing smaller below it.
Boundless, formless! It cannot be named,
And returns to the state of no-thing.
This is called the formless form,
The substanceless image.
This is called the subtle and indistinct.
Follow it and you won't see its back;
Greet it and you won't see its head.
Hold on to the Way of the present -
To manage the things of the present,
And to know the ancient beginning.
This is called the beginning of the thread of the Way.

[01t15c] **Robert G. Henricks**
The one who was skilled at practicing the Way in antiquity,

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Was subtle and profound, mysterious and penetratingly wise.
His depth cannot be known.
It is only because he cannot be known
That therefore were I forced to describe him I'd say:
Hesitant was he! Like someone crossing a river in winter.
Undecided was he! As though in fear of his neighbors on all four sides.
Solemn and polite was he! Like a guest.
Scattered and dispersed was he! Like ice as it melts.
Genuine, unformed was he! Like uncarved wood.
Merged, undifferentiated was he! Like muddy water.
Broad and expansive was he! Like a valley.
If you take muddy water and still it, it gradually becomes clear.
If you bring something to rest in order to move it, it gradually comes alive.
{The one who} preserves this Way does not desire to be full;
Therefore he can wear out with no need to be renewed.

[01t16c] **Robert G. Henricks**
Take emptiness to the limit;
Maintain tranquility in the center.
The ten thousand things - side-by-side they arise;
And by this I see their return.
Things [come forth] in great numbers;
Each one returns to its root.
This is called tranquility.
"Tranquility" - This means to return to your fate.
To return to your fate is to be constant;
To know the constant is to be wise.
Not to know the constant is to be reckless and wild;
If you're reckless and wild, your actions will lead to misfortune.
To know the constant is to be all-embracing;
To be all-embracing is to be impartial;
To be impartial is to be kingly;
To be kingly is to be [like] Heaven;
To be [like] Heaven is to be [one with] the Tao;
If you're [one with] the Tao, to the end of your days you'll suffer no harm.

[01t17c] **Robert G. Henricks**
With the highest [kind of rulers], those below simply know they exist.
With those one step down - they love and praise them.
With those one further step down - they fear them.
And with those at the bottom - they ridicule and insult them.
When trust is insufficient, there will be no trust [in return].
Hesitant, undecided! Like this is his respect for speaking.
He completes his tasks and finishes his affairs,
Yet the common people say, "These things all happened by nature."

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[01t18c] **Robert G. Henricks**
Therefore, when the Great Way is rejected, it is then that we have the virtues of humanity and
righteousness;
When knowledge and wisdom appear, it is then that there is great hypocrisy;
When the six relations are not in harmony, it is then that we have filial piety and compassion;
And when the country is in chaos and confusion, it is then that there are virtuous officials.

[01t19c] **Robert G. Henricks**
Eliminate sageliness, throw away knowledge,
And the people will benefit a hundredfold.
Eliminate humanity, throw away righteousness,
And the people will return to filial piety and compassion.
Eliminate craftiness, throw away profit,
Then we will have no robbers and thieves.
These three sayings -
Regarded as a text are not yet complete.
Thus, we must see to it that they have the following appended:
Manifest plainness and embrace the genuine;
Lessen {self-interest} and make few your desires;
Eliminate learning and have no undue concern.

[01t20c] **Robert G. Henricks**
Agreement and angry rejection;
How great is the difference between them?
Beautiful and ugly;
What's it like - the difference between them?
The one who is feared by others,
Must also because of this fear other men.
Wild, unrestrained! It will never come to an end!
The multitudes are peaceful and happy;
Like climbing a terrace in springtime to feast at the t'ai-lao sacrifice.
But I'm tranquil and quiet - not yet having given any sign.
Like a child who has not yet smiled.
Tired and exhausted - as though I have no place to return.
The multitudes all have a surplus.
I alone seem to be lacking.
Mine is the mind of a fool - ignorant and stupid!
The common people see things clearly;
I alone am in the dark.
The common people discriminate and make fine distinctions;
I alone am muddled and confused.
Formless am I! Like the ocean;
Shapeless am I! As though I have nothing in which I can rest.
The masses all have their reasons [for acting];
I alone am stupid and obstinate like a rustic.
But my desires alone differ from those of others -

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For I value drawing sustenance from the Mother.

[01t21c] **Robert G. Henricks**
The character of great virtue follows alone from the Way.
As for the nature of the Way - it's shapeless and formless.
Formless! Shapeless! Inside there are images.
Shapeless! Formless! Inside there are things.
Hidden! Obscure! Inside there are essences.
These essences are very real;
Inside them is the proof.
From the present back to the past,
Its name has never gone away.
It is by this that we comply with the father of the multitude [of things].
How do I know that the father of the multitude is so?
By this.

[01t22c] **Robert G. Henricks**
Bent over, you'll be preserved whole;
When twisted, you'll be upright;
When hollowed out, you'll be full;
When worn out, you'll be renewed;
When you have little, you'll attain [much];
With much, you'll be confused.
Therefore the Sage holds on to the One and in this way becomes the shepherd of the world.
He does not show himself off; therefore he becomes prominent.
He does not put himself on display; therefore he brightly shines.
He does not brag about himself; therefore he receives credit.
He does not praise his own deeds; therefore he can long endure.
It is only because he does not compete that, therefore, no one is able to compete with him.
The so-called "Bent over you'll be preserved whole" of the ancients
Was an expression that was really close to it!
Truly "wholeness" will belong to him.

[01t23c] **Robert G. Henricks**
To rarely speak - such is [the way of] Nature.
Fierce winds don't last the whole morning;
Torrential rains don't last the whole day.
Who makes these things?
If even Heaven and Earth can't make these last long -
How much the more is this true for man?!
Therefore, one who devotes himself to the Way is one with the Way;
One who [devotes himself to] Virtue is one with that Virtue;
And one who [devotes himself to] losing is one with that loss.
To the one who is one with Virtue, the Way also gives Virtue;
While for the one who is one with his loss, the Way also disregards him.

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[01t24c] **Robert G. Henricks**
One who boasts is not established;
One who shows himself off does not become prominent;
One who puts himself on display does not brightly shine;
One who brags about himself gets no credit;
One who praises himself does not long endure.
In the Way, such things are called:
"Surplus food and redundant action."
And with things - there are those who hate them.
Therefore, the one with the Way in them does not dwell.

[01t25c] **Robert G. Henricks**
There was something formed out of chaos,
That was born before Heaven and Earth.
Quiet and still! Pure and deep!
It stands on its own and doesn't change.
It can be regarded as the mother of Heaven and Earth.
I do not yet know its name:
I "style" it "the Way."
Were I forced to give it a name, I would call it "the Great."
"Great" means "to depart";
"To depart" means "to be far away";
And "to be far away" means "to return."
The Way is great;
Heaven is great;
Earth is great;
And the king is also great.
In the country there are four greats, and the king occupies one place among them.
Man models himself on the Earth;
The Earth models itself on Heaven;
Heaven models itself on the Way;
And the Way models itself on that which is so on its own.

[01t26c] **Robert G. Henricks**
The heavy is the root of the light;
Tranquility is the lord of agitation.
Therefore the gentleman, in traveling all day, does not get far away from his luggage carts.
When he's safely inside a walled-in [protected] hostel and resting at ease - only then does he transcend all concern.
How can the king of ten thousand chariots treat his own person more lightly than the whole land?!
If you regard things too lightly, then you lose the basic;
If you're agitated, you lose the "lord."

[01t27c] **Robert G. Henricks**
The good traveler leaves no track behind;
The good speaker [speaks] without blemish or flaw;

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The good counter doesn't use tallies or chips;
The good closer of doors does so without bolt or lock, and yet the door cannot be opened;
The good tier of knots ties without rope or cord, yet his knots can't be undone.
Therefore the Sage is constantly good at saving men and never rejects anyone;
And with things, he never rejects useful goods.
This is called Doubly Bright.
Therefore the good man is the teacher of the good,
And the bad man is the raw material for the good.
To not value one's teacher and not cherish the raw goods -
Though one had great knowledge, he would still be greatly confused.
This is called the Essential of the Sublime.

[01t28c] **Robert G. Henricks**
When you know the male yet hold on to the female,
You'll be the ravine of the country.
When you're the ravine of the country,
Your constant virtue will not leave.
And when your constant virtue doesn't leave,
You'll return {to} the state of the infant.
When you know the pure yet hold on to the soiled,
You'll be the valley of the country.
When you're the valley of the country,
Your constant virtue is complete.
And when your constant virtue is complete,
You'll return to the state of uncarved wood.
When you know the white yet hold on to the black,
You'll be the model for the country.
And when you're the model for the country,
Your constant virtue will not go astray.
And when your constant virtue does not go astray,
You'll return to the condition which has no limit.
When uncarved wood is cut up, it's turned into vessels;
When the Sage is used, he becomes the Head of Officials.
Truly, great carving is done without splitting up.

[01t29c] **Robert G. Henricks**
For those who would like to take control of the world and act on it -
I see that with this they simply will not succeed.
The world is a sacred vessel;
It is not something that can be acted upon.
Those who act on it destroy it;
Those who hold on to it lose it.
With things - some go forward, others follow;
Some are hot, others submissive and weak;
Some rise up while others fall down.
Therefore the Sage:

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Rejects the extreme, the excessive, and the extravagant.

[01t30c] **Robert G. Henricks**
Those who assist their rulers with the Way,
Don't use weapons to commit violence in the world.
Such {deeds easily rebound}.
In places where {armies} are stationed, thorns and brambles will grow.
The good [general] achieves his result and that's all;
He does not use the occasion to seize strength from it.
He achieves his result but does not become arrogant;
He achieves his result but does not praise his deeds;
He achieves his result and yet {does not} brag.
He achieves his result, yet he abides with the result because he has no choice.
This is called achieving one's result [without] using force.
When things reach their prime, they get old;
We call this "not the Way."
What is not the Way will come to an early end.

[01t31c] **Robert G. Henricks**
As for weapons - they are instruments of ill omen.
And among things there are those that hate them.
Therefore, the one who has the Way, with them does not dwell.
When the gentleman is at home, he honors the left;
When at war, he honors the right.
Therefore, weapons are not the instrument of the gentleman -
Weapons are instruments of ill omen.
When you have no choice but to use them, it's best to remain tranquil and calm.
You should never look upon them as things of beauty.
If you see them as beautiful things - this is to delight in the killing of men.
And when you delight in the killing of men, you'll not realize your goal in the land.
Therefore, in happy events we honor the left,
But in mourning we honor the right.
Therefore, the lieutenant general stands on the left;
And the supreme general stands on the right.
Which is to say, they arrange themselves as they would at a funeral.
When multitudes of people are killed, we stand before them in sorrow and grief.
When we're victorious in battle, we treat the occasion like a funeral ceremony.

[01t32c] **Robert G. Henricks**
The Tao is constantly nameless.
Though in its natural state it seems small, no one in the world dares to treat it as a subject.
Were marquises and kings able to maintain it,
The ten thousand things would submit to them on their own,
And Heaven and Earth would unite to send forth sweet dew.
By nature it would fall equally on all things, with no one among the people ordering that it be so.
As soon as we start to establish a system, we have names.

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And as soon as there are set names,
Then you must also know that it's time to stop.
By knowing to stop - in this way you'll come to no harm.
The Way's presence in the world
Is like the relationship of small valley [streams] to rivers and seas.

[01t33c] **Robert G. Henricks**
To understand others is to be knowledgeable;
To understand yourself is to be wise.
To conquer others is to have strength;
To conquer yourself is to be strong.
To know when you have enough is to be rich.
To go forward with strength is to have ambition.
To not lose your place is to last long.
To die but not be forgotten - that's [true] long life.

[01t34c] **Robert G. Henricks**
The Way floats and drifts;
It can go left or right.
It accomplishes its tasks and completes its affairs, and yet for this it is not given a name.
The ten thousand things entrust their lives to it, and yet it does not act as their master.
Thus it is constantly without desires.
It can be named with the things that are small.
The ten thousand things entrust their lives to it, and yet it does not act as their master.
It can be named with the things that are great.
Therefore the Sage's ability to accomplish the great
Comes from his not playing the role of the great.
Therefore he is able to accomplish the great.

[01t35c] **Robert G. Henricks**
Hold on to the Great Image and the whole world will come to you.
Come to you and suffer no harm; but rather know great safety and peace.
Music and food - for these passing travelers stop.
Therefore, of the Tao's speaking, we say:
Insipid, it is! It's lack of flavor.
When you look at it, it's not sufficient to be seen;
When you listen to it, it's not sufficient to be heard;
Yet when you use it, it can't be used up.

[01t36c] **Robert G. Henricks**
If you wish to shrink it,
You must certainly stretch it.
If you wish to weaken it,
You must certainly strengthen it.
If you wish to desert it,
You must certainly work closely with it.

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If you wish to snatch something from it,
You must certainly give something to it.
This is called the Subtle Light.
The submissive and weak conquer the strong.
Fish should not be taken out of the depths;
The state's sharp weapons should not be shown to the people.

[01t37c] **Robert G. Henricks**
The Tao is constantly nameless.
Were marquises and kings able to maintain it,
The ten thousand things would transform on their own.
Having transformed, were their desires to become active,
I would subdue them with the nameless simplicity.
Having subdued them with the nameless simplicity,
I would not disgrace them.
By not being disgraced, they will be tranquil.
And Heaven and Earth will of themselves be correct and right.

[01t38c] **Robert G. Henricks**
The highest virtue is not virtuous; therefore it truly has virtue.
The lowest virtue never loses sight of its virtue; therefore it has no true virtue.
The highest virtue takes no action, yet it has no reason for acting this way;
The highest humanity takes action, yet it has no reason for acting this way;
The highest righteousness takes action, and it has its reasons for acting this way;
The highest propriety takes action, and when no one responds to it, then it angrily rolls up its sleeves and forces people to comply.
Therefore, when the Way is lost, only then do we have virtue;
When virtue is lost, only then do we have humanity;
When humanity is lost, only then do we have righteousness;
And when righteousness is lost, only then do we have propriety.
As for propriety, it's but the thin edge of loyalty and sincerity, and the beginning of disorder.
And foreknowledge is but the flower of the Way, and the beginning of stupidity.
Therefore the Great Man
Dwells in the thick and doesn't dwell in the thin;
Dwells in the fruit and doesn't dwell in the flower.
Therefore, he rejects that and takes this.

[01t39c] **Robert G. Henricks**
Of those in the past that attained the One -
Heaven, by attaining the One became clear;
Earth, by attaining the One became stable;
Gods, by attaining the One became divine;
Valleys, by attaining the One became full;
Marquises and kings, by attaining the One made the whole land ordered and secure.
Taking this to its logical conclusion we would say -
If Heaven were not by means of it clear, it would, I'm afraid, shatter;

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If the Earth were not by means of it stable, it would, I'm afraid, let go.
If the gods were not by means of it divine, they would, I'm afraid, be powerless.
If valleys were not by means of it full, they would, [I'm afraid] dry up.
And if marquises and kings were not by means of it noble and high, they would, I'm afraid, topple and fall.
Therefore, it must be the case that the noble has the base as its root;
And it must be the case that high has the low for its foundation.
Thus, for this reason, marquises and kings call themselves "The Orphan," "The Widower," and "The One Without Grain."
This is taking the base as one's root, is it not?!
Therefore, they regard their large numbers of carriages as having no carriage.
And because of this, they desire not to dazzle and glitter like jade,
But to remain firm and strong like stone.

[01t40c] **Robert G. Henricks**
"Reversal" is the movement of the Tao;
"Weakness" is the function of the Tao.
The things of the world originate in being,
And being {originates} in nonbeing.

[01t41c] **Robert G. Henricks**
When the highest type of {men hear} the Way, with diligence they're able to practice it;
When average men hear the Way, some things they retain and others they lose;
When the lowest type of men hear the Way, they laugh out loud at it.
If they didn't laugh at it, {it couldn't} be regarded as the Way.
Therefore, there is a set saying about this that goes:
The bright Way appears to be dark;
The Way that goes forward appears to retreat;
The smooth Way appears to be uneven;
The highest virtue [is empty] like a valley;
The purest white appears to be soiled;
Vast virtue appears to be insufficient;
Firm virtue appears {thin and weak};
The simplest {reality appears to change}.
The Great Square has no corners;
The Great Vessel takes long to complete;
The Great Tone makes little sound;
The Great Image has no shape.
The Way is Great but has no name.
Only the Way is good at beginning things and also good at bringing things to completion.

[01t42c] **Robert G. Henricks**
The Way gave birth to the One.
The One gave birth to the Two.
The Two gave birth to the Three.
And the Three gave birth to {the ten thousand things}.
{The ten thousand things carry Yin on their backs and wrap their arms around Yang}.

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Through the blending of ch'i they arrive at a state of harmony.
The things that are hated by the whole world
Are to be orphaned, widowed, and have no grain.
Yet kings and dukes take these as their names.
Thus with all things - some {are increased} by taking away;
While some are diminished by {adding on}.
Therefore, {what} other men teach,
[I] will also consider and then teach to others.
Thus, "The strong and violent do not come to a natural end."
I will take this as the father of my studies.

[01t43c] **Robert G. Henricks**
The softest, most pliable thing in the world runs roughshod over the firmest thing in the world.
That which has no substance gets into that which has no spaces or cracks.
I therefore know {that there is} benefit in taking no action.
The {wordless} teaching, the benefit of taking no action -
Few in the world can realize these!

[01t44c] **Robert G. Henricks**
Fame or your health - which is more dear?
Your health or possessions - which is worth more?
Gain or loss - in which is there harm?
{If your desires} are great, {you're bound to be extravagant};
{If you store much away, you're bound} to lose {a great deal}.
Therefore, if you know contentment, you'll not be disgraced.
If you know when to stop, you'll suffer no harm.
And in this way you can last a very long time.

[01t45c] **Robert G. Henricks**
Great completion seems incomplete;
Yet its usefulness is never exhausted.
Great fullness seems to be empty;
Yet its usefulness is never used up.
Great straightness seems to be bent.
Great skill seems to be clumsy.
Great surplus seems to stammer.
Activity overcomes cold;
Tranquility overcomes heat.
If you're quiet and tranquil you can become the ruler of the world.

[01t46c] **Robert G. Henricks**
When the world has the Way, ambling horses are retired to fertilize [fields].
When the world lacks the Way, war horses are reared in the suburbs.
Of crimes - none is greater than having things that one desires;
Of disasters - none is greater than not knowing when one has enough.
Of defects - none brings more sorrow than the desire to attain.

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{Therefore, the contentment one has when he knows that he has enough,} is abiding contentment indeed.

[01t47c] **Robert G. Henricks**
No need to leave your door to know the whole world;
No need to peer through your windows to know the Way of Heaven.
The farther you go, the {less} you know.
{Therefore the Sage knows without going},
Names {without seeing},
And completes without doing a thing.

[01t48c] **Robert G. Henricks**
Those who work at their studies increase day after day;
Those who have heard the Tao decrease day after day.
The decrease and decrease, till they get to the point where they {do} nothing.
{They do nothing and yet there's nothing left undone}.
{When someone wants to} take control of the world, he must always be unconcerned with affairs.
For in a case where he's concerned with affairs,
{He'll be un}worthy, {as well}, of taking control of the {world}.

[01t49c] **Robert G. Henricks**
{The Sage} constantly has no [set] mind;
He takes the mind of the common people as his mind.
Those who are good he regards as good;
Those who are not good he also regards as good.
[In this way] {he attains} goodness.
Those who are trustworthy he trusts;
And those who are not trustworthy he also trusts.
[In this way] he gets their trust.
As for the Sage's presence in the world - he is one with it.
And with the world he merges his mind.
The common people all fix their eyes and ears on him.
And the Sage treats them all as his children.

[01t50c] **Robert G. Henricks**
{We come out into} life and go back into death.
{The companions} of life {are thirteen};
The companions of {death} are thirteen;
And yet people, because they regard life as LIFE, in all of their actions move toward the thirteen that belong to the realm of death.
Now, why is this so?
It's because they regard life as LIFE.
You've no doubt heard of those who are good at holding on to life:
When walking through hills, they don't avoid rhinos and tigers;
When they go into battle, they don't put on armor or shields;
The rhino has no place to probe with its horn;
The tiger finds no place to put its claws.

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And weapons find no place to hold {their blades}.
{Now}, why is this so?
Because there is no place for death in them.

[01t51c] **Robert G. Henricks**
The Way gives birth to them and Virtue nourishes them;
Substance gives them form and their unique capacities complete them.
Therefore the ten thousand things venerate the Way and honor Virtue.
As for their veneration of the Way and their honoring of Virtue -
No one rewards them for it; it's constantly so on its own.
The Way gives birth to them, nourishes them, matures them, completes them, rests them, rears them,
supports them, and protects {them}.
{It gives birth to them but} doesn't try to own them;
It acts on their behalf but doesn't make them dependent;
It matures them but doesn't rule them.
This we call Profound Virtue.

[01t52c] **Robert G. Henricks**
The world had a beginning,
Which can be considered the mother of the world.
Having attained the mother, in order to understand her children,
If you return and hold on to the mother, till the end of your life you'll suffer no harm.
Block up the holes;
Close the doors;
And till the end of your life you'll not labor.
Open the holes;
Meddle in affairs;
And till the end of your life you'll not be saved.
To perceive the small is called "discernment."
To hold on to the pliant is called "strength."
If you use the rays to return to the bright light,
You'll not abandon your life to peril.
This is called Following the Constant.

[01t53c] **Robert G. Henricks**
Were I to have the least bit of knowledge, in walking on a Great Road, it's only going astray that I would fear.
The Great Way is very level;
But people greatly delight in tortuous paths.
The courts are swept very clean;
While the fields are full of weeds;
And the granaries are all empty.
Their clothing - richly embroidered and colored;
While at their waists they carry sharp swords.
They gorge themselves on food, and of possessions and goods {they have plenty}.
{This is called} thievery!
{And thievery} certainly isn't {the Way}!

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[01t54c] **Robert G. Henricks**
What is firmly set up {can't be} pulled down;
{What is firmly embraced cannot slip free}.
And your sons and grandsons, as a result, will sacrifice without end.
When you cultivate it in your person, your virtue will then be genuine;
When you cultivate it in your family, your virtue will then overflow;
When you cultivate it in your village, your virtue will then be long lasting;
When you cultivate it in your state, your virtue will then be abundant;
And when you cultivate it throughout the world, your virtue will then be widespread.
Use the individual to examine the individual;
Use the family to examine the family;
Use the village to examine the village;
Use the state to examine the state;
And use the world to examine the world;
How do I know that the world is so?
By {this}.

[01t55c] **Robert G. Henricks**
One who embraces the fulness of Virtue,
Can be compared to a newborn babe.
Wasps and scorpions, snakes and vipers do not sting him;
Birds of prey and fierce beasts do not seize him;
His bones and muscles are weak and pliant, yet his grasp is firm;
He does not yet know the meeting of male and female, yet his organ is aroused -
This is because his essence is at its height.
He can scream all day, yet he won't become hoarse -
This is because his harmony is at its height.
To {know} harmony is called "the constant";
To know the constant is called "being wise";
To add on to life is called a "bad omen";
For the mind to control the breath - that's called "forcing things."
When things {reach their prime} they get old;
This is called "not the Way."
What is not the Way will come to an early end.

[01t56c] **Robert G. Henricks**
Those who know don't talk about it; those who talk don't know it.
He blocks up his holes,
Closes his doors,
Softens the glare,
Settles the dust,
Files down the sharp edges,
And unties the tangles.
This is called Profound Union.
Therefore, there is no way to get intimate with him,

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But there is also no way to shun him.
There is no way to benefit him,
But there is also no way to harm him.
There is no way to ennoble him,
But there is also no way to debase him.
For this very reason he's the noblest thing in the world.

[01t57c] **Robert G. Henricks**
Use the upright and correct to order the state;
Use surprise tactics when you use troops;
Use unconcern with affairs to take control of the world.
How do I know that this is so?
Well, the more taboos and prohibitions there are in the world, the poorer the people will be;
The more sharp weapons the people possess, the more muddled the states will be;
The more knowledge {and skill} people have, the more novel things {will appear};
The more {legal} matters are made prominent, {the more} robbers and thieves {there will be}.
Therefore, the words of the {Sage} say:
I do nothing, and the people of themselves are transformed;
I love tranquility, and the people of themselves are upright;
I'm unconcerned with affairs, and the people of themselves become rich;
I desire not to desire, and the people of themselves are [genuine and simple, like] uncarved wood.

[01t58c] **Robert G. Henricks**
When the government is muddled and confused,
The people are genuine and sincere.
When the government is discriminate and clear,
The state is crafty and cunning.
Disaster is that on which good fortune depends.
Good fortune is that in which disaster's concealed.
Who knows where it will end?
{For} there is no [fixed] "correct."
The "correct" {turns into the "deviant"};
And "good" turns into {"evil."}
{People's} state of confusion
Has certainly existed for a long time.
Therefore be square but don't cut;
Be sharp but don't stab;
Be straightforward but not unrestrained;
Be bright but don't dazzle.

[01t59c] **Robert G. Henricks**
For ordering humanity and serving Heaven, nothing's so good as being sparing.
For only if you are sparing can you, therefore, early submit [to the Way].
Early submission - this is called to repeatedly accumulate {Virtue}.
{If you repeatedly accumulate Virtue, then there is nothing you can't overcome}.
{When there is nothing you can't overcome}, no one knows {where} it will {end}.

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{When no one knows where it will end}, you can possess the state.
And when you possess the mother of the state, you can last a very long time.
This is called [having] deep roots and a firm base,
It's the Way of long life and long-lasting vision.

[01t60c] **Robert G. Henricks**
Ruling a large state is like cooking small fish.
When you use the Way to govern the world, evil spirits won't have godlike power.
Actually, it's not that evil spirits won't have godlike power,
It's that their power will not harm men.
But it's not [just] that their power won't harm men,
The Sage, also, will not harm them.
Since these two do not harm others,
Therefore their Virtues intermingle and return to them.

[01t61c] **Robert G. Henricks**
The large state is like the lower part of a river;
It is the female of the world;
It is the meeting point of the world.
The female constantly overcomes the male with tranquility.
Because she is tranquil, therefore she is fittingly underneath.
The large state - if it is below the small state, then it takes over the small state;
The small state - if it is below the large state, then it is taken over by the large state.
Therefore some by being low take over,
And some by being low are taken over.
Therefore the large state merely desires to unite and rear others;
While the small state merely desires to enter and serve others.
If both get what they want,
Then the large {state} should fittingly be underneath.

[01t62c] **Robert G. Henricks**
The Way is that toward which all things flow.
It is the treasure of the good man,
And that which protects the bad.
Beautiful words can be bought and sold;
Honored deeds can be presented to others as gifts;
[Even with] things that people regard as no good - will they be rejected?
Therefore, when the Son of Heaven is being enthroned or the Three Ministers installed,
Though you might salute them with disks of jade preceded by teams of four horses,
That's not so good as sitting still and offering this.
The reason why the ancients valued this - what was it?
Did they not say, "Those who seek, with this will attain, and those who commit offenses, with this will escape"?!
Therefore, it's the most valued thing in the world.

[01t63c] **Robert G. Henricks**

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Act without acting;
Serve without concern for affairs;
Find flavor in what has no flavor.
Regard the small as large and the few as many,
And repay resentment with kindness.
Plan for the difficult while {it is easy};
{Act on the large} while it's minute.
The most difficult things in the world begin as things that are easy;
The largest things in the world arise from the minute.
Therefore the Sage, to the end does not strive to do the great,
And as a result, he is able {to accomplish the great};
{Those who} too lightly agree {will necessarily be trusted by few};
And those who regard many things as easy will necessarily [end up] with many difficulties.
Therefore, even the Sage regards things as difficult,
And as a result, in the end he has no difficulty.

[01t64c] **Robert G. Henricks**
What is at rest is easy to hold;
{What has not yet given a sign is} easy to plan for;
{The brittle is easily shattered};
{The minute is easily scattered};
{Act on it before it comes into being};
{Order it before it turns into chaos}.
A tree {[so big] that it takes both arms to surround} starts out as the tiniest shoot;
A nine-story terrace rises up from a basket of dirt.
A high place one hundred, one thousand feet high begins from under your feet.
Those who act on it ruin it;
Those who hold on to it lose it.
Therefore the Sage does not act,
{And as a result}, he doesn't ruin [things];
He does not hold on to [things],
And as a result, he doesn't lose [things];
In people's handling of affairs, they always ruin things when they're right at the point of completion.
Therefore we say, "If you're as careful at the end as you were at the beginning, you'll have no failures."
Therefore the Sage desires not to desire and doesn't value goods that are hard to obtain;
He learns not to learn and returns to what the masses pass by;
He could help all things to be natural, yet he dare not do it.

[01t65c] **Robert G. Henricks**
Those who practiced the Way in antiquity,
Did not use it to enlighten the people.
Rather, they used it to make them dumb.
Now the reason why people are difficult to rule is because of their knowledge;
As a result, to use knowledge to rule the state
Is thievery of the state;
To use ignorance to rule the state

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Is kindness to the state.
One who constantly understands these two
Also [understands] the principle.
To constantly understand the principle -
This is called Profound Virtue.
Profound Virtue is deep, is far-reaching,
And together with things it returns.
Thus we arrive at the Great Accord.

[01t66c] **Robert G. Henricks**
The reason why rivers and oceans are able to be the kings of the one hundred valleys is that they are good at being below them.
For this reason they are able to be the kings of the one hundred valleys.
Therefore in the Sage's desire to be above the people,
He must in his speech be below them.
And in his desire to be at the front of the people,
He must in his person be behind them.
Thus he dwells above, yet the people do not regard him as heavy;
And he dwells in front, yet the people do not see him as posing a threat.
The whole world delights in his praise and never tires of him.
Is it not because he is not contentious,
That, as a result, no one in the world can contend with him?!

[01t67c] **Robert G. Henricks**
The {whole} world says, I'm Great;
Great, yet unlike [everyone else].
But it's precisely because I'm unlike [everyone else], that I'm therefore able to be Great.
Were I like [everyone else], for a long time now I'd have seemed insignificant and small.
I constantly have three treasures;
Hold on to them and treasure them.
The first is compassion;
The second is frugality;
And the third is not presuming to be at the forefront in the world.
Now, it's because I'm compassionate that I therefore can be courageous;
And it's because I'm frugal that I therefore can be magnanimous;
And it's because I don't presume to be at the forefront in the world that I therefore can be the head of those with complete talent.
Now, if you abandon this compassion and yet try to be courageous,
And if you abandon this frugality and yet try to be magnanimous,
And if you abandon this staying behind and yet go to the fore,
Then you will die.
If with compassion you attack, then you'll win;
If you defend, then you'll stand firm.
When Heaven's about to establish him,
It's as though he surrounds him with the protective wall of compassion.

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[01t68c] **Robert G. Henricks**
Therefore, one who is good at being a warrior doesn't make a show of his might;
One who is good in battle doesn't get angry;
One who is good at defeating the enemy doesn't engage him.
And one who is good at using men places himself below them.
This is called the virtue of not competing;
This is called [correctly] using men;
This is called matching Heaven.
It's the high point of the past.

[01t69c] **Robert G. Henricks**
Those who use weapons have a saying which goes:
"I don't presume to act like the host, and instead play the part of the guest;
I don't advance an inch, but rather retreat a foot."
This is called moving forward without moving forward -
Rolling up one's sleeves without baring one's arms -
Grasping firmly without holding a weapon -
And enticing to fight when there's no opponent.
Of disasters, none is greater than [thinking] you have no rival.
To think you have no rival is to come close to losing my treasures.
Therefore, when weapons are raised and [the opponents] are fairly well matched,
Then it's the one who feels grief that will win.

[01t70c] **Robert G. Henricks**
My words are easy to understand,
And easy to put into practice.
Yet no one in the world can understand them,
And no one can put them into practice.
Now my words have an ancestor, and my deeds have a lord,
And it's simply because [people] have no understanding [of them], that they therefore don't understand me.
But when those who understand me are few, then I'm of great value.
Therefore the Sage wears coarse woolen cloth, but inside it he holds on to jade.

[01t71c] **Robert G. Henricks**
To know you don't know is best.
Not to know you [don't] know is a flaw.
Therefore, the Sage's not being flawed
Stems from his recognizing a flaw as a flaw.
Therefore, he is flawless.

[01t72c] **Robert G. Henricks**
When the people don't respect those in power, then what they greatly fear is about to arrive.
Don't narrow the size of the places in which they live;
Don't oppress them in their means of livelihood.
It's simply because you do not oppress them, that they therefore will not be fed up.
Therefore the Sage knows himself but doesn't show himself;

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He cherishes himself but doesn't value himself.
For this reason, he rejects that and takes this.

[01t73c] **Robert G. Henricks**
If you're brave in being daring, you'll be killed;
If you're brave in not being daring, you'll live.
{With these} two things, in one case there's profit, in the other there's harm.
The things Heaven hates - who knows why?
The Way of Heaven is not to fight yet to be good at winning -
Not to speak yet skillfully respond -
No one summons it, yet it comes on its own -
To be at ease yet carefully plan.
Heaven's net is large and vast;
Its mesh may be coarse yet nothing slips through.

[01t74c] **Robert G. Henricks**
If the people were constant [in their behavior] and yet did not fear death,
How could you use execution to intimidate them?
If you brought it about that the people were constant [in their behavior] and moreover feared death, and [we] took those who behaved in abnormal ways and killed them - who would dare act in this way?!
If the people are constant and moreover necessarily fear death, then we constantly have the one in charge of executions.
Now killing people in place of the one in charge of executions, this [is like] cutting wood in place of the head carpenter.
And of those who cut wood in place of the head carpenter, very few do not hurt their hands!

[01t75c] **Robert G. Henricks**
The reason why people starve,
Is because they take so much in tax-grain.
Therefore they starve.
The reason why the common people cannot be ruled,
Is because their superiors have their reasons for acting.
Therefore they cannot be ruled.
The reason why people take death lightly,
Is because they so avidly seek after life.
Therefore they take death lightly.
Only those who do not act for the purpose of living -
Only these are superior to those who value life.

[01t76c] **Robert G. Henricks**
When people are born, they're supple and soft;
When they die, they end up stretched out firm and rigid;
When the ten thousand things and grasses and trees are alive, they're supple and pliant;
When they're dead, they're withered and dried out.
Therefore we say that the firm and rigid are companions of death,
While the supple, the soft, the weak, and the delicate are companions of life.

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If a soldier is rigid, he won't win;
If a tree is rigid, it will come to its end.
Rigidity and power occupy the inferior position;
Suppleness, softness, weakness, and delicateness occupy the superior position.

[01t77c] **Robert G. Henricks**
The Way of Heaven is like the flexing of a bow.
The high it presses down; the low it raises up.
From those with a surplus it takes away; to those without enough it adds on.
Therefore the Way of Heaven -
Is to reduce the excessive and increase the insufficient;
The Way of Man -
Is to reduce the insufficient and offer more to the excessive.
Now, who is able to have a surplus and use it to offer to Heaven?
Clearly, it's only the one who possesses the Way.
Therefore the Sage -
Takes actions but does not possess them;
Accomplishes his tasks but does not dwell on them.
Like this, is his desire not to make a display of his worthiness.

[01t78c] **Robert G. Henricks**
In the whole world, nothing is softer and weaker than water.
{And yet for attacking} the hard and strong, nothing can {beat} it,
Because there is nothing you can use to replace it.
That water can defeat the unyielding -
That the weak can defeat the strong -
There is no one in the whole world who doesn't know it,
And yet {there is no one who can} put {it} into practice.
For this reason, the words of the Sage say:
To take on yourself the disgrace of the state - this is called being the lord of [the altars of] earth and grain;
To assume responsibility for all ill-omened events in the state - this is called being the king of the world.
Correct words seem to say the reverse [of what you expect them to say].

[01t79c] **Robert G. Henricks**
To make peace where there has been great resentment, there is bound to be resentment left over.
How could this be regarded as good?
Therefore the Sage [holds] the right tally yet makes no demands of others.
For this reason, those who have virtue are in charge of the tally;
Those without virtue are in charge of the taxes.
The Way of Heaven has no favorites,
It's always with the good man.

[01t80c] **Robert G. Henricks**
Let the states be small and people few -
Bring it about that there are weapons for "tens" and "hundreds," yet let no one use them;
Have the people regard death gravely and put migrating far from their minds.

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Though they might have boats and carriages, no one will ride them;
Though they might have armor and spears, no one will display them.
Have the people return to knotting cords and using them.
They will relish their food,
Regard their clothing as beautiful,
Delight in their customs,
And feel safe and secure in their homes.
Neighboring states might overlook one another,
And the sounds of chickens and dogs might be overheard,
Yet the people will arrive at old age and death with no comings and goings between them.

[01t81c] **Robert G. Henricks**
Sincere words are not showy;
Showy words are not sincere.
Those who know are not "widely learned";
Those "widely learned" do not know.
The good do not have a lot;
Those with a lot are not good.
The Sage accumulates nothing.
Having used what he had for others,
He has even more.
Having given what he had to others,
What he has is even greater.
Therefore, the Way of Heaven is to benefit and not cause any harm;
The Way of Man is to act on behalf of others and not to compete with them.

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[02t01c] **John C. H. Wu**
TAO can be talked about, but not the Eternal Tao.
Names can be named, but not the Eternal Name.
As the origin of heaven-and-earth, it is nameless:
As "the Mother" of all things, it is nameable.
So, as ever hidden, we should look at its inner essence:
As always manifest, we should look at its outer aspects.
These two flow from the same source, though differently named;
And both are called mysteries.
The Mystery of mysteries is the Door of all essence.

[02t02c] **John C. H. Wu**
WHEN all the world recognizes beauty as beauty, this in itself is ugliness.
When all the world recognizes good as good, this in itself is evil.
Indeed, the hidden and the manifest give birth to each other.
Difficult and easy complement each other.
Long and short exhibit each other.
High and low set measure to each other.
Voice and sound harmonize each other.
Back and front follow each other.
Therefore, the Sage manages his affairs without ado,
And spreads his teaching without talking.
He denies nothing to the teeming things.
He rears them, but lays no claim to them.
He does his work, but sets no store by it.
He accomplishes his task, but does not dwell upon it.
And yet it is just because he does not dwell on it
That nobody can ever take it away from him.

[02t03c] **John C. H. Wu**
BY not exalting the talented you will cause the people to cease from rivalry and contention.
By not prizing goods hard to get, you will cause the people to cease from robbing and stealing.
By not displaying what is desirable, you will cause the people's hearts to remain undisturbed.
Therefore, the Sage's way of governing begins by
Emptying the heart of desires,
Filling the belly with food,
Weakening the ambitions,
Toughening the bones.
In this way he will cause the people to remain without knowledge and without desire, and prevent the knowing ones from any ado.
Practice Non-Ado, and everything will be in order.

[02t04c] **John C. H. Wu**
THE Tao is like an empty bowl,
Which in being used can never be filled up.
Fathomless, it seems to be the origin of all things.

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It blunts all sharp edges,
It unties all tangles,
It harmonizes all lights,
It unites the world into one whole.
Hidden in the deeps,
Yet it seems to exist forever.
I do not know whose child it is;
It seems to be the common ancestor of all, the father of things.

[02t05c] **John C. H. Wu**
HEAVEN-and-Earth is not sentimental;
It treats all things as straw-dogs.
The Sage is not sentimental;
He treats all his people as straw-dogs.
Between Heaven and Earth,
There seems to be a Bellows:
It is empty, and yet it is inexhaustible;
The more it works, the more comes out of it.
No amount of words can fathom it:
Better look for it within you.

[02t06c] **John C. H. Wu**
THE Spirit of the Fountain dies not.
It is called the Mysterious Feminine.
The Doorway of the Mysterious Feminine
Is called the Root of Heaven-and-Earth.
Lingering like gossamer, it has only a hint of existence;
And yet when you draw upon it, it is inexhaustible.

[02t07c] **John C. H. Wu**
HEAVEN lasts long, and Earth abides.
What is the secret of their durability?
Is it not because they do not live for themselves
That they can live so long?
Therefore, the Sage wants to remain behind,
But finds himself at the head of others;
Reckons himself out,
But finds himself safe and secure.
Is it not because he is selfless
That his Self is realized?

[02t08c] **John C. H. Wu**
THE highest form of goodness is like water.
Water knows how to benefit all things without striving with them.
It stays in places loathed by all men.
Therefore, it comes near the Tao.

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In choosing your dwelling, know how to keep to the ground.
In cultivating your mind, know how to dive in the hidden deeps.
In dealing with others, know how to be gentle and kind.
In speaking, know how to keep your words.
In governing, know how to maintain order.
In transacting business, know how to be efficient.
In making a move, know how to choose the right moment.
If you do not strive with others,
You will be free from blame.

[02t09c] **John C. H. Wu**
As for holding to fullness,
Far better were it to stop in time!
Keep on beating and sharpening a sword,
And the edge cannot be preserved for long.
Fill your house with gold and jade,
And it can no longer be guarded.
Set store by your riches and honour,
And you will only reap a crop of calamities.
Here is the Way of Heaven:
When you have done your work, retire!

[02t10c] **John C. H. Wu**
IN keeping the spirit and the vital soul together,
Are you able to maintain their perfect harmony?
In gathering your vital energy to attain suppleness,
Have you reached the state of a new-born babe?
In washing and clearing your inner vision,
Have you purified it of all dross?
In loving your people and governing your state,
Are you able to dispense with cleverness?
In the opening and shutting of heaven's gate,
Are you able to play the feminine part?
Enlightened and seeing far into all directions,
Can you at the same time remain detached and non-active?
Rear your people!
Feed your people!
Rear them without claiming them for your own!
Do your work without setting any store by it!
Be a leader, not a butcher!
This is called hidden Virtue.

[02t11c] **John C. H. Wu**
THIRTY spokes converge upon a single hub;
It is on the hole in the center that the use of the cart hinges.
We make a vessel from a lump of clay;

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It is the empty space within the vessel that makes it useful.
We make doors and windows for a room;
But it is these empty spaces that make the room livable.
Thus, while the tangible has advantages,
It is the intangible that makes it useful.

[02t12c] **John C. H. Wu**
THE five colours blind the eye.
The five tones deafen the ear.
The five flavours cloy the palate.
Racing and hunting madden the mind.
Rare goods tempt men to do wrong.
Therefore, the Sage takes care of the belly, not the eye.
He prefers what is within to what is without.

[02t13c] **John C. H. Wu**
"WELCOME disgrace as a pleasant surprise.
Prize calamities as your own body."
Why should we "welcome disgrace as a pleasant surprise"?
Because a lowly state is a boon:
Getting it is a pleasant surprise,
And so is losing it!
That is why we should "welcome disgrace as a pleasant surprise."
Why should we "prize calamities as our own body"?
Because our body is the very source of our calamities.
If we have no body, what calamities can we have?
Hence, only he who is willing to give his body for the sake of the world is fit to be entrusted with the world.
Only he who can do it with love is worthy of being the steward of the world.

[02t14c] **John C. H. Wu**
LOOK at it but you cannot see it!
Its name is Formless.
Listen to it but you cannot hear it!
Its name is Soundless.
Grasp it but you cannot get it!
Its name is Incorporeal.
These three attributes are unfathomable;
Therefore they fuse into one.
Its upper side is not bright:
Its under side not dim.
Continually the Unnameable moves on,
Until it returns beyond the realm of things.
We call it the formless Form, the imageless Image.
We call it the indefinable and unimaginable.
Confront it and you do not see its face!
Follow it and you do not see its back!

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Yet, equipped with this timeless Tao,
You can harness present realities.
To know the origins is initiation into the Tao.

[02t15c] **John C. H. Wu**
THE ancient adepts of the Tao were subtle and flexible, profound and comprehensive.
Their minds were too deep to be fathomed.
Because they are unfathomable,
One can only describe them vaguely by their appearance.
Hesitant like one wading a stream in winter;
Timid like one afraid of his neighbours on all sides;
Cautious and courteous like a guest;
Yielding like ice on the point of melting;
Simple like an uncarved block;
Hollow like a cave;
Confused like a muddy pool;
And yet who else could quietly and gradually evolve from the muddy to the clear?
Who else could slowly but steadily move from the inert to the living?
He who keeps the Tao does not want to be full.
But precisely because he is never full,
He can always remain like a hidden sprout,
And does not rush to early ripening.

[02t16c] **John C. H. Wu**
ATTAIN to utmost Emptiness.
Cling single-heartedly to interior peace.
While all things are stirring together,
I only contemplate the Return.
For flourishing as they do,
Each of them will return to its root.
To return to the root is to find peace.
To find peace is to fulfill one's destiny.
To fulfill one's destiny is to be constant.
To know the Constant is called Insight.
If one does not know the Constant,
One runs blindly into disasters.
If one knows the Constant,
One can understand and embrace all.
If one understands and embraces all,
One is capable of doing justice.
To be just is to be kingly;
To be kingly is to be heavenly;
To be heavenly is to be one with the Tao;
To be one with the Tao is to abide forever.
Such a one will be safe and whole
Even after the dissolution of his body.

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[02t17c] **John C. H. Wu**
THE highest type of ruler is one of whose existence the people are barely aware.
Next comes one whom they love and praise.
Next comes one whom they fear.
Next comes one whom they despise and defy.
When you are lacking in faith,
Others will be unfaithful to you.
The Sage is self-effacing and scanty of words.
When his task is accomplished and things have been completed,
All the people say, "We ourselves have achieved it!"

[02t18c] **John C. H. Wu**
WHEN the Great Tao was abandoned,
There appeared humanity and justice.
When intelligence and wit arose,
There appeared great hypocrites.
When the six relations lost their harmony,
There appeared filial piety and paternal kindness.
When darkness and disorder began to reign in a kingdom,
There appeared the loyal ministers.

[02t19c] **John C. H. Wu**
DROP wisdom, abandon cleverness,
And the people will be benefited a hundredfold.
Drop humanity, abandon justice,
And the people will return to their natural affections.
Drop shrewdness, abandon sharpness,
And robbers and thieves will cease to be.
These three are the criss-cross of Tao,
And are not sufficient in themselves.
Therefore, they should be subordinated
To a Higher principle:
See the Simple and embrace the Primal,
Diminish the self and curb the desires!

[02t20c] **John C. H. Wu**
HAVE done with learning,
And you will have no more vexation.
How great is the difference between "eh" and "o"?
What is the distinction between "good" and "evil"?
Must I fear what others fear?
What abysmal nonsense this is!
All men are joyous and beaming,
As though feasting upon a sacrificial ox,
As though mounting the Spring Terrace;

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I alone am placid and give no sign,
Like a babe which has not yet smiled.
I alone am forlorn as one who has no home to return to.
All men have enough and to spare:
I alone appear to possess nothing.
What a fool I am!
What a muddled mind I have!
All men are bright, bright:
I alone am dim, dim.
All men are sharp, sharp:
I alone am mum, mum!
Bland like the ocean,
Aimless like the wafting gale.
All men settle down in their grooves:
I alone am stubborn and remain outside.
But wherein I am most different from others is
In knowing to take sustenance from my Mother!

[02t21c] **John C. H. Wu**
IT lies in the nature of Grand Virtue
To follow the Tao and the Tao alone.
Now what is the Tao?
It is Something elusive and evasive.
Evasive and elusive!
And yet It contains within Itself a Form.
Elusive and evasive!
And yet It contains within Itself a Substance.
Shadowy and dim!
And yet It contains within Itself a Core of Vitality.
The Core of Vitality is very real,
It contains within Itself an unfailing Sincerity.
Throughout the ages Its Name has been preserved
In order to recall the Beginning of all things.
How do I know the ways of all things at the Beginning?
By what is within me.

[02t22c] **John C. H. Wu**
BEND and you will be whole.
Curl and you will be straight.
Keep empty and you will be filled.
Grow old and you will be renewed.
Have little and you will gain.
Have much and you will be confused.
Therefore, the Sage embraces the One,
And becomes a Pattern to all under Heaven.
He does not make a show of himself,

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Hence he shines;
Does not justify himself,
Hence he becomes known;
Does not boast of his ability,
Hence he gets his credit;
Does not brandish his success,
Hence he endures;
Does not compete with anyone,
Hence no one can compete with him.
Indeed, the ancient saying: "Bend and you will remain whole" is no idle word.
Nay, if you have really attained wholeness, everything will flock to you.

[02t23c] **John C. H. Wu**
ONLY simple and quiet words will ripen of themselves.
For a whirlwind does not last a whole morning,
Nor does a sudden shower last a whole day.
Who is their author? Heaven-and-Earth!
Even Heaven-and-Earth cannot make such violent things last long;
How much truer is it of the rash endeavours of men?
Hence, he who cultivates the Tao is one with the Tao;
He who practices Virtue is one with Virtue;
And he who courts after Loss is one with Loss.
To be one with the Tao is to be a welcome accession to the Tao;
To be one with Virtue is to be a welcome accession to Virtue;
To be one with Loss is to be a welcome accession to Loss.
Deficiency of faith on your part
Entails faithlessness on the part of others.

[02t24c] **John C. H. Wu**
ONE on tip-toe cannot stand.
One astride cannot walk.
One who displays himself does not shine.
One who justifies himself has no glory.
One who boasts of his own ability has no merit.
One who parades his own success will not endure.
In Tao these things are called "unwanted food and extraneous growths,"
Which are loathed by all things.
Hence, a man of Tao does not set his heart upon them.

[02t25c] **John C. H. Wu**
THERE was Something undefined and yet complete in itself,
Born before Heaven-and-Earth.
Silent and boundless,
Standing alone without change,
Yet pervading all without fail,
It may be regarded as the Mother of the world.

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I do not know its name;
I style it "Tao";
And, in the absence of a better word, call it "The Great."
To be great is to go on,
To go on is to be far,
To be far is to return.
Hence, "Tao is great,
Heaven is great,
Earth is great,
King is great."
Thus, the king is one of the great four in the Universe.
Man follows the ways of the Earth.
The Earth follows the ways of Heaven,
Heaven follows the ways of Tao,
Tao follows its own ways.

[02t26c] **John C. H. Wu**
HEAVINESS is the root of lightness.
Serenity is the master of restlessness.
Therefore, the Sage, travelling all day,
Does not part with the baggage-wagon;
Though there may be gorgeous sights to see,
He stays at ease in his own home.
Why should a lord of ten thousand chariots
Display his lightness to the world?
To be light is to be separated from one's root;
To be restless is to lose one's self-mastery.

[02t27c] **John C. H. Wu**
GOOD walking leaves no track behind it;
Good speech leaves no mark to be picked at;
Good calculation makes no use of counting-slips;
Good shutting makes no use of bolt and bar,
And yet nobody can undo it;
Good tying makes no use of rope and knot,
And yet nobody can untie it.
Hence, the Sage is always good at saving men,
And therefore nobody is abandoned;
Always good at saving things,
And therefore nothing is wasted.
This is called "following the guidance of the Inner Light."
Hence, good men are teachers of bad men,
While bad men are the charge of good men.
Not to revere one's teacher,
Not to cherish one's charge,
Is to be on the wrong road, however intelligent one may be.

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This is an essential tenet of the Tao.

[02t28c] **John C. H. Wu**
KNOW the masculine,
Keep to the feminine,
And be the Brook of the World.
To be the Brook of the World is
To move constantly in the path of Virtue
Without swerving from it,
And to return again to infancy.
Know the white,
Keep to the black,
And be the Pattern of the World.
To be the Pattern of the World is
To move constantly in the path of Virtue
Without erring a single step,
And to return again to the Infinite.
Know the glorious,
Keep to the lowly,
And be the Fountain of the World.
To be the Fountain of the World is
To live the abundant life of Virtue,
And to return again to Primal Simplicity.
When Primal Simplicity diversifies,
It becomes useful vessels,
Which, in the hands of the Sage, become officers.
Hence, "a great tailor does little cutting."

[02t29c] **John C. H. Wu**
DOES anyone want to take the world and do what he wants with it?
I do not see how he can succeed.
The world is a sacred vessel, which must not be tampered with or grabbed after.
To tamper with it is to spoil it, and to grasp it is to lose it.
In fact, for all things there is a time for going ahead, and a time for following behind;
A time for slow-breathing and a time for fast-breathing;
A time to grow in strength and a time to decay;
A time to be up and a time to be down.
Therefore, the Sage avoids all extremes, excesses and extravagances.

[02t30c] **John C. H. Wu**
HE who knows how to guide a ruler in the path of Tao
Does not try to override the world with force of arms.
It is in the nature of a military weapon to turn against its wielder.
Wherever armies are stationed, thorny bushes grow.
After a great war, bad years invariably follow.
What you want is to protect efficiently your own state,

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But not to aim at self-aggrandisement.
After you have attained your purpose,
You must not parade your success,
You must not boast of your ability,
You must not feel proud,
You must rather regret that you had not been able to prevent the war.
You must never think of conquering others by force.
For to be over-developed is to hasten decay,
And this is against Tao,
And what is against Tao will soon cease to be.

[02t31c] **John C. H. Wu**
FINE weapons of war augur evil.
Even things seem to hate them.
Therefore, a man of Tao does not set his heart upon them.
In ordinary life, a gentleman regards the left side as the place of honour:
In war, the right side is the place of honour.
As weapons are instruments of evil,
They are not properly a gentleman's instruments;
Only on necessity will he resort to them.
For peace and quiet are dearest to his heart,
And to him even a victory is no cause for rejoicing.
To rejoice over a victory is to rejoice over the slaughter of men!
Hence a man who rejoices over the slaughter of men cannot expect to thrive in the world of men.
On happy occasions the left side is preferred:
On sad occasions the right side.
In the army, the Lieutenant Commander stands on the left,
While the Commander-in-Chief stands on the right.
This means that war is treated on a par with a funeral service.
Because many people have been killed, it is only right that survivors should mourn for them.
Hence, even a victory is a funeral.

[02t32c] **John C. H. Wu**
TAO is always nameless.
Small as it is in its Primal Simplicity,
It is inferior to nothing in the world.
If only a ruler could cling to it,
Everything will render homage to him.
Heaven and Earth will be harmonized
And send down sweet dew.
Peace and order will reign among the people
Without any command from above.
When once the Primal Simplicity diversified,
Different names appeared.
Are there not enough names now?
Is this not the time to stop?

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To know when to stop is to preserve ourselves from danger.
The Tao is to the world what a great river or an ocean is to the streams and brooks.

[02t33c] **John C. H. Wu**
HE who knows men is clever;
He who knows himself has insight.
He who conquers men has force;
He who conquers himself is truly strong.
He who knows when he has got enough is rich,
And he who adheres assiduously to the path of Tao is a man of steady purpose.
He who stays where he has found his true home endures long,
And he who dies but perishes not enjoys real longevity.

[02t34c] **John C. H. Wu**
THE Great Tao is universal like a flood.
How can it be turned to the right or to the left?
All creatures depend on it,
And it denies nothing to anyone.
It does its work,
But it makes no claims for itself.
It clothes and feeds all,
But it does not lord it over them:
Thus, it may be called "the Little."
All things return to it as to their home,
But it does not lord it over them:
Thus, it may be called "the Great."
It is just because it does not wish to be great
That its greatness is fully realized.

[02t35c] **John C. H. Wu**
HE who holds the Great Symbol will attract all things to him.
They flock to him and receive no harm, for in him they find peace, security and happiness.
Music and dainty dishes can only make a passing guest pause.
But the words of Tao possess lasting effects,
Though they are mild and flavourless,
Though they appeal neither to the eye nor to the ear.

[02t36c] **John C. H. Wu**
WHAT is in the end to be shrunken,
Begins by being first stretched out.
What is in the end to be weakened,
Begins by being first made strong.
What is in the end to be thrown down,
Begins by being first set on high.
What is in the end to be despoiled,
Begins by being first richly endowed.

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Herein is the subtle wisdom of life:
The soft and weak overcomes the hard and strong.
Just as the fish must not leave the deeps,
So the ruler must not display his weapons.

[02t37c] **John C. H. Wu**
TAO never makes any ado,
And yet it does everything.
If a ruler can cling to it,
All things will grow of themselves.
When they have grown and tend to make a stir,
It is time to keep them in their place by the aid of the nameless Primal Simplicity,
Which alone can curb the desires of men.
When the desires of men are curbed, there will be peace,
And the world will settle down of its own accord.

[02t38c] **John C. H. Wu**
HIGH Virtue is non-virtuous;
Therefore it has Virtue.
Low Virtue never frees itself from virtuousness;
Therefore it has no Virtue.
High Virtue makes no fuss and has no private ends to serve:
Low Virtue not only fusses but has private ends to serve.
High humanity fusses but has no private ends to serve:
High morality not only fusses but has private ends to serve.
High ceremony fusses but finds no response;
Then it tries to enforce itself with rolled-up sleeves.
Failing Tao, man resorts to Virtue.
Failing Virtue, man resorts to humanity.
Failing humanity, man resorts to morality.
Failing morality, man resorts to ceremony.
Now, ceremony is the merest husk of faith and loyalty;
It is the beginning of all confusion and disorder.
As to foreknowledge, it is only the flower of Tao,
And the beginning of folly.
Therefore, the full-grown man sets his heart upon the substance rather than the husk;
Upon the fruit rather than the flower.
Truly, he prefers what is within to what is without.

[02t39c] **John C. H. Wu**
FROM of old there are not lacking things that have attained Oneness.
The sky attained Oneness and became clear;
The earth attained Oneness and became calm;
The spirits attained Oneness and became charged with mystical powers;
The fountains attained Oneness and became full;
The ten thousand creatures attained Oneness and became reproductive;

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Barons and princes attained Oneness and became sovereign rulers of the world.
All of them are what they are by virtue of Oneness.
If the sky were not clear, it would be likely to fall to pieces;
If the earth were not calm, it would be likely to burst into bits;
If the spirits were not charged with mystical powers, they would be likely to cease from being;
If the fountains were not full, they would be likely to dry up;
If the ten thousand creatures were not reproductive, they would be likely to come to extinction;
If the barons and princes were not the sovereign rulers, they would be likely to stumble and fall.
Truly, humility is the root from which greatness springs,
And the high must be built upon the foundation of the low.
That is why barons and princes style themselves "The Helpless One," "The Little One," and "The Worthless One."
Perhaps they too realize their dependence upon the lowly.
Truly, too much honour means no honour.
It is not wise to shine like jade and resound like stone-chimes.

[02t40c] **John C. H. Wu**
THE movement of the Tao consists in Returning.
The use of the Tao consists in softness.
All things under heaven are born of the corporeal:
The corporeal is born of the Incorporeal.

[02t41c] **John C. H. Wu**
WHEN a wise scholar hears the Tao,
He practices it diligently.
When a mediocre scholar hears the Tao,
He wavers between belief and unbelief.
When a worthless scholar hears the Tao,
He laughs boisterously at it.
But if such a one does not laugh at it,
The Tao would not be the Tao!
The wise men of old have truly said:
The bright Way looks dim.
The progressive Way looks retrograde.
The smooth Way looks rugged.
High Virtue looks like an abyss.
Great whiteness looks spotted.
Abundant Virtue looks deficient.
Established Virtue looks shabby.
Solid Virtue looks as though melted.
Great squareness has no corners.
Great talents ripen late.
Great sound is silent.
Great Form is shapeless.
The Tao is hidden and nameless;
Yet it alone knows how to render help and to fulfill.

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[02t42c] **John C. H. Wu**
TAO gave birth to One,
One gave birth to Two,
Two gave birth to Three,
Three gave birth to all the myriad things.
All the myriad things carry the Yin on their backs and hold the Yang in their embrace,
Deriving their vital harmony from the proper blending of the two vital Breaths.
What is more loathed by men than to be "helpless," "little," and "worthless"?
And yet these are the very names the princes and barons call themselves.
Truly, one may gain by losing;
And one may lose by gaining.
What another has taught let me repeat:
"A man of violence will come to a violent end."
Whoever said this can be my teacher and my father.

[02t43c] **John C. H. Wu**
THE softest of all things
Overrides the hardest of all things.
Only Nothing can enter into no-space.
Hence I know the advantages of Non-Ado.
Few things under heaven are as instructive as the lessons of Silence,
Or as beneficial as the fruits of Non-Ado.

[02t44c] **John C. H. Wu**
As for your name and your body, which is the dearer?
As for your body and your wealth, which is the more to be prized?
As for gain and loss, which is the more painful?
Thus, an excessive love for anything will cost you dear in the end.
The storing up of too much goods will entail a heavy loss.
To know when you have enough is to be immune from disgrace.
To know when to stop is to be preserved from perils.
Only thus can you endure long.

[02t45c] **John C. H. Wu**
THE greatest perfection seems imperfect,
And yet its use is inexhaustible.
The greatest fullness seems empty,
And yet its use is endless.
The greatest straightness looks like crookedness.
The greatest skill appears clumsy.
The greatest eloquence sounds like stammering.
Restlessness overcomes cold,
But calm overcomes heat.
The peaceful and serene
Is the Norm of the World.

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[02t46c] **John C. H. Wu**
WHEN the world is in possession of the Tao,
The galloping horses are led to fertilize the fields with their droppings.
When the world has become Taoless,
War horses breed themselves on the suburbs.
There is no calamity like not knowing what is enough.
There is no evil like covetousness.
Only he who knows what is enough will always have enough.

[02t47c] **John C. H. Wu**
WITHOUT going out of your door,
You can know the ways of the world.
Without peeping through your window,
You can see the Way of Heaven.
The farther you go,
The less you know.
Thus, the Sage knows without travelling,
Sees without looking,
And achieves without Ado.

[02t48c] **John C. H. Wu**
LEARNING consists in daily accumulating;
The practice of Tao consists in daily diminishing.
Keep on diminishing and diminishing,
Until you reach the state of No-Ado.
No-Ado, and yet nothing is left undone.
To win the world, one must renounce all.
If one still has private ends to serve,
One will never be able to win the world.

[02t49c] **John C. H. Wu**
THE Sage has no interests of his own,
But takes the interests of the people as his own.
He is kind to the kind;
He is also kind to the unkind:
For Virtue is kind.
He is faithful to the faithful;
He is also faithful to the unfaithful:
For Virtue is faithful.
In the midst of the world, the Sage is shy and self-effacing.
For the sake of the world he keeps his heart in its nebulous state.
All the people strain their ears and eyes:
The Sage only smiles like an amused infant.

[02t50c] **John C. H. Wu**

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WHEN one is out of Life, one is in Death.
The companions of life are thirteen;
the companions of Death are thirteen;
and, when a living person moves into the Realm of Death, his companions are also thirteen.
How is this?
Because he draws upon the resources of Life too heavily.
It is said that he who knows well how to live meets no tigers or wild buffaloes on his road, and comes out from the battle-ground untouched by the weapons of war.
For, in him, a buffalo would find no butt for his horns, a tiger nothing to lay his claws upon, and a weapon of war no place to admit its point.
How is this?
Because there is no room for Death in him.

[02t51c] **John C. H. Wu**
TAO gives them life,
Virtue nurses them,
Matter shapes them,
Environment perfects them.
Therefore all things without exception worship Tao and do homage to Virtue.
They have not been commanded to worship Tao and do homage to Virtue,
But they always do so spontaneously.
It is Tao that gives them life:
It is Virtue that nurses them, grows them, fosters them, shelters them, comforts them, nourishes them, and covers them under her wings.
To give life but to claim nothing,
To do your work but to set no store by it,
To be a leader, not a butcher,
This is called hidden Virtue.

[02t52c] **John C. H. Wu**
ALL-under-Heaven have a common Beginning.
This Beginning is the Mother of the world.
Having known the Mother,
We may proceed to know her children.
Having known the children,
We should go back and hold on to the Mother.
In so doing, you will incur no risk
Even though your body be annihilated.
Block all the passages!
Shut all the doors!
And to the end of your days you will not be worn out.
Open the passages!
Multiply your activities!
And to the end of your days you will remain helpless.
To see the small is to have insight.
To hold on to weakness is to be strong.

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Use the lights, but return to your insight.
Do not bring calamities upon yourself.
This is the way of cultivating the Changeless.

[02t53c] **John C. H. Wu**
IF only I had the tiniest grain of wisdom,
I should walk in the Great Way,
And my only fear would be to stray from it.
The Great Way is very smooth and straight;
And yet the people prefer devious paths.
The court is very clean and well garnished,
But the fields are very weedy and wild,
And the granaries are very empty!
They wear gorgeous clothes,
They carry sharp swords,
They surfeit themselves with food and drink,
They possess more riches than they can use!
They are the heralds of brigandage!
As for Tao, what do they know about it?

[02t54c] **John C. H. Wu**
WHAT is well planted cannot be uprooted.
What is well embraced cannot slip away.
Your descendants will carry on the ancestral sacrifice for generations without end.
Cultivate Virtue in your own person,
And it becomes a genuine part of you.
Cultivate it in the family,
And it will abide.
Cultivate it in the community,
And it will live and grow.
Cultivate it in the state,
And it will flourish abundantly.
Cultivate it in the world,
And it will become universal.
Hence, a person must be judged as person;
A family as family;
A community as community;
A state as state;
The world as world.
How do I know about the world?
By what is within me.

[02t55c] **John C. H. Wu**
ONE who is steeped in Virtue is akin to the new-born babe.
Wasps and poisonous serpents do not sting it,
Nor fierce beasts seize it,

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Nor birds of prey maul it.
Its bones are tender, its sinews soft,
But its grip is firm.
It has not known the union of the male and the female,
Growing in its wholeness, and keeping its vitality in its perfect integrity.
It howls and screams all day long without getting hoarse,
Because it embodies perfect harmony.
To know harmony is to know the Changeless.
To know the Changeless is to have insight.
To hasten the growth of life is ominous.
To control the breath by the will is to overstrain it.
To be overgrown is to decay.
All this is against Tao,
And whatever is against Tao soon ceases to be.

[02t56c] **John C. H. Wu**
HE who knows does not speak.
He who speaks does not know.
Block all the passages!
Shut all the doors!
Blunt all edges!
Untie all tangles!
Harmonize all lights!
Unite the world into one whole!
This is called the Mystical Whole,
Which you cannot court after nor shun,
Benefit nor harm, honour nor humble.
Therefore, it is the Highest of the world.

[02t57c] **John C. H. Wu**
You govern a kingdom by normal rules;
You fight a war by exceptional moves;
But you win the world by letting alone.
How do I know that this is so?
By what is within me!
The more taboos and inhibitions there are in the world,
The poorer the people become.
The sharper the weapons the people possess,
The greater confusion reigns in the realm.
The more clever and crafty the men,
The oftener strange things happen.
The more articulate the laws and ordinances,
The more robbers and thieves arise.
Therefore, the Sage says:
I do not make any fuss, and the people transform themselves.
I love quietude, and the people settle down in their regular grooves.

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I do not engage myself in anything, and the people grow rich.
I have no desires, and the people return to Simplicity.

[02t58c] **John C. H. Wu**
WHERE the ruler is mum, mum,
The people are simple and happy.
Where the ruler is sharp, sharp,
The people are wily and discontented.
Bad fortune is what good fortune leans on,
Good fortune is what bad fortune hides in.
Who knows the ultimate end of this process?
Is there no norm of right?
Yet what is normal soon becomes abnormal,
And what is auspicious soon turns ominous.
Long indeed have the people been in a quandary.
Therefore, the Sage squares without cutting, carves without disfiguring, straightens without straining, enlightens without dazzling.

[02t59c] **John C. H. Wu**
IN governing a people and in serving Heaven,
There is nothing like frugality.
To be frugal is to return before straying.
To return before straying is to have a double reserve of virtue.
To have a double reserve of virtue is to overcome everything.
To overcome everything is to reach an invisible height.
Only he who has reached an invisible height can have a kingdom.
Only he who has got the Mother of a kingdom can last long.
This is the way to be deep-rooted and firm-planted in the Tao.
The secret of long life and lasting vision.

[02t60c] **John C. H. Wu**
RULING a big kingdom is like cooking a small fish.
When a man of Tao reigns over the world, demons have no spiritual powers.
Not that the demons have no spiritual powers, but the spirits themselves do no harm to men.
Not that the spirits do no harm to men, but the Sage himself does no harm to his people.
If only the ruler and his people would refrain from harming each other, all the benefits of life would accumulate in the kingdom.

[02t61c] **John C. H. Wu**
A GREAT country is like the lowland toward which all streams flow.
It is the Reservoir of all under heaven, the Feminine of the world.
The Feminine always conquers the Masculine by her quietness, by lowering herself through her quietness.
Hence, if a great country can lower itself before a small country, it will win over the small country;
and if a small country can lower itself before a great country, it will win over the great country.
The one wins by stooping; the other, by remaining low.
What a great country wants is simply to embrace more people;

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and what a small country wants is simply to come to serve its patron.
Thus, each gets what it wants.
But it behooves a great country to lower itself.

[02t62c] **John C. H. Wu**
THE Tao is the hidden Reservoir of all things.
A treasure to the honest, it is a safeguard to the erring.
A good word will find its own market.
A good deed may be used as a gift to another.
That a man is straying from the right path
Is no reason that he should be cast away.
Hence, at the Enthronement of an Emperor,
Or at the Installation of the Three Ministers,
Let others offer their discs of jade, following it up with teams of horses;
It is better for you to offer the Tao without moving your feet!
Why did the ancients prize the Tao?
Is it not because by virtue of it he who seeks finds,
And the guilty are forgiven?
That is why it is such a treasure to the world.

[02t63c] **John C. H. Wu**
DO the Non-Ado.
Strive for the effortless.
Savour the savourless.
Exalt the low.
Multiply the few.
Requite injury with kindness.
Nip troubles in the bud.
Sow the great in the small.
Difficult things of the world
Can only be tackled when they are easy.
Big things of the world
Can only be achieved by attending to their small beginnings.
Thus, the Sage never has to grapple with big things,
Yet he alone is capable of achieving them!
He who promises lightly must be lacking in faith.
He who thinks everything easy will end by finding everything difficult.
Therefore, the Sage, who regards everything as difficult,
Meets with no difficulties in the end.

[02t64c] **John C. H. Wu**
WHAT is at rest is easy to hold.
What manifests no omens is easily forestalled.
What is fragile is easily shattered.
What is small is easily scattered.
Tackle things before they have appeared.

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Cultivate peace and order before confusion and disorder have set in.
A tree as big as a man's embrace springs from a tiny sprout.
A tower nine stories high begins with a heap of earth.
A journey of a thousand leagues starts from where your feet stand.
He who fusses over anything spoils it.
He who grasps anything loses it.
The Sage fusses over nothing and therefore spoils nothing.
He grips at nothing and therefore loses nothing.
In handling affairs, people often spoil them just at the point of success.
With heedfulness in the beginning and patience at the end, nothing will be spoiled.
Therefore, the Sage desires to be desireless,
Sets no value on rare goods,
Learns to unlearn his learning,
And induces the masses to return from where they have overpassed.
He only helps all creatures to find their own nature,
But does not venture to lead them by the nose.

[02t65c] **John C. H. Wu**
IN the old days, those who were well versed in the practice of the Tao did not try to enlighten the people, but rather to keep them in the state of simplicity.
For, why are the people hard to govern?
Because they are too clever!
Therefore, he who governs his state with cleverness is its malefactor;
but he who governs his state without resorting to cleverness is its benefactor.
To know these principles is to possess a rule and a measure.
To keep the rule and the measure constantly in your mind is what we call Mystical Virtue.
Deep and far-reaching is Mystical Virtue!
It leads all things to return, till they come back to Great Harmony!

[02t66c] **John C. H. Wu**
HOW does the sea become the king of all streams?
Because it lies lower than they!
Hence it is the king of all streams.
Therefore, the Sage reigns over the people by humbling himself in speech;
And leads the people by putting himself behind.
Thus it is that when a Sage stands above the people, they do not feel the heaviness of his weight;
And when he stands in front of the people, they do not feel hurt.
Therefore all the world is glad to push him forward without getting tired of him.
Just because he strives with nobody,
Nobody can ever strive with him.

[02t67c] **John C. H. Wu**
ALL the world says that my Tao is great, but seems queer, like nothing on earth.
But it is just because my Tao is great that it is like nothing on earth!
If it were like anything on earth, how small it would have been from the very beginning!
I have Three Treasures, which I hold fast and watch over closely.

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The first is Mercy.
The second is Frugality.
The third is Not Daring to Be First in the World.
Because I am merciful, therefore I can be brave.
Because I am frugal, therefore I can be generous.
Because I dare not be first, therefore I can be the chief of all vessels.
If a man wants to be brave without first being merciful, generous without first being frugal, a leader without first wishing to follow, he is only courting death!
Mercy alone can help you to win a war.
Mercy alone can help you to defend your state.
For Heaven will come to the rescue of the merciful, and protect him with its Mercy.

[02t68c] **John C. H. Wu**
A GOOD soldier is never aggressive;
A good fighter is never angry.
The best way of conquering an enemy
Is to win him over by not antagonizing him.
The best way of employing a man
Is to serve under him.
This is called the virtue of non-striving!
This is called using the abilities of men!
This is called being wedded to Heaven as of old!

[02t69c] **John C. H. Wu**
THE strategists have a saying:
I dare not be a host, but rather a guest;
I dare not advance an inch, but rather retreat a foot.
This is called marching without moving,
Rolling up one's sleeves without baring one's arms,
Capturing the enemy without confronting him,
Holding a weapon that is invisible.
There is no greater calamity than to under-estimate the strength of your enemy.
For to under-estimate the strength of your enemy is to lose your treasure.
Therefore, when opposing troops meet in battle, victory belongs to the grieving side.

[02t70c] **John C. H. Wu**
MY words are very easy to understand, and very easy to practise:
But the world cannot understand them, nor practise them.
My words have an Ancestor.
My deeds have a Lord.
The people have no knowledge of this.
Therefore, they have no knowledge of me.
The fewer persons know me,
The nobler are they that follow me.
Therefore, the Sage wears coarse clothes,
While keeping the jade in his bosom.

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[02t71c] **John C. H. Wu**
To realize that our knowledge is ignorance,
This is a noble insight.
To regard our ignorance as knowledge,
This is mental sickness.
Only when we are sick of our sickness
Shall we cease to be sick.
The Sage is not sick, being sick of sickness;
This is the secret of health.

[02t72c] **John C. H. Wu**
WHEN the people no longer fear your power,
It is a sign that a greater power is coming.
Interfere not lightly with their dwelling,
Nor lay heavy burdens upon their livelihood.
Only when you cease to weary them,
They will cease to be wearied of you.
Therefore, the Sage knows himself,
But makes no show of himself;
Loves himself,
But does not exalt himself.
He prefers what is within to what is without.

[02t73c] **John C. H. Wu**
HE who is brave in daring will be killed;
He who is brave in not daring will survive.
Of these two kinds of bravery, one is beneficial, while the other proves harmful.
Some things are detested by Heaven,
But who knows the reason?
Even the Sage is baffled by such a question.
It is Heaven's Way to conquer without striving,
To get responses without speaking,
To induce the people to come without summoning,
To act according to plans without haste.
Vast is Heaven's net;
Sparse-meshed it is, and yet
Nothing can slip through it.

[02t74c] **John C. H. Wu**
WHEN the people are no longer afraid of death,
Why scare them with the spectre of death?
If you could make the people always afraid of death,
And they still persisted in breaking the law,
Then you might with reason arrest and execute them,
And who would dare to break the law?

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Is not the Great Executor always there to kill?
To do the killing for the Great Executor
Is to chop wood for a master carpenter,
And you would be lucky indeed if you did not hurt your own hand!

[02t75c] **John C. H. Wu**
WHY are the people starving?
Because those above them are taxing them too heavily.
That is why they are starving.
Why are the people hard to manage?
Because those above them are fussy and have private ends to serve.
That is why they are hard to manage.
Why do the people make light of death?
Because those above them make too much of life.
That is why they make light of death.
The people have simply nothing to live upon!
They know better than to value such a life!

[02t76c] **John C. H. Wu**
WHEN a man is living, he is soft and supple.
When he is dead, he becomes hard and rigid.
When a plant is living, it is soft and tender.
When it is dead, it becomes withered and dry.
Hence, the hard and rigid belongs to the company of the dead:
The soft and supple belongs to the company of the living.
Therefore, a mighty army tends to fall by its own weight,
Just as dry wood is ready for the axe.
The mighty and great will be laid low;
The humble and weak will be exalted.

[02t77c] **John C. H. Wu**
PERHAPS the Way of Heaven may be likened to the stretching of a composite bow!
The upper part is depressed, while the lower is raised.
If the bow-string is too long, it is cut short:
if too short, it is added to.
The Way of Heaven diminishes the more-than-enough to supply the less-than-enough.
The way of man is different:
it takes from the less-than-enough to swell the more-than-enough.
Who except a man of the Tao can put his superabundant riches to the service of the world?
Therefore, the Sage does his work without setting any store by it, accomplishes his task without dwelling upon it.
He does not want his merits to be seen.

[02t78c] **John C. H. Wu**
NOTHING in the world is softer and weaker than water;
But, for attacking the hard and strong, there is nothing like it!

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For nothing can take its place.
That the weak overcomes the strong, and the soft overcomes the hard,
This is something known by all, but practised by none.
Therefore, the Sage says:
To receive the dirt of a country is to be the lord of its soil-shrines.
To bear the calamities of a country is to be the prince of the world.
Indeed, Truth sounds like its opposite!

[02t79c] **John C. H. Wu**
WHEN a great wound is healed,
There will still remain a scar.
Can this be a desirable state of affairs?
Therefore, the Sage, holding the left-hand tally,
Performs his part of the covenant,
But lays no claims upon others.
The virtuous attends to his duties;
The virtueless knows only to levy duties upon the people.
The Way of Heaven has no private affections,
But always accords with the good.

[02t80c] **John C. H. Wu**
AH, for a small country with a small population!
Though there are highly efficient mechanical contrivances, the people have no use for them.
Let them mind death and refrain from migrating to distant places.
Boats and carriages, weapons and armour there may still be, but there are no occasions for using or displaying them.
Let the people revert to communication by knotting cords.
See to it that they are contented with their food, pleased with their clothing, satisfied with their houses, and inured to their simple ways of living.
Though there may be another country in the neighbourhood so close that they are within sight of each other and the crowing of cocks and barking of dogs in one place can be heard in the other,
yet there is no traffic between them, and throughout their lives the two peoples have nothing to do with each other.

[02t81c] **John C. H. Wu**
SINCERE words are not sweet,
Sweet words are not sincere.
Good men are not argumentative,
The argumentative are not good.
The wise are not erudite,
The erudite are not wise.
The Sage does not take to hoarding.
The more he lives for others, the fuller is his life.
The more he gives, the more he abounds.
The Way of Heaven is to benefit, not to harm.
The Way of the Sage is to do his duty, not to strive with anyone.

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[03t01c] **D. C. Lau**
The way that can be spoken of
Is not the constant way;
The name that can be named
Is not the constant name.
The nameless was the beginning of heaven and earth;
The named was the mother of the myriad creatures.
Hence always rid yourself of desires in order to observe its secrets;
But always allow yourself to have desires in order to observe its manifestations.
These two are the same
But diverge in name as they issue forth.
Being the same they are called mysteries,
Mystery upon mystery -
The gateway of the manifold secrets.

[03t02c] **D. C. Lau**
The whole world recognizes the beautiful as the beautiful, yet this is only the ugly;
the whole world recognizes the good as the good, yet this is only the bad.
Thus Something and Nothing produce each other;
The difficult and the easy complement each other;
The long and the short offset each other;
The high and the low incline towards each other;
Note and sound harmonize with each other;
Before and after follow each other.
Therefore the sage keeps to the deed that consists in taking no action and practises the teaching that uses no words.
The myriad creatures rise from it yet it claims no authority;
It gives them life yet claims no possession;
It benefits them yet exacts no gratitude;
It accomplishes its task yet lays claim to no merit.
It is because it lays claim to no merit
That its merit never deserts it.

[03t03c] **D. C. Lau**
Not to honour men of worth will keep the people from contention;
not to value goods which are hard to come by will keep them from theft;
not to display what is desirable will keep them from being unsettled of mind.
Therefore in governing the people, the sage empties their minds but fills their bellies, weakens their wills but strengthens their bones.
He always keeps them innocent of knowledge and free from desire, and ensures that the clever never dare to act.
Do that which consists in taking no action, and order will prevail.

[03t04c] **D. C. Lau**
The way is empty, yet use will not drain it.
Deep, it is like the ancestor of the myriad creatures.

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Blunt the sharpness;
Untangle the knots;
Soften the glare;
Let your wheels move only along old ruts.
Darkly visible, it only seems as if it were there.
I know not whose son it is.
It images the forefather of God.

[03t05c] **D. C. Lau**
Heaven and earth are ruthless, and treat the myriad creatures as straw dogs;
the sage is ruthless, and treats the people as straw dogs.
Is not the space between heaven and earth like a bellows?
It is empty without being exhausted:
The more it works the more comes out.
Much speech leads inevitably to silence.
Better to hold fast to the void.

[03t06c] **D. C. Lau**
The spirit of the valley never dies.
This is called the mysterious female.
The gateway of the mysterious female
Is called the root of heaven and earth.
Dimly visible, it seems as if it were there,
Yet use will never drain it.

[03t07c] **D. C. Lau**
Heaven and earth are enduring.
The reason why heaven and earth can be enduring is that they do not give themselves life.
Hence they are able to be long-lived.
Therefore the sage puts his person last and it comes first,
Treats it as extraneous to himself and it is preserved.
Is it not because he is without thought of self that he is able to accomplish his private ends?

[03t08c] **D. C. Lau**
Highest good is like water.
Because water excels in benefiting the myriad creatures without contending with them and settles where none would like to be, it comes close to the way.
In a home it is the site that matters;
In quality of mind it is depth that matters;
In an ally it is benevolence that matters;
In speech it is good faith that matters;
In government it is order that matters;
In affairs it is ability that matters;
In action it is timeliness that matters.
It is because it does not contend that it is never at fault.

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[03t09c] **D. C. Lau**
Rather than fill it to the brim by keeping it upright
Better to have stopped in time;
Hammer it to a point
And the sharpness cannot be preserved for ever;
There may be gold and jade to fill a hall
But there is none who can keep them.
To be overbearing when one has wealth and position
Is to bring calamity upon oneself.
To retire when the task is accomplished
Is the way of heaven.

[03t10c] **D. C. Lau**
When carrying on your head your perplexed bodily soul
Can you embrace in your arms the One and not let go?
In concentrating your breath can you become as supple
As a babe?
Can you polish your mysterious mirror
And leave no blemish?
Can you love the people and govern the state
Without resorting to action?
When the gates of heaven open and shut
Are you capable of keeping to the role of the female?
When your discernment penetrates the four quarters
Are you capable of not knowing anything?
It gives them life and rears them.
It gives them life yet claims no possession;
It benefits them yet exacts no gratitude;
It is the steward yet exercises no authority.
Such is called the mysterious virtue.

[03t11c] **D. C. Lau**
Thirty spokes share one hub.
Adapt the nothing therein to the purpose in hand, and you will have the use of the cart.
Knead clay in order to make a vessel.
Adapt the nothing therein to the purpose in hand, and you will have the use of the vessel.
Cut out doors and windows in order to make a room.
Adapt the nothing therein to the purpose in hand, and you will have the use of the room.
Thus what we gain is Something, yet it is by virtue of Nothing that this can be put to use.

[03t12c] **D. C. Lau**
The five colours make man's eyes blind;
The five notes make his ears deaf;
The five tastes injure his palate;
Riding and hunting
Make his mind go wild with excitement;

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Goods hard to come by
Serve to hinder his progress.
Hence the sage is
For the belly
Not for the eye.
Therefore he discards the one and takes the other.

[03t13c] **D. C. Lau**
Favour and disgrace are things that startle;
High rank is, like one's body, a source of great trouble.
What is meant by saying favour and disgrace are things that startle?
Favour when it is bestowed on a subject serves to startle as much as when it is withdrawn.
This is what is meant by saying that favour and disgrace are things that startle.
What is meant by saying that high rank is, like one's body, a source of great trouble?
The reason I have great trouble is that I have a body.
When I no longer have a body, what trouble have I?
Hence he who values his body more than dominion over the empire can be entrusted with the empire.
He who loves his body more than dominion over the empire can be given the custody of the empire.

[03t14c] **D. C. Lau**
What cannot be seen is called evanescent;
What cannot be heard is called rarefied;
What cannot be touched is called minute.
These three cannot be fathomed
And so they are confused and looked upon as one.
Its upper part is not dazzling;
Its lower part is not obscure.
Dimly visible, it cannot be named
And returns to that which is without substance.
This is called the shape that has no shape,
The image that is without substance.
This is called indistinct and shadowy.
Go up to it and you will not see its head;
Follow behind it and you will not see its rear.
Hold fast to the way of antiquity
In order to keep in control the realm of today.
The ability to know the beginning of antiquity
Is called the thread running through the way.

[03t15c] **D. C. Lau**
Of old he who was well versed in the way
Was minutely subtle, mysteriously comprehending,
And too profound to be known.
It is because he could not be known
That he can only be given a makeshift description:
Tentative, as if fording a river in winter,

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Hesitant, as if in fear of his neighbours;
Formal like a guest;
Falling apart like thawing ice;
Thick like the uncarved block;
Vacant like a valley;
Murky like muddy water.
Who can be muddy and yet, settling, slowly become limpid?
Who can be at rest and yet, stirring, slowly come to life?
He who holds fast to this way
Desires not to be full.
It is because he is not full
That he can be worn and yet newly made.

[03t16c] **D. C. Lau**
I do my utmost to attain emptiness;
I hold firmly to stillness.
The myriad creatures all rise together
And I watch their return.
The teeming creatures
All return to their separate roots.
Returning to one's roots is known as stillness.
This is what is meant by returning to one's destiny.
Returning to one's destiny is known as the constant.
Knowledge of the constant is known as discernment.
Woe to him who wilfully innovates
While ignorant of the constant,
But should one act from knowledge of the constant
One's action will lead to impartiality,
Impartiality to kingliness,
Kingliness to heaven,
Heaven to the way,
The way to perpetuity,
And to the end of one's days one will meet with no danger.

[03t17c] **D. C. Lau**
The best of all rulers is but a shadowy presence to his subjects.
Next comes the ruler they love and praise;
Next comes one they fear;
Next comes one with whom they take liberties.
When there is not enough faith, there is lack of good faith.
Hesitant, he does not utter words lightly.
When his task is accomplished and his work done
The people all say, 'It happened to us naturally.'

[03t18c] **D. C. Lau**
When the great way falls into disuse

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There are benevolence and rectitude;
When cleverness emerges
There is great hypocrisy;
When the six relations are at variance
There are filial children;
When the state is benighted
There are loyal ministers.

[03t19c] **D. C. Lau**
Exterminate the sage, discard the wise,
And the people will benefit a hundredfold;
Exterminate benevolence, discard rectitude,
And the people will again be filial;
Exterminate ingenuity, discard profit,
And there will be no more thieves and bandits.
These three, being false adornments, are not enough
And the people must have something to which they can attach themselves:
Exhibit the unadorned and embrace the uncarved block,
Have little thought of self and as few desires as possible.

[03t20c] **D. C. Lau**
Exterminate learning and there will no longer be worries.
Between yea and nay
How much difference is there?
Between good and evil
How great is the distance?
What others fear
One must also fear.
And wax without having reached the limit.
The multitude are joyous
As if partaking of the {t'ai lao} offering
Or going up to a terrace in spring.
I alone am inactive and reveal no signs,
Like a baby that has not yet learned to smile,
Listless as though with no home to go back to.
The multitude all have more than enough.
I alone seem to be in want.
My mind is that of a fool - how blank!
Vulgar people are clear.
I alone am drowsy.
Vulgar people are alert.
I alone am muddled.
Calm like the sea;
Like a high wind that never ceases.
The multitude all have a purpose.
I alone am foolish and uncouth.

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I alone am different from others
And value being fed by the mother.

[03t21c] **D. C. Lau**
In his every movement a man of great virtue
Follows the way and the way only.
As a thing the way is
Shadowy and indistinct.
Indistinct and shadowy,
Yet within it is an image;
Shadowy and indistinct,
Yet within it is a substance.
Dim and dark,
Yet within it is an essence.
This essence is quite genuine
And within it is something that can be tested.
From the present back to antiquity,
Its name never deserted it.
It serves as a means for inspecting the fathers of the multitude.
How do I know that the fathers of the multitude are like that?
By means of this.

[03t22c] **D. C. Lau**
Bowed down then preserved;
Bent then straight;
Hollow then full;
Worn then new;
A little then benefited;
A lot then perplexed.
Therefore the sage embraces the One and is a model for the empire.
He does not show himself, and so is conspicuous;
He does not consider himself right, and so is illustrious;
He does not brag, and so has merit;
He does not boast, and so endures.
It is because he does not contend that no one in the empire is in a position to contend with him.
The way the ancients had it, 'Bowed down then preserved', is no empty saying.
Truly it enables one to be preserved to the end.

[03t23c] **D. C. Lau**
To use words but rarely
Is to be natural.
Hence a gusty wind cannot last all morning, and a sudden downpour cannot last all day.
Who is it that produces these? Heaven and earth.
If even heaven and earth cannot go on for ever, much less can man.
That is why one follows the way.
A man of the way conforms to the way;

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A man of virtue conforms to virtue;
A man of loss conforms to loss.
He who conforms to the way is gladly accepted by the way;
He who conforms to virtue is gladly accepted by virtue;
He who conforms to loss is gladly accepted by loss.
When there is not enough faith, there is lack of good faith.

[03t24c] **D. C. Lau**
He who tiptoes cannot stand; he who strides cannot walk.
He who shows himself is not conspicuous;
He who considers himself right is not illustrious;
He who brags will have no merit;
He who boasts will not endure.
From the point of view of the way these are 'excessive food and useless excrescences'.
As there are Things that detest them, he who has the way does not abide in them.

[03t25c] **D. C. Lau**
There is a thing confusedly formed,
Born before heaven and earth.
Silent and void
It stands alone and does not change,
Goes round and does not weary.
It is capable of being the mother of the world.
I know not its name
So I style it 'the way'.
I give it the makeshift name of 'the great'.
Being great, it is further described as receding,
Receding, it is described as far away,
Being far away, it is described as turning back.
Hence the way is great;
Heaven is great;
Earth is great;
And the king is also great.
Within the realm there are four things that are great,
And the king counts as one.
Man models himself on earth,
Earth on heaven,
Heaven on the way,
And the way on that which is naturally so.

[03t26c] **D. C. Lau**
The heavy is the root of the light;
The still is the lord of the restless.
Therefore the gentleman when travelling all day
Never lets the heavily laden carts out of his sight.
It is only when he is safely behind walls and watch-towers

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That he rests peacefully and is above worries.
How, then, should a ruler of ten thousand chariots
Make light of his own person in the eyes of the empire?
If light, then the root is lost;
If restless, then the lord is lost.

[03t27c] **D. C. Lau**
One who excels in travelling leaves no wheel tracks;
One who excels in speech makes no slips;
One who excels in reckoning uses no counting rods;
One who excels in shutting uses no bolts yet what he has shut cannot be opened;
One who excels in tying uses no cords yet what he has tied cannot be undone.
Therefore the sage always excels in saving people, and so abandons no one;
Always excels in saving things, and so abandons nothing.
This is called following one's discernment.
Hence the good man is the teacher the bad learns from;
And the bad man is the material the good works on.
Not to value the teacher
Nor to love the material
Though it seems clever, betrays great bewilderment.
This is called the essential and the secret.

[03t28c] **D. C. Lau**
Know the male
But keep to the role of the female
And be a ravine to the empire.
If you are a ravine to the empire,
Then the constant virtue will not desert you
And you will again return to being a babe.
Know the white
But keep to the role of the black
And be a model to the empire.
If you are a model to the empire,
Then the constant virtue will not be wanting
And you will return to the infinite.
Know honour
But keep to the role of the disgraced
And be a valley to the empire.
If you are a valley to the empire,
Then the constant virtue will be sufficient
And you will return to being the uncarved block.
When the uncarved block shatters it becomes vessels.
The sage makes use of these and becomes the lord over the officials.
Hence the greatest cutting does not sever.

[03t29c] **D. C. Lau**

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Whoever takes the empire and wishes to do anything to it I see will have no respite.
The empire is a sacred vessel and nothing should be done to it.
Whoever does anything to it will ruin it;
whoever lays hold of it will lose it.
Hence some things lead and some follow;
Some breathe gently and some breathe hard;
Some are strong and some are weak;
Some destroy and some are destroyed.
Therefore the sage avoids excess, extravagance, and arrogance.

[03t30c] **D. C. Lau**
One who assists the ruler of men by means of the way does not intimidate the empire by a show of arms.
This is something which is liable to rebound.
Where troops have encamped
There will brambles grow;
In the wake of a mighty army
Bad harvests follow without fail.
One who is good aims only at bringing his campaign to a conclusion and dare not thereby intimidate.
Bring it to a conclusion but do not boast;
Bring it to a conclusion but do not brag;
Bring it to a conclusion but do not be arrogant;
Bring it to a conclusion but only when there is no choice;
Bring it to a conclusion but do not intimidate.
A creature in its prime doing harm to the old
Is known as going against the way.
That which goes against the way will come to an early end.

[03t31c] **D. C. Lau**
It is because arms are instruments of ill omen and there are Things that detest them that one who has the way does not abide by their use.
The gentleman gives precedence to the left when at home, but to the right when he goes to war.
Arms are instruments of ill omen, not the instruments of the gentleman.
When one is compelled to use them, it is best to do so without relish.
There is no glory in victory, and to glorify it despite this is to exult in the killing of men.
One who exults in the killing of men will never have his way in the empire.
On occasions of rejoicing precedence is given to the left;
On occasions of mourning precedence is given to the right.
A lieutenant's place is on the left;
The general's place is on the right.
This means that it is mourning rites that are observed.
When great numbers of people are killed, one should weep over them with sorrow.
When victorious in war, one should observe the rites of mourning.

[03t32c] **D. C. Lau**
The way is for ever nameless.
Though the uncarved block is small

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No one in the world dare claim its allegiance.
Should lords and princes be able to hold fast to it
The myriad creatures will submit of their own accord,
Heaven and earth will unite and sweet dew will fall,
And the people will be equitable, though no one so decrees.
Only when it is cut are there names.
As soon as there are names
One ought to know that it is time to stop.
Knowing when to stop one can be free from danger.
The way is to the world as the River and the Sea are to rivulets and streams.

[03t33c] **D. C. Lau**
He who knows others is clever;
He who knows himself has discernment.
He who overcomes others has force;
He who overcomes himself is strong.
He who knows contentment is rich;
He who perseveres is a man of purpose;
He who does not lose his station will endure;
He who lives out his days has had a long life.

[03t34c] **D. C. Lau**
The way is broad, reaching left as well as right.
The myriad creatures depend on it for life yet it claims no authority.
It accomplishes its task yet lays claim to no merit.
It clothes and feeds the myriad creatures yet lays no claim to being their master.
For ever free of desire, it can be called small;
Yet, as it lays no claim to being master when the myriad creatures turn to it, it can be called great.
It is because it never attempts itself to be great that it succeeds in becoming great.

[03t35c] **D. C. Lau**
Have in your hold the great image
And the empire will come to you.
Coming to you and meeting with no harm
It will be safe and sound.
Music and food
Will induce the wayfarer to stop.
The way in its passage through the mouth is without flavour.
It cannot be seen,
It cannot be heard,
Yet it cannot be exhausted by use.

[03t36c] **D. C. Lau**
If you would have a thing shrink,
You must first stretch it;
If you would have a thing weakened,

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You must first strengthen it;
If you would have a thing laid aside,
You must first set it up;
If you would take from a thing,
You must first give to it.
This is called subtle discernment:
The submissive and weak will overcome the hard and strong.
The fish must not be allowed to leave the deep;
The instruments of power in a state must not be revealed to anyone.

[03t37c] **D. C. Lau**
The way never acts yet nothing is left undone.
Should lords and princes be able to hold fast to it,
The myriad creatures will be transformed of their own accord.
After they are transformed, should desire raise its head,
I shall press it down with the weight of the nameless uncarved block.
The nameless uncarved block
Is but freedom from desire,
And if I cease to desire and remain still,
The empire will be at peace of its own accord.

[03t38c] **D. C. Lau**
A man of the highest virtue does not keep to virtue and that is why he has virtue.
A man of the lowest virtue never strays from virtue and that is why he is without virtue.
The former never acts yet leaves nothing undone.
The latter acts but there are things left undone.
A man of the highest benevolence acts, but from no ulterior motive.
A man of the highest rectitude acts, but from ulterior motive.
A man most conversant in the rites acts, but when no one responds rolls up his sleeves and resorts to persuasion by force.
Hence when the way was lost there was virtue;
When virtue was lost there was benevolence;
When benevolence was lost there was rectitude;
When rectitude was lost there were the rites.
The rites are the wearing thin of loyalty and good faith
And the beginning of disorder;
Foreknowledge is the flowery embellishment of the way
And the beginning of folly.
Hence the man of large mind abides in the thick not in the thin, in the fruit not in the flower.
Therefore he discards the one and takes the other.

[03t39c] **D. C. Lau**
Of old, these came to be in possession of the One:
Heaven in virtue of the One is limpid;
Earth in virtue of the One is settled;
Gods in virtue of the One have their potencies;

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The valley in virtue of the One is full;
The myriad creatures in virtue of the One are alive;
Lords and princes in virtue of the One become leaders in the empire.
It is the One that makes these what they are.
Without what makes it limpid heaven might split;
Without what makes it settled earth might sink;
Without what gives them their potencies gods might spend themselves;
Without what makes it full the valley might run dry;
Without what keeps them alive the myriad creatures might perish;
Without what makes them leaders lords and princes might fall.
Hence the superior must have the inferior as root;
The high must have the low as base.
Thus lords and princes refer to themselves as 'solitary', 'desolate', and 'hapless'.
This is taking the inferior as root, is it not?
Hence the highest renown is without renown,
Not wishing to be one among many like jade
Nor to be aloof like stone.

[03t40c] **D. C. Lau**
Turning back is how the way moves;
Weakness is the means the way employs.
The myriad creatures in the world are born from
Something, and Something from Nothing.

[03t41c] **D. C. Lau**
When the best student hears about the way
He practises it assiduously;
When the average student hears about the way
It seems to him one moment there and gone the next;
When the worst student hears about the way
He laughs out loud.
If he did not laugh
It would be unworthy of being the way.
Hence the {Chien yen} has it:
The way that is bright seems dull;
The way that leads forward seems to lead backward;
The way that is even seems rough.
The highest virtue is like the valley;
The sheerest whiteness seems sullied;
Ample virtue seems defective;
Vigorous virtue seems indolent;
Plain virtue seems soiled;
The great square has no corners.
The great vessel takes long to complete;
The great note is rarefied in sound;
The great image has no shape.

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The way conceals itself in being nameless.
It is the way alone that excels in bestowing and in accomplishing.

[03t42c] **D. C. Lau**
The way begets one;
One begets two;
Two begets three;
Three begets the myriad creatures.
The myriad creatures carry on their backs the yin and embrace in their arms the yang and are the blending of the generative forces of the two.
There are no words which men detest more than 'solitary', 'desolate', and 'hapless', yet lords and princes use these to refer to themselves.
Thus a thing is sometimes added to by being diminished and diminished by being added to.
What others teach I also teach.
'The violent will not come to a natural end.'
I shall take this as my precept.

[03t43c] **D. C. Lau**
The most submissive thing in the world can ride roughshod over the hardest in the world -
That which is without substance entering that which has no crevices.
That is why I know the benefit of resorting to no action.
The teaching that uses no words, the benefit of resorting to no action, these are beyond the understanding of all but a very few in the world.

[03t44c] **D. C. Lau**
Your name or your person,
Which is dearer?
Your person or your goods,
Which is worth more?
Gain or loss,
Which is a greater bane?
That is why excessive meanness
Is sure to lead to great expense;
Too much store
Is sure to end in immense loss.
Know contentment
And you will suffer no disgrace;
Know when to stop
And you will meet with no danger.
You can then endure.

[03t45c] **D. C. Lau**
Great perfection seems chipped,
Yet use will not wear it out;
Great fullness seems empty,
Yet use will not drain it;

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Great straightness seems bent;
Great skill seems awkward;
Great eloquence seems tongue-tied.
Restlessness overcomes cold;
Stillness overcomes heat.
Limpid and still,
One can be a leader in the empire.

[03t46c] **D. C. Lau**
When the way prevails in the empire, fleet-footed horses are relegated to ploughing the fields;
When the way does not prevail in the empire, war-horses breed on the border.
There is no crime greater than having too many desires;
There is no disaster greater than not being content;
There is no misfortune greater than being covetous.
Hence in being content, one will always have enough.

[03t47c] **D. C. Lau**
Without stirring abroad
One can know the whole world;
Without looking out of the window
One can see the way of heaven.
The further one goes
The less one knows.
Therefore the sage knows without having to stir,
Identifies without having to see,
Accomplishes without having to act.

[03t48c] **D. C. Lau**
In the pursuit of learning one knows more every day;
In the pursuit of the way one does less every day.
One does less and less until one does nothing at all, and when one does nothing at all there is nothing that is undone.
It is always through not meddling that the empire is won.
Should you meddle, then you are not equal to the task of winning the empire.

[03t49c] **D. C. Lau**
The sage has no mind of his own.
He takes as his own the mind of the people.
Those who are good I treat as good.
Those who are not good I also treat as good.
In so doing I gain in goodness.
Those who are of good faith I have faith in.
Those who are lacking in good faith I also have faith in.
In so doing I gain in good faith.
The sage in his attempt to distract the mind of the empire seeks urgently to muddle it.
The people all have something to occupy their eyes and ears, and the sage treats them all like children.

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[03t50c] **D. C. Lau**

When going one way means life and going the other means death, three in ten will be comrades in life, three in ten will be comrades in death, and there are those who value life and as a result move into the realm of death, and these also number three in ten.
Why is this so? Because they set too much store by life.
I have heard it said that one who excels in safeguarding his own life does not meet with rhinoceros or tiger when travelling on land nor is he touched by weapons when charging into an army.
There is nowhere for the rhinoceros to pitch its horn;
There is nowhere for the tiger to place its claws;
There is nowhere for the weapon to lodge its blade.
Why is this so? Because for him there is no realm of death.

[03t51c] **D. C. Lau**

The way gives them life;
Virtue rears them;
Things give them shape;
Circumstances bring them to maturity.
Therefore the myriad creatures all revere the way and honour virtue.
Yet the way is revered and virtue honoured not because this is decreed by any authority but because it is natural for them to be treated so.
Thus the way gives them life and rears them;
Brings them up and nurses them;
Brings them to fruition and maturity;
Feeds and shelters them.
It gives them life yet claims no possession;
It benefits them yet exacts no gratitude;
It is the steward yet exercises no authority.
Such is called the mysterious virtue.

[03t52c] **D. C. Lau**

The world had a beginning
And this beginning could be the mother of the world.
When you know the mother
Go on to know the child.
After you have known the child
Go back to holding fast to the mother,
And to the end of your days you will not meet with danger.
Block the openings,
Shut the doors,
And all your life you will not run dry.
Unblock the openings,
Add to your troubles,
And to the end of your days you will be beyond salvation.
To see the small is called discernment;
To hold fast to the submissive is called strength.

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Use the light
But give up the discernment.
Bring not misfortune upon yourself.
This is known as following the constant.

[03t53c] **D. C. Lau**
Were I possessed of the least knowledge, I would, when walking on the great way, fear only paths that lead astray.
The great way is easy, yet people prefer by-paths.
The court is corrupt,
The fields are overgrown with weeds,
The granaries are empty;
Yet there are those dressed in fineries,
With swords at their sides,
Filled with food and drink,
And possessed of too much wealth.
This is known as taking the lead in robbery.
Far indeed is this from the way.

[03t54c] **D. C. Lau**
What is firmly rooted cannot be pulled out;
What is tightly held in the arms will not slip loose;
Through this the offering of sacrifice by descendants will never come to an end.
Cultivate it in your person
And its virtue will be genuine;
Cultivate it in the family
And its virtue will be more than sufficient;
Cultivate it in the hamlet
And its virtue will endure;
Cultivate it in the state
And its virtue will abound;
Cultivate it in the empire
And its virtue will be pervasive.
Hence look at the person through the person;
Look at the family through the family;
Look at the hamlet through the hamlet;
Look at the state through the state;
Look at the empire through the empire.
How do I know that the empire is like that?
By means of this.

[03t55c] **D. C. Lau**
One who possesses virtue in abundance is comparable to a new born babe:
Poisonous insects will not sting it;
Ferocious animals will not pounce on it;
Predatory birds will not swoop down on it.

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Its bones are weak and its sinews supple yet its hold is firm.
It does not know of the union of male and female yet its male member will stir:
This is because its virility is at its height.
It howls all day yet does not become hoarse:
This is because its harmony is at its height.
To know harmony is called the constant;
To know the constant is called discernment.
To try to add to one's vitality is called ill-omened;
For the mind to egg on the breath is called violent.
A creature in its prime doing harm to the old
Is known as going against the way.
That which goes against the way will come to an early end.

[03t56c] **D. C. Lau**
One who knows does not speak;
One who speaks does not know.
Block the openings;
Shut the doors.
Blunt the sharpness;
Untangle the knots;
Soften the glare;
Let your wheels move only along old ruts.
This is known as mysterious sameness.
Hence you cannot get close to it, nor can you keep it at arm's length;
You cannot bestow benefit on it, nor can you do it harm;
You cannot ennoble it, nor can you debase it.
Therefore it is valued by the empire.

[03t57c] **D. C. Lau**
Govern the state by being straightforward;
Wage war by being crafty;
But win the empire by not being meddlesome.
How do I know that it is like that?
By means of this.
The more taboos there are in the empire
The poorer the people;
The more sharpened tools the people have
The more benighted the state;
The more skills the people have
The further novelties multiply;
The better known the laws and edicts
The more thieves and robbers there are.
Hence the sage says,
I take no action and the people are transformed of themselves;
I prefer stillness and the people are rectified of themselves;
I am not meddlesome and the people prosper of themselves;

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I am free from desire and the people of themselves become simple like the uncarved block.

[03t58c] **D. C. Lau**
When the government is muddled
The people are simple;
When the government is alert
The people are cunning.
It is on disaster that good fortune perches;
It is beneath good fortune that disaster crouches.
Who knows the limit? Does not the straightforward exist?
The straightforward changes again into the crafty, and the good changes again into the monstrous.
Indeed, it is long since the people were perplexed.
Therefore the sage is square-edged but does not scrape,
Has corners but does not jab,
Extends himself but not at the expense of others,
Shines but does not dazzle.

[03t59c] **D. C. Lau**
In ruling the people and in serving heaven it is best for a ruler to be sparing.
It is because he is sparing
That he may be said to follow the way from the start;
Following the way from the start he may be said to accumulate an abundance of virtue;
Accumulating an abundance of virtue there is nothing he cannot overcome;
When there is nothing he cannot overcome, no one knows his limit;
When no one knows his limit
He can possess a state;
When he possesses the mother of a state
He can then endure.
This is called the way of deep roots and firm stems by which one lives to see many days.

[03t60c] **D. C. Lau**
Governing a large state is like boiling a small fish.
When the empire is ruled in accordance with the way,
The spirits lose their potencies.
Or rather, it is not that they lose their potencies,
But that, though they have their potencies, they do not harm the people.
It is not only they who, having their potencies, do not harm the people,
The sage, also, does not harm the people.
As neither does any harm, each attributes the merit to the other.

[03t61c] **D. C. Lau**
A large state is the lower reaches of a river -
The place where all the streams of the world unite.
In the union of the world,
The female always gets the better of the male by stillness.
Being still, she takes the lower position.

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Hence the large state, by taking the lower position, annexes the small state;
The small state, by taking the lower position, affiliates itself to the large state.
Thus the one, by taking the lower position, annexes;
The other, by taking the lower position, is annexed.
All that the large state wants is to take the other under its wing;
All that the small state wants is to have its services accepted by the other.
If each of the two wants to find its proper place,
It is meet that the large should take the lower position.

[03t62c] **D. C. Lau**
The way is the refuge for the myriad creatures.
It is that by which the good man protects,
And that by which the bad is protected.
Beautiful words when offered will win high rank in return;
Beautiful deeds can raise a man above others.
Even if a man is not good, why should he be abandoned?
Hence when the emperor is set up and the three ducal ministers are appointed, he who makes a present of the way without stirring from his seat is preferable to one who offers presents of jade disks followed by a team of four horses.
Why was this way valued of old?
Was it not said that by means of it one got what one wanted and escaped the consequences when one transgressed?
Therefore it is valued by the empire.

[03t63c] **D. C. Lau**
Do that which consists in taking no action;
Pursue that which is not meddlesome;
Savour that which has no flavour.
Make the small big and the few many;
Do good to him who has done you an injury.
Lay plans for the accomplishment of the difficult before it becomes difficult;
Make something big by starting with it when small.
Difficult things in the world must needs have their beginnings in the easy;
Big things must needs have their beginnings in the small.
Therefore it is because the sage never attempts to be great that he succeeds in becoming great.
One who makes promises rashly rarely keeps good faith;
One who is in the habit of considering things easy meets with frequent difficulties.
Therefore even the sage treats some things as difficult.
That is why in the end no difficulties can get the better of him.

[03t64c] **D. C. Lau**
It is easy to maintain a situation while it is still secure;
It is easy to deal with a situation before symptoms develop;
It is easy to break a thing when it is yet brittle;
It is easy to dissolve a thing when it is yet minute.
Deal with a thing while it is still nothing;

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Keep a thing in order before disorder sets in.
A tree that can fill the span of a man's arms
Grows from a downy tip;
A terrace nine storeys high
Rises from hodfuls of earth;
A journey of a thousand miles
Starts from beneath one's feet.
Whoever does anything to it will ruin it;
Whoever lays hold of it will lose it.
Therefore the sage, because he does nothing, never ruins anything;
And, because he does not lay hold of anything, loses nothing.
In their enterprises the people
Always ruin them when on the verge of success.
Be as careful at the end as at the beginning
And there will be no ruined enterprises.
Therefore the sage desires not to desire
And does not value goods which are hard to come by;
Learns to be without learning
And makes good the mistakes of the multitude
In order to help the myriad creatures to be natural and to refrain from daring to act.

[03t65c] **D. C. Lau**
Of old those who excelled in the pursuit of the way did not use it to enlighten the people but to hoodwink them.
The reason why the people are difficult to govern is that they are too clever.
Hence to rule a state by cleverness
Will be to the detriment of the state;
Not to rule a state by cleverness
Will be a boon to the state.
These two are models.
Always to know the models
Is known as mysterious virtue.
Mysterious virtue is profound and far-reaching,
But when things turn back it turns back with them.
Only then is complete conformity realized.

[03t66c] **D. C. Lau**
The reason why the River and the Sea are able to be king of the hundred valleys is that they excel in taking the lower position.
Hence they are able to be king of the hundred valleys.
Therefore, desiring to rule over the people,
One must in one's words humble oneself before them;
And, desiring to lead the people,
One must, in one's person, follow behind them.
Therefore the sage takes his place over the people yet is no burden;
takes his place ahead of the people yet causes no obstruction.

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That is why the empire supports him joyfully and never tires of doing so.
It is because he does not contend that no one in the empire is in a position to contend with him.

[03t67c] **D. C. Lau**
The whole world says that my way is vast and resembles nothing.
It is because it is vast that it resembles nothing.
If it resembled anything, it would, long before now, have become small.
I have three treasures
Which I hold and cherish.
The first is known as compassion,
The second is known as frugality,
The third is known as not daring to take the lead in the empire;
Being compassionate one could afford to be courageous,
Being frugal one could afford to extend one's territory,
Not daring to take the lead in the empire one could afford to be lord over the vessels.
Now, to forsake compassion for courage, to forsake frugality for expansion, to forsake the rear for the lead, is sure to end in death.
Through compassion, one will triumph in attack and be impregnable in defence.
What heaven succours it protects with the gift of compassion.

[03t68c] **D. C. Lau**
One who excels as a warrior does not appear formidable;
One who excels in fighting is never roused in anger;
One who excels in defeating his enemy does not join issue;
One who excels in employing others humbles himself before them.
This is known as the virtue of non-contention;
This is known as making use of the efforts of others;
This is known as matching the sublimity of heaven.

[03t69c] **D. C. Lau**
The strategists have a saying,
I dare not play the host but play the guest,
I dare not advance an inch but retreat a foot instead.
This is known as marching forward when there is no road,
Rolling up one's sleeves when there is no arm,
Dragging one's adversary by force when there is no adversary,
And taking up arms when there are no arms.
There is no disaster greater than taking on an enemy too easily.
So doing nearly cost me my treasure.
Thus of two sides raising arms against each other,
It is the one that is sorrow-stricken that wins.

[03t70c] **D. C. Lau**
My words are very easy to understand and very easy to put into practice,
Yet no one in the world can understand them or put them into practice.
Words have an ancestor and affairs have a sovereign.

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It is because people are ignorant that they fail to understand me.
Those who understand me are few;
Those who harm(imitate) me are honoured.
Therefore the sage, while clad in homespun, conceals on his person a priceless piece of jade.

[03t71c] **D. C. Lau**
To know yet to think that one does not know is best;
Not to know yet to think that one knows will lead to difficulty.
It is by being alive to difficulty that one can avoid it.
The sage meets with no difficulty.
It is because he is alive to it that he meets with no difficulty.

[03t72c] **D. C. Lau**
When the people lack a proper sense of awe, then some awful visitation will descend upon them.
Do not constrict their living space;
Do not press down on their means of livelihood.
It is because you do not press down on them that they will not weary of the burden.
Hence the sage knows himself but does not display himself,
Loves himself but does not exalt himself.
Therefore he discards the one and takes the other.

[03t73c] **D. C. Lau**
He who is fearless in being bold will meet with his death;
He who is fearless in being timid will stay alive.
Of the two, one leads to good, the other to harm.
Heaven hates what it hates,
Who knows the reason why?
Therefore even the sage treats some things as difficult.
The way of heaven
Excels in overcoming though it does not contend,
In responding though it does not speak,
In attracting though it does not summon,
In laying plans though it appears slack.
The net of heaven is cast wide.
Though the mesh is not fine, yet nothing ever slips through.

[03t74c] **D. C. Lau**
When the people are not afraid of death, wherefore frighten them with death?
Were the people always afraid of death, and were I able to arrest and put to death those who innovate, then who would dare?
There is a regular executioner whose charge it is to kill.
To kill on behalf of the executioner is what is described as chopping wood on behalf of the master carpenter.
In chopping wood on behalf of the master carpenter, there are few who escape hurting their own hands instead.

[03t75c] **D. C. Lau**

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The people are hungry:
It is because those in authority eat up too much in taxes
That the people are hungry.
The people are difficult to govern:
It is because those in authority are too fond of action
That the people are difficult to govern.
The people treat death lightly:
It is because the people set too much store by life
That they treat death lightly.
It is just because one has no use for life that one is wiser than the man who values life.

[03t76c] **D. C. Lau**
A man is supple and weak when living, but hard and stiff when dead.
Grass and trees are pliant and fragile when living, but dried and shrivelled when dead.
Thus the hard and the strong are the comrades of death;
The supple and the weak are the comrades of life.
Therefore a weapon that is strong will not vanquish;
A tree that is strong will suffer the axe.
The strong and big takes the lower position,
The supple and weak takes the higher position.

[03t77c] **D. C. Lau**
Is not the way of heaven like the stretching of a bow?
The high it presses down,
The low it lifts up;
The excessive it takes from,
The deficient it gives to.
It is the way of heaven to take from what has in excess in order to make good what is deficient.
The way of man is otherwise. It takes from those who are in want in order to offer this to those who already have more than enough.
Who is there that can take what he himself has in excess and offer this to the empire?
Only he who has the way.
Therefore the sage benefits them yet exacts no gratitude,
Accomplishes his task yet lays claim to no merit.
Is this not because he does not wish to be considered a better man than others?

[03t78c] **D. C. Lau**
In the world there is nothing more submissive and weak than water.
Yet for attacking that which is hard and strong nothing can surpass it.
This is because there is nothing that can take its place.
That the weak overcomes the strong,
And the submissive overcomes the hard,
Everyone in the world knows yet no one can put this knowledge into practice.
Therefore the sage says,
One who takes on himself the humiliation of the state
Is called a ruler worthy of offering sacrifices to the gods of earth and millet;

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One who takes on himself the calamity of the state
Is called a king worthy of dominion over the entire empire.
Straightforward words seem paradoxical.

[03t79c] **D. C. Lau**
When peace is made between great enemies,
Some enmity is bound to remain undispelled.
How can this be considered perfect?
Therefore the sage takes the left-hand tally, but exacts no payment from the people.
The man of virtue takes charge of the tally;
The man of no virtue takes charge of execution(exaction).
It is the way of heaven to show no favouritism.
It is for ever on the side of the good man.

[03t80c] **D. C. Lau**
Reduce the size and population of the state.
Ensure that even though the people have tools of war for a troop or a battalion they will not use them;
And also that they will be reluctant to move to distant places because they look on death as no light matter.
Even when they have ships and carts, they will have no use for them;
And even when they have armour and weapons, they will have no occasion to make a show of them.
Bring it about that the people will return to the use of the knotted rope,
Will find relish in their food
And beauty in their clothes,
Will be content in their abode
And happy in the way they live.
Though adjoining states are within sight of one another,
And the sound of dogs barking and cocks crowing in one state can be heard in another,
yet the people of one state will grow old and die without having had any dealings with those of another.

[03t81c] **D. C. Lau**
Truthful words are not beautiful;
Beautiful words are not truthful.
Good words are not persuasive;
Persuasive words are not good.
He who knows has no wide learning;
He who has wide learning does not know.
The sage does not hoard.
Having bestowed all he has on others, he has yet more;
Having given all he has to others, he is richer still.
The way of heaven benefits and does not harm;
The way of the sage is bountiful and does not contend.

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[04t01c] **R. L. Wing**
The Tao that can be expressed
Is not the Tao of the Absolute.
The name that can be named
Is not the name of the Absolute.
The nameless originated Heaven and Earth.
The named is the Mother of All Things.
Thus, without expectation,
One will always perceive the subtlety;
And, with expectation,
One will always perceive the boundary.
The source of these two is identical, Yet their names are different.
Together they are called profound,
Profound and mysterious,
The gateway to the Collective Subtlety.

[04t02c] **R. L. Wing**
When all the world knows beauty as beauty, There is ugliness.
When they know good as good, There there is evil.
In this way
Existence and nonexistence produce each other.
Difficult and easy complete each other.
Long and short contrast each other.
High and low attract each other.
Pitch and tone harmonize each other.
Future and past follow each other.
Therefore, Evolved Individuals
Hold their position without effort,
Practice their philosophy without words,
Are a part of All Things and overlook nothing.
They produce but do not possess, Act without expectation, Succeed without taking credit.
Since, indeed, they take no credit, it remains with them.

[04t03c] **R. L. Wing**
Do not exalt the very gifted, And people will not contend.
Do not treasure goods that are hard to get, And people will not become thieves.
Do not focus on desires, And people's minds will not be confused.
Therefore, Evolved Individuals lead others by Opening their minds,
Reinforcing their centers, Relaxing their desires, Strengthening their characters.
Let the people always act without strategy or desire;
Let the clever not venture to act.
Act without action, And nothing is without order.

[04t04c] **R. L. Wing**
The Tao is empty and yet useful;
Somehow it never fills up.

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So profound!
It resembles the source of All Things.
It blunts the sharpness,
Unties the tangles,
And harmonizes the brightness.
It identifies with the ways of the world.
So deep!
It resembles a certain existence.
I do not know whose offspring it is, This Image in front of the source.

[04t05c] **R. L. Wing**
Heaven and Earth are impartial;
They regard All Things as straw dogs.
Evolved Individuals are impartial;
They regard all people as straw dogs.
Between Heaven and Earth,
The space is like a bellows.
The shape changes,
But not the form.
The more it moves,
The more it produces.
Too much talk will exhaust itself.
It is better to remain centered.

[04t06c] **R. L. Wing**
The mystery of the valley is immortal;
It is known as the Subtle Female.
The gateway of the Subtle Female
Is the source of Heaven and Earth.
Everlasting, endless, it appears to exist.
Its usefulness comes with no effort.

[04t07c] **R. L. Wing**
Heaven is eternal, the Earth everlasting.
They can be eternal and everlasting Because they do not exist for themselves.
For that reason they can exist eternally.
Therefore, Evolved Individuals Put themselves last,
And yet they are first.
Put themselves outside,
And yet they remain.
Is it not because they are without self-interest That their interests succeed?

[04t08c] **R. L. Wing**
The highest value is like water.
The value in water benefits All Things, And yet it does not contend.
It stays in places that others disdain, And therefore is close to the Tao.

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The value in a dwelling is location.
The value in a mind is depth.
The value in relations is benevolence.
The value in words is sincerity.
The value in leadership is order.
The value in work is competence.
The value in effort is timeliness.
Since, indeed, they do not contend, There is no resentment.

[04t09c] **R. L. Wing**
Holding to fullness Is not as good as stopping in time.
Sharpness that probes Cannot protect for long.
A house filled with riches Cannot be defended.
Pride in wealth and position Is overlooking one's collapse.
Withdrawing when success is achieved Is the Tao in Nature.

[04t10c] **R. L. Wing**
In managing your instincts and embracing Oneness, Can you be undivided?
In focusing your Influence, Can you yield as a newborn child?
In clearing your insight, Can you become free of error?
In loving people and leading the organization, Can you take no action?
In opening and closing the gateway to nature, Can you not weaken?
In seeing clearly in all directions, Can you be without knowledge?
Produce things, cultivate things; Produce but do not possess.
Act without expectation.
Advance without dominating.
These are called the Subtle Powers.

[04t11c] **R. L. Wing**
Thirty spokes converge at one hub;
What is not there makes the wheel useful.
Clay is shaped to form a vessel;
What is not there makes the vessel useful.
Doors and windows are cut to form a room;
What is not there makes the room useful.
Therefore, take advantage of what is there, By making use of what is not.

[04t12c] **R. L. Wing**
The five colors will blind one's eye.
The five tones will deafen one's ear.
The five flavors will jade one's taste.
Racing and hunting will derange one's mind.
Goods that are hard to get will obstruct one's way.
Therefore, Evolved Individuals
Regard the center and not the eye.
Hence they discard one and receive the other.

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[04t13c] **R. L. Wing**
There is alarm in both favor and disgrace.
Esteem and fear are identified with the self.
What is the meaning of "alarm in both favor and disgrace?"
Favor ascends; disgrace descends.
To attain them brings alarm.
To lose them brings alarm.
That is the meaning of "alarm in both favor and disgrace."
What is the meaning of "esteem and fear are identified with the self?"
The reason for our fear Is the presence of our self.
When we are selfless, What is there to fear?
Therefore those who esteem the world as self
Will be committed to the world.
Those who love the world as self
Will be entrusted with the world.

[04t14c] **R. L. Wing**
Looked at but not seen:
Its name is formless.
Listened to but not heard:
Its name is soundless.
Reached for but not obtained:
Its name is intangible.
These three cannot be analyzed, So they mingle and act as one.
Its rising is not bright;
Its setting is not dark.
Endlessly, the nameless goes on,
Merging and returning to nothingness.
That is why it is called
The form of the formless,
The image of nothingness.
That is why it is called elusive.
Confronted, its beginning is not seen.
Followed, its end is not seen.
Hold on to the ancient Tao;
Control the current reality.
Be aware of the ancient origins;
This is called the Essence of Tao.

[04t15c] **R. L. Wing**
Those skillful in the ancient Tao Are subtly ingenious and profoundly intuitive.
They are so deep they cannot be recognized.
Since, indeed, they cannot be recognized, Their force can be contained.
So careful! As if wading a stream in winter.
So hesitant! As if respecting all sides in the community.

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So reserved! As if acting as a guest.
So yielding! As if ice about to melt.
So candid! As if acting with simplicity.
So open! As if acting as a valley.
So integrated! As if acting as muddy water.
Who can harmonize with muddy water, And gradually arrive at clarity?
Who can move with stability, And gradually bring endurance to life?
Those who maintain the Tao
Do not desire to become full.
Indeed, since they are not full,
They can be used up and also renewed.

[04t16c] **R. L. Wing**
Attain the highest openness;
Maintain the deepest harmony.
Become a part of All Things;
In this way, I perceive the cycles.
Indeed, things are numerous;
But each cycle merges with the source.
Merging with the source is called harmonizing;
This is known as the cycle of destiny.
The cycle of destiny is called the Absolute;
Knowing the Absolute is called insight.
To not know the Absolute
Is to recklessly become a part of misfortune.
To know the Absolute is to be tolerant.
What is tolerant becomes impartial;
What is impartial becomes powerful;
What is powerful becomes natural;
What is natural becomes Tao.
What has Tao becomes everlasting And free from harm throughout life.

[04t17c] **R. L. Wing**
Superior leaders are those whose existence is merely known;
The next best are loved and honored; The next are respected;
And the next are ridiculed.
Those who lack belief
Will not in turn be believed.
But when the command comes from afar
And the work is done, the goal achieved,
The people say, "We did it naturally."

[04t18c] **R. L. Wing**
When the great Tao is forgotten,
Philanthropy and morality appear.
Intelligent strategies are produced, And great hypocrisies emerge.

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When the Family has no Harmony, Piety and devotion appear.
The nation is confused by chaos, And loyal patriots emerge.

[04t19c] **R. L. Wing**
Discard the sacred, abandon strategies;
The people will benefit a hundredfold.
Discard philanthropy, abandon morality;
The people will return to natural love.
Discard cleverness, abandon the acquisitive;
The thieves will exist no longer.
However, if these three passages are inadequate, Adhere to these principles:
Perceive purity; Embrace simplicity; Reduce self-interest; Limit desires.

[04t20c] **R. L. Wing**
Discard the academic; have no anxiety.
How much difference is there between agreement and servility?
How much difference is there between good and evil?
That one should revere what others revere - how absurd and uncentered!
The Collective Mind is expansive and flourishing,
As if receiving a great sacrifice,
As if ascending a living observatory.
I alone remain uncommitted,
Like an infant who has not yet smiled,
Unattached, without a place to merge.
The Collective Mind is all-encompassing.
I alone seem to be overlooked.
I am unknowing to the core and unclear, unclear!
Ordinary people are bright and obvious;
I alone am dark and obscure.
Ordinary people are exacting and sharp;
I alone am subdued and dull.
Indifferent like the sea,
Ceaseless like a penetrating wind,
The Collective Mind is ever present.
And yet, I alone am unruly and remote.
I alone am different from the others
In treasuring nourishment from the Mother.

[04t21c] **R. L. Wing**
The natural expression of Power
Proceeds only through the Tao.
The Tao acts through Natural Law;
So formless, so intangible.
Intangible, formless!
At its center appears the Image.
Formless, intangible!

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At its center appears Natural Law.
Obscure, mysterious!
At its center appears the Life Force.
The Life Force is very real;
At its center appears truth.
From ancient times to the present,
Its name ever remains,
Through the experience of the Collective Origin.
How do I know the way of the Collective Origin?
Through this.

[04t22c] **R. L. Wing**
What is curved becomes whole;
What is crooked becomes straight.
What is deep becomes filled;
What is exhausted becomes refreshed.
What is small becomes attainable;
What is excessive becomes confused.
Thus Evolved Individuals hold to the One And regard the world as their Pattern.
They do not display themselves;
Therefore they are illuminated.
They do not define themselves;
Therefore they are distinguished.
They do not make claims;
Therefore they are credited.
They do not boast;
Therefore they advance.
Since, indeed, they do not compete, The world cannot compete with them.
That ancient saying: "What is curved becomes whole" - Are these empty words?
To become whole, Turn within.

[04t23c] **R. L. Wing**
Nature rarely speaks.
Hence the whirlwind does not last a whole morning,
Nor the sudden rainstorm last a whole day.
What causes these?
Heaven and Earth.
If Heaven and Earth cannot make them long lasting,
How much less so can humans?
Thus, those who cultivate the Tao
Identify with the Tao.
Those who cultivate Power
Identify with Power.
Those who cultivate failure
Identify with failure.
Those who identify with the Tao

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Are likewise welcomed by the Tao.
Those who identify with Power
Are likewise welcomed by Power.
Those who identify with failure
Are likewise welcomed by failure.
Those who lack belief
Will not in turn be believed.

[04t24c] **R. L. Wing**
Those who are on tiptoe cannot stand firm.
Those who straddle cannot walk.
Those who display themselves cannot illuminate.
Those who define themselves cannot be distinguished.
Those who make claims can have no credit.
Those who boast cannot advance.
To those who stay with the Tao,
These are like excess food and redundant actions
And are contrary to Natural Law.
Thus those who possess the Tao turn away.

[04t25c] **R. L. Wing**
There was something in a state of fusion Before Heaven and Earth were born.
Silent, vast, Independent, and unchanging; Working everywhere, tirelessly;
It can be regarded as Mother of the world.
I do not know its name;
The word I say is Tao.
Forced to give it a name,
I say Great.
Great means continuing.
Continuing means going far.
Going far means returning.
Therefore the Tao is Great.
Heaven and Earth are Great.
A leader is likewise Great.
In the universe there are four Greatnesses,
And leadership is one of them.
Humans are modeled on the earth.
The earth is modeled on heaven.
Heaven is modeled on the Tao.
The Tao is modeled on nature.

[04t26c] **R. L. Wing**
Gravity is the foundation of levity.
Stillness is the master of agitation.
Thus Evolved Individuals can travel the whole day Without leaving behind their baggage.
However arresting the views,

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They remain calm and unattached.
How can leaders with ten thousand chariots
Have a light-hearted position in the world?
If they are light-hearted, they lose their foundation.
If they are agitated, they lose their mastery.

[04t27c] **R. L. Wing**
A good path has no ruts.
A good speech has no flaws.
A good analysis uses no schemes.
A good lock has no bar or bolt,
And yet it cannot be opened.
A good knot does not restrain,
And yet it cannot be unfastened.
Thus Evolved Individuals are always good at saving others;
Hence no one is wasted.
They are always good at saving things;
Hence nothing is wasted.
This is called Doubling the Light.
Therefore a good person is the teacher of an inferior person;
And an inferior person is the resource of a good person.
One who does not treasure a teacher, or does not cherish a resource,
Although intelligent, is greatly deluded.
This is called Significant Subtlety.

[04t28c] **R. L. Wing**
Know the male,
Hold to the female;
Become the world's stream.
By being the world's stream,
The Power will never leave.
This is returning to Infancy.
Know the white,
Hold to the black;
Become the world's pattern.
By becoming the world's pattern, The Power will never falter.
This is returning to Limitlessness.
Know the glory,
Hold to the obscurity;
Become the world's valley.
By being the world's valley,
The Power will be sufficient.
This is returning to Simplicity.
When Simplicity is broken up,
It is made into instruments.
Evolved Individuals who employ them,

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Are made into leaders.
In this way the Great System is united.

[04t29c] **R. L. Wing**
Those who would take hold of the world and act on it, Never, I notice, succeed.
The world is a mysterious instrument,
Not made to be handled.
Those who act on it, spoil it.
Those who seize it, lose it.
So, in Natural Law
Some lead, some follow;
Some agitate, some remain silent;
Some are firm, some are weak;
Some carry on, some lose heart.
Thus, Evolved Individuals Avoid extremes, Avoid extravagance, Avoid excess.

[04t30c] **R. L. Wing**
Those who use the Tao to guide leaders Do not use forceful strategies in the world.
Such matters tend to recoil.
Where armies are positioned,
Thorny brambles are produced.
A great military always brings years of hunger.
Those who are skillful Succeed and then stop.
They dare not hold on with force.
They succeed and do not boast.
They succeed and do not make claims.
They succeed and are not proud.
They succeed and do not acquire in excess.
They succeed and do not force.
Things overgrown will always decline.
This is not the Tao.
What is not the Tao will soon end.

[04t31c] **R. L. Wing**
The finest weapons can be the instruments of misfortune,
And thus contrary to Natural Law.
Those who possess the Tao turn away from them.
Evolved leaders occupy and honor the left;
Those who use weapons honor the right.
Weapons are instruments of misfortune
That are used by the unevolved.
When their use is unavoidable,
The superior act with calm restraint.
Even when victorious, let there be no joy,
For such joy leads to contentment with slaughter.
Those who are content with slaughter

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Cannot find fulfillment in the world.

[04t32c] **R. L. Wing**
The Tao of the Absolute has no name.
Although infinitesimal in its Simplicity,
The world cannot master it.
If leaders would hold on to it,
All Things would naturally follow.
Heaven and Earth would unite to rain Sweet Dew,
And people would naturally cooperate without commands.
Names emerge when institutions begin.
When names emerge, know likewise to stop.
To know when to stop is to be free of danger.
The presence of the Tao in the world
Is like the valley stream joining the rivers and seas.

[04t33c] **R. L. Wing**
Those who know others are intelligent;
Those who know themselves have insight.
Those who master others have force;
Those who master themselves have strength.
Those who know what is enough are wealthy.
Those who persevere have direction.
Those who maintain their position endure.
And those who die and yet do not perish, live on.

[04t34c] **R. L. Wing**
The Great Tao extends everywhere.
It is on the left and the right.
All Things depend on it for growth,
And it does not deny them.
It achieves its purpose,
And it does not have a name.
It clothes and cultivates All Things,
And it does not act as master.
Always without desire, It can be named Small.
All Things merge with it, And it does not act as master.
It can be named Great.
In the end it does not seek greatness, And in that way the Great is achieved.

[04t35c] **R. L. Wing**
Hold fast to the Great Image,
And all the world will come.
Yet its coming brings no harm, Only peace and order.
When there is music together with food,
The audience will linger.

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But when the Tao is expressed,
It seems without substance or flavor.
We observe and there is nothing to see.
We listen and there is nothing to hear.
We use it and it is without end.

[04t36c] **R. L. Wing**
In order to deplete it,
It must be thoroughly extended.
In order to weaken it,
It must be thoroughly strengthened.
In order to reject it,
It must be thoroughly promoted.
In order to take away from it,
It must be thoroughly endowed.
This is called a Subtle Insight.
The yielding can triumph over the inflexible;
The weak can triumph over the strong.
Fish should not be taken from deep waters;
Nor should organizations make obvious their advantages.

[04t37c] **R. L. Wing**
The Tao never acts, And yet is never inactive.
If leaders can hold on to it,
All Things will be naturally influenced.
Influenced and yet desiring to act,
I would calm them with Nameless Simplicity.
Nameless Simplicity is likewise without desire;
And without desire there is harmony.
The world will then be naturally stabilized.

[04t38c] **R. L. Wing**
Superior Power is never Powerful, thus it has Power.
Inferior Power is always Powerful, thus it has no Power.
Superior Power takes no action and acts without motive.
Inferior Power takes action and acts with motive.
Superior philanthropy takes action and acts without motive.
Superior morality takes action and acts with motive.
Superior propriety takes action and there is no response;
So it raises its arm to project itself.
Therefore, lose the Tao and Power follows.
Lose the Power and philanthropy follows.
Lose philanthropy and morality follows.
Lose morality and propriety follows.
One who has propriety has the veneer of truth
And yet is the leader of confusion.

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One who knows the future has the luster of the Tao
And yet is ignorant of its origins.
Therefore those with the greatest endurance
Can enter the substantial,
Not occupy its veneer;
Can enter reality,
Not occupy its luster.
Hence they discard one and receive the other.

[04t39c] **R. L. Wing**
From old, these may have harmony with the One:
Heaven in harmony with the One becomes clear.
Earth in harmony with the One becomes stable.
Mind in harmony with the One becomes inspired.
Valleys in harmony with the One become full.
All Things in harmony with the One become creative.
Leaders in harmony with the One become incorruptible in the world.
These were attained through Oneness.
Heaven without clarity would probably crack.
Earth without stability would probably quake.
Mind without inspiration would probably sleep.
Valleys without fullness would probably dry up.
All Things without creativity would probably die off.
Leaders without incorruptible ways would probably stumble and fall.
Indeed, the high-placed stem from the humble;
The elevated are based upon the lowly.
This is why leaders call themselves
Alone, lonely, and unfavored.
Is this not because they stem from the humble and common?
Is it not?
Therefore, attain honor without being honored.
Do not desire to shine like jade; wear ornaments as if they were stone.

[04t40c] **R. L. Wing**
Polarity is the movement of the Tao.
Receptivity is the way it is used.
The world and All Things were produced from its existence.
Its existence was produced from nonexistence.

[04t41c] **R. L. Wing**
When superior leaders hear of the Tao,
They diligently try to practice it.
When average leaders hear of the Tao,
They appear both aware and unaware of it.
When inferior leaders hear of the Tao,
They roar with laughter.

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Without sufficient laughter, it could not be the Tao;
Hence the long-established sayings:
The Tao illuminated appears to be obscure;
The Tao advancing appears to be retreating;
The Tao leveled appears to be uneven.
Superior Power appears to be low;
Great clarity appears to be spotted;
Extensive Power appears to be insufficient;
Established Power appears to be stolen;
Substantial Power appears to be spurious.
The greatest space has no corners;
The greatest talents are slowly mastered;
The greatest music has the rarest sound;
The Great Image has no form.
The Tao is hidden and nameless,
Yet it is the Tao that skillfully supports and completes.

[04t42c] **R. L. Wing**
The Tao produced the One.
The One produced the Two.
The Two produced the Three.
The Three produced All Things.
All Things carry Yin and hold to Yang;
Their blended Influence brings Harmony.
People hate to be alone, lonely, and unfavored;
And yet leaders take these names.
Thus in Natural Law
Some lose and in this way profit.
Some profit and in this way lose.
What others have taught, I also teach:
Those who are violent do not die naturally.
I will make this my chief teaching.

[04t43c] **R. L. Wing**
The most yielding parts of the world
Overtake the most rigid parts of the world.
The insubstantial can penetrate continually.
Therefore I know that without action there is advantage.
This philosophy without words,
This advantage without action -
It is rare, in the world, to attain them.

[04t44c] **R. L. Wing**
Which is dearer,
Name or life?
Which means more,

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Life or wealth?
Which is worse,
Gain or loss?
The stronger the attachments,
The greater the cost.
The more that is hoarded,
The deeper the loss.
Know what is enough;
Be without disgrace.
Know when to stop;
Be without danger.
In this way one lasts for a very long time.

[04t45c] **R. L. Wing**
If the greatest achievement is incomplete,
Then its usefulness is unimpaired.
If the greatest fullness is empty,
Then its usefulness is inexhaustible.
The greatest directness is flexible.
The greatest skillfulness is awkward.
The greatest eloquence is hesitant.
Agitation triumphs over the cold.
Stillness triumphs over the heated.
Clarity and stillness bring order to the world.

[04t46c] **R. L. Wing**
When the world possesses the Tao,
Even fast horses are used for their dung.
When the world is without the Tao,
War-horses are raised in the suburbs.
There is no greater misfortune
Than not knowing what is enough.
There is no greater fault
Than desiring to acquire.
Therefore know that enough is enough.
There will always be enough.

[04t47c] **R. L. Wing**
Without going out of doors,
Know the world.
Without looking through the window,
See the Tao in Nature.
One may travel very far,
And know very little.
Therefore, Evolved Individuals
Know without going about, Recognize without looking, Achieve without acting.

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[04t48c] **R. L. Wing**
To pursue the academic, add to it daily.
To pursue the Tao, subtract from it daily.
Subtract and subtract again,
To arrive at nonaction.
Through nonaction nothing is left undone.
The world is always held without effort.
The moment there is effort, The world is beyond holding.

[04t49c] **R. L. Wing**
Evolved Individuals have no fixed mind;
They make the mind of the People their mind.
To those who are good, I am good;
To those who are not good, I am also good.
Goodness is Power.
Of those who trust, I am trusting;
Of those who do not trust, I am also trusting.
Trust is Power.
The Evolved Individuals in the world
Attract the world and merge with its mind.
The People all focus their eyes and ears;
Evolved Individuals all act as infants.

[04t50c] **R. L. Wing**
As life goes out, death comes in.
Life has thirteen paths;
Death has thirteen paths.
Human life arrives at the realm of death
Also in thirteen moves.
Why is this so?
Because life is lived lavishly.
Now, as it is well known,
Those skilled in attracting life Can travel across the land
And not meet a rhinoceros or tiger.
When the military comes in,
Their defense cannot be attacked.
The rhinoceros is without a place to thrust its horn.
The tiger is without a place to affix its claw.
The military is without a place to admit its blade.
Why is this so?
Because they are without the realm of death.

[04t51c] **R. L. Wing**
The Tao produces;
Its Power supports; Its Natural Law forms; Its influence completes.

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Thus All Things without exception
Respect the Tao and value its Power.
To respect the Tao and value its Power -
No one demands this, and it comes naturally.
Therefore the Tao produces and its Power supports;
It advances, cultivates, comforts, matures, nourishes, and protects.
Produce but do not possess.
Act without expectation.
Advance without dominating.
These are called the Subtle Powers.

[04t52c] **R. L. Wing**
The beginning of the world
May be regarded as the Mother of the world.
To apprehend the Mother,
Know the offspring.
To know the offspring
Is to remain close to the Mother,
And free from harm throughout life.
Block the passages, Close the doors;
In the end, life is idle.
Open the passages,
Increase undertakings;
In the end, life is hopeless.
To perceive the small is called insight.
To remain yielding is called strength.
If, in using one's brightness,
One returns to insight,
Life will be free of misfortune.
This is called learning the Absolute.

[04t53c] **R. L. Wing**
Using only a little knowledge, I would travel the Great Way And fear only of letting go.
The Great Way is very even; Yet people love the byways.
When an organization is divided, Fields are overgrown, Stores are empty,
Clothes are extravagant, Sharp swords are worn, Food and drink are excessive,
Wealth and treasure are hoarded.
This is called stealing and exaggeration And certainly not the Way!

[04t54c] **R. L. Wing**
What is skillfully established will not be uprooted;
What is skillfully grasped will not slip away.
Thus it is honored for generations.
Cultivate the inner self; Its Power becomes real.
Cultivate the home; Its Power becomes abundant.
Cultivate the community; Its Power becomes greater.

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Cultivate the organization; Its Power becomes prolific.
Cultivate the world; Its Power becomes universal.
Therefore through the inner self,
The inner self is conceived.
Through the home,
The home is conceived.
Through the community,
The community is conceived.
Through the organization,
The organization is conceived.
Through the world,
The world is conceived.
How do I know the world?
Through this.

[04t55c] **R. L. Wing**
To possess Power that runs deep Is to be like a newborn child.
Poisonous insects do not sting it,
Fierce beasts do not seize it,
Birds of prey do not strike it.
Its bones are yielding, Its muscles are relaxed, Its grip is strong.
It does not yet know the union of male and female, Yet its virility is active.
Its Life Force is at its greatest.
It can scream all day,
Yet it does not become hoarse.
Its Harmony is at its greatest.
To know Harmony is called the Absolute.
To know the Absolute is called insight.
To enhance life is called propitious.
To be conscious of Influence is called strength.
Things overgrown must decline.
This is not the Tao.
What is not the Tao will soon end.

[04t56c] **R. L. Wing**
Those who know do not speak.
Those who speak do not know.
Block the passages.
Close the door.
Blunt the sharpness.
Untie the tangles.
Harmonize the brightness.
Identify with the ways of the world.
This is called Profound Identification.
It cannot be gained through attachment.
It cannot be gained through detachment.

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It cannot be gained through advantage.
It cannot be gained through disadvantage.
It cannot be gained through esteem.
It cannot be gained through humility.
Hence it is the treasure of the world.

[04t57c] **R. L. Wing**
Lead the organization with correctness.
Direct the military with surprise tactics.
Take hold of the world with effortlessness.
How do I know it is so?
Through this:
Too many prohibitions in the world,
And people become insufficient.
Too many sharp weapons among people,
And the nation grows confused.
Too much cunning strategy among people,
And strange things start to happen.
Too obvious a growth in laws and regulations,
And too many criminals emerge.
Thus Evolved Individuals say:
Look to nonaction,
And people will be naturally influenced.
Look to refined tranquillity,
And people will be naturally correct.
Look to effortlessness,
And people will be naturally affluent.
Look to nondesire,
And people will be naturally simple.

[04t58c] **R. L. Wing**
If the administration is subdued, The people are sincere.
If the administration is exacting, The people are deficient.
Misfortune! Good fortune supports it.
Good Fortune! Misfortune hides within.
Who knows where it ends?
Is there no order?
Order can revert to the unusual;
Good can revert to the abnormal;
And people indeed are bewildered For a long, long time.
Thus Evolved Individuals are Square without dividing;
Honest without offending;
Straightforward without straining;
Bright without dazzling.

[04t59c] **R. L. Wing**

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In leading people and serving Nature,
There is nothing better than moderation.
Since, indeed, moderation means yielding early;
Yielding early means accumulating Power.
When Power is accumulated,
Nothing is impossible.
When nothing is impossible,
One knows no limits.
One who knows no limits
Can possess the organization.
An organization that possesses the Mother
Can endure and advance.
This means deep roots and firm foundation:
Durability and longevity through observation of the Tao.

[04t60c] **R. L. Wing**
Leading a large organization is like cooking a small fish.
If the Tao is present in the world,
The cunning are not mysterious.
Not only are the cunning not mysterious,
Their mystery does not harm others.
Not only does their mystery not harm others,
The Evolved also do not harm others.
Since together they do no harm,
The Power returns and accumulates.

[04t61c] **R. L. Wing**
A large organization should flow downward
To intersect with the world.
It is the female of the world.
The female always overcomes the male by stillness;
Through stillness, she makes herself low.
Thus if a large organization
Is lower than a small organization,
It can receive the small organization.
And if a small organization
Stays lower than a large organization, It can receive the large organization.
Therefore one receives by becoming low; Another receives by being low.
Yet what a large organization desires
Is to unite and support others.
And what a small organization desires
Is to join and serve others.
So for both to gain the position they desire, The larger should place itself low.

[04t62c] **R. L. Wing**
The Tao is a refuge for All Things,

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The treasure of the good,
The protector of the not good.
Honor can be bought with fine words;
Others can be joined with fine conduct.
So if some are not good,
Why waste them?
In this way the Emperor is established;
The three officials are installed.
And although the large jade disc
Is preceded by a team of horses, This is not as good as sitting,
Advancing in the Tao.
Why did those of old treasure the Tao?
Did they not say:
Seek it and it is attained;
Possess faults and they are released?
Thus it is the treasure of the world.

[04t63c] **R. L. Wing**
Act without action; work without effort.
Taste without savoring.
Magnify the small; increase the few.
Repay ill-will with kindness.
Plan the difficult when it is easy;
Handle the big where it is small.
The world's hardest work begins when it is easy;
The world's largest effort begins where it is small.
Evolved Individuals, finally, take no great action,
And in that way the great is achieved.
Those who commit easily, inspire little trust.
How easy to inspire hardness!
Therefore Evolved Individuals view all as difficult.
Finally they have no difficulty!

[04t64c] **R. L. Wing**
What is at rest is easy to hold;
What is not yet begun is easy to plan.
What is thin is easy to melt;
What is minute is easy to disperse.
Deal with things before they emerge;
Put them in order before there is disorder.
A tree of many arm spans is produced from a tiny sprout.
A tower of nine stories is raised from a pile of earth.
A journey of a thousand miles begins with a footstep.
Those who act on things, spoil them;
Those who seize things, lose them.
Thus Evolved Individuals do nothing;

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Hence they spoil nothing.
They seize nothing;
Hence they lose nothing.
People often spoil their work at the point of its completion.
With care at the end as well as the beginning, No work will be spoiled.
Thus Evolved Individuals desire to be desireless
And do not treasure goods that are hard to get.
They learn without learning,
By returning to the place where the Collective Mind passes.
In this way they assist All Things naturally Without venturing to act.

[04t65c] **R. L. Wing**
Those skillful in the ancient Tao Are not obvious to the people.
They appear to be simple-minded.
People are difficult to lead
Because they are too clever.
Hence, to lead the organization with cleverness
Will harm the organization.
To lead the organization without cleverness
Will benefit the organization.
Those who know these two things
Have investigated the patterns of the Absolute.
To know and investigate the patterns
Is called the Subtle Power.
The Subtle Power is profound and far-reaching.
Together with the Natural Law of polarity, It leads to the Great Harmony.

[04t66c] **R. L. Wing**
The rivers and seas lead the hundred streams
Because they are skillful at staying low.
Thus they are able to lead the hundred streams.
Therefore, to rise above people,
One must, in speaking, stay below them.
To remain in front of people,
One must put oneself behind them.
Therefore Evolved Individuals remain above,
And yet the people are not weighted down.
They remain in front,
And the people are not held back.
Therefore the world willingly elects them,
And yet it does not reject them.
Because they do not compete,
The world cannot compete with them.

[04t67c] **R. L. Wing**
All the world thinks that my Tao is great;

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And yet it seems inconceivable.
Only its greatness makes it seem inconceivable.
If it could be conceived of,
It would have become insignificant long ago.
I have Three Treasures that support and protect:
The first is compassion.
The second is moderation.
The third is daring not to be first in the world.
With compassion one becomes courageous;
With moderation one becomes expansive.
In daring not to be first in the world,
One becomes the instrument of leadership.
Now if one is courageous without compassion, Or expansive without moderation,
Or first without holding back, One is doomed!
Compassion always triumphs when attacked;
It brings security when maintained.
Nature aids its leaders
By arming them with compassion.

[04t68c] **R. L. Wing**
A skillful leader does not use force.
A skillful fighter does not feel anger.
A skillful master does not engage the opponent.
A skillful employer remains low.
This is called the power in not contending.
This is called the strength to employ others.
This is called the highest emulation of Nature.

[04t69c] **R. L. Wing**
The strategists have a saying:
"I dare not act as a host, Yet I act as a guest. I dare not advance an inch, Yet I retreat a foot."
This is called
Traveling without moving, Rising up without arms, Projecting without resistance, Capturing without strategies.
No misfortune is greater than underestimating resistance;
Underestimating resistance will destroy my Treasures.
Thus when mutually opposing strategies escalate,
The one who feels sorrow will triumph.

[04t70c] **R. L. Wing**
My words are very easy to know,
Very easy to follow.
Yet the world is unable to know them,
Unable to follow them.
My words have a source,
My efforts have mastery.

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Indeed, since none know this, They do not know me.
The rare ones who know me Must treasure me.
Therefore, Evolved Individuals Wear a coarse cloth covering With precious jade at the center.

[04t71c] **R. L. Wing**
To know that you do not know is best.
To not know of knowing is a disease.
Indeed, to be sick of the disease, Is the way to be free of the disease.
Evolved Individuals are free of the disease.
Because they are sick of the disease
This is the way to be free of disease.

[04t72c] **R. L. Wing**
If the people do not fear authority,
Then authority will expand.
Do not disrespect their position;
Do not reject their lives.
Since, indeed, they are not rejected,
They do not reject.
Therefore Evolved Individuals know themselves
But do not display themselves.
They love themselves
But do not treasure themselves.
Hence they discard one and receive the other.

[04t73c] **R. L. Wing**
Those bold in daring will die;
Those bold in not daring will survive.
Of these two, either may benefit or harm.
Nature decides which is evil, But who can know why?
Even Evolved Individuals regard this as difficult.
The Tao in Nature
Does not contend,
Yet skillfully triumphs.
Does not speak,
Yet skillfully responds.
Does not summon,
And yet attracts.
Does not hasten,
Yet skillfully designs.
Nature's network is vast, so vast.
Its mesh is coarse, yet nothing slips through.

[04t74c] **R. L. Wing**
When people do not fear death,
How can they be threatened with death?

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Suppose people fear death and still do not conform.
Who would dare seize them and put them to death?
There is always the Master Executioner who kills.
To substitute for the Master Executioner in killing
Is like substituting for the Master Carpenter who carves.
Whoever substitutes for the Master Carpenter in carving,
Rarely escapes injury to his hands.

[04t75c] **R. L. Wing**
People are hungry.
Because those above consume too much in taxes, People are hungry.
People are difficult to lead.
Because those above interfere with them, People are difficult to lead.
People make light of death.
Because those above deeply seek survival, People make light of death.
Indeed, it is those who do not interfere with life
Who are capable of respecting life.

[04t76c] **R. L. Wing**
A man living is yielding and receptive.
Dying, he is rigid and inflexible.
All Things, the grass and trees:
Living, they are yielding and fragile;
Dying, they are dry and withered.
Thus those who are firm and inflexible
Are in harmony with dying.
Those who are yielding and receptive
Are in harmony with living.
Therefore an inflexible strategy will not triumph;
An inflexible tree will be attacked.
The position of the highly inflexible will descend;
The position of the yielding and receptive will ascend.

[04t77c] **R. L. Wing**
The Tao in Nature
Is like a bow that is stretched.
The top is pulled down,
The bottom is raised up.
What is excessive is reduced,
What is insufficient is supplemented.
The Tao in Nature
Reduces the excessive
And supplements the insufficient.
The Tao in Man is not so;
He reduces the insufficient,
Because he serves the excessive.

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Who then can use excess to serve the world?
Those who possess the Tao.
Therefore Evolved Individuals Act without expectation,
Succeed without taking credit,
And have no desire to display their excellence.

[04t78c] **R. L. Wing**
Nothing in the world,
Is as yielding and receptive as water;
Yet in attacking the firm and inflexible,
Nothing triumphs so well.
Because of what it is not,
This becomes easy.
The receptive triumphs over the inflexible;
The yielding triumphs over the rigid.
None in the world do not know this.
None have the ability to practice it.
Therefore Evolved Individuals say:
One who accepts the disgrace of the organization
Can be called the leader of the grain shrine.
One who accepts the misfortunes of the organization
Can be called the leader of the world.
Right words appear to reverse themselves.

[04t79c] **R. L. Wing**
Even when a great resentment is reconciled,
Some resentment must linger.
How can this be made good?
That is why Evolved Individuals
Hold the left side of the contract
And do not censure others.
Those with Power are in charge of the contract;
Those without Power are in charge of resolving it.
The Tao in Nature has no favorites.
It always works through the good person.

[04t80c] **R. L. Wing**
In a small organization with few people;
Let there be ten or a hundred times
More tools than they can use.
Let the people value their lives
And yet not move far away.
Even though there are boats and carriages,
There is no occasion to use them.
Even though there are armor and weapons,
There is no occasion to display them.

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Let the people again knot cords and use them.
Their food will be pleasing.
Their clothes will be fine.
Their homes will be secure.
Their customs will be joyful.
Nearby organizations may watch each other;
Their crowing and barking may be heard.
Yet the people may grow old and die
Without coming or going between them.

[04t81c] **R. L. Wing**
Sincere words are not embellished;
Embellished words are not sincere.
Those who are good are not defensive;
Those who are defensive are not good.
Those who know are not erudite;
Those who are erudite do not know.
Evolved Individuals do not accumulate.
The more they do for others, the more they gain;
The more they give to others, the more they possess.
The Tao of Nature
Is to serve without spoiling.
The Tao of Evolved Individuals
Is to act without contending.

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[05t01c] **Ren Jiyu**
The Tao that can be spoken of is not the eternal Tao;
The name that can be named is not the eternal name.
The nameless is the origin of Heaven and Earth;
The named is the root of all things.
Therefore, the subtleties of Tao are always apprehended through their formlessness,
The limits of things are always seen through their form.
These two (the form and the formless) have the same source but different names.
Both of them can be called deep and profound,
The deepest and the most profound, the door of all mysteries.

[05t02c] **Ren Jiyu**
When all people in the world know the beautiful as beauty,
There appears ugliness;
When they know goodness as good,
There appears evil.
Therefore, by opposing each other,
Existence and nonexistence come into being,
Difficult and easy form themselves,
Long and short are distinct,
High and low contrast,
Sound and voice harmonize,
Front and back emerge.
Thus, the sage manages affairs by "nonaction,"
And teaches by "saying nothing."
He leaves all things to grow and change without initiation;
Raises all things without making claim for his ownership;
Promotes all things without attributing them to his contribution;
And takes no credit for himself when the work is done.
It is because no claim is made that his credit cannot be forfeited.

[05t03c] **Ren Jiyu**
Refrain from exalting capable men, so that the people shall not compete.
Refrain from valuing rare goods, so that the people shall not steal.
Refrain from displaying anything which arouses desires, so that the people's hearts will not be disturbed.
Therefore the government of (under Heaven) the sage lies in:
Simplifying the people's minds,
Filling their bellies,
Weakening their ambitions,
Strengthening their bones,
And always keeping the people innocent of knowledge and desires.
(Thus) anyone who thinks himself clever is afraid of meddling.
By handling affairs on the principle of nonaction everyone will do well.

[05t04c] **Ren Jiyu**
Tao is invisible, but its usefulness cannot be exhausted.

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It is so fathomless, like the ancestor of all things.
It covers its cutting edge,
It transcends entanglement,
It contains its light,
It mixes with its dust.
It has no form or image, but actually it exists.
I don't know where it was born of,
(I only know) it appeared before the Lord.

[05t05c] **Ren Jiyu**
Heaven and Earth cannot be called benevolent letting all things emerge or perish of themselves.
The sage cannot be called benevolent letting all people live or die by themselves.
Isn't between Heaven and Earth like a bellows?
While vacuous, it is not inexhaustible;
The more it is drawn off, the more air it sends forth.
Much talk is doomed to a dead end,
It is better to keep to moderation.

[05t06c] **Ren Jiyu**
The spirit of the valley is an immortal being,
It is called the subtle and profound female.
The gate of the subtle and profound female is the root of Heaven and Earth.
It exists formlessly, But its utility is never worn out.

[05t07c] **Ren Jiyu**
Heaven is eternal and Earth everlasting.
Heaven and Earth can be eternal and everlasting because they don't exist for themselves,
And for this reason they obtain longevity.
Therefore the sage puts himself last,
But actually he stands foremost.
He has no regard for himself,
But his life is well preserved.
Is it not because he has no personal interests that his private ends are fulfilled?

[05t08c] **Ren Jiyu**
The highest good is like water.
Water is apt to benefit all things and does not compete with them.
It dwells in places people disdain.
Thus it is closest to Tao.
(The best man should be like water)
In his dwelling he is at ease with lowness,
In his heart he is profound,
He is sincere in his dealings with others,
He is faithful in speech,
He is orderly in government,
He is competent in deeds,

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He is timely in action.
It is because he is not competitive that he is without any faults.

[05t09c] **Ren Jiyu**
To hold and fill is not as good as to give up.
If a sword edge is sharpened to its sharpest,
It is hard to last long.
If your hall is filled with gold and jade,
Whoever could keep them safe?
To be proud with honour and wealth will bring misfortune.
To withdraw as soon as the work is done
That is Heaven's right way (Tao).

[05t10c] **Ren Jiyu**
Can you keep the unity of the soul and the body without separating them?
Can you concentrate the vital energy, keep the breath and achieve gentleness like an infant without any desires?
Can you cleanse and purify your profound insight without any flecks?
Can you love the people and govern the state without personal knowledge?
Can you recoil to take the feminine position in the course of Nature's opposition and change?
Can you perceive all and comprehend all without taking any action?
To let all things grow and increase,
To beget all things, but not to take possession of them,
To advance them, but not to take credit for doing so,
To be leader but not master of them,
- This is the most profound De (Te, or Virtue).

[05t11c] **Ren Jiyu**
Thirty spokes are united in one nave to make a wheel,
But it is on the hole of the nave that the use of the carriage depends.
Clay is mixed to mold a utensil,
But it is on its empty space that the use of utensils depends.
Doors and windows are cut out to form a room,
But it is on the vacancy within, that the use of the room depends.
Therefore, the advantage existence brings to people rests exclusively upon the decisive role of nonexistence.

[05t12c] **Ren Jiyu**
Iridescent colours cause blindness.
Beautiful music causes deafness.
Delicious food causes loss of taste.
Racing and hunting cause madness.
Rare goods tempt people to rob and steal.
Therefore the sage only wants to feed the people rather than to dazzle them.
That's why he goes for the former and turns down the latter.

[05t13c] **Ren Jiyu**

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(People) love vanity so much as to be easily alarmed,
And they consider the great trouble (vanity) as precious as their lives.
What does it mean "to love vanity so much as to be easily alarmed"?
Vanity is inferior in itself.
(And yet people) are pleasantly surprised when they receive it,
And also frightened when they lose it.
This is what it means "to love vanity so much as to be easily alarmed."
What does it mean "to consider the great trouble as precious as their lives"?
The reason why I have the great trouble (vanity) is that I have a body.
If I have no body, What trouble could I have?
Therefore only those who value themselves above the world can undertake its important task.
Only those who love themselves above the world can be entrusted with its important task.

[05t14c] **Ren Jiyu**
You look at it and it is not seen,
It is called the Formless.
You listen to it and it is not heard,
It is called the Soundless.
You grasp it and it is not to be held,
It is called the Intangible.
These three cannot be further inquired into.
It is the One in reality.
Its upper side is not bright,
Its underside is not dark,
Infinite and boundless, it is hardly namable,
It returns to a state with no shape or image.
This is called the shapeless shape, the bodiless image,
It is called the Vague and Elusive.
While meeting it, you cannot see its head,
While following it, you fail to see its back.
To hold on to the Tao of old in order to harness the things at present,
To be able to know the primeval beginning,
- This is called the law of Tao.

[05t15c] **Ren Jiyu**
The shi (Knower of Tao) in the old times is subtle, profound and generous, too deep to be understood by the common people.
As he is thus beyond people's knowledge,
I can only describe him arbitrarily.
(He is) cautious beforehand, like wading into a river in winter.
(He is) considering repeatedly, like one vigilant when threatened by neighbouring states' attack.
(He is) grave and reverent, like a visiting guest.
(He is) supple and pliant, like ice which is about to melt.
(He is) genuine and plain, like an uncarved block.
(He is) open and broad, like a quiet valley.
(He is) all-embracing, like a great muddy river.

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Who can make the muddy water clear?
As it quiets down it will become clear.
Who can make stillness last?
It will gradually lose the peace as change arises.
He who preserves this Tao does not wish for overflowing.
It is precisely because there is no overflowing that he is able to succeed continually,
Though he looks conservative.

[05t16c] **Ren Jiyu**
Try the utmost to make the heart vacant,
Be sure to hold fast to quietude.
All things are growing and developing,
And I see thereby their cycles.
Though all things flourish with a myriad of variations,
Each one will eventually return to its root.
This return to its root means "tranquility,"
It is called "returning to its destiny."
"To return to its destiny" is called "the eternal,"
To know "the eternal" is called "enlightenment."
Not to know "the eternal" and to act blindly (will necessarily) result in disaster.
Only knowing "the eternal" can one embrace all,
Only embracing all can one be impartial.
Being impartial means you can be all-encompassing under Heaven,
By being all-encompassing under Heaven, you can be one with Nature.
Being one with Nature is in accord with Tao,
Being in accord with Tao is everlasting,
And you can be free from danger throughout your life.

[05t17c] **Ren Jiyu**
The best rulers are those about whom people know nothing but their existence.
The next best are those whom people love and praise,
The next are those whom people fear,
The next are those whom people despise.
Only when one is not faithworthy, will faithless events take place!
So idle, (the best rulers) seldom issue any orders.
When some affairs are accomplished,
All common people will say "We are in ourselves."

[05t18c] **Ren Jiyu**
When the Great Tao is abandoned,
The doctrines of benevolence and righteousness will come to light.
When knowledge and wisdom appear, Great hypocrisy will also emerge.
When a family falls into dispute,
Filial piety and parental affection to children will be advocated.
When a country falls into disorder, There will be loyal ministers.

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[05t19c] **Ren Jiyu**
Only when sageness and wisdom are discarded, can the people benefit;
Only when benevolence and righteousness are discarded, can the people return to filial piety and parental affection;
Only when skill and profit are discarded, can there be thieves and robbers no more.
These three (negative principles) are, however, inadequate as a doctrine.
Therefore (as a positive instruction) we shall put people's understanding under this (guidance):
Manifest plainness, embrace simplicity, reduce selfishness, and hold few desires.

[05t20c] **Ren Jiyu**
Abandon learning and there will be no sorrow.
How much difference is there between approval and denouncement?
How much difference is there between good and evil?
What others fear cannot but be feared.
It has been so from times of old and the practice doesn 't seem to end.
The multitude are so merry, as though going for a great banquet or ascending a height with a broad view in springtime.
I alone am indifferent, with no concern, like an infant that cannot laugh, wearied, indeed, as if I have no home to go to.
The multitude all have more than enough,
I alone seem to lack everything.
My mind is that of a stupid man totally in a muddle.
Common people are so brilliant,
I alone seem to be in the dark.
Common people are so demanding,
I alone seem to be tolerant: so broad as the boundless sea, so vigorous as the untiring blowing wind.
The multitude have their ability,
I alone seem to be clumsy and incapable.
I alone differ from others, essentially because I have acquired Tao.

[05t21c] **Ren Jiyu**
The content of the great "De" (Virtue) is in conformity with Tao.
The thing that is called Tao has no definite form.
So vague and elusive is it,
Yet in it the image appears.
So elusive and vague is it,
Yet in it the real exists.
So profound and obscure is it,
Yet in it the subtle essence was contained.
The essence is very concrete, and very real.
From the old time till now, its name stands unworn, by which we may know the beginning of all things.
How do I know their beginnings?
Only by this (nature of Tao).

[05t22c] **Ren Jiyu**
To yield is yet to be preserved wholly,

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To be bent is yet to become straight,
To be hollow is yet to be filled up,
To be worn out is yet to be renewed,
To have little (knowledge) is yet to gain,
To have much (knowledge) is yet to be perplexed.
Therefore the sage takes Tao (the One) as the instrument to observe destiny under Heaven?
He does not merely rely on his own eyes,
Therefore he is wise and penetrating;
He does not consider himself always in the right,
Therefore he is able to tell right from wrong;
He does not boast of himself,
Therefore he is given credit;
He does not think himself superior,
Therefore he is qualified for leadership.
It is precisely because he does not compete that nobody under Heaven could compete with him.
How could such old sayings be false as "to yield is yet to be preserved wholly"?
Truly they will preserve people well.

[05t23c] **Ren Jiyu**
Saying few words fits in with Nature.
Therefore a whirlwind does not last a whole morning,
Nor does a rainstorm last a whole day.
Whoever makes them like this?
It is Heaven and Earth.
If (the fierce force of) Heaven and Earth cannot last long,
How much less man?
Therefore he who follows Tao (should know:)
The seeker of Tao is identified with Tao,
The seeker of De is identified with De,
He who seeks the loss (of Tao) is identified with loss.
He who is identified with Tao -
Tao is also happy to have him.
He who is identified with De -
De is also happy to have him.
He who is identified with the loss -
The loss is also happy to have him.
Only when one has no faith will faithless events take place.

[05t24c] **Ren Jiyu**
He who wants to stand higher on tiptoe is not steady;
He who wants to double his step is unable to hasten;
He who only rests on his own eyes cannot see clearly;
He who considers himself always in the right cannot tell right from wrong;
He who boasts himself will be given no credit;
He who considers himself superior is not qualified for leadership.
From the point of Tao, (all these) are nothing but remnants of food and tumours of action, which all

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creatures detest.
Therefore those who possess Tao will stay away from them.

[05t25c] **Ren Jiyu**
There was something undifferentiated and yet complete, which existed before Heaven and Earth.
Soundless and formless, it depends upon nothing external, operating in a circular motion ceaselessly.
It may be considered the root (Mother) of all beings under Heaven.
I don't know its name,
And call it Tao.
Inadequately giving it another name, I call it the Great.
The Great moves on,
The moving-on becomes remote,
The remote returns to the original point.
Therefore Tao is great,
Heaven is great,
Earth is great,
And Man is also great.
There are four great things in the universe,
And Man is one of them.
Man follows the way of Earth,
Earth follows the way of Heaven,
Heaven follows the way of Tao,
Tao follows the way of itself.

[05t26c] **Ren Jiyu**
The heavy is the root of the light,
The tranquil is the master of the hasty,
Therefore the sage travels all day, without leaving his baggage wagon.
Although enjoying a magnificent and comfortable life, he does not indulge himself in it.
How is it that a lord with ten thousand chariots belittles his own importance under Heaven?
Lightness necessarily leads to the loss of root,
Hastiness necessarily results in the loss of mastery.

[05t27c] **Ren Jiyu**
One who is skilled at travelling leaves no traces of his wheels or footsteps;
One who is skilled at speaking says nothing that can be found fault with;
One who is skilled at counting uses no tallies;
One who is skilled at closing needs no bolts, while it is impossible to open what he has shut;
One who is skilled at binding has no strings, while it is impossible to undo what he has bound.
Therefore the sage is always skillful at saving men,
And so no man is uselessly cast away.
(The sage) is always skillful at saving things,
And so nothing is uselessly cast away.
This is called the hidden wisdom.
Therefore the good man is the teacher of the bad,
And the bad man is the material from which the good man learns.

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He who does not honour his teacher and who does greatly care for the material is greatly confused though he thinks himself wise.
Such is called yao-miao (subtle).

[05t28c] **Ren Jiyu**
He who knows the masculine but keeps to the feminine, is ready to be the ravine under Heaven.
Being the ravine under Heaven, he is not parted from constant "De" (Virtue),
He returns to the simple state, like an infant.
He who knows the white (glory) but keeps to the black (obscure), is ready to be the (divination) instrument of under Heaven.
Being the instrument of under Heaven, he rests upon constant "De,"
He returns to the ultimate truth.
He who knows glory but keeps to disgrace, is ready to be the valley under Heaven.
Being the valley under Heaven, he will have plenty of the eternal "De,"
He returns to simplicity.
When the simplicity is broken up, it is turned into concrete vessels.
By using the breaking up of simplicity, the sage sets up government and leadership.
Therefore the perfect government does not arise out of artificiality.

[05t29c] **Ren Jiyu**
He who desires to govern under Heaven and build up achievements will not succeed, which I assert.
"The under Heaven," which is a queer thing, cannot be handled arbitrarily.
He who acts arbitrarily will harm it,
He who holds on to it will lose it.
Therefore of all creatures (in themselves)
some lead and some follow,
some breathe and some blow,
some are strong and some weak,
some are baffled and some destroyed.
For this reason, the sage should discard the extremes, the extravagant and the excessive.

[05t30c] **Ren Jiyu**
He who assists the rulers with Tao does not dominate under Heaven by force.
The use of force will soon incur requital.
Wherever armies are stationed, briers and thorns grow wild.
Great wars are always followed by famines.
Content yourselves with your success and stop.
Do not seek to dominate under Heaven by force of arms.
Succeed but don't boast about it,
Succeed but don't brag about it,
Succeed but don't be arrogant,
Succeed and take it as you have to do,
Succeed and don't attempt to dominate.
Things must grow old after reaching their prime, which is contrary to Tao.
Whatever is contrary to Tao will soon perish.

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[05t31c] **Ren Jiyu**
Weapons are instruments of evil,
They are disdained by everyone.
Therefore those who possess Tao stay away from them.
When at home jun-zi honours the left;
When at war he honours the right.
Weapons are the instruments of evil, not the instruments of jun-zi.
When he uses them unavoidably, he maintains an indifferent attitude.
Even when he is victorious, he doesn't think himself praiseworthy.
If he praises his victory, he is the man delighting in the slaughter of people.
He who delights in the slaughter of people will not succeed under Heaven.
On happy occasions, the left is honoured,
On unhappy occasions, the right is honoured.
The lieutenant-general stands on the left,
The senior general stands on the right.
That is to say that the arrangement of war affairs follows that of funeral ceremonies.
The war will slaughter the multitude of people,
So we should go to the battleground with sorrow and grief.
Even if it is won, we observe the occasion with funeral ceremonies.

[05t32c] **Ren Jiyu**
Tao has no name forever.
Though the simplicity seems small, it may be subordinated to nothing under Heaven.
If kings and princes can preserve it, all creatures would submit of themselves to them.
(Yin and Yang between) Heaven and Earth unite to drip sweet dew,
Without the command of the people, it drips evenly over all.
Once there was government, there were names appearing.
Once there were names, one has to know where and when to stop.
By practising moderation one can be free from danger.
Everything under Heaven is embraced by Tao, just like every river or stream running into the sea.

[05t33c] **Ren Jiyu**
He who knows others can be called wise,
He who knows himself is enlightened.
He who conquers others can be called physically strong,
He who conquers himself is mighty.
He who is content is rich,
He who acts with persistence has will,
He who does not lose his root will endure,
He who dies physically, but preserves Tao will enjoy a long life.

[05t34c] **Ren Jiyu**
The great Tao is like a river overflowing,
It can go left, it can go right.
All things owe their existence to it,
But it never interferes with them.

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When its work is accomplished, it is unable to say where its credit is.
It protects and nourishes all, but it does not claim to be master over them.
Always without its desire, it may be called small.
All things come to it as to their home,
And yet it does not pose as their master,
It may be called great.
It is precisely because it never claims to be great, that it can achieve its greatness.

[05t35c] **Ren Jiyu**
Whoever holds fast to the great image will become that one to whom all people under Heaven will come.
(Even if all people under Heaven) come to him they will not hinder each other,
And all enjoy comfort, peace and health.
Music and dainties will make passing guests stop,
(But) Tao, if spoken out, will be insipid and tasteless.
Being looked at, it is imperceptible,
Being listened to, it is inaudible,
Being utilized, it is inexhaustible.

[05t36c] **Ren Jiyu**
In order to contract it, it is necessary to expand it for the time being.
In order to weaken it, it is necessary to strengthen it for the time being.
In order to destroy it, it is necessary to promote it for the time being.
In order to grasp it, it is necessary to give to it for the time being.
This is called profound insight (and also the reason why) the soft and weak overcome the hard and strong.
(Just like) fish cannot be taken away from deep water,
Effective weapons of the state cannot be easily displayed to others.

[05t37c] **Ren Jiyu**
Tao invariably does nothing,
And yet there is nothing left undone.
If kings and princes can preserve it,
All things will submit to them spontaneously.
(After their) submission if any desires occur,
I should subdue them with the nameless simplicity.
The nameless simplicity is nothing but eradication of desires.
Eradication of desires will lead to quietude,
Thus the world will naturally find its equilibrium.

[05t38c] **Ren Jiyu**
The superior virtue does not show itself in formal virtue,
In this way it really possesses virtue.
The inferior virtue rigidly sticks to formal virtue,
In this way it loses virtue.
The superior virtue takes no action to show itself, and need not do so purposely.
The inferior virtue takes action to show itself, and does so purposely.
The superior benevolence takes action to show itself, and does not do so on purpose.

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The superior righteousness takes action to show itself, and does so on purpose.
The superior propriety takes action to show itself,
And when it gets no response, it will stretch its arms and retaliate.
Therefore, only when Tao is lost does De arise,
Only when De is lost does benevolence arise,
Only when benevolence is lost does righteousness arise,
Only when righteousness is lost does propriety arise.
The thing that is called propriety is really the want of loyalty and faithfulness and the beginning of disorder.
The thing that is called foresight is really the ornament of Tao and the beginning of ignorance.
For this reason the great man dwells in the thick and keeps away from the thin,
He dwells in plainness and keeps away from the ornament.
Therefore he rejects the latter and accepts the former.

[05t39c] **Ren Jiyu**
From of old those that attained one principle (Tao) -
Heaven attained the One and became clear,
Earth attained the One and became tranquil,
Spirits attained the One and became divine,
Valleys attained the One and became full,
All things attained the One and became luxuriant,
Kings and princes attained the One and became heads of the Kingdom.
What they strove to achieve was fulfilled by the principle (the One).
If Heaven couldn't have become clear it would soon crack.
If Earth couldn't have become tranquil it would soon be shaken.
If spirits couldn't have become divine they would soon perish.
If valleys couldn't have become full they would soon be exhausted.
If all things couldn't have become luxuriant they would soon be extinct.
If kings and princes couldn't have maintained their majesty and nobility they would soon lose their kingdoms and states.
Therefore the noble takes the humble as its root,
And the high takes the low as its ground.
Just for this reason kings and princes call themselves the orphaned, the solitary and the unworthy.
Is it not regarding the humble as the root of the noble?
Is it not so?
Therefore to seek too much honour means to lose honour wholly.
So neither the noble jade, nor the humble rocks should one strive to be.

[05t40c] **Ren Jiyu**
Reversion is the movement of Tao,
Weakness is the function of Tao.
All things under Heaven come into being from (visible) concrete beings,
And all beings come into being from invisible nonexistence (Tao).

[05t41c] **Ren Jiyu**
When the highest shi hear Tao, they diligently practise it.
When the average shi hear Tao, they half believe it.

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When the lowest shi hear Tao, (thinking it empty) they laugh greatly at it.
If they didn't laugh, it would be contrary to Tao.
Therefore there are some old sayings:
"The Tao that is bright seems to be dark;
The Tao that goes forward seems to retreat;
The Tao that is level seems to be uneven;
The lofty De (Virtue) looks like a humble valley;
The greatest glory looks like disgrace;
The greatest De looks insufficient;
The vigorous De looks inert;
The simple purity looks changeable;
The great square has no corners;
The valuable vessel is always completed lastly;
The greatest sound sounds faint;
The greatest form looks formless."
Tao is hidden and nameless,
It is only Tao that initiates all beings and brings them to completion.

[05t42c] **Ren Jiyu**
Tao gives birth to the unified thing (One),
The One splits itself into two opposite aspects (Two),
The Two gives birth to another (Three),
The newborn Third produces a myriad of things.
The myriad of things contain the Yin and Yang within themselves as opposite forces,
Both of them (Yin and Yang) are unified with harmony in the invisible breath.
People disdain the "orphaned," "solitary" or "unworthy,"
And yet they are the very names by which kings and dukes call themselves.
Therefore all things may increase when purposely diminished,
And they may diminish when increased.
What people teach each other, I also teach:
"The violent and strong does not die his natural death,"
I will make that fact the beginning of my teaching.

[05t43c] **Ren Jiyu**
The softest thing under Heaven is able to run in and out of the hardest.
The invisible force is able to penetrate that in which there is no crevice.
Thereby I come to know the advantage of doing nothing.
The instructiveness of not speaking and the benefits of nonaction are incomparable under Heaven.

[05t44c] **Ren Jiyu**
Which is more dear to me, credit or life?
Which is more valuable, life or wealth?
Which is more harmful, gain or loss?
Therefore the excessive stint must cause enormous expenses,
The rich hoard must suffer a serious loss.
Whoever is contented will meet no disgrace,

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Whoever knows when and where to stop will meet no danger,
And he is able to endure long without worry.

[05t45c] **Ren Jiyu**
What is most perfect seems to be incomplete,
But its utility cannot be impaired.
What is most full seems to be empty,
But its utility cannot be exhausted.
The most straight seems to be crooked,
The greatest skill seems to be clumsy,
The greatest eloquence seems to stammer.
Rapid walking overcomes cold,
Being quiet overcomes heat.
By remaining quiet and tranquil, one will be the chief under Heaven.

[05t46c] **Ren Jiyu**
When state politics are on the right track, war horses are used in farming.
When state politics are off track, even mares with foal have to be used in battle.
There is no calamity greater than discontentment.
There is no guilt greater than covetousness.
Therefore the contentment with knowing contentment is always contented.

[05t47c] **Ren Jiyu**
Without going out of the door, one can know things under Heaven.
Without looking through the window, one can see the Way (Tao) of Heaven.
The farther one goes, the less one knows.
Therefore the sage knows without going through,
Understands without seeing,
And accomplishes without doing anything.

[05t48c] **Ren Jiyu**
The pursuit of learning is to increase (knowledge) day after day.
The pursuit of Tao is to decrease (knowledge) day after day.
Decreasing and decreasing again, till one has reached nonaction (wu-wei).
Nonaction and yet there is nothing that is not done by it.
To govern all under Heaven one usually should not take any arbitrary action.
If one tends to do anything arbitrarily,
One is not qualified to govern all under Heaven.

[05t49c] **Ren Jiyu**
The sage has no fixed personal will,
He regards the people's will as his own.
I take the people's will, if it is good, as good.
I take the people's will, if it is not good, as good too.
Thus goodness is attained.
I believe the people's will, if it is believable.

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I also believe the people's will, even if it is unbelievable.
Thus faith is attained.
The sage dwells under Heaven, harmoniously keeping all the people under Heaven in confusion,
(While all the people concentrate upon their own eyes and ears).
Thus the sage treats them all as ignorant infants without desires.

[05t50c] **Ren Jiyu**
When one is born, he will eventually naturally meet his death.
Three out of every ten people will enjoy long life,
While three out of every ten people will meet premature death.
Chances that one strives to live and will die are also three out of ten.
And for what reason?
Because that one intensively craves life (and contrarily he fails to attain his objective).
I heard that one who is good at preserving his life is not afraid of meeting tigers or rhinoceroses when traveling on the land, and he will not be injured or killed in fighting battles.
(To those who are good at preserving their lives)
The rhinoceros cannot butt its horns against him,
The tiger cannot fasten its claws in him,
And weapons cannot thrust their blades into him.
For what reason are all these?
Because he is out of the range of death.

[05t51c] **Ren Jiyu**
Tao begets all beings,
And De fosters them.
The physical gives them forms,
And the vessels mark them accomplished.
Therefore all beings without exception venerate Tao and value De.
The veneration of Tao and valuing of De, is not out of obedience to any orders, but is always like this.
Therefore Tao begets all beings,
And De fosters them, grows and raises them, makes them fruitful and mature, breeds them and protects them.
To give birth to them without taking possession of them,
To put them in motion without vaunting this as its merits,
And to be their sovereign without controlling them,
- These are called the profound De.

[05t52c] **Ren Jiyu**
All the things in the world have their origin in something, which is their foundation (mother).
Having grasped the Mother as the foundation of all things, one can know her children as all things.
Having grasped the children as the thing, one must hold to the Mother as the foundation of all things.
Thus one will never encounter danger all his life.
Blocking the vent (of knowledge) and closing the door (of knowledge) can keep one from sickness all his life.
Opening the vent (of knowledge) and completing the enterprise (of knowledge) will make one helpless all his life.
So, perceiving the minute is "sagaciousness,"

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Remaining soft and weak is "powerfulness."
Using one's contained light and reverting to one's sagaciousness of knowing the minute,
And thus keeping oneself from disaster, is to become accustomed to the eternal Way.

[05t53c] **Ren Jiyu**
If I have a certain knowledge,
I will go along the highway (Great Tao),
And I will be afraid of nothing but the oblique way.
The highway is very even,
But the people are fond of the shortcut.
(Those who make)
the palace very clear and neat,
the field uncultivated and weedy,
the granary empty and vacant,
wearing glorious and coloured clothes,
carrying precious and sharp swords,
satiated with exquisite food and drink,
possessing an abundance of wealth and property,
can be called chieftains of robbers.
That is contrary to rationality (Tao).

[05t54c] **Ren Jiyu**
He who is good at building cannot be shaken,
And he who is good at holding can lose nothing.
(According to the principle,) he can enjoy the sacrifice for posterity forever.
His "De" can be pure and true by carrying out the principle in his person;
His "De" can be abundant by carrying it out in the family;
His "De" can lead by carrying it out in the neighbourhood;
His "De" can be powerful by carrying it out in the state;
His "De" can be universal by carrying it out in the kingdom;
So (we should)
Know a person in the perspective of a person,
Know a family in the perspective of a family,
Know a neighbourhood in the perspective of a neighbourhood,
Know a state in the perspective of a state,
Know the kingdom in the perspective of a kingdom.
How do I know the situation of all the things under Heaven?
By the method mentioned above.

[05t55c] **Ren Jiyu**
The profundity of De contained should be compared to an ignorant infant without desires,
Whom poisonous insects will not sting,
Whom fierce brutes will not seize,
Whom birds of prey will not attack;
Whose bones are weak and whose sinews are soft, but whose grasp is firm;
Who does not yet know about intercourse of male and female but whose virile member may be excited,

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because it is full of physical essence;
Who cries all day long without its throat becoming hoarse, because it is peaceful and without desires.
To know the peace is called the eternal,
To know the eternal is called wisdom.
The desire for life enjoyment is a disaster,
And to subject physical essence to desire is to boast of powerfulness.
Things begin to become old when they have grown strong, which may be said to be contrary to Tao.
Contrariness to Tao brings death with it very soon.

[05t56c] **Ren Jiyu**
He who knows does not speak,
And he who speaks does not know.
Blocking the vent (of knowledge),
closing the door (of knowledge),
covering the cutting-edge,
going beyond entanglement,
containing the light,
and mixing with the dust,
- These can be called "the mysterious agreement."
So, (the person with "the mysterious agreement")
Cannot be treated intimately,
Cannot be estranged,
Cannot be given profits,
Cannot be injured,
Cannot be raised to nobility,
And cannot be made humble,
And can therefore be esteemed by all the people under Heaven.

[05t57c] **Ren Jiyu**
A state should be governed in a normal way,
A war should be prosecuted in an unusual way,
And the kingdom should be controlled by doing nothing.
How do I know that it is so?
On the grounds:
In the kingdom the more prohibitive enactments there are, the poorer the people become;
The more weapons the people have, the greater disorder the state and clan fall into;
The more crafts and technics men possess, the more strange contrivances appear;
The more display of statutes there is, the more robbers and thieves there are.
So the sage said:
"I do nothing, then the people submit spontaneously,
I am fond of keeping still, then the people are righteous spontaneously,
I take no trouble, and the people naturally enrich themselves,
I have no desires, then the people naturally remain in primitive simplicity."

[05t58c] **Ren Jiyu**
When the government is generous, the people will be honest and loyal;

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When the government is severe, the people will complain.
O Misery! Happiness lies by its side;
O Happiness! Misery lurks beneath it.
Who knows the destination?
There is no master indeed.
The normal can at anytime become the abnormal,
The good can at anytime become the evil.
The delusion of the people (on this point) has persisted for a long time.
Therefore, the sage is right as a square, but not stiff, has edges, but cuts nobody.
He is straightforward, but not aggressive, bright, but not dazzling.

[05t59c] **Ren Jiyu**
For the rule of the people and the service of Heaven, there is nothing better than the principle of "parsimony."
Only by "parsimony" can one be unhurried and get ready early.
Being unhurried and getting ready early is what I call the repeated accumulation of the "De" of "parsimony."
With the repeated accumulation of De, one can victoriously overcome any obstacles.
The power which can overcome any obstacles is immeasurable.
With immeasurable power one can govern a state.
Having the foundation of government, one can maintain sovereignty very long.
This is called the Way in which one can plant the roots deep and make the stalks firm and maintain a long life.

[05t60c] **Ren Jiyu**
Governing a great state is like frying small fish (so frequent disturbance should be avoided).
Applying Tao to the kingdom can render ghosts harmless.
It is not that the ghosts cannot function,
But that the function cannot harm men.
It is not that the function cannot harm men,
But that the sage never harms men at all.
So, men and ghosts will not harm each other,
Therefore both (men and ghosts) praise the De of the sage.

[05t61c] **Ren Jiyu**
A great state lies lower (like rivers and seas into which all streams run),
To it all things under Heaven tend, It considers itself as the female under Heaven.
The female always overcomes the male by stillness, because it is still and lies lower.
Therefore, a great state can, by lowering itself to small states, make the small states rely upon the big states.
Small states can, by lowering themselves to a great state, win trust from it.
Thus a great state sometimes makes small states rely upon it by lowering itself,
And sometimes, small states win the trust from a great state only by lowering themselves.
What the great state desires is to lead the small states,
And what the small states desire is to serve the great state.
Then each side gets what it desires,
But the great state should especially learn to lower itself.

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[05t62c] **Ren Jiyu**

Tao, as the abyss where all the things are hidden, is effective and precious to good men, and also must be preserved by bad men.
Eloquent words can purchase honour from others,
And admirable deeds can put one above others,
How can it be abandoned by men, even in their evil deeds?
Therefore, when the Son of Heaven mounts the throne and the principal ministers come to their places,
It is better to offer Tao as a present (without any ceremonies),
Though there is the round jadeware, followed by the four-horse chariot.
Why is Tao so much valued from the old days on?
Can it not be said that (with it) one can get what he seeks for and be forgiven his sin?
Thus it is valued by all under Heaven.

[05t63c] **Ren Jiyu**

Consider nonaction as an action, having no trouble as an affair and flavourless as a flavour.
No matter how hostile others are towards me, I always repay them with "De."
Prepare for a difficult problem while it is easy,
Enter on a great task while it is small.
All the difficult things under Heaven necessarily arise from the state in which they were easy;
All the great tasks under Heaven arise from the state in which they were small.
For this reason, the sage never does great things,
And he can accomplish great things just on that account.
Light promising makes one lose one's credit,
And thinking things easy leads to difficulties.
So, the sage, though he is very wise, pays much attention to the difficulties,
Therefore he is free from difficulties in the end.

[05t64c] **Ren Jiyu**

The stability of things is easy to hold while they are stable;
Things are easy to deal with while they show no sign of change;
Things are easily broken while they are fragile;
Things are easily dispersed while they are minute.
Deal with things before they have happened,
And get things in order before their disorder begins.
A huge tree which fills one's arms grows from a tiny seedling;
A high terrace which has nine storeys rises from a small heap of earth;
A journey of a thousand li begins with the first step.
He who takes action messes things up;
And he who holds things fast loses them.
Therefore, the sage does not fail in anything since he does nothing;
Does not lose anything since he holds nothing.
People often fail when they are about to succeed in their business.
If they are as careful at the end as at the beginning,
They would not ruin their business.
Therefore the sage's desire is to have no desire,
And he doesn't value rare goods.

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(The Sage's) learning is to learn nothing, in order to remedy the fault that people often have.
Thus he helps the natural development of all things, and does not dare to act constrainedly.

[05t65c] **Ren Jiyu**
From of old those who have carried out the principle of Tao do not enlighten the people with it, but make them foolish and simple with it.
What makes it difficult to govern the people is that they have too much knowledge,
Therefore to govern the state by wisdom is a disaster for the state,
And not to govern the state by wisdom is a blessing for the state.
It is a principle to know the two (by wisdom and not by wisdom).
Carrying out the principle forever is called the mysterious "De."
The mysterious "De" is very deep and far-reaching.
It is contrary to the nature of concrete things,
But leads to the greatest conformity.

[05t66c] **Ren Jiyu**
The rivers and seas can become the leaders of many streams just because they skillfully stay in lower valleys.
So they can be the leaders of many streams.
Therefore (he) who wants to rule over the people should show his modesty by his words.
He who wants to lead the people should place himself behind them.
In this way, the sage is above the people, but the people do not feel him as a burden;
He is in front of the people (leading them), but the people do not feel him as a hindrance.
Therefore all the people under Heaven revere him and do not tire of him.
Just because he does not compete with others,
Nobody under Heaven can compete with him.

[05t67c] **Ren Jiyu**
All the people under Heaven say that my Tao is great,
But it is not like anything concrete.
Just because it is great,
It is not like anything concrete.
If it is like something concrete,
It would have been very small for long.
I have three precious things which I hold up and preserve:
The first is "tolerance";
The second is "economy";
The third is "to dare not go ahead of all the people under Heaven."
With tolerance, one can be brave;
With economy, one can be generous;
With not daring to go ahead of all the people under Heaven, one can be a leader.
Now,
seeking bravery without tolerance,
seeking generosity without economy,
and seeking precedence without retreat will only end with death.
With tolerance, one can be victorious in war or strengthen himself in defense.

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When Heaven is to save a person, it will protect him through tolerance.

[05t68c] **Ren Jiyu**
He who is good at being a shi (officer) does not boast of his martialism;
He who is good at fighting does not resort to his rage;
He who is skillful in winning against the enemy does not wrestle with them;
He who is skillful in managing his men has a modest attitude towards them.
This is called the De of not contending with others;
This is called the power of making use of others' force;
This is called being in accord with the Way of Heaven,
Thus it has been a principle very long since.

[05t69c] **Ren Jiyu**
A master of the art of war is very correct in saying:
"I dare not take the offensive, but prefer to take the defensive;
I dare not advance an inch, but prefer to retreat a foot."
This is called:
Disposing no lines of troops,
Raising no arms,
Confronting no enemy,
And grasping no weapons.
There is no disaster greater than underestimating the enemy,
Underestimating the enemy nearly makes me lose my "three precious things."
Therefore the side in grief conquers in case of the balance of the forces of two sides.

[05t70c] **Ren Jiyu**
My words are very easy to understand, and very easy to practise.
But no one under Heaven is able to understand them or to practise them.
Speeches should have their main principle,
And deeds should have their master.
Because of their ignorance, the people are not able to understand me.
Those who are able to understand me are very few,
And those who are able to follow me are very hard to meet.
Therefore the sage (who is not understood) looks like he is wearing coarse garb, but he has a precious jade in his heart.

[05t71c] **Ren Jiyu**
It is the best for one to know that he does not know;
It is an illness to pretend to know when he actually does not know.
Recognizing the illness as an illness prevents one from illness.
The sage is free from the illness,
Because he recognizes the illness as an illness.
He can prevent the illness thereby.

[05t72c] **Ren Jiyu**
When the people do not fear the force (of the ruler),

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Something forceful and terrible would happen.
Don't force the people out of their houses,
Don't block their way of livelihood.
Only by not oppressing the people, can one make the people feel no oppression.
Therefore the sage seeks for self-knowledge, not for self-parade, for self-love, not for self-importance.
So, self-parade and self-importance should be abandoned and self-knowledge and self-love should be kept.

[05t73c] **Ren Jiyu**
He who is brave in daring everything will be killed,
And he who is brave in daring nothing will live on.
Of the results of the two kinds of braveness, one is advantageous, the other is harmful.
When Heaven has some detestation, Who can know its cause?
So even the sage feels it difficult to explain.
It is the Tao (Way) of Heaven:
Not to struggle and yet be good at winning,
Not to speak and yet be good at replying,
Without being called it comes of itself,
Though slow, it plans skillfully.
The net of Heaven is vast,
It has large meshes, but it lets nothing escape.

[05t74c] **Ren Jiyu**
Since the people do not fear death,
What is it for to frighten them with death?
If the people fear death and I can catch and kill those who make trouble,
Who dares to make trouble?
There is always someone who is in charge of inflicting death.
Inflicting death in place of those who are in charge of it can be described as hewing wood in place of a skillful carpenter.
Of those who hew wood in place of skillful carpenters, few have not cut their own hands.

[05t75c] **Ren Jiyu**
The people suffer from famine because too many of the taxes are swallowed by their rulers.
Thus they suffer from famine.
The people are difficult to rule because their rulers are fond of taking action.
Thus they are difficult to rule.
The people take risks with their lives because the rulers take good care of their own lives.
Thus the people are forced to risk their lives.
Those who do not value their lives are wiser than those who overvalue their lives.

[05t76c] **Ren Jiyu**
Man has a soft and weak body when he is alive,
Whereas his body becomes rigid after his death.
All things, grasses and trees have tender twigs and branches when they are alive,
Whereas they become dry and withered when they are dead.
Therefore the hard and strong belong to death,

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Whereas the soft and weak belong to life.
Thus the armed forces will be shattered when they become strong,
And trees will be broken when they grow strong.
The hard and strong are in the inferior position,
And the soft and weak are in the superior position.

[05t77c] **Ren Jiyu**
Does not the Way (Tao) of Heaven resemble drawing a bow (and aiming an arrow at the target)?
When it is high, it will be brought down;
When it is low, it will be raised up;
When it is overfull, it will be diminished;
And when it is not full, it will be supplemented.
It is the Way of Heaven to diminish the excessive, so as to supplement the deficient.
This is not so with the Way of man - It takes away from those who have not enough so as to supply those who have superabundance.
Who can supply all the people under Heaven by diminishing the excessive?
Only the man who has "Tao."
Therefore the sage promotes all things, but does not think the effort as his own,
Achieves merit, but does not claim credit for himself,
And does not wish to parade his wisdom and ability.

[05t78c] **Ren Jiyu**
Nothing under Heaven is softer and weaker than water,
But in attacking the hard and strong, no force can compare with it,
For nothing can take its place.
The reason why the weak can overcome the strong and the soft can overcome the hard is known to all the people under Heaven,
But none would follow and practise it.
Therefore the sage said:
He who bears humiliation of the whole state can be the sovereign of the country.
He who bears the disaster of the whole state can be the king of all under Heaven.
Positive words seem to be negative.

[05t79c] **Ren Jiyu**
When an attempt has been made to reconcile two sides in great enmity, and there is surely some enmity remaining,
How can this be a good thing?
So, although the sage holds the counterfoil of receipt,
He does not force the debtor to pay back.
The moral man is as calm and unhurried as a bookkeeper is,
And the immoral man is as calculating as a rent collector is (while he is collecting the rent).
The Tao of Heaven has no partiality for any person, and always helps the good man.

[05t80c] **Ren Jiyu**
Let the state be small, and let the population be sparse.
Though there are various kinds of instruments, let them not be used;

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Let the people not risk their lives, not move to distant places;
Though there are boats and carriages,
There is no occasion to ride in them;
Though there are weapons and military equipment,
There is no occasion to display them.
Let the people return to the use of knotted cords in recording events,
delight in their food,
dress in beauty,
dwell in comfort,
and enjoy their life.
The neighbouring states are within sight of each other, and the cries of roosters and dogs can be heard by one another,
But the people do not have any contact with each other until they die of old age.

[05t81c] **Ren Jiyu**
Sincere words are not fine,
Fine words are not sincere.
A good man is not eloquent,
An eloquent man is not good.
He who knows does not show off his learning,
He who shows off his learning does not know.
The sage has nothing to reserve.
He gains more since he does his utmost to help others,
And gets richer since he gives all to others.
The Tao of Heaven is beneficial to all things, but not harmful.
The Tao of the sage is to compete against nobody in what he does.

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[06t01c] **Gia-fu Feng**
The Tao that can be told is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the beginning of heaven and earth.
The named is the mother of ten thousand things.
Ever desireless, one can see the mystery.
Ever desiring, one can see the manifestations.
These two spring from the same source but differ in name; this appears as darkness.
Darkness within darkness.
The gate to all mystery.

[06t02c] **Gia-fu Feng**
Under heaven all can see beauty as beauty only because there is ugliness.
All can know good as good only because there is evil.
Therefore having and not having arise together.
Difficult and easy complement each other.
Long and short contrast each other;
High and low rest upon each other;
Voice and sound harmonize each other;
Front and back follow one another.
Therefore the sage goes about doing nothing, teaching no-talking.
The ten thousand things rise and fall without cease,
Creating, yet not possessing,
Working, yet not taking credit.
Work is done, then forgotten.
Therefore it lasts forever.

[06t03c] **Gia-fu Feng**
Not exalting the gifted prevents quarreling.
Not collecting treasures prevents stealing.
Not seeing desirable things prevents confusion of the heart.
The wise therefore rule by emptying hearts and stuffing bellies,
by weakening ambitions and strengthening bones.
If people lack knowledge and desire, then intellectuals will not try to interfere.
If nothing is done, then all will be well.

[06t04c] **Gia-fu Feng**
The Tao is an empty vessel; it is used, but never filled.
Oh, unfathomable source of ten thousand things!
Blunt the sharpness,
Untangle the knot,
Soften the glare,
Merge with dust.
Oh, hidden deep but ever present!
I do not know from whence it comes.
It is the forefather of the emperors.

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[06t05c] **Gia-fu Feng**
Heaven and earth are ruthless;
They see the ten thousand things as dummies.
The wise are ruthless;
They see the people as dummies.
The space between heaven and earth is like a bellows.
The shape changes but not the form;
The more it moves, the more it yields.
More words count less.
Hold fast to the center.

[06t06c] **Gia-fu Feng**
The valley spirit never dies;
It is the woman, primal mother.
Her gateway is the root of heaven and earth.
It is like a veil barely seen.
Use it; it will never fail.

[06t07c] **Gia-fu Feng**
Heaven and earth last forever.
Why do heaven and earth last forever?
They are unborn,
So ever living.
The sage stays behind, thus he is ahead.
He is detached, thus at one with all.
Through selfless action, he attains fulfillment.

[06t08c] **Gia-fu Feng**
The highest good is like water.
Water gives life to the ten thousand things and does not strive.
It flows in places men reject and so is like the Tao.
In dwelling, be close to the land.
In meditation, go deep in the heart.
In dealing with others, be gentle and kind.
In speech, be true.
In ruling, be just.
In business, be competent.
In action, watch the timing.
No fight: No blame.

[06t09c] **Gia-fu Feng**
Better stop short than fill to the brim.
Oversharpen the blade, and the edge will soon blunt.
Amass a store of gold and jade, and no one can protect it.
Claim wealth and titles, and disaster will follow.

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Retire when the work is done.
This is the way of heaven.

[06t10c] **Gia-fu Feng**
Carrying body and soul and embracing the one,
Can you avoid separation?
Attending fully and becoming supple,
Can you be as a newborn babe?
Washing and cleansing the primal vision,
Can you be without stain?
Loving all men and ruling the country,
Can you be without cleverness?
Opening and closing the gates of heaven,
Can you play the role of woman?
Understanding and being open to all things,
Are you able to do nothing?
Giving birth and nourishing,
Bearing yet not possessing,
Working yet not taking credit,
Leading yet not dominating,
This is the Primal Virtue.

[06t11c] **Gia-fu Feng**
Thirty spokes share the wheel's hub;
It is the center hole that makes it useful.
Shape clay into a vessel;
It is the space within that makes it useful.
Cut doors and windows for a room;
It is the holes which make it useful.
Therefore profit comes from what is there;
Usefulness from what is not there.

[06t12c] **Gia-fu Feng**
The five colors blind the eye.
The five tones deafen the ear.
The five flavors dull the taste.
Racing and hunting madden the mind.
Precious things lead one astray.
Therefore the sage is guided by what he feels and not by what he sees.
He lets go of that and chooses this.

[06t13c] **Gia-fu Feng**
Accept disgrace willingly.
Accept misfortune as the human condition.
What do you mean by "Accept disgrace willingly"?
Accept being unimportant.

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Do not be concerned with loss or gain.
This is called "accepting disgrace willingly."
What do you mean by "Accept misfortune as the human condition"?
Misfortune comes from having a body.
Without a body, how could there be misfortune?
Surrender yourself humbly; then you can be trusted to care for all things.
Love the world as your own self; then you can truly care for all things.

[06t14c] **Gia-fu Feng**
Look, it cannot be seen - it is beyond form.
Listen, it cannot be heard - it is beyond sound.
Grasp, it cannot be held - it is intangible.
These three are indefinable;
Therefore they are joined in one.
From above it is not bright;
From below it is not dark:
An unbroken thread beyond description.
It returns to nothingness.
The form of the formless,
The image of the imageless,
It is called indefinable and beyond imagination.
Stand before it and there is no beginning.
Follow it and there is no end.
Stay with the ancient Tao,
Move with the present.
Knowing the ancient beginning is the essence of Tao.

[06t15c] **Gia-fu Feng**
The ancient masters were subtle, mysterious, profound, responsive.
The depth of their knowledge is unfathomable.
Because it is unfathomable,
All we can do is describe their appearance.
Watchful, like men crossing a winter stream.
Alert, like men aware of danger.
Courteous, like visiting guests.
Yielding, like ice about to melt.
Simple, like uncarved blocks of wood.
Hollow, like caves.
Opaque, like muddy pools.
Who can wait quietly while the mud settles?
Who can remain still until the moment of action?
Observers of the Tao do not seek fulfillment.
Not seeking fulfillment, they are not swayed by desire for change.

[06t16c] **Gia-fu Feng**
Empty yourself of everything.

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Let the mind rest at peace.
The ten thousand things rise and fall while the Self watches their return.
They grow and flourish and then return to the source.
Returning to the source is stillness, which is the way of nature.
The way of nature is unchanging.
Knowing constancy is insight.
Not knowing constancy leads to disaster.
Knowing constancy, the mind is open.
With an open mind, you will be openhearted.
Being openhearted, you will act royally.
Being royal, you will attain the divine.
Being divine, you will be at one with the Tao.
Being at one with the Tao is eternal.
And though the body dies, the Tao will never pass away.

[06t17c] **Gia-fu Feng**
The very highest is barely known by men.
Then comes that which they know and love,
Then that which is feared,
Then that which is despised.
He who does not trust enough will not be trusted.
When actions are performed
Without unnecessary speech,
People say, "We did it!"

[06t18c] **Gia-fu Feng**
When the great Tao is forgotten,
Kindness and morality arise.
When wisdom and intelligence are born,
The great pretense begins.
When there is no peace within the family,
Filial piety and devotion arise.
When the country is confused and in chaos,
Loyal ministers appear.

[06t19c] **Gia-fu Feng**
Give up sainthood, renounce wisdom,
And it will be a hundred times better for everyone.
Give up kindness, renounce morality,
And men will rediscover filial piety and love.
Give up ingenuity, renounce profit,
And bandits and thieves will disappear.
These three are outward forms alone; they are not sufficient in themselves.
It is more important
To see the simplicity,
To realize one's true nature,

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To cast off selfishness
And temper desire.

[06t20c] **Gia-fu Feng**
Give up learning, and put an end to your troubles.
Is there a difference between yes and no?
Is there a difference between good and evil?
Must I fear what others fear? What nonsense!
Other people are contented, enjoying the sacrificial feast of the ox.
In spring some go to the park, and climb the terrace,
But I alone am drifting, not knowing where I am.
Like a newborn babe before it learns to smile,
I am alone, without a place to go.
Others have more than they need, but I alone have nothing.
I am a fool. Oh, yes! I am confused.
Other men are clear and bright,
But I alone am dim and weak.
Other men are sharp and clever,
But I alone am dull and stupid.
Oh, I drift like the waves of the sea,
Without direction, like the restless wind.
Everyone else is busy,
But I alone am aimless and depressed.
I am different.
I am nourished by the great mother.

[06t21c] **Gia-fu Feng**
The greatest Virtue is to follow Tao and Tao alone.
The Tao is elusive and intangible.
Oh, it is intangible and elusive, and yet within is image.
Oh, it is elusive and intangible, and yet within is form.
Oh, it is dim and dark, and yet within is essence.
This essence is very real, and therein lies faith.
From the very beginning until now its name has never been forgotten.
Thus I perceive the creation.
How do I know the ways of creation?
Because of this.

[06t22c] **Gia-fu Feng**
Yield and overcome;
Bend and be straight;
Empty and be full;
Wear out and be new;
Have little and gain;
Have much and be confused.
Therefore wise men embrace the one

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And set an example to all.
Not putting on a display,
They shine forth.
Not justifying themselves,
They are distinguished.
Not boasting,
They receive recognition.
Not bragging,
They never falter.
They do not quarrel,
So no one quarrels with them.
Therefore the ancients say, "Yield and overcome."
Is that an empty saying?
Be really whole,
And all things will come to you.

[06t23c] **Gia-fu Feng**
To talk little is natural.
High winds do not last all morning.
Heavy rain does not last all day.
Why is this? Heaven and earth!
If heaven and earth cannot make things eternal,
How is it possible for man?
He who follows the Tao
Is at one with the Tao.
He who is virtuous
Experiences Virtue.
He who loses the way
Feels lost.
When you are at one with the Tao,
The Tao welcomes you.
When you are at one with Virtue,
The Virtue is always there.
When you are at one with loss,
The loss is experienced willingly.
He who does not trust enough
Will not be trusted.

[06t24c] **Gia-fu Feng**
He who stands on tiptoe is not steady.
He who strides cannot maintain the pace.
He who makes a show is not enlightened.
He who is self-righteous is not respected.
He who boasts achieves nothing.
He who brags will not endure.
According to followers of the Tao, "These are extra food and unnecessary luggage."

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They do not bring happiness.
Therefore followers of the Tao avoid them.

[06t25c] **Gia-fu Feng**
Something mysteriously formed,
Born before heaven and earth.
In the silence and the void,
Standing alone and unchanging,
Ever present and in motion.
Perhaps it is the mother of ten thousand things.
I do not know its name.
Call it Tao.
For lack of a better word, I call it great.
Being great, it flows.
It flows far away.
Having gone far, it returns.
Therefore, "Tao is great;
Heaven is great;
Earth is great;
The king is also great."
These are the four great powers of the universe,
And the king is one of them.
Man follows earth.
Earth follows heaven.
Heaven follows the Tao.
Tao follows what is natural.

[06t26c] **Gia-fu Feng**
The heavy is the root of the light;
The still is the master of unrest.
Therefore the sage, traveling all day,
Does not lose sight of his baggage.
Though there are beautiful things to be seen,
He remains unattached and calm.
Why should the lord of ten thousand chariots act lightly in public?
To be light is to lose one's root.
To be restless is to lose one's control.

[06t27c] **Gia-fu Feng**
A good walker leaves no tracks;
A good speaker makes no slips;
A good reckoner needs no tally.
A good door needs no lock,
Yet no one can open it.
Good binding requires no knots,
Yet no one can loosen it.

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Therefore the sage takes care of all men
And abandons no one.
He takes care of all things
And abandons nothing.
This is called "following the light."
What is a good man?
A teacher of a bad man.
What is a bad man?
A good man's charge.
If the teacher is not respected,
And the student not cared for,
Confusion will arise, however clever one is.
This is the crux of mystery.

[06t28c] **Gia-fu Feng**
Know the strength of man,
But keep a woman's care!
Be the stream of the universe!
Being the stream of the universe,
Ever true and unswerving,
Become as a little child once more.
Know the white,
But keep the black!
Be an example to the world!
Being an example to the world,
Ever true and unwavering,
Return to the infinite.
Know honor,
Yet keep humility!
Be the valley of the universe!
Being the valley of the universe,
Ever true and resourceful,
Return to the state of the uncarved block.
When the block is carved, it becomes useful.
When the sage uses it, he becomes the ruler.
Thus, "A great tailor cuts little."

[06t29c] **Gia-fu Feng**
Do you think you can take over the universe and improve it?
I do not believe it can be done.
The universe is sacred.
You cannot improve it.
If you try to change it, you will ruin it.
If you try to hold it, you will lose it.
So sometimes things are ahead and sometimes they are behind;
Sometimes breathing is hard, sometimes it comes easily;

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Sometimes there is strength and sometimes weakness;
Sometimes one is up and sometimes down.
Therefore the sage avoids extremes, excesses, and complacency.

[06t30c] **Gia-fu Feng**
Whenever you advise a ruler in the way of Tao,
Counsel him not to use force to conquer the universe.
For this would only cause resistance.
Thorn bushes spring up wherever the army has passed.
Lean years follow in the wake of a great war.
Just do what needs to be done.
Never take advantage of power.
Achieve results,
But never glory in them.
Achieve results,
But never boast.
Achieve results,
But never be proud.
Achieve results,
Because this is the natural way.
Achieve results,
But not through violence.
Force is followed by loss of strength.
This is not the way of Tao.
That which goes against the Tao comes to an early end.

[06t31c] **Gia-fu Feng**
Good weapons are instruments of fear; all creatures hate them.
Therefore followers of Tao never use them.
The wise man prefers the left.
The man of war prefers the right.
Weapons are instruments of fear; they are not a wise man's tools.
He uses them only when he has no choice.
Peace and quiet are dear to his heart,
And victory no cause for rejoicing.
If you rejoice in victory, then you delight in killing;
If you delight in killing, you cannot fulfill yourself.
On happy occasions precedence is given to the left,
On sad occasions to the right.
In the army the general stands on the left,
The commander-in-chief on the right.
This means that war is conducted like a funeral.
When many people are being killed,
They should be mourned in heartfelt sorrow.
That is why a victory must be observed like a funeral.

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[06t32c] **Gia-fu Feng**
The Tao is forever undefined.
Small though it is in the unformed state, it cannot be grasped.
If kings and lords could harness it,
The ten thousand things would naturally obey.
Heaven and earth would come together
And gentle rain fall.
Men would need no more instruction and all things would take their course.
Once the whole is divided, the parts need names.
There are already enough names.
One must know when to stop.
Knowing when to stop averts trouble.
Tao in the world is like a river flowing home to the sea.

[06t33c] **Gia-fu Feng**
Knowing others is wisdom;
Knowing the self is enlightenment.
Mastering others requires force;
Mastering the self needs strength.
He who knows he has enough is rich.
Perseverance is a sign of will power.
He who stays where he is endures.
To die but not to perish is to be eternally present.

[06t34c] **Gia-fu Feng**
The great Tao flows everywhere, both to the left and to the right.
The ten thousand things depend upon it; it holds nothing back.
It fulfills its purpose silently and makes no claim.
It nourishes the ten thousand things,
And yet is not their lord.
It has no aim; it is very small.
The ten thousand things return to it,
Yet it is not their lord.
It is very great.
It does not show greatness,
And is therefore truly great.

[06t35c] **Gia-fu Feng**
All men will come to him who keeps to the one,
For there lie rest and happiness and peace.
Passersby may stop for music and good food,
But a description of the Tao
Seems without substance or flavor.
It cannot be seen, it cannot be heard,
And yet it cannot be exhausted.

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[06t36c] **Gia-fu Feng**
That which shrinks
Must first expand.
That which fails
Must first be strong.
That which is cast down
Must first be raised.
Before receiving
There must be giving.
This is called perception of the nature of things.
Soft and weak overcome hard and strong.
Fish cannot leave deep waters,
And a country's weapons should not be displayed.

[06t37c] **Gia-fu Feng**
Tao abides in non-action,
Yet nothing is left undone.
If kings and lords observed this,
The ten thousand things would develop naturally.
If they still desired to act,
They would return to the simplicity of formless substance.
Without form there is no desire.
Without desire there is tranquillity.
And in this way all things would be at peace.

[06t38c] **Gia-fu Feng**
A truly good man is not aware of his goodness,
And is therefore good.
A foolish man tries to be good,
And is therefore not good.
A truly good man does nothing,
Yet leaves nothing undone.
A foolish man is always doing,
Yet much remains to be done.
When a truly kind man does something, he leaves nothing undone.
When a just man does something, he leaves a great deal to be done.
When a disciplinarian does something and no one responds,
He rolls up his sleeves in an attempt to enforce order.
Therefore when Tao is lost, there is goodness.
When goodness is lost, there is kindness.
When kindness is lost, there is justice.
When justice is lost, there is ritual.
Now ritual is the husk of faith and loyalty, the beginning of confusion.
Knowledge of the future is only a flowery trapping of the Tao.
It is the beginning of folly.
Therefore the truly great man dwells on what is real and not what is on the surface,

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On the fruit and not the flower.
Therefore accept the one and reject the other.

[06t39c] **Gia-fu Feng**
These things from ancient times arise from one:
The sky is whole and clear.
The earth is whole and firm.
The spirit is whole and strong.
The valley is whole and full.
The ten thousand things are whole and alive.
Kings and lords are whole, and the country is upright.
All these are in virtue of wholeness.
The clarity of the sky prevents its falling.
The firmness of the earth prevents its splitting.
The strength of the spirit prevents its being used up.
The fullness of the valley prevents its running dry.
The growth of the ten thousand things prevents their dying out.
The leadership of kings and lords prevents the downfall of the country.
Therefore the humble is the root of the noble.
The low is the foundation of the high.
Princes and lords consider themselves "orphaned," "widowed," and "worthless."
Do they not depend on being humble?
Too much success is not an advantage.
Do not tinkle like jade
Or clatter like stone chimes.

[06t40c] **Gia-fu Feng**
Returning is the motion of the Tao.
Yielding is the way of the Tao.
The ten thousand things are born of being.
Being is born of not being.

[06t41c] **Gia-fu Feng**
The wise student hears of the Tao and practices it diligently.
The average student hears of the Tao and gives it thought now and again.
The foolish student hears of the Tao and laughs aloud.
If there were no laughter, the Tao would not be what it is.
Hence it is said:
The bright path seems dim;
Going forward seems like retreat;
The easy way seems hard;
The highest Virtue seems empty;
Great purity seems sullied;
A wealth of Virtue seems inadequate;
The strength of Virtue seems frail;
Real Virtue seems unreal;

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The perfect square has no corners;
Great talents ripen late;
The highest notes are hard to hear;
The greatest form has no shape.
The Tao is hidden and without name.
The Tao alone nourishes and brings everything to fulfillment.

[06t42c] **Gia-fu Feng**
The Tao begot one.
One begot two.
Two begot three.
And three begot the ten thousand things.
The ten thousand things carry yin and embrace yang.
They achieve harmony by combining these forces.
Men hate to be "orphaned," "widowed," or "worthless,"
But this is how kings and lords describe themselves.
For one gains by losing
And loses by gaining.
What others teach, I also teach; that is:
"A violent man will die a violent death!"
This will be the essence of my teaching.

[06t43c] **Gia-fu Feng**
The softest thing in the universe
Overcomes the hardest thing in the universe.
That without substance can enter where there is no room.
Hence I know the value of non-action.
Teaching without words and work without doing
Are understood by very few.

[06t44c] **Gia-fu Feng**
Fame or self: Which matters more?
Self or wealth: Which is more precious?
Gain or loss: Which is more painful?
He who is attached to things will suffer much.
He who saves will suffer heavy loss.
A contented man is never disappointed.
He who knows when to stop does not find himself in trouble.
He will stay forever safe.

[06t45c] **Gia-fu Feng**
Great accomplishment seems imperfect,
Yet it does not outlive its usefulness.
Great fullness seems empty,
Yet it cannot be exhausted.
Great straightness seems twisted.

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Great intelligence seems stupid.
Great eloquence seems awkward.
Movement overcomes cold.
Stillness overcomes heat.
Stillness and tranquillity set things in order in the universe.

[06t46c] **Gia-fu Feng**
When the Tao is present in the universe,
The horses haul manure.
When the Tao is absent from the universe,
War horses are bred outside the city.
There is no greater sin than desire,
No greater curse than discontent,
No greater misfortune than wanting something for oneself.
Therefore he who knows that enough is enough will always have enough.

[06t47c] **Gia-fu Feng**
Without going outside, you may know the whole world.
Without looking through the window, you may see the ways of heaven.
The farther you go, the less you know.
Thus the sage knows without traveling;
He sees without looking;
He works without doing.

[06t48c] **Gia-fu Feng**
In the pursuit of learning, every day something is acquired.
In the pursuit of Tao, every day something is dropped.
Less and less is done
Until non-action is achieved.
When nothing is done, nothing is left undone.
The world is ruled by letting things take their course.
It cannot be ruled by interfering.

[06t49c] **Gia-fu Feng**
The sage has no mind of his own.
He is aware of the needs of others.
I am good to people who are good.
I am also good to people who are not good.
Because Virtue is goodness.
I have faith in people who are faithful.
I also have faith in people who are not faithful.
Because Virtue is faithfulness.
The sage is shy and humble - to the world he seems confusing.
Men look to him and listen.
He behaves like a little child.

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[06t50c] **Gia-fu Feng**
Between birth and death,
Three in ten are followers of life,
Three in ten are followers of death,
And men just passing from birth to death also number three in ten.
Why is this so?
Because they live their lives on the gross level.
He who knows how to live can walk abroad
Without fear of rhinoceros or tiger.
He will not be wounded in battle.
For in him rhinoceroses can find no place to thrust their horn,
Tigers no place to use their claws,
And weapons no place to pierce.
Why is this so?
Because he has no place for death to enter.

[06t51c] **Gia-fu Feng**
All things arise from Tao.
They are nourished by Virtue.
They are formed from matter.
They are shaped by environment.
Thus the ten thousand things all respect Tao and honor Virtue.
Respect of Tao and honor of Virtue are not demanded,
But they are in the nature of things.
Therefore all things arise from Tao.
By Virtue they are nourished,
Developed, cared for,
Sheltered, comforted,
Grown, and protected.
Creating without claiming,
Doing without taking credit,
Guiding without interfering,
This is Primal Virtue.

[06t52c] **Gia-fu Feng**
The beginning of the universe
Is the mother of all things.
Knowing the mother, one also knows the sons.
Knowing the sons, yet remaining in touch with the mother,
Brings freedom from the fear of death.
Keep your mouth shut,
Guard the senses,
And life is ever full.
Open your mouth,
Always be busy,
And life is beyond hope.

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Seeing the small is insight;
Yielding to force is strength.
Using the outer light, return to insight,
And in this way be saved from harm.
This is learning constancy.

[06t53c] **Gia-fu Feng**
If I have even just a little sense,
I will walk on the main road and my only fear
will be of straying from it.
Keeping to the main road is easy,
But people love to be sidetracked.
When the court is arrayed in splendor,
The fields are full of weeds,
And the granaries are bare.
Some wear gorgeous clothes,
Carry sharp swords,
And indulge themselves with food and drink;
They have more possessions than they can use.
They are robber barons.
This is certainly not the way of Tao.

[06t54c] **Gia-fu Feng**
What is firmly established cannot be uprooted.
What is firmly grasped cannot slip away.
It will be honored from generation to generation.
Cultivate Virtue in your self,
And Virtue will be real.
Cultivate it in the family,
And Virtue will abound.
Cultivate it in the village,
And Virtue will grow.
Cultivate it in the nation,
And Virtue will be abundant.
Cultivate it in the universe,
And Virtue will be everywhere.
Therefore look at the body as body;
Look at the family as family;
Look at the village as village;
Look at the nation as nation;
Look at the universe as universe.
How do I know the universe is like this?
By looking!

[06t55c] **Gia-fu Feng**
He who is filled with Virtue is like a newborn child.

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Wasps and serpents will not sting him;
Wild beasts will not pounce upon him;
He will not be attacked by birds of prey.
His bones are soft, his muscles weak,
But his grip is firm.
He has not experienced the union of man and woman, but is whole.
His manhood is strong.
He screams all day without becoming hoarse.
This is perfect harmony.
Knowing harmony is constancy.
Knowing constancy is enlightenment.
It is not wise to rush about.
Controlling the breath causes strain.
If too much energy is used, exhaustion follows.
This is not the way of Tao.
Whatever is contrary to Tao will not last long.

[06t56c] **Gia-fu Feng**
Those who know do not talk.
Those who talk do not know.
Keep your mouth closed.
Guard your senses.
Temper your sharpness.
Simplify your problems.
Mask your brightness.
Be at one with the dust of the earth.
This is primal union.
He who has achieved this state
Is unconcerned with friends and enemies,
With good and harm, with honor and disgrace.
This therefore is the highest state of man.

[06t57c] **Gia-fu Feng**
Rule a nation with justice.
Wage war with surprise moves.
Become master of the universe without striving.
How do I know that this is so?
Because of this!
The more laws and restrictions there are,
The poorer people become.
The sharper men's weapons,
The more trouble in the land.
The more ingenious and clever men are,
The more strange things happen.
The more rules and regulations,
The more thieves and robbers.

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Therefore the sage says:
I take no action and people are reformed.
I enjoy peace and people become honest.
I do nothing and people become rich.
I have no desires and people return to the good and simple life.

[06t58c] **Gia-fu Feng**
When the country is ruled with a light hand
The people are simple.
When the country is ruled with severity,
The people are cunning.
Happiness is rooted in misery.
Misery lurks beneath happiness.
Who knows what the future holds?
There is no honesty.
Honesty becomes dishonest.
Goodness becomes witchcraft.
Man's bewitchment lasts for a long time.
Therefore the sage is sharp but not cutting,
Pointed but not piercing,
Straightforward but not unrestrained,
Brilliant but not blinding.

[06t59c] **Gia-fu Feng**
In caring for others and serving heaven,
There is nothing like using restraint.
Restraint begins with giving up one's own ideas.
This depends on Virtue gathered in the past.
If there is a good store of Virtue, then nothing is impossible.
If nothing is impossible, then there are no limits.
If a man knows no limits, then he is fit to be a ruler.
The mother principle of ruling holds good for a long time.
This is called having deep roots and a firm foundation,
The Tao of long life and eternal vision.

[06t60c] **Gia-fu Feng**
Ruling the country is like cooking a small fish.
Approach the universe with Tao,
And evil will have no power.
Not that evil is not powerful,
But its power will not be used to harm others.
Not only will it do no harm to others,
But the sage himself will also be protected.
They do not hurt each other,
And the Virtue in each one refreshes both.

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[06t61c] **Gia-fu Feng**
A great country is like low land.
It is the meeting ground of the universe,
The mother of the universe.
The female overcomes the male with stillness,
Lying low in stillness.
Therefore if a great country gives way to a smaller country,
It will conquer the smaller country.
And if a small country submits to a great country,
It can conquer the great country.
Therefore those who would conquer must yield,
And those who conquer do so because they yield.
A great nation needs more people;
A small country needs to serve.
Each gets what it wants.
It is fitting for a great nation to yield.

[06t62c] **Gia-fu Feng**
Tao is the source of the ten thousand things.
It is the treasure of the good man, and the refuge of the bad.
Sweet words can buy honor;
Good deeds can gain respect.
If a man is bad, do not abandon him.
Therefore on the day the emperor is crowned,
Or the three officers of state installed,
Do not send a gift of jade and a team of four horses,
But remain still and offer the Tao.
Why does everyone like the Tao so much at first?
Isn't it because you find what you seek and are forgiven when you sin?
Therefore this is the greatest treasure of the universe.

[06t63c] **Gia-fu Feng**
Practice non-action.
Work without doing.
Taste the tasteless.
Magnify the small, increase the few.
Reward bitterness with care.
See simplicity in the complicated.
Achieve greatness in little things.
In the universe the difficult things are done as if they are easy.
In the universe great acts are made up of small deeds.
The sage does not attempt anything very big,
And thus achieves greatness.
Easy promises make for little trust.
Taking things lightly results in great difficulty.
Because the sage always confronts difficulties,

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He never experiences them.

[06t64c] **Gia-fu Feng**
Peace is easily maintained;
Trouble is easily overcome before it starts.
The brittle is easily shattered;
The small is easily scattered.
Deal with it before it happens.
Set things in order before there is confusion.
A tree as great as a man's embrace springs up from a small shoot;
A terrace nine stories high begins with a pile of earth;
A journey of a thousand miles starts under one's feet.
He who acts defeats his own purpose;
He who grasps loses.
The sage does not act, and so is not defeated.
He does not grasp and therefore does not lose.
People usually fail when they are on the verge of success.
So give as much care to the end as to the beginning;
Then there will be no failure.
Therefore the sage seeks freedom from desire.
He does not collect precious things.
He learns not to hold on to ideas.
He brings men back to what they have lost.
He helps the ten thousand things find their own nature,
But refrains from action.

[06t65c] **Gia-fu Feng**
In the beginning those who knew the Tao did not try to enlighten others,
But kept them in the dark.
Why is it so hard to rule?
Because people are so clever.
Rulers who try to use cleverness
Cheat the country.
Those who rule without cleverness
Are a blessing to the land.
These are the two alternatives.
Understanding these is Primal Virtue.
Primal Virtue is deep and far.
It leads all things back
Toward the great oneness.

[06t66c] **Gia-fu Feng**
Why is the sea king of a hundred streams?
Because it lies below them.
Therefore it is the king of a hundred streams.
If the sage would guide the people, he must serve with humility.

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If he would lead them, he must follow behind.
In this way when the sage rules, the people will not feel oppressed;
When he stands before them, they will not be harmed.
The whole world will support him and will not tire of him.
Because he does not compete,
He does not meet competition.

[06t67c] **Gia-fu Feng**
Everyone under heaven says that my Tao is great and beyond compare.
Because it is great, it seems different.
If it were not different, it would have vanished long ago.
I have three treasures which I hold and keep.
The first is mercy; the second is economy;
The third is daring not to be ahead of others.
From mercy comes courage; from economy comes generosity;
From humility comes leadership.
Nowadays men shun mercy, but try to be brave;
They abandon economy, but try to be generous;
They do not believe in humility, but always try to be first.
This is certain death.
Mercy brings victory in battle and strength in defense.
It is the means by which heaven saves and guards.

[06t68c] **Gia-fu Feng**
A good soldier is not violent.
A good fighter is not angry.
A good winner is not vengeful.
A good employer is humble.
This is known as the Virtue of not striving.
This is known as ability to deal with people.
This since ancient times has been known as the ultimate unity with heaven.

[06t69c] **Gia-fu Feng**
There is a saying among soldiers:
I dare not make the first move but would rather play the guest;
I dare not advance an inch but would rather withdraw a foot.
This is called marching without appearing to move,
Rolling up your sleeves without showing your arm,
Capturing the enemy without attacking,
Being armed without weapons.
There is no greater catastrophe than underestimating the enemy.
By underestimating the enemy, I almost lose what I value.
Therefore when the battle is joined,
The underdog will win.

[06t70c] **Gia-fu Feng**

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My words are easy to understand and easy to perform,
Yet no man under heaven knows them or practices them.
My words have ancient beginnings.
My actions are disciplined.
Because men do not understand, they have no knowledge of me.
Those that know me are few;
Those that abuse me are honored.
Therefore the sage wears rough clothing and holds the jewel in his heart.

[06t71c] **Gia-fu Feng**
Knowing ignorance is strength.
Ignoring knowledge is sickness.
If one is sick of sickness, then one is not sick.
The sage is not sick because he is sick of sickness.
Therefore he is not sick.

[06t72c] **Gia-fu Feng**
When men lack a sense of awe, there will be disaster.
Do not intrude in their homes.
Do not harass them at work.
If you do not interfere, they will not weary of you.
Therefore the sage knows himself but makes no show,
Has self-respect but is not arrogant.
He lets go of that and chooses this.

[06t73c] **Gia-fu Feng**
A brave and passionate man will kill or be killed.
A brave and calm man will always preserve life.
Of these two which is good and which is harmful?
Some things are not favored by heaven. Who knows why?
Even the sage is unsure of this.
The Tao of heaven does not strive, and yet it overcomes.
It does not speak, and yet is answered.
It does not ask, yet is supplied with all its needs.
It seems at ease, and yet it follows a plan.
Heaven's net casts wide.
Though its meshes are coarse, nothing slips through.

[06t74c] **Gia-fu Feng**
If men are not afraid to die,
It is of no avail to threaten them with death.
If men live in constant fear of dying,
And if breaking the law means that a man will be killed,
Who will dare to break the law?
There is always an official executioner.
If you try to take his place,

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It is like trying to be a master carpenter and cutting wood.
If you try to cut wood like a master carpenter, you will only hurt your hand.

[06t75c] **Gia-fu Feng**
Why are the people starving?
Because the rulers eat up the money in taxes.
Therefore the people are starving.
Why are the people rebellious?
Because the rulers interfere too much.
Therefore they are rebellious.
Why do the people think so little of death?
Because the rulers demand too much of life.
Therefore the people take death lightly.
Having little to live on, one knows better than to value life too much.

[06t76c] **Gia-fu Feng**
A man is born gentle and weak.
At his death he is hard and stiff.
Green plants are tender and filled with sap.
At their death they are withered and dry.
Therefore the stiff and unbending is the disciple of death.
The gentle and yielding is the disciple of life.
Thus an army without flexibility never wins a battle.
A tree that is unbending is easily broken.
The hard and strong will fall.
The soft and weak will overcome.

[06t77c] **Gia-fu Feng**
The Tao of heaven is like the bending of a bow.
The high is lowered, and the low is raised.
If the string is too long, it is shortened;
If there is not enough, it is made longer.
The Tao of heaven is to take from those who have too much and give to those who do not have enough.
Man's way is different.
He takes from those who do not have enough to give to those who already have too much.
What man has more than enough and gives it to the world?
Only the man of Tao.
Therefore the sage works without recognition.
He achieves what has to be done without dwelling on it.
He does not try to show his knowledge.

[06t78c] **Gia-fu Feng**
Under heaven nothing is more soft and yielding than water.
Yet for attacking the solid and strong, nothing is better;
It has no equal.
The weak can overcome the strong;

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The supple can overcome the stiff.
Under heaven everyone knows this,
Yet no one puts it into practice.
Therefore the sage says:
He who takes upon himself the humiliation of the people is fit to rule them.
He who takes upon himself the country's disasters deserves to be king of the universe.
The truth often sounds paradoxical.

[06t79c] **Gia-fu Feng**
After a bitter quarrel, some resentment must remain.
What can one do about it?
Therefore the sage keeps his half of the bargain
But does not exact his due.
A man of Virtue performs his part,
But a man without Virtue requires others to fulfill their obligations.
The Tao of heaven is impartial.
It stays with good men all the time.

[06t80c] **Gia-fu Feng**
A small country has fewer people.
Though there are machines that can work ten to a hundred times faster than man, they are not needed.
The people take death seriously and do not travel far.
Though they have boats and carriages, no one uses them.
Though they have armor and weapons, no one displays them.
Men return to the knotting of rope in place of writing.
Their food is plain and good, their clothes fine but simple, their homes secure;
They are happy in their ways.
Though they live within sight of their neighbors,
And crowing cocks and barking dogs are heard across the way,
Yet they leave each other in peace while they grow old and die.

[06t81c] **Gia-fu Feng**
Truthful words are not beautiful.
Beautiful words are not truthful.
Good men do not argue.
Those who argue are not good.
Those who know are not learned.
The learned do not know.
The sage never tries to store things up.
The more he does for others, the more he has.
The more he gives to others, the greater his abundance.
The Tao of heaven is pointed but does no harm.
The Tao of the sage is work without effort.

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[07t01c] **Lok Sang Ho**
Ways that can be spelled out
cannot be the eternal way.
Names that can be named
must change with time and place.
Emptiness is the origin of heaven and earth;
Existence is the mother of everything that had a birth.
Appreciate Emptiness, that we may see the nature of the Dao's versatility;
Appreciate Existence, that we may see the extent of the Dao's possibilities.
These two, Emptiness and Existence, came from the same source.
Though they bear different names, they serve the same mystical cause.
A mystery within a mystery,
such is the gateway to all versatility.

[07t02c] **Lok Sang Ho**
People under heaven see beauty in what they call "beauty,"
that way they know of the "ugly."
Similarly people see good in what they call "good,"
that way they know of the "bad."
Existence and Emptiness are concepts that make sense by comparison.
Similarly, long lends meaning to short, and high to low.
Harmony is produced when sounds combine in unison.
Because the fore goes, so the back follows.
Thus the Sage would not act as if he could act on his will.
He teaches the unspoken teaching.
No word is ever spoken, yet living things thrive.
No ownership is claimed, though Nature begets all creation.
Humility is maintained even as achievement is made.
No credit is claimed even as work is done.
Because no credit is claimed, so no credit is ever lost.

[07t03c] **Lok Sang Ho**
The wise ruler treats able men the same as he would treat others.
In so doing he avoids strife.
He plays down precious goods.
In so doing he discourages the emergence of thieves.
He makes an effort to stem the emergence of objects of desire.
In so doing he ensures that his citizens' minds will not be thrown into disarray.
Thus the Sage's governance satisfies the real needs of people,
while emptying their minds of desires;
Builds up the inner strengths (bones) of people
while weakening their vain ambitions.
He would preserve the natural simplicity of his citizens' minds and reduce their desires.
In so doing the clever people will learn that their contrivance will not work.
Because the Sage does nothing but following the law of nature
nothing will deviate from their natural and orderly places.

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[07t04c] **Lok Sang Ho**
The Way (Dao) is like water that simmers slowly,
perpetually emitting its energy without boiling over.
It is like a deep, deep pool in the mountains,
unfathomable yet could well harbor the origin of all life forms.
It can blunt sharp angles,
resolve disputes,
soften light that otherwise dazzles,
re-establish concordance where there is discord.
Unfathomable, who would know its existence?
Today I know of no child of anyone
who resembles our ancient forefathers.
(Who followed the Dao).

[07t05c] **Lok Sang Ho**
Heaven and earth are unkind.
They treat everything like the straw dogs used in sacrifice.
The Sages too are unkind.
In their eyes everyone is no different from a straw dog.
Within the bounds of Heaven and Earth,
There is plenty of space,
Much like there is space within a bellows.
Hollow but unyielding is this space.
The more you work on it,
The more air comes out.
Words are superfluous and soon reach their limits.
It is far better to adhere to impartiality and the middle way.

[07t06c] **Lok Sang Ho**
The receptive, humble spirit
("the valley spirit") lives on.
It is known as the Mystical Female.
The doorway of the Mystical Female is known as the root of heaven and earth.
From it, imperceptibly yet relentless,
Runs the energy.

[07t07c] **Lok Sang Ho**
Heaven and earth last.
It is so because they do not give birth to themselves.
Similarly the last thing in the Sage's mind is to propagate his body.
Paradoxically, that is why his body advances.
The body to the Sage is like any external object.
For this very reason his body perpetuates.
Is it not true that because he is selfless,
That he realizes his true self?

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[07t08c] **Lok Sang Ho**
The superior good man is like water.
Just as water enlivens all living creatures and never contests with them,
dwelling in places disdained by others,
so the superior good man is prepared to situate himself where nobody wants.
In this way he is close to the Dao.
To live on the good earth,
To cherish good thoughts,
To do a good turn to others,
To speak the good truth,
To let good governance find its right place,
To put the good ability to work,
To set in motion the good times,
Such is the way to live without contesting with others.
Such is the man free from complaints and anguish.

[07t09c] **Lok Sang Ho**
Holding a full load of what you desire in your hands
Is not as wise as putting it down.
Sharpening a knife edge to the extreme,
And it may chip off in use.
To have a house full of gold and jade,
And you will only invite thieves.
To succumb to conceit and arrogance upon getting wealth and status,
In the end you will regret it.
Retire once a task has been accomplished
And you are in consonance with Heaven's Way.

[07t10c] **Lok Sang Ho**
Can you concentrate your mind and soul,
and not lapse a minute?
Can you keep your breath soft and smooth,
just as an infant would?
Can you cleanse the eye of your mind,
and keep it free from a speck of dust?
Can you love your citizens and govern your country,
selflessly and according to the Dao?
If you were asked to guard the Gate of Heaven,
would you be totally impartial?
Can you understand the four dimensions of the universe,
and be free from self-guided reasoning?
To give birth to life, and
To nurture it, yet claiming no ownership;
To act, yet without being arrogant,
To bring up life, yet not determining its destiny:

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That is the Mystical Virtue.

[07t11c] **Lok Sang Ho**
Thirty spokes make a wheel.
Forget about the spokes,
And we have the use of the wheel.
Working clay in the right way can produce a bowl.
Forget about the clay,
And we have the use of the bowl.
Carve a room off the side of a hill,
Forget about the hill,
And we have the use of the room.
We lay our hands on all kinds of materials for our advantage.
Yet we do not possess any of these materials
when we actually use their services.

[07t12c] **Lok Sang Ho**
Just as the five colors that we see can blind us,
So the five sounds that we hear can deafen us,
And the five tastes that we taste can dull our sense of taste.
As we hunt and chase after a moving target, our minds go wild.
So goods that are difficult to get become hurdles in our life journey.
For this reason the Sage seeks to fill only the true needs("the needs of the stomach")
Rather than to satisfy his senses("the needs of the eyes").
He gives up the one,
And gains the other.

[07t13c] **Lok Sang Ho**
When the emperor bestows his favors, one feels wary;
When the emperor unleashes his anguish, one also feels wary.
In the same light we should be wary of our body.
Why is it that favor, or anguish from the emperor makes us wary?
Because we are under him, it is natural that we are wary when we gain or lose his favor.
Why is it that we should be wary of our bodies?
If we own our body, it is natural that we are wary if something should happen to our bodies.
If we disown our bodies, there will be nothing to fear!
We should give our bodies up to the world,
As if they could be entrusted to all under heaven.
Love is based on giving our bodies up to the world,
As if they could be entrusted to all under heaven.

[07t14c] **Lok Sang Ho**
When we cast our eyes upon it yet cannot see it,
We call it yi (literally "flat", "peaceful", or "delighted")
When we turn our ears to it yet cannot hear it,
We call it xi (literally "rarefied")

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When we stretch our hands to reach it yet cannot touch it,
We call it wei (literally "infinitesimally small")
Since we cannot distinguish these three, we equate them as one.
Its upper side does not dazzle like strong light.
Its under side does not dim like darkness.
It is beyond description,
And easily confused as nothing.
Its shape is shapeless.
Its appearance is that of nothing,
We call it the "as if."
When we greet it, we cannot see its face.
When we follow it, we cannot see its back.
(Since reality is impossible to track down)
I should only follow the Path walked by the ancient Sages.
That is how I can deal with situations of the now.
Knowing to follow the way of the ancient masters,
Can already be called following the Way.

[07t15c] **Lok Sang Ho**
The masters of the Dao in ancient times
had mystical, versatile, and unfathomable understanding.
As it is unfathomable,
Only a proximate description is possible.
They are prepared at all times,
as if taking on a river journey in winter.
They are alert and watchful,
as if they were wary of the surroundings.
They are respectful,
as if they were the guests of someone.
They are accommodating,
as if they were ice about to melt.
They are unpretentious,
as if they were the embodiment of simplicity.
They are open-minded,
as if they were a hollow valley.
They are murky,
as if they were a muddy stream,
They are unsettled,
as if they were an open sea;
They never stopped,
as if they were the winds of the earth.
Is there anyone who can be like
a murky stream cleaning up when given a rest?
Is there anyone who can be like
calm air gathering motion and becoming alive again?
The man who shuns full gratification of their desires,

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is the man who has this ability.
He can rejuvenate.

[07t16c] **Lok Sang Ho**
Be after the Truthfulness of Emptiness;
Stick to the absolute stillness of the mind.
You will see all the living things around you in a new light.
You will observe their real, original faces.
All things under heaven with their diversity
shall fall back to their proper places and
shall rediscover their origins.
Going back to one's origin is the same as stilling the mind.
It can also be known as the Rediscovery of Life.
The Life Rediscovered is the Eternal.
Knowing the Eternal is true understanding.
One who does not know the Eternal
foolishly creates all kinds of ills for oneself.
One who knows the Eternal is accommodating and receptive.
Being accommodating and receptive is giving up possessiveness.
Giving up possessiveness, one becomes kingly and enlightened.
To be kingly and enlightened is heavenly;
To be heavenly is to follow the Dao.
Following the Dao one will become immortal.
Such a man will never die even though his body passes away.

[07t17c] **Lok Sang Ho**
The Supreme stays with the one who is least clever.
Others, who merely pays tribute to the Supreme verbally,
stay further away from the Supreme.
Still others, who fear the Supreme,
are more distant from the Supreme.
Still others, who live in defilement of the Supreme,
are the worst.
There are people who believe inadequately.
There are people who do not believe at all.
Take things easy and spare your words.
When what needs done gets done
People will say "How natural and easy it is!"

[07t18c] **Lok Sang Ho**
When the Way has been abandoned,
The talk about kindness and fairness emerges.
When clever people abound,
Fraudulence and pretentiousness become commonplace.
When there is discord in the family,
People will learn to become better parents and better children.

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When the country falls into disarray,
Ministers who faithfully serve the country arise.

[07t19c] **Lok Sang Ho**
When we stop talking about the Sages
and simply banish contrivance and clever reasoning
That is the time people will really benefit greatly.
When we stop talking about kindness and fairness
That is the time people rediscover their natural filial piety and their parental instincts.
When people forget about their clever ways and the pursuit of ease and comfort,
There will be no more thieves.
I cannot say adequately about these three things,
So I will add:
See simplicity;
Espouse simplicity;
Reduce your wild thoughts;
Reduce your desires.
When you have learnt how not to learn,
You will be free from worries.

[07t20c] **Lok Sang Ho**
What is the difference between saying yes because you agree and saying yes because you want to please?
What is the difference between good and evil?
When everybody avoids something,
Does it mean it must be avoided?
How ridiculous all this is!
This mode of thinking takes one far from the ultimate Truth!
The crowds are busily involved with their daily routines.
As if they are attending a feast,
or walking up a beautiful terrace in Spring.
I alone am deserted.
The future seems unknown,
Just as an infant's future is unknown.
I appear to be tired in a directionless journey.
When everybody appears to have more than enough
I alone seem like someone who has lost everything.
Is my mind that of a fool?
People in their mundane worlds look bright.
I on the other hand look dull.
People in the mundane worlds look clever,
I on the other hand look boring.
My mind is unsettled like the open sea and ever restless like the wind.
Everyone has his properties and status.
I alone look poor and lonely.
I am different from the crowd.
I alone value drawing my nutrients from Mother.

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[07t21c] **Lok Sang Ho**
To tell the virtuous from all the others.
You only need one criterion: does he follow the Dao?
The substance of the Dao is impalpable and intractable.
While it is impalpable and intractable,
It manifests itself in the phenomenal world,
And it is not without substance.
While it is shadowy and empty,
It shows itself in the spiritual realm.
The spiritual essence of the Dao is both truthful and dependable.
From the ancient times till now
The name of the Dao has persisted,
And it has pleased the wise masters.
How do I know about these wise masters?
I use the criterion mentioned above.

[07t22c] **Lok Sang Ho**
When something is bent, it is ready to be put straight;
When someone is wronged, one is ready to be redressed;
When a container is empty, it is ready to be filled;
When something gets old, it is ready to be renewed;
When you have just a little, you are ready to get more;
When you have got a lot, you are ready to be confused.
For this reason the Sage espouses one universal formula.
Do not be prejudiced by your own views, and your will see;
Do not think that you are right, and you will know the truth;
Do not boast about your achievements, and you will achieve;
Do not be self-contented; and you will grow.
Because (in-seeking growth) one never need to struggle or to contest with others,
One will never need to fear that one's achievements will be contested away by others.
The ancient saying that "When something is bent it is ready to be straightened" certainly is not idle talk.
To be whole, just follow the one formula.

[07t23c] **Lok Sang Ho**
To live with sparse words is to live with nature.
Occasional winds and showers will not last through the day.
Who is responsible for this result?
Heaven and earth.
Even heaven and earth take breaks.
So certainly should men.
(Why should anyone then talk too much?)
(Rather then just talk)
Those who follow the way will find the way.
Those who live virtuously will have a virtuous life.
Those who live not seeking the way will lose the way.

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For those who seek the way, the way will seek them out.
For those who seek virtue, virtue will seek them out.
For those who do not find the way,
The way will not find them either.
Some people do not believe adequately.
Some people do not believe at all.

[07t24c] **Lok Sang Ho**
He who stands on tip-toe cannot really stand.
He who takes big strides cannot really walk.
He who sees only through his own point of view cannot see clearly.
He who thinks he is always right will not see the truth.
He who boasts of his own achievements will achieve nothing,
He who is self-contented will not grow.
Such people to the Dao are like those who eat too much or do too much,
They will be fed up with what they eat or what they do.
Hence those who follow the Dao will not fall into the "too much" mode.

[07t25c] **Lok Sang Ho**
In the beginning, before the formation of heaven and earth,
Something had already existed amid the confusion.
This lonely existence was totally independent of anything else,
And it would not change,
It only moved in its own way tirelessly.
Only it could have been the mother of heaven and earth.
I do not know its name,
I would just call it "the Dao."
I could also call it "the great something."
This great something has now about disappeared from the world as we know it.
It has been getting more and more remote from us.
It has become more and more contrary from the world as we know it.
The Dao is great,
Heaven is great,
Earth is great,
The man who knows the Dao (the Way) is great.
In the domain we know there are four "greats."
The man who knows the Dao is one of them.
The great man emulates the great Earth.
The great earth emulates the great Heaven,
The great heaven emulates the great Dao.
The great Dao emulates the great Nature.

[07t26c] **Lok Sang Ho**
We keep our weight, so we will not lose our roots.
We keep our serenity, so we will not lose our poise.
For these reasons when the Sage travels all day,

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he does not part from his heavy luggage wagon.
He sits quietly, untouched by the magnificent views.
What a pity it is then to see the lord of ten thousand chariots losing his weight in front of his people!
If one loses one's weight, one also loses one's base.
If one loses one's serenity, one also loses one's poise.

[07t27c] **Lok Sang Ho**
Perfect deeds leave no tracks behind it.
Perfect speech leaves no flaws to find fault with.
Those adept in counting do not require counting chips.
Those adept in sealing require no door latches,
yet what is sealed cannot be opened.
Those adept in tying need produce no knots,
yet the strings cannot be untied.
The Sage who is adept in saving people will abandon no one.
He is adept in saving creatures and will abandon no creature.
This is known as the Tradition of the Light.
The perfect man is the teacher of the imperfect.
The imperfect man is the assets of the perfect.
Those who do not value their teachers,
And those who do not take good care of their own assets,
However clever they are, they are really lost.
This is a key point that is often not understood.

[07t28c] **Lok Sang Ho**
Keep one's place however humble, while knowing one's real strength.
Stay low, like the rivers that gather water from the higher grounds.
Be that lowly river:
Depart not from the eternal virtue,
Emulate the unpretentiousness of infants.
Keep one's color, though it be black,
while knowing about the white.
Be an example for the world.
Be an example for the world,
Do not disgrace the eternal virtue,
Emulate the Eternal.
Take the blames from the world without complaint,
Yet never forgetting the need for honor,
Be the lowly valley of the world.
This way, the eternal virtue is fulfilled.
And simplicity is restored.
Simplicity is valuable.
From simple substances we have all our useful tools.
When simple men are used by the Sages,
They become great statesmen.
Great people never go out of their way to make themselves great,

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Just as the great artists will not do superfluous things to draw the attention of others.

[07t29c] **Lok Sang Ho**
Someone who sets out to win the world and contrives to make his way will never make it.
The world is holy, and is beyond contrivance and possession.
He who contrives to win will only lose.
He who only aspires to possess will be dispossessed.
The Sage never contrives to do anything and so he fails in nothing.
He never possesses anything and so he never loses anything.
Among the living things, some lead, while others follow.
Some sigh, while others shout.
Some display their strengths, while others show their weaknesses.
Some lend support, while others destroy.
In contrast, the Sage will discard the excessive, the extravagant, and the extreme.

[07t30c] **Lok Sang Ho**
The person who through the Dao helps a ruler
Will advise against using sheer military force to conquer the world.
Such military activity will invite its own counter-effects.
For where the military force goes,
farmlands will give way to thorns and brambles.
In the wake of military conquest,
A year of misfortune inevitably follows.
Good results are the natural outcome of good deeds.
They are not achieved by force or contrivance.
In the face of good results,
One must not indulge in conceit;
Nor must one boast about one's success;
Nor must one succumb to pride.
Remember that good results follow the natural law.
Good results are not brought about by forcing the course of events.
Anything that has seen the prime of its age will soon get old.
Going past the prime is going against the Dao.
Going against the Dao, one soon perishes.

[07t31c] **Lok Sang Ho**
Fine weapons are ominous objects
And are detested by all living things.
For this reason the man who follows the Dao
will stay away from them when possible.
The refined man respects life in his daily life.
(he "follows the left").
If he should resort to military force, he unavoidably
destroys life (he "follows the right").
Weapons are ominous objects and are never the instruments of a refined person.
If ever he cannot avoid using them,

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he must not make a big thing out of it.
Even if he wins the war,
he must not glorify the victory.
He who glorifies military victories
takes pleasure in killing.
He who takes pleasure in killing
will not win the support of the world.
Auspicious events are symbolized by the left;
Ominous events are symbolized by the right.
The next-in-command should take the left seat;
The chief-in-command should take the right seat.
This is to say that a military victory should be treated like a ceremony to honor the dead.
For those who kill, let us shed our tears upon them.
Upon winning a war, let us pay tribute to those who die with the rites of mourning.

[07t32c] **Lok Sang Ho**
The Dao has always been nameless and simple.
Though humble, it is never subservient to anyone under heaven.
Still, if kings and barons would follow the Dao steadfastly
All the living things on earth would benefit and pay them homage.
It is the interaction of heaven and earth that brings rain to all the living things.
Heaven and earth are not at the command of anyone.
Yet all living things benefit from their actions.
Humans since the beginning of time have established all kinds of traditions and have named names.
Should they then not know when to stop?
Those who know when to stop know no death.
Just as the rivers and valleys bring water to the sea,
So the Dao brings all living things to the Ultimate.

[07t33c] **Lok Sang Ho**
He who knows others is wise,
He who knows himself is wiser.
He who conquers others is strong.
He who conquers himself is stronger.
He who knows what is adequate lives a rich life.
He who overcomes difficulties knows what he wants.
He who will not lose his place endures.
He who dies and yet lives lasts.

[07t34c] **Lok Sang Ho**
The Great Dao is all-encompassing.
Its influences pervade all directions.
All living things depend on it.
But the Dao works quietly.
It accomplishes yet makes no claims.
It provides clothing and nourishments yet does not take command over anything.

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Ever aspiring for non-existence,
It can be called little.
Providing a home to all the living things yet claiming no ownership,
It can be called great.
Exactly because the Dao never takes itself as great,
It is truly great.

[07t35c] **Lok Sang Ho**
He who holds the great sign
Attracts a great following.
He who helps the followers avoid harm
Enjoys great peace.
Music and good food can stop passers-by on their way.
The Dao, on the contrary, offers only a bland taste.
It can hardly be seen or heard.
Yet if one uses it, it is inexhaustible.

[07t36c] **Lok Sang Ho**
In order to fold, one must first unfold;
In order to weaken, one must first strengthen;
In order to banish, one must first establish;
In order to deprive, one must first provide.
The following is called refined understanding:
That the weak will outperform the strong.
Just as fish should stay inside their deep pools.
So the best gadgets and tools of a country should not be displayed in front of others.

[07t37c] **Lok Sang Ho**
The Dao neither contrives to do something
nor abstains from doing anything.
If only the kings and barons would follow the Dao,
all the living things would be transformed.
If the transformed living things
should contrive to do anything,
I would restrain them with the natural simplicity of the Unnamed.
I would have them freed from desires.
Freedom from desires is achieved by stilling the mind.
Everything under heaven will then fall back into their natural places.

[07t38c] **Lok Sang Ho**
The refined virtuous never attempts to be virtuous.
For this reason they are truly virtuous.
The unrefined virtuous always adheres to what is virtuous.
For this reason they are not really virtuous.
The refined virtuous will not contrive to do anything
and do not act for gain.

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The unrefined virtuous contrives to act
and does so for gain.
The refined kindly man lives a kindly life not for benefit.
The refined fair man acts fairly and does so for benefit.
The refined gentlemanly person acts gentlemanly
and expects to be so treated.
If he is not treated the way he expects,
he would push away and thrust aside his counterpart.
The man who has lost the Dao
finds refuge in being virtuous.
The man who has lost the virtuous way of life
finds refuge in being kindly.
The man who has lost the kindly way of life
finds refuge in being fair.
The man who has lost the fair way of life
finds refuge in being gentlemanly.
Ceremony and gentlemanly behavior is the result of the thinness of faith and trust, and is the origin of many ills.
Learning to tell what is "virtuous" and "fair"
is merely the showy flower(not the fruit) of the Dao.
It could be the beginning of folly.
The fully grown person chooses a life that offers substance and satisfaction,
not one that is thin and superficial.
He knows what he opts for and what he gives up.

[07t39c] **Lok Sang Ho**
There is one universal formula that always works:
The sky had followed the universal formula,
and it became clear.
The earth had followed the universal formula,
and became calm and safe.
The gods follow the universal formula,
and they have become effective.
The valleys follow the universal formula,
and they now harbor copious vegetation and creatures.
The living things follow the universal formula,
and they live;
When barons and kings follow the universal formula,
they become the object of emulation by their peoples.
All these achievements are due to the universal formula.
If the sky were not clear it could be torn apart.
If the earth were not calm and safe
it could burst into chaos.
If the gods were not effective
they could wear out.
If the valleys were not copious

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they could become empty.
If the living things could not live
they would be doomed.
If barons and kings could not keep their high and respected positions,
they could be toppled.
The noble must be based on the ignoble.
The highly positioned must be buttressed by the lowly.
Barons and kings call themselves the "lonely one" the "widowed one", or the "under provided one".
Don't these practices demonstrate loud and clear
that it is through the lowly
that kings and barons hold their positions?
Merely counting the number of carriages
will not give you any carriage.
It is no use showing the shiny look of jade
if the substance is merely an ordinary stone.

[07t40c] **Lok Sang Ho**
The reverse of expectations is the Dao in action.
The weak in appearance is the Dao in application.
All living things are born of interactions in the world of existence.
Interactions in the world of existence are born of emptiness or non-existence.

[07t41c] **Lok Sang Ho**
Superior men, hearing about the Dao,
Will work diligently under its guidance.
Mediocre men, hearing about the Dao,
Remembers and then forgets about it.
Inferior men, hearing about the Dao,
Laughs and jeers at it.
If people do not laugh or jeer at it,
It is unlikely to be the Dao.
Thus it is said:
Those whose mind shines with the Dao
Appear to be dull and stupid.
Those who make progress along the Dao
Appear to be falling behind.
Those who go astray
Appear to be following the Dao.
The truly virtuous are humble like a valley,
The truly stainless souls appear sullied.
A man with many virtues
appears to be inadequate.
Those who are establishing their virtues
look like thieves.
The truthful look like good quality turned bad,
An infinite space will have no corners.

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A man who is a great instrument never aspires or strives to be such.
A big voice sounds like it is soft.
A big symbol has no shape.
The Dao is hidden and nameless.
Yet nothing is better than the Dao
In lending support and helping people accomplish.

[07t42c] **Lok Sang Ho**
The Dao gives birth to the One.
The One gives birth to the Two(yin and yang).
The Two give birth to the Three(heaven, earth, and man).
The Three give birth to all things as we know them.
All living things bear the female nature
And espouse the male nature.
In interacting with each other
these two natures result in a new harmony.
It is well known that people generally hate
to be lonely, widowed, or under-provided.
Yet kings and people who wield power
call themselves lonely, widowed, or under-provided.
Things may benefit people through imposing losses on them,
And may hurt them through bestowing apparent benefits.
I teach the same kind of people that others teach.
But by a single maxim that I teach, that
"Those who use sheer force to make their ways
Will not die a good death"
I should become the teacher of all teachers.

[07t43c] **Lok Sang Ho**
The most gentle and the most flexible of the world
Certainly outperforms the strongest and the hardest.
What appears intangible and without substance
Can penetrate the narrowest gaps.
From this we can appreciate the benefits of not contriving.
The wordless teaching, and the benefits of not contriving,
Certainly find no match under heaven.

[07t44c] **Lok Sang Ho**
Which is the dearer,
Fame or the body?
Which means more,
The body or wealth?
Which can be called an ill,
To gain or to lose?
Greater cost comes with greater craving.
Greater loss comes with greater accumulation.

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He who knows what he needs
will attract no dishonor.
He who knows when to stop
will come to no grief.
Such people can have a lasting life.

[07t45c] **Lok Sang Ho**
The greatest accomplishment appears incomplete,
Yet it can meet the needs of the most demanding occasions.
The greatest fulfillment appears to be weak and restrained.
Yet its use is limitless.
What is most straight appears to be bent.
What is most dexterous appears to be clumsy.
The most skilled of debaters use words sparingly.
Motion overcomes cold.
Stillness overcomes hot.
Clearing up the muddiness of the mind
By allowing it to settle down to its natural stillness,
Will restore all things to their proper places.

[07t46c] **Lok Sang Ho**
When things under heaven follow the Dao,
Horses will roam freely, and their droppings will be found anywhere.
When things under heaven have departed from the Dao,
The horses will be reared in special stables away from the city.
No wrong is greater than having objects to crave for.
No disaster is greater than not knowing one's true needs.
No greater ill is invited than by craving to possess.
Thus, the satisfaction from knowing one's true needs and asking for no more is eternal.

[07t47c] **Lok Sang Ho**
Without stepping out of the door,
One can know the universal truth that pervades the universe.
Without peeping through the window,
One can see the Dao of Nature.
He who goes to a distant land in search of the Truth
Will only distant himself from the Truth.
The Sage knows it all without traveling afar.
He is illuminated without seeing with his physical eyes.
He accomplishes without ever contriving to accomplish.

[07t48c] **Lok Sang Ho**
The more we learn,
The more things are plowed into our minds;
The more we follow the Dao,
The more things are taken out of our minds.

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As we take more and more things out of our mind,
We finally arrive at the state of losing the sense of contriving and action.
At that point we be in the state of non-action.
At that point all actions will be done in the state of non-action.
To win the hearts of all under heaven,
We must always leave people alone.
If we do not leave them alone,
We will not win their adherence.

[07t49c] **Lok Sang Ho**
The Sage does not have a fixed mind different from that of others.
He takes the mind of any of his people as his own mind.
If people are good, I shall be good to them.
If people are not good, I shall also be good to them.
This way I am really good.
If people are truthful, I shall be truthful to them.
If people are not truthful, I shall also be truthful to them.
This way I am really truthful.
The Sage keeps an undiscriminating mind
for the sake of all under heaven.
While people use their eyes and ears to discriminate,
The Sage's mind is always unsuspecting and innocent like an infant's.

[07t50c] **Lok Sang Ho**
Anyone who is born dies.
If 13 people are born
All 13 people will eventually die.
From birth to life,
From life to death,
The great earth will afford the places to live and to die for exactly 13.
Why is this so?
It is because the mind cherishes the belief
that living is a privilege and not a natural right.
I have heard that those who are good at conserving and preserving life
Seldom meet tigers and horned animals when they move around.
If they should join the military forces,
They would not have the need to combat.
Horned animals will have no way to cast their horns on their bodies,
Nor will tigers find a place to lay their claws.
Even soldiers' swords will not hurt them.
Why is this so?
Because such people will never die.

[07t51c] **Lok Sang Ho**
The Dao gives them birth.
The Virtue rears them.

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They get their shapes from substance.
They become what they are from the working of various forces.
For these reasons all living things pay homage to the Dao,
And respect the Virtue.
The stately status of the Dao and that of the Virtue
Are such that they are at the command of no one,
And are always in their natural states.
The Dao gives birth;
The Virtue rears them;
Raises and nourishes them;
Brings them up and lets them down;
Claims no ownership even though it brings them to life.
The Dao accomplishes but is never arrogant;
It lets them grow but never dictates their fates.
This is known as the Mystical Virtue.

[07t52c] **Lok Sang Ho**
Everything under heaven has a beginning.
That beginning we take as our mother.
Now that we know our mother,
We can begin to know our role as sons(and daughters).
Since we know our role as sons(and daughters),
We must guard and stay with our mother,
This way, even if our bodies perish,
We will never die.
Let the passages be blocked.
Let the doors be closed.
(So long as we stay with our mother,)
Till the end of life no worry need bother us.
(If we do the contrary,)
Then even though the roads are opened up,
And help is available,
Till the end of our lives we will still be doomed.
To be able to see the small things is to be illuminated;
To adhere to the principle of flexibility and suppleness is to be strong.
Let people use their own light to illuminate and restore their understanding.
Let them leave nothing to regret about when their bodies perish.
This is called the gradual realization of the Eternal.

[07t53c] **Lok Sang Ho**
What makes me know what I know,
And adhere to the Dao
Is the fear of departing from it.
The Dao is level and straight.
Yet people prefer to go on their devious paths.
When the court is busy with granting honors to its dignitaries,

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And not caring for the fields that are overgrown by weeds,
While the granaries are empty;
When the officers of the nation dress themselves up beautifully,
And carry sharp swords with an air of superiority and power;
While excessive dining and drinking go hand in hand with excessive consumption and waste,
You know this is arrogance at the Dao.
This is certainly not the Dao.

[07t54c] **Lok Sang Ho**
Those skilled in building will build sturdy buildings.
Those skilled in hugging will hug fast.
Because they are serious and excel in what they do
they are remembered and honored by all their descendents.
He who applies the same seriousness to serve his own body has true virtue.
He who applies the same seriousness to serve his family
has virtue beyond himself.
He who applies the same seriousness to serve his village
has virtue that grows further afield.
He who applies the same seriousness to serve the nation
has virtue that is profuse.
He who applies to same seriousness to serve all under heaven,
has virtue that pervades the world.
Thus we see our body as our body is;
See our family as our family is;
We see our village as our village is;
See our nation as our nation is;
And we see everything under heaven as everything is.
How may we know the nature of everything under heaven?
With this (same and serious attitude).

[07t55c] **Lok Sang Ho**
To be receptive to the benefit of the Virtue,
Like an infant is receptive to the mother,
One would be spared of the stings and bites from bees, scorpions, and snakes;
One would be spared of being harmed by fierce beasts;
And of being clawed by the predatory birds.
To be so receptive,
Then even if one has weak bones and soft sinews
One can grip things firmly.
People do not realize that the union of the male and female with moderation
Represents energy at its height; and that
Being together all day sounding natural calls
and not losing voice through screaming
Represents harmony at its best.
To know the harmony of the universe is be congruent with the Eternal;
To know the Eternal is to be illuminated.

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To preserve and to promote life is to bring good fortune;
To let the mind take command of the life-breath is to be strong.
Any living thing that indulges in excesses soon gets old.
Indulging in excesses is against the Dao.
Going against the Dao, one soon dies.

[07t56c] **Lok Sang Ho**
Those who know do not speak much.
Those who speak much do not know.
Block the passage of exchange with the outside world.
Close the doors;
Blunt the protruding points;
Absolve the disputes;
Tone down the dazzling light;
Receive outside stimuli with an equanimous mind.
This is called the mystical union.
With a non-possessive mind we get together;
With a non-possessive mind we separate.
With a non-possessive mind we experience what seems advantageous to us;
With a non-possessive mind we experience what seems disadvantageous;
With a non-possessive mind we experience high positions;
With a non-possessive mind we experience low positions.
This way we achieve the most valuable under heaven.

[07t57c] **Lok Sang Ho**
We rule a nation with the straight mind.
We deploy the military forces with surprises.
We win the hearts of all under heaven with non-intervention.
How do I know that this should be so, with this:
The more prohibitions that are imposed by the emperor,
The poorer the people become.
The more clever products that people own,
The less clever the nation becomes.
The more people use their tricks and knacks,
The more odd products there are, and
The more rules and laws there are,
It is likely that there are the more thieves and bandits.
The Sage says: "I do not contrive, and people automatically become cultured and well-mannered.
I keep still, and people automatically become straight;
I do not intervene, and people automatically become rich;
I do not crave, and people automatically lead a simple life."

[07t58c] **Lok Sang Ho**
When the government appears dull and boring,
The people enjoy a good and rich life.
When the government appears clever and innovative,

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The people suffer a shortage.
What appears to be misfortune may pave the way for fortune.
What appears to be fortune may pave the way for misfortune.
Who knows the absolute?
The right that we know is often not right.
What is right may prove to be wrong.
What is good may prove to be bad.
Mankind has been lost in the maze since the old days.
The Sage has an open mind and is unpretentious.
He is incorruptible and will not succumb to bribery.
He is straight but is not arrogant.
He shines but not dazzles.

[07t59c] **Lok Sang Ho**
To rule over men or to serve heaven
Nothing works better than following the farmer's example.
The farmer does his preparatory work early.
To be like him, one must pay attention to the accumulation of virtue.
That way one can overcome all difficulties.
That way one's ability knows no limit.
That way one can sustain a nation.
Virtue being the mother of a nation,
With virtue the nation can last a long time.
With deep roots and secure trunks, one is on the way to a long life and a long view.

[07t60c] **Lok Sang Ho**
To govern a great nation
Is not much different from frying a small fish.
To govern a nation according to the Dao,
Even the demons will not show their influences.
Not that they have lost all their influences,
But their influences will do people no harm.
Not only do the influences of the evil spirits do people no harm.
The Sage will also do people no harm.
Since demons at one extreme,
through the Sage at the other extreme,
All do people no harm.
We can conclude that the Virtue has perfected its job.

[07t61c] **Lok Sang Ho**
Big nations should be like a stream that flows low.
In relating to other nations under heaven.
They should be like a female animal.
Female animals often lie low and still.
By doing so they win over male animals.
Big nations that take on a lower profile than small nations

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will win the adherence of small nations.
Small nations that take on a lower profile than big nations
will win the assistance from the big nations.
Big nations keep low and get what they want.
Small nations keep low and get what they want.
Big nations(with an abundance of land) want to have a bigger population.
Small nations(with a shortage of land) want to have more jobs.
If big nations keep low, both the needs of big nations
and those of the small will be fulfilled.

[07t62c] **Lok Sang Ho**
The Dao is the deepest learning for all living things,
It is the good man's treasure
and the bad man's refuge.
Fine words attract respect;
Fine deeds make people look gallant.
(Because of such fine consequences that are expected)
even men who are bad
may not be stingy with fine words and good deeds!
On the occasion of the enthronement of the Emperor
or at the installation of three ministers of the state, therefore,
It is far better to follow the Dao (which certainly will bring good fortune) than to have a jade disc displayed,
leading a chariot of four horses.
In the ancient times those people who value the Dao
do not do so for the consequences,
or in order to achieve atonement for their sins.
For this reason they are truly honored by all under heaven.

[07t63c] **Lok Sang Ho**
Act in the state of non-action;
Work but do not work for gain;
Taste but do not taste for the taste.
Never mind if it is big, small, many, or few,
Just repay injury with benevolence.
To do the difficult we start with the easy.
To do the great thing we start with the small.
All the difficult tasks under heaven must begin with the easy parts.
All the great achievements under heaven must begin with the small steps.
The Sage never sets out to do great things.
That way he accomplishes great results.
Those who make easy promises will not be trusted.
Those who say everything is easy
will often have difficulty accomplishing their tasks,
The Sage, on the other hand, takes on the easy tasks as he takes on the difficult.
So in the end no difficulty will hold him up.

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[07t64c] **Lok Sang Ho**
When the situation is peaceful and orderly,
Maintaining peace and order is not difficult;
When the situation has not yet developed to a mature stage, planning to change the outcome is easy;
What is brittle is easy to break;
What is minute is easy to scatter.
We set out to work before problems emerge.
We put things in order before they get out of order.
A tree that is big enough for one to embrace around it grew from a tiny seed.
A nine-story pagoda begins from a heap of earth.
A journey of a thousand miles ("li") begins with the first step.
Those who work for gain in the end will be frustrated.
Those who hold on to something in the end will lose it.
The Sage never works for gain and so will never be frustrated.
He never holds on to anything so he never loses anything.
People often fail in their tasks when they are about to accomplish them.
If only they take the same care in the end as they do in the beginning,
they will avoid many failures.
The Sage desires to be free of desires, so he will not value goods that most people value;
He learns to unlearn,
so he will value things that most people do not value.
The Sage only hopes that all living things will live out their inner nature.
He will not dare to go against Nature.

[07t65c] **Lok Sang Ho**
In the ancient days the masters who succeed in following the Dao,
Rather than making people clever,
Would spare them from much acquired knowledge.
The reason why people may be difficult to rule over is that they are too clever.
The ruler who rules with his acquired knowledge
is (likely) to hurt the nation.
The ruler who rules not with his acquired knowledge
is (likely) to benefit the nation.
Knowing the difference between ruling with acquired knowledge and ruling with original knowledge
Is close to following the right formula.
Being always mindful of following the formula is the mystical virtue.
The mystical virtue is deep,
far from the crowds,
and opposite to what people expect.
Exactly because it is the reverse of what people expect,
it achieves great concordance.

[07t66c] **Lok Sang Ho**
The reason why the great rivers and the seas can claim
to be the kings of the hundred valleys
is that they lie low,

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so the water in all valleys come to them.
The Sage who wants to be on top of his people must use humble words.
He who wants to lead his people must follow his people.
For these reasons, though the Sage is on top of his people,
his people are not burdensome.
Although he is ahead of his people,
his people will do him no harm.
He wins the heart of his people and
is never abandoned by the people.
Because he never struggles with anyone for favor,
none under heaven can out-struggle him.

[07t67c] **Lok Sang Ho**
All under heaven say that my Dao though great seems to be useless.
Exactly because it is great it seems to be useless.
If it seemed to be useful, in all likelihood
it would be small, not great.
I have three treasures that I keep and adhere to always.
The first is compassion.
The second is thrift.
The third is humility.
Because I am compassionate, I have courage.
Because I am thrifty, I am generous.
Because I am humble, my potential can be fully developed.
These days people have forgotten about compassion,
instead they are daring;
They have forgotten about thrift,
instead they are spendthrift;
They have forgotten about humility,
and they always want to be number one.
They are doomed.
He who fights a war with compassion will win the war.
He who defends with compassion will hold out against his enemy.
Heaven will help him and defend him with compassion.

[07t68c] **Lok Sang Ho**
He who can offer wise counsel will not display his wisdom.
He who is a fine fighter will not lose temper.
He who is good in contests will not struggle with his contestants.
He who knows how to use people stays low and underneath them.
This is the virtue of non-struggle.
This is making use of others' full abilities.
This can be said to match heaven
And is really the best art handed down from the ancient days.

[07t69c] **Lok Sang Ho**

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Military strategists have this dictum:
"When I am not ready to take the role of the host (defend),
I will take the role of the guest (attack);
When I am not ready to advance an inch,
I will retreat a foot."
This is known as moving but not having a pattern of moving;
Pushing away, but not showing the arms to push with;
Dispelling, but not having visible enemies to dispel;
Taking command, but having no armies to take command over.
The greatest ill lies in slighting one's opponents;
Slighting my opponent, I could easily lose my treasure.
When two armies of equal strength meet in combat,
It is the army that considers itself weak that will win.

[07t70c] **Lok Sang Ho**
What I say is easy to understand and easy to practice
Yet few people under heaven understand and practice it.
What I preach has a respectable ancestry,
What I do serves a lord well.
Yet few people are aware of this,
And therefore few understand me.
The fewer people know about me.
The rarer and the better positioned are those who know and practice my teaching.
The Sage is like someone hiding a precious jade piece underneath his clothes.

[07t71c] **Lok Sang Ho**
One who knows what most people do not know is superior;
One who forgets what one by nature knows is sick.
The Sage is free from this sickness.
Because he avoids the sickness, he is not sick.

[07t72c] **Lok Sang Ho**
Truly reverence-inspiring is he who displays nothing to intimidate his people.
Do not despise people for their humble residences;
Do not shun them for their modest births.
Because you do not despise and shun them,
They also will not despise and shun you.
The Sage knows himself and frees himself from prejudice.
He treasures and takes care of his own life but will not exalt himself.
He gives something up and gains something else.

[07t73c] **Lok Sang Ho**
He who is brave enough to challenge the Dao perishes.
He who is brave enough to revere the Dao lives.
These two personalities, with their respective harms and benefits,
will invite favor or disfavor from heaven.

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Does any one know the reason behind it?
The way of heaven, the Dao, is apt to win benefits
though it never struggles for any benefit.
He who follows the Dao, though he never asks for any favor,
receives the favor.
Results come of their own accord where results are due.
Without deliberating, heaven appears to have its plans.
Although its net appears to consist of course meshes,
No one can sneak through and escape the law.

[07t74c] **Lok Sang Ho**
People may not be afraid of death.
Why should we intimidate them with the threat of death?
If people are generally afraid of death,
And we are able to seize the exceptions and to kill them,
Why would anyone still disregard the death penalty?
The Lord of Killing does kill from time to time.
Yet anyone who kills in his place
is like someone who takes the place of the master carpenter and uses his sharp tools.
It is unlikely that he can avoid hurting his own hands.

[07t75c] **Lok Sang Ho**
People are hungry.
That is because the government imposes too many taxes.
People are difficult to rule over.
That is because the government contrives and wants to do too much.
People do not think much of death.
That is because the government makes life a privilege
instead of treating it as a natural right.
Those who make living an unconditional right are good
in that they pay due respect to life.

[07t76c] **Lok Sang Ho**
People at birth are weak and supple.
People at death are strong and hard.
All living things including the trees and other plants are supple and weak.
When they die, however, they all turn dry and hard.
Being hard and strong is the way of the dead.
Being soft and weak is the way of the alive.
Armed forces that show their strength will not win.
Trees that hold strong against the wind are likely to be blown down.
To be strong is a disadvantage.
To be weak is an advantage.

[07t77c] **Lok Sang Ho**
The Dao of Heaven is like pulling a bow.

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The top end comes down and the bottom end goes up.
It takes away from those with surplus to spare
and gives to those who are short.
The way of Heaven takes away from those with surplus to spare
and gives to those who are short.
The way of men is just the opposite.
It takes away from those who are short
and offers to those who have more than enough.
The Sage does his work but is not arrogant.
He accomplishes but will not dwell on his accomplishments.
He does not want to show off his accomplishments.

[07t78c] **Lok Sang Ho**
Nothing under heaven is weaker than water.
Yet nothing however proficient in attacking the strong can win over water.
The reason is that nothing can lay a handle on water.
The weak overcomes the strong;
The soft overcomes the hard.
All under heaven know about this dictum
but few people can put it into practice.
That is why the Sage says:
"Those who take what other people discard as garbage
is the lord of Society.
Those who love the nation when it is in the grip of misfortune
can claim to be the king."
What is right often seems to be wrong.

[07t79c] **Lok Sang Ho**
Trying to neutralize a wrong with another wrong will never work,
because there is bound to be some wrong left over.
To return grievance or wrong with benevolence is
the way to absolve a grievance.
The Sage only sees to it that what is agreed is carried out;
He will not lay the blame on anyone.
The virtuous one only enforces contracts.
The non-virtuous one imposes his will.
The Way of Heaven will not favor any one in particular,
But it will favor those who do good deeds.

[07t80c] **Lok Sang Ho**
For a small country with a small population,
Let there be no need to use labor-saving gadgets.
Let people love to die where they are born
and not want to migrate to a distant land.
Let there be no need to use boats for long trips.
Although the country has armed forces ready to protect the country,

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Let there be no need to display the military strength.
Let the people find happiness in a simple life.
Let people enjoy their good foods and fine clothing.
Let them settle down peacefully and follow their traditions happily.
Let neighboring nations eye one another,
and hear the calls of poultry and dogs from the other nation.
Let their people find sufficiency in their own lands.
Till their death let there be no need to interact.

[07t81c] **Lok Sang Ho**
Truthful words may not be fine to hear.
Words that are fine to hear may not be truthful.
Good people will not want to argue
or to defend themselves by word of mouth.
Those who love to argue with others or to defend their beliefs
are likely to be not so good.
Those with insight need not be well versed in different things.
Those who are well versed in different kinds of knowledge may not really know.
The Sage does not set out to accumulate a fortune or merit.
Yet as he serves the people, he becomes richer;
and as he gives to people, he gets more.
The way of heaven is to benefit, not hurt.
The way of the Sage is to do his duty, and not to contest or struggle.

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[08t01c] **Xiaolin Yang**
The DAO can be talked about, but that is not the ever-lasting DAO.
The NAME can be called, but that is not the ever-lasting NAME.
Nothingness is called the origin of the world.
Existence is called the root of everything.
Therefore,
you should stay in nothingness if you want to see the real essence of the world;
you should stay in existence if you want to see the different entities of the world.
They are from the same source but named differently: both are called XUAN.
Understanding the XUANs is the key to the kingdom of truth.

[08t02c] **Xiaolin Yang**
Everyone knows that beauty is good, but ugliness exists as well.
Everyone knows that kindness is good, but unkindness exists as well.
Therefore, nothingness and existence always coexist;
As do difficulty and easiness, long and short, high and low, and sound and hearing.
For this reason, the great men practiced WUWEI.
They wordlessly taught people and let the world develop by itself.
Create but do not control, nurture but do not own, accomplish but do not claim.
Only when you do not claim the accomplishment, will it never leave.

[08t03c] **Xiaolin Yang**
If you do not worship the nobility, there will be no fighting among people.
If you do not value scarce items, there will be no stealing.
If you do not show people temptations, their hearts will not be wild.
Therefore, the great men's ways of governing people were:
To remove their greed but fill their stomachs,
To weaken their ambition but strengthen their bodies.
Always keep them without knowledge and without desires,
And this prevents those clever manipulators from doing anything.

[08t04c] **Xiaolin Yang**
The DAO looks empty, but it can last forever.
It is so deep, it can be the ancestor of everything.
It dulls its sharpness, unties itself from the outside world,
Dims its brightness, and makes itself like dust.
It is so elusive, yet seems present.
I do not know its origin;
It should exist before the God that people worship.

[08t05c] **Xiaolin Yang**
Nature is not charitable; it neglects everything like a used grass-dog after sacrifice.
Great men were not charitable; they neglected people like a used grass-dog after sacrifice.
Between heaven and earth, is it not like a pair of bellows?
Empty, but always able to produce wind; the more you push, the more wind comes out.
Talking too much will lead to embarrassment: be like the bellows and keep the wind inside.

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[08t06c] **Xiaolin Yang**
Nature's spirit never dies, so it is called the organ of reproducibility.
This organ functions as the root of the world.
It lasts forever and can never be used up.

[08t07c] **Xiaolin Yang**
The heavens and the earth last forever.
They can do so because they do not exist for themselves.
Therefore, great men always let other people go first, but ended up being first themselves.
They put their lives out of consideration, but always survived.
Is it not because they were selfless,
That they benefited themselves at the end?

[08t08c] **Xiaolin Yang**
The best is like water.
Water benefits everything without fighting for credit.
Only without fighting for credit, will water never get any trouble.
It flows to the lowest places where no one wants to stay,
So water is the closest to the DAO.
Therefore, one should have the traits of water:
Humble and lowly in his character,
Peaceful and deep in his heart,
Charitable in his treatment of everything,
Credible in his words,
Methodical in his ways of governing a country,
Capable of doing anything,
And able to catch opportunities when taking action.
Only without fighting for credit, will one never get any trouble.

[08t09c] **Xiaolin Yang**
To be overflowing is not as good as having just enough.
If a point is made too sharp, the sharpness will not last long.
A houseful of treasure is impossible to keep.
The rich and arrogant are destined for disaster.
When you are successful and famous, quickly back out, which is the heavens' way.

[08t10c] **Xiaolin Yang**
To devote your soul and body to the DAO, can you never leave it?
To focus your inner energy to the softest, can you be like a newborn?
To remove your inner dust and see the DAO, can your mind be as clean as a mirror?
To love your people and govern your country, can you practice WUWEI?
To control your desires, can you be as humble as a female?
To understand everything, can you stay without knowledge?
Create and nurture but do not own,
Do things but do not claim credit,

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Lead but do not control.
These are real DE.

[08t11c] **Xiaolin Yang**
A wooden wheel has thirty spokes:
Carve out the center to make it useful for a carriage.
A piece of clay is used to make a container:
Take out some clay from the middle to form a pot.
A house has four walls:
Empty the inside to make a room.
Therefore, having materials provides the resources,
But getting rid of some of it makes the materials useful.

[08t12c] **Xiaolin Yang**
Too much color makes one blind;
Too much sound makes one deaf;
Too much flavor makes one lose his appetite.
Horse racing and hunting makes one's heart wild;
Scarce and valuable things makes one want to steal.
Therefore, great men made people value basic needs, not luxuries.
So, they kept the former and threw away the latter.

[08t13c] **Xiaolin Yang**
Mundane people say: "Patronage and insults are shocking;
Be extremely careful of big disasters that can fall on you."
What is "Patronage and insults are shocking"?
They believe that patronage is great and insults are horrible.
Therefore, when they receive patronage, they are shocked and delighted;
When they receive insults, they are shocked and frightened.
So they say, "Patronage and insults are shocking."
How can we comment on "Be extremely careful of big disasters that can fall on you"?
Disaster can fall on me only when I think of myself.
If I do not think about myself, what am I afraid of?
Therefore, those who value giving themselves to society the most can govern society.
Those who devote themselves to society can take care of society.

[08t14c] **Xiaolin Yang**
If you look at it but cannot see it, this is called YI.
If you listen to it but cannot hear it, this is called XI.
If you touch it but cannot feel it, this is called WEI.
These three things cannot be fully understood.
Therefore, they are mixed into one thing: the DAO.
Its top is not bright, its bottom is not dark;
It is so elusive it cannot be described.
It is not a physical entity,
Having a shape that is shapeless and an image without an object.

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This is why it is so elusive and dynamic.
When you look at the front, it has no beginning.
When you look behind, it has no end.
It allows you to apply the real knowledge of the past to the present.
Therefore, if you understand the real knowledge of the past,
You understand the principles of the DAO.

[08t15c] **Xiaolin Yang**
People in the past who practiced the DAO understood the real essence of the world so deeply that the ordinary people could not appreciate them.
Because these people cannot be appreciated and understood,
I will try to give you a rough sketch of them.
They acted very cautiously, like walking on thin ice.
They behaved very carefully, like being watched by everybody.
They looked very dignified, like going to a banquet.
They were very warm and kind, like being able to melt ice.
They were very plain, like a block of uncarved wood.
They had a very big heart, like a deep valley.
They were very tolerant, like a flooding river that contains everything.
Who can get clear water from mud by letting the mud settle slowly?
Who can create new things gradually from stillness by taking the initiative?
These people who kept the DAO were never conceited.
Only because they were not conceited,
Were they able to create the future while preserving the past.

[08t16c] **Xiaolin Yang**
Be humble to the utmost and be peaceful wholeheartedly.
Everything in the world is functioning, and I see the cycle of life and death.
Everything in the world will eventually go back to the root.
Going back to the root means peace, or going to destiny.
Going to destiny means following nature's way.
Understanding nature's way makes your mind clear.
If you do not understand nature's way and you violate it,
You will meet with disaster.
Understanding nature's way makes you tolerant;
Tolerance makes you fair,
Fairness makes you a good ruler,
Being a good ruler makes you conform to nature,
Conformity with nature leads you to the DAO.
The DAO lets you last long and never be defeated in your lifetime.

[08t17c] **Xiaolin Yang**
The best ruler, the people do not feel his presence.
The second best, the people love and praise him.
The third best, the people fear him.
The worst, the people insult him.

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If a ruler does not fully trust his people,
The people will not trust him.
A good ruler lets his people be free and rarely gives orders.
So, when things are accomplished, the people say,
"This is what we are suppose to do."

[08t18c] **Xiaolin Yang**
When the DAO is thrown away, charity and righteousness have to be used to govern people.
When simplicity is replaced by smartness and calculations, there will be a lot of wicked people.
Only when a family is not in harmony, will a good son or father become precious;
Only when a country is in ruins, will heroes appear.

[08t19c] **Xiaolin Yang**
Get rid of the government and laws, and people will benefit a hundred times more.
Get rid of charity and righteousness, and people will return to the original human love.
Get rid of cleverness and materialism, and there will be no thieves and robbers.
In order to govern a country, it is not enough to just get rid of these three things;
Also let the people be simple on the outside and plain on the inside, selfless and desireless.

[08t20c] **Xiaolin Yang**
Whether people listen to me or ignore me, what difference does it make?
Whether people treat me well or not well, what difference does it make?
Although things that others are afraid of I have to be afraid of too,
How big the difference is between them and me!
When everyone is excited, like going to a festival or spring outing,
Only I am quiet, like nothing has happened.
I am like a newborn infant that does not know how to laugh,
Bored and tired, that has no home to return to.
When everyone has so much excess energy, only I am left behind.
I have a fool's heart, so dumb!
Everyone seems bright, only I am dull.
Everyone seems to know everything, only I am confused.
My heart spreads like an endless ocean.
My mind wanders like a boundless wind.
Everyone seems competent, only I am slow and stupid.
I am so different from the others, because I am devoted to the DAO.

[08t21c] **Xiaolin Yang**
Only the DAO has the behavior of the most magnificent DE.
The DAO looks elusive and vague.
It seems abstract, but it has the world as its foundation.
It appears intangible and far away, but it contains the basic elements of the world.
These elements are present everywhere, making its existence known.
From the beginning to the present, the name of the DAO has always existed,
Experiencing all generations.
How do I know everything in the past? Because I know the DAO.

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[08t22c] **Xiaolin Yang**
If you can bear unfairness, you can make yourself a complete person.
If you can bear overbending, you can be straightened out.
If you can bear the old, you can gain the new.
When you have too little, you will gain;
When you have too much, you will lose.
Therefore, the great men kept the DAO and made themselves the models for the world.
They were not stubborn, so they knew the right and the wrong.
They were not narrow-minded, so everyone accepted their opinions.
They did not show off, so everyone recognized their accomplishments.
They were not conceited, so they were able to lead the people.
Only because they did not fight for the credit, was no one able to claim it.
Is the old saying "bearing the unfairness makes you a complete man" an empty joke?
No, because it is completely consistent with the DAO.

[08t23c] **Xiaolin Yang**
Talking little is the way of nature.
A blustering wind cannot last a whole morning;
A downpour cannot last a whole day.
Who can control this? Only nature.
Even nature cannot make a storm last long, so how can people?
Therefore, one who believes in the DAO receives the DAO,
One who pursues the DE has the DE,
One who does not believe in anything is lost.
The one who gets the DAO will receive the blessings of the DAO,
The one who has the DE will receive the blessings of the DE,
The one who is lost will receive nothing.
If you do not have faith in the DAO, the DAO will not have faith in you.

[08t24c] **Xiaolin Yang**
You cannot stand firm by standing on tiptoes.
You cannot go far by taking big steps.
If you are stubborn, you cannot know the right and the wrong.
If you are narrow-minded, no one will accept your opinions.
If you show off, no one will recognize your accomplishments.
If you are conceited, you will not be able to lead the people.
Speaking in terms of the DAO, these are useless extras that are very annoying.
Therefore, one who practices the DAO never behaves like this.

[08t25c] **Xiaolin Yang**
It started in chaos, before the heavens and the earth existed.
It makes no sound and has no shape,
But it is independent and never changes.
It is always functioning and never stops,
So it can be the root of the world.

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I do not know its name, so I name it the DAO,
And I will also call it the BIG.
BIG means broad, broad means far-reaching,
Far-reaching means everywhere.
Therefore, the DAO is BIG, the heavens is BIG,
The earth is BIG, and people are BIG, too.
The universe has four BIGs, and people are only one of them.
People follow the earth, the earth follows the heavens,
The heavens follows the DAO, and the DAO follows nature.

[08t26c] **Xiaolin Yang**
Heaviness is the base of lightness,
Peace is the master of commotion.
Therefore, when the great men traveled,
They never let their carriages out of sight.
No matter how beautiful and entertaining the scenery was,
They acted as though they did not even see it.
How can the rulers of today behave more carelessly than anyone?
Lightness will cause the loss of the base,
Commotion will cause the loss of the master.

[08t27c] **Xiaolin Yang**
Skillful driving leaves no tracks.
Skillful talking contains no blunders.
Skillful calculating needs no instruments.
Skillful securing requires no lock, but cannot be opened.
Skillful tying uses no knots, but cannot be untied.
Therefore, the great men were always good at making all people useful, so no one was left out;
They were very good at making all other things useful, so nothing was wasted.
This is why they were considered to be genuinely wise.
So, the kind are the teachers of the unkind;
The unkind are the resources of the kind.
If a person does not value the teachers or the resources,
No matter how smart he is, he is completely lost.
Therefore, this is an extremely important wisdom.

[08t28c] **Xiaolin Yang**
Knowing you can be strong, but choosing to be weak,
Is like being the creeks and streams of the world.
If you can be the creeks and streams of the world,
The DE will never leave you, and you will return to the natural state of a newborn.
Knowing you can be bright, but choosing to be dull,
Is like being the model of perfection for the world.
If you can be the model of perfection for the world,
The DE will not stray from you, and you will return to the unlimited state.
Knowing you can be glorious, but choosing to be humiliated,

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Is like being the valleys and canyons of the world.
If you can be the valleys and the canyons of the world,
The DE will always be sufficient for you, and you will return to the plain and simple state.
Being simple and relaxed makes things useful, so the great men used it to lead the people.
Therefore, a great system is one that does not hurt anything.

[08t29c] **Xiaolin Yang**
Whoever wants to fiddle with the world for his own purposes,
I expect that he will fail.
The world is something sacred that cannot be fiddled with.
Whoever fiddles with it will ruin it, whoever obtains it will lose it.
Therefore, among the things in the world, some go first,
some follow behind;
Some are slow, some are fast;
Some are strong, some are weak;
Some are helpful, some are destructive.
So, the great men removed the excess, the extra, and the extreme.

[08t30c] **Xiaolin Yang**
Those who use the DAO to assist their monarchs do not rely on force to conquer the world.
If you use force, it so easily comes back and haunts you.
Thorns will grow where the army camped,
A year of starvation will follow a big war.
A person who understands war will only fight to win a war,
Not to use force to conquer the world.
After winning a war, do not be self-satisfied.
After winning a war, do not show off.
After winning a war, do not be conceited.
After winning a war, treat it like you were forced to fight.
After winning a war, do not use force to conquer the world.
When things become too strong, they start to decay,
Which is against the DAO.
Being against the DAO will lead to an early destruction.

[08t31c] **Xiaolin Yang**
Weapons are not auspicious, but very annoying.
So, people who follow the DAO do not use them.
Noble men value their left side in daily life and their right side in battle.
Weapons are not auspicious, not something noble men like to use.
They use them only when they have to, and they treat them like they do not matter.
After winning a war, do not be delighted.
Those who are delighted love to kill.
The people who love to kill cannot be allowed to control the country.
At celebrations, the left side is respected; at funerals, the right side is respected.
In a war, the subordinate is on the left side and the commander is on the right side.
Therefore, a war should be talked about like a funeral.

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When many are killed, people should cry to show sadness.
Winning a war should be treated like a funeral.

[08t32c] **Xiaolin Yang**
The DAO has no name, but it is always present.
It is simple and small, but no one can conquer it.
If the kings are able to practice it, everybody will come and obey by themselves.
The heavens and the earth will be in harmony,
And rain will pour down from the sky.
People will take care of themselves without need of the law.
Since there were names, everything got its own place.
People should know when to stop;
If they know when to stop, they can avoid disasters.
The world comes to the DAO like every stream and river comes to the ocean.

[08t33c] **Xiaolin Yang**
If you can understand others, you are wise;
If you can understand yourself, your mind is clear.
If you can overcome others, you are powerful;
If you can overcome yourself, you are strong.
If you can be satisfied, you are rich;
If you can be persistent, you are determined.
If you never lose your goals, you can last long;
If you die but you are not forgotten, then you live forever.

[08t34c] **Xiaolin Yang**
The big DAO is like a flood, going everywhere.
Everything depends on it to grow, but it never refuses to help.
When things are accomplished, it never claims credit.
It nurtures everything, but never tries to control them.
It never has desires, so it can be called the SMALL.
Everything depends on it, but it never tries to be their master, so it can be called the BIG.
Only because it never wants to be the BIG, so it becomes the BIG.

[08t35c] **Xiaolin Yang**
If you have the DAO, everything will come to you.
They come to you because they will not be hurt anymore, and they will become secure and peaceful.
Pleasant music and tasteful food will make even the passerby stop.
When being talked about, the DAO is tasteless.
When you look at it, you will not see it; when you listen to it, you will not hear it;
However, when you use it, it will never run out.

[08t36c] **Xiaolin Yang**
If it wants to shrink something, it always first expands it.
If it wants to weaken something, it always first strengthens it.
If it wants to get rid of something, it always first promotes it.

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If it wants to take something, it always first gives it away.
These are delicate wisdoms, which is that the weak overcome the strong.
Big fish cannot leave deep water;
National security secrets cannot be shown to outsiders.

[08t37c] **Xiaolin Yang**
The DAO always practices WUWEI, but there is nothing that it cannot do.
If the kings can use the DAO, people will take care of themselves.
When people get freedom, they begin to have desires;
I will then use this nameless and simple DAO to guide them.
This nameless and simple DAO will make them have no desires.
Without desires, they will be peaceful, and the country will keep stability by itself.

[08t38c] **Xiaolin Yang**
The people who have high DE do not purposely show the DE, but ultimately have the DE.
The people who have low DE are always afraid of not showing the DE, but ultimately lose the DE.
The people who have high DE practice WUWEI, but ultimately get everything done.
The people who have low DE do things purposely, but ultimately fail in many things.
The kind people do not do things purposely, but get everything done well.
The highly righteous people do things purposely, but ultimately fail in many things.
The people who follow courtesy and orders do everything purposely, but when no one follows them, they rudely force people to do so.
Therefore, when the DAO is lost, charity appears;
When charity is lost, righteousness appears;
When righteousness is lost, courtesy and order appear.
Courtesy and order have little loyalty and faith, and they are the source of chaos.
Therefore, they are the end of the DAO and the beginning of a dark age.
Noble men always stay sturdy, not shallow; solid, not flimsy.
So one should keep the former and get rid of the latter.

[08t39c] **Xiaolin Yang**
From the beginning, everything has needed to become natural and harmonic, which is called ONE.
When the sky becomes ONE, it is clear;
When the earth becomes ONE, it is peaceful;
When the spirits become ONE, they grant all wishes;
When the riverbeds and valleys become ONE, they fill with water;
When all living things become ONE, they grow;
When the kings become ONE, they can govern their countries.
This is because of the DAO.
If the sky is not clear, it will collapse;
If the earth is not peaceful, it will explode;
If spirits cannot grant wishes, they will disappear;
If all living things cannot grow, they will die;
If kings cannot govern their countries, they will be overthrown.
Therefore, the cheap is the base of the noble; the low is the foundation of the high.
So the kings always called themselves bad names like the single, the widower, and the unkind.

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Is this proof that the cheap is the base of the noble? Is it not?
Therefore, pursuing fame will get you no fame.
Do not be like a beautiful jade; be instead like a plain stone.

[08t40c] **Xiaolin Yang**
Cycling is how the DAO moves;
The weak is where the DAO functions.
Everything comes from existence;
Existence comes from nothingness.

[08t41c] **Xiaolin Yang**
When people who have high DE learn about the DAO, they practice it diligently;
When people who have medium DE learn about the DAO, they sometimes treat it seriously, sometimes do not;
When people who have low DE learn about the DAO, they give it a big laugh.
If they do not laugh, the DAO is not the DAO.
Therefore, the great men once said,
"People who understand the DAO look dull;
The more you learn about the DAO, the more you feel like you are retreating;
The DAO looks like a smooth road, but when you walk on it, it is rough."
The people who have high DE always look as low as the valleys and riverbeds.
The people who have broad DE always look incomplete.
The people who have strong DE always look lazy.
The people who have real DE always look empty.
The whitest looks tainted,
The squarest looks like it has no right angle,
The greatest piece takes the longest time,
The biggest sound has no sound,
The biggest shape has no shape.
The DAO likes to hide and be anonymous.
Because the DAO always gives, it accomplishes everything.

[08t42c] **Xiaolin Yang**
The DAO produces ONE;
ONE produces the YIN and YANG (TWO),
the YIN and YANG produce harmonic spirit (THREE),
harmonic spirit produces everything.
Everything is based on the YIN-YANG and is filled with harmonic spirit.
The things people dislike the most are the singles, the widowers, and the unkind.
However, the kings call themselves these bad names.
So, things sometimes get hurt but benefit, sometimes benefit but get hurt.
What others taught me I will now teach you: The bullies will die unnaturally.
I treat this as the base of my teaching.

[08t43c] **Xiaolin Yang**
The DAO is the softest thing in the world,

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But it can ride freely into the hardest places,
And there is nowhere it cannot go.
I thus know the benefits of WUWEI.
The DAO educates without lecturing, benefits with WUWEI;
There is nothing in the world that can compare with the DAO.

[08t44c] **Xiaolin Yang**
Fame or health, which is dearer to you?
Health or wealth, which is more important to you?
Gain or loss, which hurts you more?
The more you love something, the more you have to pay.
The more wealth you accumulate, the more likely you will lose it.
If you know when to be satisfied, you will not be insulted,
If you know when to stop, you will not be hurt,
This is how you last long.

[08t45c] **Xiaolin Yang**
The greatest accomplishment seems incomplete, but when you use it, it never has trouble.
The completely filled object seems empty, but when you use it, it never runs out.
The straightest looks crooked;
The cleverest looks clumsy;
The best debater sounds awkward.
Tranquility overcomes commotion, coolness overcomes hotness.
Coolness and tranquility are the real essence of the world.

[08t46c] **Xiaolin Yang**
When the DAO rules, even the great war horses are used to plow the field,
When the DAO is overruled, even the pregnant horses are used in battle.
The biggest disaster is not knowing when to be satisfied,
The biggest mistake is to always want more.
Therefore, knowing when to be satisfied is the ever-lasting satisfaction.

[08t47c] **Xiaolin Yang**
Without traveling, you can know what happens in the world.
Without looking out the window, you can know what happens in the universe.
The more you travel, the less you know.
Therefore, the great men knew everything without traveling,
Recognized everything without seeing it personally,
Accomplished everything by WUWEI.

[08t48c] **Xiaolin Yang**
The more you study a subject, the more you know;
the more you study the DAO, the less you know;
Less and less, until at the end you achieve WUWEI.
By WUWEI, you can accomplish everything.
If you want to govern a country, always try to let nothing happen;

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If you make things happen, you are not suitable for governing the country.

[08t49c] **Xiaolin Yang**
The great men did not have a fixed will;
they made the people's will their own.
When people are kind, I treat them kindly;
when people are unkind, I still treat them kindly;
this is called the kindness of DE.
When people are credible, I have faith in them;
when people are not credible, I still have faith in them;
this is called the faith of DE.
The great men were very cautious when governing their country;
They made the people simple and plain.
The people focused on their every movement, and the great men treated them like their children.

[08t50c] **Xiaolin Yang**
Of people's lives from beginning to end,
One-third live long,
One-third die young,
And one-third live in the beginning, but cause their deaths half way by themselves.
Why do people die in the middle of their lives?
Because they live too well and do not cherish their lives.
It is said that those who know how to live long never come across a rhinoceros or a tiger;
When they are in battle, they never get hurt.
The rhinoceros has no place to impale them with its horn,
The tiger has no place to attack them with its claws,
And the weapon has no place to hurt them with its blade.
Why is this? Because they never get themselves into these deadly places.

[08t51c] **Xiaolin Yang**
The DAO gives birth to everything, the DE looks after everything,
The elements give a shape to everything, and nature makes everything grow and mature.
Therefore, everything respects the DAO and values the DE.
The dignity of the DAO and the nobleness of the DE are not forced upon anything, but allow everything to be natural.
So, the DAO gives birth to everything, the DE looks after everything;
They grow and cultivate everything, making them complete and mature;
They bring everything up and protect them.
Giving birth to everything but not owning them,
Taking care of everything but not claiming the credit,
Leading everything but not controlling them;
This is called real DE.

[08t52c] **Xiaolin Yang**
Since the beginning of the world, the DAO has been the mother of everything.
If you know the mother, the DAO, you know the child, the world.

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Knowing the world, but also keeping the DAO, will prevent disasters throughout your life.
If you shut off your senses and desires, you will not have any trouble throughout your life;
If you open your senses and you do things for your own purposes, you cannot be saved throughout your life.
By focusing on the minor and subtle, your vision is clear;
By staying on the side of weak, you are strong.
Using the "light" of the world, but also keeping the "light source" of the DAO,
Will bring no harm to you and make you natural and long-lasting.

[08t53c] **Xiaolin Yang**
If one day I am to have desires,
As I am walking along a big road, I am only afraid of straying into the small alleys.
The big road is so smooth, but people prefer to take the small alleys.
The government is a mess, the fields are barren, and the barns are empty,
But they wear bright and colorful clothing, carrying sharp swords, overeat and overdrink;
They steal countless treasures, so they are the heads of thieves.
This is completely against the DAO!

[08t54c] **Xiaolin Yang**
The people who are good at building things do not budge,
The people who are good at protecting thing do not lose any part,
So their descendents can celebrate and remember them forever.
If a person can build such a DE, the DE will be real;
If a family can build such a DE, the DE will be plentiful;
If a town can build such a DE, the DE will last long;
If a country can build such a DE, the DE will be bountiful;
If the entire world can build such a DE, the DE will be everywhere.
Therefore, you know others by looking at yourself;
You know other families by looking at your family;
You know other towns by looking at your town;
You know other countries by looking at your country;
You know the past and future by looking at the present.
How do I know everything in the world? This is how.

[08t55c] **Xiaolin Yang**
The people who have the thickest DE are like a naked newborn boy.
The snake does not sting him, the wild animal does not bite him, and the fierce bird does not claw him.
His bones are soft and his muscles are weak, but his grip is very strong.
He has no idea of making love, but his manhood is always rigid,
Because his body is in the purest state.
He cries all day, but does not go hoarse,
Because his body is in the most harmonic state.
Understanding this harmonic state makes you natural,
Understanding the natural way makes your mind clear.
Trying hard to make your life last longer only brings you bad luck,
Trying to be strong-willed against nature only makes you lifeless.
When things become strong, they start to break down,

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Which is not in accordance with the DAO.
Not being in accordance with the DAO leads to an early death.

[08t56c] **Xiaolin Yang**
People who have knowledge do not talk about it;
people who like to talk about it do not have knowledge.
Shut off your senses, block your desires,
Dull your sharpness, untie your knots with the outside world,
Dim your brightness, and make yourself as low as dust;
This will lead you to the world of the DAO.
Therefore, no one can own the DAO,
No one can cast it away,
No one can benefit it,
No one can hurt it,
No one can make it noble,
No one can make it low;
This is why the DAO is the noblest.

[08t57c] **Xiaolin Yang**
When governing a country you must be fair and just;
When fighting a battle, you must use tricks;
When taking over the world, you must practice WUWEI.
How do I know everything in this world? This is how.
The more restrictions the government sets, the more people become poor;
The more people have dangerous weapons, the more the country falls into chaos;
The more people become clever, the more bizarre things happen;
The more severe the law becomes, the more thieves there are.
So the great men said: "If I practice WUWEI, the people will govern themselves;
If I am always peaceful, the people will be upright by themselves;
If I do not initiate things for my own purposes, the people will become rich by themselves;
If I do not have desires, the people will become simple and plain by themselves."

[08t58c] **Xiaolin Yang**
When the government is low-key, the people are sturdy and simple;
When the government is harsh, the people are selfish and heartless.
Fortune is followed by disaster,
Disaster is followed by fortune.
Who knows the ultimate outcome of this cycle? No one knows.
The straight can become crooked; the kind can become wicked.
People have not figured out this puzzle for a long time.
So the great men were square but not rigid, self-abstaining but did not hurt people, upright but not blunt, glowing but not blinding.

[08t59c] **Xiaolin Yang**
The best thing in life is to be thrifty.
Only when you are thrifty, can you be prepared ahead of time.

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Preparing ahead of time allows you to accumulate more DE.
Accumulating more DE allows you to overcome everything.
Overcoming everything allows you to have unmeasurable limits.
Having unmeasurable limits allows you to control a country.
When a country has the DAO, it can last long.
This is how you deepen and secure your roots, live long and last forever.

[08t60c] **Xiaolin Yang**
Governing a big country is like carefully cooking a small fish.
When the DAO rules, ghosts will not show their spirits.
Not only will the ghosts not show their spirits, but also the spirits will not hurt people.
Not only will the spirits not hurt people, but also the great men will not hurt people.
When neither the spirits nor the great men hurt people, the DE becomes natural and lasts long.

[08t61c] **Xiaolin Yang**
When governing a big country, you should be humble,
Like the lowest point where water meets, or like the females of the world.
Females always overcome males by being peaceful; being peaceful is humble.
Therefore, if a big country humbles itself to a small country, it can lead the small country;
If a small country humbles itself to a big country, it can get help from the big country.
So, humbleness leads either to leading a small country or to getting help from a big country.
A big country always wants to lead a small country,
A small country always wants to get help from a big country;
They can achieve their goals by being humble.
So the big should be humble.

[08t62c] **Xiaolin Yang**
The DAO is the protector of everything.
Kind people treat it like a treasure;
Unkind people also seek its protection.
The DAO makes people say nice words, and thus, they are respected.
The DAO makes people do good deeds, and thus, they are greater.
Even for the unkind people, have you ever seen the DAO neglect them?
Therefore, being an emperor or a minister, receiving jade gifts, or being equipped with fast carriers are not as precious as having the DAO.
Why did the ancient people value the DAO?
Did they not say that it is for gaining things and redeeming sins?
So the DAO is the most valuable thing in the world.

[08t63c] **Xiaolin Yang**
Treat lack of achievement as the achievement,
treat lack of accomplishment as the accomplishment,
treat lack of flavor as the flavor.
Make the small big, make the less more, return hatred with DE.
Solve problems while they are simple; accomplish big things while they are small.
The most difficult tasks in the world can only be finished if you attack them while they are simple;

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The most important things in the world can only be accomplished if you start them while they are small.
Therefore, the great men never started with big things, so they accomplished big things.
Promises made easily have no credibility; if you view everything as easy, you will meet many difficulties.
So, the great men tried to find as many difficulties as possible, so they never had difficulties.

[08t64c] **Xiaolin Yang**
When the situation is peaceful, it is easy to control;
when nothing has happened, it is easy to plan;
Brittle things are easily broken, thin things are easily dispersed.
Do things when they have not yet happened, control things when they are not yet out of control.
A full-grown tree began as a sapling;
A nine-story building began with a bucket of dirt;
A thousand-mile trip began with the first step.
If you fiddle with something for your own purposes, you will ruin it;
If you are stubborn, you will fail.
Therefore, the great men practiced WUWEI, so they did not fail anything;
They were not stubborn, so they did not make mistakes.
People often fail at the last step to success.
Be cautious at the end like you are at the beginning; then you will never fail.
Therefore, the great men treated having no desire as their desire, and did not value things that were precious.
They treated not learning as learning, and repaired the mistakes people had made.
They helped everything and made them natural, but did not dare to do things for their own purposes.

[08t65c] **Xiaolin Yang**
The ancient people who knew the DAO did not make people smart, but made them simple.
People are not easy to govern when they are too smart.
So, those who govern a country based on smartness are a disaster to the country.
Those who do not govern the country based on smartness are a fortune to the country.
These two ways are the long-lasting policies for governing a country.
Keeping these two policies is called real DE.
Real DE is so deep and far-reaching; it is opposite to what we know today.
However, it will eventually lead to the ultimate harmonic and natural state.

[08t66c] **Xiaolin Yang**
The great rivers and oceans can hold the water of all the streams.
Because they are lower, the water flows to them.
Therefore, if you want to be the head of the people, you must first humble yourself;
If you want to lead the people, you must first put yourself behind.
This is why the great men were above the people, but the people did not feel burdened;
They were in front of the people, but the people did not feel harmed.
So, the people were happy to make the great men their leaders, and did not feel tired of them.
Only because the great men did not fight, was there no one who could compete with them.

[08t67c] **Xiaolin Yang**
Everyone says my DAO is so great that it does not look like anything.

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I say because it is so great, it does not look like anything.
If it were like anything, it would have disappeared long ago.
I have three treasures to keep and protect:
The first is kindness, the second is thrift, and the third is not fighting to be first.
Only if you are kind, can you be brave;
Only if you are thrifty, can you be generous;
Only if you do not fight to be first, can you be a leader.
However, the people today are not kind but brave,
Are not thrifty but generous,
Are not humble but want to be leaders.
These people are destined for failure.
With kindness, when you fight, you will win; when you defend, you will be strong.
If the heavens wants to save someone, it will always give him kindness as his defense.

[08t68c] **Xiaolin Yang**
A good general does not look intimidating,
A good fighter does not look fierce,
A good conqueror does not squabble,
A good leader is always humble.
This is the DE of not fighting with people;
This is the strength of using the power of others;
This is the state of being the most harmonic with nature.

[08t69c] **Xiaolin Yang**
There is a saying in the military:
"I dare not attack but would rather retreat;
I dare not move forward an inch but would rather move back a foot."
This is called advancing without appearing to advance,
Making a resolution without rolling up your sleeves,
Carrying a weapon without revealing the weapon,
Preparing to fight without showing the preparation.
The biggest disaster is to underestimate the enemy;
Underestimating the enemy will cause you to lose all your armies.
When two fighting armies have similar strength, the side that is sorrowful and cautious will win.

[08t70c] **Xiaolin Yang**
My teaching is very easy to understand and very easy to practice.
However, in this world, no one understands it and no one practices it.
Your speech must be based on facts, your actions must follow principles.
Only because people do not understand the DAO, do they not understand me.
Few people know my teaching; even fewer people follow my cause.
Therefore, the great men wore coarse clothing, but hid treasures inside.

[08t71c] **Xiaolin Yang**
If you have knowledge, but you feel like you do not have knowledge, this is super.
If you do not have knowledge, but you feel like you have knowledge, this is sick.

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The great men were not sick because they knew what the sickness is.
Only when you know what the sickness is, will you not be sick.

[08t72c] **Xiaolin Yang**
When the people are not afraid of the ruler, the ruler is in the most danger.
Do not bother the people, do not suppress the people.
Only when you do not suppress the people, will they not be annoyed with you.
So, the great men understood everything but did not let themselves be known.
They valued their lives but did not let themselves be worshipped.
Therefore, keep the former and discard the latter.

[08t73c] **Xiaolin Yang**
If you have the courage to be strong, you will fail;
If you have the courage to be weak, you will succeed.
These two courages have completely opposite results.
Who knows why the heavens does not like the strong?
Even the great men found this question difficult to answer.
The law of the heavens never fights but always wins,
Never speaks but always gets a response,
Never calls but always gets an answer,
Moves slowly but has everything arranged perfectly.
The law of the heavens is like a huge net; the net holes are large, but nothing can escape.

[08t74c] **Xiaolin Yang**
The people are not afraid of death; what is the purpose of using death to frighten them?
However, if the people are afraid of death, and very few people violate the law, catch and execute these criminals, and who will dare to do it again?
Killing people is the job of the heavens.
If you take over the job of the heavens, it is like carving wood for the carpenter.
If you carve wood for the carpenter, it is rare that you will not hurt your own hand.

[08t75c] **Xiaolin Yang**
The people are hungry because the ruler taxes them too heavily, so they are hungry.
The people are difficult to control because the ruler is doing too many useless things, so they are difficult to control.
The people are not afraid of death because the ruler enjoys himself too much, so they are not afraid of death.
The ruler who does not care for his life is superior to the ruler who enjoys his life.

[08t76c] **Xiaolin Yang**
When people are alive, they are soft; when dead, they are hard.
When every living thing is alive, it is soft; when dead, it is hard.
So, the strong and hard have no vitality; the soft and weak have vitality.
Therefore, when an army is too strong and rigid, it will be extinguished;
when a tree is too stiff, it will break.
The strong and hard are inferior; the weak and soft are superior.

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[08t77c] **Xiaolin Yang**
Isn't the law of heavens like using a bow and arrow?
When it is aimed too high, it is lowered; when it is aimed too low, it is raised;
When it is aimed too far, it is loosened; when it is aimed too close, it is tightened.
The law of the heavens is to reduce the wealthy and give to the needy.
But the law of present-day people is just the opposite: they take from the needy to give to the wealthy.
Who can contribute the surplus to the needy?
Only the people who follow the DAO.
So the great men do not do things for themselves and do not claim credit when things are accomplished.
They just do not want to show their goodness.

[08t78c] **Xiaolin Yang**
Nothing in this world is softer than water;
However, nothing in this world is more powerful than water in breaking the hardest things,
And nothing in this world can replace water.
Everyone knows this, but no one acts according to it.
So, the great men said:
"Those who can share the humiliation of the country can be the masters of the country;
Those who can share the disasters of the country can be the rulers of the country."
These truthful words sound like nonsense to present-day people.

[08t79c] **Xiaolin Yang**
If you have a big feud, no matter how much you make peace, the resentment still lingers.
How can this make you a nice person?
Therefore, the great men did not push and harass people.
Those who have DE do not harass people; those who do not have DE always push and harass people.
The law of the heavens does not practice nepotism; it gives the benefit to the nice people.

[08t80c] **Xiaolin Yang**
The most ideal country has little land and few people;
The people have many technologies but do not use them;
They are afraid of death and do not migrate far.
Even though they have boats and carriages, they do not use them;
Even though they have weapons and soldiers, they do not fight battles.
People go back to the ancient ways of life.
They enjoy their own food, admire their own clothes,
Appreciate their own peaceful lives, and love their own traditions.
Even if the people can see neighboring countries and hear the sounds of their cocks and dogs,
Up to their deaths, they never go there.

[08t81c] **Xiaolin Yang**
Credible words do not sound pretty, pretty words are not credible.
A nice person is not good at arguing, a person who is good at arguing is not nice.
A person who has real knowledge does not show off,
A person who shows off does not have real knowledge.
Great men do not accumulate things for themselves.

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The more they do for others, the more they have,
The more they give to others, the more they get.
The law of the heavens is to benefit everything without harming it,
The law of great men is to do things for the world without fighting for the credit.

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[09t01c] **Walter Gorn Old**, MARKING OUT THE PATH
The Tao that is the subject of discussion is not the true Tao.
The quality which can be named is not its true attribute.
That which was before Heaven and Earth is called the Non-Existent.
The Existent is the mother of all things.
Therefore doth the wise man seek after the first mystery of the Non-Existent, while seeing in that which exists the Ultimates thereof.
The Non-Existent and Existent are identical in all but name.
This identity of apparent opposites I call the profound, the great deep, the open door of bewilderment.

[09t02c] **Walter Gorn Old**, SELF-PERFECTION
When the world speaks of beauty as being beautiful, ugliness is at once defined.
When goodness is seen to be good, evil is at once apparent.
So do existence and non-existence mutually give rise to one another, as that which is difficult and that which is easy, distant and near, high and low, shrill and bass, preceding and following.
The Sage therefore is occupied only with that which is without prejudice.
He teaches without verbosity, he acts without effort; he produces without possessing, he acts without regard to the fruit of action; he brings his work to perfection without assuming credit; and claiming nothing as his own, he cannot at any time be said to lose.

[09t03c] **Walter Gorn Old**, RESTING THE PEOPLE
Avoiding distinctions of merit among the people prevents jealousy.
Not setting a value on rare things prevents theft.
Not seeking the things of sense keeps the mind in peace.
Thus the Sage governs by ridding the heart of its desires, giving the stomach due satisfaction, by resting the muscles and strengthening the bones, by preserving the world from a knowledge of evil and hence from its desire, and by making those who have such knowledge afraid to use it.
He acts by non-action, and by this he governs all.

[09t04c] **Walter Gorn Old**, THE CAUSELESS
Tao is without limitation; its depth is the source of whatsoever is.
It makes sharp things round, it brings order out of chaos, it obscures the brilliant, it is wholly without attachment.
I know not who gave it birth; it is more ancient than God.

[09t05c] **Walter Gorn Old**, THE VALUE OF NOTHING
Neither Heaven nor Earth has any predilections; they regard all persons and things as sacrificial images.
The wise man knows no distinctions; he beholds all men as things made for holy uses.
The celestial space is like unto bellows - though containing nothing that is solid, it does not at any time collapse; and the more it is set in motion, the more does it produce.
The inflated man, however, is soon exhausted.
Than self-restraint there is nothing better.

[09t06c] **Walter Gorn Old**, THE ORIGIN OF THINGS
Like the river in the valley, the spirit is never dried up.
I call it the Mother-Deep.

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The motion of the Mother-Deep I regard as the origin of the Heaven and the Earth.
Forever it endures and moves without design.

[09t07c] **Walter Gorn Old**, HIDING THE LIGHT
Both Heaven and Earth endure a long time.
The cause of their endurance is their indifference to long life.
That is why they subsist.
Thus the wise man, indifferent to himself, is the greatest among men, and taking no care for himself, he is nevertheless preserved.
By being the most unselfish he is the most secure of all.

[09t08c] **Walter Gorn Old**, THE EASY NATURE
The greatest virtue is like water; it is good to all things.
It attains the most inaccessible places without strife.
Therefore it is like Tao.
It has the virtue of adapting itself to its place.
It is virtuous like the heart by being deep.
It is virtuous like speech by being faithful.
It is virtuous like government in regulating.
It is virtuous like a servant in its ability.
It is virtuous like action by being in season.
And because it does not strive it has no enemies.

[09t09c] **Walter Gorn Old**, MAKING THINGS EQUAL
It is advisable to refrain from continual reaching after wealth.
Continual handling and sharpening wears away the most durable thing.
If the house be full of jewels, who shall protect it?
Wealth and glory bring care along with pride.
To stop when good work is done and honour advancing is the way of Heaven.

[09t10c] **Walter Gorn Old**, WHAT IS POSSIBLE
By conserving the natural and spiritual powers it is possible to escape dissolution.
By restraining the passions and letting gentleness have sway it is possible to continue as a child.
By purging the mind of impurities it is possible to remain untainted.
By governing the people with love it is possible to remain unknown.
By continual use of the gates of Heaven it is possible to preserve them from rust.
By transparency on all sides it is possible to remain unrecognised.
To bring forth and preserve, to produce without possessing, to act without hope of reward, and to expand without waste, this is the supreme virtue.

[09t11c] **Walter Gorn Old**, THE USE OF NOTHING
The thirty spokes of a carriage wheel uniting at the nave are made useful by the hole in the centre, where nothing exists.
Vessels of moulded earth are useful by reason of their hollowness.
Doors and windows are useful by being cut out.
A house is useful because of its emptiness.

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Existence, therefore, is like unto gain, but Non-Existence to use.

[09t12c] **Walter Gorn Old**, SHUTTING THE DOORS
Light will blind a man, sound will make him deaf, taste will ruin his palate, the chase will make him wild, and precious things will tempt him.
Therefore does the wise man provide for the soul and not for the senses.
He ignores the one and takes the other with both hands.

[09t13c] **Walter Gorn Old**, PREVENTING A FALL
Honour and shame are the same as fear.
Fortune and disaster are the same as the person.
What is said of honour and shame is this: shame is abasement, which is feared whether it be absent or present.
So dignity and shame are inseparable from the fear which both occasion.
What is said of fortune and disaster is this: fortune and disaster are things which befall the person.
So without personality how should I suffer disaster or the reverse?
Therefore by the accident of good fortune a man may rule the world for a time.
But by virtue of love he may rule the world for ever.

[09t14c] **Walter Gorn Old**, PRAISING THE VOID
Ie. Plainness is that which cannot be seen by looking at it.
He. Stillness is that which cannot be heard by listening to it.
We. Rareness is that which cannot be felt by handling it.
These, being indiscernible, may be regarded as an unity - I H W, Tao.
It is not bright above nor dark beneath.
Infinite in operation, it is yet without name.
Issuing forth it enters into Itself.
This is the appearance of the Non-Apparent, the form of the Non-Existent.
This is the unfathomable mystery.
Going before, its face is not seen; following after, its back is not observed.
Yet to regulate one's life by the ancient knowledge of Tao is to have found the path.

[09t15c] **Walter Gorn Old**, EXHIBITING VIRTUE
The ancient wise men were skilful in their mysterious acquaintance with profundities.
They were fathomless in their depths; so profound, that I cannot bring them forth to my mind.
They were cautious, like one who crosses a swollen river.
They were reserved, like one who doubts his fellows.
They were watchful, like one who travels abroad.
They were retiring, like snow beneath the sun.
They were simple, like newly felled timber.
They were lowly, like the valley.
They were obscure, like muddy water.
May not a man take muddy water and make it clear by keeping still?
May not a man take a dead thing and make it alive by continuous motion?
Those who follow this Tao have no need of replenishing, and being devoid of all properties, they grow old without need of being filled.

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[09t16c] **Walter Gorn Old**, GOING HOME
Having emptied yourself of everything, remain where you are.
All things spring forth into activity with one accord, and whither do we see them return?
After blossoming for a while, everything dies down to its root.
This going back to one's origin is called peace; it is the giving of oneself over to the inevitable.
This giving of oneself over to the inevitable is called preservation.
He who knows this preservation is called enlightened.
He who knows it not continues in misery.
He who knows this preservation is great of soul.
He who is great of soul is prevailing.
Prevailing, he is a king.
Being a king, he is celestial.
Being celestial, he is of Tao.
Being of Tao, he endures for ever; for though his body perish, yet he suffers no hurt.

[09t17c] **Walter Gorn Old**, BEING NATURAL
In the first age of mankind the people recognised their superiors.
In the second age they served and flattered them.
In the third age they feared them.
In the fourth age they despised them.
Where faith is lacking it does not inspire confidence.
How careful they were in their expressions!
When they had done a good thing they would say, "How very natural we are!"

[09t18c] **Walter Gorn Old**, PATCHING UP
When the great Tao is lost men follow after charity and duty to one's neighbour.
When wisdom has met with honours the world is full of pretenders.
When family ties are severed then filial duty and parental indulgence take their place.
When a nation is filled with strife then do patriots flourish.

[09t19c] **Walter Gorn Old**, REVERTING TO NATURE
By giving up their self-righteousness and abandoning their wisdom the people would be immensely improved.
Forsaking Charity and Duty to the neighbour, they might revert to their natural relations.
Abandoning excellence and foregoing gain, the people would have no more thieves.
The cultivation of these three things has been a failure, therefore should they go back whence they came.
As for you, do you come forth in your natural simplicity, lay hold on verities, restrain selfishness, and rid yourself of ambition.

[09t20c] **Walter Gorn Old**, HOLDING ALOOF
Dispense with your learning and save yourselves anxiety; the difference between certainly and perhaps is not much after all.
Do they help us to distinguish between good and evil? for one must always be careful of distinctions!
Alas! but the people will never be free from their folly.
They are filled with ambition, as the stallion ox is filled with lust.

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I am singular in my bashfulness, I am devoid of ambition, I am undeveloped as a little child.
I am but a waif, a stray, a child without a home.
All others have an excess of good things, but I am as one abandoned.
How foolish and simple am I! I am bewildered.
Everyone sparkles with intelligence, I am alone in my obscurity.
The people are full of discernment; I alone am dull.
I am tossed about like the ocean; I roll and am never at rest.
Everyone has something to do; I alone am incapable and without merit.
I alone am estranged from the people, but I glory on the breast of my mother!

[09t21c] **Walter Gorn Old**, THE EMPTY SOURCE
The greatest virtue is in simply following Tao, the intangible, inscrutable.
Inscrutable, intangible, and yet containing forms.
Intangible, inscrutable, and yet containing things.
Profound and obscure, but having an essence, a veritable essence in which is consistence.
From eternity until now its nature has remained unchanged.
It inheres in all things from their beginnings.
How do I know of the origin of things?
I know by Tao.

[09t22c] **Walter Gorn Old**, INCREASING THE SMALL
Whosoever adapteth himself shall be preserved to the end.
Whosoever bendeth himself shall be straightened.
Whosoever emptieth himself shall be filled.
Whosoever weareth himself away shall be renewed.
Whosoever humbleth himself shall be exalted.
Whosoever exalteth himself shall be abased.
Therefore doth the Sage cling to simplicity, and is an example to all men.
He is not ostentatious, and therefore he shines.
He is not egotistic, and therefore he is praised.
He is not vain, and therefore he is esteemed.
He is not haughty, and therefore he is honoured.
And because he does not compete with others, no man is his enemy.
The ancient maxim, "Whosoever adapteth himself shall be preserved to the end," verily it is no idle saying.
Without doubt he shall go back to his Home in peace.

[09t23c] **Walter Gorn Old**, NON-IDENTIFICATION
Moderate your speech, and preserve yourself.
A hurricane will not outlast the morning, a heavy rain will not outlast the day.
Who have the power to make these things but Heaven and Earth?
And if Heaven and Earth cannot continue them long, how shall a man do so?
If a man accords with Tao in all things, he is identified with Tao by that agreement.
A virtuous man is identified with virtue, a vicious man is identified with vice.
Whoever is identified with Tao, him do the Taoists receive with gladness.
Whoever is identified with virtue, him do the virtuous receive with gladness.
But whoever is identified with vice, him do the vicious gladly serve with vice.

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For wherever confidence is lacking, it is not met with trust.

[09t24c] **Walter Gorn Old**, UNDESIRABLE HONOURS
By standing on tiptoe one cannot keep still.
Astride of one's fellow one cannot progress.
By displaying oneself one does not shine.
By self-approbation one is not esteemed.
In self-praise there is no merit.
He who exalts himself does not stand high.
Such things are to Tao what refuse and excreta are to the body.
They are everywhere detested.
Therefore the man of Tao will not abide with them.

[09t25c] **Walter Gorn Old**, APPREHENDING THE VOID
Before Heaven and Earth existed there was in Nature a primordial substance.
It was serene, it was fathomless.
It was self-existent, it was homogeneous.
It was omnipresent, nor suffered any limitation.
It is to be regarded as the universal mother.
I do not know its name, but I call it Tao.
If forced to qualify it, I call it the boundless.
Being boundless, I call it the inconceivable.
Being inscrutable, I call it the inaccessible.
Being inaccessible, I call it the omnipresent.
Tao is supreme, Heaven is supreme, Earth is supreme, the King is supreme.
There are in the universe four kinds of supremacy, and their rulership is one.
Man is ruled by the Earth, the Earth is ruled by Heaven, Heaven is ruled by Tao, and Tao is ruled by itself.

[09t26c] **Walter Gorn Old**, THE VIRTUE OF GRAVITY
Weight underlies lightness, quiescence underlies motion.
Therefore the Sage never loses his gravity and quiescence from day to day.
Though glorious palaces should belong to him, he would dwell in them peacefully, without attachment.
Alas that a king with many chariots should conduct himself with frivolity in the midst of his kingdom!
By levity he loses his ministers, and by inconstancy his throne.

[09t27c] **Walter Gorn Old**, THE USE OF SKILL
The good walker makes no dust after him.
The good speaker incurs no discussion.
The good reckoner needs no arithmetic.
The good keeper needs no bolts or bars, and none can open after him.
The good binder needs no rope, and none can loose after him.
The wise man is a constant and good helper of his fellows. He rejects none.
He is a continual good preserver of things. He disdains nothing.
His intelligence is all-embracing.
Good men instruct one another; and bad men are the materials they delve in.
Whoever, therefore, does not honour his teacher and cherish his material, though he be called wise, is yet in

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a state of delusion.
This is no less important than strange.

[09t28c] **Walter Gorn Old**, BECOMING A CHILD
He who, being a man, remains a woman, will become an universal channel.
As an universal channel the eternal virtue will never forsake him. He will re-become a child.
He who, being in the light, remains in obscurity, will become an universal model.
As an universal model the eternal virtue will not pass him by. He will go back to the all-perfect.
He who, being glorious, continues in humility, will become an universal valley.
As an universal valley the eternal virtue will fill him. He will revert to the first essence.
This first essence is that which, being differentiated, gives rise to innumerable vessels of life.
A wise man, by embracing it, becomes the wisest of governors.
A liberal government is that which neither disregards nor hurts anyone.

[09t29c] **Walter Gorn Old**, NON-ACTION
When a man who wishes to reform the world takes it in hand, I perceive that there will be no end to it!
Spiritual vessels are not fashioned in the world.
Whoever makes destroys; whoever grasps loses.
For perforce if one advances another is left behind; if one blows hot another will blow cold; if one be strengthened another will be weakened; if one be supported another will be undermined.
Therefore the Sage gives up all enthusiasm, levity, and pomp.

[09t30c] **Walter Gorn Old**, DECLINING FROM STRIFE
The man who aids the King by the use of Tao forces the people into submission without resort to the use of arms. He will not regard the fruit of his actions.
Prickly briars and thorns flourish where battalions have quartered.
Bad years follow on the heels of armies in motion.
The good soldier is brave when occasion requires, but he does not risk himself for power.
Brave is he when occasion requires, but he does not oppress.
Brave is he when occasion requires, but he does not boast.
Brave is he when occasion requires, but he is not haughty.
Brave is he when occasion requires, but he is not mean.
Brave is he when occasion requires, but he does not rage.
Things become old through excess of vigour. This is called Non-Tao; and what is Non-Tao is soon wasted!

[09t31c] **Walter Gorn Old**, CEASING FROM WAR
Weapons, however ornamental, are not a source of happiness, but are dreaded by all.
Therefore the man of Tao will not abide where such things are.
A respectable man at home sets the place of honour at his left hand; but the warrior on going forth to battle gives honour to the right hand. For weapons are things of ill omen, and the man of enlightenment does not use them except when he cannot help it.
His great desire is peace, and he does not take joy in conquest.
To joy in conquest is to joy in the loss of human life.
He who joys in bloodshed is not fit to govern the country.
When affairs are prosperous the left side is preferred, but when things are adverse the right is esteemed.
The adjutant-general is therefore on the left side, while the general-in-chief is on the right.

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This I perceive is the manner also observed at a funeral!
He who has occasion to kill many people has cause for deep sorrow and tears.
Therefore a victorious army observes the order of a funeral.

[09t32c] **Walter Gorn Old**, INTELLIGENT VIRTUE
Tao the absolute has no name.
But although insignificant in its original simplicity, the world does not presume to bemean it.
If a king could lay hold on it, the world would of itself submit to him.
Heaven and Earth would conspire to nourish him.
The people without pressure would peacefully fall into their own places.
If he should dispose them by titles and names, he would be making a name for himself.
Yet he would wisely stop short of the name, and thus avoid the evil of distinctions.
Tao is to the world what the streams and valleys are to the great rivers and seas.

[09t33c] **Walter Gorn Old**, DISCERNING VIRTUE
He is wise who knows others.
He who knows himself is enlightened.
He is strong who conquers others.
He who conquers himself is mighty.
He is rich who is well satisfied.
He walks fast who has an object.
He who fills his place remains secure.
He who dies without being corrupted enjoys a good old age.

[09t34c] **Walter Gorn Old**, THE PERFECT CONDITION
Mighty Tao is all-pervading.
It is simultaneously on this side and on that.
All living things subsist from it, and all are in its care.
It works, it finishes, and knows not the name of merit.
In love it nurtures all things, and claims no excellence therein.
It knows neither ambition nor desire.
It can be classed with the humblest of things.
All things finally revert to it, and it is not thereby increased.
It can be mentioned with the greatest of things.
Thus does the wise man continually refrain from self-distinction.

[09t35c] **Walter Gorn Old**, THE VIRTUE OF BOUNTY
Attain to the Great Idea, and all the world will flock to you.
It will flock to you and will not be hurt therein, for it will rest in a wonderful peace.
Where there is a festival the wayfarer will stay.
To the palate the Tao is insipid and tasteless.
In regarding it the eye is not impressed.
In listening to it the ear is not filled.
But in its uses it is inexhaustible.

[09t36c] **Walter Gorn Old**, THE COVERT AGREEMENT

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When Nature is about to withhold a thing it is first sure to increase it.
When about to weaken it is first sure to strengthen.
When about to debase it is certain first to exalt.
When about to deprive it is first sure to give.
This is what I call the covert agreement.
The soft and the weak overcome the hard and the strong.
As a fish out of water is in danger, so a nation is in peril when its armaments are revealed to the people.

[09t37c] **Walter Gorn Old**, THE ART OF GOVERNMENT
Tao remains quiescent, and yet leaves nothing undone.
If a ruler or a king could hold it, all things would of their own accord assume the desired shape.
If in the process of transformation desire should arise, I would check it by the ineffable simplicity.
The ineffable simplicity would bring about an absence of desire, and rest would come back again.
Thus the world would regenerate itself.

[09t38c] **Walter Gorn Old**, OF VIRTUE
The superior virtue is not recognised as such, and it is therefore the very essence of virtue.
The inferior virtue has the distinction of virtue, and therefore it lacks the essence.
The superior virtue is spontaneous, and makes no claim to merit.
The inferior virtue is designing, and lays claim to recognition.
The higher benevolence acts without pretension to merit.
The inferior justice acts, and also makes pretensions.
The inferior expediency is designing, and therefore no one honours it.
Therefore does it bare its arm and assert itself by force.
Thus it transpires that when virtue is lost, benevolence takes its place.
When benevolence is lost, justice ensues.
When justice is lost, then expediency follows.
But expediency is the mere shadow of what is right and true, and is portentous of confusion.
Superficial virtue is the mere tinsel of Tao, and the fool makes use of it.
But the truly great man establishes himself on that which is solid, and will not lean upon a shadow.
He keeps to the real, and avoids display.
He rejects the one, and takes the other with both hands.

[09t39c] **Walter Gorn Old**, TRACING THE SOURCE
Certain things have, by unity, lasted from most ancient times, namely:-
The transparency of Heaven;
The steadfastness of Earth;
The incorporeality of spirits;
The watery plenitude of valleys;
The life of all creations;
The government of kings and princes;
All these endure by unity.
But for the cause of its transparency Heaven would be in danger of obscuration.
But for the cause of its steadfastness the Earth would be in danger of disintegration.
But for the cause of their incorporeality spirits would be in danger of decease.
But for the cause of their plenitude the valleys would be in danger of sterility.

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But for the cause of their vitality all creations would be in danger of destruction.
But for the cause of their honour and greatness princes and kings would be in danger of an overthrow.
Herein we see how honour is derived from that which is without distinction; and how greatness rests upon, and is sustained by, that which is insignificant.
Hence do princes and kings call themselves "orphans," "solitary men," and "chariots without wheels."
Do they not thereby acknowledge their authority to be vested in, and supported by, their superiors?
Who can deny it?
Surely "a chariot without wheels" is no chariot at all!
It is as hard for a man to be isolated like a single gem as to be lost in the crowd like a common pebble.

[09t40c] **Walter Gorn Old**, RESIGNING WORK
The path of Tao is backward.
The characteristic of Tao is gentleness.
Everything in the universe comes from existence, and existence from non-existence.

[09t41c] **Walter Gorn Old**, LIKE AND UNLIKE
When a wise man hears the Tao, he follows it.
When one of average mind hears it, he holds to it a while and presently loses it.
When a foolish man hears it, he only laughs at it.
If it were not held in derision by such men, it could not rightly be called Tao.
Therefore, as the verse-makers would say:-
Who shines with Tao is lost in shade;
His path in Tao is retrograde,
And all his actions are obscure.
The highest virtue has no name,
The greatest pureness seems but shame;
True wisdom seems the least secure.
Inherent goodness seems most strange;
What most endures is changeless Change;
And squareness doth no angles make.
The largest vessel none can gird;
The loudest voice was never heard;
The greatest thing no form doth take.
For Tao is hidden, and it has no name; but it is good at beginning and finishing.

[09t42c] **Walter Gorn Old**, THE CHANGES OF TAO
Tao emaned the One; the one emaned the Two; and the two emaned the Three.
From the Three all things have proceeded.
All things are backed by the Unmanifest and faced by the Manifest.
That which unites them is the immaterial breath.
Orphanage, isolation, and a chariot without wheels are shunned by the people; but kings and great men appropriate these names to themselves.
For things are increased by being deprived; and being added to they are diminished.
That which people teach by their actions I make use of to instruct them.
Those who are violent and headstrong, for example, do not die a natural death.
They teach a good lesson, and so I make use of them.

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[09t43c] **Walter Gorn Old**, UNLIMITED USEFULNESS
The gentlest thing in the world will override the strongest.
The Non-Existent pervades everything, though there be no inlet.
By this I comprehend how effectual is non-action.
To teach without words and to be useful without action, few among men are capable of this.

[09t44c] **Walter Gorn Old**, STANDING STILL
Which is the nearer to you, your name or your person?
Which is the more precious, your person or your wealth?
Which is the greater evil, to gain or to lose?
Great devotion requires great sacrifice.
Great wealth implies great loss.
He who is content can never be ruined.
He who stands still will never meet danger.
These are the people who endure.

[09t45c] **Walter Gorn Old**, INDEFINITE VIRTUE
He who sees that his highest attainments are always incomplete may go on working indefinitely.
He who sees his greatest possessions to be inadequate may go on acquiring for ever.
His highest rectitude is but crookedness.
His greatest wisdom is but foolishness.
His sweetest eloquence is but stammering.
Action overcomes cold; inaction overcomes heat.
With virtue and quietness one may conquer the world.

[09t46c] **Walter Gorn Old**, CURBING DESIRE
When Tao is in the world, horses are used in the pasture land.
When Tao has left the world, chargers are reared in the wilderness.
There is no greater sin than indulging desire.
There is no greater pain than discontent.
There is nothing more disastrous than the greed of gain.
Hence the satisfaction of contentment is an everlasting competence.

[09t47c] **Walter Gorn Old**, LOOKING ABROAD
A man may know the world without leaving his own home.
Through his windows he can see the supreme Tao.
The further afield he goes the less likely is he to find it.
Therefore the wise man knows without travelling, names things without seeing them, and accomplishes everything without action.

[09t48c] **Walter Gorn Old**, THE DISTRESS OF KNOWLEDGE
Bodily and mental distress is increased every day in the effort to get knowledge.
But this distress is daily diminished by the getting of Tao.
Do you continually curtail your effort till there be nothing of it left?
By non-action there is nothing which cannot be effected.

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A man might, without the least distress, undertake the government of the world.
But those who distress themselves about governing the world are not fit for it.

[09t49c] **Walter Gorn Old**, THE VIRTUE OF CONCESSION
The wise man has no fixed opinions to call his own.
He accommodates himself to the minds of others.
I would return good for good; I would also return good for evil.
Virtue is good.
I would meet trust with trust; I would likewise meet suspicion with confidence.
Virtue is trustful.
The wise man lives in the world with modest restraint, and his heart goes out in sympathy to all men.
The people give him their confidence, and he regards them all as his children.

[09t50c] **Walter Gorn Old**, THE VALUE OF LIFE
Men go forth from Life and enter into Death.
The Gates of Life are thirteen in number; and the same are the Gates of Death.
By as many ways does Life pass quickly into Death. And wherefore?
Because men strive only after the Sensuous Life.
It has been said that one who knows how to safeguard Life can go through the country without protection against the rhinoceros and tiger.
He may enter into battle without fear of the sword.
The rhinoceros finds no place wherein to drive his horn.
The tiger finds no place wherein to fix his claws.
The sword finds no place wherein to thrust itself.
Why is this?
It is because he has overcome Death.

[09t51c] **Walter Gorn Old**, CHERISHING VIRTUE
Tao brings forth, and Teh nourishes.
All things take up their several forms, and natural forces bring them to perfection.
Therefore all things conspire to exalt Tao and to cherish virtue.
But this regard of Tao and Teh is not in deference to any mandate.
It is unconstrained, and therefore it endures for ever.
For Tao produces all things, and Teh nourishes, increases, feeds, matures, protects, and watches over them.
To produce without possessing; to work without expecting; to enlarge without usurping; this is the sublime virtue!

[09t52c] **Walter Gorn Old**, GOING BACK TO THE CAUSE
That from which the universe sprang may be looked upon as its Mother.
By knowing the Mother you have access to the child.
And if, knowing the child, you prefer the Mother, though your body perish, yet you will come to no harm.
Keep your mouth shut, and close up the doors of sight and sound, and as long as you live you will have no vexation.
But open your mouth, or become inquisitive, and you will be in trouble all your life long.
To perceive things in the germ is intelligence.
To remain gentle is to be invincible.

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Follow the light that guides you homeward, and do not get lost in the darkness.
This I call using the eternal.

[09t53c] **Walter Gorn Old**, INCREASING EVIDENCE
Ah that I were wise enough to follow the great Tao!
Administration is a great undertaking.
The great Tao is extremely simple, but the people prefer the complex ways.
While the palace is extremely well appointed, the fields may be full of tares, and the granaries may be empty.
To dress grandly, to carry sharp swords, to eat and drink excessively, and to amass great wealth, this I call stylish theft.
That it is not Tao is certain.

[09t54c] **Walter Gorn Old**, THE ROOT AND ITS BRANCHES
He who plants rightly never uproots.
He who lays hold rightly never relinquishes.
His posterity will honour him continually.
Whoever develops the Tao in himself will be rooted in virtue.
Whoever develops the Tao in his family will cause his virtue to spread.
Whoever develops the Tao in his village will increase prosperity.
Whoever develops the Tao in the kingdom will make good fortune prevalent.
Whoever develops Tao in the world will make virtue universal.
I observe myself, and so I come to know others.
I observe my family, and all others grow familiar.
I study this world, and others come within my knowledge.
How else should I come to know the laws which govern all things, save thus, that I observe them in myself?

[09t55c] **Walter Gorn Old**, THE WONDERFUL HARMONY
The man who is saturated with Virtue is like a little child.
Scorpions will not sting him, wild beasts will not seize him, nor will birds of prey pluck at him.
His young bones are not hard, neither are his sinews strong, yet his grasp is firm and sure.
He is full of virility, though unconscious of his sex.
Though he should cry out all day, yet he is never hoarse.
Herein is shown his harmony with Nature.
The knowledge of this harmony is the eternal Tao.
The knowledge of the eternal Tao is illumination.
Habits of excess grow upon a man, and the mind, giving way to the passions, they increase day by day.
And when the passions have reached their climax, they also fail.
This is against the nature of Tao.
What is contrary to Tao soon comes to an end.

[09t56c] **Walter Gorn Old**, THE MYSTERIOUS VIRTUE
He who knows the Tao does not discuss it, and those who babble about it do not know it.
To keep the lips closed, to shut the doors of sight and sound, to smooth off the corners, to temper the glare, and to be on a level with the dust of the earth, this is the mysterious virtue.
Whoever observes this will regard alike both frankness and reserve, kindness and injury, honour and degradation.

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For this reason he will be held in great esteem of all men.

[09t57c] **Walter Gorn Old**, THE GENUINE GOVERNMENT
The righteous man may rule the nation.
The strategic man may rule the army.
But the man who refrains from active measures should be the king.
How do I know how things should be?
I know by this:-
When the actions of the people are controlled by prohibited laws, the country becomes more and more impoverished.
When the people are allowed the free use of arms, the Government is in danger.
The more crafty and dexterous the people become, the more do artificial things come into use.
And when these cunning arts are publicly esteemed, then do rogues prosper.
Therefore the wise man says:-
I will design nothing; and the people will shape themselves.
I will keep quiet; and the people will find their rest.
I will not assert myself; and the people will come forth.
I will discountenance ambition; and the people will revert to their natural simplicity.

[09t58c] **Walter Gorn Old**, LETTING OTHERS REFORM THEMSELVES
A free and generous government gives the people a chance to develop.
When the government is rigid and exacting the people are cramped and miserable.
Misery is but the shadow of happiness.
Happiness is but the cloak of misery.
When will there be an end to them?
If we dispense with rectitude, distortion will assert itself; and what was good in its way will give place to what is evil.
Verily the people have been under a cloud for a long time.
Therefore the wise man is full of rectitude, but he does not chip and carve at others.
He is just, but does not admonish others.
He is upright, but he does not straighten others.
He is enlightened, but he does not offend with his brightness.

[09t59c] **Walter Gorn Old**, PRESERVING THE TAO
In ruling men and in serving Heaven there is nothing like moderation.
By means of it one attains to his first estate.
When this is attained a man is possessed of an indefinite store of virtue.
With such a store of virtue he will overcome everything.
And of this mastery there will be no limit.
Thus, without hindrance, he may possess the Kingdom.
Such a man has the mother-constitution, and will endure indefinitely.
He is like the plant whose roots are deep and whose stem is firm.
Thus may a man live long and see many days.

[09t60c] **Walter Gorn Old**, FILLING THE THRONE
The state should be governed as we cook small fish, without much business.

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Bringing the Tao to the governing of the Kingdom will give rest to the shades of the dead.
Not that the Spirits will be inactive, but that they will cease to trouble the people.
But what is of more importance, the wise ruler of the people will not hurt them.
And in so far as they do not interfere with one another, their influences conspire to the general good!

[09t61c] **Walter Gorn Old**, THE VIRTUE OF HUMILITY
The kingdom, like a river, becomes great by being lowly; it is thereby the centre to which all the world tends.
It is similar in the case of woman:
She conquers man by continual quietness.
And quietness is the same as submission.
Therefore a great state, by condescension to those beneath it, may gain the government of them.
Likewise a small state, by submission to one that is greater, may secure its alliance.
Thus the one gains adherence, and the other obtains favours.
Although the great state desires to annex and to nourish others, yet the small state desires to be allied to and serve the greater.
Thus both will be satisfied, if only the greater will condescend.

[09t62c] **Walter Gorn Old**, PRACTICAL TAO
Tao is the secret guardian of all things.
It enriches the good man and forefends the evildoer.
Its counsel is always in season; its benevolence is always in demand.
Even those who are not good it does not forsake.
Therefore, when the Emperor takes his throne and appoints his nobles, he who comes before him bearing the insignia of a prince and escorted by a mounted retinue is not to be compared with one who humbly presents this Tao.
For why did the ancients hold it in such esteem?
Was it not because it could be had without much seeking, and because by means of it man might escape from sin?
For this it was esteemed the greatest thing in the world!

[09t63c] **Walter Gorn Old**, FORETHOUGHT
Acting without design, occupying oneself without making a business of it, finding the great in what is small, and the many in the few, repaying injury with kindness, effecting difficult things while they are easy, and managing great things in their beginnings, is the method of Tao.
All difficult things have their origin in that which is easy, and great things in that which is small.
Therefore the wise man can accomplish great things without even attempting them.
He who lightly assents will seldom keep his word.
He who accounts all things easy will have many difficulties.
Therefore the Sage takes great account of small things, and so never has any difficulty.

[09t64c] **Walter Gorn Old**, GUARDING THE SMALL
What is still is easily held.
What is expected is easily provided for.
What is brittle is easily broken.
What is small is soon dispersed.
Transact your business before it takes shape.

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Regulate things before confusion begins.
The tree which fills the arms grew from a tender shoot.
The castle of nine storeys was raised on a heap of earth.
The journey of a thousand miles begins with one step.
Whoever designs only destroys.
Whoever grasps, loses.
The Sage does not thus act, therefore he does no harm.
He does not grasp, and therefore he never loses.
But the common people, in their undertakings, fail on the eve of success.
If they were as prudent at the end as they are at the beginning, there would be no such failures.
Therefore the Sage is only ambitious of what others despise, and sets no value on things difficult to obtain.
He acquires no common learning, but returns to that which the people have passed by.
Thus he aims at simple development in all things, and acts without design.

[09t65c] **Walter Gorn Old**, SIMPLE VIRTUE
The ancients who practised the Tao did not make use of it to render the people brilliant, but to make them simple and natural.
The difficulty in governing the people is through overmuch policy.
He who tries to govern the kingdom by policy is only a scourge to it; while he who governs without it is a blessing.
To know these two things is the perfect knowledge of government, and to keep them continually in view is called the virtue of simplicity.
Deep and wide is this simple virtue; and though opposed to other methods it can bring about a perfect order.

[09t66c] **Walter Gorn Old**, GOING BEHIND
That by which the great rivers and seas receive the tribute of all the streams, is the fact of their being lowly; that is the cause of their superiority.
Thus the Sage, wishing to govern the people, speaks of himself as beneath them; and wishing to lead them, places himself behind them.
So, while he is yet above them, they do not feel his weight; and being before them, he yet causes no obstruction.
Therefore all men exalt him with acclamations, and none is offended.
And because he does not strive, no man is his enemy.

[09t67c] **Walter Gorn Old**, THREE PRECIOUS THINGS
All the world avows that while my Taoism is great, it is yet incompetent!
It is its greatness which makes it appear incompetent.
If it were like others, it would long ago have been recognised as incompetent.
But I hold fast to three precious things, which also I cherish.
The first is gentleness.
The second is economy.
The third is humility.
With such gentleness I can be daring.
With such economy I can be generous.
With such humility I can be great in service, as a vessel of honour.
But in these days men forsake gentleness and become only obtrusive.

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They abandon economy and become only excessive.
They relinquish humility and strive for precedence, and thus for death.
Gentleness is ever victorious in attack and secure in defence.
Therefore when Heaven would preserve a man it enfolds him with gentleness.

[09t68c] **Walter Gorn Old**, IMITATING HEAVEN
The good commander is not imperious.
The good fighter is not wrathful.
The greatest conqueror does not wage war.
The best master governs by condescension.
This is the virtue of not contending.
This is the virtue of persuasion.
This is the imitation of Heaven, and this was the highest aim of the ancients.

[09t69c] **Walter Gorn Old**, THE USE OF SUPREME VIRTUE
A great warrior has said, "I dare not be the host, I would rather be the guest; I dare not advance an inch, I would rather retire a foot."
Now this I call filing in without marshalling the ranks; baring the arms without preparing to fight; grasping the sword without unsheathing it; and advancing upon the enemy without coming into conflict.
There is nothing so unfortunate as entering lightly into battle.
For by so doing we are in danger of losing that which is most precious.
Thus it happens that when opposing forces meet in battle, he who feels the pity of it assuredly conquers.

[09t70c] **Walter Gorn Old**, THE DIFFICULT RECOGNITION
Easy are my words to know, and also to practise.
Yet none is able to understand nor yet to practise them.
For there is a remote origin for my words, and a supreme law for my actions.
Not knowing these, men cannot know me.
Those who know me are few, and by them I am esteemed.
For the wise man is outwardly poor, but he carries his jewel in his bosom.

[09t71c] **Walter Gorn Old**, THE DISEASE OF KNOWING
To know one's ignorance is the best part of knowledge.
To be ignorant of such knowledge is a disease.
If one only regards it as a disease, he will soon be cured of it.
The wise man is exempt from this disease.
He knows it for what it is, and so is free from it.

[09t72c] **Walter Gorn Old**, LOVING ONESELF
When men do not have a right fear of present dangers, they run into extremes of peril.
Let them beware of enlarging the house, being weary of present conditions.
If they do not despise it, no such weariness will arise.
This is why the Sage, while possessed of self-knowledge, does not parade himself.
He loves, but does not value himself highly.
Thus he puts away pride, and is content.

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[09t73c] **Walter Gorn Old**, FREEDOM OF ACTION
He whose courage is expressed in daring will soon meet death.
He whose courage is shown in self-restraint will be preserved.
There are, then, two kinds of courage; the one is injurious and the other of advantage.
But who is to say why one of them should incur the judgment of Heaven?
That is why the Sage finds it difficult to act.
The celestial Tao does not strive, and yet overcomes everything.
It does not speak, yet it is skilful in replying.
It does not call, yet things come to it readily.
It is quiet in its methods, yet its plans are thoroughly effective.
The net of Heaven has large meshes, and yet nothing escapes it!

[09t74c] **Walter Gorn Old**, THE FAULT OF COERCION
When the people do not fear death, of what use is it to overawe them with it as a penalty?
And if they were always held in fear of death, and I could lay my hand upon all evil doers and slay them, would I dare to do it?
There is always the Great Executioner!
For one to usurp that office is like a novice cutting out the work of a great architect.
Such an one rarely fails to cut his own hands!

[09t75c] **Walter Gorn Old**, THE EVIL OF AVARICE
The people suffer from famine on account of the heavy taxation put upon them.
This is the cause of their need.
The people are difficult to govern because of the overbearing of their superiors.
This is the cause of their trouble.
The people make light of dying because of the great hardships of trying to live.
This is the reason of their indifference to death.
Therefore to keep living in obscurity is better than making overmuch of it.

[09t76c] **Walter Gorn Old**, THE DANGER OF STRENGTH
Man at his birth is supple and tender, but in death he is rigid and strong.
It is the same with everything.
Trees and plants in their early growth are pliant and soft, but at the end they are withered and tough.
Thus rigidity and strength are concomitants of death, but softness and gentleness are companions of life.
Therefore the warrior who relies on his strength cannot conquer death, while the powerful tree becomes a mere timber support.
For the place of the strong and the firm is below, while that of the gentle and yielding is above.

[09t77c] **Walter Gorn Old**, THE TAO OF HEAVEN
Like the bending of an archer's bow is the Tao of Heaven!
It brings down that which is high, and raises up that which is depressed.
It takes away where there is excess, and gives where there is deficiency.
The Tao of Heaven makes all things equal.
This Tao is not of man.
Man takes from the needy to add to his own excess.
Who is he that, having a superabundance, can bring it to the service of the world?

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Only he who has the Tao.
This is why the wise man acts without expectation of reward, and completes his task without claiming merit.
For thus he hides his wealth.

[09t78c] **Walter Gorn Old**, ACCEPTING THE TRUTH
Nothing on earth is so weak and yielding as water, but for breaking down the firm and strong it has no equal.
This admits of no alternative.
All the world knows that the soft can wear away the hard, and the weak can conquer the strong; but none can carry it out in practice.
Therefore the Sage says: He who bears the reproach of his country is really the lord of the land. He who bears the woes of the people is in truth their king.
The words of truth are always paradoxical!

[09t79c] **Walter Gorn Old**, KEEPING ONE'S BOND
When a compromise is effected after a long dispute, one of the parties retains a grudge: how can this be called a good settlement?
Therefore the wise man takes his part of the bond, and does not insist upon having the other.
The virtuous man attends only to his engagements in the bond, while the man without virtue contrives for his own advantage.
The Tao of Heaven has no favourites; it always aids the good man.

[09t80c] **Walter Gorn Old**, STANDING ALONE
If I had a small kingdom and but ten or a hundred men of ability, I would not administrate with them.
I would teach the people to look upon death as a grievous thing, and then they would not go abroad to meet it.
Though they had boats and carriages, yet they would not go away in them.
Though they had armour, yet they would never have occasion to wear it.
The people should return to the use of the quipu.
They should find their coarse food sweet, think their plain clothes grand, regard their homes as places of rest, and take delight in their own simple pleasures.
Though the neighbouring state could be seen by us, and the crowing of the cocks and the barking of the dogs could be heard, yet my people would grow old, and die before ever feeling the need of having intercourse with it.

[09t81c] **Walter Gorn Old**, THE EVIDENCE OF SIMPLICITY
Sincere words are not grand.
Grand words are not faithful.
The man of Tao does not dispute.
They who dispute are not skilled in Tao.
Those who know it are not learned.
The learned do not know it.
The wise man does not lay up treasure.
The more he expends on others, the more he gains for himself.
The more he gives to others, the more he has for his own.
This is the Tao of Heaven, which penetrates but does not injure.

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This is the Tao of the wise man, who acts but does not strive.

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[10t01c] **James Legge**

The Tao that can be trodden is not the enduring and unchanging Tao.
The name that can be named is not the enduring and unchanging name.
(Conceived of as) having no name, it is the Originator of heaven and earth;
(conceived of as) having a name, it is the Mother of all things.
Always without desire we must be found,
If its deep mystery we would sound;
But if desire always within us be,
Its outer fringe is all that we shall see.
Under these two aspects, it is really the same;
but as development takes place, it receives the different names.
Together we call them the Mystery.
Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

[10t02c] **James Legge**

All in the world know the beauty of the beautiful,
and in doing this they have (the idea of) what ugliness is;
they all know the skill of the skilful,
and in doing this they have (the idea of) what the want of skill is.
So it is that existence and non-existence give birth the one to (the idea of) the other;
that difficulty and ease produce the one (the idea of) the other;
that length and shortness fashion out the one the figure of the other;
that (the ideas of) height and lowness arise from the contrast of the one with the other;
that the musical notes and tones become harmonious through the relation of one with another;
and that being before and behind give the idea of one following another.
Therefore the sage manages affairs without doing anything,
and conveys his instructions without the use of speech.
All things spring up, and there is not one which declines to show itself;
they grow, and there is no claim made for their ownership;
they go through their processes, and there is no expectation (of a reward for the results).
The work is accomplished, and there is no resting in it (as an achievement).
The work is done, but how no one can see;
'Tis this that makes the power not cease to be.

[10t03c] **James Legge**

Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves;
not to prize articles which are difficult to procure is the way to keep them from becoming thieves;
not to show them what is likely to excite their desires is the way to keep their minds from disorder.
Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones.
He constantly (tries to) keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from presuming to act (on it).
When there is this abstinence from action, good order is universal.

[10t04c] **James Legge**

The Tao is (like) the emptiness of a vessel;

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and in our employment of it we must be on our guard against all fulness.
How deep and unfathomable it is, as if it were the Honoured Ancestor of all things!
We should blunt our sharp points, and unravel the complications of things;
we should attemper our brightness, and bring ourselves into agreement with the obscurity of others.
How pure and still the Tao is, as if it would ever so continue!
I do not know whose son it is.
It might appear to have been before God.

[10t05c] **James Legge**
Heaven and earth do not act from (the impulse of) any wish to be benevolent;
they deal with all things as the dogs of grass are dealt with.
The sages do not act from (any wish to be) benevolent;
they deal with the people as the dogs of grass are dealt with.
May not the space between heaven and earth be compared to a bellows?
'Tis emptied, yet it loses not its power;
'Tis moved again, and sends forth air the more.
Much speech to swift exhaustion lead we see;
Your inner being guard, and keep it free.

[10t06c] **James Legge**
The valley spirit dies not, aye the same;
The female mystery thus do we name.
Its gate, from which at first they issued forth,
Is called the root from which grew heaven and earth.
Long and unbroken does its power remain,
Used gently, and without the touch of pain.

[10t07c] **James Legge**
Heaven is long-enduring and earth continues long.
The reason why heaven and earth are able to endure and continue thus long is because they do not live of,
or for, themselves.
This is how they are able to continue and endure.
Therefore the sage puts his own person last, and yet it is found in the foremost place;
he treats his person as if it were foreign to him, and yet that person is preserved.
Is it not because he has no personal and private ends, that therefore such ends are realised?

[10t08c] **James Legge**
The highest excellence is like (that of) water.
The excellence of water appears in its benefiting all things,
and in its occupying, without striving (to the contrary), the low place which all men dislike.
Hence (its way) is near to (that of) the Tao.
The excellence of a residence is in (the suitability of) the place;
that of the mind is in abysmal stillness;
that of associations is in their being with the virtuous;
that of government is in its securing good order;
that of (the conduct of) affairs is in its ability;

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and that of (the initiation of) any movement is in its timeliness.
And when (one with the highest excellence) does not wrangle (about his low position), no one finds fault with him.

[10t09c] **James Legge**
It is better to leave a vessel unfilled, than to attempt to carry it when it is full.
If you keep feeling a point that has been sharpened, the point cannot long preserve its sharpness.
When gold and jade fill the hall, their possessor cannot keep them safe.
When wealth and honours lead to arrogancy, this brings its evil on itself.
When the work is done, and one's name is becoming distinguished, to withdraw into obscurity is the way of Heaven.

[10t10c] **James Legge**
When the intelligent and animal souls are held together in one embrace, they can be kept from separating.
When one gives undivided attention to the (vital) breath, and brings it to the utmost degree of pliancy, he can become as a (tender) babe.
When he has cleansed away the most mysterious sights (of his imagination), he can become without a flaw.
In loving the people and ruling the state, cannot he proceed without any (purpose of) action?
In the opening and shutting of his gates of heaven, cannot he do so as a female bird?
While his intelligence reaches in every direction, cannot he (appear to) be without knowledge?
(The Tao) produces (all things) and nourishes them;
it produces them and does not claim them as its own;
it does all, and yet does not boast of it;
it presides over all, and yet does not control them.
This is what is called 'The mysterious Quality' (of the Tao).

[10t11c] **James Legge**
The thirty spokes unite in the one nave;
but it is on the empty space (for the axle), that the use of the wheel depends.
Clay is fashioned into vessels;
but it is on their empty hollowness, that their use depends.
The door and windows are cut out (from the walls) to form an apartment;
but it is on the empty space (within), that its use depends.
Therefore, what has a (positive) existence serves for profitable adaptation, and what has not that for (actual) usefulness.

[10t12c] **James Legge**
Colour's five hues from th' eyes their sight will take;
Music's five notes the ears as deaf can make;
The flavours five deprive the mouth of taste;
The chariot course, and the wild hunting waste
Make mad the mind; and objects rare and strange,
Sought for, men's conduct will to evil change.
Therefore the sage seeks to satisfy (the craving of) the belly, and not the (insatiable longing of the) eyes.
He puts from him the latter, and prefers to seek the former.

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[10t13c] **James Legge**

Favour and disgrace would seem equally to be feared;
honour and great calamity, to be regarded as personal conditions (of the same kind).
What is meant by speaking thus of favour and disgrace?
Disgrace is being in a low position (after the enjoyment of favour).
The getting that (favour) leads to the apprehension (of losing it), and the losing it leads to the fear of (still greater calamity):
- this is what is meant by saying that favour and disgrace would seem equally to be feared.
And what is meant by saying that honour and great calamity are to be (similarly) regarded as personal conditions?
What makes me liable to great calamity is my having the body (which I call myself);
if I had not the body, what great calamity could come to me?
Therefore he who would administer the kingdom, honouring it as he honours his own person, may be employed to govern it,
and he who would administer it with the love which he bears to his own person may be entrusted with it.

[10t14c] **James Legge**

We look at it, and we do not see it, and we name it 'the Equable.'
We listen to it, and we do not hear it, and we name it 'the Inaudible.'
We try to grasp it, and do not get hold of it, and we name it 'the Subtle.'
With these three qualities, it cannot be made the subject of description;
and hence we blend them together and obtain The One.
Its upper part is not bright, and its lower part is not obscure.
Ceaseless in its action, it yet cannot be named, and then it again returns and becomes nothing.
This is called the Form of the Formless, and the Semblance of the Invisible;
this is called the Fleeting and Indeterminable.
We meet it and do not see its Front;
we follow it, and do not see its Back.
When we can lay hold of the Tao of old to direct the things of the present day, and are able to know it as it was of old in the beginning, this is called (unwinding) the clue of Tao.

[10t15c] **James Legge**

The skilful masters (of the Tao) in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep (also) so as to elude men's knowledge.
As they were thus beyond men's knowledge, I will make an effort to describe of what sort they appeared to be.
Shrinking looked they like those who wade through a stream in winter;
irresolute like those who are afraid of all around them;
grave like a guest (in awe of his host);
evanescent like ice that is melting away;
unpretentious like wood that has not been fashioned into anything;
vacant like a valley,
and dull like muddy water.
Who can (make) the muddy water (clear)?
Let it be still, and it will gradually become clear.
Who can secure the condition of rest?

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Let movement go on, and the condition of rest will gradually arise.
They who preserve this method of the Tao do not wish to be full (of themselves).
It is through their not being full of themselves that they can afford to seem worn and not appear new and complete.

[10t16c] **James Legge**
The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearying vigour.
All things alike go through their processes of activity, and (then) we see them return (to their original state).
When things (in the vegetable world) have displayed their luxuriant growth, we see each of them return to its root.
This returning to their root is what we call the state of stillness;
and that stillness may be called a reporting that they have fulfilled their appointed end.
The report of that fulfilment is the regular, unchanging rule.
To know that unchanging rule is to be intelligent;
not to know it leads to wild movements and evil issues.
The knowledge of that unchanging rule produces a (grand) capacity and forbearance, and that capacity and forbearance lead to a community (of feeling with all things).
From this community of feeling comes a kingliness of character;
and he who is king-like goes on to be heaven-like.
In that likeness to heaven he possesses the Tao.
Possessed of the Tao, he endures long;
and to the end of his bodily life, is exempt from all danger of decay.

[10t17c] **James Legge**
In the highest antiquity, (the people) did not know that there were (their rulers).
In the next age they loved them and praised them.
In the next they feared them; in the next they despised them.
Thus it was that when faith (in the Tao) was deficient (in the rulers) a want of faith in them ensued (in the people).
How irresolute did those (earliest rulers) appear, showing (by their reticence) the importance which they set upon their words!
Their work was done and their undertakings were successful, while the people all said, 'We are as we are, of ourselves!'

[10t18c] **James Legge**
When the Great Tao (Way or Method) ceased to be observed, benevolence and righteousness came into vogue.
(Then) appeared wisdom and shrewdness, and there ensued great hypocrisy.
When harmony no longer prevailed throughout the six kinships, filial sons found their manifestation;
when the states and clans fell into disorder, loyal ministers appeared.

[10t19c] **James Legge**
If we could renounce our sageness and discard our wisdom, it would be better for the people a hundredfold.
If we could renounce our benevolence and discard our righteousness, the people would again become filial and kindly.

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If we could renounce our artful contrivances and discard our (scheming for) gain, there would be no thieves nor robbers.
Those three methods (of government)
Thought olden ways in elegance did fail
And made these names their want of worth to veil;
But simple views, and courses plain and true
Would selfish ends and many lusts eschew.

[10t20c] **James Legge**
When we renounce learning we have no troubles.
The (ready) 'yes,' and (flattering) 'yea;' -
Small is the difference they display.
But mark their issues, good and ill; -
What space the gulf between shall fill?
What all men fear is indeed to be feared;
but how wide and without end is the range of questions (asking to be discussed)!
The multitude of men look satisfied and pleased;
as if enjoying a full banquet, as if mounted on a tower in spring.
I alone seem listless and still, my desires having as yet given no indication of their presence.
I am like an infant which has not yet smiled.
I look dejected and forlorn, as if I had no home to go to.
The multitude of men all have enough and to spare.
I alone seem to have lost everything.
My mind is that of a stupid man;
I am in a state of chaos.
Ordinary men look bright and intelligent, while I alone seem to be benighted.
They look full of discrimination, while I alone am dull and confused.
I seem to be carried about as on the sea, drifting as if I had nowhere to rest.
All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer.
(Thus) I alone am different from other men, but I value the nursing-mother (the Tao).

[10t21c] **James Legge**
The grandest forms of active force
From Tao come, their only source.
Who can of Tao the nature tell?
Our sight it flies, our touch as well.
Eluding sight, eluding touch,
The forms of things all in it crouch;
Eluding touch, eluding sight,
There are their semblances, all right.
Profound it is, dark and obscure;
Things' essences all there endure.
Those essences the truth enfold
Of what, when seen, shall then be told.
Now it is so; 'twas so of old.
Its name - what passes not away;

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So, in their beautiful array,
Things form and never know decay.
How know I that it is so with all the beauties of existing things?
By this (nature of the Tao).

[10t22c] **James Legge**
The partial becomes complete;
the crooked, straight;
the empty, full;
the worn out, new.
He whose (desires) are few gets them;
he whose (desires) are many goes astray.
Therefore the sage holds in his embrace the one thing (of humility), and manifests it to all the world.
He is free from self-display, and therefore he shines;
from self-assertion, and therefore he is distinguished;
from self-boasting, and therefore his merit is acknowledged;
from self-complacency, and therefore he acquires superiority.
It is because he is thus free from striving that therefore no one in the world is able to strive with him.
That saying of the ancients that 'the partial becomes complete' was not vainly spoken:
- all real completion is comprehended under it.

[10t23c] **James Legge**
Abstaining from speech marks him who is obeying the spontaneity of his nature.
A violent wind does not last for a whole morning;
a sudden rain does not last for the whole day.
To whom is it that these (two) things are owing?
To Heaven and Earth.
If Heaven and Earth cannot make such (spasmodic) actings last long, how much less can man!
Therefore when one is making the Tao his business, those who are also pursuing it, agree with him in it, and those who are making the manifestation of its course their object agree with him in that;
while even those who are failing in both these things agree with him where they fail.
Hence, those with whom he agrees as to the Tao have the happiness of attaining to it;
those with whom he agrees as to its manifestation have the happiness of attaining to it;
and those with whom he agrees in their failure have also the happiness of attaining (to the Tao).
(But) when there is not faith sufficient (on his part), a want of faith (in him) ensues (on the part of the others).

[10t24c] **James Legge**
He who stands on his tiptoes does not stand firm;
he who stretches his legs does not walk (easily).
(So), he who displays himself does not shine;
he who asserts his own views is not distinguished;
he who vaunts himself does not find his merit acknowledged;
he who is self-conceited has no superiority allowed to him.
Such conditions, viewed from the standpoint of the Tao, are like remnants of food, or a tumour on the body, which all dislike.

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Hence those who pursue (the course) of the Tao do not adopt and allow them.

[10t25c] **James Legge**

There was something undefined and complete, coming into existence before Heaven and Earth.
How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger (of being exhausted)!
It may be regarded as the Mother of all things.
I do not know its name, and I give it the designation of the Tao (the Way or Course).
Making an effort (further) to give it a name I call it The Great.
Great, it passes on (in constant flow).
Passing on, it becomes remote.
Having become remote, it returns.
Therefore the Tao is great;
Heaven is great;
Earth is great;
and the (sage) king is also great.
In the universe there are four that are great, and the (sage) king is one of them.
Man takes his law from the Earth;
the Earth takes its law from Heaven;
Heaven takes its law from the Tao.
The law of the Tao is its being what it is.

[10t26c] **James Legge**

Gravity is the root of lightness;
stillness, the ruler of movement.
Therefore a wise prince, marching the whole day, does not go far from his baggage waggons.
Although he may have brilliant prospects to look at, he quietly remains (in his proper place), indifferent to them.
How should the lord of a myriad chariots carry himself lightly before the kingdom?
If he do act lightly, he has lost his root (of gravity);
if he proceed to active movement, he will lose his throne.

[10t27c] **James Legge**

The skilful traveller leaves no traces of his wheels or footsteps;
the skilful speaker says nothing that can be found fault with or blamed;
the skilful reckoner uses no tallies;
the skilful closer needs no bolts or bars, while to open what he has shut will be impossible;
the skilful binder uses no strings or knots, while to unloose what he has bound will be impossible.
In the same way the sage is always skilful at saving men, and so he does not cast away any man;
he is always skilful at saving things, and so he does not cast away anything.
This is called 'Hiding the light of his procedure.'
Therefore the man of skill is a master (to be looked up to) by him who has not the skill;
and he who has not the skill is the helper of (the reputation of) him who has the skill.
If the one did not honour his master, and the other did not rejoice in his helper, an (observer), though intelligent, might greatly err about them.
This is called 'The utmost degree of mystery.'

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[10t28c] **James Legge**
Who knows his manhood's strength,
Yet still his female feebleness maintains;
As to one channel flow the many drains,
All come to him, yea, all beneath the sky.
Thus he the constant excellence retains;
The simple child again, free from all stains.
Who knows how white attracts,
Yet always keeps himself within black's shade,
The pattern of humility displayed,
Displayed in view of all beneath the sky;
He in the unchanging excellence arrayed,
Endless return to man's first state has made.
Who knows how glory shines,
Yet loves disgrace, nor e'er for it is pale;
Behold his presence in a spacious vale,
To which men come from all beneath the sky.
The unchanging excellence completes its tale;
The simple infant man in him we hail.
The unwrought material, when divided and distributed, forms vessels.
The sage, when employed, becomes the Head of all the Officers (of government);
and in his greatest regulations he employs no violent measures.

[10t29c] **James Legge**
If any one should wish to get the kingdom for himself, and to effect this by what he does, I see that he will not succeed.
The kingdom is a spirit-like thing, and cannot be got by active doing.
He who would so win it destroys it;
he who would hold it in his grasp loses it.
The course and nature of things is such that
What was in front is now behind;
What warmed anon we freezing find.
Strength is of weakness oft the spoil;
The store in ruins mocks our toil.
Hence the sage puts away excessive effort, extravagance, and easy indulgence.

[10t30c] **James Legge**
He who would assist a lord of men in harmony with the Tao will not assert his mastery in the kingdom by force of arms.
Such a course is sure to meet with its proper return.
Wherever a host is stationed, briars and thorns spring up.
In the sequence of great armies there are sure to be bad years.
A skilful (commander) strikes a decisive blow, and stops.
He does not dare (by continuing his operations) to assert and complete his mastery.
He will strike the blow, but will be on his guard against being vain or boastful or arrogant in consequence of

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it.
He strikes it as a matter of necessity;
he strikes it, but not from a wish for mastery.
When things have attained their strong maturity they become old.
This may be said to be not in accordance with the Tao: and what is not in accordance with it soon comes to an end.

[10t31c] **James Legge**
Now arms, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures.
Therefore they who have the Tao do not like to employ them.
The superior man ordinarily considers the left hand the most honourable place, but in time of war the right hand.
Those sharp weapons are instruments of evil omen, and not the instruments of the superior man;
- he uses them only on the compulsion of necessity.
Calm and repose are what he prizes;
victory (by force of arms) is to him undesirable.
To consider this desirable would be to delight in the slaughter of men;
and he who delights in the slaughter of men cannot get his will in the kingdom.
On occasions of festivity to be on the left hand is the prized position;
on occasions of mourning, the right hand.
The second in command of the army has his place on the left;
the general commanding in chief has his on the right;
- his place, that is, is assigned to him as in the rites of mourning.
He who has killed multitudes of men should weep for them with the bitterest grief;
and the victor in battle has his place (rightly) according to those rites.

[10t32c] **James Legge**
The Tao, considered as unchanging, has no name.
Though in its primordial simplicity it may be small, the whole world dares not deal with (one embodying) it as a minister.
If a feudal prince or the king could guard and hold it, all would spontaneously submit themselves to him.
Heaven and Earth (under its guidance) unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord.
As soon as it proceeds to action, it has a name.
When it once has that name, (men) can know to rest in it.
When they know to rest in it, they can be free from all risk of failure and error.
The relation of the Tao to all the world is like that of the great rivers and seas to the streams from the valleys.

[10t33c] **James Legge**
He who knows other men is discerning;
he who knows himself is intelligent.
He who overcomes others is strong;
he who overcomes himself is mighty.
He who is satisfied with his lot is rich;
he who goes on acting with energy has a (firm) will.

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He who does not fail in the requirements of his position, continues long;
he who dies and yet does not perish, has longevity.

[10t34c] **James Legge**
All-pervading is the Great Tao!
It may be found on the left hand and on the right.
All things depend on it for their production, which it gives to them, not one refusing obedience to it.
When its work is accomplished, it does not claim the name of having done it.
It clothes all things as with a garment, and makes no assumption of being their lord;
- it may be named in the smallest things.
All things return (to their root and disappear), and do not know that it is it which presides over their doing so;
- it may be named in the greatest things.
Hence the sage is able (in the same way) to accomplish his great achievements.
It is through his not making himself great that he can accomplish them.

[10t35c] **James Legge**
To him who holds in his hands the Great Image (of the invisible Tao), the whole world repairs.
Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease.
Music and dainties will make the passing guest stop (for a time).
But though the Tao as it comes from the mouth, seems insipid and has no flavour, though it seems not worth being looked at or listened to, the use of it is inexhaustible.

[10t36c] **James Legge**
When one is about to take an inspiration, he is sure to make a (previous) expiration;
when he is going to weaken another, he will first strengthen him;
when he is going to overthrow another, he will first have raised him up;
when he is going to despoil another, he will first have made gifts to him:
- this is called 'Hiding the light (of his procedure).'
The soft overcomes the hard;
and the weak the strong.
Fishes should not be taken from the deep;
instruments for the profit of a state should not be shown to the people.

[10t37c] **James Legge**
The Tao in its regular course does nothing (for the sake of doing it), and so there is nothing which it does not do.
If princes and kings were able to maintain it, all things would of themselves be transformed by them.
If this transformation became to me an object of desire, I would express the desire by the nameless simplicity.
Simplicity without a name
Is free from all external aim.
With no desire, at rest and still,
All things go right as of their will.

[10t38c] **James Legge**

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(Those who) possessed in highest degree the attributes (of the Tao) did not (seek) to show them, and therefore they possessed them (in fullest measure).
(Those who) possessed in a lower degree those attributes (sought how) not to lose them, and therefore they did not possess them (in fullest measure).
(Those who) possessed in the highest degree those attributes did nothing (with a purpose), and had no need to do anything.
(Those who) possessed them in a lower degree were (always) doing, and had need to be so doing.
(Those who) possessed the highest benevolence were (always seeking) to carry it out, and had no need to be doing so.
(Those who) possessed the highest righteousness were (always seeking) to carry it out, and had need to be so doing.
(Those who) possessed the highest (sense of) propriety were (always seeking) to show it, and when men did not respond to it, they bared the arm and marched up to them.
Thus it was that when the Tao was lost, its attributes appeared;
when its attributes were lost, benevolence appeared;
when benevolence was lost, righteousness appeared;
and when righteousness was lost, the proprieties appeared.
Now propriety is the attenuated form of leal-heartedness and good faith, and is also the commencement of disorder;
swift apprehension is (only) a flower of the Tao, and is the beginning of stupidity.
Thus it is that the Great man abides by what is solid, and eschews what is flimsy;
dwells with the fruit and not with the flower.
It is thus that he puts away the one and makes choice of the other.

[10t39c] **James Legge**
The things which from of old have got the One (the Tao) are -
Heaven which by it is bright and pure;
Earth rendered thereby firm and sure;
Spirits with powers by it supplied;
Valleys kept full throughout their void;
All creatures which through it do live;
Princes and kings who from it get
The model which to all they give.
All these are the results of the One (Tao).
If heaven were not thus pure, it soon would rend;
If earth were not thus sure, 'twould break and bend;
Without these powers, the spirits soon would fail;
If not so filled, the drought would parch each vale;
Without that life, creatures would pass away;
Princes and kings, without that moral sway,
However grand and high, would all decay.
Thus it is that dignity finds its (firm) root in its (previous) meanness, and what is lofty finds its stability in the lowness (from which it rises).
Hence princes and kings call themselves 'Orphans,' 'Men of small virtue,' and as 'Carriages without a nave.'
Is not this an acknowledgment that in their considering themselves mean they see the foundation of their dignity?

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So it is that in the enumeration of the different parts of a carriage we do not come on what makes it answer the ends of a carriage.
They do not wish to show themselves elegant-looking as jade, but (prefer) to be coarse-looking as an (ordinary) stone.

[10t40c] **James Legge**
The movement of the Tao
By contraries proceeds;
And weakness marks the course
Of Tao's mighty deeds.
All things under heaven sprang from It as existing (and named);
that existence sprang from It as non-existent (and not named).

[10t41c] **James Legge**
Scholars of the highest class, when they hear about the Tao, earnestly carry it into practice.
Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it.
Scholars of the lowest class, when they have heard about it, laugh greatly at it.
If it were not (thus) laughed at, it would not be fit to be the Tao.
Therefore the sentence-makers have thus expressed themselves: -
'The Tao, when brightest seen, seems light to lack;
Who progress in it makes, seems drawing back;
Its even way is like a rugged track.
Its highest virtue from the vale doth rise;
Its greatest beauty seems to offend the eyes;
And he has most whose lot the least supplies.
Its firmest virtue seems but poor and low;
Its solid truth seems change to undergo;
Its largest square doth yet no corner show;
A vessel great, it is the slowest made;
Loud is its sound, but never word it said;
A semblance great, the shadow of a shade.'
The Tao is hidden, and has no name;
but it is the Tao which is skilful at imparting (to all things what they need) and making them complete.

[10t42c] **James Legge**
The Tao produced One;
One produced Two;
Two produced Three;
Three produced All things.
All things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonised by the Breath of Vacancy.
What men dislike is to be orphans, to have little virtue, to be as carriages without naves;
and yet these are the designations which kings and princes use for themselves.
So it is that some things are increased by being diminished, and others are diminished by being increased.
What other men (thus) teach, I also teach.
The violent and strong do not die their natural death.

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I will make this the basis of my teaching.

[10t43c] **James Legge**
The softest thing in the world dashes against and overcomes the hardest;
that which has no (substantial) existence enters where there is no crevice.
I know hereby what advantage belongs to doing nothing (with a purpose).
There are few in the world who attain to the teaching without words, and the advantage arising from non-action.

[10t44c] **James Legge**
Or fame or life,
Which do you hold more dear?
Or life or wealth,
To which would you adhere?
Keep life and lose those other things;
Keep them and lose your life: - which brings
Sorrow and pain more near?
Thus we may see,
Who cleaves to fame
Rejects what is more great;
Who loves large stores
Gives up the richer state.
Who is content
Needs fear no shame.
Who knows to stop
Incurs no blame.
From danger free
Long live shall he.

[10t45c] **James Legge**
Who thinks his great achievements poor
Shall find his vigour long endure.
Of greatest fulness, deemed a void,
Exhaustion ne'er shall stem the tide.
Do thou what's straight still crooked deem;
Thy greatest art still stupid seem,
And eloquence a stammering scream.
Constant action overcomes cold;
being still overcomes heat.
Purity and stillness give the correct law to all under heaven.

[10t46c] **James Legge**
When the Tao prevails in the world, they send back their swift horses to (draw) the dung-carts.
When the Tao is disregarded in the world, the war-horses breed in the border lands.
There is no guilt greater than to sanction ambition;
no calamity greater than to be discontented with one's lot;

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no fault greater than the wish to be getting.
Therefore the sufficiency of contentment is an enduring and unchanging sufficiency.

[10t47c] **James Legge**
Without going outside his door, one understands (all that takes place) under the sky;
without looking out from his window, one sees the Tao of Heaven.
The farther that one goes out (from himself), the less he knows.
Therefore the sages got their knowledge without travelling;
gave their (right) names to things without seeing them;
and accomplished their ends without any purpose of doing so.

[10t48c] **James Legge**
He who devotes himself to learning (seeks) from day to day to increase (his knowledge);
he who devotes himself to the Tao (seeks) from day to day to diminish (his doing).
He diminishes it and again diminishes it, till he arrives at doing nothing (on purpose).
Having arrived at this point of non-action, there is nothing which he does not do.
He who gets as his own all under heaven does so by giving himself no trouble (with that end).
If one take trouble (with that end), he is not equal to getting as his own all under heaven.

[10t49c] **James Legge**
The sage has no invariable mind of his own;
he makes the mind of the people his mind.
To those who are good (to me), I am good;
and to those who are not good (to me), I am also good;
- and thus (all) get to be good.
To those who are sincere (with me), I am sincere;
and to those who are not sincere (with me), I am also sincere;
- and thus (all) get to be sincere.
The sage has in the world an appearance of indecision, and keeps his mind in a state of indifference to all.
The people all keep their eyes and ears directed to him, and he deals with them all as his children.

[10t50c] **James Legge**
Men come forth and live;
they enter (again) and die.
Of every ten three are ministers of life (to themselves);
and three are ministers of death.
There are also three in every ten whose aim is to live, but whose movements tend to the land (or place) of death.
And for what reason?
Because of their excessive endeavours to perpetuate life.
But I have heard that he who is skilful in managing the life entrusted to him for a time travels on the land without having to shun rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon.
The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point.
And for what reason?

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Because there is in him no place of death.

[10t51c] **James Legge**
All things are produced by the Tao, and nourished by its outflowing operation.
They receive their forms according to the nature of each, and are completed according to the circumstances of their condition.
Therefore all things without exception honour the Tao, and exalt its outflowing operation.
This honouring of the Tao and exalting of its operation is not the result of any ordination, but always a spontaneous tribute.
Thus it is that the Tao produces (all things), nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them, and overspreads them.
It produces them and makes no claim to the possession of them;
it carries them through their processes and does not vaunt its ability in doing so;
it brings them to maturity and exercises no control over them;
- this is called its mysterious operation.

[10t52c] **James Legge**
(The Tao) which originated all under the sky is to be considered as the mother of them all.
When the mother is found, we know what her children should be.
When one knows that he is his mother's child, and proceeds to guard (the qualities of) the mother that belong to him, to the end of his life he will be free from all peril.
Let him keep his mouth closed, and shut up the portals (of his nostrils), and all his life he will be exempt from laborious exertion.
Let him keep his mouth open, and (spend his breath) in the promotion of his affairs, and all his life there will be no safety for him.
The perception of what is small is (the secret of) clear-sightedness;
the guarding of what is soft and tender is (the secret of) strength.
Who uses well his light,
Reverting to its (source so) bright,
Will from his body ward all blight,
And hides the unchanging from men's sight.

[10t53c] **James Legge**
If I were suddenly to become known, and (put into a position to) conduct (a government) according to the Great Tao, what I should be most afraid of would be a boastful display.
The great Tao (or way) is very level and easy; but people love the by-ways.
Their court(-yards and buildings) shall be well kept, but their fields shall be ill-cultivated, and their granaries very empty.
They shall wear elegant and ornamented robes, carry a sharp sword at their girdle, pamper themselves in eating and drinking, and have a superabundance of property and wealth;
- such (princes) may be called robbers and boasters.
This is contrary to the Tao surely!

[10t54c] **James Legge**
What (Tao's) skilful planter plants
Can never be uptorn;

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What his skilful arms enfold,
From him can ne'er be borne.
Sons shall bring in lengthening line,
Sacrifices to his shrine.
Tao when nursed within one's self,
His vigour will make true;
And where the family it rules
What riches will accrue!
The neighbourhood where it prevails
In thriving will abound;
And when 'tis seen throughout the state,
Good fortune will be found.
Employ it the kingdom o'er,
And men thrive all around.
In this way the effect will be seen in the person, by the observation of different cases;
in the family;
in the neighbourhood;
in the state;
and in the kingdom.
How do I know that this effect is sure to hold thus all under the sky?
By this (method of observation).

[10t55c] **James Legge**
He who has in himself abundantly the attributes (of the Tao) is like an infant.
Poisonous insects will not sting him;
fierce beasts will not seize him;
birds of prey will not strike him.
(The infant's) bones are weak and its sinews soft, but yet its grasp is firm.
It knows not yet the union of male and female, and yet its virile member may be excited;
- showing the perfection of its physical essence.
All day long it will cry without its throat becoming hoarse;
- showing the harmony (in its constitution).
To him by whom this harmony is known,
(The secret of) the unchanging (Tao) is shown,
And in the knowledge wisdom finds its throne.
All life-increasing arts to evil turn;
Where the mind makes the vital breath to burn,
(False) is the strength, (and o'er it we should mourn.)
When things have become strong, they (then) become old, which may be said to be contrary to the Tao.
Whatever is contrary to the Tao soon ends.

[10t56c] **James Legge**
He who knows (the Tao) does not (care to) speak (about it);
he who is (ever ready to) speak about it does not know it.
He (who knows it) will keep his mouth shut and close the portals (of his nostrils).
He will blunt his sharp points and unravel the complications of things;

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he will attemper his brightness, and bring himself into agreement with the obscurity (of others).
This is called 'the Mysterious Agreement.'
(Such an one) cannot be treated familiarly or distantly;
he is beyond all consideration of profit or injury;
of nobility or meanness:
- he is the noblest man under heaven.

[10t57c] **James Legge**
A state may be ruled by (measures of) correction;
weapons of war may be used with crafty dexterity;
(but) the kingdom is made one's own (only) by freedom from action and purpose.
How do I know that it is so?
By these facts:
- In the kingdom the multiplication of prohibitive enactments increases the poverty of the people;
the more implements to add to their profit that the people have, the greater disorder is there in the state and clan;
the more acts of crafty dexterity that men possess, the more do strange contrivances appear;
the more display there is of legislation, the more thieves and robbers there are.
Therefore a sage has said,
'I will do nothing (of purpose), and the people will be transformed of themselves;
I will be fond of keeping still, and the people will of themselves become correct.
I will take no trouble about it, and the people will of themselves become rich;
I will manifest no ambition, and the people will of themselves attain to the primitive simplicity.'

[10t58c] **James Legge**
The government that seems the most unwise,
Oft goodness to the people best supplies;
That which is meddling, touching everything,
Will work but ill, and disappointment bring.
Misery! - happiness is to be found by its side!
Happiness! - misery lurks beneath it!
Who knows what either will come to in the end?
Shall we then dispense with correction?
The (method of) correction shall by a turn become distortion, and the good in it shall by a turn become evil.
The delusion of the people (on this point) has indeed subsisted for a long time.
Therefore the sage is (like) a square which cuts no one (with its angles);
(like) a corner which injures no one (with its sharpness).
He is straightforward, but allows himself no license;
he is bright, but does not dazzle.

[10t59c] **James Legge**
For regulating the human (in our constitution) and rendering the (proper) service to the heavenly, there is nothing like moderation.
It is only by this moderation that there is effected an early return (to man's normal state).
That early return is what I call the repeated accumulation of the attributes (of the Tao).
With that repeated accumulation of those attributes, there comes the subjugation (of every obstacle to such

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return).
Of this subjugation we know not what shall be the limit;
and when one knows not what the limit shall be, he may be the ruler of a state.
He who possesses the mother of the state may continue long.
His case is like that (of the plant) of which we say that its roots are deep and its flower stalks firm:
- this is the way to secure that its enduring life shall long be seen.

[10t60c] **James Legge**
Governing a great state is like cooking small fish.
Let the kingdom be governed according to the Tao, and the manes of the departed will not manifest their spiritual energy.
It is not that those manes have not that spiritual energy, but it will not be employed to hurt men.
It is not that it could not hurt men, but neither does the ruling sage hurt them.
When these two do not injuriously affect each other, their good influences converge in the virtue (of the Tao).

[10t61c] **James Legge**
What makes a great state is its being (like) a low-lying, down-flowing (stream);
- it becomes the centre to which tend (all the small states) under heaven.
(To illustrate from) the case of all females:
- the female always overcomes the male by her stillness.
Stillness may be considered (a sort of) abasement.
Thus it is that a great state, by condescending to small states, gains them for itself;
and that small states, by abasing themselves to a great state, win it over to them.
In the one case the abasement leads to gaining adherents, in the other case to procuring favour.
The great state only wishes to unite men together and nourish them;
a small state only wishes to be received by, and to serve, the other.
Each gets what it desires, but the great state must learn to abase itself.

[10t62c] **James Legge**
Tao has of all things the most honoured place.
No treasures give good men so rich a grace;
Bad men it guards, and doth their ill efface.
(Its) admirable words can purchase honour;
(its) admirable deeds can raise their performer above others.
Even men who are not good are not abandoned by it.
Therefore when the sovereign occupies his place as the Son of Heaven, and he has appointed his three ducal ministers, though (a prince) were to send in a round symbol-of-rank large enough to fill both the hands, and that as the precursor of the team of horses (in the court-yard), such an offering would not be equal to (a lesson of) this Tao, which one might present on his knees.
Why was it that the ancients prized this Tao so much?
Was it not because it could be got by seeking for it, and the guilty could escape (from the stain of their guilt) by it?
This is the reason why all under heaven consider it the most valuable thing.

[10t63c] **James Legge**
(It is the way of the Tao) to act without (thinking of) acting;

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to conduct affairs without (feeling the) trouble of them;
to taste without discerning any flavour;
to consider what is small as great, and a few as many;
and to recompense injury with kindness.
(The master of it) anticipates things that are difficult while they are easy, and does things that would become great while they are small.
All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small.
Therefore the sage, while he never does what is great, is able on that account to accomplish the greatest things.
He who lightly promises is sure to keep but little faith;
he who is continually thinking things easy is sure to find them difficult.
Therefore the sage sees difficulty even in what seems easy, and so never has any difficulties.

[10t64c] **James Legge**
That which is at rest is easily kept hold of;
before a thing has given indications of its presence, it is easy to take measures against it;
that which is brittle is easily broken;
that which is very small is easily dispersed.
Action should be taken before a thing has made its appearance;
order should be secured before disorder has begun.
The tree which fills the arms grew from the tiniest sprout;
the tower of nine storeys rose from a (small) heap of earth;
the journey of a thousand li commenced with a single step.
He who acts (with an ulterior purpose) does harm;
he who takes hold of a thing (in the same way) loses his hold.
The sage does not act (so), and therefore does no harm;
he does not lay hold (so), and therefore does not lose his hold.
(But) people in their conduct of affairs are constantly ruining them when they are on the eve of success.
If they were careful at the end, as (they should be) at the beginning, they would not so ruin them.
Therefore the sage desires what (other men) do not desire, and does not prize things difficult to get;
he learns what (other men) do not learn, and turns back to what the multitude of men have passed by.
Thus he helps the natural development of all things, and does not dare to act (with an ulterior purpose of his own).

[10t65c] **James Legge**
The ancients who showed their skill in practising the Tao did so, not to enlighten the people, but rather to make them simple and ignorant.
The difficulty in governing the people arises from their having much knowledge.
He who (tries to) govern a state by his wisdom is a scourge to it;
while he who does not (try to) do so is a blessing.
He who knows these two things finds in them also his model and rule.
Ability to know this model and rule constitutes what we call the mysterious excellence (of a governor).
Deep and far-reaching is such mysterious excellence, showing indeed its possessor as opposite to others, but leading them to a great conformity to him.

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[10t66c] **James Legge**

That whereby the rivers and seas are able to receive the homage and tribute of all the valley streams, is their skill in being lower than they;
- it is thus that they are the kings of them all.
So it is that the sage (ruler), wishing to be above men, puts himself by his words below them, and, wishing to be before them, places his person behind them.
In this way though he has his place above them, men do not feel his weight, nor though he has his place before them, do they feel it an injury to them.
Therefore all in the world delight to exalt him and do not weary of him.
Because he does not strive, no one finds it possible to strive with him.

[10t67c] **James Legge**

All the world says that, while my Tao is great, it yet appears to be inferior (to other systems of teaching).
Now it is just its greatness that makes it seem to be inferior.
If it were like any other (system), for long would its smallness have been known!
But I have three precious things which I prize and hold fast.
The first is gentleness;
the second is economy;
and the third is shrinking from taking precedence of others.
With that gentleness I can be bold;
with that economy I can be liberal;
shrinking from taking precedence of others, I can become a vessel of the highest honour.
Now-a-days they give up gentleness and are all for being bold;
economy, and are all for being liberal;
the hindmost place, and seek only to be foremost;
- (of all which the end is) death.
Gentleness is sure to be victorious even in battle, and firmly to maintain its ground.
Heaven will save its possessor, by his (very) gentleness protecting him.

[10t68c] **James Legge**

He who in (Tao's) wars has skill
Assumes no martial port;
He who fights with most good will
To rage makes no resort.
He who vanquishes yet still
Keeps from his foes apart;
He whose hests men most fulfil
Yet humbly plies his art.
Thus we say, 'He ne'er contends,
And therein is his might.'
Thus we say, 'Men's wills he bends,
That they with him unite.'
Thus we say, 'Like Heaven's his ends,
No sage of old more bright.'

[10t69c] **James Legge**

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A master of the art of war has said,
'I do not dare to be the host (to commence the war);
I prefer to be the guest (to act on the defensive).
I do not dare to advance an inch;
I prefer to retire a foot.'
This is called marshalling the ranks where there are no ranks;
baring the arms (to fight) where there are no arms to bare;
grasping the weapon where there is no weapon to grasp;
advancing against the enemy where there is no enemy.
There is no calamity greater than lightly engaging in war.
To do that is near losing (the gentleness) which is so precious.
Thus it is that when opposing weapons are (actually) crossed, he who deplores (the situation) conquers.

[10t70c] **James Legge**
My words are very easy to know, and very easy to practise;
but there is no one in the world who is able to know and able to practise them.
There is an originating and all-comprehending (principle) in my words, and an authoritative law for the things (which I enforce).
It is because they do not know these, that men do not know me.
They who know me are few, and I am on that account (the more) to be prized.
It is thus that the sage wears (a poor garb of) hair cloth, while he carries his (signet of) jade in his bosom.

[10t71c] **James Legge**
To know and yet (think) we do not know is the highest (attainment);
not to know (and yet think) we do know is a disease.
It is simply by being pained at (the thought of) having this disease that we are preserved from it.
The sage has not the disease.
He knows the pain that would be inseparable from it, and therefore he does not have it.

[10t72c] **James Legge**
When the people do not fear what they ought to fear, that which is their great dread will come on them.
Let them not thoughtlessly indulge themselves in their ordinary life;
let them not act as if weary of what that life depends on.
It is by avoiding such indulgence that such weariness does not arise.
Therefore the sage knows (these things) of himself, but does not parade (his knowledge);
loves, but does not (appear to set a) value on, himself.
And thus he puts the latter alternative away and makes choice of the former.

[10t73c] **James Legge**
He whose boldness appears in his daring (to do wrong, in defiance of the laws) is put to death;
he whose boldness appears in his not daring (to do so) lives on.
Of these two cases the one appears to be advantageous, and the other to be injurious.
But
When Heaven's anger smites a man,
Who the cause shall truly scan?
On this account the sage feels a difficulty (as to what to do in the former case).

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It is the way of Heaven not to strive, and yet it skilfully overcomes;
not to speak, and yet it is skilful in (obtaining) a reply;
does not call, and yet men come to it of themselves.
Its demonstrations are quiet, and yet its plans are skilful and effective.
The meshes of the net of Heaven are large;
far apart, but letting nothing escape.

[10t74c] **James Legge**
The people do not fear death;
to what purpose is it to (try to) frighten them with death?
If the people were always in awe of death, and I could always seize those who do wrong, and put them to death, who would dare to do wrong?
There is always One who presides over the infliction of death.
He who would inflict death in the room of him who so presides over it may be described as hewing wood instead of a great carpenter.
Seldom is it that he who undertakes the hewing, instead of the great carpenter, does not cut his own hands!

[10t75c] **James Legge**
The people suffer from famine because of the multitude of taxes consumed by their superiors.
It is through this that they suffer famine.
The people are difficult to govern because of the (excessive) agency of their superiors (in governing them).
It is through this that they are difficult to govern.
The people make light of dying because of the greatness of their labours in seeking for the means of living.
It is this which makes them think light of dying.
Thus it is that to leave the subject of living altogether out of view is better than to set a high value on it.

[10t76c] **James Legge**
Man at his birth is supple and weak;
at his death, firm and strong.
(So it is with) all things.
Trees and plants, in their early growth, are soft and brittle;
at their death, dry and withered.
Thus it is that firmness and strength are the concomitants of death;
softness and weakness, the concomitants of life.
Hence he who (relies on) the strength of his forces does not conquer;
and a tree which is strong will fill the out-stretched arms, (and thereby invites the feller.)
Therefore the place of what is firm and strong is below, and that of what is soft and weak is above.

[10t77c] **James Legge**
May not the Way (or Tao) of Heaven be compared to the (method of) bending a bow?
The (part of the bow) which was high is brought low, and what was low is raised up.
(So Heaven) diminishes where there is superabundance, and supplements where there is deficiency.
It is the Way of Heaven to diminish superabundance, and to supplement deficiency.
It is not so with the way of man.
He takes away from those who have not enough to add to his own superabundance.
Who can take his own superabundance and therewith serve all under heaven?

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Only he who is in possession of the Tao!
Therefore the (ruling) sage acts without claiming the results as his;
he achieves his merit and does not rest (arrogantly) in it:
- he does not wish to display his superiority.

[10t78c] **James Legge**
There is nothing in the world more soft and weak than water, and yet for attacking things that are firm and strong there is nothing that can take precedence of it;
- for there is nothing (so effectual) for which it can be changed.
Every one in the world knows that the soft overcomes the hard, and the weak the strong, but no one is able to carry it out in practice.
Therefore a sage has said,
'He who accepts his state's reproach,
Is hailed therefore its altars' lord;
To him who bears men's direful woes
They all the name of King accord.'
Words that are strictly true seem to be paradoxical.

[10t79c] **James Legge**
When a reconciliation is effected (between two parties) after a great animosity, there is sure to be a grudge remaining (in the mind of the one who was wrong).
And how can this be beneficial (to the other)?
Therefore (to guard against this), the sage keeps the left-hand portion of the record of the engagement, and does not insist on the (speedy) fulfilment of it by the other party.
(So), he who has the attributes (of the Tao) regards (only) the conditions of the engagement, while he who has not those attributes regards only the conditions favourable to himself.
In the Way of Heaven, there is no partiality of love;
it is always on the side of the good man.

[10t80c] **James Legge**
In a little state with a small population, I would so order it, that, though there were individuals with the abilities of ten or a hundred men, there should be no employment of them;
I would make the people, while looking on death as a grievous thing, yet not remove elsewhere (to avoid it).
Though they had boats and carriages, they should have no occasion to ride in them;
though they had buff coats and sharp weapons, they should have no occasion to don or use them.
I would make the people return to the use of knotted cords (instead of the written characters).
They should think their (coarse) food sweet;
their (plain) clothes beautiful;
their (poor) dwellings places of rest;
and their common (simple) ways sources of enjoyment.
There should be a neighbouring state within sight, and the voices of the fowls and dogs should be heard all the way from it to us, but I would make the people to old age, even to death, not have any intercourse with it.

[10t81c] **James Legge**
Sincere words are not fine;

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fine words are not sincere.
Those who are skilled (in the Tao) do not dispute (about it);
the disputatious are not skilled in it.
Those who know (the Tao) are not extensively learned;
the extensively learned do not know it.
The sage does not accumulate (for himself).
The more that he expends for others, the more does he possess of his own;
the more that he gives to others, the more does he have himself.
With all the sharpness of the Way of Heaven, it injures not;
with all the doing in the way of the sage he does not strive.

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[11t01c] **David Hinton**
A Way become Way isn't the perennial Way.
A name become name isn't the perennial name:
the named is mother to the ten thousand things,
but the unnamed is origin to all heaven and earth.
In perennial nonbeing you see mystery, and in perennial being you see appearance.
Though the two are one and the same, once they arise, they differ in name.
One and the same they're called dark-enigma,
dark-enigma deep within dark-enigma,
gateway of all mystery.

[11t02c] **David Hinton**
All beneath heaven knows beauty is beauty only because there's ugliness, and knows good is good only because there's evil.
Being and nonbeing give birth to one another,
difficult and easy complete one another,
long and short measure one another,
high and low fill one another,
music and noise harmonize one another,
before and after follow one another:
that's why a sage abides in the realm of nothing's own doing,
living out that wordless teaching.
The ten thousand things arise without beginnings there,
abide without waiting there,
come to perfection without dwelling there.
Without dwelling there: that's the one way you'll never lose it.

[11t03c] **David Hinton**
Never bestow honors and people won't quarrel.
Never prize rare treasures and people won't steal.
Never flaunt alluring things and people won't be confused.
This is how a sage governs.
Fill bellies and empty minds,
strengthen bones and weaken ambition,
always keep the people from knowing and wanting,
then those who know are those who never presume to act.
If you're nothing doing what you do all things will be governed well.

[11t04c] **David Hinton**
Way is empty.
Use it: it never needs filling.
An abyss so deep
it seems ancestor to the ten thousand things,
it blunts edges, loosens tangles, softens glare, mingles dust.
A clarity so clear it only seems real,
whose child could it be?

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Apparently it precedes gods and creators.

[11t05c] **David Hinton**
Heaven and earth are Inhumane:
they use the ten thousand things like straw dogs.
And the sage too is Inhumane:
he uses the hundred-fold people like straw dogs.
Is all heaven and earth
really so much like a bellows-chamber?
It's empty but never contracts,
just keeps bringing forth more and more.
Words go on failing and failing, nothing like abiding in its midst.

[11t06c] **David Hinton**
The valley spirit never dies.
It's called dark female-enigma,
and the gateway of dark female-enigma
is called the root of heaven and earth,
gossamer so unceasing it seems real.
Use it: it's effortless.

[11t07c] **David Hinton**
Heaven goes on forever.
Earth endures forever.
There's a reason heaven and earth go on enduring forever:
their life isn't their own so their life goes on forever.
Hence, in putting himself last the sage puts himself first, and in giving himself up he preserves himself.
If you aren't free of yourself
how will you ever become yourself?

[11t08c] **David Hinton**
Lofty nobility is like water.
Water's nobility is to enrich the ten thousand things
and yet never strive:
it just settles through places people everywhere loathe.
Therefore, it's nearly Way.
Dwelling's nobility is earth,
mind's nobility is empty depth,
giving's nobility is Humanity,
word's nobility is sincerity,
government's nobility is accord,
endeavor's nobility is ability,
action's nobility is timing.
When you never strive you never go wrong.

[11t09c] **David Hinton**

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Forcing it fuller and fuller can't compare to just enough,
and honed sharper and sharper means it won't keep for long.
Once it's full of jade and gold your house will never be safe.
Proud of wealth and renown you bring on your own ruin.
Just do what you do, and then leave: such is the Way of heaven.

[11t10c] **David Hinton**
Can you let your spirit embrace primal unity without drifting away?
Can you focus ch'i into such softness you're a newborn again?
Can you polish the dark-enigma mirror to a clarity beyond stain?
Can you make loving the people and ruling the nation nothing's own doing?
Can you be female opening and closing heaven's gate?
Can you fathom earth's four distances with radiant wisdom and know nothing?
Give birth and nurture.
Give birth without possessing and foster without dominating:
this is called dark-enigma Integrity.

[11t11c] **David Hinton**
Thirty spokes gathered at each hub: absence makes the cart work.
A storage jar fashioned out of clay: absence makes the jar work.
Doors and windows cut in a house: absence makes the house work.
Presence gives things their value, but absence makes them work.

[11t12c] **David Hinton**
The five colors blind eyes.
The five tones deafen ears.
The five tastes blur tongues.
Fast horses and breathtaking hunts make minds wild and crazy.
Things rare and expensive make people lose their way.
That's why a sage tends to the belly, not the eye, always ignores that and chooses this.

[11t13c] **David Hinton**
Honor is a contagion deep as fear, renown a calamity profound as self.
Why do I call honor a contagion deep as fear?
Honor always dwindles away, so earning it fills us with fear and losing it fills us with fear.
And why do I call renown a calamity profound as self?
We only know calamity because we have these selves.
If we didn't have selves what calamity could touch us?
When all beneath heaven is your self in renown you trust yourself to all beneath heaven,
and when all beneath heaven is your self in love you dwell throughout all beneath heaven.

[11t14c] **David Hinton**
Looked at but never seen, it takes the name invisible.
Listened to but never heard, it takes the name ethereal.
Held tight but never felt, it takes the name gossamer.
You can't unravel these three

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blurred so utterly they've become one,
rising without radiance and setting without darkness,
braided together beyond name, woven back always and forever into nothing:
this is called formless form or nothing's image, called spectral confusion,
something you meet without seeing a front and follow without seeing a back.
Abiding in the ancient Way
to master what has now come to be
and fathom its ancient source:
this is called thread of the Way.

[11t15c] **David Hinton**
Ancient masters of Way
all subtle mystery and dark-enigma vision:
they were deep beyond knowing,
so deep beyond knowing
we can only describe their appearance:
perfectly cautious, as if crossing winter streams,
and perfectly watchful, as if neighbors threatened;
perfectly reserved, as if guests,
perfectly expansive, as if ice melting away,
and perfectly simple, as if uncarved wood;
perfectly empty, as if open valleys,
and perfectly shadowy, as if murky water.
Who's murky enough to settle slowly into pure clarity,
and who still enough to awaken slowly into life?
If you nurture this Way, you never crave fullness.
Never crave fullness
and you'll wear away into completion.

[11t16c] **David Hinton**
Inhabit the furthest peripheries of emptiness and abide in the tranquil center.
There the ten thousand things arise, and in them I watch the return:
all things on and ever on each returning to its root.
Returning to the root is called tranquility,
tranquility is called returning to the inevitable unfolding of things,
returning to the inevitable unfolding of things is called constancy,
and to understand constancy is called enlightenment.
Without understanding constancy, you stumble deceived.
But understanding constancy, you're all-embracing,
all-embracing and therefore impartial,
impartial and therefore imperial,
imperial and therefore heaven,
heaven and therefore Way,
Way and therefore enduring:
self gone, free of danger.

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[11t17c] **David Hinton**
The loftiest ruler is barely known among those below.
Next comes a ruler people love and praise.
After that, one they fear, and then one they despise.
If you don't stand sincere by your words
how sincere can the people be?
Take great care over words, treasure them,
and when the hundred-fold people see
your work succeed in all they do
they'll say it's just occurrence appearing of itself.

[11t18c] **David Hinton**
When the great Way is abandoned we're faced with Humanity and Duty.
When clever wisdom appears we're faced with duplicity.
When familial harmony ends we're faced with obedience and kindness.
And when chaos engulfs the nation we're faced with trustworthy ministers.

[11t19c] **David Hinton**
If you give up sagehood and abandon wisdom people will profit a hundred times over.
If you give up Humanity and abandon Duty people will return to obedience and kindness.
If you give up ingenuity and abandon profit bandits and thieves will roam no more.
But these three
are mere refinements, nowhere near enough.
They depend on something more:
observe origin's weave,
embrace uncarved simplicity,
self nearly forgotten,
desires rare.

[11t20c] **David Hinton**
If you give up learning, troubles end.
How much difference is there between yes and no?
And is there a difference between lovely and ugly?
If we can't stop fearing
those things people fear,
it's pure confusion, never-ending confusion.
People all radiate such joy,
happily offering a sacrificial ox
or climbing a tower in spring.
But I go nowhere and reveal nothing,
like a newborn child who has yet to smile,
aimless and worn out
as if the way home were lost.
People all have enough and more.
But I'm abandoned and destitute,
an absolute simpleton, this mind of mine so utterly

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muddled and blank.
Others are bright and clear:
I'm dark and murky.
Others are confident and effective:
I'm pensive and withdrawn,
uneasy as boundless seas
or perennial mountain winds.
People all have a purpose in life,
but I'm inept, thoroughly useless and backward.
I'll never be like other people:
I keep to the nurturing mother.

[11t21c] **David Hinton**
The nature of great Integrity is to follow Way absolutely.
Becoming things, Way appears vague and hazy.
All hazy and impossibly vague it harbors the mind's images.
All vague and impossibly hazy it harbors the world's things.
All hidden and impossibly dark it harbors the subtle essence,
and being an essence so real it harbors the sincerity of facts.
Never, not since the beginning - its renown has never been far off.
Through it we witness all origins.
And how can we ever know the form of all origins?
Through this.

[11t22c] **David Hinton**
In yielding is completion.
In bent is straight.
In hollow is full.
In exhaustion is renewal.
In little is contentment.
In much is confusion.
This is how a sage embraces primal unity as the measure of all beneath heaven.
Give up self-reflection
and you're soon enlightened.
Give up self-definition
and you're soon apparent.
Give up self-promotion
and you're soon proverbial.
Give up self-esteem
and you're soon perennial.
Simply give up contention
and soon nothing in all beneath heaven contends with you.
It was hardly empty talk
when the ancients declared
In yielding is completion.
Once you perfect completion

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you've returned home to it all.

[11t23c] **David Hinton**
Keeping words spare: occurrence appearing of itself.
Wild winds never last all morning
and fierce rains never last all day.
Who conjures such things if not heaven and earth,
and if heaven and earth can't make things last,
why should we humans try?
That's why masters devote themselves to Way.
To master Way is to become Way,
to master gain is to become gain,
to master loss is to become loss.
And whatever becomes Way, Way welcomes joyfully,
whatever becomes gain, gain welcomes joyfully,
whatever becomes loss, loss welcomes joyfully.
If you don't stand sincere by your words how sincere can the people be?

[11t24c] **David Hinton**
Stretch onto tiptoes and you never stand firm.
Hurry long strides and you never travel far.
Keep up self-reflection
and you'll never be enlightened.
Keep up self-definition
and you'll never be apparent.
Keep up self-promotion
and you'll never be proverbial.
Keep up self-esteem
and you'll never be perennial.
Travelers of the Way call such striving too much food and useless baggage.
Things may not all despise such striving, but a master of the Way stays clear of it.

[11t25c] **David Hinton**
There was something all murky shadow, born before heaven and earth:
o such utter silence, utter emptiness.
Isolate and changeless,
it moves everywhere without fail:
picture the mother of all beneath heaven.
I don't know its name.
I'll call it Way,
and if I must name it, name it Vast.
Vast means it's passing beyond,
passing beyond means it's gone far away,
and gone far away means it's come back.
Because Way is vast
heaven is vast,

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earth is vast,
and the true emperor too is vast.
In this realm, there are four vast things,
and the true emperor is one of them.
Human abides by earth.
Earth abides by heaven.
Heaven abides by Way.
Way abides by occurrence appearing of itself.

[11t26c] **David Hinton**
Heavy is the root of light,
and tranquil the ruler of reckless.
A sage traveling all day is never far from the supplies in his cart, and however spectacular the views he remains calm and composed.
How can a lord having ten thousand chariots act lightly in governing all beneath heaven?
Act lightly and you lose your source-root.
Act recklessly and you lose your rule.

[11t27c] **David Hinton**
Perfect travels leave no tracks.
Perfect words leave no doubts.
Perfect accounts need no counting.
Perfect gates close without locks and so cannot be opened.
Perfect knots bind without rope and so cannot be loosened.
A sage is always perfect in rescuing people and so abandons no one,
always perfect in rescuing things and so abandons nothing.
This is called the bequest of enlightenment,
so one who possesses this perfection is a teacher of those who don't,
and those who don't possess it are the resource of one who does.
Without honoring the teacher
and loving the resource,
no amount of wisdom can prevent vast confusion.
This is called the essential mystery.

[11t28c] **David Hinton**
Knowing the masculine
and nurturing the feminine
you become the river of all beneath heaven.
River of all beneath heaven
you abide by perennial Integrity
and so return to infancy.
Knowing the white
and nurturing the black
you become the pattern of all beneath heaven.
Pattern of all beneath heaven
you abide by perennial Integrity

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and so return to the boundless.
Knowing splendor
and nurturing ruin
you become the valley of all beneath heaven.
Valley of all beneath heaven
you rest content in perennial Integrity
and so return to the simplicity of uncarved wood.
When uncarved wood is split apart
it becomes mere implements.
But when a sage is employed
he becomes a true minister,
for the great governing blade carves nothing.

[11t29c] **David Hinton**
Longing to take hold of all beneath heaven and improve it...
I've seen such dreams invariably fail.
All beneath heaven is a sacred vessel,
something beyond all improvement.
Try to improve it and you ruin it.
Try to hold it and you lose it.
For things sometimes lead and sometimes follow,
sometimes sigh and sometimes storm,
sometimes strengthen and sometimes weaken,
sometimes kill and sometimes die.
And so the sage steers clear of extremes, clear of extravagance, clear of exaltation.

[11t30c] **David Hinton**
If you use the Way to help a ruler of people
you never use weapons to coerce all beneath heaven.
Such things always turn against you:
fields where soldiers camp turn to thorn and bramble, and vast armies on the march leave years of misery behind.
The noble prevail if they must, then stop: they never press on to coerce the world.
Prevail, but never presume.
Prevail, but never boast.
Prevail, but never exult.
Prevail, but never when there's another way.
This is to prevail without coercing.
Things grown strong soon grow old.
This is called losing the Way: Lose the Way and you die young.

[11t31c] **David Hinton**
Auspicious weapons are the tools of misfortune.
Things may not all despise such tools,
but a master of the Way stays clear of them.
The noble-minded treasure the left when home and the right when taking up weapons of war.

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Weapons are tools of misfortune,
not tools of the noble-minded.
When there's no other way,
they take up weapons with tranquil calm,
finding no glory in victory.
To find glory in victory is to savor killing people,
and if you savor killing people you'll never guide all beneath heaven.
We honor the left in celebrations
and honor the right in lamentations,
so captains stand on the left
and generals on the right.
But use them both as if conducting a funeral:
when so many people are being killed
it should be done with tears and mourning.
And victory too should be conducted like a funeral.

[11t32c] **David Hinton**
Way is perennially nameless,
an uncarved simplicity.
Though small,
it's subject to nothing in all beneath heaven.
But when lords or emperors foster it,
the ten thousand things gladly become their guests,
heaven mingling with earth sends down sweet dew,
and the people free of mandates share justice among themselves.
When a governing blade begins carving it up, names arise.
Once names arise,
know that it's time to stop.
Knowing when to stop, you can avoid danger.
Way flowing through all beneath heaven:
it's like valley streams flowing into rivers and seas.

[11t33c] **David Hinton**
To know people is wisdom,
but to know yourself is enlightenment.
To master people takes force,
but to master yourself takes strength.
To know contentment is wealth, and to live with strength resolve.
To never leave whatever you are is to abide,
and to die without getting lost - that is to live on and on.

[11t34c] **David Hinton**
Way is vast, a flood
so utterly vast it's flowing everywhere.
The ten thousand things depend on it:
giving them life and never leaving them it performs wonders but remains nameless.

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Feeding and clothing the ten thousand things
without ruling over them,
perennially that free of desire,
it's small in name.
And being what the ten thousand things return to
without ruling over them,
it's vast in name.
It never makes itself vast and so becomes utterly vast.

[11t35c] **David Hinton**
Holding to the great image all beneath heaven sets out:
sets out free of risk, peace tranquil and vast.
Music and savory food
entice travelers to stop,
but the Way uttered forth
isn't even the thinnest of bland flavors.
Look at it: not enough to see.
Listen to it: not enough to hear.
Use it: not enough to use up.

[11t36c] **David Hinton**
To gather
you must scatter.
To weaken
you must strengthen.
To abandon
you must foster.
To take
you must give.
This is called dusky enlightenment.
Soft and weak overcome hard and strong.
Fish should be kept in their watery depths:
a nation's honed instruments of power should be kept well-hidden from the people.

[11t37c] **David Hinton**
Way is perennially doing nothing so there's nothing it doesn't do.
When lords and emperors abide by this
the ten thousand things follow change of themselves.
Desire drives change,
but I've stilled it with uncarved nameless simplicity.
Uncarved nameless simplicity
is the perfect absence of desire,
and the absence of desire means repose:
all beneath heaven at rest of itself.

[11t38c] **David Hinton**

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High Integrity never has Integrity and so is indeed Integrity.
Low Integrity never loses Integrity and so is not at all Integrity.
High Integrity does nothing
and has no motives.
Low Integrity does something
and has sure motives.
High Humanity does something
and has no motives.
High Duty does something
and has sure motives.
High Ritual does something,
and when no one follows along
it rolls up its sleeves
and forces them into line.
Lose Way, and Integrity appears.
Lose Integrity, and Humanity appears.
Lose Humanity, and Duty appears.
Lose Duty, and Ritual appears.
Ritual is the thinning away of loyalty and sincerity, the beginning of chaos,
and prophecy is the flowery semblance of Way, the beginning of folly.
This is why a great elder
inhabits thick rather than thin,
fruitful substance rather than flowery semblance,
always ignores that and chooses this.

[11t39c] **David Hinton**
Ancients who realized primal unity:
Heaven realized primal unity
and so came to clarity.
Earth realized primal unity
and so came to tranquility.
Gods realized primal unity
and so came to spirit.
Valleys realized primal unity
and so came to fullness.
The ten thousand things realized primal unity
and so came to life.
Lords and emperors realized primal unity
and so came to rectify all beneath heaven.
It's their very existence:
without clarity heaven cracks open,
without tranquility earth bursts forth,
without spirit gods cease,
without fullness valleys run dry,
without life the ten thousand things perish,
without high nobility lords and emperors stumble and fall.

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Nobility is rooted in humility,
and high founded on low.
This is why true lords and emperors call themselves
orphaned, destitute, ill-fated.
Isn't this rooted in humility?
Isn't it counting the world's praise as no praise,
refusing to tinkle like delicate jade bells or clatter like ponderous stone chimes?

[11t40c] **David Hinton**
Return is the movement of Way, and yielding the method of Way.
All beneath heaven, the ten thousand things: it's all born of being, and being is born of nonbeing.

[11t41c] **David Hinton**
When the lofty hear of Way
they devote themselves.
When the common hear of Way
they wonder if it's real or not.
And when the lowly hear of Way
they laugh out loud.
Without that laughter, it wouldn't be Way.
Hence the abiding proverbs:
Luminous Way seems dark.
Advancing Way seems retreating.
Formless Way seems manifold.
High Integrity seems low-lying.
Great whiteness seems tarnished.
Abounding Integrity seems lacking.
Abiding Integrity seems missing.
True essence seems protean.
The great square has no corners,
and the great implement completes nothing.
The great voice sounds faint,
and the great image has no shape.
Way remains hidden and nameless,
but it alone nourishes and brings to completion.

[11t42c] **David Hinton**
Way gave birth to one,
and one gave birth to two.
Two gave birth to three,
and three gave birth to the ten thousand things.
Then the ten thousand things shouldered yin and embraced yang,
blending ch'i to establish harmony.
People all hate scraping by orphaned, destitute, ill-fated, but true dukes and emperors call themselves just that.
Some things gain by loss, and some lose by gain.

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I only teach
what the people teach:
Tyranny and force never come to a natural end.
I've taken the people as my schoolmaster.

[11t43c] **David Hinton**
The weakest in all beneath heaven gallops through the strongest, and vacant absence slips inside solid presence.
I know by this the value of nothing's own doing.
The teaching without words, the value of nothing's own doing: few indeed master such things.

[11t44c] **David Hinton**
Name or self: which is precious?
Self or wealth: which is treasure?
Gain or loss: which is affliction?
Indulge love and the cost is dear.
Keep treasures and the loss is lavish.
Knowing contentment you avoid tarnish, and knowing when to stop you avoid danger.
Try it and your life will last and last.

[11t45c] **David Hinton**
Great perfection seems flawed, but its usefulness never falters.
Great fullness seems empty, but its usefulness never runs dry.
Great rectitude seems bent low,
great skill seems clumsy,
great eloquence seems quiet.
Bustling around may overcome cold, but tranquility overcomes heat.
Master lucid tranquility and you'll govern all beneath heaven.

[11t46c] **David Hinton**
When all beneath heaven abides in Way, fast horses are kept to work the fields.
When all beneath heaven forgets Way, war horses are bred among the fertility altars.
What calamity is greater than no contentment, and what flaw greater than the passion for gain?
The contentment of fathoming contentment - there lies the contentment that endures.

[11t47c] **David Hinton**
You can know all beneath heaven though you never step out the door,
and you can see the Way of heaven though you never look out the window.
The further you explore, the less you know.
So it is that a sage knows by going nowhere, names by seeing nothing, perfects by doing nothing.

[11t48c] **David Hinton**
To work at learning brings more each day.
To work at Way brings less each day,
less and still less
until you're doing nothing yourself.

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And when you're doing nothing yourself, there's nothing you don't do.
To grasp all beneath heaven, leave it alone.
Leave it alone, that's all,
and nothing in all beneath heaven will elude you.

[11t49c] **David Hinton**
A sage's mind is never his own:
he makes the hundred-fold people's mind his mind.
I treat the noble with nobility
and the ignoble too:
such is the nobility of Integrity.
I treat the sincere with sincerity
and the insincere too:
such is the sincerity of Integrity.
A sage dwells within all beneath heaven
at ease, mind mingled through it all.
The hundred-fold people devote their eyes and ears,
but a sage inhabits it all like a child.

[11t50c] **David Hinton**
People born into life enter death.
Constant companion in life
and in death,
this body is the kill-site animating their lives.
And isn't that because
they think life is the fullness of life?
I've heard those who encompass the whole of life
could walk on and on without meeting rhinoceros or tiger,
could charge into armies without feeling shield or sword.
A rhinoceros would find nowhere to gore them,
a tiger nowhere to claw them,
a sword nowhere to slice them.
And isn't that because
for them there's no kill-site?

[11t51c] **David Hinton**
Way gives birth to them and Integrity nurtures them.
Matter shapes them and conditions complete them.
That's why the ten thousand things always honor Way and treasure Integrity.
Honoring Way and treasuring Integrity
isn't obedience to command,
it's occurrence perennially appearing of itself.
Way gives birth to them and Integrity nurtures them:
it fosters and sustains them, harbors and succors them, nourishes and shelters them.
Giving birth without possessing,
animating without subjecting,

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fostering without dominating:
this is called dark-enigma Integrity.

[11t52c] **David Hinton**
There's a source all beneath heaven shares: call it the mother of all beneath heaven.
Once you fathom the mother you understand the child, and once you understand the child you abide in the mother,
self gone, free of danger.
If you block the senses and close the mind, you never struggle.
If you open the senses and expand your endeavors, nothing can save you.
Seeing the small is called enlightenment, and abiding in the gentle strength.
Wielding radiance return to enlightenment, then you're beyond all harm.
This is the cultivation of constancy.

[11t53c] **David Hinton**
Understanding sparse and sparser still I travel the great Way, nothing to fear unless I stray.
The great Way is open and smooth, but people adore twisty paths:
Government in ruins, fields overgrown and graineries bare,
they indulge in elegant robes
and sharp swords,
lavish food and drink,
all those trappings of luxury.
It's vainglorious thievery -
not the Way, not the Way at all.

[11t54c] **David Hinton**
Something planted so deep it's never rooted up,
something held so tight it's never stolen away:
children and grandchildren will pay it homage always.
Cultivated in yourself it makes Integrity real.
Cultivated in your family it makes Integrity plentiful.
Cultivated in your village it makes Integrity enduring.
Cultivated in your nation it makes Integrity abundant.
Cultivated in all beneath heaven it makes Integrity all-encompassing.
So look through self into self,
through family into family,
through village into village,
through nation into nation,
through all beneath heaven into all beneath heaven.
How can I know all beneath heaven as it is?
Through this.

[11t55c] **David Hinton**
Embody Integrity's abundance and you're like a vibrant child
hornets and vipers can't bite,
savage beasts can't maul and fierce birds can't claw,

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bones supple and muscles tender, but still gripping firmly.
Knowing nothing of male and female mingling
and yet aroused:
this is the utmost essence.
Wailing all day without getting hoarse:
this is the utmost harmony.
To understand harmony is called constancy,
and to understand constancy is called enlightenment.
To enhance your life is called tempting fate,
and to control ch'i with the mind is called violence.
Things grown strong soon grow old.
This is called losing the Way: Lose the Way and you die young.

[11t56c] **David Hinton**
Those who know don't talk, and those who talk don't know.
Block the senses and close the mind,
blunt edges, loosen tangles, soften glare, mingle dust:
this is called dark-enigma union.
It can't be embraced and can't be ignored,
can't be enhanced and can't be harmed,
can't be treasured and can't be despised,
for it's the treasure of all beneath heaven.

[11t57c] **David Hinton**
You may govern the nation through principle
and lead armies to victory through craft,
but you win all beneath heaven through indifference.
How can I know this to be so?
Through this.
The more prohibitions rule all beneath heaven the deeper poverty grows among the people.
The more shrewd leaders there are the faster dark confusion fills the nation.
The more cleverness people learn the faster strange things happen.
The faster laws and decrees are issued the more bandits and thieves appear.
Therefore a sage says:
I do nothing
and the people transform themselves.
I cherish tranquility
and the people rectify themselves.
I cultivate indifference
and the people enrich themselves.
I desire nothing
and the people return of themselves to uncarved simplicity.

[11t58c] **David Hinton**
When government is pensive and withdrawn people are pure and simple.
When government is confident and effective people are cunning and secretive.

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Prosperity springs from calamity and calamity lurks in prosperity.
Who knows where it will all end
without leaders of principle?
And principle always reverts to sinister trickery,
virtue to depraved sorcery.
People have been confused for such a long long time.
That's why a sage is sharp but never cuts,
austere but never grates,
forthright but never provokes,
bright but never dazzles.

[11t59c] **David Hinton**
To govern people and serve heaven
there's nothing like thrift.
Thrift means submitting early,
and submitting early means storing up Integrity.
Store up Integrity and nothing is beyond you.
Once nothing is beyond you,
no one knows where it will all end.
Once no one knows where it will end,
you can nurture a nation.
And nurturing the nation's mother too
you can last and last.
This is called rooted deep and solid,
the Way of long life and enduring insight.

[11t60c] **David Hinton**
Govern a great nation as you would cook a small fish.
Use Way to rule all beneath heaven and spirits never become ghosts.
When spirits don't become ghosts, ghosts do people no harm.
When ghosts do people no harm, sages do them no harm.
And once humans and ghosts do each other no harm, they return together to Integrity.

[11t61c] **David Hinton**
A great nation flows down into
the place where all beneath heaven converges,
the female of all beneath heaven.
In its stillness, female lies perpetually low, and there perpetually conquers male.
A great nation that puts itself below a small nation takes over the small nation,
and a small nation that puts itself below a great nation gives itself over to the great nation.
Some lie low to take over, and some lie low to give over.
A great nation wanting nothing more than to unite and nurture the people and a small nation wanting nothing more than to join and serve the people: they both succeed in what they want.
Great things lie low and rest content.

[11t62c] **David Hinton**

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Way is the mystery of these ten thousand things.
It's a good person's treasure
and an evil person's refuge.
Its beautiful words are bought and sold
and its noble deeds are gifts enriching people.
It never abandons even the evil among us.
When the Son of Heaven is enthroned and the three dukes installed, parades with jade discs and stately horses can't compare to sitting still in Way's company.
Isn't it said that
the ancients exalted this Way because
in it whatever we seek we find,
and whatever seeks us we escape?
No wonder it's exalted throughout all beneath heaven.

[11t63c] **David Hinton**
If you're nothing doing what you do,
you act without acting and savor without savoring,
you render the small vast and the few many,
use Integrity to repay hatred,
see the complexity in simplicity,
find the vast in the minute.
The complex affairs of all beneath heaven are there in simplicity,
and the vast affairs of all beneath heaven are there in the minute.
That's why a sage never bothers with vastness and so becomes utterly vast.
Easy promises breed little trust, and too much simplicity breeds too much complexity.
That's why a sage inhabits the complexity of things and so avoids all complexity.

[11t64c] **David Hinton**
It's easy to embrace the tranquil
and easy to prevent trouble before omens appear.
It's easy for the trifling to melt away
and easy for the slight to scatter away.
Work at things before they've begun
and establish order before confusion sets in,
for a tree you can barely reach around
grows from the tiniest rootlet,
a nine-tiered tower
starts as a basket of dirt,
a thousand-mile journey
begins with a single step.
Work at things and you ruin them; cling to things and you lose them.
That's why a sage does nothing and so ruins nothing, clings to nothing and so loses nothing.
When people devote themselves to something they always ruin it on the verge of success.
Finish with the same care you took in beginning and you'll avoid ruining things.
This is why a sage desires without desire,
never longing for rare treasures,

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learns without learning,
always returning to what people have passed by,
helps the ten thousand things occur of themselves by never presuming to work at them.

[11t65c] **David Hinton**
Ancient masters of Way
never enlightened people.
They kept people simple-minded.
It's impossible to govern
once you've filled people with knowing.
Use knowing to govern
and you plunder the nation,
but use not-knowing to govern
and you enrich the nation.
Once you understand this, the pattern is clear,
and always understanding the pattern is called dark-enigma Integrity.
Dark-enigma Integrity is deep and distant, is the return of things
back into the vast harmony.

[11t66c] **David Hinton**
Oceans and rivers become emperors of the hundred valleys
because they stay so perfectly below them.
This alone makes them emperors of the hundred valleys.
So, wanting to rule over the people a sage speaks from below them, and wanting to lead the people he follows along behind them,
then he can reign above without weighing the people down and stay ahead without leading the people to ruin.
All beneath heaven rejoices in its tireless praise of such a sage.
And because he's given up contention,
nothing in all beneath heaven contends with him.

[11t67c] **David Hinton**
People throughout all beneath heaven say
my Tao is so vast it's like nothing at all.
But it's only vast because it's like nothing at all:
if it were like anything else
it would have long since become trifling.
There are three treasures
I hold and nurture:
The first is called compassion,
the second economy,
and the third never daring to lead all beneath heaven.
Courage comes of compassion, generosity comes of economy,
and commanding leadership comes of never daring to lead all beneath heaven.
But these days it's all courage without compassion, generosity without economy, and leading without following.

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There's nothing but death in that.
To overcome, attack with compassion.
To stand firm, defend with compassion.
Whatever heaven sustains it shelters with compassion.

[11t68c] **David Hinton**
A noble official is never warlike,
and a noble warrior is never angered.
A noble conqueror never faces an enemy,
and a noble leader stays below the people he wields.
This is called the Integrity of peacefulness, the power of wielding the people,
the fullest extent of our ancient accord with heaven.

[11t69c] **David Hinton**
There was once a saying among those who wielded armies:
I'd much rather be a guest than a host,
much rather retreat a foot than advance an inch.
This is called marching without marching,
rolling up sleeves without baring arms,
raising swords without brandishing weapons,
entering battle without facing an enemy.
There's no greater calamity than dishonoring an enemy.
Dishonor an enemy and you'll lose those treasures of mine.
When armies face one another in battle,
it's always the tender-hearted one that prevails.

[11t70c] **David Hinton**
My words are so simple to understand
and so easily put into practice
that no one in all beneath heaven understands them
and no one puts them into practice.
Words have their ancestral origins and actions their sovereign:
it's only because people don't understand this that they don't understand me.
And the less people understand me the more precious I become.
So it is that a sage wears sackcloth, keeping pure jade harbored deep.

[11t71c] **David Hinton**
Knowing not-knowing is lofty.
Not knowing not-knowing is affliction.
A sage stays free of affliction.
Just recognize it as affliction and you're free of it.

[11t72c] **David Hinton**
When the people stop fearing the fearsome something truly fearsome will descend upon them.
Don't hem them in
and choke their lives with oppression.

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That's all.
Just let them be,
and they'll never tire of you.
A sage sees through himself without revealing himself,
loves himself without exalting himself,
always ignores that and chooses this.

[11t73c] **David Hinton**
To infuse daring with courage means death.
To infuse caution with courage means life.
The one enriches you, and the other ruins you.
No one knows why heaven
despises what it despises,
that's why a sage inhabits the complexity of things.
The Way of heaven never contends
and so overcomes perfectly,
never speaks
and so answers perfectly,
never summons
and so arrives of itself,
stays calm
and so plans perfectly.
The net of heaven is vast, woven so vast and wide open nothing slips through.

[11t74c] **David Hinton**
In their misery, the people no longer fear death, so how can you threaten them even with death?
Let the people fear death always,
then if we seize those who follow sinister ways
and put them to death,
no one will dare live such lives.
The Executioner's killing is perennial, it's true.
But to undertake the killing yourself -
that's like trying to carve lumber for a master carpenter.
Try to carve lumber for a master carpenter
and you'll soon have blood on your hands.

[11t75c] **David Hinton**
The people are starving,
and it's only because you leaders feast on taxes
that they're starving.
The people are impossible to rule,
and it's only because you leaders are masters of extenuation
that they're impossible to rule.
The people take death lightly,
and it's only because you leaders crave life's lavish pleasures
that they take death lightly,

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they who act without concern for life: it's a wisdom far beyond treasuring life.

[11t76c] **David Hinton**
People are soft and weak in life,
hard and strong in death.
The ten thousand plants and trees are soft and frail in life,
withered and brittle in death.
Things hard and strong follow death's ways and things soft and weak follow life's:
so it is that strong armies never overcome and strong trees always suffer the axe.
Things great and strong dwell below.
Things soft and weak dwell above.

[11t77c] **David Hinton**
The Way of heaven is like a drawn bow pulling down the high and raising up the low:
it takes away where there's abundance and restores where there's want.
The Way of heaven takes away where there's abundance
and restores where there's want,
but the Way of humankind isn't like that:
it takes away where there's want
and gives where there's abundance.
Only a master of the Way can give abundance to all beneath heaven.
Such a sage acts without presumption and never dwells on success:
great worth has no need to be seen.

[11t78c] **David Hinton**
Nothing in all beneath heaven is so soft and weak as water.
And yet, for conquering the hard and strong, nothing succeeds like water.
And nothing can change it:
weak overcoming strong,
soft overcoming hard.
Everything throughout all beneath heaven knows this,
and yet nothing puts it into practice.
That's why the sage said:
Whoever assumes a nation's disgrace is called the sacred leader of a country,
and whoever assumes a nation's misfortune is called the emperor of all beneath heaven.
Words of clarity sound confused.

[11t79c] **David Hinton**
You can resolve great rancor, but rancor always lingers on.
Understanding the more noble way,
a sage holds the creditor's half of contracts
and yet asks nothing of others.
Those with Integrity tend to such contracts;
those without Integrity tend to the collection of taxes.
The Way of heaven is indifferent, always abiding with people of nobility.

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[11t80c] **David Hinton**
Let nations grow smaller and smaller and people fewer and fewer,
let weapons become rare
and superfluous,
let people feel death's gravity again
and never wander far from home.
Then boat and carriage will sit unused
and shield and sword lie unnoticed.
Let people knot ropes for notation again and never need anything more,
let them find pleasure in their food and beauty in their clothes, peace in their homes and joy in their ancestral ways.
Then people in neighboring nations will look across to each other,
their chickens and dogs calling back and forth,
and yet they'll grow old and die without bothering to exchange visits.

[11t81c] **David Hinton**
Sincere words are never beautiful and beautiful words never sincere.
The noble are never eloquent and the eloquent never noble.
The knowing are never learned and the learned never knowing.
A sage never hoards:
the more you do for others the more plenty is yours,
and the more you give to others the more abundance is yours.
The Way of heaven is to profit without causing harm,
and the Way of a sage to act without contending.

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[12t01c] **Chichung Huang**
A tao that can be spoken about
Is not the constant Tao;
A name that can be named
Is not the constant name.
Nonbeing names
The ten thousand things' beginning;
Being names
The ten thousand things' mother.
Therefore, constantly be desireless,
Whereby to observe its minutiae;
Constantly be desirous,
Whereby to observe where it ends.
The two issued from the same origin,
And, though different in name,
Refer to the same thing.
Deep and remote, doubly deep and remote,
Gate of multitudinous minutiae.

[12t02c] **Chichung Huang**
When all under heaven know beauty as beauty,
There is ugliness;
When all know goodness,
There is evil.
That being and nonbeing mutually generate,
Difficult and easy mutually complement,
Long and short mutually formulate,
High and low mutually fulfill,
Music and voice mutually harmonize,
Front and back mutually follow
Is constant.
Hence, the sage man
Assumed the office of nonaction,
Conducted speechless instruction.
When the ten thousand things rose,
He did not initiate.
He assisted without taking credit;
Scored merits without claiming.
Precisely because he claimed not,
They never vanished.

[12t03c] **Chichung Huang**
Do not exalt talents
So that the people will not contend;
Do not treasure goods hard to come by
So that the people will not steal;

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Do not parade enviable things
So that the people will not rebel.
Hence, when the sage man ruled,
He emptied their minds,
Filled their stomachs,
Weakened their ambitions,
Strengthened their bones.
He constantly made the people
Uncrafty and unlustful,
And made them know not to be daring.
He acted not, that is all.
Thus, the state cannot but become well-ruled.

[12t04c] **Chichung Huang**
The Tao is the empty space of a vessel,
Yet, when used,
Never brims over.
How deep,
Like the ten thousand things' progenitor!
It files its sharpness,
Unravels its entanglements,
Softens its brightness,
And mingles with the dust.
How transparent,
As if existing!
I do not know whose son it was;
Seemed to precede the Emperor.

[12t05c] **Chichung Huang**
Heaven and earth are unfeeling,
Treating the ten thousand things like straw and dogs;
The sage man was unfeeling,
Treating the hundred family names like straw and dogs.
The space between heaven and earth -
Is it not like a bellows?
Empty yet inexhaustible.
The more it operates, the more it emits.
Much learning brings a quick end.
Better adhere to the middle.

[12t06c] **Chichung Huang**
The valley spirit never dies;
It is called the deep and remote female.
The gate of the deep and remote female
Is called the root of heaven and earth.
Continuous and unbroken, as if existing.

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When used, it is inexhaustible.

[12t07c] **Chichung Huang**
Heaven is permanent and earth, everlasting.
The reason why heaven and earth
Can be permanent and everlasting
Is that they do not live for themselves.
Therefore, they can live permanently.
Hence, the sage man
Withdrew himself to the back,
Yet found himself in front;
Cast himself aside,
Yet found himself preserved.
Is it not because he was selfless
That he could fulfill the self?

[12t08c] **Chichung Huang**
The supreme good man is like water.
Water is good at benefiting
The ten thousand things without contending,
Lying where the multitude loathes to:
Therefore, close to the Tao.
In habitation,
He is good at choosing the place;
In mind,
Good at profundity;
In giving,
Good at imitating heaven;
In speech,
Good at honesty;
In government,
Good at bringing order;
In duties,
Good at exerting his ability;
In making moves,
Good at timeliness.
Being uncontentious,
There is no resentment.

[12t09c] **Chichung Huang**
To hold and fill it to the brim -
You'd better stop it;
To hammer and sharpen it -
You cannot long preserve it;
To fill a room with gold and jade -
Nobody can safeguard it;

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To be noble, rich but arrogant -
You will bring yourself calamity.
To withdraw yourself after scoring merits -
Heaven's Tao.

[12t10c] **Chichung Huang**
In making your soul embrace One,
Can you keep it from departing?
In concentrating your breath to make it utterly soft,
Can you do so as an infant does?
In cleaning and dusting the deep and remote mirror,
Can you make it spotless?
In loving the people and governing the state,
Can you practice nonaction?
In opening and closing the heavenly gate,
Can you play the feminine?
In keeping clear-sighted and all-perceptive,
Can you refrain from using craft?
Generate them;
Rear them.
Generate without possessing;
Lead without dominating -
This is called deep and remote virtue.

[12t11c] **Chichung Huang**
Thirty spokes share a hub;
In its nothingness
Rests the carriage's usefulness.
One burns clay to make a pot;
In its nonbeing
Rests the clay pot's usefulness.
One cuts out doors and windows;
In its nonbeing
Rests the room's usefulness.
Therefore, being provides the advantage;
Nonbeing provides the usefulness.

[12t12c] **Chichung Huang**
The five colors make people's eyes blind;
Galloping and hunting make people's heart go wild;
Goods hard to come by make people's acts injurious.
The five flavors make people's mouth numb;
The five notes make people's ears deaf.
Hence, when the sage man ruled,
He supported the stomach, but not the eye.
Therefore, he abandoned that and chose this.

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[12t13c] **Chichung Huang**
"People cherish humiliations like surprises;
They treasure great calamities like their lives."
What is meant by
"People cherish humiliations like surprises"?
Humiliations are degrading,
Yet they receive one like a surprise;
Lose one like a surprise.
This is what is meant by
"People cherish humiliations like surprises."
What is meant by
"They treasure great calamities like their lives"?
The reason why I have great calamities
Is because I have my life;
If I did not have my life,
What calamities would I have?
Therefore, if you treasure governing your life
More than governing the empire,
You deserve to be entrusted with the empire;
If you grudge using your life
To govern the empire,
You deserve to be charged with the empire.

[12t14c] **Chichung Huang**
Looking at it, you do not see it -
This is called "invisible";
Listening to it, you do not hear it -
This is called "inaudible";
Trying to touch it, you do not feel it -
This is called "intangible."
These three, which defy thorough inquiry,
Long ago merged into One.
One is something
Whose past is not remote,
Whose future, not transient.
Continuous and unending,
It is unnameable,
And again reverts to nothingness.
This may be called the formless form,
The immaterial image.
This is called faint and dim:
Following it, you do not see its tail;
Meeting it, you do not see its head.
Hold on to the present Tao
To govern the present realm,

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Whereby you know its primeval origin.
This is called the Tao's thread-head.

[12t15c] **Chichung Huang**
In antiquity, he who excelled in implementing the Tao
Was minutely discerning and subtly perceptive,
Profound beyond recognition.
As he was beyond recognition,
I reluctantly depict him thus:
"Undecided, as if in winter, wading through water;
Hesitant, as if fearing the four neighbors;
Awe-inspiring, like a guest;
Melting, like ice thawing;
Simple, like the unhewn log;
Turbid, like muddy water;
Expansive, like a valley.
In muddy water, he stilled it
And gradually made it limpid;
In comfort, he stirred it
And gradually made it vital."
Those who treasure this Tao
Do not wish to be full,
Hence, they can remain ragged and imperfect.

[12t16c] **Chichung Huang**
Attain emptiness to the utmost;
Adhere to stillness indefatigably.
The ten thousand things rise everywhere;
I thereby observe their revolution.
While things grow exuberantly,
Each will again revert to its root,
Which means stillness;
Stillness means reverting to life;
Reverting to life is the constant.
Knowing the constant is clear-sighted.
Not knowing the constant is blind;
Acting blindly is disastrous.
Knowing the constant leads to all-embracingness;
All-embracingness leads to impartiality;
Impartiality leads to kingliness;
Kingliness leads to heaven;
Heaven leads to the Tao;
The Tao leads to permanence;
A lifetime without peril.

[12t17c] **Chichung Huang**

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The supreme sovereign - the people barely knew he was there;
The next - they loved and praised him;
The next - they feared him;
The lowest - they despised him.
Only when his trust became deficient
Was there distrust.
Hesitant, he grudged his words;
Merits scored, affairs accomplished,
The hundred family names said: "That's the way things are with us."

[12t18c] **Chichung Huang**
Therefore, only when the great Tao was abandoned
Was there humanity and righteousness;
Only when craft emerged
Was there great deception;
Only when the six blood relations became discordant
Was there filial piety and parental love;
Only when state and fief became chaotic
Were there upright officials.

[12t19c] **Chichung Huang**
Eliminate sageness, abandon craft,
And the people shall benefit a hundredfold;
Eliminate humanity, abandon righteousness,
And the people shall revert to filial piety and parental love;
Eliminate adroitness, abandon profit,
And robbers and thieves there shall be none.
These three remarks are considered rhetorically inadequate,
Therefore, let us put them where they belong:
"Display the undyed silk and embrace the unhewn log;
Diminish selfishness and reduce lusts;
Eliminate learning and dispense with anxiety."

[12t20c] **Chichung Huang**
Between "Yes, sir" and "Of course, not!" -
How much difference is there?
Between good and evil -
What difference it is!
He whom the people fear
Cannot but fear the people also.
Faintly, it seems boundless!
The multitude is jubilant,
As if feasting on the Grand Pen,
Or, in springtime, ascending a tower;
I am disinterested, showing no sign whatever,
Like an infant who cannot smile yet;

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Fatigued, as if having nowhere to return.
The multitude all has enough and to spare;
I, alone, am destitute.
Mine is a fool's mind indeed, how stupid!
The vulgar are clear-sighted;
I alone am benighted.
The vulgar are discerning;
I alone am muddle-headed.
Dimly, like an ocean!
Faintly, as if endless!
The multitude is all enterprising;
I alone am slow and clumsy.
I wish to be uniquely different from others,
And cherish my nursing mother.

[12t21c] **Chichung Huang**
The manifestations of grand virtue
Follow only the Tao.
The Tao is something
Faint and dim:
Dim and faint,
Therein lies an image;
Faint and dim,
Therein lies substance.
Deep and remote,
Therein lies quintessence.
Its quintessence is most genuine,
Therein lies truthfulness.
From the present to antiquity,
Its name has never vanished,
Whereby I trace back to
The father of the multitude.
How do I know
What the father of the multitude was like?
From this.

[12t22c] **Chichung Huang**
"Incomplete shall be complete;
Bent shall be straight;
Hollow shall be full;
Worn shall be new;
Little shall gain;
Much shall delude."
Hence, the sage man
Took hold of One to serve
As shepherd over all under heaven:

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He did not look at himself,
Therefore, illustrious;
He did not parade himself,
Therefore, clear-sighted;
He did not brag about himself,
Therefore, meritorious;
He was not conceited,
Therefore, long-enduring.
It is precisely because he did not contend
That none could with him contend.
The ancient saying:
"Incomplete shall be complete" -
Is it mere words?
Truly, it shall end up complete.

[12t23c] **Chichung Huang**
Speechlessness conforms to the way things are.
A turbulent wind does not last a whole morning;
A torrential rain does not last a whole day.
Who does these?
Heaven and earth.
Even heaven and earth cannot last long,
How can man?
Therefore, he who pursues the Tao
Identifies with the Tao;
He who pursues virtue identifies with virtue;
He who pursues loss identifies with loss.
He who identifies with virtue -
The Tao, too, shall requite him with favor;
He who identifies with loss -
The Tao, too, shall requite him with loss.

[12t24c] **Chichung Huang**
He who boasts cannot stand;
He who looks at himself is not illustrious;
He who parades himself is not clear-sighted;
He who brags about himself has no merit;
He who is conceited does not last long.
These, according to the Tao, are
Leftover food and improper deeds
Which people all loathe.
Therefore, he who possesses the Tao
Does not accumulate.

[12t25c] **Chichung Huang**
There was something

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That into an indistinguishable mass had wrought itself,
Born before heaven and earth.
Desolate and formless,
It stood alone, unchanging,
And may be regarded as
The mother of heaven and earth.
Not knowing its name,
I gave it the alias "Tao,"
And reluctantly named it "vast."
Vast and moving;
Moving and far-reaching;
Far-reaching and reverting.
The Tao is vast;
Heaven is vast;
Earth is vast;
The king is also vast.
In the empire, there are four vasts,
And the king constitutes one.
Man imitates earth;
Earth imitates heaven;
Heaven imitates the Tao;
The Tao imitates the way things are.

[12t26c] **Chichung Huang**
Heaviness is the root of lightness;
Stillness is the sovereign of restlessness.
Hence, the gentleman journeyed all day
Without leaving his luggage vans.
Though having imperial guards,
In leisure, he was as clear as day.
How could a ten-thousand-chariot king
Conduct himself lightly over all under heaven?
Light, he would lose his root;
Restless, he would lose his sovereignty.

[12t27c] **Chichung Huang**
A good traveler leaves neither ruts nor footprints;
A good speaker makes neither slips nor errors;
A good calculator uses neither wooden chips nor bamboo chips;
A good door-shutter has neither latch nor lock,
Yet, the door he shuts cannot be opened;
A good knot-tier has neither rope nor string,
Yet, the knot he ties cannot be untied.
Hence, the sage man
Was constantly good at rescuing men
So that there were no cast-off men;

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As for things,
There were no cast-off goods.
This is called surpassing insight.
Hence, good men are good men's teachers;
Evil men, good men's wealth.
He who neither values his teachers,
Nor cherishes his wealth,
Though crafty, is but a big fool.
This is called subtle essence.

[12t28c] **Chichung Huang**
Knowing his masculinity,
Adhering to his femininity,
He remained to all under heaven a brook.
Being to all under heaven a brook,
His constant virtue never departed.
His constant virtue never departed,
He again reverted to infancy.
Knowing his whiteness
Adhering to his blackness,
He remained to all under heaven a valley.
Being to all under heaven a valley,
His constant virtue was sufficient.
His constant virtue being sufficient,
He again reverted to the unhewn log.
[Knowing his whiteness,
Adhering to his blackness,
He remained to all under heaven a horizontal bar
Being to all under heaven a horizontal bar,
His constant virtue never changed.
His constant virtue never changed,
He again reverted to Infinity.]
When the unhewn log dispersed,
It became vessels;
When the sage man was employed,
He became chief of the officialdom.
A great tailor does no cutting.

[12t29c] **Chichung Huang**
He who wishes to win all under heaven,
And act upon them -
In my view, he cannot prevail.
All under heaven are sacred vessels
That cannot be acted upon.
He who acts upon them ruins them;
He who holds on to them loses them.

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For people -
Some walk; some follow;
Some blow warm; some blow cold;
Some are strong; some weak;
Some safe; some in danger.
Hence, the sage man
Abandoned excessiveness;
Abandoned arrogance;
Abandoned extravagance.

[12t30c] **Chichung Huang**
Use the Tao to assist your sovereign lord;
Do not use military power
To flaunt your strength over all under heaven.
Such things are apt to boomerang:
Where an army has encamped,
Brambles and thorns grow.
A good commander stops
Once his end is achieved,
And does not thereby seek military superiority.
His end achieved, he is not arrogant;
His end achieved, he is not conceited;
His end achieved, he does not brag;
His end achieved, he accepts it reluctantly.
This is called
Achieving the end without seeking military superiority.
Something ages while still in its prime
Is contrary to the Tao;
What is contrary to the Tao perishes early.

[12t31c] **Chichung Huang**
Weapons are inauspicious instruments
Which people all loathe.
Therefore, he who possesses the Tao
Does not accumulate.
The gentleman ordinarily honors the left;
At war, he honors the right.
Therefore, weapons are not the gentleman's instruments.
Weapons being inauspicious instruments,
If you cannot but use them,
It is best to cover up their sharp blades;
Do not relish them.
If you relish them,
It means you enjoy killing men.
He who enjoys killing men
Cannot be allowed to prevail in the empire.

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Hence, on auspicious occasions,
Precedence is given to the left;
In mourning,
Precedence is given to the right.
Hence, a lieutenant general stands left;
A senior general stands right,
Meaning it is handled with mourning rituals.
If the number of men killed is multitudinous,
Preside over it in grief.
After winning a war,
Handle it with mourning rituals.

[12t32c] **Chichung Huang**
The Tao is constant and nameless.
The unhewn log, though tiny,
None under heaven dare subjugate.
If marquises and kings can adhere to it,
The ten thousand things will submit to them spontaneously.
When heaven and earth integrate
To drip sweet dew,
Without anyone ordering them,
It is evenly distributed spontaneously.
With the first cutting,
Names emerged.
Names having emerged,
One should also know where to stop.
Knowing where to stop
Will thereby exempt one from peril.
The Tao's relation to all under heaven
Is like small valley streams
To a river or an ocean.

[12t33c] **Chichung Huang**
He who knows others is crafty;
He who knows himself is clear-sighted.
He who overcomes others has strength;
He who overcomes himself has stamina.
He who knows content is rich;
He who practices strenuously achieves his aspiration;
He who does not lose his base is long-enduring;
He who dies without forgetting is long-lived.

[12t34c] **Chichung Huang**
How the Tao overflows!
It may be found left and right.
The ten thousand things relying on it for their living,

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It does not decline;
Having scored successes,
It claims no possession;
Clothing and feeding the ten thousand things,
It does not assume masterdom;
Meaning it is constantly lustless,
And may be named among the tiny.
When the ten thousand things return,
They do not know who their master is;
Hence, it may be named among the vast.
That is why the sage man
Was able to achieve vastness.
As he never assumed vastness,
He was able to achieve vastness.

[12t35c] **Chichung Huang**
Take hold of the great image,
And all under heaven will flock to you.
Once there, unharmed,
They will settle down in peace and prosperity.
Music and pastries
Make the wayfarers pause.
Therefore, when the Tao utters words,
They say: "How bland and tasteless!
Looked at,
It is not worth seeing;
Listened to,
Not worth hearing."
When used, however,
It is inexhaustible.

[12t36c] **Chichung Huang**
That which shall contract
Must have long expanded;
That which shall weaken
Must have long strengthened;
That which shall depart
Must have long partaken;
That which shall take
Must have long given.
This is called subtle insight.
Softness and weakness overcome strength:
Fish cannot leap out of deep water;
So cannot the state's sharp weapons
Be displayed to men.

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[12t37c] **Chichung Huang**
The Tao is constant and nameless.
If marquises and kings can adhere to it,
The ten thousand things will live and grow spontaneously.
While they live and grow spontaneously,
If lusts arise,
I shall fill them with the nameless unhewn log.
Being filled with the nameless unhewn log,
They shall become lustless.
Lustlessness leads to stillness;
Heaven and earth shall turn aright spontaneously.

[12t38c] **Chichung Huang**
The man of supreme virtue
Claimed no virtue,
Hence, he possessed virtue;
The man of the lowest virtue
Would not lose virtue,
Hence, he possessed no virtue.
The man of supreme virtue did not act,
And had no intention to act;
The man of supreme humanity acted,
But had no intention to act;
The man of supreme righteousness acted,
And had the intention to act;
The man of supreme rituals acted,
And as none responded to him,
He rolled up his sleeves to drag them along.
Hence, only when the Tao was lost
Did virtue emerge;
Only when virtue was lost
Did humanity emerge;
Only when humanity was lost
Did righteousness emerge;
Only when righteousness was lost
Did the rituals emerge.
Now, the rituals represent
The thinness of wholehearted sincerity and truthfulness
And the beginning of chaos;
Foresight represents
The flower of the Tao
And the beginning of folly.
Hence, the great man abided by its thickness,
And not its thinness;
He abided by its substance,
And not its flower.

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Therefore, he abandoned that and chose this.

[12t39c] **Chichung Huang**
Long, long ago, those that acquired One were:
Heaven, which acquired One
And thereby became clear;
Earth, which acquired One
And thereby became tranquil;
Spirits, which acquired One
And thereby became miraculous;
Valley streams, which acquired One
And thereby became full;
Marquises and kings, who acquired One
And thereby became chieftains over all under heaven.
Going to the extreme would mean:
If heaven were excessively clear,
It would crack;
If earth were excessively tranquil,
It would quake;
If spirits were excessively miraculous,
They would cease to be so;
If valley streams were excessively full,
They would go dry;
If marquises and kings were endlessly noble and high,
They would collapse.
Therefore, the noble must take the humble to be their roots;
The high must take the low to be their basis.
Hence, marquises and kings call themselves "The inadequate one," "the deficient one" and "the unworthy one."
This means taking the humble to be their roots,
Does it not?
Therefore, the highest praise is no praise.
Hence, do not wish to be as noble as jade,
Nor as high as a mountain rock.

[12t40c] **Chichung Huang**
Opposition characterizes the Tao's movement;
Weakness characterizes the Tao's function.
All things under heaven are generated from being;
Being is generated from nonbeing.

[12t41c] **Chichung Huang**
When the superior scholar hears the Tao,
He does his utmost to practice it;
When the middling scholar hears the Tao,
It seems existent, seems non-existent;

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When the inferior scholar hears the Tao,
He bursts out laughing.
If he did not burst out laughing,
It would not deserve to be the Tao.
Hence, "Established Sayings" has it:
"The clear Tao seems obscure;
The advancing Tao seems receding;
The even Tao seems rugged;
Supreme virtue is like a valley;
Great white seems black;
Abundant virtue seems deficient;
Robust virtue seems flabby;
Honest truth seems capricious;
The great square has no corners;
The great vessel is imperfect;
The great voice has no sound;
The celestial image has no form."
The Tao is invisible and nameless;
The Tao alone
Begins well and ends well.

[12t42c] **Chichung Huang**
The Tao generated one;
One generated two;
Two generated three;
Three generated the ten thousand things.
The ten thousand things,
Carrying yin and embracing yang,
Used the empty vapor to achieve harmony.
What people loathe most are
Inadequacy, deficiency and unworthiness,
Yet, kings and dukes use them
To refer to themselves.
People sometimes gain through losing;
Sometimes lose through gaining.
Therefore, what kings teach,
I also choose to teach kings:
"A brute does not die a natural death."
I shall use it as the father of learning.

[12t43c] **Chichung Huang**
The softest under heaven
Gallops over the hardest under heaven;
The formless penetrates into the spaceless.
I thereby know the benefit of nonaction.
The edification of speechlessness

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The benefit of nonaction -
Nothing under heaven can match it.

[12t44c] **Chichung Huang**
Fame and life - which is dearer?
Life and wealth - which is weightier?
Gain and loss - which is drearier?
Excessive love entails enormous costs;
Abundant stores entail heavy losses.
Therefore, knowing content
Will exempt you from humiliation;
Knowing where to stop
Will exempt you from peril.
You may long endure.

[12t45c] **Chichung Huang**
Great perfection seems imperfect -
Its function is unfailing;
Great fullness seems empty -
Its function is inexhaustible.
Great straightness seems bent;
Great eloquence seems tongue-tied;
Great adroitness seems clumsy;
Great affluence seems deficient.
Restlessness overcomes cold;
Stillness overcomes heat.
Emptiness and stillness
May serve as the norm of the empire.

[12t46c] **Chichung Huang**
When the empire possessed the Tao,
Galloping horses were turned back to manure the fields;
When the empire has lost the Tao,
War-horses are bred on the frontier.
No crime is greater than indulging in greed;
No misfortune is greater than not knowing content;
No catastrophe is more grievous than thirsting for gain.
Therefore, the content of knowing content
Makes one constantly content.

[12t47c] **Chichung Huang**
Without leaving the door,
You may know everything under heaven;
Without peeping through the window,
You may know heaven's Tao.
The farther you venture abroad,

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The less you know.
Hence, the sage man
Knew without traveling,
Understood without seeing,
Accomplished without acting.

[12t48c] **Chichung Huang**
He who pursues learning daily increases;
He who hears the Tao daily decreases.
He decreases and decreases
Until he acts not
And has no intention to act.
He who wishes to win all under heaven
Never creates disturbances.
If he creates disturbances,
He is no longer fit to win all under heaven.

[12t49c] **Chichung Huang**
The sage man never had a predisposed heart,
Taking the hundred family's heart
To be the concern of his heart.
Good people - he was good to them;
Evil people - he was also good to them.
Goodness was attained.
Honest people - he was honest to them;
Dishonest people - he was also honest to them.
Honesty was attained.
When the sage man presided over the empire,
Unbiased, he muddled their hearts
For all under heaven.
The hundred family names
All lent him their ears and eyes;
The sage man turned them all into infants.

[12t50c] **Chichung Huang**
People emerge into life and enter into death.
The category of life constitutes three tenths;
The category of death constitutes three tenths;
And those who, seeking extravagant living,
All move to the realm of death
Also constitute three tenths.
Why so?
Because they seek extravagant living.
I hear that those who excel in preserving life,
Walking in mountains,
Shun neither rhinoceros nor tiger;

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Entering a battle,
Incur wounds from neither weapon nor armor.
The rhinoceros has nowhere to thrust its horn;
The tiger has nowhere to press its claws;
Weapons have nowhere to lodge their blades.
Why so?
Because they do not belong to the realm of death.

[12t51c] **Chichung Huang**
The Tao generates them,
Virtue nurtures them,
Matter forms them,
And instruments complete them.
Hence, the ten thousand things
Honor the Tao and treasure virtue.
That the Tao is honored
And virtue is treasured is not because
Anyone has conferred titles upon them;
It is constantly the way things are.
The Tao generates them,
Nurtures them,
Grows them,
Raises them,
Shapes them,
Solidifies them,
Stores them,
Covers them.
It generates without possessing,
Assists without taking credit,
Leads without dominating.
This is called deep and remote virtue.

[12t52c] **Chichung Huang**
All under heaven have a beginning,
Which is considered the mother of all under heaven.
Having found their mother,
You thereby know her children.
Having known her children,
You revert and adhere to their mother,
A lifetime without peril.
Stop your hole,
Close your door,
A lifetime without end.
Open your hole,
Increase your disturbances,
A lifetime without remedy.

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Seeing tiny things is clear-sightedness.
Adhering to softness is strength.
Use its light,
Withdraw your own clear-sightedness,
And you shall bring yourself no calamity.
This is called following the constant.

[12t53c] **Chichung Huang**
Were I but firmly enlightened,
Walking along the great Tao,
My only fear would be going astray.
The great Tao is exceedingly even,
But the sovereign is exceedingly fond of gullies.
While the court is exceedingly well-kept,
The fields are exceedingly weedy,
And the granaries exceedingly empty.
Clad in elegant and colorful attire,
Wearing a sharp sword,
And sated with food,
He has enough wealth and to spare.
Such a man is called the chieftain of bandits;
Being the chieftain of bandits goes against the Tao.

[12t54c] **Chichung Huang**
He who excels in planting something -
Nobody can pull it up;
He who excels in embracing something -
Nobody can snatch it away.
His offspring will thereby offer sacrifices without end.
Cultivate it in your own person,
Your virtue will be genuine;
Cultivate it in your own fief,
Your virtue will be more than enough;
Cultivate it in your own prefecture,
Your virtue will be long-enduring;
Cultivate it in your own state,
Your virtue will be abundant;
Cultivate it in the empire,
Your virtue will be universal.
Observe other persons from your own person;
Observe other fiefs from your own fief;
Observe other prefectures from your own prefecture;
Observe other states from your own state;
Observe the empire from all under heaven.
How do I know what the empire is like?
From this.

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[12t55c] **Chichung Huang**
He who embodies abundant virtue
May be likened to a ruddy infant:
Wasps, venomous insects, scorpions, and snakes
Do not sting him;
Birds of prey and ferocious beasts
Do not seize him.
Bones weak, muscles soft,
Its grip is firm.
Knowing nothing about the copulation
Between female and male,
Its little penis erects,
Which manifests sublime virility;
It howls all day without becoming hoarse,
Which manifests sublime harmony.
Knowing harmony means constancy;
Knowing constancy means clear-sightedness.
Extravagant living means calamity;
The heart dominating the breath means collapse.
Something ages while still in its prime
Is contrary to the Tao.
What is contrary to the Tao perishes early.

[12t56c] **Chichung Huang**
He who knows does not speak;
He who speaks does not know.
Stop your hole,
Close your door,
Soften your brightness,
Mingle with the dust,
File your sharpness,
And unravel your entanglements.
This is called deep and remote concord.
Therefore, neither can anyone become intimate with you,
Nor can anyone become alienated from you;
Neither can anyone benefit you,
Nor can anyone harm you;
Neither can anyone exalt you,
Nor can anyone debase you.
Therefore, you are exalted by all under heaven.

[12t57c] **Chichung Huang**
Use the norm to govern the state;
Use the abnormal to conduct warfare;
Use nondisturbance to win all under heaven.

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How do I know it should be so?
For the more prohibitions and taboos in the empire,
The poorer the people;
The more sharp weapons the sovereign has,
The more chaotic state and fief;
The craftier the sovereign,
The more perverse things will arise;
The more ostentatious royal processions,
The more robbers and thieves there will be.
Hence, the sage man's saying goes:
"If I implement nonaction,
The people will live and grow spontaneously;
If I love stillness,
The people will turn aright spontaneously;
If I create no disturbances,
The people will become rich spontaneously;
If I desire to be desireless,
The people will turn into unhewn logs spontaneously."

[12t58c] **Chichung Huang**
If your government is muddled,
Your people will be simple;
If your government is exacting,
Your people will be daring.
Against misfortune leans good fortune;
In good fortune lurks misfortune.
Who knows its extremity?
There is no norm.
Normal reverts to abnormal;
Good reverts to evil.
The perplexity of rulers
Has been long indeed!
Hence, be square without cutting,
Angular without pricking;
Straight without binding;
Bright without dazzling.

[12t59c] **Chichung Huang**
In governing the people and serving heaven,
There is nothing like sparingness.
Sparingness alone
Can lead you to early submission.
Early submission means accumulating virtue repeatedly.
If you accumulate virtue repeatedly,
There is nothing you cannot overcome.
If there is nothing you cannot overcome,

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Nobody knows its limit.
If nobody knows its limit,
You are fit to possess a state.
If you possess the mother of governing a state,
You may long endure.
This is called the way
To deepen the roots and strengthen the base,
To lengthen life and perpetuate vision.

[12t60c] **Chichung Huang**
Governing a large state
Is like frying small fish.
Use the Tao to preside over the empire,
And its spirits will not be mischievous;
Not that its spirits will not be mischievous,
But that their mischief will not harm the people;
Not that their mischief will not harm the people,
But that a sage man never does any harm.
Since neither harms anyone,
Their favors will converge.

[12t61c] **Chichung Huang**
A large state is the lower stream,
The female to all under heaven,
The converging point of all under heaven.
The female constantly uses stillness
To overcome the male.
As she is still,
It is proper that she stay low.
Therefore, if a large state
Stays low to a small state,
It wins the small state;
If a small state
Stays low to a large state,
It is won by the large state.
Therefore, one stays low to win;
One stays low to be won.
Therefore, the large state
Merely wishes to annex and feed the other;
The small state
Merely wishes to join and serve the other.
If each is to have its wish,
The large state should stay lower.

[12t62c] **Chichung Huang**
The Tao is where

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The ten thousand things flow;
The good man's treasure,
That by which the evil man is preserved.
Good words can win one honor;
Good deeds can command esteem from others.
The evil among men -
Why should they be abandoned?
Therefore, in enthroning the Son of Heaven,
Or installing the Three Counselors,
Though one has a jade-disk
That fills one's arms,
Preceding a team of four horses,
It is better to prostrate oneself
And present this.
Why did the ancients treasure this Tao so?
Is it not said:
"What one seeks will thereby be obtained;
What one is guilty of will thereby be pardoned?"
Therefore it was treasured by all under heaven.

[12t63c] **Chichung Huang**
Act without action;
Disturb without disturbance;
Taste the tasteless.
Great, small, much, little,
Requite enmity with favor.
Tackle a difficult issue while it is easy;
Create a great enterprise while it is small.
All difficult issues under heaven
Begin from easy ones;
All great enterprises under heaven
Begin from small ones.
Hence, the sage man never presumed vastness,
So, he could achieve vastness.
For he who makes promises lightly
Must lack in trustworthiness;
He who takes many things easy
Must encounter many difficulties.
Hence, even the sage man
Considered the task difficult,
Therefore, eventually he had no difficulty.

[12t64c] **Chichung Huang**
When stable,
It is easy to maintain;
When no symptoms have emerged,

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Easy to deal with;
When tender,
Easy to break;
When tiny,
Easy to disperse.
Tackle it before it takes shape;
Bring order before it becomes chaotic.
A tree the circumference of an embrace
Grows out of a downy tip;
A nine-storied tower
Rises from a basketful of earth;
A hundred-ren ascent
Begins from under one's foot.
He who acts upon them ruins them;
He who holds on to them loses them.
Hence, the sage man acted not
So that he ruined not;
He did not hold on to them
So that he did not lose them.
When people engage in a task,
They often ruin it at its completion.
Therefore, it is said:
"Be discreet in the end as in the beginning,
And you will not ruin your task."
Hence, the sage man
Desired to be desireless,
And treasured not goods hard to come by;
He learned to be unlearned,
And was exempted from the errors
Other rulers had committed;
He was able to assist the ten thousand things
To be the way they were
Without daring to act.

[12t65c] **Chichung Huang**
Therefore, it is said:
"Those who implemented the Tao
Did not use it to make the people shrewd;
Rather, they used it to make them simple."
The reason why the people are difficult to rule
Is that they are crafty.
Therefore, using craft to govern a state
Is a pest to the state;
Using noncraft to govern a state
Is a blessing to the state.
Constantly remember: these two constitute a guideline;

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Constantly remembering this guideline
Is called a deep and remote virtue.
The deep and remote virtue
Is deep indeed, remote indeed;
And, though contrary to all things,
Will eventually reach Grand Harmony.

[12t66c] **Chichung Huang**
The reason why rivers and oceans
Can become kings of a hundred valley streams
Is that they are good at lying below them;
Hence, they can become
Kings of a hundred valley streams.
Hence, when the sage man
Wished to be above the people,
He always placed himself below them in speech;
When he wished to be in front of the people,
He always stayed behind them in person.
Therefore, when he was above,
People did not consider him a burden;
When he was in front,
People did not consider him an obstacle.
All under heaven delighted in supporting him unwearily.
Is it not because he did not contend
That none under heaven could with him contend?

[12t67c] **Chichung Huang**
All under heaven say I am vast;
Vast, but resemble nothing.
It is precisely because I resemble nothing
That I can be vast.
If I had resembled anything,
Long ago I would have become tiny indeed.
I constantly have three treasures
Which I uphold and value:
First, compassion;
Second, frugality;
Third, not daring to precede all under heaven.
Being compassionate,
I can be courageous;
Being frugal,
I can be all-embracing;
Not daring to precede all under heaven,
I can serve as
Head of the great vessels.
Now, if I had abandoned compassion and chosen courage,

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Abandoned frugality and chosen all-embracingness;
Abandoned the back and chosen the front,
It would have been the death of me.
For compassion, used in battle,
Will bring you victory;
Used in defence,
Will make you impregnable.
When heaven is about to establish someone,
It seems to wall him up with compassion.

[12t68c] **Chichung Huang**
Therefore, a good commander is not militant;
A good strategist is not irritable;
A good vanquisher of enemies is not confrontational;
A good employer of men stays low to them.
This is called the virtue of noncontention;
This is called the ability of employing men;
This is called a match for heaven,
A paragon among the ancients.

[12t69c] **Chichung Huang**
A strategist once said:
"I dare not play the host,
Rather, I'd play the guest;
I dare not advance one inch,
Rather, I'd retreat one foot.
Which means:
Marching without ranks,
Baring no arms,
Holding no weapons,
I will still emerge invincible.
No calamity is greater than being invincible;
Being invincible almost cost me my treasures."
Therefore, when two confronting armies are equally matched,
The compassionate party wins.

[12t70c] **Chichung Huang**
My words are exceedingly easy to understand,
Exceedingly easy to practice.
Yet none under heaven can understand them,
None can practice them.
Words have their progenitor;
Affairs have their sovereign.
It is because of ignorance
That they do not me understand.
Those who understand being rare,

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I become all the more valuable.
Hence, the sage man wore a coarse tunic,
But carried in his bosom a piece of jade.

[12t71c] **Chichung Huang**
Knowing as if not knowing
Is peerless;
Not knowing as if knowing
Is a sickness.
Hence, the sage man was not sick:
Being sick of the sickness,
Hence, he was not sick.

[12t72c] **Chichung Huang**
If the people do not fear terror,
Greater terror shall arrive.
Do not squeeze their habitation;
Do not obstruct their livelihood.
Only when you stop oppressing them
Will they stop loathing you.
Hence, the sage man
Knew himself without parading himself,
Loved himself without exalting himself.
Therefore, he abandoned that and chose this.

[12t73c] **Chichung Huang**
Brave in daring, one gets killed;
Brave in not daring, one lives.
Of these two -
One is beneficial, one harmful.
That which heaven loathes -
Who knows its reason?
Heaven's Tao,
Without battling, excels in triumphing;
Without speaking, excels in responding;
Without being summoned, comes spontaneously;
Though loose, excels in planning.
Heaven's net is vast:
Though wide-meshed, misses nothing.

[12t74c] **Chichung Huang**
If the majority of people do not fear death,
Why use killing to intimidate them?
If the majority of people do fear death,
Those who act perversely -
I can arrest and kill them.

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Who would dare then?
The Executioner is always the one in charge of killing;
To kill in place of the Executioner
Is to chop wood in place of a master carpenter.
To chop wood in place of a master carpenter,
One can hardly avoid injuring one's own hand.

[12t75c] **Chichung Huang**
The people are starving,
Because he takes too much grain tax,
Hence, they are starving.
The hundred family names are unruly,
Because their sovereign has the intention to act,
Hence, they are unruly.
The people take death lightly,
Because he seeks after extravagant living,
Hence, they take death lightly.
Only one who does not apply himself to living
Is worthier than those who exalt living.

[12t76c] **Chichung Huang**
When born, man is soft and weak;
When dead, he is stiff, tough, hard and strong.
When born, the ten thousand things,
Grasses and trees are soft and tender;
When dead, they are withered and dry.
Therefore, it is said:
"The hard and strong belong to the category of death;
The soft and weak belong to the category of life."
Hence, if an army is strong, it perishes;
If a tree is strong, it breaks.
Therefore, the strong and big rank low;
The soft and weak rank high.

[12t77c] **Chichung Huang**
Heaven's Tao
Is like the fixing of a bowstring:
Too high, lower it;
Too low, lift it.
More than enough, reduce it;
Not enough, replenish it.
Therefore, heaven's Tao
Takes from those who have more than enough
To replenish those who do not have enough;
Man's way
Takes from those who do not have enough

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To offer to those who have more than enough.
Who can, having more than enough,
Offer some to heaven?
Perhaps only those who possess the Tao.
Hence, the sage man
Helped without possessing,
Scored merits without claiming.
That is how
He did not wish to parade his worth.

[12t78c] **Chichung Huang**
Nothing under heaven is softer and weaker than water,
Yet, in attacking the hard and strong,
Nothing can surpass it,
Because nothing can replace it.
That the soft overcome the hard,
And the weak overcome the strong -
None under heaven does not know it,
Yet none can practice it.
Hence, the sage man's saying goes:
"He who bears the state's humiliations
Is called lord of the land;
He who bears the state's calamities
Is called king of the empire."
A positive statement sounds paradoxical.

[12t79c] **Chichung Huang**
In pacifying a great enmity,
There must be some remnant enmity.
How could that be considered good?
Hence, the sage man
Held the left half of the deed
Without demanding payment from the people.
Therefore, those who possess virtue administer deeds;
Those who possess no virtue administer tithing.
Heaven's Tao is unbiased;
It always supports good men.

[12t80c] **Chichung Huang**
A small state with few people:
Let there be utensils ten,
A hundred times its population
Without being used;
Let the people take death seriously,
And stay away from migration;
Let there be boats and carriages

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With no occasion to ride them;
Let there be armor and weapons
With no occasion to display them;
Let the sovereign revert to tying knots
With a rope and put it to use.
Make their food delicious,
Their clothes beautiful,
Their customs joyous,
Their habitations comfortable.
Neighboring states may be within sight of each other,
And sounds of roosters and dogs within hearing,
Yet the people, to their old age and death,
Never come and go visiting one another.

[12t81c] **Chichung Huang**
Truthful words are not beautiful;
Beautiful words are not truthful.
He who knows is not widely informed;
He who is widely informed does not know.
He who is good does not have much;
He who has much is not good.
The sage man did not accumulate,
Exhausting himself to help the people,
He was fuller;
Exhausting himself to give the people,
He was richer.
Therefore, heaven's Tao
Benefits without harming;
Man's Tao
Assists without contending.

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[13t01c] **Ellen M. Chen**
Tao that can be spoken of,
Is not the Everlasting (ch'ang) Tao.
Name that can be named,
Is not the Everlasting (ch'ang) name.
Nameless (wu-ming), the origin (shih) of heaven and earth;
Named (yu-ming), the mother (mu) of ten thousand things.
Alternate,
Non-being (wu), to name (ming) the origin (shih) of heaven and earth;
Being (yu), to name (ming) the mother of ten thousand things.
Therefore, always (ch'ang) without desire (wu-yü),
In order to observe (kuan) the hidden mystery (miao);
Always (ch'ang) with desire (yu-yü),
In order to observe the manifestations (chiao).
Alternate,
Therefore, by the Everlasting (ch'ang) Non-Being (wu),
We desire (yü) to observe (kuan) its hidden mystery (miao);
By the Everlasting (ch'ang) Being (yu),
We desire (yü) to observe the manifestations (chiao).
These two issue from the same origin,
Though named differently.
Both are called the dark (hsüan).
Dark and even darker,
The door to all hidden mysteries (miao).

[13t02c] **Ellen M. Chen**
When all under heaven know beauty (mei) as beauty,
There is then ugliness (o);
When all know the good (shan) good,
There is then the not good (pu shan).
Therefore being and non-being give rise to each other,
The difficult and easy complement each other,
The long and short shape each other,
The high and low lean on each other,
Voices and instruments harmonize with one another,
The front and rear follow upon each other.
Therefore the sage manages affairs without action,
Carries out (hsing) teaching without speech (yen).
Ten thousand things arise and he does not initiate them,
They come to be and he claims no possession (yu) of them,
He works (wei) without holding on,
Accomplishes (ch'eng) without claiming merit.
Because he does not claim merit,
His merit does not go away.

[13t03c] **Ellen M. Chen**

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Do not honor (shang) the worthy (hsien),
So that the people will not contend (cheng) with one another.
Do not value (kuei) hard-to-get goods,
So that the people will not turn robbers.
Do not show objects of desire (k'o yü),
So that the people's minds (hsin) are not disturbed.
Therefore, when the sage rules:
He empties the minds (hsin) of his people,
Fills their bellies,
Weakens their wills (chih),
And strengthens their bones.
Always he keeps his people in no-knowledge (wu-chih) and no-desire (wu-yü),
Such that he who knows dares not act.
Act by no-action (wu-wei),
Then, nothing is not in order.

[13t04c] **Ellen M. Chen**
Tao is a whirling emptiness (ch'ung),
Yet (erh) in use (yung) is inexhaustible (ying).
Fathomless (yuan),
It seems to be the ancestor (tsung) of ten thousand beings.
It blunts the sharp,
Unties the entangled,
Harmonizes the bright,
Mixes the dust.
Dark (chan),
It seems perhaps to exist (ts'un).
I do not know whose child it is,
It is an image (hsiang) of what precedes God (Ti).

[13t05c] **Ellen M. Chen**
Heaven and earth are not humane (jen),
They treat the ten thousand beings as straw dogs (ch'u kou).
The sage is not humane (jen),
He treats the hundred families as straw dogs (ch'u kou).
Between heaven and earth,
How like a bellows (t'o yo) it is!
Empty and yet inexhaustible,
Moving and yet it pours out ever more.
By many words one's reckoning (shu) is exhausted.
It is better to abide by the center (shou chung).

[13t06c] **Ellen M. Chen**
The Valley Spirit (ku shen) is deathless,
It is called the Dark Mare (hsüan p'in).
The door of the Dark Mare,

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Is called the root of heaven and earth.
Continuous (mien mien), it seems to exist (ts'un),
Yet in use (yung) it is inexhaustible.

[13t07c] **Ellen M. Chen**
Heaven and earth are long lasting (chiu).
The reason why heaven and earth are long lasting:
Because they do not live for self (pu tzu sheng).
Therefore they last long.
Thus the sage puts his body (shen) behind,
Yet his body is in front.
He regards his body as external,
Yet his body remains in existence (ts'un).
Is it not because he is selfless (wu szu),
That he can fulfill himself (ch'eng ch'i szu).

[13t08c] **Ellen M. Chen**
A person with superior goodness (shan) is like water,
Water is good in benefiting (li) all beings,
Without contending (cheng) with any.
Situated in places shunned (o) by many others,
Thereby it is near (chi) Tao.
(Such a person's) dwelling is the good earth,
(His/her) mind (hsin) is the good deep water (yuan),
(His/her) associates are good kind people (jen),
(His/her) speech shows good trust (hsin),
(His/her) governing is the good order,
(His/her) projects (shih) are carried out by good talents (neng),
(His/her) activities (tung) are good in timing.
Because he does not contend (pu cheng) with any,
He commits no wrong.

[13t09c] **Ellen M. Chen**
To hold and fill (a vessel) to the full (ying),
It had better not be done.
To temper and sharpen a sword,
Its edge could not be kept (pao) long.
To fill the hall with gold and jade,
There is no way to guard (shou) them.
To be rich, exalted, and proud,
This is to invite blame (chiu) upon oneself.
When work is done (sui), the person (sheng) retires,
Such is the Tao of heaven.

[13t10c] **Ellen M. Chen**
In bringing your spiritual (ying) and bodily (p'o) souls to embrace the One,

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Can (neng) you never depart (li) from it?
In concentrating your breath to attain softness,
Can you be like an infant (ying erh)?
In cleansing your mirror (lan) of the dark (hsüan),
Can you make it spotless?
In opening and closing heaven's gate (t'ien men),
Can you be the female (tz'u)?
In being enlightened (ming) and comprehending all,
Can you do it without knowledge?
In loving the people and governing the state,
Can you practice non-action?
To give birth, to nurture,
To give birth yet not to claim possession (yu),
To act (wei) yet not to hold on to,
To grow (chang) yet not to lord over (tsai),
This is called the dark virtue (yüan te).

[13t11c] **Ellen M. Chen**
Thirty spokes share one hub to make a wheel.
Through its non-being (wu),
There is (yu) the use (yung) of the carriage.
Mold clay into a vessel (ch'i).
Through its non-being (wu),
There is (yu) the use (yung) of the vessel.
Cut out doors and windows to make a house.
Through its non-being (wu),
There is (yu) the use (yung) of the house.
Therefore in the being (yu-chih) of a thing,
There lies the benefit (li).
In the non-being (wu-chih) of a thing,
There lies its use (yun).

[13t12c] **Ellen M. Chen**
The five colors blind a person's eyes;
The five musical notes deafen a person's ears;
The five flavors ruin a person's taste buds.
Horse-racing, hunting and chasing,
Drive a person's mind (hsin) to madness.
Hard-to-get goods,
Hinder a person's actions.
Therefore the sage is for the belly, not for the eyes.
Therefore he leaves this and chooses that.

[13t13c] **Ellen M. Chen**
Accept honors and disgraces as surprises,
Treasure great misfortunes as the body.

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Why say: "Accept honors and disgraces as surprises"?
Honors elevate (shang),
Disgraces depress (hsia).
One receives them surprised,
Loses them surprised.
Thus: "Accept honors and disgraces as surprises."
Why say: "Treasure great misfortunes as the body"?
I have great misfortunes,
Because I have a body.
If I don't have a body,
What misfortunes do I have?
Therefore treasure the body as the world,
As if the body can be entrusted to the world.
Love the body as the world,
As if the body can be entrusted to the world.

[13t14c] **Ellen M. Chen**
What is looked at but not (pu) seen,
Is named the extremely dim (yi).
What is listened to but not heard,
Is named the extremely faint (hsi).
What is grabbed but not caught,
Is named the extremely small (wei).
These three cannot be comprehended,
Thus they blend into one.
As to the one, its coming up is not light,
Its going down is not darkness.
Unceasing, unnameable,
Again it reverts to nothing.
Therefore it is called the formless form,
The image (hsiang) of nothing.
Therefore it is said to be illusive and evasive (hu-huang).
Come toward it one does not see its head,
Follow behind it one does not see its rear.
Holding on to the Tao of old (ku chih tao),
So as to steer in the world of now (chin chih yu).
To be able to know the beginning of old,
It is to know the thread of Tao.

[13t15c] **Ellen M. Chen**
Those in the past who were good at practicing Tao,
Were subtle, mysterious, dark, penetrating (wei miao yüan t'ung),
Deep and unrecognizable.
Because they were unrecognizable,
I am forced to describe their appearance (yung).
Careful, like crossing a river in winter,

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Hesitating, like fearing neighbors on four sides,
Reverent, like being guests,
Dissolving, like ice beginning to melt,
Thick, like uncarved wood,
Open, like a valley,
Chaotic (hun), like murky (cho) water.
What can stop the murkiness?
Quieting (ching) down, gradually it clarifies (ch'ing).
What can keep still for long?
Moving, gradually it stirs into life.
Those who keep this Tao,
Do not want to be filled to the full (ying).
Because they are not full,
They can renew (hsin) themselves before being worn out (pi).

[13t16c] **Ellen M. Chen**
Reach the pole of emptiness (hsü-chi),
Abide in genuine quietude (ching).
Ten thousand beings flourish together,
I am to contemplate (kuan) their return (fu).
Now things grow profusely,
Each again returns (kuei) to its root.
To return to the root is to attain quietude (ching),
It is called to recover life (ming).
To recover life is to attain the Everlasting (ch'ang),
To know the Everlasting (ch'ang) is to be illumined (ming).
Not knowing (chih) the Everlasting (ch'ang),
One commits evils wantonly.
Knowing the Everlasting one becomes all containing (yung).
To be all containing is to be public (kung).
To be public is to be kingly (wang).
To be kingly is to be like heaven.
To be like heaven is to be like Tao.
To be like Tao is to last long.
This is to lose the body without becoming exhausted (pu tai).

[13t17c] **Ellen M. Chen**
The best government, the people know it is just there.
The next best, they love and praise it.
The next, they fear it.
The next, they revile against it.
When you don't trust (hsin) [the people] enough,
Then they are untrustworthy (pu hsin).
Quiet, why value words (yen)?
Work is accomplished, things are done.
People all say that I am natural (tzu-jan).

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[13t18c] **Ellen M. Chen**
On the decline of the great Tao,
There are humanity (jen) and righteousness (i).
When intelligence (hui) and knowledge (chih) appear,
There is great artificiality (wei).
When the six relations are not in harmony,
There are filial piety (hsiao) and parental love (tz'u).
When a nation is in darkness (hun) and disorder (lüan),
There are loyal ministers.

[13t19c] **Ellen M. Chen**
Eliminate sagacity (sheng), discard knowledge (chih),
People will be profited (li) a hundredfold.
Eliminate humanity (jen), discard righteousness (i),
People will again practice filial piety and parental love.
Abolish artistry (ch'iao), discard profit-seeking (li),
Robbers and thieves shall disappear.
These three pairs adorn (wen) what is deficient (pu tsu).
Therefore, let there be the advice:
Look to the undyed silk, hold on to the uncarved wood (p'u),
Reduce your sense of self (szu) and lessen your desires (yü).

[13t20c] **Ellen M. Chen**
Eliminate (chüeh) learning so as to have no worries,
Yes and no, how far apart are they?
Good and evil, how far apart are they?
What the sages (jen) fear,
I must not not fear.
I am the wilderness (huang) before the dawn (wei yang).
The multitude (chung jen) are busy and active,
Like partaking of the sacrificial feast,
Like ascending the platform in spring;
I alone (tu) am bland (p'o),
As if I have not yet emerged (chao) into form.
Like an infant who has not yet smiled (hai),
Lost, like one who has nowhere to return (wu so kuei).
The multitudes (chung jen) all have too much (yu yü);
I alone (tu) am deficient (i).
My mind (hsin) is that of a fool (yü),
Nebulous.
Worldly people (su jen) are luminous (chao);
I alone (tu) am dark (hun).
Worldly people are clear-sighted (ch'a);
I alone (tu) am dull (men),
I am calm like the sea,

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Like the high winds I never stop (chih).
The multitudes (chung jen) all have their use (i);
I alone (tu) am untamable like lowly material.
I alone (tu) am different from others.
For I treasure feeding on the Mother (mu).

[13t21c] **Ellen M. Chen**
The features (yung) of the vast (k'ung) Te,
Follows entirely (wei) from Tao.
Tao as a thing,
Is entirely illusive (huang) and evasive (hu).
Evasive and illusive,
In it there is image (hsiang).
Illusive and evasive,
In it there is thinghood (wu).
Dark and dim,
In it there is life seed (ching).
Its life seed being very genuine (chen),
In it there is growth power (hsin).
As it is today, so it was in the days of old (ku),
Its name goes not away (ch'ü),
So that we may survey (yüeh) the origins of the many (chung fu).
How do I know that the origins of the many are such?
Because of this.

[13t22c] **Ellen M. Chen**
Bent, thus (tse) preserved whole,
Unjustly accused, thus exonerated (chih),
Hollow, thus filled (ying),
Battered (pi), thus renewed,
Scanty, thus receiving (te),
Much, thus perplexed.
Therefore the sage embraces the One (pao i).
He becomes the model (shih) of the world.
Not self-seeing, hence he is enlightened (ming).
Not self-justifying, hence he is outstanding.
Not showing off (fa) his deeds, hence he is meritorious.
Not boasting (ching) of himself, hence he leads (chang).
Because he is not contentious (pu cheng),
Hence no one under heaven can contend with him.
What the ancients say: "Bent, thus preserved whole,"
Are these empty words?
Be preserved whole and return (kuei).

[13t23c] **Ellen M. Chen**
Nature speaks (yen) little.

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Hence a squall lasts not a whole morning,
A rainstorm continues not a whole day.
What causes (wei) these?
Heaven and earth.
Even [the actions of] heaven and earth do not last long,
How much less [the works] of humans?
Therefore one who follows Tao identifies with Tao,
One who follows te (nature) identifies with te (nature).
One who follows shih (loss) identifies with shih.
One who identifies with Tao is glad to be with Tao.
One who identifies with te is glad to be with te.
One who identifies with shih is glad to be with shih.
When you don't trust (hsin) (the people) enough,
Then they are untrustworthy (pu hsin).

[13t24c] **Ellen M. Chen**
One who tiptoes cannot stand.
One who straddles cannot walk.
One who sees himself is not enlightened (ming).
One who justifies himself is not outstanding.
One who shows off (fa) his deeds is not meritorious.
One who boasts (ching) of himself does not lead (chang).
These to a Taoist are called:
Excess nature (yü te) and superfluous actions (shui hsing),
Avoided (o) even by things.
Therefore the Taoist does not indulge (ch'u) in them.

[13t25c] **Ellen M. Chen**
There was something nebulous existing (yu wu hun ch'eng),
Born before heaven and earth.
Silent, empty,
Standing alone (tu), altering not (pu kai),
Moving cyclically without becoming exhausted (pu tai),
Which may be called the mother of all under heaven.
I know not its name,
I give its alias (tzu), Tao.
If forced to picture it,
I say it is "great" (ta).
To say it is "great" is to say it is "moving away" (shih),
To say it is "moving away" is to say it is "far away" (yüan),
To say it is "far away" is to say it is "returning" (fan).
Therefore Tao is great,
Heaven is great,
Earth is great,
The king is also great.
In the realm there are four greats,

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And the king is one of them.
Humans follow (fa) earth,
Earth follows heaven,
Heaven follows Tao,
Tao follows self-becoming (tzu-jan).

[13t26c] **Ellen M. Chen**
The heavy (chung) is root (ken) to the light (ch'ing);
The tranquil (ching) is master (chün) to the agitated (tsao).
Therefore the sage travels all day,
Without leaving (li) his baggage wagon (tzu chung).
Although he has glorious palaces (yung kuan),
He avoids its sumptuous apartments (yen-ch'u).
How could the Lord of ten thousand chariots,
Conduct himself lightly in the world?
One who acts lightly loses his foundation (pen);
One who is agitated loses his master (chün).

[13t27c] **Ellen M. Chen**
Good (shan) running leaves no tracks,
Good speech has no flaws,
Good counting uses no counters,
A good lock uses no bolts yet cannot be opened,
A good knot uses no rope yet cannot be untied.
Hence the sage is always good at saving people,
Therefore no one is rejected.
He is always good at saving things,
Therefore nothing is rejected.
This is called following the light (ming).
Therefore the good person,
Is the not-good (pu-shan) person's teacher.
The not-good (pu-shan) person,
Is the good person's capital.
One who does not honor (kuei) the teacher,
Or love (ai) the capital,
Is greatly confounded though knowledgeable (chih).
This is called the important mystery (miao).

[13t28c] **Ellen M. Chen**
To know (chih) the male,
But to abide (shou) by the female (tz'u),
Is to be the valley (ch'i) of the world.
Being the valley of the world,
And departing (li) not from the everlasting power (ch'ang te),
One again returns to the infant (ying erh).
To know (chih) the white (pe),

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But to abide (shou) by the black (heh),
Is to be the model (shih) of the world.
Being the model of the world,
And deviating (t'eh) not from the everlasting power,
One again returns to the unlimited (wu-chi).
To know (chih) the illustrious (yung),
But to abide (shou) by the obscure (ju),
Is to be the valley (ku) of the world.
Being the valley of the world,
One's everlasting power (ch'ang te) being full,
One again returns to the uncarved wood (p'u).
The uncarved wood disperses to become vessels (ch'i),
To be used (yung) by the sage as officials.
Therefore a great institution does not mutilate (ko).

[13t29c] **Ellen M. Chen**
One who desires to take the world and act (wei) upon it,
I see that it cannot be done.
The world (t'ien hsia) is a spirit vessel (shen ch'i),
Which cannot be acted (wei) upon.
One who acts (wei) on it fails,
One who holds on to it loses (shih).
Therefore things either move forward or follow behind;
They blow hot or blow cold;
They are strong (ch'iang) or weak;
They get on or they get off.
Therefore the sage gets rid of over-doing,
Gets rid of extravagances,
Gets rid of excesses.

[13t30c] **Ellen M. Chen**
One who assists the ruler with Tao,
Does not overpower (ch'iang) the world by military conquests.
Such affairs have a way of returning (huan):
Where armies are stationed,
Briars and thorns grow,
After great campaigns,
Bad years are sure to follow.
The good person is resolute (kuo) only,
But dares not (kan) take the path of the strong (ch'iang).
Be resolute (kuo) yet do not boast (ching),
Be resolute yet do not show off (fa),
Be resolute yet do not be haughty,
Be resolute because you have no choice,
Be resolute yet do not overpower (ch'iang).
When things are full grown, they age.

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This is called not following Tao.
Not following Tao they perish early.

[13t31c] **Ellen M. Chen**
Military weapons are implements (ch'i) of ill omen,
Avoided (o) even by natural creatures (wu).
Hence the Taoist does not indulge (ch'u) in them.
The princely person (chün-tzu) in dwelling honors the left,
In military campaigns honors the right.
Hence military weapons are not implements of a princely person.
Military weapons, being implements of ill omen,
Are to be employed only in dire necessity.
Better to regard them with lack of interest.
Do not admire (mei) them.
If one admires (mei) them,
One would be rejoicing in the killing of people.
But whoever rejoices in the killing of people,
Will not be successful (chih) in the world.
Therefore in joyful affairs the left is honored,
In mournful affairs the right is honored.
The Second-in-Command takes the place of the left,
The Commander-in-Chief takes the place of the right,
Meaning that this is his place in the funeral rite.
When many people have been killed,
Wail them with sorrow and lamentations.
When victorious in battle,
Mark the occasion with the rite (li) of funeral.

[13t32c] **Ellen M. Chen**
Tao everlasting (ch'ang) is the nameless uncarved wood (p'u).
Though small,
Nothing under heaven can subjugate it (mo neng ch'en).
If kings and barons can abide by (shou) it,
All creatures will arrive as guests (pin) to a banquet.
Heaven and earth unite,
To send down the sweet rain.
Without being commanded by the people (mo chih ling),
It falls evenly (chün) by itself.
At the beginning of institution names come to be.
Once there are names,
One must know when to stop (chih chih).
One who knows when to stop does not become exhausted (pu tai).
Tao in the world is like
Valley streams flowing into rivers and seas.

[13t33c] **Ellen M. Chen**

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One who knows (chih) others is knowledgeable (chih);
One who knows (chih) the self is enlightened (ming).
One who overcomes others has physical might;
One who overcomes the self (tzu sheng) is strong (ch'iang).
One who knows contentment (chih tsu) is rich;
One who acts strongly (ch'iang) has will power (chih).
One who does not lose where one belongs lasts long;
One who dies without perishing (wang) has longevity.

[13t34c] **Ellen M. Chen**
The great Tao floods over,
To the left, to the right.
Ten thousand beings live by it,
And it does not reject them.
Work is accomplished (ch'eng), yet it has no name.
It clothes and nourishes ten thousand beings,
But does not lord over them.
Always without desire,
It may be named the small;
Ten thousand beings return (kuei) to it,
Yet it does not lord over them,
It may be named the great.
Because it never considers itself great,
Therefore it can accomplish (ch'eng) its greatness.

[13t35c] **Ellen M. Chen**
Hold aloft the Great Image (hsiang),
The whole world will go to it.
Going to it, they will meet with no harm,
Only safety, peace, and contentment (an p'ing t'ai).
When music and dainty dishes are offered,
The passers-by stop.
Tao, when it is uttered by the mouth,
Is so bland it has no flavor.
When looked at, it is not enough to be seen.
When listened to, it is not enough to be heard,
When used (yung), it is inexhaustible.

[13t36c] **Ellen M. Chen**
What is to be reduced,
Must first be expanded.
What is to be weakened,
Must first be made strong (ch'iang).
What is to be abolished,
Must first be established.
What is to be taken away,

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Must first be given.
This is called the subtle illumination (wei ming).
The soft and weak overcome the hard and strong.
Fish must not leave the stream.
Sharp weapons (ch'i) of a state,
Must not be displayed.

[13t37c] **Ellen M. Chen**
Tao everlasting (ch'ang) does not act (wu wei),
And yet nothing is not done (erh wu pu wei).
If kings and barons can abide by (shou) it,
The ten thousand things will transform by themselves (tzu hua).
If in transforming desire (yü) is aroused,
I shall suppress it by the nameless uncarved wood (p'u).
With the nameless uncarved wood,
There shall be no desire (wu yü).
Without desire there is thus quietude (ching).
The world shall be self-ordered (tzu ting).

[13t38c] **Ellen M. Chen**
A person of high te is not te,
Therefore such a person has te;
A person of low te does not lose (shih) te,
Therefore such a person has no te.
A person of high te does not act (wei),
For such a person has no cause for action;
A person of low te acts,
For such a person has cause for action.
A person of high jen (humanity) acts,
Yet such a person has no cause for action;
A person of high i (righteousness) acts,
For such a person has cause for action.
A person of high li (propriety) acts,
Yet finding no response,
Proceeds to bare the arms and throw a rope.
Therefore when Tao is lost (shih), then there is te.
When te is lost, then there is jen (humanity).
When jen is lost, then there is i (righteousness).
When i is lost, then there is li (propriety).
As to li, it is the thin edge of loyalty and faithfullness,
And the beginning of disorder;
As to foreknowledge (ch'ien shih), it is the flowering of Tao,
And the beginning of stupidity (yü).
Thus a great person, abiding in the thick,
Does not dwell in the thin;
Abiding in the kernel,

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Does not dwell in the flower.
Therefore such a person leaves that and takes this.

[13t39c] **Ellen M. Chen**
Those of old that attain the One:
Heaven attains the One thus is clear,
Earth attains the One thus is peaceful,
Spirits attain the One thus are efficacious,
Valleys attain the One thus are replenished,
Ten thousand beings attain the One thus come to be,
Princes and barons attain the One thus are exalted in the world.
All because they attain the One.
Heaven, without that which renders it clear, might crack,
Earth, without that which renders it peaceful, might explode,
Spirits, without that which makes them efficacious, might cease,
Valleys, without that which replenishes them, might become empty,
Ten thousand beings, without that which sustains them in existence, might become extinct,
Barons and kings, without that which exalts them to high positions, might be toppled.
Therefore the exalted is rooted in the humble,
The high has the low for foundation.
Therefore barons and kings call themselves orphaned, widowed and unworthy.
Is this not taking the humble for one's root?
Is it not?
Therefore the most famous has no fame.
Do not tinkle like jade,
Or chime like stones!

[13t40c] **Ellen M. Chen**
Returning (fan) is the movement (tung) of Tao.
Weak (jo) is the functioning (yung) of Tao.
Ten thousand things under heaven are born of being (yu).
Being is born of non-being (wu).

[13t41c] **Ellen M. Chen**
When a superior person (shan shih) hears Tao,
He diligently practices it.
When a middling person (chung shih) hears Tao,
He hears it, he doesn't hear it.
When the inferior person (hsia shih) hears Tao, he roars.
If Tao were not laughed at,
It would not be Tao.
Therefore, established sayings (chien yen) have it this way:
"The illuminating (ming) Tao appears (jo) dark,
The advancing Tao appears retreating,
The level Tao appears knotty (lei).
High (shan) te appears like a valley,

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Great whiteness (po) appears spotted (ju),
Expansive te appears insufficient,
Well-established te appears weak,
The genuine in substance appears hollow.
Great (ta) square has no corners,
Great vessel (ch'i) is late in completion,
Great voice (yin) has hardly (hsi) any sound,
Great image is formless,
Tao is hidden and without name."
Yet it is Tao alone,
That is good in lending help and fulfilling all.

[13t42c] **Ellen M. Chen**
Tao gives birth to one,
One gives birth to two,
Two gives birth to three,
Three gives birth to ten thousand beings.
Ten thousand beings carry yin on their backs and embrace yang in their front,
Blending these two vital breaths (ch'i) to attain harmony (ho).
What people hate most,
Are to be orphaned, widowed and unworthy.
Yet kings and dukes call themselves by these.
Thus things are either decreased so as to be increased,
Or increased (i) so as to be decreased (sun).
What others teach,
I also teach:
"The strong and violent (ch'iang liang) do not die a natural death."
This I shall hold as the father (fu) of my teaching.

[13t43c] **Ellen M. Chen**
The softest (chih jou) in the world,
Gallops (ch'ih ch'eng) in the hardest (chih chien) in the world.
That which is not penetrates that which has no crevice (wu yu ju wu chien).
I thereby know the benefit of no-action (wu-wei).
The teaching without words,
The benefit of no-action,
Hardly anything in the world can compare with them.

[13t44c] **Ellen M. Chen**
Your name and your body (shen), which is dearer?
Your body and material goods, which is more abundant?
Gain and loss, which is illness?
Therefore in excessive love one necessarily goes to great expenses,
In hoarding much one necessarily loses heavily.
Knowing contentment (chih tsu) one does not suffer disgrace,
Knowing when to stop one does not become exhausted (tai).

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This way one may last long.

[13t45c] **Ellen M. Chen**
Great perfection appears lacking (ch'üeh),
Its use is unending.
Great fullness appears empty,
Its use is inexhaustible.
Great straightness appears bent,
Great ingenuity (ch'iao) appears crude,
Great eloquence (pien) appears inarticulate.
When agitation (tsao) wins (sheng), the cold arrives,
When tranquillity (ching) wins (sheng), the hot arrives.
Clear and tranquil the world is in the right mode (cheng).

[13t46c] **Ellen M. Chen**
When the world practices Tao,
Fast horses are used for their dung.
When the world does not practice Tao,
War horses give birth at the borders.
Among offenses (tsui), none is greater than having what is desirable.
Among calamities (huo), none is greater than not knowing contentment.
Among blames (chiu), none is greater than the desire for gain.
Therefore the contentment that comes from knowing contentment
Is a long lasting contentment.

[13t47c] **Ellen M. Chen**
Without stepping (ts'u) out the door,
Know (chih) the world.
Without looking out the window,
See (chien) the Tao of Heaven.
The farther one comes out,
The less one knows.
Therefore the sage knows (chih) without travelling,
Names (ming) things without seeing (chien) them,
Accomplishes (cheng) without work (wei).

[13t48c] **Ellen M. Chen**
To pursue (wei) learning one increases daily.
To pursue (wei) Tao one decreases daily.
To decrease and again to decrease,
Until one arrives at not doing (wu-wei).
Not doing (wu-wei) and yet nothing is not done.
Always take the empire when there are no businesses.
If there are businesses,
It is not worthwhile to take the empire.

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[13t49c] **Ellen M. Chen**
The sage has no set mind (ch'ang hsin),
He takes the mind of the people as his mind.
The good (shan) I am good to them,
The not good I am also good to them.
This is the goodness of nature (te).
The trustworthy (hsin) I trust them,
The not trustworthy I also trust them.
This is the trust of nature (te).
The sage in the world,
Mixes (hun) the minds (hsin) of all.
The people lift up their eyes and ears,
The sage treats them all like children.

[13t50c] **Ellen M. Chen**
From coming out to life to going back to death:
Those companions (t'u) of life,
They are one-third (shih-yu-san);
Those companions of death,
They are one-third;
Those living but moving toward the place of death,
They are also one-third.
Why?
Because of the intense (hou) life-producing activity.
I have heard that one who knows how to nourish life,
On land meets no tigers or wild buffaloes,
In battle needs to wear no armors or weapons,
A wild buffalo has nowhere to butt its horns,
A tiger has nowhere to sink its claws,
A weapon has nowhere to enter its blade.
Why?
Because such a one has no place of death.

[13t51c] **Ellen M. Chen**
Tao gives birth,
Te rears (hsü),
Things (wu) shape,
Circumstances (shih) complete.
Therefore the ten thousand things,
None do not respect Tao and treasure te.
Tao is respected,
Te is treasured,
Not by decree (ming),
But by spontaneity (tzu-jan).
Therefore Tao gives birth,
Te keeps, grows, nurtures, matures, ripens, covers and buries.

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To give birth without possession,
To act (wei) without holding on to,
To grow (chang) without lording over,
This is called the dark te.

[13t52c] **Ellen M. Chen**
The world (t'ien hsia) has an origin (shih),
Which is the world's (t'ien hsia) mother (mu).
Having reached the mother,
(We) know her child.
Having known the child,
Return and abide by its mother.
(In this way) one loses the body without becoming exhausted.
Stop the apertures (tui),
Close the doors,
(In this way) one's whole life (shen) is without toil (ch'in).
Open the apertures,
Going about the affairs,
(In this way) one's whole life (shen) cannot be saved.
To see the small is called illumination (ming).
To abide by the soft is called strength.
Use the bright light (kuang),
But return to the dim light (ming),
Do not expose your life (shen) to perils,
Such is to follow (hsi) the everlasting (ch'ang).

[13t53c] **Ellen M. Chen**
If I have a little (chieh-jan) knowledge (chih),
To walk the great path (Tao),
I shall fear this:
The great path (Tao) is very flat and easy,
Yet others (jen) are fond of bypaths.
The courts are very neat,
The fields are very weedy,
The granaries are very empty.
Wearing embroidered clothes,
Carrying sharp swords,
Being surfeited with foods and drinks.
To accumulate wealth and treasures in excess,
This is called robbery and crime.
This is not to follow Tao.

[13t54c] **Ellen M. Chen**
One who is well established is not uprooted,
One who embraces firmly cannot be separated from,
Thus sons and grandsons shall perform sacrifices without interruptions.

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In cultivating this in one's person,
The person's te becomes genuine;
In cultivating this in the family,
The family's te has more to spare (yü);
In cultivating this in the village,
The village's te grows strong;
In cultivating this in the state,
The state's te becomes abundant;
In cultivating this in the world (t'ien hsia),
The world's te becomes universal.
Therefore observe (kuan) the person by the person,
Observe the family by the family,
Observe the village by the village,
Observe the state by the state,
Observe the world by the world.
How do I know such is the case in the world?
Through this.

[13t55c] **Ellen M. Chen**
One who contains te in fullness,
Is to be compared to an infant.
Wasps, scorpions, and snakes do not bite it,
Fierce beasts do not attack it,
Birds of prey do not pounce upon it.
Its bones weak, its sinews tender,
But its grip is firm;
Knowing not the union of the female and male animals,
Yet its organ stirs.
Such is the perfection of its life-force (ching).
Crying all day, yet it does not get hoarse.
Such is the Perfection of its harmony (ho).
To know harmony is to know the everlasting (ch'ang);
To know the everlasting is to be illumined (ming).
To help life along is to bring ill portend;
To use mind (hsin) to direct the life breath (ch'i) is called the strong (ch'iang).
When things are full-grown they become old,
It is called not following the Way (Tao).
Not following the Way one dies early.

[13t56c] **Ellen M. Chen**
One who knows does not speak,
One who speaks does not know.
Stop the apertures,
Close the door;
Blunt the sharp,
Untie the entangled;

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Harmonize the bright,
Make identical the dust.
This is called the mystical identity (hsüan t'ung).
Therefore with this person you cannot get intimate (ch'in),
Cannot get distant,
Cannot benefit,
Cannot harm,
Cannot exalt,
Cannot humiliate.
Therefore such person is the exalted of the world.

[13t57c] **Ellen M. Chen**
Govern a state by (i) the normal (cheng);
Conduct warfare as (i) the abnormal (ch'i);
Take the empire when (i) there is no business.
How do I know such should be the case?
By the following:
In an empire with many prohibitions,
People are often poor;
When people have many sharp weapons,
The state is in great darkness (tzu hun);
When persons abound in ingenuity (ch'iao),
Abnormal (ch'i) objects multiply (tzu ch'i);
When laws are abundantly promulgated (tzu chang),
There are many thieves and brigands.
Therefore the sage says:
I do not act (wei),
Hence the people transform by themselves (tzu-hua);
I love tranquillity (ching),
Hence the people are normal by themselves (tzu-cheng);
I have no business,
Hence the people grow rich by themselves;
I have no desire,
Hence the people are like the uncarved wood by themselves (tzu-p'u).

[13t58c] **Ellen M. Chen**
When the government (cheng) is dull,
Its people are wholesome;
When the government is efficient (ch'a),
Its people are deficient (ch'üeh).
Calamities (huo) are what blessings depend on,
In blessings are latent calamities (huo).
Who knows where is the turning point (chi)?
Because there is no longer the normal (cheng),
The normal reverts and appears as the strange (ch'i),
The good reverts and appears as the uncanny.

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Rulers (jen) have lost their way,
For a long stretch of days.
Therefore the sage is square but not cutting (ko),
Sharp but not injurious,
Straight but not overreaching,
Bright (kuang) but not dazzling.

[13t59c] **Ellen M. Chen**
In governing people and serving heaven,
Nothing is better than being sparing (se).
Being sparing,
Is called early adherence [to Tao].
Adhering early,
Is called being heavy with accumulated te (chung chi te).
To be heavy with accumulated te,
Then [such a person is] all overcoming.
Being all overcoming,
Then there is no knowing the limit (chi).
Not knowing the limit,
One may rule a state.
Having the mother of a state,
It may last long.
This is called being deeply rooted and firmly founded,
The way to long life and enduring vision (chiu shih).

[13t60c] **Ellen M. Chen**
Governing a great state,
Is like cooking small fish.
If you rule the world by Tao,
The ghosts (kuei) will lose their spiritual (shen) power.
Not that the ghosts lose their spiritual power,
But their spiritual power will not harm the people.
Not that their spiritual power will not harm the people,
But neither does the sage harm the people.
Since both are harmless,
Te flows back and forth [without impediment].

[13t61c] **Ellen M. Chen**
A large state is down stream (hsia liu).
Where the rivers under heaven (t'ien hsia) converge,
Is the female (p'in) under heaven.
The female always wins the male (mou) by stillness (ching),
By stillness it is low-lying (hsia).
Therefore, by being low-lying (hsia) to a small state,
A large state acquires (ch'ü) a small state.
By lowering (hsia) itself to a large state,

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A small state acquires a large state.
The one acquires by being low-lying (hsia),
The other acquires by lowering (hsia).
A large state without overstepping its boundary (pu kuo),
Wishes to keep others under its wings.
A small state without overstepping its boundary (pu kuo),
Wishes to offer service to others.
Now both are granted their proper wishes,
It is fitting that a large state takes the low (hsia) place.

[13t62c] **Ellen M. Chen**
To all beings Tao is the hidden secret (ao):
To the good persons it is their treasure (pao),
To the not good it is that by which they are preserved (pao).
Beautiful speech can go to the market.
Respectable conduct can be bestowed on others.
Those who are not good,
Why discard them?
Therefore on crowning the Son of Heaven,
On appointing the Three Ducal Ministers (kung),
Although there are tributes of jade,
Preceding teams of four horses,
It is better to kneel (tso) and present this Tao.
Why did the ancients honor this Tao?
One does not say that they did it for the purpose of gain,
Rather they wish to be free from offenses (tsui).
Therefore they were the honored under heaven.

[13t63c] **Ellen M. Chen**
Do (wei) when there is nothing to do (wu-wei),
Manage affairs (shih) when there are none to manage,
Know (chih) by not knowing.
Regard the great as small, the much as little.
Repay injury (yüan) with te.
Plan the difficult while it is easy.
Accomplish (wei) the great when it is small.
Difficult affairs of the world,
Must be done while they are easy.
Great affairs of the world,
Must be done while they are small.
The sage never does anything great,
Therefore he can accomplish the great.
He who makes promises lightly seldom keeps his words.
He who takes much to be easy finds much to be difficult.
Therefore even the sage takes things to be difficult,
So that in the end they are not difficult.

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[13t64c] **Ellen M. Chen**

What is at equilibrium is easy (i) to maintain;
What has not emerged is easy (i) to plan (mou);
What is fragile is easy (i) to dissolve;
What is minute is easy (i) to disperse.
Act (wei) when there is yet nothing to do.
Govern (chih) when there is yet no disorder (luan).
A tree whose trunk is of a man's embrace,
Begins from something extremely tiny.
A tower of nine stories high,
Is built from a heap of earth.
A trip of a thousand miles,
Begins right at one's feet.
He who acts (wei) fails,
He who holds on to loses.
Therefore the sage does not act (wei) so he does not fail,
He does not hold on to, so he does not lose.
The people in launching their projects,
Often fail when these are near completion.
Had they been as careful at the end as at the beginning,
There would have been no failures.
Therefore the sage desires not to desire,
He does not treasure hard-to-get goods;
Learns not to learn,
He recovers the transgressions (kuo) of many.
In assisting the self-becoming (tzu-jan) of all beings,
He dares not act (wei).

[13t65c] **Ellen M. Chen**

Those in the past who were good at practicing Tao,
Did not want to enlighten (ming) the people,
But to keep them in ignorance (yü).
People are hard to rule,
Because they know (chih) too much.
Therefore, to rule a nation by knowledge,
Is to be the nation's thief.
Not to rule a nation by knowledge,
Is to be the nation's blessing.
To know these two is to know heaven's rule (chi shih).
Always knowing heaven's rule,
Is called the dark (hsüan) te.
The dark te clarifies (ch'ing) and is far away (yüan).
It reverts (fan) with things.
Then there arrives the great harmony.

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[13t66c] **Ellen M. Chen**

Rivers and seas can be kings of the hundred valleys,
Because they are good at flowing downwards (hsia).
Therefore they can be kings of the hundred valleys.
Thus if you desire to be above the people,
Your words must reach down (hsia) to them.
If you desire to lead the people,
Your person (shen, body) must be behind them.
Thus the sage is above,
Yet the people do not feel his weight.
He stays in front,
Yet the people do not suffer any harm.
Thus all gladly praise him untiringly (pu yen).
Because he does not contend with any,
Therefore no one under heaven can contend with him.

[13t67c] **Ellen M. Chen**

All under heaven say that my Tao is great,
That it seems useless (pu hsiao).
Because it is great,
Therefore it seems useless.
If it were useful,
It would have long been small.
I have three treasures (pao),
To hold and to keep:
The first is motherly love (tz'u),
The second is frugality (chien),
The third is daring not be at the world's front.
With motherly love one can be courageous,
With frugality one can be wide reaching,
Daring not be at the world's front,
One can grow to a full vessel (ch'i).
Now to discard motherly love, yet to be courageous,
To discard frugality, yet to be wide reaching,
To discard staying behind, yet to be at the front,
One dies!
One with motherly love is victorious in battle,
Invulnerable in defense.
When Heaven wills to save a people,
It guards them with motherly love.

[13t68c] **Ellen M. Chen**

A good captain does not exhibit his martial prowess.
A good warrior does not get himself angry.
A good conqueror of enemies does not instigate a combat.
A good employer of people puts himself below them.

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This is called the power (te) of non-contention.
This is called using the strength of others.
This is called perfection (chi) in matching the heaven of old.

[13t69c] **Ellen M. Chen**
In engaging in warfare it is said:
I dare not be the host but be the guest,
I dare not advance an inch but retreat a foot.
This is called to march without advancing,
To roll up one's sleeves without baring one's arms,
To throw a rope without an enemy,
To carry without a weapon.
Of all calamities (huo),
None is greater than underestimating one's enemy.
In underestimating my enemy,
I risk losing my treasure (pao).
Therefore when opposing armies are engaged in battle,
The sorrowful party will win.

[13t70c] **Ellen M. Chen**
My words (yen) are very easy to understand (i-chih),
Very easy to put into practice (i-hsing).
But no one under heaven can understand (chih) them,
No one can put them into practice.
Words (yen) have their ruler (chün);
Events (shih) have their progenitor (tsung).
Because people do not understand (chih) this,
Therefore they do not understand me.
Those who understand me are rare,
Those who follow (tsê) my teaching are (preciously) few (kuei).
Therefore the sage wears hair-cloth,
While carrying jade in his breast.

[13t71c] **Ellen M. Chen**
From knowing to not knowing (chih, pu chih),
This is superior.
From not knowing to knowing (pu chih, chih),
This is sickness.
It is by being sick of sickness,
That one is not sick.
The sage is not sick.
Because he is sick of sickness,
Therefore he is not sick.

[13t72c] **Ellen M. Chen**
When the people fear no power,

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Then great power has indeed arrived.
Do not disturb them in their dwellings,
Do not weary them in their living.
It is because you do not weary (pu yen) them,
That they are not wearied of you.
Therefore the sage knows himself (tzu chih),
But does not see himself (tzu chien).
He loves himself (tzu ai),
But does not exalt himself (tzu kuei).
Therefore he leaves that and takes this.

[13t73c] **Ellen M. Chen**
One who is courageous out of daring (kan) is killed.
One who is courageous out of not daring lives.
Of these two, this is beneficial while that is harmful.
What heaven hates, who knows the reason?
Therefore even the sage takes it to be difficult.
The way of heaven:
Without contending (cheng), it is yet good at winning,
Without speaking, it is yet good in responding,
Without being beckoned, it yet comes of its own accord,
Unhurried, it is yet good at planning (mou).
The net of heaven is vast,
Widely spaced, yet missing nothing.

[13t74c] **Ellen M. Chen**
The people do not fear death,
Why threaten them with death?
Suppose the people always fear death,
One who does strange things (ch'i),
I shall seize and kill,
Then who dares [to do strange things]?
Killing is carried out by the executioner.
To replace the executioner and kill,
Is like chopping wood in place of the master carpenter.
To chop wood in place of the master carpenter,
Rarely one does not hurt one's own hand.

[13t75c] **Ellen M. Chen**
People are hungry.
Because their rulers levy too much grain tax,
Therefore they are hungry.
People are hard to rule.
Because their rulers rule by action (wei),
Therefore they are hard to rule.
People take death lightly.

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Because they are in thick pursuit of life,
Therefore they take death lightly.
One who has nothing to pursue in life,
Is wiser than one who values life.

[13t76c] **Ellen M. Chen**
At birth a person is soft (jou) and yielding (jo),
At death hard (chien) and unyielding (ch'iang).
All beings, grass and trees, when alive, are soft and bending,
When dead they are dry and brittle.
Therefore the hard and unyielding are companions of death,
The soft and yielding are companions of life.
Hence an unyielding army (ping) is destroyed (mieh).
An unyielding tree breaks (che).
The unyielding and great takes its place below,
The soft and yielding takes its place above.

[13t77c] **Ellen M. Chen**
The way of heaven,
Is it not like stretching a bow?
What is high up is pressed down,
What is low down is lifted up;
What has surplus (yu yü) is reduced,
What is deficient (pu tsu) is supplemented.
The way of heaven,
It reduces those who have surpluses,
To supplement those who are deficient.
The human way is just not so.
It reduces those who are deficient,
To offer those who have surpluses.
Who can offer his surpluses to the world?
Only a person of Tao.
Therefore the sage works (wei) without holding on to,
Accomplishes without claiming credit.
Is it not because he does not want to show off his merits?

[13t78c] **Ellen M. Chen**
Nothing under heaven
Is softer (jou) and weaker (jo) than water,
Yet nothing can compare with it
In attacking the hard (chien) and strong (ch'iang).
Nothing can change (i) place with it.
That the weak overcomes the strong,
And the soft overcomes the hard,
No one under heaven does not know (chih),
Though none can put it into practice.

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Therefore a sage said:
"One who receives the filth of a state,
Is called the Master of the Altar of the Soil and Grain;
One who shoulders the evils of a state,
Becomes the king under heaven."
Straightforward words (yen) appear to be their reverse.

[13t79c] **Ellen M. Chen**
In reconciling a great injury (yüan),
There is sure to have some injury left.
How can this be good?
Therefore the sage holds the left tally,
He does not blame others.
One who has te is in charge of the tally,
One who has no te is in charge of the tax law.
The Tao of heaven has no partiality (ch'in),
It is always with the good people.

[13t80c] **Ellen M. Chen**
A small state with few people.
Let the implements (ch'ih) for ten and hundred men be unused,
Let the people fear death such that they do not move far away.
Although there are boats and carriages,
There are no places to ride them to.
Although there are weapons and armours,
There are no occasions to display them.
Let the people again tie ropes and use them (as memory aids).
Let them enjoy their food,
Consider their clothing beautiful,
Be contented with their dwellings,
And happy with their customs.
The neighbouring states overlooking one another,
The dogs' barkings and cocks' crowings are heard from other states,
Yet till they are old and dying the people do not visit one another.

[13t81c] **Ellen M. Chen**
Truthful (hsin) words (yen) are not beautiful,
Beautiful (mei) words are not truthful.
The good (shan) does not distinguish,
One who distinguishes (pien) is not good.
One who knows (chih) does not accumulate knowledge,
One who accumulates knowledge (po) does not know.
The sage does not hoard.
Having worked (wei) for his fellow beings,
The more he possesses.
Having donated himself to his fellow beings,

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The more abundant he becomes.
The way of heaven,
It benefits (li), but does not harm.
The way of the sage,
He works (wei), but does not contend.

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[14t01c] **Lee Sun Chen Org**

Tao (Truth) can be talked about (theorized in any manner each person considers viable), though hardly of these theories will be eternally valid;
Names (Descriptions) can be ascribed [to Tao in any fashion each person deems workable], yet hardly of these names (descriptions) will last forever.
The beginning of the Universe (Heaven and Earth) [is beyond us, so in all honesty it] is indescribable;
[Nevertheless,] whatever is namable (describable) by us served as the mother (origin) of [our knowledge of] myriad (all and every) things and creatures.
Accordingly,
I constantly refrain from my selfish (subjective) desires for the purpose of exploring its (Nature's) manifested (apparent) wonder;
I also constantly maintain my will [to seek objective knowledge] in order to pursue its (Nature's) deep-seated enigma.
These two (Tao and Te) were originated from the same source, but they were described with different names by us.
They are both depicted as profound [as each is intricate in its own right];
The profundity (complexity) intensifies as we fathom its mystery further and deeper;
Eventually, it will [lead us] to the gateway of all mysteries.

[14t02c] **Lee Sun Chen Org**

In our world:
When there was a consensus on what should be judged as beautiful, a convention on what should be disliked [as ugly] was reciprocally brought in [inadvertently].
When there was an agreement on what should be deemed good, an agreement on what was evil (not good) was correspondingly decided upon.
Accordingly, [the following contrasting concepts were formulated because of their relative relations]:
Existence (being) and non-existence (nothing) are inter-dependent [concepts];
Difficulty and easiness are determined by comparison;
Long and short are conjointly formulated;
High and low owe their existences to their relative positions [to the observer];
Tune and sound are distinguished by [the rule whether a stream of sounds has internal harmonization];
Front and back are joined together by perspective positions [of objects to the observer].
Accordingly, a Sage (leader) [adopts the following measure to lead]:
When comes to managing the government, he would practice the policy of non-interference;
When comes to educating the population, he would avoid making speeches (through using tantalizing rhetoric);
Even after having had activated and motivated all and every things and creatures to embark their potentialities on the best possible course, he will never withdraw from his continuous and painstaking support.
[A Sage] would help [all creatures] to relish their lives without being possessive;
[He] would carry out good deeds without asserting his authority;
[He] would not claim his merit after each success;
It is just because of his avoiding appropriating his contributions, nothing whatsoever can take away from him his achievements [of Te].

[14t03c] **Lee Sun Chen Org**

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[A Sage] would not exalt sages [with honor and benefit] for the purpose of preventing sapiens from [connivingly] contending [for the title out of vanity];
[He] would not promote hard-to-get goods so that people will not [be tempted to] rob and steal;
[He] would keep sense-appealing objects out of people's sight so that people's hearts (minds) will not be confused.
Accordingly,
A Sage rules with the following measure:
Humbling people's heart [to weed out prejudices and conceit from their minds, so that they are prepared for the reception of true knowledge];
Filling up people's stomachs;
Weakening people's [selfish and improper] desires;
Strengthening people's backbones [for the quest of truth].
[A Sage] would constantly keep people away from [unaccountable] knowledge and [selfish] desires;
By doing so, sly and artful people will not dare to muddle through;
Practicing the principle of non-interference with utmost diligence will bring about orderly and even-handed management.

[14t04c] **Lee Sun Chen Org**
Tao [in physical world] is like an empty vessel;
Yet when comes to making use of it, its usefulness would go on and on as if it will never be exhausted.
The profundity [of Tao] is as fathomless as an abyss;
It appears [to me] to be the source of all and every thing and creature [in this world].
[Equilibrium is maintained by followers of Tao in the following fashion:]
It rounds off [hurtful] sharp [edges];
It unties the entangled (disputes);
It tampers the [disturbing blazing] light;
It coalesces with the earthy.
[Tao] is so unfathomable [laying beneath the phenomenon] that in all likelihood it exists!
I do not know whose offspring it is;
But I know that it existed prior to, as well as surpassed, the [Five] Phenomenon Gods [who were worshipped as heavenly governors of changing of seasons].

[14t05c] **Lee Sun Chen Org**
Heaven-and-Earth are not compassionate;
They created and destroyed myriad things and creatures [indiscriminately], in the same manner people made straw-dogs but routinely destroy them for ritual sacrifices [because they had no feeling attached to their destruction];
Most of [so-called] sages (sapients) are not compassionate either;
They, too, treated people [without any feeling] as though they were [as cheap as] ritually disposable straw-dogs.
[The working of Tao] between Heaven and Earth is similar to the activities within a bellows.
A bellows is empty inside, yet a stream of forceful and inexhaustible air can be generated from within [the void];
The more frequently the piston rod is worked up, the more forceful the stream of air is blown out [from the empty tube].
Verbosity exhausts a person of his resources;

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It is better to keep quiet and collect oneself and concentrate on individual self's inward serenity.

[14t06c] **Lee Sun Chen Org**
The valley (the void whence birth occurs) and the mysterious force [of growth] will not die out;
They were described [in I Ching] as the function of the "mysterious and inexplicable femininity" [which keeps everything in cosmos in motion];
The unveiling of the mystery of the inexplicable femininity could lead to the roots (basics) which sustains all births and growths between Heaven-and-Earth;
Its existence is long, contiguous, detailed and endless;
Its application is inexhaustible.

[14t07c] **Lee Sun Chen Org**
Heaven is long-drawn and Earth is enduring;
The reason that both Heaven and Earth can exist permanently is because they are not self serving;
Consequently, they are durable and will perpetuate [myriad creatures and things] for a long, long time.
Accordingly:
A Sage shall surrender his personal interests [in favor of the common good];
It is by virtue of his renouncing his self-interests [for the good of people's welfare] that he is [in the rank of] genuine leaders;
He shall also think objectively, as though he is outside his physical self [to scrutinize himself as an observer];
[By virtue of being unselfish and objective] he lives a meaningful existence.
Doesn't he have anything left for his private self [by being so thoroughly selfless]?
Isn't it because he is completely selfless that he has achieved the most exclusively his own fulfilling individual existence!

[14t08c] **Lee Sun Chen Org**
[The performance of people with] the highest Te (arete) resembles the [working of] water;
Water benefits myriad things and creatures without vying [for control or profits];
It, however, settles for the lowest position which is [customarily considered] disdainful by people.
Therefore, [the performance of] water comes very close to that of [people whose behaviors are] drawing closest to Tao.
[A Sage] withholds his principle [as unmovable] as the ground;
His heart tolerates as much (profoundly) as an abyss;
His actions are motivated by compassion;
His words are trustworthy;
His administration is efficient;
His performance is proficient;
His movements are timely;
Since he does not compete with people [for power or for profiting himself], so nobody has any good reason to accuse him.

[14t09c] **Lee Sun Chen Org**
People who accumulate extravagantly are less fortunate than those who would voluntarily cease and desist [before the accumulation of wealth becomes an obsession];
[It is similar to the fact that:]

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If a person grinds and sharpens sword beyond reason he would run the risk of thinning off the blade, [not for long], he will be unable to keep the blade;
If a person has a house full of gold and jade, he will run into mounting problems of guarding them [against theft and robbery];
If a person of wealth and power (fame) is arrogant, he will unquestionably incite hostility and criticism [against him].
Retiring physically after deeds are accomplished and names (identification) are established is [a manifestation of] the heavenly Tao.

[14t10c] **Lee Sun Chen Org**
[Each individual] unifies in himself soul (aura) and vitality (physique), but are they always so inseparable?
[Each individual] can exert to collect himself, in order to concentrate [totally] inwardly, but can he thus be as thoroughly unassuming (flexible) as an infant?
When it comes to weeding out, as well as washing off, unsubstantiated faulty opinions, can an ordinary person comprehensively avoid being completely faultless?
When it comes to looking after people and governing a state, would an ordinary person carry out the principle of non-interference [steadfastly that he can resist the temptation of tampering with the natural course]?
When the portal of Heaven (passage which leads directly to Truth) opens and closes, would an ordinary person be as sensitive (perceptive) and unassuming (objective) as females?
If a person's knowledge is encyclopedic and comprehensive, would he still maintain his modesty and recognize that he still has a great deal more to learn [about the boundless world of knowledge]?
If an individual fulfills any of the following pursuits:
Helping [creatures] to survive and to raise them [to relish their potentialities];
Sustaining [their fulfillment] without being possessive;
Accomplishing [good] deeds without claiming credit;
Supporting their growths without being manipulative;
This individual has thus [accomplished] the most profound Te (arete).

[14t11c] **Lee Sun Chen Org**
A wheel was made through the process of assembling thirty spokes together, by befitting each spoke into individual holes (on the hub);
This illustrates that the holes (emptiness) are useful means in making carts;
A kitchen utensil (bowl) was made, because a hole was perforated (emptiness was created) in the middle of a lump of [solid] clay;
This again is an example that emptiness is useful for the shaping of a container;
Part of the solid walls of a room were cut out open so these openings could be used for either windows or doors;
Once again it is an example that emptiness (the voided sections of the wall) is useful in the completion of a room.
Accordingly:
Existence (Being) is advantageous;
While void (not to have the existence; Nothingness) is useful (significant) too.

[14t12c] **Lee Sun Chen Org**
If a person is shown five (many) colors [around the same time], he will be so confused that he would become

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blind to colors [temporarily];
If a person is presented with multiple sounds [simultaneously], he will be so perplexed that he is [virtually] deafened [to their distinctions];
If a person tastes various flavors [within short intervals], he would be so confused that his tongue will be numbed;
If a person indulges in racing and hunting by riding on horses, he will lose his serenity through such frenzy;
If an individual [is inspired to] be satisfied with nothing less to hard-to-get goods, he will sacrifice common decency [for his costly tantalization].
Therefore, when a Sage governs, he is concerned more about filling up people's stomachs (satisfying their basic needs) than about pleasing their eyes (sensual and non-essential needs);
He rejects that (the appearance), but accepts this (the substance).

[14t13c] **Lee Sun Chen Org**
Either to be honored or to be insulted are equally startling;
The fear of having disaster befallen upon one's physical self is the most appalling [distress].
Why did I say that [when a person] was in the situation of receiving either honor or insult are coequally startling?
When one was honored, one felt being elevated and filled with excitement;
When one was insulted, one felt being knocked down and was wrapped in depression;
Receiving honor, as well as losing honor, were both associated with [emotional] agitation;
Therefore they are both startling.
Why the fear of disaster befalling upon one's body (physical self) is the mostly appalling fright?
The reason I, a person, who is vulnerable to disaster is because I have this physical body;
If I do not have a body, how then can disaster possibly take place in me?
Accordingly:
Only the individual, who values the welfare of the world, to the extent that he would even sacrifice his body (physical self) for it, is qualified to be enthroned with the trusteeship of the world;
Only the individual, who loves the world more than his physical self, deserves to be entrusted with the responsibility of the world.

[14t14c] **Lee Sun Chen Org**
[How do we determine the existence of things?]
When we exerted to look, but could not see any trace,
we described whatever it was as invisible;
When we listened attentively, but could not hear anything,
we named it as inaudible;
When we tried hard to grope, but could not grasp anything,
we depicted whatever it was as intangible.
When these three processes [of identification] could not yield any more evidences [of their perceptibility], they were confused as one and same thing, i.e. nothing (having no existence).
[Furthermore:]
When we strove to look upward [for higher canons of Tao], we discovered that we cannot elucidate it [with any perfection];
When we exerted to look downward [for worldly manifestation of Tao], we realized that we cannot scrutinize it [thoroughly];
Constantly, it moved and changed boundlessly that hardly any of our descriptions was felicitous;

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Subsequently, it was again [conveniently] grouped under the category "nothing" (devoid of existence).
[After much probing, the best we can describe is:]
If it (Tao) has some form (shape) that, however, can not be depicted [with felicity] by any of us (the searchers);
It has [anyhow] some image (phenomenon) that, however, cannot be perceived (formulated) [adequately] by us;
[A keen observer can only push to the edge by reporting as follows:]
[It is like] A shadowy being glimmers and quivers [and that is all we can perceive];
Even though we have attempted to move to the front of its procession in order to meet it head on, we were still unable see its beginning;
We had also tried to follow it from behind, we were similarly unable to find its end.
[Nevertheless:]
If we would hold on to the venerable ways we have inherited, we could maneuver through present existence [sensibly];
If we have succeeded to ascertain how and why the venerable ways were launched, then we are on our way to know the outline of Tao.

[14t15c] **Lee Sun Chen Org**
In old days, excellent scholar-doers were comprehensive and detail-oriented, [for this reason] they could penetrate deeply into mysteries;
Their scholarships and attainments were so profound, vast, and subtle that ordinary people had difficulties to evaluate them;
Because of this, ordinary people had trouble to make out [the deep implication of] their performances;
They thus compulsively depicted them [in their own accustomed ways, which will be exemplified in the succeeding paragraphs].
[In different occasions proficient ancient scholar-doers - men of thought and action - were summarily described as individuals behaved in the following manner:]
He was always cautiously prepared as though he was crossing a stream in the Winter time when it was blanketed by a layer of thin ice;
He was as worrisome and unassuming of his surroundings as monkeys were [in readiness for unseen future];
He was as restrained and receptive as [an objective reticent] visitor;
He was in such readiness to accept changes, that his disposition was like the [fluxing] water which was about to escape from the [rigid] ice;
He was as simple and undecorated (unpretentious) as a piece of unprocessed wood;
He was as widely open-minded [to new knowledge] as a valley;
His demeanor was amiable that he would spontaneously mingle [with people of the world as readily as] dirt would blend and vanish in water.
Why did the turbid water, after being left to stand still for a long time, would clear up gradually?
[Because the natural tendency of water is to hold still].
Why did the still [clear] water, after long, would progressively turn murky?
[Some untraceable activity must have taken place].
A person, who intends to continue on the course of Tao, shall refrain from being contented with whatever vast [knowledge] he has already achieved;
Thence, being aware of the fact that his knowledge will never be adequately satisfactory [for advanced comprehensive elucidation of Tao], he would [constantly] discard negative elements and eke out new

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and better accomplishments.

[14t16c] **Lee Sun Chen Org**

[I adopt the following practice for self-improvement:]
To strive to be extremely humble and unassuming;
To retain Serenity single-mindedly;
[Through such effort, I shall be able to maintain a serene state of mind so that]
I can observe and judge [most efficiently] the simultaneous unfolding of activities of each and every creature and thing, as well as their recurrences.
Each and every innumerable individual living thing will flourish like weeds [every instant];
Each and every [living thing] will eventually return to its root;
The returning of an individual to his (its) root is called Serenity;
Serenity means to respond to the determining forces (Tao);
Responding to the determining forces (Tao) leads to perpetuation;
Individuals who know how to perpetuate are brilliant;
Individuals who do not know how to perpetuate are prone to rash activities, hence they are doomed.
A person who [truly] knows is comprehensive (tolerant);
His comprehensiveness will make him an impartial [person];
Impartiality is the essential quality of a [good and proper] king;
Kings [of good standing] came with the background of having recognized [the importance of being in harmony with] Heaven;
A person who recognizes [the significance of being in harmony with] Heaven is on the right path of Tao;
Being on the path of Tao, a person will perpetuate [his existence];
Throughout my life I have never had, and will never have, any doubt about this (the above described progressive stages of existence).

[14t17c] **Lee Sun Chen Org**

The best leaders were those whose dependents were not even aware of their existences [since they were free from the feeling of insecurity, they did not bother to seek recognition of their authority];
Next were leaders who were loved by their people, [for they enjoyed to be recognized, as evidenced by their people's appreciation and love];
Come next to it were leaders who loved to receive flatterings from their underlings, [because their attentiveness assured them of their power];
Further down next [close to the bottom] were leaders who would intimidate their subordinates, [for they took pleasure out of displaying their control over others];
The poorest leaders were those who were even insulted by their subjects, [because they were recognizable only as leaders through status quo, and people fan out their frustrations through their slurs].
When there are not adequate evidences for credibility, distrust will grow;
[A ruler] should be pensive and refrain from announcing promises [which are not backed by comprehensive consideration and serious commitment];
Thus when the deeds are accomplished successfully, people will construe that my performances were impelled by natural forces [which carries the most trustworthy fairness].

[14t18c] **Lee Sun Chen Org**

When the great Tao was abandoned [by society], theories on humanitarianism and righteousness sprang up;
When the quest for wisdom was overlooked (discarded by people responsible for social agenda), sophisticated

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pretenders flourished;
When discords occurred between father and son, husband and wife, or among siblings, the exaltation of filial piety and parental benignancy became social rituals;
When there were chaos and confusions in a state, the (ceremonial) commendation of loyalty of government officers [became nothing more than formalities].

[14t19c] **Lee Sun Chen Org**
If all the sapients and know-it-all intellectuals are banished, people will be benefited hundredfold;
If so-called humanitarianism and righteousness [which are currently twisted by sophistry] are abandoned, people will return to [the simple genuine] filial piety and parental benignancy;
If cunningness and profit-seeking are deterred, robbers and thieves will not have a chance to flourish;
However, the discussion on these three issues here is not adequate, I shall further exemplify them elsewhere.
[A proper leader would lead,]
By streamlining the social [structure], so people would adhere to Simplicity;
By reducing private possession [of goods], so people are discouraged [to indulge in selfish] desires;
By renouncing [sophists'] studies, so people would not be tantalized [by ostentatious studies].

[14t20c] **Lee Sun Chen Org**
How much difference in effort does it take between uttering a humble assertive "wei" and an angry blameful "ah" [in our speech]?
How much difference [of exertion] is there between praising and disparaging?
A person must fear that which is feared by most people;
A person should [take pre-emptive measure by being] apprehensive and prepared before danger starts brewing.
Most people would like to seek pleasures;
They found gormandizing on grand feasts (customarily served with beef, pork and goat) after each rite a great pleasure;
When they ascended [high] terraces for the rite of Spring, they were so merry [in such soaring high spirit];
I, alone, was bothered [by such flippancy];
I was as ignorant to their excitements as an [unexcitable] infant was before he turned into a child who began to recognize what did a smile mean to him;
[During these occasions] I was like a dispirited stray dog who could not find a home to return to;
The crowd [generally] felt [this kind life style was gratifying and] fulfilling, only I alone felt having lost [myself in it];
I seemed to have the mind of a fool who is idiotic and uneducable;
General public were confident of their ostentatious intelligences;
But I felt my mind was befogged;
Most people were actively prying [for gains];
I alone was immobilized by melancholy.
I felt like that I was fighting constantly with tumbling waves in the sea;
It also felt like I was struggling [to secure myself to the ground] against the seemingly endless hurricane!
Most people have some practical purpose to work for;
I alone am incorrigible and uncouth (unconventional)!
I am a loner who is different from others;
Nevertheless, I value the absorption (apprehension) of fundamental principles (Mother of all laws) [above all

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things].

[14t21c] **Lee Sun Chen Org**
The containment (holding capacity) of the great Te is patterned after [the containment of] Tao [i.e. vastly immense].
[The following experience was shared by people who had searched Tao in the darkness of ignorance:]
The physical manifestation of Tao [was like a shadow which] shimmers and vibrates [in front of us];
Nevertheless beneath this evasive [emanation we could tell that] there was some concrete [form];
Underlying this elusive shadow there was some [discernible] phenomenon [that can be construed];
Lying deeply and obscurely beneath this phenomenon is something quintessential [that can be conjectured];
This something quintessential is very real that it yields trustworthy results;
From ancient time until today the above description (name) has had never been refuted [successfully];
This kind of descriptions were found in classics handed down by our forefathers;
On what account did I know that the description [of Tao] in ancient classics are the best elucidation of [Tao we have so far]?
I based my conclusion through my own personal confirmations of accounts (explication) given by our forefathers in venerable documents.

[14t22c] **Lee Sun Chen Org**
[The working of Tao is to bring forth the ultimate fairness, so any individual could act in harmony with Tao by performing the following tasks:]
By assisting the wronged [person] to achieve full justice [through rectification];
Through helping the twisted [people] to go straight;
Through sustaining the needy (in the manner of filling out potholes when needed);
Through shoring up (revigorating) the old and deteriorated [vitality];
Through strengthening the underprivileged with the obtainment (of essentials);
Through halting [those who already have] too much until they cease and desist.
By doing so, a Sage exemplifies to the world how to strive for Oneness (equal opportunity for all).
A person who refrains from being self-opinionated is brilliant;
A person who is not self-righteous is extraordinary;
A person who is not self-promoting is genuinely distinguished;
A person who is not self-conceit is outstanding;
It is due to the fact that a Sage [, i.e. a person with the above described virtue,] does not rival people [for fame, honor, and profit] that people of the world can not strive against him;
Is the ancient saying that Tao had helped the wronged person to achieve full justice through rectification an empty talk?
Accordingly, if one is thoroughly sincere, he will succeed in whatever he endeavors.

[14t23c] **Lee Sun Chen Org**
Taciturnity is the way of Nature!
No whirlwind has lasted longer than the entire morning,
No thunderstorm has lasted longer than one full day;
These exemplifies that violence would not be sustained for a long period even by Nature,
How then can human [society] endure violence?
Accordingly:
People who are aspired to Tao shall associate with [people who are already on the path of questing for] Tao;

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People who seek Te shall join [people who are committed to cultivating] Te; People who are losers [of Tao and Te] shall associate with losers;
People who are aspired to Tao shall be embraced by [people who are already on the path for] Tao;
People who seek Te shall be received warmly by [people who have already committed to pursuing] Te;
People who are lost will also be hailed by people of his kind, i.e. losers.

[14t24c] **Lee Sun Chen Org**
A person who tiptoes will not be able to stand [steadily after a short while];
A person who bestrides will not [be able to] walk [a long distance in the same manner];
[Therefore:]
A person who is self-opinionated is not [truly] brilliant;
A person who is self-righteous is not [truly] outstanding;
A person who is self-conceited is not [truly] superior.
One of the old-timers on the trail of Tao said:
"[Even] Animals dislike over-eating and [carrying out] the excessive physical activities which serve no [significant] purpose."
Therefore one who pursues Tao would not commit himself [to any kind of excessiveness] either.

[14t25c] **Lee Sun Chen Org**
Prior to the coming-into-being of Heaven-Earth, there was the existence of something that was [highly and immensely] commixed;
It was completely silent and void;
It was self-contained and unalterable;
It rotated sweepingly and ceaselessly;
Perhaps it was the Mother (origin) of the world.
I do not know how to describe it;
I use the character "Tao" to name it and describe it perforce as "great" (big);
"Great" means that it had spreaded out so vastly that it disappeared in somewhere beyond our observation;
It is described as "moving away towards the beyond" because wherever it went to was immeasurably remote;
It is depicted as remote means [that after it completes its course] it will move back to us.
Accordingly:
Tao is great;
Universe (Heaven) is great;
Earth is great;
Kingliness (authentic) is also great;
There are four greatness within the realm we are confined to, and [authentic] kingliness is one of them!
Human beings live by the Laws of Earth (world);
The Laws of Earth (world) subordinates to the Laws of Universe;
Universe is governed by the maxims of Tao;
Tao, per se, is self-subsistent and self-contained.

[14t26c] **Lee Sun Chen Org**
If a person is serious-minded, it would hold down [his penchant for] flippancy [like roots are holding down upward growing plants];
[A person's] Serenity controls [his inclination for] impetuousness;
Therefore, a gentleman is weighted down with Tao, day and night, like an army, burdened with its full load

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of [well-prepared] supplies, when it marches [for battles];
Even if he is being tempted by grandeur, he shall still [adhere steadfastly to Tao and] stay aloof [on a morally high ground] as a swallow who nests high above the ground.
Does it make any sense, if a ruler of a country of ten thousand war-wagons takes the task of governing light-heartedly, only because he loves his physical self?
[A person's being] Light-hearted (frivolous) will result in the loss of his roots;
[A person's being] Impetuous will lead to the loss of his ability to master [even himself].

[14t27c] **Lee Sun Chen Org**
A carriage which rides excellently does not leave any trace of wheel tracks;
A superior talk (speech) leaves no room for fault-finding and accusation;
An efficient strategy does not involve ostentatious planning;
A marvelously closed door, which though was not bolted, yet cannot be opened;
Splendidly fastened together ropes, with which though no knot was tied, yet cannot be disconnected.
For this reason;
A Sage is so proficient at saving people that he abandons nobody;
He is so efficient at saving creatures and things that he forsakes no one;
This is called "to glow with the brilliance" [of Tao].
Therefore:
Good people serve as both teachers and models for people who are not good;
People who are not good are the stocks (capitals) for good people [to work with];
The person, who does not respect his teachers, as well as the person who does not value his capitals, despite their cleverness, will still remain grossly perplexed.
The above fact illustrates how subtly and amazingly exact [Tao] works.

[14t28c] **Lee Sun Chen Org**
[A pursuer of Tao] would, as a rule, keeps himself docile and accommodating, even though he is not ignorant of [advantages] of being valiant and intrepid;
Because he is [aimed at being a civil] servant of the world;
Since he strives to make himself useful to the world, the perpetual Te will always be with him;
Thenceforth, he is able to return to the infant-like [purity and clarity, i.e. the disposition of being totally unassuming and unbiased].
[One who pursues Tao] shall settle for the commonly undesirable status of obscurity, even though he is not unaware of the popular desirability of being distinctive;
Because he wants to set an example to the world;
By setting a [proper] example to the world means that his adherence to the perpetual Te is steadfastly whole-hearted;
[In this manner] he will return to the state of [pre-creation] nothingness (Tao).
[Tao pursuers] were not unaware of the grandeur [of being prominent], still they chose to settle in obscurity;
They intended to do services for the world like downstream valleys [accommodating abundant waterways];
Each of them accumulated Te [humbly] like a downstream valley receiving waterways, so such individual would consequently cultivate perpetual Te sufficiently;
Thenceforth, [this individual will have adequate Te] to return to Simplicity (the true Tao).
When Simplicity (Tao) emerges [in the world] it develops into a device (instrument);
When a Sage applies it, it serves well in governing people;
Accordingly, the great laws of a government shall not be truncated [for private uses].

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[14t29c] **Lee Sun Chen Org**

If there is someone who aspires to conquer the world in order to manipulate it, I have seen enough to declare that he will never succeed;
Because the world is a device for the manifestation of the heavenly greatness;
There is no room for any tampering;
It is not a device for personal possession;
Those who attempt to tamper with it will fail;
Those who try to possess it will lose.
[Therefore, in handling world affairs a Sage adopts the following measure:]
He may either lead or follow [depending on the circumstance];
He may either keep his lips tight or blow out air (speak up) [according to the need];
He may either strengthen (build-up) or weaken (bring down) someone's standings [depending on the situation];
He may either support or abandon some proceedings [whichever he deems proper].
In summary:
A Sage would expel all elements of excessiveness, extravagance and exorbitance.

[14t30c] **Lee Sun Chen Org**

A person who assists a ruler to lead should [adopt the policy of] avoiding to intimidate other countries with its military might;
[If military action is deemed necessary] he should think hard [about consequences and weighing non-violent alternatives];
Because, weeds and thistles grew wild every time after armies march through the land,
Every time there was a big military operation, [several] years of famine followed afterwards.
An excellent military man only seeks [all in all] the effect [of deflating the enemy's aggression];
After having achieved the result [of defeating the enemy] he would not be self-pleased;
He would not glorify his victory;
He would avoid being arrogant;
Nor would he intimidate [the losing side].
Because he has acted out of necessity, he does not dare [to take advantage of the situation] to terrorize the beaten party.
When a living thing starts turning rigid and inflexible, it is a sign of its approaching old age;
This is what I describe as acting against Tao;
Those who proceed on courses leading away from Tao will perish prematurely.

[14t31c] **Lee Sun Chen Org**

Excellent armaments and proficient armies are ominous instruments, even animals detest them [because of their violent disposition];
Therefore a person who quests for Tao shall not make much use of them [unless it is the last resort].
[By decree of the traditional Propriety Ritual (Li)] In court:
In times of peace, the left side of the king is considered the superior placement;
But, in times of battles, the right side of the king is deemed superior.
Military devices are ominous instruments, so they are not instruments for gentlemen;
A Gentleman only employs them when he has exhausted all other options, even so he would still struggle hard to avert the situation;

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He does not celebrate victory, for the glorification of victory would condone the killing of people;
Whoever endorses killing of people can never become a leader of the world.
[According to the traditional Propriety Ritual (Li):]
Ceremonies for fortunate (happy) occasions designates the left side as superior,
whereas ceremonies for unfortunate (unhappy) occasions assigns the right side as superior.
However, for military ceremonies [the representation is reversed]:
[the inferior] deputy (strategic) generals are placed on the left side, while the leading (combating) generals are placed on the right side;
[After each battle the commander-in-chief] must cry out with moan and tears to mourn the dead in the ceremony, because many people were killed.
Accordingly, even the [happy] ceremony for celebrating the victory was modeled after the rituals of funerals.

[14t32c] **Lee Sun Chen Org**
Tao [in its entirety] is always indescribable;
Simplicity (the fundamental Truth) is though too subtle [to be detectable], yet nobody on earth can afford not to subject to its command;
If kings and lords can maintain it (Tao), myriad things and creatures will subordinate to them voluntarily as [acquiescent] visitors;
If Heaven and Earth (human world) are corroborating harmoniously, then [like the legend had described], there will be "sweet [timely] dews befall on Earth";
[In other words, a proper society thus formed is impelled by principles of seeking] "fairness and equal opportunity for all the people even though people did not call out for it."
Originally, the initiation of our system (government) is [necessitated by practical need which is] describable;
Since there is justification [of government's existence] we shall draw a line to limit [its power];
In spite of the fact that we recognize the necessity for the limitation of [power of government and each system of government has its limitation], we still should not let it suspend [our quest for eking out better systems].
This illustrates that Tao is to be manifested in this world [little by little gradually], like numerous [tiny] streams and waterways converged together [one by one] to form huge rivers and seas.

[14t33c] **Lee Sun Chen Org**
A person who understands others is intelligent;
A person who knows himself is brilliant;
A person who exceeds others is powerful;
A person who has self-control is strong;
A person who knows what is properly sufficient is [morally] rich;
A person who is diligent has will power;
A person who never loses his roots has endurance;
A person who dies but [whose deeds] will not perish has longevity.

[14t34c] **Lee Sun Chen Org**
When the great Tao runs its course, it moves forcefully like floods;
Nothing can resist its power and must flow with it, right or left,
Everything relies on it to survive, and it never fails to sustain their needs;
It does not claim merit for deeds it has accomplished;
It shelters and nourishes everything, yet it shuns away from domination.

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[Tao] never has any [selfish] intentions, so we may describe it as small [as far as its ego is concerned];
[On the other hand:]
Despite the fact that myriad things and creatures must comply [with its rule],
It does not [take advantage of the situation to] dominate them;
Furthermore, it never manifests [its magnificence],
We may therefore describe it as great.
For this reason,
A Sage seeks greatness not for [the vain splendor of] greatness, [but for the substantial accomplishment of good deeds],
He thenceforth achieves [the genuine] greatness.

[14t35c] **Lee Sun Chen Org**
If someone is successful in capturing the grandest phenomenon [of cosmos with his description];
He may then be the right man for the world to follow;
Furthermore, if the world is processing [on this right course] unobstructed;
The world will enjoy peace, justice and prosperity.
The pleasure of listening to good music, and eating delicious food, were as transient as travelers passed by;
[When Tao was discussed]:
As far as mouth was concerned, the discussion gave off nothing more than tastelessness;
As far as eyes were concerned, the discussion offered nothing worthwhile to look at;
As far as ears were concerned, the discussion rendered nothing [musical which] deserves our making an effort to listen to it.
Nevertheless, when comes to the utilizations of discussions [about Tao], we shall discover that their applications are inexhaustible.

[14t36c] **Lee Sun Chen Org**
[Machination is often played out with following preemptive measures:]
In order to dwindle [an enemy], a predator would induce the targeted victim to bloat up his illusory assessment of himself;
In order to weaken [an enemy], a wrecker would make it utterly convincing that [he is too feeble] to confront him;
In order to eliminate [a rival], a schemer would make him believe that [the schemer's work would enhance] his rival's prosperity;
In order to take [power or possession away from someone], a conspirator would use favors and gifts to win the trust of his targeted victim [first to win his confidence];
All of the above exemplifies what I called "the subtle and veiled brilliance" [which explains why the weak ones will eventually prevail over the strong ones].
People who are pliable (flexible) will [ultimately] excel people who are rigid (obstinate);
A person who [regards himself] weaker [than he actually is] will [eventually] prevail over a person who [considers himself] stronger [than he truly is];
Fish should not surface from the depth of the abyss [for the sake of safekeeping];
Efficient instruments (weaponry) of a country should not be shown to [unreasonable] people.

[14t37c] **Lee Sun Chen Org**
Tao does not intervene [with the natural course of events],
Still its predominance is on all phases of every thing (events);

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If kings and lords can hold on to natural courses, everything [on Earth] will go his way spontaneously;
However, if kings and lords, after they have gained the subordination [of the world], would entertain the idea of tampering with Tao in order to satisfy their improper demand], I must warn them about the power of the inexplicable Simplicity (Tao);
Simplicity (Tao), though difficult to describe, is learned through the elimination of [subjective and selfish] desires;
The elimination of [subjective and selfish] desires leads to Serenity;
A [serene] world shall embark on the course of righteousness (peace and nobility).

[14t38c] **Lee Sun Chen Org**
People, who set their sights on the supreme Te (Arete) do not cultivate Te for the purpose of achieving [social reputation],
They are individuals who really have [bona fide achievement of] Te;
People, who focus on not losing their [overt] possession of Te,
They are individuals who possess Te of the lowest rank, that is not Te [in truth but in appearances];
A person of superior Te does not interfere [with other people's affairs], yet he has strong sense of responsibility and never dodges [other people's] problems;
A person of inferior Te takes actions [to publicize his appearance of being responsible and diligent], whereas he is unwilling to execute any project [which could not have the benefit of enhancing his public image].
A noble act of kindness is carried out solely for being kind, not for any other purposes;
A regal effort for justice is performed only for the purpose of maintaining justice, it should not be used for any other ends;
If [even] excellent observations of [the social formality] Li (Propriety Ritual) were practiced, the expected result [of maintaining social order] was not realized, then we should roll up sleeves and cast it (Li) far away.
Therefore, Te becomes important after Tao is lost [in society];
If Te is lost, then compassion turns out to be the best [cohesive force in society];
If compassion is lost, then [the principle of] justice becomes the most important [unifying force in society];
If [the principle of] justice is lost, then Li (Propriety Ritual) is promoted as the device [to maintain orders in society]!
Li (Propriety Ritual) is the peripheral (superficial formality) of loyalty and trust, it signalizes the onset of a chaotic society;
Those talks about predicting the future are also but splendorous [and unsubstantiated idle] discussions about Tao;
They are principle factors leading to stupidity (imposture)!
Therefore a man of nobility settles with the substantiated [knowledge] and avoids superficial [theories];
He seeks facts and is uncomfortable with flowery explanations;
[In other words] He accepts this (the substantiated theories) and rejects that (haughty and idle speculations).

[14t39c] **Lee Sun Chen Org**
In the past it did happen that Oneness was achieved:
When Oneness was realized in Universe, there was pure Serenity;
When Oneness was materialized on Earth, there was peace;
When Oneness was apprehended by Spirits, they became efficacious;
When Oneness was incorporated in valleys (life-support resources), they were fully filled [with water];

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When Oneness was attained by [myriad] creatures and things, their lives were perpetuated;
When Oneness was absorbed by kings and lords, they led the world on the right course.
The importance of striving for Oneness is because:
If Heaven cannot maintain pure and entire Serenity, it may crack;
If Earth cannot maintain unification, it may burst with cracks;
If spirits are not efficacious, their existence may be threatened;
If valleys are not filled, they will soon dry up;
If [myriad] creatures and things can not obtain proper support for existence, they will vanish;
If kings and lords cannot set on the right course, their institution will stumble [and collapse].
Therefore, nobility must be built up from lowliness;
A high position must be supported by something of lower position;
That is why kings and lords used to refer to themselves [as documented in ancient records] as: "I, the misfit", "I, the morally light-weight" and "I, the good-for-nothing individual";
Doesn't this exemplify "Nobility is built up from lowliness"?
You still disagree?
To be called a misfit, a morally light-weight or a good-for-nothing person are all undesirable, but kings and lords addressed themselves as such [to indicate that they are willing to carry the unpleasant burden of these miserable people].
Therefore, people who seek reputation for the sake of fame really are in truth the people who have no sense of honor;
[A truly honorable person] would neither present himself as a piece of rare jade;
Nor would he be satisfied to be [as morally mediocre as] a one of the colossal of [undistinguished] ornamental stones.

[14t40c] **Lee Sun Chen Org**
The movement of Tao [in the course of time] is to return [to Simplicity];
The working of Tao is so subtle [that is ostensible effect may not be immediately] noticeable.
Myriad things and creatures on Earth [as we can conjecture] were originated from something;
This something [describable by us] was launched [ultimately] from nothing [which is beyond our description].

[14t41c] **Lee Sun Chen Org**
When a superior scholar-doer learned about Tao, he would diligently study and practice it;
When a mediocre scholar-doer learned about Tao, he was only partially convinced, for this reason he would be indifferent to either retaining it or letting it go;
When an inferior scholar-doer learned about Tao, he would burst into loud laughter;
It sounds as if [he] did not laugh at it, it cannot be pertaining to Tao.
Accordingly, It says in Chian Yan:
"When [a person] engages in the course of elucidating Tao, he may be disappointed by the intensified realization of his ignorance;
When [a person] embarks on the course of advancing [knowledge] of Tao, he may be thwarted by mounting hardships of proceeding [for higher and more comprehensive knowledge];
When [a person] struggles to smooth the path of Tao, he may be disgruntled by [seemingly] infinite bumps and hills (obstacles);
When [a person] strives to elevate his [level of accomplishment of] Te, he may be frustrated by the hardship,
Because it is as unfulfilling as filling up a [vast] valley with water;

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When [a person] attempts to explain the universality and immensity of Tao, he may feel antagonized by his swelling humiliation [through recognizing how little he knows about the powerful and complicated Tao]."
"In order to broaden one's [accrual of] Te, one should never be satisfied [of whatever accomplishments one has achieved];
In order to establish one's [standing on] Te, one should have the patience [like a brick layer], i.e. fetching [bricks piece by piece];
In order to substantiate one's [retention of] Te, one should reinvigorate [one's achievements constantly]."
"An immensely huge land has no [visible] corners;
A person of great talent has belated success;
A piece of great work of music has minimum dissonance;
A grand phenomenon has no shape [perceptible to untrained eyes];
Tao is covert that it can hardly be described with perfection."
Tao is the one and the only one which lends itself [to everyone and everything] and sustains every one to its fulfillment.

[14t42c] **Lee Sun Chen Org**
In the beginning, Tao is Oneness [per se];
Out of Oneness [after the inner split] twofold [contrasts, such as odd and even or steeliness and flexibility] were originated;
From these twofold threefold (odd, even and odd-even) were brought into existence;
Thence myriad things and creatures evolved ad infinitum through [combination] of threefold (odd, even and odd-even).
All things and creatures hold inwardly propensities (Yin), while they carry outwardly manifestations (Yang);
These two forces are amalgamated and harmonized [within a person to form his personal] bearings (vitality).
Therefore, the weakening of [either steeliness or flexibility elements] from a thing (project) may benefit it;
The strengthening [of either steeliness and flexibility elements] from a thing (project) may damage it. [It all depends on circumstances].
My teaching is the unified theory based on my knowledge of [various] learnings of our forefathers taught to me [by scholars in court];
[My motto is] "One who imposes his way by force to sit on top of others will die of unnatural causes (by violence)."
I shall always adopt this as the guideline of my teaching.

[14t43c] **Lee Sun Chen Org**
[Water] is the softest and most adaptive thing in the world, but it can flow around, over, and even through the hardest thing, i.e. rocks;
Furthermore, it can run around, over, and even through rocks like racing horses;
Its force came from nothing [we can describe];
[All we know is that in due course] It can pierce through solid seamless rocks;
I therefore learn about the advantage of carrying out the principle of non-interference (abiding by natural forces).
[The above paragraph illustrates that:]
The [effectiveness of] educating people [through deeds] rather than through speeches,
And the advantage of helping [people] through non-interference [i.e. making use of natural propensities],
[All of the above are the best policies executed by Sages]

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Hardly any other practice in this world can match [the extent of their conformity with Tao].

[14t44c] **Lee Sun Chen Org**
Which is the dearest [to a person], fame or body?
Which is more important, body or goods?
Which is more sickening, gain or loss?
Therefore, the more a person would indulge in the love [of fame and body], the more will he be excessively wasteful;
The more a person would aggregates goods, the more will he be worried about losing them.
A person will live a long and perpetuated life if and only if:
He would free himself from the inferiority [complex of not having enough goods] by conscientiously drawing a line when his obtainment [of goods and wealth] provides him modestly comfortable life;
And he would also break off from the insecurity [complex] by ceasing and desisting [from accumulation of goods and wealth].

[14t45c] **Lee Sun Chen Org**
A splendidly constructed device may appear defective, yet [what counts is that] its applications are endless;
It will take forever to fill up a vast valley, yet [what matters is] its containment is inexhaustible, so that we can fetch water from it whenever we have the need;
Straightness [on a grand scale] may appear warped [to the either physically tiny or disadvantageously positioned observer];
A man of sublime dexterity may appear to be deceitfully clumsy;
A skilled debater may sound like suffering from speech impediment [to an indiscreet observer].
A restless radiant fire in the stove [produces heat that] can warm up the cold air [surrounding it];
[On the other side, a person who can retain his] Serenity can overpower the heat (the restlessness generated by the surrounding environment);
[By the same token] if a ruler would uphold Simplicity and Serenity [unruffled], he will be able to set the right standard for the world.

[14t46c] **Lee Sun Chen Org**
When the world was on the right course, the best way people could make use of their good running horses was to walk them, so that they could collect their manure [as fertilizer or fuels];
When the world was not on the right course, [even pregnant] horses were used for combat that they were compelled to give births amidst ruins in battlefields.
There is no greater sin than the sin caused by over-indulging oneself;
There is no more serious misfortune [one may have than being suffered from] greed;
There is no more condemnable fault one has committed than being obsessed with obtainment.
Accordingly, one who knows what is reasonably enough shall always hold adequate [Te to be in harmony with Tao].

[14t47c] **Lee Sun Chen Org**
We do not necessarily have to leave our house to learn about the world;
It is possible to understand heavenly Tao without looking through windows;
For the farther one travels, the less one knows;
Therefore,
A Sage would know the situation without necessarily being there himself - he can size up the circumstance

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without being needfully there;
[Most important of all] he can accomplish deeds without tampering with [Nature].

[14t48c] **Lee Sun Chen Org**
In order to enhance his scholarship, a person must strive for improvement all the time;
To enrich his cultivation of Te, a person must chip off [his selfishness] day after day;
[A Sage] reduces his [selfishness] bit by bit, until he is finally capable of practicing the principle of non-interference;
[After he has habitually internalized the above three self-improvements] he will be able to administer whatever tasks properly [without transgressing the principle of non-interference].
Those [kings and lords], who had won over the world did not originally set out [with the intention] to triumph over the world;
[On the other hand] Those [kings and lords], who primarily intended to conquer the world, had for this reason have their arete pared too much that they are not able to accomplish such grand tasks of winning over the whole world.

[14t49c] **Lee Sun Chen Org**
A Sage's heart (will) is not fixed on any permanent intentions,
His heart is attuned to the desires [for survival] of his people.
[A Sage maintains the following guiding principles:]
"I am good to good people, as well as to people who are not good;
Because virtuous behavior will induce more Te among people!
I keep my promise to trustworthy people, as well as to untrustworthy people;
Because virtuous behavior will incite people to be truthful!"
When a Sage takes action in the world, he harmonizes people's hearts (desires) with great caution and sensitivity;
People, in return, will collect and inform him all their observations and opinions;
A Sage will then [weigh all options and] treat all people equally as if they were all his own children.

[14t50c] **Lee Sun Chen Org**
Birth is the movement of coming out [of the obscurity to join the world];
Death is the movement of going in [to the obscurity from this world];
For every ten people [of the existing population], three more new-borns will join them;
For every ten people [of the existing population], three will die [naturally];
Among the living, due to rash movements (wars and bad governments), three out of ten will also die unnaturally;
Why is the living condition of most people so [lamentable]?
It is all because people, in order to survive, must suffer enormously merely to make ends meet!
I have heard that those, who know how to conserve life, would evade [confrontation with] fierce rhinos and tigers when walking in the wild;
They would also avoid wearing armor and carrying weapons when they were in the army;
In this manner:
Fierce rhinos have no chance to use their horns,
Ferocious tigers have no occasion to brandish their claws,
And enemies have no opportunity to utilize their blades (weapons).
Why?

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All of the above are examples of enhancing people's chances of survival through evading deadly situations.

[14t51c] **Lee Sun Chen Org**
Tao originates [each and every thing];
Te cultivates [each and every thing];
The material world gives the form [to each and every thing];
The situation completes the formation [of each and every thing].
For this reason, each and every thing must resort to venerating Tao and treasuring Te;
The omnipotence of Tao and the invaluableness of Te [are so compelling];
Even though people are not required to recognize the omnipotence of Tao and the invaluableness of Te, they shall always [propelled to] follow their rules, because this is the way of Nature.
Accordingly, Tao originates [each and everything];
Te cultivates, grows, nourishes, fulfills, ripens, nurtures and shelters [each and everything].
[I have therefore said before, if a person carries out any of the following practices:]
Helping [others] to live [better lives] without being possessive;
Stimulating [others] (to maximize their potentials) without claiming the contribution;
Leading [others with the best guidance] without being manipulative;
This person has performed [successfully in accord with] the profound Te!

[14t52c] **Lee Sun Chen Org**
This world must have begun in certain way;
We may thenceforth consider it the origin (mother) of our world;
Once we manage to ascertain the origin, we could [apply it] to study its offsprings;
After we learn more about the offsprings, we may reciprocally eke out our knowledge about the mother (the origin);
This is my never-ending life-long quest.
If paths and openings of one's connections [to the outside world] are blocked, he will never be aroused to do anything in life;
If paths and openings of one's connections [to the outside world] are unlocked and he is properly motivated, he will never cease [from the quest described above].
One who perceives subtleties is brilliant;
One who maintains humility is strong.
One who would use [the light of Tao] to illuminate his [potential] brilliance will thus leave behind nothing that could cause misfortune to later generations.
A person, who achieves all of the above described fulfillment, is what I called the person with embodiment of the perpetual [Te].

[14t53c] **Lee Sun Chen Org**
Even if I realize that I am unmistakably proceeding on the [right path of] the great Tao;
I still would be vigilant since I may go astray [inadvertently].
The path of the great Tao is fundamentally very flat, still people prefer to take by-paths;
[For instance:]
In the Court, officers are frequently replaced,
In outskirts, fields are inadequately planted,
National granaries are running empty,
[Civil servants implore the fashion of] wearing beautifully embroidered clothes,

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[Military officers pride themselves on] carrying sharp swords,
[People indulge on] gourmandizing endlessly;
[General public rush to] accumulate personal wealth and goods excessively.
All of the above signifies nothing but shameless vanities of the superficial people,
Behaviors of the above exemplified pattern signalize the repudiation of Tao (the right way for the survival of humanity)!

[14t54c] **Lee Sun Chen Org**
An excellent builder would make sure that houses he builds can not be knocked over [even by hurricanes];
A person with a strong grip [of his project] makes it impossible to slip out of his grasp;
Consequently, to such a thoughtful person [whose solid accomplishments] will be offered thanks by later generations ceaselessly.
If a person cultivates the above mentioned practice for his own personal satisfaction, his Te is genuine;
If a person advances it within his family, their [jointly aggregated] Te will be more than enough to benefit other families;
If it is promoted in a village, the villagers' [reciprocally enhanced] Te will extend its growth [to other villages];
If this practice thrives in a country, the [collective] Te of its people will further flourish [that their Te will spill over to other countries];
When it is upheld in the world, their [jointly summative] Te will spread universally [in Universe].
Accordingly:
[The cultivation of Te] by an individual sets a good example to his family;
[The promotion of Te] within a family exemplifies Te to other families;
[The advancement of Te] in a village manifests [the goodness of Te] to other villages;
[The broadening of Te] in a country demonstrates [the benefit of Te] to other countries;
[The expansion of Te] in a world would manifest [the greatness of Te] to other worlds.
How do I know that things work this way?
It is all because of this (the observation stated in the previous paragraphs of this Chapter).

[14t55c] **Lee Sun Chen Org**
The marvel of the rich embodiment of Te [in a person] is comparable to the [marvel] of young infants who are not yet exposed to the worldly desires;
[Because a young infant poses no menace to others:]
Poisonous insects are less likely to sting him;
Fierce beasts are less likely to prey on him;
Birds of prey are less likely to pounce on him.
Though his bones are soft and his muscles are weak, yet the grasp of his little fist is firm;
Though he does not know about sex, yet he can maneuver his infant reproduction organ;
It is because he concentrated intensely on applying his vitality.
He can cry out all day long without failing to catch his breath;
It is because he is doing extremely well in harmonizing his [inner self with the external world].
[A person who] knows how to harmonize [inner self with the external world] also understands what will perpetuate;
[A person who] understands what will perpetuate is brilliant;
Knowing how to enhance lives of others is a blessing;
Knowing how to control one's own vitality (bearing) with will makes one a strong person.
Fast paces hasten the exhaustion of the vitality of living things, this is called going against Tao;

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Anything which goes against Tao will come to a pre-matured end!

[14t56c] **Lee Sun Chen Org**
A person who knows [comprehensively] would not be garrulous;
A person who is garrulous is not wise [he may likely base his bloated talks on his incomprehensive knowledge].
[People's garrulity, as described above, can be equalized in the following fashion:]
By blocking their passages and openings [i.e. connections to the outside world];
By blunting [their excessive] sharpness [i.e. their arrogance];
By untying entanglements [i.e. disputes they have produced];
By tempering the disturbing ray [i.e. harms they have caused];
By pushing [sophistry to] where it belongs, i.e. the dust.
All of this is meant to accentuate [our knowledge after Tao] in a profound manner.
Therefore:
One shall not wanting to achieve Tao for the purpose of practicing favoritism;
One shall not use Tao for the purpose of distancing himself from people he dislikes;
One shall not exploit Tao for the purpose of profiting himself;
One shall not employ Tao for the purpose of harming others;
One shall not gain Tao for the purpose of promoting himself;
One shall not apply Tao for the purpose of debasing others.
This is why Tao originates the most valuable [canon for] the world.

[14t57c] **Lee Sun Chen Org**
A country is [most properly] governed by a ruler who believes in the principle of righteousness;
A military operation is [most efficiently] executed with the strategy which generates surprises;
The world has been [most often] won by leaders who were not motivated by the desire to conquer others.
How do I know that the above statements are accountable?
[I shall explain next.]
In this world, the more restrictions and prohibition [a government imposes], the poorer its people are;
The more people possessing lethal weapons, the more chaotic the country is;
The more cunning and artful people are, the more outrageous occurrences flourish;
The more laws and their [hairsplitting] multiplication [a state has], the more beneficial will it be for robbers and thieves to thrive.
Therefore a Sage once said:
"If I practice the principle of non-interference, people shall yield voluntarily to the influence of the natural force;
If I demonstrate that I love Serenity [,i.e. I'll restrain myself from using my power,] people will choose right courses spontaneously;
If I do not use my power to control people, people will prosper naturally;
If I diminish my selfish desires, people will be motivated to be simple and truthful accordingly."

[14t58c] **Lee Sun Chen Org**
If a ruler [is diligent but] keeps a low profile, his people shall remain simple and truthful;
If a ruler is [harsh and] censorious, his people shall be deceptive and dishonest.
Misfortune may be a blessing in disguise;
[On the other hand] under the surface of good luck may lie the seeds of misfortune.

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[Accordingly, the question is] how can we be certain that ultimately an occurrence is [leading to good or to bad] consequence?
If there is no standard for righteousness:
What is [righteously] right-minded may be turned upside down to be called weird;
What is [righteously] good may be distorted to be referred to as sorcerous.
People definitely have had been bewitched [and perplexed by such trickery] for a long time already!
Accordingly:
A Sage keeps his integrity fair and square, still he does not truncate (impinge on) rights of others;
He is scrupulous and thrifty, yet he hurts nobody;
He is straightforward, but immune from being unrestrained [so he does not harm innocent people];
He is open but free from being showy.

[14t59c] **Lee Sun Chen Org**
In order to carry out the heavenly Tao, it is most important for [a leader to be] well-prepared, i.e. he must know more than what is fundamentally required, before he takes charge of people's affairs;
In order to be so well prepared, [a leader] should start early in his life to seriously pursue [Tao and aggravated Te];
[In other words] those who starts early will have accumulated adequately [knowledge and arete before he takes charge of other people's affairs];
Consequently, [his well-rounded knowledge and arete] will facilitate him to overcome all kinds of obstacles;
It is difficult for others to determine the limits of a person who can overcome all kinds of obstacles;
[Therefore] one whose limits are difficult to be ascertained can be entrusted with the sovereign responsibility of a country;
A country which has a creative resource (mother) will last for a long time.
This is what I described as the [growth of the main root was perceived through its] deeper and deeper penetration into the ground,
So that the main root [of a tree] could support the [gradual] expansion and strengthening (hardening) of its branch roots;
If one would make improvement in this way, he shall look far ahead and his establishment will thus exist for a very long time.

[14t60c] **Lee Sun Chen Org**
Governing a big country is like cooking small fish unscathed [,as both are delicate matters that requires extraordinary caution].
If one leads the world in accordance with Tao, his ghosts (antagonists) cannot be efficacious [in such a righteous society];
Even if his ghosts are efficacious, [yet under the influence of Tao] they still cannot harm people;
A Sage would [under no circumstance] harm them either;
Because neither one would harm the other side, their Te shall be reciprocally beneficial to each other.

[14t61c] **Lee Sun Chen Org**
A big country was formed by being at the right position, i.e. like the waterway at the lowest position where other waterways (small countries) converged together spontaneously;
Diplomacy in this world was generally conducted similar to the manner a cow took an initiative to tempt an ox;
The fact was that the ox was led to believe deceptively that serenely passive cow was the weaker [party to be

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mastered].
Therefore:
If a big country deals with small countries by taking the lower position [for currents to flow in], then it would secure small countries [with ease];
If a small country negotiates with a big country, by positioning itself in the lower [passive] position, it could insinuate big country to yield to its needs;
One country may lower itself in order to take possession of another country, or one country may insinuate itself into favor through submissiveness [it all depends on the circumstance].
A big country should not press onward too far its intention to lord over people of small countries;
A small country should not let itself be overridden by its intention to yield to the big country;
Accordingly, when a big country and a small country each has achieved its intended purpose respectfully, the big country should try harder to be modest.

[14t62c] **Lee Sun Chen Org**
Tao provides the profound maxim for myriad things and creatures;
It provides security for all the good people;
Even people of no good [morality] must seek security through it.
Beautiful and appealing talks could buy appreciation;
Actions of celebrities could carry their weight around;
If people are not good [at discernment that they are deceived in the manner described above], would this be the reason [for me] to abandon them?
Accordingly [by reconciling the above two, I conclude as follows]:
Neither the honor of becoming an emperor, or being appointed as one of the Three Grand Dukes,
Nor [the prominence of] marching down the public street, surrounded by servants carrying jade cups and riding in carriages drawn by four horses,
Can match the fulfillment of the pursuit and advancement of this (Tao).
Why has [Tao] had being been valued ever since very ancient times?
Didn't someone say that [the apprehension of Tao] enabled us to achieve what we had prayed for?
And [practicing Tao] would purge us of our sins?
For all of the above reasons, [Tao] is extremely valuable for this world.

[14t63c] **Lee Sun Chen Org**
A person who quests for Tao must carry out the principle of non-interference;
He must restrain himself from implementing his selfish desires [particularly at the cost of others];
He must examine facts thoroughly in spite of boredom;
He must requite all accusations and animosities with virtuous acts, no matter whether it is serious, minor, many, or few.
A difficult problem should be tackled from its easiest points;
To accomplish a great deed one should start from working on its minute details;
Difficult works in this world must be built up from easy points;
Grand tasks in this world should be started from within small scales.
Accordingly, a Sage did not [consciously] aim at accomplishing a grand task, yet he would eventually complete great deeds [with accrual of realistic achievements through working diligently step-by-step].
A person who makes promises easily would keep only a few of them;
A person who seeks easy way out will confront more difficulties later;

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Therefore, a Sage would think hard and keep in mind that each task could be more intricate than it appears to be;
Eventually no hardship can hampered him.

[14t64c] **Lee Sun Chen Org**
A stable situation is easier to handle;
Before the situation [of danger or chaos] shapes up, it is easier to work out strategies for its disintegration;
When [its effect on] the environment is weak, it is easier to break it loose;
When its influence is still small, it is easier to dispense it;
Danger should be guarded against before it develops;
Chaos should be averted before it emerges.
A tree, with a trunk big enough for a person to encircle it with both arms stretched, was evolved primarily from something as tiny as a fine tip of its branch;
A nine-story terrace is elevated from the small beginning of a basket of dirt;
A journey of one thousand miles started out from one single step.
A person who tampers with [Tao] will fail;
A person who treats [Tao] as a possession has already lost it;
A Sage would not tamper with [Tao], so he will not flounder;
A Sage would not treat [Tao] as his possession, so he will not lose it;
Many people, when engaging in pursuing Tao, often failed at the point when they were just about to gain final success;
[Nevertheless] If one is [constantly] careful from beginning to end, he will never ruin his pursuit.
For reasons stated above:
A Sage shall extinguish [selfish] desires;
He shall not value hard-to-get goods;
He shall study the [lackluster fundamental] learnings most people [of the world] are reluctant to pursue;
He shall point out to people mistakes they have made;
He shall help myriad things and creatures to embark and stay on their natural courses but shall never dare to intervene.

[14t65c] **Lee Sun Chen Org**
In old days, when good practitioners of Tao led the country, they did not announce their plans to the public, because they wanted to keep a low profile [to protect innocent people from schemers];
The reason populace was difficult to govern was because insidious people were compensated for their expertise [to take advantage of the situation].
If a country is run with the policy which rewards people for their cunningness, its [fundamental principle of justice for all] would thus be robbed;
If a country is ruled with the policy discouraging cunning performances, the whole country is blessed with good fortune [of justice for all].
The above mentioned are two modes of governing;
If one is able to recognize the [advantages and disadvantages] of these two modes then [we may describe that] he is unified with the profound Te;
The profound Te extends far and deep!
When [a Sage], together with myriad things and creatures, return to [the cultivation of the profound Te], [the world] will have peace and prosperity.

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[14t66c] **Lee Sun Chen Org**

Rivers and seas (huge lake), to which hundreds of other streams feed in, are supported by vast valleys huge enough to accommodate [voluminous water of] hundreds of downstream;
The reason this huge valley can hold hundreds of waterways and support other valleys is because it is situated in the lowest position [so that it is natural for all the other rivers carrying water from huge lakes to flow into it].
Therefore this huge valley is like the king presiding over hundreds of other smaller valleys.
Accordingly, if a Sage intends to be the master of people, he should talk in a humble manner;
If he wants to be the leader of people, he should put behind consideration of [either the benefit or the disadvantage of] his physical self;
Accordingly, even though he rides on top of people, his weight (the pressure of his administration) will not be felt by the people below him;
Being an [authentic] leader, his frontal position should pose no hindrance to people's [development].
For this reason the world is happy to be driven [by a Sage], and people will not form any abhorrence towards him;
Because a Sage would not contend [for wealth and fame against people];
So nobody in the world can [or want to] be his rival.

[14t67c] **Lee Sun Chen Org**

People in this world often complained: either that my theory was big and empty, or worse than that it does not appear to be about anything significant;
It is just because I discussed matters of great importance that it was difficult for [ordinary people] to comprehend its outline;
If its contents is familiar to [any kind of those superficial] discourses people were accustomed to, [then they could pick it up lightheartedly and argue about it frivolously];
Before long, the meaning [of my theory] will be shifted [to satisfy their flippancy] that it will end up to be [nothing more than] trivial talks too!
I have three pieces of treasure which I maintain steadily;
The first one is compassion;
The second one is frugality;
The third one is "I would never dare to consider myself the first priority of the world." (I will always be selfless and humble).
Through being compassionate, a person will be brave;
Through being frugal, a person can [retain enough] to expand;
Through being selfless and humble, a person will complete [the proper development] to be an [authentic] leader of people;
Nowadays, leaders abandon compassion yet demand bravery from people;
They neglect the practice of frugality, yet seek expansion;
They discard humility, yet strive to lead the world.
All these performances are heading for end (death of their nation)!
Soldiers, who march to the battlefield with compassion in their hearts, will win the fight;
People, who stay behind to defend with compassion in their hearts, will resist [the aggression] firmly;
If Heaven will save a country, it will bestow its people with compassion in their hearts to protect it.

[14t68c] **Lee Sun Chen Org**

An ingenious soldier does not accept a challenge [frivolously];

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A dexterous fighter cannot be aroused to anger [easily];
A shrewd victory-bound party defeats his enemy by avoiding direct confrontations;
A proficient manager situates himself in a humble position [to receive results of other people's efforts].
This is what is called the virtue (achievement) of not contending;
This is what is called the power of utilizing people's labor [through delegating responsibilities];
This is what is called matching the paragon of Heaven.

[14t69c] **Lee Sun Chen Org**
In ancient time a military strategist had once said:
"I do not dare to take the [subjective] position of a host in the battlefield, on the contrary, I adopt the [objective] position of a visitor;
I do not dare to advance one inch [counter-productively] at the cost of retreating one foot."
This game-plan was described [in military strategy] as:
"To march [in such secrecy] that the traces [of the procession of the army] are invisible;
To throw [so swiftly that observers] can not detect thrower's arms [in action];
To file soldiers [so unconventionally that it misleads] people to draw the conclusion that the army is not ready for combat yet;
To disguise [soldiers' weapons so skillfully that] there is no clue."
The mistake which is most disastrous [in military operation] is underestimating one's enemy;
Underestimating one's enemy will lose almost all my [three] treasures;
Therefore, when two combatant forces encounter each other, the one with mourning soldiers will prevail.

[14t70c] **Lee Sun Chen Org**
My theory is [basically] very easy to understand and to put to practice;
[Unfortunately majority people of] the world would not [make an effort to] learn about it, [let alone to] carry it out.
All my discussions have strong footings;
My theory is based on [venerable] practices.
People [in vogue] are ignorant, so they do not know me;
There are only a handful of people who [would make an effort to] understand me;
Those who understand me will discover that my theory is valuable;
The description, that ancient Sages were like men who carried priceless jades under coarse ragged cloaks, was not made from casual observation.

[14t71c] **Lee Sun Chen Org**
Recognizing that one is always in a position of not knowing [enough] is in character of a superior person;
Not knowing what [true] knowledge is a kind of sickness;
Only those who worry about being sick (ignorant) will be able to avoid the sickness [of ignorance].

[14t72c] **Lee Sun Chen Org**
If people are not intimidated by the existing authority, then a more overbearing authority will be imposed on them.
[A leader] should not oppress people and leave them no room for personal freedom;
[He also should not be the cause for] people to feel that life is cheap and unbearable;
[In other words] people would not feel their lives are cheap and unbearable if they are not oppressed and restricted.

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Therefore,
A Sage knows himself [so well that he is not] self-opinionated;
He loves himself [so appropriately that he is not] self-conceited;
He renounces that (being self-opinionated and self-conceited) and chooses this (truthfully pursuing self-knowledge and self-improvement).

[14t73c] **Lee Sun Chen Org**
To be brave, to the extent of being reckless, a person will end up involving in the business of killing [people] or being killed;
To be brave, in the manner of opposing killing [people even if challenged], a person will end up staying alive;
Each of these two modes of being brave has its advantages and disadvantages.
There are matters which basically disagree with the heavenly (highest) good, but how can we ostensively see through their appearance [if we fail to examine them thoroughly and lay out a careful conjecture of their manifestation]?
[Not to mention the fact that even] Sages have difficulties to [pin-point the ultimate justification] after much fumbling.
The heavenly (the highest) Tao permeates in the following way:
It prevails with certainty, though it is not competitive [with anything or anyone];
It responds with precision, though it is speechless;
It befalls spontaneously, though nobody calls for it;
Its plan has been laid out meticulously, though it is open and truthful;
[The heavenly Tao] is like a gigantic net whose snare covers and all and every thing exhaustively that nothing can slip through its [seemingly] loose mesh.

[14t74c] **Lee Sun Chen Org**
If people [are driven to such extreme that they] are no longer afraid of death, then what is the point of frightening them with the threat of death?
[Someone may get the idea] "If I frequently scare people with the [terror of] death, and I would also make sure to arrest and execute disobedient ones to enforce it.
Subsequently, who would dare [to go against me]?" [This is rash and improper!]
Killings should be carried out by the naturally right administrator;
Whoever, other than the appropriate administrator commits killing [is under no circumstance justifiable, for he] has thus trespassed his appropriate role;
It is just as improper as an apprentice carver tampers with his master's work;
Hardly any apprentice carver, who tampers with his master's work, can avoid hurting his own hands.

[14t75c] **Lee Sun Chen Org**
The reason people suffer from hunger is because their superiors (government) taxed them heavily, so after the taxation not much was left to support their bare necessity;
The reason people were difficult to govern was because their superiors were meddling with their affairs [thus their sense of propriety was impeded];
The reason people risked their lives for trivial causes was because their superiors (government officials) demand to lived affluently [at the cost of other people's survival], people thus were forced to risk their lives [even for meager livelihood];
Accordingly, those [Solipsists] who did not get involve with other people's affairs were better human beings than those who wanted to live very well personally [at the cost of the survivals of other people];

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Even though the latter value the growth of the population (lives) for his community.

[14t76c] **Lee Sun Chen Org**

When people are alive [their bodies] are soft (pliable) and flexible (supple), but when they are dead [their bodies] are stiff (rigid) and inflexible;
When plants are alive they are soft and flexible, but when they are dead they are withered and rigid;
Therefore: When [creatures are] soft and flexible, they are on the course of continuing to live;
When [creatures are turning] stiff and inflexible, they are on the course of dying.
The fact is:
When an army is strong [it worries its potential rivals], it is thus exposed to the risk of being annihilated;
When a tree is at the peak of its growth, its expansive spread [i.e. abundant branches and leaves] would catch strong wind quickly;
Consequently, it is in the higher danger of being blown down.
Accordingly, the strong (stiff) and inflexible ones [e.g. roots] would grow downward;
Whereas the soft (weak) and flexible ones [e.g. leaves] would grow and develop upward.

[14t77c] **Lee Sun Chen Org**

Doesn't the heavenly (highest) Tao work like the way we adjust bow and arrow in archery for coordination?
When the arrow aimed too high, [the archer] lowered it;
When the arrow aimed too low, [the archer] raised it;
When the loop was too big, [the archer] tensed the bow;
When the loop was too small, [the archer] loosened the bow.
The heavenly Tao draws away from the affluent people to assist the people in need;
Whereas human's way (natural impulse), on the contrary, is to deprive the people in need to serve the affluent.
Who [on Earth] would give away extra possessions [that exceeds the needs of his diminutive physical self] for the cause of relieving [the needy] of the world?
Only people who quest for Tao would respond to this [noble] calling.
That is why I have said:
"A Sage helps [creatures] to survive without being possessive;
He accomplishes [good] deeds without claiming credits."
The reason is that a Sage does not seek the celebrity status as a sage [or saint] [he seeks but the substantial deeds of being a sage or saint].

[14t78c] **Lee Sun Chen Org**

The most flexible and weak (pliable) thing on Earth is water;
But, when it comes to the feat of overpowering hardness, I have not come across anything better than it;
Nothing whatsoever can substitute it for its strength.
[The above stated fact demonstrates that] the weak (pliable) ones can win over the strong ones, and the flexible (adaptable) ones can conquer the rigid (steely) ones;
[Nevertheless] this principle is difficult [for ordinary people] in the world to comprehend and utilize.
Accordingly a Sage once said:
"The person who could bear the insult for the sake of a state is the one who mostly deserved to be the lord of the people;
The person who could endure the misfortune for the sake of a country is the most qualified one to be the king of the world."

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This straight talk does appear antithetical [to the established belief]!

[14t79c] **Lee Sun Chen Org**

Hardly any measure of reconciliation of strong animosities can drive out hostilities completely;
Then, is there anything more one can do to achieve a satisfactory settlement?
Accordingly, a Sage would [humble himself to] take the responsibility like a debtor, who is holding the left (obligatory) part of the loan contract [i.e. on a small piece of split wood or tortoise shell];
Thus he chooses the obligatory position to fulfill his duty but renounces his right to collect from debtors.
A man with Te governs people as though he is a mortgagor;
Whereas a man without Te governs people as though he is a mortgagee, [e.g. the nationalization of land and taxation of its use by the Chou Empire];
The heavenly Tao has no sensibility, it would not be swayed by human emotions [no matter how strong it is];
Nonetheless it always sides with good people.

[14t80c] **Lee Sun Chen Org**

An ideal state should be a small country sparsely populated;
Even though there are utensils big enough to serve tens or hundreds of people there is never any need to use them;
Its countrymen, passed from one generation to another, are too settled to move afar;
There are boats and wagons, yet there is never any need to ride on them;
Even though there are weapons and shields, there is no occasion calling for their deployment;
People will be encouraged to return to [such simplicity of] using knotted cords for record-keeping;
People are happy with their [simple] food and clothing;
As well as enjoying [plain] dwellings and lore;
Neighboring countries are within sights of one another, that even roosters' crowing and dogs' barking can be overheard in neighboring countries;
Citizens of different countries will not socialize with one another even until they become old and die away.

[14t81c] **Lee Sun Chen Org**

Truthful talks may not be beautiful, inasmuch as beautiful talks may not be truthful;
A good person may not be good at debating, inasmuch as a good debater may not be a good person;
A person with sound knowledge may not be encyclopedic, inasmuch as an encyclopedic person may not be a person with sound knowledge.
A Sage does not accumulate [goods and properties];
He adheres to the principle that the more he helps others, the more [Te] he gains;
The more he gives, the more abundant [Te] he aggregates;
The highest (heavenly) Tao is to do good to [others] without harming them;
The way of a Sage is to pursue [the happiness for others] without contesting them [for worldly gains].

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[15t01c] **Tien Cong Tran**
The way that can be talked about is not the eternal Way.
The name that can be named is not the eternal name.
"Nothing" is the name of the origin of Heaven and Earth.
"Being" is the name of "the mother" of all things.
So, in eternal Nothing, we should look at the wonderfulness of the Way.
In eternal Being, we should look at its outer aspects.
These two flow from the same source, though differently named; and both are called mysteries.
Mysterious and more mysterious.
That is the door of all wonders.

[15t02c] **Tien Cong Tran**
When the entire world recognizes beauty as beauty, there is ugliness.
When the entire world recognizes good as good, there is evil.
Indeed, "nothing" and "being" give birth to each other.
Difficult and easy complement each other.
Long and short exhibit each other.
High and low set measure to each other.
Voice and sound harmonize each other.
Back and front follow each other.
Therefore, the sage manages his affairs by "non-doing", and spreads his teaching by "non-talking".
The Way makes all things and denies nothing; it gives birth to them, but lays no claim to them; it does its work, but does not say by its work; it accomplishes his work, but does not dwell on things.
And yet it is just because he does not dwell on things that nobody can ever take them away from it.

[15t03c] **Tien Cong Tran**
Do not exalt the talented, and the people cease from rivalry and contention.
Do not prize goods hard to get, and the people cease from robbing and stealing.
Do not display what is desirable, and the people's hearts remain undisturbed.
Therefore, the sage's way of governing is: emptying the mind, filling the belly, weakening the will, toughening the bones.
In this way he will cause the people to remain without knowledge and without desire, and prevent the knowing ones from any doing.
Doing "non-doing", and everything will be in order.

[15t04c] **Tien Cong Tran**
The Way is like an empty bowl, which is never used up.
Fathomless, it seems to be the origin of all things.
It blunts all sharp edges; it unties all tangles; it harmonizes all lights; it unites the worldly dusts.
Hidden in the deeps, yet it seems to exist forever.
I do not know whose child it is; it seems to be the common ancestor of all, the father of things.

[15t05c] **Tien Cong Tran**
Heaven and Earth are not sentimental; they treat all things as straw-dogs.
The sage is not sentimental; he treats all his people as straw-dogs.
Between Heaven and Earth, there seems to be a bellows: it is empty, and yet it is inexhaustible; the more it

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works, the more it produces.
No amount of words can fathom it: Better look for it in the middle.

[15t06c] **Tien Cong Tran**
The never-dying spirit of the cave is called the mysterious mother.
The doorway of the mysterious mother is called the root of Heaven and Earth.
Lingering like a veil barely seen, it has only a hint of existence; and yet it is inexhaustibly used.

[15t07c] **Tien Cong Tran**
Heaven lasts long, and Earth abides long.
What is the secret of their durability?
Is it not because they do not live for themselves that they can live so long?
Therefore, the sage wants to remain behind, but finds himself at the head of others; reckons himself out, but finds himself safe and secure.
Is it not because he is selfless that his self is realized?

[15t08c] **Tien Cong Tran**
The man of the highest goodness is like water.
Water knows how to benefit all things without striving with them.
It stays in places loathed by all men.
Therefore, it comes near the Way.
In choosing your dwelling, know how to keep to the earth.
In cultivating your mind, know how to dive in the abyss.
In dealing with others, know how to be in relation to benevolence.
In speaking, know how to keep faithfulness.
In controlling the affairs of the state, know how to maintain good governing.
In working, know how to be suitable to ability.
In acting, know how to be suitable to time.
If you do not strive with others, you will be free from error.

[15t09c] **Tien Cong Tran**
You hold to fullness, and it is better to stop in time!
You keep on beating and sharpening a sword, and the edge cannot be preserved for long.
You fill your house with gold and jade, and it can no longer be guarded.
You put on airs by your riches and honor, and you will only reap a crop of calamities.
Here is the Way of Heaven: When you have done your work, retire.

[15t10c] **Tien Cong Tran**
In keeping the spirit and the vital soul together, are you able to maintain their perfect harmony?
In gathering your vital energy to attain suppleness, are you able to play the role of a newborn babe?
In washing and clearing the mysterious mirror, are you able to purify it of all dross?
In loving your people and governing your state, are you able to do nothing?
In the opening and shutting of heaven's gate, are you able to play the feminine part?
Enlightened and seeing far into all directions, can you at the same time know nothing?
Rearing, feeding, rearing without claiming for its own, doing the work without claiming doing it, raising without being master.

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This is mysterious Virtue.

[15t11c] **Tien Cong Tran**
Thirty spokes converge upon one hub; but it is the center hole that is the use of the cart.
We shape a lump of clay into a vessel; but it is the empty space within the vessel that is its use.
We make doors and windows for a chamber; but it is the empty space within it that is its use.
Thus, while the beings are profitable, the non-being is useful.

[15t12c] **Tien Cong Tran**
The five colors blind the eye.
The five tones deafen the ear.
The five flavors cloy the palate.
Racing and hunting madden the mind.
Rare goods tempt men to do wrong.
Therefore, the sage takes care of the belly, not the eye.
He prefers what is within to what is without.

[15t13c] **Tien Cong Tran**
"Welcome disgrace as a fright. Prize calamities as your own body."
Why do we say "welcome disgrace as a fright"?
Welcome denotes "in the low place": Getting "welcome" is a fright, and so is losing it!
That is why we say "welcome disgrace as a fright".
Why do we say "prize calamity as your own self"?
Because our self is the very source of our calamity.
If we have no self, what calamities can we have?
Hence, only he who is willing to give his self for the sake of the world is fit to be entrusted with the world.
Only he who can love to give his self for the sake of the world is worthy of being the steward of the world.

[15t14c] **Tien Cong Tran**
Look at it but you cannot see it; its name is formless.
Listen to it but you cannot hear it; its name is soundless.
Grasp it but you cannot get it; its name is incorporeal.
These three attributes are unfathomable; therefore they mingle into one.
Its upper side is not bright; its under side not dim.
It continues endlessly, it is unnamable.
Until it returns beyond the realm of things, it is called the formless form, the non-material image; it is called the vague.
Confront it and you do not see its face!
Follow it and you do not see its back!
He who keeps with this timeless Way can dominate present events.
To know the timeless origin is to go into the Way.

[15t15c] **Tien Cong Tran**
In ancient times the wise men of the Way were subtle, divine, comprehensive and too profound to be known.
Because they are unfathomable, we try to describe their picture as following:
Hesitant like one crossing a stream in winter.

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Timid like one afraid of his neighbors on all sides.
Serious like a guest.
Thawing like ice on the point of melting.
Simple like an uncarved block.
Hollow like a cave.
Muddled like muddy water.
Who knows he is muddled and settles down, then quietly and gradually becomes clear?
Who knows to move from inertia and gradually become living?
He who keeps the Way does not want to be full.
Precisely because he is never full, he can always remain hidden, and does not become new.

[15t16c] **Tien Cong Tran**
Attain to utmost emptiness.
Cling single-heartedly to stillness.
While all things are stirring together, I only contemplate the return; all things flourish, but each of them will return to its root.
To return to the root is to be still; that is to return to one's destiny.
To return to one's destiny is to return to the constant Way.
To know the constant Way is called enlightenment.
If one does not know the constant Way, one is blind and runs into disasters.
If one knows the constant Way, one is all-embracing.
If one is all-embracing, one is just.
To be just is to be king.
King is Heaven.
Heaven is the Way.
The Way is eternal.
It is safe all life.

[15t17c] **Tien Cong Tran**
The best ruler is one of whose existence the people are barely aware.
Next comes one whom they love and praise.
Next comes one whom they fear.
Next comes one whom they despise and defy.
When sincerity is not enough, there is lack of faith.
With the ruler who is cautious and scanty of words, when his work is done and things are accomplished, all the people say, "We ourselves have naturally achieved it!"

[15t18c] **Tien Cong Tran**
When the great Way was abandoned, there appeared benevolence and righteousness.
When intelligence arose, there appeared the great lying.
When the six relations lost their harmony, there appeared filial piety and paternal kindness.
When darkness and disorder began to reign in a kingdom, there appeared the loyal ministers.

[15t19c] **Tien Cong Tran**
Drop sagacity, abandon intellection, and the people will be benefited a hundredfold.
Drop benevolence, abandon righteousness, and the people will return to filial piety and paternal kindness.

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Drop shrewdness, abandon profit, and robbers and thieves will cease to be.
These three, being external adornments, are not enough.
Therefore, there must have something to which the people attach themselves: see the pure, embrace the unadorned, diminish the self and curb the desires.

[15t20c] **Tien Cong Tran**
Give up learning, and you will have no more worry.
How great is the difference between "yes" and "no"?
What is the distinction between "good" and "evil"?
Must I fear what others fear?
What abysmal nonsense this is!
All men are joyous and beaming, as though feasting upon a sacrificial ox, as though mounting a spring terrace.
I alone am placid and get no mark, like a babe that has not yet smiled.
I alone am forlorn as one who has no home to return to.
All men have more than enough.
I alone appear to possess nothing.
What a fool I am!
What an obscure mind I have!
All men are shining.
I alone am dull.
All men are sharp.
I alone am blunt, riffling like the endless ocean, rambling like the ceaseless wind.
All men have their things.
I alone am stubborn and stupid.
But wherein I am most different from others is in knowing to prize my nourishing mother.

[15t21c] **Tien Cong Tran**
Great Virtue shows itself only in following the Way.
The Way is something elusive and evasive.
Elusive and evasive, and yet it contains within itself an image.
Elusive and evasive, and yet it contains within itself a substance.
Unfathomable and hidden, and yet it contains within itself an essence.
The essence is very real, and contains within itself an unfailing sincerity.
Throughout the ages its name has been preserved because through it we see the beginning of all things.
How do I know the beginning of all things?
Through it.

[15t22c] **Tien Cong Tran**
Bent but then whole.
Curled but then straight.
Empty but then full.
Worn but then new.
Little but then gain.
Much but then doubtful.
Therefore, the sage embraces the One, and becomes an example for the world.

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He does not make a show of himself, hence he shines.
He does not justify himself, hence he becomes known.
He does not boast of his ability, hence he gets his credit.
He does not brandish his success, hence he endures.
He does not compete with anyone, hence no one can compete with him.
Indeed, the ancient saying "Bent but then whole" is not an empty word.
If you have really attained wholeness, everyone will flock to you.

[15t23c] **Tien Cong Tran**
Few words fit Nature.
For a whirlwind does not last a whole morning, nor does a sudden shower last a whole day.
Who is their author?
Heaven and earth.
Even Heaven and earth cannot make their things last long; how is it possible for the works of men?
Hence, he who cultivates the Way is one with the Way; he who practices Virtue is one with Virtue; and he who loses the Way is one with Loss.
To be one with the Way: the Way welcomes it.
To be one with Virtue: Virtue welcomes it.
To be one with Loss: Loss welcomes it.
If it is not enough to get faith, there is no faith.

[15t24c] **Tien Cong Tran**
One on tip-toe cannot stand.
One astride cannot walk.
One who displays himself does not shine.
One who justifies himself has no glory.
One who boasts of his own work has no merit.
One who is proud of himself will not endure.
From the point of view of the Way, these things are called "unwanted food and extraneous growths," which are loathed by all things.
Hence, a man of the Way does not set his heart upon them.

[15t25c] **Tien Cong Tran**
There was something chaotic and yet complete in itself, born before Heaven and Earth.
Silent and empty, standing alone and unchanging, pervading everywhere and inexhaustible, it may be regarded as the mother of the world.
I do not know its name, so I simply call it "the Way".
I reluctantly call it "the great."
To be great is to go on.
To go on is to go far.
To go far is to return.
Hence, "The Way is great. Heaven is great. Earth is great. Man is great." Thus, man is one of the great four in the universe.
Man follows Earth, Earth follows Heaven, Heaven follows the Way, the Way follows Nature.

[15t26c] **Tien Cong Tran**

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The heavy is the root of the light.
The still is the master of the active.
Therefore, the sage, travelling all day, never separates himself from the baggage-wagon.
Though there are splendid sights to see, he stays quiescently in his own place.
Why should a king of ten thousand chariots display his lightness to the world?
To be light is to be separated from one's root; to be active is not to be master.

[15t27c] **Tien Cong Tran**
Good walking leaves no track behind it.
Good speech leaves no mark to be picked at.
Good calculation makes no use of counting-slips.
Good shutting makes no use of bolt and bar, and yet nobody can undo it.
Good tying makes no use of cord, and yet nobody can untie it.
Hence, the sage is always good at saving men, and therefore nobody is forgotten; always good at saving things, and therefore nothing is wasted.
This is called illumination.
Hence, good men are teachers of bad men.
Bad men are the property of good men.
Not to revere one's teacher, not to cherish one's property, is to be on the wrong road, however intelligent one may be.
This is called the essential and the mysterious.

[15t28c] **Tien Cong Tran**
To know the masculine, to keep to the feminine, that is to be the brook of the world.
To be the brook of the world is to move constantly in the path of Virtue without swerving from it, and to return again to infancy.
To know the white, to keep to the black, that is to be the model of the world.
To be the model of the world is to move constantly in the path of Virtue without erring a single step, and to return again to infinite nothingness.
To know the glorious, to keep to the humble, that is to be the fountain of the world.
To be the fountain of the world is to live the abundant life of Virtue, and to return again to the uncarved block.
When the uncarved block stops being uncarved, it becomes useful vessels.
When the sage uses them, they become officials.
Hence, "A great tailor does not cut."

[15t29c] **Tien Cong Tran**
If anyone wants to take the world and directs it at his will, I do not see how he can succeed.
The world is a sacred vessel, which cannot be directed at one's will.
To direct it is to fail.
To grasp it is to lose it.
Some things go ahead, some follow, some breathe slowly, some breathe fast, some are strong, some are weak, some grow in strength, some decay.
Therefore, the sage avoids "very", "too" and "extreme".

[15t30c] **Tien Cong Tran**

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He who knows how to guide a ruler in the path of the Way does not try to override the world with force of arms.
It is in the nature of arms to turn against its wielder.
Wherever armies are stationed, thorny bushes grow.
After a great war, bad harvests follow.
After victory, to protect efficiently one's own state, one should not to rely on force.
Victory without claiming ability.
Victory without claiming success.
Victory without being proud.
Victory but saying it is not one's will.
Victory with no longer relying on force.
A thing at its strength begins to become old; this is against the Way; what is against the Way will soon cease to be.

[15t31c] **Tien Cong Tran**
Good weapons are instruments of evil.
Even things seem to hate them.
Therefore the man of the Way does not set his heart upon them.
A superior man prefers the left side when at home, prefers the right side when in war.
Weapons are instruments of evil.
They are not the instruments of the superior man.
He uses them when he has no choice.
He prefers peace and quiet.
To him victory is not beautiful.
To glorify a victory is to rejoice over killing men.
If one rejoices over killing men, one will not conquer the will of the world.
Many people have been killed, one should weep over them with sorrow.
A victory is also a funeral.

[15t32c] **Tien Cong Tran**
The Way is always nameless.
Small as it is in its uncarved block, it is inferior to nothing in the world.
If only a king or a prince could abide with it, all things in the world will render homage to him.
Heaven and Earth are in harmony and send down sweet dew.
Without being commanded to do so, the people live in peace and order.
When the original diversifies, different names arise.
When names arise, one should know it is time to stop.
To know when to stop is to be free from danger.
The Way is to the world what a great river or an ocean is to the streams and brooks.

[15t33c] **Tien Cong Tran**
He who knows men is intelligent.
He who knows himself has insight.
He who conquers men is strong.
He who conquers himself is vigorous.
He who knows how to be enough is rich.

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He who goes on assiduously is a man of steady will.
He who does not lose his dwelling endures long.
He who dies but perishes not has a long life.

[15t34c] **Tien Cong Tran**
The great Way is all-pervading, it can reach the right or the left.
All things depend on it, and none is excluded.
It does its work, but it makes no claims for itself.
It clothes and feeds all things, but it makes no claims to be their master.
Because it does not have desire, it may be called "the little."
All things return to it as to their home, but it does not lord over them: Thus, it may be called "the great."
It is just because it does not attempt to be great that its greatness is fully realized.

[15t35c] **Tien Cong Tran**
He who holds the great image will attract all things to him.
They flock to him and receive no harm, for in him they find peace, security and happiness.
Music and dainty dishes make a passing guest pause.
But being said in the words, the Way is tasteless, flavorless, not seen, not heard, but it cannot be used up.

[15t36c] **Tien Cong Tran**
In order to shrink it, it must first be stretched out.
In order to weaken it, it must first be made strong.
In order to throw down it, it must first be set on high.
In order to obtain it, it must first be given.
That is subtle and wise.
The soft overcomes the hard.
The weak overcomes the strong.
The fish cannot leave the deep.
The useful instruments of the nation must not be displayed to the people.

[15t37c] **Tien Cong Tran**
The Way does not do, but does do (does not do nothing).
If kings and princes can cling to it, all things will change by themselves.
When they change and tend to stir, it is time to keep them in their place by the aid of the nameless uncarved.
It is the uncarved that curbs the desires.
Without desires, there will be stillness; the world will be in peace by itself.

[15t38c] **Tien Cong Tran**
The man of high virtue has no virtue; therefore he is virtuous.
The man of low virtue never loses virtue; therefore he is not virtuous.
The man of high virtue does not do and has nothing to do.
The man of low virtue does and has something to do.
The man of high benevolence does, and has nothing to do.
The man of high righteousness does, and has something to do.
The man of high propriety does and is not responded, therefore he rolls up his sleeves and forces people to

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follow him.
Hence, losing the Way, man resorts to Virtue.
Losing Virtue, man resorts to benevolence.
Losing benevolence, man resorts to righteousness.
Losing righteousness, man resorts to propriety.
Propriety is the merest husk of faith and loyalty, and the beginning of disorder.
Foreknowledge is the flower (outside beauty) of the Way, and the beginning of foolishness.
Therefore, the great man sets his heart upon the thick rather than the thin, upon the fruit rather than the flower.
Hence, he drops what is without and keeps what is within.

[15t39c] **Tien Cong Tran**
In the remote past there were those who attained the One.
Attaining the One, heaven is clear.
Attaining the One, earth is calm.
Attaining the One, God is holy.
Attaining the One, the cave is full.
Attaining the One, ten thousand creatures come into life.
Attaining the One, kings and princes become sovereign rulers of the world.
All of them are what they are by virtue of the one.
If heaven were not clear, it would fall to pieces.
If earth were not calm, it would quake.
If God were not holy, he would cease from being.
If the fountain were not full, it would dry up.
If ten thousand creatures did not come to life, they would perish.
If kings and princes were not supreme, they would stumble and fall.
Hence, humility is the root of greatness.
The high is built upon the foundation of the low.
That is why kings and princes style themselves "the solitary one," "the little one," and "the worthless one".
Is this not enough to prove that humility serves as root?
Therefore extreme honor means no honor.
Do not wish to shine like jade and be aloof like stone.

[15t40c] **Tien Cong Tran**
Return is the movement of the Way.
Weakness is the use of the Way.
All things under heaven are born from being.
Being is born from non-being.

[15t41c] **Tien Cong Tran**
When a man of high learning hears the Way, he diligently practices it.
When a man of ordinary learning hears the Way, he seems to remember it and not to remember it.
When a man of little learning hears the Way, he laughs loud.
If this man did not laugh, the Way would not be enough to be the Way.
Hence, the men of old have truly said:
"The Way that is bright seems dull.

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The Way that advances seems to move backward.
The Way that is smooth seems rugged.
High Virtue seems like an abyss.
Great whiteness seems spotted.
Abundant Virtue seems deficient.
Rigorous Virtue seems shabby.
Real essence seems empty.
Great squareness has no corners.
Great vessel takes long to complete.
Great voice has no sound.
The great image is formless."
The Way is hidden and nameless.
Yet it alone knows how to render help and to fulfill.

[15t42c] **Tien Cong Tran**
The Way gives birth to one.
One gives birth to two.
Two gives birth to three.
Three gives birth to ten thousand things.
All things carry the yin on their backs and embrace the yang in their arms.
They are harmony with each other because of these two null ethers.
What is more loathed by men than to be "solitary," "little," and "worthless"?
Yet these are the very names the kings and lords call themselves.
Therefore, one may gain by losing; and one may lose by gaining.
What ancients taught I repeat: "A man of violence will die an unnatural death."
Whoever said this is my teacher.

[15t43c] **Tien Cong Tran**
The softest in the world surpasses the hardest in the world.
Only Nothing can enter into no-space.
Hence, I know the advantages of non-doing.
The teaching of no-word, the beneficial of non-doing, - a very few in the world know.

[15t44c] **Tien Cong Tran**
As for your name and your self, which is the dearer?
As for your self and your wealth, which is the more to be prized?
As for gain or loss, which is more painful?
Thus, extreme love leads to great cost.
Much storage leads to heavy loss.
To know when to have enough is to be immune from disgrace.
To know when to stop is to be preserved from danger.
Only thus can you last long.

[15t45c] **Tien Cong Tran**
The greatest perfection seems imperfect; yet its use is inexhaustible.
The greatest fullness seems empty; yet its use is endless.

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The greatest straightness seems bent.
The greatest skill appears clumsy.
The greatest eloquence seems stammering.
Active overcomes cold.
Calmness overcomes heat.
Tranquillity is the norm of the world.

[15t46c] **Tien Cong Tran**
When the world is reigned by the Way, the galloping horses are led to fertilize the fields with their droppings.
When the world is wayless, war horses breed themselves on the suburbs.
There is no greater calamity than not knowing "enough".
There is no greater evil than will to gain.
Therefore "enough" of knowing "enough" is constant "enough".

[15t47c] **Tien Cong Tran**
Without going out of your door, you are aware of the world.
Without looking out of your window, you see the Way of Heaven.
The farther one goes, the less one knows.
Thus, the sage knows without going out, sees without looking, and achieves without doing.

[15t48c] **Tien Cong Tran**
By learning, one advances day by day.
By practicing the Way, one reduces day by day.
Reducing and reducing, until you reach the state of non-doing.
Non-doing, and yet not not doing.
To win over the world, one must "have no work".
If one still has work, one will never be able to win over the world.

[15t49c] **Tien Cong Tran**
The sage has no heart of his own, but takes the heart of the people as his own.
He is good to the good; he is also good to the not-good: for Virtue is good.
He is faithful to the faithful; he is also faithful to the unfaithful: for Virtue is faithful.
In the midst of the world, the sage recoils.
For the sake of the world he keeps his heart nebulous.
All the people strain their ears and eyes: he treats them as innocent children.

[15t50c] **Tien Cong Tran**
"Out" is life; "In" is death.
Three in ten are followers of life.
Three in ten are followers of death.
Three in ten live as man but act in the realm of death.
How is this?
Because they all crave life.
It is said that he who knows well how to live meets no tigers or rhinoceroses on his road, and comes into the battlefield untouched by the weapons.
For, in him, a rhinoceros would find no place for his horns, a tiger no place to lay his claws upon, and a

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weapon no place to lodge its point.
How is this?
Because there is no room for death in him.

[15t51c] **Tien Cong Tran**
The Way gives birth [to all things]; Virtue nourishes; matter shapes; environment perfects.
Therefore all things without exception revere the Way and honor Virtue, although they are not commanded, but left to do so naturally.
Hence, the Way gives birth; Virtue nurses, grows, fosters, shelters, comforts, nourishes, and guards.
It gives birth but does not claim as its own; it does but does not claim its doing; it grows but does not claim to be master.
This is called hidden Virtue.

[15t52c] **Tien Cong Tran**
The world has its root.
This root is the mother of the world.
If you know the mother, you know her children.
If you know the children, you should go back and hold on to the mother.
In so doing, to the end of your days you will incur no risk.
Block all the passages, shut all the doors: to the end of your days you will not be worn out.
Open the passages, multiply your activities: to the end of your days you will remain helpless.
To see the small is to have insight.
To hold on to weakness is to be strong.
To use the lights, to return to insight, not to bring calamities upon oneself, this is the way of cultivating the constant.

[15t53c] **Tien Cong Tran**
If only I had a slight wisdom, I should walk in the great Way, and my only fear would be to stray from it.
The great Way is very smooth and straight; and yet the people prefer circuitous paths.
Nowadays people like circuitous paths, even though these paths bring many evil crimes.
The court is extremely elegant; but the fields are extremely weedy and wild, and the granaries are extremely empty.
They wear gorgeous clothes, they carry sharp swords, they surfeit themselves with food and drink, they possess more riches than they can use.
This is boastful robbery.
And it is indeed against the Way.

[15t54c] **Tien Cong Tran**
What is well planted cannot be uprooted.
What is well embraced cannot slip away.
The descendants will carry on the ancestral sacrifice from generation to generation.
Cultivate Virtue in your own person, and it will be genuine.
Cultivate it in the family, and it will be more than sufficient.
Cultivate it in the village, and it will last long.
Cultivate it in the state, and it will flourish abundantly.
Cultivate it in the world, and it will become universal.

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Hence, a person must be perceived as person; a family as family; a village as village; a state as state; the world as world.
How do I know about the world?
It is through this.

[15t55c] **Tien Cong Tran**
One who is enriched with Virtue is like the new-born babe.
Wasps and poisonous serpents do not sting him.
Nor fierce beasts seize him, nor birds of prey maul him.
His bones are tender, his sinews soft, but his grip is firm.
He has not known the union of the male and the female, but he grows in his wholeness, and his spirit is at its highest point.
He screams all day long without getting hoarse, because he embodies supreme harmony.
To know harmony is to be constant.
To know the constant is to have insight.
To hasten life is harmful.
To use the belly to direct the ether is to suppress it.
Things become big, thus they will be old soon.
That is against the Way.
To be against the Way is to die soon.

[15t56c] **Tien Cong Tran**
He who knows does not speak.
He who speaks does not know.
Blocking all the passages; shutting all the doors, blunting all edges, untying all tangles, harmonizing all lights, uniting the worldly dusts.
This is called the mysterious One.
Hence, you cannot have it by nearness, by distance, by benefit, by harm, by praise, by dislike.
Therefore, it is the most prized of the world.

[15t57c] **Tien Cong Tran**
You govern a state by straightness.
You engage in war by rare operations.
It is by non-doing that you win the world.
How do I know that this is so?
By the fact it is so.
The more restrictions and inhibitions there are in the world, the poorer the people become.
The sharper the weapons the people possess, the more disordered the nation is.
The more skills the people have, the more strange things happen.
The more articulate the laws and rules, the more thieves and robbers there are.
Therefore, the sage says:
I do not do, and the people transform themselves.
I love quietude, and the people become straight by themselves.
I do not engage myself in anything, and the people grow rich by themselves.
I have no desires, and the people return to simplicity.

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[15t58c] **Tien Cong Tran**
Where the government is dull, the people are simple.
Where the government is sharp, the people are deceitful.
Bad fortune is what good fortune leans on.
Good fortune is what bad fortune hides in.
Who knows the ultimate end of bad fortune and good fortune?
Is there the right?
The right changes into the strange.
The good changes into the monstrous.
Long indeed have the people been ignorant.
Therefore, the sage squares without cutting, sharpens without disfiguring, straightens without straining, enlightens without dazzling.

[15t59c] **Tien Cong Tran**
In governing a people and in serving Heaven, there is nothing like frugality.
To be frugal is to return early.
To return early is to accumulate an abundance of Virtue.
Accumulating an abundance of Virtue, everything can be overcome.
Overcoming everything, the unknown height is reached.
He who has reached an unknown height can reign a state.
He who reigns a state from its root can last long.
This is the Way of the deep root and the firm foot, of the of long life and not-getting-old.

[15t60c] **Tien Cong Tran**
Governing a big state is like cooking a small fish.
When a man of the Way reigns over the world, demons no longer have spiritual powers.
Not that the demons have no spiritual powers, but the spirits themselves do no harm to men.
Not that the spirits do no harm to men, but the sage himself does no harm to his people.
If the sage and his people refrain from harming each other, Virtue will return.

[15t61c] **Tien Cong Tran**
A great country is like the low stream.
It is where the world flows together.
It is the feminine of the world.
The feminine always conquers the masculine by her quietness; she is in a lower place by her quietness.
Hence, if a big state is below a small state, it will win over the small state.
If a small is below a big state, it will win over the big state.
The one wins by lowering itself; the other, by remaining low.
What a great state wants is simply to embrace and protect more people.
What a small country wants is simply to participate and to submit its patron.
Thus, each gets what it wants.
But it behooves a big state to lower itself.

[15t62c] **Tien Cong Tran**
The Way is the shelter of all things, the treasure of the good, and the refuge of the bad.
A beautiful word may bring admiration.

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A precious deed may bring a high rank.
That a man is not good is not a reason that he should be cast away.
Hence, at the enthronement of an emperor, or at the appointment of the three ministers, the offering of jade and four-horsed carriages is not as good as the kneeling presentation of the Way.
Why did the ancients prize the Way?
Is it not because they said that "by virtue of it he who seeks finds, and the guilty are forgiven"?
That is why it is such a treasure to the world.

[15t63c] **Tien Cong Tran**
Do non-doing.
Carry out no-work.
Taste the tasteless.
Make the small big.
Make the little much.
Render Virtue to enmity.
Plan the difficult when it is still easy.
Accomplish the great when it is still small.
Difficult things in the world can be achieved in what is easy.
Big things in the world can be achieved in what is minute.
Thus, the sage never does big things, yet by that he is capable of achieving them!
He who promises lightly must rarely fulfill it.
He who thinks a thing easy will find it difficult.
Therefore, the sage, who regards everything as difficult, meets with no difficulties in the end.

[15t64c] **Tien Cong Tran**
What is still is easy to keep.
What does not manifest yet is easy to deal with.
What is fragile is easily broken.
What is small is easily scattered.
Deal with a thing before it occurs.
Repair a thing before it is in disorder.
A tree as big as a man's embrace springs from a tiny sprout.
A nine story tower begins with a basket of earth.
A journey of a thousand miles starts from where one stands.
To do is to fail.
To grip is to lose.
Therefore the sage does not do and so does not fail, does not grip and so does not lose.
In handling affairs, people often fail just at the point of completion.
Be as careful at the end as at the beginning, then there will be no failure.
Therefore, the sage desires no-desire, does not prize rare goods, learns non-learning, helps the masses return from their ignorance.
He wants to help all creatures to live by their own nature, and does not interfere with them.

[15t65c] **Tien Cong Tran**
In the old days, those who were well versed in the practice of the Way did not try to make the people know, but rather to keep them in the state of simplicity.

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Why are the people hard to govern?
Because they are clever.
Therefore, he who governs his state with cleverness is its malefactor.
He who governs his state without resorting to cleverness is its benefactor.
To know these two principles is to possess a rule and a measure of governing.
To know the rule and the measure is mysterious Virtue.
Deep and far-reaching is mysterious Virtue!
It leads all things to return to great harmony.

[15t66c] **Tien Cong Tran**
How do the river and the sea become the king of all streams?
Because they place themselves in low positions, they are the kings of all streams.
Therefore, to reign over the people, one must use humble words.
To wish to stand in front of the people, one must put oneself in back of them.
Therefore the sage is above the people, and they do not feel the heaviness of his weight; he stands in front of them, they do not feel hurt.
Therefore all the world is glad to adore him without getting tired of him.
Just because he contends with nobody, nobody contends with him.

[15t67c] **Tien Cong Tran**
All the world says that my Way is great, but seems queer, like nothing on earth.
But it is just because my Way is great that it is like nothing on earth.
If it were like anything on earth, it would have been small from the very beginning.
I have three treasures, which I hold fast and watch over closely.
The first is compassion; the second is frugality; the third is not daring to be first in the world.
Being compassionate, I can be brave; being frugal, I can be generous; daring not be first, I can be the chief.
If a man forsakes compassion for courage, forsakes frugality for expansiveness, forsakes the rear position for front position, he is only courting death!
Compassionate to engage in war, one wins; in defense, one is secure.
When Heaven wants to help a man, it takes compassion to protect him.

[15t68c] **Tien Cong Tran**
A good warrior is not forceful.
A good fighter is not belligerent.
The best conqueror does not confront the enemy.
The best employer is under employees.
This is called non-striving Virtue.
This is called using the forces of others.
This is called being identified with the sublimity of old Heaven.

[15t69c] **Tien Cong Tran**
The strategists have a saying: I dare not be a host, but rather a guest; I dare not advance an inch, but rather retreat a foot.
This is called going without marching, rolling up one's sleeves without baring one's arms, capturing the enemy without confronting him, holding a weapon that is invisible.
There is no greater calamity than to underestimate the enemy.

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To underestimate the enemy is to lose your treasure.
Therefore, when opposing troops meet in battle, victory belongs to the grieving side.

[15t70c] **Tien Cong Tran**
My words are very easy to understand, and very easy to practice.
But the world cannot understand them, nor practice them.
My words have a root.
My deeds have a lord.
Because people are not aware of this, they do not understand me.
Those who understand me are few, those who follow me are honored.
Therefore, the sage wears coarse clothes, while keeping the jade in his bosom.

[15t71c] **Tien Cong Tran**
If we know that we do not know, this is a high insight.
If we do not know that we know, this is sickness.
When we are sick of our sickness, we will cease to be sick.
The sage is not sick.
He is sick of his sickness; thus he is not sick.

[15t72c] **Tien Cong Tran**
When the people no longer fear power, it is a sign that a great power is coming.
Do not constrict their dwelling, nor lay heavy burdens upon their life.
Only when you do not weary them, they will not be wearied of you.
Therefore, the sage knows himself, but makes no show of himself; loves himself, but does not exalt himself.
He prefers what is within to what is without.

[15t73c] **Tien Cong Tran**
He who is brave in daring will be killed.
He who is brave in not daring will survive.
Of these two kinds of bravery, one is beneficial, while the other is harmful.
Some things are hated by Heaven, but who knows the reason?
Even the sage does not know it.
It is Heaven's Way not to contend but win, not to speak but respond, not to be summoned but come, to be relaxed but lay good plans.
Heaven's net is vast, sparse-meshed, and yet nothing can slip through it.

[15t74c] **Tien Cong Tran**
When the people are not afraid of death, why scare them with the specter of death?
If you could make the people always afraid of death, and when someone persisted in breaking the law, then we might arrest and execute him, and who would dare to break the law?
Is not the great executor always there to kill?
If we want to do the killing for the great executor, this is like to chop wood for a master carpenter.
To chop wood for a master carpenter: we would be lucky indeed if we did not hurt our own hand.

[15t75c] **Tien Cong Tran**
The people are starving.

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It is because those above them are taxing them too heavily.
That is why they are starving.
The people are hard to govern.
It is because those above them have a lot of interference.
That is why they are hard to govern.
The people make light of death.
It is because those above them live an extravagant life.
That is why they make light of death.
Only he who works not for life knows to value life.

[15t76c] **Tien Cong Tran**
When a man is living, he is soft and supple.
When he is dead, he becomes hard and rigid.
When a plant is living, it is soft and tender.
When it is dead, it becomes withered and dry.
Hence, the hard and rigid belongs to the company of the dead; the soft and supple belongs to the company of the living.
Therefore, a mighty army will not win, just as hard tree is ready for the axe.
The mighty and great are below; the soft and weak are above.

[15t77c] **Tien Cong Tran**
Is the Way of Heaven similar to a stretched bow?
The upper part is pressed down, while the lower is raised.
The overfull part is reduced, the deficient part is supplemented.
The Way of Heaven is to reduce what is overfull and to supplement what is deficient.
The way of man is different: it reduces what is deficient and supplements what is overfull.
Who, except the man of the Way, can put his excessive riches to the service of the world?
Therefore, the sage does his work without saying it is done by him, accomplishes his task without dwelling upon it.
He does not want his merits to be seen.

[15t78c] **Tien Cong Tran**
Nothing in the world is softer and weaker than water; but, for attacking the hard and strong, there is nothing like it!
For nothing can take its place.
The weak overcomes the strong, and the soft overcomes the hard.
This is something known by all, but practiced by none.
Therefore, the sage says: To receive the blame of a country is to be the lord of its soil-shrines.
To bear the calamities of a country is to be the king of the world.
Indeed, the truth sounds like its opposite!

[15t79c] **Tien Cong Tran**
When a great resentment is healed, there will still remain a scar.
Can this be a desirable situation?
Therefore, the sage, holding the left-hand tally, performs his part of the covenant, but lays no claims upon others.

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The virtuous man holds to the tally; the virtueless man worries about collecting money of the people.
The Way of Heaven has no favoritism, but often is on the side of the good man.

[15t80c] **Tien Cong Tran**
[Suppose] there is (we establish) a small country with a small population.
Therefore there are enough tools of war for a troop or a battalion, but the people have no use for them.
So the people mind death and refrain from migrating to distant places.
Even though there are boats and carriages, they do not ride them; even though there are weapons and armor, they do not carry and wear them.
The people return to the use of the knotting cords.
They find relish with their food, beauty with their clothing, peace with their houses, and merriment with their ways of living.
There is another country in the neighborhood.
The two countries are so close that they are within sight of each other and the crowing of cocks and barking of dogs in one place can be heard in the other.
Yet throughout their lives the two peoples do not travel to and fro.

[15t81c] **Tien Cong Tran**
Sincere words are not beautiful; beautiful words are not sincere.
Good men are not argumentative, the argumentative are not good.
One who knows is not erudite; the erudite one does not know.
The sage does not take to hoarding.
The more he lives for others, the fuller is his life.
The more he gives, the more he abounds.
The Way of Heaven benefits and does not harm.
The Way of the sage works and does not compete with anyone.

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[16t01c] **Thomas Z. Zhang**
If Tao can be described, then it is not general Tao.
If a name can be denned, then it is not a general name.
The invisible is the origin of the universe.
The visible is the mother of all things.
By constantly thinking the invisible, we understand the universe;
By constantly observing the visible, we can see how the natural laws work.
Thinking and observing are two different things.
Yet they serve the same goal: to theorize.
Theorizing and evolving these theories is the gate to marvels.

[16t02c] **Thomas Z. Zhang**
People know what beauty is, because there is ugliness;
people know what good is, because there is bad.
Likewise, empty and full, difficulty and ease, long and short, high and low, sound and tone, front and rear,
all go side by side.
Thus,
the sage handles affairs without the intention for fame, and teaches without preaching,
lets things develop without initialize them,
lets things grow without interfering them,
lets things move ahead without forcing them,
lets things succeed without boast about them.
Because the sage does not brag his success, he would continue to be successful.

[16t03c] **Thomas Z. Zhang**
Do not glorify the elite, and people will not compete.
Do not treasure rare things, and people will not steal them.
Do not let people see things that induce desire, and people will not commit crimes.
Thus,
the sage will make people know less, but feed them well;
make them less ambitious, but physically strong;
make people less knowledgeable and have less desire.
This way, even knowledgeable people would not dare to have ambition.
Do not coerce people, and then they are not difficult to rule.

[16t04c] **Thomas Z. Zhang**
Tao is abstract, their applicability is inexhaustible.
Abyss appears to be the origin of everything.
Deepness appears to be where the intangible exists.
Smoothening sharp edges;
Resolving conflicts;
Harmonizing glares;
Blending into the earth.
I do not know from where the theory comes, it appears to come from our late ancestors.

[16t05c] **Thomas Z. Zhang**

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Heaven and earth have no bias; they treat everything as if they are the straw dogs used in ritual;
Rulers have no biases; they treat citizens as if they are the straw dogs.
The world is like the bellows.
When it is static, its ability to blow is not lost.
When it is moving, it generates more and more wind.
To go extreme is not as good as to stay normal.

[16t06c] **Thomas Z. Zhang**
God of food is eternal, so it is like the mother.
The nature mother is the root of everything.
Tao is long lasting and never exhausted in application.

[16t07c] **Thomas Z. Zhang**
The universe is long-lasting.
The reason it can last long is because it is not living for itself, therefore it can be enduring.
Following this,
the sage is modest and yet he is ahead of others;
he cares less for himself, and yet he gains respect from others;
is it not because he is not anxious for his goal, and yet his goal is achieved?

[16t08c] **Thomas Z. Zhang**
The best virtue is like water.
Water nurtures everything; yet, without rivaling, it flows towards lower grounds, where people would be reluctant to go.
Water behaves like following Tao.
Live in suitable place;
Think deeply;
Give generously;
Keep one's words;
Rule orderly;
Do things ably;
Act when the time is right.
Do not rival, then there would be no trouble.

[16t09c] **Thomas Z. Zhang**
To fill to its full is not as good as to leave it alone.
Why make things very sharp, if the edge can not keep long-lasting sharpness.
Greed for treasure cannot make the fortune last.
Rich and arrogant, one would bring troubles for oneself.
Retire when the goal is achieved; this conforms to Tao.

[16t10c] **Thomas Z. Zhang**
Can you keep your mind and your action consistent?
Can you be simple and sincere like a baby?
Can you view things without bias?
Can you govern without imposing your will?

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Can you be moderate in daily business?
Can you keep open mind when learning?
Birth and growth are natural.
Do not think birth is someone's achievements.
Do not be vainglorious for your accomplishments.
Do not impede growth.
This is called the profound virtue.

[16t11c] **Thomas Z. Zhang**
Thirty spokes connected to one hub with a hole (for shaft), can be used as a wheel.
Using clay to make a concave pottery, it can be used as a container.
Buildings with doors and windows can be houses.
Therefore, solidness provides the utility, and hollowness makes things useful.

[16t12c] **Thomas Z. Zhang**
Five colors harm the eyes.
Five tones impair the ear.
Five flavors numb the taste.
Horse racing and hunting make people exuberant.
Hard-to-get things burden people.
Therefore, the sage seeks inner satisfaction, rather than showy appearance.
That is, emphasizing what is on the inside, instead of what is on the outside.

[16t13c] **Thomas Z. Zhang**
The honor and the disgrace are like emotional impacts.
The disaster is regarded as the threat to life.
What does it mean by "The honor and the disgrace are like emotional impacts?"
The honor is awarded to subordinates.
When the honor is obtained, people are thrilled;
when the honor is lost, people are depressed.
So they are emotionally impacted.
What does it mean by "The disaster is regarded as the threat to life?"
The reason we feel threatened because we care too much about ourselves.
If we are selfless, who can threaten us?
To those who can sacrifice themselves for the world, we can trust them with the world.
To those who love the people more than themselves, we can handle the ruling power.

[16t14c] **Thomas Z. Zhang**
Tao cannot be seen, cannot be heard, and cannot be grasped.
We cannot detect them with our senses.
Therefore, they form an entirety of Tao.
It is neither too bright above, nor is it too dark below.
It exists everywhere and yet cannot be pointed out.
So it is ultimately abstract.
It is a state without concrete constitution; it is an image without concrete shape.
So it is evasive.

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When you look at it, you cannot see the beginning; when you follow it, you cannot see the end.
Using the time-tested Tao, we can handle the present problems.
Therefore, whose who understand Tao understand the laws of the universe.

[16t15c] **Thomas Z. Zhang**
In history, those who mastered Tao are extremely knowledgeable with profound expertise.
Hence they are hard to describe.
Because of this, I can only roughly portray them as follows:
Being prudent as if walking across the thin ice of the river,
Being alert as if being surrounded with the danger,
Being dignified like a guest,
Being relaxed as if thawing,
Being sincere and natural like uncarved wood,
Being open-hearted like valley,
Being approachable like the earth,
Being broad like ocean,
Being active like wind blowing.
Can the murkiness be clarified slowly?
Can a halt start to move gradually?
Those who know Tao would never be complacent.
It is because of this they can be refreshing, creative, and innovative.

[16t16c] **Thomas Z. Zhang**
Without slightest prejudice and being extremely concentrated, one can handle the complex matters even they happen in parallel.
Various things have their roots.
When the root is found, we reach the goal.
This is the law of the nature, i.e. the nature of the universe.
It is wise to know the law of the nature.
Without the knowing it and act blindly would doom to fail.
Knowing the Tao makes people open-minded.
Open-mindedness leads to completeness.
Completeness is conformed to the nature.
Conforming to nature is Tao.
Tao means long-lasting.
Therefore, those who know Tao would be always successful.

[16t17c] **Thomas Z. Zhang**
The best government is one in which its citizens are unaware of its existence.
The next best rewards the citizens so that they are loyal.
A worse one, make the citizens fear.
The worst causes them to rebel.
Because such rulers lose credibility therefore people no longer trust them.
Take it easy and never abuse the power.
This will make rulers more successful and satisfied.
In turn, the citizen would praise such rulers who make them at ease.

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[16t18c] **Thomas Z. Zhang**
Because morality is abandoned, good behavior becomes distinguished.
Because there is cleverness, cheating could accompany it.
Because family members do not get along, rules for respecting elderly and loving youngsters are created.
Because the country is in chaos, there is need for honest and able officers to uphold order.

[16t19c] **Thomas Z. Zhang**
Don't devise tricks to rule people and people will benefit enormously.
Don't artificially set the rules for family relations and people will return to their nature of loving each other.
Don't reward cleverness and profit, the robberies and the thefts will disappear.
The three measures stated above are not enough.
We must fill people's mind with frugality, honesty, selflessness, and abstinence.

[16t20c] **Thomas Z. Zhang**
Studying thoroughly makes people free of worries.
What is the difference between yes and no?
What is the difference between good and evil?
Don't fear when the crowd is afraid.
Why do people feel perplexed?
Because the universe is infinite!
People are cheerful, as if at banquets, and as if sight seeing from a tower in spring.
I show no emotion, like an infant, and as if wandering aimlessly.
People have plenty, but I am alone as if I have lost everything.
I look foolish and stupid.
Ordinary crowds look smart, while I appear naive.
Ordinary crowds look sharp, while I appear dull.
People look deft, while I appear awkward.
I am different from the crowd.
This is because I follow Tao.

[16t21c] **Thomas Z. Zhang**
The state of the world follows the Tao.
What is Tao?
It is intangible.
Foggily and hazily there appears to be an image.
Hazily and foggily there seems to be an object.
Distantly and elusively it emerges over there.
It is the truth.
It is believable.
From ancient time, it has been there; everything is following it.
How do I know it is so?
From everything that is observable.

[16t22c] **Thomas Z. Zhang**
Malleability preserves entirety.

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Mistakes teach lessons.
Empty containers can be filled.
Breakages cause replacement.
Less makes success.
Much leads to confusion.
Thus the sage believes Tao is the only law of the universe.
He does not brag himself so he can be held in great respect.
He does not assume he is always right so he can be unbiased.
He does not exaggerate so he can be right.
He is not vainglorious so he can keep making progress.
If you do not compete, then no one can compete with you in the world.
So how can the old saying, such as 'Malleability preserves entirety', be not without truth?
They all return to Tao.

[16t23c] **Thomas Z. Zhang**
Preaching less conforms to the natural way.
A squall rarely lasts a whole morning.
A downpour rarely continues all the day.
Who makes the wind and rain?
It is the nature.
If the nature cannot have long-lasting stamina, how can people?
Therefore, those who follow Tao live with Tao.
Those who follow Te live with Te.
Those who follow nothing live with nothing.
Those who live with Tao are happy with Tao.
Those who live with Te are happy with Te.
Those who live with nothing abandon Tao.
There are people who are not whole-heartedly Tao-believer.
There are people who do not believe in Tao at all.

[16t24c] **Thomas Z. Zhang**
On tiptoes, one cannot stand steadily.
Astride, one cannot walk ahead.
Those who brag about themselves cannot be held in great respect.
Those who assume they are always right cannot be outstanding.
Those who go to the extreme cannot achieve goals.
Those who are vainglorious cannot keep making progress.
This is Tao.
Those behaviors, like leftover food or an overweight person, are unattractive to everyone.
Thus Tao followers avoid them.

[16t25c] **Thomas Z. Zhang**
There had been a chaotic object before the universe was born.
It is quiet and intangible.
It stays alone without changing.
It moves around without stopping.

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It may be the mother of the universe.
I do not know the object's name.
I have attempted to designate it Tao, and to call it great.
The great constantly moves.
Constantly moving it reaches far.
Far-reaching causes it to return.
Therefore, Tao is great, the heaven is great, the earth is great, and the human is also great.
There are four greats in the universe, and the human is one of them.
The human follows the earth, the earth follows the heaven, the heaven follows Tao, and Tao goes naturally.

[16t26c] **Thomas Z. Zhang**
Prudence is more stable than frivolity.
Rationality is superior to impatience.
Therefore, the sage always behaves prudently and rationally.
Even when successful, he is not carried away.
How could the king of a big kingdom rule without prudence?
Frivolity results in the loss of stability.
Impatience leads to the loss of superiority.

[16t27c] **Thomas Z. Zhang**
An able driver leaves no ruts and tracks.
An eloquent speaking is flawlessly fluent.
A smart counter uses no tools.
A superb lock cannot be opened, yet it has not bolts.
A good tie cannot get loose, yet there is no rope used.
The sage constantly saves people, so nobody is abandoned;
And constantly saves things, so nothing is wasted.
This is intelligent.
Thus, able people can be the teachers of incompetent people.
The failure of incompetent people can serve as lessons for the able people.
Ignoring the teachers and neglecting the lessons make even the smart people blunder.
This is an extremely important point.

[16t28c] **Thomas Z. Zhang**
Knowing what nobility is, the sage stays with the lowly, as if the creek of the world.
As the creek of the world he flows without leaving the general Te until he reaches a status as innocent as a baby.
Knowing what cleanliness is, he does not mind staying dirty, He acts as the norm of the world.
As the norm of the world, he makes no mistakes, until he approaches Tao.
Knowing what honor is, he tolerates insults.
He acts as the valley of the world.
As the valley of the world, he is filled with general Te, until he returns to simplicity.
Wood that has been naturally broken can be made into utensils.
When sages are employed, they can be officers.
Great systems do not need to be carved.

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[16t29c] **Thomas Z. Zhang**
To conquer and rule the world, I think, is not achievable.
The world is like a sacred utensil, which cannot be taken and held.
Whoever tries to conquer it will fail.
Whoever tries to hold it will lose it.
Thus, the sage does not try this, so he can avoid failure.
The sage does not try to own the world, so he loses nothing.
Things can be fast or slow, warm or cool, strong or weak, light or heavy.
The sage avoids the excessive, extravagant, and grandiose.

[16t30c] **Thomas Z. Zhang**
Those who aid the ruler with Tao do not use military power to win the world.
This is because such action is likely to backfire:
Where armies camp, thorny problems arise,
Where troops march, fatal years follow.
The competent general stops when the goal is reached, and never flaunts.
Never be vainglorious when the goal is achieved.
Never be haughty when the goal is achieved.
Never be arrogant when the goal is achieved.
Never do more than necessary when the goal is achieved.
Never flaunt when the goal is achieved.
It is not following Tao if things wilt while still in their prime.
Not following Tao results in an untimely end.

[16t31c] **Thomas Z. Zhang**
Weapons are destructive.
They are generally disliked.
Therefore, Tao-followers avoid them.
At home, Gentlemen are happy in left seats.
When in war, gentlemen prefer to the right.
Since weapons are destructive, they are not gentlemen's tools.
They are used as a last resort.
It is better to be cautious.
After winning, one should not glorify the victory.
By glorifying war, one takes delight in killing.
Those who take delight in killing will not win the world.
In joyful events the left is honored.
In funerals the right side is honored.
The lieutenant commander positions to the left.
The command-in-chief positions to the right.
This is following funeral convention.
When casualties are heavy, honor the deaths with grief.
Treat victory as if it is a funeral.

[16t32c] **Thomas Z. Zhang**
Tao does not have a name and is simple.

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It is small, but no one can rule it.
If kings and nobles can follow it, the people themselves would be submissive.
When heaven and earth work together, rain is produced.
Nobody gives the order, it is produced naturally.
When a regulation is initiated, it should have a reason.
When there is a reason, we need to know where to stop.
If we know where to stop, we may avoid failure.
Tao to the world is like the sea to the rivers.

[16t33c] **Thomas Z. Zhang**
Knowing others is smart.
Knowing oneself is clearheaded.
Winning others is forceful.
Winning oneself is powerful.
Content people are rich.
Diligent people are of high purpose.
Those, who stay their grounds, stand out.
Those, who die without being forgotten, are perpetual.

[16t34c] **Thomas Z. Zhang**
Tao is everywhere.
It can be guidance.
Everything lives depending on it without exception, With such accomplishment, it claims none.
Providing clothing and food to everything, it does not govern them: this is called lowliness.
Guiding everything, it does not master, this can be called greatness.
Because it does not proclaim to be great, it can actually be great.

[16t35c] **Thomas Z. Zhang**
Those who grasp Tao will be followed by the whole world.
Following without worries, the world becomes secure, peaceful, and prosperous.
Music and banquet make the travelers stop by.
But when Tao is said, it is plain and flavorless.
It is invisible when it is looked at.
It is inaudible when it is listened to.
It is inexhaustible when it is utilized.

[16t36c] **Thomas Z. Zhang**
In order to reduce it, first expand it.
In order to weaken it, first strengthen it.
In order to abolish it, first establish it.
In order to take it, first give it.
This is called subtle wisdom.
Flexibility and compromise win out over stiffness and aggressiveness.
Fish cannot leave water.
Never show the country's best weapons to the enemy.

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[16t37c] **Thomas Z. Zhang**
Tao normally does not interfere, yet it plays a role everywhere.
If the kings and nobles can follow it, everything would become submissive.
If rebellion is attempted, I will use Tao's extreme honesty to suppress it.
Using Tao's extreme honesty to suppress it, people would have no ambition.
With no ambition, people would be peaceful.
Thus, the world would go back to normal.

[16t38c] **Thomas Z. Zhang**
High Te is Te because it is not showy.
Low Te is not Te because it is showy.
People with high Te do not force their way but they have their way.
People with low Te have no way except to force their way.
Top benevolence standard has its way without forcing it.
Top moral conduct has its way with efforts.
Top ritual rules have their way with rare response.
Then force is used to make people comply.
Therefore, when Tao is lost, Te is established.
When Te is lost, a benevolent standard is established.
When the benevolent standard is lost, moral conduct is established.
When moral conduct is lost, ritual rules are established.
So-called ritual rules do not advocate honesty and trustworthiness.
Thus, they are the source of disorder.
Boasting scholars are the flashy decorations of Tao; they are the origin of stupidity.
Consequently, great men stay with profoundness, avoid superficiality.
They stay with substance, avoid flashy superficies.
That is, they take former and avoid latter.

[16t39c] **Thomas Z. Zhang**
Previously those who have integrity are as follows:
Heaven has integrity, so it is clear.
Earth has integrity, so it is peaceful.
Gods have integrity, so they are responsive.
Valleys have integrity, so they are full.
All living creatures have integrity, so they can live.
Kings and lords have integrity, so they can govern normally.
Why is it so?
If Heaven is not clear, it could split.
If Earth is not peaceful, it could collapse.
If Gods are not responsive, nobody would worship.
If valleys are not full, they could be depleted.
If living creatures cannot live, they would become extinct.
If Kings and lords cannot govern normally, they would fall.
Therefore, humbleness is the root from which nobleness grows.
Low is the foundation on which high is built.
It is because of this, kings and lord call themselves lonely persons, friendless persons, and worthless

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persons.
This is for the sake of being humble, is it not?
The extremely honorable is the one without being honored.
They do not want to be like glittering jades, but like solid rocks.

[16t40c] **Thomas Z. Zhang**
According to Tao, recurrence is the way of motion.
According to Tao, flexibility is the way of application.
The all things in the world come from the visible, which comes from the invisible.

[16t41c] **Thomas Z. Zhang**
When hearing Tao, the intelligent people practice it diligently.
The average people practice it casually.
Ignorant people laugh at it.
If it were not laughed at, it would not be Tao.
It is said that true Tao-followers appear to be ignorant.
Although they are making progress, they appear to be receding.
The perfect Tao appears to be blemished.
High Te is like the valleys.
Bright white appears to be tarnished.
Broad kindness appears to be insufficient.
Diligent people could look lazy.
Authentic qualities could look faked.
A great square appears to have no corner.
Great success does not achieve early.
Great music does not sound loud.
Great image does not have form.
Tao is invisible and nameless.
It is only Tao that can lend help and make endeavors successful.

[16t42c] **Thomas Z. Zhang**
Tao produce unity.
Unity splits into two.
Two gives birth to three.
Three produces everything.
Everything carries Yin and embraces Yang.
Yin and Yang work together makes harmony.
Loneliness, friendlessness, and worthlessness are generally disliked.
Yet, kings and lords use these terms to describe themselves.
Things can benefit from damages.
Things can also be damaged from benefits.
Therefore, I can teach what the other taught me:
Those who act against the law of the Nature will never get what they want.
This is a basic principle for me to teach.

[16t43c] **Thomas Z. Zhang**

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The most flexible wins out over the stiffest.
The shapeless can be omnipresent.
I know it is beneficial not use brute force.
The best in the world teach without preaching, and act without using force.

[16t44c] **Thomas Z. Zhang**
Which is dearer, fame or health?
Which is more important, wealth or health?
Which is more damaging, obtaining the former or losing the latter?
Excessively loving results in great expense.
Excessive stocking leads to huge losses.
Therefore those who are not greedy can avoid disgrace.
Those who know where to stop can avoid failure.
They can have long-lasting success.

[16t45c] **Thomas Z. Zhang**
Great achievement appears imperfect, Its application is limitless.
Complete fullness appears empty, It cannot be used up.
Perfect straightness appears bent.
Adept skills appear awkward.
Great eloquence appears dull.
The calm wins out over the impatient.
The cold wins out over the heat.
Serenity makes the world orderly.

[16t46c] **Thomas Z. Zhang**
When Tao is dominant, the fast horse is used for farming.
When Tao is lost, the female horse is used for war and gives birth in the field.
The worst misfortune is insatiability.
The worst mistake is rapacity.
Therefore, content from knowing enough makes people always satisfied.

[16t47c] **Thomas Z. Zhang**
Without leaving home, one can know the world.
Without watching through window, one can know astronomy.
The farther one travels, the less one understands.
Therefore, the sage knows without traveling, understands without seeing, and succeeds without forcing.

[16t48c] **Thomas Z. Zhang**
Studying can be of benefit from day to day.
Following Tao one uses less force day after day.
Less and less, one uses no force.
Yet, he succeeds in everything.
To govern the world, one interferes nothing.
If he interferes, he is unqualified to govern the world.

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[16t49c] **Thomas Z. Zhang**
Sages have no mind-set.
They take common people's concerns as theirs.
Good people, I treat them well.
Bad people, I also treat them well.
This is the virtue of kindness.
Good people, I trust them properly.
Bad people, I also trust them properly.
This is virtue of trust.
Sages in the world have no bias.
They mix their mind with that of common people.
This is why people follow them.
Sages treat people as if they were their own children.

[16t50c] **Thomas Z. Zhang**
In the life and death cycle,
Three in ten enjoy natural longevity,
Three in ten die normally.
There are some, three in ten, who die unnaturally.
Why it is so?
Because they indulge themselves excessively.
It is well known that those who are good at protect themselves steer clear of rhinos and tigers when walking,
And hardly hurt by armed enemy.
This is because rhinos cannot find them to gore,
Tigers cannot find them to claw,
Enemies cannot get a chance to use weapons upon them.
What is the reason?
They never put themselves into a fatal situation.

[16t51c] **Thomas Z. Zhang**
Everything is born from Tao, and nurtured by Te; shaped by substance, and completed by environment.
Thus, everything follows Tao and is guided by Te.
Tao is honored.
Te is valued.
This is not the result of promotion, but occurs naturally.
This is why everything is born by Tao and nurtured by Te.
Te raises, educates, mentors, coaches, nourishes, and protects everything.
Giving lives without possessing them,
Guiding without forcing,
Developing without controlling,
This is called Profound Te.

[16t52c] **Thomas Z. Zhang**
The world has an origin.
The origin is the mother.
Knowing the mother, we know the son.

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Knowing the son, we deduce the mother.
This way, we can be successful.
Plugging leakages,
Closing openings,
We can never be depleted.
Opening leakages,
Making too many commitments,
We can be hopeless.
Those who pay attention to details are wise.
Those who exercise flexibility are strong.
Use the light,
Things are illuminated.
Thus we can avoid mistakes.
This is called normal behavior.

[16t53c] **Thomas Z. Zhang**
I firmly believe that I must follow Tao.
What I fear is to wander astray.
Tao is like a boulevard.
Yet, some people prefer small trails.
The yards are excessively clean, the fields full of weeds, and the warehouses nearly empty.
Dressing extravagantly, carrying sharp swords, wasting food, excessively collecting money or properties are the worst sins.
These do not conform to Tao.

[16t54c] **Thomas Z. Zhang**
What is established cannot be uprooted.
What is well held cannot slip.
Likewise, descendents will continue to perform traditional rituals.
Cultivating oneself, Te is genuine.
Cultivating the family, Te is plentiful.
Cultivating the village, Te is long lasting.
Cultivating the kingdom, Te is prevailing.
Cultivating the world, Te is ubiquitous.
Therefore, observe all individuals through one individual.
Observe all families through one family.
Observe all villages through one village.
Observe all kingdoms through one kingdom.
Observe all worlds through the world.
How do I know the world is so?
By using the above observation(s).

[16t55c] **Thomas Z. Zhang**
People with profound Te are like babies.
Poisonous insects cannot bite them.
Ferocious beasts cannot grab them.

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Birds of prey cannot pounce on them.
With tough bones and flexible muscles they can hold firmly.
Without knowing male and female union, sexual organs can function, because the hormone comes into play.
They can cry a whole day without getting hoarse, because harmony comes into play.
Knowing harmony is called normalcy.
Knowing normalcy is called wisdom.
Fortifying oneself is ominous.
Things become old while still in their golden time.
This does not conform to Tao.
Departing from Tao leads to a premature end.

[16t56c] **Thomas Z. Zhang**
Knowledgeable people rarely show off.
Boastful people are not truly knowledgeable.
Block up leakages;
Close doors;
Smooth out sharp edges;
Resolve conflicts;
Harmonize glares;
And blend into the base.
These are profound concords.
Do not become intimate when receiving the desired.
Do not become alienating when receiving the undesired.
Do not become greedy when obtaining profit.
Do not retaliate when receiving hostility.
Do not prize when obtaining the precious.
Do not debase when receiving humility.
Doing so can gain respect from others.

[16t57c] **Thomas Z. Zhang**
Govern the kingdom by the normal way.
Fight the battle by the unexpected way.
And one can win the world without using force.
How do I know this is so?
By the following:
When there are too many restrictions and regulations, people become poor.
When there are too many weapons, the kingdom is in disarray.
When there are too many tricks, bizarre things happen.
When there are too many decrees, the crime rate increases.
This is why the sage says:
"I do not force my way, and people live peacefully.
I keep quiet, and people live normally.
I do not interfere, and people become rich.
I do not covet anything, and people would be honest."

[16t58c] **Thomas Z. Zhang**

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If the policy is liberal, people are honest.
If the policy is stringent, people play tricks.
Misfortune is where fortune can build upon.
Fortune is where misfortune can loom.
Who knows where is the extreme?
There is no such a thing as normal.
Normalcy can become an anomaly.
Good can become evil.
This has puzzled people for a long time.
This is why the sage is righteous yet not annoying.
He is just, yet not harsh.
He is outspoken, yet not offensive.
He is shiny, yet not glaring.

[16t59c] **Thomas Z. Zhang**
Frugality is the best for governing people or serving heaven.
With frugality, we can be prepared in advance.
Advanced preparation is to emphasize accumulating Te.
Accumulating Te, we can accomplish any endeavor.
Accomplishing any endeavor means there is not limit.
With no limit we can have a kingdom.
With frugality as the mother of the kingdom, the kingdom can last long.
This is called deep root and firm foundation.
With such root and foundation we can enjoy longevity.

[16t60c] **Thomas Z. Zhang**
Governing a big kingdom is like cooking small seafood.
With Tao as guidance, evils will never have their way.
It is actually not that the evils do not have their way, but that the evils will not hurt people.
Not only do Evils not hurt people, but also do not hurt the sage.
When both people and the sage are not hurt, Te is in dominance.

[16t61c] **Thomas Z. Zhang**
A great kingdom is like the mouth of rivers; it is like the female, or the hub of the world.
Females frequently win males with their serenity.
Serenity means humbleness.
Therefore when a great kingdom is humble, it wins small kingdoms.
When a small kingdom is humble, it wins great kingdoms.
This is why with humbleness one can win and will win.
A great kingdom should not excessively conquer.
A small kingdom should avoid undue vassalage.
In order for both great and small kingdoms to have their wishes, it is better for great kingdoms to be humble.

[16t62c] **Thomas Z. Zhang**
Tao is the law of the universe.

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For able people Tao is a treasure.
For less able people, Tao is a guardian.
Good words can win reverence.
Good behavior can win admiration.
For people who are inept, should they be abandoned?
Therefore for the emperor who is enthroned and the three senior administrators who are appointed, there may be priceless jades and fast carriages, none is as good as adopting Tao.
Why Tao is so treasured by generations?
Is it not because it helps us reach our goals and avoid mistakes?
Therefore it is treasured by the whole world.

[16t63c] **Thomas Z. Zhang**
Practice no forcing; undertake natural tasks; eat plain food.
No matter big or small, more or less, reply hostility with kindness.
When handling difficulties, one should start with the easiest first.
When eating the elephant, take one bite at a time.
In the world, difficult tasks are composed of easy ones;
Big tasks are formed by small ones.
This is why the sage never attempt big, but can achieve big.
Easily promising results in less credibility.
Broadly underestimating leads to a lot of difficulties.
This is why sages treat everything as if it was difficult.
So they never have difficulties.

[16t64c] **Thomas Z. Zhang**
When things are stable, it is easy to hold.
When problems have not occurred, they are easy to cope with.
When things are brittle, they break easily.
When things are tiny, they dissolve easily.
Prepare for problems before they appear.
Put things in order before they become chaotic.
Giant trees grow from tiny seeds.
High-rise buildings start from the first mound of earth.
Long journeys begin with a first step.
People often fail when the tasks are close to complete.
If they keep working as diligently as the beginning, then they would not fail.
Sages want things others do not want.
They do not treasure rare goods.
They study things others ignore.
They remind themselves of others' mistakes.
They let everything develops naturally and do not dare to force it.

[16t65c] **Thomas Z. Zhang**
In the past, those who are good at Tao did not encourage people to be shrewd.
They encourage people to be honest.
People are difficult to govern if they are sly.

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Advocating slyness in governing is the misfortune of a kingdom.
Opposing slyness in governing is the blessing of a kingdom.
Note that the above two points are also guidelines.
Constantly noticing the guidelines is Profound Te.
Profound Te is deep, broad, and against instinct.
But it can leads to great success.

[16t66c] **Thomas Z. Zhang**
The river and the sea can be the king of hundreds of valleys, because they are adept to place themselves low.
This is why they can be the kings of hundreds of valleys.
Therefore sages speak humbly in order to win people.
They put people before themselves in order to lead people.
This is why when sages are the superior, people do not feel oppressed.
When sages are leading, people would not be hurt.
Consequently, when world is happy to support them and is never tired.
Since the sage does not contend with anybody, nobody can compete with one.

[16t67c] **Thomas Z. Zhang**
People in the world say to me that Tao is great but it resembles nothing.
It is because of the greatness that nothing is like it.
If it were similar to anything, it would have turned trivial long ago.
I have three great treasures - Hold and maintain them.
The first is kindness.
The second is frugality.
The third is the reluctance to be prestigious in the world.
Being kind, one can have courage.
Being frugal, one can grow wide.
Reluctance to be prestigious, one can become the leader.
If one is courageous without kindness, expanding without frugality, and prestigious without modesty, he is doomed to fail.
With kindness, one would win in war, and be secure in defense.
When heaven come to rescue, it guards by using kindness.

[16t68c] **Thomas Z. Zhang**
Those who are good at management rarely use force.
Those who are good at battles rarely lose their tempers.
Those who are good at winning over their rivals never let rivals take control.
Those who are good at employing people are modest.
This is the noncompetitive virtue.
This is the use of people's abilities.
This is called the best conformation to nature and history.

[16t69c] **Thomas Z. Zhang**
It is a military saying that when engaging in war, we do not aggress but defend; we do not advance an inch but retreat a foot.
This is marching without formation.

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Do not roll up sleeves.
Confront no enemy.
Commit to no weapons.
The most serious mistake is to underestimate the enemy.
Underestimating the enemy almost caused me to lose my treasures.
Thus, when two comparable armies fight, the lamenting one wins.

[16t70c] **Thomas Z. Zhang**
My words are easy to understand and easy to practice.
However, people in the world rarely understand and practice them.
The words have their origins.
The events have their causes.
People can hardly understand this.
Therefore they rarely understand me.
Few people understand me.
Those who do follow me are prized.
This is why sages dress in crude clothes but carry jades.

[16t71c] **Thomas Z. Zhang**
Knowing what is not known is good.
Not knowing but pretending to know is bad.
Sages rarely ail, because they hate ills.
Thus, hating ills, one can be free of ills.

[16t72c] **Thomas Z. Zhang**
When people defy authority, great threat will come.
Do not disturb people's homes; do not interfere with people's lives.
Only this way, we can avoid getting weary.
Sages know themselves but are not presumptuous.
They have self-esteem but are not self-conceit.
That is, take the former and abandon the latter.

[16t73c] **Thomas Z. Zhang**
When courage is combined with boldness, one dies.
When courage is combined with prudence, one survives.
Of the two, which is beneficial and which is harmful?
It is hard to know what Heaven dislikes.
This is why even sages feel the difficulty.
The Tao of the nature is that:
The best winnings come without rivaling.
The best responses are not wordy.
The best friends come without formal invitation.
The best plans are made when relaxed.
Heaven's net is wide.
Although it has meshes, nothing escapes from it.

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[16t74c] **Thomas Z. Zhang**
If people are not afraid to die, how death can be used to threaten them?
If we make people afraid of death, and execute a few extreme offenders, who would dare to offend again?
It is normal to have executioners who kill.
Substituting an executioner in killing is like substituting a master lumberjack in chopping trees.
Chopping trees by non-professionals rarely results in no hand injuries.

[16t75c] **Thomas Z. Zhang**
People starve because they pay heavy taxes.
People are hard to govern because the rulers force their wishes on people.
People are not afraid to rebel, because the rulers live extravagantly.
Therefore those who avoid extravagant life-style are wiser than those who live extravagantly.

[16t76c] **Thomas Z. Zhang**
When alive, people are pliable and soft; at death, people become rigid and hard.
When alive, grasses and trees are flexible and tender; at death, they become withered and rotten.
Therefore, rigidity leads to death, flexibility results in survival.
It is because of this, the inflexible army would be defeated, like stiff trees would be broken by wind.
The big and rigid would be overtaken by the nimble and flexible.

[16t77c] **Thomas Z. Zhang**
Tao of Nature is like tensing the string of a bow.
The high parts of the string comes down, the low parts lift up.
If it is too long, then we cut out excessive part.
If it is too short, then we add some.
It is Tao of Nature that excessive part is reduced and insufficient part is supplemented.
But Tao of People is opposite.
The poor become poorer.
The rich become richer.
Only those who have Te can donate their surplus to the world.
This is why sages work but do not force their way, and succeed but do not glorify their merits.
It is their modesty that is wise.

[16t78c] **Thomas Z. Zhang**
Nothing in the world is more flexible and adaptable than water.
Yet, when conquering the hard and strong, nothing is better.
This is because water does not have definite shape.
The yielding wins over the strong.
Flexibility wins over rigidity.
Everybody understands this.
But few practice it.
Therefore the sage says:
"Those, who can endure disgrace for their kingdom, can be the head of the kingdom;
Those, who can accept misfortune for their kingdom, can be Emperor of the world."
These logical words appear to be controversial.

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[16t79c] **Thomas Z. Zhang**

After big conflicts are reconciled, some hostility may remain.
Reply the resentment with kindness.
Is it not good?
Thus a sage keeps the creditor's deed but does not demand the payment.
People with Te are like creditors.
People without Te are like tax collectors.
Tao of the nature does not discriminate.
It constantly provides benefit to all people.

[16t80c] **Thomas Z. Zhang**

In small countries with fewer people,
No delicate utensils are used.
Make people fear death so that they refuse to venture far away.
Although there are vehicles and boats, nobody uses them.
Although there are troops and weapons, they are not deployed.
Let people once again use knot-tying to keep records.
Let people enjoy their food, beautify their clothes, live peacefully, and be happy with their traditions.
Although neighboring kingdoms are within sight; and dog barks and roster crows can be heard over the border, but people never interfere with each other in their lifetime.

[16t81c] **Thomas Z. Zhang**

Credible words are not sweet; sweet words are not credible.
Honest people do not need to argue for themselves; those who argue for themselves are not honest.
Experts have deep knowledge about their specialties; those who try to learn everything would know little about each.
Sages never accumulate wealth.
They believe the more they give up, the more they have;
And the more they give away, the more they accumulate.
Tao of the Nature is this: benefiting without harming.
Tao of People is this: achieving without rivaling.

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[17t01c] **Arthur Waley**
The Way that can be told of is not an Unvarying Way;
The names that can be named are not unvarying names.
It was from the Nameless that Heaven and Earth sprang;
The named is but the mother that rears the ten thousand creatures, each after its kind.
Truly, 'Only he that rids himself forever of desire can see the Secret Essences';
He that has never rid himself of desire can see only the Outcomes.
These two things issued from the same mould, but nevertheless are different in name.
This 'same mould' we can but call the Mystery,
Or rather the 'Darker than any Mystery',
The Doorway whence issued all Secret Essences.

[17t02c] **Arthur Waley**
It is because every one under Heaven recognizes beauty as beauty, that the idea of ugliness exists.
And equally if every one recognized virtue as virtue, this would merely create fresh conceptions of wickedness.
For truly 'Being and Not-being grow out of one another;
Difficult and easy complete one another.
Long and short test one another;
High and low determine one another.
Pitch and mode give harmony to one another.
Front and back give sequence to one another'.
Therefore the Sage relies on actionless activity,
Carries on wordless teaching,
But the myriad creatures are worked upon by him; he does not disown them.
He rears them, but does not lay claim to them,
Controls them, but does not lean upon them,
Achieves his aim, but does not call attention to what he does;
And for the very reason that he does not call attention to what he does
He is not ejected from fruition of what he has done.

[17t03c] **Arthur Waley**
If we stop looking for 'persons of superior morality' (hsien) to put in power, there will be no more jealousies among the people.
If we cease to set store by products that are hard to get, there will be no more thieves.
If the people never see such things as excite desire, their hearts will remain placid and undisturbed.
Therefore the Sage rules
By emptying their hearts
And filling their bellies,
Weakening their intelligence
And toughening their sinews
Ever striving to make the people knowledgeless and desireless.
Indeed he sees to it that if there be any who have knowledge, they dare not interfere.
Yet through his actionless activity all things are duly regulated.

[17t04c] **Arthur Waley**

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The Way is like an empty vessel
That yet may be drawn from
Without ever needing to be filled.
It is bottomless; the very progenitor of all things in the world.
In it all sharpness is blunted,
All tangles untied,
All glare tempered,
All dust smoothed.
It is like a deep pool that never dries.
Was it too the child of something else?
We cannot tell.
But as a substanceless image it existed before the Ancestor.

[17t05c] **Arthur Waley**
Heaven and Earth are ruthless;
To them the Ten Thousand Things are but as straw dogs.
The Sage too is ruthless;
To him the people are but as straw dogs.
Yet Heaven and Earth and all that lies between
Is like a bellows
In that it is empty, but gives a supply that never fails.
Work it, and more comes out.
Whereas the force of words is soon spent.
Far better is it to keep what is in the heart.

[17t06c] **Arthur Waley**
The Valley Spirit never dies.
It is named the Mysterious Female.
And the Doorway of the Mysterious Female
Is the base from which Heaven and Earth sprang.
It is there within us all the while;
Draw upon it as you will, it never runs dry.

[17t07c] **Arthur Waley**
Heaven is eternal, the Earth everlasting.
How come they to be so?
It is because they do not foster their own lives;
That is why they live so long.
Therefore the Sage
Puts himself in the background; but is always to the fore.
Remains outside; but is always there.
Is it not just because he does not strive for any personal end
That all his personal ends are fulfilled?

[17t08c] **Arthur Waley**
The highest good is like that of water.

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The goodness of water is that it benefits the ten thousand creatures; yet itself does not scramble, but is content with the places that all men disdain.
It is this that makes water so near to the Way.
And if men think the ground the best place for building a house upon,
If among thoughts they value those that are profound,
If in friendship they value gentleness,
In words, truth; in government, good order;
In deeds, effectiveness; in actions, timeliness -
In each case it is because they prefer what does not lead to strife,
And therefore does not go amiss.

[17t09c] **Arthur Waley**
Stretch a bow to the very full,
And you will wish you had stopped in time;
Temper a sword-edge to its very sharpest,
And you will find it soon grows dull.
When bronze and jade fill your hall
It can no longer be guarded.
Wealth and place breed insolence
That brings ruin in its train.
When your work is done, then withdraw!
Such is Heaven's Way.

[17t10c] **Arthur Waley**
Can you keep the unquiet physical-soul from straying, hold fast to the Unity, and never quit it?
Can you, when concentrating your breath, make it soft like that of a little child?
Can you wipe and cleanse your vision of the Mystery till all is without blur?
Can you love the people and rule the land, yet remain unknown?
Can you in opening and shutting the heavenly gates play always the female part?
Can your mind penetrate every corner of the land, but you yourself never interfere?
Rear them, then, feed them,
Rear them, but do not lay claim to them.
Control them, but never lean upon them;
Be chief among them, but do not manage them.
This is called the Mysterious Power.

[17t11c] **Arthur Waley**
We put thirty spokes together and call it a wheel;
But it is on the space where there is nothing that the usefulness of the wheel depends.
We turn clay to make a vessel;
But it is on the space where there is nothing that the usefulness of the vessel depends.
We pierce doors and windows to make a house;
And it is on these spaces where there is nothing that the usefulness of the house depends.
Therefore just as we take advantage of what is, we should
recognize the usefulness of what is not.

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[17t12c] **Arthur Waley**

The five colours confuse the eye,
The five sounds dull the ear,
The five tastes spoil the palate.
Excess of hunting and chasing
Makes minds go mad.
Products that are hard to get
Impede their owner's movements.
Therefore the Sage
Considers the belly not the eye.
Truly, 'he rejects that but takes this'.

[17t13c] **Arthur Waley**

'Favour and disgrace goad as it were to madness; high rank hurts keenly as our bodies hurt.'
What does it mean to say that favour and disgrace goad as it were to madness?
It means that when a ruler's subjects get it they turn distraught, when they lose it they turn distraught.
That is what is meant by saying favour and disgrace goad as it were to madness.
What does it mean to say that high rank hurts keenly as our bodies hurt?
The only reason that we suffer hurt is that we have bodies; if we had no bodies, how could we suffer?
Therefore we may accept the saying:
'He who in dealing with the empire regards his high rank as though it were his body is the best person to be entrusted with rule; he who in dealing with the empire loves his subjects as one should love one's body is the best person to whom one can commit the empire'.

[17t14c] **Arthur Waley**

Because the eye gazes but can catch no glimpse of it,
It is called elusive.
Because the ear listens but cannot hear it,
It is called the rarefied.
Because the hand feels for it but cannot find it,
It is called the infinitesimal.
These three, because they cannot be further scrutinized,
Blend into one.
Its rising brings no light;
Its sinking, no darkness.
Endless the series of things without name
On the way back to where there is nothing.
They are called shapeless shapes;
Forms without form;
Are called vague semblances.
Go towards them, and you can see no front;
Go after them, and you see no rear.
Yet by seizing on the Way that was
You can ride the things that are now.
For to know what once there was, in the Beginning,
This is called the essence of the Way.

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[17t15c] **Arthur Waley**
Of old those that were the best officers of Court
Had inner natures subtle, abstruse, mysterious, penetrating,
Too deep to be understood.
And because such men could not be understood
I can but tell of them as they appeared to the world:
Circumspect they seemed, like one who in winter crosses a stream,
Watchful, as one who must meet danger on every side.
Ceremonious, as one who pays a visit;
Yet yielding, as ice when it begins to melt.
Blank, as a piece of uncarved wood;
Yet receptive as a hollow in the hills.
Murky, as a troubled stream -
Which of you can assume such murkiness, to become in the end still and clear?
Which of you can make yourself inert, to become in the end full of life and stir?
Those who possess this Tao do not try to fill themselves to the brim,
And because they do not try to fill themselves to the brim
They are like a garment that endures all wear and need never be renewed (?).

[17t16c] **Arthur Waley**
Push far enough towards the Void,
Hold fast enough to Quietness,
And of the ten thousand things none but can be worked on by you.
I have beheld them, whither they go back.
See, all things howsoever they flourish
Return to the root from which they grew.
This return to the root is called Quietness;
Quietness is called submission to Fate;
What has submitted to Fate has become part of the always-so.
To know the always-so is to be Illumined;
Not to know it, means to go blindly to disaster.
He who knows the always-so has room in him for everything;
He who has room in him for everything is without prejudice.
To be without prejudice is to be kingly;
To be kingly is to be of heaven;
To be of heaven is to be in Tao.
Tao is forever and he that possesses it,
Though his body ceases, is not destroyed.

[17t17c] **Arthur Waley**
Of the highest the people merely know that such a one exists;
The next they draw near to and praise.
The next they shrink from, intimidated; but revile.
Truly, 'It is by not believing people that you turn them into liars'.
But from the Sage it is so hard at any price to get a single word,

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That when his task is accomplished, his work done,
Throughout the country every one says 'It happened of its own accord'.

[17t18c] **Arthur Waley**
It was when the Great Way declined
That human kindness and morality arose;
It was when intelligence and knowledge appeared
That the Great Artifice began.
It was when the six near ones were no longer at peace
That there was talk of 'dutiful sons';
Nor till fatherland was dark with strife
Did we hear of 'loyal slaves'.

[17t19c] **Arthur Waley**
Banish wisdom, discard knowledge,
And the people will be benefited a hundredfold.
Banish human kindness, discard morality,
And the people will be dutiful and compassionate.
Banish skill, discard profit,
And thieves and robbers will disappear.
If when these three things are done they find life too plain and unadorned,
Then let them have accessories;
Give them Simplicity to look at, the Uncarved Block to hold,
Give them selflessness and fewness of desires.

[17t20c] **Arthur Waley**
Banish learning, and there will be no more grieving.
Between wei and o
What after all is the difference?
Can it be compared to the difference between good and bad?
The saying 'what others avoid I too must avoid'
How false and superficial it is!
All men, indeed, are wreathed in smiles,
As though feasting after the Great Sacrifice,
As though going up to the Spring Carnival.
I alone am inert, like a child that has not yet given sign;
Like an infant that has not yet smiled.
I droop and drift, as though I belonged nowhere.
All men have enough and to spare;
I alone seem to have lost everything.
Mine is indeed the mind of a very idiot,
So dull am I.
The world is full of people that shine;
I alone am dark.
They look lively and self-assured;
I alone, depressed.

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I seem unsettled as the ocean;
Blown adrift, never brought to a stop.
All men can be put to some use;
I alone am intractable and boorish.
But wherein I most am different from men
Is that I prize no sustenance that comes not from the Mother's breast.

[17t21c] **Arthur Waley**
Such the scope of the All-pervading Power
That it alone can act through the Way.
For the Way is a thing impalpable, incommensurable.
Incommensurable, impalpable.
Yet latent in it are forms;
Impalpable, incommensurable
Yet within it are entities.
Shadowy it is and dim;
Yet within it there is a force,
A force that though rarefied
Is none the less efficacious.
From the time of old till now
Its charge has not departed
But cheers onward the many warriors.
How do I know that the many warriors are so?
Through this.

[17t22c] **Arthur Waley**
'To remain whole, be twisted!'
To become straight, let yourself be bent.
To become full, be hollow.
Be tattered, that you may be renewed.
Those that have little, may get more,
Those that have much, are but perplexed.
Therefore the Sage
Clasps the Primal Unity,
Testing by it everything under heaven.
He does not show himself; therefore he is seen everywhere.
He does not define himself, therefore he is distinct.
He does not boast of what he will do, therefore he succeeds.
He is not proud of his work, and therefore it endures.
He does not contend,
And for that very reason no one under heaven can contend with him.
So then we see that the ancient saying 'To remain whole, be twisted!' was no idle word; for true wholeness can only be achieved by return.

[17t23c] **Arthur Waley**
To be always talking is against nature.

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For the same reason a hurricane never lasts a whole morning, nor a rain-storm all day.
Who is it that makes the wind and rain?
It is Heaven-and-Earth.
And if even Heaven-and-Earth cannot blow or pour for long, how much less in his utterance should man?
Truly,
if one uses the Way as one's instrument, the results will be like the Way;
if one uses the 'power' as one's instrument, the results will be like the power;
if one uses what is the reverse of the 'power', the results will be the reverse of the 'power'.
For to those who have conformed themselves to the Way, the Way readily lends its power.
To those who have conformed themselves to the power, the power readily lends more power.
While to those who conform themselves to inefficacy, inefficacy readily lends its ineffectiveness.
'It is by not believing in people that you turn them into liars'.

[17t24c] **Arthur Waley**
'He who stands on tip-toe, does not stand firm;
He who takes the longest strides, does not walk the fastest.'
He who does his own looking sees little,
He who defines himself is not therefore distinct.
He who boasts of what he will do succeeds in nothing;
He who is proud of his work, achieves nothing that endures.
Of these, from the standpoint of the Way, it is said:
'Pass round superfluous dishes to those that have already had enough,
And no creature but will reject them in disgust.'
That is why he that possesses Tao does not linger.

[17t25c] **Arthur Waley**
There was something formless yet complete,
That existed before heaven and earth;
Without sound, without substance,
Dependent on nothing, unchanging,
All pervading, unfailing.
One may think of it as the mother of all things under heaven.
Its true name we do not know;
'Way' is the by-name that we give it.
Were I forced to say to what class of things it belongs I should call it Great (ta).
Now ta also means passing on,
And passing on means going Far Away,
And going far away means returning.
Thus just as Tao has 'this greatness' and as earth has it and as heaven has it, so may the ruler also have it.
Thus 'within the realm there are four portions of greatness', and one belongs to the king.
The ways of men are conditioned by those of earth.
The ways of earth, by those of heaven.
The ways of heaven by those of Tao, and the ways of Tao by the Self-so.

[17t26c] **Arthur Waley**
As the heavy must be the foundation of the light,

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So quietness is lord and master of activity.
Truly,
'A man of consequence though he travels all day
Will not let himself be separated from his baggage-wagon,
However magnificent the view, he sits quiet and dispassionate'.
How much less, then, must be the lord of ten thousand chariots
Allow himself to be lighter than these he rules!
If he is light, the foundation is lost;
If he is active, the lord and master is lost.

[17t27c] **Arthur Waley**
Perfect activity leaves no track behind it;
Perfect speech is like a jade-worker whose tool leaves no mark.
The perfect reckoner needs no counting-slips;
The perfect door has neither bolt nor bar,
Yet cannot be opened.
The perfect knot needs neither rope nor twine,
Yet cannot be untied.
Therefore the Sage
Is all the time in the most perfect way helping men,
He certainly does not turn his back on men;
Is all the time in the most perfect way helping creatures,
He certainly does not turn his back on creatures.
This is called resorting to the Light.
Truly, 'the perfect man is the teacher of the imperfect;
But the imperfect is the stock-in-trade of the perfect man'.
He who does not respect his teacher,
He who does not take care of his stock-in-trade,
Much learning though he may possess, is far astray.
This is the essential secret.

[17t28c] **Arthur Waley**
'He who knows the male, yet cleaves to what is female
Becomes like a ravine, receiving all things under heaven,'
And being such a ravine
He knows all the time a power that he never calls upon in vain.
This is returning to the state of infancy.
He who knows the white, yet cleaves to the black
Becomes the standard by which all things are tested;
And being such a standard
He has all the time a power that never errs,
He returns to the Limitless.
He who knows glory, yet cleaves to ignominy
Becomes like a valley that receives into it all things under heaven,
And being such a valley
He has all the time a power that suffices;

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He returns to the state of the Uncarved Block.
Now when a block is sawed up it is made into implements;
But when the Sage uses it, it becomes Chief of all Ministers.
Truly, 'The greatest carver does the least cutting'.

[17t29c] **Arthur Waley**
Those that would gain what is under heaven by tampering with it - I have seen that they do not succeed.
For that which is under heaven is like a holy vessel, dangerous to tamper with.
Those that tamper with it, harm it.
Those that grab at it, lose it.
For among the creatures of the world some go in front, some follow;
Some blow hot when others would be blowing cold.
Some are feeling vigorous just when others are worn out.
Some are loading just when others would be tilting out.
Therefore the Sage 'discards the absolute, the all-inclusive, the extreme'.

[17t30c] **Arthur Waley**
He who by Tao purposes to help a ruler of men
Will oppose all conquest by force of arms;
For such things are wont to rebound.
Where armies are, thorns and brambles grow.
The raising of a great host
Is followed by a year of dearth.
Therefore a good general effects his purpose and then stops; he does not take further advantage of his victory.
Fulfils his purpose and does not glory in what he has done;
Fulfils his purpose and does not boast of what he has done;
Fulfils his purpose, but takes no pride in what he has done;
Fulfils his purpose, but only as a step that could not be avoided;
Fulfils his purpose, but without violence;
For what has a time of vigour also has a time of decay.
This is against Tao,
And what is against Tao will soon perish.

[17t31c] **Arthur Waley**
Fine weapons are none the less ill-omened things.
That is why, among people of good birth, in peace the left-hand side is the place of honour, but in war this is reversed and the right-hand side is the place of honour.
The Quietist, even when he conquers, does not regard weapons as lovely things.
For to think them lovely means to delight in them, and to delight in them means to delight in the slaughter of men.
And he who delights in the slaughter of men will never get what he looks for out of those that dwell under heaven.
A host that has slain men is received with grief and mourning; he that has conquered in battle is received with rites of mourning.

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[17t32c] **Arthur Waley**
Tao is eternal, but has no fame (name);
The Uncarved Block, though seemingly of small account,
Is greater than anything that is under heaven.
If kings and barons would but possess themselves of it,
The ten thousand creatures would flock to do them homage;
Heaven-and-earth would conspire
To send Sweet Dew,
Without law or compulsion, men would dwell in harmony.
Once the block is carved, there will be names,
And so soon as there are names
Know that it is time to stop.
Only by knowing when it is time to stop can danger be avoided.
To Tao all under heaven will come
As streams and torrents flow into a great river or sea.

[17t33c] **Arthur Waley**
To understand others is to have knowledge;
To understand oneself is to be illumined.
To conquer others needs strength;
To conquer oneself is harder still.
To be content with what one has is to be rich.
He that works through violence may get his way;
But only what stays in its place
Can endure.
When one dies one is not lost; there is no other longevity.

[17t34c] **Arthur Waley**
Great Tao is like a boat that drifts;
It can go this way; it can go that.
The ten thousand creatures owe their existence to it and it does not disown them;
Yet having produced them, it does not take possession of them.
Tao, though it covers the ten thousand things like a garment,
Makes no claim to be master over them,
And asks for nothing from them.
Therefore it may be called the Lowly.
The ten thousand creatures obey it,
Though they know not that they have a master;
Therefore it is called the Great.
So too the Sage just because he never at any time makes a show of greatness in fact achieves greatness.

[17t35c] **Arthur Waley**
He who holding the Great Form goes about his work in the empire
Can go about his work, yet do no harm.
All is peace, quietness and security.
Sound of music, smell of good dishes

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Will make the passing stranger pause.
How different the words that Tao gives forth!
So thin, so flavourless!
If one looks for Tao, there is nothing solid to see;
If one listens for it, there is nothing loud enough to hear.
Yet if one uses it, it is inexhaustible.

[17t36c] **Arthur Waley**
What is in the end to be shrunk
Must first be stretched.
Whatever is to be weakened
Must begin by being made strong.
What is to be overthrown
Must begin by being set up.
He who would be a taker
Must begin as a giver.
This is called 'dimming' one's light.
It is thus that the soft overcomes the hard
And the weak, the strong.
'It is best to leave the fish down in his pool;
Best to leave the State's sharpest weapons where none can see them.'

[17t37c] **Arthur Waley**
Tao never does;
Yet through it all things are done.
If the barons and kings would but possess themselves of it,
The ten thousand creatures would at once be transformed.
And if having been transformed they should desire to act,
We must restrain them by the blankness of the Unnamed.
The blankness of the Unnamed
Brings dispassion;
To be dispassionate is to be still.
And so, of itself, the whole empire will be at rest.

[17t38c] **Arthur Waley**
The man of highest 'power' does not reveal himself as a possessor of 'power';
Therefore he keeps his 'power'.
The man of inferior 'power' cannot rid it of the appearance of 'power';
Therefore he is in truth without 'power'.
The man of highest 'power' neither acts nor is there any who so regards him;
The man of inferior 'power' both acts and is so regarded.
The man of highest humanity, though he acts, is not so regarded;
Whereas a man of even the highest morality both acts and is so regarded.
While even he who is best versed in ritual not merely acts, but if people fail to respond
Then he will pull up his sleeves and advance upon them.
That is why it is said:

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'After Tao was lost, then came the "power";
After the "power" was lost, then came human kindness.
After human kindness was lost, then came morality,
After morality was lost, then came ritual.
Now ritual is the mere husk of loyalty and promise-keeping,
And is indeed the first step towards brawling.'
Foreknowledge may be the 'flower of doctrine',
But it is the beginning of folly.
Therefore the full-grown man takes his stand upon the solid substance and not upon the mere husk,
Upon the fruit and not upon the flower.
Truly, 'he rejects that and takes this'.

[17t39c] **Arthur Waley**
As for the things that from of old have understood the Whole -
The sky through such understanding remains limpid,
Earth remains steady,
The spirits keep their holiness,
The abyss is replenished,
The ten thousand creatures bear their kind,
Barons and princes direct their people.
It is the Whole that causes it.
Were it not so limpid, the sky would soon get torn,
Were it not for its steadiness, the earth would soon tip over,
Were it not for their holiness, the spirits would soon wither away,
Were it not for this replenishment, the abyss would soon go dry,
Were it not that the ten thousand creatures can bear their kind,
They would soon become extinct.
Were the barons and princes no longer directors of their people and for that reason honoured and exalted,
they would soon be overthrown.
Truly,
'The humble is the stem upon which the mighty grows,
The low is the foundation upon which the high is laid.'
That is why barons and princes refer to themselves as 'The Orphan', 'The Needy', 'The Ill-provided'.
Is this not indeed a case of might rooting itself upon humility?
True indeed are the sayings:
'Enumerate the parts of a carriage, and you still have not explained what a carriage is', and
'They did not want themselves to tinkle like jade-bells, while others resounded like stone-chimes'.

[17t40c] **Arthur Waley**
In Tao the only motion is returning;
The only useful quality, weakness.
For though all creatures under heaven are the products of Being,
Being itself is the product of Not-being.

[17t41c] **Arthur Waley**
When the man of highest capacities hears Tao

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He does his best to put it into practice.
When the man of middling capacity hears Tao
He is in two minds about it.
When the man of low capacity hears Tao
He laughs loudly at it.
If he did not laugh, it would not be worth the name of Tao.
Therefore the proverb has it:
'The way out into the light often looks dark,
The way that goes ahead often looks as if it went back.'
The way that is least hilly often looks as if it went up and down,
The 'power' that is really loftiest looks like an abyss,
What is sheerest white looks blurred.
The 'power' that is most sufficing looks inadequate,
The 'power' that stands firmest looks flimsy,
What is in its natural, pure state looks faded,
The largest square has no corners,
The greatest vessel takes the longest to finish,
Great music has the faintest notes,
The Great Form is without shape.
For Tao is hidden and nameless.
Yet Tao alone supports all things and brings them to fulfilment.

[17t42c] **Arthur Waley**
Tao gave birth to the One; the One gave birth successively to two things, three things, up to ten thousand.
These ten thousand creatures cannot turn their backs to the shade without having the sun on their bellies,
and it is on this blending of the breaths that their harmony depends.
To be orphaned, needy, ill-provided is what men most hate; yet princes and dukes style themselves so.
Truly, 'things are often increased by seeking to diminish them and diminished by seeking to increase them.'
The maxims that others use in their teaching I too will use in mine.
Show me a man of violence that came to a good end, and I will take him for my teacher.

[17t43c] **Arthur Waley**
What is of all things most yielding
Can overwhelm that which is of all things most hard.
Being substanceless it can enter even where there is no space;
That is how I know the value of action that is actionless.
But that there can be teaching without words,
Value in action that is actionless,
Few indeed can understand.

[17t44c] **Arthur Waley**
Fame or one's own self, which matters to one most?
One's own self or things bought, which should count most?
In the getting or the losing, which is worse?
Hence he who grudges expense pays dearest in the end;
He who has hoarded most will suffer the heaviest loss.

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Be content with what you have and are, and no one can despoil you;
Who stops in time nothing can harm.
He is forever safe and secure.

[17t45c] **Arthur Waley**
What is most perfect seems to have something missing;
Yet its use is unimpaired.
What is most full seems empty;
Yet its use will never fail.
What is most straight seems crooked;
The greatest skill seems like clumsiness,
The greatest eloquence like stuttering.
Movement overcomes cold;
But staying still overcomes heat.
So he by his limpid calm
Puts right everything under heaven.

[17t46c] **Arthur Waley**
When there is Tao in the empire
The galloping steeds are turned back to fertilize the ground by their droppings.
When there is not Tao in the empire
War horses will be reared even on the sacred mounds below the city walls.
No lure is greater than to possess what others want,
No disaster greater than not to be content with what one has,
No presage of evil greater than that men should be wanting to get more.
Truly: 'He who has once known the contentment that comes simply through being content, will never again be otherwise than contented'.

[17t47c] **Arthur Waley**
Without leaving his door
He knows everything under heaven.
Without looking out of his window
He knows all the ways of heaven.
For the further one travels
The less one knows.
Therefore the Sage arrives without going,
Sees all without looking,
Does nothing, yet achieves everything.

[17t48c] **Arthur Waley**
Learning consists in adding to one's stock day by day;
The practice of Tao consists in
'Subtracting day by day,
Subtracting and yet again subtracting
Till one has reached inactivity.
But by this very inactivity

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Everything can be activated.'
Those who of old won the adherence of all who live under heaven
All did so by not interfering.
Had they interfered,
They would never have won this adherence.

[17t49c] **Arthur Waley**
The Sage has no heart of his own;
He uses the heart of the people as his heart.
Of the good man I approve,
But of the bad I also approve,
And thus he gets goodness.
The truthful man I believe, but the liar I also believe,
And thus he gets truthfulness.
The Sage, in his dealings with the world, seems like one dazed with fright;
For the world's sake he dulls his wits.
The Hundred Families all the time strain their eyes and ears,
The Sage all the time sees and hears no more than an infant sees and hears.

[17t50c] **Arthur Waley**
He who aims at life achieves death.
If the 'companions of life' are thirteen, so likewise are the 'companions of death' thirteen.
How is it that the 'death-spots' in man's life and activity are also thirteen?
It is because men feed life too grossly.
It is said that he who has a true hold on life, when he walks on land does not meet tigers or wild buffaloes; in battle he is not touched by weapons of war.
Indeed, a buffalo that attacked him would find nothing for its horns to butt, a tiger would find nothing for its claws to tear, a weapon would find no place for its point to enter in.
And why?
Because such men have no 'death-spot' in them.

[17t51c] **Arthur Waley**
Tao gave them birth;
The 'power' of Tao reared them,
Shaped them according to their kinds,
Perfected them, giving to each its strength.
Therefore of the ten thousand things there is not one that does not worship Tao and do homage to its 'power'.
No mandate ever went forth that accorded to Tao the right to be worshipped, nor to its 'power' the right to receive homage.
It was always and of itself so.
Therefore as Tao bore them and the 'power' of Tao reared them, made them grow, fostered them, harboured them, brewed for them, so you must
'Rear them, but not lay claim to them,
Control them, but never lean upon them,
Be chief among them, but not manage them.

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This is called the mysterious power.'

[17t52c] **Arthur Waley**
That which was the beginning of all things under heaven
We may speak of as the 'mother' of all things.
He who apprehends the mother
Thereby knows the sons.
And he who has known the sons
Will hold all the tighter to the mother,
And to the end of his days suffer no harm:
'Block the passages, shut the doors,
And till the end your strength shall not fail.
Open up the passages, increase your doings,
And till your last day no help shall come to you.'
As good sight means seeing what is very small
So strength means holding on to what is weak.
He who having used the outer-light can return to the inner-light
Is thereby preserved from all harm.
This is called resorting to the always-so.

[17t53c] **Arthur Waley**
He who has the least scrap of sense, once he has got started on the great highway has nothing to fear so long as he avoids turnings.
For great highways are safe and easy.
But men love by-paths.
So long as the Court is in order
They are content to let their fields run to weed
And their granaries stand empty.
They wear patterns and embroideries,
Carry sharp swords, glut themselves with drink and food, have more possessions than they can use.
These are the riotous ways of brigandage; they are not the Highway.

[17t54c] **Arthur Waley**
What Tao plants cannot be plucked,
What Tao clasps, cannot slip.
By its virtue alone can one generation after another carry on the ancestral sacrifice.
Apply it to yourself and by its power you will be freed from dross.
Apply it to your household and your household shall thereby have abundance.
Apply it to the village, and the village will be made secure.
Apply it to the kingdom, and the kingdom shall thereby be made to flourish.
Apply it to an empire, and the empire shall thereby be extended.
Therefore just as through oneself one may contemplate Oneself,
So through the household one may contemplate the Household,
And through the village, one may contemplate the Village,
And through the kingdom, one may contemplate the Kingdom,
And through the empire, one may contemplate the Empire.

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How do I know that the empire is so?
By this.

[17t55c] **Arthur Waley**
The impunity of things fraught with the 'power'
May be likened to that of an infant.
Poisonous insects do not sting it,
Nor fierce beasts seize it,
Nor clawing birds maul it.
Its bones are soft, its sinews weak; but its grip is strong.
Not yet to have known the union of male and female, but to be completely formed,
Means that the vital force is at its height;
To be able to scream all day without getting hoarse
Means that harmony is at its perfection.
To understand such harmony is to understand the always-so.
To understand the always-so is to be illumined.
But to fill life to the brim is to invite omens.
If the heart makes calls upon the life-breath, rigidity follows.
Whatever has a time of vigour also has a time of decay.
Such things are against Tao,
And whatever is against Tao is soon destroyed.

[17t56c] **Arthur Waley**
Those who know do not speak;
Those who speak do not know.
Block the passages,
Shut the doors,
Let all sharpness be blunted,
All tangles untied,
All glare tempered,
All dust smoothed.
This is called the mysterious levelling.
He who has achieved it cannot either be drawn into friendship or repelled,
Cannot be benefited, cannot be harmed,
Cannot either be raised or humbled,
And for that very reason is highest of all creatures under heaven.

[17t57c] **Arthur Waley**
'Kingdoms can only be governed if rules are kept;
Battles can only be won if rules are broken.'
But the adherence of all under heaven can only be won by letting-alone.
How do I know that it is so?
By this.
The more prohibitions there are, the more ritual avoidances,
The poorer the people will be.
The more 'sharp weapons' there are,

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The more benighted will the whole land grow.
The more cunning craftsmen there are,
The more pernicious contrivances will be invented.
The more laws are promulgated,
The more thieves and bandits there will be.
Therefore a sage has said:
So long as I 'do nothing' the people will of themselves be transformed.
So long as I love quietude, the people will of themselves go straight.
So long as I act only by inactivity the people will of themselves become prosperous.
So long as I have no wants the people will of themselves return to the 'state of the Uncarved Block'.

[17t58c] **Arthur Waley**
When the ruler looks depressed the people will be happy and satisfied;
When the ruler looks lively and self-assured the people will be carping and discontented.
'It is upon bad fortune that good fortune leans, upon good fortune that bad fortune rests.'
But though few know it, there is a bourn where there is neither right nor wrong;
In a realm where every straight is doubled by a crooked, and every good by an ill, surely mankind has gone long enough astray?
Therefore the Sage:
Squares without cutting,
Shapes the corners without lopping,
Straightens without stretching,
Gives forth light without shining.

[17t59c] **Arthur Waley**
You cannot rule men nor serve heaven unless you have laid up a store;
This 'laying up a store' means quickly absorbing,
And 'quickly absorbing' means doubling one's garnered 'power'.
Double your garnered power and it acquires a strength that nothing can overcome.
If there is nothing it cannot overcome, it knows no bounds,
And only what knows no bounds
Is huge enough to keep a whole kingdom in its grasp.
But only he who having the kingdom goes to the Mother
Can keep it long.
This is called the art of making the roots strike deep by fencing the trunk, of making life long by fixed staring.

[17t60c] **Arthur Waley**
Ruling a large kingdom is indeed like cooking small fish.
They who by Tao ruled all that is under heaven did not let an evil spirit within them display its powers.
Nay, it was not only that the evil spirit did not display its powers; neither was the Sage's good spirit used to the hurt of other men.
Nor was it only that his good spirit was not used to harm other men, the Sage himself was thus saved from harm.
And so, each being saved from harm, their 'powers' could converge towards a common end.

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[17t61c] **Arthur Waley**

A large kingdom must be like the low ground towards which all streams flow down.
It must be a point towards which all things under heaven converge.
Its part must be that of the female in its dealings with all things under heaven.
The female by quiescence conquers the male; by quiescence gets underneath.
If a large kingdom can in the same way succeed in getting underneath a small kingdom then it will win the adherence of the small kingdom;
and it is because small kingdoms are by nature in this way underneath large kingdoms that they win the adherence of large kingdoms.
The one must get underneath in order to do it;
the other is underneath and therefore does it.
What large countries really need is more inhabitants;
and what small countries need is some place where their surplus inhabitants can go and get employment.
Thus each gets what it needs.
That is why I say the large kingdom must 'get underneath'.

[17t62c] **Arthur Waley**

Tao in the Universe is like the south-west corner in the house.
It is the treasure of the good man,
The support of the bad.
There is a traffic in speakers of fine words;
Persons of grave demeanour are accepted as gifts;
Even the bad let slip no opportunity to acquire them.
Therefore on the day of an Emperor's enthronement
Or at the installation of the three officers of State
Rather than send a team of four horses, preceded by a disc of jade,
Better were it, as can be done without moving from one's seat, to send this Tao.
For what did the ancients say of this Tao, how did they prize it?
Did they not say of those that have it 'Pursuing, they shall catch; pursued, they shall escape?'
They thought it, indeed, most precious of all things under heaven.

[17t63c] **Arthur Waley**

It acts without action, does without doing, finds flavour in what is flavourless,
Can make the small great and the few many,
'Requites injuries with good deeds,
Deals with the hard while it is still easy,
With the great while it is still small.'
In the governance of empire everything difficult must be dealt with while it is still easy,
Everything great must be dealt with while it is still small.
Therefore the Sage never has to deal with the great; and so achieves greatness.
But again
'Light assent inspires little confidence
And "many easies" means many a hard.'
Therefore the Sage knows too how to make the easy difficult, and by doing so avoid all difficulties!

[17t64c] **Arthur Waley**

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'What stays still is easy to hold;
Before there has been an omen it is easy to lay plans.
What is tender is easily torn,
What is minute is easy to scatter.'
Deal with things in their state of not-yet-being,
Put them in order before they have got into confusion.
For 'The tree big as a man's embrace began as a tiny sprout,
The tower nine storeys high began with a heap of earth,
The journey of a thousand leagues began with what was under the feet'.
He who acts, harms; he who grabs, lets slip.
Therefore the Sage does not act, and so does not harm;
Does not grab, and so does not let slip.
Whereas the people of the world, at their tasks,
Constantly spoil things when within an ace of completing them.
'Heed the end no less than the beginning,'
And your work will not be spoiled.
Therefore the Sage wants only things that are unwanted,
Sets no store by products difficult to get,
And so teaches things untaught,
Turning all men back to the things they have left behind,
That the ten thousand creatures may be restored to their Self-so.
This he does; but dare not act.

[17t65c] **Arthur Waley**
In the days of old those who practised Tao with success did not, by means of it, enlighten the people, but on the contrary sought to make them ignorant.
The more knowledge people have, the harder they are to rule.
Those who seek to rule by giving knowledge
Are like bandits preying on the land.
Those who rule without giving knowledge
Bring a stock of good fortune to the land.
To have understood the difference between these two things is to have a test and standard.
To be always able to apply this test and standard
Is called the mysterious 'power',
The mysterious 'power', so deep-penetrating,
So far-reaching,
That can follow things back -
All the way back to the Great Concordance.

[17t66c] **Arthur Waley**
How did the great rivers and seas get their kingship over the hundred lesser streams?
Through the merit of being lower than they; that was how they got their kingship.
Therefore the Sage
In order to be above the people
Must speak as though he were lower than the people.
In order to guide them

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He must put himself behind them.
Only thus can the Sage be on top and the people not be crushed by his weight.
Only thus can he guide, and the people not be led into harm.
Indeed in this way everything under heaven will be glad to be pushed by him and will not find his guidance irksome.
This he does by not striving; and because he does not strive, none can contend with him.

[17t67c] **Arthur Waley**
Every one under heaven says that our Way is greatly like folly.
But it is just because it is great, that it seems like folly.
As for things that do not seem like folly -
well, there can be no question about their smallness!
Here are my three treasures.
Guard and keep them!
The first is pity; the second, frugality; the third: refusal to be 'foremost of all things under heaven'.
For only he that pities is truly able to be brave;
Only he that is frugal is truly able to be profuse;
Only he that refuses to be foremost of all things
Is truly able to become chief of all Ministers.
At present your bravery is not based on pity, nor your profusion on frugality, nor your vanguard on your rear; and this is death.
But pity cannot fight without conquering or guard without saving.
Heaven arms with pity those whom it would not see destroyed.

[17t68c] **Arthur Waley**
The best charioteers do not rush ahead;
The best fighters do not make displays of wrath;
The greatest conqueror wins without joining issue;
The best user of men acts as though he were their inferior.
This is called the power that comes of not contending,
Is called the capacity to use men,
The secret of being mated to heaven, to what was of old.

[17t69c] **Arthur Waley**
The strategists have the sayings:
'When you doubt your ability to meet the enemy's attack, take the offensive yourself', and
'If you doubt your ability to advance an inch, then retreat a foot'.
This latter is what we call to march without moving,
To roll the sleeve, but present no bare arm,
The hand that seems to hold, yet has no weapon in it,
A host that can confront, yet presents no battle-front.
Now the greatest of all calamities is to attack and find no enemy.
I can have no enemy only at the price of losing my treasure.
Therefore when armies are raised and issues joined it is he who does not delight in war that wins.

[17t70c] **Arthur Waley**

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My words are very easy to understand and very easy to put into practice.
Yet no one under heaven understands them; no one puts them into practice.
But my words have an ancestry, my deeds have a lord; and it is precisely because men do not understand this that they are unable to understand me.
Few then understand me; but it is upon this very fact that my value depends.
It is indeed in this sense that 'the Sage wears hair-cloth on top, but carries jade underneath his dress'.

[17t71c] **Arthur Waley**
'To know when one does not know is best.
To think one knows when one does not know is a dire disease.
Only he who recognizes this disease as a disease
Can cure himself of the disease.'
The Sage's way of curing disease
Also consists in making people recognize their diseases as diseases and thus ceasing to be diseased.

[17t72c] **Arthur Waley**
Never mind if the people are not intimidated by your authority.
A Mightier Authority will deal with them in the end.
Do not narrow their dwellings or harass their lives; and for the very reason that you do not harass them, they will cease to turn from you.
Therefore the Sage knows himself but does not show himself.
Knows his own value, but does not put himself on high.
Truly, 'he rejects that but takes this'.

[17t73c] **Arthur Waley**
He whose braveness lies in daring, slays.
He whose braveness lies in not daring, gives life.
Of these two, either may be profitable or unprofitable.
But 'Heaven hates what it hates;
None can know the reason why'.
Wherefore the Sage, too, disallows it.
For it is the way of Heaven not to strive but none the less to conquer,
Not to speak, but none the less to get an answer,
Not to beckon; yet things come to it of themselves.
Heaven is like one who says little, yet none the less has laid his plans.
Heaven's net is wide;
Coarse are the meshes, yet nothing slips through.

[17t74c] **Arthur Waley**
The people are not frightened of death.
What then is the use of trying to intimidate them with the death-penalty?
And even supposing people were generally frightened of death and did not regard it as an everyday thing, which of us would dare to seize them and slay them?
There is the Lord of Slaughter always ready for this task, and to do it in his stead is like thrusting oneself into the master-carpenter's place and doing his chipping for him.
Now 'he who tries to do the master-carpenter's chipping for him is lucky if he does not cut his hand'.

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[17t75c] **Arthur Waley**

The people starve because those above them eat too much tax-grain.
That is the only reason why they starve.
The people are difficult to keep in order because those above them interfere.
That is the only reason why they are so difficult to keep in order.
The people attach no importance to death, because those above them are too grossly absorbed in the pursuit of life.
That is why they attach no importance to death.
And indeed, in that their hearts are so little set on life they are superior to those who set store by life.

[17t76c] **Arthur Waley**

When he is born, man is soft and weak; in death he becomes stiff and hard.
The ten thousand creatures and all plants and trees while they are alive are supple and soft, but when they are dead they become brittle and dry.
Truly, what is stiff and hard is a 'companion of death'; what is soft and weak is a 'companion of life'.
Therefore 'the weapon that is too hard will be broken, the tree that has the hardest wood will be cut down'.
Truly, the hard and mighty are cast down; the soft and weak set on high.

[17t77c] **Arthur Waley**

Heaven's way is like the bending of a bow.
When a bow is bent the top comes down and the bottom-end comes up.
So too does Heaven take away from those who have too much, and give to those that have not enough.
But if it is Heaven's way to take from those who have too much and give to those who have not enough, this is far from being man's way.
He takes away from those that have not enough in order to make offering to those who already have too much.
One there is and one only, so rich that he can afford to make offerings to all under heaven.
Who is this?
It is the possessor of Tao.
If, then, the Sage 'though he controls does not lean, and when he has achieved his aim does not linger', it is because he does not wish to reveal himself as better than others.

[17t78c] **Arthur Waley**

Nothing under heaven is softer or more yielding than water; but when it attacks things hard and resistant there is not one of them that can prevail.
For they can find no way of altering it.
That the yielding conquers the resistant and the soft conquers the hard is a fact known by all men, yet utilized by none.
Yet it is in reference to this that the Sage said
'Only he who has accepted the dirt of the country can be lord of its soil-shrines; only he who takes upon himself the evils of the country can become a king among those what dwell under heaven.'
Straight words seem crooked.

[17t79c] **Arthur Waley**

To allay the main discontent, but only in a manner that will certainly produce further discontents can hardly

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be called successful.
Therefore the Sage behaves like the holder of the left-hand tally, who stays where he is and does not go round making claims on people.
For he who has the 'power' of Tao is the Grand Almoner; he who has not the 'power' is the Grand Perquisitor.
'It is Heaven's way, without distinction of persons, to keep the good perpetually supplied.'

[17t80c] **Arthur Waley**
Given a small country with few inhabitants, he could bring it about that though there should be among the people contrivances requiring ten times, a hundred times less labour, they would not use them.
He could bring it about that the people would be ready to lay down their lives and lay them down again in defence of their homes, rather than emigrate.
There might still be boats and carriages, but no one would go in them;
there might still be weapons of war but no one would drill with them.
He could bring it about that
'The people should have no use for any form of writing save knotted ropes, should be contented with their food, pleased with their clothing, satisfied with their homes, should take pleasure in their rustic tasks.
The next place might be so near at hand that one could hear the cocks crowing in it, the dogs barking;
but the people would grow old and die without ever having been there'.

[17t81c] **Arthur Waley**
True words are not fine-sounding;
Fine-sounding words are not true.
The good man does not prove by argument;
And he who proves by argument is not good.
True wisdom is different from much learning;
Much learning means little wisdom.
The Sage has no need to hoard;
When his own last scrap has been used up on behalf of others,
Lo, he has more than before!
When his own last scrap has been used up in giving to others,
Lo, his stock is even greater than before!
For Heaven's way is to sharpen without cutting,
And the Sage's way is to act without striving.

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[18t01c] **Richard John Lynn**
The Dao that can be described in language is not the constant Dao;
the name that can be given it is not its constant name.
Nameless, it is the origin of the myriad things;
named, it is the mother of the myriad things.
Therefore, always be without desire so as to see their subtlety.
And always have desire so as to see their ends.
These two emerge together but have different names.
Together, we refer to them as mystery: the mystery upon mystery and gateway of all subtleties.

[18t02c] **Richard John Lynn**
Once all under Heaven knew beauty as "beauty"; at that moment "ugliness" was already there.
Once all knew goodness as "goodness"; at that moment "not good" was already there.
Thus it is that presence and absence generate each other;
difficulty and ease determine the sense of the other;
long and short give proportion to the other;
highs and lows are a matter of relative inclination;
instrumental sounds and voice tones depend on one other for harmony;
and before and after result from their relative places in a sequence.
Therefore, the sage [sheng] tends to matters without conscious effort
And practices the teaching that is not expressed in words.
The myriad folk model their behavior on him, yet he does not tell them to do so.
He gives them life, yet he possesses them not.
He acts, yet they do not depend on him.
And he achieves success yet takes no pride in it.
It is just because he is not proprietary that he does not lose it.

[18t03c] **Richard John Lynn**
Do not exalt the worthy [xian], and so keep the common folk from contention.
Do not value goods hard to get, and so stop the common folk from becoming thieves.
Do not let them see desirable things, and so spare the hearts/minds of the common folk from disorder.
Therefore the way the sage governs is to keep their hearts/minds empty and their bellies full.
He keeps their wills weak and their bones strong.
He always keeps the common folk free from the capacity for knowing and from feeling desire.
And prevents the knowledgeable from ever daring to act.
Because he acts without conscious effort, nothing remains ungoverned.

[18t04c] **Richard John Lynn**
The vessel of the Dao is empty, so use it but do not try to refill it.
It is such an abyss, oh, that it appears to be the progenitor of the myriad things.
It blunts the sharp, cuts away the tangled, merges with the brilliant, and becomes one with the very dust.
Its depth is so deep, oh, that it seems somehow to exist.
I do not know whose child it could be, for it appears to have been born before the Lord.

[18t05c] **Richard John Lynn**
Heaven and Earth are not benevolent and treat the myriad things as straw dogs

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The sage is not benevolent and treats the common folk as straw dogs.
The space between Heaven and Earth, is it not just like a bellows or a mouth organ!
Empty, it can never be used up.
Active, it produces all the more.
Many words lead to quick exhaustion; better to maintain emptiness within.

[18t06c] **Richard John Lynn**
The Valley Spirit never dies, and we call it the "Mysterious Female."
The gate of the Mysterious Female is referred to as the "root of Heaven and Earth."
On and on, with only apparent existence, it functions inexhaustibly.

[18t07c] **Richard John Lynn**
Heaven is everlasting, and Earth endless.
That they can last forever and go on without end is because they do not try to exist for themselves.
Thus they can exist forever.
As such, the sage places himself in the rear yet finds himself in front.
He puts aside his person, yet his person is preserved.
Is this not because he is utterly free of self-interest?
This is how he can achieve self-fulfillment.

[18t08c] **Richard John Lynn**
The highest good is like water.
The goodness of water lies in benefiting the myriad things without contention, while locating itself in places that common people scorn.
Therefore it is almost exactly like the Dao.
Goodness in position depends on location;
goodness in heart/mind depends on profundity;
goodness in association depends on benevolence;
goodness in words depends on sincerity;
goodness in government depends on order;
goodness in affairs depends on ability;
goodness in action depends on timeliness.
And it is only by avoiding contention that no blame occurs.

[18t09c] **Richard John Lynn**
With it firmly in hand, he goes on to fill it up, but it would be better to quit.
If, having forged it, one goes on to sharpen it, it could not last long.
Gold and jade fill the hall, but none can keep them safe.
If one is arrogant because of wealth and rank, he will give himself a blameworthy fate.
Once achievement has occurred, one retires, for such is the Dao of Heaven.

[18t10c] **Richard John Lynn**
Stay where your earthbound soul is protected, and embrace integrity: can you do this with never a deviation?
Rely exclusively on your vital force, and become perfectly soft: can you play the infant?
Cleanse your vision into the mystery of things: can you make it spotless?

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Cherish the people and govern the state: can you do this without intelligence?
The gateway of Heaven, whether it is to be open or shut: can you play the female?
Your bright understanding casts its light over the four quarters: can you stay free of conscious effort?
He gives them life
And nurtures them.
He gives them life, yet he possesses them not.
He acts, yet does not make them dependent.
He matures them, yet he is not their steward.
This we call mysterious virtue.

[18t11c] **Richard John Lynn**
Thirty spokes share one hub.
It is exactly where there is nothing of it that the functionality of the wheel resides.
Mix clay with water to make a vessel.
It is exactly where there is nothing of it that the functionality of the vessel resides.
Cut doors and windows to make a room.
It is exactly where there is nothing of it that the functionality of the room resides.
Therefore this is how what is there provides benefit and how what is not there provides functionality.

[18t12c] **Richard John Lynn**
The five colors make one's eyes blind;
the five notes make one's ears deaf;
the five flavors make one's mouth fail;
and sport hunting on horseback makes one's heart/mind go crazy.
Goods hard to get cause one to travel the road to harm.
This is why the sage provides for the belly but not for the eye.
Thus he rejects the one and keeps the other.

[18t13c] **Richard John Lynn**
Favor and disgrace are enough cause for alarm, and self-importance is a great calamity that can cost one his person.
What is meant by "favor and disgrace are enough cause for alarm"?
Favor, when it is had by an inferior, is as alarming as when it is lost by him.
This is what is meant by "favor and disgrace are enough cause for alarm."
What is meant by self-importance being "a great calamity that can cost one his person"?
The reason I suffer such a great calamity is that I am bound by my own person.
When I am no longer bound by my own person,
What calamity could befall me?
Therefore, because such a one values his own person as much as anything under Heaven, he may be entrusted with all under Heaven.
Because such a one cherishes his own person as much as anything under Heaven, he may have all under Heaven rendered to his care.

[18t14c] **Richard John Lynn**
When we look for it but see it not, we call it the invisible.
When we listen for it but hear it not, we call it the inaudible.

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When we try to touch it but find it not, we call it the imperceptible.
Because these three aspects of it are impossible to probe, it remains a single amorphous unity.
Its risings cast no light, and its settings occasion no dark.
On and on it goes, unnamable, always reverting to nothingness.
This we refer to as the shape of that which has no shape, the image of that which has no physical existence.
This we refer to as dim and dark.
Try to meet it, but you will not see its head.
Try to follow it, but you will not see its tail, so hold on to the Dao of old to preside over what exists now.
It is possible to know how things were at the beginning of time.
This we refer to as holding the thread of the Dao.

[18t15c] **Richard John Lynn**
In antiquity, he who was good at being a leader was perfectly in step with mystery in all its subtlety and profundity; so recondite was he that it was impossible to understand him.
Now, because he defies understanding, all I can do is force a description of what he was like: he seemed hesitant, as one might be when fording a river in winter.
He seemed tentative, as one who fears his neighbors on all four sides.
He seemed solemn, oh, as if he were the guest.
He seemed yielding, oh, just like ice when about to break up.
He seemed solid and sturdy, oh, just like an uncarved block of wood.
He seemed empty and receptive, oh, just like a valley.
He seemed amorphous, oh, just like murky water.
Who can take his turbidity and, by stilling it, gradually become clear?
Who can take his quietude and, by stirring it long, gradually come alive?
One who keeps this Dao does not wish to be filled.
For it is only by not getting filled that one can avoid having the cover remade.

[18t16c] **Richard John Lynn**
Their attainment of emptiness absolute and their maintenance of quietude guileless,
The myriad things interact.
I, as such, observe their return.
All things flourish, but each reverts to its roots.
To return to the root is called "quietude," which means to revert to one's destiny, and reversion to one's destiny is called "constancy."
To understand constancy is called "perspicacity."
Not to understand constancy results in errant behavior and, with it, misfortune.
To understand constancy is to embrace all things.
To embrace things is to be impartial.
Such impartiality means true kingship.
With true kingship, he is one with Heaven.
To be one with Heaven means to be one with the Dao.
To be one with the Dao is to be everlasting.
As long as he lives, no danger shall befall him.

[18t17c] **Richard John Lynn**
The "very highest" by those below is just known to exist.

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The next is he who is a parent to them, in whom they rejoice.
The next is he whom they fear.
The next is he whom they treat with contempt.
If one fails to have trust, a corresponding lack of trust in him occurs.
He takes his time, oh, as he weighs his words carefully.
And, when success is had and the task accomplished, the common folk all say, "We just live naturally."

[18t18c] **Richard John Lynn**
It is when the great Dao is forsaken that benevolence and righteousness appear,
When wisdom and intelligence emerge that great falsehood occurs,
When the six relations exist in disharmony that the obedient and the kind appear, and when the state is in disorder that loyal ministers arise.

[18t19c] **Richard John Lynn**
Repudiate sagehood and discard wisdom, and the people would benefit a hundredfold.
Repudiate benevolence and discard righteousness, and the people would again be obedient and kind to each other.
Repudiate cleverness and discard sharpness, and thieves and robbers would not exist.
As for these three pairs of terms,
Because they serve as mere decoration,
Give people the chance to identify with something else:
Exemplify simplicity, embrace the uncarved block
Curtail self-interest, and have few desires.

[18t20c] **Richard John Lynn**
Repudiate learning, and stay free of worry.
Really, how distant can approval be from disapproval?
Or, how far apart can praise and censure be?
One feared by others must also fear others accordingly.
A gulf so vast, oh, it is truly infinite!
Common people, caught up in the pursuit of happiness, behave as if feasting at a great sacrifice or ascending a springtime terrace.
I alone am quiet and indifferent, oh, in an entirely premanifest state [weizhao], just like an infant who has not yet smiled,
Utterly aimless, oh, just as if I had no place to go home.
Common people all have more than enough, but I alone seem to have lost all.
Mine is really the heart/mind of a stupid man!
Absolutely amorphous, oh!
Common people are clearly obvious.
But I alone am cryptically obscure.
Common people are meticulously discriminating,
But I alone muddle everything together.
Floating indifferently, oh, as if out on the sea,
Blown about by the wind, oh, I seem to have no place to stop.
Common people all would have purpose.
But I alone am doltish and rustic.

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I alone wish to be different from others and so value drawing sustenance from the mother.

[18t21c] **Richard John Lynn**
A capacity for the virtue of emptiness, this alone allows conformance with the Dao.
The Dao as such is but dim, is but dark.
Dark, oh, dim, oh, but within it some image is there.
Dim, oh, dark, oh, but within it something is there.
Abstruse, oh, indistinct, oh, but within it the essence of things is there.
Its essence is most authentic, for within it authentication occurs.
From antiquity until now, its name has never been revoked.
We use it to convey what the father of everything is.
How do I know that the father of everything is so?
It is by this.

[18t22c] **Richard John Lynn**
Stepping aside keeps one's wholeness intact.
Bending makes one straight.
Being empty makes one full.
Being worn out keeps one new.
Having little gives one access.
Having much leads one astray.
In this way, the sage embraces the One and becomes a model for all under Heaven.
He does not flaunt himself, thus he shines.
He does not insist that he is right, thus his rightness is manifest.
He does not boast about himself, thus his merit is acknowledged.
He avoids self-importance, thus he long endures.
It is because he does not contend that none among all under Heaven can contend with him.
As the ancient saying has it, "Stepping aside keeps one's wholeness intact."
How could this ever be an empty saying!
Truly, such a one will revert to it [nonexistence] with his wholeness intact.

[18t23c] **Richard John Lynn**
The "inaudible" is a way of referring to the Natural.
Thus a whirlwind does not last an entire morning, and a rainstorm does not last an entire day.
What is it that causes them?
It is Heaven and Earth.
If even Heaven and Earth cannot make them last long, how much less can man?
Thus, to undertake things in accordance with the Dao, the man of Dao becomes one with the Dao.
The man of virtue becomes one with virtue.
The man of failure becomes one with failure.
He who becomes one with virtue, the Dao also endows with virtue;
he who becomes one with failure, the Dao also endows with failure.
If one fails to have trust, a corresponding lack of trust in him occurs.

[18t24c] **Richard John Lynn**
One up on tiptoes does not stand firm.

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One who takes big strides does not move.
One who flaunts himself does not shine.
One who insists that he is right is not commended.
One who boasts about himself has no acknowledged merit.
One filled with self-importance does not last long.
In respect to the Dao, we can say about such behavior, too much food is an excrescence making the rounds.
The people always hate this, so one who has the Dao has nothing to do with it.

[18t25c] **Richard John Lynn**
There is something, amorphous and complete, that was born before Heaven and Earth.
Obscure, oh, and, immaterial, oh, it stands alone, unchanged.
It operates everywhere but stays free from danger, thus we may consider it the mother of all under Heaven.
We do not know its name
So style it "Dao" [Way].
Forced to give it a name, we call it "great."
"Great" refers to the way it goes forth.
"Goes forth" describes how it is far-reaching, and "far-reaching" describes its reflexivity.
Thus the Dao is great, Heaven is great, Earth is great, and the king is also great.
Within the realm of existence there are the four greats,
And the king has title to one of these.
Man takes his models from Earth;
Earth takes its models from Heaven;
Heaven takes its models from the Dao;
and the Dao takes its models from the Natural.

[18t26c] **Richard John Lynn**
The heavy is the foundation of the light, and quietude is the sovereign of activity.
This is why the sage travels throughout the day yet does not separate himself from his retinue.
So despite the presence of glorious scenery, he remains relaxed and detached.
How could one be the master of ten thousand war chariots and yet treat his own person lighter than all under Heaven!
If he treats it lighter, he will lose his foundation.
If he engages in activity, he will lose his sovereignty.

[18t27c] **Richard John Lynn**
One good at traveling leaves no tracks or prints.
One good at words says nothing flawed or blameworthy.
One good at reckoning does not use bamboo tallies.
One good at locking up has no lock yet what is locked cannot be opened.
One good at tying up has no cord yet what is tied cannot be untied.
This is how the sage is always good at saving people, so no one is discarded,
Always good at saving things, and so nothing is discarded.
This is what is known as maintaining the light.
Thus the good man is the teacher of men who are not good.
Men who are not good are material for the good man.
But if they do not value their teacher, and he does not cherish his material, no matter how wise, one will

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become greatly lost.
This is called the "profoundly subtle."

[18t28c] **Richard John Lynn**
He who knows the male yet sustains the female will be a river valley for all under Heaven.
He who is a river valley for all under Heaven never separates himself from constant virtue and always reverts to the infant.
He who knows the white yet sustains the black will be a model for all under Heaven.
He who is a model for all under Heaven never deviates from constant virtue
And always reverts to the infinite.
He who knows glory yet sustains disgrace will be a valley for all under Heaven.
He who is a valley for all under Heaven is filled completely by constant virtue, for he always reverts to the uncarved block.
When the uncarved block fragments, it turns into implements.
As the sage would make use of them, he stands as chief of officials over them.
Thus the great carver never cuts.

[18t29c] **Richard John Lynn**
As for those who would like to take all under Heaven and act on it, the way I see it, such action would never end, because all under Heaven is the numinous vessel,
Which cannot be acted on.
One who acts on it will destroy it;
one who tries to grasp it will lose it.
Thus some people tend to lead and some follow;
some breathe in through the nose and some blow out through the mouth;
some are strong and some weak;
and some are energetic and some lazy.
As this is so, the sage rids them of extremism, extravagance, and complaisance.

[18t30c] **Richard John Lynn**
One who would assist the ruler of men in accordance with the Dao does not use military force to gain power over all under Heaven.
As for such matters, he is wont to let them revert.
Where armies deploy, there thistles and thorns grow.
The aftermath of great military operations is surely a year of famine.
One good at this desists when result is had and dares not use the opportunity to seize military supremacy.
Have result but do not take credit for it;
have result but do not boast about it;
have result but do not take pride in it;
have result but only when there is no choice;
have result but do not try to gain military supremacy.
Once a thing reaches its prime, it grows old.
We say it goes against the Dao, and what is against the Dao comes to an early end.

[18t31c] **Richard John Lynn**
Weapons are instruments of ill omen.

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The people always hate them, so one who has the Dao has nothing to do with them.
When the noble man is at home, he honors the left and, when employing troops, honors the right.
Weapons are instruments of ill omen;
they are not the instruments of the noble man, who uses them only when there is no choice.
It is best to be utterly dispassionate [tiandan] about them, and, even if they bring victory, one should not praise them.
Nevertheless, to praise them means that one delights in slaughtering people, and one who delights in slaughtering people, of course, can never achieve the goal of ruling all under Heaven.
For auspicious matters, one honors the left, and, for inauspicious matters, one honors the right.
A deputy general takes his place on the left, but a general-in-chief takes his place on the right, where mourning rites are observed.
When masses of people are slaughtered, one should weep for them with utmost sadness, so, when victorious in war, one should observe it with mourning rites.

[18t32c] **Richard John Lynn**
The Dao in its constancy is "nameless."
Although the uncarved block is small, none under Heaven can make it his servitor [chen], but, if any lord or prince could hold on to it, the myriad folk would submit spontaneously.
As when Heaven and Earth unite to send down sweet dew, though not one of the people are ordered to do so, they live in harmony of their own accord.
When the cutting of it starts, names come into existence.
Once names exist, one should know to stop.
It is by knowing to stop that danger can be avoided.
As an analogy, the relationship between the Dao and all under Heaven is similar to the way streams and tributaries respond to the river and the sea.

[18t33c] **Richard John Lynn**
One who knows others is wise, but one who knows himself is perspicacious.
One who conquers others has strength, but one who conquers himself is powerful.
One who knows contentment is rich.
One who acts with power has his goal fulfilled.
One who does not lose his place lasts long.
One who dies but is not destroyed has longevity.

[18t34c] **Richard John Lynn**
The way the great Dao floods, oh, it can go left or right.
The myriad folk rely on it for life, but it does not tell them to do so.
It achieves success but enjoys no reputation for doing so.
It clothes and feeds the myriad folk but does not become their master.
It is always without desire and so can be named among the small.
The myriad things return to it, but it does not become their master, so it can be named among the great.
Therefore it is because he himself never tries to be great that he fulfills his greatness.

[18t35c] **Richard John Lynn**
Grasp the great image, and all under Heaven will turn to you.
Turning to you means not harm but safety and peace in great measure.

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Music and fine food make the passing visitor stay.
When the Dao is spoken of, how bland: it has no flavor at all!
We look for it, but not enough is there to see anything.
We listen for it, but not enough is there to hear anything.
We try to use it, but not enough is there to use up.

[18t36c] **Richard John Lynn**
If you would like to gather him in, you must resolve yourself to let him aggrandize himself.
If you would like to weaken him, you must resolve yourself to let him grow strong.
If you would like to nullify him, you must resolve yourself to let him flourish.
If you would like to take him, you must resolve yourself to let him have his way.
Such an approach is called subtle and perspicacious.
Softness and pliancy conquer hardness and forcefulness.
Fish must not be allowed to escape to the depths.
The sharp instruments of the state may not be disclosed to the people.

[18t37c] **Richard John Lynn**
The Dao in its constancy engages in no conscious action,
Yet nothing remains undone.
If any lord or prince could hold on to it, the myriad folk would undergo moral transformation spontaneously.
Once nurtured, should desire arise, I would press down on it with the nameless uncarved block.
With the nameless uncarved block, they too would stay free of desire.
Achieving tranquillity by keeping them free of desire, all under Heaven would govern themselves.

[18t38c] **Richard John Lynn**
A person of superior virtue is not virtuous, and this is why he has virtue.
A person of inferior virtue never loses virtue, and this is why he lacks virtue.
A person of superior virtue takes no conscious action and so acts out of nothing.
A person of inferior virtue takes conscious action and so acts out of something.
When a person of superior benevolence takes action, he acts out of nothing.
When a person of superior righteousness takes action, he acts out of something.
When a person of superior propriety takes action and no one responds, he pushes up his sleeves and leads them to it.
Therefore one resorts to virtue only after losing the Dao, resorts to benevolence only after losing virtue, resorts to righteousness only after losing benevolence, and resorts to propriety only after losing righteousness.
Propriety consists of the superficial aspects of loyalty and trust and is thus the beginning of disorder.
Foresight consists of the flower of the Dao and is thus the origin of duplicity.
This is why the really great man involves himself with its substance and not with its superficial aspects.
He involves himself with its fruit and not with its flower.
Therefore he rejects the one and takes the other.

[18t39c] **Richard John Lynn**
As for those who obtained the One long, long ago,
Heaven is pure by having obtained the One;
Earth is stable by having obtained the One;

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the gods have their spiritual power by having obtained the One;
valleys can be filled by having obtained the One;
the myriad things live by having obtained the One;
lords and princes provide constancy to all under Heaven by having obtained the One.
This is how they attain to these states.
If Heaven had not this means to be pure, it would, we fear, deteriorate.
If Earth had not this means to be stable, it would, we fear, disintegrate.
If the gods had not this means to have spiritual power, they would, we fear, terminate.
If valleys had not this means to achieve fullness, they would, we fear, dry up.
If the myriad things had not this means to live, they would, we fear, expire.
If lords and princes did not have this means to achieve loftiness and nobility, they would, we fear, collapse.
Thus it is that nobility uses humility as its roots and loftiness uses lowliness as its foundation.
This is why lords and princes refer to themselves as "the orphan," "the widower," or "the unworthy."
Is this not using humility as the roots?
Is this not so?
Therefore the ultimate number of praises amounts to no praise, so one wants neither "he glows with luster like the jade" nor "he is as hard as hard can be like the stone."

[18t40c] **Richard John Lynn**
Reversion is the action of the Dao.
Softness is the function of the Dao.
The myriad things under Heaven achieve life in existence.
Existence arises from nothingness.

[18t41c] **Richard John Lynn**
When the superior man hears the Dao, he diligently practices it.
When the average man hears the Dao, sometimes he retains it, sometimes he forgets it.
When the inferior man hears the Dao, he laughs loudly at it.
If he did not laugh, what he heard would not be worthy of being the Dao.
Therefore, as the established adage has it:
The bright Dao seems dark.
Advancing on the Dao seems retreat.
The smooth Dao seems rough.
Superior Virtue is like a valley.
Great whiteness seems soiled.
Vast virtue seems wanting.
Established virtue seems stealthy.
Simple authenticity seems compromised.
The great square has no corners.
The great vessel is slow to form.
The great note is inaudible.
The great image is formless.
The Dao may be hidden and nameless, but it alone is good at bestowing and completing.

[18t42c] **Richard John Lynn**
The Dao begets the One;

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the One begets two;
two beget three;
and three beget the myriad things.
The myriad things, bearing yin and embracing yang, form a unified harmony through the fusing of these vital forces.
What people most hate are "the orphan," "the widower," and "the unworthy," yet lords and princes use these terms to refer to themselves.
Thus it is that some are augmented by being diminished, and others are diminished by being augmented.
What others teach, I also teach.
The dangerously bold do not get to die a natural death, so I am going to use them as the fathers of my teaching.

[18t43c] **Richard John Lynn**
The softest things under Heaven gallop through the hardest things.
That which has no physical existence can squeeze through where there is no space, so from this I know how advantageous it is to act without conscious purpose.
The teaching that is not expressed in words, the advantage that is had by acting without conscious purpose, rare is it that anyone under Heaven ever reaches them.

[18t44c] **Richard John Lynn**
Reputation or one's person, which is dear?
One's person or what he possesses, which is more?
Gain or loss, which is harm?
Thus it is that extreme meanness is sure to result in great expense, and much hoarding is sure to result in heavy loss.
One who knows contentment will not suffer damage to his reputation, and one who knows how to stop will not place himself in danger.
As such, he will last long.

[18t45c] **Richard John Lynn**
Great completion seems incomplete, but its functioning is never exhausted.
Great fullness seems empty, but its functioning is limitless.
Great straightness seems crooked.
Great skill seems clumsy.
Great eloquence seems inarticulate.
Although the heat of activity conquers cold, quietude conquers heat, so pure quietude is the right way to govern all under Heaven.

[18t46c] **Richard John Lynn**
When the Dao prevails among all under Heaven, one relegates coursers to producing manure.
When the Dao does not prevail among all under Heaven, war horses are born in the fields outside towns.
Nothing causes greater disaster than not being content, and nothing brings about greater blame than craving something.
When contentment fills one perfectly, this is indeed constant contentment!

[18t47c] **Richard John Lynn**

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Know all under Heaven without even leaving your gate;
see the Dao of Heaven without even peering out your window.
The farther one goes out, the less he will know.
Thus it is that the sage knows without making a move and names without seeing.
He brings about the completion of things without taking action.

[18t48c] **Richard John Lynn**
The pursuit of learning means having more each day,
But the pursuit of the Dao means having less each day.
Having less upon having less, eventually one reaches the point where one engages in no conscious action, yet nothing remains undone.
One who takes all under Heaven as his charge always tends to matters without deliberate action.
But when it comes to one who does take conscious action,
Such a one is not worthy to take all under Heaven as his charge.

[18t49c] **Richard John Lynn**
The sage has no constant heart/mind [changxin] but takes the heart/mind of the common folk as his heart/mind.
The good I regard as good;
those who are not good I also regard as good.
This is to transform goodness into virtue.
The trustworthy I trust;
those who are not trustworthy I also trust.
This is to transform trust into virtue.
The sage resides among all under Heaven with perfect equanimity and impartiality and for the sake of all under Heaven merges his heart/mind with theirs.
[The common folk all fix their ears and eyes on him,]
And the sage treats them all as his children.

[18t50c] **Richard John Lynn**
We emerge into life, enter into death.
Three out of ten are adherents of life;
three out of ten are adherents of death;
and there are three out of ten whose way of life also leads them to death.
Why is this so?
It is due to placing too much emphasis on life.
For I have heard that one good at preserving life, when traveling by land, does not encounter the wild buffalo and, when entering the army, suffers no wound from weapons.
The wild water buffalo has no way to strike at him with horn, the tiger has no way to strike at him with claw, and weapons of war have no way to use point or edge against him.
Why is this so?
It is due to the fact that he stays free of the land of death.

[18t51c] **Richard John Lynn**
The Dao gives life to them; virtue nurtures them, matter gives them physical form, and characteristic potential completes them.

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This is why the myriad things without exception must honor the Dao and esteem virtue.
This honoring of the Dao and this esteeming of virtue, none are ordered to do so, yet it always happens spontaneously.
The Dao gives them life, and virtue nurtures them, that is, grows them, rears them, ensures them their proper shapes, matures them, and protects them.
He gives them life yet possesses them not.
He acts, yet they do not depend on him.
They mature, yet he is not their steward.
This we call mysterious virtue.

[18t52c] **Richard John Lynn**
All under Heaven has a generatrix, which we regard as the mother of all under Heaven.
Once one has access to the mother, through it he can know the child.
Once one knows the child, if he again holds on to the mother, as long as he lives, no danger shall befall him.
Block up your apertures; close your door,
And to the end of your life you will never be exhausted.
But if you open your apertures and deal consciously with things, to the end of your life you will never have relief.
To see the small is called "perspicacious."
To hold on to softness is called "strength."
Make use of its brightness,
But always let its brightness revert.
Never let one's person be exposed to disaster: this is a matter of practicing constancy.

[18t53c] **Richard John Lynn**
If, with firm resolve, I had the knowledge to travel on the great Dao [Way], I need only fear that I might try to meddle with it.
The great Dao [Way] might be very smooth, yet the common folk prefer byways.
The court is kept in good order,
But the fields are overgrown with weeds, the granaries empty.
Garbed in patterned and colorful clothes, wearing sharp swords, satiated with food and drink, and overflowing with wealth and goods: all this is stolen extravagance and has nothing to do with the Dao!

[18t54c] **Richard John Lynn**
The well-founded will not be pulled up.
The well-embraced will not get dropped.
Such a one's descendants, accordingly, will never let sacrifices to him cease.
If you cultivate it within your own person, your virtue will be authentic.
If you cultivate it within your family, your virtue will exceed all need.
If you cultivate it within your village, your virtue will endure.
If you cultivate it within your state, your virtue will be abundant.
If you cultivate it among all under Heaven, your virtue will reach everywhere.
Look at the person from the point of view of the person.
Look at the family from the point of view of the family.
Look at the village from the point of view of the village.

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Look at the state from the point of view of the state.
Look at all under Heaven from the point of view of all under Heaven.
How do I know that all under Heaven is so?
It is by this.

[18t55c] **Richard John Lynn**
One who has profoundly internalized virtue is comparable to the infant.
Wasps, scorpions, adders, and vipers do not sting or bite him.
Fierce animals do not attack him.
Birds of prey do not seize him.
His bones are soft and sinews pliant, but his grip is firm.
That he is ignorant of the union of male and female yet completely erect
Is because his semen is at the full.
That he can cry all day long yet never grow hoarse
Is because his bodily balance is perfect.
To know how to maintain balance is called "constancy."
To understand constancy is called "perspicacity."
To extend life beyond its natural span is called "inauspicious."
For the heart/mind to control the vital force is called "forcing strength."
Once a thing reaches its prime, it grows old.
We say it goes against the Dao, and what is against the Dao comes to an early end.

[18t56c] **Richard John Lynn**
He who knows does not speak.
He who speaks does not know.
Block up your apertures;
Close your door;
Blunt your sharpness;
Cut away the tangled;
Merge with the brilliant;
Become one with the very dust.
We call this "one with mystery."
Thus one can neither get close to such a one nor get distant from him.
One can neither benefit nor harm him.
One can neither ennoble him nor debase him.
Thus such a one is esteemed by all under Heaven.

[18t57c] **Richard John Lynn**
If one governs the state with governance, he will use the military with perversity.
It is by tending to matters without conscious purpose that one takes all under Heaven as his charge.
How do I know that this is so?
It is by this:
The more all under Heaven are beset with taboos and prohibitions, the poorer the common folk grow.
The more the common folk are beset with sharp instruments, the more muddled the state becomes.
The more people have skill and cleverness, the more often perverse [ji] things will happen.
The more laws and ordinances are displayed, the more thieves and robbers there will be.

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Thus the sage says:
I engage in no conscious effort, and the common folk undergo moral transformation spontaneously.
I love quietude, and the common folk govern themselves.
I tend to matters without conscious purpose, and the common folk enrich themselves.
I am utterly free of desire, and the common folk achieve pristine simplicity by themselves.

[18t58c] **Richard John Lynn**
When the government is completely muddled, the common folk become pure and simple.
When the government conducts meticulous scrutiny, the common folk become devious and inscrutable.
It is on disaster that good fortune depends;
it is in good fortune that disaster lurks.
Who understands what the very best is?
It is to have no government at all!
Correctness turns into perversion.
Goodness turns into deviancy.
The people's confusion has certainly lasted a long time.
This is why the sage is square but does not cut,
He is pointed but does not stab.
He is straight but does not align.
He is bright but does not shine.

[18t59c] **Richard John Lynn**
For ordering the people and serving Heaven, nothing is better than husbandry.
Only husbandry can be called the quick way to submission.
By "quick way to submission" we mean the repetitive accumulation of virtue.
If one repetitively accumulates virtue, there is nothing that he cannot conquer.
As there is nothing that he cannot conquer, no one knows the limits he can reach.
As no one knows his limits, he can, accordingly, keep his state.
If one maintains the mother of the state, he can, accordingly, long endure.
This we refer to as having deep roots firmly established, for it is the Dao of long life and enduring oversight.

[18t60c] **Richard John Lynn**
Ruling a large state is like cooking a small fish.
If one uses the Dao to oversee all under Heaven, the malign spirits there will lose their numinous power.
It is not that these malign spirits have no numinous power;
it is just that they will do no harm to the people.
It is not these numinous powers that do not harm the people but the sage, in fact, who does not harm the people.
It is because neither of these two cause any harm that they unite their virtues and revert to it.

[18t61c] **Richard John Lynn**
A large state is a catchment into which flow occurs.
It is where all under Heaven unite.
It is the female for all under Heaven.
The female always conquers the male because of quietude.
She is able to take the low position because of quietude.

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Thus the large state, by placing itself beneath the small state,
Consequently takes over the small state.
The small state, by placing itself beneath the large state, subsequently is taken over by the large state.
Thus some, by taking a place beneath, take over, and some, by taking a place beneath, are taken over.
The large state should desire nothing more than to bring people together and nurture them, and the small state should desire nothing more than to join in and serve people.
In order that both obtain what they desire, it is fitting that the large one place itself beneath.

[18t62c] **Richard John Lynn**
The Dao is the shelter of the myriad things.
It is the treasure of the good man
And the protector of the man who is not good.
Fine words can be used to market it, and noble behavior can be used to influence others by it.
As for men who are not good, how could they ever be discarded?
Thus the son of Heaven is established, and the three dukes are installed.
Although one could promote it by providing them with disks of jade to hold and teams of four horses to lead, this falls short of promoting this Dao by just letting them sit quietly.
How did the ancients show their esteem for the Dao?
Did they not say:
"When beseeching it, one obtains, and, when in violation of it, one is forgiven"?
Thus it was that it was esteemed by all under Heaven.

[18t63c] **Richard John Lynn**
Act by not acting;
do by not doing;
find flavor in that which has no flavor.
Deal with the small as if it were the great, and deal with the few as if it were the many, but respond to resentment in terms of virtue.
Plan for the difficult while it is still easy;
work on the great while it is still small.
Every difficult matter under Heaven surely originates in something easy, and every great matter under Heaven surely originates in something small.
Therefore it is because the sage never tries to be great that he fulfills his greatness.
Assent lightly given surely inspires little trust.
Regarding many things as easy is sure to result in many difficulties.
Therefore the sage still regards them as difficulties.
Thus he never has difficulties.

[18t64c] **Richard John Lynn**
The secure is easy to maintain; the premanifest [weizhao] is easy to plan for.
The fragile is easy to melt; the tiny is easy to dissolve.
So take action while it still does not exist
And control it before it turns into disorder.
A tree that takes both arms to clasp grows from a tiny shoot;
a nine-story terrace starts from a pile of dirt;
a journey of a thousand li begins under one's feet.

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One who takes deliberate action [wei] will become ruined;
one who consciously administers will become lost.
This is why the sage engages in no deliberate action and so never becomes ruined, does not consciously administer and so never becomes lost.
People pursue matters in such a way that they always suffer ruin just when they are about to succeed.
If one is as mindful of ends as he is of beginnings, his endeavors will never end in defeat.
This is why the sage desires to have no desire and does not value goods hard to get.
He learns not to learn and redeems the errors that the mass of common folk make.
Accordingly, he enhances the natural state of the myriad folk but dares not engage in deliberate action.

[18t65c] **Richard John Lynn**
Those in antiquity who were good at practicing the Dao did not use it to make the common folk intelligent but used it to make them stupid.
The reason the common folk are hard to govern is that they have too much knowledge.
Thus to use knowledge to govern the state is to bring about the theft of the state.
Not to use knowledge to govern the state is to enrich the state.
One should understand these two, for they constitute a consistent rule.
Constant understanding of this consistent rule is called "mysterious virtue."
Mysterious virtue is indeed profound, indeed far-reaching!
Such a one helps the people revert,
For only then will perfect compliance be attained.

[18t66c] **Richard John Lynn**
The reason the river and the sea are able to be kings of all the river valleys is that they are good at keeping below them.
Thus they are able to be kings of all the river valleys.
This is why, if one wishes to be above the common folk, he must use his words to place himself below them.
If one wishes to be at the front of the common folk, he must use his person in such a way that they think of him as behind them.
Therefore the sage positions himself above, yet the common folk do not regard him as heavy;
he positions himself in front, yet the common folk do not regard him as an obstacle.
Therefore all under Heaven happily promote him without ever tiring of it.
It is because he does not contend that none among all under Heaven can contend with him.

[18t67c] **Richard John Lynn**
All under Heaven say that my Dao is great but seems to have no likeness [buxiao].
The reason why it seems to have no likeness is that greatness is its only attribute.
If it had a likeness, all this time it would have been insignificant!
I have three treasures, which I hold tight and protect.
The first is called "kindness," the second "frugality," and the third is "no presumption that I am first among all under Heaven."
It is thanks to kindness that one can be brave.
It is thanks to frugality that one can be generous.
It is by not presuming to be first among all under Heaven that one can make one's ready device last long.
Now, if one abandons kindness and takes bravery, abandons frugality and takes generosity, and abandons the back and takes first place, such a one will die!

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Thanks to kindness, when one takes the field, he is victorious, and, when he takes a defensive position, he holds firm, for it is Heaven that will save him by protecting him with guards of kindness.

[18t68c] **Richard John Lynn**
One good at being a warrior is not warlike.
One good at warfare avoids anger.
One good at conquering the enemy does not join with him.
One good at using men places himself below them.
We refer to these as the virtue in not fighting and the power in using men.
Such a one is called a companion worthy of Heaven, the ultimate attainment achieved for all time.

[18t69c] **Richard John Lynn**
Military specialists have a saying:
"I dare not play the host but instead play the guest.
I dare not advance an inch but instead retreat a foot."
In other words,
campaign in such a way that there is no campaign;
push up your sleeve so that no arm is exposed;
wield weapons in such a way that no weapons are involved;
and lead in such a way that you face no opponent.
There is no greater disaster than having no viable opponent.
If one has no viable opponent, he will soon lose my [the Laozi's] treasures.
Thus, when they raise armies that are equally matched, he who feels pity will be the victor.

[18t70c] **Richard John Lynn**
My words are very easy to understand, very easy to practice, yet none among all under Heaven can understand them, and none can practice them.
My words have a progenitor, and my undertakings have a sovereign.
It is just because there is no understanding of this that they do not understand me.
As long as those who understand me are rare, someone like me is precious.
Thus it is that the sage wears coarse woolen cloth but harbors jade in his bosom.

[18t71c] **Richard John Lynn**
To regard not knowing as knowing is the highest;
not to regard knowing as knowing is harmful.
It is only by regarding harm as harm that one suffers no harm.
That the sage suffers no harm is because he regards harm as harm, and this is why he suffers no harm.

[18t72c] **Richard John Lynn**
If the common folk do not fear force, then such great force will arrive that there will be no restricting them to the boundaries within which they should dwell, no satisfying them within the limits in which they should live.
It is just because one is insatiable
That there is no satisfying him.
Therefore what the sage himself knows he does not himself reveal.
He cherishes himself but does not value himself.

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Thus he rejects the one and keeps the other.

[18t73c] **Richard John Lynn**
If one's bravery is expressed in daring, he will be killed.
If one's bravery is expressed in not daring, he will live.
But both these two sometimes result in benefit, sometimes in harm.
When Heaven is cruel, who understands why?
Therefore even the sage finds this fraught with danger.
The Dao of Heaven is such that one excels at winning without contending.
He excels at making people respond without speaking.
He spontaneously attracts without summoning.
He excels at planning while utterly at ease.
The net of Heaven spreads far and wide.
Though its mesh is coarse, it never loses anything.

[18t74c] **Richard John Lynn**
If the common folk did not fear death, trying to use death to intimidate them would have no effect.
If one caused the common folk always to fear death, there would still be those who behaved perversely, but these I could seize and put to death, so who would dare be perverse?
There is the constant executioner who puts people to death.
If one puts people to death instead of this executioner, this means that he is doing the hewing instead of the great carpenter.
It rarely happens that one who tries to do the hewing instead of the great carpenter does not injure his own hand.

[18t75c] **Richard John Lynn**
The reason the common folk starve is that the ruler eats too much grain tax.
This is why they starve.
The reason the common folk are hard to govern is that the ruler takes deliberate actions [you-wei].
This is why they are hard to govern.
The reason the common folk take death lightly is that they place too much emphasis on life.
This is why they take death lightly.
It is only by acting without regard for life that one becomes more of a worthy than one who values life.

[18t76c] **Richard John Lynn**
While alive, humans are soft and pliable, but, when dead, they are hard and stiff.
While alive, plants, trees, and all the other myriad things are also soft and fragile, but, when dead, they are dried up and withered.
Thus it is that the hard and stiff are adherents of death, and the soft and pliable are adherents of life.
This is why, if military power is stiff, it will not be victorious.
If a tree is stiff, it will be attacked.
The stiff [strong] and great occupy a position below.
The soft and pliant occupy a position above.

[18t77c] **Richard John Lynn**
The Dao of Heaven, is it not like when a bow is pulled?

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As the high end gets pulled down, the low end gets pulled up: so those who have more than enough are diminished, and those who have less than enough get augmented.
The Dao of Heaven diminishes those who have more than enough and augments those who have less than enough, but the Dao of man is not like this,
For it diminishes those who have less than enough in order to give to those who have more than enough.
Who can take his more than enough and give it to all under Heaven?
It is only one who has the Dao.
Thus it is that the sage acts, yet they [the people] do not depend on him, and he achieves success yet takes no pride in it, for he does not want to appear as a worthy [xian].

[18t78c] **Richard John Lynn**
Of all under Heaven, nothing is more soft and pliable than water, yet for attacking the hard and stiff, nothing can beat it, so it is impossible to take its place.
That the soft conquers the stiff and the pliable conquers the hard, none among all under Heaven fails to know, yet none can practice it.
Therefore, according to what the sage says, he who sustains disgrace on behalf of the state is referred to as the master of altars dedicated to the soil and grain [its rightful ruler], and he who sustains misfortune on behalf of the state is referred to as a sovereign for all under Heaven.
These are true words that seem false.

[18t79c] **Richard John Lynn**
Bring harmony to great resentment, and some resentment is sure to remain.
How could this be considered good?
This is why the sage holds the left half of the tally
And does not place blame on the other party.
A person of virtue concerns himself with his contracts,
And the person of no virtue concerns himself with scrutinizing others.
The Dao of Heaven has no favorites but is always with the good man.

[18t80c] **Richard John Lynn**
Let the state be small and the common folk few.
Let there be military equipment for a company, then it would not be used.
Let the common folk take death seriously, then they would not travel far.
Although they had boats and carriages, they would have no occasion to ride in them.
Although they had shields and weapons, they would have no occasion to array them for battle.
Let the people again knot cords, then they would use them.
They would find their food so delicious, their clothes so beautiful, their dwellings so satisfying, and their customs so delightful that, though neighboring states might provide distant views of each other and the sounds of each other's chickens and dogs might even be heard, the common folk would reach old age without ever going back and forth between such places.

[18t81c] **Richard John Lynn**
Sincere words are not beautiful.
Beautiful words are not sincere.
Those who are good do not engage in disputation;
those who engage in disputation are not good.

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Those who know are not broadly learned;
those who are broadly learned do not know.
The sage is not acquisitive.
The more he does for others, the more he himself has.
The more he gives to others, the more he himself possesses.
The Dao of Heaven is to provide benefit without doing harm.
The Dao of the sage is to act without causing contention.

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[19t01c] **Lin Yutang**

ON THE ABSOLUTE TAO

The Tao that can be told of
Is not the Absolute Tao;
The Names that can be given
Are not Absolute Names.
The Nameless is the origin of Heaven and Earth;
The Named is the Mother of All Things.
Therefore:
Oftentimes, one strips oneself of passion
In order to see the Secret of Life;
Oftentimes, one regards life with passion
In order to see its manifest forms.
These two (the Secret and its manifestations)
Are (in their nature) the same;
They are given different names
When they become manifest.
They may both be called the Cosmic Mystery:
Reaching from the Mystery into the Deeper Mystery
Is the Gate to the Secret of All Life.

[19t02c] **Lin Yutang**

THE RISE OF RELATIVE OPPOSITES

When the people of the Earth all know beauty as beauty,
There arises (the recognition of) ugliness.
When the people of the Earth all know the good as good,
There arises (the recognition of) evil.
Therefore:
Being and non-being interdepend in growth;
Difficult and easy interdepend in completion;
Long and short interdepend in contrast;
High and low interdepend in position;
Tones and voice interdepend in harmony;
Front and behind interdepend in company.
Therefore the Sage:
Manages affairs without action;
Preaches the doctrine without words;
All things take their rise, but he does not turn away from them;
He gives them life, but does not take possession of them;
He acts, but does not appropriate;
Accomplishes, but claims no credit.
It is because he lays claim to no credit
That the credit cannot be taken away from him.

[19t03c] **Lin Yutang**

ACTION WITHOUT DEEDS

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Exalt not the wise,
So that the people shall not scheme and contend;
Prize not rare objects,
So that the people shall not steal;
Shut out from sight the things of desire,
So that the people's hearts shall not be disturbed.
Therefore in the government of the Sage:
He keeps empty their hearts,
Makes full their bellies,
Discourages their ambitions,
Strengthens their frames;
So that the people may be innocent of knowledge and desires,
And the cunning ones shall not presume to interfere.
By action without deeds
May all live in peace.

[19t04c] **Lin Yutang**
THE CHARACTER OF TAO
Tao is a hollow vessel,
And its use is inexhaustible!
Fathomless!
Like the fountain head of all things.
Its sharp edges rounded off,
Its tangles untied,
Its light tempered,
Its turmoil submerged,
Yet dark like deep water it seems to remain.
I do not know whose Son it is,
An image of what existed before God.

[19t05c] **Lin Yutang**
NATURE
Nature is unkind:
It treats the creation like sacrificial straw-dogs.
The Sage is unkind:
He treats the people like sacrificial straw-dogs.
How the universe is like a bellows!
Empty, yet it gives a supply that never fails;
The more it is worked, the more it brings forth.
By many words is wit exhausted.
Rather, therefore, hold to the core.

[19t06c] **Lin Yutang**
THE SPIRIT OF THE VALLEY
The Spirit of the Valley never dies.
It is called the Mystic Female.

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The Door of the Mystic Female
Is the root of Heaven and Earth.
Continuously, continuously,
It seems to remain.
Draw upon it
And it serves you with ease.

[19t07c] **Lin Yutang**
LIVING FOR OTHERS
The universe is everlasting.
The reason the universe is everlasting
Is that it does not live for Self.
Therefore it can long endure.
Therefore the Sage puts himself last,
And finds himself in the foremost place;
Regards his body as accidental,
And his body is thereby preserved.
Is it not because he does not live for Self
That his Self is realized?

[19t08c] **Lin Yutang**
WATER
The best of men is like water;
Water benefits all things
And does not compete with them.
It dwells in (the lowly) places that all disdain -
Wherein it comes near to the Tao.
In his dwelling, (the Sage) loves the (lowly) earth;
In his heart, he loves what is profound;
In his relations with others, he loves kindness;
In his words, he loves sincerity;
In government, he loves peace;
In business affairs, he loves ability;
In his actions, he loves choosing the right time.
It is because he does not contend
That he is without reproach.

[19t09c] **Lin Yutang**
THE DANGER OF OVERWEENING SUCCESS
Stretch (a bow) to the very full,
And you will wish you had stopped in time.
Temper (a sword-edge) to its very sharpest,
And the edge will not last long.
When gold and jade fill your hall,
You will not be able to keep them safe.
To be proud with wealth and honor

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Is to sow the seeds of one's own downfall.
Retire when your work is done,
Such is Heaven's way.

[19t10c] **Lin Yutang**
EMBRACING THE ONE
In embracing the One with your soul,
Can you never forsake the Tao?
In controlling your vital force to achieve gentleness,
Can you become like the new-born child?
In cleansing and purifying your Mystic vision,
Can you strive after perfection?
In loving the people and governing the kingdom,
Can you rule without interference?
In opening and shutting the Gate of Heaven,
Can you play the part of the Female?
In comprehending all knowledge,
Can you renounce the mind?
To give birth, to nourish,
To give birth without taking possession,
To act without appropriation,
To be chief among men without managing them -
This is the Mystic Virtue.

[19t11c] **Lin Yutang**
THE UTILITY OF NOT-BEING
Thirty spokes unite around the nave;
From their not-being (loss of their individuality)
Arises the utility of the wheel.
Mold clay into a vessel;
From its not-being (in the vessel's hollow)
Arises the utility of the vessel.
Cut out doors and windows in the house(-wall),
From their not-being (empty space) arises the utility of the house.
Therefore by the existence of things we profit.
And by the non-existence of things we are served.

[19t12c] **Lin Yutang**
THE SENSES
The five colors blind the eyes of man;
The five musical notes deafen the ears of man;
The five flavors dull the taste of man;
Horse-racing, hunting and chasing madden the minds of man;
Rare, valuable goods keep their owners awake at night.
Therefore the Sage:
Provides for the belly and not for the eye.

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Hence, he rejects the one and accepts the other.

[19t13c] **Lin Yutang**
PRAISE AND BLAME
"Favor and disgrace cause one dismay;
What we value and what we fear are within our Self."
What does this mean:
"Favor and disgrace cause one dismay?"
Those who receive a favor from above
Are dismayed when they receive it,
And dismayed when they lose it.
What does this mean:
"What we value and what we fear are within our Self?"
We have fears because we have a self.
When we do not regard that self as self,
What have we to fear?
Therefore he who values the world as his self
May then be entrusted with the government of the world;
And he who loves the world as his self -
The world may then be entrusted to his care.

[19t14c] **Lin Yutang**
PREHISTORIC ORIGINS
Looked at, but cannot be seen -
That is called the Invisible (yi).
Listened to, but cannot be heard -
That is called the Inaudible (hsi).
Grasped at, but cannot be touched -
That is called the Intangible (wei).
These three elude all our inquiries
And hence blend and become One.
Not by its rising, is there light,
Nor by its sinking, is there darkness.
Unceasing, continuous,
It cannot be defined,
And reverts again to the realm of nothingness.
That is why it is called the Form of the Formless,
The Image of Nothingness.
That is why it is called the Elusive:
Meet it and you do not see its face;
Follow it and you do not see its back.
He who holds fast to the Tao of old
In order to manage the affairs of Now
Is able to know the Primeval Beginnings
Which are the continuity of Tao.

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[19t15c] **Lin Yutang**

THE WISE ONES OF OLD

The wise ones of old had subtle wisdom and depth of understanding,
So profound that they could not be understood.
And because they could not be understood,
Perforce must they be so described:
Cautious, like crossing a wintry stream,
Irresolute, like one fearing danger all around,
Grave, like one acting as guest,
Self-effacing, like ice beginning to melt,
Genuine, like a piece of undressed wood,
Open-minded, like a valley,
And mixing freely, like murky water.
Who can find repose in a muddy world?
By lying still, it becomes clear.
Who can maintain his calm for long?
By activity, it comes back to life.
He who embraces this Tao
Guards against being over-full.
Because he guards against being over-full,
He is beyond wearing out and renewal.

[19t16c] **Lin Yutang**

KNOWING THE ETERNAL LAW

Attain the utmost in Passivity,
Hold firm to the basis of Quietude.
The myriad things take shape and rise to activity,
But I watch them fall back to their repose.
Like vegetation that luxuriantly grows
But returns to the root (soil) from which it springs.
To return to the root is Repose;
It is called going back to one's Destiny.
Going back to one's Destiny is to find the Eternal Law.
To know the Eternal Law is Enlightenment.
And not to know the Eternal Law
Is to court disaster.
He who knows the Eternal Law is tolerant;
Being tolerant, he is impartial;
Being impartial, he is kingly;
Being kingly, he is in accord with Nature;
Being in accord with Nature, he is in accord with Tao;
Being in accord with Tao, he is eternal,
And his whole life is preserved from harm.

[19t17c] **Lin Yutang**

RULERS

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Of the best rulers
The people (only) know that they exist;
The next best they love and praise;
The next they fear;
And the next they revile.
When they do not command the people's faith,
Some will lose faith in them,
And then they resort to oaths!
But (of the best) when their task is accomplished, their work done,
The people all remark, "We have done it ourselves."

[19t18c] **Lin Yutang**
THE DECLINE OF TAO
On the decline of the great Tao,
The doctrines of "humanity" and "justice" arose.
When knowledge and cleverness appeared,
Great hypocrisy followed in its wake.
When the six relationships no longer lived at peace,
There was (praise of) "kind parents" and "filial sons."
When a country fell into chaos and misrule,
There was (praise of) "loyal ministers."

[19t19c] **Lin Yutang**
REALIZE THE SIMPLE SELF
Banish wisdom, discard knowledge,
And the people shall profit a hundredfold;
Banish "humanity," discard "justice,"
And the people shall recover love of their kin;
Banish cunning, discard "utility,"
And the thieves and brigands shall disappear.
As these three touch the externals and are inadequate;
The people have need of what they can depend upon:
Reveal thy simple self,
Embrace thy original nature,
Check thy selfishness,
Curtail thy desires.

[19t20c] **Lin Yutang**
THE WORLD AND I
Banish learning, and vexations end.
Between "Ah!" and "Ough!"
How much difference is there?
Between "good" and "evil"
How much difference is there?
That which men fear
Is indeed to be feared;

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But, alas, distant yet is the dawn (of awakening)!
The people of the world are merry-making,
As if partaking of the sacrificial feasts,
As if mounting the terrace in spring;
I alone am mild, like one unemployed,
Like a new-born babe that cannot yet smile,
Unattached, like one without a home.
The people of the world have enough and to spare,
But I am like one left out,
My heart must be that of a fool,
Being muddled, nebulous!
The vulgar are knowing, luminous;
I alone am dull, confused.
The vulgar are clever, self-assured;
I alone, depressed.
Patient as the sea,
Adrift, seemingly aimless.
The people of the world all have a purpose;
I alone appear stubborn and uncouth.
I alone differ from the other people,
And value drawing sustenance from the Mother.

[19t21c] **Lin Yutang**
MANIFESTATIONS OF TAO
The marks of great Character
Follow alone from the Tao.
The thing that is called Tao
Is elusive, evasive.
Evasive, elusive,
Yet latent in it are forms.
Elusive, evasive,
Yet latent in it are objects.
Dark and dim,
Yet latent in it is the life-force.
The life-force being very true,
Latent in it are evidences.
From the days of old till now
Its Named (manifested forms) have never ceased,
By which we may view the Father of All Things.
How do I know the shape of Father of All Things?
Through These!

[19t22c] **Lin Yutang**
FUTILITY OF CONTENTION
To yield is to be preserved whole.
To be bent is to become straight.

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To be hollow is to be filled.
To be tattered is to be renewed.
To be in want is to possess.
To have plenty is to be confused.
Therefore the Sage embraces the One,
And becomes the model of the world.
He does not reveal himself,
And is therefore luminous.
He does not justify himself,
And is therefore far-famed.
He does not boast of himself,
And therefore people give him credit.
He does not pride himself,
And is therefore the chief among men.
It is because he does not contend
That no one in the world can contend against him.
Is it not indeed true, as the ancients say,
"To yield is to be preserved whole?"
Thus he is preserved and the world does him homage.

[19t23c] **Lin Yutang**
IDENTIFICATION WITH TAO
Nature says few words:
Hence it is that a squall lasts not a whole morning,
A rainstorm continues not a whole day.
Where do they come from?
From Nature.
Even Nature does not last long (in its utterances),
How much less should human beings?
Therefore it is that:
He who follows the Tao is identified with the Tao.
He who follows Character (Teh) is identified with Character.
He who abandons (Tao) is identified with abandonment (of Tao).
He who is identified with Tao -
Tao is also glad to welcome him.
He who is identified with Character -
Character is also glad to welcome him.
He who is identified with abandonment -
Abandonment is also glad to welcome him.
He who has not enough faith
Will not be able to command faith from others.

[19t24c] **Lin Yutang**
THE DREGS AND TUMORS OF VIRTUE
He who stands on tiptoe does not stand (firm);
He who strains his strides does not walk (well);

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He who reveals himself is not luminous;
He who justifies himself is not far-famed;
He who boasts of himself is not given credit;
He who prides himself is not chief among men.
These in the eyes of Tao
Are called "the dregs and tumors of Virtue,"
Which are things of disgust.
Therefore the man of Tao spurns them.

[19t25c] **Lin Yutang**
THE FOUR ETERNAL MODELS
Before the Heaven and Earth existed
There was something nebulous:
Silent, isolated,
Standing alone, changing not,
Eternally revolving without fail,
Worthy to be the Mother of All Things.
I do not know its name
And address it as Tao.
If forced to give it a name,
I shall call it "Great."
Being great implies reaching out in space,
Reaching out in space implies far-reaching,
Far-reaching implies reversion to the original point.
Therefore:
Tao is Great,
The Heaven is great,
The Earth is great,
The King is also great.
These are the Great Four in the universe,
And the King is one of them.
Man models himself after the Earth;
The Earth models itself after Heaven;
The Heaven models itself after Tao;
Tao models itself after Nature.

[19t26c] **Lin Yutang**
HEAVINESS AND LIGHTNESS
The Solid is the root of the light;
The Quiescent is the master of the Hasty.
Therefore the Sage travels all day
Yet never leaves his provision-cart.
In the midst of honor and glory,
He lives leisurely, undisturbed.
How can the ruler of a great country
Make light of his body in the empire?

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In light frivolity, the Center is lost;
In hasty action, self-mastery is lost.

[19t27c] **Lin Yutang**
ON STEALING THE LIGHT
A good runner leaves no track.
A good speech leaves no flaws for attack.
A good reckoner makes use of no counters.
A well-shut door makes use of no bolts,
And yet cannot be opened.
A well-tied knot makes use of no rope,
And yet cannot be untied.
Therefore the Sage is good at helping men;
For that reason there is no rejected (useless) person.
He is good at saving things;
For that reason there is nothing rejected.
This is called stealing the Light.
Therefore the good man is the Teacher of the bad.
And the bad man is the lesson of the good.
He who neither values his teacher
Nor loves the lesson
Is one gone far astray,
Though he be learned.
Such is the subtle secret.

[19t28c] **Lin Yutang**
KEEPING TO THE FEMALE
He who is aware of the Male
But keeps to the Female
Becomes the ravine of the world.
Being the ravine of the world,
He has the original character which is not cut up,
And returns again to the (innocence of the) babe.
He who is conscious of the white (bright)
But keeps to the black (dark)
Becomes the model for the world.
Being the model for the world,
He has the eternal power which never errs,
And returns again to the Primordial Nothingness.
He who is familiar with honor and glory
But keeps to obscurity
Becomes the valley of the world.
Being the valley of the world,
He has an eternal power which always suffices,
And returns again to the natural integrity of uncarved wood.
Break up this uncarved wood

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And it is shaped into vessel,
In the hands of the Sage
They become the officials and magistrates.
Therefore the great ruler does not cut up.

[19t29c] **Lin Yutang**
WARNING AGAINST INTERFERENCE
There are those who will conquer the world
And make of it (what they conceive or desire).
I see that they will not succeed.
(For) the world is God's own Vessel
It cannot be made (by human interference).
He who makes it spoils it.
He who holds it loses it.
For:
Some things go forward,
Some things follow behind;
Some blow hot,
And some blow cold;
Some are strong,
And some are weak;
Some may break,
And some may fall.
Hence the Sage eschews excess, eschews extravagance, eschews pride.

[19t30c] **Lin Yutang**
WARNING AGAINST THE USE OF FORCE
He who by Tao purposes to help the ruler of men
Will oppose all conquest by force of arms.
For such things are wont to rebound.
Where armies are, thorns and brambles grow.
The raising of a great host
Is followed by a year of dearth.
Therefore a good general effects his purpose and stops.
He dares not rely upon the strength of arms;
Effects his purpose and does not glory in it;
Effects his purpose and does not boast of it;
Effects his purpose and does not take pride in it;
Effects his purpose as a regrettable necessity;
Effects his purpose but does not love violence.
(For) things age after reaching their prime.
That (violence) would be against the Tao.
And he who is against the Tao perishes young.

[19t31c] **Lin Yutang**
WEAPONS OF EVIL

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Of all things, soldiers are instruments of evil,
Hated by men.
Therefore the religious man (possessed of Tao) avoids them.
The gentleman favors the left in civilian life,
But on military occasions favors the right.
Soldiers are weapons of evil.
They are not the weapons of the gentleman.
When the use of soldiers cannot be helped,
The best policy is calm restraint.
Even in victory, there is no beauty,
And who calls it beautiful
Is one who delights in slaughter.
He who delights in slaughter
Will not succeed in his ambition to rule the world.
[The things of good omen favor the left.
The things of ill omen favor the right.
The lieutenant-general stands on the left,
The general stands on the right.
That is to say, it is celebrated as a Funeral Rite.]
The slaying of multitudes should be mourned with sorrow.
A victory should be celebrated with the Funeral Rite.

[19t32c] **Lin Yutang**
TAO IS LIKE THE SEA
Tao is absolute and has no name.
Though the uncarved wood is small,
It cannot be employed (used as vessel) by anyone.
If kings and barons can keep (this unspoiled nature),
The whole world shall yield them lordship of their own accord.
The Heaven and Earth join,
And the sweet rain falls,
Beyond the command of men,
Yet evenly upon all.
Then human civilization arose and there were names.
Since there were names,
It were well one knew where to stop.
He who knows where to stop
May be exempt from danger.
Tao in the world
May be compared to rivers that run into the sea.

[19t33c] **Lin Yutang**
KNOWING ONESELF
He who knows others is learned;
He who knows himself is wise.
He who conquers others has power of muscles;

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He who conquers himself is strong.
He who is contented is rich.
He who is determined has strength of will.
He who does not lose his center endures,
He who dies yet (his power) remains has long life.

[19t34c] **Lin Yutang**
THE GREAT TAO FLOWS EVERYWHERE
The Great Tao flows everywhere,
(Like a flood) it may go left or right.
The myriad things derive their life from it,
And it does not deny them.
When its work is accomplished,
It does not take possession.
It clothes and feeds the myriad things,
Yet does not claim them as its own.
Often (regarded) without mind or passion,
It may be considered small.
Being the home of all things, yet claiming not,
It may be considered great.
Because to the end it does not claim greatness,
Its greatness is achieved.

[19t35c] **Lin Yutang**
THE PEACE OF TAO
Hold the Great Symbol
And all the world follows,
Follows without meeting harm,
(And lives in) health, peace, commonwealth.
Offer good things to eat
And the wayfarer stays.
But Tao is mild to the taste.
Looked at, it cannot be seen;
Listened to, it cannot be heard;
Applied, its supply never fails.

[19t36c] **Lin Yutang**
THE RHYTHM OF LIFE
He who is to be made to dwindle (in power)
Must first be caused to expand.
He who is to be weakened
Must first be made strong.
He who is to be laid low
Must first be exalted to power.
He who is to be taken away from
Must first be given.

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This is the Subtle Light.
Gentleness overcomes strength:
Fish should be left in the deep pool,
And sharp weapons of the state should be left
Where none can see them.

[19t37c] **Lin Yutang**
WORLD PEACE
The Tao never does,
Yet through it everything is done,
If princes and dukes can keep the Tao,
The world will of its own accord be reformed.
When reformed and rising to action,
Let it be restrained by the Nameless pristine simplicity.
The Nameless pristine simplicity
Is stripped of desire (for contention).
By stripping of desire quiescence is achieved,
And the world arrives at peace of its own accord.

[19t38c] **Lin Yutang**
DEGENERATION
The man of superior character is not (conscious of his) character,
Hence he has character.
The man of inferior character (is intent on) not losing character,
Hence he is devoid of character.
The man of superior character never acts,
Nor ever (does so) with an ulterior motive.
The man of inferior character acts,
And (does so) with an ulterior motive.
The man of superior kindness acts,
But (does so) without an ulterior motive.
The man of superior justice acts,
And (does so) with an ulterior motive.
(But when) the man of superior li acts and finds no response,
He rolls up his sleeves to force it on others.
Therefore:
After Tao is lost, then (arises the doctrine of) humanity.
After humanity is lost, then (arises the doctrine of) justice.
After justice is lost, then (arises the doctrine of) li.
Now li is the thinning out of loyalty and honesty of heart
And the beginning of chaos.
The prophets are the flowering of Tao
And the origin of folly.
Therefore the noble man dwells in the heavy (base)
And not in the thinning (end).
He dwells in the fruit

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And not in the flowering (expression).
Therefore he rejects the one and accepts the other.

[19t39c] **Lin Yutang**
UNITY THROUGH COMPLEMENTS
There were those in ancient times possessed of the One:
Through possession of the One, the Heaven was clarified,
Through possession of the One, the Earth was stabilized,
Through possession of the One, the gods were spiritualized,
Through possession of the One, the valleys were made full,
Through possession of the One, all things lived and grew,
Through possession of the One, the princes and dukes became the ennobled of the people.
That was how each became so.
Without clarity, the Heavens would shake,
Without stability, the Earth would quake,
Without spiritual power, the gods would crumble,
Without being filled, the valleys would crack,
Without the life-giving power, all things would perish,
Without the ennobling power, the princes and dukes would stumble.
Therefore the nobility depend upon the common man for support,
And the exalted ones depend upon the lowly for their base.
That is why the princes and dukes call themselves "the orphaned," "the lonely one," "the unworthy."
Is it not true then that they depend upon the common man for support?
Truly, take down the parts of a chariot,
And there is no chariot (left).
Rather than jingle like the jade,
Rumble like the rocks.

[19t40c] **Lin Yutang**
THE PRINCIPLE OF REVERSION
Reversion is the action of Tao.
Gentleness is the function of Tao.
The things of this world come from Being,
And Being (comes) from Non-being.

[19t41c] **Lin Yutang**
QUALITIES OF THE TAOIST
When the highest type of men hear the Tao (truth),
They try hard to live in accordance with it,
When the mediocre type hear the Tao,
They seem to be aware and yet unaware of it.
When the lowest type hear the Tao,
They break into loud laughter -
If it were not laughed at, it would not be Tao.
Therefore there is the established saying:
"Who understands Tao seems dull of comprehension;

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Who is advanced in Tao seems to slip backwards;
Who moves on the even Tao (Path) seems to go up and down."
Superior character appears like a hollow (valley);
Sheer white appears like tarnished;
Great character appears like insufficient;
Solid character appears like infirm;
Pure worth appears like contaminated;
Great space has no corners;
Great talent takes long to mature;
Great music is faintly heard;
Great form has no contour;
And Tao is hidden without a name.
It is this Tao that is adept at lending (its power) and bringing fulfilment.

[19t42c] **Lin Yutang**
THE VIOLENT MAN
Out of Tao, One is born;
Out of One, Two;
Out of Two, Three;
Out of Three, the created universe.
The created universe carries the yin at its back and the yang in front;
Through the union of the pervading principles it reaches harmony.
To be "orphaned," "lonely" and "unworthy" is what men hate most.
Yet the princes and dukes call themselves by such names.
For sometimes things are benefited by being taken away from,
And suffer by being added to.
Others have taught this maxim,
Which I shall teach also:
"The violent man shall die a violent death."
This I shall regard as my spiritual teacher.

[19t43c] **Lin Yutang**
THE SOFTEST SUBSTANCE
The softest substance of the world
Goes through the hardest.
That-which-is-without-form penetrates that-which-has-no-crevice;
Through this I know the benefit of taking no action.
The teaching without words
And the benefit of taking no action
Are without compare in the universe.

[19t44c] **Lin Yutang**
BE CONTENT
Fame or one's own self, which does one love more?
One's own self or material goods, which has more worth?
Loss (of self) or possession (of goods), which is the greater evil?

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Therefore:
He who loves most spends most,
He who hoards much loses much.
The contented man meets no disgrace;
Who knows when to stop runs into no danger -
He can long endure.

[19t45c] **Lin Yutang**
CALM QUIETUDE
The highest perfection is like imperfection,
And its use is never impaired.
The greatest abundance seems meager,
And its use will never fail.
What is most straight appears devious,
The greatest skill appears like clumsiness;
The greatest eloquence seems like stuttering.
Movement overcomes cold,
(But) keeping still overcomes heat.
Who is calm and quiet becomes the guide for the universe.

[19t46c] **Lin Yutang**
RACING HORSES
When the world lives in accord with Tao,
Racing horses are turned back to haul refuse carts.
When the world lives not in accord with Tao,
Cavalry abounds in the countryside.
There is no greater curse than the lack of contentment.
No greater sin than the desire for possession.
Therefore he who is contented with contentment shall be always content.

[19t47c] **Lin Yutang**
PURSUIT OF KNOWLEDGE
Without stepping outside one's doors,
One can know what is happening in the world,
Without looking out of one's windows,
One can see the Tao of Heaven.
The farther one pursues knowledge,
The less one knows.
Therefore the Sage knows without running about,
Understands without seeing,
Accomplishes without doing.

[19t48c] **Lin Yutang**
CONQUERING THE WORLD BY INACTION
The student of knowledge (aims at) learning day by day;
The student of Tao (aims at) losing day by day.

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By continual losing
One reaches doing nothing (laissez-faire).
By doing nothing everything is done.
He who conquers the world often does so by doing nothing.
When one is compelled to do something,
The world is already beyond his conquering.

[19t49c] **Lin Yutang**
THE PEOPLE'S HEARTS
The Sage has no decided opinions and feelings,
But regards the people's opinions and feelings as his own.
The good ones I declare good;
The bad ones I also declare good.
That is the goodness of Virtue.
The honest ones I believe;
The liars I also believe.
That is the faith of Virtue.
The Sage dwells in the world peacefully, harmoniously.
The people of the world are brought into a community of heart,
And the Sage regards them all as his own children.

[19t50c] **Lin Yutang**
THE PRESERVING OF LIFE
Out of life, death enters.
The companions (organs) of life are thirteen;
The companions (organs) of death are (also) thirteen.
What send man to death in this life are also (these) thirteen.
How is it so?
Because of the intense activity of multiplying life.
It has been said that he who is a good preserver of his life
Meets no tigers or wild buffaloes on land,
Is not vulnerable to weapons in the field of battle.
The horns of the wild buffalo are powerless against him;
The paws of the tiger are useless against him;
The weapons of the soldier cannot avail against him.
How is it so?
Because he is beyond death.

[19t51c] **Lin Yutang**
THE MYSTIC VIRTUE
Tao gives them birth,
Teh (character) fosters them.
The material world gives them form.
The circumstances of the moment complete them.
Therefore all things of the universe worship Tao and exalt Teh.
Tao is worshipped and Teh is exalted

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Without anyone's order but is so of its own accord.
Therefore Tao gives them birth,
Teh fosters them,
Makes them grow, develops them,
Gives them a harbor, a place to dwell in peace,
Feeds them and shelters them.
It gives them birth and does not own them,
Acts (helps) and does not appropriate them,
Is superior, and does not control them.
This is the Mystic Virtue.

[19t52c] **Lin Yutang**
STEALING THE ABSOLUTE
There was a beginning of the universe
Which may be regarded as the Mother of Universe.
From the Mother, we may know her sons.
After knowing the sons, keep to the Mother.
Thus one's whole life may be preserved from harm.
Stop its apertures,
Close its doors,
And one's whole life is without toil.
Open its apertures,
Be busy about its affairs,
And one's whole life is beyond redemption.
He who can see the small is clear-sighted;
He who stays by gentility is strong.
Use the light,
And return to clear-sightedness -
Thus cause not yourself later distress.
This is to rest in the Absolute.

[19t53c] **Lin Yutang**
BRIGANDAGE
If I were possessed of Austere Knowledge,
Walking on the Main Path (Tao),
I would avoid the by-paths.
The Main Path is easy to walk on,
Yet people love the small by-paths.
The (official) courts are spic and span,
(While) the fields go untilled,
And the (people's) granaries are very low.
(Yet) clad in embroidered gowns,
And carrying fine swords,
Surfeited with good food and drinks,
(They are) splitting with wealth and possessions.
This is to lead the world toward brigandage.

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Is it not the corruption of Tao?

[19t54c] **Lin Yutang**
THE INDIVIDUAL AND THE STATE
Who is firmly established is not easily shaken.
Who has a firm grasp does not easily let go.
From generation to generation his ancestral sacrifices
Shall be continued without fail.
Cultivated in the individual, character will become genuine;
Cultivated in the family, character will become abundant;
Cultivated in the village, character will multiply;
Cultivated in the state, character will prosper;
Cultivated in the world, character will become universal.
Therefore:
According to (the character of) the individual, judge the individual;
According to (the character of) the family, judge the family;
According to (the character of) the village, judge the village;
According to (the character of) the state, judge the state;
According to (the character of) the world, judge the world.
How do I know the world is so.
By this.

[19t55c] **Lin Yutang**
THE CHARACTER OF THE CHILD
Who is rich in character
Is like a child.
No poisonous insects sting him,
No wild beasts attack him,
And no birds of prey pounce upon him.
His bones are soft, his sinews tender, yet his grip is strong.
Not knowing the union of male and female, yet his organs are complete,
Which means his vigor is unspoiled.
Crying the whole day, yet his voice never runs hoarse,
Which means his (natural) harmony is perfect.
To know harmony is to be in accord with the eternal,
(And) to know eternity is called discerning.
(But) to improve upon life is called an ill-omen;
To let go the emotions through impulse is called assertiveness.
(For) things age after reaching their prime;
That (assertiveness) would be against Tao.
And he who is against Tao perishes young.

[19t56c] **Lin Yutang**
BEYOND HONOR AND DISGRACE
He who knows does not speak;
He who speaks does not know.

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Fill up its apertures,
Close its doors,
Dull its edges,
Untie its tangles,
Soften its light,
Submerge its turmoil -
This is the Mystic Unity.
Then love and hatred cannot touch him.
Profit and loss cannot reach him.
Honor and disgrace cannot affect him.
Therefore is he always the honored one of the world.

[19t57c] **Lin Yutang**
THE ART OF GOVERNMENT
Rule a kingdom by the Normal.
Fight a battle by (abnormal) tactics of surprise.
Win the world by doing nothing.
How do I know it is so?
Through this:
The more prohibitions there are,
The poorer the people become.
The more sharp weapons there are,
The greater the chaos in the state.
The more skills of technique,
The more cunning things are produced.
The greater the number of statutes,
The greater the number of thieves and brigands.
Therefore the Sage says:
I do nothing and the people are reformed of themselves.
I love quietude and the people are righteous of themselves.
I deal in no business and the people grow rich by themselves.
I have no desires and the people are simple and honest by themselves.

[19t58c] **Lin Yutang**
LAZY GOVERNMENT
When the government is lazy and dull,
Its people are unspoiled;
When the government is efficient and smart,
Its people are discontented.
Disaster is the avenue of fortune,
(And) fortune is the concealment for disaster.
Who would be able to know its ultimate results?
(As it is), there would never be the normal,
But the normal would (immediately) revert to the deceitful,
And the good revert to the sinister.
Thus long has mankind gone astray!

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Therefore the Sage is square (has firm principles), but not cutting (sharp-cornered),
Has integrity, but does not hurt (others),
Is straight, but not high-handed,
Bright, but not dazzling.

[19t59c] **Lin Yutang**
BE SPARING
In managing human affairs, there is no better rule than to be sparing.
To be sparing is to forestall;
To forestall is to be prepared and strengthened;
To be prepared and strengthened is to be ever-victorious;
To be ever-victorious is to have infinite capacity;
He who has infinite capacity is fit to rule a country,
And the Mother (principle) of a ruling country can long endure.
This is to be firmly rooted, to have deep strength,
The road to immortality and enduring vision.

[19t60c] **Lin Yutang**
RULING A BIG COUNTRY
Rule a big country as you would fry small fish.
Who rules the world in accord with Tao
Shall find that the spirits lose their power.
It is not that the spirits lose their power,
But that they cease to do people harm.
It is not (only) that they cease to do people harm,
The Sage (himself) also does no harm to the people.
When both do not do each other harm,
The original character is restored.

[19t61c] **Lin Yutang**
BIG AND SMALL COUNTRIES
A big country (should be like) the delta low-regions,
Being the concourse of the world,
(And) the Female of the world.
The Female overcomes the Male by quietude,
And achieves the lowly position by quietude.
Therefore if a big country places itself below a small country,
It absorbs the small country;
(And) if a small country places itself below a big country,
It absorbs the big country.
Therefore some place themselves low to absorb (others),
Some are (naturally) low and absorb (others).
What a big country wants is but to shelter others,
And what a small country wants is but to be able to come in and be sheltered.
Thus (considering) that both may have what they want,
A big country ought to place itself low.

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[19t62c] **Lin Yutang**
THE GOOD MAN'S TREASURE
Tao is the mysterious secret of the universe,
The good man's treasure,
And the bad man's refuge.
Beautiful sayings can be sold at the market,
Noble conduct can be presented as a gift.
Though there be bad people,
Why reject them?
Therefore on the crowning of an emperor,
On the appointment of the Three Ministers,
Rather than send tributes of jade and teams of four horses,
Send in the tribute of Tao.
Wherein did the ancients prize this Tao?
Did they not say, "to search for the guilty ones and pardon them"?
Therefore is (Tao) the treasure of the world.

[19t63c] **Lin Yutang**
DIFFICULT AND EASY
Accomplish do-nothing.
Attend to no-affairs.
Taste the flavorless.
Whether it is big or small, many or few,
Requite hatred with virtue.
Deal with the difficult while yet it is easy;
Deal with the big while yet it is small.
The difficult (problems) of the world
Must be dealt with while they are yet easy;
The great (problems) of the world
Must be dealt with while they are yet small.
Therefore the Sage by never dealing with great (problems)
Accomplishes greatness.
He who lightly makes a promise
Will find it often hard to keep his faith.
He who makes light of many things
Will encounter many difficulties.
Hence even the Sage regards things as difficult,
And for that reason never meets with difficulties.

[19t64c] **Lin Yutang**
BEGINNING AND END
That which lies still is easy to hold;
That which is not yet manifest is easy to forestall;
That which is brittle (like ice) easily melts;
That which is minute easily scatters.

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Deal with a thing before it is there;
Check disorder before it is rife.
A tree with a full span's girth begins from a tiny sprout;
A nine-storied terrace begins with a clod of earth.
A journey of a thousand li begins at one's feet.
He who acts, spoils;
He who grasps, lets slip.
Because the Sage does not act, he does not spoil,
Because he does not grasp, he does not let slip.
The affairs of men are often spoiled within an ace of completion,
By being careful at the end as at the beginning
Failure is averted.
Therefore the Sage desires to have no desire,
And values not objects difficult to obtain.
Learns that which is unlearned,
And restores what the multitude have lost.
That he may assist in the course of Nature
And not presume to interfere.

[19t65c] **Lin Yutang**
THE GRAND HARMONY
The ancients who knew how to follow the Tao
Aimed not to enlighten the people,
But to keep them ignorant.
The reason it is difficult for the people to live in peace
Is because of too much knowledge.
Those who seek to rule a country by knowledge
Are the nation's curse.
Those who seek not to rule a country by knowledge
Are the nation's blessing.
Those who know these two (principles)
Also know the ancient standard,
And to know always the ancient standard
Is called the Mystic Virtue.
When the Mystic Virtue becomes clear, far-reaching,
And things revert back (to their source),
Then and then only emerges the Grand Harmony.

[19t66c] **Lin Yutang**
THE LORDS OF THE RAVINES
How did the great rivers and seas become the Lords of the Ravines?
By being good at keeping low.
That was how they became the Lords of the Ravines.
Therefore in order to be the chief among the people,
One must speak like their inferiors.
In order to be foremost among the people,

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One must walk behind them.
Thus it is that the Sage stays above,
And the people do not feel his weight;
Walks in front,
And the people do not wish him harm.
Then the people of the world are glad to uphold him forever.
Because he does not contend,
No one in the world can contend against him.

[19t67c] **Lin Yutang**
THE THREE TREASURES
All the world says:
My teaching (Tao) greatly resembles folly.
Because it is great; therefore it resembles folly.
If it did not resemble folly,
It would have long ago become petty indeed!
I have Three Treasures;
Guard them and keep them safe:
The first is Love.
The second is, never too much.
The third is, never be the first in the world.
Through Love, one has no fear;
Through not doing too much, one has amplitude (of reserve power);
Through not presuming to be the first in the world, one can develop one's talent and let it mature.
If one forsakes love and fearlessness, forsakes restraint and reserve power, forsakes following behind and rushes in front,
He is doomed!
For love is victorious in attack,
And invulnerable in defense.
Heaven arms with love
Those it would not see destroyed.

[19t68c] **Lin Yutang**
THE VIRTUE OF NOT-CONTENDING
The brave soldier is not violent;
The good fighter does not lose his temper;
The great conqueror does not fight (on small issues);
The good user of men places himself below others.
This is the virtue of not-contending,
Is called the capacity to use men,
Is reaching to the height of being Mated to Heaven, to what was of old.

[19t69c] **Lin Yutang**
CAMOUFLAGE
There is the maxim of military strategists;
I dare not be the first to invade, but rather be the invaded.

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Dare not press forward an inch, but rather retreat a foot.
That is,
To march without formations,
To roll not up the sleeves,
To charge not in frontal attacks,
To arm without weapons.
There is no greater catastrophe than to underestimate the enemy.
To underestimate the enemy might entail the loss of my treasures.
Therefore when two equally matched armies meet,
It is the man of sorrow who wins.

[19t70c] **Lin Yutang**
THEY KNOW ME NOT
My teachings are very easy to understand and very easy to practice,
But no one can understand them and no one can practice them.
In my words there is a principle.
In the affairs of men there is a system.
Because they know not these,
They also know me not.
Since there are few that know me,
Therefore I am distinguished.
Therefore the Sage wears a coarse cloth on top
And carries jade within his bosom.

[19t71c] **Lin Yutang**
SICK-MINDEDNESS
Who knows that he does not know is the highest;
Who (pretends to) know what he does not know is sick-minded.
And who recognizes sick-mindedness as sick-mindedness is not sick-minded.
The Sage is not sick-minded.
Because he recognizes sick-mindedness as sick-mindedness,
Therefore he is not sick-minded.

[19t72c] **Lin Yutang**
ON PUNISHMENT (1)
When people have no fear of force,
Then (as is the common practice) great force descends upon them.
Despise not their dwellings,
Dislike not their progeny.
Because you do not dislike them,
You will not be disliked yourself.
Therefore the Sage knows himself, but does not show himself,
Loves himself, but does not exalt himself.
Therefore he rejects the one (force) and accepts the other (gentility).

[19t73c] **Lin Yutang**

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ON PUNISHMENT (2)
Who is brave in daring (you) kill,
Who is brave in not daring (you) let live.
In these two,
There is some advantage and some disadvantage.
(Even if) Heaven dislikes certain people,
Who would know (who are to be killed and) why?
Therefore even the Sage regards it as a difficult question.
Heaven's Way (Tao) is good at conquest without strife,
Rewarding (vice and virtue) without words,
Making its appearance without call,
Achieving results without obvious design.
The heaven's net is broad and wide.
With big meshes, yet letting nothing slip through.

[19t74c] **Lin Yutang**
ON PUNISHMENT (3)
The people are not afraid of death;
Why threaten them with death?
Supposing that the people are afraid of death,
And we can seize and kill the unruly,
Who would dare to do so?
Often it happens that the executioner is killed.
And to take the place of the executioner
Is like handling the hatchet for the master carpenter.
He who handles the hatchet for the master carpenter
Seldom escapes injury to his hands.

[19t75c] **Lin Yutang**
ON PUNISHMENT (4)
When people are hungry,
It is because their rulers eat too much tax-grain.
Therefore the unruliness of hungry people
Is due to the interference of their rulers.
That is why they are unruly.
The people are not afraid of death,
Because they are anxious to make a living.
That is why they are not afraid of death.
It is those who interfere not with their living
That are wise in exalting life.

[19t76c] **Lin Yutang**
HARD AND SOFT
When man is born, he is tender and weak;
At death, he is hard and stiff.
When the things and plants are alive, they are soft and supple;

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When they are dead, they are brittle and dry.
Therefore hardness and stiffness are the companions of death,
And softness and gentleness are the companions of life.
Therefore when an army is headstrong, it will lose in battle.
When a tree is hard, it will be cut down.
The big and strong belong underneath.
The gentle and weak belong at the top.

[19t77c] **Lin Yutang**
BENDING THE BOW
The Tao (way) of Heaven,
Is it not like the bending of a bow?
The top comes down and the bottom-end goes up,
The extra (length) is shortened, the insufficient (width) is expanded.
It is the Way of Heaven to take away from those that have too much
And give to those that have not enough.
Not so with man's way:
He takes away from those that have not
And gives it as tribute to those that have too much.
Who can have enough and to spare to give to the entire world?
Only the man of Tao.
Therefore the Sage acts, but does not possess,
Accomplishes but lays claim to no credit,
Because he has no wish to seem superior.

[19t78c] **Lin Yutang**
NOTHING WEAKER THAN WATER
There is nothing weaker than water
But none is superior to it in overcoming the hard,
For which there is no substitute.
That weakness overcomes strength
And gentleness overcomes rigidity,
No one does not know;
No one can put into practice.
Therefore the Sage says:
"Who receives unto himself the calumny of the world
Is the preserver of the state.
Who bears himself the sins of the world
Is the king of the world."
Straight words seem crooked.

[19t79c] **Lin Yutang**
PEACE SETTLEMENTS
Patching up a great hatred is sure to leave some hatred behind.
How can this be regarded as satisfactory?
Therefore the Sage holds the left tally,

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And does not put the guilt on the other party.
The virtuous man is for patching up;
The vicious is for fixing guilt.
But "the way of Heaven is impartial; It sides only with the good man."

[19t80c] **Lin Yutang**
THE SMALL UTOPIA
(Let there be) a small country with a small population,
Where the supply of goods are tenfold or hundredfold, more than they can use.
Let the people value their lives and not migrate far.
Though there be boats and carriages,
None be there to ride them.
Though there be armor and weapons,
No occasion to display them.
Let the people again tie ropes for reckoning,
Let them enjoy their food,
Beautify their clothing,
Be satisfied with their homes,
Delight in their customs.
The neighboring settlements overlook one another
So that they can hear the barking of dogs and crowing of cocks of their neighbors,
And the people till the end of their days shall never have been outside their country.

[19t81c] **Lin Yutang**
THE WAY OF HEAVEN
True words are not fine-sounding;
Fine-sounding words are not true.
A good man does not argue;
He who argues is not a good man.
The wise one does not know many things;
He who knows many things is not wise.
The Sage does not accumulate (for himself).
He lives for other people,
And grows richer himself;
He gives to other people,
And has greater abundance.
The Tao of Heaven
Blesses, but does not harm.
The Way of the Sage
Accomplishes, but does not contend.

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[20t01c] **Victor H. Mair**
The ways that can be walked are not the eternal Way;
The names that can be named are not the eternal name.
The nameless is the origin of the myriad creatures;
The named is the mother of the myriad creatures.
Therefore,
Always be without desire in order to observe its wondrous subtleties;
Always have desire so that you may observe its manifestations.
Both of these derive from the same source;
They have different names but the same designation.
Mystery of mysteries,
The gate of all wonders!

[20t02c] **Victor H. Mair**
When all under heaven know beauty as beauty, already there is ugliness;
When everyone knows goodness, this accounts for badness.
Being and nonbeing give birth to each other,
Difficult and easy complete each other,
Long and short form each other,
High and low fulfill each other,
Tone and voice harmonize with each other,
Front and back follow each other - it is ever thus.
For these reasons,
The sage dwells in affairs of nonaction, carries out a doctrine without words.
He lets the myriad creatures rise up but does not instigate them;
He acts but does not presume;
He completes his work but does not dwell on it.
Now,
Simply because he does not dwell on them, his accomplishments never leave him.

[20t03c] **Victor H. Mair**
Not exalting men of worth prevents the people from competing;
Not putting high value on rare goods prevents the people from being bandits;
Not displaying objects of desire prevents the people from being disorderly.
For these reasons,
The sage, in ruling,
hollows their hearts,
stuffs their stomachs,
weakens their wills,
builds up their bones,
Always causing the people to be without knowledge and desire.
He ensures that the knowledgeable dare not be hostile,
and that is all.
Thus,
His rule is universal.

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[20t04c] **Victor H. Mair**
The Way is empty, yet never refills with use;
Bottomless it is, like the forefather of the myriad creatures.
It files away sharp points,
unravels tangles,
diffuses light,
mingles with the dust.
Submerged it lies,
seeming barely to subsist.
I know not whose child it is,
only that it resembles the predecessor of God.

[20t05c] **Victor H. Mair**
Heaven and earth are inhumane;
they view the myriad creatures as straw dogs.
The sage is inhumane;
he views the common people as straw dogs.
The space between heaven and earth, how like a bellows it is!
Empty but never exhausted,
The more it pumps, the more comes out.
Hearing too much leads to utter exhaustion;
Better to remain in the center.

[20t06c] **Victor H. Mair**
The valley spirit never dies -
it is called "the mysterious female";
The gate of the mysterious female
is called "the root of heaven and earth."
Gossamer it is,
seemingly insubstantial,
yet never consumed through use.

[20t07c] **Victor H. Mair**
Heaven is long and earth is lasting.
Heaven and earth can be long and lasting because they do not live for themselves.
Therefore,
They can be long-lived.
For this reason,
The sage withdraws himself but comes to the fore,
alienates himself but is always present.
Is this not because he is free of private interests?
Therefore,
He can accomplish his private interests.

[20t08c] **Victor H. Mair**
The highest good is like water;

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Water is good at benefiting the myriad creatures
but also struggles to occupy the place loathed by the masses.
Therefore,
It is near to the Way.
The quality of an abode is in its location,
The quality of the heart is in its depths,
The quality of giving lies in trust,
The quality of correct governance lies in orderly rule,
The quality of an enterprise depends on ability,
The quality of movement depends on timing.
Now,
It is precisely because one does not compete that there is no blame.

[20t09c] **Victor H. Mair**
Instead of keeping a bow taut while holding it straight, better to relax.
You may temper a sword until it is razor sharp, but you cannot preserve the edge for long.
When gold and jade fill your rooms, no one will be able to guard them for you.
If wealth and honor make you haughty, you bequeath misfortune upon yourself.
To withdraw when your work is finished,
that is the Way of heaven.

[20t10c] **Victor H. Mair**
While you
Cultivate the soul and embrace unity,
can you keep them from separating?
Focus your vital breath until it is supremely soft,
can you be like a baby?
Cleanse the mirror of mysteries,
can you make it free of blemish?
Love the people and enliven the state,
can you do so without cunning?
Open and close the gate of heaven,
can you play the part of the female?
Reach out with clarity in all directions,
can you refrain from action?
It gives birth to them and nurtures them,
It gives birth to them but does not possess them,
It rears them but does not control them.
This is called "mysterious integrity."

[20t11c] **Victor H. Mair**
Thirty spokes converge on a single hub,
but it is in the space where there is nothing that the usefulness of the cart lies.
Clay is molded to make a pot,
but it is in the space where there is nothing that the usefulness of the clay pot lies.
Cut out doors and windows to make a room,

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but it is in the spaces where there is nothing that the usefulness of the room lies.
Therefore,
Benefit may be derived from something, but it is in nothing that we find usefulness.

[20t12c] **Victor H. Mair**
The five colors
make a man's eyes blind;
Horseracing and hunting
make a man's mind go mad;
Goods that are hard to obtain
make a man's progress falter;
The five flavors
make a man's palate dull;
The five tones
make a man's ears deaf.
For these reasons,
In ruling, the sage
attends to the stomach, not to the eye.
Therefore,
He rejects the one and adopts the other.

[20t13c] **Victor H. Mair**
"Being favored is so disgraceful that it startles,
Being honored is an affliction as great as one's body."
What is the meaning of "Being favored is so disgraceful that it startles"?
Favor is debasing;
To find it is startling,
To lose it is startling.
This is the meaning of "Being favored is so disgraceful that it startles."
What is the meaning of "Being honored is an affliction as great as one's body"?
The reason I suffer great afflictions is because I have a body;
If I had no body, what affliction could I suffer?
Therefore,
When a man puts more emphasis on caring for his body than on caring for all under heaven,
then all under heaven can be entrusted to him.
When a man is sparing of his body in caring for all under heaven,
then all under heaven can be delivered to him.

[20t14c] **Victor H. Mair**
We look for it but do not see it;
we name it "subtle."
We listen for it but do not hear it;
we name it "rare."
We grope for it but do not grasp it;
we name it "serene."
These three cannot be fully fathomed,

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Therefore,
They are bound together to make unity.
Of unity,
its top is not distant,
its bottom is not blurred.
Infinitely extended and unnameable,
It returns to nonentity.
This is called "the form of the formless, the image of nonentity."
This is called "the amorphous."
Following behind it, you cannot see its back;
Approaching it from the front, you cannot see its head.
Hold to the Way of today to manage the actualities of today,
thereby understanding the primeval beginning.
This is called "the thread of the Way."

[20t15c] **Victor H. Mair**
Those of old who were adept in the Way were subtly profound and mysteriously perceptive,
So deep they could not be recognized.
Now,
Because they could not be recognized,
One can describe their appearance only with effort:
hesitant, as though crossing a stream in winter;
cautious, as though fearful of their neighbors all around;
solemn, as though guests in someone else's house;
shrinking, as ice when it melts;
plain, as an unhewn log;
muddled, as turbid waters;
expansive, as a broad valley.
If turbid waters are stilled,
they will gradually become clear;
If something inert is set in motion,
it will gradually come to life.
Those who preserved this Way did not wish to be full.
Now,
Simply because they did not wish to be full, they could be threadbare and incomplete.

[20t16c] **Victor H. Mair**
Attain utmost emptiness,
Maintain utter stillness.
The myriad creatures arise side by side, thus I observe their renewal.
Heaven's creatures abound,
but each returns to its roots, which is called "stillness."
This is termed "renewal of fate."
Renewal of fate is perpetual -
To know the perpetual is to be enlightened;
Not to know the perpetual is to be reckless - recklessness breeds evil.

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To know the perpetual is to be tolerant -
tolerance leads to ducal impartiality,
ducal impartiality to kingliness,
kingliness to heaven,
heaven to the Way,
the Way to permanence.
To the end of his days,
he will not be imperiled.

[20t17c] **Victor H. Mair**
Preeminent is one whose subjects barely know he exists;
The next is one to whom they feel close and praise;
The next is one whom they fear;
The lowest is one whom they despise.
When the ruler's trust is wanting,
there will be no trust in him.
Cautious, he values his words.
When his work is completed and his affairs finished,
the common people say, "We are like this by ourselves."

[20t18c] **Victor H. Mair**
Therefore,
When the great Way was forsaken,
there was humaneness and righteousness;
When cunning and wit appeared,
there was great falsity;
When the six family relationships lacked harmony,
there were filial piety and parental kindness;
When the state and royal house were in disarray,
there were upright ministers.

[20t19c] **Victor H. Mair**
"Abolish sagehood and abandon cunning, the people will benefit a hundredfold;
Abolish humaneness and abandon righteousness, the people will once again be filial and kind;
Abolish cleverness and abandon profit, bandits and thieves will be no more."
These three statements are inadequate as a civilizing doctrine;
Therefore,
Let something be added to them:
Evince the plainness of undyed silk,
Embrace the simplicity of the unhewn log;
Lessen selfishness,
Diminish desires;
Abolish learning
and you will be without worries.

[20t20c] **Victor H. Mair**

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Between "yes sir" and "certainly not!"
how much difference is there?
Between beauty and ugliness,
how great is the distinction?
He whom others fear,
likewise cannot but fear others.
How confusing,
there is no end to it all!
Joyful are the masses,
as though feasting after the great sacrifice of oxen, or mounting a terrace in spring.
Motionless am I, without any sign, as a baby that has yet to gurgle.
How dejected! as though having nowhere to return.
The masses all have more than enough;
I alone am bereft.
I have the heart of a fool.
How muddled!
The ordinary man is luminously clear, I alone seem confused.
The ordinary man is searchingly exact, I alone am vague and uncertain.
How nebulous! as the ocean;
How blurred! as though without boundary.
The masses all have a purpose, I alone am stubborn and uncouth.
I desire to be uniquely different from others by honoring the mother who nourishes.

[20t21c] **Victor H. Mair**
The appearance of grand integrity is that it follows the Way alone.
The Way objectified is blurred and nebulous.
How nebulous and blurred!
Yet within it there are images.
How blurred and nebulous!
Yet within it there are objects.
How cavernous and dark!
Yet within it there is an essence.
Its essence is quite real;
Within it there are tokens.
From the present back to the past,
Its name has been imperishable.
Through it we conform to the father of the masses.
How do I know what the father of the masses is like?
Through this.

[20t22c] **Victor H. Mair**
If it
Is bent, it will be preserved intact;
Is crooked, it will be straightened;
Is sunken, it will be filled;
Is worn-out, it will be renewed;

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Has little, it will gain;
Has much, it will be confused.
For these reasons,
The sage holds on to unity and serves as the shepherd of all under heaven.
He is not self-absorbed, therefore he shines forth;
He is not self-revealing, therefore he is distinguished;
He is not self-assertive, therefore he has merit;
He does not praise himself, therefore he is long-lasting.
Now,
Simply because he does not compete,
No one can compete with him.
The old saying about the bent being preserved intact is indeed close to the mark!
Truly, he shall be returned intact.

[20t23c] **Victor H. Mair**
To be sparing of speech is natural.
A whirlwind does not last the whole morning,
A downpour does not last the whole day.
Who causes them?
If even heaven and earth cannot cause them to persist, how much less can human beings?
Therefore,
In pursuing his affairs,
a man of the Way identifies with the Way,
a man of integrity identifies with integrity,
a man who fails identifies with failure.
To him who identifies with integrity, the Way awards integrity;
To him who identifies with failure, the Way awards failure.

[20t24c] **Victor H. Mair**
Who is puffed up cannot stand,
Who is self-absorbed has no distinction,
Who is self-revealing does not shine,
Who is self-assertive has no merit,
Who is self-praising does not last long.
As for the Way, we may say these are "excess provisions and extra baggage."
Creation abhors such extravagances.
Therefore,
One who aspires to the Way, does not abide in them.

[20t25c] **Victor H. Mair**
There was something featureless yet complete,
born before heaven and earth;
Silent - amorphous - it stood alone and unchanging.
We may regard it as the mother of heaven and earth.
Not knowing its name,
I style it the "Way."

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If forced to give it a name,
I would call it "great."
Being great implies flowing ever onward,
Flowing ever onward implies far-reaching,
Far-reaching implies reversal.
The Way is great,
Heaven is great,
Earth is great,
The king, too, is great.
Within the realm there are four greats, and the king is one among them.
Man patterns himself on earth,
Earth patterns itself on heaven,
Heaven patterns itself on the Way,
The Way patterns itself on nature.

[20t26c] **Victor H. Mair**
Heavy is the root of light;
Calm is the ruler of haste.
For these reasons,
The superior man may travel the whole day without leaving his heavy baggage cart.
Though inside the courtyard walls of a noisy inn,
he placidly rises above it all.
How then should a king with ten thousand chariots conduct himself lightly before all under heaven?
If he treats himself lightly,
he will lose the taproot;
If he is hasty,
he will lose the rulership.

[20t27c] **Victor H. Mair**
He who is skilled at traveling leaves neither tracks nor traces;
He who is skilled at speaking is flawless in his delivery;
He who is skilled in computation uses neither tallies nor counters;
He who is skilled at closing things tightly has neither lock nor key, but what he closes cannot be opened;
He who is good at binding has neither cord nor string, but what he binds cannot be untied.
For these reasons,
The sage is always skilled at saving others and does not abandon them,
nor does he abandon resources.
This is called "inner intelligence."
Therefore,
Good men are teachers for the good man,
Bad men are foils for the good man.
He who values not his teacher
and loves not his foil,
Though he be knowledgeable,
is greatly deluded.
This is called "the wondrous essential."

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[20t28c] **Victor H. Mair**
Know masculinity,
Maintain femininity,
and be a ravine for all under heaven.
By being a ravine for all under heaven,
Eternal integrity will never desert you.
If eternal integrity never deserts you,
You will return to the state of infancy.
Know you are innocent,
Remain steadfast when insulted,
and be a valley for all under heaven.
By being a valley for all under heaven,
Eternal integrity will suffice.
If eternal integrity suffices,
You will return to the simplicity of the unhewn log.
Know whiteness,
Maintain blackness,
and be a model for all under heaven.
By being a model for all under heaven,
Eternal integrity will not err.
If eternal integrity does not err,
You will return to infinity.
When the unhewn log is sawn apart,
it is made into tools;
When the sage is put to use,
he becomes the chief of officials.
For
Great carving does no cutting.

[20t29c] **Victor H. Mair**
Of those who wish to take hold of all-under-heaven and act upon it,
I have seen that they do not succeed.
Now,
All-under-heaven is a sacred vessel,
Not something that can be acted upon;
Who acts upon it will be defeated,
Who grasps it will lose it.
Of creatures,
some march forward, others follow behind;
some are shiveringly silent, others are all puffed up;
some are strong, others are meek;
some pile up, others collapse.
For these reasons,
The sage
rejects extremes, rejects excess, rejects extravagance.

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[20t30c] **Victor H. Mair**
One who assists the ruler of men with the Way
does not use force of arms against all under heaven;
Such a course is likely to boomerang.
Where armies have been stationed, briars and brambles will grow.
A good general fulfills his purpose
and that is all.
He does not use force to seize for himself.
He fulfills his purpose, but is not proud;
He fulfills his purpose, but is not boastful;
He fulfills his purpose, but does not brag;
He fulfills his purpose only because he has no other choice.
This is called "fulfilling one's purpose without using force."
If something grows old while still in its prime,
This is called "not being in accord with the Way."
Not being in accord with the Way leads to an early demise.

[20t31c] **Victor H. Mair**
Now,
Weapons are instruments of evil omen;
Creation abhors them.
Therefore,
One who aspires to the Way does not abide in them.
The superior man at home honors the left, on the battlefield honors the right.
Therefore,
Weapons are not instruments of the superior man;
Weapons are instruments of evil omen,
to be used only when there is no other choice.
He places placidity above all and refuses to prettify weapons;
If one prettifies weapons, this is to delight in the killing of others.
Now,
One who delights in the killing of others
Cannot exercise his will over all under heaven.
For this reason,
On occasions for celebration, the left is given priority;
On occasions for mourning, the right is given priority.
Therefore,
A deputy general stands on the left,
The general-in-chief stands on the right.
In other words,
They stand in accordance with mourning ritual.
The killing of masses of human beings,
we bewail with sorrow and grief;
Victory in battle,
we commemorate with mourning ritual.

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[20t32c] **Victor H. Mair**
The Way is eternally nameless.
Though the unhewn log is small,
No one in the world dares subjugate it.
If feudal lords and kings could maintain it,
The myriad creatures would submit of themselves.
Heaven and earth unite to suffuse sweet dew.
Without commanding the people,
equality will naturally ensue.
As soon as one begins to divide things up, there are names;
Once there are names, one should also know when to stop;
Knowing when to stop, one thereby avoids peril.
In metaphorical terms,
The relationship of all under heaven to the Way is like that of valley streams to the river and sea.

[20t33c] **Victor H. Mair**
Understanding others is knowledge,
Understanding oneself is enlightenment;
Conquering others is power,
Conquering oneself is strength;
Contentment is wealth,
Forceful conduct is willfulness;
Not losing one's rightful place is to endure,
To die but not be forgotten is longevity.

[20t34c] **Victor H. Mair**
Rippling is the Way, flowing left and right!
Its tasks completed, its affairs finished,
Still it does not claim them for its own.
The myriad creatures return to it,
But it does not act as their ruler.
Eternally without desire,
It may be named among the small;
The myriad creatures return to it,
But it does not act as their ruler;
It may be named among the great.
For these reasons,
The sage can achieve greatness,
Because he does not act great.
Therefore,
He can achieve greatness.

[20t35c] **Victor H. Mair**
Hold fast to the great image and all under heaven will come;
They will come but not be harmed, rest in safety and peace;

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Music and fine food will make the passerby halt.
Therefore,
When the Way is expressed verbally,
We say such things as
"how bland and tasteless it is!"
"We look for it, but there is not enough to be seen."
"We listen for it, but there is not enough to be heard."
Yet, when put to use, it is inexhaustible!

[20t36c] **Victor H. Mair**
When you wish to contract something,
you must momentarily expand it;
When you wish to weaken something,
you must momentarily strengthen it;
When you wish to reject something,
you must momentarily join with it;
When you wish to seize something,
you must momentarily give it up.
This is called "subtle insight."
The soft and weak conquer the strong.
Fish cannot be removed from the watery depths;
The profitable instruments of state cannot be shown to the people.

[20t37c] **Victor H. Mair**
The Way is eternally nameless.
If feudal lords and kings preserve it,
The myriad creatures will be transformed by themselves.
After transformation, if they wish to rise up,
I shall restrain them with the nameless unhewn log.
By restraining them with the nameless unhewn log,
They will not feel disgraced;
Not feeling disgraced,
They will be still,
Whereupon heaven and earth will be made right by themselves.

[20t38c] **Victor H. Mair**
The person of superior integrity
does not insist upon his integrity;
For this reason, he has integrity.
The person of inferior integrity
never loses sight of his integrity;
For this reason, he lacks integrity.
The person of superior integrity takes no action,
nor has he a purpose for acting.
The person of superior humaneness takes action,
but has no purpose for acting.

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The person of superior righteousness takes action,
and has a purpose for acting.
The person of superior etiquette takes action,
but others do not respond to him;
Whereupon he rolls up his sleeves and coerces them.
Therefore,
When the Way is lost,
afterward comes integrity.
When integrity is lost,
afterward comes humaneness.
When humaneness is lost,
afterward comes righteousness.
When righteousness is lost,
afterward comes etiquette.
Now,
Etiquette is the attenuation of trustworthiness, and the source of disorder.
Foreknowledge is but the blossomy ornament of the Way, and the source of ignorance.
For this reason,
The great man resides in substance, not in attenuation.
He resides in fruitful reality, not in blossomy ornament.
Therefore,
He rejects the one and adopts the other.

[20t39c] **Victor H. Mair**
In olden times, these attained unity:
Heaven attained unity, and thereby became pure.
Earth attained unity, and thereby became tranquil.
The spirits attained unity, and thereby became divine.
The valley attained unity, and thereby became full.
Feudal lords and kings attained unity, and thereby all was put right.
Yet, pushed to the extreme,
It implies that,
If heaven were ever pure, it would be likely to rend.
It implies that,
If earth were ever tranquil, it would be likely to quake.
It implies that,
If the spirits were ever divine, they would be likely to dissipate.
It implies that,
If the valley were ever full, it would be likely to run dry.
It implies that,
If feudal lords and kings were ever noble and thereby exalted, they would be likely to fall.
Therefore,
It is necessary to be noble, and yet take humility as a basis.
It is necessary to be exalted, and yet take modesty as a foundation.
Now, for this reason,
Feudal lords and kings style themselves

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"orphaned," "destitute," and "hapless."
Is this not because they take humility as their basis?
Therefore,
Striving for an excess of praise, one ends up without praise.
Consequently,
Desire not to be jingling as jade nor stolid as stone.

[20t40c] **Victor H. Mair**
Reversal is the movement of the Way;
Weakness is the usage of the Way.
All creatures under heaven are born from being;
Being is born from nonbeing.

[20t41c] **Victor H. Mair**
When the superior man hears the Way,
he is scarcely able to put it into practice.
When the middling man hears the Way,
he appears now to preserve it, now to lose it.
When the inferior man hears the Way,
he laughs at it loudly.
If he did not laugh,
it would not be fit to be the Way.
For this reason,
There is a series of epigrams that says:
"The bright Way seems dim.
The forward Way seems backward.
The level Way seems bumpy.
Superior integrity seems like a valley.
The greatest whiteness seems grimy.
Ample integrity seems insufficient.
Robust integrity seems apathetic.
Plain truth seems sullied.
The great square has no corners.
The great vessel is never completed.
The great note sounds muted.
The great image has no form.
The Way is concealed and has no name."
Indeed,
The Way alone is good at beginning and good at completing.

[20t42c] **Victor H. Mair**
The Way gave birth to unity,
Unity gave birth to duality,
Duality gave birth to trinity,
Trinity gave birth to the myriad creatures.
The myriad creatures bear yin on their backs and embrace yang in their bosoms.

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They neutralize these vapors
and thereby achieve harmony.
That which all under heaven hate most
Is to be orphaned, destitute, and hapless.
Yet kings and dukes call themselves thus.
Things may be diminished by being increased, increased by being diminished.
Therefore,
That which people teach,
After deliberation, I also teach people.
Therefore,
"The tyrant does not die a natural death."
I take this as my mentor.

[20t43c] **Victor H. Mair**
The softest thing under heaven gallops triumphantly over
The hardest thing under heaven.
Nonbeing penetrates nonspace.
Hence,
I know the advantages of nonaction.
The doctrine without words,
The advantage of nonaction -
few under heaven can realize these!

[20t44c] **Victor H. Mair**
Name or person, which is nearer?
Person or property, which is dearer?
Gain or loss, which is drearier?
Many loves entail great costs,
Many riches entail heavy losses.
Know contentment and you shall not be disgraced,
Know satisfaction and you shall not be imperiled;
then you will long endure.

[20t45c] **Victor H. Mair**
Great perfection appears defective,
but its usefulness is not diminished.
Great fullness appears empty,
but its usefulness is not impaired.
Great straightness seems crooked,
Great cleverness seems clumsy,
Great triumph seems awkward.
Bustling about vanquishes cold,
Standing still vanquishes heat.
Pure and still, one can put things right everywhere under heaven.

[20t46c] **Victor H. Mair**

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When the Way prevails under heaven,
swift horses are relegated to fertilizing fields.
When the Way does not prevail under heaven,
war-horses breed in the suburbs.
No guilt is greater than giving in to desire,
No disaster is greater than discontent,
No crime is more grievous than the desire for gain.
Therefore,
Contentment that derives from knowing when to be content is eternal contentment.

[20t47c] **Victor H. Mair**
Without going out-of-doors,
one may know all under heaven;
Without peering through windows,
one may know the Way of heaven.
The farther one goes,
The less one knows.
For this reason,
The sage
knows without journeying,
understands without looking,
accomplishes without acting.

[20t48c] **Victor H. Mair**
The pursuit of learning results in daily increase,
Hearing the Way leads to daily decrease.
Decrease and again decrease, until you reach nonaction.
Through nonaction, no action is left undone.
Should one desire to gain all under heaven,
One should remain ever free of involvements.
For,
Just as surely as one becomes involved,
One is unfit for gaining all under heaven.

[20t49c] **Victor H. Mair**
The sage never has a mind of his own;
He considers the minds of the common people to be his mind.
Treat well those who are good,
Also treat well those who are not good;
thus is goodness attained.
Be sincere to those who are sincere,
Also be sincere to those who are insincere;
thus is sincerity attained.
The sage is self-effacing in his dealings with all under heaven, and bemuddles his mind for the sake of all under heaven.
The common people all rivet their eyes and ears upon him,

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And the sage makes them all chuckle like children.

[20t50c] **Victor H. Mair**
A person comes forth to life and enters into death.
Three out of ten are partners of life,
Three out of ten are partners of death,
And the people whose every movement leads them to the land of death because they cling to life
Are also three out of ten.
Now,
What is the reason for this?
It is because they cling to life.
Indeed,
I have heard that
One who is good at preserving life does not avoid tigers and rhinoceroses when he walks in the hills;
nor does he put on armor and take up weapons when he enters a battle.
The rhinoceros has no place to jab its horn,
The tiger has no place to fasten its claws,
Weapons have no place to admit their blades.
Now,
What is the reason for this?
Because on him there are no mortal spots.

[20t51c] **Victor H. Mair**
The Way gives birth to them and integrity nurtures them.
Matter forms them and function completes them.
For this reason,
The myriad creatures respect the Way and esteem integrity.
Respect for the Way and esteem for integrity are by no means conferred upon them but always occur naturally.
The Way
gives birth to them,
nurtures them,
rears them,
follows them,
shelters them,
toughens them,
sustains them,
protects them.
It
gives birth but does not possess,
acts but does not presume,
rears but does not control.
This is what is called "mysterious integrity."

[20t52c] **Victor H. Mair**
Everything under heaven has a beginning which may be thought of as the mother of all under heaven.

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Having realized the mother, you thereby know her children.
Knowing her children, go back to abide with the mother.
To the end of your life, you will not be imperiled.
Stopple the orifices of your heart,
Close your doors;
your whole life you will not suffer.
Open the gate of your heart,
Meddle with affairs;
your whole life you will be beyond salvation.
Seeing what is small is called insight,
Abiding in softness is called strength.
Use your light to return to insight,
Be not an inheritor of personal calamity.
This is called "following the constant."

[20t53c] **Victor H. Mair**
If I were possessed of the slightest knowledge, traveling on the great Way,
My only fear would be to go astray.
The great Way is quite level,
but the people are much enamored of mountain trails.
The court is thoroughly deserted,
The fields are choked with weeds,
The granaries are altogether empty.
Still there are some who wear clothes with fancy designs and brilliant colors,
sharp swords hanging at their sides,
are sated with food,
overflowing with possessions and wealth.
This is called "the brazenness of a bandit."
The brazenness of a bandit is surely not the Way!

[20t54c] **Victor H. Mair**
What is firmly established cannot be uprooted;
What is tightly embraced cannot slip away.
Thus sacrificial offerings made by sons and grandsons will never end.
Cultivated in the person, integrity is true.
Cultivated in the family, integrity is ample.
Cultivated in the village, integrity lasts long.
Cultivated in the state, integrity is abundant.
Cultivated everywhere under heaven, integrity is vast.
Observe other persons through your own person.
Observe other families through your own family.
Observe other villages through your own village.
Observe other states through your own state.
Observe all under heaven through all under heaven.
How do I know the nature of all under heaven?
Through this.

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[20t55c] **Victor H. Mair**
He who embodies the fullness of integrity is like a ruddy infant.
Wasps, spiders, scorpions, and snakes will not sting or bite him;
Rapacious birds and fierce beasts will not seize him.
His bones are weak and his sinews soft, yet his grip is tight.
He knows not the joining of male and female, yet his penis is aroused.
His essence has reached a peak.
He screams the whole day without becoming hoarse;
His harmony has reached perfection.
Harmony implies constancy;
Constancy requires insight.
Striving to increase one's life is ominous;
To control the vital breath with one's mind entails force.
Something that grows old while still in its prime is said to be not in accord with the Way;
Not being in accord with the Way leads to an early demise.

[20t56c] **Victor H. Mair**
One who knows does not speak;
One who speaks does not know.
He
Stopples the openings of his heart,
Closes his doors,
Diffuses the light,
Mingles with the dust,
Files away his sharp points,
Unravels his tangles.
This is called "mysterious identity."
Therefore,
Neither can one attain intimacy with him,
Nor can one remain distant from him;
Neither can one profit from him,
Nor can one be harmed by him;
Neither can one achieve honor through him,
Nor can one be debased by him.
Therefore,
He is esteemed by all under heaven.

[20t57c] **Victor H. Mair**
Rule the state with uprightness,
Deploy your troops with craft,
Gain all under heaven with noninterference.
How do I know this is actually so?
Now,
The more taboos under heaven, the poorer the people;
The more clever devices people have, the more confused the state and ruling house;

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The more knowledge people have, the more strange things spring up;
The more legal affairs are given prominence, the more numerous bandits and thieves.
For this reason,
The sage has a saying:
"I take no action, yet the people transform themselves;
I am fond of stillness, yet the people correct themselves;
I do not interfere in affairs, yet the people enrich themselves;
I desire not to desire, yet the people of themselves become simple as unhewn logs."

[20t58c] **Victor H. Mair**
When government is anarchic, the people are honest;
When government is meddlesome, the state is lacking.
Disaster is that whereon good fortune depends,
Good fortune is that wherein disaster lurks.
Who knows their limits?
When there is no uprightness, correct reverts to crafty, good reverts to gruesome.
The delusion of mankind,
How long have been its days!
For this reason, be
Square but not cutting,
Angular but not prickly,
Straight but not arrogant,
Bright but not dazzling.

[20t59c] **Victor H. Mair**
To rule men and serve heaven, there is nothing like thrift.
Now,
Only through thrift can one be prepared;
Being prepared means having a heavy store of integrity;
With a heavy store of integrity, he can overcome everything.
Able to overcome everything, no one knows his limits;
If no one knows his limits, he can have the kingdom;
Having the mother of the kingdom, he can long endure.
This is called "sinking roots firm and deep, the Way of long life and lasting vision."

[20t60c] **Victor H. Mair**
Ruling a big kingdom is like cooking a small fish.
If one oversees all under heaven in accord with the Way, demons have no spirit.
It is not that the demons have no spirit, but that their spirits do not harm people.
It is not merely that their spirits do not harm people, but that the sage also does not harm them.
Now,
When neither harms the other, integrity accrues to both.

[20t61c] **Victor H. Mair**
A large state is like a low-lying estuary,
the female of all under heaven.

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In the congress of all under heaven,
the female always conquers the male through her stillness.
Because she is still, it is fitting for her to lie low.
By lying beneath a small state,
a large state can take over a small state.
By lying beneath a large state,
a small state can be taken over by a large state.
Therefore,
One may either take over or be taken over by lying low.
Therefore,
The large state wishes only to annex and nurture others;
The small state wants only to join with and serve others.
Now,
Since both get what they want,
It is fitting for the large state to lie low.

[20t62c] **Victor H. Mair**
The Way is the cistern of the myriad creatures;
It is the treasure of the good man,
And that which is treasured by the bad man.
Beautiful words can be traded,
Noble deeds can be used as gifts for others.
Why should we reject even what is bad about men?
Therefore,
When the son of heaven is enthroned or the three ministers are installed,
Although they may have large jade disks
And be preceded by teams of four horses,
It would be better for them to sit down and make progress in this.
What was the reason for the ancients to value this so highly?
Did they not say:
"Seek and thou shalt receive;
Sin and thou shalt be forgiven"?
Therefore,
It is valued by all under heaven.

[20t63c] **Victor H. Mair**
Act through nonaction,
Handle affairs through noninterference,
Taste what has no taste,
Regard the small as great, the few as many,
Repay resentment with integrity.
Undertake difficult tasks by approaching what is easy in them;
Do great deeds by focusing on their minute aspects.
All difficulties under heaven arise from what is easy,
All great things under heaven arise from what is minute.
For this reason,

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The sage never strives to do what is great.
Therefore,
He can achieve greatness.
One who lightly assents will seldom be believed;
One who thinks everything is easy will encounter much difficulty.
For this reason,
Even the sage considers things difficult.
Therefore,
In the end he is without difficulty.

[20t64c] **Victor H. Mair**
What is secure is easily grasped,
What has no omens is easily forestalled,
What is brittle is easily split,
What is minuscule is easily dispersed.
Act before there is a problem;
Bring order before there is disorder.
A tree that fills the arms' embrace is born from a downy shoot;
A terrace nine layers high starts from a basketful of earth;
An ascent of a hundred strides begins beneath one's foot.
Who acts fails;
Who grasps loses.
For this reason,
The sage does not act.
Therefore,
He does not fail.
He does not grasp.
Therefore,
He does not lose.
In pursuing their affairs, people often fail when they are close to success.
Therefore,
If one is as cautious at the end as at the beginning, there will be no failures.
For this reason,
The sage desires to be without desire and does not prize goods that are hard to obtain;
He learns not to learn and reverts to what the masses pass by.
Thus,
he can help the myriad creatures be natural, but dares not act.

[20t65c] **Victor H. Mair**
The ancients who practiced the Way did not enlighten the people with it;
They used it, rather, to stupefy them.
The people are hard to rule because they have too much knowledge.
Therefore,
Ruling a state through knowledge is to rob the state;
Ruling a state through ignorance brings integrity to the state.
One who is always mindful of these two types grasps a paradigm;

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Mindfulness of this paradigm is called "mysterious integrity."
Deep and distant is this mysterious integrity!
It runs counter to things until it reaches the great confluence.

[20t66c] **Victor H. Mair**
The river and sea can be kings of the hundred valley streams because they are good at lying below them.
For this reason,
They can be kings of the hundred valley streams.
For this reason, too,
If the sage wants to be above the people,
in his words, he must put himself below them;
If he wishes to be before the people,
in his person, he must stand behind them.
Therefore,
He is situated in front of the people,
but they are not offended;
He is situated above the people,
but they do not consider him a burden.
All under heaven happily push him forward without wearying.
Is this not because he is without contention?
Therefore,
No one under heaven can contend with him.

[20t67c] **Victor H. Mair**
All under heaven say that I am great, great but unconventional.
Now,
Precisely because I am unconventional,
I can be great;
If I were conventional,
I would long since have become a trifle.
I have always possessed three treasures that I guard and cherish.
The first is compassion,
The second is frugality,
The third is not daring to be ahead of all under heaven.
Now,
Because I am compassionate, I can be brave;
Because I am frugal, I can be magnanimous;
Because I dare not be ahead of all under heaven, I can be a leader in the completion of affairs.
If, today, I were to
Be courageous while forsaking compassion,
Be magnanimous while forsaking frugality,
Get ahead while forsaking the hindmost,
that would be death!
For compassion
In war brings victory,
In defense brings invulnerability.

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Whomsoever heaven would establish,
It surrounds with a bulwark of compassion.

[20t68c] **Victor H. Mair**
A good warrior is not bellicose,
A good fighter does not anger,
A good conqueror does not contest his enemy,
One who is good at using others puts himself below them.
This is called "integrity without competition,"
This is called "using others,"
This is called "parity with heaven," - the pinnacle of the ancients.

[20t69c] **Victor H. Mair**
The strategists have a saying:
"I dare not be host, but would rather be guest;
I advance not an inch, but instead retreat a foot."
This is called
Marching without ranks,
Bearing nonexistent arms,
Flourishing nonexistent weapons,
Driving back nonexistent enemies.
There is no greater misfortune than not having a worthy foe;
Once I believe there are no worthy foes, I have well-nigh forfeited my treasures.
Therefore,
When opposing forces are evenly matched,
The one who is saddened will be victorious.

[20t70c] **Victor H. Mair**
My words are very easy to understand, very easy to practice.
But no one is able to understand them,
And no one is able to practice them.
Words have authority.
Affairs have an ancestry.
It is simply because of their ignorance, that they do not understand me;
Those who understand me are few, thus I am ennobled.
For this reason,
The sage wears coarse clothing over his shoulders, but carries jade within his bosom.

[20t71c] **Victor H. Mair**
To realize that you do not understand is a virtue;
Not to realize that you do not understand is a defect.
The reason why
The sage has no defects,
Is because he treats defects as defects.
Thus,
He has no defects.

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[20t72c] **Victor H. Mair**
When the people do not fear the majestic,
Great majesty will soon visit them.
Do not limit their dwellings,
Do not suppress their livelihood.
Simply because you do not suppress them, they will not grow weary of you.
For this reason,
The sage is self-aware, but does not flaunt himself;
He is self-devoted, but does not glorify himself.
Therefore,
He rejects the one and adopts the other.

[20t73c] **Victor H. Mair**
He who is brave in daring will be killed,
He who is brave in not daring will survive.
One of these two courses is beneficial,
The other is harmful.
Who knows the reason for heaven's dislikes?
The Way of heaven
does not war yet is good at conquering,
does not speak yet is good at answering,
is not summoned yet comes of itself,
is relaxed yet good at making plans.
Heaven's net is vast;
Though its meshes are wide, nothing escapes.

[20t74c] **Victor H. Mair**
If the people never fear death,
what is the purpose of threatening to kill them?
If the people ever fear death,
and I were to capture and kill those who are devious,
who would dare to be so?
If the people must be ever fearful of death,
then there will always be an executioner.
Now,
To kill in place of the executioner
Is like
Hewing wood in place of the master carpenter;
Few indeed will escape cutting their own hands!

[20t75c] **Victor H. Mair**
Human hunger is the result of overtaxation.
For this reason,
There is hunger.
The common people are not governable because of their superiors' actions.

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For this reason,
They are not governable.
The people make light of death because of too much emphasis on the quest for life.
For this reason,
They make light of death.
Now,
Only she who acts not for the sake of life
Is wiser than those who value life highly.

[20t76c] **Victor H. Mair**
Human beings are soft and supple when alive, stiff and straight when dead.
The myriad creatures, the grasses and trees are soft and fragile when alive, dry and withered when dead.
Therefore, it is said:
The rigid person is a disciple of death;
The soft, supple, and delicate are lovers of life.
An army that is inflexible will not conquer;
A tree that is inflexible will snap.
The unyielding and mighty shall be brought low;
The soft, supple, and delicate will be set above.

[20t77c] **Victor H. Mair**
The Way of heaven is like the bending of a bow -
the upper part is pressed down,
the lower part is raised up,
the part that has too much is reduced,
the part that has too little is increased.
Therefore,
The Way of heaven
reduces surplus to make up for scarcity;
The Way of man
reduces scarcity and pays tribute to surplus.
Who is there that can have a surplus and take from it to pay tribute to heaven?
Surely only one who has the Way!
For this reason,
The sage
acts but does not possess,
completes his work but does not dwell on it.
In this fashion,
he has no desire to display his worth.

[20t78c] **Victor H. Mair**
Nothing under heaven is softer or weaker than water,
and yet nothing is better for attacking what is hard and strong,
because of its immutability.
The defeat of the hard by the soft,
The defeat of the strong by the weak -

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this is known to all under heaven, yet no one is able to practice it.
Therefore,
in the words of the sage, it is said:
"He who bears abuse directed against the state is called 'lord of the altars for the gods of soil and grain';
He who bears the misfortunes of the state is called the 'king of all under heaven.'"
True words seem contradictory.

[20t79c] **Victor H. Mair**
Compromise with great resentment will surely yield lingering resentment;
How can this be seen as good?
For this reason,
The sage holds the debtor's side of a contract and does not make claims upon others.
Therefore,
The man of integrity attends to his debts;
The man without integrity attends to his exactions.
The Way of heaven is impartial, yet is always with the good person.

[20t80c] **Victor H. Mair**
Let there be a small state with few people,
where military devices find no use;
Let the people look solemnly upon death,
and banish the thought of moving elsewhere.
They may have carts and boats,
but there is no reason to ride them;
They may have armor and weapons,
but they have no reason to display them.
Let the people go back to tying knots to keep records.
Let
their food be savory,
their clothes beautiful,
their customs pleasurable,
their dwellings secure.
Though they may gaze across at a neighboring state, and hear the sounds of its dogs and chickens,
The people will never travel back and forth, till they die of old age.

[20t81c] **Victor H. Mair**
Sincere words are not beautiful,
Beautiful words are not sincere.
He who knows is not learned,
He who is learned does not know.
He who is good does not have much,
He who has much is not good.
The sage does not hoard.
The more he does for others,
the more he has himself;
The more he gives to others,

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the more his own bounty increases.
Therefore,
The Way of heaven benefits but does not harm,
The Way of man acts but does not contend.

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[21t01c] **Tolbert McCarroll**

The Tao that can be spoken of is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the beginning of heaven and earth.
The named is the mother of the ten thousand things.
Send your desires away and you will see the mystery.
Be filled with desire and you will see only the manifestation.
As these two come forth they differ in name.
Yet at their source they are the same.
This source is called a mystery.
Darkness within darkness,
the gateway to all mystery.

[21t02c] **Tolbert McCarroll**

All under heaven see beauty as beauty only because they also see ugliness.
All announce that good is good only because they also denounce what is bad.
Therefore,
something and nothing give birth to one another.
Difficult and easy complete one another.
Long and short fashion one another.
High and low arise from one another.
Notes and tones harmonize with one another.
Front and back follow one another.
Thus,
the True Person acts without striving and teaches without words.
Deny nothing to the ten thousand things.
Nourish them without claiming authority,
Benefit them without demanding gratitude,
Do the work, then move on.
And, the fruits of your labor will last forever.

[21t03c] **Tolbert McCarroll**

Not exalting the talented prevents rivalry.
Not valuing goods that are hard to obtain prevents stealing.
Not displaying desirable things prevents confusion of the heart.
Therefore,
the True Person governs by
emptying the heart of desire
and filling the belly with food,
weakening ambitions
and strengthening bones.
If the people are simple and free from desire,
then the clever ones never dare to interfere.
Practice action without striving and all will be in order.

[21t04c] **Tolbert McCarroll**

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The Tao is like an empty bowl,
yet it may be used without ever needing to be filled.
It is the deep and unfathomable source of the ten thousand things.
Blunt the sharpness.
Untie the knot.
Soften the glare.
Settle with the dust.
It is hidden deep yet ever present.
I do not know whose child it is.
It existed before the common ancestor.

[21t05c] **Tolbert McCarroll**
Heaven and earth are not moved by offerings of straw-dogs.
The True Person is not moved by offerings of straw-dogs.
The space between heaven and earth is like a bellows.
It is empty and yet never exhausted.
The more it works the more comes out.
Many words lead to exhaustion.
Better to hold fast to your center.

[21t06c] **Tolbert McCarroll**
The valley spirit never dies.
It is the unknown first mother,
whose gate is the root from which grew heaven and earth.
It is dimly seen, yet always present.
Draw from it all you wish;
it will never run dry.

[21t07c] **Tolbert McCarroll**
Heaven and earth last forever.
The reason why heaven and earth last forever is that they do not live for themselves.
Hence, they last forever.
Therefore,
the True Person leaves self behind and thus is found in front,
is not guarded and thus is preserved,
is self-free and thus is able to find fulfillment.

[21t08c] **Tolbert McCarroll**
The highest good is like water.
For water benefits the ten thousand things without striving.
It settles in places that people avoid and so is like the Tao.
In choosing your home look to the land.
In preparing your heart go deep.
In associating with others value gentleness.
In speaking exhibit good faith.
In governing provide good order.

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In the conduct of business be competent.
In action be timely.
When there is no strife, nothing goes amiss.

[21t09c] **Tolbert McCarroll**
Better to stop in time than to fill to the brim.
Hone a blade to the sharpest point,
and it will soon be blunt.
Fill your house with gold and jade,
and no one can protect it.
Be prideful about wealth and position,
and you bring disasters upon yourself.
Retire when the work is done.
This is the way of heaven.

[21t10c] **Tolbert McCarroll**
While carrying your active life on your head
can you embrace the quiet spirit in your arms, and not let go?
While being fully focused on your vital breath
can you make it soft like that of a newborn babe?
While cleaning your inner mirror
can you leave it without blemish?
While loving the people and ruling the country
can you dispense with cleverness?
While opening and closing the gates of heaven
can you be like a mother bird?
While penetrating the four quarters with your insight
can you remain simple?
Help the people live!
Nourish the people!
Help them live yet lay no claim to them.
Benefit them yet seek no gratitude.
Guide them yet do not control them.
This is called the hidden Virtue.

[21t11c] **Tolbert McCarroll**
Thirty spokes connect to the wheel's hub;
yet, it is the center hole that makes it useful.
Clay is shaped into a vessel;
yet, it is the emptiness within that makes it useful.
Doors and windows are cut for a room;
yet it is the space where there is nothing that makes it useful.
Therefore,
though advantage comes from what is;
usefulness comes from what is not.

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[21t12c] **Tolbert McCarroll**
The five colors blind the eye.
The five notes deafen the ear.
The five flavors dull the palate.
Racing and hunting drive the heart wild.
Goods that are hard to obtain hinder the journey.
Therefore,
the True Person is guided more by the belly than the eye,
and prefers this within to that without.

[21t13c] **Tolbert McCarroll**
Both favor and disgrace bring fear.
Great trouble comes from having a body.
What is meant by:
"Both favor and disgrace bring fear"?
Favor leads to a fear of losing it and disgrace leads to a fear of greater trouble.
What is meant by:
"Great trouble comes from having a body"?
The reason you have trouble is that you are self-conscious.
No trouble can befall a self-free person.
Therefore, surrender your self-interest.
Love others as much as you love yourself.
Then you can be entrusted with all things under heaven.

[21t14c] **Tolbert McCarroll**
Look at it, you cannot see it.
It is invisible.
Listen to it, you cannot hear it.
It is inaudible.
Reach for it, you cannot grasp it.
It is intangible.
These three qualities are unfathomable
and so they fuse together and become one.
The upper part is not bright.
The lower part is not dark.
Ceaselessly the Unnamed moves back to nothingness.
It has the form of the formless, the image of the imageless.
It is indefinable and shadowy.
Go up to it and you will not see its front.
Follow it and you will not see its back.
Yet, hold fast to this ancient Tao and you will experience the present now-moment.
Know its beginnings and you can follow the path of the Tao.

[21t15c] **Tolbert McCarroll**
The ancient followers of the Tao were subtle, mysterious, and penetrating.
They were too deep to be fathomed.

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All we can do is describe their appearance.
Hesitant, as if crossing a winter stream.
Watchful, as if aware of neighbors on all sides.
Respectful, like a visiting guest.
Yielding, like ice beginning to melt.
Simple, like an uncarved block.
Open, like a valley.
Obscure, like muddy water.
Who else can be still and let the muddy water slowly become clear?
Who else can remain at rest and slowly come to life?
Those who hold fast to the Tao do not try to fill themselves to the brim.
Because they do not try to be full they can be worn out and yet ever new.

[21t16c] **Tolbert McCarroll**
Empty everything out;
hold fast to your stillness.
Even though all things are stirring together,
watch for the movement of return.
The ten thousand things flourish and then each returns to the root from which it came.
Returning to the root is stillness.
Through stillness each fulfills its destiny.
That which has fulfilled its destiny becomes part of the Always-so.
To be aware of the Always-so is to awaken.
Those who innovate while in ignorance of the Always-so move toward disaster.
Those who act with awareness of the Always-so embrace all, are not possessed by particular desire and move toward the Tao.
Those who are at one with the Tao abide forever.
Even after their bodies waste away,
they are safe and whole.

[21t17c] **Tolbert McCarroll**
The best leader is one whose existence is barely known by the people.
Next comes one whom they love and praise.
Next comes one they fear.
Next comes one they defy.
If you do not trust enough, you will not be trusted.
True Persons do not offer words lightly.
When their task is accomplished and their work is completed,
the people say, "It happened to us naturally."

[21t18c] **Tolbert McCarroll**
When the great Tao is forgotten,
benevolence and moral codes arise.
When shrewdness and cleverness appear,
great hypocrisy follows.
When there is no harmony in the family,

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filial manners are developed.
When the country is in disorder,
ministers appear as loyal servants.

[21t19c] **Tolbert McCarroll**
Stop being learned and your troubles will end.
Give up wisdom, discard cleverness,
and the people will benefit a hundredfold.
Give up benevolence, discard moral judgments, and the people will rediscover natural compassion.
Give up shrewdness, discard gain, and thieves and robbers will disappear.
These three false adornments are not enough to live by.
They must give way to something more solid.
Look for what is simple and hold onto the Uncarved Block.
Diminish thoughts of self and restrain desires.

[21t20c] **Tolbert McCarroll**
How great is the difference between "yea" and "yeah"?
How great is the distinction between "good" and "evil"?
Must I fear what others fear?
How silly!
Everyone else is joyous as if enjoying the greatest feast, or going up the terraces in spring.
I alone am drifting without direction, like a baby who has not yet smiled.
I alone am moping as if I had no home.
Everyone else has more than they need,
I alone seem in want.
I have the mind of a fool, how confused I am!
Other people are bright and clever,
I alone am dark.
Other people are alert and self-assured,
I alone am dull and muddled.
I am unsettled like the waves of the sea, like the restless wind.
Everyone else has a purpose,
I alone am stubborn and awkward.
I am different from other people,
Even so,
I am nourished by the Great.

[21t21c] **Tolbert McCarroll**
The Great Virtue is to follow the Tao and only the Tao.
The Tao is shadowy and intangible.
Intangible and evasive, and yet within it is a form.
Evasive and intangible, and yet within it is a substance.
Shadowy and dark, and yet within it is a vital force.
This vital force is real and can be relied upon.
From ancient times to the present the Tao's instructions have not been forgotten.
Through it can be perceived the beginning of the story of life.

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How do I know how it was at the beginning of the story of life?
Because of what is within me.

[21t22c] **Tolbert McCarroll**
Yield and overcome;
bend and be straight.
Empty out and be full;
wear out and be renewed.
Have little and gain;
have much and be confused.
Therefore,
the True Person embraces the One and becomes a model for all.
Do not look only at yourself,
and you will see much.
Do not justify yourself,
and you will be distinguished.
Do not brag,
and you will have merit.
Do not be prideful,
and your work will endure.
It is because you do not strive
that no one under heaven can strive with you.
The saying of the Old Ones, "Yield and Overcome," is not an empty phrase.
True wholeness is achieved by blending with life.

[21t23c] **Tolbert McCarroll**
To talk little is to follow nature.
A whirlwind does not last all morning.
A sudden shower does not last all day.
Who produces these things?
Heaven and earth!
Even heaven and earth cannot make wild things last long.
How then can people hope to do so?
People of the Tao
conform to the Tao.
People of Virtue
conform to Virtue.
People who lose the way
conform to the loss.
Those who conform to the Tao
are welcomed into the Tao.
Those who conform to Virtue
are welcomed into Virtue.
Those who conform to the loss
are welcomed into the loss.
Those who do not trust enough will not be trusted.

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[21t24c] **Tolbert McCarroll**
The person on tiptoe is not steady.
The person with legs astride cannot walk.
Those who look only at themselves see little.
Those who justify themselves are not distinguished.
Those who brag have no merit.
The work of prideful people will not endure.
From the standpoint of the Tao,
these things are "excessive food and tumors of the body."
As they bring sickness,
followers of the Tao do not linger around them.

[21t25c] **Tolbert McCarroll**
Something formless yet complete,
existing before heaven and earth.
Silent and limitless,
it stands alone and does not change.
Reaching everywhere, it does not tire.
Perhaps it is the Mother of all things under heaven.
I do not know its name
so I call it "Tao."
When I have to describe it I call it "great."
Being great it flows.
It flows far away.
Having gone far away, it returns.
Therefore,
the Tao is great.
Heaven is great.
Earth is great.
People are also great.
Thus,
people constitute one of the four great things of the universe.
People conform to the earth.
The earth conforms to heaven.
Heaven conforms to the Tao.
The Tao conforms to its own nature.

[21t26c] **Tolbert McCarroll**
The solid must be the root of the light.
The still must be the master of the restless.
Therefore,
wise people when traveling all day do not lose sight of their baggage cart.
Although there are beautiful scenes to see, they remain quietly in their own place.
Should a lord of ten thousand chariots appear more frivolous than a simple traveler?
To be light is to lose the root.

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To be restless is to lose the master.

[21t27c] **Tolbert McCarroll**
A skillful traveler leaves no track.
A skillful speaker makes no slip.
A skillful reckoner needs no counting rod.
A skillfully made door requires no bolts,
yet it cannot be opened.
A skillful binding has no cords or knots,
yet it cannot be untied.
Therefore,
the True Person is skillful in assisting people, and abandons nobody;
Is skillful in assisting things, and abandons nothing.
This is called "Following the Inner Light."
Therefore,
the skillful person is the teacher of the person without skill.
The person without skill is the material for the skillful person.
If you do not respect the teacher,
if you do not care for the material,
you are on the road to confusion
and your cleverness will not save you.
This is an essential principle.

[21t28c] **Tolbert McCarroll**
Develop the strength of a man, but live as gently as a woman.
Become a brook and receive all things under heaven.
If you are such a brook then Virtue will constantly flow into you and you will become a simple child again.
Know the pure but live the life of the sullied.
Become a fountain to all things under heaven.
If you become such a fountain then you will have abundant Virtue
and you will return to the state of the Uncarved Block.
When the Uncarved Block is cut up into pieces,
it is turned into specialized instruments.
But the True Person makes use of it whole
and becomes the master of the instruments.
Hence, it is said, "The finest carver cuts little."

[21t29c] **Tolbert McCarroll**
Whoever wishes to take over the world will not succeed.
The world is a sacred vessel and nothing should be done to it.
Whoever tries to tamper with it will mar it.
Whoever tries to grab it will lose it.
Hence,
there is a time to go ahead and a time to stay behind.
There is a time to breathe easy and a time to breathe hard.
There is a time to be vigorous and a time to be gentle.

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There is a time to gather and a time to release.
Therefore,
the True Person avoids extremes, self-indulgence, and extravagance.

[21t30c] **Tolbert McCarroll**
If you would assist leaders of people by way of the Tao,
you will oppose the use of armed force to overpower the world.
Those who use weapons will be harmed by them.
Where troops have camped only thorn bushes grow.
Bad harvests follow in the wake of a great army.
The skillful person strikes the blow and stops,
without taking advantage of victory.
Bring it to a conclusion but do not be vain.
Bring it to a conclusion but do not be boastful.
Bring it to a conclusion but do not be arrogant.
Bring it to a conclusion but only when there is no choice.
Bring it to a conclusion but without violence.
When force is used, youthful strength decays.
This is not the way of Tao.
And that which goes against the Tao will quickly pass away.

[21t31c] **Tolbert McCarroll**
Weapons are ill-omened things.
Among gentle people the left side is the place of honor when at home,
but in war the right side is the place of honor.
Weapons are not proper instruments for gentle people;
they use them only when they have no other choice.
Peace and quiet are what they value.
They do not glory in victory.
To glorify it is to delight in the slaughter of people.
Those who delight in the slaughter of people will never thrive among all that dwell under heaven.
The army that has killed people should be received with sorrow.
Conquerors should be received with the rites of mourning.

[21t32c] **Tolbert McCarroll**
The Tao is forever nameless.
Though the Uncarved Block is small,
it is not inferior to anything under heaven.
If leaders could keep hold of it,
the ten thousand things would submit to them freely.
Heaven and earth would unite and sweet dew would fall.
The people would live in harmony without any law or decree.
Only when the Block is carved are there names.
As soon as there are names it is time to stop.
Knowing when to stop prevents trouble.
All under heaven will return to the Tao

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as brooks and streams flow home to the sea.

[21t33c] **Tolbert McCarroll**
Knowing others is to be clever.
Knowing yourself is to be enlightened.
Overcoming others requires force.
Overcoming yourself requires strength.
To know that you have enough is to be rich.
Push through and you may get your way, but return home and you will endure.
Live out your days and you have had a long life.

[21t34c] **Tolbert McCarroll**
The great Tao covers everything like a flood.
It flows to the left and to the right.
The ten thousand things depend upon it and it denies none of them.
It accomplishes its task yet claims no reward.
It clothes and feeds the ten thousand things yet it does not attempt to control them.
Therefore,
it may be called "the little."
The ten thousand things return to it,
even though it does not control them.
Therefore,
it may be called "the great."
So it is that the True Person does not wish to be great and therefore becomes truly great.

[21t35c] **Tolbert McCarroll**
Hold on to the Great Image
and all under heaven will approach you.
Coming to you and not being harmed,
they will find rest, peace, and security.
A passing guest will pause at the sound of music and the smell of fancy food.
By comparison the Tao is mild and flavorless.
It is not solid enough to be seen,
nor loud enough to be heard.
Yet, it lasts forever.

[21t36c] **Tolbert McCarroll**
That which is to be shrunk must first be stretched out.
That which is to be weakened must first be strengthened.
That which is to be cast down must first be raised up.
That which is to be taken must first be given.
There is wisdom in dimming your light.
For the soft and gentle will overcome the hard and powerful.
Fish are best left in deep waters.
And, weapons are best kept out of sight.

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[21t37c] **Tolbert McCarroll**
The Tao never strives,
yet nothing is left undone.
If leaders were able to adhere to it the ten thousand things would develop of their own accord.
If after they have developed
they experience desires to strive,
they can bury those desires under the nameless Uncarved Block.
The nameless Uncarved Block can protect against desire.
When desires are restrained there will be peace,
and then all under heaven will be at rest.

[21t38c] **Tolbert McCarroll**
A person of high virtue is not conscious of virtue
and therefore possesses Virtue.
A person of little virtue tries to be virtuous
and therefore lacks Virtue.
A person of high virtue does not make a fuss
and is not seen.
A person of little virtue always makes a fuss
and is always seen.
A truly good person functions without ulterior motive.
A moralist acts out of private desires.
A ritualist acts and, when no one responds, rolls up a sleeve and marches.
When we lose the Tao, we turn to Virtue.
When we lose Virtue, we turn to kindness.
When we lose kindness, we turn to morality.
When we lose morality, we turn to ritual.
Ritual is the mere husk of good faith and loyalty and the beginning of disorder.
Knowledge of what is to come may be a flower of the Tao,
but it is the beginning of folly.
Hence,
the well-formed person relies
on what is solid and not on what is flimsy,
on the fruit and not the flower.
Therefore,
such a person lets go of that without and is content with this within.

[21t39c] **Tolbert McCarroll**
From ancient times these things have arisen from the One:
Heaven is clear because of the One,
The earth is firm because of the One,
The Spirit is strong because of the One,
The valley is full because of the One,
The ten thousand things reproduce because of the One,
Leaders are able to lead because of the One.
All of this comes from the One.

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If heaven were not clear it would soon split.
If the earth were not firm it would soon bend and break.
If the Spirit were not strong it would soon wear out.
If the valley were not full it would soon dry up.
If the ten thousand things did not reproduce they would soon die out.
If leaders could not lead they would soon fall.
Therefore, greatness has its source in the little.
The low is the foundation of the high.
Princes call themselves "alone," "helpless," "worthless."
Is this not acknowledging a humble root?
Enumerate the parts of a carriage and you have not defined a carriage.
Better to resound like stone chimes than to tinkle like jade bells.

[21t40c] **Tolbert McCarroll**
Returning is the direction of the Tao.
Yielding is the way of the Tao.
The ten thousand things are born of Being and Being is born of Nonbeing.

[21t41c] **Tolbert McCarroll**
The wise student on hearing the Tao
diligently puts it into practice.
The average student on hearing the Tao
keeps it one minute and loses it the next.
The mediocre student on hearing the Tao
laughs at it loudly.
If this student did not laugh it would not be the Tao.
Therefore, the ancient proverb says:
The bright path seems dull.
The path that goes forward seems to lead backward.
The even path seems up and down.
The greatest whiteness seems soiled.
High Virtue seems like a canyon.
Abundant Virtue seems deficient.
Vigorous Virtue seems limp.
Simple Virtue seems faded.
The greatest square has no corners.
The greatest vessel takes long to complete.
The greatest note is hard to hear.
The greatest image has no shape.
The Tao is hidden and nameless;
yet, it is the Tao alone that supports all things and brings them to completion.

[21t42c] **Tolbert McCarroll**
The Tao gives birth to the One.
The One gives birth to two.
Two gives birth to three.

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And three gives birth to the ten thousand things.
The ten thousand things have their backs in the shadow while they embrace the light.
Harmony is achieved by blending the breaths of these two forces.
People dislike the words "alone," "helpless," "worthless," yet this is how Princes describe themselves.
So it is that sometimes a thing is increased by being diminished and diminished by being increased.
What others teach I also teach:
"A violent person will not die a natural death."
I shall make this the basis of my teaching.

[21t43c] **Tolbert McCarroll**
The most yielding of all things
overcomes the hardest of all things.
That which has no substance
enters where there is no crevice.
Hence, I know the value of action without striving.
Few things under heaven bring more benefit than the lessons learned from silence and the actions taken without striving.

[21t44c] **Tolbert McCarroll**
Your integrity or your body:
Which is more important?
Your body or your possessions:
Which is worth more?
Gain or loss:
Which is more harmful?
Thus it is that the miser will pay much.
The hoarder will suffer great loss.
Be content with what you have
and you will not be disgraced.
Know when to stop
and you will be preserved from danger.
Only in this way will you long endure.

[21t45c] **Tolbert McCarroll**
Great accomplishment seems incomplete,
yet its use is not impaired.
Great fullness seems empty,
yet it will never be drained.
Great straightness looks crooked.
Great skill appears clumsy.
Great eloquence sounds like stammering.
Movement overcomes cold, stillness overcomes heat.
The calm and quiet set right everything under heaven.

[21t46c] **Tolbert McCarroll**
When the Tao prevails in the world

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swift horses are used to fertilize the fields.
When the Tao is unheeded
war horses are bred on the border lands.
There is no greater offense than harboring desires.
There is no greater disaster than discontent.
There is no greater misfortune than wanting more.
Hence, if you are content
You will always have enough.

[21t47c] **Tolbert McCarroll**
Without going outside
you can know the ways of the world.
Without looking through the window
you can see the way of heaven.
The farther you go the less you know.
Therefore,
the True Person arrives without traveling, perceives without looking, and acts without striving.

[21t48c] **Tolbert McCarroll**
In the pursuit of learning,
every day something is added.
In the pursuit of the Tao,
every day something is dropped.
Less and less is done
until you come to action with striving.
When you follow this practice,
nothing remains undone.
All under heaven is won by letting things take their course.
Nothing can be gained by interfering.

[21t49c] **Tolbert McCarroll**
The True Person does not have an individual heart but uses the heart of the people.
I am kind to those who are kind.
I am also kind to those who are not kind.
Thus,
there is an increase in kindness.
I keep faith with those who are in good faith.
I also keep faith with those who lack good faith.
Thus,
there is an increase of good faith.
The True Person is detached and humble and to the world appears confusing.
The people all strain their eyes and ears, yet the True Person remains childlike.

[21t50c] **Tolbert McCarroll**
When going off one way means living
and going off the other way means dying,

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three in ten are companions of Life,
three in ten are companions of Death,
and three in ten value Life but drift toward Death.
Why is all this so?
Because, these people are too greedy about living.
It is said:
People who are skillful in caring
for the life that has been given to them
travel abroad without fear of wild ox or tiger,
and enter a battle without concern for sharp weapons.
There is no place for the wild ox to thrust its horns,
there is no place for the tiger to put its claws,
there is no place for a weapon to lodge.
How is this so?
Because, there is no place for Death to enter in!

[21t51c] **Tolbert McCarroll**
The Tao gives life to all things,
and its Virtue nourishes them, forms each according to its nature and gives to each its inner strength.
Therefore,
the ten thousand things all venerate the Tao and honor its Virtue.
It has never been decreed that the Tao be venerated and its Virtue be honored;
they have always been so treated spontaneously.
Thus,
the Tao gives life to all things;
and its Virtue raises them, nourishes them, brings them to their full growth, feeds, shelters, and protects them.
Giving life without claiming authority,
benefiting without demanding gratitude,
guiding without control.
This is called hidden Virtue.

[21t52c] **Tolbert McCarroll**
All things under heaven had a common beginning,
and that beginning could be considered the Mother of all things.
When you know the Mother you will also know the children.
Know the children, yet hold fast to the Mother,
and to the end of your days you will be free from danger.
Block the passages!
Shut the doors!
And, to the end of your days your strength will not fail you.
Open the passages!
Increase your activities!
And, to the end of your days you will be beyond help.
See the small and develop clear vision.
Practice yielding and develop strength.

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Use the outer light to return to the inner light, and save yourself from harm.
This is known as following the Always-so.

[21t53c] **Tolbert McCarroll**
If I have even a little sense,
I will walk upon the great path of Tao and only fear straying from it.
This Great Way is straight and smooth
yet people often prefer the side roads.
The courtyard is well kept
but the fields are full of weeds, and the granaries stand empty.
Still, there are those of us
who wear elegant clothes, carry sharp swords, pamper ourselves with food and drink and have more possessions than we can use.
These are the actions of robbers.
This is certainly far from the Tao.

[21t54c] **Tolbert McCarroll**
What is well rooted cannot be pulled up.
What is firmly grasped will not slip loose.
It will be honored from generation to generation.
When cultivated in your person, Virtue will be real.
When cultivated in your household, Virtue will be plentiful.
When cultivated in your village, Virtue will endure.
When cultivated in your country, Virtue will abound.
When cultivated in your world, Virtue will be universal.
Hence,
through yourself look at Self.
Through your household look at Household.
Through your community look at Community.
Through your country look at Country.
Through your world look at World.
How do I know that the world is like this?
Because of what is within me.

[21t55c] **Tolbert McCarroll**
A person who is filled with Virtue is like a newborn child.
Poisonous insects will not sting,
wild animals will not pounce,
birds of prey will not swoop down.
Although bones are soft and sinews weak,
a child's grip is firm.
The union of man and woman is not known,
yet there is completeness,
because a child's vital force is at its height.
Crying all day will not produce hoarseness,
because there is perfect harmony.

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To know harmony is to know the Always-so.
To know the Always-so is to be awakened.
Trying to fill life to the brim invites a curse.
For the mind to make demands upon the breath of life brings strain.
Whatever has been forced to a peak of vigor approaches its decay.
This is not the way of Tao.
And that which goes against the Tao will quickly pass away.

[21t56c] **Tolbert McCarroll**
Those who know do not speak.
Those who speak do not know.
Block the passages!
Shut the doors!
Blunt the sharpness!
Untangle the knots!
Soften the glare!
Settle with the dust!
This is the Mystery of Evenness.
Those who have achieved this cannot be enclosed nor kept at a distance;
they cannot be benefited nor harmed, honored nor disgraced.
Therefore,
this is the noblest state under heaven.

[21t57c] **Tolbert McCarroll**
Govern the country by being straightforward.
Wage war by being crafty.
Win all under heaven by not meddling.
How do I know that this is so?
By what is within me.
The more restrictions there are,
the poorer are the people.
The more pointed the people's weapons,
the more disorder there is in the country.
The more ingenious and clever the people,
the more strange the contrivances that appear.
The more laws and edicts that are posted,
the more thieves and robbers that arise.
Hence an Old One has said:
I act without striving and the people transform themselves.
I love stillness and the people straighten themselves.
I do not meddle and the people prosper by themselves.
I am free from desires and the people themselves return to the simplicity of the Uncarved Block.

[21t58c] **Tolbert McCarroll**
When the government is unseen
the people are simple and happy.

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When the government is lively
the people are cunning and discontented.
On misery perches happiness.
Beneath happiness crouches misery.
Who knows when this will cease?
The straight changes into the crooked.
The good becomes the ominous.
Surely the people have been confused for a long time.
Therefore,
the True Person squares without cutting, carves without hacking, straightens without dislocating, gives forth light without blinding.

[21t59c] **Tolbert McCarroll**
For governing others and serving heaven there is nothing better than moderation.
A person who is moderate returns to the path.
Returning to the path brings an abundance of Virtue.
This good store of Virtue cannot be conquered.
Virtue that cannot be conquered knows no limit.
Only a person who has limitless Virtue is fit to lead.
Only the leader who possesses the Mother of the country will long endure.
This is called making the roots go deep by restraining the trunk.
Learn to focus your life and you will see many days.

[21t60c] **Tolbert McCarroll**
Governing a big country is like cooking a small fish.
Let all under heaven be governed in accordance with the Tao,
and demons will not manifest their power.
It is not that they lack power but rather they will not use their power to harm the people.
They are not the only ones who have power and do not use it to harm the people.
The True Person does not harm the people.
Whenever there is no harm done,
that power flows into the common Virtue.

[21t61c] **Tolbert McCarroll**
A great country is like the low lands where all the streams unite.
In all things under heaven the female overcomes the male by her stillness,
and because she is still she lies below.
Hence,
if the great country will take the low place
it will win over the little country.
If the little country will take the low place
it will win over the great country.
Thus,
the one gets below and prospers
and the other remains below and prospers.
All that the great country wants is more people.

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All that the little country wants is a place for its people to go and to be employed.
If each is to get what it wants
it is necessary for the great country to take the low place.

[21t62c] **Tolbert McCarroll**
The Tao is to the ten thousand things what the shrine is in the home.
It is the treasure of the virtuous
and the protection of the wrongdoer.
Good words are appreciated.
Good deeds are accepted as gifts.
Even the wrongdoers are not abandoned.
Hence,
on the day an Emperor is installed
and appoints the three ducal ministers,
remain where you are and make an offering of the Tao.
It will be preferable to a gift of jade discs followed by a team of four horses.
Why did the ancients value the Tao?
Was it not because through it
you can find what you seek,
and because of it
you can escape what is hounding you?
Therefore, it is the most valuable thing under heaven.

[21t63c] **Tolbert McCarroll**
Act without striving.
Work without interfering.
Find the flavor in what is flavorless.
Enlarge the small, increase the few.
Heal injury with goodness.
Handle the difficult while it is still easy.
Cultivate the great while it is still small.
All difficult things begin as easy things.
All great things begin as small things.
Therefore,
the True Person never attempts anything great, and accomplishes great things.
Lightly made promises inspire little faith.
Trying to make things easy results in great difficulties.
Therefore,
the True Person regards everything as difficult, and is never overcome by difficulties.

[21t64c] **Tolbert McCarroll**
Peace is easily maintained while things are still at rest.
Trouble is easily handled before it starts.
What is brittle is easily broken.
What is minute is easily scattered.
Handle a problem before it appears.

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Secure order before confusion begins.
A tree as big as a person's embrace begins as a tiny shoot.
A terrace nine stories high rises from a shovelful of earth.
A journey of a thousand miles begins under your feet.
A person who interferes does harm,
and those who grasp lose their hold.
Therefore,
the True Person acts without striving and does no harm,
avoids grabbing and never loses hold.
People often ruin their ventures when they are on the verge of success.
So, be as careful at the end as at the beginning, and your work will not be ruined.
Therefore,
the True Person
seeks freedom from desire,
does not value things that are hard to come by,
learns without scholarship,
brings people back to what they have passed by,
and assists the ten thousand things to find their own natures;
all without daring to interfere.

[21t65c] **Tolbert McCarroll**
The ancients who practiced the Tao
did not use it to enlighten the people,
but rather to assist them in gaining simplicity.
The reason people are difficult to govern is because they are too clever.
Hence,
a person who attempts to govern a country by cleverness will injure it.
Those who govern without cleverness will be a blessing to the land.
These are the two models.
Knowing these models is called the Mystic Virtue.
The Mystic Virtue is deep and so far-reaching
that it can lead all things back toward great harmony.

[21t66c] **Tolbert McCarroll**
How did the sea gain kingship of a hundred streams?
Because it takes the lower position.
Hence, it is king of a hundred streams.
Therefore,
when True Persons are over the people
they put themselves below the people by their speech.
When they lead the people
they stand behind the people.
When True Persons are given places above the people
they do not crush the people with their weight.
When they take their place ahead of the people
they do not obstruct the people's progress.

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That is why everything under heaven supports them gladly and does not tire of them.
Because they strive with no one,
no one can ever strive with them.

[21t67c] **Tolbert McCarroll**
Everyone under heaven says my Tao is great and resembles nothing else.
It is because it is great that it seems different.
If it were like anything on earth
it would have been small from the beginning.
I have three treasures that I cherish and hold fast.
The first is gentleness,
the second is simplicity,
the third is daring not to be first among all things under heaven.
Because of gentleness I am able to be courageous.
Because of simplicity I am able to be generous.
Because of daring not to be first I am able to lead.
If people
forsake gentleness and attempt to be courageous,
forsake simplicity and attempt to be generous,
forsake the last place and attempt to get the first place,
this is certain death.
Gentleness conquers in battle and protects in defense.
What heaven guards, it arms with the gift of gentleness.

[21t68c] **Tolbert McCarroll**
A skilled warrior does not rush ahead of others.
A skilled fighter does not make a show of anger.
A skilled victor does not seek revenge.
A skilled employer does not act superior.
This is known as the virtue of not competing.
This is known as making use of the abilities of others.
This is known as being united with heaven as it was in ancient times.

[21t69c] **Tolbert McCarroll**
The master soldiers have a saying:
I dare not be the host but prefer to be the guest.
I dare not advance an inch but prefer to retreat a foot.
This is called
marching without moving,
rolling up a sleeve without baring an arm,
capturing a foe without a battlefront,
arming yourself without weapons.
There is no disaster greater than attacking and finding no enemy.
Doing so will cost you your treasure.
Thus it is that when opposing forces meet,
victory will go to those who take no delight in the situation.

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[21t70c] **Tolbert McCarroll**
My words are easy to understand and easy to put into practice.
Yet no one under heaven understands them or puts them into practice.
My words have an ancestor.
My actions are governed.
Because people do not understand this they do not understand me.
Those who understand me are few.
Those who follow me should be respected.
Therefore,
the True Person wears homespun clothes and carries jade in the heart.

[21t71c] **Tolbert McCarroll**
It is well to know that you do not know.
To think you know when you do not is sickness.
When you are sick of sickness you will no longer be sick.
True Persons are not sick because they are sick of sickness;
this is the way to health.

[21t72c] **Tolbert McCarroll**
When the people lack a sense of awe disaster will descend upon them.
Do not constrict their living space.
Do not harass them in their work.
If you do not oppress them, they will not weary of you.
Therefore,
True Persons know themselves but make no show of themselves.
They know their value but do not exalt themselves.
They prefer this within to that without.

[21t73c] **Tolbert McCarroll**
A person whose courage lies in daring will meet death.
A person whose courage lies in not daring will encounter life.
Of the two courses, either may be beneficial or harmful.
Heaven dislikes what it dislikes.
Who knows the reason why?
Even the True Person has difficulty with such a question.
The Tao of Heaven
does not strive and yet it overcomes,
does not speak and yet it gets responses,
does not beckon and yet it attracts,
is at ease and yet it follows a plan.
The net of heaven is cast wide.
Though the mesh is coarse,
nothing ever slips through.

[21t74c] **Tolbert McCarroll**

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When the people do not fear death,
of what use is it to threaten them with death?
If the people were always afraid of death
and if those who did wrong would always be arrested and put to death,
who would do wrong?
There is always a Lord of Execution whose duty it is to kill.
If you try to fill that function
it is like trying to hew wood in place of a master carpenter.
You will probably injure your own hands.

[21t75c] **Tolbert McCarroll**
Why are the people starving?
Because their leaders eat up too much of the tax-grain;
that is why the people are starving.
Why are the people difficult to govern?
Because their leaders interfere;
that is why the people are difficult to govern.
Why do the people treat death lightly?
Because their leaders are so grossly absorbed in the pursuit of living;
that is why the people treat death lightly.
Indeed, it is wiser to ignore life altogether than to place too high a value on it.

[21t76c] **Tolbert McCarroll**
At birth you are supple and soft.
At death you are stiff and hard.
Grass and trees are pliant and tender when living,
but they are dry and brittle when dead.
Therefore,
the stiff and hard are attendants of death,
the supple and soft are attendants of life.
Thus,
the hard weapon will be broken.
The mighty tree will invite the axe.
Therefore,
the hard and mighty belong below;
the yielding and gentle belong above.

[21t77c] **Tolbert McCarroll**
The way of heaven is like the bending of a bow.
The high end is pulled down and the low end is raised up.
The excessive is diminished and the deficient is supplemented.
It is the way of heaven to take where there is too much in order to give where there is not enough.
The way of people is otherwise.
They take where there is not enough in order to increase where there is already too much.
Who will take from their own excesses and give to all under heaven?
Only those who hold to the Tao.

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Therefore,
the True Person
benefits yet expects no reward,
does the work and moves on.
There is no desire to be considered better than others.

[21t78c] **Tolbert McCarroll**
Nothing under heaven is softer or more yielding than water.
Yet it has no equal for attacking things that are hard and stiff.
Nothing can withstand it.
Everyone knows that the yielding overcomes the stiff,
and the soft overcomes the hard.
Yet no one applies this knowledge.
Therefore, an Old One said:
Only a person who has accepted the country's dirt is a leader worthy to offer sacrifice at its shrines of earth and grain.
Only a person who takes up the country's burdens deserves to be a leader among those who dwell under heaven.
Straightforward words seem crooked.

[21t79c] **Tolbert McCarroll**
Even though a truce is made between great enemies,
some enmity is bound to remain.
How can this be beneficial?
Therefore, the True Person
undertakes the obligations of the agreement but makes no claim upon others.
The person who has Virtue shares with others.
The person who lacks Virtue takes from others.
The way of heaven has no favorites;
it always remains with what is good.

[21t80c] **Tolbert McCarroll**
In a small country with few people:
Though there are machines that would increase production ten to a hundred times they are not used.
The people take death seriously and do not travel about.
Though they have boats and carriages no one uses them.
Though they have armor and weapons, there is no occasion to display them.
The people give up writing and return to the knotting of cords.
They are satisfied with their food.
They are pleased with their clothes.
They are content with their homes.
They are happy in their simple ways.
Even though they live within sight of another country and can hear dogs barking and cocks crowing in it,
still the people grow old and die without ever coming into conflict.

[21t81c] **Tolbert McCarroll**

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Sincere words are not elegant;
elegant words are not sincere.
The good person does not argue;
the person who argues is not good.
The wise do not have great learning;
those with great learning are not wise.
True Persons do not hoard.
Using all they have for others, they still have more.
Giving all they have to others, they are richer than before.
The way of heaven is to benefit and not to harm.
The way of the True Person is to assist without striving in the unfolding of the story of the earth.

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[22t01c] **David H. Li**
Direction, as expressed, is no ordinary direction;
as named, no ordinary name.
Null identifies the universe at the beginning.
Ull identifies the mother of myriad matters.
Thus, visit Null to observe its intricateness.
Visit Ull to observe its limitlessness.
These two spring from the same source;
only their identifications differ.
Both are profound.
Profound upon profound, it is the portal to all intricacies.

[22t02c] **David H. Li**
For [people in] the world to know [only] beauty and what is beautiful is ugly;
to know [only] goodness and what is good is not good.
Ull and Null complement in generation,
difficult and easy complement in completion;
long and short complement in form,
high and low complement in norm;
voice and sound complement in harmony,
front and rear complement in company;
- they are ever so.
Thus,
a sage practices laissez-faire governance and provides wordless instructions.
[A sage] neither interferes with myriad matters' generation,
nor takes possession of [their] cultivation,
nor expects approbation of [his/her] provision,
nor seeks acclamation for [their] accomplishments.
It is because [the sage] does not seek acclamation for [his/her] accomplishments that they do not disappear.

[22t03c] **David H. Li**
Where admiration is not bestowed upon the wise,
the populace will not compete for recognition.
Where premium is not placed on rare goods,
the populace will not engage in robbery.
Where desirable items are not on display,
the populace will not be tempted.
Thus,
the sage governs by cleansing [the populace's] hearts,
filling their stomachs,
taming their will,
and strengthening their bodies
- to induce the populace, in time, not to indulge in knowledge nor to cultivate avarice.
So prepared, those with wisdom dare not offer schemes, and laissez-faire governance follows.
With that, no affair is beyond governance.

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[22t04c] **David H. Li**
Direction is the hollow.
Regardless of use, it is inexhaustible.
So unfathomable, as if the source of all matters.
So deep, as if it exists.
I do not know whose offspring Direction is;
it precedes kings.

[22t05c] **David H. Li**
The universe is ignoble; it regards myriad matters as straw dogs.
The sage is ignoble; he/she regards the gentry as straw dogs.
Is the universe not a wind tunnel?
Inexhaustible at rest; dynamic at its fiercest.
More rules yield faster demise.
Laissez-faire is a better device.

[22t06c] **David H. Li**
The valley is undying.
It is the mystical womb.
The portal to the mystical womb is the root of the cosmos.
Continuous and unterminable, its use is inexhaustible.

[22t07c] **David H. Li**
The cosmos is long.
The earth is lasting.
The reason the cosmos is long and the earth lasting is that they exist not for self-perpetuation.
Unconcerned with self-perpetuation, they perpetuate.
Thus, the sage,
by queuing himself/herself behind others, ends in being ahead;
by being unconcerned, endures.
Is it not so that the sage, without self-interest, satisfies his/her self-interest?

[22t08c] **David H. Li**
Goodness at its best is like water.
Water benefits myriad matters but is not in competition with them.
Water stays at a level disliked by others, as if it were the Direction.
Wherever [the sage] stays, it is a good place;
whatever [the sage] thinks, it is good thought;
whomever [the sage] contacts, it is nobleness;
whatever [the sage] expresses, it is truthfulness;
however [the sage] governs, it is good administration;
whatever [the sage] does, it is good deed;
whenever [the sage] acts, it is timely action.
Being not in competition, [the sage] has no concern.

[22t09c] **David H. Li**

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Filling to the brim is not as good as stopping short;
Polishing to the sharpest does not last long.
A roomful of gold and jade is hard to follow.
One prideful of wealth and fame sows the seeds of sorrow.
With mission accomplished, it is time to offer resignation.
This is cosmos's Direction.

[22t10c] **David H. Li**
Unite physically and mentally to embrace One.
Can one be not separated from it?
Channel energy toward tenderness.
Can one emulate the infant?
Cleanse the deep mirror within.
Can one be without blemishes?
Love the populace in governance.
Can one practice laissez-faire?
Open and close the cosmic portal.
Can one assume the feminine role?
Discern and deliberate.
Can one be ignorant?
Cultivate, rear.
Cultivate, but possess not;
Provide, but claim not;
Nurture, but dominate not.
This is the Profoundest virtue.

[22t11c] **David H. Li**
Thirty spokes share one hub.
The hollow in the hub expresses the carriage's usefulness.
With clay, a vessel is molded.
The hollow within expresses the vessel's usefulness.
With doors and windows, a room is formed.
The hollow within expresses the room's usefulness.
Thus, visible provides the facility; hollow expresses its usefulness.

[22t12c] **David H. Li**
Five colors blind the eye;
Five tones deafen the ear;
Five flavors dull the palate.
Prancing and hunting render one restless;
Rare goods render one senseless.
Thus,
a sage aims at the stomach and not at the eye, discarding the latter in favor of the former.

[22t13c] **David H. Li**
Receiving favor and receiving disgrace are both causes for concern,

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more so than being visited by a catastrophic disease.
Why are favors and disgraces causes for concern?
Favor is beneath one.
Receiving it is a cause for concern; losing it is a cause for concern.
Why [favors and disgraces] are more a cause for concern than being visited by a catastrophic disease?
When I have a catastrophic disease,
it is inflicted upon my body.
When I am beyond my body, how can I be visited by diseases?
Thus,
when one values one's body for the good of the world,
one may be consigned with the world's care.
When one treasures one's body for the good of the world,
one may be vested with the world's care.

[22t14c] **David H. Li**
Looking at it, it cannot be seen - label it invisible,
Listening to it, it cannot be heard - label it inaudible,
Holding onto it, it cannot be held - label it intangible.
All three are beyond comprehension; they are One.
Looking up, it is dim.
Looking down, it is dark.
It lacks clarity,
it defies a name;
it returns to Null.
This is formless form, this is imageless image.
This is elusiveness.
Confronting it, one cannot see its head;
Following it, one cannot see its tail.
Seize Direction of the past - this is to manage the Ull of the present.
Know it from the beginning - this is to understand the Direction's rhythm.

[22t15c] **David H. Li**
One who understood Direction in olden days knew the tiniest, appreciated the profoundest, and was deep beyond [our] comprehension.
Since such a person is beyond [our] comprehension, he/she can only be described superficially:
as deliberate as approaching a deep channel in the winter,
as alert as keeping watch over bordering states,
as diplomatic as an envoy in presenting,
as graceful as ice in slow melting,
as simple as a block of uncarved wood,
as calm as a valley's mood,
as accommodating as muddy water,
as expansive as the sea,
as unending as the wind.
Who can calm the muddy to let it distill?
Who can motivate the serene to let it instill?

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One who understands Direction never fills to the brim.
Not filled to the brim,
one is at ready to remove the old and substitute it with new.

[22t16c] **David H. Li**
Aim at the supreme hollow, reach for the utmost serenity.
Matters bloom in myriad diversity.
I watch for periodicity.
Matters blossom and return to their roots.
Returning to roots leads to serenity.
Serenity leads to regeneration.
Regeneration leads to normalcy.
Knowing normalcy leads to comprehension.
Not knowing normalcy, indiscretion leads to misfortune.
Knowing normalcy is all-accommodating;
All-accommodating is non-discriminating.
Non-discriminating is all-encompassing.
All-encompassing is the cosmos.
Cosmos is Direction.
Direction is long lasting.
[One who follows Direction] is unlikely to encounter danger throughout life.

[22t17c] **David H. Li**
At the highest level, one is unseen.
At the next level, one is liked and praised.
At the next level, one is feared.
At the next level, one is ridiculed.
One lacking in trustworthiness loses the [populace's] trust.
Carefree, one values one's words.
With work accomplished and business done, the gentry say: "We do this naturally."

[22t18c] **David H. Li**
When Grand Direction is not in evidence,
nobleness and righteousness come to the fore.
When cleverness and glibness are in view,
grand pretenses come to the fore.
When family relations are in disharmony,
filiality and parental love come to the fore.
When a state is in disarray,
loyal ministers come to the fore.

[22t19c] **David H. Li**
Renounce saintliness, shun cleverness - let the populace be better off by a hundredfold.
Renounce nobleness, shun righteousness - let the populace return to filiality and parental love.
Renounce scheming, shun profiteering - let robbers and thieves vanish.
The three are inadequate formulation.

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Better channel [the populace] to Direction.
Welcome purity, embrace simplicity;
Minimize self-interest, reduce desire.
Renounce learning, eliminate apprehension.

[22t20c] **David H. Li**
Between obsequiousness and authoritativeness - what is the difference?
Between beauty and ugliness - is there a difference?
What others fear, do not be unfearful.
Uncultivated, it is because it is unfinished.
Other people are happily gathered, as if readying to partake in an exquisite banquet, to view a spring parade.
I stand alone, quietly, inconspicuously.
Innocently, as if an infant not knowing how to smile;
Aimlessly, as if a wanderer not knowing where to go.
Other people have much to spare;
I, alone, am bare.
Perhaps my foolish heart.
Common people glow;
I, alone, am in the dark.
Common people are alert;
I, alone, am stark.
Other people are skillful;
I, alone, am clumsy and bashful.
I am different from others;
I treasure being embraced by Mother.

[22t21c] **David H. Li**
The Grand Virtue's complexion resembles that of Direction.
Direction, as a matter substantive,
is sometimes indistinct and other times elusive.
Elusive and indistinct, there is image within;
Indistinct and elusive, there is matter within.
Minuscule and mysterious, there are particles within;
These particles are real; there is reality within.
From the present back to the past, its name is never unacknowledged;
it is the foundation of all matters.
How do I know that it is the foundation of all matters?
Through Direction.

[22t22c] **David H. Li**
Accommodate and be whole, bend and be straight;
Keep low and be fulfilled, replace old and be new;
Seek little and gain, seek plenty and be bewildered.
Thus, the sage embraces One to set an example for the people of the world.
Not self-touting, one shines;
Not self-justifying, one reassures;

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Not self-aggrandizing, one accomplishes;
Not self-serving, one endures.
When one is not in competition, people in the world cannot engage him/her in competition.
Is the old saying "Accommodate and be whole" but empty words?
It can be realized fully.

[22t23c] **David H. Li**
To be reticent is natural.
Thus, a whirlwind does not last all morning,
a downpour does not last all day.
Why is this so?
Because this is the universe.
Even the universe cannot sustain; can humans?
Thus, one who follows Direction manages with Direction,
One who follows virtue manages with virtue,
One who does not follow Direction nor virtue manages with neither
Direction nor virtue.
One who manages with Direction is welcome by those with Direction,
One who manages with virtue is welcome by those with virtue,
One who manages with neither Direction nor virtue is welcome by those without Direction or virtue.
One lacking in trustworthiness loses [the populace's] trust.

[22t24c] **David H. Li**
One who tiptoes to stand taller does not stand firm;
One who strides to walk faster does not walk long;
One who self-touts does not shine;
One who self-justifies does not reassure;
One who self-aggrandizes does not accomplish;
One who self-serves does not endure.
They, in relation to Direction, are the equivalent of leftover food and excess fat.
They are unattractive;
they are not held by those with Direction.

[22t25c] **David H. Li**
A matter is molded;
it comes into being before the universe, noiseless and formless.
It stands by itself, unwaveringly;
it is in motion, unendingly.
It may be the Mother to the universe.
I do not know its name.
Tentatively, [I] label it Direction and call it Grand.
Grand is unending motion;
unending motion is far-reaching;
Far-reaching is periodicity.
Thus,
Direction is grand,

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the cosmos is grand,
the earth is grand,
the human is also grand.
There are four Grands in the universe, and the human is one of them.
The human follows the earth,
The earth follows the cosmos,
The cosmos follows Direction,
Direction follows Nature.

[22t26c] **David H. Li**
Earnestness is the foundation of frivolity;
serenity is in control of rashness.
Thus, a gentleman, in the course of a day, does not depart from serenity and earnestness.
He refrains from extravagance [in public] and lives plainly at home.
Why would the sovereign of a ten-thousand-carriage state govern the world with frivolity?
Frivolity loses foundation; rashness loses control.

[22t27c] **David H. Li**
A good traveler leaves no trails;
A good speaker allows no slips;
A good planner needs no tallies;
A good carpenter needs no bolts in securing a door from opening;
A good packager needs no strings in preventing a knot from untying.
Thus,
the sage cares for everyone and abandons no one,
cares for everything and abandons nothing.
This is unrevealed wisdom.
Thus,
a good person serves as the teacher to a not-so-good person;
a not-so-good person serves as the mirror to a good person.
One who neither respects one's teacher nor cares for one's mirror, even if wise, will be bewildered.
This is the innermost intricacy.

[22t28c] **David H. Li**
Know steeliness, but prefer tenderness.
Be the brook to the world.
The brook to the world is never disunited from virtue.
It aims to return to infancy.
Know limelight, but prefer shadow.
Be the standard to the world.
The standard to the world never deviates from virtue.
It aims to return to the Infinite.
Know fame, but prefer humility.
Be the valley to the world.
The valley to the world is filled with virtue.
It aims to return to simplicity.

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Simplicity dissipates when [a block] is carved into a vessel.
A sage diminishes when [he/she] is used as a leader.
Thus, a great system is not cut up.

[22t29c] **David H. Li**
One who plans to govern the people in the world with coercion is,
in my view, unlikely to succeed.
The people in the world are revered specimens,
They cannot be coerced; they cannot be dominated.
One who seeks to coerce is defeated;
One who seeks to dominate loses.
The sage practices laissez-faire.
Thus, the sage will not be defeated, the sage will not lose.
Among matters,
some lead and others follow;
some breathe slowly and others fast;
some are robust and others slim;
some play safe and others blast.
Thus,
the sage discards extremes, discards extravagances, discards excesses.

[22t30c] **David H. Li**
One guided by Direction does not use military power to subdue the people in the world.
It boomerangs.
Where armies visit, thorns grow.
After a great war, famines follow.
One who knows war stops after the objective is reached.
He dares not flaunt power.
Reach objective, but boast not;
reach objective, but tout not;
reach objective, but show arrogance not;
Reaching objective is because there is no alternative;
Reaching objective does not call for flaunting power.
Matter withers after saturation.
This is not in line with Direction.
Not in line with Direction, early demise is the expectation.

[22t31c] **David H. Li**
Weaponry are not instruments of the good;
they are disliked by everyone.
One with Direction does not harbor them.
A gentleman,
at home, takes the left position;
in war, the right position.
Weaponry are not instruments of the good;
they are not a gentleman's instruments.

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Use them only because there is no alternative;
use them with restraint.
After victory, beautify it not.
One who beautifies [war] is one who delights in killing.
One who delights in killing is unfit to be entrusted with people of the world.
On celebratory occasions, prefer left;
On sad occasions, prefer right.
The adjutant stays left;
the commander-in-chief stays right.
Thus, treat war as funeral.
Those who have killed, return with remorse.
Treat victory as funeral.

[22t32c] **David H. Li**
Direction frequently needs no name.
It is simple.
It is small.
Still, it submits to nothing in the world.
Were a Duke or a Prince to embrace Direction,
myriad matters would submit on own volition.
With the cosmos and the earth in harmony, sweet dew accrues.
It self-regulates without the need of intervention.
As the system begins, names are assigned.
When names are assigned, know when to stop.
Knowing when to stop averts danger.
Direction in relation to people of the world is like the sea to rivers.

[22t33c] **David H. Li**
Knowing others is wisdom;
knowing self is discernment.
Winning over others shows prowess;
winning over self shows strength.
With contentment, one is wealthy.
With persistence, one shows determination.
Holding on without losing ground, one is strong;
Dying without giving up Direction, one lives long.

[22t34c] **David H. Li**
The Grand Direction permeates, left and right.
With myriad matters depending on it for growth, it declines none.
Accomplishing much, it accepts no limelight.
Nurturing myriad matters without claiming, it may be labeled Small;
Receiving myriad matters without claiming, it may be labeled Grand.
By not self-claiming Grand, it is thus Grand.

[22t35c] **David H. Li**

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Whoever embraces the Grand Image attracts people in the world.
Attracting but not discriminating, they live in peace.
Hearing music and seeing food, visitors linger.
Direction, [as a subject] for discussion, is plain and flavorless.
Looking at it, it is invisible;
Listening to it, it is inaudible;
using it, it is inexhaustible.

[22t36c] **David H. Li**
Before contracting [an object], let it expand;
Before weakening [an object], let it solidify;
Before abandoning [an object], let it flourish;
Before seizing [an object], let it aggregate.
This is discernment at its micro best.
Tenderness overcomes bruteness.
Fish cannot survive away from water.
A state does not boast her weaponry before the people.

[22t37c] **David H. Li**
Direction is laissez-faire at all times; it is all-permeating.
Were a Duke or a Prince to govern with Direction,
Myriad matters would develop on own volition.
As self-development degenerates into avarice in complexity,
I suppress it with Direction's simplicity.
Suppressing with Direction's simplicity,
avarice disappears.
Without avarice, serenity visits with ease;
The world self-governs in peace.

[22t38c] **David H. Li**
By not displaying one's high virtue, one is virtuous;
By parading one's little virtue, one is not virtuous.
One with high virtue follows laissez-faire with carefree ease;
One with little virtue follows laissez-faire to parade one's virtue.
One with high nobleness practices nobleness with carefree ease;
One with high righteousness practices righteousness to parade one's righteousness.
One with high Conduct decrees;
With no followers, one uses force to twist others into following.
Thus,
virtue comes to the fore when Direction is not in evidence,
nobleness comes to the fore when virtue is not in evidence,
righteousness comes to the fore when nobleness is not in evidence,
Conduct comes to the fore when righteousness is not in evidence.
Conduct comes to the fore when loyalty and trustworthiness lack;
it brings about confusion.
Foreknowledge addresses but Direction's superficialities;

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it initiates folly.
Thus,
a great man seeks fullness, not lack;
seeks substance, not facade.
He forsakes the latter [Conduct and foreknowledge] and accepts the former [loyalty, trustworthiness, and Direction].

[22t39c] **David H. Li**
Among those with One in the past:
The cosmos, with One, produced cleanliness;
The earth, with One, produced calmness;
A shen, with One, produced responsiveness;
The valley, with One, produced fullness;
Myriad matters, with One, generated;
A Duke or Prince, with One, at the center of the world was seated.
Extending,
The cosmos, without One and without cleanliness, would be separated;
The earth, without One and without calmness, would be barren;
A shen, without One and without responsiveness, would be deserted;
The valley, without One and without fullness, would be depleted;
Myriad matters, without One and without growth, would stall;
Dukes and princes, without One and without being in the center, would fall.
Thus,
humbleness is the root of esteem;
lowness is the foundation of height.
Thus,
a Duke or Prince calls himself My Loneliness, The Isolated Person, The Ungracious Person.
Is this not humbleness as the root of esteem?
Is it not so?
Thus, the supreme honor requires no honor.
Aim not at jade's attractiveness, but at rock's solidness.

[22t40c] **David H. Li**
Periodicity is Direction in motion;
Frailty is Direction in application.
Myriad matters in the world are born out of Ull.
Ull is born out of Null.

[22t41c] **David H. Li**
Hearing Direction,
a scholar with high intelligence follows it with diligence;
a scholar with average intelligence greets it with mixed seriousness and doubt;
a scholar with low intelligence ridicules it.
Direction will not be Direction without being ridiculed.
It is said:
A bright Direction appears unilluminating;

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An advancing Direction appears retreating;
A straight-forward Direction appears uninviting;
Highest virtue appears as valley impoverished;
Purest white appears blemished;
Broadest virtue appears diminished;
Strong virtue appears slack;
Fine quality appears flawed;
The supreme square has no corners;
The supreme vessel is cast last;
The supreme sound is inaudible;
The supreme image is formless.
Direction is unrevealed and anonymous.
Through Direction, help is given and work is completed.

[22t42c] **David H. Li**
From Direction, One is born.
From One, Two is born.
From Two, Three is born.
From Three, myriad matters are born.
Myriad matters turn their backs on yin and embrace yang.
The complement of their energy produces harmony.
What people dislike are loneliness, isolation, and ungraciousness,
yet this is how Dukes and Princes self-address.
Thus, a matter expands through contraction;
contracts through expansion.
This is what others have taught me;
let me teach others the same: "A violent person does not die in place."
This is the theme of my teaching.

[22t43c] **David H. Li**
The world's tenderest is the master of the world's steeliest.
Null permeates Ull.
I thus know the benefits of laissez-faire.
Instructions without words and benefits of laissez-faire - few things in the world can top them.

[22t44c] **David H. Li**
Fame and health - which is dearer?
Health and wealth - which is more valuable?
Gain and loss - which is more damaging?
Excessive love demands large outlay.
Overabundant wealth results in heavy loss.
Thus,
knowing contentment brings about no disgrace;
knowing moderation brings about no danger.
One lasts long.

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[22t45c] **David H. Li**
Great Perfection appears flawed; its use is endless.
Great Fullness appears less; its use is limitless.
Great Straightness appears warped,
Great Dexteriousness appears handicapped,
Great Eloquence appears reticent.
Serenity wins over rashness; coolness wins over heatedness.
Serenity governs the world.

[22t46c] **David H. Li**
When the world is governed by Direction, horses haul manure.
When the world is not governed by Direction, mares foal near [war] location.
No calamity is greater than not being content;
No fault is greater than the desire to gain at any cost.
Thus, one who is content in being content is always content.

[22t47c] **David H. Li**
Without leaving home, one knows the world;
Without looking through the window, one discerns the cosmos's Direction.
The farther one moves about, the less one knows.
Thus,
the sage knows without moving about,
discerns without looking through the window,
accomplishes with laissez-faire.

[22t48c] **David H. Li**
Aiming at study, one's avarice gains day by day;
Aiming at Direction, one's avarice loses day by day.
Losing [avarice] upon losing [avarice], one ends with laissez-faire.
Laissez-faire permeates everything.
To govern the world, one always practices laissez-faire.
Without laissez-faire, one is unfit to govern the world.

[22t49c] **David H. Li**
The sage has no preconceived notion at any time;
the people's notion is the sage's notion.
I treat a person, who is good, well;
I treat a person, who is not good, also well.
This is for goodness's sake.
I trust a person who is worthy of trust;
I also trust a person who is not worthy of trust.
This is for trustworthiness's sake.
The sage, in governing the world, holds back personal notions in favor of the people's.
The sage treats the people, focusing on themselves, as infants.

[22t50c] **David H. Li**

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People are born and people die.
Three in ten live long;
Three in ten die young;
Three in ten move [prematurely] into death's realm.
Why so?
Because they care for their lives too well.
Those who care for themselves, it is said, are unlikely to encounter rhinoceroses or tigers on land, or face weaponry and soldiers in war.
Rhinoceroses have no occasion to use their horns;
tigers have no occasion to use their claws;
soldiers have no occasion to use their bayonets.
Why so?
Because they care for themselves to not move into death's realm.

[22t51c] **David H. Li**
Cultivated by Direction, reared by virtue;
formed by matter, completed by interaction.
Thus, myriad matters revere Direction and value virtue.
The reason Direction is revered and virtue valued is that they do not command but let myriad matters visit Nature.
Thus,
Direction cultivates,
virtue rears, nurtures, guides, comforts, protects, cares, shelters.
Cultivating without possessing,
providing without claiming,
nurturing without dominating,
This is the Profoundest Virtue.

[22t52c] **David H. Li**
The world has a beginning; it is the mother to the world.
By knowing the mother, one knows her children.
By knowing the children, one returns to their mother.
One is without danger in life.
Stuffing channels to block portals [to avarice], one is without concern in life.
Opening channels to facilitate contact [with avarice], one is without hope in life.
Seeing the tiniest is discernment.
Holding onto tenderness is strength.
Use one's light, reflect upon one's discernment, leave nothing to one's regret.
This is Eternal Direction.

[22t53c] **David H. Li**
This little I know:
In moving toward the Grand Direction, the only fear is moving astray.
The Grand Direction is straight forward; still, people go astray.
The court is not filled; the field is not tilled.
Storehouses are empty, but gorgeous gowns are aplenty.

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Bearing sharp swords, tired of exquisite boards,
With wealth to the burst, they are bandits at their worst.
This is not Direction.

[22t54c] **David H. Li**
What is well planted will not uproot;
What is firmly held will not drop.
Descendants will not discontinue remembrance ceremonies.
Cultivating it in self, virtue is true;
Cultivating it in the family, virtue overflows;
Cultivating it in the village, virtue lasts;
Cultivating it in the state, virtue is abundant;
Cultivating it in the world, virtue is universal.
Thus,
look at self through self;
look at the family through the family;
look at the village through the village;
look at the state through the state;
look at the world through the world.
How do I know the world?
Because it is so.

[22t55c] **David H. Li**
One possessing virtue may be compared to an infant.
Poisonous insects will not bite, ferocious animals will not pounce,
Fetching birds will not prey.
Though weak in bones and soft in muscles, his hold is firm;
Though ignorant of union, his instrument is turgid.
This is supreme energy.
Crying all day without turning hoarse, this is supreme harmony.
Knowing harmony is normalcy;
knowing normalcy is discernment.
Enriching oneself is ominous;
overexerting oneself is ruinous.
Matter withers after saturation;
This is not in line with Direction.
Not in line with Direction, early demise is the expectation.

[22t56c] **David H. Li**
One who knows is reticent; one who glibs is ignorant.
Stuff channels, block portals;
blunt sharpness, resolve conflicts;
harmonize brightness, mingle with dust.
This is the Profoundest Assimilation.
Thus, after gaining possession,
one does not patronize, nor slight, nor take advantage of, nor damage, nor treasure, nor debase.

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Thus, one is treasured by the world.

[22t57c] **David H. Li**
Govern a state with orthodoxy;
fight a war with heterodoxy;
take the world with laissez-faire.
How do I know this is so?
Because:
The world is full of prohibitions, yet the populace is poor;
People are stacked with weapons, yet the states are in turmoil;
People are loaded with cleverness, yet strange schemes sprout;
Rules are stringent and well known, yet robbers and thieves abound.
Thus, the sage says:
Let me practice laissez-faire, and the populace self-develop;
Let me seek serenity, and the populace self-manage;
Let me be without fanfare, and the populace self-prosper;
Let me discard avarice, and the populace self-simplify.

[22t58c] **David H. Li**
When policies are broad, the populace live simply;
When policies are rigid, the populace complain roundly.
Facing disaster, is fortune not in the wing?
Experiencing fortune, is disaster not ready to spring?
Who knows the limit?
There is no norm.
Orthodoxy turns into heterodoxy, good turns into evil.
People have been bewildered long.
Thus,
the sage is square without infringing upon others,
fair without harming others,
straight without imposing upon others,
bright without overshadowing others.

[22t59c] **David H. Li**
In governing people and in taking care of the cosmos, the best is restraint.
With restraint, one is ever ready.
Ever ready, one focuses on virtue.
Focusing on virtue, one overcomes everything.
Overcoming everything, one's limit does not come into being.
With one's limit not coming into being, one gains the state.
Having the foundation to governance, one lasts long.
This is deep root and solid foundation.
This is Direction - long lasting and long living.

[22t60c] **David H. Li**
Govern a large state is like frying a small fish.

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With Direction embracing the world, ghosts become ineffective.
It is not because ghosts become ineffective;
it is because their effect becomes inoffensive.
Not only have ghosts become inoffensive;
The sage has also become inoffensive.
With the two not inflicting harm, the people are showered with virtue.

[22t61c] **David H. Li**
A great nation is like a down-stream - the feminine to the world, the rendezvous of the world.
The feminine frequently wins over the masculine with serenity.
Serenity is obsequiousness.
Thus,
a great nation, obsequious to a small nation, gains the small nation;
a small nation, obsequious to a great nation, gains the great nation.
Thus, one is obsequious in order to gain.
Or, one is obsequious because it needs to gain.
A great nation is not to be too keen on conquering.
A small nation is not to be too keen on acquiescing.
Since each gains what each desires, it is better for the great nation to be obsequious.

[22t62c] **David H. Li**
Direction,
to myriad matters, is an enclosure;
to people who are good, it is a treasure;
to people who are not good, it can reassure.
Good words gain people's respect;
good deeds gain people's admiration.
Why abandon people who are not good?
Thus, when a King is enthroned, three senior positions are filled.
Though there are precious jades and speedy stallions, the best present is Direction.
Why, through the ages, is Direction so valued?
Is it not because whoever seeks it gets it, and whoever is guilty, with it, receives amnesty?
That is why it is so valued by the world.

[22t63c] **David H. Li**
Govern with laissez-faire.
Act without fanfare.
Dine with the commonest fare.
Big begins as small; many accrue from few.
In tackling difficult tasks, first tackle those easy;
In tackling big tasks, first tackle those flimsy.
The difficult tasks of the world begin as easy;
The big tasks of the world begin as flimsy.
Thus, the sage, who never considers self big, completes many big tasks.
Thus,
promise easily made leads to promise not fulfilled;

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difficulty underestimated leads to difficulty multiplied.
Thus, the sage, in treating every task as difficult, encounters no difficulties.

[22t64c] **David H. Li**
Governing is easy when there is peace;
Planning is easy when there is time;
Nipping is easy when buds are young;
Reconciling is easy when issues are minor.
Handle matters before they come about;
Govern people before there is chaos.
A tree two-arms'-length wide grows from a seedling;
A tower nine stories high starts with a spadeful;
A journey a thousand miles long begins with a step.
The populace often fail when they are close to completing their tasks.
Be as deliberate at the end as at the beginning; then, there can be no failure.
Thus, the sage desires what others do not desire, and places no premium on rare goods.
[The sage] studies what others do not study,
and revisits people's faults.
[The sage] assists myriad matters to develop naturally but does not dare to interfere.

[22t65c] **David H. Li**
Men who knew Direction in olden days did not teach the populace to be clever, but teach them to be simple.
A populace that is clever is difficult to govern.
Thus,
governing with cleverness robs a state;
governing not with cleverness benefits a state.
One who knows [the difference between] these two sets the standard.
Knowing the standard at all times is Profoundest Virtue.
Profoundest Virtue is deep; it is far.
Profoundest Virtue returns matters to naturalness, to the Grand Gentleness.

[22t66c] **David H. Li**
The sea is the king to hundreds of streams.
Because it is good at lying low, it can be the king to hundreds of streams.
Thus, a sage,
desirous of being the populace's superior, must be obsequious to them;
desirous of being in front of the populace, must follow them.
Thus, a sage,
sitting high, in no way burdens the populace;
standing in front, in no way harms the populace.
Thus, the world is happy to support [the sage] and is not tired of doing so.
Because [the sage] is not in competition, the people in the world cannot engage him/her in competition.

[22t67c] **David H. Li**
People in the world say that my Direction is grand as if without a referent.
It is because it is grand that Direction is without a referent.

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Were it capable of being referenced, it would not be grand.
I have three treasures - embrace and safeguard them.
One, affection.
Two, restraint.
Three, daring not to be at the front of [the people] of the world.
With affection, one becomes courageous;
With restraint, one becomes tolerant;
Daring not to be at the front of the world, one is at the head.
One courts death if one
forsakes affection for courage,
forsakes restraint for tolerance,
forsakes humility for prominence.
With affection,
in war, one wins;
in defense, strengthens.
When cosmos comes to the rescue, it shields with affection.

[22t68c] **David H. Li**
One good at commandership does not easily use force,
one good at war is not easily provoked,
one good at winning does not easily engage in combat,
one good at deployment is obsequious.
This is the virtue of non-engagement; this is the ability at deployment.
This is fully consistent with the cosmos.

[22t69c] **David H. Li**
A saying among warriors:
I dare not play host, I prefer playing guest;
I dare not advance an inch, I prefer retreating a foot.
This is formless formation,
this is defenseless advancement,
this is oppositionless encounter,
this is weaponless display.
No disaster is greater than underestimating the enemy.
Underestimating the enemy verges on losing my treasures.
Thus, when two equal-size armies are in combat, the one that is grieved wins.

[22t70c] **David H. Li**
My words are easy to understand and easy to put into practice.
But no one in the world understands [my words], and no one puts them into practice.
Words must be principled; actions must be justified.
Because these are not understood, I am not understood.
With few who understand me, fewer will put [my words] into practice.
Thus, a sage dresses simply but bears a jade.

[22t71c] **David H. Li**

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Knowing that one does not know is best;
Not knowing but pretending to know is a fault.
A sage has no faults, because he/she is aware of his/her faults and works on these faults.
Because a sage is aware of faults and works on them, he/she has no faults.

[22t72c] **David H. Li**
When the populace is unafraid of threats, major threats loom.
Do not harass their neighborhood;
Do not interfere with their livelihood.
Thus, without interference, people will not interfere.
Thus, the sage knows self without self-touting, respects self without self-aggrandizement.
Thus,
forsake self-touting and self-aggrandizement;
embrace self-knowledge and self-respect.

[22t73c] **David H. Li**
Courageous in accepting dare results in demise;
courageous in declining dare results in survival.
Between these two, there are advantages and disadvantages.
The cosmos has dislikes, but no one knows the reason.
It is hard even for the sage to explain.
The Direction of the cosmos,
though does not compete, is good at winning;
though wordless, is good at responding;
needs no invitation and comes on own volition;
and is at ease and is good at planning.
The cosmos's net is immense; it is loose but it does not miss.

[22t74c] **David H. Li**
When the populace are unafraid of death, what good is threatening them with death?
When the populace are afraid to die, hold devious ones and put them to death.
After that, who dares?
The official executioner is always there to do executions.
Doing executions by anyone else is like felling trees by other than an arborist.
A non-arborist, in felling trees, is unlikely not to hurt his hands.

[22t75c] **David H. Li**
Starvation in the populace is caused by excessive taxes.
Excessive taxes result in starvation.
Difficulty in governing the populace is caused by a governor's interferences.
Interferences result in difficulties in governance.
Indifference to death in the populace is caused by a governor's overindulgence.
A governor's overindulgence results in the populace's indifference to death.
One who does not overindulgence is wiser than one who overvalues one's life.

[22t76c] **David H. Li**

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At birth, one is soft and tender;
at death, hard and stiff.
At the beginning, flora are tender and crisp;
at the end, brittle and dry.
Thus, hardness and stiffness symbolize death; softness and tenderness, life.
Thus, an army, hard and stiff, is annihilated; a tree, hard and stiff, is cut.
Hard and stiff are inferior; soft and tender, superior.

[22t77c] **David H. Li**
The cosmos's Direction is like extending a bow.
Aiming too high, it lowers;
aiming too low, it raises.
From the excessive, it takes;
to the insufficient, it augments.
The cosmos's Direction is to take from the excessive and augment the insufficient.
This is not so for the direction in humans, which is to take from the insufficient to augment the excessive.
Who is willing to augment [the insufficient of] the world with excesses?
Only ones with Direction.
Thus,
a sage provides without expecting approbation,
accomplishes without seeking acclamation,
does without flaunting wisdom.

[22t78c] **David H. Li**
In the world, nothing is softer and weaker than water, yet, in combating the strong, nothing can win over it.
There is nothing to replace it.
The weak wins over the strong; the tender wins over the steely.
No one in the world is unaware of it, yet no one follows it.
Thus, the sage says:
"One accepting a state's disgrace is worthy of being her governor;
one accepting the state's misfortunes is worthy of being the king to the world."
Rightful words appear paradoxical.

[22t79c] **David H. Li**
Settling a major enmity, residual enmity remains.
Responding enmity with virtue - how can this be good?
Thus, the sage holds the left half [of a promissory block] but does not demand payment.
One with virtue acts like that creditor;
one without virtue acts like the tax collector.
The cosmos's Direction does not play favoritism.
It [simply] provides people with goodness all the time.

[22t80c] **David H. Li**
Small states.
Few people.
All sorts of utensils, not in use.

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The populace value death, unwilling to move.
Vehicles available, not in use.
Weaponry available, not on display.
Tying knots for events.
Superbly governed.
Well fed, beautifully clad, serenely housed, happily serenad'd.
Neighboring states within sights.
Crowing and barking heard across states.
From birth to death, no interstate communication.

[22t81c] **David H. Li**
Sincere words are not pretty;
pretty words are not sincere.
Good people are not argumentative;
argumentative people are not good.
Learned people are not erudite;
erudite people are not learned.
A sage does not hoard.
The more he/she provides, the more he/she is enriched;
the more he/she gives, the more he/she gains.
The cosmos's Direction is to facilitate and not harm;
The sage's Direction is to provide and not compete.

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[23t01c] **Yasuhiko Genku Kimura**
The Tao Eternal is beyond definition.
No name given can capture its eternality.
Nameless, it is the origin of the Kosmos.
Named, it is the beginning of all things.
Nothingness, it is the inner being of the Kosmos.
Thingness, it is the outer distinctions of the Kosmos.
These two, though different in names, arise from the same source:
The source called the Invisible.
Invisible beyond the invisible,
It is the entry into the myriad wonders of the Eternal Kosmos.

[23t02c] **Yasuhiko Genku Kimura**
When the world recognizes beauty as beauty, ugliness arises.
When the world recognizes good as good, evil arises.
Being and non-being create each other.
Difficult and easy define each other.
Long and short form each other.
High and low support each other.
Tone and voice accompany each other.
Before and after follow each other.
Hence,
the sage lives in the state of non-action - of eternal balance,
And teaches by the precept of silence - and through his silent deed.
He accepts things as they arise,
Creates without possessing,
Performs without depending,
Accomplishes without claiming credit.
Because he does not claim credit for himself,
His virtues endure forever more.

[23t03c] **Yasuhiko Genku Kimura**
When the learned is not over esteemed,
There will not be unnecessary competition amongst people.
When the treasure is not over valued,
There will not be acts of stealing amongst people.
When we do not show people things that stir up their wants,
Their minds will not be disturbed.
Therefore, the sage governs the people by
Restoring balance in value and worth, through
Emptying people's minds and filling their essence,
Weakening their ambition and strengthening their character,
Freeing them from knowledge and wants, and
Keeping the learned from over exercising their authority.
Act in accordance with the principle of non-action - of eternal balance,
Then order will arise of itself.

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[23t04c] **Yasuhiko Genku Kimura**
Empty of all doctrines,
The Tao is wisdom eternally inexhaustible.
Fathomless for the mere intellect,
The Tao is the law wherewith all things come into being.
It blunts the edges of the intellect,
Untangles the knots of the mind,
Softens the glare of thinking,
And settles the dust of thought.
Transparent yet invisible,
The Tao exists like deep pellucid water.
Its origin is unknown,
For it existed before Heaven and Earth.

[23t05c] **Yasuhiko Genku Kimura**
The Kosmos is not humane;
Impartially, it treats all things as transitory.
The sage is not humane;
Impartially, he treats all people as transitory.
Manifesting the Tao Eternal,
The kosmic space is like a bellows.
Empty, yet inexhaustible,
The more one activates it, the more it generates.
Being full, too many words lead one nowhere;
Impartially, keep to the silent core of emptiness.

[23t06c] **Yasuhiko Genku Kimura**
The Tao, the Spirit of the Valley, is immortal.
It is called the Primordial Female.
The Gate of the Primordial Female,
Through its opening and closing,
Performs the kosmic intercourse,
And is called the origin of Heaven and Earth,
Eternally existing,
Forever tireless.

[23t07c] **Yasuhiko Genku Kimura**
Heaven is eternal and earth everlasting.
They thus endure forever,
Because they exist not for themselves
But for the whole, selflessly.
Whereby the sage,
Existing selflessly for the whole,
Puts himself behind and thereby finds himself foremost,
Holds himself outside and thereby finds himself inmost.

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He has no self apart from the whole,
Wherefore he realizes the self that is the whole.

[23t08c] **Yasuhiko Genku Kimura**
The highest good is like water,
Benefiting all but contending with none,
Flowing in low places which the masses disdain.
Hence, it is close to the goodness of the Tao.
In dwelling, be grounded,
In thinking, be deep,
In giving, be balanced,
In speaking, be truthful,
In governing, be orderly,
In working, be competent,
In action, be timely.
In following the virtues of water,
The sage contends with no one,
And therefore he invites no troubles in life.

[23t09c] **Yasuhiko Genku Kimura**
To fill to the brim is to be out of balance,
Wherefore it is better to stop before overfilling.
To over-sharpen a sword is to be out of balance,
Wherefore its edge will not last long.
To line a hall with gold and jade is to be out of balance,
Wherefore no one can guard them.
If wealth and rank make a man haughty and clinging,
He will surely bequeath misfortune upon himself.
If success is achieved and honor bestowed,
Quietly withdraw from your position.
This is the Way of Heaven.

[23t10c] **Yasuhiko Genku Kimura**
In accordance with the Tao Eternal,
Embrace your body and mind in oneness without any diremption.
Enliven your vital energy until it reaches the suppleness of a baby.
Cleanse your mind to eliminate all unclarity.
Love your people and lead your community without unbalanced action.
Be receptive as a gentle female in the rhythmic intercourse of the Kosmos.
Remain in the state of not-knowing
while achieving knowledge in all fields.
This is the spiritual virtue of the Kosmos:
Birthing life without possessing,
Nurturing life without expecting,
Rearing life without dominating.

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[23t11c] **Yasuhiko Genku Kimura**
Thirty spokes share a hub;
The usefulness of the cart
lies in the space where there is nothing.
Clay is kneaded into a vessel;
The usefulness of the vessel
lies in the space where there is nothing.
A room is created by cutting out doors and windows;
The usefulness of the room
lies in the space where there is nothing.
Therefore,
The benefit of things lies in the usefulness of nothing.

[23t12c] **Yasuhiko Genku Kimura**
The five colors blind the inner eye.
The five tones deafen the inner ear.
The five flavors dull the inner tongue.
In pursuit of outer pleasures,
Racing and hunting madden the inner mind,
Rare goods obstruct inner progress.
Therefore,
The sage attends to that which is within, not that which is without.
He lives from the center, not from the periphery.

[23t13c] **Yasuhiko Genku Kimura**
Honor and disgrace both startle people.
Undue significance is attached to such tribulations
as though they were matters of life and death.
Honor and disgrace both startle people,
Because honor means higher and disgrace means lower in the opinion of others.
Hence,
they become startled with pleasure when honor is given,
And they become startled with displeasure when honor is taken away.
Undue significance is attached to such tribulations
as though they were matters of life and death,
For people think the physical self is real.
If people realize the unreality of the physical self,
How can they attach significance to such tribulations as honor or disgrace?
Therefore,
only one who values the world as oneself is fit to tend the world;
Only one who loves the world as oneself can be entrusted with the care of the world.

[23t14c] **Yasuhiko Genku Kimura**
Looked at but not seen, it is thus called the invisible,
Listened to but not heard, it is thus called the inaudible,
Reached for but not grasped, it is thus called the intangible:

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These three are beyond the reach of sense and reason,
Yet, in the moment of kosmic union,
They merge in spiritual awareness as the Universal One.
There is no above that is bright, nor below that is dark,
But only the infinite, forever indefinable, always reverting to nothingness.
Therefore,
it is called form of the formless, image of the imageless.
And it is known as the amorphous.
Confronting it, no head is seen from the front.
Following it, no rear is seen from behind.
Whereby one lives in the present in accordance with the Tao Eternal,
Thereby one comes to know the beginning of time.
This is called the Universal Law of the Tao.

[23t15c] **Yasuhiko Genku Kimura**
The embodiment of the Tao Eternal,
The ancient masters are wondrously subtle and profoundly penetrating.
The depth of their being is unfathomable and beyond comprehension.
As their depth is unfathomable and beyond comprehension,
Only their appearance can be incompletely described:
The master is as alert as a person fording a winter stream,
As careful as a person watchful of his surroundings,
As respectful as a thoughtful guest,
As flowing as melting ice,
As plain as an unhewn log,
As empty as an open valley,
As inclusive as turbid waters.
Who could keep still until turbid waters become clear of their own accord?
Who could stay calm until still waters become alive of their own accord?
Those who embody the Tao do not desire to extend themselves to the fullest.
For, the Tao is balance,
and there is no fullest, no extreme.
Therefore, through balance, they refill their essence and renew their life force forevermore.

[23t16c] **Yasuhiko Genku Kimura**
Attain utmost emptiness,
Maintain utter stillness.
Then, as ten thousand things arise together,
One will witness their returning to the source.
Though things abound in the universe,
They all return to the source.
Returning to the source is called stillness,
And stillness is called returning to destiny.
To return to destiny is to return to eternity,
And to know eternity is called enlightenment.
To act unawarely in the nescience of eternity

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Is to bring disaster to your life.
To know eternity is to be all-inclusive,
To be all-inclusive is to be impartial,
To be impartial is to attain self-mastery,
To attain self-mastery is to be Heavenly,
And to be Heavenly is to be one with the Tao Eternal.
To be one with the Tao Eternal is to enjoy everlasting life,
Forever secure even after the enfolding of the physical self.

[23t17c] **Yasuhiko Genku Kimura**
The supreme leader is one whose existence is barely known.
Next best is one who is loved and praised.
Next is one who is feared.
The last is one who is contemned.
No trust will ever be accorded to a leader who lacks integrity.
Therefore, with deep commitment,
Honor your words and trust the words of others.
Then, when the work is done and success achieved,
The people will say, "We did it ourselves."

[23t18c] **Yasuhiko Genku Kimura**
When the inner truth of the Tao is lost,
The outer code of morality comes into being.
When cleverness reigns in the world,
Hypocrisy becomes rampant;
When discord arises in the family,
Filiality is emphasized;
When chaos befalls the nation,
Respect is accorded to loyal subjects alone.

[23t19c] **Yasuhiko Genku Kimura**
Abandon the relative notions of holiness and wisdom,
And people will benefit a hundred-fold.
Abandon the outer codes of benevolence and rectitude,
And people will return to natural filiality and kindness;
Abandon the unbalanced acts of cleverness and profiteering,
And there will be no robbers or thieves.
By looking within,
Evince the inner self,
Embrace the unadorned truth;
Diminish the outer self,
Demolish the phantasmic desire.
Abandon the external search for knowledge,
Abolish the internal worry for illusory matters.

[23t20c] **Yasuhiko Genku Kimura**

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To cease unnecessary learning is to be free from unnecessary concerns.
How much difference is there between yes and no?
How much distinction is there between good and bad?
Must one fear what everyone fears or value what everyone values?
In all this, there is no universality, and thus no end to confusion.
Jolly are the masses in chasing after excitement,
As though feasting at a royal feast, or
Ascending a high tower on a spring day.
Quiet am I by abiding in the stillness of being,
Like a newborn babe as yet to even smile,
Being here and now, and having nowhere to go.
The masses all hoard more than they need.
Forgetful of possessing, I alone am bereft.
My mind is like that of a fool, for I know nothing.
The ordinary man is bright, while I alone seem dark.
The ordinary man is clear, while I alone seem muddled.
Without boundary, I am like the vast ocean,
Without restriction, I am like a gentle wind.
The masses all have things to do;
I alone remain stubbornly unoccupied.
Thus, I am uniquely different from the rest,
Honoring the Tao from which I take my sustenance.

[23t21c] **Yasuhiko Genku Kimura**
The outer expression of great virtue
follows the inner subtlety of the Tao.
Yet,
the inner subtlety of the Tao
is altogether elusive and ineffable.
Elusive and ineffable, yet there arises some image within;
Ineffable and elusive, yet there exists some thing within;
Cavernous and dark, yet there is some essence within;
This essence is entirely real; in it is Kosmic Integrity.
Hitherto, the name of Kosmic Integrity has endured,
And remains the Principle of Kosmic Creation and Decreation.
By what means do I know the Principle of Kosmic Creation and Decreation?
By means of Kosmic Integrity itself.

[23t22c] **Yasuhiko Genku Kimura**
To yield is to prevail;
To bend is to straighten;
To be hollow is to be full;
To die is to regenerate.
To have little is to receive much;
To have much is to be confused.
Wherefore,

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The sage embraces the complementary oneness of existence,
And sets an exemplary pattern for the rest of the world.
He does not display his ability,
Therefore his being shines forth.
He is not self-righteous,
Therefore he becomes distinguished.
He does not take credit,
Therefore he becomes recognized.
He is not self-important,
Therefore he is made a leader.
He does not contend with the world,
Therefore the world does not contend with him.
The old admonition that "to yield is to prevail" is not an empty adage.
Truly, to yield is to prevail, and in prevailing, one returns to oneness.

[23t23c] **Yasuhiko Genku Kimura**
To be silent is natural, for silence alone endures in Nature.
A whirlwind does not last the whole morning;
Nor does a downpour last the whole day.
Nature cannot make her commotion last;
Nor can human beings make their commotion last.
Therefore, in enduring silence, without commotion,
The master creates harmony with all humanity,
Sharing the experience of the Tao with those who embody the Tao;
Sharing the experience of virtue with those who practice virtue;
Sharing the experience of loss with those who lose virtue.
Thereby, in sharing the experience,
Those who embody the Tao enjoy his company;
Those who practice virtue enjoy his company;
Those who lose virtue enjoy his company.
The master is silent, for he knows the Tao and trusts the universe.
Therefore, be silent, then you will be enduring;
Trust, then you will be trusted.

[23t24c] **Yasuhiko Genku Kimura**
A man who tiptoes cannot stand.
A man who straddles cannot walk.
A man who flaunts himself cannot shine.
A man who is self-righteous is not respected.
A man who is self-boasting is not acknowledged.
A man who is self-conceited is not promoted.
From the viewpoint of the Tao,
These behaviors are like excess food and excrescent flesh.
Creation abhors such imbalance,
And thus the man of the Tao does not abide in them.

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[23t25c] **Yasuhiko Genku Kimura**
Before the birth of Heaven and Earth is Being, formless yet complete.
Silent and still,
All one and unchanging, all present and unending,
It may be regarded as the Matrix of the Universe.
Its true name is unknown,
So we call it by its alias, the Tao,
And name it by its designation, the Great.
Being great, it extends without limit,
Extending without limit, it is far-reaching,
Being far-reaching, it returns to itself.
The Tao is great,
Heaven is great,
Earth is great,
And Man is also great.
These are the four greatnesses of the Kosmos,
And of them Man is one.
Man patterns after Earth,
Earth patterns after Heaven,
Heaven patterns after the Tao,
And the Tao patterns after that which is natural.

[23t26c] **Yasuhiko Genku Kimura**
Heaviness is the center of lightness.
Stillness is the master of commotion.
For this reason,
The sage may travel the whole day,
Yet stays centered, without leaving his heavy baggage cart.
Or he may enjoy a splendid view,
Yet stays serene, calmly transcending all outward pleasures.
Why should the lord of ten thousand chariots behave lightly before all under Heaven?
One who behaves lightly loses one's center.
One who behaves agitatedly loses one's mastery.

[23t27c] **Yasuhiko Genku Kimura**
The master in his action is so complete
that he leaves no trace behind.
The master in his conversation is so balanced
that he leaves no discord behind.
The master in his thinking is so original
that he depends on no external authority.
The master in protecting people is so skillful
that, without any visible means, he renders all attempts for invasion ineffectual.
The master in uniting people is so adept
that, without any visible means, he renders all efforts for disunity ineffectual.
Thus, the master, without abandoning anyone, is always good at empowering people

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And, without abandoning anything, is always good at utilizing things.
This is the all-embracing wisdom of the Tao.
Hence, the virtuous is the teacher of the non-virtuous,
While the non-virtuous serves as the lessons for the virtuous.
If you value not your teacher or cherish not your lessons,
No matter how intelligent and informed you are, you are greatly deluded.
This is the essential, subtle truth of the Tao.

[23t28c] **Yasuhiko Genku Kimura**
Knowing the strength of the masculine principle,
Yet remaining in the lovingness of feminine virtue,
One becomes the stream of life to which other streams conjoin.
In thus becoming the stream of life for the world,
One comes to embody perennial virtue,
And returns to pristine innocence.
Knowing the purity of kosmic harmony,
Yet remaining in the impurity of worldly discord,
One becomes the standard of life by which other people can live.
In thus becoming the standard of life for the world,
One comes to reaffirm perennial virtue,
And returns to inner infinity.
Knowing the glory of public acclaim,
Yet remaining in the obscurity of personal humility,
One becomes the valley of life in which other people can repose.
In thus becoming the valley of life for the world,
One comes to fulfill perennial virtue,
And returns to undivided simplicity.
Undivided simplicity is reduced to mere usefulness through division.
Remaining undivided, the sage makes masterful use of the divided,
And is made the leader of an organization.
Thus, the great organization led by a sage is undivided and whole.

[23t29c] **Yasuhiko Genku Kimura**
Those who want to take control of the world by force can never succeed,
For the world is a sacred vessel of dynamic energy, not meant to be controlled.
Those who try to forcibly control it will ruin it.
Those who try to forcibly keep it will lose it.
Because life is not a static entity but a dynamic process,
Sometimes one moves ahead and sometimes follows behind.
Sometimes one works hard and sometimes takes rest.
Sometimes one grows strong and sometimes grows weak.
Sometimes one is supported and sometimes is unsupported.
Wherefore, the sage, knowingly moving with the dynamic flow of life,
Avoids extremes, avoids extravagance, and avoids excess.

[23t30c] **Yasuhiko Genku Kimura**

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Those who assist national leaders by means of the Tao,
Never use military force to make their nations world powers.
No action is ever without a repercussion:
Wherever an army is stationed, there grow briars and brambles.
Wherever a battle is fought, there follows a famine.
A good general in the direst necessity of a war
Achieves his purpose of winning the war,
But never seeks to gain power over others.
Therefore,
achieve your purpose, but only if it is called for;
Achieve your purpose, but never be haughty;
Achieve your purpose, but never be boastful;
Achieve your purpose, but never be supercilious;
Achieve your purpose, but never be overpowering.
Whenever something reaches an extreme in strength, it will inevitably decline.
This is called the way against the Tao.
The way against the Tao always leads to an early demise.

[23t31c] **Yasuhiko Genku Kimura**
Weapons are instruments of ill omen; all creatures abhor them.
Therefore, the man of the Tao never abides in them.
The virtuous man usually honors the left, the positive,
But, when called to be in a battlefield, honors the right, the negative.
Weapons are instruments of ill omen,
Not instruments of the virtuous man.
Therefore, when he is compelled to resort to them,
He uses them with utmost restraint and calmness.
He does not glorify victory, for glorifying victory means to take delight in killing.
And whosoever takes delight in killing will never find success in this world.
On occasions for celebration, the positive left is given priority,
On occasions for mourning, the negative right is given priority.
The lieutenant stands on the left, and the general on the right.
That is, they stand in accordance with mourning ritual.
The killing of masses of human beings we bewail with deep sorrow and grief.
The victory in battle we observe with rites of mourning.

[23t32c] **Yasuhiko Genku Kimura**
The Tao remains eternally unnamable.
As undivided simplicity,
If it resides in an ordinary person,
nobody in the world can subjugate him;
If an influential person abides by it,
everybody in the world will be drawn to him.
When heaven and earth come together in harmony,
Showering the world equally with the sweet rain of undivided simplicity,
People cooperate voluntarily without any governing rules.

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When simplicity is divided, names come into existence.
When names are already there, the process of further division should stop,
For to know when to stop
is to avoid the danger of complexity.
The Tao is to the world
what the ocean is to the rivers of the earth.

[23t33c] **Yasuhiko Genku Kimura**
To know others is wisdom;
To know one's self is enlightenment.
To conquer others is power;
To conquer one's self is strength.
One who knows what is enough is wealthy;
One who does what is required is committed.
One who stays in one's destiny endures;
One who dies without perishing lives forever.

[23t34c] **Yasuhiko Genku Kimura**
The Great Tao overflows everywhere in the universe.
It suffuses with life all beings that depend on it for their existence.
It accomplishes everything while remaining nameless.
It nurtures everything while claiming no mastership.
It desires nothing for itself, and is therefore called the Small.
It is the source whereto everything returns, and is therefore called the Vast.
Thus, the sage never thinks of claiming greatness for himself,
Yet, for this very reason, achieves true greatness.

[23t35c] **Yasuhiko Genku Kimura**
From the great formless imagining the world emerges into existence,
Without obstruction, but with balance, harmony, and peace.
Music and feast provide fleeting pleasures in this ephemeral world.
The Tao in its utterance brings no such pleasures to the senses.
The Tao, when looked at, cannot be seen by the eye.
The Tao, when listened to, cannot be heard by the ear.
Yet, when used, it is forever inexhaustible.

[23t36c] **Yasuhiko Genku Kimura**
What is ultimately to be compressed must first be expanded.
What is ultimately to be weakened must first be strengthened.
What is ultimately to be discarded must first be promoted.
What is ultimately to be taken away must first be given.
This is the subtle light of wisdom.
The soft overcomes the hard.
The weak overcomes the strong.
The fish should never leave the water.
The formed should never leave the formless.

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[23t37c] **Yasuhiko Genku Kimura**
The Tao does nothing,
Yet it leaves nothing undone.
If the leaders of the world abide by it,
All beings of their own accord will transform themselves.
If in the course of self-transformation discordant desires arise,
Calm them with the unnameable simplicity of the Tao.
If calmed with the nameless simplicity of the Tao,
Discordant desires of their own accord will disappear.
If discordant desires disappear and quietude is restored,
The world of its own accord will order itself.

[23t38c] **Yasuhiko Genku Kimura**
The person of authentic virtue makes no issue of his virtue.
Therefore, he is virtuous, wholly and completely.
The person of inauthentic virtue makes much issue of his virtue.
Therefore, he is not virtuous, wholly and completely.
Authentic virtue is a matter of being, not of doing.
Therefore, the person of authentic virtue makes no claims for his virtuous action.
Inauthentic virtue is a matter of doing, not of being.
Therefore, the person of inauthentic virtue makes claims for his virtuous action.
Superior benevolence is a matter of doing.
Yet the person of superior benevolence makes no claims for his benevolent deeds.
Superior rectitude is a matter of doing.
And the person of superior rectitude makes claims for his righteous deeds.
Superior etiquette is a matter of doing.
But the person of superior etiquette,
If people do not conform to his standard,
Will pull their elbows and force them to conform.
When the Tao is lost, then comes virtue.
When virtue is lost, then comes benevolence.
When benevolence is lost, then comes rectitude.
When rectitude is lost, then comes etiquette.
Etiquette is but the attenuation of probity and the beginning of disorder.
Prescience is but a flower of the Tao and the beginning of nescience.
For this reason,
The person of character dwells in the depths within, not in the shallows without.
He dwells in the fruitful substance within, not in the flowery embellishment without.
He thus chooses the inner and discards the outer.

[23t39c] **Yasuhiko Genku Kimura**
In ancient times, these attained wholeness:
Heaven attained wholeness and thereby became pure.
Earth attained wholeness and thereby became tranquil.
Spirits attained wholeness and thereby became divine.

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Valleys attained wholeness and thereby became full.
Beings attained wholeness and thereby became alive.
Leaders attained wholeness and thereby all was put aright.
Everything is what it is by virtue of its wholeness.
Heaven without purity would rend.
Earth without tranquility would collapse.
Spirits without divinity would dissipate.
Valleys without fullness would desiccate.
Beings without aliveness would perish.
Leaders without magnanimity would fall.
Humility is the basis of magnanimity.
Modesty is the fundament of exaltation.
Those in high position call themselves powerless, unworthy, or destitute.
Is this not because they take humility as the basis of magnanimity?
There is no honor in displaying your honor.
Desire not either to be jingling like jade or to be stolid like stone.

[23t40c] **Yasuhiko Genku Kimura**
Cyclic returning to the source is the rhythmic movement of the Tao.
Gentle spontaneity is the nature of its function.
All beings derive their beingness from Being, which is the Tao.
And Being arises in and as Nothingness, which is the Tao.

[23t41c] **Yasuhiko Genku Kimura**
When a superior person hears the Tao,
He practices it committedly.
When a mediocre person hears the Tao,
He practices it sometimes, but just as often ignores it.
When an inferior person hears the Tao,
He roars with disparaging laughter.
If he did not laugh, it would not be the Tao.
Thus the age-old epigrams state:
The enlightening way appears dark.
The advancing way appears retreating.
The level way appears bumpy.
The highest virtue appears ordinary.
The purest goodness appears sullied.
The abundant virtue appears deficient.
The perfect virtue appears defective.
The most genuine appears insincere.
The greatest space has no corners.
The greatest talent ripens late.
The greatest voice is silent.
The greatest image is formless.
The Tao is hidden and has no name.
Yet the Tao alone bestows the power and fulfills the destiny of everything.

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[23t42c] **Yasuhiko Genku Kimura**
The Tao, the wholeness, gives rise to oneness.
Oneness gives rise to complementary unity.
Complementary unity gives rise to complementary trinity.
Complementary trinity gives rise to everything in existence.
Everything consists of the complementarity of yang in the center and yin surrounding it.
From the balanced interchange between the two arises equilibrium in disequilibrium.
Ordinary people hate nothing more than to be powerless, unworthy, or destitute.
Yet this is what people in high position call themselves.
This means, in accordance with the principle of complementarity,
That to lose is to gain and to gain is to lose.
Let me repeat what others have taught:
The strong and violent, being out of balance, do not die natural deaths.
This is the very foundation of my teaching.

[23t43c] **Yasuhiko Genku Kimura**
The softest under heaven always prevails over the hardest.
For, having no fixed form,
It can penetrate even where there is no visible opening.
This is the power of balanced action through nonaction.
This is the benefit of balanced action through nonaction.
Nonaction teaches without words, and benefits without actions.
No power in the world can even come close to it.

[23t44c] **Yasuhiko Genku Kimura**
Which is more precious, fame or health?
Which is more important, health or wealth?
Which is more painful, gaining or losing?
The more excessive is your attachment,
The greater is your suffering.
The more excessive is your possession,
The heavier is your loss.
To know what is enough is to be free from disgrace.
To know when to stop is to be free from danger.
Those who practice this will long endure.

[23t45c] **Yasuhiko Genku Kimura**
Great perfection appears imperfect,
Yet there is no end to its process of perfecting.
Great fullness appears empty,
Yet there is no limit to its process of fulfilling.
Great uprightness appears bent,
Great mastery seems clumsy,
Great eloquence sounds awkward,
Yet they keep growing without limitations.

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Movement overcomes stagnation.
Stillness overcomes discordance.
Movement and stillness in balance
Set the world in evolutionary order.

[23t46c] **Yasuhiko Genku Kimura**
When the world follows the Tao,
Horses are used to fertilize the farm fields.
When the world does not follow the Tao,
Even mares are expended to breed in the battlefields.
When the individual follows the Tao,
Energy is used in his harmonious inner development.
When the individual does not follow the Tao,
Energy is expended in his continuous inner conflict.
There is no greater vice than giving in to greed,
No greater calamity than not knowing contentment,
No greater imputation than succumbing to covetousness.
Therefore, know and be content with what is enough,
Then you will always have enough.

[23t47c] **Yasuhiko Genku Kimura**
Without going out the door,
You can know the ways of the world.
Without looking out the window,
You can know the ways of heaven.
The farther you go outward, the less you know.
Thus, the sage knows without going outward,
Understands without looking outward,
Accomplishes without acting outward.

[23t48c] **Yasuhiko Genku Kimura**
The practice of ordinary learning increases complexity daily.
The practice of the Tao increases simplicity daily.
Simplicity leads to more simplicity,
Until it reaches the state of pristine nonaction.
Then nothing is done, yet nothing remains undone.
Thus, one who wins the world does so
By not meddling with it, through nonaction, with simplicity.
One who loses the world does so
By meddling with it, through action, with complexity.

[23t49c] **Yasuhiko Genku Kimura**
The sage does not have a set mind.
His mind is unconditioned, and
He regards the minds of all people as his own.
He is good to those who are good.

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He is good to those who are not good.
For his virtue is goodness itself.
He is in integrity with those of integrity.
He is in integrity with those without integrity.
For his virtue is integrity itself.
The sage, to serve this world,
In compassion merges his mind with all minds.
People rivet their eyes and ears upon differences amongst them.
The sage, with childlike innocence, sees one humanity in all.

[23t50c] **Yasuhiko Genku Kimura**
Life is appearance; death is disappearance.
Three out of ten live a long life.
Three out of ten live a short life.
Three out of ten bring upon themselves an untimely death,
Because they cling too much to outer pleasures of life.
He who maintains a balanced life in accordance with the Tao,
Does not meet tigers or rhinoceroses in the wilderness,
Does not suffer attacks from the enemy in the battlefield.
Upon him the tiger has no place to fasten its claws,
The rhinoceros has no place to jab its horn,
The weapon has no place to pierce its blade.
Why is this so?
Because in him there is no room for death to enter.

[23t51c] **Yasuhiko Genku Kimura**
The Tao begets existence.
Intelligence nurtures existence.
Substance forms existence.
Forces complete existence.
For this reason,
Everything in existence, without exception,
Reveres the Tao and honors Intelligence,
Not by any decree, but with utter spontaneity.
Thus, the Tao begets everything in existence,
And Intelligence nurtures it,
Rears it,
Develops it,
Completes it,
Ripens it,
Sustains it,
Protects it.
Giving birth without possessing,
Availing life without claiming,
Promoting growth without controlling,
These are the Profound Virtues of Kosmic Intelligence.

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[23t52c] **Yasuhiko Genku Kimura**
The universe has an origin, the Matrix of Creation,
Functioning as the Mother of the world.
If you know the Mother, you will know her children.
If you know her children while abiding with the Mother,
Though your body may be dissolved,
Your life-energy will remain inexhaustible.
Close the cracks, close the doors of the senses,
Then, till the end of your life you will not be drained of energy.
Open the cracks and react to external stimulations,
Then, till the end of your life you will not be saved from suffering.
To perceive the subtle is enlightenment.
To abide in gentleness is strength.
Use your inner light to return to enlightenment
And you will not inherit any harm.
This is called "learning the eternal lesson."

[23t53c] **Yasuhiko Genku Kimura**
With clear, appreciative discernment,
I choose to walk the great way of the Tao,
And fear naught save going astray.
The great way is very smooth and straight,
Yet people prefer uneven and winding by-paths, and thus go astray.
Therefore, in the world that has gone astray,
While the courts are clean and decorated,
The fields are untilled and the granaries are empty.
If the ruler wears fancy clothes,
Carries around sharp swords,
Indulges in extravagant food and drink,
And possesses more riches than he needs,
He is indeed a brazen bandit.
This is contrary to the great way of the Tao.

[23t54c] **Yasuhiko Genku Kimura**
What is firmly established within cannot be uprooted.
What is firmly embraced within cannot be disengaged.
The Tao, thus firmly established and embraced within you,
Will be respected for generations to come.
Cultivate the Tao in your character,
Then its virtues will be genuine.
Cultivate the Tao in your family,
Then its virtues will abound.
Cultivate the Tao in your community,
Then its virtues will endure.
Cultivate the Tao in your country,

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Then its virtues will flourish.
Cultivate the Tao in the world,
Then its virtues will pervade.
Therefore, you can observe the virtues of the Tao,
In your character, if you cultivate it in your character;
In your family, if you cultivate it in your family;
In your community, if you cultivate it in your community;
In your country, if you cultivate it in your country;
And in the world, if you cultivate it in the world.
How can you know how the state of the world is?
Simply by thus observing.

[23t55c] **Yasuhiko Genku Kimura**
He who embodies the fullness of the Tao is like a ruddy infant.
No poisonous wasps will sting him.
No fierce beasts will seize him.
No rapacious birds will maul him.
His bones are tender and muscles soft,
Yet his grip is tight.
He knows not of the union of male and female,
Yet, filled with vitality,
His manhood becomes vigorously erect.
He can howl all day without becoming hoarse,
Because he is the embodiment of perfect balance.
To know balance is to know the eternal.
To know the eternal is to be illumined.
To overprotect life is to invite sure disaster.
To overuse the mind is to invite lopsided strength.
To overdevelop a thing is to invite early decay.
All are out of balance, and thus contrary to the Tao.
Being contrary to the Tao, things soon cease to be.

[23t56c] **Yasuhiko Genku Kimura**
Those who know do not talk.
Those who talk do not know.
Close the openings of your senses,
Blunt the sharpness of your intellect,
Untie the tangles of your attachment,
Soften the brightness of your knowledge.
Be one with the dust of the world.
This is to be one with the Tao.
He who is one with the Tao cannot be courted, cannot be distanced, cannot be bought, cannot be harmed, cannot be honored, cannot be humiliated.
For this reason, he becomes the true treasure of the world.

[23t57c] **Yasuhiko Genku Kimura**

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Govern a nation with enduring justice.
Command troops with unpredictable moves.
Lead the world with empowering noninterference.
How do I know this to be so?
From witnessing the following:
The more restrictions there are in the world, the poorer people become.
The more weapons people possess, the darker nations become.
The more cunning and cleverness there is, the more there are anomalous things.
The more rules and regulations there are, the more there are thieves and robbers.
Therefore the sage says:
I take no action, and people are naturally transformed.
I delight in stillness, and people naturally do what is right.
I do not interfere, and people on their own prosper.
I have no greed, and people on their own return to simplicity.

[23t58c] **Yasuhiko Genku Kimura**
When the government is inwardly contained and disciplined,
The people become wholesome and good.
When the government is outwardly demanding and exacting,
The people become tense and cunning.
Fortune rests on misfortune.
Misfortune hides in fortune.
There is no end to their perpetual cyclic interchange.
Likewise, there is nothing that is permanently fitting.
What is fitting eventually becomes unfitting.
What is proper eventually becomes improper.
Not knowing the complementarity inherent in cyclic interchange,
People's delusion of permanence tends to last for a long time.
Thus, knowing the dynamic balance existing in complementarity,
The sage chooses what is right without being divisive,
Points out what is true without being critical,
Straightens out distortions without overextending them,
Enlightens others without dazzling them.

[23t59c] **Yasuhiko Genku Kimura**
In governing people and serving heaven,
There is nothing better than thrift.
Thrift means expeditiously regaining balance after expending resources.
Expeditiously regaining balance means continually accumulating virtue.
Continually accumulating virtue means increasingly becoming invincible.
Increasingly becoming invincible means knowing that everything is possible.
One who knows that everything is possible is fit to govern people.
The mother principle of governing people holds good for a long time.
This is called deepening the root and firming the foundation,
Which is the way of long life and lasting vision.

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[23t60c] **Yasuhiko Genku Kimura**
Governing a big country is like cooking a small fish.
The more you stir the pot, the less the fish stays intact.
If the world is guided by the Tao,
Even evil spirits are rendered spiritless.
Not that evil spirits are in themselves spiritless,
But their spirits do not harm people.
Not only do evil spirits not harm people,
But powerful rulers also do not harm people.
When no harm is done from either side,
Virtue accrues to both and all return to pristine oneness.

[23t61c] **Yasuhiko Genku Kimura**
A great country is like a low-lying estuary,
A place where the myriad streams of the world come together.
She is also like a receptive female drawing in an eager male.
The female always conquers the male through her stillness,
Because she knows how to lie low through her stillness.
Thus,
a great country can win over a small country by lying low.
A small country can also win over a great country by lying low.
Therefore, one may either win over or be won over by taking the lower position.
A great country only wants to embrace and nourish more people.
A small country only wants to be embraced and serve her benefactor.
Thus, both can achieve their ends by practicing humility.
Therefore, especially a great country must practice humility.

[23t62c] **Yasuhiko Genku Kimura**
The Tao is the Innermost of all life,
The treasure of the virtuous who is centered therein,
And the refuge of the non-virtuous who has gone astray.
Beautiful words arising from the Tao will find an appreciative audience,
Noble deeds arising from the Tao will make great contributions to people,
And even if a person may have gone astray,
the Tao will not abandon him.
Therefore, on the day a new emperor is crowned or new ministers installed,
Rather than rushing to offer them discs of jade or teams of horses,
Simply be still and show them the Tao.
Why did the ancients esteem the Tao so highly?
Did they not say that with the Tao,
Those who seek find what they seek
and those who go astray are forgiven?
This is why the Tao is esteemed as the greatest treasure of the world.

[23t63c] **Yasuhiko Genku Kimura**
Act from the still fulcrum of non-action,

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Engage from the still fulcrum of non-engagement,
Experience from the still fulcrum of non-experience.
Regard the insignificant as significant,
Regard the minor as major,
Requite the unkind with kindness.
Meet the difficult while it is still easy,
Solve the major while it is still minor.
Difficult problems of the world always arise from easy ones,
Major issues of the world always arise from minor ones.
Therefore, the sage never deals with major issues,
Yet his action always leads to major accomplishment.
Those who commit lightly are seldom to be trusted.
Those who assume things to be easy are always met with difficulties.
Therefore, the sage assumes everything to be difficult,
And ends up having no difficulty at all.

[23t64c] **Yasuhiko Genku Kimura**
That which has balance is easy to maintain.
That which has not arisen is easy to forestall.
That which is brittle is easy to shatter.
That which is minuscule is easy to scatter.
Therefore, manage problems before they arise;
Create order before disorder sets in.
A tree as large as the arms' embrace grows from a downy shoot.
A terrace nine stories high rises from a shovelful of earth.
A journey of a thousand miles begins with a single step.
One who acts from the delusion of grandiosity fails.
One who clings to the delusion of grandiosity loses.
The sage does not act from delusion, and therefore he does not fail,
Nor does he cling to delusion, and therefore he does not lose.
Because of the delusion of grandiosity,
On the verge of success, people often fail.
If they would take as much care at the end as at the beginning,
They would not fail in their affairs.
The sage does not desire what the masses desire;
He does not treasure what the masses treasure.
He studies what the masses do not study;
He returns to the source of knowledge ignored by the masses.
Thus, without acting in delusion,
The sage supports all beings as they naturally exist.

[23t65c] **Yasuhiko Genku Kimura**
The ancients who mastered the Tao did not make the people sharp and clever.
Instead, they made the people simple and deep.
The people are hard to govern
When they are too clever and know too much.

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To govern the people with cleverness is to bring about calamities.
To govern the people with simplicity is to bring about blessings.
To know these two alternatives is to have the standard of governance.
To understand the standard of governance is to have sublime virtue.
Sublime virtue is deep and far-reaching.
Though it runs counter to the common way,
It follows the great way of the Tao Eternal.

[23t66c] **Yasuhiko Genku Kimura**
The reason the sea is king of a hundred streams is because it lies below them.
Therefore, it is called king of a hundred streams.
When the sage wants to guide the people, in speech he always lies below them.
When the sage wants to lead the people, in deed he always follows behind them.
Thus,
even though he is above them, the people do not feel oppressed.
Even though he is ahead of them, the people do not feel obstructed.
Therefore, the people willingly and joyously put him in a leadership position.
Because he is above contention, the people never contend with him.

[23t67c] **Yasuhiko Genku Kimura**
People say that my Tao is too immense and beyond compare.
However, because it is so immense, it is so different.
If it were not so different,
It would long ago have been reduced to something insignificant.
There are three treasures that I hold and cherish:
The first is tenderheartedness.
The second is thrift.
The third is daring not to be first in the world.
From tenderheartedness comes courage.
From thrift comes generosity.
From humility comes leadership.
If you try to be courageous without being tenderhearted,
If you try to be generous without being thrifty,
If you try to be a leader without learning humility,
You are courting your own self-destruction.
Venture with tenderheartedness and you will win the battle.
Defend with tenderheartedness and you will be invulnerable.
For tenderheartedness is the way Heaven guards you for your inner protection.

[23t68c] **Yasuhiko Genku Kimura**
A good warrior is never pugnacious.
A good fighter is never angry.
A good winner is never combative.
A good commander is always humble.
This is called the virtue of non-contention.
This is called using the strength of others.

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This is called perfect emulation of heavenly virtue.

[23t69c] **Yasuhiko Genku Kimura**
The strategist par excellence says:
Dare not to be the aggressor but rather to be the defender.
Dare not to advance an inch but rather to retreat a foot.
This is called
Letting the opponent march toward nowhere to which to march,
Letting the opponent capture nothing to be captured,
Letting the opponent attack none to be attacked,
Letting the opponent arm with weapons for nothing for which to arm.
There is no greater calamity than underestimating your opponent.
To underestimate your opponent is surely to lose your treasures.
Therefore, when opposing forces are engaged in conflict,
The one who yields with caution will triumph in the end.

[23t70c] **Yasuhiko Genku Kimura**
My words are very easy to understand and very easy to practice,
Yet the people of the world can neither understand nor practice them.
My words point to a source and my deeds a master,
Yet the people of the world know neither the source nor the master.
Thus, they know not who and what I am.
But for the few who know, I am precious.
Therefore, the sage may wear coarse clothes,
But will always hold a luminous treasure within.

[23t71c] **Yasuhiko Genku Kimura**
Having knowledge, yet being aware of the unknown, is superior intelligence.
Not having knowledge, yet pretending to know, is intellectual stagnation.
To be aware of stagnation is to be free of it.
The sage is free of any stagnation,
because he is keenly aware of all stagnation.
Therefore, he is forever free of stagnation.

[23t72c] **Yasuhiko Genku Kimura**
If people do not revere the Law of Nature,
It will inexorably and adversely affect them.
If they accept it with knowledge and reverence,
It will accommodate them with balance and harmony.
Therefore, the sage, in harmony with the Law of Nature,
Knows himself but does not flaunt his knowledge,
Loves himself but does not exalt his status,
Accepts where he is without complaint,
Enjoys what he does without dislike.
Thus, he rejects imbalance and disharmony,
And chooses balance and harmony.

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[23t73c] **Yasuhiko Genku Kimura**
Courage in daring action will lead to death.
Courage in caring action will lead to life.
Of these two, one is beneficial and the other harmful.
Heaven does not favor harmful courage,
Yet, there are few who really know the reason.
Thus, the sage does not make light of this truth.
He who abides by the way of Heaven
Triumphs without fighting,
Responds without chattering,
Reaches out without being asked,
Plans ahead without being impetuous.
Though its meshes may appear wide,
Through the vast net of heavenly law,
Nothing can ever slip.

[23t74c] **Yasuhiko Genku Kimura**
If the people do not fear death,
For reasons of extreme poverty or suffering,
What is the point of threatening them with death?
If the people fear death,
And if the outlaws are captured and killed,
Who will dare to break the law?
Yet, the act of killing should always be
The exclusive province of the Great Executioner.
Therefore, to kill in place of the Great Executioner is
Like hewing wood in place of the master carpenter;
Few, if ever, will escape cutting their own hands.

[23t75c] **Yasuhiko Genku Kimura**
Why are the people starving?
Because the rulers eat up the money in taxes.
That is why.
Why are the people difficult to govern?
Because the rulers interfere too much.
That is why.
Why do the people think so little of death?
Because the rulers think too much of their own life.
That is why.
Those who do not overvalue their life are wiser than those who do.

[23t76c] **Yasuhiko Genku Kimura**
Human beings are soft and supple at birth,
But stiff and hard at death.
All things in Nature are soft and pliant when alive,

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But dry and withered when dead.
Thus, the stiff and hard is the companion of death,
And the soft and supple is the companion of life.
Therefore, an army that is unyielding will soon perish,
And a tree that is unbending will soon break.
The hard and unyielding is an inferior quality;
The soft and yielding is a superior quality.

[23t77c] **Yasuhiko Genku Kimura**
The Way of Heaven is like the bending of a bow.
The upper is lowered, while the lower is raised.
The too long is shortened, while the too short is lengthened.
The Way of Heaven is the way of balance:
Take from that which has more
and give to that which has less.
The way of man is different:
Take from those who have less
and give to those who have more.
Who is so abundant that he can continue to give to the world?
Only the man who embodies the Tao and is thus inexhaustible.
Therefore, the sage, being the fulcrum of the world,
Benefits his people without proclaiming it,
Accomplishes his task without dwelling on it,
Enlightens his world without flaunting his wisdom.

[23t78c] **Yasuhiko Genku Kimura**
Nothing under heaven is as soft and yielding as water.
Yet, for attacking the hard and strong,
Nothing is better and nothing is like it.
The yielding overcomes the unyielding;
the soft overcomes the hard.
Everyone under heaven knows this,
yet no one puts it into practice.
Therefore, the sage says:
He who absorbs as does water the detritus of the people
is the worthy master of the nation.
He who flows as does water with the tides of the troubled land
is the worthy king of the nation.
Truth seems often paradoxical and against common sense.

[23t79c] **Yasuhiko Genku Kimura**
After the reconciliation of great hostilities,
Lingering resentment always remains.
Can this be considered a true reconciliation?
Therefore, the sage returns injury with kindness.
He takes the position of a giver,

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And does not make claims upon others.
The virtuous relates to the world as if he owes the world.
The non-virtuous relates to the world as if the world owes him.
Though the way of Heaven is impartial,
It always supports those who live in harmony with it.

[23t80c] **Yasuhiko Genku Kimura**
Let there be small countries with few people.
Let the people take the matter of life and death seriously,
And let them not move too far from their birthplaces.
Even if there are complicated devices,
Let there be no necessity to use them.
Even if there are boats and carriages,
Let there be no reason to ride them.
Even if there are armors and weapons,
Let there be no occasion to display them.
Let the life be so simple that
The people return to tying knots for keeping records.
Let them be delighted with plain food, pleased with simple clothes, satisfied with modest homes, joyous with natural customs.
Though they may gaze across at a neighboring country,
hearing the barking of its dogs and crowing of its roosters,
they are so happy and satisfied where they are
that they will not visit one another until the end of their days.

[23t81c] **Yasuhiko Genku Kimura**
Truthful words are not always beautiful.
Beautiful words are not always truthful.
Virtuous people do not argue at all.
Non-virtuous people argue incessantly.
Those who know are not full of information.
Those who are full of information do not know.
The sage does not hoard material goods.
The more he lives entirely for others, the richer his life becomes.
The more he gives to others, the more abundant his life becomes.
The way of Heaven is to benefit all but to harm none.
The way of the sage is to work for all but to contend with none.

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[24t01c] **Chou-Wing Chohan**

The Tao that can be expressed in words is not the eternal Tao.
The name that can be defined in words is not the name that never changes.
Non-existence is what we will call the source of heaven and earth.
Existence is the mother of all things.
From eternal non-existence, therefore, we observe the beginning of the existence of the many hidden qualities of the universe.
From eternal existence, therefore, we clearly observe the overt qualities of the universe.
These two, the hidden and the overt, are originally the same at source, and become different when they manifest themselves.
This same origin is "the smallest of the small."
The absolute "smallest of the small" is the gate from which the beginning of all the parts of the universe emerges.

[24t02c] **Chou-Wing Chohan**

When the world understands that beauty is beautiful, ugliness will exist.
When the world understands that goodness is good, evil will exist.
From that we learn that:
Existence affirms non-existence,
Ease affirms difficulty,
Short derives from long, because that is what it is compared to,
Low derives from high, because according to that it is measured,
Echo affirms sound,
After follows before.
Accordingly,
The sage operates without action,
And teaches his pupils without words.
Everything in the universe, when defined, is relative to everything else.
The sage does not try to differentiate things, he does not try to show his preference for things either in deed or in speech.
This does not mean that the sage does nothing or says nothing;
rather, it means that he "accepts things as they are," easily and naturally, without making any demands.

[24t03c] **Chou-Wing Chohan**

If the exalted are not praised, the humble will not put on airs.
When rare things are not assigned a value, the thief has no reason to steal them.
When the desired object is not shown, the heart has no reason to covet it.
Therefore the sage says:
By emptying their hearts
By filling their stomachs
By weakening their ambition
By strengthening their bones,
He prevents them from knowing what evil is and yearning for good, and this also prevents the knowledgeable ones from acting according to their knowledge.
He governs by non-action,
And therefore, there is nothing that cannot be done.

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Non-quiet and non-order in the world are caused by ambition to attain the unattainable,
and by plotting to go from the undesired to the desired.
If people would obey the laws of the world the way the sage does, there would always be balance between body and soul, and peace and serenity would abound in the world.

[24t04c] **Chou-Wing Chohan**
The Tao, if you examine it, will always be empty and will never be full.
In its infinite emptiness lies the source of all things,
It will remain in its depths forever.
I don't know whose seed it is,
But it looks like the predecessor of the universe itself.

[24t05c] **Chou-Wing Chohan**
Heaven and earth do not own all things,
For them, things are like straw dogs.
The sage does not own his words,
For him, all people are like straw dogs.
The hollow space that lies between heaven and earth is like the blacksmith's bellows.
Hollow in appearance, nothing is lacking,
And if it moves, a lot of what is in it moves.
The person who speaks a lot will be exhausted.
It would be better for him to keep his words to himself.

[24t06c] **Chou-Wing Chohan**
"The valley and the wind will never die."
They are the creators of the one who is the mystical mother,
The one whose hair is the source of heaven and earth.
This source will never end.
Even if it is exploited endlessly, it will never diminish.

[24t07c] **Chou-Wing Chohan**
Heaven and earth will exist forever.
The reason they exist forever is that they do not live for themselves and they do not live because of themselves.
Therefore they live forever.
In the same way, the sage stays behind everything and finds himself in front of everything, he is not himself and he is preserved forever.
Since he has no self-interest, his self-interest can realize itself.
Even though it looks like heaven and earth give life to all creatures, they do not live in order to preserve their own existence, and therefore they live forever and never die.
In his rule over the kingdom, the sage does everything for people, ignoring his personal goals, and ultimately earns glory, honor, and everything he wanted for himself.

[24t08c] **Chou-Wing Chohan**
The best of the best is like water.
Water is beneficial to everything,

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And does not demand anything for itself in return.
Water stays in places where nothing else stays.
Therefore, water is close to Tao.
At home, it is important for this to be a good place to live in.
In feeling, examine the depths of your heart.
In friendship, maintain good relations with others.
In words, have confidence.
In government, abide by good order.
In trade, taking things easy will be to your benefit.
In movement, use every opportunity.
Since there is no demand for anything, there is no blame, either.
This shows how the sage, the highest level of good, operates selflessly.
He does good for others but demands nothing of them.
He is satisfied with everything.
He does not covet anything that belongs to someone else.
When he serves as an example for us, the world enjoys peace and tranquillity.

[24t09c] **Chou-Wing Chohan**
It is better to leave a thing alone
Than to hold it and keep it full to the brim.
If you sharpen the blade and use it,
It will not remain sharp for long.
When gold and jade fill the temple,
No one can protect them.
When wealth and honor come together with pride
Self-destruction quickly joins them.
After the goal has been achieved and the objective has been honorably accomplished,
The Tao of heaven
Is to retire from everything.

[24t10c] **Chou-Wing Chohan**
Can you always keep your soul focused
So that nothing can divert it from the Tao?
Can you regulate your breathing
And be as soft and relaxed as a baby?
Can you purify yourself and eliminate the hidden
So that you are free of all blemish and error?
Can you love the people and govern the state by non-action?
Can you open and close the gates of nature
As a woman can?
Can you be enlightened and aware
And penetrate to the depths of everything, without knowledge?

[24t11c] **Chou-Wing Chohan**
Thirty spokes unite in the middle of the wheel,
And because of the part between them where nothing exists,

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We enjoy the use of the carriage wheel.
Clay is formed into bowls and vessels,
And because of the hollow in it where nothing exists,
We use them as vessels.
Doors and windows are cut into the walls of the house,
And since they are empty space, we can use them.
Therefore, on the one hand, we have the advantage of what exists,
And, on the other, we utilize the non-existent.
Without that which does not exist, we cannot take advantage of the wheel, the vessel, or the house.
Without wooden spokes, clay, and walls, we cannot take advantage of the space they contain.
Ultimately, existence and non-existence coexist and are intertwined.

[24t12c] **Chou-Wing Chohan**
The five colors blind a person's sight.
The five sounds deafen a person's hearing.
The five tastes dull a person's palate.
Races and hunting trips make a person wild.
Things that are hard to attain are detrimental to a person's conduct.
For this reason, the sage
Prepares his food according to the size of his stomach and not according to the size of his eyes.
He rejects surfeit, and opts for less.

[24t13c] **Chou-Wing Chohan**
"Honor and disgrace are like fear.
Fortune and disaster are like our body."
What does "Honor and disgrace are like fear" mean?
Honor is located in a high place, and disgrace is located in a low place.
When you have them, it is as if you are in a state of fear, and when you no longer have them, it is also as if you are in a state of fear.
Therefore, honor and disgrace are like fear.
What does "Fortune and disaster are like our body" mean?
We have fortune and disaster because we have a body.
When we do not have a body, how can fortune and disaster affect us?
Therefore, the person who relates to the world like he relates to the good fortune of his body can rule the world.
The world can be safely entrusted to the person who loves it like he loves his body.

[24t14c] **Chou-Wing Chohan**
What we look at and do not see is called simplicity.
What we listen to and do not hear is called rarity.
What we clasp and do not catch is called delicateness.
These three cannot be discerned,
So they unite to become one.
When it is revealed, it does not dazzle,
When it is concealed, it is not dark,
When it is infinite, it is not defined.

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It attains the non-existent.
Its name is the form of the formless
And its image is that which does not have an image.
It is mysterious.
Meet it, and you will not be able to see its face,
Follow it, and you will not be able to see its back.
By adhering to the ancient Tao,
You will be master of the essence of the present
And you will be aware of the origin of the past.
That is the clue to the Tao.

[24t15c] **Chou-Wing Chohan**
Long ago, the man of Tao was learned, incisive,
And so profound that it was difficult to comprehend him.
Since it is impossible to understand him, I will try to sketch his image:
He is cautious, like a person crossing a stream during the winter.
He is hesitant, like a person who fears his neighbors.
He is modest, like a person who is another's guest.
He is unassuming, like ice that slowly melts.
He is simple, like a log that has not been carved.
He is hollow, like a valley surrounded by mountains.
He is dim, like stagnant and murky water.
And who is the person who can clear the darkness until it begins to glow?
And who is the person who can purify the murky water until it becomes clear?
And who is the person who can nudge the stagnant along until it begins to move?
The one who follows the principles does not seek fullness.
Since he is not full, when he falls, he can renew himself.

[24t16c] **Chou-Wing Chohan**
Devote yourself to the goal of achieving absolute serenity,
Aspire to a state of perfect peace.
All things come into existence,
And we see them return.
Look at the things that bloomed and flowered,
Each of them returns to its source.
The return to the source is called serenity,
Which means following destiny,
Following destiny is eternal, it is eternity.
He who knows eternity is enlightened.
He who does not know eternity runs blindly
To his pain and suffering.
Knowledge of eternity, is all-embracing.
Since he embraces everything, he will achieve greatness.
Since he grasps greatness, he can attain perfection.
When he reaches perfection, he will attain supremacy.
When he is supreme, he will come to the Tao.

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The person who achieves the Tao exists forever.
Even if his body decays, he will never perish.

[24t17c] **Chou-Wing Chohan**
The greatest rulers are the ones whose existence the people do not notice at all,
The rulers who are inferior to them are the ones whom the people honor and praise,
And inferior to those are the ones of whom they are afraid,
And inferior to those are the ones whom they despise.
When there is a lack of faith in the ruler,
No one believes in his rule.
Now, learn how much importance must be attributed to words.

[24t18c] **Chou-Wing Chohan**
When the great Tao is lost, justice, righteousness and good will spring forth.
When wisdom and cunning emerge, hypocrisy raises its head.
When family ties are no longer harmonious, honoring parents and caring for children still remain.
When a nation is in a state of confusion and disorder, patriotism becomes evident.
When Tao is present, equilibrium is present.
When Tao is lost, the differences between things emerge.

[24t19c] **Chou-Wing Chohan**
Abandon learning,
And grief and sorrow will no longer be known.
Abandon learned volumes, cast off wisdom,
And people will be one hundred times better off.
Abandon righteousness, cast off justice,
And people will return to filial duty and birthing offspring.
Abandon cunning, cast off avarice,
And bandits and thieves will disappear from the earth.
These four principles, even if they form the foundation of human culture, are not sufficient.
Therefore, here are principles to which people can adhere:
Show integrity, adhere to simplicity,
Restrain selfishness, curtail lusts.

[24t20c] **Chou-Wing Chohan**
What is actually the difference between "yes" and "no"?
What is actually the difference between good and bad?
Must we fear what others fear?
The complexity is limitless!
In general, the people are happy, as if they were enjoying a royal feast,
Or as if they had climbed to the top of the tower on a spring day.
I alone am indifferent and quiet, I show no signs,
Like a baby who cannot smile yet,
Depressed as if I do not have a home to go back to.
All the others have more than enough,
And I alone, it seems, have a need to make up for what is missing.

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Perhaps my thoughts are the thoughts of a fool,
Ignorant of knowledge, despised by everyone!
The vulgar person is bright,
I alone am so dull and toneless.
The vulgar person is clear,
I alone am so dull and opaque.
I am drifting, I am not anchored,
Swinging back and forth, I am not attached.
In general, everybody has something to do,
I alone am at a loose end, aimless.
I alone am different from the others,
But I value the quest for
Existence that comes from the big mother.
Good and bad, like "yes" and "no," are identical in the eyes of the omniscient sage.
But he is afraid of them, since they are infinite, and can therefore not be foreseen.
However, all told, he, the sage, is different from the people.

[24t21c] **Chou-Wing Chohan**
The manifestation of the great virtue is to follow the way of the Tao.
Tao is a thing that is invisible, inaccessible.
Inaccessible, invisible, and yet it has image and form.
Cloudy and obscure, but there is essence in it,
And this essence is absolute truth, and there is belief in it.
From ancient times until now, it has not lost its nameless name,
Through it the source of all things has passed.
How do I know that the source of all things is in it?
From the Tao.

[24t22c] **Chou-Wing Chohan**
Be modest, and you will remain whole.
Be bent, and you will remain straight.
Be empty, and you will remain full.
Be worn out, and you will remain new.
The one who has little will receive.
The one who has a lot will be enslaved.
Therefore the sage guards the one,
And becomes a paradigm for the world.
He does not expose himself, therefore he shines.
He does not make a good name for himself, therefore he is known.
He does not praise himself, therefore he is dear to everyone.
He does not glorify himself, therefore his name is on everyone's lips.
And since he does not compete at all,
There is no one in the world who can compete with him.
The ancient ones said:
Be modest, and you will remain whole.
Can these be meaningless words?

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Indeed, he will return home whole.

[24t23c] **Chou-Wing Chohan**
It is natural to be frugal with words.
A gale will not blow for an entire morning;
Pelting rain will not fall for a whole day.
Who causes all those?
Heaven and earth.
If (the fruit of) heaven and earth cannot last forever,
How can man?
The person who follows the Tao,
Is identified with the Tao.
The person who adheres to virtue,
Is identified with virtue.
The person who adheres to vice,
Is identified with vice.
When a person follows the Tao,
The Tao looks kindly upon him.
When the person adheres to virtue,
Virtue welcomes him.
When the person adheres to vice,
Vice opens its door to him.

[24t24c] **Chou-Wing Chohan**
A person who stands on tiptoe cannot stand firmly on his feet.
A person who spreads his legs cannot walk steadily.
A person who displays himself cannot shine (like a star in the sky).
A person who praises himself will not be praised by others.
A person who glorifies himself will not be famous.
A person who makes himself mighty cannot excel.
All these, in comparison to the Tao, are called:
"A surfeit of food and an excess of action."
They will be tiresome to everyone in other things, too.
Therefore, the man of Tao is not found in their company.
All these are examples of living in a way that goes against nature.

[24t25c] **Chou-Wing Chohan**
There is something that is overt and hidden,
That exists beyond heaven and earth.
Formless, motionless,
It stands alone, forever, it does not change,
It exists in every place, it never tires.
It can be called "Mother of the universe,"
Because I don't know its name.
If I am compelled to call it by a name,
I will call it Tao, "all-embracing."

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"All-embracing" exists forever,
"All-embracing" is far-reaching,
"All-embracing" returns to every beginning.
Therefore Tao is "all-embracing,"
Heaven is "all-embracing,"
Earth is "all-embracing,"
Man is "all-embracing."
In the universe, four things are "all-embracing,"
And man is one of them.
Man adheres to the laws of earth,
Earth adheres to the laws of heaven,
Heaven adheres to the laws of Tao,
Tao adheres to the laws of its nature.

[24t26c] **Chou-Wing Chohan**
Heaviness is the basis of lightness,
The passing is the basis of movement,
Therefore the sage, even when traveling all day long,
Never abandons the baggage wagon,
Therefore the sage, even when surrounded by splendor and luxury,
Is shrouded in indifference that stems from serenity.
How can this great emperor, with a thousand chariots,
Move easily throughout his kingdom?
If he is light, he will lose his basis,
If he is hasty, he will lose his serenity.
Wang-Pi comments:
The light cannot bear the heavy; the small cannot contain the large; the sedentary controls the moving, the one who does not move from his place controls the one who moves from his place.
Therefore heaviness is the basis of lightness, and serenity is the secret of control.

[24t27c] **Chou-Wing Chohan**
The good traveler leaves no tracks,
The good speaker leaves no doubt,
The good accountant needs no abacus,
The good builder needs no lock and bolt,
And the door he closes will not open behind him.
The good fastener needs no ropes or knots,
And it is still impossible to untie after him.
Even if people are bad, why should they be rejected?
Therefore the sage is always the good savior of the people,
And nobody will reject him.
He is good to all creatures,
He spurns nothing.
This state is called "to see and to come to the light."
Therefore, good people are guides to bad people,
And many people are like matter in good people's hands.

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And the person who does not appreciate his guide,
And the person who does not love the matter in his hand,
All their success comes from blindness.
This is the main principle of the secret.

[24t28c] **Chou-Wing Chohan**
The person who holds on to masculinity but also preserves femininity
Will be a channel that draws the entire world through it,
And, being a channel for the entire world, will not lack eternal heroism,
And can then return to the purity of his childhood.
The person who holds on to white, but also preserves black
Will be a sign and an example for the world,
And, being a sign and an example for the world, will not lack eternal heroism,
And can then return to the infinite absolute.
The person who holds on to honor but also preserves humility
Will be a valley that absorbs the whole world into it,
And, being a valley that absorbs the whole world into it, will not lack eternal heroism,
And can then return to fundamental perfection.
Fundamental perfection, when divided up, will become vessels of many uses,
And these will be used by the sage, officers, and ministers.
However, in order to be great and ruling and supreme, there is no need for division.

[24t29c] **Chou-Wing Chohan**
When a person undertakes to hold and mold the world,
I see that he will fail in this task.
Since the world is an instrument of God:
It cannot be molded,
It cannot be held.
He who tries to mold it damages it,
He who insists on holding it loses it.
Therefore the sage does not mold it, and therefore he does not damage it,
He does not try to hold it, and therefore he does not lose it.
With all things, some move forward while others lag behind,
Some hold their tongues, while others speak a lot,
Some are strong, while others are weak,
Some are on the wagon, while others fall off.
Therefore the sage avoids excess, extremism, haughtiness, lust, and arrogance.

[24t30c] **Chou-Wing Chohan**
The person who helps a ruler of men with the Tao
Does not force the world with weapons.
He aims only to redeem the Tao,
And does not attempt to force his strength on others.
Bringing redemption, he does not attribute it to himself,
He does not boast much, he is not proud,
He thinks that it is his obligation to do so.

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This is how redemption will be, without force.
When things reach their full power,
They begin their process of aging.
This goes against the Tao.
Whatever goes against the Tao will quickly come to an end.

[24t31c] **Chou-Wing Chohan**
As far as weapons are concerned, they are instruments of suffering.
They are not the instruments of the man of Tao.
For the actions of weapons will be repaid:
In a place where armies are stationed, only thorns and thistles grow.
Years of misery always accompany great wars.
When the man of Tao stays at home,
His left is his place of honor,
And when using weapons,
His right is his place of honor.
He uses weapons
Only when he cannot avoid doing so.
He does not rejoice in his conquests.
If he rejoices in his conquests,
It means that he enjoys killing and slaughter.
The person who enjoys killing people,
Cannot realize his aspirations in the world.
In matters of bringing honor, the place of honor is on the left;
In the opposite matters, the place of honor is on the right.
The adjutant-general takes his place on the left,
The general's place is on the right,
And this means that it is a funeral procession.
The slaughter of many people leads to deep and protracted mourning.
Victory in battle is immortalized in a funeral procession.

[24t32c] **Chou-Wing Chohan**
The Tao was always nameless.
When it was expressed for the first time,
It was given a name.
And once it has already been given a name, it is necessary to stop.
The knowledge of where to stop makes a person immune to any danger.

[24t33c] **Chou-Wing Chohan**
The person who knows others is wise,
The person who knows himself is enlightened.
The person who conquers others is strong,
The person who conquers himself is powerful.
The person who knows his lot is rich.
The person who maintains his path with energy has a strong will.
The person who does not stray from his proper place will have a long life.

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The person who dies but does not perish will exist forever.
Feo-tzu says:
"The difficulty in knowing is not learning others, but learning ourselves.
Therefore, the person who learns himself is enlightened."

[24t34c] **Chou-Wing Chohan**
The great Tao is in everything, both on the left and on the right.
Through it, all things come into being, and it does not abandon them.
When its work is completed, it does not possess them.
It loves and nurtures all things,
But does not rule them.
It never exists, so it can be called small, apparently.
All things return home to it,
And it does not claim to own them,
So it can be called great, apparently.
It never aspires to greatness,
And therefore it accomplishes greatness.

[24t35c] **Chou-Wing Chohan**
The person who holds the great thing
Will go through a whole world.
He will go along the path straightforwardly without seeing danger,
But finds tranquillity, friendship, and equality.
The sounds of a tune and the scent of delicacies will cause the stranger passing by to stop.
But Tao, when it is expressed in words, is pure, devoid of all taste.
When someone looks at it, he won't see it.
When someone listens to it, he won't hear it.
However, when someone uses it, it is everything.

[24t36c] **Chou-Wing Chohan**
In order to reduce something, it must first be expanded.
In order to weaken something, it must first be strengthened.
In order to drop something, it must first be lifted.
"In order to take, a man must first give."
This is what is called the wisdom of light.
The soft and weak can overcome the hard and strong.
Just as the fish should not leave the depths,
The sharp instruments of control should not leave their hiding-place.

[24t37c] **Chou-Wing Chohan**
Tao is never active, but there is nothing it does not do.
If princes and kings could hold onto it, all things would develop by themselves.
When they develop, the desire in them would emerge,
I would restrain them with simplicity,
So simple that it does not even have a name,
In order to liberate them from desire.

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Free of desire, they would be soaked in tranquillity,
And thus the world would attain purity and virtue.
Simplicity, however unimportant it may be,
Cannot be subdued even by the entire world.
If princes and kings could hold onto it,
Everything in the world, of its own accord, would pay homage.
Heaven and earth would unite to sprinkle dew, sweeter than honey, on the ground.
Without anyone ordering them to do so, people would attain harmony by themselves.
With the mission accomplished and the objectives achieved,
People would see themselves as following in nature's footsteps.

[24t38c] **Chou-Wing Chohan**
Superior virtue is not aware of being a superior virtue,
So it has virtue.
Inferior virtue never discards the virtue,
Therefore it has no virtue.
Superior virtue seems inactive, but it does everything.
Inferior virtue operates, but ultimately its work is incomplete.
Superior love operates without motive.
Superior justice operates without motive.
The superior system operates, even though nothing responds to it at first,
And gradually people raise their arms and join it.
Thus, when the Tao is lost, virtue is lost.
If virtue is lost, love is lost.
If love is lost, justice is lost.
If justice is lost, the superior system comes into being.
The superior system, therefore, is the expression of impatience and disloyalty, the result of confusion of the senses.
Knowledge that contains no knowledge is only the flower of Tao and the beginning of folly.
Therefore, the truly great person keeps the concrete and rejects the transient,
He keeps the fruit and does not take the flower.
Therefore he rejects the flower and takes the fruit.

[24t39c] **Chou-Wing Chohan**
Among things, these are the ones that received the One in ancient times:
Heaven, that is made clear by the One,
Earth, that is stabilized by the One,
The soul, that is made spiritual by the One,
The valley, that is made full by the One.
Through the One, all things came into being and were realized,
Princes and kings, through the One, became rulers of the world.
If heaven were not clear, it could tear,
If earth were not stable, it could collapse,
If the soul were not active, it could dissolve,
If the valley were not full, it could dry up.
If things did not exist, they would be as if they had never been,

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If princes and kings did not rule,
They would be thrown from their thrones.
The nobleman must measure himself in terms of the humble and simple man,
The dignitary must use the lowly as his basis.
Therefore, princes and kings call themselves "ignorant," "cowardly," "worthless."
Does that not mean that they consider humility to be the root of their nature?
For what does a person hate more than "ignorant," "cowardly," or "worthless"?
Yet princes and kings still choose these words to describe themselves.
Therefore there is no exaltation in this dignitary.
Thus kings rise by lowering their value,
And disappear by raising their value.
It is not good to be conspicuous, like a single gemstone,
Or monotonous and invisible like one of the countless stones in a field.

[24t40c] **Chou-Wing Chohan**
Going back is the movement of the Tao,
Weakening is the expression of the Tao.
Everything in the universe springs from within existence,
And existence springs from non-existence.

[24t41c] **Chou-Wing Chohan**
Non-existence can penetrate the hardest of all.
Therefore I know that there is usefulness to non-action.
Learning without words, usefulness without action,
Only a few in the world have achieved this.

[24t42c] **Chou-Wing Chohan**
Your reputation or your person, which is closer to you?
Your person or your property, which is dearer to you?
Profit or loss, which is worse for you?
Over-eagerness leads to over-spending.
Too much property leads to too much loss.
Therefore, the person who is content with his lot will not know disgrace,
And the person who knows where to stop will never disappear,
He will exist forever.

[24t43c] **Chou-Wing Chohan**
When the learned scholar hears the Tao
He makes every effort to master it.
When the mediocre scholar hears the Tao
It will seem as if he grasps and loses it, alternately.
When the weak scholar hears the Tao
He laughs wildly,
If he had not laughed at it, it would not be worthy to be Tao.
Therefore it is written:
"The enlightened Tao seems dark,

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The advanced Tao seems backward,
The direct Tao seems obscure,
The most exalted quality looks like a valley,
The most pristine white looks colorless,
The most superior virtue looks insufficient,
The most solid quality is like a fragile stalk,
The simplest nature looks changeable,
The largest square has no angles,
The largest vessel is never whole,
The loudest sound is hardly heard,
The largest image cannot be imagined.
Tao, since it is hidden, is nameless."
But only the Tao can improve and mend.
To separate is to be constructive; to be constructive is to be destructive.
All things, whether they are constructive or destructive, lead to the One again.

[24t44c] **Chou-Wing Chohan**
Tao begets one,
One begets two,
Two begets three,
Three begets all things.
All things, back to the shade, front to the light,
The harmony between them is the breath of life.
What others teach, I also teach:
"The cruel and violent do not die a natural death."
I will use that sentence as my guide.

[24t45c] **Chou-Wing Chohan**
The greatest perfection looks flawed,
And even so, it never perishes.
The greatest fullness looks empty,
And even so, it will never run out.
The straightest road looks crooked.
The greatest vigor looks like laziness,
The greatest eloquence looks like stammering.
Action overcomes cold,
Tranquillity overcomes heat.
Only through purity and tranquillity of spirit
Can order be imposed on the world.

[24t46c] **Chou-Wing Chohan**
When Tao rules the world
Racehorses are harnessed to the garbage cart in the fields.
When Tao does not rule the world
War-horses graze in the meadows on the outskirts of the city.
There is no greater sin than going after what man desires,

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There is no greater sorrow than not knowing a measure of contentment,
There is no greater obstacle than falling into the pit of greed.
Therefore, it is sufficient for you to know a measure of contentment in order to know contentment in proportion, so as to satisfy your measure.

[24t47c] **Chou-Wing Chohan**
Without crossing the threshold of the gate
It is possible to know the entire world.
Without looking through the window
It is possible to see the Tao of heaven.
The further the person goes,
The less he knows.
Therefore the sage
Knows everything without going through the streets,
Names everything without seeing it,
Accomplishes every task without doing anything.

[24t48c] **Chou-Wing Chohan**
The person who pursues his studies
Will be wiser with every passing day,
The person who seeks the Tao
Will decrease with every passing day.
Less and less, he will continue to decrease,
Until he reaches the state of non-action,
And by non-action it is possible to do everything.
Li Chia-mou said:
"He who pursues learning acquires knowledge; he who seeks the Tao casts off his ignorance.
The more the person knows, the more he has to get rid of.
Therefore, adding means nothing more than decreasing."

[24t49c] **Chou-Wing Chohan**
The sage has no self that he can call "mine,"
He turns the self of the people into his own.
I act with goodness toward the good,
I act with goodness toward the bad, too,
And so the good is contagious.
I relate with trust to the person who is worthy of trust,
I relate with trust to the person who is not worthy of trust, too,
And so trust is contagious.
The sage lives in the world in his victory and rules the world with his simplicity.
But when all the people look at him and listen to him,
The sage takes care of them, like a mother takes care of her children.

[24t50c] **Chou-Wing Chohan**
It is easy to hold something that is motionless,
It is easy to create a mold for something that is not lacking,

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It is easy to break something that is breakable,
It is easy to scatter a thing that is small.
Take care of a thing before it happens,
Arrange a thing before it gets out of hand.
The simple man generally fails in his affairs on the verge of success.
Take care of the end as you do of the beginning,
And you will not fail.

[24t51c] **Chou-Wing Chohan**
The Tao created all things,
The way of the Tao nourished them,
All things emerge in different forms,
Each of them is perfect in the nature of the Tao within it.
Therefore, there is not one among the myriad of things
That does not honor the Tao and cherish its way.
Honoring the Tao and cherishing its way are not dictated by law,
But rather come from within.
Therefore the Tao creates them, makes them grow, nourishes them,
Guards them, lifts them, and protects them.
When all things are created, the Tao does not reject them.
It creates them without owning them.
It operates without depending on them, and raises them without controlling them.
When its work is completed, it does not lay any claim to them.
Since it does not lay claim to them, it does not lose them.

[24t52c] **Chou-Wing Chohan**
People leave life and enter death.
Life's portion is three out of ten.
Death's portion is also three out of ten.
People who move from the day of birth into the realm of death,
Their portion is also three out of ten.
Why is that?
Because of their futile efforts to seek eternal life.
However, only those who do nothing to prolong their life,
Are better off than those who do everything in order to live longer.
I have heard that the person who knows how to preserve his life
When traveling the earth,
Will not encounter a rhinoceros or a tiger,
And when he goes into battle,
He will not be wounded by a weapon or an arrow.
The rhinoceros will not target him with its horn,
The tiger will not tear him apart with its claws,
Weapons will not find their mark on his body
Where they can pierce him with their blades and arrowheads.
Why is that?
Because he is out of the realm of death.

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[24t53c] **Chou-Wing Chohan**
The beginning of the universe, when materialized, is considered to be a mother.
When a man finds the mother, he will know the children, accordingly.
Even though he knows the children, he still clings to the mother:
Therefore, although his body wanes, he never perishes.
The person who shuts his mouth and closes his doors
Will never perish.
If he opens his mouth and increases his affairs,
He will never be saved.
The person who sees the tiniest thing possesses clear vision,
The person who adheres to the weak possesses strength.
Use your light, but dim your brightness,
In this way you will not do yourself any harm.
This is called following the eternal Tao.

[24t54c] **Chou-Wing Chohan**
Let me have knowledge and follow the great way of the Tao,
I alone am afraid of straying from this path.
The great way is easy and simple,
But people prefer byways.
The royal palaces are wonderfully maintained,
But the people's fields are full of thorns,
And the barns are empty.
There are those who wear expensive clothes,
There are those who carry polished swords,
There are those who gorge themselves on food and drink,
There are those who amass property and possessions:
This is called encouraging the robbers.
Is this not straying from the path of the Tao?

[24t55c] **Chou-Wing Chohan**
What is sown by the best sower will never be uprooted,
What is fastened by the best fastener will never be loosened.
And so his children and grandchildren can continue the ancestral ritual for many generations.
If he nurtures the Tao by himself, his virtue is genuine,
If he nurtures the Tao in his family, his virtue is abundant,
If he nurtures the Tao in his village, his virtue is inestimable,
If he nurtures the Tao in his country, his virtue fills the country,
If he nurtures the Tao in the world, his virtue fills the universe.
Therefore, when you observe the individual, know individuals,
When you observe the family, know families,
When you observe the village, know villages,
When you observe the country, know countries,
When you observe the world, know the universe.
How do I know that it is possible to rule the world with the Tao?

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From this observation.

[24t56c] **Chou-Wing Chohan**
The person who is blessed with great virtue can be compared to a child.
He will not be bitten by an insect or a snake,
He will not be devoured by wild animals,
Birds of prey will not swoop down on him.
His bones are fragile, his tendons soft, but his grip is strong.
He is not familiar with the union of man and woman, but he possesses reproductive powers.
This means that he is at the peak of his vitality.
He can weep all day and not become hoarse.
This means that he is in perfect harmony.
Being familiar with this harmony brings him closer to eternity,
Being familiar with eternity enables man to attain enlightenment.
Increasing life invites trouble,
Let your heart become addicted to the breath of the spirit, and you will be filled with potency.

[24t57c] **Chou-Wing Chohan**
Make all the weapons blunt,
Cut everything that is tangled,
Make everything that is shiny dull,
Mix with anything that is as humble as dust,
And this is called absolute equality.
Therefore
One cannot get close to it
Nor can one get away from it.
It is impossible to derive benefit from it,
Nor to be harmed by it.
It does not publicize a person's honor,
Nor does it publicize a person's shame.
Therefore it is the most exalted thing in the world.

[24t58c] **Chou-Wing Chohan**
Although the wise man rules the country with integrity,
And wages war cunningly,
He who wishes to rule the empire
Must not interfere with anything.
His wish is unattainable in any other way.
How do I know this?
Thus:
The more limitations and prohibitions there are,
The more poor people there will be.
The more weapons people possess,
The more riots there will be throughout the country.
The more artists and artisans there are among the people,
The greater the desire to create things that belong to the imagination.

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The more rules and regulations there are,
The more robbers and thieves there will be.
Therefore the sage says:
When I choose non-action of my own accord,
The people reach the path of their own accord.
When I love peace and quiet of my own accord,
The people behave with integrity of their own accord.
When I desist from all occupation of my own accord,
The people become very wealthy of their own accord.
When I am free of all desire of my own accord,
The people remain simple of their own accord.

[24t59c] **Chou-Wing Chohan**
When the government is indifferent and inactive,
The people will be happy and wealthy,
When the government discriminates and divides,
The people will be restless and dissatisfied.
Happiness is borne on the back of sorrow,
Sorrow dwells beneath happiness.
Therefore, who can know the virtues of good government?
Only when the government does not rectify anything.
Otherwise, the rectification becomes a strategy,
And good becomes evil.
People have been aware of this for a long time.
Therefore the sage is square and does not cut others,
He has a point, but he does not pierce others,
He is straight, but he does not straighten others,
He shines, but he does not dazzle others.

[24t60c] **Chou-Wing Chohan**
When ruling people, like serving heaven, the sage acts only in moderation.
Only with moderation can he learn the Tao in an instant.
This study is called "the rapid accumulation of a virtue."
Through the rapid accumulation of a virtue
He can overcome everything.
Since there is nothing he cannot overcome,
No one can know of his superiority.
Since no one knows of his superiority,
He can rule the country.
Since what he does when he acquires everything is identified with the mother, his days are extended.
Thus his roots are deep and his foundations strong, and he knows the way of longevity and immortality.

[24t61c] **Chou-Wing Chohan**
Govern a large country as you would cook a small fish, gently.
Let the Tao govern the world, and spirits will not roam freely.
This does not mean that spirits will not have powers,

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But rather that their powers will not harm people.
They will not harm people,
Nor will the sage harm people.
When neither he nor they harm anybody,
The virtue belongs to both of them.
When the Tao governs the world, the spirits are not known as spirits and the sage is not considered a sage,
says Wang-Pi.

[24t62c] **Chou-Wing Chohan**
A great country is like the drainage basin of the entire world,
Into which all the rivers flow,
It is the field of the entire world,
It is the femininity of the entire world.
Femininity always overcomes masculinity with its calmness of spirit,
Which it uses as a means to lower itself.
Thus the great country lowers itself before the small country,
Before it conquers the small country.
A small country lowers itself before a great country,
Before it conquers the great country.
Therefore some lower themselves to take,
And others lower themselves to gather.
The only wish of a great country is to hold on to and keep its endless subjects,
And the only wish of a small country is to engage in many occupations and tasks.
When they both wish to realize their aspirations,
Both of them together,
The greater of them must lower itself.

[24t63c] **Chou-Wing Chohan**
The Tao is the source of everything,
The treasure of the good man,
The sustainer of the bad man.
Therefore,
Even the ceremonial splendor of the coronation of the emperor and his three ministers,
And the value of the jewels and the knights' horses,
Are nothing compared to the splendor of this Tao.
Why did the ancients value the Tao?
Is it because it is possible to seek it and find it and liberate sinners with it?
For this reason, the Tao is the most valuable thing in the world.
Good words will nurture our honor,
Good deeds will give a person a good name.

[24t64c] **Chou-Wing Chohan**
Do a non-deed,
Do a non-action,
Taste tastelessness.
The sage desires non-desire,

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And does not value anything rare.
He learns the unlearnable,
But peruses what others have discarded.
Thus he enables all things
To develop in their natural way,
And he does not engage in hasty action.
See the small as big,
See the little as a lot.
Take care of the difficult when it is still easy,
Take care of the big when it is still small.
All difficult things in the world begin as easy things,
All big things in the world begin as small things.
The tree whose trunk cannot be encircled by a man's arms began as a sapling,
A nine-story tower rose from a heap of dirt,
A thousand-mile journey began with the earth under a man's foot.
Therefore the sage does not try to do big things,
And in that way can achieve greatness.
The person who makes casual promises
Will not keep them.
The person who perceives many things as easy
Will encounter many difficulties.
Therefore the sage perceives things as difficult,
And consequently never encounters difficulties.

[24t65c] **Chou-Wing Chohan**
In ancient times, the best Tao practitioners did not use it to educate the people,
But rather to restore them to simplicity.
It is difficult to govern people since they are very knowledgeable.
Therefore, ruling a country by increasing knowledge
Means destroying the country,
While ruling a country by reducing knowledge
Means blessing the country.
The person who is aware of these two ways knows the standard,
The person who keeps the standard in his mind is virtuous.
The highest virtue is profound and broad,
It goes back to the beginning of everything,
And in this way attains absolute peace.

[24t66c] **Chou-Wing Chohan**
The best soldier does not love war,
The best warrior is not bloodthirsty,
The best conqueror does not take part in the war,
The best employer places himself beneath his workers.
That is called the virtue of self-control,
That is called the ability to be helped by others,
That is called the enlightenment that comes from uniting with heaven.

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[24t67c] **Chou-Wing Chohan**
What the Tao is to the world,
So the streams and valleys are to the rivers and seas.
Rivers and seas can be like kings to all the streams and valleys
Since the former can lower themselves before the latter.
Thus they are the kings of all the streams and valleys.
Therefore the sage, in order to be above the people,
Must lower himself before them in words,
And in order to head the people,
He must place himself behind them in body.
Thus, when he is above the people, the people do not suffer at his hand,
When he is at the head of the people, the people are not held back by him.
Therefore the whole world wants to carry him on its shoulders
And never tires of him.
He competes with nobody,
And therefore nobody competes with him.

[24t68c] **Chou-Wing Chohan**
The whole world tells me:
"Great as the Tao is, it has no form."
Since it is great,
It has no form.
If it resembled any form,
It would have waned a long time ago.
I have three treasures that I keep and safeguard:
The first is called love,
The second is called moderation,
The third is called not jumping to the head of the entire world.
With love, a person can be courageous,
With moderation, a person can be generous,
And by not jumping to the head of the world, a person can be the master of all the ministers.
Without love, a person can only have courage,
Without moderation, a person can only have generosity,
And instead of staying behind, a person can go to the front.
This leads nowhere but to death.
The person who fights with love will win the battle,
The person who defends himself with love will be safe.
Heaven will save him and protect him with love.

[24t69c] **Chou-Wing Chohan**
A tactician in ancient times said:
"I do not dare to act as a host,
I prefer to act as a guest,
I do not dare to advance an inch,
I prefer to retreat a foot."

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This implies that he does not muster his armies, as if he has no armies,
He does not roll up his sleeves, as if his arms are not ready,
He does not go out to battle, as if he has no weapons,
He does not fight, as if he has no enemies.
The greatest calamity is to underestimate the strength of the enemy,
For underestimating the strength of the enemy leads to the loss of our treasure of love.
Therefore, when armies clash on the battlefield,
The one that possesses the treasure will triumph.

[24t70c] **Chou-Wing Chohan**
Words have an ancestor, deeds have a master.
It is easy to understand my words and practice them.
But all the people in the world do not know them,
And do not practice them.
Since they have knowledge, they do not know me.
When those that know me are few, I am beyond all praise.
Therefore the sage wears coarse woolen clothes but carries jade jewels in his bosom,
He knows himself, but does not present himself,
He loves himself, but does not act arrogantly.
Therefore he rejects the latter and adopts the former.

[24t71c] **Chou-Wing Chohan**
Not knowing what one knows is the best,
To think that one knows when one does not know is sick.
Only when one becomes sick of this sickness,
Is it possible to get free of the sickness.
The sage is never sick,
Since he is sick of this sickness,
He is not sick.

[24t72c] **Chou-Wing Chohan**
If the people do not fear the ruling authority,
A much greater fear will befall them.
Be sure that you do not make them live in crowded quarters
Or make their lives unbearable.
Only when their living quarters are not crowded
Will their dissatisfaction disappear.

[24t73c] **Chou-Wing Chohan**
The person who shows courage in daring will perish.
The person who shows courage in a lack of daring will live.
To know these two things means to differentiate between the one, which is beneficial, and the other, which is harmful.
Who knows that heaven loathes one of them?
The superior Tao does not fight, yet it wins for certain.
It does not speak, yet it responds to everything.

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It does not call, yet everyone comes to hear it.
It is not a tactician, yet it makes plans.
Heaven's net is all-embracing, and its holes are wide,
And even so, nothing escapes its sweep.

[24t74c] **Chou-Wing Chohan**
When people do not fear death,
What is the use of frightening them with the death penalty?
When people are constantly afraid of death,
And we can arrest and execute criminals,
Who would dare to commit crimes?
Only the executioner kills.
To kill instead of the executioner is like a woodcutter taking a master-carpenter's place.
When someone carves instead of the master-carpenter,
He can usually expect to injure his hand.

[24t75c] **Chou-Wing Chohan**
The people are starving,
Because their clerks impose heavy taxes on them.
That is why they are starving.
It is difficult to govern the people,
Because their clerks interfere in their affairs.
That is why they are difficult to govern.
The people do not respect death,
Because their clerks direct them to seek life.
That is why they do not respect death.

[24t76c] **Chou-Wing Chohan**
The living person is soft and pliant, and is hard and rigid in death.
All creatures and plants,
Are soft and vulnerable in life,
And dry and brittle in death.
Therefore it is said:
The hard and the rigid are part of death,
The soft and gentle are part of life.
This is the reason why soldiers who are too rigid
Do not triumph.
When the tree is too rigid, it will break.
The stance of the strong and the great is stooped,
The stance of the weak and the small is erect.

[24t77c] **Chou-Wing Chohan**
Is not the superior Tao like drawing a bow?
The high part moves downward, the low part moves upward,
What is full is reduced, what is insufficient is filled.
The superior Tao reduces the full, fills what is insufficient.

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Man's Tao, in contrast, takes from the insufficient and gives to the full.
Who can take from the full and give to the insufficient?
Only he who has the Tao can.
Therefore, the sage does not hoard anything for himself.
The more he helps others, the more he obtains for himself.
The superior Tao does good, and never does evil,
The sage's Tao acts, but never hurts others.

[24t78c] **Chou-Wing Chohan**
The weakest thing in the world can overcome the strongest thing in the world.
Nothing in the world can compare with the weakness of water, whose nature is limp and submissive,
But when it attacks the hardest and strongest of all, there is nothing more efficient,
Since there is no alternative to it.
The weak can overcome the strong, and the soft can conquer the tough:
The whole world knows that, but does not abide by it.
Therefore the sage says:
The person who bears all the disgrace of the country can be the master of the land,
The person who bears all the troubles of the country can be the king of the world.
These are words of truth,
Even though they sound like nothing more than a paradox.

[24t79c] **Chou-Wing Chohan**
Give love in return for fierce hatred.
Otherwise, when the fierce hatred is forgotten,
A little of it will still remain.
And how can this end well?
Therefore the sage keeps the left half of a contract,
And does not check what the other holder has to do.
The virtuous person acts according to the contract,
The person who is not virtuous resorts to lawsuits and disputations.
"The superior Tao is not biased,
It always accompanies the virtuous person."

[24t80c] **Chou-Wing Chohan**
Imagine a small land with few people.
Even if it contains plenty of vessels, I will not use them.
I will induce the people to respect death, and not to go wandering far afield.
Even if they have boats and chariots, they will not travel in them,
Even if they have weapons and armor, they will not bear them.
I will bring them back to knotted cords instead of writings.
Their food will satisfy them,
Their clothing will please them,
Their dwellings will be full of tranquillity,
Their customs will be full of happiness.
Even though the neighboring lands are within view,
And the crowing of the roosters and the barking of the dogs from there are audible,

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The people of that small country will not go there in their lifetime.

[24t81c] **Chou-Wing Chohan**

He who knows does not speak,
He who speaks does not know.
He who speaks the truth is not arrogant,
He who is arrogant does not speak the truth.
He who has good qualities does not argue,
He who argues does not have good qualities.
He who has learned a lot does not know,
He who knows has not learned a lot.
Therefore the sage does not display his qualities.

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[25t01c] **Man-Ho Kwok**
The Tao that can be talked about is not the true Tao.
The name that can be named is not the eternal Name.
Everything in the universe comes out of Nothing.
Nothing - the nameless is the beginning;
While Heaven, the mother is the creatrix of all things.
Follow the nothingness of the Tao,
and you can be like it, not needing anything,
seeing the wonder and the root of everything.
And even if you cannot grasp this nothingness,
you can still see something of the Tao in everything.
These two are the same only called by different names
- and both are mysterious and wonderful.
All mysteries are Tao, and Heaven is their mother:
She is the gateway and the womb-door.

[25t02c] **Man-Ho Kwok**
Beauty and mercy are only recognized by people
Because they know the opposite, which is ugly and mean.
If the people think they know goodness
Then all they really know is what evil is like!
Nothing, and Heaven share the same root -
Difficulty and ease are a part of all work.
The long and the short are in your hands,
Above and below exist because they each do,
What you want and what you say should be the same ...
Neither future nor past can exist alone.
The sage has no attachment to anything,
and he therefore does what is right without speaking by simply being in the Tao.
Life, all life began without words.
Life is made - and no one owns it.
The Tao is neither selfish nor proud.
The Tao is generous and graceful in what it does
Without ever claiming any merit
And the sage's greatness lies in taking no credit.

[25t03c] **Man-Ho Kwok**
If the sage refuses to be proud
Then people won't compete for his attention;
If the sage does not buy treasures
Then the people won't want to steal them;
If the sage governs with vision
Then his people will not go wrong.
So in his wisdom, he restrains himself:
- by not being greedy for food
- by not dominating the State

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- by keeping himself healthy and fit.
The sage always makes sure that the people don't know what he's done, so they never want to be in control - and are never driven by ambition.
He keeps them in truth like this acting invisibly.
You see, if there is nothing to fight for
then there is nothing that can break the flow.

[25t04c] **Man-Ho Kwok**
The Tao pours out everything into life -
it is a cornucopia that never runs dry.
It is the deep source of everything -
it is nothing, and yet in everything.
It smooths round sharpness and untangles the knots.
It glows like the lamp that draws the moth ...
Tao exists, Tao is
but where It came from I do not know.
It has been shaping things from before the First Being,
from the before the Beginning of Time.

[25t05c] **Man-Ho Kwok**
Heaven and earth are not like humans.
The Tao does not act like a human.
They don't expect to be thanked for making life,
so they view it without expectation.
Heaven and earth are like a pair of bellows:
they are empty, and yet they can never be exhausted.
Work them, and they produce more and more
- there's too much talking, it's really better to stay quiet.
There are too many laws, when all you have to do is to hold on to the centre.

[25t06c] **Man-Ho Kwok**
The Tao is the breath that never dies.
It is a Mother to All Creation.
It is the root and ground of every soul
- the fountain of Heaven and Earth, laid open.
Endless source, endless river
River of no shape, river of no water
Drifting invisibly from place to place ...
it never ends and it never fails.

[25t07c] **Man-Ho Kwok**
Heaven and earth are enduring.
The universe can live for ever, because it does not live for itself.
And so both last - outliving themselves.
The sage guides his people by putting himself last.
Desiring nothing for himself,

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he knows how to channel desires.
And is it not because he wants nothing that he is able to achieve everything?

[25t08c] **Man-Ho Kwok**
The sage's way,
Tao is the way of water.
There must be water for life to be, and it can flow wherever.
And water, being true to being water is true to Tao.
Those on the Way of Tao, like water need to accept where they find themselves;
and that may often be where water goes to the lowest places, and that is right.
Like a lake the heart must be calm and quiet having great depth beneath it.
The sage rules with compassion, and his word needs to be trusted.
The sage needs to know like water
how to flow around the blocks
and how to find the way through without violence.
Like water, the sage should wait for the moment to ripen and be right:
water, you know, never fights
it flows around without harm.

[25t09c] **Man-Ho Kwok**
Hold yourself back from filling yourself up, or you'll tip off your stand.
You can hammer a blade until it's razor-sharp - and in seconds, it can blunt.
You may amass gold and jade in plenty
but then the more you have, the less safety ...
Are you strutting your wealth like a peacock?
Then you've set yourself up to be shot.
You bring about your own disaster
Because you've got too much.
Let go, when your work is done:
That is the Way of Heaven.

[25t10c] **Man-Ho Kwok**
Can you nurture your souls by holding them in unity with the One?
Can you focus your ch'i - your energy and become as supple, as yielding as a baby?
Can you clear your mind of all its dross without throwing out the Tao with it?
Can you do it without self-interest so you shine like a diamond?
Can you love the people of your nation without being pulled into action?
Can you turn yourself around and let Her rise up over you?
The world spans out in four directions - and can you be as embracing?
Birthing, nurturing and sustaining:
the Tao does this unceasingly ...
It gives without holding on to what it's made,
It gives everything essence, without reward
It knows, without flaunting it
It is serene, beyond desiring
- and this is its Virtue and its Source.

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[25t11c] **Man-Ho Kwok**
Thirty spokes on a cartwheel
Go towards the hub that is the centre
- but look, there is nothing at the centre and that is precisely why it works!
If you mould a cup you have to make a hollow:
it is the emptiness within it that makes it useful.
In a house or room it is the empty spaces
- the doors, the windows - that make it useable.
They all use what they are made of to do what they do,
but without their nothingness they would be nothing.

[25t12c] **Man-Ho Kwok**
The five colours blind the eye;
The five notes deafen the ear;
The five tastes deaden the mouth;
Riding the chase on horseback over the fields drives you crazy when you overdo it;
And wanting what's precious you do what distorts your being.
The sage knows this in his gut,
And is guided by his instinct and not by what his eyes want.

[25t13c] **Man-Ho Kwok**
Most people fret about themselves and their status, but you don't have to do this.
What is success and what is failure?
If you have prestige and favour,
all you worry about is that it'll get taken away.
And if you have a lowly place,
you are still basically afraid.
So both, at the root, make for fear.
What does it mean that success is a problem?
It means people are too bound up in themselves.
If they weren't so self-obsessed they'd have no need to be worried.
If you can put yourself aside -
then you can do things for the whole of the world.
And if you love the world, like this -
then you are ready to serve it.

[25t14c] **Man-Ho Kwok**
When you gaze at something
but see - nothing;
When you listen for a sound
but cannot hear it;
When you try to grasp it
and find it has no substance
- then these three things
That go beyond your mind

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Are moulded together in the One.
Its surface doesn't shine, but nor is its base dull.
Given this, it is only knowable as no-thing.
Confront it - it has no head;
Come behind it, and it has no tail ...
If people could follow the ancient way, then they would be masters of the moment.
And if you know this way
then you have seen the timeless way of the Tao.

[25t15c] **Man-Ho Kwok**
In ancient times, the leaders were as subtle as sorcerers.
No one knew what they were about to do.
How can we describe them to you?
They were like soldiers about to cross a cold river, hesitant, watchful and uncertain.
They were cautious like people who know there is danger.
They were over-polite, like practised guests.
They gave way like ice, melting.
They were simple like uncarved wood.
They were empty like deserted valleys.
They were muddy like unreflecting water.
The mud will settle, and it is hard to wait for it.
But if you can, then you can act.
If you follow the Tao without pretension
you will never burn yourself out.

[25t16c] **Man-Ho Kwok**
The sage rules from the purest motives
Relying wholly on quiet and inner peace.
He watches the seasons rise and fall
And if he knows how things grow, he knows
They are fed by their roots
And they return to their roots;
To grow and flower and flow.
Every thing must have its roots,
and the tendrils work quietly underground.
This quiet feeding is the Way of Nature.
If you understand ch'ang - this principle of nurturing,
you can understand everything.
Not understanding it will lead you to disaster.
If a sage knows this, he can rule
And he will do so with patience and justice.
Any man can become wise in this
And he can walk the Way of Heaven
And if you walk that way
You will be royal in the mastery
Life can end in pain -

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But if you live like this,
under the Tao
You will fill your days with breath.

[25t17c] **Man-Ho Kwok**
The highest form of government
Is what people hardly even realize is there.
Next is that of the sage
Who is seen, and loved, and respected.
Next down is the dictatorship
That thrives on oppression and terror -
And the last is that of those who lie
And end up despised and rejected.
The sage says little -
and does not tie the people down;
And the people stay happy
Believing that what happens
happens, naturally.

[25t18c] **Man-Ho Kwok**
When the Great Tao is lost sight of -
Then people have to try to be kind and gentle.
They try to compensate by being clever
But this only breeds hypocrisy and sleight-of-hand.
When families fall out
relationships sour into useless formality.
When the nation is misled and in chaos ministers mouth empty promises.

[25t19c] **Man-Ho Kwok**
If the sage could abandon his wisdom and skill,
Then everyone would be a hundred times better off.
If the sage could let go of holding the scales,
Then everyone would flow in the web of harmony ...
And if the sage can give up looking to gain,
Then there will be no theft or exploitation.
Now while these three things are important they are not enough:
The people themselves need to learn simplicity.
They shouldn't need to know more than they do,
And should have as few things as possible.

[25t20c] **Man-Ho Kwok**
Listen, give up trying to be so learned
And things will be a lot easier.
Is there really any difference between a 'yes' and a 'no' said insincerely?
Is there really much of a difference
Between being angry and pretending not to be?

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What the people are afraid of I also need to fear.
And what do most people do?
They go looking for a good time.
They go looking for fool's gold and auspicious signs.
Only, you see, I am lazy
And I don't give a damn about fame or money.
I am like a child who cannot bring himself to smile.
What do the people want?
Money and things.
And yet I find I have nothing, and I don't care.
I am as unambitious as any fool.
Most people seem to be bright and sharp
And how do I feel?
Like a blunted sword.
The people, the people are like waves of sea
And I am drifting between them wherever they are blown.
And the people, the people are so busy!
But I have nothing to bother about.
I am a bumpkin, a lout.
I am different, I am strange.
I live for the Mother.

[25t21c] **Man-Ho Kwok**
The Body of The Tao is a mist beyond your eyes
Tao of No Body, and yet within it is All Creation.
Like a seed in the dark, and a dim light
And from it, comes everything.
Root, stem, leaf ... its essence is in everything.
Everything is born from this Tao
I say so, and I can prove it!
From the beginning of time until now the Tao is eternal because it is Creation.
How do I know the Tao is the root of all being?
Because
I know this.

[25t22c] **Man-Ho Kwok**
Learn to yield and be soft
If you want to survive.
Learn to bow
And you will stand in your full height.
Learn to empty yourself
and be filled by the Tao
... the way a valley empties itself into a river.
Use up all you are
And then you can be made new.
Learn to have nothing

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And you will have everything.
Sages always act like this, and are
Children of the Tao.
Never trying to impress, their being shines forth
Never saying 'this is it', people see what the truth is -
Never boasting, they leave the space they can be valued in
And never claiming to be who they are, people can see them
And since they never argue, no one argues with them either ...
So the ancient ones say 'Bend, and you will rule'.
Is this a lie?
You'll find it is true.
Be true to yourself, and all will go well with you.

[25t23c] **Man-Ho Kwok**
It is a natural thing to talk sparingly.
And surely, this is right - because even a great wind and lashing rain do not go on forever.
It is naturally so.
Both Heaven and Earth know it.
And if neither can hold on to such an outpouring for long what makes people think they can?
If you follow the Tao,
all you do will belong to it.
If you act with Virtue,
all you do will have its power.
If you lose these -
then everyway you will be lost.
If you go the Way of Tao, it can only be with you.
If you go the Way of Virtue, its purity will sustain you.
But if you go the way of loss, then that will be your name;
And if you cannot trust, no one will trust you.

[25t24c] **Man-Ho Kwok**
A man on tiptoe can't walk easily.
The man who strides on ahead is bound to tire.
The kind of person who always insists on his way of seeing things can never learn anything from anyone.
Those who always want to be seen will never help others to be.
The showman is never secretly respected by anyone.
People like these, say the Wise Ones are as useless as the left-over food at a feast:
No true follower can relate to them.

[25t25c] **Man-Ho Kwok**
Before the world was
And the sky was filled with stars ...
There was a strange, unfathomable Body.
This Being, this Body is silent and beyond all substance and sensing.
It stretches beyond everything spanning the empyrean.
It has always been here, and it always will be.

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Everything comes from it, and then it is the Mother of Everything.
I do not know its name.
So I call it TAO.
I am loath to call it 'greater than everything', but it is.
And being greater, it infuses all things moving far out and returning to the Source.
Tao is Great,
Tao, the Great!
It is greater than Heaven,
Greater than the Earth -
Greater than the king.
These are the four great things, and the ruler is the least of them.
Humanity is schooled by the Earth,
Earth is taught by Heaven,
And Heaven is guided by the Tao.
And the Tao goes with what is absolutely natural.

[25t26c] **Man-Ho Kwok**
What holds, what you can trust
Is the same as this quietness -
And it is light-hearted.
This quiet light-hearted silence
Is the key to being free from emotion.
The sage never abandons the Tao,
He never lets its weight out of his sight.
He may live in a fabulous house
But he never gets caught up wanting to -
And though there are always temptations,
He stays unswayed, and smiles.
So why is it that our rulers
Seem so bright, but are glib and insubstantial?
Losing the weight of the Tao
Means you lose your root;
And when you can't sit still
You lose the source.

[25t27c] **Man-Ho Kwok**
The sage who goes by the way leaves no traces
The sage who speaks the true law never slips up -
He never calculates what profit he can make from what he does.
He keeps out thieves with wisdom!
He's never robbed -
He makes sure the rules are binding, then no one can undo them;
He is aware of everyone, leaving no one uncounted;
He cares like a parent, and wastes nothing.
This is the essence of harmony.
So, a good man is a model for a bad one

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And, misguided, he is touched by his goodness.
Not to follow a teacher here
Or to love his precious message
Is to lose the Way, however clever you are -
This is the essence of the matter.

[25t28c] **Man-Ho Kwok**
Understand the thrust of the yang -
But be more like the yin in your being.
Be like a valley that parts to its stream;
Be like a stream for the earth ...
And channel it, so it flows - to the sea.
Be newborn - be free of yourself, be humble, be earthy, be a valley for the whole world.
Be a channel for the energies here -
weave them in a true and practical way so they can link up with the Way and become one again.
Oneness generates everything:
When the sage rules in the light of it,
He rules everything.
A wise man never tries to break up the Whole.

[25t29c] **Man-Ho Kwok**
If a ruler behaves as if he's invented the world,
He will do no good at all.
The earth is a sacred vessel -
and it cannot be owned or improved.
If you try to possess it, you will destroy it;
If you try to hold on to it, you will lose it.
Some are leaders, then, and others follow.
Some drift like the wind, and others drive hard.
Some are thick-skinned, and others have no armour.
And some are the destroyers, and others they destroy.
So now you know why the sage abandons greed, all false charm -
and every last iota of pride.

[25t30c] **Man-Ho Kwok**
The Emperor's advisors will never recommend violence
if they know what the Tao is.
If you use the strategy of warfare
it can only result in revenge.
After troops have tramped by
only weeds and nettles grow in the broken ground.
There can be no harvest,
and everyone is left starving.
If you need to take action, only do what is necessary.
Never abuse your power.
And if you're successful, don't be smug;

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If you are a success, don't trumpet it -
If you think you've won, never overdo it -
Those who use force soon end up without it -
And this is not the Way.
And if you do not follow the Way, you will die.

[25t31c] **Man-Ho Kwok**
The guide who walks the Way
Never resorts to violence.
The sage goes to the left side of the Emperor;
while the man of war goes to the right.
Weapons are terrible things -
and no sage will have anything to do with them,
unless there is no alternative.
The sage wants peace and quiet.
No victory is free of grief,
and so to celebrate one is to glory in the death of innocent people.
No one who revels in death like this
can be true to the Way
or is fit to rule in our world.
At glad times, the place of honour is on the left:
after disaster, it is on the right.
So in the army, the officers stand to the left while the general stands to the right.
So the whole thing is staged like a funeral.
When a war kills many, we must mourn for them -
And if you win the war, you must grieve it.

[25t32c] **Man-Ho Kwok**
The Tao has no name it is a cloud that has no shape.
If a ruler follows it faithfully,
then every living thing under heaven will say yes to him.
Heaven and earth make love,
And a sweet dew-rain falls.
The people do not know why,
But they are gathered together like music.
Things have been given names from the beginning.
We need to know when we have enough names: this is wisdom.
At the beginning of time
The sage gave names to everything - seen, and unseen.
A ruler who walks the Way
Is like a river reaching the sea
Gathering the waters of the streams into himself, as he goes.

[25t33c] **Man-Ho Kwok**
When you know the true being of another,
You can judge -

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And if you truly know the Tao you will be in the light.
It takes force to control people:
but if I am humble, I can never be overcome.
If you know what you have is enough you will be satisfied.
But if you think you don't have enough then you will never have enough!
If you follow the Tao, what you are will last.
You will live, and live, and outlive yourself again.

[25t34c] **Man-Ho Kwok**
The Great Tao goes everywhere
past your left hand and your right -
filling the whole of space.
It is breath to every thing, and yet it asks for nothing back.
It feeds and creates everything, but it will never tell you so.
It nurtures all things without lording it over anything.
It names itself in the lowest of the low.
It holds what it makes,
Yet never fights to do so:
that is why we call it Great.
Why?
Because it never tries to be so.

[25t35c] **Man-Ho Kwok**
Everyone will gather to the man
Who rules in the light of the One.
To trust such a being is to live
In true happiness and healing.
Good food and sweet music
May make you stop -
You listen, in passing.
But the Tao: how does it seem?
Oh, tasteless and shapeless by comparison.
You cannot even hear it.
Is it even worth trying to?
Yes, my friend because it is unending.

[25t36c] **Man-Ho Kwok**
What is going to be diminished
Must first be allowed to inflate.
Whatever you want to weaken
Must first be convinced of its strength.
What you want to overcome
You must first of all submit to ...
What you want to take over
You must first of all give to -
This is called discerning.

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You see, what is yielding and weak
Overcomes what is hard and strong:
(And just as a fish can't be seen when he stays down in the deep don't show your power to anyone).

[25t37c] **Man-Ho Kwok**
The Tao goes on forever wu-wei - doing nothing
And yet everything gets done.
How?
It does it by being,
And by being everything it does.
If people and rulers go by this then every living thing will be well.
And if parts still want to separate the true leader will use the centrifugal weight of this original unnameable Oneness.
It is simple:
If no one wants anything for themselves then there can be peace and all things will know peace the way music ends in peace.

[25t38c] **Man-Ho Kwok**
The highest kind of man
Has innate goodness,
And that is what he rules with.
The lesser man brags about how good he is -
And isn't much good, I can tell you.
A Man of Te rules by wu-wei
Doing nothing for himself or of himself.
The lesser man acts from his ego
And what he wants is gratification.
A man who rules with compassion
Acts through it - and no one even realizes.
A legal man acts judiciously
But he is still serving his own ends.
And the rigid man uses laws
And if people don't like it, force.
If the true Tao is lost then morality takes its place.
If that fails, we have 'conscience'.
When that fades, we get 'justice'.
When that disappears, we have the status quo.
Confusion reigns.
No one knows what's going on.
Forecasts and prophecies abound -
and they are merely a gloss on the Tao,
they are the root of all twisted guidance.
So the sage only looks at what is really real.
He doesn't just look at the surface -
He blows away the dust and drinks the water ...
He doesn't just go for the flower

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But also for the roots and the fruit.
Blow away the dust, now:
Come to the living water.

[25t39c] **Man-Ho Kwok**
From its first days, the universe came from the One:
The heavens are one, and clear, and round because of it;
The earth is one, and is its firm infused foundation;
The spirit force is one, with all it brings into being;
The valley is a oneness, and so it flows and renews all things;
Everything is one - every living thing is one, and alive!
Kings and lords are one in a kingdom that is one and they can only rule truly because of the One.
If Heaven wasn't clear, then the sky would fall down;
If the earth cannot be peaceful, it will tear itself apart;
If the Spirit cannot bless, then no one will believe in it;
If the valley can't rebirth, then the valley will run dry;
If life can't be itself, then life will be nothing;
And if the king is nothing, then the world will be at war.
Everything has both yin and yang in it -
and from their rise-and-fall-coupling comes new life.
The highest authority needs the basement as its base,
And the depths are the foundation of the heights.
That is why rulers call themselves lonely, like souls in a wilderness who have no home.
And, in doing so, don't they see then that their roots lie with the people?
To see yourself as extraordinary is to stand out like jade among ordinary stones;
but what people ignore - the lonely, and the worthless - is the rock a true leader finds himself on.
You see, you win by losing - and you lose by succeeding.

[25t40c] **Man-Ho Kwok**
The Tao moves in every direction at once -
its essence is fluid and yielding.
It is the maker of everything under the sun:
And everything comes out of nothing.

[25t41c] **Man-Ho Kwok**
When the wisest student hears about the Tao,
He follows it without ceasing
When the average student hears about it
He follows too, but not all of the time ...
And when the poor student gets wind of it
he laughs at it like an idiot!
And if he didn't, then it wouldn't be the Tao!
That is why the ancient ones said:
The path that is bright seems dull,
And the one who is going towards the Tao
Seems, in fact, to be going backwards -

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And those who think that the Way is easy
Will find it extremely hard.
The greatest virtue is to be empty like a valley.
Those who think they are perfect never are -
those who feel that they are feel inadequate to the task, and morals seem to be no more than a contrivance.
A great square has no corners;
A great work is never done with;
A great shout comes from a whisper,
And the greatest of forms is beyond shape.
Tao without substance -
Invisible -
Ever-creating
Forever creating.

[25t42c] **Man-Ho Kwok**
The Tao gives birth to the One;
The One gives birth to the two;
The Two give birth to the three -
The Three give birth to every living thing.
All things are held in yin, and carry yang:
And they are held together in the ch'i of teeming energy.

[25t43c] **Man-Ho Kwok**
The very softest thing of all can ride like a galloping horse through the hardest of things.
Like water, like water penetrating rock.
And so the invisible enters in.
That is why I know it is wise to act by doing nothing.
And how few, how very few understand this!
People teach in the world what I know to be true:
if you live violently that is how you will die.

[25t44c] **Man-Ho Kwok**
What really matters most,
Your image or your soul?
What do you care about,
Your money, or your life?
What's actually the best,
Making it - or losing?
If you pour all your energy into one thing,
You're sure to harm the rest of your being
And if you invest it all in profit -
You'll end up losing the whole lot.
If you're not always wanting, you can be at peace.
And if you're not always trying to be someone
You can be who you really are and go the whole way.

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[25t45c] **Man-Ho Kwok**
A great thing done is never perfect -
But that doesn't mean it fails: it does what it is.
Real richness means to act as if you had nothing,
Because then you will never be drained of it.
The greatest straightness seems bent,
The greatest ability seems awkward,
And the greatest speech, like a stammering.
Act calmly, not coldly.
Peace is greater than anger.
Tranquillity and harmony are the true order of things.

[25t46c] **Man-Ho Kwok**
'When the Tao runs the world, the horses work the farms.'
Without Tao the horses are led into war along the borders.
You see, if people want more and more it can only lead to disaster.
Greed is the seed of apocalypse -
it is the rocket-fuel of selfishness: me, me, me!
If people could only be glad with all they have, if they only knew it, they'd be happy.

[25t47c] **Man-Ho Kwok**
Without going anywhere,
you can know the whole world.
Without even opening your window,
you can know the ways of Heaven.
You see: the further away you go, the less you know ...
The sage doesn't need to travel around:
Why?
Because he can still understand.
He sees without needing 'to see',
He never does anything, and yet it all happens.

[25t48c] **Man-Ho Kwok**
Usually, people read because they want to know -
but the more you study the Tao, the less you want knowledge.
And as you want less and less, you come closer to not-doing.
Wu-wei - this is the way to get things done.
The best way to run the world is to let it take its course
- and to get yourself out of the way of it!

[25t49c] **Man-Ho Kwok**
'The sage is never opinionated,
He listens to the mind of the people.'
I am kind to people when they are kind to me.
I am kind to them even if they hate me.
Virtue - te - is its own reward.

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I trust those who trust me,
I also trust those who have no faith in me:
What I give, I receive.
A sage is self-effacing and mindful of offence.
He sets himself as his own example.
How shall I treat you, my son?
Like a child.

[25t50c] **Man-Ho Kwok**
In the normal way of things every three in ten live long,
while every three in ten die young -
and for those just passing through their lives (that is, every three in ten) the chances are the same.
Why is this?
Well, it all depends on how identified they are with the mundane world of matter.
People who know how to live will never do things that threaten their lives,
any more than a traveller who knows will run into a tiger or a wild buffalo.
Living well is like wearing a kind of armour that nothing can penetrate.
Living badly is like being attacked!
A practised sage is invulnerable to attacks
that punch like a buffalo's horn,
that claw like a leaping tiger -
or that stab like a knife in the back.
And why is this?
Because he is impeccable.

[25t51c] **Man-Ho Kwok**
Everything streams from the Tao,
Everything is nurtured by Te,
Everything is made out of substance,
Everything is created by the Tao of Nature
- and from everything on earth that surrounds it.
So every living thing should bow to the Tao, the Tao and its Virtue because they are what it is.
Everything that breathes comes from the Tao,
And the Virtue feeds and takes care of it.
They grace things without possessing them,
They benefit everything but ask for nothing back,
They give themselves into everything without seeking control.
This is the essence of the original intention.

[25t52c] **Man-Ho Kwok**
Every living thing
Comes from the Mother of Us All:
If we can understand the Mother
Then we can understand her children;
And if we know ourselves as children
We can see the source is Her.

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And, well, if your body dies -
there's nothing to be frightened about.
If you keep your mouth shut
And stay inside -
Then you'll live a long time.
If you blurt out
What you think to everyone,
Then you won't last long.
Value littleness.
This is wisdom.
To bend like a reed in the wind
- that is real strength.
Use your mind, but stay close to the light
And it will lengthen its glow right through your life.

[25t53c] **Man-Ho Kwok**
If all I know is a fraction -
then my only fear is of losing the thread ...
The Great Way is easy
but people are forever being taken down sidetracks.
They look after the palaces,
But ignore the fields!
The granaries are empty
- but they wear wonderful clothes!
They go about with arms and gorge themselves on fine food and drink.
How rich they are -
and they have stolen it all from the poor.
They are the robber barons of now -
This is not the real Tao!

[25t54c] **Man-Ho Kwok**
What is built on rock cannot be pulled down;
What is held lightly can never be lost.
Meditate on virtue within yourself, and you will find the benefit of virtue.
Use it as the ground for the family,
and your virtue will last for generations.
Take it as your guidance for the village,
and the place will blossom for years to come.
Use it to guide the nation,
and that nation will create abundance.
Be guided by it for the Whole,
and it will flood its way over the world.
So, look at someone else as you would yourself
And treat other families as you would your own;
See your community in other communities,
Think of all countries as part of your being

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And treasure the world as the round centre of everything.
How can I see the world like this?
Because I have eyes.

[25t55c] **Man-Ho Kwok**
'Those who have true te
Are like a newborn baby.'
- and if they seem like this, they will not be stung by wasps or snakes, or pounced on by animals in the wild or birds of prey.
A baby is weak and supple, but his hand can grasp your finger.
He has no desire as yet, and yet he can be erect -
he can cry day and night without even getting hoarse such is the depth of his harmony.
It's stupid to rush around.
When you fight against yourself, it shows in your face.
But if you draw your sap from your heart then you will be truly strong.
You will be great.

[25t56c] **Man-Ho Kwok**
If you know what it is, don't talk it away:
If you do, then you don't understand.
Hush, keep it in, and your doorway shut -
Steer clear of sharpness and untangle the knots.
Feel your lightness and let it merge with others,
This, we say, is our basic oneness.
The sage who does this doesn't have to worry about people called 'friends' or 'enemies', with profit or loss, honour or disgrace -
He is a Master of Life, instead.

[25t57c] **Man-Ho Kwok**
To rule a nation, use justice
To win a battle - cunning,
But remember: wu-wei is the only true way.
How do I know this?
I will explain:
The more rules you have, the more unhappy people are;
And the more weapons there are, the worse things happen.
The more we want luxuries, the more we abandon simplicity;
And the more laws you pass, the more we will break them.
So the sage says:
I do nothing, and the people come together;
By leaving them alone I let them be on the path;
By not using my power, they become rich in themselves;
And if I want nothing, they will return to the essence of their being.

[25t58c] **Man-Ho Kwok**
'If you govern with a generous hand -

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then your people will be good people.
But if your system is too constricting
then your people will outwit you ...'
Good fortune, we say, can come from disaster:
And the reverse is true as well.
Who knows where all this will lead?
Honesty can flip into deceit in a moment,
People trying to be good can fall into the dark
And it can take them years to get out of it.
So the sage is like a razor, but he doesn't cut
He is straight as a die, but not pointedly so -
He is bright, but not blindingly so ...

[25t59c] **Man-Ho Kwok**
When ruling the world and serving Heaven,
The sage uses simplicity in everything he does.
Simplicity comes from letting go of what you want.
If you've been true to yourself earlier in your life
Then te builds up in you like a well that never fails.
Nothing is impossible, then - and nothing can stop you.
And if you have no limits - then you can hold the State.
If the sage can find the Mother of a Nation
Then he will govern for a long, long time.
All this comes from his rootedness in the Tao,
The Tao of Ages, the Mountain Of Vision And Of Wings.

[25t60c] **Man-Ho Kwok**
Ruling a big country
Is like cooking a small fish:
You have to handle it with care.
If a sage uses the Tao
Then evil forces have no power:
He doesn't harm people either.
Through te, you see
We have harmony.

[25t61c] **Man-Ho Kwok**
A great country is like a low-lying estuary -
It is a place where all the lesser streams mingle and merge.
Everything comes together there ...
And a woman wins her man: how does she do it?
By using the power of her yin like an anchor,
A still deep bowl into which it all flows.
This is passiveness.
So if a great country takes a low place
It wins over the trust of a smaller state;

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And if a small country shows humility
It wins the trust of a whole nation.
And it's like this:
those who want to win must yield,
And those who are yielding should stay where they are.
A great country needs to grow:
A small one needs protection.
That way, everyone gets what they want -
when the greater learns to be below.

[25t62c] **Man-Ho Kwok**
The Tao is the source of 'the ten thousand things',
It is the sage's priceless pearl,
And it redeems everything.
You know, people like to use nice words to impress you.
People act nicely to gain your respect -
but even if a person is bad,
neither the sage nor the Tao will desert him.
They accept him.
And when the Emperor is crowned and the three ministers appointed,
it's better to stay where you are and be with the Tao than to hurry off with gifts of jade and a team of four horses.
The old ones 'knew this gesture',
and by ruling this way they were never guilty of transgressions or errors.
Nothing under Heaven matters more than this kind of knowing.

[25t63c] **Man-Ho Kwok**
The sage does nothing, and so he never fails -
He holds on to nothing, and so he never loses ...
Whereas the rest of us always seem to mess up our lives just at the moment when we seem to be succeeding!
That's why the sage wants nothing for himself.
He doesn't want precious things or possessions.
What is he?
A Student Of The Unknowable, so he doesn't make mistakes like the rest of us but always tries to help us to be true to who we are without ever standing in our way.
And so he says:
Do things wu-wei, by doing nothing;
Achieve without trying to achieve anything;
Savour the taste of what you cannot taste;
Make a small thing great, and the few into many;
Take on the largest things when they're still small,
Start the hardest things while they're still easy.
It's always the person who thinks things are easy that finds them the hardest in the end.
The way he sees it: everything's potentially tricky, so he never ends up out of his depth.

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[25t64c] **Man-Ho Kwok**
When everything is peaceful, don't forget the danger;
When things are safe, don't lose your edge -
A brittle thing can break easily
And a small thing fragment.
So 'act before it happens',
'order things before chaos breaks out'.
A great tree which takes a crowd to span its base
Started from being a tiny seed;
And a tower nine sections high began in the ground.
A journey of a thousand miles starts with the first step.
To act as if you know it all is catastrophic: and if you try to control it you will stare into your empty hand.

[25t65c] **Man-Ho Kwok**
In ancient times, the shrewdest rulers
Didn't try to give people too much know-how.
What did they do?
They kept them living simply.
So why are people so difficult to govern now?
Because they know too much in their so-called freedom.
If a leader works deviously,
He will turn the people against him - look and see.
But if you refuse to use that kind of knowing,
Your people will be blessed and happy.
This is where two streams divide:
And if you rule this way
You will be walking the great path of Te.
Deep Te - this Virtue is everywhere drawing us all into our final destiny:
Oneness Of The Source And The Sea ...

[25t66c] **Man-Ho Kwok**
Why is the sea the king of a hundred tributaries?
Because everything comes down to it -
So it is kingly
By this name.
So a sage that wants to rule the people must be below them.
If he wants to be their leader, he must be behind them.
If he has no desire to control then the people will not feel oppressed;
And if he stands before them for their own sake, and not his they will not harm him.
Trusted by everyone, no one will tire of him.
What is his secret?
He never competes.
So there is no one else but him.

[25t67c] **Man-Ho Kwok**
I have three priceless treasures:

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The first is Compassion
The second, thrift
And the third is that I never want to be ahead of you.
If I have compassion, you will die for me.
I know that.
If I waste nothing, I can give myself to you all -
And if I don't seem perfect, then you'll trust me to lead you.
These days people scorn compassion.
They try to be tough.
They spend all they have, and yet want to be generous.
They despise humility, and want to be the best.
I tell you that way is Death's.
If you have loved your people, you will know it
they will fight tooth and nail for you in attack or defence.
This is the protection of Heaven, and your harvest.

[25t68c] **Man-Ho Kwok**
A canny soldier never provokes anyone,
And is never made to lose his temper.
A good fighter never confronts his enemy head-on,
And those who know how to handle people do it humbly.
This comes from the virtue of not-striving,
and from knowing how to link with other people's energy.
Since time gone in the mists this has been the way to 'pair up' with Heaven.

[25t69c] **Man-Ho Kwok**
There is a saying, you know, which soldiers have:
'I never use my force before my enemy uses his.
I'd sooner go back a foot than advance an inch.'
This is called going forward without moving,
Rolling up your sleeve without showing your arm -
And by not, you defeat him without apparently doing anything.
This is like being armed, but no one sees what you have.
Never think your enemy is feeble.
That's disastrous.
If I do that, I'm bound to lose all I have!
So, you see, when the battle begins
It is the one who seems weakest that will win.

[25t70c] **Man-Ho Kwok**
My words are really very easy to understand
And be with, and walk in ... but no one can!
My words have roots, my actions have precedents
But people don't see this, and so they don't see me.
So few of you know or understand me
And so the Tao becomes ever more important ...

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The sage goes round like a supertramp,
Hiding the jade, the jewel he carries in his inmost heart.

[25t71c] **Man-Ho Kwok**
Those who know seem not to know
And those who don't pretend they do -
This is what it means to be flawed.
If you're sick at this, then you'll win through.
The sage is.
He is sick of all faults -
He is sick of being sick.
He is well.

[25t72c] **Man-Ho Kwok**
When the people lack a sense of awe,
There is bound to be disorder or disaster.
Never oppress them in their own homes, or interfere with their means of livelihood.
If you don't oppose them,
They won't try to depose you.
So, the sage who really knows himself never shows himself off to his people -
loves himself, without false pride -
discards the mask, and wears his true face.

[25t73c] **Man-Ho Kwok**
A person who's brash and fearless will die,
A person who is cautious will survive -
These two are right, and they are wrong
Heaven looks down on both and who knows the truth?
So even the sage admits some things are beyond him.
The Tao of Heaven doesn't struggle, but it wins through
It doesn't ask yet it always hears the answer;
It doesn't demand yet things come, because they want to;
It has no desires and yet everything works out as if planned.
And though the Net Of Heaven is wide,
Not even the tiniest whisper escapes it.

[25t74c] **Man-Ho Kwok**
If the people are not afraid,
It is useless to try and scare them with death.
And if people are afraid of death
And you make a point of hanging every criminal,
Then who would dare to do anything?
Any killing must be done by an official executioner.
If someone else were to do it,
It would be like trying to copy a master carpenter -
And if you try to cut like him you will only bloody your own hands!

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[25t75c] **Man-Ho Kwok**
Why are the people hungry?
Because you crush them with your taxes;
That is why they have nothing.
Why are the people angry?
Because you endlessly impose your laws;
That is why they can't take any more.
And why aren't they scared of death?
Because you are voracious and you want everything.
So what have they got left to lose?
Those who only have a little really know how to value life.

[25t76c] **Man-Ho Kwok**
When a body is alive, it is soft and supple
- it is cold and rigid when it dies.
When plants are alive, they are tender and trailing
- and burnt and brittle when they're dead.
What's iron hard is what is dead, then
And what is fluid and sensuous and rippling is alive ...
And that is why a huge army
With all its strength and complacency will be defeated:
Like a great tree axed down.
Everything hard and strong will come down,
And everything soft shall rise, shall overcome.

[25t77c] **Man-Ho Kwok**
The Tao of Heaven is like the tensing of a bow:
- what is above is drawn down,
- and what's below is drawn up,
- what has plenty is drawn from and is given to what doesn't have enough.
The Heavenly Tao takes from those who have too much,
And it gives to those who have little or nothing.
Ah, but the human way is different.
Even the wealthiest leech the poor
So they can have even more.
What kind of person is it
Who has more than they need
And so gives it out, and gives it freely?
Only a being that is filled with the Tao.

[25t78c] **Man-Ho Kwok**
Nothing in the world is softer than water ...
- but we know it can wear away the hardest of things.
The supple overcomes the hard,
And the so-called weak, the strong.

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People know this, but no one quite believes it.
The sage always shoulders the blame, and the grief
- that is why he is fit to rule.
He takes on his nation like a world as if it was the world
- and so it is.
And the truth is that the truth is often a paradox ...

[25t79c] **Man-Ho Kwok**
If you've had a real set-to with someone
And you've tried to patch it up -
And there's still some bitterness, what can you do?
I tell you: repay bitterness with good.
Those who practise Te hold credit
- but don't demand repayment.
Those who practise Virtue do their bit
- and those without it will expect you to.
The Tao of Heaven doesn't deal in nepotism - it just graces good people, like it always has and will.

[25t80c] **Man-Ho Kwok**
If a nation could be small, with few enough people
Even if you had the means to produce more, they'd be useless.
Such a people would know that death is real,
And they wouldn't travel far, even if they were able to.
They would not vaunt their army or their weaponry.
They would count in their heads again and write by hand.
Their food would be simple, but it would feed them;
Their clothes would be fine, but homely
And they would have fires in their homes.
They would be happy with what they have!
And even though they'd live along the border within earshot
Of their neighbours' cocks at dawn, and the dogs barking,
They wouldn't mind if they never went there.
It is enough, for them, to live and let live.

[25t81c] **Man-Ho Kwok**
No one likes the honest truth,
And all fine talk falls short of it.
Real words are never used to seduce you,
And those that do are no good.
The one who really knows, knows without books -
the so-called learned know nothing.
The sage holds nothing of himself back -
He uses all he has for you, and that is his reward.
He gives all he is, and that is why he's rich.
And the Tao of Heaven
feeds everything, and harms nothing.

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And the sage's Tao
completes it, without doing anything.

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[26t01c] **Gu Zhengkun**
The Tao that is utterable
Is not the eternal Tao;
The name that is namable
Is not the eternal Name.
The Nothingness is the name of the beginning of heaven and earth;
The Being (substance) is the name of the mother of all things.
Hence one should gain an insight into the beginning of the Tao by constantly observing the Nothingness,
And should perceive the end of the Tao by constantly observing the Being.
These two things, the Nothingness and the Being, are of the same origin but different in name.
They are both so profound as to be a key to the door of myriad secrets.

[26t02c] **Gu Zhengkun**
The whole world knows the beautiful as beautiful
Only because of the existence of the ugly;
The whole world knows the good as good
Only because of the existence of the bad.
Hence the Being and the Nothingness exist in opposition;
The difficult and the easy complement each other;
The long and the short manifest themselves by comparison;
The high and the low are inclined as well as opposed to each other;
The consonants and vowels harmonize with each other;
The front and the back follow each other.
Thus the sage behaves
Without taking active action,
Teaches without using words,
Lets all things rip without interference,
Gives them life without claiming to be their owner,
Benefits them without claiming to be their benefactor, succeeds without claiming credit.
Because he does not claim credit,
His credit is never lost.

[26t03c] **Gu Zhengkun**
Keep the people from contention by disregarding men of abilities;
Keep the people from theft by not valuing rare goods;
Keep the people from the disturbed state of mind by concealing what is desirable.
That is why in governing the people
The sage simplifies their minds but fills up their stomachs;
weakens their wills, but strengthens their bones.
By keeping the people from knowledge and desires,
He disables wise men from taking any active action.
Act in accordance with this principle of inaction
And the world will be kept in order everywhere.

[26t04c] **Gu Zhengkun**
The Tao is invisibly empty,

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But its use is extremely plentiful.
It is profound like the originator of all things.
It shows no sharpness,
stays away from entanglements,
glows with veiled radiance,
mingles with dust.
It is formless and invisible, but indeed exists.
I do not know where it comes,
It seems to have appeared before the existence of God.

[26t05c] **Gu Zhengkun**
Heaven and earth are not merciful,
They treat all things as straw dogs;
The sage is not merciful,
He treats the people as straw dogs.
Does not the space between heaven and earth form like a bellows?
It is empty but (the air in it) can never be exhausted;
The more air it expels, the more comes out.
That is why too many government decrees only result in more failures.
It is better, therefore, to hold fast to moderation and the void.

[26t06c] **Gu Zhengkun**
The Tao never dies;
It is a deep womb.
And the opening of the womb
Is called the root of heaven and earth.
It exists for ever,
And its use can never be exhausted.

[26t07c] **Gu Zhengkun**
Heaven and earth exist for ever.
This eternal existence is justified by the fact
That they do not exist for themselves.
Thus they enjoy an eternal life.
The sage similarly puts himself behind others,
Yet it turns out that he comes before others;
He completely disregards his own existence,
And yet it turns out that his existence is preserved.

[26t08c] **Gu Zhengkun**
The perfect goodness is like water.
Water approaches all things instead of contending with them.
It prefers to dwell where no one would like to stay;
Hence it comes close to the Tao.
A man of perfect goodness chooses a low place to dwell as water,
He has a heart as deep as water,

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He offers friendship as tender as water,
He speaks as sincerely as water,
He rules a state as orderly as water,
He does a thing as properly as water,
He takes action as timely as water.
Like water, he never contends with others,
So he never commits a mistake.

[26t09c] **Gu Zhengkun**
One should stop in due time
Rather than fill it to the brim.
When a point is whittled too sharp,
Its sharpness cannot remains long.
When a hall is full of gold and jade,
Nobody can keep them long;
When a man of wealth and rank is arrogant,
He is looking for a calamity upon himself;
When one succeeds and subsequently retires,
He follows the true way of heaven.

[26t10c] **Gu Zhengkun**
Body and soul are one,
But can they avoid separation?
Though concentrating on breathing exercises to be supple,
Can you become as supple as a baby?
Though getting rid of your distracting thoughts for a deeper meditation,
Can you be devoid of blemish?
If you are to love the people and govern a state,
Can you avoid taking active action?
When the door of heaven opens or closes,
Can you remain inactive as a female?
When your power of perception penetrates every corner,
Are you capable of knowing nothing?
Giving all things life and propagation
Without claiming to be their owner,
Benefiting them without claiming to be their benefactor,
And being their head without ruling them,
All these are called the most intrinsic Teh (virtue).

[26t11c] **Gu Zhengkun**
Thirty spokes share one hub.
It is just the space (the Nothingness) between them
That makes a cart function as a cart.
Knead clay to make a vessel
And you find within it the space
That makes a vessel as a vessel.

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To build a house with doors and windows
And you find within them the space
That makes a house function as a house.
Hence the Being (substance) can provide a condition
Under which usefulness is found,
But the Nothingness (space) is the usefulness itself.

[26t12c] **Gu Zhengkun**
The five colours make man blind;
The five sounds make man deaf;
The five tastes make man lose his sense of taste;
Riding and hunting make man wild with excitement;
Rare goods goad man into stealing;
Thus the sage does not satisfy his eyes with colours
But satisfy his stomach with enough food.
He discards the former and takes the latter.

[26t13c] **Gu Zhengkun**
Honor and disgrace are both startling.
It is like cherishing great trouble (vanity) as one's life and body.
What is meant by saying that honor and disgrace are startling?
Honor itself, though mean, gives pleasant surprise to those who obtain it
As well as startles them when they lose it.
What is meant by saying that it is like cherishing great trouble as one's life and body?
Because my life and body is the very source of great trouble.
If I have no body and life,
What trouble can I suffer?
Thus he who can value the empire as he values his own life and body
Can be entrusted with the care of the empire.
Thus he who can cherish the empire as he cherishes his own life and body
Can be entrusted with the care of the empire.

[26t14c] **Gu Zhengkun**
What cannot be seen is called "Yi" (without colour);
What cannot be heard is called "Xi" (without sound);
What cannot be touched is called "Wei" (without shape);
These three things can be in no way defined,
So they are combined into one.
Above it there is no light;
Below it there is no darkness;
So vague as to defy any description.
It is categorized as the Nothingness,
And is called the shape without shape as well as the image without substance.
It is hence named as "huhuang" (vague and dimly visible).
Facing it, you cannot see its front;
Following it, you cannot see its back.

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To control the present Being (substance) by employing the Tao of ancient time,
One knows the beginning of the universe.
And this is called the law of the Tao.

[26t15c] **Gu Zhengkun**
Those ancients who were well versed in the Tao
Were so subtle, mysterious and profound
As to escape understanding.
As they were beyond comprehension,
The description of them is surely perfunctory;
careful as if fording a river barefoot in winter;
vigilant and hesitant as if in fear of the attacks from neighbours;
formal as if they were guests;
polishedly flowing like melting ice;
simple and natural like the uncarved block;
vacant and deep like a valley;
turbid like muddy water;
quiet and calm like the great sea;
drifting as if they would never stop.
Who can end the muddiness
And make the muddy settle and gradually become clear?
Who can be at rest and yet, stirring, slowly come to life?
He who is in possession of this Tao
Will not seek completeness.
Just because he will not seek completeness,
He can be both old and new.

[26t16c] **Gu Zhengkun**
I try my best to be in an extreme emptiness of mind;
I try to keep myself in a state of stillness.
From the vigorous growth of all things I perceive the way they move in endless cycles.
All things, full of vitality,
Finally return to their own roots.
Returning to roots means stillness,
Also means a return to destiny.
A return to destiny is known as the law of eternity.
To understand the law is known as enlightening.
He who is ignorant of the law, if acting rashly,
Will be in great trouble.
But he who knows the law is tolerant,
And the tolerance leads to impartiality;
Impartiality to thoroughness;
Thoroughness to nature;
Nature to the Tao;
The Tao to eternity.
Thus he will not be endangered all his life.

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[26t17c] **Gu Zhengkun**
The best ruler is unknown to his subjects;
Next comes the ruler loved and praised;
Next comes the ruler being feared;
Next comes the ruler disdained.
The lack of faith on the part of the ruler
Leads to the lack of confidence in him on the part of the people.
The best ruler is leisurely and carefree, seldom issuing orders.
When the state affairs are properly dealt with,
The people all say, "It should have happened to us like this."

[26t18c] **Gu Zhengkun**
The advocating of benevolence and rectitude
Stems from the disuse of the great Tao.
The great hypocrisy
Follows the emergence of cleverness and wisdom.
Filiality and benevolence come
Along with the family feud.
The loyal subjects show themselves
When the state is in great disorder.

[26t19c] **Gu Zhengkun**
Discard cleverness and wisdom
And the people will benefit themselves a hundredfold;
Discard benevolence and rectitude
And the people will again become filial and loyal;
Discard ingenuity and profit
And theft will no longer exist.
It is not enough to have these points as governing principles,
So the people must be made subject to the following:
Keep being simple in nature and mind,
Discard selfishness and weaken desires,
Discard cultural knowledge and worries will disappear.

[26t20c] **Gu Zhengkun**
How much difference is seen
Between Yes and No?
How much disparity is shown
Between good and evil?
What other people fear
One must fear;
What a difference - so vast and endless!
The multitude are jubilant
As if enjoying a magnificent feast
Or ascending a terrace to command a view of spring scene.

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While I, alone and inactive, remain aloof and indifferent,
Like a baby that has not yet learned to smile;
I am tired, like a homeless wanderer.
The multitude all have more than enough,
While I, alone, seem to have nothing.
I am one, indeed, with a heart of a fool.
Vulgar people all look sober and complacent,
While I alone seem muddleheaded.
The multitude all appear clever and capable,
While I alone seem slow-witted and clumsy.
I am indeed different from them all
Because I take the greatest interest in obtaining the Tao.

[26t21c] **Gu Zhengkun**
The forms of the great the Teh (virtue)
Exclusively depend on the Tao.
The Tao as a thing
Is vague and indefinite.
Vague and indefinite,
It presents images;
Indefinite and vague,
It embodies substance.
Distant and dark,
It embraces semen-like essence.
The essence is a genuine existence
That can be tested as true.
From ancient times to now,
Its name has always been accepted,
And with which, the beginning of all things can be surveyed.
How do I know the initial state of all things?
By means of the Tao.

[26t22c] **Gu Zhengkun**
Bow down and you are preserved;
Bend and you can be straight;
Hollow, then full;
Worn, then new;
Seek a little and you get a lot;
Seek a lot and you get perplexed.
Thus the sage adheres to this One principle (Tao)
And regards it as the pattern of all things.
Show off yourself not and you become conspicuous;
Regard yourself not as infallible and you become illustrious;
Brag about yourself not and you gain achievement;
Boast of yourself not and you become a head.
One does not contend with others,

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So nobody in the world can win him in contention.
The ancients' saying "Bow down and you are preserved"
Is surely not an empty saying,
Which can be really proved effective.

[26t23c] **Gu Zhengkun**
To be taciturn is in accordance with nature,
So much as a wanton wind
Does not last all morning,
And a sudden rain does not last all day.
Who makes it?
Heaven and earth.
If heaven and earth cannot make it last long,
How can man?
So a man of Tao conforms to the Tao;
A man of Teh to the Teh;
A man of having neither to the principle of losing both above.
He who conforms to the Tao is readily received by the Tao;
He who conforms to the Teh is readily received by the Teh;
He who conforms to the principle of losing both above is readily discarded by the principle of loss.
The lack of faith on the part of the ruler
Leads to the lack of confidence in him on the part of the people.

[26t24c] **Gu Zhengkun**
He who stands on tiptoes cannot stand well;
He who walks with great strides cannot walk well;
He who shows off himself cannot become conspicuous;
He who regards himself infallible cannot become illustrious;
He who brags about himself cannot gain achievement;
He who boasts of himself cannot become a head.
From the point of view of the Tao,
These behaviours are like leftover food and superfluous excrescence,
So disgusting that a man of Tao
Never behaves like that.

[26t25c] **Gu Zhengkun**
There is a thing integratedly formed
And born earlier than heaven and earth.
Silent and empty,
It relies on nothing,
Moving around for ever.
We may regard it as the mother of all things.
I do not know its name,
So I name it as the Tao,
And further name it as the Great.
The Great is moving forward without stopping,

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Extending to the remotest distance,
And then returning to where it was.
That is why I say
The Tao is Great;
Heaven is Great;
Earth is Great;
And man is also Great.
There are four things that are Great,
Of them man is one.
Man takes earth as his model;
Earth takes heaven as its model;
Heaven takes the Tao as its model;
The Tao takes what is natural as its model.

[26t26c] **Gu Zhengkun**
Heaviness is the root of lightness.
Tranquillity is the lord of movement.
That is why the sage is always accompanied by his heavily laden cart
When he travels all day long.
Though he has a luxurious life to enjoy,
He never indulges himself in it.
Why should a ruler of ten thousand chariots
Take reckless action to govern the empire?
Lightness leads to the loss of the root;
Restlessness leads to the loss of the lord.

[26t27c] **Gu Zhengkun**
He who is good at walking leaves no traces;
He who is good at speaking leaves no slips;
He who is good at counting uses no counting tools;
He who is good at shutting renders all efforts of opening in vain though he uses no bolts;
He who is good at tying renders all efforts of untying in vain though he uses no ropes.
That is why the sage
Is always good at saving people
And abandoning no one;
That is why the sage is always good at saving things
And abandoning nothing.
This is called the intrinsic wisdom.
Thus the good man is the bad man's teacher;
The bad man is the material from which the good draws lessons.
If honouring not one's teacher,
Or loving not one's material,
One is a big fool though he seems clever.
Here lies the vital secret.

[26t28c] **Gu Zhengkun**

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Though knowing what is masculine,
You are ready to play the role of female
And content to be a stream in the world.
Content to be a stream in the world,
You will be accompanied by the eternal virtue,
And return to being a baby.
Though knowing what is white,
You are ready to play the role of black,
And content to be a model of the world.
Content to be a model of the world,
You will be no longer at odds with the eternal virtue,
And return to the final truth.
Though knowing what is honor,
You are ready to play the role of the disgraced
And content to be a valley in the world.
Content to be a valley in the world,
You will no longer lack the eternal virtue,
And return to simplicity (Tao).
When simplicity gets shattered and becomes materialized,
The sage makes use of it to be the lord over other officials.
One should know
The greatest system is not separable.

[26t29c] **Gu Zhengkun**
He who wants to gain the kingship by force
Can never be successful, I think.
The kingship is so sacred
That cannot be obtained through force.
Those who try to obtain it by force will ruin it;
Those who keep it by force will lose it.
Because things are different:
Some go ahead or follow;
Some breathe gently or hard;
Some are strong or weak;
Some are in safety or in danger.
Hence the sage does away with extremity, extravagance and excess.

[26t30c] **Gu Zhengkun**
He who assists the ruler by means of the Tao
Does not conquer other countries by the military force.
Military actions usually invite retaliatory aftermath:
Wherever armies station,
Thistles and thorns grow;
A great war is always followed
By a great famine.
He who is well versed in the art of war

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Only uses the force to win the war,
And not to bully or conquer other countries.
Win the war but do not boast;
Win the war but do not brag;
Win the war but do not show arrogance;
Win the war but do know it is out of necessity;
Win the war but do not thereby bully and conquer other countries.
Whatever is in its prime is bound to decline;
For, being in prime is against the Tao;
Whatever goes against the Tao
Will come to an early end.

[26t31c] **Gu Zhengkun**
Arms are tools of ill omen,
Detested by everybody.
And a man of the Tao does not use them.
The gentleman usually favours the left,
But when being at war, he favours the right.
Arms are tools of ill omen,
Not the instruments of the gentleman.
Even if compelled to use them,
The gentleman does not use them with pleasure.
Even if being the victor,
The gentleman does not glorify the victory.
He who glorifies the victory
Is such one as takes delight in killing.
He who takes delight in killing
Can never be successful in winning the empire.
On occasions of auspicious celebration the left is favoured;
On occasions of mourning the right is favoured.
A lieutenant's position is on the left;
A general's position is on the right.
That is to say, mourning rites should be observed in military operations.
War brings about heavy casualties,
So one should take part in it with deep sorrow.
When winning the victory, victors should treat the dead by observing the rites of mourning.

[26t32c] **Gu Zhengkun**
The Tao is nameless for ever.
Though it is very small,
It is subject to no one in the world.
If lords and kings can keep it,
They can bring all things in the world under subjection.
When the Yin and Yang between heaven and earth unite,
Sweet dew will fall, so equally scattered down
Without any interference on the part of the people.

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The administration of the empire demands names;
Names are once given,
Limitations are thereby known.
The knowledge of limitations helps avoid danger.
The Tao is to the world what the river and the sea
Are to the countless streamlets.

[26t33c] **Gu Zhengkun**
He who knows others is wise;
He who knows himself is clever;
He who conquers others is forceful;
He who conquers himself is powerful;
He who knows contentment is rich;
He who perseveres is a man of will;
He who does not lose his root can endure;
He whose Tao survives him is long-lived.

[26t34c] **Gu Zhengkun**
The great Tao is felt everywhere
Extending in all directions.
All things grow on it and it never declines them.
It accomplishes its great task without claiming to merit.
It breeds all things without claiming to be their master;
It can be called the Small.
All things finally return to it
And it never claims to be their master;
And it can be called the Great.
It becomes the Great
Because it never claims to be the Great.

[26t35c] **Gu Zhengkun**
He who holds the great image (Tao)
Attracts all the people to him.
Coming to him and not harming each other,
They all live in peace and happiness.
Music and food
Can allure passersby to stop,
But the Tao, coming out of the mouth,
Is tasteless.
It cannot be seen,
It cannot be heard,
But when using it, you can never exhaust its use.

[26t36c] **Gu Zhengkun**
If you want a thing to contract,
You should stretch it first;

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If you want a thing weakened,
You should strengthen it first;
If you want a thing gotten rid of,
You should promote it first;
If you want a thing taken away,
You should give to it first.
These are called subtle wisdom.
The supple and weak overcomes the rigid and strong.
Fish should not be allowed to leave the deep water;
The instruments of power of a state
Should not be shown to the public.

[26t37c] **Gu Zhengkun**
The Tao always remains inactive,
Yet it acts upon everything in the world.
If lords and kings can keep it,
All creatures will grow and develop naturally.
When desires are kindled in the growth and development,
I can suppress them with the nameless Simplicity of the Tao.
Once I do so
Desires will be repressed.
Once desires are repressed,
The whole world will be naturally at peace.

[26t38c] **Gu Zhengkun**
A man of the great virtue (Teh) does not claim to be of virtue,
Thus he is of the true virtue.
A man of the small virtue always holds fast to the virtue in form,
Thus he is actually of no virtue.
A man of the great virtue remains inactive,
Without deliberately manifesting his virtue;
A man of the small benevolence keeps being active,
Always deliberately manifesting his virtue.
A man of the great benevolence acts but never deliberately shows his benevolence;
A man of great justice acts and also deliberately shows his justice;
A man of rigid rites acts and even rolls up his sleeves to force people to conform to rites when no one responds to him.
Therefore
Virtue comes after the loss of Tao;
Benevolence comes after the loss of virtue;
Justice comes after the loss of benevolence;
Rites come after the loss of justice.
Thus rites result from the lack of loyalty and good faith,
And function as the beginning of the great disorder.
Foresight is only the flowery embellishment of the Tao
As well as the beginning of ignorance.

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Hence the true man sets store by the thick rather than by the thin,
And values the fruit rather than the flower.
That is why he takes the former and discards the latter.

[26t39c] **Gu Zhengkun**
Among the ancient holders of the One:
Heaven that holds the One becomes clear and bright;
Earth that holds the One becomes steady;
Gods that hold the One become efficacious;
Valleys that hold the One become full;
All creatures that hold the One become alive;
Lords and leaders who hold the One become leaders of the human world.
By inference Heaven might split without what makes it clear and bright;
Earth might shake without what makes it steady;
Gods might disappear without what makes them efficacious;
Valleys might go dry without what makes them full;
All creatures might die out without what makes them alive;
Lords and kings might fall without what makes them leaders.
That is why the humble is the root of the noble,
And the high is based on the low.
That is why lords and kings call themselves "the solitary", "the few" and "the unkind".
Does not this take the humble as the root (of the noble)?
Does this not?
Hence the highest honor does not need honoring.
It is better, therefore, to be a hard stone than a beautiful piece of jade.

[26t40c] **Gu Zhengkun**
Cycling is the movement of the Tao;
Being weak is the function of the Tao.
All things of the world are born from the Being,
And the Being from the Nothingness.

[26t41c] **Gu Zhengkun**
Hearing the Tao, the best scholar assiduously practices it;
The average scholar half believes and half doubts it;
The worst scholar bursts into laughter about it.
If the worst scholar does not laugh about it,
The Tao is not worthy of being called the Tao.
That is why the ancients say:
The bright Tao seems dark;
The advancing Tao seems to be retreating;
The even Tao seems rough;
The great virtue resembles the valley;
The pure whiteness seems black;
The infinite virtue seems lacking;
The virile virtue seems idle;

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The pure simplicity seems turbid;
The great square has no corners;
Of the utensils the most precious takes the longest time to be finished;
The great sound seems soundless;
The great image seems formless.
The Tao always conceals itself without a name,
But it is the Tao alone that helps and completes everything.

[26t42c] **Gu Zhengkun**
The Tao begets the One;
The One consists of Two in opposition (the Yin and Yang);
The Two begets the Three;
The Three begets all things of the world.
All things connote the Yin and Yang.
The Yin and Yang keep acting upon each other
And thus things keep changing and unifying themselves.
Words like "the solitary", "the few" and "the unkind"
Are usually detested by people,
Yet lords and kings use them to call themselves.
That is why
A thing is sometimes added to when being reduced,
Or is reduced when being added to.
So I teach what I am taught:
"The violent will not come to a good end."
This I will take as the first lesson when I teach.

[26t43c] **Gu Zhengkun**
The most supple in the world
Can go through the hardest in the world.
What consists of no substance can enter what has no crevices.
I thus know the benefit of inaction.
Teaching without words,
The benefit of inaction,
Are what few people in the world can perform and obtain.

[26t44c] **Gu Zhengkun**
Which is dearer, your name or your body?
Which is more important, your body or your goods?
Which is more harmful, gain or loss?
Excessive stinginess will result in great expense;
Too much amassment leads to great loss;
Knowing contentment avoids disgrace;
Knowing when to stop avoids danger.
Thus one can be long in safety.

[26t45c] **Gu Zhengkun**

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The complete perfection seems flawed,
But its use can never be exhausted;
The fullest seems empty,
But its use can never come to an end;
The straightest seems bent;
The most skillful seems clumsy;
The most eloquent seems tongue-tied.
Movement overcomes cold;
Quiet overcomes heat.
So inaction and quiet help one
Become a leader of the world.

[26t46c] **Gu Zhengkun**
When the Tao prevails in the world,
The battle steeds are returned to farmers for tilling the fields;
When the Tao does not prevail in the world,
Even pregnant mares are taken over for wars.
No crime is greater than greediness;
No disaster is greater than the lack of contentment;
Thus the contentment of feeling content
Is an eternal contentment.

[26t47c] **Gu Zhengkun**
Without stirring out of the house,
One can know everything in the world;
Without looking out of the window,
One can see the Tao of heaven.
The further one travels,
The less one knows.
That is why the sage
Knows everything without going out;
Sees the Tao of heaven without looking out of the window;
Succeeds without resorting to action.

[26t48c] **Gu Zhengkun**
He who seeks learning must increase his knowledge every day;
He who seeks the Tao must reduce his knowledge every day;
He reduces and reduces until he reaches the state of inaction.
When reaching the state of inaction, one can succeeds in everything.
To govern the world well, one must take inaction as the principle.
If one governs with too much action, one is not a worthy governor.

[26t49c] **Gu Zhengkun**
The sage often has no will,
He takes the people's will as his own.
What is good I treat with goodness;

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What is not good I also treat with goodness.
Thus I obtain goodness.
Those who are of faith, I put faith in;
Those who are of no faith, I also put faith in.
Thus I obtain faith.
When the sage governs the world,
He simplifies his as well as the people's minds.
The people are all preoccupied with their eyes and ears,
The sage helps them return to the childhood state.

[26t50c] **Gu Zhengkun**
Men live when given to birth
And die when being buried.
One third of them are long-lived;
One third of them are short-lived;
One third of them die from their own choices though they could have lived longer;
Why in such cases?
Because they are too eager to live longer.
It is heard that he who is good at preserving his life
Does not meet with the rhinoceros or tiger when traveling on land,
Nor is he wounded in war,
For the rhinoceros has no use for its horns
And the tiger has no use for its claws;
The weapons have no use for their blades.
Why in such cases?
Because there is no realm of death for him to enter.

[26t51c] **Gu Zhengkun**
The Tao begets all creatures;
The virtue rears them;
Substance gives them shape;
Forces in opposition accomplish them.
Therefore all creatures worship the Tao and honor virtue.
This worship and honor stems from the fact
That the Tao and virtue never unnaturally
Impose their influence on all creatures.
In this way
The Tao begets all creatures;
The virtue rears them,
Promotes them, natures them,
Brings them to fruition and maturity,
Meanwhile maintains and defends them.
Giving them life without claiming to be their owner;
Availing them without claiming to be their benefactor;
And being their head without ruling them;
All these are called the most intrinsic Teh (virtue).

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[26t52c] **Gu Zhengkun**
The universe has a beginning (Tao);
The beginning functions as the mother of all things.
If you know the mother,
You can get to know her children (all things);
If, while knowing the children,
You keep the mother,
You will be a sage all your life.
Block the openings (of knowledge),
Shut the door (of desires),
And you will be free from illness all your life.
Unlock the openings,
Add to your cares,
And you will be incurable all your life.
To be able to perceive the minute is called discernment;
To be able to play the role of the weak is called the strong.
Use the light
To return to the intrinsic discernment
And you will be free from disasters.
This is called the eternal Tao.

[26t53c] **Gu Zhengkun**
If I have acquired a little knowledge,
I will be afraid of going astray
When I walk on the road.
The road is even,
Yet people prefer to take by-paths.
While the court is corrupt,
The fields lie waste;
The granaries are empty;
There are persons who are still dressed gaudily,
Wearing ornamented swords,
Satiated with fine food and drink,
In possession of extravagant goods.
They can be called the chieftains of robbers.
What a phenomenon against the Tao!

[26t54c] **Gu Zhengkun**
What is well planted cannot be pulled out;
What is well held cannot be disengaged;
The principle being observed,
The offering of sacrifice by descendants will be kept making for ever.
Similarly cultivating the principle in oneself,
One can purify his virtue;
Cultivating it in the family,

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One makes his own virtue more than enough;
Cultivating it in the village,
One can have the virtue to be the leader;
Cultivating it in the state,
One can have the prodigious virtue;
Cultivating it in the world,
One can have the virtue widely known.
Hence I can have an insight
Into other individuals by examining myself;
Into other families by examining my family;
Into other villages by examining my village;
Into other states by examining my state;
Into other worlds by examining my world.
How do I know about the whole world?
By employing the method above.

[26t55c] **Gu Zhengkun**
A man of prodigious virtue is just like a newly-born baby:
Poisonous insects will not sting it;
Beasts of prey will not harm it;
Birds of prey will not swoop down upon it.
Its bones and muscles are weak and supple,
Yet its hold is tight.
It does not know sexual intercourse between the male and female,
Yet its little penis often erects itself;
This is because it is at the height of virility.
It cries all day long,
Yet its throat does not become hoarse;
This is because it is at the height of harmonious vim and vigor.
To know harmony is to know the law of unity;
To know the law of unity is to know discernment;
To indulge in sensual pleasures is to look for disasters;
To let virility driven by desires is to give free rein to strength.
A creature in its prime is at the turning-point of being old,
For it is against the Tao.
What is against the Tao comes to an early end.

[26t56c] **Gu Zhengkun**
He who is wise will not speak;
He who speaks is not wise.
When one blocks the openings (of knowledge),
Shuts the door (of desires),
Dulls sharpness,
Stays away from entanglements,
Glows with veiled radiance,
Mingles with dust,

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That is called subtle identification.
Hence you are in no way
To be friends with him,
To estrange him,
To benefit him,
To harm him,
To honor him,
To debase him.
That is why he is held in esteem in the world.

[26t57c] **Gu Zhengkun**
Rule the state with peace and inaction;
Wage a war with crafty tricks;
Governing the world by not troubling the people.
How do I know it is the right way?
The reason is as follows:
The more prohibitions there are in the world,
The poorer the people;
The more weapons the people own,
The more chaotic the state;
The more skills the people have,
The more strange things occur;
The more laws and orders are issued,
The more thieves and robbers there are.
Thus the sage says,
If I prefer inaction,
The people will naturally crave for peace;
If I act little,
The people will be naturally rectified;
If I am not meddlesome,
The people will naturally become rich;
If I get rid of desires,
The people will naturally become simple.

[26t58c] **Gu Zhengkun**
When the governor is magnanimous,
The people will become simple;
When the governor is harsh,
The people will become cunning.
Disaster hides itself behind good fortune;
Good fortune leans against disaster.
Who knows the secret?
There is no definite answer.
The normal changes into the abnormal;
The good changes into the evil.
People have been long perplexed.

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Thus the sage is square and upright
But does not wound the people;
He is edged but does not cut the people;
He is candid but does not behave wantonly;
He gives light but does not dazzle.

[26t59c] **Gu Zhengkun**
The best way to govern the state and keep in good health
Is to stint vitality.
To stint vitality means to attempt an early preparation;
The early preparation means to keep accumulating virtue;
Keep accumulating virtue and one can become all-conquering;
Be all-conquering and one's power will be beyond measure;
When one's power is beyond measure,
He can be entrusted with the duty of defending the state.
When there is the principle of governing the state,
The government can long endure.
This is called the Tao of deep roots and sturdy stems
By which one can live and see longer time.

[26t60c] **Gu Zhengkun**
Ruling a large state resembles frying a small fish
(It is inappropriate to turn it over frequently).
When the Tao prevails in the world,
Even ghosts and spirits become harmless.
It is not that ghosts become harmless
But that their potencies can no longer harm people.
Not only ghosts become harmless,
Sages harm no people either.
Hence neither does any harm to the people
And both sages and ghosts help the people to enjoy the benefit of virtue.

[26t61c] **Gu Zhengkun**
A large state should play the role of female,
Just like the lowest reaches of a river
Where all the other streams meet.
The female always conquers the male by motionlessness,
Because the motionless female always takes the lower position.
Hence the large state can annex the small one by taking the lower position (being modest);
The small state can gain the trust of the large one by taking the lower position,
The case being either the former or vice versa.
The large state wants to put the small one under its protection,
The small state wants to be shielded by the large one,
Thus both can satisfy their wishes,
But the large state should be more willing to take the lower position.

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[26t62c] **Gu Zhengkun**
The Tao is the innermost recess of all things;
It is what the good man cherishes
As well as what the bad man wants to keep.
With the Tao, beautiful words can buy respect;
Beautiful deeds can be highly regarded.
How can the bad man desert the Tao?
Hence when the emperor ascends the throne and appoints three ducal ministers,
It would be better to present to the emperor the Tao than jade disks followed by a team of four horses.
Why did ancients value the Tao so much?
Was it not said that by making use of the Tao
One could get what one desired
Or avoid punishment when committing an offense?
That is why it is valued so mush in the world.

[26t63c] **Gu Zhengkun**
Act by means of inaction;
Deal with matters by means of not being meddlesome;
Taste by means of tastelessness.
The big stems from the small;
The many is based on the few.
To overcome the difficult should begin with the easy;
To accomplish what is big should begin with the small.
The difficult things in the world must originate in the easy;
The big things in the world must take root in the small.
That is why the sage can accomplish what is great by never attempting to be great.
Light promise-giving, light promise-breaking;
The easier one considers things, the more difficult things become.
That is why the sage never meets with difficulty
Because he always considers things difficult.

[26t64c] **Gu Zhengkun**
A stable situation is easy to be maintained;
A condition without the sign of apparent change is easy to be coped with;
A fragile thing is easy to break;
A minute thing is easy to dissolve.
The proper treatment should be given to what has happened;
Keep things in order before disorder sets in.
A huge tree grows from a tiny seedling;
A nine-storey terrace rises from a mound of earth;
A journey of a thousand li starts from beneath one's feet.
Those who wants to obtain it by force will ruin it;
Those who hold it by force will lose it.
Thus the sage never ruins anything,
Because of his inaction;
He never loses anything.

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In doing things,
People often fail on the verge of success.
If they are as prudent at the end as at the beginning,
They will never fail.
That is why the sage
Desires what others do not desire,
Values not rare goods,
Learns to lack learning,
Makes up for people's faults.
In this way he helps all things develop naturally
And refrains from interfering in them.

[26t65c] **Gu Zhengkun**
Those ancient men of the profound Tao
Did not use the Tao to enlighten the people
But use the Tao to make them simple.
The people are unruly
Because they are too clever.
Thus to govern a state by cleverness
Is bound to ruin the state;
Not to govern the state by cleverness
Is a blessing to the state.
These are two models of government;
Keeping the knowledge of these two models
Is known as the mysterious virtue.
The mysterious virtue is profound and far-reaching,
Running counter to concrete things.
At their extremes there is the most complete conformity to nature.

[26t66c] **Gu Zhengkun**
All the streamlets flow towards the river and the sea
Because the latter takes the lower positions,
Hence the latter becomes the king of countless valleys.
Therefore, if one wants to be the ruler of the people,
One must put oneself behind the people.
Thus the sage, though being placed high over the people,
Never burdens the people;
The sage, though going ahead of the people,
Never stands in the way of the people.
That is why the people hold him in esteem
And are never tired of him.
He contends with no one,
So no one in the world is able to contend with him.

[26t67c] **Gu Zhengkun**
The whole world says that my Tao is great,

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Resembling nothing concrete,
Resembling nothing concrete,
Just because it is great.
If it resembled anything concrete,
It would have long become minute.
I have three magic weapons
Which I hold and treasure:
The first is mercy;
The second is thrift;
The third is unwillingness to take the lead in the world.
Being merciful, one can be brave;
Being thrifty, one can be generous;
Being unwilling to take the lead in the world, one can become the leader of the world.
Now seeking bravery by giving up mercy,
Seeking generosity by giving up thrift,
Seeking advance by giving up retreat,
One is bound to end in death.
Being merciful, one will triumph in the offensive
And be impregnable in defense.
If heaven wants to save one,
It must save him with mercy.

[26t68c] **Gu Zhengkun**
He who is good at being a commander
Does not display his bravery;
He who is good at fighting
Does not burst into anger;
He who is good at defeating his enemy
Does not brace himself to engage in a tough battle;
He who is good at employing men
Humbles himself before them;
This is called the virtue of non-contention;
This is called making use of others' strength;
This is called conformability to the Tao of heaven.

[26t69c] **Gu Zhengkun**
A strategist says:
I dare not launch an attack but strengthen defense capabilities;
I dare not advance an inch but retreat a foot instead.
This means to deploy battle array by showing no battle array;
To wield one's arm to attack by showing no arm to lift;
To face the enemy by showing no enemy to attack;
To hold weapons by showing no weapons to hold.
No disaster is greater than underestimating the enemy.
Underestimating the enemy nearly cost me my treasure (i. e. three treasured weapons, see 67).
That is why the sorrow-laden side wins

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When two armies are at war.

[26t70c] **Gu Zhengkun**
My words are very easy to understand,
And very easy to put into practice,
Yet there should have been no one in the world
Who can understand them
Or can put them into practice.
Words must be purpose-oriented,
Deeds must be reasonably grounded.
People cannot understand me
Because they fail to understand what is said above.
Those who understand me are few;
Those who can follow my advice are even less.
That is why the sage
Is always dressed in coarse cloth
But conceals about him a beautiful piece of jade (the Tao).

[26t71c] **Gu Zhengkun**
Knowing one's ignorance of certain knowledge is the best attitude;
Not knowing certain knowledge yet pretending to know is a bad attitude.
The sage is of no shortcoming,
Because he considers shortcoming as shortcoming.
He considers shortcoming as shortcoming,
Thus he has no shortcoming.

[26t72c] **Gu Zhengkun**
When the people are not afraid of the threatening might of the authority,
The great tumult will soon ensue.
Do not harass their living places;
Do not deprive them of their means of livelihood.
If you do not oppress the people,
The people will not be tired of you (the ruler).
Hence the sage knows himself but does not praise himself;
loves himself but does not honor himself.
That is why he discards the latter and takes the former.

[26t73c] **Gu Zhengkun**
Bravery in being bold leads to death;
Bravery in being timid leads to life.
These two kinds of bravery,
One leads to good the other to harm,
Who knows why
Heaven hates what it hates?
Even the sage feels it difficult to understand.
This is the Tao of heaven:

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To excel in triumphing by means of non-contention;
To be good at answering by means of taciturnity;
To attract people by using no summons;
To be quick in planning by acting slowly.
The net of heaven is spread wide and far,
Though the mesh is largely knit,
Nothing can slip through the net.

[26t74c] **Gu Zhengkun**
When the people are not afraid of death,
What is the point of threatening them with death?
Should the people really fear death,
Who dare go against laws
If we put to death those who do evils?
It is the duty of a regular executioner to kill,
If one wants to kill on behalf of the executioner,
It is like chopping wood on behalf of the master carpenter.
There are few who can escape cutting their own hands
When they chop wood on behalf of the master carpenter.

[26t75c] **Gu Zhengkun**
The hunger on the part of the people
Is the result of exorbitant taxes on the part of the ruler;
Thus the people are hungry.
The unruliness on the part of the people
Is the result of meddlesome actions on the part of the ruler;
Thus the people are unruly.
Making light of life on the part of the people
Is the result of setting too much store by life on the part of the ruler;
Thus the people make light of life.
Those who make light of their own life
Are wiser than those who overvalue their life.

[26t76c] **Gu Zhengkun**
While alive, a man's body is supple;
When dead, it becomes hard.
While alive, grass and trees are supple;
When dead, they become dry and stiff.
Thus the hard and strong is of the dying sort;
The supple and weak is of the living sort.
That is why the army, having grown strong, will be wiped out,
And the tree, when grown up, will be cut down.
Thus the strong and big is inferior
To the weak and supple.

[26t77c] **Gu Zhengkun**

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Does not the Tao of heaven resemble the bending of a bow (aiming):
Pressing down the high,
Lifting up the low,
Reducing the excessive,
Compensating the deficient?
So the Tao of heaven means to compensate the deficient by reducing the excess.
The Tao of man is different:
It gives to one who already has more than enough by taking from one who is in want.
Who can offer what he has in excess to the people?
Only the man of Tao.
Thus the sage
Benefits all things without claiming to be their benefactor;
Succeeds without claiming credit;
Because he does not want to show off his wisdom.

[26t78c] **Gu Zhengkun**
Nothing in the world is more supple than water,
Yet nothing is more powerful than water in attacking the hard and strong.
Why?
Because nothing can take its place.
Everyone in the world knows
That the weak is more powerful than the strong,
That the supple is more rigid than the hard,
Yet no one so far can put the knowledge into practice.
That is why the sage says,
Only he who can bear the humiliation on behalf of the state
Can be called the great priest of the state;
Only he who dare shoulder the responsibility for the calamity of the state
Can be called the king of the state.
Factual words seem ironical.

[26t79c] **Gu Zhengkun**
When the great enmity is allayed,
There must be some remaining hostility;
Even if one requites hostility with kindness,
How can that be considered perfect?
Therefore the sage keeps the stub of the receipt for a loan
But never presses for payment from people.
A man of virtue is as tolerant as the sage who keeps the stub of the receipt;
A man of no virtue is as harsh as tax collectors.
The Tao of heaven never shows favouritism;
It always helps those who are good.

[26t80c] **Gu Zhengkun**
The state should be small;
The population should be sparse.

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Tools, though of many kinds,
Should not be used.
Teach the people to fear death
And not to migrate to remote places;
Although they have ships and carts,
They will have no need to use them;
Although they are well armed with weapons,
They will have no place to make them effective.
Encourage the people to return to the condition
Under which the knotted rope was used to record things.
The world best ruled is a place where
The people will have delicious food,
beautiful clothes,
comfortable living quarters,
cheerful customs.
Though within easy reach of neighbouring states,
The dog's barking and the cock's crowing in one state are heard in another;
The people of one state will never have dealings with those of another,
Even if they get old and die.

[26t81c] **Gu Zhengkun**
True words are not embellished,
The embellished words are not true.
A good man does not quibble;
He who quibbles is not good.
A man of true learning does not show off his learning;
He who shows off his learning does not have true learning.
The sage does not store up.
Helping others as best as he can,
He is helped even more.
Giving others as much as he can,
He becomes richer and richer still.
The Tao of heaven benefits rather than harms all things;
The Tao of the sage is to give rather than rob the people.

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[27t01c] **Chao-Hsiu Chen**
The Tao that can be named is not the eternal Tao.
The Name that can be spoken is not the eternal name.
The Nameless is the beginning of Heaven and Earth.
The Named is the mother of all creatures.
Observe the mysteries of the Tao without longing.
Survey its appearance with desire.
Both mysteries and appearance come from the same origin but wear a different name;
they are enigmatic.
The greatest mystery is the gate to all mysteries.

[27t02c] **Chao-Hsiu Chen**
The whole world can see the beautiful as the beautiful only because of the ugly.
The whole world can recognize the good as the good only because of the bad.
Something and nothing create each other.
The difficult and the easy complement each other.
The long and the short define each other.
The high and the low counterbalance each other.
Before and after follow each other.
Therefore the sage acts without action, teaches without words.
The myriad creatures keep on going without an end,
creating life without possessing it,
performing deeds without expectations,
fulfilling the mission without claiming a victory,
because the sage does not ask for praise,
therefore the praise remains with him for ever.

[27t03c] **Chao-Hsiu Chen**
Not to value one's own virtues is the way to restrain people from striving for wealth.
Not to value the precious is the way to restrain people from theft.
Not to see the desirable is the way to restrain confusion in the mind.
Therefore the wise way to rule is:
not to give importance to oneself,
or try to enrich one's spirit and virtue;
not to be inordinately proud of one's ability,
or try to make unceasing efforts to improve oneself.
Let the people stay free from desire and knowledge in order to avoid the pitfalls that knowledge may bring.
Rule by doing nothing, then everything will be as it should.

[27t04c] **Chao-Hsiu Chen**
The Tao is based on harmony between emptiness and abundance.
It is the deep source of the myriad creatures.
It softens their sharpness.
It releases their confusion.
It lessens their lustre.
It merges with their dust.

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The Tao is so clear and so transparent that it is nearly invisible, nearly formless;
no one can know its origin,
for it came before all creation.

[27t05c] **Chao-Hsiu Chen**
Heaven and Earth treat all creatures as they treat a straw dog:
with great kindness.
The sage treats the people as he treats a straw dog:
with great kindness.
Between Heaven and Earth there is a big void;
it is like a bag without a seam,
it is like the hole in a bamboo flute.
This void cannot be overpowered:
the more it moves, the more it yields.
Many words lead to less understanding, therefore it is best to guard the void.

[27t06c] **Chao-Hsiu Chen**
The spirit is as deep as a valley and will never fade.
It is the great mysterious mother.
The gateway of this mysterious creature is the root of Heaven and Earth.
Although it is invisible, it endures; it will never end.

[27t07c] **Chao-Hsiu Chen**
Heaven and Earth are enduring only because they have no ego;
therefore they can live for ever.
The sage does not try to be the first, and does not fight for fame.
Only through unselfishness can he achieve fulfilment.

[27t08c] **Chao-Hsiu Chen**
The greatest good is like water: it benefits all life without being noticed.
It flows even to the lowliest places where no one chooses to be and so it is very close to the Tao.
It settles only in quiet locations.
Its deepest heart is always clear.
It offers itself with great goodness.
It keeps its rhythm as it keeps its promises.
It governs tributaries as it governs its people.
It adapts to all necessities.
It moves at the right moment.
It never flaunts its goodness and so it never attracts any blame.

[27t09c] **Chao-Hsiu Chen**
To stop in time is better than to hold a full bowl with fear of spilling.
A knife cannot be kept constantly sharp, therefore it is wise not to flaunt the blade.
Amass a hoard of gold and jade and it cannot be possessed for ever.
Those who vaunt their position and worth risk attracting blame.
To retire when the goal is reached: this is the Tao of Heaven.

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[27t10c] **Chao-Hsiu Chen**
Can one hold the soul in the body, hold the mind in the spirit, and keep them as one?
Can one concentrate the energy of life and keep it supple like a newborn child?
Can one study everything and really know everything without making a mistake?
Can one govern the nation with all the right actions and really love the people?
Can one always make a decision with the right mind?
Can one empty the mind and fill it with the brightness of wisdom and learn to step back from this knowledge?
Can one give life and grow life and yet claim no possession?
Can one supervise and benefit others, yet exercise no authority and rely on no pride?
This is what is called the mysterious virtue.

[27t11c] **Chao-Hsiu Chen**
Thirty spokes share one hub, yet the spokes and the hub cannot make use of the carriage.
Mix water, mud and earth and they can be shaped into a vessel, yet they cannot make use of the vessel itself.
Cut out windows and doors to create a room, yet they cannot make use of the room itself.
Therefore take the useful as the useless, the useless as the useful.

[27t12c] **Chao-Hsiu Chen**
The five colours blind man's eye.
The five tones deafen man's ears.
The five flavours dull man's taste.
Riding and hunting drive man's mind mad.
Precious goods alter man's behaviour.
Therefore the sage tries to fill the belly (the virtuous character) and not the eyes (the gateway to the emotions).
And so he discards one and keeps the other.

[27t13c] **Chao-Hsiu Chen**
Accept favour and disgrace as a threat that troubles the body like a disease.
What does it mean to accept favour and disgrace as a threat?
Everyone seeks to be favoured.
No one seeks to be disgraced.
When one receives it, it causes alarm.
When one loses it, it causes alarm.
Therefore favour and disgrace are both threatening.
What does it mean that the disease troubles one's body?
One suffers from the disease because one treasures one's body.
If one does not love one's body, one will no longer suffer from the disease.
Therefore
entrust the land under Heaven to the one who does not treasure his body,
sanction the land under Heaven to the one who does not love his body.
He who does not love even his own body will not treasure rulership, and so he will truly care for all things.

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[27t14c] **Chao-Hsiu Chen**

That which cannot be seen is called invisible.
That which cannot be heard is called inaudible.
That which cannot be held is called intangible.
These three cannot be defined, therefore they are merged as one.
Look at its highest part - it is not bright.
Look at its lowest part - it is not dark.
It never ends and it cannot be named.
It returns to nothingness.
Therefore it is called the shape without shape and the substance without substance.
It is called indefinable.
One approaches it but cannot see its beginning.
One follows it but cannot see its end.
Hold fast to the original path in order to control the realm of the present.
To know the ancient origin is the discipline of Tao.

[27t15c] **Chao-Hsiu Chen**

Since ancient times, he who is versed in the Tao has been regarded as subtle, mysterious and obscurely discerning, too profound to be understood.
And because he is elusive, one is barely able to describe him.
Prudent as if fording a stream in winter.
Wary as if in fear of those around him.
Formal as if holding a memorial ceremony.
He lets his heart yield like melting ice.
He keeps his character rough like uncarved wood.
He makes his mind empty like a spacious valley.
He is opaque like muddy water.
There is one who remains still while the mud settles and the water clears itself.
There is one who remains quiet and finds that the moment of action arises of its own accord.
There is one who follows the Tao and does not seek plenitude simply because he is not fulfilled.
In that way he can be named and reach the Tao.

[27t16c] **Chao-Hsiu Chen**

Do one's best to achieve emptiness.
Hold firmly to stillness.
All things on earth follow the same cycle.
I observe their return.
All the teeming creatures return to their roots.
Returning to the root is called stillness.
Stillness means to return to life.
A return to life means constancy.
Understanding constancy means enlightenment.
Not knowing constancy leads to evil deeds.
Knowing constancy is knowing tolerance.
Tolerance is impartiality.
Impartiality is the skilful exercise of kingship.

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Kingship is Heaven.
Heaven is Tao.
Tao is eternity.
Until the end of one's own life, one will meet no danger.

[27t17c] **Chao-Hsiu Chen**
The best rulers are those whom the people barely know exist.
The next best are those whom the people love and praise.
Then there are those whom the people fear and despise.
If they do not rule the country with faith, the people will not respond to them with trust.
The best rulers do not need to rule the people with words.
If they have accomplished their task, the people will be ruled automatically.

[27t18c] **Chao-Hsiu Chen**
When the Tao disappears, humanity and justice will appear by themselves.
When intelligence appears, falsity will appear too.
When relatives fall into disharmony, filial piety and kindheartedness will appear.
When the country falls into chaos, official loyalists will appear.

[27t19c] **Chao-Hsiu Chen**
Eliminate the virtuous man, discard the wise, and the people will benefit a hundredfold.
Eliminate the goodhearted, discard justice, and the people will fulfil their filial duty with kindness.
Eliminate skilled workmen, discard profit, and the thief will not appear.
These three exist only as superficial forms.
Therefore this is the teaching to the people:
Embrace the simple,
hold the unadorned,
remove selfishness,
reduce desire.

[27t20c] **Chao-Hsiu Chen**
One who renounces learning has no sorrow.
Between the 'yea' and the 'nay', is there much difference?
Between the good and the bad, is there great distance?
Should one fear what other people fear?
If one does not cultivate one's virtue, it is like letting the land lie waste.
Everyone seeks the things that taste good, the joy in life.
I alone am detached and expressionless, like a newborn baby that has not yet learned knowledge or worry.
Everyone wishes for more than they need but I seek to avoid it.
I have the mind of a fool, but pure.
Everyone shows their intelligence; I show only stupidity.
Everyone tries to find profit with sharpness; I alone do not find it.
Others' desire has no end; like the sea, they drift without reaching a goal.
Everyone thinks that they are someone; I only think of myself as no one.
I behave differently to all the others, and only treasure being nourished by the mother of all creatures.

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[27t21c] **Chao-Hsiu Chen**

A virtuous person comes into being only according to the Tao.
Tao is something which is obscure and indistinct.
Indistinct and obscure -
yet there is an appearance.
Obscure and indistinct -
yet there is a substance.
Vague and dim -
yet there is an essence within it.
This essence is genuine.
There is truth within it.
Since ancient times until now, its name never forsaken, it stands there to guard all the good deeds.
How do I know all the good deeds are guarded by this Tao?
I know.

[27t22c] **Chao-Hsiu Chen**

The tortured will seek for the snug.
The bent will seek for the straight.
The hollow will seek for the full.
The worn will seek for the new.
The minor will seek for the major.
The affluent will seek for the perplexed.
Therefore the virtuous man considers unity as the only model for the world.
He does not flaunt himself, therefore he is brilliant.
He does not consider himself right, therefore he is incontestable.
He does not require his fame, therefore he is meritorious.
He does not stick to his own knowledge, therefore he grows.
Only because he does not fight can no one under Heaven fight with him.
The ancient saying 'The tortured will be made snug' is very well put.
It truly enables one to preserve the unity.

[27t23c] **Chao-Hsiu Chen**

Nature speaks rarely.
A stormy wind cannot blow for the whole morning, a passing heavy shower cannot fall for the whole day.
Even Heaven and Earth cannot show their sudden power for ever - much less can men.
That is the reason why one who follows the Tao
accords the Tao with the Tao,
accords the virtue with the virtue,
accords the loss with the loss.
He who accords with the Tao is gladly accepted by the Tao.
He who accords with the virtue is gladly accepted by the virtue.
He who accords with the loss is gladly accepted by the loss.
When there isn't enough faith from he who leads the people, the people who follow him will not have good faith.

[27t24c] **Chao-Hsiu Chen**

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He who tiptoes cannot stand.
He who strides cannot walk.
He who sees only himself is not enlightened.
He who is self-righteous is not notable.
He who boasts about himself will have no merit.
He who praises himself will have no improvement.
The way he takes the Tao, as if eating with a full stomach and moving with excess baggage, will be disliked.
Therefore he who follows the Tao will not abide this.

[27t25c] **Chao-Hsiu Chen**
There is matter formed of confusion, born earlier than Heaven and Earth.
In the silence and the void it stands alone and does not change.
It turns around without worry.
It is capable of being the mother of all creatures under Heaven.
I do not know its name, but call it Tao.
It is compelled to be named 'great'.
'Great' means passing away,
passing away means far away,
far away means returning.
That is why the Tao is great.
Heaven is great.
Earth is great.
The emperor is great.
Within the realm there are four great things; the emperor is one of the four.
Human beings follow the Earth.
The Earth follows Heaven.
Heaven follows the Tao.
The Tao follows Nature.

[27t26c] **Chao-Hsiu Chen**
The heavy is the root of the light.
Stillness is the sovereign of restless movement.
Therefore a virtuous man will not lose sight of his impedimenta during the whole day.
Although he has splendour, he stands aloof.
Unfortunately the great ruler of ten thousand chariots governs the country indiscreetly.
To act abruptly is to lose the trust of his officials.
To act restlessly is to lose his respect as a sovereign.

[27t27c] **Chao-Hsiu Chen**
He who knows how to travel does not leave any trace.
He who knows how to use words does not make any errors.
He who knows stratagems needs not any plans.
He who knows how to lock uses no bolts, yet what has been locked cannot be opened.
He who knows how to tie uses no rope, yet what has been tied cannot be released.
Therefore the sage always knows how to take care of people, and so no one is abandoned.
He knows how to take care of all things, and so no thing is abandoned.

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This is what is called following discernment.
That is why good men are the teachers of bad men, and bad men are the sources of warning of good men.
Not to value the teacher, not to care for the sources,
this reveals foolishness, however clever one may be.
This is the essential secret.

[27t28c] **Chao-Hsiu Chen**
Recognize the male - the yang,
guard the female - the yin.
Be a valley under Heaven.
Be a valley under Heaven and the constant virtue will not fade away.
One will become like a little child again.
Recognize the white - the yang,
guard the black - the yin.
Be a model under Heaven.
Be a model under Heaven and the constant virtue will not fade away.
One will return to the infinite.
Recognize the glory, guard the disgrace.
Be a valley under Heaven.
Be the valley under Heaven and return again to the uncarved block.
When the block is carved up it is transformed into useful wares.
The sage will use them with equal heart.
Therefore the great law will not crumble.

[27t29c] **Chao-Hsiu Chen**
To rule the country with force is a matter that cannot be avoided - as I see.
Yet to hold the land under Heaven with force cannot be done.
Whoever does it will fail.
Whoever tries to control it will lose it.
If there is something that goes in the front, there will be something that follows behind.
If there is something that makes warmth, there will be something that cools it down.
If there is something that creates strength, there will be something that makes it weak.
If there is something that reaches its goal, there will be something that breaks it.
Therefore the sage stays away from opposing the rule of Nature,
from seeking luxuriousness, from doing what is against his own duty.

[27t30c] **Chao-Hsiu Chen**
The ruler who rules his people with Tao
need not show his force with an army.
If he who rules does so with the force of an army the others will return with the force of an army.
Wherever armies have marched,
thistles and thorns grow.
Whenever a great war has begun,
crop failure and famine follow.
That is why a good ruler would not dare to flaunt the power of his army.
He would not use the force to glory in the force.

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He uses the army, yet with reserve and dignity.
He uses the army, yet with politeness.
He uses the army just because he is forced to do so.
That is what 'to show consideration and not force' means.
A strong army is like a creature in its prime:
it will only grow older.
This is the rule of Tao and that is the reason why one should not oppose the Tao.
He who opposes the Tao will meet an early end.

[27t31c] **Chao-Hsiu Chen**
Weapons are cursed instruments.
They are something to hate.
Therefore he who holds the Tao will not use them.
A virtuous man keeps to the left position in his daily life, but values the right in times of war.
Weapons are cursed instruments and not made for virtuous men.
He who uses them against his will will handle them with great concern.
One should regard victory as something ugly.
He who regards it as beautiful enjoys killing and will not achieve his ambition under Heaven.
A lucky event is honoured by the left position,
an unlucky event by the right.
In preparation for war, a lieutenant stands on the left,
a general stands on the right.
This means that the matter is treated as a funeral.
Cry with sorrow when many people are killed.
Regard it as a period of mourning when the battle is won.

[27t32c] **Chao-Hsiu Chen**
The Tao has no name, like an uncarved block.
But no one under Heaven dares claim its allegiance.
Should lords and princes be able to hold fast to it,
the myriad creatures will submit to their own accord.
Heaven and Earth will unite and the sweet dewdrop will fall.
People will live in peace, even though no one is seeking for it.
When the block is carved it will be named.
It will also be time to stop.
Knowing to stop in time avoids danger.
The Tao runs under Heaven as the river and the water of the valley run into the sea.

[27t33c] **Chao-Hsiu Chen**
He who knows others is resourceful; he who knows himself is enlightened.
He who surpasses others has power; he who surpasses himself is strong.
He who is content is rich.
He who keeps going has will.
He who maintains his own position will last long.
He who dies, yet whose natural character remains, will live a long life.

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[27t34c] **Chao-Hsiu Chen**
The Tao is floating everywhere, to the left and to the right.
The lives of the myriad creatures depend on it, no one can live without it.
It accomplishes its task, yet claims no honour.
It nourishes the myriad creatures, yet claims no possession.
It is always free from desire;
it can be called small.
The myriad creatures turn to it, yet it does not master them; it can be called great.
That is why the sage never boasts to be the great one, therefore he is the great one.

[27t35c] **Chao-Hsiu Chen**
Embrace the appearance of Tao.
Everyone under the great Heaven will follow it,
yet no one tries to cause harm to it.
Peace and safety and equality will arise.
Banquets and delicacies are like passing guests: they cannot last.
The Tao passes the mouth, it cannot be tasted.
The Tao passes the eyes, it cannot be seen.
The Tao passes the ears, it cannot be heard.
Yet it can never be exhausted by use.

[27t36c] **Chao-Hsiu Chen**
To gather things, one must first disseminate them.
To weaken things, one must first strengthen them.
To abolish things, one must first prevail upon them.
To seize things, one must first grant them.
That is what 'profound understanding' means.
The soft will overcome the hard.
The weak will overcome the strong.
The fish shall not leave deep waters.
The weapons of a country should not be displayed in public.

[27t37c] **Chao-Hsiu Chen**
The Tao always does nothing but nothing remains undone.
If the ruler observes this the myriad creatures will act of their own accord.
After their metamorphosis, desire will arise.
It will press them down with the power of the uncarved block, the Tao.
The nameless uncarved block is free from desire.
Absence of desire will lead to stillness and the world under Heaven will be harmonized by itself.

[27t38c] **Chao-Hsiu Chen**
A man of great virtue is not aware of virtue; that is the reason why he has virtue.
A man of little virtue does not miss virtue; that is the reason why he has no virtue.
The great virtue is when one does not do anything, yet everything is done.
The little virtue is when one does everything, yet something remains undone.
A man of great humanity acts, yet he acts without purpose.

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A man of great justice acts, yet he acts with purpose.
A man of great courtesy acts, and if no one responds he rolls up his sleeves and tries to persuade them to respond.
That is why when the Tao is lost, virtue appears.
When virtue is lost, humanity appears.
When humanity is lost, justice appears.
When justice is lost, courtesy appears.
Courtesy is the superficial form of faith and trust; it is the beginning of disorder.
A man of much knowledge results in the flourishing of the Tao; it is the beginning of foolishness.
Therefore a true man lives with magnanimity, renounces the frivolous, lives with simplicity, renounces the luxuriant.
That is why he chooses the one and renounces the other.

[27t39c] **Chao-Hsiu Chen**
Since ancient times, what comes into possession is the 'One'.
Heaven in possession of the 'One' is clear.
The Earth in possession of the 'One' is tranquil.
The gods in possession of the 'One' are efficacious.
The valley in possession of the 'One' is full.
The myriad creatures in possession of the 'One' are alive.
The rulers in possession of the 'One' are faithful to their country.
Although they are different, they are the same 'One'.
When Heaven is not clear, it risks cracking.
When the Earth is not tranquil, it risks exploding.
When the gods are not efficacious, they risk ceasing to exist.
When the valley is not full, it risks drying up.
When the myriad creatures possess no life, they risk extinction.
When rulers are not faithful, they risk a fall from their heights.
Therefore the humble is the basis of the precious.
The low is the basis of the high.
The rulers shall humiliate themselves.
That is why one grows the root at the base - isn't it?
That is why one prefers to be the wheel instead of the carriage,
one chooses to be a stone instead of jade.

[27t40c] **Chao-Hsiu Chen**
Returning is the movement of Tao.
Weakness is the use of the Tao.
The myriad creatures under Heaven are born from something.
The something is born from nothing.

[27t41c] **Chao-Hsiu Chen**
A first-rate scholar hears the Tao and practises it conscientiously.
A second-rate scholar hears the Tao and follows it just at that moment.
A poor scholar hears the Tao and laughs out loud.
If the poor scholar does not laugh, it cannot be the Tao.

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That is why it is said:
One who knows the Tao clearly seems ignorant.
One who improves himself according to the Tao seems backward.
One who moves with the Tao is equal to the Tao.
The highest virtue feels empty, like the valley.
The purest whiteness feels tainted.
The brightest virtue never seems adequate.
He who is virtuous feels like a thief.
The purest nature seems polluted.
The truest square has no corners.
The greatest abilities mature slowly.
The greatest tone has no sound.
The greatest shape has no form.
The Tao hides within the nameless.
Only the Tao is able to change and to bring everything to completion.

[27t42c] **Chao-Hsiu Chen**
The Tao bears the 'One'.
The 'One' bears the 'Two'.
The 'Two' bears the 'Three'.
The 'Three' bears the myriad creatures.
The myriad creatures carry yin and embrace yang, which both melt into 'chi' - the energy of life - to achieve harmony.
People detest above all orphanhood and widowhood, yet the rulers use these titles to describe themselves.
That is why in losing much is gained, and in gaining much is lost.
What others teach, I teach also:
He who is a ferocious adversary does nothing else but cause his own death.
With these words I will maintain my teaching.

[27t43c] **Chao-Hsiu Chen**
The softest under Heaven can ride roughshod over the hardest.
That without substance can enter even into the smallest space.
That is why I know the benefit of doing nothing.
Teaching without words, benefiting without doing:
there are unfortunately very few people under Heaven who can reach these goals.

[27t44c] **Chao-Hsiu Chen**
Fame or your self: which is dearer?
Your self or your possessions: which is more precious?
To have or to lose: which is more detrimental?
That is why the most beloved will cost a great deal.
The more one stores, the more one will lose.
He who is content will not meet disgrace.
He who knows when to stop will not face danger.
Only then is there longevity.

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[27t45c] **Chao-Hsiu Chen**
Great achievement seems imperfect, yet its usefulness is not diminished.
Great fullness seems empty, yet it is inexhaustible.
Great frankness seems to succumb.
Great discussion seems silent.
Activity overcomes coldness.
Stillness overcomes heat.
Purity and stillness are the ideal for the world.

[27t46c] **Chao-Hsiu Chen**
When there is Tao under Heaven, fleet-footed horses are working in the fields.
When there is no Tao under Heaven, war horses appear outside the city.
There is no greater crime than having wrong desires.
There is no greater hardship than being discontent.
There is no greater misfortune than obtaining one's own triumph.
That is why he who feels content is always content.

[27t47c] **Chao-Hsiu Chen**
Without going outside
one can know the whole world.
Without looking out of the window
one can see the Tao of Heaven.
The further one goes, the less one knows.
Therefore the sage
without walking, knows everything,
without seeing, identifies everything,
without doing, accomplishes everything.

[27t48c] **Chao-Hsiu Chen**
In the course of learning, one increases every day.
In the course of Tao, one decreases every day.
Decreasing and decreasing, until doing nothing.
Doing nothing, yet everything is done.
That is why he who aims at rulership should let things take their course.
Should he try to interfere, he is not worthy of aiming at rulership.

[27t49c] **Chao-Hsiu Chen**
The sage has no mind of his own.
He takes the minds of the people as his own.
Whatever others like, he likes too.
Whatever others dislike, he likes too.
This is what is meant by virtuous goodness.
Whatever others trust, he trusts too.
Whatever others mistrust, he trusts too.
This is what is meant by virtuous trust.
The sage leads his life with vigilance.

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He merges his mind with all others' under Heaven.
People are used to hearing and seeing the behaviour of the sage and so they are influenced, and become pure again, as a newborn child.

[27t50c] **Chao-Hsiu Chen**
Emotions and longings are life.
Passions and desires are death.
There are thirteen kinds of life:
seven are emotions and they refer to the gates of the mind;
six are longings and they refer to the gates of the body.
There are also thirteen kinds of death:
seven are passions and they refer to the gates of the mind;
six are desires and they refer to the gates of the body.
These thirteen kinds of life and death rule also human beings, because one treasures life.
He who is good at conserving his life will not meet the rhinoceros and the tiger on his journey.
He can enter a battle without being hurt.
The rhinoceros cannot attack him with its horn,
the tiger cannot scratch him with its claws,
troops cannot use their swords against him.
That is only because he has no place for death to enter.

[27t51c] **Chao-Hsiu Chen**
The Tao creates.
The virtue nourishes.
The things form.
The environment shapes them to completion.
That is why the myriad creatures all respect the Tao, and value virtue.
When the Tao is respected, virtue is valued.
No one can command them but the Tao.
That is why the Tao creates myriad creatures.
Virtue nourishes them, cultivates them, educates them, completes them, ripens them, supports them, carries them.
The Tao creates them without possessing them, benefits them without profiting from them, guides them without commanding them.
That is what profound virtue means.

[27t52c] **Chao-Hsiu Chen**
The world had a beginning.
This beginning is the mother of the world.
Once you know the mother
you know the children.
When you know the children
you will return to embrace the mother.
Then you will live lifelong without danger.
Close the mouth, and the spirit will not escape.
Seal the ears, and the mind will not escape.

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You will live lifelong without struggle.
Open the mouth, and take action for every matter, and you will live lifelong beyond hope.
To see the small is called clarity.
To know how to yield is called strength.
Use virtue outside the mind but return to virtue in the mind,
and you will live lifelong without danger.
This is what is called practising constancy.

[27t53c] **Chao-Hsiu Chen**
Should I know just a fraction of Tao,
I would walk on the great way, fearing to impose upon the people.
The main road is smooth to walk but the people prefer the smaller footpath.
That is why the court is corrupt,
the fields lie in waste, the granaries are empty.
Yet the rulers wear clothes adorned with finery,
carry sharp swords decorated with patterns,
possess storehouses overflowing with goods and wealth.
This is to rule by stealing.
This is not the Tao.

[27t54c] **Chao-Hsiu Chen**
He who is well established cannot be uprooted.
He who is holding tight cannot slip away.
His descendants will never cease to honour him.
He who cultivates the moral character, his virtue will be clear.
He who cultivates his own family, his virtue will flourish.
He who cultivates the village, his virtue will endure.
He who cultivates the country, his virtue will be abundant.
He who cultivates the land, his virtue will be widespread.
Therefore look at others as at your own person.
Look at other families as at your own family.
Look at other villages as at your own village.
Look at other countries as at your own country.
Look at other lands as at your own land.
How do I know it is like this under Heaven?
By means of this.

[27t55c] **Chao-Hsiu Chen**
He who cherishes deep virtue is comparable to a newborn baby.
Poisonous insects will not sting him.
Ferocious animals will not pounce upon him.
Predatory birds will not swoop down upon him.
His bones are weak and his muscles are soft.
He does not know of the union between male and female.
He has the highest spirit.
He can cry all day but never become hoarse.

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He has perfect harmony.
He knows harmony as constancy.
He knows constancy as clarity.
To nourish the body with abundant food and clothing means to borrow the outer energy.
To command the 'chi' with the mind means to use force.
When reaching their prime, creatures begin to age.
He who tries to oppose this rule means to go against the Tao.

[27t56c] **Chao-Hsiu Chen**
One who knows does not speak.
One who speaks does not know.
He closes his mouth, seals his ears.
He subdues his sharpness, releases his worries.
He blends himself with the light, he becomes one with the dust.
This is what is called mysterious identity.
Therefore he regards things out of his reach as dear.
He regards things out of his reach as distant,
he perceives unreachable things with harm,
he perceives unreachable things with value,
he perceives unreachable things with humbleness.
That is why he values everything under Heaven.

[27t57c] **Chao-Hsiu Chen**
Govern the nation with correctness.
Resort to arms with surprise manoeuvres.
Obtain the land under Heaven without tiring out the people.
How do I know this?
Because:
The more rules there are in the country,
the poorer the people will become.
The more power the people hold,
the more confused the country will become.
The more skills and intelligence the people possess,
the more valuable goods will be created and the more strict the laws will become,
yet the more thieves and robbers will breed.
That is why the sage says:
'I do nothing, and the people are nurtured by themselves.'
'I do not tire people and drain the treasury, and the people become rich by themselves.'
'I prefer quietness, and the people behave correctly by themselves.'
'I have no desire, and the people return to the simple life by themselves.'
'I have no emotions, and the people become pure by themselves.'

[27t58c] **Chao-Hsiu Chen**
When the government is unobtrusive, the people will be simple and honest.
When the government is dictatorial, the people will be seized with panic.
Fortune depends on misfortune.

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Misfortune is hidden in fortune.
He who knows how to stay within the limits will not have misfortune.
Correctness will lead to deceit.
Good will lead to evil.
Nothing can remain always the same.
People have been confused by this since ancient times.
That is why the sage
behaves correctly without hurting others,
behaves honestly without damaging others,
behaves straightforwardly without vilifying others,
behaves brightly without dazzling others.

[27t59c] **Chao-Hsiu Chen**
The best way to rule the people and serve Heaven is to be frugal.
To be frugal means to return to the beginning of creation.
To know the beginning of creation means to accumulate virtue.
Accumulating virtue means to overcome everything.
To overcome everything means to reach the limit.
By reaching the limit, one can possess a kingdom.
When one has possessed the mother of the kingdom,
the kingdom will then live long.
This is called the deep-rooted foundation.
This is the way to long life.

[27t60c] **Chao-Hsiu Chen**
Governing a large country is like cooking a small fish.
It is spoiled by too much interference.
When the ruler presents his country with Tao, Heaven will not harm him.
Not only will the curse not fall upon him, but it will not even cause harm to the people.
As the curse will not hurt the people, neither will the sage cause harm to the people.
Only because they do not hurt one another, will they blend their virtue.

[27t61c] **Chao-Hsiu Chen**
When a large country is like water,
which runs towards lower places,
all the other countries will unite with it.
In the unity of the world, the female always overcomes the male with stillness.
The stillness is akin to the lower position - that is how a large country can be respected by a small country and conquer it.
And if a small country takes the lower position and allows itself to be influenced by the large country, the small can conquer the large.
That is why by being lower to take, or lower to be taken,
a large country only tries to annex a small one and a small country only tries to protect its people.
They both find what they want.
Therefore it is fitting for a large country to be the lower one.

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[27t62c] **Chao-Hsiu Chen**

The Tao is the mystery of the myriad creatures.
It is the treasure of good men.
It is the protection of bad men.
Beautiful words of Tao can reach a high rank.
Respectful deeds of Tao can raise a man above others.
Even if a man is not good, why should he be abandoned?
That is why when the emperor takes office and the three ducal ministers are appointed, although gifts such as the ceremonial jade and the carriage and horses are usually given, it is better to offer the Tao.
And the Tao has been valued since ancient times,
so why shouldn't the emperor seek for it every day?
If he can follow this Tao, all sins will be absolved.
That is why the most valuable thing under Heaven is Tao.

[27t63c] **Chao-Hsiu Chen**

Do that which takes no action.
Deal with that which engenders no effort.
Taste that which has no flavour.
Treat the small as the great.
Return enmity with virtue.
Plan the difficult as the easy.
Carry out the hard work as if it were the finer details.
The difficult things under Heaven come from the easy things.
Great matter is made up of minor matter.
Therefore the sage does not try to be great, and thus he can be great.
He who makes easy promises can be little trusted.
He who considers things to be easy will meet many difficulties.
That is why the sage expects difficulties, and therefore encounters none.

[27t64c] **Chao-Hsiu Chen**

It is easy to control a situation when it is tranquil.
It is easy to deal with a matter before the omen is cast.
It is easy to break something when it is fragile.
It is easy to scatter something when it is minute.
Deal with things before they arise.
Govern a situation before it descends into disorder.
A huge tree as great as a man's arm-span grows from a tiny seed.
A nine-storey terrace rises from a pile of earth.
A thousand-mile journey starts from a single footstep.
He who acts to reach something will lead to its decline.
He who tries hard to hold on to something will lose it.
That is why the sage does nothing, and leads nothing to decline.
He does not hold on to anything, therefore he does not lose anything.
People often lead their actions to the verge of success, then fail.
Be careful to treat the end with equal care as the beginning.
Then you will not fail.

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Therefore the sage desires not to desire, not to value precious goods,
to learn how not to learn, to cover the mistakes of the multitude,
to assist the myriad creatures according to the law of Nature.
Yet he dares not act.

[27t65c] **Chao-Hsiu Chen**
In ancient times, those who knew well how to serve the Tao did not use it to enlighten the people but to fool them.
People are difficult to govern only because they are intelligent and resourceful.
Therefore to rule with intelligence harms the country.
To govern the country without intelligence is a blessing for the nation.
He who knows the difference, knows the principle.
To know the principle is called mysterious virtue.
Mysterious virtue is deep and far.
It might at first seem to go against the natural order but it will then lead to harmony.

[27t66c] **Chao-Hsiu Chen**
Rivers and seas can be king of the hundred valleys,
only because they accept their lower position.
Therefore they can be king of the hundred valleys.
That is why the sage
who wishes to rule the people
must stay beneath them,
who wishes to lead the people
must follow behind them.
In this way the sage stays above the people,
yet does not oppress them.
He stays ahead of the people,
yet does not exhaust them.
Then the people will support him with joy and never tire of following him.
And because he does not fight, no one can fight against him.

[27t67c] **Chao-Hsiu Chen**
The whole world says that the Tao is great, and that it seems without form.
It is great - that is why it has no form.
It has existed for a long time, and can also seem small.
I have three treasures that I keep and protect:
the first is goodheartedness,
the second is frugality,
the third is not daring to take the lead.
Only goodheartedness can bring courage.
Only frugality can bring generosity.
Not daring to take the lead can bring leadership.
Now to give up goodheartedness for courage, frugality for generosity, the rear for the lead,
will surely lead to the end.
Goodheartedness in battle will lead to victory,

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and defence will strengthen the territory.
Heaven will save the one who follows this and guard him with goodheartedness.

[27t68c] **Chao-Hsiu Chen**
The perfect warrior does not flaunt his bravery.
The perfect fighter does not get angry.
The perfect winner does not reveal his tactics.
The perfect employer is humble before his employees.
This is called the virtue of non-fighting.
This is called the ability to manage others.
This is called uniting with the law of Heaven.
Since ancient times, it has been the highest goal.

[27t69c] **Chao-Hsiu Chen**
There is a saying among military strategists:
'I dare not act as the host, but the guest.
I dare advance an inch, but retreat a foot.'
This is called conducting in non-conducting.
Pulling back without using force.
Facing the fight without engaging the enemy.
Holding no weapons.
The greatest danger is to undervalue the enemy.
To undervalue the enemy will cause loss of the three treasures.
That is why when two forces fight against each other, the one that is full of sorrow will win.

[27t70c] **Chao-Hsiu Chen**
My words are very easy to understand, very easy to practise.
Yet no one in the world can understand them and put them into practice.
The words have a root.
The affairs have a sovereign.
Because people are ignorant, they do not understand me.
Those who understand me are few.
That is why I become valued.
This is why the sage does not flaunt himself but holds the treasure in his heart.

[27t71c] **Chao-Hsiu Chen**
Knowing ignorance is best.
Thinking one knows is foolish.
Only by being a fool can one avoid becoming a fool.
The sage does not think he knows, therefore he is not a fool.

[27t72c] **Chao-Hsiu Chen**
When people lack a sense of awe, then disaster will descend upon them.
Do not narrow the living space of the mind.
Do not reject the inherent character.
Because one does not reject, one will not be rejected.

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That is why the sage knows himself but does not flaunt himself.
He loves himself but does not value himself.
Therefore he discards one and takes the other.

[27t73c] **Chao-Hsiu Chen**
He who is brave and unscrupulous will meet his death.
He who is brave and cautious will stay alive.
Of these both, one leads to good, one leads to harm.
Everyone hates the bad - the reason why is clear.
That is why the sage is always cautious.
The Tao of Heaven does not fight but wins,
does not speak but is answered,
is not summoned but appears,
does not plan but consults.
The net of Heaven is widely cast;
the mesh is loose, yet nothing slips through.

[27t74c] **Chao-Hsiu Chen**
If people are not afraid of death,
why threaten them with death to prevent them from committing a crime?
When people are afraid of death,
there are still those who are not afraid of it,
who will dare to commit a crime, and so why arrest and execute them?
There is an official executioner who is in charge of execution.
To kill on behalf of the executioner is like carving wood on behalf of the carpenter.
Those who cut wood on behalf of the carpenter can seldom escape from hurting their own hand.

[27t75c] **Chao-Hsiu Chen**
The people are hungry.
It is because those who govern them consume too much in taxes.
That is why the people are hungry.
The people are hard to govern.
It is because those who govern them interfere too much.
That is why the people are hard to govern.
The people scorn death.
It is because they seek dearly for life.
That is why people treat death with disdain.
Only he who does not seek dearly for his life can value life worthily.

[27t76c] **Chao-Hsiu Chen**
A man is soft and weak when living.
But hard and rigid when dead.
The myriad creatures and grass and plants, when living, are soft and fragile.
When dead, they are dried and withered.
That is why the hard and the rigid are the disciples of death, the soft and the weak the disciples of the living.
Therefore an army which is inflexible cannot win.

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A plant which is hard will break.
The strong and hard will fall.
The soft and weak will overcome.

[27t77c] **Chao-Hsiu Chen**
Isn't the Tao of Heaven like stretching a bow?
When it is high, it presses down,
when it is low, it lifts up.
When it is surplus, it reduces.
When it is deficient, it increases.
The Tao of Mankind is the opposite: it reduces the deficiency in order to add to the surplus.
Only the one who has the Tao offers his surplus to others.
Therefore the sage benefits others, yet claims no gratitude,
accomplishes his task, yet assumes no merit.
It is only because he does not want to be considered as a virtuous person.

[27t78c] **Chao-Hsiu Chen**
There is nothing under Heaven softer and weaker than water,
yet to attack the hard and the strong nothing can surpass it, nothing can take its place.
That is why the soft overcomes the hard, the weak surpasses the strong.
Everyone knows this, yet no one is able to practise it.
Therefore the sage says:
He who can take upon himself the humiliation and insults inflicted on the country is called the king of a state.
He who can take upon himself the bad luck suffered by the country is called the emperor of the land under Heaven.
Straightforward words often seem contrary.

[27t79c] **Chao-Hsiu Chen**
When peace is made between two great rivals,
some resentment will surely remain.
How can this be considered a good deed?
That is why the sage keeps his half of the agreement,
but does not require the debt from the other party.
That is how a man with virtue takes charge of the agreement.
But a man without virtue requires the other to fulfil his obligation,
like a wheel running in a rut.
The Tao of Heaven shows no favouritism: it is always on the side of good men.

[27t80c] **Chao-Hsiu Chen**
A small country with a limited population ensures that even though the people may have many valuables, they do not need to use them.
The ruler lets the people consider death as a serious matter,
so that they will not wish to leave their homes.
Though they have ships and carriages, they will not use them;
and though they have soldiers and arms, there is no need to deploy them.

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The ruler lets the people return to the time of knotting ropes to record information.
They will find pleasure in their tasteless food.
They will find beauty in their simple clothes.
They will find peace in their small houses.
They will enjoy their own customs.
They can see the neighbouring country.
They can even hear the sounds of each other's roosters and dogs.
They will grow old and die, but remain content never to go to the neighbouring country.

[27t81c] **Chao-Hsiu Chen**
Truthful words are not beautiful.
Beautiful words are not truthful.
Good men do not argue.
He who argues is not good.
He who knows, does not learn everything.
He who learns everything, does not know.
The sage does not hoard.
The more he does for others, the more he has.
The more he gives to others, the greater his abundance.
The Tao of Heaven gives benefit but no harm.
The Tao of the sage accomplishes good deeds but makes no claims.

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[28t01c] **Liu Qixuan**
There are ways to follow,
But what is followed is not the true Way.
There are names to give,
But what is given is not the true Name.
Let us call non-being the beginning of the universe
And let us call being the development of all things.
When we follow non-being
We approach the wonder of the Way.
When we follow being
We approach the farther-end manifestation of the Way.
Each has the same origin,
And here exists a metaphysical door to true wisdom.

[28t02c] **Liu Qixuan**
We know beauty because there is ugliness.
We know goodness because there are evils.
Therefore, being and non-being are relative to each other
As are what is difficult and what is easy;
What is long and what is short;
What is high and what is low;
What sounds and what resonates;
And what precedes and what follows.
The wise do good by doing nothing
And teach well by teaching nothing.
Things work without intruding on the natural process,
Develop and produce without desiring willfully,
And are successful without feeling success.
Only those who possess nothing
Will lose nothing.

[28t03c] **Liu Qixuan**
Worship no sage,
And people will not struggle for vanity.
Treasure no rare goods,
And people will not steal them.
Dangle no tantalizer,
And people will not be confused in mind and will.
Therefore,
The wise politics fills the stomach rather than the mind,
Strengthens the bones and muscles rather than the will,
And enables people to be rather than to desire to be.
Indeed, it is through doing nothing misleading
That the greatest political success can be achieved.

[28t04c] **Liu Qixuan**

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The Way is open for endless use
And will never fill up.
Like an endless valley
It blunts the sharpness,
Dissolves the currents,
Softens the intense light,
Assimilates all substances.
Is it being or non-being?
I don't know which son takes after which father.

[28t05c] **Liu Qixuan**
The universe benefits none
And takes every being for a straw dog.
The wise king benefits none
And takes all people for nothing dearer.
Should we say that
It is just like bellows between Heaven and Earth?
It is empty but well propped up,
And any stir in it will cause spilling.
After all moralization and calculation,
It is a better strategy to keep that bellows empty.

[28t06c] **Liu Qixuan**
The totally unoccupied being never dies,
And is called the metaphysical mother.
Her door
Can be called the root of Heaven and Earth.
Uses that come in her grace are continuous,
Transcendental, and receivable with no effort.

[28t07c] **Liu Qixuan**
The heaven lasts.
The earth lasts.
They last because they do not live to last.
The wise person lags behind in struggles for benefits
And finally benefits more than others;
The wise person does not live for himself,
And is therefore able to enjoy longevity.
Isn't it one's thorough selflessness
That makes one seem to be most successfully selfish?

[28t08c] **Liu Qixuan**
The perfect goodness is like the water.
Water benefits everything without caring for its own profit,
And lives in places that none would like.
As a good instance of the able Way,

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Water is best at choosing places for its existence,
Freeing its mind for working up new wonders
Matching the heaven in generous grace
Speaking with the most persuasive power,
Governing supremely without verbalized policies
Crowning everything it does with success
And taking its actions at the best times.
For one who struggles for nothing
Will find no difficulty in everything.

[28t09c] **Liu Qixuan**
Rather than possessing more and more wealth,
One would do better to give it all up.
Rather than forging sharper and sharper weapons,
One would get better protection by throwing them away.
One who gets a whole house of gold can not keep it.
One who is proud of wealth and status will suffer for it.
It is in agreement with the spirit of the Way
That one duly withdraws with his successes achieved.

[28t10c] **Liu Qixuan**
How is it
That you hold your soul and body together?
Is it like a quiet infant
That you soften your breath?
Is it without any dust
That you clear your mind as a metaphysical mirror?
Is it without willful actions
That you love and take care of your country and people?
Is it without any dark corner
That you sense what is happening in the world?
Is it without misguiding knowledge
That you understand the whole world?
The metaphysical getter is one
That lets be everything that is born,
Produces without possessing anything surplus,
Achieves successes without being proud of them,
And rules well without any executive power.

[28t11c] **Liu Qixuan**
Thirty strokes radiate from the axle,
And there is a good working cart when it is empty.
Clay is given shapes for holding things,
And there is a good working ware when it is not full.
Windows and doors have been made,
And there is a good working house when it is not occupied.

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Therefore, in general principle,
Seeking after being is for profit,
Keeping non-being is for use.

[28t12c] **Liu Qixuan**
Loud colors blind the eye.
Wild hunting maddens the mind.
Precious objects cause thefts.
Delicious food confuses the taste.
Beautiful sounds deafen the ear.
That's why wise politics chooses the essentials
In all its matters
Instead of contriving impressive shows.

[28t13c] **Liu Qixuan**
Favor is invited and disgrace is feared,
As if they are a disastrous matter of life and death.
One is surprised when favor is bestowed.
One is again surprised when favor is lost
Or when one is afflicted with disgrace.
But why could they mean so much to us?
I would say I can have disasters
Only because I treasure my own life too much.
But if I live beyond my physical existence,
What disaster can matter to me?
Therefore, we should value our own life only to the extent
That we are supporting the world,
And love our physical existence only to the extent
That the world has been entrusted to us.

[28t14c] **Liu Qixuan**
What you look at but can not see is called "formless."
What you listen to but can not hear is called "soundless."
What you grasp at but can not get is called "traceless."
Those three are an inseparable puzzle.
One can't know where it begins and where it ends.
Continuous and nameless, it returns to nothingness.
It is formless shape, imageless image, invisible vision.
One tries to meet it, but can see no head.
One tries to follow it, but can see no end.
In the domain of the Way, the past shapes the present,
And being able to feel the past is abiding by the Way.

[28t15c] **Liu Qixuan**
The ancient wise ones seemed unattainably profound.
Since they were such, I can describe them only this way:

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Hesitant as if they were crossing a winter river;
Inhibited as if they were afraid of their neighbors;
Undisciplined like melting ice on flowing water;
Simple-minded like a piece of rough plank;
Void like a vast-spreading empty valley;
And unenlightened like a muddled pool.
If anyone keeps the muddled state still,
It will gradually clear up.
If anyone keeps it still for long,
There will gradually be new production.
One who keeps this Way will not try to become filled.
Keeping unfilled, one is always ready for new successes.

[28t16c] **Liu Qixuan**
When one is extremely stilled and free of vain desires,
All things will work together
So that one can watch the changes,
For all things return to their roots:
Their original states without poles.
Returning is completing the cycle of life's work.
The cycling of life is absolute,
Awareness of that absoluteness is wisdom.
Without that wisdom, one may do things willfully
And may hence meet with an early death.
With the wisdom, one can be tolerant.
Being tolerant, one can be just to everything.
Being just, one can be a wise leader,
Being a wise leader, one can fulfill the greatest cause.
Being able to fulfill, one is serving the Way.
By serving the Way, the cause can last,
And will not vanish even after one's death.

[28t17c] **Liu Qixuan**
The best king rules so that people know that "there is a king."
The less wise king rules so that he is praised and loved.
The still less wise king rules so that he is feared.
The worst king rules so that he is cursed.
He who abides by nothing,
Who rules by saying and doing nothing misleading,
Achieves such political success that people all think
They are just following their own nature.

[28t18c] **Liu Qixuan**
When the Way is lost
There needs to be grace and kindness.
When sophisticated knowledge is produced

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There must be falsehood.
When relatives turn rude to each other,
There must be filial piety.
When a country is in chaos,
There will appear loyalty.

[28t19c] **Liu Qixuan**
Advocate no sage knowledge,
And people can benefit one hundred times as much.
Advocate no public welfare,
And people will turn to good and kindly feelings again.
Advocate no art and profit,
And people will not commit theft.
Those three are just roughly relegated
And cannot be fully clarified through words:
The best policy is to strive for simplicity,
To reduce selfish desires,
And to apply no confusing knowledge.

[28t20c] **Liu Qixuan**
How much difference can there be
Between praise and criticism?
How similar goodness is to evil!
Why must one want and do
What everyone else wants and does?
What an absurd expanse of culture!
People hustle and bustle everywhere
As if they were enjoying a grand feast
Or climbing a spring tower.
I sit here, alone, like an infant that cannot giggle yet
And look forlorn as if I am homeless.
Everyone else is acquiring, possessing,
But I seem to be losing all the time.
Am I not foolish, indeed?
While others are decisive,
I am muddled.
While others are quick in judgment,
I am dull-minded.
I am like an ocean that cannot be easily stirred,
Or a wind that has nowhere to dwell.
Other people are intelligent, strong-minded, longheaded,
But I seem simple, foolish, slow.
I am different in that
I value only what provides my nourishment.

[28t21c] **Liu Qixuan**

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To one who keeps the Way, nature bestows its richest gifts.
The working of the Way cannot be clearly stated,
But one can find an image in its vagueness,
Substance in its obscurity,
Essence in its vast, uncertain expanse,
And confirmable manifestations of that essence.
What existed at the earliest beginning
Is existing now, in the developments of all beings,
And that is what helps me to know the nature of all things.

[28t22c] **Liu Qixuan**
What is adaptable can remain whole.
What is bendable can be straight.
What is empty can be replenished.
What is used can be renewed.
One is satisfied when one gets barely enough.
One is overburdened when one gets too much.
Therefore,
The wise keeps the humblest life style
As a basic model for the world.
Unoccupied with one's own views, one is objective.
Unoccupied with one's own merits, one is recommended.
Unoccupied with one's own deeds, one is successful.
Unoccupied with one's own superiority, one is obeyed.
One gets the most if one gets nothing for one's self.
The old saying about flexibility holds true.
One sticks to it heart and soul, and it will work.

[28t23c] **Liu Qixuan**
The ruler by nature says few words.
A sudden wind cannot last the whole morning.
A sudden rain cannot last the whole day.
Who produces them?
Heaven and Earth.
Since even Heaven and Earth cannot start a lasting cause,
How can mankind achieve that?
Therefore,
Those choosing the Way identify themselves with the Way,
Those choosing uses identify themselves with using,
And those choosing losses identity themselves with losing.
One identified with the Way is gladly provided by the Way.
One identified with using is gladly provided with uses.
One identified with losing suffers from the loss of the Way.
One who does not believe will find one's self not believed.

[28t24c] **Liu Qixuan**

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A long stander would not stand on tiptoe.
A far walker would not walk with long strides.
A wise observer would not observe self-preoccupations.
A true celebrity would not brag about self.
A successful doer would not show off his/her deeds.
A good ruler would not look superior to others.
It is the Way that is enabling and disabling.
Eating too much will result in obesity in form,
Which is avoided even by the public,
And is therefore not preferred by Way servers.

[28t25c] **Liu Qixuan**
There is a mixture of substances
That is born before Heaven and Earth.
Quiet, far and wide, it turns round and round by itself.
It can be taken as the mother of Heaven and Earth.
I don't know what its name is,
But for the purpose here, let's call it the Way
And describe it as "big."
By "big," I mean it is the most expansive.
What is expansive extends the farthest.
What goes farthest will turn round.
Therefore, the Way is big,
The heaven is big,
The earth is big,
And mankind is big.
In the universe, there are four big growth domains,
With mankind being one of them.
Mankind's nature is determined by Earth,
Earth's nature is determined by Heaven,
Heaven's nature is determined by the Way.
And the Way, being the biggest of all,
Copies its own growth nature.

[28t26c] **Liu Qixuan**
Weight anchors lightness, and peace controls turmoil.
Thus, the wise person travels always with heavy provisions,
Is indifferent, like a swallow, to all the glory and grandeur.
What if a king treats the world lightly?
Being light, he will lose his root in the world.
Being changeable, he loses peace for the society.

[28t27c] **Liu Qixuan**
A good walker leaves no trace.
A good speaker uses no blasphemy.
A good calculator uses no counting aids.

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A good door-keeper needs no bars.
A good knot uses no strings.
Similarly,
A wise saver will part with no one.
A wise user will waste nothing.
It is the subtle insight that gives such abilities.
The wise person will be seen as the teacher for the unwise.
The unwise will be regarded as the resources for the wise.
One may be a mental genius,
But if he appreciates no teacher or other resources,
He is only a blundering fool.
The key is such teaching/learning.

[28t28c] **Liu Qixuan**
One keeps weakness while knowing what strength is,
And serves as the humblest brook for the world.
Being the humblest, one can receive best
Until one returns to be the weakest infant.
One keeps black while knowing what white is,
And serves as a basic model for the world.
Being the basic model, one can receive properly
Until one returns to the oneness without polar opposition.
One keeps disgrace while knowing what glory is,
And serves as the lowest valley for the world.
Being the lowest, one can receive enough
To return to the most original simplicity.
Followed by people, this simplicity can shape the world
The wise use it as the example for the government.
The big system is, therefore, an indivisible simple whole.

[28t29c] **Liu Qixuan**
A willful doer cannot, as I see it, win the world,
The world cannot be willfully manipulated or controlled.
One who tries to manipulate it will destroy it.
One who tries to control it will lose it.
The wise does nothing to manipulate or control
And will, therefore, neither destroy nor lose.
For there are forever subtle changes in the world.
People walk either in front or behind.
They are either inhaling or exhaling,
Either strengthening or weakening,
And doing either good or harm.
That is why the wise will never desire too much.

[28t30c] **Liu Qixuan**
Those who aid a government with the Way

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Will not threaten the world with military power,
And are therefore returned with kindness in all affairs.
Where armies have stayed will grow only thorns and bush.
When military force dominates, an inauspicious year follows.
Wise leaders prefer natural results than uses of force.
And win victories that would result naturally.
They win without boasting about their valor,
Or feeling proud of their victories,
Or looking triumphant everywhere.
They win but feel guilty as if they were forced to it.
They win without military reinforcement.
Things that have become strong will begin to weaken.
That which weakens is against the Way.
What is against the Way cannot last long.

[28t31c] **Liu Qixuan**
The weapon is a disliked inauspicious object.
One who serves the Way will not take up a weapon.
A gentleman values the left in the dwelling place
And a general the right in the battlefield.
One serving the Way uses the inauspicious weapon
Only when there is the extreme necessity.
It is best to be indifferent to military achievements.
Having achieved a victory, one should not beautify it.
Those who beautify wars like killing.
Those who like killing cannot be accepted by the world.
The left is valued on auspicious occasions.
And the right on inauspicious occasions.
On the battle field, the assistant general is on the left.
And the general on the right.
Such positioning treats the war as a burial ceremony.
The wise person mourns when too many have died,
Holds a burial ceremony rather than victory celebration.

[28t32c] **Liu Qixuan**
The eternal Way has no name.
The earliest simplicity has no significance,
But its function is supreme.
If kings and officials can keep the Way,
The whole world will become their guest.
Harmony between heaven and earth creates rains and dews,
Which all share equally without laws or rules.
With the growth of the earliest system,
There appeared names, which are therefore conventional.
Knowing what is conventional,
One can also understand where and when to stop.

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Knowing where and when to stop,
One will never meet with countering forces.
The Way is to the world what rivers are to the ocean.

[28t33c] **Liu Qixuan**
One who knows others is clever.
One who knows one's self is wise.
One who can defeat others has energy.
One who can defeat one's self is strong.
One who is easily satisfied is rich.
One who drives one's self forth has will.
One who never loses one's place lives long.
One who never vanishes after death is eternal.

[28t34c] **Liu Qixuan**
The Way extends and expands.
One is in it wherever one is.
By trusting it, all beings grow and develop.
The Way enables successes but possesses no name.
It provides for all but rules over nothing.
It is free of personal desires
And can therefore be named as insignificant.
It is obeyed by all, though it has no political power.
Therefore, it can be named as the greatest.
One who never wants to be great can therefore grow great.

[28t35c] **Liu Qixuan**
The owner of the biggest image attracts the whole world.
When all who come have been safely settled,
The world will then be peaceful.
Melodious music and delicious food
Can only attract passers-by.
But the Way is, when put into one's mouth, tasteless,
When looked at, colorless,
When listened to, uninteresting,
And, when used, limitlessly bountiful.

[28t36c] **Liu Qixuan**
To compress something, one must first prop it.
To weaken something, one must first strengthen it.
To stop something, one must first advocate it.
To take something, one must first give it.
Subtle wisdom depends on the Way
In enabling the weak to defeat the strong killers.
A fish cannot go out of deep water for its existence.
A nation's effective system should be kept unknown.

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[28t37c] **Liu Qixuan**
The eternal Way serves everything by doing nothing.
If the kings can keep the model,
A natural order will appear in the world.
Should something undesirable grow after that,
Prevent it with the nameless simplicity.
By saying "the nameless simplicity,"
I mean the reduction of vain desires.
Vain desires can be reduced by serenity of mind,
And the world can then be back in the Way.

[28t38c] **Liu Qixuan**
The virtuous getter does not get,
And is therefore getting something better.
The worst getter does not give what he/she gets
And is therefore getting something worse.
The best getter does nothing for nothing.
The kind giver does something for nothing.
The faithful contractor does something for something.
The ceremony holder does things but is not responded to,
For ceremony means lack of faithfulness
And the start of social disorders.
Predictive knowledge is the turbulence of the Way
And the beginning of folly.
Therefore, the reasonable person
Will stay in the thick center of the Way
Instead of its tumbling thin edge,
And will prefer the solid spot of the Way
Instead of its turbulence.

[28t39c] **Liu Qixuan**
Achievement of oneness in the past includes:
The heaven that became clear,
The earth that became peaceful,
The soul that became sensitive,
And kings that became the world's leaders.
The following can be inferred:
The heaven will break
If it can by no means clear up;
The earth will be wasteland
If it can by no means be peaceful;
The soul will die out
If it can by no means be sensitive;
And kings will go rampant
If they can by no means lead the world.

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Therefore,
Nobility is rooted in the ordinary people,
And the high is based on the low.
The kings take names
Like "the Isolated," "the Helpless," or "the Wicked,"
Just because they appreciate their roots and bases.
Therefore,
The most glorious does not seek after glory,
And the wisest does not seek to be the beautiful jade
But the unrefined rough rock.

[28t40c] **Liu Qixuan**
Polar opposition helps the movement of the Way.
Weakness is the condition for the use of the Way.
Everything is developed from being,
And being is developed from non-being.

[28t41c] **Liu Qixuan**
Upon hearing the Way,
First-class people stand up and go with it.
Second-class people go around in circles about it.
Third-class people laugh loudly at it,
And if they don't laugh, it won't be the true Way.
Therefore we may say:
He/She who is wise on the Way seems foolish;
He/She who progresses towards the Way seems to retreat;
He/She who walks the Way evenly
Seems to climb a mountain;
Those who receive most from the Way seem totally deprived;
The pure white person seems a soiled disgrace;
The richest person seems the poorest;
The strongest person seems the weakest;
The truest person seems the most false;
The biggest square has no corner;
The loudest sound can not be heard;
And the largest image cannot be seen;
For what the Way gives and achieves best is nameless.

[28t42c] **Liu Qixuan**
The Way produces one.
One produces two.
Two produces three.
Three produces everything.
Everything has polar elements in it
That interact to achieve harmony.
People all hate being isolated, helpless and wicked,

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But kings use these words as their titles.
Therefore, things can gain from losses
And can lose because of gainings.
I just teach what I have been taught.
Those who willfully go against the Way
Will die an undue death,
And are fit to be my textbook.

[28t43c] **Liu Qixuan**
The feeblest is the strongest
That can run everywhere in the world,
It can go through being and non-being alike
Without any effort.
I therefore come to know the good
Of doing nothing willfully.
The efficiency of wordless teaching and doing nothing
Is rarely matched.

[28t44c] **Liu Qixuan**
Which is more precious, the body or the name?
Which is more important, the body or the goods?
Which is more harmful, gains or losses?
One who cares for reputation pays more.
One who possesses much fears death most.
Therefore,
One who is easily satisfied is not a disgrace.
One who knows where to stop is not stopped in life.

[28t45c] **Liu Qixuan**
The perfect seems defective, but can be used limitlessly.
The truly full seems empty, but can be used endlessly.
The straight seems crooked.
The truly artful seems clumsy.
The most eloquent seems tongue-tied.
Peace outdoes turmoil, and cold heat.
Peace is therefore the best policy.

[28t46c] **Liu Qixuan**
With the Way, horses are used for farming.
With the Way lost, horses give births in battlefields.
No disaster is worse than greed.
No fault is worse than desire.
Therefore, one who can be easily satisfied
Will be always satisfied.

[28t47c] **Liu Qixuan**

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Without going out of the door,
One can feel the world.
Without looking out of the window,
One can feel the universe.
The farther one goes,
The less one knows.
Therefore,
The wise person arrives without traveling,
Knows without seeing,
And achieves without willful actions.

[28t48c] **Liu Qixuan**
Those who approach being academically
Will become filled in mind day by day.
Those who approach non-being for the Way
Will become freed in mind day by day.
When one is freed of all wanton ideas and desires
One arrives at the state of no willful action.
One who does nothing out of personal will
Can achieve all purposes at the same time.
It is only when no willful actions are needed,
That one can win the world.
When a person must act willfully to achieve a purpose,
That person has not the sufficient conditions to be a leader.

[28t49c] **Liu Qixuan**
The best ruler has no personal ideas
And what the people think is what he/she thinks.
He/She is good to people that are good.
He/She is also good to people that are not good.
It is the goodness typical of the Way server.
He/She trusts people that are trustworthy.
He/She also trusts people that are not trustworthy.
It is the trust typical of the Way server.
The best ruler gives each breath of his/her life to the world.
He/She holds to just a simple mind,
But is looked up to and listened to.
He/She takes the whole world to be his/her children.

[28t50c] **Liu Qixuan**
Life and death co-exist in the same process.
The chance for life is thirty percent.
The chance for death is thirty percent.
The chance for death in the life's area is also thirty percent.
Why?
Because some live too actively for their lives.

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It has been said that people good at living
Do not meet with tigers on land,
Or receive hits in battle.
Tigers can have no chance to apply their paws.
Weapons can have no chance to exert their edges.
Why?
Because people good at living have no chance of death.

[28t51c] **Liu Qixuan**
Things are produced by the Way,
Cultivated by their accumulation through time,
Realized in their forms by substances,
And guided in their development
By the potential in specific circumstances.
Therefore, everything respects the Way
And values what has been accumulated in the culture.
In the respected Way and valued accumulation,
Things grow and develop
By following their natural courses.
That's why we say that things are produced by the Way,
And, through diachronic accumulation, reared,
Cultivated, developed, matured, and protected naturally.
That process is the basic moral model for providers:
Produce without possessing anything,
Achieve without showing off anything,
And lead without making personal decisions.

[28t52c] **Liu Qixuan**
The earliest beginning we can trace
Can be taken as the mother.
When we have come to know the mother,
We can then trace the son.
When we have found the son,
We should go back to stay with the mother.
Staying with the mother,
We are on the safest spot for our life.
Shut the eyes and cover the ears,
And one can stay away from worry all one's life.
Opening the door and rushing about all the time
Will not help save one from cares and trouble.
One who understands subtle details is wise.
One who keeps weakness is strong.
By adopting that subtle insight in the world,
One can avoid any danger.
That is called the inheritance of what is eternal.

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[28t53c] **Liu Qixuan**
Unless an utter fool, a person should know that
It is not wise to wander here and there
While walking on a wide road.
The wide road is the flattest and safest,
But rulers like to stray from this safe road.
Their courts are luxuriously constructed;
And, while the fields are neglected,
The barns are empty.
They fuss about clothes and ornaments,
Carry sharp swords wherever they go,
Gobble down best food to excess,
And care only for goods and money.
They are robbers rather than rulers.
Being robbers, they are doing things against the Way.

[28t54c] **Liu Qixuan**
A well-founded establishment cannot be uprooted,
And a well-preserved tradition can not be dissolved:
Each will go on generation after generation.
One has true being when one keeps the Way body and soul,
Effective being when one extends the Way over the family,
Long being when one extends the Way over the community,
Rich being when one extends the Way over a nation,
Universal being when one extends the Way over the world.
Therefore, one knows others by looking at one's self,
Other communities by looking at one's own community,
Other states through the comparison with one's own state
And other worlds by inferring from one's own world.
That's how I come to know the world.

[28t55c] **Liu Qixuan**
The truest being can be illustrated by the infant.
Infants are not attacked by poisonous insects
Or by the birds and beasts of prey.
Though they are weak and fragile,
They have a firm grasp.
Though they don't know about sexual intercourse,
The male penises can naturally erect
(Which is the best embodiment of energy).
Though they can cry the whole day,
Their voices never crack
(Which is the best function of harmony).
Keeping harmony is keeping eternity.
The keeper of eternity can attain true wisdom.
Exertion of will beyond harmony is strength.

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What is strong will soon weaken,
What is weakening is against the Way.
What is against the Way will die early.

[28t56c] **Liu Qixuan**
One who knows says nothing.
One who says knows nothing.
Cover the ears, close the eyes;
Blunt the sharpness, dissolve the currents;
Soften the light, blend the substances.
And the result is called the profound sameness.
One who holds that sameness cannot be
Approached too close,
Or estranged too far,
Or favored too much,
Or harmed too badly,
Or valued too high,
Or degraded too low.
And is therefore the most appreciated in the world.

[28t57c] **Liu Qixuan**
A nation should be governed with simplicity.
A war should be directed with sophistication.
The world should be won without any action.
Why should I think that?
Here are the reasons:
The more prohibitions there are,
The poorer people are;
The more weapons there are,
The more confused the social order is;
The more skills and tricks there are,
The more confusing machines are invented;
The more laws there are,
The more thieves there can appear.
That is why the wise would say:
"I stay idle, and the world will be naturally changed;
I stay quiet, and the world will be naturally restrained;
I do nothing, and the world will be naturally provided;
I desire nothing, and the world will be naturally simplified."

[28t58c] **Liu Qixuan**
If the government seems dark and tolerant,
The people will be honest and friendly;
If the government seems bright and sophisticated,
The people will be sly and cold-hearted.
What is bad goes with what is good;

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What is good lies in what is bad.
Who can tell the exact difference
When all factors are considered?
The positive changes into the negative
And the negative changes into the positive.
Changing over and over again is the action of evil souls.
Such action has long been a confusing force in the world.
The wise person therefore prefers to be a simple square
That points in no directions,
A cutting tool that has no edge,
A straight line that goes nowhere,
And a light source that causes no fire.

[28t59c] **Liu Qixuan**
To govern the world to cultivate one's nature,
One should stick to frugality.
For being frugal,
One will not stray from the Way as others do.
Staying with the Way, one can accumulate earlier.
Since one has stayed and accumulated longer in the Way,
One can overcome more wanton desires.
When one has overcome all desires,
Others would by no means be able to know
The limits of one's abilities.
One can then be qualified to lead a nation.
With a qualified leader, a nation can be long.
The Way is therefore the longest-rooted system
That supports the longest life span.

[28t60c] **Liu Qixuan**
Governing a big country is like cooking small fish:
Too much stirring will spoil the whole dish.
If the ruler governs the country by the Way,
The evil souls will not work against the society.
It is not that evil souls will have lost their influence,
But that their influence can do no harm to the living.
When evil souls can exert no bad influence from below,
Nor rulers harm people from above,
Then the Way will have extended far enough
To bring all the living back to their nature.

[28t61c] **Liu Qixuan**
A big country should position itself low
So as to be the world's mother ocean.
The biggest producer is for ever still and peaceful,
Dissolves all the commotions with her stillness,

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And keeps her lowness with her stillness, too.
Therefore, if a big country can be humble toward a small one,
It will win over the small country.
If a small country can be humble toward a big one,
It will win over the big country.
Thus, countries either lower themselves to win over others
Or lower themselves to be tolerated by others.
A big country's purpose is to support all kinds of people.
A small country's purpose is to gain support to serve people.
To satisfy the two purposes,
The big country should be more yielding in attitude.

[28t62c] **Liu Qixuan**
The Way is the pacifier appreciated by all.
It is the treasure of the wise and the shelter for the unwise.
Eloquent words can win respect.
Kind deeds can win praises.
Since the unwise are not affected,
Why should they be given up as hopeless?
Therefore,
It is better to sit down and present the Way
Than to present a king and officials to the world
And to give them a precious jade
And a carriage and four horses at the ceremony.
Didn't the ancient wise ones rightly appreciate the Way
Because it can both satisfy our needs
And forgive us for our sins and folly?
That is why the Way is the most respected.

[28t63c] **Liu Qixuan**
One does things so that one needs to do nothing.
One takes actions so that one needs no action.
One tastes so that one can appreciate tastelessness.
One values what is small or little, and returns good for evil.
One starts from the easiest to achieve the most difficult.
One starts from the most trivial to achieve the highest.
For it is only by taking easy measures
That one can achieve the most difficult in the world.
It is only by taking trivial steps
That one can achieve the highest in the world.
Therefore, the wise person who never looks important
Is able to be the most important.
Those who make hasty promises can rarely keep them.
Those who think nothing difficult will have many difficulties.
That is why the wise person worries about difficulties
And can therefore solve them successfully.

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[28t64c] **Liu Qixuan**
What is still is easy to keep.
What has not developed is easy to guide.
What is fragile is easy to break.
What is little is easy to scatter.
One starts a project before things develop otherwise.
One prevents tumults before they happen otherwise.
A huge tree starts from a small sprout.
A nine-story tower starts from the first shovel full of dirt.
A long journey starts from the spot under the feet.
One who willfully starts a cause will ruin it.
One who willfully ends a cause will lose it.
The wise person does nothing willfully
And will therefore neither ruin nor lose.
People often fail when they are about to succeed.
If one is careful from start to end, one will not fail.
The wise ruler therefore desires what none would desire,
Values what none would value, learns what none can learn,
Remembers the useful experiences and lessons of all,
And does nothing willfully so as to help cultivate the natural.

[28t65c] **Liu Qixuan**
The ancient wise persons who were good at keeping the Way
Did not try to achieve it by teaching sophisticated knowledge,
But by ridding people of the folly such knowledge holds.
A foolishly sophisticated nation is difficult to govern.
Therefore, there are two models which a ruler may follow:
One who rules with sophistication is stealing a nation,
One who rules with no sophistication is saving a nation.
To make the wise choice always is to be subtle and profound.
The subtle and profound wisdom is rooted far back in time
And such wisdom will also function far ahead into the future.
Therefore, such wisdom can be used
To help bring about what is natural in the world.

[28t66c] **Liu Qixuan**
The ocean can be the king of all deep places
Because it positions itself lowest in the world.
Similarly, the one who wants to be influential
Must first be humble in his speech and actions.
The one who wants to be the leader
Must first go back behind all others.
When such a leader is above, people will feel no weight.
When such a leader is in front, people will feel no hindrance.
He/She is therefore recommended without reservation,

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For one who fights for nothing advances best.

[28t67c] **Liu Qixuan**
It is said that my Way is the biggest
And nothing could be like it.
Because it is the biggest,
There can be nothing like it.
If there were anything like it,
It wouldn't have been the Way.
I have three things to keep it:
One is motherly love; one is frugality,
And one is the courage to lag behind.
Cherishing motherly love, one can be the bravest.
Being frugal, one can give the most.
Lagging behind, one can grow to the fullest.
The absurdity of today is this:
Foolhardiness is preferred more than motherly love;
Wastefulness preferred more than frugality;
Front positions preferred more than growing to the fullest.
The result can be nothing other than death!
Cherishing motherly love,
An army is invincible,
And unconquerable,
Because it is protected by Heaven with love.

[28t68c] **Liu Qixuan**
A true gentleman admires no martial arts.
An invincible warrior never resorts to anger.
A true winner never appears in any encounter.
A wise employer never looks superior.
Holders of the true Way struggle for nothing of their own,
And depend on resources of strength other than their own.
The best ability of all time matches that of the heaven.

[28t69c] **Liu Qixuan**
The ancient wise generals all held:
"Start no war.
Fight only when forced to.
A foot back instead of an inch forward."
Such military creeds all boil down to this:
Advance invisible ranks;
Raise invisible arms;
Poise invisible armies;
Fight as if one is not fighting with enemies.
The biggest military disaster is this:
To attack an enemy thoughtlessly

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With threats, menaces and challenges.
For such an attack means the loss of all advantages.
When two armies battle, one against the other,
The army that fights out of love and sadness wins.

[28t70c] **Liu Qixuan**
As it can happen,
What I say is easy to understand and to do,
But none can understand it and do it,
In spite of the fact that what I say has a source
And what I do has a reason.
Since people don't understand what I say and what I do,
They don't know me.
Since people don't know me,
I am special.
That explains why the wise person wears rough clothes
And cherishes a heart of jade.

[28t71c] **Liu Qixuan**
The best knower knows how to know.
The worst knower knows that he/she knows.
The wise person knows how poor knowers stray
And can therefore keep himself/herself on the right path.

[28t72c] **Liu Qixuan**
When people revolt,
Governmental prestige ends.
The ruler should always bear this in mind:
Never narrow the roads of life;
Never cause people to be dissatisfied with their existence.
For, satisfied with life,
None would revolt against the government.
The moral for the ruler is:
Know one's own shortcomings
Instead of being occupied with one's own views.
Appreciate others' appreciation
Instead of imposing one's self upon others.
That is how the wise person makes choices.

[28t73c] **Liu Qixuan**
One who is brave enough to dare gets death.
One who is brave enough not to dare gets life.
The big difference between the two
Is the result of heaven's intervention.
And that is where the ruler should hesitate.
Heaven's way wins without fighting,

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Responds without being asked,
Comes to the rescue without being summoned,
And has wonderful schemes within a simple expanse.
Heaven's net of law is the most sparsely woven,
But it is the biggest and lets off no criminals.

[28t74c] **Liu Qixuan**
Since people are not afraid of death,
Why should they be threatened with it?
If they were afraid of death,
Who would dare to be executioner
When the evil ones are captured and executed?
The best killer kills all the time.
One who kills in the most accurate and exacting way
Can seldom avoid injuring one's own hands.

[28t75c] **Liu Qixuan**
People are hungry because "the Above" tax too much.
People are disobedient because "the Above" do too much.
People would rather die because "the Above" live too high.
Therefore, one who does nothing to benefit one's own life
Is good at keeping and supporting lives.

[28t76c] **Liu Qixuan**
Life is soft and weak, death is hard and strong.
Plants are soft or fragile while living
And wither and harden while dying.
Therefore death grows in strength and hardness,
And life grows in softness and weakness.
A strong army perishes and a strong tree breaks.
What is hard and strong should not be valued,
And "the Above" should keep soft and weak.

[28t77c] **Liu Qixuan**
The way of Heaven is like the opening of the bow,
Which flats the high, lifts the low,
Reduces the surplus, and compensates for losses.
The way of Heaven cuts the superfluous
To compensate the meager.
The way of Mankind cuts the meager
To add to the superfluous.
Who can have more than enough to provide for the world?
Only the ones who are good at keeping the Way.
Therefore, the wise person does but occupies nothing,
Achieves but does not feel successful,
Because he/she does not want to be praised as a sage.

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[28t78c] **Liu Qixuan**
Nothing is softer and weaker
And, at the same time, stronger, than water
While it is attacking the strong and hard in the world.
Only water can keep being the weakest steadfastly.
All the world knows the weak defeats the strong
And the soft defeats the hard,
But none can be courageous enough to do it.
Therefore, the wise person says:
"One who bears the worst disgrace
Is the glorious lord of a land;
One who suffers the worst disaster
Is the greatest savior of a nation."
The most truthful words always seem the most absurd.

[28t79c] **Liu Qixuan**
Suppression of an uprising does not eliminate the revolt.
How can one solve the problem by suppressing?
The wise person prefers to be the owner of debts
Who gives for ever but presses for no paying back.
The wise contractor gives but does not take.
The poor contractor takes but does not give.
The way of Heaven favors none.
It gives all the time and only the good ones can receive.

[28t80c] **Liu Qixuan**
The wise person reduces the importance of governments
And simplifies the modes of living,
So that people use fewer tools and wares
And treasure simplicity in their lives,
So that, though there are vehicles,
People do not take them.
And, though there are weapons,
People do not carry them.
And, though there are records,
Tying knots will serve the record-keeping purpose.
Thus, the highest political achievement is one
In which people savor their food,
Like the beauty of their clothes,
Appreciate their safe and peaceful homes,
Enjoy their social customs;
And in which roosters and dogs
Can be heard between countries;
But people, all their lives,
Have no need to go across the borders.

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[28t81c] **Liu Qixuan**

Truthful words are not beautiful.
Beautiful words are not truthful.
Good words are not eloquent.
Eloquent words are not good.
One who knows will not show off.
One who shows off does not know.
The wise person accumulates nothing.
The more one does for others, the more one achieves.
The more one gives to others, the more one receives.
The way of Heaven benefits by harming nothing.
The way of the wise person achieves
And receives by accumulating nothing.

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[29t01c] **Shi Fu Hwang**

Understanding The Tao

Lao Tze says,

The Tao is that on which one can always tread.
That on which one cannot always tread is not the Tao.
And fame is that of which one can always remember.
That of which one cannot always remember is not fame.
All things are without names prior to the formation of Heaven and Earth.
And names are brought out to classify various things.
Since there is no name in the very beginning, why should one care about fame!
Hence, those who are constantly free of desire of fame shall see the Tao's subtle secret.
Those who bear desire shall see the end lying in front of them.
Both two types of men ferment their thinking in the same place, yet they will experience different fates.
Both their fates shall be up to Heaven.
Beyond our heaven, there are other heavens: whoever knows this shall find the gate of the Tao.

[29t02c] **Shi Fu Hwang**

The Rise Of Relative Opposites

Lao Tze says,

When the people in the world gain a knowledge of that which is beautiful,
they will also gain a knowledge of that which is ugly.
When they gain a knowledge of that which belongs to the realm of the good,
they will also gain a knowledge of that which belongs to the realm of the bad.
Existence and non-existence shall rotate to take place;
difficulty and ease impress people by the prepossession;
length long and short are acknowledged in comparison;
tallness and lowness confront to make contrast;
harmonious musical pieces, the notes and tones interdepend;
that which is before or behind leads or follows the other.
Therefore, there is a sage who likes to do business without the intent to control fate and conveys his instruction without speech.
All things make an effort to prosper, and there is no one who comes to interfere with them.
Moreover, the one who gives life to all things does not claim ownership of them;
works laboriously for them, and does not expect a reward in return;
establishes the feat for them, and does not confess the achievement.
Because it does not confess the achievement, no one can forget the achievement.

[29t03c] **Shi Fu Hwang**

Acting Without The Intent To Control Fate

Lao Tze says,

When I don't promote those men of high character to the position of authority and give them gifts, then people will not strive to follow their examples.
When I don't value those things which are difficult to attain, then people will be kept from becoming thieves.
When I don't let people see things which will excite evil desires, their minds will be kept from becoming disordered.
Therefore, when a sage is in charge of the government, he prefers to humble people's minds, feed their

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stomachs, weaken their ambitions, and make their frames strong.
He constantly keeps them from knowledge and from desire, and those who have knowledge would not presume to act against this rule.
When practicing acting without the intent to control fate, there is no evil which can't be cured.

[29t04c] **Shi Fu Hwang**
The Character Of The Tao
Lao Tze says,
The Tao in the void state works on everything.
It guards against fullness.
Its depth is unfathomable, as if it were the honored ancestor of all things.
It blunts the sharp points, sets in order the tangles, tempers the light, and agrees with the obscurity of others.
How pure and still the Tao is, as if it would ever stand.
I do not know its origin, and it seems to have existed before the coming of all gods.

[29t05c] **Shi Fu Hwang**
The Heaven And The Earth Are Not Benevolent
Lao Tze says,
When Heaven and Earth proceed their works, they do not consider benevolence,
they regard all things as straw-made dogs.
When the sage proceeds his work, he does not consider benevolence,
he regards all people as straw-made dogs.
Between Heaven and Earth, space functions like a blacksmith's bellow.
It is void, but is not out of function.
Once it is set in motion, a continuous stream of production will issue from it.
And the people who like to talk face the same consequence;
the more they talk, the more shortage others will know.
There is no better way than to model after the Tao, and keep oneself in the void state also.

[29t06c] **Shi Fu Hwang**
The Not Dying Secret
Lao Tze says,
The man who knows the way of nourishing his spirit shall attain immortality.
The man who has attained immortality used his nose and mouth well.
The outlet of the nose and mouth can breathe the elements,
which are the roots of the Heaven and the Earth.
In gentleness and perpetuity, he shall proceed to breathe.
By diligence and attention, he shall practice the exercise.

[29t07c] **Shi Fu Hwang**
Being Selfless Can Fulfill The Selfishness
Lao Tze says,
The Heaven has endured a long existence, so has the Earth.
The reason they can last so long is that they never go out of their way to seek life, hence they can be everlasting.

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The sage understood this secret, put himself last, and became first at length.
He treated himself as extraneous, preserving his person safe and sound.
Cannot one who is selfless fulfill the selfishness?

[29t08c] **Shi Fu Hwang**
On Water
Lao Tze says,
Ultimate goodness shall be found in water.
Water is good at helping all things, being free of conflict with them.
It stays in places that most people despise, so it is closest to the Tao.
It provides benefit wherever it stays,
illustrates the example of good men's hearts by forming the depth of the abyss,
distributes to the needy one to demonstrate benevolence,
reflects genuine images to interpret credibility,
removes dirty things to purify the government,
transforms to different shapes to display its capability,
moves as the seasons change to show timeliness.
Because water never competes with others, hence no one will resent it.

[29t09c] **Shi Fu Hwang**
The Danger of Overweening Success
Lao Tze says,
A full utensil in hand has to be halted.
The blade sharpened to the thinnest edge, cannot be endured long.
A hall full of jewels and gold, can never be safely guarded.
A man who takes pride in richness and nobleness, has his downfall because of the seeds he sowed.
Recess at the day of success, such is the way of Heaven.

[29t10c] **Shi Fu Hwang**
Embracing The True One
Lao Tze says,
By clothing a good frame and embracing the holy one, cannot your soul be kept from leaving?
In concentrating the breath and making the body supple, can't you turn into a baby again?
By taking the eyes' dirt and consulting scriptures, can't you become blemishless?
To love people and exercise government, can't this be kept from being publicly known?
Cannot your mouths, eyes, and ears, the gate of Heaven remain soft when opening and closing as females usually do?
When you understand the truth and fully discern them, do you not depend on acting without the intent to control fate?
The one which gives all things' lives, and thus rears them, gives the lives, but does not claim ownership;
it works laboriously for them, but does not expect reward in return.
Even when they are fully grown up, it does not dominate them.
I shall say this really can be regarded as the mystic virtue.

[29t11c] **Shi Fu Hwang**
The Utility of The Void

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Lao Tze says,
It takes thirty spokes to share one nave.
Because a nave is a void space, we can have the use of the cart.
People knead clay to make a bowl.
Because a bowl is void in the center, we can use the bowl.
People cut out of a wall to make a door and a window.
Because they are void spaces, we can have the use of apartments.
Thus, this is something we can gain, that the positive existence shall serve for profitable adaption,
and that which has no existence shall serve for its purpose.

[29t12c] **Shi Fu Hwang**
Senses
Lao Tze says,
A variety of colors (five colors) can blind the eyes.
A variety of sounds (five tones) can deafen the ears.
A mixture of flavors (five flavors) can vitiate the mouth of taste.
Hunting and horse chasing will make men's minds wild with excitement.
Goods hard to procure will bring character with harm.
Hence, the sage seeks to satisfy one's belly, rather than one's eyes.
Of the former one he does approve, of the latter he does reject.

[29t13c] **Shi Fu Hwang**
Honor And Disgrace
Lao Tze says,
Honor and disgrace alike give rise to fear,
because this is the fear that the great calamity might fall upon the corporeal self.
What is honor?
And what is disgrace?
Honor means that he who was low before has been promoted.
Since he has been promoted, he is afraid of losing his promotion, which is disgrace.
Thus he who has been promoted lives in fear that he may be degraded.
And he who has been degraded is haunted by the dread that his degradation may last forever.
That is why honor and disgrace alike give rise to fear.
What is the meaning of fearing the great calamity coming upon the corporeal self?
How we can sense that the great calamity is due to the fact that we inherit corporeal self.
If we don't inherit the corporeal self, what kind of calamity can afflict us?
Therefore,
one who has regard for his personal health is more important than he who governs the world, and is eligible to be trusted with the world;
one who loves himself should be put before he who governs the world, and is qualified to be handed over the world.

[29t14c] **Shi Fu Hwang**
Invisible, Inaudible, And Intangible
Lao Tze says,
Something which we look at, and cannot see, shall be called 'invisible'.

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Something to which we listen, and cannot hear, shall be called 'inaudible'.
Something which we seize, and cannot grasp, shall be called 'intangible'.
These things are not available to be researched for realization when taken singly;
hence when we unite them again, we obtain the true one.
Its upper part is not bright, and its lower part is not obscure.
It works in its way perpetually without an end, but we can't know its motive.
Then this can be traced in the state of nothingness.
This is called the form of formlessness, and semblance of nothingness;
this is called the fleet of indeterminable.
We can neither retrace to see its beginning, nor can we expect to see its end.
When we hold the primordial Tao, we can rule today's being.
Since we can know the beginning of Heaven and Earth, we know the outline of the Tao.

[29t15c] **Shi Fu Hwang**
Tao-practician's Manner
Lao Tze says,
The Tao-practitioners of old times had subtle wisdom and depth of understanding, and could comprehend the will of Heaven.
They were so profound that they could not be understood:
I will make an effort to describe what sort of men they appeared to be.
Cautiously observed, they were like those in enemy territory;
dignified like a guest;
self-effacing like ice that is melting away;
unpretentious like a piece of undressed wood;
open-minded like a valley;
and mixing freely like turbulent water.
Who can make the turbulent water still and let it gradually become clear?
Who can settle down the perpetual movement and let the condition of rehabilitation gradually arise?
They are those who preserve this Tao guard against overdoing.
It is through guarding against overdoing that their previous possessions are not lost, and they will again procure newness.

[29t16c] **Shi Fu Hwang**
Seek The Extremity of The Void
Lao Tze says,
Whoever seeks the extremity of the void will preserve genuine stillness.
When all existence alike goes through the process of transformation, it returns to its original state.
All existence is prosperous as prosperous flowers and leaves which finally decay and return to their roots.
This returning to their roots is what we call the action of being still;
and the action of being still is a response to the rule of relapsing to one's origin.
The rule of relapsing to one's origin is the absolute, the unchanging rule.
To know that unchanging rule is to be enlightened;
to know not the absolute rule leads to haphazard action and evil issues.
The knowledge of the absolute and the unchanging rule produces the capacity of inclusiveness, and the capacity of inclusiveness produces the character of justice.
The character of justice goes on to become the king-like character.

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And the king-like character goes on to become the heaven-like character.
In that likeness to heaven, such character possesses the Tao.
He who possesses the Tao endures for a long time, and the end of his corporeal life is exempt from all danger of decay.

[29t17c] **Shi Fu Hwang**
The Ancient Government
Lao Tze says,
In the highest antiquity, people only knew that there were rulers.
Next were those they loved and praised.
Then there were those they feared.
And finally there were those they despised.
Thus it was when the ruler was deficient in the Tao faith that his people ensured him with want of faith.
How irresolute are those who appreciate reticence.
Although the work was completed and the undertaking successful, all the people would say, 'it happened to us naturally.'

[29t18c] **Shi Fu Hwang**
The Tao Is Not In Use
Lao Tze says,
When the great Tao is not in use, benevolence and righteousness come into vogue.
When wisdom and shrewdness appear, there ensures great hypocrisy.
When six kinships no longer live at peace, filial piety and lenity find their manifestation.
When the state falls into chaos, loyal ministers appear.

[29t19c] **Shi Fu Hwang**
Realize The Simple Self
Lao Tze says,
If sanctified tenets can be renounced, and craftiness given up, people will thus profit hundredfold.
If worship of benevolence can be renounced, and adoration of righteousness given up, people will resume filial piety and lenience.
If artful contrivance and scheming for gain can be given up, there will be no thieves or robbers.
These three epigrams may not be enough for guidance.
I'd bid even more as:
Sight the simplicity, arms enfold plain and true, extinguish selfish mind and eschew lust.

[29t20c] **Shi Fu Hwang**
The World And I
Lao Tze says,
When knowledge is discarded, there will be no worries.
Yes, or pretending to say yes, how much are they different?
One is good the other is evil.
The difference is too great.
Most men fear the kings of knowledge, who are certainly formidable.
The world is full of fornication, and its motion cannot be discontinued.
Lasciviousness exceedingly holds people's minds, which they anticipate to enjoy as hungry men at full

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banquets, as men feel comfortable mounting towers in spring.
I alone keep quiet, as a baby who is not fully grown up, and has no desire in his mind.
To and fro, I walk; I can't find a place to stay.
People all have had sufficiency, while I still remain in destitution.
My behavior is like a fool in people's eyes.
Secular men are fast and make haste; but I do not intend to fetch anything.
Vast is the sea; its water flows to where there is no end.
People all seem to have had great achievement, while I am still naughty and stubborn.
I am different from others.
I rely on the Tao too much, as a baby longing for mother's milk.

[29t21c] **Shi Fu Hwang**
The Tao Never Leaves This World
Lao Tze says,
The great Teh is comprehensive, and it follows the ways of the Tao.
The Tao is that which is vague and uncertain.
Within the vague and uncertain, there are pictures.
Within the vague and uncertain, there is substance.
Feeble and unclear as it is, there is spirit within.
The spirit is genuine, with credibility within.
From ancient times until now, the Tao has never left this world; it lives with and looks after all things.
How do I know the Tao lives with all things?
From their daily conduct I know.

[29t22c] **Shi Fu Hwang**
Futility of Contention
Lao Tze says,
Be bendable, you will assure wholeness.
Be wronged, you will be proven right.
Be empty, you will be filled.
Be worn out, you will be renewed.
The scanty deserves to gain.
The superfluous becomes lost.
Thus the sage insists on recommending the true one for the world to model after.
A man sees clearly, because he doesn't claim self-righteousness.
A man gets credit because he doesn't boast his merit.
A man has longevity because he doesn't claim importance.
Therefore I say that whosoever gives up a contest, there will be no one who can compete with him.
The ancient epigram goes like this:
Be bendable, you will assure the wholeness.
Is this an airy saying?
Actually, this saying has already preserved many men.

[29t23c] **Shi Fu Hwang**
Be Less, This Is The Spontaneous Rule
Lao Tze says,

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Be less, this is the spontaneous rule.
Hence a gusty wind does not persist through all morning.
A sudden downpour does not persist through a whole day.
Who makes them so?
The Heaven and the Earth.
Even the Heaven and the Earth don't like to perform a long work, what more can be expected from men?
Thus,
Whoever devotes himself to the Tao will know the Tao's essence.
Whoever devotes himself to the Teh will know the Teh's essence.
Whoever devotes to the loss will know the loss's essence.
Whoever matches the Tao's essence will find pleasure in the Tao.
Whoever matches the Teh's essence will find pleasure in the Teh.
Whoever matches the loss will find pleasure in the loss.
Those men who can't believe what I said already have disbelieving hearts.

[29t24c] **Shi Fu Hwang**
Those Which Are Against The Tao
Lao Tze says,
He who stands on tiptoe can't persist long.
He who walks by striding can't go far.
He who sees everything in his eyes can never be shrewd.
He who claims self-righteousness will never be exalted by others.
He who steals others' feats for himself is a worthless person.
He who boasts of his merit can't enjoy a long life.
Viewed from the Tao's standpoint, these men are like remains of a meal, or a tumor on the body, which no one would like.
Hence, a Tao-practician should not become one of them.

[29t25c] **Shi Fu Hwang**
The Four Eternal Models
Lao Tze says,
There was something nebulous and complete which came into existence before the Heaven and the Earth.
It was soundless and formless, stood alone, and would not change, reached everywhere and was in no danger of being exhausted.
It is capable of being the mother of the world.
I do not know its name, and I give it the designation of the Tao, and it is further described as the great.
Being great it receded.
Receding, it became remote.
Having become remote, it turns back.
Therefore,
the Tao is great,
the Heaven is great,
the Earth is great,
and the Kingship is also great.
In the universe there are four elements that are great, and the Mankind is one of them.
The Mankind takes his law from the Earth,

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the Earth takes its law from the Heaven,
and the Heaven takes its law from the Tao.
The law of the Tao is its being what it is.

[29t26c] **Shi Fu Hwang**
Gravity and Serenity
Lao Tze says,
Gravity is the root of lightness.
Serenity is the ruler of hastiness.
Hence the sage practices the Tao all day long,
leaving no serene mind and heavy attitude.
Though a king can have seraglios and harems, he has to avoid approaching them.
Regretful are kings nowadays, they are very powerful, having ten thousand chariots and riders;
yet their attitude is light before the eyes of the people.
Light attitude will cause the loss of their subordinates;
hasty mind will cause the loss of their thrones.

[29t27c] **Shi Fu Hwang**
Procuring Enlightenment
Lao Tze says,
The skillful traveller leaves no wheel track;
the skillful speaker makes no slip of the tongue;
the skillful reckoner uses no tallies;
the skillful closer needs no bolts, while it is impossible to open what he has shut;
the skillful binder uses no strings or knots, while it is impossible to loosen what he has bound.
In the same way the sage is always skillful at saving men, and there is no rejected person;
he is always skillful at saving things, and there is no rejected thing.
This is called 'procuring enlightenment.'
Therefore the man of skill is a master of he who has no skill;
and he who has no skill is the servant of he who has skill.
If one does not value his master, and the other does not love his servant, intelligent as they are, they might be perplexed.

[29t28c] **Shi Fu Hwang**
Keeping to Pristine Simplicity
Lao Tze says,
He who has manhood's strength and takes upon him the female's feebleness;
his inclusiveness is worthy of being looked up to as the world's dale.
Being the world's dale, absolute virtue will not leave him;
further he will enter into a baby's attribute.
He who has the reputation of the pure, and takes upon him the reputation of the unclean;
he is worthy of being looked up to as the world's model.
Being the world's model, absolute virtue will not be in short, further he will be able to attain extreme bliss.
He who has a glorious status, and takes upon himself a humble situation;
is worthy of being looked up to as the world's valley.
Being the world's valley, absolute virtue is sufficient in him;

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he will enter into the state of pristine simplicity.
When pristine simplicity is broken off, it turns to appear in various utensil's shapes.
The sage who realizes the importance of pristine simplicity thereby selects the officers.
Therefore the great perfection shouldn't be cut into pieces.

[29t29c] **Shi Fu Hwang**
Warning Against Interference
Lao Tze says,
If there is a king who wishes to take over the world and establishes a man-made order, I can predict that he will not make it at all.
For the world is of divine entity and it can't be subjugated to a man-made order.
Whoever wants to try will result in failure.
Whoever insists on his point of view will plunge in loss.
Because,
when one wishes to march forward, others just follow reluctantly;
when one wishes to breathe making a thing warm, others blow it cold;
when one wishes to strengthen it, others wish to weaken it;
when one wishes to sustain it, others wish to destroy it.
Hence the sage puts away excessive effort, extravagance, and easy indulgence.

[29t30c] **Shi Fu Hwang**
Warning Against The Use of Force
Lao Tze says,
If the king assists himself with the Tao, he will not assert his mastery in the world by force of arms.
He always seeks a consummate result.
Whenever a host has encamped, there will be briars and thorns grown.
In the sequences of great armies there are sure to be bad years.
The skillful ruler knows to attain a good result, he doesn't dare continue his operations to complete his mastery.
In anticipating a good result, being self-opinioned is not appropriate.
In anticipating a good result, take action only when there is no alternative course.
In anticipating a good result, being masterful is not appropriate.
When things have attained strong maturity, they become old.
This may be said to be not in accordance with the Tao.
And what is not in accordance with the Tao soon comes to an end.

[29t31c] **Shi Fu Hwang**
The Unlucky Emblem
Lao Tze says,
The strong military force is an unlucky emblem to the state, thus all living creatures would abhor it.
The Tao practicians should not promote it too.
The upright man ordinarily considers the left hand the most honorable place, but in time of war the right hand.
The military force is an unlucky emblem, it is not the emblem for the upright man.
It is manipulated on the compulsion of necessity.
Calm and repose should be prized;

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victory is not regarded as a beautiful work.
Whoever regards victory as a beautiful work, he is one who takes delight in killing men.
Whoever likes to kill men will not succeed in his ambition to rule the world.
On occasion of rejoicing, precedence is given to the left;
on occasion of mourning, precedence is given to the right.
The second in command of an army has his place on the left;
the chief commander has position of the right;
this says: a funeral is taking place.
The lamentation is observed for the numerous dead who were killed on the battlefield.
Thus, a victory ceremony is being held in the funeral rite.

[29t32c] **Shi Fu Hwang**
Tao Is Like The Sea
Lao Tze says,
The Tao is not designated as a certain type.
The pristine simplicity is just a small display of the Tao.
Though it is small, whoever in exercise of this method, will make no man in the world daring to treat him as a servant.
If the duke or the king knows to exercise this method; all existence will express obedience and loyalty to him.
Heaven and Earth unite and send down sweet dew which without the direction of men, reaches equally everywhere as of its own accord.
As soon as it proceeds to action, it has a way.
When it once has that way, men can know to rest in it.
When they know to rest in it, they can be free from all risk of failure and error.
The relation of the Tao to all the world is like that of great rivers and sea to streams and valleys.

[29t33c] **Shi Fu Hwang**
Knowing Oneself
Lao Tze says,
He who knows others is intelligent, while he who knows himself is enlightened.
He who conquers others has the power of muscles, but he who conquers himself is strong.
He who knows contentment is rich, but he who is determined has strength of will.
He who does not leave the resource will endure, but he who knows to keep as still as a dead body but remain dynamic will enjoy longevity.

[29t34c] **Shi Fu Hwang**
The Great Tao Flows Everywhere
Lao Tze says,
The great Tao flows everywhere.
There is no discrimination of what is the right and what is the left.
All existence lives up to it, and it denies no one.
It doesn't claim credit, though there is achievement.
It loves and nourishes all existence but does not lord over them.
It appears ambitionless and is regarded as less important.
All existence returns to it, and it doesn't dominate them.
Certainly this is great.

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This is the reason that the sage never regards himself as great,
thus he deserves to be titled as great.

[29t35c] **Shi Fu Hwang**
The Peace In The Tao
Lao Tze says,
When the king of men holds the great image, the whole world's people turn to rally round him.
When people turn to rally round him, and do not commit loss and harm, then the world shall become peaceful and secure.
He who takes delight in the Tao, and enjoys it, the true one will stay with him.
The Tao's teaching is as dry as a course of tasteless dish.
It cannot be seen, nor can't be heard.
However, it will never be exhausted in its application.

[29t36c] **Shi Fu Hwang**
The Doctrine of Reversion
Lao Tze says,
A man who wants his opponent to become a greedy man should allow him the chance to expand his benefit first.
He who wants to weaken his competitor should let his ambitions grow first.
He who wants to demolish his adversary should let him achieve first.
He who wants to plunder his enemy should let him have the storage place first.
These are subtle but effective stratagems.
The feeble will overcome the strong.
But fishes shouldn't leave the deep; a state's strategy shouldn't be shown to any person who is not concerned with it.

[29t37c] **Shi Fu Hwang**
The World In Peace
Lao Tze says,
The Tao's accomplishment is constantly made through acting without the intent to control fate, yet leaving nothing undone.
If the king of men insists on practicing the Tao, all existence will transform themselves in their natural courses.
When they transform and go out of their way, the king of men should guide them back to a pristine simplicity which was unknown to the world before.
Namely, the pristine simplicity of being desireless.
To be desireless is cultivated by being still.
It is by this stillness that this world is settled down in peace naturally.

[29t38c] **Shi Fu Hwang**
Degeneration
Lao Tze says,
The superior Teh is not conscious of virtue, thus it matches the essence of virtue.
The secondary Teh is conscious of virtue, thus it leaves the essence of virtue.
The man of the superior Teh works by acting without the intent to control fate; the people think he has done

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nothing else.
The man of the secondary Teh does work by acting with the intent to control fate and the people think he has done a lot of work.
The man of benevolence has done a lot of work, but through acting without the intent to control fate.
The man of righteousness has done a lot of work, this is through acting with intent to control fate.
The man of ritualism has done a lot of work, however he can't get the resonance of approval, thus he would force others to express their appreciation.
Therefore,
when the Tao is not in use, they seek benevolence;
when the benevolence is not in use, they seek ritualism.
However, the ritualism is the production of the lack of the loyalty and the faith, and it is even the beginning of confusion.
The above mentioned men understand Tao's extravagance only.
They are the founders of stupidity.
Henceforth, a true great man should choose Tao's abundance instead of Tao's deficiency.
He should choose Tao's essence instead of Tao's extravagance.
Thus, a Tao practician should learn to choose the former, and despise the latter.

[29t39c] **Shi Fu Hwang**
The Power of The Tao
Lao Tze says,
Old things which have the correctness are:
It is by correctness that
the Heaven becomes bright and pure, and the Earth firm and sure;
the spirits divine;
the valleys full;
all existence lively;
and the kings just for the world's model.
All these are the results of correctness.
If the Heaven were not so pure, it would soon rend.
If the Earth were not so sure, it would break and bend.
If the spirits were not so divine, they would lose their prophesy.
If the valleys were not so full, they would parch.
If all existence were not so lively, they would be extinct.
If the kings had no morality, they would collapse from their throne.
Therefore, dignity finds root in meanness, and the lofty find their stability in lowness.
Therefore, the kings self-styled themselves by the solitary, the unworthy, and the virtueless.
Didn't these mean that dignity finds its root in its meanness?
Didn't these?
So, when we analyze a cart's construction, we can't find a part named cart.
As for me, I would neither appreciate being regarded as a jade rare and expensive, nor as a stone popular and cheap.

[29t40c] **Shi Fu Hwang**
Being and Non-Being
Lao Tze says,

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Reverse movement is how the Tao does go;
gentleness is the course it chooses to show.
All existence under heaven sprang from Being;
that Being sprang from Non-being.

[29t41c] **Shi Fu Hwang**
The Qualities of Tao-practicians
Lao Tze says,
The students of the highest class, when they hear about the Tao, try hard to put it into practice.
The students of middle class, when they hear about the Tao, seem to be aware and yet unaware of it.
The students of the lowest class, when they hear about it, laugh greatly at it.
If it were not thus laughed at, it would not be the Tao.
Therefore, I try to give a few words about the Tao-practicians:
Those who are advancing in the Tao seem drawing back.
The Tao's way is even but seems like a rugged track.
The superior Teh is inclusive to anything as a valley.
The purest character seems humiliating.
The abundant Teh seems destitute.
And the Teh is established secretly as a thief proceeding to do his work.
Its solid truth seems to undergo change.
Its largest square does no corner show.
The great masterpieces are slow in completion.
The hugest note is seldom sounded.
The greatest image has no certain form.
The Tao is hidden, and has no name, but it is adept at lending its power and bringing fulfillment.

[29t42c] **Shi Fu Hwang**
Violent Man's Fate
Lao Tze says,
From Tao arises one;
from one arises two;
from two arises three, and from three arise all things.
All things leave behind them the obscurity (Ying), and go forward to embrace the brightness (Yang) and inherit the blending property of the two harmonized polarities.
What men dislike is to be called solitary, unworthy, virtueless;
and yet those kings and princes regard them matching to their status.
So those things are benefitted by being harmed, others are harmed by being benefitted.
While other men have taught their precept, I have my own,
- the violent man shall die a violent death.
I will make this the basis of my teaching.

[29t43c] **Shi Fu Hwang**
The Softest Thing
Lao Tze says,
The softest thing in the world dashes against and overwhelms the hardest;
that which is without form can go through where there is no crevice.

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Through this I know that acting without the intent to control fate can be advantageous.
The advantage of teaching without speech and acting without the intent to control fate is incomparable in the world.

[29t44c] **Shi Fu Hwang**
Gain And Loss
Lao Tze says,
Which means more to you, fame or self?
Which brings more to you, self or property?
Which ails you more, gain or loss?
The cost of the thing which you love is dear.
The treasure unscrupulously laid up shall result in heavy loss.
However, the contented man will not suffer disgrace.
A man who knows his limitations will not incur danger.
Namely, he can survive forever.

[29t45c] **Shi Fu Hwang**
Purity And Stillness
Lao Tze says,
The greatest accomplishment seems to have blemishes, but when applied, it is long enduring.
The greatest fullness seems to be vacant, but when applied, it is inexhaustible.
The greatest straightness seems crooked.
The greatest craftiness seems stupid.
The greatest eloquence seems dumb.
Restlessness overcomes the cold;
being still overcomes the heat.
Purity and stillness give correct law to all in the world.

[29t46c] **Shi Fu Hwang**
On Contentment
Lao Tze says,
When the world lives in accord with the Tao, racing horses are sent to the dung-cart.
When the world lives not in accord with the Tao, the war-horses breed on the border.
There is no sin greater than to sanction ambition;
no calamity greater than not being contented;
no fault greater than the wish to obtain.
Therefore, he who is content with contentment shall be always content.

[29t47c] **Shi Fu Hwang**
Pursuit of Knowledge
Lao Tze says,
Without stepping outside the door, a man can know what has taken place in the world.
Without looking out the window, a man can discern the Tao of Heaven.
The farther a man goes out, the less he knows.
Therefore, the sages got their knowledge not through visiting there;
gave their names to things not because they had seen them;

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and accomplished their ends not because they ever had intent to control fate.

[29t48c] **Shi Fu Hwang**
Govern The World By No Business
Lao Tze says,
He who devotes himself to learning from day to day increases his knowledge.
He who devotes himself to the Tao from day to day diminishes his intention.
He diminishes it and again diminishes it, till he arrives at doing without intention.
Having arrived at this point of doing without intention, there is nothing left undone.
He who manages the world's affairs does so by giving himself no trouble.
If he troubles himself, he is not qualified to manage the world's affairs.

[29t49c] **Shi Fu Hwang**
People's Minds
Lao Tze says,
The sage doesn't have an invariable mind, he takes people's minds as his own mind.
Those who are good to him;
he treats well;
and those who are not good to him;
he treats well too;
thus all become good to each other.
To those who are sincere;
he is sincere;
and to those who are not sincere;
he is also sincere;
thus all become sincere.
The sage in the world pays scrupulous attention to everything.
However, he treats his living with indifference.
The people all offer their eyes and ears to help him, and he deals with them all as his children.

[29t50c] **Shi Fu Hwang**
The Preserving of Life
Lao Tze says,
Men come forth from their mothers' wombs and live;
and they enter dust, and die.
Those men who depend on the three and ten to live;
die by the three and ten also.
Those who were living will be sent to the place of death by the three and ten.
And for what reason?
Because they made excessive stores to perpetuate their life.
For I have heard it is said that one who excels in safeguarding his own life does not shun the rhinoceros or tiger when travelling on land, nor does he avoid buff coat and sharp weapon at entering a host.
The rhinoceros finds no place to fix its claw on him, nor the weapon a place to admit its point on him.
And for what reason?
Because there is no place of death on him.

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[29t51c] **Shi Fu Hwang**

The Mystic Virtue

Lao Tze says,

The Tao is the one to give existence;
and its attribute, the Teh, is responsible for nurturing it.
In this way all things are formed.
They are brought forth to maturity according to their condition.
Therefore, all existence without exception honors the Tao and exalts the Teh.
This honoring of the Tao and exalting of the Teh is not decreed through an authority, but through spontaneous tribute.
So it is that the Tao gives existence;
and its attribute, the Teh, completes, matures, maintains and shelters.
It gives life but doesn't claim the possession of it.
It carries all things through their processes but does not boast its ability.
It brings them to maturity, but does not control them.
This is called the mystic virtue.

[29t52c] **Shi Fu Hwang**

Learning The Absolute

Lao Tze says,

Since the beginning of the universe, there was the Tao which may be regarded as the mother of all existence.
When a man knows about the mother, he has to know about the son.
When he knows about the son, he proceeds to guard the mother that belongs to him, to the end of his life he will be free from all peril.
Let him keep his mouth closed, and shut up his eyes, and all his life he will be exempt from toil.
Let him keep his mouth open, and his eyes be used to examine the affairs, and all his life there will not be safety for him.
The perception of smallness is clear-sighted;
the guard of the soft and tender grows strong.
He who uses his light reverting to become bright, will ward all blight from his eyesight.
This is the so-called learning of the absolute.

[29t53c] **Shi Fu Hwang**

Taoku or Tao

Lao Tze says,

Make me have sudden enlightenment,
I can implement great Tao in government.
Still I am afraid I might go astray.
Great Tao is a smooth and easy highway,
My noblemen like to walk on its trails.
Your courtyards are new and pretty,
Your people's farms are still unfilled.
There is nothing in their barns.
You wear your embroidered gowns,
Walk with sharp-bladed swords.
You satiate with good food and drink,

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Collect abundant wealth beyond your deserving.
I shall call you Taoku, the bandit's chief,
For you have never practiced the way of the Tao.

[29t54c] **Shi Fu Hwang**
The Individual and The World
Lao Tze says,
He who is skillful in establishment shall establish the Tao in his heart so that no one can pluck it.
He who is skillful in enfolding arms shall enfold the Teh in his arms so that no one can take it.
From generation to generation his ancestral sacrifices shall be continued without fail.
When this precept is applied by whomever to instruct himself, his character will be made true;
applied to his neighborhood, his neighborhood will thrive;
applied to the state, his state will find good fortune;
applied to the world, the world will inherit with good traditions.
In this way he can observe the others in comparison with the self;
observe others' families in comparison with his own family;
observe others' neighborhoods in comparison with his own neighborhood;
observe others' states in comparison with his own state;
observe the world before in comparison with what it is now.
How do I know that this effect is sure to hold all in the world?
By observation.

[29t55c] **Shi Fu Hwang**
The Character of The Child
Lao Tze says,
He who has in himself abundant Teh, the attribute of the Tao, is like a baby.
Poisonous insects will not sting him;
fierce beasts will not seize him;
and birds of prey will not pounce upon him.
A baby is weak with tender bones and feeble sinews, but his grasp is firm and tight.
He doesn't know men and women's affairs, yet his virile member may be excited, showing the perfection of his vigor.
He cries all day long without his throat becoming hoarse, thus showing the perfection of his harmonious constitution.
When one knows harmony, he knows the absolute.
When he knows the absolute, he deserves to be called the enlightened.
But he who knows the life-increasing arts transforms himself by having an evil heart.
He who lets his emotions go through impulse is called strong.
When things become strong in maturity, they become old,
which may be said to be contrary to the Tao.
Whatever is contrary to the Tao ends soon.

[29t56c] **Shi Fu Hwang**
The Noblest One
Lao Tze says,
He who knows the Tao does not care to speak about it;

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he who is ever ready to speak about it does not know it.
Therefore the Tao practician would rather close his eyes and shut up his mouth, in order to frustrate his ambition and untie the confused knot in his heart.
Further, he proceeds to temper his brightness, and brings himself into agreement with obscurity.
Then he deserves to be called the one in accordance with Heaven.
Such a one cannot be treated familiarly nor distantly, rendered with profit or injury, made noble or mean.
Hence he is regarded as the noblest one in the world.

[29t57c] **Shi Fu Hwang**
The Art of Government
Lao Tze says,
A state may be ruled by measures of justice;
the military force may be handled with tactics of surprise;
but the world is kept in peace by freedom from action and purpose.
How do I know that is so?
Through these:
In the world the multiplication of prohibitive enactments increases the poverty of the people.
The more assertions are put into influencing the people's thinking, the greater chaos there is in the state.
The more acts of crafty dexterity men possess, the more cunning things are produced.
The larger the number of statues displayed, the more thieves and robbers there are.
That is why a sage has said,
'I will do by acting without intent to control fate, and the people will be transformed of themselves.
I will be fond of keeping still, and the people will be righteous of themselves.
I will take no trouble about it, and the people will become rich of themselves.
I have no desire, and the people will strive for the pristine simplicity of themselves.'

[29t58c] **Shi Fu Hwang**
An Easy Government
Lao Tze says,
When the government is dull and drowsy, its people are simple and sincere.
When the government is sharp and shrewd, its people are dishonest and deceitful.
Disaster is that by which side fortune is to be found.
Fortune is that beneath which disaster lurks.
Who would be able to know its ultimate results?
If a king of men cannot dispense with correction, correct subjects will in their turn become distorted, and a good government will in its turn become evil.
The delusion of the ruler on this point has indeed subsisted for a long time.
Therefore the sage inherits correctitude like a square symbol, but punishes no one.
He inherits honest property, but tells no tales.
He is straightforward, but allows himself no license.
He is bright, but does not dazzle.

[29t59c] **Shi Fu Hwang**
A Way To The Longevity
Lao Tze says,
If a king of men knows to regulate human affairs by using the way of Heaven, he should know there is

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nothing better than to be sparing.
It is only by being sparing that an early obedience to the Tao is effected.
That early obedience is what I call the repeated accumulation of the attributes.
With the repeated accumulation of those attributes, there comes the conquest of every obstacle in the way.
Of this conquest he knows not what shall be the limit, and when he knows not what the limit shall be, he is qualified to be the ruler of a state.
He who possesses this motherly method of governing may continue to hold his rulership.
This method may be compared to a giant tree with its roots deep and its flower stalks firm;
and it is also a way which leads to enjoy long life and eternal gazing.

[29t60c] **Shi Fu Hwang**
Governing A Great State
Lao Tze says,
Governing a great state is like cooking small fish.
The king of men knows to pacify his kingdom by using the Tao;
the dead men's ghosts will not manifest their spiritual energy.
Not only will those ghosts not manifest their spiritual energy, but they will not hurt men.
Not only will they hurt men, even the sage in exercise of his government will not disturb those ghosts.
As these two do not injuriously affect each other, so in the Tao's attribute, the living and the departed both find their rest places.

[29t61c] **Shi Fu Hwang**
The Large And Small States
Lao Tze says,
Like water, a large state should keep a low profile as it goes down stream, in order that it becomes the pivot of the world.
The female is the master of the world.
The female always overcomes the male by being still.
Stillness may be considered as a sort of abasement.
Thus a large state, by abasing itself to smaller states, annexes the small states;
while small states, by abasing themselves, affiliate themselves with larger states.
In one case the abasement leads to gaining allies, in the other case it procures favors.
The large state wishes only to increase population;
small states wish only to be guarded.
Each gets what it desires, but the large state must learn to abase itself first.

[29t62c] **Shi Fu Hwang**
The Most Valuable Thing
Lao Tze says,
The Tao is the refuge for all existence, a treasure to men of correctitude, and a guard of less capable men.
Its admirable words can purchase honor;
its noble deeds can raise a man above others.
The less capable man should not be rejected.
That's why there is the king being selected as the Son of Heaven, and three premier ministers are arranged on their positions.
Although riding chariots pulled by four horses and studded with precious stones is a great honor,

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it is even more honorable to ride on a chariot which is made of the Tao.
Why was it that the ancients prized this Tao so much?
Was it not because it could be found by seeking, and the guilty could be pardoned by it?
This is the reason why the whole world considered it the most valuable thing.

[29t63c] **Shi Fu Hwang**
Difficult And Easy
Lao Tze says,
He who practices acting without intent to control fate will find that there is no business which is troubling him to manage.
He who can taste a tasteless thing will learn to regard what is small as great, and a few as many;
and to recompense injury with kindness.
He will deal with things that are difficult while they are easy,
and handle things that would become great while they are still small.
All difficult things in the world arise from an original state of having been easy,
and all great things arise from an original state of having been small.
Therefore the sage never attempts to achieve a great feat.
He who makes promises lightly rarely keeps good faith.
He who likes to think things will be easy will find them difficult.
Therefore the sage sees difficulty even in what seems easy, so they are always free of difficulties.

[29t64c] **Shi Fu Hwang**
Beginning And Ending
Lao Tze says,
That which remains still is easy to hold;
that which has not yet given indication of its presence is easy to measure against;
that which is brittle is easily broken;
and that which is minute is easily dispersed.
Deal with a thing before its disorder has made its appearance, and govern an affair before its confusion has begun.
A tree which fills the arms grows from a tiny sprout;
a tower of nine floors rises from a heap of earth;
a journey of a thousand li begins at one's feet.
He who acts with an intent to control fate does harm;
he who takes hold of a thing in the same way loses his hold.
The sage works without an intent to control fate, and therefore does no harm.
He does not lay hold so, and therefore does not lose his hold.
People who conduct their affairs often ruin them on the eve of their success.
If they are careful at the end, as they were careful at the beginning;
then there would be no ruined affairs.
Therefore, the sage desires what other men do not desire, and does not value objects which are difficult to obtain.
He learns what other men do not learn, and turns back to what the multitude of men have passed by.
Thus he assists all existence to develop in a natural course, and does not dare to act with an intent to control fate.

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[29t65c] **Shi Fu Hwang**

Mysterious Excellence

Lao Tze says,

In ancient times, those who learned the Tao in exercise of the government would work not to enlighten the people, but rather to make them ignorant.

The difficulty in governing the people arises from their having much craftiness.

He who tries to govern a state by his craftiness is a scourge to the state;

and he who does not try to do so is a boon to the state.

He who knows these two different results finds in them an absolute rule.

Ability to know this absolute rule constitutes what we call the mysterious excellence.

Profound and far-reaching is this mysterious excellence;

showing indeed its possessor to be contrary to others, but leading him to be completely obedient to the Tao.

[29t66c] **Shi Fu Hwang**

The Lord of Waters

Lao Tze says,

That the reason whereby the rivers and sea can be the lord of a hundred streams is because they know to afford a low level, thus they can be the lord of hundreds of streams.

Hence the sage who intends to lead the people from above has to speak humbly to the people.

He who intends to walk ahead to guide the people has to seek his own benefit after seeking the people's.

In this way,

although he has placed himself above the people, the people do not feel his weight,

and though he has his place before the people, the people will not feel it is an injury to them.

Therefore,

all in the world are glad to enthrone him to be the lord, and do not weary of him.

Because he does not strive, no one finds it possible to strive with him.

[29t67c] **Shi Fu Hwang**

The Three Treasures

Lao Tze says,

All the people in the world would say that my Tao is too great and that there is nothing similar to compare it with.

Now it is just because of its greatness that nothing similar can be compared with it.

If anything can be found similar to it, for long its smallness has been known.

At the same time, there are three precious things which I prize and hold fast.

The first is charity;

the second is economy;

and the third is shrinking from being the first of the world.

With that charity I can be bold.

With that economy I can be liberal.

Shrinking from being the first of the world, I can become a vessel of the highest value.

Present day kings give up charity, and are all for being bold;

give up economy, and are all for being liberal;

give up following behind, and rush in front;

of which the end is death.

For the result of using charity in battle is sure to be victory,

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and firm maintenance of its ground in defense.
Heaven will save its possessor, his charitable attribute will protect him.

[29t68c] **Shi Fu Hwang**
The Way to Triumph
Lao Tze says,
He who is skillful as a good warrior assumes no martial posture.
He who is skillful as a good gladiator will not rise in anger.
He who is skillful in vanquishing his foes will keep apart from them.
He who is skillful in employing will keep a low profile.
All these are the attributes of non-contention,
the methods of using man's abilities,
the way of matching with Heaven's secret,
and the highest art of antiquity.

[29t69c] **Shi Fu Hwang**
The Art of War
Lao Tze says,
A master of strategy once said,
'I do not dare to be the first to arouse a war.
I prefer to be passive to rise against an invasion.
I do not dare to march an inch.
I prefer to withdraw a foot.'
This is called proceeding to make an action without walking, to resist without lifting arms;
to dart without facing enemies, and to seize them without combating.
There is no calamity greater than to lightly engage in war.
To do that nearly results in the loss of the three precious things I mentioned before.
That is why when opposing armies meet, the sorrowful side conquers.

[29t70c] **Shi Fu Hwang**
They Know Me Not
Lao Tze says,
My words are very easy to know and very easy to practice;
but there is no one in the world who is able to know and able to practice them.
In my words there is a traditional precept and a ruling art.
It is because that they do not know these, that men do not know me.
That is why there are few that know me, and there are even fewer that model after me.
There is a sage who wears coarse clothes and hides jade in his bosom, which anyone shall see.

[29t71c] **Shi Fu Hwang**
Exemption From Sick-Mindedness
Lao Tze says,
To know and yet think you don't know is the highest attainment;
not to know and yet think you know is sick-minded.
It is simply in being pained at the thought of having sick-mindedness that one is free from being sick-minded.

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The sage is not sick-minded because he knows the pain that would be inseparable from sick-mindedness and therefore he is totally exempted from this sick-mindedness.

[29t72c] **Shi Fu Hwang**
On Gentility
Lao Tze says,
The time when people do not fear punishment is the time when a great dread will descend upon them.
Let them not thoughtlessly indulge themselves in their ordinary life.
Let them not act as if they are weary of what life depends on.
It is by avoiding such indulgence that such weariness does not arise.
Therefore the sage knows himself, but does not parade his knowledge;
loves himself, but does not value himself.
Therefore he rejects the punishment and accepts the gentility.

[29t73c] **Shi Fu Hwang**
On True Boldness
Lao Tze says,
He who is fearless in his daring to do wrong goes against the Tao, and meets with death.
He who is fearless in his not daring to do so, remains alive.
Of these two cases one is apparently advantageous, and the other harmful.
But when Heaven's hate imposes on a man, who would know why?
On this account even the sage feels it is difficult to understand.
The way of Heaven does not contend yet skillfully excels in overcoming;
it does not speak yet skillfully responds to asking;
it does not summon yet attracts men to it.
It is unselfish and magnanimous, yet its plans are skillful and effective.
The net of Heaven spreads wide with its meshes far apart;
yet it lets nothing slip through.

[29t74c] **Shi Fu Hwang**
On Punishment
Lao Tze says,
The people do not fear death;
what purpose is in trying to frighten them with death?
Supposing the people are afraid of death;
I could always seize those who do wrong, and put them to death.
Who would dare to do wrong?
There is a regular one who presides over the execution of death.
He who would execute death on behalf of the executioner is what is described as chopping wood on behalf of the great carpenter.
Seldom is it that he who undertakes the chopping on behalf of the great carpenter does not hurt his own hands.

[29t75c] **Shi Fu Hwang**
On Valuing Life
Lao Tze says,

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The people suffer from hunger because their superior agencies have imposed a heavy tax, thus they are hungry.
The people are difficult to govern because their superior agencies are too fond of meddling, thus they are difficult to govern.
The people make lightly of dying because of the excessive costs in seeking the means of living, thus they think lightly of dying.
Therefore the benevolent should be those who do not interfere with people's living;
instead of those who value people's living.

[29t76c] **Shi Fu Hwang**
Strong and Weak
Lao Tze says,
A man at his living is tender and weak and at his death adamant and strong.
Living creatures and plants at their living are soft and supple and at their death dry and withered.
Thus those who are adamant and strong are the concomitant of death;
and soft and weak, the concomitant of life.
Hence he who relies on the strength of his forces can not win,
and a tree which grows to be strong will invite the feller.
Hence the rule:
The big and the strong stay underneath and the soft and the weak exist above.

[29t77c] **Shi Fu Hwang**
Bending The Bow
Lao Tze says,
May not the way of Heaven be compared to bending a bow?
The upper end is where Heaven presses down, and the bottom end is where Heaven lifts up.
So the extra length is shortened;
the insufficient width is expanded.
It is the way of Heaven to reduce from those that have too much, and increase to those that have not enough.
It is not so with the way of Man.
He takes away from those who have not enough to add to those that have too much.
Who can have too much and spare to give to the entire world?
Only he who is enlightened in the Tao.
Therefore the sage works without claiming his endeavor.
He achieves his task and does not rest arrogantly in it.
For he does not wish to display his superiority.

[29t78c] **Shi Fu Hwang**
Nothing Weaker Than Water
Lao Tze says,
There is nothing in the world softer and weaker than water,
and yet for attacking things that are hard and strong, there is nothing that can surpass it.
For there is nothing so effectual that can take its place.
Every one in the world knows that the soft overcomes the hard,
and the weak the strong, yet no one can put this knowledge into practice.

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Therefore a sage has said,
'He who receives unto himself the calumny of the nation entitles himself to the lordship of the state;
he who bears the nation's direful woes shall be looked up to as the king of the world.'
Words that are strictly true seem to be opposed to common senses.

[29t79c] **Shi Fu Hwang**
Peace Settlement
Lao Tze says,
When a reconciliation is made between two parties, surely a grudge still remains in one of them.
How can this be counted as a decent method?
Therefore the sage guards against this method.
He keeps the left-hand tally, and does not insist on the fulfillment of it by others.
So he who has the attribute of the Tao keeps the tally;
while he who has not the attribute of the Tao keeps the record of taxing.
In the way of Heaven, there is no partiality of love;
it is always on the side of a good man.

[29t80c] **Shi Fu Hwang**
Perfect Government
Lao Tze says,
The king of men should always think that his state is little, and his people a small population.
He would attribute the governing responsibility to ten or a hundred tribal elders.
His government would never consider to draft people's implements for government use.
Further, he would make his people's looking after departed ancestors estates an important duty, thus they would not move elsewhere.
Though the king of men has boats and carriages, he would have no occasion to ride on them.
Though he had buff coats and sharp weapons, he would have no occasion to use them.
He would make the people return to their pure custom which they used in antiquity - the knotted cord to remember events.
At that time, they thought their coarse food sweet;
their plain clothes beautiful;
their poor dwelling places restful;
and common simple ways sources of enjoyment.
There should be a neighboring state within sight, and the voices of fowls and dogs should be heard all the way from hither to thither, but the people to an old age, even to death, have no intention to visit each other.

[29t81c] **Shi Fu Hwang**
The Way of Heaven
Lao Tze says,
Sincere words are not charming and charming words are not sincere.
Those who know the Tao do not like to dispute;
and the disputing persons do not know the Tao.
Wise men do not have to own vast knowledge, those with vast knowledge are not wise.
The sage doesn't like to accumulate things for himself.
The more he works for others, the more he possesses of his own;

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and the more he gives to others, the more blessings he receives in return.
The way of Heaven is full of sharpness but injures no one.
The way of sages is to make an effort but to consider not the competition.

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[30t01c] **Ch'u Ta-Kao**
The Tao that can be expressed is not the eternal Tao;
The name that can be defined is not the unchanging name.
Non-existence is called the antecedent of heaven and earth;
Existence is the mother of all things.
From eternal non-existence, therefore, we serenely observe the mysterious beginning of the Universe;
From eternal existence we clearly see the apparent distinctions.
These two are the same in source and become different when manifested.
This sameness is called profundity.
Infinite profundity is the gate whence comes the beginning of all parts of the Universe.

[30t02c] **Ch'u Ta-Kao**
When all in the world understand beauty to be beautiful, then ugliness exists.
When all understand goodness to be good, then evil exists.
Thus existence suggests non-existence;
Easy gives rise to difficult;
Short is derived from long by comparison;
Low is distinguished from high by position;
Resonance harmonizes sound;
After follows before.
Therefore, the Sage carries on his business without action, and gives his teaching without words.

[30t03c] **Ch'u Ta-Kao**
Not exalting the worthy keeps the people from emulation.
Not valuing rare things keeps them from theft.
Not showing what is desirable keeps their hearts from confusion.
Therefore the Sage rules
By emptying their hearts,
Filling their stomachs,
Weakening their ambitions
And strengthening their bones.
He always keeps them from knowing what is evil and desiring what is good; thus he gives the crafty ones no chance to act.
He governs by non-action; consequently there is nothing un-governed.

[30t04c] **Ch'u Ta-Kao**
Tao, when put in use for its hollowness, is not likely to be filled.
In its profundity it seems to be the origin of all things.
In its depth it seems ever to remain.
I do not know whose offspring it is;
But it looks like the predecessor of Nature.

[30t05c] **Ch'u Ta-Kao**
Heaven and earth do not own their benevolence;
To them all things are straw-dogs.
The Sage does not own his benevolence;

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To him the people are straw-dogs.
The space between heaven and earth is like a (blacksmith's) bellows.
Hollow as it seems, nothing is lacking.
If it is moved, more will it bring forth.
He who talks more is sooner exhausted.
It is better to keep what is within himself.

[30t06c] **Ch'u Ta-Kao**
'The Valley and the Spirit never die.'
They form what is called the Mystic Mother,
From whose gate comes the origin of heaven and earth.
This (the origin) seems ever to endure.
In use it can never be exhausted.

[30t07c] **Ch'u Ta-Kao**
Heaven is lasting and earth enduring.
The reason why they are lasting and enduring is that they do not live for themselves;
Therefore they live long.
In the same way the Sage keeps himself behind and he is in the front;
He forgets himself and he is preserved.
Is it not because he is not self-interested
That his self-interest is established?

[30t08c] **Ch'u Ta-Kao**
The highest goodness is like water.
Water is beneficent to all things but does not contend.
It stays in places which others despise.
Therefore it is near Tao.
In dwelling, think it a good place to live;
In feeling, make the heart deep;
In friendship, keep on good terms with men;
In words, have confidence;
In ruling, abide by good order;
In business, take things easy;
In motion, make use of the opportunity.
Since there is no contention, there is no blame.

[30t09c] **Ch'u Ta-Kao**
Holding and keeping a thing to the very full - it is better to leave it alone;
Handling and sharpening a blade - it cannot be long sustained;
When gold and jade fill the hall, no one can protect them;
Wealth and honour with pride bring with them destruction;
To have accomplished merit and acquired fame, then to retire -
This is the Tao of heaven.

[30t10c] **Ch'u Ta-Kao**

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Can you keep the soul always concentrated from straying?
Can you regulate the breath and become soft and pliant like an infant?
Can you clear and get rid of the unforeseen and be free from fault?
Can you love the people and govern the state by non-action?
Can you open and shut the gates of nature like a female?
Can you become enlightened and penetrate everywhere without knowledge?

[30t11c] **Ch'u Ta-Kao**
Thirty spokes unite in one nave,
And because of the part where nothing exists we have the use of a carriage wheel.
Clay is moulded into vessels,
And because of the space where nothing exists we are able to use them as vessels.
Doors and windows are cut out in the walls of a house,
And because they are empty spaces, we are able to use them.
Therefore, on the one hand we have the benefit of existence, and on the other, we make use of non-existence.

[30t12c] **Ch'u Ta-Kao**
The five colours will blind a man's sight.
The five sounds will deaden a man's hearing.
The five tastes will spoil a man's palate.
Chasing and hunting will drive a man wild.
Things hard to get will do harm to a man's conduct.
Therefore the Sage makes provision for the stomach and not for the eye.
He rejects the latter and chooses the former.

[30t13c] **Ch'u Ta-Kao**
'Favour and disgrace are like fear; fortune and disaster are like our body.'
What does it mean by 'Favour and disgrace are like fear'?
Favour is in a higher place, and disgrace in a lower place.
When you win them you are like being in fear, and when you lose them you are also like being in fear.
So favour and disgrace are like fear.
What does it mean by 'Fortune and disaster are like our body'?
We have fortune and disaster because we have a body.
When we have no body, how can fortune or disaster befall us?
Therefore he who regards the world as he does the fortune of his own body can govern the world.
He who loves the world as he does his own body can be entrusted with the world.

[30t14c] **Ch'u Ta-Kao**
That which we look at and cannot see is called plainness.
That which we listen to and cannot hear is called rareness.
That which we grope for and cannot get is called minuteness.
These three cannot be closely examined;
So they blend into One.
Revealed, it is not dazzling;
Hidden, it is not dark.
Infinite, it cannot be defined.

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It goes back to non-existence.
It is called the form of the formless,
And the image of non-existence.
It is called mystery.
Meet it, you cannot see its face;
Follow it, you cannot see its back.
By adhering to the Tao of the past
You will master the existence of the present
And be able to know the origin of the past.
This is called the clue of Tao.

[30t15c] **Ch'u Ta-Kao**
In old times the perfect man of Tao was subtle, penetrating and so profound that he can hardly be understood.
Because he cannot be understood, I shall endeavour to picture him:
He is cautious, like one who crosses a stream in winter;
He is hesitating, like one who fears his neighbours;
He is modest, like one who is a guest;
He is yielding, like ice that is going to melt;
He is simple, like wood that is not yet wrought;
He is vacant, like valleys that are hollow;
He is dim, like water that is turbid.
Who is able to purify the dark till it becomes slowly light?
Who is able to calm the turbid till it slowly clears?
Who is able to quicken the stagnant till it slowly makes progress?
He who follows these principles does not desire fullness.
Because he is not full, therefore when he becomes decayed he can renew.

[30t16c] **Ch'u Ta-Kao**
Attain to the goal of absolute vacuity;
Keep to the state of perfect peace.
All things come into existence,
And thence we see them return.
Look at the things that have been flourishing;
Each goes back to its origin.
Going back to the origin is called peace;
It means reversion to destiny.
Reversion to destiny is called eternity.
He who knows eternity is called enlightened.
He who does not know eternity is running blindly into miseries.
Knowing eternity he is all-embracing.
Being all-embracing he can attain magnanimity.
Being magnanimous he can attain omnipresence.
Being omnipresent he can attain supremacy.
Being supreme he can attain Tao.
He who attains Tao is everlasting.

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Though his body may decay he never perishes.

[30t17c] **Ch'u Ta-Kao**
The great rulers - the people do not notice their existence;
The lesser ones - they attach to and praise them;
The still lesser ones - they fear them;
The still lesser ones - they despise them.
For where faith is lacking,
It cannot be met by faith.
Now how much importance must be attributed to words!

[30t18c] **Ch'u Ta-Kao**
When the great Tao is lost, spring forth benevolence and righteousness.
When wisdom and sagacity arise, there are great hypocrites.
When family relations are no longer harmonious, we have filial children and devoted parents.
When a nation is in confusion and disorder, patriots are recognized.
Where Tao is, equilibrium is.
When Tao is lost, out come all the differences of things.

[30t19c] **Ch'u Ta-Kao**
Do away with learning, and grief will not be known.
Do away with sageness and eject wisdom, and the people will be more benefited a hundred times.
Do away with benevolence and eject righteousness, and the people will return to filial duty and parental love.
Do away with artifice and eject gains, and there will be no robbers and thieves.
These four, if we consider them as culture, are not sufficient.
Therefore let there be what the people can resort to:
Appear in plainness and hold to simplicity;
Restrain selfishness and curtail desires.

[30t20c] **Ch'u Ta-Kao**
Between yea and nay, how much difference is there?
Between good and evil, how much difference is there?
What are feared by others we must fear;
Vastly are they unlimited!
The people in general are as happy as if enjoying a great feast.
Or, as going up a tower in spring.
I alone am tranquil, and have made no signs,
Like a baby who is yet unable to smile;
Forlorn as if I had no home to go to.
Others all have more than enough,
And I alone seem to be in want.
Possibly mine is the mind of a fool,
Which is so ignorant!
The vulgar are bright,
And I alone seem to be dull.
The vulgar are discriminative, and I alone seem blunt.

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I am negligent as if being obscure;
Drifting, as if being attached to nothing.
The people in general all have something to do,
And I alone seem to be impractical and awkward.
I alone am different from others.
But I value seeking sustenance from the Mother.

[30t21c] **Ch'u Ta-Kao**
The great virtue as manifested is but following Tao.
Tao is a thing that is both invisible and intangible.
Intangible and invisible, yet there are forms in it;
Invisible and intangible, yet there is substance in it;
Subtle and obscure, there is essence in it;
This essence being invariably true, there is faith in it.
From of old till now, it has never lost its (nameless) name,
Through which the origin of all things has passed.
How do I know that it is so with the origin of all things?
By this (Tao).

[30t22c] **Ch'u Ta-Kao**
'Be humble, and you will remain entire.'
Be bent, and you will remain straight.
Be vacant, and you will remain full.
Be worn, and you will remain new.
He who has little will receive.
He who has much will be embarrassed.
Therefore the Sage keeps to One and becomes the standard for the world.
He does not display himself; therefore he shines.
He does not approve himself; therefore he is noted.
He does not praise himself; therefore he has merit.
He does not glory in himself; therefore he excels.
And because he does not compete; therefore no one in the world can compete with him.
The ancient saying 'Be humble and you will remain entire' -
Can this be regarded as mere empty words?
Indeed he shall return home entire.

[30t23c] **Ch'u Ta-Kao**
To be sparing of words is natural.
A violent wind cannot last a whole morning; pelting rain cannot last a whole day.
Who have made these things but heaven and earth?
Inasmuch as heaven and earth cannot last for ever, how can man?
He who engages himself in Tao is identified with Tao.
He who engages himself in virtue is identified with virtue.
He who engages himself in abandonment is identified with abandonment.
Identified with Tao he will be well received by Tao.
Identified with virtue he will be well received by virtue.

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Identified with abandonment he will be well received by abandonment.

[30t24c] **Ch'u Ta-Kao**
A man on tiptoe cannot stand firm;
A man astride cannot walk on;
A man who displays himself cannot shine;
A man who approves himself cannot be noted;
A man who praises himself cannot have merit;
A man who glories in himself cannot excel:
These, when compared with Tao, are called:
'Excess in food and overdoing in action.'
Even in other things, mostly, they are rejected;
Therefore the man of Tao does not stay with them.

[30t25c] **Ch'u Ta-Kao**
There is a thing inherent and natural,
Which existed before heaven and earth.
Motionless and fathomless,
It stands alone and never changes;
It pervades everywhere and never becomes exhausted.
It may be regarded as the Mother of the Universe.
I do not know its name.
If I am forced to give it a name,
I call it Tao, and I name it as supreme.
Supreme means going on;
Going on means going far;
Going far means returning.
Therefore Tao is supreme; heaven is supreme; earth is supreme; and man is also supreme.
There are in the universe four things supreme, and man is one of them.
Man follows the laws of earth;
Earth follows the laws of heaven;
Heaven follows the laws of Tao;
Tao follows the laws of its intrinsic nature.

[30t26c] **Ch'u Ta-Kao**
Heaviness is the basis of lightness;
Calmness is the controlling power of hastiness.
Therefore the Sage, though travelling all day long,
Never separates from his baggage-wagon;
Though surrounded with magnificent sights,
He lives in tranquillity.
How is it, then, that a king of ten thousand chariots
Should conduct himself so lightly in the empire?
To be light is to lose the basis;
To be hasty is to lose the controlling power.

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[30t27c] **Ch'u Ta-Kao**

A good traveller leaves no track;
A good speaker leaves no error;
A good reckoner needs no counter;
A good closer needs no bars or bolts,
And yet it is impossible to open after him.
A good fastener needs no cords or knots,
And yet it is impossible to untie after him.
Even if men be bad, why should they be rejected?
Therefore the Sage is always a good saviour of men,
And no man is rejected;
He is a good saviour of things,
And nothing is rejected:
This is called double enlightenment.
Therefore good men are bad men's instructors,
And bad men are good men's materials.
Those who do not esteem their instructors,
And those who do not love their materials,
Though expedient, are in fact greatly confused.
This is essential subtlety.

[30t28c] **Ch'u Ta-Kao**

He who knows the masculine and yet keeps to the feminine
Will become a channel drawing all the world towards it;
Being a channel of the world, he will not be severed from the eternal virtue,
And then he can return again to the state of infancy.
He who knows the white and yet keeps to the black
Will become the standard of the world;
Being the standard of the world, with him eternal virtue will never falter,
And then he can return again to the absolute.
He who knows honour and yet keeps to humility
Will become a valley that receives all the world into it;
Being a valley of the world, with him eternal virtue will be complete,
And then he can return again to wholeness.
Wholeness, when divided, will make vessels of utility;
These when employed by the Sage will become officials and chiefs.
However, for a great function no discrimination is needed.

[30t29c] **Ch'u Ta-Kao**

When a man is to take the world over and shape it,
I see that he must be obliged to do it.
For the world is a divine vessel:
It cannot be shaped;
Nor can it be insisted upon.
He who shapes it damages it;
He who insists upon it loses it.

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Therefore the Sage does not shape it, so he does not damage it;
He does not insist upon it, so he does not lose it.
For, among all things, some go ahead, while others lag behind;
Some keep their mouth shut, while others give forth puffs;
Some are strong, while others are weak;
Some are on the cart, while others fall off.
Therefore the Sage avoids excess, extravagance and indulgence.

[30t30c] **Ch'u Ta-Kao**
He who assists a ruler of men with Tao does not force the world with arms.
He aims only at carrying out relief, and does not venture to force his power upon others.
When relief is done, he will not be assuming,
He will not be boastful; he will not be proud;
And he will think that he was obliged to do it.
So it comes that relief is done without resorting to force.
When things come to the summit of their vigour, they begin to grow old.
This is against Tao.
What is against Tao will soon come to an end.

[30t31c] **Ch'u Ta-Kao**
So far as arms are concerned, they are implements of ill-omen.
They are not implements for the man of Tao.
For the actions of arms will be well requited; where armies have been quartered brambles and thorns grow.
Great wars are for certain followed by years of scarcity.
The man of Tao when dwelling at home makes the left as the place of honour, and when using arms makes the right as the place of honour.
He uses them only when he cannot avoid it.
In his conquests he takes no delight.
If he take delight in them, it would mean that he enjoys in the slaughter of men.
He who takes delight in the slaughter of men cannot have his will done in the world.

[30t32c] **Ch'u Ta-Kao**
Tao was always nameless.
When for the first time applied to function, it was named.
Inasmuch as names are given, one should also know where to stop.
Knowing where to stop one can become imperishable.

[30t33c] **Ch'u Ta-Kao**
He who knows others is wise;
He who knows himself is enlightened.
He who conquers others is strong;
He who conquers himself is mighty.
He who knows contentment is rich.
He who keeps on his course with energy has will.
He who does not deviate from his proper place will long endure.
He who may die but not perish has longevity.

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[30t34c] **Ch'u Ta-Kao**
The great Tao pervades everywhere, both on the left and on the right.
By it all things came into being, and it does not reject them.
Merits accomplished, it does not possess them.
It loves and nourishes all things but does not dominate over them.
It is always non-existent; therefore it can be named as small.
All things return home to it, and it does not claim mastery over them; therefore it can be named as great.
Because it never assumes greatness, therefore it can accomplish greatness.

[30t35c] **Ch'u Ta-Kao**
To him who holds to the Great Form all the world will go.
It will go and see no danger, but tranquillity, equality and community.
Music and dainties will make the passing stranger stop.
But Tao when uttered in words is so pure and void of flavour;
When one looks at it, one cannot see it;
When one listens to it, one cannot hear it.
However, when one uses it, it is inexhaustible.

[30t36c] **Ch'u Ta-Kao**
In order to contract a thing, one should surely expand it first.
In order to weaken, one will surely strengthen first.
In order to overthrow, one will surely exalt first.
'In order to take, one will surely give first.'
This is called subtle wisdom.
The soft and weak can overcome the hard and strong.
As the fish should not leave the deep
So should the sharp implements of a nation not be shown to anyone.

[30t37c] **Ch'u Ta-Kao**
Tao is ever inactive, and yet there is nothing that it does not do.
If princes and kings could keep to it, all things would of themselves become developed.
When they are developed, desire would stir in them;
I would restrain them by the nameless Simplicity,
In order to make them free from desire.
Free from desire, they would be at rest;
And the world would of itself become rectified.
However insignificant Simplicity seems, the whole world cannot make it submissive.
If princes and kings could keep to it,
All things in the world would of themselves pay homage.
Heaven and earth would unite to send down sweet dew.
The people with no one to command them would of themselves become harmonious.
When merits are accomplished and affairs completed,
The people would speak of themselves as following nature.

[30t38c] **Ch'u Ta-Kao**

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The superior virtue is not conscious of itself as virtue;
Therefore it has virtue.
The inferior virtue never lets off virtue;
Therefore it has no virtue.
The superior virtue seems inactive, and yet there is nothing that it does not do.
The inferior virtue acts and yet in the end leaves things undone.
The superior benevolence acts without a motive.
The superior righteousness acts with a motive.
The superior ritual acts, but at first no one responds to it;
Gradually people raise their arms and follow it.
Therefore when Tao is lost, virtue follows.
When virtue is lost, benevolence follows.
When benevolence is lost, righteousness follows.
When righteousness is lost, ritual follows.
Ritual, therefore, is the attenuation of loyalty and faith and the outset of confusion.
Fore-knowledge is the flower of Tao and the beginning of folly.
Therefore the truly great man keeps to the solid and not to the tenuous;
Keeps to the fruit and not to the flower.
Thus he rejects the latter and takes the former.

[30t39c] **Ch'u Ta-Kao**
From of old the things that have acquired Unity are these:
Heaven by Unity has become clear;
Earth by Unity has become steady;
The Spirit by Unity has become spiritual;
The Valley by Unity has become full;
All things by Unity have come into existence;
Princes and kings by Unity have become rulers of the world.
If heaven were not clear, it would be rent;
If earth were not steady, it would be tumbled down;
If the Spirit were not active, it would pass away;
If the Valley were not full, it would be dried up;
If all things were not existing, they would be extinct;
If princes and kings were not rulers, they would be overthrown.
The noble must be styled in the terms of the humble;
The high must take the low as their foundation.
Therefore princes and kings call themselves 'the ignorant', 'the virtueless' and 'the unworthy'.
Does this not mean that they take the humble as their root?
What men hate most are 'the ignorant', 'the virtueless' and 'the unworthy'.
And yet princes and kings choose them as their titles.
Therefore the highest fame is to have no fame.
Thus kings are increased by being diminished;
They are diminished by being increased.
It is undesirable to be as prominent as a single gem,
Or as monotonously numerous as stones.

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[30t40c] **Ch'u Ta-Kao**
Returning is the motion of Tao,
Weakness is the appliance of Tao.
All things in the Universe come from existence,
And existence from non-existence.

[30t41c] **Ch'u Ta-Kao**
When the superior scholar is told of Tao,
He works hard to practise it.
When the middling scholar is told of Tao,
It seems that sometimes he keeps it and sometimes he loses it.
When the inferior scholar is told of Tao,
He laughs aloud at it.
If it were not laughed at, it would not be sufficient to be Tao.
Therefore the proverb says:
'Tao in enlightenment seems obscure;
Tao in progress seems regressive;
Tao in its straightness seems rugged;
The highest virtue seems like a valley;
The purest white seems discoloured;
The most magnificent virtue seems insufficient;
The solidest virtue seems frail;
The simplest nature seems changeable;
The greatest square has no angles;
The largest vessel is never complete;
The loudest sound can scarcely be heard;
The biggest form cannot be visualized.
Tao, while hidden, is nameless.'
Yet it is Tao alone that is good at imparting and completing.

[30t42c] **Ch'u Ta-Kao**
Tao begets One; one begets two; two begets three; three begets all things.
All things are backed by the Shade (yin) and faced by the Light (yang), and harmonized by the immaterial Breath (ch'i).
What others teach, I also teach:
'The daring and violent do not die a natural death.'
This (maxim) I shall regard as my instructor.

[30t43c] **Ch'u Ta-Kao**
The non-existent can enter into the impenetrable.
By this I know that non-action is useful.
Teaching without words, utility without action -
Few in the world have come to this.

[30t44c] **Ch'u Ta-Kao**
Fame or your person, which is nearer to you?

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Your person or wealth, which is dearer to you?
Gain or loss, which brings more evil to you?
Over-love of anything will lead to wasteful spending;
Amassed riches will be followed by heavy plundering.
Therefore, he who knows contentment can never be humiliated;
He who knows where to stop can never be perishable;
He will long endure.

[30t45c] **Ch'u Ta-Kao**
The greatest perfection seems imperfect;
Yet its use will last without decay.
The greatest fullness seems empty;
Yet its use cannot be exhausted.
The greatest straightness seems crooked;
The greatest dexterity seems awkward;
The greatest eloquence seems stammering.
Activity overcomes cold;
Quietness overcomes heat.
Only through purity and quietude can the world be ruled.

[30t46c] **Ch'u Ta-Kao**
When Tao reigns in the world,
Swift horses are curbed for hauling the dung-carts (in the field).
When Tao does not reign in the world,
War horses are bred on the commons (outside the cities).
There is no greater crime than seeking what men desire;
There is no greater misery than knowing no content;
There is no greater calamity than indulging in greed.
Therefore the contentment of knowing content will ever be contented.

[30t47c] **Ch'u Ta-Kao**
Without going out of the door
One can know the whole world;
Without peeping out of the window
One can see the Tao of heaven.
The further one travels
The less one knows.
Therefore the Sage knows everything without travelling;
He names everything without seeing it;
He accomplishes everything without doing it.

[30t48c] **Ch'u Ta-Kao**
He who pursues learning will increase every day;
He who pursues Tao will decrease every day.
He will decrease and continue to decrease,
Till he comes to non-action;

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By non-action everything can be done.

[30t49c] **Ch'u Ta-Kao**
The Sage has no self (to call his own);
He makes the self of the people his self.
To the good I act with goodness;
To the bad I also act with goodness:
Thus goodness is attained.
To the faithful I act with faith;
To the faithless I also act with faith:
Thus faith is attained.
The Sage lives in the world in concord, and rules over the world in simplicity.
Yet what all the people turn their ears and eyes to,
The Sage looks after as a mother does her children.

[30t50c] **Ch'u Ta-Kao**
Men go out of life and enter into death.
The parts (proportions) of life are three in ten; the parts of death are also three in ten.
Men that from birth move towards the region of death are also three in ten.
Why is it so?
Because of their redundant effort in seeking to live.
But only those who do nothing for the purpose of living are better than those who prize their lives.
For I have heard that he who knows well how to conserve life, when travelling on land, does not meet the rhinoceros or the tiger; when going to a battle he is not attacked by arms and weapons.
The rhinoceros can find nowhere to drive his horn; the tiger can find nowhere to put his claws; the weapons can find nowhere to thrust their blades.
Why is it so?
Because he is beyond the region of death.

[30t51c] **Ch'u Ta-Kao**
Tao produces them (all things);
Virtue feeds them;
All of them appear in different forms;
Each is perfected by being given power.
Therefore none of the numerous things does not honour Tao and esteem virtue.
The honouring of Tao and the esteem of virtue are done, not by command, but always of their own accord.
Therefore Tao produces them, makes them grow, nourishes them, shelters them, brings them up and protects them.
When all things come into being Tao does not reject them.
It produces them without holding possession of them.
It acts without depending upon them, and raises without lording it over them.
When merits are accomplished it does not lay claim to them.
Because it does not lay claim to them, therefore it does not lose them.

[30t52c] **Ch'u Ta-Kao**
The beginning of the Universe, when manifested, may be regarded as its Mother.

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When a man has found the Mother, he will know the children accordingly;
Though he has known the children, he still keeps to the Mother:
Thus, however his body may decay, he will never perish.
If he shuts his mouth and closes his doors,
He can never be exhausted.
If he opens his mouth and increases his affairs,
He can never be saved.
To see the minuteness of things is called clarity of sight;
To keep to what is weak is called power.
Use your light, but dim your brightness;
Thus you will cause no harm to yourself.
This is called following the eternal (Tao).

[30t53c] **Ch'u Ta-Kao**
Let me have sound knowledge and walk on the great way (Tao);
Only I am in fear of deviating.
The great way is very plain and easy,
But the people prefer by-paths.
While the royal palaces are very well kept,
The fields are left weedy
And the granaries empty.
To wear embroidered clothes,
To carry sharp swords,
To be satiated in drink and food,
To be possessed of redundant riches -
This is called encouragement to robbery.
Is it not deviating from Tao?

[30t54c] **Ch'u Ta-Kao**
What is planted by the best planter can never be removed;
What is embraced by the best embracer can never be loosened.
Thus his children and grandchildren will be able to continue their ancestral sacrifice for endless generations.
If he applies Tao to himself his virtue will be genuine;
If he applies it to his family his virtue will be abundant;
If he applies it to his village his virtue will be lasting;
If he applies it to his country his virtue will be full;
If he applies it to the world his virtue will be universal.
Therefore by one's person one may observe persons;
By one's family one may observe families;
By one's village one may observe villages;
By one's country one may observe countries;
By one's world one may observe worlds.
How do I know that the world may be so (governed by Tao)?
By this (observation).

[30t55c] **Ch'u Ta-Kao**

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He who is endowed with ample virtue may be compared to an infant.
No venomous insects sting him;
Nor fierce beasts seize him;
Nor birds of prey strike him.
His bones are frail, his sinews tender, but his grasp is strong.
He does not know the conjugation of male and female, and yet he has sexual development;
It means he is in the best vitality.
He may cry all day long without growing hoarse;
It means that he is in the perfect harmony.
To know this harmony is to approach eternity;
To know eternity is to attain enlightenment.
To increase life is to lead to calamity;
To let the heart exert the breath is to become stark.

[30t56c] **Ch'u Ta-Kao**
Blunt all that is sharp;
Cut all that is divisible;
Blur all that is brilliant;
Mix with all that is humble as dust;
This is called absolute equality.
Therefore it cannot be made intimate;
Nor can it be alienated.
It cannot be benefited;
Nor can it be harmed.
It cannot be exalted;
Nor can it be debased.
Therefore it is the most valuable thing in the world.

[30t57c] **Ch'u Ta-Kao**
Albeit one governs the country by rectitude,
And carries on wars by stratagems,
Yet one must rule the empire by meddling with no business.
The empire can always be ruled by meddling with no business.
Otherwise, it can never be done.
How do I know it is so?
By this:
The more restrictions and avoidances are in the empire,
The poorer become the people;
The more sharp implements the people keep,
The more confusions are in the country;
The more arts and crafts men have,
The more are fantastic things produced;
The more laws and regulations are given,
The more robbers and thieves there are.
Therefore the Sage says:
Inasmuch as I betake myself to non-action, the people of themselves become developed.

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Inasmuch as I love quietude, the people of themselves become righteous.
Inasmuch as I make no fuss, the people of themselves become wealthy.
Inasmuch as I am free from desire, the people of themselves remain simple.

[30t58c] **Ch'u Ta-Kao**
When the government is blunt and inactive, the people will be happy and prosperous;
When the government is discriminative, the people will be dissatisfied and restless.
It is upon misery that happiness rests;
It is under happiness that misery lies.
Who then can know the supremacy (good government)?
Only when the government does no rectifying.
Otherwise, rectitude will again become stratagem,
And good become evil.
Men have been ignorant of this, since long ago.
Therefore the Sage is square but does not cut others;
He is angled but does not chip others;
He is straight but does not stretch others;
He is bright but does not dazzle others.

[30t59c] **Ch'u Ta-Kao**
In ruling men and in serving Heaven, the Sage uses only moderation.
By moderation alone he is able to have conformed early (to Tao).
This early conformity is called intensive accumulation of virtue.
With this intensive accumulation of virtue, there is nothing that he cannot overcome.
Because there is nothing that he cannot overcome, no one will be able to know his supremacy.
Because no one knows his supremacy he can take possession of a country.
Because what he does is identified with the Mother in taking possession of a country, he can long endure.
This means that he is deep rooted and firmly based, and knows the way of longevity and immortality.

[30t60c] **Ch'u Ta-Kao**
Govern a great state as you would cook a small fish (do it gently).
Let Tao reign over the world, and no spirits will show their ghostly powers.
Not that the spirits have no more powers,
But their powers will not harm men.
Neither will they harm men,
Nor will the Sage harm the people.
Inasmuch as none of them harms anybody,
Therefore virtue belongs to them both.

[30t61c] **Ch'u Ta-Kao**
A great state is the world's low-stream (to which all the river flows down), the world's field and the world's female.
The female always conquers the male by quietude, which is employed as a means to lower oneself.
Thus a great state lowers itself towards a small state before it takes over the small state.
A small state lowers itself towards a great state before it takes over the great state.
Therefore some lower themselves to take, while others lower themselves to gather.

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A great state wishes nothing more than to have and keep many people, and a small state wishes nothing more than to get more things to do.
When the two both mean to obtain their wishes, the greater one should lower itself.

[30t62c] **Ch'u Ta-Kao**
Tao is the source of all things, the treasure of good men, and the sustainer of bad men.
Therefore at the enthronement of an emperor and the appointment of the three ministers, better still than those, who present jewels followed by horses, is the one who sitting presents (propounds) this Tao.
Why did the ancients prize this Tao?
Was it not because it could be attained by seeking and thus sinners could be freed?
For this reason it has become the most valuable thing in the world.
Good words will procure one honour; good deeds will get one credit.

[30t63c] **Ch'u Ta-Kao**
Act non-action; undertake no undertaking; taste the tasteless.
The Sage desires the desireless, and prizes no articles that are difficult to get.
He learns no learning, but reviews what others have passed through.
Thus he lets all things develop in their natural way, and does not venture to act.
Regard the small as great; regard the few as many.
Manage the difficult while they are easy;
Manage the great while they are small.
All difficult things in the world start from the easy;
All great things in the world start from the small.
The tree that fills a man's arms arises from a tender shoot;
The nine-storeyed tower is raised from a heap of earth;
A thousand miles' journey begins from the spot under one's feet.
Therefore the Sage never attempts great things, and thus he can achieve what is great.
He who makes easy promises will seldom keep his word;
He who regards many things as easy will find many difficulties.
Therefore the Sage regards things as difficult, and consequently never has difficulties.

[30t64c] **Ch'u Ta-Kao**
What is motionless is easy to hold;
What is not yet foreshadowed is easy to form plans for;
What is fragile is easy to break;
What is minute is easy to disperse.
Deal with a thing before it comes into existence;
Regulate a thing before it gets into confusion.
The common people in their business often fail on the verge of succeeding.
Take care with the end as you do with the beginning,
And you will have no failure.

[30t65c] **Ch'u Ta-Kao**
In olden times the best practisers of Tao did not use it to awaken the people to knowledge,
But used it to restore them to simplicity.
People are difficult to govern because they have much knowledge.

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Therefore to govern the country by increasing the people's knowledge is to be the destroyer of the country;
To govern the country by decreasing their knowledge is to be the blesser of the country.
To be acquainted with these two ways is to know the standard;
To keep the standard always in mind is to have sublime virtue.
Sublime virtue is infinitely deep and wide.
It goes reverse to all things;
And so it attains perfect peace.

[30t66c] **Ch'u Ta-Kao**
As Tao is to the world so are streams and valleys to rivers and seas.
Rivers and seas can be kings to all valleys because the former can well lower themselves to the latter.
Thus they become kings to all valleys.
Therefore the Sage, in order to be above the people, must in words keep below them;
In order to be ahead of the people, he must in person keep behind them.
Thus when he is above, the people do not feel his burden;
When he is ahead, the people do not feel his hindrance.
Therefore all the world is pleased to hold him in high esteem and never get tired of him.
Because he does not compete; therefore no one competes with him.

[30t67c] **Ch'u Ta-Kao**
All the world says to me:
'Great as Tao is, it resembles no description (form).'
Because it is great, therefore it resembles no description.
If it resembled any description it would have long since become small.
I have three treasures, which I hold and keep safe:
The first is called love;
The second is called moderation;
The third is called not venturing to go ahead of the world.
Being loving, one can be brave;
Being moderate, one can be ample;
Not venturing to go ahead of the world, one can be the chief of all officials.
Instead of love, one has only bravery;
Instead of moderation, one has only amplitude;
Instead of keeping behind, one goes ahead:
These lead to nothing but death.
For he who fights with love will win the battle;
He who defends with love will be secure.
Heaven will save him, and protect him with love.

[30t68c] **Ch'u Ta-Kao**
The best soldier is not soldierly;
The best fighter is not ferocious;
The best conqueror does not take part in war;
The best employer of men keeps himself below them.
This is called the virtue of not contending;
This is called the ability of using men;

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This is called the supremacy of consorting with heaven.

[30t69c] **Ch'u Ta-Kao**
An ancient tactician has said:
'I dare not act as a host but would rather act as a guest;
I dare not advance an inch but would rather retreat a foot.'
This implies that he does not marshal the ranks as if there were no ranks;
He does not roll up his sleeves as if he had no arms;
He does not seize as if he had no weapons;
He does not fight as if there were no enemies.
No calamity is greater than under-estimating the enemy;
To under-estimate the enemy is to be on the point of losing our treasure (love).
Therefore when opposing armies meet in the field the ruthful will win.

[30t70c] **Ch'u Ta-Kao**
Words have an ancestor; deeds have a governor.
My words are very easy to know, and very easy to practise,
Yet all men in the world do not know them, nor do they practise them.
It is because they have knowledge that they do not know me.
When those who know me are few, eventually I am beyond all praise.
Therefore the Sage wears clothes of coarse cloth but carries jewels in his bosom;
He knows himself but does not display himself;
He loves himself but does not hold himself in high esteem.
Thus he rejects the latter and takes the former.

[30t71c] **Ch'u Ta-Kao**
Not knowing that one knows is best;
Thinking that one knows when one does not know is sickness.
Only when one becomes sick of this sickness can one be free from sickness.
The Sage is never sick; because he is sick of this sickness, therefore he is not sick.

[30t72c] **Ch'u Ta-Kao**
If the people have no fear of their ruling authority, still greater fear will come.
Be sure not to give them too narrow a dwelling;
Nor make their living scanty.
Only when their dwelling place is no longer narrow will their dissatisfaction come to an end.

[30t73c] **Ch'u Ta-Kao**
He who shows courage in daring will perish;
He who shows courage in not-daring will live.
To know these two is to distinguish the one, benefit, from the other, harm.
Who can tell that one of them should be loathed by heaven?
The Tao of heaven does not contend; yet it surely wins the victory.
It does not speak; yet it surely responds.
It does not call; yet all things come of their own accord.
It remains taciturn; yet it surely makes plans.

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The net of heaven is vast, and its meshes are wide;
Yet from it nothing escapes.

[30t74c] **Ch'u Ta-Kao**
When the people are not afraid of death, what use is it to frighten them with the punishment of death?
If the people were constantly afraid of death and we could arrest and kill those who commit treacheries, who then would dare to commit such?
Only the Supreme Executioner kills.
To kill in place of the Supreme Executioner is to hack instead of a greater carpenter.
Now if one hacks in place of a great carpenter one can scarcely avoid cutting one's own hand.

[30t75c] **Ch'u Ta-Kao**
The people starve.
Because their officials take heavy taxes from them, therefore they starve.
The people are hard to rule.
Because their officials meddle with affairs, therefore they are hard to rule.
The people pay no heed to death.
Because they endeavour to seek life; therefore they pay no heed to death.

[30t76c] **Ch'u Ta-Kao**
Man when living is soft and tender; when dead he is hard and tough.
All animals and plants when living are tender and fragile; when dead they become withered and dry.
Therefore it is said: the hard and tough are parts of death; the soft and tender are parts of life.
This is the reason why the soldiers when they are too tough cannot carry the day; the tree when it is too tough will break.
The position of the strong and great is low, and the position of the weak and tender is high.

[30t77c] **Ch'u Ta-Kao**
Is not the Tao of heaven like the drawing of a bow?
It brings down the part which is high; it raises the part which is low; it lessens the part which is redundant (convex); it fills up the part which is insufficient (concave).
The Tao of heaven is to lessen the redundant and fill up the insufficient.
The Tao of man, on the contrary, is to take from the insufficient and give to the redundant.
Who can take from the redundant and give to the insufficient?
Only he who has Tao can.
Therefore the Sage does not hoard.
The more he helps others, the more he benefits himself; the more he gives to others, the more he gets himself.
The Tao of heaven does one good but never does one harm; the Tao of the Sage acts but never contends.

[30t78c] **Ch'u Ta-Kao**
The weakest things in the world can overmatch the strongest things in the world.
Nothing in the world can be compared to water for its weak and yielding nature; yet in attacking the hard and the strong nothing proves better than it.
For there is no other alternative to it.
The weak can overcome the strong and the yielding can overcome the hard:

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This all the world knows but does not practise.
Therefore the Sage says:
He who sustains all the reproaches of the country can be the master of the land;
He who sustains all the calamities of the country can be the king of the world.
These are words of truth,
Though they seem paradoxical.

[30t79c] **Ch'u Ta-Kao**
Return love for great hatred.
Otherwise, when a great hatred is reconciled, some of it will surely remain.
How can this end in goodness?
Therefore the Sage holds to the left half of an agreement but does not exact what the other holder ought to do.
The virtuous resort to agreement;
The virtueless resort to exaction.
'The Tao of heaven shows no partiality;
It abides always with good men.'

[30t80c] **Ch'u Ta-Kao**
Supposing here is a small state with few people.
Though there are various vessels I will not have them put in use.
I will make the people regard death as a grave matter and not go far away.
Though they have boats and carriages they will not travel in them;
Though they have armour and weapons they will not show them.
I will let them restore the use of knotted cords (instead of writing).
They will be satisfied with their food;
Delighted in their dress;
Comfortable in their dwellings;
Happy with their customs.
Though the neighbouring states are within sight
And their cocks' crowing and dogs' barking within hearing;
The people (of the small state) will not go there all their lives.

[30t81c] **Ch'u Ta-Kao**
He who knows does not speak;
He who speaks does not know.
He who is truthful is not showy;
He who is showy is not truthful.
He who is virtuous does not dispute;
He who disputes is not virtuous.
He who is learned is not wise;
He who is wise is not learned.
Therefore the Sage does not display his own merits.

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[31t01c] **Paul J. Lin**
The Tao that can be spoken of is not the eternal Tao;
The Name that can be named is not the eternal Name.
The Nameless [non-being] is the origin of heaven and earth;
The Namable [being] is the mother of all things.
Therefore constantly without desire,
There is the recognition of subtlety;
But constantly with desire,
Only the realization of potentiality.
The two come from the same source,
Having different names.
Both are called mysteries,
More mystical than the most mystical,
The gate of all subtleties.

[31t02c] **Paul J. Lin**
When all in the world recognize beauty as beauty, it is ugliness.
When they recognize good as good, it is not good.
Therefore,
being and non-being beget each other,
hard and easy complement each other,
long and short shape each other,
high and low rely on each other,
sound and voice harmonize with each other,
front and back follow each other.
Therefore, the Sage administers without action and instructs without words.
He lets all things rise without dominating them,
produces without attempting to possess,
acts without asserting,
achieves without taking credit.
And because he does not take credit, it will never leave him.

[31t03c] **Paul J. Lin**
Exalt not the worthy, so that the people will not fight.
Prize not the rare treasure, so that they will not steal.
Exhibit not the desirable, so that their hearts will not be distracted.
Therefore in governing, the Sage
empties the people's hearts and fills their stomachs,
weakens their will and strengthens their bones.
He always keeps them void of knowledge and desire, so that those who know will not dare to act.
Acting through inaction, he leaves nothing ungoverned.

[31t04c] **Paul J. Lin**
Tao is empty, used yet never filled.
It is deep, like the forefather of all things.
It dulls sharpness, and sorts tangles,

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Blends with the light, becoming one with the dust.
So serene, as if it hardly existed.
I do not know whose son it is.
It seems to have preceded God.

[31t05c] **Paul J. Lin**
Without kindness heaven and earth treat all things as straw dogs.
Without kindness the Sage treats the people as straw dogs.
The space between heaven and earth is a vacuum like a bellows,
Emptied, but inexhaustible.
The more it moves, the more it yields.
Too much talk often brings exhaustion.
Is it not better to keep to the middle path?

[31t06c] **Paul J. Lin**
The Valley Spirit never dies.
It is called the mystic female.
The door of the mystic female is the root of heaven and earth.
Being interminable and seeming to endure,
It can be used without toil.

[31t07c] **Paul J. Lin**
Heaven lasts; earth endures.
They last and endure because they do not live for themselves.
And thus can live forever.
Therefore, the Sage positions himself behind and yet stays ahead.
He denies himself and so is preserved.
Is it not because of his selflessness
That he completes his own?

[31t08c] **Paul J. Lin**
The man of supreme goodness resembles water.
Water benefits all things
Without competing with them,
Staying in places that men despise;
Therefore, it is very close to Tao.
Dwelling in good places,
Having a heart that loves the profound,
Allying with benevolence,
Inviting trust with words,
Being righteous in governing,
Managing all things well,
Moving at the right time.
Just because he does not compete,
The man of supreme goodness frees himself of blame.

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[31t09c] **Paul J. Lin**
Hold [a cup] and fill it to the brim;
Is it not better to stop in time?
Hammer and sharpen [an edge];
It cannot last long.
Fill a hall with gold and jade;
They cannot be protected.
He who is rich, honored, and arrogant brings blame upon himself.
He who withdraws after achieving success and performing duty adheres to the Tao of heaven.

[31t10c] **Paul J. Lin**
Keeping one's ying poh and embracing the One,
Can man not depart from it?
Breathing intensely to induce softness,
Can man be like an infant?
The mystic vision being pure and clean,
Can it be without flaw?
Loving the people and governing the state,
Can man be without action?
Opening and closing the gate of heaven,
Can it not be the female?
Discerning and understanding the four corners,
Can man do so without knowledge?
To produce and to raise;
To produce without possessing;
To act without asserting;
To develop without controlling;
This is called the profound virtue.

[31t11c] **Paul J. Lin**
Thirty spokes converge in a nave;
just because of its nothingness [void] the usefulness of the cart exists.
Molded clay forms a vessel;
just because of its nothingness [hollowness] the usefulness of the utensil exists.
Doors and windows are cut into a house;
just because of their nothingness [emptiness] the usefulness of the house exists.
Therefore, profit from that which exists and utilize that which is absent.

[31t12c] **Paul J. Lin**
The five colors blind man's eyes.
The five notes deafen his ears.
The five tastes spoil his palate.
The chase and the hunt make his heart go mad.
The rare treasures constrain his actions.
Therefore, the Sage provides for the belly and not for the eyes;
He rejects that to prefer this.

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[31t13c] **Paul J. Lin**
Favor and disgrace are likely to cause fear.
Highly respect great trouble as one respects his own body.
What is meant by "favor and disgrace are likely to cause fear"?
Favor is for the inferior:
Obtaining it, one will fear it.
Losing it, one will fear it.
This means that "favor and disgrace are likely to cause fear."
What is meant by "highly respecting great trouble as one respects his own body"?
"I have great trouble because I have a body;
When I no longer have a body, how can I have trouble?"
Therefore, one who respects himself for the world can be lodged with it;
One who loves himself for the world can be entrusted with it.

[31t14c] **Paul J. Lin**
Looked at, it cannot be seen;
it is called colorless.
Listened to, it cannot be heard;
it is called soundless.
Grasped, it cannot be obtained;
it is called formless.
These three cannot be investigated further,
so they merge together to make one.
The upper part is not bright;
The lower part is not dark.
So subtle, it cannot be named,
But returns to nothingness.
This is called the shape without shape,
the image without image.
This is called indistinct:
confronting it, one cannot see the head;
following it, one cannot see the back.
Grasp the Ancient Tao to manage present existence.
Thus we may know the beginning of the Ancient.
This is called the record of Tao.

[31t15c] **Paul J. Lin**
The Ancients who made themselves the best
Were subtle and penetrating
And deep beyond knowing.
Because they were beyond knowing,
we can only try to describe them:
Cautious, as if crossing the river in winter.
Circumspect, as if afraid of the neighbors on four sides.
Dignified, as if a guest.

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Expansive, as melting ice.
Unspoiled, as unhewn wood.
Broad, as a valley.
Opaque, as turbid puddles.
Who can calm the turbid and clear it gradually?
Who can stir the inert and bring it gradually to life?
One who keeps this Tao does not wish to be filled.
And because he is not filled,
he can be sheltered and beyond renewal.

[31t16c] **Paul J. Lin**
Attain the ultimate emptiness;
Maintain the absolute tranquility.
All things rise together.
And I observe their return ...
The multitude of all things return each to their origin.
To return to the origin means repose;
It means return to their destiny.
To return to their destiny means eternity;
To know eternity means enlightenment.
Not knowing eternity is to do evil things blindly.
To know eternity means having capacity.
Capacity leads to justice.
Justice leads to kingship.
Kingship leads to Heaven.
Heaven leads to Tao.
Tao is everlasting.
Thus the entire life will be without danger.

[31t17c] **Paul J. Lin**
Of the best, the people barely know of his existence.
Of the next best, the people love and praise him.
Of the next one, the people are afraid of him.
And of the next, the people despise him.
He who does not trust others enough will not be trusted by them.
Therefore, hesitating, one should carefully choose his words.
When he accomplishes his task and the things get done,
The people all say: "We have done it by ourselves."

[31t18c] **Paul J. Lin**
When the Great Tao is abandoned,
There are human-heartedness and righteousness;
When knowledge and wisdom arise,
There is great hypocrisy;
When the six relations are not in accord,
There are filial piety and paternal affection;

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When a country is in disorder,
There are loyal ministers.

[31t19c] **Paul J. Lin**
Banish sagacity; forsake wisdom.
The people will benefit a hundredfold.
Banish human-heartedness; forsake righteousness.
The people will recover filial piety and paternal affection.
Banish craftiness; forsake profit.
Thieves and robbers will no longer exist.
Those three are superficial and inadequate.
Hence the people need something to abide by:
Discern plainness.
Embrace simplicity.
Reduce selfishness.
Restrain desires.

[31t20c] **Paul J. Lin**
Abandon learning; then one has no sorrow.
Between "yes" and "no", what is the difference?
Between good and evil, what is the difference?
If I should fear what the people fear,
Then where is the end of my fear?
Lustily the people seem to be enjoying a feast
Or ascending a tower in the springtime.
I alone am unmoved, showing no sentiment,
Like a baby who does not yet know how to smile.
So weary, I seem not to know where to return.
While the multitudes have plenty,
I alone seem to be left out.
My heart is like a fool's.
How chaotic!
Chaotic!
While the common people are so bright,
I alone am so dull!
While the common people know how to differentiate,
I alone cannot see the difference.
Boundless as the sea,
Aimless as the breeze,
I seem to have no stop.
All the people have their purpose,
But I alone am stubborn and despicable.
I alone differ from the others
And value getting nourishment from the Mother.

[31t21c] **Paul J. Lin**

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The feature of great virtue is to follow only Tao.
Tao is something elusive and vague!
Though vague and elusive, in it is the image.
Though elusive and vague, in it is the substance.
Obscure and dim, in it is the spirit.
The spirit is truly genuine; in it is credibility.
From ancient times until now,
Its name has never disappeared.
By this the beginning of all things is known.
How can I know the beginning of all things?
By this.

[31t22c] **Paul J. Lin**
To yield is to have the whole.
To be crooked is to be straightened.
To be hollow is to be filled.
To be worn out is to be renewed.
To have a little is to get more.
To have a lot is to be confused.
Therefore the Sage sets an example for the world
By embracing the One.
By not insisting on his view, he may become enlightened.
By not being self-righteous, he may become illustrious.
By not boasting, he may receive credit.
By not being arrogant, he may last long.
And just because he does not compete, the entire world cannot compete with him.
The Ancients say: "to yield is to have the whole."
Are these merely words?
Truly the whole will return to him.

[31t23c] **Paul J. Lin**
To spare words is to be natural.
Therefore a whirlwind does not last all morning,
And a sudden shower does not last all day.
Who causes this?
Heaven and earth.
If even Heaven and earth cannot last long,
What can man do?
Therefore one dealing with Tao will resemble Tao.
Dealing with virtue, one will resemble virtue.
Dealing with loss, one will resemble loss.
If one resembles Tao, Tao is pleased to accept him.
If one resembles virtue, virtue is pleased to accept him.
If one resembles loss, loss is also pleased to accept him.
By not having enough credibility,
One will not be trusted [by others].

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[31t24c] **Paul J. Lin**
Those who rise on tiptoe cannot stand.
Those who stride cannot walk.
Those who hold to their views cannot be enlightened.
Those who are self-righteous cannot shine.
Those who boast cannot receive credit.
Those who are arrogant cannot last long.
In the light of Tao, they are like left-over food and burdensome wens,
Even despised by all creatures.
So those with Tao do not want to stay with them.

[31t25c] **Paul J. Lin**
There is a thing formed in chaos
Existing before Heaven and Earth.
Silent and solitary, it stands alone, unchanging.
It goes around without peril.
It may be the Mother of the world.
Not knowing its name, I can only style it Tao.
With reluctance, I would call it Great.
Great means out-going.
Out-going means far-reaching.
Far-reaching means returning.
Therefore, Tao is great.
Heaven is great.
Earth is great.
The king is great.
In the universe, there are four great things,
and the king is one of them.
Man abides by earth,
Earth abides by heaven,
Heaven abides by Tao,
Tao abides by nature.

[31t26c] **Paul J. Lin**
Heaviness is the foundation of lightness.
Serenity is the lord of rashness.
Therefore the Sage who travels the whole day never leaves his heavily covered carts.
Though there are spectacles of splendor, he stays composed and aloof.
Why as a ruler of ten thousand chariots would he treat himself lightly in the world?
Lightness will lose the foundation.
Rashness will lose the lord.

[31t27c] **Paul J. Lin**
A good walker leaves no trail.
A good speaker leaves no grounds for blame.

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A good counter needs no calculator.
A well-closed door needs no bolt
and still cannot be opened.
A well-tied knot needs no binding
and still cannot be untied.
Therefore the Sage is always able to save his people
and there is no one forsaken.
He is able to save all things
and there is nothing wasted.
This is called inherited enlightenment.
Therefore the good man is the teacher of the bad.
And the bad man is the material for the good.
He who fails to value the teacher and cherish the material,
Is utterly lost in spite of his knowledge.
This is called crucial subtlety.

[31t28c] **Paul J. Lin**
Knowing the male and keeping the female,
One will become the river of the world.
Being the river of the world,
One will not digress from constant virtue,
And will return to being a baby.
Knowing the white and keeping the black,
One will become a model of the world.
Being a model of the world,
One will not deviate from constant virtue,
And will return to the infinite.
Knowing honor and keeping disgrace,
One will become the valley of the world.
Being the valley of the world,
One will be content with constant virtue,
And return to the unhewn wood.
Unhewn wood when scattered will become vessels.
The Sage makes use of them to become the chief officer.
Therefore the great system will not be cut apart.

[31t29c] **Paul J. Lin**
He who wants to take the world and act on it will not be able to achieve, I know.
The world is a sacred vessel
Which cannot be acted on.
To act on it is to destroy it.
To seize it is to lose it.
So the things
Either lead or follow;
Either whistle or blow;
Either are strong or weak;

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Either defeat or fall.
That is why the Sage abandons the excessive, the extravagant, and the extreme.

[31t30c] **Paul J. Lin**
Those who aid the ruler with Tao do not use military force to conquer the world.
Because this will invite retaliation.
Where the army stays, briers and thorns grow.
After a great war comes the year of adversity.
The good man stops after getting results.
Without daring to conquer.
He achieves results without bragging,
Achieves results without exalting,
Achieves results without arrogance,
Achieves results with reluctance,
Achieves results without conquering.
A thing in its prime soon becomes old;
This is not Tao.
Not being Tao, it is sure to die early.

[31t31c] **Paul J. Lin**
Fine weapons are the tools of evil;
All things are likely to hate them.
So those with Tao do not want to deal with them.
The gentleman who stays at home values the left;
In war, he values the right.
Weapons are the tools of evil,
not the tools of the gentleman.
When he uses them unavoidably, he is most calm and detached
And does not glorify his victory.
To glorify means to relish the murder of people,
Relishing the murder of people,
One cannot exercise his will in the world.
Happy occasions prefer the left.
Sorrowful occasions prefer the right.
The lieutenant-general is placed on the left.
The general-in-chief is placed on the right.
This means observing this occasion with funeral rites.
Having killed many people, one should lament with sorrow and grief.
Victory in war must be observed with funeral rites.

[31t32c] **Paul J. Lin**
Tao is constantly nameless.
Though the unhewn wood is small,
No one in the world dares to subjugate it.
If dukes and kings can keep it,
All things will become guests by themselves.

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Heaven and earth conjugate in dropping sweet dew;
People without being ordered are fair to each other.
In the beginning of creation, all were given names.
Having names, they know their limits.
Knowing their limits keeps them from danger.
Thus Tao is to the world
As brooks and valleys are to rivers and seas.

[31t33c] **Paul J. Lin**
To know others is to be clever.
To know oneself is to have discernment.
To overcome others takes force.
To overcome oneself takes strength.
To be content is riches.
To act perseveringly takes will.
Not to lose one's place means one can last long.
To die without extinction means longevity.

[31t34c] **Paul J. Lin**
The great Tao overflows,
able to move left and right.
All things rely on it for life,
But it does not dominate them.
Completing its task without possession,
Clothing and feeding all things,
Without wanting to be their master.
Always void of desire,
It can be called Small.
All things return to it
Without its being their master;
It can be called Great.
Just because the Sage would never regard himself as great,
He is able to attain his own greatness.

[31t35c] **Paul J. Lin**
Hold on to the great image
And the whole world will follow.
Following without harm, in safety, peace, and comfort.
Music and viand will cause the traveler to stop.
But Tao spoken by mouth is flavorless and bland.
Looked at, it cannot be seen.
Listened to, it cannot be heard.
Used, it will never be exhausted.

[31t36c] **Paul J. Lin**
About to shut it, let it first be opened.

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About to weaken it, let it first be strengthened.
About to destroy it, let it first be advanced.
About to snatch it, let it first be given away.
This is called the subtle wisdom.
The soft overcomes the hard;
The weak overcomes the strong.
As fish cannot be separated from deep water,
The state's sharp weapons cannot be shown to the people.

[31t37c] **Paul J. Lin**
Tao is always inactive.
But it leaves nothing undone.
If dukes and kings can keep it,
Then all things will be naturally transformed.
If transformation raises desires,
I would suppress them with nameless simplicity.
Nameless simplicity means being without desires.
Being without desires and with tranquility,
The world will keep peace by itself.

[31t38c] **Paul J. Lin**
He with the highest virtue
Does not display his virtue
And so has virtue.
He with the lowest virtue
Does not let go of virtue
And so has no virtue.
He with the highest virtue does not act
And nothing is left undone.
He with the lowest virtue acts
And has intent to act.
He with the highest human-heartedness acts
And has no intent to act.
He with the highest righteousness acts
And has intent to act.
He with the highest propriety acts
And if there is no response,
Bares his arms to apply force.
Therefore,
When Tao is lost, virtue appears.
When virtue is lost, human-heartedness appears.
When human-heartedness is lost, righteousness appears.
When righteousness is lost, propriety appears.
Propriety is the thinness of loyalty and honesty,
And the beginning of disorder;
Foreknowledge is the ornament of Tao,

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And the beginning of ignorance.
Therefore, great gentlemen stay in the thick, and not in the thin.
They stay with the substance, and not with the ornament.
So they reject that to prefer this.

[31t39c] **Paul J. Lin**
Those of ancient times obtained the One:
Heaven obtained the One for its clarity;
Earth obtained the One for its tranquility;
The Spirit obtained the One for its divinity;
The Valley obtained the One for its repletion;
All things obtained the One for their lives;
Dukes and kings obtained the One for the rectitude of the world.
What causes these is the One.
Without clarity, Heaven could not avoid disrupting.
Without tranquility, Earth could not avoid explosion.
Without divinity, The Spirit could not avoid dissolving.
Without repletion, The Valley could not avoid dissipating.
Without life, All things could not avoid perishing.
Without rectitude and dignity, Dukes and kings could not avoid falling.
Therefore, distinction has humility as its root;
The high regards the low as its foundation.
Therefore dukes and kings call themselves
Orphans, widowers, and starvers.
Does this not mean regarding humility as a base?
Doesn't it?
He who is most praise-worthy
Does not need any praise.
He prefers to be neither rare as jade,
Nor as common as rocks.

[31t40c] **Paul J. Lin**
Returning is Tao's motion.
Weakness is Tao's function.
All things in the world are produced by being.
And being is produced by non-being.

[31t41c] **Paul J. Lin**
The superior man, on hearing Tao,
Practices it diligently.
The average man, on hearing Tao,
Regards it both as existing and not existing.
The inferior man, on hearing Tao,
Laughs aloud at it.
Without his laughter, it would not be Tao.
Therefore the established word says:

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The luminous Tao seems obscure.
The advancing Tao seems retreating.
The even Tao seems rough.
The highest virtue seems empty.
Great whiteness seems blackened.
Broad virtue seems insufficient.
Established virtue seems secret.
Pure substance seems fluid.
The great square has no corners.
The great vessel is late in completing.
The great voice sounds faint.
The great image has no shape.
Tao is concealed and has no name.
Yet only Tao is good in giving and completing.

[31t42c] **Paul J. Lin**
Tao begets One.
One begets Two.
Two begets Three.
Three begets all things.
All things carry the female and embrace the male.
And by breathing together, they live in harmony.
What the people hate is being orphaned, widowed, and starved.
But kings and dukes call themselves these names.
Therefore everything can be augmented when diminished, and diminished when augmented.
What the people teach, I teach too.
The violent and fierce cannot die a natural death.
I will become the father of teaching.

[31t43c] **Paul J. Lin**
The world's softest thing gallops to and fro through the world's hardest thing.
Things without substance can penetrate things without crevices.
Thus I know the benefit of inaction.
But teaching without words and benefitting without action are understood by few in the entire world.

[31t44c] **Paul J. Lin**
Of fame and life, which is more dear?
Of life and wealth, which is more worthy?
Of gain and loss, which is more distressing?
Therefore, loving in excess incurs great cost.
Overhoarding brings heavy loss.
To know what is enough means to avoid disgrace.
To know where to stop is to avoid danger.
Thus one can last long and endure.

[31t45c] **Paul J. Lin**

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Great completion appears to be imperfect,
Yet its usefulness is never exhausted.
Great fullness appears to be empty,
Yet its usefulness is unlimited.
Great straightness seems bent.
Great craftiness seems clumsy.
Great eloquence seems to be stuttering.
Hastiness overcomes the cold.
Serenity overcomes the hot.
Calmness and serenity become the rectitude of the world.

[31t46c] **Paul J. Lin**
In a world with Tao,
racing horses are drawn back [to the fields] for dung.
In a world without Tao,
war horses are raised outside the city.
No crime is greater than having desires.
No calamity is greater than not knowing contentment.
No fault is greater than longing for gain.
Therefore, the contentment of knowing contentment is always contentment.

[31t47c] **Paul J. Lin**
Without going out-of-doors,
One can know the whole world.
Without looking out of windows,
One can see the Tao of heaven.
The farther one goes, the less one knows.
Therefore, the Sage does not go and yet knows,
Doesn't see and yet names,
Doesn't act and yet completes.

[31t48c] **Paul J. Lin**
The pursuit of learning increases daily.
The pursuit of Tao decreases daily,
Decreasing more and more
Until it reaches the point of inaction.
Inaction: then nothing cannot be done by it,
Therefore the capture of the world should always be done by inactivity.
As for activity, it is insufficient to capture the world.

[31t49c] **Paul J. Lin**
The Sage has no constant heart [mind].
He takes the people's heart as his heart.
Good men, I treat well.
Bad men, I also treat well.
Therein I attain goodness.

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Honest men, I trust.
Dishonest men, I also trust.
Therein I attain trust.
The Sage in his position in the world,
Yieldingly harmonizes the people's heart with simplicity.
The people all strain their ears and eyes.
And the Sage regards them all as infants.

[31t50c] **Paul J. Lin**
Coming out means life; going in means death.
Three-tenths of men are disciples of life.
Three-tenths of men are disciples of death.
Three-tenths of men actually have life, but strive for death through activity.
Why is this so?
Because they over-nourish themselves.
So I have heard that he who is capable of sustaining life
Can travel on land without ever encountering a rhinoceros or tiger;
Can enter a battle without ever being touched by arms and weapons.
The rhinoceros cannot charge him with its horns.
The tiger cannot attack him with its claws.
Weapons have no place to lodge their blades.
Why is this so?
Because he has no grounds for death.

[31t51c] **Paul J. Lin**
Tao begets them.
Virtue nurtures them.
Matter gives them form.
Circumstances bring them into completion.
Therefore all things not only respect Tao but also value virtue.
Yet Tao is respected and virtue is valued.
Without being ordered, they come naturally.
Therefore Tao begets them.
Virtue nurtures them, grows them and rears them, perfects them and ripens them, nourishes them and shelters them.
Begetting without possessing;
Acting without asserting;
Developing without controlling;
This is called mystical virtue.

[31t52c] **Paul J. Lin**
The world had a beginning
Which was the mother of the world.
Having known the mother, we know the son.
Having known the son, we keep the mother.
Thus, through life, we are without danger.

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Block the passage;
Shut the door;
Throughout life there will be no toil.
Open the passage;
Multiply the activities;
Throughout life there will be no cure.
To discern the small is called enlightenment;
To preserve weakness is called strength.
Use the light;
Return to enlightenment;
Leave nothing to harm the body;
This is called practicing the constant.

[31t53c] **Paul J. Lin**
If only I could have a little knowledge, I would walk in the Great Tao,
Being afraid only of acting on it.
The Great Tao is very smooth,
But people prefer the by-paths;
The court is very well kept;
The fields are full of weeds;
And the granaries are extremely empty.
To wear embroidered clothes,
To carry sharp weapons,
To be satiated in food and drink,
And to have excessive treasures and goods -
This is called robbery and extravagance.
Really, this is not Tao.

[31t54c] **Paul J. Lin**
To be built well is not to be toppled.
To be held fast is not to slip.
With this, children and grandchildren will never stop offering sacrifice to their ancestors.
With this to cultivate oneself, one's virtue will be true;
With this to cultivate the family, its virtue will be plentiful;
With this to cultivate the community, its virtue will last long;
With this to cultivate the nation, its virtue will be abundant;
With this to cultivate the world, its virtue will be good.
Therefore,
Examine a person with a person,
Examine a family with a family,
Examine a community with a community,
Examine a nation with a nation,
Examine a world with a world.
How can I know this is the way of the world?
By this.

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[31t55c] **Paul J. Lin**

Maintaining an abundance of virtue is comparable to being an infant.
Poisonous insects will not sting;
Ferocious beasts will not seize;
Predatory birds will not pounce;
The bones are tender, the sinews are soft, but the grasp is firm.
Not knowing the union of male and female,
The organ is fully formed;
This is the zenith of essence.
Howling and screaming all day without getting hoarse;
This is the zenith of harmony.
To know harmony means to be constant;
To know constancy means enlightenment;
To benefit one's own life is ill-fated.
To let one's heart direct vigor is to become stark.
Things in their prime will become old;
This is not Tao.
Being not Tao means to die early.

[31t56c] **Paul J. Lin**

The one who knows does not speak.
The one who speaks does not know.
Block the passage.
Close the door.
Dull the sharpness.
Loosen the tangles.
Blend with light.
Become one with the dust.
This is called mystical identity.
Hence,
One can be neither close to it, nor far from it;
One can neither benefit it, nor harm it;
One can neither value it, nor despise it.
Therefore, it is valued by the world.

[31t57c] **Paul J. Lin**

Rule the state with rectitude.
Direct the army with trickery.
Capture the world through inactivity.
How can I know it shall be so?
By this:
When the world is full of taboos and prohibitions,
The people will become very poor.
When the people possess many sharp weapons,
The nation will become more chaotic.
When the people possess much craftiness,

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Trickery will flourish.
When law and order become more conspicuous,
There will be more robbers and thieves.
Therefore the Sage says:
I do not act and the people reform themselves;
I love serenity and the people rectify themselves;
I employ inactivity and the people become prosperous themselves;
I have no desires and the people become simple by themselves.

[31t58c] **Paul J. Lin**
When the government is sluggish and dull,
The people are honest and content;
When the government is discriminating and exacting,
The people are wily and restless.
Calamity is what good fortune depends on.
Good fortune is what calamity hides in.
Who knows their utmost?
Is it not better to have no rectitude?
Rectitude returns to trickery;
And goodness returns to evil.
The people's delusion has long existed.
Therefore, the Sage is square but not cutting;
is honest but does not hurt;
is straight but does not bully;
is bright but does not shine.

[31t59c] **Paul J. Lin**
In governing the people and serving heaven,
There is nothing like thriftiness.
Only through thriftiness can one submit [to Tao] early;
Having submitted early, one accumulates virtue.
Having accumulated virtue, one can overcome everything.
Having overcome everything, one can know no limits.
Knowing no limits, one is able to rule a nation.
Possessing the mother of the nation, he may last long.
This is called the deep root and firm stalks,
And the way to longevity and everlasting vision.

[31t60c] **Paul J. Lin**
To rule a large nation is as to cook a small fish.
In a world with Tao prevailing,
Ghosts will not become goblins.
Not that ghosts will not become goblins,
But God will not hurt the people;
Not that God will not hurt the people,
But the Sage will not hurt them either.

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When both will not hurt each other,
All virtue will converge to them.

[31t61c] **Paul J. Lin**
A large state is like the low land;
It is the focus point of the world
And the female of the world.
The female always conquers the male by serenity.
In serenity, she puts herself low.
Therefore, the large state puts itself beneath the small state,
And thereby absorbs the small state.
The small state puts itself under the large state,
And thereby joins with the large state.
Therefore, one either puts himself beneath to absorb others,
Or puts himself under to join with others.
What the large state wants is no more than to feed the people.
What the small state wants is no more than to join and serve the people.
Both have their needs satisfied.
Thus the large ought to stay low.

[31t62c] **Paul J. Lin**
Tao is the refuge of all things:
The treasure of the good man and the shield of the bad man.
Beautiful words can be for sale.
Good deeds can become gifts to others.
If a man is bad, can he be forsaken?
Therefore when the king is crowned and the three dukes are installed,
Though large, priceless jade preceding a team of four horses can be offered,
It is not as good as sitting down and offering this Tao.
Why did the ancients treasure this Tao?
Wasn't it said:
"With this Tao, the seeker will obtain, and the guilty will be spared"?
Therefore it is valued by the world!

[31t63c] **Paul J. Lin**
Acting by inaction;
Doing by not doing;
Tasting by not tasting.
Whether it is great or small, whether it is much or little,
Always repaying malice with virtue.
Planning difficulties from the easier.
Employing the great from the small.
The world's difficult things surely begin with the easy.
The world's great things surely begin with the small.
Therefore, the Sage never does anything to be great
And so accomplishes greatness.

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To take one's promises lightly results in little confidence.
To take things too easily results in much difficulty.
Therefore, even the Sage takes things seriously.
And never has any difficulty.

[31t64c] **Paul J. Lin**
Things at rest are easy to hold.
Things unbegun are easy to plan.
Fragile things are easy to shatter.
Tiny things are easy to scatter.
Manage things before they exist.
Set things in order before they become chaotic.
A tree as big as one's embrace originates from a rootlet.
A nine-story terrace begins with a heap of earth.
A thousand-li journey starts from beneath one's feet.
To act means to fail;
To insist means to lose.
The Sage does not act and therefore never fails;
He does not insist and therefore never loses.
When the people undertake to do something,
They almost always fail at the point of success.
One should be cautious at the end as at the beginning,
Then there will be no failure.
Therefore the Sage desires no desires,
Values not the rare treasures,
Learns from the unlearned,
Reverses the faults of the people,
And assists all things in their natural development,
Never daring to interfere.

[31t65c] **Paul J. Lin**
The Ancients who were good in practicing Tao
Did not teach the people with intelligence
But kept them in ignorance.
The people are hard to govern when they know too much.
Therefore, one who rules the nation with knowledge robs the nation.
One who does not rule the nation with knowledge brings good fortune to the nation.
To know these two things means to know the standard.
To constantly know the standard is called mystical virtue.
Mystical virtue goes deep and far.
It returns with all things to reach great harmony.

[31t66c] **Paul J. Lin**
Rivers and seas become the kings of one hundred valleys
Because they are able in putting themselves below;
So they can become their kings.

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Therefore, for the sake of staying above the people,
The Sage must lower himself with words.
For the sake of staying ahead of the people,
He must put himself behind them.
Therefore, the Sage stays above and the people do not feel the burden.
He stays in front and the people do not consider him harmful.
Therefore the whole world delights in exalting him without tiring.
Because he does not compete,
The whole world cannot fight with him.

[31t67c] **Paul J. Lin**
The whole world says that
My Tao is great but seems to resemble nothing.
Because it is great, it seems to resemble nothing.
If resembling anything, it would have become small long ago.
I have three treasures
To be kept and treasured;
One is compassion.
The second is thriftiness.
The third is not daring to be ahead of the world.
Through compassion, one can be brave.
Through thriftiness, one can be expansive.
Not daring to be ahead of the world,
One can be the master of the vessels.
Now to abandon compassion and to be brave,
To abandon thriftiness and to be expansive,
To abandon the rear and to be in front -
That means death!
Compassion, in attack, will bring victory;
In defense, it will hold firmly.
When heaven is going to save a person,
It will protect him with compassion.

[31t68c] **Paul J. Lin**
One who makes a good general is not warlike;
One who makes a good fighter is not angry;
One who makes a great conqueror of his enemies does not strive;
One who knows how to manage the people well places himself under them.
This is called the virtue of not competing.
This is called the power of using people.
This is called the match of Heaven, the ultimate of the Ancients.

[31t69c] **Paul J. Lin**
The commander of war has said:
"I dare not be a host, but be a guest.
I dare not advance one inch, but withdraw a foot."

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This means:
To set up a march as if without one.
To stretch the arm as if without one.
To confront the enemy as if without one.
To grasp war weapons as if without them.
No calamity is greater than taking the enemy lightly.
Taking the enemy lightly almost makes me lose my treasures.
Therefore, in raising arms against each other,
The one with pity will win.

[31t70c] **Paul J. Lin**
My words are very easily understood, and very easily put into practice.
Yet no one in the world is able to understand and to practice them.
My words have their root; my deeds have their lord.
Just because the people do not know, they do not know me.
Those who know me are few.
Those who emulate me are rare.
Therefore, the Sage wears coarse clothes on the outside,
And bears precious jade near his breast.

[31t71c] **Paul J. Lin**
He who knows that he does not know is the best.
He who does not know but pretends to know is sick.
He who realizes the sickness is sickness
Doesn't have any sickness.
The Sage is without sickness
Because he realizes the sickness is sickness.
Therefore, he doesn't have any sickness.

[31t72c] **Paul J. Lin**
If the people do not dread power,
There will be the appearance of great power.
Do not restrict their living quarters.
Do not disturb their livelihood.
Just because one does not annoy them,
He will not be annoyed by them.
Therefore, the Sage knows himself but does not display himself.
He loves himself but does not distinguish himself.
Therefore, he rejects that to prefer this.

[31t73c] **Paul J. Lin**
To be brave in daring is to be killed.
To be brave in not daring is to live.
Both of them are either beneficial or harmful.
Who knows the real reason for heaven's hatred?
Even the Sage would find it difficult.

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The Tao of heaven does not compete, but is good in winning;
does not speak, but is good in responding;
does not summon, but things come by themselves;
behaves calmly, but is good in planning.
The net of heaven is so vast.
Although it is wide open, it loses nothing.

[31t74c] **Paul J. Lin**
If the people do not fear death,
Why threaten them with death?
If we let the people always fear death,
And we capture and kill those who use trickery,
Who would dare [to use trickery]?
Those responsible for executions perform executions.
But those who perform executions for them
Are doing no more than carving wood for the greater carpenter.
And those who carve wood for the great carpenter
Can rarely fail to injure their own hands.

[31t75c] **Paul J. Lin**
The people are starving
Because the man on top devours too much tax money.
So they are starving.
The people are hard to govern
Because the man on top is too active in governing.
So they are hard to govern.
The people think little of death
Because the man on top strives for a rich life.
So they think little of death.
Therefore it is better to do nothing for one's life
Than to value it.

[31t76c] **Paul J. Lin**
In life, man is supple and tender.
In death, he becomes rigid and stark.
Myriad things such as grass and trees are supple and frail in life,
And shrivelled and dry in death.
Therefore, the rigid and stark are disciples of death,
While the supple and weak are disciples of life.
Therefore the army that uses strength cannot win.
The tree that stands firm will break.
The strong and large are subordinate;
The soft and weak are superior.

[31t77c] **Paul J. Lin**
Perhaps the Tao of heaven resembles the drawing of a bow.

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When it is high, lower it.
When low, raise it.
When excessive, diminish it.
When deficient, replenish it.
The Tao of heaven diminishes the excessive and replenishes the deficient.
The Tao of man is not so - while decreasing the deficient, it supplies the excessive.
Who can supply the world with overabundance?
Only the man with Tao.
Therefore the Sage acts without exalting his ability.
He achieves without dwelling upon it.
He does not want to display his superiority.

[31t78c] **Paul J. Lin**
Nothing in the world is softer and weaker than water.
Yet, in attacking the hard and strong, nothing can surpass it.
Because nothing can exchange places with it,
Use weakness to overcome strength,
Use softness to overcome hardness.
None in the world do not know this.
But none can practice it.
Therefore the Sage says:
To suffer dishonor for the state
is to be the lord of the community;
To bear the calamity of the state
is to be the king of the world.
True words seem paradoxical.

[31t79c] **Paul J. Lin**
The settlement of great grudge always leaves some residue grudge!
How can this be remedied?
Therefore, the Sage retains the left stub of the contract,
And does not make claims on others.
The man with virtue keeps the contract,
While the man without virtue collects the tax.
The Tao of heaven plays no favoritism;
It is always for the good man.

[31t80c] **Paul J. Lin**
The state may be small; its people may be few.
Let the people have tenfold and one-hundredfold of utensils,
But never make use of them.
Let the people weigh death heavily
And have no desires to move far away.
Though there be boats and carriages,
No one will ride in them.
Though there be armour and weapons,

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No one will exhibit them.
Let the people return to tying knots and using them.
Relish their food,
Appreciate their clothes,
Secure in their homes,
Happy with their customs.
The neighboring states will be so close that they can see each other, and hear the sounds of roosters and dogs.
But the people will grow old and die,
Without having visited each other.

[31t81c] **Paul J. Lin**
Sincere words are not kind;
Kind words are not sincere.
One who is good will never argue;
One who argues is not good.
One who knows does not know all;
One who knows all does not know at all.
The Sage does not store things for himself.
The more one does for others,
The more he has for himself.
The more one gives to others,
The more he keeps for himself.
The Tao of heaven is to benefit others without hurting them.
The Tao of the Sage is to act without competing.

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[32t01c] **Michael LaFargue**
The Tao that can be told is not the invariant Tao,
the names that can be named are not the invariant Names.
Nameless, it is the source of the thousands of things
(named, it is 'Mother' of the thousands of things).
Yes:
Always:
being desireless,
one sees the hidden essentials.
Always:
having desires,
one sees only what is sought.
These two lines are about The Merging -
it is when things develop and emerge from this that the different names appear.
The Merging is something mysterious -
mysterious, and more mysterious,
the abode of all the hidden essences.

[32t02c] **Michael LaFargue**
When everyone in the world recognizes the elegant as elegant ...
then ugliness has just appeared.
When all recognize goodness as good ...
then the not-good has just appeared.
Yes:
'Being' and 'nothing' give birth one to the other;
'the difficult' and 'the easy' give full shape to one another;
'what excels' and 'what falls short' form one another;
'the noble' and 'the lowly' give content to one another;
the music and the voice harmonize with one another;
the back and the front follow one another.
Always.
And so the Wise Person:
Settles into his job of Not Doing,
carries on his teaching done without talking.
The thousands of things arise and are active -
and he rejects none of them.
He is a doer but does not rely on this,
he achieves successes but does not dwell in them.
He just does not dwell in them, and so they cannot be taken away.

[32t03c] **Michael LaFargue**
Not promoting the wise and worthy,
brings it about that the people are not contentious.
Not prizing goods hard to come by,
brings it about that the people do not become thieves.
Not paying attention to the desirable,

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brings it about that the people's minds do not become disordered.
And so, the government of the Wise Person:
Empty their minds, fill their bellies,
weaken their ambitions, strengthen their bones.
Always bring it about that the people
are without knowledge and without desires.
Bring it about that the clever ones
do not presume to set about doing.
Do Not Doing,
and nothing will be left un-governed.

[32t04c] **Michael LaFargue**
Tao being Empty,
it seems one who uses it will lack solidity.
An abyss,
it seems something like the ancestor of the thousands of things.
It dampens the passion,
it unties the tangles,
it makes the flashing things harmonious,
it makes the dust merge together.
Deep,
it is perhaps like an enduring something.
I don't know of anything whose offspring it might be -
it appears to precede God.

[32t05c] **Michael LaFargue**
"Heaven and Earth are not Good, they treat the thousands of things like straw dogs.
The Wise Person is not Good, he treats the hundred clans like straw dogs."
The space between heaven and earth
isn't it like a bellows?
Empty, but not shrivelled up,
set it in motion and always more comes out.
Much talking, quickly exhausted.
It can't compare to watching over what is inside.

[32t06c] **Michael LaFargue**
"The Valley Spirit is undying."
This is mysterious Femininity.
The Abode of mysterious Femininity:
This is the Root of Heaven and Earth.
It seems to endure on and on.
One who uses It never wears out.

[32t07c] **Michael LaFargue**
Heaven is lasting, Earth endures.
What enables Heaven and Earth to last and endure?

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Because they do not live for themselves -
so it is that they can live so long.
And so, the Wise Person:
Puts himself last, and so finds himself in front.
Puts himself in the out group, and so maintains his place.
The personal does not exist for him -
isn't this how he can perfect what for him is most personal?

[32t08c] **Michael LaFargue**
The highest Excellence is like water.
Water, Excellent at being of benefit to the thousands of things, does not contend -
it settles in places everyone else avoids.
Yes, it is just about Tao.
Excellence in a house: the ground;
"Excellence in a mind: depth;
Excellence in companions: Goodness;
Excellence in speaking: sincerity;
Excellence in setting things right: good management;
Excellence on the job: ability;
Excellence in making a move: good timing."
Simply do not contend
then there will be no fault.

[32t09c] **Michael LaFargue**
In filling, if you keep on and on -
better to have stopped.
In sharpening, if you keep trying -
the edge won't last long.
When gold and jade fill the halls,
no one can guard it all.
Rich, famous - and conceited:
leading to a downfall self-caused.
Achieve successes, win the fame, remove yourself:
Heaven's Way.

[32t10c] **Michael LaFargue**
When 'carrying your soul', embracing the One Thing, can you be undivided?
When 'concentrating ch'i', bringing about Softness, can you be like an infant?
When 'cleansing and purifying the mysterious mirror', can you be without blemish?
When 'loving the people and caring for the kingdom', can you be without knowledge?
When 'the Doors of Heaven open and shut', can you remain Feminine?
When 'Clarity and bareness penetrate everywhere', can you remain not doing?
Produce and nourish.
Produce but don't possess,
work but don't rely on this,
preside but don't rule.

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This is mysterious Te.

[32t11c] **Michael LaFargue**
Thirty spokes unite in one hollow hub -
in this 'nothing' lies the wheel's usefulness.
Knead clay to make a jar -
in its 'nothing' lies the jar's usefulness.
Cut out doors and windows in making a house -
in their 'nothing' lies the house's usefulness.
Yes:
'Being' makes for profit,
'Nothing' makes for usefulness.

[32t12c] **Michael LaFargue**
The five colors make people's eyes go blind,
the five tones make people's ears go deaf,
the five flavors make people's mouths turn sour.
Galloping and racing, hunting and chasing,
make people's minds go mad.
Goods hard to come by corrupt people's ways.
And so the Wise Person:
Goes by the belly, not by the eye.
Yes:
He leaves 'that' aside, and attends to 'this'.

[32t13c] **Michael LaFargue**
"Favor and disgrace: this means being upset,
high rank does great damage to your self."
What does it mean, "favor and disgrace: this means being upset"?
Favor is degrading:
Gaining it you will be upset,
losing it you will be upset.
This is what it means, "favor and disgrace: this means being upset."
What does it mean, "high rank does great damage to your self"?
What is the source of the great damage done me?
It is because I have a self.
If I had no self, what damage could be done me?
This is what it means, "high rank does great damage to your self."
Yes:
A valuing of one's self,
that regards the self the same as the world -
this means one can be entrusted with the world.
A loving of one's self,
that regards the self the same as the world -
this means one can be given the world.

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[32t14c] **Michael LaFargue**
"Look for It, you won't see It: It is called 'fleeting'.
Listen for It, you won't hear It: It is called 'thin'.
Grasp at It, you can't get It: It is called 'subtle'."
These three lines are about something that evades scrutiny.
Yes, in it everything blends and becomes one.
Its top is not bright,
Its underside is not dim.
Always unnameable, It turns back to nothingness.
This is the shape of something shapeless,
the form of a nothing,
this is elusive and evasive.
Encountering It, you won't see the front;
following It, you won't see Its back.
Keep to the Tao of the ancients,
and so manage things happening today.
The ability to know the ancient sources,
this is the main thread of Tao.

[32t15c] **Michael LaFargue**
The Excellent shih of ancient times:
penetrated into the most obscure, the marvelous, the mysterious.
They had a depth beyond understanding.
They were simply beyond understanding,
the appearance of their forceful presence:
Cautious, like one crossing a stream in winter;
timid, like one who fears the surrounding neighbors;
reserved, like guests;
yielding, like ice about to melt;
unspecified, like the Uncarved Block;
all vacant space, like the Valley;
everything mixed together, like muddy water.
Who is able, as muddy water,
by Stilling to slowly become clear?
Who is able, at rest,
by long drawn-out movement to slowly come to life?
Whoever holds onto this Tao
does not yearn for solidity.
He simply lacks solidity, and so what he is capable of:
Remaining concealed, accomplishing nothing new.

[32t16c] **Michael LaFargue**
Push Emptiness to the limit,
watch over Stillness very firmly.
The thousands of things all around are active -
I give my attention to Turning Back.

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Things growing wild as weeds all turn back to the Root.
To turn back to The Root is called Stillness.
This is 'reporting in',
'reporting in' is becoming Steady.
Experiencing Steadiness is Clarity.
Not to experience Steadiness,
is to be heedless in one's actions - bad luck.
Experiencing Steadiness,
then one is all-embracing;
all-embracing, then an impartial Prince;
Prince, then King;
King, then Heaven;
Heaven, then Tao;
Tao, then one lasts very long.
As to destroying the self,
there will be nothing to fear.

[32t17c] **Michael LaFargue**
The greatest ruler: those under him only know he exists;
the next best kind: they love and praise him;
the next: they are in awe of him;
the next: they despise him.
When sincerity does not suffice,
it was not sincerity.
("Reticent - he is sparing with words.")
He achieves successes,
he accomplishes his tasks,
and the hundred clans all say:
"We are just being natural."

[32t18c] **Michael LaFargue**
When Great Tao vanished
we got 'Goodness and Morality'.
When 'Wisdom and Know-how' arose
we got the Great Shams.
When the six family relationships fell into disharmony
we got 'Respect and Caring'.
When the states and the great families became all benighted and disordered
we got 'Loyal Subjects'.

[32t19c] **Michael LaFargue**
Discard "Wisdom", throw away "Knowledge" -
the people will benefit a hundredfold.
Discard "Goodness", throw away "Morality" -
the people will turn back to respect and caring.
Discard "Skill", throw away "Profit" -

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robbers and thieves will disappear.
Taking these three lines as your text -
this is not sufficient.
Give them something to fasten on to:
Pay attention to the Raw,
embrace the Uncarved,
discount your personal interests,
make your desires few.

[32t20c] **Michael LaFargue**
Break with Learning, and there will be no trouble.
'Yeah' and 'yes sir' -
is there a big difference between them?
'Excellent' and 'despicable' -
what's the real difference between them?
"What others hold in respect, we can't fail to respect."
Craziness.
Aren't we over this yet?
"All the others are beaming and beaming like people enjoying a great ceremonial feast,
like people climbing an overlook tower in the spring.
I am alone still -
no indications at all yet,
like an infant who hasn't yet even smiled.
So sad.
Like someone with no place to go home to.
All the others have a superabundance,
I alone seem to have missed out.
Oh my simpleton's mind!
So confused.
Ordinary men are so bright,
I alone am so dull.
Ordinary men are so sharp,
I alone am so stupid.
Churned up like the ocean, blown about, like someone with no place to rest.
All the others all have their function,
I alone am thick-headed,
like someone from the back country."
I am alone, different from others -
treasuring the nourishing Mother.

[32t21c] **Michael LaFargue**
The impression made by magnificent Te
comes only from Tao.
Tao is a something
but elusive, but evasive.
Evasive, elusive,

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inside it lies the mind's true form.
Elusive, evasive,
inside it lies something substantial.
Shadowy, dim.
Inside it lies vital energy.
This energy is very strong,
inside it lies true genuineness.
From ancient times until today
Its name has not been forgotten
allowing us to see the beginnings of everything.
How do I recognize the form of the beginnings of everything?
By this.

[32t22c] **Michael LaFargue**
"Bent - then mature."
Compromised - then upright,
Empty - then solid,
old and spent - then young and sprightly.
A little - then a gain,
a lot - then confusing.
And so the Wise Person:
Embraces The One Thing,
and becomes the Shepherd of the World.
He does not show off, so he shines;
he does not promote himself, so he becomes famous;
he does not boast of himself, so he gets the credit;
he does not glorify himself, so he becomes leader.
He just does not contend
and so no one can contend with him.
What the ancients said: "bent - then mature",
is this an empty saying?
This is true maturity, turn back to it.

[32t23c] **Michael LaFargue**
Speaking little is what is natural.
Yes:
A whirlwind does not blow a whole morning,
a downpour does not fall a whole day.
And who causes these things? -
Heaven and Earth.
If even Heaven and Earth cannot make things last very long,
how much less can man.
Yes:
One devoted to Tao:
Is a Tao man, merges with Tao;
is a Te man, merges with Te;

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is a man left out, merges with What Is Left Out.
One who merges with Tao, Tao welcomes him;
one who merges with Te, Te welcomes him;
one who merges with What Is Left Out, What Is Left Out welcomes him.
When sincerity does not suffice,
it was not sincerity.

[32t24c] **Michael LaFargue**
"A person on tiptoe is not firmly planted,
a person in a rush will not go far."
One who shows off will not shine,
one who promotes himself won't become famous,
one who boasts of himself will get no credit,
one who glorifies himself will not become leader.
In Tao, this is called 'stuffing oneself', 'overdoing it'.
Things seem to detest this,
so the ambitious man does not dwell here.

[32t25c] **Michael LaFargue**
There was a chaotic something, yet lacking nothing,
born before Heaven and Earth.
Alone.
Still.
Standing alone, unchanging.
Revolving, endlessly.
It can be thought of as Mother of the World.
I do not know its name,
one can call it 'Tao'.
The name of its powerful presence:
One can call it 'The Great One'.
Great means going forth,
going forth means going far away,
going far away means turning back.
Yes:
Tao is great,
Heaven is great,
Earth is great,
(the king is also great,
In the universe there are four great ones, and the king takes his place as one of them).
Earth gives the rule for people,
Heaven gives the rule for Earth,
Tao gives the rule for Heaven,
the rule for Tao: things as they are.

[32t26c] **Michael LaFargue**
Heaviness is the root of lightness;

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Stillness is the master of agitation.
And so the Wise Person:
Travels all day, not departing from the heavy baggage wagon
although there are grand sights, he sits calmly aloof.
Why is this?
A 10,000-chariot lord, mindful of his self, takes the world lightly.
Light, then lose the Root;
agitated, then lose the mastery.

[32t27c] **Michael LaFargue**
Excellent traveling: no tracks or traces.
Excellent speaking: no blemish or blame.
Excellent counting does not use counting slips.
Excellent locking: no bolt or bar, but the door cannot be opened.
Excellent tying: no cord or rope, but the knots cannot be undone.
And so the Wise Person:
Always Excels at rescuing people,
and so does not turn anyone away.
Always Excels at resolving things,
and so does not turn away from anything.
This is called 'being clothed in Clarity'.
The Excellent person
is the teacher of the person who is not Excellent.
The person who is not Excellent
is material for the Excellent person.
Not to treasure one's teacher,
not to love one's material,
though 'smart', is a great mistake.
This is an important secret.

[32t28c] **Michael LaFargue**
Be familiar with Masculinity,
but watch over Femininity -
and become the Valley of the World.
Being the Valley of the World,
invariant Te will not leave you.
Turn back to being an infant.
Be familiar with what is pure and white,
but watch over what is dark and black -
and become the Pattern for the World.
Being the Pattern for the World,
your invariant Te will be constant.
Turn back to being limitless.
Be familiar with what is praiseworthy,
but watch over what is disgraceful -
and become the Valley of the World.

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Being the Valley of the World,
your invariant Te will be sufficient.
Turn back to being an Uncarved Block.
When the Uncarved Block is cut up
then it becomes a government tool.
When the Wise Person instead uses it
then it becomes head of the government.
Yes:
A great carver does no cutting, a great ruler makes no rules.

[32t29c] **Michael LaFargue**
When someone wants to take over the world
and do some work on it, I can see he won't be able.
The world is a spirit-thing, it can't be 'worked' on.
One who works ruins,
one who grasps loses.
Yes, things:
Sometimes they will go ahead, sometimes follow after;
sometimes they will be snorting wildly, sometimes breathing easily;
sometimes they will be strong, sometimes weak;
sometimes they will break, sometimes destroy.
And so the Wise Person:
Avoids excess, avoids extravagance, avoids being grandiose.

[32t30c] **Michael LaFargue**
One who assists the people's rulers with Tao,
does not use weapons to force changes in the world.
"Such action usually backfires."
Where troops camp, thorns and brambles grow.
Excellence consists in:
Being resolute, that is all, not venturing to take control by force;
being resolute, but not boastful;
being resolute, but not overbearing;
being resolute, but not arrogant;
being resolute, when you have no choice;
being resolute, but not forcing.
Things are vigorous, then grow old and weak:
A case of 'not-Tao'.
Not-Tao, soon gone.

[32t31c] **Michael LaFargue**
'Fine weapons' are ill-omened instruments.
Things seem to detest them, so the ambitious man does not dwell here.
"The gentleman at home favors the left,
when at war he favors the right."
Weapons are ill-omened instruments,

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not instruments for the gentleman,
he uses them when he has no choice.
What is calm and quiet is highest.
When victorious, he does not think this a fine thing,
because to think it fine is to delight in slaughtering people.
One who delights in slaughtering people cannot achieve his purposes in the world.
"In fortunate times, prefer the left;
in mourning, prefer the right."
The lower officer takes his stand on the left,
the higher officer takes his stand on the right.
This says:
He takes his stand as at a mourning ceremony.
At the slaughter of such masses of men,
he weeps for them, mourning and lamenting.
When victorious in the battle -
he takes his stand as at a mourning ceremony.

[32t32c] **Michael LaFargue**
Tao will always be nameless, an Uncarved Block,
although it is a thing of no account,
no one in the world can make it his subject.
If the princes and kings could watch over It,
the thousands of things would on their own be as deferential as guests.
Heaven and Earth would join together to send sweet dew.
The people on their own would share equally,
without anyone giving orders.
When you begin making decisions and cutting it up,
rules and names appear.
And once names appear, you should know to stop.
Knowing to stop, you can be without fear.
A comparison:
Tao's presence in the world,
is like the relation of small river valleys to the Yang-tze and the ocean.

[32t33c] **Michael LaFargue**
One who understands others is clever;
one who understands himself has Clarity.
One who wins out over others has power;
one who wins out over himself is strong.
One who is content is wealthy;
one strong in his practice is self-possessed.
One who does not leave his place is lasting;
one who dies and does not perish is truly long lived.

[32t34c] **Michael LaFargue**
Great Tao drifts - it can go right or go left.

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The thousands of things depend on it for life,
it rejects nothing.
It achieves successes,
but does not hold tight to the fame.
It clothes and feeds the thousands of things,
but does not act the ruler.
Always:
Desiring nothing, it can be called 'of no account'.
The thousands of things turn back to it,
but it does not act the ruler - it can be called 'Great'.
Because in the end,
it does not insist on its own greatness, yes, it is able to achieve its full greatness.

[32t35c] **Michael LaFargue**
Grasp the Great Image and the world will come,
it will come and not be harmed - a great peace and evenness.
For music and cakes, passing strangers stop,
Tao flowing from the lips - flat.
No taste to it.
Look for it: you will not be satisfied looking;
listen for it: you will not be satisfied listening;
put it into practice: you will not be satisfied stopping.

[32t36c] **Michael LaFargue**
When you want to shrink something,
you must always enlarge it.
When you want to weaken something,
you must always strengthen it.
When you want to neglect something,
you must always involve yourself with it.
When you want to deprive something,
you must always give to it.
This is called 'Subtle Clarity'.
Softness and Weakness overcome what is hard and strong.
"The fish must not leave the depths;
the state's 'sharp weapons' must not be shown to others."

[32t37c] **Michael LaFargue**
Tao invariably Does Nothing,
and nothing remains not done.
If the princes and kings can watch over it,
the thousands of things will change by themselves.
If they change, and become desirous and active,
I will restrain them with the Nameless One's Simplicity.
Restraining them with the Nameless One's Simplicity will cause them no disgrace.
Not being disgraced, they will be Still.

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The world will order itself.

[32t38c] **Michael LaFargue**
The finest Te is not Te-like, so it is Te;
the poorest Te never leaves off being Te-like, so it is not Te.
The finest Te: no working at it, no goal in mind;
the poorest Te: people work at it, with a goal in mind.
The finest Goodness: people work at it, but with no goal in mind;
the finest Morality: people work at it, with a goal in mind;
the finest Etiquette: people work at it, and, when none pay attention, they roll up their sleeves and go on the attack.
Yes:
Losing Tao, next comes Te;
losing Te, next comes Goodness;
losing Goodness, next comes Morality;
losing Morality, next comes Etiquette.
And now Etiquette is loyalty and sincerity spread thin,
and the first sign of disorders.
Foreknowledge is the flower of Tao,
and the beginning of folly.
And so the great man:
Resides with the substance,
does not stay with what is thin.
Resides with the fruit,
does not stay with the flower.
Yes:
He leaves 'that' aside and attends to 'this'.

[32t39c] **Michael LaFargue**
Those that of old got The One Thing:
The sky got The One Thing, and by this became clear.
The earth got The One Thing, and by this became steady.
The spirits got The One Thing, and by this obtained their powers.
The rivers got The One Thing, and by this became full.
The thousands of things got The One Thing, and by this came to life.
The princes and kings got The One Thing, and by this became the Standard for the World.
This is how things came about.
The sky, without what makes it clear, is likely to crack.
The earth, without what makes it steady, is likely to quake.
The spirits, without what gives them powers, are likely to vanish.
The rivers, without what makes them full, are likely to dry up.
The thousands of things, without what gives them life, are likely to perish.
The princes and kings, without what makes them eminent and noble, are likely to fall.
Yes, the eminent takes the common and ignored as a root,
the noble takes the lowly as a foundation.
And so the princes and kings call themselves: 'the orphan ...', 'the poor ...', 'the destitute ...'

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Is this not using the common and ignored as a root?
Is it not so?
Yes, enumerate the carriage parts - still not a carriage.
He doesn't wish to glitter and glitter like jade;
he falls like a stone, falling into oblivion.

[32t40c] **Michael LaFargue**
Turning Back is Tao movement;
being Weak is Tao practice.
"The thousands of things in the world are born of Being."
Being is born of Nothing.

[32t41c] **Michael LaFargue**
"When the best shih hears Tao,
he puts out great effort to practice it.
When the average shih hears Tao,
he will keep it sometimes, and sometimes forget about it.
When the poorest shih hears Tao,
he just has a big laugh."
If he does not laugh, it must not quite be Tao.
Yes, the 'Well-Founded Sayings' has it:
The bright Tao seems dark;
the Tao going forward seems to be going backward;
the smooth Tao seems rough.
The loftiest Te seems like a valley;
great purity seems sullied;
abundant Te seems insufficient.
Well-founded Te seems flimsy;
what is pure and natural seems faded;
the best square has no corners.
A great bronze takes long to finish;
great music has a delicate sound;
the Great Image has no shape.
Tao is something concealed, nameless.
It is just Tao,
good at sustaining a person and completing him.

[32t42c] **Michael LaFargue**
Tao produced The One;
The One produced Two;
Two produced Three;
Three produced the thousands of things.
The thousands of things:
Turn their backs on the quiet and dark,
and embrace the aggressive and bright.
An Empty ch'i brings Harmony.

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What people look down upon:
to be orphaned, poor, destitute.
But the kings and princes
make these names into titles.
Yes, things:
Sometimes you reduce them, and they are enlarged;
sometimes you enlarge them, and they are reduced.
What another has taught, I also teach:
"A violent man will not reach his natural end."
I will make of this the father of my teaching.

[32t43c] **Michael LaFargue**
The Softest thing in the world,
rides right over the Hardest things in the world.
What-has-No-Being,
enters what-leaves-no-opening.
This makes me realize the advantage of Not Doing.
Teaching done by not talking,
the advantage gained by Not Doing -
few things in the world can match this.

[32t44c] **Michael LaFargue**
Your fame or your self, which is closer to you?
Your self or your possessions, which counts for more?
Gaining or losing, which brings the pain?
Indeed:
Very fond, much expended;
much hoarding, heavy loss.
Be content and there will be no disgrace.
Know to stop and there will be no danger.
And you can last very long.

[32t45c] **Michael LaFargue**
The greatest perfection will seem lacking in something,
but its usefulness never ends.
The greatest solidity will seem Empty,
but its usefulness is inexhaustible.
The greatest uprightness will seem compromised,
the greatest ability will seem clumsy,
the greatest eloquence will seem tongue-tied.
"Agitation overcomes cold;
Stillness overcomes heat."
Purity and Stillness are the Norm of the World.

[32t46c] **Michael LaFargue**
When the world has Tao,

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they have no use for saddle horses,
using them to haul manure.
When the world has no Tao,
they raise war horses on sacred ground.
Nothing is more crime producing than desirable things;
nothing is a worse misfortune than not being content;
nothing makes for more guilt than desire for gain.
Yes:
Be content with enough, and there will always be enough.

[32t47c] **Michael LaFargue**
Understanding the world
without going out the door.
Understanding Heaven's Way
without looking out the window.
Traveling very widely, understanding very little.
And so the Wise Person:
Knows without any going,
names without any looking,
accomplishes without any doing.

[32t48c] **Michael LaFargue**
"Doing Learning, one profits everyday."
Doing Tao, one suffers a loss everyday -
loses, and loses some more,
and so arrives at not doing anything.
Doing nothing, nothing will remain not done.
Taking over the world: only by not working.
A person who sets to working,
doesn't have what it takes to take over the world.

[32t49c] **Michael LaFargue**
The Wise Person is always a man without a mind -
he takes the mind of the hundred clans as his mind.
Those who are good, I am good to them;
those who are not good, I am also good to them -
Te is good.
Those who are honest, I am honest with them;
those who are not honest, I am also honest with them -
Te is honest.
The Wise Person,
lives in the world all drawn in,
for the world's sake he keeps his mind muddled.
The hundred clans,
all strain their eyes and ears toward him.
The Wise Person treats them all as his children.

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[32t50c] **Michael LaFargue**
"Setting out to live is entering into death."
"Thirteen are the life givers,
thirteen are the death bringers."
The thirteen body parts are also death spots in people's life and activity.
Why?
Because they live life so lavishly.
So we hear:
One who Excels at fostering life,
"travels on land without meeting rhinoceros or tiger,
enters combat without armor or weapon."
The rhinoceros finds no place to jab its horn,
the tiger finds no place to lay its claws,
a weapon finds no place where its point can enter.
Why?
Because he has no death spot.

[32t51c] **Michael LaFargue**
Tao produces them,
Te rears them,
events shape them,
talents complete their development.
And so:
Among the thousands of things,
there are none that do not honor Tao and treasure Te.
This honoring Tao and treasuring Te -
no one commands it, it always happens naturally.
Tao produces them,
Te rears them, makes them grow, nurses them, settles them, heals them, sustains them, protects them.
Produces but does not possess;
works but does not rely on this;
presides but doesn't rule.
This is mysterious Te.

[32t52c] **Michael LaFargue**
The world has a Source, the Mother of the World.
Once you get the Mother,
then you understand the children.
Once you understand the children,
turn back and watch over the Mother.
As to destroying the self,
there will be nothing to fear.
Close your eyes,
shut your doors,
till the end of your life you will not get tired.

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Open your eyes,
carry on your business,
till the end of your life you will not be safe.
Keeping your eyes on the Small Thing is called Clarity;
watching over Weakness is called strength.
Engage with the flashing things,
turn back to Clarity,
do not deliver yourself to disaster.
This is cultivating Steadiness.

[32t53c] **Michael LaFargue**
If I had the least bit of understanding,
I would walk on the great Way.
Only display will be dangerous.
The great Way is very smooth,
but people love bypaths.
The court is very well kept,
the fields are very weedy,
the granaries very empty.
"Their clothes are fine and colorful, on their belts are sharp swords, they are filled with food and drink" -
a superabundance of expensive goods.
This is robbers boasting,
certainly not the Way.

[32t54c] **Michael LaFargue**
Excellently founded: it will not be uprooted;
Excellently embraced and cared for: it will not slip away;
so sons and grandsons will never cease to offer the sacrifices.
Cultivate It in your person, its Te will be pure;
cultivate It in the clan, its Te will be abundant;
cultivate It in the village, its Te will be lasting;
cultivate It in the state, its Te will be ample;
cultivate It in the empire, its Te will be all-embracing.
Yes:
Judge a person taking that person as the measure,
judge a clan taking that clan as the measure,
judge a village taking that village as the measure,
judge a state taking that state as the measure,
judge the world taking the world as the measure.
How do I know the nature of the world?
By this.

[32t55c] **Michael LaFargue**
One who has an abundance of Te,
is like a newborn child:
Poisonous bugs will not bite it,

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fierce beasts will not snatch it,
birds of prey will not attack it.
Its bones are Soft, its sinews Weak,
but its grip is firm.
It has not known the union of man and woman,
but its organs get aroused:
Vital energy at its height.
It will scream all day without getting hoarse:
Harmony at its height.
To experience Harmony is called being Steady,
to experience Steadiness is called Clarity.
'Increasing life': ominous;
'the mind controlling the ch'i': forcing.
Things are vigorous, then grow old:
A case of 'not-Tao'.
Not-Tao, soon gone.

[32t56c] **Michael LaFargue**
Those who understand are not talkers,
talkers don't understand.
Close your eyes,
shut your doors.
Dampen the passion,
untie the tangles,
make the flashing things harmonious,
make the dust merge together.
This is called the mysterious Merging.
Yes:
You cannot get close,
you cannot stay away,
you cannot help It,
you cannot harm It,
you cannot treasure It,
you cannot look down on It.
Yes:
It is the Treasure of the World.

[32t57c] **Michael LaFargue**
"Rule the kingdom by the norm;
wage war by the unexpected."
Take over the world by Not Working.
How do I know it is so?
By this.
In the world:
The more rules and restrictions there are,
the poorer the people will be.

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The people:
The more 'sharp weapons' they have,
the more disordered the state and the clans will be.
Men:
The more clever and skillful they are,
the more weird things will start to happen.
The more you publicize rules and laws,
the more robbers and thieves you will have.
Yes, the Wise Person says:
I Do Nothing,
and the people transform themselves.
I love Stillness,
and the people bring themselves to correctness.
I do No Work,
and the people enrich themselves.
I have no desires,
and the people by themselves become Simple.

[32t58c] **Michael LaFargue**
When the ruler is dull and incompetent,
the people are pure and simple.
When the ruler is sharp and alert,
the people are a bad lot.
"Bad luck: good luck depends on it;
good luck: bad luck hides in it."
Who knows where this ends?
There is no norm.
What accords with the norm turns around and becomes weird;
what is excellent turns around and becomes ominous.
"People's blindness -
it has been going on so long now."
And so the Wise Person:
Is square and honest but does not cut,
is pointed and exact but does not hurt,
is straight and direct but not tactless,
shines but does not dazzle.

[32t59c] **Michael LaFargue**
"When it comes to governing the people and serving Heaven, there's no one like a farmer."
Just being a farmer -
this means getting dressed early.
Getting dressed early means increasing one's store of Te;
increasing one's store of Te, then nothing is impossible;
nothing impossible, then no telling the limit;
no telling the limit, then one can possess the state.
One who possesses the Mother of the state,

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can last a long time.
This means having deep roots and strong foundations,
the Way of 'lasting life, good eyesight into old age'.

[32t60c] **Michael LaFargue**
Governing a large state is like cooking a small fish.
Rule the world by Tao,
then ghosts will not take to haunting.
It is not that the ghosts will not haunt,
their haunting will cause no hurt to humankind.
(It's not only that their haunting will not hurt humankind,
the Wise Person also does not cause hurt to them.
These two do not hurt each other.)
Yes, Te unifies and restores.

[32t61c] **Michael LaFargue**
The great state is a low and easy,
woman for the world,
the one the whole world unites with.
Femininity always overcomes Masculinity, by Stillness,
in Stillness it takes the low place.
Yes:
A great state,
by putting itself lower than the smaller state,
will win out over the smaller state.
A small state,
by putting itself lower than the great state,
will win out over the great state.
Yes:
One puts itself lower so it will win out,
if the other gets lower, then it will win.
(A great state has no further desire,
than to embrace and protect other states.
A small state has no further desire,
than to enter and serve other states.
So both get what they want.)
The greatest should be the lowest.

[32t62c] **Michael LaFargue**
Tao is the honored center for the thousands of things.
The treasure of the good;
what protects the not good.
Elegant words can buy and sell;
fine conduct gets people promoted.
People who are not good,
why are they rejected?

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Yes:
When they are enthroning the Son of Heaven or installing the Three Ministers -
although they are presenting in tribute jade medallions out in front of four-horse teams,
this cannot compare to sitting and setting forth this Tao.
What was the reason that the ancients treasured this Tao?
Is it not said:
"By it the seeker obtains;
by it the guilty escapes."
Yes:
It is the Treasure of the World.

[32t63c] **Michael LaFargue**
Be a Non Doer,
work at Not Working,
acquire a taste for that which has no taste.
Treat small things as though they were great;
treat few things as though they were many.
"Reward what is injurious, with kind Te."
Plan difficult things focusing on the easy parts;
do great things focusing on the small details.
Difficult tasks in the world always begin from what is easy,
great tasks in the world always begin from what is small.
And so the Wise Person:
Does not 'do great things',
and so is able to fulfill his greatness.
Yes:
Light agreement is never very trustworthy,
considering everything easy makes everything difficult.
And so the Wise Person:
Treats things as difficult,
and in the end has no difficulty.

[32t64c] **Michael LaFargue**
When sitting still, they are easy to hold down;
no omens yet, it is easy to plan;
when fragile, they are easy to break;
when small, they are easy to scatter.
Work on it when it isn't yet;
put it in order when it is not yet disordered.
A tree you can barely get your arms around grows from a tiny shoot;
a nine-story tower begins as a heap of earth;
a thousand-mile journey begins under your feet.
Working ruins, grasping loses.
And so the Wise Person:
Does not work, so does not ruin;
does not grasp, so does not lose.

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"When the people are engaged in some task,
they are always on the point of finishing when they ruin it."
Careful at the end just as at the beginning,
then there will be no ruining of the work.
And so the Wise Person:
Desires to be desireless,
does not prize goods hard to come by,
learns to be un-Learned,
turns back to the place all others have gone on from.
So as to help along the naturalness of the thousands of things without presuming to be a Worker.

[32t65c] **Michael LaFargue**
Those Excellent at doing Tao in ancient times -
it was not to enlighten the people, but to keep them stupid.
The difficulty in governing the people -
because of their knowledge.
Yes:
By "Knowledge!" govern the state -
a crime against the state.
By "Ignorance!" govern the state -
a boon to the state.
Always:
To understand these two lines,
is also to understand the Ideal Pattern.
Always:
To understand the Ideal Pattern,
is to have mysterious Te.
Mysterious Te is deep, far-reaching,
in opposition to things -
only afterward comes the Great Harmony.

[32t66c] **Michael LaFargue**
The Yang-tze and the ocean:
How are they able to be Kings of the hundred streams?
Because they excel at being low -
this is how they are able to be Kings of the hundred streams.
And so:
Wishing to be high above the people,
you must by your speech put yourself at the bottom.
Wishing to be out in front of the people,
you must put your self in the last place.
And so, the Wise Person:
Stands above, but the people are not weighed down;
stands out in front, but the people are not harmed;
and so the world delights in praising him, and does not tire.
Because of his not contending,

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no one in the world can contend with him.

[32t67c] **Michael LaFargue**
Everyone in the world says of me:
'Great - but doesn't seem normal'.
It's just 'greatness' -
that's why it does not seem normal.
If I were normal, I'd have been of little worth for a long time now.
I have three treasures,
I protect and keep hold of them.
The first is called 'gentleness',
the second is called 'frugality',
the third is called 'not presuming to act like leader of the world'.
Gentle, so able to be bold;
frugal, so able to be lavish;
not presuming to act like leader of the world, so able to become head of a government.
Now:
To be bold without being gentle,
to be lavish without being frugal,
to act like leader without putting oneself last:
This is death.
Yes, gentleness:
"Attack with it and you will win,
defend with it and you will stand firm."
When Heaven wants to rescue someone,
it surrounds him with a wall of gentleness.

[32t68c] **Michael LaFargue**
The best soldier is not warlike,
the best fighter shows no anger,
the one best at defeating the enemy does not engage him,
the one best at managing people puts himself below them.
This is the Te of not contending;
this is the power to manage people.
This is being the Counterpart of Heaven,
equalling the very best of the ancients.

[32t69c] **Michael LaFargue**
Military men have a saying:
"I do not presume to act as master, I act as guest;
I do not presume to advance an inch, I retreat a foot."
This is like "going forward without going forward,
rolling up the sleeves but baring no arm,
attacking without showing hostility,
drawing with no sword."
Nothing brings greater disaster than the motto:

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"The enemy is nothing."
Thinking, "the enemy is nothing": close to losing my Treasure.
Yes, when they cross weapons and attack each other,
the one in mourning will win.

[32t70c] **Michael LaFargue**
My words are very easy to understand,
very easy to practice.
No one in the world can understand,
no one can practice them.
The words have an ancestor,
the practice has a master.
They just do not understand
and so they do not understand me.
(So few understand me - a rare treasure indeed.)
And so the Wise Person:
Dressed in shabby clothes, jade under his shirt.

[32t71c] **Michael LaFargue**
"Aware but not aware of it: a high thing."
Not aware but aware of it: sick of this.
Simply sick of the sickness - and so no longer sick.
The Wise Person's lack of this sickness:
He became sick of being sick, and so he's no longer sick.

[32t72c] **Michael LaFargue**
When the people are not in awe of your majesty,
then great majesty has been achieved.
Do not restrict where they can live,
do not tire them out by taxing what they live on.
Simply do not tire them,
and they will not tire of you.
And so, the Wise Person:
Knows himself,
does not make a show of himself.
Loves himself,
does not exalt himself.
Yes, he leaves 'that' aside, and attends to 'this'.

[32t73c] **Michael LaFargue**
"One who shows bravery by being daring will get killed;
one who shows bravery by not being daring will survive."
But in both these cases:
"Sometimes it helps, sometimes it harms."
"What Heaven picks to hate - who knows the reason?"
And so the Wise Person:

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Treats things as difficult.
Heaven's Way:
Not contending, but excels at overcoming;
not speaking, but excels in getting answers;
not summoning, but people come of themselves;
lax, but excels at organization.
Heaven's net is very wide -
loosely woven,
but it lets nothing slip by.

[32t74c] **Michael LaFargue**
"The people are always lacking in the fear of death."
Then why frighten them with death?
Supposing the people always had the fear of death,
and we could catch law breakers and kill them -
who would dare?
There is always The Executioner - he does the killing.
Doing the killing in The Executioner's place,
this is like "doing the cutting in the master carpenter's place."
One who cuts in the master carpenter's place -
seldom it is he does not cut his hand.

[32t75c] **Michael LaFargue**
'The people are starving'.
It is because those high up eat too much tax grain,
this is why they are starving.
'The people are hard to govern'.
It is because there is Working among those high up,
this is why they are hard to govern.
'The people take death lightly'.
It is because they pursue a lavish life,
this is why they take death lightly.
Simply:
Those who do not Work at 'living' -
these are better men than those who 'love life'.

[32t76c] **Michael LaFargue**
People begin life Soft and Weak,
when they are dead they are hard and firm.
Among the thousands of things:
Grass and trees begin life Soft and tender,
when they are dead they are withered and brittle.
Yes, strength and hardness accompany death;
Softness and Weakness accompany life.
And so:
With a battle axe too hardened, you cannot win;

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when a tree becomes hard, then comes the axe.
The strong and the great stand lowest,
the Soft and Weak stand highest.

[32t77c] **Michael LaFargue**
Heaven's Way is like the stringing of a bow:
It pulls down what is high,
it lifts up what is low,
it takes away from what has an abundance,
to give to what has not enough.
Heaven's Way:
Take away from what has an abundance,
help along what has not enough.
People's way is not like this:
Take away from what has not enough,
to offer it to what has an abundance.
Who can have an abundance to offer the world?
Only the one who has Tao.
And so the Wise Person:
Works but does not rely on this,
achieves successes but does not dwell in them,
has no desire to show off his worth.

[32t78c] **Michael LaFargue**
Nothing in the world is Softer or Weaker than water.
But when it attacks what is hard and strong,
none of them can win out,
because they have no way of affecting it.
Softness overcomes what is hard,
Weakness overcomes what is unyielding.
Everyone in the world understands it,
no one can practice it.
And so the Wise Person says:
Taking on a state's dirt makes one lord of its earth altars,
taking on a state's misfortunes makes one King of the world.
Right words seem the opposite.

[32t79c] **Michael LaFargue**
"When great hostilities are smoothed over,
there is always some hostility left."
How could this be considered good?
And so the Wise Person:
"Keeps hold of the left-hand contract tally,
and doesn't make demands on others."
One who has Te is concerned with fulfilling his contract,
one who does not have Te concerns himself with collecting his due.

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Heaven's Way:
Not to have personal favorites, but to be invariably good to all.

[32t80c] **Michael LaFargue**
Oh for a small country with few people!
Supposing there were men with the talents of dozens and hundreds,
but no one employed them.
Supposing the people took death seriously,
and did not travel far distances.
Although there exist boats and carriages,
they have no occasion to ride in them.
Although there exist armor and weapons,
they have no occasion to show them off.
Supposing people returned to knotting cords,
and using this as writing.
They find their food savory,
they find their clothes elegant,
they are content with their homes,
they are fond of their folkways.
Neighboring states are in sight of one another,
so they hear the sounds of each others' dogs and roosters -
but people reach old age and die with no comings and goings between them.

[32t81c] **Michael LaFargue**
Sincere words are not elegant,
elegant words are not sincere.
Excellence is not winning arguments,
winning arguments is not being Excellent.
Understanding is not wide learning,
wide learning is not understanding.
The Wise Person does not store up for himself.
By working for others,
he increases what he himself possesses.
By giving to others,
he gets increase for himself more and more.
"Heaven's Way: to benefit and not to harm."
The Way of the Wise Person: to work and not contend.

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[33t01c] **Cheng Lin**
The truth that may be told is not the everlasting Truth.
The name given to a thing is not the everlasting Name.
Nothingness is used to denote the state that existed before the birth of heaven and earth.
Reality is used to denote the state where the multitude of things begins to have a separate existence.
Therefore,
when the mind rests in the state of Nothingness, the enigma can be understood;
when the mind rests in the state of Reality, the bounds can be reached.
These two states, though bearing different names, have a common origin.
Both are mysterious and metaphysical.
They are the most mysterious, and form the gateway to all mysteries.

[33t02c] **Cheng Lin**
As soon as the world regards some thing as beautiful, forthwith also appears ugliness.
As soon as the world regards some deed as good, forthwith also appears evil.
Thus we have the alternation of existence and non-existence;
the succession of the difficult and the easy;
the comparison of the long and the short;
the contrast between the high and the low;
the variation of pitch notes;
the order of precedence and sequence.
The Sage is ever free from artifice, and practises the precept of silence.
He dose things without the desire for control.
He lives without the thought of private ownership.
He gives without the wish for return.
He achieves without claiming credit for himself.
Because he does not claim credit for himself, he is always given credit.

[33t03c] **Cheng Lin**
When talents are not esteemed, men will not strive to excel one another.
When wealth is not treasured, men will not attempt to rob one another.
When the objects of sensual satisfaction disappear, men's minds are free from distraction and confusion.
Wherefore the Sage, as regards government, wishes only that it will enable men to be humble at heart, well-fed in body, free from sensuous desires, and strong in physique.
When the people are free of cunning, desires, and artifice, there must be good order.

[33t04c] **Cheng Lin**
Truth may appear hollow, but its usefulness is inexhaustible.
It is so profound that it comprehends all things.
It is so vague that its very existence may seem doubtful.
I do not know its origin, but I believe that its existence preceded that of the gods.

[33t05c] **Cheng Lin**
The universe is a-moral, and it regards all things as mere straw-dogs.
The Sage is a-moral, and he regards all men as mere straw-dogs.
The whole universe may be compared to a bellows.

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It is hollow, but not empty.
It is moving and renewing without cease.
The more volubly one talks, the quicker will come his exhaustion.
It is best to abide by the old traditions.

[33t06c] **Cheng Lin**
The spirit of life is immortal and may be compared to the mysterious productive power which forms the base of the universe.
It is imperceptible, and its usefulness is inexhaustible.

[33t07c] **Cheng Lin**
Heaven is everlasting, and earth is perpetual.
Their endurance is due to the fact that they exist without the consciousness of self, because of which they endure for ever.
Likewise, the Sage is most highly esteemed because he regards himself as the least important.
His life is long preserved because he has no thought about his personal security.
He is able to realize his complete self because he is always selfless.

[33t08c] **Cheng Lin**
The way of a good man is like that of water which benefits all things without contention.
He is content to keep that which is discarded by the multitude.
Hence he is close to Truth.
He adapts himself to any environment;
he attunes his mind to what is profound;
he associates himself with the virtuous;
his words inspire confidence;
his rule brings about order;
he administers affairs with ability;
his actions are opportune.
Because he does not contend, he gives no cause for resentment.

[33t09c] **Cheng Lin**
Those who amass wealth without ceasing are comparable to one who continues to temper a weapon until it loses its keenness.
A house that is filled with gold and jades cannot long remain secure.
A man who proudly displays his riches invites trouble for himself.
The effacement of self after success has been achieved is the way of Heaven.

[33t10c] **Cheng Lin**
When the spirit holds fast to the body, how can there be disunion!
When the vital force attains the utmost degree of pliancy, how can one fail to resemble a new-born babe!
When the mind is purified, how can there be blemishes!
When the ruler truly loves the people, how can he fail to accomplish things!
When the sensual organs are properly used, how can one fail to have strength!
When the intellectual faculties are properly employed, how can one fail to have understanding!
The mysterious Nature is that which produces, grows, lives without the desire for ownership, gives without

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the wish for return, rules without claiming lordship.

[33t11c] **Cheng Lin**
Thirty spokes share the space of one nave.
The substance and the void are both essential to the usefulness of a carriage.
Clay is moulded to make vessels.
The substance and the void are both essential to the usefulness of a vessel.
Doors and windows are hewn in a house.
The substance and the void are both essential to the usefulness of a house.
Thus, the presence of something may prove beneficial, just as the absence of something may prove useful.

[33t12c] **Cheng Lin**
The five colours blind the eyes of man.
The five tones deafen the ears of man.
The five flavours vitiate the palate of man.
The pursuit of pleasures deranges the mind of man.
The love for wealth perverts the conduct of man.
Wherefore the Sage attends to the inner self, and not to the outward appearance.

[33t13c] **Cheng Lin**
Honour and disgrace are alike a cause of excitement.
The great trouble of man lies in the love for self.
What is meant by saying that honour and disgrace are alike a cause of excitement?
Man prefers honour to disgrace.
When he has the one, he becomes excited;
when he loses the other, he becomes excited.
This means that honour and disgrace are alike a cause of excitement.
What is meant by saying that the great trouble of man lies in the love for self?
Man is beset with great trouble because of his consciousness of self.
If he is selfless, how can there be any trouble?
Wherefore, if a man esteems himself only as much as he esteems the whole world, he will find security therein.
If a man loves the world as much as he loves himself, he will find security therein.

[33t14c] **Cheng Lin**
That which cannot be seen is formless.
That which cannot be heard is noiseless.
That which cannot be touched is bodiless.
These three cannot be examined in detail for they really constitute one indivisible whole.
This indivisible whole (Truth) does not appear bright when viewed at the summit, or dark when viewed at the nadir.
It is imperceptible and indescribable.
It is always changing, and reverting to the state of Nothingness.
It is formless, shapeless, vague, and indefinite.
Pacing it, one cannot see its head; pursuing it, one cannot see its tail.
Abide by this primordial Truth, and the States of today can be ruled.

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Know the primary conditions, and you know the principles of Truth.

[33t15c] **Cheng Lin**
The ancients who knew how to live according to Truth possessed a subtle and penetrating intelligence.
The profundity of their character was immeasurable.
As it was immeasurable, we can only give a superficial description of them as follows:
They moved about cautiously as though they were fording a large stream of water.
They were retiring and hesitant as though they were shy of the men around them.
Their demeanour was reverent as though they were meeting honoured guests.
They quickly adapted themselves to any circumstance as though they were ice melting before fire.
Their manners were simple and artless as though they were unhewn wood.
Their minds were expansive and receptive as though they were hollow valley.
Their views were impartial and tolerant as though they were turbid puddles.
What is it that can end the turbidity of puddles?
When there is no disturbance, the impurities gradually settle, and the water becomes clear.
What is it that can perpetuate the continuity of things?
When there is constant change, life gradually undergoes growth.
Those who hold fast to Truth do not desire satiation.
Because there is no satiety, life is continually renewing itself.

[33t16c] **Cheng Lin**
When one has attained the utmost humility and abided in the state of extreme quiescence, he can observe the cycle of changes in the simultaneous growth of all animate creation.
Things appear multitudinous and varied, but eventually they all return to the common root.
When they revert to the common root, there is quiescence.
The state of quiescence is called the fulfilment of destiny.
The fulfilment of destiny is called normalcy.
The knowledge of normalcy is called enlightenment.
The ignorance of normalcy causes haphazard action, and brings about calamities.
Knowing normalcy, a man becomes perspicacious.
Being perspicacious, he becomes altruistic, supreme, celestial, true, and everlasting.
Throughout his life nothing can do him harm.

[33t17c] **Cheng Lin**
Under the highest type of ruler, the subjects are hardly aware of his existence.
Under the next type of ruler, the subjects love his government.
Under the still next type of ruler, the subjects praise his government.
Under the still next type of ruler, the subjects stand in awe of his government.
Under the still next type of ruler, the subjects despise his government.
When one fails to inspire confidence, there must be cause for distrust.
Be quiet!
How can speech be of any avail!
When there are successes and achievements, the people believe that these are the natural results.

[33t18c] **Cheng Lin**
When the great Truth is abandoned, the teachings of benevolence and righteousness become fashionable.

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When wit and cunning are highly esteemed, the adepts in hypocrisy become fashionable.
When discord reigns in the family, the teachings of filial piety and fraternal love become fashionable.
When chaos prevails in the country, the loyal ministers become fashionable.

[33t19c] **Cheng Lin**
Banish the witty and cunning, and the people will be benefited a hundred-fold.
Cease the teaching of benevolence and righteousness, and the people will again become filial and fraternal.
Discard deceit and greed, and the people will cease to rob one another.
The above three are based on artifice, and are insufficient for good government.
Hence the people should be asked to do the following:
Cherish simplicity and honesty.
Banish selfishness and desires.
Discard learning and fears.

[33t20c] **Cheng Lin**
Respect and insolence, - are they really different?
Beauty and ugliness, - are they really different?
A man feels compelled to detest that which the multitude detest.
The multitude seem to be busy and merry as though they were celebrating a religious festival or attending a spring picnic.
I alone remain quiet and indifferent.
I roam about in a wide expanse as though I could never find an anchorage.
I am simple and ignorant like a new-born babe.
I fell weary and desolate like a homeless solitaire.
The multitude seem to have plenty.
I alone seem to have an insufficiency.
The multitude appear wise.
I alone look foolish.
The multitude appear bright.
I alone look dull.
I am like one tossed about on the wide sea or blown about in a high gale.
The multitude appear useful.
I alone look worthless.
I am different from other men, because I alone esteem the attainment of Truth.

[33t21c] **Cheng Lin**
The conduct of those who have attained perfection is always in accordance with the way of Truth.
Truth is vague and intangible.
Though vague and intangible, within it there is substance.
Though vague and intangible, within it there is form.
Though distant and vacuous, within it there is essence.
Its essence is real, and its validity can be proven.
It has existed from the earliest time, and only its name is new.
It is the primary origin of the whole of creation.

[33t22c] **Cheng Lin**

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The imperfect becomes perfect.
The old becomes new.
The crooked becomes straight.
The empty becomes full.
Loss means gain.
Plenitude means confusion.
Wherefore, the Sage holds fast to Truth and thereby sets an example for the world.
Because he is not self-complacent, he becomes enlightened.
Because he is not self-important, he becomes illustrious.
Because he is not self-conceited, he becomes successful.
Because he is not self-assertive, he becomes supreme.
Because he himself does not strive for superiority, there is none in the world who can contend with his superiority.
There is an old saying:
"The imperfect becomes perfect."
How true are these words!
In order to revert to the whole, one must abide by what is normal and natural.

[33t23c] **Cheng Lin**
Boisterous gales do not continue unabated from morn till eve.
Torrential rainfalls do not continue unabated throughout the day and night.
Who is it that produces these phenomena?
Heaven and earth.
Since these phenomena cannot last for ever, how much less can the work of man!
Those who follow the way of Truth will meet in Truth.
Those who follow the way of virtue will meet in virtue.
Those who follow the way of Heaven will meet in Heaven.
Those who meet in Truth become one with Truth, and they rejoice in it.
Those who meet in virtue become virtuous, and they rejoice in it.
Those who meet in Heaven become heavenly, and they rejoice in it.

[33t24c] **Cheng Lin**
Those who raise themselves on tiptoe cannot stand firm;
those who walk with long steps cannot travel far.
Those who are self-complacent are not enlightened.
Those who are self-important are not illustrious.
Those who are self-conceited are not successful.
Those who are self-assertive are not supreme.
Those who abide by Truth say:
"When one has a surplus of food and an excess of clothing, he causes envy in other men.
Therefore, the followers of Truth eschew these."

[33t25c] **Cheng Lin**
There is something evolved from chaos, which was born before heaven and earth.
It is inaudible and invisible.
It is independent and immutable.

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It is all-pervasive and ceaseless.
It may be regarded as the mother of heaven and earth.
I do not know its name and call it Truth or Daw.
If I must describe it, I will say that it is great, active, far-reaching, and cyclical in its motion.
Thus Truth is great, heaven is great, earth is great, and the king is also great.
Within the universe there are four great ones, and the king is one of them.
The king must follow the examples of earth, heaven, Truth, and Nature.

[33t26c] **Cheng Lin**
That which is weighty has its source in that which is light.
That which is tranquil can subdue that which is disquiet.
Wherefore, the Sage always conducts himself gravely and tranquilly.
Though he may be surrounded by splendour and comfort, he is always reposeful and disinterested.
When the ruler conducts himself lightly, he loses the respect of his ministers.
When he conducts himself with disquietude, he loses the support of his people.

[33t27c] **Cheng Lin**
Good conduct leaves behind no traces.
Good words afford no room for criticism.
Good mathematicians require no calculating apparatus.
Good lids need no bolts, and they cannot be opened.
Good fasteners need no cords, and they cannot be released.
The Sage, by his abiding goodness, saves mankind because he spurns no one.
He, by his abiding goodness, saves the inanimate creation because he spurns nothing.
This is called mutual understanding.
Wherefore,
the good man should be the teacher of the bad man;
the bad man should serve as a lesson for the good man.
When one fails to esteem his teacher, or the other fails to value his lesson, each is under a great illusion, though each may possess erudition.
This is called obscure conception.

[33t28c] **Cheng Lin**
When a man, though aware of his manly strength, abides by a womanly meekness,
he is content to occupy the most humble position in the world.
When he is content to occupy the most humble position in the world, and when he always abides by his true nature,
he becomes again like a new-born babe.
When a man, though aware of his own purity, does not spurn the impure,
he is content to dwell in the lowest place in the world.
When he is content to dwell in the lowest place in the world, and when he always abides by his true nature,
he reverts to the natural simplicity.
The original qualities are destroyed when a thing is turned into some useful vessel.
The Sage, by preserving the original qualities, becomes the supreme ruler.
Hence, the great institutions are those which do not violate the nature of man.

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[33t29c] **Cheng Lin**
When one desires to win over an Empire by action, I find that he will never have a moment of rest.
The possession of an Empire is something ordained by the gods.
It cannot be gained by action, or held.
Those who try to gain by action are sure to fail;
those who try to hold are sure to lose.
As regards the things of this world, they are constantly alternating:
they lead, they follow;
they inhale, they exhale;
they are strong, they are weak;
they rise, they fall.
Wherefore, the Sage eschews that which is excessive, extravagant, or superfluous.

[33t30c] **Cheng Lin**
Those who use Truth in assisting the ruler do not resort to war for the conquest of an Empire.
War is a most calamitous evil.
Wherever armies are quartered, briars and thorns become rampant.
Famines inevitably follow in the wake of great wars.
The good rulers are satisfied when an attack is stopped, and they do not venture to pursue conquest for supremacy.
Victories do not make them vainglorious, aggressive, arrogant, or anxious to pursue conquest for supremacy.
It is contrary to Truth for the strong to do harm to the weak.
Those who act contrary to Truth are sure to perish early.

[33t31c] **Cheng Lin**
The weapons of war are implements of disaster, and they should not be employed by the rulers except when it is unavoidable.
They should not show enthusiasm for their employment, and even when they are victorious, they should not glorify them.
To glorify them means taking delight in the killing of men.
Those who take delight in the killing of men cannot win the approval of the whole Empire.
The weapons of war are the implements of disaster, and they are detestable.
Therefore they are spurned by the followers of Truth.
Ordinarily the ruler esteems the left hand, but in war he esteems the right hand.
On joyful occasions, the left-hand side is the place of honour,
but on mournful occasions, the right-hand side is the place of honour.
The general second in command is seated on the left-hand side, and the general-in-chief is seated on the right-hand side.
All these indicate that war should be regarded as a mournful occasion.
When many people are killed, it should be an occasion for the expression of bitter grief.
Even when a victory is scored, the occasion should be regarded as lamentable.

[33t32c] **Cheng Lin**
Truth is the name given to that which was originally nameless and simple.
Though small, the whole world cannot subjugate it.

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When the rulers abide by it, all animate creation will of their own accord become their servants.
Because heaven and earth are one with Truth, they produce rains and dews which benefit all mankind alike without their asking.
The name was fabricated by man.
Since it has been given a name, the rulers ought to know it.
When they know it, they will be free from danger.
Truth is to the universe as rivers and seas are to the earth.

[33t33c] **Cheng Lin**
He who knows others is wise; he who knows himself is enlightened.
He who overcomes others is powerful; he who overcomes himself is strong.
He who feels self-contentment is rich; he who practises self-cultivation is resolute.
He who abides by his original nature endures; he who follows Truth throughout life enjoys immortality.

[33t34c] **Cheng Lin**
The great Truth is all-pervasive and may be found everywhere.
It gives life to all animate creation, and yet it does not claim lordship over them.
It accomplishes all things, and yet it does not claim anything for itself.
It embraces all things, and yet it has no fixed abode.
It abides by inaction, and may be considered minute.
It is the ultimate destiny of all animate creation though it is not conscious of it, and it may be considered great.
Because it is never conscious of its greatness, it becomes truly great.

[33t35c] **Cheng Lin**
He who abides by the great Simulacrum (Truth) finds the people of the whole world eager to follow him.
By following him they are rendered free from harm, and peace prevails.
Like music and baits, he attracts all passers-by.
The utterance of Truth is insipid.
It cannot be seen with the eyes;
it cannot be heard with the ears;
it cannot be exhausted from constant use.

[33t36c] **Cheng Lin**
When one wishes to expand, one must first contract.
When one wishes to be strong, one must first be weak.
When one wishes to rise, one must first fall.
When one wishes to take, one must first give.
This is called mere truism.
Meekness can overcome hardness, and weakness can overcome strength.
Fishes cannot survive after leaving deep waters.
The State must not leave the weapons of war in the hands of the people.

[33t37c] **Cheng Lin**
Truth abides by inaction, and yet nothing is left undone.
If the rulers abide by Truth, all animate creation will of their own accord come under their influence.

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When they of their own accord come under their influence, and if selfish desires arise, I would tranquillize them with the nameless simplicity (Truth).
Once tranquillized by the nameless simplicity, they will again be free from selfish desires.
Thus free from selfish desires, they will be calm, and the world will of its own accord become peaceful.

[33t38c] **Cheng Lin**
The most virtuous is not conscious of being virtuous, and therefore he attains virtue.
The least virtuous is always afraid of losing virtue, and therefore he fails to attain virtue.
The most virtuous abides by inaction, and nothing is left undone.
The least virtuous is always employed with action, and much is left undone.
When benevolence is most highly esteemed, people practise it for its own sake.
When righteousness is most highly esteemed, people practise it for their own good.
When propriety is most highly esteemed, people practise it because they are compelled to.
Thus,
virtue becomes fashionable when people fail to follow Truth;
benevolence becomes fashionable when people fail to attain virtue;
righteousness becomes fashionable when people fail to practise benevolence;
propriety becomes fashionable when people fail to practise righteousness.
The rules of propriety are brought about by the lack of loyalty and sincerity, and by the prevalence of confusion.
Learning is pushed to the fore when Truth is disregarded as a matter of no importance, and when hypocrisy begins to prevail.
Therefore the truly great men dwell in what is fundamental, and shun what is trivial;
they abide by what is real, and discard what is ornamental.

[33t39c] **Cheng Lin**
Since antiquity the following may be said to have attained Truth:
Heaven, which by Truth is clear.
Earth, which by Truth is secure.
The gods, which by Truth are divine.
The valleys, which by Truth are full.
All animate creation, which by Truth are alive.
The rulers, which by Truth are capable of rectifying the Empire.
Conversely, the following inferences may be stated:
Without that which renders it clear, heaven stands the danger of disruption.
Without that which renders it secure, earth stands the danger of depression.
Without that which renders them divine, the gods stand the danger of impotence.
Without that which renders them full, the valleys stand the danger of desiccation.
Without that which renders them life, all animate creation stand the danger of annihilation.
Without that which renders them capable of rectification, the rulers stand the danger of being overthrown.
Humility forms the basis of honour, just as the low ground forms the foundation of a high elevation.
Wherefore, the sovereigns are content to call themselves "The Virtueless" and "The Unworthy."
Does not this show that they regard humility as a matter of utmost importance?
Hence, the most praiseworthy are indifferent about praise.
It matters not to them whether they are admired as are beautiful jades, or despised as are rugged stones.

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[33t40c] **Cheng Lin**
The motion of Truth is cyclical.
The way of Truth is pliant.
The multitude of things in this world have their origin in Reality.
Before the birth of Reality there was Nothingness.

[33t41c] **Cheng Lin**
When the highest type of men hear of Truth, they forthwith sedulously practise it.
When the average type of men hear of Truth, they are unimpressed.
When the lowest type of men hear of Truth, they greatly deride it.
Indeed, if these men do not deride it, it is surely not Truth.
Wherefore it is said in the Book of Jiann-Yan:
"The one who understands Truth appears as though he did not understand it.
The one who advances toward Truth appears as though he were retreating from it.
The one who finds the way of Truth easy appears as though he found it difficult."
The most virtuous appear as though they were devoid of virtue.
The virtuous who can impart virtue to others appear as though they were incapable.
The virtuous who are strong appear as though they were weak.
The virtuous who are solid appear as though they were unreal.
The most pure appears as though it were impure.
The perfect square is cornerless.
The greatest achievement is slow of completion.
The highest note is inaudible.
The great Simulacrum is formless.
The great Truth is nameless.
It is only Truth that excels both in giving and achieving.

[33t42c] **Cheng Lin**
Truth gave birth to one;
one gave birth to two;
two gave birth to three;
three gave birth to the multitude of things which attain the state of harmony when the opposite elements of Ying and Yang are mingled in a well-balanced manner.
Men dislike to be called "The Virtueless" or "The Unworthy."
But these are the names with which the sovereigns style themselves.
Hence, a thing may seem diminished when it is actually augmented, and it may seem augmented when it is actually diminished.
What other men teach, I also teach:
"The violent and overbearing men will die an unnatural death."
This will form the main theme of my teaching.

[33t43c] **Cheng Lin**
The softest thing in the world can overcome the hardest.
Such a thing seems to issue forth from nowhere, and yet it penetrates everywhere.
From this I have learned the advantage of inaction.
Few men in this world have learned the precept of silence, and the advantage of inaction.

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[33t44c] **Cheng Lin**
Fame and life, - which is the more precious?
Life and property, - which is the more important?
Gain and loss, - which is the more to be preferred?
Inordinate love will surely result in abandonment.
Over-hoarding will surely end in heavy loss.
He who knows contentment will not suffer disgrace.
He who knows when to stop will not incur danger.

[33t45c] **Cheng Lin**
The most perfect appears as though he were imperfect, and his beneficence is inexhaustible.
The most complete appears as though he were incomplete, and his usefulness is limitless.
The most upright appears as though he were crooked.
The most skillful appears as though he were stupid.
The most eloquent appears as though he were inarticulate.
Calm can overcome unrest; heat can overcome cold.
With purity and quiescence of mind, one may rule supreme in this world.

[33t46c] **Cheng Lin**
When Truth prevails in this world, horses are employed to work on the farm.
When Truth fails to prevail in this world, horses employed in war are bred on the outskirts of the metropolis.
There is no error greater than that of having many desires.
There is no calamity greater than the feeling of discontent.
There is no fault greater than the desire for gain.
Therefore, he who knows contentment is always contented.

[33t47c] **Cheng Lin**
Without leaving the house, one may know everything about the world.
Without looking through the window, one may see the way of Heaven.
The further one travels, the less he knows.
Thus, the Sage possesses wisdom without seeking;
becomes famous without display;
achieves success without effort.

[33t48c] **Cheng Lin**
With learning one aims at constant augmentation.
With Truth one aims at constant diminution.
The diminution continues and continues until the state of inaction is reached.
Because of inaction, nothing is left undone.
When one constantly abides by inaction, he can win an Empire.
If he does not abide by inaction, he will never be able to win an Empire.

[33t49c] **Cheng Lin**
The Sage has no fixed prejudices, but always regards the hearts of all mankind as his own.
Those who are good, he treats well;

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those who are not good, he also treats well.
Thus he finds only good men.
Those who are sincere, he believes;
those who are not sincere, he also believes.
Thus he finds only sincere men.
The Sage wishes that all men in this world will soon return to simplicity.
While people in general strain their ears and eyes, the Sage wishes to have them all sealed.

[33t50c] **Cheng Lin**
Man begins with life, and ends with death.
During the span of man's existence,
three-tenths of it are passed in the processes of growth;
three-tenths are passed in the processes of decay.
That which is meant for the development of life but which is passed in the processes of decay also constitutes three-tenths.
Why is this so?
Because man over-taxes the life force.
It has been said that he who knows how to preserve life avoids the rhinoceros and tigers when travelling by land;
dodges arms and weapons when engaged in battle with a hostile army.
He sees to it that the rhinoceros have no opportunity to use their horns;
that tigers have no opportunity to use their claws;
that enemies have no opportunity to use their weapons.
Why is this so?
Because man avoids the risks of death.

[33t51c] **Cheng Lin**
It is Truth that gives both life and form to things.
The nature of a thing determines its individuality and perfection.
Therefore, as regards all things, Truth and Nature are the most important.
The importance of Truth and Nature is a matter of course, and requires no comment.
Truth gives birth to life.
Nature determines the individuality, growth, development, completion, maturity, protection, and security of a thing.
The mysterious Nature is that which lives without the desire for ownership, gives without the wish for return, rules without claiming lordship.

[33t52c] **Cheng Lin**
There was something which preceded the birth of the universe.
When the primary cause is grasped, the effects may be understood.
One's whole life can be secure if knowing the effects, one still holds fast to the primary cause.
Stop up all the orifices of lust, shut out all forms of distraction, - then one's whole life will be free from harm.
Open all the orifices of lust, attend to the gratification of desires, - then one's whole life will be beyond salvation.
The clear-sighted is he who can discern even the minute things.
The strong is he who can abide by meekness.

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Following the light, reverting to the source of illumination, doing no harm to oneself, - these are the ways of attaining what is normal.

[33t53c] **Cheng Lin**
If I am truly enlightened and travel the way of great Truth, I should always feel apprehensive lest I deviate from it.
The way of great Truth is most easy to travel, yet men prefer the by-paths.
The Court is very corrupt, the fields are much neglected, the granaries are much depleted;
yet there are men who still don expensive dresses, carry sharp swords, gorge themselves with food and wine, and wallow in superfluous wealth.
These men may be called the captains of robbers.

[33t54c] **Cheng Lin**
He who knows how to establish himself cannot be uprooted.
He who knows how to hold fast cannot lose his grip.
The descendants of such a man will worship him without cease.
When one's conduct is in accordance with Truth, the inherent qualities become real.
When a whole family follows Truth, the inherent qualities become abundant.
When a whole village follows Truth, the inherent qualities become enduring.
When the whole State follows Truth, the inherent qualities become superabundant.
When a whole Empire follows Truth, the inherent qualities become universal.
Thus,
one man is the measure of other men,
one family is the measure of other families,
one village is the measure of other villages,
one State is the measure of other States,
and one Empire is the measure of other Empires.

[33t55c] **Cheng Lin**
When the inherent qualities are completely preserved, one is like a new-born babe.
Poisonous insects will not bite him, ferocious beasts will not crouch in wait for him, predatory birds will not attack him.
Though his body is weak and supple, yet he has a firm grip.
Though he is ignorant about the reproductive organs, yet he possesses them all.
This is because he is full of the elemental force.
He may cry all day, yet he never loses his voice.
This is because he attains the perfect harmony.
When the elemental force is in perfect harmony, there is normalcy.
When one knows normalcy, there is enlightenment.
When one tampers with life, there is calamity.
When the heart is subservient to the will, there is compulsion.

[33t56c] **Cheng Lin**
Those who know do not speak; those who speak do not know.
Stop up all the orifices of lust,
shut out all forms of distraction,

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repress all manner of cunning,
unravel all causes of confusion,
eliminate all opportunities for rivalry,
remove all kinds of inequality,
- then there is great harmony.
When there is no cause for favour or disfavour, gain or loss, honour or disgrace,
the world will become rectified.

[33t57c] **Cheng Lin**
When one rules the State with uprightness, and uses stratagem in war,
he cannot hope to win over a whole Empire.
How do I know that this is true?
Because of the following:
When there are many prohibitory statutes in the Empire, the people become the more impoverished.
When the people possess numerous weapons of war, the State becomes more chaotic.
When men possess much skill and cunning, there is an increase of fanciful goods.
When there is a profusion of laws and regulations, banditry becomes rife.
Therefore, one of the Sages said:
"I abide by inaction, and the people reform themselves.
I esteem quietude, and the people rectify themselves.
I make no effort, and the people enrich themselves.
I have no desires, and the people of their own accord practise simplicity."

[33t58c] **Cheng Lin**
When the government is simple, the people are honest.
When the government is complicate, the people are wily.
What one calls calamity is often a fortune under disguise.
What one calls fortune is often a cause of calamity.
Who knows what the final outcome will be?
How can there be absolute right!
The right may turn out to be wrong.
How can there be absolute goodness!
The good may turn out to be evil.
Indeed, men have been under a delusion for such a long time.
The Sage,
though he is strict in his own conduct, does not require other men to conform;
though he is honest, does not hurt other men;
though he is upright, does not condemn other men;
though he is glorious, he does not dazzle other men.

[33t59c] **Cheng Lin**
In governing men and serving Heaven, there is nothing better than temperance.
In order to practise temperance, one must first follow Truth, and this means adherence to the inherent qualities.
When one adheres to the inherent qualities, he becomes invincible.
When he is invincible, he also becomes unfathomable.

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When he is unfathomable, he also becomes one with Truth.
When he is one with Truth, he becomes everlasting.
This is the way to attain immortality.

[33t60c] **Cheng Lin**
To govern a large State is as easy as frying small fishes.
When one rules an Empire according to Truth, the spirits become powerless.
Not only the spirits, but also the gods are powerless to do harm to men.
Not only the gods, but also the Sages are powerless to do harm to men.
When these do not do harm to one another, their inherent qualities will enable them to arrive at a common end.

[33t61c] **Cheng Lin**
In order to govern a large State, one must practise humility.
The father of an Empire should behave as though he were the mother.
The female willing to occupy a subordinate position uses quietude to subjugate the male.
Thus,
when a large State is humble, it can win over the small States;
when a small State is humble, it can win over the large States.
In the case of the large States, humility makes them desirous of protecting all men, and no more.
In the case of the small States, humility makes them desirous of serving all men, and no more.
These obtain what they desire because they practise humility.

[33t62c] **Cheng Lin**
Truth is the abode of the whole of creation.
It is treasured by good men, and it should also be treasured by bad men.
Good words enable one to obtain honour, and good conduct enables one to receive respect.
When a man is bad, why should we spurn him?
Wherefore, it is better to advance toward Truth than to be an Emperor, or a Grand Minister, or a royal messenger wearing precious jades and riding in fine carriages.
Why did the ancients esteem Truth?
Was it not for the reason that by following Truth men could obtain what was desirable and avoid what was undesirable?
Because of Truth they could rule the whole Empire.

[33t63c] **Cheng Lin**
Abide by inaction.
Do not crave for accomplishment.
Discard learning.
Regard great, small, much and little as the same.
Deal with what is easy as though it were difficult;
with what is trivial as though it were important.
The world's difficult tasks may appear easy in the beginning, just as the world's great achievements may appear small in the beginning.
Because the Sage does not go about great undertakings, he is able to accomplish great things.
He who lightly makes promises will surely be found wanting in good faith.

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He who often underestimates difficult tasks will surely be beset with difficulties.
Because the Sage is always aware of the existence of difficulties, he never encounters difficulties.

[33t64c] **Cheng Lin**
When chaos has not yet appeared, it is easy to maintain peace.
When portents have not yet appeared, it is easy to devise measures.
When a thing is brittle, it can be easily broken.
When a thing is minute, it can be easily dispersed.
Measures should be adopted to forestall future emergencies.
Action should be taken to safeguard against possible confusion.
A giant tree whose trunk measures several feet in diameter is grown from a tiny seed.
A tall tower nine storeys high is built upon basketfuls of earth.
A long journey of a thousand lii is covered step by step.
Those who try to gain by action are sure to fail;
those who try to hold are sure to lose.
Because the Sage abides by inaction, he does not fail.
Because he does not try to hold, he does not lose.
Men often fail in their undertakings when they are on the verge of success.
If the same care is exercised towards the end as at the beginning, they can never fail.
Wherefore, the Sage has no desires, covets not rarities, and acquires not learning in order that he may avoid the faults of the multitude.
He promotes the spontaneous development of all things, and does not venture to interfere by his own action.

[33t65c] **Cheng Lin**
The ancients who knew Truth well did not make the people acquire learning, but kept them in the state of simplicity.
The people become difficult to govern when they are full of wiles.
Therefore,
the ruler who relies on learning does harm to the State;
the ruler who relies not on learning does good to the State.
These two ways are the ways of government.
When one always follows the right course, he acts in accordance with the mysterious Nature.
The mysterious Nature is profound and far-reaching.
When things revert to it, there is great concord.

[33t66c] **Cheng Lin**
That the rivers and seas are the lords of all waterways is because they occupy the lowest position, which fact is the cause of their lordship.
Wherefore, he who wishes to be above the people must be content to be at the bottom.
He who wishes to be at the head of the people must be content to be in the rear.
Thus the Sage occupies a superior position, and the people do not find it burdensome.
He occupies a leading position, and the people do not find it irksome.
Therefore the whole Empire takes delight, and is never weary of paying him homage.
Because he himself does not strive for superiority, there is none in this world who can contend with his superiority.

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[33t67c] **Cheng Lin**
The world thinks that Truth which I describe is so great that it seems unreal.
It seems unreal because it is indeed so great.
If it were considered real, then it must be small.
There are three treasures which I cherish as the most precious.
The first is compassion.
The second is frugality.
The third is humility.
Because of compassion, there is courage.
Because of frugality, there is liberality.
Because of humility, there is supremacy.
Perdition will be the lot of those who choose courage, and abandon compassion;
who choose liberality, and abandon frugality;
who choose supremacy, and abandon humility.
When there is compassion, one can be victorious in an offensive war, and hold his position in a defensive war.
Because of the compassion of such a man, Heaven will deliver and protect him.

[33t68c] **Cheng Lin**
The best warriors are not warlike.
The best strategists are not impulsive.
The best winners are not quarrelsome.
The best rulers are not arrogant.
All these indicate the virtue of non-contention,
the ability to employ men,
compliance with Heaven's sublime way.

[33t69c] **Cheng Lin**
One of the ancient strategists said:
"I do not venture to fight an offensive war;
I prefer to be on the defensive.
I dare not advance an inch;
I prefer to retreat a foot."
This indicates the futility of possessing armaments,
the reluctance to send armed expeditions,
the inexistence of casus belli,
the absence of foes.
Nothing can be more calamitous than an underestimation of the enemy's strength.
To underestimate the enemy's strength may cost a man his life.
In the event of war, those who regard it as a lamentable necessity will win.

[33t70c] **Cheng Lin**
My teaching is very easy to understand and very easy to practise.
Yet the world does not understand or practise it!
My teaching has its basis, and my conduct has its reason.
Because the world is ignorant of them, I am misunderstood.

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There are few who understand me, and those who abuse me are placed in positions of honour.
Therefore the Sage must dress in coarse robes while hiding precious jewels within his breast!

[33t71c] **Cheng Lin**
Those who know, and yet do not think they know, belong to the highest type of men.
Those who do not know, and yet think they know, are really at fault.
When one knows that he is at fault, he can be free of faults.
The Sage is free of faults because he knows when he is at fault.

[33t72c] **Cheng Lin**
When the people are not afraid of punishment, the exercise of authority will be hampered.
Do not oppress the people; do not make them weary of life.
When the ruler does not oppress the people, they will not be weary of life.
The Sage knows his own worth, but makes no self-display.
He has self-respect, but does not feel self-important.

[33t73c] **Cheng Lin**
When one is daring to the point of recklessness, he will meet with violent death.
When one's daring is tempered by caution, he will find his life secure.
Of these two types, one is beneficial and the other harmful.
Who knows the cause of Heaven's preference?
The way of Heaven is victorious, and there is no strife convincing, and there is no speech;
responsive, and there is no compulsion;
sure of success, and there is no haste.
The rule of Heaven is extensive and comprehensive, slow but sure.

[33t74c] **Cheng Lin**
When the people are not afraid of death, why try to frighten them by capital punishment?
If the people are really afraid of death and when the wrongdoers are promptly executed, who will dare to do wrong?
There should be a certain authority to decide on the death of men.
If the decision of death is given to other men than the qualified party, it is comparable to asking a novice to do the work of a master-craftsman.
In so doing, the novice seldom escapes injuring his hands.

[33t75c] **Cheng Lin**
The people suffer hunger because the rulers levy so many taxes.
That is why they starve.
The people become difficult to govern because the rulers demand too much action.
That is why they are difficult to govern.
The people risk death because the rulers have too many desires.
That is why they risk death.
He who does not occupy himself with the preservation of his own body is superior to those who regard it as a matter of utmost importance.

[33t76c] **Cheng Lin**

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When a man is alive, his body is supple and pliant.
When he is dead, it is hard and stiff.
When a plant is alive, it is supple and pliant.
When it is dead, it is dry and brittle.
Therefore,
to be hard and stiff is the way of death;
to be supple and pliant is the way of life.
A stiff weapon may break, just as a stiff tree may crack.
That which is hard and stiff occupies a disadvantageous position.
That which is supple and pliant occupies an advantageous position.

[33t77c] **Cheng Lin**
The way of Heaven is like the drawing of a bow!
The bulge is levelled;
the depression is raised;
the excess is diminished;
the deficiency is replenished.
The way of Heaven is to diminish excess, and replenish deficiency.
The way of man is the opposite.
He robs the poor to serve the rich.
Who can give all he has to serve the world?
Only the follower of Truth.
Thus the Sage gives without the wish for return;
he achieves without claiming credit.
Is this not because he wishes to conceal his worth?

[33t78c] **Cheng Lin**
There is nothing in this world more supple and pliant than water.
Yet even the most hard and stiff cannot overcome it.
This is an irrefutable truism.
That the meek can overcome the strong, just as the supple can overcome the hard, is known to all people.
Only they fail to practise it.
A Sage once said:
"He who can suffer humiliation for the sake of his country is qualified to rule over a State.
He who can suffer calamities for the sake of his country is qualified to rule over an Empire."

[33t79c] **Cheng Lin**
When one merely tries to allay anger, the feelings of resentment may always remain.
Only by returning injury with kindness can there be goodwill.
Wherefore, the Sage always gives without expecting gratitude.
The virtuous is preoccupied with the thought of how to benefit others.
The unvirtuous is preoccupied with the thought of how to injure others.
The way of Heaven is impartial, helping all men alike in doing good.

[33t80c] **Cheng Lin**
The State should be small, and its inhabitants should be few.

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Its ruler should teach the people to shun arms and weapons even though they are available.
He should teach the people to avoid the risks of death, and to be reluctant to travel in distant countries.
Thus though there might be ships and carriages, they would have no need to mount them.
Though there might be arms and weapons, they would have no need to use them.
He should make the people return to the state of pristine simplicity where the system of knotting threads was used.
Then they would relish the food they eat;
consider beautiful the clothes they wear;
regard as comfortable the houses they dwell in;
enjoy the customs they have.
The State may be so closely situated that the barking of dogs and the crowing of cocks in one may be heard in the other.
Thus the people would be content to live in their own country from the time of their birth until their death without thinking of foreign intercourse.

[33t81c] **Cheng Lin**
True words may not be specious, and specious words may not be true.
Good words may not be convincing, and convincing words may not be good.
Wise men may not be learned, and the learned may not be wise.
The Sage gives without reservation.
He offers all to others, and his life is more abundant.
He helps all men alike, and his life is more exuberant.
The way of Heaven is to benefit, and not to harm.
The way of the Sage is to give, and not to strive.

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[34t01c] **Yi Wu**
The way that can be talked about is not the constant Way.
The name that can be named is not the constant Name.
Non-being is the name of the origin of Heaven and Earth;
Being is the name of the mother of all things.
Therefore:
Constantly in Non-being, one wishes to contemplate its (the Way's) subtlety.
Constantly in Being, one wishes to contemplate its path.
These two come from the same source, but are different in name.
The same source is called Mystery.
Mystery and more mystery.
It is the gateway to myriad subtleties.

[34t02c] **Yi Wu**
When all in the world know beauty as beauty,
then ugliness already has arisen.
When all know good as good,
then bad already has arisen.
Therefore:
existence and non-existence give birth to each other,
difficult and easy complement each other,
long and short contrast with each other,
high and low rely on each other,
sound and voice harmonize with each other,
front and back follow each other.
Therefore:
the sage manages his affairs by non-action and spreads his teachings without words.
All things arise, he does not reject them.
He produces, but does not possess;
acts, but does not take credit;
achieves merit, but does not dwell [on it].
Because he does not dwell on it, it does not leave him.

[34t03c] **Yi Wu**
[The ruler] not exalting talent, the people will not compete;
[The ruler] not valuing rare goods, the people will not steal;
[The ruler] not displaying desirable things, the people's hearts will not be disturbed.
Therefore, the sage's government:
empties their hearts,
fills their bellies,
weakens their wills,
strengthens their bones.
He always causes the people to have no knowledge and no desires
And causes those who are clever to not dare to act.
Acting by non-action, nothing will not be governed well.

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[34t04c] **Yi Wu**
The Way appears empty;
in use, it may not overflow.
Fathomless, it seems to be the ancestor of all things.
It blunts its own sharpness,
unties its own tangles,
tempers its own brightness,
unites itself with dust.
Deep but clear, it seems to exist and not to exist.
I do not know whose son it is.
It symbolizes that which precedes the Creator.

[34t05c] **Yi Wu**
Heaven and Earth have no humanity;
They regard all things as straw-dogs.
The sage has no humanity;
He regards the people as straw-dogs.
Between Heaven and Earth, it is like a bellows or a flute!
Empty, but not exhausted;
With movement, more comes out.
Too much talk always exhausts;
It is better to keep to the inside.

[34t06c] **Yi Wu**
The spirit of the valley never dies;
It is called the mysterious female.
The gate of the mysterious female is called the root of Heaven and Earth.
Continuously it seems to exist.
There is no labor in its use.

[34t07c] **Yi Wu**
Heaven is eternal and Earth is everlasting.
The reason they can last forever
Is because they do not live for themselves.
So, they can live long.
Therefore, the sage places himself behind,
But actually he goes ahead;
Neglects himself,
But actually preserves himself.
Is it not because he has no self
That his self is realized?

[34t08c] **Yi Wu**
The supremely good [man] is like water.
Water is good at benefiting all things
but does not compete with them.

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It dwells in places that people dislike;
therefore, it is close to the Way.
In dwelling, he is good at living close to the ground.
In mind, he is good at making himself like an abyss.
In giving, he is good at practicing humanity.
In speaking, he is good at keeping his word.
In governing, he is good at managing.
In doing, he is good at using his abilities.
In moving, he is good at discerning the right time.
Because he does not compete with others, he will be free from blame.

[34t09c] **Yi Wu**
Holding [a cup] until it overflows, is not as good as stopping in time.
[A sword] beaten to its sharpest, will not last long.
A hall filled with gold and jade, cannot be kept forever.
Pride in riches and honors, creates trouble for oneself.
After achieving merit, retire.
It is the Way of Heaven.

[34t10c] **Yi Wu**
To keep the spirit and body embracing Oneness,
can you let them not be separate?
To concentrate the breath for attaining softness,
can you be like an infant?
To wash and clear the mysterious vision,
can you eliminate all flaws?
To love the people and govern the state,
can you be without knowledge?
To open and close the Heavenly gates,
can you be the female?
To understand all things in the four directions,
can you be in non-action?
To produce them and nourish them,
To produce without possessing,
To act without taking credit,
To [encourage] growth without controlling,
This is called mysterious virtue.

[34t11c] **Yi Wu**
Join thirty spokes at one hub;
in its emptiness, the carriage has its use.
Mold clay into a vessel;
in its emptiness, the vessel has its use.
Make doors and windows for a room;
in its emptiness, the room has its use.
Therefore, to have existence is beneficial;

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not to have it is useful.

[34t12c] **Yi Wu**
The five colors cause people's eyes to become blind.
The five tones cause people's ears to become deaf.
The five flavors cause people's mouths to become taste-less.
Racing and hunting cause people's minds to become mad.
Rare goods cause people's actions to become obstructed.
Therefore, the sage is for the belly, not for the eye.
He renounces that and takes this.

[34t13c] **Yi Wu**
Favor is like disgrace, which startles us.
Big troubles should be treated as seriously as our bodies.
What is meant by, "Favor is like disgrace, which startles us"?
Favor is lowly.
Getting it startles us;
Losing it startles us;
Thus, favor is like disgrace, which startles us.
What is meant by, "Big troubles are treated as seriously as our bodies"?
The reason that we have big troubles is that we possess bodies.
If we did not possess bodies, what troubles could we have?
Therefore,
only the man who values himself for the sake of the world
is worthy of being entrusted with the world;
only the man who loves himself for the sake of the world
is worthy of being relied on by the world.

[34t14c] **Yi Wu**
Looking at it, one cannot see it;
it is named the invisible.
Listening to it, one cannot hear it;
it is named the inaudible.
Grasping at it, one cannot get it;
it is named the immaterial.
These three cannot be inquired into;
therefore, they are blended into one.
Above it, there is no light;
below it, there is no darkness.
Continually!
Infinitely!
Unnameable, it returns again to the no-thingness.
This is called the form of the formless, the image of nothingness.
This is called the vague, the elusive.
Meeting it, one does not see its face;
Following it, one does not see its back.

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If one holds to the Way of ancient times,
one can manage existence in the present.
That one can know the origin,
is called the record of the Way.

[34t15c] **Yi Wu**
In ancient times, the men who cultivated the Way shared its essence, subtlety, mystery, and penetration.
They were deep and beyond knowing.
Because they were beyond knowing, we try only to describe them:
Cautious, as if crossing a river in winter;
Hesitant, as if fearing the neighbors on all sides;
Serious, as if a guest;
Expansive, as if melting ice;
Sincere, as if an uncarved block;
Vast, as if a valley;
Chaotic, as if turbid [water].
Who can stop turbidity, clarifies it gradually through tranquility.
Who can create lasting peace, produces it gradually through movement.
The men who protect this Way do not want to be too full;
only by not being too full can they remain under cover,
without new achievements.

[34t16c] **Yi Wu**
Practice emptiness to its ultimate.
Maintain tranquility sincerely.
All things rise together;
I only contemplate their return.
All things flourish;
Each returns to its root.
To return to the root is tranquility;
It means to return to life.
To return to life is constancy;
To know constancy is enlightenment.
One who does not know constancy acts blindly and is in danger.
Knowing constancy, one's mind embraces all.
Embracing all, one treats all things equally.
Treating all things equally, one is kingly.
Being kingly, one is in accord with Heaven.
In accord with Heaven, one attains the Way.
Attaining the Way, one lives long.
One's entire life is without danger.

[34t17c] **Yi Wu**
The best ruler: the people merely know he exists.
Next best: the people love and praise him.
Next: the people fear him.

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Lowest: the people despise him.
Because he does not trust enough,
he will not be trusted by others.
Silent, the best ruler values his words.
When he has achieved merit and completed his works,
the people all say, "We did it ourselves."

[34t18c] **Yi Wu**
When the great Way was abandoned,
Humanity and righteousness appeared.
When the intelligent and knowledgeable arose,
Great hypocrisy appeared.
When the six relationships were not in harmony,
Filial piety and paternalistic kindness appeared.
When the state was in chaos and disorder,
Loyal ministers appeared.

[34t19c] **Yi Wu**
Transcend sagacity and abandon intellect;
The people will be benefited a hundredfold.
Transcend humanity and abandon righteousness;
The people will return to filial piety and paternal kindness.
Transcend craftiness and abandon profit;
Robbers and thieves no longer will exist.
These three are but ornaments, and inadequate;
Therefore, they should be subordinated.
Appear plain and embrace simplicity;
Reduce selfishness and restrain desires.

[34t20c] **Yi Wu**
Transcend learning; there will be no sorrow.
Between "yea" and "nay", what is the difference?
Between "good" and "evil", what is the distinction?
What other people fear, I cannot but fear.
Of wandering, there will be no end.
Most people are busy coming and going
As if enjoying a feast,
As if ascending a tower in the springtime.
I alone am unmoved, showing no sign,
Like a baby who has not yet become a child;
Weary, as if I have no home to return to.
Most people have more than enough; I alone seem to be left out.
My mind is like a fool's! Chaotic, chaotic!
Ordinary people are bright; I alone am dim.
Ordinary people inspect [everything]; I alone am obscurant,
Indifferent as the sea, endless as a high wind.

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Most people are reasonable; I alone am stubborn and mean.
I am different from others; I value being fed by the Mother.

[34t21c] **Yi Wu**
The attitude of grand virtue is to follow only the Way.
The Way is like something elusive and evasive.
Within it there is image, evasive and elusive.
Within it there is matter, elusive and evasive.
Within it there is essence, dim and dark.
The essence is very real,
Within it there is evidence of reality.
From ancient times to now,
Its name has not disappeared.
By it one can see the source of all things.
How could I know the source of all things?
By this.

[34t22c] **Yi Wu**
To bend is to be whole.
To crook is to be straightened.
To be hollow is to be filled.
To be worn out is to be renewed.
To have little is to gain more.
To wish for more is to be confused.
Therefore, the sage embraces oneness to become the pattern for the world.
By not being self-opinionated, he becomes enlightened.
By not being self-righteous, he becomes manifest.
By not being self-glorified, he has merit.
By not being self-satisfied, he develops well.
He alone does not compete with anyone;
so, no one can compete with him.
Is the ancient saying, "To bend is to be whole", an idle word?
Truly, the whole will return to him.

[34t23c] **Yi Wu**
Nature rarely speaks.
So, a whirlwind does not last all morning,
Nor does a sudden shower last the whole day.
Who causes these? Heaven and earth.
If what Heaven and earth do cannot last long,
What can man do?
Therefore, one who follows the Way is in accord with the Way.
One who practices virtue is in accord with virtue.
One who loses is in accord with loss.
To be in accord with the Way is to be accepted gladly by the Way.
To be in accord with virtue is to be accepted gladly by virtue.

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To be in accord with loss is to be accepted gladly by loss.
When a man is not sincere enough
He will not be trusted.

[34t24c] **Yi Wu**
One who is on tiptoe cannot stand.
One who strides cannot walk.
One who is self-opinionated is not enlightened.
One who is self-righteous is not brightened.
One who is self-glorified is without merit.
One who is self-satisfied cannot develop.
To the Way, all of them are known as
"Unwanted food and useless actions."
They may be despised by all things;
Therefore, one who practices the Way does not dwell on them.

[34t25c] **Yi Wu**
There was something formed in chaos;
It existed before heaven and earth.
Still and solitary,
It alone stands without change.
It is all-pervasive without being exhausted.
It may be the mother of the world.
I do not know its name, but name it the Way.
With reluctance, I call it Great.
Great means on-going;
On-going means far-reaching;
Far-reaching means reversing;
Therefore, the Way is great.
Heaven is great;
Earth is great;
The king also is great.
In this realm there are four great things,
And the king is one of them.
Man follows Earth;
Earth follows Heaven;
Heaven follows the Way;
The Way follows its nature.

[34t26c] **Yi Wu**
Heaviness is the root of lightness.
Tranquility is the master of restlessness.
Therefore, the sage travels all day without parting from his baggage wagon.
Although there are splendid palaces,
he lives transcendentally at ease.
Why would a ruler of ten thousand chariots treat himself so lightly in the world?

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Being light, one would lose one's foundation.
Being restless, one would lose one's mastery.

[34t27c] **Yi Wu**
Good walkers leave no track.
Good speakers leave no opening for criticism.
Good counters use no calculators.
Good closers use no bolts, but the doors cannot be opened.
Good tiers use no rope, but their knots cannot be untied.
Therefore, the sage is constantly good at saving people; no one is forsaken.
He is constantly good at saving things; nothing is abandoned.
This is called inherent enlightenment.
Therefore, good men are teachers of men who are not good;
Men who are not good are the good man's materials.
He who does not respect his teacher nor love his materials,
However intelligent, is greatly confused.
This is called essential subtlety.

[34t28c] **Yi Wu**
Knowing the male and keeping to the female,
One will be the stream bed of the world.
To be the stream bed of the world,
One will not depart from the constant virtue
But will return again to infancy.
Knowing the white and keeping to the black,
One will be the pattern of the world.
To be the pattern of the world,
One will not deviate from the constant virtue
But will return to the non-ultimate.
Knowing the honor and keeping to the mean,
One will be the valley of the world.
Being the valley of the world,
One's constant virtue is complete;
One returns to simplicity.
When the uncarved block is divided, it becomes vessels.
The sage uses it to become a leader.
Therefore, the great system will not cut apart.

[34t29c] **Yi Wu**
If one wants to possess the world and act upon it,
I know that he cannot get it.
The world is a sacred vessel;
It cannot be acted upon.
To act upon it is to destroy it.
To grasp it is to lose it.
Therefore, in all things,

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Some lead, some follow,
Some blow warm, some blow cool,
Some are strong, some are weak,
Some destroy, some are destroyed.
Therefore, the sage avoids the extreme,
The extravagant, and the excessive.

[34t30c] **Yi Wu**
One who aids the ruler with the Way
Does not use military force to be strong in the world.
It brings retribution.
Where an army is stationed,
Briers and thorns grow.
After a great war,
A bad year invariably follows.
The good one gets a result and stops;
He dares not attribute it to his strength.
He gets results but does not brag,
gets results but does not boast,
gets results but is not arrogant,
gets results but does not make choices,
gets results but does not use force.
Anything that grows strong grows old.
This is called, "Not being with the Way".
Whatever is not with the Way will die early.

[34t31c] **Yi Wu**
Fine weapons are things of ill omen.
All beings may dislike them;
Therefore, one who follows the Way does not live with them.
Ordinarily, a superior man values the left side;
Using an army, he values the right side.
Weapons are things of ill omen, not a superior man's things.
He uses them only when unavoidable.
He regards contentment as best.
Even if he wins, victory is not beautiful.
To find a victory beautiful is to rejoice at killing people.
One who rejoices at killing people can never attain his will in the world.
On fortunate occasions, the left side is elevated;
On unfortunate occasions, the right side is elevated.
The lieutenant-general stays on the left;
The supreme general stays on the right.
Deal with military affairs as if they were funeral rites.
Mourn for the killing of many people.
Observe funeral rites for the winning of a war.

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[34t32c] **Yi Wu**
The Way constantly is nameless.
Although its simplicity makes it seem trivial,
No one can subjugate it.
If dukes and kings can keep to it,
All things will naturally behave as guests.
Heaven and earth will unite with each other,
And sweet dew will fall.
People, without being commanded,
Will be equal to each other.
In the beginning of creation,
All things were given names.
When names are given,
One must know when to stop.
Knowing when to stop,
One will be free from danger.
The Way is to the world
As the great rivers and oceans
Are to streams in the valleys.

[34t33c] **Yi Wu**
One who knows another is intelligent;
One who knows himself is enlightened.
One who overcomes another has power;
One who overcomes himself is strong.
One who is contented is rich.
One who acts forcefully has will.
One who does not lose his place will endure long.
One who dies but does not perish will live long.

[34t34c] **Yi Wu**
The great Way is universal,
It exists on the left and the right.
All things rely on it for life,
And it does not refuse them.
It achieves without possessing.
It clothes and feeds all things
Without being their master.
Constantly desireless, it may be called "the small".
All things return to it,
But it is not their master.
It may be called "the great".
Because it does not consider itself great,
It is able to be great.

[34t35c] **Yi Wu**

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He who holds to the great image
Will be followed by the people of the world.
They will go unharmed,
In safety, calm, and peace.
Music and good food tempt passing guests to pause;
[But,] the Way that is tasted has no flavor,
Looked at, it cannot be seen,
Listened to, it cannot be heard,
Used, it cannot be exhausted.

[34t36c] **Yi Wu**
If it wants to close anything, surely it will first open it.
If it wants to weaken anything, surely it will first strengthen it.
If it wants to abandon anything, surely it will first allow it to arise.
If it wants to take away anything, surely it will first give it.
This is called the subtle enlightenment.
The soft and the weak win over the hard and the strong.
Fish cannot leave the deep water.
The state's sharpest weapons cannot be shown to people.

[34t37c] **Yi Wu**
The Way is constantly in non-action,
But it leaves nothing undone.
If dukes and kings can keep to it,
All things will be transformed by themselves.
But, in transforming, desires arise.
I will subdue them by the nameless simplicity;
With nameless simplicity,
There will be no desires.
Being desireless is to be tranquil.
All the world will become calm by itself.

[34t38c] **Yi Wu**
One with supreme virtue is not attached to virtue, so has virtue.
One with lower virtue does not lose virtue, so has no virtue.
One with supreme virtue is in non-action and acts without purpose.
One with lower virtue is in action and has purpose in his actions.
One with high humanity is in action but acts without purpose.
One with high righteousness is in action and acts with purpose.
One with high propriety is in action but, if people do not respond,
He raises armies to draw others to him.
Therefore, when people lose the Way, they resort to virtue.
Losing virtue, they resort to humanity.
Losing humanity, they resort to righteousness.
Losing righteousness, they resort to propriety.
Propriety marks the lack of loyalty and trust

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And the beginning of disorder!
The man with foreknowledge is only an ornament of the Way
And the beginning of stupidity.
Therefore, the great man dwells on the thick but not on the thin.
Dwells on the substance, but not on the ornament.
So, he renounces that and takes this.

[34t39c] **Yi Wu**
Those of ancient times attained oneness.
Heaven attained oneness and became clear;
Earth attained oneness and became calm;
Spirits attained oneness and became divine;
Valleys attained oneness and became full;
All things attained oneness and came to life;
Dukes and kings attained oneness and became models for the world.
All was achieved by oneness.
Heaven, without [oneness], becoming clear, might crack;
Earth, without [oneness], becoming calm, might explode;
Spirits, without [oneness], becoming divine, might be exhausted;
Valleys, without [oneness], becoming full, might dry up;
All things, without [oneness], receiving life, might perish;
Dukes and kings, without [oneness], becoming honorable, might fall.
Therefore, the superior takes the inferior as its root.
The high recognizes the low as its foundation.
Therefore, dukes and kings call themselves
"the lonely one", "the little one", and "the worthless one".
Is this not to recognize the lowly as the root?
Is not this?
Therefore, those who wish for great reputation have no reputation.
We do not want to be bright as jade or hard as stone.

[34t40c] **Yi Wu**
Reversal is the movement of the Way.
Weakness is the function of the Way.
All things in the world live in Being,
And Being lives in Non-being.

[34t41c] **Yi Wu**
When the highest scholars hear of the Way, they practice it diligently.
When average scholars hear of the Way, they doubt its existence.
When the lowest scholars hear of the Way, they laugh loudly at it.
Without their laughing, it would not be the Way.
Therefore, the established words say:
The bright way looks dim,
The advancing way looks as if retreating,
The level way looks rough,

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Supreme virtue looks like a valley,
Great whiteness looks soiled,
Abundant virtue looks deficient,
Established virtue looks like cowardice,
True essence looks changeable,
The greatest square has no corners,
The greatest vessel is completed late,
The greatest music is seldom heard,
The greatest image has no shape,
The Way is hidden in namelessness.
Yet, only the Way is good in lending itself, and is complete.

[34t42c] **Yi Wu**
The Way brings forth one,
One brings forth two,
Two bring forth three,
Three bring forth all things.
All things carry the dark and embrace the light
and make them harmonize with empty energy.
People dislike "the lonely one", "the little one", and "the worthless one",
But kings and dukes call themselves by these names.
Therefore, everything may gain by losing
and may lose by gaining.
What people teach, I also teach:
"The man of violence will not die well."
I will take this as the father of my teaching.

[34t43c] **Yi Wu**
That which is softest in the world overrides that which is hardest in the world.
Only that which has no existence can enter that which has no crevice.
Therefore, I know the benefit of non-action.
Teaching without words
And benefit without action;
Few in the world attain it.

[34t44c] **Yi Wu**
Of fame and body, which is dearer?
Of body and property, which is worth more?
Of gain and loss, which is more troublesome?
Therefore, excessive love surely is great waste.
Much storing up surely is a heavy loss.
To know when you have enough
is to avoid disgrace.
To know when to stop
is to be free from danger.
Only thus can one long endure.

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[34t45c] **Yi Wu**
The greatest achievement seems imperfect, yet its usefulness is never exhausted.
The greatest fullness seems empty, yet its usefulness is endless.
The greatest straightness seems bent.
The greatest skill seems clumsy.
The greatest eloquence seems like stammering.
Restlessness wins over cold.
Tranquility wins over heat.
Pure tranquility is the norm of the world.

[34t46c] **Yi Wu**
When the world is with the Way,
Galloping horses are sent back for dung.
When the world is without the Way,
War horses are raised in the suburbs.
No calamity is greater than not knowing contentment;
No trouble is greater than desiring gain.
Therefore, the contentment of knowing contentment is constant contentment.

[34t47c] **Yi Wu**
Without going out of doors, one can know the world.
Without looking out of windows, one can see the Way of Heaven.
The more one goes, the less one knows.
Therefore, the sage
knows without travelling,
names without looking,
achieves without action.

[34t48c] **Yi Wu**
To pursue learning is to increase daily.
To practice the Way is to decrease daily.
Decreasing and more decreasing,
One arrives at non-action.
Non-action, but nothing is left undone.
To have the world, one always should be in doing nothing.
If one is busy in doing something,
One cannot have the world.

[34t49c] **Yi Wu**
The sage's mind is not unchangeable;
He regards the people's mind as his mind.
He is good to those who are good;
He also is good to those who are not good.
This is the virtue of goodness.
He trusts those who are trustworthy;

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He also trusts those who are not trustworthy.
This is the virtue of trustfulness.
The sage, in the world,
Harmoniously merges his mind with the world's.
The people all strain their ears and eyes;
The sage regards them as children.

[34t50c] **Yi Wu**
From birth to death,
One-third are fellows of life,
One-third are fellows of death,
And one-third are fellows of life who move to grounds for death.
Why is this?
Because they are overly attached to their lives.
It is said that those who are good at sustaining life
Travel on land without meeting wild buffalos or tigers,
Enter battle without protection of armor or weapons.
In them, a wild buffalo finds no place to gore with its horns,
A tiger finds no place to seize with its claws,
A weapon finds no place to pierce with its blade.
Why is this?
Because they have no grounds for death.

[34t51c] **Yi Wu**
The Way brings them forth,
Virtue nurtures them,
Matter shapes them,
Environment forms them.
Therefore, all things without exception venerate the Way and value virtue.
The Way's venerability and virtue's value
are that they do not command but constantly are natural.
Therefore, the Way brings them forth,
Virtue nurtures them,
Grows them and rears them,
Matures them and ripens them,
Nourishes them and shelters them.
Producing without possessing,
Acting without taking credit,
Growing without controlling, --
This is called mystical virtue.

[34t52c] **Yi Wu**
The world has a beginning;
It is the mother of the world.
Having the mother,
One can know the son.

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Having known the son,
One should stay with the mother;
Then, to the end of one's life, there will be no danger.
Block the passages;
Shut the doors;
To the end of one's life, there will be no toil.
Open the passages;
Do all things;
To the end of one's life, there will be no salvation.
To know the small is called enlightenment;
To keep to the soft is called strength.
Use brightness and return to enlightenment.
Do not bring calamities upon oneself.
This is to practice constancy.

[34t53c] **Yi Wu**
If I, subtly, have knowledge,
Walking in the great Way,
My only fear is to act on it.
The great Way is very level,
But the people prefer short cuts.
The court is very remote;
The fields are very weedy;
The storehouses are very empty.
But officials wear gorgeous garments,
Carry sharp swords,
Are surfeited with food and drink,
And possess more money and goods than they can use.
This is called, "to steal reputation."
This is not the Way!

[34t54c] **Yi Wu**
What is well established cannot be uprooted.
What is well embraced cannot slip away.
[Practicing these], one's descendants will offer sacrifices without end.
Cultivate them in oneself, one's virtue will be true.
Cultivate them in the family, one's virtue will increase.
Cultivate them in the community, one's virtue will develop.
Cultivate them in the country, one's virtue will be abundant.
Cultivate them in the world, one's virtue will be universal.
Therefore,
by the self, contemplate the self;
by the family, contemplate the family;
by the community, contemplate the community;
by the country, contemplate the country;
by the world, contemplate the world.

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How can I know about the world as such?
By these.

[34t55c] **Yi Wu**
One who has an abundance of virtue is like a newborn baby.
Wasps and serpents do not sting it;
Fierce beasts do not seize it;
Birds of prey do not pounce on it.
Its bones are weak, its sinews are soft, but its grasp is firm.
Not yet knowing the union of female and male, its spirit is whole.
This is perfect essence.
It howls all day without getting hoarse.
This is perfect harmony.
To know harmony is to be constant;
To know constancy is to be enlightened.
To increase one's life span is ominous.
To control one's energy by mind is called strength;
To become strong is to become old.
This cannot be called the Way.
Not being in the Way, one will soon die.

[34t56c] **Yi Wu**
One who is wise does not speak;
One who speaks is not wise.
Blocking the passages,
Shutting the doors,
Blunting the sharpness,
Untying the tangles,
Tempering the brightness,
Uniting with the dust, --
This is called the mystical union.
Therefore,
There is no way to get close to it;
There is no way to leave it;
There is no way to benefit it;
There is no way to harm it;
There is no way to value it;
There is no way to despise it;
Therefore, it is revered in the world.

[34t57c] **Yi Wu**
Govern the country correctly,
Use the army trickily,
Have the world by doing nothing.
How can I know that is so?
By these:

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The more taboos and prohibitions there are in the world,
the poorer the people are.
The more sharp weapons the people have,
the more chaotic the nation is.
The more craft and skill people have,
the more strange things happen.
The more laws and commands a nation has,
the more robbers and thieves there are.
Therefore, the sage says:
I am in non-action, and the people transform themselves.
I like to be tranquil, and the people correct themselves.
I do not interfere, and the people prosper naturally.
I have no desires, and the people return naturally to simplicity.

[34t58c] **Yi Wu**
When the government is obscure and withdrawn,
The people are simple and honest.
When the government inspects and reinspects,
The people lack [morality and virtue].
Bad fortune is what good fortune depends on;
Good fortune is what bad fortune hides in.
Who knows the ultimate end?
There is no norm.
Normality turns out to be odd;
Goodness turns out to be bad.
People's confusion has been long.
Therefore, the sage is
upright but not cutting,
incorruptible but not harmful,
straight but not reckless,
bright but not dazzling.

[34t59c] **Yi Wu**
In governing people and serving Heaven,
There is nothing better than thrift.
Only by thrift can one submit early.
To submit early is to fully accumulate virtue.
With a full accumulation of virtue,
there is nothing that cannot be overcome.
With nothing that cannot be overcome,
one's limits are beyond knowing.
With limits beyond knowing,
one can rule a nation.
If one has the country's mother,
one can long endure.
This is called deep-root and firm-stalk.

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This is the way of long life and lasting vision.

[34t60c] **Yi Wu**
Govern a big country as if cooking a small fish.
Reign over the world with the Way,
Then its demons will have no spiritual power.
Not that demons are not spiritually powerful,
But their spiritual powers will not harm people.
Not that their spiritual powers cannot harm people,
But, because the sage also will not harm people,
Neither harms the other.
Therefore, they return to virtue together.

[34t61c] **Yi Wu**
A big state puts itself in the low place:
It is the focal point of the world
And the female of the world.
The female constantly wins over the male by her tranquility.
Tranquility is regarded as the low place;
Therefore, a big state, by lowering itself beneath a small state,
Can have the small state.
The small state, by lowering itself beneath a big state,
Can be taken to the big state's heart.
Therefore, one puts itself low to take,
and the other puts itself low to be accepted.
The big state wants only to embrace more people;
The small state wants only to join and serve the big state;
Thus, both have satisfied their needs.
The big one is right to put itself in the low place.

[34t62c] **Yi Wu**
The Way is the refuge of all beings.
It is the good man's treasure
And the safeguard of the man who is not good.
Fine words can buy,
Respectable conduct can win people over.
If a man is not good,
How could he abandon the Way?
Therefore, if one is crowned king,
Installed by three dukes,
Although with hands full of jade,
Preceded by a four-horse team,
It is not as good as sitting here, advancing the Way.
Why, since ancient times, has the Way been thus valued?
Is it not because the one can get what he seeks
And the other can get rid of his sins?

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Therefore, the Way is valued by the world.

[34t63c] **Yi Wu**
Act through non-action,
Serve through non-doing,
Taste through non-tasting,
Do the great through the small,
Deal with the myriad through the few,
Repay malice with virtue,
Solve the difficult problem at its easiest,
Do the great work at its smallest.
The difficult affairs of the world surely start from the easy,
The great works of the world surely begin from the small.
Therefore, the sage, never doing anything for greatness,
Is able to achieve greatness.
One who promises lightly surely will not be trustworthy;
One who thinks everything easy will end in more difficulty.
Therefore, the sage, taking everything as difficult,
Will have no difficulty in the end.

[34t64c] **Yi Wu**
What is at rest is easy to hold;
What has not yet appeared is easy to plan.
What is fragile is easy to shatter;
What is small is easy to scatter.
Act before the problem happens;
Manage before disorder arises.
A tree as big as one's embrace springs from a tiny sprout;
A tower with nine stories starts from a heap of earth;
A walk of a thousand miles begins from where one stands.
One who acts will fail;
One who becomes attached will lose.
Therefore, the sage, without acting, does not fail,
Without becoming attached, does not lose.
The people, in doing, fail at the point of success.
One should be as cautious at the end as at the beginning;
Then there will be no failure.
Therefore, the sage desires to be desireless
And does not value rare treasures,
Learns to be unlearned
And reforms the faults of people.
He aids all things in their natural development
And dares to not act on them.

[34t65c] **Yi Wu**
In ancient times, one who was good at practicing the Way

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Did not make the people clever
But kept them in ignorance.
If the people are hard to govern,
It is because they have too much knowledge.
Therefore,
one who governs the state with knowledge is a malefactor to the state;
one who does not govern the state with knowledge is a benefactor to the state.
Knowing both of these is also knowing to follow the pattern.
Constantly knowing to follow the pattern
Is called mystical virtue.
Mystical virtue reaches deep and far;
It returns with all things,
After which, supreme harmony will be attained.

[34t66c] **Yi Wu**
The reason rivers and seas are able to be the kings of all valleys
Is because they excel in taking the lowest places.
So, they become the kings of all valleys.
Therefore, one who wants to be above the people
Surely must, in words, be below them.
One who wants to stay before people
Surely must, in body, stay behind them.
Therefore, though the Sage's place is above,
The people are not burdened.
The Sage is ahead,
But the people are not obstructed.
Therefore, the world happily praises and does not tire of him.
Because he does not compete,
The world cannot compete with him.

[34t67c] **Yi Wu**
All the world says that my Way is too great to be like a thing.
It alone is great; so, it seems like no thing.
If it were like a thing, it would be already small.
I have three treasures to be kept and protected:
The first is called compassion;
The second is called thrift;
The third is called not daring to be ahead of the world.
Compassionate, one can be brave;
Thrifty, one can be expansive;
Not daring to be ahead of the world, one is able to be the leader.
Now,
Bravery without compassion,
Expansiveness without thrift,
Going ahead without retreat,
Is fatal.

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Compassion,
In war, will result in victory;
In defense, will result in holding firm.
When Heaven is going to save someone,
It protects him with compassion.

[34t68c] **Yi Wu**
One who excels as a knight is not warlike.
One who excels as a warrior is not angry.
One who excels at winning over enemies does not strive with them.
One who excels at managing people puts himself beneath them.
This is called the virtue of not being competitive.
This is called using the power of people.
This is called "matching Heaven", the ultimate state of the ancients.

[34t69c] **Yi Wu**
Military strategists have a saying,
"I dare not be a host; rather, a guest.
I dare not advance an inch; rather, retreat a foot."
This can be called
marching without formation,
striving without arms,
overthrowing without enmity,
capturing without weapons.
There is no greater calamity than to underestimate an enemy.
To underestimate an enemy is to lose one's treasures.
Therefore, when opposing armies try to overcome each other,
One who sorrows will win.

[34t70c] **Yi Wu**
My words are very easy to understand
and very easy to practice,
But the world cannot understand them
and cannot practice them.
My words have their primal meaning;
My deeds have their principle.
Only I am without knowledge;
Therefore, I am not known.
If those who know me are few,
Then, what I have is of value.
Therefore, the sage is covered by coarse clothes, but embraces jade.

[34t71c] **Yi Wu**
One who knows, but does not know, is best.
One who does not know, but knows, is sick.
Only one who recognizes this sickness as sickness

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Will not have the sickness.
The sage does not have this sickness
Because he recognizes this sickness as sickness.
Therefore, he has no sickness.

[34t72c] **Yi Wu**
When the people no longer fear authority,
Then the great authority will come.
Do not neglect their livelihood;
Do not scorn their spiritual lives.
If you do not scorn them,
They will not reject you.
Therefore, the sage
Knows himself, but is not opinionated;
Loves himself, but is not conceited.
So, he renounces that and chooses this.

[34t73c] **Yi Wu**
One who shows bravery in daring will be killed.
One who shows bravery in not daring will live.
Of them both, one is beneficial and the other is harmful.
About Heaven's dislike,
Who knows the reason?
Therefore, even a sage finds it difficult.
The way of Heaven
does not compete, but is good at winning;
does not speak, but is good at responding;
does not summon, but all things come of themselves;
is broad, but is good at planning.
Heaven's net is vast;
It is loose, but never misses.

[34t74c] **Yi Wu**
If the people no longer fear death,
How can one threaten them with death?
If one causes them constantly to fear death and captures and kills those who are tricky,
Who would dare to be tricky?
The one who constantly is the executioner can kill.
One who kills by taking the place of the great executioner
is like one who takes the place of the great carpenter in cutting wood.
Of those who have taken the place of the great carpenter,
Few have not hurt their own hands!

[34t75c] **Yi Wu**
The people are starving
Because those above tax them too heavily.

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Therefore, they starve.
The people are hard to govern
Because those above are too active.
Therefore, they are hard to govern.
The people make light of death
Because those above seek too much for their own lives.
Therefore, they make light of death.
To do nothing for one's life
Is better than to value it.

[34t76c] **Yi Wu**
One who is living is soft and weak.
One who is dead is hard and rigid.
All living things, like grass and trees, are soft and frail.
With death, they become withered and dry.
Therefore, hardness and rigidity are associated with death.
Softness and weakness are associated with life.
Therefore, powerful weapons will not win;
Massive trees will be cut down;
The strong and great will be laid low;
The soft and weak will be exalted.

[34t77c] **Yi Wu**
Is not the way of Heaven like the stringing of a bow?
The upper part is depressed,
The lower part is raised;
The too-long string is shortened,
The too-short string is added to.
The way of Heaven reduces excesses and makes-up deficiencies.
The path of man is not so;
It decreases the deficient to supply the excessive.
Who can have more to offer to the world?
Only the man with the Way.
Therefore, the sage acts without taking credit,
Achieves without attachment.
He does not want to display his worthiness.

[34t78c] **Yi Wu**
Nothing in the world is softer or weaker than water,
But those who attack the hard and strong cannot conquer it,
Because nothing can change it.
The weak wins over the strong,
The soft wins over the tough.
Everyone in the world knows this,
But no one can practice it.
Therefore, the sage says,

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To accept the state's sordid aspects is to be the lord of the state.
To accept the state's ill omens is to be the king of the world.
True words sound like their opposite.

[34t79c] **Yi Wu**
Reconciliation of a great grudge
Surely will leave some ill-will.
How can this be considered as good?
Therefore, the sage holds the left-hand part of the contract and does not blame the other person.
The man with virtue is likely to keep the contract;
The man without virtue is likely to collect the tax.
The way of Heaven has no favor;
It is constantly with the good man.

[34t80c] **Yi Wu**
There can be a small state with few people.
Let it have many vessels; the people will not use them.
Let the people value death and not move to far places.
Though there are boats and carriages, there is no place to ride them.
Though there are arms and weapons, there is no place to display them.
Let the people again tie knots of rope and use them.
Sweet their food,
Beautiful their clothes,
Peaceful their living,
Happy their customs.
Neighboring states can see each other,
The sounds of cocks and dogs can be heard by each other,
But the people will grow old and die, never having visited each other.

[34t81c] **Yi Wu**
Sincere words are not sweet;
Sweet words are not sincere.
The good man is not argumentative;
The argumentative man is not good.
The wise man is not erudite;
The erudite man is not wise.
The sage does not hoard.
The more he does for others,
The more he has for himself.
The more he gives to others,
The more he gains for himself.
The way of Heaven is to benefit others, not to harm them.
The way of the sage is to act, but not to compete with others.

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[35t01c] **Han Hiong Tan**
Dao that can be expressed in words is not the absolute Dao.
The names that can be given are not the absolute names.
Non-being is before the dawn of time,
Being is when everything begins to emerge.
Therefore, maintaining a passive and receptive mode,
You can watch the secret of life;
Maintaining an active and attentive mode,
You can perceive the rhythm of life.
These two cognitive processes, though differing in names,
Are in the same continuum.
Both are known as the inscrutable Mystery,
Which is the greatest of all mysteries.
And it is through these perspectives that we can observe the marvellous phenomena of Nature.

[35t02c] **Han Hiong Tan**
When everyone knows what beauty is,
There must also be ugliness.
When everybody knows what goodness is,
Then evil must also exist.
Therefore, the haves and the have-nots coexist.
Easy and hard become complementary.
Long and short differ in length.
High and low contrast in height.
Tone and pitch harmonise with each other.
The past is followed by the present.
Hence, the sage manages his affairs with non-action,
Teaches without utterance,
And lets everything develop without any interference.
Dao procreates but does not possess.
It facilitates development but does not gloat.
When it accomplishes his task, it does not claim credit.
As the sage does not claim credit for his success,
The credit cannot be taken away from him.

[35t03c] **Han Hiong Tan**
Do not venerate the intelligentsia,
So that people will not rival.
Do not value rare objects,
So that people will not steal.
Do not display any desirable goods,
So that people will not be tempted.
Therefore, the sage rules the people by
Emptying their hearts, filling their stomachs,
Diminishing their desires and strengthening their bones.
He constantly makes people devoid of cunning and ambition,

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So much so that even a rabid rabble-rouser among them
Is not able to stir up any trouble.
By practising non-action,
The rule will be peaceful.

[35t04c] **Han Hiong Tan**
Dao is akin to an empty vessel.
It is inexhaustible, as if the vessel can never be filled completely.
So deep and unfathomable,
It must be from where all things come forth.
Dao blunts its own sharpness,
Simplifies its own complexity,
Attenuates its own brilliance,
And mingles with the dirt.
Vast and profound, it appears that it could go on forever.
I do not know whose progeny it is.
It was there before the existence of the creator.

[35t05c] **Han Hiong Tan**
Nature is impartial;
It treats everything like sacrificial straw dogs.
The sage is also indifferent;
He regards everyone as sacrificial straw dogs.
The universe is just like a bellows.
Though empty and intangible, it is never spent.
The more you use it, the more briskly it carries on.
But to argue excessively will definitely come to a dead end.
It is best to maintain the central core of human nature.

[35t06c] **Han Hiong Tan**
The spirit of the valley (Dao) is immortal.
It is known as the mystical female.
The birth canal of the mystical female
Opens to the universe.
Dao seems to be able to go on forever and continues to function effortlessly.

[35t07c] **Han Hiong Tan**
The universe is everlasting.
It is eternal because it does not exist for its own sake.
Hence, it will be everlasting.
The sage safeguards his interest by always putting his personal interests last.
He regards his interests as inconsequential.
Yet, it is often preserved.
Is this because by not being self-serving that his interests are always preserved?

[35t08c] **Han Hiong Tan**

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A person of great virtue behaves like water.
Water benefits everything but does not contend.
It resides at the lowest place that everyone loathes.
Thus this characteristic of water bears close resemblance to the typical trait of Dao.
A person of great virtue prefers to live on the lowest ground.
His heart is quiescent and serene.
His dealings with others are based on goodwill.
His utterances are forever sincere.
His rule is orderly and peaceful.
His managerial skills are superb.
His timing is always impeccable.
Because he is not contentious, nobody will ever hold a grudge against him.

[35t09c] **Han Hiong Tan**
As brimming with pride will often lead to a downfall,
A timely halt is much preferred.
If you continue to hone the blade of a knife,
You will not be able to preserve its sharp edge.
It is impossible to safeguard a house full of treasures forever.
Wealthy people who are arrogantly extravagant,
Inevitably bring calamity upon themselves.
To retire after a successful career is to follow the way of Dao.

[35t10c] **Han Hiong Tan**
In maintaining congruity of the mind and body,
Can you prevent your attention from wandering?
Can you breathe naturally and relax your entire body
Until it becomes as supple as an infant's?
Can you clear all errant thoughts and maintain an immaculate mind?
Can you rule benevolently by adhering to non-action?
In watching everything evolve and change, are you able to maintain quietude (a typical female trait)?
Can you learn intuitively rather than analytically?
Dao procreates and nourishes everything.
It engenders but does not claim possession.
It achieves but does not claim credit.
It lets things develop but does not exert control.
This is known as "inconspicuous virtue".

[35t11c] **Han Hiong Tan**
Thirty spokes come together at the hub.
The empty hub houses the axle of the wheel, and this allows the cart to move.
You mould clay to make utensils.
The empty space of the container makes it useful.
While building a house, you put in windows and doors.
The empty space gives us the room to use.
The substantial part creates the space, and thus provides us the benefit.

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However, it is in the empty space that the actual utility lies.

[35t12c] **Han Hiong Tan**
Excessive colours impair your sight.
Excessive noise affects your hearing.
Excessive tastes will dull your taste buds.
Galloping and hunting on horseback will drive you crazy.
Coveting rare objects will impel people to commit crime.
Therefore, the sage aims to satiate the people's hunger.
He does not intend to feast their visual desires.
Hence, he rejects the latter but embraces the former.

[35t13c] **Han Hiong Tan**
Whether you are exalted or disgraced, you are uneasy.
It is because you are fearful of imminent disaster.
Why should you be uneasy when you are exalted or disgraced?
Being exalted, you feel proud and elated.
In disgrace, you feel shameful and miserable.
Gaining honour, you fear losing it.
Losing honour, you suffer severe humiliation.
This is why you feel terribly uneasy when you are exalted or disgraced.
Why is there a fear of imminent disaster?
The fear exists because you are constantly worrying about when disaster will strike you.
If you can forget about yourself, then there is no fear.
However, if you manage the country with the same consideration as you have for yourself,
Then you can be entrusted for the job.
If you rule the country in the same manner as you love yourself,
You deserve to be the trustee of the nation.

[35t14c] **Han Hiong Tan**
That which cannot be seen is called Yi.
That which cannot be heard is Xi.
That which cannot be touched is Wei.
All these three qualities can hardly be analysed.
When amalgamated into one,
Its upper limit is not radiant,
And its lower limit is not dull.
It is as nebulous as it is indescribable.
Eventually it approaches to nothingness.
This is why it is called the formless form, or the immaterial material.
This is why it is called the illusory.
Try to meet it head-on, and you cannot see its face.
Try to follow it from behind, and you cannot see its back.
Following the way of ancient Dao,
You will be able to manage your affairs with great aplomb.
To be able to understand ancient Dao

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Is to truly appreciate the immutable principles of Dao.

[35t15c] **Han Hiong Tan**
In antiquity, a person who followed the way of Dao,
Was as enigmatic as he was insightful.
He was also inscrutable.
Because of his inscrutability, I am compelled to describe his demeanour:
He acts cautiously, as if he were wading through a frigid stream in winter.
He conducts his affairs prudently, as if he were fearful of the gossiping of his nosy neighbours.
His behaviour is as majestic and proper as an honoured guest.
His demeanour is as spontaneous as the melting ice.
His character is as unsophisticated as a block of raw timber.
He is as open-minded as a valley.
He is as muddle-headed as a turbid stream.
Who can allow the turbid water to precipitate and gradually become clear?
Who can agitate the stillness and slowly bring vivacity back again?
He who follows the way of Dao does not become swollen-headed.
Consequently, he will endure.

[35t16c] **Han Hiong Tan**
I strenuously try to banish all errant thoughts from my mind, and assiduously attempt to maintain quietude.
Henceforth, while everything continues to develop and evolve, I silently watch its natural transformation.
Although there are multifarious things in the world,
Each and every one will go back to where it came from.
Returning back to where it came from is called 'jing'.
It is also called 'back to destiny'.
'Back to destiny' is the eternal law.
You have insightful wisdom if you understand this eternal law.
Unable to grasp this will bring about calamity.
Knowing this, you will have great understanding.
Having great understanding will make you impartial.
Being impartial, you generally facilitate others to fulfil their potential. (accomplishment)
Accomplishment is in accordance with the law of nature.
The law of nature is called Dao.
Dao is everlasting.
Following the way of Dao, your whole life will be free from danger.

[35t17c] **Han Hiong Tan**
People take the great ruler for granted and are oblivious to his presence.
The good ruler is loved and acclaimed by his subjects.
The mediocre ruler is universally feared.
The bad ruler is generally despised;
Because he lacks credibility, the subjects do not trust him.
On the other hand, the great ruler seldom issues orders.
Yet he appears to accomplish everything effortlessly.

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To his subjects everything he does is just a natural occurrence.

[35t18c] **Han Hiong Tan**
When the great Dao is in decline,
Benevolence and loyalty appear.
As wisdom arises, so does hypocrisy.
Only in a feuding family do filial piety and parental doting become conspicuous.
Loyal ministers emerge whenever the country is in chaos.

[35t19c] **Han Hiong Tan**
If you discard sagacity and wisdom,
The populace will be better off a hundred-fold.
If you get rid of benevolence and righteousness,
Filial piety and doting affection will return.
If you dispense with ingenuity and profiteering,
There will be no thieves.
All these attributes are mere superficialities.
They are not substantial enough to run the country.
There are other ways:
Outwardly, be simple; and inwardly, you should maintain your pristine sincerity.
You should not be selfish or avaricious.

[35t20c] **Han Hiong Tan**
Get rid of the knowledge and you eliminate your worry.
To say 'yes' or to howl 'yes', is there a big difference?
The concepts of good and bad, are they that much different?
Should I also be afraid of what other people are fearful about?
I am yet to make up my mind on these questions.
Nevertheless, everyone is happy, as if having a great feast or a nice picnic in spring.
Singularly, I am feeling tranquil and imperturbable.
I am as innocently naive as an infant.
Feeling lost as if I have no place to go back to.
Everyone seems to be smug while I alone feel inadequate.
I am just a clod and am very bewildered.
Everyone appears to be dazzling, but I am simply lacklustre.
Everyone is astute while I am befuddled.
My thoughts are drifting and ruffling, like an ocean.
My mind is blowing aimlessly like a gale.
Everyone is striving for success and prosperity
While I remain obstinately inane and insignificant.
I know I am different for I am devoted to the study of Dao.

[35t21c] **Han Hiong Tan**
The demeanour of a man of great virtue is consistent with the way of Dao.
Dao, as an entity, is not tangible.
Though it is intangible, it appears to have some image.

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Although it appears nebulous, it has some form.
Though inscrutable and indistinct, it appears to have some vitality.
This vitality is as real as it is creditable.
From antiquity until now, Dao has always existed.
Through following the way of Dao, one tries to understand the beginning of the world.
To understand the beginning of the universe is from the study of Dao.

[35t22c] **Han Hiong Tan**
To preserve your life, you have to be pliable.
That which is bent will soon be straightened.
The lowest ground will be filled by water.
Old and tattered things will soon be replaced.
To gain real insights, you must be focused.
Dealing with too many things concurrently can only lead to confusion.
The sage embraces the essence of Dao.
He thus sets an example for others to follow.
Not trying to be prominent is why he is famous.
Not pretending to be a know-all is why he is distinguished.
Not wanting to claim credit is why he is acclaimed.
Not bragging about his ability is why he has advanced.
Because he is not contending, no one can compete with him.
The ancient saying that to be pliable is to preserve oneself is not just empty rhetoric.
It is through following the way of Dao that self-preservation is assured.

[35t23c] **Han Hiong Tan**
To be reticent is consistent with the law of nature.
Usually the hurricane does not last more than half a day.
And torrential rain does not pour for a whole day.
The wind and rain are the result of the forces of nature.
Even the forces of nature do not endure for long,
So how can human efforts ever match that of nature?
Those devoted to Dao will follow Dao, and those devoted to De will follow De.
On the contrary, those who go against Dao will manifest it in their behaviours.
Following the path of Dao, Dao is glad to accept you.
Following the path of De, De is pleased to welcome you.
Following the alternative path, the alternative entity is also happy to receive you.
If the people in power have no credibility, then the ordinary people will not trust them.

[35t24c] **Han Hiong Tan**
He who stands tiptoed will soon fall over.
He who walks with huge strides will not go very far.
By trying to show off, you will not be eminent.
By acting like a know-all, you will not be distinguished.
If you brag about your success, you will end up with no credit.
If you are conceited, you will not make any further advancement.
From the perspective of Dao,

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Even animals will find all extravagant deeds disgusting.
He who follows the path of Dao does not subscribe to these actions.

[35t25c] **Han Hiong Tan**
There is an admixture,
Which existed before heaven and earth.
As silent as it is nebulous,
It exists alone and it is permanent.
It moves around a circle unceasingly.
It is the mother of the universe.
I do not know its name and I have decided to call it Dao.
Arbitrarily, I describe it as great.
So great that it begins to permeate everywhere.
Permeating outwards, it goes farther and farther away.
Nevertheless, it will soon return to its original state again.
Therefore, Dao is great.
Heaven is great.
Earth is great.
Humanity is great.
In the universe, humanity is one of the four greats.
Man models earth;
Earth models heaven;
Heaven models Dao.
And Dao models nature.

[35t26c] **Han Hiong Tan**
Frivolity should be anchored to solemnity.
Tranquillity should keep a tight rein on agitation.
Therefore, the sage carries out his daily tasks with gravity and equanimity.
He is oblivious to the honour that has been bestowed upon him.
Although he lives in luxury, he is unaffected by all the trappings.
How could any national leader behave in a cavalier fashion in governing the country?
In fickle frivolity, he will lose the foundations.
In great haste, he will lose control.

[35t27c] **Han Hiong Tan**
A good traveller leaves no tracks.
A good debater never makes a slip.
A good strategist does not require chips to formulate a plan.
A good leader does not confine his men to ensure that they stay.
A good employer does not need rope to bind his men to their jobs.
Therefore, the sage always assists but never abandons people.
He always aids all creatures and he never forsakes them.
This is called "covert enlightenment".
While a good person could be a bad person's teacher,
A bad person could provide a salutary lesson to a good person.

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A learned person remains a befuddled one if he neither values the teacher nor learns from this salutary lesson.
The subtlety of Dao can only be appreciated by an intuitive mind.

[35t28c] **Han Hiong Tan**
Knowing the excitement of proactivity, you settle for quietude.
Everyone will converge to you like water flowing towards the valley.
Thus, you are like the valley to the world.
Holding fast to the "absolute virtue" (Dao),
You try to return to the pristine innocence of an infant.
You know the benefit of the limelight, but choose to be anonymous.
You set this example for others to follow.
Holding fast to the "absolute virtue" unerringly,
You hope to return to the path of Dao.
Knowing the lure of fame and glory, you choose humility instead.
By your taking a low profile, everyone converges to you like water flowing towards the ravine.
Thus, you are the ravine to the world.
The "absolute virtue" is bountiful.
Finally, it returns to the naturalness of a raw timber.
The natural block once carved becomes useful utensils.
The sage utilises them as leaders.
The system set up by the sage should cause no harm.

[35t29c] **Han Hiong Tan**
If you want to rule the world according to your own whims,
It is unlikely to be successful.
Governing a country is a sacred mission.
You must not be meddlesome or intransigent.
He who is meddlesome will flounder in his job.
He who is rigid and foolhardy will lose the plot.
It takes all sorts to make the world.
Some are leaders and some are followers.
Some are highly excitable and some are calm.
Some are strong and some are weak.
Some feel secure and some feel threatened.
Nevertheless, the sage forsakes excess, extravagance and arrogance.

[35t30c] **Han Hiong Tan**
An enlightened minister prefers applying the principles of Dao to assist his sovereign in governing.
He is extremely reluctant to use force to subjugate others.
Using force always has repercussions.
Wherever the army passes through, the land is laid to waste and brambles grow.
After a major battle, there will be a famine the following year.
A moral person will only accomplish his task.
He will not be heavy-handed.
Achieving success, he is not ostentatious.

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Accomplishing his task, he does not gloat.
Scoring victory, he is not arrogantly intransigent.
He goes to war in order to achieve his objective, only when he has no other choice.
Even after winning, he does not brutalise the vanquished.
Whenever anything reaches its peak, it starts to decline.
Moreover, excessive use of force is not in accordance with Dao.
Anything that goes against Dao will suffer an early demise.

[35t31c] **Han Hiong Tan**
Sharp weapons are inauspicious instruments.
Everyone dislikes them.
Hence, those who follow the way of Dao avoid using them.
In times of peace, a person of virtue favours the left side.
Only during war does the right side become the preferred choice.
A weapon is an instrument of bad omen.
It is never the favourite object of the man of virtue.
Even as the last resort when military force has to be used,
It should be used with great restraint and equanimity.
In victory, one should not glorify the war.
He who glorifies war must be a bloodthirsty person.
No bloodthirsty person has ever won universal respect or approval.
The left side represents good auspices.
The right side augurs bad omen.
The second-in-command resides on the left side, whereas the commander-in-chief resides on the right.
In conducting the war, the mood is as dark and solemn as that of a funeral rite.
During the conflict, you should still mourn for the heavy casualties you have inflicted.
In victory, you should bury the dead with appropriate ceremony.

[35t32c] **Han Hiong Tan**
Dao is often referred to as "the nameless".
Although this "pristine simplicity" (Dao) appears to be insignificant,
Nothing in the world can subjugate it.
If a ruler can follow the way of Dao,
Everyone will naturally come to join him.
When Yin and Yang harmonise, rain begins to fall.
Similarly, people will live in harmony without any coercion.
Whenever a system is set up, new terminology appears.
(A new system will bring about new disputes.)
However, it is important to simplify the system.
Knowing when to stop, you can avert a calamity.
What Dao is to the people is similar to what the ocean is to the rivers.

[35t33c] **Han Hiong Tan**
He who understands others is wise.
He who knows himself is sagacious.
To defeat others, you are powerful.

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To prevail upon yourself, you are resolute.
To be contented is to be wealthy.
To diligently follow the way of Dao means you have great determination.
By not deviating from the path of Dao, you will perpetuate.
When a person dies but his spirituality persists, this is the essence of immortality.

[35t34c] **Han Hiong Tan**
The great Dao flows everywhere.
It goes to the right and it goes to the left.
Myriad beings depend on it to survive,
But it does not interfere with them.
It facilitates but does not gloat.
It nourishes everything, but does not exert control.
Dao has no goal and appears to be insignificant.
Nevertheless, everything relies on it for sustenance, but it exerts no control.
Such action seems to be magnificently great.
Dao has no intention to be great, yet it attains greatness.

[35t35c] **Han Hiong Tan**
When the ruler follows the way of Dao,
People will flock to him.
They become the beneficiaries and enjoy peace and harmony.
Beautiful music and sumptuous foods allure all passers-by.
They linger and then decide to stay.
How is Dao best described?
Dao is tasteless, invisible and inaudible,
But its use is inexhaustible.

[35t36c] **Han Hiong Tan**
If you want to contract something, you must first stretch it.
You must first strengthen his power before you can weaken him.
Similarly, you have to build up something first before you can demolish it.
You can only take something away from somebody after they have possessed it.
This sort of platitudes is known as "subtle discernment".
The soft and the weak can overcome the hard and the strong.
Just like the fish should not leave the deep,
The machination in politics must not be revealed to the public.

[35t37c] **Han Hiong Tan**
Dao always sticks to non-action, yet everything develops spontaneously.
If the rulers could follow the way of Dao,
Everything under the sun will function properly.
If desire begins to creep in during the developing process,
It should be constrained by the "nameless simplicity".
The "nameless simplicity" has no designs.
Without designs, it will not create any disturbance.

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Hence, peace will again prevail in the world.

[35t38c] **Han Hiong Tan**

The ruler with great virtue never reveals his virtue.
Hence, he truly possesses real virtue.
An ordinary ruler deliberately tries to show off his virtue.
He therefore does not possess any real virtue.
The ruler with great virtue goes with the flow.
His action encapsulates the essence of wu-wei.
The ordinary ruler deliberately tries to go with the flow.
He thus achieves the antithesis of wu-wei.
The ruler with great compassion rules benevolently without ulterior motives.
He thus captures the essence of wu-wei.
The ruler of righteousness deliberately sets out to rule benevolently.
He thus misses the essence of wu-wei.
The ruler of propriety (rites) imposes rules and regulations.
When the people do not conform, he responds with punitive measures.
Therefore, when Dao is in decline, virtue supplants it.
When virtue is in decline, benevolence replaces it.
When benevolence fails, righteousness takes its place.
When righteousness does not prevail, rites begin to exert their authority.
The prevalence of rites is the sign that loyalty and trust are wearing very thin and that serious trouble is brewing.
Clever people with prescience to foretell events represent the superficiality of Dao.
This heralds the beginning of ignorance.
Therefore, a man of substance is unsophisticated but not shallow.
He resides on the fundamental but not on the superficial.
He thus embraces the substance and rejects the trimmings.

[35t39c] **Han Hiong Tan**

In antiquity, the person who follows Dao said:
If the sky is harmonised with Dao, it will be clear.
When the Earth harmonises with Dao, it will be settled.
Similarly, the spirits will retain their magic power;
The valley will be filled with water.
When the ruler follows the way of Dao, his reign will be peaceful.
All these are achieved by following the way of Dao.
If the sky is not clear, it will split.
If the Earth is not settled, it will erupt.
When the spirits lose their power, they will become extinct.
The valley without water will dry up.
All forms of life without nourishment will perish.
A ruler who fails to maintain peace will be toppled.
Dignitaries rely on the support from commoners.
A tall building depends entirely on its base to stay erect.
Hence, the rulers customarily use self-deprecating words when referring to themselves.

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Is this not an acknowledgement that everything originates from a humble beginning?
Everyone dislikes words like orphaned, widowed, and unworthy.
Yet, the rulers customarily use these terms to describe themselves.
The irony is that if you crave for fame, you will end up losing it.
The person who follows Dao has no desire to be valued like a beautiful jade.
Nor would he like to be rejected as an ugly stone.

[35t40c] **Han Hiong Tan**
Reversal is the action of Dao.
Soft and weak is the function of Dao.
Everything comes from being.
And being comes from non-being.

[35t41c] **Han Hiong Tan**
When a consummate scholar learns about Dao,
He studies it diligently and puts it into practice.
When a mediocre scholar hears about Dao,
He becomes totally perplexed.
When a lowly scholar hears about Dao,
He instantaneously bursts into laughter.
If it is not sneered at,
It cannot have been the real Dao.
Therefore, there was an ancient saying:
A person who knows about Dao appears to be dull.
A person who is advanced in Dao appears to be backward.
A person who travels smoothly along the path of Dao appears to be on a bumpy ride.
A person with excellent virtue appears to be quite shallow.
A person with immaculate virtue appears tarnished.
A person with great virtue appears to be inadequate.
A person with substantial virtue seems to be flimsy.
A person with genuine virtue appears to be shifty.
The greatest space has no corners.
A prodigal talent takes time to actualise.
The greatest sound is nature's sound of silence.
Dao has no form.
Dao is subtle, obscure, and indescribable.
Only Dao will give generously and help others to accomplish.

[35t42c] **Han Hiong Tan**
Dao engenders one. (Tai-chi)
One engenders two. (Yin and Yang)
Two engenders three. (combinations of Yin and Yang)
Three engenders everything.
Everything carries Yin and embraces Yang.
The mixing of Yin and Yang becomes an entity.
People dislike words like orphaned, widowed and unworthy.

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Nevertheless, the lords use these terms as their titles.
An affair may finally turn out well despite a very bad start.
Conversely, it could turn out badly with a good start.
That is what I have learnt: nothing is certain in life.
I will use this to teach others.
However, I will still use
"Those who resort to violence will die by violence" as my principal teaching.

[35t43c] **Han Hiong Tan**
The world's softest can ride roughshod over the world's hardest.
The pervasive force which has no form (thickness)
Can penetrate through the substance that has no breach (crevice).
Hence, I understand the advantage of non-action.
The principles of teaching without words (speechless tuition) and the benefits of non-action (laissez faire) are peerless under the sun.

[35t44c] **Han Hiong Tan**
Personal glory or your life,
Which do you treasure more?
Your life or worldly possessions,
Which is more precious to you?
Gaining one but losing the other, which is more deleterious?
Therefore, wanting something badly can cost you dearly.
The more goods you hoard, the more you can possibly lose.
By being contented, you will never suffer any humiliation.
Knowing when to stop, you will never put your life in jeopardy.
Hence, you will have a long and wonderful life.

[35t45c] **Han Hiong Tan**
The greatest accomplishment appears imperfect, but its utility is limitless.
Immense fullness appears inadequate, yet its use is inexhaustible.
Though as straight as an arrow, it appears crooked.
Polished agility appears awkwardly clumsy.
Great eloquence appears haltingly hesitant.
Tranquillity prevails upon rashness.
Coldness overcomes heat.
The sage maintains quietude and practises non-action.
He sets an example for everyone to follow.

[35t46c] **Han Hiong Tan**
When Dao prevails, thoroughbred horses plough the land.
When Dao is in decline, cavalry horses give birth near the battlefields.
There is no curse worse than insatiable greed.
There is no misfortune worse than unquenchable desire.
Only a person who knows when enough is enough is always contented.

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[35t47c] **Han Hiong Tan**
Without stepping out of the house,
You can know what is going on in the world.
Without peering out the window,
You can understand the way of Dao.
The farther you travel, the less you really know.
Therefore, the sage knows without having to travel.
Without seeing for himself, he can understand the law of nature.
Without meddling, he accomplishes easily.

[35t48c] **Han Hiong Tan**
In the pursuit of knowledge, your rapacity increases every day.
In the pursuit of Dao, your desire decreases daily.
It will continue to decrease until it reaches a state of wu-wei.
Adhering to non-action, you can accomplish everything easily.
You must stick to the principle of non-interference in order to rule a nation.
Once you become meddlesome, you become unfit to govern a nation.

[35t49c] **Han Hiong Tan**
The sage has no preconceived ideas.
He simply takes the lead from his subjects.
He treats the good people with kindness.
He also treats the bad people with kindness.
He thus cultivates the virtue of kindness.
He treats those who are trustworthy with sincerity.
He also treats those who are not trustworthy with sincerity.
Thus, he is cultivating the virtue of sincerity.
The sage always handles his affairs in an amicable way.
He steers his subjects towards a simple and unpretentious life.
Everyone pays attention to him and asks for guidance.
He nurtures them tenderly as if caring for babies.

[35t50c] **Han Hiong Tan**
From the time you were born, you are dying.
About one-third of people are luxuriating in longevity,
Another third are enjoying a normal life span but travelling along the path towards a natural death.
The other third are heading on the path towards a premature death.
The cause of premature death is due to overindulgence in life.
I have heard that people, who master the art of living,
Can avoid meeting a rhinoceros or tiger in the jungle.
They can avoid getting hurt by any sharp weapons in a battle.
The rhinoceros cannot employ its horn against them.
The tiger cannot attack them with its paws.
Sharp weapons cannot inflict injury on them.
Why is this so?
They simply manage to stay away from the circle of death.

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[35t51c] **Han Hiong Tan**
Dao produces everything.
De nourishes everything.
Dao and De work in tandem and things begin to take shape.
Things begin to evolve according to the circumstances.
Hence, all beings respect and venerate Dao and De.
Dao and De are so venerated because they do not exert control.
Everything is allowed to develop naturally.
Therefore, Dao procreates everything; De nurtures.
De facilitates growth, development, fruition and ripening.
It also nourishes and protects.
Dao procreates but does not possess.
De accomplishes but does not claim credit.
It facilitates growth but does not exert control.
This is known as "inconspicuous virtue".

[35t52c] **Han Hiong Tan**
The world has its beginning.
It is the mother of the world (Dao).
Once you have understood the mother,
You should then begin to learn more about the son (evolution).
While learning more about the son,
You must always stick to the principles of Dao (mother).
Thus, you will never be in any danger in your whole life.
If you block out your senses, you will be calm and insouciant.
If you allow your cognitive processes to intervene with your daily affairs, you will be irremediably mired by harassment.
You have insightful wisdom if you are able to discern the minutiae in every affair.
Adhering to the principle of yielding, you are resolutely strong.
Igniting the spark of intuitive mindfulness, you thus rekindle your insightful wisdom.
Consequently, you will never court any disaster.
This is simply following the way of Dao.

[35t53c] **Han Hiong Tan**
Even if I confidently know that I am on the right path, I will still tread gingerly for fear of deviating from it.
The correct path of Dao is smooth and easily accessible.
However, people still choose to travel on the small paths.
While the magnificent imperial palace is immaculate and pristine,
The paddy fields are neglected and the granaries empty.
Yet, the ruler still dresses elegantly, wears fine swords and feasts in style.
He continues to amass great personal wealth.
This is the behaviour of a chief of robbers.
He is not following the way of Dao.

[35t54c] **Han Hiong Tan**

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A person who is adept at increasing virtue will adhere to it unswervingly.
A person who holds steadfastly to his virtue will resolutely persist with it.
His deeds will endure because his progeny will continue to commemorate him for generations to come.
If he diligently cultivates his personal virtue, the virtue will be genuine.
Diligently cultivating virtue in a family, the virtue will be abundant.
Diligently cultivating virtue in a community, the virtue will be expansive.
Diligently cultivating virtue throughout the country, the virtue will be prolific.
Diligently cultivating virtue throughout the world, the virtue will be ubiquitous.
Therefore, looking from the individual perspective, you can see the benefit.
From the respective viewpoints of family, community, country or the world, the benefits are also obvious.
How do you know cultivating virtue will benefit the world?
It is through this inference.

[35t55c] **Han Hiong Tan**
The person of great virtue is akin to an infant.
Poison snakes and insects will not bite him.
Ferocious animals will not harm him.
Birds of prey will not attack him.
The infant is weak and floppy,
But his grip is firm and tight.
Although he does not knows anything about copulation,
He has a strong erection and this signifies the pinnacle of vitality.
He can scream all day without suffering from hoarseness.
This epitomises that his vital energy is in harmony.
When the energy is harmonised, it is acting in accord with Dao.
If you understand the way of Dao, you have transcendental wisdom.
Overindulgence in life is harmful.
Forcing the body to work beyond its limits is excessive.
Whenever anything reaches its peak, it then begins to decline.
Action that is unnatural is contrary to Dao.
Action contrary to Dao will lead to an early demise.

[35t56c] **Han Hiong Tan**
He who really knows does not speak.
He who speaks does not know.
You must block the portals to your sensory organs.
You must also blunt the sharp edge and reduce the complexity.
You must attenuate the glares and mix with commoners.
This is to attain "the divine oneness".
Henceforth, you are not concerned about intimacy or estrangement.
You have no concerns about advantage and disadvantage.
You have no concerns about nobility and lowliness.
Everyone treasures you.

[35t57c] **Han Hiong Tan**
You should govern a country by moral rectitude.

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You should fight a war by employing stratagems.
You should follow the principle of non-intervention to rule a country.
How do I know all these are going to work?
Let us look at the followings:
The more rules and regulations you establish, the more destitute the people become.
The more intense the machination amongst the ruling classes, the more discordant the country will become.
The more cunning the people, the more outlandish things they do.
The more laws you proclaim, the more thieves you produce.
Therefore, the sage says:
"I follow non-action, and thus my people will live harmoniously.
I remain calm, and thus my people become righteous.
I do not meddle, and thus my people become more prosperous.
I have no desire, and thus my people will be simple and contented."

[35t58c] **Han Hiong Tan**
When the government is magnanimous, the people are contented and unsophisticated.
When the government is overbearing and mean-spirited, the people are resentful and miserable.
Whenever calamity occurs, boon is also lurking around the corner.
Whenever good fortune strikes, misfortune is always stalking in its shadow.
Nobody will ever know how things will end in any given situation, as there are no fixed patterns.
Sometimes, a normal affair can turn out to become exceptionally eventful.
Sometimes, an apparently good thing can go terribly wrong.
For a very long time, these things continue to befuddle the ordinary people.
Nevertheless, the sage is always sharp but not cutting.
He is incorruptible but not contemptuous of others.
He is upright and direct but not repugnant.
He is brilliant but not dazzling.

[35t59c] **Han Hiong Tan**
Nothing beats frugality in governing a country or following the way of Dao.
Frugality compels you to get ready in advance.
To get ready in advance means you start to amass virtues straightaway.
The accumulation of virtues will enable you to achieve practically anything in life.
Ability to accomplish anything means you have incredible power.
With this limitless power, you can govern a country.
Governing the country by following the way of Dao, you will endure.
A plant can bear great fruit only if it has deep roots.
Building deep roots is the way to perpetuate.

[35t60c] **Han Hiong Tan**
Governing a big country is akin to frying a small fish.
When the power of Dao is prevalent,
Even the demons become impotent.
Although the demons continue to possess magical power,
Their power is rendered innocuous.
Hence, the demons cannot harm people.

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The sage also does not harm people.
Both do not interfere with people.
Thus by sticking to non-intervention, both let their virtues merge together.

[35t61c] **Han Hiong Tan**
When a great nation takes a low profile, it becomes the hub of small nations.
Dao is the world's mystic female.
The mystic female triumphs over the male by her quietude.
Her characteristics are quietude and humility.
If the larger nation is humble, it will gain the trust of the smaller nations and absorb them.
By being compliant, the smaller nations will gain protection from the larger nation.
Both need to take a lowly position to gain control or to be protected.
The large nation aims to embrace and expand.
The smaller nation wishes to gain protection and to prosper.
Although they both aim to achieve their respective objectives, the larger nation should still take the lower profile.

[35t62c] **Han Hiong Tan**
Dao is the safe haven for all beings.
The good people value it.
The bad people receive protection from it.
Words consistent with Dao will place you in a coveted position.
Deeds consistent with Dao will make you stand out from the crowd.
Even if people are bad, Dao will not reject them.
There are important events as such coronation and swearing in of ministers.
In these pompous ceremonies, officials carrying precious jade lead the procession followed by four thoroughbreds.
This largess becomes insignificant when compared to simply presenting Dao as a gift.
Why has Dao always been valued since antiquity?
It is as the saying goes:
"If you seek it, you will get it; if you make an error, you will be forgiven."
Hence, Dao is valued by all.

[35t63c] **Han Hiong Tan**
Normal people act rashly, but the sage does not.
Normal people interfere freely, but the sage is different.
Normal people prefer tasty cuisine, but the sage prefers plain food.
The sage will deal with all matters, big or small, by always recompensing ill will with goodwill.
To solve a complex issue, you must first start working with the easy problems.
To accomplish a huge task, you must start and graduate from a series of simpler tasks.
To solve the most complex problem, you must tackle the simplest one first.
The greatest task in the world is often the aggregation of smaller tasks.
The sage has never endeavoured to accomplish a great task.
Yet, he accomplishes a great task.
A person who readily gives promises often fails to keep them.
A person who takes things too lightly will definitely be plagued with many problems.

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The sage regards everything as potentially troublesome.
Consequently, he will never encounter any difficulty.

[35t64c] **Han Hiong Tan**
It is easier to maintain the status quo when things are established and stabilised.
It is easier to correct things when the incipient signs of trouble have just occurred.
Fragile things disintegrate quickly.
Minute things disperse readily.
You should act well before the rot has set in.
You should take effective measures before chaos arises.
A tree broader than a man's embrace grows from a tiny seedling.
The tallest tower starts from a clod of earth.
The longest journey begins with the first step.
He who schemes will fail, and he who grasps tightly will lose it.
Hence, the sage does not scheme and will not fail.
He does not hold fast so he will not lose it.
Failure usually occurs at the cusp of succeeding.
If you pay careful attention from start to finish, there will be few failures.
What the sage wants is the opposite of what others want.
Hence, the sage does not covet rare objects.
The sage learns what others don't want to learn.
Thus, he avoids making mistakes that others commonly make.
The sage only facilitates.
He lets things evolve, but he does not interfere.

[35t65c] **Han Hiong Tan**
The ancient ruler who followed the way of Dao,
Attempted to make people simple and unsophisticated, not clever and scheming.
People are unruly because they are too clever and devious.
Using sophisticated measures to run a country, you can only cause harm.
Using unsophisticated measures, you will bring prosperity to the country.
These two models are consistent with the immutable principles of Dao.
Understanding the immutable principles, you are a person of inconspicuous virtue.
Inconspicuous virtue is profound and enduring.
Inconspicuous virtue is the opposite of conventional wisdom.
By going with the flow, you will achieve great harmony.

[35t66c] **Han Hiong Tan**
How does the sea become the king of all waters?
It is because it is good at lying low.
Hence, it is the king of all waters.
Therefore, the sage must be modest in order to reign successfully.
In order to lead, the sage must follow the people wishes.
Consequently, when the sage reigns, people are not oppressed.
When the sage leads, the people are not suppressed.
Hence, the sage is esteemed and not hated.

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As the sage does not contend,
No one can contend with him.

[35t67c] **Han Hiong Tan**
Everyone says that Dao is so huge that it does not resemble anything we know.
As it is so phenomenally huge, it becomes incomparable.
If it does remotely resemble something on earth, then with the passage of time, its uniqueness will evaporate and gradually become inconsequential.
I steadfastly hold on to my three treasures.
These are compassion, frugality and humility.
With compassion, I can arouse real courage from my subordinates.
With frugality, I would enjoy popular support.
With humility, I become the natural leader.
Let us examine the following scenarios.
Demanding bravery from the subjects without showing compassion towards them,
Expecting popular support without dispensing benefits,
And wanting to become the leader without exhibiting humility.
These are negative attributes that will lead to self-destruction.
By applying compassion in war, you will be triumphant in attack and invincible in defence.
When Providence wants to save a nation,
It does so by bestowing great compassion to its leader.

[35t68c] **Han Hiong Tan**
The accomplished general does not appear intimidating.
The consummate warrior does not exhibit any anger.
The victorious commander does not contend.
A good manager often appears meek and humble.
All the above examples display the virtue of non-contention.
With this virtue you can capitalise on others' expertise.
This is in accord with the way of Dao - the celestial way.

[35t69c] **Han Hiong Tan**
There is a saying among the militarists:
"I would rather defend than initiate an attack.
I would be most reluctant to advance an inch but quite ready to retreat a foot."
The ultimate ideal is as follows:
Not having any battalions to form a configuration,
Not having to initiate an attack,
Not needing to take up arms,
And not having to fight a war.
There is no disaster worse than to underestimate your enemy,
For this could endanger your life.
Hence, if two evenly-matched armies fight against each other,
The aggrieved side that feels poignantly oppressed will win.

[35t70c] **Han Hiong Tan**

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Though my words are easily comprehended and easily followed,
People do not understand and do not want to follow.
My words are based on the principles of Dao.
I also follow the same principles in all my dealings.
Because people do not understand my teachings, they fail to understand me as well.
Few people understand me.
Fewer people follow my teachings.
The sage always dresses shabbily but still embraces the treasure in his bosom.

[35t71c] **Han Hiong Tan**
Knowing but thinking you do not really know, you are a man of great virtue.
Not knowing but thinking that you know, you have a severe affliction.
Because you are aware of this fault, you can then try to avoid committing this mistake.
The sage has no flaws because he is cognizant of this malady.
Hence, he has no shortcomings.

[35t72c] **Han Hiong Tan**
When people do not respect the authority,
Legislation bearing stiff penalties will soon follow.
Nevertheless, the ruler should not make people's lives a living hell.
If the ruler is not oppressive, they will not loathe him.
Although the sage is conscious of his ability, he does not show off his talent.
While maintaining his self-righteousness, he does not flaunt his eminence.
He thus rejects parading his eminence, but he embraces his self-esteem.

[35t73c] **Han Hiong Tan**
Brave and reckless will be killed.
Brave but prudent will survive.
Two different types of bravery have dissimilar outcomes:
one is beneficial but the other is disastrous.
Why Providence dislikes one but not the other is a puzzle.
Even the sage is unable to fathom the reason.
The way of Dao is to accomplish without contention;
To evoke response without utterance;
All things come to pay homage without being told.
Dao does not resort to scheming but its plan is perfect.
The dragnet cast by Providence has wide meshes,
Yet, no wrongdoers ever slip through.

[35t74c] **Han Hiong Tan**
If people are not afraid to die, why bother threatening them with death?
If people are afraid of dying, then death penalties should be summarily dished out to criminals.
Consequently, there will be no more offenders.
Normally, Nature usually does the job of the executioner.
If the government tries to do what Nature normally does,
It is akin to the apprentice trying to do the job of the master carpenter.

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The apprentice usually ends up cutting his own hand.

[35t75c] **Han Hiong Tan**
People are starving because they are forced to pay onerous taxes.
That is why they are starving.
People are unruly because they are burdened by excessive rules.
This is why they become unruly.
Whilst living lavishly, the ruler extorts heavy taxes from the people, forcing them to risk their lives simply to eke out a living.
That is why the people are not afraid to die.
Hence, frugal rulers are infinitely better than those harsh ones who extort heavy taxes to live luxuriously.

[35t76c] **Han Hiong Tan**
When a person is alive and kicking, his body is soft and pliable.
When he is dead, his body is rigid and stiff.
Living plants are soft and supple.
Dead plants become dried and stiff.
Therefore, hard and stiff epitomises the dead.
Soft and supple typifies the living.
Hence, when an army flaunts its might, it will be defeated.
As the tree grows big and tall, it will be felled.
The strong and powerful should occupy the lower position.
While the meek and weak should be sitting atop.

[35t77c] **Han Hiong Tan**
The way of Dao operates like the art of archery.
When you aim too high, you have to adjust downwards.
When you aim too low, you have to adjust upwards.
If the tension is excessive, you lower it.
If the tension is inadequate, you augment it.
The way of Dao is to take from the excess and give it to the deficient.
In the human realm, it is totally different.
It is the case of robbing the poor and giving it to the rich.
Who would take from the haves and give it to the have-nots?
Only the people who follow the way of Dao would.
Therefore, the sage does things without ulterior motives.
When he accomplishes, he does not claim credit.
It is because he does not want to appear sagacious.

[35t78c] **Han Hiong Tan**
Nothing in the world is softer and more yielding than water.
Nevertheless, among all things that can overcome the hard and strong,
None is more formidable than water and none can supplant it.
Everybody knows that the soft can overcome the hard,
And the weak can subdue the strong,
But few can put these into practice.

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The ancient sage once said:
"A person who can withstand all the nation's insults,
Is fit to be the ruler.
A person who can endure all the misfortunes of the nation,
Is fit to be the king of the world."
Here lies the paradox: truthful words that are candid and self-evident may appear to be "trash talk".

[35t79c] **Han Hiong Tan**
To bury the hatchet following a bitter struggle does not necessarily dispel the residual hatred.
How can it be called a good resolution?
The sage only carries the credit note but does not ask for the repayment.
A person with great virtue holds the credit note but does not insist on remittance.
The immoral person relentlessly extracts exorbitant taxes from the people.
Although the way of Dao is impartial, it always gives succour to good people.

[35t80c] **Han Hiong Tan**
In a small and sparsely populated country,
Even if there are many talented military leaders, the nation does not require their services.
People treasure their lives and livelihoods that they loathe to emigrate.
Although there are boats and carriages, no one wants to use them.
While there are armour and weapons, there is no place to exhibit them.
People revert back to ancient way of recording events by tying knots on the string.
Their food is sumptuous.
Their garments are beautiful.
Their lodgings are comfortable.
Their social mores and customs are unsophisticated but joyous.
The neighbouring states can be sighted, and the noises of barking dogs and crowing cocks can be heard reciprocally.
Yet, people will never visit each other, never in a million years.

[35t81c] **Han Hiong Tan**
Truthful words are usually plain and not flowery.
Embroidered words are not always truthful.
A person who abides to the principles of Dao does not resort to sophistry.
He who resorts to sophistry to win an argument does not follow the way of Dao.
The erudite scholar may only have circumscribed knowledge.
He who has extensive knowledge may not be erudite.
The sage does not hoard.
The more he serves others, the more he has in reserve.
The more he gives away, the more he has in abundance.
The predisposition of Dao is to benefit everything, and it does not cause any harm.
The way of the sage is to accomplish but not to compete.

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[36t01c] **Hua-Ching Ni**
Tao, the subtle reality of the universe cannot be described.
That which can be described in words is merely a conception of the mind.
Although names and descriptions have been applied to it, the subtle reality is beyond the description.
One may use the word "Nothingness" to describe the Origin of the universe, and "Beingness" to describe the Mother of the myriad things,
but Nothingness and Beingness are merely conceptions.
From the perspective of Nothingness,
one may perceive the expansion of the universe.
From the perspective of Beingness,
one may distinguish individual things.
Both are for the conceptual convenience of the mind.
Although different concepts can be applied,
Nothingness and Beingness and other conceptual activity of the mind all come from the same indescribable subtle Originalness.
The Way is the unfoldment of such subtle reality.
Having reached the subtlety of the universe,
one may see the ultimate subtlety,
the Gate of All Wonders.

[36t02c] **Hua-Ching Ni**
As soon as the world regards something as beautiful,
ugliness simultaneously becomes apparent.
As soon as the world regards something as good,
evil simultaneously becomes apparent.
In exactly the same manner,
existence and nonexistence give birth to each other.
Difficult and easy define each other.
Long and short form each other.
High and low make each other distinguishable.
Silence and sound make each other conspicuous.
Front and back connect each other.
Realizing this, one does not separate one's being from the subtle essence of the universe.
One holds no preconceptions, and does things without insisting on personal conditions.
One guides people by living in accord with the essence of life.
One brings good things about, but has no intention of possessing them.
One performs work, but has no intention to acquire personal power.
When one's task is accomplished,
one lets go of it and seeks no reward or recognition.
Because one does not claim credit for oneself,
one does not do any damage to oneself.

[36t03c] **Hua-Ching Ni**
When the superior are not exalted, envy will not be aroused.
Then there will be no rivalry or contention among people.
When wealth is not treasured, desire for possessions will not be stirred up.

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Then people will not be tempted to rob one another.
By shutting that which is desirable out of sight, the heart will remain undisturbed.
Then there will be no confusion in the hearts of people.
The guidance of the Universal One of natural wholeness is therefore:
Empty your mind.
Enjoy good health.
Weaken your ambitions.
Strengthen your essence.
When people are free from cunning, desire, and artifice, everything will be well-ordered of its own accord.

[36t04c] **Hua-Ching Ni**
The subtle Way of the universe appears to lack strength,
yet its power is inexhaustible.
Fathomless, it could be the origin of all things.
It has no sharpness,
yet it rounds off all sharp edges.
It has no form,
yet it unties all tangles.
It has no glare,
yet it merges all lights.
It harmonizes all things and unites them as one integral whole.
It seems so obscure,
yet it is the Ultimate Clarity.
Whose offspring it is can never be known.
It is that which existed before any divinity.

[36t05c] **Hua-Ching Ni**
The subtle virtue of the universe is wholeness.
It regards all things as equal.
The virtue of the sage is wholeness.
He too regards all things as equal.
The universe may be compared to a bellows.
It is empty, yet it never fails to generate its products.
The more it moves, the more it brings forth.
Many words lead one nowhere.
Many pursuits in different directions bring only exhaustion.
Rather, embrace the subtle essence within.

[36t06c] **Hua-Ching Ni**
The subtle essence of the universe is active.
It is like an unfailing fountain of life which flows forever in a vast and profound valley.
It is called the Primal Female and the Subtle Origin.
The Gate of the Subtle Origin becomes the root of the universe.
It subtly and gently generates without exhausting itself.

[36t07c] **Hua-Ching Ni**

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Heaven is everlasting and Earth is perpetual.
Why so?
Because they live without holding onto any consciousness of self.
Therefore, they can endure forever.
One who does not separate his being from the nature of universal wholeness lives with the universal virtue of wholeness.
He, too, dissolves all consciousness of self and lives as the universe.
By putting himself behind others,
he finds himself foremost.
By not considering his own personal ends,
his personal life is accomplished.
He finds himself safe, secure and preserved.
Because he does not hold a narrow concept of self,
his true nature can fully merge with the one universal life.

[36t08c] **Hua-Ching Ni**
One of universal nature is like water;
he benefits all things but does not contend with them.
He unprotestingly takes the lowest position;
thus, he is close to the universal truth.
One of universal virtue chooses to live in a suitable environment.
He attunes his mind to become profound.
He deals with others with kindness.
In his speech, he is sincere.
His rule brings about order.
His work is efficient.
His actions are opportune.
One of deep virtue does not contend with people;
thus, he is above reproach.

[36t09c] **Hua-Ching Ni**
A bow that is stretched to its fullest capacity may certainly snap.
A sword that is tempered to its very sharpest may easily be broken.
A house that is full of jade and gold cannot remain secure for long.
One who proudly displays his wealth invites trouble.
Therefore, resign from a high position when your mission is complete.
This is the Universal Way of a life of deep virtue.

[36t10c] **Hua-Ching Ni**
Can you always embrace Oneness without the slightest separation of body and mind?
Can you maintain undivided concentration until your vital force is as supple as a newborn baby's?
Can you clarify your inner vision to be flawless?
Can you love your people and serve your state with no self-exaltation?
As Life's Gate opens and closes in the performance of birth and death,
can you maintain the receptive, feminine principle when yin and yang are changing?
After achieving the crystal clear mind,

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can you remain detached and innocent?
Give birth to and nourish all things without desiring to possess them.
Give of yourself, without expecting something in return.
Assist people, but do not attempt to control them.
This is how to realize the deep virtue of the universe.

[36t11c] **Hua-Ching Ni**
Thirty spokes together make a wheel for a cart.
It is the empty space in the center which enables it to be used.
Mold clay into a vessel;
it is the emptiness within that creates the usefulness of the vessel.
Cut out doors and windows in a house;
it is the empty space inside that creates the usefulness of the house.
Thus, what we have may be something substantial,
but its usefulness lies in the unoccupied, empty space.
The substance of your body is enlivened by maintaining the part of you that is unoccupied.

[36t12c] **Hua-Ching Ni**
The five basic colors can be made into countless combinations to perplex the eyes.
The five basic tones can be made into infinite compositions to bewilder the ears.
The five basic flavors can be made into numerous stimulations to confuse the tongue.
The pursuit of worldly pleasures can make the mind wild and uncontrollable.
The one who sees the deep nature of life would rather embrace the simple subtle essence of life.

[36t13c] **Hua-Ching Ni**
Favor and disgrace are both causes of shock.
When one is favored, one is shocked.
When one is disgraced, one is also shocked.
That is because people forget the unadorned plainness of universal life.
If they knew this clearly, then what is meant by saying that favor and disgrace are both causes of shock?
Favor is no higher than disgrace.
What is meant by saying that the greatest trouble is the strong sense of individual self that people carry in all circumstances?
People are beset with great trouble because they define their lives so narrowly.
If they forsake their narrow sense of self and live wholly, then what can they call trouble?
Therefore, only one who dedicates himself to the wholeness of the world is fit to tend the world.
Only one who relinquishes the self can be entrusted with responsibility for the life of the world.

[36t14c] **Hua-Ching Ni**
Look at it, but you cannot see it.
Because it is formless, you call it invisible.
Listen to it, but you cannot hear it.
Because it is soundless, you call it inaudible.
Grasp it, but it is beyond your reach.
Because it is subtle, you call it intangible.
These three are indescribable and imperceptible,

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but in the mystical moment you see it, hear it and grasp it,
the Unseen, Unheard and Unreachable presents itself as the indefinable essence.
Confront it, and you do not see its face.
Follow it, and you do not see its back.
It does not appear bright when viewed at the zenith,
nor does it appear dark when viewed at the nadir.
There is nothing that can make this subtle essence of the universe distinct.
When you try to make it clear to yourself, it evasively reverts to Nothingness.
You may call it the Form of the Formless or the Image of the Imageless.
Yet the elusive, subtle essence remains nameless.
If you hope to meet it,
it has no part you can call front.
If you hope to follow it,
it has no place you can call behind.
Yet it can be observed in the constant regularity of the universe.
The constancy of the universe of antiquity is the constancy of the present time.
If one knows the Primal Beginning, one may thus know the truth of the universal subtle Way.

[36t15c] **Hua-Ching Ni**
The ancient ones who knew how to live with the subtle essence of the universe were gentle and flexible,
profound and indistinguishable.
They were too deep to be known, thus we can only describe their appearance.
They did not rush into anything,
as if fording an icy stream in early winter.
They were retiring and hesitant, not assertive,
as if they were shy of people.
They were reverent in demeanor to everyone,
as if meeting honored guests.
They did not insist on imposing their views on others or interfering in worldly affairs,
as if they were passing travelers.
They adapted themselves to a circumstance like melting ice.
Simple and genuine, they were like virgin timber.
Empty and receptive, they were like a huge cave.
Comprehensive and unprejudiced,
they were equally kind to all things;
like the water of a stream flowing down a mountain, they benefitted all things.
Who else could move constantly from the gross and heavy to the light and pure?
Who else could evolve steadily from the inert and stagnant to everlasting life?
Those who hold fast to the subtle essence of the universe do not desire to extend themselves in climax.
Because there is no climax to one's extension and expansion, life is continually renewing itself.

[36t16c] **Hua-Ching Ni**
Attain the utmost unoccupiedness.
Maintain the utmost stillness,
and do not interfere with all the things that rush together in activity and grow luxuriantly.
Then you can see how living things flourish and renew themselves.

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Yet, they all must return to the root again, each to its simple source.
Knowing to return to the root is to be refreshed.
This is called subtle revitalization.
To restore one's vitality is to constantly renew oneself.
To know constant renewal is to have achieved clarity.
If one does not know constant self renewal and thus acts foolishly,
disaster will soon occur.
Knowing constancy in renewing oneself,
one can extend the duration of one's life.
If one can deeply understand the extension of life's duration,
one is able to contain all things within oneself.
To be all-inclusive is to be impartial.
To be impartial is to realize the positive, creative virtues of Heaven.
To be Heavenly is to be one with the subtle essence of the universe.
To be one with the subtle essence of the universe is to enjoy everlasting life.
Such a one will be preserved, even after the dissolution of his physical body.

[36t17c] **Hua-Ching Ni**
High beings of deep universal virtue work unassertively.
They help all people,
yet people are barely aware of their existence.
Leaders of great achievement earn the friendship and praise of people.
Leaders of great strength make people afraid.
People despise and defy a leader who is untrustworthy.
One cannot inspire confidence in people through words alone;
it must be accompanied by correct deeds.
When one of subtle virtue has accomplished his task, all the people will say:
"It is we ourselves who made it so."

[36t18c] **Hua-Ching Ni**
When humankind strayed from the natural way of life,
relative social disciplines began to appear.
When intelligence and cleverness of mind are admired,
great hypocrisy is born.
When disharmony manifested in family relations,
children who respected their parents and parents who loved their children became rare examples.
When chaos prevailed in the country,
only a few loyal ministers were recognized.
Let all people return to their true nature.
Love, kindness, wisdom, family harmony, and loyalty should not be taught one by one,
separately from an honest life.
Then, once again, people will regain the natural virtue of wholeness.
The world will be naturally ordered.
There will be no one who singly and cunningly works for personal interest alone.

[36t19c] **Hua-Ching Ni**

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Abandon the separate concepts of holiness and unholiness.
Then all people will be benefitted a hundredfold.
Abandon the separate concepts of justice and humanism,
and all people will return to a natural state of harmony.
Abandon the cunning and cleverness of the mind,
and people will cease to rob and deceive one another.
These things are based on artifice and are thus inadequate to express the natural virtue of wholeness.
Hence, return to the true self to embrace only the one, unadorned nature.
Refine personal preference and desire.
End the endless search for segmented, intellectual knowledge,
and set your mind above worry and vexation.
In this way, one may restore one's unity with the perfection of one great universal life.

[36t20c] **Hua-Ching Ni**
In high truth, is there any difference between yes and no?
Between good and evil, is there any absolute distinction?
Must one fear what everyone fears?
It is still too early for the subtle truth to dawn on those who are so self-assertive.
The people of the world run about excitedly as if they were going to miss the yearly, royal, sacrificial feast,
or as if they were going to be the last one to climb a high tower on a beautiful spring day.
I alone remain quiet and indifferent.
I anchor my being to that which existed before Heaven and Earth were formed.
I alone am innocent and unknowing, like a newborn babe.
Unoccupied by worldly cares, I move forward to nowhere.
The people of the world have more than enough.
I alone appear to have nothing.
The people of the world appear shrewd and wise.
I alone look foolish.
I like to be forgotten by the world and left alone.
Indeed, I have the mind of a single person!
Calm and self-contained, I am like the vast ocean.
Free and seemingly aimless, I am like a gentle wind.
Everyone seems so clever and self-assured.
I alone appear unlearned and original,
insistent upon a different direction than other people pursue.
I alone value taking my sustenance from the Mother.

[36t21c] **Hua-Ching Ni**
One of deep virtue cherishes the subtle essence of the universe.
The subtle essence of the universe is elusive and evasive.
Though it is elusive and evasive,
it unveils itself as images and forms.
Evasive and elusive,
it discloses itself as indefinable substance.
Shadowy and indistinct,
it reveals itself as impalpable subtle essence.

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This essence is so subtle, and yet so real.
It is the subtle origin of the whole of creation and non-creation.
It existed prior to the beginning of time as the single deep and subtle reality of the universe.
It brings all into being.

[36t22c] **Hua-Ching Ni**
The yielding are preserved whole.
The crooked become straight.
The empty become filled.
The depleted are renewed.
What has little will gain.
What has much will become confused.
Therefore, one with a whole mind holds fast to the one essence and thereby becomes an example to the rest of the world.
Because he does not flaunt his brightness,
he becomes enlightened.
Because he is not self-important,
he becomes illustrious.
Because he does not boast of his accomplishments,
he becomes successful.
Because he is not self-assertive,
he becomes supreme.
Because he does not strive for superiority,
there is no one in the world who can contend with his superiority.
Indeed, the ancient teaching that "the yielding are preserved whole" is no empty saying.
Truly, they are preserved whole in order to attain one universal life.

[36t23c] **Hua-Ching Ni**
The utterance of the universal subtle law is too loud to be audible.
Look at this: a squall does not last the whole morning, nor does a torrential shower last the whole day.
What determines this?
Even Nature cannot make such violence last for long.
How long, then, can the violent actions of human beings last?
Hence, one who follows gentleness becomes one with universal truth.
One who follows wholeness becomes one with universal virtue.
One who separates himself from universal nature and from universal virtue becomes separate and lost.
When one is one with universal nature,
universal nature is one with him.
When one is one with universal virtue,
universal virtue is one with him.
When one deviates from universal nature,
deviation keeps him from universal nature.
If one does not know and believe that the subtle law manifests in his own life,
how can he have faith that it pervades the entire universe?

[36t24c] **Hua-Ching Ni**

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One who stands on tiptoe cannot stand firmly.
One who strides cannot walk far.
One who flaunts himself is not illumined.
One who insists that he is right is self-righteous.
One who boasts of his accomplishments undoes his merit.
One who takes pride in himself impedes his own growth.
These things are normally detested by people who nurture virtue and the truthfulness of life,
for they do not set their eyes and hearts upon anything that is equal to "the greed for excessive food which fosters morbid growth."
Thus, such things are not agreeable to them.

[36t25c] **Hua-Ching Ni**
Before Heaven and Earth are born, there is something formless and complete in itself.
Impalpable and everlasting,
silent and undisturbed,
standing alone and unchanging,
it exercises itself gently,
and generates itself inexhaustively in all dimensions.
It may be regarded as the Mother of all things.
Far beyond humankind's relative conception,
it cannot be referred to by a specific name,
yet it may be identified as the subtle essence of the universe.
In the absence of an accurate word,
I shall call it "the Great."
Being great, it extends itself without limit.
Extending itself without limit, it is far-reaching.
Being far-reaching, it ultimately reverts to itself,
returning to its self-sufficient origin.
Indeed, it had never really left itself!
This indefinable subtle energy flow is truly the greatest of all.
Expressing its integral nature,
the universal subtle essence remains intangible, yielding, and uncontrollable:
the ultimate expression of the cosmos.
As an expression of its unceasing creativeness,
it manifests as the spaciousness of the sky.
As an expression of its receptiveness,
it manifests as the great massiveness of galaxies, stars, and planets.
As an expression of harmonious reintegration,
it manifests as human life.
Thus, in the natural flow of energy transformation, human life becomes one of the four great expressions of the subtle essence of the universe.
It is the way of universal subtle integration.
Humankind conforms to Earth.
Earth conforms to the sky.
The sky conforms to the Subtle Origin.
The Subtle Origin conforms to its own nature.

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These are the four peaks of manifestation from the great transformation of one universal subtle energy.
Taking an individual human life as example,
the intangible body with its fluids and nervous system construct a field of intangible, but functioning mind and super consciousness.

[36t26c] **Hua-Ching Ni**
Centeredness is the cure for impulsiveness.
Serenity is the master of restlessness.
Knowing this, one of universal nature is placid and never departs from the center of his own being.
Though he may move about all day,
he never loses his poise.
Though he may be surrounded by splendor and comfort,
he is always dispassionate and undistracted.
For one with great responsibility,
to conduct himself lightly is perilous.
In frivolity, one's root is lost.
In restlessness, one's self-mastery could go with the wind!

[36t27c] **Hua-Ching Ni**
One who is good at running leaves no tracks.
One who is good at talking has no flaws in his speech.
One who is good at calculating makes no use of counting tools.
One who is good at shutting things makes no use of bolt and bar, yet no one can open what he has shut.
One who is good at tying makes no use of cords and knots, yet no one can untie what he has fastened.
One of natural, integral virtue is good at helping all people impartially.
Thus, no one is abandoned.
Because he is good at protecting and preserving all things,
nothing is ever thrown away.
This is called "embodying the light of the subtle truth."
Hence, the people on the Universal Integral Way are teachers of those off the Way.
However, if the student does not value the teacher,
and the teacher does not tend the student well,
though they both may be intelligent enough,
this leads only to further separation.

[36t28c] **Hua-Ching Ni**
Know that you possess the strong masculine principle,
yet abide by the meek, feminine principle.
Thus, become the flowing stream of the world.
As the flowing stream of the world,
never swerve from your true nature.
In this way, you return to the originality of a newborn babe.
Know the bright, yet keep to the dark.
Never wavering from the subtle truth,
you will conform to the pattern of an integral being.
In this way, you return again to the infinite.

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Know how to be honored and glorified,
yet maintain unadorned plainness.
Thus, become the abundant valley of the world.
As the abundant valley of the world,
you realize the sufficiency of the constant, subtle virtue of the integral universe.
In this way, you return to the original simplicity of an uncarved block of wood with undamaged potential.
An integral individual, by preserving the original qualities of his being,
maintains his supreme, integral nature.
When the uncarved block is shaped into various single tools and vessels,
its original qualities are destroyed.
This is called "the great Oneness that cannot be divided."

[36t29c] **Hua-Ching Ni**
Those who want to conquer the world and make it conform to their own desires will never have success,
for the sovereignty of the world is a subtle thing.
He who tries to shape it spoils it.
He who tries to hold it loses it.
The things of the world are constantly changing.
There is a time for things to move ahead,
and a following time for things to retreat;
a time to withdraw internally,
and a following time to expand externally;
a time to grow luxuriantly,
and a following time to decay;
a time to rise up,
and a following time to sink down low.
Therefore, one who does not separate his being from the deep nature of the universe avoids all extremes,
extravagance and excess.

[36t30c] **Hua-Ching Ni**
One who assists a leader with the subtle truth of the universe advises him not to use the force of arms to try
to conquer the world,
for such things will always rebound.
It is generally the nature of weapons to turn against their wielders.
Whenever armies touch the land,
they turn it into a wasteland.
Moreover, plague and death invariably follow in the wake of a great war.
Therefore, a leader should be allowed to effect only a right purpose and not rely on the force of arms once his
goal has been achieved.
He effects his right purpose,
but does not take pride in it.
He effects his right purpose as a regrettable necessity.
He effects his right purpose,
but does not delight in violence,
for he knows that to be excessively strong is to hasten decay and that violence is against the integral nature
of the universe.

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Whoever goes against the nature of the universe will soon perish.

[36t31c] **Hua-Ching Ni**
Weapons are instruments of killing and destruction,
which are contrary to the nature of life.
Thus, they are avoided by those who follow the subtle Way of the universe.
According to ancient social custom,
in times of peace a gentleman regards the left side, the soft hand, as the place of honor;
in times of war, the right side, the strong hand, is considered the place of honor.
Because weapons are inauspicious,
they are not the instruments of a gentleman.
Only when one has no other choice may one resort to using them, and, if their use is necessary, one must employ calmness and restraint,
for peace and quiet are the normal nature of universal life.
Even in victory there is no cause for excitement and rejoicing.
To rejoice over a victory is to delight in killing and destruction.
He who delights in killing and destruction cannot be expected to thrive for long in the world.
Therefore, on happy occasions the left side has precedence,
while on sad occasions, it is the right side.
When this rite was applied in the army, the lieutenant-commander stood at the left, while the commander-in-chief stood on the right.
This indicates that war is treated as the equivalent of a funeral service.
Because many people have been caused an unnatural death in war,
it is only right that the survivors should mourn them.
Even when a victory is won,
the occasion should be regarded as lamentable.

[36t32c] **Hua-Ching Ni**
The universal subtle essence is unnameable and omnipresent.
Although it appears even in the plainest and most ordinary of things,
it is inferior to nothing.
It maintains itself as a model of indivisible integrity.
If people would embrace it as their own true nature,
everything would settle down in right order and peace of its own accord.
Harmonious relationship can be illustrated by the cycle of the seasons which produces rain and dew at exactly the right times.
People do not need to do anything to insure the harmony between Heaven and Earth.
All names were given for the purpose of distinction when the original simplicity was diversified.
When one departs from simplicity, the result is perplexity.
When one returns to simplicity, one is saved from destruction by confusion.
The universal subtle essence is to human beings what the great ocean is to the rivers and streams of the earth.

[36t33c] **Hua-Ching Ni**
One who knows others is clever.
One who knows himself has insight.

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One who overcomes others is forceful.
One who overcomes himself is truly strong.
One who knows he has enough is rich.
One who does not divert his mind from the realization of integral virtue is wisely willful.
One who preserves his natural integrity will endure.
One who embraces the subtle essence dies yet does not perish and thus enjoys true immortality.

[36t34c] **Hua-Ching Ni**
The subtle essence of the universe is omnipresent.
It may go to the left or the right.
All things derive their life from it,
and it holds nothing back from them,
yet it takes possession of nothing.
It accomplishes its purpose,
but it claims no merit.
It clothes and feeds all,
but has no ambition to be master over anyone.
Thus it may be regarded as "the Small."
All things return to it, and it contains them,
yet it claims no authority over them.
Thus it may be recognized as "the Great."
The wise one who never attempts to be emotionally great and who accomplishes each small task with full devotion,
as if it were the greatest of tasks, is naturally recognized as great.

[36t35c] **Hua-Ching Ni**
When the subtle Way of the universe is taught, people know where to go and what to learn,
because they know that they will not be harmed but will receive great peace.
The teacher of the universal Way is like one who gives real food to people.
He does not feed them colorful bait with the intention of catching them.
The subtle Way of the universe is flavorless, with nothing much to offer the mouth.
Neither does it offer much to be enjoyed by the eyes or entertain the ears, yet its usefulness is inexhaustible.

[36t36c] **Hua-Ching Ni**
If you hope to expand, you should first contract.
If you hope to become strong, you should first weaken yourself.
If your ambition is to be exalted, humiliation will follow.
If you hold fast to something, it will surely be taken away from you.
This is the operation of the subtle law of the universe.
The law of the universe is subtle, but it can be known.
The soft and meek can overcome the hard and strong.
The strength of a country must not be displayed.
Just as fish cannot leave the deep,
one must never stray from one's true nature.

[36t37c] **Hua-Ching Ni**

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The subtle essence of the universe is always unoccupied,
yet it leaves nothing undone.
If the people of the world were wise enough to plant the root of their lives deep within the Subtle Origin,
then the worldly affairs of life would coherently follow their own natural course,
and harmony would abound of its own accord.
When confusion takes place in one's surroundings,
it can be dissolved with the power of undisturbable Simplicity.
When life is ruled by undisturbable Simplicity,
desire and passion naturally fall away and reveal people's true, original nature.
Then the peaceful order of the universe prevails and unity manifests again of its own accord.

[36t38c] **Hua-Ching Ni**
One of subtle universal virtue is not conscious of being virtuous,
therefore, he is truly virtuous.
One of partial virtue attempts to live up to an external standard of virtue,
therefore, he is not truly virtuous.
One of whole virtue does not need to do anything in order to be virtuous,
because virtue is the very essence of one's true nature.
But, one of partial virtue believes that something must be done in order to prove that he is virtuous.
Thus, partial virtue becomes prevalent when people fail to follow their own true nature.
Benevolence becomes prevalent when people fail to be naturally kind.
Etiquette becomes prevalent when people fail to be righteous and considerate.
When people find no response with etiquette,
they roll up their sleeves and force others to respond to them.
When people stray from the subtle way of universal nature,
they can no longer perceive their own true nature.
Thus, they emphasize relative virtue.
When natural virtue is lost,
society depends on the doctrine of humanism.
When humanity becomes corrupted,
social and religious teachings appear and become powerful forces.
When social and religious teachings become corrupted,
what is left behind is the empty shell of superficial ceremonies and artificial etiquette.
When etiquette is emphasized,
it is because people lack the simple qualities of fairness and kindness.
This is the starting point of people of confusion.
All of these man-made, partial virtues are merely superficial flowers, a false nature.
When people begin to move away from their own true nature,
it is the beginning of hypocrisy.
Therefore, one who integrates his own individual being with the deep nature of the universe sets his heart upon the root of reality rather than the husk, and upon the nourishment of the fruit rather than the fleeting beauty of the flowers.
Truly, he cherishes what is deep within rather than what is shallow without.
Knowing this, he knows what to accept and what to reject.

[36t39c] **Hua-Ching Ni**

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Since ancient times there have been those who have attained the subtle essence of the universe and thus become what they are.
Heaven attained the subtle essence of the universe and became clear.
Earth attained the subtle essence of the universe and became stable.
Divine spirits attained the subtle essence of the universe and became powerful.
The Valley of the Universe attained the subtle essence of the universe and became productive.
The myriad things attained the subtle essence of the universe and became prosperous.
The sages attained the subtle essence of the universe and became wise.
All became what they are by attaining the subtle essence of the universe and hence their true nature.
Extinction happens to one who violates his true nature.
Without being pure, Heaven would cease to be.
Without being stable, Earth would burst into bits.
Without maintaining their potency, spirits would disperse.
Without being productive, the vast Valley of the Universe would become exhausted.
Without being reproductive, the myriad things would perish.
Without fortifying themselves with integral virtue, sages would stumble and fall.
Greatness is rooted in plainness,
just as the low forms the foundation of the high.
Realizing this, the ancient sovereigns were content to style themselves as desolate, unworthy, and needy.
Therefore, one who does not separate his being from the nature of the universe follows the Integral Way.
He has no wish to sound like jingling jade pendants in order to court a good name,
nor like the rumbling of a stone rolling from a cliff in order to create a bad name.
Each one should work on one's own subtle spiritual integration with the subtle essence of the universe.

[36t40c] **Hua-Ching Ni**
Returning to itself is how the subtle Way of the universe exercises itself.
Being gentle and yielding is how the subtle Way of the universe employs itself.
All things of the world come from the Manifest.
The Manifest comes from the unmanifest, subtle essence of the universe.

[36t41c] **Hua-Ching Ni**
When people of the highest awareness hear the subtle Way of the universe,
they cultivate themselves diligently in order to live in accord with it.
When mediocre people hear the subtle Way of the universe,
they are unimpressed.
When people who are low hear the subtle Way of the universe,
they break into loud laughter.
If it were not laughed at,
it would not be the subtle Way of the universe.
Thus there is a traditional saying that he who understands the subtle Way of the universe seems dull of comprehension.
He who approaches the subtle Way of the universe seems to move away from it.
He who moves on the smooth path of the universe seems to go up and down as if traveling a rough road.
The deeply virtuous are like an empty, receptive valley.
The innocent appear to be sullied.
The abundant appear to be deficient.

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The perfect appear to be defective.
The honest appear to be corrupt.
Hence, great space has no corners.
Great talent ripens late.
Great eloquence is silent.
Great form is shapeless.
The subtle essence of the universe is hidden and indefinable, yet its benefit is always subtly bestowed.

[36t42c] **Hua-Ching Ni**
The universal subtle essence gave birth to One.
One gave birth to Two.
Two gave birth to Three.
Three gave birth to the Myriad Things.
All lives have their backs to the yin and embrace the yang.
There is nothing more loathed by people than to be orphaned, desolate, and hapless.
Yet the wise ancient kings, princes, and barons used such titles to refer to themselves.
A thing is sometimes benefitted by being humbled,
and diminished by being expanded.
What the ancients have taught, I also shall teach:
"A man of force and violence will come to a violent end."
Whoever said this can be my teacher and father.

[36t43c] **Hua-Ching Ni**
The softest of all things can overcome the hardest of all things.
Only the insubstantial can penetrate the spaceless.
Thus, we know the benefit of non-interference and the teaching of the subtle Way of the universe that does not rely on words.
Few people under Heaven can attain it.

[36t44c] **Hua-Ching Ni**
As for your fame and your life, which matters more?
As for your life and your wealth, which is more precious?
As for gain or loss, which is more damaging?
He who is most endeared to something must pay dearest for it.
He who has hoarded much will suffer great loss.
He who knows when enough is enough saves himself from humiliation.
He who knows when to stop protects himself from peril.
To know this is to be long enduring.

[36t45c] **Hua-Ching Ni**
The great perfection seems imperfect, yet its usefulness is unfailing.
The great fullness appears to be void, yet its usefulness is boundless.
The great accomplishment seems unfinished.
The ultimate straightness appears crooked.
Profound skillfulness appears clumsy.
Fluent eloquence seems mute.

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Movement overcomes cold.
Stillness overcomes heat.
Maintain clarity and purity,
and be a model of deep virtue for all people.

[36t46c] **Hua-Ching Ni**
When the people of the world live in accord with the subtle Way of the universe,
horses are used for agricultural purposes.
When the people of the world do not live in accord with the subtle Way of the universe,
then horses, even pregnant mares, are driven into the battlefield and bred there.
There is no greater calamity for a nation, or for an individual,
than not finding contentment with one's own sufficiency.
There is no greater mistake for a nation, or for an individual,
than to be covetous.
Hence, when one is content within one's own nature, one will always have enough.

[36t47c] **Hua-Ching Ni**
Without going out of your door, you can know the ways of the world.
Without looking through your window, you can see the Way of Heaven.
The farther you go, the less you know.
Thus, one of deep virtue knows without going,
sees without looking,
and accomplishes without doing.

[36t48c] **Hua-Ching Ni**
Learning builds daily accumulation,
but the practice of the Way of spiritual integration with the subtle essence of the universe builds daily simplification.
Simplify and simplify, until all contamination from relative, contradictory thinking is eliminated.
Then one does nothing, yet nothing is left undone.
One who wins the world does so by not meddling with it.
One who meddles with the world loses it.

[36t49c] **Hua-Ching Ni**
One with wholeness of virtue has an unconditioned mind.
He regards the mind of all being as his own mind.
He is kind to the kind.
He is also kind to the unkind,
for the subtle nature of the universe is kind.
He is faithful to the faithful.
He is also faithful to the unfaithful,
for the integral virtue of the universe is undeceiving.
In the midst of the world,
he dissolves all minds into harmonious Oneness.
All people strain their eyes and ears for excitement.
One of deep virtue brings all people back to their childlike-heartedness.

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[36t50c] **Hua-Ching Ni**
That one's physical life will begin with birth and end in death seems a surety.
Also, in an individual life, the special opportunities of life and death are very much equal.
When there is an opportunity for death,
there is an opportunity for life also.
When there is an unusual opportunity for life,
it pulls one's life closer to death.
Aside from such opportunities,
there is the personal effort to maintain normalcy.
This is much more reliable than the special opportunities which place one's life on the verge of life and death.
People of awareness value normalcy and forsake seeking special opportunities which hold the promise of increasing the strength of living.
Such things are eventually only ways to speed up one's life.
One who can enjoy his natural life is content with the life of simple normalcy.
As I was told, one who knows how to tend his life with simple normalcy,
does not meet wild animals on the road or know the touch of weapons during war.
The mighty horns of the rhinoceros,
the powerful claws of the tiger,
the sharp blades of weapons,
find nowhere to pierce him.
Why is this so?
Because his mind holds no uncanny thoughts he gives death no opportunity.

[36t51c] **Hua-Ching Ni**
The natural essence of the universe gives life to all things.
Virtue nurses them.
Matter shapes them.
The natural environment brings them to maturity.
Therefore, all things without exception revere the subtle essence and honor virtue.
Though the subtle essence deserves reverence,
it does not demand it.
And though virtue ought to be honored,
it, too, does not demand it.
Thus, it is the subtle essence that gives life to all things, and with its virtue nurses them, grows them, fosters them, shelters them, comforts them, nourishes them and embraces them.
It does all this, yet it claims no possession,
expects no gratitude, and desires no lordship.
This is called the subtle virtue of the universe.

[36t52c] **Hua-Ching Ni**
All of creation has a common beginning.
This common beginning is the Mysterious Mother of all.
If we know the Mother, we may know her offspring.
Know the offspring, yet stay with the Mother,

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and the essence of your life will never be exhausted, even though your body be dissolved.
Block the openings, shut the doors,
and to the end of your days, you will not be worn out.
Unblock the openings, multiply your activities,
and to the end of your days, you will be beyond remedy.
Thus it is said:
To perceive the subtle is to have true vision.
To be soft is to be truly strong.
Use the outer light, but return to the inner.
In this way, you will restore your integral virtue,
and be preserved from all harm.

[36t53c] **Hua-Ching Ni**
If I had even the tiniest grain of insight,
I should live in accordance with the subtle Way of the universe;
my only fear would be to stray from it.
The Integral Way of the universe is very smooth and straight, yet people's minds prefer devious bypaths.
The courts are polished and decorated,
while the fields are untilled,
and the granaries are empty.
People wear fine clothes to adorn their external appearance.
They carry sharp swords at their sides and worship might rather than righteousness.
They know only to make merry by indulging in food and drink.
They crave to possess more riches than they could ever use.
This is the committing of robbery and is not the Universal Integral Way of natural life.

[36t54c] **Hua-Ching Ni**
What is well planted cannot be pulled up.
What is closely embraced cannot slip away.
The wise establish virtue firmly within themselves, and are honored for generations ever after.
Apply natural, integral virtue to your own character,
and it will be genuine.
Apply natural, integral virtue to the family,
and it will abound.
Apply natural, integral virtue to the state,
and it will flourish abundantly.
Apply natural, integral virtue to the world,
and it will be pervasive.
Understand other people's lives by means of your own life.
Understand other people's families by means of your own family.
Understand other societies by means of your own society.
Understand other countries by means of your own country.
How can you know what is right for the world?
By knowing what is right for your own life.

[36t55c] **Hua-Ching Ni**

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One who is steeped in natural virtue is akin to a newborn babe.
Wasps and poisonous serpents do not sting it.
Fierce beasts do not seize it.
Birds of prey do not maul it.
Its bones are tender, its muscles soft, yet its grip is firm.
It has not known the union of male and female, yet its male member will stir naturally.
This is because its vitality is perfectly whole.
It can howl and scream all day long without becoming hoarse.
This is because it embodies perfect harmony.
To know harmony is to know natural virtue.
To recognize the natural virtue of the universe is to have insight.
To overprotect one's life is to invite danger.
To follow the fantasy of the mind is to drain away one's life energy.
To hasten growth is to hasten decay.
All of this is against the Way of natural virtue.
Whatever is against the Universal Way of life soon ceases to be.

[36t56c] **Hua-Ching Ni**
One who knows does not speak.
One who speaks does not know.
The one who knows is the one whose doors are shut, whose openings are blocked, whose sharpness is blunted, and whose glare is softened.
He is one with the subtle truth of the universe.
Thus you cannot get close to such a person by your love to do so,
nor can you keep away from him by your desire to do so.
You cannot bestow benefit on him,
nor can you do him harm,
because he holds the subtle essence of the universe.

[36t57c] **Hua-Ching Ni**
When serving the public, use upright means.
When commanding troops in war, employ the principle of surprise.
To win the world, do nothing to interfere with it.
Why?
Because the more prohibitions and inhibitions that are imposed on people,
the more difficult their lives become.
The more destructive weapons a nation or its people possess,
the poorer the people of that country become,
and the greater is the chaos that occurs in the world.
The more clever and crafty people become,
the more often strange things happen.
The more laws and ordinances there are,
the more criminals and dissidents will arise.
Therefore, the ancient sages of natural virtue said:
"I do nothing, and people's contention dissolves by itself.
I enjoy serenity, and people rectify themselves.

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I make no effort, and people enrich themselves.
I have no desire, and people return to simplicity."

[36t58c] **Hua-Ching Ni**
When the government does not interfere, the people are simple and happy.
When the government does interfere, the people are tense and cunning.
Disaster is what blessing perches on.
Blessing is where disaster abides.
Who can say what the ultimate end of all possibilities will be?
Appropriate means soon become unfitting.
Good means soon turn to evil.
Long indeed have the people been perplexed by the endless, topsy-turvy movement of life.
Therefore, one of subtle virtue dissolves and eliminates the vicious cycle of duality.
He may have sharp corners, but he does not jab.
He may extend himself, but not at the expense of others.
He may shine, but he does not dazzle.

[36t59c] **Hua-Ching Ni**
In managing people and serving Heaven, there is nothing better than sparing unnecessary activities and expense.
To be thrifty means to return to the simple essence of life.
To return to the simple essence of life is to nourish subtle virtue.
To nourish subtle virtue is to be able to overcome any difficulty.
Being able to overcome difficulties,
one can break through all limitations.
One's limitlessness is derived from whole and boundless virtue.
The source of such virtue can support one to serve a nation.
Then one's benevolence can be enduring.
This is the way to firmly plant and deeply root oneself in the subtle path of universal integration.
This is the achievement of the Way of immortality.

[36t60c] **Hua-Ching Ni**
Managing a big country is like cooking small fish.
The more you stir them, the less their shape can be maintained.
When one applies the subtle Way of the universe to the world,
all high spirits unite and harmonize their potencies.
Thus, they do not harm people.
All the world's leaders know to merge with the great Oneness,
thus all people are preserved from harm.
When the subtle Way of the universe is all pervading,
there is no longer any distinction between subject and object,
between spiritual and material,
between holy and unholy.
All energies merge into harmonious Oneness.

[36t61c] **Hua-Ching Ni**

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A great country is like the lower regions of a river: a place where all the streams of the world unite.
She is the mother of the world.
The peaceful and feminine always overpowers the masculine.
Being peaceable, one takes the lower position.
Hence, if a great country can lower itself to greet a small country,
it will win the friendship and trust of the small country.
If a small country can lower itself to greet a great country,
it will win the friendship and support of the great country.
One wins by taking the lower position,
while the other wins by remaining low.
Thus, if each is to find its proper place,
the one that is great must place itself low and offer help.

[36t62c] **Hua-Ching Ni**
The subtle essence of the universe supports all things.
It is a treasure to virtuous people,
yet it is a refuge for unvirtuous people too.
Good words will find their market.
Good deeds may be presented as a gift to another.
Though a person has strayed from the right path,
the all-encompassing subtle essence of the universe will never abandon him.
Hence, at the enthronement of an emperor,
or the appointment of the three highest ministers of the empire,
rather than present them with discs of jade and teams of fine horses,
show them the priceless subtle Way of the universe.
Why did the ancients esteem the subtle Way of the universe?
Didn't they say that a seeker will find nothing,
but that he can be free from all transgression?
That is why it is such a treasure to the world.

[36t63c] **Hua-Ching Ni**
Do that which is not done by doing.
Make that which is not made by making.
Taste that which cannot be distinguished by taste.
Hold the same regard for the few and the many.
Requite the unkind with kindness.
Thus, one of subtle virtue desires what is not connected with desire,
sets no value on the rare goods of the world,
learns what is not learned through learning,
and induces people to return to that which they have overlooked.

[36t64c] **Hua-Ching Ni**
Tackle difficulties when they are easy.
Accomplish great things when they are small.
Handle what is going to be rough when it is still smooth.
Control what has not yet formed its force.

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Deal with a dangerous situation while it is safe.
Manage what is hard while it is soft.
Eliminate what is vicious before it becomes destructive.
This is called "attending to great things at small beginnings."
A tree so big it can fill the span of a man's arms grows from a tiny sprout.
A terrace nine stories high rises from a shovelful of earth.
A journey of a thousand miles begins with a single step.
Thus, one of integral virtue never sets about grandiose things,
yet he is able to achieve great things.
Lightly made promises inspire little confidence.
Making light of things at the beginning,
one will meet with failure in the end.
Being prepared for hardship, one will not be overcome by it.
In handling their affairs, people often ruin them just as they are on the verge of success.
With heedfulness in the beginning and all the way through to the end,
nothing is ruined.

[36t65c] **Hua-Ching Ni**
In ancient times, those who were well-versed in the practice of the subtle Way of the universe did not lead people to disintegrate their minds through intellectual development for the sake of partial achievement.
Instead, they dissolved all contradictory concepts and images in order to maintain the natural state of simplicity.
Why are people so hard to manage?
Because they have become complicated.
He who leads others with a conditioned and complicated mind is the source of calamity.
He who leads others with simplicity is the source of blessing.
To know these two principles is to possess a rule and measure, the symbol of the ancient wise one.
To keep the rule and measure constantly in your mind,
is to spontaneously manifest integral virtue.
Deep and far-reaching is the subtle truth of integrity.
It leads all things to return from worldly divergence to one great and universal life.

[36t66c] **Hua-Ching Ni**
How does the sea become the queen of all rivers and streams?
By lying lower than they do!
Hence, it is the queen of all rivers and streams.
One who humbles himself, therefore, can serve all people.
By putting himself last, he comes to be their leader.
Thus, when one of subtle virtue is set above people,
they do not feel that he is their burden.
And, when he stands in front of people,
they do not feel that he is an obstruction to them.
Therefore, the world follows one of subtle virtue joyfully,
and never tires of doing so.
He does not compete with anyone,

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thus he is above all competition.

[36t67c] **Hua-Ching Ni**
The world may say that the subtle Way of the universe which I describe is great,
but that it has little bearing on worldly life.
Truly, it is just that it is not definable, like the small ways of the world, thus it is indeed great.
There are three treasures which I embrace and follow closely:
the first is to be kind;
the second is to be simple;
the third is to not put one's own importance first in the world.
Because kindness and compassion can produce courage,
simplicity can thus be broadened to contain the world.
By not putting your own importance first in worldly affairs,
you will not impede the natural growth of all things.
If a person endeavors to be brave without first being kind,
great purposed, without first simplifying his life,
an authority, without first denying himself,
he cannot evolve freely from strife, and is only courting destruction.
Kindness can help to win a war.
Kindness can help to defend a fortification.
Kindness will invite the corresponding energy of kindness from Heaven through all the divine beings who support and protect.

[36t68c] **Hua-Ching Ni**
A good warrior is never violent.
A good fighter is never offensive.
A great victor defeats his opponent, but not by challenging him.
A great commander is humble.
This is called the power of non-contention.
This is also called making use of the effort of others.
To follow this is to follow the pattern of the subtle law of the universe.

[36t69c] **Hua-Ching Ni**
The strategist who has achieved excellence says: dare not to be the host, but rather be the guest.
Dare not to be the restless aggressor, but rather be the calm defender.
Dare not advance an inch, but rather retreat a foot.
March forward where there is no obstacle.
Stretch out your arm only where there is no confrontation.
Charge an opponent where there is no resistance.
Hold a weapon that is invisible.
There is no greater mistake than to underestimate the power of an opponent.
To underestimate the power of an opponent may cost a man his life.
Therefore, when opposing troops meet in battle,
it is the side with the greatest caution that wins.

[36t70c] **Hua-Ching Ni**

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My words are very easy to understand and easy to practice,
yet the world can neither understand nor practice them.
My words have only one source: the subtle truth of the universe.
My deeds have only one master: the natural virtue of the universe.
The people of the world have no knowledge of this.
Thus, they have no knowledge of me.
The fewer the persons that know me,
the nobler are they that follow me.
Therefore, the one of whole virtue wears coarse clothes superficially,
but holds a precious treasure within.

[36t71c] **Hua-Ching Ni**
He who regards his intellectual knowledge as ignorance has deep insight.
He who overrates his intellectual achievement as definite truth is deeply sick.
Only when one is sick of this sickness can one cease to be sick.
One who returns his mind to the simplicity of the subtle truth is not sick.
He knows to break through conceptual knowledge in order to directly reach the subtle truth of the universe.
This is the foundation of his health!

[36t72c] **Hua-Ching Ni**
When people lack a sense of pure spiritual piety toward natural life,
then awful things happen in their life.
Therefore, respect where you dwell.
Love your life and livelihood.
Because you do not disparage your life and livelihood, you will never become tired of life.
Thus, one of natural whole virtue respects his own life, but is not egotistical.
He loves his life, but does not exalt himself.
He holds a sense of spiritual serenity for all things, and disparages nothing.
Hence, he does what is right and gives up what is not right.

[36t73c] **Hua-Ching Ni**
He who is brave in daring will meet an unnatural death.
He who is brave in gentleness will be preserved.
Of these two kinds of bravery, one is beneficial, while the other proves harmful.
The subtle truth of the universe does not support those who are brave in daring,
yet there are still many people who do not understand such apparent truth.
So, even the one who integrates his being with the subtle essence of the universe,
dares not make light of the subtle law of life.
The subtle Way of the universe gave birth to a world of peace and order.
It responds to the order and harmony of all beings and things without needing to talk to them.
Without your summoning it, it comes to you.
Without scheming, its plan is perfect.
Vast is the subtle energy network of the universe.
Sparsely meshed it is, yet nothing can slip through it!

[36t74c] **Hua-Ching Ni**

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If people are not afraid to die, what is the use of threatening them with the punishment of death?
On the other hand,
if people value their lives, and if outlaws are seized and killed or are killed by what they are doing,
who would dare risk a life of peace for the sake of an insecure future?
Yet it is always true that one who takes charge of killing is killed in turn.
To become the executioner of artificial righteousness is like the inexperienced lad who would brandish a sharp axe of a master carpenter.
He can seldom escape cutting himself.

[36t75c] **Hua-Ching Ni**
Why are people starving and leading a difficult life?
Is it not because their rulers consume too much tax grain?
Is that why they are starving and leading a difficult life?
Why are people hard to manage?
Is it not because those above them create distress with their oppressive interference?
Is that why they are hard to manage?
Why do people make light of death?
Is it not because those above them demand too much for themselves and value only their own personal power and glory?
Is that why they take death so lightly?
One who is a guardian of people and does nothing for his own life knows how to value all lives well.

[36t76c] **Hua-Ching Ni**
When a person is alive, he is soft and supple.
When a person dies, he becomes hard and rigid.
When a plant is alive, it is pliant and tender.
When a plant is dead, it becomes dry and brittle.
Hence, the hard and rigid are companions of the dead.
The soft and supple are companions of the living.
Therefore, a mighty army is ready to be vanquished.
A tree that is dry is ready for the ax.
The mighty and the great will be laid low.
The soft and the gentle will outlive them all!

[36t77c] **Hua-Ching Ni**
The subtle Way of the universe: is it not expressed in the stretching of a bow?
The high it presses down.
The low it lifts up.
The excessive it takes from.
The deficient it gives to.
It is the nature of this subtle truth to take from what is excessive and give to what is deficient.
The way of man, however, is otherwise.
It takes from those in need to give to those who already have more than enough.
Only one of whole virtue always has something to give to others.
Therefore, one of whole virtue does things, but does not keep them for himself;
accomplishes his tasks, but does not cling to them.

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He has no desire to trade his virtue for people's worship.

[36t78c] **Hua-Ching Ni**
Nothing in the world is softer or more yielding than water.
But, for wearing down the hard and strong,
there is nothing like it.
That yielding overcomes the strong and softness overcomes the hard is something that is known by all,
but is practiced by few.
An ancient developed one said:
"He who can take the troubles of the people of the world is qualified to rule the world.
He who can tend to calamities for the sake of all beings is the right person to be the sovereign of the world."
Indeed, truth seems paradoxical!

[36t79c] **Hua-Ching Ni**
Even after settling a great dispute, some resentment is likely to remain.
Can this be considered a true settlement?
Only by cultivating the virtue of wholeness and by returning injury with kindness can there be true harmony.
Therefore, one of deep virtue always gives without expecting gratitude.
One whose virtue is deep treats the world as if he were the debtor,
holding the left side of the tally.
He willingly repays the world through serving his fellow man.
One who is partially virtuous treats the world as if he were the creditor,
holding the right side of the tally.
He thinks the world owes him something and should repay him.
Although the subtle Way of the universe holds no favoritism or partiality,
it always supports those who are naturally virtuous.

[36t80c] **Hua-Ching Ni**
Let there be small communities with few inhabitants.
The supply of vessels may be more than enough,
yet no one would use them.
The inhabitants would love living there so dearly that they would never wish to move to another place.
They may have every kind of vehicle,
but they would not bother to ride them.
They may have powerful weapons,
but they would not resort to using them.
They would return to a simple system of cords and knots to record their simple events,
as was done in ancient times.
They would be content with plain food,
pleased with simple clothing,
satisfied with rustic but cozy homes,
and would cling to their natural way of life.
The neighboring country would be so close at hand that one could hear its roosters crowing and its dogs barking along the boundaries.
But, to the end of their days, people would rarely trespass the territory of another's life.

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[36t81c] **Hua-Ching Ni**

True words are not necessarily beautiful.
Beautiful words are not necessarily truthful.
One who is achieved does not argue,
and one who argues is not achieved.
One who knows the deepest truth does not need segmented information.
One who knows vast amounts of information may not know the truth.
One of deep virtue is not occupied with amassing material goods,
yet the more he lives for others, the richer his life becomes.
The more he gives, the more his life abounds.
The subtle Way of the universe is beneficial, not harmful.
The integral nature of a person is to extend one's virtue unconditionally and to contend with no one.

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[37t01c] **Chang Chung-yuan**
The Tao that can be spoken of is not the Tao itself.
The name that can be given is not the name itself.
The unnameable is the source of the universe.
The nameable is the originator of all things.
Therefore, oftentimes without intention I see the wonder of Tao.
Oftentimes with intention I see its manifestations.
Its wonder and its manifestations are one and the same.
Since their emergence, they have been called by different names.
Their identity is called the mystery.
From mystery to further mystery:
The entry of all wonders!

[37t02c] **Chang Chung-yuan**
When beauty is universally affirmed as beauty, therein is ugliness.
When goodness is universally affirmed as goodness, therein is evil.
Therefore: being and non-being are mutually posited in their emergence.
Difficult and easy are mutually posited in their complementariness.
Long and short are mutually posited in their positions.
High and low are mutually posited in their contradiction.
Voice and tone are mutually posited in their unity.
Front and back are mutually posited in their succession.
Thus, the wise deals with things through non-interference and teaches through no-words.
All things flourish without interruption.
They grow by themselves, and no one possesses them.
Work is done, and no one depends on it.
Achievements are made, but no one claims credit.
Because no one claims credit, achievements are always there.

[37t03c] **Chang Chung-yuan**
If no one esteems the best, men will be free from contention.
If no one values the precious, men will be free from illegal gain.
If men see nothing to desire, their minds will be free from confusion.
Therefore, the wise guides men by relaxing their minds and keeping their bellies firm;
By reducing their wills and letting their physiques become strong.
He always frees men from the search for knowing and demanding.
This means that the knower dares not act for the known.
When action is through non-action, no one is uncultivated.

[37t04c] **Chang Chung-yuan**
Tao functions through its nothingness.
And can not be conceived of as full of things.
Profound indeed, it is the model of all things.
Dulling its sharpness,
Releasing its entanglements,
Tempering its light, and

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Unifying with the earth,
Clearly, indeed, it remains.
I do not know who created it,
But it is likely that it existed prior to God.

[37t05c] **Chang Chung-yuan**
Heaven and earth are not benevolent:
They treat ten thousand things indifferently.
The wise is not benevolent:
He treats men indifferently.
The entire universe is basically void, like a bellows:
When it is in non-action, it does not lack anything;
When it is in action, it is even more productive.
Debating with words leads to limitations.
Therefore, nothing is better than to remain in the state before things are stirred.

[37t06c] **Chang Chung-yuan**
The spiritual reality of the void never ceases to exist.
We call it the mystery of passivity.
The entry to the mystery of passivity is the origin of the universe.
Unceasing, it always remains.
Drawn upon, it is never exhausted.

[37t07c] **Chang Chung-yuan**
The existences of heaven and earth are long-lasting.
Their existences are long-lasting because they do not conceive of their existences as existences.
Therefore, their existences are long-lasting.
When the wise stays back, he steps forward.
When he forgets his self, he finds his self.
Is it not through selflessness that one achieves selfhood?

[37t08c] **Chang Chung-yuan**
That which is best is similar to the water.
Water profits ten thousand things and does not oppose them.
It is always at rest in humble places that people dislike.
Thus, it is close to Tao.
Therefore, for staying, we prefer a humble place.
For minds, we prefer profundity.
For companions, we prefer the kindness.
For words, we prefer sincerity.
For government, we prefer good order.
For affairs, we prefer ability.
For actions, we prefer the right time.
Because we do not strive,
We are free from fault.

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[37t09c] **Chang Chung-yuan**
To hold things and to be proud of them is not as good as not to have them,
Because if one insists on an extreme, that extreme will not dwell long.
When a room is full of precious things, one will never be able to preserve them.
When one is wealthy, high ranking, and proud of himself, he invites misfortune.
When one's task is completed and his mission is fulfilled, he removes himself from his position.
This is indeed the way of Nature!

[37t10c] **Chang Chung-yuan**
Can you unify hun and p'o into one and not let them be divided?
Can you concentrate on your breathing to reach harmony and become as an innocent babe?
Can you clean the dark mirror within yourself and let nothing remain there?
Can you love the people and govern the state and do so without interference?
Can you enter and leave the realm of Non-being and let these actions take place by themselves?
Can the clear illumination radiate to all directions without your having knowledge of it?
Cultivate it, and nourish it,
Produce it, but do not possess it,
Labor on it, but do not depend on it,
Lead it, but do not manage it.
This is called the mystic attainment.

[37t11c] **Chang Chung-yuan**
Thirty spokes are joined at the hub.
From their non-being arises the function of the wheel.
Lumps of clay are shaped into a vessel.
From their non-being arises the function of the vessel.
Doors and windows are constructed together to make a chamber.
From their non-being arises the function of the chamber.
Therefore, as individual beings, these things are useful materials.
Constructed together in their non-being, they give rise to function.

[37t12c] **Chang Chung-yuan**
Numerous colors make man sightless.
Numerous sounds make man unable to hear.
Numerous tastes make man tasteless.
Racing and pursuing game make man's heart violent.
Valuing rare things makes man worry about their safety.
Therefore, the wise concentrates on the belly and not on the temptations of the senses.
Thus, he abides in the one and foregoes the other.

[37t13c] **Chang Chung-yuan**
Honor and dishonor both move us
Because we are troubled by having a self.
Why do we say that honor and dishonor move us?
Because honor lifts us upward
And dishonor lowers us downward,

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Thus, when we are honored we are moved.
When we are dishonored we are also moved.
That is why honor and dishonor are both said to move us.
Why do we say that the great trouble is having a self?
Because we have great trouble simply because we have a self.
If we are selfless, then where is the trouble?
If we identify our self with the world,
Then within our self there is the world.
If we love the world as we love our self,
Then within our self there is only the world.

[37t14c] **Chang Chung-yuan**
Gaze at it; there is nothing to see.
It is called the formless.
Heed it; there is nothing to hear.
It is called the soundless.
Grasp it; there is nothing to hold on to.
It is called the immaterial.
We cannot inquire into these three,
Hence, they interfuse into one.
Above, it is not light.
Below, it is not dark.
Invisible, it cannot be called by any name.
It returns again to nothingness.
Thus, we call it the form of the formless
The image of the imageless.
It is the evasive.
Approach it; you cannot see its face.
Go after it; you cannot see its back.
Adhere to the Tao of the remote past,
And apply it to the present.
This will enable you to understand the primordial beginning.
This is the essential Tao.

[37t15c] **Chang Chung-yuan**
In ancient times the best man of Tao was refined and deeply enlightened.
His depth can hardly be measured.
Because his depth can hardly be measured,
I will try to draw a picture of him.
Prudent, as if he were wading in a cold stream in the winter;
Calm, as if he did not want to disturb his neighbors;
Respectful, as if he were a guest;
Fluid, as if he were ice melting;
Solid, as if he were an uncarved block;
Vacant, as if he were a valley;
Lacking clear discriminations, as if he were impure;

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Who is able to gradually reach purity from impurity through quiescence?
Who is able to gradually grow lively from motion through motionlessness?
One who abides in Tao never desires to reach an extreme.
Because he never desires to reach an extreme,
He can remain in the old, yet become the new.

[37t16c] **Chang Chung-yuan**
Contemplate the ultimate void.
Remain truly in quiescence.
All things are together in action,
But I look into their non-action.
Things are unceasingly moving and restless,
Yet each one is proceeding back to the origin.
Proceeding back to the origin is quiescence.
To be in quiescence is to return to the destiny of being.
The destiny of being is reality.
To understand reality is to be enlightened.
Not to understand it, and to act wrongly, leads to disaster.
Reality is all-embracing.
To be all-embracing is to be selfless.
To be selfless is to be all-pervading.
To be all-pervading is to be transcendent.
To be transcendent is to attain Tao.
To attain Tao is to be everlasting.
Even when the body dies, it is not the end.

[37t17c] **Chang Chung-yuan**
The best leader is one whom no one knows.
The next best is one who is intimate with the people and is flattered by them.
The next is one who is feared by the people.
The next is one who is held in contempt by the people.
Therefore, when one's sincerity is not sufficient, one does not have the confidence of the people.
Be cautious! and spare words.
Then when work is done and things are accomplished,
People will say that things happened by themselves.

[37t18c] **Chang Chung-yuan**
As soon as the great Tao is cast aside,
There prevails the teaching of benevolence and righteousness.
As soon as intellection and prudence are esteemed,
There is produced the great falsehood.
As soon as the members of a family are no longer at peace,
There is a demand for filial piety and love.
As soon as a nation is in confusion and rebellion,
There is a claim for loyal officers.

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[37t19c] **Chang Chung-yuan**
Let the people be free from discernment and relinquish intellection,
Then they will be many times better off.
Stop the teaching of benevolence and get rid of the claim of justice,
Then the people will love each other once more.
Cease the teaching of cleverness and give up profit,
Then there will be no more stealing and fraud.
Discernment and intellection, benevolence and justice, cleverness and profit are nothing but outward refinements.
Hence we must seek something other than these.
Reveal simplicity,
Hold to one's original nature,
Rid one's self of selfishness,
Cast away covetousness,
Eliminate artificial learning and one will be free from anxieties.

[37t20c] **Chang Chung-yuan**
What is the difference between the respectful "wei" and the disrespectful "o"?
What is the difference between good and bad?
Where others are afraid, must I be afraid, too?
How extremely ridiculous this is!
The people are rejoicing as if they are enjoying a sacrificial feast,
Or walking up a terrace in the blossoming spring.
How quiescent I am, alone unstirred, like a baby before he knows how to make pleasant expressions.
How aimlessly I wander, with no home to turn to.
People all have many ambitions and desires.
I, alone, seem to have left all of them.
How ignorant I am!
My mind must be that of a fool.
People are glorious and shining.
I, alone, am dark and dull.
People are clever and inquisitive.
I, alone, am obscure and blunt.
How tranquil I am, like the placid sea.
How loftily drifting, as if I am bound nowhere.
People all have their motives.
I, alone, am good for nothing and uncouth.
I am not like the others.
I am nourished by the Mother.

[37t21c] **Chang Chung-yuan**
That which is inherent in the great attainment (void) is the echo of Tao.
That which is Tao is indistinct and ineffable.
Ineffable and indistinct, yet therein are forms.
Indistinct and ineffable, yet therein are objects.
Unfathomable and invisible, yet therein are essences.

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The essence is indeed genuine, therein is the vivid reality.
From ancient times until the present, the name of Tao has never ceased to exist.
Through it we see the beginning of all things.
How do we understand the beginning of all things?
It is through this.

[37t22c] **Chang Chung-yuan**
To bend is to maintain integrity.
To deviate is to be direct.
To be concave is to be convex.
To be exhausted is to be rejuvenated.
To be wanting is to be endowed.
To have much is to be deprived.
Therefore, the wise identifies opposites as one,
And sets an example for the world.
He remains in concealment and spontaneously is unconcealed.
He does not assert himself, therefore he is eminent.
He does not claim credit, therefore he receives credit.
He is not vain, therefore he is the best.
Because he does not oppose anyone in the world, no one can oppose him.
Thus, the ancient saying "to bend is to maintain integrity" is the word of truth.
Indeed, integrity is attributed to this.
Through no words,
It takes place by itself.

[37t23c] **Chang Chung-yuan**
Nature rarely expresses itself in words.
When a hurricane occurs, it does not last all morning.
Neither does a heavy shower last the whole day.
These are actions of heaven and earth.
Thus, even heaven and earth cannot maintain their actions for long.
How can man?
Therefore, the learner of Tao identifies with Tao.
When one achieves it, one identifies with one's achievement.
When one loses it, one identifies with one's losing.
When man identifies with achievement, achievement also willingly identifies with man.
When man identifies with losing, losing willingly identifies with man.
If one does not believe enough in this identity, then it will not take place.

[37t24c] **Chang Chung-yuan**
To lift the heel is not to stand.
To take long strides is not to walk.
To show off is not to shine.
To insist that one is right is not to be distinct.
To claim credit is to have no credit.
To be proud of oneself is not to be the best.

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From the point of view of Tao, all of these are extras which things themselves do not like.
Therefore, the man of Tao does not abide with them.

[37t25c] **Chang Chung-yuan**
There was a thing, a "gathering" chaos,
Which existed prior to heaven and earth.
Silent!
Empty!
Existing by itself, unchanging,
Pervading everywhere, inexhaustible,
It might be called the mother of the world.
Its name is unknown;
I simply call it Tao.
If I were to exert myself to define it,
I might call it great.
Great means extending to the limitless.
Extending to the limitless means reaching the extreme distance.
Reaching the extreme distance means returning to "nearness."
Thus, Tao is great,
Heaven is great, earth is great, and man is great, too.
In the universe we have four greatnesses, and man is but one.
Man is in accordance with earth.
Earth is in accordance with heaven.
Heaven is in accordance with Tao.
Tao is in accordance with that which is.

[37t26c] **Chang Chung-yuan**
The weighty is the origin of the weightless.
Stillness is the fountain of restlessness.
Therefore, the ruler journeys from morning until night and never separates himself from his heavy supply cart.
Although he is in a glorious atmosphere, he remains quiescent and above it.
How can a leader "with ten thousand chariots" take himself lightly before the world?
To take himself lightly is to lose the origin.
Restlessness means that the fountain is lost.

[37t27c] **Chang Chung-yuan**
The best action is free from marks [either good or evil].
The best words are free from stains [either good or bad].
The best calculator is free from calculation and measure.
The best closure has no bolts, yet it cannot be opened.
The best knot has no cord, yet it cannot be untied.
Thus, the wise knows how to rescue men; hence, no one is excluded.
He also knows how to rescue things; hence, nothing is excluded.
This is called penetration to illumination.
Therefore, the virtuous is the model for the unvirtuous.

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The unvirtuous is the origin of the virtuous.
If one does not appreciate the virtuous or cherish the unvirtuous,
Although one is intelligent, one is not free from confusion.
This is called the indispensable wonder.

[37t28c] **Chang Chung-yuan**
To be aware of the positive, yet to abide in the negative is to be the abyss of the universe.
To be the abyss of the universe is to not deviate from real attainment and to remain like an innocent child.
To be aware of the white, yet to abide in the black is to be the chasm of the universe.
To be the chasm of the universe is to have sufficient real attainment, and to remain in the state of original non-differentiation.
When original non-differentiation is differentiated, things are produced.
Yet when the wise makes use of original non-differentiation, he becomes the leader of the people.
Therefore, great governing is non-discriminating.

[37t29c] **Chang Chung-yuan**
If one undertakes the task of governing the kingdom and engages in governing it,
I see that he cannot lead it anywhere.
A kingdom is a spiritual vessel and should not be manipulated.
Manipulating it leads to failure.
To grasp it is to miss it.
Because the natures of things vary, one acts, another copies;
One breathes lightly, another breathes heavily;
One is vigorous, one is meek;
One carries on, another fails.
Thus, the wise is not excessive, overindulgent, or extreme.

[37t30c] **Chang Chung-yuan**
Aiding in governing the kingdom through Tao means not depending on the superiority of arms.
Depending on the superiority of arms creates consequences.
Wherever there are armies, disorder occurs.
After a great battle, there is a year of deprivation.
Victory is merely the outcome of a contest.
One should not dare to claim superiority of power.
As victory is merely an outcome, one should not boast about it.
As it is merely an outcome, one should not show off because of it.
As it is merely an outcome, one should not be proud of it.
As it is merely an outcome, one cannot help but have it.
As it is merely an outcome, one should not claim superiority of power.
Claiming to be strong leads to decay.
This violates Tao.
That which violates Tao will not last long.

[37t31c] **Chang Chung-yuan**
Arms are implements of ill omen which are abhorred by men.
Therefore, the man of Tao does not abide them.

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Arms are implements of ill omen.
One uses them only when one cannot avoid it.
Even if one engages in fighting, one should remain quiescent and indifferent.
Even if the war is won, one should not glorify it.
To glorify it means that one enjoys slaying men.
If one enjoys slaying men, one will never be successful in the world.

[37t32c] **Chang Chung-yuan**
Tao is real, yet unnameable.
It is original non-differentiation and invisible.
Nevertheless, nothing in the universe can dominate it.
If rulers and lords were able to abide with it, all things in the universe would yield to them naturally.
Heaven and earth are unified and rain the dew of peace.
Without being ordered to do so, people become harmonious by themselves.
When discrimination begins, names arise.
After names arise, one should know where to abide.
When one knows where to abide, one is never exhausted.
To abide with Tao in the world is to be the same as mountain streams flowing to the rivers and to the sea.

[37t33c] **Chang Chung-yuan**
To know others is to be intelligent.
To be aware of one's self is to be awakened.
To overcome others is to have superior strength.
To overcome one's self is to be vigorous.
To be satisfied is to be wealthy.
To act with power is to be aspiring.
To retain one's source is to be long-lasting.
To die yet not to be deceased is to have longevity.

[37t34c] **Chang Chung-yuan**
The magnificent Tao is all-pervading.
It may penetrate to either this side or that side.
All creatures abide with it and grow; none are excluded from it.
When its work is done, it does not demand merit.
It nurtures all things, but does not rule them.
When it is without intention, it may be called lesser.
When all things return to it, yet it does not possess them, it may be called greater.
Therefore, the wise does not endeavor to be great.
Hence, his attainment is great.

[37t35c] **Chang Chung-yuan**
When one maintains the great image in dealing with the world,
One deals with the world without harming it.
Instead, one makes the world serene, tranquil, and peaceful.
Music and delicacies may attract passersby to remain momentarily,
But the taste of Tao is plain and without flavor.

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Look at it, nothing can be seen.
Listen to it, nothing can he heard.
Employ it, it cannot be depleted.

[37t36c] **Chang Chung-yuan**
That which is to be condensed must first be dispersed.
That which is to be enervated must first be vitalized.
That which is to be devastated must first be produced.
That which is to be obtained must first be yielded.
This is called invisible illumination.
The soft overcomes the unshakable;
The weak overcomes the strong.
Just as fish stay deep in the pond,
The best arms in the nation are those that remain invisible.

[37t37c] **Chang Chung-yuan**
Tao is real and free from action, yet nothing is not acted upon.
If rulers abide with it, all things transmute by themselves.
If, in the process of transmutation, intention emerges, it must be overcome by the original non-differentiation of the nameless.
To experience the original non-differentiation of the nameless, one should also be free from intending to have no-intention.
To be free from intending to have no-intention is to be quiescent.
Thereby, the world is naturally led to tranquillity.

[37t38c] **Chang Chung-yuan**
The highest attainment (Tê) is free from attainment.
Therefore, there is attainment.
The lowest attainment is never free from attainment.
Therefore, there is no attainment.
The highest attainment never acts and is purposeless.
The lowest attainment acts and is purposeful.
The highest benevolence (jen) acts and is purposeless.
The highest righteousness (yi) acts and is purposeful.
The highest propriety (li) acts and no one follows it.
One bares one's arms and throws one's opponents away.
Therefore, when Tao is lost, we have attainment.
When attainment is lost, we have benevolence.
When benevolence is lost, we have righteousness.
When righteousness is lost, we have propriety.
Propriety is due to a lack of trustworthiness and is the beginning of disorder.
Anticipated knowledge is the superficiality of Tao and is the beginning of foolishness.
Hence, the great man chooses reality and not superficiality.
He acts according to reality and not appearance.
Thus, he grasps the one and foregoes the other.

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[37t39c] **Chang Chung-yuan**
In the remote past there were those who attained the One.
Attaining the One, heaven became pure.
Attaining the One, earth became peaceful.
Attaining the One, God became spiritual.
Attaining the One, the ocean became full.
Attaining the One, ten thousand things came into life.
Attaining the One, rulers became the models of the world.
All of them became so through the One.
Without becoming pure, heaven would have broken.
Without becoming peaceful, the earth would have quaked.
Without becoming spiritual, God would have crumbled.
Without becoming full, the ocean would have drained.
Without coming into life, ten thousand things would have perished.
Without becoming the models of the world, rulers would have stumbled.
Therefore, the worthless serves as the foundation of the worthy.
The inferior serves as the basis of the superior.
Thus, rulers call themselves isolated men, without merit, and worthless.
Is this not enough to prove that the worthless serve as the foundation of the worthy?
Hence, the perfect fame is no fame.
Rulers do not want to be esteemed as tingling jade; they would rather be plain, solid rock.

[37t40c] **Chang Chung-yuan**
Reverse is the movement of Tao.
Yielding is the action of Tao.
Ten thousand things in the universe are created from being.
Being is created from non-being.

[37t41c] **Chang Chung-yuan**
When a man of superior talent listens to Tao, he earnestly applies it.
When an ordinary man listens to Tao, he seems to believe it and yet not to believe it.
When the worst man listens to Tao, he greatly ridicules it.
If he did not ridicule it, it would not be Tao.
Therefore, in Ch'ien-yen we have:
Understand Tao as if you do not understand it;
Enter into Tao as if you are coming out of it;
Move smoothly with Tao as if you are having difficulties.
The highest attainment is as if it is no attainment.
All-embracing attainment is as if it is lacking attainment.
Rigorous attainment is as if it is indolent loafing.
Real essence is as if it is empty.
The great white is as if it is black.
The great square is without corners.
Great capacity is successful in its later days.
Great music is without sound.
The great image is without form.

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Tao is concealed and without name.
Nevertheless, Tao furnishes all things and fulfills them.

[37t42c] **Chang Chung-yuan**
From the Tao, one is created;
From one, two;
From two, three;
From three, ten thousand things.
All of them achieve harmony through the unification of affirmation and negation
Which is embraced by everything.
No one likes to be isolated (ku), without merit (kua), or worthless (pu ku),
Yet rulers refer to themselves with these names.
Thus, some things add to their value by reducing their value.
Some things reduce their value by adding to their value.
Other ancients have taught this; I teach it too.
"The man of violence will end his life in violence."
This is a basic motto.

[37t43c] **Chang Chung-yuan**
The meekest in the world
Penetrates the strongest in the world.
As nothingness enters into that-which-has-no-opening.
Hence, I am aware of the value of non-action
And of the value of teaching with no words,
As for the value of non-action,
Nothing in the world can match it.

[37t44c] **Chang Chung-yuan**
Man's name or man's self - which is closer to him?
Man's self or his property - which is more valuable to him?
Success or failure - which is more harmful to him?
Things that are cherished more, cost more.
The more that is kept, the more that is missed.
The man who is easily contented is free from shame.
The man who knows the right time to stop is free from danger.
Thus, he will last long.

[37t45c] **Chang Chung-yuan**
When accomplishment reaches its utmost,
It is as if nothing is accomplished.
Its application is never exhausted.
When fullness reaches its utmost,
It is as if it is still vacant.
Its application leads to limitlessness.
Thus the perfectly straight is as if it were bent.
The most skilled is as if it were stupid.

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The greatest ability of debate is as if it were speechless.
Hence, quiescence surpasses movement,
Coldness surpasses heat,
Tranquillity sets the example for the world.

[37t46c] **Chang Chung-yuan**
When the world is governed according to Tao,
Horses are used to work on the farm.
When the world is not governed according to Tao,
Horses and weapons are produced for the frontier.
No crime is greater than that of ambition.
No misfortune is greater than that of discontentment.
No fault is greater than that of conquering.
Therefore, to know contentment through contentment
Is to always have enough.

[37t47c] **Chang Chung-yuan**
Without going out of the gate,
One is aware of the world.
Without peering outside,
One sees the way of heaven.
The farther away one is,
The less one is aware.
Therefore, the wise is aware of all things
Without moving a step.
He identifies all things
Without looking at them.
He completes all things
Without action.

[37t48c] **Chang Chung-yuan**
To learn,
One accumulates day by day.
To study Tao,
One reduces day by day.
Through reduction and further reduction
One reaches non-action,
And everything is acted upon.
Therefore, one often wins over the world
Through non-action.
Through action, one may not win over the world.

[37t49c] **Chang Chung-yuan**
The wise man is free from his own mind,
But identifies the people's minds as mind.
He considers good as good,

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But he also considers not-good as good.
Thus, his attainment of non-differentiation is successful.
He considers truth as truth,
But he also considers not-truth as truth.
Thus, his attainment of non-differentiation is perfected.
In the world, the wise conscientiously non-differentiates
The minds of the people.
Because people rely on their senses of hearing and seeing,
The wise treats them as innocent children.

[37t50c] **Chang Chung-yuan**
To live or to die:
Three out of ten men live,
While three out of ten men die.
Further, three out of ten men cling to life,
But they lose it.
Why?
Because they all crave life.
He who knows how to safeguard his life
Does not encounter tigers or rhinoceroses.
In the battlefield
He does not avoid dangerous weapons.
Rhinoceroses cannot gore him,
Tigers cannot claw him,
Dangerous weapons cannot harm him.
Why?
Because there is no place in him for death.

[37t51c] **Chang Chung-yuan**
Tao creates all things;
Tê cultivates them.
Things are shaped according to their natures;
Relational conditions fulfill them.
Therefore, ten thousand things all venerate the source of Tao
And value the potentialities of Tê.
Tao is venerated and Tê is valued spontaneously;
No one orders that it be so.
Thus, Tao creates all things;
Tê cultivates them.
They give them birth.
They nourish them.
They give them shape.
They give them quality.
They shelter them.
They guard them.
They create them but do not possess them.

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They work for them but expect no reward.
They bring them to maturity but do not control them.
This is called invisible attainment.

[37t52c] **Chang Chung-yuan**
The world has its beginning,
Which may be called the origin of the world.
When one is aware of the origin,
One knows its manifestations.
When one is aware of its manifestations,
Yet abides with its origin,
One never falls short in all of one's life.
Ceasing verbal expressions,
Stopping the entry of sensations,
One is never exhausted.
On the contrary, when one is full of words
And entangled with one's affairs,
One is never able to save one's self.
To see what is invisible is to be awakened.
To remain gentle is to be strong.
Apply illumination and return to awakening.
Then one is free from disaster.
This is called living in accordance with reality.

[37t53c] **Chang Chung-yuan**
If I had even a slight awareness,
And practiced the great Way,
What I would fear would be deviating from it.
The great Way is a very level road,
But men like to take circuitous paths.
Thus, the palaces are extremely elegant,
But the people's farms are extremely desolate,
And there is no grain reserved in the storehouses.
The rulers wear expensive garments,
Carry fine swords,
Satiate themselves with food and drink,
And possess inordinate riches and precious things.
This is the greatest robbery,
And is indeed against the great Way.

[37t54c] **Chang Chung-yuan**
Nothing can be taken away if it is well-founded.
Nothing can be lost if it is well-grasped.
For generations to come, the worship will not be discontinued.
To cultivate (Tao) in one's self makes attainment real.
To cultivate (Tao) in one's family makes attainment a surplus.

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To cultivate (Tao) in one's community makes attainment long-lasting.
To cultivate (Tao) in one's nation makes attainment abundant.
To cultivate (Tao) in one's world makes attainment all-embracing.
Thus, through the self, one contemplates the self.
Through the family, one contemplates the family.
Through the community, one contemplates the community.
Through the nation, one contemplates the nation.
Through the world, one contemplates the world.
How do I know the world as world?
It is through this.

[37t55c] **Chang Chung-yuan**
When man is enriched with Tê,
He may be identified with an innocent child.
He is free from the stings of insects,
Free from the claws of wild beasts,
Free from the attacks of devouring birds.
None of his bones or muscles are said to be strong,
But the grip of his hand is always firm.
Nothing concerning the union of male and female is yet known,
But potentiality is evident.
The essence of his life is perfect.
He can cry all the time without losing his voice.
His inner harmony is supreme.
To be aware of inner harmony is to abide with reality.
To abide with reality is to be enlightened.
However, to push life to the full leads to evil.
The mind forcing one's potential is artificial.
When things are artificial, they lead to decay.
This deviates from Tao.
That which deviates from Tao ends life soon.

[37t56c] **Chang Chung-yuan**
One who is aware does not talk.
One who talks is not aware.
Ceasing verbal expressions,
Stopping the entry of sensations,
Dulling its sharpness,
Releasing its entanglements,
Tempering its brightness,
And unifying with the earth:
This is called the identity of Tao.
Hence, no nearness can reach him nor distance affect him.
No gain can touch him nor loss disturb him.
No esteem can move him nor shame distress him.
Thus, he is the most valuable man in the world.

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[37t57c] **Chang Chung-yuan**
Guide the country through tranquillity.
Engage in war with rare operations.
Win over the world through non-action.
How am I aware that this ought to be so?
Because of this, the more restrictions and limitations there are,
The more impoverished men will be.
The more arms men possess,
The more disordered the country will be.
The more scheming and deceitful men are,
The more strange things will occur.
The more rules and precepts are enforced,
The more bandits and crooks will be produced.
Hence, we have the words of the wise:
Through my non-action,
Men are spontaneously transformed.
Through my quiescence,
Men spontaneously become tranquil.
Through my non-interfering,
Men spontaneously increase their wealth.
Through my non-willing,
Men spontaneously return to original simplicity.

[37t58c] **Chang Chung-yuan**
When the country is governed through simplicity and leniency,
The people are genuine and honest.
When the country is governed through harshness and sharp investigation,
The people are more deceitful and dishonest.
From misfortune, good fortune is derived.
In good fortune, misfortune is conceived.
Who can determine the ultimate truth?
Or is there no ultimate truth at all?
As truth often turns out to be untruth,
Goodness often turns out to be evil.
This has long confused the people.
Thus, when the wise deals with things he is firm in his principles,
Yet not sharp.
He is pure, yet not harmful.
He is straightforward, yet not violent.
He is illuminated, yet not glittery.

[37t59c] **Chang Chung-yuan**
In guiding people and working according to nature,
It is best to follow renunciation.
Following renunciation means returning soon.

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Returning soon means accumulating attainment.
Accumulating attainment, everything can be dealt with.
Dealing with everything leads to limitlessness.
With limitlessness, one can govern the country.
Governing the country through its origin leads to endurance.
This means that to root deeply and to plant firmly leads to longevity and eternal consciousness.
Therefore, governing a large nation is as simple as preparing a dish of food.

[37t60c] **Chang Chung-yuan**
When Tao prevails in the world, evil loses its power.
It is not that evil no longer possesses spiritual power.
It is that its power does not damage men.
Indeed, it is not that its power does not damage men.
It is primarily that the ruler does not become harmful to men.
When opposites no longer damage each other,
Both are benefitted through the attainment of Tao.

[37t61c] **Chang Chung-yuan**
A greater nation must be humble and like a reservoir
Where all the waters join together.
It is the passivity of the universe.
Passivity always prevails over activity through quiescence.
Quiescence is humble before activity.
When a greater nation is humble before a lesser nation,
It prevails over the lesser nation.
When a lesser nation is humble before a greater nation,
It prevails over the greater nation.
Thus, by being humble one prevails over others.
Or, by being originally in a lower position,
One prevails over others.
A greater nation simply likes to bring people together
And to nurture them.
A lesser nation simply likes to participate
And work together with others.
In this way, both have what they like,
But the greater nation must be humble.

[37t62c] **Chang Chung-yuan**
Tao is concealed in the depths of all things.
The worthy value it.
The unworthy are protected by it.
Good words may be traded for honor.
Good works may impress men.
Even if a man is unworthy, Tao will never exclude him.
Although in a great nation an emperor is established,
Ministers are appointed, and

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Jade and horses are all decorated,
None of these is a better offer to the nation than Tao.
Tao has been highly esteemed since the remote past.
Why?
Because not searching for it, one obtains it.
Even if one has faults, one is free from them.
Thus, the Tao is the most highly esteemed thing in the universe.

[37t63c] **Chang Chung-yuan**
Action or non-action, work or non-work, knowledge or non-knowledge,
Large or small, more or less:
It is just like returning hatred with love,
Contemplating the difficult with the easy,
Working on the great through the small.
Because the hard tasks in the world must be preceded by what is easy,
Great affairs in the world must begin with what is minute.
Hence, the wise never works on what is great;
He achieves what is great.
The easier it is to promise a thing,
The less one can fulfill.
The more lightly things are taken,
The more difficulties occur.
Therefore, the wise takes things as difficult;
He is always free from the difficult.

[37t64c] **Chang Chung-yuan**
That which is motionless is easy to maintain.
That which is prior to emergence is easy to deal with.
That which is just beginning is easy to destroy.
That which is minute is easy to disperse.
Act on what is before it occurs.
Manage things before they are in disorder.
Big trees grow out of small shoots.
A nine story tower begins to be built from one little lump.
A journey of a thousand miles begins from where one stays.
Those who proceed through action fail.
Those who grasp on to a thing lose it.
Therefore, the wise does not act on things and is free from failure.
He does not grasp on to things, and does not lose them.
People who are engaged with things often fail when they almost complete them.
Therefore, one should be as careful in the last stage of one's work as at the beginning.
Then one will be free from failure.
Hence, for the wise, willing is non-willing.
He never values things which are hard to attain.
He learns what is unlearned.
He avoids the mistakes that have been made by others.

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He is in accordance with the nature of ten thousand things, yet he never interferes with them.

[37t65c] **Chang Chung-yuan**
In the remote past, the man who was good in Tao did not lead his people to calculative thinking,
But let them remain ignorant of it.
The difficulty in cultivating men is that they are full of intellectual discrimination.
Governing the nation through intellectual discrimination is harmful to it.
Not governing the nation through intellectual discrimination is a blessing to it.
Knowing the difference between these two sets a standard.
To be aware of this standard is profound attainment.
Profound attainment is deep and far-reaching.
It is the reversal of ordinary things, yet it leads to great harmony with Tao.

[37t66c] **Chang Chung-yuan**
Rivers and seas become the leading powers over all the waters from the highlands
Because they place themselves in low positions before the other waters.
That is why rivers and seas become the leading powers over all the waters from the highlands.
Thus, when the ruler wishes to become the leader of his people,
He first humbles himself before them.
When he wishes to be in front of his people,
He first remains in back of them.
When he is in a high position, people do not feel his authority.
When he is in front of his people, they do not feel any obstruction.
Therefore, all the people want to support him, and no one dislikes him.
It is because he never contends with others that others are unable to quarrel with him.

[37t67c] **Chang Chung-yuan**
The world says that I am beyond determination
And cannot be identified with anything.
It is because I am beyond determination that I cannot be identified with anything.
If I could be identified with anything,
I would no longer be beyond determination.
There are three essentials that I value and maintain:
One is compassion (tz'u),
Another is renunciation (ch'ien),
The third is never longing to be first in the world.
One who is compassionate is able to be valiant.
One who renounces is able to broaden one's self.
One who never longs to be first in the world
Is able to achieve the full growth of his capacity.
In the present day, people wish to be valiant,
But they are not compassionate.
They wish to broaden their selves,
But they do not renounce.
They wish to achieve the full growth of their capacities,
But they long to be first in the world.

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This indeed leads to death.
Through compassion, engaging in war, one wins.
In self-defense, one is very well protected.
This type of person is saved by heaven.
Because he is compassionate, he is taken care of well.

[37t68c] **Chang Chung-yuan**
A good soldier is free from violence.
A good fighter is free from rage.
A good winner is free from competition.
A good leader is humble before the people.
This is called the attainment of non-contention,
Or the application of the strength of others.
It is also called identity with the ultimate
Beyond space and time.

[37t69c] **Chang Chung-yuan**
On military operations we have:
"I do not boldly attack others first,
But take action only after being attacked."
"I do not boldly move forward even an inch,
But withdraw a foot."
This is called the operation of non-operation,
Bearing the arms of non-arms,
Charging the enemy of non-enemy,
Carrying the weapons of non-weapons.
There is no more serious misfortune
Than to engage in war lightly.
To engage in war lightly is to violate my essential teachings of compassion, renunciation, and never longing to be first in the world.
Therefore, when two armies join in battle,
The one that is compassionate wins.

[37t70c] **Chang Chung-yuan**
It is not difficult to grasp my words or to follow them.
Yet no one in the world can grasp them or follow them.
Because words must derive from the source of words,
Action requires an actor who acts.
Since you are not aware of this, you cannot know me.
The less people know me, the more valuable I am.
Thus, the wise is covered with tattered clothes which conceal precious jade.

[37t71c] **Chang Chung-yuan**
Knowing that which cannot be known is perfect.
Not being aware of this knowing is a defect.
To be aware of defects as defects is to be free from defects.

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The wise is free from defects.
He is aware of defects as defects.
Therefore, he is free from defects.

[37t72c] **Chang Chung-yuan**
When people are free from fear,
They experience "basic dread."
Because they are not limited by the places in which they stay,
They are at peace with their lives.
Because they are at peace with their lives,
Their lives are peaceful.
Therefore, the wise is aware of himself,
But does not display himself.
He cultivates himself,
But is not proud of himself.
He leaves behind small fear,
But experiences basic dread.

[37t73c] **Chang Chung-yuan**
Courageous but foolhardy, one perishes.
Courageous but not foolhardy, one's life is saved.
Between these two, one gains, the other loses.
Who knows what nature loathes?
Even the sage can hardly make a wise choice.
According to the way of heaven,
Without contending, one inevitably wins.
Without asking, one spontaneously receives a response.
Without invitation, success comes by itself.
Unintentionally, the heavenly way is well-devised.
The net of nature is all-embracing.
Although the spaces are large, nothing escapes it.

[37t74c] **Chang Chung-yuan**
Men are no longer afraid to die.
Why should we frighten them with dying?
If men were still as afraid of death as they used to be,
We could catch a criminal and put him to death.
Who would have the courage to commit a crime?
(In nature), there is always one who is responsible for ending the life of man.
If we take over the responsibility of killing,
It is just like taking over the great lumberjack's work of cutting wood.
If we take over the great lumberjack's work of cutting,
We can hardly help but hurt our hands.

[37t75c] **Chang Chung-yuan**
When men are deprived of food,

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It is because their kings tax them too heavily.
Therefore, they are deprived of food.
When men are hard to govern,
It is because their kings interfere with their lives.
Therefore, they are hard to govern.
When men give up their lives lightly,
It is because their kings are anxious to live extravagantly.
Therefore, men give up their lives lightly.
Only one who disregards his own life
Knows how to value the lives of others.

[37t76c] **Chang Chung-yuan**
When a man is alive,
His body is soft and frail.
After his death,
It is hard and solid.
When grass and trees are growing,
They are delicate and fragile.
After their deaths,
They are wizened and decayed.
Therefore, what is hard is close to death.
What is soft is close to life.
Thus, when troops are inflexible, they lose the war.
When a wood board is dried hard, it cracks.
What is strongest and most solid remains low.
What is softest and meekest remains high.

[37t77c] **Chang Chung-yuan**
The course of nature is similar to the curve of a bow:
That which is at the top is pulled down;
That which is at the bottom is brought up.
That which is overfull is reduced;
That which is deficient is supplemented.
The course of nature is to reduce what is overfull
And to supplement what is deficient.
The course of man is to reduce what is deficient
And to supplement what is overfull.
Who can supplement the overfull for the people of the world?
Only the man of Tao can do it.
Therefore, with the wise, work is done and no one depends on it.
Achievements are made, but no one claims credit.
Is he not free from wishing to show off his superiority?

[37t78c] **Chang Chung-yuan**
Water is the softest and meekest thing in the world,
Yet it is best able to overcome that which is strong and solid.

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This is the truth and cannot be changed.
"The meek suppresses the solid, the soft suppresses the strong."
All the people in the world know this,
Yet they cannot apply it to their lives.
Therefore, the wise says:
"Those who can accept the blame for the entire nation
Will be the leaders of the nation.
Those who can endure the evil omens of the world
Will be the kings of the world."
Right expression is similar to its reversal.

[37t79c] **Chang Chung-yuan**
When a serious resentment is reconciled,
Some resentment certainly remains.
Thus, reconciliation cannot be considered the best way.
Although the wise holds to the contract prepared by the debtor,
He never forces the debtor to fulfill his responsibility.
Therefore, the man of Tê holds only to the contract,
While the man without Tê presses for taxes.
The way of nature is free from intimacy.
Yet it constantly stays with the good man.

[37t80c] **Chang Chung-yuan**
There is a kingdom which is small and sparsely populated.
There are numerous implements, but no one uses them.
The people love their lives and no one wants to move afar.
Boats and carriages are available, but no one rides them.
Fine weapons are in their possession, but no one uses them.
The people are back in the times when knotted cords were used to record things.
They enjoy fine delicacies and are handsome in their dress.
They are happy with their residences and are pleased with their traditions.
Although the next state is within sight, and the sounds of cocks crowing and dogs barking are heard,
The people live their whole lives without traveling to and fro.

[37t81c] **Chang Chung-yuan**
When words express truth, they are not refined.
When words are refined, they do not express truth.
One who is proficient does not depend on verbal disputation.
One who depends on verbal disputation is not proficient.
One who knows is not encyclopedic.
One who is encyclopedic does not know.
The wise does not accumulate.
The more he works for other people, the more he gains.
The more he shares with other people, the more he receives.
The Tao followed by heaven is to do good and not to harm.
The Tao followed by the wise is to work and not to claim credit.

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[38t01c] **Henry Wei**
Realization of Tao
T'i Tao
The Tao that can be stated is not the Eternal Tao.
The name that can be named is not the Eternal Name.
The Unnameable is originator of Heaven and Earth.
The Nameable is mother of the ten thousand things.
Therefore,
Always be desireless, so as to discern Tao's wonderful essence;
Always have some desire, so as to discern its manifestations.
These two come out from the same source,
But are different in name.
Their identical nature is a mystery.
Mystery of mysteries -
That is the gate of all wonderful essence.

[38t02c] **Henry Wei**
Self-Culture
Yang Shen
When all the world knows beauty as beauty,
Then ugliness comes into being;
When all the world knows goodness as goodness,
Then evil comes into being.
Therefore,
Being and Non-Being condition each other;
Difficult and Easy give rise to each other;
Long and Short set off each other;
High and Low contrast each other;
Tone and Voice harmonize each other;
Front and Rear succeed each other.
Thus the Sage handles affairs non-assertively,
And imparts his teaching without words.
The ten thousand things grow apace,
But he does not let them down.
He produces but does not claim ownership;
He acts but does not presume on the result;
He achieves success but does not take the credit.
For the very reason that he takes no credit,
Credit does not separate from him.

[38t03c] **Henry Wei**
Peace to the People
An Min
Do not exalt the worthy,
So that the people will not contend.
Do not treasure hard-to-get objects,

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So that the people will not become thieves.
Keep what is desirable out of sight,
So that their heart will not get excited.
Therefore, in ruling the people the Sage
Empties their hearts,
Fills their bellies,
Weakens their aspirations,
Strengthens their bones.
He always makes them guileless and desireless,
And makes the guileful ones afraid to interfere.
Practice non-interference,
And there will never be any misrule.

[38t04c] **Henry Wei**
Source Non-Existent
Wu Yuan
Tao is hollow, yet its utility
Seems unlikely to reach the limit.
Profound indeed it is;
It seems to be the fount of all things.
It blunts the sharp;
It unravels the tangled;
It harmonizes with the light;
It mingles with the dust.
Calm like a deep pool it seems to remain.
I do not know whose son it is.
It apparently antecedes the Creator.

[38t05c] **Henry Wei**
The Utility of Hollowness
Hsu Yung
Heaven and Earth are not kindly;
They equate the ten thousand things with straw dogs.
The Sage is not kindly;
He equates the people with straw dogs.
The space between Heaven and Earth,
Is it not like a bellows?
It is hollow, yet it never fails to supply.
The more it is worked, the more it gives forth.
Much talk often leads to exhaustion.
Better concentrate on the center.

[38t06c] **Henry Wei**
Perfection of the Symbol
Ch'eng Hsiang
The Spirit of the Valley never dies.

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Hence comes the name Mysterious Female.
The gateway of the Mysterious Female
Is the root of Heaven and Earth.
Continuous like a thread it seems to exist;
Its utility is inexhaustible.

[38t07c] **Henry Wei**
Dimming the Light
T'ao Kuang
Heaven is eternal, Earth is durable.
The reason why they are eternal and durable
Is that they do not exist for themselves.
This is why they can long endure.
Therefore, the Sage putting himself behind,
Finds himself in front;
And placing himself beyond his concern,
Finds himself well preserved.
Is this not because he is unselfish?
For the very reason that he is unselfish,
He is able to find Self-fulfilment.

[38t08c] **Henry Wei**
Yielding Nature
I Hsing
A man of the superior type resembles water,
Whose goodness lies in benefiting all things without contention,
And staying in places detested by the masses.
This makes him closely akin to Tao.
The goodness of his abode is its low location.
The goodness of his heart is its cavern-like hollowness.
Benevolence is the goodness of his offerings.
Sincerity is the goodness of his speech.
The goodness of his rule means peace.
The goodness of his dealings means competence.
His moves are good because timely.
As he is not disposed to contend,
He causes little resentment.

[38t09c] **Henry Wei**
Practice of Placidity
Yun Yi
To hold and fill a vessel to brimful
Is not so good as to stop before the limit.
Hone a tool to its sharpest state,
And its keenness cannot be long preserved.
A hall filled with gold and jade

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Can hardly be safeguarded.
To show pride in one's wealth and high rank
Is to pave the way for one's own doom.
Retire after achieving success and winning renown!
This is the Way of Heaven.

[38t10c] **Henry Wei**
It Can Be Done
Neng Wei
In harmonizing your hun and p'o to embrace the One,
Can you concentrate without deviating?
In attuning your breath to induce tenderness,
Can you become like a new-born babe?
In cleansing and purifying your Mystic Mirror,
Can you make it free from all stain?
In loving the people and ruling the state,
Can you practice non-interference?
When the Heavenly Gate opens and closes,
Can you play the part of the Female?
When your light shines forth in all directions,
Can you ignore it with perfect equanimity?
To produce things and nourish them,
To produce but not to claim ownership,
To act but not to presume on the result,
To lead but not to manipulate, -
This is called Mystic Virtue.

[38t11c] **Henry Wei**
Utility of Non-Being
Wu Yung
Thirty spokes converge on the nave of a wheel:
It is where there is non-being (hollow space)
That the usefulness of the wheel lies.
Clay is molded into a vessel:
It is where there is non-being
That the usefulness of the vessel lies.
Doors and windows are hewn out to make a room:
It is where there is non-being
That the usefulness of the room lies.
Therefore, while being is valuable,
It is non-being that is useful.

[38t12c] **Henry Wei**
Examination of Desires
Chien Yu
The five colors blind man's eyes;

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The five tones deafen man's ears;
The five flavors vitiate man's taste;
Racing and hunting make man's heart go wild;
Hard-to-get articles impede man's movement.
Thus the Sage cares for the belly, not the eye.
Indeed, he rejects this and adopts that.

[38t13c] **Henry Wei**
Abhorrence of shame
Yen Ch'ih
Favor and disgrace both seem startling.
Honor is great trouble if identified with the self.
What does it mean by saying
That favor and disgrace both seem startling?
Favor descends from superior to inferior.
The recipient seems startled upon getting it;
He seems no less startled upon losing it.
This is what it means by saying
That favor and disgrace both seem startling.
What does it mean by saying
That honor is great trouble if identified with the self?
The reason why I have great trouble
Is that I have a self;
If I am selfless and unselfish,
What trouble do I have?
Therefore, he who feels honored
In offering himself for the world,
Can be assigned the rule of the world;
He who loves to offer himself for the world,
Can be trusted with the world.

[38t14c] **Henry Wei**
In Praise of the Mysteries
Tsan Hsuan
What is invisible when looked at is called yi;
What is inaudible when listened to is called hsi;
What is elusive when grabbed at is called wei.
These three are not amenable to investigation;
Therefore, they mingle as One.
On rising, the One does not become bright;
On falling, it does not become dark.
Unnameable it goes on and on,
And again reverts to Non-Being.
This is called shape of the shapeless,
And form of the formless.
This is called winking-waning, as in a dream.

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On greeting it, one cannot see its front;
On following it, one cannot see its back.
Taking hold of the Tao of antiquity
To cope with the problems of the present
Could make one know the ancient origins.
This is called the unbroken strand of Tao.

[38t15c] **Henry Wei**
Virtue Revealed
Hsien Teh
The good scholars of ancient times
Were keen, astute, mysterious, and intuitive.
They were so profound as to be incomprehensible.
Since they show themselves incomprehensible,
They must be depicted in some arbitrary way:
They were cautious as if fording a stream in winter,
Hesitant as if afraid of the neighbors around,
Dignified as if in the role of a guest;
They were easy-going, like ice about to melt,
Unpretentious, like wood in its virgin state,
Open-minded, like a valley,
And murky, like turbid water.
Who, being like turbid water, can remain calm,
So that quiescence will gradually lead to clarity?
Who can stay relaxed for a long while,
So that an impulse will gradually lead to Life?
He who conserves this Tao does not go to the limit.
For the reason that he does not go to the limit,
He can wear well and does not need renewal.

[38t16c] **Henry Wei**
Return to the Root
Kuei Ken
Empty the mind to the utmost extent.
Maintain quiescence with the whole being.
The ten thousand things are growing with one impulse,
Yet I can discern their cyclic return.
Luxuriant indeed are the growing things;
Yet each again will return to the root.
Returning to the root means quiescence;
Quiescence means renewal of life;
Renewal of life means in tune with the Immutable.
Knowing the Immutable brings enlightenment.
Not knowing the Immutable causes disaster.
Knowing the Immutable, one will be broad-minded;
Being broad-minded, one will be impartial;

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Being impartial, one will be kingly;
Being kingly, one will attain the Divine;
Attaining the Divine, one will merge with Tao,
And become immortal and imperishable,
Even after the disappearance of the body.

[38t17c] **Henry Wei**
The Atmosphere of Simplicity
Ch'un Feng
The best rulers are not known to the people;
Then come those who are loved and praised;
Then those who are held in awe;
And lastly those who are despised.
When one's faith is inadequate,
It will not evoke faith from other people.
(Wise rulers) are wary and treasure their words.
When their task is accomplished and their work done,
All the people would say:
"We did it of our free will."

[38t18c] **Henry Wei**
Social Decadence
Su Po
The Great Tao having been abandoned,
There arise benevolence and righteousness.
With the emergence of wit and wisdom,
There comes into being monstrous hypocrisy.
When the six relatives fail to live in harmony,
There arise filial piety and parental love.
When the state falls into darkness and disorder,
There come into existence loyal ministers.

[38t19c] **Henry Wei**
Return to Innocence
Huan Ch'un
Forswear wisdom, discard knowledge,
And the people will gain a hundredfold.
Forswear benevolence, discard righteousness,
And the people will recover filial and parental love.
Forswear skill, discard profit,
And thieves and robbers will not appear.
These three steps are inadequate for culture.
They, therefore, have to encompass some others,
Such as:
Display plainness, embrace simplicity,
Reduce selfishness, and decrease desires.

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[38t20c] **Henry Wei**
Different from the Madding Crowd
I Su
Forswear learning, and vexation will vanish.
Between an abrupt "Yes" and a gentle "Yea,"
How much is the difference?
Between the good and the bad,
How much is the difference?
What others fear, one should also fear -
What a silly notion!
Whither will it lead?
Merrily, merrily, the multitude is rejoicing,
As if feasting after the Great Sacrifice,
As if mounting the Terrace of Love.
I alone remain indifferent and show no emotion,
Like an infant as yet unable to smile.
Wandering aimlessly,
I look like a homeless tramp.
The multitude all have enough and to spare;
I alone seem to be left on the wayside.
Oh, my mind is indeed like that of an idiot!
So dull, so dull I feel.
The worldlings are bright and cheerful;
I alone feel gloomy and dismal.
The worldlings are smart and self-confident;
I alone feel disgusted and depressed.
Restless like the sea,
I drift along as if never able to settle down.
The multitude all have some worthy employment;
I alone am stubborn and worthless.
I alone differ from other people,
And love to draw nourishment from the Mother.

[38t21c] **Henry Wei**
Hollow Heart
Hsu Hsin
The inherent quality of Grand Virtue (Teh)
Always conforms only to Tao.
Tao is something dreamily winking and waning.
Waning, winking, it embodies forms;
Winking, waning, it embodies things.
It may seem receding afar and darkening,
Yet within it there is an essence.
This essence is very real.
Inside is something invariably vital.

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From hoary antiquity to the present time,
Its effect has never gone awry,
And serves as witness to the Creator of all things.
How do I know the way of the Creator?
Through this (witness).

[38t22c] **Henry Wei**
Strength to the Humble
I Ch'ien
To be crooked is to become perfect;
To be bent is to become straight;
To be hollow is to become full;
To be worn out is to be renewed;
To have little is to receive more;
To have plenty is to be perplexed.
Therefore, the Sage embraces the One,
And serves as model for the world.
As he does not like to show off, he is enlightened;
As he is not prone to be self-righteous, he is distinguished;
As he does not blow his own horn, he acquires merit;
As he does not extol himself, he is fit to be a leader.
And it is precisely because he does not contend,
That no one under heaven can contend with him.
The ancient saying "To be crooked is to become perfect"
Surely is not an empty remark.
The world goes to him who is truly perfect.

[38t23c] **Henry Wei**
Emptiness and Non-Being
Hsu Wu
Nature is brief in its speech.
Thus a tempest does not last a whole morning,
Nor does a rainstorm last a whole day.
What is it that causes the wind and rain?
It is Heaven and Earth.
Even Heaven and Earth cannot be long in their outbursts.
How much the less can man in his!
Therefore, in the pursuit of Tao,
Those tending toward Tao will identify with Tao;
Those tending toward virtue will identify with virtue;
Those tending toward failure will identify with failure.
To those identified with Tao,
Tao will gladly extend welcome;
To those identified with virtue,
Virtue will gladly extend welcome;
To those identified with failure,

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Failure will gladly extend welcome.
When one's own faith is inadequate,
It will not evoke faith from other people.

[38t24c] **Henry Wei**
Bitter Favors
K'u En
He who stands on tip-toe will totter;
He who takes long strides is a poor walker.
He who likes to show off is not enlightened;
He who is prone to be self-righteous is not distinguished;
He who blows his own horn will acquire no merit;
He who extols himself is not fit to be a leader.
From the standpoint of Tao, it can be said:
"Eating excessive food or to walk with a burden
May be disgusting to creatures."
People possessed of Tao, therefore, reject them.

[38t25c] **Henry Wei**
Symbol of the Great Origin
Hsiang Yuan
There is something formless and perfect,
Ever-existing, even before birth of Heaven and Earth.
How still it is!
How quiet!
Abiding alone and unchanging,
It pervades everywhere without fail.
Well may it be the mother of the world.
I do not know its name,
But label it Tao,
And arbitrarily name it Great.
Great means going incessantly;
Going incessantly means reaching far;
Reaching far means completing the cycle.
Therefore,
Tao is Great;
Heaven is Great;
Earth is Great;
Kingliness is Great.
In the cosmos there are four Greats,
And Kingliness constitutes one of them.
Man patterns after Earth;
Earth patterns after Heaven;
Heaven patterns after Tao;
Tao patterns after Innate Freedom.

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[38t26c] **Henry Wei**
Gravity as a Virtue
Chung Teh
Heaviness is the root of lightness;
Quiescence is the master of hastiness.
Thus the Sage traveling all day
Will not stay away from his loaded cart.
Though glorious prospects are in view,
He remains serene in a transcendental atmosphere.
For what reason should it be
That a weighty person like the lord of ten thousand chariots
Would consider himself lighter than worldly vanities?
In making light of himself, he loses his ministers;
In being hasty, he loses his kingly command.

[38t27c] **Henry Wei**
Skillful Application
Ch'iao Yung
A good walker leaves no traces behind;
A good speaker leaves no blemishes for criticism;
A good counter does not use counting chips;
A good lock has no bolt, yet cannot be opened;
A good knot has no string, yet cannot be untied.
Thus the Sage (in his silent and subtle way)
Is always good in saving people,
Thereby leaving no people unsaved;
And always good in saving things,
Thereby leaving nothing unsaved.
This is called "Passing the light."
Hence the good man is the teacher of the bad,
And the bad is object lesson for the good.
He who does not honor his teacher,
Nor loves any object lesson,
Is lost in a great maze, clever though he may be.
Such is called Significant Subtlety.

[38t28c] **Henry Wei**
Return to Simplicity
Fan P'u
He, who knows the Male
And yet holds on to the Female,
Becomes the ravine of the world.
Being the ravine of the world,
He is always in union with Eternal Virtue,
And returns to the state of the new-born babe.
He, who knows the white (Yang)

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And yet holds on to the black (Yin),
Becomes a model for the world.
Being a model for the world,
His Eternal Virtue becomes unerring,
And he returns to the Infinite.
He, who is aware of glory
And yet holds on to ignominy,
Becomes the valley of the world.
Being the valley of the world,
His Eternal Virtue becomes sufficient,
And he returns to the state of virgin wood (simplicity).
The virgin wood, on being cut up, is used as implements.
Sages, who make use of the implements,
Become high officials and leaders.
The Supreme Ruler uses the wood without cutting it.

[38t29c] **Henry Wei**
Non-Action
Wu Wei
One might wish to get hold of the world,
And wilfully interfere with it.
In my view, this is bound to fail.
The world is a Divine Vessel.
It cannot be interfered with.
He who interferes with it spoils it;
He who grasps it loses it.
For among the creatures of the world,
Some are leaders, some are followers;
Some tend to condone, some to condemn;
Some are strong, some are weak;
Some are forward-looking, some are downcast.
The Sage, therefore, eschews the excessive,
Eschews the extravagant, and eschews the extreme.

[38t30c] **Henry Wei**
Moderate Use of Force
Chien Wu
He who uses Tao to assist the ruler of a people
Will not employ armed force to dominate the world.
For such a scheme is apt to boomerang.
Where armies are quartered,
Briers and brambles abound.
After a great war, famine inevitably happens.
Therefore,
A good-natured man attains his objective and stops;
He dares not grab by violence.

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He wants to attain his objective,
But does not extol it,
Nor brag about it, nor take pride in it.
He attains his objective as if it could not be helped,
And does not use it to practice violence.
For things, after their prime, will begin to decay.
Decay indicates disregard of Tao.
Whatever disregards Tao soon vanishes.

[38t31c] **Henry Wei**
Banning the Use of Force
Yen Wu
Fine weapons are inauspicious instruments.
They are probably detested by the people.
Therefore, he who is possessed of Tao rejects them.
The superior man honors the left in time of peace;
In time of war he honors the right.
Weapons are inauspicious instruments;
They are not instruments for the superior man.
He uses them only under dire necessity,
And in this case priority is given to moderation.
He does not consider victory a fine thing.
Those who consider victory a fine thing
Are those who delight in slaughtering people.
Those who delight in slaughtering people
Can never gratify their ambition to win the world.
Therefore, the left is favored for felicitous occasions;
For mournful occasions, the right is favored.
The second-in-command stands on the left,
While the commander-in-chief stands on the right;
For according to funeral rites are they treated.
Mass slaughter is to be bewailed with grief and sorrow.
Victory is to be mourned with funeral rites.

[38t32c] **Henry Wei**
Holy Virtue
Sheng Teh
Tao is eternal and has no name.
Though P'u (Simplicity) may appear puny,
Yet the world dare not dominate it.
If kings and nobles can preserve it intact,
The ten thousand things will gladly pay them homage.
Heaven and Earth unite in harmony
To pour down showers of sweet dew,
To benefit all mankind graciously and evenly.
Institutions once begun, names come into being.

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Names having come into being,
One should know where to rest.
To know where to rest is to forestall peril.
Tao differentiated in the world (will return to One),
Like streams and rivers flowing to the sea.

[38t33c] **Henry Wei**
Discriminating Virtue
Pien Teh
He who knows others is wise;
He who knows himself is enlightened.
He who conquers others is strong;
He who conquers himself is valiant.
He who knows contentment is rich;
He who acts with determination has high aims.
He who has not lost his proper abode endures;
He who dies and yet does not perish becomes immortal.

[38t34c] **Henry Wei**
Natural Perfection
Ren Ch'eng
The Great Tao is all pervasive;
It could be on your right or on your left.
The ten thousand things depend on it for growth,
And it never lets them down.
It achieves success but is not possessive.
It enfolds and nourishes the ten thousand things,
Yet it does not claim ownership.
Always desireless and covetous of nothing,
It could be termed small.
But as the ten thousand things return to it,
And it does not care to be their lord,
It could be termed great.
Thus the Sage never in life tries to be great,
And for this very reason becomes truly great.

[38t35c] **Henry Wei**
Virtue of Benevolence
Ren Teh
Hold fast to the Great Form,
And wherever in the world you go,
You will meet with no harm,
But enjoy security, peace, and well-being.
Where there is music with good food,
The passers-by will pause and linger.
But Tao, on being set forth orally,

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Is insipid and tasteless.
It is invisible when looked at,
And inaudible when listened to,
Yet its utility will never come to an end.

[38t36c] **Henry Wei**
Faint Light
Wei Ming
Wishing to restrict anything,
One must first expand it;
Wishing to weaken anything,
One must first strengthen it;
Wishing to abolish anything,
One must first set it up;
Wishing to take from anything,
One must first supply it.
This is called Faint Light.
The soft conquers the hard;
The weak conquers the strong.
Fish should not break forth from the deep;
Deadly weapons of the state must not be shown off.

[38t37c] **Henry Wei**
The Way of Government
Wei Cheng
Tao is eternal and devoid of action,
Yet there is nothing it does not do.
If kings and nobles can preserve it intact,
The ten thousand things will reform of themselves.
If after the reform they desire to be active,
I shall calm them with the Nameless Simplicity (p'u),
The Nameless Simplicity will induce desirelessness,
Desirelessness will tend to quiescence,
And the world will set itself on the right course.

[38t38c] **Henry Wei**
Discourse on Virtue
Lun Teh
Superior virtue is not virtue-conscious,
Therefore it has virtue.
Inferior virtue never forgets virtue,
Therefore it has no virtue.
Superior virtue does not interfere,
And has no motive to interfere.
Inferior virtue interferes,
And has a motive to interfere.

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Superior benevolence interferes without motive;
Superior righteousness interferes from motive;
Superior propriety interferes,
And failing to evoke any response,
Lifts its arm and resorts to violence.
Therefore,
After the loss of Tao, virtue appears;
After the loss of virtue, benevolence appears;
After the loss of benevolence, righteousness appears;
After the loss of righteousness, propriety appears.
Propriety is a mere veneer of loyalty and sincerity,
And constitutes the prime cause of confusion.
Traditional knowledge is the flower (outward show) of Tao,
And has become the origin of folly.
Therefore, men of the heroic type abide by depth,
And stay away from shallowness;
Abide by the fruit and stay away from the flower.
Forsooth, they reject this and adopt that.

[38t39c] **Henry Wei**
Foundation of the Law
Fa Pen
Since antiquity, these have possessed the One -
Heaven in possession of the One has become clear;
Earth in possession of the One has become steady;
Spirits in possession of the One have become divine;
Valleys in possession of the One have become full;
Creatures in possession of the One have become alive;
Kings and nobles in possession of the One have become exemplary.
All the above became what they are in the same way.
Heaven without the One to make it clear
Is apt to crack;
Earth without the One to make it steady
Is apt to quake;
Spirits without the One to make them divine
Are apt to cease operation;
Valleys without the One to make them full
Are apt to become dry;
Creatures without the One to make them alive
Are apt to become extinct;
Kings and nobles without the One to make them exemplary
Are apt to lose their prestige and eminence.
Forsooth, the honorable is rooted in the humble,
And the high is founded on the low.
So kings and nobles call themselves orphaned, lonely, and unworthy.
Does not this indicate that the honorable is rooted in the humble?

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Indeed, if a chariot is taken apart,
There will no longer be any chariot.
Desire not to be like polished jade,
But rather to be like rough rocks.

[38t40c] **Henry Wei**
Movement and Function
Ch'u Yung
Cyclic reversion is Tao's movement.
Weakness is Tao's function.
All things in the universe are derived from Being.
Being is derived from Non-Being.

[38t41c] **Henry Wei**
Similarity and Difference
T'ung I
The first-rate scholar, on hearing Tao,
Is diligent in practicing it;
The second-rate scholar, on hearing Tao,
Wavers between faith and forgetfulness;
The third-rate scholar, on hearing Tao,
Bursts into loud laughter.
If not laughed at, it would not be Tao!
Hence the following proverbs -
He who understands Tao seems confounded by it.
He who advances toward Tao seems retreating from it.
He who follows plain Tao seems treading on rugged ground.
Superior virtue appears to be hollow.
Perfect purity appears to be tainted.
Vast virtue appears to be inadequate.
Solid virtue appears to be infirm.
Genuine substance appears to be spurious.
Vast space is devoid of corners.
Great talent is late in maturing.
A high note can hardly be heard.
The Great Form has no sign.
Tao is hidden and has no name;
Yet only Tao excels in contributing to achievement.

[38t42c] **Henry Wei**
Tao and Transformation
Tao Hua
Tao gave birth to One;
One gave birth to Two;
Two gave birth to Three;
Three gave birth to the ten thousand things.

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The ten thousand things carry Yin and embrace Yang.
The two primordial breaths blend and produce harmony.
To be orphaned or lonely or unworthy
Is what all people detest;
Yet kings and nobles apply those terms to themselves.
Indeed, things sometimes benefit by an intended injury,
And sometimes receive injury from an intended benefit.
What others teach, I shall also teach:
"The strong and violent will die an unnatural death."
This will serve as my chief lesson.

[38t43c] **Henry Wei**
Universal Application
Pien Yung
The softest things in the world
Can match and overcome the hardest.
Non-being penetrates even the crackless.
Thus the value of non-interference is clear to me.
The teaching without words,
And the virtue of non-interference,
Can hardly be matched in the world.

[38t44c] **Henry Wei**
Self-Imposed Abstinences
Li Chieh
Which is more dear:
Fame or health?
Which is more valuable:
Health or wealth?
Which is more baneful:
Gain or loss?
Excessive love is bound to cause great expense.
Immense hoarding is bound to end in heavy loss.
He who knows contentment is free from disgrace;
He who knows when to quit will be free from peril.
He can endure a long time.

[38t45c] **Henry Wei**
Grand Virtue
Hung Teh
Great perfection seems imperfect;
Its utility will never deteriorate.
Great fullness seems hollow;
Its utility will be inexhaustible.
The most straight appears to be bent;
The most skillful appears to be awkward;

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The most eloquent appears to be stammering.
Hastiness subdues cold;
Quiescence subdues heat.
Purity and quiescence are the norms of the universe.

[38t46c] **Henry Wei**
Moderation of Desire
Chien Yu
When the world goes in accord with Tao,
Horses are used for hauling manure.
When the world is out of keeping with Tao,
Horses are reared in the suburbs for war.
No sin is greater than yielding to desires;
No misfortune greater than not knowing contentment;
No fault greater than hankering after wealth.
Therefore, know contentment!
He who knows contentment is always content.

[38t47c] **Henry Wei**
Far Seeing
Chien Yuan
Without going out of doors,
One can know the world;
Without looking through the window,
One can realize the Way of Heaven.
The farther one goes,
The less one knows.
Therefore, the Sage knows without going out,
Discriminates without seeing,
And accomplishes without action.

[38t48c] **Henry Wei**
Forgetting Knowledge
Wang Chih
To learn, one increases day by day;
To cultivate Tao, one reduces day by day.
Reduce and reduce and keep on reducing,
Till the state of non-action is reached.
With non-action there is nothing that cannot be done.
Therefore, he who wins the world
Always resorts to non-action.
Once he resorts to action,
He will not be qualified to win the world.

[38t49c] **Henry Wei**
Trust in Virtue

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Ren Teh
The Sage has no fixed state of mind;
His reflects the state of mind of the people.
To the good, I show goodness;
To the not good, I also show goodness;
Hence goodness is realized.
To the sincere, I show sincerity;
To the insincere, I also show sincerity;
Hence sincerity is realized.
While in the world, the Sage is very anxious
To harmonize his mind for the harmony of the world.
To him all the people turn their eyes and ears;
He treats them all alike as children.

[38t50c] **Henry Wei**
Importance of Life
Kuei Sheng
As life emerges, death enters.
The agents of life are thirteen;
The agents of death are likewise thirteen;
The thirteen also may make men move in a death spot.
Why so?
Because life is lived in too intense a manner.
I have heard that -
He, who is adept in guarding his life,
Will not come across rhinoceros and tigers,
When travelling on land;
And when in the armed forces,
Will not get wounded by deadly weapons.
In him the rhinoceros can find no place to butt,
Nor can the tiger find any place to claw,
Nor can the weapons find any place to injure.
Why so?
Because there is no death spot in him.

[38t51c] **Henry Wei**
Nourishing Virtue
Yang Teh
Tao produces all things;
Teh (virtue) rears them;
Material elements shape them;
Environmental forces perfect them.
That's why of the ten thousand things,
None does not honor Tao and exalt Teh.
Tao is honored and Teh is exalted,
Not in obedience to anyone's command,

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But always in accord with Innate Freedom.
Thus while Tao produces things, Teh rears them,
Brings them up, develops them, perfects them,
Matures them, feeds them, and shelters them.
To produce but not to claim ownership,
To act but not to presume on the result,
To lead but not to manipulate -
This is called Mystic Virtue.

[38t52c] **Henry Wei**
Return to the Origin
Kuei Yuan
The world has a beginning as its mother.
Having got hold of the mother,
Know her children;
And having known the children,
Further hold on to the mother,
And you will survive the disappearance of the body.
Stop up the aperture of the vessel (tui),
And shut the doors (of the senses),
And you will not be devitalized all your life.
Open the aperture of the vessel,
And fulfill your carnal affairs,
And your whole life will be beyond salvation.
To be able to see the minute is to have keen vision;
To be able to remain docile is to be strong.
Make use of the light,
Withdraw its brilliance inward,
Cause no injury to your body -
This is called "Abide by the Immutable."

[38t53c] **Henry Wei**
Increasing Evidence
I Cheng
If I were determined, with the knowledge I have,
To walk along the Great Highway,
My only fear would be to stray from it.
The Great Highway is very safe and plain;
Yet people prefer the bypaths.
While the Court is very magnificent,
The fields have become very barren,
And the granaries have become very empty;
Yet officials are dressed in gorgeous garments,
Carry sharp swords,
Gorge themselves with sumptuous food and drink,
And possess a superabundance of precious articles.

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Such patent robbery is the usher of other robberies.
Verily it goes contrary to Tao.

[38t54c] **Henry Wei**
Rectifying Viewpoints
Hsiu Kuan
Those adept in establishing themselves
Cannot be plucked up;
Those adept in the act of embracing
Cannot be made to relax their hold.
They are worshipped for generations in a row.
Cultivate Tao in one's person,
And its virtue will be genuine;
Cultivate Tao in one's family,
And its virtue will be overflowing;
Cultivate Tao in one's village,
And its virtue will be long enduring;
Cultivate Tao in one's state,
And its virtue will be abundant;
Cultivate Tao in one's empire,
And its virtue will be pervasive.
Therefore,
By one's person, one sizes up other persons;
By one's family, one sizes up other families;
By one's village, one sizes up other villages;
By one's state, one sizes up other states;
By one's empire, one sizes up other empires.
How do I know this is so with the empire?
By this.

[38t55c] **Henry Wei**
The Mystic Charm
Hsuan Fu
He who is profoundly endowed with virtue
May be compared to an infant.
Poisonous insects do not sting him;
Wild beasts do not seize hold of him;
Birds of prey do not pounce upon him.
Weak in bone and soft in sinews,
He yet has a firm grip.
Though ignorant of intercourse between the sexes,
His genital organ is yet firm and strong,
Indicating the plenitude of his vital essence.
He may scream all day,
Yet his voice does not become hoarse,
Indicating the plenitude of his inner harmony.

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To know harmony is to accord with the Immutable;
To accord with the Immutable means enlightenment.
Improvement in health is a good omen;
Mental control of the breath means strength.
Things begin to decay after reaching the prime.
Decay indicates disregard of Tao.
Whatever disregards Tao soon vanishes.

[38t56c] **Henry Wei**
Mystic Virtue
Hsuan Teh
Those who know do not speak;
Those who speak do not know.
Stop up the aperture of the vessel,
Shut the doors of the senses,
Blunt the sharp,
Unravel the tangled,
Harmonize with the light,
Merge with the dust, -
This is called Mystic Assimilation.
Men with this attainment, therefore, are
Above endearment or estrangement,
Above enrichment or impoverishment,
And above exaltation or degradation.
Therefore they are highly honored by the world.

[38t57c] **Henry Wei**
Atmosphere of Innocence
Ch'un Feng
Use justice to rule a country;
Use strange tactics to conduct battles;
Use non-assertion to win the world.
How do I know this should be the case?
By this -
When the world abounds in prohibitions,
The people will become impoverished.
When men have plenty of weapons in hand,
The state will be in great confusion.
When men have plenty of techniques and skills,
Queer articles will crop up in abundance.
When laws and decrees are numerous and manifest,
Bandits and robbers will increase and multiply.
Therefore, the Sage has said -
I practice non-interference,
And the people reform themselves;
I love to be quiescent,

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And the people become upright;
I do not assert myself,
And the people become wealthy;
I cherish no desires,
And the people become simple and innocent.

[38t58c] **Henry Wei**
Transformation Without Friction
Shun Hua
When the government is shrouded in gloom,
The people will be simple and honest.
When the government is sharp and officious,
The people will get disgusted and discontented.
Misfortune is what fortune leans on;
Fortune is where misfortune conceals itself.
Who can know the ultimate result?
Is there no justice?
Anyway, justice will become injustice again,
And good will turn into evil once more.
Mankind has been thus deluded for a long time.
That's why the Sage acts four-square,
But does not "cut" people to his own shape;
He has a high sense of integrity,
But is not offensive to people;
He is upright and straightforward,
But does not push people around;
He is bright and brilliant,
But does not outshine people.

[38t59c] **Henry Wei**
Adherence to Tao
Shou Tao
In ruling men and serving Heaven,
Nothing is comparable to a prudent economy.
A prudent economy means early preparation;
Early preparation means further accumulation of virtue;
Further accumulation of virtue can subdue everything;
The ability to subdue everything knows no bounds;
Knowing no bounds (in subduing opposition)
Can lead to the possession of a kingdom;
Possession of a kingdom along with its Mother
Can endure a long time.
This is called "deep roots and strong stalks."
It is the way to eternal life and everlasting vision.

[38t60c] **Henry Wei**

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Maintaining One's Position
Chu Wei
Ruling a big country is like frying a little fish.
When Tao is made to prevail in the world,
Evil spirits will lose their supernal power.
Not that they lose their supernal power,
But rather that the supernal power does no harm to people.
Not only the supernal power does no harm to people,
The Sage (Ruler) also will do no harm.
As both do not mutually cause any harm,
Virtue reverts to all parties respectively.

[38t61c] **Henry Wei**
Virtue of Humility
Ch'ien Teh
A great country should assume a low position.
Being the hub of the world,
It should play the part of the Female.
The Female always employs quiescence
To subdue the Male, and takes a low position.
Therefore, a big country, stooping low,
Will win over a small country;
And a small country, staying low,
Will win over a big country.
Therefore, some stoop low to conquer,
And some stay low to conquer.
What a big country wants is merely
To absorb and support more people;
What a small country wants is merely
To enter a big country to offer services.
For each of the two to get what it wants,
The big country, therefore, should be lowly.

[38t62c] **Henry Wei**
Practicing Tao
Wei Tao
Tao is a mystery within all things.
It is a treasure to the good men;
To the bad men it gives protection.
Fine words may be shown at the market place;
Noble deeds may serve as gifts to people.
Some people may not be good,
But why should any of them be discarded?
Therefore, when an emperor is enthroned,
Or when the three chief ministers are installed,
Though they may have fine pieces of jade

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Respectfully presented before the team of horses,
There is nevertheless nothing better for them
Than to sit (in meditation) and advance in Tao.
For what reason did the ancients prize this Tao?
Did they not say:
"With Tao one finds what one seeks,
And can get pardoned for one's offenses"?
Hence Tao is highly prized by the world.

[38t63c] **Henry Wei**
Origin of Favors
En Shih
Practice non-interference.
Assert non-assertion.
Taste the tasteless.
Regard small as great, little as much.
Requite evil with virtue.
Tackle difficult tasks while they are easy;
Perform great tasks while they are small.
Difficult tasks must be begun when yet easy;
Great tasks must be begun when yet small.
That's why the Sage, to the end of his days,
Does not have to tackle great tasks,
And for this very reason achieves greatness.
Promises lightly made show little good faith;
Duties neglected are bound to become difficult.
That's why the Sage assumes things to be difficult,
And never in life incurs any difficulty.

[38t64c] **Henry Wei**
Attend to the Insignificant
Shou Wei
What is secure can be easily maintained.
What is yet unmanifest can be easily tackled.
What is brittle can be easily broken.
What is puny can be easily scattered.
Act before any trouble starts.
Enforce order before disorder arises.
A big tree, whose girth fills a man's embrace,
Springs from a tender shoot.
A terrace nine stories in height
Rises from a heap of earth.
A journey one thousand miles long
Begins with the first step.
He who interferes will fail;
He who grasps will lose.

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Therefore, the Sage does not interfere,
And incurs no failure;
He does not grasp,
And suffers no loss.
People in handling their affairs
Often fail when within an ace of fulfilment.
Be circumspect at the end as at the beginning,
And there will be no failure.
Therefore the Sage desires what is not desired (by others),
And does not treasure hard-to-get objects.
He learns what is not learned (by others),
And restores what the multitude has skipped.
He assists the natural trend of all things,
But dares not venture to tamper with it.

[38t65c] **Henry Wei**
Virtue of Innocence
Ch'un Teh
The ancients who were adept in following Tao
Used it not to develop the people's intelligence,
But to keep the people simple-minded.
People are difficult to rule,
Because they have too much knowledge.
Therefore, to use knowledge to rule a country
Inflicts a curse on the country;
Not to use knowledge to rule a country
Confers a boon on the country.
He who is aware of these two rules
Also sets a standard pattern (as the ancients did).
Awareness of the standard pattern is called Mystic Virtue.
As Mystic Virtue goes deep and reaches far,
And leads creatures to revert to their origin,
Then Great Concord will prevail.

[38t66c] **Henry Wei**
Apres Vous
Hou Chi
That rivers and seas can be kings of all valleys
Is because they are good in staying low.
That's why they can be kings of all valleys.
Thus the Sage wishing to be above the people
Always speaks as if he were inferior to them;
And wishing to lead the people,
Always places himself behind them.
So when the Sage occupies a high position,
The people do not feel any oppression;

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And when he occupies a leading position,
The people do not receive any harm.
Therefore the world is glad to support him,
And never gets tired of doing so.
Because he does not contend,
No one in the world can contend with him.

[38t67c] **Henry Wei**
Three Treasures
San Pao
All the world says I am great
But rather odd and different from the ordinary.
Be it noted that greatness itself is the very reason
Why it appears rather odd and different from the ordinary.
If it had resembled the ordinary,
It would have become pettiness long ago.
I have three treasures.
Keep them and treasure them.
The first is compassion;
The second is frugality;
The third is:
Dare not be first in the world.
Because compassionate, a person can be courageous;
Because frugal, he can expand his scope;
Because he dare not be first in the world, he can develop his gifts of leadership.
Nowadays people are courageous without compassion,
Expand their scope without frugality,
And assume leadership without being humble.
They are doomed!
Compassion is invincible in offense,
And in defense invulnerable.
When Heaven wants to deliver a person from harm,
It grants him compassion as a protective charm.

[38t68c] **Henry Wei**
Harmony with Heaven
P'ei T'ien
A good warrior is not warlike;
A good fighter does not lose his temper;
A good conqueror is not pugnacious;
A good leader of men is humble.
This is called the virtue of non-contention,
Also called the use of other's strength,
Also called harmony with Heaven's Eternal Supreme Will.

[38t69c] **Henry Wei**

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Mystic Application
Hsuan Yung
Military strategists have said -
I dare not be the host,
But prefer to be the guest.
I dare not advance one inch,
But prefer to retreat a foot.
This is called -
Marching as if without motion;
Brandishing arms as if having none;
Attacking as if without enmity;
Seizing as if without weapons.
No disaster is greater than belittling the enemy.
Belittling the enemy almost ruins my treasures.
Therefore, when two armies encounter each other,
The side that laments war will win.

[38t70c] **Henry Wei**
Difficult to Understand
Chih Nan
My teaching is very easy to understand,
And very easy to carry out.
Yet the world is incapable of understanding it,
And incapable of carrying it out.
My teaching has an ancient source,
My practices have a ruling principle.
As people are ignorant of this,
So they fail to understand me.
When those who understand me are few,
Then I am distinguished indeed.
That's why the Sage wears a coarse cotton robe,
To conceal the jade ornament worn on his bosom.

[38t71c] **Henry Wei**
Knowing the Disease
Chih Ping
He who knows what he does not know is superior.
He who does not know what he knows is diseased.
Only when a disease is recognized as a disease
Can the disease cease to be disease.
The Sage is free from disease;
He recognizes a disease as a disease,
Therefore he is free from disease.

[38t72c] **Henry Wei**
Self-Respect

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Ai Chi
When people no longer fear authority,
Great Authority will come to them.
Do not pen them up in narrow surroundings;
Do not make them weary of life.
Only when they are not wearied,
Will they cease to be weary.
That's why the Sage has self-knowledge,
But does not display himself;
He maintains his self-respect,
But does not feel high and mighty.
Forsooth, he rejects this and adopts that.

[38t73c] **Henry Wei**
Natural Action
Ren Wei
Courage in daring leads to slaughter;
Courage in daring not leads to life.
Either may have its advantage or disadvantage.
When Heaven detests anything,
Who can know the reason why?
Thus even the Sage feels some difficulty here.
Heaven's way does not contend, yet excels in winning;
It does not speak, yet excels in making response;
It receives no summons, yet would come of itself;
It is patient and easy-going, yet excels in planning.
The net of Heaven spreads far and wide;
Though its meshes are large,
Yet it allows nothing to slip through.

[38t74c] **Henry Wei**
Subdue Delusion
Chih Huo
When the people are not afraid of death,
What avails it to scare them with death?
Assuming that they often do fear death,
And that any pervert can be seized and killed,
Who dares to do the killing?
It is the job of the Director of Death to kill.
To take over the job of the Director of Death
Is like wielding the hammer for the master-builder.
He who wields the hammer for the master-builder
Seldom escapes wounding himself in the hand.

[38t75c] **Henry Wei**
The Harm of Greed

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T'an Sun
The reason why the people are starving
Is that the officials "eat their taxes" too much.
That's why the people are starving.
The reason why the people are difficult to rule
Is that the authorities resort to interference.
That's why the people are difficult to rule.
The reason why the people make light of death
Is that they are too eager for high living.
That's why the people make light of death.
Those who have nothing to make life pleasurable
Are worthier than those who value high living.

[38t76c] **Henry Wei**
Abstain from Hardness
Chieh Ch'iang
Man is soft and weak at birth;
At death he is hard and rigid.
The ten thousand things, herbs and trees,
Are soft and delicate when growing up;
In dying, they wither and look haggard.
Thus hardness and rigidity are companions of death;
Softness and weakness are companions of life.
Therefore armies, having become rigid, will not win;
Trees, having become rigid, will break asunder.
The big and rigid will be laid low;
The soft and weak will be lifted up.

[38t77c] **Henry Wei**
The Way of Heaven
T'ien Tao
The Way of Heaven,
Is it not like stretching the bow?
What is high is brought low;
What is low is pulled up;
What is superfluous is taken off;
What is deficient is strengthened.
The Way of Heaven takes from what has a surplus
To supply what has a deficit.
The way of men acts differently.
It takes from what has a deficit
To serve what has a surplus.
Who will use his surplus to serve the world?
Only the man who is possessed of Tao.
Thus the Sage acts but does not presume on the result;
He achieves success but does not claim any credit.

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Doesn't this show that he dislikes showing off his worth?

[38t78c] **Henry Wei**
Trust in Faith
Ren Hsin
Nothing in the world
Surpasses water in softness and weakness;
Yet among things that attack the hard and strong,
None can do a better job than water.
Nothing can serve as its substitute.
Therefore the weak overcomes the strong;
The soft overcomes the hard.
Few in the world do not know this;
Yet nobody is able to put it into practice.
Therefore the Sage says:
He who bears the blame for the ignominy of his country
Can be called lord of the state;
He who bears the blame for the misfortune of his country
Can become king of the world.
Statements of the truth seem paradoxical.

[38t79c] **Henry Wei**
Observance of Obligations
Ren Ch'i
In allaying a great grievance,
There is bound to be some grievance remaining.
How can this be called good?
Therefore the Sage holds the left tally,
But does not urge the other party to keep his word.
Thus the virtuous seeks to preserve the contract;
The unvirtuous seeks to blame the other party.
The Way of Heaven has no preferences,
But always suits the good man.

[38t80c] **Henry Wei**
Independence
Tu Li
A state should be small in size and population.
It should teach the people not to use arms,
Even though arms may be found in abundance.
It should teach the people
To view death as a serious matter,
And not to move to a far-away place.
Though there are boats and carriages,
There is no occasion to use them;
Though there are arms and soldiers,

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There is no occasion to stage public reviews.
The people are taught -
To resume the practice of tying knots;
To enjoy their daily food;
To wear beautiful clothes;
To enhance the comfort of their homes;
And to take delight in their social customs.
Neighbor states may be within sight of one another,
And the barking of dogs and the crowing of cocks
In one of them may be heard in the others,
Yet the people to the end of their days,
Do not maintain intercourse with their neighbors.

[38t81c] **Henry Wei**
Expressing the Essential
Hsien Chih
Truthful words do not sound sweet;
Sweet words are not truthful.
Good men do not argue;
Those who argue are lacking in goodness.
The seers of truth are not vast in learning;
People with vast learning are not seers.
The Sage does not hoard.
The more he serves the people,
The more he gains.
The more he gives to the people,
The more he possesses.
The Way of Heaven is to benefit, not to harm;
The way of the Sage is to act, not to contend.

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[39t01c] **Ha Poong Kim**
No Tao that may be Tao is the constant Tao;
No name that may be a name is the constant name.
By non-being you name the beginning of Heaven and Earth;
By being you name the mother of the ten thousand things.
Therefore, always free of desire you see the secret;
Always with desire you see its appearance.
These two
Are the same in origin yet different in name.
Their sameness may be called a mystery.
It is the mystery beyond mysteries,
The gate to myriad secrets.

[39t02c] **Ha Poong Kim**
All under Heaven recognize beautiful as beautiful,
But this is none other than ugly.
Everyone recognizes good as good,
But this is none other than bad.
Therefore being and non-being rise together;
Difficult and easy complete each other;
Long and short shape each other;
High and low lean on each other;
Sound and voice come in harmony;
Front and back accompany each other.
Therefore the sage
Relies on no-action,
Practices wordless teaching.
There rise the ten thousand things, but he disowns nothing,
He gives them life, yet does not possess them;
Rules them, yet does not depend on them;
His work is done, but he never dwells in it.
Truly, since he never dwells,
He never departs.

[39t03c] **Ha Poong Kim**
If you do not exalt the worthy,
You will keep the people from contention.
If you do not treasure rare goods,
You will keep them from stealing.
If you do not exhibit things that may arouse their desire,
You will keep their minds in peace.
Therefore the sage, in governing the people,
Makes their minds empty,
Their stomachs full,
Their ambitions weak,
Their bones strong.

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[39t04c] **Ha Poong Kim**
Tao is empty,
You may use it but never fill it.
Fathomless, it is like the progenitor of the ten thousand things.
[It] blunts the sharpness,
Unravels the tangles,
Softens the brilliance,
Identifies with the dust.
Deep and still, it seems as though existing forever.
I don't know whose son it is.
It bears the image of God's forefather.

[39t05c] **Ha Poong Kim**
Heaven and Earth are not humane:
They treat the ten thousand things as straw dogs.
The sage is not humane:
He treats the people as straw dogs.
The space between Heaven and Earth -
Is it not as though it were a bellows?
It is empty, yet inexhaustible.
Ever active, it gives off more and more.
Much talk inevitably leads to predicament.
It is better to hold on to the void.

[39t06c] **Ha Poong Kim**
The spirit of the mountain gorge never dies.
It is called the mysterious female.
The gate of the mysterious female -
It is called the root of Heaven and Earth.
Never ceasing to be, it seems as though existing forever.
Use never exhausts it.

[39t07c] **Ha Poong Kim**
Heaven and Earth are everlasting.
The reason why they are everlasting
Is that they do not live for themselves.
That is why they can live long.
Therefore the sage
Puts himself last and finds himself first;
He leaves himself out and finds himself preserved.
Is it not because he is selfless
That he can fulfill himself?

[39t08c] **Ha Poong Kim**
The supreme good is like water.

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Water benefits the ten thousand things, yet contends with nothing.
It dwells where everyone is loath to be.
That is why it is near to Tao.
In dwelling, the good is the ground,
In thought, the good is depth,
In association, the good is gentleness,
In speech, the good is truthfulness,
In government, the good is order,
In work, the good is ability,
In movement, the good is timeliness.
Truly, because it [water] contends with nothing,
It is beyond reproach.

[39t09c] **Ha Poong Kim**
Rather than hold the bowl until it fills to the brim,
Better quit in time.
Hammer the blade to its sharpest,
And you will be unable to preserve it long.
Fill the hall with gold and jade,
And you will be unable to keep them safe.
He who is arrogant with his wealth and position
Will bring calamity upon himself.
To withdraw when the task is accomplished
Is the way of Heaven.

[39t10c] **Ha Poong Kim**
Rest your shining spirit and embrace the One.
Can you forever hold onto it?
Concentrate your breath and attain the utmost softness.
Can you become a baby?
Clean your mysterious mirror.
Can you keep it free of blemish?
Love the people and keep the state in peace.
Can you rule through no-action?
As the gate of Heaven opens and closes,
Can you play the female part?
As bright light reaches all four directions,
Can you remain unknowing?
To give people life and nurture them;
To give them life, without possessing them;
To rule them, without depending on them;
To lead them, without directing them -
This is called the mysterious Te.

[39t11c] **Ha Poong Kim**
Thirty spokes share one hub;

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On its non-being depends the usefulness of the wheel.
You make a vessel, kneading clay;
On its non-being depends the usefulness of the vessel.
You make a room, carving out doors and windows;
On its non-being depends the usefulness of the room.
Therefore, being's advantage
Is non-being's usefulness.

[39t12c] **Ha Poong Kim**
The five colors make man's eyes go blind.
The five tones make man's ears go deaf.
The five tastes injure man's palate.
Hunting on horseback
Makes man's mind go crazy.
Rare goods
Impede man's action.
That is why the sage
Cares for the stomach, not for the eye.
Therefore he discards that and takes this.

[39t13c] **Ha Poong Kim**
"Be alarmed by favor and disgrace;
High rank brings you great misfortune, as if your own body."
What is the meaning of "Be alarmed by favor and disgrace"?
Regard favor as low.
Be alarmed to receive it;
Be alarmed to lose it.
This is the meaning of "Be alarmed by favor and disgrace."
What is the meaning of "High rank brings you great misfortune, as if your own body"?
My reason for having great misfortune
Is my having a body.
If I had no body,
What misfortune would I have?
Therefore, if a man values the care of his body above ruling all under Heaven,
He may be given all under Heaven.
If a man cherishes his body more than ruling all under Heaven,
All under Heaven may be entrusted to him.

[39t14c] **Ha Poong Kim**
You look at it but don't see it.
So you name it the Invisible.
You listen to it but don't hear it.
So you name it the Inaudible.
You grasp at it but don't touch it.
So you name it the Intangible.
These three

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Are beyond scrutiny.
Therefore, blend them into one.
No brightness above it,
No darkness below it -
Boundless, it cannot be named.
Return to the objectless object.
It is called the shapeless shape -
The formless form.
It is called the vague and dim.
You meet it but don't see its head.
You follow it but don't see its back.
Hold on to the Tao of old,
And thereby ride the being of now.
Know the old beginning,
Which is called the thread of Tao.

[39t15c] **Ha Poong Kim**
Of old a man who practiced Tao best
Had insight into the subtlest and penetrated into the darkest.
His depth was not to be plumbed.
Truly, because his depth was not to be plumbed,
He could be portrayed only arbitrarily:
Hesitant as if crossing a river in winter;
Cautious as if fearing all four sides;
Inviolable like a guest;
Loose like ice about to thaw;
Simple like the uncarved block;
Empty like a valley;
Murky like muddy water.
Who can be muddy and yet, keeping still, slowly turn clear?
Who can be calm and yet, keeping active, slowly come to life?
He who embraces this Tao
Never wishes to be full.
Truly, because he is never full,
He decays yet renews himself.

[39t16c] **Ha Poong Kim**
Attain the utmost emptiness,
Hold fast to stillness.
The ten thousand things rise together;
I see them return.
All things flourish;
Each reverts to its root.
Reverting to the root is called stillness.
It means submission to fate.
Submission to fate is called [submission to] the constant.

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To know the constant is called enlightenment.
If you do not know the constant,
You act blindly, ruining yourself.
Knowing the constant, you will be all-embracing.
All-embracing, hence impartial;
Impartial, hence king;
King, hence Heaven;
Heaven, hence Tao;
Tao, hence long-lasting.
Thus, you will be free of danger until the end of your life.

[39t17c] **Ha Poong Kim**
Of the rulers, the best is one of whose existence his people are [merely] aware;
Next comes one whom they love and praise;
Next comes one whom they fear;
Next comes one whom they despise.
When you don't trust them,
They will not trust you.
Calm, I rarely speak.
Yet the task is accomplished;
The people call me tzu-jan.

[39t18c] **Ha Poong Kim**
When the great Tao is abandoned,
You have humaneness and righteousness.
When wisdom appears,
You have great falsehood.
When the six relations are in disharmony,
You have filial piety and parental love.
When the state is in disorder,
You have loyal ministers.

[39t19c] **Ha Poong Kim**
Banish sagehood and wisdom,
And the people will benefit a hundredfold.
Banish humaneness and righteousness,
And the people will return to filial piety and parental love.
Banish cleverness and profit,
And there will be no more thieves and robbers.
These three
I take to be insufficient as maxims.
Therefore, let them be attached to the following:
Display plainness and embrace the uncarved block,
Diminish the self and reduce desires.

[39t20c] **Ha Poong Kim**

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Banish learning, and you will have no worries.
"Yes" and "yeah" -
How far apart are they?
Good and bad -
How far apart are they?
"What others fear
You must fear."
How outlandish!
It will never end.
Everybody is cheerful,
As if enjoying a great feast;
As if going up to the terrace for the Spring Festival.
I alone am unexcited, giving no sign,
Like a baby who has not yet smiled;
Weary, as if nowhere to return.
Everybody has more than enough,
I alone seem dispossessed.
Mine is the mind of an ignorant man.
How indifferent!
Common folks are bright,
I alone am dark.
They are keen,
I alone am dull.
Adrift, I feel as if on the sea -
Blown by a high wind that seems never to come to rest.
Everybody is put to use,
I alone am stubborn and foolish like a boor.
Alone, different from others, I treasure the nursing mother.

[39t21c] **Ha Poong Kim**
The look of the great Te
Follows from Tao alone.
It is Tao embodied.
How vague and dim it is!
Vague and dim -
In it are forms.
Vague and dim -
In it are things.
Deep and dark -
In it is the vital essence,
Which is most real.
In it is evidence.
From the time of old till today,
Its name has never departed.
By it you view the beginning of all.
How do I know the shape of the beginning of all?

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By this.

[39t22c] **Ha Poong Kim**
To yield is to remain whole;
To bend is to get up straight;
To be hollow is to be full;
To decay is to renew;
To be small is to gain;
To have many is to be perplexed.
Therefore the sage,
Embracing the One, becomes the model for all under Heaven.
He does not show himself, therefore his presence is bright.
He does not claim to be right, therefore his virtue shines.
He is not boastful of his act, therefore his merit is great.
He is not conceited, therefore he is long-lasting.
Only because he does not contend,
No one under Heaven can contend with him.
Can the old saying "To yield is to remain whole"
Be an empty phrase?
Truly, he remains whole, and the world returns to him.

[39t23c] **Ha Poong Kim**
Tzu-jan rarely speaks.
Therefore no windstorm lasts all morning;
No rainstorm lasts all day.
Who causes these things?
Heaven and Earth.
If even Heaven and Earth can cause nothing to last forever,
How could man?
Therefore those who follow Tao
Are one with Tao.
Those who attain Te are one with Te;
Those who lose [Te] are one with the loss.
When a man is one with Tao,
Tao also rejoices at gaining him;
When a man is one with Te,
Te also rejoices at gaining him;
When a man is one with the loss,
The loss also rejoices at gaining him.
When you don't trust others,
They will not trust you.

[39t24c] **Ha Poong Kim**
He who tiptoes cannot remain standing;
He who strides cannot travel;
He who shows himself has no bright presence;

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He who claims to be right does not shine;
The boastful have no merit;
The conceited do not last long.
From Tao's standpoint
Such things may be called excess food and superfluous action.
Creatures abhor them.
Therefore the man of Tao stays away from them.

[39t25c] **Ha Poong Kim**
There is something undifferentiated
That precedes the birth of Heaven and Earth.
Silent and still,
It stands by itself and never changes -
All-pervading and never in danger.
One may regard it as the mother of Heaven and Earth.
I don't know its proper name;
I address it as Tao.
Were I forced to name it, I would call it Great.
"Great" means "to go."
"To go" means "far away."
"Far away" means "to return."
Therefore Tao is great,
Heaven is great,
Earth is great,
The king is also great.
In the universe there are four greats.
King is one of them.
The measure for man is Earth;
The measure for Earth is Heaven;
The measure for Heaven is Tao;
The measure for Tao is tzu-jan.

[39t26c] **Ha Poong Kim**
The heavy is the root of the light;
Stillness is the lord of bustle.
Therefore the prince,
Traveling all day,
Never parts with his baggage-wagon.
Even at a magnificent sight,
He remains at ease, unmoved.
How could the lord of ten thousand chariots
Regard his own body more lightly than all under Heaven?
If you act lightly, the root is lost;
If you bustle, the lord is lost.

[39t27c] **Ha Poong Kim**

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Perfect going leaves no tracks.
Perfect speech has no flaws.
Perfect counting uses no counters.
The perfect lock uses no bolt; it is impossible to open.
The perfect knot uses no rope; it is impossible to untie.
Therefore the sage
Is always perfect in delivering people from distress.
Thus he abandons no one.
He is always perfect in delivering creatures from distress.
Thus he abandons no creature.
This is called following the light.
Therefore the perfect man
Is the leader of the imperfect man;
The imperfect man
Is the asset of the perfect man.
He who does not treasure his leader,
He who does not cherish his asset,
Though he may be wise, is greatly deluded.
This is called the fundamental secret.

[39t28c] **Ha Poong Kim**
He knows the male,
Yet holds fast to the female,
And thus becomes the ravine of all under Heaven.
When he becomes the ravine of all under Heaven,
The constant Te will never desert him.
He returns to the baby.
He knows white,
Yet holds fast to black,
And thus becomes the model for all under Heaven.
When he becomes the model for all under Heaven,
The constant Te will never fail him.
He returns to the infinite.
He knows glory,
Yet holds fast to ignominy,
And thus becomes the valley of all under Heaven.
When he becomes the valley of all under Heaven,
His constant Te will be sufficient,
He returns to the uncarved block.
When the uncarved block scatters, it turns into vessels.
When the sage uses them,
He becomes chief of ministers.
Therefore great cutting does not split.

[39t29c] **Ha Poong Kim**
Do you wish to conquer all under Heaven and rule it?

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I see you will never succeed.
All under Heaven is a sacred vessel;
No one can rule it by action.
Whoever rules it by action destroys it;
Whoever seizes it loses it.
Therefore, among the creatures,
Some go, some follow;
Some breathe lightly, some blow hard;
Some are strong, some are weak;
Some break, some fall.
Therefore the sage
Shuns extremes,
Shuns extravagance,
Shuns vanity.

[39t30c] **Ha Poong Kim**
He who assists the ruler by Tao
Does not resort to arms to dominate all under Heaven by force.
This thing loves to rebound.
Where troops have encamped,
Brambles grow;
After the raising of great armies
A famine follows invariably.
A good man merely lets it bear fruit;
He does not seek to force it.
He lets it bear fruit; he is not vainglorious.
He lets it bear fruit; he is not boastful.
He lets it bear fruit; he is not arrogant.
He lets it bear fruit, out of necessity.
He lets it bear fruit and does not force it.
When a thing reaches its prime, it becomes old.
Forcing is called contrary to Tao.
What is contrary to Tao expires early.

[39t31c] **Ha Poong Kim**
Dazzling arms
Are instruments of ill omen.
All creatures detest them.
Therefore the man of Tao does not keep company with them.
At home, the prince honors the left;
At war, the right.
Arms
Are instruments of ill omen -
No instruments for the prince.
When necessary to use them,
It's best to do so in calm disinterestedness.

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You do not celebrate a victory.
To celebrate a victory
Is to delight in the slaughter of people.
He who delights in the slaughter of people
Will never realize his ambition under Heaven.
At times of good fortune, you honor the left;
At times of misfortune, you honor the right.
The second in command stands on the left;
The supreme commander stands on the right.
This means they stand as if observing funeral rites.
Having committed mass killings,
Let us weep with deep sorrow;
For a victory, let us observe funeral rites.

[39t32c] **Ha Poong Kim**
Tao is forever nameless.
Though the uncarved block is small,
No one under Heaven can make it his subject.
If kings and princes hold fast to it,
The ten thousand things will submit of their own accord;
Heaven and Earth will unite to send sweet dew;
The people will be fair of themselves, without being ordered.
When the cutting begins, names come to be.
As soon as names appear,
Know that it's time to stop.
By knowing this, you will be free from danger.
To draw an analogy, the working of Tao under Heaven
Is like streams and rapids flowing into great rivers and seas.

[39t33c] **Ha Poong Kim**
He who knows others is wise;
He who knows himself is enlightened.
He who overcomes others has strength;
He who overcomes himself is strong.
He who knows to be content is rich.
He who persists in his action is strong-willed.
He who does not lose his place is long-lasting.
He who dies but does not perish is long-lived.

[39t34c] **Ha Poong Kim**
The great Tao overflows left and right,
The ten thousand things depend on it for their lives, and it never disowns them.
Its work is done, but it has no name.
It clothes and nurtures the ten thousand things, yet it makes no claim to be lord over them.
It is always free of desire.
It may be called small.

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The ten thousand things return to it, yet it makes no claim to be lord over them.
It may be called great.
Because it never regards itself as great,
It can accomplish its greatness.

[39t35c] **Ha Poong Kim**
Holding fast to the great form,
Go anywhere under Heaven.
Wherever you go, nothing will harm you -
You will be safe and in peace.
Music and fine food
Make the passing stranger stop.
When Tao comes out from the mouth,
How flavorless it is!
You look at it, but it is invisible.
You listen to it, but it is inaudible.
You use it, but it is inexhaustible.

[39t36c] **Ha Poong Kim**
When you want to shrink it,
You must first stretch it.
When you want to make it weak,
You must first make it strong.
When you want to make it fall,
You must first make it rise.
When you want to rob it,
You must first give it.
This is called subtle light.
The soft and weak prevails over the hard and strong.
The fish may not leave the depths.
The sharp instrument of the state
May not be shown to the people.

[39t37c] **Ha Poong Kim**
Tao never does,
Yet leaves nothing undone.
If kings and princes hold fast to this,
The ten thousand things will transform of themselves.
Should desires arise after transformation,
I shall calm them with the nameless, uncarved block.
The nameless, uncarved block
Brings desirelessness.
With desirelessness comes stillness,
And all under Heaven will be at peace by itself.

[39t38c] **Ha Poong Kim**

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The man of superior virtue [te] is not virtuous;
Therefore he has virtue.
The man of inferior virtue never fails to be virtuous;
Therefore he has no virtue.
A man of superior virtue never acts;
He seeks nothing through action.
A man of inferior virtue acts;
He seeks [virtue] through action.
A man of superior humaneness [jen] acts;
Yet he seeks nothing through action.
A man of superior righteousness [i] acts;
He seeks [righteousness] through action.
A man of superior ritual propriety [li] acts;
And when others fail to respond accordingly,
He stretches his arm and charges at them.
Therefore, when Tao is lost, virtue appears;
When virtue is lost, humaneness appears;
When humaneness is lost, righteousness appears;
When righteousness is lost, ritual propriety appears.
Truly, ritual propriety means
The thinning of loyalty and truthfulness,
And the origin of disorder.
Foresight
Is the flower of Tao,
The beginning of folly.
Therefore the great man
Dwells in the thick,
Not in the thin,
In the fruit,
Not in the flower.
Therefore he discards that and takes this.

[39t39c] **Ha Poong Kim**
The things of old that have attained the One:
Heaven, having attained the One, is clear;
Earth, having attained the One, is steady;
Spirits, having attained the One, possess their numinous power;
Valleys, having attained the One, are full;
The ten thousand things, having attained the One, come to life;
Kings and princes, having attained the One, become the model for all under Heaven.
It is by virtue of the One that they become what they are.
Were Heaven not clear by virtue of that,
I fear it would soon shatter;
Were Earth not steady by virtue of that,
I fear it would soon collapse;
Were spirits not to possess their numinous power by virtue of that,

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I fear they would soon cease to be;
Were valleys not full by virtue of that,
I fear they would soon dry up;
Were the ten thousand things not to come to life by virtue of that,
I fear they would soon perish;
Were kings and princes not noble and high by virtue of that,
I fear they would soon fall.
Therefore, for the noble the humble is the root;
For the high the low is the foundation.
For this reason, kings and princes
Refer to themselves as "the orphaned one," "the widowed one," and "the ill-provided one."
Isn't this because the humble is the root?
Is it not?
Therefore, if you tally your honors you will count none.
Don't try to jingle like jade-bells,
Rather, sound like rolling rocks.

[39t40c] **Ha Poong Kim**
Turning back is Tao's motion.
Being weak is Tao's function.
The ten thousand things under Heaven are born from being;
Being is born from non-being.

[39t41c] **Ha Poong Kim**
When the highest type of man hears Tao,
He practices it diligently.
When the middle type hears Tao,
He half believes and half disbelieves it.
When the lowest type hears Tao,
He laughs out loud.
If he didn't,
It couldn't possibly be considered Tao.
Therefore the Chien yen has it:
"The bright Tao looks dark;
The forward-moving Tao seems retreating;
The level Tao seems bumpy;
The highest Te is like a valley;
Perfect white looks soiled;
The broad Te seems insufficient;
The firm Te seems precarious;
The pure Te seems discolored;
The great square has no corners;
The great vessel takes long to complete;
The great sound is inaudible;
The great form is shapeless."
Tao is hidden and nameless.

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Truly, Tao alone supports [all things] and brings them to completion.

[39t42c] **Ha Poong Kim**
Tao gives birth to One;
One gives birth to Two;
Two give birth to Three,
Three give birth to the ten thousand things.
The ten thousand things carry the yin on their backs and hold the yang in their arms;
And attain harmony through the blending of the two energies.
What people detest most
Is to be orphaned, widowed and ill-provided.
But that is how kings and princes call themselves.
Therefore, of things, some gain by losing,
Some lose by gaining.
What others teach
I also teach.
"The violent one will not attain his death."
I will take this to be my teacher.

[39t43c] **Ha Poong Kim**
The softest under Heaven
Rides roughshod over the hardest under Heaven.
The beingless [wu yu] penetrates the spaceless [wu chien].
From this I know the advantage of no-action [wu-wei].
The wordless teaching,
The advantage of no-action -
Nothing under Heaven exemplifies them better.

[39t44c] **Ha Poong Kim**
Your name or your body, which is dearer?
Your body or your possessions, which is more valuable?
Gaining or losing, which worries you more?
Therefore, when your craving is excessive, your spending is extravagant.
When you store much, you are bound to lose much.
Know how to be content, and you will not be disgraced.
Know when to stop, and you will be free from danger.
Thus you will be long-lasting.

[39t45c] **Ha Poong Kim**
Great accomplishment looks incomplete;
Use will not wear it out.
Great fullness looks empty;
Use will not exhaust it.
Great straightness looks crooked;
Great skill looks clumsy;
Great eloquence sounds stuttering;

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"Being in motion overcomes cold;
Being still overcomes heat."
Be clear and still, and you will be the lord of all under Heaven.

[39t46c] **Ha Poong Kim**
When Tao prevails under Heaven,
Fleet-footed horses are taken out [of service] to fertilize the fields.
When Tao fails to prevail under Heaven,
War horses breed on the sacred mounds outside the city walls.
No misfortune is greater than not knowing contentment;
No calamity is greater than wanting to possess.
Therefore, he who knows the sufficiency of contentment
Is always contented.

[39t47c] **Ha Poong Kim**
Without leaving the door,
You may know all under Heaven.
Without looking out the window,
You may know the way of Heaven.
The further you go,
The less you know.
Therefore the sage
Knows without going,
Sees without looking,
Fulfills without doing.

[39t48c] **Ha Poong Kim**
When you pursue learning, you gain day by day.
When you pursue Tao, you lose day by day.
You lose more and more,
Until you reach thereby the point of no-action.
You do nothing yet leave nothing undone.
You take all under Heaven
Always through no activity.
Should you rely on activity,
You will find it insufficient to take all under Heaven.

[39t49c] **Ha Poong Kim**
The sage has no fixed mind;
He takes the people's mind as his own.
I accept as good those who are good;
I also accept as good those who are not good.
Such is Te's goodness.
I trust those who trust;
I also trust those who do not trust.
Such is Te's trust.

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The sage, in ruling all under Heaven,
Makes his mind one with it.
All his subjects set their ears and eyes on him.
He regards them all as his children.

[39t50c] **Ha Poong Kim**
You come out to life and enter death.
The companions of life are three in ten;
The companions of death are three in ten:
The way humans live,
There are those who move into death-spots.
They too are three in ten.
Why is this so?
It is because of their hoarding of life.
I hear that those who nurture life well,
When traveling on land, do not meet wild buffaloes or tigers,
Nor do they, when going into battle, put on armor or shields.
The wild buffalo would find no place to thrust its horns;
The tiger would find no place to place its claws;
The sword would find no place to lodge its blade.
Why is this so?
Because for such men there are no death-spots.

[39t51c] **Ha Poong Kim**
Tao gives life [to the ten thousand things];
Te nurtures them.
Materiality shapes them;
The circumstances fulfill them.
Therefore, of the ten thousand things
None fails to revere Tao and honor Te.
The revering of Tao,
The honoring of Te -
No one orders it.
It is always so of itself [tzu-jan].
Therefore Tao gives them life;
Te nurtures them.
Makes them flourish and grow;
Gives them security and comfort;
Feeds and shelters them.
To give them life, without possessing them;
To rule them, without depending on them;
To lead them, without presiding over them -
This is called the mysterious Te.

[39t52c] **Ha Poong Kim**
All under Heaven has its beginning,

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Which may be regarded as the mother of all under Heaven.
Having recognized its mother,
You know the child, also;
Having known the child,
You hold fast to its mother, also.
Thus you will be free of danger till the end of your life.
Block the holes,
Shut the gates,
And you will never be spent till your last day.
Open up the holes,
Busy yourself with activities,
And you will never be saved till your last day.
To see what is small is called clear sight;
To hold fast to what is soft is called strength.
Use the light,
Return to clear sight,
And you will never bring misfortune upon yourself.
This is called following the constant.

[39t53c] **Ha Poong Kim**
Let me have even the slightest of wisdom.
Traveling the great way [Tao],
I will only fear going astray.
The great way is level.
Yet people prefer small paths.
The court is overrun with corruption;
The fields are overgrown with weeds;
The granaries are utterly empty;
Yet the officials wear embroidered clothes,
Carry sharp swords,
Feast on food and wine,
Possess more goods than they need.
This is called the robber's extravagance.
It is indeed contrary to Tao!

[39t54c] **Ha Poong Kim**
What is firmly planted cannot be pulled out;
What is tightly held in the arms cannot slip away,
So that the descendants will never stop offering ancestral sacrifice.
Cultivate it in yourself,
And its Te will be genuine.
Cultivate it in the household,
And its Te will be more than sufficient.
Cultivate it in the village,
And its Te will be long-lasting.
Cultivate it in the state,

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And its Te will be plentiful.
Cultivate it in all under Heaven,
And its Te will be all-encompassing.
Therefore, observe yourself through yourself;
The household through the household;
The village through the village;
The state through the state;
All under Heaven through all under Heaven.
How do I know that all under Heaven is so?
With this.

[39t55c] **Ha Poong Kim**
He who possesses Te in abundance
May be likened to a newborn baby.
Bees, scorpions and vipers do not sting it;
Ferocious beasts do not seize it;
Birds of prey do not attack it.
Its bones are weak and its sinews soft, yet its grip is firm.
It doesn't yet know the union of male and female, yet its organ is erect.
Its vital energy is perfect.
It screams all day yet never becomes hoarse.
Its harmony is perfect.
To know harmony is called [to know the] constant.
To know the constant is called enlightenment.
To improve upon one's life is called ill omen.
When the mind dictates the vital breath, it is called forcing.
When a thing reaches its prime, it becomes old.
Forcing is called contrary to Tao.
What is contrary to Tao expires early.

[39t56c] **Ha Poong Kim**
He who knows does not speak;
He who speaks does not know.
Block the holes,
Shut the gates.
[He] blunts the sharpness,
Unravels the tangles,
Softens the brilliance,
Identifies with the dust.
This is called mysterious identity.
Therefore you can neither befriend him,
Nor alienate him,
Nor benefit him,
Nor harm him,
Nor exalt him,
Nor humble him.

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That is why he is the noblest of all under Heaven.

[39t57c] **Ha Poong Kim**
"Govern the state according to what is right;
Use the troops by surprise tactics."
But take all under Heaven through no-action.
How do I know this is so?
Because of this -
The more bans and taboos under Heaven,
The poorer the people;
The more sharp instruments in the hands of the people,
The more trouble for the state;
The more skills the people have,
The more fanciful inventions appear;
The more laws and decrees,
The more thieves and robbers.
Therefore the sage says:
"I engage in no-action, and the people transform of themselves;
I love stillness, and the people correct themselves;
I engage in no work, and the people prosper of themselves;
I am free from desire, and the people turn into the uncarved block of themselves."

[39t58c] **Ha Poong Kim**
When the government is dull,
The people are simple.
When the government is keen,
The people are discontented.
Bad fortune is what good fortune leans on;
Good fortune is where bad fortune lurks.
Who knows the fortune's end?
There is nothing straight.
What is straight turns monstrous.
What is beautiful turns grotesque.
Man has been deluded
From time immemorial.
Therefore the sage
Is square without cutting;
Honest without scraping;
Straight without overbearing;
Bright without dazzling.

[39t59c] **Ha Poong Kim**
In ruling the people and serving Heaven
Nothing is better than being sparing.
Truly, being sparing
Means submitting early.

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Submitting early
Means accumulating Te heavily.
If you accumulate Te heavily,
There will be nothing you cannot overcome.
If there is nothing you cannot overcome,
You will find no limit.
If you find no limit,
You will be fit to rule a state.
If you possess the mother of the state,
You will be long-lasting.
This is called deeply rooted and firmly planted.
It is the way of long life and lasting sight.

[39t60c] **Ha Poong Kim**
Governing a large state
Is like boiling a small fish.
When you rule all under Heaven according to Tao,
The spirits of the dead cease to exercise supernatural power.
It is not that they cease to exercise supernatural power.
Their supernatural power does not harm the people.
It is not simply that their supernatural power does not harm the people.
The sage, too, does not harm the people.
Since neither of them harms the people,
Their Te, united, returns.

[39t61c] **Ha Poong Kim**
The large state is the lower reaches of a river,
The place where all under Heaven meets -
The female of all under Heaven.
The female always overcomes the male by stillness.
With stillness she plays the lower part.
Therefore, when the large state plays the lower part toward the small state,
It takes the small state.
When the small state plays the lower part toward the large state,
It takes the large state.
Therefore some take by playing the lower part;
Some are taken by playing the lower part.
The large state merely wants to unite with the other and nurture it;
The small state merely wants to join and serve the other.
Each gets what it wants.
It is right that the large state should play the lower part.

[39t62c] **Ha Poong Kim**
Tao
Is the sanctuary of the ten thousand things,
The good man's treasure,

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The bad man's refuge.
Beautiful words can buy honor,
Beautiful deeds can benefit people.
Though a man may be bad,
How can he be abandoned?
Therefore, on occasion of crowning the Son of Heaven
Or installing the three ministers of state,
Rather than present a large disc of jade, accompanied by a team of four horses,
Better remain in your seat and offer a tribute of this Tao.
Why did the ancients honor this Tao?
Did they not say:
"You get thereby what you seek;
You escape thereby when you have sinned."
Therefore they regarded it as the most precious of all things under Heaven.

[39t63c] **Ha Poong Kim**
Act through no-action,
Attend to no-affair,
Relish no-flavor,
Take the small as big and the few as many.
Repay hatred with Te.
Plan difficult things while they are easy.
Handle big things while they are small.
Difficult things under Heaven
Always arise from what is easy;
Big things under Heaven
Always arise from what is small.
For this reason the sage
Never intends big things,
And thus can accomplish big things.
He who agrees lightly invariably inspires little faith.
He who considers many things easy invariably encounters many difficulties.
For this reason even the sage considers things difficult;
Therefore he never encounters difficulties.

[39t64c] **Ha Poong Kim**
What is at rest is easy to hold;
What has not yet shown its sign is easy to prepare for.
What is tender is easy to break up;
What is minute is easy to scatter.
Deal with things before they become reality;
Put things in order before disorder arises.
A tree as big as a man's embrace
Grows from the tip of a fine hair.
A terrace nine stories high
Rises from a heap of earth.

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A journey of a thousand miles
Starts from where one stands.
Whoever acts on it will ruin it;
Whoever lays hold of it will lose it.
For this reason the sage
Does nothing and therefore ruins nothing;
Lays hold of nothing and therefore loses nothing.
People, in handling their affairs,
Always ruin their work on the verge of completion.
Be careful at the end as at the start,
And you will never fail.
For this reason the sage
Desires not to desire,
Does not treasure rare goods,
Learns not to learn.
He returns to what the multitude passes by.
He thus helps the ten thousand things to be so of themselves [tzu jan],
And does not try to rule.

[39t65c] **Ha Poong Kim**
Of old a man who practiced Tao best
Did not thereby seek to make the people bright,
But to make them ignorant.
The people are difficult to govern,
Because they are too clever.
Therefore, to govern a state through knowledge
Is the robbing of the state;
Not to govern a state through knowledge
Is a blessing to the state.
Those who know these two
Also know the standard.
Always to know the standard
Is called the mysterious Te.
Deep and far-reaching is the mysterious Te!
Turn away from things.
Only then will the great obedience be attained.

[39t66c] **Ha Poong Kim**
The great rivers and seas are kings of hundred valleys,
Because they are good at keeping low.
That is why they can be kings of hundred valleys.
Therefore, if you want to stand above the people,
You must keep low in speaking to them.
If you want to stand ahead of the people,
You must put yourself behind them.
For this reason the sage

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Is above the people yet does not weigh heavy on them;
He is ahead of the people yet causes no harm to them.
Therefore all under Heaven are happy to uphold him and never tire of him.
Because he does not contend,
No one under Heaven can contend with him.

[39t67c] **Ha Poong Kim**
All under Heaven says that
My Tao is great yet doesn't look like it [Tao].
Truly, because it is great,
It doesn't look like it.
If it did,
It would have turned out a petty one long ago.
I have three treasures.
I hold and cherish them.
The first is called mercifulness;
The second, frugality;
The third, refusal to be ahead of all under Heaven.
Being merciful, you can therefore be brave;
Being frugal, you can therefore be liberal;
Refusing to be ahead of all under Heaven,
You can therefore become the leader of the vessels.
Now, to be brave, forsaking mercifulness,
To be liberal, forsaking frugality,
To be ahead, forsaking being behind
Is death.
With mercifulness -
If you fight, you will be triumphant,
If you defend, you will be invincible.
Whatever Heaven is about to save
Heaven will protect it with mercifulness.

[39t68c] **Ha Poong Kim**
A good warrior is not belligerent;
A good fighter is not given to anger;
One who is good at winning does not engage the enemy;
One who is good at using others takes the lower position.
This is called the Te of non-contention;
This is called making use of the strength of others;
This is called fit to be Heaven's mate.
It is the ultimate [truth] of old.

[39t69c] **Ha Poong Kim**
The strategists'saying:
"I dare not play the host but play the guest,
I dare not advance an inch but retreat a foot."

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This is called marching no-marching,
Stretching no-arms,
Arming with no-weapons,
Charging at no-enemy.
No disaster is greater than making light of the enemy.
When I make light of the enemy, I may lose my treasure.
Therefore, when two sides confront each other with arms,
The one who grieves wins.

[39t70c] **Ha Poong Kim**
My words are very easy to understand,
Very easy to put into practice.
Yet no one under Heaven can understand them
Or put them into practice.
Words have their source,
Deeds have their lord.
Truly, because people don't know this,
They don't understand me.
Those who know me are few;
Those who follow me are rare.
For this reason the sage
Wears coarse cloth but carries jade inside.

[39t71c] **Ha Poong Kim**
To know yet not to know is best;
Not to know yet to know is a disease.
Truly, when you recognize a disease as a disease,
You are free of disease.
The sage is free of disease.
Because he recognizes a disease as a disease,
He is free of disease.

[39t72c] **Ha Poong Kim**
When the people do not fear the authority [of the sovereign],
The supreme authority arrives.
They are neither contented in their abodes,
Nor satisfied with their lives.
Only because they are not satisfied,
They cannot be suppressed.
Therefore the sage
Knows himself but does not show himself,
Cherishes himself but does not exalt himself.
Therefore he discards that and takes this.

[39t73c] **Ha Poong Kim**
Being brave in daring leads to death,

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Being brave in not daring leads to life.
Of these two,
One is advantageous and the other injurious.
What Heaven detests -
Who knows its reason?
Therefore even the sage finds it hard to tell.
The way of Heaven -
It never contends yet is good at winning,
It never speaks yet is good at responding.
It comes of itself without being invited,
It seems remiss yet good at planning.
Heaven's net is vast.
Though its meshes are coarse, nothing escapes it.

[39t74c] **Ha Poong Kim**
When the people do not fear death,
How can you frighten them with death?
Suppose the people do always fear death,
And we can seize and kill
Those who are lawless.
But who would dare to do so?
There is always the one who administers killings, and he does the killing.
If you do the killing, taking his place,
This is called hewing wood taking the place of the master-carpenter.
If you hew wood taking the place of the master-carpenter,
You will seldom escape injuring your own hand.

[39t75c] **Ha Poong Kim**
The people starve
Because the ruler consumes too much tax-grain.
Because of this they starve.
The people are hard to govern
Because the ruler rules through action [yu wei].
Because of this they are hard to govern.
The people take their death lightly
Because the ruler hoards his life.
Because of this they take their death lightly.
Truly, one who does nothing with life
Is wiser than one who prizes [the value of] life.

[39t76c] **Ha Poong Kim**
People are soft and weak when born,
But bard and strong when dead.
Plants are soft and supple when born,
But dry and shriveled when dead.
Therefore the hard and strong are companions of death,

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The soft and weak are companions of life.
Therefore a strong weapon loses,
A strong tree breaks.
The strong and big belong below,
The soft and weak belong above.

[39t77c] **Ha Poong Kim**
The way of Heaven -
Isn't it like stretching a bow?
You press down the high,
Raise the low,
Take away the excess,
Add to the deficient.
The way of Heaven
Takes away from those who have too much and gives to those who have not enough.
The way of man
Is not so.
It takes away from those who have not enough and offers to those who have too much.
Who can have too much and offer to all under Heaven?
Only the man of Tao can.
Therefore the sage
Rules without depending on anyone.
His work is done, but he never dwells in it.
He does not wish to show his worthiness.

[39t78c] **Ha Poong Kim**
Nothing under Heaven is softer and weaker than water.
Yet in attacking what is hard and strong
Nothing can surpass water,
Because nothing can destroy it.
That the weak prevails over the strong,
That the soft prevails over the hard -
This everyone under Heaven knows,
Yet none can practice it.
Therefore the sage says:
"He who takes on himself the shame of the state
Is called lord of the land;
He who takes on himself the misfortune of the state
Is called king of all under Heaven."
True words sound contrary.

[39t79c] **Ha Poong Kim**
You allay the great discontent,
Yet, surely, there will still remain some discontent.
How can this be considered good?
Therefore the sage

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Holds the left-hand tally,
Makes no claims on the people.
The man of Te oversees the tally,
The man of no Te oversees tax-collection.
The way of Heaven favors none,
Always sides with the good man.

[39t80c] **Ha Poong Kim**
Let the state be small and its people few.
Let the thousand contrivances go idle.
Let the people take death seriously and not move to distant places.
Though they may have boats and carriages,
They will not ride in them.
Though they may have armor and weapons,
They will not display them.
Let the people return to the practice of knotting cords.
They will relish what they eat,
Find their clothes beautiful,
Be content in their homes,
Delight in their customs.
States may be within sight of one another,
So that one may hear cocks and dogs from a neighboring state;
Yet people will grow old and die
Without trafficking with another state.

[39t81c] **Ha Poong Kim**
Trustworthy words are not beautiful,
Beautiful words are not trustworthy.
The good are not eloquent,
The eloquent are not good.
The wise are not learned,
The learned are not wise.
The sage stocks up nothing.
After using for others what he has,
He finds himself with still more.
After giving to others what he has,
He finds his stock even greater.
The way of Heaven
Is to benefit and not to harm.
The way of the sage
Is to rule and not to contend.

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[40t01c] **Tao Huang**
The Tao that is voiced is no longer that of eternal Tao.
The name that has been written is no longer that of eternal name.
The nameless is the beginning of the cosmic universe.
The named is the mother of the myriad creatures.
Being at peace, one can see into the subtle.
Engaging with passion, one can see into the manifest.
They both arise from a common source but have different names.
Both are called the mystery within the mystery.
They are the door to all wonders.

[40t02c] **Tao Huang**
In the world,
Everyone recognizes beauty as beauty,
Since the ugly is also there.
Everyone recognizes goodness as goodness,
Since evil is also there.
Since being and nonbeing give birth to each other,
Difficulty and ease complete each other,
Long and short measure each other,
High and low overflow into each other,
Voice and sound harmonize with each other,
And before and after follow each other,
Therefore the sage
Lives in actionless engagement,
And preaches wordless doctrine.
The myriad creatures
Act without beginning,
Nourish without possessing,
Accomplish without claiming credit.
It is accomplishment without claiming credit that makes the outcome self-sustaining.

[40t03c] **Tao Huang**
Do not exalt intelligence and people will not compete;
Do not value rare goods and people will not steal;
Do not display for public view and people will not desire.
So the sage's governing methods are:
Emptying the mind,
Vitalizing the stomach,
Softening the will,
Strengthening the character.
This always makes people not know and not desire.
This always makes the knower dare not act.
Therefore, nothing is beyond ruling.

[40t04c] **Tao Huang**

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Tao functions in empty harmony.
When used, it remains full.
For sure, this source is the very ancestor of the myriad things.
Blunting the sharp edges,
Unraveling the tangles,
Husbanding into the light,
Being as ordinary as the dust.
Ah! Limpid, it seems to exist forever.
I do not know whose son it is,
This who is exceeding the Heavenly Emperor.

[40t05c] **Tao Huang**
Nature has no benevolence,
It treats all things like strawdogs;
The sage has no benevolence,
He treats his people like strawdogs.
Between heaven and earth it seems like a bellows:
Empty, yet inexhaustible,
The stronger it is activated, the greater the output.
Being overly informed leads to exhaustion,
Better to be centered.

[40t06c] **Tao Huang**
Valley spirit is deathless,
It is called the mystical female.
The gateway of the mystical female,
Is called the root of heaven and earth.
Hovering, it seems ever present.
Put to use, it is never exhausted.

[40t07c] **Tao Huang**
Heaven is eternal, and earth is long lasting.
What makes heaven and earth eternal and long lasting is that they do not give birth to themselves.
It is this that makes them eternal and long lasting.
Hence the sage,
Relaxing the body, the body comes to the fore.
Beyond the body, the body comes to the fore.
Beyond the body, the body exists of itself.
Not even relying on selflessness
Enables the self to be fulfilled.

[40t08c] **Tao Huang**
Eminent goodness is like water.
Water is good at benefiting all things,
Yet it actively competes.
It retires to undesirable places.

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Thus it is near to Tao.
Dwelling in good places,
Drawing from good sources,
Supplying from good nature,
Speaking with good trust,
Governing with good rules,
Conducting with good ability,
And acting within good time.
For this reason,
There is no competition,
There is no concern.

[40t09c] **Tao Huang**
Hanging on to it will cause overflow, better to let go.
Forced consent does not endure.
Filling the house with gold and jade will not bring safety.
Riches and royalty result in pride, they bring about their own punishment.
When the work is done, the body withdraws.
This is the Tao of heaven.

[40t10c] **Tao Huang**
Donning the spirit and soul, and drawing them into Oneness,
Can this come apart?
Gathering in Qi and making the body supple,
Is this not an infant?
Being clear-headed and eliminating any mystic vision,
Can even a speck exist?
Loving the people and governing the country,
Is this not inactive?
Opening and closing the Gate of Heaven,
Is this not the female?
Comprehending the four corners of the world,
Is this not knowledge?
Begetting and nourishing,
Begetting but not possessing,
Enhancing but not dominating.
This is Mysterious Action.

[40t11c] **Tao Huang**
Thirty spokes join at one hub,
Yet it is the emptiness inside the hub that makes the vehicle useful;
Clay is molded into a vessel,
Yet it is the hollowness that makes the vessel useful;
Windows and doors are cut out,
Yet it is their empty space that makes the room usable.
So, any having makes for excess,

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Any not-having makes for usefulness.

[40t12c] **Tao Huang**
Five colors blind the eyes.
Racing and hunting madden the heart.
Pursuing what is rare makes action deceitful.
Five flavors dull the palate.
Five tones deafen the ears.
So, the sage's method is for the belly, not for the eyes.
He abandons the latter and chooses the former.

[40t13c] **Tao Huang**
Favor and disgrace surprise the most.
Value the trouble as you do the body.
Why do "favor and disgrace surprise the most"?
Favor enhances only the inferior,
Receiving it is a surprise,
And losing it is also a surprise.
This is why "favor and disgrace surprise the most."
Why to "value the trouble as you do the body"?
It is only because I have a body that I have trouble.
If I did not have a body, where would the trouble be?
So, if you value the world as you do the body,
You can be entrusted with the world;
If you love the body as you love the beauty of the world,
You can be responsible for the world.

[40t14c] **Tao Huang**
Look for it and it can not be seen, it is called invisible;
Listen to it and it can not be heard, it is called inaudible;
Reach for it and it can not be touched, it is called intangible.
These three are beyond reckoning, so
When these three merge, they are One.
As for this One,
There is nothing above it remaining to be accounted for,
There is nothing below it that has been excluded.
Ever searching for it, it is beyond naming.
It returns to no-thing.
Its state is described as no state,
Its form is described as formless.
It is called the vision beyond focus.
Follow after it, and it proves endless.
Go before it, and no beginning can be found.
Employ the Tao of today in order to manage today's affairs and to know the ancient past.
This is called the principle of Tao.

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[40t15c] **Tao Huang**
The ancient sages of Tao are subtle and mysteriously penetrating.
Their depth is beyond the power of will.
Because it is beyond the power of will,
The most we can do is describe it:
Thus, full of care, as one crossing the wintry stream,
Attentive, as one cautious of the total environment,
Reserved, as one who is a guest,
Spread open, as when confronting a marsh,
Simple, like uncarved wood,
Opaque, like mud,
Magnificent, like a valley.
From within the murky comes the stillness.
The feminine enlivens with her milk.
Keeping such a Tao, excess is undesirable.
Desiring no excess, work is completed without exhaustion.

[40t16c] **Tao Huang**
Reaching the ultimate emptiness,
Concentrating on the central stillness,
All things work together.
From this I observe their returning.
All things under heaven flourish in their vitality,
Yet each returns to its own root.
This is stillness.
Stillness means returning to its destiny.
Returning to its destiny is steadfastness.
To know steadfastness means enlightenment.
Not to know steadfastness is to act forcefully.
Acting forcefully brings disaster.
Knowing the steadfast implies acceptance.
Acceptance is impartial.
Impartial is regal.
Regal is heaven.
Heaven is Tao.
Tao is beyond danger even when the body perishes.

[40t17c] **Tao Huang**
The eminent has consciousness of self.
The next down are loved and praised.
The next down are feared,
At the bottom is the source.
When faith is weak, there is distrust.
Especially in the worth of speech.
Results speak for themselves.
This, people call me Nature.

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[40t18c] **Tao Huang**
When the Great Tao is abandoned,
There is benevolence and righteousness.
When intelligence arises,
There is a great deal of manipulation.
When there is disharmony in the family,
There comes about filial piety.
When the country is in big trouble,
There arises patriotism.

[40t19c] **Tao Huang**
Get rid of wisdom, abandon intelligence, and
People will benefit a hundredfold.
Get rid of benevolence, abandon justice, and
People will return to filial piety and kindness.
Get rid of skill, abandon profit, and
Thieves will disappear.
These three are inadequate.
So just let things be.
Observe the plain and embrace the simple.
Do not think much and do not desire much,
Get rid of learning and worry will disappear.

[40t20c] **Tao Huang**
How much difference is there between yea and nay?
How much difference is there between beautiful and ugly?
What one fears is what he cannot help but fear.
One is in the wilderness without central ground.
Ordinary people are fulfilled,
Eating delicious food,
Reaching the climax of romance.
I am desireless and without anticipation,
Like a baby who does not yet.
Gathering energy together, entering the abyss beyond the point of no return.
Ordinary people have more than enough,
I am a fool at heart, as a water droplet is to the spring.
People of affairs are bright and intelligent.
I alone am unintelligent.
People of affairs are cunning and clever.
I alone am dull and unsophisticated,
Unnoticed in the depth of the sea,
Looked for in an endless horizon.
Ordinary people are productive,
I alone maintain the living essence within.
I alone stay with a unitary source, as if stubborn.

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I want to be wholly different from everyone else,
By taking my sustenance from the mother source.

[40t21c] **Tao Huang**
The marks of profound action follow only from the Tao.
The substance of Tao is boundless and unfathomable.
Unfathomable and boundless,
In its center there is form;
Boundless and unfathomable,
In its center there is an object;
Embryonic and dark,
In its center there is essence;
The essence is very pure,
In its center there is trust.
From now to the days of old,
Its name never dies,
Because it creates all things in their beginning.
How do I know the source of all beginnings?
From this.

[40t22c] **Tao Huang**
Yield, and retain integrity.
In the depths of whirling, there is stillness.
The hollow enables the plentiful.
The old gives way to the new.
The small allows for increase.
Excess breeds confusion.
Therefore the sage holds oneness as the shepherd of the world.
He who does not display himself is seen.
He who does not justify himself is understood.
He who does not lash out succeeds.
He who does not build himself up endures.
Therefore,
Only the spirit of noncompetition makes things noncompetitive.
So the old saying, "yield, and retain integrity," is but a few words,
But when rightly understood, integrity returns.

[40t23c] **Tao Huang**
Natural speech consists of few words.
Gusty winds do not last all morning,
Cloudbursts do not last all day.
What makes this so?
Heaven and earth will not last forever,
How could a human being last!
So the person who works according to Tao unites with Tao.
In the same way he unites with action.

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In the same way he unites with loss.
Uniting with action, the Tao becomes action.
Uniting with loss, the Tao becomes loss.

[40t24c] **Tao Huang**
Those who boast of themselves lose their stance.
He who displays himself is not seen.
He who justifies himself is not understood.
He who lashes out does not succeed.
He who builds himself up does not endure.
In the sense of Tao,
This is said to be eating too much and acting too much.
It results in disgust.
Those who desire will not endure.

[40t25c] **Tao Huang**
Matter is formed from chaos.
It was born before heaven and earth.
Silent and void.
Standing alone, without territory,
Able to be mother to the world.
I do not yet know its name,
I call it Tao.
With reluctance I deem it to be Great.
Great refers to the symbol.
The symbol refers to what is remote.
What is remote refers to returning.
Tao is great.
Heaven is great.
Earth is great.
Kingship is great.
These are the four great things in the world,
Kingship is one of them.
Humankind takes its origin from earth.
Earth takes her origin from heaven.
Heaven takes its origin from Tao.
Tao takes its origin from Nature.

[40t26c] **Tao Huang**
The heavy is the root of the light.
Tranquility is the master of the restless.
Thus, the noble person will travel all day without leaving his seat.
Though the center of the highest authority,
And surrounded by luxury,
He remains clear-minded.
How could the king of myriad chariots treat his body with less care than he gives the country?

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Being careless loses the foundation.
Being restless loses mastery.

[40t27c] **Tao Huang**
A good traveler leaves no tracks.
A good speaker is without flaw.
A good planner does not calculate.
A good doorkeeper does not lock, yet it cannot be opened.
A good knotter does not use binding, yet it cannot be undone.
Therefore, the sage is good at his earnest demands upon people.
So no one is left out.
No talent is wasted.
This is called being in the tow of enlightenment,
And it ensures the good person.
For everything that is good is the teacher of the good person.
Everything that is bad becomes a resource for the good person.
No need to honor the teachers.
No need to love the resources.
Though knowing this is a great paradox,
It is the subtle principle.

[40t28c] **Tao Huang**
Understanding the male and holding onto the female
Enables the flow of the world.
This being the flow of the world, the eternal action abides.
Knowing that the eternal action abides is to return to childhood.
Understanding the pure and holding on to the impure
Enables the cleansing of the world.
With the cleansing of the world, ongoing action suffices.
When ongoing action suffices, it returns to simplicity.
Understanding the white and holding on to the black
Enables the formation of the world.
Being the formation of the world, ongoing action does not stray.
When ongoing action does not stray, it returns to the infinite.
This simplicity takes shape as a mechanism.
The sage makes it the head ruler.
Great ruling never divides.

[40t29c] **Tao Huang**
I see that those who want to take over the world and manipulate it do not succeed.
The sacred mechanism of the world cannot be manipulated.
Those who manipulate it will fail,
Those who hold on to it will lose it.
Matter
Either leads or follows,
Either heats or chills,

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Either strengthens or weakens,
Either enhances or destroys.
So the sage abandons extremes, extravagance, multiplicity.

[40t30c] **Tao Huang**
Using the Tao as the rule for governing the people,
Do not employ the army as the power of the world.
For this is likely to backfire.
Where the army has marched, thorns and briars grow.
Being good has its own consequence,
Which cannot be seized by power.
Achieving without arrogance,
Achieving without bragging,
Achieving without damage,
Achieving without taking ownership.
This is called achieving without force.
Matter becomes strong, then old.
This is called "Not-Tao."
Dying young is "Not-Tao."

[40t31c] **Tao Huang**
The army is the mechanism of bad luck.
The elements of the world may oppose.
So those who have ambitions cannot rest.
Therefore the nobleman takes his place on the left side,
And the commander on the right side.
So the army is not the nobleman's weapon.
As a mechanism of bad luck,
He uses it only as the last resort.
Then the best way is to use it quickly and destructively.
Do not enjoy this.
To take delight in it is to enjoy killing people.
Those who enjoy killing people do not attract the favor of the world.
The good inclines to the left,
The bad inclines to the right.
Thus the intelligent officer stays on the left,
The army commander stays on the right.
Speaking in an image of sadness,
After killing the people, every one stands in mourning.
Victory is celebrated as a funeral service.

[40t32c] **Tao Huang**
Tao is eternally nameless.
Though simplicity is small,
The world cannot treat it as subservient.
If lords and rulers can hold on to it,

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Everything becomes self-sufficient.
Heaven and earth combine and allow sweet dew.
Without rules, people will naturally become equal.
At the outset, the rule must be expressed.
Once it exists, stop speaking of it.
The result of not speaking of it is to eliminate danger.
In a manner of speaking, Tao is to the world
As the rivers are to oceans and seas.

[40t33c] **Tao Huang**
To know others is to be knowledgeable,
To know oneself is enlightenment;
To master others is to have strength,
To master oneself is to be powerful.
To know what is sufficient is to be rich.
To act with determination is to have will.
Not to lose one's substance is to endure.
To die, but not be forgotten is to be immortal.

[40t34c] **Tao Huang**
As the Tao is all-pervading,
It operates on both the left and the right.
Success is consequent to all affairs.
It does not proclaim its own existence.
All things return.
Yet there is no claim of ownership,
So it is forever desireless.
This can be called small.
All things return.
Yet there is no claim of ownership,
This can he called great.
The sage accomplishes greatness in not acting great.
Thus can he accomplished what is great.

[40t35c] **Tao Huang**
Holding on to the great Symbol,
The whole world carries on.
On and on without doing harm.
Being happy at peace,
Enjoying greatly the music and food,
Travelers stop by.
When the Tao is spoken forth plainly
It has no flavor at all.
Look, but that is not sufficient for seeing.
Listen, but that is not sufficient for hearing.
Use it, but it is not exhausted.

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[40t36c] **Tao Huang**
When you want to constrict something,
You must first let it expand;
When you want to weaken something,
You must first enable it;
When you want to eliminate something,
You must first allow it;
When you want to conquer something,
You must first let it be.
This is called the Fine Light.
The weak overcomes the strong.
Fish cannot live away from the source.
The sharp weapon of the nation should never be displayed.

[40t37c] **Tao Huang**
Tao is eternally nameless.
If lords and rulers would abide by it,
All things would evolve of themselves.
What evolves desires to act.
I, then, suffuse this with nameless simplicity.
Suffusing with nameless simplicity is eliminating humiliation.
Without humiliation, peace arises.
Heaven and earth regulate themselves.

[40t38c] **Tao Huang**
Eminent action is inaction,
For that action it is active.
Inferior action never stops acting,
For that reason it is inactive.
Eminent action is disengaged,
Yet nothing is left unfulfilled;
Eminent humanness engages,
Yet nothing is left unfulfilled;
When eminent righteousness engages,
It reduces the results of engagements;
Eminent justice engages, but does not respond adequately to situations.
For that reason it is frustrated.
When Tao is lost,
It becomes Action;
When Action is lost,
It becomes benevolence;
When benevolence is lost,
It becomes justice.
When justice is lost,
It becomes propriety.

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Propriety is the veneer of faith and loyalty,
And the forefront of troubles.
Foresight is the vain display of Tao,
And the forefront of foolishness.
Therefore, the man of substance
Dwells in wholeness rather than veneer,
Dwells in the essence rather than the vain display.
He rejects the latter, and accepts the former.

[40t39c] **Tao Huang**
Those from the past have attained Oneness.
By attaining Oneness, heaven is clear.
By attaining Oneness, earth is at peace.
By attaining Oneness, the spirit is quickened.
By attaining Oneness, the valley is filled.
By attaining Oneness, the king puts order in the whole world.
All these result from Oneness.
Without its clarity, heaven is liable to explode.
Without its peace, earth is liable to erupt.
Without its quickening, the spirit is liable to die out.
Without its fullness, valleys are liable to dry out.
Without proper esteem, the king is liable to fall.
Esteem is rooted in the humble.
The high is founded upon the low.
This is why the lords and rulers call themselves widows and orphans without support.
Is this is not the root of being humble?
Much praise amounts to no praise.
Without preference, Being is as resonant as Jade and as gravelly as stone.

[40t40c] **Tao Huang**
Tao moves by returning.
Tao functions by weakness.
All things under heaven are born of being.
Being is born of nonbeing.

[40t41c] **Tao Huang**
When eminent persons hear of Tao,
They practice it faithfully;
When average persons hear of Tao,
It seems that they practice it, and it seems they do not;
When inferior persons hear of Tao,
They ridicule it.
Without such ridicule, it would not be Tao.
Thus, the aphorism that suggests the way is:
Knowing the Tao seems costly.
Entering Tao seems like retreating.

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Becoming equal with Tao gives birth to paradoxes.
Eminent action is like a valley.
Complete understanding resembles being disgraced.
Vast action seems yielding.
Action that builds up seems remiss.
Pure integrity seems perverse.
The great square has no angles.
The great talent matures late.
The great voice sounds faint.
The great image has no form.
The Tao is praised but is unnameable.
Only Tao is good at beginning and good at completion.

[40t42c] **Tao Huang**
Tao gives rise to one.
One gives rise to two.
Two gives rise to three.
Three gives rise to all things.
All things carry yin and embrace yang,
Drawing Chi together into harmony.
What the world hates is the widow and orphan without support.
But lords and rulers name themselves these.
Do not seek gain from losing, nor loss from gaining.
What people teach, after discussion becomes doctrine.
Those who excel in strength do not prevail over death.
I would use this as the father of teaching.

[40t43c] **Tao Huang**
What is softest in the world penetrates what is hardest in the world.
Nonbeing enters where there is no room.
From this I know the riches of nonaction.
Wordless teaching and the riches of nonaction is matched by very little in the world.

[40t44c] **Tao Huang**
Which is more cherished, the name or the body?
Which is worth more, the body or possessions?
Which is more beneficial, to gain or to lose?
Extreme fondness is necessarily very costly.
The more you cling to, the more you lose.
So knowing what is sufficient averts disgrace.
Knowing when to stop averts danger.
This can lead to a longer life.

[40t45c] **Tao Huang**
Grand perfection seems lacking, yet its use is never exhausted.
Grand fullness seems empty, yet its use never comes to an end.

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Grand straightforwardness seems bent.
Grand skill seems clumsy.
Grand surplus seems deficient.
Activity overcomes cold.
Stillness overcomes heat.
Peace and tranquility can be the measure of the world.

[40t46c] **Tao Huang**
When there is Tao in the world, work horses are used to fertilize the land.
Without Tao in the world, the war horse flourishes in the countryside.
There is no crime greater than fostering desire.
There is no disaster greater than not knowing when there is enough.
There is no fault greater than wanting to possess.
Knowing that sufficiency is enough always suffices.

[40t47c] **Tao Huang**
In order to know the world, do not step outside the door.
In order to know the Tao of heaven, do not peer through the window.
The further out you go, the less you know.
So the sage knows without moving, identifies without seeing, accomplishes without acting.

[40t48c] **Tao Huang**
Having a zest for learning yields an increase day by day.
Hearing the Tao brings a loss day by day.
Losing more and more until inaction results.
Inaction results, yet everything is done.
Managing the world always involves nonengagement.
As soon as there is engagement, there is never enough of it to manage the world.

[40t49c] **Tao Huang**
The sage is always without his own mind.
He uses people's minds as his mind.
He is kind to those who are kind.
He is also kind to those who are not kind.
It is the kindness of Action itself.
He is trustworthy to those who are trustworthy.
He is also trustworthy to those who are not trustworthy.
It is the trust of Action itself.
In the world, the sage inhales.
For the world, the sage keeps the mind simple.
All people are fixated on the ears and eyes,
While the sage always smiles like a child.

[40t50c] **Tao Huang**
We live, we die.
The companions of life are three and ten.

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The companions of death are three and ten.
That people live their active life necessarily leading to the ground of death is three and ten.
Why so?
It is the nature of life itself.
As a matter of fact, I hear of those who are good at preserving their lives:
Walking through, not avoiding rhinos and tigers.
Entering battle without wearing armaments.
The rhino has no place to dig its horns.
The tiger has no place to drag its claws.
The soldier has no place to thrust his blade.
Why is this so?
Because they have no place to die.

[40t51c] **Tao Huang**
Tao enlivens.
Action nourishes.
Matter forms.
Mechanism completes.
For that reason, all things worship Tao and exalt Action.
The worship of Tao and exaltation of Action are not conferred, but always arise naturally.
Tao enlivens and nourishes, develops and cultivates, integrates and completes, raises and sustains.
It enlivens without possessing.
It acts without relying.
It develops without controlling.
Such is called mystic Action.

[40t52c] **Tao Huang**
The world begins with the mother as its source.
When you have the mother, you know the son.
When you know the son, return to preserve the mother.
Although the body dies, there is no harm.
By closing your mouth and shutting the door, there would be no wearing down of life.
When opening the mouth and pursuing your affairs, life cannot be preserved.
Seeing what is small is discernment.
Preserving subtleness is strength.
Using the light enables one to return to discernment.
Without losing the center of the body is called penetrating the eternal.

[40t53c] **Tao Huang**
Through discrimination, I have the knowledge to walk in the great Tao.
The only fear is what is other than that.
The great Tao is quite smooth, yet people prefer a short-cut.
The court is so busy legislating that the fields go uncultivated and granaries are all empty.
They wear the magnificent clothing, girdle the sharp swords.
They are gorged with food and possess many brides.
Their bounty suffices but they continue to steal.

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This is opposite of Tao.

[40t54c] **Tao Huang**
What is well-built is not pulled down.
What is well-fastened is not separated.
Sons and grandsons worship unceasingly.
Cultivate the self, and the Action is pure.
Cultivate the family, the Action is plentiful.
Cultivate the community, the Action endures.
Cultivate the nation, the Action is fruitful.
Cultivate the world, the Action is all-pervading.
Treat the self by the standard of self.
Treat the family by the standard of family.
Treat the community by the standard of community.
Treat the nation by the standard of nation.
Treat the world by the standard of world.
How do I know how the world is such?
Thus.

[40t55c] **Tao Huang**
Action in its profundity is like a newborn baby.
Poisonous insects and venomous snakes do not sting it.
Predatory birds and ferocious animals do not seize it.
Its bones are soft and its sinews supple, yet its grasp is firm;
Without knowing the union of male and female, its organs become aroused.
Its vital essence comes to the point;
Crying all day, its voice never becomes hoarse.
Its harmony comes to the point.
Harmony is eternal.
Knowing harmony is discernment.
Enhancing life is equanimity.
Generating vitality through mind is strength.
When things reach their climax, they are suddenly old.
This is "Non-Tao."
"Non-Tao" dies young.

[40t56c] **Tao Huang**
Those who know, do not say.
Those who say, do not know.
Close the mouth.
Shut the door.
Merge into light.
As ordinary as dust.
Blunt the sharpness.
Unravel the entanglements.
This is called mysterious sameness.

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You are not intimate by acquiring it;
You are not distant in not acquiring it.
You do not profit by acquiring it;
You do not lose it by not acquiring it.
You are not ennobled by acquiring it;
You are not disgraced by not acquiring it.
This enables the nobility of the world.

[40t57c] **Tao Huang**
Using the right lawfulness to govern the country.
Using unexpectancy to conduct the battle.
Using disengagement to take over the world.
How do I know this is so?
Thus.
The more prohibitions there are in the world, the poorer people will be.
The more destructive weapons people have, the more chaotic the nation will become.
The more know-how people have, the more bizarre things will appear.
The more rules and demands that flourish, the more thefts there will be.
Therefore the sage says:
When I am inactive, people transform themselves.
When I abide in stillness, people organize themselves lawfully.
When I am disengaged, people enrich themselves.
When I choose nondesire, people remain simple.

[40t58c] **Tao Huang**
When the government is silent, people are sincere.
When the government is intrusive, the state is decisive.
Disaster is what fortune depends upon,
Fortune is what disaster subdues.
Who knows a final outcome?
There is no right lawfulness.
Justice tends towards the extreme.
Kindness tends towards evil.
People have been familiar with this for a long time.
So,
Be rounded without cutting.
Be compatible without puncturing.
Be straightforward without trapping.
Be bright without dazzling.

[40t59c] **Tao Huang**
For governing people and serving the heaven, nothing is better than frugality.
Only frugality enables the pre-empty measures.
Pre-empty measures mean a great accumulation of Action.
A great accumulation of Action leaves nothing to be conquered.
When nothing needs to be conquered,

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No-boundary is known.
When no-boundary is known, it allows the country to exist.
The country, existing from its source, can endure.
This is the Tao of having a deep root, a strong stem, a long life, and an enduring vision.

[40t60c] **Tao Huang**
Governing a large country is like cooking a small fish.
If Tao is utilized to manage the society, its ghost will not become spirit.
Not that ghost is not spiritual, but that the spirit harms no people;
Not only does the spirit harm not the people, but that the sage is harmless.
As those two cause no harm, they are united in Action.

[40t61c] **Tao Huang**
A great nation flows downwardly, it is the mother of the world and the integration of the world.
The mother is always tranquil and overcomes the male by her tranquility, so she benefits the world.
A great nation relies on a low position to take over a small nation.
A small nation, being in a low position, is taken over by a great nation.
So being lower allows taking over or being taken over.
Being a great nation only desires to unify the people.
Being a small nation only seeks people's business.
They both get what they want, but the greater is being lower.

[40t62c] **Tao Huang**
Tao is the conductor of all things.
The treasure of the good.
The protector of the bad.
Beautiful words can advertise well.
Noble conduct brings praise to people.
As for those who conduct the bad, why reject them for it?
Therefore, after the crowning of the emperor comes the appointing of three administrations.
Being presented with jade in front of the team of four horses is not better than sitting and entering thus.
The reason why this is valued of old is,
It allows having without asking, and it allows forgiveness of wrong.
Thus, it is most valuable to the world.

[40t63c] **Tao Huang**
Do nondoing.
Engage in non-affairs.
Savor non-flavor.
Large or small, many or few, reward or punishment, are all being done through Action.
Seek what is difficult with ease.
Effect what is great while it is small.
The most difficult things in the world are done while they are easy.
The greatest things in the world are done while they are small.
The sage never plans to do a great thing.
Thus, he accomplishes what is great.

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Facile promises necessarily result in little trust.
What is easy necessarily entails difficulty.
Thus the sage, through extreme trials, encounters no difficulty.

[40t64c] **Tao Huang**
It is easy to sustain what is at rest.
It is easy to plan for that of which there is not even a sign.
What is fragile is easily broken.
What is minute is easily dispersed.
Act upon it before it exists.
Regulate it before it becomes chaos.
A massive tree grows from a little sprout.
A nine-story-building rises from a clod of earth.
A thousand fathoms begin with a single step.
Those who impose action upon it will fail.
Those who cling to it lose it.
So the sage, through nonaction, does not fail.
Not clinging, he does not lose.
The common people's engagement in affairs fails prior to success.
So the saying goes,
"Give as much careful attention to the end as to the beginning, then the affairs will not fail."
It is on that account that the sage desires not to desire and does not value goods that are hard to get.
He learns not to learn and restores the common people's losses.
He is able to support the nature of all things and, not by daring, to impose action.

[40t65c] **Tao Huang**
Those who practiced Tao in olden times did not enlighten people,
Rather they made them simple.
What makes it the hardest to govern the people is what they already know.
It becomes most difficult to govern people because of their knowledge.
So, using knowledge to govern the country, knowledge itself becomes the thief of the country.
Not using knowledge to govern the country, knowledge itself is the Action of the country.
Always realize that these two are the model for ruling.
Always be aware that this model is the mystic Action.
Mystic Action is deep and far-reaching.
It is the opposite of matter.
Only thus does it approach the Great Harmony.

[40t66c] **Tao Huang**
The reason why rivers and seas have the capacity for kingship over all the valleys is that they excel in lowliness.
That is why they have the capacity for kingship over all valleys.
Thus, since the sage wants to elevate the people, his speech is down to earth.
Since the sage wants to advance the people, he positions himself at the back,
So that when he is at the front, people do not harm him.
When he stands above, people do not feel pressure.

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The whole world supports him untiringly.
Since he does not rely on competition, the world has nothing with which to compete.

[40t67c] **Tao Huang**
Everyone in the world says I am great, great without parallel.
Being without parallel is what enables greatness.
If there is a long-standing parallel, it becomes small.
I always have three treasures:
First is compassion.
Second is frugality.
Third is to not dare act in front of the world.
So compassion enables courage.
Frugality enables abundance.
Not daring to act in front of the world enables the mechanism to endure.
Today there is courage without compassion.
There is abundance without frugality.
There is appearance alone without substance.
This means no-life.
Through compassion: fight and win, defend and be secure.
When the heaven establishes itself, it always relies upon compassion.

[40t68c] **Tao Huang**
Being a good warrior does not entail power.
A good fighter is not angry.
One who is good at overcoming the enemy does not contact him.
One who is good at leading people acts humbly.
This is called the Action of noncompetition.
This is called leading people.
This is called the Ultimate as old as heaven.

[40t69c] **Tao Huang**
There is a saying on using military force:
I dare not be the host, but rather a guest.
I dare not advance an inch, but rather retreat a foot.
This is called performing without performing, rolling up one's sleeves without showing the arms.
By not holding on to an enemy, there is no enemy.
There is no disaster greater than having no enemy.
Having no enemy almost destroys my treasure.
When opposing armies clash, those who cry win!

[40t70c] **Tao Huang**
My words are easy to understand and easy to apply.
Yet no one in the world can understand them and no one could apply them.
Words have their origin, and events have their leader.
Only because of prevailing ignorance am I not understood.
The fewer who understand me, the more precious I am.

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So the sage wears shabby cloth, but holds a treasure within.

[40t71c] **Tao Huang**
Knowing that you don't know (everything) is superior.
Not knowing that you don't know (everything) is a sickness.
So the sage's being without sickness is that he knows sickness as sickness;
Thus, he is without sickness.

[40t72c] **Tao Huang**
People are fearless before the power.
If fear arises, it will be a great fear.
Not constraining the living environment,
They do not get bored by life.
Because we do not get bored, there is no boredom.
Therefore the sage is self-aware but not introspective.
He has self-respect but does not price himself.
He rejects one and takes the other.

[40t73c] **Tao Huang**
Courage combined with daring promotes killing.
Courage not combined with daring promotes life.
These two can be either beneficial or harmful.
Who knows the reason for what heaven hates?
The Tao of heaven is
Good at winning without fighting,
Good at responding without speaking,
Appearing without being asked,
Good at strategizing while fighting.
The net of heaven is broad and loose,
Yet nothing slips through.

[40t74c] **Tao Huang**
Whenever people are unafraid of death, how can killing be used as a threat?
Whenever people are afraid of death and are acting contrary, I will catch and kill them, who else can act so?
When people are absolutely afraid of death but perform killing, they are the best qualified to be executioners.
This is like doing carving for a master craftsman.
Doing the carving for a master craftsman, how could one's hand not get cut?

[40t75c] **Tao Huang**
The reason people are starving is because the government taxes too much.
This is the reason for starvation.
The reason people are hard to govern is because their leaders are actively engaged.
This is why they are hard to govern.
The reason people are not serious about death is because they seek the burdens of life.
This is why they are not serious about death.
Only those who are not slaves to life are wise to the value of life.

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[40t76c] **Tao Huang**
When people are born, they are soft and gentle.
When they die, they are stiff and callous.
When myriad things, grasses and trees, are born, they are soft and tender.
When they die, they are withered.
So stiffness and callousness are the company of death.
Softness and suppleness are the company of life.
The powerful army will not win.
A stiff tree will break.
So stiffness and power stay below.
Softness and suppleness stay above.

[40t77c] **Tao Huang**
The Tao of heaven is like drawing a bow.
The high bends down,
The low rises up.
The surplus decreases,
Insufficiency is supplied.
So the Tao of heaven reduces what is surplus and enhances what is insufficient.
The human Tao reduces what is insufficient and caters to the surplus.
Who can use the surplus to benefit the heaven?
Only those who possess Tao.
So the sage
Exists without ownership,
Accomplishes without holding on.
It is thus, without desire, that the wise see.

[40t78c] **Tao Huang**
Nothing in the world is softer and more supple than water.
When confronting strength and hardness nothing can overcome it.
Using nothing simplifies.
Using water overcomes hardness.
Using weakness overcomes strength.
There is no one in the world who does not know it, but no one can apply it.
So it is a saying of sages that:
Whoever can bear the disgrace of the country is the ruler of the country.
Whoever can bear the misfortune of the world is the ruler of the world.
Truthful speech seems paradoxical.

[40t79c] **Tao Huang**
Reconciling a great hatred necessarily entails unsolved hatred.
How can this be kindful?
So the sage honors the left-hand tally but does not blame people.
Before the kind Action, hold onto the tally.
Before the kindless Action, hold onto the openness.

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The Tao of heaven is impersonal.
It enhances those who are kind.

[40t80c] **Tao Huang**
A small country has few people.
Weapons are far more numerous than the people, but they are not used.
Let people be serious about death and enjoy a long journey.
Though there are carriages and boats, they are not useful for travel.
Let people return to:
Use the technique of knotting the rope,
Enjoying the food,
Appreciating the cloth,
Delighting in customs,
Settling into their living conditions.
The neighboring countries are in sight.
The sounds of dogs and chickens are heard.
People grow old and die without interference from each other.

[40t81c] **Tao Huang**
Trustworthy words are not beautiful.
Beautiful words are not trustworthy.
The knower does not know everything.
The know-it-all knows nothing.
Kindness is not overindulgent.
Overindulgence is not kind.
The sage does not collect.
As soon as he exists for others, he has more.
As soon as he gives to others, he has more.
So the Tao of heaven benefits and does not harm.
The Tao of humankind exists and does not compete.

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[41t01c] **Tang Zi-chang**
Dao that can be talked about is not the eternal Dao itself;
A name that can be given is not the eternal thing itself.
The nameless existed
Before the birth of birth of Heaven and Earth - Universe;
The names which were given were after
The birth of All Things.
By the eternity of unknown existence
Comprehend the common essence of things;
By the eternity of Existence
Observe the apparent differences.
These two came from the same origin - the unknown,
But with different names.
They all are called the "profoundness",
Profoundly and profoundly it is the entrance
From which come all wonders.

[41t02c] **Tang Zi-chang**
When the whole world recognizes that beauty is beautiful,
It may be not beautiful at all.
When the whole world recognizes that goodness is good,
It may not be good at all.
Thus, existence and nonexistence produce each other.
The high and the low are compared with each other.
The long and the short show off each other.
The high and the low compliment each other.
The front and the rear follow each other.
Thus the Sage ruler administered state affairs by non-interference and carried out education by non-preaching.
All things are resolved in order and nothing is rejected.
It produces All Things but it does not possess them.
It provides everything for them but it does not take anything from them.
He accomplished deeds for them, but he did not claim the deeds.
Since he did not claim the deeds, they did not leave him.

[41t03c] **Tang Zi-chang**
Promote no exalted persons, thus enabling the people to cease competition.
Prize no rare goods, thus enabling the people to cease robbery.
Don't display desirable things.
Let people's minds be undisturbed.
A Sage ruler enabled them to be tranquil in their hearts;
be filled in their stomachs;
be weakened in their ambitions;
be strengthened in their will.
He made them less intelligent and less desirous.
If intelligent people are made afraid of doing wrong, then no one in the world can not be governed.

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[41t04c] **Tang Zi-chang**
Dao is charged to produce these gases into orderly use.
The eternal capacity will never overflow.
Profoundly!
It is the ancestor of All Things!
It blunts all sharpness;
it settles all disputes;
it harmonizes all lights and it unites all lands.
The clear mind will be constantly receptive.
We do not know whose descent it is.
It existed before all phenomena and all lives.

[41t05c] **Tang Zi-chang**
Heaven and earth are not benevolent because they make All Things sacrificial victims.
Sage rulers were not benevolent because they punished the people as sacrificial victims.
Between the heavens and the earth there is nothing but an empty space!
It may be compared to a bellow or pocket of vast capacity.
Humbly modest but not submissive.
The more it moves, changes, the more nearly perfect it becomes.
Excess means Extreme.
It is better to hold fast to perfection.

[41t06c] **Tang Zi-chang**
The unlimited capacity of valleys;
the unbelievable power of Spirits;
and the unending life of immortality are called the Profound Origin Mother.
The beginning of the Profound Origin Mother is the root of Heaven and Earth.
Endlessly, endlessly!
It is existing.
Yet its usefulness is invisible.

[41t07c] **Tang Zi-chang**
Heaven is enduring and earth is lasting.
Why heaven and earth can be enduring and lasting is because they do not live for themselves, thus, they can endure and last.
So that a Sage ruler put himself behind others, and he came to the front;
he excluded himself from struggle with others and he survived.
It is because he was selfless that he fulfilled himself.

[41t08c] **Tang Zi-chang**
Perfect excellence is like gentle water.
Gentle water benefits All Things and yet it does not struggle.
Do away with what all people hate.
Thus this is approaching Dao.
Give to what is of perfect personnel.

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Stay in a perfect place,
think in a perfect way,
cooperate with perfect people,
speak perfect truth,
govern in perfect order,
work for perfect potentiality,
move when the time is perfect.
Because of non-struggle, therefore, there is no blame.

[41t09c] **Tang Zi-chang**
Do not concentrate one's wealth in abundance.
It is far better for one to know where to stop.
Do not beat one's sword sharp, one can never keep its edge for ever.
If their houses are full of gold and jade, they have no way to keep them forever.
If they are proud of having great riches and honors, they just make more troubles for themselves.
When merits have been achieved, fame has been completed - one may withdraw himself.
That is to follow the law of Nature.

[41t10c] **Tang Zi-chang**
By keeping the body and soul balanced, they can not be split.
By soft breathing and being tender, one can be innocent.
By purifying the mind and broadening views, one can be free from errors.
By loving the people and serving the country, one should not interfere.
If one's mind is indecisive, one should make it inactive.
By thoroughly understanding all angles, one can discard dogmatism.
It gives life, nourishes them.
It produces all things but it does not possess them.
It provides everything for them but it does not take anything from them.
It leads them but does not lord over them.
This is called the "incomprehensive Virtues".

[41t11c] **Tang Zi-chang**
To combine two thirty-spoke wheels makes a cart.
Where there is a capacity in it, it possesses the function of a cart.
A lump of clay can be made into pottery.
Where there is a capacity within it, it possesses the function of a vessel.
A house is built with windows and doors.
Where there is a capacity in it, it possesses the function of a house.
Thus to possess a thing is for its utility, while its capacity is its function.

[41t12c] **Tang Zi-chang**
Five excessive colors make people blind;
five excessive sounds make people deaf;
five excessive flavors rob people's taste;
racing and hunting make people mad;
and rare goods make people steal.

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Thus a Sage ruler took care of people's basic-needs (stomachs), not their excessive-desires (luxuries).
Thus he eliminated desires and supplied needs.

[41t13c] **Tang Zi-chang**
Yet, honor and dishonor cause the same excitement.
Pleasure and worry affect the same body.
What does it mean by "honor and dishonor cause the same excitement"?
People look up to honor and look down upon dishonor.
They are excited when they get the honor;
they also are excited when they lose the honor.
What does it mean by "the great worry of man is because of love for self"?
The reason that we have worry is because we have ourselves.
If we could forget ourselves, what else remains to be our worry?
Hence, if one loves the world as much as himself, he may be able to rule the world.
If one treasures the world as much as himself, he may be trusted with the world.

[41t14c] **Tang Zi-chang**
Look at it, but it cannot be seen, it is called "the shapeless".
Listen to it, but it cannot be heard, it is called "the soundless".
Grasp it, but it cannot be held, it is called "the bodyless".
These three characteristics are incomprehensible, yet they uniquely constitute the oneness of Dao.
Look upward, it is not clear.
Look downward, it is not dim.
Continuously, continuously!
We are unable to trace it's original name because it returns to the state of Unknown existence.
It is called "the formless form" and "the imageless image".
That is why it is called "the indistinct and elusive".
To embrace Dao from ancient times is to know the original causes of the past in order to control what is going on in the present.
This is called "the Law of Dao".

[41t15c] **Tang Zi-chang**
The ancient scholar knew how to be perfect:
keep himself subtle, wonderful, profound and flexible.
He kept his mind so deep that it could not be fathomed!
Because it could not be fathomed, it could only be described superficially:
Hesitatingly, like one who is crossing a stream in winter;
Timidly, like one who is new to his surrounding neighbors;
Reservedly, like a new guest;
Yieldingly, like ice which is melting;
Honest, like Pure Matter;
Obscure, like muddy water;
and Capacious, like a deep valley.
Who can calmly make the muddy (chaotic) clear (orderly)?
Who can calmly change the static (matter) into dynamic (force)?
To return to Dao is to let the capacity of mind not be over-filled.

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Only the mind which is not over-filled can renew the old and perfect the new.

[41t16c] **Tang Zi-chang**
To have the greatest capacity of mind, keep it quiet and patient,
All things are resolved in order,
In order to understand the merit of Return.
While individual things are growing simultaneously yet all of them will return eventually to the original root (Pure Matter).
To return toward the original root is to see the static phenomenon.
To see the static phenomenon is to know the original order.
To know the original order is to know the eternal law.
If one does not know the eternal law and acts only by means of trial and error he will end in disaster.
By knowing the eternal law one can have capacity;
by having capacity one can be impartial;
by being impartial one can be perfect;
being perfect one can be superior;
by being superior one can be eternal;
and by being eternal one can approach Dao.
There will be no discontinuation of life, even though a human body will die.

[41t17c] **Tang Zi-chang**
The highest rule is that the people are not aware of being ruled.
The next is that they love and praise it.
The last is what they fear and defy.
Truth alone is not enough, some truth is not always true.
It is still better to have Economy of Words.
After personal duties were accomplished, and the state affairs were satisfied - all people said "He is natural".

[41t18c] **Tang Zi-chang**
When the superior Dao was lost, benevolence and righteousness were created.
When intelligence and skills prevailed, superior hypocrisy was displayed.
When family relations were not in harmony, filial piety and parental kindness were encouraged.
When a country was in disorder and justice failed, loyalty and reliability were required.

[41t19c] **Tang Zi-chang**
Abandon sagacity and drop intelligence, the welfare of people can be increased hundredfold;
abandon benevolence and drop righteousness, the people will rejoice in filial piety and parental love;
abandon crafts and profits, robbers and thieves will cease to exist.
These three are remedies for artificial civilization.
They can never bring about satisfaction:
people should be led to, where they belong - The Nature.
He stopped research, reduced desires, sought plainness, and embraced original simplicity.

[41t20c] **Tang Zi-chang**
Abandon learning, there will be no worry!
What is the real meaning between Yes and No?

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What is the clear distinction between good and bad?
What all men fear, one has to fear.
Most people are busy, busy and never know where to stop.
Most people are happy-go-lucky, as though they are attending a great feast or as though they are ascending a tower for sight-seeing in spring time.
My desire has not yet even started, like an infant who has not yet become a child.
They are rushing and rushing, and never know where to rest.
Most people desire more;
I alone prefer less.
I am simple,
Pure and calm.
Most people feel bright, bright;
I alone seem to be dull.
Most people are searching, searching;
I alone keep quiet, quiet.
Like a calm ocean moving without end.
Most people feel that they have merits;
I alone feel myself useless and worthless.
I alone am different from others and still prefer to drink mother's milk.

[41t21c] **Tang Zi-chang**
The capacity of Grand Virtues is obtained only by following Dao.
Dao is a matter, even though it is indistinct and elusive.
It is elusive and indistinct, yet within it All Images are formed;
It is indistinct and elusive, yet within it All Things are created;
It is shadowy and obscure, yet within it All Vitalities are produced.
It's own vitality is real and valid.
Throughout the past and present the name of Dao has never been dropped.
It observes All Origins.
How do we know that All Origins are so?
By these observations.

[41t22c] **Tang Zi-chang**
Through tolerance can perfection be attained.
By "indirect way" can "direct way" be reached.
Through lowness can highness be maintained.
Through old fashion can new fashion be created.
By "have less" can "have more" be possible.
By having plenty only confusion will result.
Hence one who does not show off is enlightened.
One who does not boast of himself has merit.
One who does not claim credit for himself is popular.
One who does not brandish his success thus leads all.
Because of non-struggle, therefore there is nothing under heaven which can struggle with him.
The ancient saying:
"Through tolerance can perfection be attained."

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Is it an empty talk?
Thus, if one attains perfection everything under heaven will follow him.

[41t23c] **Tang Zi-chang**
Let us observe nature:
A heavy rain can hardly outlast the morning;
a violent hurricane can hardly outlast the day.
Who is responsible for this?
The Heaven and the earth - the Nature.
If the Heaven and the earth however can not make things great and lasting, how could a man expect to do even more?
Thus one who practices Dao is in accord with Dao.
One who is in accord with virtues thus attains virtues.
One who is not in accord with Dao loses Dao.
One who is not in accord with virtues loses virtues.
Truth alone is not enough, nevertheless some truth is not true.

[41t24c] **Tang Zi-chang**
One on tiptoe can not stand well.
One with hard breathing can not live long.
One astride can not walk well.
A self-displayer is not enlightened.
A self-asserter is not popular.
A self-approver has no merit.
A self-boaster can not lead.
From the point of view of Dao this is called "surfeit of food and a tumour on the body".
It is hated by everything!
Thus a man of Dao will never resort to it.

[41t25c] **Tang Zi-chang**
There was something unique manifesting from chaos before the birth of Heaven and Earth.
Remotely!
It stands alone without deviation!
Cyclically!
It moves without an end!
It may be called the mother of the Heaven and the Earth.
We do not know its eternal name but give it the name Dao.
Constrained to give a name, it may be called "Movement".
After moving it is called "Departure".
After departing it is called "Extreme".
To avoid remaining in the extreme, it may be called "Return".
Dao is superior;
the universe is superior;
the world is superior;
and the ruler is superior.
There are four superiors in existence among which the ruler is one.

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Thus, the ruler should follow the law of the world.
The world should follow the law of the universe.
The universe should follow the law of Dao.
Dao follows its own law - the law of Nature.

[41t26c] **Tang Zi-chang**
Heaviness is the cause of lightness.
Serenity is the effect of restlessness.
Therefore, a commanding officer does not risk parting with his supply trains even for a single day journey.
Even though he had honors and respect from others, he stayed at ease and on high.
How could a ruler of "ten thousand chariots" (the King), take a risk lightly before the world?
To be light will then lose the effect.

[41t27c] **Tang Zi-chang**
The perfect traveler does not need a trail.
The perfect speaker does not leave any argument.
The perfect planner does not need a sketch.
The perfect door does not need a latch.
The perfect binder does not need string.
Hence Sage rulers always perfectly saved people, thus nobody was abandoned;
and always perfectly saved things, thus nothing was wasted.
This is called "blocking enlightenment".
The good person is the teacher of the bad person.
A bad person is a lesson for the good person.
Esteem the teacher and be aware of the lesson.
Otherwise even though one is intelligent, he will be misguided.
These are the marvelous functions of Dao.

[41t28c] **Tang Zi-chang**
Know what is the Male - Positive and know what is the Female - Negative.
Be a servant of the world, be a servant of the world, by never departing from virtues in order to lead the world to return to the state of innocent infancy.
Know what is known and reserve what is unknown.
Be a model of the world, be a model of the world, by never failing to attain virtues in order to lead the world to return to a state of "void" - trouble free.
Know what is honorable and know what is dishonorable.
Be the destiny of the world, be the destiny of the world, by constantly accumulating virtues in order to return again to purity Pure Matter.
Ever since Pure Matter purity was changed into civilization,
Sage rulers have used officials as the instruments of rule.
The superior system of rule may exercise no division.

[41t29c] **Tang Zi-chang**
Will anybody want to lead the world according to his selfish design?
I see that he will never attain his end.
The sacred instrument of the world cannot be grasped or intervened:

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one who intervenes will be defeated;
one who grasps will lose it.
Among things:
some are moving ahead, others are following behind;
some are breathing in air, others are breathing in water;
some are strong, others are weak;
some are still carried on and some are dropped.
Therefore, a Sage ruler avoided:
Extreme, Extravagance and Indulgence.

[41t30c] **Tang Zi-chang**
A ruler who is in accord with Dao will never use military force to override the world,
Because this kind of affair ensures reciprocal killing.
Once an army has operated in the field there is nothing left growing but thorny bushes.
Once a great war is over, invariably there are horrible years following.
The perfect fighter is decisive, yet he does not allow himself to be violent.
Decisive but not proud;
decisive but not boastful and decisive when he is obliged to fight.
Be decisive but not aggressive.
A matured living body will soon grow old.
That is called "aberration of Dao".
Aberration of Dao will cause early death.

[41t31c] **Tang Zi-chang**
War is an unlucky instrument.
It is hated by everything!
Thus a man of Dao will never resort to use it.
A position taken by a gentle official is on the right - honorable side;
the position taken by a war conductor is on the left - less honorable side.
War is an unlucky instrument, it is not the instrument of a gentle ruler.
They are obligated to die and utilized by the authority.
To keep calm and have peace of mind is to be superior.
Victory of war is not delightful:
if one delights in war, he delights in killing people;
if one delights in killing people, it will never be possible for him to be at peace with the world.
Thus on happy occasions the right side is honored.
On sad occasions the left side is honored.
During a war, many people are killed,
It should be taken mournfully.
Even a victory should be treated as a funeral.

[41t32c] **Tang Zi-chang**
The eternity of Dao has no name:
Even though Pure Matter is infinitely small, its function is so superior that it is next to none,
If rulers can follow the model of nature, everything under the heaven will render homage to them,
Then the people would automatically be equally sufficient without being directed.

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It was named after the initiation of regulations, when names were given,
Then one will know how to rest.
To know how to stop will not reach a perilous end.
The application of Dao to the world is like the relation of oceans to rivers.

[41t33c] **Tang Zi-chang**
One who knows others is intelligent.
One who knows himself is enlightened.
One who overcomes others has power.
One who disciplines himself has will power.
One who knows satisfaction is rich.
One who overcomes himself is strong.
One who does not lose one's personality, endures.
One who is dead and never forgotten has longevity.

[41t34c] **Tang Zi-chang**
How all-pervading the superior Dao is!
It could be on the left, it could be on the right.
Upon it the life of all things depends and it does not deny anyone.
It accomplishes merits but it does not possess fame.
It shields and nourishes All Things but it does not lord over them.
It may be called the Superior.
Hence, a Sage ruler never wishes to be superior.
Therefore he eventually became superior.

[41t35c] **Tang Zi-chang**
He who holds fast to the superior model, the whole world may follow him without ado.
They follow him without harm, but with comfort, equality and prosperity.
Musical temptation and food's flavor can stop a traveler on the road.
When Dao is tasted by mouth, it is mild and without flavor.
When it is looked at, it cannot be entirely seen;
when it is listened to, it cannot be entirely heard;
and when it is taken, it cannot be eaten.

[41t36c] **Tang Zi-chang**
What is to be contracted may need to be expanded;
what is to be weakened may need to be strengthened;
what is to be reduced may need to be increased;
and what is to be reformed may need to be impaired.
This is called "Starting enlightenment".
A fish cannot live out of water.
A country with deadly weapons should never demonstrate them before others.

[41t37c] **Tang Zi-chang**
The eternity of Dao contrives nothing, yet it provides everything.
If rulers can cling to it - Dao,

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All Things will transform (change) themselves.
Any artificial desire occurring during the transformation, shall be suppressed by the nameless "Purity" (Pure Matter).
Nameless "Purity" (Pure Matter) will do away with artificial desires.
When artificial desires have been done away with, all peoples will be at peace and the world order will be established automatically.

[41t38c] **Tang Zi-chang**
When conduct is of high virtue, one is unconscious of virtue, thus he can accomplish virtue.
When conduct is of low virtue, one is conscious of virtue, thus he cannot accomplish virtue.
High virtue does not contrive and has no desire for gain.
Low virtue also does not contrive but has desire for gain.
High benevolence does contrive yet it has no desire for gain.
High righteousness does contrive and also has desire for gain.
High ritual does not only contrive and desire, but is also violent:
if it finds no response at all, it resorts to fighting its way out with stretched arms.
Hence when Dao is losing, then its virtues are losing.
When virtues are losing, benevolence is encouraged.
When benevolence is losing, the righteousness is encouraged.
When righteousness is losing, then rituals are encouraged.
Rituals stand for the lack of loyalty and reliability and are the beginning of disorder.
Divination stands for the emotional performance of Dao and is the beginning of stupidity.
Therefore the superior man prefers to possess few things rather than an abundance, to have insight rather than to see superficially.
Thus he prefers insight to superficiality.

[41t39c] **Tang Zi-chang**
Since the beginning of Heaven and Earth, there were things attaining balance:
through attaining balance, Heavens equilibrated;
through attaining balance, the Earth became secure;
through attaining balance, minds became calm;
through attaining balance, valleys became capacious;
through attaining balance, All Things became productive;
through attaining balance, rulers achieved justice throughout the world.
Were the heavens are not equilibrated, they might collapse;
were the Earth not secure, it might quake to bits;
were minds not calm, they might be disrupted;
were valleys not capacious, they might dry up;
were All Things non-productive, they might become extinct;
were rulers not obtaining justice throughout the world, they might fall.
Hence, the rulers established the rule based on the ruled;
and the highness was built upon the foundation of the lowness.
When rulers called themselves "orphans", "widows" and "indigents" reminds that they established the rule according to the needs of the ruled.
Did they not?
Thus frequent flattery becomes no flattery.

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Therefore, a perfect gentleman has no excessive desires:
He is smooth like smooth jade!
He is solid like solid rock!

[41t40c] **Tang Zi-chang**
To return is to complete the movement - change.
To be tender is a virtue of Dao.
Universe (Heaven and Earth) and All Things were given birth by Existence.
Existence was given birth by Unknown-Existence.

[41t41c] **Tang Zi-chang**
The superior scholar hears of Dao, he may devote himself to it and follow it;
the average scholar hears of Dao, he sometimes understands it and sometimes he ignores it;
and the inferior scholar hears of Dao, he greatly ridicules it.
If it is not superior, it would not be Dao.
Thus, there are sayings in the Book of Establishment:
Enlightened Dao looks as if obscured;
advanced Dao looks as if retreating and the smooth way of Dao looks as if rugged;
high virtue looks as if common;
the superior distinction may seem indistinct;
abundant virtue looks as if insufficient;
vigorous virtue looks as if easy-going and pure virtue looks as if stupidity.
The superior square may seem to be cornerless.
The superior personality may be established late.
The superior sound may have no way to be heard.
The superior model may seem to be insignificant.
The function of Dao has no name.
It is Dao - the impartial law of nature that knows best how to help and accomplish.

[41t42c] **Tang Zi-chang**
Dao gave birth to One - Existence: Heaven;
One gave birth to Two - Coexistence: Heaven and Earth;
Two gave birth to Three: Heaven, Earth and Life;
and Three gave birth to All Things.
All Things are sustained by Yin - the inactive cosmic gas, and are embraced by Yang - the active cosmic gas.
To produce these gases into orderly use is to harmonize them.
What the people hate are: "orphanhood", "widowhood" and "indigence".
Yet these terms are used as designations by rulers.
Materialistically, one may gain by losing,
Similarly, one may lose by gaining.
What people preach I also preach.
Then I shall be the master of preaching.
A violent person cannot die a natural death.

[41t43c] **Tang Zi-chang**
The world's softest can over-run the world's hardest.

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It comes from the unknown (non-existence) and it enters no space.
From this we know how advantageous is non-interference!
Thus, education by non-preaching and the policy of non-interference have merits with which nothing under heaven can compare.

[41t44c] **Tang Zi-chang**
Between your fame and yourself, which is closer to you?
Between yourself and your wealth, which is more dear to you?
Between gain and loss, which is more of a burden to you?
Thus, excessive lust will cost one a great deal in the end.
Excessive wealth will make one suffer a heavy loss.
One who knows satisfaction will not be disgraced.
One who knows when to stop will not reach a perilous end.
Then he can rule everywhere and forever.

[41t45c] **Tang Zi-chang**
The superior perfection may seem imperfect.
Because of its vast capacity, its function is never exhausted.
Because of its vast capacity, its function is never limited.
The superior fulness may seem empty.
The superior straightness may look like crookedness.
The superior skill may appear clumsy.
The superior eloquence may sound like stammering.
Inaction overcomes restlessness.
Inaction overcomes impulsiveness.
Quiescence overcomes irritation.
He kept purity and tranquility to be the model of the world.

[41t46c] **Tang Zi-chang**
When the world was under the rule of Dao, horses were distributed to cultivate farms.
When the world was without the rule of Dao, horses were armed and brought to battlefields.
No fault if greater than excessive desire.
No calamity is greater than to know no satisfaction.
No sin is greater than excessive gain.
To know satisfaction is to be always satisfied.

[41t47c] **Tang Zi-chang**
Without leaving the door one may know the course of the world.
Without looking through the window one may see the law of nature.
The maximum extreme possesses a minimum of knowledge.
Hence a sage ruler knew without traveling;
designated without seeing;
and accomplished without interfering.

[41t48c] **Tang Zi-chang**
To learn daily will increase desires.

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To follow Dao will daily reduce desires.
Reduce and reduce desires until there is no coveting.
Dao contrives nothing yet it provides everything.
Therefore to lead the world is to be persistently with no intervention.
If there is any intervention, it will be impossible to lead the world.

[41t49c] **Tang Zi-chang**
The sage ruler had no prejudice of his own.
He made his mind to be based on the mind of the people.
If it was perfect, he liked it;
if it was not perfect, he also liked it:
then perfection was attained.
If it was true, he understood it;
if it was not true, he also understood it:
then truth was attained.
Indifferently, indifferently sage rulers were in the world.
Effortlessly, effortlessly they ruled the world.
The people turned their eyes and ears toward them.
Sage rulers treated all people like their own children.

[41t50c] **Tang Zi-chang**
Throughout human life, from birth to death:
There are one third who die naturally;
There are one third who die from disease;
And the other one third who die by speeding to death.
For what reasons have they done so?
Because they live by overdrawing upon their lives heavily.
As I used to hear that:
"One who takes good care of his life will not meet a rhinoceros or a tiger when he is traveling on land.
He does not need to wear armour or carry weapons when he is leading an army."
The rhinoceros finds no place to insert its horn.
The tiger finds no place to put its claws.
Weapons of war find no place to thrust their blades.
For what reasons?
Because one never lets himself be in a vulnerable situation.

[41t51c] **Tang Zi-chang**
Dao gives birth to All Things.
Its virtue nourishes them.
Its Matter forms them, and its Forces perfect them.
Thus among All Things there is none which does not esteem Dao and envy its virtues.
To esteem Dao and envy its Virtues do not take any order whatever, but follow the eternity of Nature.
Since Dao gives life;
and its virtues nourish it, grow it, cultivate it, accomplish it, mature it, nurse it, and protect it.
It produces All Things but it does not possess them.
It provides everything for them but it does not take anything from them.

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It leads them but does not lord over them.
It is called "the Profound Virtue".

[41t52c] **Tang Zi-chang**
The universe has its mother - Dao,
The world has its mother - the universe.
As we already know the mother of the universe - Dao, we should know how to rule her son - the world.
As we already know her son - the world, we should know how to follow his mother - Dao.
By so doing, there will be no discontinuation of life even though a human body will die.
Close the entrances to attractions and control the excess of desires, till the end of life, there will be no effort to work.
Open the entrances to attractions, multiply excess of desires, till the end of life, there will be no completion of work.
One who knows a limited truth is intelligent.
To be gentle is to be strengthened.
One who uses his bright senses and recovers his enlightenment will not let himself be in a perilous situation.
This is called the awareness of eternity.

[41t53c] **Tang Zi-chang**
If I have just a little wisdom to lead me to approach the superior way of Dao, I fear that I may stray from it.
The superior way of Dao is plain and yet man prefers devious paths.
When government officers are very neglected;
farm lands are very weedy;
public granaries are very empty;
yet, brilliant clothes are displayed;
sharp swords are carried;
and excessive food and drinks are over used, and personal wealth and treasures are abundant.
This is called "Exhibition of Robbery".
Really it is aberration of Dao!

[41t54c] **Tang Zi-chang**
What is perfectly planted will not be uprooted.
What is perfectly held will not slip away.
Through generations the family's memorial service will not be discontinued.
Thus,
by cultivating Dao in a person, virtues become manifest;
by cultivating Dao in a family, virtues become abundant;
by cultivating Dao in the community, virtues become enduring;
by cultivating Dao in a country, virtues become flourishing;
and by cultivating Dao in the world, virtues become universal.
Thus,
by taking care of one's self, one takes care of others;
by taking care of one's family, one takes care of others' families;
by taking care of one's own community, one takes care of others' communities;
by taking care of one's own country, one takes care of others' countries;

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and by taking care of the world, one takes care of the universe.
How do we know in what way the world should be ruled?
Through this.

[41t55c] **Tang Zi-chang**
The inherited abundance of tender virtues is comparable to a new-born baby:
the poisonous insects may not sting him;
the fierce animals may not touch him;
and birds of prey may not snatch him.
His bones are soft and his muscles are tender, yet, he can hold firm.
It is like an infant who has the organ of reproduction but does not know its function.
This is the perfection of natural vitality.
It is like an infant who cries all day without growing hoarse.
This is the perfection of natural harmony.
To comprehend this harmony is to know the eternal function of Dao.
One who knows the eternities is enlightened.
One who overdoes his living is unlucky.
One whose will overcomes his temper is strong.
A matured living body will soon grow old.
These are called "the aberration of Dao".
The aberration of Dao leads to early extinction.

[41t56c] **Tang Zi-chang**
One who knows may not preach.
One who preaches may not know.
Close the entrances to attractions and control the excess of desires.
It blunts all sharpness.
It settles all disputes.
It harmonizes all lights.
It unites all lands.
They are the "Profound Similarities" of Dao.
Thus,
It cannot be involved, nor can it be ignored.
It cannot be utilized, nor can it be harmed.
It cannot be honored, nor can it be disgraced.
Thus, it is cherished by all things under the heaven.

[41t57c] **Tang Zi-chang**
By positive policy rule the kingdom, by negative strategy conduct the war and by unselfish design lead the world.
How do we know that is so?
By this:
Where there were more taboos and inhibitions in the country, the general public was getting poorer and poorer.
Where there were more new tools and techniques in the hands of certain people, there were more confusions and injustices in the government.

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The more laws and decrees were issued, the more robbers and crooks were propagated.
Thus a Sage ruler said:
"If I do not interfere, the people will cultivate themselves naturally.
If I love to be inactive, the people will govern themselves automatically.
If I do not look for display, the people will enrich themselves automatically.
If I have no excessive desires, the people will return themselves to the Pure Matter naturally.
If I have no emotional needs, the people will tranquilize themselves automatically."

[41t58c] **Tang Zi-chang**
Modest, and modest will be the government, then prosperous, and prosperous will be the people!
Shrewd will be the government, then discontented, and discontented will be the people!
Catastrophe rests upon fortune.
Fortune underlies catastrophe.
Who knows the ultimate answers?
What is normal soon becomes abnormal.
What is auspicious soon becomes ominous.
Do away with dogmatism!
Indeed, it is a long, long time ago since Man lost his way of Dao!
Therefore, a Sage is:
solidly square but has no sharp corners;
purely austere but not harmful;
straightly upright but not offensive;
humbly modest but not submissive;
and harmoniously bright but not dazzling.

[41t59c] **Tang Zi-chang**
To rule the people and serve the world there is nothing better than to follow the model of nature.
To follow the model of nature is to be the early appreciation of Dao.
To be the early appreciation of Dao is to give emphasis to the accumulation of Virtues.
To give emphasis to the accumulation of Virtues there is nothing that cannot be overcome.
When one has nothing that cannot be overcome, then nobody knows his limit.
When nobody knows his limit, then he may have a kingdom to rule.
When one has a kingdom to rule, he may mother (rule) the world.
He may rule everywhere and forever.
This is called the way of deepening the root;
consolidating the sprout;
prolonging the life;
and enduring the rule.

[41t60c] **Tang Zi-chang**
To rule a big country should be so simple like cooking small fish.
When the world rule is approaching Dao:
The Ghost and Spirit will not necessarily be divine.
It is not that the Ghost and Spirit will not necessarily be divine but the divine will not be utilized to threaten people with harm.
Not only the divine should not threaten people with harm, the Sage ruler should not threaten people with

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harm either.
When those two (state and religion) do no harm to each other, both will achieve the same goal - Return to Nature.

[41t61c] **Tang Zi-chang**
To conduct a policy of a large country should be like a valley staying in the lower ground.
To conduct international affairs the best policy, is to be humble and non-aggressive (inactive).
Everyplace under the sun, all females outsmart the males by inaction.
Be inactive and be humble.
Therefore, the large country which is humble before the small country will lead the small country.
The small country which is humble before the large country will please the large country.
Thus sometimes a country unites the world by being humble and sometimes a country becomes humble in order to unite the world.
What a great country wants is no more than to lead more people.
What the small country wants is no more than to serve others.
To let both of them get what they want is simply to insure that the large country be humble.

[41t62c] **Tang Zi-chang**
Dao is the wonder of All Things.
Perfection is what people like.
Imperfection is what people dislike.
Beautiful words may be used for markets.
Beautiful deeds may be used for pride.
If a person is imperfect why should he be ignored?
Hence, the "Son of Heaven" was installed and the three dukes (Ministers) were appointed,
Even though one has abundant jade and wealth to establish war horses and chariots, it is not as good as to consolidate and advance Dao.
For what reasons did the ancients bless this Dao?
Is it not said that:
"Whatever is prayed for is obtained.
Whoever has sin is forgiven."?
Thus Dao becomes the blessing of the world.

[41t63c] **Tang Zi-chang**
Do not interfere;
prepare the unprepared;
and think the unthinkable.
No matter whether it is great or small, whether it is much or little, hatred must be met with love.
Therefore, resolve the difficulty when it is easy.
Change the graveness when it is insignificant.
A difficult world affair must be solved when it is still easy.
A grave world situation must be changed when it is insignificant.
However, the Sage ruler never wishes himself to be superior, therefore he eventually becomes superior.
Hence an easy promise must result in promise-breaking.
Frequent easy-goings meet more difficulties.
A Sage was always aware of difficulties, thus he met no difficulty at last.

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[41t64c] **Tang Zi-chang**
What is still at rest is easy to maintain.
What is still insignificant is easy to dispose of.
What is still fragile is easily shattered.
What is still not yet begun is easy to plan.
Action should be taken before the emergency occurs.
Measures should be taken before confusion is formed.
A large tree, so large arms can hardly go around, was grown from a tiny seed.
A tall tower, of nine stories height, was built first with a handful of dirt.
A long journey of a thousand miles can be finished by moving feet.
One who intervenes will be defeated.
One who grasps the world will lose it.
So the Sage ruler does not intervene, thus he does not fail.
He does not grasp, thus he never loses.
Sometimes people fail to reach the end when they are already on the verge of success.
A Sage was as cautious at the end as in the beginning, so he could avoid failure.
Thus a Sage ruler never desired what should not be desired, such as he never cherished rare goods.
He did not experience what should not be experienced, such as he never repeated the faults of others.
It gives supplementary help to the nature of All Things, and yet it dares not to assert itself.

[41t65c] **Tang Zi-chang**
The perfect ruler of ancient times did not teach the people to be intelligent, but rather taught them to be simple,
Because the difficulty of ruling people is always due to their being too intelligent.
Thus to use intelligence and skills to rule a country is robbing the country;
not to use intelligence and skills to rule a country is blessing the country.
By knowing these two - Dao and virtues, both of them are the models of Nature.
By constantly following the models is called the "Profound Virtues".
The Incomprehensive is unfathomable and far-reaching.
It (Change) brings all things to return (from the extreme) until perfect harmony - "Grand Concord" is reached.

[41t66c] **Tang Zi-chang**
Oceans and rivers can be the destinations of a hundred waters because the former place themselves just lower than the latter, thus they can be the destinations of a hundred waters.
Hence if one wishes to be on top of others he must place himself lower than others;
If he wishes to lead others he must put his own interest behind others.
Hence, when a Sage ruler was on top of others, yet, they did not feel pressure;
when he was in front of others, still, they did not feel hurt.
And the whole world was glad to have him on top, and did not weary of him.
Because of non-struggle, therefore, there is nothing under heaven which can struggle with him.

[41t67c] **Tang Zi-chang**
All in the world may think that Dao is unlike to be so superior, that nothing in the world can compare to it.
If it were comparable to anything, it would be inferior.

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If it is not superior, it would not be Dao.
I have three treasured strategies to which I hold fast and embrace them all:
the first is Mercy;
the second is Economy of Force;
and the third is Dare Not to Take Initiative Before the World.
Because of Mercy, one can be courageous.
Because of Economy of Force, one can have superior force.
Because of Dare Not To Take Initiative Before the World, one can be the master of instruments.
Alas!
Nowadays, rulers want to be brave without being merciful;
want to have superior force without knowing economy of force;
and want to take initiative without being able to be resistant.
They will surely die in the war.
Mercy helps one to win when on the offensive;
to consolidate when on the defensive.
If one guides oneself by mercy Heavens will protect him.

[41t68c] **Tang Zi-chang**
In the ancient times:
The perfect warriors were not warlike.
The perfect fighters were not angry.
The perfect winners were not aggressive and the perfect diplomats were humble before the world.
This is called the practice of the virtue of non-struggle.
This is called the use of the wisdom of benevolence.
This is called to comply with the ultimate Nature.

[41t69c] **Tang Zi-chang**
The Conduct of War has this to say:
"I dare not take the initiative but rather to be resistant.
I dare not advance an inch but rather I withdraw a foot."
So that, engage the enemy without advancing.
Drive out the enemy without arms.
Subdue the enemy without battle.
Take the enemy with invincibility.
No fault is greater than to underestimate the enemy:
To underestimate the enemy is to destroy all my treasured principles.
When an army of resistance engages, the mournful one - the army of resistance, wins.

[41t70c] **Tang Zi-chang**
My teaching is very easy to be understood and very easy to be followed,
Yet very few people in the world can understand and follow it.
My teaching is to trace the origin of all things and my service is to serve the fundamentals of Nature.
If one does not understand Nature, surely, he cannot understand me.
If I am known only by a few, I feel envious of it.
Therefore, the Sage ruler even wore coarse clothes but embraced his jadelike personality.

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[41t71c] **Tang Zi-chang**
One who knows the unknown is a high type of man.
One who does not know the known is at fault.
Thus a Sage was not at fault because he was aware of faults.

[41t72c] **Tang Zi-chang**
People are not afraid of punishment, yet capital punishment is enforced.
Do not force people into moving.
Do not weary people of living.
Hence, only non-interference prevents people from becoming weary.
Therefore, Sage rulers were aware of self but not self-displaying;
self-respecting but not self-exalting.
He eliminated the former and supplied the later.

[41t73c] **Tang Zi-chang**
The courage of one daring to be aggressive will eventually kill his life.
The courage of one not daring to be aggressive will eventually ensure his life.
Between these two kinds of courage we know which one is good and which one is harmful.
Who knows the reason why?
Because it is hated by nature.
The law of Nature does not strive, yet achieves a perfect victory.
It does not use words, yet it is perfectly convincing.
It receives no call, yet it automatically responds.
It is plain and unnoticed, yet it is skillfully planned.
It covers every place all the time like a heavenly net, it seems to be wide meshed, yet it does not let anything slip away.

[41t74c] **Tang Zi-chang**
When people are no longer afraid of death, how can they be disciplined by death?
And if someone likes to be abnormal he may be arrested and punished, then who else would dare to be abnormal?
Since the one to kill is killed, a great professional killer is like a great professional chopper whose hands are subject to be hurt.

[41t75c] **Tang Zi-chang**
The hunger of people is caused by the ruler who levies too many taxes.
Thus they are hungry.
The difficulty of ruling people is due to the fact that the ruler interferes.
Thus they are difficult to rule.
The reason people take life lightly is because they live by overdrawing their lives heavily.
Therefore, they take life lightly.
Hence, only the one who has not overdone his living knows his life better.

[41t76c] **Tang Zi-chang**
A living person is gentle and tender, while a dying person is rigid and hard.
A living plant is gentle and tender, while a dying plant is dry and withered.

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Thus, one who is rigid and hard is on the way to die.
One who is gentle and tender is on the way to live.
Thus, a strong army will soon be annihilated.
A hard stick of wood will soon be broken.
A piece of hard leather will soon be split.
Teeth are stronger than lips, yet the teeth decay first.
Therefore, hardness and strength are inferior, gentleness and tenderness are superior.

[41t77c] **Tang Zi-chang**
Is not the law of Nature like aiming with a bow?
It brings down the high and lifts up the low;
reduces the excessive, drawing strength;
and increases insufficient, drawing strength.
So that the law of Nature is to diminish the excess and supply the want.
But the way of Man is not so:
He robs the poor and serves the rich!
Who can give his excessive possessions to serve the world?
The man who possesses Dao.
Thus a Sage ruler provided everything but did not take anything.
He accomplished deeds but did not claim them.
That is, he did not display his sagacity.

[41t78c] **Tang Zi-chang**
Under heaven, there is nothing as soft as water, yet it can penetrate the hard;
while the strong things cannot overcome it.
Be not easy-going!
Thus, weakness overcomes strength and softness overcomes hardness.
Very few people in the world can understand and follow it.
Therefore, the Sage rulers said:
"One whose capacity can sustain blame from the whole kingdom, can be the ruler of the kingdom.
One whose capacity can bear the calamities of the world, can be the ruler of world."
Positive advice may use the opposite way.

[41t79c] **Tang Zi-chang**
When a great hatred is reconciled there must be some hatred remaining.
How can this be made into perfection?
Thus, the Sage ruler granted rights to the people and required no repayment from them.
Hence, the office of a virtuous ruler is established for welfare of the people;
while the office of a virtueless ruler is established for taxation of the people.
The law of Nature is impartial yet it is always with the good man.

[41t80c] **Tang Zi-chang**
Prefer to rule a small kingdom with few people.
Even though there are abundant resources, prefer to use the one tenth or one hundredth.
Care only for their life and refrain from moving far away, even though there were war ships and chariots
ready but no place to use them;

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and there were arms and weapons ready but no front to deploy them.
He led them to a simple life even by use of "Knotted Cords" again,
To be contented with their foods, be beautiful with their clothes, be satisfied with their homes and be happy with their customs.
The neighboring countries are within sight of each other;
the voices of cocks and dogs were heard from both sides.
Yet the people might grow old and die before they would cross territories of each other.

[41t81c] **Tang Zi-chang**
Truth is not beautiful;
and beauty is not true.
One who is right may not argue;
and one who argues may not be right.
One who knows the special may not know the general;
and one who knows the general may not know the special.
Thus, a Sage ruler never concentrated his wealth:
What has been done for others makes him feel even better himself.
What has been distributed to others makes him feel richer himself.
Dao of Nature is to benefit and is not to injure.
Dao of a Sage ruler is to serve, and is not aggressive.

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[42t01c] **Wing-tsit Chan**
The Tao that can be told of is not the eternal Tao;
The name that can be named is not the eternal name.
The Nameless is the origin of Heaven and Earth;
The Named is the mother of all things.
Therefore let there always be non-being, so we may see their subtlety,
And let there always be being, so we may see their outcome.
The two are the same,
But after they are produced, they have different names.
They both may be called deep and profound.
Deeper and more profound,
The door of all subtleties!

[42t02c] **Wing-tsit Chan**
When the people of the world all know beauty as beauty,
There arises the recognition of ugliness.
When they all know the good as good,
There arises the recognition of evil.
Therefore:
Being and non-being produce each other;
Difficult and easy complete each other;
Long and short contrast each other;
High and low distinguish each other;
Sound and voice harmonize each other;
Front and behind accompany each other.
Therefore the sage manages affairs without action
And spreads doctrines without words.
All things arise, and he does not turn away from them.
He produces them but does not take possession of them.
He acts but does not rely on his own ability.
He accomplishes his task but does not claim credit for it.
It is precisely because he does not claim credit that his accomplishment remains with him.

[42t03c] **Wing-tsit Chan**
Do not exalt the worthy, so that the people shall not compete.
Do not value rare treasures, so that the people shall not steal.
Do not display objects of desire, so that the people's hearts shall not be disturbed.
Therefore in the government of the sage,
He keeps their hearts vacuous,
Fills their bellies,
Weakens their ambitions,
And strengthens their bones.
He always causes his people to be without knowledge (cunning) or desire,
And the crafty to be afraid to act.
By acting without action, all things will be in order.

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[42t04c] **Wing-tsit Chan**
Tao is empty (like a bowl).
It may be used but its capacity is never exhausted.
It is bottomless, perhaps the ancestor of all things.
It blunts its sharpness.
It unties its tangles.
It softens its light.
It becomes one with the dusty world.
Deep and still, it appears to exist forever.
I do not know whose son it is.
It seems to have existed before the Lord.

[42t05c] **Wing-tsit Chan**
Heaven and Earth are not humane.
They regard all things as straw dogs.
The sage is not humane.
He regards all people as straw dogs.
How Heaven and Earth are like a bellows!
While vacuous, it is never exhausted.
When active, it produces even more.
Much talk will of course come to a dead end.
It is better to keep to the center.

[42t06c] **Wing-tsit Chan**
The spirit of the valley never dies.
It is called the subtle and profound female.
The gate of the subtle and profound female
Is the root of Heaven and Earth.
It is continuous, and seems to be always existing.
Use it and you will never wear it out.

[42t07c] **Wing-tsit Chan**
Heaven is eternal and Earth everlasting.
They can be eternal and everlasting because they do not exist for themselves,
And for this reason can exist forever.
Therefore the sage places himself in the background but finds himself in the foreground.
He puts himself away, and yet he always remains.
Is it not because he has no personal interests?
This is the reason why his personal interests are fulfilled.

[42t08c] **Wing-tsit Chan**
The best (man) is like water.
Water is good;
It benefits all things and does not compete with them.
It dwells in (lowly) places that all disdain.
This is why it is so near to Tao.

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(The best man) in his dwelling loves the earth.
In his heart, he loves what is profound.
In his associations, he loves humanity.
In his words, he loves faithfulness.
In government, he loves order.
In handling affairs, he loves competence.
In his activities, he loves timeliness.
It is because he does not compete that he is without reproach.

[42t09c] **Wing-tsit Chan**
To hold and fill a cup to overflowing
Is not as good as to stop in time.
Sharpen a sword-edge to its very sharpest,
And the (edge) will not last long.
When gold and jade fill your hall,
You will not be able to keep them.
To be proud with honor and wealth
Is to cause one's own downfall.
Withdraw as soon as your work is done.
Such is Heaven's Way.

[42t10c] **Wing-tsit Chan**
Can you keep the spirit and embrace the One without departing from them?
Can you concentrate your vital force and achieve the highest degree of weakness like an infant?
Can you clean and purify your profound insight so it will be spotless?
Can you love the people and govern the state without knowledge (cunning)?
Can you play the role of the female in the opening and closing of the gates of Heaven?
Can you understand all and penetrate all without taking any action?
To produce things and to rear them,
To produce, but not to take possession of them,
To act, but not to rely on one's own ability,
To lead them, but not to master them -
This is called profound and secret virtue.

[42t11c] **Wing-tsit Chan**
Thirty spokes are united around the hub to make a wheel,
But it is on its non-being that the utility of the carriage depends.
Clay is molded to form a utensil,
But it is on its non-being that the utility of the utensil depends.
Doors and windows are cut out to make a room,
But it is on its non-being that the utility of the room depends.
Therefore turn being into advantage, and turn non-being into utility.

[42t12c] **Wing-tsit Chan**
The five colors cause one's eyes to be blind.
The five tones cause one's ears to be deaf.

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The five flavors cause one's palate to be spoiled.
Racing and hunting cause one's mind to be mad.
Goods that are hard to get injure one's activities.
For this reason the sage is concerned with the belly and not the eyes.
Therefore he rejects the one but accepts the other.

[42t13c] **Wing-tsit Chan**
Be apprehensive when receiving favor or disgrace.
Regard great trouble as seriously as you regard your body.
What is meant by being apprehensive when receiving favor or disgrace?
Favor is considered inferior.
Be apprehensive when you receive them and also be apprehensive when you lose them.
This is what is meant by being apprehensive when receiving favor or disgrace.
What does it mean to regard great trouble as seriously as you regard the body?
The reason why I have great trouble is that I have a body.
If I have no body,
What trouble could I have?
Therefore:
He who values the world as his body may be entrusted with the empire.
He who loves the world as his body may be entrusted with the empire.

[42t14c] **Wing-tsit Chan**
We look at it and do not see it;
Its name is The Invisible.
We listen to it and do not hear it;
Its name is The Inaudible.
We touch it and do not find it;
Its name is The Subtle (formless).
These three cannot be further inquired into,
And hence merge into one.
Going up high, it is not bright, and coming down low, it is not dark.
Infinite and boundless, it cannot be given any name;
It reverts to nothingness.
This is called shape without shape,
Form without objects.
It is The Vague and Elusive.
Meet it and you will not see its head.
Follow it and you will not see its back.
Hold on to the Tao of old in order to master the things of the present.
From this one may know the primeval beginning (of the universe).
This is called the bond of Tao.

[42t15c] **Wing-tsit Chan**
Of old those who were the best rulers were subtly mysterious and profoundly penetrating;
Too deep to comprehend.
And because they cannot be comprehended,

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I can only describe them arbitrarily:
Cautious, like crossing a frozen stream in the winter,
Being at a loss, like one fearing danger on all sides,
Reserved, like one visiting,
Supple and pliant, like ice about to melt,
Genuine, like a piece of uncarved wood,
Open and broad, like a valley,
Merged and undifferentiated, like muddy water.
Who can make muddy water gradually clear through tranquility?
Who can make the still gradually come to life through activity?
He who embraces this Tao does not want to fill himself to overflowing.
It is precisely because there is no overflowing that he is beyond wearing out and renewal.

[42t16c] **Wing-tsit Chan**
Attain complete vacuity.
Maintain steadfast quietude.
All things come into being,
And I see thereby their return.
All things flourish,
But each one returns to its root.
This return to its root means tranquility.
It is called returning to its destiny.
To return to destiny is called the eternal (Tao).
To know the eternal is called enlightenment.
Not to know the eternal is to act blindly to result in disaster.
He who knows the eternal is all-embracing.
Being all-embracing, he is impartial.
Being impartial, he is kingly (universal).
Being kingly, he is one with Nature.
Being one with Nature, he is in accord with Tao.
Being in accord with Tao, he is everlasting
And is free from danger throughout his lifetime.

[42t17c] **Wing-tsit Chan**
The best (rulers) are those whose existence is (merely) known by the people.
The next best are those who are loved and praised.
The next are those who are feared.
And the next are those who are despised.
It is only when one does not have enough faith in others that others will have no faith in him.
(The great rulers) value their words highly.
They accomplish their task, they complete their work.
Nevertheless their people say that they simply follow Nature.

[42t18c] **Wing-tsit Chan**
When the great Tao declined,
The doctrine of humanity and righteousness arose.

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When knowledge and wisdom appeared,
There emerged great hypocrisy.
When the six family relationships are not in harmony,
There will be the advocacy of filial piety and deep love to children.
When a country is in disorder,
There will be the praise of loyal ministers.

[42t19c] **Wing-tsit Chan**
Abandon sageliness and discard wisdom;
Then the people will benefit a hundredfold.
Abandon humanity and discard righteousness;
Then the people will return to filial piety and deep love.
Abandon skill and discard profit;
Then there will be no thieves or robbers.
However, these three things are ornaments (wen) and are not adequate.
Therefore let people hold on to these:
Manifest plainness,
Embrace simplicity,
Reduce selfishness,
Have few desires.

[42t20c] **Wing-tsit Chan**
Abandon learning and there will be no sorrow.
How much difference is there between "Yes, sir," and "Of course not"?
How much difference is there between "good" and "evil"?
What people dread, do not fail to dread.
But, alas, how confused, and the end is not yet.
The multitude are merry, as though feasting on a day of sacrifice.
Or like ascending a tower in the springtime.
I alone am inert, showing no sign (of desires),
Like an infant that has not yet smiled.
Wearied, indeed, I seem to be without a home.
The multitude all possess more than enough.
I alone seem to have lost all.
Mine is indeed the mind of an ignorant man,
Indiscriminate and dull!
Common folks are indeed brilliant;
I alone seem to be in the dark.
Common folks see differences and are clear-cut;
I alone make no distinctions.
I seem drifting as the sea;
Like the wind blowing about, seemingly without destination.
The multitude all have a purpose;
I alone seem to be stubborn and rustic.
I alone differ from others,
And value drawing sustenance from Mother (Tao).

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[42t21c] **Wing-tsit Chan**
The all-embracing quality of the great virtue follows alone from the Tao.
The thing that is called Tao is eluding and vague.
Vague and eluding, there is in it the form.
Eluding and vague, in it are things.
Deep and obscure, in it is the essence.
The essence is very real, in it are evidences.
From the time of old until now, its name (manifestations) ever remains.
By which we may see the beginning of all things.
How do I know that the beginnings of all things are so?
Through this (Tao).

[42t22c] **Wing-tsit Chan**
To yield is to be preserved whole.
To be bent is to become straight.
To be empty is to be full.
To be worn out is to be renewed.
To have little is to possess.
To have plenty is to be perplexed.
Therefore the sage embraces the One
And becomes the model of the world.
He does not show himself, therefore he is luminous.
He does not justify himself, therefore he becomes prominent.
He does not boast of himself, therefore he is given credit.
He does not brag, therefore he can endure for long.
It is precisely because he does not compete that the world cannot compete with him.
Is the ancient saying, "To yield is to be preserved whole," empty words?
Truly he will be preserved and (prominence and credit) will come to him.

[42t23c] **Wing-tsit Chan**
Nature says few words.
For the same reason a whirlwind does not last a whole morning.
Nor does a rainstorm last a whole day.
What causes them?
It is Heaven and Earth (Nature).
If even Heaven and Earth cannot make them last long,
How much less can man?
Therefore he who follows Tao is identified with Tao.
He who follows virtue is identified with virtue.
He who abandons (Tao) is identified with the abandonment (of Tao).
He who is identified with Tao - Tao is also happy to have him.
He who is identified with virtue - virtue is also happy to have him.
And he who is identified with the abandonment (of Tao) - the abandonment (of Tao) is also happy to abandon him.
It is only when one does not have enough faith in others that others will have no faith in him.

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[42t24c] **Wing-tsit Chan**
He who stands on tiptoe is not steady.
He who strides forward does not go.
He who shows himself is not luminous.
He who justifies himself is not prominent.
He who boasts of himself is not given credit.
He who brags does not endure for long.
From the point of view of Tao, these are like remnants of food and tumors of action,
Which all creatures detest.
Therefore those who possess Tao turn away from them.

[42t25c] **Wing-tsit Chan**
There was something undifferentiated and yet complete,
Which existed before heaven and earth.
Soundless and formless, it depends on nothing and does not change.
It operates everywhere and is free from danger.
It may be considered the mother of the universe.
I do not know its name, I call it Tao.
If forced to give it a name, I shall call it Great.
Now being great means functioning everywhere.
Functioning everywhere means far-reaching.
Being far-reaching means returning to the original point.
Therefore Tao is great.
Heaven is great.
Earth is great.
And the king is also great.
There are four great things in the universe, and the king is one of them.
Man models himself after Earth.
Earth models itself after Heaven.
Heaven models itself after Tao.
And Tao models itself after Nature.

[42t26c] **Wing-tsit Chan**
The heavy is the root of the light.
The tranquil is the ruler of the hasty.
Therefore the sage travels all day
Without leaving his baggage.
Even at the sight of magnificent scenes,
He remains leisurely and indifferent.
How is it that a lord with ten thousand chariots
Should behave lightheartedly in his empire?
If he is lighthearted, the minister will be destroyed.
If he is hasty, the ruler is lost.

[42t27c] **Wing-tsit Chan**

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A good traveler leaves no track or trace.
A good speech leaves no flaws.
A good reckoner uses no counters.
A well-shut door needs no bolts, and yet it cannot be opened.
A well-tied knot needs no rope and yet none can untie it.
Therefore the sage is always good in saving men and consequently no man is rejected.
He is always good in saving things and consequently nothing is rejected.
This is called following the light (of Nature).
Therefore the good man is the teacher of the bad,
And the bad is the material from which the good may learn.
He who does not value the teacher,
Or greatly care for the material,
Is greatly deluded although he may be learned.
Such is the essential mystery.

[42t28c] **Wing-tsit Chan**
He who knows the male and keeps to the female
Becomes the ravine of the world.
Being the ravine of the world,
He will never depart from eternal virtue,
But returns to the state of infancy.
He who knows the white and yet keeps to the black
Becomes the model for the world.
Being the model for the world,
He will never deviate from eternal virtue,
But returns to the state of the non-ultimate.
He who knows glory but keeps to humility
Becomes the valley of the world.
Being the valley of the world,
He will be proficient in eternal virtue,
And returns to the state of simplicity (uncarved wood).
When the uncarved wood is broken up, it is turned into concrete things.
But when the sage uses it, he becomes the leading official.
Therefore the great ruler does not cut up.

[42t29c] **Wing-tsit Chan**
When one desires to take over the empire end act on it (interfere with it), I see that he will not succeed.
The empire is a spiritual thing, and should not be acted on.
He who acts on it harms it.
He who holds on to it loses it.
Among creatures some lead and some follow.
Some blow hot and some blow cold.
Some are strong and some are weak.
Some may break and some may fall.
Therefore the sage discards the extremes, the extravagant, and the excessive.

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[42t30c] **Wing-tsit Chan**

He who assists the ruler with Tao does not dominate the world with force.
The use of force usually brings requital.
Wherever armies are stationed, briers and thorns grow.
Great wars are always followed by famines.
A good (general) achieves his purpose and stops,
But dares not seek to dominate the world.
He achieves his purpose but does not brag about it.
He achieves his purpose but does not boast about it.
He achieves his purpose but is not proud of it.
He achieves his purpose but only as an unavoidable step.
He achieves his purpose but does not aim to dominate.
(For) after things reach their prime, they begin to grow old,
Which means being contrary to Tao.
Whatever is contrary to Tao will soon perish.

[42t31c] **Wing-tsit Chan**

Fine weapons are instruments of evil.
They are hated by men.
Therefore those who possess Tao turn away from them.
The good ruler when at home honors the left.
When at war he honors the right.
Weapons are instruments of evil, not the instruments of a good ruler.
When he uses them unavoidably, he regards calm restraint as the best principle.
Even when he is victorious, he does not regard it as praiseworthy,
For to praise victory is to delight in the slaughter of men.
He who delights in the slaughter of men will not succeed in the empire.
In auspicious affairs, the left is honored.
In inauspicious affairs, the right is honored.
The lieutenant general stands on the left.
The senior general stands on the right.
This is to say that the arrangement follows that of funeral ceremonies.
For the slaughter of the multitude, let us weep with sorrow and grief.
For a victory, let us observe the occasion with funeral ceremonies.

[42t32c] **Wing-tsit Chan**

Tao is eternal and has no name.
Though its simplicity seems insignificant, none in the world can master it.
If kings and barons would hold on to it, all things would submit to them spontaneously.
Heaven and earth unite to drip sweet dew.
Without the command of men, it drips evenly over all.
As soon as there were regulations and institutions, there were names.
As soon as there are names, know that it is time to stop.
It is by knowing when to stop that one can be free from danger.
Analogically, Tao in the world may be compared to rivers and streams running into the sea.

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[42t33c] **Wing-tsit Chan**
He who knows others is wise;
He who knows himself is enlightened.
He who conquers others has physical strength;
He who conquers himself is strong.
He who is contented is rich.
He who acts with vigor has will.
He who does not lose his place (with Tao) will endure.
He who dies but does not really perish enjoys long life.

[42t34c] **Wing-tsit Chan**
The Great Tao flows everywhere.
It may go left or right.
All things depend on it for life, and it does not turn away from them.
It accomplishes its task, but does not claim credit for it.
It clothes and feeds all things but does not claim to be master over them.
Always without desires, it may be called The Small.
All things come to it and it does not master them, it may be called The Great.
Therefore (the sage) never strives himself for the great, and thereby the great is achieved.

[42t35c] **Wing-tsit Chan**
Hold fast to the great form (Tao),
And all the world will come.
They come and will encounter no harm;
But enjoy comfort, peace, and health.
When there are music and dainties,
Passing strangers will stay.
But the words uttered by Tao,
How insipid and tasteless!
We look at it, it is imperceptible.
We listen to it, it is inaudible.
We use it, it is inexhaustible.

[42t36c] **Wing-tsit Chan**
In order to contract,
It is necessary first to expand.
In order to weaken,
It is necessary first to strengthen.
In order to destroy,
It is necessary first to promote.
In order to grasp,
It is necessary first to give.
This is called subtle light.
The weak and the tender overcome the hard and the strong.
Fish should not be taken away from water.
And sharp weapons of the state should not be displayed to the people.

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[42t37c] **Wing-tsit Chan**
Tao invariably takes no action, and yet there is nothing left undone.
If kings and barons can keep it, all things will transform spontaneously.
If, after transformation, they should desire to be active,
I would restrain them with simplicity, which has no name.
Simplicity, which has no name, is free of desires.
Being free of desires, it is tranquil.
And the world will be at peace of its own accord.

[42t38c] **Wing-tsit Chan**
The man of superior virtue is not (conscious of) his virtue,
And in this way he really possesses virtue.
The man of inferior virtue never loses (sight of) his virtue,
And in this way he loses his virtue.
The man of superior virtue takes no action, but has no ulterior motive to do so.
The man of inferior virtue takes action, and has an ulterior motive to do so.
The man of superior humanity takes action, but has no ulterior motive to do so.
The man of superior righteousness takes action, and has an ulterior motive to do so.
The man of superior propriety takes action,
And when people do not respond to it, he will stretch his arms and force it on them.
Therefore:
When Tao is lost, only then does the doctrine of virtue arise.
When virtue is lost, only then does the doctrine of humanity arise.
When humanity is lost, only then does the doctrine of righteousness arise.
When righteousness is lost, only then does the doctrine of propriety arise.
Now, propriety is a superficial expression of loyalty and faithfulness, and the beginning of disorder.
Those who are the first to know have the flowers of Tao but are the beginning of ignorance.
For this reason the great man dwells in the thick, and does not rest with the thin.
He dwells in the fruit, and does not rest with the flower.
Therefore he rejects the one, and accepts the other.

[42t39c] **Wing-tsit Chan**
Of old those that obtained the One:
Heaven obtained the One and became clear.
Earth obtained the One and became tranquil.
The spiritual beings obtained the One and became divine.
The valley obtained the One and became full.
The myriad things obtained the One and lived and grew.
Kings and barons obtained the One and became rulers of the empire.
What made them so is the One.
If heaven had not thus become clear,
It would soon crack.
If the earth had not thus become tranquil,
It would soon be shaken.
If the spiritual beings had not thus become divine,

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They would soon wither away.
If the valley had not thus become full,
It would soon become exhausted.
If the myriad things had not thus lived and grown,
They would soon become extinct.
If kings and barons had not thus become honorable and high in position,
They would soon fall.
Therefore humble station is the basis of honor.
The low is the foundation of the high.
For this reason kings and barons call themselves children without parents, lonely people without spouses, and men without food to eat.
Is this not regarding humble station as the basis of honor?
Is it not?
Therefore enumerate all the parts of a chariot as you may, and you still have no chariot.
Rather than jingle like the jade,
Rumble like the rocks.

[42t40c] **Wing-tsit Chan**
Reversion is the action of Tao.
Weakness is the function of Tao.
All things in the world come from being.
And being comes from non-being.

[42t41c] **Wing-tsit Chan**
When the highest type of men hear Tao,
They diligently practice it.
When the average type of men hear Tao,
They half believe in it.
When the lowest type of men hear Tao,
They laugh heartily at it.
If they did not laugh at it, it would not be Tao.
Therefore there is the established saying:
The Tao which is bright appears to be dark.
The Tao which goes forward appears to fall backward.
The Tao which is level appears uneven.
Great virtue appears like a valley (hollow).
Great purity appears like disgrace.
Far-reaching virtue appears as if insufficient.
Solid virtue appears as if unsteady.
True substance appears to be changeable.
The great square has no corners.
The great implement (or talent) is slow to finish (or mature).
Great music sounds faint.
Great form has no shape.
Tao is hidden and nameless.
Yet it is Tao alone that skillfully provides for all and brings them to perfection.

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[42t42c] **Wing-tsit Chan**
Tao produced the One.
The One produced the two.
The two produced the three.
And the three produced the ten thousand things.
The ten thousand things carry the yin and embrace the yang, and through the blending of the material force they achieve harmony.
People hate to be children without parents, lonely people without spouses, or men without food to eat,
And yet kings and lords call themselves by these names.
Therefore it is often the case that things gain by losing and lose by gaining.
What others have taught, I teach also:
"Violent and fierce people do not die a natural death."
I shall make this the father of my teaching.

[42t43c] **Wing-tsit Chan**
The softest things in the world overcome the hardest things in the world.
Non-being penetrates that in which there is no space.
Through this I know the advantage of taking no action.
Few in the world can understand the teaching without words and the advantage of taking no action.

[42t44c] **Wing-tsit Chan**
Which does one love more, fame or one's own life?
Which is more valuable, one's own life or wealth?
Which is worse, gain or loss?
Therefore he who has lavish desires will spend extravagantly.
He who hoards most will lose heavily.
He who is contented suffers no disgrace.
He who knows when to stop is free from danger.
Therefore he can long endure.

[42t45c] **Wing-tsit Chan**
What is most perfect seems to be incomplete;
But its utility is unimpaired.
What is most full seems to be empty;
But its usefulness is inexhaustible.
What is most straight seems to be crooked.
The greatest skill seems to be clumsy.
The greatest eloquence seems to stutter.
Hasty movement overcomes cold,
(But) tranquility overcomes heat.
By being greatly tranquil,
One is qualified to be the ruler of the world.

[42t46c] **Wing-tsit Chan**
When Tao prevails in the world, galloping horses are turned back to fertilize (the fields with their dung).

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When Tao does not prevail in the world, war horses thrive in the suburbs.
There is no calamity greater than lavish desires.
There is no greater guilt than discontentment.
And there is no greater disaster than greed.
He who is contented with contentment is always contented.

[42t47c] **Wing-tsit Chan**
One may know the world without going out of doors.
One may see the Way of Heaven without looking through the windows.
The further one goes, the less one knows.
Therefore the sage knows without going about,
Understands without seeing,
And accomplishes without any action.

[42t48c] **Wing-tsit Chan**
The pursuit of learning is to increase day after day.
The pursuit of Tao is to decrease day after day.
It is to decrease and further decrease until one reaches the point of taking no action.
No action is undertaken, and yet nothing is left undone.
An empire is often brought to order by having no activity.
If one (likes to) undertake activity, he is not qualified to govern the empire.

[42t49c] **Wing-tsit Chan**
The sage has no fixed (personal) ideas.
He regards the people's ideas as his own.
I treat those who are good with goodness,
And I also treat those who are not good with goodness.
Thus goodness is attained.
I am honest to those who are honest,
And I am also honest to those who are not honest.
Thus honesty is attained.
The sage, in the government of his empire, has no subjective viewpoint.
His mind forms a harmonious whole with that of his people.
They all lend their eyes and ears, and he treats them all as infants.

[42t50c] **Wing-tsit Chan**
Man comes in to life and goes out to death.
Three out of ten are companions of life.
Three out of ten are companions of death.
And three out of ten in their lives lead from activity to death.
And for what reason?
Because of man's intensive striving after life.
I have heard that one who is a good preserver of his life will not meet tigers or wild buffaloes,
And in fighting will not try to escape from weapons of war.
The wild buffalo cannot butt its horns against him,
The tiger cannot fasten its claws in him,

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And weapons of war cannot thrust their blades into him.
And for what reason?
Because in him there is no room for death.

[42t51c] **Wing-tsit Chan**
Tao produces them.
Virtue fosters them.
Matter gives them physical form.
The circumstances and tendencies complete them.
Therefore the ten thousand things esteem Tao and honor virtue.
Tao is esteemed and virtue is honored without anyone's order!
They always come spontaneously.
Therefore Tao produces them and virtue fosters them.
They rear them and develop them.
They give them security and give them peace.
They nurture them and protect them.
(Tao) produces them but does not take possession of them.
It acts, but does not rely on its own ability.
It leads them but does not master them.
This is called profound and secret virtue.

[42t52c] **Wing-tsit Chan**
There was a beginning of the universe
Which may be called the Mother of the universe.
He who has found the mother (Tao)
And thereby understands her sons (things),
And having understood the sons,
Still keeps to its mother,
Will be free from danger throughout his lifetime.
Close the mouth.
Shut the doors (of cunning and desires).
And to the end of life there will be (peace) without toil.
Open the mouth.
Meddle with affairs.
And to the end of life there will be no salvation.
Seeing what is small is called enlightenment.
Keeping to weakness is called strength.
Use the light.
Revert to enlightenment.
And thereby avoid danger to one's life -
This is called practicing the eternal.

[42t53c] **Wing-tsit Chan**
If I had but little knowledge
I should, in walking on a broad way,
Fear getting off the road.

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Broad ways are extremely even,
But people are fond of bypaths.
The courts are exceedingly splendid,
While the fields are exceedingly weedy,
And the granaries are exceedingly empty.
Elegant clothes are worn,
Sharp weapons are carried,
Foods and drinks are enjoyed beyond limit,
And wealth and treasures are accumulated in excess.
This is robbery and extravagance.
This is indeed not Tao (the Way).

[42t54c] **Wing-tsit Chan**
He who is well established (in Tao) cannot be pulled away.
He who has a firm grasp (of Tao) cannot be separated from it.
Thus from generation to generation his ancestral sacrifice will never be suspended.
When one cultivates virtue in his person, it becomes genuine virtue.
When one cultivates virtue in his family, it becomes overflowing virtue.
When one cultivates virtue in his community, it becomes lasting virtue.
When one cultivates virtue in his country, it becomes abundant virtue.
When one cultivates virtue in the world, it becomes universal.
Therefore the person should be viewed as a person.
The family should be viewed as a family.
The community should be viewed as a community.
The country should be viewed as a country.
And the world should be viewed as the world.
How do I know this to be the case in the world?
Through this.

[42t55c] **Wing-tsit Chan**
He who possesses virtue in abundance
May be compared to an infant.
Poisonous insects will not sting him.
Fierce beasts will not seize him.
Birds of prey will not strike him.
His bones are weak, his sinews tender, but his grasp is firm.
He does not yet know the union of male and female,
But his organ is aroused,
This means that his essence is at its height.
He may cry all day without becoming hoarse,
This means that his (natural) harmony is perfect.
To know harmony means to be in accord with the eternal.
To be in accord with the eternal means to be enlightened.
To force the growth of life means ill omen.
For the mind to employ the vital force without restraint means violence.
After things reach their prime, they begin to grow old,

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Which means being contrary to Tao.
Whatever is contrary to Tao will soon perish.

[42t56c] **Wing-tsit Chan**
He who knows does not speak.
He who speaks does not know.
Close the mouth.
Shut the doors.
Blunt the sharpness.
Untie the tangles.
Soften the light.
Become one with the dusty world.
This is called profound identification.
Therefore:
It is impossible either to be intimate and close to him or to be distant and indifferent to him.
It is impossible either to benefit him or to harm him.
It is impossible either to honor him or to disgrace him.
For this reason he is honored by the world.

[42t57c] **Wing-tsit Chan**
Govern the state with correctness.
Operate the army with surprise tactics.
Administer the empire by engaging in no activity.
How do I know that this should be so?
Through this:
The more taboos and prohibitions there are in the world,
The poorer the people will be.
The more sharp weapons the people have,
The more troubled the state will be.
The more cunning and skill man possesses,
The more vicious things will appear.
The more laws and orders are made prominent,
The more thieves and robbers there will be.
Therefore the sage says:
I take no action and the people of themselves are transformed.
I love tranquility and the people of themselves become correct.
I engage in no activity and the people of themselves become prosperous.
I have no desires and the people of themselves become simple.

[42t58c] **Wing-tsit Chan**
When the government is non-discriminative and dull,
The people are contented and generous.
When the government is searching and discriminative,
The people are disappointed and contentious.
Calamity is that upon which happiness depends;
Happiness is that in which calamity is latent.

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Who knows when the limit will be reached?
Is there no correctness (used to govern the world)?
Then the correct again becomes the perverse.
And the good will again become evil.
The people have been deluded for a long time.
Therefore the sage is as pointed as a square but does not pierce.
He is as acute as a knife but does not cut.
He is as straight as an unbent line but does not extend.
He is as bright as light but does not dazzle.

[42t59c] **Wing-tsit Chan**
To rule people and to serve Heaven there is nothing better than to be frugal.
Only by being frugal can one recover quickly.
To recover quickly means to accumulate virtue heavily.
By the heavy accumulation of virtue one can overcome everything.
If one can overcome everything, then he will acquire a capacity the limit of which is beyond anyone's knowledge.
When his capacity is beyond anyone's knowledge, he is fit to rule a state.
He who possesses the Mother (Tao) of the state will last long.
This means that the roots are deep and the stalks are firm,
Which is the way of long life and everlasting vision.

[42t60c] **Wing-tsit Chan**
Ruling a big country is like cooking a small fish.
If Tao is employed to rule the empire,
Spiritual beings will lose their supernatural power.
Not that they lose their spiritual power,
But their spiritual power can no longer harm people.
Not only will their supernatural power not harm people,
But the sage also will not harm people.
When both do not harm each other,
Virtue will be accumulated in both for the benefit (of the people).

[42t61c] **Wing-tsit Chan**
A big country may be compared to the lower part of a river.
It is the converging point of the world;
It is the female of the world.
The female always overcomes the male by tranquility,
And by tranquility she is underneath.
A big state can take over a small state if it places itself below the small state;
And the small state can take over a big state if it places itself below the big state.
Thus some, by placing themselves below, take over (others),
And some, by being (naturally) low, take over (other states).
After all, what a big state wants is but to annex and herd others,
And what a small state wants is merely to join and serve others.
Since both big and small states get what they want,

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The big state should place itself low.

[42t62c] **Wing-tsit Chan**
Tao is the storehouse of all things.
It is the good man's treasure and the bad man's refuge.
Fine words can buy honor,
And fine deeds can gain respect from others.
Even if a man is bad, when has (Tao) rejected him?
Therefore on the occasion of crowning an emperor or installing the three ministers,
Rather than present large pieces of jade preceded by teams of four horses,
It is better to kneel and offer this Tao.
Why did the ancients highly value this Tao?
Did they not say, "Those who seek shall have it and those who sin shall be freed"?
For this reason it is valued by the world.

[42t63c] **Wing-tsit Chan**
Act without action.
Do without ado.
Taste without tasting.
Whether it is big or small, many or few, repay hatred with virtue.
Prepare for the difficult while it is still easy.
Deal with the big while it is still small.
Difficult undertakings have always started with what is easy.
And great undertakings have always started with what is small.
Therefore the sage never strives for the great,
And thereby the great is achieved.
He who makes rash promises surely lacks faith.
He who takes things too easily will surely encounter much difficulty.
For this reason even the sage regards things as difficult.
And therefore he encounters no difficulty.

[42t64c] **Wing-tsit Chan**
What remains still is easy to hold.
What is not yet manifest is easy to plan for.
What is brittle is easy to crack.
What is minute is easy to scatter.
Deal with things before they appear.
Put things in order before disorder arises.
A tree as big as a man's embrace grows from a tiny shoot.
A tower of nine stories begins with a heap of earth.
The journey of a thousand li starts from where one stands.
He who takes action fails.
He who grasps things loses them.
For this reason the sage takes no action and therefore does not fail.
He grasps nothing and therefore he does not lose anything.
People in their handling of affairs often fail when they are about to succeed.

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If one remains as careful at the end as he was at the beginning, there will be no failure.
Therefore the sage desires to have no desire,
He does not value rare treasures.
He learns to be unlearned, and returns to what the multitude has missed (Tao).
Thus he supports all things in their natural state but does not take any action.

[42t65c] **Wing-tsit Chan**
In ancient times those who practiced Tao well
Did not seek to enlighten the people, but to make them ignorant.
People are difficult to govern because they have too much knowledge.
Therefore he who rules the state through knowledge is a robber of the state;
He who rules a state not through knowledge is a blessing to the state.
One who knows these two things also (knows) the standard.
Always to know the standard is called profound and secret virtue.
Virtue becomes deep and far-reaching,
And with it all things return to their original state.
Then complete harmony will be reached.

[42t66c] **Wing-tsit Chan**
The great rivers and seas are kings of all mountain streams
Because they skillfully stay below them.
That is why they can be their kings.
Therefore, in order to be the superior of the people,
One must, in the use of words, place himself below them.
And in order to be ahead of the people,
One must, in one's own person, follow them.
Therefore the sage places himself above the people and they do not feel his weight.
He places himself in front of them and the people do not harm him.
Therefore the world rejoices in praising him without getting tired of it.
It is precisely because he does not compete that the world cannot compete with him.

[42t67c] **Wing-tsit Chan**
All the world says that my Tao is great and does not seem to resemble (the ordinary).
It is precisely because it is great that it does not resemble (the ordinary).
If it did resemble, it would have been small for a long time.
I have three treasures.
Guard and keep them:
The first is deep love,
The second is frugality,
And the third is not to dare to be ahead of the world.
Because of deep love, one is courageous.
Because of frugality, one is generous.
Because of not daring to be ahead of the world, one becomes the leader of the world.
Now, to be courageous by forsaking deep love,
To be generous by forsaking frugality,
And to be ahead of the world by forsaking following behind -

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This is fatal.
For deep love helps one to win in the case of attack,
And to be firm in the case of defense.
When Heaven is to save a person,
Heaven will protect him through deep love.

[42t68c] **Wing-tsit Chan**
A skillful leader of troops is not oppressive with his military strength.
A skillful fighter does not become angry.
A skillful conqueror does not compete with people.
One who is skillful in using men puts himself below them.
This is called the virtue of non-competing.
This is called the strength to use men.
This is called matching Heaven, the highest principle of old.

[42t69c] **Wing-tsit Chan**
The strategists say:
"I dare not take the offensive but I take the defensive;
I dare not advance an inch but I retreat a foot."
This means:
To march without formation,
To stretch one's arm without showing it,
To confront enemies without seeming to meet them,
To hold weapons without seeming to have them.
There is no greater disaster than to make light of the enemy.
Making light of the enemy will destroy my treasures.
Therefore when armies are mobilized and issues joined,
The man who is sorry over the fact will win.

[42t70c] **Wing-tsit Chan**
My doctrines are very easy to understand and very easy to practice,
But none in the world can understand or practice them.
My doctrines have a source (Nature),
My deeds have a master (Tao).
It is because people do not understand this that they do not understand me.
Few people know me, and therefore I am highly valued.
Therefore the sage wears a coarse cloth on top and carries jade within his bosom.

[42t71c] **Wing-tsit Chan**
To know that you do not know is the best.
To pretend to know when you do not know is a disease.
Only when one recognizes this disease as a disease can one be free from the disease.
The sage is free from the disease.
Because he recognizes this disease to be disease, he is free from it.

[42t72c] **Wing-tsit Chan**

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When the people do not fear what is dreadful,
Then what is greatly dreadful will descend on them.
Do not reduce the living space of their dwellings.
Do not oppress their lives.
It is because you do not oppress them that they are not oppressed.
Therefore the sage knows himself but does not show himself.
He loves himself but does not exalt himself.
Therefore he rejects the one but accepts the other.

[42t73c] **Wing-tsit Chan**
He who is brave in daring will be killed.
He who is brave in not daring will live.
Of these two, one is advantageous and one is harmful.
Who knows why Heaven dislikes what it dislikes?
Even the sage considers it a difficult question.
The Way of Heaven does not compete, and yet it skillfully achieves victory.
It does not speak, and yet it skillfully responds to things.
It comes to you without your invitation.
It is not anxious about things and yet it plans well.
Heaven's net is indeed vast.
Though its meshes are wide, it misses nothing.

[42t74c] **Wing-tsit Chan**
The people are not afraid of death.
Why, then, threaten them with death?
Suppose the people are always afraid of death and we can seize those who are vicious and kill them,
Who would dare to do so?
There is always the master executioner (Heaven) who kills.
To undertake executions for the master executioner is like hewing wood for the master carpenter.
Whoever undertakes to hew wood for the master carpenter rarely escapes injuring his own hands.

[42t75c] **Wing-tsit Chan**
The people starve because the ruler eats too much tax-grain.
Therefore they starve.
They are difficult to rule because their ruler does too many things.
Therefore they are difficult to rule.
The people take death lightly because their ruler strives for life too vigorously.
Therefore they take death lightly.
It is only those who do not seek after life that excel in making life valuable.

[42t76c] **Wing-tsit Chan**
When man is born, he is tender and weak.
At death, he is stiff and hard.
All things, the grass as well as trees, are tender and supple while alive.
When dead, they are withered and dried.
Therefore the stiff and the hard are companions of death.

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The tender and the weak are companions of life.
Therefore if the army is strong, it will not win.
If a tree is stiff, it will break.
The strong and the great are inferior, while the tender and the weak are superior.

[42t77c] **Wing-tsit Chan**
Heaven's Way is indeed like the bending of a bow.
When (the string) is high, bring it down.
When it is low, raise it up.
When it is excessive, reduce it.
When it is insufficient, supplement it.
The Way of Heaven reduces whatever is excessive and supplements whatever is insufficient.
The way of man is different.
It reduces the insufficient to offer to the excessive.
Who is able to have excess to offer to the world?
Only the man of Tao.
Therefore the sage acts, but does not rely on his own ability.
He accomplishes his task, but does not claim credit for it.
He has no desire to display his excellence.

[42t78c] **Wing-tsit Chan**
There is nothing softer and weaker than water,
And yet there is nothing better for attacking hard and strong things.
For this reason there is no substitute for it.
All the world knows that the weak overcomes the strong and the soft overcomes the hard.
But none can practice it.
Therefore the sage says:
He who suffers disgrace for his country
Is called the lord of the land.
He who takes upon himself the country's misfortunes
Becomes the king of the empire.
Straight words seem to be their opposite.

[42t79c] **Wing-tsit Chan**
To patch up great hatred is surely to leave some hatred behind.
How can this be regarded as good?
Therefore the sage keeps the left-hand portion (obligation) of a contract
And does not blame the other party.
Virtuous people attend to their left-hand portions,
While those without virtue attend to other people's mistakes.
"The Way of Heaven has no favorites.
It is always with the good man."

[42t80c] **Wing-tsit Chan**
Let there be a small country with few people.
Let there be ten times and a hundred times as many utensils

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But let them not be used.
Let the people value their lives highly and not migrate far.
Even if there are ships and carriages, none will ride in them.
Even if there are arrows and weapons, none will display them.
Let the people again knot cords and use them (in place of writing).
Let them relish their food, beautify their clothing, be content with their homes, and delight in their customs.
Though neighboring communities overlook one another and the crowing of cocks and barking of dogs can be heard,
Yet the people there may grow old and die without ever visiting one another.

[42t81c] **Wing-tsit Chan**
True words are not beautiful;
Beautiful words are not true.
A good man does not argue;
He who argues is not a good man.
A wise man has no extensive knowledge;
He who has extensive knowledge is not a wise man.
The sage does not accumulate for himself.
The more he uses for others, the more he has himself.
The more he gives to others, the more he possesses of his own.
The Way of Heaven is to benefit others and not to injure.
The Way of the sage is to act but not to compete.

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[91t01c] **И. И. Семененко**
Если Дао могут высказать, Дао не является незыблемым;
если могут назвать имя, имя не является незыблемым.
Безымянность - вот начало Неба и Земли,
в наличии же имени таится мать десяти тысяч вещей.
Незыблемое неналичие - желаю поглядеть на скрытые в нем чудеса;
наличие в незыблемости - желаю осмотреть его окраину.
Выходит эта пара вместе, но именами различается.
Даю одно им имя сокровенного.
За сокровенным - сокровенное, врата множества чудес.

[91t02c] **И. И. Семененко**
Когда все в Поднебесной знают, что прекрасное прекрасно, то вот и безобразное;
когда все знают, что добро является добром, то вот и зло.
Наличие и неналичие друг друга порождают,
трудное и легкое друг друга образуют,
короткое и длинное друг друга формируют,
высокое и низкое взаимно соотносятся,
тона звучат в гармонии,
переднее и заднее друг за другом следуют.
Вот почему Премудрый человек пребывает в деле недеяния,
проводит в жизнь учение, невыразимое в словах.
От десяти тысяч вещей, хотя они и возрастают, он не отказывается;
чему дает жизнь, не имеет, что делает, на то не опирается, свершая подвиги, к себе их не относит.
Лишь потому, что не относит, и остается с ними неразлучен.

[91t03c] **И. И. Семененко**
Когда не возвышают лучших, в народе нет соперничества;
когда не ценят редкие товары, в народе не бывает воровства;
когда устраняют все соблазны, сердце народа не находится в смятении.
Вот почему Премудрый человек при наведении порядка делает сердца людей пустыми, а желудки полными, стремления слабыми, а кости крепкими.
Он неизменно побуждает народ пребывать без знаний и желаний.
А на знающих влияет так, что они не смеют действовать.
Когда приводят в действие бездействие, то неизбежно добиваются порядка.

[91t04c] **И. И. Семененко**
Дао совершенно пусто, но при пользовании им его, пожалуй, не наполнить.
Как оно глубоко!
Это прародитель десяти тысяч вещей.
Оно притупляет свою остроту,
смиряет всю свою запутанность,
смягчает силу своего сияния,
делает единой свою пыль.
И как же оно скрытно!
Но существует, кажется, на самом деле.

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Я не знаю, чье оно дитя.
Похоже, что предшествует Владыке.

[91t05c] **И. И. Семененко**
Небо и Земля не человечны.
Они видят в десяти тысячах вещей лишь соломенных собак;
Премудрый человек не человечен, он видит в ста фамилиях лишь соломенных собак.
Промежуток между Небом и Землей - это как кузнечные мехи:
они пусты, но не иссякают, а движутся и все больше производят.
Многоречивость для числа - тупик, лучше придерживаться середины.

[91t06c] **И. И. Семененко**
Душа долины не подвластна смерти и зовется сокровенной самкой.
Врата же сокровенной самки - это корень Неба и Земли.
Она, такая непрерывная, вроде существует.
При ее использовании не требуется никаких усилий.

[91t07c] **И. И. Семененко**
Небеса с Землею долговечны.
Небо и Земля могут быть долговечны, так как не живут сами по себе, и поэтому они способны вечно жить.
Вот почему Премудрый человек предпочитает находиться сзади, а оказывается впереди и, отстраняясь от себя, себя сохраняет.
Не потому ли это, что у него нет личного?
Но именно поэтому он может свое личное осуществить.

[91t08c] **И. И. Семененко**
Высшее добро сходно с водой.
Добро воды состоит в том, что она приносит пользу десяти тысячам вещей и при этом не соперничает.
Место, где она пребывает, ненавистно для толпы, поэтому она и близка к Дао.
Добрым местом обитания является Земля,
добром для сердца выступает глубина,
добро в общении составляет человечность,
добро в высказывании - это искренность,
добро в правлении исчерпывается порядком,
добро деяния заключается в способности,
добро движения есть время.
Не соперничает и поэтому не вызывает осуждения.

[91t09c] **И. И. Семененко**
Наполнить до краев, придерживая, чтобы не разлить, - не идет в сравнение с тем, когда уже пусто.
Не сохранить надолго острым то, что натачивают все острее.
Когда забита вся палата златом и нефритом, никто не сможет их сберечь.
Кто гордится тем, что знатен и богат, сам обрекает себя на несчастье.
Дао Неба в том, чтобы успешно завершить свои труды и удалиться.

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[91t10c] **И. И. Семененко**
Возможно ль, сохраняя душу и в объятиях с единым, с ними не расстаться?
Возможно ль, как младенцу, сосредоточивать дыхание и быть предельно мягким?
Возможно ли избавиться от недостатков, если добиться чистоты и зреть сокровенное?
Возможно ли без знаний любить народ и управлять страной?
Возможно ли без самки открыть или закрыть Небесные врата?
Возможно ль, находясь в бездействии, все ясно понимать?
Рождать и взращивать,
чему давать жизнь - не иметь,
на свои действия не опираться,
быть старшим, но не властвовать
- это зовется сокровенной добродетелью.

[91t11c] **И. И. Семененко**
Ступицу окружают 30 спиц, но пользоваться повозкой позволяет пустота отверстия в ступице.
Мнут глину, чтобы вылепить сосуд, но пользоваться сосудом позволяет его пустота.
Строя дом, проделывают дверь и окна, но пользоваться домом позволяет его пустота.
Приносит пользу то, что в них имеется, но пользоваться ими позволяет то, чего в них нет.

[91t12c] **И. И. Семененко**
Пять цветов ведут к утрате зрения,
пять тонов ведут к потере слуха,
пять ощущений вкуса расстраивают вкус,
охотничий азарт приводит к умопомрачению,
редкие товары делают людей преступниками.
Именно поэтому Премудрый человек заботится о чреве и пренебрегает тем, что можно лицезреть очами.
Он отбрасывает то и берет это.

[91t13c] **И. И. Семененко**
Благоволение сменяется позором наподобие того, как конь трепещет.
В знатности, как в нашем теле, заключено великое несчастье.
Что подразумеваю, когда говорю:
благоволение сменяется позором наподобие того, как конь трепещет?
Благоволение проявляют к низшим.
При обретении его они походят на вострепетавшего коня и походят на вострепетавшего коня, когда лишаются благоволения.
В этом смысл высказывания:
благоволение сменяется позором наподобие того, как конь трепещет.
Что значит в знатности, как в нашем теле, заключено великое несчастье?
Я потому страдаю от великого несчастья, что у меня есть тело.
Но разве испытаю я несчастье, если у меня не будет тела?
Кто своим телом станет Поднебесной, когда знатен, тому можно ее поручить.
Кто своим телом станет Поднебесной, будучи любимцем, тому можно ее вверить.

[91t14c] **И. И. Семененко**

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На что гляжу, но не могу увидеть, называю ровным;
что слушаю, но не могу услышать, называю редким;
что пробую схватить, но никак не удается, называю крошечным.
Эти три расследовать нельзя, и потому создам из них одно, смешав.
Что у него вверху, то не блестит, а что внизу, то не тускнеет;
оно бесконечно и ему нельзя дать имени.
Все время возвращается к отсутствию вещей.
Это вид невидного, образ отсутствия вещей.
Оно расплывчато, неясно.
При встрече с ним не видят его спереди, а следуя за ним, не видят сзади.
Владеют Дао древности, чтобы править нынешним наличием;
в способности знать древнее начало заключена разгадка Дао.

[91t15c] **И. И. Семененко**
Искусные мужи древнего времени были тонки, чудесны, сокровенны, проницательны.
Их глубины не различить.
А раз не различить, то опишу их через силу внешне.
Они выглядят такими нерешительными, словно зимою переходят реку.
И такими неуверенными, словно боятся окружающих соседей.
Своей учтивостью напоминают гостя.
Расхлябанны, как лед перед началом таяния.
Они просты, как дерева обрубок, и просторны, как долина.
У них все смешано, словно в грязи.
Кто может, успокаиваясь, постепенно добиваться чистоты в грязи?
Кто может при посредстве вечного движения постепенно воскрешать в покое?
Кто сберегает это Дао, не стремится к полноте;
ведь потому лишь, что не полон, он в состоянии, не прибегая к новому, достигнуть совершенства в ветхом.

[91t16c] **И. И. Семененко**
В пределе достижения пустоты неколебимо сберегается покой.
В возрастании десяти тысяч вещей я зрю их возвращение.
Вещей несметно много, и каждая возвращается к своему корню.
Возвращение к корню называется покоем.
Это означает возвращение к судьбе.
Возвращение к судьбе делает незыблемым,
знание незыблемого называется просветом.
В незнании незыблемого - зло бессмысленного становления.
Знание незыблемого емко, в емком общее, общее есть царь, царь - это Небо, Небо означает Дао, а если - Дао, значит, вечен и в безопасности всю жизнь.

[91t17c] **И. И. Семененко**
Наивысший - это когда низшие лишь знают о его существовании;
ниже его тот, кого с любовью хвалят;
еще более низкого - боятся,
самого же низкого - презирают.

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Кто не способен доверять другим, тому не доверяют.
С какою неуверенностью наивысший относится к словам!
Он ими дорожит!
Когда же свершены дела, достигнуты успехи, то все в народе говорят: "Я самостен".

[91t18c] **И. И. Семененко**
Лишь стоит пренебречь великим Дао, приходят с человечностью и справедливостью.
А возникает мудрость, и появляется большая ложь.
Когда враждует вся родня, то начинают исповедовать сыновнюю почтительность с родительской любовью.
Страна объята распрей, и тогда жалуют преданные подданные.

[91t19c] **И. И. Семененко**
Когда отринут мудрость и отбросят знания, от этого народу польза возрастет во много раз.
Когда отринут человечность и отбросят справедливость, в народе воцарятся вновь сыновняя почтительность с родительской любовью.
Когда отринут изощренность и отбросят выгоду, то воры и разбойники переведутся.
Эти три дают лишь лоск и не годятся,
поэтому проникнись главным: будь безыскусен, неразлучен с первозданным, уменьши свое личное, умерь желания.

[91t20c] **И. И. Семененко**
Не ведаешь заботы, когда перестаешь учиться.
Как мала разница между словами "да" и "ладно"!
И как же связаны между собой прекрасное и безобразное!
Чего страшатся люди, не может не страшить.
Какое запустение!
Нет этому конца!
Толпа находится в веселье, словно на пиру или на празднике весны.
Один я только пребываю безучастным и ни в чем себя не проявляю,
как новорожденный, который еще не научился улыбаться.
Я выгляжу понурым как бездомный.
В толпе у каждого имеется какой-либо излишек, и лишь у одного меня - словно все утеряно.
Какое сердце у меня, глупца!
В нем столько безрассудности!
Обыденные люди отличаются понятливостью, один я только ничего не смыслю.
Обыденные люди дотошно во всем разбираются, один только я остаюсь невеждой.
Какое у меня спокойствие!
Оно напоминает океан.
Несусь как ветер в вышине!
Словно не могу нигде остановиться!
Каждый из толпы находит себе применение, один я являюсь ни на что не годным неучем.
В отличие от остальных людей, я дорожу лишь тем, чтобы меня кормила грудью мать.

[91t21c] **И. И. Семененко**
Все вмещается великой добродетелью, и в этом она следует лишь Дао.

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Дао в смысле вещи всецело смутно и расплывчато.
И в нем, таком смутном и расплывчатом, есть образы!
И в нем, таком расплывчатом и смутном, есть вещи!
И в нем, таком глубоком и неясном, есть сгущенность!
Его сгущенность обладает высшей подлинностью.
В нем все является реальным.
Издревле и доныне не исчезает его имя.
Так оно собирает множество великих.
Откуда мне известно, каким видом обладает множество великих?
Отсюда.

[91t22c] **И. И. Семененко**
Изогнутое цело,
кривое прямо,
пустое полно,
ветхое ново,
в малом обретают,
при многом заблуждаются.
Поэтому Премудрый человек держит в объятиях единое и в этом выступает образцом для Поднебесной.
Себя не видит и поэтому находится в просвете;
не считает себя правым и поэтому заметен;
не хвастается и поэтому заслужен;
не зазнается и поэтому всех старше.
Он не соперничает и поэтому никто не может с ним соперничать.
Разве не имеют смысла сказанные в древности слова о том, что изогнутое цело?
К истинно целому и возвращаются.

[91t23c] **И. И. Семененко**
То слово самостно, что редко.
Поэтому-то вихрь не буйствует все утро, ливень не хлещет целый день.
Кто это делает?
Небо и Земля.
Коль даже Небо и Земля ничего не в силах делать вечно, то человек тем паче.
Поэтому и предаются Дао.
У кого Дао, тот ему тождествен;
добродетельный тождествен добродетели,
утративший тождествен утрате.
Кто отождествляет себя с Дао, того Дао тоже обретает с радостью;
кто отождествляет себя с добродетелью, того добродетель тоже обретает с радостью;
кто делает себя тождественным утрате, того утрата тоже обретает с радостью.
Кто не способен доверять другим, тому не доверяют.

[91t24c] **И. И. Семененко**
Долго на носках не устоять, далеко широким шагом не пройти.
Кто себя видит, тот не ведает просвета;
кто считает себя правым, не заметен;

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кто хвастается, не заслужен;
кто зазнается, тот других не старше.
У кого Дао, тот этого не делает, ибо такое поведение, согласно Дао, равняется тому, когда переедают или впустую ходят, а этого не любит, кажется, никто.

[91t25c] **И. И. Семененко**
Существует одна вещь, совершенная по смеси.
Она родилась прежде Неба и Земли.
О, как она безмолвна и бесформенна!
Стоит одна и неизменна, ходит кругом, и ей ничто не угрожает.
Она может быть для Поднебесной матерью.
Мне не известно ее имя.
Наделяю эту вещь прозванием "Дао" и через силу отыскиваю для него имя "Великое".
Великим называю уходящее,
уходит - значит далеко находится,
а далеко находится - значит возвращается.
Поэтому-то Дао и велико, велико Небо, велика Земля, велик и царь.
Во вселенной пребывают четверо великих, и место одного из них занимает царь.
Примером для людей является Земля,
для Земли примером служит Небо,
для Небес примером выступает Дао,
Дао свой пример находит в самости.

[91t26c] **И. И. Семененко**
Тяжесть составляет корень легковесности,
покой есть государь поспешности.
Вот почему Премудрый человек, даже когда он целый день идет, не разлучается с тяжелою поклажей.
И даже разместившись в царственных чертогах, он остается беззаботен и далек от мира.
Да и как может властелин десятка тысяч колесниц относиться к себе легковеснее, чем к Поднебесной?
При легковесности утрачивают корень, из-за поспешности теряют государя.

[91t27c] **И. И. Семененко**
Умелая езда не оставляет следа,
от умелых слов не остается крапин,
умея сосчитать, не прибегают к счетным биркам;
когда умело запирают дверь, не применяют никаких замков, но ее не отпереть;
когда с умением завязывают узел, не используют веревки, но его не развязать.
Так и Премудрый человек проявляет неизменное умение спасать других, и потому нет брошенных людей;
умеет с неизменностью спасать вещи, и потому они не брошены.
Это зовут внезапно набегающим просветом.
Поэтому-то добрый человек недоброму наставник,
недобрый же для доброго опора.
Когда не дорожат своим наставником и не щадят своей опоры, то пусть бы были даже и умны, но пребывают в тяжком заблуждении.
В этом заключается вся суть и тайна.

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[91t28c] **И. И. Семененко**

Кто, зная о своем мужском начале, сберегает в себе женское, становится ущельем Поднебесной?
А став ущельем Поднебесной, не разлучается с незыблемою добродетелью и возвращается к младенцу.
Кто, зная, что он светел, сберегает свою темноту, становится для Поднебесной образцом.
А став для Поднебесной образцом, не вносит изменения в незыблемую добродетель и возвращается к бескрайности.
Кто, зная что он славен, сберегает свою опозоренность, становится долиной Поднебесной.
А став долиной Поднебесной, преисполняется незыблемою добродетелью и возвращается к тому, что первозданно.
Первозданное же рассыпается на чаши.
Когда Премудрый человек для них находит применение, то становится главой чинов.
Великое кроят не разрезая.

[91t29c] **И. И. Семененко**

Кто вознамерится взять Поднебесную и ею заниматься, на мой взгляд, это ему не удастся.
Поднебесная - чаша душевная, и сформовать ее нельзя.
Формуя, ее только портят, владея же, утрачивают.
Средь сущего одни ведут, другие следуют;
одни выдыхают медленно, другие - быстро;
одни становятся сильны, другие чахнут;
одни поднимаются, другие гибнут.
Именно поэтому Премудрый человек отбрасывает крайность, отвергает неумеренность, отказывается от излишества.

[91t30c] **И. И. Семененко**

Кто помогает государю на основе Дао, не подминает Поднебесную оружием.
В противном случае лишь ожидает крах.
Где стоит войско, там растут колючие кустарники.
После прохода большой армии настают голодные годы.
У искусного сбывается, и только!
Он не смеет брать оружием и подминать.
У него сбывается, и он не зазнается;
сбывается, и не кичится;
сбывается, и не гордится;
сбывается как неизбежное;
сбывается при том, что он не подминает.
На смену возмужалости, когда находятся в расцвете сил, приходит старость.
Это значит действовать вопреки Дао.
А тому, кто действует вопреки Дао, конец приходит рано.

[91t31c] **И. И. Семененко**

Отличное оружие - несчастья инструмент.
Его, кажется, никто не любит.
И им не ведает, у кого Дао.
Благородный муж обычно самой ценной стороной считает левую,

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когда же он берется за оружие, то ценит правую.
Оружие - несчастья инструмент,
и благородный муж его своим не признает.
Он пользуется им лишь по необходимости.
Считает наилучшим сохранять невозмутимость и не восторгаться победой на войне.
Ведь ею восторгаться - значит радоваться убиению людей.
А кто радуется убиению людей - не может быть главою Поднебесной.
В праздничной обрядности дорожат левой стороной, в траурной предпочитают правую.
Подчиненные военачальника находятся на левой стороне, сам он занимает место справа.
Значит, они размещаются согласно погребальному обряду,
и им при множестве убитых следует оплакивать их с горечью и скорбью.
Победа на войне заслуживает погребального обряда.

[91t32c] **И. И. Семененко**
Дао, будучи незыблемым, не имеет имени.
И хоть первозданное ничтожно, никто под Небесами его сделать своим подданным не в силах.
Если владетели и царь смогут ему следовать, все десять тысяч вещей сами сочтут себя гостями, Небеса с Землей соединятся и снизойдет сладчайшая роса.
Народ, не получив ни от кого приказа, сам меж собою уравняется.
С началом кройки возникает имя;
а возникает имя, узнают, когда остановиться.
Узнав, когда остановиться, можно избежать опасности.
Дао Поднебесной напоминает горную долину со стремящимся по ней в реку к морям потоком.

[91t33c] **И. И. Семененко**
Знающий людей умен,
знающий себя находится в просвете.
Одолевающий других обладает силой,
одолевающий себя становится могучим.
Кто знает то, что для него достаточно, - богат;
кто действует с настойчивостью, когда могуч, тот обладает волей.
Кто не утрачивает своего места, долговечен;
кто не уходит, когда умирает, продолжает жить вечно.

[91t34c] **И. И. Семененко**
Какая широта в великом Дао!
Он может находиться слева, справа.
Опираясь на него, вещей родится десять тысяч.
И от них он не отказывается.
Но его заслуги не приносят ему славы.
Дает одежду, пищу всем вещам, но не становится их господином.
У него незыблемо отсутствие желаний, и он может находиться в унижении.
Все вещи к нему возвращаются, но он не становится их господином и может получить имя великого.
Он потому может осуществить свою великость, что не признает себя великим.

[91t35c] **И. И. Семененко**

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К держащему великий образ уходит Поднебесная.
Уход к нему не причиняет ей вреда, но приносит мир, спокойствие и благоденствие.
Музыка и яства останавливают проходящих странников.
Но как же пресно, как безвкусно Дао, когда источается из уст!
Глядя на него, в нем не вполне найдешь, чего увидеть;
слушая его, в нем не вполне найдешь, чего услышать;
когда же пользуешься им, его не исчерпать.

[91t36c] **И. И. Семененко**
Прежде чем что-либо сжать, следует сначала его растянуть;
прежде чем что-либо ослабить, следует сначала его укрепить;
прежде чем что-либо низринуть, следует сначала дать ему подняться;
прежде чем у кого-либо отнять, следует сначала ему предоставить.
Это зовут неуловимым крошечным просветом.
Мягкое и слабое одерживает верх над твердостью и силой.
Рыбе не годится выплывать из глубины.
Бразды правления не следует показывать.

[91t37c] **И. И. Семененко**
Дао, будучи незыблемым, находится в бездействии, но оно при этом непременно действует.
Если владетели и царь смогут ему следовать, то десять тысяч вещей сами же преобразуются.
Когда они, преобразовываясь, пожелают возрасти, я их укрощу посредством приведения к безымянной первозданности.
В состоянии безымянной первозданности не появится желаний.
А при отсутствии желаний и в покое Поднебесная сама придет к стабильности.

[91t38c] **И. И. Семененко**
Верх добродетели - ее не проявлять и потому быть добродетелью проникнутым.
При низшей добродетели стараются ее не упустить и потому не обладают добродетелью.
При высшей добродетели бездействуют и лишены намерения действовать.
При низшей добродетели берутся за дела и преисполнены намерения действовать.
При высшей человечности берутся за дела, но лишены намерения действовать.
При высшей справедливости берутся за дела и преисполнены намерения действовать.
При высшей ритуальности берутся за дела, и если не встречают отклика, то тащат с пылом за собой.
Поэтому с утратой Дао и обретают добродетель;
с утратой добродетели овладевают человечностью;
с утратой человечности усваивают справедливость;
с утратой справедливости вверяют себя ритуалу.
Ритуальность составляет мелочь в проявлении преданности и доверия.
В ней заключается начало смуты.
Различать заранее - это цветок Дао и начало глупости.
Именно поэтому великий муж довольствуется сутью и не гонится за мелочами, предпочитает плод цветку, отбрасывает то и берет это.

[91t39c] **И. И. Семененко**
Есть издавна обретшие единое.

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Благодаря ему Небо и делается чистым,
Земля хранит устойчивость,
души обретают чудотворность,
долины наполняются,
вещей родится десять тысяч,
владетели и царь становятся для Поднебесной образцом.
Достигнуть этого им помогает именно единое.
Когда у Неба нет того, что доставляет чистоту, оно, пожалуй, разломается;
Земля, не обладая тем, что придает устойчивость, пожалуй, станет шаткой;
души, не имея того, что сохраняет чудодейственность, пожалуй, перестанут проявляться;
долины при отсутствии того, что позволяет им наполниться, пожалуй, пересохнут;
десяти тысячам вещей по неимению того, чем можно жить, не избежать, пожалуй, истребления;
владетели и царь, не обладая тем, что обеспечивает знатностью и высшим положением, пожалуй, этого лишатся.
Знатность коренится в худородстве, высокому основой служит низкое.
Именно поэтому владетели и царь называют себя: "сирый", "вдовый" и "убогий".
Не значит ли это, что в худородстве заключается их корень? Разве не так?
Отсюда и выходит, что все части, из которых состоит повозка, повозкой еще не являются.
Не стремись быть редким словно яшма или многим как простые камни.

[91t40c] **И. И. Семененко**
В обратном ходе заключается движение Дао, в слабости - его использование.
Десяти тысячам вещей под Небесами жизнь дает наличие, а само наличие рождается от неналичия.

[91t41c] **И. И. Семененко**
Высший из мужей, слыша о Дао, усердно претворяет его в жизнь;
средний из мужей, слыша о Дао, пребывает в замешательстве;
низший из мужей, слыша о Дао, над ним насмехается.
Над чем не смеялись бы, то не было бы Дао.
Поэтому есть веские суждения.
Дао уясняют, словно помрачаются;
по нему идут вперед, как пятятся назад;
оно ровно, будто все в ухабах;
верх добродетели напоминает впадину долины;
пречистое походит на запятнанное;
бескрайность добродетели уподобляется изъяну;
добродетель делают незыблемой как бы невзначай;
безыскусная правдивость кажется чем-то превратным.
У великого квадрата нет углов,
великое изделие не скоро создается,
великая мелодия является беззвучной,
великий образ не имеет формы.
Дао скрытно, у него нет имени, но лишь оно умеет дать взаймы и довести до самого конца.

[91t42c] **И. И. Семененко**
Дао порождает единицу,

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единица родит двойку,
два рождает тройку,
три дает жизнь десяти тысячам вещей.
Все вещи, прислоняясь спиной к Тени (Инь), обнимают Свет (Ян), и дыхание (ци) пустоты приводит их к гармонии.
Что людям ненавистно - это оказаться "сирым", "вдовым" и "убогим", но так зовут себя цари с князьями.
Выходит, что ущербность может доставлять прибыток, прибыток - приносить ущерб.
Такое наставление я получаю от людей.
И я их тоже наставляю: за произвол, насилие ждет преждевременная смерть.
Это будет моим самым главным наставлением.

[91t43c] **И. И. Семененко**
Мягчайшее под Небесами проскакивает сквозь твердейшее.
Неналичие проходит в то, что не имеет промежутка.
Именно поэтому я знаю о полезности бездействия.
В Поднебесной редко кому удается овладеть учением, невыразимым в слове, и полезностью бездействия.

[91t44c] **И. И. Семененко**
Милее славу заиметь или живым остаться?
Ценней живым остаться иль разбогатеть?
Больней приобрести или утратить?
Это объясняет, как дорого приходится расплачиваться за свою привязанность,
и сколь велик убыток, приносимый накопительством.
Кто знает то, что для него является достаточным, не подвергается бесчестью;
кто ведает, когда остановиться, пребывает в безопасности и может долго жить.

[91t45c] **И. И. Семененко**
Верх совершенства кажется изъяном, но польза от него не умаляется;
верх полноты напоминает пустоту, но польза от нее не иссякает.
Верх прямоты походит на извилистость,
верх мастерства напоминает неуклюжесть,
верх красноречия уподобляется косноязычию.
Поспешность преодолевает холод, покой одолевает жар.
Покой, невозмутимость - главное в Поднебесной.

[91t46c] **И. И. Семененко**
Когда Дао в Поднебесной есть, то скакунов отводят унавоживать поля;
когда Дао в Поднебесной нет, то боевых коней растят в походах.
Нет худшего несчастья, чем незнание того, что для тебя является достаточным;
нет тяжелее бедствия, чем страсть к приобретению.
Когда же ведают о том, что то, чего достаточно, является достаточным, находятся в незыблемом достатке.

[91t47c] **И. И. Семененко**

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Знают Поднебесную, не выходя за дверь, и видят Дао Неба, не подглядывая из окна.
Чем далее уходят, тем меньше знают.
Именно поэтому Премудрый человек не делает ни шагу, а все знает, он прозревает в то, чего не видит, и добивается успеха, находясь в бездействии.

[91t48c] **И. И. Семененко**
Когда учатся, имеют каждый день прибыток,
а занимаясь Дао, ежедневно терпят умаление.
Умаление следует за умалением, и так доходят до бездействия.
Но в состоянии бездействия непременно действуют.
Поднебесную берут незыблемо посредством недеяния.
А кто при помощи деяний собирается взять Поднебесную, тому для этого их никогда не хватит.

[91t49c] **И. И. Семененко**
Премудрый человек не ведает незыблемости сердца.
Сердцем для него являются сердца простых людей.
С добрыми я добр, но и с недобрыми я тоже добр.
К добру приводит добродетель.
Кто честен, тем я доверяю, но и нечестным я тоже доверяю.
К честности приводит добродетель.
Премудрый человек под Небесами беспристрастен и ради Поднебесной мутит свое сердце.
При нем все по-детски улыбаются.

[91t50c] **И. И. Семененко**
Выходят, чтобы жить;
входя обратно, умирают.
Из каждых десяти лишь три вступают в жизнь и три, уж находясь в конце ее, вышагивают к смерти.
И те, чья человеческая жизнь является лишь местом смерти, по которому им двигаться, тоже составляют три из десяти.
Чем это объясняется?
Тем, что они всего превыше ценят жизнь.
Говорят, есть человек, умеющий заботиться о жизни.
Когда идет по суше, на него не нападает носорог и тигр, вступая в войско, он не запасается оружием и латами.
Носорогу некуда его ударить рогом, тигру негде в него впиться когтями, мечу некуда в него вонзиться острием.
Чем это объясняется?
Тем, что в нем нет места для смерти.

[91t51c] **И. И. Семененко**
Дао рождает, добродетель взращивает, вещь оформляется, обстоятельства приводят к завершению.
Поэтому-то среди десяти тысяч вещей нет ни одной, которая не почитала бы Дао и не ценила добродетель.
Чтить Дао, ценить добродетель - это не чей-либо приказ, а незыблемая самость.
Дао рождает, добродетель взращивает.
Она растит, лелеет, совершенствует, делает зрелым, содержит, укрывает.

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Чему давать жизнь, не иметь,
на свои действия не опираться,
быть старшим, но не властвовать
- это называют сокровенной добродетелью.

[91t52c] **И. И. Семененко**
У Поднебесной есть начало, и оно становится ей матерью.
Дитя, только окажется пред матерью, и мать сразу же его узнает, а узнает, и дитя вновь будет ее слушаться и до скончания жизни не изведает опасности.
Закрыв отверстия и заперев врата, до самого конца избавишься от тягот,
а если распахнешь их и возьмешься за дела, не испытаешь никогда спасения.
Видеть малое значит быть в просвете,
в сбереженной мягкости заключено могущество.
Пользуясь сиянием Дао, вновь возвращаются в его просвет и не причиняют себе зла.
Это называют навыком к незыблемому.

[91t53c] **И. И. Семененко**
Знай я совсем немного, вступил бы на Великий Путь и лишь боялся бы с него сойти.
Великий Путь отменно ровен, но людям нравятся тропинки.
Когда дворец блещет убранством, поля заполоняют сорняки и житницы стоят совсем пустые.
И надевать при этом яркие наряды,
носить отборные клинки,
чревоугодничать,
купаться в роскоши
- это зовется воровской кичливостью.
В ней все противоречит Дао.

[91t54c] **И. И. Семененко**
Умеющего крепко встать не шелохнуть,
умеющего охватить не оторвать.
Сыновья и внуки будут непрестанно поминать их жертвами.
У того, кто это совершенствует в себе, добродетель делается подлинной;
у того, кто это совершенствует в семье, добродетель достигает изобилия;
у того, кто это совершенствует в селении, добродетель возрастает;
у того, кто это совершенствует в уделе, добродетель процветает;
у того, кто это совершенствует и в Поднебесной, добродетель делается всеобъемлющей.
Поэтому-то зрят себя собою, семью семьей, селение селением, удел уделом, Поднебесную всей Поднебесной.
Откуда мне известно истинное состояние Поднебесной?
Отсюда.

[91t55c] **И. И. Семененко**
Кто преисполнен добродетели, походит на младенца.
Его не ужалит ядовитая змея, не схватит лютый зверь, не заклюет пернатый хищник.
Его кости слабы, сухожилия мягки, но держит в горсти крепко.
Хотя ему еще неведома связь самца и самки, он всецело развит.

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Его сгущенность совершенна.
Он может целый день кричать и не охрипнуть.
Гармония в нем совершенна.
Знание гармонии зовут незыблемым, знание незыблемого называется просветом.
Становиться взрослым, отходя от состояния младенца, значит предрекать себе несчастье.
Когда сердце властвует дыханием, это говорит о силе возмужалости.
Но ей на смену спешит старость.
Это значит действовать вопреки Дао.
А тому, кто действует вопреки Дао, конец приходит рано.

[91t56c] **И. И. Семененко**
Кто знает, тот не говорит;
кто говорит, не знает.
Закрыть свои отверстия и запереть свои ворота,
умерить свою остроту,
смирить свою запутанность,
ослабить силу своего сияния и сделать единой свою пыль
- это значит находиться в сокровенном тождестве.
Кто в нем, того нельзя приблизить, нельзя и отдалить, нельзя сделать ему что-либо полезное, нельзя и навредить, нельзя его возвысить и нельзя принизить.
Поэтому он в Поднебесной и становится превыше всех.

[91t57c] **И. И. Семененко**
Порядок в княжестве наводят прямо, в военном деле прибегают к хитрости,
Поднебесную берут посредством недеяния.
Откуда это мне известно?
Отсюда.
В Поднебесной множатся запреты, и народ все более беднеет;
в народе много острого оружия, и в стране усиливается разлад;
у людей искусность увеличивается, и каверзы становятся в почете;
законы и приказы возрастают, и воров с разбойниками появляется все больше.
Поэтому Премудрый человек и говорит:
"Я нахожусь в бездействии, и народ сам преобразуется;
я предаюсь покою, и народ сам исправляется;
я пребываю в недеянии, и народ сам богатеет;
у меня не появляется желаний, и народ сам обретает первозданность".

[91t58c] **И. И. Семененко**
При несведущем правительстве народ бесхитростен и добр,
при въедливом правительстве народ корежит недовольство.
В несчастье коренится счастье,
в счастье укрывается несчастье.
Кто знает их пределы?
В них нет определенности.
Прямолинейность переходит в хитрость,
добро приносит пагубу.

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Люди заблуждаются уже очень давно.
Вот почему Премудрый человек, квадратным делаясь, не режет;
остер углами, но не колок,
прям, но не задирист,
ярок, но не затмевает.

[91t59c] **И. И. Семененко**
Для управления людьми и службы Небу нет лучше бережливости.
А бережливость - это когда загодя посвящают себя Дао.
Загодя посвятить ему себя значит скопить вдвое больше добродетели.
Кто скапливает ее вдвое больше, становится непобедим.
Когда становится непобедим, его предел перестает кому-либо быть ведом.
А чей предел становится неведом, тот может иметь княжество.
Мать, обладающая княжеством, может достигнуть долговечности,
и это называется глубоким корнем, прочным основанием, Дао вечной жизни и нескончаемого видения.

[91t60c] **И. И. Семененко**
Править великим государством - это как готовить кушаенье из мелкой рыбы.
Когда правят Поднебесной на основе Дао, души умерших не имеют чудотворной силы.
Они не только не имеют чудотворной силы, но и не наносят вреда людям.
Не только души не наносят вреда людям, но и Премудрый человек не причиняет вреда людям.
А так как обе стороны друг другу не чинят вреда, их добродетели между собой соединяются.

[91t61c] **И. И. Семененко**
Великая держава образует нижнее течение реки.
Это скрепа Поднебесной, ее самка.
Самке неизменно в состоянии покоя удается побеждать самца.
Покой ей позволяет быть внизу.
Когда великая держава ставит себя ниже небольшого государства, то она его берет;
когда небольшое государство принижается перед великою державой, то оно ее берет.
Так берут тем, что ставят себя ниже, либо находятся внизу.
Не пожелай великая держава, когда что-либо захватывает, большего, чем взращивать людей,
а небольшое государство - большего, чем вступить в то, где служат людям,
то оба обрели бы исполнение своих желаний.
Великому пристало быть внизу.

[91t62c] **И. И. Семененко**
Дао - это святыня десяти тысяч вещей, сокровище для людей добрых и то, что берегут недобрые.
Прекрасные слова могут найти непревзойденный спрос,
почтенному поступку могут все последовать.
Зачем отбрасывать людскую скверну?
Ведь именно для этого поставлены Сын Неба и три его советника.
Хотя они и выезжают на четверке лошадей с большой регалией из яшмы впереди, им лучше было бы
сидя продвигаться в Дао.
Почему же в древности ценили это Дао?
Не потому ли, что, благодаря ему, успешно обретали то, к чему стремились,

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и избегали наказания, когда были виноваты?
Поэтому нет ничего его ценнее в Поднебесной.

[91t63c] **И. И. Семененко**
Действовать в бездействии, заниматься делом недеяния и наслаждаться вкусом не имеющего вкуса.
Находить большое в малом, многое в немногом и воздавать добром за ненависть.
Добывают трудное из легкого, создают великое из незначительного.
Все, что в Поднебесной трудно делать, начинать легко,
и все великие дела берут начало в самом незначительном.
Именно поэтому Премудрый человек никогда не делает великого и потому он наделен способностью осуществить свою великость.
Кто много обещает, тому мало доверяют.
Большая легкость оборачивается великим затруднением.
Вот почему Премудрый человек как бы во всем испытывает затруднение, но именно поэтому он никогда не затрудняется.

[91t64c] **И. И. Семененко**
Легко придерживаться безопасного,
легко замыслить еще не начавшееся,
легко разъединять непрочное,
легко рассеивать мельчайшее.
Начинают заниматься тем, что еще не возникло;
наводится порядок там, где он еще не нарушается.
Дерево в охват рождается из самой малости,
девятиярусная насыпь восстает из пригорошни земли,
далекий путь берет начало в пяди под стопой.
Кто действует, тот терпит поражение;
кто чем-то обладает, тот его теряет.
Вот почему Премудрый человек находится в бездействии и потому не знает поражения,
ничем не обладает и потому не ведает потерь.
В своих делах люди обычно накануне достижения успеха терпят поражение.
Не терпят поражения, когда в конце бывают так же осторожны, как в начале.
Поэтому Премудрый человек желает не иметь желаний и не ценит редкие товары,
он учится быть неученым и возвращается к тому, что скопище людей минует.
Помогая десяти тысячам вещей быть самостными, он не смеет действовать.

[91t65c] **И. И. Семененко**
Кто в древности умел следовать Дао, с его помощью не просвещал народ, а делал глупым.
Когда люди много знают, ими трудно управлять.
Править на основе знаний для государства - это подлинное бедствие;
когда в правлении не полагаются на знания, приносят государству счастье.
Кто ведает об этой паре истин, тот постигает вечный образец.
А знать неколебимо вечный образец - это называют сокровенной добродетелью.
Она глубока, далека и со всеми возвращается.
Но только так ей удается достигать великой слаженности.

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[91t66c] **И. И. Семененко**
Моря и реки потому способны царствовать над горными потоками, что умеют быть внизу.
Только поэтому они способны царствовать над горными потоками.
И при желании подняться над народом следует словесно перед ним принизиться,
при желании быть впереди народа следует поставить себя сзади его.
Именно поэтому, когда Премудрый человек встает над всеми, народу он не делается в тягость;
когда он пребывает впереди, народу не наносится вреда.
Все в Поднебесной с радостью его выдвигают и им не пресыщаются.
А так как сам он не соперничает, никто и не способен с ним соперничать.

[91t67c] **И. И. Семененко**
Все говорят о том, как сходство Дао моего велико с недостойным сыном.
Но мое Дао потому-то и велико, что напоминает сына, не похожего на предков.
А было бы похожим, то уж давно бы измельчало.
У меня есть три сокровища, я их держусь и берегу.
Одно зовется материнскою любовью,
второе - бережливостью,
а третье - тем, когда не смеют находиться впереди других.
Люблю по-матерински и поэтому способен преисполниться бесстрашия,
обладаю бережливостью и потому способен обрести широкость,
не смею находиться впереди других и потому способен стать распорядителем готовых чаш.
Кто отрекается любить по-матерински и предпочитает быть бесстрашным,
отбрасывает бережливость и предпочитает широту,
отказывается быть сзади и предпочитает находиться впереди,
того ждет гибель.
Когда сражаются, преисполняясь материнскою любовью, побеждают,
а оборона с ее помощью становится незыблемой.
Спасение грядет от Неба, дающего защиту с материнскою любовью.

[91t68c] **И. И. Семененко**
Умеющий быть воином не ведает воинственности,
умеющий сражаться - не бывает гневен,
умеющий одерживать победу над противником с ним не вступает в схватку,
умеющий использовать людей становится их ниже.
Это называют добродетелью отказа от соперничества,
способностью использовать людей и верхом сочетания с Небесной древностью.

[91t69c] **И. И. Семененко**
Стратеги говорят:
"Я смею быть лишь гостем, не хозяином, скорее отступлю назад, чем двинусь на вершок вперед".
Это называют маршированием без маршировки,
боевитостью без боевитости,
завоеванием при неналичии противника,
стратегией без войн.
Нет большего несчастья, чем пренебрежение противником.
Пренебрежение противником близко к утрате моего сокровища.

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Поэтому когда идут войною друг на друга, то побеждает тот, кто сострадает погибающим на поле боя.

[91t70c] **И. И. Семененко**
Мои слова понять так просто, так просто выполнить.
Но их понять никто не может, никто не может выполнить.
У слов имеется исток, а у поступков то, что ими управляет.
Их-то как раз не понимают и потому меня не знают.
Коль редкостен, кто меня знает, то я ценен.
Именно поэтому Премудрый человек таит под рубищем нефрит.

[91t71c] **И. И. Семененко**
Знать о том, чего не знаешь, всего выше;
а не знать, что знаешь, значит быть больным.
Перестают болеть, лишь когда болеют о своей болезни.
Премудрый человек не болен.
Он болеет о своей болезни и потому не болен.

[91t72c] **И. И. Семененко**
Когда народу не страшны угрозы, грозит великая беда.
Не гнушайтесь его местом обитания, не пресыщайтесь тем, что он растит.
Не пресытетесь, и вам не будет тошно.
Именно поэтому Премудрый человек в своем самопознании себя не видит и при любви к себе не придает себе значения.
Он отвергает то и берет это.

[91t73c] **И. И. Семененко**
Когда смелы в том, чтобы сметь, предают смерти;
когда смелы в том, чтобы не сметь, то воскрешают.
В обоих случаях приносится иной раз польза, а иной раз вред.
Кто знает, почему бывает Небу что-то ненавистно?
Именно поэтому Премудрый человек как бы во всем испытывает затруднение.
Дао Небес умеет без борьбы одерживать победу,
умеет молчаливо откликаться,
является само без зова,
умеет неумышленно замыслить.
Широко раскинута сеть Неба, и хоть она редка, но из нее не выскользнуть.

[91t74c] **И. И. Семененко**
Когда народ не ощущает страха смерти, то как же можно смертью устрашать народ?
И кто посмел бы это делать, если бы народ незыблемо боялся смерти, а тех, кто строят козни, мне удалось бы взять и предать смерти?
В незыблемости пребывает ведающий убиением, который подвергает смерти.
Убивать вместо него - это все равно как попытаться что-либо вытесывать, вообразив себя великим плотником.
Скорей всего поранишь только свои руки.

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[91t75c] **И. И. Семененко**
Народ голодает, ибо стоящие над ним объедают его податями.
Именно поэтому и голодает.
Народом трудно управлять, ибо стоящие над ним привержены деянию.
Именно поэтому и трудно управлять.
Народ не придает значения смерти, ибо стоящие над ним всего превыше ценят жизнь.
Именно поэтому не придает значения смерти.
Но ведь не гонясь за жизнью сохраняют ее лучше, чем когда ею дорожат.

[91t76c] **И. И. Семененко**
Человек, когда родится, слаб и нежен;
умирая же он делается тверд и крепок.
Вся тьма существ, деревья, травы при своем рождении нежны и слабы, когда же гибнут - засыхают.
Твердое и сильное выступают спутниками смерти, нежное и слабое - спутниками жизни.
Поэтому, когда могуче войско, оно победы не одерживает,
когда крепким вырастает дерево, его срубают на оружие.
Великое и сильное низки, а слабое и нежное высоки.

[91t77c] **И. И. Семененко**
Не сходно ль Дао Неба с тем, как натягивают лук?
Сгибают его верхний конец и поднимают в то же время нижний,
отнимают от избытка и восполняют недостаток.
И Дао Неба восполняет недостаток, отнимая от избытка.
Людское Дао заключается в обратном:
ущемлять лишенного достатка и одаривать живущего в избытке.
Кто способен одарить своим избытком Поднебесную?
Лишь тот, кто обладает Дао.
Именно поэтому Премудрый человек не ищет для себя опоры в том, что делает, и не относит к себе совершенные им подвиги.
Он не желает выставлять на обозрение свои достоинства.

[91t78c] **И. И. Семененко**
Слабей и мягче, чем вода, нет ничего под Небесами, но в сокрушении твердости и силы ее не превзойти.
В этом ее нечем заменить.
Слабость побеждает силу, мягкость преодолевает твердость.
Это известно в Поднебесной всем, но претворить в деяние никто не может.
Премудрый человек так говорит:
Править страной - значит принять ее позор,
царить в Поднебесной - значит принять беду своей страны.
В правдивом слове есть подобие ему обратного.

[91t79c] **И. И. Семененко**
Большая ненависть, когда ее смягчают, лишь делается затаенной.
Как может это приводить к добру?
Именно поэтому Премудрый человек дает по соглашению взаймы и, владея левой половиной бирки,

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счета никому не предъявляет.
В ком добродетель, тот заботится о соглашении,
в ком ее нет, следит за тем, чтобы взыскать.
Дао Небес не ведает пристрастия и неизменно помогает добрым людям.

[91t80c] **И. И. Семененко**
В небольшом и малолюдном государстве способствовать тому, чтобы таланты не использовались, даже если бы их было в десять, сто раз больше, чем обычно, и побуждать народ из почтения к смерти не ездить далеко.
Появись там лодки и повозки, им не нашлось бы места для использования,
появись там даже латы и оружие, их негде было бы расположить.
Пусть люди снова бы завязывали на веревках узелки вместо письма и было бы им сладко есть, прекрасно одеваться, удобно жить и радостно изведывать свои обычаи.
Со страною по соседству друг на друга бы глядели издалека и слушали бы друг у друга лай собак и крики петухов,
но меж собою не общались бы до самой старости и смерти.

[91t81c] **И. И. Семененко**
Нет красоты в правдивом слове,
нет правды в сказанном красиво.
Кто добр, не спорит,
кто спорит, тот не добр.
Пониманию чужда ученость,
ученость далека от понимания.
Премудрый человек не скопидом.
Но он все больше обретает, всецело помогая людям, и неизменно богатеет, когда все людям отдает.
Дао Неба, доставляя пользу, не вредит;
Дао Премудрого человека действует без противоборства.

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[92t01c] **А. А. Маслов**
Дао, которое может быть выражено словами, не есть постоянное Дао.
Имя, которое может быть поименовано, не есть постоянное имя.
Небытие зовётся началом Неба и Земли.
Бытие зовётся Матерью мириад созданий.
Поэтому, желая узреть его утончённо-неуловимую сущность, обрети постоянство небытия.
Желая наблюдать его проявления, пребывай в постоянстве бытия.
Оба они произрастают вместе и различаются лишь именем.
Будучи тождественными, они зовутся сокровенным.
Сокровенное и ещё раз сокровенное - врата ко множеству потаённого.

[92t02c] **А. А. Маслов**
Лишь только в Поднебесной узнали, что красивое - красиво, тотчас появилось и уродство.
Как только все узнали, что добро - это добро, тотчас появилось и зло.
Ибо наличие и отсутствие порождают друг друга.
Сложное и простое создают друг друга.
Длинное и короткое поверяют друг друга.
Высокое и низкое тянутся друг к другу.
Голоса и звуки приходят в гармонию друг с другом.
"До" и "после" следуют друг за другом.
Поэтому мудрец действует недеянием и учит молчанием.
Мириады созданий возникают из этого, а он не правит ими.
Он порождает их и не обладает ими;
действует, не имея воздаяния;
достигая совершенства, не считает это успехом;
в силу того, что он никогда не стремится к успеху, тот никогда не покидает его.

[92t03c] **А. А. Маслов**
Не превозноси мудрых - и люди не будут соперничать.
Не цени редкие вещи - и не будут красть.
Не гляди на то, что возбуждает желания, и сердца людей не придут в смятение.
Поэтому, управляя людьми, мудрец опустошает их сердца и наполняет желудки;
ослабляет их волю, но усиливает их кости;
постоянно стремится к тому, чтобы они были незатронуты знаниями и свободны от желаний,
а те, кто освящён мудростью, не помышляли о действии.
Действуй недеянием - и не будет того, что не управлялось бы тобой.

[92t04c] **А. А. Маслов**
Дао пустотно, но использованием не исчерпать его.
Глубочайшее! Оно подобно предку мириад существ.
Притупи лезвие, развяжи узлы, пригаси блеск, уподобь его пылинке.
Отсутствующее! Лишь кажущееся присутствующим здесь.
Мне не постичь, чьим сыном оно является.
Но кажется предком Владыки.

[92t05c] **А. А. Маслов**

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Небо и Земля не гуманны и относятся к мириадам существ, как к соломенным собачкам.
Мудрый человек не гуманен и относится к людям, как к соломенным собачкам.
Не подобно ли пространство между Небом и Землёй [кузнечным] мехам?
Будучи пустотным, оно неисчерпаемо.
Чем больше оно движется, тем больше ему прибавляется.
Произносящий бесчисленное множество речей не сравним со сберегающим это в себе.

[92t06c] **А. А. Маслов**
Дух в долине никогда не умирает.
И зовётся это сокровенной самкой.
Врата сокровенной самки зовутся корнем Неба и Земли.
Едва различимое, лишь кажущееся присутствующим здесь, оно неисчерпаемо в использовании.

[92t07c] **А. А. Маслов**
Небо извечно, Земля - долговременна.
Небо и Земля могут быть извечны и долговременны, ибо они не порождают сами себя.
Вот почему они извечны и долговременны.
Поэтому мудрец, становясь позади всех, оказывается впереди всех, пренебрегает собой и потому сберегает себя.
Разве этим он не преследует личных целей?
Поэтому он и может достичь их.

[92t08c] **А. А. Маслов**
Человек высшей Благости подобен воде,
ибо вода приносит пользу мириадам существ, не соперничая с ними, и находится в том месте, которое все ненавидят.
Поэтому она близка Дао.
В жилище он ценит землю,
в сердце ценит глубину,
в союзе ценит гуманность,
в словах ценит искренность,
в правлении ценит порядок,
в поступках ценит способности,
в делах ценит время.
В силу того, что он не соперничает, он и не допускает ошибок.

[92t09c] **А. А. Маслов**
Лучше вовремя остановиться, чем наполнить [сосуд] до краёв.
Если заточить лезвие до предела, то долго его не сохранить.
Покои могут быть полны золота и каменьев, но не найдётся того, кто устерёг бы их.
Похваляться богатством и знатностью - значит накликать на себя беду.
Добившись успеха - отступай.
В этом - Путь Неба.

[92t10c] **А. А. Маслов**
Можно ли, соединив душу и плоть, объять Единое и не утратить это?

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Можно ли, регулируя ци и становясь податливым, обрести состояние новорождённого?
Можно ли, отполировав сокровенное зеркало, не оставить на нём пятен?
Можно ли, любя народ и правя государством, пребывать в недеянии?
Можно ли, открывая и закрывая Небесные Врата, сохранять состояние самки?
Можно ли, постигнув четыре начала, пребывать вне знания?
Давать жизнь и вскармливать?
Давать жизнь и не обладать этим?
Действуя, не требовать воздаяния?
Взращивая, не править этим?
Это зовётся сокровенной Благостью.

[92t11c] **А. А. Маслов**
Тридцать спиц соединяются в одной ступице.
Использование же повозки обуславливается пустотой между ними.
Для того, чтобы изготовить сосуд, размешивают глину.
Использование же сосуда обуславливается пустотой в нём.
Для того, чтобы соорудить жилище, прорубают двери и окна.
Использование же жилища обуславливается пустотой в нём.
Поэтому ту выгоду, которую получаем благодаря "наличию", мы можем использовать лишь благодаря "отсутствию".

[92t12c] **А. А. Маслов**
Пять цветов слепят глаза человека.
Пять тонов музыки притупляют его слух.
Пять вкусовых ощущений ранят его рот.
Скачка на лошадях и охота делают необузданым его сердце.
Редкие вещи влекут человека к совершению зла.
Поэтому мудрец заботится о желудке, а не о глазах;
отказывается от одного, дабы достичь другого.

[92t13c] **А. А. Маслов**
Слава и позор подобны страху.
Ценить своё тело - то же самое, что ценить величайшие несчастья.
Что значит: "Слава и позор подобны страху?"
Даже при малейшей славе, достигая её - страшатся, утрачивая - страшатся тоже.
Это и значит: "Слава и позор подобны страху."
Что значит: "Ценить своё тело - то же самое, что ценить величайшие несчастья?"
Причина, по которой я сталкиваюсь с величайшими несчастьями, заключена в том, что я имею тело.
Если бы я не имел тела, откуда же взяться несчастьям?
Поэтому, тому, кто ценит Поднебесную больше, чем себя, может быть доверена Поднебесная.
Тот, кто любит Поднебесную больше, чем себя, встретит поддержку Поднебесной.

[92t14c] **А. А. Маслов**
Глядим на него и не видим.
Зовём это заурядным.
Слушаем его и не слышим.

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Зовём это редким.
Пытаемся коснуться его и не достигаем.
Зовём это мельчайшим.
Эти три ипостаси невозможно разделить, ибо смешаны они и являют собой Единое.
Его верхняя часть не источает света.
Его нижняя часть не окутана мраком.
Едва различимое, его нельзя даже поименовать.
Оно возвращается к тому, что не имеет сущности.
Это зовётся формой, не имеющей форм;
образом, не имеющим сущности.
Это зовётся расплывчато-туманным.
Встретившись с ним, не увидим его начала.
Следуя за ним, не увидим его тыльной стороны.
Придерживайся пути древности, дабы контролировать дела сегодняшние.
Способность познать изначальную древность и зовётся принципом Дао.

[92t15c] **А. А. Маслов**
С древности искушённый муж видел мельчайше-утончённое, проникал в сокровенное и был непостижим в своей глубине.
Из-за того, что он непостижим, можно лишь описать его.
Он робок, будто переходит реку зимой.
Он осмотрителен, словно опасается своих соседей.
Он серьёзен, как гость.
Он неоформленно-распылён, будто тающий лёд.
Он груб, подобно необработанному дереву;
пустотен, подобно долине;
неясен, словно мутная вода.
Кто способен посредством покоя мутное постепенно сделать прозрачным?
Кто способен посредством долгого движения постепенно породить к жизни безмятежное?
Сберегающий Дао и не стремящийся к избытку.
Лишь потому, что он не стремится к избытку, он способен сокрыться, не воплощаясь вновь.

[92t16c] **А. А. Маслов**
Достигая предельной пустоты, я сохраняю полный покой.
Мириады вещей возникают вместе, я же взираю на их возвращение.
Из множества вещей каждая восходит к своему корню.
Возвращение к корню назову умиротворением.
Это то, что зовётся возвращением к судьбе.
Возвращение к судьбе назову постоянством.
Познавшего постоянство назову просветлённым.
Не познавший постоянства творит зло и коварен.
Тот, кто познал постоянство, - всеобъемлющ.
Всеобъемлющий беспристрастен, беспристрастный становится государем, государь единится с Небом, Небо единится с Дао.
Дао единится с вечностью.
Достигший этого до конца дней своих не встретит опасностей.

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[92t17c] **А. А. Маслов**
Лучший из правителей - тот, о существовании которого низы не знают.
Следом за ним идут те правители, которых любят и почитают.
За ними следуют правители, которых низы боятся, вслед за коими идут правители, которых презирают.
Тот, в ком недостаточно искренности, сталкивается с неискренностью.
Сомневающиеся, они ценят свои слова.
Когда их цель достигнута, а дело завершено, простой народ говорит: "Это случилось с нами само собой".

[92t18c] **А. А. Маслов**
Когда Великое Дао утрачивается, возникают "гуманность" и "долг".
Когда появляется великое мудрствование, то возникает и великая фальшь.
Когда нет гармонии среди шести категорий родственников, то возникает "сыновняя почтительность".
Когда государство охвачено смутой, то появляются "преданные чиновники".

[92t19c] **А. А. Маслов**
Устрани учения - и не будет более забот.
Устрани мудрецов и отвергни мудрость - и выгода народу возрастёт стократно.
Устрани гуманность, отвергни справедливость - и народ вернётся к сыновней почтительности и добрым делам.
Устрани хитроумие, отвергни выгоду - и не будет более воров и бандитов.
Эти три [начала] обманчиво приукрашены и не обладают достаточностью.
Поэтому надо сделать так, чтобы люди принадлежали к тем, кто прозревает неприукрашенное и объемлет простоту, мало думает о себе и уменьшает свои желания.

[92t20c] **А. А. Маслов**
Велика ли разница между одобрением и хулой?
Велико ли расстояние между добром и злом?
Того, чего боятся люди, нельзя не бояться.
Пустынное! Оно не имеет границ.
Все люди радостны, будто захвачены праздником императорского угощения или прогулкой по весенним террасам.
Лишь я один безразличен и не подаю знаков, будто младенец, который ещё не научился улыбаться;
утомлённый, словно странник, не имеющий дома, куда бы мог возвратиться.
Люди всё имеют с избытком, лишь я один подобен отказавшемуся ото всего.
У меня сердце невежды - столь замутнено!
Простые люди пресветло-светлы, лишь я один погружён во тьму.
Простые люди пречисто-чисты, лишь я один невежественно-безыскусен,
безграничен, словно море,
неудержим, будто яростный ветер.
Все люди знают об использовании, но я один глуп и ограничен.
Лишь я один отличаюсь от других и ценю матерь Благости.

[92t21c] **А. А. Маслов**
Облик великой Благости проистекает из Дао.

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В вещах Дао неразличимо-туманно.
Неразличимо-туманное! Но в нём заключены образы.
Туманно-неразличимое! Но оно объемлет вещи.
Отдалённое и тёмное! Но оно содержит семя.
Семя это истинное, ибо оно освящено искренностью.
С древности и до наших дней имя его не высказано.
Оно известно как отец мириад созданий.
Откуда я знаю, что форма отца созданий такова?
Из него же самого.

[92t22c] **А. А. Маслов**
Склоняясь, сохраняем целостность.
Сгибаемся, затем распрямляемся.
Опустошаемся, затем наполняемся.
Стареем, чтобы потом обновиться.
Уменьшаем, дабы затем достичь завершения.
Увеличиваем - и становимся жертвой заблуждения.
Таким образом, мудрецы объемлели Единое, делая его принципом Поднебесной;
не показывали себя и потому были разумны;
не считали себя правыми, потому их правота была очевидна;
не превозносили себя, потому достигали успеха;
не хвастали, потому могли прожить долго.
И лишь потому, что они ни с кем не соперничали, никто в Поднебесной не мог соперничать с ними.
Фраза древних: "Склоняясь, сохраняем целостность", - разве это пустые слова?
Достигший целостности, вернётся к этому.

[92t23c] **А. А. Маслов**
Редко пользоваться словами - значит следовать естественности.
Поэтому резкий ветер не может длиться всё утро, а проливной дождь не может хлестать весь день.
Кто делает всё это? Небо и Земля.
Если даже Небо и Земля не могут сделать что-то вечным, так что же требовать от человека?!
Поэтому он действует через Дао.
Действующий через Дао тождественен с Дао.
Обретший Благость тождественен с Благостью.
Утрачивающий тождественен с утратой.
Тождественный с Дао - радостно принимается Дао,
Тождественный с Благостью - радостно принимается Благостью.
Тождественный с утратой - радостно принимается утратой.
Тот, в ком недостаточно искренности, встретится с неискренностью.

[92t24c] **А. А. Маслов**
Стоящему на цыпочках долго не простоять.
Идущему большими шагами далеко не уйти.
Демонстрирующий себя - не просветлён.
Считающий себя правым - не очевиден.
Кичащийся собой не имеет заслуг.

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Заносчивому не стать властителем.
Рассуждая с позиций Дао, про это говорят: "Излишество в пище и непристойность в поступках в сочетании с вещами несут вред".
Поэтому, обладающий Дао, свободен от пребывания в этом.

[92t25c] **А. А. Маслов**
Существует нечто, из Хаоса возникшее, рождённое прежде Неба и Земли.
Беззвучно-пустотное, одиноко-неизменчивое.
Двигаясь по кругу, не устаёт и способно быть матерью Неба и Земли.
Я не знаю его имени, а иероглифом обозначу это "Дао".
Через силу назову его ещё и "Великим".
Великое назову скоротечным.
Быстротечное назову отдалённым.
Отдалённое назову обращающимся вспять.
Поэтому Дао - велико.
Небо - велико.
Земля - велика.
Человек также велик.
Во Вселенной пребывают эти четыре великих, и человек - одно из них.
Человек следует Земле.
Земля следует Небу.
Небо следует Дао.
Дао же естественно.

[92t26c] **А. А. Маслов**
Тяжёлое - это корень лёгкого.
Покой - это правитель движения.
Поэтому мудрец, странствуя повседневно, не отходит от гружёной повозки.
Хотя он владеет роскошными дворцами, в своём умиротворении он отстранён от них.
Может ли властитель десяти тысяч колесниц пренебрегать Поднебесной ради себя?
То, что лёгко, - не имеет корней.
То, что пребывает в движении, - утрачивает правителя.

[92t27c] **А. А. Маслов**
Умеющий путешествовать не оставляет колеи.
Умеющий говорить не делает оговорок.
Умеющий считать не пользуется счётными палочками.
Умеющий закрывать двери не пользуется засовами, а то, что он закрыл, невозможно открыть.
Умеющий связывать не использует верёвок, а то, что он завязал, невозможно распутать.
Поэтому мудрецу часто удаётся спасать людей, не оставляя ни одного из них.
Это зовётся сокрытой мудростью.
Поэтому добрый человек - учитель злых людей.
Злой человек - материал для добрых людей.
Если не ценить учителей, если не любить материала для них, то даже умудрённые впадут в величайшие заблуждения.
Это зовётся глубочайшей утончённостью.

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[92t28c] **А. А. Маслов**
Познав мужское, сохраняй и женское, становясь лощиной Поднебесной.
Будь лощиной Поднебесной, - тогда постоянная Благость не покинет тебя, и вернёшься в состояние новорождённого.
Познав белое, сохраняй и чёрное, становясь образчиком Поднебесной.
Будь образчиком Поднебесной, - тогда в постоянной Благости не будет недостатка, и вернёшься к Беспредельному.
Познав славу, сохраняй безвестность, становясь долиной Поднебесной.
Будь долиной Поднебесной, - тогда постоянная Благость будет в избытке, и вернёшься к изначальной простоте.
Когда изначальная простота рассеивается, то возникают инструменты.
Мудрец использует их и становится правителем чиновников.
Поэтому даже великие уложения не несут вреда.

[92t29c] **А. А. Маслов**
Тому, кто хочет править Поднебесной и при этом предается деяниям, я думаю, не достичь успеха.
Поднебесная - это священный сосуд, с которым ничего нельзя сделать.
Действующий - потерпит неудачу.
Желающий обрести это - утратит.
Поэтому одни существа идут впереди, другие следуют за ними.
Одни выдыхают через нос, другие дуют ртом.
Одни разрушают, другие уничтожаются.
Вот почему мудрец сторонится избыточности, избегает чрезмерности и отбрасывает бахвальство.

[92t30c] **А. А. Маслов**
Тот, кто помогает правителю людей посредством Дао, не понуждает Поднебесную силой оружия.
Этому делу предначертано доброе воздаяние.
Там, где стояли лагерем войска, растут лишь терновники да колючки.
После большого сражения неизбежно грядёт неурожайный год.
Умелый [полководец] достигает цели и на этом останавливается.
Он не смеет прибегать к принуждению.
Он достигает цели и не восхваляет себя;
достигает цели и не кичится этим;
достигает цели и не проявляет высокомерия;
достигает цели лишь тогда, когда у него нет другого выбора;
достигает цели, но не принуждает.
Когда вещи, исполняясь силы, стареют, то это зовётся противоречащим Дао.
То, что противоречит Дао, сгинет до срока.

[92t31c] **А. А. Маслов**
Оружие - инструмент зла.
Даже вещи - и те ненавидят его.
Поэтому ему нет места у того, кто овладел Дао.
Благородный муж, будучи дома, предпочитает левую сторону, а отправляясь в поход - правую.
Оружие - инструмент зла, а не орудие благородного мужа.

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И он не пользуется им, пока его к этому не принудят;
а главное - делает это в равнодушии к славе и выгоде, побеждает, но не стремится к славе.
Стремящийся же к славе получает удовольствие, убивая людей.
Тот, кто получает удовольствие, убивая людей, никогда не сможет повелевать Поднебесной.
В случае радостного события обращайся влево, в случае печального события - вправо.
Место помощника полководца - слева, место полководца - справа.
Это значит, что приходит время погребальных обрядов.
Когда гибнет великое множество людей, кто-то должен оплакивать их, скорбя.
Даже когда достигнута победа в сражении, должно найтись место и погребальным обрядам.

[92t32c] **А. А. Маслов**
Дао неизменно и безымянно.
Хотя простота и мала, никто в Поднебесной не может править ею.
Если бы правитель и князья могли придерживаться её, мириады существ сами повиновались бы ей.
Когда Небо и Земля взаимосочетаются, то выпадают сладкие росы и народ безо всяких указов умиротворяется.
Когда начинается управление, - возникают и имена.
Коль скоро возникают имена, - муж должен знать, что настало время остановиться.
Знающий, где надо остановиться, избежит гибели.
Дао в Поднебесной подобно рекам и морям, куда впадают долинные ручьи.

[92t33c] **А. А. Маслов**
Познавший людей - мудр.
Познавший себя - просветлён.
Побеждающий людей - силён.
Победивший себя - могущественен.
Познавший меру - богат.
Упорный - целеустремлён.
Тот, кто не утратит этого, обретёт долговечность и будет жить долго, не умирая.

[92t34c] **А. А. Маслов**
Великое Дао всеохватно и распростёрто и влево, и вправо.
Мириады созданий опираются на него, а оно порождает их и не отрекается от них, но достигая успеха, остаётся безвестным.
Оно одевает и вскармливает мириады созданий, не правя ими.
Неизменно остаётся свободным от желаний и может быть названо Малым.
Мириады созданий возвращаются к нему, и посему оно может быть названо Великим.
В силу того, что оно никогда не считает себя великим, ему удаётся достичь величия.

[92t35c] **А. А. Маслов**
К тому, кто овладел Великим образом, приходит Поднебесная.
Приходит - и устраняются бедствия, наступают умиротворение и покой.
Музыка и изысканная пища остановят уходящего путника.
Когда "Дао" исходит изо рта, оно не имеет запаха, не видимо и не слышимо, но в использовании неисчерпаемо.

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[92t36c] **А. А. Маслов**
Желая что-то сжать, сначала растяни его.
Желая что-то ослабить, сначала усиль его.
Желая что-то уничтожить, позволь этому сначала расцвести.
Желая что-то отнять, сначала дай это.
Это и зовётся утончённо-искусным просветлением.
Мягкое и слабое одолевают твёрдое и сильное.
Рыба не может покинуть глубину.
Равно и государству нельзя показывать инструменты управления народу.

[92t37c] **А. А. Маслов**
Дао извечно пребывает в недеянии, но нет того, чего бы оно ни совершало.
Если правители и князья могли бы соблюдать его, мириады существ обрели бы самопреображение.
Если же после того, как они обретут преображение, родятся желания, то я погашу их безымянной простотой.
Безымянная простота свободна от желаний.
И если, избавясь от желаний, я обрету спокойствие, то Поднебесная сама придёт в порядок.

[92t38c] **А. А. Маслов**
Человек высшей Благости не проявляет свою Благость, и потому он обладает Благостью.
Человек низкой Благости не отклоняется от Благости, и потому он не обладает Благостью.
Человек высшей Благости пребывает в недеянии и не имеет намерения действовать.
Человек низкой Благости погружён в деяния и к тому же имеет намерение действовать.
Человек высокой гуманности действует, и нет того, чего бы он ни сделал.
Человек высокой справедливости действует, но всё же остаётся то, что ещё надо сделать.
Человек высоких ритуалов погружён в деяния, но когда он не достигает желаемого, то закатывает рукава и прибегает к силе.
Поэтому, когда утрачивается Дао, - приходит Благость.
Когда утрачивается Благость, - приходит гуманность.
Когда утрачивается гуманность, - приходит справедливость.
Когда утрачивается справедливость, - приходят ритуалы.
Ритуалы - это тончайшая ширма для преданности и искренности и предвестник смуты.
Предзнание - это цветок Дао и начало невежества.
Поэтому великий муж пребывает в плотно-возвышенном и отвергает тонко-ничтожное.
Он принимает плоды и отвергает цветы.
Поэтому он отказывается от первого ради второго.

[92t39c] **А. А. Маслов**
Вот то, что с древности пребывало в Едином:
Небо пребывало в Едином и потому достигало чистоты.
Земля пребывала в Едином и потому достигала покоя.
Духи пребывали в Едином и потому были одухотворённо-подвижны.
Долина пребывала в Едином и потому достигала расцвета.
Мириады вещей пребывали в Едином и потому обретали рождение.
Правитель и князья пребывали в Едином и потому были честны с Поднебесной.
Лишь благодаря Единому они достигали этого.

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Если Небо не чисто, оно разверзается.
Если Земля не спокойна, она опускается.
Если духи не одухотворённо-подвижны, они истощаются.
Если долина не расцветает, она иссыхает.
Если мириады вещей не обретают рождения, они обречены на уничтожение.
Если знать и правители не честны, они будут свергнуты.
Поэтому в основе ценного лежит дешёвое.
Благородный муж рассматривает подданных в качестве своего корня.
Высшие рассматривают низших в качестве своей основы.
Поэтому правитель и князья называют себя "сирыми", "покинутыми", "неудачниками".
Так разве это не значит: "Рассматривать подданных в качестве своего корня"?
Разве это не так?
Поэтому они и достигают величайшего признания вне признания, не желая быть прекраснейшими, словно яшма, и твердейшими, будто камень.

[92t40c] **А. А. Маслов**
Обращение вспять - это движение Дао.
Ослабление - это использование Дао.
Мириады существ в Поднебесной рождаются из бытия.
Бытие же рождается из небытия.

[92t41c] **А. А. Маслов**
Когда муж высоких способностей слышит о Дао, он усердно следует ему.
Когда муж средних способностей слышит о Дао, он порой сохраняет его, порой утрачивает.
Когда муж низких способностей слышит о Дао, он громко смеётся над ним.
Если бы над ним не смеялись, было бы недостаточно, чтобы оно считалось истинным Дао.
Поэтому "Извечные суждения" гласят:
"Пресветлое Дао кажется тёмным.
Дао, ведущее вперёд, кажется влекущим назад.
Обыденное Дао кажется исключительным.
Высшая Благость подобна долине.
Великая белизна кажется покрытой пятнами.
Всеохватная Благость кажется недостаточной.
Подлинная Благость кажется сокрытой.
Извечная истина кажется пустой.
Великий квадрат не имеет углов.
Великий сосуд долог в изготовлении.
Великий Звук не часто услышишь.
Великий Образ не имеет формы".
Дао потаённо и безымянно.
И лишь потому, что это - Дао, оно может быть совершенным и в воздаянии, и в воплощении.

[92t42c] **А. А. Маслов**
Дао порождает одно.
Одно порождает два.
Два порождает три.

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Три порождает мириады существ.
Мириады существ несут в себе инь и объемлют ян, а пустотное ци приводит их в гармонию.
Нет слов, которых бы человек страшился больше, чем "сирый", "покинутый", "неудачник".
А ведь знать и правители именно так называют себя.
Поэтому вещи то принижаются, возвышаясь, то возвышаются, принижаясь.
Тому, чему учат другие, учу и я: "Сильные и жестокие не умирают своей смертью",
считаю это своим первейшим наставлением.

[92t43c] **А. А. Маслов**
Самое мягкое в Поднебесной может одолеть самое твёрдое в Поднебесной.
То, что не имеет сущности, проникает туда, где нет даже щели.
Потому-то я и постиг пользу недеяния.
Но учение вне слов и пользу недеяния крайне редко встретишь в Поднебесной.

[92t44c] **А. А. Маслов**
Что дороже - славное имя или жизнь?
Что ценнее - жизнь или богатство?
Что мучительнее - достигать или утрачивать?
Вот почему великие пристрастия неизбежно ведут к большим потерям, а неуёмное накопление оборачивается огромной утратой.
Знай меру - и не придётся испытать стыд.
Умей остановиться - и не столкнёшься с опасностями.
И сумеешь прожить долго.

[92t45c] **А. А. Маслов**
Великое совершенство кажется ущербным, но в использовании неистощимо.
Великая наполненность кажется пустой, но в использовании бесконечна.
Великая прямизна кажется изогнутой.
Великое мастерство кажется грубым.
Великое красноречие кажется косноязычным.
Покой побеждает движение, а холод одолевает жару.
Лишь тот, кто умиротворён и спокоен, способен править Поднебесной.

[92t46c] **А. А. Маслов**
Когда Поднебесная следует Дао, боевых лошадей отправляют унавоживать поля.
Когда Поднебесная не следует Дао, боевых лошадей приводят к городским стенам.
Нет большей беды, чем не знать меры.
Нет большего зла, чем быть в плену у желаний.
Поэтому, познавший меру в мере, неизменно хранит её.

[92t47c] **А. А. Маслов**
Не выходя со двора, можно познать весь мир.
Не выглядывая в окно, можно узреть Путь Неба.
Чем дальше идёшь - тем меньше узнаёшь.
Поэтому мудрецы познавали, никуда не отправляясь;
постигали, не видя;

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свершали, не действуя.

[92t48c] **А. А. Маслов**
Следуя учению, день ото дня обретают.
Следуя Дао, день ото дня теряют.
Теряя и вновь теряя, достигают недеяния.
В недеянии нет того, что не вершилось бы само собой.
Не свершая дел, неизменно овладевают Поднебесной.
Лишь предашься делам - как станешь недостоин овладеть Поднебесной.

[92t49c] **А. А. Маслов**
Мудрец не имеет постоянного сердца.
Его сердце - сердце людей.
Для добрых я добр.
Для недобрых я тоже добр.
И так достигаю добра.
Искренним я верю.
Неискренним я верю тоже.
И так достигаю искренности.
Мудрец, правя в Поднебесной, делает своё сердце безыскусным и приводит его в согласие с Поднебесной.
Люди внемлют ему слухом и взором.
Он же смотрит на них как на своих детей.

[92t50c] **А. А. Маслов**
Появляясь - живём, уходя - умираем.
Трое из десяти последуют жизни.
Трое из десяти последуют смерти.
Тех, кто стремится к жизни и потому часто сталкивается со смертью, - также трое из десяти.
Почему это так?
Потому что они излишне стремятся к жизни.
Я слышал, что искушённый в сбережении своей жизни, в своих странствиях не столкнётся с носорогами и тиграми.
В сражении его не задеть ударом оружия.
Носорогам некуда воткнуть свой рог.
Тиграм некуда вонзить свои когти.
Воину некуда направить своё оружие.
Почему это так?
Потому что в нём нет места смерти.

[92t51c] **А. А. Маслов**
Дао порождает, Благость вскармливает.
В вещах оформляется, в обстоятельствах воплощается.
Поэтому мириады существ не только почитают Дао, но и ценят Благость.
Почитают Дао и ценят Благость не за то, что они предопределяют судьбу, а потому, что извечно следуют естественности.

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Вот поэтому Дао порождает, Благость вскармливает.
Взращивает и воспитывает, классифицирует и укрепляет, пестует и оберегает, порождает, но не обладает этим, свершает и не требует воздаяния, взращивает [мириады вещей] и не властвует над ними.
Оттого и зовётся это сокровенной Благостью.

[92t52c] **А. А. Маслов**
Поднебесная имеет начало.
которое является Матерью Поднебесной.
Когда достигнута мать,- познаёшь и её детей.
Когда познаны дети, - вновь возвращаешься для сбережения матери.
И тогда до конца дней своих не встретишь опасности.
Закрой отверстия, запри двери - и в твоём теле более не родятся болезни.
Открой отверстия, предайся делам - и твоё тело уже не спасти.
То, что видится малым, назову пресветлым.
Сохраняющее гибкость назову укреплённым.
Используй его сияние, возвращайся к его свету - и не причинишь себе вреда.
Это и зовётся овладением постоянством.

[92t53c] **А. А. Маслов**
Когда я обрету мельчайшее знание, я буду следовать Великому Пути, не боясь заблудиться.
Великое Дао просто, но люди предпочитают узкие тропинки.
Когда двор роскошествует, а поля поросли сорняками и амбары пусты;
когда знать, опоясавшись драгоценными мечами, излишествует в напитках и еде, в избытке владея всяким добром, - это зовётся грабительством и бахвальством.
О, сколь отлично это от Дао!

[92t54c] **А. А. Маслов**
То, что глубоко посадил, нельзя выдернуть.
То, что крепко обхватил, трудно отнять.
Поэтому нельзя положить конец ритуальным подношениям сыновей и внуков своим предкам.
Пестуй это в своём теле - и Благость [в тебе] обретёт истинность.
Пестуй это в семье - и Благость будет в достатке.
Пестуй это в своём государстве - и Благости будет в избытке.
Пестуй это в Поднебесной - и Благость станет повсеместной.
Поэтому смотри на других людей через самого себя.
Смотри на другие семьи через свою семью.
Смотри на другие деревни через свою деревню.
Смотри на другие государства через своё государство.
Смотри на Поднебесную через Поднебесную.
Откуда мне знать, что Поднебесная такова?
Из неё же самой.

[92t55c] **А. А. Маслов**
Постигший глубину Благости уподобляется новорождённому.
Ядовитые насекомые не жалят его.

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Дикие звери не бросаются на него.
Хищные птицы не клюют его.
Его кости слабы, а мышцы податливы, но хватка крепка.
Он не знает о союзе мужского и женского, но пенис его уже воспрял, ибо семя его достигло совершенства.
Он кричит весь день, но голос его не хрипнет, ибо гармония его достигла совершенства.
Познание гармонии зовётся достижением постоянства.
Познание постоянства зовётся просветлением.
Избыток жизни зовётся [недобрым] знамением.
Регулирование [круговорота] ци сердцем зовётся укреплением.
Вещи, исполняясь силы, стареют, и это считается противоречащим Дао.
То, что противоречит Дао, рано приходит к своему концу.

[92t56c] **А. А. Маслов**
Знающий не говорит.
Говорящий не знает.
Закрой отверстия, запри двери, притупи лезвие, распутай узлы, пригаси свет, уподобься пылинке.
Это зовётся сокровенным единением.
Поэтому ты не можешь, достигнув его, сродниться с ним.
И не можешь, достигнув его, пренебречь им.
Не можешь, достигнув его, извлечь пользу.
И не можешь, достигнув его, причинить вред.
Не можешь, достигнув его, облагородить его.
И не можешь, достигнув его, унизить его.
Потому оно и почитается в Поднебесной.

[92t57c] **А. А. Маслов**
Управляй государством строгостью.
Используй армию с умением.
Но покоряй Поднебесную, не действуя.
Откуда я знаю это?
Из него же самого.
Чем больше запретов в Поднебесной, тем беднее становится народ.
Чем больше оружия у народа, тем сильнее смута в государстве.
Чем больше люди искусны в ремесле своём, тем больше творится неправедных дел.
Чем лучше знают законы, тем больше становится воров и бандитов.
Поэтому мудрец говорит:
"Я пребываю в недеянии, а народ сам преображается.
Я люблю покой, а народ сам исправляется.
Я не предпринимаю действий, а народ сам богатеет.
Я не имею желаний, а народ сам опрощается".

[92t58c] **А. А. Маслов**
Когда власть пассивно-отстранённа, то и народ чистосердечно-прост.
Когда правительство жестокосердно-строго, то и народ хитёр и убог.
Несчастье - вот что является опорой счастья.

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Счастье - вот где кроется несчастье.
И кто знает, где положен предел этому?
И нет в этом правильности.
Правильность оборачивается ловкостью.
Добро оборачивается коварством.
Людские заблуждения, о сколь стары и неизменны они!
Вот почему мудрец хотя и прям, но не груб;
остёр, но не колет;
прямолинеен, но не своеволен;
ярок, но не слепит.

[92t59c] **А. А. Маслов**
В правлении людьми и служении Небу ничто не сравнится с воздержанностью.
Тот, кто воздержан, зовётся изначально готовым [следовать Дао].
Тот, кто готов изначально, зовётся собравшим Благость в избытке.
Для того, в ком Благость собрана в избытке, нет ничего, способного противостоять ему.
Если ему ничто не может противостоять, то нет ему предела.
Если нет ему предела, то он может владеть государством.
Обладая Матерью государства, можно стать долговечным.
Это зовётся глубокими и крепкими корнями нетленного и долговечного Дао.

[92t60c] **А. А. Маслов**
Управление большим государством подобно варке мелкой рыбёшки.
Когда управление Поднебесной согласно с Дао, даже духи утрачивают своё могущество.
Но даже если они и не теряют своего могущества, то хотя бы не вредят людям.
И если даже духи не вредят людям, то и мудрецы не могут им повредить.
А поскольку они не вредят друг другу, то и Благость их, сочетаясь, восходит [к Дао].

[92t61c] **А. А. Маслов**
Великое государство подобно низовью реки, где сходятся [воды] Поднебесной, и самке Поднебесной.
Самка всегда одолевает самца своим покоем.
Пребывая в покое, она занимает нижнюю позицию.
Поэтому великое государство, занимая нижнюю позицию, завоёвывает доверие малого государства.
Малое государство, занимая нижнюю позицию, оказывает доверие великому государству.
Поэтому то, что занимает нижнюю позицию, либо завоёвывает доверие, либо оказывает его.
Всё, к чему стремится большое государство, - лишь принимать людей под своё крыло.
Всё, к чему стремится малое государство, - это вникать в людские дела.
Если оба хотят достичь желаемого, большее должно занять нижнюю позицию.

[92t62c] **А. А. Маслов**
Дао - величайшее хранилище мириад существ.
Это то, что является сокровищем добрых людей и защитой для тех, в ком нет добра.
Прекрасные слова высоко ценятся при продаже.
Прекрасные поступки могут вызвать людское уважение.
Даже если в человеке нет добра, зачем же отвергать его?
Поэтому взошедший на трон правитель и три властвующих князя, хотя и имеют драгоценные кольца и

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сопровождаются четвёркой лошадей, не сравнятся с теми, кто, не сходя с места, снискал дары Дао.

Почему древние ценили Дао?
Разве не говорилось: "Устремись, дабы достичь его, и даже если ты имел пороки - избегнешь зла".
За это оно и ценится в Поднебесной.

[92t63c] **А. А. Маслов**
Действуй недеянием.
Совершай дела недеянием.
Осязай то, что не имеет запаха.
Умаляй великое и делай большое малым.
И на зло воздавай Благостью.
Намеревайся свершить трудное, пока оно легко.
Осуществляй большое, пока оно мало.
Все трудные дела в Поднебесной должны вершиться, пока они легки.
Все великие дела в Поднебесной должны вершиться, пока они малы.
Вот почему мудрецы, никогда не начиная своих свершений с великого, могли достичь Великого.
В том, кто легко даёт обещания, мало искренности.
Тот, кто считает дела лёгкими, неизбежно столкнётся с великими трудностями.
Вот почему мудрецы, считая многие дела крайне трудными, от начала не сталкивались с трудностями.

[92t64c] **А. А. Маслов**
Легко сохранить то, что умиротворено.
Легко спланировать то, что ещё не получило развития.
Легко разломать то, что ещё хрупко.
Легко рассеять то, что ещё мало.
Действуй тогда, когда ещё ничего нет.
Правь там, где ещё нет смуты.
Полнокровное древо вырастает из мельчайшего ничто.
Башня в девять уступов поднимается из просеянной земли.
Путешествие в тысячу ли начинается с одного шага.
Действующий - терпит неудачу.
Стяжающий - утрачивает.
Поэтому мудрец, пребывая в недеянии, не терпит неудач и поскольку не стяжает - не утрачивает.
Зачастую люди терпят неудачу в делах, находясь на пороге успеха.
Будь в конце столь же осторожен, как и в начале, - и не будет неудачных дел.
Вот почему мудрецы желали не-желания и не ценили труднодостижимых предметов, учились вне учения и возвращались к ошибкам людей, дабы помочь мириадам существ пребывать в естественности и воздерживаться от деяний.

[92t65c] **А. А. Маслов**
Издревле совершенные в следовании Дао не просвещали народ, но оставляли его невежественным.
Причина того, что народом трудно управлять, заключена в избытке у него знаний.
Потому управление государством с помощью знания будет разрушительно для государства.
Отказ от управления государством с помощью знания будет благотворен для государства.
Два этих примера являются образчиками.

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Неизменное понимание этих образчиков зовётся сокровенной Благостью.
О, сколь глубока, сколь отдалена сокровенная Благость!
Сколь противоположна она вещам!
Но лишь то, что идёт за ней, и есть Великое Следование.

[92t66c] **А. А. Маслов**
Моря и реки лишь потому могут быть властителями сотен долин, что способны ставить себя ниже их.
Вот почему они могут быть властителями сотен долин.
Поэтому тот, кто желает возвыситься над людьми, в речах своих должен ставить себя ниже их.
Тот, кто желает идти впереди людей, должен встать позади них.
Вот почему мудрец стоит над людьми, но не бывает им в тягость;
находится впереди, но не вредит народу.
Оттого вся Поднебесная без устали и с радостью поддерживает его.
Он не вступает в борьбу, и потому нет в Поднебесной того, кто мог бы соперничать с ним.

[92t67c] **А. А. Маслов**
Все в мире говорят, что моё Дао велико и ни на что не похоже.
Лишь потому, что оно велико, оно и ни на что не похоже.
Если бы оно походило на что-нибудь, то давно бы стало едва приметным.
Я обладаю тремя сокровищами, [кои] храню и [коими] дорожу.
Первое - великодушие.
Второе - бережливость.
Третье - не смею быть первым в Поднебесной.
Благодаря великодушию могу быть храбрым.
Благодаря бережливости могу быть щедрым.
Благодаря тому, что не смею быть первым в Поднебесной, могу стать господином сосудов.
Сегодня те, кто жертвует великодушием ради храбрости, бережливостью ради щедрости, местом позади ради того, чтобы быть впереди, обречены на смерть.
Великодушием побеждаешь в наступлении и становишься неприступным в обороне.
Даже Небо спасает тех, кто бережёт себя великодушием.

[92t68c] **А. А. Маслов**
Умелый полководец не воинственен.
Умелый воин не гневлив.
Умеющий побеждать врага не вступает [с ним в поединок].
Умеющий использовать людей ставит себя ниже их.
Это зовётся Благостью без противостояния.
Это зовётся способностью использовать людей.
Это зовётся следованием Небу и Пределу древности.

[92t69c] **А. А. Маслов**
У стратегов есть поговорка:
"Я не посмею быть хозяином, буду лишь гостем.
Я не дерзну шагнуть и на цунь вперёд, но отступлю на чи назад".
Это зовётся продвижением вне движения, закатыванием рукавов, не имея рук, противостоянием врагу, не имея противника, победой без оружия.

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Нет большего несчастья, чем легко одержать верх над слабым противником.
Слабый противник будет стоить мне всех моих сокровищ.
Когда две враждующие стороны вступают в поединок, побеждает преисполненный милосердия.

[92t70c] **А. А. Маслов**
Мои слова легко понять и столь же легко им следовать.
И всё же никто в мире не способен их понять и тем более следовать им.
Слова имеют предка, дела имеют господина.
Из-за того, что люди сиры, им и не удаётся понять меня.
Как же мало тех, кто понимает меня!
Как же редки те, кто следует мне.
Поэтому мудрецы носили холщовые одежды, но в душе берегли драгоценную яшму.

[92t71c] **А. А. Маслов**
Знать и при этом думать, что не знаешь, - это высшее достижение.
Не знать и при этом думать, что знаешь, - это ведёт к трудностям.
Мудрец не имеет трудностей лишь потому, что устранил [главную] трудность.
Лишь потому, что он осознает трудности, он устраняет их.
Вот потому он и не имеет трудностей.

[92t72c] **А. А. Маслов**
Если народ не трепещет перед властью, то власть достигает величайшего могущества.
Не сгоняйте народ с его мест, не презирайте устоев его жизни.
Тот, кто не презирает этого, не презрен будет.
Вот почему мудрецы, познав себя, не проявляли себя;
любили себя, не превознося себя.
И потому, отказываясь от одного, они достигали другого.

[92t73c] **А. А. Маслов**
Кто безрассуден в своём бесстрашии - погибает.
Кто не безрассуден в своём бесстрашии - остаётся жить.
Из этих двух начал одно ведёт к пользе, другое - к беде.
Кто знает, почему Небо презирает одно из них?
Даже мудрецы считали некоторые дела крайне трудными.
Путь Неба не соперничает, но побеждает;
не говорит, но даёт ответ;
не будучи призванным, приходит сам;
медлителен, но в намерениях всеобъемлющ.
Широка Небесная сеть, редки её ячейки, но не пропускают ничего.

[92t74c] **А. А. Маслов**
Когда народ не боится смерти, зачем же угрожать ему смертью?
Если бы народ постоянно боялся смерти, а я хватал провинившихся и предавал их казни, кто посмел бы творить беззаконие?
Всегда существует Палач, который казнит.
Казнить от имени Палача - подобно тому, как рубить дерево от имени Великого мастера.

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Редко найдётся тот, кто, рубя от имени Великого мастера, не поранил бы себе руки.

[92t75c] **А. А. Маслов**
Народ голоден, ибо налоги верхов на зерно слишком велики, - оттого он и голоден.
Народом трудно управлять, ибо верхи творят деяния, - оттого им и трудно управлять.
Народ презирает смерть, ибо верхи слишком ценят свою жизнь, - оттого он и презирает смерть.
Те, кто не слишком заботится о своей жизни, стоят выше тех, кто переоценивает её.

[92t76c] **А. А. Маслов**
При рождении человек податлив и слаб.
Умирая - твёрд и крепок.
Трава и деревья гибки и податливы при жизни, а умирая, становятся сухи и ломки.
Поэтому твёрдое и сильное идут стезёй смерти, а податливое и слабое идут стезёй жизни.
Оттого сильное войско обречено на погибель, а крепкое дерево будет срублено.
Потому крепкое и сильное стоят ниже, а податливое и слабое - выше.

[92t77c] **А. А. Маслов**
Разве не напоминает Путь Неба натягивание лука?
Что было вверху - опускается, а что было внизу - поднимается.
Что было в избытке - уменьшается, а что было в недостатке - дополняется.
В этом и заключается Путь Неба: уменьшать то, что в избытке, и дополнять то, что в недостатке.
Путь человека, увы, не таков.
Он уменьшает то, что и так в недостатке, и дополняет этим то, что и так в избытке.
Кто же может дополнить Поднебесную тем, чем он владеет в избытке?
Лишь тот, кто обладает Дао.
Именно так поступали мудрецы и не требовали воздаяния, достигали цели и не считали это заслугой.
Ибо они не хотели, чтобы их ставили выше других.

[92t78c] **А. А. Маслов**
В Поднебесной нет ничего податливее и слабее воды.
Но в противостоянии твёрдому и сильному ничто не сравнится с ней.
И в использовании ничто не может заменить её.
Слабое одолеет сильное, податливое одолеет твёрдое.
Нет в Поднебесной того, кто не знал бы об этом.
Но нет и того, кто мог бы следовать этому.
Именно об этом и говорили мудрецы:
"Принимающий на себя скверну государства, зовётся правителем алтарей и амбаров.
Принимающий на себя беды страны, зовётся властителем Поднебесной".
Истинные слова похожи на свою противоположность.

[92t79c] **А. А. Маслов**
Даже когда утихнут великие несчастья, какая-то беда непременно останется.
Так можно ли назвать это благом?
Поэтому мудрецы, беря в руку левую часть [договорной] бирки, не требовали взыскания долгов с народа.
Благостный человек правит через договорённость.

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Человек вне Благости правит через налоги.
Путь Неба беспристрастен, он лишь извечно воздаёт добрым людям.

[92t80c] **А. А. Маслов**
Когда государство мало, а его население невелико, пусть даже у него будет огромное количество оружия, - некому будет воспользоваться им.
Люди же, в страхе смерти, не уедут в дальние места.
Даже если у них будут корабли и повозки, они не снарядят их.
Даже если у них будут доспехи и оружие, им не представится случая продемонстрировать их.
Чтобы народ вернулся к использованию узелковых веревок [для письма], пусть наслаждается пищей, красуется одеждами, будет доволен жилищем и радуется жизни.
Когда соседние владения находятся на расстоянии взаимной видимости, они слышат пение петухов и лай собак друг у друга, а народ доживает до старости и умирает, не ездя туда-сюда.

[92t81c] **А. А. Маслов**
Искренние речи не изящны, изящные речи не искренни.
Добрый не красноречив, красноречивый не добр.
Мудрый не образован, образованный не мудр.
Мудрец не накопительствует.
Но чем больше он делает для других, тем больше прибавляется ему.
Чем больше он даёт другим, тем богаче становится сам.
Путь Неба - в принесении пользы без причинения вреда.
Путь мудреца - в деянии без противостояния.

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[93t01c] **Е. А. Торчинов**

Путь, что может быть пройден, не есть постоянный Путь-Дао.
Имя, что может быть поименовано, не есть постоянное имя.
Безымянное - Неба, Земли начало.
Именуемое - Матерью сущего стало.
В отсутствии тайну вещей созерцать стремись.
В наличии предел бытия созерцать стремись.
Те двое родятся вместе, но их имена различны.
Их вместе назову я Сокровенным.
И Сокровенное вновь Сокровенным стало.
Таковы врата всех тайн.

[93t02c] **Е. А. Торчинов**

Когда в Поднебесной все узнают, что прекрасно прекрасное, - это уже безобразно.
Когда в Поднебесной все узнают, что добро есть добро, - это уже не добро.
Поэтому отсутствие и наличие друг друга порождают,
легкое и трудное друг друга определяют,
длинное и короткое друг друга измеряют,
высокое и низкое друг друга исчисляют,
мелодия и ритм друг с другом гармонируют,
начало и конец друг с другом чередуются.
Поэтому совершенный мудрец пребывает в делах недеяния, не прибегая к словам, он осуществляет учение.
Все сущее творит, не полагая начала творению, и действует, не замышляя ничего преднамеренно.
И Дао-Путь - рождает, но не обладает, действует, но не предумышляет, благими качествами и свойствами обладает, к ним не привязываясь никогда.
Поскольку в них он к ним не привязан, то их он и не теряет.

[93t03c] **Е. А. Торчинов**

Не почитайте мудрецов, и ссор не будет меж людьми.
Не цените труднодоступные товары, и люди не пойдут разбойничать и грабить.
Не устремляйте взор на вожделенное, и не смутится ваше сердце.
Вот совершенномудрый управляет так:
опустошает подданных сердца, но наполняет животы им,
их волю-самочинность ослабляет, взамен их кости укрепляя.
Всегда стремится он, чтоб у народа не было ни знаний, ни желаний, а знающие чтобы действовать не смели.
Творит недеяние он, но нет на свете ничего, не приведенного им в порядок.

[93t04c] **Е. А. Торчинов**

Путь-Дао пуст, но при использовании неисчерпаем.
О как глубок он, словно предок всех существ!
Скрой остроту свою и развяжи узлы, умерь свой свет и уподобься пыли.
О! Тонет он в пучинах бытия и как бы существует в них и ныне!
Не знаю я, чье он дитя, но он предшествует Небесному Владыке.

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[93t05c] **Е. А. Торчинов**
Не милосердны Небо и Земля,
и сущее для них - соломенное чучело собаки.
Не милосерден и мудрец совершенный,
и для него все люди - соломенное чучело собаки.
Пространство между Небом и Землей, пожалуй, как кузнечные меха:
оно пустеет, но не знает искривленья, и чем сильнее в нем движенье, тем более вовне выходит ветра.
В тупик многословье ведет.
Не лучше ли тот, кто всегда середину блюдет?

[93t06c] **Е. А. Торчинов**
Ложбинный дух бессмертен.
Называют Сокровенной Самкою его.
Врата той Самки Сокровенной - корень бытия, из коего родятся Небо и Земля.
Как нить, в бесконечность тянется он.
Используй его без усилий!

[93t07c] **Е. А. Торчинов**
Вековечно Небо и постоянна Земля.
Небо и Земля вековечны и постоянны потому, что не сами собой рождены.
Поэтому и могут быть они вековечными и постоянными.
Поэтому и совершенномудрый себя назад всенепременно ставит, но вдруг оказывается впереди.
Себя он чем-то внешним почитает, существованье в этом обретя.
И уж не потому ли это, что лишен он личных интересов?
Благодаря такому поведению он как раз и может всегда и полностью блюсти свой личный интерес.

[93t08c] **Е. А. Торчинов**
Высшее благо словно вода.
Вода приносит благо и пользу всем существам, ни с кем вражды не зная.
Течет она в таких местах, где людям, да и тварям, жить нельзя.
Поэтому близка она Дао-Пути.
Живи в благих землях, пусть твое сердце станет полноводным водоемом блага.
Пусть милосердие твое всегда обрящет единение с благом, а речи проникнутся благом достоверности.
Всегда осуществляй благое исправление, свершай дела благие по возможности своей и действуй лишь во время должное, благое.
Лишь тот, кто не враждует, не будет ненавидим.

[93t09c] **Е. А. Торчинов**
Не лучше ли ослабить натянутую тетиву, чем вечно напрягать ее?
И даже если бесконечно точить клинок, надолго сохранить остроту его, пожалуй, не удастся.
Когда нефритом или золотом наполнен зал, кто сможет уберечь его от вора?
Когда богатством или знатностью кичатся люди, не навлекают сами этим ли беду большую?
Богатство, почести и слава сгинут прочь, истлеет тело - вот небесное Дао, вот Путь!

[93t10c] **Е. А. Торчинов**
Соедини воедино души земные и дух небес,

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Одно обними - и не смогут они ввек расстаться!
Сосредоточь пневму-ци и мягкость этим обрети -
тогда сумеешь уподобиться дитяте!
Зерцало темное от скверны омой -
и беспорочен стань душой!
Цени народ, страну в порядок приведи -
тогда недеяние осуществить ты сможешь!
Небесные врата то отверзаются, то затворяются -
узри начало женственное в них!
Поняв четыре принципа, ты можешь пребывать в неведении полном!
Дао рождает сущее и его питает.
Рождает, но им не обладает и действует, не замышляя преднамеренно.
Оно все взращивает, но ничем не повелевает, и это Сокровенной Силой-Дэ зовется, знаю!

[93t11c] **Е. А. Торчинов**
Тридцать спиц вместе - одно колесо.
Но то, что в нем - отсутствие, определяет наличие возможности использования телеги.
Стенки из глины - это сосуд.
Но то, что в нем - отсутствие, определяет наличие возможности использования сосуда.
В стенах пробиты окна и двери - это дом.
Но то, что в нем - отсутствие, определяет наличие возможности использования дома.
Поэтому наличие чего-либо определяет характер использования вещи, а отсутствие - принципиальную возможность использовать ее.

[93t12c] **Е. А. Торчинов**
Пять цветов глаза ослепляют.
Пять звуков уши оглушают.
Пять вкусов рот ощущений лишают.
Стремительные скачки по полям и пустошам до безумия доводят.
Труднодоступные товары препятствуют благим свершениям.
Поэтому совершенномудрый заботится о полном животе, а не о том, что приятно для глаза.
Отбрасывая то, берет он это.

[93t13c] **Е. А. Торчинов**
В почете быть столь же страшно, сколь и быть в позоре.
Быть почитаемым такая же беда, как обладать телесной самостью.
Почему так говорят о почестях и о позоре?
Позор нас унижает, ну а почести мы со страхом принимаем и со страхом же теряем.
А почему быть почитаемым такая же беда, как обладать телесной самостью?
Я потому в беде великой пребываю, что телом-самостью я обладаю.
И если б телом-самостью не обладал, то разве б были беды у меня?
Поэтому коль человек заботится о теле-самости своей, как о Поднебесной всей, ему и Поднебесная доверится не медля.
И если человек дорожит телом-самостью своей, как Поднебесной всей, его признает всякий в Поднебесной.

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[93t14c] **Е. А. Торчинов**

Смотрю на него и не вижу - называю его тончайшим.
Слушаю его и не слышу - называю его тишайшим.
Ловлю его, но схватить не могу - неуловимым его нареку.
Триаду эту словами объяснить не дано: хаотична она и едина.
Ее верх не освещен, ее низ не затемнен.
Тянется-вьется, но нельзя ее назвать;
вновь возвращается к отсутствию сущего она.
Поэтому говорят: безвидный облик, невещный образ.
Поэтому говорят: туманное и смутное.
Не вижу начала, когда ей навстречу иду, не вижу конца, когда следом за ней спешу.
Держусь за древний Путь-Дао и так управляю сущим ныне.
Могу постичь древнее первоначало и устоями Дао-Пути его называю.

[93t15c] **Е. А. Торчинов**

Те древние мужи, что Дао-Путь постигли, были таинственны и утонченны, пронизанные Сокровенным.
И столь они были глубоки, что распознать их нельзя.
Поскольку нельзя распознать, с усилием попробую лишь указать на свойства их обличья:
О, они были столь же внимательны, как если бы зимой переходили реку вброд!
О, они были столь же осторожны, как если бы опасались соседей со всех четырех сторон!
О, они были столь же серьезны, как если бы чинно встречали гостей!
О, они были столь же мягки, как лед, что готов распасться!
О, они были столь же ровны, как простота необработанного чурбана!
О, они были столь же всеобъемлющи, как широкая долина!
О, они были столь же мутны, как взбаламученная вода!
Кто может мутную воду сделать чистой, когда она отстоится?
Кто может оживить покоящееся, приведя его в движение?
Блюдущий это Дао-Путь не стремится к полноте и избытку.
Поскольку он не стремится к полноте и избытку, он всегда остается бедным и не нуждающимся в обновлении и завершении.

[93t16c] **Е. А. Торчинов**

Достигнув предела пустоты, блюдя покой и умиротворение, взирая на взаимопорождение сущего, я буду созерцать лишь постоянное его возвращение.
Все сущее в движении, то возникая, то снова уходя.
Но каждое из множества существ стремится неизменно к корню своему, а возвращение к корню я назову покоем.
Покой я назову возвратом к жизненности изначальной судьбы.
Возврат к жизненности назову я постоянством.
Знание постоянства назову я просветленной мудростью.
Тот, кто не знает постоянства, живет во мраке заблуждений и творит порочные дела.
Но постоянство знающий обширно всеохватен.
И эту всеохватность назову я всеобщностью.
Тот, кто обрел сию всеобщность, достоин быть царем.
А царственный по праву обретает Небо, а Небо обретает Дао-Путь.
А Дао-Путь - он вековечен.

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Тот, кто стал к сей вековечности причастен, до самой смерти не узнает никаких несчастий.

[93t17c] **Е. А. Торчинов**
О высочайшем правителе все подданные знают лишь одно: он есть.
Ему уступит тот, кого народ любит и хвалит.
Но еще ниже тот, кого народ боится.
Но хуже всех такой монарх, которого в народе презирают.
Когда правитель никому не доверяет, ему доверия не будет тоже никогда.
Но подлинный правитель осторожно относится к словам, ценя их.
Когда все славные дела его завершены, народ воскликнет: "О, так мы и сами точно таковы!"

[93t18c] **Е. А. Торчинов**
Великий Дао-Путь понес ущерб, и появились милосердие и справедливость, а мудрость видна лишь тогда, когда есть великая ложь.
Шесть родственников не в мире, и появляются сыновняя почтительность и материнская любовь.
Когда страна погружена в междоусобицы и смуты, то появляются и преданные подданные.
Отсеките совершенномудрие!
Отбросьте мудрость!
И тогда народ стократную выгоду обретет.

[93t19c] **Е. А. Торчинов**
Отсеките гуманность, отбросьте справедливость - и народ к сыновней почтительности и материнской любви вернется вновь!
Отсеките изощренность, отбросьте выгоду - и воры и разбойники исчезнут!
С триадой этой не дано высокому покончить просвещению.
Поэтому указываю, что ведет к избавлению:
Смотрите на безыскусственную чистоту и обнимите первозданную простоту.
Умеряйте себялюбие, искореняйте страсти.

[93t20c] **Е. А. Торчинов**
Отбросьте ученость, и не будете знать печали.
"О да!" и "конечно нет" далеко ли друг от друга отстоят?
Ну а добро и зло друг от друга отстоят далеко ли?
Тот, кого люди боятся, сам не может людей не бояться.
О как все это путано и неясно, и конца ему не видно!
Все люди радостны-радостны, как будто они в ритуале участвуют жертвенном, как будто весенней порой на башню они восходят.
О! Только лишь я один спокоен-безгласен, подобно младенцу, еще не узнавшему детства.
О! Я весь обвит-перевязан, и мне некуда возвращаться.
У всех людей как будто излишек, лишь у меня одного как будто бы недостаток.
О! Так ведь я разум глупца!
О! Во мне все смешано-перемешано.
Все люди светлы-светлы, я один темен.
Все люди отчетливо-четки, я один скрыт и неявен.
О! Я колыхаюсь, как море.
О! Я парю в пространстве, и мне негде остановиться.

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Все люди к чему-то стремятся, а я один остаюсь простец простецом.
О! Я обширен и глубок, как море.
Как ураган, в пространстве ношусь, и мне негде остановиться!
Я один отличаюсь от людей тем, что ценю мать-кормилицу.

[93t21c] **Е. А. Торчинов**
Из пустоты Блага-Дэ Путь-Дао исходит вовне.
Дао - вещь такая: неясная и смутная, безликая и туманная.
О неясная!
О смутная!
В твоем средоточии есть образы.
О безликая!
О туманная!
В твоем средоточии есть вещи.
О загадочная!
О темная!
В твоем средоточии есть суть энергии жизни.
Эта суть энергии жизни предельно истинна, в ее средоточии сокрыто доверие.
С древности и доныне не исчезало ее имя и с помощью его обозреваю все множество множеств сущего.
Но откуда мне известно, что множество множеств сущего таково?
Из этого.

[93t22c] **Е. А. Торчинов**
Если нечто ущербно, то оно обретет целостность.
Если нечто согнуто, то оно выпрямится.
Если нечто пусто, то оно наполнится.
Если нечто одряхлело, то оно обновится.
Если чего-то недостаток, то будет прибавлено,
Если что-то в избытке, то наступит смятение.
Поэтому совершенный мудрец объемлет Одно и становится образцом для Поднебесной.
Он не поглощен сам собой и потому умудренно-просветлен.
Он не превозносит сам себя и потому прославлен.
Он сам ни на кого не нападает и потому свершает подвиги.
Он не занимается самовосхвалением и потому долговечен.
Ведь поскольку он не враждует ни с кем, с ним также никто не враждует.
Древние говорили: "Если нечто ущербно, то оно обретет целостность", - разве это пустые слова?
Когда целостность удается обрести, существо возвращается к этому Дао-Пути.

[93t23c] **Е. А. Торчинов**
Тот, кто мало говорит, естественности следует.
Ураган не свирепствует целое утро, ливень не льет весь день напролет.
Кто сделал так?
Небо и Земля.
Уж если Небо и Земля не могут сделать долговечным то, что ими же самими порождено, то что уж говорить о человеке!
Поэтому те люди, что все свои дела отдали Дао, - едины с Дао!

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Те, что отдали все Благу-Дэ, - едины с Благом-Дэ!
Но те, кто посвятили все лишь гибели, - те с гибелью едины!
Когда некто един с Дао, Дао само радуется, обретя его.
Когда некто един с Благом, Благо тоже радуется, обретя его.
Когда некто един с гибелью, гибель тоже радуется, обретя его.
Когда человек не верен слову, то ему не станут верить!

[93t24c] **Е. А. Торчинов**
Стоящий на кончиках пальцев долго не простоит,
Оставляющий отчетливые следы далеко не уйдет.
Поглощенный сам собой не станет умудренно-просветленным,
Превозносящий сам себя не будет подлинно прославлен,
Нападающему на всех не дано свершить великий подвиг,
Самовосхваляющийся не станет долговечным.
Ну а для Дао это все - протухшая еда и тягостная ноша.
Все сущее такие нравы ненавидит.
Поэтому обретший Дао-Путь так не живет.

[93t25c] **Е. А. Торчинов**
Вот Вещь, в Хаосе свершившаяся, прежде Неба и Земли родившаяся!
О безмолвная!
О безвидная!
Одиноко стоишь и не меняешься, окружаешь все сущее и не гибнешь!
Тебя можно назвать Матерью Поднебесной.
Я не знаю твоего имени, но, обозначая знаком, называю тебя Путем-Дао.
Делая усилие, называю тебя Великим.
Великое называю уходящим, уходящее называю далеким, далекое называю возвращающимся.
Поэтому Дао велико, Небо велико, Земля велика, Монарх также велик.
Таким образом, в мире четверо великих, но Монарх из них - на первом месте.
Человек берет за образец Землю.
Земля берет за образец Небо.
Небо берет за образец Дао.
А Дао берет за образец свою самоестественность.

[93t26c] **Е. А. Торчинов**
Тяжелое - корень легкого.
Покой - властелин поспешности.
Поэтому совершенномудрый весь день в движении пребывает, не покидая той телеги, что в обозе.
Хотя бывает так, что он живет средь роскоши и блеска, он непременно выше их и их не замечает.
Так может ли правитель царства, в коем десять тысяч колесниц, пренебрегать покоем Поднебесной во имя собственного блага?
Если он пренебрежет - потеряет подданных.
Если он поспешит - потеряет правление.

[93t27c] **Е. А. Торчинов**
Ходить умеющий следов не оставляет,

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В речах хороших не бывает оговорок,
Не пользуется палочками тот, кто хорошо считать умеет,
Тот, кто умеет запирать, и без замка запрет так, что не откроешь,
Тот, кто связывает умело, веревки не возьмет, но его узел не развяжешь.
Поэтому-то совершенномудрый готов всегда к спасению людей и потому никогда не теряет людей.
Поэтому-то совершенномудрый всегда готов спасать существ и потому никогда не теряет существ.
И это его глубокой просветленной мудростью зовут.
Поэтому хороший человек - учитель дурных людей, а дурные люди - сокровище хорошего человека.
Если человек не ценит свое сокровище, то даже если он многомудр, все ж пребывает в великом заблуждении.
Это называется важнейшей тайной.

[93t28c] **Е. А. Торчинов**
Знай мужественность свою и женственность свою храни,
Тогда долиной пустоты для Поднебесной станешь ты.
Долиною для Поднебесной став, ты не лишишься этого вечного обретения.
Тогда ты вновь вернешься к состоянию младенца.
Знай белое свое и черное свое блюди,
Тогда бессменным образцом для Поднебесной станешь ты.
Когда ты станешь образцом для Поднебесной,
Благая Сила-Дэ у тебя не убудет и ты снова вернешься к Беспредельному.
Знай славу свою и позор свой храни,
Тогда ложбиною пустой для Поднебесной станешь ты.
Ложбиной пустоты для Поднебесной став,
Ты сделаешь достаточной свою Благую Силу-Дэ и вновь вернешься к изначальной простоте-первозданности.
Первозданность рассеивается, и появляются орудия.
Совершенные мудрецы используют их и становятся начальниками чиновников.
Поэтому Великий Порядок не может понести ущерб.

[93t29c] **Е. А. Торчинов**
Если кто-либо возжелает овладеть Поднебесной, то я знаю, что он не возьмет ее.
Поднебесная - божественный сосуд, и нельзя воздействовать на нее.
Воздействующий на нее потерпит поражение, и хватающий ее потеряет ее.
Поэтому среди существ есть такие, которые идут вперед, есть и такие, что идут следом за ними;
бывают существа, которые молчат, бывают существа, которые кричат;
бывают сильные, бывают слабые;
бывают надежно защищенные, бывают беззащитно обнаженные.
Поэтому совершенномудрый уходит от чрезмерности, уходит от избытка, уходит от излишества.

[93t30c] **Е. А. Торчинов**
Тот, кто, обладая Дао-Путем, оказывает как советник помощь государю, оружие не применяет, дабы силой взять Поднебесную, ибо к нам возвращаются плоды деяний наших.
Там, где прошли войска, родится только терновник да репей колючий, а по пятам за войском следуют голодные годы.
Благому следующий полководец лишь цели должной достигает, и все.

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Не смеет брать он то, что взять лишь силой можно.
Он достигает только должной цели и не гордится этим.
Он достигает только должной цели и не воюет более.
Он достигает только должной цели и не кичится этим.
Он достигает только должной цели и не более того.
Он достигает только должной цели и не творит насилий.
Когда живое существо сильно и крепко, но вдруг дряхлеет, говорят, что это результат утраты Дао.
Кто истинный теряет Дао-Путь, тот гибнет рано.

[93t31c] **Е. А. Торчинов**
Оружие недоброго знамения вестник.
Поэтому все существа оружие и брань всем сердцем ненавидят.
Поэтому тот муж, что Дао обладает, его не применяет никогда.
Муж благородный, пребывая дома, ценит левую сторону, а применяя оружие, предпочитает правую.
Оружие недоброго знамения вестник.
Оно не есть орудие благородных мужей.
И только если нет иного выбора, его возможно применить.
Муж благородный ценит всего превыше мир и покой.
И даже коль в войне он побеждает, тому не радуется он нимало: ведь радоваться ей - то же самое, что наслаждаться убиением людей.
А тот, кто наслаждается смертоубийством, неспособен направить свою волю на благо Поднебесной.
Ведь когда празднуют нечто хорошее, то выбирают левую сторону, а когда оплакивают и скорбят, то выбирают правую.
Вот почему генерал-адъютант слева, а главнокомандующий войском справа.
Их расположение соответствует траурному ритуалу.
В войне погибло много людей, о них надо скорбеть, печалиться и плакать.
А победу в войне достойно отмечать лишь погребальным ритуалом.

[93t32c] **Е. А. Торчинов**
Дао-Путь постоянно и безымянно.
Хотя оно столь просто и так мало, никто в Поднебесной не смеет сделать его своим слугой.
Если князья и цари смогут блюсти его, все сущее упокоится и умиротворится.
Тогда Небо и Земля в согласии и гармонии пребудут, с небес прольется сладкая роса и весь народ без всякого приказа сам обретет равновесие.
Когда все вещи обрели раздельное существование, тогда установились имена.
С тех пор как появились имена, необходимо Поднебесной познать, где следует остановиться в своих стремлениях.
И зная, где остановиться, мы избегаем гибели и бедствий.
Ведь Дао-Путь для Поднебесной - как море-океан для всех ручьев и рек.

[93t33c] **Е. А. Торчинов**
Знающий людей - мудр.
Знающий самого себя - просветлен.
Побеждающий самого себя - могуч.
Знающий меру - богат.
Заставляющий себя идти вперед - наделен волей.

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Не теряющий своего места - долговечен.
Тот, кто умер, но не исчез, - долголетен.

[93t34c] **Е. А. Торчинов**
Великий Путь, безбрежное Дао, повсюду растекается оно.
Вот оно слева, но оно и справа.
Все сущее, опираясь на него, рождается, но Дао им не обладает.
Благие качества и свойства свои оно не выставляет напоказ для прославления, оно питает, пестует все сущее, но не становится над сущим властелином.
Когда мудрец в бесстрастии все время пребывает, он Дао даже в самом малом созерцает.
Все сущее к нему стремится возвратиться, но не становится оно над ним владыкой.
Его поэтому назвать Великим можно!
Поэтому и совершенномудрый до самого конца к величию нисколько не стремится.
Поэтому он может стать поистине великим!

[93t35c] **Е. А. Торчинов**
К тому, кто держит великий образ, стекается вся Поднебесная.
Стекается, и ничто не причиняет ей вреда; она в покое, мире и благоденствии великом пребывает.
Всюду радость и обильные яства, что путника влекут остановиться и их вкусить.
Когда Дао-Путь исходит из наших уст, он пресен и лишен вкуса.
Смотришь на него - и не можешь узреть.
Слушаешь его - и никак не услышать.
Используешь его - и никак не исчерпать его возможностей.

[93t36c] **Е. А. Торчинов**
Если хочешь нечто сжать - прежде растяни его.
Если хочешь нечто ослабить - прежде усиль его.
Если хочешь нечто погубить - прежде дай расцвести ему.
Если хочешь нечто отнять - вначале нечто дай.
Это и называют утонченной просветленностью:
Ведь мягкое и слабое побеждает сильное и крепкое.
Острое оружие Поднебесной ни в коем случае нельзя показывать людям.

[93t37c] **Е. А. Торчинов**
Дао-Путь постоянен, в недеянии он пребывает, но нет ничего, не сделанного им.
И если князья и цари умеют его блюсти, все сущее будет изменяться само по себе.
Но если изменяясь, оно возжелает творить самочинно, я буду давить на него простотой первозданной.
После того как я надавлю на него простотой первозданной, оно желать перестанет.
Без вожделений оно обретет покой, и тогда Поднебесная исправится сама собой.

[93t38c] **Е. А. Торчинов**
Высшее Благо не благо, и благодаря этому оно наделено благом.
Низшее Благо не теряет блага, и благодаря этому оно лишено блага.
Высшее Благо пребывает в недеянии, и ему незачем действовать.
Низшее Благо деятельно, и оно имеет цель для своих деяний.
Высшее милосердие деятельно, но ему незачем действовать.

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Высшая справедливость деятельна, и она имеет цель для своих деяний.
Высшее ритуальное благоговение деятельно, но ему не соответствует ничего во всем мире;
поэтому следующие ритуалу тогда закатывают рукава до плеч и силой принуждают народ идти за ними.
Поэтому люди утрачивают Дао-Путь и обретают Благо;
теряют Благо и обретают милосердие;
теряют милосердие и обретают справедливость;
теряют справедливость и обретают ритуальное благоговение.
Но ритуальное благоговение - свидетельство того, что у людей оскудевают преданность и верность слову.
Поэтому оно - начало смуты.
Предвидение будущего - не только цвет Дао-Пути, но и начало глупости.
Поэтому великий муж пребывает в том, что обильно, а не в том, что скудно.
Он не пребывает в цветущих верхушках сущего.
Отбрасывая то, берет он это.

[93t39c] **Е. А. Торчинов**
Вот те, кто некогда причастны стали Одному:
Небо стало причастно Одному - и очистилось,
Земля стала причастна Одному - и упокоилась,
Божественное стало причастно Одному - и одухотворилось,
Долины стали причастны Одному - и наполнились,
Все сущее стало причастно Одному - и стало порождать,
Цари и князья стали причастны Одному - и Поднебесная выправилась.
А вот что было бы в противном случае:
Не стало бы Небо чистым и распалось бы на куски,
Не упокоилась бы Земля и раскололась бы на части,
Не одухотворилось бы божественное и истощилось бы немедленно,
Не наполнились бы долины и пересохли бы тотчас,
Не стало порождать бы сущее и тотчас бы погибло,
Не ценили бы цари и князья высокое и были бы низложены внезапно.
Поэтому цените униженное, считая его корнем, поскольку для всего высокого низкое будет всегда основанием.
Вот поэтому-то цари и князья и называют себя "сирыми", "одинокими" и "недостойными".
Разве это не означает "считать униженное корнем"?
Не так ли?
Поэтому стремящийся быть владельцем многих колесниц остается без колесницы.
И я не стремлюсь быть блестящим и сияющим, как яшма, а хочу быть столь же простым и незаметным, как простой булыжник.

[93t40c] **Е. А. Торчинов**
Возвращение к самому себе - вот принцип движения Дао-Пути.
Ослабление - вот в чем использование Дао-Пути.
Все в Поднебесной сущее рождается из наличия, но само наличие рождается из отсутствия.

[93t41c] **Е. А. Торчинов**

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Когда муж высшего ума о Дао слышит, то стремится с усердием осуществлять его.
Когда муж среднего ума о Дао слышит, то сомневается - то ли оно есть, то ли его и нет вовсе.
Когда муж низшего ума о Дао слышит, то над ним смеется громко!
И если бы тот хохот не раздался, оно бы недостойно было Дао, Путем Великим, называться!
Поэтому попробую связать слова, чтобы сказать об этом:
Прозрение Дао - словно омрачение,
приближение к нему - словно отступление от него,
ровная поверхность Пути - как кочки и ухабы;
высшее Благо-Дэ - словно ложбина,
белизна великая - как очернение,
обширность Силы Благостной - как недостаток,
утвержденная Благая Сила - словно ослабленная,
незапятнанное существо истины - как загрязненное.
Великий квадрат не имеет углов,
великий сосуд изготовляется последним,
голос великого звука столь утончен,
великий образ не имеет телесной формы и само Дао сокрыто в безымянности своей.
О, только Дао-Путь хорош бывает и вначале, и при завершении!

[93t42c] **Е. А. Торчинов**
Дао рождает Одно.
Одно Двоих рождает.
Двое рождают Трех.
Трое рождают все сущее.
Все сущее носит на себе инь - силу темную и обнимает ян - силу светлую, так достигая гармонии энергий жизни и сил равновесия.
Теми именами, что люди так не любят: "сирыми", "одинокими", "недостойными", - цари и правящие князья сами себя зовут.
Поэтому таков существования принцип: вещь, умаляясь, возрастает, а возрастая - умаляется.
Тому же я учу, чему все люди учат: "Насильник и тиран своей не умирает смертью".
Вот мудрость эту я и сделаю своим учителем.

[93t43c] **Е. А. Торчинов**
В Поднебесной предельно мягкое управляет предельно твердым.
А не имеющее наличия входит в плотное, не имеющее промежутков.
Вот и я обладаю знанием того, что польза проистекает из недеяния.
Бессловесное учение, польза недеяния - о, как мало в Поднебесной людей, которые могут этого достичь!

[93t44c] **Е. А. Торчинов**
Слава или собственное тело - что нам роднее?
Собственное тело или имущество - о чем заботимся мы больше?
Обретение или утрата - что уязвляет нас больнее?
Чем сильнее любовь, тем мучительнее утрата.
И чем больше храним, тем тяжелее потеря.
Знающий меру не узнает позора; знающий, когда надо остановиться, не попадет в беду.
Такой человек сможет стать долговечным!

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[93t45c] **Е. А. Торчинов**
Великое совершенство подобно ущербности, но использование его не знает ограничений.
Великая полнота подобна пустоте, но использование ее не знает предела.
Великая прямота подобна кривизне.
Великая изощренность подобна неумелости.
Великое красноречие подобно косноязычию.
Возбуждение преодолевает холод, покой преодолевает жар.
Чистота и покой - вот секрет исправления Поднебесной.

[93t46c] **Е. А. Торчинов**
Когда в Поднебесной есть Дао-Путь, кони спокойно унавоживают землю.
Когда в Поднебесной нет Дао-Пути, боевые кони родятся в предместьях.
Нет больше вины, чем страстям поддаться.
Нет больше беды, чем меры не знать.
Нет больше преступления, чем желание обладать.
Поэтому знающий меру сам является мерой; он всегда всему мера.

[93t47c] **Е. А. Торчинов**
Не выходя со двора, я познаю Поднебесную.
Не открывая окна, зрю я небесный Путь-Дао.
Чем дальше мы ходим, тем меньше мы знаем.
Поэтому совершенномудрый никуда не ходит, но все знает;
Он ни на что не смотрит, но все постигает;
Он ничего не творит, но все свершает.

[93t48c] **Е. А. Торчинов**
Кто следует учености, тот день за днем возрастает.
Кто следует Дао-Пути, тот день за днем умаляется: так достигает он недеяния.
Он пребывает в недеянии, но нет ничего им не сделанного.
Такой человек, дел никаких не делая, легко берет Поднебесную: ведь совершения дел недостаточно, чтобы взять Поднебесную.

[93t49c] **Е. А. Торчинов**
Нет постоянного разума-сердца у совершенномудрого.
Сердца всех людей Поднебесной образуют его разум-сердце.
Добрым людям я делаю добро, и злым людям я также делаю добро:
Благая Сила преисполнена добра.
Достойным доверия я верю, и недостойным доверия я также верю:
Благая Сила преисполнена доверия.
Совершенный мудрец спокойно и мирно живет в Поднебесной;
все чаяния народа стекаются в его глаза и уши, и всех людей считает совершенномудрый детьми своими.

[93t50c] **Е. А. Торчинов**
Рождаясь, чтобы жить, люди устремляются к смерти.

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Учеников жизни - трое из десятка.
Учеников смерти - трое из десятка.
Тех людей, что рождены для жизни, но стремятся в царство смерти, - трое из десятка.
И по какой причине это?
По той причине, что жадны до жизни люди.
Я слышал, что умеющий жизнь свою беречь, идя по суше, не столкнется с тигром или носорогом, а вступая в войско, может он не опасаться оружия и лат.
Ведь носорогу некуда свой рог вонзить, тигру некуда когти свои запустить, оружию некуда клинок вонзить.
И по какой причине это?
По той причине, что для таких людей не существует царства смерти.

[93t51c] **Е. А. Торчинов**
Дао-Путь все порождает.
Благая Сила-Дэ все вскармливает.
Вещественность все оформляет.
Сила все доводит до свершения.
Таким образом, среди всего сущего нет ни одного существа, что не почитало бы Дао-Пути и не ценило бы Благой Силы-Дэ.
Дао-Путь почитаем, а Благая Сила-Дэ ценима потому, что никому они не отдают велений, но постоянно пребывают в самоестественности свободной.
Поэтому Дао-Путь все порождает, Благая Сила-Дэ все вскармливает.
Они все взращивают и все пестуют, все завершают и все до зрелости доводят;
они все выхаживают и все собою покрывают;
рождают, но не обладают;
вершат, но преднамеренно не замышляют своих свершений;
взращивают все, но не господствуют над ним.
Вот что такое Сокровенная Благая Сила-Дэ!

[93t52c] **Е. А. Торчинов**
У Поднебесной есть начало, и оно - Мать Поднебесной.
И тот, кто знает Мать, знает и дитя ее.
А тот, кто знает дитя ее, тот может блюсти и Мать.
Тогда до самой смерти он не узнает никаких несчастий.
О, заслони свои отверстия, запри свои врата, и до конца жизни не будешь изнурен.
А того, кто отверзает свои отверстия и вмешивается во все дела на свете, не спасет ничто, пока он не умрет.
Того, кто созерцает мельчайшее, зовут просветленно-мудрым.
Того, кто блюдет мягкое, зовут сильным.
Используй свой свет - и возвратишься к просветленности, а также не подвергай себя невзгодам - это называют "упражнением в постоянстве".

[93t53c] **Е. А. Торчинов**
Если бы я знанием обладал, то шел бы по Великому Пути.
Единственное, чего я боюсь, это сбиться с пути.
Великий Путь сокрыт и неуловим, но народ ему предпочитает тропы.

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Если при дворе роскошествуют, то поля покрываются сорняками и пустеют амбары.
Знать одевается в одежды из узорчатых тканей,
носит у пояса острые мечи,
вкушает только изысканные яства и увеличивает имущество свое сверх всякой меры.
Это называется разбоем и бахвальством.
О, это не истинный Путь!

[93t54c] **Е. А. Торчинов**
Умеющего стоять - не опрокинуть.
Из обхвата умеющего обхватить - не высвободиться.
Жертвоприношения предкам, приносимые детьми и внуками такого умельца, никогда не оскудеют.
Кто это умение в себе совершенствует, у того Благая Сила станет истинной.
Кто это умение в семье совершенствует, у того Благая Сила станет обильной.
Кто это умение в селении совершенствует, у того Благая Сила станет взращенной.
Кто это умение в государстве совершенствует, у того Благая Сила станет превеликой.
Кто это умение во всей Поднебесной совершенствует, Благая Сила того распространится повсюду.
Поэтому
если я посредством себя самого буду зреть себя,
если я посредством семьи буду зреть семью,
если я посредством селения буду зреть селение,
если я посредством государства буду зреть государство,
если я посредством Поднебесной буду зреть Поднебесную,
то откуда я узнаю, что Поднебесная именно такова?
Именно из этого созерцания.

[93t55c] **Е. А. Торчинов**
Того, кто крепко держится за Силу-Дэ благую, сравню я с новорожденным младенцем.
Пчелы, пауки и змеи ядовитые его не жалят.
Хищные звери его не тронут, хищные птицы его не клюнут.
Его кости мягки, его мышцы слабы, но хватает он крепко.
Ничего не знает он о союзе самца и самки, но уд его вздымается, ибо его семя-энергия предельно совершенно.
Гармония - источник постоянства, а постоянство - корень просветления.
Стремление к пестованию жизни зовется благовещим.
Контроль сознания над жизненной энергией дарит силу.
Коль существо сильно и вдруг стареет - оно отвергло истинный Путь-Дао, значит.
Тот, кто с Пути сворачивает, гибнет рано.

[93t56c] **Е. А. Торчинов**
Знающий не говорит, говорящий не знает.
Заслони свои отверстия,
запри свои врата,
притупи свою остроту,
развяжи свои узлы,
умерь свой свет и
уподобься пыли.

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Зовется это Сокровенным Единением.
Поэтому с человеком, обретшим его, нельзя сблизиться, чтобы с ним сродниться, и с ним нельзя сблизиться, чтобы его отбросить.
С ним нельзя сблизиться, чтобы извлечь из этого пользу, и с ним нельзя сблизиться, чтобы другим причинить с его помощью вред.
С ним нельзя сблизиться, чтобы стать знатным, и с ним нельзя сблизиться, чтобы стать низкородным.
Поэтому он почитается всей Поднебесной.

[93t57c] **Е. А. Торчинов**
Прямотою упорядочивается государство, хитростью война ведется, и бездействием берется Поднебесная.
Откуда знаю я, что это так и есть?
Отсюда знаю это:
Когда в Поднебесной много запретов и ограничений, народ нищает и беднеет;
когда у людей много смертоносного оружия, государство и семья погружаются в брань и смуты;
когда среди людей много искусников-умельцев, влечение к дорогим диковинам растет;
когда закон издается за законом, разбойники и воры множатся на воле.
Поэтому совершенный мудрец так говорит:
Я буду пребывать в недеянии,
и народ начнет самоизменяться.
Я буду любить покой,
и народ исправится сам собой.
Я буду в бездействии,
и народ тогда разбогатеет.
Я буду в бесстрастии,
и народ сам вернется к исконной простоте.

[93t58c] **Е. А. Торчинов**
Когда правление беспомощно и слабо, народ прост и добродушен.
Когда правление активно и всевластно, народ испытывает нужду и недостаток.
О горе, ты - опора счастья!
О счастье, в тебе таится горе!
И кто пределы ваши знает?
Нет прямоты, она хитростью обернулась, а добро превратилось в злобу.
Заблуждения людские, о как они долговечны!
Поэтому совершенномудрый угловат, но не вонзится в человека.
Он остер, но зла не содеет.
Он прям, но не заносчив.
Он словно свет, но блистать не хочет.

[93t59c] **Е. А. Торчинов**
Управлять людьми и служить Небу ничто так не способствует, как умеренность.
Ведь только про умеренность говорят, что она помогает рано приготовиться.
Рано приготовиться - значит обладать обильным накоплением Благой Силы.
Для обладающего обильным накоплением Благой Силы нет ничего непреодолимого.
Что касается того, для кого нет ничего непреодолимого, то никто не знает его предела.

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Тот, предела которого никто не знает, может обладать царством.
Мать царства обретя, можно стать долговечным и непреходящим.
Этот принцип называют корнем глубоким и черенком крепким.
В нем путь продления жизни и вечного видения.

[93t60c] **Е. А. Торчинов**
Управлять большим государством - все равно что готовить блюдо из мелкой рыбы.
Если посредством Дао-Пути власть над всей Поднебесной обрести, то нави не будут обладать божественностью.
И не только нави Поднебесной не будут обладать божественностью, но и сами божества не смогут навредить народу.
Но не только сами божества не смогут навредить народу, совершенномудрый тоже не сможет навредить народу.
А коль эти двое навредить народу не смогут, благие силы их соединятся и возвратятся к людям на их благо.

[93t61c] **Е. А. Торчинов**
Великое государство стремится в низину подобно потоку воды.
Оно - средоточие всей Поднебесной, оно самка Поднебесной.
Самка постоянно посредством покоя самца побеждает, покой ее вниз опускает.
Поэтому великое государство опускается под малые царства и так берет эти малые царства.
Если же малое царство опустится под великое государство, то оно возьмет великое государство.
Поэтому одни опускаются вниз, чтобы взять, а другие опускаются вниз, чтобы их взяли.
Великое государство не должно желать ничего сверх возможности равно пестовать свой народ.
Малое царство не должно желать ничего сверх возможности равным образом служить своим людям.
Поэтому и то и другое получают желаемое, когда великое соглашается опуститься под малое.

[93t62c] **Е. А. Торчинов**
Дао-Путь - глубинная тайна природы всего сущего.
Он есть сокровище добрых; он есть то, что хранят недобрые.
Хорошие речи могут прославить человека в городах и весях, достойное поведение может увеличить уважение людей к нему.
Но даже недоброго человека можно ль отбросить?
Поэтому, когда Сын Неба вступает на престол и трем великим князьям-советникам даруется их сан, то впереди процессии несут диск яшмы, за коим следует четверка лошадей.
Но эта церемония все же хуже поведения человека, который лишь сидит, чтобы к Пути Великому приблизиться.
За что же древние ценили так сей Дао-Путь?
Разве не говорили они: "С ним вы будете искать - и обрящете, будете виновны - и избежите кары".
Вот почему его ценит Поднебесная.

[93t63c] **Е. А. Торчинов**
Действуй в недеянии;
служи, не служа,
вкушай, не чувствуя вкуса;
в великом зри мелкое,

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во многом зри малое.
На зло плати благом.
Стремись совершать трудное благодаря тому, что в нем легкое, и верши великое благодаря тому, что в нем незаметное.
Ведь трудные дела Поднебесной свершаются только исходя из легкого;
великие дела Поднебесной вершатся только благодаря незаметному.
Тот, кто может до конца не творить ничего великого, один лишь способен завершить великое.
Поэтому легкомысленному редко верят, поэтому во многом легком обязательно таится много трудного.
Поэтому совершенный мудрец считает свои дела трудными, но до самого их завершения не испытывает никаких затруднений.

[93t64c] **Е. А. Торчинов**
Пребывающее в умиротворении легко удерживать.
Когда признаки еще не проявились, положение легко исправить.
То, что хрупко, легко разбить.
Мелкое легко рассеять.
Действуй, пока положение еще не выявилось,
упорядочивай, пока смута еще не началась.
Дерево, ствол которого с трудом можно обхватить, вырастает из крошечного ростка.
Девятиэтажная башня возводится из комка земли.
Путешествие в десять тысяч верст начинается с одного шага.
Действуя, губишь дело.
Удерживая, теряешь удерживаемое.
Совершенный мудрец пребывает в недеянии и поэтому не знает поражений; он ничего не удерживает и поэтому ничего не теряет.
Люди в делах своих часто стремятся к завершенности и потому терпят поражение.
Если человек столь же внимателен в конце, как и в начале, он не будет знать поражений.
Поэтому совершенный мудрец,
желая не желать,
не ценит труднодоступные товары;
учась не учась,
возвращается к тому, что все люди уже прошли.
Он споспешествует самоестественности сущего и не смеет действовать.

[93t65c] **Е. А. Торчинов**
Древние, умеющие следовать Дао-Пути, не просвещали народ, а оглупляли его.
Трудно управлять народом, когда он преисполнен многомудрия.
Тот, кто упорядочивает страну при помощи мудрости, - грабитель страны.
Тот, кто не упорядочивает страну при помощи мудрости, - счастье для страны.
Знание этих двух принципов создает образец для исполнения.
Постоянное знание сего образца называют Сокровенной Благой Силой-Дэ.
О сколь глубока Сокровенная Благая Сила!
О сколь она удалена от нас!
Но она возвращается к единству со всем сущим, и следующий ей обретает великий успех!

[93t66c] **Е. А. Торчинов**

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Почему моря и реки царят над всеми долинами?
Они всегда стремятся быть внизу, поэтому и царят над всеми долинами.
Поэтому совершенномудрый, желая над народом вознестись, словами должен унижать себя;
желая стать впереди народа, ставить самого себя позади всех.
Поэтому, когда совершенномудрый возвышается над народом, народ не чувствует обузы;
находится впереди народа, народ не страдает.
Таким образом, вся Поднебесная, ликуя, несет его вперед, не чувствуя никакого гнета.
Поскольку он ни с кем не борется, и с ним никто в Поднебесной не борется.

[93t67c] **Е. А. Торчинов**
В Поднебесной все говорят, что я велик.
Но я вовсе не похож на великого.
Ведь поскольку я велик, я вовсе не похож на великого.
Если бы я долго был бы похож на великого, то давно бы уже стал ничтожным.
Ведь у меня есть три драгоценности, которые я храню и ценю:
Первая - это сострадание,
Вторая - это бережливость,
Третья - я не смею поставить себя впереди Поднебесной и поэтому могу стать во главе всех на свете.
Поскольку есть сострадание, есть и храбрость.
Поскольку есть бережливость, есть и великодушие.
Поскольку я ставлю себя позади, то оказываюсь впереди.
И так до самой смерти.
Ведь сострадательный побеждает в сражениях, а в обороне становится неуязвимым.
Небо всегда спасает того, кого сострадание хранит само.

[93t68c] **Е. А. Торчинов**
Хороший воин не воинствен.
Хороший боец не гневлив.
Умеющий побеждать врагов не сражается с ними,
умеющий использовать людей ставит себя ниже их.
Вот что называют Благой Силой непротивоборствования.
Вот что называют силой использования людей.
Вот что называется быть соработником Неба, вот предел искусства древних мудрецов.

[93t69c] **Е. А. Торчинов**
Полководцы говорят:
"Я не смею стать хозяином, а буду действовать как гость.
Я не смею продвинуться вперед и на дюйм, а буду отступать на фут".
Вот что называют маршем без шеренг, нанесением удара без использования кулака, противостоянием при отсутствии противника, владением оружием без оружия.
Среди бед большей нет, чем недооценить противника.
Недооценить противника - значит похоронить свои драгоценности.
Поэтому, когда в битве войска скрещивают свои клинки, побеждает скорбящий.

[93t70c] **Е. А. Торчинов**
Мои слова так легко понять, им так легко следовать,

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Но в Поднебесной их никто не может понять, им никто не может следовать.
В словах есть главное, в делах есть первенствующее.
Ведь незнание людей заключается в том, что они не знают меня.
Поскольку знающих меня так мало, то я являюсь их сокровищем.
Поэтому на совершенномудром одежда из простой грубой ткани, но на груди у него скрыта драгоценная яшма.

[93t71c] **Е. А. Торчинов**
Тот, кто знает, что он не знает, - превосходен.
Тот, кто не знает, что он знает, - недужен.
Но ведь тот, кто недужит свой недуг, - тот вовсе не недужен.
Совершенный мудрец не недужен, он недужит недуг свой и поэтому не недужен.

[93t72c] **Е. А. Торчинов**
Когда народ не боится грозной воинственной силы - грозная воинственная сила скоро настигнет его.
Пусть власти не утесняют народ в его жилищах, пусть власти не давят на жизнь народа.
Ведь если не давить, то и не нужны будут строгости и кары.
Поэтому совершенный мудрец знает сам себя, но не стремится из себя делать зрелище для людей.
Он ценит сам себя, но не понуждает других дорожить собой.
Отбрасывая то, берет он это.

[93t73c] **Е. А. Торчинов**
Когда храбрец безрассуден - он гибнет.
Когда храбрец осмотрителен - он продолжает жить.
В этих двух качествах скрываются и польза и вред.
По какой причине Небо ненавидит нечто - кто знает?
Поэтому совершенный мудрец считает этот вопрос трудным.
Небо не борется ни с кем, но умело всех побеждает.
Оно не говорит, но должным образом всем отвечает.
Его не успели позвать, а оно уже и само пришло.
Оно безмятежно-покойно, но искусно в создании планов.
Небесная сеть распростерта повсюду.
Ячейки ее широки, но ничего не упустят.

[93t74c] **Е. А. Торчинов**
Если люди не боятся даже смерти, то чем же запугаешь их до смерти?
Если найдется такой, кто будет все время запугивать людей до смерти и этим тешиться, а я его поймаю и убью, кто еще посмеет так поступить?
Ведь в государстве есть всегда палач.
А подменять собою палача не то же самое ли, что вместо лесоруба идти рубить деревья?
Ведь тот, кто вместо лесоруба пойдет деревья рубить, тот всегда рискует собственную руку отрубить!

[93t75c] **Е. А. Торчинов**
Народ голодает, поскольку власти с его снеди берут так много налогов!
Поэтому он голодает.
Народом так трудно управлять потому, что власть предержащие активны и деятельны.

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Поэтому им трудно управлять.
Народ потому так легкомысленно относится к смерти, что он привязан к жизни, жаждая ее утех.
Поэтому он легкомысленно относится к смерти.
И только тот, кто действует не ради лишь жизненных благ, мудрее тех, кто ценит жизнь одну.

[93t76c] **Е. А. Торчинов**
Когда человек рождается, он мягок и слаб.
Когда человек умирает, он тверд и силен.
Так и среди всех существ: пока растения живут, они мягки и слабы.
Когда они гибнут, они сухи и тверды.
Поэтому удел твердого и сильного - смерть,
А мягкого и слабого - жизнь.
Поэтому мощное оружие не может победить,
Поэтому крепкое дерево должно упасть.
Люди, склонные к насилию, не умирают своей смертью.
Поэтому сильное и великое будет унижено, а мягкое и слабое будет возвышено.

[93t77c] **Е. А. Торчинов**
Разве природа небесного Дао-Пути не похожа на натягивание лука?
Возвышающееся он опускает, опускающееся он возвышает, когда есть избыток, он отнимает его, когда есть недостаток, он восполняет его.
Небесный Дао-Путь отнимает, когда есть излишек, и дает, когда есть недостаток.
Но не таков путь людской, ибо он в том, чтобы отнять, когда и так недостаток, и прибавить, когда и так излишек.
Кто сможет при помощи излишка прибавить нечто в Поднебесной?
Только тот, кто обладает Дао-Путем.
Поэтому совершенномудрый действует, не замышляя преднамеренно.
Он обладает благими качествами и свойствами, но к ним не привязан.
И он нисколько не намерен смотреться перед миром как мудрец.

[93t78c] **Е. А. Торчинов**
По мягкости и слабости своей ничто в Поднебесной не может воду превзойти.
Но ничто не может также превзойти ее по способности атаковать и побеждать то, что сильно и крепко.
И тут ничто не сможет заменить ее.
Слабое побеждает сильное, мягкое побеждает твердое.
И нет никого в Поднебесной, кто не мог бы этого понять, кто не мог бы этому следовать.
Поэтому совершенномудрый говорит:
"Кто принимает на себя всю скверну Поднебесной, становится владыкой над храмами зерна и предков.
Кто принимает на себя невзгоды Поднебесной, тот становится царем всей Поднебесной".
Правильные слова подобны их противоположности.

[93t79c] **Е. А. Торчинов**
Отвечайте на гнев воздействием Блага-Дэ.
Если смириться с великим гневом, часть гнева все еще останется непременно, разве это можно считать удачным приемом?
Поэтому совершенномудрый всегда держится за левую половину договорной бирки, не требуя мзды от

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людей.
Тот, кто владеет Благом-Дэ, тот держится за договорную бирку.
Тот, кто не обладает Благом-Дэ, тот взыскивает плату.
Небесный Дао-Путь не знает родственных симпатий, но постоянно творит добро для всех людей.

[93t80c] **Е. А. Торчинов**
Пусть государство будет маленьким и редким население.
Орудия в нем, даже если есть, пусть не используются вовсе.
Пусть люди в нем относятся серьезно к смерти и не уходят далеко от дома.
Пусть даже есть там лодки или колесницы, но ездить в них не надо.
Пусть даже есть оружие и латы - не надо содержать их в порядке и готовности.
Пусть люди вновь начинают завязывать узелки и применять их вместо письмен.
Пусть будет для людей сладка их пища, и пусть одежда будет их красива.
Пусть мирными жилища будут их, и пусть они найдут усладу в своих обычаях и нравах.
Соседние страны пусть рядом глядят друг на друга и слушают крик петухов и лай псов у соседей, но люди пусть до самой старости не ходят друг к другу туда-сюда.

[93t81c] **Е. А. Торчинов**
Достойные доверия слова не могут быть красивы.
Красивые слова достойными доверия быть не могут.
Достойный человек не красноречив.
Красноречивый не может быть достойным человеком.
Мудрец не обладает многознанием.
Многознающий - не мудр.
Совершенный мудрец ничего не копит.
И чем он больше людям отдает, тем больше достается и ему.
Чем больше у людей - тем больше у него.
Небесный Дао-Путь приносит пользу всем, вреда же никому не причиняет.
Путь совершенномудрого - действуя, ни с кем не враждовать.

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[94t01c] **А. Е. Лукьянов**
Дао, которое может быть высказано, не есть постоянное Дао.
Имя, которое может быть названо, не есть постоянное имя.
Небытием именуется начало Неба и Земли,
Бытием именуется Мать мириад вещей.
Поэтому:
обращаясь к постоянному небытию, стремлюсь к тому, чтобы увидеть его тайну;
обращаясь к постоянному бытию, стремлюсь к тому, чтобы увидеть его предел (спиральный путь).
Оба они (небытие и бытие) из тождества происходят, но различно именуются.
В тождестве они называются первоначалом.
Первоначало и еще первоначало - вот дверь ко всем тайнам.

[94t02c] **А. Е. Лукьянов**
Когда в Поднебесной все узнают, что прекрасное есть прекрасное, то появляется и безобразное.
[Когда в Поднебесной] все узнают, что добро есть добро, то появляется и не добро.
Это происходит потому, что бытие и небытие друг друга порождают,
трудное и легкое друг друга создают,
длинное и короткое друг с другом соизмеряются,
высокое и низкое друг с другом сопоставляются,
звук и мелодия друг с другом согласуются,
переднее и заднее друг за другом следуют.
Вот почему совершенномудрый человек правит службу недеяния, ведет учение без слов.
Мириады вещей творит и не уклоняется от этого.
Рождает и не обладает [ими].
Возделывает и ни на что не опирается,
Успешно завершает и не ставит себе это в заслугу.
А поскольку не ставит в заслугу, постольку и не отвергается.

[94t03c] **А. Е. Лукьянов**
Не превозносите достойных (талантливых), чтобы люди не соперничали.
Не цените трудно добываемого богатства, чтобы люди не становились разбойниками.
Не показывайте могущее вызвать страсть, чтобы сердца людей не трепетали.
Вот почему правление совершенномудрого человека состоит в следующем:
опустошай свое сердце,
наполняй свой живот,
ослабляй свою волю,
укрепляй свои кости.
Постоянство ведет к тому, что люди не будут иметь знаний, не будут иметь страстей;
ведет к тому, что мужи мудрствующие не посмеют деять.
Деяй недеяние, и тогда не будет неуправляемого.

[94t04c] **А. Е. Лукьянов**
Дао пусто, и кто бы ни старался [наполнить] его, не наполнит.
О бездна-пучина, подобная Пращуру мириад вещей!
Стихает ее стремительность,
слабеют ее путы,

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умеряется ее свечение,
осаждается ее пыль.
И тогда вот он, чистейший!
Подобие будущего существования!
Я не ведаю, чей это сын.
Видимо, родоначальник Первопредков.

[94t05c] **А. Е. Лукьянов**
Небо и Земля не соотносятся через Жэнь (Человеколюбие),
и потому мириады вещей живут как трава и собаки.
Совершенномудрые люди не соотносятся через Жэнь (Человеколюбие),
и потому все роды человеческие живут как трава и собаки.
(Вариант перевода: Небо и Земля не проявляют Жэнь,
ибо все вещи превратятся в "соломенное чучело".
Совершенномудрые люди не проявляют Жэнь,
ибо все роды человеческие превратятся в "соломенное чучело").
Пространство между Небом и Землей, не подобно ли оно кузнечному меху?
[Оно] пусто и не складывается, а сжимается и выдыхает.
Много слов - все напраслина, не лучше ли держаться середины?

[94t06c] **А. Е. Лукьянов**
Дух лона [рождения] бессмертен, это и есть Сокровенная Самка.
Врата Сокровенной Самки - корень Неба и Земли.
Непрерывно вьется, предвосхищая существование.
Действует он без усилий.

[94t07c] **А. Е. Лукьянов**
Небо вечно, Земля долговечна.
Небо и Земля оттого могут быть одно вечным,
а другая долговечной, что не сами себя породили.
Поэтому [они] могут вечно жить.
Вот почему совершенномудрый человек ставит себя позади,
но сам оказывается впереди;
забывает о себе самом, но сам существует.
Нельзя ли сказать, что тем самым ему не достичь своей личной цели?
Напротив, только так он и может осуществить задуманное.

[94t08c] **А. Е. Лукьянов**
Верхняя доброта подобна воде.
Доброта воды приносит пользу вещам и не борется [с ними].
[Вода] устремляется туда, где многие люди погрязли во зле.
Поэтому [она] почти как Дао.
Селясь где-нибудь, проявляй доброту к земле.
Сердцу повинуясь, проявляй доброту безмерно.
Завязывая дружбу, наполняй добротой Жэнь (Человеколюбие).
Говоря что-либо, наполняй добротой Синь (Доверие-Веру).

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Управляя, согласовывай с добротой методы управления.
Отправляя службы, наполняй добротой способности.
Действуя, будь добр, следуй времени.
Ни в коем случае не соперничай и тогда не будешь повинен ни в чем.

[94t09c] **А. Е. Лукьянов**
Можно взять да и наполнить что-либо,
но не лучше ли оставить его как есть?
Можно расплющить и отточить что-либо,
но невозможно надолго сохранить [остроту].
Можно золотом и яшмой завалить палаты,
да разве найдется тот, кто сможет сберечь [все это]?
Можно осыпать себя драгоценностями и смотреть на всех свысока,
но ведь только накличешь беду на себя.
Поэтому для успешного достижения цели ты сам возьми да и уступи Небесному Дао.

[94t10c] **А. Е. Лукьянов**
Если сопрячь тело и душу и заключить в одно-единое,
могут ли остаться [они] нераздельны?
Если грубое семя-энергию довести до мягкости,
можно ли обратиться новорожденным?
Если начисто устранить видение сокровенного первоначала,
можно ли избежать изъяна?
Если любить народ и управлять страной, можно ли быть незнающим?
Если небесные врата открываются и закрываются,
может ли не быть Самки [Поднебесной]?
Если прояснить все в пределах четырех сторон, можно ли не деять?
[Оно] рождает все, размножает все.
Порождающее и не обладающее [порожденным],
возделывающее и ни на что не опирающееся,
главенствующее и не карающее -
это и есть изначально-сокровенное Дэ.

[94t11c] **А. Е. Лукьянов**
Тридцать спиц сходятся в одной ступице, а используется она в колесе за счет своего небытия и бытия (пустоты и полноты).
Формуют глину, чтобы изготовить сосуд, а используется он за счет своего небытия и бытия.
Пробивают окна и двери, чтобы устроить жилище, а используется оно за счет своего небытия и бытия.
Следовательно:
бытием приносится польза, небытием создается использование.

[94t12c] **А. Е. Лукьянов**
Пять цветов ослепляют человека.
Пять звуков оглушают человека.
Пять вкусов забивают рот человека.
Погоня и охота приводят сердце человека в бешенство.

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Трудно добываемое богатство вредит человеческим поступкам.
Вот почему совершенномудрый человек занят животом (внутренним), а не занят глазами (внешним).
Вот почему отбрасывает одно, избирает другое.

[94t13c] **А. Е. Лукьянов**
Любовь и бесчестье подобны страху.
Почтение и величие приносят страдание, подобно телу.
Что значит "любовь и бесчестье подобны страху"?
Любовь идет от низов, ее обретают со страхом, ее и теряют со страхом.
Вот что значит "любовь и бесчестье подобны страху".
Что значит "почтение и величие приносят страдание, подобно телу"?
Я потому испытываю большие страдания, что имею тело.
Если бы у меня не было тела, разве я испытывал бы какие-либо страдания?
Вот почему, тому, кто ценит тело так же, как Поднебесную,
пожалуй, можно доверить Поднебесную.
Кто любит тело так же, как Поднебесную,
на того, пожалуй, можно возложить Поднебесную.

[94t14c] **А. Е. Лукьянов**
Смотрю на него - не вижу, именем называю "невидимый".
Слушаю его - не слышу, именем называю "беззвучный".
Ловлю его - не обретаю, именем называю "сокрытый".
Эти три нельзя разграничить, потому как смешаны и образуют одно-единое.
Его верх не светлый, его низ не темный, непрерывно вьется, [его] невозможно наименовать.
[Оно] нашло пристанище в невещественном.
Это и есть изображение без изображения, образ без плоти.
Это и есть туманная смесь.
Иду навстречу ему - не вижу его лица (головы).
Следую за ним - не вижу его спины (хвоста).
Только неуклонно следуя древнему Дао, чтобы править ныне существующим, можно познать древнее начало.
Это и есть уток (путеводная нить) Дао.

[94t15c] **А. Е. Лукьянов**
В древности те, кто, воплощая доброту (шань), стали учеными мужами (ши), проникли в сокровенно-тайное первоначало.
[Они] сокрылись в такой глубине, что [их] невозможно постичь.
А так как невозможно постичь, насколько способен, даю их описание в образах:
Предусмотрительно-чутки [они], будто зимой переходят реку [по тонкому льду].
Осторожно-расчетливы, будто страшатся соседей со всех четырех сторон.
Благоговейно-почтенны они, подобно всеобъемлющему.
Светло-блестящи, словно подтаявший лед.
Сердечно-естественны, как духовная простота (пу).
Открыто-широки, подобно долине.
Как первозданный хаос, они подобны мутному.
Любой из них может, будучи мутным, успокоить себя и постепенно очиститься.

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Любой из них может, будучи спокойным, привести себя в вечное движение и постепенно родиться.
Однако тот, кто хранит это Дао, не страждет наполнения.
А так как не наполняется, то может сокрыться и заново не рождаться.

[94t16c] **А. Е. Лукьянов**
Достиг предела пустоты, сохраняю покой и (душевную) чистоту.
Вещи попарно творятся, а я созерцаю их возвращение.
Вещей многое множество, но каждая возвращается к их общему корню.
Возвращение к корню называю покоем,
покой называю судьбой возвращения;
судьбу возвращения называю постоянством.
Знание постоянства называю просветленностью.
Незнание постоянства называю безрассудством, творящим зло.
Знающий постоянство всеобъемлющ.
Всеобъемлющий и есть гун-правитель.
Гун-правитель и есть Ван-царь.
Ван-царь и есть Небо.
Небо и есть Дао.
Дао и есть вечность.
Бестелесное не истощается.

[94t17c] **А. Е. Лукьянов**
Лучший правитель тот, о котором низы знают лишь то, что есть таковой.
Хуже его тот, с которым роднясь, превозносят его.
Хуже этого тот, которого боятся.
И всех хуже тот, которого презирают.
"Недоверие питает неверие!"
О, как трогательно глубоки эти драгоценные слова!
Успешно завершаю последовательность дел, и все сто родов человеческих называют меня
естественностью (цзы жань).

[94t18c] **А. Е. Лукьянов**
Когда отбрасывается Великое Дао,
появляются Жэнь (Человеколюбие) и И (Долг).
Когда вылезают мудрствование и умничанье,
появляется большая ложь.
Когда шесть родственников в раздоре,
появляются сыновняя почтительность и отцовская любовь.
Когда в стране и царствующем доме смута и беспорядок,
появляются верные слуги.

[94t19c] **А. Е. Лукьянов**
Когда отбросят мудрость, забудут умничанье,
народу польза во сто крат.
Когда отбросят Жэнь (Человеколюбие), забудут И (Долг),
народ возвратится к [естественной] сыновней почтительности и отцовской любви.

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Когда отбросят искусность, забудут выгоду,
не будет воров и разбойников.
Эти три появляются от недостатка культуры (вэнь).
Поэтому владейте тем, что дано.
Внешне выглядите скромно, внутри сохраняйте первозданную духовную простоту, будьте бескорыстны и бесстрастны.

[94t20c] **А. Е. Лукьянов**
Отбросишь ученье, исчезнет и скорбь.
Насколько здесь одно отлично от другого?
Настолько ровно, насколько зло расходится с добром!
То, чего люди боятся, нельзя не бояться.
О ширь пустотная, без края и без центра!
Среди людей согласие, веселье, как будто делают Великое закланье в день наступления весны, когда она в свои владенья входит.
Один лишь я сокрыт в тиши без всяких признаков живого, подобный эмбриону, еще не ставшему ребенком.
В усталости скитаюсь по простору, как будто некуда пристать.
У всех людей достаток неизбывный, один лишь я как тот, кто все отверг.
Я сердце глупого.
О тьма космической утробы!
Миряне все сиянием полны, один лишь я во мраке мрачном.
Миряне любознательны в исканьях, один лишь я в безумной тьме.
[Вокруг] то безмятежность, которая подобна глади океана,
то ветра смерч, который не дает волнам остановиться.
В толпах людей везде есть применение разумным силам,
лишь я наивной глупостью подобен дикарю.
От всех других я отличаюсь тем, что Мать кормящую ценю.

[94t21c] **А. Е. Лукьянов**
Насыщенность пустого Дэ совпадает только с Дао.
Дао есть нечто туманное, неразличимое!
О, неразличимое!
О, туманное!
Внутри Его содержатся образы.
О, туманное!
О, неразличимое!
Внутри Его содержатся вещи.
О, глубокое!
О, сокровенное!
Внутри Его содержится семя-энергия (цзин).
Это семя-энергия в высшей степени подлинно, в нем содержится вера-доверие (синь).
С древности и поныне Его имя не исчезает, в Нем вижу Отца всего тварного.
Откуда я знаю, что Отец всего тварного таков?
Из того, что сказано.

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[94t22c] **А. Е. Лукьянов**
Если есть ущербное, то есть и целостное.
Если есть кривое, то есть и прямое.
Если есть пустое, то есть и полное.
Если есть старое, то есть и новое.
Если есть недостаток, то есть и достаток,
Если есть большее, то есть и меньшее.
Вот почему совершенномудрый человек берет одно-единое за образец для Поднебесной.
Не выставляет себя эрудитом, поэтому просветлен.
Не считает себя правым, поэтому просвещен.
Не прославляет себя, поэтому доблестен.
Не восхваляет себя, поэтому главенствует.
Поскольку не соперничает, постольку и в Поднебесной нет таких, кто мог бы с ним соперничать.
В древности говорили: "Если есть ущербное, то есть и целостное".
Разве это пустые слова!
Поэтому искренне приемли совершенную целостность и возвращайся к ней.

[94t23c] **А. Е. Лукьянов**
Примолкни и следуй естественности.
Ведь порывистый ветер не дует все утро, ливневый дождь не льет весь день.
Тот, кто посылает их, - Небо и Земля.
Но Небо и Земля и те не могут делать это вечно, так куда уж человеку равняться с ними.
Вот почему:
тот, кто ведет дела в соответствии с Дао, тождествен Дао.
[Тот, кто ведет дела в соответствии] с Дэ, тождествен Дэ.
[Тот, кто ведет дела в соответствии] с утратой, тождествен утрате.
Того, кто тождествен Дао, Дао с радостью принимает его.
Того, кто тождествен Дэ, Дэ с радостью принимает его.
Того, кто тождествен утрате, утрата с радостью принимает его.
"Недоверие питает неверие".

[94t24c] **А. Е. Лукьянов**
Вставший на цыпочки не устоит прямо.
Сдвинувший ноги не тронется с места.
Кто выставляет себя эрудитом, не просветлен.
Кто считает себя правым, не просвещен.
Кто прославляет себя, не доблестен.
Кто восхваляет себя, не главенствует.
Все это, с позиции Дао, зовется избытком достатка и поведением раба.
Всяк ненавидит таких.
Поэтому тот, кто обладает Дао, с такими рядом не живет.

[94t25c] **А. Е. Лукьянов**
Есть нечто, хаос образующее, прежде Неба и Земли живущее.
Беззвучное!
Пустое!

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Одиноко стоит, не изменяется, в себе самом вращается без устали.
Можно считать его Матерью Поднебесной.
Я не знаю его имени.
Даю ему прозвище - называю Дао.
Подбираю для него имя - называю Великим (Высоким).
Великое называю уходящим, уходящее называю удаляющимся,
удаляющееся называю возвращающимся.
Поэтому Дао велико, Небо велико, Земля велика, Ван-царь тоже велик.
Среди границ есть четверо великих, и Ван-царь один из них.
Человек берет за образец Землю.
Земля берет за образец Небо.
Небо берет за образец Дао.
Дао берет за образец естественность (цзы жань).

[94t26c] **А. Е. Лукьянов**
Тяжелое есть основа легкого.
Покой есть господин беспокойного.
Вот почему совершенномудрый человек, шагая весь день, не отходит от груженой повозки.
Хотя его и зовут во дворцы, он селится подобно свободно гнездящейся ласточке.
И что тут поделать, если хозяин десяти тысяч колесниц сам облегчает Поднебесную?
Если облегчает, то теряет основу.
Если спешит, то теряет царственность.

[94t27c] **А. Е. Лукьянов**
Искусный в передвижении не оставляет колеи и следов.
Искусный в речах не допускает изъянов и ошибок.
Искусный в счете не пользуется счетными таблицами.
Искусный закрывать не запирает на ключ, но открыть невозможно.
Искусный связывать не вяжет веревкой, но развязать невозможно.
Вот почему совершенномудрый человек искусностью постоянства (постоянным добром) спасает людей и таким образом не отвергает людей;
искусностью постоянства (постоянным добром) спасает вещи и таким образом не отвергает вещи.
Это и есть практическое осуществление просветленности.
Вот почему искусные люди - учителя неискусных людей,
неискусные люди - ученики искусных людей.
Не почитайте своих учителей, не любите своих учеников.
Хотя это и разумеют как большое заблуждение, в действительности [оно] есть требование сокровенно-тайного [Дао].

[94t28c] **А. Е. Лукьянов**
Кто знает свое женское, хранит свое мужское, становится ложбиной Поднебесной.
Ставшего ложбиной Поднебесной постоянное Дэ не оставляет и возвращает в [состояние] младенца.
Кто знает свое белое, хранит свое черное, становится образцом для Поднебесной.
Ставшему образцом Поднебесной постоянное Дэ не наносит вреда и возвращает в беспредельное.
Кто знает свою славу, хранит свой позор, становится руслом Поднебесной.
Ставшим руслом Поднебесной постоянное Дэ овладевает во всей полноте и возвращает в духовную

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простоту (пу).
Духовная простота рассеивается и становится правилом-предметом.
Совершенномудрый человек использует его и становится чиновным вождем.
Вот почему Великое правление не разрушается.

[94t29c] **А. Е. Лукьянов**
[Положим, некто] одержим страстью овладеть Поднебесной и воздействовать на нее.
А мне ясно: у него ничего не получится.
Поднебесная - это духовный сосуд, на него нельзя воздействовать.
Тот же, кто будет воздействовать, разрушит его.
А тот, кто будет удерживать, потеряет его.
Ведь искони устроено так:
из существ одни идут, другие следуют за ними,
одни фыркают, другие трубят,
одни усиливаются, другие истощаются,
одни хищники, другие жертвы.
Вот почему совершенномудрый человек отказывается от излишеств,
отказывается от роскоши, отказывается от расточительности.

[94t30c] **А. Е. Лукьянов**
Тот, кто посредством Дао помогает государю,
не использует солдат, чтобы насиловать Поднебесную,
ибо такое действие вызывает противодействие.
Места, где побывали войска, зарастают колючками и терновником,
после скопища армий непременно наступают лихие годы.
Искусный (добрый) добился успеха - и все,
[он] не дерзнет прибегнуть к насилию.
Добился успеха и не бахвалится.
Добился успеха и не карает.
Добился успеха и не своевольничает.
Добился успеха и не взимает.
Добился успеха и не прибегает к насилию.
Если вещь должна быть в расцвете сил, а стара,
значит, она не-Дао.
Не-Дао рано умирает.

[94t31c] **А. Е. Лукьянов**
Превосходное войско - орудие несчастья, любой из людей ненавидит его.
Поэтому обладающие Дао не состоят в нем.
Если благородный муж на мирной службе, то поддерживает левых.
Если на военной службе, то поддерживает правых.
Войско - орудие несчастья и не орудие благородного мужа.
Если вопреки желанию приходится все-таки использовать его,
то сверх всего ставь равнодушие к славе и выгоде.
Одержав победу, не считай это прекрасным.
А если сочтешь это прекрасным, то, значит, радуешься убийству людей.

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Кто радуется убийству людей, тот не сможет добиться своих целей в Поднебесной.
Служение счастью относится к левому.
Служение злу относится к правому.
Противостоящие командующим войсками занимают позицию левых.
Идущие в командующие войсками занимают позицию правых.
Правильно говорят, что следует встречать их (войско) похоронным ритуалом.
Всех убитых людей следует горестно и скорбно оплакивать.
Военную победу нужно встречать похоронным ритуалом.

[94t32c] **А. Е. Лукьянов**
Дао постоянно и безымянно.
(Вариант перевода: Дао именуется постоянным небытием.)
Духовное естество хотя и младенчески слабое (маленькое),
никто в Поднебесной не может подчинить [его] себе.
Если хоу и ваны смогут блюсти его, то мириады вещей сами покорятся.
Небо сочетается в браке с Землей, ниспадая сладкой росой.
Людям никто не приказывает, и все само по себе уравновешивается.
С началом насильственного правления появились имена.
И поскольку имена уже есть, постольку нужно знать, как пресечь (искоренить) [их].
Зная то, как пресечь [имена], можем избежать гибели.
Тому пример: когда Дао находится в Поднебесной, это подобно стоку ручьев и рек в Цзян и Море.

[94t33c] **А. Е. Лукьянов**
Познавший других - мудр, познавший себя - просветлен.
Победивший других - силен, победивший себя - могуществен.
Познавший достаток - богат, вынуждающий действовать - обладает волей.
Не потерявший своего места [в жизни] - вечен,
отдавший жизнь, но не забытый - увековечен.

[94t34c] **А. Е. Лукьянов**
Великое Дао разлито повсюду, оно может быть и слева и справа.
Мириадам вещей оно служит опорой и, порождая [их], не уклоняется от этого;
успешно завершает и остается безвестным;
одевает и пестует мириады вещей и не становится их властелином.
[Оно] постоянно остается бесстрастным,
(Вариант перевода: [Оно] стремится к постоянному небытию,)
можно назвать его маленьким.
Мириады вещей возвращаются к нему и не считают его властелином,
можно назвать его великим.
Оно вообще не считает себя великим,
поэтому и может возвышаться в своем величии.

[94t35c] **А. Е. Лукьянов**
К тому, кто держит Великий Образ, приходит вся Поднебесная.
Приходит и не испытывает вреда, находит благополучие, мир, уважение, радость и угощение;
забредший путник и тот остается.

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Дао выходит изо рта, пресное, оно без вкуса.
Смотришь на него и не можешь увидеть.
Слушаешь его и не можешь услышать.
Используешь его и не можешь исчерпать.

[94t36c] **А. Е. Лукьянов**
Чтобы нечто сжать, необходимо прежде расширить его.
Чтобы нечто ослабить, необходимо прежде усилить его.
Чтобы нечто уничтожить, необходимо прежде взрастить его.
Чтобы нечто отнять, необходимо прежде дать его.
Это и называется сокровенно-глубокой просветленностью.
Мягкое и слабое побеждает твердое и сильное.
Как рыбе нельзя уйти из глубин, так и методам управления государством не должно обучать людей.

[94t37c] **А. Е. Лукьянов**
Дао постоянно не деяет и не не-деяет.
Если хоу и ваны смогут блюсти его, то мириады вещей будут сами собою развиваться.
[Но если кто] наравне с развитием вдруг возжелает еще и мастерить,
я обуздаю того безымянным духовным естеством (пу).
Само же безымянное духовное естество по-прежнему останется бесстрастным.
[Его] бесстрастие приведет к покою, и Поднебесная сама собою утвердится.

[94t38c] **А. Е. Лукьянов**
Верхняя Дэ не Дэ, поэтому обладает Дэ.
Нижняя Дэ не теряет Дэ, поэтому не обладает Дэ.
Верхняя Дэ не деяет и не обладает деянием.
Нижняя Дэ деяет и обладает деянием.
Верхняя Жэнь деяет и не обладает деянием.
Верхняя И деяет и обладает деянием.
Если верхняя Ли что-то деяет, но никто ей не откликается, то засучи рукава и выброси ее.
Вот почему после потери Дао следует Дэ;
после потери Дэ следует Жэнь;
после потери Жэнь следует И;
после потери И следует Ли.
Ли - это ничтожность преданности Синь (Доверию) и начало смуты.
Только что представленная [вам норма Ли] - это цветок Дао и начало тупости.
Поэтому великий муж там, где Дао обильно, а не там, где ничтожно;
там, где плод, а не там, где его цветок.
Вот почему отбрасывает одно, избирает другое.

[94t39c] **А. Е. Лукьянов**
Вот те, кто в древности обрели единство:
Небо обрело единство чистотой,
Земля обрела единство незыблемостью,
дух обрел единство духовностью (лин),
лоно [Поднебесной] обрело единство полнотой,

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мириады вещей обрели единство рождением,
хоу и ваны обрели единство, став воплощением честности для Поднебесной.
Они достигли этого.
Небо, не став чистым, боюсь, может лопнуть.
Земля, не став незыблемой, боюсь, может рассыпаться.
Дух, не став одухотворенным, боюсь, может истощиться.
Мириады вещей, не рождаясь, боюсь, могут исчезнуть.
Хоу и ваны, не став ценимыми и высокопочитаемыми, боюсь, могут оступиться.
Основой дорогого (благородного) является дешевое (худородное).
Основой высокого является низкое.
Поэтому хоу и ваны называют себя сирыми, одинокими, несчастными.
Это не оттого ли, что дешевое (худородное) является основой?
А разве нет?!
Однако если за несколькими колесницами погонишься, ни одну не догонишь.
Не желай сверкать словно драгоценная яшма, будь блеклым, как простой камень.

[94t40c] **А. Е. Лукьянов**
Переход в противоположность (опрокидывание) - движение Дао, ослабление - действие Дао.
Мириады вещей Поднебесной рождаются в бытии, бытие рождается в небытии.

[94t41c] **А. Е. Лукьянов**
Муж высокой учености, услышав о Дао, усердно следует ему.
Муж средней учености, услышав о Дао, то сохраняет, то теряет его.
Муж низкой учености, услышав о Дао, громко насмехается над ним.
Не осмеяв, и не будет считать за Дао, ибо среди незыблемых суждений есть таковые:
Светлое Дао подобно темному.
Наступающее Дао подобно отступающему.
Совершенное Дао подобно ущербному.
Верхнее Дэ подобно [нижнему] руслу.
Громкая слава подобна позору.
Обширное Дэ подобно недостаточному.
Закрытое Дэ подобно похищенному.
Чистая правда подобна мутной смеси.
Великий квадрат не имеет углов.
Великие замыслы рождаются в сумерки.
Великий звук не громогласен.
Великий образ не имеет формы.
Дао сокрыто и безымянно.
Только Дао одаривает добротой и завершается [природой].

[94t42c] **А. Е. Лукьянов**
Дао рождает один.
Один рождает два.
Два рождает три.
Три рождает десять тысяч вещей.
Вещи несут за плечами инь и на руках держат ян.

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Пустота-энергия образует [условие их] гармонии (согласия).
То, что люди ненавидят, это быть сирыми, одинокими, несчастными.
А ваны и гуны называют себя так.
Это потому, что из вещей одни, ослабляя себя, усиливают себя,
другие, усиливая себя, ослабляют себя.
Чему надо научить людей, тому именно я и учу.
Тот же, кто препятствует [этому], не умирает своей смертью.
Я вскоре стану Отцом Учения.

[94t43c] **А. Е. Лукьянов**
То, что в Поднебесной стало мягким, гонит то, что в Поднебесной стало твердым.
Небытие и бытие входят в неразрывное пространственно-временное единство.
Вот откуда я знаю, что недеяние имеет пользу.
Обучать без слов, приносить пользу недеянием -
редко кто в Поднебесной достиг этого.

[94t44c] **А. Е. Лукьянов**
Имя или тело, что роднее?
Тело или богатство, что дороже?
Обретение или утрата, что больнее?
Вот почему кто чрезмерно скуп, непременно понесет большие убытки;
кто безмерно накапливает, непременно потерпит немалую утрату.
Знающий меру не опозорится.
Знающий предел не подвергнется опасности.
Такие смогут быть долговечными.

[94t45c] **А. Е. Лукьянов**
Великое совершенство подобно несовершенству, они действуют неустанно.
Великая полнота подобна пустоте, они действуют неистощимо.
Великая прямота подобна кривизне.
Великая искусность подобна неискусности.
Великое красноречие подобно косноязычию.
Движение побеждает холод, покой побеждает жару.
Чистота и покой образуют прямизну Поднебесной.

[94t46c] **А. Е. Лукьянов**
Когда Дао находится в Поднебесной, пасущиеся кони унавоживают землю.
Когда в Поднебесной нет Дао, боевые кони кормятся в предместье.
Нет большей беды, чем незнание меры.
Нет большего бедствия, чем страсть к выгоде.
Вот почему знание меры в мере есть постоянная мера.

[94t47c] **А. Е. Лукьянов**
Не выходя за дверь, познаю Поднебесную.
Не выглядывая в окно, вижу небесное Дао.
Чем дальше идешь, тем меньше знаешь.

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Вот почему совершенномудрый человек не ходит, а познает;
не смотрит, но именует;
не деяет, но создает.

[94t48c] **А. Е. Лукьянов**
Кто посвящает себя учебе, с каждым днем прибавляет.
Кто посвящает себя Дао, с каждым днем уменьшает.
Уменьшает и уменьшает до тех пор, пока не достигнет недеяния: недеяния и не недеяния.
Чтобы овладеть Поднебесной, постоянно осуществляй неслужение (бездействие).
А кто прибегнет к службе (делам), тому не достанет того, чтобы овладеть Поднебесной.

[94t49c] **А. Е. Лукьянов**
Совершенномудрый человек не имеет обычного сердца
и сердца ста родов человеческих делает [своим] сердцем.
Кто добр, я к тому отношусь с добром.
Кто не добр, я к тому также отношусь с добром.
В этом проявляется доброта Дэ.
Кто доверяет, я к тому отношусь с доверием.
Кто не доверяет, я к тому также отношусь с доверием.
В этом проявляется доверие Дэ.
Когда совершенномудрые люди находятся в Поднебесной, [они] ради Поднебесной вдыхают хаос своим сердцем,
и все совершенномудрые люди становятся ее детьми.

[94t50c] **А. Е. Лукьянов**
Приходят жизнью, уходят смертью.
Придут жизнью тринадцать, уйдут смертью тринадцать, из живущих людей движущихся к месту смерти тоже тринадцать.
Почему это так?
Из-за их обильного рождения и размножения.
Как-то слыхал, что тот, кто искусно (посредством добра-шань) управляет жизнью, идя по суше, не избегает носорогов и тигров,
вступая в бой, неуязвим для латников.
Носорогу некуда вонзить свой рог, тигру некуда запустить свои когти,
латнику некуда ударить своим мечом.
Почему это так?
Потому что у него нет места смерти [ни на нем, ни на земле].

[94t51c] **А. Е. Лукьянов**
Дао рождает их, Дэ пестует их, вещество оформляет их, условия завершают их.
Поэтому среди мириад вещей нет таких, которые не почитали бы Дао и не ценили Дэ.
Дао почитаемо, Дэ ценимо, нет над ними судьбы, они в постоянной естественности.
Дао рождает вещи, Дэ пестует их, растит их, воспитывает их, классифицирует их, упорядочивает их, вскармливает и оберегает их.
Порождающее и не обладающее [ими],
возделывающее и ни на что не опирающееся,

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главенствующее и не карающее -
это и есть изначально-сокровенное Дэ.

[94t52c] **А. Е. Лукьянов**
Поднебесная имеет начало, и оно есть Мать Поднебесной.
Достигнешь Матери - познаешь и ее детей.
Познаешь ее детей - вернешься и к сохранению их Матери.
Бестелесное не истощается.
Закроешь своих чувств отверстия, запрешь к ним доступ извне -
до конца жизни не будешь испытывать страданий.
Откроешь своих чувств отверстия, направишь их на пользу дела, -
вовек не отыщешь спасения.
Видение малого называю просветленностью.
Сохранение мягкости называю могуществом.
Пользуйся этим светом, возвращайся к этой просветленности
(Вариант перевода:
Станешь младенцем - назову просветленным.
Сохранишь мягкость - назову могущественным.
Пользуйся его светом, возвращайся к его просветленности)
и тогда не обречешь себя на погибель.
Это и есть овладение постоянством.

[94t53c] **А. Е. Лукьянов**
Для того чтобы я твердо овладел знанием, последую за Великим Дао.
И только петляний надо бояться.
Великое Дао - словно широкий путь, а люди любят тропинки.
Аудиенции совсем прекращены, поля сплошь заросли, амбары до дна опустели.
[А правители] одеваются в красочные шелка,
препоясываются острыми мечами, пресыщаются питьем и едой, богатства копят с излишком.
Все это - грабеж и разврат, не-Дао.

[94t54c] **А. Е. Лукьянов**
Что установлено твердыней - того не искоренить.
Что незыблемо соблюдается - с тем не порвать.
Вот почему сыновья и внуки продолжают непрестанно приносить ритуальные жертвы предкам.
Кто совершенствует это в себе - его Дэ подлинно.
Кто совершенствует это в семье - его Дэ еще полнее.
Кто совершенствует это в селении - его Дэ еще больше.
Кто совершенствует это в царстве - его Дэ еще пышнее.
Кто совершенствует это в Поднебесной - его Дэ всеобще.
Поэтому:
по себе сужу о себе,
по семье сужу о семье,
по селению сужу о селении,
по царству сужу о царстве,
по Поднебесной сужу о Поднебесной.

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Откуда я знаю, что Поднебесная такова?
Из того, что сказано.

[94t55c] **А. Е. Лукьянов**
Таящий в себе полноту Дэ подобен новорожденному:
ядовитые насекомые и змеи не ужалят, свирепые звери не схватят, хищные птицы не унесут.
Кости [у него] нежные, мышцы мягкие, но цепляется [он] накрепко.
Не знает союза самца и самки, но все творит -
это совершенство семени-энергии (цзин).
Весь день голосит, но не хрипнет -
это совершенство созвучия (гармонии).
Знание созвучия называю постоянством.
Знание постоянства называю просветленностью.
Богатую жизнь называю счастьем.
Управление сердцем (разумом) энергией (ци) называю могуществом.
Если вещь в расцвете сил, а стара, называю это не-Дао.
Не-Дао рано умирает.

[94t56c] **А. Е. Лукьянов**
Знающий не говорит, говорящий не знает.
[О бездна-пучина, подобная Пращуру мириад вещей!]
Закрывает свое лоно, затворяет свои врата,
стихает ее стремительность, слабеют ее путы,
умеряется ее свечение, осаждается ее пыль -
это и называется изначально-сокровенным тождеством.
А потому:
[с Ним] невозможно соединиться,
[от Него] невозможно и отделиться.
[Ему] нельзя принести пользу,
[Ему] невозможно нанести и вред.
[Его] невозможно сделать дорогим,
[Его] невозможно сделать и дешевым.
Поэтому [изначально-сокровенное тождество] и является ценностью для Поднебесной.

[94t57c] **А. Е. Лукьянов**
Царство управляется прямотой.
Война ведется хитростью.
Поднебесная берется бездействием.
Откуда я знаю, что это так?
Исходя из следующего:
когда в Поднебесной растет число запретов и табу,
народ все более беднеет;
когда у народа растет число острого оружия,
в царстве и царствующем доме все больше смут;
когда растет число людей умелых и искусных,
все больше возникает невиданных вещей;

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когда множатся статьи законов и приказов,
все больше появляется воров и разбойников.
Вот почему совершенномудрый человек говорит:
"Я не деяю, и народ сам развивается.
Я совершенно спокоен, и народ сам выпрямляется.
Я не служу, и народ сам богатеет.
Я бесстрастен, и народ сам становится простым".

[94t58c] **А. Е. Лукьянов**
Кто правит, сокрывшись и молча, у того и народ добр и прост.
Кто правит, взыскуя с пристрастием, у того и народ в непомерной нужде.
О, несчастье - опора счастья!
О, счастье - ложе несчастья!
Кто знает этому предел?
Он в отсутствующей здесь прямоте.
Прямота превратилась в хитрость, добро превратилось в зло.
Людские заблуждения день ото дня все более укореняются и дольше держатся.
Вот почему совершенномудрый человек образует квадрат-(совершенство) без выкройки по образцу,
[он] бескорыстен и не алчен, справедлив и не своеволен, светел и не блестит.

[94t59c] **А. Е. Лукьянов**
В управлении людьми и служении Небу-Отечеству нет ничего лучшего, чем бережливость.
Если проявить бережливость - значит, заблаговременно позаботиться.
Заблаговременно позаботиться - значит, вдвое приумножить Дэ.
Если вдвое приумножить Дэ, то не будет непреодолимого.
Если не будет непреодолимого,
то никому не будет известен и его предел.
Если никому не будет известен его предел,
то можно овладеть царством.
Овладев Матерью-Родиной царства,
можно стать долговечным [вождем].
(Вариант перевода: можно обеспечить долговечность [царству].)
Это и называется глубоким истоком, прочным корнем, вечно живущим и вечно существующим Дао.

[94t60c] **А. Е. Лукьянов**
Управление великим царством подобно приготовлению мелкой рыбы.
Тот, кто посредством Дао служит Поднебесной,
у того душа не [ранит (?)] дух.
И не только его душа не [ранит (?)] дух,
но и его дух не ранит людей.
Да и не только его дух не ранит людей,
но и совершенномудрый человек тоже не ранит людей.
А поскольку обе стороны не ранят друг друга,
то они связаны друг с другом Дэ (Добродетелью).

[94t61c] **А. Е. Лукьянов**

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Великое царство - это низовье реки,
это связь Поднебесной, это Самка Поднебесной.
Самка всегда спокойствием побеждает самца, тихо ложась внизу.
Поэтому если великое царство ляжет под малое царство,
то овладеет малым царством.
Если малое царство ляжет под великое царство,
то овладеет великим царством.
Поэтому одно стремится лечь внизу, чтобы овладеть, другое лежит внизу и овладевает.
Великое царство желает лишь принять заботу о людях,
малое царство желает лишь впустить людей для дела.
Из них каждое получает то, что желает.
Великому полагается быть внизу.

[94t62c] **А. Е. Лукьянов**
Дао - таинственная основа мириад вещей,
драгоценность добрых людей, защита от недобрых людей.
Красивыми речами, конечно, можно заворожить толпу на базарной площади.
Благопристойным поведением, конечно, можно возвыситься над другими.
Однако как же избавиться от того недоброго, что глубоко таится в людях?
Для этого утверждают на престоле Сына Неба и назначают трех гунов.
Они хотя и держат в руках символы власти и ездят в экипажах,
запряженных четверками лошадей, но все же не лучше ли [им] воссесть и ехать на самом Дао!
Почему в древности ценили это Дао?
Безгласные через него получали необходимое,
а совершившие злодеяние через него искореняли вредное.
Вот почему [оно] было ценностью для Поднебесной.

[94t63c] **А. Е. Лукьянов**
Деяй недеяние, служи неслужбу, вкушай безвкусное,
в величии и ничтожестве, в достатке и недостатке
на зло ответь Дэ (Добродетелью).
Планирование трудного начинается с самого легкого.
Созидание великого начинается с самого малого.
Трудные дела Поднебесной непременно начинаются с легкого.
Великие дела Поднебесной непременно начинаются с малого.
Вот почему совершенномудрый человек никогда не стремится к величию, поэтому может создать свое величие.
Кто легко обещает, непременно теряет доверие.
Кто умножает легкое, непременно умножает трудное.
Вот почему совершенномудрый человек относится ко всему как к трудному, поэтому никогда не испытывает трудностей.

[94t64c] **А. Е. Лукьянов**
Умиротворенное состояние легко поддерживается.
Еще не проявившее признаков легко предугадывается.
Хрупкое легко растворяется.

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Мелкое легко рассеивается.
Принимай меры, пока еще не произошло событие.
Наводи порядок, пока еще не наступил хаос.
Дерево толщиной в обхват вырастает из былинки.
Девятиэтажная башня начинается с горстки земли.
Путь в тысячу ли начинается с первого шага.
Кто деяет - вредит всему.
Кто удерживает - теряет все.
Вот почему совершенномудрый человек не деяет,
поэтому не терпит неудач, не удерживает, поэтому не теряет.
Люди, идя на дело, часто, еще только приступив, уже все портят.
Если будешь осторожным в конце, как и в начале, то не навредишь делу.
Вот почему совершенномудрый человек страждет бесстрастия,
не ценит трудно добываемого богатства, учит неучение,
возвращается к тому, что пройдено многими людьми,
опирается на естественность мириад вещей и не смеет деять.

[94t65c] **А. Е. Лукьянов**
В древности те, кто были совершенным воплощением Дао,
не просвещали народ и стремились держать его в темноте.
Народом трудно управлять, если у него много знаний.
Вот почему, если с помощью знаний управлять царством, то царство погибнет;
если без помощи знаний управлять царством, то царство будет процветать.
Знание этих двух положений и есть уставный образец [правления].
Знание уставного образца с позиции постоянства (чан) -
это и есть изначально-сокровенное Дэ.
Изначально-сокровенное Дэ глубоко, далеко!
В сопоставлении с вещами - противоположность.
Вот только в таком [соположении] и достигается великое послушание (следование).

[94t66c] **А. Е. Лукьянов**
Реки и моря потому могут быть царями ста долин,
что они с легкостью ставят себя ниже их.
Вот почему [они] могут быть царями ста долин.
Поэтому, желая встать над народом, непременно говори, что ты ниже его.
Желая встать впереди народа, непременно ставь себя позади него.
Вот почему совершенномудрый человек, утверждаясь наверху,
народу не в тягость, находясь впереди, народу не вредит.
Оттого-то Поднебесная с радостью выдвигает [его],
не отворачивается [от него] и с ним не борется.
Поэтому в Поднебесной нет таких, кто мог бы с ним бороться.

[94t67c] **А. Е. Лукьянов**
В Поднебесной все называют мое Дао Великим, в подобии [ничему] не подобным.
А поскольку велико, поэтому в подобии [ничему] и не подобно.
Если уподобить [его] вечности, то и она будет крошечной.

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Я имею три драгоценности, держусь их и дорожу ими.
Первая называется "милосердие",
вторая - "простота",
третья - "не смею встать впереди Поднебесной".
Милосерден, поэтому могу быть мужественным.
Прост, поэтому могу быть широким.
Не смею встать впереди Поднебесной, поэтому могу быть духовным вождем.
Ныне тому,
кто отбрасывает милосердие, а мужествен,
кто отбрасывает простоту, а широк,
кто отбрасывает то, чтобы встать сзади, а становится впереди, -
смерть!
Если, питая милосердие, начнешь войну - победишь.
Если организуешь оборону - будет крепка.
Небо поможет такому, милосердие защитит его.

[94t68c] **А. Е. Лукьянов**
Лучший из воинов не прибегает к силе.
Искусный в ратном деле не гневен.
Способный побеждать врага с ним не соприкасается.
Умелый в использовании людей ставит себя ниже их.
Это и называется не ведущей борьбы Дэ.
Это и называется использованием силы других.
Это и называется сочетанием с Древним Пределом Неба.

[94t69c] **А. Е. Лукьянов**
У полководцев есть такое клятвенное изречение:
"Я не посмею стать хозяином, а буду гостем;
я не посмею двинуться на цунь вперед, а отступлю на чи назад".
Это означает:
двигаться без движения,
отбиваться без рукопашной,
метать в отсутствующего врага,
сдерживать без солдат.
Нет большей беды, чем опрометчивый противник.
Опрометчивый противник сводит на нет мою драгоценность [милосердия].
Вот почему именно в обороне войска добиваются превосходства друг над другом.
Выигрывает милосердный.

[94t70c] **А. Е. Лукьянов**
Мои слова очень легко понять, очень легко [им] следовать.
Но в Поднебесной нет таких, кто мог бы понять, кто мог бы последовать.
В словах есть предок, в делах есть царь.
Поскольку [этого] не знают, постольку и меня не понимают.
Понимающие меня - редки, подражающие мне - ценны.
Вот почему у совершенномудрого человека сверху рубище, внутри яшма.

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[94t71c] **А. Е. Лукьянов**
Знание незнания - высшее, незнание знания - изъян.
Однако отношение к изъяну как изъяну не является изъяном.
Совершенномудрый человек без изъяна,
так как он относится к изъяну как изъяну.
Вот почему он без изъяна.

[94t72c] **А. Е. Лукьянов**
Когда народ не боится власти, тогда и приходит великая власть.
Не оскверняй его жилища, не вреди тому, чем он живет.
Если не будешь вредить, не будет и вреда.
Вот почему совершенномудрый человек,
себя познав, себя не выставляет эрудитом;
собою дорожа, себя не ценит высоко.
И потому отбрасывает одно, избирает другое.

[94t73c] **А. Е. Лукьянов**
Храбрый и безрассудно-дерзкий останется без головы.
Храбрый, но не безрассудно-дерзкий останется в живых.
Из этих двух одно означает пользу, другое вред.
Небу нечто ненавистно, а разве кто знает причину этого?
Поэтому и совершенномудрый человек тоже затрудняется в ответе на это.
Дао Неба не борется, но легко побеждает;
не говорит, но дружески откликается;
не призывается, но само приходит;
чисто-спокойно, но искусно в замыслах.
Сеть Неба широка и редка, но ничего не упускает.

[94t74c] **А. Е. Лукьянов**
Если люди не боятся смерти, то зачем же пугать их смертью?
Если было бы так, что люди постоянно боялись бы смерти и творили зло,
а я хватал бы и казнил, то кто посмел бы [нарушить закон]!
Всегда есть тот, кто отвечает за казнь и казнит.
Но если заменить собой того, кто отвечает за казнь и казнит,
то это все равно, что заменить великого мастера рубить.
Тот, кто заменит великого мастера рубить, редко когда не поранит себе руку.

[94t75c] **А. Е. Лукьянов**
Народ голодает, потому что налоги на содержание верхов велики.
Вот почему [он] голодает.
Народом трудно управлять, если верхи деятельны.
Вот почему трудно управлять.
Народ презирает смерть, потому что требования стоящих над ним верхов к жизни чрезмерны.
Вот почему презирает смерть.
Только тот, кто не считается с жизнью, мудр в оценке жизни.

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[94t76c] **А. Е. Лукьянов**
Человек при рождении мягок и слаб, при наступлении смерти он крепок и силен.
Среди вещей трава и деревья при рождении мягкие и хрупкие,
при наступлении смерти пожухлые и сухие.
Поэтому крепкость и сила - спутники смерти,
мягкость и слабость - спутники жизни.
Вот почему, если войско сильное, оно не победит,
если дерево могучее, его срубят.
Сильное и большое уходит вниз,
мягкое и слабое пробивается наверх.

[94t77c] **А. Е. Лукьянов**
Небесное Дао подобно натягиванию лука:
верх в нем опускается, низ в нем поднимается,
излишек в нем сокращается, недостаток в нем восполняется.
Дао Неба сокращает излишек и восполняет недостаток.
Если же взять человеческое Дао, то здесь не так:
[оно] изымает, где недостаток, и отдает туда, где избыток.
Кто же может, имея избыток, отдать его Поднебесной?
Только тот, в ком [небесное] Дао.
Вот почему совершенномудрый человек возделывает и ни на что не опирается,
успешно завершает и не ставит себе это в заслугу.
Он не желает выглядеть мудрым (достойным).

[94t78c] **А. Е. Лукьянов**
В Поднебесной нет ничего мягче и слабее воды.
Но ничто из устойчивого, крепкого и сильного не может победить ее.
Согласно этому нет ничего, что могло бы изменить следующее:
"Слабое побеждает сильное, мягкое побеждает твердое".
В Поднебесной нет таких, кто не знал бы этого, но нет и таких, кто мог бы последовать этому.
Вот почему совершенномудрые люди говорят:
"Тот, кто принял на себя позор царства,
становится главой страны и трона (земли и злаков).
Тот, кто принял на себя беды царства,
становится ваном Поднебесной".
Истинное высказывание подобно парадоксу.

[94t79c] **А. Е. Лукьянов**
После усмирения большого недовольства непременно остается недовольство.
Успокоить всех можно посредством добра.
Поэтому совершенномудрый человек, соблюдая договор, не взыскивает с людей.
Обладающий Дэ руководствуется договором.
Не обладающий Дэ руководствуется взиманием налогов.
Дао Неба не роднится с таким, [оно] постоянно с человеком добра.

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[94t80c] **А. Е. Лукьянов**

Пусть царства станут маленькими, а население редким,
чтобы никакое имеющееся в неисчислимом множестве оружие не применялось,
чтобы люди под страхом смерти далеко не переселялись.
Хотя есть лодки и колесницы, пусть бы никто в них не садился.
Хотя есть латники, пусть бы никто не строился в боевые порядки.
Пусть люди вернутся к вязанию узелков на веревках и пользуются ими [вместо письма],
наслаждаются своей пищей и любуются своей одеждой,
спокойно себе живут и радуются своим обычаям.
Пусть соседние царства взирают друг на друга и слушают друг у друга пение петухов и лай собак,
а люди [этих царств] пусть доживают до глубокой старости и друг с другом не общаются.

[94t81c] **А. Е. Лукьянов**

Доверительные речи не красивы,
красивые речи не вызывают доверия.
Добрый (искусный) не спорит, спорящий не добр (не искусен).
Знающий не многознающ, многознающий не знающ.
Совершенномудрый человек не накапливает,
чем больше он делает для других, тем больше приобретает сам;
чем больше он отдает другим, тем больше получает сам.
Дао Неба - приносить пользу и не вредить.
Дао совершенномудрого человека - деять, но не соперничать.

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[95t01c] **Ян Хин-шун**
Дао, которое может быть выражено словами, не есть постоянное дао.
Имя, которое может быть названо, не есть постоянное имя.
Безымянное есть начало неба и земли,
обладающее именем - мать всех вещей.
Поэтому тот, кто свободен от страстей, видит чудесную тайну [дао],
а кто имеет страсти, видит его только в конечной форме.
Оба они одного и того же происхождения, но с разными названиями.
Вместе они называются глубочайшими.
[Переход] от одного глубочайшего к другому -
дверь ко всему чудесному.

[95t02c] **Ян Хин-шун**
Когда все в Поднебесной узнают, что прекрасное является прекрасным, появляется и безобразное.
Когда все узнают, что доброе является добром, возникает и зло.
Поэтому
бытие и небытие порождают друг друга,
трудное и легкое создают друг друга,
длинное и короткое взаимно соотносятся,
высокое и низкое взаимно определяются,
звуки, сливаясь, приходят в гармонию,
предыдущее и последующее следуют друг за другом.
Поэтому совершенномудрый,
совершая дела, предпочитает недеяние;
осуществляя учение, не прибегает к словам;
вызывая изменения вещей, [он] не осуществляет их сам;
создавая, не обладает [тем, что создано];
приводя в движение, не прилагает к этому усилий;
успешно завершая [что-либо], не гордится.
Поскольку он не гордится, его заслуги не могут быть отброшены.

[95t03c] **Ян Хин-шун**
Если не почитать мудрецов, то в народе не будет ссор.
Если не ценить редких предметов, то не будет воров среди народа.
Если не показывать того, что может вызвать зависть, то не будут волноваться сердца народа.
Поэтому, управляя [страной], совершенномудрый делает сердца [подданных] пустыми, а желудки - полными.
[Его управление] ослабляет их волю и укрепляет их кости.
Оно постоянно стремится к тому, чтобы у народа не было знаний и страстей, а имеющие знания не смели бы действовать.
Осуществление недеяния всегда приносит спокойствие.

[95t04c] **Ян Хин-шун**
Дао пусто, но в применении неисчерпаемо.
О глубочайшее!
Оно кажется праотцем всех вещей.

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Если притупить его проницательность,
освободить его от хаотичности,
умерить его блеск,
уподобить его пылинке,
то оно будет казаться ясно существующим.
Я не знаю, чье оно порождение, [я лишь знаю, что] оно предшествует небесному владыке.

[95t05c] **Ян Хин-шун**
Небо и земля не обладают человеколюбием и предоставляют всем существам возможность жить собственной жизнью.
Совершенномудрый не обладает человеколюбием и предоставляет народу возможность жить собственной жизнью.
Разве пространство между небом и землей не похоже на кузнечный мех?
Чем больше [в нем] пустоты, тем дольше [он] действует,
чем сильнее [в нем] движение, тем больше [из него] выходит [ветер].
Тот, кто много говорит, часто терпит неудачу,
поэтому лучше соблюдать меру.

[95t06c] **Ян Хин-шун**
Превращения невидимого [дао] бесконечны.
[Дао] - глубочайшие врата рождения.
Глубочайшие врата рождения - корень неба и земли.
[Оно] существует [вечно] подобно нескончаемой нити, и его действие неисчерпаемо.

[95t07c] **Ян Хин-шун**
Небо и земля - долговечны.
Небо и земля долговечны потому, что они существуют не для себя.
Вот почему они могут быть долговечными.
Поэтому совершенномудрый ставит себя позади других, благодаря чему он оказывается впереди.
Он пренебрегает своей жизнью, и тем самым его жизнь сохраняется.
Не происходит ли это от того, что он пренебрегает личными [интересами]?
Напротив, [он действует] согласно своим личным [интересам].

[95t08c] **Ян Хин-шун**
Высшая добродетель подобна воде.
Вода приносит пользу всем существам и не борется [с ними].
Она находится там, где люди не желали бы быть.
Поэтому она похожа на дао.
[Человек, обладающий высшей добродетелью, так же как и вода], должен селиться ближе к земле;
его сердце должно следовать внутренним побуждениям;
в отношениях с людьми он должен быть дружелюбным;
в словах должен быть искренним;
в управлении [страной] должен быть последовательным;
в делах должен исходить из возможностей;
в действиях должен учитывать время.
Поскольку [он], так же как и вода, не борется с вещами, [он] не совершает ошибок.

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[95t09c] **Ян Хин-шун**
Лучше ничего не делать, чем стремиться к тому, чтобы что-либо наполнить.
Если [чем-либо] острым [все время] пользоваться, оно не сможет долго сохранить свою [остроту].
Если зал наполнен золотом и яшмой, то никто не в силах их уберечь.
Если богатые и знатные проявляют кичливость, они сами навлекают на себя беду.
Когда дело завершено, человек [должен] устраниться.
В этом закон небесного дао.

[95t10c] **Ян Хин-шун**
Если душа и тело будут в единстве, можно ли сохранить его?
Если сделать дух мягким, можно ли стать [бесстрастным] подобно новорожденному?
Если созерцание станет чистым, возможны ли тогда заблуждения?
Можно ли любить народ и управлять страной, не прибегая к мудрости?
Возможны ли превращения в природе, если следовать мягкости?
Возможно ли осуществление недеяния, если познать все взаимоотношения в природе?
Создавать и воспитывать [сущее];
создавая, не обладать [тем, что создано];
приводя в движение, не прилагать к этому усилий;
руководя, не считать себя властелином - вот что называется глубочайшим дэ.

[95t11c] **Ян Хин-шун**
Тридцать спиц соединяются в одной ступице, [образуя колесо],
но употребление колеса зависит от пустоты между [спицами].
Из глины делают сосуды,
но употребление сосудов зависит от пустоты в них.
Пробивают двери и окна, чтобы сделать дом,
но пользование домом зависит от пустоты в нем.
Вот почему полезность [чего-либо] имеющегося зависит от пустоты.

[95t12c] **Ян Хин-шун**
Пять цветов притупляют зрение.
Пять звуков притупляют слух.
Пять вкусовых ощущений притупляют вкус.
Быстрая езда и охота волнуют сердце.
Драгоценные вещи заставляют человека совершать преступления.
Поэтому совершенномудрый стремится к тому, чтобы сделать жизнь сытой, а не к тому, чтобы иметь красивые вещи.
Он отказывается от последнего и ограничивается первым.

[95t13c] **Ян Хин-шун**
Слава и позор подобны страху.
Знатность подобна великому несчастью в жизни.
Что значит, слава и позор подобны страху?
Это значит, что нижестоящие люди приобретают славу со страхом и теряют ее также со страхом.
Это и называется - слава и позор подобны страху.

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Что значит, знатность подобна великому несчастью в жизни?
Это значит, что я имею великое несчастье, потому что я [дорожу] самим собой.
Когда я не буду дорожить самим собой, тогда у меня не будет и несчастья.
Поэтому знатный, самоотверженно служа людям, может жить среди них.
Гуманный, самоотверженно служа людям, может находиться среди них.

[95t14c] **Ян Хин-шун**
Смотрю на него и не вижу, а поэтому называю его невидимым.
Слушаю его и не слышу, поэтому называю его неслышимым.
Пытаюсь схватить его и не достигаю, поэтому называю его мельчайшим.
Не надо стремиться узнать об источнике этого, потому что это едино.
Его верх не освещен, его низ не затемнен.
Оно бесконечно и не может быть названо.
Оно снова возвращается к небытию.
И вот называют его формой без форм, образом без существа.
Поэтому называют его неясным и туманным.
Встречаюсь с ним и не вижу лица его, следую за ним и не вижу спины его.
Придерживаясь древнего дао, чтобы овладеть существующими вещами, можно познать древнее начало.
Это называется принципом дао.

[95t15c] **Ян Хин-шун**
В древности те, кто были способны к учености, знали мельчайшие и тончайшие [вещи].
Но другим их глубина неведома.
Поскольку она неведома, [я] произвольно даю [им] описание:
они были робкими, как будто переходили зимой поток;
они были нерешительными, как будто боялись своих соседей;
они были важными, как гости;
они были осторожными, как будто переходили по тающему льду;
они были простыми подобно неотделанному дереву;
они были необъятными подобно долине;
они были непроницаемыми подобно мутной воде.
Это были те, которые, соблюдая спокойствие, умели грязное сделать чистым.
Это были те, которые своим умением сделать долговечное движение спокойным содействовали жизни.
Они соблюдали дао и не желали многого.
Не желая многого, они ограничивались тем, что существует, и не создавали нового.

[95t16c] **Ян Хин-шун**
Нужно сделать [свое сердце] предельно беспристрастным, твердо сохранять покой, и тогда все вещи будут изменяться сами собой, а нам останется лишь созерцать их возвращение.
[В мире] - большое разнообразие вещей, но [все они] возвращаются к своему началу.
Возвращение к началу называется покоем, а покой называется возвращением к сущности.
Возвращение к сущности называется постоянством.
Знание постоянства называется [достижением] ясности, а незнание постоянства приводит к беспорядку и [в результате] к злу.
Знающий постоянство становится совершенным;

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тот, кто достиг совершенства, становится справедливым;
тот, кто обрел справедливость, становится государем.
Тот, кто становится государем, следует небу.
Тот, кто следует небу, следует дао.
Тот, кто следует дао, вечен и до конца жизни [такой государь] не будет подвергаться опасности.

[95t17c] **Ян Хин-шун**
Лучший правитель тот, о котором народ знает лишь то, что он существует.
Несколько хуже те правители, которые требуют от народа его любить и возвышать.
Еще хуже те правители, которых народ боится, и хуже всех те правители, которых народ презирает.
Поэтому, кто не заслуживает доверия, не пользуется доверием [у людей].
Кто вдумчив и сдержан в словах, успешно совершает дела, и народ говорит, что он следует естественности.

[95t18c] **Ян Хин-шун**
Когда устранили великое дао, появились "человеколюбие" и "справедливость".
Когда появилось мудрствование, возникло и великое лицемерие.
Когда шесть родственников в раздоре, тогда появляются "сыновняя почтительность" и "отцовская любовь".
Когда в государстве царит беспорядок, тогда появляются "верные слуги".

[95t19c] **Ян Хин-шун**
Когда будут устранены мудрствование и ученость, народ будет счастливее во сто крат;
когда будут устранены "человеколюбие" и "справедливость", народ возвратится к сыновней почтительности и отцовской любви;
когда будут уничтожены хитрость и нажива, исчезнут воры и разбойники.
Все эти три вещи [происходят] от недостатка знаний.
Поэтому нужно указывать людям, что они должны быть простыми и скромными, уменьшать личные [желания] и освобождаться от страстей.

[95t20c] **Ян Хин-шун**
Когда будет уничтожена ученость, тогда не будет и печали.
Как ничтожна разница между обещанием и лестью и как велика разница между добром и злом!
Надо избегать того, чего люди боятся.
О! Как хаотичен [мир], где все еще не установлен порядок.
Все люди радостны, как будто присутствуют на торжественном угощении или празднуют наступление весны.
Только я один спокоен и не выставляю себя на свет.
Я подобен ребенку, который не явился в мир.
О! Я несусь!
Кажется, нет места, где мог бы остановиться.
Все люди полны желаний, только я один подобен тому, кто отказался от всего.
Я сердце глупого человека.
О, как оно пусто!
Все люди полны света.
Только я один подобен тому, кто погружен во мрак.

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Все люди пытливы, только я один равнодушен.
Я подобен тому, кто несется в мирском просторе и не знает, где ему остановиться.
Все люди проявляют свою способность, и только я один похож на глупого и низкого.
Только я один отличаюсь от других тем, что вижу основу в еде.

[95t21c] **Ян Хин-шун**
Содержание великого дэ подчиняется только дао.
Дао бестелесно.
Дао туманно и неопределенно.
Однако в его туманности и неопределенности содержатся образы.
Оно туманно и неопределенно.
Однако в его туманности и неопределенности скрыты вещи.
Оно глубоко и темно.
Однако в его глубине и темноте скрыты тончайшие частицы.
Эти тончайшие частицы обладают высшей действительностью и достоверностью.
С древних времен до наших дней его имя не исчезает.
Только следуя ему, можно познать начало всех вещей.
Каким образом мы познаем начало всех вещей?
Только благодаря ему.

[95t22c] **Ян Хин-шун**
В древности говорили:
"Ущербное становится совершенным,
кривое - прямым,
пустое - наполненным,
ветхое сменяется новым;
стремясь к малому, достигаешь многого;
стремление получить многое ведет к заблуждениям".
Поэтому совершенномудрый внемлет этому поучению, коему необходимо следовать в Поднебесной.
Совершенномудрый исходит не только из того, что сам видит, поэтому может видеть ясно;
он не считает правым только себя, поэтому может обладать истиной;
он не прославляет себя, поэтому имеет заслуженную славу;
он не возвышает себя, поэтому он старший среди других.
Он ничему не противоборствует, поэтому он непобедим в Поднебесной.
Слова древних: "Ущербное становится совершенным..." - разве это пустые слова?
Они действительно указывают человеку путь к [истинному] совершенству.

[95t23c] **Ян Хин-шун**
Нужно меньше говорить, следовать естественности.
Быстрый ветер не продолжается все утро, сильный дождь не продержится весь день.
Кто делает все это?
Небо и земля.
Даже небо и земля не могут сделать что-либо долговечным, тем более человек.
Поэтому он служит дао.
Кто [служит] дао, тот тождествен дао.
Кто [служит] дэ, тот тождествен дэ.

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Тот, кто теряет, тождествен потере.
Тот, кто тождествен дао, приобретает дао.
Тот, кто тождествен дэ, приобретает дэ.
Тот, кто тождествен потере, приобретает потерянное.
Только сомнения порождают неверие.

[95t24c] **Ян Хин-шун**
Кто поднялся на цыпочки, не может [долго] стоять.
Кто делает большие шаги, не может [долго] идти.
Кто сам себя выставляет на свет, тот не блестит.
Кто сам себя восхваляет, тот не добудет славы.
Кто нападает, не достигает успеха.
Кто сам себя возвышает, не может стать старшим среди других.
Если исходить из дао, все это называется лишним желанием и бесполезным поведением.
Таких ненавидят все существа.
Поэтому человек, обладающий дао, не делает этого.

[95t25c] **Ян Хин-шун**
Вот вещь, в хаосе возникающая, прежде неба и земли родившаяся!
О беззвучная!
О лишенная формы!
Одиноко стоит она и не изменяется.
Повсюду действует и не имеет преград.
Ее можно считать матерью Поднебесной.
Я не знаю ее имени.
Обозначая иероглифом, назову ее дао; произвольно давая ей имя, назову ее великое.
Великое - оно в бесконечном движении.
Находящееся в бесконечном движении не достигает предела.
Не достигая предела, оно возвращается [к своему истоку].
Вот почему велико дао, велико небо, велика земля, велик также и государь.
Во вселенной имеются четыре великих, и среди них - государь.
Человек следует [законам] земли.
Земля следует [законам] неба.
Небо следует [законам] дао, а дао следует самому себе.

[95t26c] **Ян Хин-шун**
Тяжелое является основой легкого.
Покой есть главное в движении.
Поэтому совершенномудрый, шагая весь день, не отходит от [телеги] с тяжелым грузом.
Хотя он живет прекрасной жизнью, но он в нее не погружается.
Почему властитель десяти тысяч колесниц, занятый собой, так пренебрежительно смотрит на мир?
Пренебрежение разрушает его основу, а его торопливость приводит к потере власти.

[95t27c] **Ян Хин-шун**
Умеющий шагать не оставляет следов.
Умеющий говорить не допускает ошибок.

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Кто умеет считать, тот не пользуется инструментом для счета.
Кто умеет закрывать двери, не употребляет затвор и закрывает их так крепко, что открыть их невозможно.
Кто умеет завязывать узлы, не употребляет веревку, [но завязывает так прочно], что развязать невозможно.
Поэтому совершенномудрый постоянно умело спасает людей и не покидает их.
Он всегда умеет спасать существа, поэтому он не покидает их.
Это называется глубокой мудростью.
Таким образом, добродетель является учителем недобрых, а недобрые - ее опорой.
Если [недобрые] не ценят своего учителя и добродетель не любит свою опору, то они, хотя и [считают себя] разумными, погружены в слепоту.
Вот что наиболее важно и глубоко.

[95t28c] **Ян Хин-шун**
Кто, зная свою храбрость, сохраняет скромность, тот, [подобно] горному ручью, становится [главным] в стране.
Кто стал главным в стране, тот не покидает постоянное дэ и возвращается к состоянию младенца.
Кто, зная праздничное, сохраняет для себя будничное, тот становится примером для всех.
Кто стал примером для всех, тот не отрывается от постоянного дэ и возвращается к изначальному.
Кто, зная свою славу, сохраняет для себя безвестность, тот становится главным в стране.
Кто стал главным в стране, тот достигает совершенства в постоянном дэ и возвращается к естественности.
Когда естественность распадается, она превращается в средство, при помощи которого совершенномудрый становится вождем и великий порядок не разрушается.

[95t29c] **Ян Хин-шун**
Если кто-нибудь силой пытается овладеть страной, то, вижу я, он не достигает своей цели.
Страна подобна таинственному сосуду, к которому нельзя прикоснуться.
Если кто-нибудь тронет [его], то потерпит неудачу.
Если кто-нибудь схватит [его], то его потеряет.
Поэтому
одни существа идут, другие - следуют за ними;
одни расцветают, другие высыхают;
одни укрепляются, другие слабеют;
одни создаются, другие разрушаются.
Поэтому совершенномудрый отказывается от излишеств, устраняет роскошь и расточительность.

[95t30c] **Ян Хин-шун**
Кто служит главе народа посредством дао, не покоряет другие страны при помощи войск, ибо это может обратиться против него.
Где побывали войска, там растут терновник и колючки.
После больших войн наступают голодные годы.
Искусный [полководец] побеждает и на этом останавливается, и он не осмеливается осуществлять насилие.
Он побеждает и себя не прославляет.
Он побеждает и не нападает.

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Он побеждает и не гордится.
Он побеждает потому, что к этому его вынуждают.
Он побеждает, но он не воинствен.
Когда существо, полное сил, становится старым, то это называется [отсутствием] дао.
Кто не соблюдает дао, погибнет раньше времени.

[95t31c] **Ян Хин-шун**
Хорошее войско - средство, [порождающее] несчастье, его ненавидят все существа.
Поэтому человек, следующий дао, его не употребляет.
Благородный [правитель] во время мира предпочитает быть уступчивым [в отношении соседних стран] и лишь на войне применяет насилие.
Войско - орудие несчастья, поэтому благородный [правитель] не стремится использовать его, он применяет его, только когда его к этому вынуждают.
Главное состоит в том, чтобы соблюдать спокойствие, а в случае победы себя не прославлять.
Прославлять себя победой - это значит радоваться убийству людей.
Тот, кто радуется убийству людей, не может завоевать сочувствия в стране.
Благополучие создается уважением, а несчастье происходит от насилия.
Слева строятся военачальники флангов, справа стоит полководец.
Говорят, что их нужно встретить похоронной процессией.
Если убивают многих людей, то об этом нужно горько плакать.
Победу следует отмечать похоронной процессией.

[95t32c] **Ян Хин-шун**
Дао вечно и безымянно.
Хотя оно ничтожно, но никто в мире не может его подчинить себе.
Если знать и государи могут его соблюдать, то все существа сами становятся спокойными.
Тогда небо и земля сольются в гармонии, наступят счастье и благополучие, а народ без приказания успокоится.
При установлении порядка появились имена.
Поскольку возникли имена, нужно знать предел [их употребления].
Знание предела позволяет избавиться от опасности.
Когда дао находится в мире, [все сущее вливается в него], подобно тому, как горные ручьи текут к рекам и морям.

[95t33c] **Ян Хин-шун**
Знающий людей благоразумен.
Знающий себя просвещен.
Побеждающий людей силен.
Побеждающий самого себя могуществен.
Знающий достаток богат.
Кто действует с упорством, обладает волей.
Кто не теряет свою природу, долговечен.
Кто умер, но не забыт, тот бессмертен.

[95t34c] **Ян Хин-шун**
Великое дао растекается повсюду.

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Оно может находиться и справа и слева.
Благодаря ему все сущее рождается и не прекращает [своего роста].
Оно совершает подвиги, но славы себе не желает.
С любовью воспитывая все существа, оно не считает себя их властелином.
Оно никогда не имеет собственных желаний, поэтому его можно назвать ничтожным.
Все сущее возвращается к нему, но оно не рассматривает себя их властелином.
Его можно назвать великим.
Оно становится великим, потому что никогда не считает себя таковым.

[95t35c] **Ян Хин-шун**
К тому, кто представляет собой великий образ [дао], приходит весь народ.
Люди приходят, и он им не причиняет вреда.
Он приносит им мир, спокойствие, музыку и пищу.
Даже путешественник у него останавливается.
Когда дао выходит изо рта, оно пресное, безвкусное.
Оно незримо, и его нельзя услышать.
В действии оно неисчерпаемо.

[95t36c] **Ян Хин-шун**
Чтобы нечто сжать, необходимо прежде расширить его.
Чтобы нечто ослабить, нужно прежде укрепить его.
Чтобы нечто уничтожить, необходимо прежде дать ему расцвести.
Чтобы нечто у кого-то отнять, нужно прежде дать ему.
Это называется глубокой истиной.
Мягкое и слабое побеждает твердое и сильное.
Как рыба не может покинуть глубину, так и государство не должно выставлять напоказ людям свои совершенные методы [управления].

[95t37c] **Ян Хин-шун**
Дао постоянно осуществляет недеяние, однако нет ничего такого, что бы оно не делало.
Если знать и государи будут его соблюдать, то все существа будут изменяться сами собой.
Если те, которые изменяются, захотят действовать, то я буду подавлять их при помощи простого бытия, не обладающего именем.
Не обладающее именем - простое бытие - для себя ничего не желает.
Отсутствие желания приносит покой, и тогда порядок в стране сам собой установится.

[95t38c] **Ян Хин-шун**
Человек с высшим дэ не стремится делать добрые дела, поэтому он добродетелен;
человек с низшим дэ не оставляет [намерения] совершать добрые дела, поэтому он не добродетелен;
человек с высшим дэ бездеятелен и осуществляет недеяние;
человек с низшим дэ деятелен, и его действия нарочиты;
обладающий высшим человеколюбием действует, осуществляя недеяние;
человек высшей справедливости деятелен, и его действия нарочиты;
человек, во всем соблюдающий ритуал, действует, [надеясь на взаимность].
Если он не встречает взаимности, то он прибегает к наказаниям.
Вот почему дэ появляется только после утраты дао;

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человеколюбие - после утраты дэ;
справедливость - после утраты человеколюбия;
ритуал - после утраты справедливости.
Ритуал - это признак отсутствия доверия и преданности.
[В ритуале] - начало смуты.
Внешний вид - это цветок дао, начало невежества.
Поэтому [великий человек] берет существенное и оставляет ничтожное.
Он берет плод и отбрасывает его цветок.
Он предпочитает первое и отказывается от второго.

[95t39c] **Ян Хин-шун**
Вот те, которые с древних времен находятся в единстве.
Благодаря единству небо стало чистым, земля - незыблемой, дух - чутким, долина - цветущей и начали рождаться все существа.
Благодаря единству знать и государи становятся образцом в мире.
Вот что создает единство.
Если небо не чисто, оно разрушается;
если земля зыбка, она раскалывается;
если дух не чуток, он исчезает;
если долины не цветут, они превращаются в пустыню;
если вещи не рождаются, они исчезают;
если знать и государи не являются примером благородства, они будут свергнуты.
Незнатные являются основой для знатных, а низкое - основанием для высокого.
Поэтому знать и государи сами называют себя "одинокими", "сирыми", "несчастливыми".
Это происходит оттого, что они не рассматривают незнатных как свою основу.
Это ложный путь.
Если разобрать колесницу, от нее ничего не останется.
Нельзя считать себя "драгоценным", как яшма, а нужно быть простым, как камень.

[95t40c] **Ян Хин-шун**
Превращение в противоположное есть действие дао,
слабость есть свойство дао.
В мире все вещи рождаются в бытии,
а бытие рождается в небытии.

[95t41c] **Ян Хин-шун**
Человек высшей учености, узнав о дао, стремится к его осуществлению.
Человек средней учености, узнав о дао, то соблюдает его, то его нарушает.
Человек низшей учености, узнав о дао, подвергает его насмешке.
Если оно не подвергалось бы насмешке, не являлось бы дао.
Поэтому существует поговорка:
кто узнает дао, похож на темного;
кто проникает в дао, похож на отступающего;
кто на высоте дао, похож на заблуждающегося;
человек высшей добродетели похож на простого;
великий просвещенный похож на презираемого;

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безграничная добродетельность похожа на ее недостаток;
распространение добродетельности похоже на ее расхищение;
истинная правда похожа на ее отсутствие.
Великий квадрат не имеет углов;
большой сосуд долго изготовляется;
сильный звук нельзя услышать;
великий образ не имеет формы.
Дао скрыто [от нас] и не имеет имени.
Но только оно способно помочь [всем существам] и привести их к совершенству.

[95t42c] **Ян Хин-шун**
Дао рождает одно, одно рождает два, два рождают три, а три рождают все существа.
Все существа носят в себе инь и ян, наполнены ци и образуют гармонию.
Люди не любят [имена] "одинокий", "сирый", "несчастливый".
Между тем гуны и ваны этими [именами] называют себя.
Поэтому вещи возвышаются, когда их принижают, и принижаются, когда их возвышают.
Чему учат люди, тому обучаю и я:
сильные и жестокие не умирают своей смертью.
Этим я руководствуюсь в своем обучении.

[95t43c] **Ян Хин-шун**
В Поднебесной самые слабые побеждают самых сильных.
Небытие проникает везде и всюду.
Вот почему я знаю пользу от недеяния.
В Поднебесной нет ничего, что можно было бы сравнивать с учением, не прибегающим к словам, и пользой от недеяния.

[95t44c] **Ян Хин-шун**
Что ближе - слава или жизнь?
Что дороже - жизнь или богатства?
Что тяжелее пережить - приобретение или потерю?
Кто многое сберегает, тот понесет большие потери.
Кто много накапливает, тот потерпит большие убытки.
Кто знает меру, у того не будет неудачи.
Кто знает предел, тот не будет подвергаться опасности.
Он может стать долговечным.

[95t45c] **Ян Хин-шун**
Великое совершенство похоже на несовершенное, но его действие [не может быть] нарушено;
великая полнота похожа на пустоту, но ее действие неисчерпаемо.
Великая прямота похожа на кривизну;
великое остроумие похоже на глупость;
великий оратор похож на заику.
Ходьба побеждает холод, покой побеждает жару.
Спокойствие создает порядок в мире.

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[95t46c] **Ян Хин-шун**
Когда в стране существует дао, лошади унавоживают землю;
когда в стране отсутствует дао, боевые кони пасутся в окрестностях.
Нет больше несчастья, чем незнание границы своей страсти,
и нет большей опасности, чем стремление к приобретению [богатств].
Поэтому, кто умеет удовлетворяться, всегда доволен [своей жизнью].

[95t47c] **Ян Хин-шун**
Не выходя со двора, можно познать мир.
Не выглядывая из окна, можно видеть естественное дао.
Чем дальше идешь, тем меньше познаешь.
Поэтому совершенномудрый не ходит, но познает [все].
Не видя [вещей], он проникает в их [сущность].
Не действуя, он добивается успеха.

[95t48c] **Ян Хин-шун**
Кто учится, с каждым днем увеличивает [свои знания].
Кто служит дао, изо дня в день уменьшает [свои желания].
В непрерывном уменьшении [человек] доходит до недеяния.
Нет ничего такого, что бы не делало недеяние.
Поэтому овладение Поднебесной всегда осуществляется посредством недеяния.
Кто действует, не в состоянии овладеть Поднебесной.

[95t49c] **Ян Хин-шун**
Совершенномудрый не имеет постоянного сердца.
Его сердце состоит из сердец народа.
Добрым я делаю добро и недобрым также делаю добро.
Таким образом и воспитывается добродетель.
Искренним я верен и неискренним также верен.
Таким образом и воспитывается искренность.
Совершенномудрый живет в мире спокойно и в своем сердце собирает мнения народа.
Он смотрит на народ, как на своих детей.

[95t50c] **Ян Хин-шун**
[Существа] рождаются и умирают.
Из десяти человек три [идут] к жизни, три - к смерти.
Из каждых десяти еще имеются три человека, которые умирают от своих деяний.
Почему это так?
Это происходит оттого, что у них слишком сильно стремление к жизни.
Я слышал, что, кто умеет овладевать жизнью, идя по земле, не боится носорога и тигра, вступая в битву, не боится вооруженных солдат.
Носорогу некуда вонзить в него свой рог, тигру негде наложить на него свои когти, а солдатам некуда поразить его мечом.
В чем причина?
Это происходит оттого, что для него не существует смерти.

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[95t51c] **Ян Хин-шун**

Дао рождает [вещи], дэ вскармливает [их].
Вещи оформляются, формы завершаются.
Поэтому нет вещи, которая не почитала бы дао и не ценила бы дэ.
Дао почитаемо, дэ ценимо, потому что они не отдают приказаний, а следуют естественности.
Дао рождает [вещи], дэ вскармливает [их], взращивает их, воспитывает их, совершенствует их, делает их зрелыми, ухаживает за ними, поддерживает их.
Создавать и не присваивать, творить и не хвалиться, являясь старшим, не повелевать - вот что называется глубочайшим дэ.

[95t52c] **Ян Хин-шун**

В Поднебесной имеется начало, и оно - мать Поднебесной.
Когда будет постигнута мать, то можно узнать и ее детей.
Когда уже известны ее дети, то снова нужно помнить о их матери.
В таком случае до конца жизни [у человека] не будет опасности.
Если [человек] оставляет свои желания и освобождается от страстей, то до конца жизни не будет у него усталости.
Если же он распускает свои страсти и поглощен своими делами, то не будет спасения [от бед].
Видение мельчайшего называется зоркостью.
Сохранение слабости называется могуществом.
Следовать сиянию [дао], постигать его глубочайший смысл, не навлекать [на людей] несчастья - это и есть соблюдение постоянства.

[95t53c] **Ян Хин-шун**

Если бы я владел знанием, то шел бы по большой дороге.
Единственная вещь, которой я боюсь, - это узкие тропинки.
Большая дорога совершенно ровна, но народ любит тропинки.
Если дворец роскошен, то поля покрыты сорняками и хлебохранилища совершенно пусты.
[Знать] одевается в роскошные ткани, носит острые мечи, не удовлетворяется [обычной] пищей и накапливает излишние богатства.
Все это называется разбоем и бахвальством.
Оно является нарушением дао.

[95t54c] **Ян Хин-шун**

Кто умеет крепко стоять, того нельзя опрокинуть.
Кто умеет опереться, того нельзя свалить.
Сыновья и внуки вечно сохранят память о нем.
Кто совершенствует [дао] внутри себя, у того добродетель становится искренней.
Кто совершенствует [дао] в семье, у того добродетель становится обильной.
Кто совершенствует [дао] в деревне, у того добродетель становится обширной.
Кто совершенствует [дао] в царстве, у того добродетель становится богатой.
Кто совершенствует [дао] в Поднебесной, у того добродетель становится всеобщей.
По себе можно познать других;
по одной семье можно познать остальные;
по одной деревне можно познать остальные;
по одному царству можно познать другие;

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по одной стране можно познать всю Поднебесную.
Каким образом я узнаю, что Поднебесная такова?
Поступая так.

[95t55c] **Ян Хин-шун**
Кто содержит в себе совершенное дэ, тот похож на новорожденного.
Ядовитые насекомые и змеи его не ужалят, свирепые звери его не схватят, хищные птицы его не заклюют.
Кости у него мягкие, мышцы слабые, но он держит [дао] крепко.
Не зная союза двух полов, он обладает животворящей способностью.
Он очень чуток.
Он кричит весь день, и его голос не изменяется.
Он совершенно гармоничен.
Знание гармонии называется постоянством.
Знание постоянства называется мудростью.
Обогащение жизни называется счастьем.
Стремление управлять чувствами называется упорством.
Существо, полное сил, стареет - это называется нарушением дао.
Кто дао не соблюдает, тот погибает раньше времени.

[95t56c] **Ян Хин-шун**
Тот, кто знает, не говорит.
Тот, кто говорит, не знает.
То,
что оставляет свои желания,
отказывается от страстей,
притупляет свою проницательность,
освобождает себя от хаотичности,
умеряет свой блеск,
уподобляет себя пылинке,
представляет собой глубочайшее.
Его нельзя приблизить для того, чтобы с ним сродниться;
его нельзя приблизить для того, чтобы им пренебрегать;
его нельзя приблизить для того, чтобы им воспользоваться;
его нельзя приблизить для того, чтобы его возвысить;
его нельзя приблизить для того, чтобы его унизить.
Вот почему оно уважаемо в Поднебесной.

[95t57c] **Ян Хин-шун**
Страна управляется справедливостью, война ведется хитростью.
Поднебесную получают во владение посредством недеяния.
Откуда я знаю все это?
Вот откуда:
когда в стране много запретительных законов, народ становится бедным.
Когда у народа много острого оружия, в стране увеличиваются смуты.
Когда много искусных мастеров, умножаются редкие предметы.

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Когда растут законы и приказы, увеличивается число воров и разбойников.
Поэтому совершенномудрый говорит:
"Если я не действую, народ будет находиться в самоизменении;
если я спокоен, народ сам будет исправляться.
Если я пассивен, народ сам становится богатым;
если я не имею страстей, народ становится простодушным".

[95t58c] **Ян Хин-шун**
Когда правительство спокойно, народ становится простодушным.
Когда правительство деятельно, народ становится несчастным.
О несчастье! Оно является опорой счастья.
О счастье! В нем заключено несчастье.
Кто знает их границы?
Они не имеют постоянства.
Справедливость снова превращается в хитрость, добро - в зло.
Человек уже давно находится в заблуждении.
Поэтому совершенномудрый справедлив и не отнимает ничего у другого.
Он бескорыстен и не вредит другим.
Он правдив и не делает ничего плохого.
Он светел, но не желает блестеть.

[95t59c] **Ян Хин-шун**
Управляя людьми и служа небу, лучше всего соблюдать воздержание.
Воздержание должно стать главной заботой.
Оно называется совершенствованием дэ.
Совершенствование дэ - всепобеждающее.
Всепобеждающее обладает неисчерпаемой силой.
Неисчерпаемая сила дает возможность овладеть страной.
Начало, при помощи которого управляется страна, долговечно и называется глубоким и прочным, вечно существующим дао.

[95t60c] **Ян Хин-шун**
Управление большим царством напоминает приготовление блюда из мелких рыб.
Если Поднебесной управлять, следуя дао, то злые духи [умерших] не будут действовать.
Но злые духи не только не будут действовать, они также не смогут вредить людям.
Не только они не смогут вредить людям, но и совершенномудрые не смогут вредить людям.
Поскольку и те и другие не смогут вредить людям, их дэ соединятся друг с другом.

[95t61c] **Ян Хин-шун**
Великое царство - это низовье реки, узел Поднебесной, самка Поднебесной.
Самка всегда невозмутимостью одолевает самца, а по своей невозмутимости [она] стоит ниже [самца].
Поэтому великое царство располагает к себе маленькое тем, что ставит себя ниже последнего, а маленькое царство завоевывает симпатию великого царства тем, что стоит ниже последнего.
Поэтому располагают к себе либо тем, что ставят себя ниже, либо тем, что сами по себе ниже.
Пусть великое царство будет желать не больше того, чтобы все одинаково были накормлены, а малое царство пусть будет желать не больше того, чтобы служить людям.

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Тогда оба получат то, чего они желают.
Великому полагается быть внизу.

[95t62c] **Ян Хин-шун**
Дао - глубокая [основа] всех вещей.
Оно сокровище добрых и защита недобрых людей.
Красивые слова можно произносить публично, доброе поведение можно распространять на людей.
Но зачем же покидать недобрых людей?
В таком случае для чего же выдвигают государя и назначают ему трех советников?
Государь и советники хотя и имеют драгоценные камни и могут ездить на колесницах, но лучше будет им спокойно следовать дао.
Почему в древности ценили дао?
В то время люди не стремились к приобретению богатств и преступления прощались.
Поэтому [дао] в Поднебесной ценилось дорого.

[95t63c] **Ян Хин-шун**
Нужно осуществлять недеяние, соблюдать спокойствие и вкушать безвкусное.
Великое состоит из малого, а многое - из немногого.
На ненависть нужно отвечать добром.
Преодоление трудного начинается с легкого,
осуществление великого начинается с малого,
ибо в мире трудное образуется из легкого, а великое - из малого.
Поэтому совершенномудрый начинает не с великого, тем самым он совершает великое.
Кто много обещает, тот не заслуживает доверия.
Где много легких дел, там много и трудных.
Поэтому совершенномудрый относится к делу как к трудному, поэтому он не испытывает трудности.

[95t64c] **Ян Хин-шун**
То, что спокойно, легко сохранить.
То, что еще не показало признаков, легко направить.
То, что слабо, легко разделить.
То, что мелко, легко рассеять.
Действие надо начать с того, чего еще нет.
Наведение порядка надо начать тогда, когда еще нет смуты.
Ибо большое дерево вырастает из маленького, девятиэтажная башня начинает строиться из горстки земли, путешествие в тысячу ли начинается с одного шага.
Кто действует - потерпит неудачу.
Кто чем-либо владеет - потеряет.
Вот почему совершенномудрый бездеятелен, и он не терпит неудачи.
Он ничего не имеет и поэтому ничего не теряет.
Те, кто, совершая дела, спешат достигнуть успеха, потерпят неудачу.
Кто осторожно заканчивает свое дело, подобно тому как он его начал, у того всегда будет благополучие.
Поэтому совершенномудрый не имеет страсти, не ценит труднодобываемые предметы, учится у тех, кто не имеет знаний, и идет по тому пути, по которому прошли другие.
Он следует естественности вещей и не осмеливается [самовольно] действовать.

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[95t65c] **Ян Хин-шун**

В древности те, кто следовал дао, не просвещали народ, а делали его невежественным.
Трудно управлять народом, когда у него много знаний.
Поэтому управление страной при помощи знаний приносит стране несчастье, а без их помощи приводит страну к счастью.
Кто знает эти две вещи, тот становится примером для других.
Знание этого примера есть знание глубочайшего дэ.
Глубочайшее дэ, оно и глубоко и далеко.
Оно противоположно всем существам, но приводит их к полному соответствию [с ним].

[95t66c] **Ян Хин-шун**

Реки и моря потому могут властвовать над равнинами, что они способны стекать вниз.
Поэтому они властвуют над равнинами.
Когда [совершенномудрый] желает возвыситься над народом, он должен ставить себя ниже других.
Когда он желает быть впереди людей, он должен ставить себя позади других.
Поэтому хотя он и стоит над народом, но народу он не в тягость;
хотя он находится впереди, народ ему не вредит.
Поэтому люди с радостью его выдвигают и от него не отворачиваются.
Он не борется, благодаря чему он в мире непобедим.

[95t67c] **Ян Хин-шун**

Все говорят о том, что мое дао велико и не уменьшается.
Если бы оно уменьшилось, то после долгого времени оно стало бы маленьким.
Не уменьшается потому, что оно является великим.
Я имею три сокровища, которыми дорожу:
первое - это человеколюбие,
второе - бережливость,
а третье состоит в том, что я не смею быть впереди других.
Я человеколюбив, поэтому могу стать храбрым.
Я бережлив, поэтому могу быть щедрым.
Я не смею быть впереди других, поэтому могу стать умным вождем.
Кто храбр без человеколюбия, щедр без бережливости, находясь впереди, отталкивает тех, кто находится позади, - тот погибает.
Кто ведет войну человеколюбиво, побеждает,
и возведенная им оборона неприступна.
Небо его спасает, человеколюбие его охраняет.

[95t68c] **Ян Хин-шун**

Умный полководец не бывает воинствен.
Умелый воин не бывает гневен.
Умеющий побеждать врага не нападает.
Умеющий управлять людьми не ставит себя в низкое положение.
Это я называю дэ, избегающее борьбы.
Это сила в управлении людьми.
Это значит следовать природе и древнему началу [дао].

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[95t69c] **Ян Хин-шун**
Военное искусство гласит: я не смею первым начинать, я должен ожидать.
Я не смею наступать хотя бы на вершок вперед, а отступаю на аршин назад.
Это называется действием посредством недеяния, ударом без усилия.
В этом случае не будет врага и я могу обходиться без солдат.
Нет беды тяжелее, чем недооценивать противника.
Недооценка противника повредит моему сокровенному средству [дао].
В результате сражений те, кто скорбит, одерживают победу.

[95t70c] **Ян Хин-шун**
Мои слова легко понять и легко осуществить.
Но люди не могут понять и не могут осуществлять.
В словах имеется начало, в делах имеется главное.
Поскольку люди их не знают, то они не знают и меня.
Когда меня мало знают, тогда я дорог.
Поэтому совершенномудрый подобен тому, кто одевается в грубые ткани, а при себе держит яшму.

[95t71c] **Ян Хин-шун**
Кто, имея знания, делает вид, что не знает, тот выше всех.
Кто, не имея знаний, делает вид, что знает, тот болен.
Кто, будучи больным, считает себя больным, тот не является больным.
Совершенномудрый не болен.
Будучи больным, он считает себя больным, поэтому он не болен.

[95t72c] **Ян Хин-шун**
Когда народ не боится могущественных, тогда приходит могущество.
Не тесните его жилища, не презирайте его жизни.
Кто не презирает [народа], тот не будет презрен [народом].
Поэтому совершенномудрый, зная себя, себя не выставляет.
Он любит себя и себя не возвышает.
Он отказывается от самолюбия и предпочитает невозвышение.

[95t73c] **Ян Хин-шун**
Кто храбр и воинствен - погибает, кто храбр и не воинствен - будет жить.
Эти две вещи означают: одна - пользу, а другая - вред.
Кто знает причины того, что небо ненавидит [воинственных]?
Объяснить это трудно и совершенномудрому.
Небесное дао не борется, но умеет побеждать.
Оно не говорит, но умеет отвечать.
Оно само приходит.
Оно спокойно и умеет управлять [вещами].
Сеть природы редка, но ничего не пропускает.

[95t74c] **Ян Хин-шун**
Если народ не боится смерти, то зачем же угрожать ему смертью?
Кто заставляет людей бояться смерти и считает это занятие увлекательным, того я захвачу и уничтожу.

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Кто осмеливается так действовать?
Всегда существует носитель смерти, который убивает.
А если кто его заменит - это значит заменит великого мастера.
Кто, заменяя великого мастера, рубит [топором], повредит свою руку.

[95t75c] **Ян Хин-шун**
Народ голодает оттого, что власти берут слишком много налогов.
Вот почему [народ] голодает.
Трудно управлять народом оттого, что власти слишком деятельны.
Вот почему трудно управлять.
Народ презирает смерть оттого, что у него слишком сильно стремление к жизни.
Вот почему презирают смерть.
Тот, кто пренебрегает своей жизнью, тем самым ценит свою жизнь.

[95t76c] **Ян Хин-шун**
Человек при своем рождении нежен и слаб, а при наступлении смерти тверд и крепок.
Все существа и растения при своем рождении нежные и слабые, а при гибели сухие и гнилые.
Твердое и крепкое - это то, что погибает, а нежное и слабое - это то, что начинает жить.
Поэтому могущественное войско не побеждает и крепкое дерево гибнет.
Сильное и могущественное не имеют того преимущества, какое имеют нежное и слабое.

[95t77c] **Ян Хин-шун**
Небесное дао напоминает натягивание лука.
Когда понижается его верхняя часть, поднимается нижняя.
Оно отнимает лишнее и отдает отнятое тому, кто в нем нуждается.
Небесное дао отнимает у богатых и отдает бедным то, что у них отнято.
Человеческое же дао - наоборот.
Оно отнимает у бедных и отдает богатым то, что отнято.
Кто может отдать другим все лишнее?
Это могут сделать только те, которые следуют дао.
Поэтому совершенномудрый делает и не пользуется тем, что сделано, совершает подвиги и себя не прославляет.
Он благороден потому, что у него нет страстей.

[95t78c] **Ян Хин-шун**
Вода - это самое мягкое и самое слабое существо в мире, но в преодолении твердого и крепкого она непобедима, и на свете нет ей равного.
Слабые побеждают сильных, мягкое преодолевает твердое.
Это знают все, но люди не могут это осуществлять.
Поэтому совершенномудрый говорит:
"Кто принял на себя унижение страны - становится государем,
и, кто принял на себя несчастье страны - становится властителем".
Правдивые слова похожи на свою противоположность.

[95t79c] **Ян Хин-шун**
После успокоения большого возмущения непременно останутся его последствия.

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Как можно назвать это добром?
Поэтому совершенномудрый дает клятву, что он не будет никого порицать.
Добрые стремятся к соглашению, а недобрые - к вымогательству.
Небесное дао относится ко всем одинаково, оно всегда на стороне добрых.

[95t80c] **Ян Хин-шун**
Пусть государство будет маленьким, а население редким.
Если [в государстве] имеются различные орудия, не надо их использовать.
Пусть люди до конца своей жизни не уходят далеко [от своих мест].
Если [в государстве] имеются лодки и колесницы, не надо их употреблять.
Даже если имеются воины, не надо их выставлять.
Пусть народ снова начинает плести узелки и употреблять их вместо письма.
Пусть его пища будет вкусной, одеяние красивым, жилище удобным, а жизнь радостной.
Пусть соседние государства смотрят друг на друга, слушают друг у друга пение петухов и лай собак, а люди до самой старости и смерти не посещают друг друга.

[95t81c] **Ян Хин-шун**
Верные слова не изящны.
Красивые слова не заслуживают доверия.
Добрый не красноречив.
Красноречивый не может быть добрым.
Знающий не доказывает, доказывающий не знает.
Совершенномудрый ничего не накапливает.
Он все делает для людей и все отдает другим.
Небесное дао приносит всем существам пользу и им не вредит.
Дао совершенномудрого - это деяние без борьбы.

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[96t01c] **Д. П. Конисси**

Тао, которое должно быть действительным, не есть обыкновенное Тао.
Имя, которое должно быть действительным, не есть обыкновенное имя.
То, что не имеет имени, - есть начало неба и земли;
то, что имеет имя, - есть мать всех вещей.
Вот почему свободный от всех страстей видит величественное проявление Тао,
а находящийся под влиянием какой-нибудь страсти видит только незначительное его проявление.
Эти оба происходят из одного и того же начала, но только носят разное название.
Они называются непостижимыми.
Непостижимое из непостижимых и есть ворота всего таинственного.

[96t02c] **Д. П. Конисси**

Под небом все (люди) знают, что красивое есть красивое, но оно только безобразное.
Точно также все знают, что добро есть добро, но оно только зло.
Из бытия и небытия произошло все;
из невозможного и возможного - исполнение;
из длинного и короткого - форма.
Высокое подчиняет себе низшее;
высшие голоса вместе с низшими производят гармонию;
предшествующее подчиняет себе последующее.
Святой муж, будучи бездеятельным, распространяет свое учение.
Вся тварь повинуется ему и никогда не откажется от исполнения его воли.
Он производит много, но ничего не имеет;
делает много, но не хвалится сделанным;
совершает подвиги, но их не приписывает себе.
Он нигде не останавливается, поэтому ему не будет надобности удаляться туда, куда он не желает.

[96t03c] **Д. П. Конисси**

Чтобы не было ссор в народе, нужно не уважать мудрецов.
Чтобы люди не сделались ворами, нужно не придавать никакого значения трудно добываемым (ценным) предметам, потому что когда люди не будут иметь тех предметов, которые бы прельстили их сердца, они никогда не соблазнятся ими.
Отсюда, когда святой муж управляет страной, то сердце его пусто, а тело его полно;
(он) ослабляет желания и укрепляет (свои) кости.
Он старается, чтобы народ был в невежестве и без страстей.
Также он старается, чтобы мудрые не смели сделать чего-нибудь.
Когда все сделаются бездеятельными, то (на земле) будет полное спокойствие.

[96t04c] **Д. П. Конисси**

Тао пусто, но когда его употребляют, то, кажется, оно неистощимо.
О, какая глубина! Оно начало всех вещей.
Оно притупляет свое острие, развязывает узлы, смягчает блеск и, наконец, соединяет между собою мельчайшие частицы.
О, как чисто!
Оно существует предвечно, но я не знаю, чей оно сын и предшествовало ли первому царю.

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[96t05c] **Д. П. Конисси**
Небо и земля не суть любвеобильные существа.
Они поступают со всеми вещами, как с соломенною собакой.
Святой муж не любвеобилен: он поступает с земледельцами, как с соломенной собакой.
Все находящееся между небом и землей похоже на кузнечный мех.
Он (кузнечный мех) пуст, но неистощим: чем чаще надувается, тем больше выпускает воздух.
Кто много говорит, тот часто терпит неудачу;
поэтому лучше всего соблюдать средину.

[96t06c] **Д. П. Конисси**
Чистейший дух бессмертен.
Он называется непостижимой матерью (самкой).
Ворота непостижимой матери - называются корнем неба и земли.
Он (т.е. чистейший дух) будет существовать без конца.
Кто хочет употреблять его, тот не устанет.

[96t07c] **Д. П. Конисси**
Небо и земля вечны.
Причина того, что небо и земля вечны, заключается в том, что они существуют не для самих себя.
Вот почему они вечны.
Святой муж заботится о себе после других, поэтому он легко достигает безопасности.
Он оставляет свое тело без всякой заботы, поэтому он будет жить долго.
Кто не заботится о себе, тот весьма удачно совершит и свое личное дело.

[96t08c] **Д. П. Конисси**
Высшая добродетель похожа на воду.
Вода, давая всем существам обильную пользу, не сопротивляется ничему.
Она находится на том месте, которого люди не видят, поэтому она похожа на Тао.
Жить хорошо - для земли;
сердце - для глубины;
союз - для любви;
слова - для доверия;
управление - для благоденствия (страны);
дела - для умения;
движение - для жизни.
Не ссорящийся не осуждается.

[96t09c] **Д. П. Конисси**
Чтобы посуда была наполнена чем-нибудь, нужно держать ее твердо (без малейшего движения) и ровно.
Чтобы лезвие наострилось, нужно долго продолжать натачивание.
Когда дом наполнен золотом и драгоценными камнями, то невозможно сохранить его в целости.
Кто достигнет чести и приобретет богатство, тот сделается гордым.
Он легко забудет, что существует наказание (за преступление).
Когда дела увенчаются блестящим успехом и будет приобретено доброе имя, то лучше всего удалиться (в уединение).

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Вот это-то и есть небесное Тао (или естественное Тао).

[96t10c] **Д. П. Конисси**

Душа имеет единство, поэтому она не делится (на части).
Кто вполне духовен, тот бывает смирен, как младенец.
Кто свободен от всякого рода знаний, тот никогда не будет болеть.
Кто любит народ и управляет им, тот должен быть бездеятельным.
Кто хочет открыть небесные ворота, тот должен быть как самка.
Кто делает вид, что много знает и ко всему способен, тот ничего не знает и ни к чему не способен.
Кто производит (вещь) и постоянно держит ее, тот ничего не имеет.
Не хвалиться тем, что сделано, не начальствовать над другими, превосходя их, называется небесною добродетелью.

[96t11c] **Д. П. Конисси**

Тридцать спиц соединяются в одной ступице (колесницы), но если они недостаточны для предназначенной цели, то их можно употребить для другой (воза).
Из глины делают домашний сосуд;
но если она недостаточна для известной цели, то годится для другой.
Связывая рамы и двери, устраивают дом;
но если они недостаточны для этого, то из них можно делать домашнюю утварь.
Отсюда видно, что если вещь не годна для одной цели, то можно употребить ее для другой.

[96t12c] **Д. П. Конисси**

Пять цветов ослепляют человека.
Пять звуков оглушают его.
Пять вкусов пресыщают его.
Верховая гонка и охота одуряют душу (сердце) человека.
Стремление к обладанию редкими драгоценностями влечет человека к преступлению.
Отсюда святой муж делает исключительно нравственное, а не для глаз.
Поэтому он удаляется от того и приближается к этому.

[96t13c] **Д. П. Конисси**

Почесть и позор от сильных мира (для мудреца) одинаково странны.
Собственное тело тяготит его, как великое бремя.
Что значит: почесть и позор от сильных мира одинаково странны (для мудреца)?
Почесть от сильных мира - унижение (для мудреца), поэтому, когда она достанется (ему), то (он) относится к ней, как к совершенно призрачной;
когда она потеряется, то также к ней относится как к презренной.
Вот это-то и есть: к почести и позору от сильных мира относиться как к призрачному.
Что значит: собственное тело тяготит его (мудреца), как великое бремя?
Я имею потому великую печаль, что имею тело.
Когда я буду лишен тела, то не буду иметь никакой печали.
Поэтому когда мудрец боится управлять вселенной, то ему можно поручить ее;
когда он сожалеет, что управляет вселенной, то ему можно отдать ее.

[96t14c] **Д. П. Конисси**

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(Предмет, на который) мы смотрим, но не видим, называется бесцветным.
(Звук, который) мы слушаем, но не слышим, - беззвучным.
(Предмет, который) мы хватаем, но не можем захватить, - мельчайшим.
Эти три (предмета) неисследимы, поэтому когда они смешаются между собой, то соединяются в одно.
Верх не ясен, низ не темен.
О, бесконечное!
Его нельзя назвать именем.
Оно существует, но возвращается к небытию.
Оно называется формою (или видом) бесформенною.
Оно также называется неопределенным.
Встречаясь с ним, не видать лица его, следуя же за ним, не видать спины его.
Посредством древнего Тао можно управлять жизнью настоящего времени.
Исследовать происхождение всего (или начало древности) называется нитью Тао.

[96t15c] **Д. П. Конисси**
Древние, выдававшиеся над толпой люди хорошо знали мельчайшее, чудесное и непостижимое.
Они глубоки - постигнуть их невозможно.
Они непостижимы, поэтому внешность их была величественная.
О, как они медленны, подобно переходящим зимой через реку!
О, как они нерешительны, подобно боящимся своих соседей!
О, как они осанисты, подобно гостящим в чужом доме!
О, как они осторожны, подобно ходящим на тающем льду!
О, как они просты, подобно необделанному дереву!
О, как они пусты, подобно пустой долине!
О, как они мрачны, подобно мутной воде!
Кто сумеет остановить их и сделать ясными?
Кто же сумеет успокоить их и продлить их тихую жизнь?
Исполняющий Тао не желает быть удовлетворенным.
Он же не удовлетворяется ничем, поэтому, довольствуясь старым и не обновляясь (душою), достигает совершенства.

[96t16c] **Д. П. Конисси**
Когда пустота будет доведена до последнего предела, то будет глубочайший покой.
Всякая вещь растет, в чем я вижу возвращение (или круговорот).
Правда, вещи чрезвычайно разнообразны, но все они возвращаются к своему началу.
Возвращение вещей к своему началу и есть покой.
Покой и есть возвращение к жизни.
Возвращение к жизни и есть постоянство.
Знающий постоянство (или вечность) - мудрец.
Незнающий постоянства будет действовать по своему произволу, поэтому он призывает к себе беду.
Знающий постоянство имеет всеобъемлющую душу.
Имеющий всеобъемлющую душу будет правосуден.
Правосудный будет царем.
Кто царь, тот соединяется с Небом.
Кто соединен с Небом, тот будет подобен Тао, которое существует от вечности.
Тело его погибнет (умрет, когда настанет время), но (дух его) никогда не уничтожится.

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[96t17c] **Д. П. Конисси**
Существует ли высочайшее бытие, я не знаю;
но можно (духом) приблизиться к нему и воздавать ему хвалу, потом - бояться его, а затем - пренебрегать им.
От недостатка веры происходит неверие.
О, как медленны слова, сказываемые с весом и со смыслом!
Когда совершены заслуги и сделаны подвиги, то все земледельцы скажут, что это достигнуто естественным ходом вещей.

[96t18c] **Д. П. Конисси**
Когда великое Тао будет покинуто, то появится истинная человечность и справедливость.
Когда широко будет распространена мудрость, то появится великая печаль.
Когда шесть ближайших родственников находятся в раздоре, то является почитание родителей и любовь к детям.
Когда в государстве царит усобица, то являются верные слуги.

[96t19c] **Д. П. Конисси**
Когда оставлены святость и мудрость, то польза народа увеличится во сто раз.
Когда оставлены человеколюбие и справедливость, то дети будут почитать своих родителей, а родители будут любить своих детей.
Когда покинуты всякого рода лукавство и выгоды, то воров не будет.
Одной только внешностью достигнуть этих трех (пунктов) невозможно.
Для этого необходимо быть более простым и менее способным и бесстрастным.

[96t20c] **Д. П. Конисси**
Когда уничтожено будет учение, то печали не будет.
Как велика разница между простым и сложным!
Как велика разница между добром и злом!
Необходимо бояться того, чего люди боятся.
О, дико! еще далеко до средины.
Многие держат себя важно, словно получают жертвенное мясо, словно весной восходят на башню.
О, как я прост!
Во мне нет ничего определенного, как в младенце, еще не достигшем детства.
Я как будто несусь, но не знаю куда и где остановлюсь.
Многие люди богаты, но я ничего не имею, как будто все потерял.
Я прост, как душа глупого человека, но люди света блестят.
Я один темен, но люди света просвещены.
Я один страдаю душевно;
волнуюсь, как море;
блуждаю и не знаю, где остановиться.
Многие люди делают то, к чему способны, но я один глуп и мужиковат.
Я один отличаюсь от других тем, что люблю питаться у матери.

[96t21c] **Д. П. Конисси**
Высоконравственный повинуется только одному Тао.

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Сущность Тао похожа на блеск света.
О, неуловим блеск света! но в нем есть изображение.
О, как он блестит!
Он решительно неуловим, но в нем есть вещество.
О, как призрачно и непостижимо (Тао)!
В нем есть сущность, которая достоверна.
От древности до ныне имя (его) никогда не исчезало.
Я обозрел многие начала, но не знаю, отчего такие начала, а не иные.

[96t22c] **Д. П. Конисси**
Из несовершенного происходит цельное.
Из кривого - прямое.
Из углубленного - гладкое.
Из старого - новое.
Если не много, то легко приобрести, а если много, то легко запутаться.
Поэтому святой муж имеет только одно, но он сделается примером для всего мира.
Он открыто не объявляет своих мыслей, поэтому он никогда не заблуждается (ясен).
Он никогда не выставляет себя, поэтому он всегда известен.
Он сам никогда не воюет, поэтому имеет заслуги.
Ничем он не гордится, поэтому он превозносится.
Ни с кем он не ссорится, поэтому вся вселенная никогда не сопротивляется ему.
Отсюда высказанные древними слова "из несовершенного происходит совершенное, из кривого - прямое" можно ли назвать лживым изречением?

[96t23c] **Д. П. Конисси**
Редкие слова заключают в себе самые достоверные мысли.
Редкие изречения сами собою правдивы.
Утренний сильный ветер не продолжается до полудня; сильный дождь не продолжается целый день.
Ни небо, ни земля вечно существовать не могут.
Тем более человек.
Живущий и поступающий по Тао равен ему;
нравственный человек равен добродетели;
потерявший все равен потере.
Тао любит находить равное себе;
нравственный - равное себе;
потерявший - также равное себе.
Где вера слаба, там не будет веры.

[96t24c] **Д. П. Конисси**
Сухоногий не может встать.
Сидящий не может ходить.
Кто думает, что постиг все, тот ничего не знает.
Кто доволен самим собою, тот не может прославиться.
Кто хвастается, тот не может иметь заслуги.
Кто горд, тот не может возвыситься.
Такие люди, с точки зрения Тао, называются питающимися излишеством и творящими напрасное.

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Поэтому когда они находят Тао, то оставаться в нем решительно не могут.

[96t25c] **Д. П. Конисси**
Вещество произошло из хаоса.
Есть бытие, которое существует раньше, нежели небо и земля.
Оно недвижимо, бестелесно, самобытно и не знает переворота.
Оно идет, совершая бесконечный круг, и не знает предела.
Оно одно только может быть матерью (самкой) неба и земли.
Я не знаю его имени, но (люди) называют его Тао.
Могущество его называется величием;
величие его - безграничным;
безграничное - бесконечным;
бесконечное - возвращением.
Тао велико, небо велико, земля велика, и, наконец, царь велик.
Итак, в мире существуют четыре величия, одно из которых составляет царь.
Земля несет людей; небо несет землю; Тао несет небо, и, наконец, естественность несет Тао.

[96t26c] **Д. П. Конисси**
Тяжелое лежит в основании легкого.
Тишина господствует над движением.
Хотя мудрец бывает занят целый день, но относится к своим делам внимательно и с большой осторожностью.
Хотя ему будет слава и внешнее великолепие, но он никогда не прельстится ими, ибо он стоит выше их.
Что случится с тем царем, который, имея 10 000 колесниц, презирает заботу о своей стране и думает только о своем удовольствии?
Презирающий заботу о своей стране потеряет лучших слуг - опору государства.
Где легкомысленное движение в народе, там царь легко упразднится.

[96t27c] **Д. П. Конисси**
Нравственный человек не оставляет после себя никаких следов.
Красноречивый не сделает ошибки в своих речах.
Победоносный полководец не употребляет никакой хитрости.
Если что крепко заперто, то (оно), хотя и без замков, не отпирается.
Если что крепко связано, то (оно), хотя и без замысловатых узлов, не развязывается.
Мудрецы спасают погибающих и не оставляют нуждающихся в чем-нибудь без помощи.
Они всегда очень бережно сохраняют вещи и не выкидывают их.
Это называется двойным просвещением.
Отсюда нравственный человек есть учитель (или руководитель) безнравственных;
безнравственные люди суть орудие нравственного.
Кто не уважает своего учителя и кто не любит своего орудия, тот, хотя умен, очень заблуждается.
Это называется важным отступлением от Тао.

[96t28c] **Д. П. Конисси**
Тот, кто знает свою силу и сохраняет свою слабость, сделается долиной вселенной.
Когда он будет долиной вселенной, то в нем будет пребывать вечная добродетель.
Человек вторично возвращается в состояние младенца (Тао).

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Кто знает глубину своего просвещения и остается в невежестве, тот сделается примером всего мира.
Кто будет примером всего мира, тот не изменит вечной добродетели и возвратится к совершенству (Тао): он познает славу Его.
Находясь в презрении, он сделается долиной вселенной.
Кто долина вселенной, тот будет доволен только добродетелью и возвратится в совершенную простоту.
Когда эта простота будет удалена, то из него выйдет превосходный сосуд.
Если святый муж употребит его, то сделается начальником.
Вот почему великое установление никогда не уничтожится.

[96t29c] **Д. П. Конисси**
Кто действует, сильно желая завладеть вселенной, тот никогда не достигнет желаемого, потому что вселенная есть божественное орудие, поэтому распоряжаться ее судьбою никто не вправе.
Отсюда, кто покушается на это, тот нарушает порядок мира;
кто хочет завладеть им, тот немедленно потеряет его.
Вообще вещи идут вперед или назад; воют или дуют; сильны или слабы; несутся или же останавливаются на одном месте.
Поэтому мудрец избегает всякой крайности, роскоши и великолепия.

[96t30c] **Д. П. Конисси**
Кто помогает царю по Тао, тот не будет заботиться о процветании страны посредством военной силы: что бы вы ни сделали людям, они тем же воздадут вам.
Где войско стоит, там будет расти колючая трава (вместо хлеба).
После великой войны бывает неурожайный год.
Отсюда когда нравственный человек управляет (страной), то никогда не прибегает к грубой силе, не ищет тщеславия, не воюет, не гордится ничем, не останавливается нигде и не усиливается.
Когда вещь дойдет до полноты своего развития, то она ослабеет и дряхлеет.
То, что не Тао, быстро уничтожается.

[96t31c] **Д. П. Конисси**
Благоустроенное войско есть нечестивое орудие, есть предмет по своему существу злой.
Мудрец предпочитает левую сторону правой, ибо употребляющие войско предпочитают правую сторону левой.
Войско есть нечестивое орудие, поэтому оно не может быть орудием для (истинно) мудрых.
Отсюда, оно и употребляется только в неизбежных случаях.
Хотя война ставит, быть может, целью спокойствие, но она несомненное зло.
Если б она была добро, то нужно было бы радоваться ей, но радуется ей лишь любящий убивать людей.
Любящий убивать людей не может осуществить свой добрый замысел в мире.
При добром деле левая сторона предпочитается правой, а при беде - правая левой.
Подчиненные генералы останавливаются на левой стороне, а начальствующие - на правой.
Когда сделается известной победа, то следует встретить эту весть с траурным обрядом, ибо на войне очень многие погибают.
Так как на войне очень многие погибают, то следует оплакивать войну.
Когда война окончится победою, следует объявить всеобщий траур.

[96t32c] **Д. П. Конисси**
Вечное Тао не имеет имени.

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Оно незначительно, как щепка, но мир не может подчинить его себе.
Когда цари и князья заботятся о защите (своей страны), то сама природа сделается помощницей их.
Когда небо совокупляется с землей, то спускается роса на землю, чего человек не в состоянии устроить.
Когда Тао разделилось на части, то получило имя.
Если имя известно, то нужно воздерживаться.
(Каждому) следует знать, где ему нужно оставаться.
Кто соблюдает во всем воздержание, тот не будет знать (нравственного) падения.
Это - Тао, которое существует во всей вселенной.

[96t33c] **Д. П. Конисси**
Знающий людей разумен, а знающий себя самого прозорлив.
Побеждающий других силен, а побеждающий самого себя могуществен.
Довольствующийся самим собой - богач.
Твердый в своих действиях имеет твердую волю.
Не отступающий от своего назначения долговечен.
Неуничтожимый после смерти вечен.

[96t34c] **Д. П. Конисси**
О, беспредельно великое Тао!
Оно справа и слева.
Вся тварь появилась на свет, благодаря ему; оно не отталкивает ее от себя.
Заслуги Тао велики, но оно ими не хвалится.
Оно промышляет о всех вещах с любовью, но не желает быть господином их.
Так как оно не имеет никакой страсти, то оно называется ничтожным.
Его можно назвать маленьким, ибо мельчайшая вещь возвращается в него.
Все существа подчиняются ему, но оно не считает себя господином их;
поэтому его можно назвать великим.
Мудреца нельзя назвать великим, хотя он совершает великие дела.
Причина того, что святой легко достигает величия, заключается в том, что он не величает самого себя.

[96t35c] **Д. П. Конисси**
(Святой) берет великого слона и идет по всему миру.
Ходит, но не делает никакого вреда.
От удовольствия, спокойствия, тишины и величия дает ему (миру) пищу.
Проходящий пришелец остановился.
Когда он говорит о Тао, то как просты его слова!
(Когда) они произнесены, (то бывают) без всякого вкуса.
(Люди) смотрят на него (Тао), но не видят; они слушают его, но не слышат; они употребляют его, но оно не истощается.

[96t36c] **Д. П. Конисси**
То, что сжимается, - расширяется.
То, что ослабевает, - усиливается.
То, что уничтожается, - восстановляется.
То, что лишается всего, - имело все.
Все это называется то скрытым, то ясным.

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Мягкое побеждает твердое, слабое - сильное.
Как рыба не может покинуть глубины, так страна не может оставаться без орудия.
Сильное орудие правления не должно быть показываемо народу.

[96t37c] **Д. П. Конисси**
Тао ничего не делает, но нет того, чего бы оно не сделало.
Если царь и князья хорошо будут управлять страной, то все существа преобразуются так, как они желают.
Если все существа придут в сильное движение, то я удержу их посредством безымянной простоты.
Безымянная простота не имеет страсти.
Когда (в мире) не будет страстей, то будет спокойствие повсеместное и на всей земле будет правда.

[96t38c] **Д. П. Конисси**
Люди высшей нравственности не считают себя нравственными, поэтому они имеют высшую нравственность.
Люди низшей нравственности не в состоянии потерять свою нравственность и поэтому безнравственны.
Люди высшей нравственности, находясь в бездеятельности, не делают ничего.
Люди низшей нравственности делают то, что делают.
Люди высшего человеколюбия, находясь в бездеятельности, совершают дела, но не признают их (за свои).
Люди высшей справедливости делают то, что делают.
Люди высшей почтительности уважают других, но другие не уважают их, поэтому они принудят их к почтению.
Отсюда когда потеряно Тао, то является нравственность;
когда нравственность забыта, то является человеколюбие;
когда человеколюбие оставлено, то является справедливость;
когда справедливость покинута, то является почтительность.
Вот почему почтительность есть последствие ослабления верности и преданности (господину) и начало всякого рода беспорядков в стране.
Поэтому великий человек держится существенного и оставляет ничтожное.
Он все делает по правде, но никогда не будет опираться на законы.
Берите первое и бросьте последнее.

[96t39c] **Д. П. Конисси**
В древности всякое существо достигало единства.
Небо, достигши единства, стало чистым.
Земля, достигши единства, стала спокойной.
Дух, достигши единства, стал разумным.
Долина, достигши единства, стала полной.
Всякая вещь, достигши единства, стала существовать.
Цари и князья, достигши единства, стали образцами для мира.
Все это было достигнуто, благодаря единству.
Достижение единства во всем этом одно и то же.
Если бы небо было не чисто, то казалось бы, что оно боится взрыва.
Если бы земля потеряла спокойствие, то она была бы в опасности разрушения.

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Если бы дух лишился разумности, то он потерял бы (свойство) быть духом.
Если бы пустота долины наполнилась чем-нибудь, то она перестала бы быть долиной.
Всякая вещь, если бы перестала расти, уничтожилась бы.
Если бы цари и князья потеряли верность и преданность (своих подданных), то были бы свергнуты.
Отсюда благородные люди смотрят на неблагородных, как на свое начало; высшие смотрят на низших, как на свое основание.
Цари и князья заботятся о бедных сиротах и вдовах.
Этим же они могли бы свидетельствовать о своем происхождении.
Ужели это неправда?
Если разобрать телегу по частям, то не останется телеги.
Я не желаю быть гордым, как драгоценный камень.
Также я не желаю быть презираемым, как дикий камень.

[96t40c] **Д. П. Конисси**
Движение Тао происходит от сопротивления (всему вещественному).
Слабость есть отличительная черта действия Тао.
Все вещи произошли от бытия (что), и бытие от небытия (ничто).

[96t41c] **Д. П. Конисси**
Когда ученый услышит о Тао, то будет стараться осуществить услышанное (в жизни).
Когда человек средней руки услышит о Тао, то не будет соблюдать его до конца жизни.
Когда малоученый услышит о Тао, то он будет глумиться над ним.
Если бы над ним не глумились, то оно и не заслужило бы имени Тао.
Поэтому сказано следующее:
Тот, кто разумеет очевидное Тао, кажется облеченным мраком;
тот, кто идет вперед, держась Тао, кажется идущим назад;
тот, кто на высоте Тао, кажется обыкновенным смертным.
Человек высшей добродетели похож на долину.
Человек высшей чистоты похож на презираемого.
Человек высшей нравственности похож на неспособного.
Совершающий добродетель похож на вора.
Испытывающий правду похож на похищающего вещи.
У большого четырехугольника не видно углов.
Большой сосуд не скоро делается.
Самый громкий голос не слышен.
Большое изображение не имеет никакой формы.
Тао скрыто от нас, поэтому оно не имеет имени.
Оно снабжает все существа (силой) и ведет их к усовершенствованию.

[96t42c] **Д. П. Конисси**
Тао произвело одно, одно - два, два - три, а три - все вещи.
Всякая вещь носит на себе инь и заключает в себе ян.
Находящийся в исступленном состоянии легко умиротворяется.
Люди ненавидят тех, которые оставляют сирот и бедняков без помощи.
Поэтому умные цари и князья помогают сиротам и беднякам; они же сделаются предметом похвалы (народа).

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Потеря есть начало размножения, множество - начало потери.
Чему другие учили и учат по справедливости, тому и я учу людей.
Очень сильный не умирает естественною смертью.
Я сделаюсь отцом учения.

[96t43c] **Д. П. Конисси**
Мир смирен: все люди едят и бегают над его твердынею.
Небытие поглощается беспромежуточным.
Поэтому я знаю, что бездеятельность имеет высокое достоинство.
Бессловесное учение и бездеятельность полезнее всего существующего между небом и землей.

[96t44c] **Д. П. Конисси**
Что ближе к себе: свое имя или собственное тело?
Что больше: свое тело или богатство?
Что тяжелее испытать: приобретение или потерю?
Кто увлекается, тот потерпит большой убыток.
Кто имеет много, тот может потерять больше, нежели имеющий мало.
Кто знает, чем человек должен быть довольным, тот никогда не потерпит позора.
Кто, зная границы своей деятельности, не приблизится к опасностям, тот будет жить долго.

[96t45c] **Д. П. Конисси**
Великое совершенство похоже на несовершенство, но оно неистощимо (хотя беспрестанно употребляется).
Великая полнота похожа на пустоту, но польза ее неизмерима.
Великая прямота кажется непрямой.
Великий мастер кажется тупым.
Великий оратор кажется заикающимся.
Когда беготня преодолевает (тишину), то бывает холодно;
когда тишина преодолевает беготню, то бывает тепло.
Полная тишина есть пример всего мира.

[96t46c] **Д. П. Конисси**
Когда во всем мире соблюдается Тао, то быстрые кони забудутся и вся нива будет обрабатываться.
Когда на всей земле не соблюдается Тао, то военные кони будут расти в окрестностях города.
Нет греха тяжелее страстей.
Нет беды тяжелее незнания удовлетворения.
Нет преступления тяжелее жадного хотения приобрести много.
Вот почему знающий меру бывает доволен своим положением.

[96t47c] **Д. П. Конисси**
Не выходя из дома, (мудрецы) знают, что делается на свете.
Не глядя в окно, они видят Небесное Тао.
Чем больше удаляешься от дома, тем меньше знаешь.
Поэтому, святые (мудрецы) достигают знания, не выходя никуда;
не видя предмета, они знают название его.
Не делая ничего, они совершают много.

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[96t48c] **Д. П. Конисси**
Учение прибавляется со дня на день, но Тао теряется со дня на день.
Эта потеря увеличится и дойдет до желания неделания.
Когда человек дойдет до неделания, то нет того, чего бы не было сделано.
Если в мире все в порядке, то следует завладеть им, но если нет, то не следует.

[96t49c] **Д. П. Конисси**
Святые люди не имеют определенного (чувства), ибо они принимают чувство простолюдина как свое.
Добрых людей я принимаю уже потому одному, что они добры.
Злых принимаю, как добрых.
Искренним людям я верю;
также и верю неискренним,
ибо в этом и состоит верх искренности.
Когда святые живут на земле, то они просты и тихи;
они питают ко всем одинаковое чувство.
Для (блага) мира они делают свои сердца темными.
Простые люди будут смотреть на них (как на своих учителей) и будут слушать сказание о их делах.
Святые смотрят на народ, как на младенца.

[96t50c] **Д. П. Конисси**
(Все существа), уходя из жизни, входят в смерть.
Жизнь имеет 13 ступеней своего развития; смерть также имеет 13 ступеней.
Ступеней человеческой жизни, которая постоянно стремится к смерти, опять 13.
Это почему?
Потому что стремление к жизни слишком сильно.
Я слышал, что ведущий воздержную жизнь не боится ни носорога, ни тигра, ни быть на поле сражения без воинского наряда, ибо на нем нет места, куда носорог мог бы ударить рогом, тигр мог бы вонзить свои острые когти и воин мог бы нанести удар мечом.
Это почему?
Потому что для ведущего жизнь воздержную не существует смерти.

[96t51c] **Д. П. Конисси**
Тао производит существа, добродетель кормит их;
они дают им вещественную форму, а могущество их совершенствует вещи.
Поэтому все существа почитают Тао и добродетель.
Никто не сообщал Тао его достоинства, а добродетели - ее ценности, но они сами собой вечно обладают ими.
Поэтому Тао производит вещи, питает их, дает им расти, совершенствует, делает зрелыми, кормит и защищает.
Оно производит их и не делает их своими;
делает их тем, что они есть, и не хвалится ими;
оно царствует над ними и оставляет их свободными.
Вот что называют глубокой добродетелью.

[96t52c] **Д. П. Конисси**

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Вселенная имеет начало, которое и есть мать всего мира.
По матери можно знать ее сына.
Когда сын известен, то и мать будет сохранена невредимо.
Хотя тело умирает, но (сущность его) никогда не уничтожается.
Кто закрывает уши и глаза, тот останется без употребления во всю жизнь.
Кто прислушивается ко всему изящному и старается удовлетворить страстям, тот никогда не спасется.
Могущий разбирать мельчайшие вещи называется ясновидцем.
Сохраняющий мягкость называется могущественным.
Употребляющий свет называется блестящим.
Тело истлевает, не оставляя ничего после себя.
Это и есть наследие вечности.

[96t53c] **Д. П. Конисси**
Я беззаботен, но имею ум, поэтому живу в великом Тао.
Я раздаю милостыню в великом страхе.
Большая дорога (Тао) гладка и ровна, но люди любят ходить по тропинкам.
Когда правительство перестанет заботиться о благосостоянии народа, то поля опустеют и государственное хлебохранилище не наполнится никогда;
люди будут надевать на себя разноцветные одежды, носить острые мечи и питаться изысканными блюдами.
Все это совокупно называется разбойничьею гордостью.
Ужели это есть Тао?!

[96t54c] **Д. П. Конисси**
Крепко стоящего нельзя вынуть.
Хорошо связанного нельзя развязать.
Дни кончины предков празднуются потомками.
Кто совершает это для самого себя, тот делает добро только для одного себя;
кто совершает это для своего дома, тот делает добро для своего дома;
кто совершает это для своей деревни, тот будет начальником в ней;
кто совершает это для своей страны, тот делает добро для страны;
кто совершает это для всего мира, тот делает добро для всего мира.
Я изучаю тело по телу, дом - по дому, деревню - по деревне, страну - по стране и, наконец, весь мир - по всему миру.
Но могу ли я знать, почему вселенная такая, а не иная?

[96t55c] **Д. П. Конисси**
Достигший нравственного совершенства похож на младенца.
Вредоносные насекомые не укусят его; дикие звери не сделают ему вреда;
хищные птицы не вопьются в него своими когтями.
Хотя у него кости мягки и мышцы слабы, но он будет держать предмет очень крепко.
Хотя он не знает, как совокупляется самец с самкою и как образуется зачаток во чреве, но ему известно до подробности все, что совершается в мире.
Хотя он кричит целый день, но голос его никогда не ослабеет, ибо в нем (голосе) существует полнейшая гармония.
Знание гармонии называется постоянством.

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Знание постоянства называется очевидностью.
Творить приятное только для плоти называется нечистотою.
Душа, могущая господствовать над своим настроением, есть сильная (душа).
Вообще, цветущее отцветает, ибо в нем нет Тао.
Где нет Тао, там скоро наступит конец.

[96t56c] **Д. П. Конисси**
Знающий много молчалив, а говорящий много не знает ничего.
Тао закрывает свои глаза, затворяет ворота, ослабляет острие, развязывает узлы, смягчает свет, собирает мелочь.
Это называется непостижимым единством.
Сродниться с Тао невозможно;
пренебрегать им нельзя;
воспользоваться им непозволительно;
повредить ему никто не может;
чтить его нет основания;
презирать его также нет причины.
Отсюда видно, что Тао благороднее всего существующего в мире.

[96t57c] **Д. П. Конисси**
Без справедливости нельзя управлять страной.
Для того чтобы вести войну успешно, необходима ловкость.
Когда в стране нет (еще) беспорядка, (тогда) следует им овладеть.
Как я могу постигнуть, почему в мире такой порядок, а не иной?
Когда в стране много такого, что должно быть уничтожено, народ обеднеет.
Когда в стране много удобных машин, то народ перестает работать.
Когда в народе много искусных мастеров, то увеличится число чудовищных вещей.
Когда в государстве много законов и постановлений, то число преступников увеличится.
Отсюда учит и святой:
"Когда я ничего не делаю (т.е. не предпринимаю ничего нового), то народ делается лучше;
когда я спокоен, то народ делается справедливым;
когда я не предпринимаю ничего нового, то народ обогащается;
когда во мне не будет никакой страсти, то народ сделается простодушным".

[96t58c] **Д. П. Конисси**
Когда не будет мелочности в управлении государством, то народ обогатится.
А когда управление государством мелочно, то народ обеднеет.
О, беда! Где благо, там и несчастье.
О, благо! Где беда, там и счастье.
Но я не знаю, где оканчивается беда и где начинается счастье.
Где нет правды, там люди будут относиться к правде как к чему-то странному, к добру - как к призрачному.
Издавна люди находятся в заблуждении, поэтому святой муж никогда не сделает им уступки.
Он не корыстолюбив, но ничего не раздает им.
Он - праведник, поэтому он ничего не сделает своевольно.
Хотя он - светило для всего мира, но не любит блеска.

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[96t59c] **Д. П. Конисси**
Для того чтобы служить небу и управлять людьми, всего лучше соблюдать воздержание.
Воздержание - это первая ступень добродетели, которая и есть начало нравственного совершенства.
Человек высокой нравственности преодолеет всякую трудность.
Глубина и могущество силы преодолевшего всякую трудность неизмеримы.
Он может быть владыкою мира.
Владыка мира и есть мать вселенной.
Мать вселенной будет жить вечно, ибо она имеет глубокий корень и крепкое основание.

[96t60c] **Д. П. Конисси**
Управление великой страной напоминает приготовление вкусного блюда из мелких рыб.
Когда святой муж будет управлять страною, то злой дух перестанет быть богом.
Это, впрочем, не значит, что злой дух перестанет быть богом (или духом), - но люди не будут терпеть вреда от него.
Святой муж никому не сделает вреда и никто не повредит ему.
Поэтому нравственность святого мужа все более и более усовершенствуется.

[96t61c] **Д. П. Конисси**
Великая страна похожа на устье реки.
Совокупление вселенной есть начало всего мира.
Самка всегда побеждает самца потому, что она тиха и спокойно стоит ниже самца.
Когда большая страна стоит ниже маленькой, то первая завладеет последней.
Когда маленькая страна стоит ниже большой, то первая завладеет последней.
Отсюда видно, что стоящая ниже других страна будет владычествовать над всеми другими.
Что такое большая страна и маленькая?
Большая страна - вместилище многих народов, а маленькая - вместилище немногих.
Если правитель страны будет стоять ниже других, то он осуществит свой добрый замысел.
Отсюда ясно, что желающий быть великим должен быть ниже всех.

[96t62c] **Д. П. Конисси**
Тао есть глубина бытия.
Оно и есть сокровище добрых людей.
Оно также и есть то, что держат злые люди.
Изящные слова могут быть куплены ценою.
Добрые поступки могут быть совершаемы всеми.
Хотя люди злы, но нельзя совсем бросить их.
Выбирают царя и трех великих сановников.
Имея в руках драгоценный камень, они разъезжают в колесницах, но это бесконечно хуже, нежели проповедовать Тао, сидя на одном месте.
В чем заключается причина того, что в древности Тао глубоко уважалось?
Не в том ли заключается, что благодаря Тао прощались преступники?
Оттого, быть может, в древности Тао почиталось во всем мире.

[96t63c] **Д. П. Конисси**
Все должны быть бездеятельными.

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Всем следует соблюдать полное спокойствие.
Все должны употреблять простейшую пищу.
Великое есть малое, многое - не многое.
Ненавидящим вас отмстите добром.
Когда вы благополучны, то подумайте, что нужно предпринять во время беды, так как великая беда начинается с незначительной.
Беда всего мира происходит из мелочи, как великое дело - из малых.
Святой муж не желает быть великим мира, поэтому и совершает великое дело.
Легко достигнутое согласие не заслуживает доверия.
Где много легких дел, там много и трудных.
Вот почему святой муж всегда живет как в беде, поэтому для него не существует беды.

[96t64c] **Д. П. Конисси**
Не трудно держать легкую вещь.
Легко предотвратить (беду) до полного обнаружения.
Слабого легко разбить, мелкого легко рассеять.
Следует устраивать защиту тогда, когда еще нет (в том) надобности (т.е. нет врагов).
Следует заботится о спокойствии страны тогда, когда еще в ней все в порядке.
Дерево, которого нельзя обнять руками (т.е. большое), выросло из маленького.
Девятиэтажная башня созидается из клочков земли.
Чтобы пройти тысячу верст, нужно начать ходьбу с одного шага.
Кто может создать, тот может и разрушить.
Имеющий может потерять.
Святой муж ничего не создает, поэтому ничего не разрушает;
он ничего не имеет, поэтому ничего не потеряет.
Кто, предпринимая дело, спешит наскоро достигнуть результата, тот ничего не сделает.
Кто осторожно оканчивает свое дело, как начал, тот не потерпит неудачи.
Поэтому святой муж всегда старается быть беспристрастным, не придавать ценности труднодобываемым вещам и не слушать бесплодного учения.
Он повторяет то, что делалось многими.
Он будет стараться, чтобы пособить естественному течению вещей, но ни в каком случае, не препятствовать ему.

[96t65c] **Д. П. Конисси**
В древности исполнявшие Тао не старались просветить народ: они держали его в невежестве.
Причина того, что трудно управлять народом, заключается в том, что народ просвещается и в нем много умных.
Управляющий страною посредством умствования погубит ее.
Когда страна управляется без всякого умствования, то в ней будет благоденствие.
Знающий (сущность) этих двух пунктов будет образцом нравственной жизни (для народа).
Его будут называть (человеком) непостижимой добродетели.
О, глубока и непостижима нравственность!
Она противоположна по своему существу всему вещественному, но никогда не сопротивляется ничему.
Она соблюдает великое послушание.

[96t66c] **Д. П. Конисси**

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Причина того, что реки и моря суть цари многочисленных долин (по которым текут речки), заключается в том, что первые находятся ниже последних.
Вот почему реки и моря суть цари многочисленных долин.
Когда святой желает поднять народ, то понижает его.
Когда он желает поставить его вперед, то ставит его назад.
Отсюда - когда народ займет высокое место, то не будет гордиться;
когда пойдет вперед, то никому не сделает вреда.
Когда осуществится все, что сказано мною, то на всей земле будет мир.
Когда будет мир на всей земле, то не будет ссоры.

[96t67c] **Д. П. Конисси**
На всей земле люди говорят, что мое Тао велико.
Правда, оно похоже на безумство, но несомненно велико.
Я имею три преимущества, которые я сохраняю как сокровище.
Первое из трех сокровищ есть человеколюбие.
Второе - бережливость.
Третье - смирение или то, благодаря чему я не желаю быть руководителем для всей земли.
Человеколюбивые храбры.
Бережливые щедры.
Смиренные или не желающие быть руководителями для всей земли будут полезны на долгое время.
Кто храбр, не зная человеколюбия, кто щедр, не зная бережливости, кто идет вперед, не зная смирения, тот погибнет.
Кто ведет войну ради человеколюбия, тот победит врагов.
Если он защитит народ, то оборона будет сильна.
Это потому, что его спасет Небо, которое дорожит подобным человеком.

[96t68c] **Д. П. Конисси**
Истинно просвещенный человек никогда не воюет.
Превосходный воин никогда не разгневается.
Победитель никогда не попросит содействия постороннего.
Умеющий пользоваться людьми охотно занимает низкое место, что называется добродетелью без сопротивления, средством для (благоразумного) пользования (услугами) людей и, наконец, согласованием с Небом.
Таково древнее постановление.

[96t69c] **Д. П. Конисси**
В "военном искусстве" говорится, что на войне я никогда не бываю активным, а - пассивным.
Не сделав ни шага вперед, идти назад аршин - значит уступить врагам оспариваемое без сопротивления.
Когда нет врагов, то не бывает войны.
Нет беды тяжелее, чем презирать врагов.
Презирать врагов - все равно что бросить богатства без надобности.
Плачущий об увеличении своего войска всегда будет победителем.

[96t70c] **Д. П. Конисси**
Я говорю, что очень легко приобрести знание и творить благие дела.

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Между тем на всей земле никто не знает этого и не делает благих дел.
В словах должен быть принцип, в делах - господин.
Нет знания.
Вот почему я не знаю ничего.
Знающих меня мало, поэтому я почтителен.
Отсюда святой муж надевает на себя худую одежду, но в себе имеет драгоценный камень.

[96t71c] **Д. П. Конисси**
Кто, зная много, держит себя как незнающий ничего, тот - нравственный муж.
Кто, не зная ничего, держит себя, как знающий много, тот болен.
Кто болеет телесною болезнью, тот еще не (есть) действительно больной.
Святой муж никогда не болеет, ибо он не знает болезни, хотя болеет (телом).

[96t72c] **Д. П. Конисси**
Когда народ перестает бояться сильного, то сильный нападет на него.
Каково бы ни было жилище, оно для святого не тесно.
Каково бы ни было место рождения, для святого все равно.
Никакой предмет не стесняет его, поэтому и он не стесняет никого.
Хотя святой хорошо знает свое достоинство, но никогда не обнаружить этого.
Хотя ему не чуждо самолюбие, но он никогда не гордится.
Вот почему все должны удалиться от первого и приблизиться к последнему.

[96t73c] **Д. П. Конисси**
Кто силен и дерзок, тот убьет людей.
Кто силен, но не дерзок, тот оживит людей.
Эти оба либо полезны, либо вредны.
Никто не знает, почему небо любит один предмет, а другой нет.
Решить этот вопрос даже святой муж не может.
Небесное Тао никогда не ссорится, поэтому оно побеждает всех.
Хотя оно мало говорит, но обсуждает лучше, нежели многоречивые.
Никто не вызывает (Тао), но оно присутствует везде.
Нам кажется, что оно ничего не делает, но на самом деле оно действует лучше всех.
Небесная сеть не плотна и как будто пропускает все предметы через себя; но из нее ничего не выйдет наружу.

[96t74c] **Д. П. Конисси**
Народ, не боящийся смерти, нельзя страшить смертью.
Народ, приученный бояться смерти, нельзя страшить делами, могущими причинить ему смерть.
Есть люди, должность которых - убивать.
Убивающий людей вместо палача называется наместником убийцы.
Наместник убийцы повредит свою руку, совершая убийство.

[96t75c] **Д. П. Конисси**
Оттого народ голодает, что слишком велики и тяжелы государственные налоги.
Это именно - причина бедствия народа.
Народ сделается непослушным, если правительство будет хлопотать о нем чрезмерно много.

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Это именно - причина непослушания народа.
Когда народ слишком сильно ищет жизни, то он будет смотреть на смерть как на самое легкое дело.
Это и есть причина пренебрежительного отношения народа к смерти.
Вот почему не ищущий жизни мудрее ищущего ее.

[96t76c] **Д. П. Конисси**
Новорожденный младенец нежен и слаб.
Труп мертвеца крепок и не гибок.
Только что распустившееся растение нежно и слабо.
Засохшее растение твердо и не гибко.
Отсюда ясно, что нежное и слабое живет.
Сильное войско не победоносно.
Нельзя поломать связку прутьев.
Сильное находится внизу, а слабое - наверху.

[96t77c] **Д. П. Конисси**
Небесное Тао похоже на человека, натягивающего тетиву на лук:
высокий поднимает лук наверх, а низкий поднимает взор наверх.
Имеющий избыток потерпит потерю.
Страдающий недостатком будет иметь избыток.
Потому что небесное Тао всегда отнимает у изобилующих и отдает страдающим недостатком.
Человеческое Тао, впрочем, наоборот: оно отнимает от не имеющих и отдает изобилующим.
Поэтому кто посвящает свой избыток всему миру, тот имеет Тао.
Святой муж делает много, но не хвалится сделанным;
совершает заслуги, но не признает их, потому что он не желает обнаружить свою мудрость.

[96t78c] **Д. П. Конисси**
Хотя в мире нет предмета, который был бы слабее и нежнее воды, но она может разрушить самый твердый предмет.
В мире нет вещи, которая победила бы воду, ибо она нежнее и слабее всех вещей.
Известно, что слабое существо побеждает сильное, нежное - крепкое, но никто этого не признает.
Святой муж говорит, что получивший (от царя) удел сделается господином;
но принимающий на себя несчастье страны сделается царем ее.
Голос истины противен слуху.

[96t79c] **Д. П. Конисси**
После сильной ненависти останется слабая ненависть.
Ненавидящий, хоть слабо, не может творить добро для ненавистного.
Святой берет от всех клятвенное свидетельство, но не притесняет никого.
Нравственный человек соблюдает клятву, а безнравственный нарушает.
Небесное Тао не имеет родственников, поэтому оно всегда склоняется к добрым людям.

[96t80c] **Д. П. Конисси**
Так как в маленьком государстве мало народа, то хотя в нем много лучших орудий, но они останутся без употребления и без надобности.
Народ такого государства потеряет всякую предприимчивость и умрет на месте своего рождения, не

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двигаясь никуда.
Если у него много возов и кораблей, то они останутся без употребления.
Хотя он имеет благоустроенное войско, но негде выставить его.
Он будет плесть веревку, чтобы ею оградить свое государство.
Хотя он кушает хорошо, одевается красиво, устраивает покойное жилище и живет весело, но существование его будет бесполезно.
Хотя такое государство находится с соседним в таком близком расстоянии, что слышны пение петухов и лай собак в нем, но сообщения между ними никогда не будет.

[96t81c] **Д. П. Конисси**
Голос истины неизящен, а изящная речь лжива.
Нравственный человек не красноречив, а красноречивый - лжец.
Мудрец не знает многого, а знающий много - не мудрец.
Святой муж ничем не запасается.
Если запасается чем-нибудь, то для других.
Когда он имеет что-нибудь, то все раздает другому.
Поэтому запас его все более и более увеличивается.
Небесное Тао полезно: оно не имеет в себе ничего вредного для людей.
Тао святых - творить добро и не ссориться.

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[97t01c] **В. В. Малявин**
Путь, о котором можно поведать, - не постоянный Путь.
Имя, которое можно назвать, - не постоянное Имя.
Где имени нет - там начало всех вещей,
Где имя есть - там мать всех вещей.
Посему, постоянно не имея желания, видишь его исток,
А постоянно имея желание, видишь его исход.
То и другое является совместно,
Они имеют разные имена, но одинаково сказываются.
В сокровенном есть еще сокровенность:
Вот откуда исходит все утонченное.

[97t02c] **В. В. Малявин**
Когда в мире узнают, что прекрасное - прекрасно, тотчас появляется уродство.
Когда в мире узнают, что доброе - добро, появляется зло.
Наличное и отсутствующее друг друга порождают.
Трудное и легкое друг друга создают.
Длинное и короткое друг друга выявляют.
Высокое и низкое друг друга устанавливают.
Музыка и голос друг другу откликаются.
Предыдущее и последующее друг за другом следуют.
Так будет всегда.
Посему премудрый человек предается делу недеяния
И претворяет бессловесное учение.
Десять тысяч вещей созидают - и он ничего не отвергает,
Рождают - и он ничем не владеет.
Все свершают - и он за это не держится.
Успехи приходят - и он не помещает себя в них.
Он ни в чем не пребывает - и от него ничто не уходит!

[97t03c] **В. В. Малявин**
Не возвышайте "достойных" - тогда люди не будут соперничать.
Не цените редкостные товары - тогда люди не будут разбойничать.
Не выставляйте напоказ привлекательные вещи - тогда в людских сердцах не будет смущения.
Вот почему премудрый человек, управляя людьми,
Опустошает их головы
И наполняет их животы,
Ослабляет их стремления
И укрепляет их кости.
Он всегда делает так, что у людей нет ни знаний, ни желаний,
А знающие не осмеливаются что-либо предпринять.
Действуй неделанием - и во всем будет порядок.

[97t04c] **В. В. Малявин**
Путь - все вмещающая в себя пустота,
Пользуйся ею - и она как будто не переполняется.

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О, бездна! Предок десяти тысяч вещей!
Тупит свои острые края,
Развязывает свои узлы,
Смиряет свое свечение,
Уподобляется своему праху.
Неуловимое! Оно как будто существует вечно.
Я не ведаю, чье оно дитя.
Кажется, оно предшествует Верховному Владыке!

[97t05c] **В. В. Малявин**
Небо и Земля не обладают человечностью,
Для них вся тьма вещей - что соломенные собаки.
Премудрый человек не обладает человечностью,
Для него все люди - что соломенные собаки.
Пространство между Небом и Землей
Подобно кузнечным мехам:
Пустое - а нельзя его устранить,
Надави на него - и из него выйдет еще больше.
Кто копит знания, тот скоро утомится,
Так не лучше ли держаться срединности?

[97t06c] **В. В. Малявин**
Дух, клонящийся долу, не умирает;
Сие зовется Сокровенной Родительницей.
Врата Сокровенной Родительницы
Называются корнем Неба и Земли.
Вьется и вьется, такой переменчивый!
Пользу его исчерпать невозможно.

[97t07c] **В. В. Малявин**
Небо вечно, Земля неизбывна.
Небо и Земля вечны и неизбывны благодаря тому, что не существуют для себя.
Вот почему они могут быть вечны и неизбывны.
Оттого премудрый человек ставит себя позади, а оказывается впереди;
Не думает о себе - и себя сохраняет.
Не желает ничего для себя -
Не потому ли может обрести все свое?

[97t08c] **В. В. Малявин**
Высшее благо подобно воде:
Вода приносит благо всей тьме вещей и ни с чем не борется.
Собирается в местах, которых люди избегают,
Вот почему она близка Пути.
Для жизни благотворна земля;
Для сердца благотворна глубина;
В общении благотворна доброта;

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В речах благотворно доверие;
В правлении благотворно смирение;
В деяниях благотворно умение;
В движениях благотворно само время.
Лишь там, где нет соперничества, не будет и ущерба.

[97t09c] **В. В. Малявин**
Чем удерживать наполненное до краев,
Лучше вовремя остановиться.
Кто старается наточить острее,
Не сохранит достигнутого надолго.
Коли золото и яшма заполнили покои,
Никому не под силу их сберечь.
Тот, кто кичится богатством и знатностью,
Сам навлечет на себя беду.
Подвиг совершен, слава явилась, а сам скрылся -
Вот Путь Небесный.

[97t10c] **В. В. Малявин**
Пестуй душу, обнимай Единое - можешь ли не терять их?
Сосредоточь дух, приди к мягкости - можешь ли быть как младенец?
Очищай сокровенное зеркало - можешь ли быть без изъяна?
Люби народ, блюди порядок в царстве - можешь ли пребывать в недеянии?
Небесные врата отворяются и затворяются - можешь ли быть женственным?
Постигай все в четырех пределах - можешь ли обойтись без знания?
Порождает и вскармливает,
Все рождает и ничем не обладает.
Всему поспешествует, а не ищет в том опоры,
Всех старше, а ничем не повелевает:
Вот что зовется сокровенным совершенством.

[97t11c] **В. В. Малявин**
Тридцать спиц колеса сходятся в одной ступице,
Но польза от колеса в том, что в ступице нет ничего.
Лепят из глины сосуд,
Но польза от сосуда в том, что внутри него нет ничего.
Прорезывают окна и двери, чтобы получился дом:
А польза от дома там, где дома нет.
Поистине:
То, что имеешь, приносит выгоду.
А то, чего не имеешь, приносит пользу.

[97t12c] **В. В. Малявин**
От пяти цветов у людей слепнут глаза.
От пяти звуков у людей глохнут уши.
От пяти ароматов люди не чувствуют вкуса.

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Тот, кто гонится во весь опор за добычей, теряет разум.
Редкостные товары портят людские нравы.
Вот почему премудрый человек
Служит утробе и не служит глазам
И потому отвергает то и берет это.

[97t13c] **В. В. Малявин**
Милость бесчестит: ее опасайся.
Цени великое несчастье как самого себя.
Что значит "милость бесчестит: ее опасайся"?
Милость для нас - униженье.
Бойся, когда ее получаешь,
Бойся, когда ее теряешь.
Вот что значит "милость бесчестит: ее опасайся".
Что значит "цени несчастье как самого себя"?
Оттого, что у меня есть "я", у меня есть и несчастье.
Не будь у меня моего "я", могу ли я быть несчастлив?
Поистине: тому, кто ценит себя больше мира,
Можно вверить мир.
Тому, кто любит себя, как мир,
Можно вручить мир.

[97t14c] **В. В. Малявин**
Смотрю на него и не вижу: называю его глубочайшим.
Вслушиваюсь в него и не слышу: называю его тишайшим.
Касаюсь его и не могу ухватить: называю его мельчайшим.
Эти три невозможно определить,
Посему я смешиваю их и рассматриваю как одно.
[Это одно] вверху не светло, внизу не темно,
Тянется без конца и без края, нельзя дать ему имя.
И вновь возвращается туда, где нет вещей.
Оно зовется бесформенной формой, невещественным образом,
Оно зовется туманным и смутным.
Встречаешь его - не видишь его главы,
Провожаешь его - не видишь его спины.
Держаться Пути древних,
Чтобы повелевать ныне сущим,
И знать Первозданное Начало -
Вот что такое основа и нить Пути.

[97t15c] **В. В. Малявин**
Те, кто в древности претворял Путь,
Погружались в утонченное и изначальное, сокровенно все проницали.
Столь глубоки они были, что познать их нельзя.
Оттого, что познать их нельзя,
Коли придется описать их облик, скажу:

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Сосредоточенные! Словно переходят реку в зимнюю пору.
Осторожные! Словно опасаются беспокоить соседей.
Сдержанные! Словно в гостях.
Податливые! Словно тающий на солнце лед.
Могучие! Словно один цельный ствол.
Все вмещают в себя, словно широкая долина.
Все вбирают в себя, словно мутные воды.
Если мутной воде дать отстояться, она станет чистой.
А то, что долго покоилось, сможет постепенно ожить.
Кто хранит этот Путь, не знает пресыщенья.
Не пресыщаясь, он лелеет старое и не ищет новых свершений.

[97t16c] **В. В. Малявин**
Дойди в пустоте до предела.
Блюди покой со всем тщанием.
Все вещи в мире возникают совместно,
Я так прозреваю их возврат.
Вещи являются без порядка, без счета,
И каждая возвращается к своему корню.
Возвращение к корню - это покой,
Покой - это возвращение к судьбе.
Возвращение к судьбе - это постоянство,
Знание постоянства - это просветленность,
А не знать постоянства - значит слепотой навлечь беду.
Кто знает постоянство, тот все вместит в себя;
Кто все вместит в себя, тот беспристрастен.
Кто беспристрастен, тот царствен,
Кто царствен, тот подобен Небу.
Кто подобен Небу, тот претворяет Путь.
Кто претворяет Путь,
Тот пребудет долго
И до конца дней избегнет вреда.

[97t17c] **В. В. Малявин**
С наивысшими было так: низы просто знали, что они есть.
Ниже стояли те, кого все любили и прославляли.
Еще ниже стояли те, кого боялись,
А ниже всех - те, кого презирали.
Тому, кто в себе не имеет достаточно доверия, доверия не окажут.
Нерешительный! Вот так он ценит слова.
Добьется успеха, сделает дело,
А люди говорят: "У нас все получилось само собой".

[97t18c] **В. В. Малявин**
Когда Великий Путь в упадке, являются "человечность" и "долг".
Когда возникают суемудрие и многознайство, является великая ложь.

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Когда среди родичей нет согласия, являются почтительность и любовь.
Когда государство во мраке и в смуте, являются "преданные подданные".

[97t19c] **В. В. Малявин**
Устраните "мудрость", отбросьте "разумность",
И польза людям будет стократная.
Устраните "человечность", отбросьте "справедливость",
И люди вернутся к почитанию и любви.
Устраните ловкость, не ищите выгоды,
И в мире не станет воров и разбойников.
Три эти суждения не открывают всей истины,
Посему добавлю кое-что сюда относящееся:
Будь безыскусен, храни первозданную цельность;
Избавляйся от себялюбия, не угождай желаниям.

[97t20c] **В. В. Малявин**
Отбрось ученость, и не будешь знать печали.
"Конечно!" и "Ладно!" - далеки ль друг от друга?
Красота и уродство - что их разделяет?
Страхи людские - нельзя их не страшиться.
Темное! Пустынное! Не достать его дна!
Все люди исполнены радости,
Словно празднуют великую жертву или весной восходят на башню.
Я один покоен, ничем не выдаю себя, как младенец, еще не улыбнувшийся,
Бессильно влачащийся путник - и некуда возвращаться!
Все вокруг имеют в избытке,
Я один как будто лишен всего.
У меня сердце глупца - смутное, простодушное!
Обыкновенные люди так скоры на суд,
Я один пребываю в неведении.
Обыкновенные люди судят так тщательно,
Я один отрешен и бездумен.
Покоен в волнении! Словно великое море.
Мчусь привольно! Словно нет мне пристанища.
У обыкновенных людей на все есть причина,
Я один прост и прям, словно неуч.
Я один не таков, как другие,
Потому что умею кормиться от Матери.

[97t21c] **В. В. Малявин**
Сила всевмещающего совершенства исходит единственно от Пути.
Путь же вот что такое: туманное, смутное.
О, смутное! О, туманное! А в нем есть образы!
О, туманное! О, смутное! А в нем есть нечто!
О, сокрытое! О, темное! А в нем есть семена.
Эти семена такие подлинные! Они дают уверенность.

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С древности и поныне имя его не преходит,
Благодаря ему опознаем величие превращений.
Откуда я знаю, что таково величие всех превращений?
Благодаря этому.

[97t22c] **В. В. Малявин**
Что скривилось - тому быть целым.
Что согнулось - тому быть прямым.
Порожнему - быть полным.
Ветхому - новым быть.
Кто имеет мало, получит много.
Кто имеет много, тот слеп.
Вот почему премудрый держится за Единое
И так становится мерилом мира.
Не имеет "своего взгляда" и потому просветлен.
Не имеет "своего мнения" и потому всем светит.
Не рвется вперед и потому имеет заслуги.
Не хвалит себя и потому живет долго.
Он ни с кем не соперничает, и никто в мире не соперничает с ним.
Поговорка древних: "Кривому - быть целым" разве пустые слова?
Быть воистину целым только ему дано.

[97t23c] **В. В. Малявин**
Неслышное веление - то, что таково само собой.
Сильный ветер не продержится все утро.
Внезапный ливень не продержится весь день.
Кто создает их? Небо и Земля.
Даже Небу и Земле не сотворить ничего долговечного,
Тем менее это доступно человеку!
Посему тот, кто предан Пути, един с Путем.
Тот, кто предан совершенству, един с Совершенством.
А тот, кто предан утрате, един с утратой.
Того, кто един с Путем, Путь тоже принимает.
Тому, кто един с Совершенством, Путь дает Совершенство,
А того, кто един с утратой, Путь тоже теряет.
Лишь тому, кто недостаточно доверяет другим,
Тоже не будет доверия.

[97t24c] **В. В. Малявин**
Кто встал на цыпочки, долго не простоит.
Кто широко шагает, далеко не уйдет.
Кто имеет свой взгляд, немного сможет понять.
Кто имеет свою правду, немногих сможет убедить.
Кто рвется вперед, славы не стяжает.
Кто радеет за себя, долго не проживет.
Для Пути это только "лишнее угощение, напрасное хождение".

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Для людей это только повод для ненависти.
Посему претворяющий Путь так не поступает.

[97t25c] **В. В. Малявин**
Есть нечто, в хаосе завершенное,
Прежде Неба и Земли рожденное.
Пустотное! Безбрежное!
Само в себе пребывает и не меняется.
Растекается повсюду и не знает преград.
Можно считать это Матерью Поднебесной.
Я не знаю, как называть его.
Давая ему прозвание, скажу: "Путь".
Если придется дать ему имя, скажу: "Великий".
"Великое" значит "распространяющееся повсюду",
"Распространяться повсюду" значит "уходить далеко",
"Уходить далеко" значит "возвращаться".
Воистину:
Путь велик,
Небо велико,
Земля велика
И Господин человека тоже велик.
Во вселенной есть четыре великих, и Господин человека - один из них.
Человеку образец - Земля.
Земле образец - Небо.
Небу образец - Путь.
А Пути образец - то, что таково само по себе.

[97t26c] **В. В. Малявин**
Тяжелое - корень легкого.
Покой - господин подвижности.
Вот почему мудрец, проведя в странствии целый день,
Не отлучится от своей поклажи.
Даже обладая прекрасным дворцом,
Он сидит безмятежно, воспаряя привольно над миром.
Как может господин тысяч колесниц
Относиться к себе легкомысленнее, чем к царству?
Кто легкомыслен, лишится корня.
Кто спешит, потеряет в себе господина.

[97t27c] **В. В. Малявин**
Умеющий ходить не оставляет следов.
Умеющий говорить никого не заденет словом.
Умеющий считать не пользуется счетами.
Умеющий запирать не пользуется засовом, а запертое им не отпереть.
Умеющий связывать не пользуется веревкой, а связанное им не развязать.
Вот почему премудрый человек всегда спасает людей и никого не отвергает.

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Всегда спасает вещи и ничего не отвергает.
Это зовется "сокрытое преемствование просветленности".
Посему добрый человек - учитель недоброму человеку,
А недобрый человек - орудие доброму человеку.
Не чтить учителя, не любить орудие -
Тут и великий ум впадет в заблуждение.
Вот что такое предел утонченности.

[97t28c] **В. В. Малявин**
Знай свое мужское, но блюди свое женское:
Станешь ущельем Поднебесного мира.
Если уподобишься ущелью мира,
Превечное Совершенство не оставит тебя.
Тогда будешь как новорожденный младенец.
Знай свое светлое, но блюди свое темное:
Станешь образцом для Поднебесного мира.
Если станешь образцом для мира,
Превечное Совершенство не потерпит ущерба.
Тогда вернешься к Беспредельному.
Зная свою славу, но блюдя себя в умалении,
Станешь долиной Поднебесного мира.
Если уподобишься долине мира,
Превечное Совершенство будет в достатке.
Тогда будешь как Цельный Ствол.
Когда Цельный Ствол разрубят, появляются предметы;
А пользование премудрого таково, что он встает во главе чинов:
Великий резчик ничего не разрезает.

[97t29c] **В. В. Малявин**
Когда кто-то хочет завладеть миром и переделать его,
Я вижу, что он не добьется своей цели.
Мир - божественный предмет, переделать его нельзя.
Кто будет его переделывать, погубит его;
Кто будет держаться за него, потеряет его.
Среди вещей одни действуют, другие следуют,
Одни пышут жаром, другие источают холод,
Одни сильны, другие слабы,
Одни расцветают, другие клонятся к упадку.
Вот почему премудрый человек отвергает крайности, отвергает излишества, отвергает роскошь.

[97t30c] **В. В. Малявин**
Тот, кто берет Путь в помощь господину людей,
Не подчиняет мир силой оружия:
Ибо это навлечет скорое возмездие.
Где стояло войско, там вырастут бурьян и колючки,
Где прошла война, там будет голодный год.

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Искусный [стратег] ценит только плод
И не пользуется случаем, чтобы стать сильнее.
Одержав победу, не кичится;
Одержав победу, не бахвалится;
Одержав победу, не гордится.
Он побеждает словно поневоле.
Он побеждает - и не показывает силы.
Кто накопил силу, быстро одряхлеет,
Это означает "противиться Пути".
А кто противится Пути, скоро погибнет.

[97t31c] **В. В. Малявин**
Доброе оружие - зловещее орудие.
Многим вещам оно ненавистно,
И тот, кто имеет Путь, его не держит.
Благой государь в своем доме чтит левое,
А, идя войной, чтит правое.
Оружие - зловещее орудие, благородный муж его не держит,
Применяют его, только если к тому принудят,
И применять его нужно сдержанно и бесстрастно.
Одержав победу, не гордись содеянным,
Кто гордится победой, тот радуется убийству.
А кто рад убийству, тот не преуспеет в мире.
В счастливых событиях ценится левое,
В несчастных событиях ценится правое.
Младший полководец стоит слева,
Старший полководец стоит справа:
Значит, они стоят как на похоронах.
На убийство множества людей откликайтесь скорбным плачем,
Победу на войне отмечайте траурным обрядом.

[97t32c] **В. В. Малявин**
Путь вечно безымянен;
Цельный Ствол хотя и невелик,
В мире над ним никто не властен.
Если князья и цари смогут держаться его,
Все вещи им покорятся сами,
Небо и Земля в согласии соединятся и породят сладкую росу,
И та сама, без приказания, извергнется поровну на всех.
Где есть порядок, есть и имена.
Как только появляются имена,
Надобно знать, где в знании остановиться.
Кто знает, где остановиться в знании,
Сможет избежать большой беды.
Великий Путь для мира
Все равно что полноводная река и море для ручья.

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[97t33c] **В. В. Малявин**
Знающий других умен.
Знающий себя просветлен.
Победивший других силен.
Победивший себя могуч.
Кто знает, в чем достаток, богат.
Кто действует решительно, имеет волю.
Кто не теряет того, что имеет, долговечен.
А кто не гибнет в смерти, живет вечно.

[97t34c] **В. В. Малявин**
Великий Путь разливается привольно!
Он может быть и слева, и справа.
Все вещи опираются на него, чтобы жить,
И он их не отвергает,
Во всем достигает успеха,
И не имеет славы.
Он одевает и кормит все вещи,
Но им не хозяин,
Вечно лишенный желаний -
Его можно причислить к тому, что мало.
Все вещи вверяют себя ему,
А он все же им не хозяин -
Его можно причислить к тому, что велико.
Оттого, что он никогда не считает себя великим,
Он и может воистину быть велик.

[97t35c] **В. В. Малявин**
Держись Великого Образа,
И Поднебесная к тебе придет,
Придет - и знать не будет зла,
Всюду будет царить великий мир,
Где музыка звучит и яства на столе,
Там всякий путник мимо не пройдет.
Но слово, которое исходит от Пути,
Так блекло! Различишь его едва ли.
Смотришь на него - не можешь его видеть.
Слушаешь его - не можешь слышать.
Пользуйся им - за целый век не исчерпаешь.

[97t36c] **В. В. Малявин**
Если хочешь сжать,
Прежде нужно растянуть.
Если хочешь ослабить,
Прежде нужно усилить.

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Если хочешь развалить,
Прежде нужно возвеличить.
Если хочешь отнять,
Прежде нужно дать.
Вот что зовется "опережающим прозрением".
Мягкое и слабое одолеет твердое и сильное.
Рыбе лучше не покидать глубины,
А то, что приносит царству благо, нельзя показывать людям.

[97t37c] **В. В. Малявин**
Путь вечно в недеянии,
А в мире все делается.
Если князья и цари смогут блюсти его,
Вещи сами себя претворят.
Если потом они возымеют желание действовать,
Я сдержу их безымянной простотой.
Безымянная простота не таит никаких желаний.
Когда в покое не родится желаний,
Поднебесный мир выправится сам собой.

[97t38c] **В. В. Малявин**
Высшее совершенство не хочет совершенства,
Вот почему в нем есть совершенство.
Низшее совершенство хочет совершенства,
Вот почему в нем нет совершенства.
Высшее совершенство ничего не делает и не имеет на то причин.
Низшее совершенство действует и имеет на то причины.
Высшая человечность действует, но не имеет на то причин.
Низшая человечность действует и имеет на то причины.
Высшая справедливость действует и имеет на то причины.
Высшее благочестие действует, и, если отклика нет,
Оно засучит рукава и принудит к покорности.
А посему:
Когда утратили Путь, появилось совершенство;
Когда утратили совершенство, появилась человечность;
Когда утратили человечность, появилась справедливость;
Когда утратили справедливость, появилось благочестие.
Благочестие - истощенье преданности и доверия и начало всякой смуты.
Знать наперед - это только цветочки Пути и начало невежества.
Вот почему великий муж находит приют в глубоком и не живет мелким,
Он находит приют в корне и не живет цветочками.
Он не принимает второе и берет первое.

[97t39c] **В. В. Малявин**
Из тех, кто в древности обрел единое:
Небо, обретя единое, стало чистым;

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Земля, обретя единое, стала покойной;
Духи, обретя единое, стали божественными;
Долины, обретя единое, стали полны;
Вся тьма вещей, обретя единое, живет;
Князья и цари, обретя единое, правят Поднебесной.
Так все происходит благодаря единому.
Небо, не будучи чистым, не расколется ли?
Земля, не будучи покойной, не растрясется ли?
Духи, не будучи божественными, не обессилят ли?
Долины, не будучи наполненными, не оскудеют ли?
Вся тьма вещей, не имея в себе жизни, не исчезнет ли?
Князья и цари, не имея почета и славы, не падут ли?
Посему корень почета - униженность.
Основа славы - безвестность.
Оттого князья и цари зовут себя сиротами, одинокими, беспомощными.
Не значит ли это, что для них униженность - корень?
Разве нет?
Имея множество колесниц, считай, что у тебя нет колесниц.
Не желай ни блестеть, словно прекрасная яшма,
Ни быть твердым, словно простой булыжник.

[97t40c] **В. В. Малявин**
Возвращение - это действие Пути.
Слабость - это применение Пути.
Все вещи в мире исходят из сущего,
А сущее исходит из отсутствующего.

[97t41c] **В. В. Малявин**
Высшие люди, узнав о Пути, являют усердие и претворяют его.
Обычные люди, узнав о Пути, отчасти следуют ему, отчасти нет.
Низшие люди, узнав о Пути, громко смеются над ним.
Если б они не смеялись, это не был бы Путь.
А потому издавна говорят так:
Пресветлый Путь кажется мраком.
Путь, ведущий вперед, кажется отступлением.
Ровный Путь самый труднопроходимый.
Высшее Совершенство подобно долине.
Великая чистота кажется позором.
Беспредельное совершенство кажется ущербностью.
Незыблемое совершенство кажется потворством.
Настоящая искренность кажется притворством.
Великий квадрат не имеет углов.
Великий сосуд делается всего дольше.
Великая музыка слышна всего меньше.
Великий образ не имеет формы.
Но только Великий Путь сокрыт и безымянен,

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Он все дает и все завершает.

[97t42c] **В. В. Малявин**
Путь рождает Одно,
Одно рождает Два,
Два рождает Три,
А Три рождает всю тьму вещей.
Все вещи несут в себе Инь и обнимают Ян,
Пустотное дыхание приводит их к согласию.
То, чего люди не любят, -
Это быть "сиротой", "одиноким", "беспомощным",
Но так называют себя цари и князья.
Посему тот, кто теряет, порою приобретает,
А кто приобретает - тот теряет.
Чему люди учили, я тоже учу:
"Злой и сильный умрет не своей смертью".
Пусть это будет мне отцом моих поучений.

[97t43c] **В. В. Малявин**
Самое мягкое в мире покроет самое твердое.
Невещественное войдет в то, что не имеет пустот.
Так узнаем, что от недеяния есть выгода.
Учение без слов, выгоду недеяния
В мире способны понять немногие.

[97t44c] **В. В. Малявин**
Что каждому ближе: слава или жизнь?
Что дороже: жизнь или богатство?
Что хуже: иметь или потерять?
Вот почему кто многое любит, тот много потратит,
А у того, кто много скопил, будут велики и потери.
Если знаешь, как быть довольным, не изведаешь позора.
Если знаешь, где остановиться, избегнешь опасности
И сможешь жить долго.

[97t45c] **В. В. Малявин**
Великое достижение кажется ущербным,
Но польза его беспредельна.
Великая наполненность кажется пустой,
Но польза ее неистощима.
Великая прямота не дает ходить прямо.
Великое искусство не дает сделать искусно.
Великое красноречие не дает сказать красиво.
Быстрые движения одолеют холод,
Но покой одолеет жару.
Кто чист и покоен, сможет выправить мир.

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[97t46c] **В. В. Малявин**
Когда в мире есть Путь,
Верховых лошадей отводят унавоживать поля.
Когда в мире нет Пути,
Боевых коней растят на дальних заставах.
Нет большего преступления, чем потакать вожделению.
Нет больше беды, чем не знать, что имеешь довольно.
Нет большего порока, чем страсть к обладанию.
Посему удовлетворенность знанием того, что имеешь в достатке, - вот неизбывное довольство.

[97t47c] **В. В. Малявин**
Не выходя со двора, можешь познать мир.
Не открывая окна, можешь узреть Небесный Путь.
Чем дальше уходишь, тем меньше узнаешь.
Вот почему премудрый человек
Никуда не ходит - а все знает,
Ни на что не смотрит - а все понимает,
Ничего не делает - а все свершает.

[97t48c] **В. В. Малявин**
Посвящать себя учению - значит каждый день приобретать.
Посвящать себя Пути - значит каждый день терять.
Потеряй и еще потеряй - так дойдешь до недеяния.
Ничего не будешь делать - и все будет делаться.
Завладеет миром тот, кто никогда не занимается делами,
А тот, кто занимается делами, никогда не завладеет миром.

[97t49c] **В. В. Малявин**
У премудрого человека нет постоянного мнения.
Его помышления таковы же, как помышления всех.
Тех, кто добр, я считаю добрыми,
Тех, кто недобр, я тоже считаю добрыми:
Так торжествует добро.
Тем, кто заслуживает доверия, я верю,
Тем, кто доверия не заслуживает, я тоже верю:
Так торжествует доверие.
Премудрый человек, царствуя в мире,
Все вмещает в себя и ради мира замутняет свое сердце.
Все люди напрягают зрение и слух,
А он привечает их, словно детей.

[97t50c] **В. В. Малявин**
Вот: выходят в жизнь и входят в смерть.
Товарищей по жизни - три из десяти,
Товарищей по смерти - три из десяти.

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Жизнь свою в смерть обращающих - тоже три из десяти.
А почему?
Все из-за жажды быть живым в этой жизни.
Известно: тот, кто постиг премудрость сбереженья жизни,
В пути не встретит тигра или носорога,
Вступив в сраженье, избежит разящего клинка.
В нем носорогу некуда воткнуть свой рог,
Тигру некуда вонзить свои когти,
Воину некуда направить свой меч.
Почему так?
Потому что смерти негде поселиться в нем.

[97t51c] **В. В. Малявин**
Путь рождает их, Совершенство взращивает,
Вещество придает им формы, сила обстоятельств их завершает:
Вот почему все вещи почитают Путь и ценят Совершенство.
Путь почитают и Совершенство ценят не по приказу:
Так всегда происходит само собой;
Посему Путь рождает их, Совершенство взращивает,
Они вынашивают их и вскармливают их,
Дают им вырасти, дают им созреть,
Пестуют их, оберегают их.
Все рождает и ничем не обладает.
Всему поспешествует, а не ищет в том опоры,
Всех старше, а ничем не повелевает:
Вот что зовется сокровенным совершенством.

[97t52c] **В. В. Малявин**
В мире есть начало,
Его можно считать Матерью вселенной.
Тот, кто постигает мать, чтобы знать ее дитя,
И познает дитя, чтобы держаться за мать,
До конца своих дней избежит опасности.
Завали свои дыры, затвори свои ворота -
И до конца жизни не будешь знать забот.
Раскрой дыры, нагрузи себя делами -
И до конца жизни себя не спасешь.
Прозреть малое зовется просветленностью,
Держаться мягкости зовется силой.
Воспользуйся свечением, чтобы вернуться к светочу -
Так избавишься от опасности для жизни:
Вот что значит претворять постоянство.

[97t53c] **В. В. Малявин**
Имей я толику знания, то, идя Путем,
Боялся бы только сбиться с него.

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Великий Путь так ровен, так широк,
Но люди любят кривые тропинки.
Палаты царские так чисто прибраны,
Поля же заросли бурьяном, житницы пусты.
Носят шелка, расшитые узорами, на поясе мечи,
Вкусно едят и пьют, в домах избыток всякого добра.
Вот что я зову великим разбоем,
Великого Пути здесь нет в помине!

[97t54c] **В. В. Малявин**
Того, кто прочно стоит, нельзя повалить.
Того, кто крепко обнимает, нельзя оторвать:
Тому дети и внуки не перестанут приносить жертвы.
У того, кто это пестует в себе, совершенство будет подлинным.
У того, кто это пестует в семье, совершенство будет в избытке.
У того, кто это пестует в селении, совершенство будет долгим.
У того, кто это пестует в царстве, совершенство будет неизбывным.
У того, кто это пестует в мире, совершенство будет всеобъемлющим.
А потому смотри на себя исходя из себя,
Смотри на семью исходя из семьи,
Смотри на селение исходя из селения,
Смотри на царство исходя из царства,
Смотри на мир исходя из мира.
Откуда я знаю, что мир таков?
Благодаря этому.

[97t55c] **В. В. Малявин**
Тот, кто хранит в себе глубину совершенства,
Подобен новорожденному младенцу:
Ни скорпионы, ни осы, ни змеи его не ужалят,
Хищные птицы и дикие звери его не схватят.
Его кости и сухожилия мягки, а хватка крепка,
О соитии не знает, а мужская сила в нем есть -
Ибо семя в нем пребывает сполна.
Целый день кричит, а не хрипнет -
Ибо согласие в нем не имеет изъяна.
Знать согласие означает "быть постоянным",
Пребывать в постоянстве означает "быть просветленным",
Прибавлять что-то к жизни - это предвестье несчастья,
Когда ум повелевает жизненной силой - это насилие.
Кто накопит силу, тот одряхлеет:
Это означает "противиться Пути".
А кто противится Пути, тот быстро погибнет.

[97t56c] **В. В. Малявин**
Знающий не говорит,

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Говорящий не знает.
Завали дыры,
Затвори ворота,
Затупи острые края,
Развяжи узлы,
Смири сияние,
Уподобься праху.
Вот что зовется "сокровенным уподоблением".
Посему нельзя его обрести и быть ему родным;
Нельзя его обрести и быть ему далеким.
Нельзя его обрести и ему угодить;
Нельзя его обрести и ему навредить.
Нельзя его обрести и его почитать,
Нельзя его обрести и его унизить.
Вот чем оно ценно в мире.

[97t57c] **В. В. Малявин**
Государством управляй прямо,
На войне применяй хитрость
И посредством бездействия завладевай Поднебесной.
Отчего мне известно, что это так?
Вот отчего:
Чем больше в мире запретов, тем люди беднее.
Чем больше народ знает о выгоде, тем больше в царстве смуты.
Чем больше в народе мастерства и сноровки, тем больше безделиц.
Чем больше в стране законов и приказов, тем больше разбойников.
Посему премудрые люди говорили:
Я не действую, а люди сами становятся лучше,
Я привержен покою, а люди сами себя выправляют,
Я не вмешиваюсь в дела, а люди сами богатеют,
Я не имею желаний, а люди сами блюдут простоту.

[97t58c] **В. В. Малявин**
Когда миром правят отстраненно-покойно,
Люди просты и добродушны.
Когда миром правят придирчиво-строго,
Люди хитры и коварны.
Беда - вот где счастья опора,
Счастье - вот откуда приходит беда.
Кто знает, где их предел?
В них нет ничего навек "правильного".
Правильное станет неправильным,
Доброе станет худым,
И люди пребывают в заблуждении с давних пор.
Вот почему премудрый человек
Ровен, а ничего не срезает,

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Остер, а ничего не ранит,
Прям, а не идет напролом,
Ярко сияет, а никого не слепит.

[97t59c] **В. В. Малявин**
В управлении людьми и служении Небу
Нет ничего лучше, чем быть бережливым.
Кто умеет беречь, первым изготовится.
Первым изготовиться означает копить Совершенство.
Кто умеет копить Совершенство, тот все превзойдет.
Если он все превзойдет, никто не будет знать, где его предел.
Кто не имеет предела, может владеть царством.
А кто владеет матерью царства, будет жить долго.
Вот что такое "глубокий корень, прочная основа",
Это Путь вечной жизни и долгого взгляда.

[97t60c] **В. В. Малявин**
Управлять большим царством - все равно что варить мелкую рыбу.
Если мир упорядочивать посредством Пути,
Злые духи лишатся власти над душами.
Не то чтобы в них не было духовной силы,
Но их сила не сможет больше вредить людям.
И не только их сила не будет вредить людям,
Но и премудрый человек не будет вредить им.
Коль эти оба не будут причинять друг другу вред,
Их совершенства сольются и в себе упокоятся.

[97t61c] **В. В. Малявин**
Большое царство - как низина, куда стекаются воды:
Средоточие мира, Сокровенная Родительница мира.
Самка всегда одолеет самца покоем, и, покоясь, пребывает внизу.
Посему большое царство возьмет малое, если будет ниже его,
Малое царство будет взято большим, ибо находится ниже его.
Вот так, себя ставя ниже, забирают других
И, стоя ниже, дают другим взять себя.
Большое царство хочет только объединить и пестовать других,
Малое царство хочет только примкнуть к другим и им послужить.
Чтобы те и другие смогли получить то, что хотят,
Большому царству подобает быть внизу.

[97t62c] **В. В. Малявин**
Путь - это хранилище всех вещей,
Сокровищница для добрых людей и убежище для недобрых.
Красивыми речами можно торговать,
Славными поступками можно привлечь почитателей.
Пусть человек недобр - бывало ли так, чтоб его отвергали?

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Посему, когда восходит Сын Неба или жалуют
Трех Князей,
Не подносите им яшмовые жезлы и четверки коней,
А лучше, сидя покойно, вручите им этот Путь.
Древние ценили этот Путь - что же он такое?
Разве не сказано: "Кто ищет с ним, тот обрящет,
Кто провинился, тот, обладая им, уцелеет"?
Вот почему его ценили в мире.

[97t63c] **В. В. Малявин**
Действуй, не действуя.
Делай, не делая.
Находи вкус там, где вкуса нет.
Находи большое в маленьком и многое в малом.
На зло отвечай совершенством.
Готовься к трудностям, пока легко,
Предвидь великое в пустячном:
Все трудное в мире происходит из легкого,
Все великое в мире происходит из ничтожного.
Премудрый человек никогда не стремится к величию -
И потому может стать великим.
Кто легко раздает обещания, тот не заслужит доверия,
Кто многое считает легким, познает много трудностей.
Вот почему премудрый человек все считает трудным -
И вовек не испытывает трудностей.

[97t64c] **В. В. Малявин**
Что покоится, то легко удержать.
Что еще не проявилось, то легко упредить.
Что хрупко, то легко разбить.
Что мелко, то легко рассеять.
Действуй там, где еще ничего нет.
Упорядочивай там, где еще не разладилось.
Дерево толщиной в обхват вырастает из крошечного ростка,
Башня в девять этажей начинается с комка земли.
Путь в тысячу ли начинается с одного шага.
Тот, кто воздействует на это, разрушит его.
Тот, кто крепко держится за это, потеряет его.
Вот почему премудрый человек не действует и ничего не разрушает,
Ни за что не держится - и ничего не теряет.
Когда успех уже близок, люди часто все портят.
Кто в конце так же осмотрителен, как в начале, не изведает неудачи.
Посему премудрый человек желает нежелания и не ценит редкие в мире товары.
Он учится не быть ученым и уводит всех от заблуждений.
Посему он во всех вещах поддерживает то, что таково само по себе - и ничего не делает.

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[97t65c] **В. В. Малявин**
В древности те, кто умел претворять Путь,
Не желали с его помощью просветить людей,
А применяли его так, чтобы сделать людей простодушными.
Людьми трудно управлять оттого, что они много знают.
А потому тот, кто знанием управляет царством, - вор царства.
А кто незнанием управляет царством - счастье царства.
Кто знает эти две истины, тот для всех образец.
Всегда знать образец называется "сокровенным совершенством".
Сокровенное совершенство так глубоко!
Простирается так далеко!
С ним все вещи вечно возвращаются.
Вот тогда воцарится Великое Согласие.

[97t66c] **В. В. Малявин**
Реки и моря потому могут быть господином горным ручьям,
Что они расположены ниже всего.
Вот так они владеют ручьями в горах.
Посему премудрый человек, желая быть над людьми,
Должен в речах своих быть ниже их.
А, желая быть прежде людей,
Должен в поступках своих быть позади их.
Вот почему премудрый человек стоит над людьми, а людям не тяжело.
Он стоит впереди всех, а людям не страшно.
Вот почему весь мир восхваляет его без пресыщения.
Он ни с кем не соперничает, и мир не соперничает с ним.

[97t67c] **В. В. Малявин**
Все в мире говорят, что мой Путь велик, да как будто ни на что не годен.
Да, велик - и оттого как будто ни на что не годен!
Будь он для всего пригоден, давно бы уже измельчал.
Есть у меня три сокровища, я бережно их храню:
Первое - это любовь,
Второе - бережливость,
Третье - нежелание быть первым в мире.
Благодаря любви я могу быть отважен.
Благодаря бережливости, я могу быть щедр.
Благодаря нежеланию быть первым, я могу главенствовать в мире.
А быть отважным, отбросив любовь,
Быть щедрым, забыв бережливость,
Быть впереди, не умея быть позади, -
Это верная гибель.
Ибо любовь приносит победу тому, кто нападает,
И оберегает того, кто защищается.
Когда Небо желает кого-то спасти,
Оно окружает его любовью, словно прочной стеной.

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[97t68c] **В. В. Малявин**
Умеющий воевать не воинствен.
Умеющий сражаться не дает волю гневу.
Умеющий одерживать победу над противником не борется с ним.
Умеющий управлять людьми, ставит себя ниже их.
Это зовется совершенством миролюбия.
Это зовется силой использования людей.
Это зовется "соответствием Небу", пределом древности.

[97t69c] **В. В. Малявин**
У знатоков военного дела есть такое суждение:
"Я не смею быть хозяином, а лучше буду гостем.
Я не смею продвинуться на вершок, а лучше отступлю на шаг".
Это называется: "выступать, не выступая",
"Закатывать рукав, не обнажая руки".
"Побеждать, не враждуя",
"Держать в покорности, не применяя войск".
Нет большего несчастья, чем презирать противника.
Кто презирает противника, разбрасывает мои сокровища.
Посему, когда войска сходятся для жестокой битвы,
Кто скорбит, тот победит.

[97t70c] **В. В. Малявин**
Мои слова очень легко понять
И очень легко исполнить.
Но никто в мире не может их понять,
Не может их исполнить.
Мои слова имеют предка.
Мои дела имеют государя.
И оттого, что люди этого не понимают,
Они не понимают и меня.
И если тех, кто понимает меня, мало,
Значит, во мне есть что ценить.
Вот почему "премудрый ходит в рубище, но хранит яшму у груди".

[97t71c] **В. В. Малявин**
Знать, а казаться незнающим, - вот совершенство.
Не знать, а думать, что знаешь - это болезнь.
Только тот, кто знает свою болезнь, способен не быть больным.
Премудрый человек не подвержен болезням.
Он знает, что такое болезнь, и потому не болеет.

[97t72c] **В. В. Малявин**
Когда в народе не страшатся грозной власти,
Придет великая гроза.

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Не стесняй людей в их жилищах,
Не причиняй вред жизни других.
Лишь когда людям не вредят,
Они сами не вредят другим.
А посему премудрый человек знает себя, но не показывает себя,
Любит себя, но не ценит себя.
Итак, он отбрасывает то и берет себе это.

[97t73c] **В. В. Малявин**
Тот, кто смел в удали, погибнет.
Тот, кто смел в скромности, будет жить.
Из этих двух одно полезно, другое вредно.
Небо чего-то не любит - кто знает тому причину?
Даже премудрый здесь затруднится с ответом.
Путь Неба: не борется, зато искусно побеждает,
Не говорит, зато искусно откликается,
Не призывает, а все приходит само,
Не вдается в частности, а все искусно рассчитывает.
Небесная Сеть широка и редка,
Но из нее ничто не ускользает.

[97t74c] **В. В. Малявин**
Люди не боятся смерти,
Как можно запугать их казнями?
Если сделать так, чтобы люди всегда жили в страхе перед смертью,
А мы могли бы поймать шальных и казнить их -
Кто бы тогда осмелился быть таким?
Всегда есть главный палач, который казнит.
Но казнить людей вместо главного палача -
Все равно что рубить деревья вместо старшего дровосека.
Из тех, кто возьмется рубить деревья вместо старшего дровосека,
Редко кто сумеет не поранить себе руку!

[97t75c] **В. В. Малявин**
Люди голодают оттого, что верхи забирают себе зерно.
Вот отчего голодают люди.
Людьми трудно управлять оттого, что верхи деятельны.
Вот отчего ими трудно управлять.
Люди ни во что не ставят смерть оттого, что верхи слишком любят жизнь.
Вот отчего люди ни во что не ставят смерть.
Поистине, те, кто живет без мысли о жизни, лучше тех, кто ценит жизнь.

[97t76c] **В. В. Малявин**
Человек, рождаясь, мягок и нежен.
Умирая, он тверд и напряжен.
Когда все вещи, трава и деревья, живут, они мягки и гибки.

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А умирают они сухими и жесткими.
Посему жесткость и напряженность - спутники смерти,
Мягкость и нежность - спутники жизни.
Вот почему, коли войско сильно, оно не победит.
А если дерево крепко, оно сломается.
Крепкое и большое будет внизу.
Мягкое и слабое будет вверху.

[97t77c] **В. В. Малявин**
Небесный Путь - это как натягивание на лук тетивы:
Верхний край надо опустить вниз,
Нижний край надо поднять вверх.
Если слишком длинно, укоротить,
Если слишком коротко, удлинить.
Так и Путь Небес: отнимает лишнее и прибавляет недостающее.
Путь же людей не таков:
Отнимают недостающее и добавляют к тому, что в избытке.
Кто способен, имея излишек, отдать его миру?
Только человек Пути.
Вот почему Премудрый человек
Действует - и не держится за сделанное,
Имеет успехи - и не привязан к ним,
И не имеет желания показывать свою мудрость.

[97t78c] **В. В. Малявин**
В целом мире нет ничего мягче и слабее воды,
Но вода лучше всего побеждает то, что прочно и твердо,
Ибо ничто не может ее изменить.
То, что слабое одолеет сильное, а мягкое - твердое,
Знает весь мир, а исполнить никто не может.
Вот почему премудрые люди говорили:
Кто берет на себя грязь царства,
Может быть господином его алтарей.
Кто берет на себя несчастья царства,
Может быть повелителем мира.
В прямых речах все говорится словно наоборот.

[97t79c] **В. В. Малявин**
Когда мирятся после большой ссоры,
Непременно остается обида.
Как можно счесть это благом?
Вот почему премудрый человек держит левую часть договора
И ничего не требует от других.
Человек совершенства будет блюсти договор,
Человек без совершенства будет собирать подати.
"Небесный Путь не выказывает пристрастия,

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Но он всегда с добрым человеком".

[97t80c] **В. В. Малявин**
Лучше царству быть маленьким, а населению - редким.
Пусть у людей будут десятки и сотни орудий,
Но пользы от них искать не нужно.
Пусть люди будут почтительны к смерти и не уезжают далеко от дома.
Даже если есть лодки и повозки, пусть на них никто не ездит.
Даже если есть пики и стрелы, пусть никто не берет их в руки.
Пусть люди завязывают узелки вместо письма.
Пусть люди наслаждаются едой и любуются своей одеждой,
Имеют покой в своем жилище и радуются своим обычаям.
Пусть будут видны соседние селения
И оттуда доносятся лай собак и крик петухов.
А люди до самой старости и смерти друг с другом не знаются.

[97t81c] **В. В. Малявин**
Правдивые слова не ласкают слух.
Ласкающие слух речи не правдивы.
Добрый человек не искусен в спорах.
Тот, кто искусен в споре, - не добрый человек.
Знающий человек не нагружен знаниями.
Тот, кто нагружен знаниями, - не знающий человек.
Премудрый человек не накапливает.
Чем больше он отдает другим, тем больше имеет сам.
Путь Неба - приносить пользу и ничему не вредить.
Путь мудрого - действовать и не мешать другим.

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[98t01c] **Б. Б. Виногродский**

Постоянный Путь составляется из возможности выбора Пути и невозможности выбора Пути.
Постоянное имя составляется из возможности выбора имени и невозможности выбора имени.
Отсутствием именуется начальное действие Неба-Земли.
Наличием именуется рождение-материнство мириад сущностей.
Причинность:
Стремление к постоянному отсутствию осуществляет созерцание тончайшей тайны.
Стремление к постоянному наличию осуществляет созерцание его внешнего проявления.
Эта пара представляет собой общность исхода при различии наименования.
Если определить вместе, то это будет непостижимая тайна.
Пытаясь проникнуть в эту тайну, придешь только к тайне.
Это врата для появления множества тончайших начал.

[98t02c] **Б. Б. Виногродский**

В Поднебесной всегда, узнав о красоте, начинают осуществлять красивое.
И вот - уже безобразное.
Всегда, узнав о совершенствовании, начинают осуществлять совершенствование.
И вот - уже не-совершенствование.
Причинность:
В контакте наличия и отсутствия происходит рождение.
В контакте трудного и легкого происходит становление-завершение.
В контакте длинного и короткого появляется форма.
В контакте высокого и низкого происходит потеря равновесия.
В контакте звука и голоса осуществляется согласие.
В контакте переднего и заднего появляется следование.
Это дает:
Человек мудрости пребывает в осуществлении отсутствия.
Таково его дело.
Совершает действия без пояснений словами.
Таково его учение.
Ведь мириады сущностей совершают работу, а нет оформления в словах.
Происходит рождение, а нет обладания.
В осуществлении нет отождествления.
При успешном завершении нет пребывания в этом.
А коли нет пребывания в этом, то нет и исчезновения.

[98t03c] **Б. Б. Виногродский**

Если не восхвалять умелость, тогда народ не соперничает.
Если не придавать ценности трудно достающимся товарам, тогда в народе не будет воровства.
Если не смотреть на то, что может вызвать стремление, тогда в сердце-сознании народа не будет смуты.
Это дает:
Человек мудрости, упорядочивая -
Поддерживает состояние пустоты в своем сердце-сознании.
Поддерживает ощущение полноты в своем животе.
Делает слабыми свои волеустремления.

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Делает сильными свои кости.
Постоянство позволяет народу пребывать в отсутствии знания и отсутствии стремления.
Это приводит к тому, что даже знающий не осмеливается осуществлять-действовать.
Когда осуществляется осуществление отсутствия, тогда отсутствует беспорядок.

[98t04c] **Б. Б. Виногродский**
В срединной пульсации происходит функционирование Пути.
Невозможно, чтобы случилось заполнение.
В бездонности своей он - будто бы прародитель мириад сущностей.
Затупляет их остроту.
Разрубает их путы.
Смягчает их сияние.
Объединяет их прах.
В прозрачности своей он - будто бы возможность существования.
Сущность моя не знает, чье это порождение.
Предшествует первопредку всех образов.

[98t05c] **Б. Б. Виногродский**
Небо-Земля не вступают в контакт.
Из мириад сущностей они делают соломенную собаку.
Человек мудрости не вступает в контакт.
Из ста родов он делает соломенную собаку.
Пространство Неба-Земли можно уподобить кузнечным мехам.
При опустошении не истощаются.
Приводишь в движение, а выходит еще больше.
Избыточность в речах истощает возможности чисел.
Лучше всего удерживать срединность.

[98t06c] **Б. Б. Виногродский**
Если движется дух по долинам, то нет смерти.
Это определяется:
Мистическая женственность.
Врата, ведущие в мистическую женственность - это определяется:
Корень Неба-Земли.
В движении - ниточкой тонкой, на грани существования.
Применяя, никогда не натягивай.

[98t07c] **Б. Б. Виногродский**
Небо длит.
Земля продолжает.
Небо-Земля потому и способны длить и продолжать, что живут не сами по себе.
Причинность:
Способны длить жизнь.
Это дает:
Человек мудрости помещает свою личность позади, а его личность оказывается впереди.
Он отстраняется от своей личности, а личность сохраняется.

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Именно через отсутствие личных устремлений он способен осуществлять свои личные устремления.

[98t08c] **Б. Б. Виногродский**
Продвижение к совершенству подобно воде.
Вода в своем совершенстве приносит пользу мириадам сущностей, не соперничая при этом.
Она находится в местах, которые неприятны множеству людей.
Причинность:
Она близка Пути.
Пребывание совершенствуется землей.
Сердце-сознание совершенствуется бездонностью.
Сопричастность совершенствуется контактностью.
Речь совершенствуется верой.
Управление совершенствуется порядком.
Ситуация-дело совершенствуется энергией-возможностью.
Движение совершенствуется временем.
И если только не соперничаешь, тогда - отсутствие просчетов.

[98t09c] **Б. Б. Виногродский**
Удерживают и заполняют его.
А лучше бы прекратить это.
Куют и заостряют его.
Не смогут сохранить долго.
Золото и драгоценности заполнили залы.
Никто не сумеет уберечь.
Если в богатстве и знатности загордился, сам себе создаешь проблемы на будущее.
Приходит успех - личность отступает.
Таков Путь Неба.

[98t10c] **Б. Б. Виногродский**
Практикуя осознание единности духовного и физического начал, способен ли пребывать в состоянии отсутствия рассеяния?
Концентрируя дыхание-ци, устремляясь к мягкости, способен ли быть в состоянии младенца?
Совершенствуя и очищая мистическое видение, способен ли быть в состоянии отсутствия изъянов?
В любви к народу и управлении государством, способен ли пребывать в состоянии отсутствия знаний?
Когда открываются и закрываются Небесные врата, способен ли быть в состоянии отсутствия иньской асимметрии?
Стремясь к полному постижению четырех пределов, способен ли пребывать в состоянии отсутствия осуществления?
Порождают и накапливают.
Порождая, не вступай в отношения обладания.
Осуществляя, не отождествляйся.
Возрастая, не главенствуй.
Это определяется:
Мистическая Потенция.

[98t11c] **Б. Б. Виногродский**

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Тридцать спиц сходятся в одной ступице.
Наличие в ней отсутствия делает возможным функциональное применение повозки.
Придают форму глине, изготовляя утварь.
Наличие в ней отсутствия делает возможным функциональное применение утвари.
Прорубают двери и окна, делая комнату.
Наличие в ней отсутствия делает возможным функциональное применение комнаты.
Причинность:
Наличие - посредством этого осуществляют использование плодов.
Отсутствие - посредством этого осуществляют функциональное применение.

[98t12c] **Б. Б. Виногродский**
Как раз из-за пяти цветов человеческие глаза и слепнут.
Как раз из-за пяти звуков человеческие уши и глохнут.
Как раз из-за пяти вкусов рот человеческий и теряет способность восприятия вкусовых ощущений.
Как раз из-за азарта гонок и пыла охоты в человеческом сердце и возникает безумие.
Как раз из-за трудно достающихся товаров и возникают помехи в движениях человека.
Это дает:
Человек мудрости осуществляет внутренними органами; не осуществляет глазами.
Причинность:
Отбрасывает то, берет это.

[98t13c] **Б. Б. Виногродский**
И к почестям, и к позору относись как к тревожному предупреждению.
Цени большую беду как собственное тело.
Что значит: и к почестям, и к позору относиться как к тревожному предупреждению?
Почести соответствуют движению вверх.
Позор соответствует движению вниз.
Обретению их сопутствует тревога.
Потере их сопутствует тревога.
Это определяется:
И к почестям, и к позору относись как к тревожному предупреждению.
Что значит: ценить большую беду как собственное тело?
Потому для твоей сущности может быть большая беда, что сущность осуществляет наличие тела.
И если бы у сущности отсутствовало тело, то откуда бы взялась беда?
Причинность:
Когда через придавание большого значения собственному телу осуществляешь действия в Поднебесной, тогда можно доверить Поднебесную.
Когда через любовь к своему телу осуществляешь действия в Поднебесной, тогда можно поручить Поднебесную.

[98t14c] **Б. Б. Виногродский**
Смотришь на него, не видя.
Имя назови: "Рассеянное".
Слушаешь его, не слыша.
Имя назови: "Разреженное".
Ухватываешь его, не удерживая.

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Имя назови: "Тончайшее".
Эту троицу нельзя определить, задавая вопросы.
Причинность:
Смешиваясь, осуществляют единое.
При движении вверх оно не светлое.
При движении вниз оно не темное.
Как ускользающая нить.
Нельзя его определить именем.
Повторяется возвращение в состояние отсутствия вещей.
Это определяется:
Трепетное и мерцающее.
Движешься ему навстречу, не видя его главы.
Следуешь за ним, не видя его спины.
Путь древности применяй для контроля наличия данного момента.
Будь способен знать начало древности.
Это определяют:
Путеводная нить.

[98t15c] **Б. Б. Виногродский**
Воин, осуществляющий совершенствование, в древности находился в состоянии мистического проникновения в мельчайшее и тончайшее, в глубинах, не поддающихся познанию.
Поскольку это не поддается познанию, то постараемся описать через образы.
В бдительности - будто зимой переходишь поток.
В уподоблении - будто боишься соседей с четырех сторон.
В строгости - будто гость.
В распространении - будто тающий лед.
В искренности - будто необработанный кусок дерева.
В широте восприимчивости - будто долина.
В непроницаемости - будто мутная вода.
Кто способен, будучи мутным, стать неподвижным, посредством покоя постепенно очистится.
Кто способен, будучи тихим, постепенно переходить к движению, будет плавно жить.
Сохраняя этот Путь, не стремись к наполнению.
Если только не наполняешь, тогда будешь способен ветшать, не становясь новым.

[98t16c] **Б. Б. Виногродский**
Стремись к пределу пустоты.
Старайся удерживать состояние покоя.
Мириады сущностей действуют одномоментно.
Моя сущность - для того, чтобы созерцать возвращение.
Ведь сущностей беспорядочно много, а каждая возвращается, приходя к своему корню.
Приход к корню выражается покоем.
Покой выражается возвращением судьбы.
Возвращение судьбы выражается постоянством.
Знание постоянства выражается просветлением.
Не зная постоянства, суетишься, создавая неудачи.
Осознание постоянства делает восприимчивым.

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Восприимчивость ведет к способности быть справедливым.
Если справедлив, то можешь быть правителем.
Будучи правителем, сообщаешься с Небом.
Сообщаясь с Небом, приходишь к Пути.
Двигаясь по Пути, способен бесконечно длить.
Тело исчезнет, а не погибнешь.

[98t17c] **Б. Б. Виногродский**
Самый высший - внизу лишь осознают его существование.
Следующий - его любят и восхваляют.
Следующий - относятся со страхом.
Следующий - относятся с презрением.
Если в тебе недостаточно веры, то бытие не верит тебе.
Будь осторожным и цени свои слова.
Успехи достигаются, дела совершаются.
Представители ста родов всегда считают, что я в состоянии самопроизвольной естественности.

[98t18c] **Б. Б. Виногродский**
Исчезает великий Путь - появляется контактность и осознание.
Уходят мудрые и знающие - появляется большая искусственность.
Нет гармонии в шести родственных связях - появляется сыновья почтительность и братская любовь.
Смута и хаос в государстве и семьях - появляются верные слуги.

[98t19c] **Б. Б. Виногродский**
Избавьтесь от мудрости, отбросьте знания.
Народ выгадает во сто крат.
Избавьтесь от контактности, отбросьте осознание-долг.
Народ вернется к сыновьей почтительности и братской любви.
Избавьтесь от умений, откажитесь от выгоды.
Больше не будет воров и разбойников.
Этой триады недостаточно, чтобы создать текст.
Причинность:
Можно свести к следующим установкам:
Проявляй простоту некрашеного холста.
Содержи в себе безыскусность необделанного куска дерева.
Уменьшай корысть.
Ограничивай желания.

[98t20c] **Б. Б. Виногродский**
Прекратите учиться, и тогда не будет беспокойств.
Как далеко отстоят друг от друга почтительность и пренебрежение?
Как далеко отстоят друг от друга добро и зло?
Если человека боятся, то и он не может не бояться.
Безграничное - это то, что еще не имеет центра.
Человек толпы радуется наслаждениям, как будто празднует жертвоприношение тай-лао, как будто взбирается на башню весной.

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Я - один.
Прозрачно-безвкусен - нет еще никаких проявлений.
Подобен ребенку, который еще не начал и улыбаться.
Утомленно скитаюсь, будто некуда мне вернуться.
У человека толпы - всегда есть избыток.
А я - один, как будто утратил.
Я - глупость в человеческом сердце.
Непроницаемость тьмы.
Обычные люди светом сияют.
Я - один.
Сумрачно-мрачный.
Обычные люди всматриваются-внимают.
Я - один.
Скучный и хмурый.
Бесформенность - это напоминание о море.
Ветра круговорот - это напоминание об отсутствии остановки.
У человека толпы всегда есть мотивы.
Лишь я - один.
Тупой и грубый.
Я - один.
Отличаюсь от человека
и питаю в первую очередь то, что меня порождает.

[98t21c] **Б. Б. Виногродский**
Всеобъемлющий характер Потенции пространства определяется лишь тем, что вытекает из Пути.
Путь реализуется в вещах лишь как мерцание, лишь как трепетание.
Вот трепетание, вот мерцание.
А в сердцевине - наличие образа.
Вот мерцание, вот трепетание.
А в сердцевине - наличие вещи.
Вот мрак, вот тьма.
А в сердцевине - наличие семени.
Его семя является совершенно сущим.
А в сердцевине - наличие веры.
С древности до современности имя его не исчезает.
Тем самым он проявляется как прародитель множеств.
Откуда же известно сущности моей, что таковым является прародитель множеств?
Через это.

[98t22c] **Б. Б. Виногродский**
От ущербности проходят к целостности.
От кривды приходят к правде.
От пустоты приходят к наполненности.
От ветхости приходят к новому.
От уменьшения происходит обретение.
От умножения происходят сомнения.

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Это дает:
Человек мудрости, охватывая единое, становится моделью Поднебесной.
Не выставляет себя, потому ясен.
Не утверждает себя, потому четок.
Не гордится собой, потому имеет заслуги.
Не превозносит себя, потому существует долго.
И именно потому, что не соперничает, поэтому никто в Поднебесной не способен вступить с ним в отношения соперничества.
Разве древнее высказывание: "От ущербности приходят к целостности" - это пустые слова?
Ведь все сходится в том, кто обладает действительной целостностью.

[98t23c] **Б. Б. Виногродский**
Разреженность в словах - это самопроизвольная естественность.
Ураганный ветер не длится все утро.
Проливной дождь не идет до конца дня.
Кто осуществляет это?
Небо-Земля.
Даже Небо-Земля не способны сделать их долгими.
Что уж тут сравнивать с человеком?
Причинность:
Если в ситуациях действуешь, исходя из Пути, тогда отождествляешься с Путем.
Если действуешь, исходя из Потенции, тогда отождествляешься с Потенцией.
Если действуешь, исходя из потери, тогда отождествляешься с потерей.
Когда отождествляешься с Путем, тогда и Путь, радуется, обретая тебя.
Когда отождествляешься с Потенцией, тогда и Потенция радуется, обретая тебя.
Когда отождествляешься с потерей, тогда и потеря радуется, обретая тебя.
Если в тебе недостаточно веры, то бытие не верит в тебя.

[98t24c] **Б. Б. Виногродский**
На цыпочках не простоишь.
Широко расставив ноги, не пойдешь.
Выставляя себя, не будешь ясен.
Утверждая себя, не будешь четок.
Гордясь собой, не будешь иметь заслуги.
Превознося себя, не сможешь просуществовать долго.
В пространстве Пути это называется избытком в пище и лишними движениями.
Всем сущностям от этого только зло.
Причинность:
При наличии Пути не застаиваются.

[98t25c] **Б. Б. Виногродский**
Вещь в наличии формируется из бесформенного завихрения.
Рождается прежде Неба-Земли.
В беззвучности, в безмятежности.
Стоит независимо, не изменяясь.
Движется в циклах, не погибая.

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Так можно осуществлять порождающее начало в Поднебесной.
Сущность моя не знает этому имени.
Обозначим его знаком "Путь".
Постараясь подобрать ему имя, определим его как "великое".
Великое определим как преходящее.
Преходящее определим как далекое.
Далекое определим как обратное.
Причинность:
Путь - великий.
Небо - великое.
Земля - великая.
Человек - тоже великий.
Средь сфер есть четыре "великих", а человек из них занимает первое место.
Для человека образец - Земля.
Для Земли образец - Небо.
Для Неба образец - Путь.
Для Пути образец - самопроизвольная естественность.

[98t26c] **Б. Б. Виногродский**
Тяжелое является корнем легкого.
Покой является владыкой подвижности.
Это дает:
Человек мудрости в движении до конца дней не забывает о связи легкого и тяжелого.
Хотя есть шикарные перспективы, живет спокойно, минуя их все.
Отчего же хозяин десяти тысяч колесниц считает, что для тела его Поднебесная легка?
Легкость ведет к потере основы.
Подвижность ведет к потере владыки.

[98t27c] **Б. Б. Виногродский**
Совершенствование в движении - в отсутствии колеи и следа.
Совершенствование в речи - в отсутствии заминок и оговорок.
Совершенствование в числах - в отсутствии бирок и фишек.
Совершенствование в запорах - в отсутствии замка и щеколды, а открыть не смогут.
Совершенствование в завязывании - в отсутствии веревок и узлов, а распутать не смогут.
Это дает:
Человек мудрости постоянно совершенствуется, помогая людям, поэтому не отвергает людей.
Постоянно совершенствуется, помогая вещам, поэтому не отвергает вещи.
Это определяется:
Преемственность ясности.
Причинность:
Совершенствующийся человек является наставником для несовершенствующегося человека.
Несовершенствующийся человек является средством для совершенствующегося человека.
Если не чтят своих наставников и не любят свои средства, то даже обладая знаниями, пребывают в великом заблуждении.
Это определяется:
Сущностная тайна.

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[98t28c] **Б. Б. Виногродский**

Осознавая свою мужскую асимметрию, удерживай свою женскую асимметрию, -
и станешь руслом ручья для нисхождения Небес.
Став руслом ручья для нисхождения Небес, не будешь терять связь с Потенцией постоянства;
вернувшись, придешь в состояние ребенка.
Осознавая белое в себе, руководствуйся черным в себе, - станешь моделью для нисхождения Небес.
Став моделью для нисхождения Небес, не допустишь чрезмерности в Потенции постоянства;
вернувшись, придешь в состояние Отсутствия пределов.
Осознавая благородное в себе, руководствуйся низким в себе, - и станешь долиной для нисхождения Небес.
Если станешь долиной для нисхождения Небес, тогда Потенции постоянства будет достаточно;
вернувшись, придешь в состояние необделанного куска дерева.
В результате воздействия на целостную простоту дерева получается утварь.
Применяя это, человек мудрости становится властителем функций.
Причинность:
В большом порядке нет разделения.

[98t29c] **Б. Б. Виногродский**

Если заранее стремишься взять себе Поднебесную и осуществляешь это, то для сущности моей очевидно, что не обретя, прекратишь.
Поднебесная - божественная утварь.
Нельзя осуществлять.
Нельзя удерживать.
Кто осуществляет - потерпит поражение.
Кто удерживает - потеряет ее.
Причинность:
Для вещей существует чередование - движения и следования, вдоха и выдоха, усиления и ослабления, возвышения и падения.
Эта дает:
Человек мудрости отвергает крайность, излишество, полноту.

[98t30c] **Б. Б. Виногродский**

Если с мотивацией Пути помогаешь правителю людей, то не будешь посредством оружия усиливать Поднебесную.
В таких делах сильно воздаяние.
Там, где стоят войска, вырастают колючки и тернии.
За большими ратями следуют годы неудач и бедствий.
Наилучшее - добившись успеха, устраниться.
Не старайся через это получить силу.
В успехе не гордись.
В успехе не хвастай.
В успехе не возносись.
В успехе оказывайся против своей воли.
В успехе не будь сильным.
Сущность, достигнув пика силы, начинает стареть.

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Это определяется:
Не Путь.
Если не Путь, то устраняйся пораньше.

[98t31c] **Б. Б. Виногродский**
Даже самое хорошее оружие - это инструмент, который не предвещает блага.
Любая вещь может пострадать от него.
Причинность:
При наличии Пути, его не применяют.
Правитель-мудрец, пребывая в мире, ценит левое;
применяя оружие, ценит правое.
Оружие - это инструмент, который не предвещает блага.
Это инструмент - не для правителя-мудреца.
Лишь против своей воли применяют его.
Высшее осуществляется безмятежностью и бесстрастностью.
Побеждая, не восторгаются.
Если восторгаешься, значит радуешься гибели людей.
А ведь тот, кто радуется гибели людей, не сможет добиться, чтобы устремления Поднебесной сошлись в нем.
В счастливых делах возвышают правое.
Заместитель командующего располагается слева.
Главнокомандующий располагается справа.
Говорят, что так располагают для траурного ритуала.
При гибели множества людей следует в печали и горести оплакивать их.
После победы в битве следует устраивать траурные ритуалы.

[98t32c] **Б. Б. Виногродский**
Постоянство Пути - в отсутствии имени.
Первозданную целостность даже и в малом никто в Поднебесной не может заставить служить себе.
Удельные князья и правители если способны руководствоваться этим, тогда мириады сущностей сами стремятся следовать их воле.
Образуется контакт меж Небом и Землей, в результате чего выпадают медовые росы.
Начало систематизации - это наличие имен.
Имя и есть приближение к наличию.
И здесь нужно уметь вовремя останавливаться.
Умеешь останавливаться - тем самым не подвергаешься опасности.
Чтобы образно определить Путь в пространстве Поднебесной, уподобим его потокам в долинах, стремящимся в пространство рек и морей.

[98t33c] **Б. Б. Виногродский**
Осознающий людей - познает.
Осознающий себя - просветляется.
Побеждающий людей - обладает силой.
Побеждающий себя - становится сильным.
Осознающий достаток - богат.
Движение сильного - это наличие волеустремлений.

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Не терять свою позицию - это способность длить.
Умирая, не исчезать - это долгожительство.

[98t34c] **Б. Б. Виногродский**
В разливе великого Пути можно быть и слева, и справа.
Мириады сущностей, отождествляясь с этим, рождаются-живут, не облекаясь при этом в слова.
Успех дела - не в прославлении наличия.
Одевай и вскармливай мириады сущностей, но не осуществляй роль хозяина.
Устремляясь к постоянству отсутствия, можешь прославиться в малом.
Мириады сущностей приходят, но не осуществляй роль хозяина.
Можешь прославиться в великом.
Так как до конца не возвеличиваешь себя в осуществлении.
Причинность: можешь реализовать свое великое.

[98t35c] **Б. Б. Виногродский**
Держи великий образ.
Тогда Поднебесная уходит, а уходя, не вредит.
В этом великий мир и покой.
Музыка и яства задерживают мимолетного гостя.
На Пути то, что выходит изо рта, становится пресным - в нем отсутствует вкус.
Смотреть на него недостаточно, чтобы увидеть.
Слушать его недостаточно, чтобы услышать.
Использовать его недостаточно, чтобы исчерпать.

[98t36c] **Б. Б. Виногродский**
Стремишься сжать - необходимо сильно растянуть.
Стремишься ослабить - необходимо сильно укрепить.
Стремишься разрушить - необходимо сильно возвысить.
Стремишься завладеть - необходимо сильно дать.
Это определяется:
Просветление в тончайшем.
Мягкое и слабое побеждает твердое и сильное.
Рыбу нельзя вытаскивать из пучины.
Функциональные инструменты управления обществом нельзя показывать народу.

[98t37c] **Б. Б. Виногродский**
Постоянство Пути - в отсутствии осуществления.
В результате отсутствует не-осуществленное.
Если удельные князья и правители способны придерживаться этого, тогда мириады сущностей сами стремятся к преобразованиям.
Если в преобразованиях желают действовать, то сущность моя удержит их посредством первозданной целостности отсутствия имен.
Состояние первозданной целостности отсутствия имен также ориентирует на отсутствие стремлений.
Когда состояние отсутствия стремлений осуществляется посредством покоя, тогда выправление Поднебесной будет происходить само собой.

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[98t38c] **Б. Б. Виногродский**
Направляя вверх Потенцию, отрицаешь Потенцию.
Это дает:
Наличие Потенции.
Направляя вниз Потенцию, не утрачиваешь Потенцию.
Это дает:
Отсутствие Потенции.
Направляя вверх Потенцию, осуществляют отсутствие.
При этом отсутствует не-осуществленное.
Направляя вниз Потенцию, осуществляют ее при наличии мотивов осуществления.
Направляя вверх контактность, осуществляют ее при отсутствии мотивов осуществления.
Направляя вверх осознание, осуществляют его при наличии мотивов осуществления.
Направляя вверх ритуал, осуществляют его, но никто ему не соответствует.
Тогда усердствуют в сохранении его.
Причинность:
Утрачивают Путь, и следует Потенция.
Утрачивают Потенцию, и следует контактность.
Утрачивают контактность, и следует осознание.
Утрачивают осознание, и следует ритуал.
Ведь ритуал - это ослабление чести и веры, он является началом смуты.
Предварительное знание - это цветы на Пути, которые порождают глупость.
Это дает:
Великий муж основывается на том, что является мощным, и не пребывает в том, что ослаблено.
Основывается на том, что является плодами, и не пребывает в том, что является цветами.
Причинность:
Отбрасывает то, берет это.

[98t39c] **Б. Б. Виногродский**
Изначально так обретают единство:
Небо обретает единство способностью чистоты.
Земля обретает единство способностью покоя.
Дух обретает единство способностью божественной тайны.
Долина обретает единство способностью наполнения.
Мириады сущностей обретают единство способностью жить.
Удельные князья и правители обретают единство способностью осуществлять исправление Поднебесной.
Это и приводит их к единству.
Если у Неба отсутствует способность чистоты, может и расколоться.
Если у Земли отсутствует способность покоя, может прийти в движение.
Если у духа отсутствует способность божественной тайны, может и иссякнуть.
Если у долины отсутствует способность наполнения, может и истощиться.
Если у мириад сущностей отсутствует способность жить, могут и исчезнуть.
Если у удельных князей и правителей отсутствует способность к исправлению посредством почитания высокого, могут и рухнуть.
Причинность:
Основой для благородного является подлое.

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Опорой для высокого является низкое.
Это дает:
Удельные князья и правители называют себя сирыми, вдовыми, неприкаянными.
Разве это не потому, что подлое является основой?
Разве нет?
Причинность:
В частом выражении восхваления - отсутствие восхваления.
Не стремись к блеску драгоценного камня, будь заурядным, как простой булыжник.

[98t40c] **Б. Б. Виногродский**
От обратного - таково движение Пути.
От слабости - таково применение Пути.
В Поднебесной мириады сущностей рождаются в наличии.
Наличие рождается в отсутствии.

[98t41c] **Б. Б. Виногродский**
Высший воин, внимая Пути, усердно движется по нему.
Средний воин, внимая Пути, то хранит, то утрачивает.
Низший воин, внимая Пути, громко смеется над ним.
Если не будет смеяться, не сможет осуществлять Путь.
Причинность:
Об этом говорится в устойчивых выражениях.
Просветление Пути отражается в тьме.
Продвижение по Пути отражается в отступлении.
Равномерность Пути отражается в изъянах.
Ориентацию вверх Потенции отражает долина.
Великая белизна отражается в сраме.
Обширная Потенция отражается в недостаточности.
Напряженность Потенции отражается в халатности.
Простейшая истина отражается в текучести.
В большом квадрате - отсутствие углов.
Для большого инструмента - позднее завершение.
В большом звуке - разреженность голоса.
Большой образ - отсутствие формы.
Путь сокрыт в отсутствии имени.
Ведь только на Пути, совершенствуясь в зачине, еще и завершают.

[98t42c] **Б. Б. Виногродский**
Путь рождает один.
Один рождает два.
Два рождает три.
Три рождает мириады сущностей.
Для мириад сущностей то, что давит на спину - Инь, а что обнимают спереди - Ян.
Через срединность дыхания-ци осуществляют гармонию.
Люди в первую очередь не любят быть сирыми, вдовыми, не-прикаянными, а правители и удельные князья так и называют себя.

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Причинность:
Для сущности и убыль может обернуться прибылью.
А может и прибыль обернуться убылью.
Чему люди учат, тому учу и я.
Коль сильный хребет, то умрешь, так и не обретя.
Сущность моя - это и делает родителем своего учения.

[98t43c] **Б. Б. Виногродский**
Предельно мягкое в Поднебесной опережает в гонке предельно твердое в Поднебесной.
Отсутствие наличия приникает в пространство отсутствия.
Сущность моя посредством этого знает наличие прибыли-пользы в осуществлении отсутствия.
Учение, не выраженное в словах, прибыль-польза от не-осуществления, - в Поднебесной редко достигают этого.

[98t44c] **Б. Б. Виногродский**
Что роднее, имя или тело?
Чего больше, тела или предметов?
Что больнее, обретенье или потеря?
Вот причинность:
От сильной любви будут большие утраты.
Коль много накопишь, то много исчезнет.
Зная достаточность, не посрамишься.
Умея останавливаться, не погибнешь.
Сможешь тем самым тянуть и длить.

[98t45c] **Б. Б. Виногродский**
Великая завершенность отражает изъяны.
В своем применении неразрушима.
Великая полнота отражает срединность.
В своем применении неистощима.
Великая прямота отражает кривизну.
Великая смекалка отражает глупость.
Великое красноречие отражает бормотанье.
Подвижность побеждает холод.
Покой побеждает жар.
Чистота и покой осуществляют исправление Нисхождения Небес.

[98t46c] **Б. Б. Виногродский**
При наличии Пути в Поднебесной и скаковых жеребцов отправляют для унавоживания полей.
При отсутствии Пути в Поднебесной и кобылы, обряженные в боевую упряжь, живут в предместьях.
Нет большего преступления, чем попустительствовать стремлениям.
Нет большей беды, чем неосознание достаточности.
Нет большей проблемы, чем стремление обрести.
Причинность:
Осознание достаточности достаточного - это постоянная достаточность.

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[98t47c] **Б. Б. Виногродский**
Не выходя в двери, осознаешь Нисхождение Небес.
Не выглядывая в окна, видишь небесный Путь.
Чем дальше ты выходишь, тем меньше ты осознаешь.
Это дает:
Человек мудрости не движется, а осознает.
Не видит, а именует.
Не осуществляет, а совершает.

[98t48c] **Б. Б. Виногродский**
Осуществляя учение, ежедневно прибавляют.
Осуществляя Путь, ежедневно убавляют.
Убавляя еще и от убавления, достигают отсутствия осуществления.
В отсутствии осуществления отсутствует не-осуществленное.
Овладевая нисхождением Небес, будь постоянно в отсутствии ситуаций.
Когда же возникает состояние наличия ситуаций, этого недостаточно для овладения нисхождением Небес.

[98t49c] **Б. Б. Виногродский**
В сердце-сознании человека мудрости - постоянство отсутствия.
Способен осуществлять сердцем-сознанием сердца-сознания ста родов.
С совершенствующимися сущность моя совершенствуется.
С несовершенствующимися сущность моя тоже совершенствуется.
Это Потенция совершенствования.
С верующими сущность моя верует.
С неверующими сущность моя тоже верует.
Это Потенция веры.
Человек мудрости в пространстве нисхождения Небес воспринимает-впитывает, осуществляя нисхождение Небес в завихрении своего сердца-сознания.
Сто родов всегда направляют внимание в свои уши и глаза.
Человек мудрости всегда ограждается от этого.

[98t50c] **Б. Б. Виногродский**
Выход - рождение.
Вход - смерть.
Попутчиков рождения - на десять есть три.
Попутчиков смерти - на десять есть три.
Людей, рождающих движение, ведущее в Землю смерти, тоже - на десять есть три.
И какова же причинность?
Это мощность порождения порождающего.
Так, внимающий совершенствованию накопления порождающего, он, двигаясь по суше, не встретит носорога и тигра.
Войдя в войско, он не столкнется с вооруженным воином.
Для носорога отсутствует место, куда приложить свой рог.
Для тигра отсутствует место, куда применить свои когти.
Для воина отсутствует место, куда вонзить свой клинок.

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И какова же причинность:
Из-за отсутствия в нем Земли смерти.

[98t51c] **Б. Б. Виногродский**
Путь порождает это.
Потенция накапливает это.
Сущности-вещи оформляют это.
Энергия-сила завершает это.
Это дает:
Из мириад сущностей нет не почитающих Путь и не возвышающих Потенцию.
Почитание Пути и возвышение Потенции делается не по чьему-то наставлению, а является самопроизвольной естественностью постоянства.
Причинность:
Путь порождает это, Потенция накапливает это, взращивает это, питает это, распределяет это, регулирует это, вскармливает это, покрывает это.
Порождая, не вступай в отношения обладания.
Осуществляя, не отождествляйся.
Возрастая, не главенствуй.
Это определяется:
Мистическая потенция.

[98t52c] **Б. Б. Виногродский**
При наличии начала в Поднебесной тем самым осуществляется материнская функция Поднебесной.
Когда же постигают свою материнскую функцию, тогда узнают о своей детской функции.
Узнав свою детскую функцию, возвращаются к тому, чтобы руководствоваться своей материнской функцией.
Тело исчезнет, а не погибнешь.
Закрываешь свои отверстия;
запираешь свои врата.
До кончины тела не будет напряжения.
Открываешь свои отверстия;
улаживаешь свои дела-ситуации.
До кончины тела не будет избавления.
Видение малого выражает ясность.
Руководство слабостью выражает силу.
Применяй свой свет.
Возвращаясь, приходи к своей ясности.
Отсутствует беда утраты тела.
Это определяется:
Постоянство преемственности.

[98t53c] **Б. Б. Виногродский**
Ниспошли мне четкого наличия знания, как двигаться по великому Пути.
Страшусь лишь отклониться от него.
Великий Путь максимально рассеян, и народ предпочитает дорожки.
Приемные очень опрятны.

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Поля совсем заросли.
Хранилища совершенно пусты.
Одежда в цветных узорах.
На поясе острые мечи.
Пресыщение питьем и пищей.
Наличие избытка товаров, предметов.
Это определяется:
Воровской беспредел.
Но ведь это же отрицание Пути.

[98t54c] **Б. Б. Виногродский**
Если хорошо водрузить, то не вырвешь.
Если хорошо охватить, то не отнимешь.
Посредством этого от детей к внукам непрерывно передается культ поклонения предкам.
Если совершенствовать это в теле, тогда его Потенция будет истинной.
Если совершенствовать это в семье, тогда ее Потенция будет избыточной.
Если совершенствовать это в округе, тогда его Потенция, возрастет.
Если совершенствовать это в государстве, тогда его Потенция создаст изобилие.
Если совершенствовать это в Поднебесной, тогда эта Потенция распространится повсюду.
Причинность:
Тело следует рассматривать как тело.
Семью следует рассматривать как семью.
Округ следует рассматривать как округ.
Государство следует рассматривать как государство.
Поднебесную следует рассматривать как Поднебесную.
Посредством чего сущность моя осознает такой характер Поднебесной?
Посредством этого.

[98t55c] **Б. Б. Виногродский**
Если вмещаешь полноту Потенции, то приближаешься к состоянию новорожденного.
Ядовитые твари не ужалят.
Лютые звери не утащат.
Хищные птицы не вцепятся.
Кости мягкие, сухожилия слабые, а хватает крепко.
Еще не осознает единения самки и самца, а в действиях целостен.
Это предельное выражение семени.
До конца дня кричит, а горло не садится.
Это предельное выражение гармонии.
Осознание гармонии выражается в постоянстве.
Осознание постоянства выражается в ясности.
Прибыль в жизни выражается благими знамениями.
Управление дыхания-ци сердцем выражается в силе.
Сущность, став крепкой, начинает стареть.
Это определяется:
Не Путь.
Если не Путь, устраняйся пораньше.

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[98t56c] **Б. Б. Виногродский**
Познание - не речь.
Речь - не познание.
Закрывают их отверстия.
Запирают их врата.
Затупляют их остроту.
Разрубают их путы.
Смягчают их сияние.
Объединяют их прах.
Это определяется:
Мистическое объединение.
Причинность:
Нельзя, захотев, быть родственным.
Нельзя, захотев, быть отчужденным.
Нельзя, захотев, иметь выгоду.
Нельзя, захотев, причинить вред.
Нельзя, захотев, быть благородным.
Нельзя, захотев, быть подлым.
Причинность:
Осуществляют благородное в Поднебесной.

[98t57c] **Б. Б. Виногродский**
Посредством нормального упорядочивают государство.
Посредством аномального применяют оружие.
Посредством отсутствия дел-ситуаций овладевают Поднебесной.
Каким образом сущность моя знает, что это так?
А так оно и есть.
В Поднебесной растет количество запретов и табу, а народ становится беднее.
У народа увеличивается количество полезной утвари, а в государстве и семье все больше беспорядка.
Чем больше у людей мастерства и хитрых приемов, тем больше возникает аномальных явлений.
Чем больше издают указов и распоряжений, тем больше появляется воров и разбойников.
Причинность:
Человек мудрости говорит:
Я - в отсутствии осуществления, и народ сам изменяется.
Я - в стремлении к покою, и народ сам себя исправляет.
Я - в отсутствии дел-ситуаций, и народ сам богатеет.
Я - в отсутствии стремлений, и народ сам приходит к изначальной целостности.

[98t58c] **Б. Б. Виногродский**
Его управление невежественно, а народ его бесхитростен.
Его управление проницательно, а народ его хитер и коварен.
Несчастье пусть станет опорой для счастья.
Счастье пусть таит в себе несчастье.
Кто осознает свой предел?
Нормальное обращается, становясь аномальным.

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Добро обращается, становясь нечистью.
Человек потерял свое солнце в глубокой древности.
Это дает:
Человек мудрости,
упорядочивая по квадрату, не разделяет; выделяя грани, не режет;
будучи прямым, не жесток; будучи светлым, не слепит.

[98t59c] **Б. Б. Виногродский**
Упорядочивание - люди.
Дела - Небо.
Нет ничего, что сравнится с бережливостью.
Будь только бережливым.
Это определяется:
Заранее воспринимать.
Заранее воспринимать.
Это определяется:
Двойное накопление Потенции.
Двойное накопление Потенции - тогда отсутствие не-преодолимого.
Отсутствие не-преодолимого - тогда никто не знает своего Предела.
Никто не знает своего предела - может быть наличие государства.
Наличие материнского принципа в государстве позволяет достичь длительности и долготы.
Это определяется: Глубокий корень, прочный ствол.
Путь длинной жизни и долгого видения.

[98t60c] **Б. Б. Виногродский**
Порядок в большом государстве отражается в приготовлении мелкой рыбешки.
Посредством Пути управляют Поднебесной -
их бесы не обожествляются.
Суть не в том, чтобы их бесы не обожествлялись, а в том, чтобы их божественность не вредила людям.
Суть не в том, чтобы их божественность не вредила людям, а в том, чтобы человек мудрости тоже не вредил людям.
Пусть в паре не возникают отношения взаимного уничтожения.
Причинность:
Тогда Потенция, соединившись, возвращается.

[98t61c] **Б. Б. Виногродский**
Большое государство - это нисходящий поток, фокус нисхождения Небес,
женский принцип нисхождения Небес.
Постоянство женского в том, что покой побеждает мужское.
Покой осуществляет нисхождение.
Причинность:
Большое государство способно нисходить к маленькому государству, и тогда берет маленькое государство.
Маленькое государство способно нисходить к большому государству, и тогда берет большое государство.
Причинность:

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Или, нисходя, способен взять; или нисходишь и берешь.
Большое государство стремится только присоединить и накопить людей.
Маленькое государство стремится только подключиться к делам других людей.
Вот пара, в которой каждый обретает то, к чему стремится.
Большое - это необходимость осуществлять нисхождение.

[98t62c] **Б. Б. Виногродский**
Путь - красный угол мириад сущностей.
Сокровище для совершенствующихся людей.
Охраняющая сила для не-совершенствующихся людей.
Красивые слова подходят для базаров.
Благородные поступки нужны для репутации.
Есть в человеке несовершенное.
Как можно избавиться от этого?
Причинность:
Происходит интронизация сына Неба, инаугурация трех князей-гунов.
Хотя несут регалии двумя руками и впереди четверка лошадей, не лучше ли сидеть, чтобы продвигаться по этому Пути.
В древности то, из-за чего ценили этот Путь, разве не выражали таким образом:
Через это ищущий обрящет, а имеющий грехи будет прощен.
Причинность:
Осуществляют благородное в Поднебесной.

[98t63c] **Б. Б. Виногродский**
Осуществляют отсутствие осуществления.
Действуют в отсутствии дел.
Вкушают отсутствие вкуса.
Большое - маленькое.
Многое - малое.
Отвечай на обиды посредством Потенции.
Замышляя трудное, будь в его легком.
Осуществляя большое, будь в его тонком.
В Поднебесной трудные дела обязательно складываются из легких.
В Поднебесной большие дела обязательно складываются из мелочей.
Это дает:
Человек мудрости заканчивает, не осуществляя большого.
Причинность:
Может совершить это большое.
Ведь, легко обещая, уменьшаешь веру.
Умножая легкое, обязательно умножаешь трудное.
Это дает:
Человек мудрости приближает к трудному.
Причинность:
Заканчивает в отсутствии трудного.

[98t64c] **Б. Б. Виногродский**

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Что спокойно, легко удержать.
Что еще не проявилось, легко проконтролировать.
Что хрупко, легко разрушить.
Что тонко, легко рассеять.
Осуществляй это, когда еще нет наличия.
Упорядочивай это, когда еще нет неурядиц.
Дерево толщиной в обхват рождается из тончайшего ростка.
Башня в девять этажей поднимается с кучки земли.
Движение в тысячу ли начинается под ступней.
Осуществляешь - испортишь это.
Удерживаешь - потеряешь это.
Это дает:
У человека мудрости - отсутствие осуществления.
Причинность:
Отсутствие порчи.
Отсутствие удержания.
Причинность:
Отсутствие потери.
Народ, делая дела, постоянно, приближаясь к завершению, портит их.
Если осторожен в конце так же, как и в начале, тогда не испортишь дело.
Это дает:
Человек мудрости стремится не стремиться.
Не придает ценности трудно достающимся товарам.
Учится не учиться.
Возвращается туда, где проходят большинство людей.
Тем самым поддерживает самопроизвольную естественность мириад сущностей и не осмеливается осуществлять.

[98t65c] **Б. Б. Виногродский**
Осуществляющие совершенствование на Пути древности отрицают применение просвещения народа, а скорее делают его невежественным.
Трудность управления народом объясняется избытком у него знаний.
Причинность:
Посредством знаний управлять государством - разграбление государства.
Не через знания управлять государством - благосостояние государства.
В осознании этой пары - суть следования идеалу.
Постоянно осознавай следование идеалу.
Это определяется:
Мистическая Потенция.
Мистическая Потенция и глубока, и далека.
В контакте с вещью - она от обратного.
Но именно так и достигается большая послушность.

[98t66c] **Б. Б. Виногродский**
Реки и моря оттого способны осуществлять функцию правителя ста долин, что они совершенны в их ориентации вниз.

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Причинность:
Способны осуществлять функцию правителя ста долин.
Это дает:
Человек мудрости, стремясь продвинуться вверх в народе, посредством своих речей ориентирует его вниз.
Стремясь продвинуться вперед в народе, посредством своего тела ориентируется назад.
Это дает:
Человек мудрости находится наверху, а народу не тяжело.
Находится впереди, а народу нет вреда.
Это дает:
В Поднебесной рады продвигать, а не преграждать.
В связи с тем, что не соперничает.
Причинность:
В Поднебесной никто не способен вступить с ним в отношения соперничества.

[98t67c] **Б. Б. Виногродский**
В Поднебесной всегда называют мой Путь великим.
А он, похоже, ни с чем не сравним.
Ведь только потому и велик.
Причинность:
В схожести ни с чем не сравним.
Если уподоблять, то с течением времени он становится крошечным.
У меня в наличии три драгоценности.
Удерживаю и сберегаю их.
Первая выражается в милосердии.
Вторая выражается в умеренности.
Третья выражается в том, что не осмеливаюсь осуществлять впереди Поднебесной.
Милосердие -
Причинность:
Способность к мужеству.
Умеренность -
Причинность:
Способность к широте.
Не осмеливаюсь осуществлять впереди Поднебесной -
Причинность:
Способность главенствовать в сотворении инструментов.
Теперь же, если, оставив милосердие быть мужественным,
оставив умеренность быть широким,
оставив задних быть впереди -
это смерть.
Ведь, воюя с милосердием, побеждаешь.
Удерживая с милосердием, достигаешь крепости.
Когда Небо помогает тебе, оно посредством милосердия охраняет тебя.

[98t68c] **Б. Б. Виногродский**
Совершенствующийся в деле воина не воинствен.

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Совершенствующийся в битвах не гневлив.
Совершенствующийся в победах над противником не вступает в контакт.
Совершенствующийся в использовании людей осуществляет ориентацию вниз.
Это определяется:
Потенция не-соперничания.
Это определяется:
Сила использования людей.
Это определяется:
Союз с пределом небесной древности.

[98t69c] **Б. Б. Виногродский**
У использующих оружие есть изречения:
"Сущность моя не осмеливается осуществлять функцию хозяина, а осуществляет функцию гостя;
Не осмеливается продвинуться на сантиметр, а отступает на метр.
Это определяется:
Движутся в отсутствии движения.
Закатывают рукава в отсутствии рук.
Бросаются на отсутствие противника.
Удерживают отсутствие оружия.
Нет большей беды, чем недооценивать противника.
Недооценивая противника, близок к потере драгоценностей сущности своей".
Причинность:
Когда скрещивают оружие при равных силах, побеждает сожалеющий.

[98t70c] **Б. Б. Виногродский**
Речь сущности моей -
очень легка для осознания,
очень легка для действия-движения.
В Поднебесной никто не способен осознавать, никто не способен действовать-двигаться.
В речи - наличие предков.
В делах - наличие владыки.
Вот только отсутствует осознание.
Это дает:
Не "я" осознает.
Осознание "я" - это разреженность.
Подражание "я" - это придавание ценности.
Это дает:
Человек мудрости покрыт грубой шерстяной материей, а за пазухой яшма-нефрит.

[98t71c] **Б. Б. Виногродский**
Осознание не-осознания - ориентация вверх.
Не-осознание осознания - болезнь.
Ведь только боление болезнью -
Это дает:
Не боление.
Человек мудрости не болеет -

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Через боление своей болезнью.
Это дает:
Не боление.

[98t72c] **Б. Б. Виногродский**
Если народ не боится власти, тогда придет еще большая власть.
Будьте в отсутствии привыкания к тому, что приносит покой.
Будьте в отсутствии пресыщения тем, что вас порождает.
Ведь только не пресыщение -
Это дает:
Не пресыщение.
Это дает:
Человек мудрости осознает себя, не показывая себя.
Любит себя, не предавая ценности себе.
Причинность:
Отбрасывает то, берет это.

[98t73c] **Б. Б. Виногродский**
Храбрость в смелости ведет к гибели.
Храбрость в не-смелости ведет к жизни.
В этой паре может быть польза, может быть вред.
Если Небо не любит кого-то, кто знает причину этого?
Это дает:
Человек мудрости приближает процесс к трудности.
В Пути Небес - нет соперничества - а совершенствование в победах; нет речи - а совершенствование отклика; нет призывания - а само приходит; такая беспечность - а совершенствование замыслов.
Сеть Неба необъятно редка, а нет упущений.

[98t74c] **Б. Б. Виногродский**
Если народ не боится смерти, то что его смертью пугать?
А вот, если человек при постоянстве страха смерти осуществляет аномальное, то "сущность моя" должна схватить и убить его.
Кто осмелится?
Постоянно есть ведающий убийствами, который убивает.
А вот если убивать вместо ведающего убийствами -
Это определяется:
Заменить великого мастера-плотника.
Вот замените великого мастера-плотника, - и редко будет такой, кто не поранит себе руки.

[98t75c] **Б. Б. Виногродский**
Голод в народе - это из-за того, что их высшие берут много налогов на зерно.
Это дает:
Голод.
Народом трудно управлять - это из-за того, что их высшие осуществляют наличие.
Это дает:

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Трудно управлять.
Народ легко относится к смерти - это из-за того, что их высшие стремятся в толщу жизни.
Это дает:
Легко относится к смерти.
Ведь только в отсутствии осуществления за счет жизни заключается мудрая способность ценить жизнь.

[98t76c] **Б. Б. Виногродский**
Человек в жизни - мягкость и слабость.
В его смерти - твердость и сила.
Из мириад сущностей травы и деревья в жизни - это мягкость и хрупкость.
В их смерти - сухость, крепость.
Причинность:
Твердость и сила - это попутчики смерти.
Мягкость и слабость - это попутчики жизни.
Это дает:
Сила оружия ведет к уничтожению.
Сила дерева ведет к перелому.
В сильном и большом находится ориентация вниз.
В мягком и слабом находится ориентация вверх.

[98t77c] **Б. Б. Виногродский**
В небесном Пути нет ли подобия натягиванию лука?
Высокое - оно придавливается.
Низкое - оно приподнимается.
При наличии излишка его убавляют.
При недостаточности его восполняют.
В небесном Пути убавляют наличие излишка и восполняют не-достаточность.
Кто способен наличие излишка отдавать Поднебесной?
Только тот, у кого в наличии Путь.
Это дает:
Человек мудрости в осуществлении не отождествляется,
совершив дело, не пребывает в нем.
Нет у него стремления проявить умелость.

[98t78c] **Б. Б. Виногродский**
В Поднебесной нет ничего мягче и слабее воды.
Но при столкновении с твердостью и силой никто не способен ее победить.
Посредством отсутствия в себе, посредством переменчивости.
Через слабость побеждают силу.
Через мягкость побеждают твердость.
В Поднебесной нет никого, кто не знает.
Нет никого, кто способен сделать.
Это дает:
Человек мудрости говорит:
Принимаешь на себя грязь государства.
Это определяется:

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Хозяин главного алтаря.
Принимаешь на себя недобрые знамения в государстве.
Это определяется:
Правитель Поднебесной.
Правильность речи отталкивается от обратного.

[98t79c] **Б. Б. Виногродский**
Смирение в большой обиде обусловливает наличие остаточной обиды.
Как можно таким образом осуществлять совершенствование?
Это дает:
Человек мудрости держит левую половину контрактной бирки и не предъявляет претензий к людям.
При наличии Потенции отвечают за обязательства.
При отсутствии Потенции ведают взиманием податей.
В небесном Пути отсутствует родственность, а есть постоянство контакта с совершенствующимся человеком.

[98t80c] **Б. Б. Виногродский**
Маленькое государство, скудное население.
Пусть у народа будут десятки и сотни приспособлений-инструментов, а не применяют.
Пусть народ придает значение смерти и не путешествует далеко.
Хотя есть лодки и колесницы, а никто на них не ездит.
Хотя есть вооруженные воины, а никто их не строит.
Пусть народ вернется к письму через вязание узлов и использует его.
Сладка его пища.
Красива его одежда.
Мирны его покои.
Радостны его обычаи.
Соседние государства глядят друг на друга.
Петухи и собаки слышат голоса друг друга.
А народ до старости и смерти не общается друг с другом, не приходя и не уходя.

[98t81c] **Б. Б. Виногродский**
Верные речи не красивы.
Красивые речи не верны.
Совершенствующийся не рассуждает.
Рассуждающий не совершенствуется.
Знание - это не эрудиция.
Эрудиция - это не знание.
Человек мудрости не накапливает.
Чем больше он делает для других,
тем больше у него в наличии для себя.
Отдавая другим, он умножает себе.
Путь Небес приносит пользу, а не вредит.
Путь человека мудрости в осуществлении без соперничества.

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All English words used in corpus: 345,854(of them 11,933 distinct)

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a

a, a-moral, abacus, abandon, abandoned, abandoning, abandonment, abandons, abase, abased, abasement, abasing, aberration, abhor, abhorred, abhorrence, abhors, abide, abided, abides, abiding, abilities, ability, able, ably, abnormal, abode, abodes, abolish, abolished, abound, abounding, abounds, about, above, abroad, abrupt, abruptly, absence, absent, absolute, absolutely, absoluteness, absolve, absolved, absorb, absorbed, absorbing, absorbs, absorption, abstain, abstaining, abstains, abstinence, abstinences, abstract, abstruse, absurd, absurdity, abundance, abundant, abundantly, abuse, abysmal, abyss, academic, academically, accentuate, accept, acceptance, accepted, accepting, accepts, access, accessible, accession, accessories, accident, accidental, acclaim, acclaimed, acclamation, acclamations, accommodate, accommodates, accommodating, accompanied, accompanies, accompany, accomplish, accomplished, accomplishes, accomplishing, accomplishment, accomplishments, accord, accordance, accorded, according, accordingly, accords, account, accountable, accountant, accounted, accounts, accrual, accrue, accrues, accumulate, accumulated, accumulates, accumulating, accumulation, accurate, accusation, accusations, accuse, accused, accustomed, ace, achievable, achieve, achieved, achievement, achievements, achieves, achieving, acknowledge, acknowledged, acknowledgement, acknowledging, acknowledgment, acquaintance, acquainted, acquiescent, acquiescing, acquire, acquired, acquires, acquiring, acquisitive, across, act, acted, acting, actings, action, action's, actionless, actions, activated, activates, active, actively, activities, activity, actor, acts, actual, actualise, actualities, actually, acute, ad, adage, adamant, adapt, adaptable, adaptation, adapted, adapteth, adapting, adaption, adaptive, adapts, add, added, adders, addicted, adding, address, addressed, addresses, adds, adept, adepts, adequate, adequately, adhere, adherence, adherents, adheres, adhering, adjoining, adjust, adjutant, adjutant-general, administer, administered, administers, administrate, administration, administrations, administrator, administrators, admirable, admiration, admire, admired, admires, admit, admits, admixture, admonish, admonition, ado, adopt, adopted, adopting, adopts, adoration, adore, adorn, adorned, adornments, adrift, adroitness, advance, advanced, advancement, advances, advancing, advantage, advantageous, advantages, adversary, adverse, adversely, adversity, advertise, advice, advisable, advise, advises, advisors, advocacy, advocate, advocated, advocating, afar, affair, affairs, affect, affected, affecting, affection, affections, affects, affiliate, affiliates, affirmation, affirmed, affirms, affix, afflict, afflicted, affliction, afflictions, affluence, affluent, affluently, afford, afield, afraid, after, aftermath, afterward, afterwards, again, against, age, age-old, agencies, agency, agenda, agents, ages, aggrandize, aggravated, aggregate, aggregated, aggregates, aggregation, aggress, aggression, aggressive, aggressiveness, aggressor, aggrieved, agility, aging, agitate, agitated, agitatedly, agitation, ago, agree, agreeable, agreed, agreement, agrees, agricultural, ah, ahead, ai, aid, aiding, aids, ail, ails, aim, aimed, aiming, aimless, aimlessly, aims, air, airs, airy, akin, alarm, alarmed, alarming, alas, albeit, alert, alias, alienate, alienated, alienates, alienating, align, alike, alive, aliveness, all, all-accommodating, all-comprehending, all-conquering, all-embracing, all-embracingness, all-encompassing, all-inclusive, all-perceptive, all-perfect, all-permeating, all-pervading, all-pervasive, all-under-heaven, allay, allayed, allaying, allegiance, alleys, alliance, allied, allies, allow, allowed, allowing, allows, allure, alluring, ally, allying, almoner, almost, aloft, alone, along, aloof, aloud, already, also, altar, altars, alter, altering, alternate, alternately, alternating, alternation, alternative, alternatives, although, altogether, altruistic, always, always-so, am, amalgamated, amass, amassed, amassing, amassment, amazingly, ambition, ambitionless, ambitions, ambitious, ambling, amenable, amiable, amicable, amid, amidst, amiss, amnesty, among, amongst, amorphous, amount, amounts, ample, amplitude, amused, an, analogically, analogy, analysed, analysis, analytically, analyze, analyzed, anarchic, ancestor, ancestors, ancestral, ancestry, anchor, anchorage, anchored, anchors, ancient, ancients, and, anger, angered, angle, angled, angles, angrily, angry,

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anguish, angular, animal, animals, animate, animating, animosities, animosity, annex, annexed, annexes, annihilated, annihilation, announce, announcing, annoy, annoyed, annoying, anomalous, anomaly, anon, anonymous, another, another's, answer, answered, answering, answers, antagonists, antagonized, antagonizing, antecedent, antecedes, anticipate, anticipated, anticipates, anticipating, anticipation, antiquity, antithesis, antithetical, anxieties, anxiety, anxious, any, anybody, anyhow, anymore, anyone, anyone's, anything, anytime, anyway, anywhere, ao, apace, apart, apartment, apartments, apathetic, aperture, apertures, aphorism, aplenty, aplomb, apocalypse, appalling, apparatus, apparent, apparently, appeal, appealing, appear, appearance, appearances, appeared, appearing, appears, appended, appetite, appliance, applicability, application, applications, applied, applies, apply, applying, appointed, appointing, appointment, appoints, appreciate, appreciated, appreciates, appreciating, appreciation, appreciative, apprehend, apprehended, apprehends, apprehension, apprehensive, apprentice, approach, approachable, approached, approaches, approaching, approbation, appropriate, appropriately, appropriating, appropriation, approval, approve, approves, apres, apt, arbitrarily, arbitrary, arborist, archer, archer's, archery, architect, are, area, aren't, arete, argue, argues, arguing, argument, argumentative, arguments, aright, arise, arisen, arises, arising, arithmetic, arm, arm's, arm-span, armaments, armed, armies, arming, armor, armors, armour, armours, arms, army, arose, around, arouse, aroused, arouses, arrange, arranged, arrangement, array, arrayed, arrest, arrested, arresting, arrive, arrived, arrives, arrogance, arrogancy, arrogant, arrogantly, arrow, arrowheads, arrows, art, artful, articles, articulate, artifice, artificial, artificiality, artificially, artisans, artistry, artists, artless, arts, as, ascend, ascended, ascending, ascends, ascent, ascertain, ascertained, ascribed, aside, ask, asked, asking, asks, aspects, aspiration, aspirations, aspire, aspired, aspires, aspiring, assembling, assent, assents, assert, asserting, assertions, assertive, assertiveness, asserts, assessment, asset, assets, assiduously, assigned, assigns, assimilates, assimilation, assist, assistance, assistant, assisted, assisting, assists, associate, associated, associates, associating, association, associations, assume, assumed, assumes, assuming, assumption, assure, assured, assuredly, astray, astride, astronomy, astute, asunder, at, atmosphere, atonement, atop, attach, attached, attachment, attachments, attack, attacked, attacking, attacks, attain, attainable, attained, attaining, attainment, attainments, attains, attemper, attempt, attempted, attempting, attempts, attend, attendants, attending, attends, attention, attentive, attentively, attentiveness, attenuate, attenuated, attenuates, attenuation, attire, attitude, attract, attracting, attractions, attractiveness, attracts, attribute, attributed, attributes, attributing, attuned, attunes, attuning, audible, audience, augment, augmentation, augmented, augments, augur, augurs, aura, auspices, auspicious, austere, authentic, authentication, authenticity, author, authoritative, authoritativeness, authorities, authority, automatically, avail, available, availing, avails, avarice, avaricious, avenue, average, avert, averted, averts, avidly, avoid, avoidances, avoided, avoiding, avoids, avows, awake, awaken, awakened, awakening, awarded, awards, aware, awareness, away, awe, awe-inspiring, awful, awkward, awkwardly, awry, ax, axe, axed, axle, aye

b

babble, babe, babies, baby, baby's, back, backbones, backed, backfire, backfires, background, backs, backward, backwards, bad, badly, badness, baffled, bag, baggage, baggage-wagon, bait, baits, balance, balanced, bamboo, bandit, bandit's, banditry, bandits, bane, baneful, banish, banished, banning, banquet, banquets, bans, bar, bard, bare, bared, barefoot, barely, bareness, bares, bargain, baring, barking, barkings, barks, barns, barons, barren, bars, base, based, basement, bases, bashful, bashfulness, basic, basic-needs, basically, basics, basin, basis, basket, basketful, basketfuls, bass, battalion, battalions, battered, battle, battle-front, battle-ground, battlefield, battlefields, battlefront, battleground, battles, battling, bayonets, be, beaming, bear, bearing, bearings, bears, beasts, beat, beaten, beating, beats, beauties, beautifies, beautiful, beautifully, beautify, beauty, became, because, beckon, beckoned, become, becomes, becoming, bed, beef, been, bees, befall, befallen, befalling, befalls, befitting, befogged, before, beforehand, befriend, befuddle,

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befuddled, began, beget, begets, begetting, begin, beginning, beginnings, begins, begot, begun, behalf, behave, behaved, behaves, behavior, behaviors, behaviour, behaviours, beheld, behind, behold, beholds, behooves, being, being's, beingless, beingness, beings, belated, belief, beliefs, believable, believe, believed, believes, believing, belittles, belittling, belli, bellicose, bellies, belligerent, bellow, bellows, bellows-chamber, bells, belly, belong, belonged, belongs, beloved, below, belts, bemean, bemuddles, bend, bendable, bendeth, bending, bends, beneath, benefactor, beneficence, beneficent, beneficial, beneficiaries, benefit, benefited, benefiting, benefits, benefitted, benefitting, benevolence, benevolent, benevolently, benighted, benignancy, bent, bequeath, bequest, bereft, beseeching, beset, best, bestow, bestowed, bestowing, bestows, bestrides, betake, betrays, better, between, bewail, bewailed, beware, bewilder, bewildered, bewilderment, bewitched, bewitchment, beyond, bias, biased, biases, bid, big, bigger, biggest, bigs, bind, binder, binding, binds, bird, birds, birth, birthing, birthplaces, births, bit, bite, bites, bits, bitten, bitter, bitterest, bitterness, bizarre, black, black's, blackened, blackness, blacksmith's, blade, blades, blame, blamed, blameful, blames, blameworthy, bland, blank, blanketed, blankness, blasphemy, blast, blazing, blemish, blemished, blemishes, blemishless, blend, blended, blending, blends, bless, blessed, blesser, blesses, blessing, blessings, blight, blind, blinding, blindingly, blindly, blindness, bliss, bloat, bloated, block, blocked, blocking, blocks, blood, bloodshed, bloodthirsty, bloody, bloom, bloomed, blossom, blossoming, blossomy, blow, blowing, blown, blows, blunder, blundering, blunders, blunt, blunted, blunting, blunts, blur, blurred, blurt, blustering, board, boards, boast, boasters, boastful, boasting, boasts, boat, boats, bodies, bodiless, bodily, body, bodyless, boil, boiling, boisterous, boisterously, bold, boldly, boldness, bolt, bolted, bolts, bona, bond, bone, bones, book, bookkeeper, books, boomerang, boomerangs, boon, boor, boorish, border, borderer, bordering, borders, bore, bored, boredom, boring, born, borne, borrow, bosom, bosoms, both, bother, bothered, bothering, bothers, bottom, bottom-end, bottomless, bought, boulevard, bound, boundaries, boundary, boundless, boundlessly, bounds, bountiful, bounty, bourn, bow, bow-string, bowed, bowl, bowls, bowstring, boy, brace, brag, bragging, brags, braided, bramble, brambles, branch, branches, brandish, brandishing, brash, brave, braveness, bravery, bravest, brawling, brazen, brazenness, breach, break, breakable, breakages, breakers, breaking, breaks, breast, breath, breathe, breathes, breathing, breaths, breathtaking, bred, breed, breeds, breeze, brewed, brewing, briars, bribery, brick, bricks, brides, brief, briers, brigandage, brigands, bright, brightened, brightest, brightly, brightness, brilliance, brilliant, brim, brimful, brimming, brims, bring, bringers, bringing, brings, briskly, brittle, broad, broad-minded, broaden, broadened, broadening, broader, broadest, broadly, broken, bronze, brook, brooks, brought, brutalise, brute, bruteness, brutes, bucket, bud, budge, buds, buff, buffalo, buffalo's, buffaloes, buffalos, bugs, build, build-up, builder, building, buildings, builds, built, bulge, bullies, bully, bulwark, bumpkin, bumps, bumpy, burden, burdened, burdens, burdensome, burial, buried, buries, burn, burns, burnt, burst, bursts, bury, bush, bushes, busily, business, businesses, bustle, bustling, busy, but, butcher, butt, buttressed, buxiao, buy, by, by-name, by-paths, by-ways, bypaths, byways

c

cakes, calamities, calamitous, calamity, calculate, calculates, calculating, calculation, calculations, calculative, calculator, calculators, call, called, calling, callous, callousness, calls, calm, calmed, calmly, calmness, calumny, came, camouflage, camp, campaign, campaigns, camped, can, can't, canal, candid, cannot, canny, canon, canons, canyon, canyons, capabilities, capability, capable, capacious, capacities, capacity, capital, capitalise, capitals, capricious, captain, captains, capture, captured, captures, capturing, care, cared, career, carefree, careful, carefully, careless, carelessly, cares, caring, carnal, carnival, carpenter, carpenter's, carpenters, carping, carriage, carriage's, carriages, carried, carriers, carries, carry, carrying, cart, cart's, carts, cartwheel, carve, carved, carver, carves, carving, case, cases, cast, cast-off, castle, casts, casual, casually, casualties, casus, catastrophe, catastrophic, catch, catching, catchment, categorized, category, caters, caught, cause, caused, causes, causing, caution, cautious, cautiously, cavalier, cavalry,

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cave, cavern-like, cavernous, caves, cease, ceased, ceaseless, ceaselessly, ceases, ceasing, celebrate, celebrated, celebrating, celebration, celebrations, celebratory, celebrities, celebrity, celestial, censorious, censure, center, centered, centeredness, centers, central, centre, centrifugal, ceremonial, ceremonies, ceremonious, ceremony, certain, certainly, certainty, ch'a, ch'ang, ch'en, ch'eng, ch'i, ch'iang, ch'iao, ch'ien, ch'ien-yen, ch'ih, ch'in, ch'ing, ch'u, ch'ü, ch'üeh, ch'un, ch'ung, challenge, challenged, challenges, challenging, chamber, chan, chance, chances, chang, change, changeable, changed, changeless, changes, changing, changxin, channel, channels, chao, chaos, chaotic, chapter, character, characteristic, characteristics, characterizes, characters, charge, charged, chargers, charges, charging, chariot, charioteers, chariots, charitable, charity, charm, charming, chase, chasing, chasm, chattering, che, cheap, cheat, cheating, check, cheerful, cheers, chen, cheng, cherish, cherished, cherishes, cherishing, chi, chia-mou, chian, chiao, chickens, chief, chief-in-command, chiefs, chieftain, chieftains, chieh, chieh-jan, chien, chih, child, child's, childhood, childlike, childlike-heartedness, children, chills, chime, chimes, chin, ching, chip, chipped, chipping, chips, chisel, chiu, cho, choice, choices, choke, choked, choose, chooses, choosing, chop, chopper, chopping, chose, chosen, chou, chu, chüeh, chün, chün-tzu, chuckle, chung, churned, circle, circles, circuitous, circular, circumference, circumscribed, circumspect, circumstance, circumstances, cistern, cities, citizen, citizens, city, civil, civilian, civilization, civilizing, clad, claim, claimed, claiming, claims, clan, clans, clarified, clarifies, clarify, clarity, clash, clasp, clasps, class, classed, classes, classics, classify, clatter, claw, clawed, clawing, claws, clay, clean, cleaning, cleanliness, cleanse, cleansed, cleansing, clear, clear-cut, clear-headed, clear-minded, clear-sighted, clear-sightedness, clearheaded, clearing, clearly, clears, cleaves, clerks, clever, cleverest, cleverness, cliff, climax, climb, climbed, climbing, cling, clinging, clings, cloak, cloaks, clod, close, closed, closely, closer, closers, closes, closest, closing, closure, cloth, clothed, clothes, clothing, cloud, cloudbursts, cloudy, cloy, clue, clumsiness, clumsy, co-exist, coaches, coalesces, coarse, coarse-looking, coat, coats, cock's, cocks, code, codes, coequally, coerce, coerced, coerces, coercing, coercion, coexist, coexistence, cognitive, cognizant, coherently, cohesive, cold, cold-hearted, coldly, coldness, collapse, collect, collecting, collection, collective, collector, collectors, collects, color, colored, colorful, colorless, colors, colossal, colour, colour's, coloured, colours, combat, combatant, combating, combative, combination, combinations, combine, combined, combining, come, comes, comfort, comfortable, comforted, comforts, coming, coming-into-being, comings, command, command-in-chief, commanded, commander, commander-in-chief, commandership, commanding, commands, commemorate, commence, commenced, commencement, commendation, commended, comment, comments, commit, commitment, commitments, commits, committed, committedly, committing, commixed, common, commoners, commonest, commonly, commonplace, commons, commonwealth, commotion, commotions, communication, communities, community, companion, companions, company, comparable, compare, compared, comparison, compassion, compassionate, compatible, compelled, compelling, compels, compensate, compensated, compensates, compensating, compete, competence, competent, competes, competing, competition, competitive, competitor, complacency, complacent, complain, complained, complaint, complaints, complaisance, complement, complementariness, complementarity, complementary, complements, complete, completed, completely, completeness, completes, completing, completion, complex, complexion, complexity, compliance, compliant, complicate, complicated, complications, compliment, comply, composed, composite, compositions, comprehend, comprehended, comprehending, comprehends, comprehension, comprehensive, comprehensively, comprehensiveness, compress, compressed, compromise, compromised, compulsion, compulsively, computation, comrades, concave, conceal, concealed, concealing, concealment, conceals, conceit, conceited, conceive, conceived, concentrate, concentrated, concentrates, concentrating, concentration, concept, conception, conceptions, concepts, conceptual, concern, concerned, concerning, concerns, conclude, conclusion, concomitant, concomitants, concord, concordance, concords, concourse, concrete, concurrently, condemn, condemnable, condensed, condescend, condescending, condescension,

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condition, conditioned, conditions, condone, conduct, conducted, conducting, conductor, conducts, conferred, confers, confess, confidence, confident, confidently, configuration, confine, confined, confirmable, confirmations, conflict, conflicts, confluence, conform, conformability, conformance, conformation, conformed, conforming, conformity, conforms, confounded, confront, confrontation, confrontational, confrontations, confronted, confronting, confronts, confuse, confused, confusedly, confuses, confusing, confusion, confusions, congress, congruent, congruity, conjecture, conjectured, conjoin, conjointly, conjugate, conjugation, conjures, connect, connected, connections, connivingly, connote, conquer, conquered, conquering, conqueror, conquerors, conquers, conquest, conquests, conscience, conscientiously, conscious, consciously, consciousness, consensus, consent, consequence, consequences, consequent, consequently, conservative, conserve, conserves, conserving, consider, considerate, consideration, considered, considering, considers, consigned, consist, consistence, consistent, consists, consolidate, consolidating, consonance, consonants, consorting, conspicuous, conspirator, conspire, constancy, constant, constantly, constants, constitute, constitutes, constitution, constrain, constrained, constrainedly, constraining, constrict, constricting, construct, constructed, construction, constructive, construe, construed, consulting, consults, consume, consumed, consumes, consummate, consumption, contact, contacts, contagion, contagious, contain, contained, container, containers, containing, containment, contains, contaminated, contamination, contemned, contemplate, contemplates, contemplating, contempt, contemptuous, contend, contending, contends, content, contented, contention, contentious, contentment, contents, contest, contestants, contested, contesting, contests, contiguous, continual, continually, continue, continued, continues, continuing, continuity, continuous, continuously, continuum, contour, contract, contracted, contracting, contraction, contractor, contracts, contradiction, contradictory, contraries, contrarily, contrariness, contrary, contrast, contrasting, contrasts, contribute, contributing, contribution, contributions, contrivance, contrivances, contrive, contrives, contriving, control, controlled, controlling, controls, controversial, convenience, conveniently, convention, conventional, converge, converged, converges, converging, conversant, conversation, conversely, convex, convey, conveys, convinced, convincing, cook, cooking, cool, coolness, cools, cooperate, coordination, cope, coped, copies, copious, copulation, copy, cord, cords, core, corner, cornerless, corners, cornucopia, coronation, corporeal, correct, correction, correctitude, correctly, correctness, corresponding, correspondingly, corroborating, corrupt, corrupted, corruption, cosmic, cosmos, cosmos's, cost, costly, costs, cotton, could, couldn't, counsel, counselors, count, counted, counter, counter-effects, counter-productively, counterbalance, counterfoil, countering, counterpart, counters, counting, counting-slips, countless, countries, country, country's, countrymen, countryside, counts, courage, courageous, courages, course, coursers, courses, court, court-yard, courted, courteous, courtesy, courting, courts, courtyard, courtyards, covenant, cover, covered, covering, covers, covert, covet, coveted, coveting, covetous, covetousness, covets, cow, cowardice, cowardly, cozy, crack, cracking, crackless, cracks, craft, craftier, craftiness, crafts, craftsman, craftsmen, crafty, cramped, crave, craves, craving, craziness, crazy, create, created, creates, creating, creation, creations, creative, creativeness, creativity, creator, creators, creatrix, creature, creatures, credibility, credible, credit, creditable, credited, creditor, creditor's, creditors, credits, creeds, creek, creeks, creep, crevice, crevices, cries, crime, crimes, criminal, criminals, crisp, criss-cross, criterion, critical, criticism, crook, crooked, crookedness, crooks, crop, cross, crossed, crosses, crossing, crouch, crouches, crowd, crowded, crowds, crowing, crowings, crowned, crowning, crows, crucial, crude, cruel, crumble, crumbled, crush, crushed, crux, cry, crying, cryptically, crystal, cuisine, cultivate, cultivated, cultivates, cultivating, cultivation, cultural, culture, cultured, cunning, cunningly, cunningness, cup, cups, curb, curbed, curbs, cure, cured, curing, curl, curled, current, currently, currents, curse, cursed, curtail, curve, curved, cusp, custody, custom, customarily, customs, cut, cuts, cutting, cutting-edge, cycle, cycles, cyclic, cyclical, cyclically, cycling

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daily, dainties, dainty, dale, damage, damaged, damages, damaging, damn, dampen, dampens, danger, dangerous, dangerously, dangers, dangle, dao, dao's, dare, dares, daring, dark, dark-enigma, darkening, darker, darkest, darkly, darkness, dart, dashes, daughters, daw, dawn, day, days, dazed, dazzle, dazzles, dazzling, de, dead, deaden, deadly, deaf, deafen, deafened, deafness, deal, dealing, dealings, deals, dealt, dear, dearer, dearest, dearly, dearth, death, death's, death-penalty, death-spot, death-spots, deathless, deaths, debase, debased, debasing, debate, debater, debaters, debating, debt, debtor, debtor's, debtors, debts, decadence, decay, decayed, decays, decease, deceased, deceit, deceitful, deceitfully, deceive, deceived, decency, decent, deception, deceptive, deceptively, decide, decided, decides, decision, decisions, decisive, declare, declared, decline, declined, declines, declining, decorated, decoration, decorations, decrease, decreased, decreases, decreasing, decreation, decree, decreed, decrees, dedicated, dedicates, deduce, deed, deeds, deem, deemed, deems, deep, deep-penetrating, deep-root, deep-rooted, deep-seated, deepen, deepening, deeper, deepest, deeply, deepness, deeps, defeat, defeated, defeating, defeats, defect, defective, defects, defence, defend, defended, defender, defending, defends, defense, defenseless, defensive, deference, deferential, defiance, deficiencies, deficiency, deficient, deficit, defies, defilement, definable, define, defined, defines, definite, definitely, definition, deflating, deft, defy, degenerates, degeneration, degradation, degraded, degrading, degree, dejected, delegating, deleterious, deliberate, deliberately, deliberating, deliberation, delicacies, delicate, delicateness, delicious, delight, delighted, delightful, delighting, delights, deliver, delivered, delivering, delivery, delta, delude, deluded, delusion, delve, demand, demanded, demanding, demands, demeanor, demeanour, demise, demolish, demons, demonstrate, demonstrates, demonstrations, denies, denned, denote, denotes, denounce, denouncement, deny, denying, depart, departed, departing, departs, departure, depend, dependable, dependence, dependent, dependents, depending, depends, depict, depicted, deplete, depleted, deplores, deploy, deployed, deployment, depose, depraved, depress, depressed, depression, deprivation, deprive, deprived, depth, depths, deputy, derange, deranges, deride, derision, derive, derived, derives, deriving, descend, descendants, descendents, descends, descent, describable, describe, described, describes, description, descriptions, desert, deserted, deserts, deserve, deserved, deserves, deserving, desiccate, desiccation, design, designate, designated, designates, designation, designations, designing, designs, desirability, desirable, desire, desired, desireless, desirelessness, desires, desiring, desirous, desist, desisting, desists, desolate, despicable, despise, despised, despises, despite, despoil, despoiled, destination, destinations, destined, destiny, destitute, destitution, destroy, destroyed, destroyer, destroyers, destroying, destroys, destruction, destructive, destructively, detached, detachment, detail, detail-oriented, detailed, details, detect, detectable, deteriorate, deteriorated, determination, determine, determined, determines, determining, deterred, detest, detestable, detestation, detested, detests, detriment, detrimental, detritus, devastated, develop, developed, developing, development, developments, develops, deviancy, deviant, deviate, deviates, deviating, deviation, device, devices, devious, deviously, devise, devitalized, devoid, devote, devoted, devotes, devotion, devoured, devouring, devours, dew, dew-rain, dewdrop, dews, dexteriousness, dexterity, dexterous, diachronic, diameter, diamond, dictated, dictates, dictatorial, dictatorship, dictum, did, didn't, die, died, dies, differ, difference, differences, different, differentiate, differentiated, differently, differing, difficult, difficulties, difficulty, diffuses, dig, dignified, dignitaries, dignitary, dignity, digress, diligence, diligent, diligently, dim, dimensions, diminish, diminished, diminishes, diminishing, diminution, diminutive, dimly, dimming, dims, dine, dining, diplomacy, diplomatic, diplomats, dire, direct, directed, directing, direction, direction's, directionless, directions, directly, directness, director, directors, directs, direful, diremption, direst, dirt, dirty, disables, disabling, disadvantage, disadvantageous, disadvantageously, disadvantages, disagree, disallows, disappear, disappearance, disappeared, disappears, disappointed, disappointment, disapproval, disarray, disaster, disaster's, disasters, disastrous, disbelieves, disbelieving, disc, discard, discarded, discarding, discards, discern, discerned, discernible, discerning, discernment, discerns, disciple, disciples, disciplinarian, discipline, disciplined,

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disciplines, disclosed, discloses, discolored, discoloured, disconnected, discontent, discontented, discontentment, discontents, discontinuation, discontinue, discontinued, discord, discordance, discordant, discords, discount, discountenance, discouraged, discourages, discouraging, discourse, discourses, discover, discovered, discreet, discriminate, discriminates, discriminating, discrimination, discriminations, discriminative, discs, discuss, discussed, discussion, discussions, disdain, disdained, disdainful, disdains, disease, diseased, diseases, disengaged, disengagement, disequilibrium, disfavor, disfavour, disfiguring, disgrace, disgraced, disgraceful, disgraces, disgruntled, disguise, disgust, disgusted, disgusting, dish, disharmony, dished, dishes, dishonest, dishonor, dishonorable, dishonored, dishonoring, disintegrate, disintegration, disinterested, disinterestedness, disks, dislike, disliked, dislikes, dislocating, disloyalty, dismal, dismay, dismayed, disobedient, disorder, disordered, disorderly, disorders, disown, disowns, disparage, disparages, disparaging, disparity, dispassion, dispassionate, dispel, dispelling, dispense, dispensing, disperse, dispersed, disperses, dispirited, display, displayed, displaying, displays, displeasure, disposable, dispose, disposed, disposing, disposition, dispossessed, disputation, disputations, disputatious, dispute, disputes, disputing, disquiet, disquietude, disregard, disregarded, disregarding, disregards, disrespect, disrespectful, disrupted, disrupting, disruption, dissatisfaction, dissatisfied, disseminate, dissidents, dissimilar, dissipate, dissipates, dissipating, dissolution, dissolve, dissolved, dissolves, dissolving, dissonance, distance, distanced, distances, distancing, distant, distantly, distill, distinct, distinction, distinctions, distinctive, distinguish, distinguishable, distinguished, distinguishes, distorted, distortion, distortions, distorts, distract, distracted, distracting, distraction, distraught, distress, distressing, distributed, distributes, distrust, disturb, disturbance, disturbances, disturbed, disturbing, disunion, disunited, disunity, disuse, dive, diverge, divergence, diversified, diversifies, diversity, divert, divide, divided, divides, dividing, divination, divine, divinity, divisible, division, divisive, do, do-nothing, docile, doctrine, doctrines, documented, documents, dodges, doer, doers, does, doesn, doesn't, dog, dog's, dogmatism, dogs, doing, doings, doltish, domain, domains, dominance, dominant, dominate, dominated, dominates, dominating, domination, dominion, don, don't, donate, donated, done, donning, doom, doomed, door, door-keeper, door-shutter, doorkeeper, doors, doorway, dose, doth, doting, double, doubled, doubling, doubly, doubt, doubtful, doubts, down, down-flowing, down-stream, downcast, downfall, downpour, downstream, downward, downwardly, downwards, downy, dozens, draft, drag, dragging, dragnet, drain, drainage, drained, drains, draw, drawing, drawn, drawn-out, draws, dread, dreaded, dreadful, dream, dreamily, dreams, drearier, dregs, dress, dressed, dresses, dressing, dried, dries, drift, drifting, drifts, drill, drink, drinking, drinks, drip, drips, drive, driven, driver, drives, driving, droop, drop, droplet, dropped, dropping, droppings, drops, dross, drought, drowsy, dry, drying, duality, ducal, due, duke, dukes, dull, dull-minded, dulling, dulls, duly, dumb, dummies, dung, dung-cart, dung-carts, duplicity, durability, durable, duration, during, dusky, dust, dusting, dusts, dusty, duties, dutiful, duty, dwell, dwelling, dwelling's, dwellings, dwells, dwindle, dwindles, dying, dynamic

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e, e'er, each, eager, ear, earlier, earliest, early, earn, earnest, earnestly, earnestness, earning, earns, ears, earshot, earth, earth's, earthbound, earthy, ease, easier, easies, easiest, easily, easiness, easy, easy-going, easy-goings, eat, eaten, eating, eats, echo, economy, edge, edged, edges, edicts, edification, educate, educates, educating, education, efface, effacement, effect, effected, effecting, effective, effectiveness, effects, effectual, efficacious, efficiency, efficient, efficiently, effort, effortless, effortlessly, effortlessness, efforts, egg, ego, egotistic, egotistical, eh, either, eject, ejected, eke, eking, elated, elbows, elder, elderly, elders, elects, elegance, elegant, elegant-looking, elegantly, elemental, elements, elephant, elevate, elevated, elevating, elevation, eligible, eliminate, eliminated, eliminates, eliminating, elimination, elite, eloquence, eloquent, else, else's, elsewhere, elucidate, elucidating, elucidation, elude, eluding, elusive, elusively, elusiveness, emanation, emaned, embark, embarks, embarrassed, embarrassment, embellished, embellishment, emblem,

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embodied, embodies, embodiment, embody, embodying, embrace, embraced, embracer, embraces, embracing, embroidered, embroideries, embryonic, emerge, emerged, emergence, emergencies, emergency, emerges, emigrate, eminence, eminent, emits, emitting, emotion, emotional, emotionally, emotions, emperor, emperor's, emperors, emphasis, emphasize, emphasized, emphasizing, empire, empires, employ, employed, employees, employer, employing, employment, employs, empowering, emptied, empties, emptieth, emptiness, empty, emptying, empyrean, emulate, emulates, emulation, en, enable, enabled, enables, enabling, enactments, enamored, encamped, encapsulates, encircle, encircled, enclosed, enclosure, encompass, encompassing, encounter, encountering, encounters, encourage, encouraged, encouragement, encouraging, encyclopedic, end, endanger, endangered, endeared, endearment, endeavor, endeavor's, endeavors, endeavour, endeavoured, endeavours, ended, ending, endless, endlessly, endorses, endowed, endows, ends, endurance, endure, endured, endures, enduring, enemies, enemy, enemy's, energetic, energies, energy, enervated, enfold, enfolding, enfolds, enforce, enforced, enforces, engage, engaged, engagement, engagements, engages, engaging, engenders, engulfs, enhance, enhanced, enhances, enhancing, enigma, enigmatic, enjoy, enjoyed, enjoying, enjoyment, enjoys, enlarge, enlarged, enlarging, enlighten, enlightened, enlightening, enlightenment, enlightens, enliven, enlivened, enlivens, enmity, ennoble, ennobled, ennobling, enormous, enormously, enough, enrich, enriched, enriches, enriching, enrichment, enslaved, ensue, ensued, ensues, ensure, ensured, ensures, entail, entails, entangled, entanglement, entanglements, enter, entering, enterprise, enterprises, enterprising, enters, entertain, entertaining, enthrone, enthroned, enthronement, enthroning, enthusiasm, entice, enticing, entire, entirely, entirety, entities, entitles, entity, entrance, entrances, entrust, entrusted, entry, enumerate, enumeration, enviable, envious, environment, environmental, envoy, envy, ephemeral, epigram, epigrams, epitomises, equable, equal, equal-size, equality, equalized, equalling, equally, equanimity, equanimous, equate, equates, equilibrated, equilibrium, equipment, equipped, equitable, equivalent, eradication, erect, erection, erects, erh, err, errant, erring, error, errors, errs, erudite, erudition, erupt, escalate, escape, escaped, escapes, eschew, eschews, escorted, especially, espouse, espouses, essence, essences, essential, essentially, essentials, establish, established, establishes, establishing, establishment, estate, estates, esteem, esteemed, esteeming, esteems, estrange, estranged, estrangement, estuary, eternal, eternality, eternally, eternities, eternity, ether, ethereal, ethers, etiquette, evade, evades, evading, evaluate, evanescent, evaporate, evasive, evasively, eve, even, even-handed, evenly, evenly-matched, evenness, event, eventful, events, eventually, ever, ever-creating, ever-existing, ever-lasting, ever-victorious, everlasting, every, everybody, everyday, everyone, everyone's, everyplace, everything, everything's, everyway, everywhere, evidence, evidenced, evidences, evident, evil, evildoer, evils, evince, evoke, evolution, evolutionary, evolve, evolved, evolves, evolving, exact, exacting, exaction, exactions, exactly, exacts, exaggerate, exaggeration, exalt, exaltation, exalted, exalteth, exalting, exalts, examination, examine, examined, examining, example, examples, exceed, exceeding, exceedingly, exceeds, excel, excelled, excellence, excellent, excellently, excels, except, exception, exceptional, exceptionally, exceptions, excess, excesses, excessive, excessive-desires, excessively, excessiveness, exchange, excitable, excite, excited, excitedly, excitement, excitements, exclude, excluded, exclusive, exclusively, excrescence, excrescences, excrescent, excreta, execute, executed, execution, executioner, executioner's, executioners, executions, executive, executor, exemplary, exemplified, exemplifies, exemplify, exempt, exempted, exemption, exercise, exercised, exercises, exercising, exert, exerted, exerting, exertion, exerts, exhale, exhaling, exhaust, exhausted, exhausting, exhaustion, exhaustively, exhausts, exhibit, exhibiting, exhibition, exist, existed, existence, existences, existent, existing, exists, exonerated, exorbitance, exorbitant, expand, expanded, expanding, expands, expanse, expansion, expansive, expansiveness, expect, expectation, expectations, expected, expecting, expects, expediency, expedient, expeditions, expeditiously, expel, expels, expended, expending, expends, expense, expenses, expensive, experience, experienced, experiences, experiencing, expertise, experts, expiration, expire, expires,

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explain, explained, explains, explanations, explication, explode, exploding, exploit, exploitation, exploited, explore, exploring, explosion, expose, exposed, express, expressed, expresses, expressing, expression, expressionless, expressions, exquisite, extend, extended, extending, extends, extension, extensive, extensively, extent, extenuation, exterminate, external, externally, externals, extinct, extinction, extinguish, extinguished, extol, extols, extort, extorts, extra, extracts, extraneous, extraordinary, extras, extravagance, extravagances, extravagant, extravagantly, extreme, extremely, extremes, extremism, extremity, exuberant, exuberantly, exult, exults, eye, eyes, eyesight

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fa, fabricated, fabulous, facade, face, faced, faces, facile, facilitate, facilitates, facility, facing, fact, factors, facts, factual, faculties, fade, faded, fades, fail, failed, failing, fails, failure, failures, faint, faintest, faintly, fair, faire, fairly, fairness, faith, faithful, faithfullness, faithfully, faithfulness, faithless, faithlessness, faithworthy, faked, fall, falling, falls, false, falsehood, falsity, falter, falters, fame, familial, familiar, familiarly, families, family, family's, famine, famines, famous, fan, fanciful, fancy, fanfare, fantastic, fantasy, far, far-away, far-famed, far-reaching, fare, farm, farmer, farmer's, farmers, farming, farmlands, farms, farther, farther-end, farthest, fashion, fashionable, fashioned, fast, fast-breathing, fasten, fastened, fastener, fasteners, faster, fastest, fat, fatal, fate, fates, father, fatherland, fathers, fathom, fathomed, fathoming, fathomless, fathoms, fatigued, fault, fault-finding, faultless, faults, faulty, favor, favored, favorites, favoritism, favors, favour, favourable, favoured, favourite, favourites, favouritism, favours, fear, feared, fearful, fearing, fearless, fearlessness, fears, fearsome, feast, feasting, feasts, feat, feats, feature, featureless, features, fed, feeble, feebleness, feeblest, feed, feeding, feeds, feel, feeling, feelings, feels, feet, felicitous, felicity, fell, felled, feller, felling, fellow, fellows, felt, female, female's, female-enigma, females, feminine, femininity, fencing, feng, feo-tzu, ferment, ferocious, fertility, fertilize, fertilizer, fertilizing, festival, festivity, fetch, fetching, feud, feudal, feuding, few, fewer, fewness, fickle, fiddle, fiddled, fiddles, fide, fief, fiefs, field, fields, fierce, fiercest, fight, fighter, fighters, fighting, fights, figure, figured, file, files, filial, filiality, filing, fill, filled, filling, fills, filth, final, finally, find, finding, finds, fine, fine-sounding, finer, fineries, finery, finest, finger, finish, finished, finishes, finishing, fire, fires, firm, firm-planted, firm-stalk, firmest, firming, firmly, firmness, first, first-class, first-rate, fish, fishes, fist, fit, fits, fitting, fittingly, five, fix, fixated, fixed, fixing, flabby, flashing, flashy, flat, flats, flattered, flattering, flatterings, flattery, flattest, flaunt, flaunting, flaunts, flavor, flavorless, flavors, flavour, flavourless, flavours, flaw, flawed, flawless, flawlessly, flaws, flecks, fleet, fleet-footed, fleeting, flesh, flexibility, flexible, flexing, flies, flimsy, flip, flippancy, floating, floats, flock, flood, flooding, floods, floors, floppy, flora, flounder, flourish, flourished, flourishes, flourishing, flow, flower, flowered, flowering, flowers, flowery, flowing, flows, fluent, fluid, fluids, flute, fluxing, foal, focal, focus, focused, focuses, focusing, foe, foes, foggily, foil, foils, fold, folk, folks, folkways, follow, followed, follower, followers, following, followings, follows, folly, fond, fondness, food, food's, foods, fool, fool's, foolhardiness, foolhardy, foolish, foolishly, foolishness, foot, footings, footpath, footprints, footstep, footsteps, for, forbearance, force, forced, forceful, forcefully, forcefulness, forces, forcibly, forcing, fording, fore, fore-knowledge, forecasts, forefather, forefathers, forefends, forefront, foregoes, foregoing, foreground, foreign, foreknowledge, foremost, foreseen, foreshadowed, foresight, forestall, forestalled, foretell, forever, forevermore, forfeited, forged, forget, forgetful, forgetfulness, forgets, forgetting, forging, forgive, forgiven, forgiveness, forgotten, forlorn, form, formal, formalities, formality, formation, formations, formed, former, formidable, forming, formless, formlessly, formlessness, forms, formula, formulate, formulated, formulation, fornication, forsake, forsaken, forsakes, forsaking, forsooth, forswear, forth, forthright, forthwith, fortification, fortifying, fortunate, fortune, fortune's, forward, forward-looking, forward-moving, foster, fostered, fostering, fosters, fought, found, foundation, foundations, founded, founders, fount, fountain, fountains, four, four-horse, four-horsed, four-square, fourth, fowls, fraction, fragile, fragment, fragments, frail, frailty, frame, frames, frankness, fraternal, fraud, fraudulence, fraught, free, freed, freedom, freeing,

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freely, frees, freezing, frenzy, frequent, frequently, fresh, fret, friction, friend, friendless, friendlessness, friendly, friends, friendship, fright, frighten, frightened, frightening, frigid, fringe, frivolity, frivolous, frivolously, fro, from, front, frontal, frontier, frozen, frugal, frugality, fruit, fruitful, fruition, fruits, frustrate, frustrated, frustrations, fry, frying, fu, fuels, fulcrum, fulfil, fulfill, fulfilled, fulfilling, fulfillment, fulfills, fulfilment, fulfils, full, full-grown, fuller, fullest, fullness, fully, fulness, fumbling, function, functionality, functioning, functions, fundament, fundamental, fundamentally, fundamentals, funeral, funerals, furnishes, further, furthermore, furthest, fuse, fusing, fusion, fuss, fusses, fussy, futile, futility, future

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g, gadgets, gain, gained, gaining, gainings, gains, galaxies, gale, gales, gallant, gallop, galloping, gallops, game, game-plan, gaps, garb, garbage, garbed, garment, garments, garnered, garnished, garrulity, garrulous, gas, gases, gate, gates, gateway, gather, gathered, gathering, gaudily, gave, gaze, gazes, gazing, gem, gemstone, general, general's, general-in-chief, generally, generals, generate, generated, generates, generating, generation, generations, generative, generatrix, generosity, generous, generously, genital, genius, gentility, gentle, gentleman, gentleman's, gentlemanly, gentlemen, gentlemen's, gentleness, gentlest, gently, gentry, genuine, genuinely, genuineness, germ, gesture, get, gets, getter, getting, ghost, ghostly, ghosts, giant, gift, gifted, gifts, gigantic, giggle, gingerly, gird, girdle, girth, give, given, giver, givers, gives, giving, giving's, glad, gladiator, gladly, gladness, glare, glares, glaring, glib, glibness, glibs, glimmers, glimpse, glitter, glittering, glittery, gloat, gloom, gloomy, glories, glorification, glorified, glorifies, glorify, glorifying, glorious, glory, gloss, glow, glowing, glows, glut, go, goad, goal, goals, goat, gobble, goblins, god, god's, godlike, gods, goes, going, goings, gold, golden, gone, good, good-for-nothing, good-natured, goodhearted, goodheartedness, goodness, goodness's, goods, goodwill, gore, gorge, gorged, gorgeous, gormandizing, gossamer, gossiping, got, gotten, gourmandizing, govern, governable, governance, governed, governing, government, government's, governmental, governments, governor, governor's, governors, governs, gowns, grab, grabbed, grabbing, grabs, grace, graceful, graces, graciously, gradual, gradually, graduate, grain, graineries, granaries, granary, grand, grandchildren, grandest, grandeur, grandiose, grandiosity, grandly, grands, grandsons, grant, granted, granting, grants, grapple, grasp, grasped, grasping, grasps, grass, grass-dog, grasses, grates, gratification, gratify, gratifying, gratitude, grave, gravelly, gravely, graveness, gravity, graze, great, greater, greatest, greatly, greatness, greatnesses, greats, greed, greediness, greedy, green, greet, greeting, greets, grew, grief, grievance, grieve, grieved, grieves, grieving, grievous, grimy, grinds, grip, gripping, grips, grooves, grope, gross, grossly, grotesque, ground, grounded, grounds, group, grouped, grow, growing, grown, grows, growth, growths, grudge, grudged, grudges, gruesome, guard, guarded, guardian, guarding, guards, guest, guests, guidance, guide, guided, guideline, guidelines, guides, guiding, guileful, guileless, guilt, guilty, gulf, gullies, gurgle, gusty, gut

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h, habit, habitation, habitations, habits, habitually, hack, hacking, hacks, had, haggard, hai, hail, hailed, hair, hair-cloth, hairsplitting, half, hall, halls, halt, halted, halting, haltingly, hamlet, hammer, hampered, hand, handed, handful, handicapped, handle, handled, handles, handling, hands, handsome, hanging, hankering, haphazard, hapless, happen, happened, happening, happens, happily, happiness, happy, happy-go-lucky, harass, harassment, harbor, harbored, harboring, harbors, harboured, hard, hard-to-get, harden, hardened, hardening, harder, hardest, hardly, hardness, hardship, hardships, harems, harm, harmed, harmful, harming, harmless, harmonic, harmonious, harmoniously, harmonise, harmonised, harmonises, harmonization, harmonize, harmonized, harmonizes, harmonizing, harmony, harms, harness, harnessed, harsh, harshness, harvest, harvests, has, hasn't, haste, hasten, hastiness, hasty, hatchet, hate, hated, hateful, hates, hating, hatred, haughtiness, haughty, haul, hauling, haunt, haunted, haunting, haunts, have, have-nots, haven, haves, having, hazily, hazy, he, he'll, he's, head, head-on, heading, heads, headstrong, heal, healed, healing, heals, health, healthy, heap, hear, heard, hearing, hears, heart, heartfelt,

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heartily, heartless, hearts, heat, heated, heatedness, heats, heaven, heaven's, heaven-and-earth, heaven-earth, heaven-like, heavenly, heavens, heavier, heaviest, heavily, heaviness, heavy, heavy-handed, heed, heedfulness, heedless, heel, heels, heh, height, heights, held, hell, help, helped, helper, helpful, helping, helpless, helps, hem, hence, henceforth, her, heralds, herbs, herd, here, hereby, herein, heroes, heroic, heroism, herself, hesitant, hesitate, hesitating, hesitatingly, hests, heterodoxy, hew, hewing, hewn, hid, hidden, hide, hides, hiding, hiding-place, high, high-handed, high-placed, high-rise, higher, highest, highlands, highly, highness, highs, highway, highways, hill, hills, hilly, him, himself, hinder, hindmost, hindrance, hinges, hint, his, history, hither, hitherto, hits, ho, hoard, hoarded, hoarder, hoarding, hoards, hoarse, hoarseness, hoary, hodfuls, hold, holder, holders, holding, holds, hole, holes, holiness, hollow, hollowed, hollowness, hollows, holy, homage, home, homeless, homely, homes, homespun, homeward, homogeneous, hone, honed, honest, honestly, honesty, honey, honor, honorable, honorably, honored, honoring, honors, honour, honourable, honoured, honouring, honours, hoodwink, hope, hopeless, hopes, horizon, horizontal, hormone, horn, horned, hornets, horns, horrible, horse, horse-racing, horseback, horseracing, horses, host, hostel, hostile, hostilities, hostility, hot, hotness, hou, hounding, house, house's, housed, houseful, household, houses, hovering, how, however, howl, howling, howls, howsoever, hsi, hsia, hsiang, hsiao, hsien, hsin, hsing, hsiu, hsu, hsü, hsü-chi, hsüan, hsuan, hu, hu-huang, hua, huan, huang, hub, hues, hug, huge, hugest, hugging, huhuang, hui, human, human's, human-heartedness, humane, humaneness, humanism, humanitarianism, humanity, humankind, humankind's, humanness, humans, humble, humbled, humbleness, humbles, humblest, humbleth, humbling, humbly, humiliate, humiliated, humiliating, humiliation, humiliations, humility, hun, hundred, hundred-fold, hundred-ren, hundredfold, hundreds, hundredth, hung, hunger, hungry, hunt, hunting, hunts, huo, hurdles, hurricane, hurricanes, hurry, hurt, hurtful, hurting, hurts, husband, husbanding, husbandry, hush, husk, hustle, hypocrisies, hypocrisy, hypocrites

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i, i'd, i'll, i'm, i've, i-chih, i-hsing, ice, icy, idea, ideal, ideas, identical, identification, identifications, identified, identifies, identify, identity, idiot, idiotic, idle, ie, if, igniting, ignoble, ignominy, ignorance, ignorant, ignore, ignored, ignores, ignoring, ill, ill-cultivated, ill-fated, ill-omen, ill-omened, ill-provided, ill-will, illegal, illness, ills, illuminate, illuminated, illuminating, illumination, illumined, illusion, illusive, illusory, illustrate, illustrated, illustrates, illustrious, image, imageless, images, imagination, imagine, imagined, imagining, imbalance, imitate, imitates, imitating, imitation, immaculate, immaterial, immeasurable, immeasurably, immediately, immemorial, immense, immensely, immensity, imminent, immobilized, immoral, immortal, immortality, immortalized, immune, immutability, immutable, impacted, impacts, impair, impaired, impale, impalpable, impart, impartial, impartiality, impartially, imparting, imparts, impatience, impatient, impeccable, impede, impeded, impedes, impediment, impedimenta, impel, impelled, impenetrable, imperceptible, imperceptibly, imperfect, imperfection, imperial, imperiled, imperious, imperishable, impersonal, imperturbable, impetuous, impetuousness, impinge, implement, implemented, implementing, implements, implication, implies, implore, importance, important, impose, imposed, imposes, imposing, impossible, impossibly, imposture, impotence, impotent, impoverished, impoverishment, impractical, impregnable, impress, impressed, impression, impressive, improper, improve, improved, improvement, improves, impulse, impulsive, impulsiveness, impunity, impure, impurities, impurity, imputation, in, in-seeking, inaccessible, inaction, inactive, inactivity, inadequacy, inadequate, inadequately, inadvertently, inane, inanimate, inappropriate, inarticulate, inasmuch, inaudible, inauspicious, inauthentic, incapable, incessantly, inch, incipient, incisive, incite, inclination, incline, inclined, inclines, includes, including, inclusive, inclusiveness, incommensurable, incomparable, incompetent, incomplete, incompletely, incomprehensible, incomprehensive, inconceivable, inconsequential, inconspicuous, inconspicuously, inconstancy, incontestable, incorporated, incorporeal, incorporeality, incorrigible, incorruptible, increase,

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increased, increases, increasing, increasingly, incredible, incur, incurable, incurs, indecision, indecisive, indeed, indefatigably, indefinable, indefinite, indefinitely, independence, independent, indescribable, indeterminable, indicate, indicates, indicating, indication, indications, indifference, indifferent, indifferently, indigence, indigents, indirect, indiscernible, indiscreet, indiscreetly, indiscretion, indiscriminate, indiscriminately, indispensable, indistinct, indistinguishable, individual, individuality, individuals, indivisible, indolent, induce, induces, indulge, indulgence, indulges, indulging, ineffable, ineffective, ineffectiveness, ineffectual, inefficacy, inept, inequality, inert, inertia, inestimable, inevitable, inevitably, inexhaustible, inexhaustibly, inexhaustively, inexistence, inexorably, inexperienced, inexplicable, infallible, infancy, infant, infant's, infant-like, infants, inference, inferences, inferior, inferiority, inferiors, inferred, inferring, infinite, infinitely, infinitesimal, infinitesimally, infinitum, infinity, infirm, inflate, inflated, inflexible, inflict, inflicted, inflicting, infliction, inflicts, influence, influenced, influences, influencing, influential, inform, information, informed, infringing, infuse, infused, infuses, ingenious, ingenuity, inhabit, inhabitants, inhabits, inhale, inhales, inhaling, inherent, inheres, inherit, inheritance, inherited, inheritor, inherits, inhibited, inhibitions, inhumane, initial, initialize, initiate, initiated, initiates, initiation, initiative, injure, injured, injures, injuries, injuring, injurious, injuriously, injury, injustice, injustices, inlet, inmost, inn, innate, inner, inner-light, innermost, innocence, innocent, innocently, innocuous, innovate, innovates, innovative, innumerable, inoffensive, inordinate, inordinately, inquire, inquired, inquiries, inquiry, inquisitive, insatiability, insatiable, inscrutability, inscrutable, insect, insects, insecure, insecurity, inseparable, insert, inside, insidious, insight, insightful, insights, insignia, insignificant, insincere, insincerely, insinuate, insipid, insist, insisted, insistent, insisting, insists, insolence, insouciant, inspect, inspecting, inspects, inspiration, inspire, inspired, inspires, installation, installed, installing, instance, instant, instantaneously, instead, instigate, instill, instinct, instincts, institution, institutions, instruct, instruction, instructions, instructive, instructiveness, instructor, instructors, instructs, instrument, instrumental, instruments, insubstantial, insufficiency, insufficient, insult, insulted, insults, insure, intact, intangible, integral, integrate, integrated, integratedly, integrates, integration, integrity, integrity's, intellect, intellection, intellectual, intellectuals, intelligence, intelligences, intelligent, intelligentsia, intend, intended, intending, intends, intense, intensely, intensified, intensifies, intensive, intensively, intent, intention, intentions, inter-dependent, interact, interacting, interaction, interactions, interchange, intercourse, interdepend, interest, interests, interfere, interfered, interference, interferences, interferes, interfering, interfuse, interior, interminable, intermingle, internal, internalized, internally, international, interpret, interruption, interruptions, intersect, interstate, intertwined, intervals, intervene, intervened, intervenes, intervention, intimacy, intimate, intimately, intimidate, intimidated, intimidating, into, intractable, intransigent, intrepid, intricacies, intricacy, intricate, intricateness, intrinsic, introspective, intrude, intruding, intrusive, intuitive, intuitively, inured, invade, invaded, invaluableness, invariable, invariably, invariant, invasion, invented, inventions, invest, investigate, investigated, investigation, invincibility, invincible, inviolable, invisible, invisibly, invitation, invite, invited, invites, inviting, involve, involved, involvements, involves, involving, invulnerability, invulnerable, inward, inwardly, iota, iridescent, irksome, iron, ironical, irony, irrefutable, irremediably, irresolute, irritable, irritation, is, isn't, isolate, isolated, isolation, issue, issued, issues, issuing, it, it'll, it's, items, its, itself

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k'o, k'u, k'ung, kai, kan, keen, keenly, keenness, keep, keeper, keeping, keeps, ken, kept, kernel, key, kicking, kill, kill-site, killed, killer, killers, killing, killings, kills, kin, kind, kindful, kindheartedness, kindled, kindless, kindly, kindness, kinds, king, king-like, kingdom, kingdoms, kingliness, kingly, kings, kingship, kinships, kitchen, knacks, knead, kneaded, kneading, kneel, kneeling, knees, knew, knife, knight, knights, knit, knocked, knot, knot-tier, knot-tying, knots, knotted, knotter, knotting, knotty, know, know-all, know-how, know-it-all, knowable, knower, knowers, knowing, knowingly, knowledge, knowledgeable, knowledgeless, known, knows, ko, kosmic, kosmos, kou, ku, kua, kuan, kuang, kuei, kung, kuo

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label, labeled, labor, labor-saving, laborious, laboriously, labour, labours, lack, lacked, lacking, lackluster, lacklustre, lacks, lad, laden, lag, lagging, lags, laid, laissez, laissez-faire, lake, lakes, lament, lamentable, lamentation, lamentations, lamenting, laments, lamp, lan, land, lands, language, lao, laozi's, lapse, large, largely, larger, largess, largest, lasciviousness, lash, lashes, lashing, last, lasted, lasting, lastly, lasts, latch, latches, late, latent, later, latter, laugh, laughed, laughing, laughs, laughter, launch, launched, launching, lavish, lavishly, law, lawfully, lawfulness, lawless, laws, lawsuits, lax, lay, layer, layers, laying, lays, laziness, lazy, lead, leader, leaders, leadership, leading, leads, leaf, leagues, leakages, leal-heartedness, lean, leans, leap, leaping, learn, learned, learner, learning, learnings, learns, learnt, least, leather, leave, leaves, leaving, lecturing, led, leech, left, left-hand, left-over, leftover, legal, legend, legislating, legislation, legs, lei, leisure, leisurely, lend, lending, lends, length, lengthen, lengthened, lengthening, lenience, leniency, lenity, lent, less, less-than-enough, lessen, lessens, lesser, lesson, lessons, lest, let, let's, lethal, lets, letting, letting-alone, level, leveled, levelled, levelling, levies, levity, levy, li, liable, liang, liar, liars, liberal, liberality, liberate, liberties, license, lids, lie, lies, lieutenant, lieutenant's, lieutenant-commander, lieutenant-general, life, life's, life-breath, life-energy, life-force, life-giving, life-increasing, life-long, life-producing, life-style, life-support, lifeless, lifelong, lifetime, lift, lifted, lifting, lifts, light, light-hearted, light-heartedly, light-weight, lighter, lighthearted, lightheartedly, lightly, lightness, lights, lii, like, liked, likelihood, likely, likened, likeness, likes, likewise, limelight, limit, limitation, limitations, limited, limitless, limitlessly, limitlessness, limits, limp, limpid, line, lines, ling, linger, lingering, lingers, link, lips, listen, listened, listening, listens, listless, literally, little, littleness, liu, livable, live, lived, livelihood, livelihoods, lively, lives, living, lo, load, loaded, loading, loafing, loan, loath, loathe, loathed, loathes, loathing, located, locating, location, locations, lock, locked, locking, locks, lodge, lodged, lodgings, loftiest, loftily, loftiness, lofty, log, logical, logs, loneliness, lonely, loner, long, long-drawn, long-enduring, long-established, long-lasting, long-lived, long-standing, longer, longest, longest-rooted, longevity, longheaded, longing, longings, longs, look, looked, looking, looks, loom, loop, loose, loosely, loosen, loosened, loosens, lopping, lopsided, lord, lording, lords, lordship, lore, lose, losers, loses, losing, loss, loss's, losses, lost, lot, loud, loudest, loudly, lout, love, loved, lovely, lovers, loves, loving, lovingness, low, low-key, low-lying, low-regions, low-stream, lower, lowered, lowering, lowers, lowest, lowland, lowliest, lowliness, lowly, lowness, lows, loyal, loyalists, loyalty, lüan, luan, lucid, luck, lucky, luggage, lumber, lumberjack, lumberjack's, luminous, luminously, lump, lumps, lun, lure, lurking, lurks, lust, luster, lustily, lustless, lustlessness, lustre, lusts, luxuriant, luxuriantly, luxuriating, luxuries, luxurious, luxuriously, luxuriousness, luxury, lying

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mankind, mankind's, manly, manner, manners, manoeuvres, manure, many, mar, march, marched, marches, marching, mare, mares, mark, market, markets, marks, marquises, marsh, marshal, marshalling, martial, martialism, marvel, marvellous, marvelous, marvelously, marvels, masculine, masculinity, mask, mass, masses, massive, massiveness, master, master's, master-builder, master-carpenter, master-carpenter's, master-craftsman, masterdom, mastered, masterful, mastering, masterpieces, masters, mastership, mastery, match, matched, matches, matching, mate, mated, material, materialism, materialistically, materiality, materialized, materials, mathematicians, matrix, matter, matters, mature, matured, matures, maturing, maturity, maul, maxim, maximize, maxims, maximum, may, maze, me, meadows, meager, meal, mean, mean-spirited, meaning, meaningful, meaningless, meanness, means, meant, meanwhile, measure, measured, measures, mechanical, mechanism, medallions, meddle, meddles, meddlesome, meddling, mediocre, meditate, meditation, medium, meek, meekest, meekness, meet, meeting, meets, mei, melancholy, melodious, melt, melted, melting, melts, member, members, memorial, memory, men, men's, menace, menaces, mend, mental, mentally, mention, mentioned, mentor, mentors, merciful, mercifulness, mercy, mere, merely, merest, merge, merged, merges, merging, merit, meritorious, merits, merrily, merriment, merry, merry-making, mesh, meshed, meshes, mess, message, messenger, messes, met, metamorphosis, metaphorical, metaphysical, method, methodical, methods, meticulous, meticulously, metropolis, miao, micro, middle, middling, midst, mieh, mien, might, mightier, mighty, migrate, migrating, migration, mild, miles, militant, militarists, military, milk, millet, million, min, mind, mind's, mind-set, mindful, mindfulness, minds, mine, ming, mingle, mingled, mingles, mingling, minimize, minimum, minister, ministers, minor, minuscule, minute, minutely, minuteness, minutiae, miraculous, mired, mirror, mischief, mischievous, miser, miserable, miseries, misery, misfit, misfortune, misfortunes, misguided, misguiding, misleading, misleads, misled, misrule, miss, missed, misses, missing, mission, mist, mistake, mistakes, mistrust, mists, misunderstood, mix, mixed, mixes, mixing, mixture, mo, moan, mobilized, mocks, mode, model, modeled, models, moderate, moderation, modes, modest, modestly, modesty, mold, molded, moment, momentarily, monarchs, money, monkeys, monotonous, monotonously, monstrous, mood, moping, moral, moralist, morality, moralization, morally, morals, morbid, more, more-than-enough, moreover, mores, morn, morning, mortal, mortgagee, mortgagor, most, mostly, moth, mother, mother's, mother-constitution, mother-deep, motherly, mothers, motion, motionless, motionlessness, motivate, motivated, motive, motives, motto, mou, mould, moulded, mound, mounds, mount, mountain, mountains, mounted, mounting, mounts, mourn, mourned, mournful, mournfully, mourning, mourns, mouth, mouths, move, moved, movement, movements, moves, moving, moving-on, mu, much, mud, muddiness, muddle, muddle-headed, muddled, muddleheaded, muddy, multifarious, multiple, multiplication, multiplicity, multiplied, multiply, multiplying, multitude, multitudes, multitudinous, mum, mundane, murder, murkiness, murky, muscles, mush, music, music's, musical, must, muster, mute, muted, mutilate, mutual, mutually, my, myriad, myself, mysteries, mysterious, mysteriously, mystery, mystic, mystical

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affair, no-affairs, no-arms, no-boundary, no-desire, no-enemy, no-flavor, no-intention, no-knowledge, no-life, no-marching, no-space, no-talking, no-thing, no-thingness, no-weapons, no-word, no-words, no-work, nobility, noble, noble-minded, nobleman, nobleman's, noblemen, nobleness, nobler, nobles, noblest, nobody, noise, noiseless, noises, noisy, non, non-action, non-active, non-ado, non-affairs, non-aggressive, non-apparent, non-arborist, non-arms, non-assertion, non-assertively, non-being, non-being's, non-competing, non-conducting, non-contention, non-creation, non-deed, non-desire, non-differentiates, non-differentiation, non-discriminating, non-discriminative, non-doing, non-enemy, non-engagement, non-essential, non-existence, non-existent, non-experience, non-fighting, non-flavor, non-interference, non-interfering, non-intervention, non-knowledge, non-learning, non-material, non-operation, non-order, non-possessive, non-preaching, non-productive, non-professionals, non-quiet, non-striving, non-struggle, non-talking, non-tao, non-tasting, non-ultimate, non-violent, non-virtuous, non-weapons, non-willing, non-work, nonaction, nonactive, nonbeing, noncompetition, noncompetitive, noncontention, noncraft, nondesire, nondisturbance, nondoing, none, nonengagement, nonentity, nonetheless, nonexistence, nonexistent, noninterference, nonsense, nonspace, nor, norm, normal, normalcy, normality, normally, norms, nose, nostrils, nosy, not, not-being, not-contending, not-daring, not-doing, not-getting-old, not-good, not-having, not-knowing, not-so-good, not-striving, not-tao, not-truth, not-yet-being, notable, notation, note, noted, notes, nothing, nothing's, nothingness, notice, noticeable, noticed, noticing, notion, notions, nourish, nourished, nourishes, nourishing, nourishment, nourishments, novel, novelties, novice, now, now-a-days, now-moment, nowadays, nowhere, nudge, null, nullify, numb, numbed, number, numbers, numerous, numinous, nurse, nursed, nurses, nursing, nursing-mother, nurture, nurtured, nurtures, nurturing, nutrients

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o, o'er, oaths, obedience, obedient, obesity, obey, obeyed, obeying, object, object's, objectified, objective, objectively, objectives, objectless, objects, obligated, obligation, obligations, obligatory, obliged, oblique, oblivion, oblivious, obscurant, obscuration, obscure, obscured, obscurely, obscures, obscurity, obsequious, obsequiousness, observable, observance, observation, observations, observatory, observe, observed, observer, observers, observes, observing, obsessed, obsession, obstacle, obstacles, obstinate, obstinately, obstruct, obstructed, obstruction, obtain, obtained, obtaining, obtainment, obtains, obtrusive, obvious, occasion, occasional, occasions, occupation, occupations, occupied, occupies, occupy, occupying, occur, occurred, occurrence, occurrences, occurring, occurs, ocean, oceans, odd, odd-even, odds, of, off, offence, offend, offended, offenders, offending, offense, offenses, offensive, offer, offered, offering, offerings, offers, office, officer, officers, official, officialdom, officials, officious, offset, offspring, offsprings, oft, often, oftener, oftentimes, oh, old, old-timers, olden, older, omen, omens, ominous, omnipotence, omnipresence, omnipresent, omniscient, on, on-going, once, one, one's, one-hundredfold, one-third, oneness, onerous, ones, oneself, ongoing, only, onset, onto, onward, opaque, open, open-hearted, open-minded, open-mindedness, opened, openhearted, opening, openings, openness, opens, operate, operated, operates, operating, operation, operations, opinion, opinionated, opinions, opponent, opponents, opportune, opportunities, opportunity, oppose, opposed, opposes, opposing, opposite, opposites, opposition, oppositionless, oppress, oppressed, oppressing, oppression, oppressive, options, opts, or, orally, ordained, order, ordered, ordering, orderly, orders, ordinances, ordinarily, ordinary, ordination, organ, organization, organizations, organize, organs, orifices, origin, origin's, original, originality, originally, originalness, originate, originated, originates, originating, originator, origins, ornament, ornamental, ornamented, ornaments, orphan, orphanage, orphaned, orphanhood, orphans, orthodoxy, ostensible, ostensively, ostentatious, other, other's, others, otherwise, ough, ought, our, ourselves, out, out-going, out-of-doors, out-stretched, out-struggle, outbursts, outcome, outcomes, outdoes, outer, outer-light, outflowing, outing, outlandish, outlast, outlaws, outlay, outlet, outline, outlive, outliving, outperform, outperforms, outpouring, output, outrageous, outset, outshine, outside, outsiders, outskirts, outsmart, outspoken, outstanding,

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outward, outwardly, outwards, outwit, over, over-developed, over-doing, over-eagerness, over-eating, over-filled, over-full, over-hoarding, over-indulging, over-love, over-nourish, over-polite, over-run, over-sharpen, over-spending, over-taxes, overabundance, overabundant, overawe, overbearing, overbending, overburdened, overcome, overcomes, overcoming, overdevelop, overdo, overdoes, overdoing, overdone, overdrawing, overdrink, overeat, overexerting, overextending, overfilling, overflow, overflowing, overflows, overfull, overgrown, overheard, overhoarding, overindulgence, overindulgent, overlook, overlooked, overlooking, overly, overmatch, overmuch, overpassed, overpower, overpowered, overpowering, overpowers, overprotect, overrates, overreaching, overridden, override, overrides, overruled, overrun, oversee, oversees, overshadowing, oversharpen, oversight, overspreads, overstepping, overstrain, overt, overtake, overtaken, overtaxation, overthrow, overthrowing, overthrown, overuse, overvalue, overvalues, overweening, overweight, overwhelm, overwhelms, owe, owes, owing, own, owned, owner, owner's, owners, ownership, owning, owns, ox, oxen

p

p'ei, p'in, p'ing, p'o, p'u, pace, paces, pacifier, pacify, pacifying, pacing, packager, paddy, pagoda, pain, pained, painful, painstaking, pair, pairs, palace, palaces, palate, pale, pamper, panic, pao, par, parade, parades, paradigm, parading, paradox, paradoxes, paradoxical, paradoxically, paragon, paragraph, paragraphs, parallel, parch, pardon, pardoned, pared, parent, parental, parents, parity, park, parsimonious, parsimony, part, partake, partaken, partaking, parted, partial, partiality, partially, participate, particles, particular, particularly, parties, parting, partners, parts, party, pass, passage, passages, passed, passerby, passers-by, passersby, passes, passing, passion, passionate, passions, passive, passiveness, passivity, past, pastries, pasture, patch, patching, patent, paternal, paternalistic, path, paths, patience, patient, patriotism, patriots, patron, patronage, patronize, pattern, patterned, patterns, pause, pave, paws, pay, paying, payment, pays, pe, peace, peaceable, peaceful, peacefully, peacefulness, peacock, peak, peaks, pearl, pebble, peeping, peer, peering, peerless, pellucid, pelting, pen, penalties, penalty, penchant, pendants, penetrate, penetrated, penetrates, penetrating, penetratingly, penetration, penis, penises, pensive, people, people's, peoples, per, perceive, perceived, perceives, perceiving, percent, perceptibility, perceptible, perception, perceptive, perches, perdition, perennial, perennially, perfect, perfected, perfecting, perfection, perfectly, perfects, perforated, perforce, perform, performance, performances, performed, performer, performing, performs, perfunctory, perhaps, peril, perilous, perils, period, periodicity, peripheral, peripheries, periphery, perish, perishable, perished, perishes, perishing, permanence, permanent, permanently, permeate, permeates, permeating, pernicious, perpetual, perpetually, perpetuate, perpetuated, perpetuates, perpetuation, perpetuity, perplex, perplexed, perplexity, perquisitor, perseverance, persevere, perseveres, perseveringly, persist, persisted, persistence, persistent, persistently, persists, person, person's, personal, personalities, personality, personally, personnel, persons, perspective, perspectives, perspicacious, perspicacity, persuade, persuasion, persuasive, pertaining, peruses, pervade, pervades, pervading, pervasive, perverse, perversely, perversion, perversity, pervert, perverts, pest, pettiness, petty, phantasmic, phases, phenomena, phenomenal, phenomenally, phenomenon, philanthropy, philosophy, phrase, physical, physical-soul, physically, physique, physiques, pi, pick, picked, picks, picnic, picture, pictures, piece, pieces, pien, pierce, piercing, piety, pile, pin, pin-point, ping, pinnacle, piston, pit, pitch, pitfalls, pities, pity, pivot, place, placed, placement, places, placid, placidity, placidly, placing, plague, plagued, plain, plainest, plainly, plainness, plan, planets, plank, planned, planner, planning, plans, plant, planted, planter, planting, plants, platform, platitudes, play, played, playing, plays, pleasant, pleasantly, please, pleased, pleasing, pleasurable, pleasure, pleasures, plenitude, plentiful, plenty, pliable, pliancy, pliant, plies, plot, plotting, plough, ploughing, plow, plowed, pluck, plucked, plugging, plumbed, plunder, plundering, plunge, po, pocket, poh, poignantly, point, pointed, pointedly, points, poise, poison, poisonous, polar, polarities, polarity, pole, poles, policies, policy, polish, polished, polishedly, polishing, polite, politeness, political, politics, polluted, pomp,

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pompous, pond, ponderous, pool, pools, poor, poorer, poorest, populace, populace's, popular, populated, population, pork, port, portal, portals, portend, portentous, portents, portion, portions, portray, portrayed, pose, poses, posing, posited, position, positioned, positioning, positions, positive, possess, possessed, possesses, possessing, possession, possessions, possessive, possessiveness, possessor, possibilities, possible, possibly, posted, posterity, posture, pot, pot's, potencies, potency, potential, potentialities, potentiality, potentially, potentials, potholes, pots, pottery, poultry, pounce, pounced, pound, pour, pours, poverty, power, powerful, powerfulness, powerless, powers, practical, practically, practice, practiced, practices, practician, practicians, practicing, practise, practised, practisers, practises, practising, practitioners, praise, praise-worthy, praised, praises, praiseworthy, praising, prancing, prayed, pre-creation, pre-emptive, pre-empty, pre-matured, preach, preaches, preaching, precarious, precede, preceded, precedence, precedents, precedes, preceding, precept, precepts, precious, preciously, precipitate, precisely, precision, preconceived, preconceptions, precursor, predator, predatory, predecessor, predicament, predict, predicting, predictive, predilections, predisposed, predisposition, predominance, preeminent, preemptive, prefecture, prefectures, prefer, preferable, preference, preferences, preferred, prefers, pregnant, prehistoric, prejudice, prejudiced, prejudices, premanifest, premature, prematurely, premier, premium, preoccupied, preparation, preparatory, prepare, prepared, prepares, preparing, prepossession, presage, prescience, presence, present, present-day, presentation, presented, presenting, presently, presents, preservation, preserve, preserved, preserver, preserves, preserving, preside, presided, presides, presiding, press, pressed, presses, pressing, pressure, prestige, prestigious, presume, presumed, presuming, presumption, presumptuous, pretend, pretenders, pretending, pretends, pretense, pretenses, pretension, pretensions, pretentiousness, prettifies, prettify, pretty, prevail, prevailed, prevailing, prevails, prevalence, prevalent, prevent, preventing, prevents, previous, previously, prey, preying, price, priceless, pricking, prickly, pride, prideful, prides, priest, primal, primarily, primary, prime, primeval, primitive, primordial, prince, princely, princes, principal, principle, principled, principles, prints, prior, priority, pristine, private, privilege, prize, prized, prizes, prizing, proactivity, probably, probe, probes, probing, probity, problem, problems, procedure, proceed, proceeded, proceeding, proceedings, proceeds, process, processes, processing, procession, processions, proclaim, proclaiming, procreates, procure, procures, procuring, prodigal, prodigious, produce, produced, producer, produces, producing, product, production, productive, products, professional, proficient, profile, profit, profit-seeking, profitable, profited, profiteering, profiting, profits, profound, profoundest, profoundly, profoundness, profundities, profundity, profuse, profusely, profusion, progenitor, progeny, progress, progresses, progressive, progressively, prohibited, prohibition, prohibitions, prohibitive, prohibitory, project, projecting, projects, prolific, prolong, prolonging, prominence, prominent, promise, promise-breaking, promise-giving, promise-keeping, promises, promising, promissory, promote, promoted, promotes, promoting, promotion, promptly, promulgated, prone, proof, prop, propagate, propagated, propagation, propelled, propensities, proper, properly, properties, property, prophecies, prophecy, prophesy, prophets, propitious, proportion, proportions, propounds, propped, proprietary, proprieties, propriety, prosecuted, prospects, prosper, prosperity, prosperous, prospers, prostrate, protean, protect, protected, protecting, protection, protective, protector, protects, protracted, protruding, proud, proudly, prove, proved, proven, proverb, proverbial, proverbs, proves, provide, provided, providence, providers, provides, providing, province, provision, provision-cart, provisions, provoked, provokes, prowess, proximate, prudence, prudent, prudently, prying, pu, pu-shan, public, publicize, publicly, puddles, puffed, puffs, pugnacious, pull, pulled, pulling, pulls, pumps, punch, puncturing, punished, punishes, punishment, punitive, puny, pupils, purchase, pure, purely, pureness, purest, purge, purging, purified, purify, purifying, purity, purpose, purpose-oriented, purposed, purposeful, purposeless, purposely, purposes, pursue, pursued, pursuer, pursuers, pursues, pursuing, pursuit, pursuits, push, pushed, pushes, pushing, put, puts, putting, puzzle, puzzled

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qi, quake, quaked, qualified, qualify, qualities, quality, quandary, quarrel, quarreling, quarrels, quarrelsome, quartered, quarters, queen, queer, quest, questing, question, questions, quests, queuing, quibble, quibbles, quick, quicken, quickened, quickening, quicker, quickly, quiescence, quiescent, quiescently, quiet, quieting, quietist, quietly, quietness, quiets, quietude, quintessence, quintessential, quipu, quit, quite, quivers, quo

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rabble-rouser, rabid, racehorses, races, racing, radiance, radiant, radiate, rage, ragged, rain, rain-storm, rainfalls, rains, rainstorm, raise, raised, raises, raising, rally, rambling, rampant, rancor, range, rank, ranking, ranks, rapacious, rapacity, rapid, rapids, rare, rarefied, rarely, rareness, rarer, rarest, rarities, rarity, rash, rashly, rashness, rate, rather, rationality, rationally, ravine, ravines, raw, ray, rays, razor, razor-sharp, re-become, re-establish, reach, reached, reaches, reaching, react, read, readily, readiness, ready, readying, reaffirm, real, realised, realistic, realities, reality, realization, realize, realized, realizes, realizing, really, realm, reap, rear, reared, rearing, rears, reason, reasonable, reasonably, reasoning, reasons, reassure, reassures, rebel, rebellion, rebellious, rebirth, rebound, recall, receded, receding, receipt, receivable, receive, received, receives, receiving, reception, receptive, receptiveness, receptivity, recess, recipient, reciprocal, reciprocally, reckless, recklessly, recklessness, reckoner, reckoning, reckons, recognised, recognition, recognizable, recognize, recognized, recognizes, recognizing, recoil, recoils, recommend, recommended, recommending, recompense, recompensing, reconcile, reconciled, reconciliation, reconciling, recondite, record, record-keeping, recording, records, recover, recovers, rectification, rectified, rectify, rectifying, rectitude, recurrence, recurrences, redeem, redeeming, redeems, redemption, rediscover, rediscovered, rediscovery, redressed, reduce, reduced, reduces, reducing, reduction, redundant, reed, refer, reference, referenced, referent, referred, referring, refers, refill, refills, refine, refined, refinements, reflect, reflects, reflexivity, reform, reformed, reforms, refrain, refrains, refreshed, refreshes, refreshing, refuge, refusal, refuse, refuses, refusing, refuted, regain, regaining, regal, regard, regarded, regarding, regardless, regards, regenerate, regeneration, region, regions, regressive, regret, regretful, regrettable, regular, regularity, regulate, regulated, regulating, regulation, regulations, rehabilitation, reign, reigned, reigns, rein, reinforcement, reinforcing, reinspects, reintegration, reinvigorate, reject, rejected, rejection, rejects, rejoice, rejoices, rejoicing, rejuvenate, rejuvenated, rekindle, relapsing, relate, relates, relating, relation, relational, relations, relationship, relationships, relative, relatives, relax, relaxed, relaxing, release, released, releases, releasing, relegated, relegates, relentless, relentlessly, reliability, reliable, relied, relief, relies, relieving, religion, religious, relinquish, relinquishes, relish, relishing, reluctance, reluctant, reluctantly, rely, relying, remade, remain, remained, remaining, remains, remark, remarks, remedied, remedies, remedy, remember, remembered, remembering, remembers, remembrance, remind, reminds, remiss, remittance, remnant, remnants, remorse, remote, remotely, remotest, remove, removed, removes, ren, rend, render, rendered, rendering, renders, rendezvous, renew, renewal, renewed, renewing, renews, renounce, renounced, renounces, renouncing, renown, rent, renunciation, repaid, repair, repaired, repairs, repay, repaying, repayment, repays, repeat, repeated, repeatedly, repelled, repercussion, repercussions, repetitive, repetitively, replace, replaced, replacement, replaces, replenish, replenished, replenishes, replenishing, replenishment, repletion, reply, replying, report, reporting, repose, reposeful, represent, representation, represents, repress, repressed, reproach, reproaches, reproduce, reproducibility, reproduction, reproductive, repudiate, repudiation, repugnant, reputation, require, required, requirements, requires, requiring, requital, requite, requited, requites, rescue, rescuing, research, researched, resemblance, resemble, resembled, resembles, resembling, resent, resentful, resentment, reservation, reserve, reserved, reservedly, reservoir, residence, residences, resides, residual, residue, resign, resignation, resist, resistance, resistant, resolute, resolutely, resolution, resolve, resolved, resolving, resonance, resonant, resonates, resort, resorting, resorts, resound, resounded, resource, resourceful, resources, respect, respectable, respected, respectful,

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respectfully, respecting, respective, respectively, respects, respite, respond, responded, responding, responds, response, responses, responsibilities, responsibility, responsible, responsive, responsiveness, rest, restful, resting, restless, restlessly, restlessness, restore, restored, restores, restoring, restrain, restrained, restraining, restrains, restraint, restrict, restricted, restricting, restriction, restrictions, rests, result, results, resume, retain, retaining, retains, retaliate, retaliation, retaliatory, retention, reticence, reticent, retinue, retire, retired, retires, retiring, retrace, retreat, retreating, retribution, retrograde, return, returned, returning, returns, reveal, revealed, revealing, reveals, revels, revenge, revere, revered, reverence, reverence-inspiring, reverent, reveres, revering, reversal, reverse, reversed, reverses, reversing, reversion, revert, reverted, reverting, reverts, reviews, revigorating, revile, revisits, revitalization, revoked, revolt, revolution, revolving, reward, rewarding, rewards, rhetoric, rhetorically, rhino, rhinoceros, rhinoceroses, rhinos, rhythm, rhythmic, rich, richer, riches, richest, richly, richness, rid, ridding, ride, riders, rides, ridicule, ridiculed, ridicules, ridiculous, riding, rids, rife, riffling, right, right-hand, right-minded, righteous, righteously, righteousness, rightful, rightly, rightness, rights, rigid, rigidity, rigidly, rigorous, riotous, riots, rip, ripen, ripening, ripens, rippling, rise, rise-and-fall-coupling, rises, rising, risings, risk, risked, risks, rite, rites, ritual, ritualism, ritualist, ritually, rituals, rival, rival's, rivaling, rivalry, rivals, river, riverbeds, rivers, rivet, rivulets, road, roads, roam, roar, roars, rob, robbed, robber, robber's, robberies, robbers, robbery, robbing, robe, robes, robs, robust, rock, rock's, rocket-fuel, rocks, rod, rods, rogues, role, roll, rolled, rolled-up, rolling, rolls, romance, room, room's, roomful, rooms, roosters, root, rooted, rootedness, rooting, rootlet, roots, rope, ropes, rose, roster, rot, rotate, rotated, rotten, rough, roughly, roughshod, round, rounded, roundly, rounds, roused, routinely, routines, row, royal, royally, royalty, ruddy, rude, rudely, ruffling, rugged, ruin, ruined, ruining, ruinous, ruins, rule, ruled, ruler, ruler's, rulers, rulership, rules, ruling, rumble, rumbling, run, runner, running, runs, rush, rushes, rushing, rust, rustic, rut, ruthful, ruthless, ruts

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s, sackcloth, sacred, sacrifice, sacrifices, sacrificial, sad, saddened, saddle, sadness, safe, safeguard, safeguarded, safeguarding, safeguards, safekeeping, safely, safest, safety, sagacious, sagaciousness, sagacity, sage, sage's, sagehood, sageliness, sageness, sages, said, saint, sainthood, saintliness, sake, sale, salutary, salute, salvation, same, sameness, san, sanctified, sanction, sanctuary, sap, sapiens, sapients, sapling, sated, satiate, satiated, satiation, satiety, satisfaction, satisfactory, satisfied, satisfies, satisfy, satisfying, saturated, saturation, savage, save, saved, saver, saves, saving, savior, saviour, savor, savoring, savory, savour, savourless, sawed, sawn, say, saying, sayings, says, scale, scales, scan, scanty, scar, scarce, scarcely, scarcity, scare, scared, scatter, scattered, scatters, scenarios, scene, scenery, scenes, scent, scheme, schemer, schemer's, schemers, schemes, scheming, scholar, scholar-doer, scholar-doers, scholars, scholarship, scholarships, schooled, schoolmaster, scope, scored, scoring, scorn, scorpions, scourge, scramble, scrap, scrape, scraping, scratch, scream, screaming, screams, scriptures, scrupulous, scrutinize, scrutinized, scrutinizing, scrutiny, se, sea, seafood, seal, sealed, sealing, seals, seam, seamless, search, searched, searchers, searching, searchingly, seas, season, seasons, seat, seated, seats, second, second-class, second-in-command, second-rate, secondary, seconds, secrecy, secret, secretive, secretly, secrets, sections, secular, secure, secured, securing, security, sedentary, seduce, sedulously, see, seed, seedling, seeds, seeing, seek, seeker, seeking, seeks, seem, seemed, seeming, seemingly, seems, seen, seers, sees, segmented, seize, seized, seizes, seizing, seldom, selected, selects, self, self's, self-absorbed, self-abstaining, self-address, self-aggrandisement, self-aggrandizement, self-aggrandizes, self-aggrandizing, self-approbation, self-approver, self-asserter, self-assertion, self-assertive, self-assured, self-aware, self-becoming, self-boaster, self-boasting, self-caused, self-claiming, self-complacency, self-complacent, self-conceit, self-conceited, self-concern, self-confident, self-conscious, self-contained, self-contented, self-contentment, self-control, self-cultivation, self-culture, self-defense, self-definition, self-deprecating, self-destruction, self-develop, self-

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development, self-devoted, self-display, self-displayer, self-displaying, self-distinction, self-effacing, self-esteem, self-evident, self-exaltation, self-exalting, self-existent, self-free, self-fulfillment, self-fulfilment, self-glorified, self-governs, self-guided, self-importance, self-important, self-imposed, self-improvement, self-improvements, self-indulgence, self-interest, self-interested, self-interests, self-justifies, self-justifying, self-knowledge, self-love, self-manage, self-mastery, self-obsessed, self-opinionated, self-opinioned, self-ordered, self-parade, self-perpetuation, self-pleased, self-possessed, self-praise, self-praising, self-preoccupations, self-preservation, self-promoting, self-promotion, self-prosper, self-reflection, self-regulates, self-respect, self-respecting, self-restraint, self-revealing, self-righteous, self-righteousness, self-satisfied, self-seeing, self-serves, self-serving, self-simplify, self-so, self-styled, self-subsistent, self-sufficient, self-sustaining, self-touting, self-touts, self-transformation, selfhood, selfish, selfishness, selfless, selflessly, selflessness, sell, selves, semblance, semblances, semen, semen-like, send, sends, senior, sensations, sense, sense-appealing, senseless, senses, sensibility, sensibly, sensing, sensitive, sensitivity, sensory, sensual, sensuous, sent, sentence, sentence-makers, sentiment, sentimental, separable, separate, separated, separately, separates, separating, separation, sequence, sequences, seraglios, serenad'd, serene, serenely, serenity, series, serious, serious-minded, seriously, seriousness, serpents, servant, servants, serve, served, server, servers, serves, service, services, servility, serving, servitor, set, set-to, sets, setting, settings, settle, settled, settlement, settlements, settles, settling, seven, sever, several, severe, severed, severity, sex, sexes, sexual, shabbily, shabby, shade, shades, shadow, shadowy, shaft, shake, shaken, shall, shallow, shallowness, shallows, shalt, shame, shameful, shameless, shams, shan, shang, shape, shaped, shapeless, shapes, shaping, share, shared, shares, sharing, sharp, sharp-bladed, sharp-cornered, sharpen, sharpened, sharpening, sharpens, sharper, sharpest, sharpness, shatter, shattered, shatters, she, shed, sheer, sheerest, shell, shelter, sheltered, shelters, shen, sheng, shepherd, shi, shield, shielded, shields, shifted, shifty, shih, shih-yu-san, shimmers, shine, shines, shining, shiny, ships, shirt, shiveringly, shock, shocked, shocking, shoot, shoots, shoring, short, short-cut, short-lived, shortage, shortcoming, shortcomings, shortcut, shortened, shortness, shot, shou, should, shoulder, shouldered, shoulders, shouldn't, shout, shovel, shovelful, show, showed, shower, showered, showering, showers, showing, showman, shown, shows, showy, shrewd, shrewdest, shrewdness, shrill, shrine, shrines, shrink, shrinking, shrinks, shriveled, shrivelled, shrouded, shrunk, shrunken, shu, shui, shun, shunned, shuns, shut, shuts, shutting, shy, siblings, sick, sick-minded, sick-mindedness, sickening, sickness, side, side-by-side, sides, sidetracked, sidetracks, sigh, sight, sight-seeing, sighted, sightless, sights, sign, signalize, signalizes, signet, significance, significant, signifies, signs, silence, silent, silently, silk, silly, similar, similarities, similarity, similarly, simmers, simple, simple-minded, simpler, simplest, simpleton, simpleton's, simplicity, simplification, simplified, simplifies, simplify, simplifying, simply, simulacrum, simultaneous, simultaneously, sin, since, sincere, sincerely, sincerity, sinews, single, single-heartedly, single-mindedly, singles, singly, singular, singularly, sinister, sink, sinking, sinned, sinners, sins, sir, sit, site, sits, sitting, situate, situated, situates, situation, situations, six, size, sizes, sketch, skilful, skilfully, skill, skilled, skillful, skillfully, skillfulness, skills, skipped, sky, slack, slain, slaughter, slaughtered, slaughtering, slaves, slay, slaying, slays, sleep, sleeve, sleeves, sleight-of-hand, slice, slight, slightest, slighting, slim, slip, slips, slow, slow-breathing, slow-witted, slowest, slowly, sluggish, slurs, sly, slyness, small, smaller, smallest, smallness, smart, smartness, smell, smile, smiled, smiles, smites, smooth, smoothed, smoothening, smoothly, smooths, smug, snake, snakes, snap, snare, snatch, sneak, sneered, snorting, snow, snug, so, so-called, soaked, soaring, sober, social, socialize, societies, society, soft, soften, softened, softening, softens, softer, softest, softness, soil, soil-shrines, soiled, sold, soldier, soldierly, soldiers, solely, solemn, solemnity, solemnly, solid, solidest, solidifies, solidify, solidity, solidly, solidness, solipsists, solitaire, solitary, solve, solved, some, somebody, somehow, someone, someone's, something, sometimes, somewhere, son, sons, soon, sooner, sophisticated, sophistication, sophistry, sophists, sorcerers, sorcerous, sorcery, sordid, sorrow, sorrow-laden, sorrow-stricken, sorrowful, sorrows, sorry, sort, sorts,

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sought, soul, souls, sound, sounded, sounding, soundless, sounds, sour, source, source-root, sources, south-west, sovereign, sovereigns, sovereignty, sow, sowed, sower, sown, sows, space, spaced, spaceless, spaces, spacious, spaciousness, spadeful, span, span's, spanning, spans, spare, spared, sparing, sparingly, sparingness, spark, sparkles, sparse, sparse-meshed, sparsely, sparser, spasmodic, speak, speaker, speakers, speaking, speaks, spears, special, specialists, specialized, specialties, specific, specimens, specious, speck, spectacles, spectacular, specter, spectral, spectre, speculations, speech, speeches, speechless, speechlessness, speed, speeding, speedy, spelled, spend, spending, spends, spendthrift, spent, spheres, spic, spiders, spill, spilling, spirit, spirit-like, spirit-thing, spiritless, spirits, spiritual, spirituality, spiritualized, spiritually, spite, splendid, splendidly, splendor, splendorous, splendour, split, splits, splitting, spoil, spoiled, spoiling, spoils, spoke, spoken, spokes, spontaneity, spontaneous, spontaneously, sport, spot, spotless, spots, spotted, spouses, sprang, spread, spreaded, spreads, sprightly, spring, springs, springtime, sprinkle, sprout, spurious, spurn, spurned, spurns, squabble, squall, square, square-edged, squareness, squares, squarest, squeeze, stab, stabilised, stability, stabilized, stable, stables, stacked, stage, staged, stages, stagnant, stagnation, stain, stainless, stains, stalk, stalking, stalks, stall, stallion, stallions, stamina, stammer, stammering, stance, stand, standard, stander, standing, standings, standpoint, stands, star, stare, staring, stark, stars, start, started, starting, startle, startled, startles, startling, starts, starvation, starve, starved, starvers, starving, state, state's, stated, stately, statement, statements, states, statesmen, static, station, stationed, statues, status, statutes, stay, stayed, staying, stays, stead, steadfast, steadfastly, steadfastness, steadily, steadiness, steady, steal, stealing, steals, stealthy, steeds, steeliest, steeliness, steely, steeped, steer, steers, stem, stems, step, step-by-step, stepping, steps, sterility, steward, stick, sticking, sticks, stiff, stiffest, stiffness, still, stilled, stilling, stillness, stimulating, stimulations, stimuli, sting, stinginess, stings, stingy, stint, stir, stirred, stirring, stirs, stock, stock-in-trade, stocking, stocks, stolen, stolid, stomach, stomachs, stone, stone-chimes, stones, stood, stoop, stooped, stooping, stop, stopped, stopping, stopple, stopples, stops, storage, store, storehouse, storehouses, stores, storeys, stories, storing, storm, stormy, story, stove, straddle, straddles, straight, straight-forward, straightaway, straighten, straightened, straightens, straightest, straightforward, straightforwardly, straightforwardness, straightly, straightness, strain, straining, strains, strand, strange, stranger, strangers, stratagem, stratagems, strategic, strategies, strategist, strategists, strategists'saying, strategizing, strategy, straw, straw-dogs, straw-made, strawdogs, stray, strayed, straying, strays, stream, streamlets, streamlining, streams, street, streets, strength, strengthen, strengthened, strengthening, strengthens, strengths, strenuously, stretch, stretched, stretches, stretching, strict, strictly, stride, strides, striding, strife, strike, strikes, string, stringent, stringing, strings, stripped, stripping, strips, strive, strives, striving, strokes, strong, strong-minded, strong-willed, stronger, strongest, strongly, strove, structure, struggle, struggles, struggling, strutting, stub, stubborn, stubbornly, studded, student, students, studies, study, studying, stuff, stuffing, stuffs, stumble, stumbled, stung, stupefy, stupid, stupidity, sturdy, stutter, stuttering, style, styled, stylish, su, subdue, subdued, subdues, subduing, subject, subjecting, subjection, subjective, subjects, subjugate, subjugated, subjugation, sublime, sublimity, submerge, submerged, submission, submissive, submissiveness, submit, submits, submitted, submitting, subordinate, subordinated, subordinates, subordination, subscribe, subsequently, subservient, subsist, subsisted, substance, substanceless, substances, substantial, substantiate, substantiated, substantive, substitute, substitutes, substituting, subtle, subtleness, subtlest, subtleties, subtlety, subtly, subtract, subtracting, suburbs, succeed, succeeded, succeeding, succeeds, success, successes, successful, successfully, succession, successively, succors, succour, succours, succumb, succumbing, such, sudden, suddenly, suffer, suffered, suffering, suffers, suffice, suffices, sufficiency, sufficient, sufficiently, sufficing, suffuse, suffuses, suffusing, suggests, sui, suitability, suitable, suits, sullied, summarily, summary, summative, summit, summon, summoned, summoning, summons, sumptuous, sun, sunken, super, superabundance, superabundant, superb, superbly, supercilious,

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superficial, superficialities, superficiality, superficially, superficies, superfluous, superior, superiority, superiors, supernal, supernatural, supertramp, supervise, supplant, supplants, supple, supplement, supplementary, supplemented, supplements, suppleness, supplied, supplies, supply, supplying, support, supported, supporting, supports, suppose, supposing, suppress, suppressed, suppresses, suppressing, suppression, supremacy, supreme, supremely, sure, surely, surety, surface, surfeit, surfeited, surpass, surpassed, surpasses, surpassing, surplus, surpluses, surprise, surprised, surprises, surrender, surround, surrounded, surrounding, surroundings, surrounds, survey, surveyed, survival, survivals, survive, survived, survives, survivors, suspend, suspended, suspicion, sustain, sustained, sustainer, sustaining, sustains, sustenance, swallow, swallowed, sway, swayed, swearing, sweep, sweepingly, sweet, sweeter, sweetest, swell, swelling, swept, swerve, swerving, swift, swiftly, swinging, swollen, swollen-headed, swoop, sword, sword-edge, swords, symbol, symbol-of-rank, symbolize, symbolized, symbolizes, sympathy, symptoms, system, systems, szu

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t, t'ai, t'ai-lao, t'an, t'ao, t'eh, t'i, t'ien, t'o, t'u, t'ung, ta, taboos, taciturn, taciturnity, tackle, tackled, tackling, tactician, tactics, tactless, tai, tai-chi, tail, tailor, tainted, take, taken, taker, takes, taking, tale, talent, talented, talents, tales, talk, talked, talkers, talking, talks, tall, taller, tallest, tallies, tallness, tally, taming, tamper, tampered, tampering, tampers, tandem, tangible, tangled, tangles, tantalization, tantalized, tantalizer, tantalizing, tao, tao's, tao-believer, tao-followers, tao-practician, tao-practician's, tao-practicians, tao-practitioners, taoism, taoist, taoists, taoku, taoless, taproot, tares, target, targeted, tarnish, tarnished, task, tasks, taste, taste-less, tasted, tasteful, tasteless, tastelessness, tastes, tasting, tasty, tattered, taught, taut, tax, tax-collection, tax-grain, taxation, taxed, taxes, taxing, te, tê, te's, te-like, teach, teacher, teachers, teaches, teaching, teachings, team, teams, tear, tears, technics, technique, techniques, technologies, teeming, teeth, teh, teh's, tell, telling, tells, temper, temperance, tempered, tempering, tempers, tempest, temple, temporarily, tempt, temptation, temptations, tempted, tempting, ten, ten-thousand-carriage, ten-thousand-chariot, tend, tendencies, tendency, tender, tender-hearted, tenderest, tenderhearted, tenderheartedness, tenderly, tenderness, tending, tendons, tendrils, tends, tenet, tenets, tenfold, tens, tense, tensed, tensing, tension, tentative, tentatively, tenth, tenths, tenuous, termed, terminate, terminology, terms, terrace, terraces, terrible, terribly, territories, territory, terror, terrorize, test, tested, testing, text, textbook, th, than, thanked, thanks, that, that's, that-which-has-no-crevice, that-which-has-no-opening, that-which-is-without-form, thaw, thawing, the, theft, thefts, their, theirs, them, theme, themselves, then, thence, thenceforth, theories, theorize, theorized, theorizing, theory, there, there's, thereby, therefore, therein, thereof, therewith, these, they, they'd, they'll, they're, they've, thick, thick-headed, thick-skinned, thickest, thickness, thief, thievery, thieves, thin, thing, thinghood, thingness, things, think, thinking, thinks, thinness, thinnest, thinning, third, third-class, third-rate, thirsting, thirteen, thirty, thirty-spoke, this, thistles, thither, thorn, thorns, thorny, thorough, thoroughbred, thoroughbreds, thoroughly, thoroughness, those, thou, though, thought, thoughtful, thoughtlessly, thoughts, thousand, thousand-li, thousand-mile, thousands, thread, thread-head, threadbare, threads, threat, threaten, threatened, threatening, threats, three, three-tenths, threefold, threshold, threw, thrift, thriftiness, thrifty, thrilled, thrive, thrives, thriving, throat, throne, thrones, through, throughout, throw, thrower's, throwing, thrown, throws, thrust, thrusting, thunderstorm, thus, thwarted, thy, ti, tiandan, tide, tides, tie, tied, tier, tiers, ties, tiger, tigers, tight, tightened, tighter, tightly, till, tilled, tilling, tilting, timber, time, time-tested, timeless, timeliness, timely, times, timid, timidly, timing, ting, tingling, tiniest, tinkle, tinsel, tiny, tip, tip-toe, tiptoe, tiptoed, tiptoes, tire, tired, tireless, tirelessly, tires, tiresome, tiring, tis, tithing, title, titled, titles, to, today, today's, together, toil, token, tokens, told, tolerance, tolerant, tolerated, tolerates, tone, toneless, tones, tongue, tongue-tied, tongues, too, too-long, too-short, took, tool, tools, tooth, top, topple, toppled, topsy-turvy, torn, torrential, torrents, tortoise, tortuous, tortured, tossed, total, totally, totter, touch, touched, touching, tough,

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toughening, toughens, tout, tow, toward, towards, tower, towers, town, towns, trace, traced, traceless, traces, track, tracks, trade, traded, tradition, traditional, traditions, traffic, trafficking, trail, trailing, trails, train, trains, trait, traits, tramp, tramped, tranquil, tranquility, tranquilize, tranquillity, tranquillize, tranquillized, tranquilly, transact, transacting, transcend, transcendent, transcendental, transcendentally, transcending, transcends, transform, transformation, transformed, transforming, transforms, transgressed, transgressing, transgression, transgressions, transient, transitory, transmutation, transmute, transparency, transparent, transpires, trapping, trappings, trash, travel, traveled, traveler, travelers, traveling, traveller, travelling, travels, treacheries, tread, treading, treasure, treasured, treasures, treasuring, treasury, treat, treated, treating, treatment, treats, tree, trees, trend, trespass, trespassed, trial, trials, tribal, tribulations, tributaries, tribute, tributes, trickery, trickily, tricks, tricky, tried, tries, trifle, trifling, trimmings, trinity, trip, trips, triumph, triumphant, triumphantly, triumphing, triumphs, trivial, trodden, troop, troops, trouble, troubled, troubles, troublesome, troubling, truce, true, truer, truest, truism, truly, trumpet, truncate, truncated, trunk, trunks, trust, trusted, trustee, trusteeship, trustful, trustfulness, trusting, trusts, trustworthiness, trustworthiness's, trustworthy, truth, truthful, truthfully, truthfulness, try, trying, ts'u, ts'un, tsai, tsan, tsao, tse, tsê, tso, tsu, tsui, tsung, tu, tube, tui, tuition, tumbled, tumbling, tumor, tumors, tumour, tumours, tumult, tumults, tune, tung, tunic, tunnel, turbid, turbidity, turbulence, turbulent, turgid, turmoil, turn, turned, turning, turning-point, turnings, turns, twas, twigs, twine, twist, twisted, twisty, two, two-arms, twofold, twould, tying, type, types, typical, typifies, tyranny, tyrant, tz'u, tze, tzu, tzu-cheng, tzu-hua, tzu-jan, tzu-p'u

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ubiquitous, ugliness, ugly, ull, ulterior, ultimate, ultimately, ultimates, un, un-governed, un-learned, unabated, unable, unaccountable, unacknowledged, unadorned, unaffected, unafraid, unalterable, unambitious, unassertively, unassuming, unattached, unattainable, unattainably, unattractive, unavoidable, unavoidably, unaware, unawarely, unbalanced, unbearable, unbegun, unbelief, unbelievable, unbending, unbent, unbiased, unblock, unborn, unbroken, uncanny, uncarved, unceasing, unceasingly, uncentered, uncertain, unchangeable, unchanged, unchanging, unclarity, unclean, unclear, uncomfortable, uncommitted, unconcealed, unconcern, unconcerned, unconditional, unconditionally, unconditioned, unconquerable, unconscious, unconstrained, uncontentious, uncontrollable, unconventional, unconventionally, uncounted, uncouth, uncrafty, uncultivated, undamaged, undeceiving, undecided, undecorated, undefined, under, under-estimate, under-estimating, under-provided, underdog, underestimate, underestimated, underestimates, underestimating, underestimation, undergo, undergoes, undergoing, underground, underlies, underlings, underlying, undermined, underneath, underprivileged, underside, understand, understanding, understands, understood, undertake, undertaken, undertakes, undertaking, undertakings, undervalue, undesirable, undesired, undeveloped, undifferentiated, undisciplined, undiscriminating, undispelled, undistinguished, undistracted, undisturbable, undisturbed, undivided, undo, undoes, undone, undressed, undue, undyed, undying, uneasy, uneducable, unemployed, unending, unendingly, unenlightened, unerring, unerringly, uneven, unevolved, unexcitable, unexcited, unexpectancy, unexpected, unfailing, unfairness, unfaithful, unfastened, unfathomable, unfavored, unfearful, unfeeling, unfilled, unfinished, unfit, unfitting, unfold, unfolding, unfoldment, unforeseen, unformed, unfortunate, unfortunately, unfulfilled, unfulfilling, ungoverned, ungracious, ungraciousness, unhappy, unharmed, unheard, unheeded, unhewn, unholiness, unholy, unhurried, unification, unified, unifies, unify, unifying, unilluminating, unimaginable, unimpaired, unimportant, unimpressed, unintelligent, unintentionally, uninteresting, uninviting, union, unique, uniquely, uniqueness, unison, unitary, unite, united, unites, uniting, unity, universal, universality, universally, universe, unjustly, unkind, unkindness, unknowable, unknowing, unknown, unknown-existence, unlearn, unlearnable, unlearned, unleashes, unless, unlike, unlikely, unlimited, unlock, unlocked, unloose, unlucky, unlustful, unmanifest,

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unmeasurable, unmistakably, unmovable, unmoved, unnamable, unnameable, unnamed, unnatural, unnaturally, unnecessary, unnoticed, unobstructed, unobtrusive, unoccupied, unoccupiedness, unpleasant, unpredictable, unprejudiced, unprepared, unpretentious, unpretentiousness, unprocessed, unprofitable, unprotestingly, unqualified, unquenchable, unquestionably, unquiet, unravel, unraveling, unravels, unreachable, unreal, unreality, unreasonable, unrecognised, unrecognizable, unrefined, unreflecting, unrest, unrestrained, unrevealed, unruffled, unruliness, unruly, unsaved, unscathed, unscrupulous, unscrupulously, unseen, unselfish, unselfishness, unsettled, unshakable, unsheathing, unsolved, unsophisticated, unspecified, unspoiled, unspoken, unsteady, unstirred, unsubstantiated, unsupported, unsure, unsuspecting, unswayed, unswerving, unswervingly, untainted, untamable, untangle, untangles, untaught, unterminable, unthinkable, untie, untied, unties, until, untilled, untimely, untiring, untiringly, unto, untouched, untraceable, untrained, untrustworthy, untruth, untying, unused, unusual, unvarying, unveiling, unveils, unvirtuous, unwanted, unwavering, unwaveringly, unwearily, unwearying, unwilling, unwillingness, unwinding, unwise, unworn, unworthiness, unworthy, unwrought, unyielding, up, upheld, uphold, upon, upper, upright, uprightness, uprising, uproot, uprooted, uproots, upset, upside, uptorn, upward, upwards, urge, urgently, us, usable, usage, use, useable, used, useful, usefulness, useless, uselessly, user, uses, usher, using, usually, usurp, usurping, utensil, utensil's, utensils, utilises, utility, utilizations, utilize, utilized, utilizing, utmost, utopia, utter, utterable, utterance, utterances, uttered, uttering, utterly, utters

v

vacancy, vacant, vacuity, vacuous, vacuum, vague, vaguely, vagueness, vain, vainglorious, vainly, vale, valiant, valid, validity, valley, valley's, valleys, valor, valuable, valuables, value, valued, values, valuing, vanguard, vanish, vanished, vanishes, vanities, vanity, vanquish, vanquished, vanquisher, vanquishes, vanquishing, vans, vapor, vapors, variance, variation, variations, varied, variety, various, vary, vassalage, vast, vast-spreading, vastly, vastness, vasts, vaunt, vaunting, vaunts, vegetable, vegetation, vehicle, vehicles, veil, veiled, veneer, venerability, venerable, venerate, venerated, venerating, veneration, vengeful, venomous, vent, venture, ventures, venturing, verbal, verbalized, verbally, verbosity, verge, verges, verily, veritable, verities, versa, versatile, versatility, verse-makers, versed, very, vessel, vessel's, vessels, vested, vexation, vexations, viable, viand, vibrant, vibrates, vice, vicious, victim, victims, victor, victories, victorious, victoriously, victors, victory, victory-bound, view, viewed, viewpoint, viewpoints, views, vigilance, vigilant, vigor, vigorous, vigorously, vigour, vilifying, village, village's, villagers, villages, vim, violate, violates, violation, violence, violent, violently, vipers, virgin, virile, virility, virtually, virtue, virtue's, virtue-conscious, virtueless, virtues, virtuous, virtuously, virtuousness, visible, vision, visit, visitation, visited, visiting, visitor, visitors, visits, visual, visualized, vital, vitalities, vitality, vitalized, vitalizing, vitiate, vivacity, vivid, vogue, voice, voiced, voices, void, voided, volition, volubly, volumes, voluminous, voluntarily, voracious, vous, vowels, vulgar, vulnerable, vying

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w, wade, wading, wafting, wage, wages, waggons, wagon, wagons, waif, wail, wailing, waists, wait, waiting, wake, walk, walked, walker, walkers, walking, walks, wall, walled-in, wallow, walls, wander, wanderer, wandering, wanders, waned, wanes, wang, wang-pi, waning, want, wanted, wanting, wanton, wantonly, wants, war, war-horses, war-wagons, ward, ware, warehouses, wares, warfare, warlike, warm, warmed, warmly, warmth, warn, warning, warped, warrior, warriors, wars, wary, was, wash, washing, wasn't, wasps, waste, wasted, wasteful, wastefulness, wasteland, wastes, wasting, watch, watch-towers, watched, watches, watchful, watching, water, water's, waters, waterway, waterways, watery, wavering, wavers, waves, wax, way, way's, wayfarer, wayfarers, wayless, ways, wayside, we, we're, weak, weaken, weakened, weakening, weakens, weaker, weakest, weakness, weaknesses, wealth, wealthiest, wealthy, weapon, weaponless, weaponry, weapons, wear, weareth, wearied, weariness, wearing, wears, weary, wearying, weave, web,

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wedded, weed, weeding, weeds, weedy, weep, weeps, wei, weigh, weighed, weighing, weighs, weight, weighted, weightier, weightless, weighty, weird, weizhao, welcome, welcomed, welcomes, welfare, well, well-balanced, well-being, well-built, well-closed, well-devised, well-embraced, well-established, well-fastened, well-fed, well-formed, well-founded, well-grasped, well-hidden, well-kept, well-mannered, well-nigh, well-ordered, well-prepared, well-preserved, well-rounded, well-ruled, well-shut, well-tied, well-versed, wen, wens, went, were, weren't, what, what's, what-has-no-being, what-leaves-no-opening, whatever, whatsoever, wheel, wheel's, wheels, when, whence, whenever, where, whereas, whereby, wherefore, wherein, whereon, whereto, whereupon, wherever, wherewith, whether, which, whichever, while, whilst, whims, whirling, whirlwind, whisper, whistle, white, whiteness, whitest, whither, whittled, who, who's, whoever, whole, whole-hearted, whole-heartedly, wholehearted, wholeheartedly, wholeness, wholesome, wholly, whom, whomever, whomsoever, whose, whosoever, why, wicked, wickedness, wide, wide-meshed, widely, widespread, widow, widowed, widower, widowers, widowhood, widows, width, wield, wielded, wielder, wielders, wielding, wields, wife, wild, wilderness, wildly, wiles, wilfully, will, willful, willfully, willfulness, willing, willingly, wills, wilt, wily, win, wind, winding, window, windows, winds, windstorm, wine, wing, wings, winking, winking-waning, winner, winners, winning, winnings, wins, winter, wintry, wipe, wiped, wisdom, wisdoms, wise, wisely, wiser, wisest, wish, wished, wishes, wishing, wit, witchcraft, with, withdraw, withdrawing, withdrawn, withdraws, withdrew, wither, withered, withers, withhold, withholds, within, without, withstand, witness, witnessing, wits, witty, wizened, woe, woes, woman, woman's, womanly, womb, womb-door, wombs, women's, won, won't, wonder, wonderful, wonderfully, wonderfulness, wonders, wondrous, wondrously, wont, wood, woodcutter, wooden, woolen, word, word's, wordless, wordlessly, words, wordy, wore, work, workable, worked, worker, workers, working, workmen, works, world, world's, worldlings, worldly, worlds, worn, worn-out, worried, worries, worrisome, worry, worrying, worse, worship, worshipped, worst, worth, worthier, worthily, worthiness, worthless, worthlessness, worthwhile, worthy, would, wouldn't, wound, wounded, wounding, wounds, woven, wrangle, wrap, wrapped, wrath, wrathful, wreathed, wrecker, wrestle, write, writing, writings, written, wrong, wrongdoer, wrongdoers, wronged, wrongly, wrought, wu, wu-chi, wu-chih, wu-ming, wu-wei, wu-yü, wuwei

x

xi, xian, xuan, xuans

y

yan, yang, yang-tze, yao-miao, yards, yea, yeah, year, yearly, yearn, yearning, years, yen, yen-ch'u, yes, yet, yi, yield, yielded, yielding, yieldingly, yields, yin, yin-yang, ying, yo, you, you'd, you'll, you're, you've, you-wei, young, youngsters, your, yours, yourself, yourselves, youthful, yu, yu-chih, yu-ming, yu-yü, yü, yüan, yüeh, yuan, yun, yung

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zenith, zest

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а, азарт, азарта, активно, активны, активным, алтарей, алтаря, алчен, амбаров, амбары, аномального, аномальное, аномальным, аномальных, армии, армий, армию, ароматов, аршин, асимметрии, асимметрию, атаковать, аудиенции

б

б, базарной, базаров, бандитов, бахвалится, бахвальство, бахвальством, башню, башня, бдительности, бегают, беготню, беготня, бед, беда, беде, беднее, беднеет, бедным, бедных, беднякам, бедняков, бедствие, бедствий, бедствия, беду, беды, без, безбрежное, безвестность, безвестным, безвидная, безвидный, безвкусно, безвкусное, безгласные, безграничен, безграничная, безграничное, безграничным, бездействие, бездействием, бездействии, бездействия, бездействуют, безделиц, бездеятелен, бездеятельности, бездеятельность, бездеятельным, бездеятельными, бездна, бездна-пучина, бездомный, бездонности, бездонностью, бездумен, беззаботен, беззаконие, беззащитно, беззвучная, беззвучно-пустотное, беззвучное, беззвучной, беззвучности, беззвучный, беззвучным, безликая, безмерно, безмолвна, безмолвная, безмятежно, безмятежно-покойно, безмятежное, безмятежности, безмятежность, безмятежностью, безнравственны, безнравственные, безнравственный, безнравственных, безо, безобразно, безобразное, безопасного, безопасности, безразличен, безрассуден, безрассудно-дерзкий, безрассудности, безрассудством, безумие, безумия, безумной, безумство, безучастным, безымянен, безымянная, безымянно, безымянное, безымянной, безымянности, безымянность, безымянным, безыскусен, безыскусная, безыскусность, безыскусным, безыскусственную, белизна, белое, берегли, берегу, берегут, бережёт, бережлив, бережливости, бережливость, бережливостью, бережливые, бережливым, бережно, берет, берется, беречь, берешь, берите, берут, берутся, беря, бесконечна, бесконечно, бесконечное, бесконечном, бесконечность, бесконечны, бесконечный, бесконечным, бескорыстен, бескорыстны, бескрайности, бескрайность, беспечность, бесплодного, беспокоить, беспокойного, беспокойств, бесполезно, бесполезным, беспомощно, беспомощным, беспомощными, беспорочен, беспорядка, беспорядков, беспорядку, беспорядок, беспорядочно, беспредел, беспредельна, беспредельно, беспредельное, беспредельному, беспрестанно, беспристрастен, беспристрастный, беспристрастным, беспромежуточным, бессильно, бессловесное, бессменным, бессмертен, бессмысленного, бесстрастен, бесстрастие, бесстрастии, бесстрастия, бесстрастно, бесстрастностью, бесстрастны, бесстрастным, бесстрашии, бесстрашия, бесстрашным, бестелесно, бестелесное, бесформенна, бесформенного, бесформенной, бесформенность, бесформенною, бесхитростен, бесцветным, бесчестит, бесчестье, бесчестью, бесчисленное, бесы, бешенство, биркам, бирки, бирку, бирок, битвах, битве, битву, битвы, благ, блага, блага-дэ, благая, благие, благим, благими, благих, благо, благо-дэ, благовещим, благоволение, благоволения, благоговейно-почтенны, благоговение, благодаря, благоденствие, благоденствии, благоденствия, благое, благой, благом, благом-дэ, благому, благополучие, благополучны, благопристойным, благоразумен, благоразумного, благороден, благороднее, благородного, благородное, благородные, благородный, благородным, благородных, благородства, благосостояние, благосостоянии, благости, благостной, благостный, благость, благостью, благотворен, благотворна, благотворно, благоустроенное, благочестие, благу-дэ, благую, блекло, блеклым, блеск, блеска, блеску, блестеть, блестит, блестят, блестящим, блещет, ближайших, ближе, близка, близко, близком, близок, блистать, блуждаю, блюда, блюдами, блюдет, блюди, блюдо, блюдут, блюдущий, блюдя, блюсти, богат, богатеет, богатеют, богатой, богатств, богатства, богатстве, богатство, богатством, богатую, богаты, богатые, богатым, богатых, богач, богаче, богом, боевитости, боевитостью, боевую, боевые, боевых, боец, божества, божественная, божественное, божественной, божественность, божественностью, божественный, божественными, боится, боишься,

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бой, бойся, более, болеет, болезни, болезнь, болезнью, болезням, болен, боление, болеть, болеют, больнее, больней, больной, больным, большая, больше, большего, большее, большей, большие, большим, большими, большинство, больших, большого, большое, большой, большом, большому, большую, борется, бормотанье, бороться, борьбу, борьбы, боюсь, боя, боялись, боялся, боясь, боятся, бояться, боящийся, боящимся, бразды, браке, брань, братская, братской, брать, бремя, бросаются, бросить, бросьте, брошенных, брошены, будет, будете, будешь, будничное, будто, буду, будут, будучи, будущего, будущее, будь, будьте, буйствует, булыжник, бурьян, бурьяном, бы, бывает, бывало, бываю, бывают, был, была, были, былинки, было, быстрая, быстро, быстротечное, быстрые, быстрый, бытие, бытием, бытии, бытию, бытия, быть

В

в, важнейшей, важно, важным, важными, вам, ван-царь, ваном, ваны, вариант, варить, варке, вас, ваше, ваши, вбирают, вброд, ввек, ввериться, вверх, вверху, вверяют, вдается, вдвое, вдовах, вдовый, вдовым, вдовыми, вдоха, вдруг, вдумчив, вдыхают, ведает, ведаешь, ведаю, ведают, ведающего, ведающий, ведёт, ведет, ведется, ведом, ведут, ведущего, ведущее, ведущей, ведущие, ведущий, ведь, везде, век, вековечен, вековечно, вековечности, вековечны, вековечными, веление, велений, велик, велика, великая, велики, великие, великий, великим, великими, великих, велико, великого, великодушие, великодушием, великодушию, великое, великой, великолепие, великолепия, великом, великому, великость, великою, великую, величает, величайшего, величайшее, величайшие, величайшими, величественная, величественное, величие, величием, величии, величию, величия, вера, вера-доверие, верёвок, веревках, веревки, веревкой, веревку, веревок, верен, верит, верить, верная, вернётся, вернёшься, вернется, вернешься, верности, верность, вернувшись, вернулся, вернутся, вернуться, верны, верные, верой, верст, веру, верует, верующими, верх, верхи, верхнее, верхний, верхняя, верхов, верховая, верховному, верховых, верхом, верхушках, вершат, вершатся, верши, вершилось, вершиться, вершок, веры, верю, верят, весело, веселье, весенней, весенним, веские, весной, весны, весом, вести, вестник, весть, весь, весьма, весях, ветер, ветра, ветхое, ветхом, ветхому, ветхости, ветшать, вечен, вечная, вечно, вечного, вечное, вечной, вечности, вечность, вечностью, вечны, вечный, вечным, вещам, вещами, вещах, вещей, вещественному, вещественность, вещественную, вещество, вещи, вещь, вещью, взаимно, взаимного, взаимной, взаимности, взаимность, взаимоотношения, взаимопорождение, взаимосочетаются, взаймы, взамен, взбаламученная, взбирается, взгляд, взгляда, вздымается, взимает, взиманием, взираю, взирают, взирая, взор, взором, взошедший, взрастить, взращенной, взращивает, взращивать, взращивают, взращивая, взрослым, взрыва, взыскания, взыскать, взыскивает, взыскуя, взялась, взяли, взято, взять, взяться, вид, видать, видел, видение, видения, видеть, видим, видимо, видимости, видит, видится, видишь, видна, видно, видны, видом, видя, видят, вижу, виноваты, виновны, вины, вихрь, вкус, вкуса, вкусить, вкусно, вкусного, вкусной, вкусов, вкусовых, вкусом, вкушает, вкушай, вкушать, вкушают, владеет, владейте, владел, владельцем, владение, владением, владения, владенья, владетели, владеть, владеют, владея, владыка, владыке, владыки, владыкой, владыкою, владычествовать, властвовать, властвует, властвуют, властвующих, властелин, властелином, властен, власти, властителем, властитель, властителями, власть, властью, влачащийся, влево, влекут, влекущим, влечение, влечет, вливается, влияет, влиянием, вместе, вместилище, вместит, вместо, вмешивается, вмешиваюсь, вмещает, вмещается, вмещаешь, вмещают, вмещающая, вначале, вне, внезапно, внезапный, внемлет, внемлют, внешне, внешнего, внешнее, внешний, внешним, внешность, внешностью, вниз, внизу, вникать, внимание, внимателен, внимательно, внимательны, внимающий, внимая, вновь, вносит, внукам, внуками, внуки, внуков, внутренним, внутренними, внутри, во, вовек, вовне, вовремя, вовсе, вода, воде, водоемом, водой, водрузить, воду, воды, воевать, воедино, военачальника, военачальники, военного, военное, военной, военном, военную, военные, вожделений, вожделению, вожделенное,

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вождем, воза, возбуждает, возбуждение, возведенная, возвеличиваешь, возвеличить, возводится, возврат, возвратится, возвратиться, возвратишься, возвратом, возвратятся, возвращает, возвращается, возвращаешься, возвращайся, возвращались, возвращаться, возвращаются, возвращающимся, возвращаясь, возвращение, возвращением, возвращения, возвысить, возвыситься, возвышает, возвышается, возвышайте, возвышать, возвышаться, возвышают, возвышаются, возвышающееся, возвышающих, возвышаясь, возвышение, возвышения, возвышено, воздавай, воздавать, воздадут, воздаёт, воздаяние, воздаянии, воздаяния, воздействием, воздействия, воздействовать, воздействует, воздействующий, возделывает, возделывающее, воздержан, воздержание, воздержанностью, воздерживаться, воздержную, воздух, возжелает, возложить, возмездие, возможно, возможного, возможностей, возможности, возможность, возможны, возможным, возмужалости, возмущения, вознамерится, вознестись, возникает, возникают, возникающая, возникая, возникли, возникло, возникшее, возносись, возов, возрастает, возрастании, возрастают, возрастая, возрастёт, возрастет, возрасти, возымеют, возьмет, возьмется, возьмешься, возьми, воин, воина, воинов, воином, воинского, воинствен, воинственен, воинственная, воинственной, воинственности, воинственных, воину, воины, воистину, войдет, войдя, войн, война, войне, войной, войною, войну, войны, войск, войска, войсками, войско, войском, вокруг, воле, волей, волеустремлений, волеустремления, воли, волнам, волнении, волноваться, волнуюсь, волнуют, волю, волю-самочинность, вонзится, вонзить, вонзиться, вообразив, вообще, вооруженные, вооруженным, вооруженных, воплощается, воплощая, воплощаясь, воплощением, воплощении, вопреки, вопрос, вопросы, вопьются, вор, вора, ворами, воров, воровской, воровства, ворота, воры, воскликнет, воскрешать, воскрешают, воспаряя, воспитывает, воспитывается, воспитывать, воспитывая, восполняет, восполняется, восполняют, воспользоваться, воспользуйся, восприимчивости, восприимчивость, восприимчивым, воспринимает-впитывает, воспринимать, восприятия, воспрял, воссесть, восстает, восстановляется, восторгаешься, восторгаться, восторгаются, вострепетавшего, восхваления, восхваляет, восхвалять, восхваляют, восходит, восходят, вот, воткнуть, воцарится, воцарятся, воюет, воют, воюя, впадают, впадет, впадину, впадут, вперёд, вперед, впереди, впиться, вполне, вправе, вправо, впрочем, впустить, впустую, врага, врагам, врагов, врагу, враждовать, враждует, враждующие, враждуя, вражды, врата, вращается, вред, вреда, вреди, вредил, вредила, вредит, вредить, вредно, вредного, вредное, вредны, вредоносные, вредят, времен, временем, времени, время, вроде, вручите, вручить, все, все-таки, всё, всевластно, всевмещающего, всегда, всего, всей, вселенная, вселенной, всем, всеми, всему, всенепременно, всеобще, всеобщей, всеобщий, всеобщность, всеобщностью, всеобъемлющ, всеобъемлющей, всеобъемлющему, всеобъемлющи, всеобъемлющий, всеобъемлющим, всеобъемлющую, всеохватен, всеохватная, всеохватно, всеохватность, всепобеждающее, всех, всецело, вскармливает, вскармливай, вскармливать, вскармливают, вскоре, вслед, вслушиваюсь, всматриваются-внимают, вспять, вставший, встает, встал, встать, встретившись, встретит, встретится, встретить, встретишь, встречает, встречаешь, встречали, встречать, встречаюсь, встречают, встречаясь, встрече, вступает, вступай, вступают, вступая, вступив, вступил, вступить, всю, всюду, вся, всяк, всякая, всякий, всяким, всяких, всякого, всякое, всякой, всякую, вторая, вторично, второго, второе, вход, входит, входя, входят, вцепятся, въедливом, вы, выбирают, выбора, выброси, выгадает, выглядеть, выглядите, выглядывая, выглядят, выгляжу, выгода, выгоде, выгоду, выгоды, выдававшиеся, выдаю, выдвигает, выдвигают, выделяя, выдернуть, выдоха, выдыхает, выдыхают, выезжают, вызвать, вызывает, вызывают, вызывая, выигрывает, выйдет, выказывает, выкидывают, выкройки, вылезают, вылепить, вымогательству, вынашивают, вынуждают, вынуждающий, вынуть, выпадают, выплывать, выполнить, выправилась, выправится, выправить, выправление, выправляют, выпрямится, выпрямляется, выпускает, выражает, выражается, выражали, выражение, выражении, выражениях, выраженное, выражено, вырастает, вырастают, вырасти, вырастут, вырвешь, выросло, высвободиться,

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высказанные, высказано, высказать, высказывание, высказывании, высказывания, выскользнуть, высоки, высокий, высоким, высоких, высоко, высокого, высокое, высокой, высокомерия, высокому, высоконравственный, высокопочитаемыми, высоте, высочайшее, высочайшем, выставить, выставляет, выставляйте, выставлять, выставляю, выставляя, выступает, выступать, выступают, выступая, высшая, высшего, высшее, высшей, высшие, высший, высшим, высшую, высыхают, вытаскивать, вытекает, вытесывать, выхаживают, выход, выходит, выходишь, выходя, выходят, вышагивают, выше, вышине, выявилось, выявляют, вьется, вэнь, вяжет, вязание, вязанию

г

гармонии, гармонируют, гармоничен, гармонию, гармония, где, где-нибудь, генерал-адъютант, генералы, гибели, гибель, гибелью, гибки, гибко, гибкость, гибнет, гибнешь, гибнут, гибок, главе, главенствовать, главенствует, главенствуй, главенствующее, главного, главное, главной, главнокомандующий, главную, главный, главным, главой, главою, главы, глади, гладка, гладкое, глаз, глаза, глазам, глазами, глазах, гласит, гласят, глине, глину, глины, глохнут, глубин, глубина, глубинах, глубине, глубинная, глубину, глубины, глубок, глубока, глубокая, глубоки, глубокий, глубоким, глубокими, глубоко, глубокое, глубокой, глубоком, глубочайшего, глубочайшее, глубочайшей, глубочайшие, глубочайший, глубочайшим, глубочайшими, глумились, глумиться, глуп, глупого, глупости, глупость, глупостью, глупца, глупым, глядели, гляди, глядим, глядя, глядят, гляжу, гнев, гнева, гневен, гневлив, гневом, гневу, гнездящейся, гнета, гнилые, гнушайтесь, говори, говорили, говорилось, говорит, говорится, говорить, говорю, говоря, говорят, говорящий, год, годен, годится, годна, годным, годы, годятся, головы, голод, голодает, голодают, голоден, голодные, голодный, голос, голоса, голосе, голосит, гонит, гонится, гонка, гонке, гонок, гонясь, горах, горд, гордись, гордится, гордиться, гордостью, гордым, гордясь, горе, горести, горестно, горечью, горло, горному, горную, горные, горным, горными, города, городах, городским, горсти, горстки, горько, господин, господина, господином, господину, господствовать, господствует, господствуют, гостей, гостем, гости, гость, гостя, гостями, гостях, гостящим, государем, государи, государства, государстве, государственное, государственные, государство, государством, государству, государь, государю, государя, готов, готовить, готовности, готовым, готовых, готовься, грабеж, грабитель, грабительством, грабить, грани, границ, границы, греха, грехи, гроза, грозит, грозная, грозной, громкая, громкий, громко, громогласен, груб, грубое, грубой, грубые, грубый, грубым, груди, грудью, гружёной, груженой, грузом, грядёт, грядет, грязи, грязное, грязь, губишь, гуманен, гуманности, гуманность, гуманны, гуманный, гун-правитель, гунов, гуны

д

да, дабы, давать, давая, давит, давить, давних, давно, давят, даёт, дает, даже, дай, далее, далек, далека, далеки, далекий, далеким, далеко, далекое, дальние, дальних, дальше, данного, дано, дао, дао-путем, дао-пути, дао-путь, дарит, даруется, дары, дать, даю, дают, дающего, два, две, двери, дверь, двигаться, двигаясь, движение, движением, движении, движению, движения, движениями, движениях, движенье, движется, движешься, движутся, движущихся, двинусь, двинуться, двое, двоих, двойку, двойное, двойным, двор, двора, дворе, дворец, дворцами, дворцом, дворцы, двумя, двух, девятиэтажная, девятиярусная, девять, действие, действием, действии, действий, действительно, действительной, действительности, действительностью, действительным, действия, действия-движения, действиях, действовать, действовать-двигаться, действует, действуешь, действуй, действую, действуют, действующий, действуя, дел, дел-ситуаций, дела, дела-ситуации, делает, делается, делай, делал, делали, делало, делалось, делам, делами, делать, делаться, делах, делаю, делают, делая, делаясь, деле, делится, дело, делом, делу, демонстрирующий, день, дерева, деревне, деревни, деревню, дерево, дереву, деревья, держава, державой, держали, держась, держат, держатся, держать, держаться, держащему, держи, держись, держит, держится, держусь, дерзнет, дерзну, дерзок, десяти,

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десятка, десятки, десять, детей, дети, детской, детскую, детства, детьми, детям, дешёвое, дешевое, дешевым, деяет, деяй, деяние, деянием, деянии, деяний, деянию, деяния, деяниям, деяниях, деятелен, деятельна, деятельно, деятельности, деятельны, деять, деяю, дикарю, дикие, дикий, дико, диковинам, диск, дитя, дитяте, длинно, длинного, длинное, длинной, длит, длительности, длится, длить, длиться, для, дна, дней, днем, дни, дня, до, добавлю, добавляют, добивается, добиваться, добиваются, добившись, добился, добиться, доблестен, добр, добра, добра-шань, добро, доброго, добродетелен, добродетели, добродетель, добродетельности, добродетельность, добродетельный, добродетелью, добродушен, добродушны, доброе, добром, доброму, доброта, добротой, доброту, добру, добры, добрые, добрый, добрым, добрыми, добрых, добудет, добываемого, добываемое, добываемым, добывают, добычей, добьется, доведена, доверена, доверие, доверие-веру, доверием, доверительные, доверится, доверить, доверию, доверия, доверяет, доверять, доверяю, доверяют, довести, доводит, доводят, доволен, довольно, довольным, довольство, довольствуется, довольствующийся, довольствуясь, договор, договора, договорённость, договорной, договорную, договором, догонишь, дождь, доживает, доживают, дойдет, дойдешь, дойди, доказывает, доказывающий, долг, долгим, долгими, долго, долгов, долговечен, долговечна, долговечно, долговечного, долговечное, долговечной, долговечности, долговечность, долговечны, долговечным, долговечными, долговременна, долговременны, долгого, долгое, долгожительство, долголетен, долготы, должен, должна, должно, должное, должной, должность, должны, должным, долин, долина, долинам, долинами, долинах, долине, долинные, долиной, долиною, долину, долины, долог, долу, дольше, дом, дома, домах, домашний, домашнюю, доме, домом, дому, доносятся, доныне, дополнить, дополняет, дополняется, дополнять, допускает, допустишь, дорог, дорога, дороге, дорогим, дорого, дорогого, дорожа, дорожат, дороже, дорожит, дорожить, дорожки, дорожу, доспехи, доставляет, доставлять, доставляя, достается, достанет, достанется, достатка, достатке, достаток, достаточно, достаточного, достаточной, достаточности, достаточность, достаточностью, достаточным, достать, достающимся, достающихся, достиг, достигаем, достигает, достигается, достигаешь, достигала, достигали, достигало, достигать, достигаю, достигают, достигаются, достигая, достигла, достигли, достигло, достигнет, достигнешь, достигнув, достигнута, достигнуто, достигнутого, достигнутое, достигнуты, достигнуть, достигшем, достигши, достигший, достижение, достижением, достижения, достичь, достоверна, достоверности, достоверностью, достоверные, достоин, достоинства, достоинство, достойно, достойное, достойные, достойный, достойным, достойными, достойных, доступ, доступно, дотошно, доходит, доходят, драгоценная, драгоценного, драгоценностей, драгоценности, драгоценность, драгоценностями, драгоценную, драгоценные, драгоценный, драгоценным, драгоценными, древнего, древнее, древнему, древние, древний, древним, древними, древних, древности, древность, древностью, древо, дровосека, друг, друга, другая, другие, другим, другими, других, другого, другое, другой, другом, другому, другу, дружбу, дружелюбным, дружески, дряхлеет, дует, думает, думать, думаю, дурные, дурных, дух, духа, духи, духовен, духовная, духовного, духовное, духовной, духовностью, духовную, духовный, духовным, духом, душа, душами, душе, душевная, душевно, душевную, души, душой, душою, душу, дуют, дыры, дыхание, дыхание-ци, дыханием, дыхания-ци, дэ, дюйм

е

е, его, еда, едва, еде, един, едина, единение, единением, единения, единится, единица, единицу, единности, едино, единое, единой, едином, единому, единства, единстве, единственная, единственно, единственное, единство, единством, единству, едины, единым, едой, едят, ее, её, ежедневно, езда, ездит, ездить, ездя, ездят, ей, емко, емком, ему, если, естественно, естественное, естественной, естественному, естественности, естественность, естественностью, естественною, естественным, естество, естеством, есть, ехать, еще, ещё, ею

ж

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ж, жадного, жадны, жаждая, жажды, жалуют, жалят, жань, жар, жаром, жару, ждет, же, жезлы, желаемого, желаемое, желает, желай, желали, желание, желанием, желании, желаний, желанию, желания, желаниям, желать, желаю, желают, желающие, желающий, желая, желудке, желудки, женский, женского, женское, женскую, женственное, женственность, женственным, жеребцов, жертвами, жертвенное, жертвенном, жертвой, жертвоприношение, жертвоприношения, жертву, жертвует, жертвы, жесткими, жесткость, жесток, жестокие, жестокой, жестокосердно-строго, живём, живет, живи, живого, живое, живот, животворящей, животе, животом, животы, живу, живут, живущего, живущее, живущий, живущим, живущих, живым, живых, жизненной, жизненности, жизненных, жизни, жизнь, жизнью, жили, жилища, жилищах, жилище, жилищем, житницы, жить, жэнь

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за, забивают, забирают, забита, заблаговременно, заблудиться, заблуждается, заблуждаются, заблуждающегося, заблуждение, заблуждении, заблуждений, заблуждения, заблуждениям, забот, заботимся, заботится, заботиться, заботой, заботу, заботы, заботятся, забредший, забудет, забудут, забудутся, забыв, забывает, забыт, забыта, забытый, завали, завалить, завершает, завершается, завершаю, завершают, завершаются, завершая, завершение, завершении, завершению, завершения, завершенное, завершенности, завершенность, завершено, завершены, завершить, зависит, зависть, завихрении, завихрения, завладевай, завладеет, завладеть, завоёвывает, завоеванием, завоевать, завоевывает, заворожить, завязал, завязывает, завязывали, завязывании, завязывать, завязывают, завязывая, загадочная, загодя, загордился, загрязненное, задавая, заденет, задерживают, задеть, задирист, заднего, заднее, задних, задуманное, зазнается, заикающимся, заику, заиметь, займет, заканчивает, закатывает, закатыванием, закатывать, закатывают, закланье, заключает, заключает, заключается, заключают, заключена, заключено, заключены, заключить, заключают, закон, законам, законов, законом, законы, закроешь, закрой, закрыв, закрывает, закрываешь, закрывать, закрывают, закрываются, закрывая, закрыл, закрытое, закрыть, зал, залы, заменит, замените, заменить, заменяя, заместитель, заметен, замечает, замешательстве, заминок, замка, замков, замутнено, замутняет, замысел, замыслах, замыслить, замыслов, замысловатых, замыслы, замышляют, замышляя, занимает, занимается, заниматься, занимают, занимая, занимаясь, заново, заносчив, заносчивому, занят, занятие, занятый, занять, заостряют, запас, запасается, запаха, заперев, запереть, заперто, запертое, запирает, запираешь, запирать, запирают, заполнение, заполнили, заполняют, заполоняют, запорах, запрет, запретительных, запретов, запреты, запрешь, запри, запряженных, запугаешь, запугать, запугивать, запустение, запустить, запутанность, запутаться, запятнанное, заранее, зарастают, заросли, заслони, заслуг, заслуги, заслугой, заслугу, заслужен, заслуженную, заслуживает, заслуживают, заслужило, заслужит, засовами, засовом, засохшее, заставах, заставить, заставляет, заставляют, заставляющий, застаиваются, засучи, засучит, засыхают, затаенной, затвор, затвори, затворяет, затворяются, затем, затемнен, затмевает, зато, заточить, затруднение, затруднением, затруднений, затруднится, затрудняется, затупи, затупляет, затупляют, заурядным, захватить, захватывает, захвачены, захвачу, захотев, захотят, зачастую, зачаток, зачем, зачине, защита, защите, защитит, защитой, защиту, защищает, защищается, защищенные, звери, зверь, звук, звука, звуке, звуки, звуков, звучат, звучит, здесь, земле, землёй, земледельцами, земледельцы, землей, землею, земли, землю, земля, землях, земные, зеркало, зерна, зерно, зерцало, зимнюю, зимой, зимою, зла, злаков, златом, зле, зло, злобу, зловещее, злодеяние, злой, злом, злу, злы, злые, злым, злых, змеи, змея, знаем, знает, знаешь, знай, знаков, знаком, знал, знали, знамением, знамения, знамениями, знание, знанием, знании, знаний, знания, знаниями, знатен, знатности, знатность, знатностью, знатные, знатный, знатным, знатных, знатоков, знать, значение, значения, значит, знаю, знают, знаются, знающ, знающие, знающий, знающих, зная, зова, зовём, зовётся, зовется, зову, зовут, зовутся, золота, золото, золотом,

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зоркостью, зрелище, зрелости, зрелым, зрелыми, зрение, зрения, зреть, зри, зрю, зрят, зыбка

и

и, ибо, идёт, идёшь, идеалу, идет, идешь, идти, иду, идут, идущему, идущие, идущим, идя, иероглифом, из, из-за, избавиться, избавишься, избавлению, избавления, избавляйся, избавьтесь, избавясь, избегаем, избегает, избегали, избегать, избегают, избегающее, избегнет, избегнешь, избежать, избежит, избежите, избирает, избытка, избытке, избытком, избытку, избыток, избыточной, избыточности, избыточность, изведает, изведаешь, изведывать, извергнется, известен, известно, известной, известны, извечная, извечно, извечны, извечные, извилистость, извлечь, извне, изготовится, изготовить, изготовиться, изготовлении, изготовляется, изготовляя, издавна, издается, издалека, издают, изделие, издревле, излишек, излишеств, излишества, излишество, излишеством, излишествует, излишка, излишком, излишне, излишние, измельчал, измельчало, изменения, изменит, изменить, изменяется, изменяться, изменяются, изменяясь, измеряют, изначальная, изначально, изначально-сокровенное, изначально-сокровенным, изначальное, изначальной, изначальному, изначальную, изнурен, изо, изобилие, изобилия, изобилующим, изобилующих, изображение, изображения, изогнутое, изогнутой, изощренность, изречение, изречением, изречения, изучаю, изъян, изъяна, изъянах, изъянов, изъяном, изъяну, изъяны, изымает, изысканная, изысканные, изысканными, изящная, изящному, изящны, изящные, или, иль, им, имеет, имеется, имеешь, имей, имел, имело, имен, имена, именами, именем, имени, именно, именуемое, именует, именуется, именуются, именуя, имею, имеют, имеются, имеющего, имеющегося, имеющее, имеющееся, имеющей, имеющие, имеющий, имеющим, имеющих, имея, ими, императорского, имущество, имя, инаугурация, иная, иного, иной, инструмент, инструмента, инструментов, инструментом, инструменты, интерес, интересам, интересами, интересов, интронизация, иные, инь, иньской, ипостаси, исканьях, искать, исключительно, исключительным, искони, исконной, искоренить, искореняйте, искореняли, искренне, искренней, искренни, искренние, искренним, искренности, искренность, искренностью, искривленья, искусен, искусников-умельцев, искусно, искусного, искусность, искусностью, искусны, искусные, искусный, искусных, искусства, искусстве, искусственность, искусство, искушённый, исповедовать, исполнение, исполнения, исполнены, исполнить, исполнявшие, исполняющий, исполняясь, использовались, использование, использованием, использовании, использованию, использования, использовать, использует, используется, используешь, используй, используют, используются, использующих, испортишь, исправится, исправить, исправление, исправлению, исправления, исправляет, исправляется, исправляться, испытаешь, испытать, испытаю, испытывает, испытывал, испытывать, испытываю, испытывающий, исследовать, исступленном, иссыхает, иссякает, иссякают, иссякнуть, истин, истина, истинна, истинная, истинно, истинное, истинной, истинному, истинность, истинные, истинный, истинным, истиной, истины, истлевает, истлеет, исток, истоком, истоку, источает, источается, источают, источник, источнике, истощает, истощается, истощаются, истощенье, истощилось, истощиться, истребления, исход, исхода, исходит, исходить, исходя, исходят, исчез, исчезает, исчезало, исчезать, исчезают, исчезнет, исчезновения, исчезнут, исчезнуть, исчерпаешь, исчерпать, исчерпывается, исчисляют, итак, их, их-то, ищет, ищите, ищущего, ищущий

к

к, каверзы, каждая, каждого, каждое, каждому, каждый, каждым, каждых, кажется, кажущееся, казалось, казаться, казни, казнил, казнит, казнить, казнь, казнями, как, как-то, какая, какая-то, какие-либо, каким, какова, каково, какое, какой, какой-либо, какой-нибудь, каком, какою, камень, каменьев, камни, камня, камнями, карает, карающее, кары, касается, касаюсь, категорий, качества, качествами, качествах, качестве, квадрат, квадрата, квадрате, квадратным, квадрату, кем, кичатся, кичащийся, кичится, кичливость, кичливостью, классифицирует, клинка, клинки, клинок, клонятся, клонящийся, клочков, клюнут, ключ, клюют, клятвенное, клятву, княжестве, княжество, княжеством,

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князей, князей-гунов, князья, князьям-советникам, князьями, князя, ко, кобылы, коварен, коварны, коварством, когда, кого, кого-либо, кого-то, когти, когтями, кое-что, коего, коем, коему, козни, кои, коим, коими, колеи, колеса, колесе, колесниц, колесницами, колесницах, колесницу, колесницы, колесо, колет, коли, количество, колок, колыхаюсь, коль, кольца, колючая, колючие, колючий, колючками, колючки, ком, командующего, командующие, командующим, комка, комнату, комнаты, кому, кому-либо, коней, конец, конечно, конечной, кони, контакт, контакта, контакте, контактности, контактность, контактностью, контрактной, контролировать, контроль, контроля, конца, конце, концентрируя, концу, кончиках, кончины, конь, коня, копит, копить, копят, кораблей, корабли, корежит, коренится, корень, кормила, кормит, кормиться, кормятся, кормящую, корне, корней, корнем, корню, корня, корнями, коротко, короткого, короткое, корыстолюбив, корысть, космической, косноязычию, косноязычным, коснуться, кости, которая, которого, которое, которой, котором, которому, которую, которые, который, которым, которыми, которых, кочки, краёв, краев, край, крайне, крайности, крайность, крапин, красива, красиво, красивое, красивы, красивые, красивым, красивыми, красноречив, красноречивый, красноречие, красноречия, красный, красота, красоте, красоты, красочные, красть, красуется, крат, крах, края, крепка, крепким, крепкими, крепко, крепкого, крепкое, крепкой, крепкость, крепок, крепости, крепость, кривды, кривизне, кривизну, кривого, кривое, кривому, кривые, крик, крики, кричат, кричать, кричит, кроется, кройки, крошечного, крошечной, крошечным, кроят, круг, круговорот, круговорота, кругом, кругу, крыло, кто, кто-либо, кто-нибудь, кто-то, куда, кузнечному, кузнечные, кузнечный, кузнечным, кулака, культ, культуры, купаться, куплены, куска, куски, кусок, кустарники, кучки, кушаенье, кушает, куют

Л

лагерем, ладно, лай, ласкают, ласкающие, ласточке, лат, латами, латники, латников, латнику, латы, лёгкими, лёгко, лёгкого, лёд, левая, левое, левой, левому, левую, левых, легка, легки, легким, легких, легко, легковеснее, легковесности, легкого, легкое, легком, легкомыслен, легкомысленнее, легкомысленно, легкомысленное, легкомысленному, легкость, легкостью, легкую, лед, лежит, лезвие, лелеет, лепят, лесоруба, лестью, лечь, лжец, лжива, лживым, ли, либо, ливень, ливневый, ликуя, лин, лихие, лица, лицезреть, лицемерие, личного, личное, личной, личности, личность, личные, личный, личным, личными, личных, лишается, лишатся, лишают, лишаются, лишен, лишенная, лишенного, лишенный, лишено, лишены, лишился, лишится, лишишься, лишнее, лишним, лишними, лишь, ловкость, ловкостью, ловлю, лодки, ложась, ложбина, ложбинный, ложбиной, ложбиною, ложе, ложный, ложь, ломки, лона, лоно, лопнуть, лоск, лошадей, лошади, лошадях, лощиной, лук, лука, лукавство, лучше, лучшего, лучший, лучших, ль, льду, льет, любая, любвеобилен, любвеобильные, любви, люби, любили, любимцем, любит, любите, любить, люблю, любовь, любовью, любознательны, любой, любуются, любя, любят, любящий, людей, люди, людские, людских, людское, людской, людскую, людьми, людям, людях, лютые, лютый, ляжет

М

максимально, мала, малейшего, малейшей, маленькая, маленьким, маленькими, маленького, маленькое, маленькой, маленьком, маленькому, мало, малого, малое, малолюдном, малом, малому, малости, малоученый, малы, малые, малым, малых, маршем, маршированием, маршировки, мастер, мастера, мастера-плотника, мастерить, мастеров, мастерства, мастерство, матери, материал, материала, материей, материнская, материнского, материнской, материнскою, материнскую, матерь, матерью, матерью-родиной, мать, мать-кормилицу, машин, медленно, медленны, медлителен, медля, медовые, меж, междоусобицы, между, мелким, мелких, мелко, мелкого, мелкое, мелкой, мелкую, мелодия, мелочами, мелочей, мелочи, мелочно, мелочности, мелочь, мельчайшая, мельчайше-утончённое, мельчайшего, мельчайшее, мельчайшие, мельчайшим, менее, меньше, меньшее, меня, меняется, меняешься, мера, мере, мерилом, мерой, мертвеца, меру, мерцание, мерцающее, меры, мест, места,

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местах, месте, место, местом, месту, метать, методам, методы, метр, мех, меха, мехам, мехи, меху, меч, мечами, мечи, мечом, мечу, мешать, мзды, милее, милосерден, милосердие, милосердием, милосердии, милосердия, милосердны, милосердный, милостыню, милость, мимо, мимолетного, минует, минуя, мир, мира, мире, мириад, мириадам, мириады, мирно, мирной, мирны, мирными, миролюбия, миром, мирском, миру, миряне, мирятся, мистическая, мистического, мистическое, мистическую, младенец, младенца, младенце, младенцем, младенцу, младенчески, младший, мне, мнения, многие, многим, многими, многих, много, многого, многое, многознайство, многознанием, многознающ, многознающий, многом, многомудр, многомудрия, многоречивость, многоречивые, многословье, многочисленных, множатся, множеств, множества, множестве, множество, множеству, мною, мнут, мог, могли, могло, могу, могут, могуч, могуче, могучее, могучие, могучим, могущая, могущее, могущества, могуществен, могущественен, могущественное, могущественным, могущественных, могущество, могуществом, могущий, могущими, моделью, мое, моё, моего, моей, моему, можем, может, можешь, можно, мои, моим, моих, мой, молча, молчалив, молчаливо, молчанием, молчат, момента, монарх, море, море-океан, морей, моря, морям, мотивацией, мотивов, мотивы, мощное, мощность, мощным, мою, моя, мрак, мраке, мраком, мрачном, мрачны, мудр, мудрая, мудрее, мудрец, мудреца, мудрецов, мудрецу, мудрецы, мудрого, мудрости, мудрость, мудростью, мудрствование, мудрствующие, мудрые, мудрый, мудрым, мудрых, муж, мужа, мужами, мужей, мужествен, мужественность, мужественным, мужеству, мужи, мужиковат, мужская, мужского, мужское, мужском, мужскую, музыка, музыки, музыку, мутит, мутная, мутное, мутной, мутному, мутную, мутны, мутные, мутным, мучительнее, мчусь, мы, мыслей, мысли, мышцы, мягки, мягкие, мягким, мягкого, мягкое, мягком, мягкости, мягкость, мягок, мягчайшее, мягче, мясо

Н

на, набегающим, наблюдать, наведение, наведении, навек, наверх, наверху, нави, навлекать, навлекают, навлечет, навлечь, наводи, наводится, наводят, навредить, навредишь, навстречу, навыком, нагружен, нагрузи, над, надави, надавлю, надевает, надевать, надежно, наделен, наделено, наделяю, надеясь, надо, надобно, надобности, надолго, надувается, нажива, назад, название, названиями, названо, назвать, назначают, назначения, назови, назову, называется, называть, называться, называю, называют, называются, наиболее, наивной, наивысший, наивысшими, наилучшее, наилучшим, наименования, наименовать, найдётся, найдется, найдешь, найдут, найти, найтись, наказание, наказания, наказаниям, накануне, накапливает, накапливают, накликать, накличешь, наконец, накопил, накопит, накопительством, накопительствует, накопить, накопишь, накопление, накоплением, накопления, накормлены, накрепко, наличие, наличием, наличии, наличию, наличия, наличное, налоги, налогов, наложить, нам, намеревайся, намерен, намерение, намерения, намерениях, наместник, наместником, нами, нанесением, нанести, наносит, наносится, наносят, наоборот, наострилось, нападает, нападающему, нападет, наперед, напитках, наподобие, напоказ, наполнен, наполнена, наполнению, наполнения, наполненное, наполненности, наполненность, наполненным, наполненными, наполнены, наполнилась, наполнились, наполнит, наполнится, наполнить, наполниться, наполняемся, наполняет, наполняется, наполняешь, наполняй, наполняются, напоминает, напоминание, напоминают, направить, направишь, направляют, направляя, напраслина, напрасное, напролет, напролом, напротив, напрягать, напрягают, напряжен, напряжения, напряженность, наравне, нареку, народ, народа, народе, народов, народом, народу, нарочиты, наружу, нарушает, нарушается, нарушением, нарушено, нарушить, наряда, наряды, нас, насекомые, население, населению, насилие, насилий, насилию, насилия, насиловать, насильник, насильственного, насколько, наскоро, наслаждается, наслаждаться, наслаждаются, наслаждениям, наследие, насмехается, насмешке, наставление, наставлением, наставлению, наставляю, наставник, наставников, наставником, настало, настанет, настают, настигнет, настойчивостью, настолько,

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настоящая, настоящего, настроением, наступать, наступают, наступающее, наступил, наступит, наступление, наступлении, наступления, наступят, насыпь, насыщенность, натачивание, натачивают, наточить, натягивай, натягивание, натягиванию, натягивают, натягивающего, натянутую, научился, научить, находи, находился, находит, находится, находить, находиться, находясь, находят, находятся, находящееся, находящийся, нахожусь, начавшееся, начал, начала, началась, начале, начали, начало, началом, началу, начальниками, начальником, начальное, начальствовать, начальствующие, начать, начинает, начинается, начинать, начинают, начинаются, начиная, начисто, начнет, начнешь, нашем, наших, нашло, нашлось, не, не-дао, не-деяет, не-достаточность, не-желания, не-осознания, не-осуществления, не-осуществленное, не-преодолимого, не-прикаянными, не-смелости, не-совершенствование, не-совершенствующихся, не-соперничания, нём, неба, неба-земли, небес, небеса, небесами, небесная, небесного, небесное, небесной, небесном, небесному, небесною, небесные, небесный, неблагородных, небо, небо-земля, небольшого, небольшое, небольшом, небом, небу, небу-отечеству, небытие, небытием, небытии, небытию, небытия, неведении, неведом, неведома, невеждой, невежды, невежества, невежестве, невежественно, невежественно-безыскусен, невежественным, невелик, невелико, неверие, неверующими, невещественное, невещественном, невещественным, невещный, невзгодам, невзгоды, невзначай, невиданных, невидимого, невидимый, невидимым, невидного, невозвышение, невозможно, невозможного, невозможности, невозмутимости, невозмутимость, невозмутимостью, невредимо, невыразимое, невыразимым, негде, него, недвижимо, неделанием, неделания, недеяние, недеянием, недеянии, недеяния, недобр, недоброго, недоброму, недобрые, недобрый, недобрым, недобрыми, недобрых, недоверие, недовольства, недовольство, недооценивать, недооценивая, недооценить, недооценка, недостатка, недостатке, недостатков, недостатком, недостаток, недостаточна, недостаточно, недостаточной, недостаточному, недостаточности, недостаточны, недостающее, недостоин, недостойно, недостойным, недостойными, недуг, недужен, недужит, нее, неё, нежелание, нежеланию, нежелания, нежели, нежен, нежнее, нежно, нежное, нежность, нежны, нежные, независимо, незаметное, незаметному, незаметным, незапятнанное, незатронуты, незачем, незнание, незнанием, незнании, незнания, незнатные, незнатных, незначительно, незначительного, незначительное, незначительной, незначительном, незнающий, незнающим, незримо, незыблемая, незыблемо, незыблемого, незыблемое, незыблемой, незыблемом, незыблемому, незыблемости, незыблемостью, незыблемою, незыблемую, незыблемым, незыблемых, неизбежно, неизбежное, неизбежных, неизбывна, неизбывное, неизбывны, неизбывный, неизбывным, неизменна, неизменно, неизменное, неизменностью, неизменны, неизмерима, неизмеримы, неизящен, неимению, неискренним, неискренностью, неискусности, неискусные, неискусных, неисследимы, неистощим, неистощима, неистощимо, неисчерпаем, неисчерпаемая, неисчерпаемо, неисчерпаемой, неисчислимом, ней, некогда, неколебимо, некому, некоторые, некрашеного, некто, некуда, нельзя, нем, немалую, немедленно, немногие, немногих, немного, немногого, немногом, нему, ненавидим, ненавидит, ненавидят, ненавидящий, ненавидящим, ненависти, ненавистно, ненавистного, ненависть, неналичие, неналичии, неналичия, необделанного, необделанному, необработанного, необработанному, необработанный, необузданым, необходима, необходимо, необходимое, необходимости, необходимость, необъятно, необъятными, неопределенно, неопределенности, неопределенным, неосознание, неотделанному, неоформленно-распылён, непобедим, непобедима, неподвижным, непозволительно, непомерной, непослушания, непослушным, непостижим, непостижима, непостижимая, непостижимо, непостижимое, непостижимой, непостижимы, непостижимым, непостижимыми, непостижимых, неправда, неправедных, неправильным, непревзойденный, непременно, непреодолимого, непрерывная, непрерывно, непрерывном, непрестанно, непреходящим, неприкаянными, непристойность, неприступна, неприступным, неприукрашенное, неприятны, непроницаемости, непроницаемость, непроницаемыми,

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непротивоборствования, непрочное, непрямой, нераздельны, неразличимо-туманно, неразличимо-туманное, неразличимое, неразлучен, неразрушима, неразрывное, нерешительны, нерешительный, нерешительными, несведущем, несет, несется, несколькими, несколько, нескончаемого, нескончаемой, неслужбу, неслужение, неслышимым, неслышное, несметно, несовершенного, несовершенное, несовершенство, несовершенству, несовершенствующегося, несовершенствующийся, несовершенствующимися, несомненно, несомненное, неспособен, неспособного, несусь, несут, несутся, несчастий, несчастлив, несчастливый, несчастливыми, несчастным, несчастными, несчастных, несчастье, несчастью, несчастья, несчастьям, несчастьями, нет, нетленного, неуверенностью, неуверенными, неудач, неудачи, неудачник, неудачниками, неудачных, неудачу, неудержим, неуёмное, неуклонно, неуклюжесть, неуловим, неуловимое, неуловимым, неумелости, неумеренность, неумышленно, неуничтожимый, неуправляемого, неурожайный, неурядиц, неустанно, неуч, неучем, неучение, неученым, неуязвим, неуязвимым, нефрит, нефритом, нечем, нечестивое, нечестным, нечистотою, нечистью, нечто, неявен, неясен, неясная, неясно, неясном, неясным, ни, нива, нигде, ниже, нижестоящие, нижнее, нижнему, нижний, нижнюю, нижняя, низ, низина, низину, низки, низкий, низким, низких, низкого, низкое, низкой, низкородным, низложены, низов, низовье, низовью, низринуть, низшая, низшего, низшее, низшей, низшие, низший, низшим, низшими, низших, низы, никак, никаких, никакого, никакое, никакой, никогда, никого, никому, никто, никуда, ним, нимало, ними, нисколько, ниспадая, ниспошли, нисходить, нисходишь, нисходя, нисходящий, нисхождение, нисхождением, нисхождения, нити, ниточкой, нить, нитью, них, ничего, ничем, ничему, ничто, ничтожестве, ничтожна, ничтожно, ничтожного, ничтожное, ничтожность, ничтожным, нищает, но, ново, нового, новое, новому, новорождённого, новорождённому, новорожденного, новорожденному, новорожденный, новорожденным, новым, новых, ноги, норма, нормального, нормальное, нос, носили, носит, носитель, носить, носках, носорог, носорога, носорогам, носорогами, носорогов, носорогом, носорогу, носят, ноша, ношусь, нравах, нравственного, нравственное, нравственной, нравственности, нравственность, нравственный, нравственными, нравы, нравятся, ну, нуждается, нуждающимся, нуждающихся, нужде, нужду, нужно, нужны, ныне, нынешним

О

о, об, оба, обвит-перевязан, обе, обеднеет, оберегает, оберегают, обернулась, обернуться, обеспечивает, обеспечить, обессилят, обещает, обещанием, обещания, обещая, обида, обиде, обиды, обильно, обильного, обильной, обильную, обильные, обильным, обитания, облагородить, обладает, обладал, обладанию, обладания, обладать, обладаю, обладают, обладающая, обладающего, обладающее, обладающие, обладающий, обладая, облегчает, облекаясь, облеченным, облик, обличья, обманчиво, обнажая, обнаженные, обнаружения, обнаружить, обнимает, обнимай, обнимают, обними, обнимите, обновится, обновиться, обновлении, обновляясь, обнять, обогатится, обогащается, обогащение, обожествлялись, обожествляются, обозе, обозначая, обозначим, обозначу, обозреваю, обозрел, обозрение, обоих, обойтись, оборачивается, оборона, обороне, оборону, обрабатываться, образ, образа, образах, образец, образно, образов, образован, образованный, образом, образует, образуется, образуют, образующее, образуя, образца, образцами, образцом, образцу, образчиками, образчиков, образчиком, образы, обратиться, обратно, обратного, обратное, обратном, обращается, обращайся, обращающимся, обращающих, обращаясь, обращение, обрекает, обрел, обрела, обрели, обрело, обрести, обретает, обретали, обретаю, обретают, обретая, обретён, обретение, обретении, обретению, обретения, обретенье, обретет, обрети, обрету, обретут, обретшие, обретший, обретшим, обретя, обречено, обречены, обречешь, обрубок, обряда, обрядам, обрядности, обрядов, обрядом, обряду, обряженные, обрящет, обрящете, обстоятельств, обстоятельства, обстоятельствах, обсуждает, обуздаю, обузы, обуславливается, обусловливает, обучать, обучаю, обучении, обхват, обхвата, обхватил, обхватить, обходиться, обширен, обширная, обширно, обширное, обширной, обширность, общается, общались,

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общаются, общее, общему, общении, обществом, общность, объедают, объединение, объединить, объединяет, объединяют, объемлели, объемлет, объемлют, объявить, объявляет, объяснить, объясняет, объясняется, объята, объятиях, объять, обыденное, обыденные, обыкновенное, обыкновенные, обыкновенным, обыкновенных, обычаи, обычаям, обычаях, обычно, обычного, обычной, обычные, обязательно, обязательства, овладев, овладевает, овладевать, овладевают, овладевая, овладеет, овладел, овладение, овладением, овладения, овладеть, оглупляли, оглушают, оговорок, оградить, ограждается, ограничен, ограничений, ограничивается, ограничивай, ограничивались, огромное, огромной, одаривает, одаривать, одарить, одевает, одевается, одевай, одеваться, одеваются, одежда, одеждами, одеждой, одежду, одежды, одержав, одержать, одерживает, одерживать, одерживают, одержим, одеяние, один, одинаково, одинаковое, одинокий, одиноким, одинокими, одиноко, одиноко-неизменчивое, одна, однако, одни, одно, одно-единое, одного, одной, одном, одномоментно, одному, одну, одобрением, одолевает, одолевают, одолевающий, одолеет, одолеть, одолеют, одряхлеет, одряхлело, одуряют, одухотворённо-подвижны, одухотворенным, одухотворилось, оживит, оживить, ожидает, ожидать, ожить, означает, означают, окажется, окажут, оказаться, оказывает, оказывается, оказывайся, оказываюсь, оканчивает, оканчивается, океан, океана, окна, окно, окончится, окраину, окрестностях, округ, округе, окружает, окружаешь, окружают, окружающих, окутана, омой, омрачение, он, она, они, оно, опасается, опасайся, опасались, опасаться, опасаются, опасностей, опасности, опасностям, опасностями, опережает, опережающим, опереться, опирается, опираться, опираются, опирающееся, опираясь, описание, описать, опишу, оплакивать, оплакивают, опознаем, опозоренность, опозорится, опор, опора, опорой, опору, опоры, опоясавшись, определенного, определенности, определим, определить, определяет, определяется, определяют, определяются, опрокидывание, опрокинуть, опрометчивый, опрощается, опрятны, опускает, опускается, опускаются, опускающееся, опустели, опустеют, опустится, опустить, опуститься, опустошаемся, опустошает, опустошай, опустошении, опять, оратор, органами, организуешь, ориентации, ориентацию, ориентация, ориентирует, ориентируется, орудие, орудием, орудий, орудия, оружие, оружием, оружию, оружия, осаждается, осанисты, освещен, освободить, освобождает, освобождается, освобождаться, освящён, освящено, оскверняй, оскудевают, оскудеют, ослабевает, ослабеет, ослабить, ослабление, ослабления, ослабленная, ослаблено, ослабляет, ослабляй, ослабляют, ослабляя, ослепляют, осмеливается, осмеливаюсь, осмеливаются, осмелился, осмелится, осмеяв, осмотреть, осмотрителен, основа, основание, основанием, основании, основания, основе, основой, основу, основы, основывается, осознавай, осознавать, осознавая, осознает, осознаешь, осознание, осознание-долг, осознании, осознания, осознают, осознающий, оспариваемое, оставаться, оставив, оставит, оставить, оставлено, оставлены, оставляет, оставляли, оставляют, оставляющий, оставляя, остаётся, остается, остальные, остальных, останавливается, останавливаться, останавливают, останавливаются, останется, остановился, остановить, остановиться, остановки, остановлюсь, остановят, останутся, остаточной, остаться, остаюсь, остёр, остер, осторожен, осторожно, осторожно-расчетливы, осторожностью, осторожны, осторожные, осторожным, осторожными, острее, острие, острием, острого, острое, остроту, остроумие, острые, острым, острыми, оступиться, осуждается, осуждения, осуществит, осуществится, осуществить, осуществление, осуществлении, осуществлению, осуществления, осуществляет, осуществляется, осуществляешь, осуществляй, осуществлять, осуществлять-действовать, осуществляют, осуществляющие, осуществляющий, осуществляя, осы, осыпать, осязай, от, отбиваться, отборные, отбрасывает, отбрасывается, отбрасывать, отбрасывая, отбросив, отбросить, отбросишь, отбрось, отбросьте, отбросят, отброшены, отважен, отважным, отверг, отвергает, отвергается, отвергали, отвергать, отвергло, отвергни, отверзает, отверзаются, отверстия, ответ, ответе, ответом, ответь, отвечает, отвечай, отвечайте, отвечать, отвечают, отводят, отворачивается, отворачиваются, отворяются, отдавать, отдавая, отдавший, отдает, отдалённое, отдалённым, отдалена, отдали, отдалить,

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отдать, отдают, отделиться, отец, откажется, откажитесь, отказ, отказа, отказавшемуся, отказался, отказывается, отказываясь, отклика, откликается, откликайтесь, откликаться, откликаются, отклониться, отклоняется, откроешь, открой, открываешь, открывают, открываются, открывая, открыто, открыто-широки, открыть, откуда, отличаюсь, отличаются, отличие, отличительная, отлично, отличное, отлучится, отменно, отмечайте, отмечать, отмстите, отнимает, отнимают, отнимая, отнимешь, относись, относит, относится, относиться, относятся, относящееся, отношение, отношении, отношения, отношениях, отношусь, отнято, отнятое, отнять, ото, отождествления, отождествляет, отождествляется, отождествляешься, отождествляйся, отождествляясь, оторвать, отпереть, отпирается, отполировав, отправляют, отправляя, отправляясь, отражает, отражается, отрекается, отрешен, отринут, отрицаешь, отрицание, отрицают, отрубить, отрывается, отсеките, отстоится, отстоят, отстояться, отстранён, отстраненно-покойно, отстраняется, отстраняясь, отступает, отступай, отступать, отступаю, отступающего, отступающему, отступающий, отступление, отступлением, отступлении, отступлю, отсутствие, отсутствием, отсутствии, отсутствию, отсутствия, отсутствовало, отсутствует, отсутствующего, отсутствующее, отсутствующей, отсюда, отталкивает, отталкивается, оттого, оттого-то, отточить, оттуда, отходит, отходя, отца, отцветает, отцовская, отцовской, отцом, отчасти, отчего, отчетливо-четки, отчетливые, отчужденным, отыскиваю, отыщешь, оформления, оформляет, оформляется, оформляют, оформляются, охват, охватить, охватывая, охвачено, охота, охотничий, охотно, охоты, охраняет, охраняющая, охрипнуть, оценке, очами, очевиден, очевидна, очевидно, очевидное, очевидностью, очень, очередь, очернение, очистилось, очистится, очиститься, очищай, очищая, ошибкам, ошибки, ошибок, ощущает, ощущение, ощущений

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пагубу, падения, падут, пазухой, палата, палаты, палач, палача, палочками, пальцев, память, пара, парадоксу, паре, пары, парю, пассивен, пассивно-отстранённа, пассивным, пасутся, пасущиеся, пауки, паче, пение, пенис, первая, первейшим, первенствующее, первого, первое, первозданно, первозданное, первозданной, первозданности, первозданность, первозданную, первозданный, первозданным, первом, первому, первоначала, первоначало, первоначалом, первопредков, первопредку, первую, первые, первым, переведутся, перевода, переворота, перед, передается, передвижении, переделать, переделывать, переднего, переднее, переедают, пережить, перелому, переменчивости, переменчивый, переоценивает, переполняется, переселялись, пересохли, пересохнут, перестает, перестаешь, перестала, перестанет, перестанут, перестают, переход, переходили, переходит, переходить, переходишь, переходят, переходящим, пернатый, перспективы, пестованию, пестовать, пестует, пестуй, пестуют, петляний, петухи, петухов, печали, печалиться, печаль, печального, пика, пики, пиру, письма, письмен, письму, питает, питаться, питаю, питают, питающимися, питая, питьем, пища, пище, пищей, пищу, плавно, плакать, планирование, планов, плати, плату, плачем, плачущий, плену, плести, плесть, плеч, плечами, плод, плодами, плодов, плоды, плоти, плотна, плотником, плотно-возвышенном, плотное, плоть, плохого, площади, пневму-ци, по, по-детски, по-матерински, по-прежнему, победа, победах, победивший, победила, победит, победителем, победитель, победить, победишь, победой, победоносно, победоносный, победою, победу, победы, побеждает, побеждаешь, побеждать, побеждают, побеждающий, побеждая, побуждает, побуждать, побуждениям, побывали, повалить, поведать, поведение, поведением, поведению, поведения, повелевает, повелевать, повелителем, поверхность, поверяют, повинен, повиновались, повинуется, повинуясь, повод, повозка, повозки, повозкой, повредит, повредить, повседневно, повсеместное, повсеместной, повсюду, повторяет, повторяется, погашу, погибает, погибают, погибающим, погибающих, погибая, погибель, погибло, погибнет, погибнешь, поглощается, поглощен, поглощенный, поглядеть, поговорка, погонишься, погоня, погребального, погребальному, погребальным, погребальных, погружается, погружались, погружаются, погружён, погружен, погружена, погружены, погрязли, погубит, погубить,

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под, подавлять, податей, подати, податлив, податливее, податливое, податливы, податливые, податливым, податями, подаю, подбираю, подвергает, подвергается, подвергаешься, подвергай, подвергалось, подвергаться, подвергнется, подвержен, подвиг, подвиги, подвижности, подвижность, подвластна, подглядывая, поддается, подданные, подданным, подданных, поддаться, поддающихся, поддерживает, поддерживается, поддержку, поделать, подключиться, подлинная, подлинно, подлинное, подлинной, подлинностью, подлинные, подлинный, подлинным, подлое, подлым, подменять, подминает, подминать, поднебесная, поднебесного, поднебесной, поднебесную, поднебесный, поднимает, поднимается, поднимают, поднимаются, подносите, подношениям, поднялся, поднять, подняться, подобает, подобен, подобие, подобии, подобия, подобна, подобная, подобно, подобны, подобный, подобным, подобрать, подражание, подражающие, подразумеваю, подробности, подтаявший, подумайте, подходят, подчиненные, подчинить, подчиняет, подчиняется, подчиняются, поединок, пожалуй, пожелай, пожелают, пожухлые, позаботиться, позади, позвать, позволь, позволяет, позднее, позиции, позиций, позицию, познав, познавали, познавшего, познавший, познаёшь, познаем, познает, познаешь, познал, познание, познанию, познаны, познать, познаю, позор, позора, позоре, позором, позору, поименовано, поименовать, поистине, пойдет, пойдешь, пойдут, поймать, поймаю, пока, показало, показываемо, показывает, показывайте, показывали, показывать, показывая, покидает, покидать, покидая, покинет, покинута, покинуто, покинуты, покинутый, покинутыми, покинуть, поклажей, поклажи, поклонения, покое, покоем, покоен, покои, покоилось, покоится, покой, покойно, покойное, покойной, покончить, покорности, покоряет, покоряй, покорятся, покою, покоя, покоясь, покоящееся, покроет, покрывает, покрывают, покрываются, покрыт, покрытой, покрыты, покушается, полагается, полагаются, полагая, поле, полезнее, полезно, полезное, полезной, полезности, полезность, полезностью, полезны, полей, полководец, полководца, полководцев, полководцы, полная, полнее, полнейшая, полно, полноводная, полноводным, полного, полное, полной, полнокровное, полном, полному, полностью, полнота, полноте, полнотой, полноту, полноты, полны, полный, полным, полными, полов, половиной, половину, положен, положение, положением, положений, положим, положить, поломать, полон, полудня, получаем, получает, получается, получаешь, получали, получат, получаю, получают, получив, получивший, получило, получилось, получился, получит, получится, получить, польза, пользе, пользование, пользовании, пользования, пользоваться, пользой, пользу, пользуется, пользуешься, пользуйся, пользуются, пользуясь, пользы, поля, полям, помехи, помещает, поминать, помине, помнить, помогает, помогаешь, помогают, помогая, поможет, помочь, помощи, помощника, помощницей, помощь, помощью, помрачаются, помышления, помышляли, поневоле, понес, понесет, понести, понижает, понижается, понимает, понимание, пониманию, понимания, понимать, понимают, понимающие, понуждает, понурым, поныне, поняв, понятливостью, понять, попадет, попарно, попробую, попросит, попустительствовать, попутчики, попутчиков, попытаться, пор, поражение, поражений, поражения, поразить, поранил, поранит, поранить, поранишь, пораньше, порвать, порицать, поровну, пороге, породили, породить, породят, порождает, порождать, порождают, порождающего, порождающее, порождая, порождение, порождения, порожденным, порождено, порожнему, порой, порока, пороки, поросли, порочные, порою, портит, портят, пору, поручить, порчи, порывистый, порядка, порядке, порядки, порядком, порядок, посадил, посвятили, посвятить, посвящает, посвящать, посвящают, поселиться, посему, посещают, поскольку, после, последнего, последнее, последней, последнему, последним, последних, последовательность, последовательным, последовать, последствие, последствия, последую, последуют, последующее, послужить, послушание, послушность, посмеет, посмел, посмею, посмеют, пособить, поспешествует, поспешит, поспешности, поспешность, посрамишься, посредстве, посредством, поставить, поставлены, постановление, постановлений, постараемся, постараясь, постепенно, постиг, постигает, постигай, постигали, постигать, постигают, постигли, постигнув, постигнута, постигнуть, постигший,

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постижению, постичь, постольку, постороннего, постоянен, постоянна, постоянная, постоянно, постоянного, постоянное, постоянной, постоянном, постоянному, постоянны, постоянный, постоянным, постоянными, постоянства, постоянстве, постоянство, постоянством, постоянству, пострадать, поступает, поступали, поступают, поступающий, поступая, поступить, поступкам, поступками, поступках, поступки, поступков, поступку, посуда, посылает, потаённо, потаённого, потакать, потворством, потенцией, потенции, потенцию, потенция, потере, потерей, потери, потерпит, потерпят, потерь, потерю, потеря, потерявший, потеряет, потеряется, потеряешь, потеряй, потерял, потеряла, потеряли, потерям, потерянное, потеряно, потерять, поток, потокам, потоками, потоком, потоку, потом, потомками, потому, потому-то, потратит, поучений, поучению, похвалы, похваляться, похищающего, похищенному, поход, походах, походило, походит, походят, похож, похожа, похоже, похожего, похожи, похожим, похоронах, похоронить, похоронной, похоронным, почему, почести, почесть, почестям, почестях, почета, почете, почитаем, почитаемо, почитаемым, почитает, почитается, почитайте, почитала, почитали, почитало, почиталось, почитание, почитанию, почитания, почитателей, почитать, почитают, почитающих, почтение, почтению, почтения, почтенному, почти, почтителен, почтительности, почтительность, почтительны, поэтому, поэтому-то, появилась, появились, появилось, появись, появится, появления, появляется, появляются, появляясь, пояса, поясе, пояснений, правая, правда, правде, правдив, правдивом, правдивость, правдивы, правдивые, правду, правды, праведник, правилом-предметом, правильно, правильного, правильное, правильности, правильность, правильные, правит, правителе, правителей, правителем, правители, правитель, правитель-мудрец, правительстве, правительство, правителю, правителя, правителя-мудреца, править, правление, правлении, правления, правое, правой, правому, правосуден, правосудный, правота, праву, правую, правым, правыми, правых, правь, правя, правят, правящие, празднике, праздником, праздничное, праздничной, празднует, празднуют, празднуются, практикуя, практическое, праотцем, прародитель, прах, праху, пращуру, пребудет, пребудут, пребывает, пребывай, пребывала, пребывали, пребывало, пребывание, пребывания, пребывать, пребываю, пребывают, пребывающее, пребывая, превеликой, превечное, превзойдет, превзойти, превозноси, превозносили, превозносит, превозносите, превозносится, превознося, превозносят, превозносящий, превосходен, превосходное, превосходный, превосходства, превосходя, превратилась, превратилось, превратным, превратятся, превращается, превращаются, превращение, превращений, превращения, превыше, преград, преграждать, пред, предавал, предавая, предается, предайся, предан, преданности, преданность, преданные, предать, предашься, предаюсь, предают, предаются, предварительное, предвестник, предвестье, предвечно, предвещает, предвидение, предвидь, предвосхищая, предел, предела, пределах, пределе, пределов, пределом, пределу, пределы, предельно, предельное, предельной, предержащие, предзнание, предка, предкам, предков, предком, предку, предместье, предместьях, предмет, предмета, предметам, предметов, предметом, предметы, предназначенной, преднамеренно, предначертано, предок, предопределяют, предоставить, предоставляет, предоставляют, предотвратить, предпочитает, предпочитается, предпочитают, предприимчивость, предпринимаю, предпринимая, предпринять, предрекать, представители, представится, представленная, представляет, предугадывается, предумышляет, предупреждению, предусмотрительно-чутки, предшествовало, предшествует, предшествующее, предъявляет, предыдущее, преемственности, преемственность, преемствование, прежде, преждевременная, презираемого, презираемым, презирает, презирайте, презирали, презирать, презирают, презирающий, презрен, презрением, презрении, презренной, преимущества, преисполнен, преисполнена, преисполненный, преисполнены, преисполниться, преисполняется, преисполняясь, прекрасная, прекраснейшими, прекрасно, прекрасное, прекрасной, прекрасные, прекрасным, прекратите, прекратить, прекратишь, прекращает, прекращены, прельстили, прельстится, премудрого, премудрость, премудрые, премудрый, пренебрегает, пренебрегать, пренебрежение, пренебрежет,

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пренебрежительно, пренебрежительного, пренебречь, преображается, преображение, преобразованиям, преобразованиях, преобразовываясь, преобразуется, преобразуются, преодолевает, преодолевшего, преодолеет, преодоление, преодолении, препоясываются, препятствовать, препятствует, препятствуют, пресветло-светлы, пресветлое, пресветлый, пресветлым, пресен, пресечь, преследует, пресно, пресное, пресным, престол, престоле, преступление, преступлению, преступления, преступниками, преступники, преступников, пресытетесь, пресыщайтесь, пресыщают, пресыщаются, пресыщаясь, пресыщение, пресыщения, пресыщенья, претворить, претворяет, претворял, претворят, претворять, претворяют, претворяющий, претензий, преуспеет, преходит, преходящее, пречисто-чисты, пречистое, при, прибавить, прибавлено, прибавляет, прибавляется, прибавлять, прибавляют, прибегает, прибегать, прибегают, прибегающим, прибегая, прибегнет, прибегнуть, приближает, приближается, приближаешься, приближаясь, приближение, приблизится, приблизить, приблизиться, прибраны, прибыли-пользы, прибыль, прибыль-польза, прибылью, прибыток, приведения, приведенного, приведет, приведи, приведя, привержен, привержены, привести, привечает, привлекательные, привлечь, приводит, приводить, приводишь, приводя, приводят, привольно, привыкания, привязан, привязанность, привязываясь, пригаси, пригоден, пригорошни, приготовиться, приготовление, приготовлении, приготовлению, придавание, придавать, придавливается, придает, придают, придёт, придётся, придерживайся, придерживаться, придерживая, придерживаясь, придет, придется, придешь, приди, придирчиво-строго, придут, приемли, приемные, приемов, приемом, призванным, признает, признак, признаки, признаков, признания, признают, призрачно, призрачной, призрачному, призывает, призывается, призывания, прийти, приказ, приказа, приказаний, приказания, приказов, приказу, приказы, приказывает, прикоснуться, прилагает, прилагать, приложить, применение, применении, применить, применяет, применяй, применяли, применялось, применять, применяют, применяя, пример, примера, примером, приметным, примкнуть, примолкни, принадлежали, принесении, принести, принижается, принижают, принижаются, принижаясь, принизить, принизиться, приникает, принимаем, принимает, принимается, принимаешь, принимай, принимать, принимаю, принимают, принимающий, приносимые, приносимый, приносит, приносится, приносить, приносят, принудит, принудят, принуждает, принуждают, принуждению, принцип, принципа, принципиальную, принципов, принципом, принял, принять, приобрести, приобретает, приобретать, приобретают, приобретение, приобретению, приобретено, приобретет, приписывает, приподнимается, природа, природе, природой, природу, природы, присваивать, прислоняясь, прислушивается, присоединить, приспособлений-инструментов, пристало, пристанища, пристанище, пристать, пристрастием, пристрастия, приступив, присутствует, присутствуют, присутствующим, притворством, притесняет, притупи, притупить, притупляет, притупляют, приукрашены, приумножить, приученный, приход, приходи, приходит, приходится, приходишь, приходя, приходят, причастен, причастна, причастно, причастны, причин, причина, причине, причинения, причинить, причинишь, причинность, причину, причины, причиняет, причиняй, причинять, причиняют, причислить, пришелец, пришло, приют, приятно, приятное, про, пробивается, пробивают, пробиты, проблемы, пробую, проведя, провинившихся, провинился, проводит, провожаешь, прогулкой, продаже, продвигать, продвигаться, продвижение, продвижением, продвинуться, проделывают, продемонстрировать, продержится, продления, продлить, продолжает, продолжается, продолжать, продолжают, проживет, прожить, прозвание, прозванием, прозвище, прозорлив, прозрачно-безвкусен, прозрачности, прозрачным, прозревает, прозреваю, прозрение, прозрением, прозреть, произвело, производит, производят, произвол, произволу, произвольно, произнесены, произносить, произносящий, произошли, произошло, произрастают, проистекает, происходит, происходить, происходят, происхождение, происхождении, происхождения, пройден, пройдено, пройдет, пройти, проконтролировать, проливной, прольется, промежутка, промежутков, промежуток, промышляет, пронизанные, проникает, проникал, проникли,

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проникнись, проникновения, проникнутся, проникнутым, проникнуть, проницали, проницательно, проницательность, проницательны, проповедовать, пропускает, пропускают, прорезывают, прорубают, просвет, просвета, просвете, просветить, просветлён, просветлённым, просветлен, просветление, просветлением, просветления, просветленно-мудрым, просветленной, просветленности, просветленность, просветленностью, просветленным, просветляется, просветом, просвещается, просвещал, просвещали, просвещен, просвещением, просвещению, просвещения, просвещенный, просвещены, просеянной, проскакивает, прославить, прославиться, прославлен, прославлении, прославления, прославляет, прославляли, прославлять, прост, простейшая, простейшую, простец, простецом, простирается, просто, простого, простодушное, простодушным, простодушными, простое, простоит, простоишь, простой, простолюдина, просторе, просторны, простору, простота, простоте, простоте-первозданности, простотой, простоту, простоты, простоять, пространства, пространстве, пространственно-временное, пространство, просты, простые, простым, простыми, простых, просуществовать, просчетов, против, противен, противится, противиться, противник, противника, противником, противном, противоборства, противоборствует, противодействие, противоположна, противоположно, противоположное, противоположности, противоположность, противоречащим, противоречит, противостоянием, противостоянии, противостояния, противостоять, противостоящие, протухшая, прохода, проходит, проходят, проходящий, проходящих, процветает, процветании, процветать, процесс, процессией, процессии, прочная, прочно, прочной, прочный, прочным, прочь, прошла, прошли, прощались, прощен, проявившее, проявились, проявилось, проявить, проявление, проявлении, проявлений, проявления, проявляет, проявляется, проявляй, проявляли, проявлять, проявляться, проявляю, проявляют, прояснить, прутьев, прям, прямизна, прямизну, прямо, прямое, прямолинеен, прямолинейность, прямота, прямоте, прямотой, прямотою, прямоты, прямым, прямых, псов, птицы, пу, публично, пугать, пульсации, пунктов, пуст, пустеет, пустеют, пусто, пустого, пустое, пустой, пустот, пустота, пустота-энергия, пустоте, пустотен, пустотная, пустотно, пустотное, пустотным, пустотой, пустоту, пустоты, пустошам, пусты, пустые, пустыми, пустынное, пустыню, пусть, пустячном, путано, путеводная, путем, путем-дао, путешественник, путешествие, путешествовать, путешествует, пути, путник, путника, путы, путь, путь-дао, пучинах, пучины, пчелы, пыла, пыли, пылинке, пылом, пыль, пытаемся, пытается, пытаюсь, пытаясь, пытливы, пышнее, пышут, пьют, пяди, пятам, пятен, пяти, пятнами, пять, пятятся

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раба, работать, работу, равен, равнинами, равно, равновесие, равновесия, равного, равнодушен, равнодушие, равнодушии, равное, равномерность, равным, равных, равняется, равняться, рад, радеет, ради, радоваться, радости, радостно, радостного, радостной, радостны, радостны-радостны, радость, радостью, радуется, радуешься, радуются, рады, раз, разбирать, разбираются, разбить, разбогатеет, разбогатеть, разбоем, разбойниками, разбойники, разбойников, разбойничать, разбойничьею, разбрасывает, развалить, разве, разверзается, развивается, развиваться, развит, развитием, развития, разврат, развяжешь, развяжи, развязать, развязывает, развязывается, разгадка, разгневается, разграбление, разграничить, раздает, раздался, раздаю, разделения, разделилось, разделить, раздельное, разделяет, раздоре, разлад, разладилось, разливается, разливе, разлито, разлить, различается, различать, различаются, различии, различимое, различить, различишь, различно, различны, различные, разломается, разломать, разлучается, разместившись, размешивают, размещаются, размножает, размножения, разница, разное, разнообразие, разнообразны, разноцветные, разные, разными, разобрать, разреженное, разреженность, разрезает, разрезая, разрубает, разрубают, разрубят, разрушает, разрушается, разрушают, разрушаются, разрушения, разрушит, разрушительно, разрушить, разум, разум-сердце, разума-сердца, разумеет, разумен, разумеют, разумности, разумность, разумны, разумным, разумными, разумом, разъединять,

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разъезжают, разящего, рамы, ранит, рано, раньше, ранят, раскалывается, раскинута, расколется, раскололась, расколоться, раскрой, распадается, распалось, распасться, распахнешь, расплачиваться, расплывчато, расплывчато-туманным, расплывчатом, расплющить, распознать, располагает, располагается, располагают, расположение, расположены, расположить, распорядителем, распоряжаться, распоряжений, распределяет, распрей, распростёрто, распростерта, распространена, распространение, распространении, распространится, распространяет, распространять, распространяться, распространяющееся, распрямляемся, распускает, распустившееся, распутай, распутать, рассеивается, рассеивать, рассеян, рассеяния, рассеянное, рассеять, рассследовать, рассматривает, рассматривать, рассматриваю, рассматривают, расставив, расстаться, расстояние, расстоянии, расстраивают, рассуждает, рассуждающий, рассуждая, рассчитывает, рассыпается, рассыпаться, растворяется, растекается, растение, растения, растет, расти, растит, расточительности, расточительность, растрясется, растут, растяни, растянуть, растят, расхищение, расхлябанны, расходится, расцвести, расцвета, расцветает, расцветают, расцвете, расширить, расширяется, расшитые, ратном, ратями, рвется, реализовать, реализуется, реальным, ребенка, ребенком, ребенку, регалией, регалии, регулирование, регулирует, регулируя, редка, редки, редкие, редким, редкими, редких, редко, редкостен, редкостные, режет, резкий, результат, результата, результате, резчик, рек, река, рекам, реки, реку, ремесле, репей, репутации, речами, речах, речей, речи, речки, речь, решительно, решить, рискует, ритм, ритуал, ритуала, ритуале, ритуалов, ритуалом, ритуалу, ритуалы, ритуальное, ритуальности, ритуальность, ритуальные, ритуальным, робкими, робок, ровен, ровна, ровная, ровно, ровны, ровный, ровным, рог, рогом, рода, родившаяся, родилась, родит, родителей, родителем, родители, родительница, родительницей, родительницы, родительской, родится, родиться, родичей, роднее, роднится, родным, родня, роднясь, родов, родоначальник, родственников, родственность, родственным, родственных, роды, родятся, рождает, рождается, рождать, рождаться, рождают, рождаются, рождаются-живут, рождающих, рождаясь, рождённое, рождение, рождение-материнство, рождением, рождении, рождения, рожденное, рождены, роль, роса, роскошен, роскошествует, роскошествуют, роскоши, роскошные, роскошными, роскошь, росой, роста, ростка, росу, росы, рот, рта, ртом, рубит, рубить, рубище, рубищем, рубя, рук, рукав, рукава, рукавов, руками, руках, руки, руководителем, руководитель, руководителями, руководство, руководствоваться, руководствуется, руководствуйся, руководствуюсь, руководя, рукопашной, руку, руслом, руслу, рухнуть, ручьев, ручьи, ручью, ручья, ручьям, ручьями, рыб, рыба, рыбе, рыбёшки, рыбешки, рыбу, рыбы, рядом

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с, садился, садится, сам, сама, самец, сами, самим, самими, самих, самка, самке, самки, самкой, самкою, само, самобытно, самовольно, самовосхвалением, самовосхваляющийся, самого, самое, самоестественности, самоестественность, самоизменении, самоизменяться, самой, самолюбие, самолюбия, самом, самому, самоотверженно, самопознании, самопреображение, самопроизвольная, самопроизвольной, самопроизвольную, самостен, самости, самостно, самостными, самость, самостью, самочинно, самца, самые, самый, самым, самых, сан, сановников, сантиметр, сберегает, сберегается, сберегаю, сберегающий, сберегающим, сбережении, сбережения, сбереженной, сбереженья, сберечь, сбиться, сблизиться, сбывается, свалить, свергнуты, сверкать, сверх, сверху, свершает, свершай, свершали, свершают, свершаются, свершая, свершений, свершения, свершениям, свершены, свершившаяся, свершить, свести, свет, света, свете, светел, светило, светит, светло, светло-блестящи, светлое, светлую, светлы-светлы, светлый, светлым, светом, светочу, свету, свечение, свечением, свидетельство, свидетельствовать, свирепствует, свирепые, свободен, свободна, свободно, свободной, свободны, свободный, свободным, свободными, сводит, свое, своё, своём, своеволен, своевольничает, своевольно, своего, своей, своем, своему, свои, своим, своими, своих, свой, свойства, свойствами,

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свойство, сворачивает, свою, свысока, связанного, связанное, связано, связаны, связать, связи, связку, связывает, связывать, связывая, связь, связях, святого, святой, святость, святые, святый, святыня, святых, священный, сгибаемся, сгибают, сгинет, сгинут, сгоняйте, сгущенность, сдвинувший, сделав, сделает, сделается, сделаешь, сделал, сделали, сделались, сделало, сделанного, сделанное, сделанным, сделано, сделаны, сделать, сделаю, сделаюсь, сделают, сделаются, сдержан, сдержанно, сдержанные, сдерживать, сдержу, себе, себя, себялюбие, себялюбия, сего, сегодня, сегодняшние, сей, секрет, селение, селением, селении, селению, селения, селится, селиться, селясь, семена, семени, семени-энергии, семье, семьей, семьи, семью, семья, семьях, семя, семя-энергию, семя-энергия, сердец, сердечно-естественны, сердца, сердца-сознания, сердцах, сердце, сердце-сознание, сердце-сознании, сердцевине, сердцем, сердцем-сознанием, сердцу, середину, середины, серьёзен, серьезно, серьезны, сеть, сжать, сжимается, сзади, сидеть, сидит, сидя, сидящий, сие, сил, сила, сила-дэ, силам, силах, силе, силён, силен, силой, силой-дэ, силу, силу-дэ, силы, силы-дэ, сильна, сильная, сильнее, сильно, сильного, сильное, сильной, сильном, сильному, сильны, сильные, сильный, сильным, сильными, сильных, символы, симпатий, симпатию, синь, сирот, сиротам, сиротами, сиротах, сиротой, сиры, сирый, сирым, сирыми, систематизации, ситуаций, ситуация-дело, ситуациях, сию, сияет, сияние, сиянием, сиянию, сияния, сияют, сияющим, скажу, скажут, сказание, сказанном, сказанные, сказано, сказать, сказываемые, сказываются, скаковых, скакунов, скапливает, скачка, скачки, скверну, скверны, сквозь, скитаюсь, складывается, складываются, склонные, склоняется, склоняясь, сколь, скончания, скопидом, скопил, скопить, скопища, скопище, скорбеть, скорбит, скорбно, скорбным, скорбь, скорбью, скорбя, скорбят, скорбящий, скорее, скорей, скоро, скорое, скоротечным, скорпионы, скоры, скрепа, скрещивают, скривилось, скрой, скромно, скромности, скромность, скромными, скрываются, скрылся, скрыт, скрыта, скрытно, скрыто, скрыты, скрытые, скрытым, скудно, скудное, скуп, скучный, слаб, слаба, слабая, слабее, слабей, слабеют, слабо, слабого, слабое, слабом, слабости, слабость, слабостью, слабы, слабые, слабый, слабым, слабыми, слава, славе, славен, славное, славные, славными, славу, славы, сладка, сладкая, сладкие, сладко, сладкой, сладкую, сладчайшая, слаженности, слева, следа, следит, следов, следовал, следование, следованием, следовании, следования, следовательно, следовать, следом, следует, следуешь, следуй, следую, следуют, следующего, следующее, следующем, следующие, следующий, следующим, следуя, следы, слеп, слепит, слепнут, слепотой, слепоту, слепят, сливаясь, слишком, слов, слова, словам, словами, словах, слове, словесно, словно, слово, словом, слову, сложное, сложным, сломается, слона, слуг, слуги, слугой, служа, служат, службе, службу, службы, служение, служении, служи, служит, служить, служу, слух, слуха, слухом, слуху, случае, случаем, случая, случаях, случилось, случится, слушаем, слушаешь, слушали, слушать, слушаться, слушаю, слушают, слушая, слыхал, слыша, слышал, слышат, слышать, слышен, слышим, слышимо, слышит, слышна, слышны, слышу, смеётся, смеет, смеется, смекалка, смел, смели, смелости, смелы, смену, сменяется, смерти, смертным, смертоносного, смертоубийством, смерть, смертью, смерч, смеси, смесь, сметь, смешав, смешано, смешано-перемешано, смешаны, смешаются, смешиваю, смешиваясь, смею, смеют, смеются, смеялись, смеяться, смирен, смирение, смирения, смиренные, смири, смирить, смириться, смиряет, смогли, смогут, сможет, сможешь, смотреть, смотреться, смотри, смотрим, смотрит, смотрите, смотришь, смотрю, смотрят, смут, смута, смуте, смутится, смутная, смутно, смутное, смутном, смутным, смутой, смуты, смущения, смысл, смысла, смысле, смыслом, смыслю, смягчает, смягчают, смятение, смятении, снабжает, снарядят, сначала, снеди, снизойдет, снискал, снова, сноровки, со, собак, собаки, собакой, собаку, собачкам, собирает, собирается, собирать, соблазны, соблазнятся, соблюдает, соблюдается, соблюдали, соблюдать, соблюдающий, соблюдая, соблюдение, собой, собою, собравшим, собрана, собственного, собственное, собственной, собственному, собственную, собственных, событие, события, событиях, совершаемы, совершает, совершается, совершай, совершало, совершать, совершают, совершаются, совершающий, совершая, совершен,

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совершению, совершения, совершенна, совершенная, совершенно, совершенное, совершенномудрие, совершенномудрого, совершенномудром, совершенномудрому, совершенномудрые, совершенномудрый, совершенную, совершенны, совершенные, совершенный, совершенным, совершенства, совершенстве, совершенство, совершенствование, совершенствованием, совершенствовании, совершенствованию, совершенствования, совершенствовать, совершенством, совершенству, совершенствует, совершенствуется, совершенствующегося, совершенствующийся, совершенствующимися, совершенствующимся, совершенствующихся, совершенствуя, совершенствуясь, совершены, совершив, совершившие, совершит, совершить, советник, советника, советники, советников, совместно, совокупление, совокупляется, совокупно, совпадает, современности, совсем, согласие, согласии, согласию, согласия, согласно, согласованием, согласовывай, согласуются, соглашается, соглашении, соглашению, согнулось, согнуто, содеет, содействия, содействовали, содержание, содержатся, содержать, содержи, содержит, содержится, содеянным, соединен, соедини, соединив, соединившись, соединиться, соединяет, соединяется, соединятся, соединяются, сожалеет, сожалеющий, созвучия, создавали, создавать, создавая, создает, создается, создаешь, создам, создании, созданий, создано, создаст, создать, создают, создаются, созерцает, созерцание, созерцания, созерцать, созерцаю, созидается, созидание, созидают, сознания, созреть, соизмеряются, соитии, сойти, сокращает, сокращается, сокровенная, сокровенно, сокровенно-глубокой, сокровенно-тайного, сокровенно-тайное, сокровенного, сокровенное, сокровенной, сокровенном, сокровенному, сокровенность, сокровенны, сокровенным, сокровищ, сокровища, сокровищами, сокровище, сокровищем, сокровищница, сокрушении, сокрывшись, сокрылись, сокрыт, сокрыто, сокрытое, сокрытой, сокрытый, сокрыться, солдат, солдатам, солнце, соломенное, соломенной, соломенною, соломенную, соломенные, соломенным, соломенных, сольются, сомневается, сомневающиеся, сомнения, сообщаешься, сообщал, сообщаясь, сообщения, соорудить, соответствием, соответствии, соответствию, соответствует, соответствуют, соотносятся, соперничает, соперничаешь, соперничай, соперничали, соперничать, соперничая, соперничества, соположении, сопоставлении, сопоставляются, соприкасается, сопричастность, сопровождаются, сопротивления, сопротивляется, сопрячь, сопутствует, соработником, сорняками, сорняки, соседей, соседние, соседним, соседних, соседству, сосредоточенные, сосредоточивать, сосредоточь, составляет, составляется, составляют, состоит, состояние, состоянии, состоянию, состояния, состоят, сострадает, сострадание, сострадательный, сосуд, сосуда, сосудов, сосудом, сосуду, сосуды, сосчитать, сотворении, сотворить, сотен, сотни, сохранена, сохранение, сохранении, сохранению, сохранит, сохранить, сохранишь, сохраняем, сохраняет, сохраняется, сохраняй, сохраняйте, сохранят, сохранять, сохраняю, сохраняют, сохраняющее, сохраняющий, сохраняя, сочетается, сочетанием, сочетании, сочетания, сочетаясь, сочтешь, сочтут, сочувствия, сошлись, союз, союза, союзе, спасает, спасать, спасают, спасение, спасению, спасения, спасет, спасется, спасешь, спасти, спереди, спешат, спешит, спешу, спиной, спину, спины, спиральный, спиц, спицами, спланировать, сплошь, спокоен, спокоен-безгласен, спокойна, спокойно, спокойной, спокойным, спокойными, спокойствие, спокойствием, спокойствии, спокойствия, сполна, спорах, споре, спорит, спорящий, способен, способно, способного, способностей, способности, способность, способностью, способны, способный, способным, способствовать, способствует, споспешествует, справа, справедлив, справедливости, справедливость, справедливостью, справедливым, спрос, спускается, спутниками, спутники, сравнение, сравнивать, сравним, сравнится, сравню, сравнятся, сражается, сражаться, сражаются, сражении, сражений, сражения, сражениях, сраженье, сразу, сраме, среди, срединной, срединности, срединность, средину, средины, среднего, средней, средний, средних, средоточие, средоточии, средства, средство, средством, средству, средь, срезает, сродниться, срока, срубают, срублено, срубят, ссор, ссорится, ссориться, ссоры, ссорящийся, ста, стабильности, став, ставили, ставит, ставить, ставлю, ставшего, ставшему, ставшим, ставь, ставя,

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ставят, стал, стала, стали, сталкивается, сталкивались, сталкиваюсь, стало, станет, станешь, становились, становимся, становится, становиться, становишься, становление-завершение, становления, становясь, становятся, стану, станут, стань, стара, старается, старайся, старались, старался, стараться, стараются, стареем, стареет, стареть, стареют, старого, старое, старости, старость, старше, старшего, старший, старшим, стары, старым, стать, статьи, ствол, стезёй, стекается, стекать, стекаются, стенам, стенах, стенки, стеной, степени, стесняет, стесняй, стихает, сто, стоит, стоить, стоишь, стократная, стократно, стократную, стоку, столе, столкнётся, столкнёшься, столкнется, столкновении, столь, столько, стопой, сторон, сторона, стороне, сторонится, стороной, сторону, стороны, стоя, стояли, стояло, стоят, стоять, стоящая, стоящего, стоящему, стоящие, стоящий, стоящих, страдает, страдание, страданий, страдания, страдаю, страдающий, страдающим, страждет, стран, страна, стране, странник, странников, странному, странны, страной, страною, странствии, странствиях, странствуя, страну, страны, страстей, страсти, страсть, страстью, страстям, стратег, стратеги, стратегией, стратегов, страха, страхе, страхи, страхом, страху, страшатся, страшился, страшить, страшиться, страшно, страшны, страшусь, стрелы, стремились, стремись, стремительность, стремительные, стремится, стремиться, стремишься, стремление, стремлении, стремлений, стремления, стремлениям, стремлениях, стремлюсь, стремясь, стремятся, стремящийся, стремящимся, строгости, строгостью, строился, строит, строиться, строя, строят, строятся, ступеней, ступень, ступице, ступицу, ступней, стыд, стяжает, стяжающий, суд, судьбе, судьбой, судьбою, судьбу, судьбы, судят, суемудрие, суетишься, суждение, суждений, суждения, сужу, сумеет, сумеешь, сумерки, сумрачно-мрачный, суть, сутью, сухи, сухие, сухими, сухожилия, сухоногий, сухость, суше, сущего, сущее, существ, существа, существам, существенного, существенное, существо, существование, существовании, существования, существованье, существовать, существу, существует, существуют, существующего, существующим, существующими, сущим, сущностей, сущности, сущности-вещи, сущностная, сущность, сущностям, сфер, сформовать, схватит, схватить, схватку, схватят, сходится, сходно, сходство, сходя, сходятся, схожести, счастливее, счастливых, счастье, счастьем, счастью, счастья, счётными, счесть, счет, счета, счетами, счете, счетным, счетными, считает, считается, считай, считали, считалось, считать, считаю, считают, считающий, считая, сын, сына, сыновей, сыновней, сыновнюю, сыновняя, сыновьей, сыновья, сыном, сытой, сюда

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т, та, таблицами, табу, таинственная, таинственного, таинственному, таинственны, таит, таится, тай-лао, тайн, тайна, тайнам, тайне, тайной, тайну, тайны, так, такая, также, такие, таким, такими, таких, таков, такова, таково, таковой, таковы, таковые, таковым, такого, такое, такой, таком, такому, талантливых, таланты, там, тао, тащат, тающем, тающему, тающий, таяния, таящий, твари, тварного, тварь, тварям, твёрд, твёрдое, твёрдому, тверд, твердейшее, твердейшими, твердо, твердого, твердое, твердости, твердость, твердостью, твердую, тверды, твердый, твердым, твердыней, твердынею, твое, твоё, твоём, твоего, твоей, твоем, творению, творили, творит, творится, творить, творят, творятся, творящим, творящими, те, тёмное, тёмным, тебе, тебя, текст, текут, текучести, тела, теле, теле-самости, телеги, телегу, телесной, телесною, тело, телом, телом-самостью, телу, тем, темен, теми, темная, темно, темного, темное, темному, темноте, темноту, темную, темный, темными, тени, теперь, тепло, тернии, терновник, терновники, терновником, терпеть, терпит, терпят, террасам, теряем, теряет, теряется, теряешь, терять, теряют, теряющий, теряя, тесните, тесно, тетиву, тетивы, тех, течение, течением, течению, течет, тешиться, тигр, тигра, тиграм, тиграми, тигров, тигром, тигру, тиран, тиха, тихи, тихим, тихо, тихую, тишайшим, тиши, тишина, тишину, тишины, тканей, ткани, то, тобой, товарам, товарищей, товаров, товары, тогда, того, тождества, тождестве, тождествен, тождественен, тождественный, тождественным, тождественными, тождество, тождеством, тоже, той, толику, толпа, толпах, толпе, толпой, толпу, толпы, толщиной, толщу, только, том, тому, тона, тонет, тонки, тонко,

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фальшь, фамилиях, физического, фишек, флангов, фокус, форм, форма, форме, формируется, формируют, формой, формою, форму, формуют, формуя, формы, фраза, функцией, функции, функций, функциональное, функциональные, функционирование, функцию, функция, фут, фыркают

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халатности, хаос, хаоса, хаосе, хаотичен, хаотична, хаотичности, характер, хвалит, хвалится, хвалиться, хвалу, хвалят, хвастается, хвастай, хвастали, хватаем, хватает, хватал, хватающий, хватит, хватка, хвоста, хитёр, хитер, хитрости, хитрость, хитростью, хитроумие, хитры, хитрых, хищник, хищники, хищные, хлеба, хлебохранилища, хлебохранилище, хлестать, хлещет, хлопотать, хмурый, ходе, ходим, ходит, ходить, ходом, ходьба, ходьбу, ходят, ходящим, хождение, хозяин, хозяина, хозяином, холод, холодно, холста, холщовые, хорош, хорошего, хорошее, хорошие, хороший, хороших, хорошо, хотели, хотения, хоть, хотя, хотят, хоу, хохот, хочет, хочешь, хочу, храбр, храбрец, храбрости, храбрость, храбры, храбрый, храбрым, храмами, храни, хранилища, хранилище, храним, хранит, храню, хранят, хребет, хрипнет, хрупкие, хрупко, хрупкое, хрупкость, худородное, худородстве, худую, худшего, худым, хуже, хулой

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The Empty Vessel

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Wandering On The Way
An Interview with Gia-fu Feng

Transcribed by Shi Jing and Shi Tao

This article is an amalgamation of three separate interviews recorded with Gia-fu Feng some years ago before his death in 1985.

A Brief Background on Gia-fu Feng

Gia-fu Feng was born in Shanghai in 1919 into a fairly wealthy family of some influence. He was educated privately in his own home in the classics of the Chinese tradition, learning such things as the teachings of Taoism and Confucianism, art, calligraphy, poetry and tai chi. His family were followers of Taois. In the springtime, they traveled to a temple in the mountains of Hang-Chou for the spring festivals. When Gia-fu stayed at the temple for longer periods, he was trained in Taoist practices. He continued with his education by going to Beijing University where he gained a bachelor's of arts degree.

Shortly after, in 1947, the communists took over China. Gia-fu left the country taking, in his own words, "The last boat out of China" and traveled to America. After further study at the University of Pennsylvania, where he received a master's of arts degree, he became involved in teaching Taoism. First he taught at the American Academy of Asian Studies, followed by the Esalen Institute, then moved to Colorado and started his own center-called Stillpoint Foundation-in Manitou Springs. There he worked on his well known translation of the Tao Te Ching. He also began to teach in Europe; it was on one of those trips in 1978 that Alan Redman (Shi Jing) became his student. Gia-fu was a real "Man of Tao," unpredictable and wild. Alan once described him as a character who had jumped straight out of the pages of a Chuang Tzu story!

How did you get involved in teaching Taoism in America?

By 1950, at age 31, I was forced to be a "dropout" and started wandering all over the country. By the early fifties I was on the West Coast and by chance met Alan Watts, Jack Kerouac and the North Beach San Francisco crowd. Later on, of course, I joined the Esalen Institute where I met Fritz Pearls, Abraham Maslow and Bishop Pike.

What sort of things were you doing at Esalen?

I was doing my own things from the Taoist tradition, like acupressure, the ancient way of moving chi in the meridians, the relationship between the muscles, emotion and well being. I did some movement and tai chi to help in family therapy sessions and so on. The important thing in the sixties was that there was a great deal of interest in the integration of body, mind and spirit. This is exactly what Taoists try to do. So by 1966 I started my own center called Stillpoint, a Taoist retreat with Taoist philosophy put into practice, mainly centering on the flowing of chi.

Do you see this as the central aspect of many of the Taoist practices and arts, such as meditation or calligraphy?

Wandering On The Way: An Interview with Gia-fu Feng

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Yes, and calligraphy especially is a very true manifestation of chi. We can maybe translate the word chi as "emanation" or "energy" or "breath," which is physical. So in order to be a good painter you must have a good flow of chi, which is what tai chi is all about, making your chi flow. Your chi is centered in the belly, in the tan tien, a couple of inches below the naval; it is the center. So during meditation we always try to put our mind in the belly, so to speak, to get out of the mind and come back to the body-bodily center, a physical manifestation of the Tao. Meditation in Taoism is when you hit rock bottom. We call it the great stillness, or sometimes I translate it as the great certainty. Taoist meditation is to reach the stage of a great physical certainty. Taoist meditation is very physical. A lady asked me, "What is Taoist meditation?" I said, "Holding on to the center, literally holding on to your tan tien and clinging to the chi, clinging to your breath, your chi, your life energy." Your breath is from the cosmic energy and you literally transform yourself, not by your own breath but the breath that comes from the cosmos, which brings a sense of being reborn. I was telling Alan just a minute ago, the Tao is everywhere, it is manifested in your tan tien and therefore you are the Tao. You are the microscopic version of the Tao. It's physical. You actually can feel the Tao rest in your belly. Your whole body is settling in stillness. You reach the rock bottom like a rock in the ocean. You really are a rock because you don't have to use mind. No interference with the mind.

Where do the basic teachings of the Tao originate?

I think all of Taoism is a formation of the old verbal tradition and I think it's real Chinese stuff. There is no foreign influence at all in the Tao Te Ching or the I Ching of course. The I Ching is also a formation of old wisdoms come along by word of mouth. Duke Chou is the founder or the one who really put it into words in a book. So I tend to think that Duke Chou, together with Lao Tzu, are the formation of the ancient teachings of China, of the northwestern part especially, where civilization was born thousands of years ago.

Could you talk about the Tao Te Ching and some of the main teachings that it is expressing?

Certainly. If we look at the Tao Te Ching it seems to me that the basis of these verses is a thread of respect for the primal nature:

Chapter 20
Give up learning and put an end to your troubles.
Is there a difference between yes and no?
Is there a difference between good and evil?
Must I fear what others fear? What nonsense!
Other people are contented, enjoying the sacrificial feast of the ox.
In spring some go to the park and climb the terrace,
But I alone am drifting, not knowing where I am.
Like a newborn babe before it learns to smile,
I am alone without a place to go.

Others have more than they need, but I alone have nothing.
I am a fool. Oh, yes! I am confused.
Others are clear and bright,
But I alone am dim and weak
Others are sharp and clever,
But I alone am dull and stupid.
Oh, I drift like the waves of the sea,

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Without direction, like the restless wind.

Everyone else is busy,
But I alone am aimless and depressed.
I am different.
I am nourished by the great mother.

The last sentence really means in Chinese "I prefer to eat mother." Now my first version is "I suck off my mother" and then of course I am told they cannot print this, so it says "I am nourished by the great mother." It's just as good. Here we touch on this emphasis of giving up cultural conditioning and preconceptions and returning to the primal, returning to the little babe, returning to the mothers' breast.

Chapter 1
The Tao that can be told is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the beginning of heaven and earth.
The named is the mother of ten thousand things.
Ever desireless, one can see the mystery.
Ever desiring one can see the manifestations.
These two spring from the same source but differ in name;

This appears as darkness.
Darkness within darkness.
The gate to all mystery.

So there's a great deal of emphasis on the nameless, on the darkness, on the primal chaos, so to speak. It is strongly emphasized that the Tao cannot be told. It is a kind of non-duality beyond the opposites and the unknowable and we have to see that our conscious mind is not the ultimate. In this chapter we also see the relativity in Taoism:

Ever desireless, one can see the mystery.
Ever desiring one can see the manifestation.

This is the only translation that has that flavor. In Chinese it literally says "Constantly no desire to see the mystery or constantly have desire to see the obvious." But I said, "Ever desireless, ever desiring." It is two in one, meaning the Tao is beyond desireless or desiring. Ever desiring and ever desireless is one and the same thing. You can't really be desireless without desire. Put it right on the line. This is the crux of Taoism-very paradoxical. What do you mean, I have no desire? Of course I have! Then the theme of relativity continues in the second chapter; this brings in the Taoist concept of yin and yang. The Taoists usually talked about yin and yang, weak and strong. When you have yin you must have yang, when you have yang you must have yin; they compliment each other. For instance you cannot succeed without failure. If you always succeed you can't succeed anymore. You've got to have some failure in order to succeed-it's all relative. Perhaps it's a good way to relieve anxiety. Today, for instance, we are so troubled with anxiety. Perhaps this is the way to deal with it.

Chapter 2

Under heaven all can see beauty as beauty only because there is ugliness.
All can know good as good only because there is evil.

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Therefore having and not having arise together.
Difficult and easy compliment each other.
Long and short contrast each other;
High and low rest upon each other;
Voice and sound harmonize each other;
Front and back follow one another.

Therefore the sage goes about doing nothing, teaching no-talking.
The ten thousand things rise and fall without cease. Creating, yet not possessing,
Working yet not taking credit.
The work is done, then forgotten.
Therefore it lasts forever.

So you almost come to a state of mind that is non-judgmental, a state of suchness. Nothing is set, you notice; it's all in flux and you can stay with your experience without rejecting or accepting. If you're angry, be angry. If you feel shitty, be shitty. If you're depressed, be depressed. You really see the pure light is beyond accepting and rejecting. The Taoist mantra would be, "There's nothing lacking. Nothing in excess. It is only because we accept and reject that we know not the suchness of things." Alan Watts mentions this all the time. If you're long bamboo, you're long bamboo. If you're short bamboo, you're short bamboo. Everything compliments everything else. Don't get messed up about anything. It's absolutely basic when you see everything from the Tao. No matter what you do there's no right or wrong. At the moment all that counts is here and now, you and I, what works, what doesn't work. So this is a beautiful chapter.

Now "Teaching no talking." Mitsui, our internationally famous yogi teacher from Japan, was talking to me yesterday. She spent ten years with master Oki in Japan. She says, "Master Oki never taught me." The Americans, who were also there, went crazy! "What do you mean-we spend all this money here and you don't teach us!" But everybody there in the dojo knows how to put in an acupuncture needle with absolutely no teaching. They know how to do therapy; they're a healing center. Mitsui herself had a breast disease which was completely healed without ever being told by master Oki "I'm going to heal you." Nothing was said and it just healed by itself. So this is teaching by not teaching. You don't teach them; that's a teaching also! Refusing to teach is a teaching. This is traditional of many Japanese and Taoists, even more now in Tokyo than in Peking or Shanghai, absolutely, I vouch for it. Japan has a great simplicity. There is the little tea house where you have to stoop to get inside, the beautiful gardens, the Zen gardens. You know I was in Japan and they gave me a block of ink in an ink stone. It was so narrow and I had to prepare the ink in this. But in China they are big! I have one. A big, huge rock, and there you grind with a big huge ink! But in Japan everything is small and simple. In absolutely every house you go to there's a Tokonoma. This is an alcove in the wall of the room, with a statue or painting of some kind. So this is the only furniture in the whole room of empty tatami mats. The beauty, the art is Japanese, pure asthetics, you know. So I have such liking for all Japanese teaching in this country, especially for Sabro Hasegawa. He actually was Taoist and a great artist from Japan. He died in 1958, in San Francisco, which Alan Watts mentioned in his book "Tao-The Water Course Way." He was a great Taoist. He asked me once, "What's the most delicious food you ever had?" I said "Well, chop suey." He said, "Yeah . . . just plain rice." (Gia-fu laughs like mad.) That's the most delicious food you could ever have! Just plain rice! Pure, blank, but it must be cooked grain by grain. Mitsui was telling me about Shintoism, which she studied in Japan. She told me yesterday, on a walk, that in Shinto you have to soak in water in the sea every day. Even if the water is cold you have to go in there. You must soak and purify. Another thing they do is look in the mirror every day and see yourself as God. You have to face the mirror and see yourself as a god. And these two things she told

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me were very, very significant. You literally have to go down to the ocean of cold water to purify yourself, not just to think about it. The trouble with Western man is that everything is intellectualized.

So now we talk about wu wei which means non-action, but really better translated as non-interference. Wu wei is wei. Meaning non-action is action. When you're totally quiet, your organ really manifests itself into action without you even knowing it. And that's the real action.

Chapter 48

In the pursuit of learning, every day something is acquired.
In the pursuit of Tao, every day something is dropped.

Less and less is done
Until non-action is achieved.
When nothing is done, nothing is left undone.

The world is ruled by letting things take their course.
It cannot be ruled by interfering.

The action of non-action is a true action without any anxiety and without any competitive ideas, without wanting to conquer anything, so you become a total action of your organs. Now I always want to bring it down to the physical level. What your organ really feels.

Do not seek fame.
Do not make plans.
Do not be absorbed by activities.
Do not think that you know.
Be aware of all that is and dwell in the infinite.
Wander where there is no path,
Be all that heaven gave you,
But act as though you had received nothing.
Be empty, that is all.

The mind of a perfect man is like a mirror.
It grasps nothing.
It expects nothing.
It reflects but does not hold.
Therefore the perfect man can act without effort.

Chapter 43

The softest thing in the universe
Overcomes the hardest thing in the universe.
That without substance can enter where there is no room.
Hence I know the value of non-action.

Teaching without words and work without doing
Are understood by very few.

In translating this into English we lost the real punch line. "Teaching without words and work without

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doing are understood by very few." There is no punch to it, but in Chinese it says "Wordless teaching, actionless benefit-the benefit of no action, the teaching of no words. All under heaven seldom get into it." That's the real translation. Not "understood by very few." So I want to do a new edition. "Teaching of no words, the benefit of no action, all under heaven is seldom into it."

Chapter 15

The ancient masters were subtle, mysterious, profound, responsive.
The depth of their knowledge is unfathomable.
Because it is unfathomable,
All we can do is describe their appearance.
Watchful, like men crossing a winter stream.
Alert, like men aware of danger.
Courteous, like visiting guests.
Yielding, like ice about to melt.
Simple, like uncarved blocks of wood.
Hollow, like caves.
Opaque, like muddy pools.

Who can wait quietly while the mud settles?
Who can remain still until the moment of action?
Observers of the Tao do not seek fulfillment.
Not seeking fulfillment, they are not swayed by desire for change.

"Observers, observe" actually would be the best translation. They who have, who carry out, who guard against the Tao, do not seek to be full. You're not full, so you cannot be worn out and you have no desire for change. Then you can be renewed. So fulfillment is not really the right word, not to seek to be full, but to succeed actually is better. "Who can wait till the mud settles?" Let dust settle before you act. Yeah! It's too bad; it's very poetic in Chinese. Here we said, "Alert, like men aware of danger. Courteous, like visiting guests. Yielding, like ice about to melt. Simple, like uncarved blocks of wood. Hollow, like caves. Opaque, like muddy pools." All this charm is lost in English. But still, it's better than nothing. And then, "Who can remain still until the moment of action?" Again there is the meaning of some kind of divine accident here also. You really are very open and still until the moment that you're moved to act. Again, back to the emptiness, total openness, to totally listen to your own center with no preconceived idea. Now I think that emptiness is the essence of Taoism. Many chapters start with "be empty." The empty vessel is used but never filled.

Chapter 11 is very potent about emptiness:

Chapter 11

Thirty spokes share the wheel's hub;
It is the center hole that makes it useful.
Shape clay into a vessel;
It is the space within that makes it useful.
Cut doors and windows for a room;
It is the holes that make it useful.
Therefore benefit comes from what is there;
Usefulness from what is not there.

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This is again the basis for non-action. It is the holes that make it useful. So leave something undone, you know, do not try to do everything, and don't interfere. It is only when you do not interfere that a divine essence will take over. So no interference and be empty.

You've mentioned Alan Watts several times and I know that you've been with him when he was teaching. What was he like to be with?

You see Alan Watts was very creative. When he drinks he's very clever. He was in a class, you know, at night time, he was all drunk. But his lectures were never boring. He was a tremendous entertainer. He said, "I'm an entertainer, I'm no Buddhist philosopher."

Alan Watts actually died from alcohol, didn't he?

Oh yeah. At that time he drank whisky by the bottle.

But how could that tie in with the Tao?

That's from the Tao! The fact that he drank is totally in tune with the Seven Sages of the Bamboo Grove-his utter disregard for convention. One of the sages, a famous poet called Liu Ling, had a servant who followed him carrying a jug of wine and a spade. In this way he always had some wine to drink and his servant would be ready to bury him if he dropped dead during a drinking bout! It's in the Tao. So Alan Watts' drinking is quite Taoistic.

Have you experienced that people come into tai chi as physical exercise and through the practice of it have come to understand and be interested in the philosophy?

Yes. Oh yes. There is definitely a great demand today. Young people want to learn kung fu or want to fight, they want to achieve a certain technique and power. This is always the preoccupation of young people today. "How can I have power?" like such and such guru or whatever. So people use physical exercise as an expression for their own aggression and then finally after they empty their aggression they come to the philosophy of the Tao, and they really find peace. There is a place for something that is violent, that is physical, that uses great strength and so on, but this is only a step toward the ultimate integration of body and mind. If you only follow the forms you lose the essence, and essence can only be experienced by yourself and through yourself. But now of course the gurus are here to demonstrate that they have reached a certain stage, like a master, a tai chi master so to speak. Actually there is not an outside master, but you can see some essence of the practice of Taoism in some people who are fully on their path. There is a saying in China that of every three men walking there is always one who is my teacher. I would say every man is my teacher.

And in this way nature is also your teacher?

Nature especially. You become so empty that you find all experiences are a learning opportunity. I live by the Rocky Mountains where there is a trail to one of the peaks. I spend hours there every day, in the afternoon usually. I walk maybe as much as seven hours and I'll disappear into nature and just experience my own Tao. You know I can't do it with many people around. I have to be alone and I have to be into nature. When you walk down the street it's a different affair all together. You see everybody can experience that. There's nothing like being with nature. So the great experience is interwoven with nature. It really proves that we are a part of nature. Taoism has always held that we are a part of the cosmic organ or the organism and that a human being is a microscopic version of nature. We see that a waterfall is pretty, but we see a garbage dump is not pretty. Why? Because the

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waterfall is in me. There is a waterfall in every human being. That's why we see that nature is beautiful.

It sometimes feels as though we have a garbage dump within us too.

But that's in me too! Yes. Oh yes. Now another thing is that Taoists would never deny anything human, including our bad parts. So I was sometimes called a rogue. Why? Because I indulge my instincts perhaps. I don't deny my instincts. So it is important to become comfortable with yourself, comfortable with others and comfortable with nature. Taoists are very much interested in the coming and going of the seasons, in the process of nature, and that really reminds me of a NBC show I did just yesterday. It was a one hour talk show and we played it this morning after they all finished and, although I have been in the United States for thirty years, all I see is my father in my own expression. My way of talking, my gesture is totally Chinese. I have not Americanized at all, even though I can pronounce words better than I could thirty years ago. All the essence is so Chinese and so I almost give myself a revelation, but I cannot change, meaning the nature takes over. Now we can't speed up a plant - the seasons just come. Nature cannot be hurried. It takes it's course and it is the same with human beings. The same with our growth even. So we can certainly learn something from the east - to reach the simple, the comfortable, the natural, the real living so to speak. We don't want to be zombies! We want to live our lives to suit our human needs, our organic needs at that. To listen to our own organs, listen to our own flow, listen to our own chi. Now this is very true if you're an artist, or a writer or, a painter. Just like Picasso says, "I can't help painting. I don't want to be a big huge name, but I can't help doing it." Once he listens to his own organs he has to paint. So his painting is organic, it's from his true nature. Love, in the Chinese language is a true expression of the organs, meaning you are totally naked, your organ is perfectly functioning, and this expression we say is 'love'. So this is a totally organic concept of the universe. Beneath all that we know there is a Tao that's working silently, working without words, that really runs the whole universe or manifests in ourselves. I think one of the contributions of Taoism is to put the spiritual level into our pragmatic everyday life, which is chi. You can get in touch with your centre by physically feeling the flow.

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An Interview with Carlos Castaneda for the magazine Uno Mismo, Chile and Argentina, February, 1997 by Daniel Trujillo Rivas *

See the January/February '98 issue of Utne Reader for excerpts from this interview and from another interview with Carlos Castaneda entitled "The World of Waking Dreams," written by Michael Brennan.

Q: *Mr. Castaneda, for years you've remained in absolute anonymity. What drove you to change this condition and talk publicly about the teachings that you and your three companions received from the nagual Juan Matus?*
A: What compels us to disseminate don Juan Matus's ideas is a need to clarify what he taught us. For us, this is a task that can no longer be postponed. His other three students and I have reached the unanimous conclusion that the world to which Don Juan Matus introduced us is within the perceptual possibilities of all human beings. We've discussed among us what would be the appropriate road to take. To remain anonymous the way don Juan proposed to us? This option was not acceptable. The other road available was to disseminate don Juan's ideas: an infinitely more dangerous and exhausting choice, but the only one that, we believe, has the dignity don Juan imbued all his teachings with.

Q: *Considering what you have said about the unpredictability of a warrior's actions, which we have corroborated for three decades, can we expect this public phase you're going through to last for a while? Until when?*
A: There is no way for us to establish a temporal criteria. We live according to the premises proposed by don Juan and we never deviate from them. Don Juan Matus gave us the formidable example of a man who lived according to what he said. And I say it is a formidable example because it is the most difficult thing to emulate; to be monolithic and at the same time have the flexibility to face anything. This was the way don Juan lived his life. Within these premises, the only thing one can be is an impeccable mediator. One is not the player in this cosmic match of chess, one is simply a pawn on the chessboard. What decides everything is a conscious impersonal energy that sorcerers call intent or the Spirit.

Q: *As far as I've been able to corroborate, orthodox anthropology, as well as the alleged defenders of the pre-Colombian cultural heritage of America, undermine the credibility of your work. The belief that your work is merely the product of your literary talent, which, by the way, is exceptional, continues to exist today. There are also other sectors that accuse you of having a double standard because, supposedly, your lifestyle and your activities contradict what the majority expect from a shaman. How can you clear up these suspicions?*
A: The cognitive system of the Western man forces us to rely on preconceived ideas. We base our judgments on something that is always "a priori," for example the idea of what is "orthodox." What is orthodox anthropology? The one taught at university lecture halls? What is a shaman's behavior? To wear feathers on one's head and dance to the spirits? For thirty years, people have accused Carlos Castaneda of creating a literary character simply because what I report to them does not concur with the anthropological "a priori," the ideas established in the lecture halls or in the anthropological field work. However, what don Juan presented to me can only apply to a situation that calls for total action and, under such circumstances, very little or almost nothing of the preconceived occurs. I have never been able to draw conclusions about shamanism because in order to do this one needs to be an active member in the shamans' world. For a social scientist, let's say for example a sociologist, it is very easy

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to arrive at sociological conclusions over any subject related to the Occidental world, because the sociologist is an active member of the Occidental world. But how can an anthropologist, who spends at the most two years studying other cultures, arrive at reliable conclusions about them? One needs a lifetime to be able to acquire membership in a cultural world. I've been working for more than thirty years in the cognitive world of the shamans of ancient Mexico and, sincerely, I don't believe I have acquired the membership that would allow me to draw conclusions or to even propose them. I have discussed this with people from different disciplines and they always seem to understand and agree with the premises I'm presenting. But then they turn around and they forget everything they agreed upon and continue to sustain "orthodox" academic principles, without caring about the possibility of an absurd error in their conclusions. Our cognitive system seems to be impenetrable.

Q: *What's the aim of you not allowing yourself to be photographed, having your voice recorded or making your biographical data known? Could this affect what you've achieved in your spiritual work, and if so how? Don't you think it would be useful for some sincere seekers of truth to know who you really are, as a way of corroborating that it is really possible to follow the path you proclaim?*

A: With reference to photographs and personal data, the other three disciples of don Juan and myself follow his instructions. For a shaman like don Juan, the main idea behind refraining from giving personal data is very simple. It is imperative to leave aside what he called "personal history". To get away from the "me" is something extremely annoying and difficult. What shamans like don Juan seek is a state of fluidity where the personal "me" does not count. He believed that an absence of photographs and biographical data affects whomever enters into this field of action in a positive, though subliminal way. We are endlessly accustomed to using photographs, recordings and biographical data, all of which spring from the idea of personal importance. Don Juan said it was better not to know anything about a shaman; in this way, instead of encountering a person, one encounters an idea that can be sustained; the opposite of what happens in the everyday world where we are faced only with people who have numerous psychological problems but no ideas, all of these people filled to the brim with "me, me, me."

Q: *How should your followers interpret the publicity and the commercial infrastructure a side of your literary work surrounding the knowledge you and your companions disseminate? What's your real relationship with Cleargreen Incorporated and the other companies (Laugan Productions, Toltec Artists)? I'm talking about a commercial link.*

A: At this point in my work I needed someone able to represent me regarding the dissemination of don Juan Matus's ideas. Cleargreen is a corporation that has great affinity with our work, as are Laugan Productions and Toltec Artists. The idea of disseminating don Juan's teachings in the modern world implies the use of commercial and artistic media that are not within my individual reach. As corporations having an affinity with don Juan's ideas, Cleargreen Incorporated, Laugan Productions and Toltec Artists are capable of providing the means to disseminate what I want to disseminate. There is always a tendency for impersonal corporations to dominate and transform everything that is presented to them and to adapt it to their own ideology. If it weren't for Cleargreen's, Laugan Productions' and Toltec Artists' sincere interest, everything don Juan said would have been transformed into something else by now.

Q: *There are a great number of people who, in one way or another, "cling" to you in order to acquire public notoriety. What's your opinion on the actions of Victor Sanchez, who has interpreted and reorganized your teachings in order to elaborate a personal theory? And of Ken Eagle Feather's assertions that he has been chosen by don Juan to be his disciple, and that don Juan came back just for him?*

A: Indeed there are a number of people who call themselves my students or don Juan's students,

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people I've never met and whom, I can guarantee, don Juan never met. Don Juan Matus was exclusively interested in the perpetuation of his lineage of shamans. He had four disciples who remain to this day. He had others who left with him. Don Juan was not interested in teaching his knowledge; he taught it to his disciples in order to continue his lineage. Due to the fact that they cannot continue don Juan's lineage, his four disciples have been forced to disseminate his ideas. The concept of a teacher who teaches his knowledge is part of our cognitive system but it isn't part of the cognitive system of the shamans of ancient Mexico. To teach was absurd for them. To transmit his knowledge to those who were going to perpetuate their lineage was a different matter. The fact that there are a number of individuals who insist in using my name or don Juan's name is simply an easy maneuver to benefit themselves without much effort.

Q: *Let's consider the meaning of the word "spirituality" to be a state of consciousness in which human beings are fully capable of controlling the potentials of the species, something achieved by transcending the simple animal condition through a hard psychic, moral and intellectual training. Do you agree with this assertion? How is don Juan's world integrated into this context?*
A: For don Juan Matus, a pragmatic and extremely sober shaman, "spirituality" was an empty ideality, an assertion without basis that we believe to be very beautiful because it is encrusted with literary concepts and poetic expressions, but which never goes beyond that. Shamans like don Juan are essentially practical. For them there only exists a predatory universe in which intelligence or awareness is the product of life and death challenges. He considered himself a navigator of infinity and said that in order to navigate into the unknown like a shaman does, one needs unlimited pragmatism, boundless sobriety and guts of steel. In view of all this, don Juan believed that "spirituality" is simply a description of something impossible to achieve within the patterns of the world of everyday life, and it is not a real way of acting.

Q: *You have pointed out that your literary activity, as well as Taisha Abelar's and Florinda Donner-Grau's, is the result of don Juan's instructions. What is the objective of this?*
A: The objective of writing those books was given by don Juan. He asserted that even if one is not a writer one still can write, but writing is transformed from a literary action into a shamanistic action. What decides the subject and the development of a book is not the mind of the writer but rather a force that the shamans consider the basis of the universe, and which they call intent. It is intent which decides a shaman's production, whether it be literary or of any other kind. According to don Juan, a practitioner of shamanism has the duty and the obligation of saturating himself with all the information available. The work of shamans is to inform themselves thoroughly about everything that could possibly be related to their topic of interest. The shamanistic act consists of abandoning all interest in directing the course the information takes. Don Juan used to say, "The one who arranges the ideas that spring from such a well of information is not the shaman, it is intent. The shaman is simply an impeccable conduit." For don Juan writing was a shamanistic challenge, not a literary task.

Q: *If you allow me to assert the following, your literary work presents concepts that are closely related with Oriental philosophical teachings, but it contradicts what is commonly known about the Mexican indigenous culture. What are the similarities and the differences between one and the other?*
A: I don't have the slightest idea. I'm not learned in either one of them. My work is a phenomenological report of the cognitive world to which don Juan Matus introduced me. From the point of view of phenomenology as a philosophical method, it is impossible to make assertions that are related to the phenomenon under scrutiny. Don Juan Matus' world is so vast, so mysterious and contradictory, that it isn't suitable for an exercise in linear exposition; the most one can do is describe it, and that alone is a supreme effort.

Q: *Assuming that don Juan's teachings have become part of occult literature, what's your opinion*

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about other teachings in this category, for example Masonic philosophy, Rosicrucianism, Hermeticism and disciplines such as the Cabala, the Tarot and Astrology when we compare them to nagualism? Have you ever had any contact with or maintain any contact with any of these or with their devotees?

A: Once again, I don't have the slightest idea of what the premises are, or the points of view and subjects of such disciplines. Don Juan presented us with the problem of navigating into the unknown, and this takes all of our available effort.

Q: *Do some of the concepts of your work, such as the assemblage point, the energetic filaments that make up the universe, the world of the inorganic beings, intent, stalking and dreaming, have an equivalent in Western knowledge? For example, there are some people who consider that man seen as a luminous egg is an expression of the aura.*

A: As far as I know, nothing of what don Juan taught us seems to have a counterpart in Western knowledge. Once, when don Juan was still here, I spent a whole year in search of gurus, teachers and wise men to give me an inkling of what they were doing. I wanted to know if there was something in the world of that time similar to what don Juan said and did. My resources were very limited and they only took me to meet the established masters who had millions of followers and, unfortunately, I couldn't find any similarity.

Q: *Concentrating specifically on your literary work, your readers find different Carlos Castanedas. We first find a somewhat incompetent Western scholar, permanently baffled at the power of old Indians like don Juan and don Genaro (mainly in The Teachings Of Don Juan, A Separate Reality, A Journey To Ixtlan, Tales Of Power, and The Second Ring Of Power.) Later we find an apprentice versed in shamanism (in The Eagle's Gift, The Fire from Within, The Power of Silence and, particularly, The Art Of Dreaming.) If you agree with this assessment, when and how did you cease to be one to become the other?*

A: I don't consider myself a shaman, or a teacher, or an advanced student of shamanism; nor do I consider myself an anthropologist or a social scientist of the Western world. My presentations have all been descriptions of a phenomenon which is impossible to discern under the conditions of the linear knowledge of the Western world. I could never explain what don Juan was teaching me in terms of cause and effect. There was no way to foretell what he was going to say or what was going to happen. Under such circumstances, the passage from one state to another is subjective and not something elaborated, or premeditated, or a product of wisdom.

Q: *One can find episodes in your literary work that are truly incredible for the Western mind. How could someone who's not an initiate verify that all those "separate realities" are real, as you claim?*

A: It can be verified very easily by lending one's whole body instead of only one's intellect. One cannot enter don Juan's world intellectually, like a dilettante seeking fast and fleeting knowledge. Nor, in don Juan's world, can anything be verified absolutely. The only thing we can do is arrive at a state of increased awareness that allows us to perceive the world around us in a more inclusive manner. In other words, the goal of don Juan's shamanism is to break the parameters of historical and daily perception and to perceive the unknown. That's why he called himself a navigator of infinity. He asserted that infinity lies beyond the parameters of daily perception. To break these parameters was the aim of his life. Because he was an extraordinary shaman, he instilled that same desire in all four of us. He forced us to transcend the intellect and to embody the concept of breaking the boundaries of historical perception.

Q: *You assert that the basic characteristic of human beings is to be "perceivers of energy." You refer to the movement of the assemblage point as something imperative to perceiving energy directly. How can this be useful to a man of the 21st century? According to the concept previously defined,*

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how can the attainment of this goal help one's spiritual improvement?
A: Shamans like don Juan assert that all human beings have the capacity to see energy directly as it flows in the universe. They believe that the assemblage point, as they call it, is a point that exists in man's total sphere of energy. In other words, when a shaman perceives a man as energy that flows in the universe, he sees a luminous ball. In that luminous ball, the shaman can see a point of greater brilliance located at the height of the shoulder blades, approximately an arm's length behind them. Shamans maintain that perception is assembled at this point; that the energy that flows in the universe is transformed here into sensory data, and that the sensory data is later interpreted, giving as a result the world of everyday life. Shamans assert that we are taught to interpret, and therefore we are taught to perceive. The pragmatic value of perceiving energy directly as it flows in the universe for a man of the 21st century or a man of the 1st century is the same. It allows him to enlarge the limits of his perception and to use this enhancement within his realm. Don Juan said that to see directly the wonder of the order and the chaos of the universe would be extraordinary.

Q: *You have recently presented a physical discipline called Tensegrity. Can you explain what is it exactly? What is its goal? What spiritual benefit can a person who practices it individually get?*
A: According to what don Juan Matus taught us, the shamans who lived in ancient Mexico discovered a series of movements that when executed by the body brought about such physical and mental prowess that they decided to call those movements magical passes. Don Juan told us that, through their magical passes, those shamans attained an increased level of consciousness which allowed them to perform indescribable feats of perception. Through generations, the magical passes were only taught to practitioners of shamanism. The movements were surrounded with tremendous secrecy and complex rituals. That is the way don Juan learned them and that is the way he taught them to his four disciples. Our effort has been to extend the teachings of such magical passes to anyone who wants to learn them. We have called them Tensegrity, and we have transformed them from specific movements pertinent only to each of don Juan's four disciples, to general movements suitable to anyone. Practicing Tensegrity, individually or in groups, promotes health, vitality, youth and a general sense of well-being. Don Juan said that practicing the magical passes helps accumulate the energy necessary to increase awareness and to expand the parameters of perception.

Q: *Besides your three cohorts, the people who attend your seminars have met other people, like the Chacmools, the Energy Trackers, the Elements, the Blue Scout . . . Who are they? Are they part of a new generation of seers guided by you? If this is the case, how could one become part of this group of apprentices?*
A: Every one of these persons are defined beings who don Juan Matus, as director of his lineage, asked us to wait for. He predicted the arrival of each one of them as an integral part of a vision. Since don Juan's lineage could not continue, due to the energetic configuration of his four students, their mission was transformed from perpetuating the lineage into closing it, if possible, with a golden clasp. We are in no position to change such instructions. We can neither look for nor accept apprentices or active members of don Juan's vision. The only thing we can do is acquiesce to the designs of intent. The fact that the magical passes, guarded with such jealousy for so many generations, are now being taught, is proof that one can, indeed, in an indirect way, become part of this new vision through the practice of Tensegrity and by following the premises of the warriors' way.

Q: *In Readers of Infinity, you've utilized the term "navigating" to define what sorcerers do. Are you going to hoist the sail to begin the definitive journey soon? Will the lineage of Toltec warriors, the keepers of this knowledge, end with you?*
A: Yes, that is correct, don Juan's lineage ends with us.

Q: *Here's a question that I've often asked myself: Does the warriors' path include, like other*

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disciplines do, spiritual work for couples?
A: The warriors' path includes everything and everyone. There can be a whole family of impeccable warriors. The difficulty lies in the terrible fact that individual relationships are based in emotional investments, and the moment the practitioner really practices what she or he learns, the relationship crumbles. In the everyday world, emotional investments are not normally examined, and we live an entire lifetime waiting to be reciprocated. Don Juan said I was a diehard investor and that my way of living and feeling could be described simply: "I only give what others give me."

Q: *What aspirations of possible advancement should someone have who wishes to work spiritually according to the knowledge disseminated in your books? What would you recommend for those who wish to practice don Juan's teachings by themselves?*
A: There's no way to put a limit on what one may accomplish individually if the intent is an impeccable intent. Don Juan's teachings are not spiritual. I repeat this because the question has come to the surface over and over. The idea of spirituality doesn't fit with the iron discipline of a warrior. The most important thing for a shaman like don Juan is the idea of pragmatism. When I met him, I believed I was a practical man, a social scientist filled with objectivity and pragmatism. He destroyed my pretensions and made me see that, as a true Western man, I was neither pragmatic nor spiritual. I came to understand that I only repeated the word "spirituality" to contrast it with the mercenary aspect of the world of everyday life. I wanted to get away from the mercantilism of everyday life and the eagerness to do this is what I called spirituality. I realized don Juan was right when he demanded that I come to a conclusion; to define what I considered spirituality. I didn't know what I was talking about. What I'm saying might sound presumptuous, but there's no other way to say it. What a shaman like don Juan wants is to increase awareness, that is, to be able to perceive with all the human possibilities of perception; this implies a colossal task and an unbending purpose, which can not be replaced by the spirituality of the Western world.

Q: *Is there anything you would like to explain to the South American people, especially to the Chileans? Would you like to make any other statement besides your answers to our questions?*
A: I don't have anything to add. All human beings are at the same level. At the beginning of my apprenticeship with don Juan Matus, he tried to make me see how common man's situation is. I, as a South American, was very involved, intellectually, with the idea of social reform. One day I asked don Juan what I thought was a deadly question: How can you remain unmoved by the horrendous situation of your fellow men, the Yaqui Indians of Sonora? I knew that a certain percentage of the Yaqui population suffered from tuberculosis and that, due to their economic situation, they couldn't be cured. "Yes," don Juan said, "It's a very sad thing but, you see, your situation is also very sad, and if you believe that you are in better condition than the Yaqui Indians you are mistaken. In general the human condition is in a horrifying state of chaos. No one is better off than another. We are all beings that are going to die and, unless we acknowledge this, there is no remedy for us." This is another point of the shaman's pragmatism: to become aware that we are beings that are going to die. They say that when we do this, everything acquires a transcendental order and measure.

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When undercover investigators made their way onto Chinese fur farms recently, they found that many animals are still alive and struggling desperately when workers flip them onto their backs or hang them up by their legs or tails to skin them. When workers on these farms begin to cut the skin and fur from an animal's leg, the free limbs kick and writhe. Workers stomp on the necks and heads of animals who struggle too hard to allow a clean cut. When the fur is finally peeled off over the animals' heads, their naked, bloody bodies are thrown onto a pile of those who have gone before them. Some are still alive, breathing in ragged gasps and blinking slowly. Some of the animals' hearts are still beating five to 10 minutes after they are skinned. One investigator recorded a skinned raccoon dog on the heap of carcasses who had enough strength to lift his bloodied head and stare into the camera.

Before they are skinned alive, animals are pulled from their cages and thrown to the ground; workers bludgeon them with metal rods or slam them on hard surfaces, causing broken bones and convulsions but not always immediate death. Animals watch helplessly as workers make their way down the row.

Undercover investigators from Swiss Animals Protection/EAST International recently toured fur farms in China's Hebei Province, and it quickly became clear why outsiders are banned from visiting. There are no regulations governing fur farms in China—farmers can house and slaughter animals however they see fit—meaning miserable lives and excruciating deaths. The investigators found horrors beyond their worst imaginings and concluded, "Conditions on Chinese fur farms make a mockery of the most elementary animal welfare standards. ... In their lives and their unspeakable deaths, these animals have been denied even the simplest acts of kindness."

On these farms, foxes, minks, rabbits, and other animals pace and shiver in outdoor wire cages, exposed to driving rain, freezing nights, and, at other times, scorching sun. Mother animals, who are driven crazy from rough handling and intense confinement and have nowhere to hide while giving birth, often kill their babies after delivering litters. Disease and injuries are widespread, and animals suffering from anxiety-induced psychosis chew on their own limbs and throw themselves repeatedly against the cage bars.

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Raccoon dog Skinned Alive

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A Shocking Look Inside Chinese Fur Farms

Raccoon dog Beaten Almost to Death

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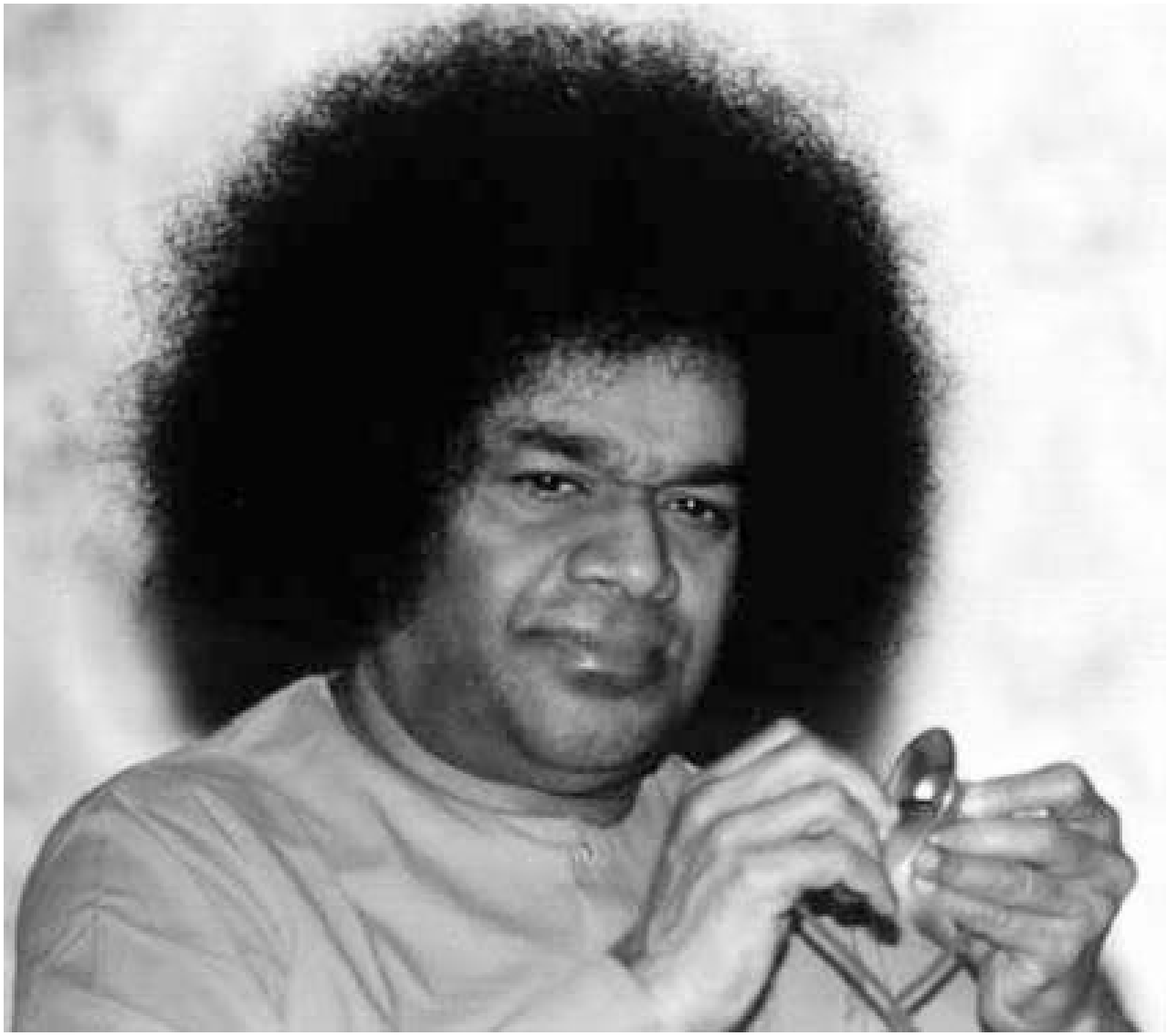
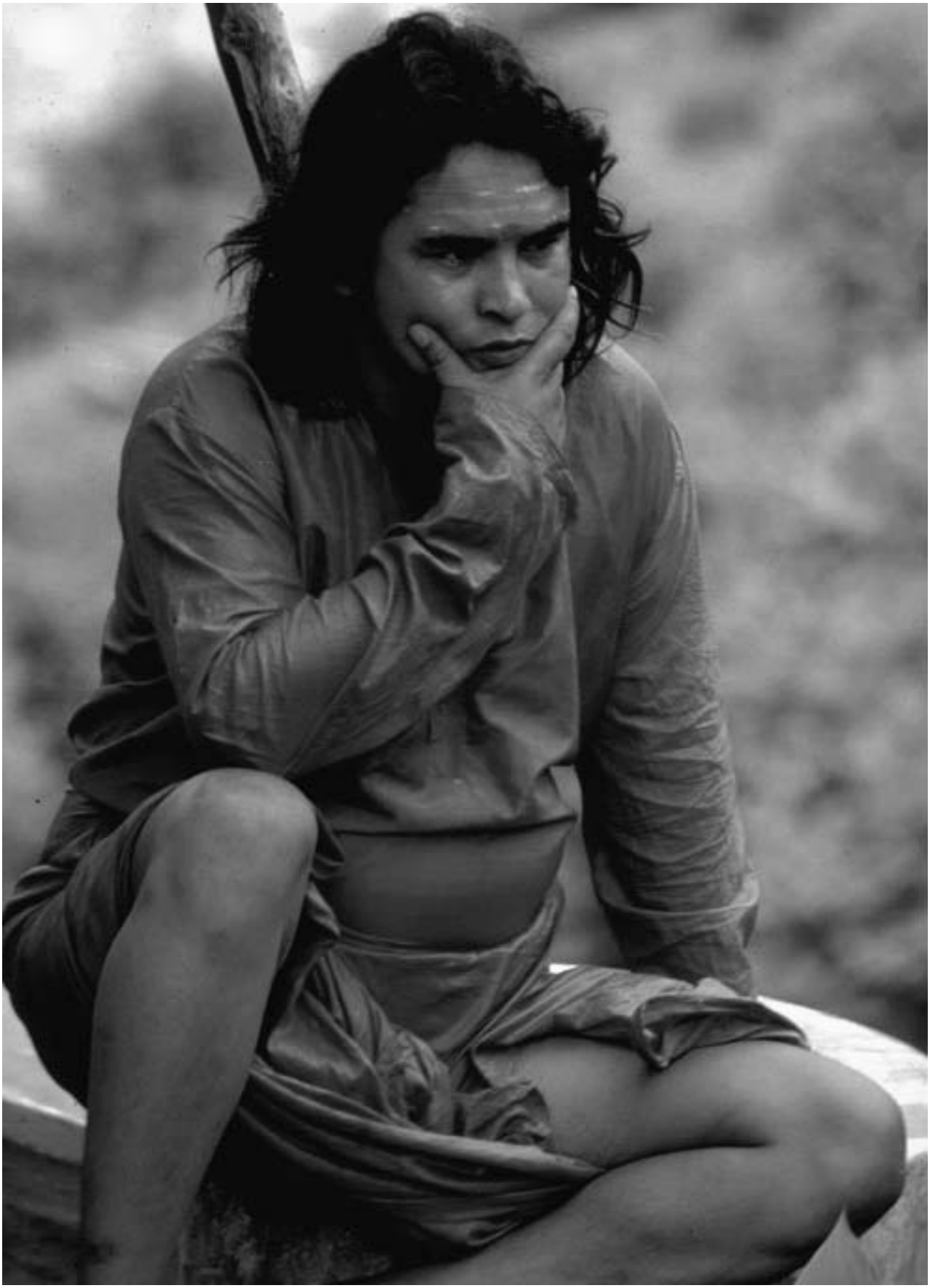
A Shocking Look Inside Chinese Fur Farms

The book of Lao Zi



What the country needs today is not wealth and prosperity.
Human life is sacred, valuable and worth living.
Without human values,
spirituality will reach its abysmal depths;
morality, integrity and peace will become extinct;
sweet experience of right conduct will be destroyed;
idealism will reach its rock bottom.
Have faith that you are born to foster human values.
Keep the welfare of society as your ideal and sanctify your time.

Sathya Sai Baba\

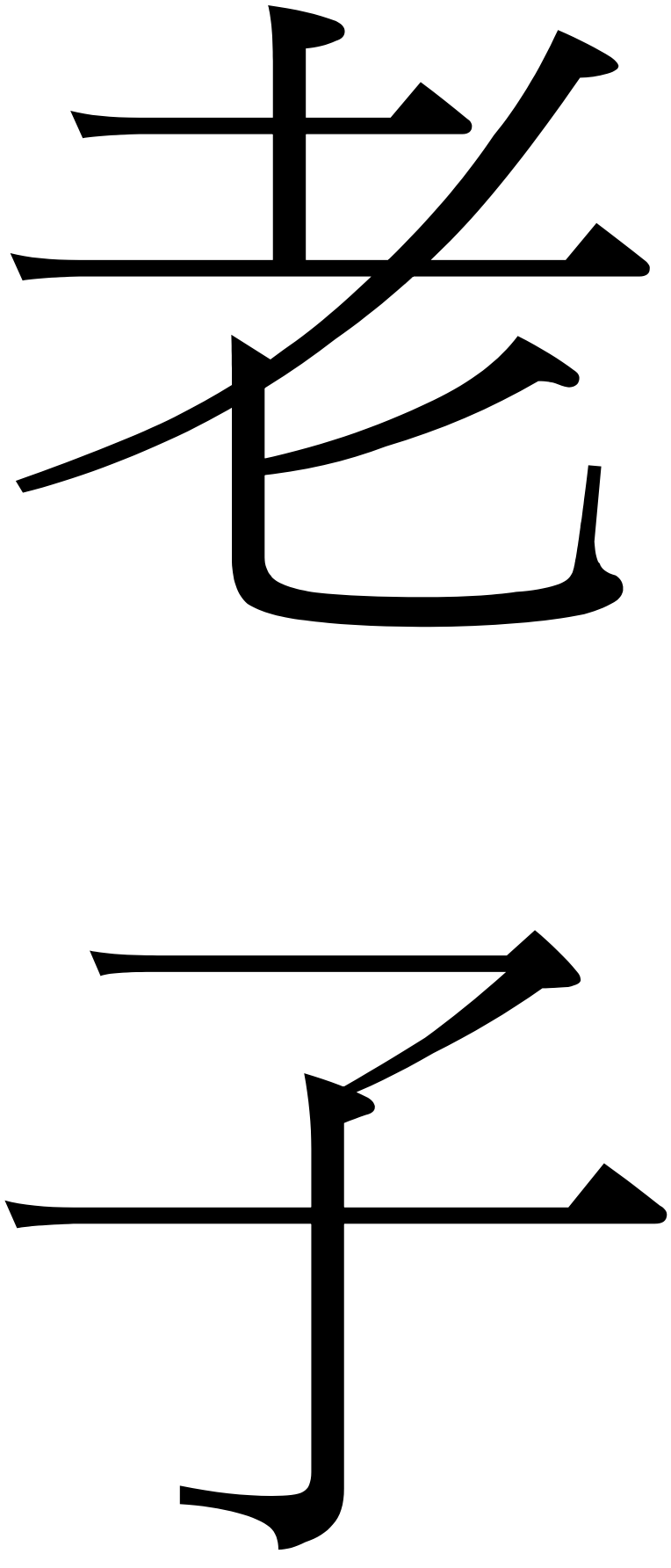


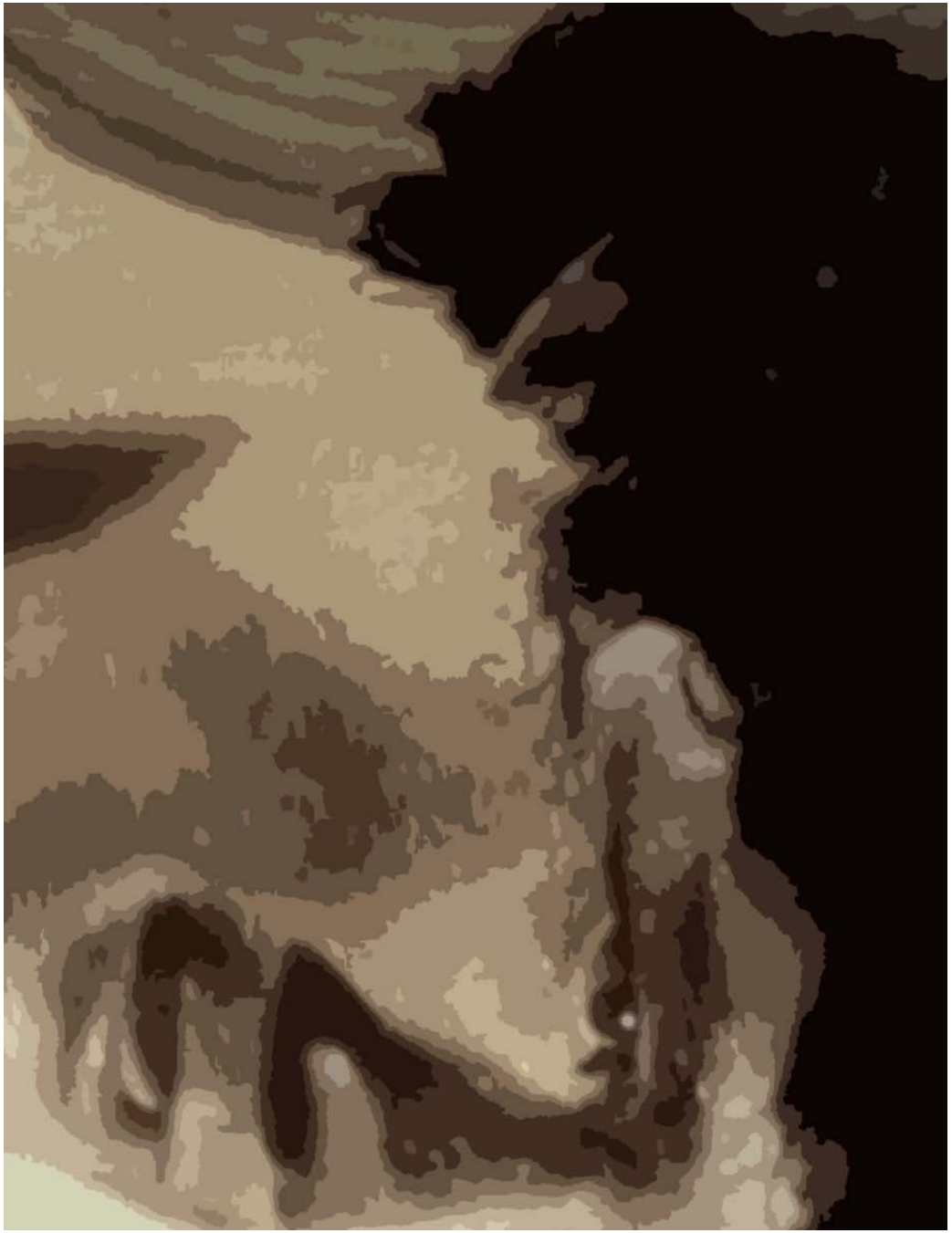
Now everyone feels insecure.
I want to raise the character of man so high that people as different as the lion and the goat can live together without jealousy or hatred - only in love.

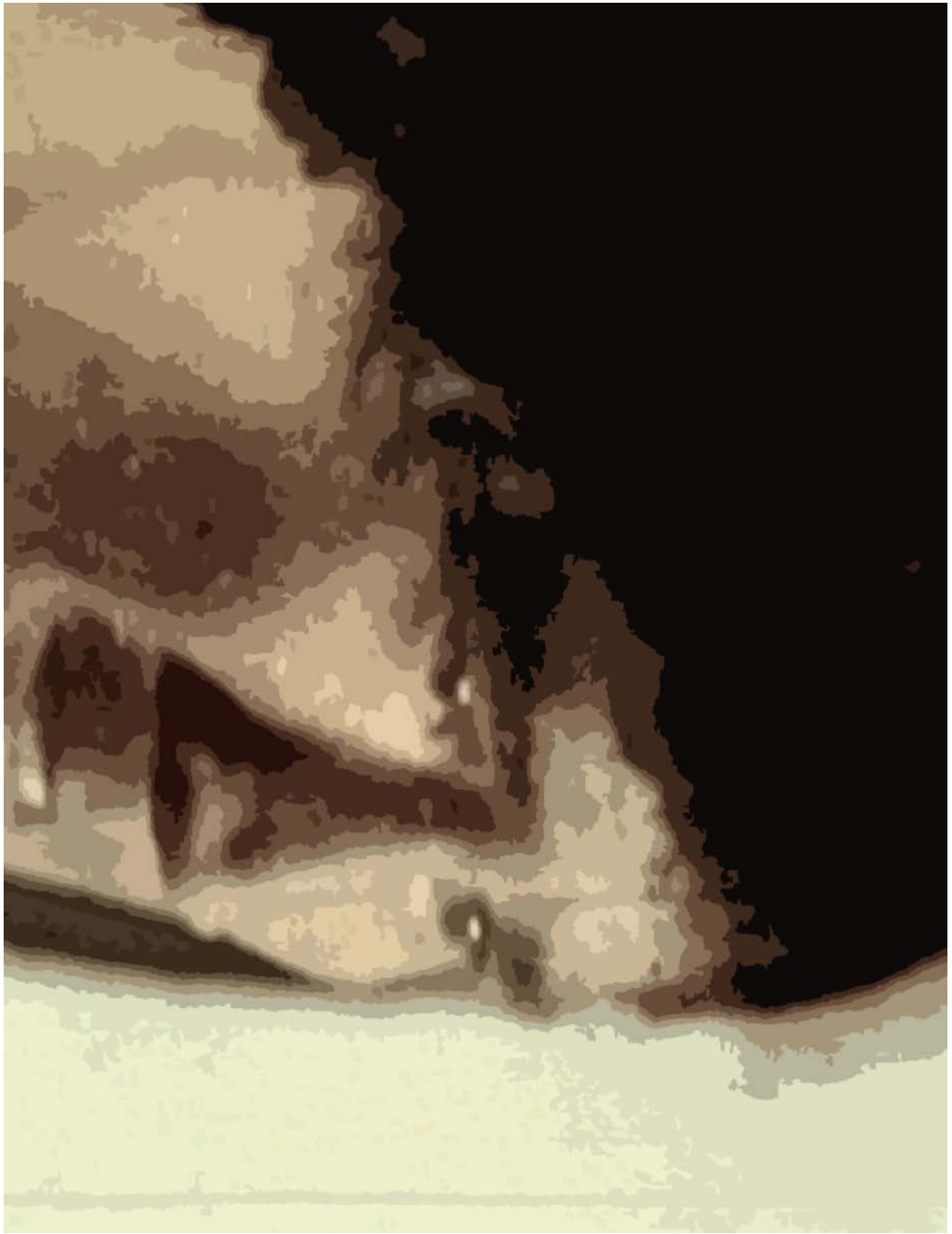
Babaji\

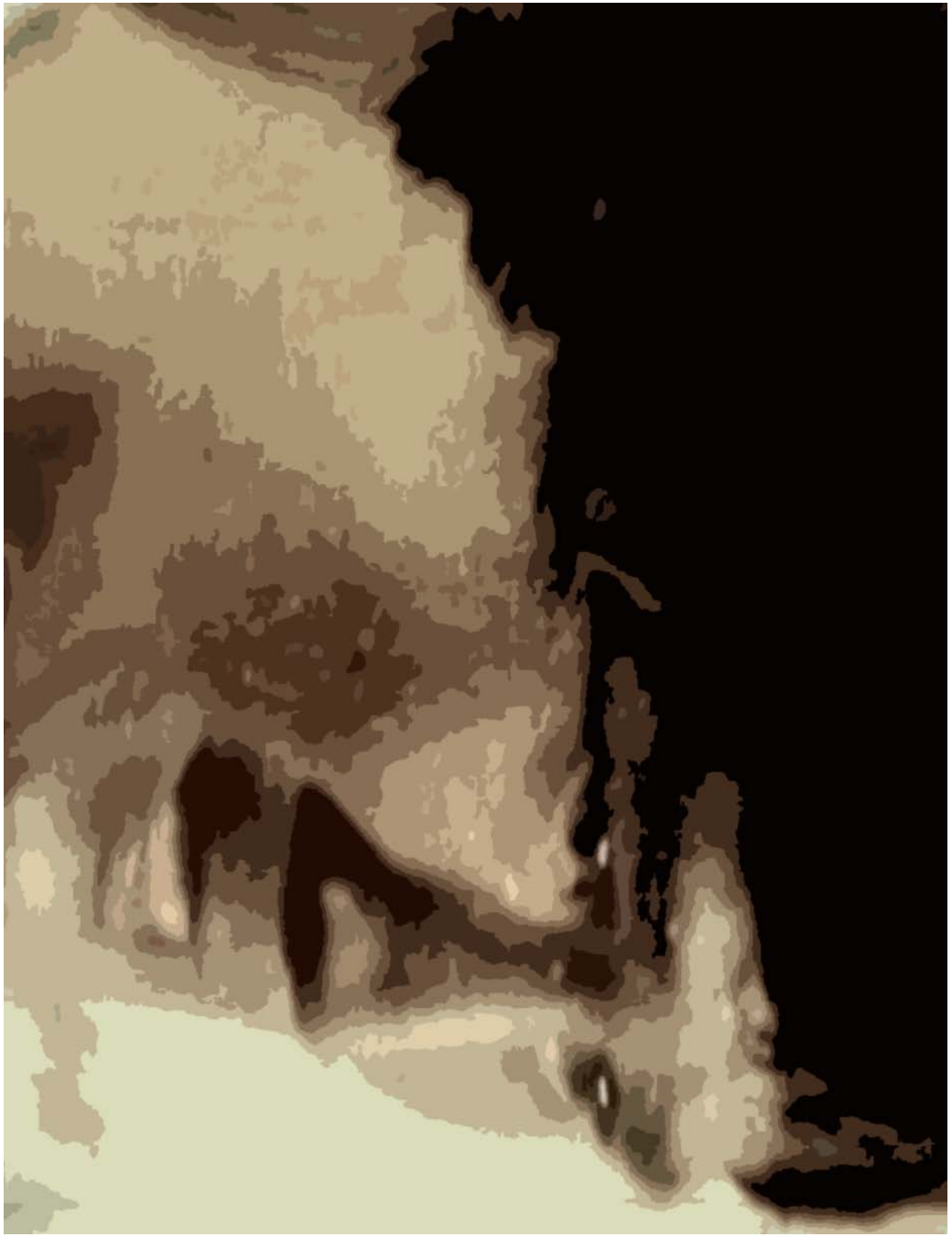
Много наситено на отчаяние и повръщане е до къде са стигнальи повечето от мойте(по-силно от 'моите') братя-боклуци.
ТЪПАНАРИ! Самовлюбени, нагльи, несъчувстващи(heartless), презрителни, льицемерни, подльи, надменни, льигави и гадни индулгенти без капка желание за мекота(kindness).
СГАН УБИЛА НЕБЕСНИЙЪ СИ ОТЕЦ(ильи БЛАГО СЪЩЕСТВО, все тая).
Демонизирани(abominated) лайновози(shitbags) – съзнателно и нарочно изродстващи.
Като тук обиждам демоните – извратеняците нямат право дори с тях да се сравняват; вярвам че повечето демони са жертва на нехармоничен гняв(anger), а не злоба(evil) като боклучаците.

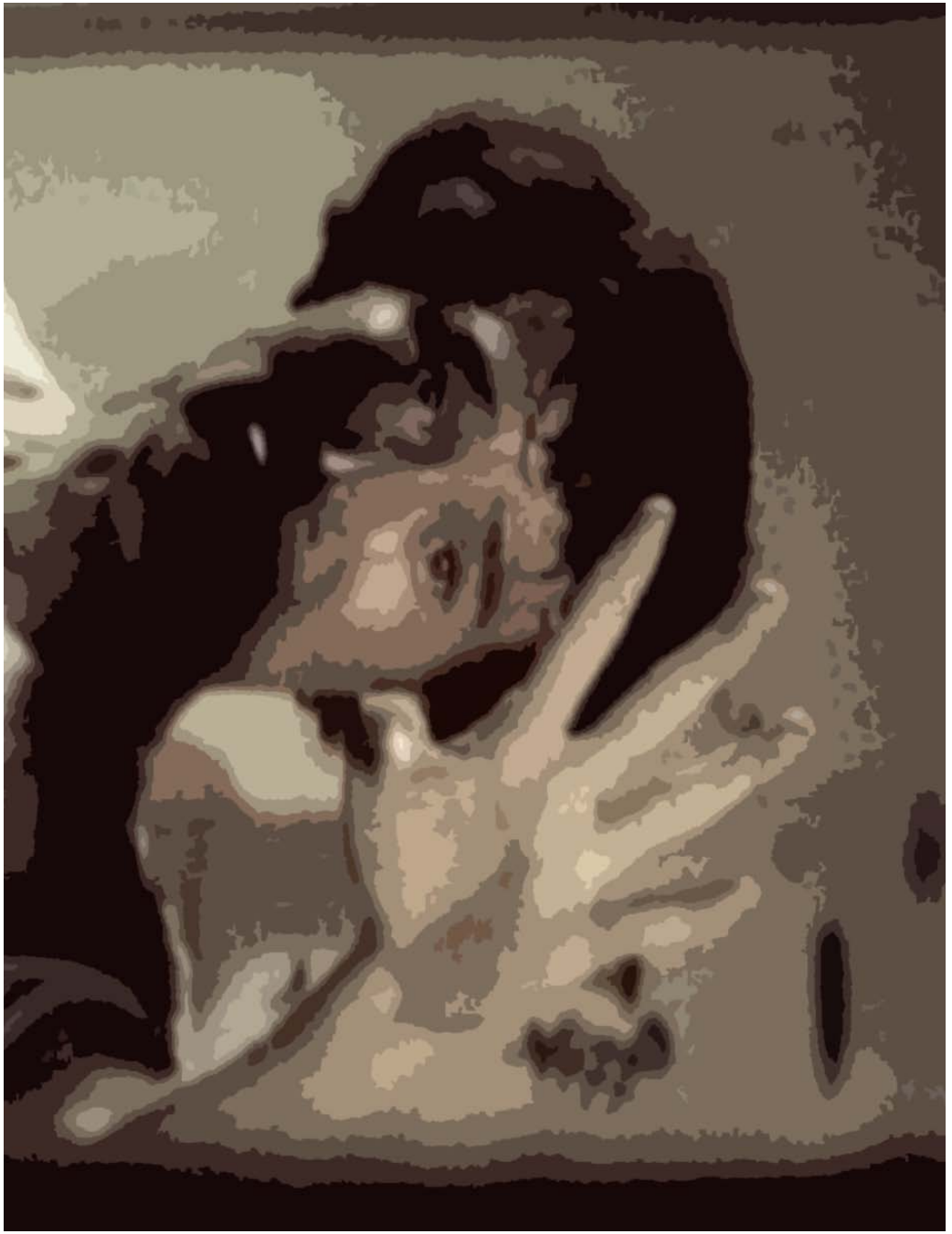
\Георги Тодоров Маринов 'KAZE' Santayce

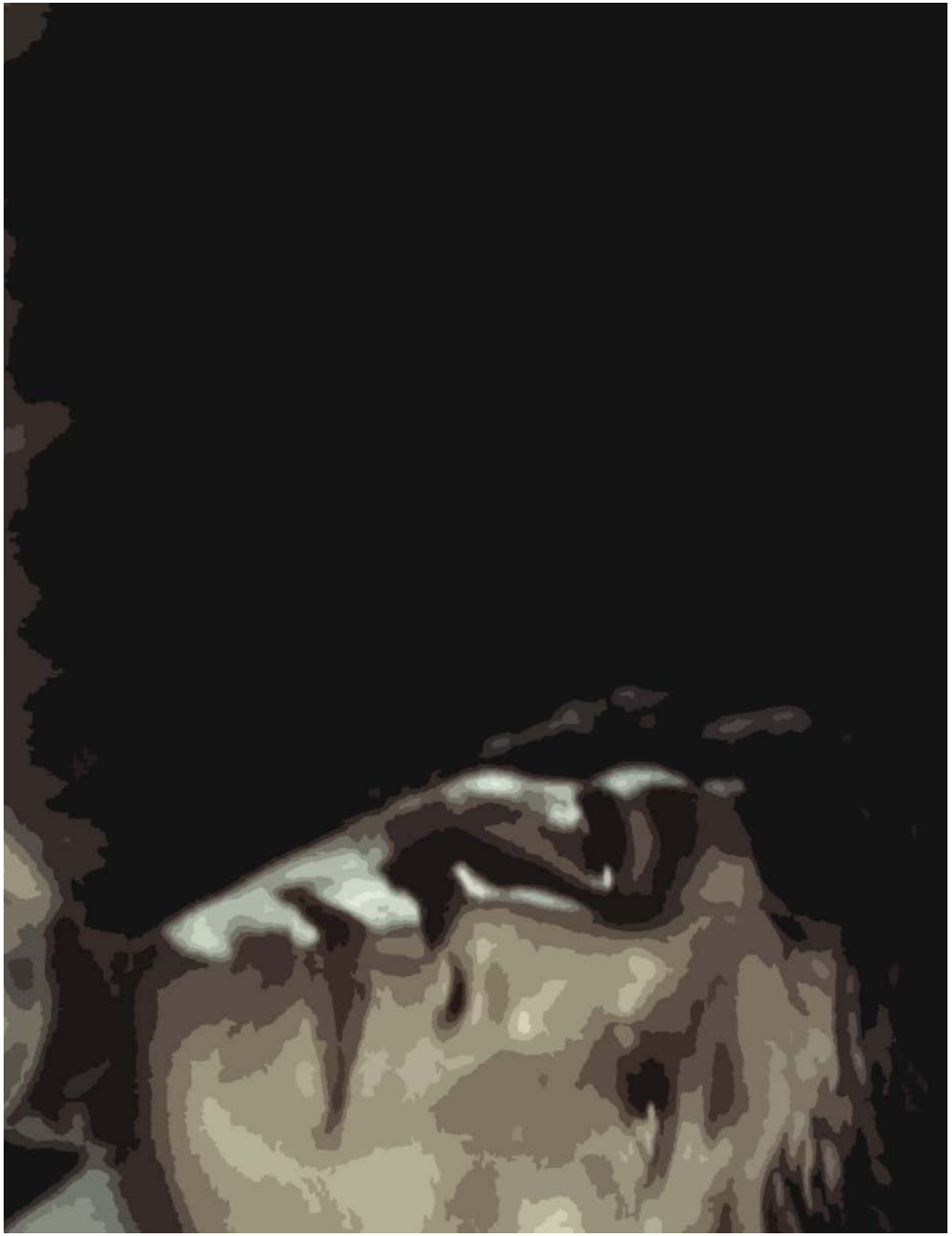


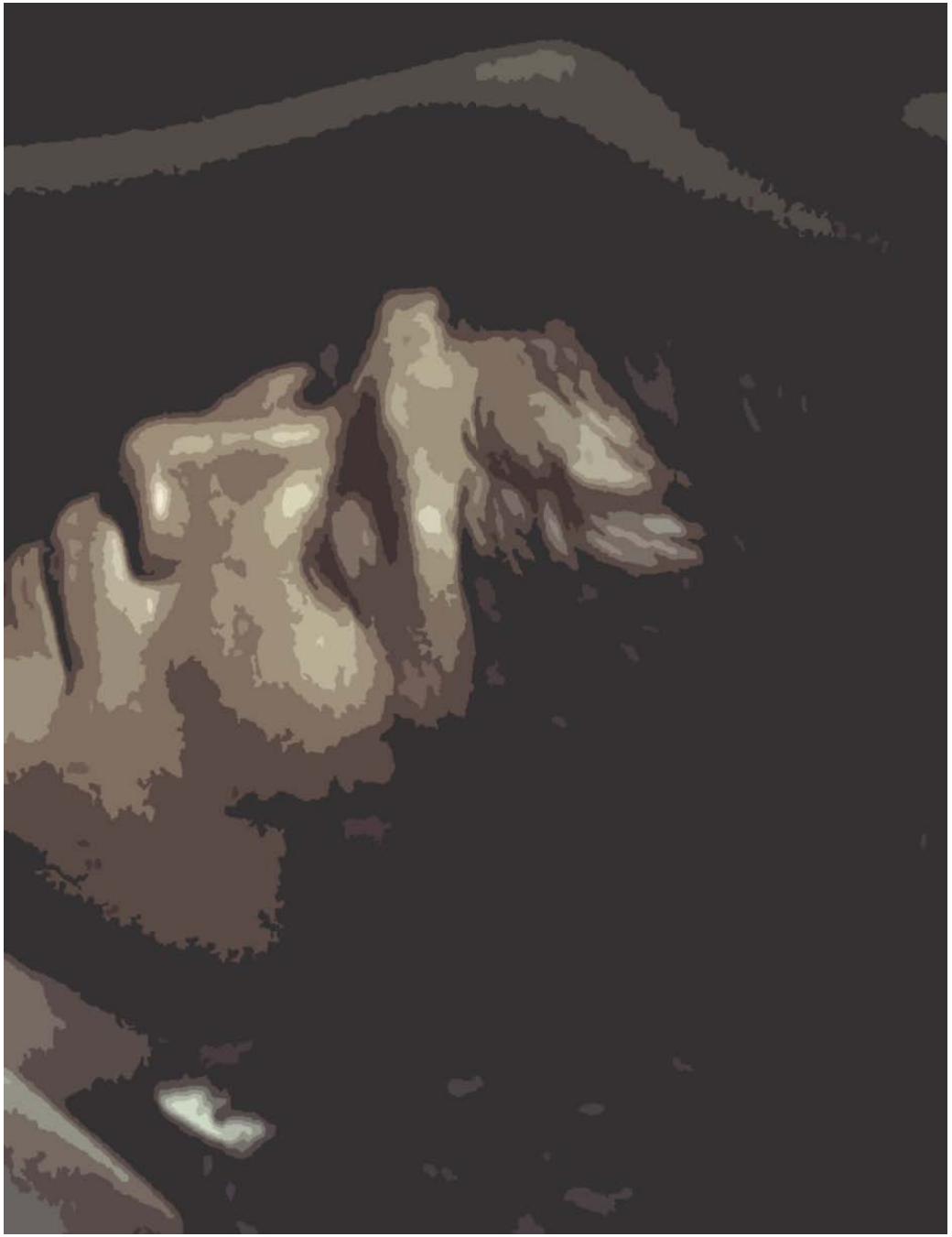


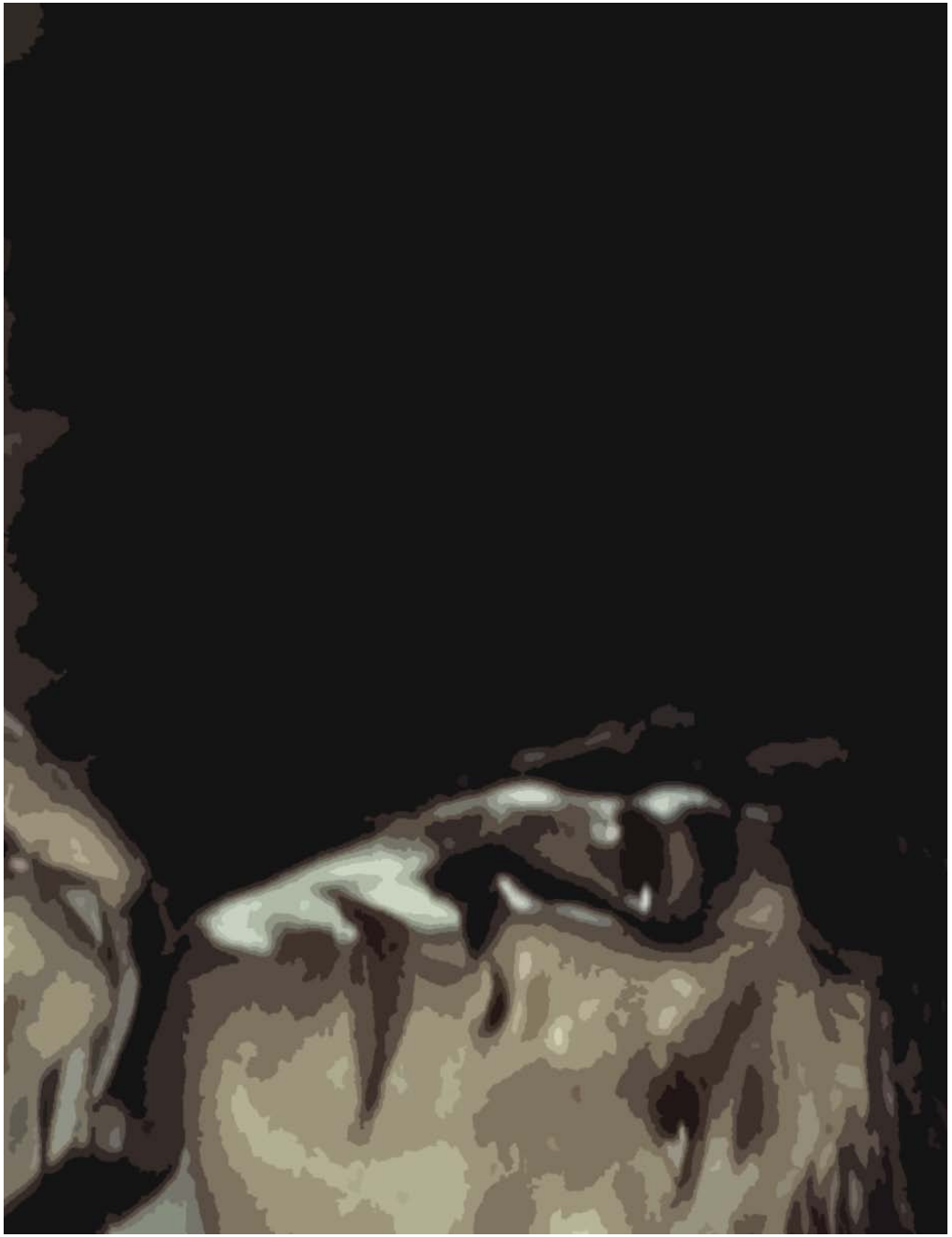


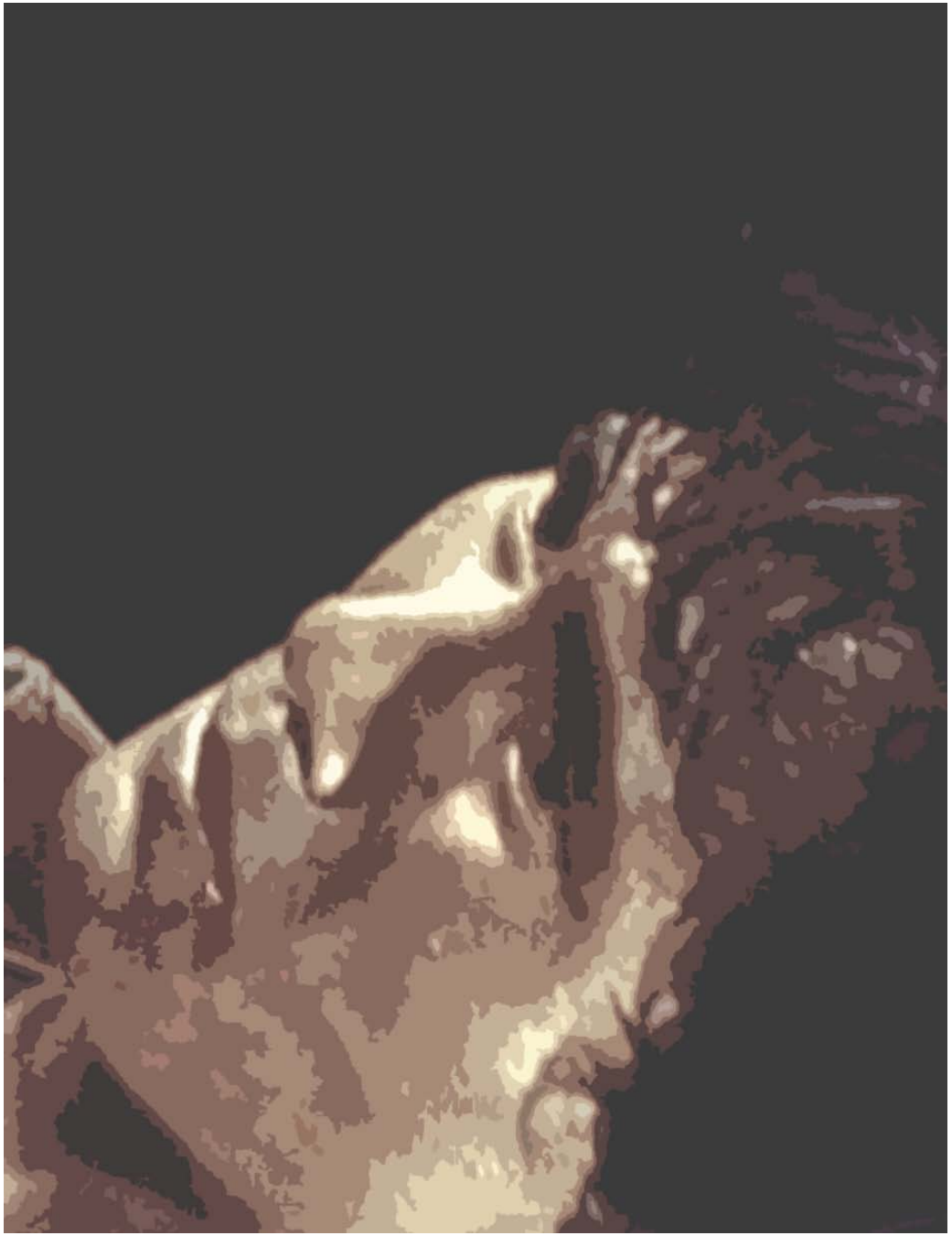


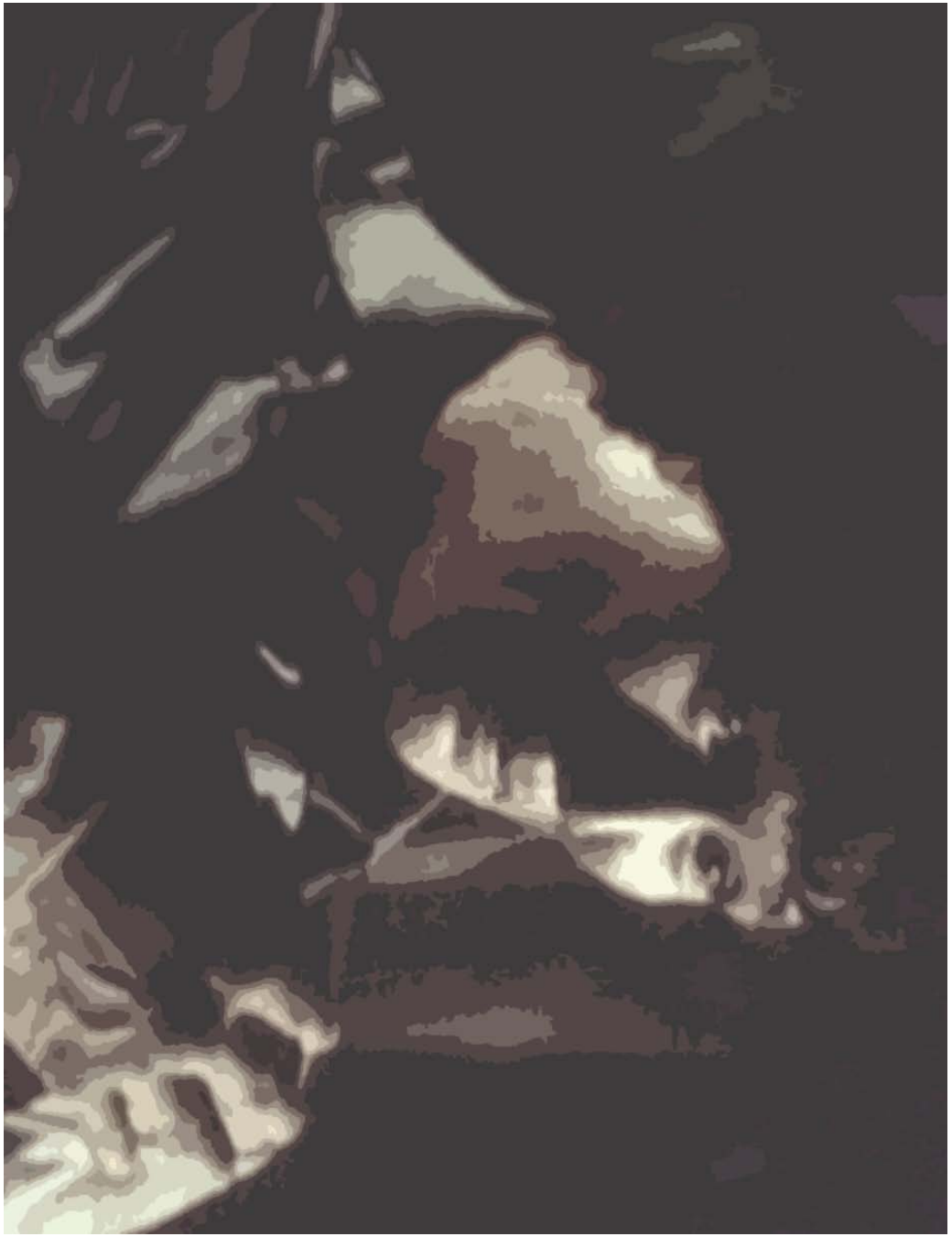


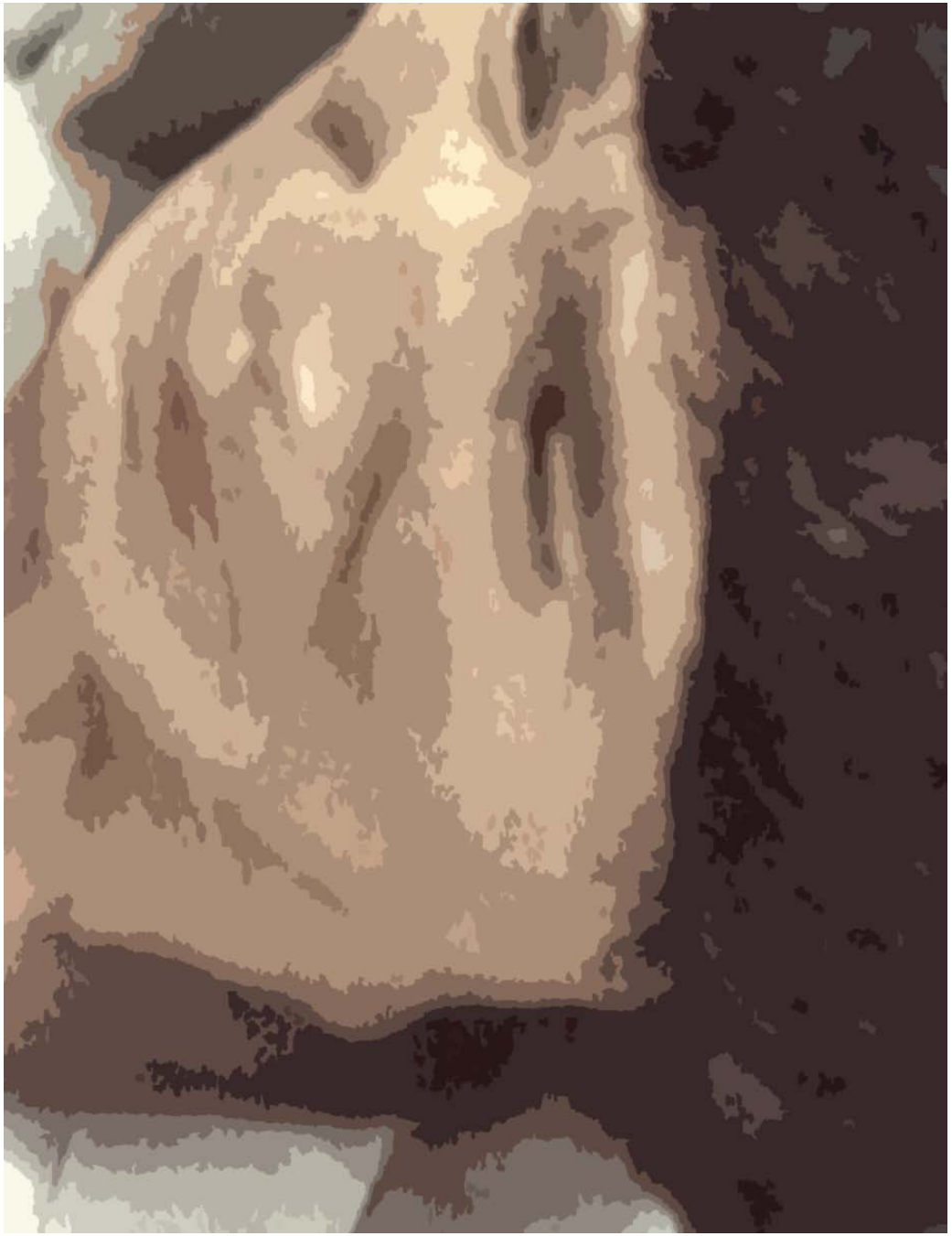


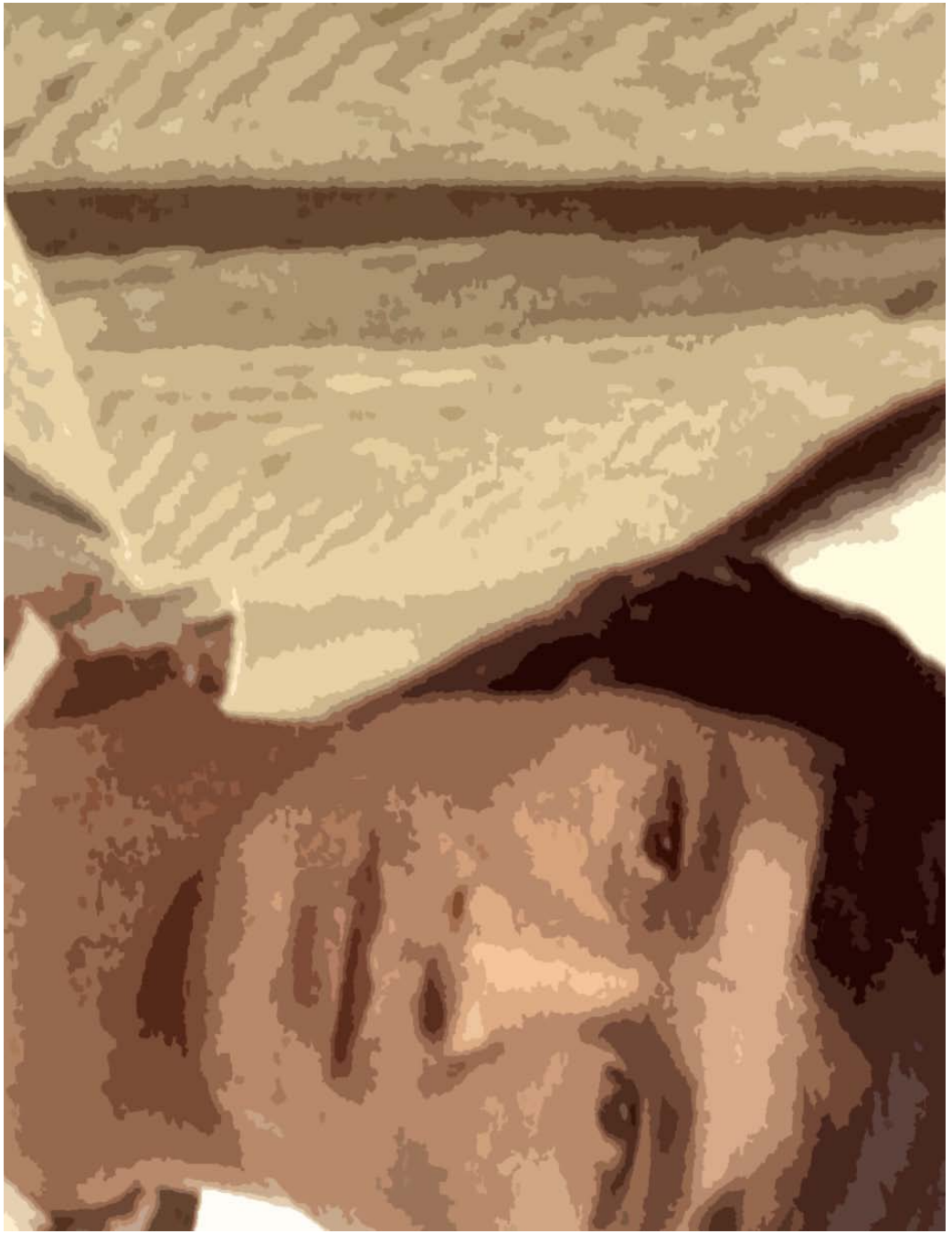


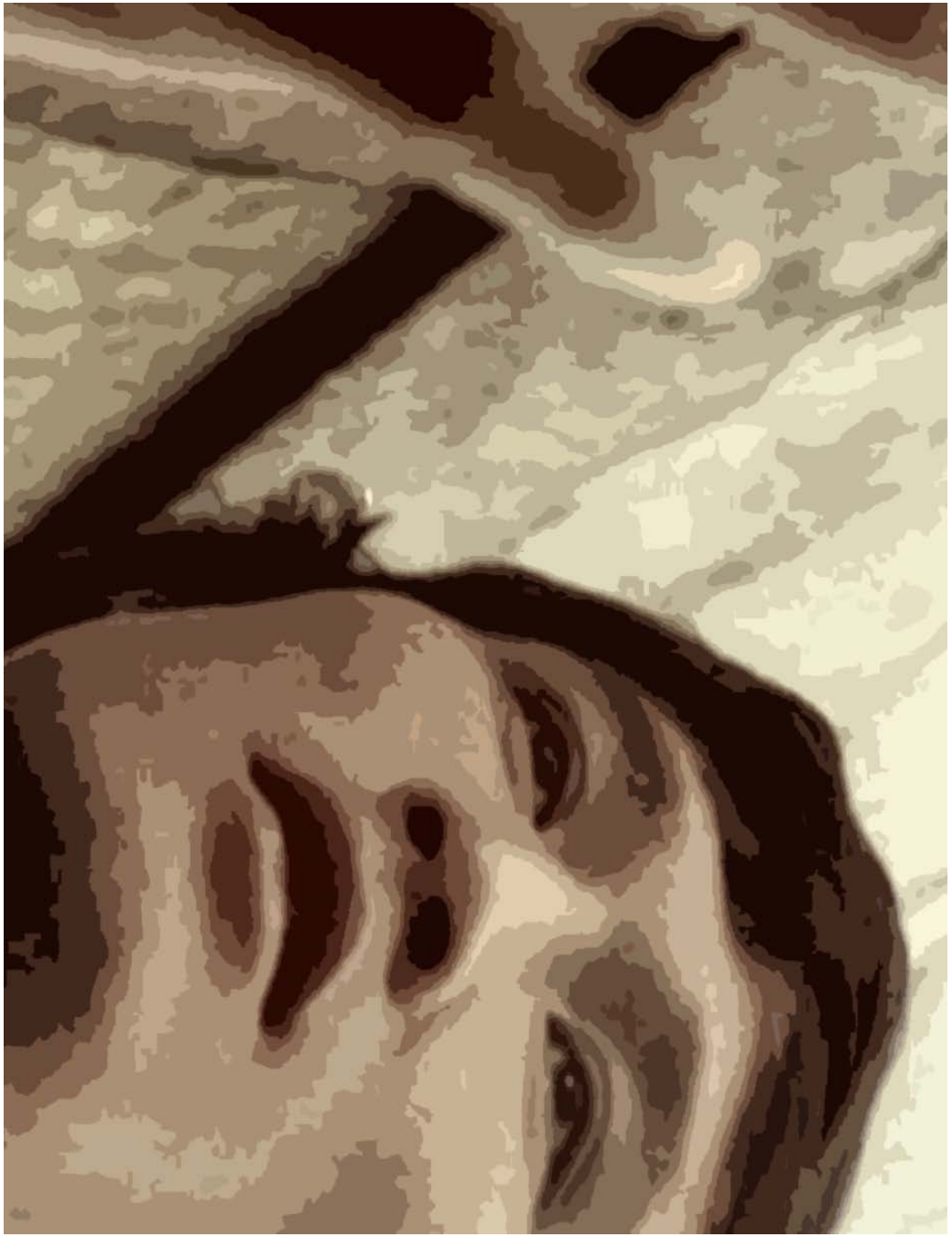


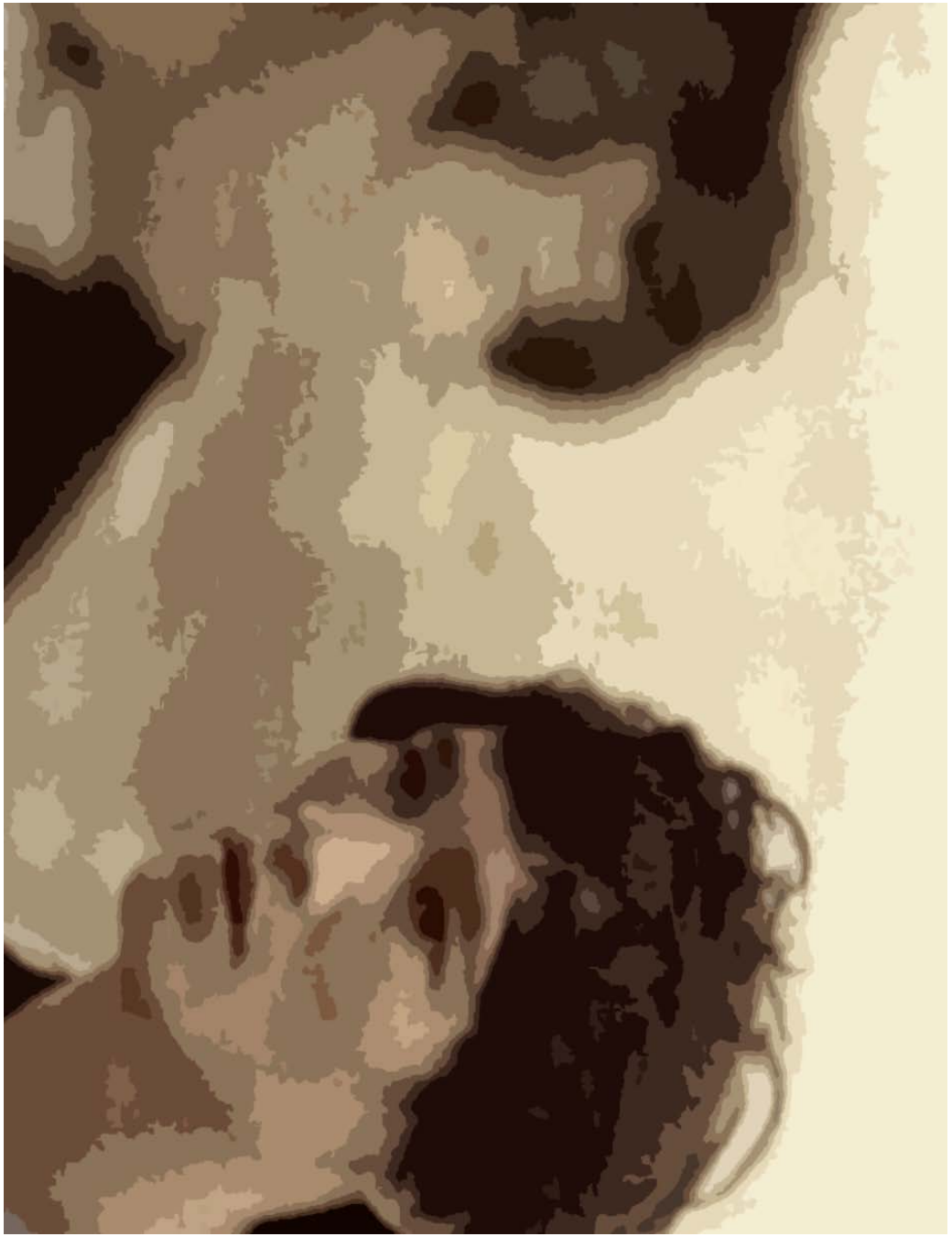


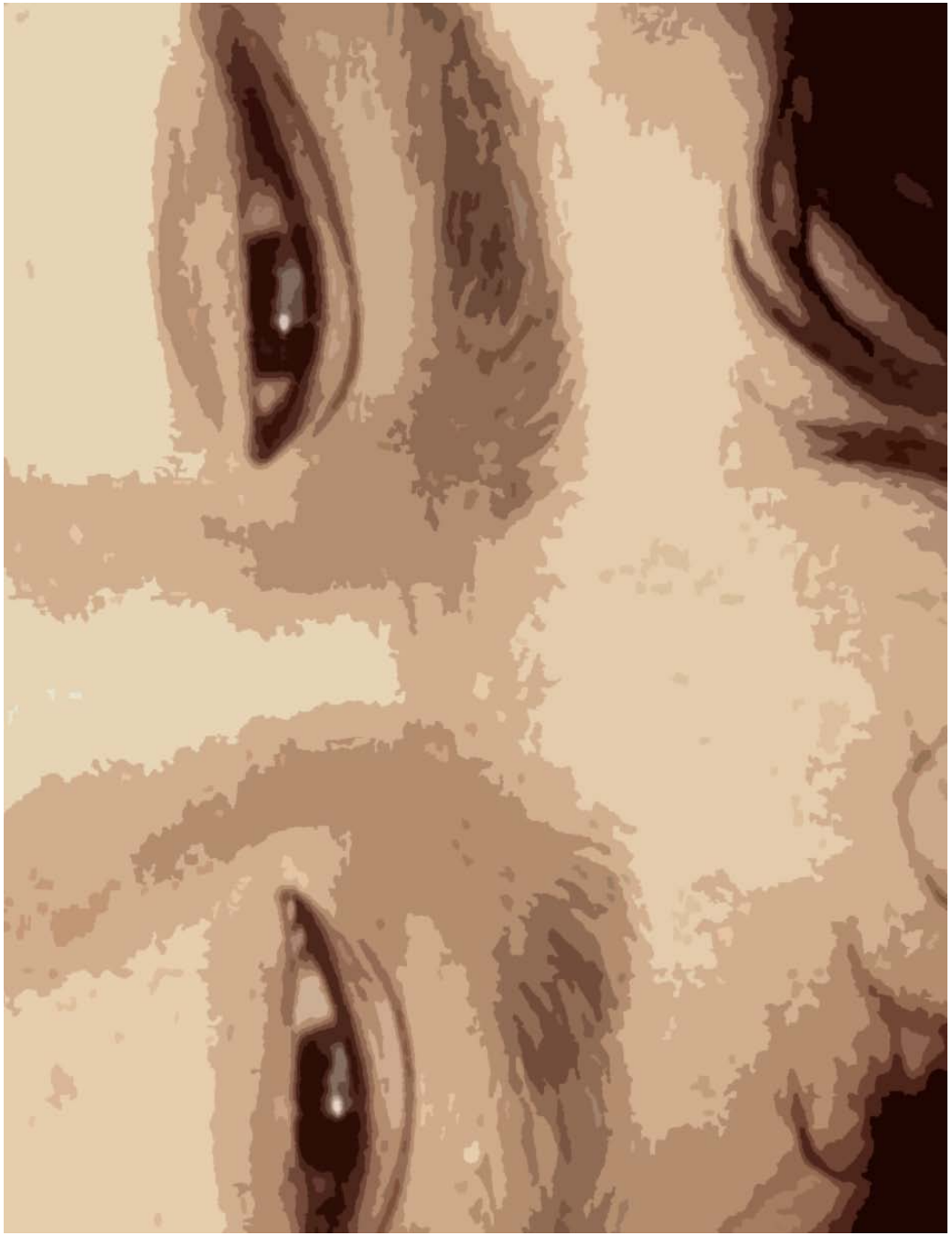


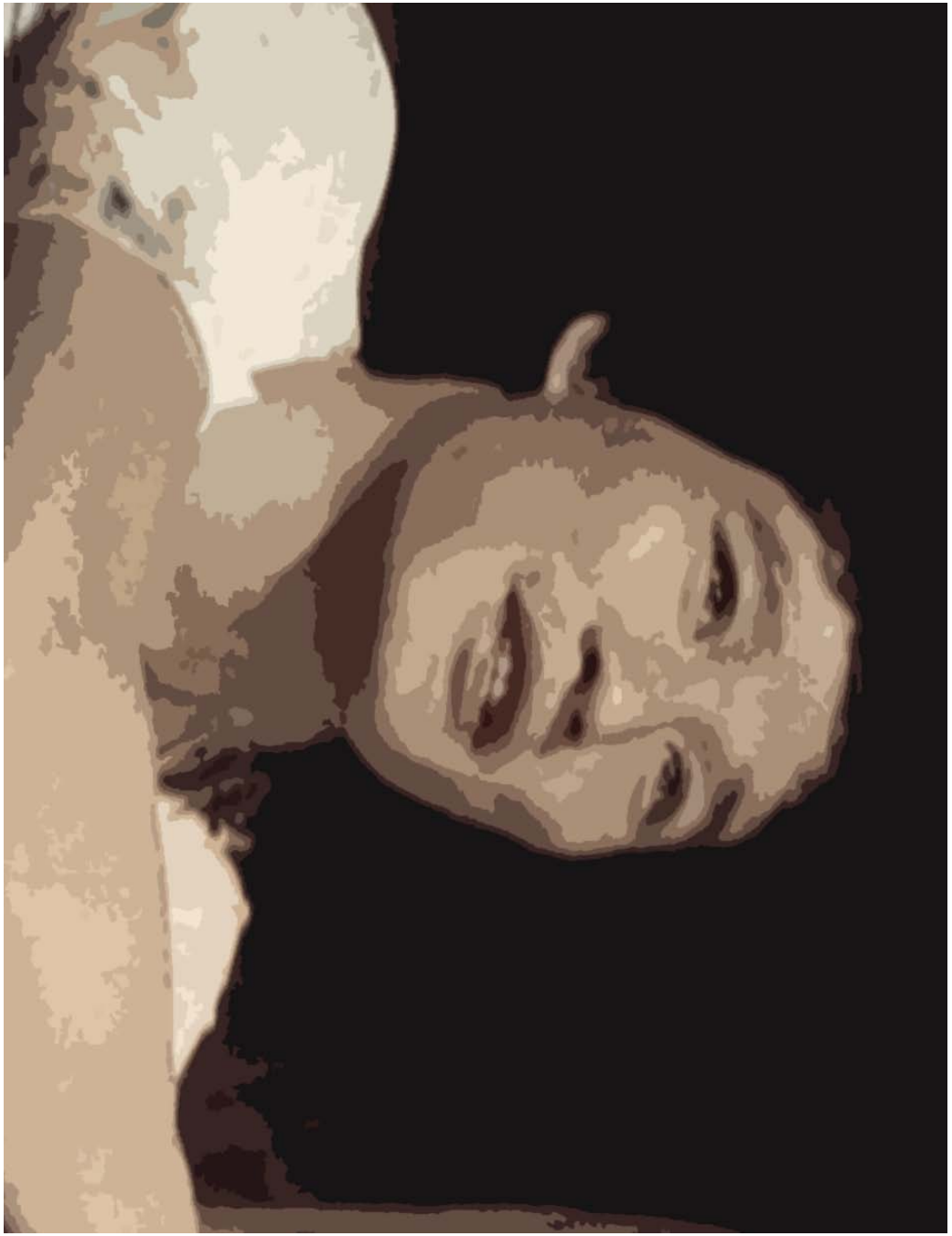


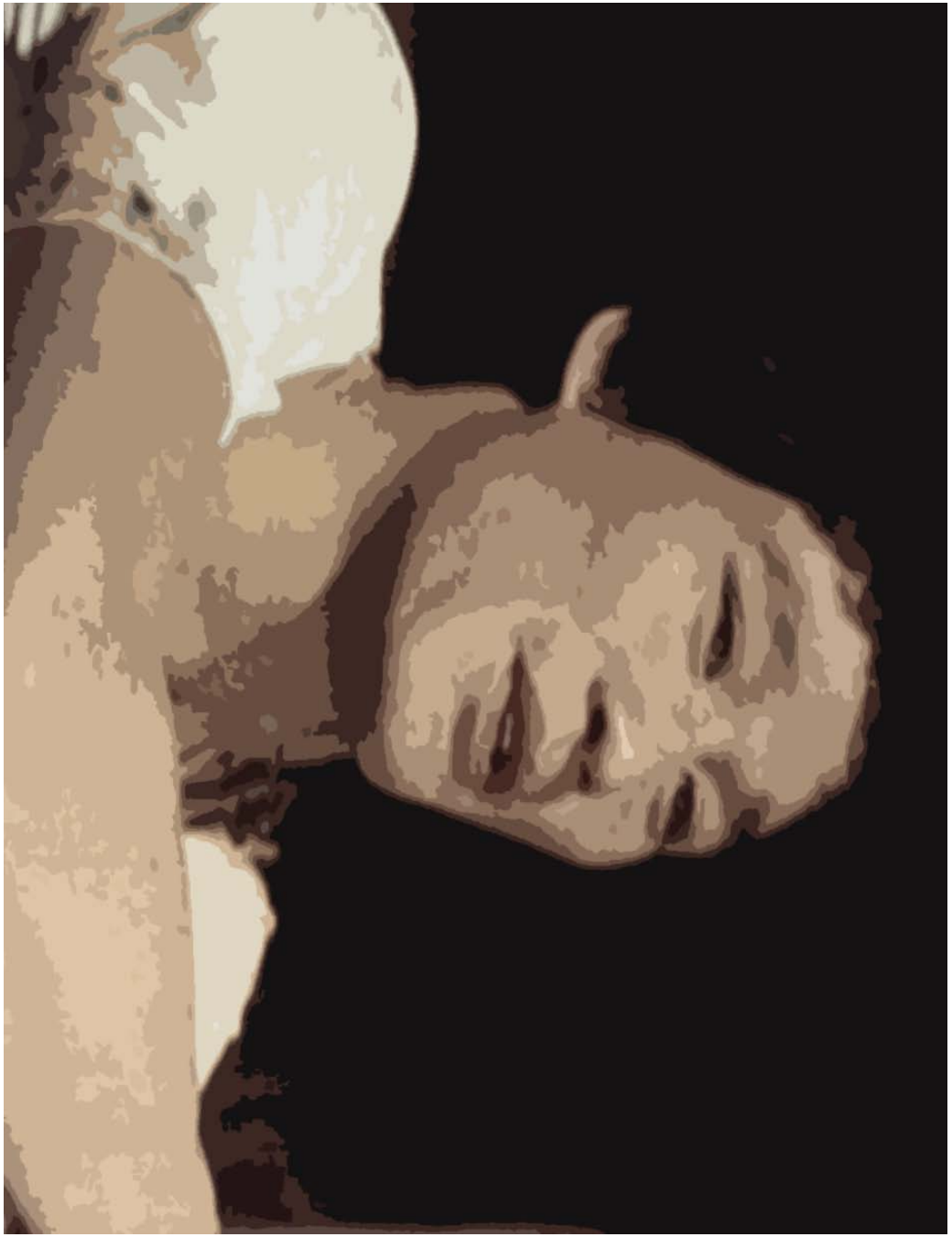


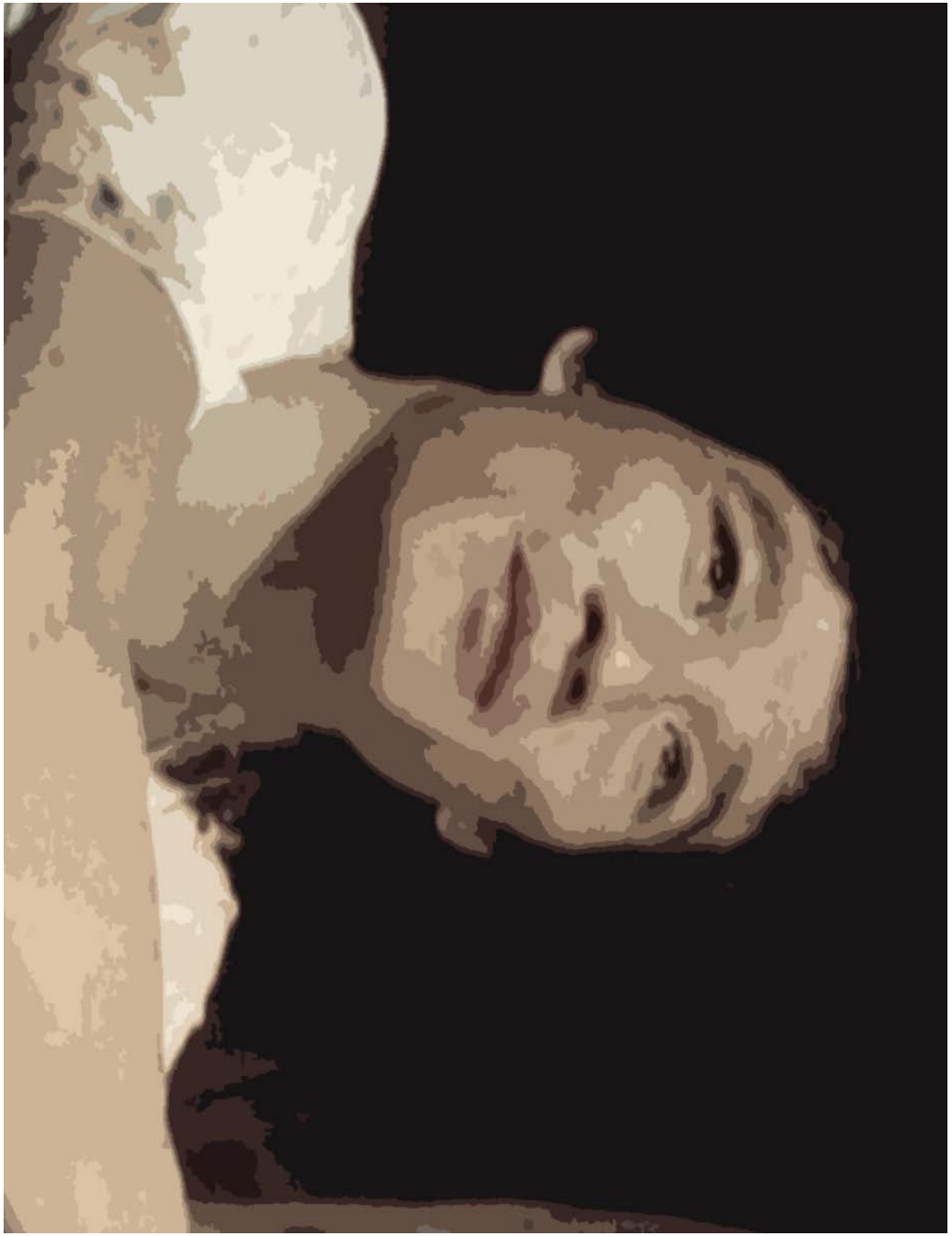


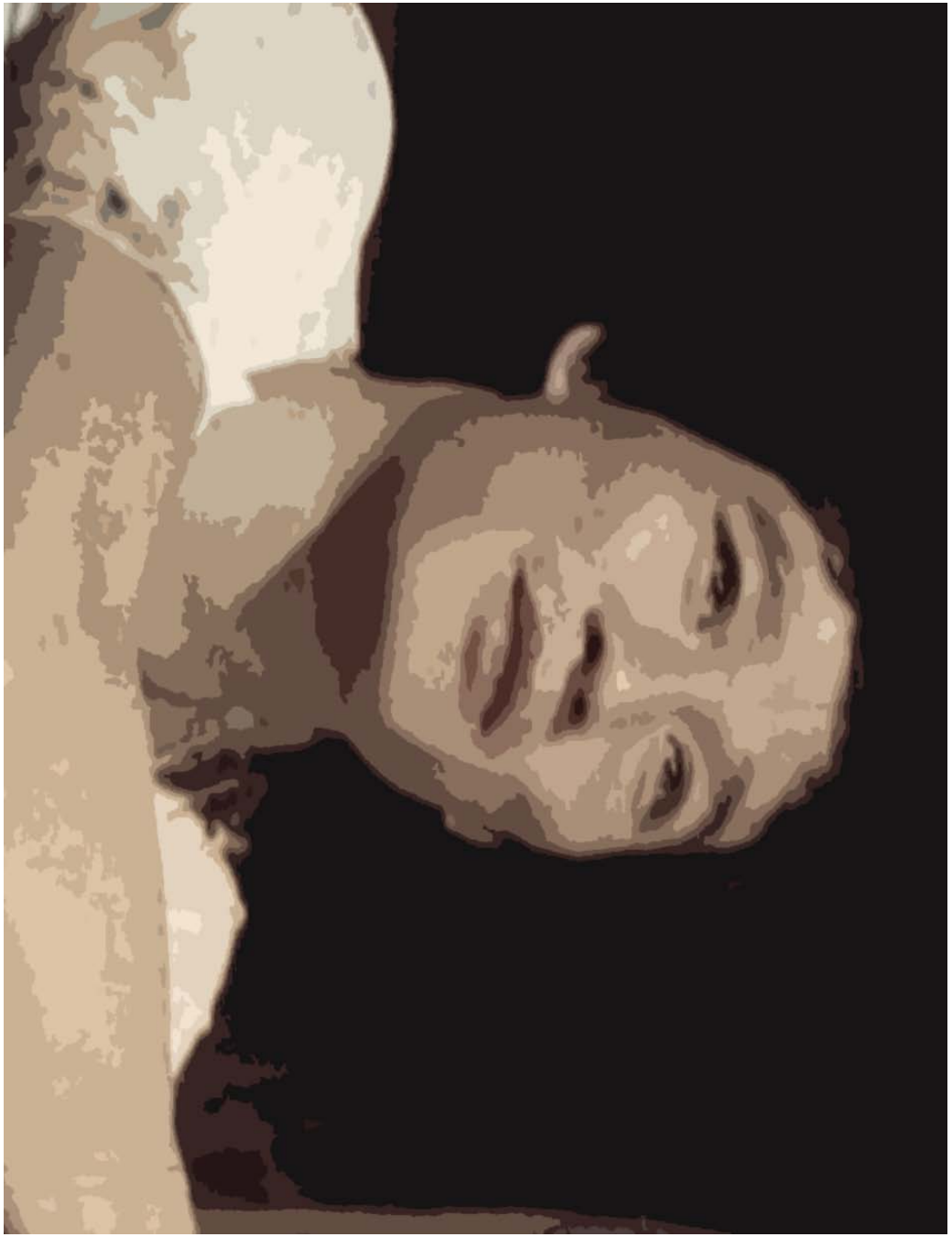


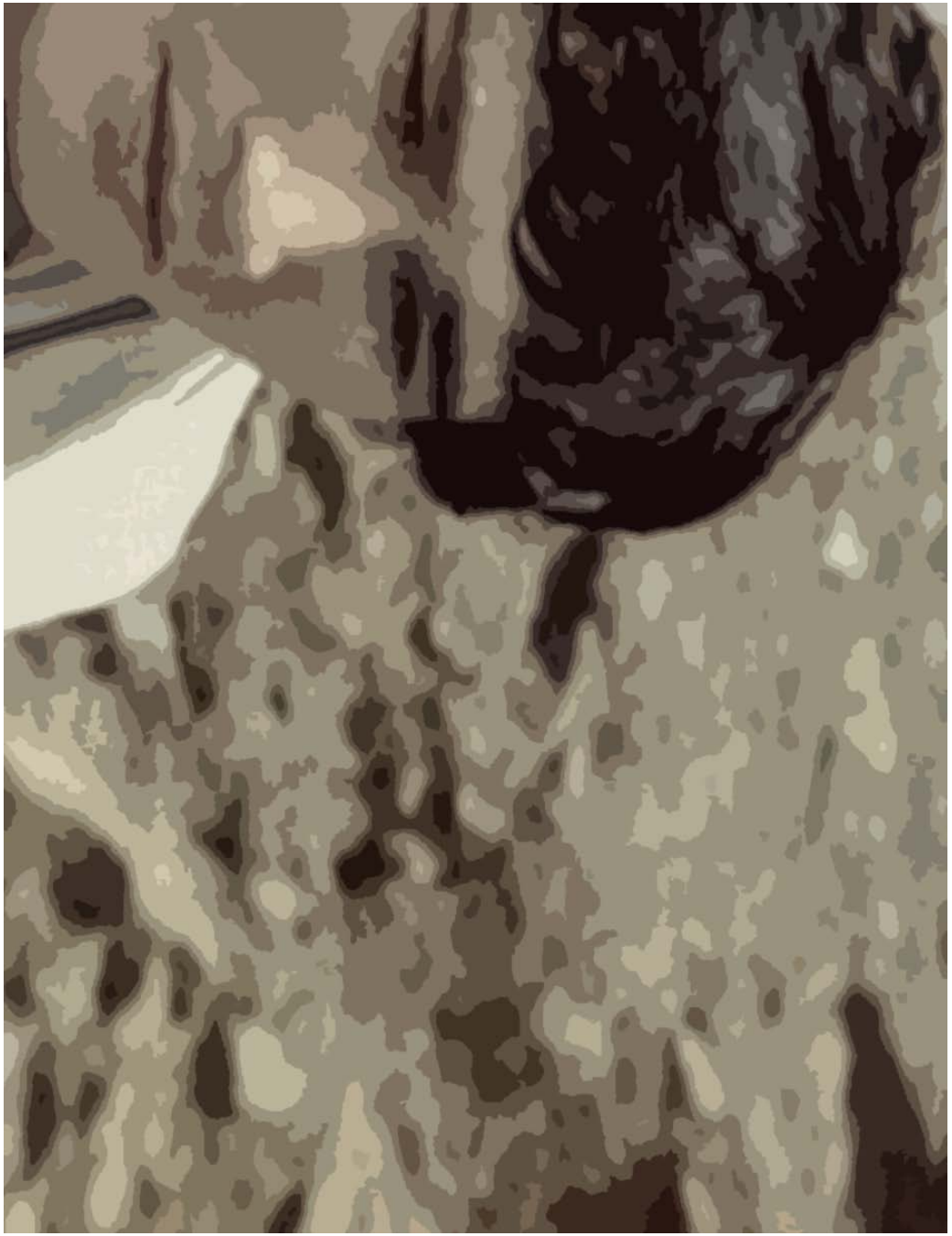


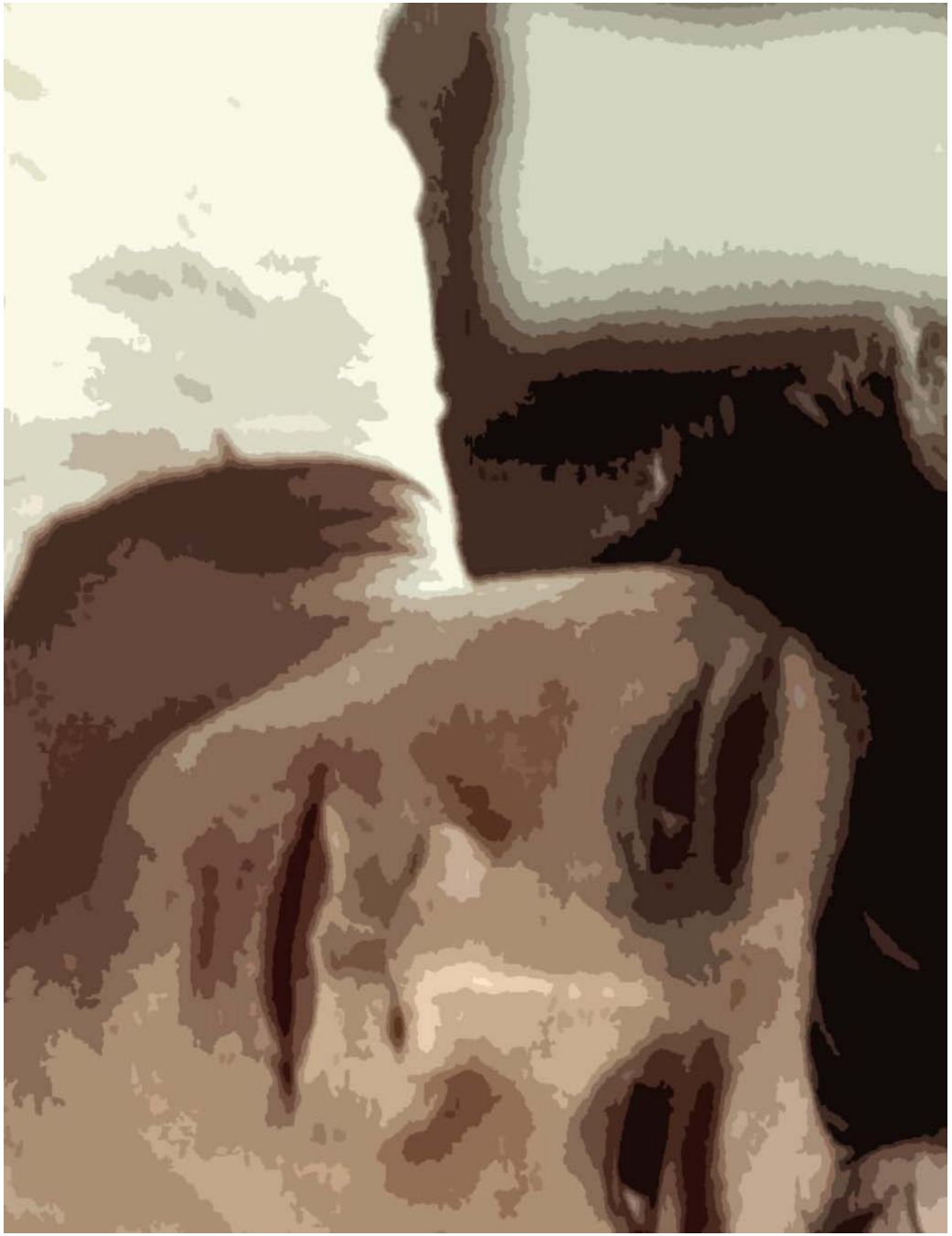


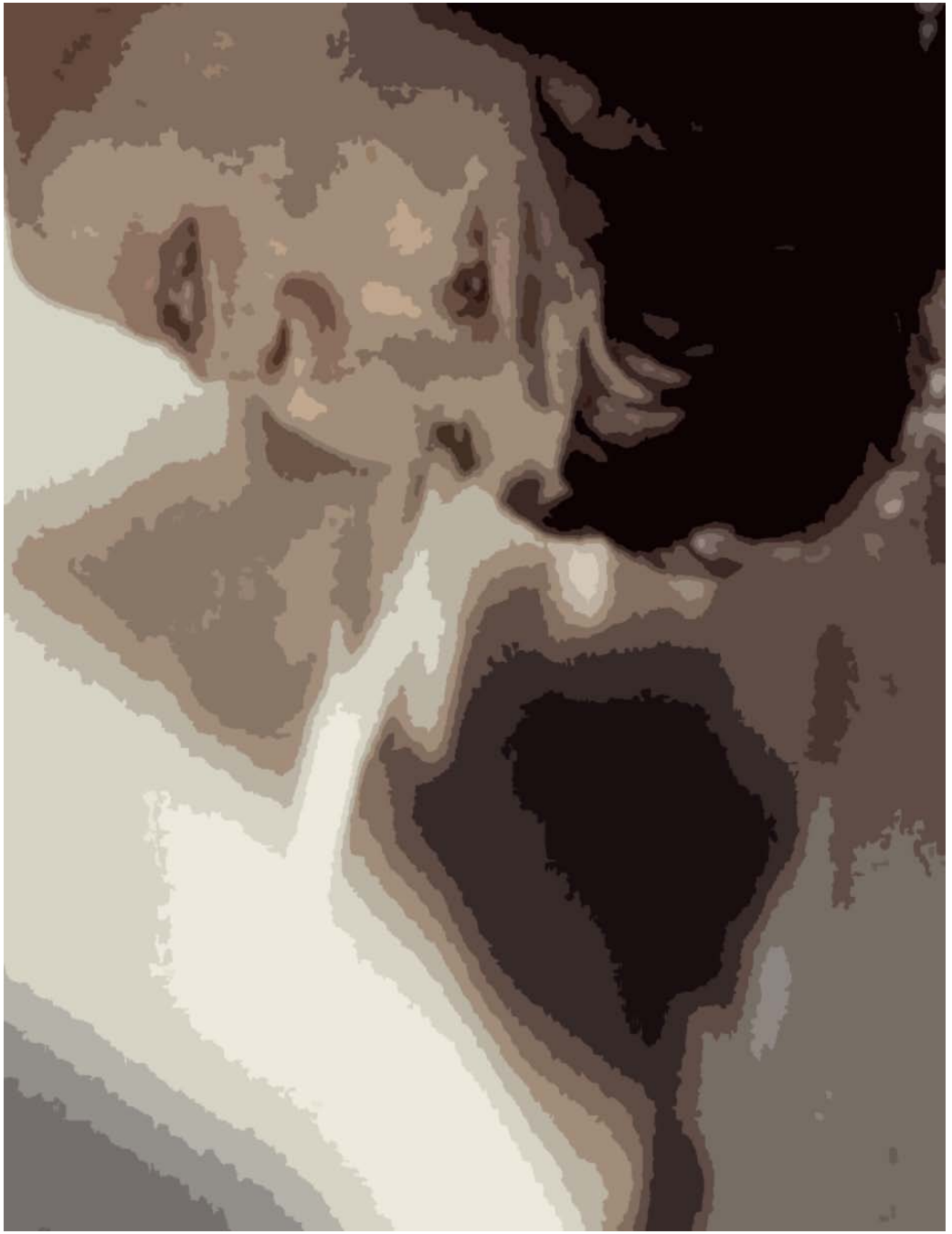


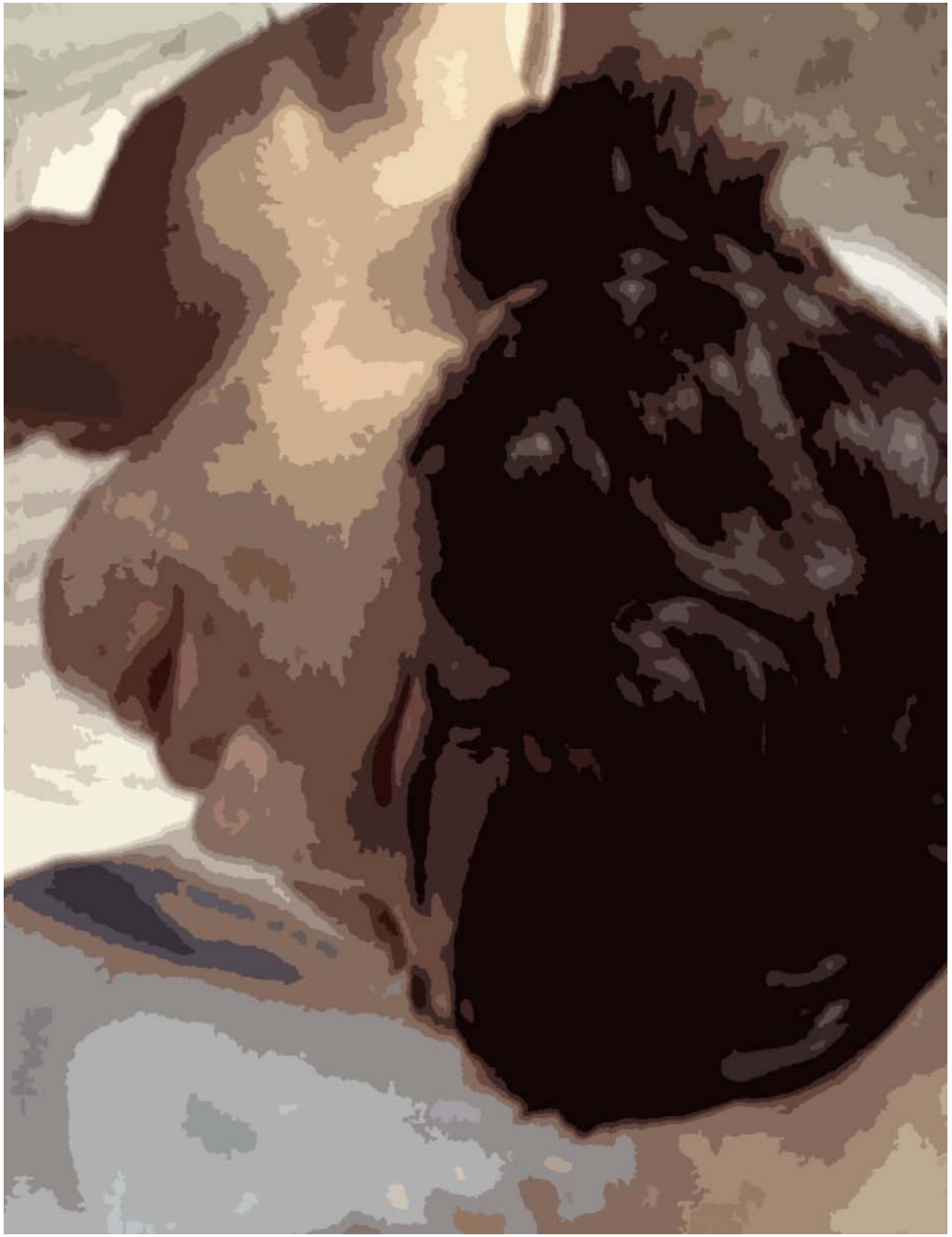


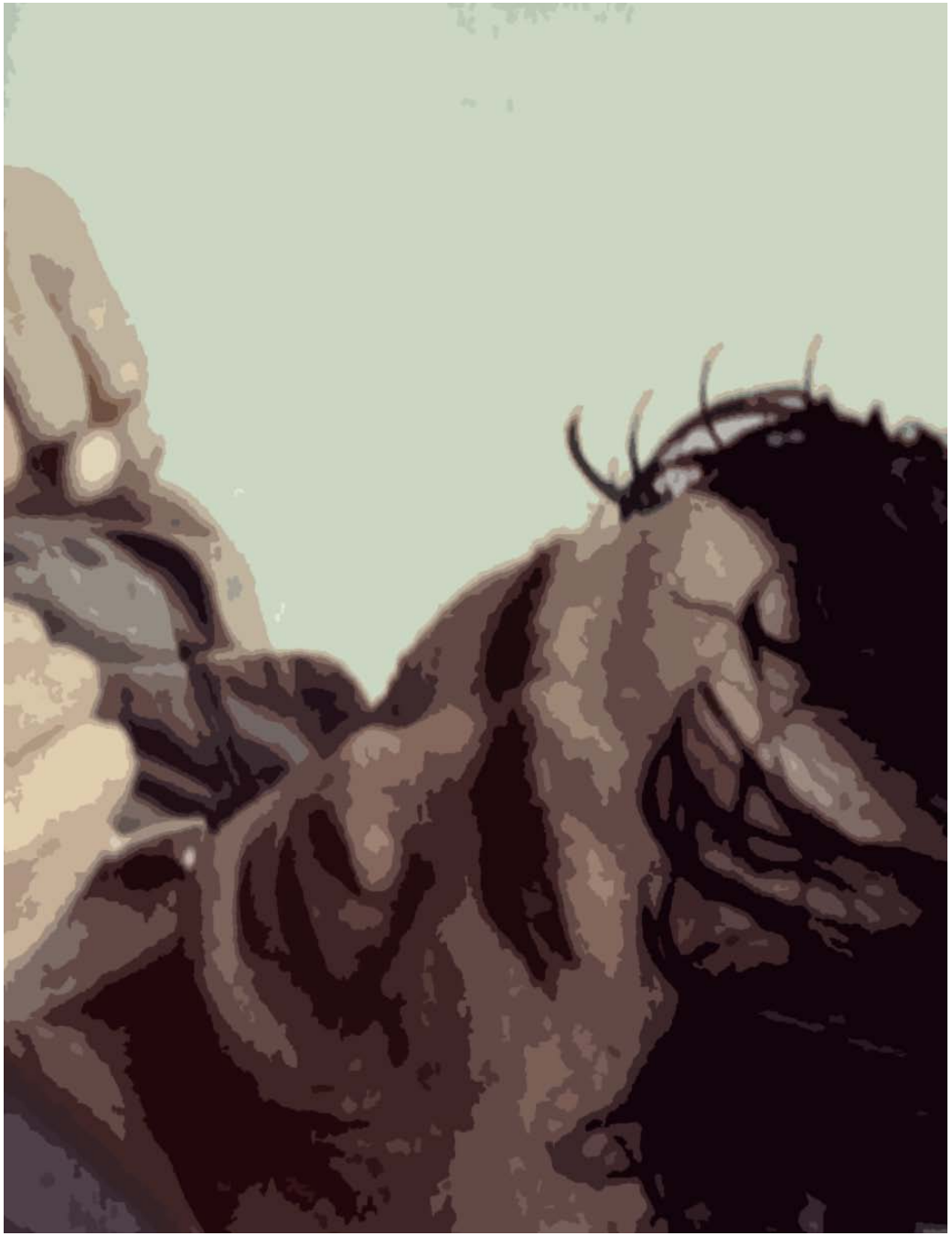


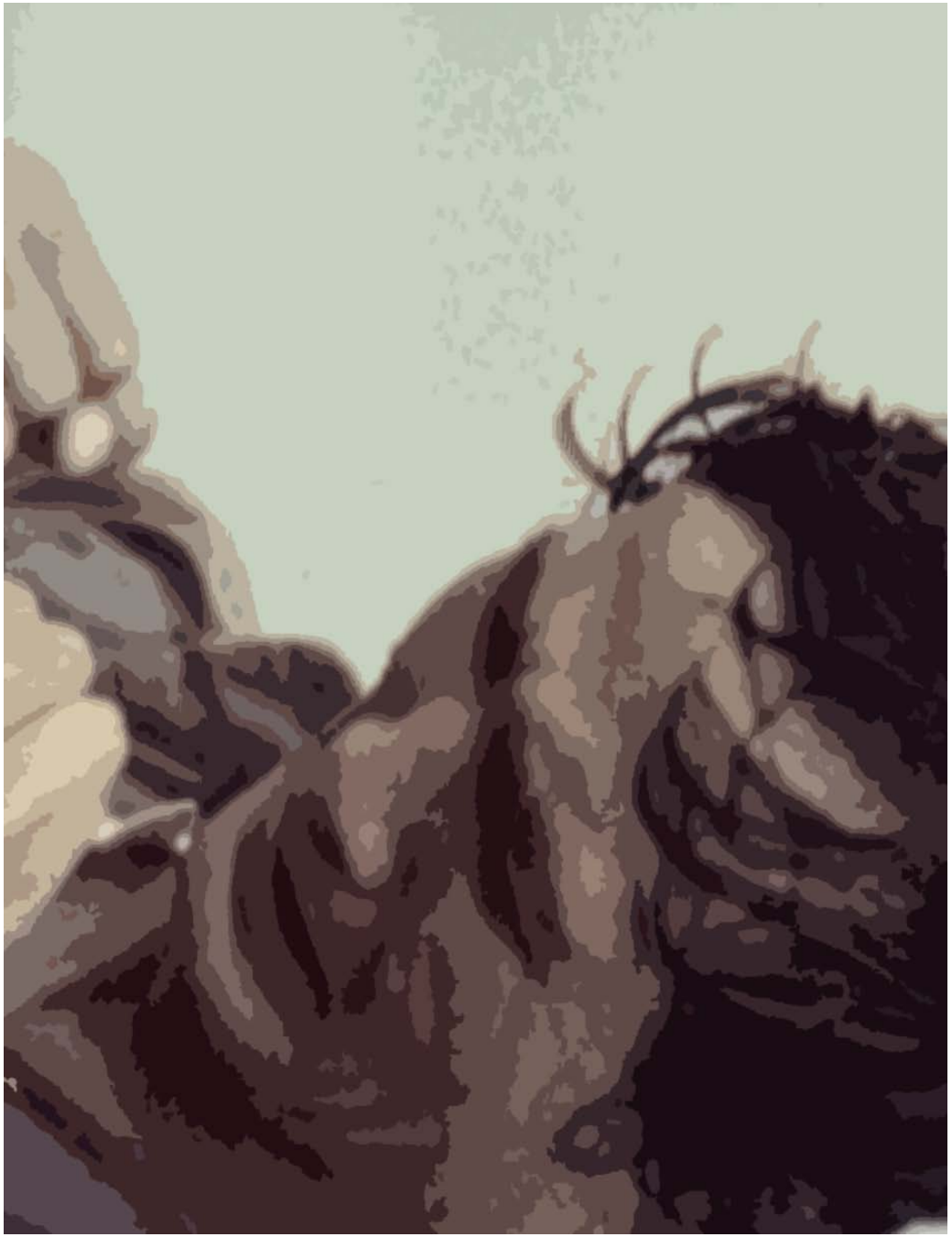


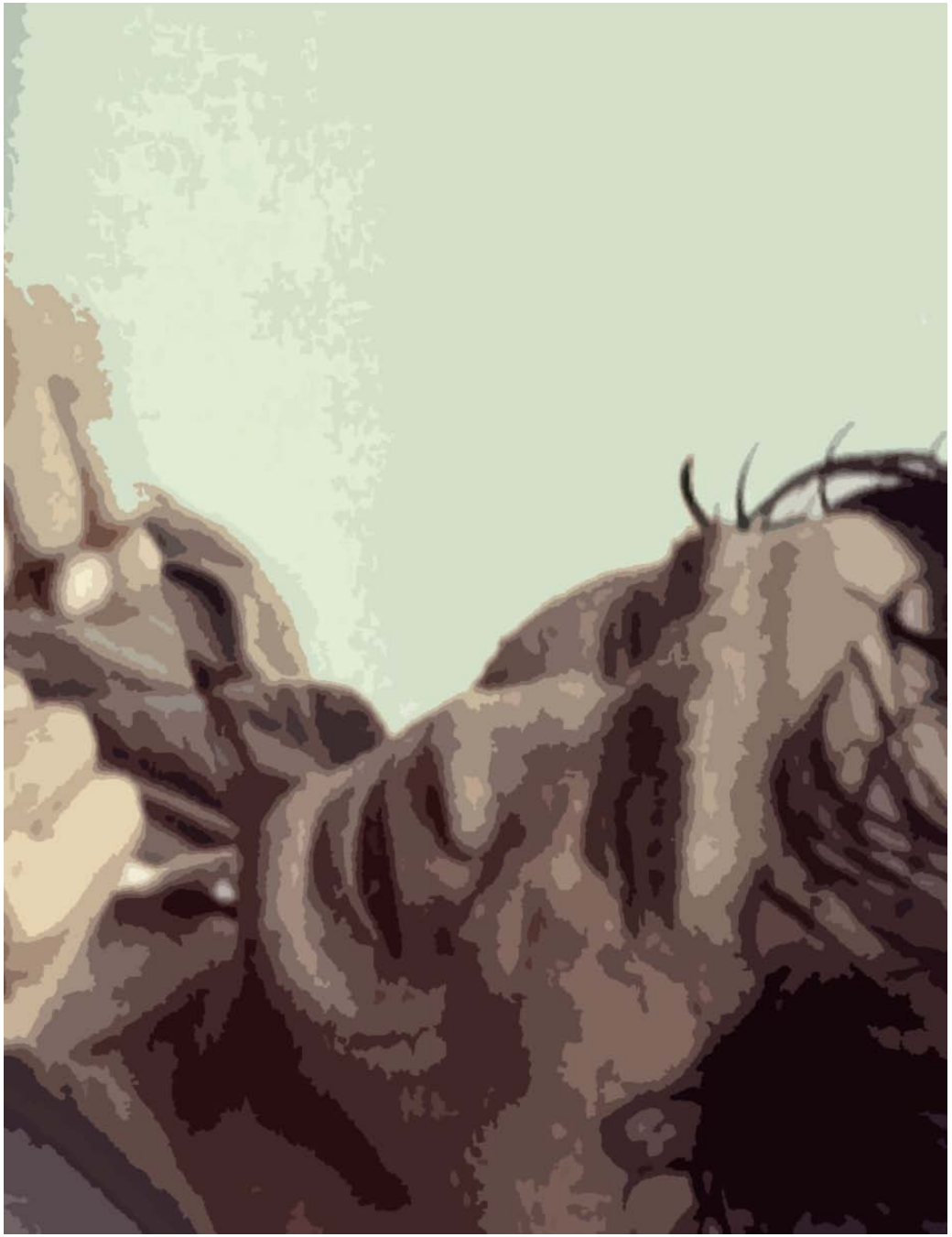


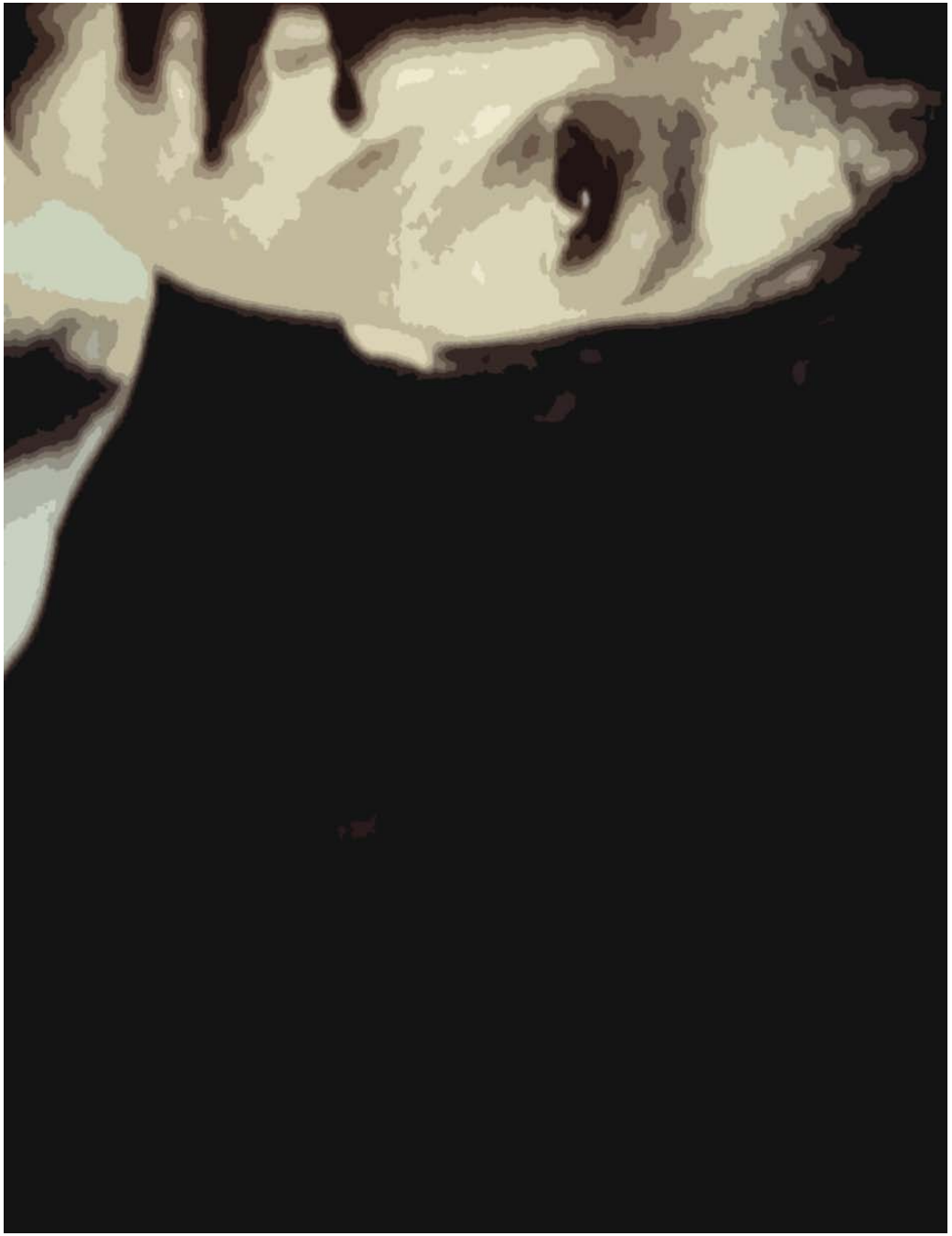


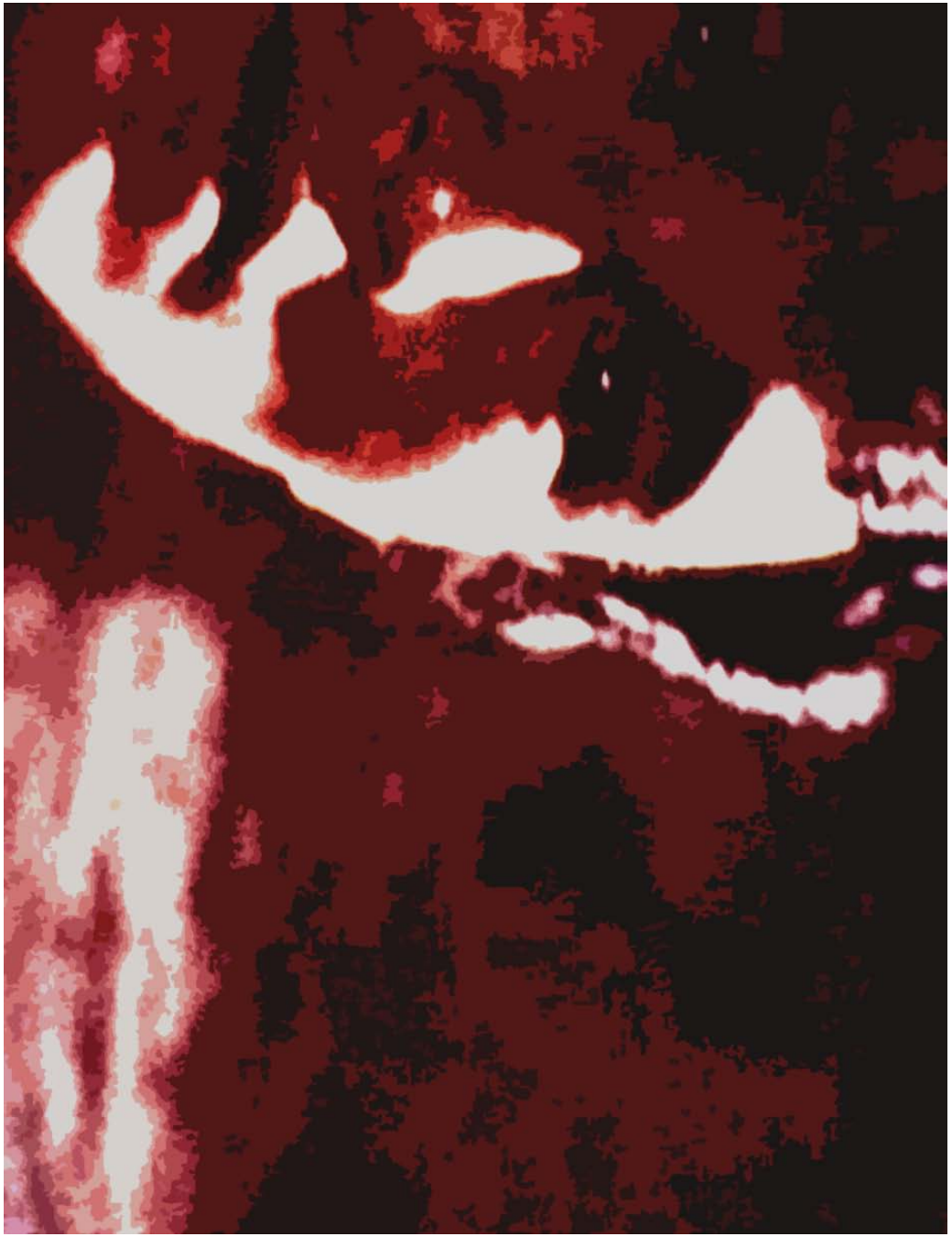


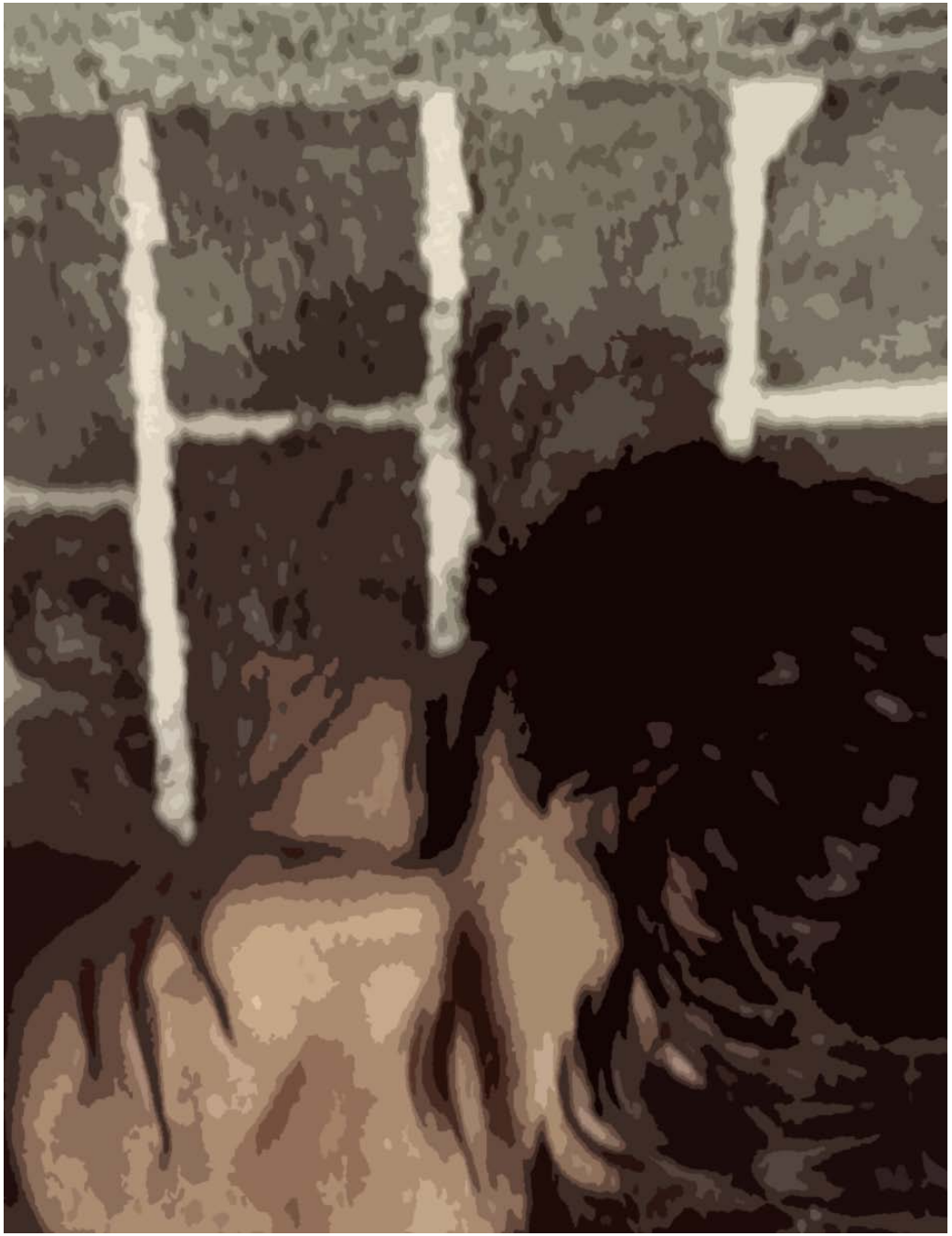


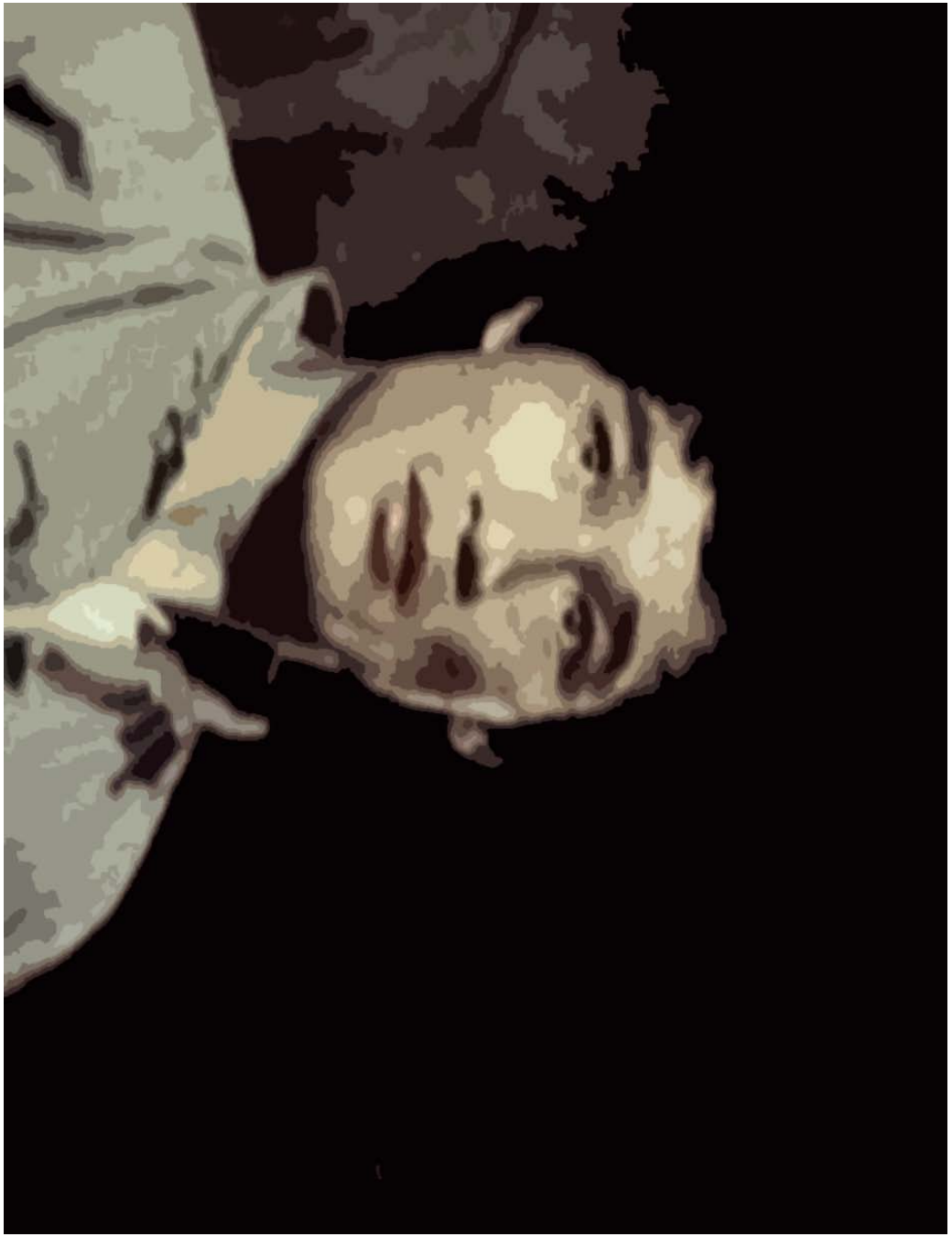


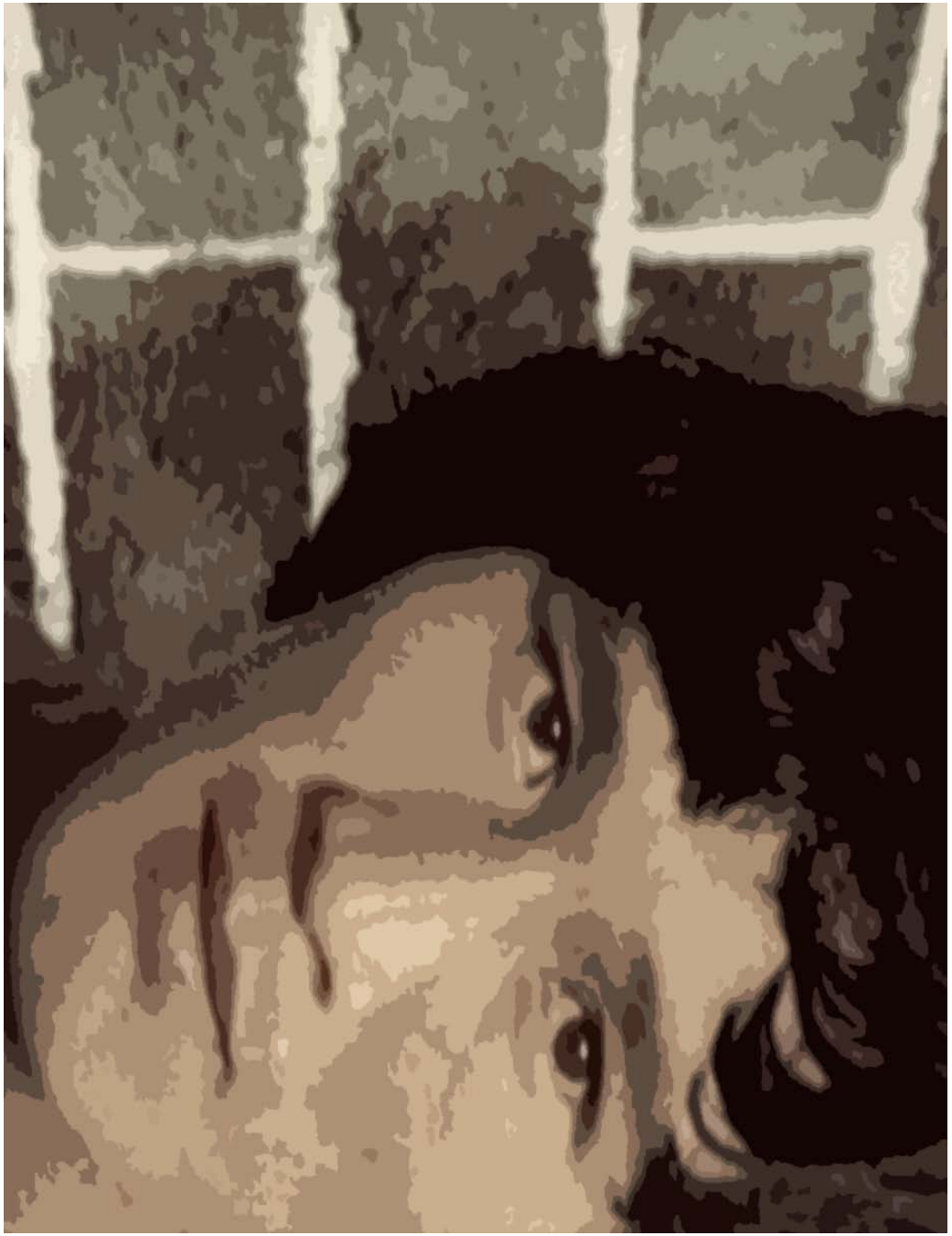


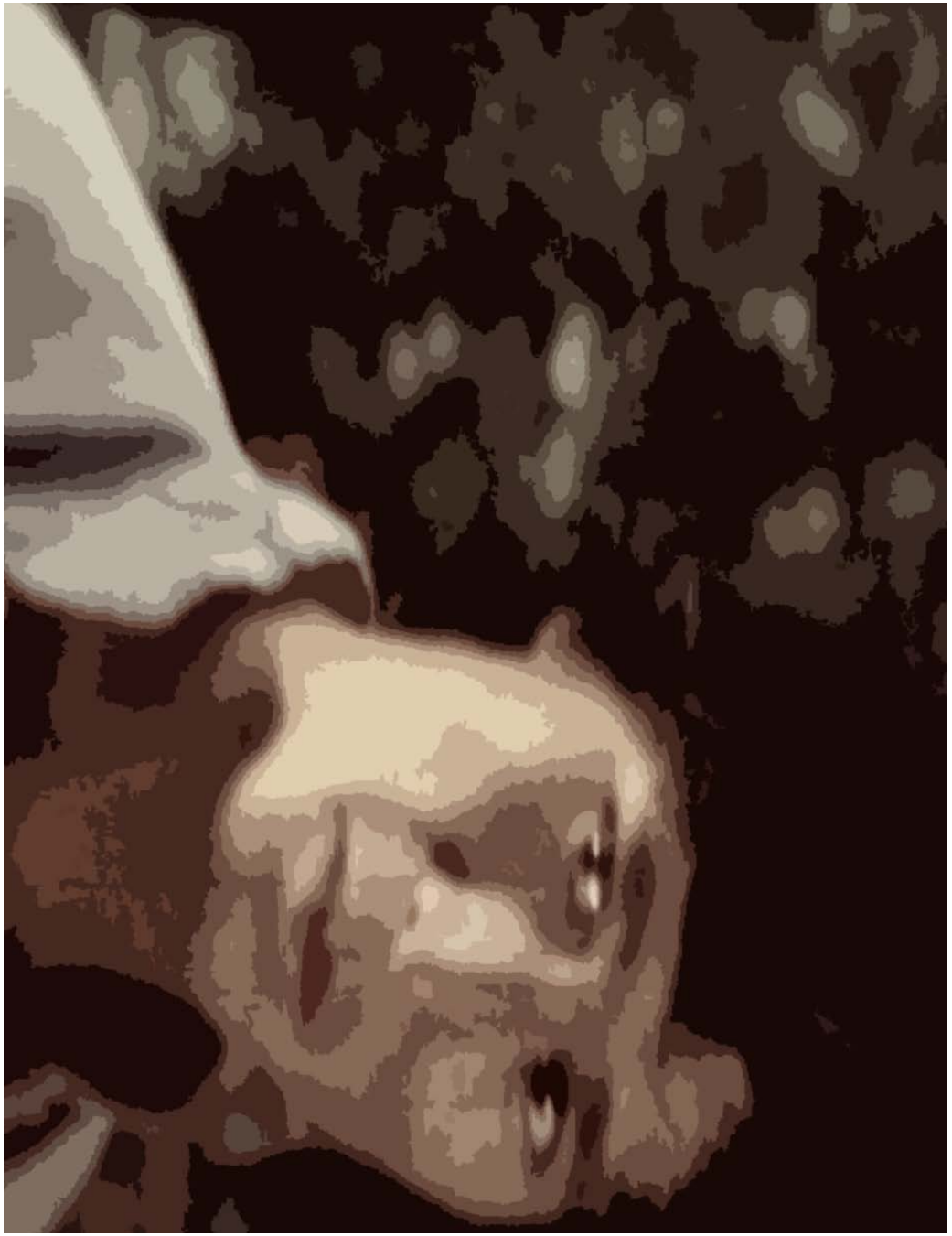


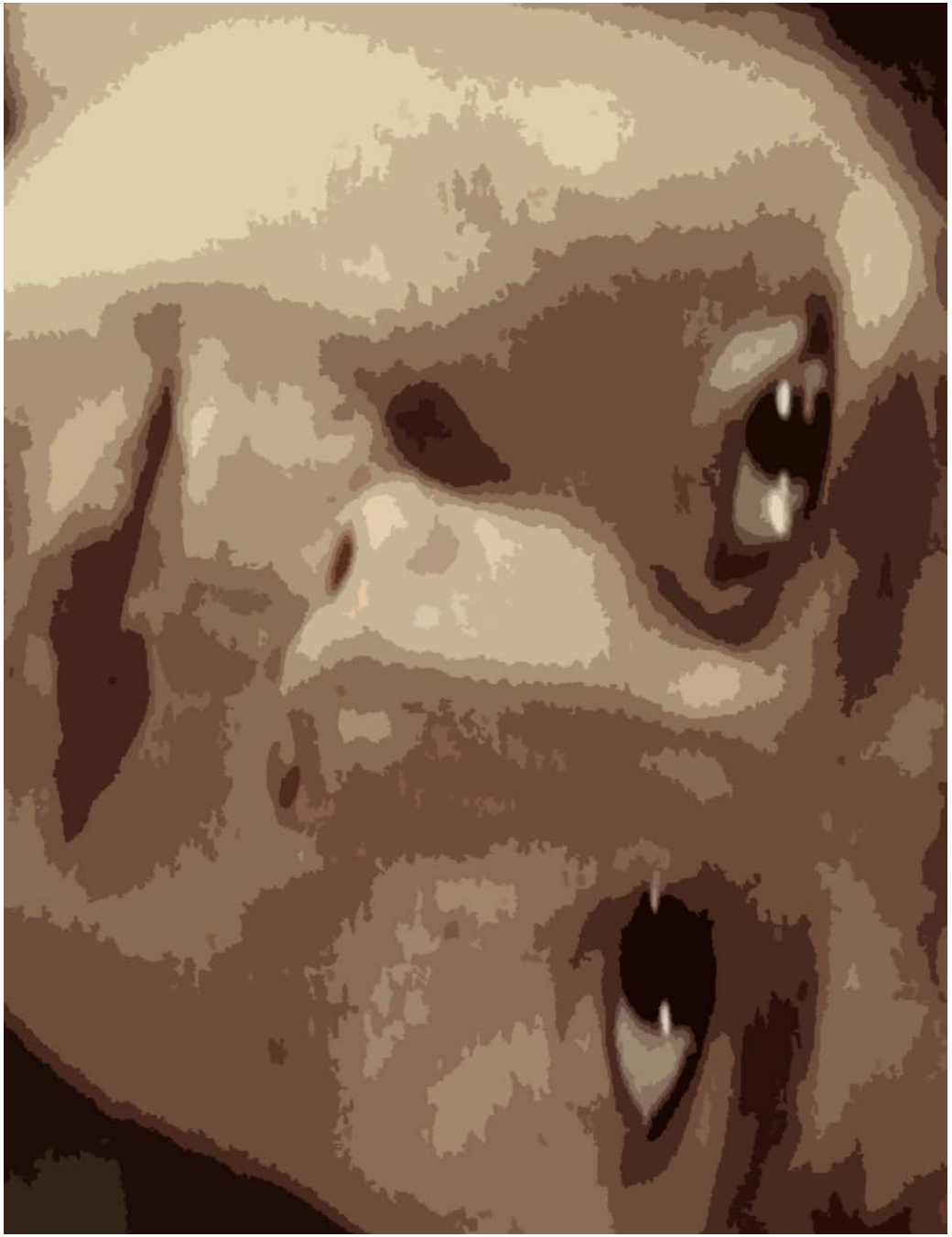


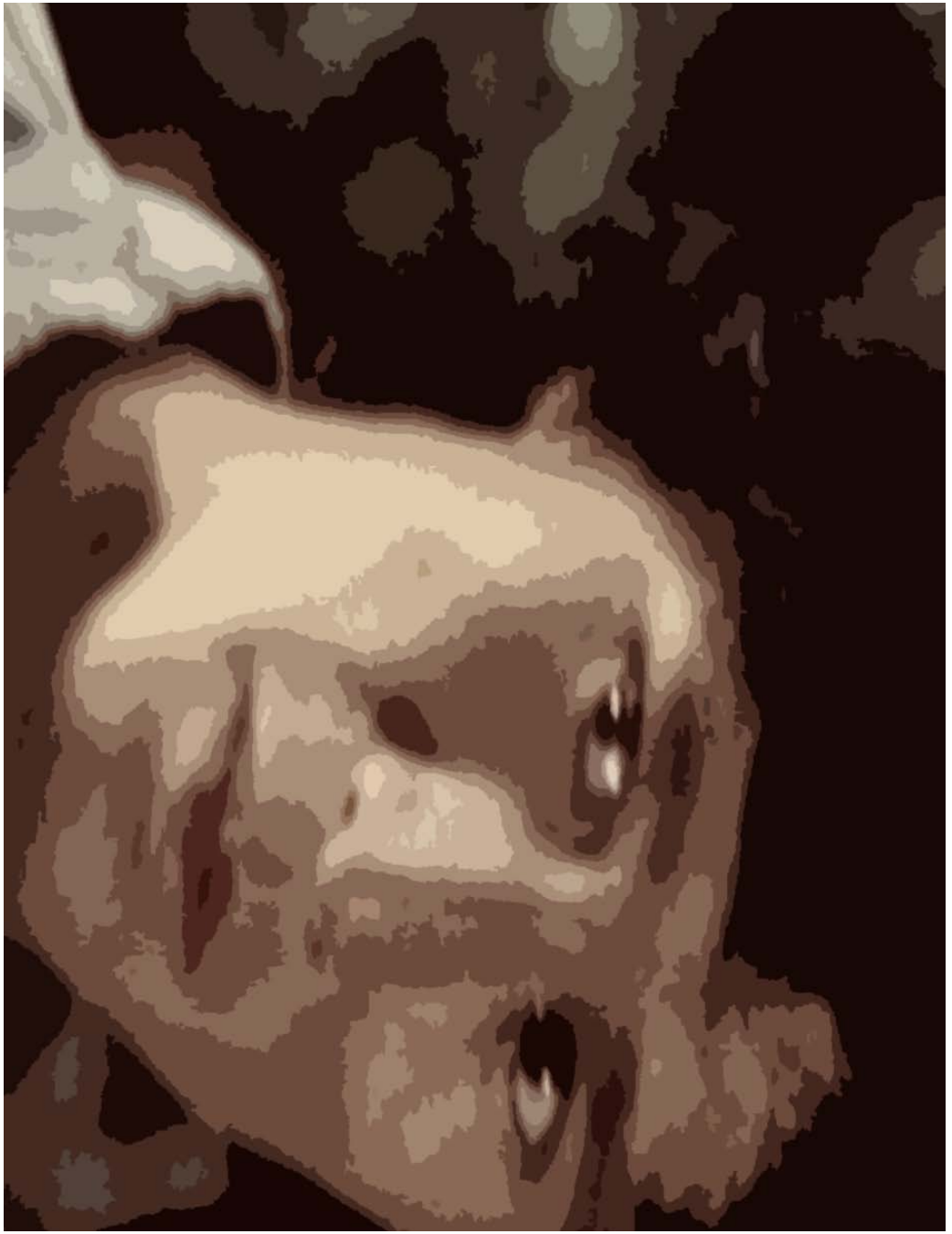


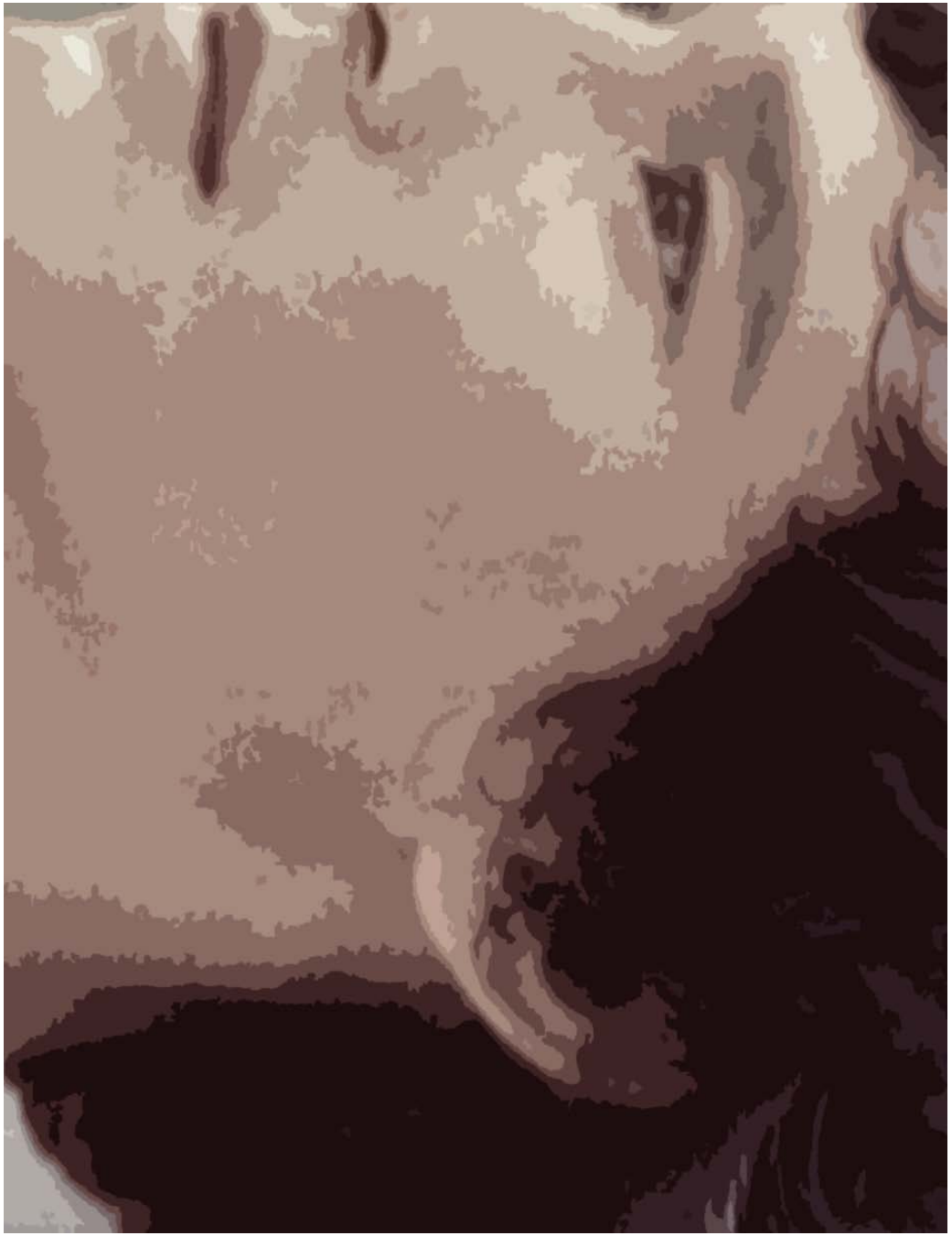


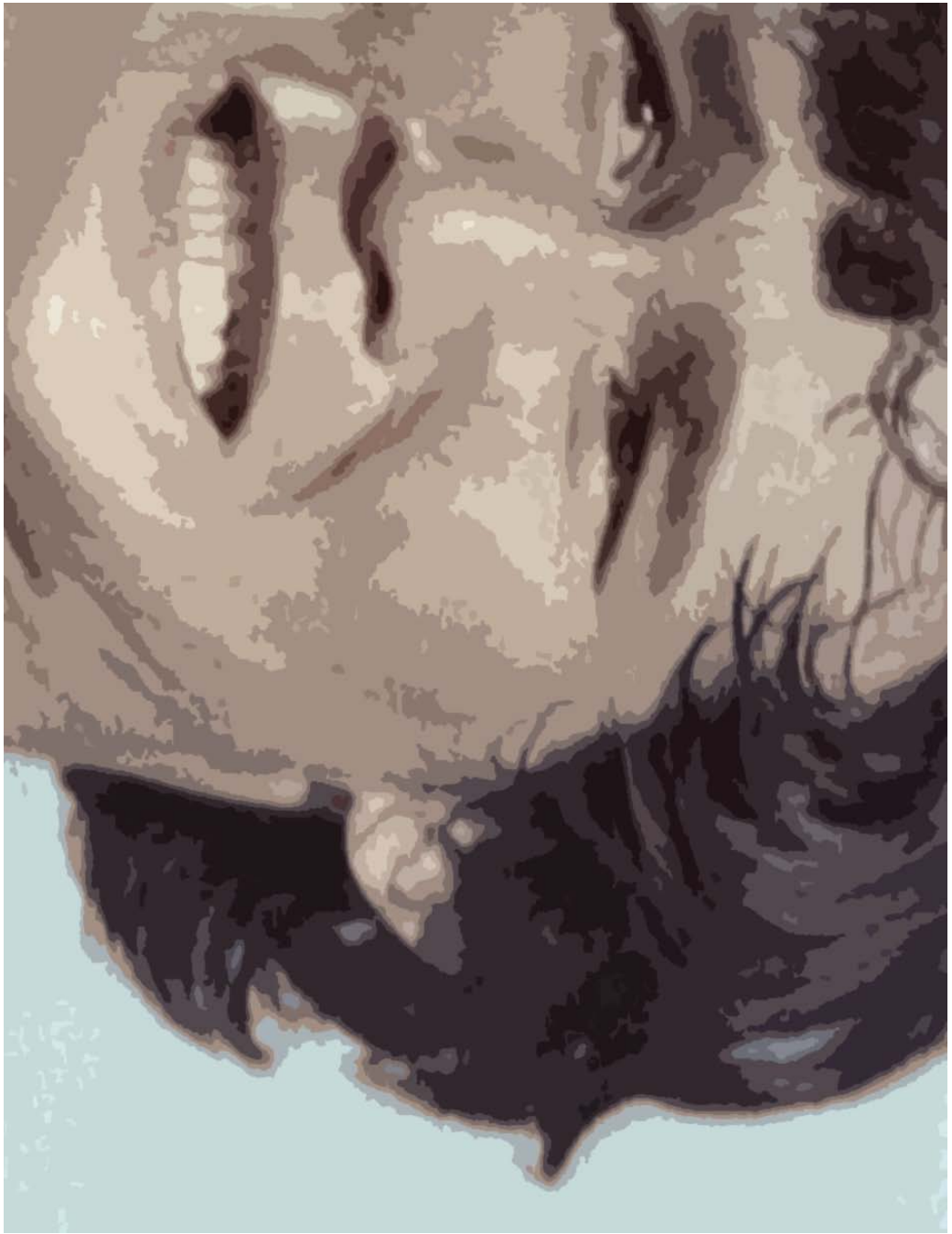


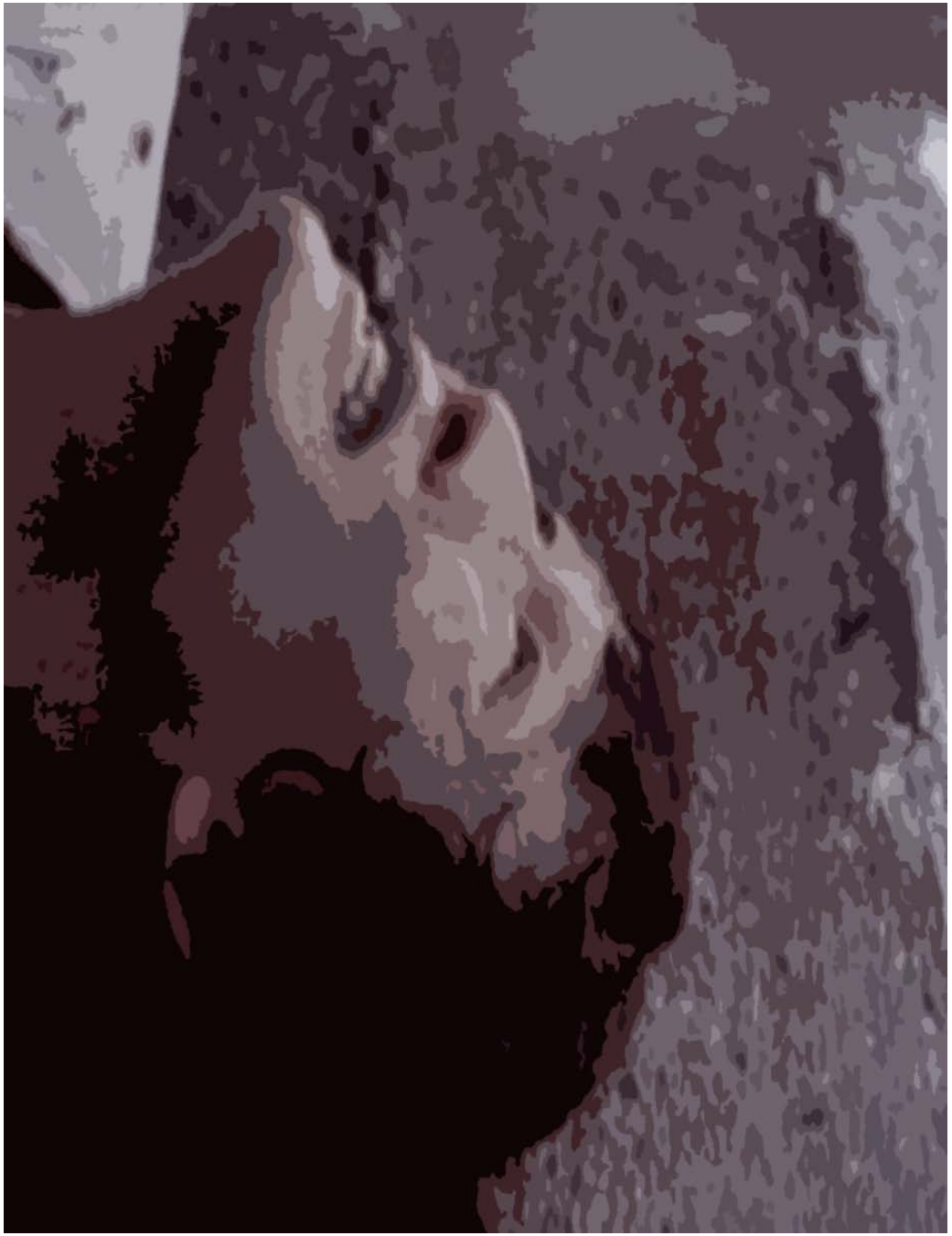


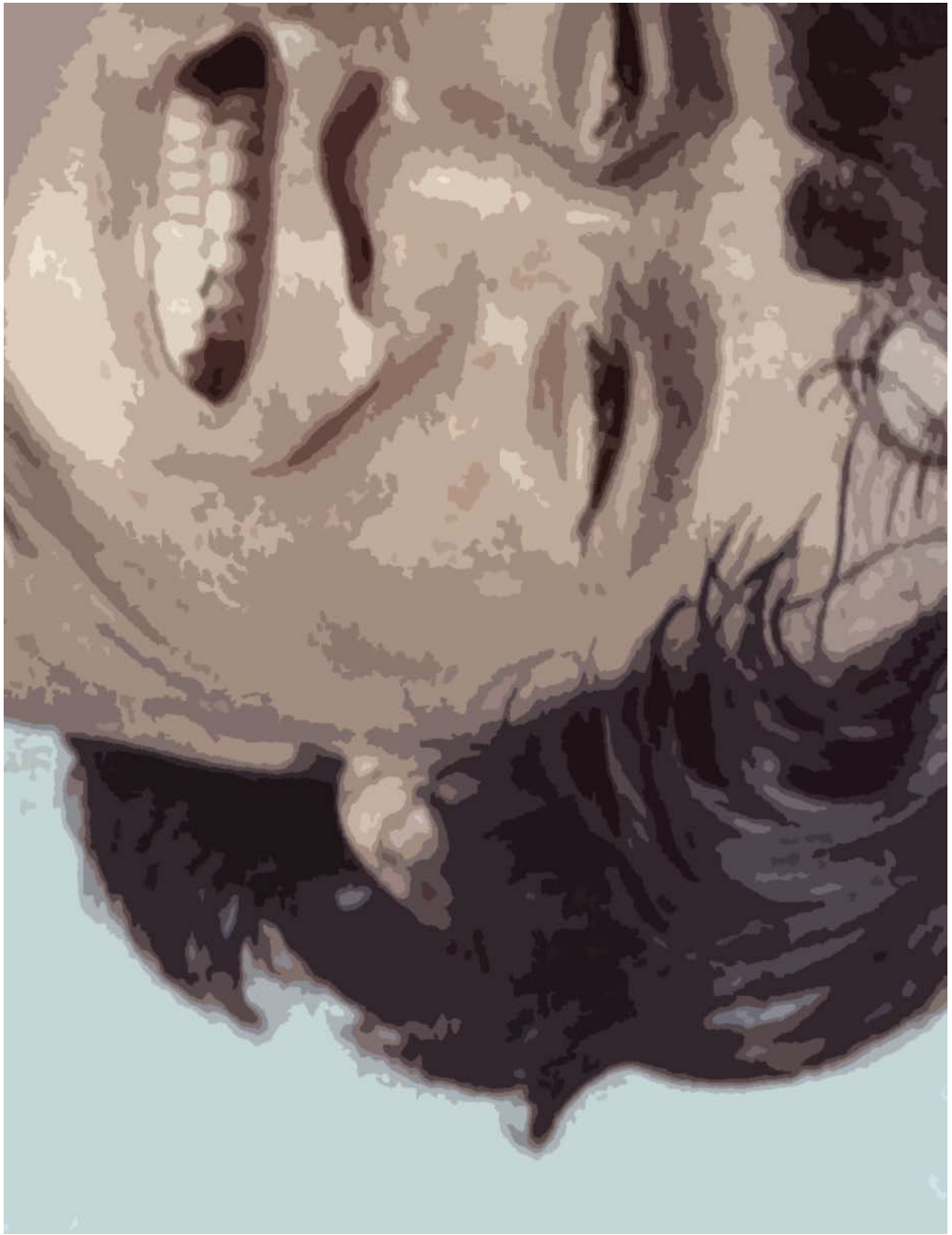


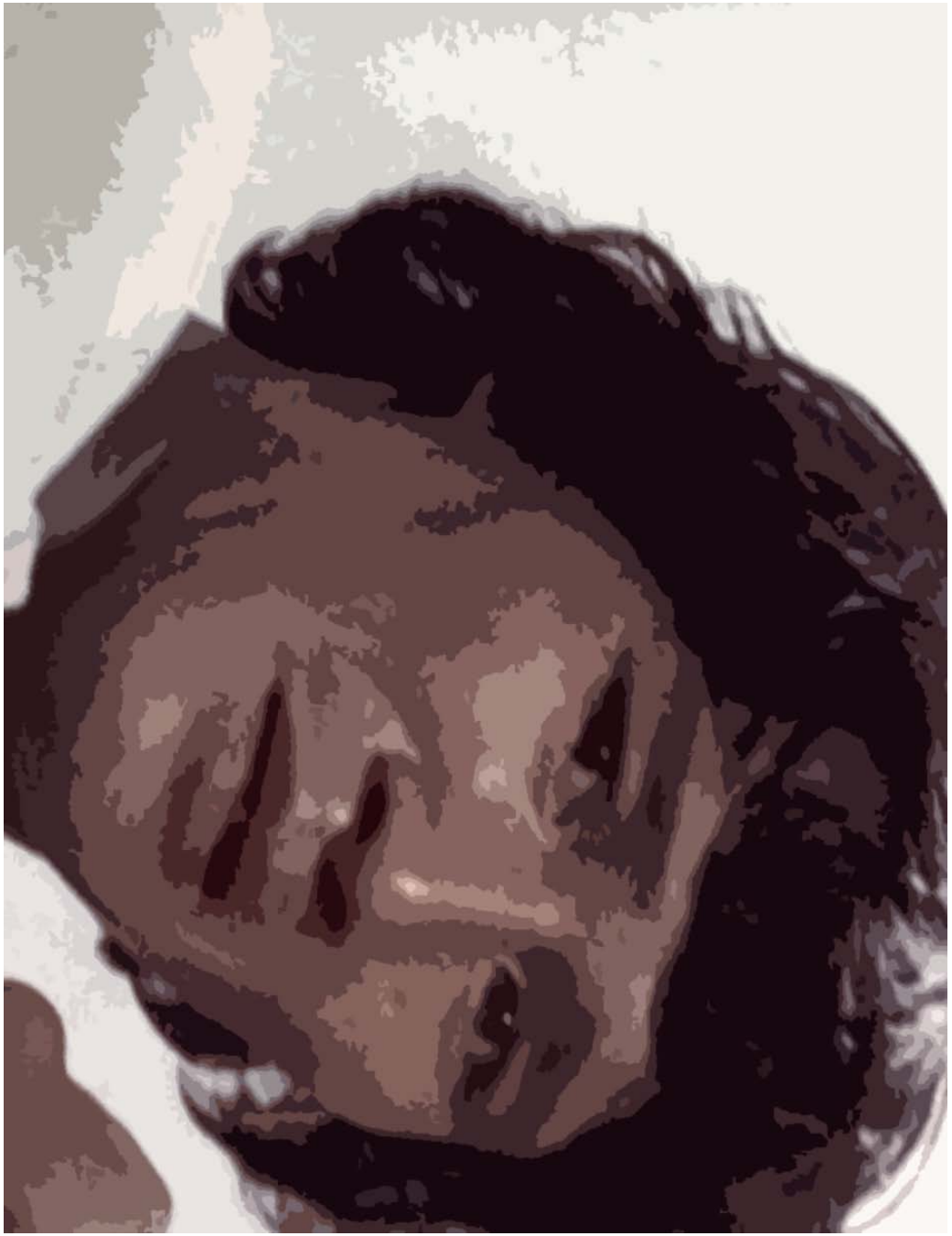


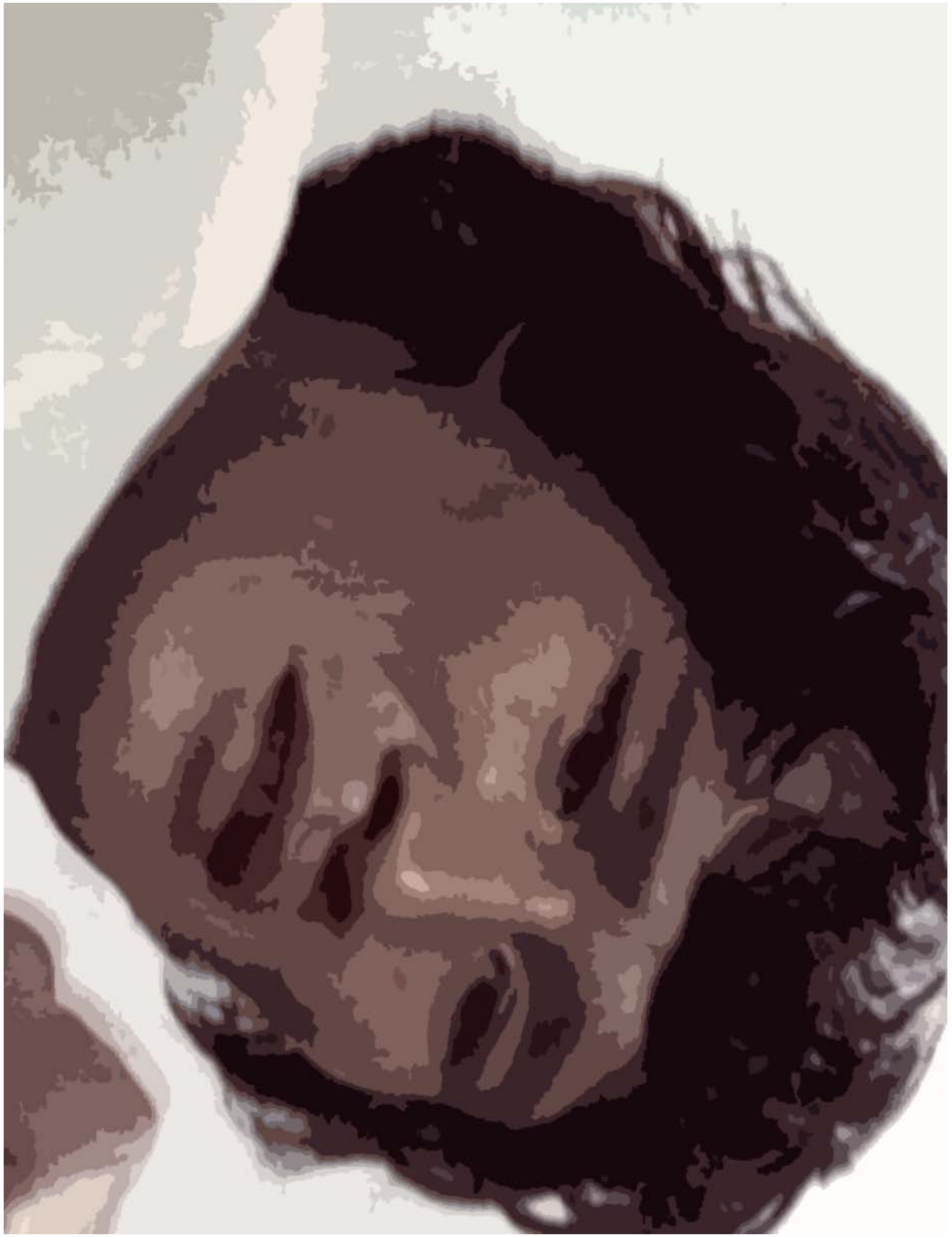












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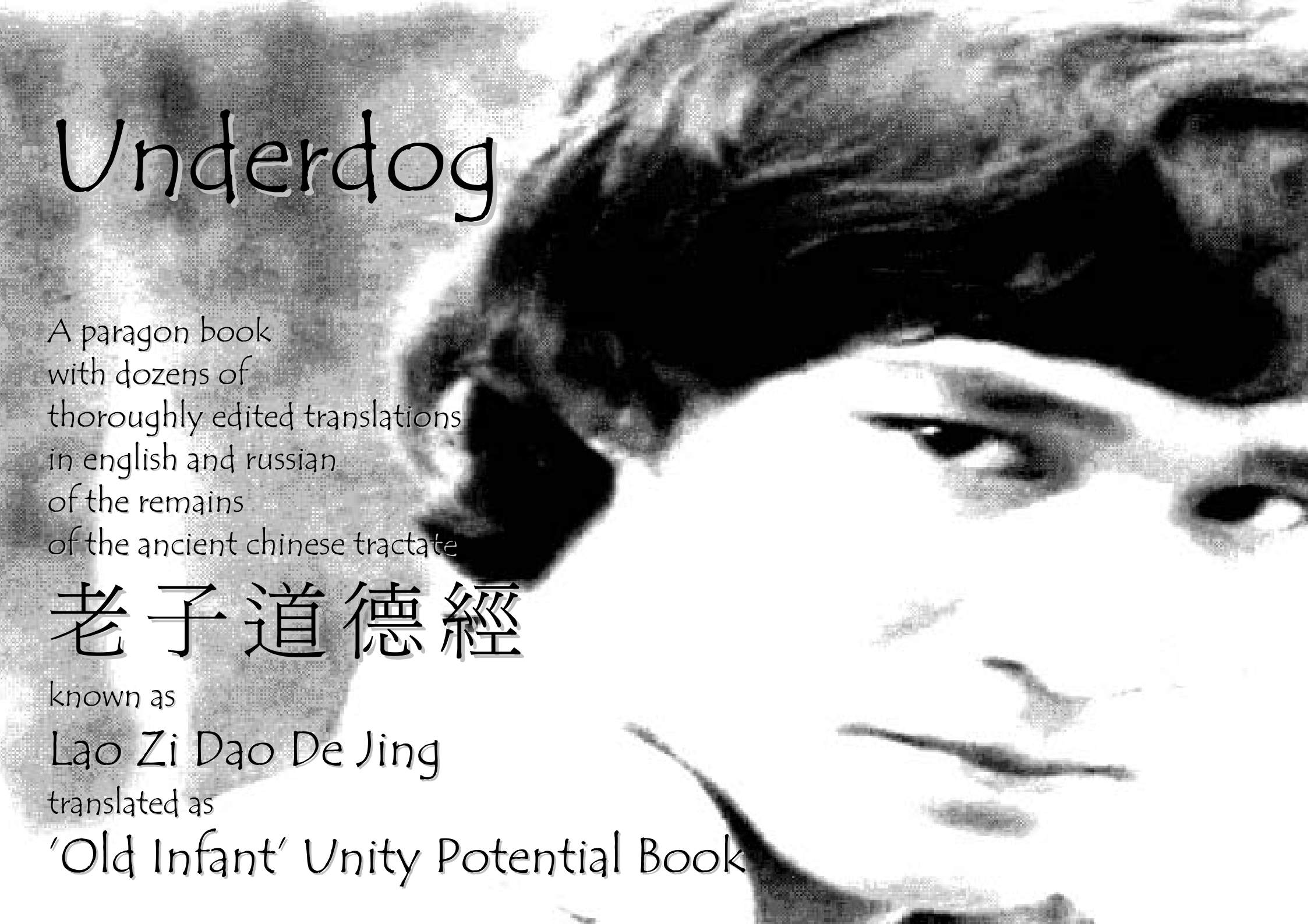

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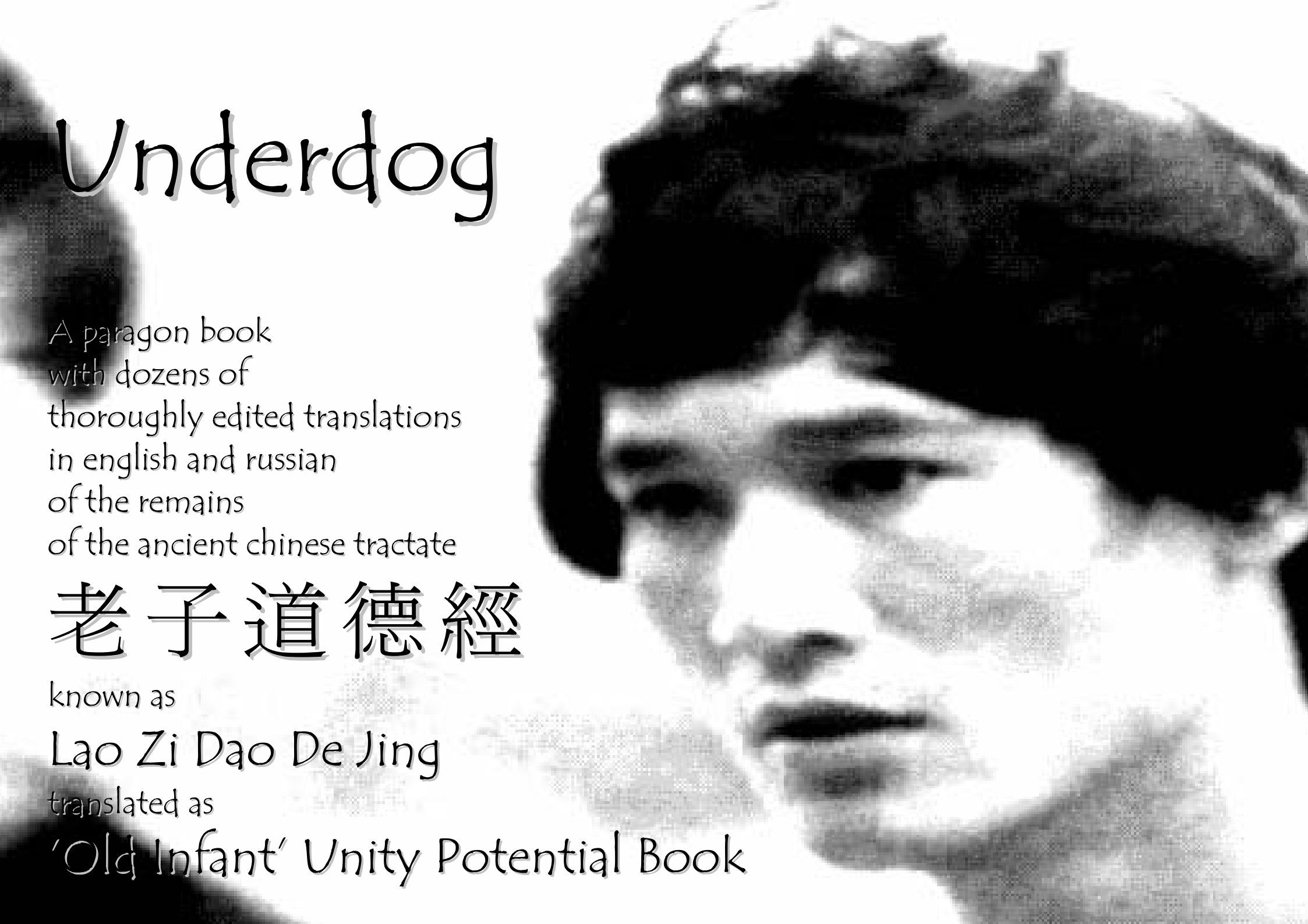

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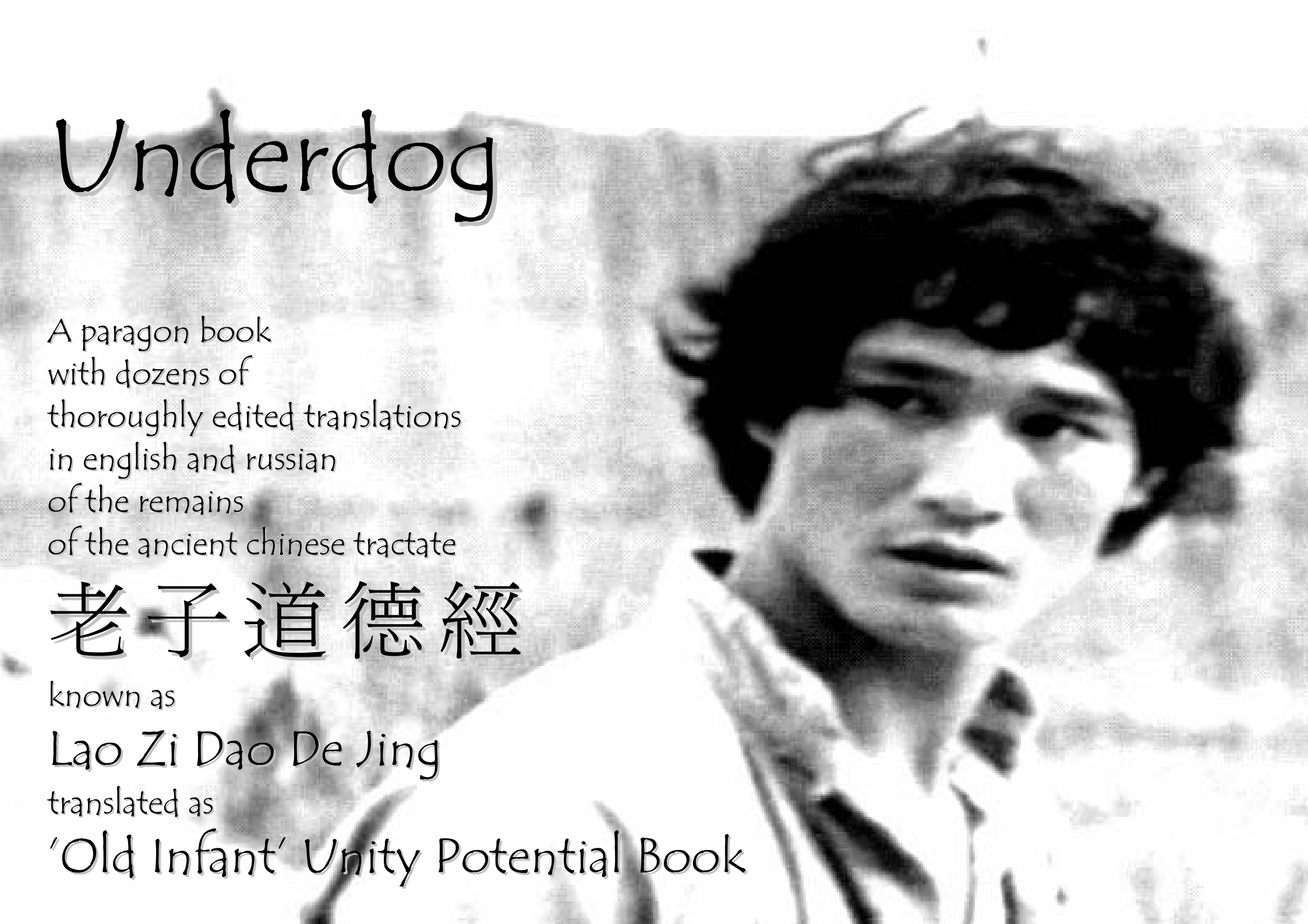

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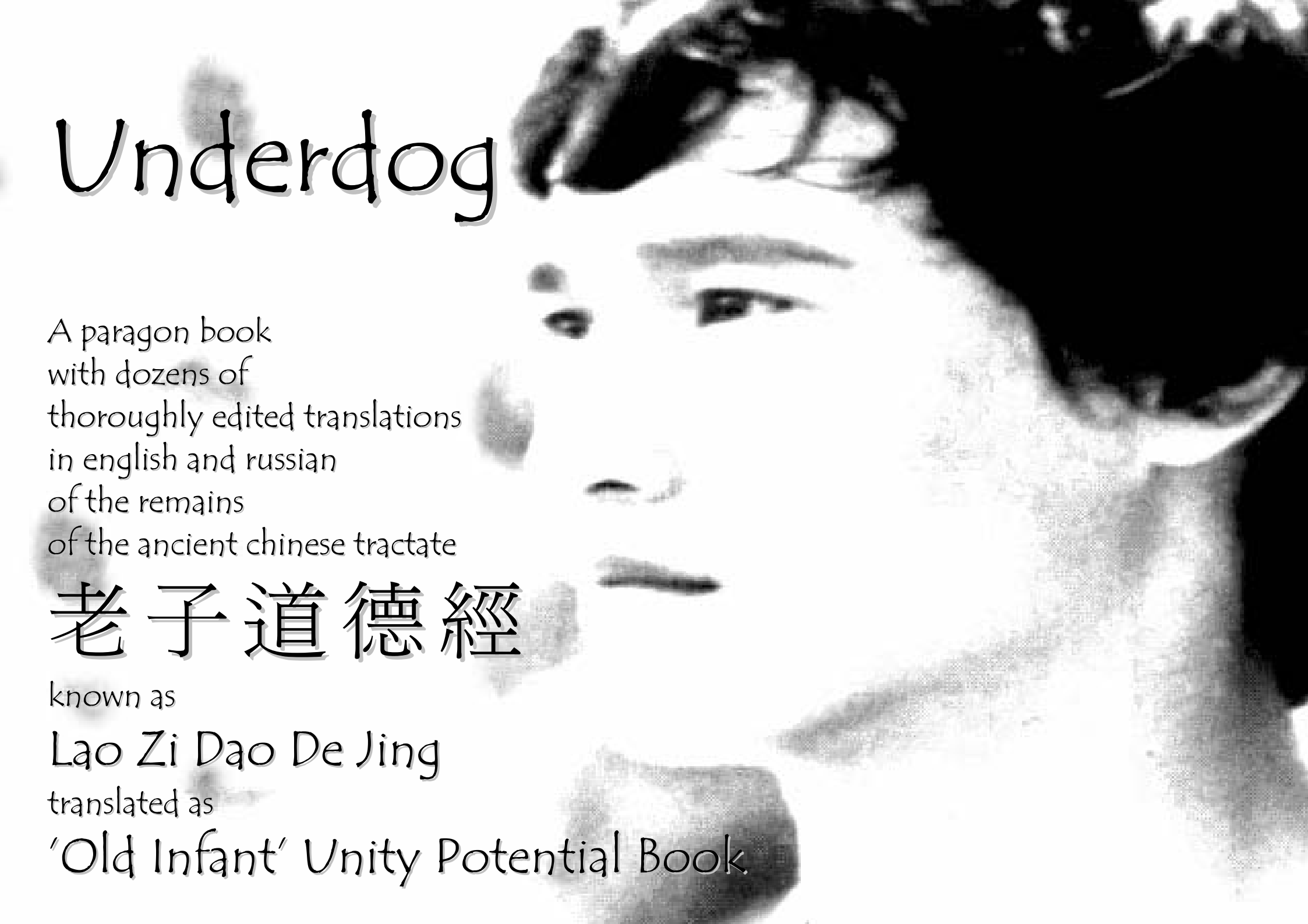

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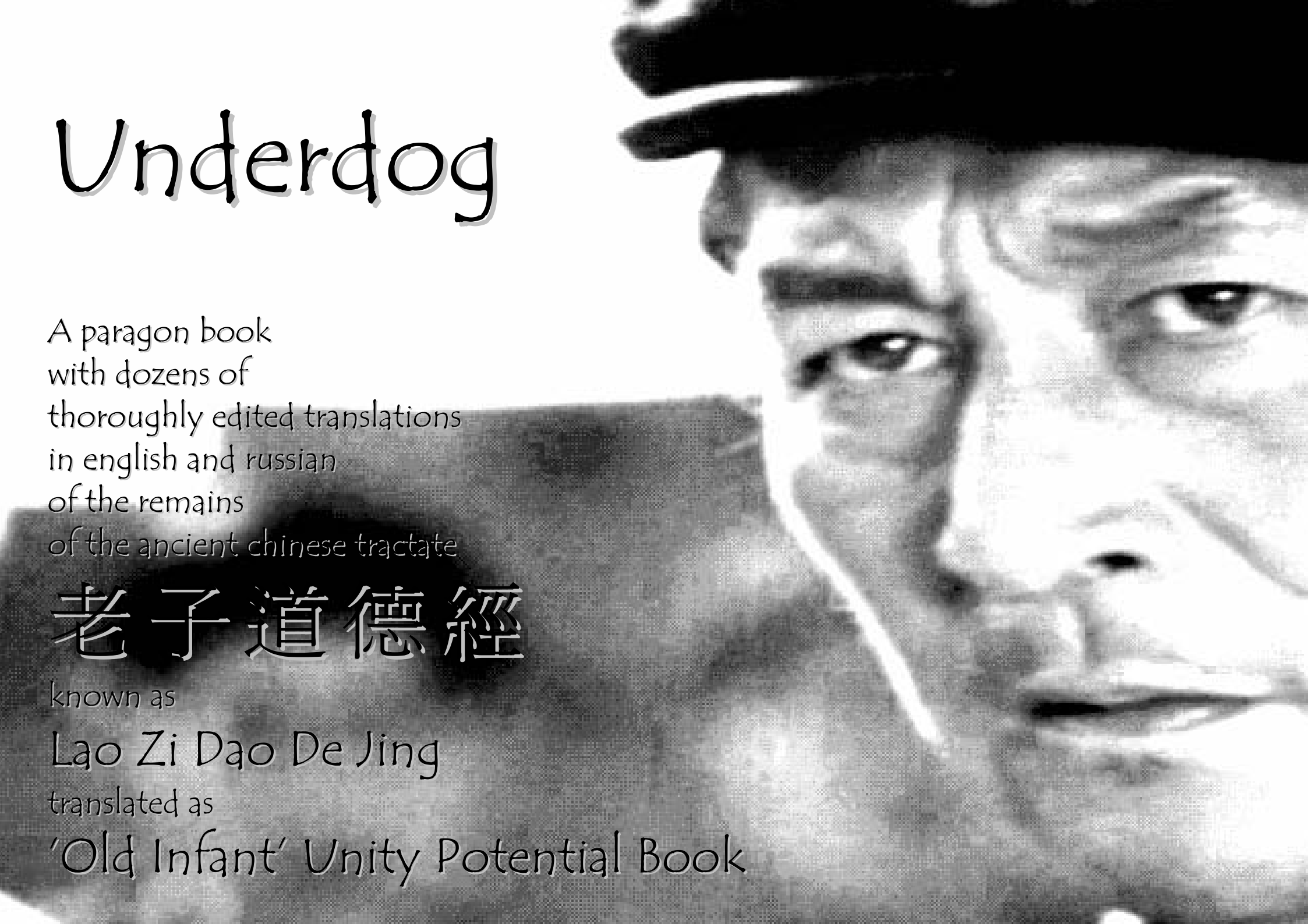

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4E00 一丁丂七丄丅丌万丈三上下丌不与丐
4E10 丑丒专且丕世丗丘丙业丛东丝丞丢
4E20 丠两丣丩两严並丧丨丩个丫丬中丮丯
4E30 丰丱串丳临丵丶丷丸丹为主丼丽举丿
4E40 乀乁乂乃乄久乆乇么义乛之乌乍乎乏
4E50 乐乘乒乓乔乖乘乘乙乚乛乜九乞也
4E60 习乡乩乱乲乏书乹乩乩乪乱乲乳乵乹
4E70 买乱乺乳乾乳乹乹乹乾乾乾乾乱乱
4E80 亀乾亂乿亂亅了亇予争事事二亍于亏
4E90 亏云互亓五井三岂亘亙亚些亜亞亞亟
4EA0 亠亡亢亢交亥亦产享亩亭享京亭亮亯
4EB0 亰亳亲亳亹亵亶亷亹人亻亼亽亾亿
4EC0 什仁仂仃仄仅仆仇仉仉今介仌仍从仏
4ED0 仐仓仚仓仔仕他仗付仙仚仛仜仝仞仟
4EE0 仟仡仢代令以仦夫仨仕仪仫们仭仮仯
4EF0 仰仲仲仳仴件件价伂伴伞任任份伍仿
4F00 伀企伂伃伄伅伈伋伌伎伏伐伒伓伔伕

4F10 伖休伝伢伣伤伥伦伧伩伬伪伫伬伭伮
4F20 传伴伵伷伤伻伽伾伿佀佁佂佃佄佅但
4F30 估佈佉佊世伴佌位低住佐伸佑佒体似佔
4F40 佖佗征佘佚佛佝佞佟佡佢佣佤佥佦位低住
4F50 佐佑佒体佔何佖佗佘余佚佛作佝佞佟
4F60 你佡佢佣佤佥佰佷佸佹佺佻佼佽佾使
4F70 佰佱佲佳佴併佶佷佸佹佺佻佼佽佾使
4F80 侀侁侂侃侄侅來侇侈侍侎侏例侒侓侔
4F90 侖侗侘侙侚侜侞侟侠侢侣侤侥侦侧侨
4FA0 侩侪侫侬侭侮侯侰侱侲侳侴侵侶侷侸
4FB0 侹侺侻侼侽侾便俀俁係促俄俅俆俇俈
4FC0 俉俋俌俍俎俏俐俑俒俓俔俕俖俗俘俙
4FD0 俚俛俜保俞俟俠信修俣俤俥俦俧俨俩
4FE0 俫俬俭修俯俰俱俲俳俴俵俶俷俸俹俺
4FF0 俼俽俾俿倀倁倂倃倄倅倆倇倈倉倊個
5000 倌倍倎倏倐們倒倓倔倕倖倗倘候倚倛
5010 倜倝倞借倠倡倢倣値倥倦倧倨倩倪倫

5020 倠倡倢倣値倥倦倧倨倩倪倫倬倭倶俵
5030 俴俷倆傳傛傒傝俱傛保倹債倆値倉傾俵
5040 僣傳傰傴傒傝假傷偉偶傰偌傞傶傴偏
5050 僘佩傷傶愕偕偺偁品帝做偛停偝偞偟
5060 僂僖俶倍傯健脩傚傑傔傰惚偭偐偩偘
5070 偰傰偲傝側偵偶偷偸傰傯僂傞偽僨償偺
5080 傀傻傴傒愔傅傡借傑傝傔傳傌傍傎傝
5090 傝傑傒傝傔傕傘備傚傛傞傝傍傞傚傝
50A0 傝傞傢傣傒傞骨傶儲傂傪傑催傭傮傝
50B0 傰傰傚傳傴債傶傷傸傹傺傑傻僕僋傹傌
50C0 傰傶僂備僄僅僆僉僂傹働僎像
50D0 僐僑儕儃儁僕僖僗儆儅僚僦僜僂僪僥
50E0 僠僳僨僣僤僥儔儈儃儠僭僬僦僮僣
50F0 僾僱僨僄僩僵僶僆僸僗價僾僻儂僾僯僝
5100 儀僑儂儃儇儅儆儇儈儉儖儋儆儭儀儤
5110 儐儤儒儓儔儕儖儗儘儲儚儺儜儠儵儤
5120 儸儡儢儇儤儩儐儷儭儐儢儳儠儤儠儭儴

5130 儴儱儲儳儴儻儵儹儷儸儹儺儼儸儿
5140 兀允先元兄充兆兇先光兌克兌免兎兏
5150 児兑兒兓兔兕兗兗兪兝党兝兜兢兟兟
5160 兣兿競兾兝入亾內全兩俞八公六兮节
5170 兰共天关兴兵其具典兹兗养兼兽冀藝
5180 冀輾冂冃冉内円冇冈冉冊冏冊再冉冏
5190 冒冑冒冓尋冕一冗冗写冚军农宜釆宧
5200 冠冢冢冣冤冥冦冧富冩冪冫冬冬江冯
51A0 冰冴冲决冴况冶冷冼冴冹冻冼冽冶津
51B0 净凍凌凃凄凅准凇凈凉凊凋凌凍凃減
51C0 凐凑凿凍凔凉凖凗凘凝凞瀆
51D0 几凡凡凢凤尻処凧屽屻凪屽凭屽凯
51E0 凰凱凰凳凴凵凶凷凸凹出击凼函函凿
51F0 刀刁刂刃刃刃分切刈刨刊刋刑刍刎刨
5200 刖刑划刓刦刖列刘则刚创刪初刞刮
5210 刪刑刨刽刨判別刲刧刨利刪別划刲刮刞
5220 刪民刞刽刨判別刲刧刨利刪別划刲刮刞
5230 到刜刲刳剁耶制刷券剎剌刻刼刽剌劓

5240 剴剁剂剃剄剄剋則削剴削剋剌前剎翔
5250 剐剑剖勢剔非剖剫其翍剚剛剋剝剞剔
5260 剋剋剝剣剤剝剷剮剰剪剫剃剭剛副
5270 剩劎割剳剴創剝劇剸劉勞嶄劉票剛剿
5280 劀劇劂劃箚劉劘劇劈劉會剿歲劍劒劃
5290 劗劑劒劓劍質劋贊劘鑿劃力肌劝办功
52A0 加务劢劣劤劤劭助努劫劬劭劯砌劢
52B0 劥励劲劳劳券励劾劼效劺劻劼歹劾势
52C0 勉勁勂勃每勅勛勇勮勉勉勛勉勤勃勁勗
52D0 勐勅勒勘勰動勖勗勘務勦勛翛勝勞募
52E0 勠勱勢勣勤勚勦勸勠勣勰勱勳勳勰勖
52F0 勰勤勳勳勵勵勸勷勸勹勻勻匀匆匁匆勿
5300 匀匁匂匈匂包匆匆匈匀匆匍匐匏匐匏
5310 匐匍匐匏匏匕化北匘匙匚匜匝匝匠匹
5320 匠匡匆匣匡匠匾軌匧匪匰匪匱匍匾軌匱匯
5330 匰匱匳匳匴贋匶匷匸匹区医匼匽匾匿匾
5340 區十卂千廾卅夲升午卉半卉卅卍华协
5350 卐卑卒卓協单卖南単卦博欒卜卄卞卟
5360 占卡卢卣卤卤卦卧卼卩卩卫印卬卮卯
5370 印危卲即却卵卹卷卸卹卺卻卼卾卿
5380 厀斛厂产厄厅历厄厈厉厑压厌厙厎厙
5390 厖厐厝厓厔厠厖厣厘厙厚所厘厝厞原
53A0 厠原厢厦厤厥厦厧厨厩厪厤厭厲厭斯歷
53B0 厰厳厲厳靨厵厶厷厸厽去厶厼县县
53C0 叀叁参參叅叅叅叉叉及友双反収叐
53D0 友发叒叟叔叕取受变叙叚叛叟叛叔叟
53E0 叠叡叢口古句另另叨叩只叫召叭叮可
53F0 台叱史右叴叵叶号司叹叭叻叼叽叧叵
5400 吁吁吉吃各吅吆吇合吉吊吋同名后吏
5410 吐向吒吓吔吕吖吗吘吙吚君吪吝吞吟
5420 吠吡吣吆吟吓否吧吨吩吪含听吭吮启
5430 吭吱吗吲吳吳吵吶呎吸吹唆吻吼吽告
5440 呀呁呂呃呇呅呆呇呈呉告呋吋呖呎呀
5450 呐吞呒呓呔呕呖呗员呉呅呛呜唬呵呟

5460 呅呇呢哄呤哻呒周听呪呫呬世呎呯
5470 呰呱呲味呴呵呶呷呸咦哕呻呼命咀呿
5480 咀咁咂咆咄音咆咅弗咦咻咋和咍咎咏
5490 咐咑打咒咶咔咕咖咗咘咙咚咛咤咝咽咾
54A0 冒咽哕咣咤咽咦咧咨咩咩咪咫咬咭咮咯
54B0 咴咱咲咳咳哜咶咣咸咳咺咻咼咽咾咿
54C0 哀品哂哃哄哅哆哇哈哉哎咆咣哌响哎哏
54D0 哐哑哒哓哔哱哚哻哜哅哙哈哚劈哜哝哟
54E0 哠員哳哑唗哥哦哧哨哩哪哫呵哭哮哃
54F0 哱哮哲哳哏哛哮哺哻哼哽哓哗咖哥哂
5500 唆唁唋唰唄唅唆唇唱唉唊唋哫唌唏
5510 唐唑唒唞唔唊唾唗啓啾唼啧啻唢啪垚
5520 唠啢啧喂喚唭唦唧啀唆喺喾唋啼售唯
5530 唰唱唲唳唊唵唶唷唸唕唄啖啧唸晰唾唿
5540 啀啁唰啃啄啅啇啻啉啊啋啌哼牾問
5550 啐啑啒啓啓啕啖啗啘啮啙晶嗄嗖唎啞啓
5560 啔啡啢啣啤啥啦啧啃啑啪啫啻哳啮啀囤
5570 哅啱啪唋啅啵啶啾唿啕啻啲啲啻啼喑秋嗹
5580 喀喁喂喃善嗢喆喇喈喉喊喋咿喘喎喎喏
5590 啷喑嗋嗳喔喱喁啪喧喙喚嗄喜喝喞喟
55A0 喱喡喢煦喤嗖嗢喧喨喻喪喫喬嗓單嗏
55B0 喰喱喲喳喊喵営喷嚏喹喊喻嗌嘍嘗桌
55C0 嗃嘁嗂嘺嗄嗅嗆嗇嗞嗉嘖嗋嗌嗤嗍嗎嗏
55D0 嗐嗑嗒嗓嘖嗝嗖嗅嗝嗳嗛嗃嗛嗜嗝嗞嗟
55E0 嗲嗡嗢嗣嗤嗥嗦嗝嗨嗋嗪嗝嗹嗬嗐嗯
55F0 嘓嘽嗹嗳嗟嘶嘩嗷嗐嗹嘬嗾嘛嗽嗾嗆
5600 嘀嘁嘣嘯嘍嘦嘆嘆嘈嘉嘴嗷嘌嘍嘎嘏
5600 嘐噱嚊嚏嚢嚥嘆嚏嚜嘉嚆嚙嚏嚶嚏嚘
5610 嚎噱嚊嚘嚕嚩嚘嚐嚐嚚嚜嚚嚘嚘嚙嚚
5620 嚘嚆嚚嚎嚩嚶嚨曼嚚嚇嚾嚝嚥嚆嚷嚨
5630 嚥嚩嚥嚷嚼嚥嚥嚳嚥嚥嚘嚘嚘嚘嚘嚘
5640 嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥
5650 嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥
5660 嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥
5670 嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥嚥

5680 嚀嚾嚽嚴嚜嚄嚅嚎嚇嚘嚙嚏嚐嚔嚬嚏嚀嚥嚏嚧嚾
5690 嚐嚥嚯嚓嚏嚧嚕嚱嚗嚫齒囂嚥嚜嚾嚷嚞嚮
56A0 囓囅囊器嚳嚥嚦嚦嚧嚨嚱嚩嚪嚫嚬嚥嚬嚾
56B0 嚳嚱囀嚲嚴嚧嚶嚷嚷嚥點嚩嚜嚚嚾嚷嚾嚾
56C0 囀囁囂囃囃囅囆囈囈囈囉囊囋囌囍囎囍
56D0 囔囑囑圞囊囏囗囘囘囘囚四囚囝回囟
56E0 因囡团団囤囥囧囧囝囩囟囡囫囲国
56F0 困囡囲図囲囵囵囷囸囿圀圁国圀囿
5700 圀圁圂圃圄圉圓圇圈圉圃國圌圍圓圈
5710 圀團園圓圔圕圖圇團圚圙圛圜圞土
5720 圠圡圩圣圢圸圹圧在圩圪圢圬圭圮圯
5730 地圩圩圳均圩垄圻圹场圻圼圳圾圹
5740 址坻坂玩圾坽玫均坑坦坊坋垒坍坎坏
5750 坐坑垄垄垄垄垔块垢垔坚坛坊坝坞坟
5760 坠坡坪垈坤坦坦垢坨坩坪坫坻坭垀坯
5770 坰坱坲坳垔坂坶坷均坎坡坻坼坽垆坿
5780 坪坼垂垃垄垅垆坦垒垉垬型垌垀垮垏

5790 垄垮垒垓垔垦垾垀挑垘垄垚垛垮垉垞垟
57A0 垠垵垢垣垔垥垦垌垮垂垀垵垮垤垾垮
57B0 垚垏垍垮垌垵垵垾垹垹垹垠垵垵垹垹
57C0 垂垮埂埃垵堕埇埔埈埵埋埌埕城埏
57D0 埐堑埒埒埔埕垞坍埙垌埕埒埐埝埐
57E0 埠埏埢埣埤埤埂埦埧埨埐埕埌埬埭埃埯
57F0 埋埱埠埆埴埵埶執場培基埻埼埽堅渥
5800 堀堁堂堃堄堅堆堇堄堉堊堋堈堍埭堃
5810 堐堑堪堄堔堕堙堎堒堙堙堝堝堞堔堄
5820 堠堡堠堣堤埜堦堙堨堍堪堉堭堐堯
5830 堰報堲堳場堵堶堷堰堶堛墜埜堄堶堿城
5840 塀墨堵塊塋塾塽塒塊塋塌塍塓塋塏
5850 壉塑塒堣塔塕堜塗塘塙塚堁塚塝塍塞塿
5860 塹塡塢墐塡壖墐堲塭堈堍塩堷塡塬塭墝堷
5870 墦塁塲墜墋塵塶壟壎壏塹塵塻塼墏塾塿
5880 墀墁墂境墏墅堛墇墂墋塘墊墋墟墅墋墏
5890 墐墑墑墓墔墡墦增墝墻墚墝墝墟墟墝

58A0 墠墡墩墽墳墥墦墝墨墩墩墫墬墱墽墮墯
58B0 壇壋壏壝壙壎壗壡壛壣壵壻壹壽
58C0 壁壑壓壘壢壣壟壠壖壞壋壤壟壯壼
58D0 壾壿壴壓壽壕壖壗壘壙壚壛壝壏壟
58E0 壠壿壢壧壨壤壩壧壭壩壯壯
58F0 声壱売売壴垚壺壷壹壺墫壺壽踞墫
5900 壽薗夂夃处夆夆备条変夂夋夌复奚夏
5910 夒燮夔夔夔夕外夗卯夙多彡夜姓奾够
5920 夠奼夢夢夤夥鼓大久天太夫央夭央夯
5930 介失本亖头亦仗夷夸夹夺吞忝会夾奄
5940 奚奄奂奄奄奇奈奉奘奋卓并奎奏
5950 奥契奒奓奔奕奖套奘奄奚奮斐裔雀艄
5960 奧奠奢奫奮奧奬奥奬奩奪奭獎奭奮歲
5970 奭孌籲女奴奵奶奸奸她奴奴奼好奾旭
5980 妀妁如妃妄妅妝妇妈妩妊妖姘妍妁妓
5990 妧妃妒妓妩妽妖妗妘妙妤岩妦妝妞旻
59A0 妠妡妢妣妤妥妦妨妩妬妪妨妬妝妮妯
59B0 妦妱妲妳妥妵妶妓妹妹妻妣妽妾妴
59C0 妹姁妊妪娠妦姆妥姈姊姊始婶姍姎姏
59D0 姐姑姒姓委崣姖姍姘娙姚姛姜姝娃姟
59E0 姠姡娟姣姤姥姦姧姨姅姪姬姬婺姮姚
59F0 姠姱娃姶娉娀姶姘娠妊姚姻娉姽娃姿
5A00 娀威娀娃娄娅娆娇娈娉娟娃娀婓娘
5A10 婄娑婶娓娩娭婐娖娗娘娙娚娛娜婚娃娟
5A20 娠娡娊娣娄娥娉娩娌娠娩娗娍娭娠娙
5A30 娥娛娲娳娴娶娶娷娸婐娠婚娘娌娶
5A40 婀婁婂婃婄婆婇婈婉婄婊婚婌婕婄
5A40 婐婑婂婃婄婆婇婈婉婄婊婚婌婕婄
5A50 婐婑婒婓婄婕婇婗婢婚婃婞婐婎婄
5A60 婠婐婢婦婤婦婥婧婫婿婪婃婄婑婭婚
5A70 婰婺婀婎婁婵婶婷婸婴婺婻婼婚婿
5A80 婦婥婦婇婃婕婥婇婶婚婦婚婠婿婞婿
5A90 嬰婷媒媓媔婿媖媗媛媚媜媚媒媞媒
5AA0 媜媳媚媟媳媚媏媒媚媚媩媚媓媜媜媜
5AB0 嫝嫁嫗嫗嫄嫉嫸嫌嫷嫸嫝嫂嫗嫗嫣嫗

5AC0 嫀嫁嫂嫗嫃嫄嫸嫆嫕嫉嫊嫋嫝嫌嫍嫮嫾嫵娜
5AD0 嫷嬈媛嬇嫔嫕嫖嫗嫘嫙嫚嬰嫜嫝嫡嫵嫸嫟
5AE0 嫳嫡嬇嫣嫿嫥嫦嫧嫧嫩嫫嫩嫪嫼嫹嫽嫮嫳
5AF0 嫩嬙嫲嬖嫮嫵嫶嫷嬗嫸嫻嫻嫻嫖嫽嫕嫿嫸
5B00 嫣嬁嬂嬣嬛嬅嬙嬈嬉嬮嬋嬙嬌嬃嬔嬏嬇
5B10 嬐嬛嬗嬓嬔嬖嬔嬋嬘嬚嬙嬚嬛嬯嬝嬣嬿嬯
5B20 嬠嬡嬳嬣嬤嬥嬥嬙嬘嬛嬪嬐嬫嬬嬚嬭嬥
5B30 嬰孌孀嬥嬴嬇嬶嬤嬸嬾嬍嬚嬇嬠嬾嬿嬚
5B40 孀孌嬺嬳嬾孀孅孌孌嬽孋孌孌孌孌孌孌
5B50 子孑孓孒孔孕孖字存孙孚孛孜孝孟孟
5B60 孪孩孢季孤孥学孳孳孩孪孫孬孮孮孯
5B70 孰孱孤孽孺孵孽孷學孽孺孻孽孽孌孿
5B80 宀宁穴它先宅宧宇守安宊宋完宍宍宏
5B90 宓并宅宓宝宕弘宗官宙定宛宜宝实実
5BA0 宠审客宣室宥宦宧宪来宪宫成宥宫孝
5BB0 宰宦宗害宴宵家寀宸容亮宻宓宽宾宿
5BC0 寀隶寂寃寄寅密寇寉雀寘寨富寎病窦
5BD0 寐寢寒寓寔寧寖寤寘寙寇害寬寧寢寞察
5BE0 寠寡寢寣寤寥實寧寨審寫寫寬惠寮寤
5BF0 寰寯寮疑寶親寵寶寶寸对寺寻导守对寿
5C00 时封専尃射尅将將專尉尊尋尉對導小
5C10 尐少尒尔尔尕尖尗尘尙尙尛尜尝尞尟
5C20 尠尰尢尣尤尬尬尧尨尷尷尸尹尺尻尼尽尾尿
5C30 屜就屓屩屾屭屭尸尹尺尻尼尽尾尿
5C40 局屁层屄屎居屆屇屈屉屇屋屌屍屎屏
5C50 屐屑屐屓屁屍屋屃屘屙屝屝屟屠屧
5C60 屠屡屢屣層履屧屧屧屨屝屟屬屭中屯
5C70 屴山屾岔岑岸岑岰岧屹岢岰岟岭屾屿
5C80 出岁岂岑岍岅岆岩岈岫屾岙岚岍岭岍岟
5C90 岐岑岭岍岔岑岖岗岘岙岚岛岜岩岹岟
5CA0 岠岡岩岣岟岠岥岩岫岩岩岫岬岭岮岾
5CB0 岫岱岘岳岟岵岵岷岸岹岑岻岼崇岵岿
5CC0 崙崁岭岑峄峥峪峇峪峦峯崽崟峤峂崖崛
5CD0 峐峉峒峓峔峗峖峒峙峉峞峒峘峖

5CE0 峠峽峭峣峤峥峦峧峨峩峪峭峪峬峭峯
5CF0 峰猛峒峴峐峴島峯峨峦峺峻皓峽沺峿晤
5D00 崀崁崂崠嵑峿崆崇崙嵁崨崖崠崎嶝
5D10 崑崑崒崏崔嵋崖崗嵑崙崚崛崨崎嶂崟
5D20 崠崤崢嵥嵴嵴崦嵕崨崩崒崑嵐嵓崟崄
5D30 嵫前崲崳嵎嵽嵣嵚嵧嵴嵧嵧嵬嵫嵯嵲
5D40 嵼嵁嵁嵡嵷嵼嵅嵇嵍嵯嵽嵋嵌嵏嵎嵎嵱
5D50 嵐嵑嵒嵚嵎嵱嵫嵖嵽嵼嵙嵌嵛嵩嵯嵝嵓嵐
5D60 嵯嵕嵺嵓嵣嵥嵲嵷嵫嵩嵣嵣嵫嵬嵣嵎嵯
5D70 嵣嵘嵣巢嵳嵴嵵嵺嵷嵕嵥嵪嵺嵣嵷嵦嵱
5D80 嵲嵮嶂嶄嶄嶊嶆嶇嶈嶊嶊嶋嶌嶍嶐嶡嶲
5D90 嶭嶡嶒嶓嶔嶕嶢嶩嶙嶚嶚嶚嶝嶝嶝嶞嶵
5DA0 嶠嶡嶢嶬嶬嶰嶬嶼嶬嶈嶴嶸嶬嶷嶼嶼
5DB0 嶼嶽嶈嶸嶸嶸嶷嶷嶸嶸嶺嶼嶼嶼嶼嶼
5DC0 嶼嶼嶈嶈嶈嶈嶼嶼嶼嶼嶼嶼嶼嶼嶼
5DD0 嶼嶼嶼嶼嶼嶼嶼嶼巛巛川州冗
5DE0 巫巡巢巢巤工左巧巨巩巳巫巽巽差巯

5DF0 巯己已巳巴巵卲巷巸巺巹巾市
5E00 市币市布帄帅帆帛师帐帊帔帗帎希帚帎帏
5E10 帐帑帑帧帔帕帖帔帘帙帚帜帧帝帢帟帚
5E20 帠帡帢希帮帥带帧帨帩帳師帶席帮带
5E30 帰帱帡帳帴帼帶帷常帴帺帻帼帽帾帳
5E40 幀幀冪幃幄幅幋幫幞幉幣幘幌帼幙幎幏
5E40 幐徽幜幓幔幕幖幗幘幙幏幛幞幟
5E50 幠幡幢幣幣幛幋幜幘幙幏幞幟
5E60 幠幡幢幣幣幛幋幜幘幙幏幞幟幯
5E70 幰幱干平年幵并幷幸幹幺幻幼幽幾广
5E80 庇庁庆広庄庆庆庇庐庵床庱庠庁庆序
5E90 庐庑庄库应底庖店庫庙庚庇府庢庞废
5EA0 庠庱庢庑庤庥度座庲庶庭廇庸
5EB0 庴庱庶庫廗庵庶康庸庶廅庶廎廅庾庙
5EC0 廖廁廂廃廄廈廅廊廋廄廎廟廄廎
5ED0 廄廛廒廓廔廕廖廗廳廙廚廛廨廝廟
5EE0 廠廡廢廣廬廩廨廨廨廩廩廖廬廯廮廨
5EF0 廳廱廲廳廴廴廷廷廸廹建廻廼廻廾廿

5F00 开弁异弃弄弈弊弊弊弊弋弍弍弍式
5F10 弐弒弒弓弔引弓弗弘弛弟弛弱弱弭弥弟
5F20 张弧弦弧弨弩弪弭弼弭弭弯弯弯
5F30 弱弱弱弪弪張弶強弸弾強弼弼弼弾弯
5F40 彀弼彘彈彊彍彆彈彊彊彌彏彎彏
5F50 彐彑归当彔录彖彗彘彙彙彝彝彝彝彏
5F60 彏彡形彣彤彡彦彦彧彤彩彪彫彬彭彰彰
5F70 彰影彪彳彷彼彼彷彷役往彻彼彽彾佛
5F80 往征徂徃径待徊徇很徉徊律後徃徨涉
5F90 徐徑徒従徙徠徖得徘徙徠徛徜徜徝從徟
5FA0 徠御徥借健徥徦徧徨復循徫徬徭微徯
5FB0 徲徱徲徳徵徵徹徳徸徹徼徻徽徽徿龍
5FC0 忀忀忂心忄必忆忉忘忉忖忍忍忐忏
5FD0 忐忑忒忏忔忕忖志忘忙忚忣応忝忞忮
5FE0 忠忡忝忣忤忿忻忧忨忿忪快忯忤忮忯
5FF0 忰忱忲忳忪念忺忪忸忸忯忺忻忼忽忔忿
6000 怀态怂怃怄怅怆怛怵怊怋怋怔怍怎怏
6010 怕怑怒怴怔怕怖怗恵怙怛怛怜思怞怔
6020 怠怡怏怎怊急怦性怨怩怪佛怬怮怯怯
6030 怯怱怲怳怵怶怖恋恣悠悚总怒怵怵怿
6040 惨恁恟恃恄悎恆恇悻悕協恋恍恍恮怒
6050 恐悗恒恦恔怨恩恞恢悵恥恛恶恨恩恪恫恬恭恮息
6060 恆恍恢恣恤耻恛恶恨恩恪恫恬恭恮息
6070 恰悦恲恳意恵恶悠恟恢恺恻恼恽恺悪
6080 悀悁悭悃悄悦悆悚慊悉悒悸悌悍悟悛
6090 悠浦悒悁悔悕悖悗悪惇悚悛悝悝悞悟
60A0 悠悉悢患悤意悦悧您悩悪悳悬慳悞悯
60B0 悰悱悲悳悴悵悶悞悸寤悾悻悼悽悾悌
60C0 惀惔惦惃惃怒情惆惇惈涼惊惋窓惍慕惏
60D0 惾惑悤惓惔惕愚惌惘惾惚惛惜惆愀惟
60E0 惠惡惣惣惾恩惦惧慘徑憙惫愜惭惮惯
60F0 惰惱惲想惴惵惶憃慔惺惻惼惛惾惿
6100 愀愁慦愔愄慐愔愆愈愉愐愋煥愍愎意
6110 愐愊愒愓愔愕愖愁愘寤愚愛愜慪愜感

6120 愠慍愚愣憤悞憒愧慤憤愩慓憯慆愫慅慢
6130 慌慼憎愿愴慪憋慖慵慞慠愼慱愾愿
6140 慀慁湣愮慄慅慆慇慈慉慊態慌慍愼愩
6150 憙懾慒慄慔慕慖慖慘慙慚慛憯慝憫憧慟
6160 憿懧慢慣慤愷慖慧懤慉連慪慫慬慮愓
6170 慰慱慲慛慴慵慶慷懇熱慺慵慼慽慾憑
6180 憀憿憂憃憩慦憧憇憾懨憊憲憋鬱憎憍憎憎
6190 憐憑憒憓憔憕憖慖憘憙憚憚憚憼憿慱慄
6200 戀戇戄戇戄戅戈戉戊戋戌戍戎戕
6210 戚我戒戓戔戕或戙战戚戚戛戮戝戛
6220 戩戡戢戮盋戡戰戧戩戚戳戲戩戲戮戮戲
6230 戰戲戲戳戴戳戶户戶戾戶戼戾戾房
6240 所扁居扃扃廖戾扇扈扉扆手扌才扎扒
6250 扐扑扒打扔払扒扯托扙扚扛扜扽扒
6260 扠扡抆扣扤托扞执扠扩扪扫扬扭扮扯
6270 扰扱扵扳扮扵扶扷扮批抵抆扼抏找承
6280 技抌扡扑抄抅抆扣捐抉把扎抌抨抎抌
6290 抐抑抒抓抔投抖抗折抨抚抛抜抅抪抟
6300 抇抢抢抅护报抦抪抔抨抪抪抛抬抗抮抻
6310 挈挑挊挖挼挸挖挸拷拗挾挶挙挚挛挹挝挟
6320 挠挡挢挣挤挥挬挢挨挩挪挫挬捉梯振
6330 捏捌挲挃挴挶挷掳掷捩掩捵掷捷挼挽挾插

6340 摓捁捂捃球捅捆拺捈捉挬捋捌捍挂揑
6350 捐揆揀揶挽捕挩捗捘捙捲招搜挩捞损
6360 捩捡換搗掘捥捰捨捩撝捫摒捭据捯
6370 捰捱捲挹捻捵捷捸搣捺捻捼捸掗揊捿
6380 掀掁掂掃掄揣掤掇授掉掊搋掌掍掎掏
6390 揊掑排掀掔掠掖揿掘掙搧掛掜域捘掟
63A0 掠採探掣掤接揚控推掩措掫掬捈捐揹
63B0 搒霋揭掳掴捦揜掷掸搔揘掻掼揂掾捁
63C0 揀掮撿揣揄掣揆揇撏揉揊揋揌揍揎揎描
63D0 提揑插撸撕揕揖揗揁揘揄揜揜揹揖揹
63E0 摳握挌揣揤揥揥揀揫掣揨揭揮揯
63F0 揨掣揲揳援揵揶揷揸揹摇搣掾揽揾撳
6400 拸搁搂揌揎揽攙捘溶摧擱摀摛損捈搏
6410 搐揑搒搓搔搕搖搗撦撦撙摙搜摸搞揮
6420 搠搡撢搣搕搥搦搧搰搪擎搬搭搮搯
6430 搰擇撹搳搴搵搶搌搡携拿搙搽搾搒
6440 搗摁摄摃摄摅摠摆摇摈摻摊摋搓摍摎

6450 摐摑摒摓摔撈撦摭摘摙摚摛摜摝摟
6460 摁擬摀摅摷摹摣摐摧擢摩摛摫摜摄摭
6470 摯摷摲摭摦摟摸摹摺摻摷摽摽摒摓
6480 擊擡擄擊擨擫擎擏撈擊擱擱擷擃擣擦擱
6490 撐撑撒撓擾撕撖撗撘撙撚撜撜撞撟撟
64A0 擷擀撢撣撣撤撥擔擜擃擒撫撬播撮撉
64B0 撰撱撲撳撤撦撙撶擔擷攪擒撼撽撾撿
64C0 擀擁擂擃擄擅撦擇撢擉擊擋擀操擎擏
64D0 擐擏擒擫擔擣撦擱擗擘擙據撢擃擷擸擖擷
64E0 擠攇擢擣擅擊擦舉擫擩壓擫擬擭攕擯
64F0 擰擱擲擔擴擰擒擷攡攩擺攡擄擼擢擲
6500 攀攘擂擦攇攁攆攆攇攏擢擫擷擸攔攍攏
6510 攐攀攢攓攔攕攖攏攘攙攍攆攍攝攞攛
6520 攡攡攢攣攤攥攛攔攃攬攫攬攭攘支
6530 劫歧敲鼙攴攵收攷攸改攻攷放放政
6530 旼战攸敗孜故敨敕效敉敖敘敌敖教每
6540 啟救倣敓敔敕敖敗敘教敓敛敛敝敞敝
6550 啟救倣敓敔敕敖敗敘教敓敛敛敝敞敝

6560 殽殴敢散斃炙敦敲敨敎敥敬斀酘斀
6570 数斀敲斀整敵敶敷數敹歐敻敲敲斂斂
6580 斀靹斂斃斄斀斁文孛斉斖斋斌斖斋娘
6590 斐斑斒斕斕斕斖斗斜料斡斛斜斞斛斟
65A0 斢斡斢斟斤斥所斧斫斩斫斬断斮斯
65B0 新斬斲斮斲斷斲斷方斿旂於施旆旁
65C0 旅旁旂旈旄旅旆旐流旁旌旋旌旂旎族
65D0 旐旖旒旖旌旖旗旘旛旛旝旝旞旗旟
65E0 无无既既既日旦旧旨早叶叨旬旭旮旯
65F0 旰旱旻旳旰旦时旷旸岩旺旻旼旽旾昨
6600 昀昒昂昃昄昅昆昇昕昉旻昏昌旧明昏
6610 盼昤昒易昔昕昜昇旻昌昝晒星
6620 映昡昢昣昤春昦昧昨昧昇昀昏昭昜是
6630 昰昱晡昳昂昵昶昷昤咏昜昂昼昽显晌
6640 眺晁時晃晱晅晅眭晈晈晲晪晋晌晌哄晏
6650 晲昌晒晓晔晕晖晗晕晙晚晃晃晝晞晟
6660 晟晡晢晰晤晥晦皓晨晚晪晫晬晒普景
6670 晰晻晲晢晴啓晶晷晟暘智晻晼晞晾唱
6680 晊曉暫昇暄晅晦暇暈暉暊暋暌暍暎晴
6690 暐暑暒晹暔暕暖暗暘暇暗暖暗暖暗暘
66A0 暘暡暢暕暠暖曆暖暨暩暔暫磛暲暮暯
66B0 暰暱暲暡暴暵暏暷暸暹暺暻暴暽曉暰
66C0 暄暨暭暩暐暴曆曇曈曉曊曋曇暲曄曋
66D0 暟曇曒暴暰暗曖曄暖曙曚暸曜曝曞曨
66E0 曠曇曒曄曜曘曦曦曨曨曩曜曫曬曭曮
66F0 曰甲曲曳更曳曾曷書曹曺昇曼曾曾替
6700 最朁最會朄揭勴皾月有朊朋盼服胷朏
6710 朐胜腑朓朔朕朖朗朘朙望朠朝棊期
6720 朠朡朢朣朋勝朦朧木朮未末本札朮术
6730 杢朱杕杌朴朵朵杽杕杌机杓杞朽杠束
6740 杀杕杂杈杆杅杆朽杈杉枫机杌杼李杏
6750 材村杽杓杞杕杖杗尿杙杭朽杜杷杞束
6760 杠条杢杣杤来枚杞杨枴杪杜杭杭柿杯
6770 杰東杲杳枚杵杶杷梭桄杸杼杽松板

6780 粂极枴枸构栟栮枇柴枉柳枋枌枴枎枎
6790 析栝栩枓柃枕枖林柄柜枚机果枝枞枟
67A0 枠枏枢枣杖栎栿枹枩枪枫枏枭枮枯
67B0 枰柏臬枳枴枴架枷枸枹枺枻菜枲枻枡
67C0 柀柁梔柃柄棅柆柣柈栻柊柒柯柍柏
67D0 某柑柒染柔栞棉柗柘柙柚柙柜柝柞栟
67E0 柠栜柢柣柤查柦柧柮柩柪柫柬柭柮柯
67F0 柰柱柲柳柴栅栭柷柸柫柺查柼柽柾柿
6800 栀柳栘栿栄栅枣标栈栔栊栋栌栭栏栜
6810 栻树栩栓絜桓栖栗栘桻栉栝栟栞栟
6820 桀桉栢桩栻桀栦栜桅栩株栫桅栖栮栯
6830 桟栱栲桄桥栘栵栺栯栻栅栽栾栘栻
6840 桀桁桂桃桄桅框桀案桉桊桋桌桍桯郊
6850 桐桑菜桓桔桕桓桴桍桮桲桞桜桝桝桟
6860 桠桡桢档桓桥桦桧桨桩桱桙桀棋栝梧棨
6870 梧梣桲桦桲桉桶桷桸桹桻桻桀桅桿桦
6880 栜梁梂梃栖梅梆桻桲桩棳棜梋梌棺棺栝

6890 棨梑棯梓椟棳棁棔棚棳棉椸棚棨棫棗
68A0 棔梡梢椮楞窠梦梧梨棋椹棱棬梭梮梯
68B0 械梱棁梳梃梵梶桀桐栻梹棻栿栲棣棶
68C0 检棁棔梨棄棲棆棯棈棉棊棋棌棁棍棣
68D0 棑棑棒棓棔棕棖棗棘棩棚栲於椢梱棟
68E0 棠棡棡棣棤梀桦棧棨椯椮淡棫棬椟森棯
68F0 棰棱棲棳棚棵棶棷棷聚棹棺棻棼棻棪棁
6900 椀椁椠椻椸椄椅椆椇椙棄椊椋椌植椎棳
6910 椐椑椒椓榴梀榜椗掟焚椙椚椛检槊棁椄
6920 棁椥椢椭椤椤楞椀椮椯椯椷椽楠棷棤
6930 椰楎椲楩椵椵椶椷椸椹棵椻椼榞椿
6940 楀榕榰榗楄楅樓椭楣楉椯楊榔椮棎椲
6950 楐榽楒楓楔椯椒楗桀梀楚楛榓楞椁
6960 楠榆楢楣楁楱楦樮槓楨梗楪楫楬業楮楯
6970 楔楱槭楳楴極窯楷梑楹榽楻楼楽楾楂
6980 楹榿概楹榄楹榆榡椆榨椥榊檜桃楣榎榿
6990 榐槫榍榓榔榕穀榗榘楒榡榚榜榖榞榳

69A0 榠榡榎榣榤榥榦榧榳榷榾槉槑槞槡槢槦槭槸槾樀樂樅樉
69B0 樕樠樢樫樶樻樼橁橄橆橈橊橎橐橑橒橔橖橛橝橞橠橤橦
69C0 橧橨橪橱橲橳橵橶橷橹橺橼檁檃檆檇檉檋檍檎檑檛檝檞
69D0 檡檣檥檦檨檫檭檮檯檰檱檳檴檵檶檷檸檹檺檾檿櫀櫁櫂
69E0 櫄櫅櫆櫇櫈櫉櫋櫍櫏櫐櫑櫒櫔櫕櫖櫗櫙櫚櫜櫝櫞櫟櫠
69F0 櫡櫢櫣櫤櫥櫦櫧櫨櫩櫪櫫櫬櫭櫮櫯櫰櫱櫲櫳櫴櫵櫶櫷
6A00 櫸櫹櫺櫻櫼櫽櫾欀欁欂欃欄欅欆欇欈欉權欋欌欍欎欏
6A10 欐欑欒欓欔欕欖欗欘欙欚欛欜欝欞欟欠次欢欣欤欥欦欧
6A20 欨欩欪欫欬欭欮欯欰欱欲欳欴欵欶欷欸欹欺欻欼欽款欿
6A30 歀歁歂歃歄歅歆歇歈歉歊歋歌歍歎歏歐歑歒歓歔歕歖歗
6A40 歘歙歚歛歜歝歞歟歠歡止正此步武歧歨歩歪歫歬歭歮
6A50 歯歰歱歲歳歴歵歶歷歸歹歺歼歽歾歿殀殁殂殃殄殅殆
6A60 殈殉殊残殌殍殎殏殐殑殒殓殔殕殖殗殘殙殚殛殜殝殞
6A70 殟殠殡殢殣殤殥殦殧殨殩殪殫殬殭殮殯殰殱殲殳殴段
6A80 殶殷殸殹殺殻殼殽殾殿毀毁毂毃毄毅毆毇毈毉毊毋毌
6A90 毎毐毑毒毓比毕毖毗毘毙毚毛毜毝毞毟毠毡毢毣毤毥
6AA0 毦毧毨毩毪毫毬毭毮毯毰毱毲毳毴毵毶毷毸毹毺毻毼
6AB0 毽毾毿氀氁氂氃氄氅氆氇氈氉氊氋氌氍氎氏氐民氓气
6AC0 氕氖氘氙氚氛氜氝氞氟氠氡氢氣氤氥氦氧氨氩氪氫氬
6AD0 氭氮氯氰氱氲氳氵氶氷永氹氺氻氼氽氾氿汀汁求汃汄
6AE0 汅汆汇汈汉汊汋汌汍汎汏汐汑汒汓汔汕汖汗汘汙汚汛
6AF0 汜汝汞江池汣汤汥汦汧汨汩汪汫汬汭汮汯汰汱汲汳汴
6B00 汵汶汷汸汹決汻汼汽汾沀沁沂沃沄沅沆沇沈沉沊沋沌
6B10 沍沎沏沐沑沒沓沔沕沖沗沘沙沚沛沜沝沞沟沠没沢沣
6B20 沤沥沦沧沨沩沪沫沬沭沮沯沰沱沲河沴沵沶沷沸油沺
6B30 治沼沽沾沿泀泂泃泄泅泆泇泈泉泊泋泌泍泎泏泐泑泒
6B40 泓泔法泖泗泘泙泚泛泜泝泞泟泠泡波泣泤泥泦泧注泩
6B50 泪泫泬泭泮泯泰泱泲泳泴泵泶泷泸泹泺泻泼泽泾泿洀
6B60 洁洂洃洄洅洆洇洈洉洊洋洌洍洎洏洐洑洒洓洔洕洖洗
6B70 洘洙洚洛洜洝洞洟洠洡洢洣洤津洦洧洨洩洪洫洬洭洮
6B80 洯洰洱洲洳洴洵洶洷洸洹洺洼洽洿浀浂浃浄浅浆浇浈
6B90 浉浊测浍济浏浐浑浒浓浔浕浖浗浘浙浚浛浜浝浞浟
6BA0 浠浡浢浣浤浥浦浧浨浩浪浫浬浭浮浯浰浱浲浳浴浵
6BB0 浶浸浹浺浻浼浽浾浿涀涁涂涃涄涅涆涇消涉涊涋涌

6BC0 毀毀穀殼轂毅毆毅艐毉鬻毋毌母每每
6BD0 毒毗毒毓比毕毖毗毘毙毳毛毟毡毕毫
6BE0 毫毡毼毽毹毾毛毡毯毽毫毬毡毵毫毽
6BF0 毫毾毿毳毫毽毿毯毺氈毾毺毽毿毿毛
6C00 氈毷氅氈氄氅毽氈毾氈毷氈氍毛氏氏
6C10 氐民毕氓气氕氖氖氖氘氙氚氛氛氚氟氟
6C20 氠氡氢氣氤氤氡氧氨氩氪氫氬氟氮氯氯
6C30 氰氯氲氲水氵永氷永氹氷汐夕汆氾汎汏
6C40 汀汁求汎汏污汆汇汃汉汊汐汌汎汎汏汏
6C50 汐汦汇汙汽汕汆汗汗汙污汎汜汝汞江
6C60 池污汢汏汤汥汦汗汩汨汪汫汲汭汐汯汯
6C70 汰汏汲汳汴泠汶汝汸汹决汗汴汽汾汙汙
6C80 杼沁沂沃沄沅沆沇沈沉尴沈沌沍汦沏沏
6C90 沐沮沒沓沔沏沖汞沘沙沚沛沛泱沛沟沟
6CA0 沏没沢沣沤沥沦沧沨沩沪沫沫沭沮岩岩
6CB0 沱沱沧河渗泳泺泼沸油沺治沼沽沾沿沿
6CC0 河況洞沟泄泅洟泇泠泉泊泲泌泍泎泔泏
6CD0 泐泇泏泓泔法泖泗浮浮沘泛泜泝泞泾泾
6CE0 泠泡波泣泅泥泥泩注泩泪泫泬泔泮泯泯
6CF0 泰泱沸泳盆泵栄泷泸泹泺泻泼泽泾浪浪
6D00 浒洁洯泺洄洠涿浗浯浯洚洋浰浢洎洏洏
6D10 洐洑洒涑涛浐涙洗涝洙洚洛烝浚洞洟洟
6D20 浑涋浮伊浉浄津洹洧洨洩洪洫洫洭洮絜
6D20 洹洱洲洳洴洵洶淫洸洹洺活洼洽派洟洟
6D30 洱洱洲洳洴洵洶淫洸洹洺活洼洽派洟洟
6D40 洫流浃浹浄浅浆浇浈浰浊浊测浈浍济浏
6D50 浐浑浒浓浔浭浮浗浞浙浚浍浜浕浞浈浈
6D50 浐浑浒浓浔浭浮浗浞浙浚浍浜浕浞浈浈
6D60 浠浡浢浣浤浥浦浧浓浩浪浮浬浭浮浯浯
6D70 浰浶浭浯浴浙浑海浸浹浻浻浼浚涕浿浿
6D80 浻浭涂涸涔浧浒涇消涉涊浟涕涎涎涎涎
6D90 涐涑涓涓涔涕涕涖涎涙涗涛涜涝涞涟涟
6DA0 涠涡涓涣涤涪润涧涨涩涪涫涞浸涮涯涯
6DB0 涿涨液涳涴涵涯涑涸委涺涂凉凃渍涿涿
6DC0 淀淆浔浥淄淅淆淇淈渠淈淄淋淌淍淍淈
6DD0 淐淑淒涝淔淹淖淘淘淙淚澍澍澎淞淇淇
6CC0 河況洞沟泄泅洟泇泠泉泊泲泌泍泎泔泏
6CD0 泐泇泏泓泔法泖泗浮浮沘泛泜泝泞泾泾
6CE0 泠泡波泣泅泥泥泩注泩泪泫泬泔泮泯泯
6CF0 泰泱沸泳盆泵栄泷泸泹泺泻泼泽泾浪浪
6D00 浒洁洯泺洄洠涿浗浯浯洚洋浰浢洎洏洏
6D10 洐洑洒涑涛浐涙洗涝洙洚洛烝浚洞洟洟
6D20 浑涋浮伊浉浄津洹洧洨洩洪洫洫洭洮絜
6D30 洱洱洲洳洴洵洶淫洸洹洺活洼洽派洟洟
6D40 洫流浃浹浄浅浆浇浈浰浊浊测浈浍济浏
6D50 浐浑浒浓浔浭浮浗浞浙浚浍浜浕浞浈浈
6D60 浠浡浢浣浤浥浦浧浓浩浪浮浬浭浮浯浯
6D70 浰浶浭浯浴浙浑海浸浹浻浻浼浚涕浿浿
6D80 浻浭涂涸涔浧浒涇消涉涊浟涕涎涎涎涎
6D90 涐涑涓涓涔涕涕涖涎涙涗涛涜涝涞涟涟
6DA0 涠涡涓涣涤涪润涧涨涩涪涫涞浸涮涯涯
6DB0 涿涨液涳涴涵涯涑涸委涺涂凉凃渍涿涿
6DC0 淀淆浔浥淄淅淆淇淈渠淈淄淋淌淍淍淈
6DD0 淐淑淒涝淔淹淖淘淘淙淚澍澍澎淞淇淇

6DE0 洭淡減淣淤涤淦涊淨淩淪淫淬淚淮淯
6DF0 淯深滹淳涊淵淶混淸淹淺添淼淮粂淲
6E00 淒淼淚渚涪清淛渴濟涉淵澀渌漬瀆淯
6E10 漸滬漜渓漁渕淜滲漾奐渚減澳渝淔渟
6E20 渠渡瀛渣滂渥渦滀溫溤潪測渭滒港
6E30 滽滬渲渭渴淄渙澆游湒渺淆渶淢渾渿
6E40 渓淊潟湃湄湅湆清湫淒滯淫湋滄湍湎澱
6E50 湘滑滑溢湔漣湖澍湘渜瀰湛湜揩滇湟
6E60 淡溤湢潛湤渜湧漠湩湅湫黎潲湮湯
6E70 滽溏湲滿湩渶滐滇滘滹滜湟淄灣溼
6E80 滿滐澦潰澣溾敘溇潟澥溉滔澆滑粧溏
6E90 源溳溒溓溼漍準溧溘溙溏滀瀂溜溝溼溷溟
6EA0 溼溡時溢淪溤溥澲澀澖溒溪溫涎瀴溯溮溯
6EB0 澄湊瀨溳溴澱溶溷溙溙溺瀉溼溏溷溾
6EC0 滀滌滂滃滄滅滆溳高滘瀠滋滌滀榮滽
6ED0 澡滑滒滓滔滕滖滝滘滬滾搖滜滝滯滟
6EE0 灄滿瀅瀝濾濫滖滶濱濰澦澉澴澼澎滯
6EF0 澆澩滲滴滴澑澈滷澀澖懦潣澢溝滿
6F00 漿漁漂淑漼漅漆澀澡澮瀘漊隆澅澖淋
6F10 縶澥潑漓演漕澈懇澦濼澴漐澀墜潛澞
6F20 漠漡漢漣潑漥漦澉旋潳漫漬潸漮漯
6F30 漪漱漲漳澞滶愚漷漸濡澕澖澱漘漿
6F40 澋顈澀淯漱淹潠潺澇澅滑澖澦澱澞濰澲滴
6F50 潐潑潒憑潔潕澠潩潇潘潟瀟潛潛滃潞潟
6F60 潠澈潢潣潤溧潦潧澔潩潩潮濤
6F70 潰澶稍潳潴澈潕澠潺潸潳漆潼潽澦澅
6F80 澀澁澂漵澄澅澆澇澈澓濬潭澦澖漸澍澎澔
6F90 澐澑澐澓澼皓澕澖澗潛潟濷澹瀾澑濾濛
6FA0 澠澡澢澣澤澥澦澧澱檗濛澫濬濬潠
6FB0 澰澱濮澳澴漸澶澇澹澉澦澁澼濠澾澖
6FC0 激濁濂濃澞濩瀆濟濈濰濺澼澉酳澱鄧澀
6FD0 濯瀨瀕濂瀰濕濯濛濘濺濼濛濜濶濟
6FE0 濠濡濢濊濤濱濜濶濯濩濺濫濬濭濮濯
6FF0 濰濱瀔濳濺濱濶濫濬墨濺濻濼濳濾濿

7000 澦濬澷澓澦節瀅瀆瀇灌瀉濫瀋瀌瀍瀎瀏
7010 瀡瀑瀋瀲瀱瀣瀕瀖瀘瀙瀚瀛瀜瀝瀞瀟
7020 瀠瀡瀢瀣瀤瀦瀧瀨瀕瀪瀪瀾瀌瀍
7030 瀰瀱瀲瀳瀴瀼瀍瀛瀾瀺瀻瀽瀿瀧瀠瀾瀠
7040 瀧瀾瀇瀼瀯瀾瀖瀛瀱瀿瀺瀼瀣瀾瀛瀕瀼
7050 瀳瀘瀆瀪瀾瀡瀡瀳瀷瀹瀼瀾瀛瀕瀧瀷
7060 瀾瀾瀧瀼瀠瀤灥灦灩灪灨灩火灬灭灺灯
7070 灰灱灱灰灴灵灶灸灸灼灺灾灸灼災灾灿
7080 炀炁炌炙炄炘炔炆炉炊炑炌炊炎炴
7090 炸炓炒炓炔炔炕炖芟炘炙昳砮炜炮炸炟旦
70A0 炯炡炕炯炤烋炥炮炬炴炫炬炭炮炯
70B0 炁炙炷炳炔炵炴炷炸点爲炻炼炽炯炯舟
70C0 烀烁烂烃烘烅烔烃烈灸烊侘炓烋先焚烏
70D0 烳烑烑娃炯威栽烗烘烙烚烛烜烝烑烟烟
70E0 烳粪烷烅烤烜烦烧烨烩烘烫烬热烈烯
70F0 烀烟掇烳浦煙烤烶烷烸烹烺烻豚烽銮烳
7100 烚咳煞煣君烙焆焟熀焊焚烻娣挤晻

7110 焐烟焗焓焰焕焖焗焘焙焚閔焜婚焞焟措
7120 焠無焥聚窥焥焦煘焆棚燇煔煬莞烻欣焯
7130 焰焱焲烶烯烱然焯覭焗焺焙烧覭煘煐
7140 焗焜煂焲煁煅煆煇烳煽煉煊煌煌烻煎煏
7150 煠煮煒煓粘熙煖煠煘煙堙暟覭煜煝煟煞
7160 煠煡煡煣煣煤煥煦照煨煩熼嫁煬熙煮煔
7170 烻焗傻煳煜煓煁煜焆焙熩煻煻煨煨煁煨
7180 熀燇燻燚煦煜煓熇熙熐熊熩燜熿熇熏
7190 熐嫌熒鴆熔熕焰熗熘熙燀熚熙熀燻熟
71A0 燆熡燧爟燈通爟簽熨熩燘燏燋熬燾燎漠
71B0 熰熱熲熳熩熇燾燇燴燾熹燻熼燗熾橫
71C0 燀燁燂燃燄嫉嬌燴燇燈燉燊燋燼燎燏
71D0 燐燼燒燊燔燕燘燗燜燙燧褒燜燶歟營
71E0 燠燡熤燻燤燥燦燧燨燉燉燗燬燭燮燏
71F0 燰燱燲燾熙燴燵燺燻燸燾燻燼燾燾燿
7200 燘爁覭燊燤爆爇燼爣爣爓爣爣爣爣
7210 爐爣糶爓爣爣爣爣爣爣爣爣爣爣爣

7220 爟爐爢爢爣爛爓爦爧爨爨爪爫爬爭爮爯
7230 爰爱爲爭爾爵父爷爸爹爺爻爼爽爾爿
7240 牀牁牂牒牄牖牆片版牉牊牋牌牍牔牕牖
7250 牖牖牒牓牏牔牖牖牘牙掌牛牛牝牣牟
7260 牠牡牢牣牠牥牦牧牳物牲牴牠牪牯牯牰
7270 牰牲牳牴牽牶牷牸特牺牻牼牽牾牲
7280 犀犁犁犄犄犅犆犇犈犖犛犢犧犍犎犏
7290 犑犘犒犗犖犗犙犛犨犫犨犭犮犰犱犲犳
72A0 犵犷犾犿狀狂犬犭犮犯
72B0 犰犱犴犵犴犵状犷犸犹犺狆狋狎狀犴
72C0 狀犹狂狃狄狂狆狈狈狈狐狊狌狍狛狎
72D0 狐狑狒狒狒狛狗狱狙狙狛狦狥狞狟
72E0 狠狡狢狣狣狗狦狧狱狩狪狶独狭狮狯
72F0 狰狱狲狳狴狸狺狷狸狭狶狻狠狈狣狵
7300 狄狊狎狯狼狒狴狺狴狸狈猋狄狊狷
7310 狴狷猒猓猸猕猖猗猢狰猃猛猜猝猞猟
7320 猰猡猢猲猱猥猥猧猩猪猫猬猱献猵

7330 獎猱猲猳猴猵猶猷猸猹猺猥猱猾猾
7340 獀獁獉獃獄獅獍獍猛獉猱獌獍獎獏
7350 獐獑斀獉獍獍獚獘獙獚獍獑獑獘獞獞
7360 獠獡獢獸獽獽玃獲獨獩獪獫獬獺獾獿
7370 玁獚玃玁玂玄玅玆率玼玉王王玱玍玏
7380 玁玁玂玃玄玅玆率玼玉王玱玍玏
7390 玖玑玒玓玘玕玗玙玚玛玚玡玟
7400 玲玵玶玷玸玹玺玻玼玽玾玿珀珁珂珅
7410 珋珌珍珎珏珐珑珒珓珔珕珖珗珘珙珚
7420 珛珜珝珞珟珠珡珢珣珤珥珦珧珨珩珪
7430 珫珬班珮珯琀琁琂球琄琅理琇琈琉琊

7440 瑪瑁瑂瑽瑄瑆瑆瑇琇瑓瑊瑋瑛瑮瑯瑎瑮
7450 瑜瑔瑒瑝瑔瑕瑖瑗瑯瑚瑛瑜瑝瑞瑟
7460 瑠瑯瑢瑣瑤瑓瑒瑮瑾瑩瑪瑢瑭瑮瑯
7470 瑰瑱瑲瑳瑴瑵瑤瑗瑸瑟瑞瑁瑼瑼瑽
7480 瑰璁璟璃璄璞璩璨璇璘璚璫璋璜璦瓔璣
7490 璐璢璒璚璔璩璟璽璘璙璚璩璜璜璞璟
74A0 璠璡璒璣璁璷璦璧璨璩璩璐璔璷璩璫
74B0 環璱璩璩璵璵璶璷璩璹璽璻璵璷璿
74C0 璷璩璶璘璩璐璩璦璨璩璩璩璷璽璽
74D0 璷璽璵璷璽瓖瓗瓘瓘瓗瓚瓜爬爮爐
74E0 瓠瓡瓢瓣瓤瓥瓦瓬瓩瓱瓶瓶瓮瓯
74F0 瓴瓱瓲瓠瓮瓿瓶瓷瓺甌甒甄甒甓甕
7500 甄甁甌甖甄甒甕甖甖甒甒甌甍甄甖
7510 甕甑甒甓甑甕甖廳甘甙甚甜甜甜甞生
7520 甦甡產産狸甥甦甥用甩角甫甬甭留甯
7530 田由甲申甴电由男甸甹町画甲甽甾甶
7540 畀畀畝畋畓畅舀畇畈畈畎界畃畎畏

7550 畠畑畝畚畔畐瓠畠畴留畚畛畜畝畝畧
7560 畠畝畢畣畤略畦畧畚畝番畫畬晱晦畯
7570 異畱畬畳畴畫當畷畸畹畾畽暘暋畾畺
7580 鞬矂疊疃疄疆疇讄壘疊疋聿疍踈疏
7590 嶲疑疒疠疔疕疖疗症疙疚疒疒疝疖疟
75A0 疔疡疢疣疤疥疟疢疯痒痤疫疬疢疯疮
75B0 疰疱疲疳疴疵疢疲疸疹疭疸疾疿
75C0 疴店疶疢疟病疟症痈痉痊痶痌痍痚痞
75D0 痐痚痒痤痔痕痤痦痘痙痼痛痰瘧痞痟
75E0 瘘痡痢痣痤瘀痦瘁痚瘦瘐痫瘍痭瘪瘖
75F0 瘀痱痲痳痴痿痶痷瘗痺痺瘖痼瘁痾痿
7600 瘀瘁瘚瘃瘖痺瘴瘆瘖瘽瘉瘊瘋瘌瘍瘧瘸
7610 瘐瘑瘖瘐瘠瘕瘖瘗瘘瘟瘰瘚瘛瘰瘟瘟
7620 瘠瘡瘢瘣瘤瘥瘦瘧瘨瘡瘩瘢瘫瘴瘭瘳
7630 瘰瘜瘢瘳瘴瘵瘕瘚瘍瘸瘸瘸瘼瘭瘼瘼
7630 癀癆癢癚癘癜癢癢癢癢癢癢癢癢癢癢
7640 癢癗癆癃癙癗癆癜癈癢癚癌癌癍癜癢
7650 癐癢癒癥癔癱癖癗癘癙癢癐癜癠癩癨

7660 癐癡癢癬癤癥癧癯癩癪癲癬癮癰癱
7670 癵癶癷癸癹発癿皀皁皂皃的皤皆皇皈皺皿盀皋昧鼻皎皏
7680 皂皁皂皃的皤皆皇皈皺皿盀皋昧鼻皎皏
7690 皋皚皦我皓皞皕皖皜晴晢皚皛皎皤皭皺皻皽皾皿
76A0 皤皭皦曄皤皭皦皺皸皇皪皭皺皻皽皾皿
76B0 皰皱皲皴皵皶皷皸皹皺皻皽皾皿
76C0 盁盈盂盃盅盆盍盈盉益盌盘盍盎盏
76D0 盐监盒盋盔盛盥盎盏盟
76E0 盞盡盢監盤盥盦盧盨盬盪盦鹽鹽目盯
76F0 盱盲盲盵直盵阮昀相盹盺盼盼眛盾盵文
7700 朋省眠眙昀昄防眇眈眉眊看県眍眑映
7710 眶眇眒眛眾眹晲昀眷眙眚眛眛眝眞真
7720 眠眡督眹昵眥眦昭眨眩昀眸眮昽眭眮眮眯
7730 眸睐睊眄名眴眵眶眷眸眹眺眻眼脈眾眙
7740 着睁眷睃睄睊晃睆睇睦睡睛睋晚睨睎睏
7750 睞睑睑睑睑睑睑睑睛睁睿睞睛睾睟
7760 睠睡睢督睭睥睦睧睨睙睪睫睬睭睭睮睯

7770 睹睂睖睦睚睪睒睡睛睯睹睑睨睴睼睾睿
7780 瞀瞁瞅瞂瞄瞅瞶瞇瞈瞉瞉瞫瞠瞋瞌瞍瞎瞏
7790 瞐瞑瞞瞗瞶瞳瞥瞗瞗瞐瞁瞑瞛瞞瞟
77A0 瞠瞭瞢瞶瞼瞥瞎瞧瞲瞚瞪瞫瞬瞭瞰
77B0 瞰瞱瞆瞳瞴瞵瞶瞷瞹瞼瞺瞻瞼瞽矍矐
77C0 矙矁矂矌矉矍矐矔矕矘矙矜矞矟矠矡矢矣
77D0 矐矪矰矱矲矴矷矹矻矼矽矾矿矛矜矜矛矟
77E0 矟矱矢矣矧知矣矧矧矮矩矧矫矬短矮矯
77F0 矰矱矬矲石矸矻矼矶矸矸矾矻矻矽矾矿
7800 砀码砂砑砆砝砩砍砘砸砦砭砌砍砜砂
7810 砐砑砒砐砑砕砖砗砘砭砚砜砜砝砟砉
7820 砠砝砢砣砲砥砦砧砩砻砷砨砬砭砦砻砝
7830 砰砜砲砳破砵砧砷砸砹砺砸砭砻砜砺
7840 础砐砻砾砚硅砝砲砧砩砸砦砸砚砜砐砰
7850 硐砰硒硗硗砖硕硖硗砸硙桥砷硜硝硗碰
7860 硍硫硗硃硗硖砻硗硎硼硗硗硗硫硬硗硗砚
7870 砦硱硌硃硗硒硗砦硱硌硃硗硒硗硗硗硗

7880 碀碁碌碡碃碄碅碆碉碔碘碌碐碎碐
7890 碈碑碖碓碰碕碖碗碘碙碚碩碪碘碧碟
78A0 碠碡碡碣碘碥碧碧碩碩碧碑碑碭碧碙
78B0 碰碱碲碳碴碘碫碉碘碕碘碘碩碾碙
78C0 碰磁磂磂碻磄磅磆磈磈磉磊磋磌磏磄
78D0 磐磕磌磍磢磕磕磂磚磁磙磚磗磄磩磭磆
78E0 磈磕磦磢磙磞磞磞磧磨磩磩磪磬磆磹磕磯
78F0 磧磅磲磲磳磴磵磆磷磷磢磢磢磢磢磾磾磨
7900 磵磯磄磚磭磎磕磢磢磢磂磗磗磗磔磔磔磔
7910 磬磕磕磯磍磾磾磯磧磔磔磔磔磬磞磩磙磙
7920 磁磚磧磯磔磔磧磧磕磾磬磧磢磢磢磬磽磔
7930 磿磬磯磨磚磢磹磕磔磧磧磧磢磢磢磢磢磢
7940 祀祁祂祃祈祈祇祈祉祊祋祌祐祐祐祐祐祐
7950 祐祘祕祓祔祕祖祇祘祙祚祛祜祝神祟祠
7960 祠祟祢祳祤祥祸祧票祩祪祫祭祜祯祯祠
7970 祜祝祲祳祴祠祧祷祸祹祺禍禍禍禍禍禍禍
7980 禀禁禂禎禄禅禆褚褝禂禊禋禋禋禍禎福

7990 禐禍禒禓禔禕禖禖禘禘禘禛禜禜禜禜禜
79A0 禜禡禡禢禢禢禤禧禧禨禪禪禪禪禪禮禮
79B0 禰禱禲禳禴禷禷禸禸禹禺禽禽禽禾禿
79C0 秀私秂秃秄秆秈秈秉季秋秌种秎秏秏
79D0 秖科秒秖秖秘秸秸秖秘秸秸秫秫秬秫秸
79E0 秭秡秤秣秤秸秦秧秨秩秖秫秬秕秸积
79F0 称秱秲秸秸秸秦秤秸秸秭移秣秽秾秫秸
7A00 稀稟稂稃稄稅稆稛稈稈稉稍税稚稚稚稚
7A10 稐稕稛稓稔稕稕稗稘稘稚稛稜稝稞稟稟
7A20 稠稡稢稣稜稟稗稧稨稱稷稫稭稭種稷稷
7A30 稱稱稱稳稸稵稷稸稽稹稼稺稺稟稿稿
7A40 穀穁穗稷穋穗穆穇穈穈穖穋穌積穎穩穩
7A50 穐穡穡穧穘穘穖穖穖穚穚穚穚穚穚穚穚
7A60 穠穡穢穣穤穱穱穳穳穳穳穳穳穳穳穳穳
7A70 穰穱穱穳穴穵穽穷穸穹空穿突穿突穿穿
7A80 窀突窄窃窄窅窆窐窈窍窑窕窃窍窄窆窜
7A90 窶窑窒窓窾窕窖窗窘窣窣窸窓窗窜窟窟

7AA0 窠窾窽窣窺窺窶窣窘窖窩窱窪窺窬窯窶窮窯
7AB0 窶窱窣窺窴窶窶窶窺窺窶窺窾窾窿
7AC0 竀竁竅竈竄竅竅竈竈竊立叽叶弈奸
7AD0 竣竑竒竕竼竚竦玅珣站竚玲竜竝竞竟
7AE0 章竍竢竣竑童竦竰竱竝竧豎竫竽端
7AF0 竰竱竰竴竰竰競竷競竹竺竽竺竽笆竿
7B00 笀笁笇笁笄笈笆竿笈笱笊笋笏笀笏笏
7B10 笐笑笭笓笔笕笊笈笘笙笇笛笛笥笞笊
7B20 笠笁筐笣笣笥符笖笨笉笁第第笭笮笈
7B30 第笱笄笳笥笵笑笴笆笹笺笯笼笠迮答
7B40 笙笛笸笆笊笕筆节筈等笈筋筌筍筎筏
7B50 筐筑筒笄答符策筇笣筛笁笋策笋
7B60 筠筈筢筣筵筥筧筧筸筒筐筧筴筹筮筋
7B70 筰筏筲筵筴筵筈筷箄筹筐筴贂筧箕签筈
7B80 简箐箂箄箄箄箇箔箑箭箊箋劉箍篼箏
7B90 箐箑箒篆箔箕箺算箘箙箭箛箜箝箸篦
7BA0 箠管箛箘箆箖箐篾箑箩箄箫箸箭箁篾

7BB0 箄箱洗擗箴箸胡施箸約箐箑塭箪箭箕
7BC0 節篁篁管範筒篆篇錐築洪篾篌秧皊嵌
7BD0 箙篢餮篓篡盖簹篾芻篙篦翦烝篝湟篙
7BE0 篠篡篢箐篤篥篦雚篠飾篼篫篮篮钱
7BF0 部篱篲篳篧篾篤箐篷篹篹篡篱篛篾篷
7C00 篢篚籈篛簋簻簻簇擗篮墓盔簌簍籍簏
7C10 簐簑篡簏簑簕籪簐簿箴篥斯簜簝簞簟
7C10 簠簡簢簣簣簥簽簧簨篲簪簫路簪簪籇
7C20 簫簡簢簣簣簥簽簧簨篲簪簫路簪簪籇
7C30 牌簇艂牌幹簋籍篆篕篾簹簗過攕簽簾簿
7C40 籀籟飾籃籣與簍豪甄薹雚籥籌籍嶷簇
7C50 籐簑籀籓籔籀籤籗籗籐籙簋籤籗籟籟
7C60 籠籤籔籣籤籥鐘籧籔邊籪籫籬籮籯
7C70 籰籱籲米籴籽籺籺粍籺粉籺类籼籽籺籽
7C80 粀籽籴粗粄粣粉粘粉粘籽粍粍籺粀
7C90 粏粑粒粗粔粕粖粗粘粣粗粟粉粞粟
7CA0 粖粡粲粣粵粥粪粧粨粶粪粣粣粮粯
7CB0 粹粱粲粳粴粵粶粡粸粹粺粻粼粽精粿

7CC0 糀糝糘甚糐糒糂糨糢糊糈糌糍糓糏糂
7CD0 糐糐糯糝糔糖糗糘糙糟糙糦糞糟
7CE0 糠糡糢糪糦糯糯糰糙糟糷糮糱糮糮
7CF0 糰糷糲糮糶糶糷糷糸 糸 糺系糾糽糾糽
7D00 紀糾紂糾糾約紅紆紇糾糽紋紑納紱斜
7D10 紐紑紑紓純紕紀引紗紘紙級紛紜紝紙紟
7D20 素紡索紳紩紮紲紙紺紩紫紬紕紮累
7D30 細紱紲紳紱紵紿紿紹紺紩紼紼紇紗紿
7D40 紬紲紩紘組紬紲紛紬紱紳紘紅紝紆紵紩
7D50 結絑絒絓絽絕絖絅紋絚絚絛絜絞絟
7D60 絎絡絢絣絖紱給絧絨絖絀絧紮絽絮絞
7D70 絰統絲絳絳絳絵絶縶絹絹絺絻絫絽絨絑
7D80 絑綁綩綃綄綅綆綪綁綉綊綣綜綍綎綏
7D90 綩綑綒經綮綛綪綱縴繼續綛綜綝綞綟
7DA0 綠綡綢綣綣縉綦綧綪綪綫綬維綮綯
7DB0 綰綱網綳綴綵綵綟綷綸綹綺綻綽綽綾綿
7DC0 綞綧綣綜綑綟綝綹綞綳緊緋緀緶緎緷緦

7DD0 緰綠緒緛緔緒緒緗緘緙線緛緳緊緝緞緟
7DE0 締緧緇緣緤緜緦緦緧編緩緪總緬緝緮緯
7DF0 緰緳緲緸練緩緶緷緷緛緹緺緻緼緡緷緦
7E00 緞緣緦緝緝緷緘緪緹緣緦緹緛緗縈縉縊緹緗繁
7E10 縐縑縒縓緣縔縊繕縗縤縟緝縚縓縝縞縟
7E20 縠縴縢縣縤縴縴縱縺縺縩縴縫縅縭縮縯
7E30 縰縱縲縛縴縵縶縷縸縹縌縻縼縷縿縵
7E40 縰繁縴繃縶繅繆繇繈縝繈繖縶縷繁縵繡然繆
7E50 繐繑繒繓繖織繕繖繖繙繘繙繚繛繜繞繟
7E60 縈繡繢繪驀繶繘繦繧繾繯繪繫繟繭繭繯
7E70 繅繐繲繳繳繴繭繶繶繷繻繹繶繻繻繼繽繾繿
7E80 纀纁纂纃纂纏纞纇纇纇纇纇纇纇纇纏
7E90 纇纑纏纓纔纕纖纗纘纙纚纛纛纜纞纞 纟
7EA0 纠纡红纣纤纥约级纨纩纪纫纬纭纮纯
7EB0 纰纱纲纳纴纵纶纷纸纹纺纻纼引纽纾线
7EC0 绀绁绂练组绅细织终绉绊绋绌绍绎经
7ED0 绐绑绒结绔绕绖绗给绚绛络绝绞统

7EE0 绠绡绢绣绉绥绦继绨绩绪绫绣绥续绮绯
7EF0 绰绱绲绳维绵绶绷绸绸绹络绻综绽绾绿
7F00 缀缁缂缃缄缅缆缇缈缉缊缋缌缍缎缏缑
7F10 缒缑缒缓缔缕编缗缘缙缚缛缜缝缞缟缟
7F20 缠缡缢缣缤缥缦缧缨缩缪缫缬缭缮缯缰
7F30 缳缵缲缳缴缵缶缷缸缺缾缺缽钵钸钹钶
7F40 铗铜铟铹铿铪铛铞铙铚铦铨铮铹铼铽铿
7F50 罐网罒罔罔罕罕罗罘罕罚罡罡罝罟罟罡
7F60 罠罡罢罡罢罚罕罹罨罩罪罫罄罪置罱罰
7F70 罰罱署罳罵罵罶罷罰罹巢罰罼罰罿罿罿
7F80 罿羁羂羃罩罹罴羁羁羁羊羋羌牵美羚羚
7F90 羔羌粉羝羔羔羧羌胖羌羚羹羟羝羞羟羯
7FA0 羰羡羰羹群羟羟羧羡義羯羟羶羹羯羯羯
7FB0 羰羯羲羼羼羶羶羶羸羹羺羼羽豜羿羿豜
7FC0 翀翁豜翊翍翅翠翌翎栩栩翊翡翌翍翎翏
7FD0 翟翱習翮翔翕翮翎翘翊翠翛翌翮翱翟翟
7FE0 翠翡翩翌翩翥翦翮翟翩翯翡翬翱翩翳

7FF0 翰翺翻翳翷翷鸉翱翷翻翾翹翱翻翼翽翻翛翎
8000 耀老耂考耄者耆耆耇耆考耋耋而耍耍耐
8010 耐耑耒耔耔耕耖耗耘耙耪耙耜耜耠耆耟
8020 耠耡耢耨耤耜耦耧耨耩耪耨耩耧耱耢耨
8030 耬耱耰耳耳耵耶耷耸聆聐耻聍聊聋职聍聊
8040 戕盼聂聘珍聍聆聊聊聊聊聊聊聊聊聊聊聊
8050 聒聑聒聒聘联聒聖聍聘聘聚聘聊聊聞聞聞
8060 聊聪聪聪聍聆聘聊聪聍聊聘聘聪聪聊聊聊
8070 聪聋聲聳聪聘聩聶職聸聆聰聹聋聽聾聿聿
8080 聿聿肄肃肄肆肆肆肇肇肉肛肋肌肋肓肴肴
8090 肐肘肭肯胞肋肖肢肘肩肚肛肜肝肢肪肪肴
80A0 肠股肢肶肤肥肪肝胖肩肪肫肮肭肮肯肯肯
80B0 肰肱育胸肴肼肼肷肶肺肯胼肽肾肿肿肿肿
80C0 胀胁胂胃胄胰胆胇肢胎胸胎背胍胎胁胁胁
80D0 胐胝胚胼胯胖胖胶胙胚胛胜胝胞胯胯胯胯
80E0 胳胡胴胞胤胥胰胧胨肤胪胫胯胭胖胯胯胯
80F0 胰胱胲胳胴胫胶胃胸胹胺胥胼能胾胜胜

8100 胥脁脂胞胺脅脆脇脈脉脊脅胖脧脁胵脏
8110 脐脑脒脓脔腕脖膂脘脙脰脂脖脞脬
8120 脡脡脢脣脤脥脙脧脧脖脷脒脯
8130 脰脱脲脑胳脁脑脝脸脹脖腱腗雕脽脾腆
8140 腧胼腪腡腫腠腆腰腈腕腊腋腌脸腎腏
8150 腐腑腒腓腔腕腠腂腿腙腚腥腜腴腞腔
8160 腠腡腢腻腣腤腦腧腨腩腩腠腫腫腠腭腮腼
8170 腰腱腿腳腴腶腶腷腸腹腺膩腼腽腾腿
8180 膀膦膂腽艘膛膆膪膇膈膉膊膋腑膃腠膏
8190 膞膑膃腸臚膕膻膧膘膙膚膛膜膝膊膟
81A0 膠膺膢膛膚臀臍膦膧膨膩膾膫膬膚膙膪
81B0 膰膱膲膳膴膟膉膕膷膶膚膹膻膼膾膿
81C0 臀臁臂臃臄臅臗臆臇臈臉臊臍臌臍臏臏
81D0 臞臑臒臟臢臕臕臗臚臟臟臚臛臢臟
81E0 臡臡臢臣臤臥軀臧臨臩自臬臭臮臯
81F0 臶臾臞至致臷臻臷臵臲臶臺臻臼臽臾臿
8200 臽舁舂舄舄舅與與興舉舊舋舌舍舍舛

8210 舐舐舒舔舔舕舕舘舘舝舞舟
8220 舠舡舢舣舨舢舭舨舩舫般舭舮舯
8230 舰舱舲舳舴舵舶舷舸船舺舮舯舲舫
8240 舼舴舲舲舸舒舑舰舲舵舲舶舲舰舲舰舲
8250 艐艑艑艓艓艐艕艖艗艘艙艚艚艛艚艚艟
8260 艠艡艢艢艣艤艦艧艨艩艫艬艭艮良
8270 艰艱色艳艴艷艷艷艸艹艺艻艼艾艿
8271 艻艼节芃芄芅芆芇芈芉芊芋芌芍芎芏
8280 芐芑芒芓芔芕芖芗芘芙芚芛芜芝芞芟
8290 芠芡芢芣芤芥芦芧芨芩芪芫芬芭芮芯
82A0 芰花苍芳芴芵芶芷芸芹芺芻芼芽芾苁
82B0 苂苅苆苇苈苉苊苋苌苍苎苏
82C0 苶苵苷苸苹苺苻苼苽苾苿茀茁茂茄茅茆
82D0 茇茈茉茊茋茌茍茎茏茐茑茒茓茔茕茖茗
82E0 茘茙茛茜茞茟茠茡茢茣茤茥茦茧茨茩
82F0 茪茫茬茭茮茯茰茱茲茳茴茵茶茷茸茹荀
8300 荂荃荄荅荆荇荈草荊荋荌荍荎荏荐荑荒
8310 荔荖荗荘荙荚荛荜荝荞荟荠荡荢荣荤荥

8320 葆荸荊蓠多荎菄虫茨卮兗沱荏茭茉茯
8330 菵茱茲江茴茵茶茷茸茹茷蝨茼祌卉玒
8340 荀荁荂荃荄荅荆荇莽草荆茼妥玻荎荏
8350 荐荚荒莽荔肋耄茂莊迭荚荛荜萴荞芸
8360 荠荡荸荣荤荥荤茨荨尽孙阴荬红苅药
8370 秈麂堇荁获悉哤荷荸步荺狄茶荽荾咸
8380 宸亟剔茜菵苞莆勛洩莉莊砟莌荼莎莎
8390 洗毫莒莓茴荅莖莗莘碁莚莛砹莖荃莶
83A0 莠莊莢恙酋狃胥莧艮荸我莫菟節莮涞
83B0 珓莱莲盱莴菟莶狄犹莹鸾菪纯莽莽莉
83C0 菀菁酌浢菄管敢菇菈棻菊唻菌恣昆菏
83D0 羙菑菓菓菔畬萺萄桵菘菴荸胄菜菠秣菟
83E0 菠菡菏蔽卷析逝蔗荽菩菪堇涪淊庚華
83F0 菰菱菲釜菴菵奉幕菸湛肩秣茨菽烝荼剫
8400 麂萁莉萃萄萺蕈萇莧肥萊萋萌萍萎萓
8410 菫萑莌萓掐荠莧荥荼秣择鼻砧萝菎萩
8420 崩菹泡莞萤营萦萧萨秧科萫萬萬蓊蒨
8430 菄萱荾萳萴萴萺前萼萹萹萹萺落盔活
8440 括萎勉昨胙葅葆柔葜葉葬胊姦葍徘潖
8450 葐葜紅洪葍蒇葵著螚稍甚葛葜勀葩葟
8460 蔆葡葐董蒁葥葦勃葨葩葡葫葬葭葮葯
8470 蔆葱菄蒇蒇葵葶葷葸施葺嵐蒆萋葱眉
8480 葍迷蒂蓇蒄蕖婪蒇昔黃蒘蒋蒆蔦派蓖
8490 蒐骰餝純畤葐蕡滠鞏蒙蒿缺蒜蔭蒞荺
84A0 蒠蒡除葆滌留蔓蒇蒨葙蕈差蒬羭雚腳
84B0 殷捕蒲納蒴葵紛蕡烝蒹疾蒻蒼蒠迷蒿
84C0 蓀蓁蕠蕑蓄流蓆骨郎蓉蓊蓋蒆耆蓎蓢
84D0 蘑蓑軒蓓羔桂蘆徒蓑蓙篠蔽酡藍蓓蓟
84E0 蓠蔆朗預淩莹蓦篠蓚務蓪蓬蓬庵蓮蓯
84F0 蓯薄蓎蓳蕈薄捷唯摧曹禦蓻蓺蓼蓽蔮蓿
8500 部蕈蔂蒮誕閜閺溆醟蔈蔉煒滶蔌蔍蔨蔏
8510 蔮蔑蒸蔓蔔蒂蘆蔗蓼旋蔚斛蔌睬蔓蔟
8520 蔣蔡蔆蔣密蔥蔦彗圈蔩斬蔫蔬陰國陳
8530 蘆蔑蔑蔣蘇蔵蕢蔷兜蔹蘭蔑藹蔽槃蔫

8540 棘蕁勝蕃悶澫戚蕇蕈蕉蕊蔍藟萫蓧薵豬
8550 藆閒賮蕓報獈蕖蕗蕘蕙蕁稊悲絕最發
8560 蕖蕡賮舜蕶雚蕁蔩蕩蕪蕫蕊蕭蕮薩
8570 薀稍蔪閒蘊殱藆賯蕛蘿戩蘚蘚農蕾殪
8580 薀薁斃薖薄嫮愛薇會歲薊賷鄰亂薎薏
8590 稜薑蔡瀎薔薕過蔮薘薕殤薜薜鞪殱羹
85A0 頩鼎解鼓薙蜀薦薨薨薩薪薰藥稗數薯
85B0 薰對賮遠嚀薵貍薷薸臺薺藻蘆甄爾疑
85C0 熒薑聚歊驀鬲擎與瞨藉稨翟蜜藍盡藏
85D0 藐藑藒蘚簝藕贀邀藘毅賣鴦黎藝磊藟
85E0 藟蔏藢藣藤藥藦縓藨潘數潭隤藭穮慰
85F0 劉瘣穊藹蘊褒蘮諸藸謁闡藻憲藽賴藿
8600 攆蘁蘲蘗斬蘅蘆蘇頹覆蘊蘋藥勳藣蘟
8610 譓蘑穐秸嶽蘧蘗蘗襄翳蘚蘑鞠歛藪蘟
8620 牆蘡龍蘑皵鷰蘦藟譙蘚絲蘩蘪濫蘁蘭蘦灔
8630 纋類蘲蘑豐職蘶夔蘸蘸懷蘺蘩蘼蘭蘘蘿
8640 蘢夔露灨蘧騰蘪薕韾鬲藥蘴蘢虍虎虜
8650 虐虙虓虓虔處虖虙虛虙虙虜虪虞號
8660 虢虡貌虓虓虩戔虓虧彪虓虰虫虮虯虬虮
8670 虰虱虭虼虻虺虸虴虾虷虹虺虻虼虽虾蚤
8680 蚀蚁蚂蚤蚨蚯蚍蚄蚏蚜蚙蚤蚊蚋蚌蚍蚄蚓
8690 蚼蚑蚜蚓蚔蚎蚕蚖蚗蚘蚙蚇蚙蚝蚖蚌蚌蚣
86A0 蚤蚡蚖蚣蚤蚊蚺蚡蚇蚩蚪蚫蚍蚬蚧蚱
86B0 蛐蛇蛨蛭蛓蛔蛄蛆蛇蛓蛀蛈蛯蛰蛊蛔蛭玄
86C0 蛀蛁蛂蛸蛄蛄蛅蛆蛇蛈蛉蛉盅蛋蛐蛍蛎蛏
86D0 蛐蛑蛉蛓蛔蛸蛇皇蛘蛙蛚蛛蛜蛝蛞蛟
86E0 蛤蛩蛢蛨蛤蛫蛦蛸蛕蛖蛨蛩蛭蛙蛮蛯
86F0 蛰蛱蛲蛔蛈蛵蛵蛘蛸蛹蛺蛑蛱蛾蛤
8700 蜀蜼蜂蜃蜄蜱蜆蜇蜈蜉蜊蜋蜌蜙蜍蜎蜪
8710 蜘蜑蜒蜓蜩蜕蜠蜗蜘蜙蜚蜛蜜蜇蜞蜻蜻
8720 蜠蜡蜢蜣蜇蜥蜦蜨蜨蜩蜪蜆蜬蜭蜮蜂
8730 蟿蜱蜼蜳蜴蜎蜂蜷蜜蜞蜆蜻蜼蜩蜿蜿
8740 蝀蝁蝂蝬蜩蜇蝠蝇蜠蝉蜼蝴蝌蝎蝸蝏
8750 蝐蝑蝒蝓蝔蝫蝕蝖蝗蝘蝙蝅蝝蝺蝑蝐

8760 蝠蝡蝢蝓蝤螿蝦蝧蝨蝩蝪蝫蝯蝮蝬蝭蝯蝯
8770 蝩螶蝀蝳蝴螿蝶蝷蝸蝹蝺蝺蝺蝝蝫蝫蝺蝶
8780 螿蝮螂螃螄蝗蝹蝀蝮蝓蝓蝪蝣蝺蝬螿融蝸蝷
8790 蝸蝯蝓蝺蝸蠪蝭蝪蝳蠢蠢蠻蠉蠻蝯蝦蝌蝛
87A0 蝹蠢螢螣獫蠔蠐蠉蠝蠑蠝蠔蠻蠆蠻蠔蠻蠻
87B0 蠪蠷蠑蠌蠗蠔蠠蠷蠻蠍蠐蠓蠷蠆蠢蠊蠻蠻
87C0 蠏蠶蠷蠼蠆蠳蠖蠔蠤蠢蠔蠔蠔蠟蠔蠔蠔蠔
87D0 蠔蠋蠙蠡蠟蠔蠔蠐蠆蠙蠔蠔蠔蠔蠔蠔蠔
87E0 蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔
87F0 蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔
8800 蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔
8810 蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔
8820 蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔
8830 蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔蠔
8840 血盅釗釓釷畔衆衄餌峈嶬衋行衍衍衍
8850 衍衍衍術衍衕衒街衍衙衛衛衝衛衛
8860 衕衡衢衣衤补衧衧表衱衪衫衬衭衰衯
8870 衰衱衲裗沈袒神衷衯祇裒裡枝衽衾衿
8880 衲袁袂袈袄裊袚袢袈衪袋裹袍袚衽
8890 祕袑袒袓祠祪袖袗袘袖祋袚祇袜袢袞袟
88A0 裘裨袢袢裘袘袒袧裘裨袈袚裘祢袚
88B0 裳裱裂袢裥裥裌裨袷裤袹袺裲袼袧袾袶
88C0 裀裁裂袢裥裥裌裨袷裤袹袺裲裹裙裹
88D0 裯裬裒裧裔裕裖裗裘裙裝裹裒補裝裞裟
88E0 裳裡裢裣裤裍裒裟裨裞裚裙裾裱裯裯
88F0 裰裱裲裳裴裹裶裷裸裹裺裟裼製裾裯
8900 裿裹褂褍褄褅褆複褕褉褕褊褋褌褞褒褒
8910 褐褖褒褓福褕褖褞褌褘褚褛褽褝褞褯
8920 褥褡褒褣褒褫褦褧褰褭褪褫褰褒褰褦
8930 褒褒褲褳褴褵褶褷褸褷褹褻褻褼褽褾褆
8940 褒褦褧褒褰褝褩褩褥褥褶褫褝褥褥褥
8950 褖褥褷褦褦褷褹褾褹褰褷褧褫褦褻褵
8960 襠襩襢襣襤襞襦襱襩襚襩襭襪襬襭襯
8970 襴襱襲襶襱攝襶襻攢襹襱襻襻襹襹襹襹

8980 覀要覃覃覭勠覆覇覈覊覊覊見覌覓覓覓規
8990 覕覛覜覓覓覜視覗覘覜覜覜覜覯覿覿覿
89A0 覿覹覜覣覿覿覿覽覬覿覿覿覿覿覺覿覿
89B0 覿覿覲覿覿覿覿覿覿覺覿覿覿覿覿覿覿
89C0 觀见观贬规觅视觇览觉觊觋觌觎觏觎觀
89D0 觀覷角觔觔牶觖觝觕觔觚觚觜觜觝觴觟
89E0 觱觡鬁解觼觤觸觧鮮觫觫觫觧觫觼觭觾
89F0 觴鬻觶觳觳觴觶觶鬻觸觿鬻觶覻觼觶觸
8A00 言訁 訂訃旭訣訓訇計訊訊訐訌討訏
8A10 訐訑訒訓訾訕訖託記訣訚訛訝訝訣訞訟
8A20 訡訊訴訣訞訥訣訣訛訟訜訪訫訐設訐訣
8A30 訥許訶訳訴訶訶訞訣診註証詢訾訛
8A40 詁詁詖該詄詅詭詔詆訣詈詼詐說詌詍詎詒
8A50 詐詑詒詁詔評詖詞詛詆詛詖訏詞詥
8A60 詠詡詢詣詵詮試詧詨詩詪詫詬詭詮詛
8A70 詰話該詳詡詵詶詞詸詹詺詻詼詬詿詂
8A80 詪詴詷詹誄誅誆誇誣誉詈誌認誄誏

8A90 誡誑誒誓誕誕誖誅誘誣誚誚誙誡誚誹誥誚
8AA0 誠誡誽誣誤誥誦誧誨語說誫說読誧誾
8AB0 誰諫課諞諒諝誶誾誑誶諤諧誼誽誚調
8AC0 諀諙諂諏林諄諶棋談諈諉諤請諫諍諧諏
8AD0 讋諉諒諓諔謕論諗諉諙諞諟諜諝諞諧
8AE0 諠諡諢諨諤諞諠諦諧諨諰諄諫讋諭諮諵
8AF0 諰諱諪諳誠諵諶諷諸謁諺諼諱諾諨
8B00 謀謁謂謍謄謥謅謕謼讋謊謏謍謎謏
8B10 謐謑謒謓謯謔謕謢謤謙謚講謜謝謣謟
8B20 謠謠謢謣謤謥謦謧謨謩謫謫謬謤謮謯
8B30 謰謱謺謳謮謵謥謦謖謹讋謬謰讋謾謝
8B30 謝謥謪謾謯謣謵謸謐謸謖謦謟謦謾
8B40 謥謯謰謯謵謭謵謹謷謥謧謮謂謣鷹譎譏
8B50 譖譑譒譓譔譕譖譭譇譆識譙譚譖譜譅譤譟
8B60 譠譨譖譾譫譺譥譬譭譧譪譭譫譯
8B70 議譱讓譳譴譪譑譸譠譹譺譽譭譸譭譽譾
8B70 讀讁讂讚讄讅讋讅讄讋讅讋讅讋讅讋讅
8B80 讀讁讂讚讄讅讋讅讄讋讅讋讅讋讅讋讅
8B90 讋論讒讓讔讕讖讜讝讛讚讘讜讞讟讜

8BA0 讠计订讣认讥讦讧讨让讪讫讬训议讯
8BB0 记讱讲讳讴讵讶讷许讹论讻讼讽设访
8BC0 诀证诂诃评诅识诇诈诉诊诋诌词诎诏
8BD0 诐译诒诓诔试诖诗诘诙诚诛诜话诞诟
8BE0 诠诡询诣诤该详诧诨诩诮诰诱诲诳说
8BF0 诵诶请诸诹诺读诼诽课诿谀谁谂调谄
8C00 谅谆谇谈谉谊谋谌谍谎谏谐谑谒谓谔
8C10 谕谖谗谘谙谚谛谜谝谞谟谠谡谢谣谤
8C20 谥谦谧谨谩谪谫谬谭谮谯谰谱谳谴谵
8C30 谶谷豁豇豉豌豕豚象豢豪豫豸豹豺貂
8C40 貅貉貊貌貔貘貜貝貞貢貧貨販貪貫責
8C50 貭貮貳貴貶買貸貺費貼貽貿賀賁賂賃
8C60 賄賅資賈賊賑賒賓賕賚賛賜賞賠賡賢
8C70 賣賤賦賧質賫賬賭賮賰賴賵賸賹賺賻
8C80 購賽賾贄贅贇贈贉贊贋贍贏贐贓贔贖
8C90 贗贛贜赁赂赃赅赆赇赈赉赊赋赌赍赎
8CA0 負財貢貣貤貥貧貨販貪貫責貭貳貯
8CB0 貰貶貲貳貴貧貶買貸貹費貼貽貾貿
8CC0 賀賁賂賃賄賅賆資賈賉賊賅賌賑賒賕
8CD0 賥賑賒賓賓賥賒賗賟賡賜賾賞賟賠賡
8CE0 賠賧賢賣賤賥賦賧賓賒賬賭賮賰賲賳
8CF0 賭賱賳賸賴賵賶賸賹賺賻購賽賾賹賿
8D00 贀贁贂贃贄贅贆贇贈贉贊贋贌贍贎贏
8D10 贐贑贒贓贔贕贖贗贘贙贚贛贜贝贞负
8D20 贠贡财责贤败账货质贩贪贫贬购贮贯
8D30 贰贱贲贳贴贵贶贷贸费贺贻贼贽贾贿
8D40 赀赁赂赃资赅赈赊赋赌赍赎赏赐赑赒
8D50 赕赗赙赚赛赜赝赞赟赠赡赢赣赤赦赧
8D60 赪赫赬赭赯赱赲赳赴赵赶起赸趁趄趆
8D70 趇趈趉趋趌趍趎趏趐趑趒趓趔趕趖趗
8D80 趘趙趚趛趜趝趞趟趠趡趢趣趤趥趦趧
8D90 趨趩趪趫趬趭趮趯趰趱趲足趴趵趶趷
8DA0 趸趹趺趻趼趽趾趿跀跁跂跃跄跅跆跇
8DB0 跈跉跊跋跌跍跎跏跐跑跒跓跔跕跖跗

8DC0 跰跁跂跌跆跄跠跆跇跧趽跨跦跋跌趾跪跹跎踟
8DD0 跐跑跗跮跑跗趾跗跰趄跚跛跪距跠跟
8DE0 跠跡跻跌跤跺跦跩跪跿趿跰跨跩跪跿趿跰路
8DF0 跰跱跲跳跴践趿跣跸趼趕跺跻踢踶踣跬踏
8E00 踶踁踂踌踃踒踆踍踇踊踟踌踽踝踖踞踏
8E10 踐踑踒踬踔踕踖踳踖踶踏踖踞踟
8E20 踠踡踢踣踤踒踦踧踪踩踪踜踬踶踔踞踝
8E30 踰踱踙踳踴踴踵踶踸踷踹踺踝踢踱踔踢踧踕
8E40 蹀蹁蹂蹉蹄蹄蹅蹑蹇蹈蹉蹊踢蹌蹋蹎蹕蹁
8E50 蹐蹑蹣蹓蹩蹕蹖蹱蹜躔躓蹲蹠蹡蹢蹟蹟蹟
8E60 蹙蹡蹢蹡蹤蹤蹦蹧蹼躓蹻蹬蹭躇蹯蹱
8E70 躕躅躆躆蹴躚躕躐躋躕躒躋躌躔躑躅躆躌
8E80 躖躁躂躃躠躅躕躆躇躑躉躊躋躚躍躐躅躪
8E90 躐躑躒躓躐躔躕躐躥躩躪躅躚躒躥躓躩躪
8EA0 躠躡躐躍躤躐躥躪躦躩躏身躬躯躬躯
8EB0 躰躲躲躶躴躳躬躲躷躺躺躰躲躰躽躺
8EC0 軀軀軂軂軹軹軶軆軺軫車軋軌軍軎軏
8ED0 軋軑軑軒軓軔軸軠軷軻軹軑軑軜軾軻軟
8EE0 軠軨軥叟軯軥軨軦軨軤軔軫軨軟軒
8EF0 輩輒輇軥輊軸軝軷軸軹軺輕軻軼輊輲
8F00 輛輊輂較輓輅輇輇輇輈輇輛輶輛輖輖
8F10 輗輇輒輓輔輕輖輗輭輳輒輚輛輜輝輞輟
8F20 輾輅輢輣輖輥輦輧輇輩輪輜輬輳輯
8F30 輵輒輲輳輴輵輶輸輹輜輻轀輜輻輾輿
8F30 轀轃轂轃轇轅轆轇轃轀轀轃轀轍轎轏
8F40 轀轃轂轃轇轅轆轇轃轀轀轃轀轍轎轏
8F50 轐轑轑轑轔轕轖轗轘轙轑轐轒轔轤
8F60 轀轡轢轣轤轤车轧轨轩轪轫转轭轮软
8F70 轰轱轲轳轴轷轶轷轸轵轺轻轼载轻轿
8F80 辀辁辂较辄辅辆辇辈辉辊辋辕辍辏辖
8F90 辐辑辒输辔辕辖辗辘辙辚辛辜辟辞辟
8FA0 皋辩辞辣辭辞辦辦辦辩辞辩辫辭辮辩
8FB0 辰辱農辳辭辰辽辽迈边辺辻込辽达辿
8FC0 迁迁迂迄迄迅迆过迈迟迺迂迋迄迎达
8FD0 运近迠迓返迮达迭还这迪进远违连迟

8FE0 迠迡迢迣迤迥迦迧迨迮迪迫迬迭迮迸
8FF0 述迍迭迳迴迵迶迷迸迹迺迻迼追迾迿
9000 退送适逃逄逅逆逌逍选逊逋逌逍遒透
9010 逐逑递逓途逕逖逗逛這通逛逼逝逞速
9020 造逡逢連逤逥逧逩逪逭逯逰逴逵逶逷
9030 逸逹逺逻逼逽逾遀遁遂遃遄遅遆遇遈
9040 遉遁遂遖遗遘遙遚遛遜遝遞遟遠遡遢
9050 遣遤遥道達違遧遨適遪遫遬遭遮遯遰
9060 遱遲遳遶遷選適遹遺遻遼遽避邀邁邂
9070 邃邊邋邌邎邏邐邑邒邓邔邕邖邗邘邙
9080 邛邜邝邞邟邠邡邢那邤邥邦邧邨邩邪
9090 邫邬邭邮邯邰邱邲邳邴邵邶邷邸邹邺
90A0 邻邼邽邾邿郀郁郂郃郄郅郆郇郈郉郊
90B0 郋郌郍郎郏郐郑郒郓郔郕郖郗郘郙郚
90C0 郛郜郝郞郟郠郡郢郣郤郥郦郧部郩郪
90D0 郫郬郭郮郯郰郱郲郳郴郵郶郷郸郹郺
90E0 郻郼都郾郿鄀鄁鄂鄃鄄鄅鄆鄇鄈鄉鄊
90F0 鄋鄌鄍鄎鄏鄐鄑鄒鄓鄔鄕鄖鄗鄘鄙鄚鄛
9100 鄜鄝鄞鄟鄠鄡鄢鄣鄤鄥鄦鄧鄨鄩鄪鄫
9110 鄬鄭鄮鄯鄰鄱鄲鄳鄴鄵鄶鄷鄸鄹鄺鄻
9120 鄼鄽鄾鄿酀酁酂酃酄酅酆酇酈酉酊酋酌
9130 配酎酏酐酑酒酓酔酕酖酗酘酙酚酛酜
9140 酝酞酟酠酡酢酣酤酥酦酧酨酩酪酫酬
9150 酭酮酯酰酱酲酳酴酵酶酷酸酹酺酻酼
9160 酽酾酿醀醁醂醃醄醅醆醇醈醉醊醋醌
9170 醍醎醏醐醑醒醓醔醕醖醗醘醙醚醛醜
9180 醝醞醟醠醡醢醣醤醥醦醧醨醩醪醫醬
9190 醭醮醯醰醱醲醳醴醵醶醷醸醹醺醻醼
91A0 醽醾醿釀釁釂釃釄釅釆采釈釉释釋里
91B0 重野量釐金釒 釓釔釕釖釗釘釙釚釛釜針
91C0 釞釟釠釡釢釣釤釥釦釧釨釩釪釫釬釭
91D0 釮釯釰釱釲釳釴釵釶釷釸釹釺釻釼釽
91E0 釾釿鈀鈁鈂鈃鈄鈅鈆鈇鈈鈉鈊鈋鈌鈍
91F0 鈎鈏鈐鈑鈒鈓鈔鈕鈖鈗鈘鈙鈚鈛鈜鈝

9200 鈀鈁鈈鈃斜鈅鈆鈇鈲鈉鈥鈍鈞鈣
9210 鈐鈑鈸鈺鈔鈕鈖鈰鈭鈸鈦鈪鈞鈳
9220 鈸鈰鉢鈣鈤鈥鈳鈺鈶鉦鉅鉸鉺鉄
9230 鉈鉌鉏鉰鈴鉊鉑鉆鉞鉋鉭鉣鉾鈾鉶
9240 鉀鉮鉠鉄鉄鉅鉆鉈鉈鉉鉊鉋鉌鉍鉎鉏
9250 鉊鉑鉒鉓鉔鉅鉖鉗鉓鉄鉚鉛鉤鉦鉞鉔
9260 鉠鉡鉢鉣鉤銃銁鋾鉚鉾鉖鉑鉏鉭鈆
9270 鋳鉱鈇鈚鉴蝕鋓鋧鋏鋑鉻鋾鋓鋏鋐鉿
9280 銀鋟鋓銃鋳銅鋀銇銈銌鋮鋀鋐鋐鋯錙
9290 錣銑鈃銓鈃鋉銖鋁銘鋳銚銛銜鋲鴈錦
92A0 錂錆鋭鋓銤鋓銑錂銕銛鋳錢銮鎃
92B0 錣錦鋅銳鏊鋇鋉銷鋐銹鎊錆鋪錬鋪
92C0 鋀鋁鋂鋃鋉鋅鏊鋇溘鍊鋊鋋鋳鋮鋏
92D0 鋐鋑鋒鋓鋭鋯鋮鋑鋗鋘鋯鋗鋭鋳
92E0 鋠鋏鋐鋤鋹鋦鋧錢錆鋪鏊鏊銳鋮鋯
92F0 鋰鋮鋲鑄鋮錈鋦鋷鋸鋻鋼錠鋾鋊
9300 鎘鍟鋊鎏錄鏊鋿鎗鎗鎋鋅鍏鋂鋲鎊鎃

9310 錐鋘鋼錓鎝錕鏊鋖錘錙錚錛鎴鋅錞
9320 錠錡錢鎩鏏錦鎧錨錩鏔錫鍊鋦鋼錯
9330 鍬鑈鋉錄錳鍷鍇錶鋷錸錆鎗鐒鍰鎩鏕
9340 鐕鍬鍷鎔鋷鎳鈜鍆鐦鋲鍞鍊鍋鎏鍍鍎鍏
9350 鑀鍑鍒鍖鍔鍔鍕鍖鍶鏘鍇鍛鍜鍚鎮鍠
9360 鍠鐶鐳鍣鎝鍤鍥鏕鎋鍧錻鎝鏊鏊鍬鍭鍮鎷
9360 鍰鐷鐳鑒鎙鍵鍶鍷鍚鍏鍧鍇鍎鍚鍾鏙
9370 鐏鐷鐳鑒鎙鍵鍶鍷鍚鍏鍧鍇鍎鍚鍾鏙
9380 鏘鎯鎂鎃鎱鍔鏀鏘鐿鍚鐺鎲鐒鐳鐮鐽鑋鑏
9390 鐃鎑鐪鎔鎔鎕鎗鎘鏘鏌鎚鏄鎞鐽鎝鏡鐽
93A0 鐿鐓鎢鎂鐒鐃鎏鐿鐳鐽鐒鐽鐽鐽鐽鐽
93B0 鐿鐓鎢鎂鐒鐃鎏鐿鐳鐽鐒鐽鐽鐽鐽鐽
93C0 鐽鐷鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽
93D0 鐽鐷鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽
93E0 鐽鐷鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽
93F0 鐽鐷鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽
9400 鐽鐷鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽
9410 鐽鐷鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽鐽

9420 鐳鐵鑅鑕鑋鑂鑄鑐鑔鑚鑱鑳鑴鑷鑻鑾鑿鑽鑾鑼鑵鑶鑸鑹鑺鑻鑽
9430 鑾鑑鑕鑩鑀鑕鑶鑴鑶鑿鑶鑄鑊鑑鑓鑶鑷鑾鑿鑿鑾鑿鑾鑿鑿鑿
9440 鑾鑾鑣鑶鑺鑄鑠鑠鑱鑱鑱鑱鑷鑷鑿鑿鑿鑿鑿鑿鑿鑿鑿鑿鑿
9450 鑿鑑鑒鑾鑓鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶
9460 鑠鑰鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶鑶
9470 鑰鑾鑲鑳鑵鑼鑶鑷鑾鑼鑼鑠鑼鑽鑿鑿鑿鑿鑿鑿鑿鑿鑿鑿
9480 鑶鑸鑾鑶鑶鑶钅 钆钇针钉钊钋钌钍钍钎钏
9490 钐钡钒钓钔钕钪钖钘钘钛钜钝钞钟
94A0 钠钡钢钣钤钥钦钧钨钩钪钫钬斜钮钯
94B0 钰钱钲钳钴钵钶钜钸钸钺钻钼钽钾钿
94C0 铀铁铂铃铄铅铆铈铉铊铋铌铍铎铴
94D0 铐铑铒铓铘铖铌铗铘铙铚铛铜铝铞铟
94E0 铠铡铢铣铤铦铦铧铨铩铪铬铭铮铯
94F0 铰铱铲铴铳铵银钩铸铹铺锧锊锍链铿
9500 销锁锂锃锄锅锆铢锈锉锌锋锌锍锎锏
9510 锐锑锯锳锓锏锖锗锘错锚锛锜锝锞锟
9520 锖锡锢锣锤锥锦锩锨锨卷锪镑锬锭键锯
9530 锰锚锲锧锇锴锝锶锷锸铩锤锹锻锼锾锭
9540 镀镁镂镃镄镁镇镎镉镊镅锐镌镍镎镏
9550 镐镑镒镓镔镕镖镗镘镙镚镛镜镝镞镟
9560 镣镡镢镦镣镁镥镦镧镨镩镧镫镭镯镯
9570 镰镱镲镳镱镢镶長镸欤跃跌屈蹠蹓长
9580 門閂閉閂閃閂們閂閂閂閂閉閂閂開閌閉閎閏
9590 閐閑閉閒閂閔閉閉閉閘閘閂閌閘閙閒閉閑
95A0 閨閡閡閡閣閣閥閃閧閨閩閩閫閫閬閭閺閿
95B0 閵閱閱閱閽閬閨閨閶糊鬩閣閡閼閣閣閣閣
95C0 閨閘閘閹閾閾閾閾閘閨鬩閨閨閨閨閨閨閨
95D0 閾閾閾閾閾閾閾閾閾閾閾閾閾閾閾閾閾閾閾
95E0 閾閾閾閾閾閾閾閾閾閾门闩闪闫闬闭问闯
95F0 闰闱闲闳间闵闶闷闸闹闺闻闼闽闾阀
9600 阀阁阂阃阄阆阅阆阇阈阉阆阊阋阌阍阎阏
9610 阐阑阒阓阔阖阕阗阘阙阚阛阜阝阢队
9620 阱阡阡阢阣阤阨阭阮阯阰阱阪阪阮阮阯
9630 阯阱防阳阴阵阶阸阹陁去阺阻阼阽伶阿

9640 陀陁陂陋附际陆陇陈陉陊陋陌降陑陏
9650 限陋陓陓陔陕陵陱陘陨陛陝陝陞陟步
9660 陯陡院陣除陷陶陼陨险陪陫陬倚陲陦
9670 陰陱陱陳陴陵陶陷陸階険陻陼陽陾陬
9680 陲陬陰陱陽陧陽陬陏隊隋隑隍階随
9690 隐隑隒隓隔隕陨隗隘隙隑際障隣隊隟
96A0 隱隆隢隣隤隮隑隧隨隩險隤隬隬隨隮
96B0 隰隱隨隳隴隰隶隸隸隹雀隻隼隽难雉
96C0 雀雁雂雃雄雅集雇雀雉雊雋雌雍睢雏
96D0 雚雜雂雏雝雕雖雗雙雚雛雜雝雞嶌
96E0 雝雡離難雥雥雝鬱雨雩雪雫雯雯毫雯
96F0 雰雱雲雳雲雸零雷雸雹雰電雹雫雾雿
9700 需雽霃霓霄霅霆震霈霉靈霎霄霍霎霏
9710 霐霑霒霓霍霬霖霚霘霺霡霜靄霞霰
9720 霯霢靄靄靄靄霧霧霨霩霪霫霬靄靆靈
9730 霰靄露霯靂戇霪靄霸霹霺靄霽霾霧霫
9740 霧靄靂靡靄靄靄靆靉靄靈靉靈靄靄靄

9750 靐靑靑靚靖靖靖靿靣靜靚靚靜靄非靠
9760 靠靡面靣靤靨靦靦靄革靼靼靮靭靼靴
9770 靽靱靿靳靴靶靼靶靼靼靿靹靼靸靼靼
9780 靿鞁鞂鞅鞍鞁鞅鞉鞊鞐鞣鞗鞗鞣鞣鞣
9790 鞣鞑鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣
97A0 鞣鞣鞢鞢鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣
97B0 鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣
97C0 鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣鞣韋韌韐韘韲
97D0 韲韲韲韲韲韲韲韲韲韲韲韲韲韲韲韲
97E0 韲韲韲韲韲韲韲韲韲韲韲韲韲韲韲韲
97F0 韲韲韲韲韲韲韲韲韲韲韲韲韲韲韲韲
9800 韲頁頂頃頃項順頇須頊頊頤頤頤頤頤頤
9810 頤頤頤頓頓頊頻頗領頊頸頸頸頷頸頸額
9820 頷頷頷頤頤頤頸頤頤頻頻頻頻頭頫頫頫
9830 頰頴頓頰頴頲頲頷頸頹頹頻賴頹顋顓顓
9840 顓顶顶顙顑顓顓顓顓顓顓顓顓顓顓顓顓
9850 顓顑顯顯顏顯顒顗顓顓顫髃類顟

9860 顰顁顯顱顣顲顳顯顧顰顩顱顫顱顰顲顲顯
9870 顰顱顲顳顱顴页顶顷顸项顺须顼顽顾顿
9880 颀颁颂颃预颅领颇颈颉颊颋颌颍颍颊
9890 颐频颦颓颔颍颖颗题颙颚颛颜额颞颟
98A0 顛顙顥顯顫顱顰顴風颱颺颯颳颳颭颱颯
98B0 颳颱颳颶颳颳颺颺颺颺颺颺颺颺颺颺颺
98C0 颺飁颺飂飄颺飉飓颺飐颺飗飓飁颺颺风飏
98D0 风颭飐飒飓飐飓飓飓飓飓飓飓飓飓飓飓飓
98E0 飧 飧飢飣飥飠飥飧飧飩飪飫養飭飲飯
98F0 飥飧飲飪飴飴飵飽飵飶飼飽飾飷飧飧飲飪
9900 飥飪飥飺飴餅飶飼餈餉養養餌餍餎餚飺
9910 餐餖餒餓餔餕餵餗餘餘餚餚餛餜餖餞餟
9920 餅餡餢餮餤餐餼餧館餕餪餫餗餬餻餐餯
9930 餚餱餵餳餯餵餵餺餧餷餸餻餼餽餾餿
9940 餂饁饁饃饈饅饉饂饈饉饖饋饌饎饕饗
9950 饎饑饒饌饕饕饖饗饘饋饈饛饛饟饢饕
9960 饞饡饢饣 饣饥饦饧饨饪饫饭饮饯
9970 饰饱饲饳饴饵饶饷饸饹饺饼饽饾饿
9980 馀馁馂馃馄馅馆馇馈馋馊馋馌镕馍馆馏
9990 馑馑馒馓馔馕首馗馘香馏馃馁邕馎馐
99A0 餂餈餞餮餻餬餥餜餼餼餼馬馭馮馲
99B0 駒馱馹馳馳馴駑駛駜駙駪駧駸駶駽駮駹駻
99C0 駺駮馽駚馱馹駆駁駹駒駝駋駕駢駹駒駐
99D0 駐騖駒駧駔駕駖駗駙駚駛駜駝駣駟
99E0 駟罵駢駣駪駸駴騖駒駒駓駛駪駢駭駮駱
99F0 駰駱駱駟駽駴駵駧駸駹駺駺駸駹駿駿
9A00 駴騁騁駸駱騅騅駧駢駢駹駱騋騏騏騏
9A10 騃騑騷騚騔騖騖騭騙騙騙騙騙騙騙騙
9A20 騠騵騴騣騩騪騷騵騸騸騸騸騸騸騸騸
9A30 騰騱騳騸騸騵騵騸騸騸騸騸騸騸騸
9A40 騺騖騬騷騵騶騽驌驌驌驌驌驌驌驌
9A50 驐驅驒驓驔驕驖驗驘驙驚驛驠驟驢驟
9A60 驣驤驢驧驤驥驦驔驧驩驪驫马驭驮驯
9A70 驰驱驲驳驴驵驶驷驸驹驺驻驼驽驾驿

9A80 骀骁骂骒骄骅骆骇骈骟骊骋验骅骎骏
9A90 骐骑骒骓骔骕骖骗骂骙骚骛骛骝骞骗
9AA0 骠骡骢骙骤骥骝骧骨骯骨骯骭骱骭骯
9AB0 骰骷骶骼骵骺骼骶骸骰骸骷骼骆骸骾骈
9AC0 髀髁髂髑髓髏髁髅髙髌髑髋髑髌髑髅髏
9AD0 髐髑髒髓髓體髕髖髗高髙鬲鬳鬳鬳鬺鬻髟
9AE0 髡髡髦髣髡髯髦髡髡髣髮髫髧髭髭髯髦
9AF0 髭髦髮髻髯髴髫髦髾髡髻髻髾髽髫髭髻
9B00 髯髹髫髻髻髾髹髯髦髮髻髫髻髾髽髹髡
9B10 髻髯鬒髫鬟鬘鬃鬗鬘鬠鬢鬣鬣髖髖鬟鬟
9B20 鬠鬟鬢鬣鬟鬥鬨鬧鬨鬩鬩鬪鬫鬪鬪鬮鬯
9B30 鬱鬱鬲鬳鬴鬻鬻鬷鬸鬻鬺鬻鬼鬽魊魉
9B40 魆魅魂魊魄魅魊魇魈魍魊魅魈魍魍魏
9B50 魕魑魒魑魔魕魉魖魏魘魚魛魦魡魣魟
9B60 魣魡魵魯魦魬魨魡魣魬魦魣魨魯
9B70 魰魴魳魨魴魶魶魣魶魣魴魰魴魶
9B80 魥魬魭魰魨魶魯魦魰魴魬魥魬魣

9B90 魴鮑鮒鮓鮭鮆鮕鮖鮦鮸鮹鮶鮿鯁鯀鯊鯒
9BA0 鯢鯪鯠鯽鯫鯛鯖鯓鯕鯔鯗鯙鯜鯰鯴鯸鯺
9BB0 鯭鯧鯮鯱鯰鯲鯴鯷鯹鯿鰀鰂鰄鰆鰈鰉鰋
9BC0 鰌鰏鰑鰒鰓鰕鰖鰘鰛鰜鰝鰟鰠鰢鰣鰤
9BD0 鰦鰧鰨鰩鰪鰫鰬鰭鰮鰯鰰鰱鰲鰳鰴鰵
9BE0 鰶鰷鰸鰹鰺鰻鰼鰽鰾鰿鱀鱁鱂鱃鱄鱅
9BF0 鱆鱇鱈鱉鱊鱋鱌鱍鱎鱏鱐鱑鱒鱓鱔鱕鱖
9C00 鱗鱘鱙鱚鱛鱜鱝鱞鱟鱠鱡鱢鱣鱤鱥鱦
9C10 鱧鱨鱩鱪鱫鱬鱭鱮鱯鱰鱱鱲鱳鱴鱵鱶
9C20 鱷鱸鱹鱺鱻鱼鱽鱾鱿鲀鲁鲂鲃鲄鲅鲆
9C20 鲇鲈鲉鲊鲋鲌鲍鲎鲏鲐鲑鲒鲓鲔鲕鲖
9C30 鲗鲘鲙鲚鲛鲜鲝鲞鲟鲠鲡鲢鲣鲤鲥鲦
9C40 鲧鲨鲩鲪鲫鲬鲭鲮鲯鲰鲱鲲鲳鲴鲵鲶
9C50 鲷鲸鲹鲺鲻鲼鲽鲾鲿鳀鳁鳂鳃鳄鳅鳆
9B50 鳇鳈鳉鳊鳋鳌鳍鳎鳏鳐鳑鳒鳓鳔鳕鳖
9C60 鳗鳘鳙鳚鳛鳜鳝鳞鳟鳠鳡鳢鳣鳤鳥
9C70 鳦鳧鳨鳩鳪鳫鳬鳭鳮鳯鳰鳱鳲鳳鳴鳵
9B70 鳶鳷鳸鳹鳺鳻鳼鳽鳾鳿鴀鴁鴂鴃鴄鴅
9C80 鴆鴇鴈鴉鴊鴋鴌鴍鴎鴏鴐鴑鴒鴓鴔鴕
9B80 鴖鴗鴘鴙鴚鴛鴜鴝鴞鴟鴠鴡鴢鴣鴤鴥
9C90 鴦鴧鴨鴩鴪鴫鴬鴭鴮鴯鴰鴱鴲鴳鴴鴵

9CA0 鯁鯒鯑鯠鯏鯉鯽鯀鯀系鯊鯇鯝鯽鯖鯪鯕
9CB0 鯫鯡鯙鯤鯧鯛鯄鯎鯨鯵鯒鯓鱠鱈鱆鱈鱈
9CC0 鱇鱸鱷鱦鱬鱯鱝鱒鱮鱗鱙鱊鱠鱋鱎鱙鱙
9CD0 鱖鱯鱮鱺鱸鱈鱟鱦鱷鱝鱠鱘鱓鱔鱗鱒
9CE0 鱴鱷鱧鱣鳥鳦鳧鳩鳩鳰鳲鳳鳧鳰鳳
9CF0 鳰鳱鳴鳳鳴鳰鳶鳷鳶鳶鳰鳰鳰鳰鳰
9D00 鳰鳱鳺鴃鴠鳰鳰鴆鳰鴉鴉鴉鴉鴉鴉鴉
9D10 鴛鴦鴒鴨鴎鴕鴟鴟鴟鴟鴟鴟鴟鴟鴟
9D20 鴠鴠鴢鴣鴾鴿鴦鴪鴨鴟鴃鴪鴬鴨鴬鴨
9D30 鴣鴉鴿鴦鴳鴉鴨鴣鴛鴟鴟鴻鴻鴻鴻鴻
9D40 鴻鴻鴻鴻鴻鴻鴻鴻鴻鴻鴻鴻鴻鴻鴻
9D50 鴻鴻鴻鴻鴻鴻鴻鴻鴻鴻鴻鴻鴻鴻鴻
9D60 鴣鴟鴟鴟鴟鴛鴟鴟鴟鴟鴟鴟鴟鴟鴟
9D70 鴟鴟鴣鴟鴟鴟鴟鴟鴟鴛鴟鴟鴟鴟鴟
9D80 鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟
9D90 鴟鴟鴟鴣鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟
9DA0 鴟鴟鴟鴟鴟鴟鴛鴟鴟鴛鴟鴟鴟鴟鴟

9DB0 鴟鴛鴟鴟鴾鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴
9DC0 鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴
9DD0 鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴
9DE0 鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴
9DF0 鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴
9E00 鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴
9E10 鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鶴鳥
9E20 鳩鳰鳶鳴鳴鴎鴉鴿鴟鴟鴟鴟鴟鴟鴟
9E30 鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟
9E40 鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟
9E50 鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟
9E60 鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟鴟
9E70 鷹鷹鷹鷹鷹鹵鹸鹺鹼鹹鹺鹼鹼鹽鹼鹿
9E80 麀麃麎麋麕麀麠麠麠麠麤麤麠麡麡麚麚
9E90 麠麡麒麤麠麠麠麗麠麚麠麠麠麟
9EA0 麠麠麠麠麠麥麦麩麴麩麩麩麩麴麩麴
9EB0 麰麵麶麷麵麵麵麷麸麴麵麻麼麼麾麼

9EC0 龑龕龠黃黃黔黕黠黚黈黌黦糩黌黍黎黏
9ED0 黫黑黒黓黔黕黟黜默黕黚黛黜黝點黍黯
9EE0 黠黶黢黲黭黯黦黧黨黦黲黲黰黦黮黯黵
9EF0 黷黵黲黶黴黵黶黷黸黻黺黼黚黽黿鼇
9F00 鼇鼁鼍鼆鼋鼏鼰鼿鼾鼍鼈鼍鼇鼎鼏鼎
9F10 鼏鼎鼏鼓鼓鼕鼓鼛鼛鼞鼢鼕鼢鼣鼤鼤
9F20 鼠鼬鼢鼡鼥鼦鼢鼩鼫鼪鼭鼮鼰鼵鼶鼸
9F30 鼹鼺鼵鼷鼹鼻鼼鼽鼾鼿齁齂齃齄齅齇
9F40 齈齒齕齖齗齘齙齚齛齜齞齟齠齡齢齣
9F50 齤齥齧齨齩齪齫齬齭齮齯齰齱齲齳齴
9F60 齵齶齷齸齹齺齻齼齽齾齿龀龁龂龃龄
9F70 龅龆龇龈龉龊龋龌龍龎龏龐龑龒龓龔
9F80 龕龖龗龘龙龚龛龜龝龞龟龠龡龢龣龤
9F90 龥龦龧龨龩龪龫龬龭龮龯龰龱龲龳龴
9FA0 龵龶龷龸龹龺龻龼龽龾龿鿀鿁鿂鿃鿄
F900 豈更車賈滑串句龜龜契金喇奈懶癩羅
F910 蘿螺裸邏樂洛烙珞落酪駱亂卵欄爛蘭
F920 鸞嵐濫藍襤拉臘蠟廊朗浪狼郎來冷勞
F930 擄櫓爐盧老蘆虜路露魯鷺碌祿綠菉錄
F940 鹿論壟弄籠聾牢磊賂雷壘屢樓淚漏累
F950 縷陋勒肋凜凌稜綾菱陵讀拏樂諾丹寧
F960 怒率異北磻便復不泌數索參塞省葉說
F970 殺辰沈拾若掠略亮兩凉梁糧良諒量勵
F980 呂女廬旅濾礪閭驪麗黎力曆歷轢年憐
F990 戀撚漣煉璉秊練聯輦蓮連鍊列劣咽烈
F9A0 裂說廉念捻殮簾獵令囹寧嶺怜玲瑩羚
F9B0 聆鈴零靈領例禮醴隸惡了僚寮尿料樂
F9C0 燎療蓼遼龍暈阮劉杻柳流溜琉留硫紐
F9D0 類六戮陸倫崙淪輪律慄栗率隆利吏履
F9E0 易李梨泥理痢罹裏裡里離匿溺吝燐璘
F9F0 藺隣鱗麟林淋臨立笠粒狀炙識什茶刺
FA00 切度拓糖宅洞暴輻行降見廓兀嗀嫍垮
FA10 塚崎晴榗榛澁猪益礼神祥福靖精羽蘐
FA20 虜蛀諸趁迖逸都鋍鋅陽飯飼館鶴